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Introducation

Praise is to Allah; we praise Him and we seek His help and His forgiveness. We seek refuge with Allah from the evil of our souls and from our bad deeds, whomsoever Allah guides will never be led astray, and whomsoever is led astray, no one can guide. I bear witness that there is none worthy of worship but Allah, alone with no partner or associate, and that Muhammad ﷺ is His slave and His Messenger.

The best words are the words of Allah ﷻ and the best guidance is the guidance of Muhammad ﷺ. The worst things are those which are newly invented for every newly invented matter is innovation and every innovation is misguidance and every misguidance is a cause to enter the Fire.

The Noble Quran is the Book of Allah ﷻ that was revealed to His servant and Messenger Muhammad ﷺ, the final Messenger of Allah. It is the Quran that exists in our hands today that is widespread throughout the world and printed in mus'hafs, beginning with Surah Al-Fatihah,

يقول الله ﷻ: "بِسْمِ اللَّهِ الرَّحمَنِ الرَّحَيمِ" "الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِين"

Allah says, “In the Name of Allah, the Entirely Merciful, the Especially Merciful” (Al-Fatihah: 1), “[All] praise is [due] to Allah, Lord of the worlds” (Al-Fatihah: 2), and ending with Surah An-Nas.

It is this existing Quran that Allah ﷻ has guaranteed to preserve, saying, “Indeed, it is We who sent down the message [i.e. the Quran], and indeed, We will be its guardian” (Al-Hijr: 9). The companions unanimously agreed that what is in our hands today is the Quran. It was compiled in the era of Abu Bakr Al-Siddiq (may Allah be pleased with him) in one place and copies of the Quran were then distributed during Othman Ibn Affan's era (may Allah be pleased with him) to different regions and countries. The companions also unanimously agreed that this is the Quran that was revealed to Muhammad ﷺ with not a single letter added or removed. This means that whoever claims that there is a quran other than this Quran is a liar because it contradicts Allah’s oath of preserving the Quran, when He says, “Indeed, it is We who sent down the message [i.e. the Quran], and indeed, We will be its guardian” (Al-Hijr: 9). In addition, it contradicts the consensus of the Prophet’s ﷺ companions, whom Allah has testified to their goodness and excellence by saying, "You are the best nation produced [as an example] for mankind" (Ali-’Imran: 110). He also says, “Muhammad is the Messenger of Allah; and those with him are forceful against the disbelievers, merciful among themselves” (Al-Fath: 29). Allah ﷻ testified to their truthfulness, faithfulness, and righteousness in many verses of the Quran.

This Quran is the word of Allah ﷻ and a direct discourse from Him to all of mankind. It originates from Him ﷻ and addresses all of humanity. The Prophet ﷺ had received this Quran and conveyed it to warn whomever it reaches. Allah ﷻ says, “[All] praise is [due] to Allah, who has sent down upon His Servant [Muhammad] the Book and has not made therein any deviance” (Al-Kahf: 1). “[He has made it] straight, to warn of severe punishment from Him" (Al-Kahf: 2). Allah also says, "Blessed is He who sent down the Criterion upon His Servant

that he may be to the worlds a warner" (Al-Furqan: 1). The Book, in the first verse and the Criterion, in the second verse, both refer to the Quran, which Allah ﷻ has revealed to His prophet, Muhammad, as a warning to all the worlds.

Allah ﷻ also addressed His servants directly in verses such as, “O mankind, worship your Lord, who created you and those before you, that you may become righteous” (Al- Baqarah: 21). “[He] who made for you the earth a bed [spread out] and the sky a ceiling and sent down from the sky, rain and brought forth thereby fruits as provision for you. So do not attribute to Allah equals while you know [that there is nothing similar to Him]" (Al-Baqarah: 22). This is the first command in the Book of Allah, in which He has called all people saying, "O mankind, worship your Lord, who created you and those before you" (Al-Baqarah: 21). "O mankind” is a calling from Allah addressing all of humanity to whom the Prophet has been sent to convey the message of Allah ﷻ. “O mankind” has been repeated many times in the Quran and there is no doubt that everyone who existed since the beginning of the Prophet’s call until the last person on this earth until the Day of Judgment has been warned and this message has been conveyed to them.

Another example of direct discourse is the calling, "O humankind", in which Allah ﷻ addresses every human being. Allah addresses people using the common noun, "humankind” that includes all human beings as in the verse He says, "O humankind! What has deceived you concerning your Lord, the Generous” (Al-Infitar: 6) “Who created you, proportioned you, and balanced you?” (Al-Infitar: 7) “In whatever form He willed has He assembled you" (Al-Infitar: 8). Another example of direct discourse is "O children of Adam", as in, "O children of Adam, We have bestowed upon you clothing to conceal your private parts and as adornment. But the clothing of righteousness – that is best. That is from the signs of Allah that perhaps they will remember" (Al-A'raf: 26). “O children of Adam, let not Satan tempt you” (Al-A’raf: 27). "O children of

Adam, take your adornment [i.e. wear your clothing] at every masjid" (Al-A'raf: 31). And there are so many other examples of this in the Quran.

Furthermore, Allah ﷻ directs His speech to His believing servants by calling them, "O you who have believed" which is frequently repeated in the Quran in association with commands, prohibitions, exhortations, and reminders. For instance, Allah ﷻ says, "O you who have believed, remember the favor of Allah upon you…" (Al-Ahzab: 9). "O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous" (Al-Baqarah: 183). Moreover, there are so many other examples of this in the Quran. It is reported that Ibn Masoud said when a man asked him for advice, "When you hear 'O you who have believed', listen carefully for it is a message to you from Allah ﷻ. It is either a command or a prohibition". The greatest exhortation is followed by "O you who have believed" and you should know that you are also being addressed in this statement.

We draw from this that the Quran is a message from Allah ﷻ directed to all people. So anyone who is of responsible age from the nation of Muhammad -to whom the Prophet ﷺ has been sent- is included in this speech. Thus, when the Quran reaches them then they have directly received the message of Allah. The intermediary of transmission is the Prophet ﷺ who received the Quran and conveyed it to people, as Allah ﷻ told him that his role is to convey the message. He says, "Upon you is only [the duty of] notification" (Ash-Shura: 48) and He also says, "that I may warn you thereby and whomever it [i.e. the Quran] reaches" (Al-An'am: 19). Allah ﷻ also says, "Had it been Our Will, We could have raised a warner in every village" (Al-Furqan: 51). "So do not obey the disbelievers, and strive against them with it [i.e. the Quran] mightily" (Al-Furqan: 52). Had it been Allah's will He would have raised a warner in every village other than Prophet Muhammad. Allah ﷻ could have sent each prophet specifically to his own nation, as was the case in the previous messages. As for our Prophet ﷺ, he was sent to all

of mankind, including different races, creeds and it includes everyone on the face of the earth from the time of the Prophet until the Day of Judgment. “Say, [O Muhammad]: O mankind, indeed I am the Messenger of Allah to you all, [from Him] to whom belongs the dominion of the heavens and the earth” (Al-A'raf: 158). The Prophet ﷺ also said, “I swear by Allah that any Jew or Christian hears about me, yet he does not believe in my message, he shall be among those in Hell-Fire”.

This Quran has characteristics that distinguish it from all other books, whether they are other Divine Books revealed by Allah or books written by human beings. The first unique characteristic of the Quran is its miraculous nature as it was revealed in the Arabic language and composed of the same letters, words, and linguistic properties used by the Arabs which were also utilized by the Prophet ﷺ. However, Allah ﷻ revealed the miraculous nature of the Quran through its unique format, beauty, and elegance. The Quran has a style that cannot be matched by any other human speech. Allah ﷻ made this inimitability a proof of the truthfulness of the Prophet ﷺ, as Allah ﷻ does not send prophets without providing them with proof of their truthfulness because anyone can claim they are a prophet and many liars have done so. These false claims will continue to be raised until the Day of Judgment, as the Prophet ﷺ said, "The Last Hour will not come before the emergence of about thirty liars, each of them claiming to be a prophet". During the era of Prophet Muhammad ﷺ, prophethood was claimed by some people, such as Musaylimah Al-Tamimi, Sajah, and Al-Aswad Al-Ansi and these three were contemporaries of the Prophet ﷺ.

The difference between a true prophet and a false prophet is the evidence and proof provided by Allah ﷻ as a sign whether of their truthfulness or their falseness. and a truthful prophet is ﷻ A liar is without a doubt exposed by Allah said, “Every Prophet was sent with ﷺ Prophet Muhammad .ﷺ supported by Allah miracles that led people to believe in him. As for me, I have been given Divine

Revelation [the Holy Quran]. I hope that my followers will be more than those ."of any other prophet on the Day of Resurrection

.ﷺ has given to Prophet Muhammad ﷺ The Quran is the miracle that Allah .It was revealed in the language of the Prophet's tribe, the ArabsThe Arabs were told, “If you disbelieve that Muhammad is truly a messenger from Allah, then challenge him” i.e. bring forth a book that is similar to the Quran if you are capable. "Let them bring a discourse like it if they are truthful" (At-Tur: 34). If you can bring a discourse similar to the Quran in terms of form, beauty, and depth of meaning then this will support your argument that Muhammad is not a true prophet. But, if you fail to compete with this Quran that is transmitted through a human like yourselves, then this is proof that Muhammad is a true Messenger whom Allah ﷻ supported with this miracle that cannot be produced by a human being. The Arabs were almost the only nation in the world that established markets for speech criticism and the search for the best poetry and prose. The mastery and perfection of speech were highly esteemed amongst the Arabs. They had great skills in this area and paid great attention to mastering prose and poetry. Allah ﷻ challenged those proficient Arabs to produce something similar to this Quran and made it clear to them that if they failed the challenge, then they must know that this Book is indeed a revelation from Allah ﷻ.

The Arabs of Quraysh brought forth one of their most-esteemed critics, Al-Walid bin Al-Mughirah to critique the Quran in the presence of the delegations of Arabs in an attempt to prevent them from hearing and believing in the message of Prophet Muhammad ﷺ. The Arabs thought he would be able to tell them that this Quran is nothing but poetry. However, he then replied to them saying: “We certainly know what actual poetry is, whether they are simple poems or complicated ones. But I swear this (i.e. the Quran), is no poetry, as it does not abide by any of the rules of poetry nor its meters”. The Arabs responded: “Then it must be from the occult sciences of magic”. He replied: “We know the murmurs

of priests, their assonance and rhyme. The Quran does not resemble it, as its words are beautifully sweet and joyful. It is like a tree, where its top is filled with fruits, and its bottom is watered abundantly. The Quran destroys what is beneath it, and it prevails above all other discourses and you could never find a speech that prevails over it, whether in its format or its clarity".

Indeed, as Allah stated, the Arabs were unable to produce any text that was remotely comparable to the Quran. The failure to devise something similar indicates, rather it is the greatest indication of the truthfulness of Prophet Muhammad ﷺ. Allah, ﷻ had already told the Arabs that they would be unable to do it, saying, "If you are in doubt about what We have sent down upon Our Servant [Muhammad]" (Al-Baqarah: 23), i.e. if you doubt that he is a true Prophet and that the Quran is divine revelation, "then produce a surah similar to it and invoke your witnesses [helpers] other than Allah if you are truthful" (Al-Baqarah: 23). Allah ﷻ challenged them gradually by reducing the requirement in each phase. First, He challenged them to produce a whole Quran, "Let them bring a discourse like it, if they are truthful." (At-Tur: 34), then he eased the challenge to ten surahs, saying: "Then bring ten forged surahs like it" (Hud: 13); forged here means that the surahs would be from their fabrication and invention. In the third and final phase they were challenged to produce only one surah, "Then bring forth a surah like it" (Yunus: 38). Allah ﷻ also said to them in Surah Al-Baqarah, "If you are in doubt about what We have sent down upon Our Servant [Muhammad], then produce a surah similar to it" (Al-Baqarah: 23), and again they failed to do so. Allah ﷻ told them, "But if you failed to do it and you will surely fail, then fear the Fire, the fuel of which is men and stones, prepared for the disbelievers" (Al-Baqarah: 24). Allah ﷻ frightened them with the consequences of denying the Quran, which is Hell, as Allah ﷻ says, "... and whoever disbelieves in it [the Quran] from [various] factions - the Fire will be his promised destination. ..." (Hud: 17). "Whoever" is a general expression, "disbelieves in it from [various]

factions”, i.e. from any of the nations and communities that the Prophet ﷺ was sent to warn, “the Fire will be his promised destination”. This is a threat and a warning from Allah ﷻ that whoever disbelieves shall be cast to Hell.

Allah ﷻ declared that indeed no one could ever produce a book comparable to the Quran, as He says, “Say, "If mankind and the jinn gathered in order to produce the like of this Quran, they could not produce the like of it, even if they were to each other assistants." (Al-Isra: 77). The challenge lies in the format and wording of the Quran itself. Allah is challenging the denying Arabs to produce a text similar to the Quran in its format, eloquence, clarity, and depth. It is important to note that the challenge is to produce a comparable discourse in terms of its linguistic properties and format and not in its subject matters.

The depth of meaning in the Quran is undoubtedly another confirmation that the Quran was definitely revealed by Allah ﷻ and there is various proof that confirms this. For example, the subject matters addressed in the Quran could only be conceived by Allah ﷻ as no man at the time of Prophet Muhammad ﷺ or even after his death was capable of producing such a text. No one had the ability to discuss the subjects of the Quran as eloquently as Allah ﷻ because no one possessed any knowledge of the facts that the Quran discussed. All the subjects addressed in the Quran assert that it is indeed divine revelation and could not have been devised by the Prophet.

The first of these subjects is Allah’s ﷻ description of Himself in the Quran because undoubtedly there is no one who knows Allah as He knows Himself. Allah ﷻ described Himself in the Quran saying: "Say: He is Allah, the One (1). Allah, the Eternal Refuge (2). He neither begets nor is born (3). And there is no equivalent to Him (4)" (Al-Ikhlas: 1-4). He also says, “Allah - there is no deity except Him, the Ever-Living, the Sustainer of [all] existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and the

earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His Seat extends over the heavens and the earth, and their preservation never tires Him. He is the Most High, the Most Great" (Al-Baqarah: 255).

However, the nation of Prophet Muhammad ﷺ had an extremely distorted idea of the nature of God. They believed that Allah ﷻ, the Creator of the heavens and the earth, The Governor of the universe, was married to the jinn. They also believed that the angels were females and were presented to Him. They believed He only had knowledge of what they would say aloud, while their secrets were hidden from Him. Their idea of God was indeed ridiculous. They thought that Allah lacked wisdom and that He created everything in vain. They also did not believe in the afterlife; they thought there would be no judge, nor would there be any reward for the righteous or any punishment for the sinner.

In addition to the Prophet's tribe, numerous other nations had different beliefs regarding the nature of god. They attributed to their gods a set of defects and imperfections, such as worshiping multiple gods that clash with one another. Others worshiped celestial bodies such as the sun, or the moon, or the stars, or any other being that can neither benefit nor harm itself or any of its worshippers for that matter. The Christian notion of God was even more atrocious. They believed that God, the Creator of the heavens and the earth, was made up of three hypostasis or three natures, the God the Father, the Son who emerged from the Father, and the Holy Spirit that emerged from the Father and the Son. Even though they acknowledge that Isa was a weak human, that ate and drank, and felt fear. They also believe he was treated unjustly, captured and taken to be crucified on the cross.

Even the Jews distorted the image of God in the Torah and included For example, they claimed that Allah creates .ﷻ disgraceful descriptions of God His creations and then gets tired and needs to relax, or that He walks in the light of day, or that He is forgetful, apologetic, and ignorant of the actions of His creations. For instance, the first chapter of the Gospel states, "As the Lord God was walking in the garden in the cool of the day, He heard some sound (along the road). He then called on Adam asking, 'Where are you?' Adam replied, 'I am hiding here behind the tree'. God asked, 'Why are you hiding from me?' He .'replied, 'Because I am nakedGod said, 'Who told you that you are naked? Have you eaten from the tree that I commanded you not to eat from?' Adam said, 'The woman you put here with me is the one who seduced me to do so'" (Genesis 3:8). They attribute this nonsense to God ﷻ and assume He is a god who is unaware of what occurs within His realm, specifically in His own paradise. They assume God is unaware whether or not Adam has disobeyed him and why he did so and He needs to confirm this by interrogating Adam. They also believe that Yaqub wrestled with God and won over him. It is a sickening idea of God indeed and .ﷻ the most erroneous description of the true nature of God

As for the Quran, it was sent to refute such demeaning claims and to correct their distorted beliefs regarding God. The Quran provided the appropriate description of God ﷻ Who is the Creator of the heavens and earth and Who established Himself on the Throne. He is the One Who dominates all creatures and has knowledge of every atom in this universe as He is the All-Seeing and the All-Hearing. Allah ﷻ says, "With Him are the keys of the unseen; none knows them except Him. He knows what is on the land and sea. No leaf falls but He knows it, and no grain within the darkness of the earth, no moist or dry [thing], but is [written] in a clear record" (Al-An'am: 59). Allah described Himself in the Quran as The Lord, The Most Beneficent, The Most Merciful, The King of the heavens and the earth, "Indeed, your Lord is Allah, who created the heavens and

earth in six days and then established Himself above the Throne. He covers the night with the day, (another night) chasing it rapidly; and (He created) the sun, the moon, and the stars, subjected by His command. Unquestionably, His is the creation and the command; blessed is Allah, Lord of the worlds" (Al-A'raf: 54). Therefore, it is impossible for human beings with their limited cognitive ability to imagine God, the Creator, the way He describes Himself in the Quran. For that reason, there is no chance that Prophet Muhammad ﷺ, who was illiterate, wrote such a Book. Moreover, if all of mankind were to come together to discuss other subjects that are included in the Quran, such as those concerning faith, legalization, rights, beneficence, or morals they would also fail. Allah says, "And it was not [possible] for this Quran to be produced by other than Allah" (Yunus: 37).

The Quran was revealed by Allah ﷻ and that is evident in the fact that it narrates many details from the unseen past of the people of previous scriptures. The Quran was sent down to confirm parts of what the other scriptures included and to deny the parts which were distorted by addition or omission. The Quran narrated the stories of the past Prophets and Messengers, such as the detailed stories of Adam, Nuh, Ibrahim, Musa, Isa, and Yusuf. For instance, in these verses Allah mentions details that were unknown to many, "And you were not with them when they put together their plan while they conspired" (Yusuf: 102). "That is from the news of the unseen which We reveal to you, (O Muḥammad). And you were not with them when they cast their pens as to which of them should be responsible for Mary. Nor were you with them when they disputed" (Ali-'Imran: 44). The Quran mentions when lots were drawn to decide who would be responsible for Maryam and only certain scholars amongst the Christians are aware of this detail. Prophet Muhammad ﷺ revealed such minute details that were previously unknown, which is indeed a sign that he is truthful and honest. Allah

says, “And has it not been a sign to them that it is recognized by the scholars of the Children of Israel?” (Ash-Shu’ara: 197).

This Quran is a reminder to all the worlds and all creatures, “It is but a reminder to the worlds” (Sad: 87). “And you will surely know (the truth of) its information after a time” (Sad: 88). The Quran was able to reach all horizons, from the East to the West, and it continues to exist as Allah’s living Book. The miracles of the Quran are everlasting and through it, Allah ﷻ will make an argument against His slaves.

The Quran also revealed numerous events in the future that were yet to take place and they occurred in the same way they were narrated in the Quran. The Quran declares that Prophet Muhammad will be victorious, and his nation shall last, while other religions will perish. Allah says, “It is He who sent His Messenger with guidance and the religion of truth to manifest it over all religion. And sufficient is Allah as Witness” (Al-Fath: 28). Allah ﷻ also says, “Certainly has Allah showed to His Messenger the vision (i.e. dream) in truth. You will surely enter al-Masjid ̣al-Haram, if Allah wills, in safety, with your heads shaved and (hair) shortened, not fearing (anyone). He knew what you did not know and has arranged before that a conquest near (at hand)” (Al-Fath: 27). This verse was revealed in the sixth year after migration when Prophet Muhammad was returning from the expedition of al-Hudaybiyyah. The event occurred just as it was revealed in the Quran and the Prophet returned victorious to Mecca after seven years of his migration to Medina.

Allah ﷻ also revealed in the Quran facts about the creatures He created. The Quran discusses various signs in the architecture of the heavens and the earth, the creation of mountains, trees, plants, human beings, clouds, rain, thunder, lightning, and the location of the stars. He has also revealed numerous minute and accurate details about these creatures, which people at the time of the Prophet were ignorant of, or at least they were not fully aware of in the way revealed by the Quran. When science and technology developed people were able to confirm

these truths through the use of their advanced machines and technology. Allah ﷻ says, “And it was not (possible) for this Quran to be produced by other than Allah” (Yunus: 37). This is evident proof that Prophet Muhammad was truthful, as he was an illiterate man that could not read nor write.

Another proof that this Quran is indeed from Allah ﷻ is the verbal similarity found in numerous verses in the Holy Quran. The Quran has more than six thousand verses, among them are two thousand verses that are similar in their wording and meaning. This similarity comes in various forms, it could be a complete similarity, where the verse is repeated entirely in another position, or it could be the repetition of a single word, or an exact repetition with a change in two or three words. This phenomenon makes up the third of the Quran. This similarity in wording increases the difficulty in perfecting the memorization of the Quran and entails a high skill in memorization, concentration, and intelligence to recount similar verses that belong to different positions or surahs. Prophet Muhammad is an illiterate man who could not read nor write. Angel Jibreel used to recite the verses to Prophet Muhammad and he would instantly memorize them. Ibn Abbas narrated that, “The Prophet ﷺ used to suffer a great deal of hardship when the Revelation came to him, and he used to move his lips", i.e. when Revelation came to him, the Prophet would move his lips to remember it and as not to forget. Allah ﷻ says, “And, (O Muḥammad), do not hasten with (recitation of) the Quran before its revelation is completed to you, and say, "My Lord, increase me in knowledge" (Taha: 114). Allah is telling the Prophet not to recite it until Jibreel completes its revelation. Allah ﷻ says, “Move not your tongue with it, (O Muḥammad), to hasten with it (i.e. recitation of the Quran. Indeed, upon Us is its collection (in your heart) and (to make possible) its recitation” (Al-Qiyamah: 17). “So when We have recited it (through Gabriel), then follow its recitation” (Al-Qiyamah: 18). “Then upon Us is its clarification (to you)” (Al-Qiyamah: 19). Allah ﷻ is telling Prophet Muhammad ﷺ that it is

upon Allah to make him memorize the Quran in his chest and to make it possible from him to recite it.

The one whom Allah ﷻ has blessed to memorize the Qur'an knows how difficult it is to memorize it, and to follow up with it regularly through revision, as Prophet Muhammad ﷺ said, "Read this Quran regularly for, by the One in Whose hand is the soul of Muhammad, it is more likely to escape than a hobbled camel. He also said, "The likeness of the one who memorizes the Quran is that of the owner of a hobbled camel. If he tends to it regularly, he will keep it, but if he lets it go, he will lose it". Prophet Muhammad memorized the Quran as soon as it was revealed to him and did not need to document it in writing. He would then recite it to his companions although he lived and died as an illiterate man who could not read nor write; he was the teacher of all mankind. Prophet Muhammad's ﷺ ability to collect the Quran with its verbal similarities proves that this Quran is indeed from Allah ﷻ. As it is indeed a miracle that Prophet Muhammad was able to memorize the Quran in this exact order and he was the reference to his companions.

Another property of the Quran is that regardless of how many times it is read, it does not become dreary. This quality is lacking in all other discourses; if one were to read the same text twice or thrice one would feel disinterested, let alone if it was read one hundred times or even one thousand it would cause anguish. Even when reading a wonderful novel one would not be able to reread it, and if it was reread twice or thrice it would not be as enjoyable as reading it for the first time. So how is it possible to recite a text more than a thousand times, and still enjoy it, yearn for it, ponder upon new meanings and dive into the depths of its expressions? It is indeed a property of the Quran. Prophet Muhammad ﷺ said, "It does not become worn out by repetition". So regardless of how many times the Quran is read, it will never be worn out; i.e. the more it is read by the people of the Quran the more they fall in love with it. Its wonders never come to an end and every time it is read, it seems as if it is being recited for the first time.

Furthermore, the Quran is a discourse of power and glory. This property makes it unique from any other speech and any other book. It is a speech of glory from the Lord, the Mighty, the Highly-Exalted over His slaves. Allah is not in need of any of His creations as He is their Lord, their God, and their Creator. He commands them, intimidates them, and threatens them. He has the power to fulfill His promise and His threat upon His creations and possessions. You cannot find another book or another author who is as glorious as the Holy Quran and Allah ﷻ. At the beginning of Surah Az-Zumar, Allah ﷻ says, "The revelation of the Book (i.e. the Quran) is from Allah, the Exalted in Might, the Wise" (Az-Zumar: 1). "Indeed, We have sent down to you the Book, (O Muḥammad), in truth. So worship Allah, (being) sincere to Him in religion" (Az-Zumar: 2). At the beginning of Surah An-Nur, "(This is) a surah which We have sent down and made (that within it) obligatory and revealed therein verses of clear evidence that you might remember" (An-Nur: 1). At the beginning of Surah Al-Furqan, "blessed is He who sent down the Criterion upon His Servant that he may be to the worlds a warner" (Al-Furan: 1). "He to whom belongs the dominion of the heavens and the earth and who has not taken a son and has not had a partner in dominion and has created each thing and determined it with (precise) determination" (Al-Furan: 2). At the beginning of Surah Al-Kahf, "(All) praise is (due) to Allah, who has sent down upon His Servant [Muḥammad ﷺ] the Book and has not made therein any deviance" (Al-Kahf: 1). "(He has made it) straight, to warn of severe punishment from Him and to give good tidings to the believers who do righteous deeds that they will have a good reward (i.e., Paradise)" (Al-Kahf: 2). "In which they will remain forever" (Al-Kahf: 3), "and to warn those who say, 'Allah has taken a son'" (Al-Kahf: 4). "They have no knowledge of it, nor had their fathers. Grave is the word that comes out of their mouths; they speak not except a lie" (Al-Kahf: 5). Similarly, when the Quran is read, it is clear that indeed it is from Allah, the Mighty, and the Wise. It also becomes clear that Allah ﷻ is directing His speech to His slaves, commanding them to do certain

things and forbidding them from others. He threatens the sinners and shows kindness to those who are righteous.

Allah ﷻ also says, "O you who have believed, enter into Islam completely (and perfectly) and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy" (Al-Baqarah: 208). "But if you slip (i.e. deviate) after clear proofs have come to you, then know that Allah is Exalted in Might and Wise" (Al-Baqarah: 209). "Do they await but that Allah should come to them in covers of clouds and the angels (as well) and the matter is (then) decided? And to Allah (all) matters are returned" (Al-Baqarah: 210). "Ask the Children of Israel how many a sign of evidence We have given them. And whoever exchanges the favor of Allah (for disbelief) after it has come to him - then indeed, Allah is severe in penalty" (Al-Baqarah: 211). Allah ﷻ is addressing the believers, however, it is an intimidating and threatening calling, "O you who have believed, enter into Islam completely (and perfectly)". This verse means to follow the legislations of Islam completely and perfectly. "And do not follow the footsteps of Satan". "Indeed, he is to you a clear enemy". "But if you slip (i.e. deviate) after clear proofs have come to you, then know that Allah is Exalted in Might and Wise" These verses are a warning not to follow the deviated path of Satan. They also serve as a warning to those who commit sins intentionally after they have received clear proof. "Do they await but that Allah should come to them in covers of clouds and the angels (as well)". This is also a warning from Allah ﷻ and a reminder that the Day of Resurrection could be near. It is the Day all of mankind will be brought forth to be judged for their actions. On this Day, the angels in the first sky would come and surround the people in the land of resurrection and gathering, then the angels of the second sky would come and circle those people, following them are the angels of the third sky until they reach the seventh sky. Allah ﷻ will then judge them and on that Day there will be no chances given, as all chances would have ended by their death. Then He mentions the Children of Israel, "Ask the Children of Israel how many a sign of evidence We have given them. And whoever

exchanges the favor of Allah (for disbelief) after it has come to him - then indeed, Allah is severe in penalty" (Al-Baqarah: 211).

In addition to the Quran being a discourse of glory, it is also a message of mercy. Allah ﷻ directs this message to all of His slaves, as He is the Lord, the Mighty, and the Predominate who could never be dominated by anyone. The Quran is a speech of mercy to believers. Numerous verses indicate the mercy of Allah in the Quran in terms of guidance, exhortation, and kindness in speech. For example, Allah ﷻ commanded His the believers to donate their money for the sake of Allah ﷻ, as He says, "O you who have believed, spend from that which We have provided for you before there comes a Day in which there is no exchange (i.e., ransom) and no friendship and no intercession. And the disbelievers - they are the wrongdoers" (Al-Baqarah: 254). The speech is kind and Allah ﷻ bestowed upon them the most beloved and honorable title, "O you who have believed". He is encouraging them to spend for this belief as they themselves are honored by Allah by being called believers. Allah ﷻ says, "Spend from that which We have provided for you", i.e. the believers should donate a portion of what Allah, the Provider has provided for them, "before there comes a Day in which there is no exchange (i.e., ransom) and no friendship and no intercession" (Al-Baqarah: 254).

Allah ﷻ is urging them to donate by providing reasons to ease the action of spending their wealth. He informs them that donating will benefit them on the Day of Resurrection, while they will not benefit from simply having the money on this Day, as the moment they die, they lose all connection to their money. "Indeed, it is We who will inherit the earth and whoever is on it, and to Us, they will be returned" (Maryam: 40). People will not be able to benefit from their wealth after their death because it will be passed down to their inheritors. It will only be of benefit to them during their lifetime. Allah ﷻ says, "Who is it that would loan Allah a goodly loan so He may multiply it for him many times over? And it is Allah who withholds and grants abundance, and to Him, you will be

returned" (Al-Baqarah: 245). Allah ﷻ is calling His slaves and asking them, "Would loan Allah a goodly loan?" This is another extremely kind and gentle prompt from Allah ﷻ to encourage the believers to donate. He reminds them that the money they will give to charity was initially provided by Allah ﷻ and that Allah ﷻ will increase their money and multiply it if they spend it for His sake. He says, "So, He may multiply it for him many times over?" (Al-Baqarah: 245) If a person donates a single dinar then in return they will be rewarded and it will be multiplied tenfold and then seven hundred times more. He says, "And it is Allah who withholds and grants abundance, and to Him, you will be returned" (Al-Baqarah: 245).

There are multiple reasons as to why Allah ﷻ sent down this Quran to Prophet Muhammad ﷺ. The first objective of the Holy Quran is to warn all creations. "Blessed is He who sent down the Criterion upon His Servant that he may be to the worlds a warner" (Al-Furqan: 1). It is a warning to the worlds and to all nations whom Prophet Muhammad ﷺ was sent to deliver this message. This warning should drive them to fear the severe punishment that awaits those who do not believe in the Prophet ﷺ and the Quran. It is also threatening to those who fail to follow the path of Allah ﷻ that was set for them. Allah ﷻ also says, "And if We had willed, We could have sent into every city a warner" (Al-Furan: 51). "So do not obey the disbelievers, and strive against them with it (i.e. the Quran) a great striving" (Al-Furan: 52).

Allah ﷻ has sent down this Quran to give glad tidings and to inform the believers of what awaits them as a reward for their faith, piousness, and for following the path of Allah ﷻ. The phrase "glad tidings" is mentioned in numerous verses in the Holy Quran, for example, He says, "Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward (in the Hereafter) according to the best of what they used to do" (An-Nahl: 97). He also

says, "…and if there should come to you guidance from Me - then whoever follows My guidance will neither go astray (in the world) nor suffer (in the Hereafter)" (Taha: 123). "And whoever turns away from My remembrance - indeed, he will have a depressed (i.e. difficult) life, and We will gather (i.e. raise) him on the Day of Resurrection blind" (Taha: 124). "He will say, 'My Lord, why have you raised me blind while I was (once) seeing?" (Taha: 125) "(Allah) will say, 'Thus did Our signs come to you, and you forgot (i.e. disregarded) them; and thus will you this Day be forgotten" (Taha: 126). This is a direct warning from Allah ﷻ and it is also news given straight from Allah to His creations, rather than a speech given by Allah in the words of the Prophet ﷺ. When this announcement comes directly from Allah ﷻ it has a far greater impact. It is also more eloquent than if it were to be formulated in the words of Prophet ﷺ.

The Holy Quran was also sent down to guide all the worlds. This means that Allah ﷻ has wished to guide all of mankind by showing them the correct and straight path. Allah clarified the true meaning of monotheism to them, as well as what it means to believe in Him. Allah ﷻ says, "The month of Ramadan (is that) in which was revealed the Quran…" (Al-Baqarah: 185). Then He described the Quran as, "A guidance for the people and clear proofs of guidance and criterion" (Al-Baqarah: 185). The Quran has facilitated and clarified the path to Allah ﷻ through instructions and explanations, so no one can make excuses and say, "I did not know about the path of Allah" because it is clear and evident in the Quran.

Other than the role of this Holy Book as a guide to all nations it also directly addresses the people of faith. It is a direct message from Allah ﷻ that will open the hearts of those who follow this path to true faith. This specific guidance includes several meanings, the first being that it transitions the people of faith from one reality to another. It transforms them from being unbelievers to a life of light and faith as believers. They are guided by the messages Allah ﷻ delivers to them including messages of mercy, admonition, beautifying obligations, and

warnings of falling into sin. “And thus We have revealed to you an inspiration of Our command (i.e. the Quran). You did not know what is the Book or (what is) faith, but We have made it a light by which We guide whom We will of Our servants. And indeed, (O Muḥammad), you guide to a straight path” (Ash-Shuraa: 52). “The path of Allah, to whom belongs whatever is in the heavens and whatever is on the earth. Unquestionably, to Allah do (all) matters evolve (i.e. return)” (Ash-Shuraa: 53). Allah ﷻ is comparing the Quran to a spirit or an inspiration. Through the Quran, Allah ﷻ revives the dead hearts, clears by it the deaf ears, and opens the blind eyes of those who have strayed from the true path. Allah ﷻ has informed mankind that He made the Quran a book of light. He guides with the Quran whomever He wishes to guide to His path. Only a specific group of His slaves will be guided by it and it will transform them completely. While for the general public “it is upon them blindness…” (Fussilat: 44). “And thus We have revealed to you an inspiration of Our command…”. This verse also indicates that before this revelation was sent to Prophet Muhammad ﷺ, he was ignorant of this righteous religion and the legislations that Allah ﷻ later revealed to him. Allah ﷻ also says,

“Yā, Seen (1). By the wise Quran (2), Indeed you, (O Muḥammad), are from among the messengers (3), On a straight path (4). (This is) a revelation of the Exalted in Might, the Merciful (5), That you may warn a people whose forefathers were not warned, so they are unaware (6). Already the word (i.e. decree) has come into effect upon most of them, so they do not believe (7). Indeed, We have put shackles on their necks, and they are to their chins, so they are with heads (kept) aloft (8). And We have put before them a barrier and behind them a barrier and covered them, so they do not see (9). And it is all the same for them whether you warn them or do not warn them - they will not believe (10). You can only warn one who follows the message and fears the Most Merciful unseen. So give him good tidings of forgiveness and noble reward (11)” (Ya-Sin: 1-11).

The Quran is a great warning from Allah ﷻ; however, it will not benefit the unbelievers. Those who benefit from it are the ones whom Allah ﷻ has guided, including those who have followed the faith. This meaning was established in another chapter, in Surah Al-Baqarah; He says, "Alif, Lām, Meem" (Al-Baqarah: 1). "This is the Book about which there is no doubt, a guidance for those conscious of Allah" (Al-Baqarah: 2). The ones who are conscious of Allah are the ones who will be guided, and they are described as, "those who believe in the unseen, establish prayer, and spend out of what We have provided for them" (Al-Baqarah: 3), "And who believe in what has been revealed to you, (O Muḥammad), and what was revealed before you, and of the Hereafter, they are certain (in faith)" (Al-Baqarah: 4). "Those are upon (right) guidance from their Lord, and it is those who are the successful" (Al-Baqarah: 5). These are the attributes of those who are conscious of Allah ﷻ and receive guidance from Him. They are "upon (right) guidance from their Lord", which means they are guided by Him. In this verse, the preposition "upon" indicates that they are firm upon His guidance.

Another purpose of the Holy Quran is to refute falsehood. The Quran was revealed in excerpts during the twenty-three years of Muhammad's prophethood. On certain occasions, he would receive three verses, at others he would receive a single verse, or a part of a verse, or a word, or even a complete chapter. However, the disbelievers opposed the way the Quran was revealed. Allah says, "And those who disbelieve say, "Why was the Quran not revealed to him all at once?" (Al-Furqan: 32). Why was the Quran not revealed to Prophet Muhammad ﷺ all at once? Allah ﷻ says, "Thus (it is) that We may strengthen thereby your heart" (Al-Furqan: 32). This is the meaning of, "And We have spaced it distinctly" (Al-Furqan: 32). The Quran was revealed gradually in excerpts. Allah says, "And they do not come to you with an example (i.e. argument) except that We bring you the truth and the best explanation" (Al-Furqan: 33). The unbelievers would bring forth arguments that are then refuted by the Quran. For example, the core

value of the Quran is monotheism and it completely rejects polytheism that was spread amongst the Arabs of that time. Every creed and every doubt that the unbelievers brought up to deny the truth, Allah ﷻ would send verses that clear up these misconceptions and this continued throughout his prophethood ﷺ.

In addition, the Quran refutes the falsities of other monotheistic religions and non-religious beliefs. It revokes the doubts that were created by the Jews. It also discloses their scandals, disgraceful acts, and arguments. Likewise, the Quran reveals the falsehoods of Christianity; it discusses their false creed and legislations and clarifies the truth. The Quran also revokes atheists and materialists, as they do not believe in God, the Lord, or the Creator of this universe. They live their lives believing that they were created without a creator and that they shall die and will not be judged, nor will they be resurrected. This ideology is very much well spread among the masses at all times and ages; hence the Quran refutes them by clarifying the falsehood behind their beliefs.

Another purpose of the Quran is so that mankind does not establish a case against Allah ﷻ, He says, "..so that mankind will have no argument against Allah after the messengers…" (An-Nisa: 165). There is no room for doubt in the way the Quran was revealed, the way Allah ﷻ clarified it, and how He sent it with guidance to all of mankind. It allows no room for anyone who has received the message to make up excuses. Allah ﷻ says, "Thus, (O Muḥammad), We relate to you from the news of what has preceded. And We have certainly given you from Us a message (i.e. the Quran)" (Taha: 99). "Whoever turns away from it - then indeed, he will bear on the Day of Resurrection a burden (i.e. great sin)" (Taha: 100). "(Abiding) eternally therein, and evil it is for them on the Day of Resurrection as a load" (Taha: 101). Those who turn away from the Quran will bear a heavy burden of sins on the Day of Resurrection. This burden will be carried for all of eternity and will never be removed. Even if they had the earth's

capacity of gold as ransom for themselves, they would not be able to discard it because on the Day of Resurrection, there will be no intercession, substitution, or death. They would certainly wish for death on this Day, but they will not get to taste it. So, whoever turns away after the Quran established this message with explanations, clarifications, and arguments, certainly no one will be pardoned.

This Book has been made easy to understand and to apply for all of humanity, “And We have certainly made the Quran easy for remembrance, so is there any who will remember?” (Al-Qamar: 17). It is easy for Arabic speakers to understand the message of Allah ﷻ. Although the Quran is in Arabic, Allah ﷻ has made it easy to comprehend as it is not a book of logic or philosophy that only experts of those fields would be able to comprehend. Allah ﷻ has made it simple, so anyone who has basic knowledge of the language would be able to understand the Book of Allah ﷻ and would be able to learn about Him. For example, Allah ﷻ says, "Say: He is Allah, the One (1). Allah, the Eternal Refuge (2). He neither begets nor is born (3). And there is no equivalent to Him (4)" (Al-Ikhlas: 1-4). Indeed, these are clear and understandable verses that describe Allah ﷻ which can be comprehended and understood by everyone and the Sunnah of Prophet Muhammad ﷺ provides explanations and details regarding the matters and legislations.

The Holy Quran also serves as the miracle of Prophet Muhammad ﷺ sent down by Allah ﷻ to prove the truthfulness of his message and prophethood. This miracle is everlasting proof, unlike the miracles of the previous prophets that were only witnessed by the people of that specific time. The Quran, on the other hand, is a visual and an audial miracle that has existed since the time of Prophet Muhammad ﷺ and will continue to exist until Allah ﷻ wills it to be lifted from the earth. To those who wish to receive a sign from Allah ﷻ and wonder why Allah did not send a compelling and overpowering sign similar to the previous

prophets, such as, the staff of Moses, Allah ﷻ responds and says, “Is it not sufficient for them that We revealed to you the Book (i.e. the Quran) which is recited to them? Indeed in that is a mercy and reminder for a people who believe” (Al-'Ankabut: 51). This Book is the greatest miracle that was ever granted to any prophet. The Prophet ﷺ also said, “There has never been a Prophet amongst the prophets who was not bestowed with a sign amongst the signs which were bestowed (on the earlier prophets). Human beings believed in it and verily I have been conferred upon revelation (the Holy Quran) which Allah revealed to me. I hope that I will have the greatest following on the Day of Resurrection”. Hence, Prophet Muhammad ﷺ had the greatest number of followers and supporters because Allah ﷻ bestowed upon him the Holy Quran.

The final objective of revelation is to compensate and reward the believers. The Quran is surely a great reward and the reward is when you believe in it, stand and recite it in prayer, memorize it, appreciate it, and pay attention to it. The believer is rewarded with any of these forms of attachment to the Quran and the least of the rewards is reciting it, as Prophet Muhammad ﷺ said, "Whoever recites a letter from the Book of Allah, he will be credited with a good deed, and a good deed gets a ten-fold reward. I do not say that Alif-Lam-Mim is one letter, but Alif is a letter, Lam is a letter and Mim is a letter". This is certainly a great reward for those who read the Quran. Even the ones who face difficulty in reciting the Quran get rewarded, Prophet Muhammad ﷺ said, "The one who is proficient in the recitation of the Quran will be with the honorable and obedient scribes (angels) and he who recites the Quran and finds it difficult to recite, doing his best to recite it in the best way possible, will have two rewards". Prophet Muhammad also ﷺ says, “The one who was devoted to the Quran will be told on the Day of Resurrection: 'Recite and ascend (in ranks) as you used to recite when you were in the world. Your rank will be at the last Ayah you recite'". On the Day of Resurrection, those who used to recite the Quran are commanded to read and

recite it as they were ordered by Allah ﷻ. They will ascend in Paradise and their rank will be based on the last verse they recited. Some scholars said that the number of ranks in Paradise equals the verses of the Quran. Then it seems like those who memorize the Quran will be at the highest rank, but only Allah knows. “Rather, it (i.e. the Quran) is distinct verses (preserved) within the breasts of those who have been given knowledge” (Al-'Ankabut: 49).

Allah ﷻ confirms that those who know about the Quran will be raised in rank, as He says, “Allah will raise those who have believed among you and those who were given knowledge, by degrees" (Al-Mujadilah: 11). Knowledge of this Book is the truth and it is more honorable and higher in status than any other form of knowledge. Hence, Prophet Muhammad ﷺ said, "Envy is justified in regards to two types of persons only: a man whom Allah has given knowledge of the Quran, and so he recites it during the night and during the day; and a man whom Allah has given wealth and so he spends from it during the night and during the day". This is the one who should be envied or the one whom people should wish to become, without wishing for their blessings to be taken away from them. Envying a person and wishing that their blessings are taken away from them is unlawful and disapproved in Islam, while the desire to be blessed with the same blessings as another person without wishing for the termination of their good fortune is permissible, and Allah will later reward those who do not gain the blessings they wished for in this life. Prophet Muhammad also said, "Envy is permitted only in two cases: A man whom Allah gives wealth, and he disposes of it rightfully”, whether it is through acts of charity or humanitarianism that are beloved to Allah ﷻ. "Envy is justified in regards to two types of persons only: a man whom Allah has given knowledge of the Quran, and so he recites it during the night and during the day”. The man who fills his entire time with reciting the Quran whether he applies what he reads or stands and recites it in prayer is envied because standing and reciting the Quran during prayer is one of the most honorable acts. Allah ﷻ says, “Their sides part (i.e. they arise) from (their) beds;

they supplicate their Lord in fear and aspiration, and from what We have provided them, they spend" (As-Sajdah: 16). "And no soul knows what has been hidden for them of comfort for eyes (i.e. satisfaction) as reward for what they used to do" (As-Sajdah: 17). Allah ﷻ clarified further regarding those who stand in prayer, "Is one who is devoutly obedient during periods of the night, prostrating and standing (in prayer), fearing the Hereafter and hoping for the mercy of his Lord, (like one who does not)? Say, "Are those who know equal to those who do not know?" Only they will remember (who are) people of understanding." (Az-Zumar: 9). The scholars and the people of knowledge are the most honorable and most esteemed of people in society. Prophet Muhammad ﷺ said, "The best amongst you is the one who learns the Quran and teaches it". He also said, "Verily, Allah elevates some people with this Quran and abases others". Allah ﷻ elevates some people when they adhere to this Quran and learn it. Prophet Muhammad also ﷺ used to elevate them in this life before their elevation in the Hereafter. Whenever a delegation used to come to Prophet Muhammad ﷺ, he would inquire about the one who memorizes the Quran more than the others and then he would make him a commander and place him in charge. The Prophet ﷺ also indicated that, "the person who is best versed in the recitation of the Book of Allah, should lead the prayer".

The Quran is a reward for those who recite it and follow its teachings and for that reason Allah ﷻ enjoined Prophet Muhammad ﷺ with it, so he would have the highest ranking. This is the highest degree that is dedicated to the servant of Allah, Prophet Muhammad ﷺ. Allah ﷻ says, "And from (part of) the night, pray with it (i.e. recitation of the Quran) as additional (worship) for you; it is expected that your Lord will resurrect you to a praised station". (Al-'Isra: 79). If it is expected from Allah ﷻ, then it will certainly take place. Thus, if there was a different action that would raise someone to a higher degree than standing at night and reciting the Quran, then Allah ﷻ would have certainly informed the Prophet

of it. This means that there is no higher action than standing and praying at night. Moreover, establishing prayer at night is one of the first deeds that Allah ﷻ has commanded His prophet to perform, “O you who wraps himself (in clothing)” (Al-Muzzammil: 1) “Arise (to pray) the night except for a little” (Al-Muzzammil: 2), “-Half of it - or subtract from it a little” (Al-Muzzammil: 3) “Or add to it, and recite the Quran with measured recitation” (Al-Muzzammil: 4). “Indeed, We will cast upon you a heavy word.” (Al-Muzzammil: 5). So, Allah ﷻ instructed him and the rest of the believers to stand in prayer at night, but then Allah ﷻ lightened the obligation on the believers, yet kept it the same for Prophet Muhammad ﷺ.

The Holy Quran has a unique style that distinguishes it from other forms of discourse. Allah ﷻ revealed this Book in Arabic and it was made easy to remember, i.e. whoever knows the basics of the Arabic language, would be able to learn about Allah ﷻ. He says, “And We have certainly made the Quran easy for remembrance, so is there anyone who will remember?” (Al-Qamar: 17). Allah ﷻ revealed this blessed Book in divided and detailed chapters, "[This is] a blessed Book which We have revealed to you, [O Muḥammad], that they might reflect upon its verses and that those of understanding would be reminded" (Sad: 29). Allah ﷻ also made this Book easy to memorize and there are many young children, some even before reaching the age of puberty, who have memorized the entire Book of Allah ﷻ with complete ease.

One of the significant characteristics of the Quran is that it applies the styles and properties used by the Arabs in their speech, such as rhetoric and figurative speech which beautify the text. The Quran maintains these stylistic characteristics while being a simple and easy Book for everyone to understand. This is the miracle of the Quran. The Holy Book also applies literary devices such as simile, metaphor, metonymy, allegory, alliteration, antithesis, and assonance. These devices and the diction used in the Quran serve the meaning of the text. Its style is certainly unique, as it did not abide by any of the patterns of speech known by the Arabs and it is unlike any of their prose or poetry. For example, in one of

the first surahs that was revealed, Surah Al-Muddaththir, it is apparent how the specific terms used in its verses serve the meaning of the text in general. Allah ﷻ says, "O you who covers himself [with a garment] (1). Arise and warn (2). And your Lord glorify (3). And your clothing purify (4). And uncleanliness avoid (5). And do not confer favor to acquire more (6). But for your Lord be patient (7)" (Al-Muddaththir: 1-7). Indeed, the words are striking, as if a hammer is being pounded. "O you who covers himself [with a garment]" (Al-Muddaththir: 1), "Arise and warn" (Al-Muddaththir: 2), in this verse, Allah ﷻ is calling His Prophet to rise and accomplish the mission assigned to him which is to warn all of mankind. Allah ﷻ described the fear Prophet Muhammad ﷺ felt when he first received revelation, which was Surah Al-'Alaq. When the Prophet first received the revelation through the Angel Jibril, he was shaking and his heart was pounding. Then there came to Prophet Muhammad ﷺ the Angel Jibril and said: Recite, to which he replied: I am not lettered. He took hold of me [the Apostle said] and pressed me, till I was hard pressed; thereafter he let me off and said: Recite. I said: I am not lettered. He then again took hold of me and pressed me for the second time till I was hard pressed and then let me off and said: Recite, to which I replied: I am not lettered. He took hold of me and pressed me for the third time, till I was hard pressed and then let me go and said: "Recite in the name of your Lord who created (1) Created man from a clinging substance (2). Recite, and your Lord is the Most Generous (3) Who taught by the pen (4) Taught man that which he knew not (5)" (Al-'Alaq: 1-5). Then the Prophet left the cave with his heart trembling. He went home straight to Khadija and said, "Wrap me up, wrap me up!" Then revelation discontinued for three years and when it came back to Prophet Muhammad ﷺ, Allah ﷻ revealed Surah Al-Muddaththir, "O you who covers himself [with a garment]" (Al-Muddaththir: 1), "Arise and warn" (Al-Muddaththir: 2). It is as if Allah ﷻ is reminding Prophet Muhammad of when he received revelation for the first time and how he covered himself with a garment

out of fear. Allah ﷻ is reminding him that the time is not for covering, but it is the time to accomplish a great mission which is warning all of mankind.

In another surah concerning the night prayer, Allah ﷻ revealed to Prophet Muhammad ﷺ:

"O you who wraps himself [in clothing] (1). Arise [to pray] the night, except for a little (2). Half of it - or subtract from it a little (3). Or add to it, and recite the Quran with measured recitation (4). Indeed, We will cast upon you a heavy word (5). Indeed, the hours of the night are more effective for concurrence [of heart and tongue] and more suitable for words (6)" (Al-Muzzammil: 1-6).

The rhythm and the context here make it seem as if this is a journey, or it is set in the context of traveling, or in the context of a cameleer who is the leader of a camel chain. This is the role of Prophet Muhammad ﷺ. In these verses, he is being ordered to establish the night prayer. He is also commanded to make haste and adhere to Allah's order. The message in this context provokes awareness and urges Prophet Muhammad ﷺ to deliver and call towards the path of Allah ﷻ.

On the other hand, the tone differs in the context of discussing and explaining Islamic legislations. Allah ﷻ says, "Allah instructs you concerning your children [i.e. their portions of inheritance]: for the male, what is equal to the share of two females. But if there are [only] daughters, two or more, for them is two-thirds of one's estate. And if there is only one, for her is half. And for one's parents, to each one of them is a sixth of his estate if he left children. But if he had no children and the parents [alone] inherit from him, then for his mother is one third. And if he had brothers [and/or sisters], for his mother is a sixth, after any bequest he [may have] made or debt. Your parents or your children - you know not which of them are nearest to you in benefit. [These shares are] an obligation [imposed] by Allah. Indeed, Allah is ever Knowing and Wise" (An-Nisa: 11).

In the verse above, the context and the tone change to a tone of educating and instructing. This indicates that this is a lesson being taught and explained about inheritance regarding, what it is, and how to divide it. The verse informs people how to correctly handle this issue without deviating from what Allah ﷻ has commanded. He ﷻ says, "Allah instructs you concerning your children", this is directed towards parents in terms of their children's portions of inheritance. Allah ﷻ also says, "Your parents or your children - you know not which of them are nearest to you in benefit", as a result, Allah ﷻ clarified this, so no one would deviate from the truth. Then Allah ﷻ says, "[These shares are] an obligation [imposed] by Allah". Thus, the tone and the selected terminology have been employed correctly and appropriately to befit the desired meaning of this context. As wisdom entails that a word should explain the intended meaning of revelation so there will be no room for perplexity because this is the word of Allah ﷻ.

The context and terms of war and fighting differ as well. Allah ﷻ says, "Those who disbelieve and avert [people] from the way of Allah - He will waste their deeds (1). And those who believe and do righteous deeds and believe in what has been sent down upon Muḥammad - and it is the truth from their Lord - He will remove from them their misdeeds and amend their condition (2). That is because those who disbelieve follow falsehood, and those who believe follow the truth from their Lord. Thus does Allah present to the people their comparisons (3). So when you meet those who disbelieve [in battle], strike [their] necks until, when you have inflicted slaughter upon them, then secure [their] bonds, and either [confer] favor afterwards or ransom [them] until the war lays down its burdens. That [is the command]. And if Allah had willed, He could have taken vengeance upon them [Himself], but [He ordered armed struggle] to test some of you by means of others. And those who are killed in the cause of Allah - never will He waste their deeds (4). He will guide them and amend their condition (5).

And admit them to Paradise, which He has made known to them (6)" (Muhammad:1-6).

This is a speech specified for times of warfare. This is evident in the fact that the context and the terms employed in the text are to clarify the rulings of war and to motivate Muslims and urge them to fight. "O you who have believed, if you support Allah, He will support you and plant firmly your feet." (Muhammad: 7). This speech differs from the others, as if this is a speech given by a soldier to motivate the masses. These examples indicate that this correspondence between diction and meaning is a miraculous stylistic feature that only Allah ﷻ, the One Who sent down this revelation.

is capable of devising.

The Quran follows the style of the Arabs in terms of rhetoric, such as the use of symbolism and metaphor. Allah ﷻ created metaphors by comparing various creatures, such as inferior animals and insects, e.g., a dog, donkey, spider, and fly to other things. But the unbelievers questioned Allah's intent by using these despicable insects and animals as examples? They add that even kings are above mentioning such despicable creatures. Then Allah ﷻ responds to them and says, "Indeed, Allah is not timid to present an example - that of a mosquito or what is smaller than it. And those who have believed know that it is the truth from their Lord. But as for those who disbelieve, they say, "What did Allah intend by this as an example? (26) He misleads many thereby and guides many thereby. And He misleads not except the defiantly disobedient, Who break the covenant of Allah after contracting it and sever that which Allah has ordered to be joined and cause corruption on earth. It is those who are the losers (27)" (Al-Baqarah: 26-27).

A metaphor compares a sensory image to an abstract idea. Perceptive matters that can be seen or heard using the senses are easier to comprehend than abstract and intangible ideas because they require imagination to visualize them.

While the Arabs created metaphors and symbols in their prose and poetry, Allah ﷻ also employed metaphor and symbolism in Quranic speech in its best form. Allah ﷻ has used symbols and metaphors abundantly in the Quran, for example, when speaking about Himself, or those who worship gods other than Him ﷻ. He also drew examples of Him, the True Lord, for whom there is no deity worthy of worship except Him and the false gods that are worshipped instead of Him. He also drew an example of His Prophet ﷺ, this message that was sent from Allah ﷻ, and the acts of the believers and the unbelievers. He drew an example of those who spent for His sake and those who seek this life alone and lack purpose. He drew various examples of the acts of the unbelievers. Allah ﷻ compared the unbeliever to a man running after a mirage, but when he reaches it, he finds nothing. Allah ﷻ compares the unbeliever to someone who is trapped in extreme darkness and He compares their deeds and how they rush towards them in this verse, He says, "But those who disbelieved - their deeds are like a mirage in a lowland which a thirsty one thinks is water until, when he comes to it, he finds it is nothing but finds Allah before him, and He will pay him in full his due; and Allah is swift in account" (An-Nur: 39). These actions could either be related to this worldly life or to their faith that they are delusional enough to believe might benefit them. Allah ﷻ presents another comparison describing the deeds of the unbelievers, "Or [they are] like darknesses within an unfathomable sea which is covered by waves, upon which are waves, over which are clouds - darknesses, some of them upon others. When one puts out his hand [therein], he can hardly see it. And he to whom Allah has not granted light - for him there is no light" (An-Nur: 40).

Allah ﷻ drew examples of those who give to charity and then their donation is erased and eliminated,

“Would one of you like to have a garden of palm trees and grapevines underneath which rivers flow in which he has from every fruit? But he is afflicted with old age and has weak [i.e., immature] offspring, and it is hit by a whirlwind containing fire and is burned. Thus does Allah make clear to you [His] verses that you might give thought” (Al-Baqarah: 266).

Allah ﷻ draws another example of a man of knowledge who benefitted from his knowledge of the verses of Allah for a while, but he then became detached from them and deviated from the path of Allah ﷻ. He says,

“And recite to them, [O Muḥammad], the news of him to whom We gave [knowledge of] Our signs, but he detached himself from them; so Satan pursued him, and he became of the deviators (175) And if We had willed, We could have elevated him thereby, but he adhered [instead] to the earth and followed his own desire. So his example is like that of the dog: if you chase him, he pants, or if you leave him, he [still] pants (176)” (Al-'Araf: 175-176).

The Jews were also presented as an example as they did not adhere to Allah’s order and did not carry the responsibility of the Torah. They might have carried it only figuratively, but they did not abide by its teachings nor did they benefit from them. Allah ﷻ says, “The example of those who were entrusted with the Torah and then did not take it on is like that of a donkey who carries volumes [of books]. Wretched is the example of the people who deny the signs of Allah. And Allah does not guide the wrongdoing people” (Al-Jumu’ah: 5).

The examples, symbols, and metaphors in the Quran are numerous, Allah ﷻ says, “And these examples We present to the people, but none will understand them except those of knowledge” (Al-'Ankabut: 43). Allah ﷻ abolished and refuted the examples presented by the unbelievers and corrected them, as He says, “So do not assert similarities to Allah” (An-Nahl: 74). They used to compare

Allah ﷻ to others and draw similarities between Allah and other earthly beings, while Allah ﷻ is incomparable. “So do not assert similarities to Allah. Indeed, Allah knows and you do not know” (An-Nahl: 74). Allah ﷻ is the One, the Unique, and He is incomparable to others, as there is no one like Him, or similar to Him.

Among the styles commonly used by the Arabs is exclusivity, where the ‘Amil[1] is preceded by the Ma’mul[2] to indicate exclusivity. The use of rhetorical questions is a style that is used extensively in the Quran, where a statement is made in the form of a question, but it does not require an answer, as it is meant for other meanings, such as, confessing, rebuking, reprimanding, or scolding. “Is not Allah the most just of judges?” (At-Tin: 8). This is a rhetorical question; the statement is phrased as a question, but it is calling for a confession and not an actual answer because Allah ﷻ is indeed the most just of judges. "Is not Allah sufficient for His Servant?” (Az-Zumar: 36). “Is not Allah Exalted in Might and Owner of Retribution?” (Az-Zumar: 37). Allah ﷻ is undoubtedly Exalted in Might and the Owner of Retribution.

The literary styles that the Arabs used for purposes such as clarification and explanation are found in the Quran. However, the Holy Book did not employ those which are based on exaggerations and lies, as these styles are undoubtedly distant from the message of the Quran. Among the styles of the Arabs is the use of hyperbole in their speech, by exaggerating a small matter. While the Quran does not make use of such styles, as the speech of Allah ﷻ is the truth. He says, “The Inevitable Reality (1), What is the Inevitable Reality? (2) And what can make you know what is the Inevitable Reality? (3)” (Al-Haqqah: 1-3). These verses exaggerate the description of the Day of Judgement to stress its magnitude

[1] Is the word which causes another to be in a particular state, i.e. changes the inflection of another word.
[2] Is the word which has been caused to be in a particular state, through change in inflection.

and not in the sense of exaggerating to falsify something. Allah ﷻ has described the Day of Resurrection as such because it cannot be fathomed by the human mind. Allah ﷻ says, "Indeed, it [i.e. the Quran] is a decisive statement (13). And it is not amusement (14)" (At-Tariq: 13-14). The Quran is a decisive statement and not for purposes of amusement. So, the use of hyperbole to falsely place emphasis on a matter is not employed in the Quran. In addition, according to Arabic linguists, this type of figurative speech is not used in the Quran because nothing in the Quran could possibly be denied or added for exaggeration, or to falsely clarify a certain meaning. "Alif, Lām, Meem" (Al-Baqarah: 1). "This is the Book about which there is no doubt, a guidance for those conscious of Allah" (Al-Baqarah: 2). Another example of this is Allah's ﷻ description of the tree of Zaqqum. The way the tree is described is certainly true, as Allah ﷻ does not exaggerate or lie. He says, "And who is more truthful than Allah in statement" (An-Nisa: 122), "And who is more truthful than Allah in statement" (An-Nisa: 87). Allah says,

"Indeed, it is a tree issuing from the bottom of the Hellfire (64), Its emerging fruit as if it was heads of the devils (65). And indeed, they will eat from it and fill with it their bellies (66). Then indeed, they will have after it a mixture of scalding water (67). Then indeed, their return will be to the Hellfire (68). Indeed they found their fathers astray (69). So they hastened [to follow] in their footsteps (70)" (As-Saffat: 64-70).

The Holy Quran also refrains from using any obscenities or lewdness in its speech because it is above including any form of indecency. The Quran discussed sensitive matters that would be frowned upon when discussed in a normal setting, like the rulings of sexual intercourse, menstruation, and puerperium, along with discussing the origin of human beings. All of these matters were discussed with the utmost decency and even a virgin girl could read them without feeling morally

offended or anyone else without stumbling upon one indecent or obscene word. Allah ﷻ says regarding menstruation: “And they ask you about menstruation. Say, "It is harm, so keep away from wives during menstruation. And do not approach them until they are pure. And when they have purified themselves, then come to them from where Allah has ordained for you. Indeed, Allah loves those who are constantly repentant and loves those who purify themselves (222). Your wives are a place of cultivation [i.e. sowing of seed] for you, so come to your place of cultivation however you wish and put forth [righteousness] for yourselves. And fear Allah and know that you will meet Him. And give good tidings to the believers (223)” (Al-Baqarah: 222-223).

The speech of Allah ﷻ is indeed elevated and sublime. Even when He discusses matters regarding sexual intercourse, He clarifies and explains the details in the most decent speech, without any obscenity or lewdness. Allah ﷻ says, “Your wives are a place of cultivation [i.e. sowing of seed] for you, so come to your place of cultivation however you wish and put forth [righteousness] for yourselves. And fear Allah and know that you will meet Him” (Al-Baqarah: 223). When Allah ﷻ discusses the origin of people, He says, “So let man observe from what he was created (5). He was created from a fluid, ejected (6). Emerging from between the backbone and the ribs (7). Indeed, He [i.e. Allah], to return him [to life], is Able (8)” (At-Tariq: 1-8). In the explanation of the rulings regarding relieving oneself, “O you who have believed, when you rise to [perform] prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles. And if you are in a state of janābah, then purify yourselves. But if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women and do not find water, then seek clean earth and wipe over your faces and hands with it. Allah does not intend to make difficulty for you, but He intends to purify you and complete His favor upon you that you may be grateful …” (Al-Ma’idah: 6).

The Quran has been sent in the Arabic language as governance that includes all the rulings that are necessary for the nation. He says, "And We have sent down to you the Book as clarification for all things" (An-Nahl: 89). Allah ﷻ sent down a clarification for all things, from the rulings of relieving oneself, purification, rulings regarding women, to the rulings regarding acts of worship and interpersonal relations. Allah ﷻ has discussed all of these rulings in the utmost decency, without mentioning any obscenity and without causing any moral offense. Allah ﷻ says,

"It has been made permissible for you the night preceding fasting to go to your wives [for sexual relations]. They are a clothing for you and you are a clothing for them. Allah knows that you used to deceive yourselves, so He accepted your repentance and forgave you. So now, have relations with them and seek that which Allah has decreed for you [i.e. offspring]. And eat and drink until the white thread of dawn becomes distinct to you from the black thread [of night]. Then complete the fast until the night [i.e. sunset]. And do not have relations with them as long as you are staying for worship in the mosques. These are the limits [set by] Allah, so do not approach them. Thus does Allah make clear His verses [i.e. ordinances] to the people that they may become righteous" (Al-Baqarah: 187).

Allah ﷻ explained in detail such a private and sensitive issue, however, He explained it in a highly elevated manner and with the utmost decency as it is the speech of Allah ﷻ that is above any form of fault or flaw.

These are some of the stylistic features of the Quran that are used as tools to clarify the meanings of the Quran. These features enable the reader to understand the Book that Allah ﷻ has sent down to all of mankind. As the role of the Quran is to warn all the worlds and to pave the way towards the straight path of Allah ﷻ.

Allah ﷻ enjoins those who wish to recite the Holy Quran to say *al-isti'adha* and *al-basmala* before almost every surah. *Al-isti'adha* is to say "I seek refuge in Allah from the accursed Satan" and *al-basmala* is to say "In the name of Allah, the Entirely Merciful, the Especially Merciful".

The greatest name of God is Allah. Allah ﷻ has numerous names, as Prophet Muhammad ﷺ said, "Allah has ninety-nine names, i.e. one-hundred minus one, and whoever knows them will go to Paradise." Allah is the greatest of His names and the name that is most mentioned in the Quran. There is no name mentioned more than the name 'Allah' in the entire Quran. It is the only name that is exclusive to God alone and it is the name that God is known for by all nations. It is an Arabic name and it is derived from the word *al-ilaah*, i.e., the Deity or the God. Allah is "الإله" *al-ilaah*, but the hamza, the glottal stop, in the middle was omitted and both the letters laam were blended, to form a diphthong, which then became "Allah". Therefore, Allah is derived from the word *Alaha-Ya'lah*, so *al-ilaah* is the One Who is worshipped. He is the one who owns His slaves, as He created them and brought them into existence from nothing. A true God controls life, death, provision, and resurrection. It is of His high eminence and generosity, that He blesses His slaves with all types of blessings, making Him the only one worthy of worship.

Other deities can claim to be gods; however, they fail to provide what Allah ﷻ has bestowed upon His servants. That is because they unquestionably do not deserve to be worshipped. The sun, the moon, cows, or trees are worshipped instead of Allah ﷻ. Realistically, they are all creatures that cannot benefit themselves nor harm others. So, how could they possibly do so for their supposed slaves? This concludes that worshipping anyone or anything other than Allah is false and void.

However, Allah is the true God and there is no God but Him. Allah ﷻ gives life and causes death. He gives provision, judges His slaves, and sets legislations and divine laws that guide them to the correct path. Any favor that the slave

receives is indeed from Allah, “And whatever you have of favor - it is from Allah” (An-Nahl: 53). Whoever claims that there is one worthy of worship other than Him is untruthful and whoever worships other than Him is false. The Arabs used to call whatever and whoever they worshipped a god, such as the idols that were made with their own hands and worshiped. They considered the sun a god as well, and they used to worship the sun too. They said regarding their idols, “Has he made the gods [only] one God? Indeed, this is a curious thing" (Sad: 5). “And the eminent among them went forth, [saying], Continue, and be patient over [the defense of] your gods. Indeed, this is a thing intended” (Sad: 6). Even if they called them ‘gods’, they lacked the qualities of a true God. Allah ﷻ says, “You worship not besides Him except [mere] names you have named them, you and your fathers” (Yusuf: 40). They considered them gods, but in reality, they are not gods. Allah is the one true God. The word Allah is a proper noun referring to the Almighty Lord and it is His most magnificent name.

The phrase “I seek refuge in Allah from the accursed Satan" means to seek protection in Allah from Satan. The Arabic word for Satan is *Shaytaan* which is a word that originally means someone who is rebellious. The Arabs called every rebel a *shaytaan*, whether it was a human being, jinn, or animal. In this context, *Shaytaan* refers to the devils from the jinn. “I seek refuge in Allah from the accursed Satan”. This refers to Iblees and his offspring, as Iblees is the chief of all devils. Iblees was named *al-rajeem*, i.e., the one who has been expelled from the mercy of Allah ﷻ. *Al-rajeem* is a derivative of the word *marjoom*, and *al-rajm* is the action of casting stones on someone, and Iblees will be cast with stones in the Hellfire. “[Allah] said, "Then get out of it [i.e., Paradise], for indeed, you are expelled” (Sad: 77). “And indeed, upon you is My curse until the Day of Recompense" (Sad: 78). “[Allah] said, "Depart from it [i.e. Paradise], reproached and expelled.” (Al-A’raf: 18). Allah ﷻ has expelled Iblees from Paradise, as he refused to prostrate to Adam ﷺ. Thus, he was expelled from the mercy of Allah and was destined to misery for all of eternity. He was set to live in this world

based on his request to complete the mission he assigned to himself. Allah ﷻ says regarding mankind, "[Iblees] said, "Do You see this one whom You have honored above me? If You delay me [i.e., my death] until the Day of Resurrection, I will surely destroy his descendants, except for a few." (Al-Isra: 62). Allah ﷻ says referring to Adam ﷺ, "Do You see this one?" Allah ﷻ has honored Adam, even when Iblees thought that he was much better and more honorable than Adam. "Do You see this one whom You have honored above me?" Adam was highly honored and accordingly, Allah commanded Iblees to prostrate to Adam. Then Iblees responded, "If You delay me [i.e. my death] until the Day of Resurrection" if you destine me to live and not die, "I will surely destroy his descendants, except for a few". The word *laahtanikanna* is derived from the word *al-hanka*, which refers to the bridle that is placed on the head of an animal to control it, such as a horse, donkey, or cow. Satan has compared the offspring of Adam to an animal that is being reined and controlled by him and his offspring. Allah ﷻ says, "[Allah] said, "Go, for whoever of them follows you, indeed Hell will be the recompense of [all of] you - an ample recompense" (Al-'Isra: 63). "And incite [to senselessness] whoever you can among them with your voice and assault them with your horses and foot soldiers and become a partner in their wealth and their children and promise them." But Satan does not promise them except delusion" (Al-'Isra: 64). "Indeed, over My [believing] servants there is for you no authority…" (Al-Isra: 65) "Indeed, over My [believing] servants". These believing servants Allah is referring to are the people of faith. Allah then continues and says, "there is for you no authority", i.e., there is no greater force or immense power that would lead them astray because they are protected by Allah and exempt from the temptations of Satan.

Iblees was named Satan after he rebelled and disobeyed Allah ﷻ. Satan did not repent after his rebellion, unlike Adam ﷺ who sinned but followed it with repentance and regret. Adam and Hawwa said after they sinned by eating from the forbidden tree, "Our Lord, we have wronged ourselves" (Al-A'raf: 23). "And

if You do not forgive us and have mercy upon us, we will surely be among the losers." (Al-A'raf: 23). While Iblees was ordered to prostrate but he refused to do so, "[Allah] said, "O Iblees, what prevented you from prostrating to that which I created with My hands? Were you arrogant [then], or were you [already] among the haughty?" (Sad: 75) "He said, "I am better than him …" (Sad: 76). Iblees was proud of sinning and thought he was correct. He thought Allah's order was void and lacked any wisdom or sense. So, how could Iblees, believing that he was better than Adam, prostrate before him? Iblees said in response to this command, "He said, "I am better than him. You created me from fire and created him from clay." (Sad: 76). Iblees was arrogant and proud of his corrupt and false comparison. Then he set his sight on the offspring of Adam, as he threatened to do his utmost to deviate them and lead them astray from Allah's path. Allah ﷻ has permitted him to do so, "[Allah] said, "Go, for whoever of them follows you", i.e., those that he succeeds in leading astray, "indeed Hell will be the recompense of [all of] you - an ample recompense" (Al-Isra: 63). "And incite [to senselessness] whoever you can among them with your voice and assault them with your horses and foot soldiers and become a partner in their wealth and their children and promise them." But Satan does not promise them except delusion" (Al-Isra: 64). "Indeed, over My [believing] servants there is for you no authority. And sufficient is your Lord as Disposer of affairs" (Al-Isra: 65). Allah ﷻ has excluded the offspring of Adam who will not be affected by Satan.

The purpose of *al-isti'adha* is because the odds in the battle between mankind and Satan are uneven. Satan is the stronger power since he is more knowledgeable and is more capable of malice, wicked tricks, cunningness, evil plots, deceit, and allurement leading the offspring of Adam astray. These qualities are beyond the nature of humans, as Satan could easily trick people with his wicked ways. Allah ﷻ says, "Then Satan whispered to him; he said, "O Adam, shall I direct you to the tree of eternity and possession that will not deteriorate?" (Taha: 120). Allah ﷻ says, "But Satan whispered to them to make apparent to

them that which was concealed from them of their private parts. He said, "Your Lord did not forbid you this tree except that you become angels or become of the immortal." (Al-A'raf: 20). "And he swore [by Allah] to them, 'Indeed, I am to you from among the sincere advisors'" (Al-A'raf: 21). Satan swore to Adam and Hawwa that he is a sincere advisor to them. Then Allah ﷻ says, "So he made them fall, through deception." (Al-A'raf: 22). Satan made them slip and deviate from doing righteous acts to sinning. He made them believe that eating from the forbidden tree is best for them and they shall live in prosperity and wealth for all of eternity. Satan was capable of making them fall into sin and if Adam and his wife did not repent to Allah ﷻ, then they would have been in an entirely different situation. "Then Adam received from his Lord [some] words, and He accepted his repentance. Indeed, it is He who is the Accepting of Repentance, the Merciful" (Al-Baqarah: 37). Thus, it is clear that the capability of Satan in allurement is much more powerful than the capability of human beings to remain firm and to obey the commands of Allah ﷻ.

The powers and capabilities of Satan outmatch those of human beings because he was created differently. Satan has another advantage over human beings and that is because he is an invisible enemy. Indeed, being capable of hiding from the opponent would give him an advantage over his enemy. Hence, Satan says while threatening humanity, "Then I will come to them from before them and from behind them and on their right and on their left, and You will not find most of them grateful [to You]." (Al-A'raf: 17). He could certainly penetrate and pass through the human heart or even the blood circulation, as Prophet Muhammad ﷺ said, "Satan circulates in the body of man like the circulation of blood and I was afraid lest it should instill any evil in your heart or anything". Satan is a whisperer, who whispers evil thoughts in the hearts of humans. He has great capabilities that humans lack. Thus, undoubtedly, mankind with their limited capabilities and means could never beat Satan alone.

Accordingly, we must seek refuge in a greater power that is capable of protecting humanity from Satan. This greater power is Allah ﷻ. Allah ﷻ has ordered mankind to seek refuge in Him as He is the only refuge and He is the only One Who could protect them from Satan. Allah ﷻ is the protective fortress for His believers. Through the protection of Allah ﷻ, Satan would flee away and his evil plotting would be weakened. However, if mankind does not seek protection and refuge in Allah ﷻ, then they will certainly be an easy target for Satan. Allah ﷻ says, "Indeed, there is for him no authority over those who have believed and rely upon their Lord" (An-Nahl: 99). "His authority is only over those who take him as an ally and those who through him associate others with Allah." (An-Nahl: 100). Prophet Muhammad ﷺ also said, "The devil is couching at the heart of the son of Adam. When he mentions God he withdraws, but when he is neglectful he makes evil suggestions". Thus, if a person constantly remembers Allah ﷻ and mentions Him, Satan will certainly flee. On the other hand, forgetting Allah ﷻ draws Satan closer to humans. Hence why Allah ﷻ has ordered mankind to seek refuge in Him from the evils of Satan, especially when reciting the Quran.

Satan could only have authority over human beings when they are in a state of inattentiveness, negligence or when they are committing sins. Allah ﷻ says, "And whoever is blinded from remembrance of the Most Merciful - We appoint for him a devil, and he is to him a companion" (Az-Zukhruf: 36). "And indeed, they [i.e. the devils] avert them from the way [of guidance] while they think that they are [rightly] guided" (Az-Zukhruf: 37). Allah ﷻ says, "Do you not see that We have sent the devils upon the disbelievers, inciting them [to evil] with [constant] incitement?" (Maryam: 83). Only the slaves that firmly hold on the path of Allah ﷻ and seek refuge and protection in Him survive. For this reason, Allah ﷻ has ordered people to seek refuge in Him, especially when they are about to commence in any righteous act. Satan stands in the way of the people and observes them, blocks them and turns them away from any door of righteousness.

These are the footsteps of Satan, as Allah ﷻ says, "O mankind, eat from whatever is on earth [that is] lawful and good and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy" (Al-Baqarah: 168). "He only orders you to evil and immorality and to say about Allah what you do not know" (Al-Baqarah: 169).

Satan strives to drive mankind away from any act of righteousness. A great act of righteousness is reciting the Holy Quran. Thus, Satan aims to make people doubt the Quran or push them away from pondering over its verses and their meanings. Satan has other tricks as well, for instance, he will attempt to change the intention of a sincere slave that began his journey with the Quran for the sake of Allah ﷻ. Satan would try to push him away from such a great intention and such a great cause to make him seek with it this life and not the Hereafter and its reward. This is why Allah ﷻ has ordered His slaves to seek refuge in Allah ﷻ from the accursed Satan when they begin reciting the Quran, "So when you recite the Quran, [first] seek refuge in Allah from Satan, the expelled [from His mercy]. Indeed, there is for him no authority over those who have believed and rely upon their Lord" (An-Nahl: 99). "His authority is only over those who take him as an ally and those who through him associate others with Allah" (An-Nahl: 100).

On the other hand, *al-basmala* is a phrase that means, "In the Name of Allah the Entirely Merciful, the Especially Merciful". Grammatically, this phrase can either be a subject to an omitted predicate, or a predicate to a subject. In both cases, it would be recited as, "In the Name of Allah the Entirely Merciful, the Especially Merciful". In addition, if we were to commence an action we would recite it before doing so.

The letter *baa* in "In the Name of Allah the Entirely Merciful, the Especially Merciful" indicates seeking help, in this case, from Allah ﷻ. Allah is the name of the Almighty God and all of His names are the absolute best. Each name of Allah ﷻ has a confirmed meaning and their meanings are indeed fitting and appropriate for Allah ﷻ. One of the names of Allah ﷻ is *Al-Sami'*, i.e., the

All-Hearing is derived from the word *sam',* i.e., hearing. *Al-'Alim*, i.e., the All-Knowing is derived from the word *'ilm*, i.e. knowledge. *Al-Basir*, i.e., the All-Seeing is derived from the word *basar*, i.e., eyesight. *Al-Rahman,* i.e., the Most Beneficent, is derived from the word *rahma*, i.e., mercy. *Al-Kabir,* i.e., the Great because He indeed is great. *Al-'Athim*, i.e. the Exalted, is derived from the word *athama,* i.e. glory, and so on. Each of these names has a firm and established meaning that is derived from the root of the word. Allah ﷻ says, "And to Allah belong the best names, so invoke Him by them." (Al-A'raf: 180). Prophet Muhammad ﷺ said, "Allah has ninety-nine names, i.e. one-hundred minus one, and whoever knows them will go to Paradise". It is not just about simply knowing the number of names; it is about knowing the details of each name and believing in them and acting according to every name. Consequently, those who believe in the names of Allah ﷻ are among the people of belief and will ultimately enter the Paradise.

Allah has many attributes that indicate His mercy, two of which are *Ar-Rahman* and *Ar-Rahim,* i.e., the Entirely Merciful and the Especially Merciful. The first mercy that mankind has been blessed with is the mercy of Allah ﷻ and there is no mercy but from Him. So, when people are being merciful to one another, it is in fact Allah's mercy upon them. Prophet Muhammad ﷺ said, "Allah has one hundred mercies". Allah ﷻ has given all creatures one mercy out of a hundred and through it, creatures deal with one another with compassion to the point Prophet Muhammad ﷺ said, "so much so that an animal lifts its hoof over its young lest it should hurt it". If an animal placed its hoof on its young, it would rush to get it off out of compassion and mercy to its young. This is a part of the mercy of Allah ﷻ upon His creations. Even a small and weak bird who has limited abilities flies to search for food for its young and then returns to the nest to feed its chicks. You can sometimes find an animal that would intentionally harm themselves for their young, for example, the female rabbit plucks her own fur to create bedding for her young. This is why Allah ﷻ is called *Ar-Rahman*, whose

mercy encompasses all things. Thus, the mercy you notice between creatures is from Allah ﷻ. He is *Ar-Rahman*, the Entirely Merciful, and *Ar-Rahman* rhymes with *fa'laan* which is the hyperbolic form of *Ar-Rahim*, hence, He is *Ar-Rahman*, whose mercy encompasses all things and whose mercy is plentiful and abundant. While *Ar-Rahim* is the One Who is merciful to His slaves.

The phrase, "In the Name of Allah the Entirely Merciful, the Especially Merciful" is said when someone is about to commence an action to seek the blessing of Allah ﷻ. This phrase includes three names of Allah ﷻ. The first name is Allah, which is the greatest of names. The second name is *Ar-Rahman*, which is a name unique to Allah ﷻ that is exclusive to Him alone. He is God and there is no other deity worthy of worship except for Him. All other creatures derive their compassion from Him, as He is the originator of mercy. The third name is *Ar-Rahim* and thus, we say "In the Name of Allah the Entirely Merciful, the Especially Merciful" when we begin reciting the Quran.

"In the Name of Allah the Entirely Merciful, the Especially Merciful" is undoubtedly a verse among the seven verses of Al-Fatihah. It is also a verse that divides all the chapters of the Holy Quran except for Surah At-Tawbah, also known as Al-Bara'ah, where *al-basmala* is omitted. The reason behind this is, this chapter was sent down to break off the oath with the unbelievers who pledged a treaty and then broke their side of the oath. This chapter was revealed in the same style as the pieces of scripture the Arabs would send to those who broke their oaths with them. The Arabs never began these writings with the phrase, "In the name of Allah". Hence, *al-basmala* was omitted from the beginning of Surah At-Tawbah.

Praise is to Allah, the Lord of the Worlds, at the beginning and the end. And peace be upon His servant and messenger Mohammad.

Al-Fatiha

The surah of Al-Fatiha is the seven oft-repeated verses and the great Qur’an which have been bestowed upon the Prophet Mohammad ﷺ. Allah ﷻsays, “We have certainly granted you the seven often-repeated verses and the great Quran) (Al- Hijr: 87). The companion Ubayy ibn Kab mentioned that the Messenger of Allah ﷺtold him, "Shall I teach you the greatest Surah in the Qur'an before you leave the mosque?" Then he ﷺ, took me by the hand, and when we were about to step out, I reminded him of his promise to teach me the greatest Surah in the Qur'an. He said, "It is 'Alhamdu lillahi Rabbil 'Alamin (i.e., Surat Al-Fatihah) which is As-Sab' Al-Mathani (i.e., the seven oft- repeated Ayat) and the Great Qur'an which is given to me." The Prophet Mohammad ﷺmade the surah of Al-Fatiha mandatory to be recited in every Rak’a of the prayer. Therefore, he said, “The Salat (prayer) of one who does not recite Al-Fatihah is not vaild), and, if anyone observes a prayer in which he does not recite Umm al-Qur’an (Al-Fatihah), his prayer is thus incomplete, it is incomplete, it is incomplete” i.e., missing.

The surah of Al-Fatiha is the preface of the Qur’an for it summarizes its themes. Moreover, it is called Al-Mathani as it is recited in prayers, time and again. It is a summary of the Qur’an themes in that it includes the meanings of the characteristics of Allah and His oneness, the comprehensive prayer for the greater good, and the guidance to the straight path of Allah, which leads to His Paradise.

يقول الله ﷻ: {بِسْمِ اللَّهِ الرَّحمَنِ الرَّحَيمِ} {الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ} {الرَّحْمَنِ الرَّحِيمِ} {مَالِكِ يَوْمِ الدِّينِ} {إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ} {اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ} {صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلا الضَّالِّينَ}

“In the Name of Allah—the Most Compassionate, Most Merciful. All praise is for Allah—Lord of all worlds, the Most Compassionate, Most Merciful, Master

of the Day of Judgment. You ˹alone˺ we worship and You ˹alone˺ we ask for help. Guide us along the Straight Path, and the Path of those You have blessed—not those You are displeased with, or those who are astray." (Al-Fatiha: 1-7).

"In the Name of Allah—the Most Compassionate, Most Merciful" is a predicate to an omitted subject which is predicted through "In the Name of Allah—the Most Compassionate, Most Merciful." The name of Allah is blessed. In fact, all the names of Allah are beautiful. Therefore, every deed starts and is blessed with this verse. Reading the Qur'an is the greatest and most honoured of deeds as it is a recitation of Allah's words which He bestowed upon His Prophet ﷺ. The grace of Allah's words on other words is akin to Allah's grace on all of his creatures. The verse "In the Name of Allah—the Most Compassionate, Most Merciful" reads three names of Allah; First, "Allah" which is the greatest name of all. It is derived from the term "Ilah" (i.e., one Who is worshiped). Allah is the God of all creatures and therefore this name is a reference to Him. He is the One True God who deserves to be truly worshipped. Anything else bearing the name of god is invalid as no one is worthy of worship but Him. A god can never bear the name unless he is a creator of everything that concerns his servants or can cause good or harm to them. Therefore, anything worshipped beside Allah is invalid.

Allah says, "The Most Compassionate, Most Merciful." These are two names of Allah derived from the meaning of mercy. "The most Compassionate" and "the Most Merciful" are both exaggerated terms.

"The Most Compassionate" is an adjective that is more exaggerated than "the Most Merciful". Therefore, it was said, "*the Most compassionate*" is the One Whose mercy encompasses all; those who worship Him and those who do not. The mercy of Allah embraces even the disbelievers and all other creatures. A creature would not be if not for Allah. This is further illustrated by the Prophet

Mohammad's ﷺ words. He said, "Allah created one hundred (parts of mercy)", or "Allah has divided mercy into one hundred parts; and He retained with Him ninety-nine parts and sent one down to earth, though which creatures deal with each other, so much so that an animal lifts its hoof over its young lest it should hurt it". Animals do not have minds but they have mercy bestowed in their hearts to their young. This is all from Allah's mercy which He distributed among His creatures. Allah also retained with Him ninety-nine parts of mercy that He kept for the Day of Resurrection. Hence, only the unlucky are who are not graced with mercy since Allah's mercy includes everything.

"The Most Merciful", on the other hand, is specific for his honest believers. This is the mercy by which Allah guides them in this world, instils in them the love for this faith, gives them patience and endurance, guides them to worship Him and pray to Him, and bestows upon them the greatest mercy of all, which is to live in His Paradise.

Allah ﷻ says, "All praise is for Allah—Lord of all worlds" (Al-Fatiha: 2). "Praise" is preceded with "all" in order to include the meaning of comprehensiveness. In other words, all kinds of praise are directed to Allah.

"Praise" in language is intended to thank the praised or mention his graces. For instance, whoever gives someone else a favour is thanked and praised. Likewise, whoever has the characteristics of courage and generosity, would be praised and mentioned for having these characteristics.

Allah is praised as He has all the aspects of perfection and greatness. Nothing is superior to Him or greater than Him. He is the God, the "Ilah", Who created everything. Everything is His own creation. Everything He created is under His command and will. Allah introduced Himself and said, "Allah is the Creator of all things, and He is the Maintainer of everything" (Az-Zumar: 62). He is the One responsible for everything; He has the saying in how things work and all matters

are in His hands. He said, "Indeed your Lord is Allah Who created the heavens and the earth in six Days, then established Himself on the Throne. He makes the day and night overlap in rapid succession. He created the sun, the moon, and the stars—all subjected by His command. The creation and the command belong to Him alone. Blessed is Allah—Lord of all worlds!" (Al-A'raf:54). He also said, "All praise is for Allah Who created the heavens and the earth and made darkness and light. Yet the disbelievers set up equals to their Lord in worship" (Al-An'am:1). Thus, He, Who created heavens and earth, and, He, Who created darkness and light, has no equal nor a likeness.

Therefore, all praise is due to Allah for His characteristics, names and Person. Praise is to Him in the world and in the Hereafter at all times and all places. Praise is to Him in heavens and earth. All creatures and their existence are witness to His praise. Allah is additionally praised for His deeds, graces, and favours. There is no grace without Allah. Any grace, starting with the existence and ending with deeds, wealth, and all complements of life are all from Allah.

No doubt that there is no creature of Allah's creatures able to comprehend or know the characteristics of Allah. Even the angels, the most honoured and graced creatures, do not fully comprehend their Creator, Allah. He said, "He fully knows what is ahead of them and what is behind them, but they cannot encompass Him in their knowledge" (Taha: 110). They cannot encompass Him in their knowledge. Even some of Allah's creations are known only to Allah. Even the Throne of Allah is one of His Creatures but no one comprehends it but Allah. In other words, no one knows its width, greatness and structure but He Who constructed it. So, how could anyone encompass Him Who sits on this throne in their knowledge?

Thus, all praises are solely for Allah. Allah's servants cannot laud their Creator as much as He has lauded Himself. Even the Prophet ﷺ said, "I am not capable

of enumerating praise of You. You are as You have lauded Yourself". Allah's servants, thus, are not capable of describing and praising Him as He praises Himself. No one knows Allah but He Himself. He says, "All praise is for Allah: (Al-Fatiha:2).

Allah describes Himself and says, "Lord of all worlds" (Al-Fatiha:2). The word "god" in Arabic means the owner. Arabs therefore say, "I am the god (owner) of this house." The word god even means the one whose orders are obeyed by his own people. One's god is their master; for instance, the god (master) of Quraish. When Safwan bin-Umayya heard someone saying in the Battle of Hunain, "Mohammad's spell is broken", when Hawazin had the upper hand in the beginning, Safwan replied, "Quiet! To have a master from Quraish is better than having a master from Hawazin". Allah said, "Go back to your master and ask him about the case of the women who cut their hands" (Yusuf:50). "Go back to your master" means go back to your guardian; i.e., the king. "and ask him about the case of the women who cut their hands". This is what the Prophet Yusuf said to the messenger of the king who came to release him out of prison. Master, in Arabic, even holds the meaning of the one who raises a child. All these meanings, thus, are true for Allah. He is the Owner, the Master Who holds the matter of all creatures, and the One Who raises His creatures; all with his graces and favours.

Allah ﷻ continues, "The Lord of all worlds" (Al-Fatiha:2). This means the Owner of worlds. A world is a dimension of creation that carries mutual attributes. For instance, there is the human world and the Jinn world. The Jinn and the Angels have their own worlds. Heaven is a world on its own and so is the earth. The earth is also divided; the bodies of water and the landforms. Every group or sector of creation shares mutual attributes. Allah is the God of these worlds; their Owner. The ownership of Allah over these worlds is a fact since He is their Creator and Who brought them out of nothingness. No one can bring anything out of nothingness except for Him. Creation is only by Allah; even if

the companions of heaven and Earth grouped to try and create an atom, they would not be able to do so.

Scientists even say, “A substance is not created nor is it eliminated”. This applies to the creature. As for the Creator, He is the One Who creates the substance out of nothingness; therefore, He does not have to transform it from one thing to another. If He wills it to be gone then it is gone. Allah ﷻsays, “just as I created you before, when you were nothing!” (Maryam:9). He also says, “O humanity! What has emboldened you against your Lord, the Most Generous, Who created you, fashioned you, and perfected your design, moulding you in whatever form He willed?” (Al-Infitar: 6-8). Allah is the Creator Who created people out of nothing. He is the Creator of heavens and earth. He is the one responsible for them, and to Him, everything returns. Therefore, His ownership of these worlds is true. As for others who own things that exist, their ownership is temporary of Allah's properties. They would own it then finally give it up as He says, “Indeed, it is We Who will succeed the earth and Whoever is on it. And to Us they will all be returned” (Maryam:40).

The house in which they live is not their creation. Their ownership of it is temporary, it will then be someone else’s. Their food, clothes, car, and everything is borrowed from Allah. Therefore, He takes them back whenever He wants. Allah is the true owner. He is the Lord of All worlds as He owns them. He is their Master. He is their Master whether the creature likes it or not. Allah is the Master of this universe and he has Sovereignty. Whatever Allah wills always happens, and whatever He wills not does not happen. Allah says, “If We ever will something to exist, all We say is “Be!” And it is!” (An-Nahl:40).

Allah ﷻsays, “Our command is but a single word, done in the blink of an eye” (Al-Qamar:50). Allah’s command over all creatures is absolute. He says, “Do they desire a way other than Allah’s—knowing that all those in the heavens and

the earth submit to His Will, willingly or unwillingly, and to Him they will all be returned?" (Ali'Imran:83). Whatever Allah wills to happen, will happen. And whatever He wills not, will not happen. Every creature's will is restricted by the will of Allah who says, "and that to your Lord alone is the ultimate return of all things. Moreover, He is the One Who brings about joy and sadness" (An-Najm: 42-43). There is no joy or sadness that happen without Allah's Divine will. He says, "Moreover, He is the One Who brings about joy and sadness. And He is the One Who gives life and causes death. And He created the pairs—males and females—from a sperm-drop when it is emitted. And it is upon Him to bring about re-creation. And He is the One Who enriches and impoverishes. And He alone is the Lord of Sirius. And He destroyed the first people of 'Âd, and then Thamûd, sparing no one. And before that He destroyed the people of Noah, who were truly far worse in wrongdoing and transgression. And it was He Who turned the cities of Sodom and Gomorrah upside down. How overwhelming was what covered them!" (An-Najm: 42-54). Allah also says, "Now, which of your Lord's favours will you dispute? This Prophet is a warner like earlier ones." (An-Najm: 54-56). Allah therefore has the final saying in everything and it is all by His command. He also says, "The creation and the command belong to Him ˹alone" (Al-A'raf:54). Moreover, He says, "Indeed your Lord is Allah Who created the heavens and the earth in six Days,1 then established Himself on the Throne. He makes the day and night overlap in rapid succession. He created the sun, the moon, and the stars—all subjected by His command. The creation and the command belong to Him alone." (Al-A'raf: 54).

Therefore, all creatures must know that creation and command are for Allah. As He. Everything goes by His Divine order. No one disobeys Him, disbelieves in Him, and commits any sins if not by His will. Allah says, "Indeed, We have created everything, perfectly preordained. Our command1 is but a single word,2 done in the blink of an eye." (Al-Qamar: 49-50).

Allah, "The Lord of the Worlds" means that He is their Owner and the One Who controls them. He is their Master as well as the One Who creates them. He raises them from one phase to another. Humans exist out of nothing for Allah creates them from a drop of sperm fashioned as a clot of congealed blood. He then develops the clot into a foetus lump, then bones. Then He shapes them into humans and raises them step by step with His grace until they become full grown adults. Then these humans start to decline in health and stature until they reach death. Allah raises His servants with His grace. Allah is the Lord of the Worlds is as the Surah says "Praise is to Allah – Lord of the Worlds. The Most Compassionate, the Most Merciful". These two attributes are derived from the mercy of Allah.

Allah says, "Master of the Day of Judgment." (Al-Fatiha:4). The Prophet ﷺ would sometimes interpret "Master" in two readings. Allah, the Master of the day of Judgment, is with no doubt the Master of all things in the world and in the Hereafter. But, in this verse, it was specified that He is the Master of the day of Resurrection and all creatures attest to it. The veil which blinds the eyes of the disbelievers shall be unveiled on this Day and they will see that everything is owned by Allah. Allah says, "Now We have lifted this veil of yours, so Today your sight is sharp!" (Qaf:22).

Allah ﷻ says, "So call upon Allah with sincere devotion, even to the dismay of the disbelievers. He is Highly Exalted in rank, Lord of the Throne. He sends down the revelation by His command to whoever He wills of His servants to warn all of the Day of Meeting— the Day all will appear before Allah. Nothing about them will be hidden from Him. He will ask, "Who does all authority belong to this Day? To Allah—the One, the Supreme!" (Ghafir: 14-16). Allah says, "the Day all will appear". All creatures and all humans are on level ground of which they have no direct knowledge. They appear at the same time and Allah hides nothing from them. They are all within full view of "Nothing about them will be

hidden from Him"; that is they cannot hide anything from Allah of what they used to hide in their hearts. Allah says, "on the Day all secrets will be disclosed. Then one will have neither power nor any helper" (At-Tariq: 9-10). Then, it will be said to them, "Who does all authority belong to this Day? To Allah" (Ghafir:16). No one responds since they see that everything belongs to Allah. Then Allah says, "To Allah—the One, the Supreme! Today every soul will be rewarded for what it has done. No injustice Today! Surely Allah is swift in reckoning." (Ghafir: 16-17).

It was said in Hadith that Allah the almighty when He gathers everyone, He says in a voice heard by those far as well as it is heard by those close, "I am the King. Where are the kings of earth? I am the King." He is the Master of the Day of Judgment; meaning He is the Master on this Day when He judges his servants. He has Sovereignty. Therefore, if it is said "the Master" then that means that He owns everything and controls all. The servants come back to life on this Day to their Creator as He first created them. Allah says, "Today you have come back to Us all alone as We created you the first time—leaving behind everything We have provided you with…" (Al-An'am: 94). The Prophet ﷺ says, "The people would be assembled on the Day of Resurrection barefooted, naked and uncircumcised". Allah also says, "Just as We produced the first creation, so shall We reproduce it. That is a promise binding on Us." (Al-Anbya: 104). Everyone is thus resurrected with nothing as they were first born. Allah is the "Master of the Day of Judgment" Who rules between his servants on this Day, and no one rules beside him. Allah says, "Surely to Us is their return, then surely with Us is their reckoning." (Al-Ghashiyah: 25-26).

The surah of Al-Fatihah is the greatest chapter in the Qur'an as well as the first surah of it. Prayers are invalid unless the surah of Al-Fatihah is recited in every Rak'a.

يقول الله ﷻ: {بِسْمِ اللَّهِ الْرَّحمَنِ الْرَّحَيمِ (1) الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (2) الرَّحْمَنِ الرَّحِيمِ (3) مَالِكِ يَوْمِ الدِّينِ}[الفاتحة:1-4]

"In the Name of Allah—the Most Compassionate, Most Merciful. All praise is for Allah, Lord of all worlds, the Most Compassionate, Most Merciful, Master of the Day of Judgment" (Al-Fatihah:1-4).

Allah is the Master of all things at all times in this world and the Hereafter. He is also the Master of the Day of Resurrection; the Day of Judgment. It is also the Day of Religion; the Religion of Allah. The day in which the value and the truth of religion are revealed, as well as the truth of those who followed the path of Allah, believed in His religion, and abided by it. This is the Day in which the loss of those who neglected and abandoned religion is revealed. The Day of Resurrection, therefore, is the Day of Account. For those who abided by this religion this is thus the Day of rewards. However, for those who neglected and abandoned it, this is thus the Day of loss.

On this day, Allah is the only King. He is the King and Master at all times, but this is particularly revealed to everyone on this great Day. The Day which is feared by all companions of religion of all worlds and only neglected by disbelievers. The Angels, the earth and heavens, and all creatures fear this Day. It is the Day on which everyone is held accountable. The Day in which Allah the Almighty judges even between animals as Allah ﷻsays, "Today every soul will be rewarded for what it has done. No injustice Today! Surely Allah is swift in reckoning" (Ghafir:17).

Allah also says, "Surely to Us is their return, then surely with Us is their reckoning." (Al-Ghashiyah:25-26). On this Day, no one holds the creatures accountable but Allah. Moreover, no one is held accountable in the place of another. Allah does not, for instance, assign the Angel Jibreel to hold some people accountable, nor does He assign another Angel to do the same with some other

people. Allah ﷻ is the One Who holds each single soul accountable. The Prophet ﷺ says, "There is no one among you but his Lord will speak to him without any intermediary between them. He will look to his right and will not see anything but that which he sent forth. He will look to his left and will not see anything but that which he sent forth. Then he will look in front of him and will be faced with the Fire. So, whoever among you can protect himself from fire, even by means of half a date, let him do so."

Furthermore, the One who speaks directly to everyone is Allah. Be it, believers or disbelievers, Allah holds them all accountable. Of course, the account of disbelievers differs from that of believers for Allah does not give value to the disbelievers at all. Rather, He asks them objurgating questions, but not questions of their deeds. Allah ﷻ says, "On that Day there will be no need for any human or jinn to be asked about their sins" (Ar-Rahman:39). He does not ask questions to get answers or to reprimand; rather, He asks questions to reproach and objurgate. A question is akin to the wording "didn't my Prophet come to inform you of my religion? didn't I grace you with wealth? What did you do for yourself?"

Allah is the Master of the Day of Resurrection; the Day which He made inevitable and has determined its time. Its time is known only to Him and He has not informed neither a close angel nor a messenger of it. Even the Angel who blows the horn does not know when he will be commanded. The Prophet ﷺ says, "How can I be comfortable when the one with the horn is holding it in his lips and his forehead is leaning forward, waiting to be given permission to blow?". Allah ﷻ says, "All praise is for Allah Who created the heavens and the earth and made darkness and light. Yet the disbelievers set up equals to their Lord in worship. He is the One Who created you from clay, then appointed a term for your death and another known only to Him for your resurrection" (Al-An'am:1-2). "Then appointed a term for your death" applies to every soul, and "another

known only to Him for your resurrection" also applies to all souls; the time of which is known only to Allah.

Allah ﷻ also says, "They ask you ˹O Prophet˺ regarding the Hour, "When will it be?" Say, "That knowledge is only with my Lord. He alone will reveal it when the time comes. It is too tremendous for the heavens and the earth and will only take you by surprise." They ask you as if you had full knowledge of it. Say, "That knowledge is only with Allah, but most people do not know" (Al-A'raf: 187).

The Prophet ﷺ said that when the Hour of Reckoning comes, people will be engrossed in their businesses and life matters. He says, "A man will be eating his food...he will raise it to his mouth, but he won't eat it. A man will be working in his garden, but he won't irrigate it. The Hour will be established while people are at their work." They will be unaware that this Day is the end of the world and that it is over. The Hour is not revealed nor commanded to happen if not for the One Who knows about; that is Allah ﷻ. In Hadith, Jibreel asks the Prophet ﷺ, "When is the Hour?" The Prophet ﷺanswers, "The one who is asked about it does not know more than the one who is asking".

These are attributes of Allah ﷻ, "All praise is for Allah—Lord of all worlds, the Most Compassionate, Most Merciful, Master of the Day of Judgment" (Al-Fatihah:2-4). These attributes sum up all of His features. The other attributes, however, are within the meanings of these attributes. The word "Lord" holds all attributes of Allah; that Allah is the Lord of the worlds and the God Who holds people accountable for their actions.

Then, He says, "You alone we worship and You alone we ask for help" (Al-Fatihah:5). "You alone we worship" means that believers worship none other than Allah. "You", the complement, precedes the subject, "we", to entail exclusivity. Therefore, He differentiates between "we worship you" and "You alone we worship"; since the first does not linguistically eliminate the possibility of

worshipping someone besides “You”. However, “You alone we worship”, entails that believers worship no one besides “You”. Moreover, “You alone we ask for help” entails that they seek help from “You” only and no one else. The pronoun “You” is for Allah ﷻ, the addressee. “We”, the servants, address Allah and say to Him, “You alone we worship”

What is worship? Worship in language is derived from submission and obedience. Arabs say, this is a “paved” road; “paved” means that it has been walked upon so much until it becomes “submissive” and easy to walk on. A servant is one who is owned and submissive to his Master and Lord. “You alone we worship” means that “we” obey, succumb and surrender to “You”.

The worship which Allah WT wants from His servants is a comprehensive one. It includes many deeds, such as emotional deeds that come straight from the heart, worship rites, financial deeds, and supplications. One of the acts of the heart is to fear Allah for He is the Lord who accounts and punishes people for their sins and He is Who commands to be obeyed. To fear Allah is to know that a sin has a severe punishment. Thus, one of the greatest acts of worship is to fear Allah. All of the deeds Allah has burdened us with, such as praying, fasting, charity, hajj rites, are to fear Him. He says, “O humanity! Worship your Lord, Who created you and those before you, so that you may become mindful of Him” (Al-Baqarah:21).

Thus, to worship for piety means to worship for fear of Allah, to reach the state of being mindful of Him, and to know that He is deserving of fear. He is, after all, the great Lord of everything to Whom belongs everything and the submission of all. When someone disobeys Allah, it becomes a sin as it contradicts His command. One may disobey the command of anyone and receive no great damage, but to disobey the command of Allah will cause all of the damage.

When Allah was disobeyed by Adam, there was punishment and penalty. Had it not been for Adam's repentance, then he would have received another end. The first sin which preceded this act is the sin of Satan. Satan, along with the Angels used to worship Allah. However, when he was told to prostrate to Adam, he refused. Hence, he was punished as Allah says, "Allah commanded: Then get out of Paradise, for you are truly cursed. And surely upon you is My condemnation until the Day of Judgment" (Sad:77-78). He remains in this condemnation until he is placed in the Fire. Satan then says when the judgment is made on the Day of Resurrection and he's placed in Fire as Allah ﷻ illustrates, "And Satan will say ˹to his followers˺ after the judgment has been passed, "Indeed, Allah has made you a true promise. I too made you a promise, but I failed you. I did not have any authority over you. I only called you, and you responded to me. So do not blame me; blame yourselves. I cannot save you, nor can you save me. Indeed, I denounce your previous association of me with Allah ˹in loyalty˺. Surely the wrongdoers will suffer a painful punishment" (Ibrahim:22).

To disobey Allah is a great sin. Moreover, no one forgives the sins of people but Allah. A sin is truly a disobedience of Allah's command. Therefore, this sin is only cleared by Him. If a person sinned, then they were forgiven by all creatures in heavens and earth, this is worth nothing; for a person is only truly forgiven by Allah ﷻ. The One Who clears sins is Allah. If sins are cleared, then the servant is forgiven. Allah is thus deserving of being feared.

Worship is a comprehensive name that includes piety; which is the highest fear of Allah. Moreover, it also includes then longing and hope for what He has. He is, after all, the Lord, the Self-Sufficient, and the Vast whose graces do not lack nor do His favours end. As the Prophet ﷺ said, "O My servants, if the first of you and the last of you, and the humans of you and the jinn of you, were all to stand together in one place and ask Me, and I were to give everyone what he requested, then that would not decrease what I Possess, except what is decreased of the ocean

when a needle is dipped into it". If a needle were to be dropped in the sea, then brought out, would the sea-level decrease? If this needle does not decrease anything of the water of the sea, then the grace of Allah to all of His creatures does not decrease anything of His property. There is no existence nor happiness for a creature if not by Allah. Therefore, He deserves to be implored and asked. Allah ﷻ says, "O humanity! It is you who stand in need of Allah" (Fatir:15).

People are created poor and in need with no help or wealth but from Him. He says, "It is you who stand in need of Allah, but Allah ˹alone˺ is the Self-Sufficient, Praiseworthy" (Fatir:15). He also says, "Your Lord has proclaimed, ˹Call upon Me, I will respond to you˺ (Ghafir:60). One of the meanings of worship is to supplicate to Allah to fulfil someone's needs, to push the harm away, and to bring the good since no one can do all of these but Allah ﷻ.

Other meanings of the worship of the heart after piety are fear and pleading. Love is the love of Allah since He is deserving of being loved for His attributes and graces. All of the feelings that Allah has made part of His worship is to glorify, extol, implore, and ask Him for help. The following (fearing, longing, requesting, glorifying, and loving) are acts of worship. After these, Allah has imposed acts of worship that He loves; such as prayer, fasting, giving zakat (charity), and performing Hajj. Allah imposed upon humans the deeds of mercy and compassion; such as filial piety, honesty, and maintaining trust; these are all good manners. Then He allows and forbids what humans should do and stay away from. He imposed some lawful and unlawful acts upon His servants concerning matters such as food, drinks, clothes, and marriage. These are Allah's decrees and obeying His orders is a part of worship. Allah ﷻ says, "He has ordained for you believers the Way which He decreed for Noah, and what We have revealed to you O Prophet and what We decreed for Abraham, Moses, and Jesus, commanding: "Uphold the faith, and make no divisions in it." What you call the polytheists to is unbearable for them" (Ash-Shuraa:13).

These are the meanings of Allah's worship. Worship is an act of submission and surrender. "You only we worship" means that "we" worship none other but "You", (Allah) with all the acts of worship of which "You" have specified for Yourself. Every act of worship to Allah, He has specified for Himself; supplication, prostration, bowing, paying, giving to zakat, and giving money to the needy. Fasting is also an act of worship for Him, so is the Hajj to Al-Ka'aba. All of these acts should not be done for anyone but Allah. Whoever does these for anyone else, has disbelieved in Allah.

Then comes "and You alone we ask for help". This is an act of relinquishing power to Allah ﷻ. "We ask" means that the servants seek help from Allah alone. No one can help but Allah. A servant does not have his own power; his power is received from Allah so is his success. Allah is the One Who directs the affairs of His servant and a servant does not do harm or good to himself if not by the will of Allah. Guidance, misguidance, wealth, and poverty are all in the hands of Allah. Moreover, the guidance to His path, then walking through it, and worshipping Allah are all assisted by none other than Him.

It is, then, an act of relinquishing power and a declaration that the servant does not ask help from anyone but Allah in this worship. The prophet even allowed believers when it is called to prayer to say "There is no power but in Allah". This is because for a Muslim to head to prayers, there has to be an intention, determination, action, and movement; and no one helps in this but Allah. No one puts the love and longing of prayers in the heart but Allah. This is part of the guidance that Allah provides whomever He wants and loves.

Allah ﷻ says, "You surely cannot guide whoever you like O Prophet, but it is Allah Who guides whoever He wills" (Al-Qasas:56). The guidance is that which comes from Allah. The assistance is also from Allah. Whoever Allah wills to guide, He helps embrace Islam. Allah ﷻ says, "Whoever Allah wills to guide, He

opens their heart to Islam. But whoever He wills to leave astray, He makes their chest tight and constricted as if they were climbing up into the sky" (Al-An'am:125). This is the perfection of monotheism. "You alone we worship and You alone we ask for help" (Al-Fatihah:5). This entails a declaration from the servants who say, "Oh, Allah. We worship no one but You". In other words, "we do not disbelieve in Your worship. We long in our acts of worship for no one but You."

يقول الله ﷻ: {بِسْمِ اللَّهِ الرَّحمَنِ الرَّحَيمِ (1) الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (2) الرَّحْمَنِ الرَّحِيمِ (3) مَالِكِ يَوْمِ الدِّينِ (4) إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ (5) اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ (6) صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلا الضَّالِّينَ}[الفاتحة:1-7]

"In the Name of Allah—the Most Compassionate, Most Merciful. All praise is for Allah—Lord of all worlds, the Most Compassionate, Most Merciful, Master of the Day of Judgment. You alone we worship and You alone we ask for help. Guide us along the Straight Path, the Path of those You have blessed—not those You are displeased with, or those who are astray, Amen" (Al-Fatihah:1-7).

When Allah ﷻ says, "Guide us along the Straight Path" (Al-Fatihah:6), this is a supplication uttered by the servants to Allah to guide them to His Straight Path. The Path which Allah describes as, "This is the Way, binding on Me" (Al-Hijr:41).

Allah says this to Satan and Adam, illustrating that whoever walks on His path, will then end up in His Paradise. He says, "This is the Way, binding on Me", and continues, "except the deviant who follows you" (Al-Hijr:42). The Straight Path of Allah is the path He ordained for His servants. It is His religion. It is straight in that it has no deviation in it of any kind. When a servant of Allah says, "Oh, Allah. Guide us", he uses the plural pronoun "us"; which is a dictation from Allah that the believer must include all believers in His supplication to Allah.

“Guide us” entails that everyone supplicates to Allah ﷻ. “Guide us to the Straight Path” (Al-Fatihah:6). Believers ask Allah to guide them to His Path which leads Paradise. Everything Allah has ordered and decreed for His servants is on this Straight Path.

Guidance holds two meanings; guidance in the meaning of instructions and teaching, and guidance in the meaning of success. During prayer, when a servant asks Allah to guide him to the Straight Path, he asks for these two kinds of guidance. This is a great grace of Allah for He illustrated His religion and path in His Book and by way of His Prophet ﷺ. There are matters of exercise in judgment that also need teaching and illustrating. This mission is bestowed upon whoever is chosen from the companions of good; as the Prophet ﷺ said, “If a judge passes judgment and strives to reach the right conclusion and gets it right, he will have two rewards; if he strives to reach the right conclusion but gets it wrong, he will still have one reward”. Allah guides a person into what has not been agreed upon of His Truth by His will. Allah taught His Prophet ﷺ to say, “Guide me to the truth where there is a difference of opinion by Thy permission. Thou guides anyone Thou wishes to the right path”. Moreover, the Prophet ﷺ used to invoke Allah at night, saying, "O Allah: All the praises are for You: You are the Lord of the heavens and the earth. All the praises are for You; You are the Maintainer of the heaven and the earth and whatever is in them. All the praises are for You; You are the light of the heavens and the earth. Your Word is the truth, and Your promise is the truth, and the meeting with You is the truth, and Paradise is the truth, and the (Hell) Fire is the truth, and the Hour is the truth. O Allah! I surrender myself to You, and I believe in You and I depend upon You, and I repent to You and with You (Your evidences) I stand against my opponents, and to you I leave the judgment (for those who refuse my message). O Allah! Forgive me my sins that I did in the past or will do in the future, and also the sins I did in secret or in

public. You are my only God (Whom I worship) and there is no other God for me (i.e. I worship none but You)".

Guidance to the Straight Path thus includes instructing, teaching, and granting success in reaching the truth. It is also Allah's guidance to those He loves from His servants to guide them to His worship. Not everyone who knows the truth follows it, but whoever Allah provides with success follows it. Satan and the disbelievers know the truth but they don't follow it because Allah misguided them. Whoever disbelieves in Allah is blinded by Him. Therefore, a servant calls for Allah and supplicates to Him to guide him to the Straight Path.

Allah describes this Path in this verse, "the Path of those You have blessed" (Al-Fatihah:7). Those, whom Allah has blessed, are blessed with a special grace. That is the grace of guidance and success to follow this Path. Not every one of Allah's servants is guided to the good. There are those who disbelieve and those who believe. Whoever He wishes to guide, then they are guided; and, whoever He wishes to stray from the path, then they are led astray. Indeed, this affair is wholly Allah's. He says, "Surely this is a reminder. So let whoever will take the Right Way to their Lord. But you cannot ˹to do so˺ unless Allah wills. Indeed, Allah is All-Knowing, All-Wise. He admits whomever He wills into His mercy. As for the wrongdoers, He has prepared for them a painful punishment" (Al-Insan:29-31).

Allah places whoever He wills in His mercy. Likewise, He leads whoever He wants astray because by His knowledge that that person does not deserve guidance. Therefore, those who are guided are guided by the graces and favours of Allah. This is what He says in response to the disbelievers who undermined the poor and needy believers by saying, "so those disbelievers may say, "Has Allah favoured these poor believers out of all of us?"" (Al-An'am:53). What they meant is that how could Allah offer guidance and success of religion to their

slaves, and deny them whom Allah has graced with money, children and prestige Therefore, they said, "these ˹poor believers˺" referring to the people they undermined; such as Bilal, Ammar, Suhaib, and others whom "Allah favoured… out of all of us?" while they are the companions of wealth, status, and riches which Allah had graced them with?

Allah says, "Does Allah not best recognize the grateful". This means that Allah recognizes those who are granted guidance and praise Him for it and those who don't.

In all cases, guidance and going astray are up to Allah. He explains the reasoning behind this when He says,, "As for the one who is charitable, mindful ˹of Allah˺, and ˹firmly˺ believes in the finest reward, We will facilitate for them the Way of Ease. And as for the one who is stingy, indifferent ˹to Allah˺, and ˹staunchly˺ denies the finest reward, We will facilitate for them the path of hardship" (Al-Layl:5-10).

Allah rewards the servant for his deeds. Whoever believes, follows Allah, and believes the Truth that Allah ﷻ and the Prophets ﷺ came with, then He will guide him through granting him belief. "Belief" includes believing all the Prophets have been sent with. Believing in what the Prophets were sent with leads to believing in Allah, the Creator. Thus, what the Prophets have called for is explicit and clear.

The Prophets called for the worship of Allah, the One and Indivisible, the Creator of heavens and earth, and the Creator of all; who has control over everything. This thing is undoubted by anyone with mind and reason. Doubt comes from disbelief. Those who disbelieve in the Truth when it is revealed are punished by Allah. He blinds their sights to the truth. Allah says, "As for those who persist in disbelief, it is the same whether you warn them or not—they will

never believe. Allah has sealed their hearts and their hearing, and their sight is covered. They will suffer a tremendous punishment" (Al-Baqarah:6-7).

Allah gives them this punishment because they disbelieved when the Truth was revealed to them and when they were guided to the Straight Path. They said, "No" after everything was revealed. When they rejected it, Allah turned their hearts and eyes away from it. Allah ﷻ says, "So when they persistently deviated, Allah caused their hearts to deviate" (As-Saf:5). Allah punished them for their deviation. He also says, "We turn their hearts and eyes away ˹from the truth˺ as they refused to believe at first" (Al-An'am:110). Allah blinds them. Therefore, their guidance becomes impossible. Allah then says, "as they refused to believe at first, leaving them to wander blindly in their defiance" (Al-An'am:110).

Guidance is from Allah. He chooses whomever He wants to be guided by grace and favour from Him. The companions of Allah's grace are deserving of that because when religion and the message were revealed to them by way of the Prophet ﷺ, they accepted the Truth and believed in it. Allah then guided them. Allah ﷻ says, "As for the one who is charitable, mindful ˹of Allah˺, and firmly believes in the finest reward, We will facilitate for them the Way of Ease. And as for the one who is stingy, indifferent ˹to Allah˺, and staunchly denies the finest reward, We will facilitate for them the path of hardship" (Al-Layl:5-10). Therefore, the servants say, "Guide us to the Straight Path" (Al-Fatihah:6); the straight path which begins here and leads to Allah.

Allah also says about this Path, "the Path of those You have blessed" (Al-Fatihah:7). "Those You have blessed" with guidance and remembering are what Allah says, "And whoever obeys Allah and the Messenger will be in the company of those blessed by Allah: the prophets, the people of truth, the martyrs, and the righteous—what honourable company! This is Allah's favour, and Allah fully knows ˹who deserves it˺" (An-Nisa:69-70).

This verse illustrates the meaning of "the Path of those You have blessed". Allah told us that those whom He graced are the believers, "And whoever obeys Allah and the Messenger will be in the company of those blessed by Allah". This means that the end will be in Paradise with "the company of those blessed by Allah". They will be with the Prophets. A prophet is a messenger of Allah ﷻ. They will also gather with "the people of truth". This alludes to those who are not prophets but believed. In other words, those who believed the prophets. For instance, Abu Bakir As-Sidik (Abu Bakir the Believer) was nicknamed (As-Sidik) because he believed the Prophet ﷺ. When some great things happened, the disbelievers found it impossible to believe the Prophet ﷺ, especially when he told them of his Night Journey from Mecca to Jerusalem and back on the same night when that journey takes a whole month-journey and another one to go way back on their camels. Therefore, they spread the word everywhere and said, "Mohammad has proved to be a liar. He claimed that he went to Jerusalem and returned on the same night". They told Abu Bakir, "Your friend has claimed this and that." Abu Bakir then asked, "Did he say that?" When they said "yes", Abu Bakir said, "I believe him even if he said that he went farther than that." He added, "I believe him even if he said that he went farther than that. I believe him when he says that he is ordered from the Sky. And the Sky is farther than Jerusalem." He is hence nicknamed "As-Sidik.

Allah described Mary saying that she is the believing mother since she believed in His words and His prophets. He says, "There is also the example of Mary, the daughter of 'Imrân, who guarded her chastity, so We breathed into her womb through Our angel ˹Gabriel˺. She testified to the words of her Lord and His Scriptures and was one of the ˹sincerely˺ devout" (At-Tahrim:12). "As-Sidik" (The Believer), therefore, is the one who believes in the Truth and believes the prophets.

Accordingly, martyrs are the people who are killed in the name of Allah to raise His word. They are accompanied by those who had an obvious trial; Allah places them in the same status (as martyrs).

The righteous are every righteous servant of Allah. The concept of righteousness is that of the Holy Qur'an and Sunnah. When is the servant considered righteous? This righteousness is determined by Allah. They are those who commit good deeds. They are the groups of people which Allah has graced. Allah ﷻ says, "And whoever obeys Allah and the Messenger will be in the company of those blessed by Allah: the prophets, the people of truth, the martyrs, and the righteous—what honourable company!" (An-Nisa:69).

There is no greater or better companionship than this one; a righteous company that is gathered by Allah. He gathers them all in Paradise within His mercy. Therefore, when praying, believers say, "Guide us". In other words, they are saying, "Oh, Allah. Lead us to the Straight Path which leads to the company of this righteous companionship. Allah says, "the Path of those You have blessed" (Al-Fatiha:7). The Path that they adopted and went through until they reached Allah's mercy. This is akin to what the Prophet ﷺ said on his deathbed, "with the Highest Companion"; then he looked to the sky and pointed with his finger. A'isha said, "when death approached him while his head was on my thigh, he became unconscious and then recovered his consciousness. He then looked at the ceiling of the house and said, "O Allah! (with) the highest companions." I said (to myself), "Hence, he is not going to choose us". "He is not going to choose us" meaning that he did not choose to stay. Indeed, when every prophet is close to his death, Allah sends the Angel of Death to him and lets him choose between staying and dying. The Angel does not reap the soul of prophets without their knowledge. They are allowed to choose between life and death. This is part of the favours which He has graced upon His prophets. When the Prophet ﷺ said, "With the highest companions", he meant that he chose to leave to be with the highest

companions in Paradise; which illustrates that Paradise is the ceiling above these creatures, upon which lies the Throne of Allah ﷻ.

This is righteous companionship. Those, as Allah illustrates, "And whoever obeys Allah and the Messenger will be in the company of those blessed by Allah: the prophets, the people of truth, the martyrs, and the righteous—what honourable company! This is Allah's favour" (An-Nisa:69-70). This favour is to allow the servant among them. Allah then continues, "This is Allah's favour, and Allah fully knows ˹who deserves it˺" (An-Nisa:70). No one better knows the creation of Allah but Him. Allah thus is knowledgeable of whoever He chooses to be part of this companionship; the company of those whom Allah has blessed.

So believers call in prayer for Allah to guide them to the Straight Path of those He blessed. Those whom He blessed are, "not those You are displeased with, or those who are astray" (Al-Fatihah:7).

"Those You are displeased with"; displeasure here refers to that of Allah. Those people with whom Allah is angry. "Those who are astray" refers to those who lost the Straight Path. The Prophet ﷺ said, "The Jews are those at whom Allah is angry, and the Christians have strayed". Those people's path is to the Fire. It is different from the path which Allah has graced believers with. The basis for the religion of Christians is misguidance. However, the Jews have the wrath of Allah as they already knew the Truth but still did not follow it. The truth that they neglected is that of the last Prophet ﷺ. Anyone who knows the Truth and neglects it is included within the wrath of Allah.

Moreover, Allah has taken this pledge from them to believe the Prophet who was spoken of by Moses. Allah told Musa when he asked Him, "…he asked, "My Lord! Reveal Yourself to me so I may see You" (Al-A'raf:143). Allah then answered: "Allah answered, "You cannot see Me! But look at the mountain. If it remains firm in its place, only then will you see Me." When his Lord appeared to

the mountain, He levelled it to dust and Moses collapsed unconscious. When he recovered, he cried, "Glory be to You! I turn to You in repentance and I am the first of the believers. Allah said, "O Moses! I have already elevated you above all others by My messages and speech. So hold firmly to what I have given you and be grateful." We wrote for him on the Tablets the fundamentals of everything; commandments and explanations of all things. We commanded, "Hold to this firmly and ask your people to take the best of it.[1] I will soon show all of you the home of the rebellious." (Al-A'raf: 143-145).

Allah then ordered Moses to choose seventy men of his people to take the covenant of following the words of the Torah. Moses thus chose seventy of the finest and most honoured men from his people. When he took them to the Mount they were shocked by the earthquake. Allah ﷻ then said, "Moses chose seventy men from among his people for Our appointment and, when they were seized by an earthquake,[1] he cried, "My Lord! Had You willed, You could have destroyed them long ago, and me as well. Will You destroy us for what the foolish among us have done? This is only a test from You—by which You allow whoever you will to stray and guide whoever You will. You are our Guardian. So forgive us and have mercy on us. You are the best forgiver. Ordain for us what is good in this life and the next. Indeed, we have turned to You ˹in repentance˺" (Al-A'raf:155-156).

Allah continued, "I will inflict My torment on whoever I will. But My mercy encompasses everything. I will ordain mercy for those who shun evil, pay alms-tax, and believe in Our revelations. "˹They are˺ the ones who follow the Messenger, the unlettered Prophet, whose description they find in their Torah and the Gospel.[1] He commands them to do good and forbids them from evil, permits for them what is lawful and forbids to them what is impure, and relieves them from their burdens and the shackles that bound them. ˹Only˺ those who believe

in him, honour and support him, and follow the light sent down to him will be successful." (Al-A'raf:156-157).

It is as if Allah tells Moses, "Your people do not have seventy men who are deserving to fulfil religion as they should. However, this is saved for the people who are at the end of their lifetime, and whose majority is of the companions of good and favour. Allah says, "But My mercy encompasses everything. I will ordain mercy for those who shun evil, pay alms-tax, and believe in Our revelations. "They are the ones who follow the Messenger, the unlettered Prophet, whose description they find in their Torah and the Gospel" (Al-A'raf:156-157).

From Moses' people, there were only two men who obeyed Allah to fight those who assaulted them. Therefore, Moses said in the end, "[Moses] said, "My Lord! I have no control over anyone except myself and my brother. So set us apart from the rebellious people" (Al-Ma'idah:25). He called them the rebellious people as they did not fulfil the order of Allah; which is to fight those who were ordained to fight; unlike the people of Mohammad ﷺ. The Prophet went to his first battle unprepared with only three hundred and some men. All of these men said, "By Allah, if it happens that you go across the sea, then so shall we and no one will stay behind". Those people differ from the people of Moses.

It is a fact that the Jews knew of the attribute of the Prophet ﷺ and that he truly is the Prophet of Allah. Even Abdullah Bin Salam, may Allah be pleased with him, said, "Oh, Prophet of Allah. I know you more than my son. But the Jews are a people of liars". They did not believe in the Prophet ﷺ, so Allah was displeased with them.

As for Christians, with their exaggerated glorifying of Jesus bit by bit, and by making up acts of worship that have not been ordained by Allah, went astray from the Path of Right. They believed they were right so they went astray. The Path of Islam the one that Allah blessed upon whomever He wills of his servants to

follow. It is the Straight Path that is different from the path of Jews, Christians, and others like them who are astray and have the displeasure of Allah.

The surah of Al-Fatihah is a great surah and it is the Prayer. If a servant prays, Allah then divides the prayer between Him and His servant as the following Hadith illustrates, “Allah said, 'I have divided the prayer between Myself and My slave into two halves: My slave shall have what he has asked for. 'When the slave says: 'Alhamdulillah Rab il Alameen (All the praise is to Allah, the Lord of all that exists),' Allah says: 'My slave has praised Me, and My slave shall have what he has asked for.' And when he says: 'Ar-Rahmanir-Rahim (The Most Gracious, the Most Merciful),' Allah says: 'My slave has extolled Me, and My slave shall have what he has asked for.' And when he says: 'Maliki yawmiddin [The Only Owner (and he Ruling Judge] if the Day of Recompense],' Allahs says: 'My slave has Glorified Me. This is for Me, and this Verse is between me and My slave in two halves.' And when he says: ' Iyyaka na'budu wa iyyaka nastain [You (Alone) we worship, and You (Alone) we ask for help],' He says: 'This is between Me and My slave, and My slave shall have what he has asked for.' And the end of the Surah is for My slave.' And when he says: 'Ihdinas-siratal-mustaqeema, siratal-alldhina an'amta alayhim a lad-dallin [Guide us to the Straight Way, the way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger, nor of those who went astray],' He says: 'This is for My slave, and My slave shall have what he has asked for”

Therefore, if believers perform their prayers, they should appreciate this act and acknowledge that they are doing the greatest supplication. They should also know that Allah answers every supplication of these verses. When they say, “All praise is for Allah—Lord of all worlds”, Allah then responds, “My worshipper has praised me” and so on until the end of this prayer.

With this, this great Surah ends. We ask Allah to forgive our sins, repent to Him, turn to Him, and seek refuge in Him. Praise is to Allah, the Lord of the Worlds, at the beginning and the end. And peace be upon His servant and messenger Mohammad. We ask Allah to make it beneficial to Muslims in the east and west of the earth, and to make this a treasure for us on the Day of Resurrection.

Al-Baqarah

The surah of Al-Baqarah (The Cow) is the longest, greatest, and most honorable Surah in the Qur'an. This Surah is the registry of Islam. It is a surah that invites to Allah. It is an illustration of the message which was delivered through the Prophet ﷺ, and the registry of legislation that Allah has decreed for the people.

Lots of Hadiths come to address the favor of this surah. It is said that Al-Baqarah and Ali 'Imran are manifested on the Day of Resurrection as groups of birds that shadow their companion. It is also said that if a person memorizes Al-Baqarah, then he will feel more honored among the Companions of the Prophet ﷺ. There is also a story of a group that went to the Prophet ﷺ who asked them, "Who among you memorizes the Qur'an?". One person among the group said, "I memorize these surahs and Al-Baqarah". The Prophet then told him, "You are better than them".

The surah of Al-Baqarah is part of the Medinite Qur'an. It was wholly revealed to the Prophet ﷺ within nine years. It includes verses that were sent down in the second year of the Prophet's migration; such as the verses of fasting. It also includes the last verses that were sent down days before the death of the Prophet ﷺ. These verses are, "Be mindful of the Day when you will ˹all˺ be returned to Allah, then every soul will be paid in full for what it has done, and none will be wronged" (Al-Baqarah: 281).

The Qur'an used to come for the Prophet ﷺ in parts; that is a group of verses at a time. The Prophet ﷺ used to place the verse at the beginning of a hundred verses; that is to place a verse after a certain verse and so on. This is also part of the miraculous nature of the Qur'an; that it is from Allah ﷻ and not from the Prophet. The Qur'an is not like any other book whose writer writes according to an outline. The Qur'an was complete in the heavens and then sent down in parts and verses. A verse would be part of a certain surah whereas other verses might be part of another. A surah's place could be in here while another's is there. Therefore, when the construction of this was completed, the order of the Qur'an was completed.

The comprehensive unity between the Qur'an's surahs does exist. This unity exists within every Surah for every surah of the Qur'an is an individual unit. It consists of a single coherent subject with introductions and sections. Every section leads to the other and every meaning leads to the other. A surah is not a collection of haphazard unrelated verses.

The surah of Al-Baqarah starts with the separated letters, "Alif-Lãm-Mĩm" (Al-Baqarah:1). The scholars suggested many interpretations regarding the meaning of these letters. Then, Allah used a demonstrative pronoun to illustrate the greatness of the Qur'an, "This is the Book there is no doubt about it…" (Al-Baqarah:2).

Then comes the illustration of the reactions of people regarding this Qur'an. They are divided into three categories; there are the believers who benefit from this Qur'an and they alone are the companions of guidance by it. Then, there are the disbelievers whom Allah has locked the hearts of. Finally, there are the hypocrites who go back and forth between believing and disbelieving; they show belief but hide disbelief.

Allah then gave them an example to reveal their truth that explains the meaning of hypocrisy and its image. Then comes an invitation from Allah for all people to believe in Him. This is the first order in Quran which says, "O humanity! Worship your Lord, Who created you and those before you, so that you may become mindful ˹of Him˺" (Al-Baqarah:21). After this verse, comes an illustration of the proof of this invitation; that is Allah is the Lord of the worlds. Then comes an illustration of why Allah decrees this invitation. This proof is then followed by proof for the honesty of the Prophet ﷺ and that this invitation has befallen upon him. It also adds that the Prophet ﷺ is supported by a solid miracle which is Quran from Allah. Allah ﷻ says, "And if you are in doubt about what We have revealed to Our servant, then produce a surah like it and call your helpers other than Allah, if what you say is true" (Al-Baqarah:23).

This is then followed by what consequences follow the invitation of Allah for the people to worship Him alone with no partner. Allah says, "But if you are unable to do so—and you will never be able to do so—then fear the Fire fueled with people and stones, which is prepared for the disbelievers" (Al-Baqarah:24). The next verse then illustrates the other party, "Give good news ˹O Prophet˺ to those who believe and do good that they will have Gardens under which rivers flow…" (Al-Baqarah:25). Then comes an illustration of Allah's way of addressing the people and that He does not shy away, "…from using the parable of a mosquito or what is even smaller…" (Al-Baqarah:26). By illustrating facts, Allah can address the people and mention some of the creatures that they might see as trivial; such as the donkey, the dog, the elephant, the fly, and the mosquito. This is so that people do not think that the Lords' speech is empty of such references.

As for the believers, they know that it is the truth from their Lord while the disbelievers argue, "What does Allah mean by such a parable? Allah ﷻsays, "Through this ˹test˺, He leaves many to stray, and guides many. And He leaves

none to stray except the rebellious" (Al-Baqarah:26). Then comes the illustration of the origins of mankind. It all started when Allah informed the angels of His will in creating humanity. This was followed by the response of the Angels, Allah's response to them, and the creation of Adam subsequently. This was then followed by ordering the Angels to prostrate to Adam and the rebellious action of Satan. This was then followed by Allah warning Adam and his offspring from following the devil.

After Allah illustrated the origin of man and the mission he was created for, and after the battle that started with Satan's rejection to prostrate to Adam, Allah started directing the invitation of belief to the Jews since they held the heritage of religion. They had the last message of Allah and His last ordain. They believed that they were the people of guidance and Allah's Chosen People. Therefore, He started directing the invitation to them. Allah says, "O children of Israel. Remember My favours upon you. Fulfil your covenant and I will fulfil Mine, and stand in awe of Me ˹alone˺" (Al-Baqarah:40). The conversation with the Jews continues from this verse; verse 40 of the surah of Al-Baqarah, until Verse 141; almost one hundred verses and one. All of these verses are an argument against the Jews to remind them of their past, with Allah's grace upon them, their changing and false interpreting of their Book, to completely reveal them to Muslims, and establish the proof against them. The reason why Al-Baqarah takes more than one hundred verses to address the Jews is that it is a transition. The emergence of the Prophet ﷺ is a transition process for the message of Allah from the Children of Israel to the Children of Ismail. The matter here was over with the children of Israel. Their last prophet was Jesus and, of course, the Jews did not believe him. However, his law is that of the Children of Israel. Allah says the following about him, "and ˹make him˺ a messenger to the Children of Israel ˹to proclaim, ˺ 'I have come to you with a sign from your Lord: I will make for you a bird from clay …." (Ali 'Imran:49).

After this, the addressing of the Jews ends. It ends with completely detaching them from religion for they are not followers of Allah, and they are related to Ibrahim by blood but not by fellowship. Allah says this about the righteous people of them; those of Prophets Ibrahim, Ismail and their children, "That was a community that had already gone before. For them is what they earned and for you is what you have earned. And you will not be accountable for what they have done" (Al-Baqarah:134). They are people who are completely different from Muslims. In other words, Allah says if someone disbelieves the Prophet Mohammad ﷺ, then they are disbelievers; their relation to their forefathers becomes void.

Subsequently, the surah begins to explicate the independent legislation of Allah for the people of Mohammad ﷺ. It starts when Allah says, "The foolish among the people will ask, "Why did they turn away from the direction of prayer they used to face? …" (Al-Baqarah:142). Thus, first comes the determining of the Qibla (the destination to the Ka'ba direction); which is considered a beacon and center for the people of Islam as it gathers Muslims from all directions. They pray; which is their most honorable deed, facing one place and direction. The same could be said about hajj when people of all places gather in this one place. The legislation thus starts with the Qibla. This legislation of the Qibla caused a battle with the Jews; who also disputed with the Prophet ﷺ for changing the Qibla from Jerusalem to Mecca. Allah then explains that Mecca is the original Qibla and that it was built by Ibrahim ﷺ the father of the Prophets. After this comes the rest of the legislation for the people and Allah's promise to them. As Allah says, "O believers! Seek comfort in patience and prayer. Allah is truly with those who are patient. Never say that those martyred in the cause of Allah are dead—in fact, they are alive!" (Al-Baqarah:153-154).

The whole surah then comes with legislation that starts from this verse until the verse of Debt Mortgage. This is then followed by a warning and advice from

Allah that the matters are all in His hand. Allah says, "To Allah ˹alone˺ belongs whatever is in the heavens and whatever is on the earth. Whether you reveal what is in your hearts or conceal it, Allah will call you to account for it. He forgives whomever He wills and punishes whoever He wills. And Allah is Most Capable of everything" (Al-Baqarah:284). Moreover, at the end of the Surah, comes an assertion from Allah that this Prophet ﷺ believed in what He has bestowed upon him. Allah also asserts that the believers who followed Muhammad ﷺ also believed in what Allah bestowed upon His Prophet. Their reward, thus, is as Allah says, "The Messenger ˹firmly˺ believes in what has been revealed to him from his Lord, and so do the believers. They ˹all˺ believe in Allah, His angels, His Books, and His messengers. ˹They proclaim,˺ "We make no distinction between any of His messengers." And they say, "We hear and obey. ˹We seek˺ Your forgiveness, our Lord! And to You ˹alone˺ is the final return" (Al-Baqarah:285).

The Surah then continues with, "Allah does not require" (Al-Baqarah:256). This Verse comes as an illustration of the wisdom of Allah and His mercy in legislating this for this final group of people who are under His mercy. Allah has taken away all of the restraints, strictness, and traces which He previously bestowed upon the Children of Israel. Allah ﷻ says, "Allah does not require of any soul more than what it can afford. All good will be for its own benefit, and all evil will be to its own loss. ˹The believers pray,˺ "Our Lord! Do not punish us if we forget or make a mistake. Our Lord! Do not place a burden on us like the one you placed on those before us. Our Lord! Do not burden us with what we cannot bear. Pardon us, forgive us, and have mercy on us. You are our ˹only˺ Guardian. So grant us victory over the disbelieving people" (Al-Baqarah:286); this is the last verse of the surah of Al-Baqarah.

If one was to look into the surah, he will find that it is a comprehensive unit. Every meaning leads to the other, and it is one subject. However, it was revealed to the Prophet ﷺ within nine years. The verses used to be regarding a

specific subject and the Prophet ﷺ instructed to place it in a specific place. Other verses would then be revealed, and he instructed them to put them in this place or that. The verses did not come ordered. Some verses were placed at the beginning of the surah, some in the middle, while others were placed in the end. This is one of the greatest proofs that this Qur'an is from Allah ﷻ and not from Mohammad ﷺ. This reference was to the general meaning of the surah that will be followed by a detailing of its meanings.

First, the surah of Al-Baqarah starts with "In the Name of Allah—the Most Compassionate, Most Merciful"; akin to all surahs of the Qur'an except for Surah Al-Tawbah. Allah then says, "Alif-Lãm-Mĩm" (Al-Baqarah:1). Alif-Lam- Mim are separate letters of the Arabic Alphabet. The Arabic alphabet consists of twenty-eight letters. This style of starting the surah with separate letters is not familiar to Arabs in their speech and this is unique to the Qur'an. Islamic scholars have their sayings regarding this. The majority of them say that only Allah knows what they mean. These letters didn't have any following verses to explain them, nor did the Prophet ﷺ make Hadiths that explain to the people the meaning of these letters. It is not allowed for believers to interpret the Book of Allah without knowledge. They must stop at what they believe is uncertain; as Allah has taught them. Allah ﷻ says, "He is the One Who has revealed to you ˹O Prophet˺ the Book, of which some verses are precise—they are the foundation of the Book—while others are elusive. Those with deviant hearts follow the elusive verses seeking ˹to spread˺ doubt through their ˹false˺ interpretations—but none grasps their ˹full˺ meaning except Allah. As for those well-grounded in knowledge, they say, "We believe in this ˹Quran˺—it is all from our Lord." But none will be mindful ˹of this˺ except people of reason" (Ali 'Imran:7). This is the first perspective of the scholars regarding the meaning of these letters.

The second perspective is that some scholars said that the whole Qur'an came down to meditate and take lessons. As Allah ﷻ says, "˹This is˺ a blessed

Book which We have revealed to you ˹O Prophet˺ so that they may contemplate its verses, and people of reason may be mindful" (Sad:29). They say that there is nothing in the Qur'an that is not for meditation and believers are supposed to look into the meaning that could be understood out of these letters. This perspective has some truth to it and some of it is far from the truth. The view that is close to the truth and is attested by the Qur'an is that this is a reference from Allah to Arabs and their language. Therefore, let the Arabs write a work of these letters in the same style to contradict the Qur'an or make an equal to it. If they can't –even though the Qur'an is made from their language and letters – then they should know that it was revealed by Allah. Allah challenged Arabs to come up with a work as the Qur'an, ss He says, "Let them then produce something like it, if what they say is true!" (At-Tur:34). It was even told that the Qur'an has come in their language. As Allah says, "Indeed, We have sent it down as an Arabic Quran so that you may understand" (Yusuf:2).

These are the interpretations the scholars adopt regarding these separate letters. It is even attested by Allah that He challenged the Arabs to write a book similar to this Qur'an. These scholars then say that these letters are followed with the proof of the Qur'an being from Allah. For example, like here in the surah of Al-Baqarah, Allah says, "Alif-Lãm-Mĩm. This is the Book! There is no doubt about it—a guide for that mindful ˹of Allah˺" (Al-Baqarah:1-2). This is a reference to the Qur'an; that this Qur'an is from these letters.

There is another view. It is that these letters are warning letters; such as "Alif-Lãm-Mĩm" (Al-Baqarah:1), "Kãf-Ha-Ya-'Aĩn- Ṣãd" (Maryam:1), "Ḥâ-Mĩm" (Ghafir:1), and "'Aĩn-Sĩn-Qãf" (Ash-Shuraa:2). These are considered warning tools to catch people's attention. Moreover, some say that these letters are names of the surahs. Therefore, we name these surahs "Alif-Lãm-Mĩm" (As-Sajdah:1) and "Qãf. By the glorious Quran!" (Qaf:1); and so on. Some even say

that they follow the Abjad Numeral; which is without a doubt a very far-fetched assumption. There is no link between the separated letters in the Qur'an and this.

What is more believable of these views is the one that says that these separated letters are an indication from Allah that the Qur'an is in the language of Arabs. The separate letters in the Qur'an are fourteen letters; which are half of the Arabic Alphabet. This might be an indication of this meaning which was adopted by some scholars; that these letters are proof from Allah that the Qur'an is from these letters.

"Alif-Lãm-Mĩm" (Al-Baqarah:1). Allah then says, "This is the Book! There is no doubt about it" (Al-Baqarah:2). "This" (in the Arabic language) is a reference for what is far. This refers to the Qur'an that is between the hands of the people. Therefore, when someone is referred to as far, it is an indication of its glorifying. Allah says, "This is the Book!". Stopping at "the Book" means that this is what deserves to be called a book. Therefore, other written things are called books out of convenience. Then came the description of this book; as Allah says, "There is no doubt about it" (Al-Baqarah:2). To doubt is to question. Allah negates the doubt by the negative particle; He denies any kind of doubt regarding His book and that it is revealed by Him.

Allah then illustrates the positions people took from this book. He says this book is "a guide for those mindful ˹of Allah˺" (Al-Baqarah:2). "A guide". Guidance holds two meanings; the guidance to success and commitment of the light, the straight path and the Truth, and the guidance of instructions and proof. The Qur'an is two kinds of guidance; guidance to those who believed in it "a guide for those mindful ˹of Allah" and who are described as, "who believe in the unseen" (Al-Baqarah:3).

Even though Allah has informed people the Qur'an is a guidance for all; as He says, "Ramadan is the month in which the Quran was revealed as a guide for

humanity with clear proofs of guidance and the standard ˹to distinguish between right and wrong˺…" (Al-Baqarah:185). "A guide for humanity" means that it is clear to everyone. Everyone can understand it; the good, the bad, the believer, and the disbeliever. Everyone understands what Allah wants. As Allah says, "And We have certainly made the Quran easy to remember. So, is there anyone who will be mindful?" (Al-Qamar:17). However, whoever believes in the Qur'an, will be guided by Allah, and whoever disbelieves, will be blinded and unable to perceive the Qur'an. As Allah ﷻ says, "˹O Prophet,˺ "It is a guide and a healing to the believers. As for those who disbelieve, there is deafness in their ears and blindness to it ˹in their hearts˺…" (Fussilat:40). In other words, they will be so blinded to be guided by the Qur'an. Allah also says, "We send down the Quran as a healing and mercy for the believers, but it only increases the wrongdoers in loss" (Al-Isra:82).

The Qur'an, after all, is the same. However, for those who believed in it, Allah guides them. Whereas those who disbelieved and rejected it will be blinded to its guidance. As Allah says while describing the Jews, "And your Lord's revelation to you ˹O Prophet˺ will only cause many of them to increase in wickedness and disbelief" (Al-Ma'idah:68). In other words, as the Qur'an continued to be revealed to the Prophet ﷺ, their disbelief and wickedness increased. As for the hypocrites, Allah says, "But as for those with sickness in their hearts, it has increased them only in wickedness upon their wickedness, and they die as disbelievers" (At-Tawbah:125).

The Qur'an, thus, is the same. Believers, however, would only increase in their belief; unlike the companions of disbelief who will increase in their disbelief. Therefore, a guide for those mindful ˹of Allah˺ is specific for those who believe.

To believe is to be pious is to want fear and protection. For example, one might protect themselves from the rain with an umbrella or a coat. In other words, they used something to protect themselves from the rain. Thus, piety is fear and protection. Pious people are hence those who fear Allah and protect themselves from His punishment and Wrath. can only be achieved with obedience to Allah and belief in Him. This is also the most honorable of names "the companions" of belief and piety. This is the true meaning of piety.

The Quran is a "guide of those mindful of Allah." Allah describes those believers and says, "Who believe in the unseen, establish prayer, and donate from what We have provided for them, and who believe in what has been revealed to you ˹O Prophet˺ and what was revealed before you, and have sure faith in the Hereafter. It is they who are ˹truly˺ guided by their Lord, and it is they who will be successful" (Al-Baqarah:3-5).

The Qur'an is special guidance from Allah ﷻfor His pious servants who believe in Him and take protection from His punishment. Piety is one of the most honorable names of the companions of belief; it is the true meaning of being a servant to Allah ﷻ. A true servant of Allah fears Him. Therefore, when the Prophet illustrated his favor over the rest of his people, he said, "I am the most Allah fearing, and know Allah better than all of you do".

Then, Allah describes the pious and says, "who believe in the unseen". The first attribute of those pious people is that they believe in the unseen. Faith is belief. It is not but the absolute belief for whoever believes in something unseen and does what is required of that belief is a true believer. However, if a person does not do what is required of belief, then he is blasphemous and disbelieving. The unseen is everything that is not perceived by us. First, according to Allah ﷻ; Allah does not have something that is known and unknown in regards to all of His creatures for everything is known to Him. The angels, for instance, are

unknown to us since we do not see, hear, or feel them even if they were around us. However, the angels, according to their world and themselves, are known amongst themselves.

The unseen is two types; one that only Allah knows about and has informed no one of His creatures about, be it a close Angle or a sent Prophet. For instance, the time of the Hour. It is only known by Allah; neither Jibreel nor Mikael or any of His angels or creatures know about it. When is it? What will happen tomorrow? That is only known to Allah. Moreover, Allah ﷻ has informed none of His creatures about what will be in the future. No one knows about this besides what Allah allows them to know. No one knows where they will die. No one knows what is in the womb but Allah until He wills the wombs to carry whatever He wants. Even the Angel who blows in the soul does not know what this lump of flesh will truly be, will it be a male? Will it be a female? What is its task? What's its wealth? When does it die? Will it be happy or sad? This is all decided by Allah and He informs the angel when it's time.

The point is, there is an unseen known only to Allah and an additional unseen known by some creatures only. According to us, humans, we have an additional unknown similar to the angels. What is beyond this world? Other worlds? There are many things that we do not see. Who preceded us, the creation of Adam, his time in Paradise, the dispute with Iblees when he did not prostrate to Adam, Allah's punishment of him and banishment from Paradise, and many other things told by Allah. This is unseen to us. Allah tells us about this unseen and we have no way of knowing it but through Allah. Humans can't know this unseen; whether it is the unseen which Allah has hidden from them and their senses or the unseen which is known only to Allah ﷻ.

This unseen cannot be known unless through Allah. Every way that discovers something or is aspired to know this unseen is not permitt ed. Allah ﷻ

says, "˹He is the˺ Knower of the unseen, disclosing none of it to anyone, except messengers of His choice. Then He appoints angel-guards before and behind them to ensure that the messengers fully deliver the messages of their Lord…" (Al-Jinn: 26-28). The first attribute of the believers is that they believe in the unseen and in what Allah ﷻ inform them through the prophets. This unseen starts with Allah. Allah is unseen to humans. They do not see Him nor hear Him. He is not encompassed by any image of their senses. Allah ﷻ is unseen. The angels are unseen. The Day of Resurrection is unseen; even though it is described as well as what happens in it? What occurs in it step by step? This is the unseen that Allah has told us about.

He also told us all of its attributes. Paradise, to us, is unseen; however, it does exist. Hell, to us, is unseen; we do not see it. No matter how advanced our sciences are, we will not see it, but it exists. This is the unseen that is told by Allah ﷻ. He tells us that hell has been ambushed; as Allah ﷻ says, "Indeed, Hell is lying in ambush" (An-Naba: 21). Heaven does exist. Whenever it's Ramadan, the Prophet ﷺ says, "The gates of the Garden are opened and the gates of the Fire are locked"; which is a fact and not a metaphor. The Prophet said when he heard the Companions, this is a stone that has been thrown from the cliff of Jahannam and reached its bottom now. It exists at its bottom. The Prophet has seen it through his eyes and Allah informed us about it in detail. This is the first attribute of the pious servants of Allah; they believe and have faith in the unseen. They believe in Allah, His angels, His Books, His prophets, and the Hereafter. They believe that Allah decided everything for His creatures before they are created and that everything that happens in this universe happens with His decision.

Moreover, their second attribute is that they pray. Prayer in Arabic means supplication. Prayer, in the legislation of Allah to His servants, the legislation of the Prophet Mohammad ﷺ, and the legislation of Islam, is special sayings and rites done in a specific time with specific conditions. For instance, one has to pray

in the direction of Qibla, to cover his nudity, and to use water or to purify and wash certain parts of the body. Believers also have to perform specific movements in a specific condition; a described Rak'a, a specific position of prostration, and specific sayings. This is prayer.

The attribute of these believers is that they perform prayers. "Performing prayers" means that they are committed and straight in doing it; that is, they make an appropriate straight prayer. Straight is the opposite of oblique. Arabs call something oblique when it deviates from its straight line. These are tangible and moral matters. Prayer is one of the moral matters. Prayer calls are conducted according to the standards illustrated by Allah ﷻ and the Prophet ﷺ has illustrated when he said, "Pray as you have seen me praying". So, they make prayer in the right way; with all its parts and descriptions which were ordained by Allah ﷻ for the prayer to be made. Prayer is the most honorable of deeds of what Allah ﷻ has ordained for His servant on Earth. The second attribute of the pious is what Allah says, "…establish prayer…" (Al-Baqarah: 3).

Then, Allah ﷻ illustrates the third attribute. He says, "…and donate from what We have provided for them" (Al-Baqarah: 3). "From What". This is a reference to "some" of "what". "Donate" is to expend; he donated is that he expended it. This is the description of Allah of His believing servants; that they expend from what the Qur'an describes as the excess. Allah ﷻ says, "…They ˹also˺ ask you ˹O Prophet˺ what they should donate. Say, "Whatever you can spare…" (Al-Baqarah: 19). A "spare" is the excess. It came in Sunnah the amount that a Muslim has to give out of his money for Zakat. The Prophet has specified this in plants and fruits, in cattle, camels, cows and sheep, and in gold and silver. He specified what comes out of everything. Allah ﷻ says, "And who give the rightful share of their wealth to the beggar and the poor" (Al-Ma'arij: 24-25). Allah also says, "Alms-tax is only for the poor and the needy, for those employed to administer it, for those whose hearts are attracted ˹to the faith˺, for ˹freeing˺

slaves, for those in debt…" (At-Tawbah: 60). These are the places where it should be paid; after this, the places of where they are paid have been determined; as well as the money upon which it is obligatory. The explanation came afterward in Qur'an. But, in Verse 3 of Al-Baqarah, it is said in general that they donate from Allah ﷻ has given them.

Wealth is everything beneficial to a human. Food is wealth, so are clothes, house, drinks, and vehicles. Everything beneficial is wealth. This is used to refer to wealth in general. "Donate from what We have provided for them". This what Allah ﷻ has given them, they expend some of it. Here, when Allah says, "from what We have provided for them" is an indication from Him that what is expended by the servant is not out of what he originally owns, but out of what he is provided. This is a grace and a favor from Allah that He gives us and ordains us to donate some of it for Him ﷻ. Allah is rich, but to expand in the good has great pearls of wisdom that originate from the existence of the rich and the poor. To spend some of the money in the name of Allah is a purification of the money and the donator; as Allah ﷻ says, "Take from their wealth ˹O Prophet˺ charity to purify and bless them…" (At-Tawbah: 103).

Then, Allah ﷻsays, "And who believe in what has been revealed to you ˹O Prophet˺ and what was revealed before you, and have sure faith in the Hereafter" (Al-Baqarah: 4).

"Who believes in what has been revealed to you". They believe in what Allah ﷻ has revealed to the Prophet. Allah ﷻ sent two inspirations to the Prophet; one of which is the written and readable inspiration of the Qur'an that is read in prayer. The miracle of the Qur'an. Allah ﷻ has sent another inspiration which he learns from the angel and informs the believers of. It is for everything. Everything that is ordered by the Prophet in regards to religion is an inspiration from Allah ﷻ. The legislator and ruler is Allah ﷻ. The Prophet is a messenger of Allah. Those

who believe benefit from this Qur'an. They also believe that what Allah ﷻ has given His Prophet is from Him. They believe in it and so work according to it. "What was revealed before you". They also believe in what Allah ﷻ has revealed before the Prophet ﷺ. Allah ﷻ sent, to His servants, messengers and prophets before the Prophet Mohammad ﷺ; and He has sent prophecies. The companions of belief believe in all that because Allah told them about it. What has been revealed to Adam of guidance, what has been revealed to Nuh of guidance and Allah ﷻ has told. Not to mention what Allah ﷻ has revealed to Ibrahim, Ismail, Ishaq, Yaqub, and his descendants, Musa and Isa. Everything Allah ﷻ has revealed to these prophets, they believe in it. They believe in the religion of Allah and His inspiration which He has sent to all previous prophets. Allah ﷻ says, "Say, ˹O believers,˺ "We believe in Allah and what has been revealed to us; and what was revealed to Abraham, Ishmael, Isaac, Jacob, and his descendants; and what was given to Moses, Jesus, and other prophets from their Lord. We make no distinction between any of them. And to Allah, we all submit" (Al-Baqarah: 136). This is the saying of the companions of faith that Allah has determined. It is to believe in everything that Allah ﷻ has revealed to the previous prophets. As such, people will inherit all religions and will be the heirs of the prophets; they believe in them all and do not discriminate between them. This is, of course, a contradiction to the Jews who believed in some messengers and disbelieved in others. The same is for Christians who believed in some prophets and disbelieved in the greatest Prophet sent by Allah ﷻ to the people; that is Mohammad ﷺ. Thus, they believe in what Allah ﷻ has revealed to the Prophet and what was revealed before the Prophet ﷺ.

Then, "And have sure faith in the Hereafter". The Hereafter is the end of everything. Facing it is this world. The Hereafter was named as such because it is the end of the road. It is the place of settling; and the end of the journey. In it, resides every human in his place. As for the companions of belief, they are within

the mercy of Allah ﷻ in the Heaven which they "…never desiring anywhere else" (Al-Kahf: 108). In it, their reward is uninterrupted and they are not thrown out of it for any reason. This is the Hereafter in which the destinies of servants are determined. Everyone resides in the Hereafter which is the Place of Decision. Heaven is the place of Adan – Adan: residence – a permanent residence without leaving. As for this world, it is a phase of life's phases. Out of nothing, Allah ﷻ has created us. Allah ﷻ says, "Just as I created you before when you were nothing!" (Maryam: 9). He also says, "Do you disbelieve in the One Who created you from dust, then ˹developed you˺ from a sperm-drop, then formed you into a man?" (Al-Kahf: 37). This is the beginning after which humans grow and live in this world. Then he moves to another phase; the phase of the grave. Then, another phase is the Day of Resurrection. After this comes the Hereafter in which destiny is determined; the end of the companions of belief is Paradise and the end of the companions of blasphemy is Hell.

Those are the pious people who benefit from the Qur'an. They are the ones who "have sure faith in the Hereafter". "Sure faith" is an asserted nominal clause since their belief in the Hereafter is unwavering. "Sure faith" is the purpose of science since the phases of science start with questioning, doubting, science, then having sure faith. "Sure faith" is the true faith. Faith means to stick in science and believe in the unseen as the human believes what is seen. What is seen means that perceivable matters are only questioned by those who don't have minds. A human does not deny his existence because he exists. If he says: no, I'm not here, while he's here and alive, then that means that he's in denial. Similar to a person who denies the rising sun and says that it is not the sun. This is tangible denial. If a human denies the tangible, then he's out of his mind. However, believing in the unseen is possible. When a human has something that he did not see but then receives the sure faith or the undeniable proof, then he believes this thing. If a human reaches the phase of believing the unseen which he didn't seem akin to

the phase of believing the tangible perceivable thing, then he has faith and this is the peak of believing and its highest degree.

"Have sure faith in the Hereafter" means that they believe in the Hereafter without any doubt as if they can see it. Allah ﷻ informs that in the Hereafter people are resurrected from their graves in the way He describes when He Allah ﷻsays, "On that Day We will roll up the heavens like a scroll of writings. Just as We produced the first creation, ˹so˺ shall We reproduce it. That is a promise binding on Us. We truly uphold ˹Our promises˺!" (Al-Anbya: 104). As well as the words of the Prophet ﷺ, "You (people) will be gathered before Allah (on the Day of Resurrection) bare-footed, naked and uncircumcised." (The Prophet ﷺ then recited): -- 'As We began the first creation, We shall repeat it". As the first creation started, people will be resurrected once again in the same way. This is what Allah ﷻ has informed of the account and the end of people. As Allah ﷻ says, "Those who disbelieved will be driven to Hell in ˹successive˺ groups…" (Az-Zumar: 71), and "And those who were mindful of their Lord will be led to Paradise in ˹successive˺ groups..." (Az-Zumar: 73).

Whoever believes in these, sees it as if he sees the sun and his own existence. Allah ﷻ has sworn on this; that this is true and if a Human doubts his existence, then he doubts this. Allah ﷻ says, "Then by the Lord of heaven and earth! ˹All˺ this is certainly as true as ˹the fact that˺ you can speak!" (Adh-Dhariyat: 23). How do you speak and talk? I am a speaker then I am a human. I exist. Those who believe in the Hereafter, except it's happening and believe it exists as what they see and feel, are true believers. Allah ﷻ refers to them as those who have this attribute. "Those" is a pronoun for persons who are far and this glorifies them. Those who have these attributes are truly "guided by the Lord". Guided by: is a phrasal verb that indicates superiority and capacity. It entails that they are capable of being guided as those who already are guided and stay on it. Guided by their Lord; guidance here means the blessings of Allah ﷻand their

commitment to this religion and favoring it. "Those who are truly guided" and then Allah ﷻ adds, "by their Lord". He's their Lord, Creator, and the One Who gives them mercy ﷻ. He's the one who is kind to them, guides them, offers them this guidance, and makes them capable of it.

"It is they who are ˹truly˺ guided by their Lord"; they, once again, is a reference of far persons. A note after the other, and it is they who will be successful. The pronoun "they … successful" occurred once again in a nominal sentence. Success is from success – success is when the biggest reward. A successful person is one who gets what he wishes. The biggest wish of a human has to be to escape Allah's punishment. There is no fear over this fear and no evil above it. The greatest of evil is Hell. As for Paradise, it is the greatest good that a human can have. Anything other than that is below it. Enjoying this life, staying in it, and having money and health, are all below Paradise, no matter what a human reaches and owns of graces in this world. Even if a human is given the whole world to own and control, it is still worth nothing compared to Paradise. Those ascribed to these attributes are the successful ones who gained their biggest wish. They gained Allah's blessing and got rid of the punishment of Allah ﷻ. As Allah ﷻ says, "... Whoever is spared from the Fire and is admitted into Paradise will ˹indeed˺ triumph, whereas the life of this world is no more than the delusion of enjoyment" (Ali 'Imran: 185). These are the attributes of the pious as Allah has described them and they are successful.

Allah ﷻ says, "As for those who persist in disbelief, it is the same whether you warn them or not—they will never believe" (Al-Baqarah: 6), "Allah has sealed their hearts and their hearing, and their sight is covered. They will suffer a tremendous punishment" (Al-Baqarah: 7).

This is a description from Allah ﷻ of the status of the second group of people in regards to this Qur'an. This is the message that was sent with the

Prophet Mohammad &; However, this group of people disbelieved. Allah ﷻ says in assertion, "As for those who persist in disbelief, it is the same whether you warn them or not—they will never believe" (Al-Baqarah: 6). "Kufr", in the language of Arabs, is derived from the meaning of covering; it means to cover something. Arabs also dub planting "Kuffar"; as in the plant they sow and cover with soil. As Allah ﷻ says, "This is like rain that causes plants to grow, to the delight of the planters" (Al-Hadid: 20). Planters "Kuffar" here are the ones who plant.

"Kufr" in the language of the Qur'an and the words of the Prophet & i.e., its legislative meaning is blasphemy and covering the proof of faith. Those mentioned in the previous verses flaunt their denial of faith even though they believe in their hearts.

"As for those who persist in disbelief". This refers to those who show disbelief and denial of religion after the truth has been revealed to them and is evident in their hearts. Allah ﷻ says, "It is the same whether you warn them or not—they will never believe", "It is the same whether you warn them or not". To warn is to inform about the harm that will occur. Its opposite is to inform you of happy news. The warning is a piece of information of what will go wrong. Allah ﷻ informs us that the state of these disbelievers is the same; to warn them or not is the same. Whether you warn them and scare them with the punishment of Allah ﷻ for their blasphemy and apostasy of religion, or whether you don't scare them and leave them, they still persist on disbelieve. Faith is unattainable to them.

Allah ﷻ then explains the reason for their disbelief. He says, "Allah has sealed their hearts". Sealing means putting a mark on something. This indicates that the lock can only be opened by the one who sealed it. Allah has sealed their hearts; that is, He locked them with a key. As a result, the heart can't be opened to accept faith.

“Allah has sealed their hearts”. The heart is the place of reason. As Allah ﷻ says, “Have they not travelled throughout the land so their hearts may reason”, “Indeed, it is not the eyes that are blind, but it is the hearts in the chests that grow blind”. Allah ﷻ has informed us that this heart is sealed like a box. Thus, it can only be unsealed by the One who sealed it. The seal of Allah ﷻ is also placed on their hearing. Therefore, their ears do not hear anything. In other words, they do not hear the truth.

Then, Allah ﷻ says, “Their sight is covered”. Allah has put a cover over their eyes which blinds them from seeing the truth. “They will suffer a tremendous punishment”, their end will be a tremendous punishment that Allah prepared for them. The question is, why did Allah ﷻ do this to them? Allah has explained that it is because of their blasphemy. When they disbelieved after the truth of religion and faith was made clear, after they knew that the Prophets were honest, that this is the true religion of Allah, and after they knew that the Qur’an is true, they denied the existence of such proof. Therefore, Allah gave them this punishment. Guidance is no longer an option to them; not through their sense of sight and hearing which are the windows of reason and knowledge, nor the heart which is the vessel of the mind. Every window of knowledge has been sealed; in addition to the tool of understanding and reasoning. Allah ﷻ has done this to them as a punishment for their blasphemy. “As for those who persist in disbelief, it is the same whether you warn them or not—they will never believe” (Al-Baqarah: 6), “Allah has sealed their hearts and their hearing, and their sight is covered. They will suffer a tremendous punishment” (Al-Baqarah: 7). Allah has turned the page of these people explaining that He punished them because of their disbelief and stubbornness.

Allah then continues by presenting the third group of people. This group is akin to the second group; they are disbelievers but with multiple faces. They show

belief, but they hide disbelief within themselves. They agree that it is the Truth, but they hide the denial of it within their hearts.

says ﷻ Allah, "And there are some who say, "We believe in Allah and the Last Day," yet they are not ˹true˺ believers" (Al-Baqarah: 8). People in the Arabic language is a collective term that does not have a single form. It is used to refer to humans. Its origin is from "Al-Nos"? Or is it derived from "Ons"? meaning that people entertain each other. Some of the people say we believe in Allah and the Last Day; however, these are empty words that they do not believe in.

"We believe in Allah and the Last Day"; this is the Shahadah the servants have to make with their hearts and tongues. However, this group of people mentioned in the verse say it only with their tongues. The meaning of belief in Allah is to believe in Him as He has told us about Himself and thus, we work in accordance with this belief. However, they deny this and the Last Day. The Last Day is Resurrection Day. It is called the Last Day because it is the end of the road. It is the end of humans and the last phase of this life. In it, the destiny of people is determined; whether it is Heaven or Hell. Allah ﷻ says, "They are not ˹true˺ believers". Allah has denied them faith and exposed their truth as liars through the allegations they made.

Allah ﷻ then explained the reasoning behind their disbelief. He says, "They seek to deceive Allah and the believers, yet they only deceive themselves, but they fail to perceive it" (Al-Baqarah: 9).

Their deception is based on showing what they don't believe in thinking that they are deceiving Allah. However, Allah ﷻ cannot be deceived since He knows His servants. He is the Mighty, the Ever-Subduing and the Invincible. No one defeats Him. However, those fool weaklings believe that they can deceive Allah and that He is akin to the creatures and that He can be deceived like the rest of them. Allah ﷻ says, "They seek to deceive Allah and the believers".

They also deceive believers. They show belief in front of them to deceive them and get what they want; that is to live among the believers safely, to be able to marry from them, to expose their faults, to keep their money, and to not be fought by believers, and to reach what they want. The truth is that they are not believers and are apostates from religion. They could have a hand with the enemies of Islam. Therefore, Allah explains the status of the hypocrites in regard to the believers. Allah ﷻ says that they deceive no one but themselves. Therefore, their deception of Allah and the believers will come back to hurt them. Allah ﷻ says, "Yet they only deceive themselves"; however, "They fail to perceive it". They don't realize what they are doing nor what their end will be. This is because of their ignorance and the corruption of their hearts.

Allah says, "There is a sickness in their hearts"; this is the reason behind their hypocrisy; they have a sickness in their hearts. This sickness is a weakness. It is a state that weakens humans. Sickness has two kinds; physical sickness, and psychological sickness. Physical sickness is known as fatigue and diseases which humans can be afflicted with. As for the psychological sickness, it includes the sickness of the heart which is prohibited desires. It could also be the attachment to doubts and delusions. Those who are sick of hearts believe that they deceive Allah and the believers and that Allah ﷻ and His believers believe their lies. They are sick indeed.

Allah ﷻ says, "And Allah ˹only˺ lets their sickness increase". Because of their deviation, Allah ﷻ lets their sickness increase. They would imagine that they are guided … that they are the companions of truth, that the wind is theirs and the good end is theirs. They also believe that they are alert, smart, and will be rewarded. The truth is; however, failure will follow them. Allah ﷻ says, "And Allah ˹only˺ lets their sickness increase".

Allah ﷻ says, “They will suffer a painful punishment for their lies”. Allah prepared a painful punishment for them. He then explains that this is because of their lies and because they pretend to be believers when they are not.

Allah ﷻ then describes them by saying, “When they are told, “Do not spread corruption in the land,” they reply, “We are only peace-makers!”” (Al-Baqarah: 11). Corruption is the opposite of peace. They spread corruption in the land through telling lies, being hypocritical, and aligning themselves with disbelievers. Despite that, they pretend to be on the believers’ side. They seek to stop the wheel of religion and to deviate from Allah’s way with their deeds. They say, “We are only peace-makers!”; they describe their deeds and the way by which they lived as being peace-making.

Allah ﷻ then says, “Indeed, it is they who are the corruptors, but they fail to perceive it” (Al-Baqarah: 12).

Allah delimits corruption to them. Indeed, it is they who are the corruptors as if there is no corruptor in the earth but them and that they combined blasphemy which is corruption in itself and lying to Allah’s believers. They combined all types of corruption. There is no greater corruption than this. They gather all reasons for corruption but they don’t feel it. They do not understand the truth of the matter or of their actions.

Moreover, Allah ﷻ says, “And when they are told, “Believe as others believe,” they reply, “Will we believe as the fools believe?” Indeed, it is they who are fools, but they do not know” (Al-Baqarah: 13).

The people in this verse refers to those who deserve to be called true people such as Abu Bakir, Omar, and the rest of the companions of sound mind and reason. The first time hypocrisy appeared was in Al-Madina after the battle of Badr. The majority of insightful, reasoning, mindful, and smart people had

believed in the Prophet ﷺ. They believed and adopted the path of the reason, truth and the people who embraced this religion.

"Believe as others believe," they reply, "Will we believe as the fools believe?". They thought they were wise and that they could not follow this path. They described those who believed and followed the truth as fools. The origin of foolishness is recklessness. It is as if they are too wise to follow the path of those whom they described as fools and reckless; those who followed the Prophet ﷺ. They said, do we believe as the fools believe? Allah ﷻ answers them and says that they are the foolish ones without reason. However, they do not know their truth; they do not know that whoever walks this path will fail in this world and the Hereafter. Allah ﷻ has doomed the hypocrites to fail in this world and the Hereafter. Whoever fails in this world and the Hereafter is without a doubt the true fool. "Indeed, it is they who are fools, but they do not know".

,then says ﷻ AllahWhen they meet the believers they say, "We believe." But when alone with their evil associates they say, "We are definitely with you; we were only mocking." (Al-Baqarah: 14). "When they meet the believers they say, "We believe", whenever they encounter the believers in a path or gathering, they say we believe. They declare their belief out cowardice. They are not courageous enough to show the truth of their disbelief. So, instead, they say, we believe. "But when alone with their evil associates"; alone as in away from the believers and with their devils. Devils are the plural of the devil. "Shaytan" (Satan) in the language of Arabs means rebellious. Arabs call anyone rebellious of humans, Jinns, or animals a Shaytan. The rebellious Jinns are Shayatns. In contrast, the believers among the Jinns are dubbed believer Jinns. The same could be said about the rebellious humans who have the attributes of rebelling, blasphemy, and stubbornness; they are called Shaytans.

Allah ﷻ says, “Devilish humans and jinn—whispering to one another with elegant words of deception” (Al-An’am: 112). He also says, “Say, ˹O Prophet, ˺ “I seek refuge in the Lord of humankind” (An-Nas: 1), “The Master of humankind” (An-Nas: 2), “The God of humankind” (An-Nas: 3), “From the evil of the lurking whisperer” (An-Nas: 4), “Who whispers into the hearts of humankind” (An-Nas: 5), “From among jinn and humankind” (An-Nas: 6).

This whisperer refers to Shaytans from Jinns and humans as well. There are humans who are devils. Arabs also describe the rebellious animal as Shaytans. When Omar bin Al-Khattab rode on an animal and the animal started moving, he said, you made me ride a Shaytan; meaning it is rebellious. This is since the animal was taught how to dance while having someone on its back. It was also illustrated by the Prophet’s ﷺ Hadith when he said, “the black dog is a devil”. This refers to a type of dog that is rebellious whose color is black. It is more rebellious than other dogs.

“But when alone with their evil associates”. This means they indulge in blasphemy along with the whisperers of evil and those who call to this path of hypocrisy.

“But when alone with the evil associates they say, “We are definitely with you; we were only mocking”; They told their evil masters that they are on their side. “We were only mocking”, they were reprimanded that they declared their belief alongside believers, so they defended themselves by saying that they are still on the evil masters’ side. The devils might be the heads of Jews or they could even be the heads of hypocrites; such as Abdullah bin Obai. “But when alone with the evil associates they say, “We are definitely with you; we were only mocking”. Thiswas a mockery of the believers.

Allah ﷻ says, “Allah will throw their mockery back at them, leaving them to continue wandering blindly in their defiance. (Al-Baqarah: 15).

“Allah will throw their mockery back at them”. “Allah” is a noun that refers to God ﷻ, the Great Lord. He mocks them as a punishment in the world and the Hereafter. One of the punishments in this world is to hope and wait. Then, Allah ﷻ swears to reveal them; to expose them and their shameful acts. In the Hereafter, there are great examples of the special punishments for the hypocrites. One of which is that when they are invited to prostrate on the Resurrection Day with the believers, the hypocrite will not be able to prostrate. “˹Beware of˺ the Day the Shin ˹of Allah˺ will be bared, and the wicked will be asked to prostrate, but they will not be able to do so” (Al-Qalam: 42). “With eyes downcast, totally covered with disgrace” (Al-Qalam: 68).

Those hypocrites are known. As the Prophet explained that this nation will have its hypocrites. The same happens in the path to heaven. Allah ﷻ gives believers a light. This is a Day during which their lights walk between their hands and with their belief. The hypocrites come and see themselves as having no light. They will say, from where do we get a light like yours? The angels tell them to go back and search for light. There is a light in the back. They go back and the hypocrites get separated from believers.

Then, a wall will be constructed between them. The believers will be on one side and the hypocrites on the other side of this wall. As Allah ﷻ says, “Then a ˹separating˺ wall with a gate will be erected between them. On the near side will be grace and on the far side will be tormented” (Al-Hadid: 13). “The tormented will cry out to those graced, “Were we not with you?” (Al-Hadid: 14). They will cry out, weren’t we with you in the world and now with you in the path to heaven? The believers will say yes, but you have deceived yourselves and were enticed by wishes until the truth came; until the call of Allah came and you were deceived by Allah. “So today no ransom will be accepted from you ˹hypocrites˺, nor from the disbelievers. Your home is the Fire—it is the ˹only˺ fitting place for you. What an evil destination!” (Al-Hadid: 15).

This is a new manner of Allah's mockery of them on the Day of Resurrection. They think that they will be just like they were unknown in the world to the believers. They will believe that just like the believers were fooled in the world, they will also be fooled in the Hereafter. The case is; however, these are hypocrite disbelievers. In the Hereafter, Allah ﷻ shall do this to them; they will walk in the path of heaven, but then they will be separated from it in this manner of mockery.

Allah ﷻ says, "Allah will throw their mockery back at them, leaving them to continue wandering blindly in their defiance" (Al-Baqarah: 15). He leaves them to continue in hypocrisy until they see that there is no punishment in the world, that they live with the believers even with their lies and pretences. But they are, in fact, disbelievers. They live amongst the believers feeling safe for they are not treated as disbelievers. Thus, they believe that they are hidden from them and Allah ﷻ as well.

"Leaving them to continue wandering blindly in their defiance". Defiance is complete blindness. However; this is even more severe than blindness. It is different from those who were born seeing then became blind later in life. When the things they used to see are described to them, they will recognize the colors, the sea, the sky, the sun, and the moon. As for the people who are born blind and know nothing of this seeing world, they cannot picture anything of it. Thus, Allah says that they wander blindly linking them to those who are born blind knowing nothing of the truth of this world.

Allah ﷻ says, "Allah will throw their mockery back at them, leaving them to continue wandering blindly in their defiance" (Al-Baqarah: 15). Allah ﷻ says that the people who have these attributes are far. This is to undermine them. To refer to someone as being far is either to glorify and commend or to undermine and distance. In other words, those distanced people preferred deviation over

guidance after they had it in their hands and after the Prophet brought it to them. They got rid of it.

Allah ﷻ says, "But this trade is profitless". The one who sells guidance and buys deviation, then his trade is profitless. They won't profit in this way and they won't be guided.

All in all, these are the attributes of the hypocrites. Their description is prolonged because they are with multiple faces, unlike the disbelievers whose description is in two verses. After all, they are clear.

يقول الله ﷻ: {مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَاراً فَلَمَّا أَضَاءتْ مَا حَوْلَهُ ذَهَبَ اللّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لاَّ يُبْصِرُون}[البقرة:17] {صُمٌّ بُكْمٌ عُمْيٌ فَهُمْ لاَ يَرْجِعُون}[البقرة:18] {أَوْ كَصَيِّبٍ مِّنَ السَّمَاء فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصْابِعَهُمْ فِي آذَانِهِم مِّنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ واللّهُ مُحِيطٌ بِالْكافِرِين}[البقرة:19] {يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ كُلَّمَا أَضَاء لَهُم مَّشَوْاْ فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُواْ وَلَوْ شَاء اللّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ إِنَّ اللّهَ عَلَى كُلِّ شَيْءٍ قَدِير}[البقرة:20]

Allah syas, "Their example is that of one who kindled a fire, but when it illuminated what was around him, Allah took away their light and left them in darkness [so] they could not see" (Al Baqarah: 17), "Deaf, dumb and blind - so they will not return [to the right path]" (Al Baqarah: 18), "Or [it is] like a rainstorm from the sky within which is darkness, thunder, and lightning. They put their fingers in their ears against the thunderclaps in dread of death. But Allah is encompassing of the disbelievers" (Al Baqarah: 19), "Lightning almost snatches away their sight. Every time it lights [the way] for them, they walk therein; but when darkness comes over them, they stand [still]. And if Allah had willed, He could have taken away their hearing and their sight. Indeed, Allah is over all things competent" (Al Baqarah: 20).

These are two examples that Allah ﷻ gave to the third party of people to show their stance towards the Holy Quran; the righteous are the first party, then

the disbelievers, and the third are the hypocrites. As for the hypocrites, they are disbelievers, but they pretend to be believers in front of people. Since these hypocrites are capricious and do contradictory deeds to what they hide, their reality is hidden from the people of faith. Therefore, here Allah ﷻ gave these two parables to show their reality, and to clarify the meaning of hypocrisy and the reasoning behind this description.

The first parable is about the hypocrites. Allah ﷻ says, "Their example is that of one who kindled a fire, but when it illuminated what was around him, Allah took away their light and left them in darkness [so] they could not see". The parable is used to clarify a moral matter because intangible matters are more difficult to perceive and understand than tangible matters. Moreover, what can be categorized under the tangible is what people can see, hear and perceive easily with their senses. As for what people perceive with their minds and cannot perceive using their senses these are called the intangible moral dilemmas and are difficult to comprehend. Therefore, that is why they are explained by parables. For example, it is said that education is like light. Humans can perceive the light but education cannot be perceived so education here is a moral matter, as if it reveals the facts and shows human beings the truth from the falsehood with the light that, if released, shows and clarifies things.

Arabs used proverbs and parables. Therefore, the Qur'an heavily depends on them. Allah ﷻ also described His attributes in parables to enable His Messenger ﷺ to understand them. He gives examples for monotheism, polytheism. He also gives an example of the scientist that He taught and then did not make use of that knowledge, like the Jews who were given the Torah and then did not follow its teachings. Allah clarified that only a reasoning person can understand these parables, for He says, "And these examples We present to the people, but none will understand them except those of knowledge" (Al-Ankabut: 43).

Allah ﷻ declared that He is not ashamed to give an example of any of the creatures in His honest speech and noble Book, and he does not deny any of the creatures, even the little ones that people despise such as flies and spiders because He has made His Book easy for remembrance. He says, "Indeed, Allah is not timid to present an example - that of a mosquito or what is smaller than it. And those who have believed know that it is the truth from their Lord. But as for those who disbelieve, they say, 'What did Allah intend by this as an example?', He misleads many thereby and guides many thereby. And He misleads not except the defiantly disobedient" (Al Baqarah: 26).

These examples are a form of Allah's kindness and celebration of His servants through showing them the difference between truth vs. falsehood, guidance vs. delusion, polytheism vs. monotheism, and rectitude vs. deviousness. All of this is to show them the way. This way He can establish the indisputable argument of the truth against the disbelievers as well as preach and guide His faithful servants to the right path.

Those hypocrites mentioned in the previous verses resemble the one who lit a fire that illuminated what was around him. He, then, sees a valley and a tree beside him. It also shows him what path he should take clearly. "But When it illuminated what was around him, Allah took away their light and left them in darkness [so] they could not see" (Al-Baqarah: 17). If the darkness of the night returns to this wilderness and if the fire and light are gone, he will not be able to know the way.

This is the case of hypocrites; when they knew the revelation, the Qur'an, and the guidance, they recognized the way shown to them and they recognized the truth and the path of Allah ﷻ. They also Knew of the Day of Resurrection, Paradise, and Hell. They knew the Prophet ﷺ and the religion he came with. However, they disbelieved because of the sickness of their hearts, and refused this truth. As a consequence, Allah ﷻ obscured their insight and the hindered

sources of knowledge from reaching them, so they became like the one who lost the light and returned to darkness again, "Their example is that of one who kindled a fire, but when it illuminated what was around him Allah took away their light and left them in darkness [so] they could not see." (Al Baqrah: 17). Allah ﷻ took the light after it had already shone in their hearts and through which they knew the facts. This light refers to the truth of religion.

Allah ﷻ said, "Deaf, dumb and blind - so they will not return [to the right path]" (Al Baqarah: 18).

Allah ﷻ states in this verse that He left them as the deaf, the dumb and the blind, so "they will not return", to the right path again because Allah ﷻ had blocked their sources of knowledge.

He covered their ears so that they did not really hear. He tied their tongues, so they did not say the truth of faith that shone in the heart. And He made them blind, so they did not see. They did not return to the right path. This is Allah's description of the hypocrites. He says, "And of the people are some who say, 'We believe in Allah and the Last Day,' but they are not believers". Some Qur'an interpreters said that the first parable is only about the disbelievers. This interpretation is highly likely because disbelievers knew the truth and then disbelieved all the same. As a consequence, Allah ﷻ punished them for that for He says, "But they were not to believe in that which they had denied before Thus We seal over t/he hearts of the transgressors" (Yunus: 74). He also says, "But they were not to believe in that which they had denied before. Thus does Allah seal over the hearts of the disbelievers" (Al A'raf: 101). Allah sealed over their hearts and eyes as a punishment for not believing in the Qur'an when it was first presented to them; they recognized it was the truth, but they did not believe in it.

The hypocrites are also disbelievers in truth as they knew the truths of religion but did not believe in it. Rather, they rejected them and did not submit to

them. Therefore, Allah ﷻ punished them and took the light from their hearts, and left them in darkness again, He made them "Deaf, dumb and blind - so they will not return [to the right path" (Al-Baqarah: 18).

Allah ﷻ says, "Or [it is] like a rainstorm from the sky within which is darkness, thunder, and lightning. They put their fingers in their ears against the thunderclaps in dread of death. But Allah is encompassing of the disbelievers" (Al-Baqarah: 19), "The lightning almost snatches away their sight. Every time it lights [the way] for them, they walk therein; but when darkness comes over them, they stand [still]. And if Allah had willed, He could have taken away their hearing and their sight. Indeed, Allah is over all things competent" (Al- Baqarah: 20).

This is the second parable Allah gives of them. He describes a rain cloud that strikes the earth. The rain fell down from the sky mixed with darkness, thunder, and lightning. This means that it was mingled with the darkness of the night, or it was dark during the day from the condensation of the clouds that caused the sky to become dark.

The rain fell in the darkness of night and thunder, which is the sound of clouds friction, and lightning, which is caused by a spark that goes into the clouds when they rub against each other. These hypocrites resembled the people who were under the rain and this rain came accompanied by darkness, thunder, and lightning, "They put their fingers in their ears against the thunderclaps in dread of death" because of the intensity of the lightning and the rumble of thunder. So, they put their fingers in their ears to block out the sound of thunder that threatens their existence if it becomes dark. Whenever lighting shines for them they walk in it and when it darkens, they stop walking because of confusion.

Allah ﷻ says, "And if Allah had willed, He could have taken away their hearing and their sight. Indeed, Allah is over all things competent" (Al Baqarah: 20). The similarity between the hypocrites and the people described in the verse

is that rain resembles the religion that Allah ﷻ sent down to His Messenger ﷺ. Religion revives the hearts the same way the rain revives the earth; a blessing descending from the sky. The description of religion as the rain came in the hadith of the Prophet ﷺ for he said, "The similitude of guidance and knowledge with which Allah has sent me is like a rain which has fallen on some ground".

This religion, similar to the rain, is accompanied by darkness; the doubts and suspicions that are in the hearts of the disbelievers. It also has lightning of promises and warnings, and thunder of afflictions and threats. Then, the status of the hypocrites in religion is that they are in the company of the believers, and if their doubts show up, they remain confused and lose their way, and if threats, afflictions, and distress come, then they fear the most. This is the case of the disbelievers in every affliction and distress that affect the people of faith; their hearts shake, as Allah ﷻ described them, "They think that every shout is against them. They are the enemy, so beware of them". Allah also says, "And when fear comes, you see them looking at you, their eyes revolving like one being overcome by death. But when fear departs, they lash you with sharp tongues, indisposed toward [any] good. Those have not believed, so Allah has rendered their deeds worthless, and ever is that, for Allah, easy" (Al Ahzab: 19), "They think the companies have not [yet] withdrawn. And if the companies should come [again], they would wish they were in the desert among the Bedouins, inquiring [from afar] about your news. And if they should be among you, they would not fight except for a little" (Al Ahzab: 20).

Because hypocrites were always in great terror and fear, before battles, they would pretend to be courageous and strong, but when fear came, they cowardly fled. Allah ﷻ described them by saying, "There are certainly among you men who would tarry behind: If a misfortune befalls you, they say: 'Allah did favour us in that we were not present among them'" (Al Nisa': 72), "But if good fortune comes to you from Allah, they would be sure to say - as if there had never been Ties of

affection between you and them - ‘Oh! I wish I had been with them; a fine thing should I then have made of it!’” (Al Nisa’: 73).

This is the hypocrites’ stance of religion; they do not declare their disbelief out in the open, and take sides and form a group independent of believers. Rather, they declare their belief in Islam. That enables them to mingle with the believers. They want peace and goodness for themselves by living with the believers and they marry them. In this way, they ensure their safety from the Muslims' war against them. They share their lives with them which is the epitome of their hope and greed. But religion has costs that they do not want to bear. This is because believers are ordered to fight for the cause of Allah, and are expected to endure all strife that constantly comes their way as Allah ﷻ says, “Do they not see that they are tried every year once or twice but then they do not repent nor do they remember?” Every year, they are put on trial in fighting with the disbelievers once or twice. Either people invade believers, or vice versa.

As a result, the Prophet ﷺ was coming out from one trial into another. Islam in Makkah witnessed severe afflictions and therefore, no one among the disbelievers pretended to embrace Islam as a hypocrite. Hypocrisy appeared in Medina only after Muslims became strong after the Badr Battle. After this battle, in which Muslims achieved a miraculous victory, Abd Allah ibn Obai -the head of the hypocrites- said, “I see that this matter has been directed”. Then he announced his embracement of Islam and many sects embraced Islam too. Since that time hypocrisy began to spread. These hypocrites held peace with Muslims for their own benefit, but they did not want to bear the burdens of Islam and strife for Allah’s cause. Therefore, their state was, as Allah ﷻ described to Muslims, like the people the rain fell that was mixed with darkness, thunder, and lightning fell on. They put their fingers in their ears fearing the thunderbolts and death. Likewise, the hypocrites fear the afflictions that befall Muslims, “And God surrounds the unbelievers”. The lightning almost steals their sight like the

lightning of religion and its heavy blows steal the hypocrites' sight, whenever it shines on them, they walk in it, and whenever they find a space with the Muslims to find comfort, security, and peace, they walk in it, but if the light darkens, they encounter doubts, and they stop and are confused as Allah ﷻ says, "And if Allah had willed, He could have taken away their hearing and their sight. Indeed, Allah is over all things competent" (Al-Baqarah: 20).

This is a brief introduction of this Surah, God -Blessed and Exalted be He- says in this Qur'an that there is no doubt about it, and that it is guidance to the people of the righteous who are described with these attributes. He also says that there is no benefit in warning infidels because God -Blessed and Exalted be He- has sealed their hearts and their hearing and put a veil on their sight. Thus, faith cannot reach them because of their disbelief; they rejected the truth when it came to them after they knew it, then God -Blessed and Almighty- described these hypocrites and says, "And of the people are some who say, 'We believe in Allah and the Last Day,' but they are not believers" (Al Baqarah: 8).

Allah ﷻ gave these two examples that best describe and expose their truth. These are the different stances people take from religion. Then, Allah ﷻ starts with the real purpose of this surah, which is a call for all the people to believe in Him and worship Him and follow His Prophet ﷺ.

Allah ﷻ addresses all people when He says, "O mankind, worship your Lord, who created you and those before you, that you may become righteous" (Al Baqarah: 21), "[He] who made for you the earth a bed [spread out] and the sky a ceiling and sent down from the sky, rain and brought forth thereby fruits as provision for you. So do not attribute to Allah equals while you know [that there is nothing similar to Him]" (Al Baqarah: 22). This is the purpose and mission of all the messengers, which is to invite people to worship Allah alone without a partner. Every messenger was sent to his people except for Mohammed ﷺ who was sent to all mankind. And Allah called all people in His Book when he said

O’, people”. He invited all mankind to worship Him for this is a divine command that they must obey.

Worship means humiliation, submission, obedience, peace, and surrender to Allah ﷻ. Arabs say this is a paved road; easy to walk on, and that a servant must submit to the command of his master and his defender. Therefore, worship your Lord, submit to Him and surrender to Him. The worship that Allah ﷻ wants from His servants is a great responsibility that combines many deeds and rites that He loves. These begin with the works of the hearts, which include having faith in Him, fearing Him, loving Him above everything else, obeying his command, submitting to Him, and surrendering to Him. This is how worshiping Allah should be like.

Allah ﷻ orders people here to worship Him, their Lord, Creator, the Initiator, and the Evolver. A lord is an obeyed master of a kingdom. Thus, Allah ﷻ is the Lord of mankind and its Creator. He owns them. His cosmic and fatalistic command is compelling to them, they have no master but Him, for He is the Master of this existence and there are no masters above Him. He is their teacher and creator after they were nothing.

Then, He raised them step by step, “His companion said to him while he was conversing with him, ‘Have you disbelieved in He who created you from dust and then from a sperm-drop and then proportioned you [as] a man?’” (Al Kahf: 37). This is the act of God -Blessed and Exalted- “Cursed is man; how disbelieving is he”, “From what substance did He create him?”, “From a sperm-drop He created him and destined for him”, “Then He eased the way for him”, “Then He causes his death and provides a grave for him” (Abasa: 17-21).

Allah ﷻ is the Lord of the servants. Here, He calls mankind to worship Him because He is their Lord, their Owner, their Creator, He is their Master.

Allah ﷻ says, “O mankind, worship your Lord, who created you and those before you, that you may become righteous” (Al Baqarah: 21), “[He] who made for you the earth a bed [spread out] and the sky a ceiling and sent down from the sky, rain and brought forth thereby fruits as provision for you. So do not attribute to Allah equals while you know [that there is nothing similar to Him]” (Al Baqarah: 22).

This is the first divine order in the Book of Allah; the Qur’an, “O mankind, worship your Lord”. This verse includes the call of the Prophet ﷺ and call of all messengers. It’s the call to all people to worship Allah, the One and only God. He says, “And We certainly sent into every nation a messenger, [saying], "Worship Allah and avoid Taghut” (Al Nahl: 36). This is the essence of the call of all messengers,

Allah ﷻ also says, “And ask those We sent before you of Our messengers; have We made besides the Most Merciful deities to be worshipped?” (Al Zukhruf: 45). It means that every messenger sent by Allah ﷻ invited people to worship Allah Alone without any partner.

Allah ﷻ says, “Say, “It is only revealed to me that your god is but one God; so, will you be Muslims [in submission to Him]?” (Al Anbiyaa’: 108). This is what is revealed to me; that Allah is the one and only God. Allah ﷻ Himself addresses all the people in the Qur’an and He sent the prophet ﷺ to deliver this address. He says, “O mankind.” This is an address to all mankind to worship their God, submit to Him, surrender to Him, and obey Him for worship is the epitome of humiliation and obedience of Allah ﷻ. In addition to this, a servant is not called a servant unless he’s owned by a master, humiliated to him, and completely subdued by him. This is what servitude means to Arabs. Allah wants his servants to submit to Him, to believe in Him matter, and to embrace His Faith.

Worship is an umbrella term that combines all what Allah ﷻ likes and is contented with of words and deeds. Moreover, the religion that was revealed to Mohammed ﷺ is of good and righteous deeds, and they are around sixty-odd or seventy odd branches as the Prophet ﷺ said "Iman has sixty odd or seventy odd branches. The uppermost of all these is the Testimony of Faith: 'La ilaha illallah' (there is no true god except Allah) while the least of them is the removal of harmful objects from the road. And shyness is a branch of Iman."

As for the forbidden, Allah ﷻ forbids all injustices. He says, "Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded" (Al Nahl: 90). All this is included within the essence of worship. Then, He describes this God and says, "who created you". Creation in this context means the ability to create and shape. It also means to create something from nothingness and bring it into existence. This is the act of Allah ﷻ alone, since He is the One and only Creator. "Allah is the Creator of all things". There is no atom that exists from nonentity unless Allah brings it out. Then, there is the act of the creation, its depiction, and the molding of creatures as they are, all of these are the acts of Allah ﷻ who made everything He created good, and began the creation of mankind from.

"It is He who forms you in the wombs however He wills" (Al Omran: 6). "O mankind, what has deceived you concerning your Lord, the Generous, Who created you, proportioned you, and balanced you? In whatever form He willed has He assembled you" (Al Infitar: 6-8). As for what humans create, they are made from cloth and tools and they use their own hands. Humans have the ability to create. However, their creation is undoubtedly on par with their abilities and work. It is also a part of Allah's actions because even their abilities to do things was given to them by Him. He said, "While Allah created you and that which you do" (Al Safat: 96).

Allah ﷻ is his Creator because He is the one who created mankind and gave them these abilities and talents to create, to form, to work, to build, and to engineer. Thus, the creations of man are also, in the end, attributed to Allah ﷻ for He is their Creator.

Allah is the one who created you, He says, "O mankind, worship your Lord, who created you and those before you, that you may become righteous" (Al Baqarah: 21). He is the Creator of all humans since the dawn of time. This is the truth of the Lord who is worshiped. The One who created everything and brought it from nonentity into existence deserves to be worshiped. However; if people worship someone else, there is no doubt that they equate those who did not create with the One who does. "Then is He who creates like one who does not create? So will you not be reminded?" (Al Nahl: 17).

How is a creature besides Allah is worshipped? If people worship the sun, the moon, the stars, the planets, other humans, and others, all of these are creations, not creators. Therefore, the call from Allah ﷻ is a command to worship their Creator and the Creator of their fathers and those who came before them.

Then, Allah ﷻ clarifies why they must worship Him. He says, "that you may become righteous". This means that worship aim of worship is achieving piety and reverence. The origin of piety in Arabic (Taqwa) is the fear that prompts people to place a source of protection between themselves and the source of their fear. As if a person is walking on a thorny path and fights the thorns, then he notices and raises his garment to look here and there and places his foot in a safe place while saying (Ittaqi) . Arabs also say, (itaqitu al nara: I avoided the fire). That means that this person placed a form of protection between them and the fire or that they moved away from it.

In this context, "that you may become righteous," piety here is for Allah ﷻ, and it means to place a form of protection oneself and the punishment that awaits

them from Allah ﷻ if they didn't worship Him. Thus, a person should be righteous, and fearful of Allah. Moreover, piety is the highest rank of worship for those who fear Allah ﷻ recognize His truth and believe in Him. This is because Allah ﷻ is the One who counts the sins and punishes for them. His punishment is not like any other's. "And none will bind [as severely] as His binding [of the evildoers]". He is worthy to be feared for He is the Lord of righteousness and forgiveness. Therefore, the purpose of worship is to achieve piety. Then this worship will be a guardian for and protection from the punishment of Allah ﷻ.

Then, Allah ﷻ clarifies the details of His created. He says to His servants, "[He] who made for you the earth a bed [spread out] and the sky a ceiling and sent down from the sky, rain and brought forth thereby fruits as provision for you. So do not attribute to Allah equals while you know [that there is nothing similar to Him]" (Al baqarah: 22).

That is your Lord who calls people and commands them to worship Him alone without other partners. He made the earth a bed and He flattened it. This means that He leveled the earth in preparation for humans' dwelling on it.

"And the sky a ceiling". This is a reference to His established order for Allah ﷻ established a formidable creation and commanded humans to look at it. There is no doubt that humans still do not know the truth of this creation.

He says, "And the heaven We constructed with strength, and indeed, We are [its] expander" (Al dharyat: 47). That means that Allah expanded it greatly and this expansion can't be recognized by the human mind as Allah said, "Blessed is He in whose hand is dominion, and He is over all things competent [He] who created death and life to test you [as to] which of you is best in deed - and He is the Exalted in Might, the Forgiving (2) And] who created seven heavens in layers. You do not see in the creation of the Most Merciful any

inconsistency. So, return [your] vision [to the sky]; do you see any breaks?" (Al Mulk: 1-3).

"In layers", This means that the sky consists of a layer on the top of another layer. "You do not see in the creation of the Most Merciful any inconsistency"; There isn't any inconsistency in the creation of Allah ﷻ. "So, return [your] vision [to the sky]; do you see any breaks?" He challenges people to find any cracks or faults in His sky.

"Then return [your] vision twice again. [Your] vision will return to you humbled while it is fatigued" (Al Mulk: 4). This means when people try to make their gaze penetrate the heavens, it returns to them humbled, servile and fatigued for it is unable to reach the dimensions of Allah's heaven. This is a great matter that a human mind cannot grasp. When human sciences became more advanced, they looked up to the heavens with their naked eyes, then they were guided to invent the telescope. After that, they were able to develop this telescope even more until they invented the satellites that revolve in space around the earth. Then, they set these telescopes over other planets to take pictures of them. Despite this continuous progress and access to other distant dimensions, humans' vision remains confined and unable to penetrate the final dimension of this creation. This is because Allah made the heavens a formidable creature, and its manner and its abundance are above humans' recognition. However, they are able to understand their limitations and see this great dome that Allah ﷻ put over the earth.

He said, "Sent down from the sky, rain" (Al Baqarah: 22). One of the meanings of Allah's Lordship is that He levelled the earth to enable humans to dwell on it. He also shadowed it with this great sky, and made rain fall from the sky to revive the earth, for there is no life on earth without water. "And made from water every living thing? Then will they not believe?" (Al Anbiya': 30).

This is because the life of humans, animals, and plants depend on water to survive.

"It is Allah Who created the heavens and the earth and sent down rain from the sky and produced thereby some fruits as provision for you and subjected for you the ships to sail through the sea by His command and subjected for you the rivers" (Ibrahim: 32). Fruits here include all the provisions that Allah created. "Provision for you". Provision means the sustenance that Allah ﷻ provided for people. All that humans own is a provision. This means that the whole creation is for people's sake; levelling the land, raising the sky, and making the rain fall. All of this is provision for people.

Allah ﷻ said, "[He] who made for you the earth a bed [spread out] and the sky a ceiling and sent down from the sky, rain and brought forth thereby fruits as provision for you. So do not attribute to Allah equals while you know [that there is nothing similar to Him]" (Al Baqarah: 22).

In the Arabic language, the word "جعل" (ja'ala) had many folds of meaning. For instance, in the previous verse it holds the meaning of attributing, and therefore holds the message of warning people against attributing equals to Allah. It also has the meaning of creating. Allah said, "[All] praise is [due] to Allah, who created the heavens and the earth and made the darkness and the light. Then those who disbelieve equate [others] with their Lord" (Al A'nam: 1). Allah created darkness and light. Ja'ala also holds the meaning of assuming. Allah said, "And they have made the angels, who are servants of the Most Merciful, females. Did they witness their creation? Their testimony will be recorded, and they will be questioned." (Al Zukhruf: 19). This means that they falsely thought the angels were females. Rather, they are their own species and the attributes of masculinity or femininity do not apply to them. As for attributing them as females, this is the false assumption of the disbelievers.

Allah ﷻ says, “And they have made the angels, who are servants of the Most Merciful, females. Did they witness their creation?”.

Ja’ala also holds the meaning of “to start” as when someone says, “I came to Zaid and he started to speak this and this...). Ja’ala here, only holds the meaning of to attribute. “So do not attribute to Allah equals while you know”, that is, do not think that Allah has equals peers. The word “peers” in this verse holds the meaning of equivalence similarity. Allah ﷻ is unparalleled neither in Himself nor in His attributes. Therefore, in rights, Allah’s Person is not like that of His creatures. There is nothing like Him, for He's the All-hearing and The All-seeing. The attributes of Allah ﷻ are not like the attributes of the creatures. A creature may be described as hearing or seeing, but their hearing and sight are not the same as the hearing and sight of Allah, for they are not measured using this world’s standards. One of the meanings of the hearing of Allah ﷻ is that the voices do not mix to Him, for He is the Lord who sits on His Throne and who hears the voice of the black ant walking on a smooth rock in a dark night. He doesn’t miss any voice. He does not miss any sound of all the people who pray to Him, even if they spoke in various tongues. All these voices do not mix to Allah and He hears and knows what any person says.

He also knows what people whisper to themselves, “Have you not considered that Allah knows what is in the heavens and what is on the earth? There is in no private conversation three but that He is the fourth of them, nor are there five but that He is the sixth of them - and no less than that and no more except that He is with them [in knowledge] wherever they are. Then He will inform them of what they did, on the Day of Resurrection. Indeed, Allah is, of all things, Knowing” (Al Mujadilah: 7). Allah ﷻ has no equal. His Person are not like those of His creation. He also has no equal in His attributes, His names, or His deeds. Allah’s deeds are unlike those of His creatures. Thus, blessed is

Allah, “So blessed is Allah, the best of creators” (Al Mu'minun: 14), Allah who creates humans in this manner.

What do humans create? When humans create, they create a jar, a car, a chair, a piece of furniture, or with materials like stone, cloth and trees, but e they cannot create a living thing As Allah ﷻ says, “O people, an example is presented, so listen to it. Indeed, those you invoke besides Allah will never create [as much as] a fly, even if they gathered together for that purpose. And if the fly should steal away from them a [tiny] thing, they could not recover it from him. Weak are the pursuer and pursued” (Al Haj: 73). Thus, if all the people on earth collaborate to create a fly, they will definitely fail! Or to create an atom from the nonentity, they will fail as well. Or if they wanted to create a grain of wheat, there are destined for failure. They cannot create any of what is in the heavens or the earth. This is because Allah is the only Creator of everything. “So do not attribute to Allah equals” neither in Himself, in His attributes, nor in His deeds. Nothing and no one deserve to be equal to Allah or have the rights that are due to Him.

Therefore, worship is a right of Allah who created humans and created this universe and put them on this earth to worship Him. He created people to worship Him, so worship they must. If they give what is due to Allah to anyone else, then they have attributed equals to Him. Therefore, people should worship Him alone without a partner. If they prostrate to another, fear another as they fear Allah, if they allow and forbid, then they have given the rights due to Allah to someone else. “He has ordained for you of religion what He enjoined upon Noah and that which We have revealed to you, [O Muhammad], and what We enjoined upon Abraham and Moses and Jesus - to establish the religion and not be divided therein. Difficult for those who associate others with Allah is that to which you invite them. Allah chooses for Himself whom He wills and guides to Himself whoever turns back [to Him]” (Al Shura: 13). Allah is the Legislator

who decrees whatever He wills for His servants. Hence, whoever permits or forbids a servant other than Allah in any way, then he has attributed a peer to Him.

One of the humorous interpretations of this verse is that Bin Abbas (may Allah pleased them) claims that merely attributing the credit to a creature other than Allah ﷻ, is to attribute an equal peer to Him. If one said. For example: “had it not been for the ducks, thieves would have stolen our house yesterday”, then they have attributed an equal to Allah. A person should say this instead, “had it not been for Allah ﷻ; who sent the ducks to shout at night and make use aware of the thief, then he would have robbed the house”

People should recognize that this merit is to Allah for He is the one who gave ducks their abilities. Thus, when you attribute anything such as a virtue, you should know that it should not be attributed to the reason from which it came, but to Him who created it.

For instance, once when Muslims were in Al-Hudaybiyah, they prayed the fajr prayer after a rainy night. When the Prophet ﷺ finished his prayer he said to them, “do you know what Your Lord said last night?” The companions replied, “we don’t know what Allah ﷻ said. What has He revealed to you last night?” He said, “my servants are now divided as believers and disbelievers; as for those who said our rain is the merit and bless of Allah ﷻ, they believe in me and disbelieve in the universe, and as for those who said the rain descended with the merit of this and that, they disbelieve in me and believe in the universe”.

Allah is the One who sent the rain, this is His blessing and these are His deeds. However, some people said that X planet came across Y planet, so they attributed the rainfall to one of the phenomena and forgot that Allah ﷻ is the One who sends rain.

So do not make equal peers to Allah and attribute all His merits to others for He has no equal, not in His Person nor in any of His names, His attributes, or deeds, and consequently in His right. If one of His servants gave one of His rights to someone else, they are making equals to Him, “So do not attribute to Allah equals while you know [that there is nothing similar to Him]”. People should know that Allah ﷻ has no equal. However, those who do this because of ignorance, may be excused and forgiven. As for the first meaning “and you know”. Those who know that Allah has no equal in His creation. All the creatures of this world agree to the indisputable fact that Allah ﷻ is the only Creator. Those who deny this fact are only stubborn.

As “Namrud” once said, “I give life and I cause death”, and the Pharaoh said, “And Pharaoh said, "O eminent ones, I have not known you to have a god other than me. Then ignite for me, O Haman, [a fire] upon the clay and make for me a tower that I may look at the God of Moses. And indeed, I do think he is among the liars” (Al Qasas: 38). He claimed to be a god, and then he claimed that he creates, sustains, and causes death. Christians also claimed that Jesus is a god and a son of God. They said that he creates, sustains, gives life, and causes death; that he has all God’s attributes and is a god himself. May Allah ﷻ be far praised above their claims.

To flaunt means to be arrogant. Those who do this are arrogant for they know that Allah ﷻ has no equal because He, “[He] who made for you the earth a bed [spread out] and the sky a ceiling and sent down from the sky, rain and brought forth thereby fruits as provision for you. So do not attribute to Allah equals while you know [that there is nothing similar to Him]” (Al Baqarah: 22).

This verse is the first Divine order and the sum of the message of the prophet ﷺ. The order that he is sent to worship Allah alone with no partner, and to neglect all is worshiped besides Allah and to recognize that He is the Creator of earth and heavens.

"O humanity! Worship your Lord, Who created you and those before you, so that you may become mindful ˹of Him˺" (Al Baqarah: 21), "He is the One˺ Who has made the earth a place of settlement for you and the sky a canopy; and sends down rain from the sky, causing fruits to grow as a provision for you. So do not knowingly set up equals to Allah ˹in worship˺" (Al Baqarah: 22), "And if you are in doubt about what We have revealed to Our servant,1 then produce a surah like it and call your helpers other than Allah, if what you say is true" (Al Baqarah: 23), "But if you are unable to do so—and you will never be able to do so—then fear the Fire fueled with people and stones, which is prepared for the disbelievers" (Al Baqarah: 24).

Allah ﷻ said, "And if you are in doubt about what We have revealed to Our servant, then produce a surah like it". This is a statement and a warning from the Lord ﷻ, and a challenge to everyone who doubts that He has chosen His servant and Messenger Mohammed ﷺ, whom He has chosen to fulfil His call to Islam, to rival the Qur'an with another like it.

The Qur'an used to descend in parts upon Allah's Servant and Messenger Mohammed ﷺ either as a complete surah, as a separate verses, or as a specific verse sometimes. Allah ﷻ dubbed Mohammed ﷺ as His Servant; this is one of the most honorable ranks of the Book. Also, this is an honor given to the Prophet ﷺ by Allah over the rest of His creation. The name Servant is the greatest name by which a person can be called. The Prophet is a servant of Allah by way of creation, so He made him a true Servant to Him by way of worship and devotion.

Allah ﷻ described him as a Servant in the most honorable rank to show the greatness of this name as He says, "All praise is for Allah Who has revealed the Book to His servant" (Al Kahf: 1). Moreover, when Allah revealed the Book to the Prophet, He addressed Him as His Servant for He says, "Yet when the servant

of Allah stood up calling upon Him ˹alone" (Al Jinn: 19). During the Isra' Night (The Night Journey), one of the greatest honors, He said, "{Glory be to the One Who took His servant ˹Mohammad˺ by night".

Allah ﷻ said, "And if you are in doubt about what We have revealed to Our servant", i.e. Mohammed ﷺ achieved servitude to Allah ﷻ as best as can be done by a human being. He is the perfect human being and the perfect servant of Allah ﷻ. Allah ﷻ dubbed the Prophet as His Servant to honor him. He says, "about What we have revealed to Our servants", that is, Mohammad ﷺ, "Then produce a sûrah like it".

A surah is a chapter of the Qur'an that begins with mentioning the name of Allah, the Most Gracious, the Most Merciful, and has a conclusion and an end. The surahs of the Holy Qur'an are either long as Al-Baqarah (Chapter of the Cow) or short like Al-Falaq (the Chapter of the Break of Day), An-Nas (Chapter of Mankind), and Al-Ikhlas (Chapter of Sincerity). Al-Iklas was called the surah of foundation because every verse of it is combined with the other together to make the building of the Quran whole. Thus, Allah challenges disbelievers to come up with a surah like what He revealed to His prophet Mohammed ﷺ.

Allah ﷻ decreased the challenge from bringing a whole Qur'an like the one He revealed to His prophet to a piece that has the same meanings the Quran has.. He said, "or do they say, He made this Qur'an up? in fact, they have no faith" (Al Tur: 33). "Let them then produce something like it, if what they say is true" (Al Tur: 34). Then, He decreased the challenge to bringing ten surahs of the Qur'an "Or do they say. He has fabricated this Qur'an! Say, O prophet produce ten fabricated surahs like it". Then, He decreased the challenge again into one surah like the Qur'an's "produce a surah like it".

This is the fourth time where Allah challenges them to produce a surah like those of the Qur'an or something similar to it. He said, "And if you are in

suspicion of what we have sent down to Our servants, then do something similar and similar to what is similar". And then call your eloquent witnesses, Al Jinn or all who you can call to help you in fabricating a surah and support you in this matter "and call your helpers other than Allah". Other than Allah ﷻ, whom do you think will help you in this matter? "If what you say is true". If your claim that the Prophet ﷺ is a liar, that he fabricated the Qur'an, that the Qur'an is not from Allah, and that he is not the Servant of Allah to whom He revealed His Book, if you are honest in your claim, then rise up to this challenge.

If they oppose his verses, then the Prophet was sent with words in the language that you speak; Arabic, using the same style and eloquence that they use. He did not come up with anything. The mastery of language was their trade for they had eloquence of speech. Therefore, Allah challenged them to bring a fabricated speech that contradicts what He had said. Then, He explained the consequences of denying the message He sent to Mohammed ﷺ. He said, "But if you are unable to do and you will never be able to do" which means, that they did not do what Allah ﷻ commanded them do, and they were unable to do it in the past as well. They tried to contradict the Qur'an and failed. They also will not be able to do it in the future either. (Will not) here denies the occurrence of the entire action in the future time, while (did not) denies the occurrence of the act in the past. Then, Allah warns them of Hell and orders them to put a barrier and protection between them and it.

The Hellfire of Allah is unlike the fire that people are used to. Allah said this about His Fire, "Then fear the Fire, whose fuel is men and stones" that burns with the bodies of people and stones. Stones in general are not a fuel for fire. Some scholars have said that these stones are Sulphur because they ignite when heated, then melts and becomes fuel. "Then fear the Fire, whose fuel is men and stones, prepared for the disbelievers". It has been prepared and created in the same condition that Allah ﷻ described for the disbelievers, for that it was created

for them. This is a warning from the Lord ﷻ for the deniers. The Message is made clear to worship Allah ﷻ without a partner for He has no equal, and He is the Creator of mankind and this universe around them. Moreover, Mohammad ﷺ is His Messenger whom He sent him with this Message. Therefore, if you deny what he was sent with, bring a surah similar to it. Allah ﷻ ensures that they will not do in the future, they will desperately try but will not be able to bring anything like the Qur'an. This is an additional evidence of the Prophet's ﷺ honesty. This is also evidence for the future generations who will also fail like their predecessors to bring anything like the Quran. Thus, fear the fire, "And if you do not, and you will not, then fear the fire Whose fuel is people and stones prepared for the unbelievers". Allah ﷻ also told His Prophet ﷺ that the fire in this life is not as the Fire in the Hereafter. As described, this fire is part of seventy parts of the one in the Hereafter. Our prophet ﷺ said, "This fire of yours is one part from seventy parts of the fire of Hell, each part of it is like the heat of this one", which means that the Fire of the Hereafter is ninety-six times hotter than the fire in this life.

This is for the deniers. However, Allah addressed this to those who believed in His words, "And give good tidings to those who believe and do righteous deeds that they will have gardens [in Paradise] beneath which rivers flow. Whenever they are provided with a provision of fruit therefrom, they will say, "This is what we were provided with before." And it is given to them in likeness. And they will have therein purified spouses, and they will abide therein eternally" (Al Baqarah: 25).

To give good tidings to believers is to tell them what pleases them. However, it is totally different for the disbelievers, for they are on one the opposite side of the equation. Those who believed got this name because they believed in the message that Allah ﷻ revealed to His prophet Mohammed ﷺ and acted according to this belief. They were commanded to fear Allah ﷻ, so they feared Him. They were commanded to believe His news about the unseen, so they

believed in the unseen. They were commanded to do good deeds and obey, and they said we heard and obeyed. This is the real essence of believing because the truth of faith is the testimony by the tongue, the acknowledgment of Paradise, and deeds of the senses, "And preach to those who believe and do righteous deeds". The term 'righteous deeds' refers to everything Allah commanded His servants to do. Moreover, all of these deeds are righteous for Allah never commands corruption nor does He love it. He says "Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded" (Al Nahl: 90).

All that Allah ﷻ has commanded be it His right, the right of a creature, or any of Allah's boundaries are all righteous deeds. Thus, prayer, fasting, Zakat, and Hajj, are the beacons of Islam. All the great acts of worship of Allah ﷻ are righteous deeds. In addition, dutifulness to parents, truthfulness of speech, justice, doing what is good, and trustworthiness are all righteous deeds, "And give good tidings to those who believe and do righteous deeds that they will have gardens [in Paradise] beneath which rivers flow". Here, Allah ﷻ commanded His Messenger ﷺ to give good tidings to those who believed and did righteous deeds that they will have, on the Day of Resurrection, gardens in Paradise (Jannat). The word Jannat in Arabic refers to the intertwining branches of a garden that hides whoever enters it, for if the branches are intertwined and a person enters the garden, they will be hidden from people's eyes. This is part of the perfection of the garden for intertwined branches form a paradise. This paradise is described by Allah ﷻ; first He described its capacity in a way that suits people's minds. He said, "And hasten to forgiveness from your Lord and a garden as wide as the heavens and earth, prepared for the righteous" (A'l Omran: 133),

It also has levels as the Prophet ﷺ says, "The inmates of Paradise would see the inmates of the apartment over them just as you see the shining planets

which remain in the eastern and the western horizon because of the superiority some have over others". Because of the long distance between each level in Paradise, the dwellers see the above levels as if they are looking to a faraway star in the horizon. Mohammed ﷺ says, "In Jannah there are a hundred grades" and he said "So if you ask Allah for anything, ask Him for the Firdaus, for it is the last part of Paradise and the highest part of Paradise, and at its top there is the Throne of Beneficent, and from it gush forth the rivers of Paradise".

Atop of Paradise is the Throne of the Most Gracious. It is a great orchard that Allah has prepared and created, it is not non-existent. Rather it exists, ready for them, "To have gardens under which rivers flow". Rivers flow from underneath these gardens and under its trees and palaces. Allah ﷻ said that they are rivers of water, and in another verse He said that they are rivers of different shapes, as He says, "Is the description of Paradise, which the righteous are promised, wherein are rivers of water unaltered, rivers of milk the taste of which never changes, rivers of wine delicious to those who drink, and rivers of purified honey, in which they will have from all [kinds of] fruits and forgiveness from their Lord, like [that of] those who abide eternally in the Fire and are given to drink scalding water that will sever their intestines" (Mohammed: 15). This means that the Companions of Paradise are not equal to those of Hell.

Then Allah ﷻ proceeds to describes Paradise. He says, "Whenever they are provided with a provision of fruit therefrom, they will say, 'This is what we were provided with before'", this means that the Companions of Paradise live in luxury and get honored and respected. They are bestowed with all kinds of provision they want. Every time they are provided with a fruit from Paradise to eat, they ask didn't they have this before? Some tafsir scholars interpreted that "before" refers to this world on earth or that it refers to their time in Paradise. The first interpretation of the word before suggests that this provision is similar to what Allah ﷻ created for His servants on earth, like pomegranates that resemble

pomegranates, date palms, and other fruits that are similar to those in this world. However, Ibn Abbas, the interpreter of the Quran, said there is nothing in Paradise from what has been mentioned to people in the Quran similar to that on earth except in name. Rather, the facts are varied, when Allah ﷻ says that Paradise has fruits, palm trees and pomegranates, that means there is fruit in it; it contains palm trees, and it contains pomegranates. However, is the pomegranate of the Paradise of the Hereafter similar to that in the orchards of the world? According to the first interpretation, of course, there is no doubt they are different. According to the first interpretation, the shape of these fruits is the same but the taste is different.

As for the second interpretation, they say this is the provision people have eaten before in Paradise because the fruit they are given one day is like the ones they had the day before, but the taste differs, so no fruit is similar to another and no fruit has the same taste either. Each fruit has a different taste. This is contradictory to the fruits of this world because if you eat a pomegranate this year, and eat a pomegranate of the same species the year after, or after ten years it will remain the same pomegranate with the same taste.

This also applies to dates and other fruits; oranges are oranges. If the same species is the same after years, then it will have the same taste. In a single tree the taste is one, but in Paradise every fruit given to the believer does not have the same taste the next time they taste it. This is to renew their pleasures and surprise. Consequently, their enjoyment is always renewed, so they do feel monotony or boredom. This act of constant renewal is described this way in the Quran, "Whenever they are provided with a provision of fruit therefrom, they will say, 'This is what we were provided with before'". They were given similar fruits, so according to the first interpretation, they are similar to what they had enjoyed in this world, and according to the second interpretation, they are similar to what they ate before in Paradise but with a new taste. This constant change and diversity is attributed to their eternal stay in Paradise.

“And they will have therein purified spouses”, refers to the Companions of Paradise who will have spouses therein. “Spouses” in Arabic is “Azwaj” and it is used to refer to couples. The single form of the word is “Zawj”, and it is used to refer both to the husband and the wife in the Qur’an, “And We said, ‘O Adam, dwell, you and your wife, in Paradise’”. “Purified spouses” means purified of all illness and moral and physical foulness, for all the illness and filthiness is cured in Paradise. In paradise, there is no foulness or illness of any type; the Companions of Paradise do not urinate or defecate, and they do not blow their noses, no mucus comes out of their noses, and they do not spit. They smell of musk for their sweat does not smell like the usual sweat of this life. Their youth does not perish and their clothes do not wear out. There is no filth of any forms at all in Paradise, neither in the bodies of its companions, nor in its air, its soil, or in its provisions. There is no immature or damaged fruit. There is no dirt and tuber in any of the forms. Nothing disturbs its serenity, for even the wives are purified from all physical impurities; a woman does not menstruate, urinate, churn, or defecate. All the dirt and filth that was in the physical world is eradicated, as well as all moral defilements. This means that it contains no envy and no hatred. There is no envy between anyone in Paradise. No distribution is allowed, “Wherein they will hear no unsuitable speech” (Al Gashyah: 11). It has no vanity of any kind, for the wives are satisfied and do not get angry, they do not envy, get jealous, or disobey.

Allah ﷻ purified the Companions of Paradise from all the matters of the worldly life, “And they will have therein purified spouses”. Then they will abide therein eternally; this refers to all the believers who have done righteous deeds. They will be eternally in Paradise. Eternal means immortal and perpetual with no end. For that, Allah ﷻ made people responsible for what He assigned them. Therefore, He addressed them first to worship Him alone for He is the Lord who created them and their fathers before them, and He is the One who created this

land for them, made this heaven that shadowed them, and sent down the rain with which their lives were given. Therefore, they should not make an equal to Him, should not believe in another faith, or give any of His rights to any besides Him. And that this is His messenger Mohammed ﷺ to whom He revealed this miracle that cannot be challenged; it is this Qur'an that is written in the Arabic language and style. Then, if they doubt the Qur'an and doubt that the honesty of Prophet ﷺ, let them bring a verse like the Holy Qur'an. Then, if they do not do so, and they were unable to do so, let them know the consequences of their denial. This speech is not incitement or a call with no responsibility. Rather, it is a divine order that people were created to fulfill. So, those who disbelieve or deny, Allah says, "Then fear the Fire, whose fuel is men and stones, prepared for the disbelievers". He also says, "But whoever disbelieves in it from the [various] factions - the Fire is his promised destination. So be not in doubt about it". On the other hand, are those who believe in that, He says, "And give good tidings to those who believe and do righteous deeds that they will have gardens [in Paradise] beneath which rivers flow. Whenever they are provided with a provision of fruit therefrom, they will say, 'This is what we were provided with before'", this is a magnificent image of what's in paradise "And it is given to them in likeness. And they will have therein purified spouses, and they will abide therein eternally". The most beautiful thing in paradise is that Allah ﷻ blessed believers with these purified wives from all physical and moral impurity. Also, they will live eternally in Paradise. The Surah has placed people's responsibility to answer the call of Allah in front of them and then determined the fate of people who answer the call and those who don't.

Allah ﷻ says, "Indeed, Allah is not timid to present an example - that of a mosquito or what is smaller than it. And those who have believed know that it is the truth from their Lord. But as for those who disbelieve, they say, "What did Allah intend by this as an example?" He misleads many thereby and guides many

thereby. And He misleads not except the defiantly disobedient” (Al-Baqarah:26-27).

,called all people to worship Him alone, without a partner ﷻ After Allah ;He informed them that He is the Lord Who created them and those before them He created the heavens and the earth for them. He sent down water; the base of their lives, then He told them that if they were in doubt about what was revealed the Qur’an, let them bring out chapter like the ;ﷺ to His servant Muhammad .Qur’an chaptersAnd if they did not do so, as Allah said that they would not be able neither in the past nor in the future, then they should assess the consequences of that, and they should know that Allah threatened the violators with the Fire “But if you do not - and you will never be able to - then fear the Fire”. However, Allah described the Fire and said, “Whose fuel is men and stones, prepared for the disbelievers.” Then He ﷻ highlighted the destiny of the believers “And give good tidings to those who believe and do righteous deeds that they will have gardens [in Paradise] beneath which rivers flow. Whenever they are provided with a provision of fruit therefrom, they will say, "This is what we were provided with before." And it is given to them in likeness. And they will have therein purified spouses, and they will abide therein eternally” purified from every abomination and mental and physical strain, and they are (the believers) in paradise eternally.

After Allah ﷻ made clear the fate of His creation according to their response towards this Qur’an; those who believe in it, and those who disbelieve in it, Allah indicated that He is not shy to present an example, “Indeed, Allah is not timid to present an example - that of a mosquito or what is smaller than it”. This is a statement from Allah; an explanation of the right, where He used any of His creation even the despised creatures like a mosquito or what is smaller than it like flies, “O people, an example is presented, so listen to it. Indeed, those you invoke besides Allah will never create [as much as] a fly, even if they gathered

together for that purpose. And if the fly should steal away from them a [tiny] thing, they could not recover it from him. Weak are the pursuer and pursued" (Al Haj:73). Further, He illustrated another parable with the spider, a tiny insect that some people may not notice "The example of those who take allies other than Allah is like that of the spider who takes a home. And indeed, the weakest of homes is the home of the spider if they only knew" (Al-'Ankabut:41). That is why the disbelievers rejected the Holy Qur'an which (as they thought) could never be a divine Book, "kings' speech is glorified from mentioning despicable little creatures such as flies and spiders". Allah clarified that He sent down His Book as guidance to all His creation and gave them parables as a sensual image that approximates moral matters. That is, moral matters are more difficult to perceive than the things that are categorized under the senses.

We will start to analyze the words of the verse, word by word, and then we will outline the overall theme of this verse. Allah ﷻ says, "Indeed, Allah is not timid to present an example". First of all, decency for a creature is an attribute of perfection, and the Prophet ﷺ made it a branch of faith, "Iman has over seventy branches - or over sixty branches - the uppermost of which is the declaration: 'None has the right to be worshipped but Allah'; and the least of which is the removal of a harmful object from the road, and modesty is a branch of Iman".

How can a creature define decency (Al Haya')? It is said that (Al Haya') is derived from (Hayat: life) as if a living creature is alive in heart and soul, shy of the despicable act. Decency is a kind of self-contraction and withdrawal from the despicable act. This is in a creature as if the self-contraction and moving away from a despicable act is part of his life. Yet, when the soul dies, the ambition dies and the feeling dies and is dulled, then the person of this soul is not ashamed. Therefore, it was said in the wisdom poetry: "Whoever humiliates, humiliation becomes normal to him as the wound does not hurt the dead".

So, no matter how a humiliated person has ugliness in himself, he is not ashamed of that because the person with a dead heart and dull feelings are not ashamed of the ugliness. On the other hand, the living whose soul and heart are filled with life and vitality, he draws himself away from the ugliness. And this is an attribute of praise for a creature, as we have mentioned that the Prophet ﷺ made decency a branch of faith and he said, "Haya'" "pious shyness from committing religious indiscretions) does not bring anything except good". Accordingly, it is an attribute of praise.

No doubt that decency is also one of Allah's attributes, as it is stated in the saying of the Prophet, "Your Rabb (lord of the Universe) is Modest and Generous" and "Your Rabb (lord of the Universe) is Modest and Generous when a man raises his hands to Him, He feels too shy to return them to him empty and rejected". For Allah feels shy of His servant if he raises his hands to Him and humbly asks Him; Allah ﷻ feels shy not to answer his supplication and to return his hands empty to him. Allah is Modest and Generous. The Prophet ﷺ also said, "Allah feels shy to torture an old man who gets older in Islam".

That is, if a young servant became old in Islam, Allah feels shy to torment him. This is a description of one attribute of Allah's perfection that is relevant to Himself. And the Lord is not ashamed of the truth. In other words, the matters in which there is truth, He is not ashamed of. It also came in Allah cultivation for the believers not to enter the Prophet's house at a time the Prophet hates or to sit in his house at a time that embarrasses him, as Allah says, "O you who have believed, do not enter the houses of the Prophet except when you are permitted for a meal, without awaiting its readiness. But when you are invited, then enter; and when you have eaten, disperse without seeking to remain for conversation. Indeed, that [behaviour] was troubling the Prophet, and he is shy of [dismissing] you. But Allah is not shy of the truth" (Al-Ahzab:53).

Allah is not shy of speaking the truth, so He commands you to do this. The Prophet was embarrassed to say to his guests, “go out”. While they were in his and his wife Zayneb’s room. On her wedding day, she sat facing the wall and her back to them, and the guests sat and talked for a long time. Meanwhile, the Prophet used to go out and enter, and he was shy to say to them, “get out”, or “you embarrassed me”, or something similar due to his humility ﷺ. So, Allah indicated that He is not tempted to say the truth and to set forth the truth.

Regarding “Allah is not tempted to strike a parable” that is, to use parables of these weak creatures like a mosquito and what is smaller, a fly, a spider, and donkey. Allah strikes the parable of a donkey and a dog. He says, “So his example is like that of the dog: if you chase him, he pants, or if you leave him, he [still] pants" (Al-A'raf:173). And He says, “The example of those who were entrusted with the Torah and then did not take it on is like that of a donkey who carries volumes [of books]” (Al-Jumu'ah:5). He mentioned these creatures that are despised as they are considered inferior creatures. Allah is not shy to mention it in the parable because by that He shows the truth to people, guides them to it, and makes them aware of moral matters. The same as sensory issues are perceived, and this is part of His grace and benevolence to His servants and His creation to show them this matter. He is not embarrassed from using such creatures in parables, any parables “Indeed, Allah is not timid to present an example - that of a mosquito or what is smaller than it” (Al-Baqarah:26).

It was previously mentioned that the parable is a sensory image that depicts the perception of a moral image. The moral image is not easy to understand, so it is made closer to the mind by giving it the close sensual parable. As for the mosquito, everyone knows the mosquito; this tiny insect. This mosquito is a miracle of creation as all mankind cannot create a mosquito even if they collaborate because it is a creation of Allah. Allah strikes a parable using the mosquito to clarify a matter. There is nothing wrong with that, as it came from

the Prophet saying, “Were this world worth a wing of a mosquito, He would not have given a drink of water to an infidel”. So, he made it clear that if this world was equal to this despicable matter, then Allah would deprive the unbeliever of it for his unbelief. For he deserves to be deprived of every minimal good. Yet, as this worldly life equals nothing to Allah, the unbeliever enjoys it and is blessed as well, by existing with the people of faith. Otherwise, the creation of these blessings would be only for the people of faith, as Allah says, “Say, "Who has forbidden the adornment of Allah which He has produced for His servants and the good [lawful] things of provision?" Say, "They are for those who believe during the worldly life” (Al-A'raf:32). Allah ﷻ created it for them, but the unbelievers associate them by force and take what is not permissible for them, for Allah does not allow the unbeliever to enjoy His blessings and disbelieve in Him, as He says, “O mankind, eat from whatever is on earth [that is] lawful and good and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy” (Al-Baqarah:168).

“Indeed, Allah is not timid to present an example - that of a mosquito or what is smaller than it” (Al-Baqarah:27). Then Allah says, “And those who have believed know that it is the truth from their Lord" (Al-Baqarah:26). As for the people of faith who believe that this is the word of Allah and is sent down from Him, they know that it is the truth from their Lord. Because these parables reveal and clarify facts, are based on wisdom, and are of the kindnesses of Allah the Exalted and the Compassionate, Who is Kind to servants, shows them the way, and clarifies to them the argument in every way. So, they know that this Qur’an revealed from Allah is the truth, the immutable truth, which falsehood stands against. The truth from their Lord, their Creator, Former, and Master. “But as for those who disbelieve, they say, "What did Allah intend by this as an example?” (Al-Baqarah:27). As for those who disbelieve, if they hear the parables mentioned in the Qur’an, they would say: what Allah meant with these examples? Because

of their ignorance, they are unaware of the meanings of Allah's words. As He said, “And these examples We present to the people, but none will understand them except those of knowledge” (Al-'Ankabut:43), “Those of knowledge” referring to the people of knowledge**.**

And those disbelievers are obscured in their insights. Allah sealed their hearts and their hearing, and their eyes were veiled. As a result, they hear and do not understand, and that is why they do not realize the wisdom behind giving these parables or examples, “What did Allah intend by this as an example?” They say this ironically and sarcastically. What examples does Allah give with these insects? With these despicable animals? And they say this ironically and sarcastically, so they double their disbelief. Allah says, “He misleads many thereby and guides many thereby. And He misleads not except the defiantly disobedient”, the wisdom of Allah in striking this parable that misleads a lot of people. It is a trial for those blind people who are deluded. Then, the Qur’an's revelation will be a reason for increasing their disbelief and misguidance, as He says, “say, it is" referring to the Holy Qur’an. “Say, “It is, for those who believe, guidance and cure". And those who do not believe - in their ears is deafness, and it is upon them blindness. Those are being called from a distant place” (Fussilat:44). This was because they mocked it. Also, when the verses of Allah were revealed about the tree of Zaqqum. “And indeed, they will eat from it and fill with it their bellies' ' (As-Saffat:66), the believer feels fear because he knows that this is a truth, that this is the word of the Lord, that the tree of Zaqqum is true, and that this tree grows from Fire. As Allah says, it is nourished by Fire and its fruits are Fire as well. The unbelievers eat from it as Allah says, “And indeed, they will eat from it and fill with it their bellies” (As-Saffat:66), “Then indeed, they will have after it a mixture of scalding water” (As-Saffat:67). But what did the unbeliever say? The unbeliever said, "This is evidence of falsehood, trees are burned with fire. How come they grow in the fire?!" He equalized the matter of

the Hereafter to the matter of this worldly life. So, he said. "In our life, we now see that the fire burns the trees, so how come the trees grow in fire?" He said that this is evidence that Muhammad is lying, this unbeliever was misled by this news that Allah told. Allah says, “And We did not make the sight which We showed you except as a trial for the people, as was the accursed tree [mentioned] in the Qur'an. And We threaten them, but it increases them not except in great transgression” (Al-Isra’:60). The trial is a test for people and a trial in that the believer believes the words of Allah and the unbeliever rejects these words. Accordingly, the unbeliever increases his disbelief. As Allah also said about the Jews, “And that which has been revealed to you from your Lord will surely increase many of them in transgression and disbelief” (Al-Ma'idah:64). Many Jews will increase their tyranny and unbelief by the descent of the Qur’an, so do not be sympathetic with the unbelievers. “And whenever a surah is revealed, there are among the hypocrites those who say, "Which of you has this increased faith?" As for those who believed, it has increased them in faith, while they are rejoicing.” “But as for those in whose hearts is disease, it has [only] increased them in evil [in addition] to their evil. And they will have died while they are disbelievers" (At-Tawbah:124-125). The Qur’an is guidance for those whom Allah has guided and likewise, it is a trial, delusion. and blindness against these unbelievers, against the blinded ones. He misleads a lot with it and guides a lot with it. Those who are going astray are the only ones misled. Allah does not mislead the believers with the Qur’an, rather, He misleads the rebellious. The rebellious (fasiq) is the origin of immorality in the language of the Arabs, it is the departure from something. As they said, (fasaqat al nuwat) or the core broke out of its cover, which means that it went out of its cover. And the Arabs called the mouse (al foweseqa) because it goes out from its hole to spoil. Moreover, immorality in the language of Islamic law is straying from the obedience of Allah. As a result, every deviation from the obedience of Allah is considered to be immoral. Yet, the act of disobedience and the act of disbelief have levels. So,

going astray from obedience to Allah through disbelief, denial, and mockery, is considered to be disbelief and immorality that makes its doer deviate from the religion and prayer altogether. Any disobedience is immorality, and any disobedience, even if it is minor, is a kind of immorality, as the Prophet ﷺ said, "Reviling a Muslim is Fusuq (disobedience of Allah)" And God Almighty says, "O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them, nor let women ridicule [other] women; perhaps they may be better than them. And do not insult one another and do not call each other by [offensive] nicknames. Wretched is the name of disobedience after [one's] faith"

So, he stated all of these disobedience acts as a kind of sinning. It is the disobedience of Allah, but it does not cause the departure of the religion completely, it is an exit without leaving. And there is sinning without wickedness, there is sinning that brings someone out of religion completely, and there is sinning less than this. These rebellious are only the sinning of disbelief which misleads the rebellious who completely disobeyed Allah and rejected His commands, those who denied His revelation. Then Allah clarifies these rebellious acts, "Who break the covenant of Allah after contracting it and sever that which Allah has ordered to be joined and cause corruption on earth. It is those who are the losers" (Al-Baqarah:27). Allah described them with three great reprehensible qualities, which are among the meanings of their sinning, He says, "Who break the covenant of Allah after contracting it" (Al-Baqarah:27), the breaking of the covenant is the annulment of it, and if you untie the tight knot, you break it; they broke the covenant of Allah. The covenant is the affirmative agreement, and every covenant between two parties is an agreement. The (covenant) is a singular added to a definite (Allah) and then it includes all covenants of Allah. What are the covenants that Allah entrusted to His servants?

Many covenants, the first of which is to believe in Him, to thank Him, and to fear Him. Allah first took the covenant on His servants to worship Him alone, not associate Him with anything. And He informed them about Himself when He created them in the world of the atom, in the realm of the Spirit. He said, “Am I not your Lord?" They said, "Yes” (Al-A'raf:172).

The recognition of the creatures, children of Adam, that Allah is their Lord, then Allah put this covenant as an innate, so every human is innately programmed to know that he has a Creator, a Former Who created and found him. And the necessity to resort to this, the necessity of the mind resorts him to this, and the innate in his heart calls him, “every new-born child is born with his true nature, but deviation comes to him from a deviant education, “There is none born but is created to his true nature (Islam). It is his parents who make him a Jew or a Christian or a Magian”. So, the covenant of Allah is to believe in Him follow His path. As for those who broke the covenant of Allah, He would come to them, whether it is the covenant of innate instinct or the covenant that is on the tongues of the prophets who called them to believe in Allah, your Lord, He is your Creator. Yet, they denied this, they denied their Creator and His Messenger, they did not believe in His matter so they broke the covenant of Allah after they agreed on it. Either they held the covenant while they were in the first world, or they held it if they were of the people of faith. They embraced the faith, held the covenant, and believed in Allah, after that they revoked it and returned to disbelief as is the case of the hypocrite. The hypocrite might enter into religion and belief, then revoke and return to disbelief, even with their hearts, showing that they are with the people of faith.

“Who break the covenant of Allah after contracting it” (Al-Baqarah:27). The covenant is the affirmative agreement, and it includes documentation in the sense that they documented it. That they contracted it and tied it “And sever that which Allah has ordered to be joined” (Al-Baqarah:27). Those who do this will

also be severely cut off. The cutting is known against the connection, what Allah has commanded to communicate (to be joined). Allah has commanded many things to be joined, firstly, the bond of the servant to Allah, keeping good relationships with the relatives, the righteousness to parents. All these connections are from the ones Allah commanded to be joined. He commanded the servant to keep good relations with them, for those who sever them are the people of evil and the people of the darkness who corrupt on earth. One of the characteristics of those who are misled by Allah, and those who Allah does not expand their chests to His words as they are wicked people who corrupt the earth. Corruption is the opposite of righteousness, and every matter that goes according to the nature of Allah and according to His creation and command is good. However, every matter that deviates from the instinct that Allah has created people on, and from the command of Allah is considered corruption. For Allah only forbids corruption, and only commands good and righteousness. As Allah says, "Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded" (An-Nahl:90).

So, all that Allah has commanded is good, and all that Allah has forbidden is corruption. And those who live in corruption, polytheism, disbelief by showing faith, and hiding disbelief, for they corrupt on earth with this. The greatest type of polytheism is corruption as He says, "It is those who are the losers" (Az-Zumar:63). "Those" demonstrates distant referring to the losers, the loss is your loss of some benefit or the occurrence of some harm, all this is a loss. And every loss is less than the greatest loss which is for a person to lose himself, and the greatest loss for the soul is to be found in Fire. For He lost himself by keeping his soul in eternal and uninterrupted torment, for the torment of Allah never ceases, so he cannot get mercy, nor can he save his soul in any form of salvation, as Allah says, "Say, "Indeed, the losers are the ones who will lose themselves and their

families on the Day of Resurrection. Unquestionably, that is the manifest loss" (Az-Zumar:16).

Then Allah told that those rebellious who break the covenant of Allah after they believe, reject what Allah has commanded, and corrupt on earth, are the losers; the ones with the greatest loss. Their loss leads them not to know the intentions of Allah and His purposes of speaking, they mock the way the Qur'an is written, and they look at the parables that Allah strikes with contempt, or with ignorance. As a result, it is Allah's punishment for them, that He made them deaf, blind, and unable to understand His Book.

Allah ﷻ says, "How can you disbelieve in Allah when you were lifeless and He brought you to life; then He will cause you to die, then He will bring you [back] to life, and then to Him, you will be returned. It is He who created for you all of that which is on the earth. Then He directed Himself to the heaven, [His being above all creation], and made them seven heavens, and He is Knowing of all things." (Al-Baqarah:28-29).

"How can you disbelieve in Allah when you were lifeless and He brought you to life" is a question from Allah to His creation and His servants, which is intended to deny and marvel at the actions of people.

"How can you disbelieve in Allah when you were lifeless and He brought you to life;" How can it be possible for a person to disbelieve in Allah? This speech addresses all of those who disbelieve in Allah and you (the addressees) were dead.

Either lifeless in the sense of nonentity; you were not present, and nonentity is death. Or dead in the sense of substance in which there is no life, as was the

case in Adam, the father of human beings ﷺ. Allah created him from the soil of this earth, from clay, and soil. Clay is a dormant substance in which there is no life, then Allah blew into him of His spirit and he became a well-proportioned human being. Then Allah created his wife Eve from one of his ribs, then dispersed from both many men and women.

The beginning of creation is this sperm, and before the sperm; either he was not present or he was food. This food was transformed in the female and the male, and from it became the substance of creation; the sperm that comes from the male, and the egg that comes from the female. Then Allah ﷻ created man from that, so the dead are either the nothingness that preceded the human as Allah said for Zachariah, " for I created you before, while you were nothing ". You were nothing and I created you, so why do you wonder that Allah can create a child from you and your old wife? We were nothing and Allah created us, and we were dead substances with no life before Allah blew into us of His spirit. So, Allah talks about us, and that our existence is not obligatory, but that we are a possible existence, we were nothing and then we are as Allah says, "How can you disbelieve in Allah when you were lifeless and He brought you to life"

So, you were nothing, then Allah ﷻ created you and there is no doubt that the necessity makes every reasonable person believe that he had a Creator Who created him and that he could not have created himself. Man is a creature who never created himself, nor was he created without a creator, i.e., without anything, without Originator. Intuitive minds can't believe that this nothingness could have created anything; especially if this thing is organized, arranged, coordinated, well-constructed, without existing in the first place. This is rejected by reasonable minds. Any reasonable person rejects the idea that anything could be created without a creator. So, the creature cannot create himself nor can he exist without a creator. Allah says, "Or were they created by nothing, or were they the creators

[of themselves]?" (At-Tur: 35). The truth is that we are not created without anything and we never created ourselves, thus, we surely have a Lord and Creator.

"How can you disbelieve in Allah when you were lifeless and He brought you to life" This is known to us, it is known to every man with a reason that he was present before he was dead. So, Allah is the Granter of life and He revives you. He then says, "then He will cause you to die" and this is true for everyone because this is also a necessity that cannot be rejected. It is a stable and frequent matter that every living creature's end is death.

"Then He will cause you to die, then He will bring you [back] to life" this is an assertion from Allah, and this should be likewise, intuitively recognized, for this is proven by the truth from Allah, which is intuitively recognized that Allah is the only One Who can create and revive. He revives you with His power and ability.

"And then to Him, you will be returned" you will be returned, all creatures will resort to Allah for judgment where everyone will get his reward. This is an assertion from Allah.

Allah ﷻ wonders how come a man reads and hears then disbelieves in Him. Allah who created him out of nothing in this shape, Who created him, and Who will cause him to die and bring him back to life. Disbelieving in Allah is a great and terrible matter. It is due to ingratitude and arrogance, and it is a denial of the necessity of reason that results in the great responsibility and the great torment that awaits the deniers. Thus, who knows that ingratitude and disbelief lead to great torment, how come he disbelieves in Allah? How do you disbelieve in Allah? The truth is that Allah is the One Who created you, and He Who will revive you and cause you to die, and your resort will be to Him, i.e. to meet Him. This is an outrage and an exaggeration of the matter of this unbeliever disbelieves in Allah when he knows the truth "How can you disbelieve in Allah when you

were lifeless and He brought you to life; then He will cause you to die, then He will bring you [back] to life, and then to Him, you will be returned".

Then Allah ﷻ described Himself and proceeded "It is He who created for you all of that which is on the earth". He is your Lord Who created you in this shape from nothingness and who caused you to die and He will restore you to Him. Allah Created all these things that you see and do not see around you, and this is also a word from Allah and a necessity that makes you believe in it. Further, it prompts every reasonable person to resort to this, for that all around us is an exquisite and originated creation.

And who claims that he created it? No one of the creatures claims to be the creator of this unless a liar, as Pharaoh did, and Nimrud did. No one but Allah created everything. No one claims to be the creator of anything from this existence except a liar. Likewise, whoever claims that existence exists without a creator and denies the reason of the mind is a liar. It is impossible to say that the sun has been placed in its place by its own and that the stars have been placed in their places without a Powerful, Strong, and Omniscient God who placed everything in this way in its order and arranged this universe. Or that the land was spread in this way and was distributed to dry land and water, and its conditions were regulated in this coherent, innovative system without a doer. This is an exotic matter that the reason denies.

He is Allah Who created all that is on the earth from a small grain of sand to the greatest matter. The great mountain, the great oceans, all creatures that Allah dispersed in this land, rain, trees, sustenance, land, and sea. Allah ﷻis its Creator; and that is with the certainty of this truth, as well as with the necessity of reason that Allah, Who there is no other god but Him, is the Creator of all this.

"It is He Who created for you all of that which is on the earth" And the earth is this planet on which we all live, "all" assertion of all creatures, and we

said that (khalqa; create) comes in the sense of (Qadara; measured, and Sawa; make even). It gives the sense of creating things from the nonentity. Thus, bringing out of nonentity is for Allah and creation and destination are likewise. Allah gave every creature his image, appearance and form, for Allah is the Creator of everything. If `creation` is attributed to man, it is only referred to the things that he makes and practices, which is also called creation in the language. As Allah says about Jesus, "that I design for you from clay [that which is] like the form of a bird," (Ali-'Imran:49) this is what Jesus did "I design for you from clay [that which is] like the form of a bird," I make the image of a bird from clay, and who makes an image of something he creates this image.

"I design for you from clay [that which is] like the form of a bird, then I breathe into it and it becomes a bird by permission of Allah" (Ali-'Imran:49) the breath is from Jesus, and with permission of Allah, this image became a bird. A creation because the creatures create what Allah enables him to create; create a dress, create a car, create furniture. He creates all these manufactures and inventions for him. Yet, creation, in the sense of revival, belongs to Allah only, and creation in the sense of bringing something out of nonentity also belongs to Allah only. No one can bring out an atom from a nonentity. As Allah says in the Qudsi Hadith "The makers of these pictures will be punished on the Day of Resurrection and it will be said to them, 'Make alive what you have created.' Moreover, the angels do not enter a house where there are pictures.' That is reviving what you create, and Allah also says in the Hadith" Let them create a grain: let them create a gnat." Let them create an atom, an ant. Humans can't create an ant in the sense that they can't revive it (can’t give it a life). They could create an image of the ant but they couldn't give it life. As well as the grain of wheat which is created from nonentity, no one can create it but Allah ﷻ.

"It is He who created for you all of that which is on the earth" that is the bringing out from the nonentity as well as depicting and measuring it in this way for everything He created and then guided.

"Then He directed Himself to the heaven, [His being above all creation], and made them seven heavens, and He is Knowing of all things." (Istawa, being above) in the Arabic language. It comes first without transgression, then it transcends with a letter, then transcends with the sound "waw", transcends with "ba", transcends with ("a'la"; on) and transcends with "e'la; to". Thus, " Istawa" comes in the sense that matter is completed, as we say (Istawa al ta'am; the food is done), meaning it has reached its limit and well-made. In this sense, Allah's says, "And when he attained his full strength and was [mentally] mature" "Istawa" also gives the sense of reaching the limit of perfection in creation, as in the description of the prophet Musa; the perfection of the body strength as well as the mental construction. " istawa ella" in the sense of the intention to work. "Istawa alla" means to raise and exalted as Allah ﷻsays, "and has made for you of ships and animals those which you mount. That you may settle yourselves upon their backs" (Az-Zukhruf: 12) that is your rise on the backs of the ark and cattle. "and then remember the favor of your Lord when you have settled upon them"(Az-Zukhruf:13). And the verb "Istawa" came to be attributed to Allah with the letter "ella; to " and with a letter "Ala; on". So, here in this verse "Then He directed Himself to the heaven", and "Istawa" with the letter "ala; on" is in this verse "The Most Merciful [who is] above the Throne established" (Taha:5).

Al-Istiwa is undoubtedly one of the attributes of Allah. He attributed this to Himself, for it suits Him as well as all other attributes and deeds of Allah that do not resemble the deeds of created beings. And His attributes do not resemble the characteristics of created beings. His words are attributed to Himself, the words He speaks are not like our words, and His hearing and sight are not like our hearing and sight, and His coming is not like our coming "And your Lord has

come and the angels, rank upon rank," (Al-Fajr:21) "Do they await but that Allah should come to them in covers of clouds and the angels [as well] and the matter is [then] decided? And to Allah [all] matters are returned" (Al:Baqarah: 210). He attributed the coming to Allah, for the coming of Allah is not like that of His servants. When they asked imam Malek about "istawa", " istawa ala al A'rsh; established the Throne" how is He established above the Throne, he replied: Al istawa' is known, yet, how is unknown. The question about it is innovation. So, when the essence of Allah is not known to us, we do not ask about Allah with how, we do not say how He is "istawa", how He speaks, how He hears, how He sees. Rather, we believe in His attributes as He told us about Himself and we know that nothing is like Allah. And He is the All-Hearing and the All-Seeing.

"Then He directed Himself to the heaven" and it came in Ibn Abbas saying that "He raises and exalted-the Almighty- raised to the heavens", heavens mean height, "and made them seven heavens" "swaahun; made them" means justified them. "tasweiah" is the completion of creation to the image that Allah has completed and created. Seven heavens, there is no doubt that the reality of these heavens is unknown for us as we don't know its reality, nor the material that Allah made them of. We know the material of the earth but what is the essence of the heavens? What is its shape? This matter is undoubtedly beyond our perceptions, for no matter how Allah told us, no matter how we look at the heavens, our sight remains short-sighted. "so return [your] vision [to the sky]; do you see any breaks? Then return [your] vision twice again. [Your] vision will return to you humbled while it is fatigued" (Al Mulk:3-4), for the human sight still unable to reach the high heavens, and to know the heavens that Allah ﷻ created, how He created it and how He designed it? So, this is known from Allah that they are seven heavens, and there is no doubt that considering them as planets is wrong, for heaven is a preserved ceiling and layers above each other. And it's undoubtedly beyond the perception of man, as Allah says, " Blessed is He in

whose hand is dominion, and He is over all things competent, He] who created death and life to test you [as to] which of you is best in deed - and He is the Exalted in Might, the Forgiving, [And] who created seven heavens in layers. You do not see in the creation of the Most Merciful any inconsistency. So, return [your] vision [to the sky]; do you see any breaks? Then return [your] vision twice again. [Your] vision will return to you humbled while it is fatigued" (Al Mulk:1-4).

So, Allah says that there are seven heavens above us, and He said that they are layers, the second above the first, and the third is above the second and so on. And the Lord is the All-knowing.

With this wide, growing, and divergent creation that the minds do not encompass, Allah is the All-knowing who knows everything. All-knowing is an exaggerated attribute of knowledge, that is, there is nothing of His creation matters that is hidden from Him. He says, "And with Him are the keys of the unseen; none knows them except Him. And He knows what is on the land and in the sea. Not a leaf falls but that He knows it. And no grain is there within the darknesses of the earth and no moist or dry [thing] but that it is [written] in a clear record" (Al-An'am:59).

A fallen leaf, a matter that is repeated millions and millions of times in a second, and people do not notice the falling of trees' leaves in the fall, the winter, or in summer "Not a leaf falls but that He knows it. And no grain is there within the darknesses of the earth" hidden "and no moist" thing "or dry [thing] but that it is [written] in a clear record." For Allah is the All-knowing. There is nothing He doesn't know from His creatures matters. This comes after this question in which there are an exclamation and denial "How can you disbelieve in Allah when you were lifeless and He brought you to life" you were nothing, and as the poor owner of Paradise said to the un gratitude and transcendent owner of

Paradise "Have you disbelieved in He who created you from dust and then from a sperm-drop and then proportioned you [as] a man?" (Al-Kahf:37). How do you disbelieve in Him? Allah created you from the soil, the origin of this human is Adam; from a sperm, every human being, then he made you a man, your origin is a sperm. Then Allah made you a man in this shape, how do you disbelieve in Him? How do you disbelieve in the One Who created you?

Allah says, "How can you disbelieve in Allah when you were lifeless and He brought you to life", then He causes you to die, then He revives you, then to Him you will return in the end. And you disbelieve in Him! While you will stand before Him without a cover, with your face to Allah as in the hadith, "There will be none among you but his Lord will speak to him, and there will be no interpreter between them nor a screen to screen Him. He says to him: I sent you messengers, gave you money, and favoured you and what did you do?" Allah addresses you. The prophet said, "He will look to his right and will not see anything but that which he sent forth. He will look to his left and will not see anything but that which he sent forth. Then he will look in front of him and will be faced with the Fire. So, whoever among you can protect himself from fire, even by means of half a date, let him do so". Allah says, how could you disbelieve in Allah? How can it come from a person who was created by Allah out of nothingness, to disbelieve in his Lord, his Creator, and his Master?

Allah ﷻ says, "How can you disbelieve in Allah when you were lifeless and He brought you to life; then He will cause you to die, then He will bring you [back] to life, and then to Him, you will be returned." He is Allah Who created for you all that is on the earth, so all that you have of what you are proud of, and are enriched by it, Allah created it. Further, He created all that is on this earth. Then He ascended to heaven and made them seven heavens. He created them and justified them and made them a coherent building. He says, "And the heaven We

constructed with strength" with strength, "and indeed, We are [its] expander" (Adh-Dhariyat: 47). "And He is Knowing of all things."

Then Allah ﷻ cut off the excuse, everyone with an excuse and He revealed the truth of disbelief in Allah and that the unbeliever is stubborn, ungrateful, and arrogant. And that there is nothing on which he relies, there is no basis on which he relies. And that his status is miserable; it is a marvelous matter for a human to disbelieve in Allah Whom these are His attributes. That man disbelieves in His creator, the One Who revives him, Who causes his death. and Whom he will resort to.

And then Allah says, "And [mention, O Muhammad], when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority." They said, "Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?" Allah said, "Indeed, I know that which you do not know" (Al-Baqarah:29)

This information from Allah is about the beginning of human beings, the story of human existence. How did it start? The beginning was in the knowledge of Allah, then Allah informed the angels of His will; to place on this earth the successor of man to live there.

Allah ﷻ says, "Indeed, I will make upon the earth a successive authority." The linguists said that "wa-ith" (meaning and when) is an accusative particle to a deleted verb (remember) that is (remember! O Muhammad when, or you (people) remember when Allah said to the Angels.) A statement by Allah Who speaks with whatever He pleases, how He wills, and the statement is one of His attributes. This statement addresses the Prophet ﷺ, and the Lord of the Prophet is Allah Who is his creator.

"For the angels" the angels are a world among the worlds created by Allah, and Allah is the Lord of the worlds. A world that is bigger and greater than humans in number, strength, and ability and it also differs in its genesis because Allah created them from light as the prophet said "Angels were created from light, jinns were created from a smokeless flame of fire, and 'Adam was created from that which you have been told" That is as what Allah described to us, that man was created out of clay. This world, the Angel world, is bigger, more sublime, and greater than man's world.

يقول الله: {وَإِذْ قَالَ رَبُّكَ لِلْمَلائِكَةِ إِنِّي جَاعِلٌ فِي الأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لا تَعْلَمُونَ}[البقرة:30] {وَعَلَّمَ آدَمَ الأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلاءِ إِنْ كُنتُمْ صَادِقِينَ}[البقرة:31] {قَالُوا سُبْحَانَكَ لا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ}[البقرة:32] {قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَوَاتِ وَالأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنتُمْ تَكْتُمُونَ}[البقرة:33].

,says in the Holy Qur'an ﷻ Allah"And (mention, O Muḥammad)., when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority."[1] They said, "Will You place upon it one who causes corruption therein and sheds blood, while we exalt You with praise and declare Your perfection?" He (Allah). said, "Indeed, I know that which you do not know" (Al-Baqarah:30) "And He taught Adam the names - all of them. Then He showed them to the angels and said, "Inform Me of the names of these, if you are truthful" (Al-Baqarah:31) They said, "Exalted are You; we have no knowledge except what You have taught us. Indeed, it is You who is the Knowing,[1] the Wise" (Al-Baqarah:32) "He said, "O Adam, inform them of their names." And when he had informed them of their names, He said, "Did I not tell you that I know the unseen (aspects). of the heavens and the earth? And I know what you reveal and what you have concealed" (Al-Baqarah:33).

In these verses, Allah explains that He has informed the angels and made His will and volition clear in having a successive on earth. “And (mention, O Muḥammad)., when your Lord said” it is a saying from Allah, and He talks whatever and however He wishes. He talks to His angels, talks to some of His Messengers, as He talks to Musa, Muhammed, and Adam. Allah talks whatever and however He pleases and wishes. Allah talks to His angels. The angels are great creatures of Allah’s creation; they belong to a realm among other realms which Allah created. He described them in His book and through His Messenger’s tongue as creatures made of light, they are uncountable and unfathomable. It is apparent in the description of Prophet Muhammed of Al-Bayt Al-Ma’mur (the frequented House) “It is visited every day by seventy thousand angels who will not come back to visit it again.” Each angel prays only once in Al-Bayt Al-Ma’mur, and each prayer has a new batch of angels praying there. We could never know how many angels visited Al-Bayt Al-Ma’mur or how many angels have prayed in it since Allah created the heavens and Al-Bayt Al-Ma’mur, as we could never know for how long they were created.

The power of the angels is unimaginable to us humans, as Allah says about the angel Jibreel: “Taught to him by one intense in strength (i.e., Gabriel)” (An-Najm:5). The extent of his strength is described in the Hadith: “He turned their cities upside down with the tip of his wing”. He turned the city of the people of Lot upside down over its people. This massive strength of flipping an entire city upside down over its people with just the tip of his wing is indeed great. “And (mention). when We raised the mountain above them as if it was a dark cloud” (Al-A'raf:171). He plucked the mountain from the ground and placed it on top of the heads of Bani Israel (Sons of Israel) as they were required to follow Allah’s orders stated in the Torah. “And (mention). when We raised the mountain above them as if it was a dark cloud and they were certain that it would fall upon them, (and Allah said), "Take what We have given you with determination and

remember what is in it that you might fear Allah" (Al-A'raf:171). The one who raised the mountains was Jibreel and he did so by order of Allah. He raised the mountains and placed them above their heads, scaring them to take what they were ordered to take seriously and abide by it, i.e., the Torah.

Thus, the power and strength of the angels are certainly great. It was narrated that Allah created angel Jibreel with six hundred wings. Prophet Muhammed saw angel Jibreel twice, the first time was at the beginning of the revelation, and the second time was in the heavens when Jibreel took Prophet Muhammad on Al-Isra (the night journey) to the heavens. The majesty of his creation frightened Prophet Muhammed when he saw him for the first time at the beginning of his revelation, as he was shaking from the intensity of seeing such a creature and he kept on saying, “Wrap me! Wrap me!”. The sight of the angels is indeed frightening, and for the unbelievers, “The day they see the angels - no good tidings will there be that day for the criminals, and (the angels). will say, "Prevented and inaccessible" (Al-Furqan:22). Jahannam which Allah created as a prison and torture to the unbelievers that only Allah knows how many they are, are guarded by nineteen angels only "Over it are nineteen (angels)” (Al-Muddaththir:30). “And We have not made the keepers of the Fire except angels. And We have not made their number except as a trial for those who disbelieve” (Al-Muddaththir:31). In conclusion, the angels are great creatures of Allah, where they were appointed by Allah to worship and obey Him, and they were assigned to do certain jobs and actions. Jibreel was assigned to deliver the revelation to the prophets and messengers, another angel is appointed to the clouds and rain, and another is appointed to the souls who is the angel of death, "Say, "The angel of death who has been entrusted with you will take you. Then to your Lord, you will be returned" (As-Sajdah:11).

“And (mention, O Muḥammad), when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority" (Al-Baqarah:30).

Allah said to all the angels that He would make and create a successive authority on this earth on which we live. A successive authority means someone who would be a representative of Allah on earth. As Allah says, “It is He who has made you successors upon the earth” (Fatir:39). So, they will be successors upon the earth, generation after generation. This successor is Adam; however, a successor is a common noun that could be generalized for all of mankind, where they succeed one another in that sense. Or it is Adam who is the successor upon the earth. It was said that this could mean that he was a successor of some races that occupied the earth priorly, but this has no evidence to prove it. Thus, the successor is mankind, he is Adam, where his offspring would succeed one another, generation after another.

“They said,” the angels said to Allah, "Will You place upon it one who causes corruption therein and sheds blood, while we exalt You with praise and declare Your perfection?" (Al-Baqarah:30). He said as if they deprecated or thought it was a great deal for Allah to create this successor or this human as if they knew the type of corruption he would cause. What they meant to say was, "will you place upon the earth who causes corruption by sinning and committing all types of debauchery, and refraining from worshipping Allah?" “And sheds blood” they would kill one another, and “Al-Safk” “shedding” is spilling and wasting, which is indeed a massive sin. If the creatures whom Allah has blessed with creating them, killing one another, it would be grave aggression on Allah’s creatures. “While we” referring to the angels, “exalt You with praise and declare Your perfection?", “tasbih” means extolling Allah. We extoll in praising You, with every fiber of our being. Worshipping Allah consists of two factors; the first factor is extolling Allah and praising Him. Thus, declaring that He is above any fault, shortcoming, or deficiency, i.e. He is above all defects. The second factor which is included in tasbih is venerating Allah, which implies affirming praiseworthy attributes for which He is praised.

Thus, when you utter the words, "Allah has no partner", you have declared Him to be above having a partner and an opponent. And when you utter the words, "He is Allah whom there is no god but Him", you would have venerated Him by affirming praiseworthy attributes to Him. As Allah says in Ayatul Kursi (Verse of the Throne), which includes both factors of tasbih: "Allah - there is no deity except Him, the Ever-Living, the Self-Sustaining. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is (presently). before them and what will be after them and they encompass not a thing of His knowledge except for what He wills. His Kursī extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the Most Great" (Al-Baqarah:255).

Tasbih or praising Allah entails raising Him above drowsiness and sleeping while affirming His praiseworthy attributes, "we exalt You with praise". So, we declare that You are above any fault or shortcoming, and we praise You and commend You for Your glorified attributes and actions. "And declare Your perfection" "nuqqadis" is from the root word "qadas" which also means praising Him and praising Him above all defects. "Al-Quddus" is far greater and far removed from any imperfection or defect, as "Al-Quddus" is one of the names of Allah ﷻ. Prophet Muhammed ﷺ praises Allah, saying, "All-Glorious, All-Holy, Lord of the Angels and the Spirit" Allah is All-Glorious, He is above all defects. He is All-Holly, above all imperfection. He is the Lord of the Angels and the Spirit. "And declare Your perfection?" We either raise You above all defects and imperfections, or we abandon our defects and imperfection for You, so we would be worthy of worshipping You.

A great question that raises itself here is how did the angels know about the nature of human beings when they were not created yet?

There could be two possible answers: either Allah has already told them about the nature of mankind, or they could have concluded that from their own understanding and thought that when Allah created a human being from clay, and he would give him offspring, they would be in dispute over their own interests, or they would be in dispute for having different interests. Hence, they would be in dispute and could only possibly shed blood, thus, the angels deduced that from their own knowledge.

Regarding the saying that the angels could predict that as there was before them another race that shed blood and caused corruption on earth, it was called the Hinn which inhabited the earth. It is a saying that has no evidence or proof. They were neither man nor Jinn, but they were of another race. So, the angels thought that humans would be like the previous races that inhabited the earth. Anyhow, the angels came to know that this human would cause evils, thus, they did not understand Allah's wish in creating such a being. A being who would disobey Him. They could not comprehend it and thought it was unacceptable for a mere creature to disobey His Lord. However, Allah created the angels to worship Him, and they could never disobey Him, therefore, they could not fathom the existence of a creature who could disobey Allah.

Allah replied to them, "Indeed, I know that which you do not know" I know about the human what you do not. Allah knew great things about man, as among them would-be prophets, messengers, martyrs, and warriors. Some of them would give up their lives and souls for Allah, fight for His cause, do good, and fight their desire and restrain it for the sake of Allah. These acts of worship are indeed magnificent, and they are acts of worship that even the angels are incapable of doing.

"Indeed, I know that which you do not know", then Allah wanted to show the angels the worth of this creature that He had created, and that in some

instances, this creature had been superior to them. Allah said, “And He taught Adam the names - all of them. Then He showed them to the angels and said, "Inform Me of the names of these, if you are truthful". So, Allah created Adam from the clay of this earth, as mentioned in the hadith, “God created Adam from a handful which he took from the whole of the earth". Allah created Adam with His Own Hands as well “So when I have proportioned him” (Sad:72), and He taught Adam the names of all things.

Allah said, “And He taught Adam the names-all of them”. Ibn Abbas said, “the names of everything, He taught him the names of everything, everything in existence and its name”. Ibn Abbas said as well: “He taught him the difference between Al-Qas’aa from Al-Qasi’aa” ie. He taught him the difference in wording between a large basin or bowl to a small basin or bowl. “Then He showed them to the angels” Allah showed these named entities to the angels, “and said, "Inform Me of the names of these, if you are truthful. They said, "Exalted are You; we have no knowledge except what You have taught us.” Exalted are You, Lord, we have no knowledge except for what You have taught us, so how would we know the names of these things, while we have never had prior knowledge of them, nor have You taught us about them? He then said, "O Adam, inform them of their names” so Adam informed them of their names. “And when he had informed them of their names”. Adam informed them of the names of everything, reflected his worthiness and his knowledge of the things that even the angels were unaware of. .ﷺ This knowledge was taught to him by Allah

“He said, "Did I not tell you that I know the unseen (aspects) of the heavens and the earth?” ‘I know the unseen aspects of the heavens and the earth’, the unseen aspects regarding the creation, so the creation of Adam and what is of Adam, and his offspring. This is considered to be an unseen aspect to the angels, as they weren’t taught it. Allah has no unseen aspects, as He is a witness to everything. Nothing surpasses His notice and knowledge. He is attentive to all of

His creatures, from the smallest atom to the largest galaxy. “I know the unseen (aspects). of the heavens and the earth” as Allah knows everything of all matters of the heavens and the earth, while the angels don’t, as Allah is the All-Witness and All-Knowing. “And I know what you reveal and what you have concealed" nothing of the creatures’ affairs are hidden from Allah, so whatever the angels reveal or conceal, whatever the future holds, whatever the nature of man is, where there will be corruptors, reformers, and those who are guided؛ only Allah has detailed knowledge of this. While the creatures don’t know the knowledge that Allah possesses except for the knowledge of which He has taught them and allowed them to know. Allah said, “and they encompass not a thing of His knowledge except for what He wills” no creature, let be an angel or another being, would encompass a thing of Allah’s knowledge except for what Allah wills for this creature to know.

Then He says, “And [mention] when We said to the angels, "Prostrate before Adam"; so they prostrated, except for Iblees. He refused and was arrogant and became of the disbelievers” (Al-Baqarah:34).

“And (mention). when We said to the angels, "Prostrate before Adam" (Al-Baqarah:34). Allah told the angels to prostrate to Adam, in the way and form of which Allah created him, "Indeed, I am going to create a human being from clay” (Saad:71). Allah proportioned, designed, and balanced him in the image that He desires. “So when I have proportioned him and breathed into him of My (created). soul, then fall down to him in prostration" (Saad:72). Prostrate to him the moment he is created, “then fall down to him in prostration. So the angels prostrated - all of them entirely” (Saad:72-73). “And (mention). when We said to the angels, "Prostrate before Adam" (Al-Baqarah:34). Thus, Allah after creating Adam ordered the angels to prostrate before him. “So they prostrated, except for Iblees. He refused and was arrogant and became of the disbelievers.” (Al-Baqarah:34). The angels then prostrated, and Allah clarified that the entirety of all of the angels

prostrated in the following verse, “So the angels prostrated - all of them entirely” (Al-Hijr:30). So, all of the angels prostrated except for Iblees, as he was the only one who didn’t prostrate to Allah Almighty. It was told that Iblees is not an angel, but a Jinn that existed with the angels. As Allah says: “He was of the jinn and departed from (i.e., disobeyed). the command of his Lord” (Al-Kahf:50), thus, he departed from the command of His Lord and disobeyed Him by not prostrating. All of the angels prostrated but Iblees. Iblees was a worshipper of Allah that resided in the heavens, "except for Iblees. He refused" (Al-Baqarah:34). “Aba” is to refuse and refrain, so he refused to prostrate, became arrogant and prideful, as he thought himself too great to prostrate. Prostrating is bending in a certain way, a form of honoring Adam whom Iblees thought of as beneath him in creation. Iblees thought he was created better than Adam, and he thought that Adam was beneath him in history and experience, as Iblees worshipped Allah for a longer time, while Adam hasn’t as he was just created. Hence, Iblees thought of himself as superior to and better than Adam. “He refused and was arrogant and became of the disbelievers” (Al-Baqarah:34). as disbelieving is an act of ungratefulness, so Iblees became ungrateful, refused to abide by Allah's order, and disbelieved.

It is indeed Allah’s right that everybody worships Him and never disobeys Him, and surrenders to Him for His wisdom. So, the prostration was an act of honoring Adam, just as it was an act of compliance and obedience to Allah. The angels were those who were asked to prostrate, and they were the ones who tried to obey Allah with what He had ordered them to do and to honor this creature. For it was Allah Who deemed this creature worthy of being honored, as he was honored in the heavens, and was further honored greatly by later on receiving the message i.e., the revelation. He was honored by the Prophethood, believing in Allah, fighting for His cause, and fighting the desires of the inner-self and subduing them for Allah, as well as abandoning whatever the soul pleases and desires for the sake of Allah. The Prophet said, "Allah said: The Fast is for Me

and I will give the reward for it, as he (the one who observes the fast) leaves his sexual desire, food and drink for My Sake." Then why does Allah reward fast differently than any other act of worship? Why doesn't it have a specific reward like the rest of the acts of worship? As the slave: "leaves his sexual desire, food and drink for My Sake." As the slave leaves his desires, craves, and likes for Allah. Not only that, but he leaves his needs and necessities for Allah's sake as well. "Except for Iblees" who was arrogant and refused to prostrate. Iblees honored refused and was arrogant over prostrating to Adam. Therefore, he was of those who disbelieved, as he refused to obey Allah and comply with Him.

Allah says, "And We said, "O Adam, dwell, you and your wife, in Paradise and eat therefrom in (ease and). abundance from wherever you will. But do not approach this tree, lest you be among the wrongdoers" (Al-Baqarah:35).

So, following this instance, Allah told Adam: "O Adam, dwell, you and your wife, in Paradise". "Uskun" is from the root word "sakan" and "sakan" is from "sakina" which is tranquility and peace. The place, in which a man lives, is his home, garden, and his place is his tranquility and comfort. Thus, "Uskun ant" "dwell, you" means live in heaven, in peace and tranquility. "Ant" "You" is directed at Adam and his wife, as Allah talked to him here and made the personal pronoun clear and apparent after the invisible pronoun, as the verb is in the imperative form, where the subject is present in the sentence that is esteemed to be "ant" "you". The personal pronoun was visible after it to emphasize the command. "Dwell, you" so the command and dwelling were for Adam originally, and the wife followed accordingly. This verse is evidence that the woman follows the man, as she followed him in creation, and followed him in the dwelling as well. Thus, the one who is responsible in the first place, the one who these commands were directed to first, and the one who is in charge first and foremost is the man.

“Dwell, you and your wife, in Paradise”, Paradise is the everlasting home, a magnificent garden that no human mind could ever fathom nor imagine. Allah says in the Holy Qur’an, “And hasten to forgiveness from your Lord and a garden (i.e., Paradise). as wide as the heavens and earth, prepared for the righteous” (Ali-'Imran:133). He also says: “Race (i.e., compete). toward forgiveness from your Lord and a Garden whose width is like the width of the heavens and earth” (Al-Hadid:21). We could never know how massive and spacious the heavens are, consequently, we could never know how vast paradise is, for paradise is indeed magnificent and vast. “Dwell, you and your wife, in Paradise” paradise lies in the heavens, and it is not a heaven on earth according to the Jews and their distorted Torah. The Jews believe that paradise is in Aden, and it was created for Allah to plant crops in its gardens and live there. But the true paradise lies in the tranquillity it will be a home for those who are righteous from the Sons of Adam. “Dwell, you and your wife, in Paradise and eat therefrom in (ease and). abundance” thus, what paradise holds is infinite, it has all the goodness there is in abundance that would cause happiness to whoever abides there. So, it would certainly be a wholesome, delightful, and easeful life. “And eat therefrom in (ease and). abundance from wherever you will” Allah has made the entire paradise accessible to Adam and his wife, all of its valleys and mansions. However, “but do not approach this tree lest you be among the wrongdoers” only one tree was made inaccessible to them, it was the exception. Allah referred to a specific tree in the heavens and prohibited them from approaching it. They were prohibited from getting near to it, which was more profound and inclusive than just prohibiting them from eating from it. They were curious to know what was so special about this specific tree. Yet, since Allah did not make the reason clear, it was then unlawful to ponder upon this tree’s nature, whether it was a plant of wheat or figs. It was unlawful to ponder upon its specialty. Thus, it is a tree of the trees of paradise which Allah prohibited Adam and his wife to approach, as a test and a trial for them.

It is important to note that this tree is not the Tree of Knowledge as the Jews have lied about it in their distorted Torah. They said that it was the tree of knowledge that Allah prohibited Adam and his wife to eat from, so they would never know what is wrong and right. This is certainly incorrect and it is a blatant lie. For this tree is a tree from the trees of paradise, and we must believe in it accordingly. Allah permitted Adam and his wife to eat from all the trees in paradise, but made this tree an exception, or else he would be among the wrongdoers. Wrongdoing is when an action is done falsely, and in this .ﷻ occurrence, wrongdoing would be disobeying Allah

,says ﷻ Allah"And (mention) when We said to the angels, "Prostrate before Adam"; so they prostrated, except for Iblees. He refused and was arrogant and became of the disbelievers. And We said, "O Adam, dwell, you and your wife, in Paradise and eat therefrom in (ease and) abundance from wherever you will. But do not approach this tree, lest you be among the wrongdoers. But Satan caused them to slip out of it and removed them from that (condition) in which they had been. And We said, "Go down, (all of you), as enemies to one another, and you will have upon the earth a place of settlement and provision for a time" (Al-Baqarah:34-36).

Allah ordered the angels to prostrate to Adam whom He has created from clay. Allah says, "(So mention) when your Lord said to the angels, "Indeed, I am going to create a human being from clay. So when I have proportioned him and breathed into him of My (created) soul, then fall down to him in prostration. "(Sad:71-73). Allah tells us that all of the angels abided by and complied with His order, except for Iblees. "And (mention) when We said to the angels, "Prostrate before Adam" it's a prostration of honoring, glorifying, and complying to Allah's order. "So they prostrated" all of the angels prostrated, except for "Iblees".

Iblees refused to abide by Allah's order and he became arrogant, as he thought that he was greater and far better than the creature that he was ordered to prostrate to. Allah says, "(Iblees) said, "Do You see this one whom You have honored above me? I am better than him because you create me from fire and you create him from clay and he was a disbeliever".

as he rejected Allah's orders by not complying with it which is in itself an act of disbelief. He disbelieved when he rejected Allah's order and believed that he was too superior to abide by it.

Allah calls Adam, "And We said, "O Adam dwell, you and your wife, in Paradise" thus Allah permitted Adam to dwell in Paradise, Paradise which Allah has created for His pious slaves. Paradise is not a garden on earth like the Jews claimed it to be in their Book. "And eat" referring to Adam and his wife to eat from Paradise, "in (ease and) abundance from wherever you will" they would be eating delightful food, and they would be permitted to roam anywhere they wished in Paradise and to eat from its fruits.

"But do not approach this tree, lest you be among the wrongdoers", they were not permitted to approach this tree or else they would be among the wrongdoers, as they would be disobeying Allah's order. This was a divine ordinance directed to them, and if they were to disobey it, they would be wrong. As wrongdoing is misplacing something, and here they sinned and did wrong instead of obeying Allah and doing righteous acts. "Lest you be among the wrongdoers" they would be among the wrongdoers who wronged themselves by disobeying Allah.

Allah says, "But Satan caused them to slip out of it" the word "al-zalal" is to slip, fault, and be distanced. "Zalat Al-Qadam" means the slip of a foot, as it was not firmly standing, but it slipped and moved to another place. So, Satan caused them to slip out of Paradise. He caused them to be distanced from Paradise

which is the home of safety, comfort, and tranquility. As Allah described Paradise saying, "Indeed, it is (promised) for you not to be hungry therein or be unclothed. And indeed, you will not be thirsty therein or be hot from the sun" (Taha:118-119). Allah warned Adam from Iblees who refrained from prostrating to him as he held envy for him and intended evil for him, Allah says, "(Iblees) said, "Do You see this one whom You have honored above me? If You delay me (i.e., my death) until the Day of Resurrection, I will surely destroy[1] his descendants, except for a few." (Al-Isra:62). This is why Allah has made it clear to Adam that Iblees is indeed an enemy and he would attempt to remove him from Paradise, "So We said, "O Adam, indeed this is an enemy to you and to your wife. Then let him not remove you from Paradise so you would suffer" (Taha:117). In Paradise, "Indeed, it is (promised) for you not to be hungry therein or be unclothed. And indeed, you will not be thirsty therein or be hot from the sun." (Taha:118-119) which is why Iblees is attempting to remove Adam of Paradise and cause him to slip out of it. "Then Satan whispered to him; he said, "O Adam, shall I direct you to the tree of eternity and possession that will not deteriorate?" And they (i.e., Adam and his wife) ate of it, and their private parts became apparent to them" (Taha:120-121) Satan did indeed cause them to be removed from heaven through sinning. When Adam sinned, Allah banished him out of Paradise to the earth. On earth, he is forced to work in order to eat from his own hands, consequently, he suffers and is tired because he has to pay and earn to live. All sorts of evil inhabit the earth, so he has to protect himself from animals, monsters, pests, and diseases. He is required to work to find nourishment and food and to bring what is good and push away what is evil. All of this and more was secured and guaranteed for him in Paradise, however, on earth, it is not.

"But Satan caused them to slip out of it" in other verses, Allah has mentioned how Satan has caused Adam to slip out of Paradise. Satan fooled them arrogantly, as he made eating from the prohibited tree sound like a great idea. He

deceived him into thinking that the prohibited tree is the tree of eternity and by eating from it, Adam would gain possession that will not deteriorate “he said, "O Adam, shall I direct you to the tree of eternity and possession that will not deteriorate?" (Taha:120). In another verse, He said: “And he swore (by Allah) to them, "Indeed, I am to you from among the sincere advisors." (Al-A'raf:21). He also said: “He said, "Your Lord did not forbid you this tree except that you become angels or become of the immortal." (Al-A'raf:20). “So he made them fall, through deception” (Al-A'raf:22) he caused them to be shaken from their firmness and righteousness into sinning. Allah says, “And he swore (by Allah) to them, "Indeed, I am to you from among the sincere advisors" Satan swore to them by Allah that he is a sincere advisor. “So he made them fall, through deception. And when they tasted of the tree, their private parts became apparent to them, and they began to fasten together over themselves from the leaves of Paradise. And their Lord called to them” (Al-A'raf:22).

Allah says, “But Satan caused them to slip out of it”, ‘it’ refers to Paradise, “and removed them from that (condition) in which they had been” so Satan caused them to be removed from the lasting bliss, comfort, and tranquility. He caused them to be removed from a life where all of their needs were met, secured and guaranteed, the life in Paradise. “And We said” Allah said using the pronoun We, glorifying Himself. "Go down” from the heavens to the earth. “As enemies to one another” where Iblees and his offspring will remain forever enemies to Adam and his offspring, and Iblees will do everything in his power to lead and allure the offspring of Adam astray. Similarly, the believers will be enemies to Satan and his offspring, and they will curse them in the name of Allah. “As enemies to one another, and you will have upon the earth a place of settlement and provision for a time" so mankind and Satan and his offspring will settle on earth as enemies and will remain so until they have their very last breath. Allah will determine how each one of them will live until they die, then they will be

judged, and finally they will all return to their original home. The people of Jannah will enter Jannah whether they were humans or Jinn, and the people of Hellfire will enter Hellfire whether they were humans or Jinn. Allah says, “So they will be overturned into it (i.e., Hellfire), they and the deviators. And the soldiers of Iblees, all together” (Ash-Shu'ara:94-95).

That is until Allah ﷻ puts an end to the existence of this earth, “(All) praise is (due) to Allah, who created the heavens and the earth and made the darkness and the light. Then those who disbelieve equate (others) with their Lord. It is He who created you from clay and then decreed a term and a specified time (known) to Him; then (still) you are in dispute” (Al-An'am:1-2).

The earth will be a place of settlement and provision to everyone until the Day of Resurrection, where Allah will put an end to it, “and you will have upon the earth a place of settlement and provision for a time".

Allah says, “Then Adam received from his Lord (some) words, and He accepted his repentance. Indeed, it is He who is the Accepting of Repentance, the Merciful” (Al-Baqarah:37). When Adam sinned, Allah made it easy for him and assisted him into repenting through the words that Adam received from His Lord. These words became an apology, a form of repentance, and a means of returning back to Allah. Allah mentioned in Surah Al-A'raf the way they repented, “They said, "Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers" (Al-A'raf:23). “And their Lord called to them” (Al-A'raf:22) as in Allah called Adam and Hawwa (Eve). "Did I not forbid you from that tree and tell you that Satan is to you a clear enemy? They said, "Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers" (Al-A'raf:22-23). So, these words are words of apology and a way of seeking

forgiveness from Allah. Adam and Hawwa were inspired to repent by Allah, which is indeed an extremely generous and a huge bestowment from Him.

Hence, Adam and Hawwa sought Allah and repented, "Our Lord, we have wronged ourselves" as they have wronged themselves by disobeying Him and not complying with His order, "and if You do not forgive us and have mercy upon us" and if you don't forgive us and have mercy upon us for this sin that we committed, "we will surely be among the losers". The huge loss is exemplified in the following verse, "We said, "Go down from it" (Al-Baqarah:38). "Then Adam received from his Lord (some) words" (Al-Baqarah:37), Adam received the words of repentance, and Allah accepted his repentance and forgave him as Allah is the Oft-Returning (The Acceptor of Repentance) and He is the Most Merciful. Allah forgave Adam when he returned back to Him. Yet, Adam's sin was different from the sin of Iblees, as Iblees was stubborn and arrogant, "(Allah) said, "What prevented you from prostrating when I commanded you?" (Satan) said, "I am better than him. You created me from fire and created him from clay (i.e., earth)" (Al-A'raf:12). So, Iblees was not inspired to repent and return back to Allah, rather, he remained stubborn and arrogant, thus, he lost everything by disobeying Allah. Consequently, he was cast away from Allah's mercy.

Allah says in the Holy Qur'an, "(Allah) said, "Descend from it (i.e., Paradise), for it is not for you to be arrogant therein. So get out; indeed, you are of the debased" (Al-A'raf:13). He also says, "(Allah) said, "Then depart from it, for indeed, you are expelled. And indeed, upon you is the curse until the Day of Recompense" (Al-Hijr:34-35). Iblees sinned before Adam, he was also persistent on sinning, thus Allah deprived him of ever returning or repenting and he shall remain in this state of delict and sin till the end of time. "(Allah) said, "Then depart from it, for indeed, you are expelled. And indeed, upon you is the curse until the Day of Recompense" (Al-Hijr:34-35).

On the other hand, when Adam sinned, he returned back to Allah, admitted his sin, and was remorseful. He says, “They said, "Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers" (Al-A'raf:23). Therefore, Allah forgave him, “and He accepted his repentance. Indeed, it is He who is the Accepting of Repentance” (Al-Baqarah:37). “Al-Tawaab” is a hyperbolic form of the word “Al-Ta’ib”, which is an adjective that describes the slave as well as the Lord. “Abd Al-Tawaab” i.e., “the slave of the Acceptor of Repentance”, so, we can say “Abd Al-Tawaab” repents and returns back to Allah frequently. Allah is “Al-Tawaab” Who accepts the repentance of His slave, and He even loves when His slave returns back to Him and repents. “The Accepting of Repentance, the Merciful” so if the slave sinned, and he asked for forgiveness and was remorseful, Allah would forgive and show him mercy.

,says ﷻ Then, Allah“We said, "Go down from it, all of you. And when guidance comes to you from Me, whoever follows My guidance - there will be no fear concerning them, nor will they grieve” (Al-Baqarah:38).

“We said” is a saying from Allah, and the repercussion of this saying is, "Go down from it, all of you”, this is evidence that Paradise is high up in the heavens, since going down is the action of descending from a higher place to a lower one. Allah is ordering all of them, i.e., Adam, his wife, and Iblees to descend from heaven. “And when guidance comes to you from Me, whoever follows My guidance - there will be no fear concerning them, nor will they grieve” (Al-Baqarah:38) here Allah makes it clear that they will be receiving guidance from Him, and guidance is the message that will entail a description of the straight path, Who Allah is, His attributes, and His right on His slaves. It will also include His divine law and what He has ordained i.e., His Sharia.

This is the guidance of Allah, “And when guidance comes to you from Me”, and when you receive My guidance, “whoever follows My guidance - there will be no fear concerning them, nor will they grieve”. “Whoever follows My guidance” ‘mann’ which means whoever is a general participle that includes everyone that would follow Allah’s guidance. “Taba’hum" means whoever follows this guidance and abides by it. This also signifies that it is certainly easy to follow Allah’s guidance. Allah says, “Follow, (O mankind), what has been revealed to you from your Lord” (Al-A'raf:3) follow what has been revealed to you, walk in it, and go forth with it as you were ordered to by your Lord. “There will be no fear concerning them, nor will they grieve" fear is predicting an evil that will take place in the future. So, the human fears it and feels constricted by it, while grief is the feeling of sadness and pain because of a past occurrence. Thus, Allah will protect His slaves who follow His guidance from whatever they fear in the future and from grief. So, they shall feel no fear for their future nor grieve from their past. “There will be no fear concerning them, nor will they grieve" it is a complete reassurance from Allah to them and to whoever follows His guidance.

Concerning those who disbelieve and deny Allah’s signs, Allah says, “And those who disbelieve and deny Our signs - those will be companions of the Fire; they will abide therein eternally" (Al-Baqarah:39).

We have come to know about “Al-Kufr” i.e., disbelief, which means to cover and to conceal something. While its terminological or its conventional meaning according to Allah’s and Prophet Muhammad’s speech –peace and blessing be upon him-, is denying the truth after it was made apparent. Thus, Al-Kufr or disbelief is denying the truth, concealing the evidence of monotheism and truth, and denying the signs of Allah. The signs of Allah are indeed true but those who disbelieve deny that clear truth. “And deny Our signs” Our signs, is referring to the signs of Allah ﷻ, and it refers to the told signs that were delivered by His

Messenger, and it also refers to the signs which are apparent and obvious to the eye, as all of Allah's creation is a sign in itself. "Deny Our signs" refers to the told signs. "Those" is a reference to the disbelievers, and they are referred to as 'those' to demean them. "Those will be companions of the Fire".

The fire is the fire of the hereafter, and they are called its companions, as they are permanently rooted in it, as companions are associated together and remain by each other. Thus, "those will be companions of the Fire" means that they will be rooted in it, are associated with it, and they will exist in it everlastingly. Allah tells us that the people of Hellfire who disbelieved and denied His signs will be the companions of this hellfire, as they will stay and exist in it indefinitely. He says, "As for those who were (destined to be) wretched, they will be in the Fire. For them therein is (violent) exhaling and inhaling. (They will be) abiding therein as long as the heavens and the earth endure, except what your Lord should will. Indeed, your Lord is an effecter of what He intends." (Hud:106-107). So, they will abide by Hellfire as long as the heavens and the earth endure except for what Allah should will. The exception portrays that all things are under Allah's will, and this shows that it is Allah's will that they shall remain in Hellfire eternally, and never will they exit it. Allah says, "nor from it will they (ever) be removed" (Al-Hijr:48), they will never be removed from Hellfire. Hellfire shall never perish nor disintegrate, as Allah says, "every time it subsides, We increase (for) them blazing fire" (Al-Isra:97).

"Every time it subsides" every time Hellfire is subdued, "We increase (for) them blazing fire" the blazing would increase, blaze after the other, we seek refuge from Allah from it. "Those will be companions of the Fire", those who will remain in it are its "ashaab" companions. "Ashaab" could also mean owners. We can say, I own this car, or I own this house. So "Ashaab al-Naar" is as if they now became owners of Hellfire, or they have inherited it. Thus, the people of Hellfire could never escape it. "They will abide therein eternally" "they" or the

pronoun “humm” is to show that the nominal sentence is continuing in its action. So, they are the ones who will abide in Hellfire eternally, and they aren’t just visitors who can come and leave, for if they enter it, it will close on them and will never be opened again. As Allah says, “Over them will be fire closed in” (Al-Balad:20) they will be trapped in there for eternity. “In extended columns” (Al-Humazah:9) they will be locked in, for long years that will never come to an end “in which they will remain for ages (unending) They will not taste therein (any) coolness or drink.” (An-Naba:23-24) they will remain in Hellfire and will not taste any coolness nor drink.

This was the story of the beginning of creation, where Allah told us the beginning of the creation, which began by Allah’s desire in creating Adam. Further, when He informed the angels about it, they said, "Will You place upon it one who causes corruption therein and sheds blood”. Allah informs them that He knows what they don’t. Soon after, Allah ordered the angels to prostrate to this human, so all of them fell into prostration except for Iblees, as he was envious of Adam, and he mistakenly thought that he was better than Adam. Thus, Iblees was expelled from Allah’s mercy and was banished from Paradise. Ever since then, Iblees became determined to deceive mankind and do his utmost power to cause the offspring of Adam to enter Hellfire.

“(Iblees) said, "Do You see this one whom You have honored above me? If You delay me (i.e., my death) until the Day of Resurrection, I will surely destroy[1] his descendants, except for a few." (Allah) said, "Go, for whoever of them follows you, indeed Hell will be the recompense of (all of) you - an ample recompense. And incite (to senselessness) whoever you can among them with your voice and assault them with your horses and foot soldiers and become a partner in their wealth and their children and promise them." But Satan does not promise them except delusion” (Al-Isra:62-64).

In Paradise, Allah warned Adam of Satan, however, Adam for a moment failed to remember Allah's order and believed the lying Iblees who swore to him that he was a sincere advisor, "And he swore (by Allah) to them, "Indeed, I am to you from among the sincere advisors" (Al-A'raf:21). Adam could not fathom nor comprehend that there is a creature who could swear falsely by Allah. "So he made them fall, through deception. And when they tasted of the tree, their private parts became apparent to them, and they began to fasten together over themselves from the leaves of Paradise. And their Lord called to them, "Did I not forbid you from that tree and tell you that Satan is to you a clear enemy?" They said, "Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers" (Al-A'raf:22-23). Afterwards, Allah informed them that they will descend to earth, and they shall receive guidance from Him, then they will be divided into two groups: those who shall follow His guidance, "there will be no fear concerning them, nor will they grieve" (Al-Baqarah:38). This group is secured completely from any type of fear and grieve whether it's from the past or the future. The second group is of those who will deny the signs of Allah, and they will be of the companions of hellfire who will abide in it eternally.

This chapter of this great surah, surah Al-Baqarah, has come to an end. A new chapter will begin, where Allah ﷻ will call for and invite in His Holy Qur'an, as well as through the last Messenger who was sent to Bani Israel (the Children of Israel).

Allah says, "O Children of Israel, remember My favor which I have bestowed upon you and fulfill My covenant (upon you) that I will fulfill your covenant (from Me), and be afraid of (only) Me." (Al-Baqarah:40). This is the fortieth verse in surah Al-Baqarah, and the speech directed to the Children of Israel continues till the hundred and forty-first verse of this surah; hence, that more than one-third of the surah is directed at them.

At the beginning of the surah, it was stated that this long speech from Allah is directed to the children of Israel, so they would believe in this prophet for various reasons. The first reason is that they were the ones who were allegedly supposed to inherit this religion, as all of the previous prophets since Isaac (Ishaq) and Israel, who is Jacob (Yaqub) came to the Children of Israel. The Children of Israel belonged to Jacob, as he is their father and grandfather. All of the previous prophets were from the Children of Israel. And the last prophet from them was prophet Jesus (Isa), as he was the last prophet from the Children of Israel who inherited the religion.

The religion then shifted from the branch of Isaac to another branch. Prophet Muhammad is from the offspring of Ishmael (Ismail), and this shift in the lineage of prophethood leads to a shift to another divine law and another sharia than the sharia that was revealed to Moses (Musa). All the prophets that came after prophet Moses until prophet Jesus had the same divine law and the same sharia.

A new prophet came with a new divine law and a new sharia. He had to talk to those people who were used to inheriting the prophethood and calling them to enter this new religion. The will of Allah was to shift this religion to a new lineage from the lineage of the people of the earth, then to preach a new religion. However, this new religion is not independent and vastly different from the previous religion, as they both have the same origin. Nonetheless, it is a new divine law, and a new messenger sent from Allah ﷻ to all creation. Thus, the old lineage would be the biggest enemy that will stand in the way of this religion, as they believe that this prophet robbed them of their possession, chiefdom, and sovereignty, and took away the greatest order, which is the order of prophethood and message, from them and to the Arabs, to whom prophet Muhammad belonged. They were the greatest enemy to this religion, hence why Allah directed the speech to them, "O Children of Israel". We will follow the context of the

verses to see how Allah spoke to them, how He called them to this religion, and how He made the argument against them, while showing them that this was the path that Moses and the rest of the prophets walked in and took. He will remind them that they were informed previously that the last and final messenger would be from the Arabs and how they should believe in him and follow him when he appears.

يقول الله في كتابه العظيم: {يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ وَإِيَّايَ فَارْهَبُونِ}[البقرة:40] {وَآمِنُوا بِمَا أَنزَلْتُ مُصَدِّقًا لِمَا مَعَكُمْ وَلا تَكُونُوا أَوَّلَ كَافِرٍ بِهِ وَلا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا وَإِيَّايَ فَاتَّقُونِ} [البقرة:41]{وَلا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ} [البقرة:42]{وَأَقِيمُوا الصَّلاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ} [البقرة:43]

says in the Holy Qur'an, "O Children of Israel, remember My ﷺ Allah favor which I have bestowed upon you and fulfill My covenant (upon you) that I will fulfill your covenant (from Me), and be afraid of (only) Me. And believe in what I have sent down confirming that which is (already) with you, and be not .the first to disbelieve in itAnd do not exchange My signs for a small price, and be mindful of Me alone. And do not mix the truth with falsehood or conceal the truth while you know (it). And establish prayer and give zakāh and bow with those who bow (in worship and obedience)" (Al-Baqarah: 40-43).

Allah calls the Children of Israel and invites them to comply and to accept this religion. We have previously mentioned that in the context of Surah Al-Baqarah, Allah calls the general masses to accept Islam at the beginning of the surah, "O mankind, worship your Lord, who created you and those before you, that you may become righteous" (Al-Baqarah: 21). He then specifies the speech to the Children of Israel in particular, "O Children of Israel, remember My favor which I have bestowed upon you and fulfill My covenant (upon you) that I will fulfill your covenant (from Me), and be afraid of (only) Me" (Al-Baqarah: 40).

The Children of Israel are the offspring of Yaqub (Jacob); thus, Israel is Yaqub ﷺ. He is the grandchild of prophet Ibrahim ﷺ the father of all prophets. So, Yaqub is the son of Ishaaq (Isaac), the son of Ibrahim. Their history and origin began with the immigration of Ibrahim to Bilad Al-Sham (the Levant), “And (then) he said, "Indeed, I will go to (where I am ordered by) my Lord; He will guide me” (As-Saffat: 99). Allah narrates the story of Ibrahim with his people, how they attempted to burn him with fire, and how Allah saved them as a result of his preaching. Further, only one man; Prophet Lut (Lot) ﷺ, believed in him "And Lot believed him. (Abraham) said, "Indeed, I will emigrate to (the service of) my Lord. Indeed, He is the Exalted in Might, the Wise" (Al-'Ankabut: 26). He lived in the Levant and stayed in Egypt for some time as well, then headed back to the Levant with Hagar the Egyptian. Hagar was a slave girl, and her mistress was Sarah, the wife of Ibrahim. Sarah gifted Ibrahim Hagar so she would get his children. Ibrahim’s marriage with Hagar resulted in the prophet Ismail (Ishmael). Allah then orders Ismail and his mother Hagar to stay in the mountains of Paran, in Mecca, and so they did, "Our Lord, I have settled some of my descendants in an uncultivated valley near Your sacred House, our Lord, that they may establish prayer. So make hearts among the people incline toward them and provide for them from the fruits that they might be grateful" (Ibrahim:37).

Although Ibrahim was old, when he returned to the Levant, Allah gave him the good tidings that his first wife Sarah is having a child. He gave him the good tidings that he will have a son named Ishaaq and after Ishaaq they will have Yacub, "Then We gave her good tidings of Isaac and after Isaac, Jacob" (Hud: 71). Yacub is Israel. He had twelve sons, and Yusuf (Joseph) was one of them. The story of Yusuf is one of the stories that has its own chapter that tells his story in the Holy Qur’an. The story included Yacub and his sons moving to live in Egypt, where they lived for almost five hundred years. Allah gave them a way out of the humiliation and oppression they experienced in the last period by

sending one of the determined messengers, prophet Musa (Moses) ﷺ, whom Allah has sent the Torah and His divine law to.

They then headed to the land of Sinai, arriving in the Holy Land of Palestine. The Children of Israel disobeyed Musa and rebelled against him as they refused to fight and stand with prophet Musa. Their disobedience led him to pray against them and Allah fulfilled his prayer. Allah made the Holy Land forbidden to them, and their punishment was that they shall wander in the land for forty years. However, prophet Musa ﷺ died during this period of wandering. Musa says apologetically to Allah, "(Moses) said, "My Lord, indeed I do not possess (i.e., control) except myself and my brother, so part us[1] from the defiantly disobedient people" (Al-Ma'idah: 25).

The Children of Israel are the descendants of Israel with the twelve descendant tribes of the children of Yacub ﷺ. Allah granted them great favors, as He made them the best nation of their time, "…and that I preferred you over the worlds (i.e., peoples)" (Al-Baqarah: 47). After prophet Ibrahim, the majority of the prophets were from the Children of Israel, until the prophethood was transferred to the last of their prophets which is prophet Isa (Jesus) ﷺ, as he is a prophet from the progeny of Dawud (David) and David is from the progeny of Israel.

The prophethood was then transferred to the second branch, to Ismail and then to Muhammad ﷺ. The Jews were more entitled and more deserving to believe in Prophet Muhammad ﷺ for various reasons. They were the inheritors of the prophets, they were also the recipients of the Torah, and they had consecutive prophets; one prophet was followed by another. They were also aware of the last and final prophet, not only that, but they were anticipating him and awaiting him, so he would take them out of their state of humiliation, division, and deviation. Allah gave them good tidings for that, and He took a covenant from Musa ﷺ that

He shall send the final messenger. This final messenger would be the savior, rescuer, and salvager to the Children of Israel, and the rest of the world, as he would save them from disbelief, polytheism, and deviation.

The Children of Israel were supposed to be the first believers of Muhammad ﷺ as they were anticipating him, and they knew his description as he was described in their scriptures. They knew his description and his qualities more than they knew their children, "those to whom We gave the Scripture know him (i.e., Prophet Muhammad) as they know their own sons" (Al-Baqarah: 146). The Children of Israel are generally stiff-necked people, always opposing their prophets. They murdered many of their prophets, and the last prophet they attempted to murder was Isa, the son of Maryam (Mary) ﷺ. They set up a greatly laid out plan to murder him, Allah says, "and they (i.e., the disbelievers) planned, but Allah planned. And Allah is the best of planners. (Mention) when Allah said, "O Jesus, indeed I will take you and raise you to Myself and purify (i.e., free) you from those who disbelieve and make those who follow you (in submission to Allah alone) superior to those who disbelieve until the Day of Resurrection. Then to Me is your return, and I will judge between you concerning that in which you used to differ." (Ali-'Imran: 54-55). So, naturally they stood against the call of Prophet Muhammad ﷺ, disbelieved, and were stubborn.

In Surah Al-Baqarah, Allah calls them to believe in Him in around one hundred verses. He calls them to believe in Him, reminding them of the blessings and favors which He granted to their fathers, and reminding them of the promise and covenant they took. He urges them to believe in prophet Muhammad ﷺ, warns them from disbelief, and reminds them that He is ever watchful and observant of them. He prompts them to remember their predecessors and how the more they disbelieved the more they were punished, and the more they were greatly reminded of their disgraceful acts and scandals, even when they feared for them to be spread and known. Allah made an argument against them in every

possible way, while displaying gentility in His calling and invitation to them to believe in Him.

Allah ﷻ begins this long chapter of surah Al-Baqarah with the Children of Israel. "O Children of Israel" this call is a call of endearment, inspiring affection and excitement, as they are the children of the nobles. He is saying, O you, the children of Yacub, as we have already mentioned that Israel is another name for Yacub. It is as if He is saying, O you children of the noble and honorable man, do such and such.

"O Children of Israel remember My favor which I have bestowed upon you and fulfill My covenant (upon you) that I will fulfill your covenant (from Me), and be afraid of (only) Me" (Al-Baqarah: 40). Remember… remembering is recalling the matter which is meant to be discussed while looking into it and glorifying it. "Remember My favor" my favor is in the singular form and it is a genitive of Allah the Mighty, thus, it is the favors of Allah. So, the favors they received from Allah are indeed great. We have previously mentioned some of Allah's favors on them, as they were the people whom prophethood and the message were from, they were also favored over all of the other creatures. They were even met with leniency during their years of wandering, and Allah saved them from Pharaoh. The next verses would represent some of the favors of Allah upon them, "And (recall) when We saved you (i.e., your forefathers) from the people of Pharaoh, who afflicted you with the worst torment, slaughtering your (newborn) sons and keeping your females alive. And in that was a great trial from your Lord" (Al-Baqarah: 49).

"Remember My favor" remember the favors that I have blessed you with, and favor is every good there is. Hence, Allah did well to them by favoring them. "And fulfill My covenant (upon you)" "Al-wafaa" or fulfillment is to completely fulfill something and to accomplish it. While "Al-'Ahd" or the covenant is the

assured promise which is a clause and a condition in its own right. Therefore, fulfill My covenant upon you just like I have fulfilled my covenant to you. Allah clarified the type of covenant and oath He took on them, “And Allah had already taken a covenant from the Children of Israel, and We delegated from among them twelve leaders. And Allah said, "I am with you. If you establish prayer and give zakāh and believe in My messengers and support them and loan Allah a goodly loan,[1] I will surely remove from you your misdeeds and admit you to gardens beneath which rivers flow. But whoever of you disbelieves after that has certainly strayed from the soundness of the way" (Al-Ma'ida: 12).

This is a declaration of the covenant Allah took from the Children of Israel, which is to believe in Him and His Messengers. “And believe in My messengers and support them and loan Allah a goodly loan, I will surely remove from you your misdeeds” this is the reward of Allah and this is what He has promised to them in return for them taking the covenant. “I will surely remove from you your misdeeds and admit you to gardens beneath which rivers flow. But whoever of you disbelieves after that” so, whoever breaks the covenant, turns his back to it, and rejects it, “has certainly strayed from the soundness of the way”.

Allah ﷻ then says, “So for their breaking of the covenant We cursed them and made their hearts hardened. They distort words from their (proper) places (i.e., usages) and have forgotten a portion of that of which they were reminded.[1] And you will still observe deceit among them, except a few of them. But pardon them and overlook (their misdeeds). Indeed, Allah loves the doers of good” (Al-Ma'idah: 13). Allah tells in Surah Al-Ma'idah that they broke their covenant, and here Allah is calling them to keep their covenant. To keep their covenant, they will have to believe in the last and final Prophet and Messenger, Muhammad ﷺ. They took the covenant to believe in Prophet Muhammad since the time of Prophet Musa ﷺ. Allah says, “And Moses chose from his people seventy men for Our appointment. And when the earthquake seized them, he said, "My Lord, if

You had willed, You could have destroyed them before and me (as well). Would You destroy us for what the foolish among us have done? This is not but Your trial by which You send astray whom You will and guide whom You will. You are our Protector, so forgive us and have mercy upon us, and You are the best of forgivers. And decree for us in this world (that which is) good and (also) in the Hereafter; indeed, we have turned back to You…" (Al-A'raf 7:155-156).

What was Allah's response to them then? He says, "(Allah) said, "My punishment - I afflict with it whom I will, but My mercy encompasses all things". So, I will decree it (especially) for those who fear Me and give zakāh and those who believe in Our verses- Those who follow the Messenger, the unlettered prophet, whom they find written (i.e., described) in what they have of the Torah and the Gospel, who enjoins upon them what is right and prohibits them from what is wrong and makes lawful for them what is good and forbids them from what is evil and relieves them of their burden[1] and the shackles which were upon them.[2] So they who have believed in him, honored him, supported him and followed the light which was sent down with him - it is those who will be the successful" (Al-A'raf: 156-157).

This is the promise and oath of Allah that He made to Musa, which entails that He shall send the prophet with specific qualities, and the ones who believe and follow this prophet will be successful. Repeatedly, Allah reminds the Children of Israel of the covenant He took upon them, "O Children of Israel, remember My favor which I have bestowed upon you and fulfill My covenant (upon you) that I will fulfill your covenant (from Me), and be afraid of (only) Me." (Al-Baqarah: 40). At the end of the verse, Allah frightens them, "and be afraid of (only) Me" so only fear Me and don't fear anyone but Me. Be afraid of Me alone, so the fear is restricted to fearing Allah alone. Allah alone is worthy of

being feared, as the sins are accounted for and He punishes for them. He orders so He would be obeyed, and if He was disobeyed, He would punish, and His punishment and penalty are severe. None punishes as He punishes, and none binds his enemies as He does.

Allah's punishment and penalty are unlike any other, "So on that Day, none will punish (as severely) as His punishment, And none will bind (as severely) as His binding (of the evildoers)". (Al-Fajr: 25-26). "And be afraid of (only) Me" so fear Me alone and fear the punishment that will take place if you break your covenant and disobey My order. "And believe in what I have sent down confirming that which is (already) with you" (Al-Baqarah: 41), this is the order of Allah to them, believe! O Children of Israel "in what I have sent down". "Confirming that which is (already) with you" which is the Qur'an that was sent to Muhammad ﷺ. "Confirming that which is (already) with you" the Qur'an confirms that what the Torah included before it was distorted is indeed truthful. Thus, the Qur'an was sent to clarify and make apparent which facts in the Torah are true. It would then accordingly confirm the similarities between the Torah and the Qur'an. So, when the Children of Israel see the similarities they will believe and confirm, as the Torah, as well as the Qur'an, call them to believe in Allah and His Messengers. "Confirming that which is (already) with you" confirming that which is already with you from the scriptures which Allah sent down and revealed to you؛ the Torah which was revealed to Musa, the Zaboor (the Psalms) that was revealed to Dawud (David) who is a prophet of the prophets of the Children of Israel, as well as the Bible which was revealed to Isa and he is also one of the Children of Israel's prophets.

"And be not the first to disbelieve in it" this is a warning from Allah to the Jews, warning them against being the first to disbelieve in it, the Qur'an, as they are supposed to be the first to believe in it. Thus, if they disbelieve in it, it will seem as if they were the first to disbelieve in it, whereas they were supposed to

be the first to believe in it. “And be not the first to disbelieve in it. And do not exchange My signs for a small price” exchanging is when you receive something in return for something else. They exchanged the signs of Allah, as the letter “Al-baa” in “b-ayaat” indicates that it was the signs of Allah that were left behind. While the small price is what they have charged as an exchange for the signs of Allah. Even if they would have received the entire universe in exchange for the signs of Allah, it would still be a small and cheap price. Therefore, if a slave was given the entire universe in exchange for leaving the religion it would also be a small price, as the worldly life is only more enjoyment when it is compared to the hereafter, “And what is the worldly life except the enjoyment of delusion” (Ali-'Imran: 185). Its enjoyment is little, and no matter how much you enjoy it, it will still be filled with embitterment and spoilers. Not only that but no matter how you enjoy it, it will ultimately come to an end and you will be forced to leave it and part away from it. This worldly life when compared to the hereafter is little and its enjoyment cannot be compared to the reward of the hereafter.

Allah ﷻ tells that if they choose worldly life over the hereafter, they would have exchanged this great religion, the massive paradise, for the cheapest and smallest prices. “And do not exchange My signs for a small price” the signs of Allah are revealed to His prophet ﷺ. He called them “ayaati” i.e., “My signs” as it is the revealed speech of Allah, and they are clear proof that they are from Allah. The signs of Allah which He orders you to obey, refrain from, so you would be qualified and worthy to take the greatest merit and the biggest reward, so how despicable and disgraceful of you to leave such a great reward for something so cheap? “And do not exchange My signs for a small price”. Then “and be mindful of Me alone”.

This verse is concluded in the same manner as the previous one, which is urging the Children of Israel to fear Allah. “And be mindful of Me alone”, “Al-Taqwa” is fearing Allah and being mindful of Him. This fear would distance the

slave from Allah's punishment as it would protect Him from it. "And be mindful of Me alone" fear me, safeguard yourself from My punishment. "And do not mix the truth with falsehood or conceal the truth while you know (it)" (Al-Baqarah: 42), so they mixed the truth with falsehood and concealed the truth. "Talbiso" is from "Al-libaas", which is to wear. Thus, they dressed up the falsehood to make it appear as if it is the truth, and they mixed them up. The Jews mastered the art of mixing the truth with falsehood, to mingle it and mix it even more. As they believed in parts of the scripture and disbelieved in others. The Jews believe in the prophethood of Muhammad ﷺ, yet, they claim that he is not their prophet, as they say, he was sent to the Arabs alone, and the illiterates, which indicates how they mix the truth with the falsehood. They bear witness that he is indeed a prophet, then they bear witness that he was not sent to them nor is he their messenger. However, if they sincerely believed that he is a prophet, then they must have believed that he is truthful as well.

Prophet Muhammad ﷺ was told that he was sent to all creatures i.e., mankind, jinn and all that exists. The verses also reflect that he is indeed a messenger to all that exists and not only to the Arabs but to everyone, including the Children of Israel. This is how they mixed the truth with the falsehood. This is how they believed in parts of their scriptures and disbelieved in other parts. Similarly, they believed in the prophethood of Muhammad ﷺ but they believed that he was sent to the illiterates only.

"And do not mix the truth with falsehood or conceal the truth while you know (it)" (Al-Baqarah: 42) concealing the truth is covering and hiding it. They have concealed various truths, and the greatest truth which they have concealed is the qualities of our prophet Muhammad ﷺ. His qualities and attributes are mentioned in their Torah, yet they concealed them and denied that it was his. They denied that it was him whom they were informed of and were ordered to believe in, as they think that this prophet is yet to come, and prophet

Muhammad isn't him. Here, they have concealed the truth, and the truest truth which they have concealed is the truth of the attributes of Prophet Muhammad ﷺ "…or conceal the truth while you know (it)". The truth is that the Children of Israel committed such a thing while knowing that they were indeed concealing the truth.

"And establish prayer and give zakāh and bow with those who bow (in worship and obedience)" (Al-Baqarah:143), this is an instruction and a declaration from Allah which has a good significance. "And establish prayer" establishing praying means performing prayer in the best manner possible so that it would be established firmly without any form of distortion, crookedness, or deviousness. Prayer is the most honorable of the acts of worship. Prayer is light, and if the slave establishes it, Allah would fill his heart and insight with light. Prayer also prohibits immorality and wrongdoing.

"And establish prayer and give zakāh" "Atu al Zakah" means give zakah. Al-Zakah is to give out a sum of money for the sake of Allah. Zakah means to purify or to cleanse, and it purifies and cleanses the soul of the one who gives it out. The Arabs say "Zaka al zar'a" meaning the crops grew. They also say "ra'iha zakiya" meaning a beautiful smell. So, this form of alms or charity of a certain amount of money to specified forms that Allah has ordered for is called zakah. By giving out the zakah which is the right of Allah, the money would be purified, cleansed, and halal (lawful and permitted). However, if Allah's right in the money wasn't given out, the money would be impure; it would be as if the owner of the money unlawfully seized the amount of Zakah that was supposed to be given out, and it would be as if he took Allah's right in the money. Thus, it dirties all of the money. On the other hand, giving out the amount of money that Allah has ordered for it to be given out as alms and charity, increases the money and purifies it. It also increases and purifies the states of the owner of the money, as he complied with Allah's order, in showing kindness to the poor and the needy. It is also called

Zakah as it would teach the one who is giving out the money to refrain from greediness, selfishness, and miserliness. Hence, its name zakah, preaching its great purposes and goals for such charity.

"And bow with those who bow (in worship and obedience)" bowing is a description, an image, and an action of the actions of prayer. The prayer that we were obliged to establish includes standing, bowing, and prostrating, they are all images from prayer. They are an act of worship to Allah "and bow with those who bow (in worship and obedience)". "And bow with those who bow (in worship and obedience)" Allah is ordering them to be among the majority of those who pray from the believers. This suggests that the Children of Israel thought they were the ones who are more worthy of the religion, and this religion cannot be transferred to anyone other than them. In exaggeration, they believed that only the Children of Israel were worthy of guidance, accordingly, others do not deserve to be guided. Not only that, but they thought that the rest of mankind was created for them to make use of as they wished, as people who are not from the Children of Israel are closer to animals and animalism than to humanism and humanity. They thought a variety of false things, among which was that the religion was only revealed to the Children of Israel. They also thought that they were the Chosen people whom Allah solely chose to guide, while those who aren't from the Children of Israel aren't to be guided.

Thus, Allah ordering them to "bow with those who bow (in worship and obedience)" is Him telling them to be among the believers, as Allah's favor and mercy encompasses all creatures, and His call of guidance is to all creatures. "And bow with those who bow (in worship and obedience)" the verse could be generally understood as is an order for them to bow down in a prayer of the congregation, but in this context, it urges them to be among the believers who bow down to Allah and whom the honorable prophet was sent to, therefore, bow

down with them so you would receive the honor of this religion, the honor of faith, and the honor of guidance.

Allah ﷻ says in the Holy Qur'an, "Do you order righteousness of the people and forget yourselves while you recite the Scripture? Then will you not reason? And seek help through patience and prayer; and indeed, it is difficult except for the humbly submissive (to Allah), Who are certain that they will meet their Lord and that they will return to Him. O Children of Israel, remember My favor that I have bestowed upon you and that I preferred you over the worlds (i.e., peoples). And fear a Day when no soul will suffice for another soul at all, nor will intercession be accepted from it, nor will compensation be taken from it, nor will they be aided" (Al-Baqarah: 44-48).

In these verses, Allah is calling and urging the Children of Israel to believe in Him and to go forth with the covenant they made with Allah so Allah would go forth with the covenant He made with them. Allah condemns them saying, "Do you order righteousness of the people and forget yourselves while you recite the Scripture? Then will you not reason?" (Al-Baqarah: 44). "Ata'muroun" the "hamza" is used for questioning, "Do you order righteousness of the people…?" So, do you order other people while you forget about yourselves? It was said that the reason for which this verse was revealed was that the Children of Israel used to wonder and ask about the Prophet Muhammad. Then they claimed that he was indeed a prophet, but only to the illiterates and not to them. They called people to believe in their speech, calling them to believe in prophet Muhammad, calling them to righteousness, while forgetting about themselves, despite they knew that he was indeed a prophet to all of mankind. How could they call others to believe in Prophet Muhammad confirming his prophethood, yet they reject to believe in him themselves? "Do you order righteousness of the people and forget yourselves?" This was the case with their distinguished personals, rabbis, and dignitaries who were not among the guided, as they ordered people to believe

when they never did. Certainly, this was the worst of actions ever, as they averted people from the way of Allah by ordering others to do good, while they averted from it and rejected it.

"Do you order righteousness" "al-birr" encompasses all good virtues, as Allah says, "Righteousness is not that you turn your faces toward the east or the west, but(true) righteousness is(in) one who believes in Allah, the Last Day, the angels, the Book, and the prophets and gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask(for help), and for freeing slaves;(and who) establishes prayer and gives zakāh;(those who) fulfill their promise when they promise; and(those who) are patient in poverty and hardship and during battle. Those are the ones who have been true, and it is those who are the righteous" (Al-Baqarah: 177). "Al-birr" is a comprehensive term that encompasses all virtues, whether it is related to belief and the actions of the heart, or whether it is related to the physical actions. All actions which Allah has called for are encompassed under the meaning of "al-birr". The doer of "al-birr" is referred to as "al-baar", and "Al-Barr" is a name of the names of Allah ﷻ. Allah is Al-Barr, the Generous and Most Courteous, and He is Al-Raheem, the Most Merciful, as all of His actions and attributes are virtuous and good.

"Do you order righteousness of the people and forget yourselves" how hypocritical of you to order others to righteousness while you reject it and avert from it? "while you recite the Scripture?" it is a sentence set in the present tense, indicating that they are reciting the Scripture of Allah, the Torah, which contains the description of Prophet Muhammad confirming that he is sent to you, O Children of Israel and to all mankind, and not only to the Arabs. "Then will you not reason?" this is a question of condemnation, so will you not reason? A man who has reason and sense would certainly believe that he is more deserving of righteousness than others. If there were righteousness and goodness, the reasonable person should go for them and seek them first. Then how unreasonable

and insensible of him to call others to this righteousness, while prohibiting himself from it? "Then will you not reason?" they were unreasonable and insensible, as they led others to righteousness and did not commit themselves to it, nor did they believe in it, which is a clear indication of how unreasonable they were.

"And seek help through patience and prayer; and indeed, it is difficult except for the humbly submissive (to Allah)" (Al-Baqarah: 45) here, Allah calls for them to how they will be guided through. The means which will make them hold onto the religion and that will cause them to be among the virtuous. "And seek help" "al-isti'ana" is seeking help through patience and prayer. "Al-sabr" or patience is to endure what is disliked to the soul without displeasure or pain. The deen (religion) is built on patience. The first type of patience is patience in worshipping Allah and adhering to His commands. Worshipping Allah and committing to righteous actions requires patience and persistence. Establishing prayer and being consistent with it requires patience. Fasting requires patience. Performing hajj is a struggle that requires patience. Fighting for the sake of Allah requires patience. Spending on Zakah for the sake of Allah requires patience. Having the person perform an action that is disliked by him is a form of patience. Thus, worshipping Allah and performing righteous actions requires patience. The second type of patience is avoiding sins and disobedience. Avoiding sins and holding back from the unpermitted and untamed desires certainly requires patience. The third type of patience is patience with the decree of Allah and calamities. Allah tests the slave with goodness and evil. He tests them with evil to see their patience, their faith, and their piety. Patience has to be a trait of the believer, as he could never remain firm upon his faith without patience. "And seek help through patience" seek help through patience in worshipping Allah, in believing in Him, in walking upon His path, and in refraining from sins.

“And prayer” patience is structurally followed by prayer. This could be a form of conjunction that specifies after generalizing, as prayer is included in seeking help through patience, as prayer cannot be regularly performed without patience. It could also entail another meaning, which is that prayer is another form from which help can be sought. It is a great form indeed, as our prophet Muhammad rushed to prayer when he was bothered, troubled, or irked by something. A prayer is a place of refuge, as you seek refuge in Allah, rely upon Him, seek comfort and peace from Him, as well as pray to Him. Therefore, prayer is the greatest way to seek help.

“And seek help through patience and prayer” when Allah mentioned prayer, He says, “and indeed, it is difficult except for the humbly submissive (to Allah)”. “And indeed, it is”, “wa inaha” "it" referring to prayer is “difficult” which means that establishing, seeking help, and refuge through prayer every time is indeed difficult and intense. “Except for the humbly submissive(to Allah)”, so it is difficult and intense except for those who are humbly submissive to Allah. Those who submit to Him, are those who experience “khushu’” and “khushu’” is comfort and submission. It is said “Al-ard khashi’a” meaning the land is servile, as it is barren and has no plants growing in it, “and you see the earth barren, but when We send down upon it rain, it quivers and swells and grows(something) of every beautiful kind” (Al-Hajj:5). Thus, “Al-khashi” is the one who stands between the hands of Allah in submission, servility, and calmness. Accordingly, it will be easy to stand in prayer for those who submit to Allah. It will be a rest and bounty to them. It will be their comfort, happiness, and safety. As prophet Muhammad said, “my comfort has been provided in prayer”, the term “qurata ‘ayn” is the most beloved thing. He said, 'Women and perfume have been made dear to me, but my comfort has been provided in prayer.'" So, the thing that prophet Muhammad loved the most is prayer. It was prayer that he loved, desired, and was dear to him.

Therefore, prayer is rest and bounty to those who submit to Allah. "And indeed, it is difficult except for the humbly submissive (to Allah)", so it is not difficult to them, instead, it is comforting their souls. Prayer is light, as prophet Muhammad said, "and the salah (prayer) is a light". Hence, if you seek help in patience and prayer, Allah will light up your hearts, expand it with reassurance so they would accept Islam, have faith in the Prophet Muhammad, and take the path of Allah. In the hadith of Prophet Muhammad, he says, "and the salah (prayer) is a light… and patience is illumination". The prayer is light, and patience is illumination, so Allah combines both lights of patience and prayer altogether.

Patience and prayer are light to the believing slave, whom Allah will guide to the ways of peace, "And indeed, it is difficult except for the humbly submissive (to Allah)". Then Allah describes the state of those who submit to Him humbly, "who are certain that they will meet their Lord and that they will return to Him". They submit to Allah as they are certain that they, one day, will meet their Lord. "Al-thann" in this context is a certainty, thus, they are certain and believe that they will meet their Lord. They will meet Him on the Day of Resurrection, where they will be questioned, and their doings will be weighed. Then they will either be admitted to Paradise or Hellfire. So, those who believe and are certain that they will indeed stand in front of Allah with no barrier, and will not be able to hide nor conceal anything from Him. "So how (will it be) when We bring from every nation a witness and We bring you, (O Muhammad), against these(people) as a witness? That Day, those who disbelieved and disobeyed the Messenger will wish they could be covered by the earth. And they will not conceal from Allah a(single) statement" (An-Nisa:42). "And they will not conceal from Allah a(single) statement". No one can conceal anything from Allah, as He is the All-Knowing of that within the hearts. "The Day when secrets will be put on trial"(At-Tariq:9) "tubla" means that all the secrets will be disclosed. "Al-sara'ir" is the plural of

“sarira”, which is what the man hides and keeps in secret. “Then he (i.e., man) will have no power or any helper” (At-Tariq:10), the man will have no power to divert the punishment away from himself, nor will he have any helper to save him from the punishment of Allah. Accordingly, those who will be able to establish prayer easily and will have no trouble with it, are those who submit humbly to Allah, as they are certain that they will meet Him, and stand in front of Him with no helper nor barrier.

Allah ﷻ says, “And warn by it(i.e., the Qur’ān) those who fear that they will be gathered before their Lord - for them besides Him will be no protector and no intercessor - that they might become righteous” (Al-An'am:51). “And warn by it” O Muhammad, warn by this Qur’an, “those who fear that they will be gathered before their Lord - for them besides Him will be no protector and no intercessor” these are the ones who will be affected by the warning, the ones who believe that they will stand alone in front of Allah, and they will have no protector, mediator, or helper. They believe that they will be gathered before their Lord and that they will return to Him to be judged. These are the ones who live in submission, servility, and calmness, as they are mindful of the Day which they will run in terror seeking refuge from Allah. Allah says, “Is one who is devoutly obedient during periods of the night, prostrating and standing (in prayer), fearing the Hereafter and hoping for the mercy of his Lord, (like one who does not)? Say, "Are those who know equal to those who do not know?" Only they will remember (who are) people of understanding” (Az-Zumar:9). “And seek help through patience and prayer; and indeed, it is difficult except for the humbly submissive (to Allah), Who are certain that they will meet their Lord and that they will return to Him” (Al-Baqarah:45-46).

Allah ﷻ calls them repeatedly, “O Children of Israel”. “O Children of Israel” O sons of Yacub, “remember My favor that I have bestowed upon you”. Once again, Allah is reminding them of His favors upon them. One of the

major blessings and favors of Allah upon them is, "and that I preferred you over the worlds(i.e., peoples)", meaning that Allah preferred them over all nations and tribes. We have previously explained and elaborated this point, as Allah gave the message and prophethood to the progeny of Ibrahim, then Ishaaq, then to Yacub. So, all of the messages and prophethoods from the time of Israel till Issa were limited to the Children of Israel alone, the offspring of Yacub. Therefore, Allah favored them by making the prophethood and the message restricted to them, and among them were great messengers, such as prophet Musa and Issa. Thus, they were favored over all the peoples. The believers were favored over all the peoples with this.

Undoubtedly, their nation is in no way better than the nation to which Muhammad was sent. Allah has favored the Children of Israel over all mankind during that time only. However, Allah has favored the nation of Muhammad over all nations and all creatures. Allah says, "You are the best nation produced (as an example) for mankind" (Ali-'Imran:110). "You" referring to the believers, "are the best nation produced (as an example) for mankind" the nation of Muhammad is better than the Children of Israel for many reasons.

Initially, the messenger that was sent to this nation is the best messenger among all the messengers, as Allah favored him over all other prophets and messengers. He was the leader of the sons of Adam without boastfulness. He was favored and given superiority over the other prophets in six aspects. Another aspect is, if we were to compare the companions of Prophet Musa and the companions of prophet Issa to the companions of Prophet Muhammad, it would be clear that the companions of Prophet Muhammad are indeed better and superior to the rest of the companions. The companions of Prophet Muhammad responded to him during the hardest times and toughest situations. When they were ordered to fight, they complied, while the companions of prophet Musa refused and were too cowardly to fight when they received the divine ordinance

to fight their enemy, “they said, "O Moses, indeed within it is a people of tyrannical strength, and indeed, we will never enter it until they leave it; but if they leave it, then we will enter."(Al-Mai'dah:22). Then they said, “they said, "O Moses, indeed we will not enter it, ever, as long as they are within it; so go, you and your Lord, and fight. Indeed, we are remaining right here."(Al-Mai'dah:24).

The companions of Prophet Muhammad were tested, similarly, with fear, and when they met their enemy for the first time, it was indeed the toughest trial. The Prophet said, “Quraysh are advancing towards us, give me your opinion”. A lot of them stood up and gave their sermons, the Muhajirin (migrators), the Ansaar, and among those who spoke was Sa’d bin ‘Ubada who said, “Messenger of Allah, you want us (to speak). By God in Whose control is my life, if you order us to plunge our horses into the sea, we would do so. If you order us to goad our horses to the most distant place like Bark al-Ghimad, we would do so.” Then Al-Miqdad bin Al-Aswad spoke and said, “We will not say to you as the people of Moosaa said to him: “So go, you and your Lord, and fight. Indeed, we are remaining right here”. Rather we say: Go, for we are with you, in front of you, on your right and on your left, fighting alongside you”. This situation is enough to showcase the difference between the companions of Prophet Muhammad and the companions of other prophets. The difference between how the companions of Prophet Muhammad acted when they were frightened, and how the companions of Musa acted when they were frightened.

We can also compare how the companions of Prophet Muhammad acted when they were in a situation that evoked their greed, and how the companions of prophet Musa did. Allah prohibited the Jews from fishing on the Sabbath day (Saturday) and tested them to see whether they would comply or disobey Him. Allah says, “And ask them about the town that was by the sea - when they transgressed in(the matter of) the sabbath - when their fish came to them openly on their sabbath day, and the day they had no sabbath they did not come to them.

Thus did We give them trial because they were defiantly disobedient" (Al-A'raf 7:163). Later on, Allah said that the majority of the people of Sabbath did not comply and commit to the order, to what was unlawful to them!

Allah ﷻ tested the Muslims with greed as well. In Ghazwa Al-Hudaybiyyah (the expedition of Al-Hudaybiyyah), prophet Muhammad had one thousand and four hundred companions with him. Allah told them, "O you who have believed, Allah will surely test you through something of the game that your hands and spears(can) reach, that Allah may make evident those who fear Him unseen. And whoever transgresses after that - for him is a painful punishment" (Al-Ma'idah:94). Allah tested them by sending them animals to hunt on the land, and the Arabs were known for their love of hunting, and the measures they took to practice such a hobby. So, Allah sent them all sorts of animals that were to be hunted on land, to the extent that the deer used to knock on their tents, and the birds used to stay in front of them calmly. Nonetheless, no companion fell into that temptation, and none of them laid their hands on what Allah sent as a trial to them. Allah tested them with fear and they proved themselves to be worthy, He tested them with greed, and they proved that they were indeed firm and steadfast on the path of righteousness. They were certainly and undoubtedly the best companions. This nation will continue to fight for the sake of Allah until the last one of them fights Ad-Dajjal (the Antichrist).

The ways Prophet Muhammad and his nation are favored over the rest of the nations are numerous, as the ways they are favored are indeed great. Thus, what is meant here "and that I preferred you over the worlds(i.e., peoples)" is that Allah favored the Children of Israel in their time only and not in all times. The nation of Prophet Muhammad is superior to them, as they are the nation of guidance, as Allah says, "You are the best nation produced(as an example) for mankind. You enjoin what is right and forbid what is wrong and believe in Allah. If only the People of the Scripture had believed, it would have been better for

them. Among them are believers, but most of them are defiantly disobedient" (Ali-'Imran:110). Therefore, the nation of Muhammad is undoubtedly superior to the Children of Israel. However, here Allah is reminding them of His favors upon them, as He sent to them the prophethood, the message, the guidance, and the great signs that were made clear to them through His prophets.

Allah then says, "And fear a Day when no soul will suffice for another soul at all, nor will intercession be accepted from it, nor will compensation be taken from it, nor will they be aided" (Al-Baqarah:48). This is a comprehensive verse where Allah warns the Children of Israel. "And fear a Day when no soul will suffice for another soul at all" fear Allah and protect yourself from the punishment that will take place on that day. Allah described the Day of Resurrection as, "no soul will suffice for another soul at all" "nafs" meaning any soul. Thus, no soul will suffice for another soul at all, even if it was the soul of a prophet, a messenger, or an angel. No soul will suffice for another soul even if that soul was his son, brother, or wife. All that will ever matter to that person is his deeds alone. With this verse, Allah cuts all of their hopes and dreams, as they believe that they will be rescued because they are from the progeny of the prophets. They say, "we are the sons of Ibrahim, we are the sons of Israel, and since Allah blessed our forefathers, and we are their progeny and their offspring, thus, we are naturally blessed as well".

Accordingly, Allah tells them that each person will be judged alone for their actions as no soul will suffice for another, "and fear a Day when no soul will suffice for another soul at all". "At all" the word used in the Qur'an is "shay'an" which is "at all" thus, no soul would suffice for another at all, whether it is to take them out of the hellfire or to admit them to heaven, by taking away from their punishment. "Nor will intercession be accepted from it" there is no chance for intercession to be accepted. "Yuqbal" or "be accepted" the one who accepts the intercessions is Allah. Intercession is when someone mediates for someone else

to gain some benefit or ward off some harm from them. Therefore, when someone asks for something from someone, it is considered to be a form of intermediation.

Allah has told us that He does not accept any type of intermediation to a disbeliever who died unbelieving, even if it was by a prophet or someone of high status in the sight of Allah. Furthermore, "nor will compensation be taken from it, nor will they be aided." Through this verse, Allah has cut all forms to which a person could get attached and hope that someone's intermediation might save him from his doom. While the other forms on how someone can be saved and rescued requires more elaboration.

Allah ﷻ also reminds them of another favor, and what was their state after each of these blessings, "And [recall] when We made an appointment with Moses for forty nights. Then you took [for worship] the calf after him [i.e., his departure], while you were wrongdoers." (Al-Baqarah: 51). Allah ﷻ made an appointment with Musa for forty days in the mountain so He could teach him the revealed Torah, as well as an opportunity to educate the leader, who will lead and teach the nation. Initially, they were thirty nights, but then Allah added ten more nights, making them forty nights in total, "And We made an appointment with Moses for thirty nights and perfected them by [the addition of] ten; so the term of his Lord was completed as forty nights. And Moses said to his brother Aaron, "Take my place among my people, do right [by them], and do not follow the way of the corrupters." (Al-Qasas: 142).

Because of this, Allah ﷻ ordered him to leave the Children of Israel and to put in his place Harun (Aaron) as their temporary leader. Harun is Musa's older brother, he was made a prophet under the request of Musa, and it was when Allah ﷻ revealed the message to Musa and made him a prophet, and told him that he was to be sent to the Pharaoh. Prophet Musa asked Allah ﷻ to excuse him from this task, as the Pharaoh was a tyrant, "He said, "My Lord, indeed I killed from

among them someone, and I fear they will kill me. And my brother Aaron is more fluent than me in tongue, so send him with me as support, verifying me. Indeed, I fear that they will deny me." [Allah] said, "We will strengthen your arm through your brother and grant you both supremacy so they will not reach you." (Al-Qasas: 35). Allah ﷻ accepted the request of Musa for his brother Harun to be sent with him as a prophet as well. Thus, Allah ﷻ informed Harun of his prophethood and sent him with Musa to the Pharaoh.

"Then you took [for worship] the calf after him [i.e., his departure], while you were wrongdoers" a man of the Children of Israel, known as the Samaritan, had saw a trace of Jibreel from when he previously came to lead them on their journey from Egypt to Sinai across the sea, so the Samaritan took a handful of dust from the trace and used it along with the gold to create a statue. The gold the Samaritan used was the gold the Children of Israel stole from the Egyptians when they knew they were leaving Egypt. It was usual for the Egyptian women to lend gold to the Jewish women, so they asked for the gold from the Egyptians to steal it as a matter of plunder and teasing. When Musa knew about this after they left, he told them that they are not allowed to have it and they have to throw it, that's when the Samaritan saw it and collected it. Allah ﷻ says, "They said, "We did not break our promise to you by our will, but we were made to carry burdens from the ornaments of the people [of Pharaoh], so we threw them [into the fire], and thus did the Sāmirī throw." (Taha: 87), "And he extracted for them [the statue of] a calf which had a lowing sound…" (Taha: 88). He took the handful of dust taken from Jibreel's trace, and he was tempted by his evil self to throw the handful of dust in the casted gold pot and made a statue from it. By the will of Allah ﷻ this golden statue turned into a real calf, with a lowing sound, a body as described in the Qur'an, which is only said to the living flesh. When the Children of Israel saw it, "…they said, "This is your god and the god of Moses, but he forgot." (Taha: 88), they made the calf into a god and said that Musa forgot that his god is here

and went to seek him on the mountain, and this is of their great ignorance and their excessive disbelief in Allah ﷻ.

"Then you took [for worship] the calf after him [i.e., his departure]" the second object, which describes the calf to be a god was deleted here to emphasize the ugliness and evilness of their deed. Also, because it is well known that they took the calf as a god and worshiped it instead of Allah. "…while you were wrongdoers" The adverbial clause is used in while you were wrongdoers because this is the greatest injustice; to worship other than Allah, for worship is the noblest deed and must be directed only to Allah, the Creator of the heavens and the earth, instead they worshiped a calf! This is from their excessive ignorance, their excessive stupidity, and their disbelief and stubbornness. And that is why Musa told them, "Could they not see that it could not return them a word (for answer) and that it had no power either to harm them or to do them good?" (Taha: 89). Musa also said to the Samaritan, look at what you have done! And said "…And look at your 'god' to which you remained devoted. We will surely burn it and blow it [i.e., its ashes] into the sea with a blast." .(Taha: 97)

,says ﷻ Allah"Then We forgave you after that so perhaps you would be grateful" (Al-Baqarah: 52)

After this great crime, the greatest crime of polytheism, and their thought that Allah who rescued them with a powerful hand from the land of Egypt, and made these miracles for them, was this calf that they created with their own hands. This is a very strange paradox indicating a decline in mind and understanding; a great decline. Yet, Allah forgave them and asked them to repent through killing themselves, as mentioned in the next verses, "And [recall] when Moses said to his people, "O my people, indeed you have wronged yourselves by your taking of the calf [for worship]. So repent to your Creator and kill yourselves [i.e., the guilty among you]. That is best for [all of] you in the sight of your Creator." Then

He accepted your repentance; indeed, He is the Accepting of Repentance, the Merciful." (Al-Baqarah: 55). Allah ﷻ has shown them mercy, He pardoned them even when they committed the worst crime ever, even if He pardoned them with this severe punishment, but it is a pardon and they will not be tortured in Hell. "Then We forgave you after that so perhaps you would be grateful." (Al-Baqarah: 52), perhaps you would thank Allah ﷻ for this blessing from Him ﷻ that He had forgiven you after committing this grave sin, because of which you deserved eternity in Hellfire, for this is a crime that could not be committed by those whom Allah ﷻ had honored with these miracles. How come that they cannot differentiate between Allah the Creator of the heavens and the earth and the calf that they made with their own hands.

,says ﷻ Allah"And [recall] when We gave Moses the Scripture and criterion that perhaps you would be guided." (Al-Baqarah: 53). This is from among the graces of Allah ﷻ upon them, that He gave Musa the Book; that is the Torah. It is called the Book because it is written, and it is also called a Criterion which is a descended book that differentiates between right and wrong, truth and falsehood, and guidance and delusion, as He says, "Indeed, We sent down the Torah, in which was guidance and light. The prophets who submitted [to Allah] judged by it for the Jews, as did the rabbis and scholars by that with which they were entrusted of the Scripture of Allah…" (Al-Ma'idah: 44). "…that perhaps you would be guided." (Al-Baqarah: 53). The style used in this verse shows expectation, and it refers to the feeling of other people towards this situation, in hope for the Children of Israel may be guided after this. Because expectation is not an attribute of Allah who knows everything. What this verse means is that if you have followed the Book which was descended to you, its instructions, and felt the presence of the Criterion amongst you, you would have truly been guided and would have never gone astray.

Then another blessing from the grace of Allah ﷻ, “And [recall] when Moses said to his people, "O my people, indeed you have wronged yourselves by your taking of the calf [for worship]. So repent to your Creator and kill yourselves [i.e., the guilty among you]. That is best for [all of] you in the sight of your Creator." Then He accepted your repentance; indeed, He is the Accepting of Repentance, the Merciful.” (Al-Baqarah: 54). This verse describes the situation after the prophet Musa said to the Children of Israel, "O my people, indeed you have wronged yourselves by your taking of the calf [for worship]”. He told them they have wronged themselves, because he who commits a sin does not wrong anyone but himself, his soul is to perish, and in the end the injustice that does not fall on Allah ﷻ, but on the same doer, because the penalty and punishment are for the perpetrator. And Allah ﷻ is above harm, no one can harm Him and everyone who disbelieves in Allah harms only himself.

After this, he asked them to repent, as he said “So repent to your Creator”, repent with the meaning of returning to Allah's path, returning to your Creator ﷻ. Allah is mentioned here with His name, the Creator, to show that He is the One who creates and not the calf they made. “And kill yourselves [i.e., the guilty among you]”, this is directed to others who did not worship the calf, Allah is demanding them to kill the sinners, their brothers; their brothers are described as "yourselves" as they are in the same status as the self in terms of relationship. This expression was used multiple time in the Qur’an, for example, “Nor defame nor be sarcastic to yourselves (each other)”, yourselves here as well refers to your brothers, because if a person mocks his brother, it is as if he mocks himself, for the brother is the brother of the soul. So, kill yourselves means kill your brothers. “That is best for [all of] you”. This act, which is to kill the worshiper of the calf, is better for the worshiper of the calf, because dying will erase his sin, grant him forgiveness, and shall stand between Allah's hands in the Day of Judgment without this sin. Adding to that, whoever does not die by the sword will die

another way, death will come eventually, and so it would do him good to submit to Allah's order. As for the one who will perform the killing, this is meant for him as a trial, for it's extremely hard to endure such a thing, to kill someone who is close to you such as a father a son or a friend, and thus he is to be rewarded for his patience while carrying out Allah's will, lifted to a higher place in heaven, and it will be also considered as a penance for his sins as well. Moreover, the enforcement of this Hadd has its great benefits, such as cutting off the roots of evil and sedition, as well as a warning for mankind to fall into such a thing, for Hadd is meant to deter others. Thus, killing here is killing as a Hadd as a repentance and purification from Allah ﷻ not because of their disbelief.

"That is best for [all of] you in the sight of your Creator." Allah informs you that this is the best way of repentance, and He is All-Knowing, and of course knows what is best for you. "Then He accepted your repentance", this means that when you did so Allah forgave you for "indeed, He is the Accepting of Repentance, the Merciful." It was mentioned that they killed thirty thousand of those who worshiped the calf in one day, and to ease the situation for them, since from among the sinners there were sons, fathers, or friends, yet the rest who didn't get swayed had to kill them and endure the pain of loss, thus Allah ordered those who worshiped the calf to line up alone, and those who did not worship the calf to take out their swords. Then, darkness was cast on them, so they wouldn't recognize whom they had killed and they began to slay them at once, thirty thousand people were killed at once. This is a mercy from Allah ﷻ for them to implement this punishment in this way. "Indeed, He is the Accepting of Repentance, the Merciful." for He guided them after they have committed this reprehensible crime that deserves immortality in Hellfire, He showed them how to repent to Him, even if it's them to this matter, even if the way was hard, but comparing what would await them if they remained in disbelief and polytheism, which is eternity in Hell, it is much easier.

Then Allah ﷻ says, “And [recall] when you said, "O Moses, we will never believe you until we see Allah outright"; so the thunderbolt took you while you were looking on.” (Al-Baqarah: 55).

The children of Israel would call their prophet Musa, by his bare name, and this indicates they were stubborn and disrespectful of their prophet. They did not say to him, O prophet, nor O messenger, not even by his nickname Oh So-and-So's father. “O Moses, we will never believe you until we see Allah outright”, they used the negative particle [lan] which means “will never”, and it’s used to deny the verb in the future time. They suspended their faith in Allah ﷻ on the condition that they see Allah with their eyes, without an intermediary, and without a barrier that prevents us from Him.

Allah ﷻ says, “So the thunderbolt took you while you were looking on.” Allah ﷻ has punished them for this demand, which bears arrogance within. Not only that, they also used to ask for miracles whenever they desire, and underestimate Allah's ability. And even so Allah does not need to show His ability and greatness, yet He granted them many miracles and signs, starting from creating them, sending Musa, revealing the Book to Musa to carry out Allah's Message. Allah also granted their prophet Musa with nine clear signs; the stick, his dark hand which he put in his pocket and it came out white, and what Allah ﷻ sent upon their enemies from the flood, locusts, lice, frogs and blood. These were detailed miracles which the Children of Israel saw with their eyes. For example, one of these miracles was for the water to turn to blood when the Egyptians want to use it but it will turn back to water for the Jews, the Jewish woman used to go to the river and put the water as it is in her jar and take it. But, if the Paranoiac woman came to take water from the river, as soon as she put it in her jar, it turned into brittle blood. Then, when the Paranoiac woman asks the Israeli woman to pour her water from the jar, the poured water will turn to blood in the Paranoiac woman’s jar. These are miracles that they saw with their eyes and experienced

which all indicate the greatness of Allah, so how can someone who experiences these miracles and who sees them be very disgraceful and say, "we will never believe you until we see Allah outright". This is a request indicating their arrogance, corrupted heart, and evilness. Of course Allah ﷻ punished them, as He says, "So the thunderbolt took you while you were looking on." This was a sign from Allah too, He killed them while they were looking and witnessing His greatness.

Allah then says, "Then We revived you after your death that perhaps you would be grateful." (Al-Baqarah: 56).

Even though you deserved death and to dwell for eternity in Hell, because you linked your faith on the signs you desired, and you declared that the revelations of Allah did not suffice for you to believe. However, because Allah is Merciful He revived you, after your death, after He stroked you with thunder, so you should be thankful for this. The thunder had killed them, it was not as fainting, so they did experience death, and thus they should be thankful for Allah to revive them, and perhaps they learned a lesson with that and follow the right path, the path of faith.

Then, Allah ﷻ says, "And We shaded you with clouds and sent down to you manna and quails, [saying], "Eat from the good things with which We have provided you." And they wronged Us not - but they were [only] wronging themselves." (Al-Baqarah: 57).

"We shaded you with clouds" This is also from among the blessings of Allah ﷻ on the Children of Israel, when they were in the wilderness in the land of Sinai, to which they moved after their departure from Egypt, a hot, arid desert. It was from the mercy of Allah that He made thin light clouds, described in the verse as an umbrella or a barrier, always shade them in this desert, so that they won't feel the heat. "And sent down to you Manna and quails", Manna is a kind of honey

or yogurt Allah ﷻ used to send at night on stones and trees. They used to collect it and ate it like honey, or they would dissolve it in water and drank it. “And the quail” is said to be quail birds, it’s said that these birds would come to them in flocks or separated, and would not flee away so they could hunt them down with zero effort, neither with arrows nor with nets or anything else. Allah granted this for them because they had moved to a deserted land with no plants and no people to trade, for they were locked in this land because of their cowardness. This was after they cowardly refused to fight for the land as Allah ﷻ commanded, and when Musa informed them of Allah’s order this was their response, “O my people, enter the blessed land [i.e., Palestine] which Allah has assigned to you and do not turn back [from fighting in Allah's cause] and [thus] become losers.” (Al-Ma'idah:21), “They said, "O Moses, indeed within it is a people of tyrannical strength, and indeed, we will never enter it until they leave it; but if they leave it, then we will enter." (Al-Ma'idah:22), “Said two men from those who feared [to disobey] upon whom Allah had bestowed favor, "Enter upon them through the gate, for when you have entered it, you will be predominant.1 And upon Allah rely, if you should be believers." (Al-Ma'idah:23), “They said, "O Moses, indeed we will not enter it, ever, as long as they are within it; so go, you and your Lord, and fight. Indeed, we are remaining right here.” (Al-Ma'idah: 24), “[Moses] said, "My Lord, indeed I do not possess [i.e., control] except myself and my brother, so part us1 from the defiantly disobedient people." (Al-Ma'idah: 25), “[Allah] said, "Then indeed, it is forbidden to them for forty years [in which] they will wander throughout the land. So do not grieve over the defiantly disobedient people.” (Al-Ma'idah:26). Because of this, they were left in the land of Sinai lost for forty years, walking all day, and when they slept then woke up, they would find that they were in the place where they started walking yesterday. They remained in this place, an isolated desert. They could not contact anyone outside the place they were in, and no one could see them, even so, it was a trade road for many people, but they met no one for forty years.

"Eat from the good things with which We have provided you." Allah permits them to eat from these blessings He bestowed upon them, Allah made this food as an alternative for them because they were not living in a fertile land where there are plants and fruits. Then Allah ﷻ says, "And they wronged Us not - but they were [only] wronging themselves." They did not wrong Allah by their dissatisfaction with this life, as it will be mentioned in the next verses when they said to Musa, "O Moses, we can never endure one [kind of] food. So call upon your Lord to bring forth for us from the earth" they were dissatisfied, ignorant, and ungrateful for these blessings, their disdain for the grace of Allah ﷻ which He has given to them. It was good food that came to them without cost, without effort, and without hard work in agriculture or in other areas or in trade. Thus, Allah ﷻ was not wronged by the ingratitude, they only wronged themselves with their ingratitude, because the consequences of this ingratitude and this disbelief were only against them, and it was not against Allah ﷻ.

After that, Allah ﷻ says to remind the Children of Israel with His blessings; how He treated them with favor and kindness, but they met this treatment with ingratitude.

Allah ﷻ says, "And [recall] when We said, "Enter this city [i.e., Jerusalem] and eat from it wherever you will in [ease and] abundance, and enter the gate bowing humbly and say, 'Relieve us of our burdens [i.e., sins].' We will [then] forgive your sins for you, and We will increase the doers of good [in goodness and reward]." (Al-Baqarah: 58).

Allah ﷻ ordered the Children of Israel and their prophet to enter a certain village; it is said that this village is Jerusalem, and they were ordered to enter it as conquerors. This happened after Musa (peace be upon him) died in the desert during the Exodus. Then, his lad, Yusha` bin Noon, became the leader for the Children of Israel, and he led their armies after that to conquer Jerusalem. Thus,

this verse emphasizes that their next prophet was Yusha` and Allah's order was revealed to him, that they shall enter this town as conquerors. Allah ﷻ also commanded them after they conquer the village, first to “enter this city [i.e., Jerusalem] and eat from it wherever you will in [ease and] abundance”. Allah has permitted them to eat plenty from this city, whatever they want. Plenty means ease and abundance, Allah ﷻ has permitted its goodness, blessings, and thus its residence.

“And enter the gate bowing”, the door is the gate of the city they would be entering as conquerors. Allah ordered them to enter it humbly, prostrating to Allah ﷻ to show how thankful they are for His grace and virtues that He enabled them to conquer this place and be victorious. “And say, 'Relieve us of our burdens [i.e., sins].'”, Allah also ordered them to say [Hatta] which means, "O Lord, forgive our sins". He commanded them to repent to Him and to ask forgiveness for their sins. “We will [then] forgive your sins for you”. This means if the Children of Israel followed these orders Allah will forgive them and erase their past sins. The sin here refers to a vice, a deliberate mistake and not an unintentional. “And We will increase the doers of good [in goodness and reward].” will increase them in benevolence, elevation, and status in ﷻ Allah .Heaven

,presents how they repaid the grace of Allah, He says ﷻ Then Allah“But those who wronged changed [those words] to a statement other than that which had been said to them, so We sent down upon those who wronged a punishment [i.e., plague] from the sky because they were defiantly disobeying.” (Al-Baqarah: 59).

Instead of saying [Hatta] "O Allah, forgive our sins", they played with the word and said [Hinta] which means wheat, lock of hair, or small grain. This word was uttered in mockery, intending to make fun of what Allah ﷻ said to them.

When they did that, Allah ﷻ punished them, He said, “so We sent down upon those who wronged a punishment [i.e., plague] from the sky because they were defiantly disobeying.” Scholars said; Allah ﷻ struck them with the plague causing the death of thousands of them in one day as a punishment for meeting Allah's grace and goodness; how He granted them victory, empowerment, and this land, Jerusalem, the capital of the Holy Land, but they've repaid this by uttering a different word in mockery.

On the other hand, the action of the prophet ﷺ when he entered Mecca victorious was totally different; his head ﷺ was almost reaching the back of his camel while bowing humbly for Allah ﷻ on that day. The believers also entered with him cheering, glorifying the name of Allah, and showing gratitude to Allah ﷻ for enabling them and granting them victory. This is the difference between the Children of Israel and the people of Islam when Allah empowered them.

“Because they were defiantly disobeying”. Disobeying means deviating from Allah's path and orders. When they acted in this way, refused to follow Allah's orders, and uttered this sinful and immoral word instead of asking Allah’s forgiveness, they received this worldly punishment from Allah ﷻ for their debauchery. Of course, this was not said by all of them, as Allah says, “But those who wronged changed [those words]…”

Another image of the graces of Allah ﷻ upon the Children of Israel, He ﷻ says, “And [recall] when Moses prayed for water for his people, so We said, "Strike with your staff the stone." And there gushed forth from it twelve springs, and every people [i.e., tribe] knew its watering place. "Eat and drink from the provision of Allah, and do not commit abuse on the earth, spreading corruption.” (Al-Baqarah: 60).

Allah reminds the Children of Israel how Musa prayed for water and asked Allah to provide his people with water. This happened Musa went out with his

people the Children of Israel from the land of Egypt to the wilderness of Sinai, and after that, they were doomed to be lost for their cowardice and for not fighting for the sake of Allah. So, while being in the wilderness they felt thirsty as there were no running rivers there. Thus, they asked Musa for water, and hence he asked his Allah for water. In response to Musa's prayers, Allah ﷻ ordered Musa "Strike with your staff the stone". The stick of Musa is undoubtedly a stick that resembles any other stick. It is first mentioned when Musa returned from the land of Midian to Egypt, and in his way back Allah ﷻ assigned him to be a messenger, during that incident, Allah asked him, "And what is that in your right hand, O Moses?"?" (Ta-ha: 17), "He said, "It is my staff; I lean upon it, and I bring down leaves for my sheep and I have therein other uses." (Ta-ha: 18). Musa's words were simple yet lengthy, for he was delighted with Allah speaking to him. Musa explained it was a shepherd's stick same as the others that the shepherds carry in their hands, it was not a special stick that came down from Paradise, and it didn't have any special characteristics. Rather, it is a stick made of wood from this earth. It's also the same stick that Musa throw on the ground in front of Pharaoh and turned into a great serpent which seized all that the sorcerers lied on the day of the festival during the enormous competition between Musa and the Pharaoh magicians, as it's described in the Qur'an, "And We inspired to Moses, "Throw your staff," and at once it devoured what they were falsifying. (Al-A'raf: 117), "So the truth was established, and abolished was what they were doing." (Al-A'raf: 118). In conclusion, it is the same stick through all these incidents including the split sea too, as in what Allah ﷻ says, "Then We inspired to Moses, "Strike with your staff the sea," and it parted, and each portion was like a great towering mountain." (Ash-Shu'ara: 63).

The same thing applies to the stone, it's a normal stone and not a special as some scholars said in the interpretation of the Qur'an that it was a special stone Musa carried with him whenever they moved in the wilderness, then, he would

put it up and hit it with his stick, but this is not right the stone was a normal stone too.

"And there gushed forth from it twelve springs" the water exploded from the stone, it gushed from the belly of this stone causing a force and a sound, from which twelve springs of water burst. Allah ﷻ made the number of springs twelve springs is proportional to the number of the tribes of the Children of Israel, in order to facilitate the drinking for them. Also, this is to allow each of their tribes to gather around one of these springs, and then they will not dispute over water. This is out of Allah kindness and mercy upon them, as Allah ﷻ says, "And every people [i.e., tribe] knew its watering place."

Then, Allah ﷻ continues, "Eat and drink from the provision of Allah" Allah is allowing them to eat blissfully, and to drink from His provision and it is a blessing that does not need an intermediary, it is an apparent miracle for them. "And do not commit abuse on the earth, spreading corruption." Do not wickedly spread corruption. Allah ﷻ forbade from causing corruption in the land after He commanded them to eat and drink from what He has given to them. Causing and spreading corruption happens when someone refuses to follow Allah's orders and acts sinful and harms others including harming himself.

Then Allah ﷻ says, "And [recall] when you said, "O Moses, we can never endure one [kind of] food. So call upon your Lord to bring forth for us from the earth its green herbs and its cucumbers and its garlic and its lentils and its onions." [Moses] said, "Would you exchange what is better for what is less? Go into [any] settlement and indeed, you will have what you have asked." And they were covered with humiliation and poverty and returned with anger from Allah [upon them]. That was because they [repeatedly] disbelieved in the signs of Allah and killed the prophets without right. That was because they disobeyed and were [habitually] transgressing." (Al-Baqarah: 61). This is another image of the

stubbornness of the Children of Israel, Allah reminds them when they addressed Musa during the Exodus complaining about the food, and that they can never endure one kind of food anymore. First of all, they addressed Musa with his bare name and this is disrespectful. Secondly, this incident happened during their wandering in the desert after they refused to fight, and because of that they had no land nor could plant anything, but Allah ﷻ provided them with manna and quail, an easy food without them working to get it, He also provided them with running water, as when Musa hit the stone, and the water exploded from all sides. Despite all of this, they complained and said it was one kind of food because it was repeated daily so they considered it one, this is out of their ungratefulness. The Children of Israel were also longing for their first life when they used to cultivate and had a wide variety of food and drink after they were sentenced to wander for forty years in the desert.

They demanded, "So call upon your Lord to bring forth for us from the earth its green herbs and its cucumbers and its garlic and its lentils and its onions." They suggested that Musa asks Allah ﷻ to turn this desert into a valley in which they plant, they believed they should be granted a fertile land just as Allah granted them running water, they demanded from Allah to grow garlic, lentils, and onions, these kinds of planets that are eaten raw green for them. In this verse, [thum] which means garlic is written as [fum] and this is because Arabs used to replace "th" with "f". When they suggested this, Musa said to them, "Would you exchange what is better for what is less?" How could they exchange good food, manna and quail, for this food that is inferior to the food that Allah ﷻ provided for you? "Go into [any] settlement and indeed, you will have what you have asked." Go back to humiliation and slavery-like life when the Pharaohs ruled you, where this food was provided and available to you. It came in the Qur'an and the Torah that they used to say to Musa, "you took us out of Egypt, we had boiling pots of meat there and we had these legumes." Thus, Musa rebuked them

and condemned their saying that they accept humiliation and slavery to eat such food instead of having the freedom with this food that Allah ﷻ provided to them. Then their prophet said to them, "Go into [any] settlement", in the Arabic verse settlement has the same pronunciation as Egypt, but because the word has nunnation, it does not refer to the land of Egypt. If nunnation follows the word [Misr] Egypt becomes a word derived from towns. Some scholars said that here it means that any town or any place you enter you will find such food that you desired and asked for. "you will have what you have asked." Musa (peace be upon him) rebuked them, and this is a statement meaning that the life of humiliation is what they deserve and the honored life that Allah ﷻ granted them.

"And they were covered with humiliation and poverty" "covered" comes in the sense of casting as said coinage, as in the phrase 'this coin is struck', and it bears the meaning of setting up as in 'I set up the tent. So the word 'covered' carries these two meanings. Thus, wherever they are or whoever they are, they will always be people of humiliation and people of misfortune. Even if one of them was rich and of greater wealth or of greater pride. Humiliation here means they are satisfied with everything that is down in this life. Misery comes in the sense of humiliation as well, because the word miserable is derived from the noun stillness in Arabic, meaning that the one who is miserable is standing still instead of trying to change his humiliated and miserable state.

"And returned with anger from Allah [upon them]" After committing these sins, and after these stubborn actions against the miracles of Allah they returned with anger from Allah and they deserved the wrath of Allah. "Returned" came in the sense that they deserved as in Al-Muhalhel saying "with this, you deserved the anger for killing Kulayb". "With anger from Allah [upon them]" the feeling of anger is known for the creature, it's a feeling that creates the need of avenge. It can be a praised attribute, for example when someone gets angry if his sanctity is violated then there is no doubt that his anger should be praised since if he did

not get angry, he will be described as someone who is used to getting humiliated. However, anger that makes the person lose his control over himself and go beyond the limit is reprehensible, just as In the Hadith: "A man said, "O Messenger of Allah, advise me." The Messenger of Allah ﷺ said: "Do not get angry." The man repeated that several times and he replied, "Do not get angry." The prophet of Allah also said, "The strong man is not one who is good at wrestling, but the strong man is one who controls himself in a fit of rage." The strong man is the one who can control himself when he is angry. This is with regard to the anger of the creature. Allah ﷻ Who is described with the qualities of perfection is mentioned here with the attribute of being angry, and it with no doubt befit Allah, for His attributes are perfect. Of course, Allah's wrath and anger cannot be described or compared to the anger of a creature. Allah is also the Most Merciful, Oft-forgiving, Exalted in Might and Owner of Retribution. As He ﷻ says, "Tell My servants that I am indeed the Oft-forgiving, Most Merciful" (Al-Hijr: 49), "And that My Penalty will be indeed the most grievous Penalty" (Al-Hijr: 50). Thus, anger is an attribute of Allah. An attribute of perfection that is fit for Himself ﷻ. The Children of Israel deserved that Allah ﷻ is angry with them. The effect of Allah's anger is punishment, punishing them in this worldly life with any kind of punishment. Also, Hell is one of the effects of His anger, and He ﷻ had created it to be a settlement for those who received Allah's anger, as He ﷻ said, "And [mention, O Muḥammad], the Day when the enemies of Allah will be gathered to the Fire while they are [driven], assembled in rows" (Fussilat: 19). Allah torments His enemies with this fire.

Allah ﷻ mentions why He punished them with these punishments in this verse, why He struck them with humiliation and misery in this world, and why they deserved His wrath in the end. He says "That was because they [repeatedly] disbelieved in the signs of Allah." They disbelieved in the revelations of Allah,

and there are many forms of disbelief, such as infidelity, denial, and hiding and covering the truth.

"And killed the prophets without right." Also, among their crimes is the killing of the prophets without a just cause; their prophets whom Allah ﷻ sent to them. There is no doubt that no prophet can be justly killed, but this is a confirmation that they are aggressors who assaulted their prophets and killed them without just cause. "That was" is mentioned here once again, which refers to this punishment was cast upon them because of, "That was because they disobeyed and were [habitually] transgressing." the reason is their disobedience to Allah ﷻ and the reason is their aggression against the command of Allah ﷻ.

This is a collection of the images of Allah's blessings and His favors over the fathers of the Children of Israel, and how they repaid the graces of Allah ﷻ and His benevolence with unbelief and obstinacy.

Allah ﷻ says, "Indeed, those who believed and those who were Jews or Christians or Sabeans [before Prophet Muhammad (ﷺ)] - those [among them] who believed in Allah and the Last Day and did righteousness - will have their reward with their Lord, and no fear will there be concerning them, nor will they grieve." (Al-Baqarah: 62).

After Allah ﷻ gave a group of samples and images of His graces on the Children of Israel, and how they met all the graces of Allah with offense. Here, Allah ﷻ shows a general habit of His judgment, and that there is no escape for him ﷻ except by believing in Him and do righteous deeds.

He ﷻ says, "Indeed, those who believed", the description of those who believed is given to the Muslims who believed in Muhammad ﷺ, this is their description. Allah ﷻ always addresses them by this description in the Qur'an. They became known with it just as the description of the Jews and the description

of the Christians. So if it was mentioned “who believed”, this applies to the followers of the Prophet Muhammad ﷺ.

“And those who were Jews”, the Jews and in Arabic here is pronounced [hadu], which means the ones who returned. It’s as when they said as mentioned in the Qur’an, "indeed, we have turned back to You" it means they returned to Allah's path. It is an honorable feature of worship, because they are the ones who repented or returned to Allah ﷻ.

“And those who were Jews or Christians” the Christians is attributed to the followers of Isa (peace be upon him). It was said that they were called Christians [An-Nasara] in reference to the town they came from, which is Nazareth. The other reason is because they supported Isa, thus their name is derived from the Arabic words [nusra] which means victory, and it is as they said as mentioned in the Qur’an, "We are supporters for Allah. We have believed in Allah and testify that we are Muslims [submitting to Him]." This naming process, which is to name some groups by their best worship deed, is used in many places in the Qur’an and Sunnah, such as using [mujahedeen] to describe who strive and fight for Allah.

Then He ﷻ says, “Or Sabeans [before Prophet Muhammad (ﷺ)]”, Sabeans are a nation in the past, and it is said that Ibrahim was their messenger. The origin of this word in Arabic is [saba'] which means went back, this word describes their state, for they have returned from Allah's path and religion. They were the ones who worshiped the stars and planets until the time of the Prophet ﷺ, they were polytheists. Their invented religion contained some of the teachings of Judaism, Christianity, and some philosophy, they fabricated them to create a new religion for themselves.

He ﷻ says, all of these “- those [among them] who believed in Allah and the Last Day and did righteousness - will have their reward with their Lord, and no fear will there be concerning them, nor will they grieve.” The names they are

given here are for identifying these nations and not to describe each individual of them. For example, Muslims describes the people of the nation of Islam, while some people are not truly Muslims among them, and that applies to the other nations mentioned above. Allah says, those among these nations, who believed in Allah and the Last Day, and did righteous, they "will have their reward with their Lord, and no fear will there be concerning them, nor will they grieve." For Allah ﷻ judges everyone equally, and that salvation is guaranteed for whoever believes in Allah and the Last Day and do righteous, and it is guaranteed for the Jews who believed in Musa, those who were on the true religion and believed in Allah and the Last Day and did righteousness. It's also guaranteed for those who believed in Isa and followed true Christianity before it was altered. But as for the Jews who did not follow Isa and disbelieved in him; these are infidels and they will not be in Allah's mercy on the Last Day. This applies to the Jews and Christians after the missionary of the Prophet Muhammad ﷺ, no one among them can be described as a believer of Allah, as they have disbelieved in the prophet Muhammad ﷺ and hence disbelieved in Allah ﷻ. When the Jews disbelieved in Isa, they became disbelievers, and their belief in the prophets before Isa did not benefit them. This is because disbelieving in one prophet means disbelieving in all the prophets and hence disbelieving in Allah ﷻ.

Believing in the Last Day is also a condition that must be fulfilled for salvation to be guaranteed. It is called the Last Day because it is the last day in this worldly life, it is the day in which Allah ﷻ will hold His servants accountable for their deeds, and there is no day after it, what comes after it is an eternity in Heaven or Hell. The last condition was to be righteous, faith is not sufficient in the sense of affirmation of the heart and the testimony of the tongue, rather the believer must do good deeds if he follows this religion. And doing righteous includes the heart deeds, i.e. fearing Allah ﷻ, praying to him, and loving Him. It

also includes the deeds of the senses, such as prayer or fasting that Allah ﷻ has imposed.

He ﷻ says, “will have their reward with their Lord,” whoever they are, whatever their past is, for example, if the Jew believed in Allah and the Last Day and did righteousness; believed in Allah and the Last Day as revealed by Allah ﷻ in His Book that He sent to the last Prophet, then even if he was a Jew in the past, it will not affect him nor what his fathers and grandparents commit will affect him. This applies to the Christian too, the deviation of his fathers and grandfathers will not affect him, as long as he entered into the religion of Allah and beloved in the Last Day.

“Will have their reward with their Lord,” the reward is in return for their faith and obedience. Allah informed that it is a reward in this world and the Hereafter. He ﷻ told that every believer will live a good life, as He says, “…We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do.” (An-Nahl: 97). He also says about Ibrahim, who is the intimate friend of the Most Merciful, “And We gave to him Isaac and Jacob and placed in his descendants prophethood and scripture. And We gave him his reward in this world, and indeed, he is in the Hereafter among the righteous.” (Al-'Ankabut: 27). So the reward in this world means to have a good life, and the concept of a good life is described in the following verse, He says, “Say, "Who has forbidden the adornment of [i.e., from] Allah which He has produced for His servants and the good [lawful] things of provision?" Say, "They are for those who believed during the life of this world, exclusively [for them] on the Day of Resurrection…” (Al-A'raf: 32). Then, his reward in the Hereafter is Paradise. This is the greatest blessing and mercy from Allah ﷻ to His faithful servants, to let them dwell them in the house that Allah ﷻ has saved for those who obey Him. And since it is a reward from Allah, this means

it will not get lost, for this is a promise from Allah ﷻ, and if Allah is the One who promises ﷻ then the promise will not be lost or forgotten.

"And no fear will there be concerning them," as the time passes "nor will they grieve" on what they left behind them. This is an assurance for them from Allah ﷻ in what they shall receive, and what they seek. This verse came in the midst of this context through which Allah ﷻ reminds the Children of Israel of His blessing, and what they did after these blessings. That is all because Allah ﷻ wanted to motivate them after entering this religion and show them their reward for believing in the message of the last Prophet (peace be upon him). It also came to show a rule that the judgment in the Last Day will be according to faith and righteous deeds and that Allah holds all nations accountable according to this rule.

Then the context goes back to where Allah reminds the Children of Israel of His graces and favors upon them, and how they disobeyed Allah and acted stubbornly despite all of this. He ﷻ says, "And [recall] when We took your covenant, [O Children of Israel, to abide by the Torah] and We raised over you the mount, [saying], "Take what We have given you with determination and remember what is in it that perhaps you may become righteous." (Al-Baqarah: 63)

"And [recall] when We took your covenant [O Children of Israel, to abide by the Torah]", the pledge and promise from you to abide by Our Book. "And We raised over you the mount." After the covenant was taken, Allah raised the mount above them. It was mentioned that the mount was At-Tur which also means the mount in Arabic. Allah has raised mount when they refused to do what Allah ﷻ had entrusted them with, Allah commanded Jibreel, so he picked up the mountain from its place and placed it above all of their head, and they were told "if you did not abide by the covenant, Allah ﷻ will bring down the mountain on

you”. Consequently, they prostrated to Allah, while keeping one eye open fearing the mountain would collapse over them.

“[Saying], "Take what We have given you with determination.” Take what We have given you of this covenant and pledge firmly and with determination. Take this pledge seriously, and don’t neglect it behind your backs. “And remember what is in it” remember what is in it and apply it, so that this covenant will remain a permanent remembrance for you and you won’t forget about it. , that you do not forget it, and do not throw it behind your backs. “That perhaps you may become righteous.” Allah ﷻ has ordered you to worship Him and to fear Him so that you will fear His punishment and obey Him.

says ﷻ Then He,“Then you turned away after that. And if not for the favor of Allah upon you and His mercy, you would have been among the losers.” (Al-Baqarah: 64)

Instead of obeying Allah after this incident, they turned their on the covenant as if they had never given a promise to hold onto it firmly, and as if the mount was not lifted over their heads. “And if not for the favor of Allah upon you and His mercy, you would have been among the losers.” Were it not for the grace of Allah and His mercy upon you. Allah’s mercy manifested in giving them more time to repent and sending them messengers with His words. Were it not for this “you would have been among losers”. Meaning that you would have died in disbelief, and thus you would have been among losers. Losing here comes in the sense of losing one self, losing family and losing everything, for he who dwells in Hell has surely lost everything, “…Say, "Indeed, the losers are the ones who will lose themselves and their families on the Day of Resurrection. .Unquestionably, that is the manifest loss.” (Az-Zumar: 15)

,says to them ﷻ Then Allah“And you had already known about those who transgressed among you concerning the sabbath, and We said to them, "Be apes, despised."” (Al-Baqarah: 65).

The consequence for abandoning the command of Allah ﷻ is the severe punishment. Allah here ﷻ reminds the Jews in Prophet Muhammad era of the severe punishment than their predecessors had. He says, “And you had already known” referring to the present Jews “about those who transgressed among you concerning the sabbath,” Allah ﷻ has detailed what was the reality of this group's aggression, as He ﷻ says, “And ask them about the town that was by the sea...” (Al-A'raf: 163). A village near the seashore in the Holy Land villages that they inhabited. “When they transgressed in [the matter of] the sabbath”. The prohibition of the Sabbath began when they asked Allah for a day to devote themselves to worship, and so it was as they asked, and Allah commanded them not to carry out any worldly deeds on that day. Yet, this group went and caught fish on Saturday with a trick they made. It was said that they used to dig pits in the sea reaching to outer basins that the fishes will go into. Then, they would close them on Saturday when the fish went inside it, and on Sundays, they would take the fish out. Or it was said, that the fishes did come to them openly holding their heads, so they would catch them without any effort. He ﷻ says, “And ask them about the town that was by the sea - when they transgressed in [the matter of] the sabbath - when their fish came to them openly on their sabbath day, and the day they had no sabbath they did not come to them. Thus did We give them trial because they were defiantly disobedient.” On other days during the week, those fishes can’t be caught this easily. So Allah wanted to test how greedy they were and made the fishes come to them in groups on Saturdays. When they noticed this, they prepared this trick to catch the fishes despite Allah’s command.

Allah's punishment was that He deformed them into monkeys and pigs, He ﷻ says, “So when they were insolent about that which they had been forbidden,

We said to them, "Be apes, despised." (Al-A'raf: 166). "Be" is used for the purpose of harnessing and making. Allah ﷻ has punished them because they disobeyed His order. "Say, "Shall I inform you of [what is] worse than that as penalty from Allah? [It is that of] those whom Allah has cursed and with whom He became angry and made of them apes and pigs and slaves of ṭāghūt. Those are worse in position and further astray from the sound way." .(Al-Ma'idah: 60)

,continues ﷻ Allah"And We made it a deterrent punishment for those who were present and those who succeeded [them] and a lesson for those who fear Allah." (Al-Baqarah: 66). A severe punishment and penalty inflicted those who disobeyed in this village and it became a harsh lesson for the village's people and the other villages. Or as said in other interpretations, it became a lesson for the people who were present and the people in the future. "And a lesson for those who fear Allah." A lesson for those who fear Allah, to deter them from committing sins or disobeying Allah.

After that, Allah ﷻ mentions another situation where they show their stubbornness, and their slackening in fulfilling Allah's orders. He ﷻ says, "And [recall] when Moses said to his people, "Indeed, Allah commands you to slaughter a cow." They said, "Do you take us in ridicule?" He said, "I seek refuge in Allah from being among the ignorant." (Al-Baqarah: 67). Allah has ordered the Children of Israel to slaughter a cow, the reason behind this order is mentioned in the next verses in surah Al-Baqarah, "And [recall] when you slew a man and disputed over it, but Allah was to bring out that which you were concealing." (Al-Baqarah: 72), "So We said, "Strike him [i.e., the slain man] with part of it…" (Al-Baqarah: 73) it was because there was a dispute between two tribes of the Children of Israel, and a man of one of them was killed. When he was killed, his tribe kept his identity hidden, he did not confess, and those who knew the identity of the murderer stayed silent, so it was not known who was the killer. Musa (peace be upon him) tried to find the killer, yet couldn't when no one cooperated with

him. “And disputed over it” everyone began to defend himself against the accusation and to blame the other. Allah ﷻ says, “But Allah was to bring out that which you were concealing.” In the sequence of events, Musa revealed to them Allah’s order to slaughter a cow in order for them to find the killer. "Indeed, Allah commands you to slaughter a cow." This is a divine order revealed through His messenger to them, and it states that they have to slaughter a cow; any cow, in order to fulfill this command.

Yet, despite this, their first response toward this divine command was that they said, “They said, "Do you take us in ridicule?" Even when Musa has delivered this order, and confirmed it was Allah who is ordering them and not him, they responded to the command in this rude behavior, claiming that the messenger of Allah, who showed them Allah’s signs and miracles, is mocking and lying to them. It should be clear that a messenger from Allah will never mock, lie, or deliver false orders to his people. Their response only shows and confirms how stony their hearts are, and how ignorant and stubborn they are. Musa answered them, “He said, "I seek refuge in Allah from being among the ignorant.” Musa knew that it is the greatest ignorance to deliver a false order from Allah, or to make fun and ridicule Allah’s words.

Allah ﷻ says, “They said, "Call upon your Lord to make clear to us what it is." [Moses] said, "[Allah] says, 'It is a cow which is neither old nor virgin, but median between that,' so do what you are commanded." (Al-Baqarah: 68).

The form of request is ill-mannered. They said, your Lord! But He is their Lord too. They could have at least said, “What does our Lord ﷻ want from this cow? Does our Lord want us to bring a small or a big cow?” But, “Call upon your Lord to make clear to us what it is.” This is intransigence that also includes mockery of the command of the Lord. “To make clear to us what it is. What is this cow that Allah wants? Then their messenger Musa said, “[Allah] says, 'It is

a cow which is neither old nor virgin." the heifer mustn't be old, nor a one that has not given birth yet, but is rather a middle-aged cow, "but median between that."

"so do what you are commanded" The response to their question came from Allah ﷻ. Allah has shown them what He wants but did not narrow the options before them. Rather, He determined the general characteristics of the cow they were to choose. Prior to this, in the first command, He would have approved of any cow. If they had taken a firstborn cow or an older cow, then it would be true that they had fulfilled the command of Allah ﷻ. What is important now is that they are commanded to slaughter a cow with this new description, one that is neither an older cow nor a firstborn cow. Then, their messenger emphasized to them to do what they are commanded and to carry out the command of Allah ﷻ.

Even after this, they continued asking for more description, He ﷻ says, "They said, "Call upon your Lord to show us what is her color." He said, "He says, 'It is a yellow cow, bright in color - pleasing to the observers." (Al-Baqarah: 69).

What color is the described cow which Allah ﷻ wants us to slaughter? This is also intransigence. Allah ﷻ had not specified a color. So, when they limited themselves in this way, Allah ﷻ limited their options further for them. Musa said, "[Allah] says: 'It is a yellow cow, bright in color - pleasing to the observers." The cow's color must be any bright yellow which pleases the beholders. Whoever looks at it should be pleased by its beautiful color. They were again supposed to obey the divine command, since the Lord chose a color for them which can be readily found in many cows around them.

Yet they still did not obey the command. The Children of Israel said to their messenger, "They said, "Call upon your Lord to make clear to us what it is. Indeed, [all] cows look alike to us. And indeed we, if Allah wills, will be guided."

(Al-Baqarah: 70). They found that this description of a middle-aged cow, bright yellow which pleases the onlookers, applies to many cows. They wanted to limit themselves even further. So they said: “[all] cows look alike to us.” They want Allah to choose one particular cow. And they said a phrase that salvaged them from this predicament, “And indeed we, if Allah wills, will be guided.” Had they not returned the matter to the will of Allah, they would never have been guided until they carried out the divine command after their intransigence time and time again.

,says ﷺ Musa said that Allah“He said, "He says, 'It is a cow neither trained to plow the earth nor to irrigate the field, one free from fault with no spot upon her.'" They said, "Now you have come with the truth." So they slaughtered her, but they could hardly do it.” (Al-Baqarah: 71) This cow that they were ordered to slaughter must be a non-humiliated cow. A humiliated cow is a cow humiliated by pulling the plow, one that is trained and taught how to pull the plow. A cow or any animal, before being devoted to the duty of traction or riding, must undergo training and abuse in order to learn how to work the plow. “To plow the earth” means to till the land, “nor to irrigate the field.” Likewise, it must not be used to rotate a waterwheel, because the watering of the land after plowing was only by turning a waterwheel. It must be an undomesticated cow that does not work for a farmer. “One free from fault,” which means free from every defect, does not have a broken horn, a broken hoof, or any wound on its body. “With no spot upon her;” meaning that it must be yellow without mixing this yellowness with another color or something else whether black or white. All of its hair and body must be yellow. It must be fully yellow.

They said after this description, “Now you have come with the truth.” Undoubtedly, their Messenger had come with the truth from the beginning of the matter, since Allah ﷻ had commanded them to slaughter a cow from the beginning. This was the truth. And on every stage of the revelation made for them

as their messenger indulged their requests, the messenger was truthful. But, they did not believe him to be truthful in the beginning. It was only right now, “Now you have come with the truth.” They had all these descriptions that did not apply to any of the cows that they had available to them except one. It was said that this cow was with an orphan boy. Jibreel came to him and said if someone came to buy this cow from you, do not sell it until they fill its jacket with gold. The jacket refers to its leather, meaning, tell the buyers, “I will not sell it to you unless you fill its leather with gold.” They limited themselves, so Allah ﷻ limited their options. Allah says, “." So they slaughtered her,” They were ordered to sacrifice a cow, which they did, “but they could hardly do it.” They did not slaughter it except after these long stages of obstinacy towards their prophet, after the constant command of Allah ﷻ, and after limiting themselves until their options were limited.

This is an incident that shows the obstinacy and disobedience of the Children of Israel towards any divine command. The slaughter of a cow does not require all these restrictions or requirements. If they had carried out the command from the beginning, it would have been good for them, and they would have been obedient to Allah. But, this is their nature. It is as if Allah is saying: Look, this is their behavior towards the divine order: obstinacy, intransigence, and stubbornness.

Then comes the secret or the reason for Allah’s command for them to slaughter a cow. He ﷻ says, “And [recall] when you slew a man and disputed over it, but Allah was to bring out that which you were concealing.” (Al-Baqarah: 72). You killed a soul from among yourselves, and then each of you claimed innocence and pushed the blame onto others. wanted to reveal what they ﷻ Allah .had concealed about the identity of the murderer

,says ﷻ Then He “So We said, "Strike him [i.e., the slain man] with part of it." Thus does Allah bring the dead to life, and He shows you His signs that you might reason.’” (Al-Baqarah: 73) The command of Allah ﷻ was made, and it was the undeniable word of Allah. It was Allah’s order to His Messenger Musa. Strike the dead body with a piece of this cow. One should not be too concerned about what part of the cow they struck him with. That is the nature of those who are enamored with the oddity of interpretation. Is it the tongue or the heart of this cow? Rather, it is a piece of meat from it. They were commanded to strike him with a part of this cow. Of course, the dead person was revived and he revealed the identity of the murderer. This was one of the signs of Allah ﷻ to show them how He revives the dead, and so that they may witness this miracle with their own eyes. This was done so that the believer may have an increase in his faith, that the weak of faith may strengthen his faith, and that the suspects may have undeniable proof that Allah ﷻ revives the dead.

Allah says, “Thus does Allah bring the dead to life” “Thus” means with such manner of revival. Of course, there is no connection between striking a dead person with a piece of cow meat and giving them life, it is the power of Allah ﷻ that achieves it. “And He shows you His signs that you might reason.” Allah ﷻ shows you His signs and stupefying miracles, so that you may understand, so that you may have an understanding with which you can recognize the power of Allah ﷻ.

Allah says,“Then your hearts became hardened after that, being like stones or even harder. For indeed, there are stones from which rivers burst forth, and there are some of them that split open and water comes out, and there are some of them that fall down for fear of Allah. And Allah is not unaware of what you do.” (Al-Baqarah: 74).

Upon seeing these great signs, they should have worshipped Allah out of fear and gratitude; for He is the Omnipotent Allah who is not incapable of anything. Yet they passed them as if they had never occurred. "Then your hearts became hardened after that." The hardness of the heart is its severity, its lack of softness for the verses of Allah, and its lack of fear of Allah ﷻ. This is the meaning of cruelty, and of course, this cruelty came with disbelief. Allah says, "For the iniquity of the Jews We made unlawful for them certain [foods] good and wholesome which had been lawful for them; - in that they hindered many from God's Way;" (An-Nisa': 160), "That they took usury, though they were forbidden; and that they devoured men's substance wrongfully; - we have prepared for those among them who reject faith a grievous punishment." (An-Nisa': 161). The hardness of the heart occurs only by turning away from the Signs of Allah ﷻ, and by seeing these miracles and not submitting to the command of Allah. Allah says, "But because of their breach of their covenant, We cursed them, and made their hearts grow hard." (Al-Ma'idah: 13). So, because they broke their covenant with Allah ﷻ, He cursed them and made their hearts hard.

"Being like stones or even harder." Allah ﷻ says that some kinds of stones are hard but "there are stones from which rivers burst forth, and there are some of them that split open and water comes out, and there are some of them that fall down for fear of Allah." However, they are

marble-hearted as no guidance bursts, nor comes out of their hearts.

As if, this is a declaration from Allah ﷻ that stone is better than their hearts. Also, stones fear Allah ﷻ, they fall from the mountain, break and damage as a result of fearing Allah ﷻ. This is an intended action and not a reflexive one, as Allah ﷻ tells that the inanimate objects have prayers and have a will, and they know the words of Allah. As He ﷻ says, "Had We sent down this Qur'an on a mountain, verily, thou wouldst have seen it humble itself and cleave asunder for

fear of Allah. Such are the similitudes which We propound to men, that they may reflect (Al Hasher: 21). And He also says, “Do you not see that to Allah prostrates whoever is in the heavens and whoever is on the earth and the sun, the moon, the stars, the mountains, the trees, the moving creatures and many of the people? But upon many the punishment has been justified. And he whom Allah humiliates - for him there is no bestower of honor. Indeed, Allah does what He wills” (Al-Hajj: 18). Allah ﷻ says, “And there is not a thing except that it exalts [Allah] by His praise, but you do not understand their [way of] exalting.” (Al-Isra: 44)

The prophet said, “I recognize the stone in Mecca which used to pay me salutations before my advent as a Prophet and I recognize that even now.”

The prophet's companions were also hearing the stone's prayers while they were in the prophet’s hands. Allah also says, "They found there a wall want to fall down, but he set it up straight". (Al-Kahf: 82)

Allah ﷻ attributes the willingness to the wall in this verse too. In conclusion, the stones are better than these cruel hearts.

Allah ﷻ continues, “And Allah is not unaware of what you do.” Allah ﷻ negates that He is never unaware of their rude deeds. This is a reminder from Allah ﷻ with the shames of these parents and an introductory explanation, showing how the Jewish meet Islam invitation, that this is not a strange behavior of them because their ancestors were the same or worse.

يقول الله ﷻ: {أَفَتَطْمَعُونَ أَنْ يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِنْهُمْ يَسْمَعُونَ كَلامَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ مِنْ بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ}[البقرة:75]، {وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلا بَعْضُهُمْ إِلَى بَعْضٍ قَالُوا أَتُحَدِّثُونَهُمْ بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ لِيُحَاجُّوكُمْ بِهِ عِنْدَ رَبِّكُمْ أَفَلا تَعْقِلُونَ}[البقرة:76]، {أَوَلا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ}[البقرة:77]

Allah ﷻ says, “Do you ˹believers still˺ expect them to be true to you, though a group of them would hear the word of Allah then knowingly corrupt it after

understanding it?" (Al-Baqara:75). "When they meet the believers they say, "We believe." But in private they say ˹to each other˺, "Will you disclose to the believers the knowledge Allah has revealed to you,1 so that they may use it against you before your Lord? Do you not understand?" (Al-Baqara:76). "Do they not know that Allah is aware of what they conceal and what they reveal?" (Al-Baqara:77).

Allah ﷻ finished the part of the surah in which He explained His talk with the Children of Israel where He ordered them to believe in Him and in what He has revealed to His Prophet and Servant Mohammad ﷺ. He asked them not to be the first to deny His revelations and keep their duty unto Him. He also demonstrated the blessings and special favors that He bestowed upon them and their father. Moreover, He explained how they reacted to those favors and blessings; they rejected some, refuted others, and temporized others. Allah ﷻ explained their stubbornness with their Prophet Moses ﷺ when He said, "And ˹remember˺ when Moses said to his people, "Allah commands you to sacrifice a cow."1 They replied, "Are you mocking us?" Moses responded, "I seek refuge in Allah from acting foolishly!" (Al-Baqara:67).
Allah ﷻ eventually explained that they barely obeyed His orders. And when they did, they performed them poorly. He said, "Yet they still slaughtered it hesitantly!" That is, what they were commanded to do by Allah ﷻ. They were ordered to sacrifice a cow.
Allah ﷻ addressed believers and explained to them how their hopes and wishes to convert Jews to Islam were far away due to their previously mentioned characteristics. Allah ﷻ says, "Do you ˹believers still˺ expect them to be true to you, though a group of them would hear the word of Allah then knowingly corrupt it after understanding it?" (Al-Baqara:75).
That is, do believers still think Jews would become Muslims and would believe in what Allah revealed to His Prophet Mohammad ﷺ, and that he is truly Allah's Messenger? "Do you ˹believers still˺ expect them to be true to you, though a group of them would hear the word of Allah". Some of the Jews already heard the word of Allah, "then knowingly corrupt it after understanding it?". Some of them, especially the Prophet's contemporaries, heard the words of Allah that were revealed to his Messenger, "then knowingly corrupt it". They Corrupted it in the sense that they changed the meaning of a word by adding or omitting a letter. This is called verbal corruption. On the other hand, moral

corruption means changing the intended interpretation of the sentence into another one when the text could hold other meanings and interpretations. Therefore, corruption has two types. The first is verbal corruption, and the second is moral corruption. The two types were used by the Jews either in their book that was revealed to their prophet Musa or in the words they heard from Allah ﷻ.

"Do you ˹believers still˺ expect them to be true to you". So, believers hoped and thought the Jews would believe in what they believed in, "though a group of them would hear the word of Allah then knowingly corrupt it after understanding it?" They really knew it, understood it. They knew that they were corrupting the words of Allah ﷻ. This is a premeditated crime. They are corrupt in all sense of the word. They heard the word of Allah ﷻ through the Prophet ﷺ or through those who read the Word of Allah to them. Allah ﷻ says, "And if anyone from the polytheists asks for your protection ˹O Prophet˺, grant it to them so they may hear the Word of Allah" (At-Tawba:6).

or from ﷺ The Children of Israel heard the word of Allah from the prophet those who read the word of Allah. The Children of Israel have the greatest know ,ﷻ malignant characteristic, which is that they hear the word of Allah the that it is the Word of Allah, understand its meaning, but then prefer to corrupt it .in both pronunciation and meaningThey know that what they corrupted of Allah's words are not really said by Him. However, they changed it with what they wanted. Another characteristic of them is that "When they meet the believers they say, "We believe", those are the hypocrites among the people of the Book. "When they meet the believers", that is, the people who believe in the prophet Mohammad ﷺ, "They say, "We believe", to declare to them that they are believers. "Will you disclose to the believers the knowledge Allah has revealed to you,1 so that they may use it against you before your Lord? Do you not understand?". "But in private they say ˹to each other". When the Jews are in their own communities and private meetings, some of them say this to each other in a disapproving manner, "Will you disclose to the believers, that is, will you tell the people who believe in Allah, " the knowledge Allah has revealed to you, so that they may use it against you before your Lord?" This verse implores Allah to give His judgment, "Our Lord! Judge between us and our people with truth. You are the best of those who judge" (Al-A'raf:18). This means judge between us and our people with truth, for you are the best of the judges. Another example is what Allah said to Quraysh after the Battle of Badr, "If you ˹Meccans˺ sought judgment, now it has come to you. And if you cease, it will

be for your own good. But if you persist, we will persist. And your forces…" .(Al-Anfal:19)

Abu Jahl prayed before the battle started by saying, "Our Lord, whichever of the two parties was less kind to his relatives, and brought us what we do not know, then destroy them tomorrow.". While the Prophet asked Allah ﷻ for His judgment, disbelievers asked Allah to destroy the team that he dislikes among them; either the disbelievers or the believers. Allah ﷻ responded by destroying the disbelievers' army in the Battle of Badr.

Allah ﷻ says, "(O disbelievers) if you ask for a judgment…" meaning, if you ask for a judgment, then Allah has distinguished the truthful and gave victory to his prophet ﷺ. Opening up means assistance, knowledge and charity. Allah also says, "Whatever mercy Allah opens up for people, none can withhold it". "Will you disclose to the believers the knowledge Allah has revealed to you," with His graces upon them, such as sending the messengers, honoring them, and blessing them? Or with His severe judgments upon them such as the days of adversity and distress in which they were humiliated by Allah as their enemy were to overwhelm them. "Will you disclose to the believers the knowledge Allah has revealed to you, so that they may use it against you before your Lord?" An argument is the evidence that one uses in a debate to prove their adversary wrong. Do you not understand?" This is what the Children of Israel did, they discouraged and advised each other against revealing the judgment of Allah ﷻ to them, be it what Allah has informed them of His punishment of the previous nations, or whatever Allah He has blessed them with. they do not want anyone to win the argument against them by means of their own words. Therefore, they are willing to keep their history and Allah's judgments upon them a secret. The greatest command Allah asked the Children of Israel to uphold is to believe in His final Prophet ﷺ. Allah ﷻ brought good tidings to them that He will help them. There will come a prophet. If they follow him, support him, and help him, He will remove all the chains and handcuffs they had.

Allah ﷻ said to Moses: "…Allah replied, "I will inflict My torment on whoever I will. But My mercy encompasses everything. I will ordain mercy for those who shun evil, pay alms-tax, and believe in Our revelations" (Al- A'raf:156) "[They are] the ones who follow the Messenger, the unlettered Prophet, whose description they find in their Torah and the Gospel.1 He commands them to do good and forbids them from evil, permits for them what is lawful and forbids to them what is impure, and relieves them from their burdens and the shackles that

bound them. ˹Only˺ those who believe in him, honor and support him, and follow the light sent down to him will be successful" (Al- A'raf:157).
and His order to Moses. That is, Allah will send a ﷻ This is the promise of Allah prophet and promise all those who believe in him, support him, and help him to ,achieve victory, that all the chains and handcuffs the Children of Israel had ﷻ because of their injustice and disbelief, will be removed. For example, Allah said about accepting repentance after disbelief that if a believer falls into shirk (an act of polytheism) and repents to Allah, then He will accept their .repentance without executing themAnother example is what He revealed to oses that He did not accept the repentance of those who worshipped the calf except by way of execution.
Allah ﷻ says, "so turn in repentance to your Creator and execute ˹the calf-worshippers among˺ yourselves. That is best for you in the sight of your Creator". That was the greatest news that they were given and ordered to do. However, they preferred to conceal it. If some of them were to say such words to the believers, that the coming of the Prophet Mohammad ﷺ is a prophecy said by Allah ﷻ in the Torah, or examples of the good or bad incidents that occurred to them, then they come and blame the ones who revealed these secrets.
They said, "...Will you disclose to the believers the knowledge Allah has revealed to you,1 so that they may use it against you before your Lord? Do you not understand?" Allah replies to what they told each other, "Do they not know that Allah is aware of what they conceal and what they reveal?" (Al-Baqara:77).
They knew that Allah is aware of what they concealed and what they revealed. It is indisputable for Allah, the Creator of heavens and earth, to reveal to all His messengers that He knows everything about His servants. How come the people of the Books whom Allah sent all of these messengers to do not know this truth? Or do they not know that Allah knows what they conceal. He also knows what they reveal. What they do secretly and what they do in public is all clear to Allah ﷻ.
Another thing that prevents them from believing in the Prophet ﷺ is the following. Allah ﷻ says, "And among them are the illiterate who know nothing about the Scripture except lies, and ˹so˺ they ˹wishfully˺ speculate.," (Al-Baqara:78).
Among the people of the Book, some are illiterate. An illiterate person is a person who cannot read and write. Such a person is called in Arabic "oummi:"

It is said that the term was derived from the word “oʊm” which means mother. They think that the illiterate “oʊmmi:" is a person who remained by their mother’s side and did not go out to seek an education. That is why an illiterate person is referred to as “oʊmmi:” by Arabs. Arabs used to call the illiterates the illiterate nations because they were unable to write and learn, as the Prophet ﷺ said in the hadith “We are an unlettered nation; we do not read or write”. Among the Children of Israel were the illiterate who knew nothing about the Scripture i.e., they did not read the Book and did not know what it includes. The Book that was revealed to their messenger Moses was the Torah. However, they wish to know what is in it for they do not know anything about their religion. A wish is a hope to achieve. However, in this case, it is not achieved, and the Jews have many wishes. For instance, they wish that they are the chosen people of Allah and that Allah blessed and sanctified them for their attribution to Abraham and Israel. They also wish that they are the people of Paradise, that it is theirs alone, and no one else besides them can enter it. They claim that Paradise is for no one but them. As Allah says, “The Jews and Christians each claim that none will enter Paradise except those of their own faith”. The Jews said that no one will not enter Paradise except Jews, and the Christians said that no one will not enter Paradise except Christians. This is what they wish.

Moreover, they wish that no matter what sins and blasphemous acts they commit, they will only be punished for a few days in Hellfire. "They say, “The Fire will not touch us except for a few days", i.e., if Allah tortures them for some sins, bad deeds, or acts of disbelief, He will only do punish them for a few days. All these are their wishes.

“And among them are the illiterate who know nothing about the Scripture". Of course, their wishful thinking is not a part of the Book. Allah ﷻ says, “and ˹so˺ they ˹wishfully˺ speculate”. This means that they know nothing about Islam but these speculations. To speculate is to prefer one idea over the other and adopt it. Of course, speculations have nothing to do with the truth for they were created in their heads and are not from the true religion. Rather, they are what they invented by themselves or what they have convinced themselves to be true in the end, i.e., they lied to themselves and believed their lies.

Allah ﷻ says, “So woe to those who distort the Scripture with their own hands then say, “This is from Allah”—seeking a fleeting gain! So, woe to them for what their hands have written, and woe to them for what they have earned”. (Al-Baqara:79)

Woe is a word of threat and menace. It is said that there is a valley in Hell that is called woe with which Allah threatens those people. “So, woe to those who distort the Scripture with their own hands". So, woe to these Jews, the people of the Book who write the book with their own hands, and “then say, “This is from Allah” These words are written with their hands. There is no doubt that humans use their hands to write but this is a figure of speech to confirm their act. There are many examples of that such as “nor a bird that flies with its two wings” and “They say with their tongues what is not in their hearts.”. That is, humans speak using their tongues. This also applies to “for saying with their mouths what was not in their hearts”. All of that is used to confirm the previous acts. “Who distort the Scripture with their own hands", indeed, they wrote this book and corrupted it with their own hands. They fabricated it themselves, and then they say that this is the word of Allah. They attribute what they wrote, whether it was a false fatwa (Islamic legal opinion), a corruption of the words of Allah, or of misconstruing it.

Allah says, “seeking a fleeting gain!”. To seek here means here to replace. They replaced their belief in Allah and replaced the truth as well. They had done that for the benefit of a fleeting price they were given in exchange, or to guarantee their positions and posts. Whatever they take, even if they were able to take the whole world in return, it is still a small gain. That's because the whole world compared to the Hereafter is very trivial. Whoever believes in Allah will win and enter Paradise. Paradise is a great reward. However, those who disbelieved replaced it with a low gain. “Seeking a fleeting gain!”.

Allah ﷻ says, “o woe to them for what their hands have written”, to confirm again that they wrote it and lied saying that it’s the word of Allah. “And woe to them for what they have earned.” That is what they earned in exchange; ill-gotten money. They have committed two crimes. The first is that they lied to Allah ﷻ and wrote falsehoods and perjury then attributed it to Him. The second is that they have earned ill-gotten money and malicious gain. Thus, is impossible for those people who do such bad deeds to embrace Islam!

They are a nation that hears the word of Allah then distorts it. What is more? They promise to keep the truth concealed. Those are the literates among them. So, the first type is the literates. The second type is the illiterate servants; the followers and the illiterates who know nothing about the Book of Allah. They only live wishing and hoping that they are the chosen people, and they will enter Paradise for they claim that it was created especially for them. They think that they were blessed due to their affiliation with Ibrahim. If that was the case, how

come believers still hope those people would embrace Islam and believe in the true religion of the Prophet ﷺ?
Allah ﷻ here tells the believers that there is no hope for those people to become Muslims by exposing their true selves. There are further series of their lies to Allah ﷻ about which He says, "˹Some of˺ the Jews claim, "The Fire will not touch us except for a number of days." Say, ˹O Prophet,˺ "Have you taken a pledge from Allah—for Allah never breaks His word—or are you ˹just˺ saying about Allah what you do not know?" (Al-Baqara:80).
"They" refers to Jews. They claimed, "The Fire will not touch us except for a number of days." "Will not" negates the following verb in the future and contradicts it. They think that if they do bad deeds, Allah will put them in Fire just for a few days and that they won't stay there forever such as the polytheists. Allah ﷻ says, "Have you taken a pledge from Allah". This is one type of Making an argument against them. They will be asked this question. Have you taken a pledge from Allah that no Jew will enter the Fire except for a few days no matter what he has done and even if he disbelieved and did everything he wanted? "Have you taken a pledge from Allah—for Allah never breaks His word—". If Allah promised you so, He will never break His words.

"Or are you ˹just˺ saying about Allah what you do not know?" This is the truth; they are saying what they really don't know about Allah. They were not promised not to enter the Fire by Allah. clearances His judgment ﷻ Then, Allah ,and punishment by saying"But no! Those who commit evil and are engrossed in sin will be the residents of the Fire. They will be there forever" (Al-Baqara:81).

This is only a part of what Allah has exposed of the lies of the Children of Israel, for that they got attached to futile hopes and delusions. One of their false hopes is what they claim Allah had promised them, "The Fire will not touch us except for a number of days." The Fire here means Hell. They claimed, 'no matter the sins we commit, Allah will not place us in Hell for longer than a number of days, then we will go to heaven'. Allah replied to their false claim by saying, "Have you taken a pledge from Allah?" Do you have a pledge from Allah? Has Allah given you a confirmed covenant on this matter? Has He promised you that no matter the infidelities, the lies, and the major sins you commit that He will

send you to Hell only for a number of days? Or are you merely saying about Allah what you do not know? If the first possibility is refuted; that they have no covenant from Allah and He has not sent verses to confirm this claim in His Book, then the second and only possibility comes to mind, and that they really say what they are not aware of, only assumptions in which they have eventually believed.

Then Allah ﷻ revealed His judgment concerning them, "But no! Those who commit evil and are engrossed in sin will be the residents of the Fire. They will be there forever." The word Allah uses in Arabic in this verse is 'Bala' which means a negated 'yes', the double negative is an emphatic; so, Allah negates their claim "that Fire will only touch them for a number of days". Subsequently, Allah's use of a negated 'yes' was in response to their denial of the torture. Then Allah says, "Those who commit evil and are engrossed in sin." The word ´commit´ is used to describe both good and bad deeds. "No person earns any (sin) except against himself (only)" The word commit can be used to both describe good and evil deeds. "Those who commit evil" evil here refers to any disobedient act, and every disobedience committed against Allah is a sin. It is called a sin because it goes against Divine Law and brings shame on its committer.

"And are engrossed in sin". Engrossed means that they cannot escape their sins, because they never repented and were never forgiven for the acts they committed. Therefore, these acts became attached to them. "Will be the residents of the Fire. They will be there forever." These people are described as 'the residents of the Fire'. Residency indicates a permanent stay, and it is to describe the owners of a residence. Therefore, those engrossed in sin are the permanent inhabitants of Hell. "They will be there forever." They will be forever in Hell; theirs' is an eternal stay. This verse, of course, refers to an absolutely unforgivable sin that its doer has not repented for. These sins are disbelief and polytheism; those who committed these acts and died before repenting will be sent to Hell for eternity. Repentance can only be asked from Allah during the sinners' life and by

believing in Him and denouncing anything but Him. Allah ﷻ says, "Verily, Allah forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills".

The sin that the Jews committed for which they deserve eternal punishment in Hell is their refusal to believe that Mohammad ﷺ is the prophet of Allah ﷻ. They will be punished even if they claim they believe in the prophets that came before Mohammad. Not believing in one prophet means not believing in all of them. Their disbelief in Jesus as a prophet will make them suffer eternal punishment as much as the disbelief in Mohammad ﷺ does. This applies to the Children of Israel; these verses were sent to them and any person who committed the sins of disbelief or polytheism and did not repent for them. "Will be the residents of the Fire. They will be there forever."

The Kharijites (The Islamic sect who left Ali bin Abi Talib's army) considered this verse to be a general rule; it includes any sin committed that could bring its committer eternal punishment. The reason for their interpretation is because the verse talks about sins in general, or because they did not refer to other verses where Allah explains that the unforgivable sins to Him are disbelief and polytheism, "Verily, Allah forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills". The same goes for a big number of Hadiths. These Hadiths explain that intercession saves those who committed unforgivable sins from Hell. That means, after being tortured for as long as Allah deems enough, they will be sent to Paradise. Those who remain eternally in Hell are those who died without repenting for these unforgivable sins.

On the other hand, Allah ﷻ said, "And those who believe (in the Oneness of Allah, Islamic Monotheism) and do righteous good deeds, they are dwellers of Paradise, they will dwell therein forever" (al-Baqara:82). This means the

residents of Paradise are those who believed. Belief, according to Divine Law, means to first believe in your heart, to state with your tongue, and then to do good deeds with bodies. "And do righteous good deeds", good deeds are performing prayers, fasting, giving to Zakat, performing Hajj, and every deed that Allah has ordered His servants to do. Allah ﷻ only orders His servants to do what is best for them. Those who do these righteous good deeds are called the "dwellers of Paradise". They will dwell therein forever. Dwelling means an eternal residence; it is a never-ending stay.

Allah's Divine Law and His reckoning system state that those who commit a sin and are engrossed in sins of disbelief and polytheism "will be the residents of the Fire. They will be there forever in a never-ending residency. "And those who believe (in the Oneness of Allah, Islamic Monotheism) and do righteous good deeds, they are dwellers of Paradise, they will dwell therein forever." When all of this is applied to the Jews who did not believe in Mohammad ﷺ, pledged to hide the truth, changed the holy books, and told lies regarding Allah's words by writing what they wanted and ascribing it to Him, one can attest undoubtedly that they will be the residents of Hell. How can those who have committed all these blasphemies expect to have an abode in Paradise? They are without a doubt, the eternal residents of Hell.

Another thing that Allah ﷻ uses to differentiate believers from disbelievers is describing how the Jews have violated their covenant with Allah and how violation of covenants is one of their traits. Allah ﷻ says, "And (remember) when We took a covenant from the Children of Israel, (saying): Worship none but Allah (Alone) and be dutiful and good to parents, and to kindred, and to orphans and Al-Masakin (the poor), and speak good to people [i.e. enjoin righteousness and forbid evil, and say the truth about Muhammad, and perform As-Salat (Iqamat-as-Salat), and give Zakat. Then you slid back, except a few of you, while you are backsliders" (al-Naqara:83)

Allah says, “And (remember) when We took a covenant from the Children of Israel”. Allah took a certain covenant of Jacob’s sons to “Worship none but Allah (Alone)”. This is the first thing, worship your God; worship none but Him. Worship here refers to the rights that Allah has specified for Himself alone, in addition to absolute obedience to Him. “Worship none but Allah (Alone)” Allah is the God that all nations know and their worshipped Lord.

“Worship none but Allah (Alone) and be dutiful and good to parents”. Being good and dutiful to one’s parents is also one of the convents that Allah has asked the Children of Israel to adhere to. He also asked them to be good “to kindred”. The kindred include siblings first and foremost, then uncles and other relatives. Allah ﷻ has ordered them to constantly visit their relatives. Then, He has asked them to be good “to orphans”. An orphan here refers to someone who lost their father before coming to age. He also has asked them to help “Al-Masakin” or the poor in Arabic, especially the ones who do not ask for help and do not look poor; this is the difference between the one typically called poor and those who Allah calls ‘Al-Masakin’. Allah has also ordered them to “speak good to people”, and make all of what they utter to others righteous; i.e., to speak the truth, be gentle, and guide others to good. Good utterance includes all of the aforementioned. “And perform As-Salat”. To Pray, and to do it perfectly as Allah ﷻ likes it to be done. Additionally, to “give Zakat”, which means to spend a part of one's money on the ways that Allah has ordered. It is called Zakat; i.e., purification in Arabic, because it purifies both the soul and the money.

“Then you slid back, except a few of you, while you are backsliders.” Despite the fact that Allah ﷻ has upheld them to this convent to fulfil these deeds they violated His convent and backslid. Which means they turned away from their covenant with Allah and His orders. “Except a few of you”, which means only a few of them have abided by the covenant of Allah. “While you are backsliders”. They were reluctant to follow their covenant with Allah. This is another example

of the stubbornness of the Children of Israel. Allah has upheld them to an affirmative covenant, then the majority of them have been reluctant or have refused to obey. Only a few of them abided by their covenants to Allah.

Other covenants and good deeds that Allah ﷻ has upheld the Children of Israel to and they broke is what He states in the following verses, "And (remember) when We took your covenant (saying): Shed not the blood of your (people), nor turn out your own people from their dwellings. Then, (this) you ratified and (to this) you bear witness" (Al-Baqara:84). "After this, it is you who kill one another and drive out a party of you from their homes, assist (their enemies) against them, in sin and transgression. And if they come to you as captives, you ransom them, although their expulsion was forbidden to you. Then do you believe in a part of the Scripture and reject the rest? Then what is the recompense of those who do so among you, except disgrace in the life of this world, and on the Day of Resurrection they shall be consigned to the most grievous torment. And Allah is not unaware of what you do" (al-Baqara:85). "Those are they who have bought the life of this world at the price of the Hereafter. Their torment shall not be lightened nor shall they be helped" (al-Baqara:86).

"And (remember) when We took your covenant", meaning your affirmative covenant that you "Shed not the blood of your (people)". Shedding one's blood here meaning killing your own people for the blood of a brother is considered the same as one's own blood. Therefore, killing them is considered the same as killing oneself. "Shed not the blood of your (people)", means do not kill each other. "Nor turn out your own people from their dwellings' ' means it is not allowed for a Jew to turn one of his own people out of their home. In Arabic Allah says do not turn yourself out because a brother is the same as oneself. The verse "nor turn out your own people from their dwellings. Then, (this) you ratified and (to this) you bear witness" means when Allah upheld them to this covenant,

they ratified it; declared their approval and commitment to it, and were witnesses to this both in person and in mind. Therefore, this is a matter in which they were not absent to, nor was it a secret to them.

Allah ﷻ exclaimed, "After this, it is you who kill one another and drive out a party of you from their homes, assist (their enemies) against them, in sin and transgression." Look what you have done to the covenant! You kill your own people, and: "drive out a party of you from their homes". They fight each other and drive their people out of their homes and assist their enemies against their people in sin and transgression. They assist and help each other in sin and assaulting their own people.

He resumed, "And if they come to you as captives, you ransom them, although their expulsion was forbidden to you". After they assist in putting their own in captivity, they collect money and ransom them. Allah ﷻ exclaimed, "although their expulsion was forbidden to you". Allah has forbidden them to drive their people out in the first place. "Although their expulsion was forbidden to you. Then do you believe in a part of the Scripture and reject the rest?" Do they take and believe in part of their covenant with Allah and reject the rest? They were upheld to these rules in their treatment of each other. The covenant ordered them not to kill each other, not to drive each other out of their homes, not to aid their enemies against their own people, and to ransom each other if they fell into captivity.

The Jews were upheld to four things of the above-mentioned rules towards each other. However, they only adhered to one of them and ignored the rest. Allah ﷻ said, "After this, it is you who kill one another and drive out a party of you from their homes, assist (their enemies) against them, in sin and transgression." They have killed each other, drove their own people out of their homes, and helped non-Jews (their enemies) against their own. "And if they come to you as

captives, you ransom them" even though the expulsion of the captives was forbidden to them in the first place. "Then do you believe in a part of the Scripture and reject the rest?". This has happened to the Jews of Al-Madinah as well. The Jews split their loyalty between the two tribes of the city, Banu Khazraj and Banu Aws. When the war erupted between Banu Khazraj and Banu Aws, the Jews were divided in favouring each party and helping them in war, which means that the Jews killed their own people in aiding their allies. When the war ended, the Jews would rally in secret, collect money and ransom the Jewish captives that the warring parties had in their hands. Their justification is that the captives are their people and have entered the war only to help their allies. Allah has warned against this blasphemous action for He has forbidden them to kill each other, fight each other, or drive their own out of their homes. The only covenant they adhered to was ransoming their captives.

Allah ﷻ said, "And if they come to you as captives, you ransom them, although their expulsion was forbidden to you. Then do you believe in a part of the Scripture and reject the rest?". Allah has condemned their act in believing a part of the scripture and rejecting the rest of it. They considered fighting each other as a good act because they did it to help their allies. Allah said, "Then what is the recompense of those who do so among you, except disgrace in the life of this world". This is Allah's punishment for those who believe in what they want from the scripture and reject the rest. He says, "Then what is the recompense of those who do so among you, except disgrace in the life of this world". Their punishment is to be disgraced in this world. Allah will disgrace them in many ways, one of which is helping their enemies against them. These punishments are only what Allah sends them in this life, an expedited punishment. "And on the Day of Resurrection they shall be consigned to the most grievous torment", their punishment on the Day of Resurrection will be more severe than a disbeliever's punishment. "They shall be consigned to the most grievous torment." Allah will

give the most severe of punishments to them because of their disbelief, blasphemy, and lying about Allah. He tells them, "And Allah is not unaware of what you do". Allah has denied His unawareness of their actions for they thought that Allah may forgive or forget. This is also why they claim Fire will only touch them for a number of days.

Allah used the determiner, "Those" here to trivialize them when He says, "Those are they who have bought the life of this world at the price of the Hereafter. Their torment shall not be lightened nor shall they be helped." "Those are they who have bought the life of this world". They replaced the Hereafter, sold, and abandoned it. "Their torment shall not be lightened" on the Resurrection Day. They will not even be granted rest for an hour, mercy, a sip of water, or a small shadow. "Their torment shall not be lightened nor shall they be helped" in the Hereafter. Allah shall not help them. Rather, they compelled Him to this torment. They must suffer it.

All of this is to revoke their claim that Fire will only touch them for a number of days. Allah has made it clear that His judgment is the exact opposite of their claim, and that all who commit sins or are engrossed in them are the eternal residents of Hell. Then, Allah explained that they blasphemed by breaking His covenant. He gave examples of how they broke it. They adhered to some of what He has ordered them to do and neglected other things. He clarified that believing in some parts of the Scripture and rejecting others is worse than being outright infidels. Those who do this will end up in Hell where they will face the most severe of punishments. "Then what is the recompense of those who do so among you?"

يقول الله ﷻ: {أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَى أَشَدِّ الْعَذَابِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ}، {أُوْلَئِكَ الَّذِينَ اشْتَرَوُا الْحَيَاةَ الدُّنْيَا بِالآخِرَةِ فَلا يُخَفَّفُ عَنْهُمُ الْعَذَابُ وَلا هُمْ يُنصَرُونَ}[البقرة:86]، {وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَقَفَّيْنَا مِنْ

بَعْدِهِ بِالرُّسُلِ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لا تَهْوَى أَنفُسُكُمُ اسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ}[البقرة:87]،

,says ﷻ Allah"Then do you believe in a part of the Scripture and reject the rest? Then what is the recompense of those who do so among you, except disgrace in the life of this world, and on the Day of Resurrection they shall be consigned to the most grievous torment. And Allah is not unaware of what you do." "Those are they who have bought the life of this world at the price of the Hereafter. Their torment shall not be lightened nor shall they be helped. And indeed, We gave Musa (Moses) the Book and followed him up with a succession of Messengers. And We gave Isa (Jesus), the son of Maryam (Mary), clear signs and supported him with Ruh-ul-Qudus (Gabriel). Is it that whenever there came to you a Messenger with what you yourselves desired not; you grew arrogant? Some you disbelieved and some you killed." (Al-Baqara:86 - 87). This is also a part of their crimes and disbelief, by which they deserve to spend an eternity in Hell.

Here, Allah ﷻ protests against the Children of Israel and states that He gave Moses the Scripture; He says, "And We did certainly give Moses the Scripture"; i.e., the Torah. He continued, "and followed up after him with messengers." After Moses, Allah sent a number of Prophets to the Children of Israel, the last of which was Isa. All these messengers and prophets followed the teachings of the Torah. Allah said this about Jesus, "And We gave Jesus, the son of Mary, clear proofs". Proofs refer to the clear evidence that shows he was truly one of Allah's Prophets and that He was given a number of miracles to support his claim; he had the ability to raise the dead, to make clay birds which he blew into and brought to life with the permission of Allah, to give the blind the ability to see, to heal lepers, to know people's savings, and to tell them what their earnings will be the following day. All that is considered a part of the Divine secrets. Allah is the only One Who knows it and He told some of it to His Prophet, Jesus. All of the aforementioned

are clear proof that Jesus was truly a Prophet of Allah for He supported him with those miracles.

Allah ﷻ continues, "and supported him with the Pure Spirit", i.e., Jibreel, peace be upon him, was with him and supported him; he was called the Spirit because he talked to Prophets through their souls and hearts. Allah says, "Say, "The holy spirit has brought it down from your Lord with the truth". The Holy Spirit is Jibreel, and holy means infallibility and keeping away from evil; he is as far away from evil as can be for he is entrusted with Allah's word and teachings. He is also free from lying, refined of all that is filthy.

Jibreel aided Jesus by helping him with delivering his message and with all the distress he faced. He was a supporter of Jesus, and Jesus was stronger thanks to that support; especially that Jesus was sent to disbelievers. The Children of Israel were suffering under the Roman regime. The Jewish people did not believe Jesus and stood in his way; he had enemies everywhere; his own people and the Romans. That is why he travelled in secret from one town to another in Palestine preaching the word of Allah. They wanted him dead and that is why Allah sent Jibreel to help him.

Allah says to the Children of Israel, "But is it [not] that every time a messenger came to you, with what your souls did not desire", `with what your souls do not desire' refers to the religious beliefs that do not follow what their souls want. They wanted to keep their beliefs and desires separate from each other. "You were arrogant?" This means that they were too arrogant to accept what was right. Therefore, they denied a party of those Prophets and accused them of lying. At last, they accused Jesus of being a bastard, a liar, and a pretender, etc. "And another party you killed". They killed another party of the Prophets Allah sent you to them; the last one to be killed was John, the son of Zakariah. They killed Zakariah as well as they tried their best to kill Jesus.

These were their crimes that could be added to other ones; which are that they believed some parts of the Torah and disbelieved the rest. How can anyone who committed these heinous crimes expect to spend only a few days in Hell? All of this was mentioned in the following verses, "˹Some of˺ the Jews claim, "The Fire will not touch us except for a number of days." Say, ˹O Prophet, ˺ "Have you taken a pledge from Allah—for Allah never breaks His word—or are you ˹just˺ saying about Allah what you do not know?" (Al-Baqarah:80) "But no! Those who commit evil and are engrossed in sin will be the residents of the Fire. They will be there forever." (Al-Baqarah:81).

These people sinned, disbelieving in Allah. They were engrossed in that sin because they believed that they would be forgiven no matter what they did. The Children of Israel thought they were God's Chosen People and His favourite nation. Thus, all of them believed they were blessed because Allah blessed Ibrahim and Israel and that they will only go to Hell for a number of days. However, they did not take into account Allah's judgment that a disbeliever, be they the son of a Prophet or a descendant of Prophets, will be doomed to Hell for eternity.

They, however, started blaming Allah for their actions saying that He created them this way. They did not blame themselves for choosing disbelief over belief. ,Allah says"They say, "Our hearts are unreceptive!" In fact, Allah has condemned them for their disbelief. They have but little faith." (Al-Baqarah:88)

"They say, "Our hearts are unreceptive!" Unreceptive here means covered. Allah uses the word unreceptive to indicate that guidance cannot reach them, they are unreceptive. Allah says, "In fact, Allah has condemned them for their disbelief", which means that they were expelled from His mercy; they were blinded and deafened to the truth for their disbelief. Allah has damned them because of that. Damnation means expulsion from and deprivation of mercy.

Allah says, “So when they ˹persistently˺ deviated, Allah caused their hearts to deviate.” When they persisted in denying in truth, Allah caused their hearts to deviate; they could not have guidance nor did guidance approach them. He continues, “They have but little faith.” Only a few of them believed in Allah ﷻ.

When the Prophet Mohammad ﷺ was sent, this is how they responded to Him. Allah says, “Although they used to pray for victory ˹by means of the Prophet˺ over the polytheists, when there came to them a Book from Allah which they recognized, confirming the Scripture they had ˹in their hands˺, they rejected it. So may Allah’s condemnation be upon the disbelievers.” (Al-Baqarah:89).

“When there came to them a Book from Allah which they recognized, confirming the Scripture they had ˹in their hands˺”. This Book is the Holy Quran. Allah sent the Quran to the Children of Israel which confirms the Scriptures they already had; the Torah, the Gospel and other scriptures like the Psalms that was sent down to David, peace be upon him. The Quran confirmed the previous scriptures in many aspects, it taught what they preached; the monotheism of Allah, stories of faith, stories of the unknown only to Allah, His messages, His Paradise, His Hell, the Day of Resurrection, etc. All the previous scriptures and the Holy Quran preach one thing and tell the same stories because all the roots of religion are the same. The ethics and virtues of the Torah are the same as the Quran. For example, they both say do not steal, do not commit zina, do not cheat, do not envy, etc. The same goes for the stories of the Prophets, the beginning of creation, the creation of Adam, his fall from grace, Satan, expulsion from Paradise, and previous scriptures. What is in the Torah was confirmed again by the Holy Quran; it confirms the stories of the Torah, its command of fairness, and Allah’s Divine Law

Allah says, “Although they used to pray for victory ˹by means of the Prophet˺ over the polytheists”. Before Allah sent the Holy Quran and the Prophet

Mohammad ﷺ, the Children of Israel used to pray to Allah to triumph over the disbelievers and rule over their enemies by means of a Prophet. When Jewish people used to fight Arabs and lose the battles, they used to warn Arabs that in a short time Allah will send them a Prophet who will fight with them and help them triumph against the Arabs. Hence, they waited impatiently; for they knew his description; it was mentioned in their Book. Allah ﷻ says, "when there came to them a Book from Allah which they recognized." Allah sent them the Prophet that He described in their Books, i.e., Mohammed ﷺ. They even knew these descriptions better than they knew their children, as Allah says, "Those We have given the Scripture recognize this ˹Prophet˺ as they recognize their own children."

Abdallah Bin Salam, a Jewish Rabbi and scholar who believed in the Prophet, told the Prophet that 'I know you better than I know my child'. When he first saw the Prophet, he said, 'I knew his face does not belong to a liar.' Then addressed the Prophet, asking, 'I will ask you three questions which a Prophet only can answer. The Prophet answered all of them correctly. Then the Jewish man embraced Islam on the spot and said 'I bear witness that there is no god but Allah, and that you are His Messenger'. In the extended story he said, 'O Prophet of God, the Jewish are slanderers, if they knew of my conversion to Islam, they would slander me. So, hide me here, and if they come, ask them about me'. the Jews came to the Prophet ﷺ when he came to Al-Madinah for the first time and settled in Quba. The Prophet explained Islam to them, told them that he was a Prophet, and recited the Quran to them. They answered, "no, we do not believe that the Quran is the same as the Book mentioned in our Scriptures". They refused to believe that Mohammad ﷺ was the Prophet of Allah.

Then the Prophet ﷺ asked them, 'Who is Abdallah Bin Salam for you?' They answered, 'He is our Rabbi and the son of our previous Rabbi. He is our scholar and the son of a scholar. He is our master and the son of our master'.

Hence, they acknowledged his superiority over them; he was a respected master, their rabbi and scholar. He inherited his knowledge from his father. The Prophet ﷺ asked them again, 'What if he converted to Islam? What would you say?' They answered, 'No, Allah forbid he does that'. Then, at that moment, Abdallah Bin Salam came out of his hiding and declared, 'I bear witness that there is no god but Allah, and that Mohammad is His Prophet'. The Jews then changed their opinion of him immediately and said, 'He is the worst and the son of our worst'. They slandered him. He then told the Prophet, 'Do you see, Prophet of Allah? That is what I was afraid of. They praised me then betrayed their words instantly'. They are liars and slanderers as he described.

Allah says, "When there came to them a Book from Allah which they recognized". They denied the Prophet they already recognized, saying he is not their Prophet! In the Hadith, it was mentioned that Safiyyah bint Huyayy bin Akhtab told the story of her father who was Huyayy bin Akhtab, one of the most notorious disbelievers and the head of the Jews in Bani Al-Nadir. He was driven out from Bani Al-Nadir. He then left for Khaybar and was killed there. She said, "I was loved by my father Huyayy and by my uncle, if I went to them, they welcomed me and took me in their arms, as is the case with the father when he sees his young daughter, and the uncle when he sees his niece". She continued, "one day, my uncle came, and told my father, 'Go visit Bani Qila, they met a man who claimed that he was their Prophet. Will you not go and check?' So, they went at the break of day and came back at the end of it and I met them. They came back defeated. By Allah, they did not welcome me as they would always do. I heard my uncle say to my father, Is it him?" What they mean is 'Is he the Prophet whom I was waiting for? Is it him? He said, 'By Allah, it is him. The uncle asked, 'how will we act now?' That is, what are we going to do with it? So, he answered 'by Allah, his enmity is what remains, by Allah, his enmity is what remains,'. These are the words of Huyayy bin Akhtab, narrated by his daughter, Safiye who

then became a wife of the Prophet ﷺ after Khaybar. This story happened seven years before her marriage to the Prophet, when the Prophet settled down in Quba, Huyayy said, 'I know that this is the Prophet, by God, his enmity remains. `

Allah says, "When there came to them a Book from Allah which they recognized, confirming the Scripture they had ˹in their hands˺, they rejected it." When the Prophet they recognized from their Scripture was sent to them, they denied and rejected him. Allah continues, "So may Allah's condemnation be upon the disbelievers." This is Allah's Judgement that will always afflict them; they are damned and expelled from His mercy because of their disbelief.

Then Allah ﷻ clarifies the reason for their disbelief, He says, "How wretched is that for which they sold themselves - that they would disbelieve in what Allah has revealed through [their] outrage that Allah would send down His favour upon whom He wills from among His servants. So, they returned having [earned] wrath upon wrath. And for the disbelievers is a humiliating punishment. (Al-Baqarah:90)

"How wretched is that for which they sold themselves." Miserable may the thing they sold their souls for. Allah says, "Is that for which they sold themselves - that they would disbelieve in what Allah has revealed through [their] outrage that Allah would send down His favour upon whom He wills from among His servants." They adopted envy and sold their souls to the devil. And replaced it with what? With disbelief. "That they would disbelieve in what Allah has revealed through [their] outrage that Allah would send down His favour upon whom He wills from among His servants."

Aggressive resentment means envy. Envy was what made them deny the Prophet ﷺ because they had hoped that prophecy would be theirs; the descendants of Jacob and the Children of Israel. When the Prophet turned out to be a descendant of Ismael, they envied him and his people.

Allah ﷻ says, “How wretched is that for which they sold themselves - that they would disbelieve in what Allah has revealed through [their] outrage that Allah would send down His favour upon whom He wills from among His servants.” They were envious that the Quran, the religion, the grace, and the great sovereignty would go to other than them. Allah says, “upon whom He wills from among His servants. So, they returned having [earned] wrath upon wrath.” Returned here means earned and deserved.

Allah says, “So they returned having [earned] wrath upon wrath”. They deserved Allah’s wrath upon a previous wrath. They denied the Prophets, slandered Jesus, and were involved in what their fathers and ancestors committed against the Prophets, even if their involvement meant only their agreement to what their ancestors did. They deserved this old wrath for their long history of crimes, then they denied Mohammad ﷺ, so they deserved another wrath of Allah. Allah says, “And for the disbelievers is a humiliating punishment.” This is both a threat and a promise of the humiliating punishment that is waiting for them. This punishment is painful and degrading. This humiliation is both physical and emotional.

Allah described numerous examples of the physical and emotional humiliation of their punishment; one physical punishment is dragging them by their forelocks and legs to Hell, another is thrusting them towards it. Allah ﷻ says, “The Day they are thrust toward the fire of Hell with a [violent] thrust, [its angels will say]” (At-Toor:13). They will suffer other punishments like being hit on the head with iron pipes and having boiling water poured over their heads.

Allah addresses them by saying, “[It will be said], "Taste! Indeed, you are the honoured, the noble!” (Ad-Dukhān:49). This is a part of the emotional punishment; their constant crying for they will be reprimanded constantly, and if they cry for help, they are answered with more punishment, “And if they call for

relief, they will be relieved with water like murky oil, which scalds [their] faces. Wretched is the drink, and evil is the resting place." (Al-Kahf:29). This is kindness to them and it is a humiliation; one humiliation upon another. Allah says, "And for the disbelievers is a humiliating punishment."

Allah ﷻ then says, "And when it is said to them, "Believe in what Allah has revealed," they say, "We believe [only] in what was revealed to us." (Al-Baqarah:91).

The Children of Israel were told to believe in what Allah revealed and believe in Allah through the verses of the Quran. One hundred verses of Al-Baqarah alone invited the Children of Israel to believe in Allah, starting with the verse, "O Children of Israel, remember My favour which I have bestowed upon you and fulfil My covenant [upon you] that I will fulfil your covenant [from Me], and be afraid of [only] Me." (Al-Baqarah:40). This a clear invitation from Allah to believe in Him. He addressed them directly, "O Children of Israel". Then there was Prophet Mohammad's ﷺ you have delivered" which means your message was received, you were not sent to us.

Allah says, "And when it is said to them, "Believe in what Allah has revealed," they say, "We believe [only] in what was revealed to us." They say that they only believe in what was revealed to them before. They are referring to the Scriptures that were revealed to Moses. Allah says, "And they disbelieve in what came after it, while it is the truth confirming that which is with them." How can you be a believer of the Torah then deny the Quran? The Quran is the completion of the Torah; both Scriptures have the same source, and that is Allah ﷻ. The God that sent the Torah is the same God that sent the Quran. If you deny the Quran, you deny the Torah as well; you have denied God himself. Belief is one unit. If you believe in Allah, you have to believe in everything He reveals and sends; you have to believe in all of the Prophets as well, and if you deny one of them you

deny all of them. If you deny a Book that Allah has sent; you deny all of the Books. Allah says, “And they disbelieve in what came after it”. What came after what they were sent “while it is the truth”. What they have denied is the fixed Truth, “confirming that which is with them”, confirming it in the doctrines and the Divine Laws it calls for.

Allah says, “Then why did you kill the Prophets of Allah before, if you are [indeed] believers?" If they were actually believers as they claimed to be, and that they believe in the scriptures that they were sent, why did they kill the previous Prophets that were sent to them? They killed John and Zakariah, and tried to kill Jesus numerous times. They killed other Prophets before John and Jesus as well, as was mentioned in the Hadith. They killed seventy Prophets then went to their market at the end of the day. At the beginning of the day, they killed the Prophets; they didn’t even mourn or arrange funerals for them, then they went to a legume market. Legumes are the cheapest and least important of products. They did not postpone their work in their markets to another day. Their ancestors had the habit of killing Prophets. How would their offspring be? The Jews addressed in the Quranic verses did not contribute to the killing but condoned what was done. They defended those murderers, considered them as believers, and that Fire will not touch them except for a number of days because they are Allah’s Chosen People. They believed that no matter what crimes they committed, they will not spend an eternity in Hell, neither will they be punished. Even if their crimes were disbelief and murdering Prophets. “Say "Then why did you kill the Prophets of Allah before, if you are [indeed] believers?"”.

Allah says, “And Moses had certainly brought you clear proofs. Then you took the calf [in worship] after that, while you were wrongdoers.” (Al-Baqarah:92).

Moses brought the Jews clear evidence that he was a Prophet of Allah. The proofs that Moses presented were numerous; some examples are the stick or his hand going into his pocket dark then coming out white; this one was to prove to the Pharaoh that he was actually a Prophet. They were also a miracle to the Children of Israel to prove that he was a Prophet of Allah. His stick that parted the Red Sea, at Allah's will, of course. Allah says, "…Strike with your staff the sea," and it parted, and each portion was like a great towering mountain." (Ash-Shu 'arā':63). This stick also swallowed what the magicians concocted to nullify the miracle.

Allah says,"And [recall] when We took your covenant and raised over you the mount, [saying], "Take what We have given you with determination and listen." They said [instead], "We hear and disobey." And their hearts absorbed [the worship of] the calf because of their disbelief. Say, "How wretched is that which your faith enjoins upon you if you should be believers." (Al-Baqarah:93).

This verse was sent as a response to the Children of Israel. They were told to believe the Quran Allah ﷻ has sent to the prophet Mohammad ﷺ and to believe that this prophet is the last one. They pretended to believe what was revealed which was the Torah and Moses' teachings. They claimed that they only follow these and nothing else. Therefore, Allah ﷻ replied that their response is blasphemy itself for their denial of what has been bestowed upon Mohammad is a denial of the Torah as well. The One who sent the Torah is the One who sent the Furqan, the One who sent Moses is the One who resurrected Jesus and sent Mohammad ﷺ. To deny the Quran is to deny the Torah. Denying Mohammad ﷺ is denying Moses ﷺ as well.

Allah ﷻ says, "And when it is said to them, "Believe in what Allah has revealed," they say, "We believe [only] in what was revealed to us." And they disbelieve in what came after it, while it is the truth" (Al-Baqarah:91). What was

revealed to the prophet Mohammad ﷺ in the Quran is the truth that they had in their Scriptures. Then Allah ﷻ exposes their lie when they say that they only believe what was revealed to them. They also do not believe in the scriptures they already have. Allah said, “Say, "Then why did you kill the prophets of Allah before if you are [indeed] believers?"(Al-Baqarah:91). They killed the prophets that were sent to them. These prophets were their people and from the Children of Israel. The Jews addressed by these verses are not the ones who killed the prophets; their predecessors did. However, they condoned the actions of their predecessors, believed that the Children of Israel will not spend more than a few days in Hell, and claimed to be blessed, whether some of them killed prophets, committed grievous sins or not. They also believed that Paradise was created for them of all people. They contributed in the murder of the past prophets by not condemning the murders and considering the killers to be believers still.

Allah ﷻ says, “Say, "Then why did you kill the prophets of Allah before if you are [indeed] believers?". (Al-Baqarah:91) “And Moses had certainly brought you clear proof. Then you took the calf [in worship] after that, while you were wrongdoers.” (Al-Baqarah:92). This is another crime that some of their ancestors committed. When they approved of these crimes and claimed that there are some benefits to them, they became complicit in that crime.

Allah says, “And [recall] when We took your covenant”. The sure covenant here is to worship Allah ﷻ. “And raised over you the mount, [saying], "Take what We have given you with determination and listen”. This covenant came to explain what Allah said in the following verse, “We had already taken the covenant of the Children of Israel and had sent to them messengers. Whenever there came to them a messenger with what their souls did not desire, a party [of messengers] they denied, and another party they killed.” (Al-Mā’idah:70).

Allah also addressed them by saying, “And Allah said, "I am with you. If you establish prayer and give zakat and believe in My messengers and support them and loan Allah a goodly loan, I will surely remove from you your misdeeds and admit you to gardens beneath which rivers flow. But whoever of you disbelieves after that has certainly strayed from the soundness of the way." (Al-Mā’idah:12). “And [recall] when We took your covenant”, on all of these matters, “and raised over you the mount”. Once the covenant was taken, Moses was sent with the Torah and the commandments. However, they refused to obey them. At that point, Allah ﷻ ordered Jibreel to erect a mountain and place it over their heads to force them to obey the covenant, He took the covenant from them while they were in that state; they were on the ground in fear that the mountain would fall on them, an eye on the ground, an eye looking at the mountain above.

“And [recall] when We took your covenant and raised over you the mount, [saying], "Take what We have given you with determination and listen."”, with effort, vigor to implement the covenant. And “listen”, listen to Allah’s words and comply to Him. “They said [instead], "We hear and disobey."”, they heard Allah’s words but disobeyed Him. “And their hearts absorbed [the worship of] the calf because of their disbelief”. The love in their hearts for the calf means that they worshipped it in truth. Allah ﷻ said, “because of their disbelief”, which means that Allah punished them with the love of disbelief and polytheism because of their disobedience. Allah ﷻ said, “Say, "How wretched is that which your faith enjoins upon you if you should be believers". If this was the belief you claim that was sent to you, then wretched be this faith that orders you to commit all of these heinous and blasphemous deeds.

Then Allah ﷻ says, “Say, [O Mohammad], "If the home of the Hereafter with Allah is for you alone and not the [other] people, then wish for death, if you should be truthful."” (Al-Baqarah:94).

This is the final response to their claim that they are Allah's Chosen People, that all of the Children of Israel are saved from torture, no matter the sins or the acts of polytheism they commit, and that Paradise is reserved only for their people out of all the people of earth. "Say, [O Mohammad], "If the home of the Hereafter with Allah is for you alone". Hereafter here refers to Paradise. It is called the home of the Hereafter because it is the home that every believer ends and resides in.

Allah ﷻ said this about their claim, "And they say, "None will enter Paradise except one who is a Jew or a Christian.". The Jews claimed that only Jews go to Paradise. The Christian as well claimed that only Christians go to Paradise. This verse is an objection to what they claim, "Say, [O Mohammad], "If the home of the Hereafter with Allah is for you alone and not the [other] people". If it was for them alone where no one shares it with them, of all people, "then wish for death, if you should be truthful." Then what are they waiting for? If they believe that going to Paradise is guaranteed, why are they still living this life with all the misery, toil, and pain it has and where gains are tainted with suffering? Therefore, to those who believe Paradise is guaranteed, there is no doubt that staying in this life, or wishing to stay in this life for a long time shows a lack of wits and understanding. Then, "then wish for death, if you should be truthful." Another interpretation of this verse is to wish for death as a kind of worship to Allah. If they really believe that Allah has awarded them Paradise of all people, then they ask Allah to take their lives if they were telling a lie. If they do that; however, Allah will fulfil their wish. This is a challenge to them.

Scholars said this verse has two interpretations; the first one is a wish for death if they believe Paradise is guaranteed to them alone of all people. the second one is a wish for death as a punishment for them if they were lying. However, if they do wish for it, Allah ﷻ will actually answer that prayer and take their lives. Allah ﷻ ordered His Prophet ﷺ to challenge Christians by telling them, "Say,

"Come, let us call our sons and your sons, our women and your women, ourselves and yourselves, then supplicate earnestly [together] and invoke the curse of Allah upon the liars [among us]."" (Āl-'Imrān:61).

They claimed that Jesus is the son of Allah, or that he is Allah himself. And the Prophet ﷺ said that Jesus is only a servant of Allah and His Prophet. Therefore, he challenged them to pray to Allah ﷻ to bring doom upon the liar between the two parties. This means, if the Christians were liars, Allah will doom them, and vice versa. Or, they should wish for death if they were truthful and the afterlife is reserved for them alone of all people.

Allah ﷻ says, "But never will they wish for it, ever, because of what their hands have put forth. And Allah is Knowing of the wrongdoers." (Al-Baqarah:95).

They will never wish for it. The first interpretation means that they are attached to this life, and do not wish for their life to end anyway. They are clinging to it and do not wish to die for they know the punishment waiting for them because of their disbelief. However, the second interpretation means that they will never wish for death and challenge others to do it as well. They will not challenge others because they know that if they do, Allah ﷻ will actually end their lives. Allah ﷻ says, "But never will they wish for it, ever". This is another proof that the Quran is from Allah. It foretells the future that only Allah knows of. And He knows that no Jew will challenge a Muslim over this matter ever. "But never will they wish for it, ever because of what their hands have put forth". They will never do it because of the sins and acts of disbelief they committed. They know that Allah will punish them for it and they fear the punishment awaiting them after death. Allah ﷻ says, "And Allah is Knowing of the wrongdoers." This is what they say. However, only Allah knows of what is hidden in their hearts. Allah is All-Knowing. He knows what is in their hearts and their wrongdoings. He

described them as wrongdoers and unjust because of their lies and slanders about Him. Injustice means taking what is rightful of someone and giving it to someone else or to violate someone's rights. What they have done a violation of Allah's rights. They put words in His mouth, then avowing that they are His words.

Then, Allah ﷻ explained that those who claim that the Hereafter belongs to them alone of all people are the ones who cling to this life the most. He says, "And you will surely find them the greediest of people for life", `you will find them´ means if one were to test them, look at them, live with them, and get to know their heart, they would find them the greediest of people for life. Being greedy with something is to give little if it, to be stingy and cling to it. Referring to someone as a greedy person with their money means that they give little of it never spend it. Those are the greediest of people, "for life". Allah ﷻ didn't say for their lives but said for life. This means life in any condition. Even if it was the life of an extremely poor person, they cling to it. "[even] more than those who associate others with Allah". They are more attached to this life than even polytheists who do not expect nor believe in the life after death, and believe that this life is their only chance. A non-believer says this world is their only kingdom, for they get only one life. As Tarafa ibn Al-Abd said in his poetry to explain why he spent his money and tried to enjoy everything life offered, "Wine is still my drink, and spending is my way of life until the whole tribe left me to be and I turned into a wild animal. As you cannot save me from death let me offer death, right now, all this hand can hold." If you cannot prevent my death, let me come to it; let me go to it with all I can offer. Let me enjoy what I have for I only live once. This polytheist that only believes in one life, and does not believe in the Hereafter can live life to the fullest. He does not cling to it as Jews do. Even though they claim that the Hereafter and Allah's Paradise were only created for them of all people. Doesn't it make more sense for the one who believes that Paradise was created for them of all people and that every single Jew ends up in

heaven to be less attached to life and if death comes. Hence, they should welcome it when it comes. Rather, they should wish for it and wish to move to Allah's eternal residence. However, they do not wish for death and hope to stay alive forever.

At the Battle of Badr, the Prophet ﷺ gave this sermon at the Battle of Badr and said, "By Him in Whose Hand my soul is, if you fight in the cause of Allah with patience and seeking reward, facing the enemy and not running away, will enter Paradise." The Prophet ﷺ swore by Allah the day of the Battle of Badr. 'Umair b. al- Humam al-Ansari, May Allah be pleased with him, "The polytheists (now) advanced (towards us), and the Messenger of Allah ﷺ said. Get up to enter Paradise which is equal in width to the heavens and the earth. 'Umair b. al-Humam al-Ansari said then, Messenger of Allah, is Paradise equal in extent to the heavens and the earth? He said, "yes". 'Umair said, My goodness! The Messenger of Allah ﷺ asked him, "What prompted you to utter these words (i. e. my goodness! ')"? He answered, Messenger of Allah, nothing but the desire that I will be among its residents. He said, "Thou art (surely) among its residents". He took out dates from his bag and began to eat them. Then he said, If I were to live until I have eaten all these dates of mine, it would be a long life. (The narrator said), He threw away all the dates he had with him. Then he fought the enemies .until he was killed

said that the Jews, in spite of their claim that heavens are only for ﷻ Allah them of all people, are "the greediest of people for life - [even] more than those .who associate others with Allah.", even more than polytheists"One of them wishes that he could be granted life a thousand years", one of the Jews "wishes that he could be granted life a thousand years", to stay alive in this life for a whole ten thousand years. Allah says, "but it would not remove him in the least from the [coming] punishment that he should be granted life". Staying in this life this long will not prevent the inevitable punishment that will befall them for their false

beliefs, for denying the prophet Mohammad ﷺ, and for denying the last religion. There is no doubt that they will end up in Hell for eternity no matter how long they stay alive, “but it would not remove him in the least from the [coming] punishment that he should be granted life. And Allah is Seeing of what they do.” Allah ﷻ is Omniscient; all of what they do is under His scrutiny and there is nothing that He does not know of their labor.

Then He says, “Say, "Whoever is an enemy to Jibreel - it is [none but] he who has brought it [i.e., the Qur’ān] down upon your heart, [O Mohammad], by permission of Allah, confirming that which was before it and as guidance and good tidings for the believers."” (Al-Baqarah:97). “Whoever is an enemy to Allah and His angels and His messengers and Jibreel and Michael - then indeed, Allah is an enemy to the disbelievers.” (Al-Baqarah:98).

This is yet another example of the many blasphemous acts of the Jews. They asked the Prophet ﷺ ‘who brings revelation to you?’ He answered, ‘Jibreel’, they replied, ‘he is our enemy among Angels’. These people declared that the angel Jibreel who brings revelation to the Prophet ﷺ is their enemy among the angels. Jibreel, the angel, is Allah’s Spirit, His trustee with the revelation to all the prophets; he was sent to Moses, he was sent to Jesus, and he was sent to Mohammad ﷺ. He carried Allah’s Message to prophets and messengers. He is Allah’s Trusted angel. If a person claimed to believe then were to antagonize the messenger of Allah, then they antagonize Allah as well. Allah is the one who chose the messenger. Allah orders the Prophet ﷺ to inform that to those who pretend to be believers yet do the exact opposite of what belief require.

“Say, "Whoever is an enemy to Gabriel - it is [none but] he who has brought it [i.e., the Qur’ān] down upon your heart, [O Mohammad], by permission of Allah”. The Quran was revealed as words from Jibreel that the Prophet ﷺ heard, then these words settled in his heart. It wasn’t brought down as

written words that were handed to the Prophet ﷺ. Rather, the Quran was revealed to him by having Jibreel recite it as he heard it from Allah ﷻ. Then the Prophet ﷺ heard it and it settles in his heart. As Allah ﷻ says, "Move not your tongue with it, [O Mohammad], to hasten with it [i.e., recitation of the Qur'ān]" (Al-Qiyāmah:16). "Indeed, upon Us is its collection" in your heart, "and [to make possible] its recitation" with your tongue, "Then upon Us is its clarification [to you]." (Al-Qiyāmah:19).

When the revelation departed after Jibreel recited the verses to the Prophet ﷺ, the Prophet came back from the burden of the revelation, in full awareness of what has been said, memorizing it in full. The Prophet ﷺ could not speak when the revelation was brought down, neither was he given papers or books to read the Quran from. Rather, the Quran was brought down upon his heart. Allah ﷻ says, "it is [none but] he", Jibreel "who has brought it [i.e., the Qur'ān] down upon your heart", a reading that settled in the Prophet's heart with Allah's will.

Jibreel did not write the Quran, nor was this Quran revealed to a man of Children of Israel. Jibreel did not reassign the prophesy to someone to another man among the Arabs nor did he act as he liked. He was sent with the Quran from Allah ﷻ to deliver to Mohammad ibn Abdallah ﷺ, the prophet chosen by Allah. Therefore, it is Jibreel who has brought the Quran down upon your heart O Mohammad, by permission of Allah. "Confirming that which was before it". The Quran came down confirming the Scriptures that came before it; the Torah, the Gospel and other Scriptures sent to previous prophets. "And as guidance and good tidings for the believers.", Allah ﷻ stated that the Quran serves as guidance to all people, especially to believers. He said, "This is the Book about which there is no doubt, a guidance for those conscious of Allah." (Al-Baqarah:2). He also said, "The month of Ramadan [is that] in which was revealed the Quran, a guidance for the people" (Al-Baqarah:185).

“And good tidings for the believers.” The Quran came to bear the good news of Paradise, of forgiveness, and of a good life. “Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do.” (An-Nahl:97). This is good tidings for believers because the Quran came to preach to them the mercy of Allah, His bounty, and benevolence in this world and the after.

Allah ﷻ says, “Say, whoever is an enemy to Gabriel - it is [none but] he who has brought it [i.e., the Qur’ān] down upon your heart, [O Mohammad], by permission of Allah, confirming that which was before it and as guidance and good tidings for the believers" (Al-Baqarah:97) “Whoever is an enemy to Allah and His angels and His messengers and Jibreel and Michael - then indeed, Allah is an enemy to the disbelievers.” (Al-Baqarah:98).

Islamic scholars explained the reason behind these verses; the Jews once asked the Prophet ﷺ, ‘Who brings revelation to you?’ He answered, ‘Jibreel’, they replied, ‘he is our enemy among Angels, he brings war’. The angel they like is Michael because he brings harvest and rain.

says, “Say, "Whoever is an enemy to Gabriel - it is [none but] he ﷻ Allah who has brought it [i.e., the Qur’ān] down upon your heart, [O Mohammad], by permission of Allah, confirming that which was before it”. Whoever antagonizes for he is Allah’s holy Spirit who is entrusted ﷻ Jibreel also antagonizes Allah .with the revelation, and the one Allah sends with revelation to all the prophets He is also the one who .ﷺ He was sent to Moses, to Jesus, and to Mohammad revealed the Qur’an to the Prophet’s heart. The Qur’an was not sent down to as written words. Rather, Jibreel recited the verses, then Allah ﷺ Mohammad .made them settle in the Prophet’s heartThe Qur’an believes and acknowledges

the Torah and the Gospel. “And as guidance and good tidings for the believers.". It serves as guidance to all people, and it brings good tidings to believers.

Allah ﷻ says, “Whoever is an enemy to Allah and His angels and His messengers and Gabriel and Michael - then indeed, Allah is an enemy to the disbelievers.” (Al-Baqarah:98). Who believes in Allah should glorify Him, love Him and love His angels. Angels follow Allah’s orders, love Him, and believe in all of His messengers. He is the one who chose these messengers and sent them down. If a person antagonizes one of them, it is as if they antagonize Allah ﷻ. “Whoever is an enemy to Allah” means to be an enemy to Allah, His angels and His messengers.

Then Allah mentions Jibreel to specify after generalizing and to explain the Jews’ hatred of him. The Jews hated Jibreel who revealed the message to Mohammad ﷺ, either for their claim that he brought war or for thinking that he transferred the message from a person of the Children of Israel to the Prophet Mohammad ﷺ of the Arabs. Allah never ordered one of His angels to do such a thing nor did He allow it. How would Allah allow an angel to do this falsehood! Or how would an angel dare to do that without His permission! Michael is a messenger of Allah and does what he was ordered to do. There is no difference between believing in Michael and Jibreel; both of them do what Allah orders them to do. Each one He assigned to a job. Both believe in Him and carry out His commands.

Allah ﷻ says, “Allah is an enemy to the disbelievers”; belief in Allah should include the belief in all of His angels and all of his messengers for belief is but one unit. Whoever singles out an angel of Allah, saying ‘I believe in Allah but despise this angel’, then he might as well despise and disbelieve Allah Himself. The same goes for those who say ‘I believe in this prophet of Allah but do not believe in this one or I hate him’, then he has disbelieved in Allah and all of his

other messengers Because Allah is the One who chose all of the messengers, "Whoever is an enemy to Allah and His angels and His messengers and Gabriel and Michael - then indeed, Allah is an enemy to the disbelievers." (Al-Baqarah:98).

All of this came in the context of clarifying the Jews' contradiction in their understanding of faith, and their claim that they believe in the Torah and its commandments, and in Moses as well. They deny other prophets and that means they deny the Torah and Moses because belief is one unit. If someone picks and chooses with faith or denies one of its branches, they deny all of it. If they deny one prophet, they deny all of them. If they antagonize one of Allah's angels, they antagonize Allah and all of His angels and prophets.

Allah ﷻ says, "And We have certainly revealed to you verses [which are] clear proofs, and no one would deny them except the defiantly disobedient." (Al-Baqarah:99). In the end, Allah says that the Qur'an and the verses sent down to Mohammad ﷺ are clear proofs. "And We have certainly revealed" Allah confirms that He is the one who revealed these verses to Mohammad ﷺ. "And We have certainly revealed to you", addressing the prophet ﷺ. In Arabic, 'Aya' (verse) means a sign. Therefore, all the verses of the Qur'an are "Clear proofs". They are evident and clear proof. Arabs say "Morning is clear to those who see it". Every person with eyes, for example, can see the morning. What proves that Allah is the One to send these verses is clear to those who read it; it is clearly not written by the prophet ﷺ. This Qur'an cannot be written nor attributed to anyone but Allah. He says, "And it was not [possible] for this Qur'an to be produced by other than Allah" (Yūnus:37).

Allah says, "and no one would deny them except the defiantly disobedient". Only the disobedient deny the clear proofs. Those are renegades who do not follow Allah's way. To disobey is to renegade, and what they did is

a disobedience of religion. This verse came to clarify that the Jews' denial of the Quran sent down to Mohammad ﷺ is an act of disbelief and an opposition to Allah. Moreover, their claim that they believe in what was sent to them is false because when they were told to believe in the Qur'an they answered "we only believe in what was sent to us". This is Disbelief itself. They denied what Allah sent to Mohammad ﷺ even though they claim to believe in what Allah sent to Moses. Who believes in what Allah sent down to Moses should believe in what He sent to Mohammad ﷺ. Allah was the one who sent all the prophets on earth.

Allah ﷻ says, "Is it not [true] that every time they took a covenant a party of them threw it away? But, [in fact], most of them do not believe." (Al-Baqarah:100).

This is the inherent nature of the Jews. "Every time they took a covenant a party of them threw it away? But, [in fact], most of them do not believe." (Al-Baqarah:100). "Is it not [true] that every time they took a covenant" with Allah or with anyone they threw it away. This is their nature. Throwing it away means to get rid of it carelessly. Saying for example, 'I ate a date and threw the pit away'. "Is it not [true] that every time", which means constantly. "They took a covenant", a covenant is a true pledge, "party of them threw it away? But, [in fact], most of them do not believe". Most of them; most of the Children of Israel did not believe, only a few of them believed in Allah. That is why only a few embraced Islam when the Prophet ﷺ was alive, he said, "Had only ten Jews (amongst their chiefs) believe me, all the Jews would definitely have believed me". .died and only ten Jews embraced Islam ﷺ The Prophet

يقول الله ﷻ: {وَلَمَّا جَاءَهُمْ رَسُولٌ مِنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ كَأَنَّهُمْ لا يَعْلَمُونَ}[البقرة:101]، وَٱتَّبَعُواْ مَا تَتْلُواْ ٱلشَّيَٰطِينُ عَلَىٰ مُلْكِ سُلَيْمَٰنَۖ وَمَا كَفَرَ سُلَيْمَٰنُ وَلَٰكِنَّ ٱلشَّيَٰطِينَ كَفَرُواْ يُعَلِّمُونَ ٱلنَّاسَ ٱلسِّحْرَ وَمَآ أُنزِلَ عَلَى ٱلْمَلَكَيْنِ بِبَابِلَ هَٰرُوتَ وَمَٰرُوتَۚ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّىٰ يَقُولَآ إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْۖ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِۦ بَيْنَ ٱلْمَرْءِ وَزَوْجِهِۦۚ وَمَا هُم

بِضَآرِّينَ بِهِۦ مِنۡ أَحَدٍ إِلَّا بِإِذۡنِ ٱللَّهِۚ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمۡ وَلَا يَنفَعُهُمۡۚ وَلَقَدۡ عَلِمُواْ لَمَنِ ٱشۡتَرَىٰهُ مَا لَهُۥ فِي ٱلۡأٓخِرَةِ مِنۡ خَلَٰقٖۚ وَلَبِئۡسَ مَا شَرَوۡاْ بِهِۦٓ أَنفُسَهُمۡۚ لَوۡ كَانُواْ يَعۡلَمُونَ [البقرة:102]

,says ﷻ Allah“And when a messenger from Allah came to them confirming that which was with them, a party of those who had been given the Scripture threw the Scripture of Allah [i.e., the Torah] behind their backs as if they did not know [what it contained]” “And they followed [instead] what the devils had recited during the reign of Solomon. It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to the two angels at Babylon, Hārūt and Mārūt. But they [i.e., the two angels] do not teach anyone unless they say, "We are a trial, so do not disbelieve [by practicing magic]." And [yet] they learn from them that by which they cause separation between a man and his wife. But they do not harm anyone through it except by permission of Allāh. And they [i.e., people] learn what harms them and does not benefit them. But they [i.e., the Children of Israel] certainly knew that whoever purchased it [i.e., magic] would not have in the Hereafter any share. And wretched is that for which they sold themselves, if they only knew”. (Al-Baqarah:101-102)

Allah sent the Prophet Mohammad ﷺ to the Jews “confirming that which was with them”. This prophet came confirming the pillars of religion they already believed in. It preached the worship of Allah alone without a partner, belief in His messengers, good morals, and the teachings in the Torah and the Gospel. All of the Holy Scriptures are one Divine Law, as Allah says, “He has ordained for you of religion what He enjoined upon Noah and that which We have revealed to you, [O Mohammad], and what We enjoined upon Abraham and Moses and Jesus - to establish the religion and not be divided therein. Difficult for those who associate others with Allah is that to which you invite them. Allah chooses for Himself Whom He wills and guides to Himself whoever turns back [to Him]” (Ash-Shūra:13). They are one religion and one Divine Law. Religion is a moral

message, and all religions teach the same morals of honesty, loyalty, righteousness, and maintaining a good relationship with others. What Allah ordered the Jews and Christians to uphold is what He ordered Muslims to uphold.

"Confirming that which was with them", said, "a party of those who had been given the Scripture threw the Scripture of Allah [i.e., the Torah] behind their backs as if they did not know [what it contained]". The Prophet Mohammad ﷺ was sent to them with a religion that is an extension to the religion that Moses preached; it is but one line and one road for and confirms what they already have with them.

"a party of those who had been given the Scripture threw the Scripture of Allah [i.e., the Torah] behind their backs", throwing away is to get rid of something carelessly. The Scripture that they threw away refers to all of Allah's Scriptures "a party of those who had been given the Scripture threw the Scripture of Allah [i.e., the Torah]". The Torah was the first Scripture they threw away because it called for the belief in Mohammad ﷺ, mentioned his descriptions, and ordered them to follow him. They threw away the Qur'an, as well; Allah's Book that was revealed to Mohammad ﷺ.

Allah says, "O Children of Israel, remember My favour which I have bestowed upon you and fulfil My covenant [upon you] that I will fulfil your covenant [from Me], and be afraid of [only] Me." (Al-Baqarah:40) "And believe in what I have sent down confirming that which is [already] with you, and be not the first to disbelieve in it. And do not exchange My signs for a small price, and fear [only] Me. (Al-Baqarah:41). This Qur'an is a message addressed to them as well. It ordered them to believe in it and to believe in this Prophet. They denied this Book, too, throwing it behind their backs.

Allah says, "as if they did not know [what it contained]". Allah called them out when they denied the Torah and its commandments. They threw the Qur'an

away behind their backs as if they did not know what it contained. As if they were the same as ignorant people, that Allah did not send a Book to and did not teach anything. They feigned ignorance. They abandoned the Prophet Mohammad ﷺ when they knew for a fact that he was actually a Prophet, they abandoned the Qur'an knowing fully that it was the Book of Allah.

After throwing all of this away, what did they replace it with? Allah says, "And they followed [instead] what the devils had recited during the reign of Solomon." They abandoned faith in the Book that guided them and replaced it with magic, sorcery, and lies against Allah's prophets and messengers. "And they followed [instead] what the devils had recited". A devil is a rebel from the Jinn. They are the disbelievers among the Jinn who rebelled against Allah.

"During the reign of Solomon". The Prophet Sulaiman (Solomon) was one of the prophets of the Children of Israel, he is Sulaiman bin Dawood, his father was a prophet and he was a prophet as well. A king prophet; for Allah made David king and Sulaiman inherited the reign of his father and was king of the Children of Israel.

Devils and magicians slandered Sulaiman and said that he did not make use of Jinn, wind, animals, and birds except in magic. Sulaiman prayed to Allah saying, "He said, "My Lord, forgive me and grant me a kingdom such as will not belong to anyone after me. Indeed, You are the Bestower." (Sād:35). Allah answered him, "So We subjected to him the wind blowing by his command, gently, wherever he directed" (Sād:36). This is an example of what Allah bestowed upon him out of all the prophets before and after him. He was able to yield the wind at his will; he ordered it and it went to any direction he chose, and carried him and a whole army, "gently, wherever he directed". Sulaiman used the wind to reduce a journey that takes two months back and forth to a one short trip.

“So, We subjected to him the wind blowing by his command, gently, wherever he directed” (Sād:36). “And [also] the devils [of jinn] - every builder and diver.” (Sād:37). Allah made the disbelieving devils of the jinn subservient to Sulaiman. “Every builder and diver.” “And others bound together in irons.” (Sād:38). Whoever of the jinn dared to make the Prophet angry were put in chains, and bound in iron. “[We said], "This is Our gift,” that Allah bestowed upon Sulaiman and gave to him. “So, grant or withhold without account." (Sād:39).

Allah did not hold Sulaiman accountable for what he did with the devils, like putting them in service and forcing them into unpaid labor. Allah said, “They made for him what he willed of elevated chambers, statues, bowls like reservoirs”. These bowls like reservoirs are huge bowls for serving food or a large basin where water is collected. Every bowl was as big as a reservoir, and it served hundreds of people at a time, “and stationary kettles. [We said], "Work, O family of David, in gratitude." And few of My servants are grateful. (Saba’:13). These are the two gifts that Allah bestowed upon Sulaiman. They were extraordinary gifts; harnessing the winds and harnessing the devils. The devils did these great tiring labours at his orders. Some of them even dived in the sea for him. “And did work other than that. And We were of them a guardian.” (Al-Anbiyā’:82) “And We were of them a guardian”. Allah put them in his service and they could not free themselves from it. This was an extraordinary gift indeed.

Humans are not able to see the jinn while the jinn can see them. The disbelieving jinn are rebellious. So, how can a human, who is weaker than the jinn, be able to capture them and yield them in this arduous work that humans cannot do? This is what Allah enabled Sulaiman to do. Later on, the Jews claimed that Sulaiman was only able to yield those powers and creatures; the wind and the jinn using magic. The truth, however, is that Sulaiman ﷺ was a noble prophet of Allah, and witchcraft was an evil act of disbelief and the work of Satan. Magic is a contract between humans and the jinn in which each party gives the other

something in return for a favour. Satan always wants a person to disbelieve in Allah and to engage in polytheism, unholy acts, and grave things that the magicians do to get them closer to Satan. Satan serves him with what he wants in return.

Allah states that Jews abandoned religion, divine law, the right path, guidance, and the commandments of the Torah. They rejected the last Prophet Mohammad ﷺ and the guidance he preached. They followed what the devils claimed of Sulaiman's reign. They mislead people by saying that Sulaiman's gifts were due to witchcraft. Allah said, "It was not Solomon who disbelieved". Sulaiman did not disbelieve and did not worship those devils as sorcerers would do to yield Jinn. Sulaiman did not disbelieve "but the devils disbelieved". It was the devils who disbelieved "teaching people magic". Learning magic was done through devils; they were the ones who revealed it to their guardians to teach them the methods of magic by which they make this contract between man and the jinn. Sulaiman did not yield devils with magic. Allah has bestowed these gifts upon him and subdued the jinn in service to him, Allah said, "It was not Solomon who disbelieved", by using magic "but the devils disbelieved, teaching people magic and that which was revealed to the two angels at Babylon, Hārūt and Mārūt". The devils taught people magic on their own, and they taught them the same things that were revealed to the two angels in Babylon. Allah sent Harut and Marut to teach people magic as a warning from its perils because magic has spread in Babylon greatly, and magicians have subjugated and enslaved people. Allah, as a result, sent angels to teach people how magic works, so that they can avoid it and take precautions against it. Also, to teach them that magicians are not in charge of things and that they cannot change the facts and that witchcraft is a malicious act of the jinn.

Learning magic could enchant people with it; they think they have learned something that enables them to use the devils for their benefit. Instead of learning

it as a precaution, they learn it to practice. “"We are a trial, so do not disbelieve [by practicing magic].", Do not practice magic. “And [yet] they learn from them that by which they cause separation between a man and his wife. But they do not .”harm anyone through it

,says ﷻ Allah“And when a messenger from Allah came to them confirming that which was with them, a party of those who had been given the Scripture threw the Scripture of Allah (i.e., the Torah) behind their backs as if they did not know (what it contained)”. (Al-Baqarah:101). “And they followed (instead) what the devils had recited during the reign of Solomon. It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic”. Allah tells us about the Jews when Allah sent them Prophet Mohammad ﷺ, confirming the scriptures they already had. First of all, his description was mentioned in the Torah and the Bible; he preached what Moses ﷺ preached before him. The Quran that he had, preached what the Torah preached; to worship Allah alone without partners, to believe the stories and messages it includes, in addition to His Prescience. It also preached on morals and Allah’s divine law. As Allah says, “He has ordained for you of religion what He enjoined upon Noah and that which We have revealed to you, (O Mohammad), and what We enjoined upon Abraham and Moses and Jesus - to establish the religion and not be divided therein. Difficult for those who associate others with Allah is that to which you invite them. Allah chooses for Himself Whom He wills and guides to Himself whoever turns back (to Him).” (Ash-Shūra:13). It means when they were sent a prophet with the religion they knew, the same religion of Islam that they knew and were called to. Allah’s religion is one and it is Islam. The religion which all prophets invited to was Islam. The belief that shows on your face, settles in your heart, where you obey and surrender to Allah, the Creator of Heavens and Earth.

When a Prophet of Allah was sent to them, they knew he was sent from Allah confirming what they had, “a party of those who had been given the

Scripture threw the Scripture of Allah (i.e., the Torah) behind their backs as if they did not know (what it contained)." They threw the Book behind their backs; first, they threw away the Torah that was sent to Moses, because it commanded them to believe in Mohammad ﷺ. Their denial of the prophet is a disobedience of the Torah's order that commanded them to believe in Mohammad ﷺ, the last of all prophets. Then, they threw away the Quran because it was directed at them, preaching them to believe in Allah ﷻ. Allah called the Children of Israel outright, "O Children of Israel, remember My favor which I have bestowed upon you and fulfill My covenant (upon you) that I will fulfill your covenant (from Me), and be afraid of (only) Me." (Al-Baqarah:40) "And believe in what I have sent down confirming that which is (already) with you, and be not the first to disbelieve in it. And do not exchange My signs for a small price, and fear (only) Me." (Al-Baqarah:41). It is the call of Allah; His Book is addressed to them directly by their names. O Children of Israel! believe in the last prophet, who came with a message that confirmed what Moses ﷺ preached. They threw away the Word of Allah, the Torah or the Quran alike, they threw it behind their backs carelessly, "as if they did not know (what it contained)", the same as someone ignorant of these books would do, as if it was not sent to them, as if they never received divine orders. Instead of following Allah's Books and following its morals, they followed the words of the shaytan, and learned sorcery from the shaytan.

Allah says, "And they followed (instead) what the devils had recited during the reign of Solomon. It was not Solomon who disbelieved, but the devils disbelieved". They followed what the Shaytan recited during the reign of Sulaiman. Allah granted Sulaiman a special reign which he had not granted someone else before; he was offered war horses. After receiving that, he was so distracted and he missed a prayer, which is the afternoon prayer. He got distracted until the sunset, he became very sad after that, so he killed the horses that were the reason for his distraction. Allah says, (Mention) when there were exhibited

before him in the afternoon the poised (standing) racehorses. (Sād:31) “And he said, "Indeed, I gave preference to the love of good (things) over the remembrance of my Lord until it (i.e., the sun) disappeared into the curtain (of darkness)." (Sād:32), until the sunset, “(He said), "Return them to me," and set about striking (their) legs and necks.” (Sād:33). Then He says, And We certainly tried Solomon and placed on his throne a body; then he returned.” (Sād:34). He said, "My Lord, forgive me and grant me a kingdom such as will not belong to anyone after me. Indeed, You are the Bestower." (Sād:35). Allah continued, “So We subjected to him the wind”. This is the first thing, “blowing by his command, gently” not stormy, but gentle, “wherever he directed,” “And [also] the devils [of jinn] - every builder and diver.” (Sād:37) “And others bound together in irons.” (Sād:38). “(We said), "This is Our gift, so grant or withhold without account." (Sād:39). Free whoever you want of Jinn or hold them in labour without fear of accountability from Allah.

The Shaytan that were subjected to Sulaiman deluded the people to say that he was controlling them only with sorcery. In truth, Allah was the one who put Sulaiman in charge of the Shaytan to enslave them and set them up in the arduous work that they did, as He says, “And [also] the devils [of jinn] - every builder and diver.” (Sād:37). He also says, “They made for him what he willed of elevated chambers, statues, bowls like reservoirs, and stationary kettles. (We said), "Work, O family of David, in gratitude." And few of My servants are grateful.” (Saba:13). He says, “It was not Solomon who disbelieved” By practicing sorcery; practicing sorcery is a blasphemous act (sorcery is blasphemous) and it is a contract between the Shaytan and humans. The Shaytan gives services to humans; and humans give a service in return, they exchange benefits. The benefit that the Shaytan wants from man is to disbelieve, this is the fundamental benefit and their greatest aim. This is the task of the Shaytan, to mislead the children of Adam, to make them disbelieve and worship him, (that they disbelieve in Allah). They assign them to

deeds of extreme pettiness and blasphemy, such as defiling the words of Allah, writing it with impurity, showing contempt for the graces of Allah, prostrating to him (the Shaytan), seeking help from devils, polytheism with God, and disbelieving in Allah. Therefore, the sorcerer is a criminal who made his contract with the Shaytan, to make the Shaytan serve him. He gives a service to harm a person, to come between a husband and his wife, in exchange of some worldly benefits, to guide the sorcerer to some matters from the unseen. This is the service the Shaytan gives to people to make them disbelieve.

was given power over the Shaytan by Allah to subject ﷺ As for Sulaiman and oppress them, Allah who gave him this gift, “So We subjected to him the .wind blowing by his command, gently” (Sād:36)“And [also] the devils (of jinn)” Allah was the One who subjected them to him. “every builder and diver.” (Sād:37). “And others bound” (Sād:38). Bound together in iron “(We said), "This is Our gift,” that is, from Allah, “so grant or withhold” be safe from service, or refrain from it without accountability. Allah says, “It was not Solomon who disbelieved,” by practicing sorcery, “but the devils disbelieved, teaching people magic and that which was revealed to the two angels at Babylon, Hārūt and Mārūt.” they were sent to that place, where sorcery is wide spread, to warn people from it, and to teach them the truth about it and to protect them from it. These two angels warned the people they taught sorcery to not to use it and practice it. Allah says, “But they (i.e., the two angels) do not teach anyone unless they say, "We are a trial, so do not disbelieve (by practicing magic)." Do not blaspheme by practicing sorcery, “And (yet) they learn from them that by which they cause separation between a man and his wife.” This is the goal of what sorcerers and Shaytan do, to spoil people’s lives. Their greatest achievement is spoiling the relationship between a husband and his wife because a good relationship and a healthy household are one of the things that Allah loves. It is one of the peaceful and good things Allah loves. That is why the Shaytan hates that and always tries

to create divisions. The hadith stated that the Shaytan places his throne on water, then gathers his sons every once in a while, to attend a meeting in which they exchange experience and work; someone of them says, 'I'm still deviating this person, with whom I was entrusted to let him did so-and-so, this one killed, this one stole, and this one committed Zina' (fornication). Then the Shaytan answers each one of them 'you did not do anything of worth'; you did not do something worthwhile, until someone comes and says 'I kept whispering in his ear until I separated him from his wife'. The Shaytan rises then and places that son beside him and says to him 'you! Yes, you. You did the greatest deed'. Therefore, separating a person from his wife is a favourable thing for the Shaytan, and the Shaytan places utmost importance to it among the insidious work that he and his offspring do.

"And (yet) they learn from them that by which they cause separation between a man and his wife." They separate a man from his wife, by making a woman hate her man, and making the man hate his wife until there is separation between them, the word man here refers to a husband, Allah used the word spouse to indicate a wife; a man and his wife. Allah says, "But they do not harm anyone through it except by permission of Allah." The sorcery that they learn is not outside the will of the Lord, it is a part of it, "they do not harm anyone through it" They do not harm anyone by practicing sorcery unless Allah willed it; Allah wanted that thing to happen with his permission, by allowing such a matter to happen to His creation. Further, if Allah wanted it not to happen, it would not happen. "But they do not harm anyone through it except by permission of Allah." He says, "And they [i.e., people] learn what harms them and does not benefit them." What they learn by way of sorcery harms them and does not benefit them. Sorcery is not beneficial at all because it is full of harm. "But they [i.e., the Children of Israel] certainly knew "; the Jews, certainly knew what Allah sent His Messengers, "that whoever purchased it [i.e., magic] would not have in the

Hereafter any share." Whoever bought it, took it, and left the religion and left the truth, would not have in the Hereafter any share.", fortune; share means portion and luck; they have no luck in the hereafter, they will not enter Paradise. Whoever seeks the help of sorcery will not enter Paradise, and whoever practices it is an unbeliever, therefore, has no fortune nor a share in the hereafter with Allah. Then Allah says, "And wretched is that for which they sold themselves, if they only knew." wretched is; wretched is used to slander something, and to say what is more despicable, disgraceful, and uglier than "that for which they sold themselves". They sold themselves to the Shaytan, they abandoned the Torah, they abandoned the rule of the Torah, the Bible, the Zabur, and the Quran. They abandoned the words of Allah, the right path to Allah, and the belief in Messengers. They followed this Shaytan instead. The Shaytan became their leaders, they learned the knowledge they wanted from them, adopted sorcery and abandoned the Quran. There is no doubt that whoever does this has sold himself at the lowest prices, "And wretched is that for which they sold themselves, if they only knew." Wretched is the thing that they had sold themselves for, they sold themselves over these few gains, and if these few gains they had taken, "if they only knew". If they had complete knowledge, they would know that they have made a losing deal.

Then He says, "And if they had believed and feared Allah, then the reward from Allah would have been (far) better, if they only knew. (Al-Baqarah:103). "And if they had believed and feared Allah". If they believed in Allah and His messages, and if they believed, through His messages, in the last prophet ﷺ and in the Quran that was sent to him, the reward would be a blessing from Allah, "then the reward from Allah would have been [far] better". A reward from Allah. And Allah's reward is a very great thing; His reward in this world is a good life, a decent life - Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give

them their reward (in the Hereafter) according to the best of what they used to do" (An-Nahl:97). Then, heaven. Heaven, which is the greatest abode and the greatest reward and gratification, "then the reward from Allah" is a reward that comes from Allah, and Allah is the King, there is no god but He, and the only Lord, ﷻ. He is the King of everything, so how does He give reward? If He rewards, then there is no doubt that it is the greatest thing someone can ever have. Allah's rewards are great because He is great. "then the reward from Allah would have been (far) better", Allah's reward is far better than what they reaped by practicing sorcery "if they only knew". If they had knowledge, they would have known this fact. Yet, unfortunately, they were ignorant and left the religion of Allah for this despicable matter.

This has been a long discussion with the Jews, in which there is a complete destruction of what they claimed; that they are people of religion or that they follow the divine law and the message, that heaven is reserved to them of all people, that they are the chosen people of Allah, that whatever sin they commit, they are forgiven, and that they will only stay in Hell for a few days, even if they were guilty in life. These verses are a refutation of everything they said and invoked, and they are a statement that they are actual disbelievers and that their souls are contemptible. They replace the religion of Allah with glory, empowerment and reward; these contemptible curses that they take as a reward for their disbelief in Allah. There is no doubt that whoever neglects religion and the path to follow witchcraft, is despicable of mind and understanding. They have no mind as they substitute belief with disbelief and sell themselves to the devil in this way.

After this, Allah ﷻ directed the speech to His faithful servants, and told them to be fearful and careful of the Jews. He clarified a part of their intrigues and deceit they plot against the people of faith. "O you who have believed, say not [to Allāh's Messenger], "Rāʿinā" but say, "Unẓurnā"[35] and listen. And for

the disbelievers is a painful punishment." (Al-Baqarah:104). "Neither those who disbelieve from the People of the Scripture [i.e., the Jews and Christians] nor the polytheists wish that any good should be sent down to you from your Lord. But Allāh selects for His mercy whom He wills, and Allāh is the possessor of great bounty." (Al-Baqarah:105). It was a habit of these malicious Jews when they went to the Prophet's ﷺ council, they spoke to insult him. The listener would think that they said a good thing, and they answered them back thinking the intended meaning was good, while their intentions were actually malicious. For example, they told the prophet 'Ra'ena', the listener thought they meant take care of us, or give us your attention. Their intended meaning, however, was frivolity; they cursed the Prophet ﷺ this way. When they greet the Prophet, instead of saying "peace be upon you" (Assalamu Alaykom), they say (Assamu Alaykum) which means "the poisonous one is upon you," and the poison is death. Whoever heard them and did not scrutinize their words would think they were greeting him, but in reality, they wished the Prophet ﷺ dead. There are many examples of words that have good meaning on the surface like the aforementioned; it seems to be good, but they intend an ugly meaning in reality. Allah warns the people of faith about the pernicious words that they might use, so that Muslims only use words that can only bear a sound and true meaning, and leave vague expressions that have false meanings.

He says, "O you who have believed," Allah addresses the people of faith. The expression 'who have believed' have become a term to call believers, those who have believed in Mohammad ﷺ; Muslims, "O you who have believed, say not (to Allāh's Messenger), "Rāʿinā", do not say 'Ra'na'. As we mentioned before, this word in Arabic means 'care', but when the Jews said it, they meant frivolity, "O you who have believed, say not [to Allāh's Messenger], "Rāʿinā" but say, "Unẓurnā" because the word 'Unzurna' (which means look at us, take care of us) has no other meaning that can be interpreted in malicious way' it cannot

bear another meaning that could be ugly. “And listen”, listen to the command of Allah, and His Messenger; to listen and obey “And for the disbelievers is a painful punishment.” The Jews are the first to be included in this “painful punishment.” Allah threatens them with painful torment because they committed the acts of disbelief, as well as mockery and introspection by mocking the Prophet ﷺ.

Then Allah revealed their truth to the people of faith, “Neither those who disbelieve from the People of the Scripture [i.e., the Jews and Christians] nor the polytheists wish that any good should be sent down to you from your Lord.” Do not wish means do not love, any type of love and good. “Neither those who disbelieve from the People of the Scripture”. Who disbelieved from the People of the Scripture; The people of the Scriptures are the Jews and the Christians. Of course, those who believed among the People of the Scriptures embraced Islam. Allah counted those who disbelieved among the People of the Scriptures among the polytheists, “nor the polytheists”. The concept polytheist is used to call the unbelievers of Arabs, because some of the people of the Scripture are polytheists. The Jews are polytheists because they claim that Uzair (Ezra) is the son of Allah, and the Christians are polytheists as well because they claim that Jesus (Isa) is the son of Allah. They are unbelievers for this reason. The Arabs are also polytheists because they associated others with Allah, such as angels and idols that they worshiped; they said, "We only worship them that they may bring us nearer to Allah in position." They invoked other partners with Allah in disposition, in sustenance and in worship. So, they worshipped others with Allah. The Arabs polytheists are the enemies of Muslims, the enemies of the people of faith; they are those who disbelieve from the People of the Scripture and the polytheists, and they all do not like the graces and good sent down by Allah to His believers, “Neither those who disbelieve from the People of the Scripture [i.e., the Jews and Christians] nor the polytheists wish that any good should be

sent down to you" any good may it be, "from your Lord", your God, ﷻ, your creator the One in charge of your affairs.

He says, "But Allah selects for His mercy whom He wills," Selection means choice; Allah selects for His mercy whom He wills; mercies are abundant. One of His greatest mercies is guidance to His path, His Message; to guide to the right path of Allah. Guidance is not granted to anyone because Allah guides whomever He wills from His servants to His wisdom and His mercy by guiding them to His Message. He knows best whoever is most grateful. "Is not Allah most knowing of those who are grateful?" Allah knows who is grateful to Him, so He guides them to the right path as a reward. "So whoever Allāh wants to guide - He expands his breast to [contain] Islām; and whoever He wants to send astray. He makes his breast tight and constricted as though he were climbing into the sky." (Al-An'ām: 125), Allah's guidance is a special gift, but everyone should work to get it. The call of Allah is for all of His servants to embrace Islam, "And Allah invites to the Home of Peace [i.e., Paradise]", a call to all, "and guides whom He wills to a straight path."(Yūnus:25). He guides whomever He wills to the right path. "But Allah selects for His mercy" His mercy referring to His guidance "whom He wills," from His servants who are bound by His will; and the will of Allah is wise. Allah is Wise and He knows best who deserves this guidance, so He guides who deserves the message and He sends it to them "and Allah is the possessor of great bounty." Allah is the possessor of great bounty; bounty means favour. The tremendous favour of Allah, the Great, has no limit. There is no limit to His favour and His bounty.

Religion and the Message are a part of the graces of Allah and His mercy. He bestows it to whom He wills. This is so that the believers know that their guidance to this religion is a grace from Allah. Allah has singled them out and chose them to believe; on the other hand, those who disbelieved of the people of the Scripture were among the inheritors. They inherited a Message, they inherited

a Book, but Allah took that away from them because this matter is up to Him. He forbade them from being guided, from seeing the way of the Lord, and from seeing the great guidance revealed to the servant of Allah and His Messenger Mohammad ﷺ. Accordingly, He deprived them of all the graces because of the crimes they committed when they envied, transgressed, oppressed, disbelieved, and denied the truth with stubbornness and arrogance. Therefore, Allah made them blind to the truth. The two verses are a message to the people of faith against the Children of Israel, to know their way, and to know their enemy "O you who have believed, say not [to Allah's Messenger], "Rāʿinā" but say, "Unẓurnā" and listen. And for the disbelievers is a painful punishment." (Al-Baqarah:104). This is a directive from the Lord to call on Muslims to stay away from the malice of the Jews and their deceit, and the words they use. Every word they use has a malicious implied meaning. Muslims should pay attention to this, like refraining from saying (Ra'ena) "take care of us" and say (Unzurna) "take after us" because it does not mean anything else. This sentence is also an example to be emulated, regarding whatever malicious the enemies of Allah and the enemies of Islam can do. Muslims should be careful not to give them the opportunity to do this.

Then Allah shows the reality of those who oppose this religion, whether they are People of the Scripture or among the polytheists, "Neither those who disbelieve from the People of the Scripture [i.e., the Jews and Christians] nor the polytheists wish that any good should be sent down to you from your Lord." Then they are your enemies. Allah says that these are your enemies, they do not wish you well; accordingly, you must consider them as enemies. Therefore, know that Allah has singled you out in guidance and in this matter. "But Allah selects for His mercy whom He wills, and Allah is the possessor of great bounty." Because of His grace, He guided you to this path. No one can stop Allah's great bounty if He wished to bestow it upon certain people. Here, the believer who is guided to faith knows that he has been honored, privileged, obtained the mercy of Allah

and His grace, so he clings to it, is able to recognize his enemy, and to recognize that they (the enemies) do not wish them any good.

Allah ﷻ says , "If We ever abrogate1 a verse or cause it to be forgotten, We replace it with a better or similar one. Do you not know that Allah is Most Capable of everything?" (Al-Baqarah:106), "Do you not know that the kingdom of the heavens and the earth belongs ˹only˺ to Allah, and you have no guardian or helper besides Allah?" (Al-Baqarah:107), these verses came in the response of Allah to the fabrication of Jews and their denial to the message of the Prophet Muhammad ﷺ, turning it, and rejecting the idea of embracing the faith, the religion of Islam which Allah calls them to. Besides believing in the Prophet, which the Torah commanded them to believe in. In addition, Musa (Moses) and Isa (Jesus) ﷺ preached to their people about the Prophet's coming. Further, one of their objections was that Allah could not forget the rule of the Torah, and that the rule of the Torah came down from Allah which is His religion and law on Musa. However, the abrogation means uncertainty; the meaning of uncertainty is that Allah had appeared to Him something He did not know before that. Yet, Allah being uncertain is impossible. How can Allah abrogate a ruling after it has been approved! There is no doubt that this is a kind of misrepresentation, because abrogation is in practical rulings, not in news, for Allah did not abrogate news; He did not change a report from His news, thus, all the messengers called for one thing, which is the worship of Allah alone without partners.

And the matters of faith do not change and are not replaced, and all issues of the unseen are the same for all the messengers. As for the practical rules, it gets changed in one law and from one law to another. Therefore, in the law of Musa, there are a lot of matters that have been changed and altered, for he was commanded, at first, for example, not to fight, then, he was commanded to fight, he said to his people "O my people! Enter the Holy Land which Allah has destined for you..." (Al-Ma'idah:21). However, Isa came as the ruler of the Torah's law

and changed a lot of laws that were in the Torah, as he told them, "to legalize some of what had been forbidden to you". So, Isa forbade and permitted many matters that were not in the Torah, and stopped practicing lots of limits. For example, when the Christians, at his time, were under the oppression of the Romans, Allah came with a full-featured law in which He removed all the chains and shackles that had been on the previous nations, as he told them "Allah does not require of any soul more than what it can afford. All good will be for its own benefit, and all evil will be to its own loss. ˹The believers pray,˺ “Our Lord! Do not punish us if we forget or make a mistake. Our Lord! Do not place a burden on us like the one you placed on those before us. Our Lord! Do not burden us with what we cannot bear. Pardon us, forgive us, and have mercy on us..." (Al-Baqarah:286). So, Allah removed all the chains and shackles that had been on the previous nations through this purified law that the Prophet Muhammad ﷺ was sent with.

The chains and shackles that were upon the Jews in purity, marriage, divorce, limits, food, and drinks, for Allah forbade them from many good things, as He says, "... We forbade every animal with undivided hoofs and the fat of oxen and sheep except what is joined to their backs or intestines or mixed with bone. In this way We rewarded them for their violations. And We are certainly truthful"(Al: An'am:146), in purity, it was not permissible for a Jew to wash what gets to him from impurity, rather, cut it off. He must cut it with scissors rather than washing it with water. Further, it was not permissible for him to eat with a menstruating woman or to live with her during the time of her menstruation. Rather, she must live in a far place, and everything she touches with her hands remains unclean, and if someone touches it, he gets impure as well. Very great things in many rulings. Then, when our purified law came, it lifted all these chains and shackles. So, abrogation is only in rulings and not in news, however, the objection of the Jews over Muhammad ﷺ that he came with an abrogating

message that abrogates the previous laws, yet, Allah cannot abrogate a law because this is from uncertainty. Moreover, Allah being uncertain is impossible, this is a lie and confusion because the abrogation of rulings does not mean uncertainty. However, abrogation is considered to be a challenge to the attribute of the Lord. If it is said that Allah abrogated a piece of news, such as to inform the news and then inform the opposite of it, Allah is much higher than that.

These verses came as a response to the Jews, He says, "If We ever abrogate a verse or cause it to be forgotten", the origin of abrogation is changing. From it, it was said the book is abrogated which means changed, the book is replaced somewhere else "If We ever abrogate1 a verse", that we change its law from a rule to another rule "or cause it to be forgotten", we cause it to be forgotten, from forgetting, we make you forget it, however, if this or that happens, it happens by the permission of Allah, by His command and will. He says, "We replace it with a better", better than it in terms of the ruling; a better rule than the one in that verse. So, it is either a severe matter that gets lightened, or it is a light matter that gets severe when the nation is ready for it as what happened with the Muslims in many matters. In wine, for example, when wine was widely spread in the Arab community and drinking it day and night in every time and felt pleased about it and is the ultimate goal of their life and the extent of their happiness. One of them said, "we drink and it makes us Lords that a lion won't prevent us from drinking". All of them used to drink, old and young, yet, Allah did not forbid wine at once, rather, He prepared the Muslims through four continuing verses in four stages until Allah's saying is revealed "O believers! Intoxicants, gambling, idols, and drawing lots for decisions are all evil of Satan’s handiwork. So shun them so you may be successful" (Al: Ma'idah:90). Thus, the rule came, the rule of drinking wine came gradually starting with reminding them that they are in the grace of Allah, "And from the fruits of palm trees and grapevines you derive intoxicants1 as well as wholesome provision..." (An-Nahl:67), an intoxicating drink, then He

forbade them from drinking on the prayer times "O believers! Do not approach prayer while intoxicated1 until you are aware of what you say, nor in a state of ˹full˺ impurity2—unless you merely pass through ˹the mosque˺—until you have bathed", and forbid them from drinking when the time is close to the prayer time. Then, they began to drink in times that are not close to the prayer times, like after Isha' and after Fajr prayer because noon prayer time is far away. Then, when they questioned regarding drinking wine, Allah informed them that its harm is much more than its benefit, "They ask you ˹O Prophet˺ about intoxicants and gambling. Say, “There is great evil in both, as well as some benefit for people—but the evil outweighs the benefit".

After preparing their minds that its harm is more than its benefit, Allah revealed His saying "O believers! Intoxicants, gambling, idols, and drawing lots for decisions are all evil of Satan’s handiwork. So shun them so you may be successful" (Al-Ma'idah:90). So, this is abrogating the first rule which permitted it, permitting wine, then allowing it, then forbidding it on prayer times, and finally, forbidding it at all. This is from the mercy of Allah so that He would transfer the nation from one state to another and prepare it for that. However, abrogation might be from severe to light, like the abrogation of steadfastness. At the beginning of Islam, the Muslim was required to steadfast against ten unbelievers and never flee from them; this rule was abrogated to steadfast against only two, as Allah says, "Now Allah has lightened your burden, for He knows that there is weakness in you. So if there are a hundred steadfast among you, they will overcome two hundred..." (Al-Anfal:66). So, it became obligatory over the Muslim to not flee from two unbelievers, and if he did flee, it would be from escaping which one of the seven major sins. Further, abrogation is a great ruling because it gradually provides the rule until the nation reaches maturity and perfection stage so the nation would take Sharia full. So, there is wisdom behind it, and Allah is the All-Wise for He revealed His law, His wise law, that is gradual

in abrogation. However, Allah used to make the Prophet ﷺ forget some verse as Allah says, "We will have you recite ˹the Quran, O Prophet,˺ so you will not forget ˹any of it" (Al-A'la:6), "unless Allah wills otherwise.1 He surely knows what is open and what is hidden" (Al-A'la:7), so the matter of abrogation is related to Allah's wisdom.

The occurred abrogation that happened in the Qur’an is in three types: the first is the abrogation of the ruling and the recitation, the abrogation of the ruling with the recitation together, and the abrogation of the ruling while the recitation remains, and this is much in Qur’an like the one mentioned before in the verses of wine. The abrogation of the recitation while the ruling remains is the same in the verses of stoning; verses were revealed in the Qur’an commanding stoning. If the old man and old woman committed Zina (adultery), then stone them absolutely as a punishment from Allah, and Allah is Almighty and All-Wise. This verse was abrogated in the recitation, but it remained in the ruling. As for the one abrogated in recitation and ruling, it was that what was revealed from the Qur’an was the hadith of the mother of the believers, Aisha, regarding what the Qur'an revealed about ten saturated breast feedings that cause forbiddingness. Accordingly, these were abrogated by five pieces of information, and by the Sunnah by five pieces of information. So, these verses were abrogated, its recitation and its ruling were abrogated. Therefore, abrogation with all these types, undoubtedly, occurred in the Qur’an. However, the denial of abrogation came as well for some Muslims who denied the occurrence of abrogation, and that abrogation has never occurred, and there is no doubt that this is due to arrogance. However, Allah informed that abrogation occurred upon His will "If We ever abrogate1 a verse or cause it to be forgotten", that is for you, "We replace it with a better", a better one in ruling. They will either be a lighter form, even if it was more severe, then, it would be better for the nation to take it. Allah transfers it to the matter to take it, so this will be more severe, for example, the prohibition

of wine is a complete prohibition, there is no doubt that it is more severe for them than the first order regarding permitting them to drink it. Thus, this is, undoubtedly, good, even if it is taken severely and prohibited, yet, it is good for the nation. Further, every abrogation is good for Allah does not abrogate a ruling into another ruling unless the second ruling is better for the nation than the first one.

"If We ever abrogate1 a verse or cause it to be forgotten, We replace it with a better or similar one" or a similar one in the ruling, so it would be good with good. Besides, Allah changes ruling as He wills, then He says, "Do you not know that Allah is Most Capable of everything?" that is, you know; the question here is a declarative question. There is no doubt that Allah is most capable of everything and from His capability over His creatures to command whatever He wants, to abrogate what He wants, to permit what He wants, and to forbid what He wants.

"Do you not know that the kingdom of the heavens and the earth belongs ˹only˺ to Allah, and you have no guardian or helper besides Allah?". Do you not know, you knew that Allah has the ownership of the heavens and earth, it is a self-ownership, inflection ownership, and destiny ownership; all kinds of ownership. The true owner is Allah, and all the ownership that is besides Allah is naked, naked to him for Allah is the true Owner of the heavens and the earth because He is the Creator of everyone. Allah is the Creator of the heavens and the earth. Allah has the self-ownership of the creatures because He created them, and owns their inflection, for there is no inflection of any kind of inflections, Life, death, happiness, misery, crying, laughter, masculinity, femininity, and this is from diversification, inflection, and variegation, as well as the heat, coldness, length, shortness, and all creature characteristics. As well as every kind of inflection, which the creature endures from state to state "and that to your Lord ˹alone˺ is the ultimate return ˹of all things" (An-Najm:42),"Moreover, He is the

One Who brings about joy and sadness" (An-Najm:43),"And He is the One Who gives life and causes death" (An-Najm:44), "And He created the pairs—males and females" (An-Najm:45) "from a sperm-drop when it is emitted" (An-Najm:46), "And it is upon Him to bring about re-creation" (An-Najm:47), "And He is the One Who enriches and impoverishes" (An-Najm:48). No one gets rich except by His own richness and possess from the possession; what someone possesses, a car, a house, anything is already possessed by Allah, "And He is the One Who enriches and impoverishes" (An-Najm:48), "And He alone is the Lord of Sirius" (An-Najm), "And He destroyed the first ˹people of˺ ʾÂd" (An-Najm:50), "and ˹then˺ Thamûd,1 sparing no one" (An-Najm:51), "And before ˹that He destroyed˺ the people of Noah, who were truly far worse in wrongdoing and transgression" (An-Najm:52), "And ˹it was˺ He ˹Who˺ turned the cities ˹of Sodom and Gomorrah˺ upside down" (An-Najm:53). So, the occurrence of what had happened of these punishments over these nations, He who did it, and He was the one who commanded it so the whole matter, "and that to your Lord ˹alone˺ is the ultimate return ˹of all things" (An-Najm:42), so, this is the property of Allah for His servants by diversification, inflection, and destiny. Thus, the fate of all servants and all creation belongs to Allah, "And to Allah is the final return". That is why any owner besides the ownership of Allah is naked ownership. If you possess something, then this is a metaphor for Allah gave it to you and He is the One Who takes it at the time He pleases "Surely to Allah we belong and to Him we will ˹all˺ return", we are all to Allah.

"Do you not know that the kingdom of the heavens and the earth belongs ˹only˺ to Allah", therefore, He disposes of in His property "and you have no guardian or helper besides Allah?", you do not have a guardian, the guardian or helper. The guardian in the language refers to everyone who has a relationship between you and him that makes you follow him while he is loyal to you. Further, guardianship includes support and love; all of these are the meanings of

guardianship. So, you have no guardian nor a supporter except for Allah. This implies submission to the command of Allah, and if Allah abrogates a rule by another rule, then the matter is His for He is the King Who rules what He wants.

Then, ﷻ says, "Or do you ˹believers˺ intend to ask of your Messenger as Moses was asked before?1 But whoever trades belief for disbelief has truly strayed from the Right Way" (Al-Baqarah:108), this is a speech directed to everyone, for the people of the book as well as to Muslims "Or do you ˹believers˺ intend", that is Jews "to ask of your Messenger", your Messenger Muhammad ﷺ, he is their Messenger who was sent to them for they are from the people of his call; they are from the nation that the Prophet was commanded to call to worship Allah "to ask of your Messenger as Moses was asked before?", Musa was asked with lots of intransigence questions, as when they said, "Make Allah visible to us!" that they said, "We will never believe you until we see Allah with our own eyes" so, this is from the intransigence of Jews with Musa ﷺ and they asked him lots of questions for the sake of intransigence and that they will not believe in anything but that. Likewise, the state of Jews was that same with the Prophet ﷺ for they asked him to bring them down a book from heaven and that they would not believe in him except by that, as well as their saying, "Allah has commanded us not to believe in any messenger unless he brings us an offering to be consumed by fire" that we have a covenant with Allah that we would not believe in any sent Prophet, any Prophet that comes to us, except if he bring us an offering that gets eaten by fire, to bring an offering then fire comes down from heaven and eats it, He says, "... Other prophets did in fact come to you1 before me with clear proofs and ˹even˺ what you demanded—why then did you kill them, if what you say is true?" (Ali-'Imran:183).

"Or do you ˹believers˺ intend to ask of your Messenger", that is Muhammad, "as Moses was asked before?", out of intransigence, He says, "But whoever trades belief for disbelief has truly strayed from the Right Way".

Likewise, this is also a prohibition against the nation of Muhammad ﷺ, the nation of the answer, whoever responds and enters into Islam that the Messenger ﷺ should not be asked as the Jews did. That is, we forbid Muslims, in this verse, to do with the Prophet Muhammad as the Jews did with Musa ﷺ in asking intransigence questions, to ask verses out of intransigence. It occurred to some of the companions that on one occasion they asked the Prophet ﷺ questions that reflected difficulty and intransigence from some of them. As the Prophet said ﷺ that he stood one day and said, “Whoever likes to ask me about anything he can do so and I shall reply as long as I am at this place of mine, so a man rose up and said, O Messenger of God, who is my father?” And this man was called to someone other than his father when he quarreled with men; if there was a quarrel between him and someone, he would say to him you are not the son of so-and-so, he is accused of adultery. So, he said, O Messenger of God, who is my father? Your father is Hudhafah, and this was his real father that he was attributed to. Then another rose up and said, O Messenger of God: Where am I? He said, in Hell-fire, then `Umar knelt before him and said, "We are pleased with Allah as our Lord, Islam as our religion, and Muhammad as our Prophet and Allah's saying was revealed, "O believers! Do not ask about any matter which, if made clear to you, may disturb you. But if you inquire about what is being revealed in the Quran, it will be made clear to you" (Al-Ma'idah:101). If you revealed it at the time of the revelation, it is revealed to you because this is from the unseen, and if you ask about it, it is revealed to you, "Allah has forgiven what was done ˹in the past˺. And Allah is All-Forgiving, Most Forbearing", "Some people before you asked such questions then denied their answers" (Al-Ma'idah:102).

Muslims who believed the Prophet Muhammad are forbidden from asking a question out of intransigence, or questions that if shown it would distress you "Or do you ˹believers˺ intend to ask of your Messenger as Moses was asked before?1 But whoever trades belief for disbelief has truly strayed from the Right

Way" (Al-Baqarah:108). If his goal was to ask the Prophet a question out of intransigence and assumed that the Prophet will not answer my question and this suggestion that we proposed did not take place, and this made the Prophet's failure to respond to this matter, or in response to him what they suggested, evidence of the Prophet's lies and that he is not the Messenger of Allah. Then, disbelief took the place of faith, the disbelief would be taken instead of faith, He says, "has truly strayed from the Right Way" and evenness is the middle, and the path is the way, and who curved from the middle of the path is carved towards its edge almost out of the right way to the wrong way.

Then, He says, "Many among the People of the Book wish they could turn you ˹believers˺ back to disbelief because of their envy, after the truth has been made clear to them. Pardon and bear with them until Allah delivers His decision. Surely Allah is Most Capable of everything"(Al-Baqarah:109), this an education from Allah to the believers and an enlighten them with their enemy who wants to delude them, besides, revealing their enemies, revealing their filthy souls and hearts, and uncovering their real feeling towards the people of Islam. He says, "Many among the People of the Book wish", wish, meaning that many of the people of the book wished, and they are a large number not small. However, the people of the book include Jews and Christians, and they were named as the people of the book because they refer to a book from Allah the Torah and Gospel. Wished for what? wished, "they could turn you ˹believers˺ back to disbelief", they wished and loved if they could turn the Muslims, after they embraced Islam, turn them back as unbeliever. Turn them into infidelity once again, then, He says, "because of their envy". That is, what pushed the Jews and the Christians to this, to make the Muslims disbelieve, and to expel them from the religion is envy, out of envy. They envy the Muslims because they have been guided by Allah to His path and on His way, and sent them this last Prophet who came with glory, praise, and empowerment on the earth and that his possession would remain until the

Day of Resurrection. Besides, he came to the greatest nation that is the best of the nations of guidance on earth at all. His nation is better than all the nations that preceded them from the people of Isa, and from the people of Musa, and from all the people of guidance who preceded them. Therefore, the tremendous envy of those who believed was what prompted the Jews and Christians to convert Muslims from Allah's path and to be unbelievers.

He says, "because of their envy" That this envy comes from themselves, from their sick souls that are full of hatred of the people of Islam, and that is why they wished for it. They wished that Muslims would convert from Islam, not that this Islam is invalid, as they claim, rather, because they envy the people of Islam because they succeeded in this way, He says, "after the truth has been made clear to them", the truth becomes clear to them, that this religion is true, that Muhammad is true, that the Qur'an is true from Allah, and that these are the people of true guidance. After this has become clear to them, they want to turn the Muslims away from this religion. He says, "Pardon and bear with them until Allah delivers His decision". Pardon them with a statement, that is, with Allah revealing the truth of their hearts, that they are real enemies, and that they are fighting Islam and fighting Allah with knowledge and insight, yet, Allah has commanded Muslims to pardon and forgive them, to leave their punishment, and forgive them. Forgiveness is giving them overlook that is turning away, turning away from them, He says, "until Allah delivers His decision". That is, do not fight them now. Take them as enemies until Allah comes with His command about them.

And Allah's command regarding fighting them came as it was revealed when Allah says, "Fight those who do not believe in Allah and the Last Day, nor comply with what Allah and His Messenger have forbidden, nor embrace the religion of truth from among those who were given the Scripture,1 until they pay the tax,2 willingly submitting, fully humbled" (At-Tawbah:29),"Pardon and bear

with them until Allah delivers His decision", "Surely Allah is Most Capable of everything". And this is a telling from Him that He is capable of everything, He is capable of empowering this small group which the People of the Book looked at with a kind of belittling and contempt, that they were nothing, and that their fate was inferior, and that they would not pass and would not multiply and would not be strengthened and would not be victorious. Yet, Allah was telling that He is capable of everything that He would make this weak and vulnerable nation in the eyes of everyone, He would make it the greatest nation, as He says, "He is the One Who has sent His Messenger with ˹true˺ guidance and the religion of truth, making it prevail over all others" (At-Tawbah:33). And sufficient is Allah as a .Reckoner

,says ﷻ Allah"Many among the People of the Book wish they could turn you ˹believers˺ back to disbelief because of their envy, after the truth has been made clear to them. Pardon and bear with them until Allah delivers His decision. Surely Allah is Most Capable of everything" (Al-Baqarah:109). Allah mentions that many of the People of the Book strive to turn Muslims from belief to disbelieve. And that is due to their envy of the people of Islam, after being guided to the final religion, made them the best community ever raised for humanity, and sent them the Prophet whom Allah donated glory, praise, and the property owners in this world and the hereafter. This prophet delivered the religion that Allah willed it to be victorious and supreme over every religion. When they saw that Allah sent the message to this Arab Prophet and that the message had gone out from Bani Israel to Bani Ismail. And when they saw the gathering of communities around this religion, they deeply envied the Muslims. The Lord reveals here the truth of the hearts of these groups of people what is inside their consciences, a warning to the Muslims from them. "Many among the People of the Book wish". This means that there is no small number of the people of the Book, the Jews and the Christians, (wish they could turn you) referring to Muslims, after believing in

Allah, to be unbelievers. Allah says... "Because of their envy, after the truth has been made clear to them." The truth makes it clear to them that this is the truthful Messenger of God, who is proclaimed in the Torah and the Gospel of being the savior of the whole world from polytheism and disbelief. And as the savior of communities from deception, and whose community is the final community; the last community on earth until the Day of Resurrection, so they have this great envy, "after the truth has been made clear to them".

Allah says, "Pardon and bear". He commanded people of faith to pardon and bear Jews and Christians so that they do not start their war and punish them for misguiding Muslims and for their atonement. "Until Allah delivers His decision ", by His command and His decision about them, and the decision came after that when Allah commanded that they should be fought for their disbelief.

Allah says, "Fight those who do not believe in Allah and the Last Day, nor comply with what Allah and His Messenger have forbidden, nor embrace the religion of truth from among those who were given the Scripture, until they pay the tax, willingly submitting, fully humbled." (At-Tawbah: 29), "Jews said Uzair Son of Allah", this is one of their crimes. The Jews say, "Ezra is the son of Allah," while the Christians say, "The Messiah is the son of Allah." Such are their baseless assertions, only parroting the words of earlier disbelievers. May Allah condemn them! How can they be deluded ˹from the truth˺? (At-Tawbah: 30), "They have taken their rabbis and monks as well as the Messiah, son of Mary, as lords besides Allah,1 even though they were commanded to worship none but One Allah. There is no Allah ˹worthy of worship˺ except Him. Glorified is He above what they associate with Him!" (At-Tawbah: 31), Allah enumerated their disbelief and their crimes, which they deserve to fight for, and He told that they are defeated and that Islam is never defeated. He says, "Pardon and bear with them until Allah delivers His decision. Surely Allah is Most Capable of everything" Allah is almighty over everything, and Allah has shown His power

through the people of Islam, the weakened community that was looked upon with contempt and belittling, and the final prophet ﷺ whom people thought there could not be a prophet like him, an illiterate man from a neglected village in the world, which had nothing to do with like the major cities in Mecca and from which he appeared and overcame all the villages. It became the mother of villages, as the Prophet said, "I have been commanded (to migrate) to a town (Medina) which would overpower other towns". Then it overpowers other villages of the world. Moreover, all communities condemn the village from which the Prophet ﷺ was sent, and all kings and Caesars of the world followed this Prophet. Caesar said, after receiving the message of the Prophet ﷺ, "Embrace Islam and be safe, if not, the sin of the Ariths is upon you". And after he verifies the book, and makes sure that this is the prophet of this nation, he asked Abu Sufyan while he was in front of him when he asked him about the Prophet Muhammad ﷺ: "if it was what you were really saying, he would have the position of these two feet". This occurred in Jerusalem at the time. Then He added: "And I wished to be faithful with him, I hope to be faithful to him, and if I were with him, I would have washed his feet, if I were with the Prophet now, I would have washed his feet, and I knew that he was out". That is a prophet is sent. "But I didn't think he would be from you". That is, I have never thought he would be from the Arabs because the Arabs were a nation that no one cared about. Besides, great people did not give it value. So, he says, I knew that a prophet would be sent, but I did not think he was among you.

Then Allah says, "until Allah delivers His decision. Surely Allah is Most Capable of everything." A sign from Him that He is capable of everything, and He is able to make this community, which is weakened and oppressed, overpower the other communities and defeat them. "He is the One Who has sent His Messenger with ˹right˺ guidance and the religion of truth, making it prevail over all others. In addition, sufficient is Allah as a Witness." (Al-Fath: 28). He says,

“He is the One Who has sent His Messenger with ˹true˺ guidance and the religion of truth, making it prevail over all others, even to the dismay of the polytheists”. Meaning that Allah supports His Prophet, and His religion, and makes it the last over other religions.

Then Allah directed the people of Islam to do what they ought to do at that time and at all times. He says, “Establish prayer, and pay alms-tax“, as if it is an instruction from Allah that this is the concern and work. O Muslims, establish the prayer, make it straight, and make it the way it should be done. And the prayer is not upright unless it is performed according to its conditions, pillars, and manner as it was prescribed. And with its spirit of reverence and intention. All of this must be celebrated until there is a standing prayer. Allah says, “Establish prayer, and pay alms-tax”. They paid Zakat; they gave it. And Zakat is an obligatory expense over the Muslim’s money, and after that came its amounts in all money. That is, its quorum and its amounts. So, money on which the Zakat has not been paid becomes malicious, because it is in Allah’s right that it did not come out. And if it did come out of it, the money would be purified. Then the same doer is purified with it, purified from scarcity and miserliness, and purified with compassion on the poor and the needy because this is their right. “And those within whose wealth is a known right” (24) “for the petitioner and the deprived” (Al-Maarij:25). Thus, it is called Zakat because it purifies money and souls.

“In addition, establish prayer and give zakat, and whatever good you put forward for yourselves - you will find it with Allah. Indeed, Allah of what you do, is Seeing.” (Al-Baqarah:110), here, after the allocation of establishing prayer and paying Zakat, the generalization came, “establish prayer and pay Zakat and apply for yourselves from the best”. What you have offered for yourselves of good, any good, so every good that a Muslim can do will prevail, from what Allah has prescribed in terms of good. Allah says, “and whatever good you put forward for yourselves” (send forth) that is you do it now for the future; the future refers

to the Day of Resurrection, as if you do it now, you keep it to find it in front of you, and if you do something good now, and then you present it to no one but to yourself, so, the doer benefits himself. Thus, every work you do now is for yourself, because its reward is from Allah for you. This is an exhortation from Allah for the believers to give everything they can of goodness, because any good, no matter how small it is, is there because you provided it. And then it is for yourself, you offer it to yourself, of course, this is the greatest obligation and incentive to work, because nothing is lost, and everything you do, you will attain its reward. And that its reward is yours, its benefit is up to you. This is a great exhortation from Allah and a great direction from Him for His believing servants, to offer what they can because nothing is lost with Him. He says, "you will find it with Allah". Allah does not neglect the weight of an iota of goodness for His believer servant, nor does He waste it, "Indeed, Allah never wrongs ˹anyone˺—even by an atom's weight", that is, to the believer, "... while if there is a good deed, He multiplies it and gives from Himself a great reward..."(An-Nisa: 40). Then He said that you will find whatever good you did and you will find it with Allah. He says, "Allah knows what you do". This is also because Allah, in any work you do, even if it is in the darkness of the night, no one has seen you, but Allah is seeing you. And therefore, it is not lost, Allah gathered in this verse all the incentives that motivate the believer to do good. The first thing is that any good, small ones, the human will find. And that the good thing you do is only for yourself, then you will find it preserved, with Allah, Allah does not waste it, and Allah sees work. So, do not be afraid to work anywhere, even from overseas.

As the Prophet said to that man: so, do, that is whatever work you do. So, work even from overseas. For Allah will not oppress you. This Prophet said to those who wanted to migrate, and said to him, "Do you have camels?" He answered yes. He told him immigration is severe, the migration (The Hijra) is great, not only you will migrate, but you will receive the reward, but if you work

even in your wilderness to Allah, then your reward is preserved. So, the Prophet ﷺ told him that immigration is severe. That is, you cannot do it even if you are on land. He said, so work even from overseas, Allah will not lose your work, for your work is preserved. Here, Allah says, “Whatever good you put forward for yourselves - you will find it with Allah. Indeed, Allah of what you do, is Seeing” (Al-Baqarah: 110).

After this guidance from Allah for His believing servants, the verses began to respond to another call from the claims of the Jews. In addition, they say, "None will enter Paradise except one who is a Jew or a Christian." That is [merely] their wishful thinking, Say, "Produce your proof, if you should be truthful (Al-Baqarah 111) when the door was closed on the Jews and Christians who refuted all their fabrications, they began to make their big claim, as if they were telling the Muslims, “Do not tire yourselves, the matter of Paradise is settled, for this is over.” The Jews' said Paradise is for them, no one enters it but a Jew, so they should tire themselves. The Christians said in the same article, that this paradise is settled for only them and only a Christian will enter it, and this what the Jews and Christians said to the Muslims in order to despair them and make them believe that their path is wrong. And that this Paradise is the salvation that Allah has written for only them among the people, and there is no way for anyone else to enter it. He says, “None will enter Paradise”, by denying the action in the future, “will enter Paradise”. The hereafter, (except for he who was Jew or Christian), means the Jews' said that Paradise is for only them, and only a Jew will enter it, and the Christians' said Paradise is for only them, and only a Christian will enter it, Allah says, “That is [merely] their wishful thinking”. Paradise for only them is a mere wish; they wish and say, while they are not truthful. Allah says, “Say: Produce your proof, if you should be truthful”, which means bring the proof. This is only a claim, so what is the evidence for it? In addition, the proof is the sure evidence that does not leave confusion in the truth,

a certain thing. So, do you, for example, have a covenant from Allah that He wrote to you about what was revealed to the prophets, that is, this Paradise is for the Jews, or is for the Christians, is that right? Allah revealed to them a covenant in which Paradise is Allah's paradise. He says, "Say: Produce your proof, if you should be truthful", that is, what you claim of being the only people to go to Paradise

Then He ﷻ says, "Yes [on the contrary], whoever submits his face in Islam to Allah while being a doer of good will has his reward with his Lord. And no fear will there be concerning them, nor will they grieve...". Heaven is for everyone who submits his face to Allah and is a philanthropist. Yes, this is a denial of what they said because he (whoever embraces his face to Allah); Islam means surrender, and the face is known. That is, he made his destination, intention, and purpose for the sake of Allah, and made his face in life for Allah, "whoever submits his face in Islam to Allah", and the face is the most honorable. He surrendered his face to Allah meaning that he was obedient to Him, and surrendered to Allah, and a person cannot be a Muslim except by the belief of what He told him and adherence to what He commanded. So, it will be a belief in His saying, and a response to His command "Yes [on the contrary], whoever submits his face in Islam to Allah while being a doer of good", he should be benevolent by obeying his Lord so that he delivers the intention and direction and be good in his deeds to Allah. And the benefactor is the one who does something good as it should be done. And a matter is not good without a correct belief and an action in accordance with what the Prophet enacted. He says, "will have his reward with his Lord" Allah does not waste His reward, this is from all communities and all peoples, and among all the followers of the messengers. This is a generalization, "whoever submits his face in Islam to Allah while being a doer of good will have his reward with his Lord", His reward is the recompense of his work by his Lord. His Lord, is his God who created him, and provides him.

In the sense that He never wastes what he did, “And no fear will there be concerning them” in their future, “nor will they grieve...” in their past, for fear is the anticipation of evil for the future, and sadness is pain and grief over something past, which means that he is safe of everything. His reward is preserved, and no evil will befall him, neither in the future nor from the past. Further, there is no doubt that this includes the prophets of Allah, all the messengers of Allah, and everyone who obeyed these messengers and prophets and believed in them. Thus, the followers of Musa and the followers of Isa are included in it, as well as the followers of Muhammad ﷺ. As for those who disbelieve one of the messengers, there is no doubt that he is a disbeliever in Allah. Isa was sent to Jews, and they accused him of being a polymath because Allah created you with the word, further, you are born of an adulteress. Yet, Allah did not create him with His word, He only says to it, "Be," and it is, and made him a miracle in this way.

He also says in them “And [We cursed them] for their disbelief and their saying against Mary a great slander” (An-Nisa: 156). By their telling this great lie, they disbelieved in Allah. They never embrace Islam due to disbelieving in the Prophet Muhammad ﷺ. Further, Christians, whom the Gospel is sent to them, said to him, “you're not the Savior that Allah promised us, and you are not the messenger that He promised us. They disbelieved in Allah. We cannot say that they submit their face to Allah with good deeds, “whoever submits his face in Islam to Allah while being a doer of good will have his reward with his Lord. And no fear will there be concerning them, nor will they grieve...”. In summary, those who enter into the content of this verse are the Prophet Muhammad ﷺ and the believers who followed him, for these have submitted their faces to Allah, did good in deeds and faith in Allah as Allah witnesses them this, “The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in Allah and His angels and His books and His messengers, [saying], "We make no distinction between any of His

messengers." And they say, "We hear and we obey. [We seek] Your forgiveness, our Lord, and to You is the [final] destination" (Al-Baqarah: 285), this is the testimony of Allah to His Messenger Muhammad, and to those who believe with him, these are the people of Paradise who enter it with the former prophets and messengers. The Messengers, all of them, are one community. These are all one community and all of them are the owners of Paradise. Thus, the truth is not as the Jews claimed, that they are only in Paradise, however, it is not as the Christians claimed that Paradise is their own. Rather, it is for all people of faith, from the time of Adam to the last believer which has these qualities "whoever submits his face in Islam to Allah while being a doer of good will have his reward with his Lord. And no fear will there be concerning them, nor will they grieve...".

Then Allah began with a statement that the Jews and Christians are allied against Islam, and accusing Mohammad ﷺ. They are internally divided, but united to deny the Prophet Muhammad, wonderous! Allah says, " the Jews say, "The Christians have nothing [true] to stand on," and the Christians say, "The Jews have nothing to stand on," although they [both] recite the Scripture. Thus do those who know not [i.e., the polytheists] speak the same as their words. But Allah will judge between them on the Day of Resurrection concerning that over which they used to differ". (Baqarah: 113), "the Jews say, "The Christians have nothing [true] to stand on". This is from transgression, oppression, and denial of the basis of religion. The Jews said that the Christians are not about anything, and that is because the Jews believe that the Christians are misguided. They follow Isa, who was neither a prophet nor a messenger. Rather, they consider him as a liar. They attributed him to far worse than this that he is the son of fornication, and that he does not deserve to be a messenger, and those who followed him in this are misguided unbelievers who are excluded from every religion. This is their belief in the Christians and their article about them. "the Jews say, "The Christians have nothing [true] to stand on", that is on something from the truth and from

religion. “the Christians say, "The Jews have nothing to stand on”, the Christians also responded to Jews using the same article that they do not adhere to anything of religion, and that they are excluded from every matter and every ruling. They disbelieved in what they had, and they turned their religion to be contrary to the religion of the Jews, even from the truth they commanded, to the extent that they turned the direction of their prayer. And they abrogated the entire law -the Sharia of Musa-. And wanted to completely contradict what the Jews ought to do, and they saw that they were all disbelievers.

He says, “although both recite the Scriptures”, and they both recite the book revealed to them. There is no doubt that the Torah is true, and the Bible is true. However, if the Jews read their book correctly, they would believe in Isa ﷺ because it came to complement the law of the Torah, ruled by it, and supported by miracles which indicates he is the true messenger and his followers are right, and that Isa is the servant of Allah and His Messenger. And the same applies to the Christian; if they read their book, they would know that Isa ﷺ came as an extension of the first covenant, the Old Testament, and that he believed in it, and that he applied its law. As he told them in the Bible, I did not come to change. He told them I did not come to change. Means the previous ruling, but I came to continue in the previous law some of them have some truth, and that the Christians, even those who have lost some truth, have some right, and they have something wrong, and these have a right so saying they are totally misguided and wrong and negating that their creeds, all of it, it's a form trespassing. “The Jews say, “The Christians have nothing to stand on” and the Christians say, “The Jews have nothing to stand on,” although both recite the Scriptures”, The case is that they recite the book. Allah’s books. “And those ˹pagans˺ who have no knowledge say the same ˹about people of faith”, those who do not know said the same, and those who do not know are the Arabs, the polytheists of the Arabs, and they do not know because there was no book sent down to them before Muhammad ﷺ.

There was no messenger in them. They were among the people of ignorance, and so was their view of the Jews and the Christians. The religion of the Arabs is better than the religion that they are on. So, Arabs in their polytheism used to see that their religion was from the worship of idols, and disbelief on the Day of Resurrection and what they are on. All that they are on they see as a religion better than the previous religion, further, they saw that their gods are better than Isa's. As they said: are our gods better or it? That is, who is better, what we worship or what the Christians worship from Isa? For they used to see that their religion is better than theirs. Allah said even to those who do not know, of the Jews and Christians this view, that they are following nothing.

"And those ˹pagans˺ who have no knowledge say the same ˹about people of faith", He says, "Surely Allah will judge between them on the Day of Judgment regarding their dispute", ﷻ restored the judgment of those who disagree to it, and told that on the Day of Resurrection, He is the one who judges His servants. So, whoever is in possession of something of the truth, Allah will support him. And whoever is in possession of something of the falsehood will, undoubtedly, punish him. Further, He clarifies everything about which the servants disagree, and returns rights to their owners.

Moreover, He does not lose goodness, while He nullifies falsehood. Thus, the return of servants is to Allah. He separates them in all their affairs, and the judgment belongs to Him. Accordingly, everyone takes his reward on the Day of Resurrection. "Surely Allah will judge between them on the Day of Judgment".

Allah ﷻ says, "The Jews say, "The Christians have nothing "true" to stand on," and the Christians say, "The Jews have nothing to stand on," although they "both" recite the Scripture. Thus do those who know not "i.e., the polytheists" speak the same as their words. However, Allah will judge between them on the Day of Resurrection concerning that over which they used to differ" (Baqarah:

113). This is a testimony of Allah that the Jews witnessed a false testimony against the Christians. Likewise, the Christians witnessed a false testimony against the Jews and each denied owning any qualities of adhering to something of religion or goodness. He says, "The Jews say, "The Christians have nothing "true" to stand on". Jews denied that the Christians belong to something of the religion, and they accused Jesus of lying. They believed that he was the son of adultery, not a sign of Allah, and that he was created without a father. Further, they denied his miracles, and his message. They also sought to kill him in all ways, and they believed that everyone who followed him was an unbelieving heretic, a liar. However, they did not believe that the Gospel attributed to him was the book of Allah, therefore, they denied the religion of the Christians, and they think that it is a fabricated heresy and a false call, especially for a person whom they accused of the lowest attributes. This is from their deception, their falsehood, and their denial of the truth.

This was also what the Christians said about the Jews. He says, "the Christians say, "The Jews have nothing to stand on". They also accused them of defamation from religion, and that they are not inherently from anything of religion, even those who believed among them in the Torah and followed the guidance of the previous messengers. In addition, they declared them as disbelievers and excluded them from charity completely. Further, they did not testify righteousness for them, rather they judged and assumed that they will be the people of Hell, despite the previous claiming that they form the people of Paradise. Allah says, "And they say, "None will enter Paradise except one who is a Jew or a Christian", then the Jews said, “only a Jew will enter Paradise”, and the Christians said, “only a Christian would enter Paradise”. He says, " although they "both" recite the Scripture ", that is, these and those who recite the book; the Jews read the Torah, the Book of Allah, and Isa came confirming what is in the Torah, and heralds a messenger after him, named Ahmad. Isa came as ruler,

according to the rule of the Torah, he came supported with miracles, and the Jews had to believe in him. Likewise, the Christians know that the Torah is a book of Allah, and that those who preceded them to believe over the Jews were the people of faith. And they are not all against religion, but among them were reformers before the coming of Isa.

Allah says, "although they "both" recite the Scripture", and when they recited the book, they witnessed the false testimony. He says, "Thus do those who know not "i.e., the polytheists" speak the same as their words", people who don't know are the Arabs. They used to believe that the Jews and Christians are not related to a religion and that their religion; the religion of polytheism, was better than theirs. Rather, they saw that their gods were better than Isa's, the son of Maryam. As Allah says, " And they said, "Are our gods better, or is he?"1 They did not present it "i.e., the comparison" except for "mere" argument. However, "in fact", they are a people prone to dispute" (Az-Zukhruf: 58). He says, "But Allah will judge between them on the Day of Resurrection concerning that over which they used to differ". Allah is the One Who will judge between them and assure the truth and abolish the falsehood. Allah will inquire everyone strictly, so that no one will be wronged by any good deeds, and each one of His servants is held accountable as his hands have made him. Thus, the matter of these disagreements is up to Allah, not to anyone else. "But Allah will judge between them on the Day of Resurrection concerning that over which they used to differ".

Then Allah says, "who does more wrong than those who prevent Allah's Name from being mentioned in His places of worship and strive to destroy them? Such people have no right to enter these places except with fear.1 for them is disgrace in this world, and they will suffer a tremendous punishment in the Hereafter" (Baqarah: 114), who does more wrong? This question is for reporting, and the answer is no one does more wrong. "Who does more wrong than those who prevent Allah's Name from being mentioned in His places of worship", and

those who seek to prevent mentioning Allah's name at His places include three parties, the Jews who attempted at turning Allah's light off, with which the Prophet Muhammad was sent, the Christians were likewise, and the polytheists of the Arabs as well. All of those sought to extinguish the Light of Allah. They sought to prevent the mosques of Allah from mentioning His name. Mosques are the plural of a mosque, the mosque is the place of prostration, the greatest of these mosques is the Sacred Mosque, in which our Prophet Muhammad ﷺ was sent. The concern of these people was to prevent the mosques from mentioning the name of Allah, in which His name was mentioned with prayer, glorification, and names. Likewise, in Al-Masjid Al-Haram by circumambulation and walking; all these forms are to mention the name of Allah in these Mosques.

"And strive to destroy them", striving is a relentless walk and running; what is meant here is work, diligence, and persistence in the destruction of these mosques. Which means to be empty of the people of faith, and also destroying their structures. Thus, they sought to destroy it by every way, to destroy it from those who remember Allah, and ruining their structures. This is a statement that these parties claim to be among the people of Paradise, that Paradise is for only them, and each of their claims that their religion is the best religion. The Jews see their religion as the best religion, likewise, the Christians believe that their religion is the best religion, and the polytheists also see that their religion is the best religion. These are the most unfair on earth because they tend to prevent the mosques from mentioning the name of Allah by blocking them from the path of Allah, and preventing them from the message of Islam. They attempt at preventing the message of Islam from rising and spreading. (Those), means those who are more oppressive than all others, " Such people have no right to enter these places except with fear ", a judgment from Allah and a directive from Him. "Such people have no right to enter these places" means mosques, "except with fear", don't show themselves because of unbelief. They are afraid of the people

of Islam, and this is what Allah did to them. Allah enabled the people of Islam to have mosques, the greatest of which is the Sacred Mosque. Thus, they couldn't enter these mosques except with extreme fear of Muslims. For instance, a Jew or a Christian gets disguised in order to enter the Mosque with extreme fear of Muslim swords. "They would not have entered it except with fear". A judgment from Allah and a promise from Him that He has fulfilled His promise for the people of faith.

"For them in this world is disgrace. "A judgment from Allah as well, that these Jews, Christians, and polytheists in our world, Allah has decreed them in this world to disgrace them. He disgraces them by empowering the people of Islam, and destroying their power and false religion, "and they have a great punishment in the hereafter", and a great torment awaits them in the hereafter, which is the torment of Hellfire.

Then Allah says, "and to Allah belongs the east and the west. Therefore, wherever you "might" turn, there is the Face1 of Allah. Indeed, Allah is all-Encompassing and Knowing" (Baqarah: 115). Allah is the Owner of all the worlds and things. East and west are directions in this existence, the east in the earth is the place where the sun and the star rise, while all the moons appear on the east side, and set in the west. The east is a noun referring to everything that rises, and the west for all that goes down. Allah has the east and west of the earth, and He has the east and west of existence. He says, "So wherever you "might" turn, there is the Face of Allah", and wherever you turn, direct your faces in prayer, then there is the face of Allah, that is wherever you turn in prayer, you turn to Him. "Indeed, Allah is all-Encompassing and Knowing", all heavens and the whole earth are in the hand of the Most Merciful, like sand is in the hand of one of you, because Allah, all-Encompassing, has expanded this existence. One of His attributes is that He is all-Encompassing, and that He is all- Aware of everyone. So, no matter where a person is in a spot and on one of the sides of this

existence, when he directs his face in any side - the direction of the east or the direction of the west - to Allah to pray, Allah is all-Aware of it. He turned his face to Allah and Allah welcomed the servants with His face. As the Prophet ﷺ says, "If one of you stands in prayer, he sets his eyes between the eyes of the Most Gracious, so he does not spit towards his face". Whenever he directs his face, Allah welcomes him with His face and everyone who is praying to Him. So, whoever turns in his prayer to Allah in any corner of existence, then he turns to the great and vast Lord who knows His servants. This verse is directed to the worshipers that Allah is the King of the earth and heavens, controls all of this universe, that His servant who rises to pray for Him is praying for Allah, and that Allah receives him with His face every time.

Then He says, "They say, "Allah has taken a son." Exalted is He! Rather, to Him belongs whatever is in the heavens and the earth. All are devoutly obedient to Him" (Al-Baqarah: 116). This is the greatest crime they have ever committed. These nations and sects claim to be the people of Paradise, and that they are the people of God. "and they said" referring to the Jews, the Christians, and the polytheists of the Arabs, "Allah has taken a son". The Christians said it about Isa, they said he is the Son of Allah in truth. Likewise, the polytheists of the Arabs said about the angels. They said that Allah married the Jinn and gave birth to the angels. He says, "but they have attributed to Him from His servants a portion. Indeed, man is clearly ungrateful" (Az-Zukhruf: 15), and the Jews said the same about Uzair (Ezra), "The Jews say, "Ezra is the son of Allah"; and the Christians say, "The Messiah is the son of Allah." That is their statement from their mouths; they imitate the saying of those who disbelieved before "them". May Allah destroy them; how are they deluded?" (At-Taw'bah: 30), and the polytheists of the Arabs also said that the angels were the daughters of Allah, and they made pilgrimages and said, " I am at Your service, O Allah, I am at Your service. You have no partner, except a partner who is Thine whom you possess, when He

possesses none. Allah says, "But they have attributed to Him from His servants a portion" a portion of Him, "Indeed, man is clearly ungrateful", Allah's is highly exalted than having a son.

Allah says, “Exalted is He” is impeccable over having a son, for this is a deficiency, and that Allah is the One and only. He neither begets nor is born; nor is there to Him any equivalent. As for the son -if He had a son- the son would be from the gender of his father, so the son is part of the father, as a result, he will be similar to him in his character, creation, sustenance, revival, and death, "If there were Gods in them except Allah, they would have spoiled .....", if there were to be a god except Allah then the war would occur between these gods "If there were Gods in them except Allah, they would have spoiled ....." (Al-Anbiya: 22). “Say, ˹O Prophet,˺ “Had there been other gods besides Him—as they claim—then they would have certainly sought a way to ˹challenge˺ the Lord of the Throne.” “Glorified and Highly Exalted is He above what they claim!” (Al-Isra: 42-43). To claim that Allah has a son is like cursing Allah. As in the hadith, "The son of Adam slights Me, and he should not slight Me, and he disbelieves in Me, and he ought not to do so. As for his slighting Me, it is that he says that I have a son; I'm the one alone, who neither begets nor am born and nor is there to Me any equivalent". Allah has no equivalent, and He doesn't have a son. Allah says, “... How could He have a son when He does not have a companion "i.e., wife" and He created all things? In addition, He is, of all things, knowing.” (Al-An'am: 101). Allah is impeccable over having a son.

"They say, "Allah has taken a son." Exalted is He! Rather, to Him belongs whatever is in the heavens and the earth". Rather, the fact that everyone in the heavens and the earth is His, His ownership, His creation, so everything except Allah is a creature, and all these creatures have nothing in the heavens and the earth. Allah, indeed, has no assistant among humans; Allah is the Creator of everything. Allah says, "O Muhammad", "Invoke those you claim "as deities"

besides Allah." They do not possess an atom's weight "of ability" in the heavens or on the earth, and they do not have therein any partnership "with Him", nor is there for Him from among them any assistant". (Saba: 22)"In addition, intercession does not benefit with Him except for one whom He permits." Allah says, "To Him belongs whatever is in the heavens and the earth. All are devoutly obedient to Him", whatever is in the heavens and on the earth, the mindful like angels, Jinn and human, or mindless like things, all of these were silent, submissive and humiliated. So, contentment is silence and subjugation, which means, he was humiliated and he answered his command, as in Allah's saying, "and before Allah, devoutly obedient.", what submissive and humiliated you have provided, then everyone: All of these servants belong to Allah. There is nothing in it that repents. How can there be from it what is called a son of Allah! Or a child of Allah, may Allah be highly exalted above that.

Allah says, "Originator of the heavens and the earth. When He decrees a matter, He only says to it, "Be," and it is" (Al-Baqarah:117)

"Originator of the heavens and the earth", from the attribute of the Lord that He is the Creator of the heavens and the earth. This is effective in the sense of an active meaning, that is, the Creator of the heavens and the earth. And the meaning of its Creator is that He created it in a different way than any other. And then Allah created this previous example. That it existed in one form or another, and then Allah created it according to that image that exists for it. But He created it in the sense that it was created according to the order and structure that it is following now. Without having a previous image, or a previous example, Allah Almighty is high above that. He is above the assumption that He may have transmitted this creation, rather, He is the splendor of the heavens and the earth. The heavens are above us, and the earth is below us. Allah is the Creator of all of this, in the sense it was created, unlike any previous example. "...When He decrees a matter, He only says to it, "Be," and it is." (Al-Baqarah: 117), Allah is

the Creator of the Heavens and the Earth, "and when He decrees a matter", any matter, and the meaning of decrees, that it is was done, “He only says to it, "Be," and it is” He says to this matter, Be, and it will be. The matter does not require cost to exist, nor hardship, nor treatment. That is, Allah does not treat a matter like a created being. While, if a creature wants something, he thinks about it, plans it, works for it, deals with it, and it succeeds sometimes and fails others. As for Allah, no, if Allah wants something, then He says: Be by the divine command, and it will be. Accordingly, it will be as He desires and as Allah wills, thus, nothing is hard for Allah.

Allah ﷻ also says about this great creation, "Then He directed Himself1 to the heaven while it was smoke and said to it and to the earth, "Come "into being",2 willingly or by compulsion." They said, "We have come willingly." (Fussilat: 11), " " and He completed them as seven heavens within two days and inspired "i.e., made known" in each heaven its command. " (Fussilat: 11), Say, "Do you indeed disbelieve in He who created the earth in two days and attribute to Him equals? That is the Lord of the worlds." (Fussilat:9), " And He placed on it "i.e., the earth" firmly set mountains over its surface, and He blessed it and determined therein its "creatures"' sustenance in four days without distinction1 - for "the information of" those who ask. " (Fussilat:10), " then He directed Himself1 to the heaven while it was smoke and said to it and to the earth, "Come "into being",2 willingly or by compulsion." They said, "We have come willingly." (Fussilat 11), " And He completed them as seven heavens within two days and inspired "i.e., made known" in each heaven its command. In addition, We adorned the nearest heaven with lamps "i.e., stars, for beauty" and as protection.1 That is the determination of the Exalted in Might, the Knowing. " (Fussilat: 12), Allah is the Mighty, and The Almighty, the All-Knowing. He created this creation without help, without cost, and preserved it as well without concern, assist, nor cost. As He says, " His Kursī4 extends over the heavens and the earth, and their preservation tires Him

"means preservation of the heavens and the earth, (And He is the Most High, the Most Great), and that never makes Him tired, and He is never burdened by the preservation of the Heavens and the earth. Lnowing that He preserved the Heavens and the earth, He preserved them as they are, and only Allah is able of doing so. "Indeed, Allah holds the heavens and the earth, lest they cease. Moreover, if they should cease, no one could hold them "in place" after Him. Indeed, He is Forbearing and Forgiving. " (Fatir: 41).

For this great and sprawling construction that mankind does not know a limit or an end to. And it stands with the utmost accuracy and calculation, for the sun and the moon are calculated with a great calculation in their rotation, in everything, in its orbit that rotates and does not lag behind ten-tenths of a second or instant. Thousands and tens of thousands and millions of years pass by it while it's in its controlled state. This is the work of the Lord made by Allah Who mastered everything. All this matter is accurate and glorified by Allah ﷻ. If He decides for one of these matters, these great matters or a delicate matter, all of them are told to be, and it will be. And this creation of the heavens and the earth is a permanent job, a continuous work in every moment, because creation takes place in every moment." Allah knows what every female carries and what the wombs lose "prematurely" or exceed. And everything with Him is by due measure. " (Ar-R'ad: 8), " He is Knower of the unseen and the witnessed, the Grand, the Exalted. " (Ar-R'ad: 9). The female, every female from a human being and an animal, when she conceives, how she conceives, and how does she conceives her fetus. All of this belongs to Allah, as He says about Himself, "It is He who forms you in the wombs however He wills. There is no deity except Him, the Exalted in Might, the Wise " (Ali-'Imran: 6), this is one of the indications of the name, the Originator-Of-Shapes. Notice all of these creatures, Allah gives every creature his shape, and He is the One Who designs him, and no one helps Him.

Allah is the Originator of the Heavens and the earth. Thus, how can Allah Who has this attribute, have a child! Highly Exalted is He. "Originator of the heavens and the earth, and when He decrees a matter", any matter of His fatal cosmic affairs, "He says to him: Be, and He is" The matter does not require treating it, making it, getting tired doing it, and standing on it. Highly Exalted is He. After knowing all of this, the extent of the crime committed by those who attributed the child to Allah will be known. Including the Jews, the Christians, and the polytheists of the Arabs, with their broad claim that they are beloved to Allah, and that they are His family and the people of His paradise and pleasure. Nevertheless, with their hostility to the true Prophet sent from Allah with guidance and light, they commit all these crimes. Among which are their disbelief in Allah and their attribution to Him, their disregarding of His Messenger and His religion, claiming that they are the people of Allah, that they are His beloved ones, and that they are the people of satisfaction.

Then He says, "Those who do not know say, "Why does Allah not speak to us or there come to us a sign?" Thus spoke those before them like their words. Their hearts resemble each other. We have shown clearly the signs to a people who are certain "in faith". (Baqarah: 118), " Those who do not know say ", and those who do not know are the polytheists of Arabs, who have no knowledge, are not of the People of the Book. Likewise, he said to everyone who does not know the Lord among the people of this group, this applies to those who do not know among the ignorant Jews and Christians, "Why does Allah not speak to us or there come to us a sign?", that is, why do not Allah speak to us directly so that we hear His words "or a sign come to us", and this is from their great ignorance of Allah, this is arrogance in themselves, haughtiness, and ignorance of the revelations of Allah that He have erected everywhere. He says, "Thus spoke those before them like their words". Such a saying, which indicates transgression, criminality, and belittling the value of the Great Lord. So, instead of listening to His Messenger,

instead of listening to Allah's words delivered by His Messenger and addressed to them, addressed to everyone. The Qur'an is a message of Allah addressed to everyone. They began to glorify themselves, and they wished that Allah would speak a special word to each of them, and He would speak to them, each one speaks to Allah. "or a sign comes to us", The fact is that His signs, the signs of the Lord are innumerable. Their existence is a sign, and all that they see in the heavens and the earth is a sign "like their words " in previous communities, "their hearts are similar to their disbelief" Accordingly, their hearts are similar in disbelief, the hearts of these and those are similar in disbelief, stubbornness, and transcendence over the command of the Lord. He says, "We have explained the miracles for a people who are certain", That is, those who sought evidence for Allah. Allah has clarified His signs with what He revealed to His Messenger. But for those who are certain, for those who believe they are certain. But whoever performs a denial realizes the truth and rejects it. This would not believe even if every verse came to him, because he does not believe in Allah.

,says ﷻ Allah"Those who have no knowledge say, "If only Allah would speak to us or a sign would come to us!" The same was said by those who came before. Their hearts are all alike. Indeed, We have made the signs clear for people of sure faith" (Baqarah: 118), " We have surely sent you with the truth ˹O Prophet˺ as a deliverer of good news and a warner. And you will not be accountable for the residents of the Hellfire. " (Al-Baqarah: 119). He says that those who have no knowledge are the polytheists of Arabs. Meaning that they have no knowledge because they are not the people of the book, nor are they on religion and guidance from the Messengers. Rather, they are fools who are not aware. They said, "If only Allah would speak to us or a sign would come to us " If only Allah had spoken to us, they would want to hear the words of Allah clearly, "or a sign comes to us" from Him. And their saying indicates their disbelief, their stubbornness and their pride in themselves. For the Lord the Great God, the Creator of the heavens

and the earth, is concealed from His servants with His pride and greatness. Then He raised great verses for His servants, for example, the existence of humans is the greatest sign, your existence is the greatest sign of Allah. Thus, every atom in your being, a cell in your being is a sign of the Lord. Then everything around us in the heavens and the earth, the plant is a sign, the animal is a sign, the sea is a sign, the land is a sign, the mountain is a sign, the clouds that are between heaven and earth are a sign, this coexistence, sustenance and kindness are signs, this balance existing in the universe is a sign. The signs of the heavens are innumerable, and human beings cannot reach their knowledge and surround them, for how many signs in the heavens and the earth they pass by while they are exposed to it. So, the miracles of Allah in creation cannot be encompassed by the human mind. A person can't count them, and if it required a person to confine his life in knowing the minutes of one of the verses, such as one plant, or one of the organs of a person, he would have finished his entire life and did not reach the wonderfulness of the secrets of what Allah concentrated on.

Notice, in the present time, the latest thing that people have come up with, something from the science of this cell, the components of the human cell from what it is made up. A cell is found out to be a huge galaxy in which there are things, creatures, life, contacts, and secrets including the human code, his genetic fingerprint, things that baffle the mind. That is a precise part that cannot be seen with the naked eye - the cell -, for a person has more than six billion cells. Each cell carries all his hereditary characteristics, so these are the signs of the Lord that Allah placed, and He established them in every atom of this existence. Yet, these ignorant people do not look at these cosmic verses, nor do they look at the verses of Allah that are read. This Qur’an revealed to His servant and Messenger Muhammad ﷺ and all of them are verses, each chapter of which is divided into a group of these sentences. Each verse indicates that it was revealed by Allah as well as what Allah sent to His Messenger ﷺ from the verses, great and massive

miracles, whether it was from the extraordinary habits, or from his stories of an unknown future that occurs. As he told unknown events; past unknown events that he reports as the Jews and Christians, and he did not read a book. He is an illiterate man, so these verses as well that came at the hands of the Prophet Muhammad ﷺ can't be ever counted. Yet, these are because of their ignorance as if they did not see any verse from Allah's verses, and they were proud of themselves and saw that they do not believe unless the Lord addresses each one of them.

He says, "The same was said by those who came before", meaning that they are in disbelief and stubbornness as their predecessors. "Their hearts are all alike", and so are the hearts of the unbelievers who are the Arabs; unbelievers of previous communities, their hearts were similar in disbelief. He says, "We have made the signs clear for people of sure faith". We made the signs clear, the cosmic verses and the hearable verses, which came down to His servant and Prophet. But to people of sure faith, who are people of honesty, if they believe, they are certain. As for the denier who has the quality of denial, he cannot benefit from these verses, because truth comes to him and he turns it back, so he remains in his blindness.

Then He says to His Messenger, “We have surely sent you with the truth ˹O Prophet˺ as a deliverer of good news and a warner” Allah sent you, O Muhammad. Sending the Prophet ﷺ, supporting him and his victory, which is a miracle. Because it is considered to be a breach of customs for an illiterate man to go out in this small town of Mecca. Then Allah descends this Qur’an to him which was the relevance of the knowledge of Allah, and which all fluent and eloquent people are incapable of establishing a surah (chapter of Quran) like its surah. Then all the wise men fail to come with some of the wisdom that it includes and the knowledge that it contains. And then Allah will support him with an apparent victory. He -the Prophet- emerged in an ignorant and illiterate

community, which all communities look upon with contempt and scorn. Then Allah makes his community the best of the communities of the earth, all of them. The Prophet is one of the greatest signs of Allah. "We sent you" that is, O Muhammad, "with the truth", this Islam is the religion of truth. “As a deliverer of good news and a warner”, a deliverer of good news. The good news is telling what makes people happy. That is, you inform those who believe in you of all pleasure, of all good for them in this world and the hereafter. And a warner; that is to tell what is wrong is a warning. And the prophet is a warner of the worlds, warning them of the punishment of Allah if they choose disbelief over faith.

Then Allah ﷻ says, "And you will not be accountable for the residents of the Hellfire”, Allah does not ask you about the owners of Hellfire when they did not be righteous, because their guidance and delusion are under the control of Allah. This is from the Lord's discretion in His servants and in His creation, and it is not the Messenger's business to guide anyone, "You surely cannot guide whoever you like ˹O Prophet˺, but it is Allah Who guides whoever He wills....." (Al-Qasas:56). Guidance is to Allah and not to His Messenger. Guidance is the action of Allah but the Prophet is commanded to be a deliverer of good news and a warner.

Then Allah told him here that He would cut off his hope for the guidance of these stubborn Jews and Christians, as well as for him to follow their path and their faithfulness, because they are people of desires, and never be pleased except to follow them. Allah says, "Never will the Jews or Christians be pleased with you, until you follow their faith. Say, “Allah’s guidance is the only ˹true˺ guidance.” And if you were to follow their desires after ˹all˺ the knowledge that has come to you, there would be none to protect or help you against Allah” (Baqarah:120). He tells His messenger that Jews and Christians will not be satisfied with him, unless you follow their religion, and mention here their faith. Faith is a common noun which means the faith of all of them. Thus, the Jews will

not be satisfied with the Prophet unless he becomes Jewish like them, and the Christians will not be satisfied with him unless he is a Christian like them. Allah says here "their faith" and did not say their religion, because they are the people of various faiths. They separate in their religion and disbelieve one another, for they are various faiths. and Christians are also different faiths, and every group disbelieves the other. So here “until you follow their faith” is the creed of each one, so the Christians also do not accept you until you are a Christian, just from the group to which they belong. They don't accept this until you join their group and believe in their faith, and this is desperate. Firstly, informing the intent of these people, and despairing to the Prophet ﷺ that this speech is for the Prophet, and what is meant is his community. So, the Prophet cannot follow the Jews and Christians, rather, the community is directed in the person of the Prophet to be warned and informed, that this is the work of the Jews and the Christians, that they cannot be satisfied with them unless they follow their way and their faith.

He says, “say” that is to tell them that “Allah’s guidance is the only ˹true˺ guidance". Here, the guidance of Allah means His religion, His law, what He revealed is the guidance. That is, it is the true guidance, and the guidance of Allah is the true guidance. His path, religion, and law are the one that must be followed, and this is the true guidance. Every group and sect that invites to its religion and its desires, which was invented by itself, this is neither proof nor evidence of it. Rather, Allah has introduced His way and His religion which is the true guidance. Then He says, "And if you were to follow their desires after ˹all˺ the knowledge that has come to you, there would be none to protect or help you against Allah". Here, He says, "And if you were to follow their desires", He didn't say if you follow their faith because every faith is a desire, every group of these is separated in religion, but it is a desire. - Desires- the groups are desires, meaning that it is the desires of each one who has chosen and invented a method of religion with his desires. He saw it with himself as a good deed, so he followed it, and from

this, the scholars of Islamic religion called the people of " Bid'ah" condemnable innovation, the people of desires, because their condemnable innovation originated from desire, not from religion, but from desire. However, the Bid'ah that appeared in Islam such as going out and saying fate and despair and rejection and delay, and what has branched out from these major condemnable innovations, we find that they are desires. And here Allah says that these Jews and Christians are people of desires, and they are not people of religion from Allah. Allah says, “And if you were to follow their desires after ˹all˺ the knowledge”, after what came to you from knowledge, Quran, which undoubtedly came from Him, and it is from His knowledge that it, Quran. It came with the certain knowledge that this is the word of Allah and His religion, after what came to you of knowledge from Allah and His messages and religion.

And if this was imposed "And if you were to follow their desires after ˹all˺ the knowledge that has come to you, there would be none to protect or help you against Allah", Allah will forsake you and there would be none to protect or help you against Allah. The protector means supporter and proponent, and we would not support you, meaning that Allah abandons you. Besides, He reminded us that this warning from Allah to His Messenger is a warning to the community, to the people of Islam. The Prophet is known for not following the desires of the Jews and the Christians, and this matter does not happen with himself. Yet, this is a warning to the community. Allah warned in the person of the Prophet, which means if the speech is addressed to the Prophet. Then, of course, anyone else has the priority by the way, and the speeches in this way are many, which are directed to the Prophet ﷺ. He says, "It has already been revealed to you—and to those ˹prophets˺ before you—that if you associate others ˹with Allah˺, your deeds will certainly be void and you will truly be one of the losers" (Az'zumar:65), "Rather, worship Allah ˹alone˺ and be one of the grateful" (Az'zumar:66). It is well known that the prophets are infallible with polytheism, but it is directed to the Prophet

that if he associates with Allah and if he does polytheism. If it is assumed that he has fallen, he thwarted his deed, then people, undoubtedly, would do the same. Allah says, "And if you were to follow" that is, O Muhammad, O Addressee "desires after ˹all˺ the knowledge that has come to you, there would be none to protect or help you against Allah".

Then, He says, "Those We have given the Book follow it as it should be followed. It is they who ˹truly˺ believe in it. As for those who reject it, it is they who are the losers" (Al-Baqarah:121). " Those We have given the Book ", who have given the book and made them keep it, whether this book, any book, The Torah, the Gospel or the Qur'an, "Those We have given the Book follow it as it should be followed". Recitation means reading, as well as following because they read it and follow what is in it, as it should be recited. Because reading is not right unless it is recited by its believer, who applies what is in it. "follow it as it should be followed" the purpose here is not to establish its letters, rather, to carry out its meanings, and commands. With those who follow the book, read the book and recite it as it should be recited, "Those We have given the Book follow it as it should be followed. It is they who ˹truly˺ believe in it, those who believe in it". They read the book as it should be recited. Faithfulness is believing it and acting according to this belief.

Then He says, "As for those who reject it, it is they who are the losers." Anyone disbelieves the book which is revealed to Muhammad ﷺ is an expiation. So, there is no doubt that he is a loser, and the loss is not partial, rather, a loss of everything, that he loses himself. "..... Say, "The ˹true˺ losers are those who will lose themselves and their families on Judgment Day. That is indeed the clearest loss.". (Az-Zumar:15), for those are the losers in fact. They lose everything, they lose their money. After death, of course, he loses everything, and if there is nothing in the hereafter, there is nothing that he spent that has benefit in front of Allah. The disbeliever has nothing to benefit from, then he will lose himself by

bringing it into the fire, Allah forbids, this is the loser. For those who claim that they are the people of religion and the people of Paradise, and that they are the people of Allah's satisfaction, and that they are the people of truth, and the ones walking in the path of righteousness. The Jews who claimed these claims and the Christians, and the polytheists of Arabs likewise those who claimed that they are the people who Allah likes, the people of His religion, and the people of His satisfaction, and that the Prophet is a renegade and outside of this religion. He tells that those who took the Qur'an have believed in it, and followed Him as should be followed, for these are the people of Salvation, "and as for those who reject it", the Qur'an, " it is they who are the losers".

Then Allah after this long conversation with Bani Israel, Allah replied to them that what they had begun calling for them to embrace the religion, again. He says, "O Children of Israel! Remember My favours upon you and how I honoured you above the others. " (Al-Baqarah: 47), a final call at the end of this long interval with the Jews, O Children of Israel, O Children of Jacob. "Remember my blessings which I have bestowed upon you O Children of Israel! Remember My favours upon you ", remember; the remembrance here is to consider, to know the extent of this blessing, to thank the Blessed for all of this is the necessity of remembrance. This remembrance is required to know that it is the grace of Allah. Allah is the one who made it upon them, so they should thank their Lord for this, to appreciate this grace, to act based on this grace, "O Children of Israel! Remember My favors upon you and how I honored you above the others". Allah honored them over the others by guiding them to the religion, and making Prophets and Messengers among them, and making them kings, making them own the lands, and making Prophethood to be progeny among the descendants of Isaac and Israel. All the prophets who came to Isa ﷺ were all of Jacob's children.

Then Allah ﷻ made the Prophethood in the sons of Ismael, in Muhammad ﷺ, "I honored you above the others". We have mentioned that their preference over the others is not an absolute preference over the others. Rather, Allah preferred Muhammad and his community over the rest of the communities of guidance. The Prophet Muhammad is undoubtedly better than all the messengers and Prophets, but he is the master of Adam's children and is better than all the Prophets of the children of Israel. Moreover, his community is the best community for guidance. He says, "You are the best community ever raised for humanity—you encourage good, forbid evil, and believe in Allah …" (Al-Imran:110). They are the best community of all previous communities. Allah made them inherit the religion, made them inheritors of religion, inheritors of scripture, and made Prophets among them, but Allah brought a messenger who is the best of the messengers. And He brought a community that is better than them and, undoubtedly, better than all the communities of guidance.

However, Allah reminds them of His previous blessing on them. So, He says, "O Children of Israel! Remember My favors upon you and how I honored you above the others" (Al-Baqarah:47), and those who disbelieve in Isa are not addressed here. Allah didn't honor them above the others. Those who disbelieve Muhammad are infidels, criminals and are not included in this. And Allah shows His grace over the children of Israel, who inherited the Book and were on guidance.

Then Allah says, "and guard yourselves against the Day when no soul will be of any help to another". A warning from Him regarding the situation on the Day of Resurrection. He says, "and guard yourselves against the Day" Make protection between you and the torment on this day. The day here is not the time that is to be feared, but what is on this day. That is, guard yourselves against what will happen on this day, "and guard yourselves against the Day". This day was described by Allah who says, "when no soul will be of any help to another", a

soul cannot help any other. This is the cause of the misguidance of the Children of Israel, that they thought the goodness of their fathers was beneficial to them despite their disbelief, and this is from falsehood. They said: We are the children of Ibrahim (Abraham), and the children of Israel, and Allah has blessed Ibrahim, and He blessed Israel, and we are blessed by the blessing of our fathers, and we are all within Paradise. Yet, this is from falsehood. " When no soul will be of any help to another", that is a soul can't help any other, whoever it is, even the soul of a messenger and the soul of a Prophet or the soul of an angel can't help an unbelieving soul, which came to Allah unbelieving. Rather, this unbeliever's soul has no intercession, no intimate partner, no friend, and no helper for it on the Day of Resurrection. "When no soul will be of any help to another", that is on this great difficult day, "No ransom will be taken", this unbeliever's soul comes from which ransom cannot be accepted. Ransom is equivalent to his sin and redeemed by it. It is as if it pays a ransom equivalent to the sin that it has sinned, and this is also not accepted. If it was for it, because the unbeliever does not have money on the Day of Resurrection, but if it is assumed that he had money to redeem it, the Lord says to the infidel, 'If you had gold equal to whatever is on the earth, would you ransom yourself (from the punishment) with it?' He will reply, Yes, 'If I had gold equal to whatever is on the earth, I would you ransom myself. Allah will say, 'I asked you a much easier thing than this, that is, not to worship others besides Me, but you refused and insisted to worship others besides Me". So what ransom, any value by which sin can be fixed to redeem it? There is no value, and if it exists, it is not accepted.

"No intercession accepted", the unbeliever does not benefit from intercession on the Day of Resurrection, because the angels and intercessors do not intercede except with the permission of Allah. Also, they do not intercede except for the one whom Allah is satisfied with, and Allah is not satisfied with the unbeliever. What he is satisfied with, Allah says, "O believers! Donate from

what We have provided for you before the arrival of a Day when there will be no bargaining, friendship, or intercession. Those who disbelieve are ˹truly˺ the wrongdoers." (Al-Baqarah:254), they wronged themselves. They won't get intercession except for their own deeds. "Those who disbelieve are ˹truly˺ the wrongdoers ", any intercession does not work, even if Ibrahim himself comes and intercedes for a disbeliever, would never be accepted. Likewise, in the true hadith "On the Day of Resurrection Abraham will meet his father Azar whose face will be dark and covered with dust. (The Prophet (PBUH) Abraham will say to him): 'Didn't I tell you not to disobey me?' His father will reply: 'Today I will not disobey you.' 'Abraham will say: 'O Lord! You promised me not to disgrace me on the Day of Resurrection; and what will be more disgraceful to me than cursing and dishonoring my father?' Then Allah will say (to him):' 'I have forbidden Paradise for the disbelievers. This is a ruling from Allah – The Almighty - and a word from Him, and the word of Allah never changes," My Word cannot be changed, so if Allah ruled that no disbeliever would enter Paradise, then he would not enter Paradise. Then he will be addressed, 'O Ibrahim! Look! What is underneath your feet? He will look and there he will see a Dhabah (an animal,) blood-stained, which will be caught by the legs and thrown in the (Hell) Fire.

There is no way for a soul to help any other. Here Noah says, "..... My Lord! Certainly my son is ˹also˺ of my family, Your promise is surely true, and You are the most just of all judges!" (Hood:45)", Allah replied, "O Noah! He is certainly not of your family—he was entirely of unrighteous conduct. So do not ask Me about what you have no knowledge of! I warn you so you do not fall into ignorance " (Hood:46), and also says, "Allah sets forth an example for the disbelievers: the wife of Noah and the wife of Lot. Each was married to one of Our righteous servants, yet betrayed them.1 So their husbands were of no benefit to them against Allah whatsoever. Both were told, "Enter the Fire, along with the others!" (At-Tahrim:10), "no intercession accepted, and no help will be given".

No one could overcome Allah and so Allah is carrying out His threat on those who disobey Him. Further, He will not turn back the punishment that will be carried out to them on the Day of Resurrection. This is a warning from Allah to the Jews, and He says to them, fear this day when you will stand before Allah, you can never escape from disbelief with the help of anything.

,says ﷻ Allah“Remember˹ when Abraham was tested by his Lord with ˹certain˺ commandments, which he fulfilled. Allah said, “I will certainly make you into a role model for the people.” Abraham asked, “What about my offspring?” Allah replied, “My covenant is not extended to the wrongdoers” (Al-Baqarah: 124), the words of Allah, “When Abraham was tested by his Lord” means remember when, “when Abraham was tested by his Lord,” means he was tested with words, with orders, and prohibitions. Ibrahim (Abraham) ﷺ, the father of the prophets, grew up in Ur of the Chaldeans in Iraq. Allah narrated his story in His Book that He guided him in his rationality, gave him the prophecy, and gave him an argument against his people in calling them to worship Allah without a partner, and to discard what they worshiped from idols and statues, which were made as statues or spirits of the planets. His wrongful people didn’t believe in him, so he decided to make them a great shock by destroying their idols until they return to their rationality. He smashed their idols after he made a trick to reach them, by telling them that “I am sick,” so they put him in the idols' House. When he destroyed the idols and the unbelievers of his people saw this terrible matter and investigated what happened, “They said, We heard a young man mention them who is called Abraham” (Al-Anbiya: 60), “They said, "Then bring him before the eyes of the people that they may testify.” (Al-Anbiya: 61) “They said, "Have you done this to our Gods, O Abraham” (Al-Anbiya: 62), “He said, "Rather, this - the largest of them - did it, so ask them, if they should [be able to] speak” (Al-Anbiya: 63), “So they returned to [blaming] themselves and said [to

each other], “Indeed, you are the wrongdoers” (Al-Anbiya: 64), that is, how do we worship what can never hear or see.

He says, “Then they reversed themselves,1 [saying], “You have already known that these do not speak!” (Al-Anbiya: 65) Then those who cling to the old, and cling to what the fathers and grandfathers used to believe in, have been beaten. They said, “Burn him and support your gods - if you are to act” (Al-Anbiya: 68). He says, “We [i.e., Allah] said, “O fire, be coolness and safety upon Abraham” (Al-Anbiya: 69). Allah told us this is the story of Ibrahim, then after that, he was expelled from his country, and his father said to him after his long discussion, “Avoid me a prolonged time,” and Ibrahim left his country in Ur of the Chaldeans to Palestine, and take it as his home in Hebron city, then he went to Egypt seeking some matter. Then, Allah blessed him by granting Hajar, the Egyptian Coptic. The king of Egypt gave Hajar to Ibrahim's wife Sarah, then Sarah gifted her to Ibrahim. After that, Hajar gave birth to his first son, Ismail ﷺ. Then Allah ordered Ibrahim to take Ismail and his mother to the land of Mecca, and they dwelt there. When he grew up, Allah ordered Ibrahim, as a test, to slaughter his son Ismail, and he responded to the command of Allah. Allah told us this in detail about this great affliction, and that he embraced the order of Allah, “..... he said, “O my son, indeed I have seen in a dream that I [must] sacrifice you, so see what you think.” He said, “O my father, do as you are commanded. You will find me, if Allah wills, of the steadfast” (As-Saffat: 102). He says, “And when they had both submitted” that is, Abraham and Ismail are to Allah - The Almighty -” and he put him down upon his forehead,”, “We called to him, “O Abraham” (As-Saffat: 104). “You have fulfilled the vision.” Indeed, We thus reward the doers of good” (As-Saffat: 105). “Indeed, this was the clear trial” (As-Saffat: 106). He comments on this, “Indeed, this was the clear trial” (As-Saffat: 106), the evidently -clear affliction- that a servant of Allah is ordered to slaughter

his first son who was steadfast and generous towards his father, with great generosity. Some of this will come in the folds of what Allah told us.

Here, this whole verse is still a context with the Israelis and their biggest claims, which are that they are the children of Ibrahim and that Ibrahim is their father. They also claimed that Allah, when He blessed Ibrahim, Ibrahim sought blessing for his offspring, and that it had attained this offspring from all of them. Thus, they clung to this illusion, that the blessing reached them by their affiliation with Ibrahim ﷺ and that they are definitely the people of Paradise, and that no matter what sin they do, Allah does not punish their guilty except for a few days in Hell, then others will come after they leave Hell, and they will not last in it. They claim that they are based on the religion and method of Ibrahim and that they are his children according to this. However, the Qur'an came to show that Allah honored Ibrahim, that among his descendants are a believer and a wrongdoer, and that the wrongdoers do not attain the covenant of Allah.

Allah says, "Remember when Abraham was tested by his Lord," to say, remember, "And when Abraham was tested by his Lord," the Lord of Ibrahim tested him with words. These words are orders and prohibitions, including what we have mentioned here from his story and history ﷺ. The first thing was the great affliction, that he is the only believer in a people who are all unbelievers; no one believed with him. After that, his people gathered to burn him with fire. He remained strong, brave, and steady, believing in Allah and relying on Him, and he says his word "Allah is Sufficient for us and He is the Best Disposer of affairs for us," as the prophet Muhammad ﷺ said, "Allah is Sufficient for us and He is the Best Disposer of affairs for us" was the statement that Abraham said when he was thrown into the fire." Allah suffices me, that is, Allah, has sufficed him by saying, "We said, O fire, be cold and peace be upon Abraham" (Al-Anbiya: 69). This is a situation that no one has been exposed to before him; to be the only believer, then to be threatened to be thrown into the fire. To remain

steadfast believing in Allah calling for monotheism, then after that, to be expelled from his homeland and to migrate to Allah, “And [then] he said, “Indeed, I will go to [where I am ordered by] my Lord; He will guide me” (As-Saffat: 99). Migration and what it includes of hardship, stubbornness, and desertion of the homelands, are also what Allah has tested Ibrahim with.

Then the great affliction, that Allah ﷻ ordered that his wife Hajar and her son Ismail dwell in a deserted land, with no mankind. When Ibrahim left Hajar in this place, he went down with her from Sham (Levant) to the land of Mecca. She called him and said, O Ibrahim, to whom will you leave us in this place, where there is no person and nothing in it. He did not respond to her, then she asked him, Allah commanded you to do so? He pointed with his head that yes; he was commanded to leave this deposit in this place, and it is the deposit of Allah. Allah takes care of it. This is a very difficult matter for a person to leave his wife and child in the wilderness, then return. He did this by the order of Allah. This is a very difficult matter, and Ibrahim carried out what he was ordered. Then, when this boy grew up and became a man and reached with Ibrahim the age of exertion, Allah says, “And when he reached with him [the age of] exertion” and this is the best time for a boy to be dear to his father, because he has become, as it is said, his shoulder beside his father’s shoulder, as his assistant, “when he reached with him the exertion of life, he said. I see in a dream that I am slaughtering you", it is a difficult matter for both of them, for the father and the boy, but he complied with the command of Allah. He says, “And he put him down upon his forehead” (As-Saffat: 103), “We called to him, “O Abraham,” (As-Saffat: 104).

Then he was a preacher for Allah in all his places, much more merciful to people, and had the greatest of mercy. It is shown when he says about the idols “My Lord, indeed they have led astray many among the people. Therefore, whoever follows me - then he is of me;1 and whoever disobeys me - indeed, You are [yet] Forgiving and Merciful” (Abraham: 36). Therefore, he prayed to those

who disobeyed him with forgiveness and mercy and did not supplicate against them. Likewise, he appealed to the angels, when he knew that they were going to destroy the villages of Lot, to delay the matter and to wait for them and perhaps they might believe ..., until the angels said to him, "The angels said, "O Abraham, give up this [plea]. Indeed, the command of your Lord has come, and indeed, there will reach them a punishment that cannot be repelled" (Hud: 76). O Ibrahim, turn away from this! From dissuading the angels from destroying the villages of Lot. They plead with them "[Abraham] said, "Indeed, within it is Lot." They said, "We are more knowing of who is within it. We will surely save him and his family, except his wife. She is to be of those who remain behind" (Al-'Ankabut: 32). He was much more merciful to people.

Ibrahim is this prophet whom Allah honored by making his descendants the prophethood and the book to the final prophet ﷺ. All the prophets who came after Ibrahim are from his descendants. "When Abraham was tested by his Lord, with words" great words, He says, "He fulfilled them," complete them, that is, he fulfilled what Allah has commanded, as He said in the other verses "And [of] Abraham, who fulfilled [his obligations]" (An-Najm: 37), and he fulfilled the command with full and uncompromised command. He completed all the commands leaving nothing. Allah says in a kind tone to Ibrahim, "Indeed, I will make you a leader for the people.." I make you, O Ibrahim, a leader for people. The leader is the role model whom people follow. One of its meanings, any person who is emulated, in his religion, in his law, in his morals, in his standing, in his command, in his prohibition. An example to the worlds, He says, "I will make you a leader for the people." Of course, in his time, and after his time, Allah would establish him. So, He would establish an example from his remembrance, and from his works. He is a perfect model for people to imitate.

Ibrahim wanted this honor to be the same for his descendants. He says, "And of my descendants?" that is, to make my descendants leaders over people,

“And of my descendants?” and among some of them, He says in response to his supplication, “My covenant does not include the wrongdoers.” My covenant with the leadership does not include wrongdoers. They cannot be established as a model for people, to call for goodness, because they are the people of injustice. Injustice is a big word, the highest and greatest of which is polytheism. Allah says, “Indeed, association [with Him] is great injustice.” The covenant of Allah doesn't include the polytheists who are out of monotheism. Allah does not make guides or leaders from them. Thus, this verse first shows that Allah had chosen Ibrahim and made him the leader of people and that his supplication for his descendants to be leaders. Allah says that He would not make an unjust leader among His descendants and that Allah does not place the Leadership in an unjust people. This is a response to the Jews who said we are Allah’s chosen people, His elected community, and we are all in this way no matter what they do. Therefore, Allah has made it clear that the people of injustice do not attain the covenant of Allah.

Then Allah says, “And [mention] when We made the House [i.e., the Kaʿbah] a place of return for the people and [a place of] security. In addition, take, [O believers], from the standing place of Abraham a place of prayer. In addition, We charged Abraham and Ismail, [saying], “Purify My House for those who perform ṭawāf and those who are staying [there] for worship and those who bow and prostrate [in prayer]” (Baqarah: 125). Mention means to remember, as we made the House “the Kaʿbah;” It is the Haram House in Mecca Al-Mukarramah, the House with “the” known for this name. This is the House of Allah which is known to be the House of Allah for all communities and for all peoples, “A place of return for people,” return either is derived from the reward, that is, a place where they are rewarded for the deeds that were prescribed by Allah when visiting and Hajj. So, it is a place for great reward. Hajj is one of the greatest deeds with which the reward and satisfaction of the Lord is obtained. As

it is said in the hadith: “Whoever performs Hajj for Allah's pleasure and does not have sexual relations with his wife, and does not do evil or sins then he will return (after Hajj free from all sins) as if he were born anew.” Hajj and Umrah are of the greatest expiation for sins, “A place of return, for people.” For all people, a place to which they return to Allah, a place for people to return because it is a shelter and a safe sanctuary, and people return to it, “and a place of security” a safe place, and Allah blessed this security which is in this place is a sign of His power because Allah has put in the hearts of people the veneration of this place and the fear of violating its sanctities. Arab after Ibrahim and Ismail used to have a great divine law of guidance, righteousness to the veneration of the House. Then, they moved after that to polytheism, and with their transition to polytheism, however, the veneration of The House remained in their hearts. We know that the Arabs were a separate community, not united by a single system or a single king, rather, they were scattered, in which loyalty to the tribe, and to groups outside of custom and law. There is no law that unites them and the conquest and plunder were one of the ways of gain. Some people used to earn their livelihood through grazing, some through agriculture, trade, and the greatest number of people were through the trade of the Haram House. Many Arabs had their means of earning by taking what was in the hands of others, invading others, and stealing what they had. They boasted about this, and they saw that this is a honorable type of earnings. It was more honorable than agriculture, more honorable than trade, more honorable than any other work. Further, wars were established between them because of this reason or because of others, like bragging and repudiation. Wars were carried out for trivial reasons. However, Arabs, regardless of their tribes and their guides, they glorified the Haram House, and no one forgives those who despise it, in spite of his polytheism and disbelief, and with his bad morals in killing, and with his negation. The person used to see his father’s killer present in the House, in the forbidden land, and he would not touch him and refrain from him.

Allah says here, “And [mention] when We made the House [i.e., the Kaʿbah] a place of return for the people and [a place of] security.” This is a cosmic fact that makes it a destiny with the legal ration. Allah made this on the tongues of the prophets, and then Ibrahim forbade Mecca, as the prophet said ﷺ, “Allah forbade Mecca on the day, the heavens and the earth were created.” In addition, the Prophet said, “I forbade Medina as Abraham forbade Mecca.” Ibrahim called in Mecca for the prohibition of Allah. He called for this among the Arabs and those around the House, that this place has its sanctity, and that it is the House of Allah, and you should make Hajj to the House of Allah. “And proclaim to the people the hajj [pilgrimage]; they will come to you on foot and on every lean camel; they will come from every distant pass” (Al-Hajj: 27), “That they may witness [i.e., attend] benefits for themselves.” Ibrahim proclaimed the prohibition of this place, and Allah made this House of security represent a place for people, a place to which they can return, and His security made it a legitimate order -in His legal order- as well as in His fateful cosmic matter. Those who came from the Arab peoples who do not believe in Sharia or religion, but their religion and what desires they chose. Likewise, they venerated this House, and the custody in it would not be forgiven.

“And [mention] when We made the House [i.e., the Kaʿbah] a place of return for the people and [a place of] security. And take, [O believers], from the standing place of Abraham a place of prayer.” This is a command from Allah that the worshipers should take the standing place of Ibrahim as a prayer hall. His standing place is the stone on which he used to stand while building the House. Allah has made this stone as a sign that Ibrahim is the one who built this House, and that this is His House, as He says, “In it are clear signs [such as] the standing place of Abraham. In addition, whoever enters it [i.e., the Ḥaram] shall be safe.” This House contains clear signs for people. Ibrahim, and whoever entered was safe. Allah made his footstool in the stone, on which Ibrahim was standing,

apparent. The footstool of Ibrahim's feet in the stone was visible, and it was said that stone was the one on which he was standing to build the House and use it to raise him if he stood at the higher building, the more it was raised by this stone to build the House. Allah made it a miracle for him, then this stone remained, and it was preserved in all the ages of the House, and it was inherited when Muslims inherited the House, during the era of the Prophet. It was the duty of the Prophet that he carried out the command of Allah "And take, [O believers], from the standing place of Abraham a place of prayer," when he went around the House, he came to this standing place -this stone- and prayed behind it and read the words of Allah "And take, [O believers], from the standing place of Abraham a place of prayer," and he did a prayer behind it. That stone was adjacent to the Ka'bah, at the door of the House, then during the reign of Umar when people crowded, it was pushed back to the place where it is now. And Tawa'f became between the standing place of Ibrahim, the stone on which he was standing, and the House.

Some scholars interpreted "And take, [O believers], from the standing place of Abraham a place of prayer." His place is in the whole House, because this House is the place of His residence, and they took this place as a prayer place. Yet, the first saying is more likely because of what the Prophet ﷺ did and that he came behind the standing place. It is this stone that Ibrahim stood on, and prayed in this place, and said, "And take, [O believers], from the standing place of Abraham a place of prayer," then He says, "And We charged Abraham and Ishmael, [saying], "Purify My House for those who perform ṭawāf and those who are staying [there] for worship and those who bow and prostrate [in prayer]." "We charged Abraham," means We have obligated Ibrahim to do this, the covenant is the sure agreement, a relationship of bond between two parties. Allah made a covenant with Ibrahim, meaning taking a covenant on him. This covenant is with him and with Ismail to purify the House of Allah. This purity is sensual and moral; the sensual purity from profanity, dirt, and filth. Accordingly, it becomes a clean

place for worshiping Allah. The moral purity is of the idols and statues and supplicating others apart from Allah, that this is to allocate a House that has been singled out for the worship of only Allah, of whom there is no God but He. My house has been cleansed His lineage because it became the home of Allah because it is this place where Allah is worshiped "For those who perform ṭawāf" means for who does tawaf around the House of Allah. Tawaf refers to circling around the House. "Those who are staying [there] for worship," staying in a place means remaining in it. All staying in this House is worshiping. Every second passes while the servant sitting there is an act of worship for Allah. "Those who bow and prostrate [in prayer]," means the people of bowing and prostrating; bowing and prostrating are two acts of prayer.

Allah asked Ibrahim and Ismail to do that, which means that they did it by the command of Allah, with His covenant with them, and to purify this House. To make this House pure and prepared for the people of these acts of worship in which Allah prescribed Tawaf, staying, and prayer with its steps including bowing and prostrating.

Then Allah ﷻ says, "And [mention] when Abraham said, "My Lord, make this a secure city and provide its people with fruits - whoever of them believes in Allah and the Last Day." [Allah] said, "And whoever disbelieves - I will grant him enjoyment for a little; then I will take him to the punishment of the Fire, and wretched is the destination." (Al-Baqarah: 126), "Abraham said," remember when Ibrahim said, means in his supplications, he said, "O, My Lord, make this a secure city." Make this place -His Haram House- a safe city. He said it was a safe city because it was not fully constructed at this time when Ibrahim and Ismail built the House. And he supplicated that Allah would make it a safe city in the future, and security against fear, that no one is afraid in it, and no one will be afraid. Therefore, Allah wrote that there is security for everything. Security is for its hunted animals, security for its trees, and security for those who come to it,

even if one escapes to this place, then he must also be secured in this place, as He says, "And whoever enters it [i.e., the Ḥaram] shall be safe," "Make this a secure city," in which the creation is secure, and they are safe in it. They and their money "Make this a secure city and provide its people with fruits." Ibrahim supplicated that Allah blessed the people of this city with the fruits, then Ibrahim said, "Whoever of them believes in Allah and the Last Day." As if Ibrahim thought that as long as a covenant with Allah does not attain the wrongdoers, he supplicated politically for the livelihood of this world to be for only the people of faith. He says, "Whoever of them believes in Allah and the Last Day," give the city's people their livelihood, then allocated "Whoever of them believes in Allah and the Last Day," which means only the people of faith whom You give livelihood.

Allah ﷻ says to him, "Whoever disbelieves and enjoy it a little, then compel him to the torment of the fire and the misery of fate." Indeed, Allah may bestow his livelihood which is given to both believers and unbelievers in this world. Yet, religion and leadership is never given to the wrongdoers. Allah may give a lot of livelihoods and favors to unbelievers and wrongdoers. He says, "Whoever disbelieves" also are given livelihood, "So I will enjoy him a little," enjoy him with livelihood, because the livelihood of this world is little compared to the hereafter. "Then compel him to the torment of the fire," compulsion is a recurring necessity, that is, in spite of his nose, "To the torment of fire," and that is the unbeliever dies against his will, is resurrected against his will, and enters the fire against his will. Further, he cannot escape from this; no one escapes from death and no one escapes from the resurrection. No one is to be forgotten or can flee. "No blame" (Al-Qiyamah: 11), "To your Lord on that settled day" (Al-Qiyamah: 12), "No one is absent from it" (Al Infitar: 16). Now everyone whom Allah wrote upon him the Fire, must come. He says, "Then compel him," against

his will, “To the torment of the fire and the misery of fate,” this infidel; who disbelieves in Allah will enjoy this world, but his fate must be to Hell in the end.

يقول الله ﷻ: {وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ}[البقرة:127]، {رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ}[البقرة:128]، {رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ}[البقرة:129]

,says ﷻ Allah“And [remember] when Abraham raised the foundation of the House with Ishmael, [both praying,] ‘Our Lord! Accept [this] from us. You are indeed the All-Hearing, All-Knowing. Our Lord! Make us both [fully] submit to You and from our descendants a nation that will submit to you. Show us our rituals, and turn to us in grace. You are truly the Acceptor of Repentance, Most Merciful. Our Lord! Raise from among them a messenger who will recite to them Your revelations, teach them the Book and wisdom, and purify them. Indeed, You [alone] are the Almighty, All-Wise” (Al-Baqarah:127-129).

“And [remember] when Abraham raised the foundation of the House with Ishmael". Allah reminds people that it was Abraham along with Ishmael who built the foundation of the Sacred House of Allah in Holy Makkah, as they prayed to Allah saying, “Our Lord! Accept [this] from us. You are indeed the All-Hearing, All-Knowing”.

Allah depicts the image of Abraham with his eldest son, Ishmael from his wife Hagar, as they raised the foundation of the House and prayed to Allah saying, ‘Our Lord! Accept from us,’ meaning accept our deed that You have honored us with, and have allowed us to build your Sacred House. This House will be a place that people can flock towards to reward them and serve as a haven to those who worship Allah. “Our Lord! Accept [this] from us. You are indeed the All-Hearing, All-Knowing”. They address Allah saying that He is the One who hears and answers prayers. He is the All-Knowing of the contents of people’s hearts and

their conditions, and that they only act devoting their intention to Him. This is the greatest prayer that Allah may be addressed with; to address Allah as the Hearer of prayers and the One Who knows all the conditions of His servants.

"Our Lord!" This is a completion of their prayer, meaning "O, our Lord! Make us both [fully] submit to You." They ask Allah to make them two submissive, subservient servants. Islam, the only religion accepted by Allah, in its general and literal sense means "to submit" or "to surrender" to Allah. Moreover, it is the religion chosen by Allah, as He says, "Truly, the religion with Allâh is Islâm." (Al-Imran:19). All believers and servants of Allah from the age of Adam to the last believer are Muslim in this sense.

"O, our Lord! Make us both [fully] submit to You," This means to fully submit and surrender their will to Him and carry out His commands. "And from our descendants a nation that will submit to you," They asked Allah to create a nation of union and greatness from their descendants that submit and surrender to Allah that its religion will be Islam. "Show us our rituals," They also asked Allah to show them the ritual rites of worship in His Sacred House. These rituals include Tawaf (Circumambulation), Sa'i (Hastening), standing on Arafat, throwing pebbles, and all the other rituals that Allah has ordered His servants to perform in His Sacred House. "And turn to us in grace." This is a prayer asking for forgiveness, meaning, (forgive us our sins, accept our repentance to You, for You are *Al-Tawwab*, (the Acceptor of Repentance).

A servant of Allah may also be called *tawwab*, meaning one who repents often. To repent is to revert. A true servant of Allah reverts often back to Allah, and Allah is the Acceptor of Repentance; He accepts His servants when they come back to Him and erases their sin because He is the Most Merciful.

"O, Our Lord! Raise from among them a messenger." They asked Allah to send their descendants a messenger from amongst themselves "who will recite to

them Your revelations, teach them the Book and wisdom, and purify them." The character of this messenger whom they ask Allah to send is that he will "recite to them Your revelations," recite Allah's Word to them and sign to them. The signs of Allah are even more expansive. Allah's audible signs in creation are His recited verses and His visual signs are His creation.

A character of the Prophet ﷺ is that he teaches the revealed Word of Allah and the Wisdom. It has been said that Wisdom is the Sunnah. The origin of the word *Hikmah* (Arabic for Wisdom) is derived from *Hakamah*, which is a piece of iron placed in the bridle of a horse. It was named as such because it controls the actions of the horse and restrains its wildness. Wisdom, *Al-Hikmah*, or the faculty of knowledge, also controls the behaviors of humans and prevents them from perversion, deviation, or imprudence. *Al-Hakeem (the wise)* is one who holds knowledge, who gives everything its due diligence, and whose actions do not divert away from the straight path. There is no doubt that the Book of Allah contains all true knowledge and prevents its devoted followers from committing unlawful deeds.

Wisdom was sent down to the Prophet ﷺ, as well as another form of revelation which was taught to him beside the Qur'an; Which is his Sunnah. Therefore, it was said that Wisdom was sent down to expound upon the Sunnah. The Sunnah is every revelation from Allah. The Book is recited, whereas the Sunnah is shown, and both of them are sent down by Allah. As such, the Prophet ﷺ teaches them both the Book and the Sunnah. If Wisdom is from the Book, then the conjunction here comes as a way to list the different attributes of one thing, and so the Book here would be described as being sent down with Wisdom. If the case was not this, however, then it is a second revelation sent by Allah ﷻ to His Prophet ﷺ. This revelation is part of the decisive knowledge which makes its holder more sagacious and allows them to give everything its due diligence.

"Who will recite to them Your revelations, teach them the Book and wisdom, and purify them." The Prophet ﷺ will purify them. The meaning of *Zakah* is purity. This purity is sent with Religion to purity the soul. All of Religion is devoted to purifying the soul. For belief in Allah means ascribing oneness to Him and exalting Him. This is how religion purifies the soul. In contrast, Paganism means impurity and uncleanliness. "Indeed, the polytheists are unclean," (At-Twbah:28). This means that their hearts and their beliefs are impure. Those ungrateful to Allah and disbelieve in His grace are impure, and those who ascribe partners to Him and make another equal to Him are also impure. This is an incorporeal form of impurity, for one cannot ascribe an equal or a likeness to Allah Who has no equal or likeness.

Abdullah Bin Mass'oud narrated, "I asked Allah's Messenger ﷺ "What is the biggest sin in the sight of Allah?" He said, "To set up rivals unto Allah though He alone created you." I said, "In fact, that is a tremendous sin," and added, "What next?" He said, "To kill your son being afraid that he may share your food with you." I further asked, "What next?" He said, "To commit illegal sexual intercourse with the wife of your neighbor."" All of these sins are impure, whereas Islam is a religion of purity; incorporeal as well as physical purity. The system of morality that Islam presents is one of honesty, fidelity, keeping good relations with relatives, filial piety, beneficence, and departure from all forms of impurity—this is *Zakah*, or purity. The Prophet's duty is to purify people. Here are shown all of the Prophet's duties: to recite to people Allah's revelations, to teach them the Book and wisdom, and to purify their souls with religion. "Indeed, You [alone]," O, Allah, "are the Almighty." Allah is the Over-powerful. *Izzah*, the Arabic word for Might, means to overpower, and Arabs used to say "he who gains might gain spoils", for in those times whoever was more powerful would plunder the conquered. Allah is the Almighty, unconquered by anyone, the "All-Wise," who gives everything its due diligence. Here, Allah combines between

Might and Wisdom to do something which none else can do, which is to create out of Abraham's descendants a nation, then raise from among them a messenger that recites to them His revelations. This is something that only Allah can do, for He alone is the Almighty, the Over-powerful, unconquered by anyone, and the All-Wise who gives everything its due diligence, like prophecy, guidance, and even misguidance for those who stray from the path.

This prayer that Abraham and Ishmael uttered is the greatest supplication, and even perhaps the greatest invocation of blessing in the Qur'an, among all the prayers uttered by men, messengers, and prophets because through this prayer, unparalleled blessings have come to pass. It is a prayer to Allah to create a nation, then to send a messenger from among them to do His great bidding. What is the result of this prayer? The sending of Prophet Mohammad ﷺ who is the master of the children of Adam and the highest, most honored, and most followed of all the prophets. No other messenger was followed by as great a number as Mohammad; his nation is the most plenteous of all the nations, and by his hands great good was accomplished for mankind. He is the mercy of Allah to all the worlds. "And We have not sent you, [O Mohammad], except as a mercy to the worlds," (Al-Anbiyā':107). Behold the grace of the Prophet, the grace of this nation, and all the good that arose by the hands of his nation for all people. The Prophet achieved the worship of Allah alone, ascribing oneness to Him, exalting Him, the piety that was spread on Earth, and the goodness that Allah sent down, not only for humans, but for animals, plants, and the earth as well. Belief is filled with blessings. Every good thing that happened on Earth is an effect of the mission of Mohammad ﷺ, and he is the result of the supplication of Abraham and Ishmael. When the Prophet ﷺ was asked why he was sent, he replied, "I am the prayer of my father, Abraham". Meaning that he is the messenger that was sent to people as a realization of the prayer of Abraham.

Abraham and his son Ishmael said, Allah says, "Our Lord, and make us Muslims [in submission] to You and from our descendants a Muslim nation [in submission] to You. And show us our rites [of worship] and accept our repentance. Indeed, You are the Accepting of Repentance, the Merciful" "Our Lord, and send among them," meaning, in this nation which is from Ishmael's descendants, "a messenger from themselves who will recite to them Your verses and teach them the Book and wisdom and purify them. Indeed, You are the Exalted in Might, the Wise" (Al-Baqarah:128-129). This is the greatest supplication of blessing uttered by man, and this is part of Allah's guidance to Abraham and Ishmael.

Allah ﷻ says, "And who would be averse to the religion of Abraham except one who makes a fool of himself. And We had chosen him in this world, and indeed he, in the Hereafter, will be among the righteous". (Al-Baqarah:130)

"And who would be averse to the religion of Abraham except one who makes a fool of himself." This is a question that is meant for rebuke, admonition, and expostulation. The answer is that no one would be averse to Abraham's religion except one who makes a fool of themselves. "Who" is a form of indefiniteness that includes anyone. "To be averse to" means to hate, to despise, to deviate away from, and to dislike. The opposite is to desire or to like. Allah says, "And who would be averse to the religion," meaning one who loathes it, who abandons it and deviates away from it. "The religion of Abraham" is his pathway, his method, and his track. The religion of Abraham is monotheism, meaning that he calls for the worship of Allah alone with no other. *Sufh*, the Arabic word for foolishness, means lightness. We say *Thawb Safih*, meaning a light garb. A person who is light-minded or weak-minded is called *Safih*. *Safih* is one who is weak of mind and short of perception. This is the kind of person who diverts away from the religion of Abraham, for in doing that this person leaves behind goodness, prosperity, and great reward, and trades them for trivialities.

These types of people trade the religion of monotheism for this meager, earthly life. By doing so, they gain nothing but ruin, and lose all prosperity and good.

Allah ﷻ says, "And We had chosen him in this world." Allah chose Abraham and preferred him above all else, for he is the best of creation. A man once said to the Prophet, "O, best of creation!" and he replied, "that would be Abraham".

"Allah says, "And Allah took Abraham as an intimate friend" (An-Nisā':125). There is no doubt that Mohammad ﷺ surpasses him. The Prophet only says "that would be Abraham" in humility. No doubt that Abraham is among the best of creation, and Mohammad ﷺ is among the best of creation, but in comparing the two intimate friends of Allah, Mohammad ﷺ would surely surpass his father Abraham in status, as evidenced in many places that may be mentioned later on. The point to be made is that Allah says, "And We had chosen him in this world". Allah honored him with carrying His message, and made him a leader of mankind, for all the prophets after him are from among his descendants. This is a great privilege that Allah bestowed upon Abraham.

Then Allah ﷻ says, "and indeed he, in the Hereafter, will be among the righteous." This is confirmation from Allah regarding Abraham in the Hereafter. It was named the Hereafter because it is the end of the journey where everyone puts down their walking stick and goes the final dwelling. Then, the Companions of Paradise settle there for all eternity with no departure from it, and the Companions of Hell dwell there for all eternity with no departure from it. The Companions of Paradise are immortal and do not die, and so are the Companions of Hell. It was named the Hereafter because it is the end of the line, after which there is no transference, no death, no other life, and no other system of life; It is the final state. "And indeed he, in the Hereafter, will be among the righteous." The righteous man is the servant whose life is led according to the religion of

Allah and who adheres to Allah's commandments. Allah describes him here as being among the righteous, and this can be used to refer to any righteous servant of Allah, even if he is not a prophet or a messenger, for any servant of Allah that believes and follows the prophets and messengers can be among the righteous. To be included in this group along with the best of creation is truly an honor which makes any believer happy. "And whoever obeys Allah and the Messenger - those will be with the ones upon whom Allah has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions," (An-Nisā':69). These are all in one group. "And indeed he, in the Hereafter, will be among the righteous".

Allah ﷻ says, "When his Lord said to him, 'Submit,' he said, 'I have submitted [in Islām] to the Lord of the worlds,'" (Al-Baqarah:131).

Allah said to Abraham "Submit." To submit is to surrender one's will to Allah and do as He command, for Islam is the religion of Allah and the religion obedience. "He said, 'I have submitted [in Islām] to the Lord of the worlds.'" Abraham replies to Allah with full belief and submission, and he describes Allah as the Lord of the worlds showing that he submits only to Him. The Lord of the worlds is the Lord Who created all these worlds and maintained them. The worlds refer to all the worlds whether high above or down below; the worlds of Angels, Jinn, Mankind, the Heavens, and the earth. Allah is the Lord of everything and everyone, the Lord of all these worlds, and He alone deserves to be submitted to. A servant has no right to submit to anyone whose attributes are different from these. No servant should submit fully to any creature, for this is a form of oppression and a misplacement of worship.

Allah says, "And Abraham instructed his sons [to do the same] and [so did] Jacob, [saying], 'O my sons, indeed Allah has chosen for you this religion, so do not die except while you are Muslims" (Al-Baqarah:132).

This is the instruction of Allah to Abraham; he must submit to Him. Abraham replies that he submits to the Lord of the worlds. Allah says that Abraham also instructed his sons to do the same, for the commandment that He gave Abraham apply to his sons. "And [so did] Jacob". Jacob is a descendant of Abraham, and here, Allah says that he also gave his children the same orders. This is the blessed chain of prophets. Abraham instructed his sons, Ishmael (his eldest) and Isaac to submit to Allah. Ishmael is from his Egyptian wife, Hagar, and Isaac is from Sarah. Jacob is the son of Isaac, and he, in return, instructed his twelve sons from whom descend the tribes of Israel. These sons are the Children of Israel, or the posterity of Jacob. Jacob also instructed his sons saying "'O my sons, indeed Allah has chosen for you this religion", meaning that he chose this religion for you or chose you for this religion, to be among His people and the carriers of His message.

"So do not die except while you are Muslims". Jacob tells his sons to hold onto this religion which Allah has chosen for you, for it is the greatest choice and the greatest gift. It bears with it success and prosperity. "So do not die except while you are Muslims." He orders them to remain steadfast on this religion until death, for humans do not know when their time may come. These are the instructions that Jacob gave to his sons. All of this came in response to what the Jews had claimed earlier. Allah tells them that their great grandfather, Abraham, was a Muslim who submitted his will to Allah, that their father from whom they are descended, Jacob, was also a Muslim who submitted to Allah, and that he instructed his sons to be Muslims.

Allah ﷻ says, "Or were you witnesses when death approached Jacob, when he said to his sons, 'What will you worship after me?' They said, 'We will worship your God and the God of your fathers, Abraham and Ishmael and Isaac - one God. And we are Muslims [in submission] to Him," "That was a nation which has passed on. It will have [the consequence of] what it earned, and you

will have what you have earned. And you will not be asked about what they used to do," (Al-Baqarah:133-134).

Allah says that Abraham instructed his sons to worship Allah alone and that Jacob gave his sons the same instructions as well. Jacob is the son of Isaac who is the son of Abraham. Each of them instructed his children to uphold the tenets of Islam, saying, "O my sons, indeed Allah has chosen for you this religion, so do not die except while you are Muslims." (Al-Baqarah:132). Each of them instructed his progeny to uphold Islam until death because it is Allah's choice for them. This is a blessed choice for this religion brings with it salvation, prosperity, and success in this life and in the Hereafter.

Then, Allah says, "Or were you witnesses…?" These words came in refutation to the Jew's claim that they had gained Allah's blessing which he had bestowed upon Abraham. They thought they are blessed because they are his progeny, and that they are therefore Allah's Chosen People to whom alone religion belongs, that they are the only ones who will enter Paradise, and that none of them will be tortured in Hellfire except for a few days. They claimed that if one of them committed a sin, they would not be punished but for a few days, then in Paradise will be their abode. Allah demonstrates to them that His covenant does not include wrongdoers. Abraham was a Muslim and a true believer. He instructed his children to uphold Islam, true belief, and monotheism. Allah demonstrates that Jacob was also a Muslim and a true believer in Allah, deviating from all paths of polytheism. He also instructed his children to worship Allah alone.

Allah ﷻ says to the people of the Scripture, "Or were you witnesses when death approached Jacob, when he said to his sons, 'What will you worship after me?'" Were you present when Jacob was on his death-bed? When death approached him, he said to his sons, "What will you worship after me?" He was

testing them with this question to see how well they hold onto Islam and faith. They answered, "We will worship your God and the God of your fathers, Abraham and Ishmael and Isaac." These twelve sons attested their faith saying, "we will worship your God," the One you worship, the One True God. The word "god" is used for anything that is worshipped, whether rightfully or falsely. However, Allah is the One True God for there is no actual deity except Him. If any other entity is called "god", then that claim is null, and merely an appellation erroneously used.

The sun was once called a god, and the idols were considered gods by their worshippers. "They said, 'Who has done this to our gods? Indeed, he is of the wrongdoers.'" (Al-Anbiya':59). This is what the people of Hūd called them, "gods." "They are not but [mere] names you have named them - you and your forefathers - for which Allah has sent down no authority." (An-Najm:23). If the sun, the moon, or the cows are called gods, does that mean they are actually gods? They are not for they cannot create, provide, give life, or cause death. They are also unable to reward or harm their worshippers? These can only be done Allah, the Lord of the heavens and the earth, the One Creator. There is no deity except Him. He is the true God. Jacob worshipped Allah.

"One God." God is one. All of these prophets, Abraham, Ishmael, Isaac, and Jacob, worshipped Allah alone. "And we are Muslims [in submission] to Him." They attest to being Muslims in submission to Allah. This is a full refutation of the Jews' claim, confirming that their fathers only worshipped the One True God.

Then Allah ﷻ says, "That was a nation which has passed on." "That" refers to the "nation," that was mentioned before. "It will have [the consequence of] what it earned," The good that Allah mentioned was earned. It includes their faith, their monotheism, and their submission to Allah. "And you," their progeny, "will

have what you have earned." This means that whatever the fathers earned will not benefit their progeny if it does not adhere to its religion. The progeny is not who is addressed here. "And you," who are addressed here and who live in the time of this revelation, "will have what you have earned." What they earned is apostasy, abandonment of religion, and opposition to the messengers. What people do will only benefit or harm them. A forefathers' gain will not benefit them if they do not adhere to their religion. They will reap what they sow, whether good or bad. If they adhere to faith and monotheism and tread along the same path their fathers took, they will be considered among them. However, if not, they will be judged accordingly. "And you will not be asked about what they used to do."

This verse refutes every false claim made by the Jews and Christians. They claim that they are the people of Paradise, that they are Allah's Chosen People, that their religion is the Truth, and that the blessings of Abraham and Jacob reach them. This verse decisively concludes these matters, and it distinguishes between believers and polytheists. Yet, these Jews and Christians keep on pressing these claims. They also claim that the Prophet ﷺ, who is sent with the message of Allah, is not on the Straight Path.

,says ﷻ Allah"The Jews and Christians each say, "Follow our faith to be [rightly] guided." Say, [O Prophet,] "No! We follow the faith of Abraham, the upright—who was not a polytheist." (Al-Baqarah:135).

The Jews say to the Muslims that if they (Muslims) want the greatest triumph, then convert to Judaism. The Christians as well say to them that if they want the greatest triumph, they should convert to Christianity. Each of them calls others to follow their own religion. They say, "Follow our faith to be [rightly] guided." Allah replies, "Say, [O Prophet,] 'No! We follow the faith of Abraham, the upright—who was not a polytheist.'" Here, Allah mentions Abraham to whom they are proudly attached. Both Jews and Christians take pride in being the

descendant of Abraham and attach their religion to his. Allah ﷻ now demands that they drop these claims, and tells them that whoever follows the religion of Abraham is rightly guided. "Say, [O Prophet,] 'No! We follow the faith of Abraham." Better yet, Allah invites all of them to come together and follow the religion of Abraham, the true believer. *Haneef*, in Arabic, is originally derived from *hanaf*, which holds the meaning of leaning or slanting. One who has crooked feet is called *Ahnaf*. It is said that the method of Abraham is described as "leaning" because he leans or deviates away from every path that leads to polytheism. Polytheism, at his time, was spread out across the Earth, so Abraham deviated away from it and took the straight path towards Allah. "He was not a polytheist," as the Jews and Christians are. Christians made Jesus, who is the servant of Allah, another god beside Allah. They even made him God Himself. May Allah be exalted immensely above what they claim. The Jews did the same with Uzair, "who was not a polytheist," but a Muslim and a true believer. Allah invited them to the origin which they could not dispute. "Say, [O Prophet,] "No! We follow the faith of Abraham, the upright—who was not a polytheist."

Then Allah demonstrated that Islam means to believe in all the messengers and follow their method for their method is one. Allah ﷻ says, "Say, [O believers,] "We believe in Allah and what has been revealed to us; and what was revealed to Abraham, Ishmael, Isaac, Jacob, and his descendants; and what was given to Moses, Jesus, and other prophets from their Lord. We make no distinction between any of them. And to Allah we all submit." (Al-Baqarah:136).

Allah orders the followers of Mohammad ﷺ to say to everyone that if they wanted true guidance, it is not with the Jews who claim that they alone are the people of guidance, or the Christians who say they alone have guidance, while they accuse each other and Muslims of being disbelievers. True guidance is one singular path, and it is the path of all the messengers. "Say, [O believers,] "We believe in Allah." This is a call from Allah the Almighty to His messenger and to

the believers to proclaim their faith in Allah. Faith is to believe in Allah and to ratify that belief through action. “Allah” is the proper name of God, Allah who is known to all nations through this name. He is the Creator of the heavens and earth and the entire universe. “We believe in Allah and what has been revealed to us.” this verse refers to the Qur’an. “And what was revealed to Abraham.” Believers believe in what Allah has revealed to Abraham as well, even if the Scriptures themselves didn’t reach them. However, Allah has transferred their contents to the believers through the Qur’an.

“And what was revealed to Abraham and Ishmael.” Ishmael is the eldest son of Abraham from his second wife “And his descendants.” His descendants are the twelve sons of Jacob, the son of Isaac. It is said that the twelve tribes of the Children of Israel come from these twelve sons. Allah also ordered His Prophet to say that he believes in what was revealed to these twelve sons and all the Prophets of the Children of Israel. “And what was given to Moses and Jesus.” What Allah gave to Moses, which is the Torah and His revelation, and what He gave to Jesus, which is the Gospel. Jesus was the last prophet sent to the Children of Israel.

“And what was given to other prophets from their Lord.” “Was given” is in the passive voice. “We make no distinction between any of them.” Believers should not distinguish between any of these prophets in terms of belief. This means that they should not claim to believe in some while disbelieving in the rest, or believing all but one. Jews believe in some prophets and disbelieve in some. They do not believe in Jesus, the servant and messenger of Allah, who came to them from their midst with revelations from Allah. Despite knowing his sincerity and honesty, they still rejected him and refused to believe. What is more, they slandered his mother with terrible claims. Christians believed in all previous messengers, yet they refused to believe in Mohammad ﷺ, whose character they learn from their own Book. He is the Messenger of Allah, the greatest of the

messengers whom no other messenger equalled in terms of the miracles and clear signs. Yet, they refused to believe him. Moreover, the Jews accused many prophets beside Jesus of awful things; they slandered the name of Lot, and many other prophets.

The believers who follow the Prophet Mohammad ﷺ and embrace his religion believe and respect all the true messengers of Allah. "We make no distinction between any of them." They do not claim to believe in some while not believing in others. The distinction meant here is related to belief, and it could also mean distinction in love or hatred, meaning that they do not hate any of the prophets or detest him. They also do not accuse any prophet of heinous acts like the Jews do. "We make no distinction between any of them. And to Allah we all submit." They submit to the Lord Almighty and surrender their will to His.

Allah ﷻ says, "So, if they believe in the same as you believe in, then they have been [rightly] guided; but if they turn away, they are only in dissension, and Allah will be sufficient for you against them. And He is the Hearing, the Knowing" (Al-Baqarah:137)

"So if they believe in what you believe, then they will indeed be [rightly] guided." This refers to those who say be Jews or Christians to be rightly guided. The Jews tell Muslims to embrace Judaism to be rightly guided. Likewise, the Christians tell them to embrace Christianity to be guided. However, Allah ﷻ tells them that believing in all of the prophets leads to the Straight Path. "But if they turn away," which means, if they abandon this path and deviate from it, "they are simply in discord." It is as though discord is a state which they occupy. Discord is dispute or disagreement whereby one becomes opposed to the other. For instance, Jews disagree amongst themselves, and they have split up into more than seventy-one factions. Christians also disagree amongst themselves and with the Jews; each faction places the others with the disbelievers, and they curse each

other. Jews claim that Christians are disbelievers who are far from the Truth, and Christians claim that the Jews are disbelievers who are far from the Truth. They all live in a crucible, and all live in discord. How do any of them invite people to their religion?! This disagreement is inherent in their religion. Allah says, "they are simply in discord." And people in discord cannot prove the truth of their argument to others.

Moreover, Allah ﷻ says, "But Allah will spare you their evil." These are glad tidings from Allah ﷻ to reassure His Messenger ﷺ that the plotting of the Jews and Christians and their aim to disrupt the Prophet's message will be useless as they will never succeed in doing so. "But Allah will spare you their evil." Allah will spare His Prophet their evil, take care of him, and aid him in his mission, He will also fend off their efforts to fight the Prophet and tear down their schemes. "For He is the All-Hearing, All-Knowing." Allah is the All-Hearing. He hears you His Messenger's pleas. Therefore, He will take care of His Prophet and tear down their malicious efforts. This is a great reassurance from Allah ﷻ to His prophet. He assures the |Prophet that His religion will prevail, and that Jews and Christians will never succeed in their plots to extinguish the light of Allah.

,says ﷻ Allah"This is the hue of Allah. And who is better than Allah in ordaining a way? And we worship [none but] Him." (Al-Baqarah:138).

The word *Sibghah* means the hue or colour used to dye items. "I gave this thing a *Sibghah*" means "I painted it or dyed it". The religion with which the Prophet ﷺ came is the hue given by Allah to all who follow it because it permeates into every action of believers and extends to include all their behaviours. It controls their demeanour, purifies their souls and directs them in the direction that Allah ordains. The actions of the heart, mind, body, and character are all coloured with this religion, for it is pure and bright. Whoever upholds it, will fill their heart with wisdom, light, faith, and certainty. Henceforth, all their actions will be

driven by mercy, justice, and good morals, like honesty, loyalty, integrity, and worship of Allah ﷻ. This religion is a hue that governs all aspects of life. Therefore, Allah ascribes it to Himself, "The hue of Allah," referring to His religion which governs the lives and actions of all of its followers. "And who is better than Allah in ordaining a way?" The answer is: no one. No religion, way of life or legislation can make humans possess the qualities that Allah gives to his believers except for Islam.

A believer has truly great qualities. Allah ﷻ says, "Successful indeed are the believers: those who humble themselves in prayer; those who avoid idle talk; those who are observant of zakāh, those who guard their chastity, except with their wives or those [bondwomen] in their possession, for then they are free from blame, but whoever seeks beyond that are the transgressors; [the believers are also] those who are true to their trusts and covenants; and those who are [properly] observant of their prayers." (Al-Mu'minūn:1-9).

These are the qualities of Allah's servants, for He says, "The [true] servants of the Most Compassionate are those who walk on the earth humbly, and when the foolish address them [improperly], they only respond with peace. [They are] those who spend [a good portion of] the night, prostrating themselves and standing before their Lord. [They are] those who pray, "Our Lord! Keep the punishment of Hell away from us, for its punishment is indeed unrelenting. It is certainly an evil place to settle and reside." [They are] those who spend neither wastefully nor stingily, but moderately in between. [They are] those who do not invoke any other god besides Allah, nor take a [human] life—made sacred by Allah—except with [legal] right, nor commit fornication. And whoever does [any of] this will face the penalty." (Al-Furqān:63-68).

These are the characteristics of the servants of the Most Compassionate. This is the hue that Allah gives and teaches His servants. One should observe the

manner of Prophet Mohammad ﷺ and the select companions of the Prophet that followed him and learned from him. One should also observe the state of this nation when it was pagan and polytheistic before Islam, then how Allah built it on the foundations of religion and gave every servant of His divine hue; this was their rebirth. One should also observe the Muslims, how they previously behaved in pre-Islamic ignorance and how ignorantly errant they were, worshipping stone and tree, believing in nonsense and delusion, killing their children for fear of poverty, assaulting others with pride, how they adopted injustice as their character. Then people should observe how Allah produced from them this nation, how He transformed ignorance into light and how He formed it once again with this hue.

Allah ﷻ says, "And who is better than Allah in ordaining a way? And we worship [none but] Him." (Al-Baqarah:138). Allah orders believers to say this to their families and to the people of the Scripture who say that you have to be Jewish to attain true guidance, or be Christian to attain true guidance. Allah orders believers to tell them that they adhere to the hue of Allah and follow His religion so they may rise as a new nation. "And who is better than Allah in ordaining a way? And we worship [none but] Him." None but the Lord Almighty. It is said that the occasion of revelation for this verse is related to the Christians baptism. When they baptize a new-born child, they dye the baptizing water yellow, so when the priest dips the baby in the water, it comes out with the yellow hue and becomes a Christian. This is a mere ritual, for when a baby is dipped in yellowish water, it does not come out a Christian because the true hue is that of religion and of adhering to the straight path. This is the hue of Allah to which all Muslims adhere, and not to be dipped in a bowl of water that is allegedly holy and then come out as Christians. "This is the hue of Allah. And who is better than Allah in ordaining a way? .And we worship [none but] Him." (Al-Baqarah:138)

يقول الله ﷻ: {صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً وَنَحْنُ لَهُ عَابِدُونَ}[البقرة:138]، {قُلْ أَتُحَاجُّونَنَا فِي اللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ وَلَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ وَنَحْنُ لَهُ مُخْلِصُونَ}[البقرة:139]، {أَمْ تَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالأَسْبَاطَ كَانُوا هُودًا أَوْ نَصَارَى قُلْ أَأَنْتُمْ أَعْلَمُ أَمِ اللَّهُ وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةً عِنْدَهُ مِنَ اللَّهِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ}[البقرة:140]، {تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ وَلا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ}[البقرة:141]

,says ﷻ Allah"This is the hue of Allah. And who is better than Allah in ordaining a way? And we worship [none but] Him." (Al-Baqarah:138). "Say, 'Would you dispute with us about Allah, while He is our Lord and your Lord? We are accountable for our deeds and you for yours. And we are devoted to Him [alone]." (Al-Baqarah: 139). "Do you claim that Abraham, Ishmael, Isaac, Jacob, and his descendants were all Jews or Christians?' Say, 'Who is more knowledgeable: you or Allah?' Who does more wrong than those who hide the testimony they received from Allah? And Allah is never unaware of what you do." (Al-Baqarah: 140). "That was a community that had already passed on. For them is what they earned and for you is what you have earned. And you will not be accountable for what they have done." (Al-Baqarah: 141).

Allah ﷻ talks about His favors and beneficence towards the nation of Islam, the nation of Mohammad ﷺ, and how He elevated it on the basis of the true religion and made it His own. Thereby making it a beneficent nation adhering to all the qualities that Allah loves to see in His servants and believers.

Allah ﷻ says, "The [true] servants of the Most Compassionate are those who walk on the earth humbly, and when the foolish address them [improperly], they only respond with peace. [They are] those who spend [a good portion of] the night, prostrating themselves and standing before their Lord. [They are] those who pray, "Our Lord! Keep the punishment of Hell away from us, for its punishment is indeed unrelenting. It is certainly an evil place to settle and reside," (Al-Furqan:63-66). Here, Allah described His Prophet ﷺ and servants. He also

says, “Mohammad is the Messenger of Allah. And those with him are firm with the disbelievers and compassionate with one another. You see them bowing and prostrating [in prayer], seeking Allah’s bounty and pleasure. The sign [of brightness can be seen] on their faces from the trace of prostrating [in prayer]. This is their description in the Torah. And their parable in the Gospel is that of a seed that sprouts its [tiny] branches, making it strong. Then it becomes thick, standing firmly on its stem, to the delight of the planters—in this way Allah makes the believers a source of dismay for the disbelievers. To those of them who believe and do good, Allah has promised forgiveness and a great reward.” (Al-Fath:29). This community is described with the greatest and most blessed of qualities, for they are colored with the hue of Allah ﷻ. He has colored them with the hue of this religion, and not with the yellow-hued water in which Christians dip their children, claiming that they come out as Christians. This is the true religion, the hue of Allah.

Prior to this, Allah says, “Say, [O believers,] ‘We believe in Allah and what has been revealed to us; and what was revealed to Abraham, Ishmael, Isaac, Jacob, and his descendants; and what was given to Moses, Jesus, and other prophets from their Lord. We make no distinction between any of them. And to Allah we all submit.’” (Al-Baqarah:136). This is a proclamation from the believers that they believe in all the messengers of Allah and make no distinction between them, as opposed to the Jews who believe in some messengers and refuse to believe in others and even curse them. The same also goes for Christians. Allah ﷻ says, “So if they believe in what you believe, then they will indeed be [rightly] guided.” If the Jews and Christians believe in all the messengers of Allah without distinction like Muslims do, then they will attain true guidance. “But if they turn away, they are simply in discord.” However, they are in disagreement amongst themselves regarding the core tenets of their religion, cursing each other and placing each other with the disbelievers. Then He says, “But Allah will spare you

their evil." Allah tells His messenger that He will protect him from all their malicious schemes, and that He Himself will fight against their plots to extinguish His light. "But Allah will spare you their evil. For He is the All-Hearing, All-Knowing." "This is Allah's hue [i.e. natural way]. And who is better than Allah in ordaining a way?" (Al-Baqarah:138). What way is more complete or ever-lasting than the way of Allah? He will bring up a community under His guidance that is colored in His hue, unchanged by the sun, and unshaken by the wind, and these disbelievers will gain nothing from it. "And who is better than Allah in ordaining a way? And we," Muslims, "worship [none but] Him."

Allah ﷻ orders the Prophet to say this to Jews and Christians, "Would you dispute with us about Allah, while He is our Lord and your Lord?" "Would you dispute with us." Allah ﷻ is the Lord of everyone. He is the Lord, the Creator, and the One True God. He has guided people to follow and to believe in Him. Yet, the people of the Scriptures still dispute with Muslims regarding Him. The Christians did not worship Allah the Almighty as He ordained. Rather, they ascribed a son to Him. The Jews as well did worship Allah the Almighty as He ordained. Rather, they attributed to Him improper characteristics. That does not change the fact the He is the Lord of everyone. "We are accountable for our deeds and you for yours." Every person will be judged according to their actions. Whereas the action of the Prophet ﷺ is to believe in Allah, ascribe oneness to Him and fear Him. The actions of the Jews and Christians are those of disbelief, polytheism, and repelling people from the way of Allah. They slander and lie about religion. This is what they will be judged for. "We are accountable for our deeds and you for yours. And we are devoted to Him [alone]." Believers are devoted to Allah the Almighty. *Ikhlas* [the Arabic word for devotion] means complete purity, and *Khalous* means the purification of something in order to make it free of every imperfection. This means that the believers' worship of Allah ﷻ is for Him alone and nothing else. "… So, worship Allah [alone], being

sincerely devoted to Him." (Az-Zumar:2). This means that believers should be wholly devoted to Allah, worship Him wholly, and make their destination solely towards Him. "And we are devoted to Him [alone]." This is an invitation to the Jews and Christians to revert back to Allah and to be like the Muslims who never called to worship any other god beside Him. Rather, they devoted their worship to Him. The Jews and Christians claim that they attach themselves to God, that He is their Lord, and that He sent them the Scripture. Allah tells them that if that was the case, then they should revert back to Him and not dispute with Muslims about Him, for He is everyone's Lord Who sent down His Book to Mohammad ﷺ. Therefore, if they truly believe in Him, then they must submit to His command and adhere to His will. Finally, Muslims proclaimed that they are devoted to Allah ﷻ, that they associate none with Him, that they are not hypocrites, and that they do not hold onto a position for which they would be willing to reject the Truth; unlike the Jews who reject the Truth because the message of Allah came from outside of the Children of Israel.

Allah ﷻ says, "Do you claim that Abraham, Ishmael, Isaac, Jacob, and his descendants were all Jews or Christians?" The Jews claim that Abraham, Ishmael, Isaac, and the twelve sons of Jacob were Jews, and the Christians claim they were Christian. The truth is that neither Judaism or Christianity were sent except after these prophets had passed. The word *Yahud* [or Judaism] refers to the religion of Moses. "Indeed, we have turned to You [in repentance]." *Hudna* means to turn in repentance, so the religion of Moses was called Judaism from then on. Christianity refers to the religion of Jesus. "Those who call themselves Christian." Moses and Jesus both came long after Abraham, Ishmael, Isaac, Jacob, and his sons; almost 3000 years after them. So how could any of those aforementioned prophets be Jewish or Christian? The truth of the matter is that these were never Jewish nor Christian, but rather Muslims who submitted to Allah ﷻ. Allah asks

those who made these false claims whether they truly knew what these prophets were like, or if Allah know better and can inform them of the truth?

Then Allah says, "Who does more wrong than those who hide the testimony they received from Allah?" This is a rhetorical question meant to censure and rebuke, or perhaps to negate. Therefore, the answer would be "no one does more wrong." "Who does more wrong than those who hide the testimony they received from Allah?" Whoever has knowledge and bears testimony then hides it from Allah has hidden the Truth. The People of the Scriptures are aware that Judaism and Christianity came after these prophets. How could Abraham be Jewish?! Judaism came to one of his later descendants, Moses. And how could he be Christian when Jesus is also one of his later descendants? This is undoubtedly dishonest and untrue. They have knowledge, yet they say that out of pride and obstinacy. They even hide the truth from their own senses. No one does more wrong than this. Then Allah censures them saying, "And Allah is never unaware of what you do." Allah is always aware of what they do, for He is the All-Knowledgeable and the All-Aware. Exalted is He far above their slander and their false claims.

Then Allah ﷻ says once again, "That is a community that has passed away." That community which the people of the Scriptures claim they belong to, which is that of Abraham and his progeny "has passed away." "That" is a demonstrative pronoun used here to elevate the status of that community. That group of prophets and messengers passed away and went to Allah with their righteous deeds. "For them is what they have earned," what good they have earned is theirs alone and does not transfer to their children unless their children adhere to the same path of their ancestors. "And for you is what you have earned." People are only judged based on their deeds. "For you will not be questioned about what they used to do." Allah ﷻ will not question anyone about other people's deeds. This verse is repeated in the same context to emphasize this matter, and it tears down the

essence of what they claim. They claim that if they are the children of righteous people then they are necessarily righteous themselves. Allah; however, tells them that every person will be judged for their own work, and they will not benefit from the actions of their forefathers if they do not adhere to the path of righteousness and piety. "That is a community that has passed away. For them is what they have earned and for you is what you have earned, for you will not be questioned about what they used to do." (Al-Baqarah:141). By this, Allah presents a conclusive argument against all the false claims made by the Jews and Christians; that they alone attained true guidance, that theirs is the true religion, and against all other claims and doubts that they casted against the Prophet

Surah Al-Baqarah then enters into a new sub-chapter to establishing the tenets of this religion that the Prophet Muhammad ﷺ was sent with, starting with appointing the *Qibla*. The *Qibla* (i.e., prayer destination) is the center of Islam and the direction towards which Muslims pray five times; day and night. Every Muslim is obligated to direct their face toward the Qibla five times a day. And prayer is the holiest and noblest of the actions of Muslims. It is the highest deed a Muslim can do. Muslims direct themselves in prayer towards this appointed direction. This *Qibla* is a center for Muslims to congregate around it, to become closer to one another, to create bonds between them, and to shape them into one nation and one community gathered under one banner. The first order of business that the Prophet took care of was to order Muslims to direct themselves towards Jerusalem when he was in Mecca. Jerusalem was the direction of prayer for the Jews, and it used to be the direction of prayer for Christians. But after Christians dissented from Jews and blamed them for the killing of their god, they cursed and disowned the Jews and their descendants till the Day of Resurrection, and because of their hatred of the Jews they changed their religion, their doctrine, and even the direction of prayer. They made their direction ever towards the East. Christians pray towards the direction of sunrise and not towards Jerusalem.

When Allah ﷻ sent His prophet Mohammad ﷺ and commanded him to make prayer, He first commanded him to pray towards Jerusalem. Afterwards, when the Prophet migrated to Al-Madinah, and after sixteen months of his stay there, Allah ﷻ commanded him to shift the direction of prayer from Jerusalem to the Sacred House in Makkah. This created a great discord among some Muslims, and it was an opportune moment for the Jews and Christians to cast doubts against Islam, so they seized the opportunity and they said `Mohammad is unsure of what to do. First, he directed himself towards Jerusalem, commending the prophets and messengers that were sent to that land, Abraham, Moses, and Jesus, who all prayed towards Jerusalem; then he shifted from the direction of the prophets and directed himself towards the Sacred House. They believed that the Sacred House (Al-Ka'bah) was built by Arab idolaters, and it; therefore, does not relate to the true religion. This change of the *Qibla* was used by the disbelievers as the biggest evidence for the non-divinity of this religion. They even went so far as to claim that this change demolished the whole basis of religion; for how can man change his direction of prayer from one place to another? This became a great source of .doubt

,says ﷻ Allah"The foolish among the people will ask, "Why did they turn away from the direction of prayer they used to face?" Say, [O Prophet,] "The east and west belong [only] to Allah. He guides whoever He wills to the Straight Path."" (Al-Baqarah:142).

This subchapter within the Surah started with, "The foolish among the people will ask, 'Why did they turn away from the direction of prayer they used to face?'" (Al-Baqarah: 142). These conclusive arguments show Allah's point in directing the Prophet first to the original *Qibla* and then to the second *Qibla*, the Sacred House of Allah, and why Allah chose this place for all Muslims. "The foolish among the people will ask." Allah the Almighty presents their supposed arguments to Muslims even before they utter them in order to protect Muslim

minds against doubt and tell them the proper response to them. *Sufahaa* is plural for *Safih* [Arabic for foolish]. A *Safih* is one who is small-minded and has limited comprehension. These were the people that brought up this source of doubt. They are the Jews and their like. The foolish among the people will ask, ‘‘Why did they turn away from the direction of prayer they used to face?" The Prophet used to pray towards Jerusalem, then he was commanded by Allah the Almighty to direct himself in prayer towards the Sacred House.

Allah ﷻ says, “Say, [O Prophet,] “The east and west belong [only] to Allah.’” All these directions belong only to Allah ﷻ, and the direction of prayer is only a direction, or the facing of a direction. The east and west of the earth and all the directions are the creation of Allah. And since it belongs to Allah, He has commanded the Prophet Mohammad ﷺ to direct his face in prayer to this new direction, and the Prophet follows Allah’s command. So, what is the issue in this?! It is foolish to object to something like this as long as it is the command of Allah SW for He directs His Servant and Messenger however He wills.

“Say, [O Prophet,] ‘The east and west belong [only] to Allah. He guides whoever He wills to the Straight Path.’' The direction to which Allah directed His Messenger leads towards the straight path. However, why was there a former direction of prayer? Allah wanted this to be a test for His servants, to see whether or not they obey. Allah already decided from the beginning of time that He would direct His Messenger to Jerusalem, and then change the *Qibla* to Mecca, which will remain the *Qibla* for Muslims till the end of time.

Allah ﷻ says, “And so, We have made you [believers] a median [i.e., just] community so that you may be witnesses over humanity and that the Messenger may be a witness over you. We assigned your former direction of prayer only to distinguish those who would remain faithful to the Messenger from those who would lose faith. It was certainly a difficult test except for those [rightly] guided

by Allah. And Allah would never discount your [previous acts of] faith. Surely Allah is Ever Gracious and Most Merciful to humanity." (Al-Baqarah:143).

Allah summarized the conclusive argument which refutes this doubtful matter in this verse, as He says, "He guides whoever He wills to the Straight Path. And so, We have made you [believers] a median [i.e., just] community…" This is the essential point, for it is through the guidance of Allah ﷻ that this community was made just and median. Allah chose Mecca to be the direction of prayer as it is at the center of the world and the focal point of the earth. If we looked at the earth in terms of land mass or in terms of the spherical globe, we would find that the exact center point in all cases is Mecca. "And so, We have made you [believers] a median [i.e., just] community so that you may be witnesses over humanity." Wasat [i.e., Median] means just. Allah made Muslims a just community, and for their justice they are made witnesses over all of humanity's communities. "So that you may be witnesses over humanity and that the Messenger may be a witness over you." They shall be witnesses over mankind by virtue of the religion, and the Prophet shall be a witness over you, for his testimony is surely accepted in the eyes of Allah. Thus, he may be a witness over those who follow him, they will thus be, with Allah's permission, in Paradise, and over those who disobey him, they will be, with Allah's permission, in Hellfire.

Allah therefore places Muslims in this median place on earth, which facilitates their duty of bearing witness over all humanity. This center is the focal point where the people of earth can easily gather. If it had been some place extremely distant, then it would have been far away for the other side of the world. The nation of Islam is also median in terms of its fairness and justice among creation. Their qualities of integrity and faithfulness are the best of qualities. They are just. Therefore, Allah made them witnesses over all of humanity in every place and every time they live in. The Prophet ﷺ says, "Noah comes before Allah

the Almighty, and Allah asks him, 'did you deliver my message?' and Noah says, "Yes, Lord, I have." Allah says, 'who can testify to that?' And Noah replies, 'the nation of Mohammad.' Then you are brought forth to testify." The nation of Mohammad testifies for Noah against his people, and testifies for Hud against his people, and for every prophet and their people, a testimony before Allah the Almighty. This is because Allah revealed His Book to the nation of Islam, and the Book contains news of all communities and all revelations. Allah elevates their state that they may bear witness over all of humanity, "and that the Messenger may be a witness over you."

Then Allah ﷻ says, "We assigned your former direction of prayer only to distinguish those who would remain faithful to the Messenger from those who would lose faith." Meaning, Allah commanded the Prophet Mohammad ﷺ to direct himself towards Jerusalem when he was in Mecca and sixteen months of his stay in Al-Madinah, "only to distinguish those who would remain faithful to the Messenger." Allah knew that He would assign a different *Qibla* later on towards the Sacred House. He only wants to test the believers to see if they follow the Prophet ﷺ in this matter or doubt him. Whoever had certain belief and unwavering faith in the Prophet ﷺ would not be moved by this, but whoever had any doubt or weakness would lose faith. "We assigned your former direction of prayer only to distinguish…" This distinction is a preamble for judgment, and not merely for knowledge, but knowledge which is followed by judgment. "Only to distinguish those who would remain faithful to the Messenger from those who would lose faith." Then Allah ﷻ says, "It was certainly a difficult test except for those [rightly] guided by Allah. And Allah would never discount your [previous acts of] faith. Surely Allah is Ever Gracious and Most Merciful to humanity".

Allah ﷻ says, "And so We have made you [believers] a median [i.e. just] community so that you may be witnesses over humanity and that the Messenger may be a witness over you. We assigned your former direction of prayer [the

Qibla] only to distinguish those who would remain faithful to the Messenger from those who would lose faith. It was certainly a difficult test except for those [rightly] guided by Allah. And Allah would never discount your [previous acts of] faith. Surely Allah is Ever Gracious and Most Merciful to humanity." (Al-Baqarah:143).

Allah ﷻ says, "And so we have made you a median [i.e., just] community." He then chose for them a place in the middle of earth, Mecca, the centre of the world, the city that dominates all other cities, and the land where Allah placed the first House of worship. This is the House that was built by Abraham, the father of all prophets. This city is the original direction, and the first direction in Jerusalem was only temporary. "And so, we have made you a median [i.e., just] community so that you may be witnesses over humanity," The Prophet ﷺ explained this testimony by saying that his nation will testify for Noah against his people, for Hud against his people, for Saleh against his people, and for every prophet against his people on the Day of Resurrection. Therefore, when the disbelievers of these communities ask, "How can you bear witness when you have not been with us?!" The Muslims will say, "We bear witness before Allah ﷻ, for He has sent His Book to this nation, and the Qur'an has news of every nation; what every messenger said to his people, and how his people replied. This nation testifies all of that before Allah." The Messenger is also a witness over this nation, as Allah says, "So how will it be when We bring forth a witness from every community and We bring you as a witness over all these?" (An-Nisa:41). "On that Day, those who denied ˹Allah˺ and disobeyed the Messenger will wish they were reduced to dust. And they will never be able to hide anything from Allah." (An-Nisa:42). The Prophet ﷺ testifies to those who obeyed him so that they will enter Paradise, and against those who disobeyed him so that they will be placed in Hellfire.

Then Allah ﷻ says, "We assigned your former direction of prayer" i.e., Jerusalem "only to distinguish those who would remain faithful to the Messenger from those who would lose faith." When Allah the Almighty changed the direction of prayer, He had already known that this would happen, but He wanted to see who will follow the Prophet, and who had complete faith in the Prophet and his prophethood. The changing of the direction of prayer from one place to another is a difficult test and one which is a great source of doubt, but Allah says, "except for those ˹rightly˺ guided by Allah." Those rightly guided by Allah are the believers who are certain that this is the true Messenger of Allah; if he commanded them to do something, they would believe it was sent by Allah ﷻ.

Before the Qiblah was changed to Mecca, Muslims prayed towards Jerusalem, so, the fools said that all their previous prayers were now nullified and discredited since the direction of prayer was changed. However, Allah the Almighty says, "And Allah would never discount your ˹previous acts of˺ faith." Allah would never discount acts of faith and prayer; for prayer is one of the cornerstones of faith. Muslims prayed to Allah with belief and certainty, performing the command which He gave to them, and He was the One that commanded them to pray towards this direction. "And Allah would never discount your ˹previous acts of˺ faith. Surely Allah is Ever Gracious and Most Merciful to humanity." It is part of His mercy that He would never discredit their acts of faith, as long as they perform them in devotion and obedience to Him.

Allah the Almighty says, "Indeed, We see you ˹O Prophet˺ turning your face towards heaven. Now We will make you turn towards a direction ˹of prayer˺ that will please you. So turn your face towards the Sacred Mosque ˹in Mecca˺—wherever you are, turn your faces towards it. Those who were given the Scripture certainly know this to be the truth from their Lord. And Allah is never unaware of what they do." (Al-Baqarah:144).

"Indeed, We see;" this is a form of emphasis. Allah tells His prophet that He sees him turning his face towards heaven, i.e., turning it left and right waiting for heavenly revelation, waiting for Gabriel to appear with orders from Allah ﷻ to turn towards this direction. The Prophet had secretly wished to pray towards the new *Qibla*, for the first *Qibla* was the direction of prayer for the Jews and Christians, until the Christians changed theirs out of discord with the Jews and started praying ever toward the East. Therefore, the Prophet also had to have his own Sacred Law and his own separate direction of prayer to separate himself from the people of Scripture.

Allah ﷻ says, "Indeed, We see you ˹O Prophet˺ turning your face towards heaven," waiting for revelation. "Now We will make you turn towards a direction ˹of prayer˺ that will please you." Meaning that Allah will command him to pray towards a direction that he likes, which is the Sacred House built by Abraham – the father of all prophets and a Prophet himself – and the first House placed by Allah on earth. "So, turn your face towards the Sacred Mosque ˹in Mecca˺," a command from Allah to Mohammad ﷺ, which applies to all Muslims, of course, to turn their faces in prayer towards the Sacred House. The Sacred House is the land of Mecca. All of Mecca is sacred because Allah made some things that are elsewhere permissible forbidden on it. For instance, no tree shall be cut down there, no animal chased off, no lost property taken except to identify its owner, no blood shall be spilled, and no fighting or battle shall take place in it. It is thereby elevated from all these things, and it has remained sacred since Allah made the heavens and the earth. "So, turn your face towards the Sacred Mosque ˹in Mecca˺—wherever you are, turn your faces towards it." Muslims should turn their faces towards the Sacred House from any place they are on earth.

Allah ﷻ then says, "Those who were given the Scripture," the Jews and Christians, "certainly know this to be the truth from their Lord." They know that this prophet will have the Sacred House as his direction of prayer; they know that

it was what messengers told them, and they know for certain that this is the truth from their Lord. "And Allah is never unaware of what they do." This refers to the malicious actions they do to repel people from Islam and to attempt to extinguish the Light of Allah the Almighty.

Then Allah ﷻ says, "Even if you were to bring every proof to the People of the Book, they would not accept your direction ˹of prayer˺, nor would you accept theirs; nor would any of them accept the direction ˹of prayer˺ of another. And if you were to follow their desires after ˹all˺ the knowledge that has come to you, then you would certainly be one of the wrongdoers."

"Even if you were to bring every proof to the People of the Book, they would not accept your direction ˹of prayer˺." Allah says to His Prophet that if he were to bring any form of proof to the Jews and Christians, audible signs like these recited verses, or visual signs like Allah's creation in the universe, supernatural events, or miracles, "they would not accept your direction ˹of prayer˺." They would still not follow your direction of prayer; they would not abandon their direction of prayer and follow yours. Of course, they are required to follow the last of the Prophets ﷺ and to accept his direction of prayer. Allah ﷻ says, "nor would you accept theirs;" Muslims, on the other hand, would not accept their direction of prayer either, for Allah commanded Muslims to pray towards this direction which the Prophet loved, wanted, and wished for himself. "Nor would any of them accept the direction ˹of prayer˺ of another," meaning the Jews would not accept the direction of the Christians, nor would the Christians accept the direction of the Jews.

Allah ﷻ says, "...And if you were to follow their desires after ˹all˺ the knowledge that has come to you, then you would certainly be one of the wrongdoers." (Al-Baqarah:145). This verse addresses both the Prophet ﷺ and all Muslims, for discourse with the Prophet applies to all Muslims, and Muslims may

be addressed through addressing the person of the Prophet while he himself is not included in the meaning of the verse. This verse cautions Muslims, because it is obvious that the Prophet himself would not follow the desires of the people of the Book. Rather, it directs Muslims to be wary of that as well. "And if you were to follow their desires." Allah called them "desires" because whatever they have made permissible for themselves was only through their desires and not part of what He had revealed to them. "And if you were to follow their desires after ˹all˺ the knowledge that has come to you," meaning after this knowledge came to the Prophet from Allah to direct you towards the Kaaba, "then you would certainly be one of the wrongdoers." To do that would be to devote oneself to the wrong thing, and it is unjust to follow the people of the Scriptures where it displeases Allah the Almighty. To follow one's desires, to abandon Allah ﷻ, and obey those who follow their desires, this is certainly the greatest misdeed.

Then Allah the Almighty says, "Those whom We have given the Scripture recognize this ˹Prophet˺ as they recognize their own children. Yet a group of them hides the truth knowingly." (Al-Baqarah:146).

"Those whom We have given the Scripture," meaning the Jews and Christians, "recognize this ˹Prophet˺ as they recognize their own children." No person mistakes their child for another; for he knows his physical traits and moral character since the day they were born, as they are always in his company. Allah ﷻ says that the people of the Scripture recognize the Prophet ﷺ just as a man can recognize his child. They recognize him through his physical traits and moral character which were described in the Torah and the Gospel. When the Jewish rabbi and scholar Abdullah Bin Salam learned of the prophet's arrival at Qubaa while he was migrating from Mecca to Al-Madinah, he immediately visited the Prophet ﷺ. He scrutinized him for a while, and then he said that he will ask him three things that only a prophet can know. Upon receiving the answer to the three questions, he said, "I bear witness that there is no deity except Allah, and that you

are the Messenger of Allah." Then he told the Messenger, "The Jews are a people of confounding lies [*Buht*]. If they learn that I have become a Muslim they will make up lies about me and curse at me until I am confused." *Buht* means a lie that confounds a person to the point that he doesn't know how to respond because of how audacious and churlish it is. [Abdullah Bin Salam] said, "hide me at your place, and if the Jews come looking for me, distract them from me." Later, groups of Jews came asking about the newcomer, the one who claims to be a prophet. So, they sat with the prophet arguing for an hour, and the Prophet presented to them this religion, recited to them the Qur'an, and presented signs and arguments—still they didn't believe. At the end of this, the Prophet asked them, "What status does Abdullah Bin Salam hold among you?" They replied, "He is our rabbi and the son of our rabbi, our lord and the son of our lord, and our scholar." He is their rabbi, who is a scholar towards whom they turn to gain knowledge; he is their master and commander, as he commands them what to do and what not to do; and he is the son of their lord. He has status over them and great knowledge. He and his forefathers before him. Then the Prophet asked them, "what if he becomes Muslim? If he turns to Islam, would you follow him? Since he is your rabbi and scholar, then he surely knows better than you." They said, "May God protect him from that!" They abhorred the idea of his becoming Muslim. Then Abdullah Bin Salam appeared before them, as he had been hiding behind a veil behind the Prophet, and he said, "I bear witness that there is no deity except Allah, and I bear witness that Mohammad is the Messenger of Allah." They then said, "He is the worst man among us, and the son of the worst man!" and they cursed at him in front of the Prophet ﷺ. Then Abdullah said to the Prophet ﷺ, "O, Messenger of Allah, this is what I had feared." This is but one instance.

Another instance is related to Salman Al-Farisi (May Allah be pleased with him), a man who lived with Christian monks before the mission of the Prophet.

Then lived with a great Christian scholar in Nassibin, Al-Hirah, Mosul, and Antakya, at which point the Christian scholar told him, “Son, I do not know of any man who is faithful to this religion after me. But in this age, a Prophet is due to appear in the land of the Arabs, in a city with lots of palm trees that stands between two rocky lands. If you wish to follow him, then ride out.” Upon hearing this, Salman sold his cows and rode out with an Arab tribe until he arrived at Al-Madinah. “Those whom We have given the Scripture recognize this ˹Prophet˺ as they recognize their own children.” The Arab tribe betrayed him and he was sold for slavery in Khaibar. Then, Khaibar sold him to a man in Al-Madinah, and he stayed in Al-Madinah for some time. Then, as he was picking dates for his Jewish owner, his owner came home and said, “The people of Bani Qilah have gathered to listen to a man who claims to be a prophet.” Salman heard this when he was at the top of the tree, so he climbed down quickly and said, “What?” His owner struck him on the face, saying, “What is it to you?! Get back to work!” After nightfall, Salman took some dates and went to see the Prophet. He was aware of three characteristics that indicated that this man was a Prophet; he accepts food given as presents, he doesn’t accept food given as charity, and there is a marking of prophethood between his shoulders. These are some of his characteristics. When he verified the three characteristics, he finally embraced the Prophet ﷺ and kissed his back and told him of his long journey to get to this religion and to get to the Prophet and meet him. Then, he embraced Islam. This is a story of a Christian monk who recognized the truth and believed in it.

There are many, many stories about the people of Scripture and how they recognized for certain that this Prophet is sent by the True God. In the Torah, as well as in the Gospel, there are more than 100 traits and attributes to this Prophet, proving that he is Mohammad bin Abdullah ﷺ. Allah ﷻ says that the people of the Torah and the Gospel recognize him as they recognize their children. Abdullah bin Salam even said, “By Allah, O Messenger of Allah, I recognize you

better than my own son!" A man can mistake his son for another similar-looking person, but cannot mistake that Mohammad bin Abdullah ﷺ is the Prophet sent by Allah ﷻ to Mecca, and that he is the true Messenger of Allah who's coming was foretold in the Torah and the Gospel.

Allah ﷻ says, "Yet a group of them hides the truth knowingly." Yet a group of the people of the Scripture, the Jewish and Christian scholars, hides the truth. To hide the truth is to conceal it and not speak of it. They know the truth and the character of the Prophet, yet they say that it is not him and that he is not the Prophet they were commanded to follow.

Allah ﷻ says, "˹This is˺ the truth from your Lord, so do not ever be one of those who doubt." (Al-Baqarah:147). What was given to you is the truth from Allah ﷻ, "So do not ever be one of those who doubt." Do not be one of those who doubt this matter, which is to face the Sacred House during prayer.

,says ﷻ Then Allah"Everyone turns to their own direction ˹of prayer˺. So compete with one another in doing good. Wherever you are, Allah will bring you all together ˹for judgment˺. Surely Allah is Most Capable of everything." (Al-Baqarah:148).

"Everyone," meaning all nations and communities, "turns to their own direction," of prayer; Jews turn toward the Holy Rock in Jerusalem, Christians now turn toward the East, and Muslims turn toward the direction that Allah chose for them, which is Al-Kaaba, the Sacred House. Allah says, "So compete with one another in doing good." Meaning: compete among each other in doing good. And it is unquestionable that Muslims are the forerunners in doing good because they followed the Prophet with whom Allah the Almighty concluded all revelation and followed the religion that pleases Allah. "Wherever you are, Allah will bring you all together ˹for judgment˺." Whatever place people may be, their eventual return will be to Allah. "Surely Allah is Most Capable of everything."

Allah will bring people before Him for Judgment on the Day of Resurrection. "Surely Allah is Most Capable of everything." He is even capable of resurrecting all people from their graves and gathering them in one location. Therefore, He .cautions people against disobeying His commands

,says ﷻ Then Allah"Wherever you are ˹O Prophet˺, turn your face towards the Sacred Mosque. This is certainly the truth from your Lord. And Allah is never unaware of what you ˹all˺ do." (Al-Baqarah:149). This is an emphasis of the importance of praying towards the Sacred House from wherever a person is. "This," i.e., this direction of prayer, "is certainly the truth from your Lord." It is the truth sent by the Lord, Allah ﷻ. "And Allah is never unaware of what you ˹all˺ do." Allah is never unaware of people's actions. Rather, He watches every deed, whether small or big.

Allah ﷻ emphasized this matter. He made Muslims an independent community and choose their own direction of prayer for them so that people will have no argument against them. No one can argue against Muslims because they have only followed the command of Allah ﷻ and turned towards the House that Abraham built as a destination for all people from every place. It is the first House of worship that Allah placed on Earth. "Except the wrongdoers among them," except the wrongdoers among the people of the Scripture who are not persuaded by any sign or proof, but keep arguing using false claims. They do not wish to reach the truth. Rather, they want to repel people from the path of Allah. "Except the wrongdoers among them. Do not fear them; fear Me." Allah asks Muslims not to fear those who use false claims to try to bring down His religion and Law. "Do not fear them; fear Me." Fear here is enjoined with exalting Allah the Almighty. "So that I may ˹continue to˺ perfect My favor upon you and so you may be ˹rightly˺ guided." This completes His favor of gracing you with religion and guidance. .Therefore, everyone should obey Him

يقول الله ﷻ:{وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ فَلا تَخْشَوْهُمْ وَاخْشَوْنِي وَلِأُتِمَّ نِعْمَتِي عَلَيْكُمْ وَلَعَلَّكُمْ تَهْتَدُونَ}[البقرة:150]، {كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُمْ مَا لَمْ تَكُونُوا تَعْلَمُونَ}[البقرة:151]

,says ﷻ Allah"Wherever you are ˹O Prophet˺, turn your face towards the Sacred Mosque. And wherever you ˹believers˺ are, face towards it, so that people will have no argument against you, except the wrongdoers among them. Do not fear them; fear Me, so that I may ˹continue to˺ perfect My favor upon you and so you may be ˹rightly˺ guided." (Al-Baqarah:150) "Since We have sent you a messenger from among yourselves—reciting to you Our revelations, purifying you, teaching you the Book and wisdom, and teaching you what you never knew." .(Al-Baqarah:151)

and the believers should ﷺ emphasizes once again that the Prophet ﷻ Allah turn their faces towards the Sacred House in prayer, wherever they may be on .EarthThe reasoning behind this is that none can argue with the Muslims, except the wrongdoers who are not convinced by any sign or proof, for they have a mission to tear down religion, and will keep chattering about this matter, i.e., changing the *Qibla* from Jerusalem to Al-Ka'aba. Allah ﷻ says, "Do not fear them; fear Me." No matter how repeatedly they cast false claims and how much they stir up doubts, they will not harm the Muslims. Allah ﷻ has preserved His religion and His Law, and He has supported this nation, preserved its banner, and made it the direction of prayer for all believers since that day until the Day of Resurrection. "Do not fear them; fear Me." Fear only Allah the Almighty and never those that wish to destroy the religion. "So that I may ˹continue to˺ perfect My favor upon you." This is to complete the grace of Allah upon this nation by allowing it to have its own direction of prayer different from all previous nations, and to choose for them the Sacred House in Mecca which He has made sacred since the day He made the heavens and the earth. It is the Sacred House, the

Ancient House which Allah has protected from all tyrants. This is the favor of Allah. "And so you may be ˹rightly˺ guided," to the way of the Lord to follow. The word *La'alla* [i.e., may] conveys a request made by the servants of Allah and not by Allah Himself. This request depends on the Muslims, for Allah has laid out for them all causes of attaining guidance; whoever adheres to these causes will attain guidance to the way of Allah ﷻ.

Allah then reminds His servants of the favors He has bestowed upon them by perfecting His grace. He says, "Since We have sent you a messenger from among yourselves." This is a part of Allah's favors; He sent to Arabs and Muslims a Messenger from among themselves, an Arab just like them. This is another favor. The direction of prayer changed to be towards their city. "Since We have sent you a messenger from among yourselves." And the Messenger's duties include, "reciting to you Our revelations…" A Messenger that Allah chose must recite to people Allah's Word. This is a great privilege. "Purifying you". The main purpose of religion is to purify the soul, and this is why it was given to mankind, to bring up good believers and good servants of Allah. This was the mission Allah assigned to the Prophet, for he was a teacher and an educator. He was an educator in every sense of the word: an educator through his actions, his example, his words, his guidance, his habits, his exhortations, his preaching against sin, his discipline, and his way of lifting up morale and inspiring people to do good deeds. All methods of education have gathered in the person of the Prophet ﷺ in order to purify the souls of the believers. Spending an hour learning from him was equal to spending a year learning from others. Any ignorant, Bedouin ruffian who sat with the Prophet for an hour, would leave his company a knowledgeable man of Allah and religion, disciplined and mannerly, and behaving after the example of the Prophet ﷺ. This was almost like magic; this person's life would turn around completely after one hour with the Prophet ﷺ.

This is part of the grace of Allah ﷻ chose this Prophet for. He was an educator, a teacher, and a purifier.

"Since We have sent you a messenger from among yourselves…" Allah chose an Arab messenger to send to Arabs, not a foreigner from another nation, but a messenger from among the Arabs, "reciting to you Our revelations, purifying you, teaching you the Book and wisdom, and teaching you what you never knew." (Al-Baqarah:151). "Teaching you the Book," i.e., the Qur'an, "and wisdom," which is the Sunnah or the complete knowledge revealed to Mohammad ﷺ from Allah. This knowledge made its holder a person of wisdom or a sage. A sage is a knowledgeable person who gives matters their due diligence; every action or utterance of theirs is governed by righteousness. These kinds of people give matters the attention they deserve. Wisdom is a domain that governs the behavior of people, and people undoubtedly can never be wise unless they follow the knowledge revealed by Allah ﷻ, for it is the type of knowledge that guides a person's actions and utterances in life. "Teaching you the Book and wisdom, and teaching you what you never knew."

This knowledge is extremely great. It is the best of what came to earlier and later generations. It is knowledge of Heaven and Earth and of all creation. These domains of knowledge were unknown to Arabs until the Prophet ﷺ introduced these domains to them. Abu Tharr said, "When the Prophet ﷺ passed away, there was not a single bird in the sky that we didn't have knowledge about." This means that the Prophet did not pass away before teaching the companions about everything around them. They were taught what happened before them and how Allah created the universe. He also taught them all of the unknown worlds which Allah created like Jinn, Angels, Hell, the Day of Resurrection, the Sirat [a bridge placed over Hell], previous and later concealed knowledge, the fundamentals of knowledge, the fundamentals of wisdom, morals, how a great nation is established, and guidance and misguidance. These are all parts of the

knowledge with which the Prophet was sent. He was sent with useful knowledge which leads to success and prosperity in this life and Hereafter, to happiness in life, and to a good, upstanding life. Then, it leads to winning the pleasure of Allah ﷻ.

,says ﷻ Allah"Make mention of Me; I will mention of you, and thank Me, and never be ungrateful." (Al-Baqarah:152).

"Make mention of Me; I will mention of you." Muslims and Arabs should mention Allah in gratitude for these grand favors that He has bestowed upon them for He had chosen the Prophet from among them. They must make mention of Allah ﷻ and thank Him for His many favors. By mentioning Him, they will have appreciated His favors, thanked Him for His grace, and recognized Him to be the One True God, the Most Generous, the Most Compassionate, and the Most Merciful. "Make mention of Me; I will make mention of you." If they mention Allah ﷻ, He will make mention of you. Allah will mention them to Himself and to the heavenly assembly, and He will raise their names high above the worlds. "Make mention of Me; I will make mention of you." Allah ﷻ says that when He mentions a servant of His, this would be the highest honor bestowed upon that servant.

said, "Whoever makes mention of Me to ﷺ The Messenger of Allah himself, I make mention of him to Myself; and if he makes mention of Me in an ".assembly, I make mention of him in an assembly better than it"And thank Me, and never be ungrateful." (Al-Baqarah:152). "And thank Me". To give thanks to Allah is to match His favor with the thanks that suits Him. First one must acknowledge that these favors are from Allah; the heart must recognize that in order to give thanks. Giving thanks for these favors is done through submission to Allah ﷻ and walking along the path that pleases Him. "And never be ungrateful". The word *Kufr* here means to hide the favor of Allah, to conceal it,

to ignore it, and to deny it. This is an exhortation from Allah ﷻ and a reminder from Him that Muslims must remember His great favors upon them, such as sending them the Messenger and giving them their own direction of prayer independently from the direction of previous nations.

This established the first important matter for Muslims, which is the direction of prayer. As was previously mentioned, this surah starts with an opening of fragmented letters. Allah, then, describes this Qur'an for people, shows people's reactions to it, then He calls all people to worship Him alone.

"O humanity! Worship your Lord, Who created you and those before you, so that you may become mindful ˹of Him˺." (Al-Baqarah:21). The surah then demonstrates that Mohammad ﷺ is Allah's Messenger, it warns people against disobeying him, it shows that Mohammad ﷺ has many signs including the everlasting and irreplicable miracle of the Qur'an, it demonstrates what awaits people, both believers and non-believers, it demonstrates the style in which Allah wrote this Qur'an, which includes similes, parables, and rhetoric, it outlines the manner of creation and how humans were first created through the story of Adam, then, it speaks to the Jews in particular and calls them to believe in the Prophet Mohammad ﷺ which spans over 100 verses all addressed to the Jews. Moreover, when all their arguments fell to pieces through Allah's rhetoric, He commanded them to follow the Prophet ﷺ. Allah starts this Surah with a Law given to all Muslims which is to redirect the Qibla to Mecca. He then demonstrates His favors and beneficence upon this nation by choosing Al-Ka'aba in the Sacred House to be the direction of prayer. He refutes all the arguments presented by the foolish people who cast doubts upon this matter. Then HE mentions His favors upon His servants by choosing for them an independent direction of prayer and by choosing the Prophet Mohammad ﷺ for them.

Now, the surah enters into a new segment of demonstrating the Law which Allah chose for the Nation of Islam. The speech in the upcoming verses is addressed to Muslims after it had been directed at the Jews. The beginning of this speech after having established the direction of prayer is, "O believers! Seek comfort in patience and prayer. Allah is truly with those who are patient." (Al-Baqarah:153). "Never say that those martyred in the cause of Allah are dead—in fact, they are alive! But you do not perceive it." (Al-Baqarah:154). "We will certainly test you with a touch of fear and famine and loss of property, life, and crops. Give good news to those who patiently endure," (Al-Baqarah:155), "who, when faced with a disaster, say, 'Surely to Allah we belong and to Him we will ˹all˺ return.'" (Al-Baqarah:156). "They are the ones who will receive Allah's blessings and mercy. And it is they who are ˹rightly˺ guided" (Al-Baqarah:157).

This is the first command to the believers which is presented as a Law, "O believers! Seek comfort in patience and prayer. Allah is truly with those who are patient." (Al-Baqarah:153). Allah calls upon the believers who believe in Allah and His Prophet Mohammad ﷺ, who have borne witness that there is no deity except Allah, and that Mohammad is the Messenger of Allah, and who have uttered these words and have believed it in their hearts. These are the true believers. To call them "O believers," is the best of names and the best of attributes they can be given, for faith is the highest and most honorable attribute. As such, to be called in the best of terms is truly a cause for joy and an encouragement to submit. For example, when encouraging someone to submit to an order, one has to call them by saying, "O son of noble ones, do so," or "O honorable one, do so." Calling someone by that encourages them to do good. When Allah says, "O believers," this is to praise them and prompt them to follow His command.

"O believers! Seek comfort in patience and prayer. Allah is truly with those who are patient." (Al-Baqarah:153). This is a verse that combines all of religion's

attributes. All of religion is merely a path towards Allah ﷻ taken through patience and prayer. The word *Sabr* [Arabic for Patience] means to force oneself to do unpleasant things without boredom. Patience is something that every believer needs in all aspects of religion and all areas of life. This religion needs patience; submission needs patience; and any command that Allah gives needs patience. The Laws of Allah are not sent according to the desires of the souls. On the contrary, the laws and orders of religion often oppose the desires of the soul. Religion requires commitment, and the soul does not desire commitment nor does it like commands. The soul likes to shed all responsibility, do whatever it likes, and leave whatever it doesn't like. However, religion is a commitment; prayer, Zakah, fasting, and pilgrimage are all great acts of worship that require commitment. Prayer needs to be performed at certain times and with special requirements of hygiene and special conditions. You must face a certain direction, you must cover up, you must stand in front of the Lord with peace and tranquility, and you must not speak except with specific phrases. There are also specific movements that you must perform, like standing, bowing, prostrating, etc. You must keep track of the time, for prayer must be performed from a certain time to another.

"Indeed, performing prayers is a duty on the believers at the appointed times." (An-Nisa:103). A lot of these appointed times might be during a time of rest or enjoyment, like the Fajr [Dawn] prayer, Isha Prayer, Asr prayer, which occur during times of work or sleep. It is a commitment. Fasting requires restriction of the soul from its desires, such as food, drink, and lust. Pilgrimage requires travel, crowding, submission, etc. Even the attributes that Allah loves to see in His servants, like honesty, integrity, kindness, chastity, and courage, all undoubtedly cannot be achieved except through patience. This is the pathway; for every act of submission must include patience, as it is an integral part of religion, and religion cannot be complete without it.

The same is with disobedience. Sins are often lustful; drinking alcohol, committing zina (fornication), eating whatever one desires, wearing whatever one desires, taking riba, and gambling. One cannot prevent themselves from committing them except through patience. One must be patient and restrict themselves from forbidden things, even if their soul lusts after them and even if the devil whispers to them to commit them. One must wean himself off them, and this requires patience. Moreover, Allah the Almighty often tests His servants with fortune or misfortune. "And We test you ˹O humanity˺ with good and evil as a trial, then to Us you will ˹all˺ be returned" (Al-Anbia':35). Trials, evil, misfortunes, and everything that disrupts a person's well-being all require patience without complaint, and without feeling anger towards Allah ﷻ for this is also a crucial part of patience. This should last not only for a day or two, but for a lifetime. A person must remain committed to this Law and walk along this path, learn and submit even before the age of accountability. The age of accountability starts from puberty and lasts until death. "And worship your Lord until the inevitable comes your way" (Al-Hijr:99). The inevitable is death. This is not a one- or two-year commitment and then the duties stop. No. One's duties continue until death, until the last moment of a person's life as long as they are suitable to be held accountable and can distinguish right from wrong. This, then, requires patience. For patience is a key element of fulfilling one's duties. A Muslim cannot perform their duties unless they adhere to patience. This is why the first command in the Qur'an for believers is to hold onto this. "O believers! Seek comfort in patience and prayer…" (Al-Baqarah:153).

gives the same order to the Jews ﷻ At the beginning of this surah, Allah .when He addresses them. "And seek help through patience and prayerIndeed, it is a burden except for the humble." (Al-Baqarah:45). One cannot find the way of righteousness and remain upon it unless they seek help through patience and prayer. This is what Allah first commanded the believers who follow Mohammad

ﷺ as well. “O believers! Seek comfort in patience and prayer…” (Al-Baqarah:153). Joining between patience and prayer is a form of conjunction between the particular and the general. For prayer, which is part of a Muslim’s obligations, no doubt requires patience. Allah says addressing the Jews, “Indeed, it is a burden,” prayer is a burden on the soul, and requires a great deal of withstanding hardship against the desires of the soul. “Except for the humble;” those who humble themselves before Allah find prayer easy. And the more they ascend in worship, the more enjoyable it gets, until they reach the highest level of piety when prayer becomes the most pleasurable action. The Messenger of Allah said, “Women and perfume have been made dear to me, but my comfort has been provided in prayer.” These things were made dear to the Prophet. Women and perfume are the most pleasing things in this life. Then the Prophet said, “my comfort [*Qurrat Ayn*] has been provided in prayer.” *Qurrat Al-Ayn* is the fulfillment of desires—the peace of mind. It means that the eye is satisfied and settled with something. Or it could mean that the eye is washed over with coldness; for a satisfied person’s eye is cool, whereas a sad person’s eye is hot. There is a proverb that says, “Hotter than the tear of a bereaved mother.” A bereaved mother is a woman whose child has died. Then, her tears will be hot. *Qurrat Al-Ayn* is the coolness that washes over the eyes; it is their comfort, and their satisfaction. This only occurs when a person gains their most desired object. It is as if the Prophet is saying that the most desired aim and the epitome of happiness for him is to be in prayer. This is what prayer should be like. But performing it is undoubtedly difficult. The Prophet whose happiness was in prayer would still rise in the middle of the night to pray until his feet were swollen. This surely requires a lot of patience. Many of the Prophet’s companions prayed with him at times and they could not go through the entire prayer. Abdullah Bin Mass’oud reported, “I prayed with the Messenger of Allah ﷺ and he lengthened it till I entertained an evil thought.” It was said to him what that thought was. He said, “I thought that I should sit down and forsake him.” To sit down and forsake

him! He said he thought about sitting down and leaving the Prophet because of how long his prayer was.

To pray in all conditions and to commit to prayer is certainly a great deed that requires patience. Therefore, here, the verse joins between the particular and the general, despite it being a conjunction of dissimilar things, for prayer is undoubtedly a great pathway to making the believer rightly guided and more submissive. Allah says, "… and establish prayer. Indeed, ˹genuine˺ prayer should deter ˹one˺ from indecency and wickedness. The remembrance of Allah is ˹an˺ even greater ˹deterrent˺. And Allah ˹fully˺ knows what you ˹all˺ do" (Al-'Ankabut:45). And Allah says, "Allah is truly with those who are patient."

Allah is with them in His support, His guidance, His assistance, and His patronage, as He provides them with succor, mercy, assistance, and love. In every meaning of the word, Allah is *with* His servants. "Allah is truly with those who are patient". He sustains them, He provides them with the strength to go on, He lights up their path, and He guides them to His way.

To summarize, this is the first command from Allah to the believers, and it includes everything they need along the journey of religion, which are prayer and patience. "O believers! Seek comfort in patience and prayer. Allah is truly with those who are patient" (Al-Baqarah:153).

يقول الله ﷻ:{يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ}[البقرة:153]، {وَلا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ بَلْ أَحْيَاءٌ وَلَكِنْ لا تَشْعُرُونَ}[البقرة:154]، {وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِنَ الأَمْوَالِ وَالأَنفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ}[البقرة:155]، {الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ}[البقرة:156]، {أُوْلَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ وَأُوْلَئِكَ هُمُ الْمُهْتَدُونَ}[البقرة:157]

,says ﷻ Allah"(O you who have believed, seek help through patience and prayer. Indeed, Allah is with the patient" (Al-Baqarah: 153), He also says, "And

do not say about those who are killed in the way of Allah, 'They are dead'. Rather, they are alive, but you perceive [it] not" (Al-Baqarah: 154), "And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient" (Al-Baqarah: 155), "Who, when disaster strikes them, say, 'Indeed we belong to Allah, and indeed to Him we will return'" (Al-Baqarah: 156), "Those are the ones upon whom are blessings from their Lord and mercy. And it is those who are the [rightly] guided (Al-Baqarah: 157). This was the first call in the Quran, from Allah to His faithful servants. He added "O, believers", to be described as the believers is the greatest, it includes inciting and directing for compliance, because when a human being is called and described with his likely descriptions, this is a directing and inciting for him to make good deeds "O believes! Seek help through patience and prayer" (Al-Baqarah: 153). Seek patience in the way to Allah, in walking along Allah's Road and the straight Path. Patience in language is the ability to keep the inner self away from abominable. In this religion, patience is a basic element in all Islamic deeds. Whoever practice Islamic deeds needs patience. Patience on obedience because obedience is not what the inner selves want, thus, we need to be patient in obeying Allah. Patience on sins, which are desires and lusts that Islam has come to forbid them. Thus, a believer needs to be patient in leaving them, and avoid committing them. And Patience on circumstances; when Allah afflicts the true believer on good and evil, in evil he patiently accepts Allah's Divine decree. He knows that what struck him would not have missed him, and that what missed him would not have struck him. So, he doesn't get outraged at Allah. As a result, patience is a main element in carrying on the way, in which obligation starts from being of responsible age (to perform religious duties in Islam) ends with death. Thus, the worshiper in this period is charged by the commands and forbidden, monitored in all his movements and even his lightest ones. Allah says, "He [i.e., man] utters no word except that with him is an observer prepared [to record]" (Qãf: 18), "There is no soul but that it has over it a protector" (At-Tariq: 4). His

works, deeds, speeches, feelings, and his heart's perception are all written and recorded, "……Whether you show what is within yourselves or conceal it, Allah will bring you to account for it. Then He will forgive whom He wills and punish whom He wills, and Allah is over all things competent" (Al-Baqarah: 284). An eye wink, a perception, a word and everything, "There is no soul but that it has over it a protector" (At-Tariq: 4). All human deeds are counted, starting when he is of a responsible age (to perform religious duties) and never ends until death. Except for these times when he gets crazy or when he sleeps and forgets, in this case, his deeds are not counted. After that, counting returns, so if he woke up and remembered, he returned again. He must make up the obligation which he left in sleeping or forgetting, as the Messenger of Allah says, "If any one of you forgets a prayer or sleeps and misses it, let him pray it when he remembers it, there is no expiration for it". If the worshiper wakes up and remembers the prayer, he should make up for the missed prayer. There is no other expiation of that sin.

This long way needs patience; therefore, Allah has given the first order, He says, "O you who have believed, seek help through patience and prayer……" (Al-Baqarah: 153), this is because praying is a light in the believer's heart, through which Allah lightens the way for him. It is the fuel of the journey for Allah. It is also the light, which the worshiper gets to enlighten the righteous road for him. It is Allah's Road, as He says, "Allah is the Light of the heavens and the earth. The example of His light is like a niche within which is a lamp" for the verse where Allah says, "Such niches [are] in houses [i.e., mosques] which Allah has ordered to be raised and that His name be mentioned [i.e., praised] therein; exalting Him within them in the morning and the evenings" (An-Nur: 36). "[Are] men whom neither commerce nor sale distracts from the remembrance of Allah and performance of prayer and giving of zakat. They fear a Day in which the hearts and eyes will [fearfully] turn about (An-Nur: 37). Allah's light will be lit in His worshiper's heart who go to these mosques "Such niches [are] in houses

[i.e., mosques] which Allah has ordered to be raised and that His name be mentioned [i.e., praised] therein; exalting Him within them in the morning and the evenings (An-Nur: 36), so, praying is the light and the patience is the brightness. Those are necessary for the faithful worshiper in his journey to Allah. As Prophet Mohammed ﷺ said, "Prayer is a light and patience is illumination. The Quran is a proof for you or against you". The first command from Allah to His faithful worshipers in Qur'an and in the order of it is where He says, "(O you who have believed, seek help through patience and prayer. Indeed, Allah is with the patient" (Al-Baqarah: 153). Allah is with them, with His uphold, support, granting success and victory for them and with His help and mercy. He encourages and guides them to hold on to patience and prayers in their way. Allah .will always support them

Then Allah mentioned the highest level of deeds and the biggest calamity which may strike the worshiper is martyrdom (AlShahada: is to die in the way of Allah). He declared that martyrdom is the biggest calamity and it is also the highest level and the best deed. Allah says, "And do not say about those who are killed in the way of Allah, 'They are dead'. Rather, they are alive, but you perceive [it] not" (Al-Baqarah: 154). It was a great gesture from Allah in this context, declaring that the greatest and most honorable act is to be a martyr in the way of Allah, and that who is martyred in the way of Allah, he wouldn't be killed or died. Rather, he would live a real and good life. He says, "And do not say about those who are killed in the way of Allah, 'They are dead'. Rather, they are alive, but you perceive [it] not" (Al-Baqarah: 154). He is saying here that don't utter it by your mouth or think about it in your mind, never have such a speech or such thinking or assumption, "Never say that those martyred in the cause of Allah are dead", that martyrs die or is killed, Allah says, "They are alive", but they are in fact alive. That life (Hereafter) differs from our life. With no doubt it is greater, more complete, and higher than this life because it is the real life. Allah says about

it, “.....But the Hereafter is indeed the eternal life, if only they knew” (Al-'Ankabut: 64). He used eternal as an exaggeration formula to describe the real and complete life, if only they knew. “In fact, they are alive! But you do not perceive it”. Allah says that you don’t perceive their life, because they don’t live in your life, but they are alive with Allah, as He says, “And never think of those who have been killed in the cause of Allah as dead. Rather, they are alive with their Lord, receiving provision” (Ali-'Imran: 169). He used to receive provision to indicate the meaning of life, because who is provided with food and drinks is living a real life. Not just a soul but a real-life one with Allah. To be clearer, ﷺ said, “The souls of the martyrs are in green birds, suspended from the fruit of Paradise, or the trees of Paradise”. Here, Allah declared that the biggest calamity is martyrdom, which is the best, highest, and most honorable deed. Moreover, who has died in the cause of Allah, we shouldn’t think or say that he is dead or killed for he is a living one in the Hereafter with Allah even if we don’t perceive their life.

Then Allah says, “And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient” (Al-Baqarah: 155). He mentioned the word (Walanabluwannakum) as a structure that has an emphatic prefix (lãm) and emphatic suffix (nūn) to indicate emphasis. Allah is the Speaker and the Tester, because this is His test for His worshipers to be eligible for His Hereafter life with happiness and viability, He says, “We will certainly test you”, in this life, “With something of fear and hunger and loss of wealth, life and fruits”. Allah mentioned something of fear and hunger not fear and hunger as whole, because they would be the life tendency. “Of fear”, certainly fear is to be stroked with an enemy who is bigger than them. As Muslims were stroked by their doubles in numbers in Battles of Badr, Uhod and the Trench (Al khandaq) the polytheists came from everywhere until they surrounded them. Allah says about this battle, “O believers! Remember Allah’s favour upon you

when ˹enemy˺ forces came to ˹besiege˺ you ˹in Medina˺,[1] so We sent against them a ˹bitter˺ wind and forces you could not see.[2] And Allah is All-Seeing of what you do" (Al-Ahzab: 9), "˹Remember˺ when they came at you from east and west,[1] when your eyes grew wild ˹in horror˺ and your hearts jumped into your throats, and you entertained ˹conflicting˺ thoughts about Allah" (Al-Ahzab: 10), "Then and there the believers were put to the test, and were violently shaken" (Al-Ahzab: 11). They were violently Shaken with great fear, fear of excising Islam, as the polytheists of Quraish have combined with their confederates, Gatfan, Bani quraitha of Jewish (names of polytheists tribes) and surrounded all Madinah. They surrounded it from everywhere and their aim was to excise Islam. As a result of fear; fear of the enemy who came with two times as many as Muslims, and "Hunger", hunger is the lack of food, "And loss of wealth, live and fruits" meaning that you might lose all your money in a calamity or catastrophe, in addition to your life by getting martyred in the cause of Allah and the loss of crops as a result of infliction, a war, or a Battle. He says, "Give good tidings to the patients", whatever strikes you either by an enemy or a killing inflection, these are calamities which Allah told us about and which He will absolutely do, "We will certainly test you" as emphasis for a thing which is a little "something of fear and hunger and a loss of wealth and lives and fruits...".

Then Allah says, "But give good tidings to the patient", telling of a pleasant tiding. Here, as if Allah is giving His Messenger glad tidings to the patients, who endured all the calamities. These glad tidings were explained in many verses of Qur'an and narration of Prophet Mohammed ﷺ. From that any calamity strikes the worshipers, Allah will raise his rank and reward him many times for it. As Prophet Mohammed ﷺ said, "No calamity befalls a Muslim even though it were the prick he receives from a thorn", which is the lowest calamities, "Except that it obliterates from his sins". Prophet Mohammed ﷺ also said, "He whom Allah intends good, He makes him suffer from some affliction". As mentioned in the

Hadith, Allah's Messenger said, “Allah said, 'If I deprive my slave of his two beloved things (i.e., his eyes) and he remains patient, I will let him enter Paradise in compensation for them”. His two beloved means his eyes; whoever Allah deprived him of the light of his eyes then he stayed patient, Allah will reward him with His paradise. In another narration, The Messenger of Allah says, “If the faithful worshiper died, and he has a son who thanks and praises Allah. Allah says to His Angels, ‘build a house for him and call it the thanks house’”. Many narrations have come about patience and its many times doubled rewards, Allah says, “…...Indeed, the patient will be given their reward without account [i.e., limit]” (Az-Zumar: 10), without accounting, Allah will give the patients their rewards. He says, “But give good tidings for the patients”, the good tidings must be in good compensation after striking him with a calamity.

Then Allah explained when exactly the human is patient? As Allah says, “Who, when disaster strikes them, say, indeed we belong to Allah, and indeed to Him we will return” (Al-Baqarah: 156). This is Allah's description of the patients “Who, when disaster strikes them” disaster is some kind of evil, they say, “Indeed we belong to Allah”. We belong to Allah in our structure, in our bodies or everything we have belongs to Allah, so we and what we own belong to Allah. Thus, Allah is our Owner and He has the right to behave in us as He wants, even what He takes from us belongs to Him originally. As this explains Om Sulaim (Allah be pleased with her), is the wife of Abu Talha and the mother of Anas Ibn Malek. When one of her boys died and his father was out of the house, busy with working. When he came back, the boy was dead during his work. He asked her, how is the boy? She said: he has never been serene (calmer). You see if someone has lent us something then he comes and asks for it. Do we give it back to him? He answered: Yes, we will give it back to him. She said, stand up and cover the boy, your boy. She mentioned the boy as the loan that they take from Allah, the Giver, Who took back His gift. Thus, here we have to make what we have

pleasantly, because the one who gave us this boy took him back. The faithful worshipers said, “We belong to Allah” . Firstly, it declares the truth of the matter that we and all that we have belong to Allah. If the human believes in this, he will be much more comfortable when calamity strikes.

“Indeed to Him we will return”, truly we will return to Allah at the end of the way. Here, return means that we will die then we will return to be held accountable for our deeds. That saying is the greatest when calamity strikes. One of its effects, that it makes the human being believe in Allah's Divine decree and knows that dealing with it belongs to Allah. The owner's behaviour in what he has means that you accept Allah's decree. All these things add comfort, satisfaction, safety and acceptance to Allah's decree in the hearts.

Allah says, “Those” who were struck with a calamity said this, “…who are blessings from their Lord and mercy. And it is those who are the [rightly] guided” (Al-Baqarah: 157). Blessings came from Allah to His worshiper by His mention for Him, His grace, and mercy. But the worshiper's pray to Allah by supplication, submission to Allah, doing what he was asked to do, acceptance of Allah's commands, and worshiping Allah as the worshiper does. But the worshiper's prayer for another one means supplication for Him. As we praise Prophet Mohammed ﷺ, we actually recite the supplication that we've learnt “O Allah! Lord of this perfect call (perfect by not ascribing partners to You) and of the regular prayer which is going to be established, give Muhammad the right of intercession and illustriousness, and resurrect him to the best and the highest place in Paradise that You promised him (of)]”. So, we pray for Him to have intercession and illustriousness, and to get the highest place in paradise which is the rank that Allah gives to no one except Prophet Mohammed ﷺ. As we also say, “O Allah, exalt the mention of Muhammad and the family of Muhammad as you exalted the family of Ibrahim. You are Praised and Glorious. O Allah, bless

Muhammad and the family of Muhammad as You blessed the family of Ibrahim. You are Praised and Glorious".

Allah confers blessings upon His worshipers, as Allah says, "It is He who confers blessing upon you, and His angels [ask Him to do so] that He may bring you out from darknesses into the light. And ever is He, to the believers, Merciful" (Al-Ahzab: 43). Allah conferred blessings to His worshipers by giving them the good, His mentions for them, raising their ranks and putting away their sins. All these are some of the meanings of Allah's blessings over His worshiper. In addition to the angel's prayers for the faithful worshipers as Allah says, "It is He who confers blessing upon you,[1204] and His angels [ask Him to do so]" (Al-Ahzab: 43). Confers blessings upon you means they pray for faithful worshipers. He says, "Those [angels] who carry the Throne and those around it exalt [Allāh] with praise of their Lord and believe in Him and ask forgiveness for those who have believed, [saying], 'Our Lord, You have encompassed all things in mercy and knowledge, so forgive those who have repented and followed Your way and protect them from the punishment of Hellfire'" (Ghafir: 7), "Our Lord, and admit them to gardens of perpetual residence which You have promised them and whoever was righteous among their forefathers, their spouses and their offspring. Indeed, it is You who is the Exalted in Might, the Wise" (Ghafir: 8), "And protect them from the evil consequences [of their deeds]. And he whom You protect from evil consequences that Day - You will have given him mercy. And that is the great attainment" (Gjafir: 9). Thus, this is some of the Angels' prayers for the worshipers "Those are the ones upon whom are blessings from their Lord and mercy" (Al-Baqarah: 157). Allah is Merciful with the worshipers; He alleviates the calamity strike on them and makes them pleased with it to reward them with their acceptance and peacefulness for what Allah has distinguished them with the good that comes in shape of evil but it is truly good "And it is those who are the

[rightly] guided". Those who are patients, the believers who believe that we all belong to Allah and they are rightly guided in the righteous way.

All these verses came, opening the gathered law-making that continued throughout this Surah to the end of it. The ending comes after that with the laws which Allah made for the people. Surah Al-Baqarah contained most of these laws for Muslims. Most of this law, the first command of Allah, as we know it for the faithful worshipers, is to seek help through patience and prayer which is the main element in each law. In obedience, in leaving sins and in calamity, we need patience. Then, Allah described His faithful worshipers, in fact, Allah strikes His faithful worshipers on kinds of these calamities, "With something of fear and hunger and a loss of wealth and lives and fruits" (Al-Baqarah: 155). This is the faithful worshiper, the guided one who receives the calamity by saying indeed we belong to Allah, indeed to Him we will return. Allah shows them His mercy and grace and that they are the guided people.

After that, He says, "Indeed, aṣ-Ṣafā and al-Marwah are among the symbols of Allāh. So whoever makes ḥajj [pilgrimage] to the House or performs ʿumrah - there is no blame upon him for walking between them. And whoever volunteers good - then indeed, Allāh is Appreciative and Knowing" (Al-Baqarah: 158). This verse came in this place, in which there were removing suspicion for the faithful worshipers who had doubts about going between As-Safa and Al-Marwa, because they thought that it is as a law of Jahiliyyah (the Pre-Islamic Era) and not one of Allah's laws. That thinking was because ignorant people made a caryatid on As-Safa and another one on Al-Marwa. They call them Isaf and Naila. If they make circumambulations, they get holy. So, they think it is one of Jahiliyyah laws and not of Hajj laws which Allah made in His group of laws. Thus, Allah wanted to make it clear, remove suspicion, and tell faithful worshipers with that. Allah says, "Indeed, aṣ-Ṣafā and al-Marwah are among the symbols[55] of Allāh". Symbols of worship is the plural of a Symbol of worship,

and its source is from telling, and the reason for the naming of it is that it gives the feeling of having orders. Therefore, Tawaf (Circumambulation around the Ka'ba) is a Symbol of worship, Al-sai' (going between As-Safa and Al-Marwa) is a Symbol of worship. O, my Lord, here I am at Your service is from the Symbol of worship, and slaughtering is a Symbol of worship, prayer is a Symbol of worship and the call of prayer is a Symbol of worship. The Symbol of worship means a work that you feel and that announces to you that a Symbol of worship is from Allah's laws and religion. As-Safa is a mountain and Al-Marwa is a mountain and Allah has legislated going between them. Starting with As-safa as Prophet Mohammed ﷺ did in his hajj and Umrah, he said "We start with what Allah started with", he started with As-safa and ended with Al-Marwa seven times.

This was legislated for the esteem of Hajar -Ismael's mother- who is the woman, when Allah put her and her son in that place. Then the water and food were gone, she started to look for a human being in that desert. She climbed the first close and high place which is As-Safa and she looked if she could see someone?! She didn't find anyone then she went down to the deepest point of the valley. Then, she gets up to Al-Marwa so that she may see someone?! She did it again in Al Marwa seven times. So, Allah rewards her for the efforts she had, He made it as a holy Symbol of Hajj.

يقول الله ﷻ:{ إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوِ اعتمر فَلا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ}[البقرة:158]

says, "Indeed, As-Safa and al-Marwah are among the symbols of ﷻ Allah - Allah. So whoever makes ḥajj [pilgrimage] to the House or performs ʿumrah .there is no blame upon him for walking between themAnd whoever volunteers good - then indeed, Allāh is Appreciative and Knowing" (Al-Baqarah: 158). Allah is telling that As-Safa and Al-Marwa and the intended meaning is to go

between them as one of the Symbol worships of Allah. So, As-Safa is a mountain near the Kaaba, and Al-Marwa is another mountain far away from it. Allah has ordained for Muslims to go between As-Safa and Al-Marwa, as the Symbol of worship in Hajj and Umrah. These verses came when some Muslims thought that this Sai' (going between As-Safa and Al-Marwa) was an invention of ignorance and their acts, and not as one of Allah's laws, mainly in the laws of Hajj and Umrah. That is due to the polytheists' emplacement of the statue in As-Safa called Isaf and Another statue in Al-Marwa called Naela. They go between them and rub the statues to get as holy as they think. Allah told the Muslims that Alsa'i is one of His laws. The origin of this law (Sa'i), is our mother; mother of all Arabs, Hajar. When Ibrahim ﷺ left her with her son Ismail in this place, the place of the holy house, the place of Zamzam. She said, "O Ibrahim, to whom you leave us in this place? Which has no one or nothing". Then, she said to him, "Allah commands you with it?" He answered, with a sign that means Yes. He didn't supply them with anything, except a small bag containing Dates and a bottle of water. She was eating dates and drinking water, and breastfeeding her son Ismail until it finished. She looked for an exit from the place where she was. Then she went and climbed a high place near to her. She got to As-Safa, turned left and right looking for someone, then she came down the valley, she hurried up, climbed Al-Marwa, which is the second-highest place near to her. Also, she looked left and right, she didn't find anyone, she went down again to As-Safa, she did it seven times. After that, she heard a low voice and she said, Shh, she silenced herself. She went back to the boy she found Jibreel within the shape of a human, he said to her, don't be scared, you're not lost, you are not lost. You're in Allah's place, this boy will build it. He said to her, this boy will build it. Then he went and hit the ground with his heel, and water exploded, the water of Zamzam. The Prophet ﷺ says that Hajar started to gather the water and said Zami, Zamzam (draw together). Due to that it was called Zamzam.

Anyway, Alsa'i, this Symbol of worship which Allah made as the symbols of Hajj and Umrah, was at the beginning of its legalization. Muslims made Alsa'i as theirs and the whole Arabs' mother, Hajar, did. Allah says that this is Allah's symbol. Symbol of worship that belongs to Allah because He (Allah ﷻ) is the one who legislated it, "Indeed, As-Safa and al-Marwah are among the symbols.55". Allah says, "Whoever makes ḥajj [pilgrimage] to the House or performs ʿumrah - there is no blame upon him for walking between them" (Al-Baqarah: 158). So, it is a symbol and one of the pillars of Hajj and Umrah "Whoever makes ḥajj", Hajj is a word that means going again and again to a place, with a reason for that going. Going to a certain place repeatedly is called Hajj. It has been reported as when someone goes to a place once and once again. Making pilgrimage to the Sacred House means going to the sacred house of Allah to make special deeds in certain times, as He says, "Ḥajj is [during] well-known months" (Al-Baqarah: 197). It happens at a certain time, in certain indicators of periods, in certain holy rites. As Prophet Mohammed said about each holy rite of these, "Take your holy rites from me". Allah explained them in His Qur'an, and in His Prophet's sayings and actions. Umrah means a visit. Visiting the Sacred House of Allah also to perform certain deeds. The time of Umrah is not limited; it can be during the whole year. Truly, the whole year is a time of Umrah. A human can perform it in any month or any day of the year.

"So whoever makes ḥajj [no] to the House or performs ʿumrah - there is no blame upon him" (Al-Baqarah: 158). Blame refers to not impose the Tawaf, because they're from Allah's symbols, "And whoever volunteers good - then indeed, Allah is Appreciative and Knowing". Whoever volunteers to do good, meaning to increase the times of Hajj and Umrah, then Allah is appreciative meaning that He gives back on the little deeds with great rewards. This is the meaning of appreciation, to give a big reward in return for the little work. He is

appreciative and Knowing with His worshiper's deeds, so He will grant their deeds in full, whatever they did. Allah knows their deeds.

Allah will increase his rewards of grace and the good for them, as Allah says, "There is no blame upon him for walking between them.[56]" (Al-Baqarah: 158). This is a denial of the sin and embarrassment that falls upon whoever said or thought that it is not one of Allah's symbols, but rather as one of the people of Jahiliyyah symbols. To understand it as there is no blame on him who think that Tawaf is not an obligation of Hajj is not true. As Urwa Ibn Zubair (Allah be pleased on him) said to his aunt Aisha; the mother of believers, "In my opinion it is not sinful for me if I did the Hajj without ambulating (Tawaf) between Al-Safa and Al-Marwa". Aisha said, "Your interpretation is wrong for as you say, the Verse should have been as: "So it is not harmful of those who perform the Hajj or Umrah to the House, not to ambulate (Tawaf) between them". Then, she explained the reason for this: this verse was revealed in connection with the Ansar who (during the Pre-Islamic Period) and some Muslims thought that Alsa'i isn't from Allah symbols but Jahiliyyah's symbols. Thus, Allah declared that it is from His symbols and there is no blame on the worshiper to ambulate (Tawaf) between them because Allah legislated it. Alsa'i is undoubtedly a pillar of Hajj and a pillar of Umrah because whoever makes Hajj or Umrah must walk between them.

After that, Allah's speech started to reflect upon a great matter from the religious issues which is the hiding of the verse. This is because Allah revealed His religion to be reported and spread, and the worst that can be done to extinguish Allah light is the agreement between the scientists on the idea of hiding what Allah has revealed. Thus, here, these verses came with threat and impedance for hiding what Allah has revealed. This verse is directed at the first and the most important to those who hold knowledge from Allah and His Messenger. He says,

“Indeed, those who conceal what We sent down of clear proofs and guidance after We made it clear for the people in the Scripture - those are cursed by Allah and cursed by those who curse” (Al-Baqarah: 159). “Except for those who repent and correct themselves and make evident [what they concealed]. Those - I will accept their repentance, and I am the Accepting of Repentance, the Merciful” (Al-Baqarah: 160). This verse is general, it contains whoever hides a thing from what Allah has revealed of proofs and guidance. Allah says, “Indeed, those who conceal”, concealing means not to show or announce the matter. Concealing it is also to hide and keep it as a secret. “Indeed, those who conceal what We sent down of clear proof and guidance”, “what We sent down” means what Allah has revealed of clear proofs. Allah’s signs are “clear proofs”, whether they were in recited Qur’an or divine inspiration from Allah to His Messenger ﷺ. “Guidance” is to be guided, Allah sent down proofs and guidance that guide and direct. Also, it explains the general guidance, “After We made it clear for the people in the Scripture” After Allah made it clear, with these clear proofs and this guidance in what He sent down and explained for people in scripture. Scripture is a name for the kinds of books, whether it is Torah, Bible, or Qur’an.

and they don’t show ﷺ Those”, are the ones who hide the signs of Allah“ them. “Those are cursed by Allah”, the cure is the expulsion and the deprivation .of Allah’s mercy extrusionThe one who is cursed by Allah, misery will be his fate in this life and the hereafter. The fire is the house of the cursed; who is cursed and expelled by Allah. “And cursed by those who curse”; cursed by Allah, or those who curse might be the angels who curse with Allah’s curse or the faithful worshipers who also curse with Allah’s curse. In other words, the one who does this thing has committed a major crime. These verses might be sent for the Jewish specifically for their hiding of the Prophet's description and the truth that was sent down for them. This is a deprivation for most of them from guidance and also avert people from the way of Allah. But the example here is in the general

pronunciation of the verse and not in the reason for it. The verse here is switching from the Tribe of Israel's speech to the faithful worshiper's speech. We turn now to Allah saying, "O you who have believed, seek help through patience and prayer. Indeed, Allah is with the patient" (Al-Baqarah: 153). The speech in the Surah here till its end is a speech with the faithful worshipers. It is also a guide for Muslims to fear from hiding what Allah has revealed of proofs and guidance. Allah also declared it for people in the scripture, so if they recommend each other to hide what Allah says; as the hiding of the unitarian concept of Allah, the hiding of the harm of being a polytheist, the hiding of any symbol of Allah's symbols as that the religion and ruling are for Allah, the hiding of prayer and fasting, the hiding of the forbidding of what Allah has forbidden. If any of these matters is concealed or recommended to be hidden from people and not being explained, this will be taken with threats and impedance.

"Those" who hide this "Are cursed by Allah, and cursed by those who curse" (Al-Baqarah: 159). The explanation shouldn't be delayed on the time you need it, so if there is a time of need, there should be an explanation. Also, if there must be a declaration, there should be a declaration. Among the things where declaration must happen, when you are asked about knowledge; when you have such a question, you need to declare, as in the narration, "Whoever is asked about knowledge that he has and he conceals it, will be bridled on the Day of Resurrection with reins of fire". This is because when someone asks about something related to religious issues, it is his right that this issue is declared for him. Also, if the matter needs to be declared, this should happen; for example, when a bid'ah (condemnable innovation) appeared or when evil is seen, people of knowledge must explain the truth. After the Prophet's death, things of indirection started, then the people of knowledge have explained with clear proofs and showed the truth in it, they also didn't recommend each other to hide it. As a result of what has been said to Imam Ahmad about temptation which happened

because of some of the Abbasid Caliphate's claim that the Qur'an is being created. Whoever stands against them in this matter is been tortured, punished, and even killed. They killed a group who avoided talking about it as they wanted (the creation of Qur'an). They used to treat whoever says that the Qur'an is the words of Allah as they treat the polytheist. They also used not to ransom the Muslims who say the Qur'an is the word of Allah, they just ransomed those who say that Qur'an is a creation. They also removed scientists and workers from their positions; they removed whoever said anything against their thoughts of the creation of the Qur'an. It became a great temptation; Al-Imam Ahmad was one of those who suffered because of this temptation with the prison for a long time. He stayed for more than two years in prison. Caliph after the other tortured and punished him to force him to say what they want. However, he kept saying: give me a verse from Allah's Book, or a narration (Hadith) of Messenger's sayings, the Qur'an is the words of Allah meaning that it is not a creation. Some people said to him, why don't you say what others said and go out of prison. To say Tory, "Tourya" is a speech that has words like praise or things they might like to hear then you go out. He said to them look behind the Castle, the people were waiting for what he was going to say to record. He saw that this issue requires him to say the truth and not to conceal it, in that if he concealed it, he would be punished. Therefore, he stood with the righteous thing, for which he has been thanked by his contemporary and people of this nation to nowadays and until the day of judgment. Such an attitude of this brave man that he didn't conceal what he has of knowledge. Thus, there is a threat and impedance, as He says, "Indeed, those who conceal what We sent down of clear proofs and guidance after We made it clear for the people in the Scripture - those are cursed by Allah and cursed by those who curse" (Al-Baqarah: 159). Those concealers who know the truth and identify it, "Those" who conceal the truth after they know and identify it "are cursed by Allah and cursed by those who curse" (Al-Baqarah: 159).

Then Allah says, “Except for those who repent”, repent here is from concealing and this can’t be without turning back from hiding to showing, “Correct” what they have spoiled by their hiding, and “Make evident” from Allah’s words or His Messenger’s words. He says, “.....Those- I will accept their repentance, and I am the Accepting of Repentance,[59] the Merciful” (Al-Baqarah: 160). Those who repent from concealing the truth that Allah has sent down, they know they must clarify it, and they didn’t. Those, if they repent, correct themselves, and make evidence, He says, “Those” referring to the ones who repent, “I will accept their repentance”, which means that Allah will accept their repentance. Allah says, “And I am the Accepting of Repentance”, the acceptance as an exaggeration formula of the repentant, which means that He is accepting the repent of His servants (worshipers), and Merciful accepting their falls and forgiving their sins if they repent and turn back to him. Then, He says, “Indeed, those who disbelieve and die while they are disbelievers - upon them will be the curse of Allah and of the angels and the people, all together” (Al-Baqarah: 161). “Abiding eternally therein. The punishment will not be lightened for them, nor will they be reprieved” (Al-Baqarah: 162).

This is the ruling from Allah and proof that whoever was a disbeliever and died as such is under Allah’s eternal curse. He says, “Indeed, those who disbelieve”, disbelieving is the knowledge of truth then rejecting it. Allah ﷻ is the truth; His promise is true and His threatening is true. Therefore, the disbelievers of Allah disbelieve in Allah after they knew that He is the true, His religion is true, His promise is true and His Messenger is true. Then they rejected this, hid it, and showed otherwise, even if they truly know that this is the truth in their hearts. This is the reality of disbelieving; to know the truth then reject it. “Die while they are disbelievers”, means that they keep disbelieving until they die and they don't repent or turn back to Allah. He says, “those” who have these characteristics, “Upon them will be the curse of Allah”; to be cursed from Allah

is to get spelled out of His mercy, and the fire is their fate, "and the angels" which means that also the angels curse them, so they don't have a supporter or a helper. The angels curse them with Allah's curse, "And the people all together", the people curse them too. The faithful worshippers curse them with Allah's curse, the disbelievers also curse them because the people of fire curse each other and call each other with bad names, "Indeed, that is truth [i.e., reality] - the quarreling of the people of the Fire" (Sad: 64). They are cursed with the meaning that there is no acceptance of their deeds, no one will cry after them, to have compassion on them, to misery their life. But they are under Allah's curse in which Allah curses them. All the creatures curse them with Allah's curse; angels curse them, the people all together curse them. If we said people of faith curse them, they would be cursed with Allah's curse, but if we said the people altogether; the faithful and the disbelievers. Thus, the faithful worshipers curse with Allah's curse, and the disbelievers curse each other because they are all under a curse.

"Abiding eternally therein", abiding eternally under Allah's curse, the fire is from Allah's curse or a sign of Allah's curse for those whom He has cursed. Eternity in language means the long stay. He says, "Abiding eternally therein. The punishment will not be lightened for them, nor will they be reprieved" (Al-Baqarah: 162). To be lightened means to decrease the power of the fire. Also, Allah told us about the fire in which the polytheists are tortured in the Hereafter. A fire that subsides every time, Allah increases it, Allah says, "Every time it subsides, We increase [for] them blazing fire" (Al-Isra: 97). Thus, the torturing is continued and never subsided even for a day like a vacation or a day for comfort from the high temperatures so they could feel some cold, comfort, or peace, "They will not taste therein [any] coolness or drink" (An-Naba': 24), "Except scalding water and [foul] purulence" (An-Naba': 25), "An appropriate recompense" (An-Naba': 26). He says, "And if they call for relief, they will be relieved with water like murky oil, which scalds [their] faces" (Al-Kahf: 29); if they call for relief,

they will be relieved with the torture (Allah forbids). Thus, Allah says, "The punishment will not be lightened for them, nor will they be reprieved" (Al-Baqarah: 162) means that the Hereafter torture, so they will continue to be tortured that exceed in power with days without a stop. "Nor will they be reprieved", which means that they grant a delay; Allah will not delay the time of their death which Allah has written for them, they must die on it. Further, the time they get in torture, they don't get delay. They stay days or hours; they get tortured in the time that Allah has written for them.

There are a threat and menace for who is an unbeliever and died while being as such. This is in the context of the Surah, now they are facts. We have here a group of rules and facts, the first of which is that the biggest crime that Allah threatens the people of knowledge with, is that they hide this Quran which is revealed from Allah, including clear proofs and the guidance revealed from heaven. "Indeed, those who conceal what We sent down of clear proofs and guidance after We made it clear for the people in the Scripture - those are cursed by Allah and cursed by those who curse" (Al-Baqarah: 159). Moreover, we have mentioned that this verse is general to all the people of the book; whether Jewish or Christians or the people of faith. This is because the book is named for gender; whoever hides a knowledge that is revealed from Allah after they identified it, conceals it in the time that he must show this knowledge. We also declared that the question in such matters as in Hadith "Whoever is asked about knowledge that he has and he conceals it, will be bridled on the Day of Resurrection with reins of fire", and this will be their punishment. He says, "Those are cursed by Allah and cursed by those who curse" (Al-Baqarah: 159). It was mentioned that those who are cursed are cursed by the angels, the people of faith, and by the people altogether.

Then Allah declared that whoever repents from this hiding and correct themselves and make and evidence, "... Those - I will accept their repentance, and

I am the Accepting of Repentance, the Merciful" (Al-Baqarah: 160), this must happen before death, Then He says, "Indeed, those who disbelieve and die while they are disbelievers - upon them will be the curse of Allah and of the angels and the people, all together" (Al-Baqarah: 161). This is Allah's decree which can't be rejected; whoever dies while disbelieving he is spelled out of Allah's Mercy, and everyone can curse will curse him. Angels curse him, people all together curse him, and he will be abiding eternally in that curse forever and ever, "Abiding eternally therein. The punishment will not be lightened for them" (Al-Baqarah:162), which means forever, "Will they be reprieved" get a delay. After that, Allah sets about in showing the biggest truth of this creation's facts, which is that Allah, the God, is the One, there is no God but Him. He mentioned the proof and showed the people's condition about this big truth.

يقول الله ﷻ:,{وَإِلَهُكُمْ إِلَهٌ وَاحِدٌ لا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ}[البقرة:163]، {إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالأَرْضِ وَاخْتِلافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنفَعُ النَّاسَ وَمَا أَنزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَاءٍ فَأَحْيَا بِهِ الأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيَاحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالأَرْضِ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ}[البقرة:164]

,says ﷻ Allah"And your god is one God. There is no deity [worthy of worship] except Him, the Entirely Merciful, the Especially Merciful" (Al-Baqarah: 163). "Indeed, in the creation of the heavens and the earth, and the alternation of the night and the day, and the [great] ships which sail through the sea with that which benefits people, and what Allah has sent down from the heavens of rain, giving life thereby to the earth after its lifelessness and dispersing therein every [kind of] moving creature, and [His] directing of the winds and the clouds controlled between the heaven and earth are signs for a people who use reason" (Al-Baqarah: 164). These verses were the beginning of identifying Islam Religion, which is the start of unification. We know that Allah has started His speech with the people of faith and His speech for them in this Surah by saying, "O you who have believed, seek help through patience and prayer. Indeed, Allah

is with the patient" (Al-Baqarah: 153), "And do not say about those who are killed in the way of Allah, 'They are dead.' Rather, they are alive, but you perceive [it] not" (Al-Baqarah:154). It was mentioned that the secret of Allah's order to His faithful worshipers in the first talk for them in the Surah to seek patience and prayer, is that patience must accompany the person in the life journey of his religion; because it is an important element in all deeds. The whole worship needs patience, the patience on obedience, patience on leaving sins, patience on calamities. Also, praying is the most honorable deeds of humans and is considered to be a light. So, this is a light and that is brightness; praying is the light and patience is the brightness, as if Allah orders us at the beginning of His Book, the first order of His Book, the first call for the people of faith is to seek their light by praying and patience. "Indeed, Allah is with the patient", as Allah gave advice for the tribe of Israel when He called them for faith "And seek help through patience and prayer; and indeed, it is difficult except for the humbly submissive [to Allah]" (Al-Baqarah: 45).

Then, Allah ﷻ declared that this way is the way of faith. A way of calamities and tests, a way of suffering in which they should take patience as a support for them in their way. Thus, Allah told us that the highest level of temptation and calamity is getting killed in the way of Allah. Allah mentioned the honor of being killed for the sake of Allah, He didn't mention that He will strike it as a calamity but here, He declared the honor of this. He says, "And do not say about those who are killed in the way of Allah, 'They are dead". Rather, they are alive, but you perceive [it] not" (Al-Baqarah: 154). Then, He declared the kinds of calamities that Allah will strike His worshipers with, He says, "And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient" (Al-Baqarah: 155). "Indeed we belong to Allah, and indeed to Him we will return" (Al-Baqarah:

156). “Those are the ones upon whom are blessings from their Lord and mercy. And it is those who are the [rightly] guided” (Al-Baqarah, 157).

Then Allah declared that As-Safa and Al-Marwa are from His symbols. As if that was evidence and a proof of that everything Allah legislated for His worshipers, even if some of its origin turned back to Jahiliyah (some might have done it), Allah knows what He has legislated to His worshipers, He says, “Indeed, As-Safa and Al-Marwah are among the symbols of Allah. So whoever makes ḥajj [pilgrimage] to the House or performs ʿumrah - there is no blame upon him for walking between them. And whoever volunteers good - then indeed, Allah is Appreciative and Knowing” (Al-Baqarah: 158). Then, Allah mentioned the hiding of knowledge and He introduced it before detailing the Islam Rules, because the concealing of knowledge and clear proofs that Allah has revealed was the biggest calamity that stroke the previous Messages. The scientists of Jewish and Christians, when they hide the knowledge, deserve the curse from Allah, then they prevent people from Allah’s religion. Allah says, “Indeed, those who conceal what We sent down of clear proofs and guidance after We made it clear for the people in the Scripture - those are cursed by Allah and cursed by those who curse” (Al-Baqarah: 159). “Except for those who repent and correct themselves and make evident [what they concealed]. Those - I will accept their repentance, and I am the Accepting of Repentance,[59] the Merciful” (Al-Baqarah: 160).

Then, Allah declared the truth of who died while he was a disbeliever, that he perished “Indeed, those who disbelieve and die while they are disbelievers - upon them will be the curse of Allah and of the angels and the people, all together” (Al-Baqarah: 161). “Abiding eternally therein. The punishment will not be lightened for them, nor will they be reprieved” (Al-Baqarah: 162). Then Allah legislated detailed proof of this religion; so, the first and the most honorable of this matter is to believe in Allah's unification (That is He is the One Allah, there is no god but He ﷻ). He says telling His worshipers, “And your god is one God.

There is no deity [worthy of worship] except Him, the Entirely Merciful, the Especially Merciful" (Al-Baqarah: 163). Firstly, the god in the Arab language is the Adored, the meaning of a deity, deified, and Gods; is that he loved, confused and adored. Arabs and All polytheists made some deities as gods, and became slaves for them not for Allah. They have never thought of their gods to create, to sustenance, the life and the death and the control of all this universe. They even were thinking that Allah is the Creator of this universe and the one in charge of it. However, they attributed marriage to Allah, in that He married Jinn and had a boy from angels. Angels are His daughters. They also said that Allah can't resurrect the creatures once again, the gods they take, they worship angels and idols, which are signs either for good people or pictures of the stars and the moon. They called them gods, they also said we just worship them to get close to Allah, as they are an intermediary between us and Allah. The Christians take Isa as a god for them; they think of him as a son of Allah and that he has His descriptions. They said he is a god from a deity, he is as his father Allah -Highly Exalted is He-. They said the father, the son, and the soul as one God. The Jewish took Uzair as a god for them after they thought that he was the son of Allah. To each tribe of the polytheists their own gods as they worship them. Whether it was an idol of a person; which was mainly a person such as Potha, or it might be drawings for the stars and the lighting planets such as the Sabians. They were servants of stars; they made a statue for the moon and a statue for Mars. Moreover, the Romans were servants of idols, they imagined gods that did not exist. They imagined them and that they had an effect on the creation. As a result, they set up statues and idols according to their imaginations.

has created, found a god for him to ﷻ Thus, every creature that Allah worship in heavens and earth. Stars were worshiped, the wind, the lightning, the .rain, the trees, the stone, and the riversA lot of animals were worshiped; cows, monkeys, even the mice were worshiped rather than Allah. Trees and stones were

also worshiped, there might not be a thing of Allah's creatures that did not find a human to extol it and idolize it. They thought that it is honest and could give them the good and remove the harm. Whoever thinks that there is a great deity, which he extolled, he saw in it extolment and greatness and thought that it could bring benefit or remove harm as it is a god. Thus, whoever worships a mouse for example or a stone or even imagines it in his mind and makes a statue for it; a statue of stone or gold or dates or sweets is a deity. In language, a deity is anything that can be worshiped as a god. But the true and false are evident; anything that is worshiped and is called a god rather than Allah is false because it is not a god in fact, but people had made it a god. The meaning of making a god is to think of it, make it by their hands, invent it in their minds, give it what it can be given to a real God of love, extolment, giving the benefit, and removing the harm. They think of him as a god, but in fact it is not a god; it is a creature that can't provide the good or the bad for even getting it to himself rather to have them for others. He was made a god; it is a god from a linguistic view, it is a god as people call it but in fact it is not a god. That is why the Messengers of Allah were saying to their peoples, "They are not but [mere] names you have named them - you and your forefathers - for which Allāh has sent down no authority" (An-Najm: 23). They are not but mere names you have named, and they are not real gods. They called them by many names such as, Aluza; from Al-Aziz, Allat; from Allah. They call them with Allah's names. They said those who worship Aluza feel honor, it makes a person honored, "And they have taken besides Allāh [false] deities that they would be for them [a source of] honor" (Maryam: 81), to feel honored by them. As Abu Sofiyan in the day of Uhud stood on his horse while he was saying: we have Aluza (honor) and no Auza (honor) for them. He was thinking that they achieved victory because they honored Aluza. He was saying that those who worship Aluza feel honored. He also said, get Hubel higher. He praised Hubel, which is a deity for Quraish. So, these are names, they call them with the names of God, while in fact they are not gods, they are just names, "They

are not but [mere] names you have named them - you and your forefathers - for which Allah has sent down no authority" (An-Najm: 23).

The God that deserves worship, is no doubt the one Who owns His worship, He created him, He causes his death, He provides for him, He takes the charge of his matter, and He controls the benefit and the harm for him. Thus, whoever you give the depth of your heart of love, honor and majesty, and you give the most honorable of your work such as to stand between His hands, to bow humiliated for Him and to prostrate on the ground as praising Him; who deserves this? He must be a God who controls your benefits and harms, He created you, gives you life and causes your death, this God deserves to be worshiped. However, if he doesn't have any of that such as the sun, the moon, the stars, and all others that can be worshiped other than Allah like the angels and Messengers. Those all cannot control their good or harm, nor for the others, so how come they will have it for their worshipers?? Whoever worships the angels for example or the sun, or the moon or the Messengers or Prophets or stones or rivers, or whatever of what can be worshiped other than Allah has made a false. He put the worship in the wrong place, this is a crime. The first crime is polytheism and taking a god other than Allah, so he worships a cow, a tree, or the sun. Thus, he put the worship not in the right place, these are creatures who cannot do anything for their worshipers "And who is more astray than he who invokes besides Allah those who will not respond to him until the Day of Resurrection [i.e., never], and they, of their invocation, are unaware" (Al-Ahqaf: 5). Whether it is a stone deity, so if it is invoked….; if someone stands in front of it and calls it until he dies, it will not feel or hear anything. As if he is standing in front of a dead person invoking him and calling him until this caller dies, he will not feel him. "And who is more astray than he who invokes besides Allah those who will not respond to him until the Day of Resurrection [i.e., never], and they, of their invocation, are unaware" (Al-Ahqaf: 5), "And when the people are gathered [that Day], they [who were

invoked] will be enemies to them, and they will bed deniers of their worship" (Al-Ahqaf: 6).

This is the first crime; who took a god other than Allah and put the worship not in its right place. Thus, association with Allah is a great injustice. As Allah says, "Indeed, association [with Him] is great injustice", injustice is to put the thing not in its place. The other matter is that he left the God who must be worshiped, He is Allah. Allah alone, who deserves to be a God alone, why? Firstly, because He is the Creator of everything, everything except Him He has created. Accordingly, the worshiper who wants to worship must worship his creator. So, Allah is the Creator then He is the Provider, He gives life and causes death and in His hands the benefit and the harm for His worshipers. Therefore, we hope the good from Him and we fear of the harm that He has. Moreover, He has no competitor, an opponent, a counterpart, or a partner to compete Him on Sovereignty or to fight with Him on it -Glorified is Allah from that-, "Say, 'He is Allāh, [who is] One'" (Al-Ikhlas: 1), "Allah, the Eternal Refuge" (Al-Ikhlas: 2), "He neither begets nor is born" (Al-Ikhlas: 3), "Nor is there to Him any equivalent" (Al-Ikhlas: 4). There is no equivalent for Him, nor an opponent for Him. There is no one to fight Him for Sovereignty or to say to Him, I am a king with you or I am a god with you or I have a part in Sovereignty. But everything is His servants; the great angels, and all creatures are humble and subject to Him. "So is it other than the religion of Allāh they desire, while to Him have submitted [all] those within the heavens and earth, willingly or by compulsion, and to Him they will be returned?" (Ali-'Imran: 83), so whether the creatures and people of knowledge are obedient to Allah as their choice as the faithful worshipers and the angels, or by a presupposed obligation and force? Thus, the polytheist is a Muslim for Allah against his will. He was born with Allah's will and lives with Allah's will, he gets sick with Allah's will, he dies with Allah's will, and he gets resurrected with Allah's will. He can't go beyond any fate which was written for

him by himself, rather, he is under Allah's fates and His command. He is under Allah's destiny and universal command; he cannot overcome this command, not even with a movement of a hand; he can't move his hand in a way Allah doesn't want for him. Thus, he is a Muslim against his will, "So is it other than the religion of Allāh they desire, while to Him have submitted [all] those within the heavens and earth, willingly or by compulsion, and to Him they will be returned" (Ali-'Imran: 83). In the end, the return of all creatures is to Allah.

This is a saying from Allah "And your god is one God", which means your God whom you should idolize and worship is one God. Thus, why shouldn't there be a plurality of gods and Allah willing to be associated with others in worship? Firstly, because Allah will not accept it; it is the biggest sin that Allah is to be associated with others in worship, even if this other is whom Allah loves. Such as, His Prophet, Messenger, or a king. Allah loves His angels and His Angels believe in Him, love Him, sanctify Him, glorify Him. The Messengers of Allah are beloved from Allah and close to Him, but Allah doesn't accept that one of those be worshiped instead of Him, He says, "It is not for a human [prophet] that Allāh should give him the Scripture and authority and prophet hood and then he would say to the people, 'Be servants to me rather than Allāh'" (Ali-'Imran: 79). This is not possible; it means that it is impossible for this thing to happen under Allah's order that He sends a Messenger who says for people be servants for me rather than Allah, or I'm a god for you rather than Allah. However, all the Messengers called to worship Allah -the Unique-, The only One they hate is any follower or servant for them to give them from what is given for Allah. So, this is our Prophet Mohammed for example, who hated when people were worshiping him; they were extolling the Messenger of Allah, but not to worship him. However, Anas said, "They used to love the Messenger of Allah, but they didn't stand for him as they know how much he hates that". Even when He led the prayer sitting when his horse fell and his leg was injured, he led the prayer sitting so the

companions wanted to pray standing behind him, he made a gesture for them to sit down and said to them "The Imam is appointed so that he should be followed, if he say Takbir (Allah Akbar) you say Takbir, and don't say Takbir until he says". Then he said at the end of the narration, "If he prays sitting down then pray sitting down all together" if the Imam prays sitting down. He also said to them, "You have almost done as the Persian and Roman; they stand to their kings, extolling them". This standing up with calmness is a kind of worship which must be for Allah only.

Allah loves the Angels and they obey Him, but Allah is telling that if anyone of them called people to worship him, Allah would perish him, Allah says, "And they say, 'The Most Merciful has taken a son.' Exalted is He! Rather, they are [but] honored servants" (Al-Anbya: 26). They are angels, and the polytheists who said this, He says, "Exalted is He", extolling Allah to have a son, then He says, "Rather, they are [but] honored servants" (Al-Anbya: 26). They are not His sons but His servants, "Rather, they are [but] honored servants" honorable servants; Allah honored them "They cannot precede Him in word…" (Al-Anbya: 27), meaning that they don't say a thing until Allah says, "He knows what is [presently] before them and what will be after them, and they cannot intercede except on behalf of one whom He approves. And they, from fear of Him, are apprehensive" (Al-Anbya: 28), "And whoever of them should say, 'Indeed, I am a god besides Him' - that one We would recompense with Hell. Thus, do We recompense the wrongdoers" (Al-Anbya: 29). "And whoever of them should say" from those Angels who are honored from Allah, "Indeed, I am a god besides Him" A god besides Allah "that one" who said this, "We would recompense with Hell, Thus do We recompense the wrongdoers". Allah hates the association with Him and doesn't like it, and He punished those who made it with the hardest punishment which is abiding eternally in Hell, "Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He will…"

(An-Nisa'; 48). Thus, Allah forgives what is less than association with Him, but He doesn't forgive the association with Him. Allah asked the worshipers to worship Him alone, who has no partner, and not to associate anything with Him, so if they worship Allah and associate others with Him, Allah will leave them, as it came in narration "Allah (glorified and exalted be He) said: I am so self-sufficient that I am in no need of having an associate. Thus, he who does an action for someone else's sake as well as Mine will have that action renounced by Me to him whom he associated with Me". Allah doesn't accept association with Him even in prayer; when a person prays for Allah but he wants to get praise as showing off, here he disbelieves in Allah and associates with Him and Allah has never accepted the work with association, "I am so self-sufficient that I am in no need of having an associate. Thus, he who does an action for someone else's sake as well as Mine will have that action renounced by Me to him whom he associated with Me". Thus, the first thing here is Allah's saying "And your god is one God", He is telling the truth; the fact that Allah is the God who must be idolized and worshiped. He is the only God, and there is no doubt that He is Allah the God, the Creator of the Heavens and earth.

"There is no deity [worthy of worship] except Him", there is no god but Him, this denying isn't for the existence but for the truth. To deny that there is another god who deserves to be worshiped and a true god other than Allah. As for, "There is no deity [worthy of worship] except Him" means that there is no God but him in fact, but in existence there are a lot of deities; there is nothing that was worshiped other than Allah but it was not a deity. Here, its owners called him a god but it is not a god. So, there is no deity but Him. In fact, He is Allah. "The most Compassionate", His name and description. His name is the Name of Allah; one of Allah's Names is the most Compassionate which is an exaggeration of Mercy. In the sense that Allah is Merciful Whose mercy has encompassed everything. Thus, there is no mercy in this universe between the creatures, but

from Allah Who created them. He is the One Who created mercy in the hearts of His worshipers, even the animals. The mercy in the animals for their children, the bird for its chicks; this mercy which makes the bird goes to look for and comes with food to its chicks in the nest. This is a result of the mercy that Allah has created, He is the most Compassionate, "Our Lord, You have encompassed all things in mercy and knowledge" (Ghafir: 7). This is from His creation and no one has received any kind of mercy from any merciful one that is not from His own independent mercy, in fact, it is from Allah who created this. This is the creation of Allah. He is entirely Merciful and especially Merciful are two descriptions of Mercy. Allah is telling, O Listeners, O faithful worshipers, your God is Allah alone, your idol whom you should worship and never worship any god other than Him. He doesn't accept any partner in this matter, "There is no deity [worthy of worship] except Him", there is no god in fact except Him. False deities exist a lot and are uncountable but they are all false. They were called deities but they are not gods. The only God who has no other god except Him; He is Allah the most Compassionate and the Merciful.

Then Allah brought a verse, which had signs on this case. This case is formative; Allah informs His worshipers that this worship is true. There is no doubt that whoever looks to this created universe, can reach to this point. Allah told us and made an evidence of this universal proof, so the seen creation's proof on this case, He says, "Indeed, in the creation of the heavens and the earth, and the alternation of the night and the day, and the [great] ships which sail through the sea with that which benefits people, and what Allah has sent down from the heavens of rain, giving life thereby to the earth after its lifelessness and dispersing therein every [kind of] moving creature, and [His] directing of the winds and the clouds controlled between the heaven and earth are signs for a people who use reason" (Al-Baqarah: 164). Allah told the news here then He guided us to prove that by using the mind, so that everyone uses the mind to look at the universal

proofs which signify this case. So, Allah notified that He is Allah the most Compassionate and Merciful. He is the One Who doesn't accept any partners on that, and He is the worshiped Who should be worshiped alone. He says, "Indeed, in the creation of the heavens and the earth, and the alternation of the night and the day", then He counted ten signs "Are signs for a people who use reason", they are signs and clear proofs for whoever uses the mind. These ten signs are ,Allah ,says ﷻ"Your God is one God. There is no deity [worthy of worship] except Him, the Entirely Merciful, the Especially Merciful" (Al-Baqarah: 163). "Indeed, in the creation of the heavens and the earth, and the alternation of the night and the day, and the [great] ships which sail through the sea with that which benefits people, and what Allah has sent down from the heavens of rain, giving life thereby to the earth after its lifelessness and dispersing therein every [kind of] moving creature, and [His] directing of the winds and the clouds controlled between the heaven and earth are signs for a people who use reason" (Al-Baqarah: 164). He is telling His worshipers that He is the only One and the Unique, there is no God except Him, and that the god must be only One "Your god is one God". Your God whom you should deify and worship is one God, there is no god except Him. He is the God, the Merciful and most Compassionate. Allah has proven, in this telling case, in which Allah tells His worshipers the seen evidence and the clear universal proofs, whoever uses his mind can see it. So, Allah has brought here from these proofs, He says first, "Indeed, in the creation of the heavens and the earth, and the alternation of the night and the day". Allah has counted seven visible universal signs, He says on it, "Indeed, in the creation of the heavens and the earth, and the alternation of the night and the day" to His saying "are signs for a people who use reason".

The first sign is Allah's saying, "Indeed, in the creation of the heavens and the earth", the creation means to originate (to find something out of nothing), getting something out and measuring. The heavens are all that above us, Allah has noted

that they are seven. The truth of the heavens is, in fact, as the people reach in their research to the truth of knowing it. And in that, Allah has enlarged the capacity of it which our minds can't reach. We will never reach its capacity with our machines no matter how far we get. He says, "And the heaven We constructed with strength,[1545] and indeed, We are [its] expanding" (Adh-Dhāriyāt: 47), strongly. "Indeed, We are [its] expanding", Allah has said that no matter what a human tries to reach to that dimension, he'll not be able to do that, He says, "Then return [your] vision twice again. [Your] vision will return to you humbled while it is fatigued" (Al-Mulk: 4). He also says, "Blessed is He in whose hand is dominion, and He is over all things competent" (Al-Mulk: 1), "[He] who created death and life to test you [as to] which of you is best in deed - and He is the Exalted in Might, the Forgiving" (Al-Mulk: 2). "[And] who created seven heavens in layers"; in layers, layers one upon the other, ".... You do not see in the creation of the Most Merciful any inconsistency. So return [your] vision [to the sky]; do you see any breaks?" (Al-Mulk: 3). Do you see any cracks in the heavens which are above you? Do you see any breaks? "Then return [your] vision twice again" again and again "…[Your] vision will return to you humbled while it is fatigued" (Al-Mulk: 4). So, the human being tried to look with his unaided eyes, then with a machine when he was on earth, after that, he took his machines and telescopes, went up to the planets, set them up and looked. Every time he looked too much at it, he found that there are dimensions that he can't reach. Therefore, the heavens and their truth are based on its fact and its real picture, and structure are not known for us. The earth that we are on, we knew a little bit of its secrets, dimensions, descriptions, and its shape with what Allah gave us of the ability to the facts of science and of machines. We dived in its seas and penetrated some of its layers.

Allah says, "Indeed, in the creation of the heavens", the creation of it means to protrude it from non-existence to existence, building it on what it was built on.

This is a great sign of Allah's signs, the geometry of the universe in this way, the building of it in this way that Allah has built it on. Even if we were a weak creature, small in size, lives on a small planet, which is the earth and is appendant to a huge star, which is bigger than it a million times that is the sun. Then, we and our group are considered to be a small tiny group for other groups in our galaxy. Our galaxy is one of the thousands and tens of thousands of great galaxies that surround us and dive into space, which has no limit to which it ends. This is a great sign that the One Who has created the creation with this mastery, this capacity, this power, and this precision is Allah. So, the discipline of each part of the heavens and the earth is enormous. The moon's movement, for instance, which is a part of the sky above us, the discipline of its flow in minutes or a fraction of a second. The sun, which we go around, we adjust in our path and orbit and we don't get out of it for a fraction of a second. As Allah says, "The sun and the moon [move] by precise calculation" (Ar-Rahman: 5). In precise calculation is used as an exaggeration formula from calculating. He didn't say calculating because there is no exaggeration in it, but Allah's saying a precise calculation that is with a very precise and miraculous calculation, "The sun and the moon [move] by precise calculation" (Ar-Rahman: 5), "And of His signs are the night and day and the sun and moon". These are from Allah's signs "Do not prostrate to the sun or to the moon, but prostrate to Allāh, who created them, if it should be Him that you worship" (Fussilat: 37).

Thus, this is the creation of the heavens and the earth, and this is a matter that if humans focus their efforts and knowledge, then they just set down and give everything they can to serve this knowledge and to learn about the creation of the heavens and the earth, they wouldn't reach in that to a target or an end. They wouldn't even know the final picture of the universe, so it is a matter that is beyond the ability of human minds. This signifies that the Creator of these creatures is much greater than these creatures, because no one can defeat these

big creatures, except who is more powerful and more capable than them. Thus, Allah says, "Indeed, Allāh holds the heavens and the earth, lest they cease. And if they should cease, no one could hold them [in place] after Him. In…" (Fatir: 41). No one can hold them, after Him. The holding of the heavens and the earth, each one on its path and orbit and in the way it should be done, is something that no one can do except the Creator, Allah, the God Who told us that He is the Compassionate and Merciful, "And your god is one God. There is no deity [worthy of worship] except Him, the Entirely Merciful, the Especially Merciful" (Al-Baqarah: 163). Thus, the one who created the heavens and the earth like this deserves to be worshiped. This is one of the proofs that He is the one God, there is no God but Him. Thus, whatever is being worshiped rather than Allah, can't do any of these. Who created the heavens and the earth, from the power of this God, from the majesty of this God, so how can the one who worships a god other than Him be a competitor, an equivalent and an opponent for this God? Thus, this is the first sign, which is a great sign, can't be encompassed whether in folders, or even if all human sciences cooperate to know the truth of the creation of the heavens and the earth. How is it? How was it built? What are their secrets? How does it stand? are questions that no one can answer. Therefore, they would submit to the Creator, the Powerful, the Capable Who created the heavens and the earth like this. He should worship Him, it means to greatly love these superior descriptions that Allah owns of knowledge, power, ability, and creativity. These are the ingenuities of Allah, the creation of the heavens and the earth.

Then Allah says, "the alternation of the night and the day" on this earth we live in. The night and day differ in many things, first in the descriptions and qualities; the night is dark, and the day is bright, shiny, and full of light. The night is usually cold and the day is hot. Heat vs. coldness, short vs. long; the shortness and the length of the night and the day on this earth and everywhere. In summer, for example, the day is long and the night is short, they contradict. Thus, in winter

the night is long and the day is short, this takes from that, then they return back to the same track they were in. This difference is completely suitable with the livings and creatures on this earth. If it were not this alternation, life would not have existed. If it were a permanent night, the earth would have been frozen, and it would have become cold forever, and thus, no life would have been created. If there were a permanent day, the earth would have burned down, and life wouldn't have existed on the surface of this earth. There must be the day and the night to the continuity of life. Then to its suitability to humans, animals, and plants, all these living things need the night and day. The night is for rest; even plants get rest at night, the animals get rest at night, it revitalizes. The blackness of night was suitable for this rest, blackness, calmness and coldness. In the daytime, this is a quest for livelihood and effort which needs light and heat for the quest and the hard work. The plant lives in this and that and humans live in this and that. The One Who created this creation in this way perfection is Allah. This is evidence of many proofs that Allah is the God, the One, and that He is the Compassionate and Merciful. Allah gave an example in the day and night to show His majesty and that the creature is indispensable to this God the Creator.

Allah says, "Say, 'Have you considered if Allah should make for you the night continuous until the Day of Resurrection…..'" (Al-Qasas: 71), tell me if Allah has made the night continue until the day of resurrection, "……what deity other than Allāh could bring you light? Then will you not hear" (Al-Qasas: 71). If the night continued until the day of resurrection, life would finish. Is there a worshiped god, worshiped rather than Allah, can bring light or brightness to the creation? "Say, 'Have you considered: if Allāh should make for you the day continuous until the Day of Resurrection'....." (Al-Qasas: 72), continuous means everlasting, and never ends until the day of resurrection "What deity other than Allāh could bring you a night in which you may rest". The human gets crazy if the daytime were continued for just a week not continued to the day of

resurrection, then the creatures, which live on the earth, would get crazy and finish, with weakness and insanity, there must be a time for all these creatures, a time for them to have a rest. "Say, 'Have you considered: if Allāh should make for you the day continuous until the Day of Resurrection, what deity other than Allāh could bring you a night in which you may rest? Then will you not see?'" (Al-Qasas: 72). "And out of His mercy He made for you the night and the day", then Allah declared this kind of mercy, He says, "And out of His mercy He made for you the night and the day that you may rest therein and [by day] seek from His bounty" (Al-Qasas: 73). This quest and spreading; He said the night and the day. Then, He spread that to declare the need of creatures for this and that, He says "That you may rest therein" in the night and seek from His bounty; by quest in business and livelihoods, planting, industry, and seeking Allah's bounty. Seek His bounty, "And out of His mercy He made for you the night and the day that you may rest therein and [by day] seek from His bounty and [that] perhaps you will be grateful" (Al Qasas: 73). Perhaps with the declaration of the secrets of this creation, and defining Allah's Mercy for you in creating the night and the day, you would realize that the God Who created this, no one is able to do so except Him. No one can do this except Him, so this is the second sign, "The alternation of the night and the day".

Then, He says, "And the [great] ships which sail through the sea with that which benefits people", Al Fulk is the ship and it is called for the singular and plural. "Which sail through the sea", Allah called its movement in the sea as sailing through. "With that which benefits people", with what benefits people of travelling, of transferring goods, and of going from a place on this earth to another. This is a great benefit by these ships, this is from Allah's facilitation that is Allah has created the sea, and created it in this way. He guided the humans to the industry of what they can do by these ships. The movement in the sea is much easier than the land. If Allah created all the earth as a land, there wouldn't have

been a life. Also, if He created it as a water, there wouldn't be a life, but Allah has divided it as a land and water. The percentage of land to water is the quarter, this percentage is a turning point and an obligation; in that if it changes, life wouldn't have existed. The transmission upon the water surface is much easier than the transmission on the land, due to the ease of slipping. Allah has facilitated to humankind his industry of the great ships, which carry millions of millions and millions of tons of the livings and the manufactured goods, forward and backward on the water surface with the least-cost, so this is from Allah's mercy. He says that this is one of his signs, He says, "And the [great] ships which sail through the sea with that which benefits people", which benefits people is general talk that all benefits people. Whoever was thinking now that for example, a substance that is considered as the lifeblood of people as petrol, these great ships go and carry on them and transfer them from one place to another. Allah facilitates creation like this; the creation of sea and the creation of the land. The facilitation of the sea to let humans carry whatever benefits them from one way to another. Also a sign of Allah's sign, He is the God, the Compassionate this is from His mercy. Allah facilitated to His worshipers the way of livelihoods on this earth, "And the [great] ships which sail through the sea with that which benefits people".

"What Allah has sent down from the heavens of rain, giving life thereby to the earth after its lifelessness", it is a great sign of Allah's signs; firstly, it indicates His ability, His great made and His mercy of His worshipers "What Allah has sent down from the heavens of rain". The sky means height; Allah has revealed of it the water; the water of the rain, in which the life of humans, even all living on the surface of this earth depends on the water. "Giving life thereby to the earth after its lifelessness", the earth's life after its death by plants, the earth lives again, the same earth lives again. "And of His signs is that you see the earth stilled, but when We send down upon it rain, it quivers and grows. Indeed, He

who has given it life is the Giver of Life to the dead. Indeed, He is over all things competent" (Fussilat: 39), and grows [something] of every spouse. The same earth lives, then lives again in the life of the plants on it, then, in the life of all the creatures Allah has put in this earth. First, the rain is a sign for it, because all these animals which stay on the earth, the water is their life. Without water, there will be no animals from insects to elephants. The human is one of these creatures that stays on the earth, his life depends totally on water, "Made from water every living thing? Then will they not believe?" (Al-Anbya: 30). The directing of the water on the surface of this earth is one of Allah's signs. Allah has directed it; He made this rain spread on this land like this way of spreading, in winter here and in summer there, summer's rain here, tropical rain there, and rain in spring. Also, it rains for along the year in this place and to be here, there must be rain for a long time to have a life, as in the tropical regions near the equator. In summer, the rain falls to cool the weather and in winter the rain comes to warm the weather.

says about, "And We have certainly distributed it ﷻ This matter that Allah among them that they might be reminded ,] but most of the people refuse except .disbelief" (Al-Furqan: 50)Thus, this is the verse of the rain and its fall and not all the verses in it, but in the verses that are not contained in folders. Look at the distribution of the rain; these clouds above us, Allah has chosen a place for them, the best place to dive in. They are not so far from us, they are also not close to the extent that they may hurt us if they went above us, because they are in a place which is suitable according to the height above the earth. Then, it goes above our heads carrying millions and millions of tons of water, but we don't hear the roars of the engines and slings which move them. They also don't attack a village or a city, but they go above our heads easily and simply. Then, if they fall, they fall as scattered beads of rain or as a light snowfall. But they don't fall as a mass that destroys the earth. This is all undoubtedly of signs about the majesty of this God and proofs of His mercy "And what Allah has sent down from the heavens of

rain, giving life thereby to the earth after its lifelessness and dispersing therein every [kind of] moving creature", giving life means to spread and divide in this earth, "Every [kind of] moving creature" for every kind of moving creature lives in this earth such as reptiles, insects, and animals, Allah has many types of them. "Every [kind of] moving creature" of what we know, we don't know and we can't count. We can't investigate them in description and qualities. All kinds of species we find thousands of these moving creatures; thousand kinds of ants, we have more than two thousand of bugs alone, of lions, of tigers, from all species of animals and birds. The human's evidence and collection of them is an incredible thing. No doubt that the scatter of this on earth like this, is firstly, happiness, life and showing the power of Allah the Creator and His shaping is a field of learning and knowledge. Humans have learned from these moving creatures very great things. Things in industry, in saving, in imitation and simulating them, while the human is inventing, the bird taught the human. What we have learnt about the flying industry was through what we saw of these systems and rules that the birds use in flying in the sky. We haven't learned about the ships until we saw how the swimming birds swim in it. We have learnt a lot of things from what Allah ﷻ has dispersed in it, which is a field of learning, knowledge and an introduction of the secrets of this great creation. So, this is a sign, Allah dispersing of these creatures and these moving creatures, is one of Allah's signs. Allah has directed whoever called for a sign as evidence that He is the God, the One. He directed him to this .sign

Allah says "And they say, Why has a sign not been sent down to him from his Lord Say, 'Indeed, Allāh is able to send down a sign.....'" (Al-An'am: 37). A super sign, they asked for a sign that is not normal, "But most of them do not know" (Al-An'am: 37), "And there is no creature on [or within] the earth or bird that flies with its wings except [that they are] communities like you. We have not neglected in the Register a thing" (Al-An'am: 38). Look to this verse, "And there

is no creature on [or within] the earth or bird that flies with its wings except [that they are] communities like you". Groups, "Like you", as the human beings are communities, they have a system, rules, laws and regimes for this grouping. Also, for these animals there are regimes, laws, rules and a system. Look at the bees' kingdom, the ants' kingdom, the birds' kingdom, they all have a group system that they group around; the rules and systems are strict. Some groups of people do not get close or equivalent regimes to those for these creatures, to which people look with disrespect. In fact, these creatures have meanings of organization and rules in things that some people couldn't reach in their communities. Allah is telling that this is one of His signs, He says, "Dispersing therein every [kind of] moving creature", then says, "And [His] directing of the winds", directing means the variation and differentiating. The wind is the motion of the air on the surface of this earth. Allah had directed it greatly; winds from the east to the west, winds from the west to east, winds from south to north, winds from south to north and winds between these fourth directions. Northeastern, Southwestern, winds blow in summer and winds blow in winter. These various winds on the surface of this earth have benefits and very great things. If the motion of these winds were not as such, life also wouldn't have existed. Thus, winds cool the air blows from the cold regions to the hot regions to decrease the temperature, and winds go from hot regions to cold regions to warm them. The winds carry the clouds from one place to another, and they spread the pollution of one place and transfer it to another. They also carry the pollen from a place, from this to that, Allah says, "And We have sent the fertilizing winds" (Al-Hijr: 22). This is an incredible thing of this sign of Allah's signs.

Allah ﷻ says, "Indeed, in the creation of the heavens and the earth, and the alternation of the night and the day, and the [great] ships which sail through the sea with that which benefits people, and what Allah has sent down from the heavens of rain, giving life thereby to the earth after its lifelessness and dispersing

therein every [kind of] moving creature, and [His] directing of the winds and the clouds controlled between the heaven and earth are signs for a people who use reason" (Al-Baqarah: 164). Those are seven signs of Allah's signs of the universe and creation. Allah has created and established them as signs for His worshipers, and He directed them to look at them, be aware of them, and that those are proof that Allah is the One and that there is no God except Him. After Allah has told us this subjective and big case, saying "Your god is one God. There is no deity [worthy of worship] except Him, the Entirely Merciful, the Especially Merciful" (Al-Baqarah: 163). It means your deity; your deity means your God whom you should worship and love. He is One God, there is no God but Him; in fact, no true God but Him. Whatever things were attributed to divinity, other than Him is false. And all Gods except Him are a lie and falsification. And He is One God, the true alone, the Compassionate is His name and the Merciful is His description. One of the pieces of evidence that He is the One God and He is the Compassionate and Merciful, is His creation. The first sign is the creation of the heavens and the earth, which is a great and huge creation that the human's mind can't encompass until today. Despite the development in their sciences and machines, they don't know what Allah's made in the heavens and the earth. How is it? Or the fact of its building, neither the capacity of this creation. The earth they are living on, despite its small space and as it is a small part of this great and enormous universe which their mind can't encompass. But they didn't also explore all its secrets, they just knew a little bit about its real made and real secrets and what in fact it is. In the creation of the heavens and the earth, there is creativity, precision, secrets, knowledge, and perfection, which indicates the power of the Creator, His majesty, and that there is no God but Him. Thus, who created this great creation, undoubtedly is Allah alone, no one might be associated with Him in this creation. Because if anyone has associated with Him, that would be an association. So, if the heavens and the earth were created by an association of groups of deities, they would ruin this creation, "Had there been within them [i.e., the heavens and earth]

gods besides Allāh, they both would have been ruined" (Al Anbiya: 22). In that there must be one that goes beyond the other, the war started between them, the stars war; this is a real stars war, they fight each other and every one of them takes away his own creation. "If there had been, then each deity would have taken what it created, and some of them would have [sought to] overcome others. Exalted is Allāh above what they describe, concerning Him" (Al-Mu'minūn: 91). Then, each deity would have taken what it; which means each god would have taken what he has created as an aspect of life, "Some of them would have [sought to] overcome others. Exalted is Allāh above what they describe, concerning Him". Exalted is Allah above what they describe, to have another God besides Him.

Then, "And the alternation of the night and the day, and the [great] ships which sail through the sea with that which benefits people". We have declared some of what these verses have from great proofs, that its Creator and maintainer is One God, who has no other God except Him, the Compassionate and Merciful. Also, "And what Allāh has sent down from the heavens of rain, giving life thereby to the earth after its lifelessness and dispersing therein every [kind of] moving creature, and [His] directing of the winds and the clouds controlled between heaven and earth". We had stood in this sentence of this verse in the last episode, we have mentioned that clouds here as Allah says are "Controlled". Controlling means managing, humiliating and forcing. Allah has controlled it and made it to serve His creation, He says, "The clouds controlled" it moves from a place to another, then it puts down what it has of water in that place. It is humiliated to Allah's will; it goes wherever He wants. "And the clouds controlled between the heaven and earth", as it goes between the heavens -the height- and the earth, no doubt that the existence of the clouds in their normal place is a great thing that indicates Allah's wisdom. The directing and moving of the clouds in the place they are in is completely suitable for creatures and a sign of creativity, due to its view, beauty, and its distance from damage. If the clouds were going on the

surface of the earth, it would remove what goes in front of it, due to what it has of water. Even if they were so far away, their water would be seldom and scattered here and there. Thus, Allah has made them in a suitable place, directed them, and controlled them on the surface of this earth with wisdom and great management.

"And the clouds controlled between the heaven and earth are signs for a people who use reason", these signs, which have a total of seven signs, Allah has mentioned in this one verse; the read and recited verse guides us to these signs. He told us that they are signs but for people who use reason and who use the mind. As for those who do not have minds, these signs might go past them while they are not aware of them, not aware of who found them, why did he find them? What is the wisdom of that? Where would they go at the end? As Allah described how the polytheists would be, He says, "And how many a sign within the heavens and earth do they pass over while they, therefrom, are turning away" (Yusuf: 105), how many means a lot. "And how many a sign within the heavens and earth do they pass over while they, therefrom, are turning away" (Yusuf: 105). Don't the infidel look at these signs of what Allah created like heavens and earth, don't they look at the sun and the moon, the alternation of the night and day, and the sea and the ships that Allah has controlled. He has controlled the embark on this sea and moved from one place to another. Doesn't he look at the direction of the winds on this earth? Doesn't he look at the clouds and the rain? He looks at all these signs but he doesn't know who controlled them. Why did he control it? What is the wisdom of that? What is beyond that? The seen signs, if he knew some of its facts, he wouldn't understand beyond that. As Allah says, but a lot of people wouldn't know that "They know what is apparent of the worldly life, but they, of the Hereafter, are unaware" (Ar-Rum: 7). So, Allah has described those who are not aware of the facts of these signs and that is the one who created it, stated it, established it in what He established it on which there are benefits for his worshipers, His control, no one can control these except Him. Allah described

those infidels that they don't have a mind, they are the lowest in awareness even lower than animals.

Allah says, "And We have certainly created for Hell many of the jinn and mankind. They have hearts with which they do not understand, they have eyes with which they do not see, and they have ears with which they do not hear. Those are like livestock; rather, they are more astray. It is they who are the heedless" (Al-A'raf: 179). Allah has described them as livestock because the livestock eat and drink and don't know what is needed from them. And He described them like this, He says, "…but those who disbelieve enjoy themselves and eat as grazing livestock eat, and the Fire will be a residence for them" (Muhammad: 12), Hell will be a residence for them in fact. For sure, this is the reward for their disbelief, stubbornness, the closing of their eyes, deafening themselves and shutting their ears so they don't hear the truth and see the signs of this universe. Allah has said that they are signs but for the people who use their minds. However, who doesn't have a mind or who doesn't use his mind in what has legislated for him, established to him, and in looking at the signs of this universe; to know his God, his Creator, he doesn't get the benefit of these signs. But he is blind and deaf; sees these signs of this universe and he might know some of their facts, how do they stand? How do they work? How are they organized? But he thinks they were created just like this. If the infidel was asked, how are they created? He would answer that they were created just like this, or he might attribute their creation to a creature. Christians, for example, attribute the creation to Jesus, who is a human and who doesn't have for himself benefits or harm. How would Jesus have the ability to put the sun and the moon in their places! And settles the creatures in their place! Or know what is in the land and sea! This is a thing no one can do except Allah, He is the God, the Creator, who has no one except Him. There is no one similar to Him and he couldn't be human-like us or a creature. Highly Exalted be Allah, so this is from the blindness, whoever worships what he

worships; worship the Angels, worship a stone, worship a tree, worship a cow! What does your god have of this universe? Does he find something?! "Then is He who creates like one who does not create? So will you not be reminded?" (An Nahl: 17).

This disbeliever either denies the Creator totally, which is a kind of polytheism, or he is related to a false deity of these false deities to whom he attributes the integrity, the benefit, and the harm. However, in fact, it doesn't benefit him or hurt him. He calls it other than Allah and makes his most honorable deeds; the most honorable deeds the human does like idolize, love, prostration, kneeling, praying, portent and worshiping to these weak and poor creatures which they are themselves in need to others, and in need to the human who worships them. This deity is human-made, so the human is the one who made a favor to it. He built it, he ripped it off and he established it. Then, he prostrates for it, worships, pleases, and deifies it. How do you worship what you have created! You have created it. As Ibrahim said to his people, "While Allāh created you and that which you do?" (As Sāffāt: 96). He says that they are deities which don't have any benefit, this whom you worship, you created by your hands, and doesn't have anything, you have his benefit and harm; meaning that you establish it, give it food and drink, you protect it from harm. How do you worship whom you make a favor for? Logically is that a god that you worship should make you a favor. He created you, he gave you life, as Ibrahim said to his people, "He said, 'Then do you see what you have been worshipping'" (Ash-Shu'arā: 75), "You and your ancient forefathers?" (Ash-Shu'arā: 76), "Indeed, they are enemies to me, except the Lord of the worlds" (Ash-Shu'arā: 77), "Who created me, and He [it is who] guides me" (Ash-Shu'arā: 78), "And it is He who feeds me and gives me drink" (Ash-Shu'arā: 79), "And when I am ill, it is He who cures me" (Ash-Shu'arā: 80), "And who will cause me to die and then bring me to life" (Ash-Shu'arā: 81), "And who I aspire that He will forgive me my sin on the Day of Recompense" (Ash-

Shu'arā: 82). So, this is the God who deserves worship, but other than him, doesn't have a thing; doesn't have the benefit or harm for himself, rather, have it for others.

Allah is telling that these signs are the indicator signs that Allah is the God the One, "Your god is one God. There is no deity [worthy of worship] except Him, the Entirely Merciful, the Especially Merciful" (Al-Baqarah: 163). Then, He says these signs are signs that indicate that your god, O people, is One God who has no other god except Him, the Compassionate and Merciful. Allah has mentioned these signs, and He says, "Are signs for a people who use reason", they have a mind and use it with reason, but the definition of this is that if they don't have minds to be aware of them, they are, according to verses, blind, dumb and deaf. As Allah says in Qur'an "Deaf, dumb and blind, so they do not understand" (Al-Baqarah: 171).

And after that, Allah has declared that He is the One God, by telling, by evidence, and by proof. He directed it to the association to see where those criminals are when it comes to reason?!

He says, "And [yet], among the people are those who take other than Allāh as equals [to Him]". Then, He says, "...But those who believe are stronger in love for Allāh. And if only they who have wronged would consider [that] when they see the punishment, [they will be certain] that all power belongs to Allāh and that Allāh is severe in punishment" (Al-Baqarah: 165), "And they should consider that] when those who have been followed disassociate themselves from those who followed [them], and they [all] see the punishment, and cut off from them are the ties [of relationship" (Al-Baqarah: 166), "Those who followed will say, 'If only we had another turn [at worldly life] so we could disassociate ourselves from them as they have disassociated themselves from us.' Thus will Allāh show them

their deeds as regrets upon them. And they are never to emerge from the Fire" (Al-Baqarah: 167).

"And [yet], among the people" means some of the people. "Those who take other than Allāh as equals [to Him]." Take: the taking here is thinking and working depending on this thinking, rather than Allah. Except Allah ﷻ "As equals", they argued that they are equals for Allah, he takes it as equal to Allah, but there is no equal to Allah, in fact, and in reality, there is no equal to Allah. The equal is the equivalent counterpart. So, Allah has no equal, in the sense that he has no equivalent counterpart or similar to Him. No, there is no equal to Allah, no equivalent or counterpart or similar to Him. Yet, Allah is the Unique God, that He is "There is nothing like unto Him, and He is the Hearing, the Seeing" (Ash-Shuraa: 11). There is no equal to Him whether in Himself, or His descriptions. So, there is no doubt that Allah has no god similar to Him or a god-like Him. There is no creature in all of existence who has the descriptions of God. Thus, He doesn't have a son, and he doesn't have a wife, because the wife is the counterpart of her husband. The son is the son of his father who carries his descriptions, "How could He have a son when He does not have a companion [i.e., wife] and He created all things? And He is, of all things, Knowing" (Al-An'am: 101).

Allah has no equal, those people who are other than Allah are equal. Equals to Allah they took them, but they are not in fact equals. Some of these people took equals rather than Allah in the self, they said it is the same, as the Christian said about Jesus: Jesus is as same as Allah, Exalted Allah above all that, thus, his descriptions. This means that they thought that the descriptions of Jesus are the same as those of God; a Creator who creates, provides, gives life, causes death, controls this universe, and condemns the living and the dead. Thus, they thought of him like this. Also, those who worshiped pharaoh and those who worshiped Nimrud gave them the descriptions of creating, providing, giving life, and causing death. The person claimed for himself then he found who supported him on that,

as Pharaoh said to his people, “I have not known you to have a god other than me” (Al-Qasas: 38). Nimrod said, “he said, ‘I give life and cause death’” (Al-Baqarah: 258). He found who supported him in that, except what Ibrahim had done in his face saying, “Indeed, Allāh brings up the sun from the east, so bring it up from the west” (Al-Baqarah: 258). To show the lying of his claim of divinity and deity.

Or some people are equal to Allah; equals in rights and worship. He knows that they are not counterparts to Allah in self and in all description, but he gives them what he gives to Allah of worship and obedience, here they take. Allah declared that those who take others as equals, such as those who worship the sun and the moon, may not think of God's existence and that Allah is the one who created them. But he sees that these are deities who can be worshiped, have benefits, and prevent harm, so he gets close to them, or those who worship the angels. Here, Allah declared that those who take others other than Allah as equals think that they are equals to Allah. He says, “They love them as they [should] love Allāh”, love is the highest level of human feelings and deeds, it is the desire of the heart for this beloved, and the fullness of the heart of feeling the attraction and desire to this beloved. The most honorable deeds of humans and love; the love of worship which has a deification and extolling. It may be puzzled by the truth, and an enormous desire because this deified beloved, whoever loves him, sees that it has the benefits, so his heart is attracted to it. Also, he sees that it has the ability to prevent harm, so he loves it as well as he is afraid of it. Whoever sees that he removes evil and harm, so he defies him, “They love them as they [should] love Allāh”. Thus, those who take for them other than Allah as equals, they were thinking that they are equivalent to Allah and the same of Him in the descriptions or in the rights such as worship.

Allah ﷻ says, “They love them”, they love those equals “As they [should] love Allāh”. As they should love Allah or as Allah is being loved. Thus, Allah is

being loved as a worship-love. Allah has made this love as the most honorable deeds of worship, "Allāh will bring forth [in place of them] a people He will love and who will love Him" (Al-Ma'ida: 54). Thus, Allah is the true God; He is worshiped out of love, He is worshiped out of desire, and out of fear. These are the heart's feelings, He is worshiped as placing trust on Him, He is worshiped as delegating and He is worshiped with awe. These are all feelings; feelings of worship towards the true God. Allah is worshiped with love, the faithful worshiper loves Allah as the worship-love, which differs from loving the thing as an appetite. As the human being loves, for example, what makes his desires fulfilled of food, drinks, rest, safety, peace, and wife, in addition to all delights, lusts, and deliciousness. This is a kind of love; to love what the human desires, get along with, and get a sight for what gets to it the enjoyment in this life. However, the worship-love that is Allah is above all that, the love-worship is the love for Allah; love with missing to see Him, love of respect and extolment for His names and divine descriptions, love of His favor on people, that is Allah has a favor to the servants in creation, providing, and appreciation. Thus, Allah's merits on His servant can't be rewarded, and that is the reason for giving the servant all his beloved in this life. Therefore, Allah is his provider; He gives him all his desires and lusts, if a human loves the money, loves children, loves the wife and what makes him full of his lust and desires, who puts him up and gives him life, all of these are from Allah. All these blessings are from Allah, so Allah is being loved for His grace and favor, He is being loved for His favors and grace. This is the worship-love, which is the most honorable of heart's deeds and worship.

Allah is telling that there are people who give this love to others other than Allah which is the love of worship. This is a horrible crime, ignorance, and ugly polytheism. How does a creature or servant give a creature which doesn't have a benefit for itself or harm, neither the benefit for the worshiper, in addition to

having the benefit and the harm for his worshiper and give him what he should be given to Allah the Creator of the heavens and the earth?! This is a crime, a big crime, associating others in worship is the biggest crime. The biggest crime is that the person directs the love of worship to the sun, the moon, the stars, the angels, the trees and stones. Or any god except Allah no matter how honorable as Isa and Mohammed ﷺ and as other Messengers. These are honorable creatures; Allah has honored them and prized them with the Messenger, faith, and guidance. However, to be given to a creature what should be given to Allah, and is given the most honorable deed of humans which is love. He gives it to the creature as a criminal matter. Thus, He is showing this case to us in this way, as if He is saying, look to this major crime. "They love them as they [should] love Allāh", how does this happen?! How does this happen?! How do people take a god other than Allah and love it as they love Allah, and as Allah should be loved? This is a major crime.

Then, here came a parenthetical comment in the verse before going into the context and declaring the case of those criminals of unbelievers, Allah says, "But those who believe are stronger in love for Allāh". Those who believe in Allah, love Him more than the unbelievers love their deities. Thus, the faithful worshipers love Allah a great love to the extent that they would give their souls and selves for Him. The faithful worshiper gives his most precious things which are the soul and money to Allah and enjoys pain; he enjoys pain for the sake of Allah, this is the real faithful worshiper. "But those who believe are stronger in love for Allah", the pains, calamities, and temptation; he knows that the temptation that comes to him as Allah's blessings, thus, he enjoys it. He sees it as delightful, sweet, and beautiful for the sake of Allah. Therefore, in the love of the faithful worshipers to Allah, there is no doubt that it is much greater than it is in the unbelievers to their deities. Then, the context moves to the crime of those who love deities and take them as equals other than Allah and give them the most

honorable deed of human which is love; love of idolizing and defying and giving them to these creatures. Allah ﷻ says, and after that, He declared their regret, "And if only they who have wronged would consider [that] when they see the punishment", here, have wronged means they put the worship in the wrong place, injustice is to put the thing in the wrong place. "And if only they who have wronged would consider" when they see the torture; the torture of the day of Resurrection, "[They will be certain] that all power belongs to Allah and that Allah is severe in punishment".

Allah ﷻ says, "Still there are some who take others as Allah's equal—they love them as they should love Allah—but the ˹true˺ believers love Allah even more. If only the wrongdoers could see the ˹horrible˺ punishment ˹awaiting them˺, they would certainly realize that all power belongs to Allah and that Allah is indeed severe in punishment" (Al-Baqarah:165). "˹Consider the Day˺ when those who misled others will disown their followers—when they face the torment—and the bonds that united them will be cut off" (Al-Baqarah:166). "The ˹misled˺ followers will cry, "If only we could have a second chance, we would disown them as they disowned us." And so Allah will make them remorseful of their misdeeds. And they will never ˹be able to˺ leave the Fire" (Al-Baqarah:167). Allah says that there are some people who consider others other than Allah as His rivals. Any gods they worship, they consider them rivals to Allah. A rival is someone similar, equal, or akin to another. Rivals, in fact, that they consider equal to Allah, in His self or in some of His attributes. Or, they consider them as Allah and worship them as they worship Allah. The truth, however, is that Allah has no rival. He has no rival, equal, or anyone like Him in His self, in the meanings of His names, or His attributes. Therefore, there must not be a rival to Him in His rights. He is the Creator Who favors His servants. He is the One Who creates them, gives them wealth, resurrects, and makes them die, and He is the One Who does harm and good. He has no rival in that. No … Anything worshipped other

than Him is void. What people worship besides Allah is void. Be it angels, the sun, the moon, the messengers, or any other god that is considered beside Allah is not a rival to Allah. Allah has no rival. Those polytheist criminals considered others as Allah's rivals. They believed in them, worshipped them; and considered them rivals to Allah.

Allah says, "they love them as they should love Allah"; some people's love for others makes them worship them. A worshipping love is a perfect love in the most superior form. In other words, a person makes the god the core of the heart and makes him complete. He believes that this god can benefit and harm him; so, he believes that this one he worships is indeed, a god. The god who can benefit, harm him, and give him favors. Love is the most honorable deed of creatures. Those people did this, which is their most honorable deed, for void gods. They worship them instead of Allah, including glorifying, prostrating, and the other acts of worship. They did these things to get closer to their beloved; their god whom they made their beloved. They were passionate about them, long for them, they glorified them and they were ready to die for them. They paid everything for them and got ready to wait for their victory, the chief of Arabs said. They said, "…Carry on, and stand firm in devotion to your gods. Certainly this is just a scheme ˹for power˺" (Sad:6). Stand firm as in tolerating the hardships to support them. Therefore, they worked as hard as they could. The people of Ibrahim said before: "…They protested, "Who dared do this to our gods? It must be an evildoer!" (Al-Anbya:59). "They concluded, "Burn him up to avenge your gods if you must act" (Al-Anbya:68). They ordered to burn Ibrahim ﷺ for the sake of their gods. "Still there are some who take others as Allah's equal"; even though Allah has no equal. "they love them as they should love Allah"; this is the first meaning of "they love them as they should love Allah". The second meaning of "they love them as they should love Allah", is that they give love to these gods

instead of Allah. They are polytheists in love. The first meaning is the one that corresponds with the meaning of the verse.

Allah says, "but the ˹true˺ believers love Allah even more". Believers love Allah, a love of worship. Their love for Allah is larger and greater than their love for their gods. A believer loves Allah and pledges himself and his money for the sake of Allah. He relishes in hardships for Allah. He prays and relishes in the effort. He fasts and relishes in hardship. He fights in the name of Allah and relishes in hardship. This is due to his love for Allah and glorifying Him. This is because he knows that Allah is deserving of love. He is the One Who gives graces and favors. He is the One Who has all attributes of perfection and glory. He is loved for His attributes and His graces.

After this sentence "but the ˹true˺ believers love Allah even more", the talk returned to those polytheists and to describe their crimes in this matter. That they created gods for them other than Allah. They gave them the most precious thing they had; love. Allah says, "If only the wrongdoers could see the ˹horrible˺ punishment ˹awaiting them˺, they would certainly realize that all power belongs to Allah and that Allah is indeed severe in punishment". "If only the wrongdoers could see the ˹horrible˺ punishment ˹awaiting them˺". Then, they would act otherwise if they could see Allah's punishment. If they could see ´He is the Lord of heavens and earth, the Strongest over His servants, that He is the Most compassionate, the Creator of all, the One Who controls everything, and the One Who punishes His enemies unlike anything else´. "On that Day He will punish ˹them˺ severely, like no other" (Al-Fajr:25). "and bind ˹them˺ tightly, like no other" (Al-Fajr:26). "If only the wrongdoers could see the ˹horrible˺ punishment ˹awaiting them˺". They would not do this, nor would they take equals to Allah whom they love as they should love Allah. They will certainly see that "that all power belongs to Allah". All power. There is no power but by Allah. There is no power but from Allah. There is no power for anyone, be it an angel, human, Jinn,

heavens, or earth. Nothing has power but from Allah. All power is for Allah. He is a strong God. "Allah is indeed severe in punishment"; this is an attribute of Allah, that His punishment is severe. Fire is a trace of His attribute, that He is severe in punishment. He punishes His enemies in a non-ending fire which does not dim or calm down. It is a fire which the Prophet described as, "Your (ordinary) fire is one of 70 parts of the (Hell) Fire." Someone asked, "O Allah's Messenger ﷺ This (ordinary) fire would have been sufficient (to torture the unbelievers)," Allah's Apostle said, "The (Hell) Fire has 69 parts more than the ordinary (worldly) fire, each part is as hot as this (worldly) fire". He dies and rests, and does not live a life good for him. He remains tortured in it forever. The polytheist who takes one other than Allah, an equal, and worships him as he worships Allah. This is his punishment. "Allah is indeed severe in punishment".

Allah then says, "⌜Consider the Day⌝ when those who misled others will disown their followers—when they face the torment—and the bonds that united them will be cut off" (Al-Baqarah:166). "⌜Consider the Day⌝ when those who misled others will disown their followers"; referring to the followed ones. Those who were followed are of many kinds and were worshiped instead of Allah. Some were worshipped without their consent, while others were worshipped with their consent. Whoever was worshipped without giving consent and was a devoted servant to Allah, then they will abandon those who worshipped them. As in the case with the angels when the unbelievers are presented to them. It is said: "Was it you that these ⌜polytheists⌝ used to worship?", "They will say, "Glory be to You! Our loyalty is to You, not them. They ⌜only⌝ followed the ⌜temptations of evil⌝ jinn,[1] in whom most of them had faith" (Saba:41). The angels, when their worshippers are presented to them on the Day of Resurrection, Allah tells the angels, "Was it you that these ⌜polytheists⌝ used to worship?", "They will say, "Glory be to You! Our loyalty is to You, not them. In fact, they ⌜only⌝ followed the ⌜temptations of evil⌝ jinn…" (Saba:41) whether directly, or the Jinn enter their

statues and speak to them through it. Therefore, they think that those are the angels whom they worship and that they talk to them. Allah says, "…. In fact, they ˹only˺ followed the ˹temptations of evil˺ jinn, in whom most of them had faith" (Saba:41). Thus, a lot of relations used to happen between humans and Jinn; each benefits the other. As Allah says, "…O assembly of jinn! You misled humans in great numbers." And their human associates will say, "Our Lord! We benefited from each other's company, but now we have reached the term which You appointed for us." ˹Then˺ He will say, "The Fire is your home, yours to stay in forever, except whoever Allah wills to spare…" (Al-An'am:128).

The same is for Isa ﷺ and one of Allah's righteous servants who were worshipped without giving consent. Isa was worshipped against his will. He is the servant of Allah and His messenger. Therefore, he will be presented by those who worshipped him on the Day of Resurrection. As Allah says, "And ˹on Judgment Day˺ Allah will say, "O Jesus, son of Mary! Did you ever ask the people to worship you and your mother as gods besides Allah?" He will answer, "Glory be to You! How could I ever say what I had no right to say? If I had said such a thing, you would have certainly known it. You know what is ˹hidden˺ within me, but I do not know what is within You. Indeed, You ˹alone˺ are the Knower of all unseen" (Al-Ma'idah:116), "I never told them anything except what You ordered me to say: "Worship Allah—my Lord and your Lord!" And I was a witness over them as long as I remained among them. But when You took me,[1] You were the Witness over them—and You are a Witness over all things" (Al-Ma'idah:117), "If You punish them, they belong to You after all.[1] But if You forgive them, You are surely the Almighty, All-Wise" (Al-Ma'idah:118). Isa ﷺ abandons those who worshipped him because he was worshipped without his knowledge. Further, that this happened when he was taken up to heaven. He says, "And I was a witness over them as long as I remained among them. But when You took me"; Allah says, "…O Jesus! I will take you[1] and raise you to Myself.

I will deliver you from those who disbelieve and elevate your followers above the disbelievers until the Day of Judgment. Then to Me, you will ˹all˺ return, and I will settle all your disputes" (Ali-'Imran:55). I will take you as in I will make you sleep. As Allah says, "˹It is˺ Allah ˹Who˺ calls back the souls ˹of people˺ upon their death as well as ˹the souls˺ of the living during their sleep"(Az-Zumar:42), and He says: "He is the One Who calls back your souls by night and knows what you do by day" (Al-An'am:60). "Calls back your soul in the night" is a small death, the death of sleep. The witness that Isa on the Day of Resurrection abandons those who worshipped him without his knowledge and consent "I never told them anything except what You ordered me to say, "Worship Allah—my Lord and your Lord!" And I was a witness over them as long as I remained among them. But when You took me,[1] You were the Witness over them—and You are a Witness over all things" (Al-Ma'idah:117), "If You punish them, they belong to You after all.[1] But if You forgive them, You are surely the Almighty, All-Wise" (Al-Ma'idah:118), "Allah will declare, "This is the Day when ˹only˺ the faithful will benefit from their faithfulness. Theirs are Gardens under which rivers flow, to stay there forever and ever. Allah is pleased with them and they are pleased with Him. That is the ultimate triumph" (Al-Ma'idah:119).

The followed ones abandon those who followed them; if the followed ones did not consent to this or called to be followed, then they abandon the followers. However, if he was a tyrant who called people to worship him, and if he sought this with consent, then on the Day of Resurrection, he will also damn those who followed them as the others damn him. "˹Consider the Day˺ when those who misled others will disown their followers". All of them; those who were worshipped with or without consent. "˹Consider the Day˺ when those who misled others will disown their followers—when they face the torment". They all will face the torment; those who were worshipped with their consent and their followers who consented to their worship and took them as allies instead of Allah.

As for those who did not consent to be worshipped, then they will never be guilty to Allah like the angels of Allah and Isa. Therefore, Allah says, "Surely those for whom We have destined the finest reward will be kept far away from Hell" (Al-Anbya:101), "not even hearing the slightest hissing from it. And they will delight forever in what their souls desire" (Al-Anbya:102). This verse came after Allah's saying, "Certainly you ˹disbelievers˺ and whatever you worship instead of Allah will be the fuel of Hell.[1] You are ˹all˺ bound to enter it" (Al-Anbya:98). They say that they worship the righteous and angels, and the Christians worship Christ. Would the angels and Christ be thrown into Hell? Allah answers them, "Surely those for whom We have destined the finest reward will be kept far away from Hell" (Al-Anbya:101), "not even hearing the slightest hissing from it. And they will delight forever in what their souls desire" (Al-Anbya:102). Only their gods and those who worshipped them shall be thrown in Hell; along with their statues. The same applies to the tyrants who called to be worshipped, they abandoned the worship of Allah and considered themselves partners to Allah. "Certainly you ˹disbelievers˺ and whatever you worship instead of Allah will be the fuel of Hell.[1] You are ˹all˺ bound to enter it" (Al-Anbya:98).

Here, Allah says, "˹Consider the Day˺ when those who misled others will disown their followers—when they face the torment—and the bonds that united them will be cut off" (Al-Baqarah:166). The bonds between the worshipped and the followers will be cut off. These bonds are the reasons for support, the bonds they had of love and support. Those tyrants used to make allies with those who worship them. They rule the followers, celebrate their lives, and support them. The bonds they had in the world, including love, care, support, and encouragement will all be cut off. They will be replaced with abhorrence and separation. Each will damn the other. "and the bonds that united them will be cut off", "The ˹misled˺ followers will cry, "If only we could have a second chance, we would disown them as they disowned us". Allah says, "…And so Allah will

make them remorseful of their misdeeds. And they will never ˹be able to˺ leave the Fire" (Al-Baqarah:167). "The ˹misled˺ followers will cry,"; those are the followers. "If only we could have a second chance, we would disown them". If we had another chance to go back to the world again, then we would abandon these tyrants whom we worshipped and called for their worship; those to whom we were devoted, those we stood next to and considered them allies instead of Allah. We hoped that we had a second chance at life so that we would abandon them as we do here. We abandon them by not worshipping them and by damning them. We would have an everlasting hatred between us, the same we have now. Allah says, "And so"; the unstable situation they reached. The followed people who consented to be worshipped instead of Allah, and the followers who worshipped them instead of Allah reached this situation to damn and abandon each other. Allah says, "And so"; this is the deranged situation, great shame, and the facing of punishment for everyone. "Allah will make them remorseful of their misdeeds."; Allah will make them see through their eyes. They will see through their eyes the deeds they did in the world; they will be remorseful for them in the Hereafter. They will mourn the deeds they committed in the world; including worshipping, loving, and making others allies other than Allah. "And they will never ˹be able to˺ leave the Fire"; they will all enter the Fire and stay there forever.

As such, Allah illustrates the huge difference between monotheism and polytheism in consecutive verses. In monotheism, Allah illustrates that He is the One God. "Your God is ˹only˺ One God". The God who is deserving to be worshipped is only One God. There can never be any other god in existence. The God who is worthy of worship has to be a Creator, Giver, One Who resurrects His servants, takes their souls and can benefit and harm them; it could be no one but Allah alone. There is One Creator, One Giver Who created this whole universe without any partners. "Say, ˹O Prophet,˺ "Call upon those you claim ˹to

be divine˺ besides Allah. They do not possess ˹even˺ an atom's weight either in the heavens or the earth, nor do they have any share in ˹governing˺ them. Nor is any of them a helper to Him" (Saba:22), "No intercession will be of any benefit with Him, except by those granted permission by Him" (Saba:23). Anyone who followed the others instead of Allah does not own an atom in heavens or earth. "nor do they have any share in ˹governing˺ them"; with Allah. They do not share anything with Allah in this kingdom. "Nor is any of them a helper to Him"; none helped Allah. "No intercession will be of any benefit with Him"; of an angel, messenger or others. "except by those granted permission by Him. ˹At last,˺ when the dread ˹of Judgment Day˺ is relieved from their hearts ˹because they are permitted to intercede˺, they will ˹excitedly˺ ask ˹the angels˺, "What has your Lord ˹just˺ said?" The angels will reply, "The truth! And He is the Highest, All-Great" (Saba:23). This is the state of the angels when they hear the order of Allah. They are shocked. As the Prophet described this, "When Allah decrees a matter in the Heavens, the angels beat their wings in submission to His saying, (sounding) as if it is a chain (being dragged) upon a rock. When the fear resides from their hearts, the first to wake up will be Jibreel". Jibreel will say: "they will ˹excitedly˺ ask ˹the angels˺, "What has your Lord ˹just˺ said?" The angels will reply, "The truth! And He is the Highest, All-Great" (Saba:23). The angels fear Allah and get shocked by His words. Allah says about them, "They[1] fear their Lord above them, and do whatever they are commanded." (An-Nahl:50). This is the state of the angels. They are not partners to Allah and they are in constant fear from their Creator and God. How would they be worshipped with Him! Monotheism "Your God is ˹only˺ One God". Allah is the Only God in the universe. He is Allah, Whom there is no God but Him, the Most Compassionate, and the Most Merciful. These are the evidence of His monotheism. "Indeed, in the creation of the heavens and the earth; the alternation of the day and the night; the ships that sail the sea for the benefit of humanity; the rain sent down by Allah from the skies, reviving the earth after its death; the scattering of all kinds of

creatures throughout; the shifting of the winds; and the clouds drifting between the heavens and the earth—˹in all of this˺ are surely signs for people of understanding" (Al-Baqarah"164). These are visual universal verses which stand witness that Allah is the Only God.

Then, polytheism "Still there are some who take others as Allah's equal". They take others as equal to Allah; when in fact they are not. Then, they give them the core of their hearts and the most honorable thing they have; love. They love them with a worshiping love. This is a crime. A crime of disbelief. How would you love to worship those who do not control your life and death? They do not create you, give you wealth, they do not even own anything and can never do harm or good for themselves rather than giving it to others. This is a huge crime and a trespass over Allah's right. Polytheism is the greatest of crimes. Polytheism is the greatest of crimes to make an equal to Allah while He is the One Who created you. As in Abdullah Bin Masoud Hadith, he said, "I asked Allah's Messenger ﷺ "What is the biggest sin in the sight of Allah?" He said, "To set up rivals unto Allah though He alone created you". The One Who created you, how could you be equal to Him! The One Who shaped you; those eyes, hands, legs, and physique which Allah has given to you. How could He have an equal! How could you worship and glorify others? And give him what you give Allah, what is already given to Allah, or what you should give Allah; love, imploring, fear, and asking for help. This worship is the most honorable deed of the heart. It is not given but to Allah. If it is given to other creatures of an angel, statue, human, animal, or any creature who had unjustly forged the attribute of God, then this is the greatest crime. Therefore, Allah illustrates here that the greatest crime is polytheism.

Allah then talks about those people who are severely punished on the Day of Resurrection. First, Allah will shame them. He will bring forward every creature consented to be worshipped and call others to worship him. He would

then bring forward his followers. Then, reprimanding and blaming start. Everyone would blame the others, abandon the others, and damn the others. He will see the state of the followers. The state of those who followed others besides Allah will be miserable. They see their gods for which they spent the core of their hearts, and to which they were devoted, the ones they loved and cherished. They see them while standing in front of Allah. They abandon them, damn them. Then, those would lament their previous worship in the world. "˹Consider the Day˺ when those who misled others will disown their followers—when they face the torment—and the bonds that united them will be cut off" (Al-Baqarah:166), "he ˹misled˺ followers will cry, "If only we could have a second chance, we would disown them". Allah says, "And so". Just for this shame, regret, and lament. "…And so Allah will make them remorseful of their misdeeds. And they will never ˹be able to˺ leave the Fire." (Al-Baqarah:167). They enter the Fire and it is then locked on them forever. "It will be sealed over them" (Al-Humazah:8), "˹tightly secured˺ with long braces" (Al-Humazah:9). May Allah protect us from their state. This is the comparison between polytheism and monotheism; a great comparison for anyone with a heart and mind.

,says ﷻ Allah"O humanity! Eat from what is lawful and good on the earth and do not follow Satan's footsteps. He is truly your sworn enemy" (Al-Baqarah: 168), "He only incites you to commit evil and indecency, and to claim against Allah what you do not know" (Al-Baqarah: 169).

"O humanity!" This is the second call in the Qur'an. Allah here addresses all people. The first call to people is when Allah says at the beginning of the surah of Al-Baqarah, "O humanity! Worship your Lord, Who created you and those before you, so that you may become mindful ˹of Him˺" (Al-Baqarah: 21). This is an invitation for all people to worship Allah, their only God. He is the One who created this earth, built this heaven, and gave them rain to grow their wealth. He is their God and they have no God but Him. It is an invitation for monotheism

and worship of Allah. This is also a warning to them against disbelieving in Him. It is an invitation from Allah and an order from Him to eat from what is in the land since it is good and Halal (lawful).

He says, "O humanity!" This is a call from Allah to all humans; sons of Adam. "Eat from what is lawful and good on the earth." This is permission from Him for humans to eat from what they have on the earth because no matter how much they eat, they wouldn't eat everything. He says eat from what is Halal and good. Hahal is what He permitted; it is the opposite of Haram. Haram is something prohibited. The good food and drinks are whose benefits exceed their disadvantages or anything that is physically and psychologically beneficial more than disadvantageous. If the disadvantages exceed its benefits, then it is bad. In this verse, Allah ﷻ tells us that He has permitted His servants everything on the earth; to eat from it when it's Halal and good. Haram is substantiated through messages; but in general, most things are Halal.

What is Haram was substantiated by Allah through His messengers. As He says in the Divine Law that He sent to the Prophet Mohammad ﷺ, "He has already explained to you what He has forbidden to you—except when compelled by necessity" (Al-An'am: 119). Except when compelled by necessity. Necessity is the need to do something forbidden if not doing it leads to death. Thus, it makes what Allah prohibited permitted. Allah has allowed people to eat from the earth if it is Halal. Things are originally Halal, and the Haram is detailed. As to things that have no law to explain whether they are Halal and Haram, they must see if its benefits exceed its disadvantages. People already know what Allah allows and what He forbids. If some plants or fruits were proven to have disadvantages or be poisonous, then they should not be consumed for they bring harm. A thing has to be good. Another meaning of Halal produce it must be brought in a Halah way, even if the thing is good in itself. Allah ﷻ has also prohibited some kinds of profits. The Divine Law numbered these kinds of profits; usury, gambling,

coercion, theft, embezzlement, and taking the money of others with no right. Having such food and drinks in any way of these methods which Allah has prohibited is considered a malicious gain. Thus, this is permission from Allah for the people to eat from the earth as long as it is Halal and good.

Allah ﷻ then says, "And do not follow Satan's footsteps." A footstep is when you move your foot one step forward. What is meant by do not follow the footsteps of Satan is do not follow him to what he's inviting you or encouraging you to do. Allah ﷻ illustrates those footsteps. He says, "He only incites you to commit evil and indecency and to claim against Allah what you do not know" (Al-Baqarh: 169). This is what Satan invites people to do. This is his path which incites people to walk through it; to follow him in this matter. Allah ﷻ explains or even warns from Satan and says that he is an apparent enemy. This is a warning given by Allah from Satan who has declared animosity to Adam and his descendants until the Day of Resurrection. This is his first mission. "He is truly your sworn enemy."

Allah ﷻ says, "He only incites you to commit evil and indecency." "Only", here, is used for inclusivity. This is Satan's invitation. "He only incites you", people, "to commit evil"; which is every act of disobedience to Allah. The disobedience of Allah is called evil because, in the end, it harms its doer. It makes its doer feel bad or harmed whenever he sees the consequences of his malicious deed. "And indecency", indecency is every indecent act. An indecent thing is a horrendous, sinful, and abhorrent thing.

"…and to claim against Allah what you do not know" (Al-Baqarah: 169). The sin that the devil invites people to do is claiming against Allah what they do not know. they slander Allah out of doubt and ignorance even though He did not say it. They claim against Allah without knowledge, prohibit what Allah did not prohibit, and allow what He did not Allow. To do these acts is indeed horrendous.

Most people go astray out of this deed; they claim against Allah what they do not know. They claimed against Allah the partners, rivals, and polytheism. Polytheists even committed bad deeds and said that this is what Allah has ordered them to do. As Allah ﷻ says, "Whenever they commit a shameful deed, they say, "We found our forefathers doing it and Allah has commanded us to do it…" (Al-A'raf: 28). They claim that Allah has commanded them to do these things through inspiration, that He gave a universal order, and that they are merely performing what He has ordered them to do. May Allah be far raised above their claims. They are following the footsteps of Satan. The footsteps of Satan are limited to calling people to disobey Allah; be it a small disobedience or a horrendous one. "...To commit evil and indecency, and to claim against Allah what you do not know" (Al-Baqarah: 169). This, with no doubt, is the greatest of evil.

Allah has the right to legislate for His servants what they should take and abandon regarding food; one of the greatest needs of humans. The greatest desire in humans is their need for food; since with food and drinks he lives, and without them, he dies. If they do not eat or drink, they die. Therefore, they must obey their God, Creator, and Lord regarding this matter. Allah ﷻ is the Creator of all. He is the one who allows and forbids whatever He wills. Allah ﷻ says, "O humanity! Eat from what is lawful and good on the earth and do not follow Satan's footsteps. He is truly your sworn enemy" (Al-Baqarah: 168), "He only incites you to commit evil and indecency, and to claim against Allah what you do not know" (Al-Baqarah: 169).

.then illustrates the state of disbelievers regarding this instruction ﷻ Allah ,says ﷻ Allah"When it is said to them, "Follow what Allah has revealed," they reply, "No! We ˹only˺ follow what we found our forefathers practicing." ˹Would they still do so,˺ even if their forefathers had ˹absolutely˺ no understanding or guidance?" (Al-Baqarah: 170).

“When it is said to them.” “Them” refers to the disbelievers. The speaker is the Prophet ﷺ since Allah ﷻ has sent inspiration to him. The Prophet told the people “Follow what Allah has revealed”; walk to where Allah has ordered you and follow what He has revealed through the messengers. The disbelievers reply, “No! We ˹only˺ follow what we found our forefathers practicing”. They abandoned what Allah has revealed. Rather, they declared that they will follow what they found their forefathers practicing. This is the religion they adopt. This is a crime. Allah ﷻ orders them to follow what He has revealed and He has the right to order His servants to do whatever He wants. He allows and forbids them however He wills. He gives them the path which they should follow. However, they reject this. They say that they will not follow what Allah has revealed and will follow what they found their fathers doing. They will practice and follow their heritage and the heritage of their fathers and grandfathers. This counters the Divine Law and order of Allah.

Allah ﷻ says, “˹Would they still do so,˺ even if their forefathers had ˹absolutely˺ no understanding or guidance?”; even if those fathers knew nothing and weren’t guided. Those fathers had no understanding whatsoever. They were far from the doctrine and the path of Allah. They had no mind to think with and know that they can’t allow and forbid. This is the right of Allah alone. “The creation and the command belong to Him ˹alone˺” (Al-A’raf: 54). The One who creates is the One who commands. Allah created humans and everything around them and He orders them and forbids them as He pleases. Henceforth, people cannot decide what to follow, what to do and what to abandon as they please. They cannot declare that they only take orders from their fathers and grandfathers for these fathers used to allow and forbid as it suited them with no guidance from Allah. They believed that it was up to them to do what they wanted. They had no mind to think with. The purpose of the mind is to know that people are living in the house of Allah and are one of His creations. He is the One who created people

and let them grow on this earth. The whole earth is for Him. What people eat and drink belongs to Him. He is the One who has the right to order and disallow. How do people dare do whatever they want and abandon whatever they want?! "˹Would they still do so,˺ even if their forefathers had ˹absolutely˺ no understanding or guidance?". They weren't guided but astray; yet they still follow them.

Allah ﷻ then says, "The example of the disbelievers ˹not responding to the Messenger's warning˺ is like a flock not comprehending the calls and cries of the shepherd. ˹They are willfully˺ deaf, dumb and blind so they have no understanding" (Al-Baqarah: 171).

This is another example by Allah ﷻ to those disbelievers. What Allah compared those disbelievers with when they are invited to guidance? What was their state? Allah likened them to a herd of sheep or cows who were led on by their shepherd. They hear nothing out of the shepherd but an invitation to food and drink. However, if a preacher invited them for guidance, they would not understand him. The words uttered from the shepherd to his sheep are devoid of meaning. If he calls them for guidance and path, they do not understand. All they understand is the invitation to food and drinks. Just like those who disbelieved; when they hear the preacher who calls them to guidance, they do not answer nor understand. They cover their ears unless it is what their fathers and grandfathers have followed. "The example of the disbelievers ˹not responding to the Messenger's warning˺ is like a flock not comprehending the calls and cries of the shepherd…" (Al-Baqarah: 171).

Allah told the Prophet that they do not hear what he says to them for "deaf" is their state. They are "deaf, dumb, and blind". They walk wanting to eat whatever they want and drink whatever they want. They allow whatever they want and forbid whatever they want. They make what Allah has created whatever

they want. “The pagans set aside for Allah a share of the crops and cattle He created, saying, “This ˹portion˺ is for Allah,” so they claim, “and this ˹one˺ for our associate-gods.” Yet the portion of their associate-gods is not shared with Allah while Allah’s portion is shared with their associate-gods. What unfair judgment!” (Al-An’am: 136). They sailed the seas, placed the protector, and divided the worship rights between Allah and their idols. They permitted whatever they wanted, prohibited whatever they wanted. They ate dead animals and pigs. They allowed alcoholic beverages. They prohibited some of the good things. They followed all of these arbitrary legislation by following the fathers and grandfathers. They abandoned the invitation of Allah, the One who calls them through His messengers. Allah orders them not to eat from this earth unless it is Halal and good. “The creation and the command belong to Him ˹alone˺” (Al-A’raf: 54). However, they covered their ears from hearing this invitation of Allah.

,Here, Allah addresses believers. He says“O believers! Eat from the good things We have provided for you. And give thanks to Allah if you ˹truly˺ worship Him ˹alone˺” (Al-Baqarah: 172). The previous invitation was to all people. This invitation is proof that if people eat from what Allah has forbidden them to eat, they will be held accountable. If they eat from what has permitted them to eat but did not thank nor believe in Him, then this is going to be a pity and regret for them. This is because Allah only permits His wealth to those who worship Him. Allah says, “Ask, ˹O Prophet, ˺ “Who has forbidden the adornments and lawful provisions Allah has brought forth for His servants?” Say, “They are for the enjoyment of the believers in this worldly life, but they will be exclusively theirs on the Day of Judgment…” (Al-A’raf: 32).

“Say, “They are for the enjoyment of the believers in this worldly life, but they will be exclusively theirs on the Day of Judgment”. Allah has created all of this for the believers. It is only for them on the Day of Resurrection and they do not share it with the disbelievers. Disbelievers share the goods created by Allah

on earth with believers. However, they do it out of coercion and by taking what is not legally theirs. When disbelievers eat from the food of Allah are considered transgressors. They transgress the wealth of Allah and take it without any right. Therefore, they will be held accountable for this.

This is an invitation that Allah has directed to those who believe. He says, "O believers!". Allah calls them by describing them as believers for faith is the best attribute that can be given to humans. This is to take these believers as role models. "O believers! Eat from the good things We have provided for you". Allah orders them to eat from the good things He has provided for them. This entails the warning from eating what is malicious. A malicious thing is everything of which its disadvantages exceed its benefits. "From the good things We have provided for you". The wealth of Allah includes everything beneficial. "And give thanks to Allah if you ˹truly˺ worship Him ˹alone˺". Thank Allah. To thank is to meet graces and favors with admittance. The thanking of Allah is only done through the admittance of heart that all of this is His grace. One must also thank Him using words and doing well by this grace by worshipping Him. "If you ˹truly˺ worship Him ˹alone˺"". If people truly worship Him, then they must thank Allah because giving thanks and gratitude are part of worship. Those who worship Allah thank Him for His grace and for what He has provided. They eat from the good things and by the by avoid what is malicious.

Allah ﷻ then illustrates what He has prohibited for His servants. He says, "He has only forbidden you ˹to eat˺ carrion, blood, swine, and what is slaughtered in the name of any other than Allah". Only four types of things Allah has prohibited for His servants. "He has only forbidden you ˹to eat˺ carrion". Carrion is every animal of cattle which Allah has permitted, and dies for a reason other than slaughter or the lawful slaughter. If this animal dies for any reason except for the lawful slaughter, then it becomes unlawful to eat. Allah says in another verse form the surah of Al-Ma'idah, "Forbidden to you are carrion, blood, and

swine; what is slaughtered in the name of any other than Allah; what is killed by strangling, beating, a fall, or by being gored to death; what is partly eaten by a predator unless you slaughter it" (Al-Ma'idah: 3). A strangled cow or sheep are killed by a rope around their neck; whether the animal strangles itself or was strangled by another. A beaten animal is the animal that was beaten on its head and died as a consequence. A fallen animal is the cattle which falls from a high place and dies. A gored to death animal refers to the one gored by another animal and died from the impact. "What is partly eaten by a predator." A predator, such as a wolf, a fox, a lion, a tiger, or a cheetah that attacks an animal of the cattle of what Allah has permitted, then claws it and the cattle dies, rendering these cattle unlawful to consume by believers. This also includes carcasses; which are unlawful to consume.

"Forbidden to you are carrion"; a carrion (a dead carcass) includes whatever dies out of sickness or other reasons other than slaughter. "blood", blood here means any blood without exceptions. Blood is known. It is specified as the broached blood. As Allah ﷻ says, "Say, ˹O Prophet,˺ "I do not find in what has been revealed to me anything is forbidden to eat except carrion, running blood, swine…" (Al-An'am: 145). Arabs used to drink blood, whether it was broached after slaughter or when they cut off an artery of a cattle and fill the blood in a vessel. When the vessel is full, they take it and patch the hole. The cattle are then abandoned. It is then considered as a source of blood. ,When this blood thickens .they eat it

,says ﷻ Allah"O believers! Eat from the good things We have provided for you. And give thanks to Allah if you ˹truly˺ worship Him ˹alone˺'" (Al-Baqarah: 172), "He has only forbidden you ˹to eat˺ carrion, blood, swine, and what is slaughtered in the name of any other than Allah. But if someone is compelled by necessity—neither driven by desire nor exceeding immediate need—they will not be sinful. Surely Allah is All-Forgiving, Most Merciful" (Al-Baqarah: 173).

This is an invitation from Allah ﷻ. Allah orders His believing servants to eat from the good things He provided them and to thank Him. He says, "And give thanks to Allah if you ˹truly˺ worship Him ˹alone˺." This is an encouragement to give gratitude. If people worship Him, and thank Him, He will bestow His grace upon them for He is the Creator and Provider. Allah then explains that out of mercy for His servants, He limited the Haram food to a few items; they are only four things. He says, "He has only forbidden you." This is a restricted expression. "˹to eat˺ carrion." Carrion is the cattle that die because of sickness or any other method except by slaughter. Allah ﷻ says in the surah of Al-Ma'idah, "Forbidden to you are carrion, blood, and swine; what is slaughtered in the name of any other than Allah; what is killed by strangling, beating, a fall, or by being gored to death; what is partly eaten by a predator unless you slaughter it" (Al-Ma'idah: 3). "Unless you slaughter it." This mean the animal that can be slaughtered before their imminent death in these ways. Whatever they can reach, they have to slaughter it. This renders the meat of the animal Halal. For instance, to be able to reach the strangled cattle that is about to die, a person has to unleash it and slaughter it; then it is Halal to eat. The same could be said when a predator attacks an animal, and before the animal dies it must be slaughtered, then it is Halal to eat.

Here, Allah ﷻ says that He has prohibited His believing servants from eating carrion and blood. The prohibition of consuming blood is absolute. In the Surah of Al-An'am, Allah ﷻ says, "Say, ˹O Prophet, ˺ "I do not find in what has been revealed to me anything is forbidden to eat except carrion, running blood" (Al-An'am: 145). Running blood is broached blood. It could be when the cattle and cow are slaughtered, their blood is poured into a vessel. After this, it is taken to be drunk. This was the habit of Arabs in the pre-Islamic Ignorance (Jahiliyya). Or, an artery is cut from the animal, and this thing used to be done to cattle. The blood is then poured into a vessel and then the cut is patched. They eat the blood

afterward when it thickens. This running blood here is absolutely Haram but it is attached to the Verse of Al-An'am. As for the blood that remains in the veins of the animal after it is slaughtered, or appears on the meat during cooking, it is considered Halal. People do not have to completely drain the meat of every drop of blood. This blood, as it was said by the mother of believers Aisha, is not Haram.

As for the swine, Allah ﷻ has prohibited it for the believers. No doubt, the meat here includes everything that comes with the meat, whether it's lard, bones, or blood. Here, it says meat not to be exclusive; it includes the other parts as well. This is the third prohibited food.

Allah ﷻ then says, "and what is slaughtered in the name of any other than Allah". "Ihlal" is to raise the voice; it originally comes from "Helal" (moon). A Helal (a crescent moon) appears during the first night of the Arabic month. It was a habit of the Arabs whenever they saw the moon in a crescent shape at the beginning of the month to raise their voices in optimism. Thus, every voice-raising at the beginning of any work is called "Ihlal". "And what is slaughtered in the name of any other than Allah;" Ihlal here refers to the voice that is raised at slaughter. When an animal is slaughtered, they say this is for this idol or this god or in the name of Christ. Anything slaughtered in the name of any other than Allah is defiled. This is one of the things Allah has prohibited. These are four prohibited foods which Allah has prohibited for believers. They are types of meat. He says, "He has only forbidden you ˹to eat˺ carrion, blood, swine, and what is slaughtered in the name of any other than Allah."

What is excluded from the meaning of carrion is only fish and locusts. As for the dead fish, this has been considered Halal to eat by Scripture and unanimous agreement of the scholars. As the Hadith says, "Two kinds of dead meat have been permitted to us. The two kinds of dead meat are fish and locusts."

The Hadiths that permit eating fish and locusts are many. Allah ﷻ says, "It is lawful for you to hunt and eat seafood, as a provision for you and travelers" (Al-Ma'idah: 96). Fish is what is dead when caught; whether in a net or when brought out of water. What it dies after being brought out of the water without slaughter is Halal to eat. The same could be said about any kind of seafood. Seafood here refers to what is thrown by the sea after it dies on the shore. If what is thrown by the sea is found dead but is not rotten, then it is edible and Halal. The locust is also taken alive and then stored in a place and left to die. Then, it is Halal to eat. Those two carrions are Halal. As for the carrions which Allah has prohibited are the cattle.

Allah ﷻ says, "A pair of sheep and a pair of goats," "And a pair of camels and a pair of oxen" (Al-An'am: 143). This is the An'am (the cattle) that Allah has permitted believers to eat. Of course, this excludes all the fanged beasts and all the birds having talons. The animals which Allah permitted Muslims to eat must be slaughtered under Islamic conditions. Moreover, carrion and running blood that is Halal for us to eat are the liver and spleen. These are the parts of the slaughtered animals that mostly consist of blood, but Allah made them Halal.

Allah ﷻ says, "...But if someone is compelled by necessity—neither driven by desire nor exceeding immediate need—they will not be sinful. Surely Allah is All-Forgiving, Most Merciful" (Al-Baqarah: 173). Whoever is compelled by necessity are permitted to eat some of these prohibited things under the condition that they are not driven by desire nor immediate need. Those who eat these prohibited animals driven by their desire are transgressors. They also must not be driven by immediate need. They are not people who travel for the intention of sinning. If a person is driven by desire, then that does not mean there is a necessity that may lead to death, nor is there a need to transgress the boundaries of what Allah has permitted. Moreover, if a person must eat from these prohibited meats,

then they must only eat what is enough to keep them alive. Should they exceed the needed amount, then they are considered transgressors.

"But if someone is compelled by necessity—neither driven by desire nor exceeding immediate need—they will not be sinful." Allah relieves these people from sin after eating what He has prohibited. "Surely Allah is All-Forgiving, Most Merciful." If Allah wanted to compel His servants not to eat this food until they die, He would. However, out of His mercy and compassion, He permitted the compelled by necessity to eat from what He has prohibited.

After this, the verses go back to the topic of the prohibition of hiding revelations with a new image and punishment. Allah ﷻ says, "Indeed, those who hide Allah's revelations, trading them for a fleeting gain consume nothing but fire into their bellies. Allah will neither speak to them on the Day of Judgment nor will He purify them. And they will suffer a painful punishment" (Al-Baqarah: 174).

This verse came after the verses that say a believer must eat what's Halal. This is to assert the bigger picture which is the main reason for the corruption of religion; that is to hide revelations. If the people of revelations hide it, then this leads to the corruption of religion. Those people are the heirs of the message and the followers of the messengers. This heinous action turns off the light of Allah within them. How could the public be guided, since those people and scholars hide the revelation? It is evil. If they change it afterward, as in they give their own opinions and give it to people saying this is the religion of Allah, then they have committed an even greater evil. Allah's revelations refer to what Allah has revealed of the Book. This Book is for all and this verse applies to everyone who hides the religion of Allah and the revealed verses.

"Trading them for a fleeting gain." They trade it for a little price. They receive bribes to change and hide the verses and as a reward take money in

exchange of their silence. A fleeting gain does not mean that their silence was bought for little money. On the contrary, it means that even if they were given the world, it would still be a fleeting gain compared to what they have lost. If they revealed the religion of Allah, practiced it, and received Paradise as a reward, then this Paradise is compared to nothing. They have traded Paradise with this world. Even if they were given all of this world, it is still a fleeting gain. "Trading them for a fleeting gain." This is an undermining of the person who hides the religion of Allah, even if they receive the whole world, they are still at loss.

Allah ﷻ says, "Those;" to undermine and distance them. "Consume nothing but fire into their bellies." The price they took in exchange for their silence regarding what Allah has revealed is Fire. They will be severely tormented in Hell and forced to eat Zaqqum Fire on the Day of Resurrection.

Allah ﷻ says, "Surely ˹the fruit of˺ the tree of Zaqqûm" (Ad-Dukhan: 43), "will be the food of the evildoer" (Ad-Dukhan: 44), "Like molten metal, it will boil in the bellies" (Ad-Dukhan: 45), "like the boiling of hot water" (Ad-Dukhan: 46) "˹It will be said,˺ "Seize them and drag them into the depths of the Hellfire" (Ad-Dukhan: 47). "Then pour over their heads the torment of boiling water" (Ad-Dukhan: 48). "˹The wicked will be told,˺ "Taste this. You mighty, noble one!" (Ad-Dukhan: 49). "Like molten metal". Arabs call every melted metal; whether it is iron, copper, or buckshot, "Mohl". Allah compares the boiling of Zaqqum in the bellies of its eaters as the boiling of molten metal.

Allah ﷻ says, "Allah will neither speak to them on the Day of Judgment." Allah will not speak anything good to them and He ignores them out of His anger and wrath. Thus, they will be isolated and ignored. "Allah will neither speak to them on the Day of Judgment nor will He purify them;" He also will not purify them in the world from this impurity and sin for they sold His religion for a fleeting gain. People bought their silence for the truth with this little money which

they seized. They had the truth and if they had revealed it, then they would've had Allah's Paradise and pleasure. "And they will suffer a painful punishment;" They will suffer a painful punishment on the Day of Resurrection.

,says ﷻ Allah"They are the ones who trade guidance for misguidance and forgiveness for punishment. How persistent are they in pursuit of the Fire!" (Al-Baqarah: 175).

"They are the ones who trade guidance for misguidance." This is also a reference to them from afar to undermine them. "The ones who trade guidance for misguidance." They are losers who bought misguidance by hiding the revelation of Allah and took a price for their silence. "Trade guidance" refers to the revelation, standing with the truth and supporting it, and revealing the order of Allah. "And forgiveness for punishment." They also bought punishment instead of forgiveness. Allah ﷻ says, "How persistent are they in pursuit of the Fire!" This is an exclamation of their state. How persistent they are in the pursuit of Fire! Scholars say in the interpretation of this verse: How persistent they are to eat Haram in this way! To buy misguidance and steer away from guidance. They are continuing in this. On the Day of Resurrection, their punishment becomes longer, so does their torment in the Fire. They stay there screaming and calling for help with no response. They are told: "... This is the same whether you endure ˹it˺ patiently or not. You are only rewarded for what you used to do" (At-Tur: 16). That does not mean that they are patient and thus can protect themselves from harm. On the contrary, they are going to stay there and endure punishment for their persistence in committing forbidden deeds.

,says ﷻ Allah"That is because Allah has revealed the Book in truth. And surely those who differ regarding it are engrossed in opposition" (Al-Baqarah: 176).

"That is because;" this consequence, end, and torment of those people who hid the revelation even though they are the heirs of the Qur'an, the Torah, and the Gospel. Everyone who carried the religion of Allah and then committed such acts of silencing the truth, buying the world, and abandoning the Hereafter will suffer this consequence. Allah says, "That is because Allah has revealed the Book in truth;" Allah has revealed the Book in truth as well as its content.

"...And surely those who differ regarding it are engrossed in opposition" (Al-Baqarah: 176); They differed concerning Torah and the Gospel as the Prophet ﷺ said, "The Jews were split up into seventy-one or seventy-two sects, and the Christians were split up into seventy-one or seventy-two sects, and my community will be split up into seventy-three sects." Those who differ regarding the Book and are against it will suffer long hardships among themselves and in the long run. Allah leads them astray away from this guidance. "...And surely those who differ regarding it are engrossed in opposition" (Al-Baqarah: 176). This is since the Book is clear; the Halal, Haram, and revelation of the Qur'an are clear. Allah has explained all of it. Those who hide what Allah has revealed of this Qur'an, who change it, who make Halal what is prohibited, and make Haram what is Halal, then without a doubt will be in a long hardship away from truth and guidance.

These verses also came as an iteration of the previous ones where Allah says, "Those who hide the clear proofs and guidance that We have revealed—after We made it clear for humanity in the Book—will be condemned by Allah and ˹all˺ those who condemn" (Al-Baqarah: 159), "As for those who repent, mend their ways, and let the truth be known, they are the ones to whom I will turn ˹in forgiveness˺, for I am the Accepter of Repentance, Most Merciful" (Al-Baqarah: 160).

These verses reiterate the meaning of the following ones. Allah says, "Indeed, those who hide Allah's revelations, trading them for a fleeting gain consume nothing but fire into their bellies. Allah will neither speak to them on the Day of Judgment nor will He purify them. And they will suffer a painful punishment" (Al-Baqarah: 174), "They are the ones who trade guidance for misguidance and forgiveness for punishment. How persistent are they in pursuit of the Fire!" (Al-Baqarah: 175), "That is because Allah has revealed the Book in truth. And surely those who differ regarding it are engrossed in opposition" (Al-Baqarah: 176).

After Allah explained the punishment of those who hide the revelation in this way, a new page then follows that discusses true beliefs. What is the true ?belief? Who is truly righteous

يقول الله ﷻ: {لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الآخِرِ وَالْمَلائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُوْلَئِكَ الَّذِينَ صَدَقُوا وَأُوْلَئِكَ هُمُ الْمُتَّقُونَ}[البقرة:177]

,says ﷻ Allah"Righteousness is not in turning your faces towards the east or the west. Rather, the righteous are those who believe in Allah, the Last Day, the angels, the Books, and the prophets; who give charity out of their cherished wealth to relatives, orphans, the poor, ˹needy˺ travelers, beggars, and for freeing captives; who establish prayer, pay alms-tax, and keep the pledges they make; and who are patient in times of suffering, adversity, and ˹the heat of˺ battle. It is they who are true ˹in faith˺, and it is they who are mindful ˹of Allah˺" (Al-Baqarah: 177).

Allah sums the characteristics of the pious and explains the truth about piety and righteousness in this verse. He says, "Righteousness is not in turning your faces towards the east or the west". First, righteousness is a term that

combines all good attributes in it. It includes all good deeds including prayer, fasting, honesty, integrity, filial piety towards parents, and visiting relatives. Allah commanded believers to do all of these to be righteous. "Righteous" is one of the names of a servant of Allah. Allah is the Righteous and Most Merciful; since all of His attributes are good. Allah wants His religion and Divine Law to create righteous humans. He says, "Righteousness is not in turning your faces towards the east or the west". A righteous person is a good person, not a person who dedicates their prayers towards the east or west for all these directions are for Allah. As long as a person follows the commands of Allah in their prayer and guidance, then if they obey Allah regarding the direction of their prayer, they are considered righteous. "To Allah belong the east and the west, so wherever you turn you are facing ˹towards˺ Allah…" (Al-Baqarah:115).

This is a guidance from Allah that includes a response to the previous claim of the Jews; that when Muslims changed their Qibla from one direction to the other is implicative of the corruption of their deeds and the inconsistency of their religion. They also said that their previous religion has been ruined and that they are no longer righteous. Thus, Allah makes it clear that righteousness is not to be directed to a specific direction. Otherwise, it would have been easy for a human to direct their prayer to one direction or another. The direction is only a formality; true righteousness refers to a true and guaranteed deed.

Allah SWT says, "Rather, the righteous are those who believe in Allah, the Last Day". Believing in Allah and the Last day is a great deed. This is because believing in Allah and the Last Day is to believe in the Truth and to act based on this belief. This truth is the greatest, and the greatest Truth in existence is that of Allah SWT. Allah is the Creator of everything; He is the Lord of all worlds. All existence needs Him. Belief is to believe in Him; the Creator, the Great, the One who controls the matters of all servants and the only God. This is the belief of the greatest Truth upon which relies on the success and reward of the believer. The

loss of faith is a complete loss of this servant who will fail in this world and the Hereafter. To lose in the Hereafter means to lose oneself in Fire.

The Last Day is given this name because it is the end of the road. This is the place of settling. The Companions of Paradise will settle in it without leaving or dying while the Companions of Hell will settle in Hell for eternity. It is the last phase of human life. The Last Day is a great day in its trepidations and hardships, and being sent to Fire is the worst and hardest trepidation. However, there are many trepidations before being sent to Fire. Belief in this Day also implies that the servants of Allah must be righteous in life. Moreover, the Last Day is the day in which Allah manifests Himself to His servants. It is the day when all servants meet Allah and He judges their actions directly. "Surely to Us is their return" (Al-Ghashiyah:25), "then surely with Us is their reckoning" (Al-Ghashiyah:226). This is a great day.

Whoever believes in this day and its destiny will, with no doubt, devote their lives to working for it. This is true righteousness. This is part of righteousness. "Rather, the righteous are those who believe in Allah, the Last Day", "the angels, the Books, and the prophets". The angels are a world of which Allah has informed us about. They are great sentinels of Allah's. They were created to, first, worship Allah, for He says, "Who never disobey whatever Allah orders—always doing as commanded" (At-Tahrim:6). Allah SWT has created them from light, as the Hadith says, "Angels were created from light, jinns were created from a smokeless flame of fire, and 'Adam was created from which you have been told". Their attributes and deeds are many. To summarize, they are creatures much stronger and greater than humans. The Prophet ﷺ said, "I have been permitted to talk about one of Allah's angels who bear the throne that the distance between the lobe of his ear and his shoulder is a journey of five hundred years". This is Gabriel (the angel Jibreel). The Prophet said that he saw Gabriel twice; one was in Mecca and the other was at the Lote Tree of the most extreme

limit when he ascended to it. He said, "I've seen him with six hundred wings spreading over the horizon. Wherever I look to the horizon, I would see him in front of me". Gabriel raised all of the villages of Lot with the tip of his wing, then destroyed it above its people. One angel's shout would destroy the heavens and earth. Allah SWT says, "At last, when the Trumpet will be blown with one blast" (Al-Haqqah:13), "and the earth and mountains will be lifted and crushed with one blow" (Al-Haqqah:14), "on that Day the Inevitable Event will have come to pass" (Al-Haqqah:15), "The sky will then be so torn that it will be frail" (Al-Haqqah:16).

This is the blow of one angel of the angels of Allah; one blow has destroyed a complete nation. As Allah says regarding the friend of Yasin, "We did not send any soldiers from the heavens against his people after his death, nor did We need to" (Ya-Sin:28) "All it took was one ˹mighty˺ blast, and they were extinguished at once" (Ya-Sin:29). Anyone who did not believe those three prophets whom Allah had sent to the villagers were extinguished at once. Allah SWT also says this about Thamud, "Indeed, We sent against them ˹only˺ one ˹mighty˺ blast, leaving them like the twigs of fence-builders" (Al-Qamar:31). One blast from an angel; a voice that is made by one angel. destroyed this nation. This village which had resided in a spacious land had been destroyed with one blast.

Furthermore, Allah has described the angels a great deal in the Book, and the Sunnah discussed some great things about them. Belief in these angels as Allah and the Prophet described them is an act of righteousness. It is because they are the sentinels of Allah. He has created them and they believe in Him. To believe in their greatness is to believe in the greatness of their Creator.

"The Books, and the Prophets". The Books refer to the Scriptures that Allah revealed to His Prophets. Allah informed His servants that He has revealed Books to Abraham, Moses, Jesus, David, and the last Book He sent to

Mohammad ﷺ which is the Quran; the greatest message to the people of the earth. Allah SWT says, "This is certainly a revelation from the Lord of all worlds" (Ash-Shu'ara:192, "which the trustworthy spirit ˹Gabriel˺ brought down" (Ash-Shu'ara:193) "into your heart ˹O Prophet˺—so that you may be one of the warners" (Ash-Shu'ara:194). "In a clear Arabic tongue" (Ash-Shu'ara:195).

Allah has revealed this Qur'an in this clear Arabic tongue as one of His proofs with which He challenged the first and last people to produce a surah like it. Belief includes believing in these Books which Allah revealed as a mercy and a favor of His. They show people the right path and are the advice of Allah to His servants. They have explanations of the conventions, guidance, light, and steadfastness from Allah that include great mercy. To believe in the Books of Allah, what they include, and to work by them is what righteousness is. "And the prophets." Another part of righteousness is to believe in the Prophets. A Prophet is the one who holds the prophecy; the one that holds great revelations. A revelation is great news. The information of a revelation is great news; since it speaks of Allah, His messages, His unseen, the Last Day, Paradise and Hell. These are very great revelations which the prophets were sent by their Lord. They are called prophets because they tell these great news and prophecies. Whoever believes in such unseen and works by this belief is a righteous person indeed.

"Who give (money)charity out of their cherished wealth to relatives, orphans, the poor, ˹needy˺ travelers, beggars, and for freeing captives". Money here means everything that is benefited from; food, drinks, buildings, furniture, etc. "out of their cherished wealth." The pronoun in "out of their cherished wealth" could refer to two things. First, it could refer to "money" meaning the person loves this money; still, they give it to those categories which Allah mentions in the verse. Second, it could refer to "give"; their love to give this money. This means that the givers do that while they love giving money and they are not forced to do that. As for the first meaning, it is entailed from the words of

Allah, "You will never achieve righteousness until you donate some of what you cherish…" (Ali'Imran:92). As in from what you cherish of your money not from what you hate. If a person has money which they hate, such as some nasty food they don't like, and they give it to the poor, then this is not an act of righteousness. The same could be said if a person received something bad from their cattle or plants so they give it to the poor. This is not accepted by Allah. For He said, "Allah only accepts ˹the offering˺ of the sincerely devout" (A;-Ma'idah:27). He also said, "O believers! Donate from the best of what you have earned and of what We have produced for you from the earth. Do not pick out worthless things for donation…" (Al-Baqarah:267).

Worthless means something with no value. Whoever spends the worthless for Allah, then Allah will not accept it. The true righteousness is to spend from the money one cherishes; from the favored money. As Abu Talha, may Allah be consented with him, did when the following words of Allah were revealed, "You will never achieve righteousness until you donate some of what you cherish…" (Ali 'Imran:92). He came to the Prophet ﷺ and said, "O Prophet. Allah says, "You will never achieve righteousness until you donate some of what you cherish…" (Ali 'Imran:92), and the most precious money I have is Birha'a". Birha'a was a garden close to the mosque of the Prophet ﷺ and it had a stream of pure water. He told the Prophet, "Birha'a is the most cherished money I have. I, O Prophet, make you stand witness that I have given it in the name of Allah, so you can do with it whatever you want". The Prophet ﷺ then told him, "A successful money –successful money". And told him, I see that you donate it to your relatives". Make it benefit your relatives. Abu Talha, may Allah be consented with him, has donated it to his relatives. As for the food and drink which one does not like. Once the Prophet was gifted with lizard meat. The prophet ﷺ did not eat that food and even though he did not say it was Haram, he said, "it is not Haram. But, I am not in the land of my people and I can't bring myself to eat it. One said, "should we

donate it?" The Prophet said, "do not feed them what you do not eat". One should not feed the poor of what they do not bring themselves to eat. People must donate from what they cherish. If a person does so, then this is proof of their righteousness.

The other interpretation is to love to spend. "Who give charity out of their cherished wealth" means to love to spend and not hate it, as this is a feature of hypocrites. As Allah SWT says about them, "And what prevented their donations from being accepted is that they have lost faith in Allah and His Messenger, they never come to prayer except half-heartedly, and they never donate except resentfully" (At-Tawbah:54). Allah SWT told us that this is a feature of theirs and, therefore, He does not accept their donations. If a hypocrite spends while hating it and sees it as some kind of tax, Allah does not accept his deed. However, if they love money and donate it without hating it, even though they might be a stingy person, then Allah will reward this person greatly. As the Prophet ﷺ was once asked, "O Prophet, which of the donations are grant the greatest reward?" Since donations have various degrees of rewards. The Prophet ﷺ answered, "To spend while you are a stingy man, when you like richness and hate poverty, and when you do not wait when you are close to death, so you say this money is for this person, and this for that and so on". The Prophet said that the greatest rewards are gained when a human donates while still in good health; while they love money and need it, while they hope to be rich and hate poverty. If people are like that; they love money, and still spend it in the name of Allah, then this is proof of their faith. He said, do not wait; donating has no time. If one's soul is close to getting out of their body, and they are about to die, then they start spending their money saying to give this money to that person, to pay their debts, to fulfill their promises, etc., then their reward will be less.

Then, Allah SWT says, "who give charity out of their cherished wealth". This means to love to spend from one's cherished money, but give it to Whom?

Allah starts with the relatives. “Thawi” in Arabic means the companions; the relatives and the closest of relatives is the mother of course. A mother is the closest of relatives. Then comes the father, the siblings, half siblings from the mother’s side, half siblings from the father side, and so on. After this, the closest in relatives. Donating to one’s relatives is better than donating to those far in relation. The closer the relatives you donate to, the better this deed is to Allah. This also keeps good relations with relatives.

“Orphans”. An orphan is one whose father is dead before they reach the age of maturity. An orphan is of the needy and poor people and charity money has to be spent on them. “The poor”. A poor person is a person in need. People are considered poor when they are extremely weak and unable to do anything. Money makes people move and allows them to come and go. However, poverty renders people unable to do any of the aforementioned. The poor have been defined in Sunnah as not being a beggar. A poor person does not find any wealth and so he receives donations. The Prophet ﷺ said, “The poor man (Miskin) is not the one who goes around asking people and they send him away with a morsel or two, but he is the one who does not possess independence of means and no one notices him to give charity to him, as he does not stand and ask of people”. “No one notices him means that he does not ask people for money”. As Allah says, “They do not beg people persistently” (Al-Baqarah:273). Which means that they do not ask people for money. Allah has directed the attention of people to these types of poor people. Allah said that it is of righteousness to give money to this category of people.

Then there is the “˹needy˺ travelers”. This refers to travelers who are still on their way and have no money left or any way to gain some, even if they were rich in their country. If a person is away from their money; they become poor and needy. These travelers are also given charity because they are away from their family and money.

“Beggars”. Beggars are those who may ask people for money out of poverty or for handling a responsibility; as in to make peace between two disputing parties. For instance, a person might offer to pay the indemnity (blood money) of a dead person for their family on the condition they make peace with the family of the killer. This person asking for money could be a rich man, but this responsibility might cause them to lose all their money. Thus, they are allowed to ask people for their help. A person who was also inflicted with a misfortune that might render them poor has the right to ask people for their help and charity.

“And for freeing captives.” A captive is a slave. In Arabic they are called “Thawee Ar-Rakab” (those with necks) to entail that when one frees a part of the body, then all of the body becomes free as well. It is called “Rakaba” because their neck is mortgaged to be a slave. Money is thus paid to free these captives; specifically, the slaves that say to their masters that if the slaves give them this amount of money, then their masters will set them free. The master thus gives their slaves a chance to work until they gather the money to pay for their freedom. This person thus is allowed to ask for money and to take from the fund of Muslims, to take from Zakat, and to take from the donations of the charitable. “And for freeing captives”.

Accordingly, this is the second feature after belief; to spend money on these categories and do good. Those who spend from their cherished money, yet still love to spend are the righteous. Money, as it is said, is the sibling of the soul and self and that is why a charitable person will be greatly rewarded by Allah.

“Who establish prayer”. Those are the people who establish prayer in its right form. To perform prayers correctly is to establish it. Performing prayers incorrectly means not following some of its conditions and its pillars. Not upholding these conditions nullifies the prayer. The Prophet said to those who do

not perform it correctly, “Go back and pray, for you did not pray”. The man went back, and prayed three times but in the same manner. Having prayed, he came and greeted the Prophet. The Prophet ﷺ after returning his greetings said, "Go back and pray, for you did not pray." The Prophet has rejected his prayer even though he performed it in form. The reason is that this man did not take his time in performing his prayer. If a prayer misses one of its conditions, such as ablution, it will not be accepted. As the Prophet ﷺ said, "Allah does not accept the prayer of any of you when you are defiled until you performed ablution”. Ablution is a condition and a necessity for the acceptance of a prayer. The conditions of an accepted prayer are facing the Qibla, praying at specific time, covering nudity, ablution, the intention that determines the deed, the intention that makes the deed purely for Allah, and not performing it to show off. All of this is included in the meaning of establishing prayer. To establish it is to do it in its right form.

Moreover, another attribute of a righteous person is to “pay alms-tax”. To pay Zakat. Zakat (alms-tax) is an obligatory amount of money that one is supposed to pay from their money to the causes which Allah has ordered people to spend on. Zakat always comes hand in hand with prayer in the Qur’an for they are the greatest pillars of Islam after the Shahadah (to bear witness to Allah’s oneness and the Prophet’s prophethood).

Allah SWT then says, “and keep the pledges they make”. To keep something is to do it as intended completely and to fulfill a contract in full. The pledges believers have between them and Allah is to bear witness that there is no God other than Allah and that Mohammad is His servant and Prophet. This is pledging that one has witnessed a testimony of truth; that they have embraced Islam. This entails committing to what Allah has commanded, to pay what Allah He orders, and to do what Allah He commanded. This is a pledge. This pledge is the pledge of Islam between Allah and His believing servants. These are the pledges which are included in every Islamic deed and worship rite. For instance,

ablution means washing the impurities that are a secret and known by no one except for Allah. A person might have been discharged in their sleep. A person might masturbate during the night and a woman might menstruate and no one knows it but Allah. To wash impurity is part of this pledge, and to keep the pledge is to do what the servant has pledged his Lord to do. The second type of pledges is the one between believers among themselves, or between them and disbelievers. Everything a Muslim pledge in a contract between him and his brother in a trade, or partnership. The marriage contract is the greatest of contracts between a man and a woman. Allah even calls it a firm commitment. "And how could you take it back after having enjoyed each other intimately and she has taken from you a firm commitment?" (An-Nisa:21). This is the second type of pledges. "And keep the pledges they make".

Allah ﷻ says, "Righteousness is not in turning your faces towards the east or the west. Rather, the righteous are those who believe in Allah, the Last Day, the angels, the Books, and the prophets; who give charity out of their cherished wealth to relatives, orphans, the poor, ˹needy˺ travelers, beggars, and for freeing captives; who establish prayer, pay alms-tax, and keep the pledges they make; and who are patient in times of suffering, adversity, and ˹the heat of˺ battle. It is they who are true ˹in faith˺, and it is they who are mindful ˹of Allah˺" (Al-Baqarah:177).

Allah numbered in this verse the characteristics of the righteous person. Righteous people are those who do good deeds, have the attributes of good people, deserve to reside in the Paradise of Allah, and are honest in their belief in Allah. Those are the pious ones.

Allah explained that righteousness is not a mere ritual. It is not achieved by praying in a certain direction, for all directions are to Allah. Those who abide by the orders of Allah and pray to the direction He established, then they are

obedient to Allah. Those people are not excluded from being considered righteous because they changed their direction of prayer as Allah told them.

This is a response to the Jews who wanted to ruin the religion by claiming that when the Prophet ﷺ changed the direction of the Qibla from Jerusalem to Mecca that Muslims were no longer righteous believers. They claimed that this change is an act of blasphemy. Allah thus said that all directions belong to Him. He said, "To Allah belong the east and the west, so wherever you turn you are facing ˹towards˺ Allah…" (Al-Baqarah:115).

This change of direction of the Qibla is a formality that needn't be discussed or marveled at. This is because the true righteousness is this, "Rather, the righteous are those who believe in Allah, the Last Day, the angels, the Books, and the prophets; who give charity out of their cherished wealth to relatives, orphans, the poor, ˹needy˺ travelers, beggars, and for freeing captives; who establish prayer, pay alms-tax…" (Al-Baqarah:177).

These are deeds of the heart, financial deeds, and physical deeds that illustrate the truth of righteousness. It is not only a mere direction to one side or the other.

Allah ﷻ then says, "who keep the pledges they make". A pledge is something people have to keep and the greatest of pledges is the one between people and Allah. Every Muslim who witnesses that there is no God but Allah and the Mohammad is the Prophet of Allah has made a contract with Allah to believe in Him and obey Him. Thus, those who this pledge must keep it. Moreover, there are pledges between Muslims and the greatest of these pledges is the one between Muslims and the Prophet ﷺ. Those who pledged to the Prophet to immigrate and to support him as "Alansar" did, (the Supporters of the prophet from Al-Madinah), had to keep this pledge. Thus, it became obligatory for Al-Ansar to support the Prophet ﷺ. Those 1400 who pledged to the Prophet to die in

the Treaty of Hudaybiyyah, all pledged to fight and not escape if they enter the battlefield. They pledged to either win or die. Those are the companions of the Redwan Pledge; they kept their pledge not only in this battle but in all battles. Therefore, when people wanted to desert in the battle of Hawazen, the Prophet ﷺ called them and told Al-Hareth Bin Abdul-Mutaleb and Al-Abbas to call, "O companions of the tree". He called the companions of the tree; they immediately answered the call of the Prophet. This is because they pledged to the him under the tree to never flee from a battle. Allah ﷻ says, "Indeed, Allah was pleased with the believers when they pledged allegiance to you ˹O Prophet˺ under the tree…" (Al-Fath:18)

Allah was pleased with them when they pledged the Prophet to die and not flee. This, with no doubt, is the most honorable of pledges for a pledge to the Prophet ﷺ which is a pledge to Allah. He says, "Surely those who pledge allegiance to you ˹O Prophet˺ are pledging allegiance to Allah. Allah's Hand is over theirs. Whoever breaks their pledge, it will only be to their loss…" (Al-Fath:10)

Then, there is a contract between Muslims among themselves in any matter religion-related; such as the pledge between the Imam and the rest of the people. After the religion-related contracts comes material contracts (contracts about worldly issues). Every contract held between a Muslim with his Muslim brother must be kept. The most honorable of these contracts is the marriage contract which Allah has called a firm commitment. Thus, he forbids the man to take anything from what he used to take from his ex-wife when they are divorced. Allah ﷻ says, "If you desire to replace a wife with another and you have given the former ˹even˺ a stack of gold ˹as a dowry˺, do not take any of it back. Would you ˹still˺ take it unjustly and very sinfully? And how could you take it back after having enjoyed each other intimately and she has taken from you a firm

commitment?" (An-Nisa:20-21). The wives have taken from their husbands a firm commitment, which is a confirmed pledge.

After this comes the contracts of sale, trade, and attorney. Every agreement between two parties is a contract. Then comes the contracts between the believers and the disbelievers. The same thing applies here, if believers make a contract with disbelievers, they should not betray it but keep the contract as Allah ﷻ says, "And if you ˹O Prophet˺ see signs of betrayal by a people, respond by openly terminating your treaty with them. Surely Allah does not like those who betray" (Al-Anfal:58)

Allah does not like traitors; those who make a contract and betray it. To breach a contract has horrible consequences and causes huge shame to it on the Day of Resurrection. As the Prophet said, "For every traitor, a banner will be set up on the Day of Resurrection, commensurate with his treachery". The banner reads, this is the treason of X the son of Y, and it will be read by the entirety of humanity. This is a grave matter. To keep a pledge is righteousness. As long as person made a pledge, then they must commit to it; be it to Allah, the Prophet, a Muslim on any religious matter, a Muslim on any material matter, or a disbeliever on any contract or a treaty.

"Who keep the pledges they make; and who are patient in times of suffering, adversity, and in ˹the heat of˺ battle". Another characteristic of the pious and righteous is to be patient during hardships with no complaining or panicking. Suffering is a hardship and it may include poverty. Those who have to suffer this remain patient in time of suffering and endure it. Adversity can be a sickness, for example. When they suffer from some illness or lose something or someone, they endure it. They also endure the horrendous hardships they suffer in the heat of battle. As Allah ﷻ says, "and armor shielding you in battle or split you into ˹conflicting˺ factions and make you taste the violence of one another".

Thus, suffering is the hardships of war. A battlefield is one of those times where patience is most required. Moreover, a patient strong steadfast person who remains patient when he undergoes such hardships is righteous. As Allah ﷻ says, "It is they who are true ˹in faith˺". The righteous people are those who believe in Allah, the unseen, the Last Day, the angels, and the prophets, who give money for the love of giving, who love money but still spends it on charity, establish prayer, pay zakat, keep their pledge, and remain patient in the face of suffering and during the war. Allah says, "It is they who are true ˹in faith˺". Those who hold all of these characteristics are honest in their faith; not those who say something but do not believe it in their hearts or show it through their deeds.

"And it is they who are pious". Those are the true pious people. This is a great verse that illustrates the truth of the righteous pious believers who are true to their faith. Thus, it is understandable that formalities and mere ritual rites are not What makes a human righteous. These deeds, however, are what makes people righteous. After Allah illustrated the truth of righteousness, He legislates certain laws for His believing servants. .He starts with the law of retaliation

,says ﷻ Allah"O believers! ˹The law of˺ retaliation is set for you in cases of murder—a free man for a free man, a slave for a slave, and a female for a female. But if the offender is pardoned by the victim's guardian, then blood-money should be decided fairly and payment should be made courteously. This is a concession and a mercy from your Lord. But whoever transgresses after that will suffer a painful punishment" (Al-Baqarah:178).

"O believers!" This is a call from Allah to the believers and it is followed by an order by which He directs them to the good and warns them from the evil. He says, "˹The law of˺ retaliation is set for you in cases of murder". Set means obligated. Believers are obligated to retaliate in cases of murder. The law of retaliation expresses reciprocal justice measure for measure. It is said, "Qasas"

(retaliation) comes from “Qas” or “Maqas”. This is because a “Maqas” (scissor) cannot function unless each side is equal to the other. “Qasas” means to give a criminal a punishment equal to their crime. Retaliation comes here first in the case of murder. The law of retaliation in the case of murder has to be conducted equally as the original murder. The murderer is thus killed by what they used to kill.

Allah says “a free man for a free man”. A free man is the opposite of a slave. This term surely includes both males and females. A free man for a free man whether it was male or female.

“A slave for a slave” means a slave for a slave. “And a female for a female” means that a female who is killed is thus retaliated for by killing her killer. No doubt the expression “a female for a female” implies also a male for a male. This concept, however, has already been covered by the expression “a free man for a free man”. The Sunnah has illustrated this; if a man kills a woman, then the man has to be killed.

Allah says, “But if the offender is pardoned by the victim’s guardian, then blood-money should be decided fairly and payment should be made courteously”. In case the offender is pardoned by the victim’s guardian (the avenger of blood). Those who call for retaliation are the family of the murdered. The family of the murdered could consist of more than one. The victim might have children or siblings. If all of them agree to kill the murderer, then retaliation must be carried out. However, if they pardon him, then the penalty is lessened to something less severe, which is paying blood-money. If they don’t want money, then they can also pardon the murderer. However, if some of them pardon the murderer, while the others still want retaliation, then the pardon is the rule that should be carried out. If the victim has sons, then those are the avengers of the blood and one of them says, “I pardon the murderer of my father”, then the other siblings must

follow this for Allah ﷻ says, "But if the offender is pardoned by the victim's guardian, then blood-money should be decided fairly". The murderer is not to be killed if he is pardoned by some of the avengers of the blood. Not all the avengers of the blood have to pardon. "And payment should be made courteously". Since pardoned had been carried out and financial compensation had been requested instead of retaliation, then the avengers of the blood should ask for the money courteously without delay.

Allah says, "This is a concession and a mercy from your Lord". It is a concession from Allah that He does not make retaliation of murder obligatory but a right for the avengers of the blood. Allah has made it their right to decide whether to pardon the murderer or not. He said, "this is a concession and mercy from your Lord". He did not make the killing of the murderer obligatory or a right that cannot be abandoned, unlike some other things which He made a right for Himself that should not be transgressed. Neither the offended nor anyone else has the right to abandon a right such as punishment for theft. If something has been stolen from a person and he complains to the Sultan, and the victim resolves saying "I pardon the thief, do not cut his hand," then his words will not be accepted for he doesn't have the right to pardon the thief. When the matter reaches the ruler, then the rule of Allah has to be applied since it is one of the boundaries of Allah. A ruler or any other person can't pardon the thief for the punishment. As the Prophet ﷺ said to Osama, "You dare pardon the punishment prescribed by Allah" when a woman had stolen something and Osama wanted to pardon her. Thus, a thief's punishment is one of the things that must not be pardoned. As for the law of retaliation for murder, Allah has made it a right for the avengers of the blood to give up their right.

Allah says, "This is a concession and a mercy from your Lord. But whoever transgresses after that will suffer a painful punishment". Whoever transgresses

after that means after they accept blood-money. That refers to when the victim's family accept the money but then transgress and kill the murderer.

Allah says, "will suffer a painful punishment". Scholars say that this painful punishment is death. This means that who kills the murderer after he has pardoned him, then he has to be killed as well. Some scholars say that he will suffer a painful punishment in the Hereafter as well for if he has also been pardoned, then he is pardoned as any other kind of murder.

Allah ﷻ then says, "There is ˹security of˺ life for you in ˹the law of˺ retaliation, O people of reason, so that you may become mindful ˹of Allah˺" (Al-Baqarah:179).

This is a great verse by which Allah illustrates to His believers that enforcing the law of retaliation by killing the murderer leads to the security of life. Life is used without a definite article to symbolize glorification; life is great. He then explains that this is addressed to the reasonable people who have minds to comprehend and understand.

There are a lot of layers of meaning in "it has life", such as the killer's, for when a killer knows that they will be killed in retaliation, they will refrain from the murder. The refraining from murder saves the soul of the person who would have died and saves the person who will be killed in retaliation. Moreover, when a lot of people see the murderer being killed in retaliation, then they will refrain from doing it as well. Whoever thinks of murder will also think of this outcome. They will think of the end of murderers. People learn from this and stop doing it.

Punishments work as a refraining act. Furthermore, if the murderer is killed, then the evil between the conflicted people will be resolved. This is because the avengers of the blood will take their right by the killing of the murderer, thus evil will subside. They wouldn't think of revenge nor taking their

right with their own hands. If the law of retaliation is not applied, then all avengers of the blood will think of killing the murderer themselves. They might even kill a relative of the murderer not the murderer and that relative might have been against what his relative, has done in the first place. They may not feel satisfied with the killing so they kill others. Murder and revenge then become an endless chain. Bloodshed will increase.

However, when the murderer is killed, this matter will be resolved. It will be one soul that has been killed and the matter ends there. Evil will subside. "Killing ends killing" as Arabs used to say.

The application of this punishment would scare and make people refrain from killing. The society then will be one in which there is rarely any crime of murder. Killing is of the greatest crimes and the most detested deed by Allah after disbelieving in Him. Thus, when Allah says, "There is ˹security of˺ life for you in ˹the law of˺ retaliation", this saves many souls by killing one soul only. O people of reason and mind. "Albab" (minds) is the plural of "Lub" and it means the mind.

"So that you may become mindful ˹of Allah˺". So, people may be mindful of Allah and fear Him after this. Fearing Allah means complying with His orders and complying with His orders steers them away from His punishment. However, if they disobey His orders, then they will be punished.

After this comes another convention. Allah says, "It is prescribed that when death approaches any of you—if they leave something of value—a will should be made in favor of parents and immediate family with fairness. ˹This is˺ an obligation on those who are mindful ˹of Allah˺" (Al-Baqarah:180).

"It is prescribed" uses the passive voice as no doubt that the One who prescribes is Allah; no one does that to His servants but Him.

"It is prescribed that when death approaches any of you". Death is the agent here, meaning when death comes. The approach of death here does not mean the death of a human. Rather, it means having the causes of death present. For instance, a human might have a sure reason that will lead to his death; such as a sickness like cancer, plaque, or any other terminal illness. People are accustomed to the idea that if they suffer from such disease, they would not survive. Or, it may mean that a person is suffering from the sickness of death, which means that their end is nigh.

"When death approaches any of you—if they leave something of value". Something of value here means lots of money.

"If they leave something of value—a will should be made in favor of parents and immediate family with fairness. ˹This is˺ an obligation on those who are mindful ˹of Allah˺". People are ordered to write a will when the end of their life is near and they have a lot of money. The first person they should include in their will is their parents and immediate family with fairness.

"˹This is˺ an obligation on those who are mindful ˹of Allah˺". Every believer has to be mindful of Allah. This verse is to write a will for the parents; to leave something to the mother, the father, the relative, the siblings, the nieces and nephews, and the grandchildren. This verse was revealed before the verses of inheritance in Surah An-Nisa. As Allah says, "Allah commands you regarding your children: the share of the male will be twice that of the female" (An-Nisa:11).

Allah also explains the share of every person. He made the share of parents clear in the following verse, for He said, "…Each parent is entitled to one-sixth if you leave offspring. But if you are childless and your parents are the only heirs, then your mother will receive one-third. But if you leave siblings, then your mother will receive one-sixth" (An-Nisa:11). Allah divided the shares for each of

the parents, relatives, brothers, sisters, and those who come after them. He has given every heir their share in the inheritance. The Prophet ﷺ said, "Allah has appointed for everyone who has a right what is due to him, and no Wasiyah (will) should be made to an heir".

No will should be made to heirs. Every heir shall take their due right from inheritance. A will is written for those who are not among his heirs; such as when this dead person had children and grandchildren, so he writes his grandchildren in his will as well. His children will inherit by the law of inheritance but his grandchildren cannot inherit except through the will. Or if he has a father and a grandfather, he may write his grandfather in his will (as he will not inherit by the inheritance law).

يقول الله ﷻ:{كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةُ لِلْوَالِدَيْنِ وَالأَقْرَبِينَ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ فَمَنْ بَدَّلَهُ بَعْدَ مَا سَمِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ فَمَنْ خَافَ مِنْ مُوصٍ جَنَفًا أَوْ إِثْمًا فَأَصْلَحَ بَيْنَهُمْ فَلا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ} [البقرة:182-180]

Allah ﷻ says, "It is prescribed that when death approaches any of you—if they leave something of value—a will should be made in favor of parents and immediate family with fairness. ˹This is˺ an obligation on those who are mindful ˹of Allah". "But whoever changes the will after hearing it,1 the blame will only be on those who made the change. Indeed, Allah is All-Hearing, All-Knowing.". " Whoever suspects an error or an injustice in the will and brings about a ˹fair˺ settlement among the parties will not be sinful. Surely Allah is All-Forgiving, Most Merciful. ˺" (Al Baqarah: 180-182).

"In favor of parents and immediate family with fairness. ˹This is˺ an obligation on those who are mindful ˹of Allah˺". Those who are nearing their death should leave a will that includes their parents and immediate relatives in it. Allah says, "With fairness. ˹This is˺ an obligation on those who are mindful ˹of Allah˺". They should write the will with fairness without favoring one relative

over the other. Allah then says, "⌜This is⌝ an obligation on those who are mindful ⌜of Allah⌝". Allah has made this will an obligation for those mindful of Him.

Allah ﷻ says, "But whoever changes the will". Whoever changes what the deceased has written in their will after hearing it from them, then "the blame will only be on those who made the change". This blame will befall the one who made the change. "Indeed, Allah is All-Hearing, All-Knowing". The deceased is thus innocent as long as they have already done what Allah ordered of them; leaving money to their parents and immediate relatives; therefore, their reward will be from Allah. They are innocent and the blame falls on those who made the change. "But whoever changes the will after hearing it, the blame" on the Day of Resurrection "Will only be on those who made the change. Indeed, Allah is All-Hearing, All-Knowing"; of all words and conversations. What the deceased has said is heard by Allah for He is All-Knowing of what has been written in the will. This holds the meaning of threat to whoever changes the will of the dead after they die.

Allah ﷻ then says, "Whoever suspects an error or an injustice in the will and brings about a ⌜fair⌝ settlement among the parties will not be sinful". These errors from the one who writes the will include giving a parent more than the other, giving one parent and leaving the other out, or giving some relatives and not the others. "Whoever suspects an error or an injustice in the will". This error is a disobedience of Allah's order because the money is not distributed as it should be. "And brings about a ⌜fair⌝ settlement among the parties"; whether in the presence of the deceased before they die by advising them of the right way to divide the money, or after the deceased dies and finding that the deceased has made certain errors or injustices in their will. For example, they have given some relatives but not the others. They might have given some of their children and left the others out of their will, or they have given a parent and not the other. The

person thus would gather the heirs after the death of the legator and bring about a fair settlement in this will with their consent so this error no longer exists.

Allah says, "Will not be sinful". The one who changes the will shall not sin if they intend to set things right. Blame will only be placed upon them if the change is intended. However, if they change the will with the consent of the heirs to set things right, then Allah ﷻ says, "Will not be sinful. Surely Allah is All-Forgiving, Most Merciful". Allah is All-Forgiving and All-Merciful as long as the change is in the presence of the heir and is intended to correct an error. Allah would even reward the person for this deed and intention; this is out of His mercy to His servants.

These verses were revealed before the inheritance verses were sent, in which Allah determines everyone's share. Allah divides the shares fairly for every heir. Allah ﷻ says, "Allah commands you regarding your children: the share of the male will be twice that of the female. If you leave only two ˹or more˺ females, their share is two-thirds of the estate. But if there is only one female, her share will be one-half. Each parent is entitled to one-sixth if you leave offspring. But if you are childless and your parents are the only heirs, then your mother will receive one-third. But if you leave siblings, then your mother will receive one-sixth—after the fulfillment of bequests and debts. ˹Be fair to˺ your parents and children, as you do not ˹fully˺ know who is more beneficial to you. ˹This is˺ an obligation from Allah. Surely Allah is All-Knowing, All-Wise" (An Nisa: 11).

When the verses of inheritance in the surah of An-Nisa were revealed, the Prophet ﷺ said, "Allah has appointed for everyone who has a right what is due to him, and no Wasiyah (will) should be made to an heir". An heir is a person who has a right and prescribed share which they take either by obligation or under coercion. The deceased is not supposed to write something for heirs more than their actual right which is stipulated by Allah. The will is for those who are not

heirs. The Prophet ﷺ has determined only one third in the will for the non-heirs, as he has told Sa'd ibn Waqqas when he went to the Prophet after his illness became severe in Mecca. He told him, "O Prophet. Indeed, I have a great deal of wealth and I do not have any heirs except my daughter, so should I will all of my wealth?' He said: 'No.' I said: 'Then two-thirds of my wealth?' He said: 'No.' I said: 'Then half?' He said: 'No.' I said: 'Then a third' He said: 'No.' A third and a third is too much. If you leave your heirs without need it is better than to leave them in poverty begging from the people. Indeed, you do not do any spending (on your family) except that you are rewarded for it, even the morsel of food you raise to your wife's mouth". The Prophet, thus, has explained to him that it is not allowed to give more than a third for the non-heirs. The Prophet told him, a third and a third is too much. He then explained that leaving his heirs after him without need is better than leaving them in poverty. Additionally, any spending the person does on his children and wife is obligatory in marriage as long as it is in the name of Allah and he gets rewarded for it.

Thus, according to the Hadith with Sa'd ibn Waqqas -may Allah be pleased with him-, an heir has no will. The will is only one-third of the deceased's wealth and it is for those who are not specified by Allah as being legal heirs. Therefore, scholars have said that this verse was abrogated with the verse of inheritance "It is prescribed that when death approaches any of you—if they leave something of value—a will should be made in favor of parents and immediate family".

Parents inherit by obligation. Therefore, they are one of those whom Allah gives a right to the money of the deceased. Hence, there is no will for them; they are not included in the will. Some scholars said that this verse is for those who do not inherit from parents and immediate family. For instance, if the parents do not inherit because they are disbelievers, then they do not inherit anything because a believer does not give inheritance to a disbeliever. Here, a person can write a will to include their parents in the inheritance. The same applies to the family that

does not inherit. Therefore, the person would include them in the will. For example, giving money to the grandchild while the son is still alive because a living son blocks the grandson from inheriting. This is what's called an obligatory will. It applies to the grandchildren whose father has died while their grandfather was still alive. They take the inheritance of their father if he was alive. It is called an obligatory will because some of the scholars see that those must be included in a will. When a person feels that his death is approaching and he has grandchildren whose father had died, he must include them in his will because these grandchildren are blocked by aunts and uncles. Therefore, the grandfather must give his grandchildren their father's share of the will as if he is alive, or they could be given a third of the person's money since it is not allowed to exceed the third.

Therefore, since this verse refers to the non-heirs like the parents and the immediate family who do not inherit, it becomes obligatory not abrogated. The abrogated part of it is that of the heirs. As for those who are non-heirs, they must have their rights, "It is prescribed that when death approaches any of you—if they leave something of value—a will should be made in favor of parents and immediate family with fairness. ˹This is˺ an obligation on those who are mindful ˹of Allah˺. But whoever changes the will after hearing it, the blame will only be on those who made the change. Indeed, Allah is All-Hearing, All-Knowing. Whoever suspects an error or an injustice in the will and brings about a ˹fair˺ settlement among the parties will not be sinful. Surely Allah is All-Forgiving, Most Merciful" (Al Baqarah: 180-182).

After the verse of the will, Allah directs His speech to His believing servants and orders them to do another great act of worship, which is fasting.

يقول الله ﷻ: {يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ أَيَّامًا مَعْدُودَاتٍ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ إِنْ كُنتُمْ تَعْلَمُونَ} [البقرة:183-184]

,says ﷻ Allah"O believers! Fasting is prescribed for you—as it was for those before you[1]—so perhaps you will become mindful ˹of Allah˺. ˹Fast a˺ prescribed number of days. But whoever of you is ill or on a journey, then ˹let them fast˺ an equal number of days ˹after Ramaḍân˺. For those who can only fast with extreme difficulty, compensation can be made by feeding a needy person ˹for every day, not fasted˺. But whoever volunteers to give more, it is better for them. And to fast is better for you, if only you knew" (Al Baqarah: 183-184).

This is a new call from Allah in the surah of Al-Baqarah for His believing servants. He orders them to fast. He says, "O believers!". This is a call from Allah to all believers. "Fasting is prescribed for you". This is a passive voice and the subject who prescribes is, with no doubt, Allah. Thus, the one who prescribed here and made it obligatory is the Lord.

"Fasting is prescribed for you". Fasting in the language of Arabs is to completely refrain from doing something. To refrain from moving we say "Amsak" (refrained). To stop us from speaking, we say "Amsak" (he refrained). Thus, to stop from eating is also derived from "Amsak". Fasting or "Imsak" here is to refrain from food and drinks.

As for the fasting which Allah has prescribed, it has been explained by the Prophet ﷺ. Here, in the verse, it is defined as refraining from eating, drinking, engaging in intercourse, or vomiting. These four break the fast and are not allowed from dawn till sunset; this is the time of fasting. As for the meaning of fasting, for example one meaning is to completely stop talking. As Allah says, "I have vowed silence to the Most Compassionate, so I am not talking to anyone today". It was allowed for previous religions to refrain from talking as an act of

worship. This legislation is not included in Islamic law. As the Hadith says that the Prophet saw a man who refrained from speaking and was standing under the sun. The Prophet asked, what's with him? They said, He is Abu Israel. He vowed not to talk, to stand in the sun, and to fast from food and drinks. The Prophet ﷺ said, "Tell him to speak, to go into the shade, to sit and to complete his fast". Thus, refraining from the speech is not a part of Islam.

"Fasting is prescribed for you". Allah describes the fasting in Quran as follows, "˹You may˺ eat and drink until you see the light of dawn breaking the darkness of night". "then complete the fast until nightfall." (Al-Baqarah:187).

Fasting till night is to refrain from eating, drinking, engaging in intercourse, and vomiting. These four breaks one's fasting that starts at the break of dawn and ends at sunset.

O, believers! Fasting is prescribed for you; Allah says, "As it was for those before you". "Those before you" refers to previous nations, for Allah has prescribed for the Christians and Jews to fast. Allah says, "Perhaps you will become mindful ˹of Allah˺". Allah has prescribed this so that believers might become mindful. To be mindful means to fear Allah; this fear of Allah will urge His servant to not commit sins as a protection from His punishment. It also encourages them to commit to worshiping Him. Every work that is done in the name of Allah and for fear of Him is a mindful one. Here, He connects this order with the first order in Qur'an "O humanity! Worship your Lord, Who created you and those before you, so that you may become mindful ˹of Him˺" (Al Baqarah: 21). Worship is laid out for the servant to be mindful of Allah and to fear Him. The same applies to fasting; this is an act of worship written so that believers may become mindful of Allah.

"O, believers! Fasting is prescribed for you—as it was for those before you—so perhaps you will become mindful ˹of Allah˺". May is a modal verb that

is used here to establish an expectation. It is an expectation for the servants to be mindful of Allah with their actions. Fasting is a reason. Whoever adopts this reason benefits from it, and those who perform it correctly, become mindful of Allah and fearful of Allah. Fasting is a secret between the servant and Allah, for this servant may eat or drink in secret from everyone, but they cannot hide that from Allah. Therefore, fasting for Allah is a deed that should be upheld both in secret and in public. This teaches people to be mindful of Allah. People know that Allah is watching them, and thus refrain from breaking their fast in secret.

After Allah ordered believers to fast, He started to make it easier for them. This is one of the features of the Qur'an and the speech of Allah to His servants. Hence if an order is hard to perform, Allah makes it easier for the Muslim to accept and do it.

Allah first says, "˹Fast a˺ prescribed number of days". This means that the fasting prescribed by Allah is not for life. It is merely for numbered days; one month of the whole year, with a percentage of 1/12. Of course, before this, there is another facilitation in the words of Allah, "As it was for those before you". The deed of fasting is not a novel concept. Rather, Allah has prescribed it to those before Muslims. He mentions it in the Quran to make it easier for them because it is easier to What as others had done before. If a matter is hard, but it had been achieved before, it becomes more tolerable to achieve again.

Then, Allah ﷻ says, "But whoever of you is ill or on a journey, then ˹let them fast˺ an equal number of days ˹after Ramaḍân˺". This is another facilitation for those with excuses. "Whoever of you is ill then ˹let them fast˺ an equal number of days ˹after Ramaḍân˺. The days in which a person did not fast in Ramadan can be compensated by fasting an equal number of days after Ramadan on any other time of the year. Allah lifted the duty of fasting from travelers and the ill under the condition to fast these days during the remaining days of the year.

Allah gave believers another facilitation. He says, “For those who can only fast with extreme difficulty, compensation can be made by feeding a needy person ˹for every day not fasted˺”. This refers to those who can barely fast. That is to say, those who reached the max of their stamina; the end of their energy. Someone can say, “I can barely hold this 50KG. Thus, my limit is this weight”. However, no one says “I can barely hold a cup of water”. "I can barely do” is an expression to convey great hardship and the end of stamina. Furthermore, “For those who can only fast with extreme difficulty” means for those who do it with extreme difficulty and fast but can hardly keep it. Allah says, “Compensation can be made by feeding a needy person ˹for every day not fasted˺”. These people are allowed to break their fast and compensate for it by feeding a needy person one meal for one day.

Allah ﷻ says, “But whoever volunteers to give more, it is better for them”. To volunteer means to give more than ordered by feeding two or three needy persons in compensation for the day in which one broke their fasting. This voluntary action is better for them. Allah says, “And to fast”; to fast while tolerating hardship till the end of the day is an ever-better act. “And to fast is better for you if only you knew”; better here means to favor something over the other. “If only you knew”. Fasting while tolerating the difficulty is better than breaking the fast and compensating for it.

In these verses, first, Allah explains the rite of fasting. He also explains that it is an old rite of worship that has been laid out for previous nations as a means of facilitation for the believers. Furthermore, Allah explains that those with excuses are pardoned from fasting and are obligated to compensate these days after Ramadan. For example, an ill person or a traveler are not obligated to fast because traveling and illnesses are hardships on their own. Allah then illustrates that those who fast with severe difficulty and reach the end of their stamina can

break their fast and feed a needy person instead. If they feed two or more needy persons, then it would be better for them. However, fasting would be even better.

These verses, as scholars said, are abrogated with the verse that comes after them. Allah ﷻ says, "Ramaḍân is the month in which the Quran was revealed as a guide for humanity with clear proofs of guidance and the standard ˹to distinguish between right and wrong˺. So whoever is present this month, let them fast. But whoever is ill or on a journey, then ˹let them fast˺ an equal number of days ˹after Ramaḍân˺. Allah intends ease for you, not a hardship, so that you may complete the prescribed period and proclaim the greatness of Allah for guiding you, and perhaps you will be grateful" (Al Baqarah: 185).

When Allah ﷻ says, "So whoever is present this month, let them fast", this means that whoever is present this month in a country while being completely healthy must fast. Allah does not pardon anyone but the ill and the traveler. Thus, the following part of the verse has been abrogated "For those who can only fast with extreme difficulty, compensation can be made by feeding a needy person ˹for every day, not fasted˺." Whoever is capable of fasting is thus obligated to fast. First, fasting was optional and it was part of the Sunnah. Then, Allah made fasting obligatory during the month of Ramadan for every person capable of fasting.

Ibn Abbas said, this verse is not abrogated in all of its meaning, but it is abrogated to those who are capable of fast. It is still applicable in four cases; a pregnant woman, a breastfeeding woman, an elderly person, and an ill person who cannot fast. "For those who can only fast with extreme difficulty, compensation can be made by feeding a needy person ˹for every day, not fasted˺."

An elderly person is healthy and not ill. They reside in one place. However, they are still elderly and cannot tolerate the hardship of fasting. Then, they are allowed to break their fast and feed needy people in compensation. A

breastfeeding woman who fears for her milk to dry or becomes less if she fasts is also allowed to break her fast and feed the needy in compensation. Moreover, a pregnant woman who cannot fast with her pregnancy and fears for the safety of her baby is allowed to break her fast and feed the needy in compensation. The same applies to an ill person who might remain sick for a long time, and therefore cannot fast and may not be able to compensate for these days, then they are allowed to break their fast, and feed the needy in compensation. This verse "For those who can only fast with extreme difficulty" thus still applies to those four people who do not have a chance to compensate for these days in which they break their fasting. A pregnant woman may not fast for the whole month. The same could be said for a breastfeeding woman. Therefore, Allah has facilitated this for them.

Allah ﷻ says in the Holy Qur'an, "The month of Ramaḍān (is that) in which was revealed the Qur'ān, a guidance for the people and clear proofs of guidance and criterion. So whoever sights (the crescent of) the month,[1] let him fast it; and whoever is ill or on a journey - then an equal number of other days. Allah intends for you ease and does not intend for you hardship and (wants) for you to complete the period and to glorify Allah for that (to) which He has guided you; and perhaps you will be grateful" (Al-Baqarah:185).

Allah informs us that the month of Ramadan is the month the Qur'an was first revealed in. Ramadan is an Arabic month. In the pre-Islamic era, the Arabs used to determine the lunar months based on the climate. For instance, Ramadan comes in summer, Rabi' comes in spring, and Jumada comes in winter. The lunar year consists of twelve months, but every three years, they would postpone the months, whether by adding a month to it or by omitting a month. Thus, the cycle of months changes and the Arabic months would continue being in the cycle of the solar seasons. By doing so, the original timing of the month changes. For instance, if the timing of Ramadan was set to be in a certain time, it would change

due to the change made by the postponing, whether it was by addition or omission. Allah says, "Reallocating the sanctity of ˹these˺ months1 is an increase in disbelief, by which the disbelievers are led ˹far˺ astray. They adjust the sanctity one year and uphold it in another" (At-Tawbah:37).

Allah explains that there are twelve months in His record since the day He created the heavens and the earth. He also deems the postponement in months to be disbelief. The Arabic year, or the Lunar year, is the one set and registered with all calculations and acts of worship, "They ask you, (O Muḥammad), about the crescent moons. Say, "They are measurements of time for the people and for ḥajj (pilgrimage)" (Al-Baqarah:189). Thus, the lunar months are a measurement of time to the people, as well as for righteous actions, such as pilgrimage. Pilgrimage is indeed a great act of worship which Allah has made compulsory on His slaves since the time of Prophet Ibrahim. Furthermore, the word Ramadan is derived from the word "Al-Ramda" which means oppressive heat. The ground is hit by the scorching rays of the sun, making it extremely hot. Hence why the Arabs have set the month of Ramadan to fall during the Summer. However, by postponing the months, their timing would naturally shift with the solar year. Every thirty years, Ramadan passes through all the seasons, as its timing constantly shifts. Nevertheless, these are the months according to Allah, "Indeed, the number of months with Allah is twelve (lunar) months in the register of Allah (from) the day He created the heavens and the earth" (At-Tawbah:36). This will be explained further when we get to surah At-Tawbah, if Allah wills.

Ramadan is the Arabic lunar month, and it is well-known to the Arabs by this name. It is the month that Allah's revelation was first revealed. Allah sent down His revelation for the very first time, to prophet Muhammad ﷺ in a night of this month, "Indeed, We sent it down during a blessed night.[1] Indeed, We were to warn (mankind). Therein (i.e., on that night) is made distinct[1] every precise matter" (Ad-Dukhan:3-4).

The Qur’an was revealed for the first time on the Night of Decree, as Allah says, “Indeed, We sent it (i.e., the Qur’ān) down during the Night of Decree. And what can make you know what is the Night of Decree? The Night of Decree is better than a thousand months” (Al-Qadr:1-3).

Prophet Muhammad ﷺ has clarified that the Night of Decree is in the last ten days of Ramadan. However, Prophet Muhammad did not specify the exact date of the Night of Decree. He received the divine inspiration in his sleep and was coming to reveal the day of the Night of Decree to his companions, but found two men fighting, to which he said, “O people, Lailat-ul-Qadr was made manifest to me and I came out to inform you about it that two persons came contending with each other and there was a devil along with them and I forgot it. So seek it in the last ten nights of Ramadan. Seek it on the ninth, on the seventh and on the fifth.” He also said, “Seek *lailat al-qadr* on an old number night among the last ten in Ramadan.” The odd nights are the night of the twenty-first, the night of the twenty-third, the night of the twenty-fifth, the night of the twenty-seventh, and the night of the twenty-ninth.

Thus, the Qur’an was first sent down on a night of these blessed nights, and the first verses that were revealed to Prophet Muhammad were, “Recite in the name of your Lord who created. Created man from a clinging substance. Recite, and your Lord is the most Generous” (Al-'Alaq:1-3).

These were the first verses to be revealed, during the blessed nights of Ramadan, specifically on the Night of the Decree, from Allah to Prophet Muhammad. Allah enjoined fasting in this month as well, since it was the month in which the Qur’an was revealed. Allah honored this great month in which the Qur’an was revealed, by enjoining us to fast. The Qur’an is the speech of Allah and He chose this great month for it to be revealed in, and for it to be a guidance to the worlds.

Allah says, commending this great month of Ramadan, "The month of Ramaḍān (is that) in which was revealed the Qur'ān". The subject, the one who sent the Qur'an was omitted, but it is Allah Who sent it down through the trustworthy Spirit, i.e. angel Jibreel. Angel Jibreel then inspired the revelation to prophet Muhammad.

The Holy Qur'an is the speech of Allah, and it is the Qur'an that is very much widespread across all corners of the world. The opening chapter of the Qur'an is Al-Fatiha, and the closing chapter is An-Nas. No letter was added or omitted, as Allah has preserved it. This Qur'an is the Book of Allah, and He made its objective clear, as it is a "guidance for the people" (Ali-'Imran:4). The guidance intended is a general type of guidance, as the Qur'an was sent to explain and clarify Allah's will to the people, as well as direct them to His straight path. The Qur'an has been made extremely easy to recite and remember, thus anyone who has the ability to think and ponder, let him be a believer, a disbeliever, or a hypocrite could clearly understand Allah and who He is, "And We have certainly made the Qur'ān easy for remembrance, so is there any who will remember?" (Al-Qamar:17).

The Qur'an was sent in a clear, Arabic language. It is simple, and does not contain any mysteries or hidden meaning, as all of its meanings are clear and obvious. It is a book that is divided into perfected detail. It is a guidance to all mankind and all the worlds.

"And clear proofs of guidance and criterion" (Al-Baqarah:185). "Bayynaat" are clear proofs, that are very much obvious and apparent, and where evidences are built on it. Accordingly, the Qur'an is guidance to mankind, and it presents clear proofs and evident explanations of guidance and criterion. "Al-fruqan" is the criterion that distinguishes between the truth and the falsehood. The Qur'an is named "Al-Furqan" as it distinguishes between the truth and falsehood.

It came to distinguish between the True God, as there is no deity worthy of worship but Him, and between the false gods. It was sent to distinguish between the religion which Allah approves of, and ordered His slaves to follow and adhere to, and the false religions that are driven by desires and are legalized by the devils and their supporters. It also came to distinguish between the people of paradise and the people of hell, between the good and the evil, and between reformation and corruption. Allah differentiates between all these aspects with clear proofs. Allah has distinguished between the attributes, morals, and actions of the people of guidance, and the people of aberrance and corruption. “And thus do We detail the verses, and (thus) the way of the criminals will become evident” (Al-An'am:55). The truth and falsehood were distinguished clearly by Allah, so that the path would be bright and clear to anyone that witnessed it.

Allah has commended the month of Ramadan in which the Qur’an was revealed. The Qur’an was given miraculous attributes, and it is indeed one of the greatest blessings of Allah upon His slaves. Allah says, "So whoever sights (the crescent of) the month,[1] let him fast it" (Al-Baqarah:185). Allah is directing the speech to whoever sights and witnesses the month of Ramadan. The term witness is intended to whoever sights the month, which entails that, he witnessed the month whilst he is at home, and was not on a journey nor was he sick. This exception is made clear in, “and whoever is ill or on a journey”. So, whoever witnesses the month, and he is alive, present in his city (not a traveller or on a journey), sane, and healthy should fast. “So whoever sights (the crescent of) the month,[1] let him fast it”, this is an obligatory order to fast. The fast obligated upon us is the Islamic fasting that Allah has explained to us, and prophet Muhammad has informed us of its details. The previous verse, “And upon those who are able (to fast, but with hardship) - a ransom (as substitute) of feeding a poor person (each day)” (Al-Baqarah:184), is abrogated by this verse. We have previously learned that it was directed at those who are unable to fast, and to whom fasting

was considered to be hard on them. Allah gave them the choice: they could fast, if they are unable to fast, they should compensate for not fasting by feeding a destitute person for each day they broke their fast. With this verse, “So whoever sights (the crescent of) the month, let him fast it”, the option to choose between fasting or compensation has been put to an end. As anyone that witnesses the month should fast, except the one who is on a journey or is sick, “and whoever is ill or on a journey”. Allah did not specify the type of illness, and it was left to the piousness of the person to determine whether he is capable of fasting or not. Allah made the order easier and commuted the obligation on the traveler and the sick, as in some cases fasting affected the sick and worsened his state, to the extent that someone could not continue fasting. Thus, Allah wished to mitigate the difficulties of this nation. As traveling "is a piece of torture”, since it disrupts one’s habits. This is why Allah commuted the obligation on the traveler and the one who is on a journey.

Allah ﷻ says, “then an equal number of other days”. This means that he must fast an equal number of other days, to compensate for the days that he broke his fast on. What is meant by other days, is he can make up for the missed fasts on any other day during the year. Making up for the missed fasts is an obligation, and the person would have enough time to make up for it during the year. Thus, the time to make up for the missed fasts starts after Eid until the next Ramadan. Accordingly, the person who broke his fast due to being on a journey or was ill, will have enough time to make up for the missed days.

Allah says, “Allah intends for you ease”. Allah wants to ease the legalization on His slaves, as Allah wishes ease on His believing slaves and does not intend for them hardship. “And does not intend for you hardship” Allah repudiates the possibility that might cross people’s minds that He intends hardship for them. This repudiation emphasizes the meaning that Allah does not

intend for your hardship. Whereas the meaning of hardship is suffering and struggle.

"And (wants) for you to complete the period" to complete the period of fasting of the entire month. Allah has obligated us to make up for the days we broke our fast in, due to traveling or sickness. For instance, if a man traveled for ten days during Ramadan and broke his fast in them, he would have only fasted twenty days of the month and will be required to complete the month by fasting the ten days that he missed.

"And to glorify Allah for that (to) which He has guided you" to glorify Allah by bearing witness that He is indeed the Great, greater than all creatures, and He is the Exalted. Ibn Al-Abbas -may Allah be pleased with him- says, "The heavens and earth in the hands of Allah is like a mustard seed in the hands of one of you". Allah says, "They have not appraised Allah with true appraisal, while the earth entirely will be (within) His grip[2] on the Day of Resurrection, and the heavens will be folded in His right hand.[3] Exalted is He and high above what they associate with Him" (Az-Zumar:67). He is Allah, the Great, the Highly Exalted, the One Who Subdued all things, the One that all things submitted themselves to, and all things are under His command. There is none Greater than Him, and there is none Highly Exalted other than Him. Allah ﷻ says, "The Day when We will fold the heaven like the folding of a (written) sheet for the records. As We began the first creation, We will repeat it. (That is) a promise binding upon Us. Indeed, We will do it" (Al-Anbya:104). "Indeed, Allah holds the heavens and the earth, lest they cease. And if they should cease, no one could hold them (in place) after Him. Indeed, He is Forbearing[1] and Forgiving" (Fatir:41).

Allah ﷻ is the Lord, the Exalted. Nothing exceeds His Greatness. We glorify Him and bear witness to Him that He is the Great, the Exalted. He is Glorious and Reverent, as He sent us His divine law and legalization, so we could

receive His mercy and His pleasure. He sent it so we would gain His favors and flattery. We should glorify Allah for guiding us to this religion and giving us the ability to fast. Through fasting, we come to learn about Allah, believe in Him, fear Him, respect Him, and Glorify Him. So, praise Allah, and Glorify Him that He eased for us the way to His pleasure, removed and lightened any hardship and exhaustion that we might face from adhering to what He made compulsory upon us; the acts of worship. Glorify Allah for guiding you to this religion, this guidance, and this fast.

"And perhaps you will be grateful" perhaps you will be grateful for these magnificent blessings. As Allah blessed you with a good legalization, His divine law, He also guided you to worship Him and gain His pleasure.

Allah says, "And when My servants ask you, (O Muhammad), concerning Me - indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me (by obedience) and believe in Me that they may be (rightly) guided." (Al-Baqarah:186). Allah, the Most Generous, is merciful and kind to His slaves by lightning the legislation of fasting the month of Ramadan on the ill and the one on a journey. Allah lightens the legislation of fasting on His slaves, by giving them the opportunity to make up for their missed fasts and complete the month. By lightening the obligation and giving the traveler and the sick a chance to compensate, there would not be a difference between the healthy and the sick, as the sick will compensate when they regain their health. This indeed is a blessing from Allah, as He is being merciful to His believing slaves. From Allah's blessings as well, is that He has granted them this blessed month of Ramadan, which includes the greatest night, the Night of the Decree. In this verse, Allah informs His slaves that He is their Lord, the Close, the One Who shall respond to their invocations.

"And when My servants ask you, (O Muhammad), concerning Me - indeed I am near." the believing slaves asked Prophet Muhammad about Allah, and how could they supplicate to Him. Is He near so they would silently supplicate to Him? Or is He far away so they would need to raise their voices when they supplicate to Him? Allah says, "indeed I am near" Allah did not tell prophet Muhammad 'inform them that I am near', but He says "indeed I am near" as it is a fact.

"I respond to the invocation of the supplicant when he calls upon Me" the nearness of Allah was clarified by Prophet Muhammad ﷺ when he was asked by his companions: "O Messenger of Allah, is Allah near so we supplicate to him silently? Or is He far so we should supplicate to Him loudly?" Which means, is Allah near so we supplicate to Him in secret, or should we raise our voices when we supplicate to Him? Then this verse was sent down, "And when My servants ask you, (O Muḥammad), concerning Me - indeed I am near. I respond to the invocation of the supplicant when he calls upon Me."

Prophet Muhammad a group of people raising their voices when supplicating, he told them, "O people! Be merciful to yourselves (i.e. don't raise your voice), for you are not calling a deaf or an absent one, but One Who is with you, no doubt He is All-Hearer, ever Near (to all things)." In another narration, he said, "Once when we accompanied God's messenger on a journey and the people began to say aloud, "God is greatest", he said, "Restrain yourselves, people; you are not supplicating one who is deaf or absent, but are supplicating One who hears, sees and is with you. He whom you are supplicating is nearer to each of you than the neck of his riding-beast." 'Allah is nearer to you than the neck of the reading-beast' refers to how near and close Allah is. Allah is indeed near to His slaves. He hears their supplication, He sees them, and nothing could ever be hidden from Him.

“And when My servants ask you, (O Muḥammad), concerning Me” when they ask you, O Muhammad, on how they can supplicate to Me, tell them “Indeed I am near. I respond to the invocation of the supplicant when he calls upon Me”. This is an explanation on the process of supplication, as Allah is invoked by His slave, He will respond to Him when he calls them. Allah is incomparable to the mortal kings, the requests they receive have to be delivered to their ministers, servants, and supporters first, before them. The request will need to be written as a proposition, take its turn in the long process, until it finally reaches the king. However, Allah responds to the invocator without any intercessor or mediator. He is the One Who Hears the invocation of His slaves, and He is the one who responds to them.

“I respond to the invocation of the supplicant when he calls upon Me”. Allah does not need representatives nor supporters to deliver the needs of His slaves. As Allah is indeed near to His slaves, and He responds to any invocator who invocates to Him. Whereas Allah ﷻ responds to the believer in every condition, as long as he adhered to the conditions and etiquette of supplication. The conditions and etiquette were mentioned in the following hadith. Allah will respond to the invocator as long as he does not hasten in seeking the response of his supplication, and as long as it does not contain a sin, nor cutting the ties of kinship. Prophet Muhammad ﷺ said, "The invocation of anyone of you is granted (by Allah) if he does not show impatience (by saying, "I invoked Allah but my request has not been granted)." In another hadith, Prophet Muhammad said, “Any Muslim who makes a supplication containing nothing which is sinful or which involves breaking ties of relationship will be given for it by God one of three things: He will give him a speedy answer, or store it up for him in the next world, or turn away from him an equivalent amount of evil.” Hence, if the slave makes an urgent supplication, Allah might give him a speedy answer. However, if it was not responded to speedily, then Allah will store it for him, or push away with it

an evil that would have reached him. Thus, the supplication will be accepted and responded to either way. Allah informed us that He will respond to every supplication of the believer, as clarified by prophet Muhammad ﷺ.

Allah ﷻ says, “And your Lord says, "Call upon Me; I will respond to you." If you call upon Allah, He will certainly respond to you. As every supplication made by a believer under the conditions and etiquette entailed by prophet Muhammad ﷺ, will be responded to. However, regarding the disbeliever, Allah will only respond to him when he is desperate, even if it was just related to worldly matters. Allah says, “Is He (not best) who responds to the desperate one when he calls upon Him and removes evil and makes you inheritors of the earth?[1] Is there a deity with Allah? Little do you remember” (An-Naml:62). If a desperate person seeks Allah’s aid, He will surely respond to him. Allah tells the Arab disbelievers, “And when adversity touches you at sea, lost are (all) those you invoke except for Him” (Al-Isra:67). When adversity affects you, you lose your gods whom you used to invoke to beside Allah, and those whom you associate with Him. “But when He delivers you to the land, you turn away (from Him)” (Al-Isra:67). Allah responds to their invocations to be saved and rescued while they are in the middle of the sea. Although they are disbelievers and polytheists, He still saves them and responds to their invocation. They make an oath to themselves that if they were rescued, they shall never disbelief again. But when they return to land, they break their oath, and return to disbelief. Thus, “I respond to the invocation of the supplicant when he calls upon Me” this verse encompasses anyone who invokes Allah. He will certainly respond to them according to the conditions mentioned earlier.

Allah says, “So let them respond to Me (by obedience) and believe in Me that they may be (rightly) guided.” Since Allah is the Lord, then they should respond to Him, as He is the Hearer of His slaves’ invocations. He responds to them without mediators nor intercessors. He looks into the needs of His slaves

without needing a mediator or an intercessor to inform Him of. He hears the supplication of His slaves and He responds to them. "So let them respond to Me (by obedience)" let them respond to Allah, by believing in Him, adhering to His orders and legislations by obeying what He has ordered them to do, and refraining from what He has refrained them to do.

"And believe in Me" true belief is to believe that Allah is their true God, Lord, and Protector. To believe that He is with them wherever they are, and nothing could be hidden from Him. All of this is entailed in believing in Allah.

"That they may be (rightly) guided" If they believe in Allah, they will be rightly guided and will be on the path of piety. "Yarshudun" which is "rightly guided" refers to being successful in following the correct path in performing righteous acts. As the word "rashid", refers to someone intelligent and sensible, someone who he was able to follow the right path due to his correct mindset. On the other hand, "al-ghai" or "al-ghiwaya" is the one who takes on a path believing that it is the correct one when it is not. Thus, he lost his way and was deterred from the right path. "That they may be (rightly) guided" if they took the means by believing in Allah, adhered to His commandments, and were obedient, Allah might guide them to the correct path.

Allah ﷻ says, "It has been made permissible for you the night preceding fasting to go to your wives (for sexual relations). They are a clothing for you and you are a clothing[1] for them. Allah knows that you used to deceive yourselves,[2] so He accepted your repentance and forgave you. So now, have relations with them and seek that which Allah has decreed for you (i.e., offspring). And eat and drink until the white thread of dawn becomes distinct to you from the black thread (of night). Then complete the fast until the night (i.e., sunset). And do not have relations with them as long as you are staying for worship in the mosques. These are the limits (set by) Allah, so do not approach them. Thus does Allah make clear

His verses (i.e., ordinances) to the people that they may become righteous" (Al-Baqarah:187).

"It has been made permissible for you the night preceding fasting to go to your wives (for sexual relations)". Allah permitted sexual intercourse the night preceding fasting. He says, "they are a clothing for you and you are a clothing[1] for them". The subject, the one who permitted this act, is omitted in the verse, but it is a known subject, as it is Allah. He is the one who permits and prohibits, which is His right and His legalization. Thus, Allah directs this speech to the Muslims. O Muslims, it has been permitted for you to engage in sexual intercourse with your wives on the night of the fast, whether it was the night of fasting in Ramadan, or fasting in general. When Allah first enjoined fasting Ramadan, it was impermissible for the one who fasted to engage in sexual relations with his wife on the night of the fast. The man fasted during the day, abstaining from eating, drinking, and sexual desire. While at night, he was allowed to eat and drink, yet continued his sexual abstinence, as it was impermissible for him to engage in any sexual acts.

When fasting was enjoined, they were not allowed to engage sexually with their wives during the night, yet some companions deceived and wronged themselves. Allah then eased the obligation on them and allowed them to have intercourse with their wives on the night of the fast, in addition to eating and drinking until Fajr (the Dawn). As when fasting was first enjoined, it was impermissible to the one who fasted to eat, drink, or have intercourse with their wives after they went to sleep at night. Thus, they were allowed to eat, drink, and engage sexually until they sleep. If they slept and woke up and it was still nighttime, they had to continue fasting even if it was before Fajr.

Many of the companions went through this situation when fasting was first enjoined, "Qais bin Sirma-al-Ansari was fasting and came to his wife at the time

of Iftar (breaking one's fast) and asked her whether she had anything to eat. She replied, "No, but I would go and bring some for you." He used to do hard work during the day, so he was overwhelmed by sleep and slept. When his wife came and saw him, she said, "Disappointment for you." When it was midday on the following day, he fainted and the Prophet was informed about the whole matter and the following verses were revealed: "You are permitted to go to your wives (for sexual relation) At the night of fasting." So, they were overjoyed by it. And then Allah also revealed: "And eat and drink Until the white thread of dawn appears to you Distinct from the black thread (of the night)". This situation was one of the reasons why Allah has commuted the obligation of fasting on them, and He has made it permissible for them to eat, drink, and have intercourse at the night of the fast, whether they slept or not.

Then Allah says, "They are a clothing for you and you are a clothing[1] for them". "They" refers to women, as men are involved with their wives in the same way one is huddled in his garment. The man and his wife would be under one covering during the entire month of Ramadan, and this type of engagement is indeed exhausting when they were not allowed to have intercourse on the night of the fast. Hence why Allah has made it easier for them and commuted the legalization on them.

Allah says, "Allah knows that you used to deceive yourselves". Allah certainly knew about the action before they fell into it, furthermore, He knew it before He created the creation. Allah tells His slaves that He knows that they have wronged and deceived themselves. "Allah knows that you used to deceive yourselves", "takhdanun" means deceiving, and it is an exaggeration of the action, as they have deceived themselves immensely. They have deceived themselves by corrupting their righteous acts. By corrupting their fasting, they deceive themselves and corrupt their righteous actions.

“Allah knows that you used to deceive yourselves, so He accepted your repentance and forgave you”. Allah accepted their repentance as He is aware of their weakness. He accepted their repentance by easing the enjoinment, as He knew how intense the legalization was on them. Allah forgave them and exempted them from their wrongdoings, and He will not judge them for it.

“So now, have relations with them”. Allah made it permissible for them to engage and have relations with their wives, whether it is in the literal sense of engagement or the contextual meaning which entails the direct touching of skin, or the metaphorical and figurative meaning which entails sexual intercourse.

“And seek that which Allah has decreed for you” seek which Allah has decreed for you in sexual intercourse. By seeking, it means willing for it, while making an effort to gain. "What Allah has decreed for you", i.e. what Allah has decreed through intercourse, that is having an offspring. One should also seek what Allah has decreed for them through seeking pleasure of the act of sexual intercourse. If one seeks sexual intercourse for its pleasure with a good intention, he will surely be rewarded. Prophet Muhammad ﷺ said, “and in man's sexual intercourse (with his wife) there is a Sadaqah". They (the Companions) said: "O Messenger of Allah, is there reward for him who satisfies his sexual need among us?" He said, "You see if he were to satisfy it with something forbidden, would it not be a sin on his part? Similarly, if he were to satisfy it legally, he should be rewarded". “And seek that which Allah has decreed for you”, the pleasure is certainly from the goodness that the slave receives in this worldly life, as it rewards him with good deeds with the righteous intention or rewards him with offspring.

“And eat and drink until the white thread of dawn becomes distinct to you from the black thread (of night)”. Eating and drinking on the night of the fast have been made permissible until the white thread of dawn becomes distinct from the

black thread. It is well-known what a thread is. The time in which the white thread of dawn becomes distinct from the black thread of night is the beginning of daylight, which spreads horizontally. The first appearance of the day is the false dawn; it is the light that appears vertically across the arc of the sky. This does not affect any ruling, as it does not make eating or drinking impermissible. What makes eating or drinking impermissible is the second dawn also known as the true dawn, where it extends across the horizon with no darkness between it and the horizon.

If someone was on a leveled ground or a beach, and would look towards the east, he would be able to distinguish the white thread and see the first appearance of light. Above this thread, there would be darkness, thus, the white thread and the black thread of dawn would be distinguished. If this was apparent and distinguished, then one would have to stop eating, drinking, and sexual intercourse, and then the correct fasting begins. Allah ﷻ says, “then complete the fast until the night (i.e., sunset)”. When the fasting begins, you will have to complete it and abstain from what is impermissible until the night. Prophet Muhammad ﷺ has explained that the night is intended for the sunset. Thus, when the sun sets from the west, and according to man it would be the east, then the night would have begun. Prophet Muhammad ﷺ said, "When night falls from this side (pointed towards the west) and the day vanishes from this side (pointed towards the east) and the sun sets, then the fasting person should break his fast."

The night starts when a person looks towards the west when the sun sets and sees the sun disk setting towards the horizon on a leveled ground at the time of which the sun disk sets in. The night would begin when the sun sets horizontally. Thus, there is no need to wait for the twilight or complete and utter darkness. As prophet Muhammad ﷺ said, "When night falls from this side (pointed towards the west) and the day vanishes from this side (pointed towards the east) and the sun sets, then the fasting person should break his fast." The time

of fasting would then come to an end, and the one who is fasting should break his fast.

When this verse was revealed, “And eat and drink until the white thread of dawn becomes distinct to you from the black thread (of night)”, some of the companions brought a white rope and a black rope and tied them around their feet or placed them underneath their pillows. They then ate and drank, thinking that the night would last as they were not able to distinguish between the white rope and the black rope. They continued eating until the sun rose and only then they were able to distinguish between both ropes. Narrated 'Adi b. Hatim: When the verse "Until the white thread of dawn appears to you distinct from its black thread" was revealed, I took a white rope and a black rope, and placed them beneath my pillow; and then I looked at them, but they were not clear to me. So I mentioned it to the Messenger of Allah. He laughed and said: Your pillow is so broad and lengthy; that is (i.e. means) night and day. The version of the narrator 'Uthman has: That is the blackness of night and whiteness of day.” Then Allah added “of dawn”, and they learned that the white thread is only a metaphor for the beginning of the day, and the black thread is a metaphor for the darkness.

Allah ﷻ says, “And do not have relations with them as long as you are staying for worship in the mosques”. “Al-'Akif” is the one who is staying or residing in a place, and it is impermissible for the one who is staying in the mosque to have relations with his women. "Al-'Itikaf" or staying in a mosque is a sunnah of Prophet Muhammad ﷺ. Prophet Muhammad used to observe I’tikaf during Ramadan. He used to observe I’tikaf in observation of the Night of Decree; he would seek it while staying in the mosque, standing in prayer and making supplications. In the beginning, Prophet Muhammad thought that the Night of the Decree was at the beginning of Ramadan. Jibreel then came to the prophet after he had observed I'tikaf during the first ten nights and told him, “What you are seeking is ahead of you”. This urged prophet Muhammad to observe I'tikaf during

the next ten nights. Jibreel came to him again and told him, "What you are seeking is ahead of you". Accordingly, Prophet Muhammad continued his I'tikaf during the last ten nights of Ramadan, and then continued observing them during every Ramadan.

The actions and worship of Prophet Muhammad during the last ten days are unlike any other. Our mother, 'Aisha, says, "With the start of the last ten days of Ramadan, the Messenger of Allah used to tighten his waist belt (i.e., keep away from his wives) and used to stay up praying all night, and he would also wake his wives (to pray and recite Quran etc..)". Prophet Muhammad exerted himself in worship during the last ten nights of Ramadan more than any other time. Tightening the mi'zar, referring to tightening clothes or waist belts. Yet, the intended meaning is to keep away from his wives during this time. He also stayed up praying all night and woke up his wives so they might get the reward and virtue of the blessed night, the Night of the Decree.

Allah ﷻ says, "And do not have relations with them as long as you are staying for worship in the mosques". The word "relations" refers to sexual intercourse, but general touching is permitted. As it is reported from 'Aisha that she observed, "when the Messenger of Allah was in I'tikaf, he inclined his head towards me and I combed his hair, and he did not enter the house but for the natural calls (for relieving himself)." Thus, the one who is observing I'tikaf is only allowed to leave the mosque to relieve himself, and then he should return back to it. The one who is observing I'tikaf should not perform any of the recommended acts, like visiting the sick, following the Janazah (funeral and burial of the dead). As the one who is observing I'tikaf should remain in the mosque; he makes a commitment by staying in the mosque as an act of worship and he must complete it till the very end, and it cannot be disturbed unless it is for an extreme necessity. Only then is he allowed to leave and return back. Some scholars said that if the one who is observing I'tikaf does not have anyone to bring

him food to the mosque, he is allowed to leave the mosque to buy food and come back. Hence why it is only allowed to observe I'tikaf in a mosque in which prayers are held in congregation, so he does not need to leave the mosque to attend the Friday prayer in another mosque. This is why he has to observe his I'tikaf in a mosque where the Friday prayer is held.

"And do not have relations with them as long as you are staying for worship in the mosques" "Al-masjid" is a definite noun as the letter alif and lam preceded the word masjid (mosques). This is evidence that it is permissible to observe I'tikaf in every mosque in which Friday prayer is held in. However, some scholars said that I'tikaf is only permissible in the three mosques only, which are Masjid Al-Haram in Mecca, the Masjid of prophet Muhammad in Madinah, and the Masjid Al-Aqsa in Jerusalem. This view is incorrect, as there is a consensus between the Muslims, and according to the view of the four imams of jurisprudence, that it is permissible to observe I'tikaf in any mosque in which Friday prayer is held.

Allah says, "these are the limits (set by) Allah". This verse is where Allah explained the guidelines of fasting and I'tikaf and the limits set by Allah. The limit is the dividing line between two matters. In this verse, Allah clarified the rulings for these actions and placed limits for them. For instance, in fasting, He added the limits to which the person who is fasting must adhere. As in, the one who is fasting is allowed to engage in sexual relations with his wife during the night, whereas the one who is fasting and staying in the mosque is not allowed to engage in sexual acts. "These are the limits (set by) Allah, so do not approach them", if you are near the limits of Allah, you will risk crossing them, and one must adhere to the limits that Allah has set.

Allah ﷻ says, "Thus does Allah make clear His verses (i.e., ordinances) to the people". Allah makes His verses and His signs clear and explained, leaving

no room for any misunderstanding or confusion. Allah sent these verses and these signs in a clear Arabic language, which is very much explained that anyone who understands Arabic or anyone sensible enough would certainly understand it. "That they may become righteous", Allah sent these verses to the people that they may become righteous. At-Taqwa is having protection between them and Allah's punishment. At-Taqwa refers to being mindful of Allah. They would perform righteous acts and worship Him fully knowing that He observes them and watches them.

With this comes the end of the rulings concerning fasting and I'tikaf, where the limits Allah has placed for what He has enjoined were made clear, as well as the virtue of the month of Ramadan. In addition, Allah urged His slaves to be grateful, and to glorify Him for His guidance, by allowing them to do such a great act. Allah then follows these verses with this great verse, "And do not consume one another's wealth unjustly or send it (in bribery) to the rulers in order that (they might aid) you (to) consume a portion of the wealth of the people in sin, while you know (it is unlawful)" (Al-Baqarah:188).

Allah says, "And do not consume one another's wealth unjustly". Allah prohibited His believing slaves from consuming each other's wealth unjustly. Unjustness is the opposite of justness. Allah here says "amwalukum" "your wealth" as wealth is considered to be one. Your brother's wealth is considered to be yours, as the Muslims benefit from it in general. Thus, in general, it is considered to be one common and general wealth as it is beneficial to all. Since the wealth is circulated between the Muslims, whether it is through circulating, buying, and selling, or other means that Allah has permitted. Hence one Muslim may gain something from another Muslim, which makes the wealth of a nation.

"And do not consume one another's wealth", do not consume one another's wealth by circulating it unjustly. Allah has permitted some forms of

transferring or displacing wealth. A permitted form of transferring wealth is through buying and selling, where a seller sells his commodity and merchandise in a clear manner to the buyer, by clarifying the exact amount it is sold for, the type of payment, whether the payment will be postponed or will it be paid for instantly. This type of selling, where everything is clear as daylight is permitted, as Allah made its rules and conditions clear. Allah also permitted the right of selling, renting, assigning an agent, sharing, and speculation as He clarified their rules and regulations.

On the other hand, there are other forms of money circulation that are unjust, such as, gambling. Gambling is prohibited, it is the action where a skilled player gambles on another unskilled player, so they play the game and win money for it. Another form of gambling is through a lot, where lots are drawn, and people win or lose by mere chance. This is a form of consuming one's wealth unjustly, as there is no real circulation of money, but the money is transferred through some trick or in an unpermitted and unjust manner. Thus, the transference of money from one person to another through cheating, deception, and bribes are all unjust forms. Allah deemed usury to be the worst form of impure earning. Allah considered all these forms of a man earning his brother's money to be unjust. "And do not consume one another's wealth" consuming one's wealth is another way of saying taking one's wealth. Hence why it was said that food is the greatest form of spending. Therefore, taking another person's wealth and spending it by any means is equivalent to consuming it, as they took it and benefited from it.

After the prohibition was generalized, "And do not consume one another's wealth unjustly", Allah specifies the matter further, "or send it (in bribery) to the rulers in order that (they might aid) you (to) consume a portion of the wealth of the people in sin, while you know (it is unlawful)". You are bribing the rules by pushing and hiding the bribery when giving it to them. "Or send it (in bribery) to the rulers" whether they are judges or jurists. "In order that (they might aid) you

(to) consume a portion of the wealth of the people in sin", thus, he is bribing the rulers in order to take what is not his, and what belongs to his Muslim brother. This bribery that the ruler has taken is unjust, and it is for an unjust cause. The ruler who takes from the briber the money that is not his, and it is actually the right of his Muslim brother, thus he consumes his brother's wealth unjustly. This briber wrongs himself twice, the first time is when he has bribed the ruler to take what is not his, and the second time is when he has consumed another person's money. Indeed, consuming another person's wealth unjustly by bribing the judge or the ruler to take it from them is the worst form of consumption. "Or send it (in bribery) to the rulers in order that (they might aid) you (to) consume a portion" to consume a portion or a part of it. "Of the wealth of the people in sin" illicitly in sin. "While you know (it is unlawful)" you did this atrocious crime knowing that it is unlawful, while also knowing that what you will be consuming is unlawful and forbidden, and while knowing that Allah will certainly punish you for this horrible action. How idiotic and mindless of you!

Prior to this verse, there were verses discussing fasting, where it provided guidelines to the person who is fasting, in which he would refrain and abstain from things that are originally permissible, such as, eating, and drinking. The person who is fasting abided to the enjoinment of fasting, fearing Allah and observing Him. The verse followed the verses of fasting, refraining people from consuming one another's wealth illicitly. It seems like Allah is telling them if you refrained from eating what is permissible during fasting, how could you consume what is impermissible? How could you consume the wealth of one another unjustly? This action is indeed a crime, as it made the person go through various unlawful routes to get what he falsely desires. Fasting prohibits one from such acts, so how can you fast yet perform such awful crimes? Prophet Muhammad ﷺ said, "If one does not eschew lies and false conduct, Allah has no need that he should abstain from his food and his drink." The one who lies is the one who

bribes a ruler to rule for him what is not his, which is the worst of lies. As reaching to this ruler is another false means, bribing him into ruling for him what is not his is another form of unjustness, while trying to accomplish such a grave sin is also a form of unjustness. It certainly is very fitting for this verse to follow the verses discussing fasting. Allah is alerting us that whoever fasted, adhered to the rulings of Allah, by refraining from eating and drinking which has been made permissible to him, due to his fear of Allah; let him then refrain from consuming another one's wealth unjustly, and let him refrain from this grave sin and the worst of the forbidden acts.

,says ﷻ Allah"They ask you, [O Muhammad], about the new moons. Say, "They are measurements of time for the people and Hajj." And it is not righteousness to enter houses from the back, but righteousness is [in] one who fears Allah. And enter houses from their doors. And fear Allah that you may succeed." (Al-Baqarah:189)

Allah says that the prophet's companions asked him about the new moon, it begins small at the beginning of the month then its light starts to increase till it is a full moon. Then the light starts to decrease till it returns to a crescent moon at the end, then a new moon, and it starts over a crescent moon again, so what is the matter? Or what is the reality of this matter?

Allah says, "They ask you, [O Muhammad], about the new moons" referring to the moon appearance, it is the first appearance as a curve shaped moon (crescent moon), then the increase of its light. Allah said to the prophet Mohammed ﷺ to answer them that these new moons are "They are measurements of time for the people and for Hajj" this means that Allah has made the moon on this way to be an account and timing for people on this earth to arrange their works and dates.

Likewise, Allah singled out one of these acts of worship that is the Hajj, as Allah ordained the Hajj on determined months, as He says, "Hajj is [during] well-known months" so it comes in the months that Allah has ordained, which are; Shawwal, Dhul-Qa'dah, Dhul-Hijjah[1]. The Hajj is not ordained till the beginning of Shawwal to the 9th day or the night of the 10th day of Dhul-Hijjah. "The sun and the moon [move] by precise calculation" (Ar-Rahman:5). Allah ﷻ created the sun and the moon according to a precise calculation "all [heavenly bodies] in an orbit are swimming." (Al-Anbiya:33), and this calculation is precise to the extent that it cannot be imagined by humans. The moon's cycle is not lagging for a part of a million of a second in its time and calculation, as Allah says, "The sun and the moon [move] by precise calculation" (husban: calculation) is an exaggeration for that high amount of accuracy in this calculation. There are great benefits for having the moon cycle and the solar cycle in accordance to this precise calculation in order for people to settle and continue their lives, and control their work, ages, times and dates on this earth.

"They ask you, [O Muhammad], about the new moons. Say, "They are measurements of time for the people and Hajj." So, Allah guided to the benefits of this matter, and they are no doubt signs from Allah and clues on Allah's omnipotence. Scholars said that there is a distraction in the answer to this question they asked. Perhaps they asked about the truth of this matter or the gains that come from this matter, which are the new moons. This is because the status of the Arabs, the status of people at that time, was not ready to comprehend nor to understand the existence and construction of the sun, moon, earth, the real location of each, and what man reached with knowledge by his science till these days.

If this was to be told to the people on that time, that the moon is a small planet, smaller than the earth but it is very great, that it is similar to the earth in terms of creation, and that it revolves around the earth once every month, that is

every 29 days and night, " with calculation". Thus, if this was to be told to them, their minds would not understand this nor could they justify it at that time. Perhaps, if He had shown them the existing scientific truth of the moon, earth, and the sun at that time, this would be one of the causes of disbelief, and they would have rejected the whole religion. As a result, Allah directed them to what to be learned from this matter, not to what its truth is. Indeed, this matter can be reached by humans with their knowledge; they do not require to be informed by Allah because this is one of the additional types of knowledge of the unseen that people with their knowledge can reach. As is the case in many of the things that Allah has deposited in this universe of the great mysteries, creation mysteries, each tiny part of the parts of creation contains great secrets from the secrets of Allah. The Qur'an was not sent down to explain all these truths and secrets in man, in animals, in plants, and in the construction of this universe for Allah would reveal much of this to His servants little by little, as He says, "We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth. But is it not sufficient concerning your Lord that He is, over all things, a Witness?" (Fussilat: 53).

This is the essence of the guidance of Allah for His servant; to investigate the earth around them, and to draw the lesson, "Say, "Observe what is in the heavens and earth." But of no avail will be signs or warners to a people who do not believe" (Yunus:103) "And they say, "Why has a sign not been sent down to him from his Lord?" Say, "Indeed, Allah is Able to send down a sign, but most of them do not know." (Al-An'am:37), " And there is no creature on [or within] the earth or bird that flies with its wings except [that they are] communities like you. We have not neglected in the Register a thing. Then unto their Lord, they will be gathered." (Al-An'am:38).

" Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding", "Who remember Allah

while standing or sitting or [lying] on their sides and give thought to the creation of the heavens and the earth, [saying], "Our Lord, You did not create this aimlessly; exalted are You [above such a thing]; then protect us from the punishment of the Fire." (Ali-'Imran:190-191).

And the prophet ﷺ said, " A verse was revealed to me, grate misfortune for who read it and didn't think deeply in it" "Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding", "Who remember Allah while standing or sitting or [lying] on their sides and give thought to the creation of the heavens and the earth, [saying], "Our Lord, You did not create this aimlessly; exalted are You [above such a thing]; then protect us from the punishment of the Fire." (Ali-'Imran:190-191).

As for telling people of some existing facts that may be above their capacity of recognition at that time, for example, it happened in the Middle Ages who lived on misleading information about man, the earth, and stars, that when some scientists showed up with new theories far from what the people believed, the church stood in their way and fought them against heresy. Moreover, they would call them as unbelievers, and that they innovated new beliefs and religion. Accordingly, the truth might be rejected due to the present misleading knowledge which people thought to be facts about this universe while they are not. And the time will come to know this, "They ask you, [O Muhammad], about the new moons." He says to direct them to what is useful, "Say, "They are measurements of time for the people and for Hajj."

Then Allah ﷻ says, " And it is not righteousness to enter houses from the back, but righteousness is [in] one who fears Allah"

it's said that these verses descend in the matter of the Ansar [(2)]. They performed Hajj before Islam and when they returned home from Hajj, a man did not enter his house from the door, rather, he went to the top of his house and

entered from the roof. Allah told them that this act they did, as worship and ritual, is not from righteousness, "And it is not righteousness to enter houses from the top, but righteousness is [in] one who fears Allah" the truly righteous is that man reaches the good with piety and the fear of Allah.

Then Allah says, " And enter houses from their doors" that is to enter your houses from its doors for that is the right and appropriate way. Some of the people of knowledge said that these verses are only a metaphor. It is a text that is intended to give more meaning, and it is not intended by the apparent meaning. This matter was on every Arab's tongue, that if a person wanted to achieve something, but he did not follow the right way, he was told, "Enter the house from its door, do not enter the houses from behind and from the top". This is guidance from Allah to those who asked about the new moons to take this matter as a source of knowledge, to learn about the system of the universe, and how it works? Then the man will learn little by little until he becomes able to answer this question, because the moon is not part of the unseen, rather, it is apparent. Further, with watching and learning these sciences, man can know how this universe is built.

Allah says, " And enter houses from their doors" so according to the first opinion, this is a direction for the Ansar who used to do this act on their Hajj, to know that what they used to do before Islam was not among things that Allah had ordained. Indeed, if they return from Hajj, they should enter their houses from its doors. And based on the second opinion, this verse is a type of metaphor " And enter houses from their doors" and thus, people have to learn the science from its door, I.e., origin.

"And fear Allah that you may succeed" He is addressing His servants to fear Allah, because it is the way of success. Success is to win what a man wants. And what a servant wants is undoubtedly, the biggest success, which is to win the pleasure of Allah, to win His paradise, and to be saved from His torment "And

fear Allah that you may succeed" by reaching His paradise and being saved from the fire.

He says, "Fight in the way of Allah those who fight you but do not transgress. Indeed. Allah does not like transgressors." (Al-Baqarah:190) This verse was revealed in the second phase of the legalization of fighting. The legislation of fighting was revealed in stages; the first of which was the prohibition of fighting the unbelievers, and the necessity of patience against their harm. This phase was in Mecca. Indeed, Allah commanded His Prophet and the believers in Mecca not to fight the unbelievers, and not to respond to bad deeds badly, rather, to respond with forgiveness, and to leave the judgment of the unbelievers and their punishment to Allah.

The believers were first ordained not to fight the unbelievers in Mecca and not to render evil with evil, rather, render good for evil, and to forgive them. When the prophet migrated to Medina, and the Ansar welcomed and assisted him as they pledged allegiance to him at the second pledge of Al Aqaba, Allah ordained them to defend themselves, " Permission [to fight] has been given to those who are being fought because they were wronged. And indeed, Allah is competent to give them victory." "[They are] those who have been evicted from their homes without right - only because they say, "Our Lord is Allah." And were it not that Allah checks the people, some by means of others, there would have been demolished monasteries, churches, synagogues, and mosques in which the name of Allah is much mentioned. And Allah will surely support those who support Him. Indeed, Allah is Powerful and Exalted in Might." (Al-Hajj:39-40)

People of knowledge called this verse the verse of the sword (Ayat al Saif) for it descended to ordain the believers to hold their swords and to defend themselves and fight, " Permission [to fight] has been given to those who are being fought because they were wronged." (Al-Hajj:39), and Allah permitted

them to defend themselves as they were fought by the unbelievers and they were wronged. Then Allah clarified that Muslims had to fight those who fought them, either in deeds or in power, those who fight them or those who tend to fight them. So, Muslims need to prepare and plan for those unbelievers.

Then the verses of the command to fight the Jews and Christians were revealed until they paid the Jizyah (a tax paid by certain non-Muslim minorities to rulers in Muslim states) while they are humbled. "Fight those who do not believe in Allah or in the Last Day and who do not consider unlawful what Allah and His Messenger have made unlawful and who do not adopt the religion of truth from those who were given the Scripture - [fight] until they give the jizyah willingly while they are humbled" (At-Tawbah:29). Then descend in the last phase the permission to fight the unbelievers wherever they are. "And fight against the disbelievers collectively as they fight against you collectively. And know that Allah is with the righteous [who fear Him]."(l Tawbah 36) and He said "Fight them until there is no [more] fitnah and [until] worship is [acknowledged to be] for Allah" (Al-Baqarah:193) until worship be the obedience of the worlds of Allah. So, this verse is about the second or the third phase. The first phase is about forbidding fighting in Mecca, the second is permitting fighting for the sake of selves' defendant, and then fighting those who tend to fight them. Allah says, "Fight in the way of Allah " fighting should be first for the sake of Allah. The prophet explained that (As-Sabeel) is the way and that fighting isn't in the way of Allah unless it's to highlight the words of Allah. As the prophet said, "The one who fights for Allah’s word to become Superior, is striving in Allah’s Cause.” Agreed upon." so this is the essence of fighting in the way of Allah. and they said to the prophet, the man fights to protect his family, and fights to be mentioned that is to be said that he is such and such and fights to see his status, that is for people to see is status, which of them is in the way of Allah? then the prophet said

a comprehensive word of his speech ﷺ "The one who fights for Allah's word to become Superior, is striving in Allah's Cause"

This is for Allah's sake. This fight that takes place for the sake of Allah is for great benefits and purposes, including the defense of Muslims, whether it is in defense for their religion, their wealth, their children, and their wives, all on behalf of Muslims and all that of a Muslim's safety. The fight is to rescue the Muslims from the hands of the infidels, "And what is [the matter] with you that you fight not in the cause of Allah and [for] the oppressed among men, women, and children who say, "Our Lord, take us out of this city of oppressive people and appoint for us from Yourself a protector and appoint for us from Yourself a helper?" (An-Nisa:75). The fight for the spread of Islam and to destroy the powers that separate between people and Islam, and thus, the unbelievers are fought for their disbelieve. Allah says, "Fight those who do not believe in Allah or in the Last Day" this is the reason for their fighting, "and who do not consider unlawful what Allah and His Messenger have made unlawful and who do not adopt the religion of truth from those who were given the Scripture - [fight] until they give the jizyah willingly while they are humbled." (At-Tawbah:29). The fight to elevate the words of Allah, and to make spread the religion of Allah " Fight them until there is no [more] fitnah and [until] worship is [acknowledged to be] for Allah" (Al-Baqarah:193) In the other verse, " And fight them until there is no fitnah and [until] the religion, all of it, is for Allah. And if they cease"(Al-Anfal 39) all of the servants' obedience to Allah, willingly by embracing Islam or unwillingly by living under the power and control of Muslims. For Allah says, "and fight in the way of Allah" and He says, "those who fight you" Those who fight you, either it is to limit fighting against those who fight you only or it is about those who fight you in the sense that they would fight you. This is their characteristic, and the unbeliever would fight because the unbeliever is unjust

"And the disbelievers - they are the wrongdoers" "those who fight you" it's indeed their attribute and the unbeliever's matter is to fight the people of Islam.

"Fight in the way of Allah those who fight you but do not transgress" the prohibition of hostility and fighting aggressively especially after a covenant and a peace treaty. If they transgress while there is a covenant, they break the covenant of peace, " those who fight you" that they prepare to fight you, likewise, any unbeliever who did not fight you nor he thought of fighting you could be an enemy according to this saying. Yet, according to the second tafsir (explanation of the verse) " those who fight you" are only those who fight you, not with power only, could fight you.

Then Allah ﷻ says, " Indeed. Allah does not like transgressors." whoever they are, Allah doesn't like the transgressors, and there is no doubt that fighting is aggression. First, if it isn't for the sake of Allah, then it's aggression. As being intended for spoils, then it's aggression. To kill a man without any legitimate reason even if he is an unbeliever; if this Muslim fought for the sake of wealth, family, or spoils, this is undoubtedly aggression. For Allah didn't permit the believer to kill the unbeliever for his own benefit, rather, for the sake of Allah. In addition, if he fights him and conquers over him seeking Allah's pleasure, Allah will inherit his wealth, his earth. This inheritance is from Allah because this servant obeyed Allah commands while this unbeliever disobeyed Allah. Then Allah imposes those who believe Him on those who disbelieve. But if this believer imposes himself on the unbeliever for the sake of himself, this is aggression. For Allah, limit the legitimate fight in this verse "Fight in the way of Allah those who fight you but do not transgress. Indeed. Allah does not like transgressors." (Al-Baqarah:190) and these are all the meanings of aggression that we mentioned.

Then Allah ﷻ says, "And kill them wherever you overtake them and expel them from wherever they have expelled you, and fitnah is worse than killing. And do not fight them at al-Masjid al- îaram until they fight you there. But if they fight you, then kill them. Such is the recompense of the disbelievers" (Al-Baqarah 191). This verse is a permission and incitement from Allah for His servants to fight the unbelievers, even if they are from the people of the Haram (3), from the people of Mecca, because they are unbelievers, aggressors "And kill them wherever you overtake them" kill the polytheists wherever you find them. The meaning of (thaqif'tumūhum) is where ever you can see and find them in any place and time, kill them."And kill them wherever you overtake them and expel them from wherever they have expelled you, and fitnah is worse than killing." As they expelled the prophet Mohammed and the believers from Mecca, you can expel them as well.

Allah says, " and fitnah is worse than killing" (Al-fitnatu) the trial, in the language of the Arabs, comes in the sense of putting gold in the fire, to melt it and remove the impurities in it, and obtaining pure metal. They said, (fatantu Ad-Dahab) that is to get gold from its main sources (soil mixed with gold) and the amount of the gold to the amount of soil is one to thousand. Then it is milled and put in the fire; if it is put in the fire, pure gold will be separated from all metal, butter, other impurities, and stone. This is (Al-fitna) to put in the fire. And this came in its legal sense as well, " Indeed, those who have tortured the believing men and believing women and then have not repented" (Al-Buruj10). These are people of the ditch who took the believers and put them in the fire. They threw them into the fire, and put them in a trial to renounce their religion. Either you become an apostate or will be thrown into the fire, and this was the greatest trial. (Al-fitnah) comes also in the sense of the trial and affliction as Allah says, "And know that your properties and your children are but a trial and that Allah has with Him a great reward" (Al-Anfal:28)

We say this person was tempted (futena), meaning that the result of the test is terrible. Whoever takes a test and then has a bad result, it is said that he has been tempted (futina). That is, he gets out of Islam with this trial, as Allah says, ". Every time they are returned to [the influence of] disbelief, they fall back into it"(An-Nisa:91) they fail into this trial and it was the reason for their disbelief. And as in Allah's words in the hypocrites in the Trench "And if they had been entered upon from all its [surrounding] regions and fitnah had been demanded of them, they would have done it" (Al-Ahzab:14) " fitnah had been demanded of them "this means (kufr: disbelieve). This means that if they were asked to disbelieve, they would disbelieve and get out with it. They were tempted and left Islam, for Allah said that sedition (the torture of the believer to renounce ones' religion) is (fitnah) trial. This trial is worse than killing, severer than killing. In the sense that torturing him to renounce his religion is more severe than to be killed, because if he was killed without torture, he would be a martyr. Or more severe than the killing by which you were ordered to kill them. More severe than his killing, for they committed the greatest crime. That is why Allah has imposed the people of faith over them. Accordingly, sedition is worse than killing, torturing the believer to renounce his religion until he becomes an unbeliever is greater than killing him for his religion because, in this case, he dies as a martyr.

Then Allah says, "And do not fight them at al-Masjid al- îaram until they fight you there." Allah has forbidden Muslims from fighting in Al-Masjid Al-Haram in Mecca, because Allah has forbidden it on the day of the earth and heavens' creation. He says, "But if they fight you, then kill them. Such is the ."recompense of the disbelievers

يقول الله ﷻ: {الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَاتُ قِصَاصٌ فَمَنِ اعْتَدَى عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدَى عَلَيْكُمْ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ وَأَنفِقُوا فِي سَبِيلِ اللَّهِ وَلا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ} [البقرة:194-195]

,says ﷻ Allah“[Fighting in] the sacred month is for [aggression committed in] the sacred month, and for [all] violations is legal retribution. So whoever has assaulted you, then assault him in the same way that he has assaulted you. And fear Allah and know that Allah is with those who fear Him. And spend in the way of Allah and do not throw [yourselves] with your [own] hands into destruction [by refraining]. And do good; indeed, Allah loves the doers of good” (Al-Baqarah:194-195). These are the verses of fighting. Allah clarified that if one of the unbelievers attacked Muslims during the sacred months, Muslims would be allowed to fight him and defend themselves in the sacred months. The sacred months are four; they are sacred because Allah forbade fighting in them. They are three consecutive months of Dhu al-Qi'dah, Dhu al-Hijjah, Muharram, and the month of Rajab, the seventh month of the year. Allah forbade Muslims to start fighting during them, as Allah says, “Indeed, the number of months with Allah is twelve [lunar] months in the register of Allah [from] the day He created the heavens and the earth; of these, four are sacred. That is the correct religion, so do not wrong yourselves during them. And fight against the disbelievers collectively as they fight against you collectively” (At-Tawbah:26)

Arabs used to glorify these months before Islam, they considered war in them a great matter that shouldn’t be done. This was from the mercy of Allah who guided the Arabs to commit this matter, for this was inspired from their glorifying of the House and the Hajj. These three months; Dhu al-Qi'dah, Dhu al-Hijjah, and Muharram are the months of Hajj. A month before Dhu-al- Hijjah is Dhu- al- Qi’dah, and a month after Dhu-al-Hijjah, this month is for those who come to perform the Hajj. And the second month to reach his place, this is how long it takes them to reach Mecca. Thus, the Peninsula was secured in these three months, the months of Hajj. Further, it was also secured in the month of Rajab, this was from the months of Umrah (the non-mandatory pilgrimage) to visit Mecca. The Arabs who had used the invasion and plundered as a source of wealth,

saw it as their most honorable gain. The gain was obtained by invasion and stealing of what others had. Nevertheless, when these months start, everyone would sheath his sword, put down his spear, and people start to move and travel on the Peninsula and everywhere and everyone is safe. All the Arabs honored these months, and they did not violate their sanctity by killing each other or plundering. This was great for them, for the one who transgressed with killing in these months was considered one of the great things that he was accordingly ostracized and was left alone. They considered that thing as one of the great sins that could ever happen.

When Islam came, it confirmed the sanctity of these months, nevertheless, Allah clarified for Muslims that they were allowed to fight in these months if the unbelievers invade them. As He says, "[Fighting in] the sacred month is for [aggression committed in] the sacred month, and for [all] violations is legal retribution. So whoever has assaulted you, then assault him in the same way that he has assaulted you" (Al-Baqarah:194). `For [all] violations are legal retribution´ for those who violate the sanctity, they must be granted redress and punished for violating this sanctity, as a form of reciprocity. Allah permitted Muslims to fight the polytheists in Al Masjid-al Haram if they first fought them there. Allah also permitted Muslims to fight the unbelievers during these months as to punish them for violating the sanctity of the month, Allah says, "and do not fight them at al-Masjid al- îaram until they fight you there. But if they fight you, then kill them. Such is the recompense of the disbelievers" (Al-Baqarah:191). `And if they cease`, if they refrain from fighting in Al- Masjid- Al Haram then "indeed, Allah is Forgiving and Merciful". Then Allah says, "Fight against them ˹if they persecute you˺ until there is no more persecution," until there is no sedition in the Muslim's religion so that the Muslim will not be tempted against his religion on earth. If the unbelievers do so and torture the weak believer until he renounces his religion, this is a very great matter. Allah says, "Fight them until there is no

[more] fitnah" until there is no temptation. So that a Muslim is no more tempted against his religion all over the earth.

"And [until] worship is [acknowledged to be] for Allah" and all the submission be to Allah alone. "And if they cease" if they stop committing seditions and fighting against Muslims, "then there is to be no aggression except against the oppressors" so don't fight or attack except for the people of injustice and invasion.

"[Fighting in] the sacred month is for [aggression committed in] the sacred month, and for [all] violations is legal retribution" and retribution is to take from the aggressor what equals his crime, "So whoever has assaulted you, then assault him in the same way that he has assaulted you. And fear Allah" fear Allah and watch Him for the one who has been assaulted is permitted to defend himself, yet, he may exceed the limits and avenge for it if he does not fear Allah. So, here His command is to fear Allah at all times "And fear Allah and know that Allah is with those who fear Him" "Know that Allah" this means to know this with your hearts. Knowledge refers to the type of knowledge that evokes and prompts action. In addition, knowing that Allah is with the righteous, in the sense of His victory and His support, so if you fear Allah, He will be with you. Thus, He would nullify the plot of your enemies and help you to obtain your victory over them. But if they were among the people of betrayal, the people of aggression, the people of transgression, then Allah would abandon them.

Then Allah says, "And spend in the way of Allah and do not throw [yourselves] with your [own] hands into destruction [by refraining]. And do good; indeed, Allah loves the doers of good." (Al-Baqarah:195) spend in the sake of Allah, that is to spend and pay money for the sake of Allah to honor the words of Allah on earth through (Jihad) defending. This can be also through setting up, purchasing weapons, horses and another way of transportation, supplying the

fighters with money, and taking care of their families during Jihad (fighting). All of this is part of "spend in the way of Allah" and the essence of Jihad is the money, for no Jihad can be without money. Jihad is with soul and money, and the money is the spirit of the Jihad, without which no weapons, equipment, or vehicle can be provided. And the Mujahid (fighter) cannot continue the fight. Allah says, "And spend in the way of Allah".

"And do not throw [yourselves] with your [own] hands into destruction [by refraining]" he throws himself into destruction, either because he abandons the causes that protect him from destruction or by adopting dangerous causes that get him to destruction. So, if Muslims abandon Jihad and stop spending for the sake of Allah, then they have abandoned the reasons which ultimately lead to their perishing, that is by being weak that their enemy can entice and control them, so they will perish. Thus, destruction here is the abandonment of the Jihad and the abandonment of spending for the sake of Allah. And this verse is general for one may throw himself into destruction by this or by doing and following what perishes him. He casts himself to destruction if he rides and does what leads him to destruction such as a dangerous boat, a dangerous work, he falls asleep on a dangerous edge, he does not feel safe when sleeping, to fall asleep and capsize, so he dies. Accordingly, whoever rides a dangerous boat can lead him to destruction. Nevertheless, whoever fights the enemy is not included in this meaning, even if he thinks he will most likely die, still this is not a form of throwing oneself to destruction.

Abu Ayyub al-Ansari saw, and he was in the army during the era of Uthman who besieged Constantinople, a man who came out from the Muslims' line and entered in the lines of the Romans. And this exit, in the old war, is a war of confrontation and a war based on physical strength and on the weapon that is in the hands of the person, not a thrown weapon. The weapon uses arrows and a catapult. Yet, common wars are held using a weapon such as a sword or a spear.

The penetration of the enemy's line requires the fighter to get out with his horse or on foot and enter to fight the enemy's side. After that, he could return back to his line if he was powerful and strong. Yet, if he was weak, he would get cut-off the minute he gets into the enemy's line because if a single man gets in between one thousand or two thousand, he would perish. If they surrounded him on each side, they would kill him. The man who got out of Muslims' lines and entered to the unbelievers' lines, no doubt, a dead man, so the people said, he threw himself into destruction because he attacked the enemies alone rather than a general attack between the two lines Abu Ayyub al-Ansari said: O people, you're reading this verse and interpret it in ways other than what is really meant. Then he said: this verse was revealed to us "the Ansar". This was because after the Mecca conquest, the glory of Islam, and many entering and embracing Islam, we said for ourselves, now we can go back to harvest our land and amend our gardens and our homes, we have fulfilled our promises to God, because the Ansar pledged allegiance to the Prophet ﷺ for helping him till the victory. This was in the second pledge of Aqaba which states that when the Prophet came to them peacefully and arrived in Medina, they shall stand with him, support him and obtain victory against all non-believers; from red and white from all people. And that they shall protect him as well as they protect themselves and their offspring. The Prophet ﷺ came to them peacefully with Abu Bakr, and since then, the Ansar swords were only used for the Prophet, they fought with him in Badr, they fought with him in Uhud, they fought with him in the Trench, they fought with him and for Islam until the Prophet entered Mecca victoriously. The Muslim army, which is ten thousand, consists of mostly Al-Ansar. When Mecca was conquered, the war was set. And this led people from all around the Peninsula to enter Islam in huge numbers.

"When Allah's ˹ultimate˺ help comes and the victory ˹over Mecca is achieved˺, and you ˹O Prophet˺ see the people embracing Allah's Way in crowds, then glorify the praises of your Lord and seek His forgiveness, for certainly He is

ever Accepting of Repentance." (An-Nasr:3). When the glory of Islam spread out, the prophet ﷺ started to threaten not only the kings of the Arabs but also Caesar and Kisra. He sent a massage to Kisra and said to him, "embrace Islam to live in peace" and he threatened him with war and that the whole Peninsula would come to fight with him. So, the essence of Abu Ayyob story was that when Mecca was conquered and Islam triumphed, its glory spread and many followed it, we said that we had fulfilled our covenant with the Prophet ﷺ and our covenant with Allah, now we sat in our homes in our groves, fixing their orchards. Because they left their land, abandoned their homes, left this world, and gave all their time in this entire period to war, because the Prophet did not stay in Medina for two consecutive months since he came to it ﷺ. He did not stay for two consecutive months, but he was all the time outside with a war-like party or body of troops or an invasion or umrah. Even his umrah was a war, that he went out in Al-Hudaybiyah and the pledge of Al-Radwan was on this trip, and it was a trip meant for the Umrah, but Quraysh repulsed him and said: By God, Muhammad will never enter it by force, he will not enter it by force and they repel him. So, it's known that during this entire period of eight years from the Prophet's migration to the conquest of Mecca, all of it is in jihad. So, they said, "We sit down" Then Allah sent down this verse, "And spend in the way of Allah and do not throw [yourselves] with your [own] hands into destruction [by refraining]. And do good; indeed, Allah loves the doers of good" (Al-Baqarah: 194).

If you abandon fighting, stop spending for the sake of Allah, and others will fight instead of you, you will bring yourself to destruction. This, at first, leads to weakening Islam and Muslims, it leads to giving the enemy control over you. Further, it is also destruction because it is an abandonment of the Jihad which is an obligation in Islam. Abandonment of the obligatory deed after striving for it leads to perdition in the hereafter by sinful deeds. "And do good; indeed, Allah loves the doers of good." And do good (Ahsenu). (Al-Ihsaan) is doing the good;

the performance of work best, and doing the good deeds to fulfill your covenant to Allah till you die. The good also includes performing Jihad, as it is the greatest among the religious obligations, for it is the pinnacle of Islam. "Allah loves the doers of good".

Therefore, entering the ranks of the enemy, even if the person thinks that he is most likely will be killed, or even if he realizes that he will be killed, still this is not throwing the self into destruction. Rather, this is someone who purchases himself for God, "And of the people is he who sells himself, seeking means to the approval of Allah. And Allah is kind to [His] servants" (Al-Baqarah:207). He sells himself to Allah; his entry into the enemy's ranks broke their unit, driving away its gathering, stirring terror in it. Al-Zubayr bin Al-Awam used to do this and return, not once in a single battle Sometimes five times. He did it with the Roman army five times, penetrating their line, then returning five successive rows as if he was being thrown, as if he was bomb entering the enemy's line. He used to fight in front of him, on his right, on his left, behind him, then he penetrated the row, and then after he penetrated all of it, he returned again with his horse to the Muslims' line. This is nor common in men, a man in this strength and with this courage and skill in war. In any case, if the fighter overcomes the belief that he will be killed, and enters into the ranks of the enemy fighting them, then there is no doubt that the verse should not be carried to this meaning. Rather, the meaning of the verse is achieved either by stopping from a matter that leads to perdition as if he is sick, and he is certain that if he fulfills this cause, it will lead to perdition as if he cut a vein from him for example if he neglected it and let it bleed, he dies. Then he threw himself into perdition, or rode a boat with the knowledge that whoever walked in the line or walked in this matter led himself to perdition; this has thrown himself into destruction and is considered as a soul killer. It is also said that one of the companions said that his son told him "I ate yesterday until I had indigestion, so he said to him: if you died, I would not have

prayed for you, on the grounds that he deliberately caused his killing. So, whoever does things that could lead to perdition, this falls within suicide.

"And spend in the way of Allah and do not throw [yourselves] with your [own] hands into destruction" (Al-Baqarah 195) "do not throw yourselves with your own hands into destruction" In any case, we know the reason for the revelation of the verse, and if this text is general, it is not permissible for a Muslim to throw himself into destruction in the sense that it was mentioned, "And do good; indeed, Allah loves the doers of good."

.clarifies the ordinance of Hajj ﷻ Then AllahHe says, "And complete the Hajj and 'umrah for Allah. But if you are prevented, then [offer] what can be obtained with ease of sacrificial animals. And do not shave your heads until the sacrificial animal has reached its place of slaughter. And whoever among you is ill or has an ailment of the head [making shaving necessary must offer] a ransom of fasting [three days] or charity or sacrifice. And when you are secure, then whoever performs 'umrah [during the Hajj months] followed by Hajj [offers] what can be obtained with ease of sacrificial animals. And whoever cannot find [or afford such an animal] - then a fast of three days during Hajj and of seven when you have returned [home]. Those are ten complete [days]. This is for those whose family is not in the area of al-Masjid al-haram. And fear Allah and know that Allah is severe in penalty" (Al-Baqarah:196). Allah's saying "And complete the Hajj and 'umrah for Allah" is a direct order for His believing servants to fulfill the Hajj and Umrah for Allah. And it is understood from "And complete" that whoever starts the Hajj or Umrah should complete them. The scholars said that the Hajj must be completed. And the umrah, whether the Hajj is an obligatory Hajj, obligatory umrah, or (naafila) optional Hajj must be completed, and even if the Hajj is corrupted by committing a great ban on the forbidden of Ihram, such as intercourse, for example, it invalidates the Hajj, but it must be continued then after the pilgrimage retakes place.

“And complete the Hajj and 'umrah for Allah” Al-Hajj in the language is the continuous visit to a place to glorify it. And al-Hajj in Islamic law is to visit Mecca and the sacred monuments to worship Allah and perform certain rites at certain times as it is an ordinance and a pillar of Islam, the fifth pillar of Islam. In addition, it is in a limited place, in Mecca and the sacred monuments, to fulfill certain ceremonies in special clothes and certain times. The Umrah is the visit, and what is meant is to visit the House of Allah and also to perform specific ceremonies that are called ceremonies of Umrah including (Ihram: consecration) from the miqat, (Tawaf: circumambulation), (Sa'i: hastening), and shaving or shortening.

It is understood from Allah saying “And complete the Hajj and Umrah to Allah” that both are rituals, and that both are obligatory, so Hajj and Umrah are obligatory. Sunnah has indicated that Hajj is an obligation once in a lifetime, as stated in the hadith of Saraqa bin Malik that the Prophet said, "O people! Hajj (pilgrimage to the House of Allah) has been made incumbent upon you, so perform Hajj." A man inquired: "O Messenger of Allah, is it prescribed every year?" He ﷺ remained silent till the man repeated it thrice. Then the Prophet said, "Had I replied in the affirmative, it would have surely become obligatory, and you would not have been able to fulfill it." Afterward, he said, "Do not ask me so long as I do not impose anything upon you, because those who were before you were destroyed on account of their frequent questioning and their disagreement with their Prophets. So when I order you to do something, do it as far as you can; and when I forbid you from doing anything, eschew it."

The obligatory Hajj once in a lifetime, the Muslim who is capable must perform the Hajj once in a lifetime, and that is for one who owns the expenses and spending of the journey which is the expenses of Hajj. Umrah is also a once in a lifetime obligation. As for repeating Hajj, there is no limit to it. So, if a person performs Hajj every year of his life, then it's a great virtue, because the optional

Hajj is open, and in the merit of the repetition of Hajj and Umrah many hadiths. The Prophet says, “Whoever performs Hajj (pilgrimage) and does not have sexual relations (with his wife), nor commits sin, nor disputes unjustly (during Hajj), then he returns from Hajj as pure and free from sins as on the day on which his mother gave birth to him."

Allah ﷻ says, “And complete the Hajj and Umrah to Allah” it’s understood from this verse the sincerity of work and to do the work for the sake of Allah only, and not to have any other intention except that it’s for Allah's sake, so he should be faithful to Allah, and it will come that it is permissible to perform Hajj, do a work from the deeds of the world, and earn from it, such as offering a service, such as selling and buying. This has been permitted by Allah as will come in what Allah says, “There is no blame upon you for seeking bounty from your Lord [during Hajj]”, “While during Hajj” with the bounty of Allah you can trade, work or rent. He offers himself or his car, there is nothing wrong with this, with his intention to perform Hajj or Umrah for Allah. Then Allah says, “But if you are prevented, then [offer] what can be obtained with ease of sacrificial animals” (uhsertum: prevented) if you are prevented from completing the Hajj and Umrah, and this restriction is either an enemy that prevents a person from completing it or a disease that prevents him from completing Hajj or Umrah. These are examples of what may prevent people from completing the Hajj. The prophet ﷺ was prevented from Hajj in the sixth year when he and one thousand and four hundred of his companions went to Mecca, performing Hajj. When they arrived at Al-Hudaybiyah, Quraysh gathered up and said, "By God, Muhammad does not enter it by force against us at all, by force he does not enter it". Then he made great matters and long negotiations that end with what is known as Al-Hudaibiya compromise, that includes what Quraysh said: You go back this year, we do not allow you to enter Mecca, then you return next year at this time and we allow you

to enter Mecca, for three days during which you complete your Umrah and return. .Thus, the restriction is the preventing

يقول الله ﷻ: {وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ وَلا تَحْلِقُوا رُءُوسَكُمْ حَتَّى يَبْلُغَ الْهَدْيُ مَحِلَّهُ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ أَذًى مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ فَإِذَا أَمِنتُمْ فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلاثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ تِلْكَ عَشَرَةٌ كَامِلَةٌ ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلُهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ} [البقرة:196].

,says ﷻ Allah "And complete the Hajj and 'umrah for Allah. But if you are prevented, then [offer] what can be obtained with ease of sacrificial animals. And do not shave your heads until the sacrificial animal has reached its place of slaughter. And whoever among you is ill or has an ailment of the head [making shaving necessary must offer] a ransom of fasting [three days] or charity or sacrifice. And when you are secure, then whoever performs 'umrah [during the Hajj months] followed by Hajj [offers] what can be obtained with ease of sacrificial animals. And whoever cannot find [or afford such an animal] - then a fast of three days during Hajj and of seven when you have returned [home]. Those are ten complete [days]. This is for those whose family is not in the area of al-Masjid al-haram. And fear Allah and know that Allah is severe in penalty", this is obligatory from Allah to His believing servants to perfectly complete the Hajj and Umrah, He says, "And complete the Hajj and Umrah" and the completion is for one who intends to perform the Hajj or Umrah and entered in the state of Ihram to perfectly complete this worship until he finishes it whether it is an obligatory Hajj or Nafila because who intends to perform the Hajj is not free to add or exclude any of the Hajj or 'Umra ceremonies, or to stop and return home. Rather, he should complete all its ceremonies as he enters the state of Ihram even if he makes Hajj or 'Umra null by an act like intercourse, for example, he must complete the whole ceremonies then he can re-perform the whole Hajj later.

Allah says, “And complete the Hajj and Umra for Allah" and do your work sincerely to Allah but “if you are prevented” because of a great reason hindering you from completing the Hajj. Allah says in this regard, “and complete” so the origin is to complete but if you are prevented from completing, “then [offer] what can be obtained with ease of sacrificial animals.” So, before you are absolved from Ihram, you should sacrifice. “What can be obtained" what is available for you from the offering. The offering is a sheep or one seventh of a cow or one seventh of a camel, and it is not permissible for the pilgrim to shave or cut his hair until the sacrificial animal has reached its place in Mecca or Menna. Allah says, “And do not shave your heads until the sacrificial animal has reached its place of slaughter” for this is the place where the offering is sacrificed. The prophet ﷺ said, “All of Mina is a place of sacrifice. Every road of Makkah is a thoroughfare and a place of sacrifice. All of ‘Arafat is the place of standing, and all of Muzdalifah is a place of standing”

So, the place of sacrificing the offering is in Menna or Mecca, then if a pilgrim is prevented from Hajj out of Mecca, he should send his offering to be sacrificed in Mecca or Menna. Then, if it reached there and he knew that his offering reached Mecca, he could accordingly cut his hair and absolve from his Ihram and return home. Yet, he should re-perform this Hajj or Umara he was prevented from.

Then Allah says, “And whoever among you is ill or has an ailment of the head [making shaving necessary must offer] a ransom of fasting [three days] or charity or sacrifice.” This is for the one who is sick and wants to permit something from the nullifiers of Hajj, for example, to wear clothes to keep him warm while the sewing clothes are impermissible, or that he has harm on his head and he needs to shave his hair while he is in Ihram. Allah says, “a ransom” a ransom for what someone commits of the nullifiers of Ihram. This ransom could be fasting, charity, or sacrifice. Here, Allah gives the pilgrim the freedom to choose his

ransom; either fasting for three days, or to give away charity that equals the fasting, or to sacrifice a sheep as the prophet ﷺ said, “Ka’b bin ‘Ujrah said I had lice in my head when I accompanied the Apostle of Allah in the year of Al Hudaibiyyah so much so that I feared about my eyesight. So Allah, the exalted, revealed these verses about me. “And whoever among you is sick or hath an ailment of the head.” The Apostle of Allah called me and said “Shave your head and fast three days or give a faraq of raisins to six poor men or sacrifice a goat. So, I shaved my head and sacrificed.” Sacrifice a sheep as a ransom to what you commited of the nullifires of Ihram. Allah says, “And when you are secure” and you were able that there is no enemy to prevent you, and you were secured to fulfill the Hajj, “And when you are secure, then whoever performs 'umrah [during the Hajj months] followed by Hajj [offers] what can be obtained with ease of sacrificial animals”

So, this is a permission from Allah and a blessing to His servants to perform Umrah and Hajj in the same visit time. Before Islam, one of the most immoral acts for a pilgrim was to combine the Hajj and Umrah; they only performed Hajj at one time and Umrah some other time.

Then Allah ordained on the tongue of His prophet ﷺ to His servants that they can combine Hajj and Umrah at the same time.

For the prophet ﷺ when he performed his only pilgrimage that is known as the “farewell pilgrimage” and came to Mecca. He said, "He said: If I had known beforehand what I have come to know afterwards, I would not have brought sacrificial animals and would have performed an 'Umra. So, he who among you has not the sacrificial animals with him should put off Ihram and treat it as an Umra. The companions asked, "O Allah's Apostle! What kind of finishing of Ihram?" The Prophet ﷺ said, "Finish the Ihram completely".

That is to make everything that was forbidden before the Ihram permissible as it is, and he was told after that, "Oh Messenger of Allah, this is this for our year or forever?" He said: "Rather, forever, forever." The Prophet ﷺ intertwined between his fingers and said, "Umrah entered the Hajj like this." And he ﷺ intertwined his fingers. And said that it is permissible for Muslim to combine them, as Allah says, "And when you are secure, then whoever performs 'umrah [during the Hajj months] followed by Hajj" that is he absolved from Ihram of his Umra and Hajj then he should sacrifice the available offering, "offers, what can be obtained with ease of sacrificial animals" offering it to Allah and sacrificing it in Mecca, This sacrifice is said to be a sacrifice of gratitude not of an indemnity, because some scholars thought that this sacrifice is a matter of redressing the deficiency that happened. For that he enjoyed the separation between the two acts of Ihram (Ihram for Umrah and Ihram of Hajj) so he enjoyed the period between the Hajj and Umara, in a way that what was forbidden during Ihram is now permissible. The scholars thought that this is a deficiency in the ceremonies of worship, so they thought that the legislation of the sacrifice was a remedy for this real deficiency. But the majority of the scholars said that this is a gratitude sacrifice for Allah that He permitted His servants to combine the Hajj and 'Umrah at the same time, despite the fact that they are two rituals of worship. Further, Allah could have ordained that the pilgrim travels for the Hajj alone then travels again for the Umrah, but Allah permitted to combine them in one time and this is a blessing of Allah and facilitation from Him to His servants. Thus, this sacrifice is gratitude to Allah and gratitude for the permission to combine the Hajj and Umrah with one Ihram which is called (Qeran). Qeran is the one who combined between them but with one Ihram, as was the ritual of the Prophet ﷺ. The Prophet entered the Ihram from "Dhul-Hulayfah" for Hajj and Umrah, and he took the sacrifice and did not absolve the Ihram till he sacrificed it, and that's why when he came to Mecca and told his companions who did not bring their sacrifices, "I said to the Prophet; O Messenger of Allah! Why is it that the people have exited

Ihram and you have not exited Ihram following your 'Umrah?' he said, 'I have matted my hair and garlanded my Hadi (sacrificial animal), so I will not exit Ihram until the sacrifice is done."

He says, "I brought the sacrifice and I marked it with a necklace. It is not permissible to me to absolve the ihram unless it reaches its place, and its place is to be sacrificed on the tenth day and Tashriq days (the three days following the day of slaughter) and that did not reach its place in Menna and the Prophet ﷺ said that in Mecca and he ﷺ said, "If I had known beforehand about my affair what I have come to know later, I would not have brought the sacrificial animals with me"

As I commanded you to do for Allah will permit us to perform the Hajj then to absolve its Ihram and to perform the Umrah and so on, and in this way, there is a great facility, he ﷺ said, "'I have matted my hair and garlanded my Hadi (sacrificial animal), so I will not exit Ihram until I exit Ihram after Hajj." But because he brought his sacrifice, he remained on his Ihram combining the Hajj and 'Umra until he fulfilled his Hajj and Umrah.

So, Allah says, "And when you are secure, then whoever performs 'umrah [during the Hajj months] followed by Hajj [offers] what can be obtained with ease of sacrificial animals" the verse includes those who separate between the Hajj and Umrah by absolving the Ihram and it also includes those who combine the Hajj and Umrah in the same Ihram. Then Allah says, "And whoever cannot find [or afford such an animal]" who did not find a sacrifice, or didn't have the money to buy a sacrifice then "then a fast of three days during Hajj and of seven when you have returned [home]. Those are ten complete [days]" scholars said in the Hajj one has to fast three days during Hajj. They added, in Hajj, either this begins with the seventh, for example, it is possible to fast the seventh, eighth and ninth. On the tenth day, it is not permissible for him to fast, and it is possible to fast after

that, the eleventh, the twelfth and the thirteenth. They are the days of Tashreeq for those who did not lead the sacrifice, so he may fast for three days, either Arafah and two days before it or the days of Tashreeq. And then one has to fast seven days when he returns home, some scholars say that he can fast while he is on his way back home, and there is no harm to fast when he gets home.

Then Allah says, "Those are ten complete [days]" The sum of the three days that he fasts during Hajj and the seven days that he fasts, if he returns, of his Hajj are ten complete days. And this is incontrovertible because three plus seven are ten, but this statement is a confirmation that these three are here at the time of Hajj, and these seven is when he returns from his Hajj. Allah says, "this" meaning the sacrifice is for those who combined between the two, "This is for those whose family is not in the area of al-Masjid al-haram."

This is for those who did not live in Al-Masjid-al-Haram and was not a resident of it. It was said that the distance between Al Masjid Al haram and his home must be the minimum distance of shortening (shorten prayer) so far away from it. A resident outside Mecca, and not from the people of Mecca, is the one who has to sacrifice or fast for three days during the Hajj and seven when he returns.

Then Allah ﷻ says, "And fear Allah and know that Allah is severe in penalty" fear Allah and observe Him in all your matters and the ceremonies of Hajj, "and know" addressing the believers "that Allah is severe in penalty" this is a threatening from Allah, for when there are transgression, deception, deliberate immorality and deviation from these rules, Allah will punish them severely for that "and know that God is severe in penalty" This is one of His attributes.

Then Allah says, "Hajj is [during] well-known months, so whoever has made Hajj obligatory upon himself therein [by entering the state of iúram], there is [to be for him] no sexual relations and no disobedience and no disputing during

Hajj. And whatever good you do - Allah knows it. And take provisions, but indeed, the best provision is fear of Allah. And fear Me, O you of understanding." (Al-Baqarah:197) "Hajj is [during] well-known months," `well-known´ since all the Arabs knew the months of Hajj, and they are Shawwal, Dhu-al qi'dah, and the first ten days of Dhu-al Hijah. These are the months in which a person has the permission to fulfill the Hajj, to intend to perform the Hajj. The scholars understood from this verse that it is not necessary or not permissible for a person to perform the Ihram for Hajj before Shawwal, so whoever intends to perform it, for example, in Ramadan or at the beginning of the year or months before that and said (labayak Allahum Hajj). That is said (I respond to your call to Hajj) from this time on and he remains in Ihram until the time for Hajj comes. The scholars said that it is contrary to the majority and the people of knowledge and this is a violation and that the Hajj does not take place unless it is within months of Hajj, as Allah says, "Hajj is [during] well-known months, so whoever has made Hajj obligatory upon himself therein [by entering the state of iúram], there is [to be for him] no sexual relations and no disobedience and no disputing during Hajj."

Some scholars said if a person intends to perform the Hajj out of its time, his intention takes place and he has to fulfill it and must not cancel it.

And they explained regarding "so whoever has made Hajj obligatory upon himself therein [by entering the state of iúram]" on the ground that a person can have the intention to perform the Hajj out of its months. But the right is that "Hajj is [during] well-known months," in its time and whoever does it; as if he enters into worship before the time for it began; he has not yet entered its time, it is thus invalid. Like the one who enters the prayer before its time begins, so if a person enters the Dhuhr prayer before the meridian, the Dhuhr prayer is invalidated, and if he enters Maghrib before the sunset, there is no doubt that its time is invalid. Allah says, "Hajj is [during] well-known months" that it does not enter except in these months. So, whoever intends it in Ramadan, or Sha'ban, or Rajab, and says,

(labyka Allahum Hajj) and remains in the state of Ihram as many people do, they thus enter the state of Ihram for long months before Hajj. There is no doubt that his Hajj is not taking place because he enters into a worship before its time begins, "Hajj is [during] well-known months, so whoever has made Hajj obligatory upon himself therein [by entering the state of iúram]" he intended to perform the Hajj and said, " labyk Allahum Hajj" and the Hajj became obligatory on him, he must continue until he completes it unless he is restricted, Allah says, "there is [to be for him] no sexual relations and no disobedience and no disputing during Hajj." This indicative style is used for composition. Indicative style. "no sexual relation" is denial for the existence of any obscenity, wickedness, and disputing. The obscenity here is intercourse and its introduction as a kiss and touching and any form of the introductions to intercourse. And intercourse as well is from the nullifiers of Ihram. And "no disobedience" (Al fusuq: wickedness) is to violate the rules of Ihram and doing what is prohibited or it is the violation of all religion principles as insulting the Muslim and violating the rules of Ihram as wearing sewing clothes and using perfume or as cutting a tree or hunting. This is wickedness, in the sense of violating the rules of Ihram and committing its prohibitions. Whoever deliberately commits the prohibitions of Ihram, this is wickedness that deviates from the rulings of Hajj, and likewise, whoever disobeys Allah by committing a sin is wickedness. "and no disputing during Hajj" (jidal: disputing) stems from (jadal l habal) to put the side of the rope on the other side of it. And those who dispute also every one of them, Allah forbids disputing in Hajj, whether in its meanings, rituals, or rulings. It is not necessary to argue about this or to debate at all in any matter. This denial, no doubt, is intended to prohibit, it is not intended to deny that such matters may happen, but this is a more far-reaching method than the prohibition. Allah did not say, do not be patient, do not adulterate, and do not argue in Hajj. Rather He said, no sexual relation, no disobedience, and no disputing during Hajj" and that is more eloquent than prohibition.

And Allah says, “And whatever good you do - Allah knows it” addressing the believers to know that every good they do during the Hajj Allah knows it. This is inducing an invocation from Allah to Man to do the good and righteous after Allah forbade obscenity, wickedness, disputing, and all kinds of evil in addition to violating the essence of Hajj. Since the pilgrim entered into Ihram and into great worship to Allah, he must commit to its principles such as that there is no dispute, no intercourse, or any of its introductions, no speech in the presence of women or without the presence of women about this matter. There is no wickedness, deviation from the essence of Hajj and violating the obedience of Allah. “no dispute” in the sense of abandoning doubt and argument and to focus on worship and righteous deeds. “And whatever good you do” any good even if it’s little, therefore, Allah knows it and He will call you to account for it. This is an incitement to do good. Then Allah says, "And take provisions” and the provision is to take water and food and what the pilgrim needs in his travel. This is a command from Allah that the pilgrim has to take food with him and to prepare himself and take money to buy food or whatever he needs.

This is because many people used to go for Hajj saying we put our trust in Allah, and they do not carry food with them. Thus, when they come to Hajj, they become poor, needy and start asking people for help which is inappropriate. And this is not the right manner of placing trust in Allah, rather, one should adopt means to reach the end by carrying the supplies, carrying water, or carrying the money with which to buy. When the matter was about the provision Allah clarified that piety is the best provision that a person carries on his journey. Allah reminded of the great journey, that is the journey to Him and to the hereafter, and that piety is the best thing that a person carries on his journey to the hereafter on the Day of Resurrection.

He says, “the best provision is fear of Allah”. The best provision a person can carry on his journey to the hereafter is piety and fear of Allah. Allah says,

“And fear Me, O you of understanding.” Fear me, addressing those who understand, people of reason, and this is a reminder that He is worthy to be feared because He counts the sins and punishes for them and He observes His servants' deeds and His punishment is great and severe. Rather, there is no punishment as the punishment of Allah and no one binds His enemy as Allah binds His enemies "So on that Day, none will punish [as severely] as His punishment, And none will bind [as severely] as His binding [of the evildoers]”(Al-Fajr:25-26) Allah is worthy to be feared, and that is because His punishment is severe“[O Muhammad], inform My servants that it is I who am the Forgiving, the Merciful., And that it is My punishment which is the painful punishment.” (Al- Hijr:49-50) and He says, “and fear me, o you of understanding”

Then Allah says, “There is no blame upon you for seeking bounty from your Lord [during Hajj]. But when you depart from 'Arafat, remember Allah at al- Mash'ar al-haram. And remember Him, as He has guided you, for indeed, you were before that among those astray.” (Al-Baqarah:198) “no blame” that is no sin or blame that “for seeking bounty from your Lord [during Hajj]” by trade or rent or earning money during Hajj and Umrah. This is permission from Allah to His servants who entered Ihram on Hajj and Umrah that if they have a job to earn money, then this is not sinful. And this does not contradict the sincerity of the worship to Allah. Then Allah says, "But when you depart from 'Arafat, remember Allah at al- Mash'ar al-haram. And remember Him, as He has guided you, for indeed, you were before that among those astray” (Al-Baqarah:198) departure from A'rafat is the return after standing on the mount of A'raft. A'rafah is the day considered to be the best day of the year. And standing in A'rafah is the highest and most honorable ritual of Hajj, as the Prophet said, "Hajj is Arafat. Whoever catches up with the night of Arafat before dawn comes on the night of Jam (Al-Muzdalifah), his Hajj is complete."

This is the most honorable act of Hajj and the greatest of its pillars, “But when you depart from 'Arafat”), the Prophet ﷺ clarified the departure from A'rafat through his action. When he stood after the meridian after the sunset, he shortened and combined the Dhuhr and A’ser prayers. Then he stood on A'rafah invoking and praying to Allah until the sunset, and after the sunset, the prophet went down from A'rafat.

يقول الله ﷻ : {لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ فَإِذَا أَفَضْتُمْ مِنْ عَرَفَاتٍ فَاذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ وَاذْكُرُوهُ كَمَا هَدَاكُمْ وَإِنْ كُنتُمْ مِنْ قَبْلِهِ لَمِنَ الضَّالِّينَ}[البقرة:198].

says, “There is no blame upon you for seeking bounty from your Lord ﷻ Allah [during Hajj]. But when you depart from 'Arafat, remember Allah at al- Mash'ar .al-haramAnd remember Him, as He has guided you, for indeed, you were before that among those astray” (Al-Baqarah: 198).

This is facilitation from Allah to His faithful servants who entered the state of Ihram on Hajj or Umrah that there is no blame and no sin on them in seeking a blessing from Allah through trade or any work to gain money during their Ihram in Hajj. Then He says, “But when you depart from 'Arafat, remember Allah at al-Mash'ar al-haram. And remember Him, as He has guided you, for indeed, you were before that among those astray” (Al-Baqarah:198). (Al Ifadah) from Arafat is the onrush from Arafat and to steer to the Muzdalifa. Arafat is the place while A'rafah is the time, and the prophet ﷺ said, “Hajj is Arafat” for this is the greatest among the rituals of Hajj and the highest of its ceremonies. The prophet ﷺ stood on Arafat, stood on the day of A'rafah the whole day after he performed the Dhuhr and Asr prayers (shorten and combine). Then he stood invoking Allah till the sunset. So, he combined the day with part of the night, then he rushed from Arafat to the Muzdalifa. And it was mentioned in the description of his Hajj that after he rushed, Osamah had ridden behind him and Osamah said, “Usama b. Zaid (Allah be pleased with him) reported that when Allah's Messenger (may peace be upon

him) came to the valley where the rich (people of Mecca) used to get down. He got down and urinated (and he did not mention about pouring water); he then called for water and performed a light ablution. I said: Messenger of Allah, the prayer. Thereupon He says: Prayer awaits you ahead." Then the prophet rode and moved until he reached the sacred monument (now in Muzdalifa) then he made the camel kneel down and remained there. Then, he called to the prayer and performed the Maghrib and I'shaa' prayers (shortened and combined). Then, he ﷺ slept till the dawn rose, and he performed the Fajr prayer and stood invoking Allah for a long time before the sun rose. After that, he rushed in groups from the sacred monument to Menna to throw Al-Aqabah stoning pillar (Al- Aqabah Jamrah). The prophet ﷺ permitted the weak Muslims or those with excuses to onrush from the sacred monument after midnight when the moon sets, as it came in the saying of A'isha may Allah bless her, she said, "We got down at Al-Muzdalifah and Sauda asked the permission of the Prophet ﷺ to leave (early) before the rush of the people. She was a slow woman and he gave her permission, so she departed (from Al- Muzdalifah) before the rush of the people. We kept on staying at Al-Muzdalifa till dawn, and set out with the Prophet ﷺ but (I suffered so much that) I wished I had taken the permission of Allah's Messenger ﷺ as Sauda had done, and that would have been dearer to me than any other happiness", she also said, "I wish I asked the permission as Sauda". Thus, Allah says, "Remember Allah by the sacred monument" and we had clarified how to do this as the prophet ﷺ did on his Hajj. That is through performing the Maghrib and I'shaa' prayers in Muzdalifah and then the Fajr prayer in the same place. Then he invoked Allah after the Fajr prayer until the sun almost rises in contrast to the polytheists who used to stay in the sacred monument until the sunrises behind the mountain of Thabeer. The Arabs used to say, "Ishriq Thabeer kayma nugeer" that is, "rise Thabeer in order to invade". So, the prophet contrasted them and rushed before the sun rose.

Then, Allah says, “Remember Him as He hath guided you, although before ye were of those astray”, addressing the believers to remember and thank Allah for He guided them to these great ceremonies and to these great deeds by which they attain His pleasure and great rewards of blessings. This is from the mercy of Allah and His favor. So, remember Allah and mention Him for guiding you through this blessing. “Although before ye were of those astray”, before the prophethood and the revelation of the Qur’an and the declaration of this legislation “You were of those astray”, the ignorance and polytheists Arabs used to perform Hajj and travel a long distance to perform the Hajj. Yet, they changed its rituals and they had no rewards on that because this falls under polytheism. And with their polytheism and denial of the resurrection deviation surrounded them from every side. For their deeds are nullified without any reward despite all the exhaustion and fatigue due to their disbelief and polytheism and because of their wrong performance of worship. So, praise Allah for guiding you to His religion, His decree, and monotheism to attain His blessings and pleasure “Although before ye were of those astray” (Al-Baqarah: 198).

Then, Allah says, “Then depart from the place from where [all] the people depart and ask forgiveness of Allah. Indeed, Allah is Forgiving and Merciful”. From the place where all people depart. When Allah decreed departure (Al Ifadah) on the tongue of His prophet Ibrahim, He decreed that people depart from Arafat. Yet, Quraish dedicated themselves with special rituals and they were called (Al Hums); among their special rituals was that they didn’t stand on Arafat for all people stand the day of A'rafah except them. They said we are the people of the House of Allah and of His Haram and it’s impermissible for us to go outside it, and A'rafah is outside the Haram. So, they made a reason for themselves from inside the Haram, so their Hajj was in Muzdalifah. And when they depart and come back to Menaa, they depart from the Muzdalifah and not from A'rafah. A'rafah was for all the Arabs except Quraysh, because this is part of what they

dedicated to themselves. They also dedicated themselves to the fact that they are the only people who can circulate the House with their clothes. Nevertheless, anyone other than Quraysh is not allowed to circulate with his clothes on. That is, everyone has to circulate either naked or in clothes that he rents from Quraysh men or he can circulate with his own clothes but he has to leave them there as they are considered impure. Then if one was ashamed to circulate naked, he used to do this with his clothes and after that, he collects them and throws them in a special place called (Al Laqi) the throwing. And no one used to touch or come near these clothes as they thought it was too impure. So, these matters were invented by the Hums who are Quraysh themselves.

Allah says, "Then depart from the place from where [all] the people depart" (Al-Baqarah:198) that's from A'rafah, including Qurashi and a non-Qurashi. The prophet is from Quraish, that's why when he performed the Hajj he went and stood on A'rafah and said, "I stood here, and all A'rafah is a stand", even some Muslims condemned this because they thought this was wrong. He said, "this says I saw the prophet PBUH on A'rafah and I said what is his matter and he is from al- Hums", then Allah send down, "Then depart from the place from where [all] the people depart" (Al-Baqarah:198) for there is no difference between Qurashi and a non-Qurashi on this matter for all Muslims have to stand on A'rafah and depart from A'rafah to Muzdalifq and Menna.

Then Allah says, "And ask forgiveness of Allah. Indeed, Allah is Forgiving and Merciful" so seek forgiveness from Allah for you and your sins, for this is a place where sins are forgiven, because it is a place of obedience. And ask Allah's forgiveness for your deficiency, and your deficiency in making the worship in its right way. And seek forgiveness from Allah for if you do any deeds, you need your Lord's beneficence to complete your deficiency, because the servant is always in a state of deficiency no matter how much he exaggerated in his worship, for he is not worshiping Allah as Allah deserves, and he does not fear Allah as

He deserves of piety. Ask Allah forgiveness for your deficiency and negligence. As this is a place where supplication is answered, and the greatest thing that a servant may ask Allah for is to ask for forgiveness; this is the ultimate desire. If Allah forgives someone and transcends his sins that means that He accepts him and that Allah demands nothing from him. Indeed, this was the greatest of what Allah had blessed His prophet ﷺ with, that He says to him, "Indeed, We have given you, [O Muhammad], a clear conquest, That Allah may forgive for you what preceded of your sin and what will follow and complete His favor upon you and guide you to a straight path" (Al-Fath: 1-2).

Then when Allah urged His servant to ask for forgiveness, that is because He is worthy to be feared and He is worthy to forgive "Indeed, Allah is Forgiving and Merciful". Allah is the oft forgiving, He forgives a lot. And forgiveness is the hiding and concealing of faults and defectives and pardoning them, being merciful to His servants, and accepting repentance. And the referrer returns to Him with his deficiency and his sin, nevertheless, Allah accepts his repentance and his slip with His mercy.

Then Allah says, "And when you have completed your rites, remember Allah like your [previous] remembrance of your fathers or with [much] greater remembrance. And among the people is he who says, 'Our Lord, give us in this world,' and he will have in the Hereafter no share" (Al-Baqarah: 200). Rituals of Hajj are those ceremonies that Allah ordained, then He says, "Remember Allah like your [previous] remembrance of your fathers or with [much] greater remembrance". This means to remember and mention Allah a lot as much as you remember your fathers and much more. It's said that the reason for this is that the Arabs in the past used to gather in order to mention and praise their fathers as much as they are proud of them. So, Allah guided them to remember Him as they remember their fathers as Allah is their Creator and Who bestowed His blessing upon them and there is no doubt that their attribution to Him is much greater than

their descent to their fathers. So, their glorification of Allah must be greater than their glorification of their fathers "With [much] greater remembrance".

Then, Allah says, "Says, 'Our Lord, give us in this world', and he will have in the Hereafter no share" (Al-Baqarah: 200) and this was the state of the Arab before Islam, he used to perform the Hajj but after all the expenses and money and effort of the travel, he was asking Allah matters of this worldly life, because they did not believe in the hereafter and ever last reward, as they denied the resurrection. They performed the Hajj and when they finished one would come and say, O Allah I came from a far country and I spent a great amount of expense and performed the rituals, and I stood in A'rafah and circulated and sought, and I threw the pillar, and I did and I did, so grant me a camel and a beautiful wife, and grant me such-and-such, and grant me such-and-such. And he asked Allah for worldly matters and never asked Allah to forgive his sins or asked for His paradise, or asked for salvation in the hereafter. This was not on his mind nor his considerations. Indeed, they denied the resurrection completely, Allah says, "And among the people" that is some people said after their Hajj "Our Lord, give us in this world", he asked Allah to give him in this life only "And he will have in the Hereafter no share". He has no portion of the hereafter because he denied it. As a result, there is no use of his good deeds whether it was worship on this way or a benefit for people, he is not benefiting from that as is said on the saying of the mother of the believers A'ishah, "I said: Messenger of Allah, Abdu Allah ibn Jada'n established ties of relationship, fed the poor. Would that be of any avail to him, He says: It would be of no avail to him as he did not ever say: O my Lord, pardon my sins on the Day of Resurrection".

This means that Abdu Allah ibn Jada'n and who is like him among the Arabs who used to do good deeds, they did not intend them to the resurrection, they did not make them for the sake of Allah to deliver them from the torment of the resurrection and to let them have His paradise. Rather, their work was for the

worldly life only, “And among the people” this is after his Hajj and expenses “Our Lord, give us in this world," only. So all his supplication is for this world and “and he will have in the Hereafter no share.” And he has no portion in the resurrection. And “But among them is he who says, ‘Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good and protect us from the punishment of the Fire’”. And there are people among them, they are the people of faith and the righteous people who recognized the truth and believed in the resurrection who said, “give us in this world [that which is] good” grant us in this world what is good and all that Allah bestowed to His servants of the security and safety, erasing and good health, money and children, is good. And “good and in the Hereafter [that which is] good” the good of the hereafter is paradise, and its greatest goodness is the pleasure of Allah and winning His paradise. “And protect us from the punishment of the Fire”, And protect us, keep us away from the torment of the fire, and this supplication is the comprehensive and beautiful supplication, for it combined all the goodness in this life and on the hereafter life, “Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good and protect us from the punishment of the Fire” (Al-Baqarah: 201). It combined every good a man seeks in this world and the hereafter as well as seeking refuge with Allah from the greatest evil that is the torment of the fire. Therefore, the prophet permitted his people to say this supplication on the most honored rituals of Hajj between the two corners in Tawaf (circumambulation); the two Yemenite corners. The Yemenite corner and the corner of the stone, the prophet used to say there, “Allah grant us a good in this life and in the hereafter and protect us from the fire”.

Allah ﷻ says, “Those will have a share of what they have earned, and Allah is swift in account” (Al-Baqarah: 201), “Those” means the people of guidance and reason who had been guided to Allah and do this great worship and ask Allah for the good in this world and the hereafter and ask Him to protect them from the

Fire. “Those will have a share of what they have earned”, they have a portion and reward of what they gained, Allah does not waste their gain, “And Allah is swift in account”. Allah is quick to reckon; He is quick in rewarding the servants, for a man may invoke Allah and Allah rewards him in the same moment. This is from Allah's bounty and benevolence. Thus, the servant must know that he may invoke Allah for a matter of this world and the response of Allah will come soon, for Allah is quick in reckoning; reckoning of the good and evil, for he may do the evil and Allah punishes him quickly. On the other hand, he may do the righteous or ask for the good so he attains it by a quick command, rather, he barely lowers his hands that he obtained his desire. As the prophet and his companion used to raise their hands to ask for the rain while there was not a small cloud in the sky. The moment they lower their hands, the rain starts to fall from the sky, for Allah is quick in reckoning.

One of the meanings of “Quick in account”, that Allah will hold the account for the worlds on the day of Resurrection as if they are one soul. So, He will reckon and address each man in this situation at the same time as if they are one soul, and not one after another, for this is Allah. He is not disputed with .matters over another

“Those will have a share of what they have earned, and Allah is swift in account” (Al-Baqarah: 202) is a guidance from Allah to His servants to know that Allah rewards them and grants them at the same moment. Then, He says, “And remember Allah during [specific] numbered days. Then whoever hastens [his departure] in two days - there is no sin upon him, and whoever delays [until the third] - there is no sin upon him - for him who fears Allah. And fear Allah and know that unto Him you will be gathered” (Al-Baqarah: 203). “And remember Allah during [specific] numbered days”, these are the days in Menna, remember Allah and mention Him. The remembrance of Allah is through the prayers, the prayers on its time. As the prophet used to perform the prayer in Menna, and used

to perform every prayer on its time in the place he descended in, which is the location of a mosque that is now known as (Al Khair mosque). He also permitted his companions to throw the pebbles on these restricted days; they are three days, two days for the hastens and three days for those who will be late, which are the eleventh, twelfth, and thirteenth. The hastens would throw on the eleventh and twelfth of Dhu al-Hijjah, and the feast day on the tenth and the late person would throw on the eleventh and twelfth and the thirteenth. "And remember Allah during [specific] numbered days", this is what Allah says about these specific days, that this is to facilitate the offering. And that Allah is not restricting you for a long time, rather, it's a fixed number of days, two or three.

"Then whoever hastens [his departure] in two days" to finish the Hajj and travel, "There is no sin upon him", not for the haste only but there is no blame at all, and that Allah forgave all his sins and he completed his Hajj. "And whoever delays [until the third]" and who delays to the third day has no sin upon him also and Allah had forgiven him and accepted his Hajj, "There is no sin upon him" no sin is a denial of the sin, as the prophet ﷺ said, "Whoever performs Hajj (pilgrimage) and does not have sexual relations (with his wife), nor commits sin, nor disputes unjustly (during Hajj), then he returns from Hajj as pure and free from sins as on the day on which his mother gave birth to him". He returned pure of sins, for this one who is hasty in two days completed his Hajj and who delays is likewise. The extra time is good, and all of them completed their Hajj, then Allah says, "For him who fears Allah" to clarify that not all who performed the Hajj had their sins forgiven. Rather, Allah conditioned that this is for the one who fears Allah. Piety is a common name meaning that he fears Allah and made protection between him and Allah; it includes that firstly: he did his work for the sake of Allah only, secondly: he performed it in the prescribed manner as Allah commanded him, and third: he did not deviate this work with a prohibition that spoils his pilgrimage or nullifies his work. Thus, these are the three conditions to

have the meaning of piety; first: that he did this act to Allah, so he entered the state of Ihram to Allah, and to obey Allah on all the rituals of the Hajj sincerely. His intention is for the sake of Allah and he has no other purpose but this. The second matter is that he performed the Hajj in the manner prescribed by Allah and the Prophet ﷺ. The third order: he did not violate the rituals of Hajj by any act that spoils it, so he deviated from acts of Hajj. As Allah says, "Hajj is [during] well-known months, so whoever has made Hajj obligatory upon himself therein [by entering the state of iúram], there is [to be for him] no sexual relations and no disobedience and no disputing during Hajj." The prophet ﷺ said, "Whoever performs Hajj (pilgrimage) and does not have sexual relations (with his wife), nor commits sin, nor disputes unjustly (during Hajj), then he returns from Hajj as pure and free from sins as on the day on which his mother gave birth to him". Thus, this is the one upon whom there is no sin; the one who fears Allah and performs Hajj in that way. So, this is the condition for the one to be free of sins.

"And fear Allah and know that unto Him you will be gathered", when the remembrance of Allah came. Allah reminded His servants to fear Him in all times and places, "And fear Allah and know that unto Him you will be gathered", this is the greatest influence and motive on piety, and you must know, O servants of Allah, that you will return to Him, not to any other. You will be gathered unto Him, and who knows from the depth of his heart that he is returning to Allah and that will come a day to stand in front of Allah. And that Allah knows everything and nothing is hidden from Him, that Allah is with him and will reckon him the punishment and the reward is from Him alone for those who know all this will no doubt fear Allah. And Allah says, "But for he who has feared the position of his Lord are two gardens" (Ar-Rahman: 46) the position of Allah means his position in the hands of Allah, "And fear Allah and know that unto Him you will be gathered" and He did not say "you will be gathered unto Him" to ensure that the gathering is unto Him alone.

يقول الله ﷻ: "وَمِنَ النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهِدُ اللَّهَ عَلَى مَا فِي قَلْبِهِ وَهُوَ أَلَدُّ الْخِصَامِ وَإِذَا تَوَلَّى سَعَى فِي الأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ وَاللَّهُ لا يُحِبُّ الْفَسَادَ وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالإِثْمِ فَحَسْبُهُ جَهَنَّمُ وَلَبِئْسَ الْمِهَادُ وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاةِ اللَّهِ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ" [البقرة: 204-207].

Allah ﷻ says, "And of the people is he whose speech pleases you in worldly life, and he calls Allah to witness as to what is in his heart, yet he is the fiercest of opponents. And when he goes away, he strives throughout the land to cause corruption therein and destroy crops and animals. And Allah does not like corruption. And when it is said to him, "Fear Allah," pride in the sin takes hold of him. Sufficient for him is Hellfire, and how wretched is the resting place. And of the people is he who sells himself, seeking means to the approval of Allah. And Allah is kind to [His] servants" (Al-Baqarah: 204-207).

After this noble surah, Surah Al-Baqarah, stated and clarified the rules of Hajj, Allah says, "And remember Allah during [specific] numbered days. Then whoever hastens [his departure] in two days - there is no sin upon him; and whoever delays [until the third] - there is no sin upon him - for him who fears Allah…" (Al-Baqarah: 203). After spending a few days in Minna, all sins were forgiven for those who fear Allah ﷻ. There is no sin or blame upon those who hastened and departed from Minna in two days or those who were delayed until the third day. Then Allah ﷻ placed piety as a condition for this, as the Prophet ﷺ said, "Whoever performs Hajj (pilgrimage) and does not have sexual relations (with his wife), nor commits sin, nor disputes unjustly (during Hajj), then he returns from Hajj as pure and free from sins as on the day on which his mother gave birth to him". Then Allah ﷻ commanded them to fear Him, as He says, "... And fear Allah and know that unto Him you will be gathered" (Al-Baqarah: 203). When the verses regarding Hajj conclude with this, Allah ﷻ sheds the light upon two types of people. Those who are of the highest degree of evil and corruption while the others are those who are amongst the best of humanity. This dichotomy

portrays the ultimate model of evil and corruption and the ultimate model of goodness and righteousness.

Allah ﷻ says, "And of the people is he whose speech pleases you in worldly life and he calls Allah to witness as to what is in his heart". Allah ﷻ is referring to a person who is admired for his speech because he claims to speak the truth. He says he loves Allah ﷻ, His prophet ﷺ, and His religion. He testifies that there is no God worthy of worship but Allah and that Muhammad is the messenger of Allah. Although he speaks the truth, it is only words coming from his mouth and yet, he calls upon Allah ﷻ to witness his true intentions and to confirm that what he says with his mouth reflects what he truly believes in his heart. Allah ﷻ responds, "Yet he is the fiercest of opponents", this means that this type of person has reached the ultimate level of hypocrisy. His heart is full of hatred and spite against Islam and Muslims, for he is the fiercest of opponents. This person is "the fiercest", he is the antagonist and the ultimate enemy. He displays the highest degree of hostility, obstinacy, and insolence with whomever he is quarreling. So, there is no doubt that this type of person's heart is black, full of disbelief and hatred, yet his tongue and appearance are as sweet as honey that he is admired for what he says.

Then Allah ﷻ says, "And when he goes away, he strives throughout the land to cause corruption therein and destroy crops and animals. And Allah does not like corruption" (Al-Baqarah: 205). This means, if this hypocrite went out alone far from you, then he "strives throughout the land", meaning he rushes to sow corruption upon the earth. The word "to corrupt" is general and it refers to all forms of destruction. This word also includes all kinds of sins as all sins are forms of corruption, for example, polytheism, murder, adultery, drinking alcohol, etc, all these are forms of corruption upon the earth. Then Allah ﷻ mentions a specific type of corruption, which is to "destroy crops and animals" after mentioning a general form of corruption. One of the greatest forms of corruption

is the destruction of agriculture. A person might kill another for committing evil deeds such as adultery or theft, but the destruction of crops or animals or innocent children that do not cause any harm indicates that this person is rooted in corruption and is not fond of anything related to righteousness or goodness, neither from a human being nor from standing plants or animals. This person combined both corruption and hypocrisy, for this is the greatest model of disbelief and corruption. Unbelievers who outwardly display their disbelief are placed in eternal torment in the fire. However, hypocrites are far more deceitful because they conceal their disbelief and claim that Islam is corrupt as well. They do this to make Muslims feel secure around them and allow them to mingle amongst them, marry them, so they can learn about their flaws. Therefore, these hypocrites are far more corrupt than the apparent unbelievers and consequently, their punishment is far more severe than them. As the hypocrites are placed under the unbelievers in Hell. Allah ﷻ says, "Indeed Allah will gather the hypocrites and disbelievers in Hell all together" (An-Nisa: 140). Thus, Allah begins with the hypocrites and says, "Indeed, the hypocrites will be in the lowest depths of the Fire" (An-Nisa: 145). The lowest depth is the lowest rank of Hell, as Hell is divided into ranks and the torture increases the lower the rank.

Then Allah ﷻ says, "And Allah does not like corruption". This includes any kind of corruption that goes against righteousness, even merely pulling out a plant or killing a bird or an insect, e.g. a bee. Allah ﷻ does not like all kinds of corruption, so what would be the case for bigger crimes such as destroying crops or killing offspring, or transgressing against the sacred rites of Allah ﷻ, e.g. murder or disbelief. That is why Allah ﷻ does not like all types of corruption or the corrupters.

Allah ﷻ says about the corrupters, "And when it is said to him, 'Fear Allah', pride in the sin takes hold of him" (Al-Baqarah: 206). If this corrupted hypocrite is advised to fear Allah to protect himself from His punishment, then he instead

will increase his evil deeds. Allah ﷻ says, "Pride in the sin takes hold of him" he becomes arrogant and proud of his sins while boasting to others that he did this because it is the truth and he refuses to be reminded of Allah. Then Allah ﷻ says, "Sufficient for him is Hellfire, and how wretched is the resting place" (Al-Baqarah: 206). This means that Hell is a befitting punishment from Allah ﷻ which is prepared for the hypocrites and the unbelievers. Allah ﷻ says, "How wretched is the resting place" (Al-Baqarah: 206). The word *al-mihad*, i.e. a resting place, in this verse is originally *mahd*, i.e. a cradle, it is a leveled surface from the ground that carries a bed. *Mahd* also refers to a child's cradle that is a leveled and tidy place for the child to settle in. Allah ﷻ called Hell, *al-mihad*, i.e. the resting place because it is a bed of fire. There is no doubt that this bed is not prepared for rest, but rather it is the worst bed for a human being. The people of Hell have a bed of fire, a cover of fire and the walls of their prison are made of fire. Allah ﷻ says, "Indeed, We have prepared for the wrongdoers a fire whose walls will surround them. And if they call for relief, they will be relieved with water like murky oil, which scalds [their] faces. Wretched is the drink, and evil is the resting place" (Al-Kahf: 29). The hypocrites deserve this cradle of fire because they mocked the people of Islam and pretended to be among the faithful. They made Allah ﷻ their witnesses for what lies in their hearts, however, Allah ﷻ returns their mockery by presenting them with a bed of fire and says, "Wretched is the resting place". This is the first image that portrays the ultimate model of corruption, disbelief, and obstinance.

The second image portrays the perfect model of faith. Allah ﷻ says, "And of the people is he who sells himself, seeking means to the approval of Allah. And Allah is kind to [His] servants" (Al-Baqarah: 207). This refers to those who sell themselves for the sake of pleasing Allah, for example, in Jihad believers give their money for the sake of Allah ﷻ. Thus, fulfilling the words of Allah, "Say, 'Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah,

Lord of the worlds, No partner has He. And this I have been commanded, and I am the first [among you] of the Muslims'" (Al-An'am: 162-163). Many of the classical interpreters of the Quran said that these verses were revealed concerning Suhaib ibn Sinan al-Romi (may Allah be pleased with him). He was a resident of Mecca and was among the pioneers who believed in Muhammad ﷺ when he wanted to emigrate, the people of Quraysh said to him, "O Suhaib you came to us poor with no money, you became rich here and we will not allow you to leave with your money". He then responded to them, "If I gave you my money would you leave me?" They agreed. Then he gave them all his money and emigrated to Medina without it. Omar ibn al-Khattab (may Allah be pleased with him) and a group of Muslims met him at al-Harrah while he was coming to Medina. The Prophet said to him: "O Suhaib, you won the sale, you won the sale O Suhaib. For he sold himself to Allah, he gave up all his money to emigrate to Allah and the Prophet". This is a demonstration of a complete model of faith by giving up his fortune for the sake of Allah ﷻ.

The Prophet ﷺ said about Al-Gamediyah who came to him and confessed to adultery and said: "O Prophet of Allah, purify me", even though the Prophet turned her back many times, she was persistent. He turned his face when she came and she said: "I sinned, so execute the prescribed penalty". The Prophet turned his face away and she said: "Do you want to chase me away like a sheep?" Then she said: "I am pregnant from adultery". So, the Prophet ﷺ said to her: "Go until you give birth". So, she went and when she gave birth to her child, she returned to the Prophet and said: "I have given birth, O Prophet of Allah, now execute my punishment". He said: "Go until you wean the child". She went until she weaned her child and returned to the Prophet and her child was eating a piece of bread. Then the Prophet sent the child to someone to take care of him and ordered that she be stoned. She was then stoned and Khaled Ibn Al-Waleed cursed her. The Prophet ﷺ responded to him saying, "No, Khaled, have you ever seen better than

this woman's deed as she devoted herself to Allah. For she offered herself to be killed in this way to purify her soul for the sake of Allah ﷻ". Then Allah ﷻ says, "And Allah is kind to [His] servants". He is compassionate to His servants and from His compassion and benevolence, He ordained mankind to do what they can do and does not charge anyone beyond their abilities. Allah ﷻ is the granter of life and wealth and He is kind to His servants and showers them with His mercy.

These are the two models; the first being the model of criminality and falsity who strive to corrupt the earth and destroy what does not even harm them. On the other side, the second image is the model of faithful believers who are pious, fear Allah ﷻ and give their bodies and fortune for the sake of Allah ﷻ.

After Allah had stated these two models of people, He called upon all His faithful believers to abide by the laws of Islam. He says, "O you who have believed, enter into Islam completely [and perfectly] and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy. But if you deviate after clear proofs have come to you, then know that Allah is Exalted in Might and Wise" (Al-Baqarah: 208-209).

This is a call from Allah ﷻ to His faithful servants describing and inviting them to the path of Allah. He called them believers to encourage them to follow His commands. He says, "O you who have believed, enter into Islam completely [and perfectly]". In this verse, Islam is referred to as *silm*, i.e. peace, because following the laws of Islam means safety and security from every evil and protection from the punishment of Allah. They will have no fear, nor will they grieve if they abide by the rulings of Islam. For those who carry out what Allah ﷻ has ordained and avoided what He has forbidden, Allah ﷻ says, "They who believe and do not mix their belief with injustice - those will have security, and they are [rightly] guided" (Al-An'am: 82). Those who enter into Islam completely are safe and secure as long as they are not burdened with sins because these sins

could threaten them. But if they are without sin or if they committed sinful acts but returned to Allah ﷻ, then they are granted safety and security. As for those who have committed sins and are burdened by them, then they remain under the threat of Allah's punishment. The punishment of Allah ﷻ could be either in this life or in the Hereafter because Allah ﷻ may hasten the punishment for the disobedient individuals or groups or He may delay it for the Hereafter.

Allah ﷻ says, "O you who have believed, enter into Islam completely [and perfectly] and do not follow the footsteps of Satan" (Al-Baqarah: 208). Indeed, do not follow in the footsteps of Satan. This creates an image as if people are walking behind him and following his every step. *Shaytan*, i.e. devil, is a common noun and the chief of the *shayateen* is Iblees who disobeyed Allah ﷻ and refused to prostrate to Adam. After that, he took upon himself a covenant before Allah ﷻ to misguide, mislead and to cast the children of Adam into Hell, except whoever Allah wills from His faithful servants. Allah ﷻ says, "[Iblees] said, 'Do You see this one whom You have honored above me? If You delay me until the Day of Resurrection, I will surely destroy his descendants, except for a few'" (Al-Isra: 62). He also says, "[Satan] said, "Because You have put me in error, I will surely sit in wait for them on Your straight path. Then I will come to them from before them and from behind them and on their right and on their left, and You will not find most of them grateful [to You]" (Al-A'raf: 16-17). Allah ﷻ announced that Satan "is to you a clear enemy". The devil and his descendants are the race of Satan and therefore, Allah ordered him to leave Paradise and the Hellfire will be his reward. Allah says,

"And incite [to senselessness] whoever you can among them with your voice and assault them with your horses and foot soldiers and become a partner in their wealth and their children and promise them. But Satan does not promise them except delusion, Indeed, over My [believing] servants there is for you no authority. And sufficient is your Lord as Disposer of affairs" (Al-Isra: 64-65).

There is no doubt that those who follow in the footsteps of Satan desire the Hellfire because he is an apparent enemy and this enmity is declared before their Lord. Thus, those who follow the path of an enemy undoubtedly desire evil and the outcome of this will be Hell.

Then Allah ﷻ said, "But if you deviate after clear proofs have come to you, then know that Allah is Exalted in Might and Wise..." (Al-Baqarah: 209). This is a warning from Allah ﷻ to the people of faith. He commands them to obey all the rulings of Islam, to enter it completely and peacefully, and to be wary of following into the footsteps of Satan. However, if a person slips, deviates from the road, and falls into sin, "after clear proofs have come to you", "then know that Allah is Exalted in Might and Wise". Allah ﷻ confirms to His believers that He is indeed the Exalted in power and that no one overcomes Him and He is the Wise, as He sets things aright. He combines the attributes of glory and wisdom to show that His glory, dominance, and punishment are cast upon those who deserve it because He is indeed wise and puts every matter into perspective and that punishment is sent down according to His justice and His wisdom.

After this threat another warning comes from Allah, "Do they await but that Allah should come to them in covers of clouds and the angels [as well] and the matter is [then] decided? And to Allah [all] matters are returned" (Al-Baqarah: 210).

Allah ﷻ is asking them, do they, i.e. those who disobeyed Allah ﷻ and followed in the footsteps of Satan, await when Allah comes to them in covers of clouds and angels. Allah ﷻ says, "And your Lord has come and the angels, rank upon rank" (Al-Fajr: 22). Allah will come to them and provide shades of clouds and He will be surrounded by angels. There is no doubt that this is true and this image is befitting of Him, however, the manner in which the Lord will come on the Day of Resurrection is unknown to humans. The attributes of Allah ﷻ are unknown as

well to humans because His true self and His Divinity are unknown to human beings. For example, in other descriptive verses that include equality, love, hate, satisfaction, abhorrence, loathing, we believe in them the way Allah revealed them in their apparent meanings without further investigation. "There is nothing like unto Him, and He is the Hearing, the Seeing." (Ash-Shu'ara: 11). So, if Allah ﷻ says that He ascends Himself upon the throne, then how this occurs should not be questioned, we must simply believe in it. Allah ﷻ hears and sees and how this occurs should not be questioned. Allah ﷻ also speaks, as He says, "And Allah spoke to Moses with [direct] speech" (An-Nisa: 164), and He says, "And [mention] when your Lord called Moses, [saying], 'Go to the wrongdoing people'" (Ash-Shu'ara: 10). The manner in which Allah ﷻ spoke to Musa is unknown to human beings but rather, what is known is that Allah ﷻ called him and spoke to him directly.

He says, "Do they await but that Allah should come to them in covers of clouds and the angels [as well] and the matter is [then] decided? And to Allah [all] matters are returned" (Al-Baqarah: 210). The angles come to reveal and explain the discourse in detail. The angels are Allah's creations, as He created them from light and they have powers that our minds cannot comprehend. They are honored and do not disobey Allah's commands. The angels come to surround people on the Day of Resurrection. Allah ﷻ then states, "And the matter then is decided", there is no room for anyone to correct or fix their mistakes as all matters are returned to Allah ﷻ. On this Day, the Scriptures will prostrate before Allah, humans died and have been resurrected to be judged by Allah ﷻ. Therefore, those who die in disbelief have lost their chance for repentance.

The Prophet ﷺ said, "So that the announcer will be able to make them all hear his voice and the watcher will be able to see all of them". All the people are gathered in a land unknown to anyone. If one of those people utters a word the announcer hears them. Everybody hears the announcer as well, wherever they

may stand and the watcher sees them all. Humans are also able to see everything and everyone. Then Allah comes to judge his servants and place them in their final abode.

"And to Allah [all] matters are returned". The matters of all of Allah's servants return to Him; He judges His servants directly without a veil or an interpreter between them. He does not neglect anyone nor does He give anyone the responsibility of judging anyone else. The Prophet ﷺ said,

"There is no one among you but his Lord will speak to him without any intermediary between them. He will ask him 'Didn't I send you a prophet? And given you money? And bestowed my blessings upon you? What have you done to yourself? He will look to his right and will not see anything but that which he sent forth. He will look to his left and will not see anything but that which he sent forth. Then he will look in front of him and will be faced with the Fire. So whoever among you can protect himself from fire, even by means of half a date, let him do so".

This is Allah's judgment of people as He says, "But for he who has feared the position of his Lord are two gardens" (Ar-Rahman: 46). The Lord's position means that when a person is being judged at the hands of Allah, they will only be judged directly by Him ﷻ.

,says ﷻ Allah"Ask the Children of Israel how many a sign of evidence We have given them. And whoever exchanges the favor of Allah [for disbelief] after it has come to him - then indeed, Allah is severe in penalty" (Al-Baqarah: 211).

Allah ﷻ is calling on people to observe how Allah ﷻ treated the Children of Israel. Evidence is one of Allah's great graces upon humanity and that has been bestowed upon the Children of Israel. They survived the Pharaoh by crossing the splitting Red Sea. Allah ﷻ provided them with shade and clouds as a sign of

kindness during the Exodus. He brought forth water from rocks, so they could drink and sent them manna and quails. He also aided them in their victory over their enemies. All of these are great examples of God's signs that He provided them. However, they denied His graces, and every time they disobeyed Allah; He would punish them accordingly. The last punishment Allah ﷻ sent to them was that He divided and scattered them around the world. He says, "And We divided them throughout the earth into nations. Of them some were righteous, and of them some were otherwise. And We tested them with good [times] and bad that perhaps they would return [to obedience]" (Al-A'raf: 168). "And [mention] when your Lord declared that He would surely [continue to] send upon them until the Day of Resurrection those who would afflict them with the worst torment. Indeed, your Lord is swift in penalty; but indeed, He is Forgiving and Merciful" (Al-A'raf: 167).

The swift penalty of Allah ﷻ means He could punish people for their sins in this worldly life. Allah ﷻ punished the Children of Israel even though they were His chosen people. He sent them many prophets and messengers. However, every time they disobeyed Allah's commands, He punished them. When they deviated from Allah's path He caused their hearts to deviate as well. Allah ﷻ says, "So when they were insolent about that which they had been forbidden, We said to them, "Be apes, despised." (Al-A'raf: 166). This is how God treats those who do not express their gratitude to Him for His graces and those who disbelieve in Him. However, those who thank Allah ﷻ for His graces then He will surely increase their favors. As Musa said to His people in this verse, "And [remember] when your Lord proclaimed, 'If you are grateful, I will surely increase you [in favor]; but if you deny, indeed, My punishment is severe" (Ibrahim: 7). These are the words that Allah ﷻ revealed to Musa and he then delivered to the Children of Israel.

Allah ﷻ says, “Ask the Children of Israel how many a sign of evidence We have given them”. Allah ﷻ uses the determiner “many” to indicate the large number of signs that He has given the Children of Israel to showcase His ability, greatness, grace, and charity. In addition to the number of verses and evidence He sent to them to warn and reprimand them against committing sins, He said, “And whoever exchanges the favor of Allah [for disbelief] after it has come to him - then indeed, Allah is severe in penalty” (Al-Baqarah: 211). Those who deny the graces Allah has bestowed upon them and instead of thanking Him they deny and reject Him then they must know that “indeed, Allah is severe in penalty”. This is Allah’s response to the Jews and it also serves as a warning to the believers not to become proud like the Jews were before them. They should not claim to be the best nation brought to mankind because they are the followers of Prophet Muhammad ﷺ. They should not claim to be honored by Allah ﷻ because He sent the Quran to them and therefore, made them superior until the end of days. He warned them not to be deluded by these graces to the point they forget to thank Allah ﷻ for them, they then fall into sins, such as polytheism, or infidelity and as a result they receive Allah’s punishment. Allah used the word “whoever” to generalize and include all of mankind, whether they were the Children of Israel or the followers of Muhammad ﷺ. Allah said, “And whoever exchanges the favor of Allah [for disbelief] after it has come to him - then indeed, Allah is severe in penalty.” (Al-Baqarah: 211).

Then He clarifies that what makes people disobey God and deviate from His path is life. This life that is filled with temptation is the greatest threat to them. Allah ﷻ says, “Beautified for those who disbelieve is the life of this world, and they ridicule those who believe. But those who fear Allah are above them on the Day of Resurrection. And Allah gives provision to whom He wills without account.” (Al-Baqarah: 212). In this verse, Allah belittles this worldly life and clarifies its inferiority and unworthiness. He says, “Beautified for those who

disbelieve is the life of this world". This world is made to look beautiful in their eyes. Then it becomes all they care about; it becomes the pinnacle of their knowledge and the end of their desire. It is this worldly life that they sought; they improved it, built it, beautified it, and depended on it. It has become the center of their hopes and the end of their dreams. This act of making life beautiful has been attributed to Allah because He is the One Who beautified it as a temptation to people because of their disbelief. He says, "Then perhaps you would kill yourself through grief over them, [O Muhammad], if they do not believe in this message, [and] out of sorrow (6). Indeed, We have made that which is on the earth adornment for it that We may test them [as to] which of them is best indeed (7)" (Al-Kahf: 6-7). Allah ﷻ has embellished what is on the earth to "test them" and determine "which of them is best indeed". This is to differentiate between those who depend on this life and make their way through it, abandoning the path towards the Afterlife. Whoever is aware that this embellishment is a test from God, then they will only take what they are allowed to take. Allah ﷻ says, "Say, 'Who has forbidden the adornment of [i.e. from] Allah which He has produced for His servants and the good [lawful] things of provision?' Say, 'They are for those who believed during the life of this world, exclusively [for them] on the Day of Resurrection…'" (Al-A'raf: 32). Allah states that beautifying this life in the hearts of unbelievers is an act of the Devil. He has given the Devil power over them because of their disbelief. Allah ﷻ says, "Do you not see that We have sent the devils upon the disbelievers, inciting them [to evil] with [constant] incitement?" (Maryam: 83). The devils enticed them towards evil constantly. Allah also says, "And Satan had made pleasing to them their deeds and averted them from the path" (An-Naml: 24). Satan made their deeds beautiful to them to the point where they see what is ugly and disagreeable as pleasing.

Allah ﷻ continues, "And they ridicule those who believe". It means that their deception, infidelity, and deviation from the right path are because they

ridicule the believers. Ridicule means mocking believers and looking at them with contempt while considering them inferior and despicable. The unbelievers mock them, but in reality, the believers are the fortunate ones. They are the winners, the happy ones, the ones who follow the right path; the path to Allah ﷻ and Paradise. The believers should be envied and not mocked. How could anyone make fun of the winners and be happy with their loss? This is evident misguidance and it indicates how deluded unbelievers are to be happy and content with loss, disappointment, destruction, and attachment to an unworthy life that gives little and leads to Hell.

Allah ﷻ continues, "But those who fear Allah are above them on the Day of Resurrection" (Al-Baqarah: 212). Allah ﷻ reveals that the believers who fear the Lord are above the unbelievers on the Resurrection Day in both status and rank. Believers will be sent to Paradise while the infidels will be sent to Hell. The believers will be above them on the Day of Resurrection in the highest levels of Paradise, while the unbelievers will be in the lowest depths of Hell. He says, "And Allah gives provision to whom He wills without account". This is a display of Allah's grace upon His believers. He sends them to Heaven without counting their good deeds, instead, He gives them more of them without an account.

The previous verses warn believers not to divide their religion as it must be followed as a whole. Allah portrays what happened to the previous nations who divided this religion. Allah ﷻ says, "Mankind was [of] one religion [before their deviation]; then Allah sent the prophets as bringers of good tidings and warners and sent down with them the Scripture in Truth to judge between the people concerning that in which they differed. And none differed over it [i.e. the Scripture] except those who were given it - after the clear proofs came to them - out of jealous animosity among themselves. And Allah guided those who believed to the Truth concerning that over which they had differed, by His

permission. And Allah guides whom He wills to a straight path" (Al-Baqarah: 213).

He says, "Mankind was [of] one religion", meaning they were all one nation united in infidelity and disbelief in Allah. As a result, Allah ﷻ sent them prophets to preach to them and warn them. Prophets were sent to give good news to the believers that they will be rewarded with Heaven and to warn the unbelievers and those who disobey Allah's orders of Hell. A promise holds a positive meaning and a warning holds a negative meaning with a possibly terrifying outcome.

Allah ﷻ says, "And sent down with them the Scripture in Truth". Allah confirms that He sent down Books with the truth to His prophets from Heaven. These Books were revealed, "to judge between the people concerning that in which they differed" (Al-Baqarah: 213). These Scriptures from Allah were revealed to show them the difference between monotheism and polytheism, delusion and guidance, happiness and misery, what is permissible, and what is forbidden. Allah ﷻ elucidated all matters that could cause disagreements between people, so they may follow the path of their Lord and abandon the issues that divide them. This is one of the purposes of religion; it is to show people the straight path and to rescue them from the error of their ways.

Then Allah ﷻ says, "And none differed over it [i.e., the Scripture] except those who were given it - after the clear proofs came to them - out of jealous animosity among themselves" (Al-Baqarah: 213). Only the people of the Scripture disagreed on its matters, even though it was sent as guidance to set people on the right path. As the Prophet ﷺ said, "The Jews split into seventy-one sects, the Christians split into seventy-two sects. My nation will split into seventy-three sects, one of which will be in Paradise and seventy-two in Hell". They disagreed on the content of the Scriptures, rather, they are the only ones who

disagreed on its matters. “And none differed over it [i.e., the Scripture] except those who were given it - after the clear proofs came to them.” They differed after Allah sent them guidance, light, and revelation of the evidence; those clear shreds of evidence that leave no room for misguidance. When they differed, Allah said that they disagreed, “out of jealous animosity among themselves” (Al-Baqarah: 213). Animosity here indicates envy with hostility. For example, a person may envy his fellow brother, so he contradicts him for the sake of contradiction itself and to be recognized for doing something different. Then he might envy someone else, so he contradicts what they say out of hostility and comes up with a different opinion on a religious matter merely to differ and leads to creating division within the religion.

Allah ﷻ says, “And Allah guided those who believed to the Truth concerning that over which they had differed, by His permission” (Al-Baqarah: 213). He then clarifies that those who differ are disbelievers because of the blasphemy that leads them to infidelity. Allah ﷻ guided those who believed and followed the teachings of the Book. Those who were guided did not disagree about its content nor did they assault or envy anyone. On the contrary, they stood with what they believed in, even if someone opposed and quarreled with them. If someone they oppose is right, they will always correct themselves and follow the right path even if only a few people believe in it. Allah ﷻ then helped them remain on the path of truth, which is from His grace.

Allah ﷻ says, “And Allah guides whom He wills to a straight path” (Al-Baqarah: 213). This matter belongs to Allah ﷻ and He guides whomever He wills of His servants to the right path. Those who went astray among the People of the Book in the past did so because of their wrongdoing. Allah ﷻ warned this nation not to go down the same wrong path that others before them have done. Allah ﷻ says, “O you who have believed, fear Allah as He should be feared and do not die except as Muslims [in submission to Him] (102). And hold firmly to the rope of

Allah all together and do not become divided. And remember the favor of Allah upon you - when you were enemies and He brought your hearts together and you became, by His favor, brothers. And you were on the edge of a pit of the Fire, and He saved you from it. Thus does Allah make clear to you His verses that you may be guided (103). And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful (104). And do not be like the ones who became divided and differed after the clear proofs had come to them…(105)" (Ali 'Imran: 102-105).

This is a warning from the Lord that what happened to the previous nations will happen to this nation if they follow in their footsteps. He also warns that those who follow the wrong path will endure grave torment. Allah ﷻ says, "On the Day [some] faces will turn white and [some] faces will turn black. As for those whose faces turn black, [to them it will be said], "Did you disbelieve [i.e. reject faith] after your belief? Then taste the punishment for what you used to reject (106). But as for those whose faces turn white, [they will be] within the mercy of Allah. They will abide therein eternally (107). These are the verses of Allah. We recite them to you, [O Muhammad], in Truth; and Allah wants no injustice to the worlds [i.e. His creatures] (108)" (Ali 'Imran: 106-108).

Allah ﷻ says, "Or do you think that you will enter Paradise while such [trial] has not yet come to you as came to those who passed on before you? They were touched by poverty and hardship and were shaken until [even their] messenger and those who believed with him said, "When is the help of Allah?" Unquestionably, the help of Allah is near" (Al-Baqarah: 214).

This verse introduces believers to the path of their Lord. The question, "Or do you think that you will enter Paradise while such [trial] has not yet come to you as came to those who passed on before you?", indicates supposition, i.e. do they suppose or believe that they will enter Paradise? Allah ﷻ states that they have

not endured what previous nations went through from trials and tribulations to differentiate true believers from imposters claiming to believe in the path of Allah ﷻ. He says, “They were touched by poverty and hardship and were shaken”. Allah ﷻ tested the enemies and infidels with several trials that shook them to their core.

Allah ﷻ also mentioned the circumstances of the previous believers. For example, Noah and the believers who stood alongside him were tested with a great trial and were subjected to great distress by infidels. They also endured mockery, contempt, and threats. Allah ﷻ says, “They [i.e. the infidels] said, "If you do not desist, O Noah, you will surely be of those who are stoned" (Ash-Shu’ara: 116). In the end, they threatened Noah, either to stop preaching his message or they would stone him. This is what was done to all the prophets and messengers of Allah after him. Prophet Lot was told, “If you do not desist, O Lot, you will surely be of those evicted” (Ash-Shu’ara: 167). The tribe of Shu'ayb told him: "We will surely evict you, O Shuʿayb, and those who have believed with you from our city, or you must return to our religion” (Al-A‘raf: 88). He was threatened to either return to their false religion or to be driven out from the city with the other believers.

As for Musa ﷺ and the Children of Israel, they were hurt, tempted, and tested with a great trial. They told Musa when he was sent to them: “They said, ‘We have been harmed before you came to us and after you have come to us.” He said, ‘Perhaps your Lord will destroy your enemy and grant you succession in the land and see how you will do’” (Al-A‘raf: 129). The Pharaoh responded to his people when they incited against the Children of Israel and said, “And the eminent among the people of Pharaoh said, ‘Will you leave Moses and his people to cause corruption in the land and abandon you and your gods?’ [Pharaoh] said, ‘We will kill their sons and keep their women alive; and indeed, we are subjugators over them’ (127). Moses said to his people, ‘Seek help through Allāh and be patient. Indeed, the earth belongs to Allah. He causes to inherit it whom He wills of His

servants. And the [best] outcome is for the righteous' (128). They said, 'We have been harmed before you came to us and after you have come to us.' He said, 'Perhaps your Lord will destroy your enemy and grant you succession in the land and see how you will do' (129)" (Al-A'raf: 127-129).

Prophet Isa and his apostles were hurt and put through great hardship. Isa, the son of Maryam, was chased out from one village to another and from one city to another. His enemies wanted to catch him at all costs. Some of the unbelievers among the Children of Israel and the Romans treated him with great hostility and were at his heels to catch him.

These Prophets endured so much harm and were killed for Allah's sake. This is Allah's way of testing His believers, but He eventually rewards them for the suffering they endured because of the unbelievers and the tribulations of this life. This verse is a reminder to believers that their journey is long, full of thrones, hardships, and pain. As Allah ﷻ says, "And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient (155). Who, when disaster strikes them, say, "Indeed we belong to Allah, and indeed to Him we will return (156)" (Al-Baqarah: 155-156).

These hardships could inflict them as individuals or as groups, either as a test from Allah ﷻ or because of infidels, who could tempt them or torture them. This is what happened to the followers of Muhammad ﷺ. When he started preaching Islam in Mecca the new Muslims were helpless, they were subjected to torture by the eminent members of society. They endured hardship and torture and were chased out of Mecca to save their lives and remain Muslims and those who stayed behind were subjected to torture, persecution, and mockery. Even the Prophet was subjected to torture. For example, in one instance while the Prophet ﷺ was kneeling in prayer, the unbelievers started laughing at him and one of them

asked, “Who can bring a camel’s placenta, so we can throw it on his back while he is kneeling?” Then they brought a camel’s placenta and threw it on his back while he was praying. They did this while laughing in amusement until his daughter Fatima came and removed it from his back. There are other examples of the tortures he endured. The Prophet ﷺ eventually had to leave Mecca after the infidels conspired to kill him. Allah ﷻ says, “And [remember, O Muhammad], when those who disbelieved plotted against you to restrain you or kill you or evict you [from Makkah]. But they plan, and Allah plans. And Allah is the best of planners” (Al-Anfal: 30).

Allah ﷻ eased the Prophet’s escape from the city alive and well. However, when he arrived in Medina, he and his followers had to face other forms of hardship. Although they were strong in Medina, they were faced with unbelievers from every direction. For example, in the Battle of the Trench when the unbelievers besieged the city. Allah ﷻ says, “O you who have believed, remember the favor of Allāh upon you when armies [of the infidels] came to [attack] you. And We sent upon them a wind and armies [of angels] you did not see. And ever is Allāh, of what you do, Seeing” (Al-Ahzab: 9). “[Remember] when they came at you from above you and from below you, and when eyes shifted [in fear], and hearts reached the throats, and you assumed about Allāh [various] assumptions” (Al-Ahzab: 10). Allah ﷻ says, “There the believers were tested and shaken with a severe shaking” (Al-Ahzab: 11). Their hearts were shaken and some of them started doubting Allah ﷻ. He says to them in this situation, “There the believers were tested and shaken with a severe shaking.” (Al-Ahzab: 11). “And [remember] when the hypocrites and those in whose hearts is disease said, "Allah and His Messenger did not promise us except delusion” (Al-Ahzab: 12). “And when a faction of them said, ‘O people of Yathrib, there is no stability for you [here], so return [home].’ And a party of them asked permission of the Prophet, saying, ‘Indeed, our houses are exposed [i.e., unprotected],’ while they were not exposed.

They did not intend except to flee" (Al-Ahzab: 13). This difficult battle was one of the many hardships Muslims had to endure one trial after another until the conquest of Mecca. As Allah ﷻ says to the hypocrites: "Do they not see that they are tried every year once or twice but then they do not repent nor do they remember?" (At-Tawbah: 126).

Allah ﷻ reminds the believers that the road to Heaven is not clear of obstacles. Allah also states that only saying, "I bear witness that there is no god to be worshiped but Allah, and that Muhammad is the Messenger of Allah" does not grant anyone easy access to Heaven. Before reaching Heaven one has to go through long stages of trials and tests. "Or do you think that you will enter Paradise" easily without being tested like those who came before you? "They were touched by poverty and hardship and were shaken until [even their] messenger and those who believed with him said, 'When is the help of Allah?'" This difficult trial left the Muslims greatly shaken. The Prophet ﷺ and the believers asked Allah "When is the help of Allah coming?" They believe victory is due and ask when it will happen. The Prophet resorts to Allah ﷻ and prays to him, as Noah said, "Indeed, I am overpowered, so help" (Al-Qamar: 10). Prophet Lot also prayed to Allah ﷻ so he may empower him when guests came to him, "He said, 'If only I had against you some power or could take refuge in a strong support'" (Hud: 80). He did not know that these guests were angels and prayed to Allah for strength or support to save him from the shame awaiting him from the infidels outside of his door.

This was the case for the prophets when they reached the point where they thought Allah's victory was overdue and their followers also started asking them "When is Allah's victory coming? Khabbab bin Al-Aratt (may Allah be pleased with him) said, "We complained to the Messenger of Allah regarding the persecution inflicted upon us by the disbelievers while he was lying in the shade of Al-Ka'ba, having made a pillow of his cloak. Why do you not supplicate for

our prevalence (over the opponents)? Ask Allah ﷻ to grant us victory, ask Him to help, pray for us. The Messenger replied, "Among those people before you, a man would be seized and held in a pit dug for him in the ground and he would be sawed into two halves from his head, and his flesh torn away from his bones with an iron comb". However, despite this, he would not wean away from his Faith. "By Allah, Allah will bring this matter to its consummation until a rider will travel from Sham to San'a' in Hadramout [i.e. Yemen] fearing none except Allah, and except the wolf for his sheep, but you are in too much of a hurry".

The Prophet ﷺ comforted them and told them it would settle down and this religion would rise to power and there would be no more hate, to the point where a woman could travel alone from the far East of the Arabian Peninsula to its far West only fearing Allah ﷻ. Saying that a woman could travel alone without fearing the possibility of being hurt means that peace would prevail everywhere. In Mecca now the center of the Arabian Peninsula everybody says, "I bear witness that there is no god to be worshiped but Allah, and that Muhammad is the Messenger of Allah". Abu Dharr, before embracing Islam, came to ask about the Prophet, "Where is the man that was sent to you?" "Where is this man who claims prophecy?" Consequently, the people of Mecca hit him until he passed out, nobody but Al-Abbas (may Allah be pleased with him) defended him. He said to them, "This man is from a town you pass in your travels; Ghifarah. He is a Ghifari and his family will deny you access to their village if you continue". This stopped them. He stayed in Mecca for forty days without being helped or given a piece of bread to eat. Abu Dharr says I swear I only survived on Zamzam water. The Prophet ﷺ says about Zamzam, "It serves as food for the hungry and medicine for the ill'. He survived forty days only on water and did not receive help from anyone in Mecca, although they fed the pilgrims and honored their guests who came to visit from all over the Arabian Peninsula for free. This happened to him because he hated Islam. He only asked about the Prophet, he did not do anything

else. He did not say “I bear witness that there is no god to be worshiped but Allah, and that Muhammad is the Messenger of Allah” nor did he embrace Islam. Only because this Ghifari man asked about the Prophet, they did not honor him or feed him. They instead hit him for asking this question. This is the message of Allah telling Muslims that they cannot enter Heaven without affliction or obstacles.

This part of the surah teaches divine laws and it is a great educational break from Allah ﷻ. He provides His believers with these eloquent lessons that show them the path to Allah. Then the surah introduces a new set of divine laws that Allah ﷻ explains to his faithful servants.

These divine laws came as an answer to questions the followers of the Prophet ﷺ asked him. Allah answers the first of these questions and says, “They ask you, [O Muhammad], what they should spend. Say, "Whatever you spend of good is [to be] for parents and relatives and orphans and the needy and the traveler. And whatever you do of good - indeed, Allah is Knowing of it” (Al-Baqarah: 215).

The first order was about spending money. They asked where they should spend their money. They wanted Allah to decide for them where, how, and to whom they should give their money. Allah has guided them in this verse as to where to spend their money. Allah ﷻ told them He will accept their giving as long as they spend their money in goodness to help other people. In this verse, good means any sort of good, even if it amounts to a grain of sand or half a date.

Allah ﷻ states that the best way to spend money is on one’s parents. As parents are the most deserving of good company and spending money on them to make them comfortable. It is their right upon their children and no matter what one does for them, it cannot repay them for all the things they did. A mother gives her child so much and he will never be able to repay her for her kindness. Allah made her a vessel of creation, she carries a baby for around nine months in her

belly. Then she gives birth and cares for, holds, feeds, and helps that baby. Allah ﷻ says, "And We have enjoined upon man, to his parents, good treatment. His mother carried him with hardship and gave birth to him with hardship, and his gestation and weaning [period] is thirty months" (Al-Ahqaf: 15). He also says, "And We have enjoined upon man [care] for his parents. His mother carried him, [increasing her] in weakness upon weakness, and his weaning is in two years" (Luqman: 14). Mothers were mentioned after parents meaning they come first because a mother carries, feeds, serves, brings up, and stays up for many nights for the baby for thirty months. The father also provides financial support and is the caregiver of the mother of his children, his wife, and he takes care of them both. That is why the Prophet ﷺ said, "No child can pay their parents back unless they free them if they were slaves". This is the only deed that a person can pay their parents back through. If they were enslaved and their child freed them, then the child has done them a great favor. It is actually fulfilling a person's debt to his parents. Mothers were mentioned before fathers in the Hadith,

"Who among the people is most deserving of a fine treatment from my hand? He said: Your mother. He again said: Then who (is the next one)? He said: Again it is your mother (who deserves the best treatment from you). He said: Then who (is the next one)? He (the Holy Prophet) said: Again, it is your mother. He (again) said: Then who? Thereupon he said, Then it is your father".

Allah ﷻ then states that a person should spend his money taking care of his relatives. Familial relationships have different degrees. After parents, there is a relationship with siblings and even relationships amongst siblings differ. Those who are closer in age have a closer relationship. There are also step-siblings, those from the mother's side are closer than those from the father's side. This is the hierarchy of the relationship amongst siblings. After siblings come relatives from the mother's side then the relatives from the father's side, etc. Allah ﷻ confirms that money should be spent on the closest of relatives who share a womb.

Allah ﷻ continues by mentioning giving money to orphans. An orphan in need is mostly a person whose father has died before they came of age and his father did not leave any money to support him. Allah ﷻ also mentions the needy, i.e. those who live in abject poverty. Then He mentions the traveler who lost his funds on the road. They might be rich in their homeland. but have no way of reaching their money, so this traveler deserves help. Allah ﷻ says, "And whatever you do of good - indeed, Allah is ever Knowing of it" (An-Nisa: 127). The phrase, "Allah is ever Knowing of it" at the end of this verse emphasizes what was stated at the beginning, that is whatever money you spend is good and any good you do Allah ﷻ knows about it. Therefore, Allah ﷻ urges people to do good because He will reward them for it. Allah does not let any good deed go unrewarded. He says, "Indeed, Allah does not do injustice, [even] as much as an atom's weight; while if there is a good deed, He multiplies it and gives from Himself a great reward" (An-Nisa: 40).

,says ﷻ Allah"Battle has been enjoined upon you while it is hateful to you. But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not" (Al-Baqarah: 216).

This verse was revealed to legislate going into battle and to clarify its provisions. This was also one of the most difficult provisions because it exposes their lives, money, families, children, and homeland to danger and destruction. The enemy might even have more soldiers and stronger weaponry. However, it is an obligatory duty. There is no doubt that the believers would hate war because it is an ugly thing. Allah ﷻ says, "while it [fighting] is hateful to you". For that reason, Allah ﷻ revealed this verse to motivate His believers to fight the infidels. As fighting the unbelievers stops them in their tracks, so they may abandon their infidelity and stubbornness that hinders them from following the true path of Allah. Allah ﷻ says, "Fight against those who do not believe in Allah or in the Last Day and who do not consider unlawful what Allah and His Messenger have

made unlawful and who do not adopt the religion of truth [i.e. Islam] from those who were given the Scripture - [fight] until they give the jizyah willingly while they are humbled" (At-Tawbah: 29).

Allah ﷻ enjoined the believers to battle against infidelity and those who prevent people from embracing the way of Allah ﷻ, so they can save the believers and prevent strife. Allah states that going into battle has great benefits, "And if it were not for Allah checking [some] people by means of others, the earth would have been corrupted" (Al-Baqarah: 251). Allah ﷻ also says, "And were it not that Allah checks the people, some by means of others, there would have been demolished monasteries, churches, synagogues, and mosques in which the name of Allah is much mentioned [i.e. praised] And Allah will surely support those who support Him [i.e. His cause]. Indeed, Allah is Powerful and Exalted in Might" (Al-Hajj: 40). Infidelity might prevail and belief might disappear if Allah does not repel the aggression of disbelievers. If infidelity prevails there will be no place left for those who worship Allah ﷻ.

When Allah uses 'perhaps' He means 'for sure'. Allah ﷻ will indeed grant Muslims honor, victory, and prevalence against their enemy. It would also make the word of Allah ﷻ prevalent. There are great benefits to fighting both in this life and the Hereafter, such as the greatest reward which is martyrdom for the sake of Allah. The status and honor of martyrs granted by Allah are unparalleled. Allah ﷻ confirms that martyrs are not, in fact, dead, rather they are alive as Allah ﷻ says, "And do not say about those who are killed in the way of Allah, 'They are dead.' Rather, they are alive, but you perceive [it] not" (Al-Baqarah: 154).

Then, Allah ﷻ says, "And perhaps you love a thing and it is bad for you." Perhaps what is loved here is comfort and peace, but this is bad for them. The dangers of refraining from fighting are great, it could lead to the loss of religion, the loss of a peaceful life, or being overthrown by the enemy. Allah ﷻ says, "And

spend in the way of Allah and do not throw [yourselves] with your [own] hands into destruction [by refraining]" (Al-Baqarah: 195). Allah ﷻ clarified that all of this is a part of His knowledge. He says, "And Allah knows, while you know not" (Al-Baqarah: 216). Allah ﷻ is the omniscient, while the human perspective is lacking and their knowledge is not comprehensive. Therefore, we should give in to Him and what He imposes upon his faithful believers is good for them even if they hate it because it is difficult. For example, a sick person might hate the medicine, although it is the cure. Allah ﷻ explains in this verse that fighting is the cure for this nation. He imposed it so this nation may triumph and prevail. Islamic scholars said believing in the necessity of going into battle is an obligation upon every male Muslim and that Allah ﷻ has ordered him to fight when required. However, going to war is not an obligation on everyone, as Allah ﷻ says, "And it is not for the believers to go forth [to battle] all at once. For there should separate from every division of them a group [remaining] to obtain understanding in the religion and warn [i.e., advise] their people when they return to them that they might be cautious" (At-Tawbah: 122).

Allah ﷻ says, "O you who have believed, take your precaution and [either] go forth in paties or go forth all together" (An-Nisa: 71). The word, *thubatin* is the plural of *thabat* which means to go in groups as needed. If war required every man to participate then all Muslims must go, hence fighting becomes an obligation to all those addressed. If only a certain number of them can go to battle, then those who do not go are forgiven, this is known as *fard kifaiah*. It means that it is an obligation that can be fulfilled by some, while the rest are forgiven.

However, fighting becomes an obligation for everyone in three cases. The first one is when the two warring parties meet in battle. When Muslims are fighting in a battle they are not allowed to escape because fighting has now become an obligation upon them. Allah ﷻ says to the believers who are going to battle not to escape the battlefield unless it is a war tactic, "O you who have

believed, when you meet those who disbelieve advancing [in battle], do not turn to them your backs [in flight] (15). And whoever turns his back to them on such a day, unless swerving [as a strategy] for war or joining [another] company, has certainly returned with anger [upon him] from Allah (16)" (Al-Anfal: 15-16). The second case is when a person or a group is called to fight then it is obligatory. When the leader chooses them for battle, then they are obligated to join that fight as the Prophet ﷺ said, "When you are called for fighting then you should do so". The third case is when an enemy attacks a Muslim territory, all those in the territory or near it are obligated to fight; they are not allowed to run away. Fighting the enemy, in this case, becomes an obligation on every individual with or without asking for the permission of their leader. For example, a servant should go into battle without asking for permission from their master, or a son from his father, or even a wife from her husband because this is to defend their territory. However, scholars placed conditions for when Muslims are called to war and need to leave their lands to seek the enemy elsewhere. One of these conditions is asking for permission from the *Imam*, i.e. the leader, and all those previously mentioned must seek permission, a son from his father, a slave from his master to leave their homeland and seek the enemy.

After this collective verse explaining the obligation of fighting, Allah ﷻ clarified the provisions of fighting during the sacred month. ,says ﷻ Allah"They ask you about the sacred month - about fighting therein. Say, 'Fighting therein is great [sin], but averting [people] from the way of Allah and disbelief in Him and [preventing access to] al-Masjid al-Ḥarām and the expulsion of its people therefrom are greater [evil] in the sight of Allah. And fitnah is greater than killing." And they will continue to fight you until they turn you back from your religion if they are able. And whoever of you reverts from his religion [to disbelief] and dies while he is a disbeliever - for those, their deeds have become

worthless in this world and the Hereafter, and those are the companions of the Fire; they will abide therein eternally" (Al-Baqarah: 217).

This is addressed to the Prophet ﷺ, who was asked if fighting during the Sacred Months is allowed. Month in this context is a proper noun referring to four specific months. The first is Rajab, which is currently the seventh month of the lunar year. Omar ibn al-Khattab (may Allah be pleased with him) was the one that changed it and made the year start after the month of the Hajj, which is the month of Muharram. The calendar also began with the year of the Hijrah, the year Prophet Muhammad ﷺ emigrated from Mecca to Medina. This month-counting system started during the Caliphate of Omar ibn al-Khattab (may Allah be pleased with him). There are three consecutive Sacred Months, which are, Dhu al-Qa'dah, Dhu al-Hijjah, and Muharram. Then there is Rajab which is between Jumada and Sha'ban. These are the Sacred Months.

Allah ﷻ says, "They ask you about the Sacred Month" which are the months in which Allah ﷻ forbade fighting therein. Even the people during Jahiliyyah were committed to that, which is a part of what they inherited from Ibrahim ﷺ. These months have been sacred from the time of Ibrahim ﷺ and Ismael ﷺ, fighting during these months is a grave sin because it violates the sanctity of these months. Allah ﷻ then says, "But averting [people] from the way of Allah and disbelief in Him and [preventing access to] al-Masjid al-Haram and the expulsion of its people therefrom are greater [evil] in the sight of Allah" (Al-Baqarah: 217). All these crimes were committed by the polytheists, especially those of Quraysh who drove people away from the path of Allah ﷻ because they averted from that way themselves. When Arab crowds used to visit them for Hajj, they used to tell them that there is a sorcerer among us who came with words to separate between siblings, to separate a child from their parents and a wife from her husband. They used to say this so people would run away and not believe in the Prophet and that is how they forced people away from the path of Allah. They also accused the Prophet of madness, sorcery, and said that this is an unknown religion. They told them that this religion forces you to leave the religion of your fathers and ancestors. They had numerous ways to drive people away from this religion.

There are various forms of their disbelief. They denied the signs of Allah ﷻ, they denied His prophet, the Day of Resurrection, and they denied the Oneness of Allah and worshiped other idols alongside Him. They denied the rights and respect of al-Masjid al-Haram as well. They violated the sanctity of the mosque and its people, including the Prophet ﷺ, his followers from Mecca, the refugees, its servants and the people praying in it. The infidels humiliated them, tortured them, and threw them out. The act of expelling people is a major sin for Allah, whether those people live in Mecca or those who took refuge in it and it then became their homes, such as Bilal, Ammar, and Suhaib. Allah ﷻ made this mosque a refuge whether for a person who came to pray or to take shelter in it. Allah ﷻ does not allow those people to throw anyone out, to avert them from it, or to commit injustice against them. Allah ﷻ says that all these crimes that these infidels committed are even worse than fighting in the Sacred Months.

Allah ﷻ revealed this verse because the Prophet ﷺ sent a brigade led by Abd-Allah ibn Jahsh. They were waiting for a convoy of Quraysh coming from Yemen. This was at the end of the month of Rajab, for that reason they could not fight and take over the convoy because Rajab is one of the Sacred Months. They thought that if they waited until Rajab was over the convoy would reach Mecca and they would be in the Masjid al-Haram, thus they wouldn't be allowed to fight at all because fighting in the Masjid al-Haram is forbidden all year long while fighting in the Sacred Month is only forbidden during these months outside of Mecca. Fighting in Mecca is completely forbidden. However, they agreed to fight them in the Sacred Months before they reached al-Masjid al-Haram. They fought them on the last night of Rajab. The people of Quraysh were angry and spread rumors to all Arabs that Muhammad had violated the sanctity of the Sacred Month. During Jahiliyyah, the Sacred Months for Arabs was above everything else to the point that if someone met their father's killer or their brother's killer, they would not avenge them as long as they were in the Sacred Months. They fought wars and raided each other, but once the Sacred Months started they put their swords back in their sheaths. They visited one another, and they traveled from one place to another without being invaded by others. When the Sacred Months, either Rajab or the other three consecutive months draw to an end then they return to fighting.

When the situation with Abd-Allah ibn Jahsh occurred, Quraysh was livid and started a campaign against the Prophet to avert Arabs and Muslims away from him. The infidels violated the Sacred Months by diverging from the established rules that everyone respects. Islam also acknowledged these Sacred Months and made it an obligation to respect them and it forbids engaging in war during these months.

When the brigade finally came back, after killing ibn al-Hadramy and taking the convoy's money, the Prophet ﷺ responded to them, "Didn't I forbid you from fighting during the Sacred Month". The Prophet ﷺ sent them and did not order them to fight during this Sacred Month. As a result, Allah ﷻ sent this verse to clarify the situation for the Companions and to respond to the angry polytheists. Allah ﷻ said about fighting during the Sacred Months, "Fighting therein is great [sin]". There is no doubt that fighting during the Sacred Months is a great sin but the unbelievers need to recognize the crimes they have committed that are far worse than this, such as averting people away from Allah's path, disbelieving in Allah ﷻ and al-Masjid al-Haram that you live in and pledged to sanctify and respect it and its people. But driving its people out of it is far worse to Allah than fighting during this month. Allah gives another example of worse crimes and says, "And fitnah is greater than killing". He confirms that religious persecution is far worse than going into battle during these Sacred Months.

Allah ﷻ says, "And they will continue to fight you until they turn you back from your religion if they are able". This is an announcement from Him that these polytheists will not stop fighting Muslims. The purpose of their fight against Muslims is to make them leave Islam if they can. They put all of their effort and strength into achieving this goal. Allah says, "And whoever of you reverts from his religion [to disbelief] and dies while he is a disbeliever - for those, their deeds have become worthless in this world and the Hereafter, and those are the companions of the Fire; they will abide therein eternally" (Al-Baqarah: 217). This

is a warning from Allah to believers that if they surrendered and went back to infidelity, either because of their fear of being killed or because of temptation or torture then if they do not repent and go back to Islam and to Allah, they will die as infidels.

Allah ﷻ says, "For those, their deeds have become worthless in this world and the Hereafter," The word *al-habt* in the original Arabic text is a sickness that inflicts camels' abdomens that keeps them bloated. Their owner thinks they are fat and healthy until they die suddenly. Allah ﷻ applied the same logic to their deeds, they died and their deeds became worthless. This means that every deed this person performed when he was a believer, even if he fought for Allah's sake and did whatever, as long as he left Islam all his deeds are worthless. Their deeds became nothing in this life and the Afterlife. In this life, no deed is counted or rewarded; they only receive delusions and misery. Moreover, they will not be rewarded for their good deeds in the Afterlife. Allah also says, "and those are the companions of the Fire; they will abide therein eternally". "Those" refers to the people that leave their religion; they are the companions of Hell residing in it eternally. "Companions'" means the ones that accompany the Hellfire infinitely and eternally. They are the ones who believed in Allah ﷻ and then disbelieved in Him. They will reside in Hell for a never-ending stay, meaning, they stay there eternally. *Al-khulood* in Arabic means staying for a long period; however, here, the stay is infinite and eternal. Allah ﷻ says that Hell does not vanquish nor perish and they cannot escape it, their stay in it is eternal.

,says ﷻ Then Allah

"Indeed, those who have believed and those who have emigrated and fought in the cause of Allah - those expect the mercy of Allah. And Allah is Forgiving and Merciful" (Al-Baqarah: 218).

Allah ﷻ clarified that fighting is an obligation and emphasized the sanctity of the Sacred Months and that when the infidels blamed Muslims for making a mistake by fighting during these months it was a mistake done by a fault in judgment and not by premeditation. Abd-Allah bin Jahsh and his brigade were blamed and reprimanded heavily. Even the Prophet ﷺ said to them, 'I never ordered you to fight during the Sacred Month'. They felt the gravity of their action, even if they did it with good intention. They corrected the mistake by emphasizing their commitment to the sanctity of these months. He also pointed out that the crimes that the infidels commit are far worse than the unintentional mistake made by the Muslims. The main goal of the infidels is to make Muslims leave their religion. Allah ﷻ therefore, warned those who leave this religion that their deeds will be worthless in this life and in the afterlife where they will be the eternal residents of Hell.

Allah ﷻ then introduced the other side of the coin, those who believed in Him. They emigrated and fought for Allah's sake, "Indeed, those who have believed and those who have emigrated and fought in the cause of Allah". These are the best of deeds; belief in Allah ﷻ emigration for His cause and jihad for His sake. Allah says, "those expect the mercy of Allah. And Allah is Forgiving and Merciful" (Al-Baqarah: 218). Those who have carried out these great deeds seek Allah's mercy. They hope for the goodness, reward, and blessing of Allah. In addition, they hope for His forgiveness and mercy. Allah ﷻ confirms that He will forgive them for they did those great deeds. If they suffer from negligence then Allah is Forgiving and Merciful and He will conceal their mistakes and bestow mercy upon them.

Then the next verses portray other provisions for the people of Islam. The ,says ﷻ first is about consuming alcohol and gambling. Allah"They ask you about wine and gambling." Allah said, "Say, "In them is great sin and [yet, some] benefit for people. But their sin is greater than their benefit" (Al-Baqarah: 219).

The Prophet's companions repeatedly asked him about these two things because they thought they were sinful deeds and were not suitable for the people of faith. Even the intellectuals of Jahilyyeh refused to drink wine because they thought it did not suit the people of wisdom and intellect. Alcoholic drinks make the mind wander, thus those under its influence may ramble, curse, kill, disbelieve, hurt their parents or commit any grave sins in general. Even during Islam, some of the followers committed these acts under its influence.

Alcoholic drinks are those that make a person lose their mind. The word, *khamr*, i.e. alcohol, is derived from the word *khammara*, i.e. to be covered. This compares alcoholic substances to something that covers the mind. As the Prophet ﷺ said, "Every intoxicant drink is an alcoholic drink and every alcoholic drink is forbidden". Arabs used to make alcohol out of different kinds of food. They used to make it out of dates based on its different degrees of ripeness, from unripe dates, ripe dates. There was also wine made from grapes, which was the most expensive and well known. In Yemen, they used to make it from corn, barley, and honey. Alcohol was widely popular among the Arabs as everyone used to drink it, even young people. They used to drink it all the time and throughout the day. They called their morning drink, *sabouh*, and their evening drink, *ghabouq*. Their relationship with wine is clear in the first line of Amr ibn Kulthum's famous poem: Awake, sweet damsel and bring our morning draught in thy capacious goblet; nor suffer the rich wines of Enderein to be longer hoarded. The Arabs used to start their days drinking alcohol. They loved wine and praised it in their poems. There were even certain components of their poems that were dedicated to mentioning wine. They thought it was a great thing to sing about and only a few Arab poets slandered it, while the majority praised it. Hassan bin Thabit said about it: When we drink it, we become kings and lions; nothing stops us from fighting. He also said: When I drink, I am the lord of castles. When I sober up I become the lord of nothing.

As for gambling, in Arabic, it is called *maisar*, which is derived from the word *yasara*, i.e. affluence because gambling brings about profit by taking money from others. The Arabs used arrows to draw lots in gambling, but this is something that one has no control over and therefore it is forbidden in Islam. It is only permissible in a competition, such as a horse race or shooting arrows. The Prophet stated that the money one wins in a competition is permissible, even though it could be considered a form of gambling, but in this case, it is for encouragement. It encouraged people to practice and become prepared for battles because riding horses and shooting arrows are integral parts of warfare. Many Arabs gambled but would distribute the money they gained to the poor and less fortunate. They thought it was below them to use that money. Muslims also felt that gambling was wrong; despite that, it was not forbidden until later on because it was very popular among Arabs. They loved wine so much, and it constituted a large part of their trade. As for gambling, it was widely popular, they even did it in front of their gods. That is why Allah did not forbid it until later on; wine was not forbidden until the third year after the Hijra of Muhammad ﷺ. Alcohol was present during the first ten years of Dawah in Mecca and three years after Hijra in Medina. Gambling was present as well. But Allah ﷻ sent verses at intervals to make Muslims gradually diverge from them. This is so when the law to forbid them completely is sent they would be able to adhere to it and accept it. Allah ﷻ says, “They ask you about wine and gambling. Say, "In them is great sin and [yet, some] benefit for people” (Al-Baqarah: 219).

Allah ﷻ guides the believers and confirms that consuming alcohol and gambling are both considered grave sins. He also states that the harm of these two things is greater than their benefit. Every person with a sound mind should not engage in any activity that causes more damage than benefit. This was a great way to prepare Muslims for their prohibitions. Then Allah ﷻ revealed this verse, “O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone

altars [to other than Allah], and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful" (Al-Ma'idah: 90).

Before the previous verse was revealed, Allah ﷻ sent another one. He ﷻ says, "O you who have believed, do not approach prayer while you are intoxicated until you know what you are saying or in a state of janabah, except those passing through [a place of prayer]" (An-Nisa: 43). Allah forbade them from praying if they were intoxicated. This was the first verse to make them think about their drinking habits. If it is prohibited for them to pray while they are intoxicated then when will they be able to pray the five daily prayers? Then when might a person drink to be sober enough to pray? When this verse was revealed, it organized their drinking times. They only drank after Fajr, as they had time to sober up. Or after Isha prayer, because there was enough time until the next prayer, the Fajr prayer. This has changed their drinking habits and made lots of them realize that alcohol and prayer do not go with each other. Then Allah ﷻ sent this verse when they repeatedly asked about the subject, "Say, "In them is great sin and [yet, some] benefit for people. But their sin is greater than their benefit" (Al-Baqarah: 219).

Gambling is sinful because it involves taking money from a person unjustly. Even if that money is distributed to the poor, it is still unjust to take that money in the first place. It has benefits such as feeding the poor, but these are minimal benefits compared to the great sin of taking money unjustly from fellow Muslims. After that many of the Prophet's companions stopped drinking and gambling, but because it was not explicitly prohibited, some of them continued to drink and gamble. Then Allah ﷻ sent this verse that was the decisive verse in forbidding alcohol, "O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone altars [to other than Allah], and divining arrows are but defilement from the work of Satan, so avoid it" (Al-Ma'idah: 90). In this verse, Allah ﷻ associates intoxicants and gambling to sacrificing on altars. An altar is built to worship idols or it could be a sign or a picture on a grave for worship.

Allah ﷻ also mentions drawing lots to make decisions. They write on three bladeless arrows to decide whether they should commence with something or not. If a person wants to get married, trade or travel, then they would use this method to make their decision. The fortune-teller would throw the arrows for them. If the arrow says to commence with what they planned then they would do it and the gods would be pleased with their decision and they would succeed. If the drawn arrow says not to do it then the fortune teller tells them not to do it or bad things will happen. Allah ﷻ concludes this verse by stating that all these evil deeds are a defilement of the devil's doing. So, He warns the believers to keep away from them if they want to succeed.

Then Allah ﷻ says, "And they ask you what they should spend. Say, "The excess [beyond needs]." Thus Allah makes clear to you the verses [of revelation] that you might give thought" (Al-Baqarah: 219). Do the believers ask what they should spend for Allah's sake? Allah responds that they should spend the excess money that one can give to other people without putting themselves in trouble. This can be elaborated in this stanza: Take the excess from me to ensure that my kindness is everlasting and do not talk about my anger when I get mad. The poet says to take the extra money that can be given to the needy without being pushed or forced to do so because this spending is for Allah's sake. Allah ﷻ says that this is how He clarifies these issues for people. The verses that were revealed regarding alcohol and gambling clearly explained both its benefits and harms and how they cause more damage than benefits. He also explained the issue of spending and He clarified that whatever excess money they can spare could be given to the poor. This is a clear explanation that leaves no room for misinterpretations. Allah ﷻ revealed these verses so that mankind knows the path to Him and people become mindful of this life and the Afterlife. Human beings will realize that this life is temporary and the Afterlife is permanent. Therefore, working for the Afte is what lasts and grants them grace from Allah. Allah ﷻ

guides the hearts, sights, and thoughts of believers so they may think about this life and the Afterlife.

,says ﷻ Allah"And they ask you about orphans. Say, 'Improvement for them is best. And if you mix your affairs with theirs - they are your brothers. And Allah knows the corruptor from the amender. And if Allah had willed, He could have put you in difficulty. Indeed, Allah is Exalted in Might and Wise'" (Al-Baqarah: 220).

Allah says, "They ask you about orphans". Islamic scholars claimed that this question was asked right after the verses forbidding spending the orphan's money were revealed. In addition, the verse confirms that those who spend it are sent to Hell. Allah ﷻ says, "Indeed, those who devour the property of orphans unjustly are only consuming into their bellies fire. And they will be burned in a Blaze [i.e. Hellfire]." (An-Nisa: 10). Those who were looking after an orphan were wary of mixing their money with the orphan's money. As a result, they put the orphan's money away and separated his food, drink, and expenses from theirs. This made it hard for them and the orphan because dividing the food made them eat separately. This might lead to more spending than if they were to eat together with the caregiver such as an elder brother or uncle, or anyone else. Allah ﷻ says, "And they ask you about orphans". They asked, what is beneficial for them? Allah ﷻ answered, "Say, 'Improvement for them is best'". Allah explains whatever improves their state is what is best for the orphan whether it is for the money to remain untouched, or to spend it on the orphan, or to invest it to increase it instead of spending it on many expenses or Zakat. Or is it better to be spent on expenses rather than investment for fear of loss? Is it better to put the orphan's money with his caretaker's money so that they share the food or is it better to separate it? Allah ﷻ says, "Improvement for them is best". They should search for what is best for the orphan and their money, "and if you mix your affairs with theirs - they are your brothers". If you mix your money with the orphan's money, then

it's like sharing your money with your brother by sharing responsibilities and rights. You will be equal in rights and responsibilities.

Allah ﷻ says, "And Allah knows the corruptor from the amender". This is a warning from Allah that He knows the intentions and actions of everyone. Allah knows those who want to exploit an orphan's money. He also knows those who want what is best for the orphan and want to expand their money so they may spend it on what benefits them when they become older. Allah ﷻ knows the corruptor from the amender. He says, "And if Allah had willed, He could have put you in difficulty. Indeed, Allah is Exalted in Might and Wise" (Al-Baqarah: 220). Allah states that He could have placed them in a difficult situation by being forced to separate their money from the orphan's money. However, Allah ﷻ gave them the choice to decide what is best for the orphan and themselves. As He is the Predominant and He decrees whatever He wills because He is Wise and puts everything in its proper place.

" ,says ﷻ Then AllahAnd do not marry polytheistic women until they believe. And a believing slave woman is better than a polytheist, even though she might please you. And do not marry polytheistic men [to your women] until they believe. And a believing slave is better than a polytheist, even though he might please you. Those invite [you] to the Fire, but Allah invites to Paradise and forgiveness, by His permission. And He makes clear His verses [i.e. ordinances] to the people that perhaps they may remember" (Al-Baqarah: 221).

This is a prohibition from Allah ﷻ forbidding Muslims from marrying polytheists. The word *mushrikat* is the plural form of *mushrikah*, which means women who worship a god other than Allah ﷻ. There are different types of polytheism which include the people of the book. For example, Arabs worshiped idols alongside Allah, Christians believe that Isa is the son of God and worship him, this is one of the gravest types of polytheism, and Jews also claimed that

Uzair is the son of god. Allah says regarding these polytheistic women, "until they believe" because "a believing slave is better than a polytheist, even though he might please you" (Al-Baqarah: 221).

Allah forbids His Muslim followers from marrying polytheistic women. A polytheistic woman is a woman who worships another god with Allah. This prohibition includes all polytheistic women, whether they believed in the Scriptures or not; like Arab polytheists for example. Arabs were a pagan nation before Islam; they worshiped other deities with Allah. So did Christians who committed the gravest act of polytheism by claiming that Jesus is the son of God. The Jews committed the same grievous action by claiming that Uzayr is the son of God.

Allah said, "until they believe". Unless this polytheist embraces Islam. However, the following verse declares that it is ok to marry a woman from the people of the Scriptures even if she was a polytheist. Allah ﷻ said, "This day [all] good foods have been made lawful, and the food of those who were given the Scripture is lawful for you and your food is lawful for them. And [lawful in marriage are] chaste women from among the believers and chaste women from among those who were given the Scripture before you." (Al-Mā'idah:5).

"Chaste women". This refers to virtuous women who were given the Scriptures before Islam. Allah allowed believers to marry a Jewish or a Christian woman even if they were polytheists. They are the exception to the rule in this verse, "And do not marry polytheistic women until they believe". There is a general consensus in allowing marriage from women of the Scripture and prohibiting it from the rest of polytheists.

Then Allah ﷻ said, "...And a believing slave woman is better than a polytheist, even though she might please you." (Al-Baqarah:221). Marrying a slave is better than marrying a polytheist despite the hardships of this marriage,

for a slave will still be owned by a master. Moreover, there is the problem of children because the children of slaves are named after their mothers. Allah says that marrying a homely looking slave is so much trouble, it is better than marrying a polytheist who might be beautiful or in possession of money. "And a believing slave woman". If this slave woman was a believer, "is better than a polytheist, even though she might please you". Allah is trifling this marriage, making it hateful, thus making it prohibited. "And do not marry polytheistic women".

Then Allah said, "And do not marry polytheistic men [to your women] until they believe" (Al-Baqarah:221). Do not marry polytheistic men to your daughters and women until they believe. This prohibition applies to all polytheistic men, whether they were of the people of the Scripture or not. This is a final decision and was agreed on by all of the Muslim nation. The Almighty said, "And a believing slave is better than a polytheist, even though he might please you" (Al-Baqarah:221). Marrying a believing slave is better than marrying a polytheistic man, even if he has money or power.

The Almighty clarified His wisdom in this prohibition through this verse, "Those invite [you] to the Fire". "Those" refers to the polytheists who invite you to Hell with their words and actions; they allow and prohibit things based on their liking and do not do good unless their creed tells them to do so. They also invite you to Hell through their words; because inviting people to polytheism is an invitation to Hell.

"But Allah invites to Paradise and to forgiveness, by His permission" (Al-Baqarah:221). Allah, on the other hand, invites His servants to Paradise; to this great garden that He prepared for His believing servants. This Garden means Janna in Arabic, which means 'hide' because it hides what's inside of it. "To forgiveness, by His permission." Allah also invites His servants to His Forgiveness by His permission to those who strive to get it.

“And He makes clear His verses [i.e., ordinances] to the people that perhaps they may remember.” This way Allah clarifies the meaning of His verses for all people to recite “perhaps they may remember.” Allah does that to make them remember these verses that He guided them to. He also clarified their meanings to them and kept them always in their minds. Whoever kept these laws in their mind and were true believers would be able to remember even if they were a deaf-blind. That is why the word ‘perhaps’ here refers to the believers begging Allah and not vice-versa. Allah does not expect anything from His servants, He only gives them orders on what to do. “Perhaps they may remember.” Perhaps they might benefit from this explanation and keep it in their minds. Then it is up to them to remember Allah’s words or not if they want to be true believers.

,says ﷻ Then, Allah“And they ask you about menstruation. Say, "It is harm, so keep away from wives during menstruation. And do not approach them until they are pure. And when they have purified themselves, then come to them from where Allah has ordained for you. Indeed, Allah loves those who are constantly repentant and loves those who purify themselves” (Al-Baqarah:222).

“And they ask you”. This is the seventh question in this surah. All of the questions, including this one, are explanations to provisions that the Prophet’s followers ask about. Therefore, Allah answers these questions and explains them with His Wisdom.

“About menstruation”. How should believers act when a woman is menstruating? Should they not eat, drink, or inhabit with them as the Jews do with their women? Or should they live with them normally during their time of the month? Allah explained his ruling and law to his Muslim followers in this verse. The Almighty said, “Say, "It is harm”. Menstruation is harmful and that means it is filthy. “So, keep away from wives during menstruation”. This is an order from

Allah to men to keep away from their wives during menstruation; it is prohibited to have intercourse with women during their periods. The Prophet ﷺ explained that this does not mean to keep away from women entirely, like to stop sharing their food, drink and living quarters like the Jews do. Rather, it means not to have intercourse with women during their time of the month. "And do not approach them until they are pure". Purification is the time when the blood stops. "And when they have purified themselves," that is achieved by taking a bath.

"Then come to them from where Allah has ordained for you. Indeed, Allah loves those who are constantly repentant and loves those who purify themselves" (Al-Baqarah:222). Allah explained that He loves those who repent repeatedly and those who go back to Him for repentance is a form of purification from filth inwardly and outwardly. Inward purification means to purify oneself from sins and outward purification means to purify oneself from physical filth and any kind outward impurity. Allah loves for His servants to be pure of sin and filth because filth dirties the heart and the soul.

At the top of filthy actions is polytheism, as Allah ﷻ said, "O you who have believed, indeed the polytheists are unclean, so let them not approach al-Masjid al-Haram after this, their [final] year" (At-Tawbah:28). Polytheists are unclean of heart and creed. Even sins in themselves are filthy, as the Prophet said, "Whoever has had any of these ugly things befall him should cover them up with the veil of Allah". Had these filths and sins befall on a person they should hide them because they dirty the soul and the heart. Repentance purifies people from these figurative filths and washing purifies the body from physical filth.

Then, Allah ﷻ says, "Your wives are a place of cultivation [i.e., sowing of seed] for you, so come to your place of cultivation however you wish and put forth [righteousness] for yourselves. And fear Allah and know that you will meet Him. And give good tidings to the believers" (Al-Baqarah:223)

Allah said, “Your wives are a place of cultivation [i.e., sowing of seed] for you, so come to your place of cultivation however you wish.” (Al-Baqarah:223). This is a permission of Allah saying that a man’s wife is a place of cultivation. This refers to intercourse, and “however you wish” means that intercourse should lead to pregnancy. Allah has allowed couples to engage in intercourse the way they want but it should lead to pregnancy and the seed is a child.

The Almighty said, “and put forth [righteousness] for yourselves.” Intercourse should lead to children. If a person’s purpose was to bring a child to this life, then they have put forth something for themselves because a child is a continuation of their parent’s life because when parents die, their children pray for them. The Prophet ﷺ said, "When a man dies, his deeds come to an end except for three things”. Among these three things is, “a virtuous descendant who prays for him (for the deceased)."

The Prophet ﷺ also said, “and in man's sexual intercourse (with his wife) there is a Sadaqah". They (the Companions) said: "O Messenger of Allah, is there reward for him who satisfies his sexual need among us?" He said, "You see, if he were to satisfy it with something forbidden, would it not be a sin on his part? Similarly, if he were to satisfy it legally, he should be rewarded". If a person’s intention was to be chaste and satisfy themselves inside of marriage and to stay away from Haram, then they deserve to be rewarded. Allah said to put forth for themselves and to grant themselves reward from Him by good intention and bearing children.

“And fear Allah”. Fearing Allah and doing what He ordered are achieved through different ways. One of these ways is not having intercourse where He has forbidden you to. The Prophet ﷺ said many Hadiths to clarify that this is one of the greatest sins. He said, “If anyone uses preposterous venery with a woman, he has disbelieved in what has been sent down to Mohammad.” Another one of these

grave sins is engaging in intercourse with a woman who is menstruating. "And fear Allah", could also mean be fearful of Allah and do not do such a thing. The order to fear Allah is to keep His limitations and not fall prey to what He forbade.

"And know that you will meet Him". Allah gives one warning after the other. Allah informs and warns His believers that He will meet every person on the Day of Resurrection to be judged. Therefore, they must revere Him and try to understand the severity of this situation. These forbidden matters are only known to Allah and the married couple who committed these sins. "And give good tidings to the believers" of the great reward. If believers do what Allah allowed them to do in good faith, they are granted His reward. All if this is a part of the good news Allah ordered the Prophet to give to Muslims. All of this is thanks to Allah's benevolence and forgiveness.

Then, Allah ﷻ says, "And do not make [your oath by] Allah an excuse against being righteous and fearing Allah and making peace among people. And Allah is Hearing and Knowing" (Al-Baqarah:224). This is another divine law of this great surah of Al-Baqarah.

"And do not make [your oath by] Allah an excuse". Allah orders His believers not to make their oath by Him an excuse and a barrier between them and good. "Being righteous and fearing Allah and making peace among people." If one swears to do something that brings good to people, then retracts that oath by swearing to do the opposite, their oath becomes a barrier between them and reward. Allah says, "And do not make [your oath by] Allah an excuse". Allah is merciful, for He says that if a person ever makes an oath not to do something good, He does not bind them to uphold that oath.

If Allah upholds people to the oaths that they have taken upon yourselves, then they have stood as a barrier between themselves and good deeds. For example, if someone swears not to visit their brother, not to grant their child or

wife something they asked for, not to help a person in need, not to be merciful to this noble person, or not to give money to this person in need and so money other good deeds, then they do not have to uphold that oath. Another example is if a person is in debt and asks their creditor to remove a part of their debt and the creditor swears that they will not do that, Allah will forgive the creditor if they go back on that oath because He is merciful and benevolent towards His servants. "And do not make [your oath by] Allah an excuse against being righteous and fearing" (Al-Baqarah:224). "Being righteous and fearing" means the good you do towards those who deserve it.

"And making peace among people". Allah also orders people to make peace among themselves even if someone swears that they will not do good. "And Allah is Hearing and Knowing". He hears what you say and knows what you do; He is omniscient.

The Prophet ﷺ said, "I swear by God that if God will, I shall not swear an oath and then consider something else to be better than it without making atonement for my oath and doing the thing that is better." Even the Prophet ﷺ would swear an oath sometimes then consider something else to be better than his oath. At situations like these, he would atone for his oath and do the better thing.

Abu Bakr Al-Siddiq swore not to help Mistah bin Usasah who was one of his relatives. Mistah bin Usasah was one of those who talked about Aisha (may Allah be pleased with her) during the Slander Incident. When Abu Bakr heard of what he said he swore not to help him anymore; he used to help Mistah financially. Allah sent this verse, "And let not those of virtue among you and wealth swear not to give [aid] to their relatives and the needy and the emigrants for the cause of Allah, and let them pardon and overlook. Would you not like that Allah should forgive you? And Allah is Forgiving and Merciful" (An-Noor:22). When Abu Bakr heard this verse, he atoned and went back to helping Mistah

again. He then swore to never cut off the financial aid again because he wanted Allah to forgive him. "Would you not like that Allah should forgive you?"

The Prophet ﷺ heard a man in the mosque pleading with another man to remove some of his debt. The other man swore: I swear not to remove any of his debt. He was pleading to the other man to forgive a part of his debt, yet he refused and swore solemnly not to. The Prophet ﷺ then interfered and asked: 'Who is he who takes an oath in Allah's name not to do good?' The man who swore the oath then recognized his mistake. The Prophet's words are very wise here; 'who is taking an oath in Allah's name not to do good?' The man then said, "it was me o Prophet of Allah, I will grant him what he wants". The Prophet ﷺ said, "the man has forgiven him". The moral of the Hadith is whoever swore not to do a good deed, then realized that they were wrong, should not make that oath a barrier between them and good. They should repent and do what is good anyway. "And do not make [your oath by] Allah an excuse and fearing Allah and making peace among people. .And Allah is Hearing and Knowing" (Al-Baqarah:224)

Then, Allah says, "Allah does not impose blame upon you for what is unintentional in your oaths, but He imposes blame upon you for what your hearts have earned. And Allah is Forgiving and Forbearing" (Al-Baqarah:225). This is also a part of oath provisions.

Allah said, "Allah does not impose blame upon you for what is unintentional in your oaths". The word 'lagho' in Arabic means any words that a person says without meaning it. Its origins come from the twittering of birds because people do not understand their tweets and call them 'Lagho' as a consequence. "Certainly, will the believers have succeeded". (Al-Mu'minūn:1). "And they who turn away from ill speech" (Al-Mu'minūn:3). What is neither beneficial for the religion or for worldly life is 'lagho'. As for 'lagho' in an oath, or swearing an unintentional oath, it means swearing by saying 'Wallah, no' to

negate and confirm in the same sentence without it being intentional. Like swearing oaths on food and drinks. Like saying' I swear to God, you will visit me. I swear you will drink this'. These oaths are not intentional; therefore, they do not count. Allah says that He does not hold His servants accountable for unintentional oaths if they do not do as they swore. Therefore, they do not have to repent for them.

Allah said, "Allah does not impose blame upon you for what is unintentional in your oaths, but He imposes blame upon you for what your hearts have earned" (Al-Baqarah:225). Allah blames people for what is in their hearts; what they do and mean. Allah does not blame people for what they say unintentionally, for He is Merciful and Benevolent and forgives these unintentional utterances.

However, if Allah wanted, He would hold everyone accountable for every word they say. Allah is also Forbearing. Forbearance means giving forgiveness for those who committed sins and not punishing them immediately. Forbearance is an attribute that can be used to describe people as well. However, the difference between Allah's Forbearance and a person's forbearance is like the difference between Allah Himself and people. Allah used forbearance to describe His servants when He said, "So We gave him good tidings of a forbearing boy" (As-Sāffāt:101). The forbearance people have is part of the Forbearance Allah gave to them. His Forbearance is fit for His Divinity; nobody can bear hurt like Allah; He forgives His servants because He is Forgiving and Forbearing. An example of this is if they make an oath unintentionally, He forgives them and does not force them to atone.

Allah ﷻ says, "For those who swear not to have sexual relations with their wives is a waiting time of four months, but if they return [to normal relations] - then indeed, Allah is Forgiving and Merciful." (Al-Baqarah:226) "And if they

decide on divorce - then indeed, Allah is Hearing and Knowing" (Al-Baqarah:227).

Allah previously clarified the provisions of swearing an oath and told His servants not to make an oath that they swore a barrier between them and doing good deeds. He also explained that if someone did that, they should atone and do what is good. The prophet ﷺ said, "I swear by God that if God will, I shall not swear an oath and then consider something else to be better than it without making atonement for my oath and doing the thing that is better." Allah has also clarified that He does not blame His servants for the unintentional oaths they swear if they do not actually mean it and it was just idle chatter. He said, "Allah does not impose blame upon you for what is unintentional in your oaths, but He imposes blame upon you for what your hearts have earned. And Allah is Forgiving and Forbearing" (Al-Baqarah:225).

Allah ﷻ says, "For those who swear not to have sexual relations with their wives". Allah has allowed the men who swore not to have sexual relations with their wives abandon them for four months, maximum.

Allah said, "but if they return [to normal relations]". If they return to normal relations with their wives; of course, with their wives' consent, "then indeed, Allah is Forgiving and Merciful" (Al-Baqarah:226). Forgiveness means giving pardon, hiding the sin, and writing it off. Allah is Forgiving and allows men to abandon their wives to reprimand them. If a woman was abandoned for a while, she might return to the right path. The Prophet ﷺ himself abandoned some of his wives for a month then returned back to them.

Allah ﷻ also said, "And if they decide on divorce - then indeed, Allah is Hearing and Knowing" (Al-Baqarah:227). After the end of this four-month period, the future of the relationship must be decided. "But if they return [to normal relations]". If they go back to normal, "then indeed, Allah is Forgiving

and Merciful." "And if they decide on divorce - then indeed, Allah is Hearing and Knowing". Allah warns His servants that He hears and knows of everything they say and do to intimidate them; therefore, every single one of them should fear Him, not to overstep His boundaries, and not to transgress and treat people unjustly.

يقول الله ﷻ: {وَٱلۡمُطَلَّقَٰتُ يَتَرَبَّصۡنَ بِأَنفُسِهِنَّ ثَلَٰثَةَ قُرُوٓءٖۚ وَلَا يَحِلُّ لَهُنَّ أَن يَكۡتُمۡنَ مَا خَلَقَ ٱللَّهُ فِيٓ أَرۡحَامِهِنَّ إِن كُنَّ يُؤۡمِنَّ بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِۚ وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَٰلِكَ إِنۡ أَرَادُوٓاْ إِصۡلَٰحٗاۚ وَلَهُنَّ مِثۡلُ ٱلَّذِي عَلَيۡهِنَّ بِٱلۡمَعۡرُوفِۚ وَلِلرِّجَالِ عَلَيۡهِنَّ دَرَجَةٞۗ وَٱللَّهُ عَزِيزٌ حَكِيمٌ} [البقرة:228]

Allah says, "Divorced women remain in waiting [i.e., do not remarry] for three periods, and it is not lawful for them to conceal what Allah has created in their wombs if they believe in Allah and the Last Day. And their husbands have more right to take them back in this [period] if they want reconciliation. And due to them [i.e., the wives] is similar to what is expected of them, according to what is reasonable. But the men [i.e., husbands] have a degree over them [in responsibility and authority]. And Allah is Exalted in Might and Wise" (Al-Baqarah:228).

"Divorced women remain in waiting [i.e., do not remarry] for three periods". A divorced woman is a woman who is separated from her husband. Allah said, "remain in waiting [i.e., do not remarry] for three periods". A newly divorced woman should wait three months before she can remarry because she is considered still married to her ex-husband until the waiting period ends. The waiting period is determined by a woman's cycle. A woman who has not reached menopause should wait for three full menstrual cycles, for a woman's cycle is usually the same length as a lunar month.

"Remain in waiting [i.e., do not remarry] for three periods". These three months start at the end of a woman's latest cycle and end at the beginning of the fourth cycle. This is the waiting period a divorced woman should abide by.

During that period, she is still married to her husband, but after the end of this period, she is officially divorced and cannot go back to him. "Divorced women remain in waiting [i.e., do not remarry] for three periods".

The Almighty said, "and it is not lawful for them to conceal what Allah has created in their wombs". "And it is not lawful". Women are not allowed to hide what Allah created in their wombs; whether it was a child or a menstrual cycle. She is not allowed to hide these facts to lengthen or shorten the waiting period. Rather, she has to abide by Allah's boundaries.

"If they believe in Allah and the Last Day" (Al-Baqarah:228). If a woman actually believes in Allah and the Day of Resurrection, she should know that she is not allowed to hide what Allah created in her womb because this could lead to dire consequences; if she hid a child and remarried after the waiting period is done, then the child will now be linked to the second husband. It is a major crime to attribute a child to a man who is not their father.

If a woman's aim is to shorten or lengthen the waiting period, she should know that it is unjust. Allah said, "and it is not lawful for them to conceal what Allah has created in their wombs if they believe in Allah and the Last Day" (Al-Baqarah:228). If this woman was truly a God-fearing believer, then she should know that she is not allowed to hide these facts.

Then Allah ﷻ said, "And their husbands have more right to take them back in this [period] if they want reconciliation" (Al-Baqarah:228). Allah declared that the husbands of these women in the waiting period have more right to take them back to the bond marriage during the three-month waiting period if they want reconciliation, with their wives' consent.

Allah has laid down this law, because He knows that the continuity of the marriage contract during the waiting period is better than ending it immediately after divorce; because this causes division, "if they want reconciliation".

Allah continues, "And due to them [i.e., the wives] is similar to what is expected of them, according to what is reasonable" (Al-Baqarah:228). Women are due what is similar to what is expected of them. They have rights as well as duties; all according to what is reasonable. Allah distributed rights and duties between a husband and a wife and men and women justly, and according to His Charity and Wisdom.

Then Allah says, "But the men [i.e., husbands] have a degree over them [in responsibility and authority]" (Al-Baqarah:228). Allah has given men a degree over women. Scholars say that this degree is guardianship; it includes duties like having control over the marriage bond and being responsible for the household. Allah said, "Men are in charge of women by [right of] what Allah has given one over the other and what they spend [for maintenance] from their wealth" (An-Nisā':34). This degree means that a man has over a woman is that he holds the bond of marriage in his hand and can end it with his own free will. It is not required for a man and his wife to both agree to end a marriage for a divorce to happen. "But the men [i.e., husbands] have a degree over them [in responsibility and authority]. And Allah is Exalted in Might and Wise" (Al-Baqarah:228). Allah is Predominant; no one can dominate Him. He lays down these laws because He is Might and Wise and puts things in their rightful places.

,then says ﷻ Allah"Divorce is twice. Then [after that], either keep [her] in an acceptable manner or release [her] with good treatment. And it is not lawful for you to take anything of what you have given them unless both fear that they will not be able to keep [within] the limits of Allah. But if you fear that they will not keep [within] the limits of Allah, then there is no blame upon either of them

concerning that by which she ransoms herself. These are the limits of Allah, so do not transgress them. And whoever transgresses the limits of Allah - it is those who are the wrongdoers [i.e., the unjust]" (Al-Baqarah:229)

Allah says, "Divorce is twice". Divorce is a law laid by Allah. As it was mentioned in the previous verse, a divorced woman should wait for three months and a man can return her before the end of this period. This kind of divorce is called a 'revocable divorce' by scholars. Revocable divorce is the divorce that enables a man to return his wife to the bond of marriage only twice.

"Divorce is twice. Then [after that], either keep [her] in an acceptable manner". After the waiting period ends, a man can decide to keep his wife in an acceptable manner that Allah has laid and ordered people to uphold. Allah only lays down the rules according to what is known, what good hearts know, and what is right. What Allah told us to do is what is acceptable. Furthermore, He ordered us to do what aligns with our sound instinct and what good hearts reject. "Then [after that], either keep [her] in an acceptable manner". An acceptable manner means without slander, defamation, coercion, and imposing conditions that Allah did not order. A man should also give his wife her rights; he should spend on her and both of them should forgive each other. All of this is included in what is acceptable.

"Or release [her] with good treatment". Release means to divorce without slander, abandonment, and injustice. A husband should divorce his wife with good treatment, to give her the money that is due to her, and not to wrong her, slander, or argue with her. A marriage bond is a solemn covenant where two people are joined by obedience to Allah and His will. Therefore, if a man and his wife decide to separate, they should separate by obedience to Allah and His will. These two people should divorce if they cannot continue their journey together, "or release [her] with good treatment".

The Almighty said, "And it is not lawful for you to take anything of what you have given them" (Al-Baqarah:229). Allah is telling men that they are not allowed to take anything of what they have given to their ex-wives during marriage, no matter how insignificant it is; whether it was her dowry that was included in the marriage bond, a gift, or one of her rights. If a man gives his wife a gift, it becomes one of her belongings and he is not allowed to take it back.

The Almighty said, "unless both fear that they will not be able to keep [within] the limits of Allah. But if you fear that they will not keep [within] the limits of Allah, then there is no blame upon either of them concerning that by which she ransoms herself" (Al-Baqarah:229). In some cases, the wife asks for divorce while the man has no problem with staying married. In that case, Allah said that there is no blame on the husband if he gets some of what he gave her back or all of it if continuing the marriage means she will not be able to keep within Allah's limits. The limits of Allah in marriage are obedience to one's husband and living with him in peace. If a wife hates her husband for one reason or another, she is allowed to ask for divorce. If she asks for divorce because of a valid reason, such as if the husband does not give her money, does not do his duties, or if he humiliates her, this is a different case; this is a divorce for abuse. However, if a man is good and gives his wife all her rights but she still wants a divorce for a reason that is not considered valid in Sharia law, then she has to give him back what he has given her and get divorced. However, the wife and husband should uphold the limits that Allah ordered each of them to keep towards each other in a marriage.

The limits that Allah clarified is that divorce is twice. However, if a woman wanted to be separated from her husband, he has the right to get back some of or all of the things he had given her, as the prophet said in the Hadith. Fatimah bint Abi Salool came to the Prophet ﷺ and said, "Messenger of God, I do not reproach Thabit b. Qais in respect of character or religion, but I do not

want to be guilty of infidelity* regarding Islam." She declared that she feared becoming guilty of infidelity if she stayed with him because she hated him. The reason for that is she hated the way he looked; she told the Prophet ﷺ, 'If I saw him coming with his friends, I notice that he is the ugliest of them, he is a good religious man with good morals, but I hate him'. God's Messenger asked her if she would give him back his garden, and when she replied that she would, and she would give him more, the prophet said, "no, you shouldn't give him more". He then told her husband, take back the garden and divorce her; take back the dowry and divorce her.

Allah said, "But if you fear that they will not keep [within] the limits of Allah, then there is no blame upon either of them concerning that by which she ransoms herself. These are the limits of Allah" (Al-Baqarah:229). These are the limits that Allah laid out to you in this matter, "so do not transgress them". To transgress means to disregard these limits; whether in time or in selective application of them. These limits should be obeyed just as Allah has ordered us to.

Allah said, "And whoever transgresses the limits of Allah" or disregards them "it is those who are the wrongdoers [i.e., the unjust]". Those are the transgressors of Allah's limits; those are the wrongdoers. Wrongdoing is committing a sin instead of doing good deeds to please Allah.

Then, the Almighty says, "And if he has divorced her [for the third time], then she is not lawful to him afterward until [after] she marries a husband other than him" (Al-Baqarah:230).

If a man divorced his wife after the first two revocable divorces, and got her back twice during the waiting period, this becomes an irrevocable divorce. "Then she is not lawful to him afterward until [after] she marries a husband other than him". If the third divorce happens, then the wife cannot go back to her

husband. Scholars call this an irrevocable divorce. After the irrevocable divorce, the husband cannot get his wife back again until her waiting period ends and she marries another man, then, only if she chose to divorce that other man and wanted to marry the first husband again, she can. The marriage to the second man should be a real marriage and not a trick to get back to the first husband.

The second marriage should be true and consensual in that both parties agree that it is a true marriage not a trick to get back to the first husband. Scholars called the marriage that is done to get back to the first husband an obscene and forbidden marriage. The Prophet ﷺ cursed whoever did it. He said, "Curse be upon the one who marries a divorced woman with the intention of making her lawful for her former husband and upon the one for whom she is made lawful." (The Muhallil and the Muhallal lahu.). He also said, "Shall I not tell you of a borrowed billy goat." They said, "Yes, O Messenger of Allah!" He said: "He is Muhallil. May curse the Muhallil and the Muhallal lahu." The Muhallil is the man that marries a woman to enable her to get back to her first husband. The Muhallal lahu is the first husband who wants to get back to his first wife after the irrevocable divorce, so he strikes a deal with another man to marry his ex-wife and then divorce her because he thinks that this will make her lawful to him again. In truth, that does not make her lawful to him because this marriage is invalid. What is built on a trick is invalid. Allah ﷻ said, "And if he has divorced her [for the third time], then she is not lawful to him afterward until [after] she marries a husband other than him" (Al-Baqarah:230).

"And if he [i.e., the latter husband] divorces her". "he" here refers to the second husband who marries a woman after the first husband divorced her irrevocably should divorce her as a choice not as a trick to help her return to her first husband. Allah said, "there is no blame upon them [i.e., the woman and her former husband] for returning to each other" (Al-Baqarah:230). There is no blame on either the first husband and the wife to get back to each other. This time,

however, it should be with a new marriage contract and a new dowry and not like returning a wife who was in her waiting period.

Allah says, "if they think that they can keep [within] the limits of Allah" (Al-Baqarah:230). They can go back to each other if they think that they can keep within the limits of Allah in their marriage. This man and this woman have been through a lot. This man has divorced his wife three times; two revocable divorces and one irrevocable divorce. Then, she married someone else. This is a long experience and a man should not go back to a wife who he divorced three times unless both of them believe they will be able to keep within Allah's limits. There is doubt that they will.

Allah says, "These are the limits of Allah, which He makes clear to a people who know [i.e., understand]". These are Allah's limits that He clarifies to a people who understand. These are the people that benefit from Allah's words and abide by His limits. If they had no knowledge of religion, they would never abide by these rules no matter how many times these rules are explained to them. Allah specified that those who know and understand are the ones who obey Him.

Then Allah ﷻ says, "And when you divorce women and they have [nearly] fulfilled their term, either retain them according to acceptable terms or release them according to acceptable terms, and do not keep them, intending harm, to transgress [against them]. And whoever does that has certainly wronged himself. And do not take the verses of Allah in jest. And remember the favor of Allah upon you and what has been revealed to you of the Book [i.e., the Qur'ān] and wisdom [i.e., the Prophet's sunnah] by which He instructs you. And fear Allah and know that Allah is Knowing of all things" (Al-Baqarah:231)

Allah says, "And when you divorce women and they have [nearly] fulfilled their term, either retain them according to acceptable terms or release them according to acceptable terms". This verse is concerned with the time a man

divorces a woman whether revocable or irrevocable and his wife has nearly fulfilled her term that Allah decided is nearly over; three periods for a woman who menstruates or a woman who used to and when she gives birth for a pregnant woman. Allah ﷻ said, "And for those who are pregnant" (At-Talāq:4). "And for those who are pregnant, their term is until they give birth".

As for young women who have not gotten their period yet and the women who went through menopause; their waiting period is three months. Allah said, "And those who no longer expect menstruation among your women - if you doubt, then their period is three months, and [also for] those who have not menstruated".

There are three types of waiting periods; the woman who menstruates has to wait for three periods, the pregnant woman has to wait until she gives birth, and the women who do not get periods have to wait for three months. Allah said, "And when you divorce women and they have [nearly] fulfilled their term, either retain them according to acceptable terms or release them according to acceptable terms". Fulfilling the term is very important; if a man wants to return to his wife, he has to do it before the waiting period ends. "And they have [nearly] fulfilled their term". If the waiting period ends and the man does not have the right to return to his wife and divorce happens.

"They have [nearly] fulfilled their term, either retain them according to acceptable terms". If a man wants to get his wife back and wants to continue with the marriage he has to do so according to acceptable terms.

Allah ﷻ says, "and do not keep them, intending harm, to transgress [against them]. And whoever does that has certainly wronged himself" (Al-Baqarah:231). Allah orders men not to keep a woman in a marriage to harm her. This means when the waiting period is about to end and the husband decides to get his wife

back with the intention to harm her and not to genuinely be with her, then to divorce her again and do the same.

Allah said, “And whoever does that has certainly wronged himself”. Whoever keeps his wife before the waiting period ends to do her harm, has wronged both himself and his wife. However, this wrongdoing returns back to him because he has committed a sin; whoever commits a sin has certainly wronged themselves.

Allah explains to His believing servants what they should do when they divorce their wives and if the wives’ waiting period ends. The waiting period is the three menstrual periods a woman should wait after her husband divorces her. Allah said, “O Prophet, when you [Muslims] divorce women, divorce them for [the commencement of] their waiting period and keep count of the waiting period,” (At-Talāq:1). Ibn Abbas explained that the waiting period starts once a woman starts her period. In other words, the beginning of the waiting period is at the end of the last period; the count for the divorce should start at this point. If a woman’s period ends and her husband has relations with her then he is a wrongdoer and has divorced her in a time when he should not. Also, it is not allowed for a man to divorce a woman during her period.

In Hadith, it was mentioned that Omar ibn Al-Khattab’s son divorced his wife while she was in her period. Therefore, Omar ibn Al-Khattab mentioned the issue to the Prophet ﷺ. The Prophet told Omar, "Command him to take her back, then divorce her when she is pure from the menstrual discharge." This is the waiting period that Allah ordered. The Prophet’s command in the hadith explains the lawful waiting period that Allah commanded when divorcing women; she should be pure of her period and the husband did not have sexual relations with her, then she should wait for three periods where she gets her period then it ends three times. When the period ends for the fourth time, then her waiting period is

over and she is now a divorced woman; however, during the waiting period a woman is still bound by the marriage bond and her husband can take her back any time.

This is the first type of waiting period. The second one is a pregnant woman's waiting period. If a man divorces his wife while she is pregnant, then her waiting period is until she gives birth. During the pregnancy period the woman is bound by the marriage bond and her husband can take her back any time before she gives birth. If she gives birth before he takes her back, then the divorce happens. The third type of waiting periods is when a woman does not have periods; whether because she is young or in menopause. Then her waiting period is three months. Allah says, "And those who no longer expect menstruation among your women - if you doubt, then their period is three months, and [also for] those who have not menstruated" (At-Talāq:4).

Allah ﷻ says, "And when you divorce women and they have [nearly] fulfilled their term." When a divorced woman has nearly ended her waiting period, her husband can take his wife back if he wants to. "They have [nearly] fulfilled their term." However, if she fulfilled this period then the husband is not allowed to take her back without a new contract and a new dowry.

"Either retain them according to acceptable terms". The husband can take his wife back according to acceptable terms; he must say I take you back and then she becomes his wife again. Moreover, this interaction needs witnesses, as Allah ﷻ said, "and call two of your reliable men to witness ˹either way˺—and ˹let the witnesses˺ bear true testimony for ˹the sake of˺ Allah." "O Prophet, when you [Muslims] divorce women, divorce them for [the commencement of] their waiting period and keep count of the waiting period, and fear Allah, your Lord. Do not turn them out of their [husbands'] houses, nor should they [themselves] leave [during that period] unless they are committing a clear immorality. And

those are the limits [set by] Allah. And whoever transgresses the limits of Allah has certainly wronged himself. You know not; perhaps Allah will bring about after that a [different] matter. (At-Talāq:1) "And when they have [nearly] fulfilled their term, either retain them according to acceptable terms or part with them according to acceptable terms. And bring to witness two just men from among you and establish the testimony for [the acceptance of] Allah" (At-Talāq:2).

Allah said, "either retain them according to acceptable terms". These acceptable terms mean that the husband wants What is good for both of them and wants to continue the marital relationship. The waiting period was a crisis and the husband should aim to resolve it and continue the relationship with his wife, granted he doesn't take her back only to harm her.

"Or release them according to acceptable terms." When the waiting period ends, so does the marriage. This should also end according to acceptable terms without profanity, slander, and denial of the wife's rights; this is a crime as Allah ﷻ said, "But if you want to replace one wife with another and you have given one of them a great amount [in gifts], do not take [back] from it anything. Would you take it in injustice and manifest sin?" "And how could you take it while you have gone in unto each other and they have taken from you a solemn covenant?" (An-Nisā':20-21).

"And do not keep them, intending harm, to transgress [against them]". It is not allowed to take a woman back right before her waiting period is done only to harm her. For example, some men used to take their wives back with no intention of living with them as a normal couple; their only intention was to harm their wives by making them stay bound to this abusive marriage. Allah says that this is a transgression and whoever does that has wronged himself. Even if this injustice was done to the wife, it is the husband who suffers more because of the sin he committed, and that he has to face the consequences for.

Then Allah says, "And do not take the verses of Allah in jest". Allah warned His believing servants from taking these provisions as a jest. Taking light of these provisions could be by either not abiding by them or manipulating them. Allah has laid out the law of divorce, then given the husband a period of time to rethink his decision and take back his wife instead of facing the dire consequences of divorce head on. It is not, however, to be used to harm the wife and bind her to an abusive marriage.

Allah says, "And remember the favor of Allah upon you and what has been revealed to you of the Book [i.e., the Qur'ān] and wisdom [i.e., the Prophet's Sunnah]". Allah orders believers to appreciate His favor upon them. This verse also states that Allah is the Creator of heavens and earth and the One who sends these provisions Hid believing servants because He wants only good things for them and wants them to have peace, follow what's right, and give everyone their due rights, especially in marriage bond where affairs and interests intertwine and have great consequences. The marriage bond is the greatest bond in terms of consequences and Allah explains them thoroughly. Therefore, believers remember Allah's favors, for He is the Self-sufficient.

"And what has been revealed to you". What Allah has revealed to His servants are the Holy Book, the Wisdom, and the knowledge that helps them put things in their right places.

Moreover, Allah says, "By which He instructs you". Allah instructs His servants by these provisions and verses to clarify the good those who abide by the rules will get and the dire consequences those who do not abide by the rules and manipulate them will face. "And fear Allah". Allah also orders His servants to fear Him and put a barrier between them and His punishment; this can only be done by obeying all of His orders.

Furthermore, He says, “And know that Allah is Knowing of all things”. This is both a warning and a promise from Allah to remind His servants that He is All-Knowing of everything that they do. He knows all about the secrets of marriage and divorce that people think that He does not know of and try manipulate them as they like. Therefore, everyone will be judged because of their actions, “And know that Allah is Knowing of all things”. Because He knows everything, He rewards good and punishes evil.

This is a discourse concerning divorced couples. Then Allah has sent another discourse to address custodians. Allah ﷻ says, “And when you divorce women and they have fulfilled their term, do not prevent them from remarrying their [former] husbands if they [i.e., all parties] agree among themselves on an acceptable basis. That is instructed to whoever of you believes in Allah and the Last Day. That is better for you and purer, and Allah knows and you know not” (Al-Baqarah:232).

“And when you divorce women and they have fulfilled their term”. When a woman finishes her waiting period and is no longer bound by the marriage bond, she becomes her own. The Almighty said, “do not prevent them from remarrying their [former] husbands" ‘Al-’Adl’ in Arabic means to prevent a woman from going back to her husband; this is a grave thing to do. ‘Al-’Adl’ in language is used to describe an incurable disease; and this prevention leads to great harm and hardship. Therefore, Allah says, “do not prevent them from remarrying their [former] husbands". If the waiting period has ended and the woman has become her own, the husband has no power over her and she can marry someone else. If the husband did not take his wife back during the waiting period due to stubbornness and then decided he wanted her back because he had time to think or because another suitor proposed to her, then he can only take her back by a new marriage contract, a new dowry, and a new agreement. This is only applicable if the divorce was revocable. However, if this was an irrevocable

divorce (for the third time), then the ex-wife should marry another man then divorce him to be able to get back to her first husband.

Sometimes, when an ex-husband proposes again to his ex-wife with a new marriage contract and a new dowry, her custodians might refuse him because he did not respect her enough to take her back during the waiting period. This is Allah's response to these custodians, "And when you divorce women and they have fulfilled their term, do not prevent them from remarrying their [former] husbands if they [i.e., all parties] agree among themselves on an acceptable basis" (Al-Baqarah:232). He forbids custodians, who might be a woman's brother or father, from going back to her husband with a new contract and a new dowry as long as both the husband and the wife gave their consent on an acceptable basis.

This is a great warning to those who will dare and say they do not believe in Allah and the Last Day; these people might prevent the wife from going back to her ex-husband due to a revocable divorce. Allah instructs custodians against committing such an act.

Then the Almighty explained that these orders are sent as mercy to his servants, "That is better for you". That means, the woman going back to her ex-husband with a new contract consensually is better and purer because of their shared history. This is better than marrying another man. Also, because they know each other, getting back to their life after the lesson divorce gave them is better than starting a new journey with a new person that they might not know. Allah says, "That is better for you and purer".

"And Allah knows and you know not". Allah states that He knows everything and knows what is true. Humans do not possess that knowledge because their minds are deficient and limited. Allah is the One who knows everything about human desires and what suits them best. Allah orders us to do these things because He is omniscient and knows best, He is also Most Merciful

towards His servants. Therefore, He orders His servants to leave matters to Him and obey Him.

This is where the provisions of divorce end, after that, Allah talks about the consequences of divorce. Allah ﷻ says, "Mothers may nurse [i.e., breastfeed] their children two complete years for whoever wishes to complete the nursing [period]. Upon the father is their [i.e., the mothers'] provision and their clothing according to what is acceptable. No person is charged with more than his capacity. No mother should be harmed through her child, and no father through his child. And upon the [father's] heir is [a duty] like that [of the father]. And if they both desire weaning through mutual consent from both of them and consultation, there is no blame upon either of them. And if you wish to have your children nursed by a substitute, there is no blame upon you as long as you give payment according to what is acceptable. And fear Allah and know that Allah is Seeing of what you do" (Al-Baqarah:233).

He says, "Mothers may nurse [i.e., breastfeed] their children two complete years for whoever wishes to complete the nursing [period]" (Al-Baqarah:233). This is a guidance from Allah to divorced women who have babies to continue nursing their babies for two years if they wish to complete the nursing period; this is the period where the baby gets their food from their mother's milk because this is more beneficial for them.

Allah ﷻ says, "for whoever wishes to complete the nursing [period]". This is an option; if there was an agreement that the nursing period only lasted for a year or less than two years, then it is ok. However, the complete nursing period is two years.

Allah then says, "Upon the father is their [i.e., the mothers'] provision and their clothing according to what is acceptable" (Al-Baqarah:233). The father here refers to the ex-husband. Allah ordered husbands to pay alimony to their ex-wives

and child support because the baby carries his name not his wife's and because she gave birth to his child and breastfeeds it. These provisions include food, clothing, housing, and whatever the breastfeeding mother wants. Allah ordered men to provide clothing, as well, according to what is acceptable, without harm and arrogance, and within the husband's financial means. If he was rich, he should spend according to that and if he was poor, he should spend according to his means. Allah ﷻ says, "Let a man of wealth spend from his wealth, and he whose provision is restricted - let him spend from what Allah has given him. Allah does not charge a soul except [according to] what He has given it. Allah will bring about, after hardship, ease [i.e., relief]" (At-Talāq:7).

"No person is charged with more than his capacity". This is an order from Allah to judges, governors, or custodians not to charge couples with more than their capacity; the husband is only charged with child support, and the wife is only charged with raising the baby.

Moreover, "No mother should be harmed through her child, and no father through his child". This is an explanation from God to 'do not charge a person with more than their capacity'. Allah says not to harm a mother through her child; as an example, if the child is very attached to their mom and only feeds from her breast and her ex-husband does not give her alimony to harm her, then she is harmed through her child. This woman might also want to get married after her divorce, which she has every right to, but the new husband does not want the baby to stay with her. Then in that case the baby's father has to find a caretaker of his child; neither party should harm the other through their child. The woman should not also harm the father through the child by giving the baby to the father to raise solely; therefore, harming the father. She should take into account the father's conditions and he should do the same and not use their children to harm each other. Both of them should fear Allah and think about the child's rights and their own situations after divorce.

Allah ﷻ says, “And upon the [father's] heir is [a duty] like that [of the father]”. The heir should take on the father’s duties that he did in his life; if the father dies and they have a child, then the mother should not be harmed and the heir should pay her the alimony and child support that is due to her as her husband might have done if they were divorced.

يقول الله ﷻ: {وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا لا تُضَارَّ وَالِدَةٌ بِوَلَدِهَا وَلا مَوْلُودٌ لَهُ بِوَلَدِهِ وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ فَلا جُنَاحَ عَلَيْهِمَا وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا أَوْلادَكُمْ فَلا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا آتَيْتُمْ بِالْمَعْرُوفِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ}[البقرة:233]

Allah ﷻ says, “˹Divorced˺ mothers will breastfeed their offspring for two whole years, for those who wish to complete the nursing ˹of their child˺. The child’s father will provide reasonable maintenance and clothing for the mother ˹during that period˺. No one will be charged with more than they can bear. No mother or father should be made to suffer for their child. The ˹father’s˺ heirs are under the same obligation. But if both sides decide—after mutual consultation and consent—to wean a child, then there is no blame on them. If you decide to have your children nursed by a wet-nurse, it is permissible as long as you pay fairly. Be mindful of Allah, and know that Allah is All-Seeing of what you do.” (Al-Baqarah:233).

Allah instructs mothers to breastfeed their children for two whole years if they wish. He says that mothers who are divorced “will breastfeed their offspring for two whole years, for those who wish to complete the nursing ˹of their child˺.” This means that it is permissible to stop breastfeeding before the two years are over as long as it is mutually agreed upon by the mother and father.

Allah ﷻ says, “The child’s father will provide reasonable maintenance and clothing for the mother ˹during that period˺.” Here, the child is ascribed mainly

to the father, because it is the father who provides sustenance and the child will be named after the father. Moreover, Allah gave the father the responsibility of taking care of the children, providing for them charitably, and maintaining their livelihood. While the breastfeeding mother has to be provided with food, clothing, as well as housing by the father. "And clothing for the mother ˹during that period˺. Allah emphasizes that this spending needs to be given reasonably and in a manner that is not overwhelming to the spender, for He says, "Let the man of wealth provide according to his means." If he is rich, let him spend generously, but if he is poor and indigent, then he is only required to spend as much as he can, reasonably.

Allah also says, "No mother or father should be made to suffer for their child." She must not be made to suffer and she must not cause the father suffering because of the child. If the child accepts only her breast and if she is attached to the child, then the father or the divorcing husband must let her breastfeed the child. Also, he must not give her only the obligatory provisions, otherwise she would be made to suffer. If, however, the child accepts only his mother's breast, and she gives him over to the father, the father here would be made to suffer.

Then Allah ﷻ says, "The ˹father's˺ heirs are under the same obligation." If the father dies and the child is left under his mother's care, then the father's heirs must follow the same rules. They must take on the responsibilities of the father in providing for the mother and child. This was taken by some scholars to indicate that one is obligated to provide for one's relatives. A brother of this child, for example, or his uncle, or even his cousins are under obligation to provide for the breastfeeding mother as if the father was still alive.

Then Allah says, "But if both sides decide—after mutual consultation and consent—to wean a child, then there is no blame on them." If the divorcing father and the child's mother wish to wean the child in a year or a year and a half after

mutual consultation, they may. Allah determined that this is allowed to happen with mutual consultation and consent because if the child ends up being torn between two separate parents, it becomes a problem. The three parties must be taken into consideration: first the child, then the mother and the father. This is to take into consideration everyone's best interest, and the interest of the child is given priority.

Allah then says, "If you decide to have your children nursed by a wet-nurse, it is permissible." (Al-Baqarah:233). If the father wishes to provide a wet-nurse for his child other than the mother, that is also permissible as long as it is in mutual consent and consultation and in a manner that is not painful for the mother. Her child must not be torn away from her and given to a nurse when her heart is attached to him. If the mother wishes to breastfeed her child and to hold him, then he must not be taken forcefully from her. However, if a mutual consent is reached, then it is permissible.

Allah ﷻ says, "as long as you pay fairly." (Al-Baqarah:233). Allah instructs mothers and fathers to commit to the contracts they enter into in the matter of breastfeeding and to pay the wet-nurse fairly. Allah then says, "Be mindful of Allah." These are interactions that affect all the concerned parties, and some of the parties might have ulterior motives to harm one another. Therefore, everyone must be mindful of Allah, fear Him, and abide by His commands.

"And know that Allah is All-Seeing of what you do" (Al-Baqarah:233). Allah warns His servants telling them that He oversees their every action, especially those actions that people treat with laxity, such as breastfeeding, custody of the child, what the man is obliged to give to the divorced mother, or whether he must give her the child to hold and breastfeed or give him to someone else. There are many choices within that situation—some of which Allah has

made permissible, and others He made forbidden. So, know that Allah is All-Seeing of all that you do.

After this, the context shifts towards the laws governing widows. Allah ﷻ says, "As for those of you who die and leave widows behind, let them observe a waiting period of four months and ten days. When they have reached the end of this period, then you are not accountable for what they decide for themselves in a reasonable manner. And Allah is All-Aware of what you do." (Al-Baqaah:234).

"As for those of you who die", *Wafat* [in Arabic] is death, and it's derived from *Wafaa* meaning "to reclaim in full." It is as though when a person dies, they are reclaimed in full by Allah, by His command and wisdom. The One Who reclaims is Allah and the angel of death who takes away the person's soul. If he is a person of faith, he will be taken by the angels of mercy, and if he is a disbeliever, he will be taken by the angels of punishment.

"As for those of you who die and leave widows behind let them observe a waiting period of four months and ten days." When a husband dies while his wife is still under his care, she must wait four months and ten days before marrying another. The purpose of this waiting period is due to Allah's wisdom. Why was it four months (moon months) and ten days only? Some scholars said that this is the period when a pregnancy might appear. However, it is not only about pregnancy, for a pregnant woman might give birth before this period ends and she would still wait till it is over, as the scholars say. Ibn Abbas said, "she must wait till the furthest of the two appointed times". The Prophet ﷺ said, "It is not lawful for a woman who believes in Allah and the Last Day to observe mourning for one who has died more than three nights, except for four months and ten days in the case of a husband".

says, "When they have reached the end of this period, then you ﷻ Allah ".are not accountable for what they decide for themselves in a reasonable manner

If a woman waits until after the four months and ten days are over since her husband died and decides to adorn herself, to dress colorfully, and to receive suitors for marriage, she may. In the waiting period, a woman is instructed to remove all adornments, not to accept suitors or to appear before them, and to wait...

Allah says, "When they have reached the end of this period, then you are not accountable for what they decide for themselves in a reasonable manner." Allah says, "in a reasonable manner," but if it was done in an unreasonable manner then her guardian is instructed to forbid her to do so. However, if she did so reasonably, then the guardian is not allowed to forbid her from adorning herself and receiving suitors. She must not be scorned with phrases like: "Your husband is still newly in his grave and you adorn yourself!" If the waiting period is over, she is permitted to come out of mourning.

Then, Allah says, "And Allah is All-Aware of what you do." This is a reminder and a warning from Allah to the woman and her guardians demonstrating that He is All-Aware. And awareness is the most accurate knowledge, meaning that He knows fully and accurately everything you do, even when your actions are hidden.

Then Allah ﷻ says, "There is no blame upon you for that to which you [indirectly] allude concerning a proposal to women or for what you conceal within yourselves. Allah knows that you will have them in mind. But do not promise them secretly except for saying a proper saying. And do not determine to undertake a marriage contract until the decreed period reaches its end. And know that Allah knows what is within yourselves, so beware of Him. And know that Allah is Forgiving and Forbearing" (Al-Baqarah:235).

Allah says, "There is no blame on you for subtly showing interest in ˹divorced or widowed˺ women or for hiding ˹the intention˺ in your hearts" (Al-

Baqarah:235). There is no sin or guilt on believers for subtly showing interest in marrying divorced or widowed women. To show subtly means to hint or to mention in passing and not to proclaim explicitly. If a woman is widowed or divorced irrevocably, this means that she is no longer under her husband's care.

A man may subtly hint at his desire to present himself as a suitor to an irrevocably divorced woman or a widowed woman in her waiting period. This subtle intention can be said as follows, "I intend to marry soon, God willing. May Allah send you a husband as well." He mustn't tell her that he wishes to marry her himself or that a specific person wants to marry her. When Um Salamah's husband passed away, the Prophet ﷺ instructed her to say, "O Allah, reward me for my affliction and give me something better than it in exchange for it," she said, "O Messenger of Allah, who could be better than Abu Salamah?" Allah gave her something better when she made this supplication, for she was soon married to the Prophet ﷺ and she became the mother of believers. This was the greatest reward Allah could have made for her.

Allah says, "Or for hiding ˹the intention˺ in your hearts." This means that if a person intends to marry a woman whose husband passed away or intends to present himself to her as a suitor after her waiting period is over, that is permissible. Intention is acceptable as long as it is hidden in the heart.

Allah says, "Allah knows that you are considering them ˹for marriage. ˺" Allah has removed blame from believers in the matter of subtly showing interest or intending to marry a divorced woman for He knows that they are considering these women your hearts.

Allah says, "But do not make a secret commitment with them—you can only show interest in them appropriately." Moreover, a man is not allowed to secretly tell a woman that he intends to marry her or form a secret attachment with her. Allah has forbidden this. Believers may only hint at your desire for

marriage subtly. He then says, "Do not commit to the bond of marriage until the waiting period expires." He forbids the matter of marriage and the bond of commitment to happen until the full waiting period of four months and ten days is over.

Allah then says, "Know that Allah is aware of what is in your hearts, so beware of Him." Allah warns His servants and believers that He knows what is in their hearts. For anything that can be hidden in the heart cannot be hidden from Allah's knowledge. Therefore, He orders them to beware of Him and His punishment. Furthermore, He says, "And know that Allah is All-Forgiving, Most Forbearing." Allah knows everything in believers' hearts. If they have evil in your hearts, He will judge them for it. He is also All-Forgiving, Most Forbearing, and does not expedite punishment.

Allah then demonstrates the rules governing a woman who was divorced before the consummation of marriage. He says, "There is no blame if you divorce women before the marriage is consummated or the dowry is settled" (Al-Baqarah:236). There is no blame or guilt on a man who divorces his wife before consummating the marriage, whether they have determined the exact sum of the dowry or not. Of course, it is only considered a divorce after the marriage contract is written.

Allah ﷻ says, "But give them a ˹suitable˺ compensation—the rich according to his means and the poor according to his. A reasonable compensation is an obligation on the good-doers" (Al-Baqarah:236). A man must give a woman that he divorces before consummating the marriage a sum of money to ease her mind. After writing the marriage contract, a woman's heart may have become attached to the man, and to be divorced after having hopes of marriage may break her heart. Therefore, Allah instructed men to give the woman a certain compensation, because the sum of the dowry which the man is obligated to pay

has not been determined yet. This compensation is related to the financial conditions of the divorcing husband. If he is wealthy, then the compensation must be in proportion to his wealth, but if he is poor and in hardship then he can pay whatever he can.

Allah ﷻ says, "A reasonable compensation." The amount of compensation must be determined, and it must be delivered without quarrel and without making it seem like a favor. Then He says, "An obligation on the good-doers." This is an obligation that must be done by the good-doers and the believers. A believer must be a man of beneficence and not a man of wrongdoing.

Allah then says, "And if you divorce them before consummating the marriage but after deciding on a dowry, pay half of the dowry, unless the wife graciously waives it or the husband graciously pays in full. Graciousness is closer to righteousness. And do not forget kindness among yourselves. Surely Allah is All-Seeing of what you do" (Al-Baqarah:237)

"And if you divorce them before consummating the marriage but after deciding on a dowry, pay half of the dowry" (Al-Baqarah:237). If the divorce takes place prior to consummation but after a sum of dowry has been determined, a woman is entitled to take half the dowry. For example, if a dowry is 1000 Dinars, then a woman is entitled to take 500 Dinars.

Allah then says, "unless the wife graciously waives it." This means that the wife might be a gracious, compassionate, mature, and a reasonable woman who might give the money back in full and demand nothing of it. "Or the husband graciously pays in full." Meaning the man may concede and pay the full amount of the dowry, half obligatory, and half out of affection and beneficence. Allah then directs men to what is best, which is "Graciousness is closer to righteousness." He directs them to pay the full amount, both the first and the

second half of the dowry, to the wife. This is "closer to righteousness," as Allah says.

Allah then says, "And do not forget kindness among yourselves." This is a reminder to the married couple not to forget the kindness that is between them. When the man asked the woman's hand in marriage and signed the marriage contract, he was welcomed and met with kindness. There had to have arisen between them a great form of affection and desire to continue the marital relationship. Allah says not to forget this kindness, for each of them was once willing to give his all to the other.

"Surely Allah is All-Seeing of what you do." Allah reminds His believing servants that He is All-Seeing, All-Aware, and All-Knowing. He knows all and thus He judges everyone according to their actions. These verses contain a great deal of instructions, directions, clarifications, and mercy from the Lord to His believing servants. They also contain a great deal of directions towards beneficence and morality. This can only succeed through the care and instruction of Allah the All-Wise.

,says ﷻ Allah"Observe the ˹five obligatory˺ prayers—especially the middle prayer—and stand in true devotion to Allah." (Al-Baqarah:238). "If you are in danger, pray on foot or while riding. But when you are safe, ˹take time to˺ remember Allah for teaching you what you did not know" (Al-Baqarah:239).

Allah commands His servants to observe the five obligatory prayers, and He specifically mentions the middle prayer. To observe the prayer means to pray on time, to fulfill all the conditions and obligations of prayer, to pray just like the Prophet ﷺ detailed, to be devoted and present of heart, and to fulfill all conditions of purity. The conditions of purity include facing the *Qibla* and observing the time of prayer. These are all required conditions for Allah to accept the prayer. Moreover, the most important condition is praying in the appointed time as Allah

commanded, for He says, "Indeed, performing prayers is a duty on the believers at the appointed times" (An-Nisa:103).

All prayers must be performed on time. Fajr [Dawn] prayer starts at a specified time and ends at a given time. The same goes for Dhuhr, Asr, Maghrib, and Isha prayers. Their time is determined by Allah. On the second day after the Prophet's ascension into the heavens, Gabriel was sent by Allah to pray with the Prophet ﷺ at the start each prayer. He prayed with him Dhuhr, Asr, Maghrib, Isha, and Fajr, all performed at the start of the time of prayer. The next day, he came to the Prophet and prayed with him Dhuhr, Asr, Maghrib, Isha, and Fajr, at the end of the time of prayer for each. Then he said to him, "O Mohammad, prayer must be performed between these two times." This is the most important part of observing prayer, to pray within the time period that Allah specified.

Observing the five prayers is certainly one of the holiest of deeds. Abdullāh ibn Mas'ūd reported, "I asked the Prophet ﷺ "Which deed is dearest to Allah?" He said: "Offering prayer at the appointed time." I said: "Then, what comes next?" He said: "Dutifulness to one's parents." I said: "Then, what comes next?" He said: "Jihad in the way of Allah." Performing prayer at the appointed time means as soon as the time enters. Performing prayer at the start of its appointed time is most desirable, performing it in the middle is permissible and good, and performing it at the end is discouraged. The Prophet ﷺ said this about prayers that are performed in the last few minutes of the appointed time, "It is the prayer of the hypocrites, it is the prayer of the hypocrites. One sits watching the sun until it comes between the horns of the Devil, and then gets up and rattles off four rak'as [units of prayer], hardly remembering Allah in them at all." Furthermore, if one does not finish a rak'a of prayer before the time is over then his prayer is not accepted. The Prophet ﷺ says, "He who prays one Rak'a of the Asr prayer before the sun sets has performed the afternoon prayer." The Prophet ﷺ also said, "He who prays a Rak'a of the Fajr prayer before the sun rises, has offered the dawn

prayer in its time." He said as well, "He who misses the 'Asr prayer [deliberately], his deeds will be rendered null and void." Therefore, Muslims should observe the obligated prayers, perform them at the appointed time given in Islam, and observe their conditions, cornerstones, and do them with the required devotion.

Allah says, "And the middle prayer." This conjunction joins the particular to the general. Allah orders Muslims to observe the prayers in general and the middle prayer in particular. Many of the previous Muslim scholars believed it was the Fajr prayer. Some said it was the Dhuhr prayer because then the sun is in the middle of the sky. Others said it was Fajr prayer because it is the best prayer and it comes after sleep. Others said it was Isha prayer because it comes late at night. Others said it was Asr prayer, and this is in fact the correct interpretation. Firstly, there is a reported Hadith from the Prophet ﷺ that at the battle of the Trench [Al-Khandaq] when he was praying to Allah to defeat the disbelievers, he said, "they prevented us from praying the middle prayer, Asr prayer, may Allah fill their houses and graves with fire." He prayed to Allah to defeat the disbelievers because they prevented the believers from praying. This was before the Fear prayer was permitted, so the Muslims could not perform the Asr prayer until after the sunset.

The Prophet ﷺ called Asr prayer the middle prayer. Some said it was called the middle prayer because it is the best prayer because "middle" can mean "better" in Arabic. It is also middle in terms of its position between the prayers of the day, as it is preceded by Fajr and Dhuhr, the prayers of the day, and followed by Maghrib and Isha, the prayers of the night. Isha is the nightly prayer, and Maghrib means after sunset in Arabic. Asr comes in an intermediate position between these prayers. It is also a favorable prayer, and its advantages were mentioned in many Hadiths. Some mention it alone, while others mention it along with the Fajr prayer. One of the Hadiths that talk about its advantage with Fajr

prayer is, “He who observed two prayers at two cool (hours) would enter Paradise.”

These two prayers at the two cool hours are the Fajr and the Asr. The Prophet ﷺ also said, “You will see your God in the Hereafter as you see this moon having no difficulty in seeing it. So, try your best to perform the prayers before the rising of the sun and that before its setting.” He instructs people to observe these two prayers, Fajr and Asr. Fajr prayer is a prayer that comes before the rising of the sun, and Asr is before the sunset. He who observes these two prayers is the happiest of men, for he gets to see his God in Paradise and this is the highest level of pleasure in Paradise. The Prophet ﷺ also said, “Angels take turns among you by night and by day, and they all assemble at the dawn and afternoon prayers. Those (of the angels) who spend the night among you, then, ascend, and their Lord asks them, though He is the best informed about them: How did you leave My servants? -they say: We left them while they were praying [Fajr] and we came to them while they were praying [Asr].” The fact that the angels of night and day take turns and that they all gather at the times of these two prayers indicates the great advantage these two prayers have.

The Prophet ﷺ also warned whoever misses the Asr prayer. He likened it to losing children and money. He said, “He who misses the Asr prayer [deliberately], it is as if he lost his children and his money.” He also said, “He who misses Asr prayer [deliberately], his deeds will be rendered null and void.” All these texts demonstrate the great advantage and importance of the Asr prayer.

Allah ﷻ says, “Observe the ˹five obligatory˺ prayers—especially the middle prayer,” He specifically mentions Asr prayer. “And stand in true devotion to Allah.” When Muslims stand to perform prayer, they should intend to perform it for Allah. This is a condition for this worship and without it, prayer is not

accepted and whoever sits to pray when he can stand has not performed prayer. One must not sit to pray when they can stand.

Allah says, "And stand in devotion to Allah." This is a condition of prayer. "Stand;" meaning make your prayer to Allah, and devote your intention to Him. A servant's prayer must be only to Allah the Almighty. "In devotion," means in humility, submission, and dedication. *Qunoot* [devotion] could also mean supplication because he who makes a supplication devotes himself, his thoughts, and his desires towards it. Therefore, one must devote himself, his thoughts, his heart, and even his direction to prayer, and he must not be distracted here or there. This is the correct way of prayer which the servant of Allah must observe.

Allah ﷻ then says, "If you are in danger, pray on foot or while riding. But when you are safe, ˹take time to˺ remember Allah for teaching you what you did not know." (Al-Baqarah:239). If believers are in danger from enemy forces during times of war or any source of fear, pray on foot," meaning while they are standing on their feet or walking. A Muslim can pray while walking without stopping if he feels he is in danger. One of the companions of the Prophet ﷺ was once sent after an enemy, and when the time of prayer came, he was afraid to stop, so he prayed while walking. Then Allah sent down this verse to affirm his action and give license to ease the difficulty.

Allah says, "If you are in danger, pray on foot or while riding". A Muslim can also pray while riding a horse or a camel or any other animal or vehicle. "Or while riding", while riding, a person cannot stop of course, and he is not standing but sitting. However, if he is on a spacious ship, a plane, or a spacious car where he can stand, then standing for prayer becomes obligatory. However, if the vehicle is too small or the ship is too narrow with no room to stand and where he may fall overboard if he stands, then he is allowed to pray while seated. "If you

are in danger, pray on foot or while riding." This is to help people and to ease their difficulty in fulfilling the condition of standing.

"But when you are safe," when there is no fear, then "⌜take time to⌝ remember Allah for teaching you what you did not know." The Prophet ﷺ taught believers in detail how to pray through his actions and words. He said, "Pray as you have seen me praying." He prayed in front of people so that he may teach them the manner of bowing, prostrating, standing, reciting the Qur'an, and what to say in every part of the prayer whether obligatory or desirable. "⌜Take time to⌝ remember Allah for teaching you what you did not know." Allah orders believers to remember His greatness and glory "for teaching you what you did not know." He taught believers what they did not know. Therefore, they must remember Him and praise Him for teaching them and directing them to His worship with which they attain the favor of being near Him. Moreover, Allah gives them license in the appropriate conditions to ease their difficulties. "If you are in danger, pray on foot or while riding."

This verse came in the middle of a number of verses that Allah dedicates for demonstrating the rules of divorce, of breastfeeding, and of widows. These rules are still being laid out directly after this verse.

Allah ﷻ says, "Those of you who die leaving widows should bequeath for them a year's maintenance without forcing them out. But if they choose to leave, you are not accountable for what they reasonably decide for themselves. And Allah is Almighty, All-Wise." (Al-Baqarah:240).

Scholars said that the position of the verse "Observe the ⌜five obligatory⌝ prayers—especially the middle prayer," between the verse "As for those of you who die and leave widows behind …" and the verses that talk about divorce, "There is no blame if you divorce women before the marriage is consummated or the dowry is settled …"; is to remind people of prayer because these types of

issues – like divorce and death – are hardships that every Muslims goes through, and it is important not to miss the prayer at the time of hardship. One might forget or postpone prayer, so Allah directs believers here to observe prayer at all times and in every condition, whether it is peace or war, and no matter what problems face them. A Muslim must always observe the time of prayer because prayer is the greatest thing given to the people of Earth by Allah, and it is the act of worship that no Muslim should forgo.

Prayer is not a seasonal worship like fasting in one month of the year, or going on Hajj [pilgrimage] which happens once in a lifetime, or going on Umrah or performing Zakat which some might perform while others might not due to their poverty. Zakat is only obligatory when the minimum amount of *Nisab* is reached. However, prayer is the cornerstone of Islam which no Muslim must stop performing regardless of whether he is rich or poor, able to stand or unable, sick or healthy, or a traveler or a resident. A Muslim is obligated to pray from the age of puberty until death, and it does not stop being obligatory unless one is no longer in control of his mental state. Only then prayer is no longer obligatory. Without that, prayer is always obligatory, and one must pray standing, and if he is not able then while seated, and if not able then while lying on his back. Prayer is obligatory whether its conditions of acceptability are found or not, with pure water if found, or else with pure soil which is found everywhere. If one cannot find either water or soil, like a prisoner in a room with no accessibility to these things, even then he is required to pray. If he cannot determine the direction of prayer, he must do his best to find it and then pray. If he is not properly covered for prayer, like people who are cast out naked by the sea and have nothing to cover themselves with, even then they must pray as they are. Just because they are not properly covered does not mean that prayer stops being obligatory. Prayer does not stop being obligatory in any case. This is how important prayer is, and this is why people were reminded of it in the middle of the verses concerning divorce,

conflict, troubles, hardship, and death. Therefore, Allah reminds people of prayer in the middle of these verses, saying "Observe the ˹five obligatory˺ prayers—especially the middle prayer—and stand in true devotion to Allah." (Al-Baqarah:238). "If you are in danger, pray on foot or while riding. But when you are safe, ˹take time to˺ remember Allah for teaching you what you did not know." (Al-Baqarah:239). With this, Allah reminds Muslims to pray even when they are in great fear of the enemy and while fighting; even if swords are clanging in combat. In this situation, prayer is performed without bowing or prostration or facing the *Qibla*. This is because in times of war, each one prays according to their ability. So, if Muslims are obligated to pray during battle when death is near, then they are definitely obligated to observe prayer no matter what the problems that face them.

Allah ﷻ says, "Those of you who die leaving widows should bequeath for them a year's maintenance without forcing them out. But if they choose to leave, you are not accountable for what they reasonably decide for themselves. And Allah is Almighty, All-Wise." (Al-Baqarah:240).

Allah explains that those men who die should bequeath for their widows an amount of money. "… A year's maintenance." The widow is entitled to get a year's maintenance, including habitation, food, and drink in her husband's house, after the passing of the husband. "Without forcing them out;" without forcing them out of the husband's house. However, if they choose to leave before the year is over, "you are not accountable for what they reasonably decide for themselves." Meaning, she is allowed to marry, to adorn herself, to appear before suitors, etc. After the year is over. "And Allah is Almighty, All-Wise." He is Almighty above all things, and He is Wise, giving everything its due diligence.

Most scholars believe that this verse is repealed by the verse saying, "As for those of you who die and leave widows behind, let them observe a waiting

period of four months and ten days." (Al-Baqarah:234). This verse says that a widow must wait four months and ten days, and therefore it repeals this second verse which commands husbands to bequeath for their wives a full year's maintenance, and commands that the wife must not be forced out of her husband's house or leave the house for a year. The first verse repeals this by fixing the waiting period at four months and ten days. The most acceptable of interpretations is that this longer period is desirable but not obligatory. It is out of beneficence and kindness that a husband bequeaths a sum for his wife, that the wife should not leave the house for a full year, and that a house should be provided for her. This is part of the inheritance of his money, and she gets to stay in his house for a full year, unless she chooses to leave before the year is over and after the four months and ten days are over. It is her choice whether she wants to stay for a year or leave before that. Allah is Almighty and Wise, giving everything its due diligence, and by His wisdom He has made this law.

Then Allah ﷻ says, "Reasonable provisions must be made for divorced women—a duty on those mindful ˹of Allah˺" (Al-Baqarah:241). This provision should be given to all divorced women, whether before or after consummation, and whether a dowry was determined or not. This includes all types of divorced women. "Reasonable provisions must be made for divorced women" These provisions are compensation for divorce, and it is an obligatory gift that must be given by the husband to his wife as compensation for divorcing her. This is because Allah gave him the right to make decisions in the bond of marriage. Allah says, "Reasonably," this of course is compensation in addition to her right to the house during the waiting period. The compensation is separate from the right to the house during the waiting period, whether it was 3 months, three monthly cycles, or until she gives birth to her child if she was pregnant. So, she is entitled to this compensation, as well as any extra money given to her during the time of their marriage or if she was promised any money. This is all separate from the

compensation for divorce. The husband must give the wife all her rights then give her a gift above all of that. Allah did not specify the amount of compensation, but He only said "Reasonable provisions … a duty on those mindful ˹of Allah˺."

,says ﷻ Allah"This is how Allah makes His revelations clear to you, so perhaps you will understand." (Al-Baqarah:242). "This," is detailed in a clear manner. Allah demonstrates the laws in His verses. These verses require more explanation so that believers may understand Allah's wisdom and adhere to His way and His rules.

,says ﷻ Allah"Have you ˹O Prophet˺ not seen those who fled their homes in the thousands for fear of death? Allah said to them, "Die!" then He gave them life. Surely Allah is ever Bountiful to humanity, but most people are ungrateful" (Al-Baqarah:243). "Fight in the cause of Allah, and know that Allah is All-Hearing, All-Knowing" (Al-Baqarah:244).

Allah tells His Prophet ﷺ and the believers, "Have you ˹O Prophet˺ not seen those who fled their homes in the thousands for fear of death?" (Al-Baqara:243). These people are among the children of Israel, and they are said to have fled their homes in thousands due to fear of death by the plague. The plague had reached their town so they all left. Once they reached another valley, Allah took away their souls. He told them "Die!" Just by saying that, He caused them to die. Allah fated them to die, then He gave them back life. Some earlier scholars said that one of their prophets asked Allah to give them back life, so He did. This is to show the power of Allah over His servants. He gives them life and takes it away if He wills, then He gives it back, for nothing is beyond His ability. Thus, Allah shows His servants that He can resurrect the dead. And to show this so easily during this life is a testament and a sign of Allah's great power.

"Surely Allah is ever Bountiful to humanity, but most people are ungrateful". Allah is surely Bountiful to humanity. This situation demonstrates His grace over

mankind, and these people should thank Him, for He caused them to die and brought them back to life once again so that they may appreciate His favors and so they may worship Allah better after this miracle. All people must do this after learning of this incident, and they must adhere to the way of Allah after He showed them these signs.

"But most people are ungrateful". A lot of people whom Allah graces with these favors are not grateful to Him. Other interpreters suggested that these people who left their homes in thousands due to fear of death did so because of an enemy and not because of the plague. So, this would mean that Allah told them "Die!" meaning die in the cause of Allah, die fighting your enemy, and that He gave them life again through Jihad [Holy Strife]. This means that when they fought in the way of Allah, their lives were extended by Allah after they had been meant to die. Running away from the enemy does not prevent the enemy from following and killing them. Allah told them to die in His way, and He gave them life by virtue of fighting in the way of Allah. This was to preserve themselves, for Jihad preserves life. Allah says, "Spend in the cause of Allah and do not let your own hands throw you into destruction ˹by withholding˺. And do good, for Allah certainly loves the good-doers" (Al-Baqarah:195).

The death of believers comes through abandoning Jihad, and their lives are preserved by preserving it. If they fight, Allah grants them victory and glory, but if they refuse to fight, their enemies kill them. "˹They are˺ those who have been expelled from their homes for no reason other than proclaiming: "Our Lord is Allah." Had Allah not repelled ˹the aggression of˺ some people by means of others, destruction would have surely claimed monasteries, churches, synagogues, and mosques in which Allah's Name is often mentioned. Allah will certainly help those who stand up for Him" (Al-Hajj:40). The unbelievers are

unjust by their nature, meaning they abhor the sight of Muslims. And this was true for all of history, starting with the people of Noah to the unbelievers of the nation of Muhammad ﷺ. These unbelievers were fed up with the Prophet and were thinking daily of ways to get rid of Islam and Muslims. The last of their schemes was when they conspired in Dar An-Nadwa to kill the Prophet ﷺ. "And ˹remember, O Prophet,˺ when the unbelievers conspired to capture, kill, or exile you. They planned, but Allah also planned. And Allah is the best of planners" (Al-Anfal:30). Disbelief breeds violence, detestation for the sight of Muslims, and the desire to remove them from the Earth. This can only be confronted with Jihad [Holy Strife], for if Muslims fight, then Allah will grant them victory and will save their lives. "Allah said to them, "Die!" then He gave them life. Surely Allah is ever Bountiful to humanity, but most people are ungrateful" (Al-Baqarah:243). Allah's command for Jihad and the empowerment of Muslims is one of the favors of Allah, but most people do not thank Allah for His favors that He assigns to them and by which their lives are upheld and saved. What Allah gives to Muslims is truly a magnanimous favor from Him and it directs Muslims to their glory and well-being.

Those who interpret the verse in this way do so because of this next verse. Allah says, "Fight in the cause of Allah, and know that Allah is All-Hearing, All-Knowing" (Al-Baqarah:244). Fight, O believers, in the cause of Allah. You fight for the cause of Allah, not for what you might gain, nor for what might give you glory, nor to cause ruin on Earth, but you fight for the cause of Allah, in the way of Allah, for glorious, noble purposes. You fight to elevate the name of Allah by fighting hostile unbelievers. "Fight those who do not believe in Allah and the Last Day, nor comply with what Allah and His Messenger have forbidden, nor embrace the religion of truth from among those who were given the Scripture, until they pay the tax, willingly submitting, fully humbled." (At-Tawba:29). "Fight against them until there is no more persecution—and ˹your˺ devotion will

be entirely to Allah" (Al-Anfal:39). Fighting repels the transgression of unbelievers. "Fight in the cause of Allah ˹only˺ against those who wage war against you" Fighting is done only to defend Islam. "Permission ˹to fight back˺ is ˹hereby˺ granted to those being fought, for they have been wronged. And Allah is truly Most Capable of helping them ˹prevail˺" (Al-Hajj:39). "And what is the matter with you that you do not fight in the cause of Allah and for oppressed men, women, and children who cry out, "Our Lord! Deliver us from this land of oppressors! Appoint for us a saviour; appoint for us a helper—all by Your grace?" (An-Nisa:75).

Fighting in Islam is permitted for defense, attack, saving Muslims, and elevating the name of Allah so that there would be no persecution over any believer on Earth. "Fight against them ˹if they persecute you˺ until there is no more persecution, and ˹your˺ devotion will be to Allah ˹alone˺." And another verse says, "and ˹your˺ devotion will be entirely to Allah ˹alone˺". So, fight in the cause of Allah, in the way of Allah, and know that Allah is All-Hearing and All-Knowing. Allah urges believers to fight, because anyone who knows that Allah is All-Hearing of what he says, All-Knowing of what he does, he will know that his struggle will not go to waste if it is in the way of Allah, and his deeds will not be discounted, for Allah is All-Hearing, and All-Knowing.

Allah says, "Who will lend to Allah a good loan which Allah will multiply many times over? It is Allah ˹alone˺ who decreases and increases ˹wealth˺. And to Him you will ˹all˺ be returned" (Al-Baqarah:245). Allah urges and encourages His servants to compete with one another to fight in the way of Allah. "Who will lend to Allah a good loan…?" As if Allah prompts the believer to act by asking "Who will lend to Allah a good loan…?" Allah here commands believers to give their lives over as a loan to Allah. The One receiving the loan, Allah, is not in need of any of His creation, yet, He encourages them to do so. If Allah takes a

loan, it will never go to waste, rather, Allah will return it doubled many times over.

"Who will lend to Allah a good loan…?" If one spends in the way of Allah, he will have given a loan to Allah, and Allah will take this loan out of grace and beneficence. Allah addresses His servants in this manner to encourage them to spend their money on good deeds, for He is not in need of any of His creation to demand anything from them. He only does this to encourage them, so that they know that what they spend in the way of Allah will not go to waste, rather, will be preserved as loan by the Lord ﷻ Who is not in any need of His creation.

"Which Allah will multiply…" Allah will multiply this loan many times over. Allah mentions that He will multiply it up to seven hundred times or more. Allah says about those who spend their money in the way of Allah, "The example of those who spend their wealth in the cause of Allah is that of a grain that sprouts into seven ears, each bearing one hundred grains. And Allah multiplies ˹the reward even more˺ to whoever He wills. For Allah is All-Bountiful, All-Knowing". (Al-Baqarah:261). Allah demonstrates how He multiplies the reward of spending in the way of Allah by giving the example of sowing seeds which might be a grain of wheat or rice planted in the ground, which spikes seven ears, each ear with a hundred grains. So, one grain can yield up to seven hundred times more grain. Allah says, "And Allah multiplies ˹the reward even more˺ to whoever He wills", even more than that.

Allah says, "Who will lend to Allah a good loan…?" If you pay one Dinar or Dirham in the way of Allah, this is a loan that Allah takes, and He says He will multiply it many times over. So, whoever spends one Dinar, it is as if he spends seven hundred times more than that. This does not mean that the reward in Heaven is only seven hundred times more—not at all. For the whole of life is not equivalent to the setting of one foot in Heaven. This entire world is not equal to

a place as small as that occupied by the whip of one of you, a place which is less than a few square centimeters and smaller than the palm of your hand. “A place in Paradise as small as that occupied by the whip of one of you is better than the world and whatever is on its surface”. It means that Allah will reward whoever spends a Dinar or Dirham as if he spent seven hundred times more than that, and even more.

Allah says, “It is Allah ˹alone˺ who decreases and increases ˹wealth˺. And to Him you will ˹all˺ be returned”. Allah alone can decrease or increase wealth. All wealth in this life is given by Allah. He alone decreases wealth to whomever He wills, and increases it to whomever He wills. Therefore, since wealth is His bestowal, then all money that Allah gives you is originally the money of Allah. This is why He alone decreases and increases it, and to Him you will be returned. Allah emphasizes that all servants will eventually return to Him, and this will be in the Hereafter after resurrection. The servants will return to their Lord so that each person may be judged before Allah, and Allah will take this position of judgment over His servants.

These verses came as a preliminary and preamble to what comes after them, which urges believers to fight in the way of Allah and to spend in the way of Allah. Fighting in the way of Allah requires money and blood: money because it is necessary for the preparation for Jihad [Holy Strife], in addition to the sacrifice of soul and blood. Jihad has two requirements without which it cannot take place: financial support and the sacrifice of oneself. Allah tells us that He alone gives life and takes it away, and He alone decreases and increases wealth, and that life and death are under His control, as well as decrease and increase of wealth. If Allah requires His servants to spend in the way of Allah, He only does so in the manner of taking a loan guaranteed to be returned. You are loaning to

the One who does not require anything from His servants, with whom your loan cannot be wasted. By this manner, Allah requires and encourages His servants to compete in spending in the way of Allah.

Allah ﷻ gives the example of those who came before us in their Jihad to show that Jihad is an arduous path and that Allah gives support to those who fight for Him even if they were few in number. Allah gives an example to the believers – the companions of Muhammad ﷺ – and all Muslims until the end of days, and this example occurred with the Children of Israel. Allah says, "Have you not seen those chiefs of the Children of Israel after Musa ? They said to one of their prophets, "Appoint for us a king, ˹and˺ we will fight in the cause of Allah." He said, "Are you not going to cower if ordered to fight?" They replied, "How could we refuse to fight in the cause of Allah, while we were driven out of our homes and ˹separated from˺ our children?" But when they were ordered to fight, they fled, except for a few of them. And Allah has ˹perfect˺ knowledge of the wrongdoers". (Al-Baqarah:246). Allah reminds His Prophet and His servants, "Have you not seen the people…?" *Mala'* [i.e. people] is a group of people, and they were supposedly called *Mala'* because they fill [i.e. *yamla'*] the eye's sight or fill the place. So, this is a large group of people among the Children of Israel after Musa. Israel is Yaqup ﷺ, and Musa is the greatest prophet of the Children of Israel to whom Allah gave the Torah, and by whom was their salvation and exodus from the land of Egypt to the Holy Land. However, when they did not obey him and refused to fight, Allah left them to wonder in the desert for forty years. Musa died during that period, and so did Harun whom Allah sent as prophet alongside Musa. These people came after the prophet Musa, so he was not with them.

"… They said to one of their prophets, 'Appoint for us a king, ˹and˺ we will fight in the cause of Allah". In the time after Musa passed, the prophet Yusha` bin Noon led the people. After forty years passed, Allah guided the Israelites'

way, and they fought their enemy in the Holy Land, conquered them, and established their state. Then the people of the Land defeated them, tore their people apart, and divided them. This instance occurred during this time, after they were defeated by the people of the Land of the Levant and Palestine, the Holy Land. This group said to their prophet, whose name was not mentioned but is known to the Children of Israel, "Appoint for us a king, ˹and˺ we will fight in the cause of Allah". Appoint for us a king that will lead our troops. The Children of Israel were led by prophets; every time a prophet passes, another one takes his place. The political affairs of the Children of Israel were always led by prophets sent by Allah. Prophecy was always continuous: each time a prophet died another took his place. A prophet means one who is given knowledge by Allah. We mentioned that for the Children of Israel, a prophet played a religious role as well as a political, secular role, and he managed all their affairs and judged between them.

"Appoint for us a king, ˹and˺ we will fight in the cause of Allah". Appoint him, and urge him to rise and fight with us in the cause of Allah as our leader and king. They said, "We will fight in the way of Allah", to affirm that if one was appointed to them as king, they will certainly fight with him in the cause of Allah. "He said, 'Are you not going to cower if ordered to fight?" He feared they were too weak and that they would not obey if ordered to fight. This was their demand and request. If they did not fight, if they fled and retreated and refused to fight, they would disobey and rebel against the order of Allah.

"They replied, 'How could we refuse to fight in the cause of Allah, while we were driven out of our homes and ˹separated from˺ our children?" They said: What could prevent us from fighting in the way of Allah? We have been driven out of our homes and forced to leave our children. There is nothing left to fear,

for our lands are lost, our children are lost and separated from us, and they have degraded our women. As you see, there is nothing more to fear or lose from fighting. Those who have a family, children, or a home may be afraid to fight and lose them. But ours are already lost. The things that make us afraid to fight have been taken from us by our enemy. “How could we refuse to fight in the cause of Allah, while we were driven out of our homes and ˹separated from˺ our children?”

Allah says, “But when they were ordered to fight, they fled, except for a few of them. And Allah has ˹perfect˺ knowledge of the wrongdoers”. When Allah ordered them to fight and answered the request they made to their prophet, “they fled”, they turned away from the order of Allah and refused to fight in His cause, “except for a few of them”, except for a small group of them. “And Allah has ˹perfect˺ knowledge of the wrongdoers”. This is why their prophet told them that he feared they would turn away if ordered to fight.

Then Allah says,“And their prophet said to them, "Indeed, Allah has sent to you Saul as a king. They said, "How can he have kingship over us while we are more worthy of kingship than him and he has not been given any measure of wealth?" He said, "Indeed, Allah has chosen him over you and has increased him abundantly in knowledge and stature. And Allah gives His sovereignty to whom He wills. And Allah is all-Encompassing [in favor] and Knowing" (Al-Baqarah:247)

“Their prophet told them, “Allah has appointed Saul to be your king”. He told them that Allah is the One Who appointed him. “Allah has appointed Saul to be your king;” to be your king, to manage your affairs, and to lead you in combat. They received what they had asked for. The command came from Allah, and not the prophet. When they said, “Appoint for us a king”; this meant: ask Allah to choose a king from among us, and so the choice is for Allah to make. When their prophet told them, “Allah has appointed Saul to be your king”. They protested,

‘How can he be our king when some of us are more deserving of kingship than he?” They rejected Allah’s choice, claiming that this house is not one of the chief houses, for kingship usually came from the house of Judah, and Talut (Saul) is not from the house of Judah, so how could Allah choose him? “They protested, ‘How can he be our king when some of us are more deserving of kingship than he?’” He is not part of the family from which kingship traditionally comes. “’And he has not been blessed with vast riches?’ He replied, ‘Allah has chosen him over you and blessed him with knowledge and stature. Allah grants kingship to whoever He wills. And Allah is All-Bountiful, All-Knowing”.

The prophet told them that Talut was Allah’s choice for them. This choice was made only by Allah, for He blessed Talut with knowledge and stature. He gave him an advantage over all the others in knowledge, for he is more knowledgeable than all of them. As well as stature, for he is stronger and bigger than all others. These are the qualifications of leadership and kingship. He is strong of build and a man of knowledge; these are the characteristics of a king. It is not whether he comes from a certain family or whether he is rich. This is the choice of Allah. He says, “Allah grants kingship to whoever He wills. And Allah is All-Bountiful, All-Knowing.” Allah grants kingship to whoever He wills, for it is the choice of Allah for this person to be king. Moreover, this is a matter related to Religious Law, which Allah alone can decide. “Say, ˹O Prophet,˺ O Allah! Lord over all authorities! You give authority to whoever You please and remove it from who You please; You honour whoever You please and disgrace who You please—all good is in Your Hands. Surely You ˹alone˺ are Most Capable of everything”.

This higher command is made by Allah alone, and so is every matter related to Religious Law. What they requested was a matter of Religious Law. Allah wanted this to be a matter of Fate, for He knows what will come to be. “Allah grants kingship to whoever He wills. And Allah is All-Bountiful, All-

Knowing". Allah is Self-Sufficient and All-Knowing of His servants. He can do no wrong in His decisions, for He is All-Knowing and puts everything in its right order. Granting kingship is His decision alone, for He is All-Knowing.

Allah then says, "Their prophet further told them, 'The sign of Saul's kingship is that the Ark will come to you—containing reassurance from your Lord and relics of the family of Musa and the family of Aaron, which will be carried by the angels. Surely in this is a sign for you, if you ˹truly˺ believe" (Al-Baqarah:248).

Their prophet told them that Allah will give them a sign and a miracle showing that the selection of Talut is a blessed choice from Allah. The sign with which He will demonstrate this is that the Ark will come to the Israelites. The Ark is a large chest that Musa had made for the Torah to be placed in, and it contained his cane as well. It had a certain description as mentioned in the Torah. It contained these things and was placed in the king's tent. The Covenant made by the Children of Israel was also found in the Ark. In some of the wars of the Children of Israel, their enemies conquered them and took away the Ark from them. The loss of this Ark meant the loss of their greatest heirloom, for it contained the Torah, the Stone Tablets of Musa, his cane, and some of his belongings. The Israelites would always take this Ark with them whenever they left to fight.

Allah ﷻ says, "Their prophet further told them, 'The sign of Saul's kingship is that the Ark will come to you—containing reassurance from your Lord and relics of the family of Moses and the family of Aaron, which will be carried by the angels. Surely in this is a sign for you, if you ˹truly˺ believe" (Al-Baqarah:248). Allah tells the believers about the prophet whom the Children of Israel after Musa asked to appoint for them a king so that they may fight in the cause of Allah. Their prophet told them that Allah chose Talut (Saul) to be their

king, but they protested saying that he was not a part of the ruling family, the Children of Judah, and that he was not blessed with riches. Allah told them that this is His choice.

Allah says, "[The prophet] replied, 'Allah has chosen him over you and blessed him with knowledge and stature. Allah grants kingship to whoever He wills. And Allah is All-Bountiful, All-Knowing" (Al-Baqarah:247). The qualities and qualifications of kingship are found in him: he was a great and big person, and could use his physical strength in combat; and he was also knowledgeable. These are the required qualities: knowledge and strength. Allah then emphasizes that He chose him, and the choice of Allah must not be rejected. Allah also told them that along with appointing Talut as their king, He sent with him a miracle, which was the Ark of the Covenant taken from them, and which would be carried to them by angels from their enemies and placed at their feet.

The Ark of the Covenant is a large chest. The Torah mentions that Musa was ordered to build it, and it is made from acacia wood, which is a strong type of wood, and it has specific characteristics in the rings that accompany it and the staves by which it is carried. Inside the Ark were placed the Tablets of Stone which Allah sent down to Musa, the staff of Musa, and the manuscript of the Covenant which the Children of Israel made with Allah. They would always carry the chest with them, and they had a special place for it called the Tabernacle. They would also carry it with them when they leave to fight. When their enemies conquered them, they took away the Ark. The prophet told them that Allah would arrange for the angels to carry it back to the Children of Israel and that this would be the sign of the kingship of Talut and that He is chosen by Allah and blessed by Him.

"The Ark will come to you—containing reassurance from your Lord." The Ark will bring it with reassurance, because when it is in their midst, they will

have some sort of support and reassurance that the Covenant of the Lord is with them and that the relics of Musa are with them, along with the staff of Musa with which he parted the sea. The presence of these relics among them will bring them reassurance from Allah. “And relics of the family of Moses and the family of Aaron,” some of the relics belonging to the prophets Musa and Harun are in this chest.

“… Which will be carried by the angels” Angels will carry it to you, and with this, Allah will have shown the sign of His choice. “… Surely in this is a sign for you, if you ˹truly˺ believe” This is a sign given to you by Allah showing that this choice is from Allah and that it is a blessing, a miracle, and bears with it glad tidings. It shows that Allah chose Talut to be a king and to lead their troops.

يقول الله ﷻ: {فَلَمَّا فَصَلَ طَالُوتُ بِٱلْجُنُودِ قَالَ إِنَّ ٱللَّهَ مُبْتَلِيكُم بِنَهَرٍ فَمَن شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَن لَّمْ يَطْعَمْهُ فَإِنَّهُۥ مِنِّيٓ إِلَّا مَنِ ٱغْتَرَفَ غُرْفَةًۢ بِيَدِهِۦ فَشَرِبُوا۟ مِنْهُ إِلَّا قَلِيلًا مِّنْهُمْ ۚ فَلَمَّا جَاوَزَهُۥ هُوَ وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ قَالُوا۟ لَا طَاقَةَ لَنَا ٱلْيَوْمَ بِجَالُوتَ وَجُنُودِهِۦ ۚ قَالَ ٱلَّذِينَ يَظُنُّونَ أَنَّهُم مُّلَٰقُوا۟ ٱللَّهِ كَم مِّن فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةًۢ بِإِذْنِ ٱللَّهِ ۗ وَٱللَّهُ مَعَ ٱلصَّٰبِرِينَ} [البقرة:249]

Allah says, “And when Saul went forth with the soldiers, he said, "Indeed, Allah will be testing you with a river. So, whoever drinks from it is not of me, and whoever does not taste it is indeed of me, excepting one who takes [from it] in the hollow of his hand." But they drank from it, except a [very] few of them. Then when he had crossed it along with those who believed with him, they said, "There is no power for us today against Goliath and his soldiers." But those who were certain that they would meet Allah said, "How many a small company has overcome a large company by permission of Allah. And Allah is with the patient" (Al-Baqarah:249).

“When Saul marched forth with his army, he cautioned: ‘Allah will test you with a river” (Al-Baqarah:249). Now we hear about Talut, and of course the obvious events are omitted, that he became their leader, that he mustered the

troops, and that he led them to meet the enemy. "When Saul marched forth with his army," marched towards the enemy.

"He cautioned: 'Allah will test you with a river. So whoever drinks ˹his fill˺ from it is not with me, and whoever does not taste it—except a sip from the hollow of his hands—is definitely with me.'" (Al-Baqarah:249). Talut wanted to test their obedience to him and how well they followed his command. So, he told them: "we will now come to a river." The river was said to be the Jordan River. The soldiers arrived at the river thirsty, as any traveler or soldier marching to war would be. He told them: "If you get to the river, then whoever drinks is not allowed to continue marching with us and is not allowed to fight with me, but must turn back. Whoever does not taste it at all is allowed to march on with us. You are only allowed to take a sip from the hollow of your hands."

Allah says, "They all drank ˹their fill˺ except for a few!" They arrived thirsty and could not obey the command of their leader so they drank their fill. The majority of the soldiers who left to fight in the cause of Allah did not obey his command. Of course, everyone who drank was sent back home. Only a small group stayed with him, those who endured thirst and obeyed his command not to drink their fill from the river.

Allah says, "When he and the ˹remaining˺ faithful with him crossed the river, they said, 'Now we are no match for Goliath and his warriors" (Al-Baqarah:249). The final test arrived, one test after the other. If we look to the beginning of the matter, we find the whole people were eager and ready to fight before fighting was imposed upon them. When they were ordered to fight, which was the first test, those eager to fight retreated from their enthusiasm and did not obey the command of Allah to fight. The second test was in the choice of the leader: when their leader was chosen by Allah, they rejected him and started suggesting some others to lead them. This was the second test. The third test was when their leader

commanded them not to drink when they were thirsty, to see if they would follow his command, and the majority of them failed this test. The fourth test came after so many of them failed the first three.

Allah ﷻ says, "When he and the ˹remaining˺ faithful with him crossed the river," when he crossed the river along with those few who were faithful to him and obeyed his command not to drink, those few who passed all previous tests said, "Now we are no match for Goliath and his warriors." Jalut (Goliath) is the king of the people they were fighting, and his soldiers were a people of giants. They were many, and those faithful to Talut were few, especially after those tests.

"But those ˹believers˺ who were certain they would meet Allah reasoned, 'How many times has a small force vanquished a mighty army by the Will of Allah! And Allah is ˹always˺ with the steadfast.'" (Al-Baqarah:249). This is what it all goes back to. Those believers hit the crux of the matter—those few, faithful, steadfast believers who passed all the tests. "Believe" here means that they are absolutely certain that they will meet Allah, for they seek martyrdom and death in the cause of Allah. They said that they would surely meet Allah sooner or later. Thus, they were better off meeting Him with honorable death, since there was no escape. So, if they were meant to die in this battle, they would die, and if they were meant to die afterwards, they would meet Allah either way, for He controls their lives and destinies. They were certain that they were created by Allah and would return to Him, and no amount of fear or wariness would change that. Allah says, "Wherever you may be, death will overcome you—even if you were in fortified towers" (An-Nisa:78). Moreover, they were eager to meet Allah and to die in His cause.

"But those ˹believers˺ who were certain they would meet Allah reasoned, 'How many times has a small force vanquished a mighty army by the Will of Allah!" (Al-Baqarah:249). This refers to their number—a small number of

soldiers defeating a large number. This is against all odds and all material laws, so to speak. It is common knowledge that the many overpower the few, and strength overpowers weakness. This is common sense. If we find ten people fighting against one, we know that those ten will overpower the one. But if the one person alone could overpower ten people, that would be an extraordinary sight. It is unusual for one to overpower ten. If a few people could overpower a hundred, that would be even more extraordinary! Those believers said it is not impossible for the few to overpower the many. It is true that it is usually the case that the many are only overpowered by an equal number, and more usual for the many to overpower the few; it happens all the time. But yet the few can overpower the many. "How many times" means many times.

"How many times has a small force vanquished a mighty army by the Will of Allah!" Allah stands by the few and grants them victory. Allah is always with those who are steadfast in war and grants them victory. For victory is achieved through perseverance. The side that perseveres the longest ends up being victorious in the end. Allah is always with the steadfast, those who are patient and firm. Allah provides them with His support and leads them to triumph. These are the last soldiers that withstood all tests and stayed firm in the end. Allah tells that the reason they were steadfast is that they were certain they would meet Allah.

,says ﷻ Allah"When they advanced to face Goliath and his warriors, they prayed, 'Our Lord! Shower us with perseverance, make our steps firm, and give us victory over the disbelieving people" (Al-Baqarah:250). When they appeared face to face before the enemy, when the ranks were formed, when their army faced the army of Jalut, the king of the Giants, and his soldiers, the group of Israelite believers and their leader said, "Our Lord! Shower us with perseverance." They did not say "Give us perseverance," but "Shower us with perseverance," because they need great quantities of it. It is as though this perseverance would be filled in a bowl and poured over them so that they may

withstand this terrible situation. They are so few compared to the huge number of trained soldiers before them. They needed Allah to shower them with perseverance.

Sabr [i.e. patience, perseverance] means keeping oneself bound to something no matter how disagreeable it is, and forcing oneself to endure difficulties without complaint or retreat. "Make our steps firm," so that we do not flee. Having firm feet and advancing towards combat is what brings victory in the end. But those warriors whose feet tremble will flee at the first hardship. "Make our steps firm," so that we do not run away. "And give us victory over the disbelieving people", give us victory, O Allah, by providing us with Your support and backing us against the unbelieving people. They mentioned that they were unbelievers because they do not deserve the support of Allah and His victory.

Allah says, "So they defeated them by Allah's Will". This small group of soldiers which stood firm after so many had failed, leaving only a few soldiers against this mighty army. Allah says that they defeated them, the small group defeated the large army by Allah's will, and Dawood (David) killed Jalut. Dawood was a soldier in Talut's army, and he was not endowed with riches. He was the one who killed Jalut, as he faced him face to face. The Torah says that he killed him with a slingshot. Dawood was a shepherd and he could handle a slingshot skillfully. He put a rock in his slingshot and swung it around, and the rock hit Jalut's head between his eyes, and he fell on his face lifeless. The rest of the army fled when they saw that their king was hit with a rock as he was among this great mass of soldiers, leading and commanding them to fight. They dispersed from around him when they saw this, and the few believing soldiers attacked them and fought them on every side.

Allah says, "So, they defeated them by permission of Allah, and David killed Goliath, and Allah gave him the kingship and wisdom [i.e., prophethood]

and taught him from that which He willed. And if it were not for Allah checking [some] people by means of others, the earth would have been corrupted, but Allah is the possessor of bounty for the worlds" (Al-Baqarah:251).

"And David killed Goliath. And Allah blessed David with kingship and wisdom…" (Al-Baqarah:251). When they saw that Dawood achieved this miracle with this courage, they made him king over them, and Allah blessed him with kingship and wisdom. He became king of the Israelites, and was blessed with wisdom which is complete awareness of how to place things in their right order. Allah says, "And [Allah] taught him what He willed". Allah taught Dawood what he willed, meaning all types of knowledge. Allah taught him how to make armor, so he was the first person ever to build armors. He would take iron with his own hands and it would become malleable in his hands, so he would twist it and mold it without putting it on the fire. Allah says, "We made iron mouldable for him," so that he may do good things. "Instructing: 'Make full-length armour, ˹perfectly˺ balancing the links. And work righteousness ˹O family of David!˺. Indeed, I am All-Seeing of what you do" (Saba:11). Balance the links of the chainmail armor. David would make chainmail from small iron rings linked together to protect the warrior from sword hits and spears. This is a part from what Allah taught to Dawood.

Allah also taught him all that he wished. He gave him the Psalms, and his voice was beautiful. Whenever he recited the Psalms, birds would come to listen to him. Allah taught him great things, gave him the Psalms, taught him how to judge between people, taught him how to speak with birds, and how to make chainmail armor. This is all thanks to Allah. Despite being a king, Dawood would not eat except what he himself had earned. The Prophet ﷺ says, "The Prophet of Allah, David, used to eat from the earnings of his manual labor". Meaning he did not eat from what he gained as a king, but what he gained through making chainmail. He would buy the iron to make armor, then sell the armor, give one

third of the earnings to charity, spend one third for his daily needs, and buy new material with the last third to make armor the next day. He never bought anything from what he gained by being king of the Israelites.

Allah ﷻ says, "And taught him what He willed". Then He says, "Had Allah not repelled a group of people by ˹the might of˺ another, corruption would have dominated the earth, but Allah is Gracious to all" (Al-Baqarah:251). Had Allah not repelled a group of people by the might of another, i.e. repelled the unbelievers with the might of the believers, corruption would have dominated the earth. The corruption of the Earth occurs when the unbelievers gain power over the believers, and when Allah is not worshipped anywhere. Allah says, "Had Allah not repelled ˹the aggression of˺ some people by means of others, destruction would have surely claimed monasteries, churches, synagogues, and mosques in which Allah's Name is often mentioned" (Al-Hajj:40). The unbelievers from every area of the world would have persecuted the believers, and would not have spared any house, mosque, or temple where Allah is worshipped.

"Had Allah not repelled a group of people by ˹the might of˺ another, corruption would have dominated the earth" meaning polytheism and disbelief would have reigned. "But Allah is Gracious to all". Allah stands by the believers and grants them victory, even when they are few, so that faith and Islam would still find place on Earth, and so that Allah would allow His message to reach all people. But Allah is Gracious to all people, for Allah aids Muslims by granting them victory and power over others so that the Message of Allah survives and reaches all.

Allah then says, "These are Allah's revelations which We recite to you ˹O Prophet˺ in truth. And you are truly one of the messengers" (Al-Baqarah:252). These verses relate a story about the Children of Israel and demonstrate a

magnificent and unique incident that Muslims may learn from and receive guidance from it. “These are Allah’s revelations which We recite to you ˹O Prophet˺ in truth”. They were given to Muhammad in truth and their content is truth, for Allah does not say that which is not the truth. He then affirms that: you, O Muhammad, are truly sent by Allah.

By this, Allah informs us and tells these stories to prove the truth of the Prophet’s Message; for this incident is known among the Children of Israel and is found in their Torah. The fact that the Prophet is detailing the incident to this extent when it is known by the Children of Israel is a great proof that Muhammad Bin Abdullah ﷺ is truly the Messenger of Allah. The Prophet had not read their Torah, had not known what was inside it, had not been able to read in the first place, and had not sat with a Jewish rabbi or a Christian monk so that they may teach him what they believed. Moreover, since the Prophet related the incident in the exact same way it is found in their Book, this is proof that he is the Messenger of Allah; for these incidents cannot be made up or retold from memory. If the incident was related exactly as it is found in their Book, this means that he did not memorize or learn it, but was given it by Allah.

The verses which Allah told in this regard were meant so that this nation would take heed of them and ponder their meanings; for the Prophet ﷺ was sent with a message to all the worlds. The Prophet spent ten years in Mecca without being ordered to fight, as the power of Muslims was still weak. Allah describes them saying, “Indeed, Allah made you victorious at Badr when you were ˹vastly˺ outnumbered” (Ali-'Imran:123).

Later, when the Prophet came to Al-Madinah, fighting became obligatory, and all that he could gather were less than four hundred people. The Prophet had with him some three hundred and thirteen men in Badr. Some people stayed behind and did not fight. Some Muslims did not fight at a time when the entire

world was against the Prophet ﷺ, and the Prophet declared war on everybody, not only Quraish, but on all the Arabs, the Persians, the Romans, etc. Fighting was his way, so that he may defend this religion, Muslims, and all the persecuted people of the world, and so that he may spread this religion. The Messenger of Allah ﷺ said, "I have been commanded to fight against the people till they testify that there is no true god except Allah and that Muhammad is His servant and Messenger, and to perform prayer, and to pay Zakat; and if they do this, then their blood and property are secured except by the rights of Islam, and their accountability is left to Allah" (Reported by Muslim). So, they were ordered to fight when the hostile nations and tribes around them were much, much, much larger in number than them. There was no comparison between the number of Muslims and the polytheists. Therefore, Allah related this incident so that they know they are not the only ones who were ordered to fight when they were few and their enemies were many. Observe the incident that Allah relates—Allah gave the believers victory over their enemies who were much greater in number. "These are Allah's revelations which We recite to you ˹O Prophet˺ in truth. And you are truly one of the messengers."

يقول الله ﷻ:{تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلَ الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا جَاءَتْهُمُ الْبَيِّنَاتُ وَلَكِنِ اخْتَلَفُوا فَمِنْهُمْ مَنْ آمَنَ وَمِنْهُمْ مَنْ كَفَرَ وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلُوا وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ}[البقرة:253]

Allah ﷻ says, "We have chosen some of those messengers above others. Allah spoke directly to some, and raised some high in rank. To Jesus, son of Mary, We gave clear proofs and supported him with the Holy Spirit. If Allah had willed, succeeding generations would not have fought ˹among themselves˺ after receiving the clear proofs. But they differed—some believed while others disbelieved. Yet if Allah had willed, they would not have fought one another. But Allah does what He wills" (Al-Baqarah: 253). Allah says that He chose some

messengers over others. Those are the messengers of whom Allah told His prophet stories and tales.

Allah says, “We have chosen some of those messengers above others” (Al-Baqarah: 253). Allah chose some messengers by giving them higher status and by bestowing on them special things that no other messenger had. Ibrahim (Abraham), for example, was given specialty by Allah by making him His close friend. “Allah chose Abraham as a close friend” (4:125), He made all prophets after him come from among his descendants—He never sent a prophet after Ibrahim except from the line of Ibrahim. Allah gave Adam the advantages of being created by His own hands, having all the angels prostrate to him, teaching him the names of all things, and speaking to him. Allah gave Nuh an advantage and called him a thankful servant. Allah gave Musa the advantage of speaking directly to him, as He did with Muhammad and Adam. All three prophets were spoken to by Allah and they heard the words of Allah. The Messengers of Firm Resolve have been chosen above all others, and they are: Muhammad ﷺ, Ibrahim, Nuh, Musa, and Isa. These five are the Messengers of Firm Resolve. Allah says, “So endure patiently, as did the Messengers of Firm Resolve. And do not ˹seek to˺ hasten ˹the torment˺ for the deniers” (Al-Ahqaf: 35). Allah has chosen our Prophet Muhammad over the rest of the Prophets and distinguished him with six things. Allah says, “We have chosen some of those messengers above others”. This choice of the Messengers is from Allah, for He is the One Who chooses from among His servants' messengers to send to them His Message. “Allah selects messengers from both angels and people.” Allah chose some of those messengers over others, for it is His choice and His bestowal. Allah then relates some aspects in which they were selected over others. “Allah spoke directly to some”, and those to whom Allah spoke among prophets and messengers are three. The first is Adam. When the Prophet ﷺ was asked about Adam, he said that Allah spoke directly to him, as the Qur’an says, “˹Allah said,˺ ‘O Adam! Live with your wife

in Paradise and eat from wherever you please, but do not approach this tree, or else you will be wrongdoers.'" (Al-A'raf: 19). Allah spoke to him many times before and after his sin and when he commanded him to descend to Earth. In all instances, there was no medium between them. He heard the voice of Allah without any medium, without any of the messenger between him and Allah to deliver the message as is the case in revelation. If Allah chooses a prophet, He sends His servant Jibreel, the Angel, to this Prophet with the Word of Allah. Therefore, Adam is a prophet who spoke to Allah, and so is Musa, who is a prophet-messenger who heard the voice of Allah. Allah says, "⌜Remember⌝ when your Lord called out to Moses, 'Go to the wrongdoing people.'" (Ash-Shu'ara': 10). These are the people of Pharaoh. "⌜Remember⌝ when your Lord called out to Moses …" (Ash-Shu'ara': 10). Allah spoke to him directly without any medium. Allah says, "It is truly I. I am your Lord! So take off your sandals, for you are in the sacred valley of Ṭuwa." (Taha: 12), "It is truly I. I am Allah! There is no god ⌜worthy of worship⌝ except Me. So worship Me ⌜alone⌝, and establish prayer for My remembrance" (Taha: 14), "The Hour is sure to come. My Will is to keep it hidden, so that every soul may be rewarded according to their efforts" (Taha: 15). These are the words of Allah. He also spoke to him during the Exodus from Egypt. "When Moses came at the appointed time and his Lord spoke to him …" (Al-A'raf: 143). His Lord spoke to him directly when he went to supplicate to his Lord. Allah says, "We appointed for Moses thirty nights then added another ten—completing his Lord's term of forty nights. Moses commanded his brother Aaron …" (Al-A'raf: 142), to the rest of the verses where Allah says, "When Moses came at the appointed time," Allah appointed for him forty nights. "And his Lord spoke to him, and he asked, 'My Lord! Reveal Yourself to me so I may see You.' Allah answered, 'You cannot see Me! But look at the mountain. If it remains firm in its place, only then will you see Me.'" Allah chose him over others by speaking to him, but not by revealing Himself to him and allowing him to see Allah. Allah told us that He cannot be seen in this life. Allah spoke to him once again when he

collapsed after Allah revealed Himself to the mountain. “When his Lord appeared to the mountain, He levelled it to dust and Moses collapsed unconscious. When he recovered, he cried, ‘Glory be to You! I turn to You in repentance and I am the first of the believers.’” (Al-A'raf: 143), “Allah said, ‘O Moses! I have ˹already˺ elevated you above all others by My messages and speech. So hold firmly to what I have given you and be grateful.’” (Al-A'raf: 144). “By My messages,” which Allah sent to the messengers through Jibreel and through revelation, “and My speech,” which was done directly without a medium. “So hold firmly to what I have given you and be grateful” (Al-A'raf: 144). Muhammad ﷺ is also a Prophet and a Messenger to whom Allah spoke without a medium when he ascended into the heavens. Allah said to him, “O Muhammad, I have made it obligatory to you and your followers to pray fifty times in day and night.” The Prophet kept returning to Allah and asking Him to make it more feasible for his nation, as his nation cannot possibly pray fifty times in one day and night. In the end, Allah brought it down to five times a day. He told Muhammad, “These prayers are five in number but fifty in the weight of their reward. I will make no further changes.” The Prophet ﷺ returned with this obligation from the heavens after Allah spoke to him and ordered him to do this directly and without a medium. The Prophet heard the Word of Allah. The five Prophets to whom Allah spoke are Adam, Musa, and Muhammad ﷺ. Our Prophet was furthermore chosen over others with seeing Allah, as the majority of the companions agree that he saw Allah through his own eyes in Heaven when he ascended to meet Him. Abu Tharr reported saying that he asked the Prophet, “Did you see your Lord?” The Prophet replied, “Light shone all about Him wherever I looked at Him.” “Wherever,” could also mean “how?” If we take it to mean “wherever,” this means that wherever he looked he saw Light. If it meant “how”, this means that Allah was resplendent with Light, so how could the Prophet see Him when He was veiled with Light? The Prophet once described the Lord ﷻ saying, “He is veiled with Light. If the veil is lifted, the resplendence of His face would burn

everything His gaze touches from His creation". This matter is still disputed among the companions, whether the Prophet saw His Lord with his own eyes when he ascended, or whether he merely heard the voice of Allah but did not see Him. Scholars have two opinions. Ibn Abbas swears by Allah that the Prophet saw the Lord. A'isha, the mother of believers, as well as many companions of the Prophet, say that he did not see the Lord with his own eyes during his time in the Heavens, and that all people, prophets, messengers, and believers cannot see the Lord except in Paradise.

Allah says, "Allah spoke directly to some," meaning they heard His voice and words without a medium, and those were only three of all the messengers. "And raised some high in rank." He raised them closer to Him in rank, like Ibrahim of whom Allah says, "Allah chose Abraham as a close friend." (An-Nisa:125). It also means higher in their rank in Paradise. When the Prophet ﷺ ascended into the heavens and saw the prophets and messengers, some of them were in the first heaven, some in the second heaven, some in the third through seventh heavens. He saw Ibrahim in the seventh sky. Scholars said that they were in the heavens based on their rank in the eyes of Allah; for the higher a person is in the heavens, the closer that person is to Allah in rank. "And raised some high in rank." Then Allah makes special mention of the following. "To Jesus, son of Mary, We gave clear proofs and supported him with the Holy Spirit." Allah gave Isa, son of Maryam, clear proofs. He ascribed him to his mother because he was born without a father, a miracle from Allah. "Clear proofs", He gave him clear proofs to prove that he is truly sent from Allah and not as the Jews claimed when they rejected his message. Of these clear proofs which were given to him was to "˹make him˺ a messenger to the Children of Israel ˹to proclaim,˺ 'I have come to you with a sign from your Lord: I will make for you a bird from clay, breathe into it, and it will become a ˹real˺ bird—by Allah's Will. I will heal the blind and the leper," *Al-Akmah* means someone who was born blind— Isa would swipe his hand over

the blind man's eyes and he would regain sight, and he would touch the skin of the leper and the leper would be healed from leprosy. "And raise the dead to life," all by Allah's Will. These are supernatural events and miracles of which humans are not capable. To restore sight to those born blind is beyond the abilities of humans and cannot be achieved with medicine, and so is restoring a leper's skin to its healthy state. It is impossible for humans to do these things with their capacities or with medicine. Bringing back the dead is also something that no one can do except Allah. Allah gave Isa these proofs to prove to the Children of Israel that he is truly the messenger of Allah. But the Jews did not believe him and they slandered his name and his mother's name with despicable lies. As for those Christians who followed him, at first, they knew that he was Allah's messenger and servant and a spirit from Him. Yet, those who came after them kept glorifying him and raising him in rank until they made him the Son of God or God Himself—exalted is Allah immensely above their claims. Allah says of Isa, "And [We] supported him with the Holy Spirit." We supported him, meaning we gave him strength, with the Holy Spirit. "Holy" means purified and far removed from all evil—complete purity away from all filth and all evil. "The Holy Spirit" refers to Jibreel, as Allah says, "Then We sent to her Our Spirit, ˹Gabriel,˺ appearing before her as a man, perfectly formed" (Maryam: 17), meaning to Maryam. "She appealed, 'I truly seek refuge in the Most Compassionate from you! ˹So leave me alone˺ if you are God-fearing.'" (Maryam: 18), "He responded, 'I am only a messenger from your Lord, ˹sent˺ to bless you with a pure son.'" (Maryam: 19). Allah also refers to the revelation sent to Muhammad ﷺ, "Say, 'The holy spirit has brought it down from your Lord with the truth …'" (An-Nahl: 102). The Qur'an was sent down to Muhammad with The Holy Spirit Jibreel. Allah supported Isa with the Holy Spirit. The Holy Spirit supported him, aided him with revelation, and helped him at times of difficulty. For Isa came at a difficult time when he had no one to support him on Earth except for a few who stood by him. The people to whom he was sent, the Children of Israel, rose up against him, and

rejected his message. Allah says, "When Jesus sensed disbelief from his people, he asked, "Who will stand up with me for Allah?" The disciples replied, 'We will stand up for Allah. We believe in Allah, so bear witness that we have submitted'" (Ali-'Imran: 52). The disciples were a small number of students who followed Isa, were devoted to him, stood by him, and marched alongside him in his mission. But the majority of the Children of Israel rejected his message, slandered his name, and sought to kill him by any means they could. They tried to get the Romans to kill him, as the Children of Israel at that time lived under the Roman Empire in the land of Palestine. For these reasons, Allah supported him with the Holy Spirit. Some interpreters said that, "We supported him with the Holy Spirit" means a spirit from Allah sent to aid him in his mission.

Both of these interpretations are correct, as Isa called himself the spirit of Allah, as Allah says, "The Messiah, Jesus, son of Mary, was no more than a messenger of Allah and the fulfillment of His Word through Mary and a spirit ˹created by a command˺ from Him". So, he is a spirit from Allah, for he was given life from the Spirit of Allah and he called people to worship Him Who caused them to live. His spirit is undoubtedly holy. Allah also supported him with the Holy Spirit, meaning that it took residence in him and provided him with strength, perseverance, and steadfastness. He is one of the Messengers of Firm Resolve. He was steadfast, was tested in great ways, and his blood was spilt in every road until Allah saved him. Allah says, "And the disbelievers made a plan ˹against Jesus˺, but Allah also planned—and Allah is the best of planners" (Ali-'Imran: 54), "˹Remember˺ when Allah said, "O Jesus! I will take you and raise you up to Myself. I will deliver you from those who disbelieve, and elevate your followers above the disbelievers until the Day of Judgment" (Ali-'Imran: 55). Allah supported Isa with the Holy Spirit. He also mentioned that this prophet is the last prophet before our own Prophet Muhammad ﷺ. Thus, there was no other prophet between Isa and Muhammad. No prophet was sent for the period of six hundred

lunar years. The Prophet said, “I am the nearest of all the people to Jesus, son of Mary, for there is no Apostle between us”. Allah thus demonstrates how He chooses certain messengers over others and gives them special ranks. He then tells of the followers of Isa, “If Allah had willed, succeeding generations would not have fought ˹among themselves˺ after receiving the clear proofs” (Al-Baqarah: 253). If Allah wills, no fight would occur among the followers after the messengers, “after receiving the clear proofs”. The Jews fought among themselves, and Jew killed fellow Jew. So did Christians fight with Jews after they disagreed with their religion, and they fought among themselves. The Prophet ﷺ said, “The Jews split into seventy-one sects, and the Christians split into seventy-two sects”. He also said, “My nation will split into seventy-three sects”. Allah says that if He wills, the followers of all messengers could become one nation with one belief, without disagreement. But Allah did not do that. “If Allah had willed, succeeding generations would not have fought ˹among themselves˺ after receiving the clear proofs”. The clear proofs show the way. The clear proofs are the verses given to them by Allah which demonstrate the way to Allah. There should be no disagreement, for the religion is clearly laid out. The Torah is clear, the Gospel is clear, and Islam is clear. Allah says that if He wills, the people of the Scripture would not be in disagreement, even though they should not be in disagreement in the first place; for the religion is clearly detailed before them. Allah says, “But they differed”, but they are in discord and in disagreement between the followers of these messengers. Allah says, “Some believed while others disbelieved”. Some followers of these messengers believed and some disbelieved. Some followers of Musa believed and remained on the path of faith, and others disbelieved. Likewise, the followers of Isa; some believed and remained monotheistic, and some disbelieved after him. Allah says, “Yet if Allah had willed, they would not have fought one another. But Allah does what He wills”. If Allah willed, they would not be in disagreement and would not fight. But they did differ and were in disagreement, and they fought heavily among each

other. Great and lengthy wars were waged among Jews themselves and among Christians themselves. Allah says, “And from those who say, “We are Christians,” We took their covenant, but they neglected a portion of what they had been commanded to uphold. So We let hostility and enmity arise between them until the Day of Judgment, and soon Allah will inform them of all they have done” (Al-Ma'idah: 14). The First World War and the Second World War were not waged except due to this disagreement between Christian nations. No nations fought amongst themselves as frequently as did the Christian nations.

Allah ﷻ says, “Yet if Allah had willed, they would not have fought one another. But Allah does what He wills”. If Allah had willed that no fight was to occur between them then it would be achieved, but Allah does what He wills. Whatever He wills comes to be.

This verse came in this context primarily as a demonstration of the favor of Allah upon His prophet Muhammad ﷺ. When Allah says that He gave certain messengers rank over others, He is directing our attention to the advantages bestowed upon Muhammad, so that it may be a source of motivation and contemplation for Muslims to see that Allah gave their prophet advantage over all other prophets and messengers, and that they ought to be grateful for that. The second reason this verse came was so that Muslims know that even when the signs and proofs were clear, the followers of the messengers often disagreed and fought, leading some of them to remain believers and others to disbelieve. Those who disbelieved shall surely enter Hellfire. With this, Allah cautions this nation not to make the same mistake. This was all mentioned in Surah Ali-'Imran. Allah says, “O believers! Be mindful of Allah in the way He deserves, and do not die except in ˹a state of full˺ submission ˹to Him˺” (Ali-'Imran: 102), “And hold firmly to the rope of Allah and do not be divided. Remember Allah’s favour upon you when you were enemies, then He united your hearts, so you—by His grace—became brothers. And you were at the brink of a fiery pit and He saved you from it. This

is how Allah makes His revelations clear to you, so that you may be ˹rightly˺ guided" (Ali-'Imran: 103), "Let there be a group among you who call ˹others˺ to goodness, encourage what is good, and forbid what is evil—it is they who will be successful" (Ali-'Imran: 104), "And do not be like those who split ˹into sects˺ and differed after clear proofs had come to them" (Ali-'Imran: 105). These are the Jews and Christians—Allah warns Muslims not to take the same path. "And do not be like those who split ˹into sects˺ and differed after clear proofs had come to them. It is they who will suffer a tremendous punishment" (Ali-'Imran: 105). "On that Day some faces will be bright while others gloomy", this means that there is disbelief and belief which causes faces to be bright. "On that Day some faces will be bright while others gloomy. To the gloomy-faced it will be said, 'Did you disbelieve after having believed?'", they are asked this in rebuke. "Did you disbelieve after having believed? So taste the punishment for your disbelief" (Ali-'Imran: 106), "As for the bright-faced, they will be in Allah's mercy, where they will remain forever" (Ali-'Imran: 107), "These are Allah's revelations We recite to you ˹O Prophet˺ in truth. And Allah desires no injustice to ˹His˺ creation" (Ali-'Imran: 108). Allah desires no injustice to any of His creation, but He merely cautions people not to fall into discord and disagreement, even though it occurs with the Will of Allah. This is another matter. The verse warns believers not to fall into the same errors made by the people of the Book before them.

Allah then calls unto the believers, "O believers! Donate from what We have provided for you before the arrival of a Day when there will be no bargaining, friendship, or intercession. Those who disbelieve are ˹truly˺ the wrongdoers" (Al-Baqarah: 254). This is a call from Allah to the believers, "O believers!" When Allah calls the believers like that, it encourages them to respond because He calls them with the best of attributes which is belief. And when He says, "O believers! Donate", He is urging them to act in accordance with this attribute. You who are a believer must do this in order to live up to the name you were called and truly

assume this attribute. "O believers! Donate from what We have provided for you", this is a command from Allah for the believer to donate in the way of Allah. "From what We have provided for you." "From" means "part of", meaning to donate part of what We have provided for you. Here we see two types of encouragement. First: they are ordered to donate only a part. He did not say 'donate what We have provided for you, but "donate *from* what We have provided for you". This makes it easier to donate, for it is a part of what Allah gave them. Second: all money is originally from Allah. "From what We have provided for you", it is Allah Who gave them their belongings. Allah thus encourages them to donate because He only asks them to donate some of their money, and He asks them to donate what originally belongs to Him. All money belongs to Allah, and He gave it to the person, so he has to donate a part of it. The verse urges and directs people to the obligation of donating money, because all money belongs to Allah, and Allah only asks them to donate a part of it. Allah then says, "… Before the arrival of a Day when there will be no bargaining, friendship, or intercession. Those who disbelieve are ˹truly˺ the wrongdoers". Donate this small part which is required of you from the money which Allah gave to you before a day comes – which is the Day of Resurrection – "When there will be no bargaining, friendship, or intercession". There will be no bargaining with which one may buy himself a way out of Hellfire. This matter is not bought with money, even if a person gave everything he owns—even if he had the weight of the world in gold and offered to pay it in exchange for salvation it will not be accepted. "As for the disbelievers, even if they were to possess everything in the world twice over ˹and offer it all˺ to ransom themselves from the punishment of the Day of Judgment, it would never be accepted from them. And they will suffer a painful punishment" (Al-Ma'idah: 36). This day will have "no bargaining, no friendship …" *Khillah* means friendship, and *Khalil* is a loving friend, and he is called that way because his love is ingrained in the heart. *Khillah* is the highest form of love. *Khalil* is the one you love most, to the point that their love is ingrained in the membrane of the

heart. If this form of friendship is not found on the Day of Resurrection, that means that there will be no friends to defend you. Nothing will benefit the person once he is before Allah if it is decided that he should enter Hellfire. No money can save him and no friendship will benefit him, but all of those things will be useless on the Day of Resurrection. "Close friends will be enemies to one another on that Day, except the righteous" (Az-Zukhruf: 67). "And no intercession", there is no intercession accepted in the eyes of Allah for the unbeliever, for Allah accepts no intercession for the unbeliever even if it came from an angel or a prophet or messenger. Allah accepts no intercession for the unbeliever. "Those who disbelieve are ˹truly˺ the wrongdoers." The unbelievers have earned an eternity in Hell because they have committed wrongdoing against themselves and did not do right by themselves. Allah ﷻ sent messengers, sent Scriptures, sent proofs to all creation, and showed them the way, so if a person did not put in the effort and did not take the Word of Allah seriously and did not believe in Him but rejected Him, then he has committed injustice against himself. Allah does not commit injustice against the unbelievers when He makes Hellfire their abode and when He does not accept bargaining, friendship, or intercession on their behalf. Allah has forbidden Himself to commit injustice. Anything the unbeliever earns is only earned by his injustice towards himself and his disbelief. Allah then cautions the believers saying, "Work, … donate," before a day comes in which all this will occur. .Allah will accept nothing the unbeliever offers

,says ﷻ Allah"Allah! There is no god ˹worthy of worship˺ except Him, the Ever-Living, All-Sustaining. Neither drowsiness nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who could possibly intercede with Him without His permission? He ˹fully˺ knows what is ahead of them and what is behind them, but no one can grasp any of His knowledge—except what He wills ˹to reveal˺. His Seat encompasses the heavens and the earth, and the preservation of both does not tire Him. For He is the Most

High, the Greatest" (Al-Baqarah:255). This verse is the greatest verse in the Book of Allah: *Ayat Al-Kursi* [the verse of the Throne]. In the Hadith it is reported that the Prophet ﷺ asked Ubai Bin Ka'b – the most versed of the companions in the Book of Allah – saying, "Which verse of the Book of Allah is greatest?" Ubai paused for a while then said, "*Allahu La Ilaha Illa Hu*" [i.e. *Ayat al-Kursi*]. Thereupon the Prophet patted him in the chest and said, "Rejoice by this knowledge, O Abu Mundhir!" This verse is the greatest verse in the Book of Allah, for it contains a description of Allah's attributes. It has ten phrases, each one describing one or more attributes pertaining to Allah. The greatness of this verse comes from the greatness of the topic it deals with, i.e. the description of the Lord's attributes, there is no god but Him. The same goes for Surah Al-Ikhlas, "Say, ˹O Prophet,˺ He is Allah—One ˹and Indivisible˺" (Al-Ikhlas:1), as it equals the third of the Qur'an in its value despite only describing some attributes of Allah. "Say, ˹O Prophet,˺ He is Allah—One ˹and Indivisible˺;" (Al-Ikhlas:1). "Allah—the Sustainer ˹needed by all˺." (Al-Ikhlas:2). "He has never had offspring, nor was He born." (Al-Ikhlas:3). "And there is none comparable to Him" (Al-Ikhlas:4). Another advantage of this verse is that if anyone recites it at night, he will have a guardian sent by Allah watching over him until morning so that no demon may approach him at night. It is reported that Abu-Hurairah said in a long Hadith that the Prophet had assigned to him the safekeeping of the fast-breaking Zakat, but a demon tried to steal it from him three nights in a row. The Prophet then told him, "Do you know who you have been talking to for three nights?" He replied, "Allah and His messenger know best." The Prophet said, "It is a demon." Abu Huraira continues saying that the demon came to him on the third night and told him, "Shall I teach you something? If you lie down to sleep, recite *Ayat al-Kursi*, and you will have a guardian watching over you until morning so that no demon may approach you." The Prophet said to him after hearing this, "He told you the truth when it is his nature to lie." So, it is indeed part of the advantage of reciting this verse.

“Allah” is the Proper name of the Lord ﷻ, and it is His greatest name to which no other name in the Qur’an is comparable. This name was not used to refer to anyone except the God of the Heavens and the Earth, the Lord of the worlds, Whom all nations and peoples know by this name, and by which none other than Allah calls himself. He is the deified God, for Allah is the God Whom all creatures deify, worship, seek refuge with, love, and cannot grasp His true essence and His true attribute. “There is no god ˹worthy of worship˺ except Him”. *Ilah* in Arabic means one who is deified and worshipped. Anything that is worshipped is called *Ilah*, and using the name to refer to any entity does not necessarily mean that this entity is capable of providing for its worshippers, benefiting them, bringing good upon them, harming them, or creating anything. All nations and all peoples which are still polytheistic have taken as their gods entities which cannot create, bring life, or cause death. The same thing happened with the Arabs, who worshipped different gods. They worshipped the Sun, idols which they built with their own hands, statues of righteous men, symbols of planets, stars in the sky, and even Jinn such as *Al-Uzzah*. *Al-Lat* was a grave of a righteous man of the pre-Islamic period, while *Al-Uzzah* was a house, and *Hubal* was just an idol which *Quraish* took to be their god. *Manat* was in a place called *Al-Mashlal* and it was worshipped especially by the people of Al-Madinah. Arabs did not believe that these stones and idols had the ability to create, to provide, to give life, or to cause death. They believed that Allah alone, the Lord of the heavens and the earth, could do all that. “And if you ask them who created the heavens and the earth, they will definitely say, ‘Allah!” (Luqman:25). “˹And˺ ask ˹them˺, ‘Who is the Lord of the seven heavens and the Lord of the Mighty Throne?” (Al-Mu'minun:86). “They will reply, “Allah.” Say, ‘How are you then so deluded?” (Al-Mu'minun:89). “Ask ˹them also,˺ ‘In Whose Hands is the authority over all things, protecting ˹all˺ while none can protect against Him, if you ˹really˺ know?” (Al-Mu'minun:88). “They will reply, ‘Allah!” They believed that Allah is the Lord of the heavens and the earth and is the Creator Who gives life and takes it away.

Although they denied that He was able to resurrect them after death, yet they did not ascribe to their idols any of the abilities of creation, giving life, causing death, or bestowing anything over anyone. They merely worshipped them as a way to be closer to Allah. They also worshipped the angels and believed they were the daughters of Allah and that by worshipping them they were being closer to Allah. Allah says, "Or have they taken others besides Allah as intercessors?" (Az-Zumar:43). "As for those who take other lords besides Him, ˹saying, ˺ 'We worship them only so they may bring us closer to Allah,' …" (Az-Zumar:3). These are their words and this is their belief. They would go to pilgrimage and they would say, "Here I am [at your service] O God, here I am. Here I am. You have no partners, except a partner whom You own and otherwise he owns nothing" referring to the angels.

There are some people who worship other deities beside Allah but ascribe to them the same thing they ascribe to Allah in their abilities of giving life, creating, and bestowing favors. Christians believe that Isa is fully a god whose character and attribute is equal to Allah's—exalted is Allah far above their claims.

Anything worshipped other than Allah, even if it is called *Ilah*, is not truly a god. For God can only be one. The One True God can only be one, because a deified God has to be able to bring benefit or inflict harm on His creation, for He is the One Who created them out of nothing, He is the One Who bestows His favors upon them, He sustains and provides them, and He is the One Who bestows life and takes it away. This can only be done by the Lord of the Heavens and the Earth. The sun, the moon, the angels, the Messengers, the Jinn, and mankind, all those who are worshipped beside Allah cannot do those things. Even stones were worshipped; idols, cows, monkeys, trees, rivers. Any existing thing will find someone to worship it, ascribes to it godliness, exalts it, bows to it, makes his supplications to it, fears it, loves it as he loves Allah, invokes benefit from it, fears harm from it, puts much effort into pleasing it, sacrifices animals for it, travels

for it, glorifies it, sanctifies it, and devotes the holiest of actions to it which is worship. But is it worthy of all of this? Are entities other than Allah worthy of being worshipped? The answer is no, because these are not truly gods, but false, fake gods. They are called gods when they aren't actually gods. God is only one. If there was another god that gives life, creates, sustains, causes death, then the universe will have fallen into corruption. "Had there been other gods besides Allah," meaning true gods beside Allah, "in the heavens or the earth, both ˹realms˺ would have surely been corrupted." "Say, ˹O Prophet,˺ 'Had there been other gods besides Him—as they claim—then they would have certainly sought a way to ˹challenge˺ the Lord of the Throne" (Al-Isra:42). Had there been other true gods as they claim, they would have sought to overthrow the Lord of the Throne, to compete with Allah, and overpower Him.

Allah ﷻ says, "In fact, We have brought them the truth, and they are certainly liars" (Al-Mu'minun:90). "Allah has never had ˹any˺ offspring, nor is there any god besides Him…" (Al-Mu'minun:91). If Allah had any offspring, it would have to have the same attributes as Him. "Nor is there any god besides Him", meaning any true god. "Allah has never had ˹any˺ offspring, nor is there any god besides Him. Otherwise, each god would have taken away what he created, and they would have tried to dominate one another. Glorified is Allah above what they claim!" (Al-Mu'minun:91). If Allah had a child, this child would be a separate god defying the omnipotence of Allah. If Allah had another god besides Him giving life, taking it away, and bestowing favors, it would surely have to be separate in its power. Thus, each god would have to have a separate universe from the other, and they would compete against one another. "Glorified is Allah far above what they associate ˹with Him˺!" (At-Tur:43). God can only be one. God Who dominates over all creatures as their Lord and Maker can only be one, for surely there are no other gods worthy of worship except Allah. As for the false gods, the earth is filled with them. There is nothing on the face of the earth but

has been worshipped. One cannot calculate the number of gods whom people worshipped—it is impossible to count them. Every polytheistic nation adopted large numbers of gods to worship. The Arabs alone had more than a hundred idols dispersed throughout the Arabian Peninsula, and the Ka'ba alone had more than three hundred and sixty idols surrounding it. Oftentimes, each house would have an idol worshipped besides Allah, and each person had an idol at home to worship. This is in relation to Arabs. Look at what the unbelievers worship. Some worship the crucifix, some worship the Buddha, and others worship holy idols, cows, or pagan figures. These multitudes of idols and pagan figures worshiped beside Allah are unlimited.

The phrase "there is no god except Allah" is not negating the existence of any worshiped deity, but it negates the worthiness of these deities of being worshipped. It means that there is no god worthy of worship except Allah. But the earth is filled with false gods. "Allah, there is no god worthy of worship except Him." He is the only God worthy of worship. This is the first phrase.

The second phrase is "the Ever-Living, All-Sustaining." Allah is the Ever-Living, the All-Sustaining. Living is the opposite of death. Allah ﷻ is Ever-Living, and the Life of Allah is different from the life of any creature. A creature's life is lacking. It lacks many things which it needs in order to survive. A living creature cannot continue to live except with food, drink, air, heat, and thousands upon thousands of requirements that need to be met in order for plants, humans, and animals to have a life. Allah, on the other hand, is Self-Sustaining, for He "provides for all and is not in need of provision." Allah does not require anything beside Himself, and He is not in need of any of His creation, for He is Ever-Living, All-Sustaining.

He is All-Sustaining. First, He is Self-Sustaining, meaning He does not need any of His creation in order to exist. He does not require food, drink, proper

climate, or protective clothing as humans do. Humans cannot survive without these things, and their lives are lacking without these things which Allah provides for them to sustain them. If any of these necessities were lacking, humans would die. But the Lord ﷻ does not require anything other than Himself to Live. Allah is Ever-Living, Eternal, free from any imperfection, and He is Self-Sustaining.

He also sustains others. Everything in creation is in need of Allah to survive. The Heavens and the Earth need Allah to remain standing. "Indeed, Allah ˹alone˺ keeps the heavens and the earth from falling apart. If they were to fall apart, none but Him could hold them up…" (Fatir:41). Allah says, "Indeed your Lord is Allah Who created the heavens and the earth in six Days, then established Himself on the Throne. He makes the day and night overlap in rapid succession. He created the sun, the moon, and the stars—all subjected by His command. The creation and the command belong to Him ˹alone˺. Blessed is Allah—Lord of all worlds!" (Al-A'raf:54). Allah created this creation and He alone can keep it from falling apart. Allah created Man and He alone provides him with sustenance, brings him up, provides him, protects him, and takes care of him. No creature can dispose of Allah's care for even the blink of an eye. If Allah stops caring for a creature only for a blink of an eye, it dies. Allah alone sustains people and provides them.

The Ever-Living and the All-Sustaining are two attributes of Allah. "The Ever-Living, the All-Sustaining", means He who sustains Himself and all others. *Qayyoom* is a form of intensification. Allah alone sustains Himself as well as others.

"Neither drowsiness nor sleep overtakes Him." This is entailed from His attributes of being Ever-Living and All-Sustaining, as it explains how perfectly Ever-Living and All-Sustaining He truly is. "Neither drowsiness nor sleep overtakes Him," drowsiness refers to the beginning of sleep when one cannot remain attentive, and sleep is the known sleep. Sleep and drowsiness are forms

of the weakness of creatures, for creatures are weak, they tire, they get exhausted, they need to regain their energy, and so they need a period of rest and repose so they can regain their strength. A living creature must sleep, for he cannot remain awake, so he is overtaken by this. Allah is not overtaken by this, for He is Ever-Living, a Life free from any imperfection, tiredness, boredom, or weakness. Allah is Ever-Living, All-Sustaining. "Neither drowsiness nor sleep overtakes Him."

Then, "To Him belongs whatever is in the heavens and whatever is on the earth". To Allah belongs everything in the heavens and the earth. The heavens themselves; including angels and other creatures created by Allah, as well as the Earth with all its inhabitants (humans, animals, plants, and everything Allah created to sustain His creation). All of that belongs to Allah, for He originated everything out of nothingness, and He alone can provide all of them. To Him belongs everything in the heavens and everything in the earth, and no one may contest with Him on that.

Allah then says, "Who could possibly intercede with Him without His permission?" This relates to Allah's complete sovereignty and rule over everything. *Shafa'a* [i.e. Intercession] is derived from the word *Shafa'* [i.e. coupled] the opposite of *Watr* which means single. In old times, when a person needed something from someone, he would ask someone else to accompany him, so this is where it was taken from. *Shafa'* means when one brings with him another person to help bring him benefit or fend off harm. Allah prohibited that anyone should have the courage or the right to intercede before Allah except with His permission. None shall intercede before Allah except if Allah gave permission to the intercessor. Otherwise, none would dare to intercede before Allah, not angels, nor messengers, nor Allah's righteous servants can intercede on anyone's behalf except after Allah gives them permission to intercede. He also has to give permission to the one requiring the intercession. Allah describes the angels when the Arab polytheists claimed that angels would intercede on their

behalf, He says, “They worship besides Allah others who can neither harm nor benefit them, and say, ‘These are our intercessors with Allah.’…” (Yunus:18). Allah says that the angels are His servants. “They do not intercede except for whom He approves.” Allah says, “And they say, “The Most Compassionate has offspring!” Glory be to Him! In fact, those ˹angels˺ are only ˹His˺ honoured servants.” (Al- Anbya:26). This is what they say about angels. “Who do not speak until He has spoken, ˹only˺ acting at His command.” (Al- Anbya:27). “He ˹fully˺ knows what is ahead of them and what is behind them. They do not intercede except for whom He approves.” (Al- Anbya:28). This means that the angels do not intercede except for whom Allah approves. “And they tremble in awe of Him.” “Whoever of them were to say, “I am a god besides Him,” they would be rewarded with Hell by Us. This is how We reward the wrongdoers” (Al-Anbya:29). This is what is said about angels, and the same applies to the messengers; they do not intercede except for whom Allah approves. If Allah gives permission for a person to have intercession, he may have it. Abu Hurairah reported that the Prophet ﷺ was passing through the area of Al-Abwa’ and he visited his mother’s grave. He sat down and wept. Then he said, “I have asked permission from Allah to visit my mother’s grave and he granted it. Then I asked permission to intercede on her behalf but He did not grant it.” The Prophet asked permission to intercede and Allah did not allow him to intercede. “It is not ˹proper˺ for the Prophet and the believers to seek forgiveness for the polytheists, even if they were close relatives, after it has become clear to the believers that they are bound for the Hellfire” (At-Tawba:113). “As for Ibrahim’s prayer for his father’s forgiveness, it was only in fulfillment of a promise he had made to him. But when it became clear to Ibrahim that his father was an enemy of Allah, he broke ties with him. Ibrahim was truly tender-hearted, forbearing” (At-Tawba:114). Even these prophets and messengers may not intercede except after Allah grants His permission for intercession. In the long Hadith concerning intercession, we are told that people seek out Adam for help, then Nuh, then

Ibrahim, then Musa, then Isa, then Muhammad ﷺ. The Prophet said that when people come to him asking him to intercede for them before Allah, he will say, "I am for it." He said, "Then I shall go and prostrate before the Throne of Allah, and Allah shall inspire me to praise and exalt Him in ways I do not know even now. Then it shall be said, 'O Muhammad, lift up thy head; ask and you shall be given; intercede and your intercession will be accepted". The Prophet will then say, "O Lord! My nation, my nation." Here the Prophet does not intercede until given permission by Allah to intercede. The Prophet then said, "Allah then tells me who to intercede for, and I let them into Paradise." Allah determines to the prophet whom he may intercede for, telling him 'Intercede for those,' and so he does. Allah determines for whom he may intercede. The Hadith also says that Allah says, "Let those who shall not be held for judgment enter Heaven through its rightmost gate, and the rest shall enter with the rest of the people from the other gates of Heaven." Allah then gives permission to the intercessor. "Who could possibly intercede with Him without His permission?" This is in response to what the Arab polytheists believed that those who have a special status in the eyes of Allah, like angels or righteous people, may intercede before Allah much like they do before the kings of the Earth. An earthly king may perhaps accept the intercession willingly. If a king has an enemy, for example, and he wants to execute him, then someone came to intercede for him, someone whom the king feared or loved, he would have to accept the intercession unwillingly. Allah is not like that. Allah does not allow any of His creation to intercede before Him except after He permits them to and after He approves the one seeking intercession. Allah says referring to the angels, "They do not intercede except for whom He approves, and they tremble in awe of Him" (Al- Anbya:28). This pertains to His complete dominance and sovereignty over all, for He is not forced to accept anything that He does not wish to accept. It is impossible for anyone to make Allah do or accept anything that He does not wish to do or accept. That includes accepting

someone's intercession if they dare to act as intercessors without His permission or to intercede for someone whom Allah does not approve of.

Allah then says, "He ˹fully˺ knows what is ahead of them and what is behind them" (Al- Anbya:28). He fully knows everything about those who seek to intercede, whether they were angels, apostles, or anyone among His creation. "He ˹fully˺ knows what is ahead of them;" He knows everything in front of them and even knows their future to the end of time. "And what is behind them"; He knows what lies behind them and even knows their past. Allah says, "certainly encompasses all things in ˹His˺ knowledge" (At-Talaq:12). He knows the future of all things till the end of time, and the past of all things to the beginning of time. All things are encompassed in Allah's knowledge. A creature's age and knowledge are restricted to a specific time and place or to what Allah tells him about his time and place. But the Lord ﷻ is the First whom no one precedes, and the Last whom no one remains behind. He is the Highest, above Whom there is nothing, and the Most Near, closer than Whom there is no one. Nothing is outside Allah's knowledge.

"He ˹fully˺ knows what is ahead of them and what is behind them, but no one can grasp any of His knowledge—except what He wills ˹to reveal˺". No one can grasp any of Allah's knowledge except what He wills. Whatever He wills to reveal to His creation He does, and whatever He wills to conceal from His creation He does. All the knowledge gained by Angel, Jinn, or Man are surely but a drop of water from a deep sea next to the knowledge of Allah. The knowledge of Allah is unlimited by anything. Allah says, "If all the trees on earth were pens," meaning if all trees were turned to pens, "and the ocean ˹were ink˺, refilled by seven other oceans," so that the pens could write with this ink, "the Words of Allah would not be exhausted". The Words of Allah cannot be exhausted since they write down His knowledge. "Surely Allah is Almighty, All-Wise." He is All-Wise of all things. All creatures cannot grasp any of Allah's knowledge except

what He wills to reveal to them. The knowledge which Allah revealed to them is little, as He says, "and you ˹O humanity˺ have been given but little knowledge" (Al-Isra:85).

It was mentioned that Ayat Al-Kursi only talks about the attributes of the Lord ﷻ. It has ten phrases; each phrase shows a different attribute of the Lord. It was mentioned that Allah says that all His creatures – angels, Jinn, and man – cannot grasp any of His knowledge except what He wills. When Allah told the angels, "Tell Me the names of these, if what you say is true?" (Al-Baqarah:31), They replied, "Glory be to You! We have no knowledge except what You have taught us. You are truly the All-Knowing, All-Wise." (Al-Baqarah:32). "Allah said, 'O Adam! Inform them of their names" (Al-Baqarah:33). Allah had taught Adam the names of all things. "Tell Me the names of these". Angels do not grasp any of Allah's knowledge except what He tells them, and humans, likewise, do not know any of Allah's knowledge except what He teaches them. Whether this knowledge relates to the attributes of Allah, news of previous people, predictions of future events, as well as matters relating to this world, the character of this life, the secrets of the universe, the wonders of creation, and the ways creatures live their lives. All this knowledge could never have reached mankind – their inventions, their science – if Allah had not wanted them to learn it. That which Allah taught to humans is very little compared to the knowledge of Allah. Allah says, "They ask you ˹O Prophet˺ about the spirit. Say, 'Its nature is known only to my Lord …'" (Al-Isra:85). This is part of the knowledge which Allah concealed from all His creation. Allah says, "Its nature is known only to my Lord," meaning this knowledge belongs to Allah alone. "And you ˹O humanity˺ have been given but little knowledge." (Al-Isra:85). Allah ﷻ did not give us knowledge concerning the true nature of the spirit (What does it consist of? How does it come to be? What is it made of? How does it enter the body to give it life? How is it taken out of the body? Where does it reside? What is it form?). All this

knowledge belongs only to Allah, for He created the spirit and He knows everything about it and did not share this knowledge with any of His creation. "Its nature is known only to my Lord", and the crucial point is, "And you ˹O humanity˺ have been given but little knowledge" (Al-Isra:85). The knowledge all creatures have is nothing compared to the knowledge of Allah. In the Hadith of Al-Khadr with Musa, Al-Khadr tells Musa, "O Moses, I have some of the knowledge of Allah which He has taught me and which you do not know, while you have some knowledge which Allah has taught you which I do not know. My knowledge and your knowledge have not decreased Allah's knowledge except as much as this sparrow has decreased the water of the sea with its beak". There was a sparrow drinking from the river, so Al-Khadr told Musa: just as this sparrow drinking from the sea does not decrease the amount of water in the sea, so do your knowledge and mine not decrease the knowledge of Allah.

None of the creatures of Allah can have any knowledge or reach any form of knowledge about anything in existence except if Allah wills it and guides them to it and teaches it to them. This is the attribute of Allah, that He teaches all things—nothing is concealed from His knowledge, He does not share any of His knowledge with His creation nor does anyone gain any knowledge except by Allah's Will, command, permission, and bestowal. Allah then says, "His Seat encompasses the heavens and the earth". This is part of the description of Allah. Here Allah describes one of His creatures, the Throne, and the size of it. The Throne is indeed a creature of Allah, created by Him for Himself especially. "His Seat" means the Seat of the Lord, the Throne of Allah. *Al-Kursi* is well-known in our language. *Al-'Arsh* is also familiar to us, as it is the throne or bed of a king. As for the Lord's Throne, Allah tells us that it is not similar to what we know. His Throne preceded All other creatures, as Allah created the Heavens and the Earth, then He "established Himself on the Throne". This is all described in seven verses of His Book. Allah says, "Surely your Lord is Allah Who created the

heavens and the earth in six Days, then established Himself on the Throne …" (Yunus:3). Allah established Himself on the Throne in a manner befitting His Majesty and Magnificence. Allah says that the heavens and the earth form merely a fraction of the size of this Seat. "His Seat encompasses the heavens and the earth"- "Encompasses" means that all the Heavens can fit inside it. The Hadith says, "The seven heavens and the earth compared to the Throne of Allah are only as large as a ring in a vast desert", meaning that their size is as comparable to the size of Allah's Seat as a ring is comparable to a desert, and so is the Seat compared to the Throne. The Throne's quality cannot be grasped by anyone other than Allah, either in terms of its size or its magnificence. "Indeed, ˹it is˺ We ˹Who˺ sent this ˹Quran˺ down on the Night of Glory" (Al-Qadr:1). This refers to the night of *Al-Qadr* (the night of decree) which has great value and status. Likewise, the majesty of the Throne cannot be measured or conceived by anyone except Allah. The same applies to the size of the Throne as well as to its majesty. They cannot be grasped by the mind of any creature, whether angel, Jinn, or Man. The attribute of the Throne is beyond their imagining and beyond their cognitive capacity. None can truly grasp it except Allah. Allah describes His Seat saying, "His Seat", the Seat of Allah, "encompasses the Heavens and the Earth". All the heavens and the earth are but a small object next to the Seat of Allah. Allah then says, "And the preservation of both does not tire Him". If we imagine the greatness of the Seat of Allah and how the heavens and the earth fit inside it, we can see it is extremely spacious in size. The mind of the reader who's addressed in the Qur'an cannot imagine the breadth of the heavens and the earth. Here, Allah demonstrates that even the heavens with their enormous breadth do not tire Allah or cause Him to grow weary. Allah can preserve the heavens as they are. "… does not tire Him", means it does not cause difficulty for Him or prevent Him from being able to preserve it. Allah says, "They have not shown Allah His proper reverence—when on the Day of Judgment the ˹whole˺ earth will be in His Grip, and the heavens will be rolled up in His Right Hand. Glorified and Exalted is He

above what they associate ˹with Him˺!" (Az-Zumar:67). Allah is larger and greater than all His creatures. None is greater than Allah. Ibn Abbas said, "The Heavens and the Earth are nothing but a small grain in the palm of the Most-Compassionate." They are exceedingly small in His eyes. Allah does not grow tired or weary of preserving the Heavens and the Earth. "… does not tire Him", meaning it does not take up His energy. It is not difficult for Him to preserve the heavens and the earth as they are, to keep the sun in its orbit, the moon in its orbit, the galaxies in their places, and the Earth in its orbital motion. "Each travelling in an orbit" (Al-Anbya:33). Allah does not grow tired by their preservation. "Indeed, Allah ˹alone˺ keeps the heavens and the earth from falling apart. If they were to fall apart, none but Him could hold them up" (Fatir:41). None but Allah could Hold them up, for there is none equivalent to Allah, no one in likeness to Him, and no partners to Allah. This universe is preserved only by the Lord Who created it and established it in its place, Allah. "The Most High, the Greatest". He is Higher than all His creation, for all creatures are beneath the Lord. Allah is above everyone, and He rules over all. Allah established Himself on His Throne, and His Throne lies above the seven heavens. A Muslim is ordered to believe that the Throne is located above the seven heavens and that Allah Himself sits on top of His Throne. Despite this, nothing goes past Allah's knowledge—not a single grain is concealed from Him even in the lowest places of the earth. "With Him are the keys of the unseen—no one knows them except Him. And He knows what is in the land and sea. Not even a leaf falls without His knowledge, nor a grain in the darkness of the earth or anything—green or dry—but is ˹written˺ in a perfect Record" (Al-An'am:59). Allah is the Most High, both in position as well as majesty. Allah is above all His creation. Allah says, "Then He turned towards the heaven when it was ˹still like˺ smoke, saying to it and to the earth, 'Submit, willingly or unwillingly.' They both responded, 'We submit willingly" (Fussilat:11). He also says, "A challenger has demanded a punishment bound to come" (Al-Ma'arij:1), "for the disbelievers—to be averted by none," (Al-

Ma'arij:2), “from Allah, Lord of pathways of ˹heavenly˺ ascent,” (Al-Ma'arij:3), *Ma'arij* means ways of ascent. He then says, “˹through which˺ the angels and the ˹holy˺ spirit will ascend to Him…” (Al-Ma'arij:4). *Ta’ruj* means to ascend into heaven. “˹through which˺ the angels and the ˹holy˺ spirit…” (Al-Ma'arij:4), the Spirit means Jibreel as well as the spirits of people after they die. “˹Through which˺ the angels and the ˹holy˺ spirit will ascend to Him,” then He says, “on a Day fifty thousand years in length” (Al-Ma'arij:4), this refers to the agony of the Day of Resurrection.

The proofs showing that Allah is above His creation is innumerable in the Book of Allah and the Sunnah of His Messenger. Therefore, a Muslim must believe that Allah is in Heaven High above His creation. A Hadith reported by Mu’awiyah Bin Abi Al-Hakam tells that the Prophet ﷺ once conversed with a slave girl and he asked her, “Where is Allah?” She replied, “In Heaven,” and she lifted her finger upwards. He then asked her, “Who am I?” She replied, “You are the messenger of Allah, the messenger of Him Who is in Heaven.” The Prophet then told Mu’awiyah, “Set her free; she is a believer.” The Prophet gave her a few questions to test the slave girl’s faith to see if she deserves freedom or not. So, he asked her these two questions.

He told her, “O slave girl, where is Allah?” She replied, “In Heaven.” So, he asked her, “Who am I?” She replied, “You are the Messenger of Him Who is in Heaven.” The Prophet said, “Set her free, for she is a believer.”

A Muslim is required to believe that Allah sits on top of His Throne, and His Throne is high above all creatures, and yet, nothing slips past the knowledge of Allah, but He is with His servants, listening and hearing them. Nothing is beyond the knowledge of Allah. Allah says, “Do you not see that Allah knows whatever is in the heavens and whatever is on the earth? If three converse privately, He is their fourth. If five, He is their sixth. Whether fewer or more, He

is with them wherever they may be. Then, on the Day of Judgment, He will inform them of what they have done. Surely Allah has ˹perfect˺ knowledge of all things" (Al-Mujadila:7). Allah is All-Knowing, Present always in His knowledge, His sight, and His hearing. Nothing is concealed from His knowledge, not even the smallest atom.

Allah commends one of His servants who taught his son to be a believer and a monotheist. He tells him, "O my dear son! ˹Even˺ if a deed were the weight of a mustard seed—be it ˹hidden˺ in a rock or in the heavens or the earth—Allah will bring it forth. Surely Allah is Most Subtle, All-Aware" (Luqman:16). One of the lessons of Luqman to his son as he preached to him about monotheism, he said: O son, this is Allah's knowledge. "˹Even˺ if a deed were the weight of a mustard seed", a mustard plant is well-known and is notorious for its incredibly small seeds, like tiny grains of sand. "O my dear son! ˹Even˺ if a deed were the weight of a mustard seed—be it ˹hidden˺ in a rock," hidden inside a rock, "or in the heavens", cast up into the sky, "or the earth," inside the belly of the earth, "Allah will bring it forth. Surely Allah is Most Subtle, All-Aware" (Luqman:16). Allah ﷻ is the Most High over His creation, as He has established Himself over His Throne in a manner that is befitting to His Majesty and His Magnificence, for He is the Great, Exalted God. "He is the Most High, the Greatest." He is the Greatest Whose greatness cannot be grasped fully by anyone but Himself. Allah alone knows His greatness and these attributes which He told us about Himself, in this great verse, Ayat al-Kursi. We believe in its content without a doubt, but we cannot by ourselves reach its true meanings and the qualities and attributes of Allah. When Allah says, "The Ever-Living, the All-Sustaining", we cannot grasp the manner of His Life, how He sustains all things, and how His knowledge encompasses all things. Our minds cannot comprehend the manner of all of this. We know the characteristics but we do not know the manner, because the true nature of Allah is not known to us, so we believe in His attributes as He lays them

out for us. Allah says, "Allah! There is no god ˹worthy of worship˺ except Him, the Ever-Living, All-Sustaining. Neither drowsiness nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who could possibly intercede with Him without His permission? He ˹fully˺ knows what is ahead of them and what is behind them, but no one can grasp any of His knowledge—except what He wills ˹to reveal˺. His Seat encompasses the heavens and the earth, and the preservation of both does not tire Him. For He is the Most High, the Greatest" (Al-Baqarah:255). Allah demonstrates many of His attributes in this great verse.

Allah says, "Let there be no compulsion in religion, for the truth stands out clearly from falsehood. So whoever renounces false gods and believes in Allah has certainly grasped the firmest, unfailing hand-hold. And Allah is All-Hearing, All-Knowing" (Al-Baqarah:256). "Let there be no compulsion in religion", compulsion is to force someone to do something; to force someone to convert their faith unwillingly and by compulsion. The religion mentioned here is Islam. You mustn't force anyone to convert to Islam. Allah says, "For the truth stands out clearly from falsehood." The path of righteousness is clearly distinguished from the path of falsehood. The right path is clear to all who have eyes. As for those who did not follow this religion, their judgment is obscured, their eyes are blinded, and their ears are sewn shut. This is due to their aberrance, their ingratitude, and their disbelief. "For the truth stands out clearly from falsehood", *Rushd* [i.e. righteousness] is the opposite of *Ghaii* [i.e. falsehood]. Righteousness is the straightforward path leading to happiness. Anything that leads to happiness is a straightforward path. And he who has enough sense of mind to be guided towards the path of righteousness and well-being has truly found the straightforward path. However, he whose mind drives him to his destruction, that person is the follower of falsehood. "For the truth stands out clearly from falsehood." Allah says, "So whoever renounces false gods and believes in Allah

has certainly grasped the firmest, unfailing hand-hold". *Taghut* [i.e. false gods] is a subject, a form of intensification from the word *Taghi*. We say *Taghi*, *Taghiah*, and *Taghut*. *Tagha* means to be excessive, to go over the limit. "Indeed, when the floodwater had overflowed [i.e. *Tagha*], We carried you in the floating Ark ˹with Noah˺". *Tagha* means to exceed the limits, to overflow. The river water overflowed, meaning that it stopped running at a normal level and it overflowed and went over its borders. Anything that goes over the limit is referred to as *Tagha*, and the subject is *Taghi*. We say *Taghia* with an "a" at the end as a form of intensification. *Taghut* is the highest form of intensification. *Taghut* is one who oversteps his boundaries, and it usually refers to an oppressive ruler. The Prime *Taghut* is Satan himself, may Allah curse him. Satan is the biggest *Taghut* [i.e. head of injustice], because he overstepped his boundaries, refused to be a servant of Allah and submit to Him, but revolted against the command of Allah. He said, "I shall not prostrate as You had commanded me to do," and: "I am better than the one to whom You want me to bow. I resolve to corrupt Man with all my power and to misguide him and repel him from following Your religion and Your path." This is the head of all excessiveness. *Taghut* is also used to refer to everything that is worshipped beside Allah, for it does not deserve to be worshipped. No creature deserves to be worshipped, not tree, nor stone, nor idol. These idols are *Taghut*. Anyone who calls unto people to worship him beside Allah is also a *Taghut* because he oversteps his boundaries, because no one deserves to be worshipped except Allah.

Everything worshipped beside Allah is a *Taghut*. However, if something is worshipped beside Allah without its consent or satisfaction, he would not be considered a *Taghut*. People are the ones who raised him to the level of worship and believed things about him that were not true. Isa, Son of Maryam, was worshipped beside Allah along with a number of righteous men and prophets who were worshipped without their consent and despite their disapproval. On the Day

of Resurrection, Allah will ask Isa, "'O Jesus, son of Mary! Did you ever ask the people to worship you and your mother as gods besides Allah?' He will answer, 'Glory be to You! How could I ever say what I had no right to say? If I had said such a thing, you would have certainly known it. You know what is ˹hidden˺ within me, but I do not know what is within You. Indeed, You ˹alone˺ are the Knower of all unseen" (Al-Ma'ida:116). "I never told them anything except what You ordered me to say: "Worship Allah—my Lord and your Lord!" And I was witness over them as long as I remained among them. But when You took me, You were the Witness over them—and You are a Witness over all things" (Al-Ma'idah:117). "If You punish them, they belong to You after all. But if You forgive them, You are surely, All-Wise" (Al-Ma'ida:118). People worshipped Isa without his consent. "Surely those for whom We have destined the finest reward will be kept far away from Hell" (Al-Anbiya':101).

These are the heads of *Taghut*: Satan, those worshipped beside Allah, those who call unto people to worship them, those who are worshipped beside Allah with their consent, idols, and pagan figures.

Those who disbelieve in these heads of iniquity and believe that Allah is the One True God – there is no god worthy of worship except Him – and that He alone deserves worship, "[have] certainly grasped the firmest, unfailing hand-hold". This is a metaphor for hanging onto something strongly. *Al-'Urwa Al-Wuthqa* is the end of a piece of rope that is made into a knot. This is the *'Urwa*. If the rope is thick and its knot secure and tightly bound, and if a person holds on to it firmly, this would be the greatest way for salvation. If a person falls into a well, for example, and a piece of thick rope with a tight, secure knot was dangled down for him to grab onto it, and he was pulled out, he would survive from this hardship in which he had fallen. This is a parable showing the effect of disbelieving in those heads of iniquity and believing in Allah which brings

salvation from all hardships. The parable shows what it would be like to grab onto the thick, secure knot and be rescued from danger.

"So whoever renounces false gods and believes in Allah has certainly grasped the firmest, unfailing hand-hold". It is not easily loosened. "And Allah is All-Hearing, All-Knowing" (Al-Baqarah:256). Allah is All-Hearing, and All-Knowing. He is All-Hearing of what His servants say, and He is All-Knowing of their situations. Who grabs onto the religion of Allah and abandons the heads of iniquity shall surely not be forsaken by Allah and shall not be misguided. Allah will surely lead him to safety, and will truly gain salvation.

Allah tells His faithful worshippers that "let there be no compulsion in religion" which means that you should not force any one to enter this religion "for the truth stands out clearly from falsehood" and this happens through the clear evidences that Allah showed in this Book and through the tongue of His faithful Prophet %%. Also, this happens through the miracles and the clear signs of righteousness and truth. Allah also refuted the falsehood and all doctrines of disbelief and polytheism. Then the worldly miracles through which Allah supported this religion like the victory of the believers in the Holy battle of Badr. Thus, Allah proved the truthfulness of this religion through word and tongue as He did with the sword and arrowheads and that it is the religion of Allah. As in the battle of Badr the extraordinary happened and the small group won over the large group.

"Indeed, there was a sign for you in the two armies that met in the battle one fighting for the cause of Allah and the other in denial. The believers saw their enemy twice their number. But Allah supports with His victory whoever He wills. Surely in this is a lesson for people of insight." (Ali- 'Imran: 13). Thus, any one that has insight has known of the evidence and clear signs that Allah established to prove that this is the right religion, that Allah is the only God and there is no

God but He, and that any other god but Allah is a false god. Therefore, there is no compulsion in religion and you ought not to oblige anyone to embrace that religion because it is the true religion that was proved by all evidence. Moreover, it is the religion of fitrah (the innate peculiarity of character) and the religion of following the cause of Allah. Then, Allah showed that whoever adheres to this religion is the one who surely saves himself and succeeds.

Allah says, "So whoever renounces false gods and believes in Allah has certainly grasped the firmest, unfailing hand-hold. And Allah is All-Hearing, All knowing." Al- Taaghout means all what is being worshiped but Allah and all that human exceeded their limits with such as worshiping idols, followed, or obeyed. The main Taaghout and the head of all Taaghouts is Satan, may Allah curse him. "And believes in Allah" that Allah is the only God and there is no god but Allah "has certainly grasped the firmest, unfailing hand-hold" which means the strong circle of rope. This is an example and whoever adheres to it, will certainly escape from hell. "And Allah is All-Hearing, All knowing" hears all the voices of His worshippers and knows their circumstances, Blessed and Exalted be He.

Then, Allah says, indicating the safety of whoever adheres to Him saying, "Allah is the Guardian of the believers. He brings them out of darkness and into light. As for the disbelievers, their guardians are false gods who lead them out of light and into darkness. It is they who will be the residents of the fire. They will be there forever" (Al-Baqarah: 257) this means that adhering to the guardianship of Allah, adhering to Allah, and disbelieving in Al-Taaghout saves them from hell. It is the right way and any other way is the wrong one. This is because the true god is Allah and He is the guardian of the believers. "Allah is the Guardian of the believers' ' the guardian is the supporter. In the language of the Arabs, guardian, refers to anyone who has a relationship with you and such relationship makes both of you allies to each other. Thus, the word "guardian" is given to the brother, the ally and the supporter; all those are called guardians. The

guardianship is between the brothers, between the allies, and between the master and who obeys him. It is a kind of bond that makes each of them allies with the other. Allah is the Guardian of the believers which means that He supports and loves them, Blessed and Exalted be He, as they love Him. Allah is the Guardian of every believer as He says here, "Allah is the Guardian of the believers" and He says, "this is because Allah is the guardian of the believers while the disbelievers have no guardian" (Muhammad: 11). And He says: "Allah will replace them with others who love Him and are loved by Him". He also says, "O believers! If you stand up for Allah, He will help you and make your steps firm" (Muhammad: 7). Thus, Allah supports the believers and He is their Guardian which means that He loves them. Then, Allah showed the impact of such guardianship, so He says, "Allah is the Guardian of the believers". This is because the relationship between Allah and the believers means that the people of faith first of all believed in Allah which means that they believed with their hearts that He is the God as He described Himself and they worshipped Him. Further, they acted according to this "they feared Him, loved Him, desired what He has and fought for the sake of Him". All these meanings come under their faith in Allah as they believed in Allah and acted upon this belief. Thus, Allah meets this by loving and supporting .them

Allah says, "Allah is the Ally of those who believe. He brings them out from darknesses into the light. And those who disbelieve - their allies are ṭāghūt. They take them out of the light into darknesses. Those are the companions of the Fire; they will abide eternally therein" (Al-Baqarah:257).

"He brings them out of darkness and into light" (Al-Baqarah: 257) this is from a belief in Allah as His guardianship for them is before anything else. "He brings them out of darkness and into light" veils of darkness are the plural of veil of darkness. Darkness here means moral darkness; disbelief and polytheism are the greatest veils of darkness. This is because a disbeliever is blind as he knows

Allah but denies Him. In addition, the polytheist is blind as he says that Allah has an equivalent while Allah does not have any equivalents. Therefore, the disbeliever and the polytheist live in darkness and blindness. Allah brings the people of faith out from the darkness, the darkness of doubt, polytheism and disbelief, into light of faith because faith enlightens the insight of those who know Allah. Indeed, he who believes and knows his way, his right path, knows the paradise and works to reach it and knows the hell and avoids it, is like a man who walks sighted. As for the one who does not know this and commits misdeeds that lead to the anger and torment of Allah, he is a blind man that walks in darkness as Allah says, "as for disbelievers, their deeds are like a mirage in a desert, which the thirsty perceive as water, but when they approach it, they find it to be nothing." (An-Nur: 39) this who runs behind a mirage and thinks that it is water is a misguided man. Allah says, "like darkness" which means their deeds "or their deeds are like the darkness in a deep sea, covered by waves upon waves, topped by dark clouds. Darkness upon darkness! If one stretches out their hand, they can hardly see it. And whoever Allah does not bless with light will have no light" (An-Nur: 40). From the guardianship of Allah for the people of faith is that He brings them out of all veils of darkness, the darkness of disbelief, the darkness of polytheism, suspicion, and hypocrisy, as well as the darkness of disobedience as disobedience is a kind of injustice. Actually, every act of disobedience, even if it is minor, is a kind of injustice because whoever disobeys Allah is an ignorant person who forgets, at least at the time of disobedience, the greatness of fearing Allah. To this end, the prophet %% says, "When an adulterer commits illegal sexual intercourse, then he is not a believer at the time, he is doing it, and when a drinker of an alcoholic liquor drinks it, then he is not a believer at the time of drinking it, and when a robber robs a big robbery, and the people look at him, then he is not a believer at the time of doing robbery." So, during the time that the sinful commits such sins, he would not be a true believer. This is because if he truly believed, he would pay attention, see and fear Allah, would fear His

punishment, and he would not indulge himself in the darkness of sins. A sin is darkness, and thus, darkness includes all these acts. It includes the small sins as well as great sins like disbelief and polytheism.

Allah says, "is the Guardian of the believers. He brings them out". Of all veils of darkness, brings them away from such darkness and makes them see light.

Allah says, "As for the disbelievers, their guardians are false gods". As for those who disbelieve in Allah, their guardians are their loved ones and the one who has established such a relationship of guardianship. This guardianship is 'Taghout'. Satan is their guardian and he is the head of all taghouts. Likewise, their guardians include all the human devils that make them believe that they are on the right path. Thus, a guardianship is established between them, this beautifies the misdeeds for that and that follows this and be with this and this loves and likes that. In this regard, Allah says, "Do you "o prophet" not see that we have sent the devils against the disbelievers, constantly inciting them" (Maryam: 83) which means incite them to commit misdeeds. Those "the disbelievers, their guardians are false gods who lead them out of light and into darkness". This means that if the truth and light appear for the disbelievers, their guardians make such disbelievers doubt and they turn off such light and lead them to the darkness of disbelief, polytheism and sins. Such taaghouts order their followers, allies and supporters to keep away from the path of Allah and enter their way.

Allah says, "it is they who will be the residents of the Fire. They will be there forever" (Al-Baqarah: 257). Those are the disbelievers whose guardian is Taghout and they are the companions of the fire. The companions of the fire mean those who accompany it and have an uninterrupted companionship with, for they remain in it accompanying the fire with a companionship that remains forever, and they are the owners of the fire, God forbid. "They will be there forever" those

are the ones who will stay in fire permanently without getting out of it. God .forbid

Then, Allah says, “Have you not considered the one who argued with Abraham about his Lord [merely] because Allah had given him kingship? When Abraham said, "My Lord is the one who gives life and causes death," he said, "I give life and cause death." Abraham said, "Indeed, Allah brings up the sun from the east, so bring it up from the west." So the disbeliever was overwhelmed [by astonishment], and Allah does not guide the wrongdoing people” (Al-Baqarah: 258). This is an example of a man who is devoted to Allah, the guardianship of Allah for His faithful worshipper, and an example for those who left the guardianship of Allah so He misled and blinded him. The guardianship in its highest form is the guardianship of Allah to Ibrahim %%. It shows how Allah became his Guardian and brought him out from darkness into light. As for the man who argued Ibrahim about his Lord and claimed that he is a god and a deity, this is the highest level of darkness. The following is a parable that Allah used after He says, “Allah is the Guardian of the believers” then He says, “Have you not considered the one who argued with Abraham about his Lord” Seeing here is the vision of the eye. In the sense that, "have not you known the one who argued Ibrahim about his Lord". Here, Allah tells His messenger and the believers to whom Allah revealed the Holy Quran about that man who was misguided and saw every matter contrary to its truth. It was said that he was a king at the time of Ibrahim named Nimrod who claimed that he is a deity. He argued Ibrahim; argument here means that everyone makes his view point. The king argues with Ibrahim about his Lord, the Lord of Ibrahim, to show him that he is the god and not Allah, the Lord of the worlds and the Lord of Ibrahim. “Merely because Allah had given him kingship”, which means that this is because Allah gave him. The pronoun here refers to the one who argued Ibrahim about his Lord. “Merely because Allah had given him kingship”, means the kingship of life. Allah made

him a king in life so he started to argue with Ibrahim and say that he is the god and not Allah, the king of the heavens and the earth, glory be to Him.

Ibrahim, in his argument to nullify the argument of this debauched unbelieving man, said "my Lord grants life and death" which means that the Lord that I worship is the One Who can grant life and cause death as this is one of His attributes and actions, as He is the holder of revival and death. Thus, all these beings are fluctuating between life and death, Allah revives them if they do not exist, and revives them if they are human beings, animals, and plants. Then He causes their death, Blessed and Exalted be He. Ibrahim said that the One Who gives life and causes death on earth is my Lord whom I worship, Blessed and Exalted be He. Here, Ibrahim described Allah through an attribute related to the effect of His action on His earth, Glory be to Him. He said, "my God is the One Who performs all the actions that all people see every morning and evening." Life and death are a continuous work at every moment and in every corner of the earth, there is life and death "My Lord is the one who gives life and causes death". This debauched infidel man said "I give life and cause death"; this saying is an allegation that includes guilt and falsification because this king alleged that his ability to kill whoever he wants and to pardon whoever he wants. As he is a mighty and oppressive king, it is like the ability to give life and cause death. So, he wanted to say "I control those who are beneath me; I give life to whomever I want, leave him, and confer favor upon him."

Ibrahim said to him: "If this is the case and that you give life and cause death, and therefore, you are the ruler who acts in this universe as you wish," he said to him, "indeed, Allah brings up the sun from the east, so bring it up from the west." This is a comment from Ibrahim on the king's saying "I give life and bring death," which means that as long as you give life, cause death, and control people in this way, so control the sun. Ibrahim says that Allah brings the sun from the east, so bring it from the west. We see the sun rising from the east and going

down from the west, so change the path and orbit of the sun, make it rise from the west and go down from the east as long as you are a ruler. Allah says, "so the disbeliever was overwhelmed by astonishment". The astonishment here means a surprise that puzzles the person and therefore makes him silent, confused, and unable to provide an answer. "So the disbeliever was overwhelmed by astonishment". This means that he became silent, confused, and he could not provide an answer about this, because he had no way out of this because it is a compelling argument. He was told: "As long as you bring life and cause death and you control life and death, so bring the sun from the west if you claim that you can do it." Allah says, "so the disbeliever was overwhelmed by astonishment". Then He says, "and Allah does not guide the wrongdoing people" It means that Allah misled this astray because he is unjust. Injustice here refers to his disbelief, polytheism, and misplacing matters. In fact, denying the Lord is an act that cannot come from a thinking mind. This is because there is no mind that would lead its owner to deny the Lord and to think that there is no lord for this universe who creates and arranges all matters. For example, this matter of "life and death" is a perfect, miraculous, great, and big act. Further, it is impossible for any mind to make a person think that such life and death came without a creator and without the arrangement of a powerful and capable creator who is able to act and arrange such matters. Thus, thinking that life created itself and will vanish by itself and there is no god behind such action is an unreasonable matter. There can never be a mind, we do not say a sound mind, but any mind that makes its owner thinks that such a universe is created without a creator. Rather, a person, a disbeliever does not say such words except out of polytheism, arrogance, and absentmindedness. This is injustice; so, Allah misleads that man so that he is not guided to the truth and the falsehood is beautified for him. Consequently, a falsehood becomes beautified in his mind and accepted by him.

Allah says, “and Allah does not guide the wrongdoing people” (Al-Baqarah: 258). That is, because they were wronged and denied the truth after they knew it, so Allah does not guide them nor help them. This is an example that Allah used here. This is the highest form of guardianship as it shows how Allah became the Guardian of Ibrahim and guided him as He says, “And We had certainly given Abraham his sound judgment before, and We were of him well-Knowing” and how Allah guided him and gave him an insight and bestowed him with His revelation. And the second example of the man who argued Ibrahim about his Lord is a flagrant example for a one whom Allah obliterated his vision. Such a man did not claim something that is close to the falsehood only, but the farthest level of falsehood. He claimed that he is in the position of the Lord and that he grants life and causes death, Exalted is He and high above what he said by great sublimity. Such obstinacy reflects disbelief and contradiction to the senses, mind, and reality.

Another verse of the verses of Allah says, “Or [consider such an example] as the one who passed by a township which had fallen into ruin. He said, "How will Allah bring this to life after its death?" So Allah caused him to die for a hundred years; then He revived him. He said, "How long have you remained?" The man said, "I have remained a day or part of a day." He said, "Rather, you have remained one hundred years. Look at your food and your drink; it has not changed with time. And look at your donkey; and We will make you a sign for the people. And look at the bones [of this donkey] - how We raise them and then We cover them with flesh." And when it became clear to him, he said, "I know that Allah is over all things competent” (Al-Baqarah: 259). This is another matter and another real incident and it is not just an example for reminder and giving a moral lesson; rather, it is a fact “the one who passed by a township which had fallen into ruin”, It was said that he was one of the prophets of the Children of Israel who passed by a village. And the village that he passed by was Bayt al-

Maqdis “Jerusalem”, after the Persian "Nebuchadnezzar" entered and destroyed it. So, this prophet passed by the village while it “had fallen into ruin” which means that there was no one there. On its trellises means that the ceilings fall on the ground, then the walls also fall on the ceilings and, therefore, the trellises become under the walls.

He says, “How will Allah bring this to life after its death?” How here may refer to the idea that it is unlikely that this village will return to its previous state again; full of its people. Also, it seems that he laments that this village was resided by the children of Israel before. Allah says, “So Allah caused him to die for a hundred years; then He revived him” caused him to die for a hundred years is a real death. Here, a hundred years and then He revived him after his death. When Allah revived him. He says, "How long have you remained?" The man said, "I have remained a day or part of a day”. Perhaps this is a revelation from Allah that He told him, or that Allah sent him an angel to ask him this question. “The man said, "I have remained a day or part of a day” He thought that his sleep did not exceed a day or part of a day, so it was revealed to him and it was said to him, “Rather, you have remained one hundred years" which means that you have slept for one hundred years. “Look at your food and your drink; it has not changed with time” It was said that he had with him some fruits, figs, grapes, and his drink which was some juice. He put such things down when he rested in this place where Allah caused him to die. Allah says, “it has not changed with time” which means that no change came upon them like His saying, “an altered black mud” which means a clay that has changed due to the long stay. “I t has not changed with time” It has neither changed due to the long stay nor has it been rotten, but it is exactly the same. Then Allah said to him, “And look at your donkey” as the donkey at this time became bones and disintegrated.

Then Allah says to him, “and We will make you a sign for the people” we will make your revival after your death. And the revival of your donkey in this

way is a sign for the people who lived during that time and watched it as well as for those who were informed about that incident and all the statements of Allah are truthful. The sign here refers to the power of Allah and that He is capable of everything and the only one who owns life and death.

Then Allah says to him, "And look at the bones - how We raise them and then We cover them with flesh" the bones are the bones of the donkey. How We raise them means that they are raised from their place while they are fallen on the ground and the bones are put in their place. Each bone is erected in its place and the structure of the donkey is built by Allah as He places every bone at its place. "How we raise them" every bone is lifted and put in its place. "Then We cover them with flesh" then Allah covers the bones with flesh and all this was happening while the prophet was sitting and watching with his own eyes.

Allah says, "And when it became clear to him" which means when the matter became clear to him, that he actually stayed a hundred years, that Allah revived him, that his food and drink that were beside him did not change, and that his bones became decayed and then Allah created him and revived him before his eyes. So, notice here the influence is the same while the influence is different. In this regard, the food, drink, grapes, figs, and juice were neither affected nor changed for a hundred years. Yet, the donkey disintegrated and then Allah recreated it again. This happened while the effect was the same, which was a long time. Though over a hundred years of heat, cold, darkness, and light had passed, nothing happened to this food and drink, while this donkey turned into decayed bones and then Allah revived it and recreated it before the prophet's eyes. Allah says, "And when it became clear to him"

the power and greatness of the Lord, and that He is the Most Capable of everything, He says, "I know that Allah is over all things competent". I know here refers to the assured knowledge and a knowledge of insight that Allah is Most

Capable of everything, Blessed and Exalted be He. It was said that when this prophet was revived again, he saw that Jerusalem had been constructed and returned again, full of people. Thus, it is Allah Who withholds, grants abundance, revives, and causes death. Therefore, this is an example of giving life and causing death. There is no doubt that this verse refers to a miraculous matter. It was miraculous for those who lived during that time and saw that matter and for those who were informed about it through the verses of Allah which always tells the clear truth.

Allah ﷻ says, “And [mention] when Ibrahim said, "My Lord, show me how You give life to the dead." [Allah] said, "Have you not believed?" He said, "Yes, but [I ask] only that my heart may be satisfied." [Allah] said, "Take four birds and commit them to yourself. Then [after slaughtering them] put on each hill a portion of them; then call them - they will come [flying] to you in haste. And know that Allah is Exalted in Might and Wise" (Al-Baqarah: 260)

Allahﷻ tells about His servant and messenger Ibrahim that he called upon his Lord saying, My Lord, show me how You give life to the dead. It was said that he requested this in order to attain the visual knowledge that would be added to the practical knowledge that he has already known. There is no doubt that Ibrahim knows in his heart that Allahﷻ is able to revive the dead but he wanted to see this by his eyes. The people of knowledge said, he only wanted to do that in order to reach the level of the eye of certainty

Replying to Ibrahim as he called upon his Lord and demanded such a demand Allah says, “Have you not believed?” which means have you not believed that Allah is the Most Capable of everything and that He revives the dead. Ibrahim said, “Yes, but [I ask] only that my heart may be satisfied.” So, he told his Lord ﷻ be He, that he called upon Him saying yes I know that You revive the dead but only that my heart may be satisfied. Here, Ibrahim wanted to attain

the reassurance of the heart which is the eye of certainty that means to see the revival with his eyes. So Allah,ﷻ be He, showed him an example of His revival of the dead, and therefore Ibrahim could see that with his own eyes.

Allahﷻ said to him, "Take four birds and commit them to yourself." Of the birds, it was said that they were four different birds, and it was said that they were a rooster, a pigeon, a peacock, a crow, or otherwise. Take four birds of different species, kinds and shapes, Allahﷻ said, "Take four birds and commit them to yourself," commit them means bring them before your eyes in order to make sure of each of these birds as for its shape, feathers and size, and to get to know them accurately. Allahﷻ said, "Then [after slaughtering them] put on each hill a portion of them," which means slaughter them, knock them down and mix their meat, their bones, their feathers with their blood; mix all these birds together after you slaughter them and cut them like this. Then, divide them into four distant mountains and put over each mountain top a piece of them, of this mixture.

Allahﷻ said, "then call them - they will come [flying] to you in haste" which means call these birds again and they will come to you flying, they will come flying in haste. "You will know that Allah is Almighty, All-Wise." So Allahﷻ showed him this great sign that indicate His power and Ibrahim saw it immediately. Also, Allah showed him how He could revive the birds immediately and at the same time after the blood, bones, feathers and the bodies of these birds were mixed together by the hand of Ibrahim and after he distributed and scattered the mixture over four mountains; it was said that these mountains were of Mecca Mountains. Then, Ibrahim stood in the middle of these mountains and called upon the birds and they came to him flying at the moment. Indeed, Ibrahim had already seen that Allahﷻ immediately revived the birds that were in Ibrahim's hands a few minutes ago and were kneaded and mixed in this way. "You will know that Allah is Almighty," Allahﷻ is predominant over His affair. "All-Wise," puts everything in its right place.

And it came in the hadith that the Prophet ﷺ said, “may Allah have mercy upon Lut; he took a refuge in a strong support. And if I had stayed in prison like Joseph, I would have answered the caller and if Ibrahim has suspected, we would have been more suspicious than him.” So, the prophet may the prayers and peace of Allah be upon him, called that incident of Ibrahim, suspicion. Scholars said, It is not the doubt in which the two matters are equal, but rather Ibrahim believes in Allahﷻ and believes in His power to revive the dead as he himself said, “Yes, but [I ask] only that my heart may be satisfied.” Allah said to him, “Have you not believed” which means the complete faith that Allahﷻ revives the dead and Ibrahim said, “Yes, but [I ask] only that my heart may be satisfied. [Allah] said, "Take four birds” Thus, he wanted to attain the level of the eye of certainty or the absolute truth.

These are three examples presented by Allahﷻ to highlight His power regarding the revival of the dead.

The first example is the example of the man who argued Ibrahim about His Lord and Ibrahim proved to him that Allah is the Most Capable and the owner of his creatures, “Have you not considered the one who argued with Ibrahim about his Lord [merely] because Allah had given him kingship? When Ibrahim said, "My Lord is the one who gives life and causes death," he said, "I give life and cause death." Ibrahim said, "Indeed, Allah brings up the sun from the east, so bring it up from the west." So the disbeliever was overwhelmed [by astonishment]” (Al-Baqarah: 258). So, the one who brings up the sun from the east is the one who grants life and causes death, glory be to Him.

The second example is the example of Uzayr “Or [consider such an example] as the one who passed by a township which had fallen into ruin. He said, "How will Allah bring this to life after its death?" So Allah caused him to die for a hundred years; then He revived him. He said, "How long have you

remained?" The man said, "I have remained a day or part of a day." He said, "Rather, you have remained one hundred years. Look at your food and your drink; it has not changed with time. And look at your donkey; and We will make you a sign for the people. And look at the bones [of this donkey] - how We raise them and then We cover them with flesh." And when it became clear to him, he said, "I know that Allah is over all things competent" (Al-Baqarah: 259).

And then the example of Ibrahim and these birds that he slaughtered and that Allah ﷻ revived in front of Ibrahim's eyes. These are three real and successive examples that Allah ﷻ used to show His ability to revive the dead. There is no doubt that the resurrection is just as Allah ﷻ said, "Your creation and your resurrection will not be but as that of a single soul. Indeed, Allah is All-Hearing and All-Seeing." (Luqman: 28) Thus, the one who revives a soul after death, is capable of reviving all souls.

Presenting these examples came among the verses of the exhortation to spend money, the virtue of spending, and the correct form of spending in the way of Allah. Allah ﷻ began the verse of spending in this surah, Surah Al-Baqarah, by saying, "O you who have believed, spend from that which We have provided for you before there comes a Day in which there is no exchange and no friendship and no intercession. And the disbelievers - they are the wrongdoers." (Al-Baqarah: 254) Then came the verse of Al-Kursi (the footstool), in which Allah ﷻ shows His divine attributes and His characteristics. After this came these three real examples to demonstrate His ability, Glory be to Him, to resurrect the dead.

Then Allah ﷻ resumed the talk about spending, so He gave an example for multiplying the reward of whoever spends in the way of Allah. Allah says, "The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes..." so, what is the reason behind this?

What is the reason behind mentioning the reward of spending in this context, in which Allah ﷻ presents three great examples to demonstrate His ability to revive the dead? It was said that the one who spends for the sake of Allah spends his money as a donation without waiting for a return in this life since the reward will be in the hereafter. And if the one who spends his money for the sake of Allah believes in the reward of the Hereafter, he spends while believing that Allah ﷻ will reward him for his spending and this cannot be attained without a belief in resurrection and a belief in the Day of Resurrection. Allah ﷻ proves this meaning to the people of faith that resurrection will inevitably come and that Allah is able to revive the dead. And you, O spender, that spends your money for the cause of Allah, know for sure that you will meet the reward of your deed when you meet Allah ﷻ and that it will never be lost. Allah will resurrect people, hold them accountable, and reward each person for his deeds. So, your charity will not die and the charity of those who are spending will not die as evidenced by the fact that Allah ﷻ will revive the servants before Him, Glory be to Him. Then, the verses begin here to present four examples that Allah ﷻ used for spending.

The first example that Allah ﷻ presents is the example of multiplying the reward of spending. He, Glory be to Him, gave an example of what the humans see in this land, which is the plant. Allah ﷻ says, "The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes" A grain, like a grain of wheat or a grain of rice that is planted on the earth and comes out as a bush that has seven sticks and each stick contains seven spikes and, in each spike, there are a hundred grains. So, when the grower spent and planted one seed on the soil, he harvested seven hundred grains. Allah ﷻ presented this example to show that a dinar in the way of Allah means Seven hundred dinars, not in the reward but in the original money, which means that Allah ﷻ rewards him as if he had spent seven hundred dinars.

Allah says, "The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills" (Al-Baqarah: 261). Meaning more than the seven hundred "And Allah is all-Encompassing and All-Knowing." Allah is All-Encompassing in Himself, glory be to Him, as well as in His possession and His generosity. The donation of Allah is great and it is not affected when he gives. Allah is All-Knowing as He knows the circumstances of His worshippers. So, if the worshipper spends according to the conditions and requirements of the accepted spending, Allah knows this and will never waste such spending. As for the fact that the donation of Allah is great and unlimited, it was depicted by the divine hadith in which Allah ﷻ says, "O My slaves, were the first of you and the last of you, the human of you and the jinn of you to stand in one place and make a request of Me, and were I to give everyone what he requested, that would not decrease what I have, any more than a needle decrease the sea if put into it." If all the creatures of Allah from the beginning of creation to the end, including the humans and the jinn stand in one place at the same time and make a request and Allah gives everyone what he requested immediately, that would not decrease what Allah ﷻ has because Allah is All-Encompassing and All-Giving. So, when Allahﷻ says, "and Allah multiplies his reward for whom He wills" this means that Allah multiplies the reward of spending and this is an act of generosity and donation from Allah ﷻ.

And every action that has a fixed reward, a person's reward is written while accomplishing the action except spending in the way of Allah, as it continues to rise with Allah till the end of the world, then Allahﷻ gives him the reward for that. This came in the Hadith, "Allah fosters your Sadaqa (Islamic charity) as one of you fosters his mare" the mare here means the foal, the baby horse, as the foal takes a greater attention than the other young animals for seeking its profit and benefit and because it is one of the greatest ornamental animals. Thus, since the

people give a great care to the young hoses, Allahﷻ likened His care to the worshipper's charity to the people's care for their young horses. So, Allah fosters the charity as mentioned in the hadith "till the single date becomes like mountains," and then Allah rewards him for this. This is the first parable that Allahﷻ presents for the one who gives charity. The parable is a sensual, watched image that manifests a moral matter and this is because the sensual matters are more likely to be understood than the moral and mental ones. The reward of spending is an unseen and moral matter that Allah only knows and that we can understand from the meaning, so Allah presents a sensory parable of what we see in front of us in life, which is the multiplication of the planting; the farmer grows one seed and he harvests seven hundred grains or more.

.showed the spending that He accepts ﷻThen AllahHe says, "Those who spend their wealth in the way of Allah and then do not follow up what they have spent with reminders [of it] or [other] injury will have their reward with their Lord, and there will be no fear concerning them, nor will they grieve" (Al-Baqarah: 262). So, Allah ﷻ put two conditions for the charity that He accepts. As for the first condition He says, "Those who spend their wealth in the way of Allah," The one who is granted this reward is the one who spends his money in the cause of Allah and the cause of Allah means for Allah only and also on the path that Allah ﷻ loves. The cause of Allah in general means jihad (the holy fighting), so if this word comes without any restrictions, it means the jihad even if the word is more general than this as the prophet says, "pilgrimage is in the cause of Allah." Thus, pilgrimage is in the cause of Allah and there is no doubt that any spending in obedience, righteousness and charity comes under the general meaning of the cause of Allah. But if this meaning comes in Quran without being limited to a certain deed, it means jihad.

Allah ﷻ says, "and then do not follow up what they have spent with reminders [of it] or [other] injury" (Al-Baqarah: 262). do not follow up this

charity means that they do not spend and then follow what they have spent with reminders of their charity. The mann means that the person mentions his charity as a kind of praising himself so he says I did so and so; this is called mann. The one who reminds others of his charity is disgusted by Allah ﷻ, "There are three to whom God will not speak on the day of resurrection, at whom He will not look, and whom He will not declare pure, and they will have a painful punishment, they asked, "Who are they, Messenger of God?" He replied, "The one who produces a ready sale of a commodity by false swearing, the one who wears a trailing robe, and the one who takes account of what he gives." So, the one who reminds of his deed by saying I did so and so aim at flattering himself in front of people through mentioning such deeds. "Or injury," for the one who took the charity and the spending. Thus, the spender ought not hurt such him by saying "I did for you, I gave you and I made for you" such as the ignorant people who think that they are more superior than the people who take charity. such an ignorant person mentions his charity in front of people, saying I did so and so for such and such which causes harm to that person. By doing so he makes his secret charity turn into a public one and this would hurt and belittle the needy.

Allah ﷻ says that those who give charity for the cause of Allah and do not follow the charity with reminders of it or harm "will have their reward with their Lord". His saying "with their Lord" means that it will not be lost because if something is with Allah, it will not be lost. Here Allah does not say to them that their reward is with Allah, but he says with their Lord to make them feel that they are close to Allah, the Blessed and Almighty. He is their Lord Who accepts their work and rewards them.

"And there will be no fear concerning them," In the future as this is a denial of all difficulties or the loss of anything they fear to lose in the future. "nor will they grieve," in whatever they left behind them. So, they will neither be afraid of the future nor of the past; rather, this is an absolute safety as Allah will save them

in the future and in the past and there will be no fear concerning them nor will they grieve. Those (who give charity for the cause of Allah) are the ones that Allahﷻ has written the reward of their righteous deed, spending in the way of Allah,ﷻ. Then, Allahﷻ draws the attention of his worshippers that a good utterance to the beggar is much better than giving a big charity followed by reminders and harm.

,says ﷻAllah"Kind speech and forgiveness are better than charity followed by injury. And Allah is Free of need and Forbearing" (Al-Baqarah: 263) which means kind speech to the beggar or the poor. kind speech for the beggar like, "I do not have money right now," "may Allah facilitate your circumstances," "may Allah give you from others" or "may Allah ease your trouble." So, he prays for the beggar, directs him to the good and comforts him with words. "Kind speech and forgiveness," means either forgiving the insistence of the beggar as the beggar may insist on the spender and the spender forgiving such sin or forgiving any other sinner. For whoever does these two good deeds which are saying kind speech to the beggar or forgiving the sin of the one who offended him in general or the sin of the asker in particular, Allah says, "Kind speech and forgiveness are better than charity followed by injury." These two good deeds are better than giving charity to the beggar and follow up this charity with reminder and harm and better than giving the beggar and saying to him, "you harmed us," "come to us later," or "you are insistent." Now if you address him with good words and make him go will be better than giving him and then following your charity with reminders and injury "Kind speech and forgiveness are better than charity followed by injury."

Allahﷻ says, "And Allah is Free of need and Forbearing." This comment is very strong because saying Allah is Self-Sufficient means that Allah puts Himself, glory be to Him, in the place of the beggar. So, you give this charity for the sake of Allah, the beggar asks you for Allah and when you give the charity to

the poor, you actually give it to the All-Sufficient Lord,ﷻ. It came in the hadith that "the charity is put in the hands of Allah before it is put in the hands of the one who asks." Here, Allahﷻ said, Allah is free of need for your charity; O you who hurt those who asked you, Allah does not need your charity. In fact, you have caused harm here to the Lordﷻ and know that you did not cause this harm to the poor because he asked you for Allah and you if you give him, you give him for Allah, glory be to Him.

"And Allah is Free of need and Forbearing." He does not hasten the punishment while this man who reminds of his charity deserves punishment because the beggar asks him for the sake of Allah. Likewise, you must give charity for the sake of Allah from His money and Allah is the one who prescribed that and decreed upon you a right to the beggar and the poor as Allahﷻ says, "And those within whose wealth is a known right. For the petitioner and the deprived." (Al-Ma'arij) So, this is a right prescribed on you and if the beggar takes from you, he takes the right of Allah. The right of the poor in the money of the rich is the right of Allahﷻ and if you refrained from giving the poor, this means that you refrained from giving the right of Allah and refrained from giving it to Allah Who granted you that money. Thus, Allahﷻ says, "Kind speech and forgiveness are better than charity followed by injury. And Allah is Free of need and Forbearing" (Al-Baqarah: 263) does not need you, O slave, who refrained from granting your money or gave and hurted. If Allahﷻ wanted to hasten punishment for you, he would hasten it but Allah is Forbearing, the Blessed and Exalted be He. In the conclusion of this verse, I say that it declares a very great matter which is explaining the sin and the crime of whoever hurts after giving charity and whoever refrains from giving his money for the cause of Allah,ﷻ.

Then, Allahﷻ promised his faithful worshippers saying, "O you who have believed, do not invalidate your charities with reminders or injury as does one who spends his wealth [only] to be seen by the people and does not believe in

Allah and the Last Day. His example is like that of a [large] smooth stone upon which is dust and is hit by a downpour that leaves it bare. They are unable [to keep] anything of what they have earned. And Allah does not guide the disbelieving people" (Al-Baqarah-264). This is an order and guidance from Allah ﷻ for his faithful servants. He says to them, "O you who have believed, do not invalidate your charities with reminders or injury" here Allah forbids his faithful servants from nullifying their charity with reminder and harm. This means that if you give a charity, never nullify the reward of this charity by the reminder of it and flattering yourself and mentioning your charity while you are grateful for its greatness. You do this on your Lord or for people as you feel proud of what you did. Also, do not nullify your reward through committing any form of harm to those who took the charity from you.

Allah ﷻ says that the one who does that invalidates his charity and that he is like the one "who spends his wealth [only] to be seen by the people and does not believe in Allah and the Last Day." Allah ﷻ made the one who reminds of the charity and the one who harms after charity like the one who spends initially to show off. He does not spend for the sake of Allah but he wants to be flattered and wants people to see his charity. So, this person gives charity intending to show off and therefore his charity is void and worthless from the very beginning. Similarly, this is the case with the one who spends while not believing in Allah and the Last Day, "the one who spends his wealth [only] to be seen by the people and does not believe in Allah and the Last Day." So whoever does not believe in Allah and the Last Day his charity is worthless even if it was a great charity. Rather, every deed of someone who does not believe in Allah and the Last Day is worthless and Allah ﷻ will not accept it. Allah does not accept any deed except with faith and in the hadith of Sahihain (Bukhari and Muslim) that Aish, may Allah be pleased with her) said, "I said, Messenger of Allah, the son of Jud'an established ties of relationship, fed the poor. Would that be of any avail to him?"

as Abdullah bin Jud'an used to slaughter a hundred camels every day in the season. "He said, It would be of no avail to him as he did not ever say, O my Lord, pardon my sins on the Day of Resurrection." So, since he did not believe in Allah and the Last Day, this would not be of any avail for him with Allah.

يقول الله ﷻ:{يَا أَيُّهَا الَّذِينَ آمَنُوا لا تُبْطِلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالأَذَى كَالَّذِي يُنفِقُ مَالَهُ رِئَاءَ النَّاسِ وَلا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا لا يَقْدِرُونَ عَلَى شَيْءٍ مِمَّا كَسَبُوا وَاللَّهُ لا يَهْدِي الْقَوْمَ الْكَافِرِينَ}[البقرة:264]

Allah ﷻ says, "O you who have believed, do not invalidate your charities with reminders or injury as does one who spends his wealth [only] to be seen by the people and does not believe in Allah and the Last Day. His example is like that of a [large] smooth stone upon which is dust and is hit by a downpour that leaves it bare. They are unable [to keep] anything of what they have earned. And Allah does not guide the disbelieving people" (Al-Baqarah:264).

Allah calls His faithful worshippers saying, "O you who have believed". Allah forbids them from invalidating their charity with reminders of the favour and harm. As for the reminder after the charity, it means insincerity through mentioning the charity as a kind of praising oneself, like saying "I did so and so". Those who do that to flatter themselves, not to encourage others to give charities like them. The other thing is causing harm for the one who takes the charity by saying, "I gave you a charity and I did this and that for you," or to mention that he did something for so and so and gave him charity which leads to spreading the matter among people and causing harm to this beggar.

Allah says that whoever gives charity for the sake of Allah will have his reward. Then, if that charitable person reminds of his charity or harms the individuals he helped, he invalidates the reward of his charity and becomes a hypocrite, whose charity is void to start with and only given for the sake of flattery. Likewise, whoever does not believe in Allah and on the Last Day, his

charity is void and Allah does not accept any deed from him. Therefore, Allah likens the person who reminds of his charity or harms and loses the reward of his charity to the hypocrite and the one who spends his money while not believing in Allah and the Last Day. The mother of the believers, Aisha (may Allah be pleased with her) asked the Messenger of Allah ﷺ about Abdullah Jud'an, who was living in the pre-Islamic ignorance and he used to welcome people, give them food and slaughter a hundred camels for the pilgrims every day in the season, "Would that be of any avail to him?" and the messenger of Allah replied: "It would be of no avail to him as he did not ever say: O my Lord, pardon my sins on the Day of Resurrection".

Then Allah presents four parables for this man who spends to be seen by people and the disbeliever who spends with his disbelief, all of which are based on what people see in plants particularly.

Allah says, "His example," the example of this person who shows off and the person who spends while not believing in Allah and the Last Day "is like that of a [large] smooth stone upon which is dust" Safwan here means smooth stone covered with dust and the ignorant man who plants his seed on dust. What happens next will be "it is hit by a downpour that leaves it bare." Downpour is the heavy rain. When this heavy rain falls on this smooth stone that is covered with dust, it removes it leaving the stone bare.

Allah says, "and leaves it bare", which means rocky and smooth. Therefore, the plant was not sown in a soil, since the soil is a thin layer of unstable dust; the roots of the plant cannot grow, and therefore, the seeds go with the drift. "And leaves it bare". So, this is the parable of the farmer who plants rocks and who will eventually have nothing to harvest. Thus, if this farmer has anything to harvest, then the ones who gave charity while being a disbeliever or a hypocrite would have a reward from Allah. He says, "They are unable [to keep] anything

of what they have earned", which means that they cannot preserve anything of the charity they earned and do not obtain any reward or compensation for what they spent.

Allah then says, "And Allah does not guide the disbelieving people". The punishment He gave to these kinds of people is that they give and give but obtain nothing in return because Allah does not guide the disbelievers. He does not guide them to the right path, nor does He guide them to put their money where they might get rewarded. This is the second parable. It clarifies the unseen and turns it into a concrete visible matter.

Then, Allah presents an example for those who believe in Allah and spend for His cause only wishing to obtain His reward. Allah says, "And the example of those who spend their wealth seeking means to the approval of Allah and assuring [reward for] themselves is like a garden on high ground which is hit by a downpour - so it yields its fruits in double. And [even] if it is not hit by a downpour, then a drizzle [is sufficient]. And Allah, of what you do, is Seeing" (Al-Baqarah:265).

This is the third parable showcasing those who spend their money for the sake of Allah's approval. "And the example of those who spend their wealth seeking means to the approval of Allah." This is the intention; they want Allah to be pleased with them, and they have no other intention. "And assuring [reward for] themselves," because charity is a proof of belief. When someone gives to charity, they express their sincerity and their belief in the promises of Allah. By doing so, they will be steady and firm in religion. "And assuring [reward for] themselves," in religion that they believe in Allah and are sure that He will reward them.

Allah says "is like a garden on high ground". Paradise here means a garden on a high land. In this regard, if the garden is in lowland, then there is stagnation

in the air and a lack of light, so the garden does not take enough light and air. However, if the garden is above a high ground and the sun comes from all directions and the air penetrates it, then that will strengthen its trees and improve its fruits. “Is like a garden on high ground.” This is the best conditions for gardens.

Allah says, “which is hit by a downpour.” This garden is in a high land and it is hit by a downpour. Allah says, “so it yields its fruits in double” which means that its fruits are doubled, so instead producing one fruit, its trees yield two.

Allah says, “And [even] if it is not hit by a downpour.” Even if there is no heavy rain this year, “then a drizzle is sufficient” the drizzle here means the dew that falls on the trees at night. The garden also benefits from that little water and yields its fruits but they will be few. Therefore, the garden bears its fruits in both cases, whether from the heavy rains or the drizzle. It was said that the difference between this and that is due to two reasons. The first of the two is attributed to the amount of charity given. If a person gives a small amount, then his charity is like the drizzle, and if he gives a great amount, then his charity is like the downpour. The other reason may be attributed to the case of the man who spends since the cases of the spenders are not at the same level with regard to the reward as stated in the following hadith. A man asked the Prophet ﷺ, "O Allah's Messenger! Which charity is the most superior in reward?" He replied, "The charity which you practice while you are healthy, niggardly and afraid of poverty and wish to become wealthy. Do not delay it to the time of approaching death and then say, 'Give so much to such and such, and so much to such and such.' And it has already belonged to such and such (as it is too late)".

Therefore, the person who is careful with money but overcomes himself and gives charity for the sake of Allah is different from the case of the person who does not. The Prophet ﷺ told the man that he ought not to wait to give charity

until the soul reaches the throat at the time death. People who do that start to give charity as they realize they will not leave a direct heir. Therefore, they spend all their money so that nothing remains for their heirs. Therefore, they distribute the money saying, "I intended to give this sum of money to this person, so give him now." Thus, the ones who gave charity at the end of their lives are different from the one who gave at the prime of their lives while being sound and healthy; the reward of the latter is greater indeed.

Moreover, the ones who give to charity while being poor and in need of money are different from the ones who give while being rich. Allah illustrated this difference in the following verse, "but give [them] preference over themselves, even though they are in privation. And whoever is protected from the stinginess of his soul - it is those who will be the successful" (Al-Hashr:9). He also said, "And they give food in spite of love for it to the needy, the orphan, and the captive, saying "We feed you only for the countenance of Allah" (Al-Insan:8-9).

Similarly, spending at the times of ordeals and hardships is different from spending at the times of ease and prosperity as the Prophet ﷺ said, "Do not revile my Companions. By Him in Whose Hand is my life, if one amongst you would have spent as much gold as Uhud it would not amount to as much as one much on behalf of one of them or half of it". The Prophet ﷺ says this to Khalid, but he means his first companions as Allah ﷻ said, "Not equal among you are those who spent before the conquest [of Makkah] and fought [and those who did so after it]. Those are greater in degree than they who spent afterwards and fought. But to all Allah has promised the best reward" (Al-Hadid:10). Therefore, the reward of those who spent before the conquest is many fold greater than the reward of those who spent after the conquest.

Likewise, in regard to charity, the charity for the cause of Allah is different from the charity in other different causes. Allah says, "and [even] if it is not hit by a downpour, then a drizzle is sufficient". This means that the reward of charity will be given in all cases, it is multiplied many fold in some cases, and it is fewer in other cases according to the conditions of the charity. However, the one who spends for the cause of Allah will definitely find the reward of his deed. Whoever spent while abiding by these two conditions, which are seeking the pleasure of Allah and having faith and good intention are the ones whose past sins will be forgiven, as the Prophet ﷺ said in fasting, "He who observes fasting during the month of Ramadan with Faith while seeking its reward from Allah, will have his past sins forgiven."

Similarly, those who give to charity believing that Allah prescribed it, strengthen their faith through it, and seek the reward from Allah for it will have their reward.

Allah ﷻ said at the conclusion of this parable, "And Allah, with what you do, is Acquainted". This comment is a guidance from the Lord to the worshipers to do good with everything that concerns charity, good faith, good giving, and being considerate because He is Aware of what they do. Therefore, believers should fear the Lord and know that He is watching them. Whoever knows that Allah is watching them, will do well. This is similar to the meaning of ihsan (perfection or benevolence) as the Prophet ﷺ said, "It is to worship Allah as if you are seeing Him; and although you do not see Him, He sees you".

Then, Allah presents another parable, which is the fourth in this context. This parable describes those who initially gave to charity for the sake of Allah but after that invalidated it by reminder and harm. Allah ﷻ says, "Would one of you like to have a garden of palm trees and grapevines underneath which rivers flow in which he has from every fruit? But he is afflicted with old age and has

weak offspring, and it is hit by a whirlwind containing fire and is burned. Thus does Allah make clear to you [His] verses that you might give thought" (Al-Baqarah:266).

"Would one of you like a garden of palm trees and grapevines." Palm trees are the greatest fruits on earth and the palm tree is a blessed tree. Its fruits can be used as a medicine. A person may content himself with the dates of the palm trees and water for a long period and that will be a sufficient food for him. Also, the companions lived on this food for months and years of their lives as it came in the hadith of Aisha, the mother of the believers may Allah be pleased with her. She said "we used to see three moons in two months, and a fire was not kindled in the houses of the Messenger of Allah." This refers to the houses where the wives of the Prophet ﷺ lived. It said, "what was your food?" She said; "Dates and water." That is, two months pass by and they do not eat any loaf of bread, not even fire was ignited since there was no food to cook. Moreover, when the Prophet ﷺ sent an army, he would only provide them with a sack of dates only. This was one of the greatest reasons that helped the Muslims in their conquests. Also, dates are a kind of food that needs neither preservation nor cooking with fire. It is not affected by pests like other fruits. Thus, Allah put the palm tree first because it is the greatest tree that He created for the people of earth.

Allah says, "And grapevines." The second most beneficial fruit after dates are grapes. Grapes are like dates in that they are one of the best fruits and foods. Also, they can be stored when they are dried. Moreover, they can be turned into a drink; this is the garden of palm trees and grapevines.

Allah says, "With rivers flowing underneath." There is no hardship in irrigation, and water is the life of a garden. The rivers here flow. It is not just water that is extracted from a well; rather, it comes from the flowing rivers. "In which he has from every fruit." This garden is diverse and includes all kinds of

fruits and vegetables. Then "he is afflicted with old age," which means that when he owned such a garden, he became an old man. "And has weak offspring." His children are young. So, the one who has this garden and it is in this state becomes extremely attached to it. This attachment is due to the fact that it contains all good things that enrich him. Also, he is an old man and if he loses such a garden, he will not be able to establish anything else for the rest of his life. Moreover, this man has young children who are not in a condition that qualifies them to open a new business after his death. Then, Allah says to this man, "and it is hit by a whirlwind." This means that this garden was hit by a whirlwind that contains fire and it was burned. The whirlwind is the wind that swirls like a tornado. Such wind swirls and turns around because it contains a vortex. This is the most dangerous wind as it uproots the trees and damages the houses. Then, when this whirlwind becomes like this, it contains a fire that burns everything it hits.

Therefore, the trouble of this man is the greatest one for these reasons. First, he is an old man and there is no room for starting his life again. Also, his sons are young and cannot establish a new business. In addition, he spends a lot of money in his garden until it becomes this beautiful, splendid, comfortable, and bountiful. Allah likened the disaster of the person who spends his money for His cause and who was given a great reward by Allah but then invalidates the deed through reminder and harm to the disaster of the owner of this earthly paradise. This means that whoever spends for the cause of Allah will have a great reward, Allah will accept his charity, and He will establish a garden for him in the Hereafter. However, after owning such a garden in the Hereafter, this man starts to remind those whom he helped of his deeds. As a consequence, this garden is burned and the reward is removed.

Likewise, this person may harm the people who took the charity from him and by doing so he also invalidates his deed. This disaster is an unseen one as this man in the Day of Resurrection will be told that he had such a great reward but it

was all gone like scattered dust. Thus, Allah strikes this example for believers as if He wants to say, “look! The disaster of this (spender) in the Hereafter is like the disaster of the man who owned this garden in life and then it was hit by this whirlwind.

Allah ﷻ says, “Thus does Allah make clear to you [His] verses that you might give thought”. Allah explained and clarified this matter by approximating it to His believers so that they can think about it. Allah explains these verses “that you might give thought”. There is no doubt that people will think about the matter. Anyone who reads and hears this statement from Allah and is considerate will never invalidate his charity through reminder or harm. Rather, if he gives a charity, he will make it a secret for the sake of Allah and will not remind of it, or to harm the person who took the charity.

These were four great parables, all of which are on the topic of charity, and all of which are based on plants. Then, Allah ﷻ says, “O you who have believed, spend from the good things which you have earned and from that which We have produced for you from the earth. And do not aim toward the defective therefrom, spending [from that] while you would not take it [yourself] except with closed eyes. And know that Allah is Free of need and Praiseworthy” (Al-Baqarah:267).

This is a call from Allah for His faithful servants to spend. He says, “From the good things which you have earned”. Here, the good things which you have earned include two things. The first thing is that it should be good in itself and not defective. While the second thing is that it should be from an honestly-earned gain. Gain includes what a person earns from money and goods. It is either from a good source; such as trade, honest-work, irrigation, or agriculture. All of this is permissible earnings. Or it is a wicked gain from usury, theft, forbidden sales, or renting forbidden property. All of this is a wicked gain. Therefore, gains of usury, gambling, and all the gains that Allah has forbidden are wicked gains.

If a person who earns their money wickedly, he will not be spending from the good gains. The same applies also if he has good food and bad food and a good harvest and a poor harvest; Likewise, Allah directs us to spend from the good gain and from what we like. He says, "Never will you attain the good [reward] until you spend [in the way of Allah] from that which you love" (Ali-Imran:92). So, it is not permitted for a believer to spend something that he hates because this is the act of disbelievers. Allah also says, "And they attribute to Allah that which they dislike" (An-Nahl:62). Disbelievers give charity from what they dislike; like the clothes that they do not wear, the food that they do not eat, or the property that they do not want. They make these things for Allah while they should be giving the good things.

Allah ﷻ says, "and from that which We have produced for you from the earth." From that which means from what Allah the Almighty brought forth for you of crops and fruits. "And do not aim toward the defective therefrom, spending from that," means, do not aim toward the defective plants and fruits. The defective here means the bad ones not the forbidden. For example, if someone has wheat or dates, he gives the bad of them as charity. "And do not aim toward the defective therefrom, spending from that," so he makes the bad for the sake of Allah and keeps the good for himself. Allah says, "while you would not take it [yourself] except with closed eyes." They would not take it for themselves, and if they are in the place of the poor and are given these bad crops, then they will only take it with closed eyes. The poor close their eyes and ignore its badness because they are forced to take it due to their condition.

Allah says, "And know that Allah is Free of need and Praiseworthy." Allah does not need people's charity. This verse, like the previous one, was concluded with a very severe matter which includes a rebuke and a reproach to those who spend from the bad. The rebuke in this is based on the fact that Allah is the one who takes so if someone spend the bad, they give it to Allah. Thus, Allah tells

believers that He is free of need to this bad charity. This charity might actually be given to the poor, but it is given to Allah and it falls in His hand before it falls into the hand of the poor. "And know that Allah is Free of need," of people's charities, so do not give Him the bad charities. He is "Praiseworthy". Allah praised Himself, for He is the praiseworthy Lord. Therefore, a servant should not give Him what is small in his eyes and what is bad. Rather, he must glorify the Lord and give the best of what he has.

يقول الله ﷻ: {يَا أَيُّهَا الَّذِينَ آمَنُوا أَنفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الأَرْضِ وَلا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنفِقُونَ وَلَسْتُمْ بِآخِذِيهِ إِلَّا أَنْ تُغْمِضُوا فِيهِ وَاعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ} {الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَاءِ وَاللَّهُ يَعِدُكُمْ مَغْفِرَةً مِنْهُ وَفَضْلًا وَاللَّهُ وَاسِعٌ عَلِيمٌ} [{يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا وَمَا يَذَّكَّرُ إِلَّا أُوْلُوا الأَلْبَابِ}[البقرة:267-269]

Allah ﷻ says, "O you who have believed, spend from the good things which you have earned and from that which We have produced for you from the earth. And do not aim toward the defective therefrom, spending [from that] while you would not take it [yourself] except with closed eyes. And know that Allah is Free of need and Praiseworthy. Satan threatens you with poverty and orders you to immorality, while Allah promises you forgiveness from Him and bounty. And Allah is all-Encompassing and Knowing. He gives wisdom to whom He wills, and whoever has been given wisdom has certainly been given much good. And none will remember except those of understanding." (Al-Baqarah: 267-269).

Allah calls His faithful servants with the most beloved of names then gives them an order. He says, "O you who have believed, spend from the good things which you have earned." Allah orders believers to spend from their good earnings. Good earning is what Allah has made lawful such as a permissible sale according to its legitimate conditions like the product of agriculture or the product of any other honest-work. And the best earning that a person may earn is what was as a result of the labor of his hands, a partnership or a loan; all the methods

of earning that Allah has made lawful. The opposite of the good earning is the bad earning which comes from the methods that Allah has forbidden. Usury comes on top of bad earning, then comes gambling and selling what Allah has forbidden such as selling wine, selling idols, the price of a dog, and the dowry of prostitute. All earnings of these things were prohibited by legislation because they are bad earnings. In addition, there are the sales that involve some uncertainty, cheating, and stealing people's property; all these are bad earnings and whoever spends from them for the sake of Allah, He will not accept it, as it was mentioned in the hadith, "Allah the Almighty is Good and accepts only that which is good."

So, Allah here says, "O you who have believed, spend from the good things which you have earned." This means to spend for the sake of Allah from the good gain only. This also means that the charity should be good in itself such as good food which a person would love to have, and the like. However, if the person hates it, then Allah also does not accept it. Allah ﷻ says, "Never will you attain the good [reward] until you spend [in the way of Allah] from that which you love. And whatever you spend - indeed, Allah is Knowing of it." (Al-Imran:92).

"And from that which We have produced for you from the earth." Allah also orders His servants to spend also from what He brought forth for them for He is the one who brings forth the plants. Allah says, "And have you seen that [seed] which you sow? Is it you who makes it grow, or are We the grower?" (Al-Waqi'ah: 63-64).

Allah says, "And do not aim toward the defective therefrom, spending from that." Meaning from that which is produced and the defective means the bad. "And do not aim toward" means do not give the worst of the products that fall on the ground like the bad dates and wheat and the like. It is a grave matter to give the bad of the harvest for Allah.

Allah says, “While you would not take it [yourself] except with closed eyes.” Allah orders people to put themselves in the place of the poor. If they were given these bad crops, they would take it reluctantly, “except with closed eyes.” This means that they will close their eyes to take it. This is an example of someone who takes something while he hates it.

“And know that Allah is Free of need and Praiseworthy.” This is a reminder from Allah that He is the One who takes charities and that He is All-sufficient and is not in need for what people dislike. Therefore, people should know that He does not accept this if they give it to Him. Rather, He orders them to give charity for themselves from what they like. Moreover, He is the Praiseworthy; He is the One with all the good attributes; He is the Most-Compassionate, the Most-Merciful, the All-Forgiving, and the All-Loving. Thus, how would people give what they hate to get themselves to Him? If they were in place of the person who takes their “charities”, then they will receive them reluctantly with disdain. Allah is free of need for the charity of whoever gives from a bad earning or who gives the worse to Him. This was one of the characteristics of the disbelievers whom Allah criticized them for. He said, “And they attribute to Allah that which they dislike, and their tongues assert the lie that they will have the best [from Him]. Assuredly, they will have the Fire, and they will be [therein] neglected.” (An-Nahl: 62).

Then, Allah ﷻ says, “Satan threatens you with poverty and orders you to immorality.” (Al-Baqarah: 268). “Satan threatens you with poverty” by trying to prevent believers from spending by instilling the fear of poverty into them. Whenever a believer wants to spend for the sake of Allah, Satan lets him down by whispers these words into his ears, “Why do you spend on this, save for yourself, give it to your children” and so on.

“And orders you to immorality.” This is his work; he commands his followers to immorality, and immorality is the gravest and ugliest of sin. When it is used in general, it often refers to adultery because it is one of the worst crimes. However, it also includes all things that Allah has forbidden as they are immoral because disobeying Him is a grave and immoral sin.

Allah says, “While Allah promises you forgiveness from Him and bounty.” Allah promises His believing servants forgiveness and erasure of evil deeds as a reward for their spending. Allah’s bounty is great and it includes Paradise and seeing His honorable face.

“And Allah is all-Encompassing and All-Knowing.” He is the All-Encompassing, the Grand, the Great, and the All-Giving. There is no limit to His donation. This meaning is close to Allah’s words in the Divine hadith in which He says, “My servants, if the first and last of you, men and jinn, were to stand in one plain and make request of me and I were to give every man what he asked, that would make no more diminution of what I possess than a needle would when put into the sea.” The Prophet ﷺ said, “Allah's Hand is full, and (its fullness) is not affected by the continuous spending, day and night." Then, the Prophet ﷺ also said, “Do you see what He has spent since He created the Heavens and the Earth? Yet all that has not decreased what is in His Right Hand.” This poses the question of how much did Allah spend on His servants since He created the heavens and the earth; including all the provisions, the livelihoods, and the cattle. What Allah has been spending on His servants since He created the heavens and the earth did not affect or decrease what is in His right hand. Thus, Allah is All-Giving, and does not fear poverty and His giving does not decrease anything of what He has. Allah is “All-Knowing,” as He knows who spends for His sake. This is a reminder from Allah to His faithful servants to do well because He is All-Seeing and nothing of their good work goes in vain. Allah is All-Knowing about the affairs

of His servants; nothing is hidden from Him, and He never wrongs anyone even by an atom's weight.

Here, Allah makes a comparison for the believing servants between what He promises and orders them to do, and what the devil promises and orders them to do. The servants either choose to be among Allah's servants or among the devil's servants. Allah promises His servants forgiveness and bounty "And Allah is all-Encompassing and Knowing." Allah is able to give His faithful servants. However, the mission of the devil is to prevent these servants from doing good things, making him retreat whenever they try. The devil also tempts the faithful servants to commit sins through beautifying these sins in their eyes. Allah, through compression, says that His servants either obey Him or the devil. There is no doubt that this comparison presents a great paradox between the path of Allah and the path of the devil.

Then Allah says, "He gives wisdom to whom He wills, and whoever has been given wisdom has certainly been given much good. And none will remember except those of understanding." (Al-Baqarah: 269).

Allah says, "He gives wisdom." Allah gives wisdom. Wisdom is defined as the perfect knowledge that makes its owner put matters in their right place. Whoever has knowledge, puts every matter in its proper place, and his path is directed towards good and rationality is a wise person. Wisdom may also be used to mean the Sunnah of the Prophet, ﷺ if it was mentioned after Quran, "and teaching them the Book and wisdom." (Al-Jumu'ah: 2) The Book refers to the Quran revealed from Allah and the wisdom refers to the Sunnah of the Prophet ﷺ. Allah "gives wisdom to whom He wills," this knowledge complete and makes its owner wiser and enables him to place every matter in its proper place. There is no doubt that whoever is guided to spend his money in goodness is wise as he has put this money in the hand of Allah. As a consequence, Allah promotes and

increases this money and the single date becomes like mountains of reward for its giver. However, if he is misguided and puts his money in the path of the devil, it will return with no reward and the one who does this is a fool who followed the devil. So, the devil withheld him from good and placed him in immorality and evil. Thus, the wise are those who spend for the sake of Allah and the fool is the one who withholds this money and does not know how to invest it properly. Whoever has been given wisdom has certainly been given much good. And none will remember except those of understanding.

"He gives wisdom to whom He wills." This is a success given by Allah because this guidance comes by selection; whoever Allah wants and selects is the one who is granted such success.

Allah says, "And whoever has been given wisdom, has certainly been given much good." This means that those given a lot of goodness from Allah are guided and directed to put every matter in its right place and therefore benefit from everything.

Allah then continues, "And none will remember except those of understanding." No one will be reminded by these words, appreciate them, make them ever present in their minds, and works according to them "except those of understanding." The word "of understanding" means those who have mind and a conscious heart; the people of conscious hearts are open to the words of Allah and so are the people of mind who benefit from them. Otherwise, the denying disbelievers whose understanding and knowledge were blocked will not benefit anything from these words.

Allah here combines wisdom and spending, for there is no doubt that proper spending is a kind of wisdom. In fact, this is the greatest thing that a worshipper may be given; to spend his money for the sake of Allah and to be taught wisdom so that he may act according to it and teach it. The Prophet ﷺ said,

"Envy is permitted only in two cases: A man whom Allah gives wealth, and he disposes of it rightfully, and a man to whom Allah gives knowledge which he applies and teaches it." In other words, the ones who envy, in this case, want to imitate such deeds, and their envy is not the kind where they wish for the disappearance of what the others possess since those kinds of wishes are evil. Permitted envy here means that when Muslims see a man whom Allah endowed with grace and they wish to have the same kind of grace in order to act like him. Thus, in the Prophet's ﷺ hadith, "Envy is permitted only in two cases," envy does not mean wishing the disappearance of others' grace, rather it means that the envier wishes to have the same as the one whom he envied. "Envy is permitted only in two cases: A man whom Allah gives wealth, and he disposes it rightfully." The person who is envied directs and spends this money on what is right, like spending on himself, those whom he is responsible for, and in the ways of good. The person who does this is guided and get great reward for his spending, even if he spends this money on himself. In this regard, the Prophet ﷺ, said, "A dinar you spend to support your family or as a charity you give to a needy person or in Allah's way, the one yielding the greatest reward is that which you spend on your family". So, spending on the family with seeking the reward from Allah is the greatest form of charity, as the Prophet ﷺ said to Saad, "know that you would never incur an expense seeking therewith the pleasure of Allah, but you would be rewarded therefor, even for a morsel of food that you put in the mouth of your wife." Therefore, whoever Allah grants money and directs to spend and dispose on what is right is rightfully envied. The second person is a man whom Allah has given wisdom and complete knowledge, so he acts according to it in all his affairs and teaches it to others. Allah says, "He gives wisdom to whom He wills, and whoever has been given wisdom has certainly been given much good. And none will remember except those of understanding." (Al-Baqarah: 269).

,says ﷻ Then Allah“And whatever you spend of expenditures or make of vows - indeed, Allah knows of it. And for the wrongdoers there are no helpers.” (Al-Baqarah: 270).

Allah says, “And whatever you spend of expenditures, or make of vows.” The vow here refers to a spending that the Muslim obliges upon himself by saying, “I ought to do this,” of what Allah has not prescribed. An example of this is when a person vows to give a dinar every day as a charity for the sake of Allah, or to put this money in such a way of the ways of goodness. So, this is a vow. Thus, Allah says that He knows about any charities Muslims give or any vows they make. This is a confirmation and assurance for the faithful worshipper and it means that whatever charity they give even if it is a small one, even if it is a single penny, Allah knows about it. Consequently, as long as Allah knows this charity, their reward is with Him and therefore will not be lost.

Allah also says, “And for the wrongdoers there are no helpers.” Injustice or wrongdoing here means not putting the thing in its right place. Allah does not help those who commit injustices, nor does He allow others to help them. Indeed, this is to make injustice appalling to people. and there is no doubt that this is an injustice. Therefore, injustice includes spending money in places other than the proper ones. So, this man whom Allah gave money but he withheld it from the proper spending and is unjust and has no helpers. Also, he has no reward for this spending. Rather, he will be punished for this sin of this false spending on the Day of Resurrection.

This verse also includes an instruction on the importance of fulfilling one's vows for Allah knows about them. When Allah says, “or make of vows - indeed, Allah knows of it,” it means that these vows should be fulfilled, whether it is a conditioned or unconditioned vow. An unconditioned vow is the best vow and it is a better choice because it is done for the sake of Allah without requiring

anything from Him in return. As for the one who says, "My Lord, if you cured me of this disease, cured my patient from this disease, if this absentee comes back, or if this matter happened, I will give charity of this and this." This is a conditioned vow, about which the Prophet ﷺ said, "The vow does not bring good. Indeed, it is only a means by which something is extracted from the miserly." This vow does not bring good in the sense that it does not change fate. Moreover, believing that Allah will fulfill anything people make is a premature conclusion. However, whoever vows to do something when a good thing happens to him and Allah grants it must fulfill his vow. Thus, the Prophet ﷺ says that Allah prescribed vow because it is a mean by which money is extracted from the miserly. A miser is a person who does not spend unless he requires something from Allah. These misers are in contrast to those who vow without a condition and oblige themselves to do something that Allah does not require them to do; this includes hastening to please the Lord. He says, "And whatever you spend of expenditures or make of vows - indeed, Allah knows of it. And for the wrongdoers there are no helpers." (Al-Baqarah: 270).

Then Allah says, "If you disclose your charitable expenditures, they are good; but if you conceal them and give them to the poor, it is better for you. and He will remove from you some of your misdeeds [thereby]. And Allah, of what you do, is [fully] Aware" (Al-Baqarah: 271).

Allah says, "If you disclose your charitable expenditures, they are good." This means that giving charity in this way is the best manner. It is a good thing for a person to show charity as long as his intention is to Allah. Therefore, disclosure may be better as a kind of encouragement to others to give charity.

Allah says, "But if you conceal them and give them to the poor, it is better for you." If people conceal charity and give it to the poor, it is better for both parties because it is a kindness to this poor and does not hurt them, cause them

shame, expose their poverty to people, or show the bounty of the one who gives them charity. So, if the charity to the poor is concealed, this represents two acts of ihsan (kindness), it is like a double ihsan; which are the ihsan of giving them charity and the ihsan of hiding the matter. "But if you conceal them and give them to the poor, it is better for you." .Better here means the best and the highest degree

"And He will remove from you some of your misdeeds." This means that Allah removes from believers' sins by their charity as charity is one of the greatest doors of forgiveness, as the Prophet ﷺ said, "And charity extinguishes bad deeds just as water extinguishes fire." The greatest way to forgive sins is to give to charity. That is why when the Prophet ﷺ preached to women to give to charity to atone for the many sins they commit while sitting amongst themselves. He said, "O you women! Give charity for indeed you will make up most of the people of Hell on the Day of Judgment." The Prophet ﷺ also said, "I stood at the gate of the Fire and saw that the majority of those who entered it were women." The Prophet ﷺ also said in his sermon in one of the feasts, "O womenfolk, you should give charity for I have seen that," using the passive voice because something like this can only be shown by Allah. "...make up the majority of Hell" meaning most of those who will enter Hell are women. They said, "Why is it, Messenger of Allah? He said, "because of your disbelief," and they said, "Do we not believe in Allah? He said, "you are ungrateful to your husbands, If the husband is kind to one of you for a lifetime, then she sees (one) bad thing from him, she will say: I have never seen anything good from you." He also said, "I have never seen anyone lacking in discernment and religion more overwhelming to a man of wisdom than you." In addition, he says, "you curse frequently." so, The Prophet ﷺ enumerated three major sins that many Muslim women may commit frequently. He says, "You curse frequently and you are ungrateful to your husbands and I have never seen anyone lacking in discernment and religion more overwhelming to a man of wisdom than you." This means that you change the opinion of the man of wisdom;

even a firm man may leave a duty and may do something forbidden and his opinion may change from good to evil under the suggestion and influence of women.

The learned lesson is that the Prophet ﷺ guided them to the greatest deed that erases such sins, as he said, "You should give charity." That is because charity is one of the greatest erasers of sins. Allah says, "It is better for you, and He will remove from you some of your misdeeds." That means that Allah removes from your sins by your charity.

"And Allah, with what you do, is [fully] Acquainted." Allah is All-Aware of people's deeds. Awareness here refers to the hidden and accurate knowledge, meaning that Allah sees and knows people's affairs, even those hidden ones for He is All-Knowing. Also, informing the servants that Allah is All-Aware is adequate with His urging to conceal charity because it is better for both parties.

Then Allah ﷻ says, "Not upon you, [O Muhammad], is [responsibility for] their guidance, but Allah guides whom He wills. And whatever good you [believers] spend is for yourselves, and you do not spend except seeking the countenance of Allah. And whatever you spend of good - it will be fully repaid to you, and you will not be wronged." (Al-Baqarah: 272).

This verse was revealed about some people among Al-Ansar who used to spend on some of their families. The wealthy among them used to spend on some of their disbelieving relatives and families in the hope that they will become Muslims. Then, when they felt that their disbelieving relatives were slow to convert to Islam, they cut off the charity. Thus, Allah revealed this verse. "Not upon you, is [responsibility for] their guidance." The guidance of the servants is not people's responsibility, but this is up to Allah. Allah says, "but Allah guides whom He wills. And whatever good you [believers] spend is for yourselves, and

you do not spend except seeking the countenance of Allah. And whatever you spend of good - it will be fully repaid to you, and you will not be wronged".

Scholars attributed the reason behind revealing this verse to the action of some people amongst the Al-Ansar who used to spend time with some of their disbelieving relatives in the hope that they will become Muslims, as a matter of reconciling their hearts for the religion. However, when those spenders felt that their disbelieving relatives were slow to convert to Islam, they cut off the charity and, therefore, Allah revealed these verses. "Not upon you is [responsibility for] their guidance". And the speech here is directed to the Prophet ﷺ even though it is meant for the entire ummah (nation). It shows that opening the heart of any person to Islam and his embracing the faith is only up to Allah ﷻ and He did not make it to anyone else. "Not upon you, [O Muhammad], is [responsibility for] their guidance". Moreover, Allah conforms this fact with the following verse, "Indeed, [O Muhammad], you do not guide whom you like, but Allah guides whom He wills. And He is most knowing of the [rightly] guided" (Al-Qasas:65). "Not upon you, [O Muhammad], is [responsibility for] their guidance" (Al-Baqarah:272).

Then Allah ﷻ said, "And whatever good you [believers] spend is for yourselves". Whoever spends, whether on a disbeliever, on a Muslim, or in any way of goodness, must know that their spending is done for their own good. In other words, what the spenders are looking for is Allah's reward and recompense. Therefore, if one spends on a disbeliever, they spend for Allah, and their reward has already been secured. Moreover, they should not care of the delay of this disbeliever's embracing of Islam or whether he embraces Islam or not. This means that spending on a disbeliever is permissible, that guidance up to Allah, and that the those who spend will have their reward.

Furthermore, spending on a disbeliever is done according to the conditions that Allah ﷻ laid out, for He says, "Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly" (Al-Mumtahana:8). "Allah only forbids you from those who fight you because of religion and expel you from your homes and aid in your expulsion - [forbids] that you make allies of them. And whoever makes allies of them, then it is those who are the wrongdoers" (Al-Mumtahana:9). Giving charity to a disbeliever, whether he is a peaceful disbeliever, a disbeliever who has a covenant with believers, or a protected disbeliever will be rewarded as long as he is not fighting or defying Allah ﷻ and His Messenger. Allah says, "And whatever good you [believers] spend is for yourselves", meaning that its reward and recompense at the end will be for the spenders. "And you do not spend except seeking the countenance of Allah". This sentence is not only a descriptive one. Rather, it intends to give an example; believers should spend to attain Allah's pleasure, which means that they eventually did so for the sake of Allah, to enter the Paradise, and to look upon the face of Allah, which is the greatest thing that a servant is given in the Paradise. "And whatever you spend of good - it will be fully repaid to you, and you will not be wronged" (Al-Baqarah:272).

"And whatever you spend of good", any kind of good. "Of" here is for emphasis to mean that this charity is good no matter how small it is. "And whatever you spend of good- it will be fully repaid to you." "It will be fully repaid to you" means that the spenders will take its reward in full. Allah used here the passive verb in "it will be fully repaid" because it is known that He is the one Who will repay this good.

says, "And you will not be wronged". Believers will not be ﷻ Allah wronged. Allah will not be unfair to them and will not diminish anything of their .rewardTherefore, this is an urging from Him to spend and not to fear that this

charity will be wasted, whether it is small or big and regardless of the way in which it was spent as long as it is a permitted way. It came in the hadith that a man said, “Indeed, I will give charity today.” So, he went out with his charity and placed it secretly in the hands of a man and went away. In the morning, the people were talking and saying, “He gave charity to a rich man,” as the man who took the charity last night was a rich man and not from the people who deserve to take charity. However, this man wanted to hide his charity and gave it while passing by. He said, “Glory be to Allah, I have given charity to a rich man. Indeed, I will give to a charity today.” This man wanted to put his charity in its proper place, so he saw a man at night and gave him charity but this man turned out to be a thief. In the morning, the people were talking and saying, “He gave charity to a thief,” which means that his action was known by people and they started to talk about this incident. The man said, “Glory be to Allah, I have given charity to a rich man and to a thief. Indeed, I will give to charity tonight.” Then, he went out with his charity on the third night and while he was walking in the dark night, he gave the charity to a woman that was present at that time and went away. However, this woman was a prostitute. In the morning, the people were talking and saying, “He gave a charity to a prostitute.” The man said, “Glory be to Allah, I have given charity to a rich man, a thief and a prostitute,” which means that what is this luck, whenever I made a vow or gave a charity at a night, I put it in the improper place. Then, Allah sent to this man someone that told him that Allah says, “I accepted the charity of my servant.” As for giving charity to the rich man, perhaps this will make him ashamed and may be charitable. This means that what he did with the rich man is not evil and will not be lost; rather, perhaps the rich man sees the action of this man, becomes ashamed and gives charity from the money that he has. As for the thief, perhaps he may be satisfied with this charity, and he may become ashamed and refrain from his theft. Also, as for the prostitute, she may abstain from her immorality and therefore she will not go out to seek money through prostitution. So, maybe she took the charity to be satisfied with what is

permitted and give up what is forbidden. Thus, charity is always good. The saying of Allah, "And whatever you spend of good", any sort of goodness, "will be fully repaid to you".

Then, Allah directed the best ways in which people should put their charity after He illustrated in the previous verse that the reward of any charity, even if given to a disbeliever, is with Allah.

This verse shows the best place in which the spenders should put their charity. Allah ﷻ says, "[Charity is] for the poor who have been restricted for the cause of Allah, unable to move about in the land. An ignorant [person] would think them self-sufficient because of their restraint, but you will know them by their [characteristic] sign. They do not ask people persistently [or at all]. And whatever you spend of good - indeed, Allah is All-Knowing of it" (Al-Baqarah:273).

Allah directs people to give their charity to the poor who have been restricted for the cause of Allah. "Were restricted" means that they were prevented from working because they were confined to Jihad (fighting for the cause of Allah) as was the case of Ahl As-Suffah (the poor immigrants) who were confined to Jihad. "Who have been restricted for the cause of Allah, unable to move about in the land". They were not of the people of experience nor of the wealthy people. Therefore, they could not move about in the land for trade and gain because they confined themselves to fighting for the cause of Allah. Moving about in the land is a metaphor for striving to make a living.

Allah ﷻ says, "An ignorant [person] would think them self-sufficient because of their restraint". The ignorant here refers to those ignorant of their situation and who think that their restraint means that they are self-sufficient. That is, they restrain from begging and they appear as if they do not need money.

Allah says, “You will know them by their [characteristic] sign.” They are known through their characteristics. It was said that the characteristic is the sign of their need and humility that makes an insightful person understand their situation. Therefore, severe hunger, grief and defeated demeanor may appear on them. As for those who are ignorant of their condition, they will not notice them.

“They do not ask people persistently”. That is, they do not beg people insistently. Here the statement shows that they do not ask people at all let alone being insistent. This is their characteristic and this is what appears on them. This means that their poverty cannot be recognized because they do not ask for money. So, Allah tells His servants that those people deserve charity most as they are poor, needy, self-sufficient and fighters for the cause of Allah.

Allah says, “And whatever you spend of good - indeed, Allah is All-Knowing of it” (Al-Baqarah:273). The conclusion of the verse also emphasizes that any good that a person spends for the sake of Allah, such as a date, a morsel, a piece of clothing or anything that has a benefit for a person, Allah knows it and He will not waste it. This is a great encouragement for people to give the charity that they can afford, and not despise any charity, even if it is a small one, as the Prophet ﷺ said, “O Muslim women, none of you should consider even a sheep's hoof too insignificant to give to her neighbor.” Therefore, a gift is not a charity, but this is on the basis that the believer should not refrain from giving any good thing as a gift and giving anything as a charity for Allah knows it, and He will not waste it.

Then Allah concluded the verses of spending with a great comprehensive verse that contains all the previous provisions on spending. Allah ﷻ said, “Those who spend their wealth [in Allah 's way] by night and by day, secretly and publicly - they will have their reward with their Lord. And no fear will there be concerning them, nor will they grieve” (Al-Baqarah:274).

Allah said, “Those who spend their wealth by night and by day”. Spending here refers to any kind of property because the door of charity is open and even the person may spend whatever things that he is not in need for. Allah used the word wealth here because what is spent on oneself may also be spent in the way of Allah if a person intends it. “Those who spend their wealth by night and by day,” refers to the fact that they are spending at all times. “Secretly and publicly,” Allah used the word secretly before publicly because the secret spending is better than the public spending as Allah said, “If you disclose your charitable expenditures, they are good; but if you conceal them and give them to the poor, it is better for you” (Al-Baqarah:271). “Better for you” means that it is better in reward.

Allah says, “They will have their reward with their Lord”. This is confirmation that by doing so, they will have their reward with their Lord. Then He said, “With their Lord” to show that their reward is preserved. Moreover, He said, “with their Lord” and did not say, for example, “with Allah” to show that He is their Lord, their God, their Master, and their Creator; He attributed them to Himself. Therefore, as long as their reward is with their Lord, it will not be wasted with Him.

“And no fear will there be concerning them, nor will they grieve”. This is a complete security policy from the Lord for them. There is no fear for them in the future as Allah secures them from all future fears; fears of the grave, of the Resurrection, of the Straight Path, and the Hellfire. Therefore, this security lasts until they reach Paradise. Then they will not grieve for what they left behind, or of anything that they did in the past; of their sins or their misdeeds. Allah ﷻ says, “And no fear will there be concerning them, nor will they grieve” (Al-Baqarah:274).

After this Allah ﷻ presented the opposite image of spending, which is the image of the usurer and usury. And this usury is the opposite of charity as charity is the door of goodness and usury is the door of evil. This is because the usurer ,ﷻ takes money from others. In order for the two images to become clear, Allah ,says this about usury"Those who consume interest cannot stand [on the Day of Resurrection] except as one stands who is being beaten by Satan into insanity. That is because they say, "Trade is [just] like interest." But Allah has permitted trade and has forbidden interest. So whoever has received an admonition from his Lord and desists may have what is past, and his affair rests with Allah. But whoever returns to [dealing in interest or usury] - those are the companions of the Fire; they will abide eternally therein" (Al-Baqarah:275).

The first talk about the usurers in the first verse on usury after charity, comes to showcase the insulting and humiliating image of the usurers on the Day of Resurrection and the severe threat from Allah to them. He said, "Those who consume interest," here in life, will not come out of their graves except "as one stands who is being beaten by Satan into insanity". The ones who are being beaten by Satan into insanity means that they will not be walking in the right path because he will be hitting them and making them stagger around. Therefore, Allah ﷻ likened usurers to the people who are touched by the Satan and are a hopeless case. Scholars said that they are a hopeless case here, which means that they do not come out of their graves except as the one who is driven to madness by Satan's touch. This means that when they stand up, they will fluctuate here and here, so their pitiful condition on the Day of Resurrection brings about fear.

Hellfire is what awaits them after this. This image will be the distinctive sign of their crime on the Day of Resurrection. It was mentioned that every person who has a crime will have a certain image of the images of the Day of Resurrection. The arrogant people will be like the atoms and will be hit like ants. Also, the betrayers will be marked by a banner under their back as the Prophet ﷺ

said, “Indeed the one who betrays will have a banner erected for him on the Day of Judgment under his back, in which his betrayal will be written”. Therefore, the people of any crime will be revived in the shapes in which they used to commit their crimes. Also, the people of faith will be revived in their good shapes; he who dies while performing Hajj (pilgrimage), or Umrah will be revived while saying, “Here I am (at your service), O Allah, here I am. Here I am, You have no partner, here I am”. Also, the one who fights for the sake of Allah will be revived in the same state (while fighting) and his wound will be bleeding exactly as it was when he was wounded as the Prophet ﷺ said, “the color of blood, but with the fragrance of musk." Thus, whoever was wounded for the cause of Allah will be revived with his wound, the color of blood, but with the fragrance of musk. So, people will be revived doing what they were performing before their death, this usurer who has not abandoned usury until his death will come out in this bad shape; the shape of a man who is being driven and hit by the devil to the right and left. Therefore, the people in the Day of Resurrection will know that the man who fluctuates in this way was a usurer. “Those who consume interest cannot stand [on the Day of Resurrection] except as one stands who is being beaten by Satan into insanity" (Al-Baqarah:275). .This is their punishment

,explained the reason behind such punishment, as He said ﷻ Then Allah .”That is because they say, "Trade is just like interest“They objected to the legislation, and said that Allah’s prohibition of usury is unwise as usury is a profit and trade. The trader earns by selling as he buys something for ten pounds and sells it for twenty for example. So, they said this is a trade as the usurer gives ten pounds and gets them back twenty pounds. They explained that the usurer gives money to whoever needs to benefit from it, either in consumption or production, and he takes, then the first benefits from the money and the trader also gives him a commodity and he benefits from it. So, why is the gain of trade permitted while the gain of usury is prohibited? This is what they did! They attributed lack of

wisdom and the inability to differentiate between the two identical matters to the Lord.

Allah ﷻ says, "But Allah has permitted trade and has forbidden interest". This is the judgment of Allah ﷻ. He is the One who permitted selling and permitted its profits, and the one who forbade usury and its profits. And if Allah is the One who permitted this and forbade that, then there is no doubt that there is a difference between them. He is the Wise Lord. So how can He differentiate between the two identical matters?! A difference must exist.

Allah ﷻ says, "But Allah has permitted trade and has forbidden interest. So, whoever has received an admonition from his Lord and desists." This is a rebuke. This rebuke includes showing the image and the condition of the usurer on the Day of Resurrection and asserting that Allah ﷻ is the One who permitted trade and forbade usury. "So, whoever has received an admonition from his Lord and desists", from eating usury, "may have what is past." This means that he may have the gain of usury that he has eaten in the past. "And his affair rests with Allah." His affair is with Allah, so if Allah wills to torment him, He will do so. And if Allah wills to forgive him, He will forgive him. "But whoever returns", to deal in interest or usury after this declaration and after knowing Allah's judgment, "those are the companions of the Fire; they will abide eternally therein" (Al-Baqarah:275). Those here means the people who were described in the verse. As if Allah used this pronoun (those) which is used for distant people as a sort of degrading and humiliating. "The companions of the Fire," means its companions and owners who will accompany it for a long-lasting residence. "They will abide eternally therein". This means that they will stay in the Hellfire forever.

As for usury in language, it means the increase, so it refers to the increase of the thing. This is the meaning of Allah's saying, "but when We send down upon it rain, it quivers and grows". There are many types of usury, but in general,

it is divided into two types. The first type that the scholars call the excess usury and the second type is the delay usury. As for the excess usury, it refers to the sale of a thing of its own kind with a difference in price, and as for the delay usury, it is every increase in money in exchange for a term.

Allah ﷻ says, “Those who consume interest cannot stand (on the Day of Resurrection) except as one stands who is being beaten by Satan into insanity. That is because they say, "Trade is (just) like interest." But Allah has permitted trade and has forbidden interest. So whoever has received an admonition from his Lord and desists may have what is past, and his affair rests with Allah. But whoever returns (to dealing in interest or usury) - those are the companions of the Fire; they will abide eternally therein” (Al-Baqarah:275).

Allah warns His slaves that those who consume usury will not be able to stand on the Day of Resurrection. The scholars say, they will not be raised from their graves, “except as one stands who is being beaten by Satan into insanity.” They will only be resurrected in such a disgraceful way. They will be swaying right to left as if they were beaten by Satan into insanity.

The Islamic texts confirmed that wrongdoers will be resurrected in a manner that fits their wrongdoing. For instance, the proud and the arrogant will be resurrected on the Day of Resurrection as atoms where they will be brushed off by everyone. While “every perfidious one will have a standard at his anus on the day of resurrection.” Whoever dies while doing a wrong deed will be resurrected while performing it. Accordingly, believers and the Companions of Paradise will be resurrected in the same very state in which they died. For instance, if a pilgrim dies during Hajj, he will be raised saying the Talbiyah (Devotional calls). Likewise, a martyr will be raised with his wound bleeding, just like on the day he was martyred; however, his wound will smell of musk. On the other hand, a usurer who did not repent will be raised stumbling as if he was

beaten by Satan into insanity. This punishment certainly fits his action, as he thought his work was good, but in reality, it is everything but.

Allah explains why they were resurrected in such a manner, “That is because they say, "Trade is (just) like interest." Allah tortured them with this severity due to their rejection of the legalization of Allah by saying that trade is just like usury. This is an accusation against Allah for differentiating between two matters that are the same, and if He were to do so, it would be a sign of lack of wisdom. Thus, they thought Allah lacks knowledge and wisdom, and that earning from usury is just like earning from trade. If that was the case, then why did Allah permit trade and forbid usury?

Allah is the One Who decides which act is permissible and which is not. “But Allah has permitted trade and has forbidden interest” it is Allah who permits trade and forbids interests. Therefore, they can never be equal, for Allah does not establish a difference between two things that are the same; He is the All-Wise, who places each matter in its correct position. Allah has informed believers of what He has permitted and what He has forbidden, so how could the ignorant slave oppose the legislations of Allah?

Allah says, “so whoever has received an admonition from his Lord”. Allah showcased the state of the usurer when resurrected through this admonition; therefore, it caused believers to abandon consuming interest. It was also a statement of what was permitted and what was forbidden. Allah said, “and desists may have what is past”. If a usurer refrains from usury, then his past earnings that he gained from usury belong to him, and he will not need to return anything. Indeed, this is an act of immense kindness from Allah. “And desists may have what is past. And his affair rests with Allah”, whether Allah wishes to punish him or forgive him. “But whoever returns (to dealing in interest or usury)”, whoever returns to dealing with usury and spending its money after this admonition, and

this clarification, will abide eternally in the Hellfire as they opposed and rejected Allah's legislation. He said, "those are the companions of the Fire; they will abide eternally therein".

Moreover, there are various degrees of usury for the Prophet Mohammad ﷺ said, "Usury has seventy-three categories". Scholars divided them into two categories; Riba al-Fadl (excess usury) and Riba al-Nasi'ah (delay usury).

Excess of usury is the exchange of unequal quantities of the same commodity; thus, it could be described as the usury of surplus. For instance, wheat would be exchanged for wheat, however, their quantities would be unequal. In other words, if the same commodity is exchanged for another differentially, then this is a form of usury. Abu Huraira (Allah be pleased with him) reported that Allah's Messenger ﷺ deputed a person to collect revenue from Khaibar. He brought a fine quality of dates, whereupon Allah's Messenger said, "Are all the dates of Khaibar like this? He said: No. We got one sa' (of fine dates) for two sa's (of inferior dates), and (similarly) two sa's for three sa's. Thereupon Allah's Messenger said: Don't do that rather sell the inferior quality of dates for dirhams (money), and then buy the superior quality with the help of dirhams." The Prophet Mohammad ﷺ also said, "Gold is to be paid for by gold, silver by silver, wheat by wheat, barley by barley, dates by dates, salt by salt, like by like, payment being made hand to hand. He who made an addition to it, or asked for an addition, in fact dealt in usury. The receiver and the giver are equally guilty." Whoever adds to it or asks for an addition has then dealt in usury. Dates are to be paid for by dates, raisins by raisins, wheat by wheat, barley by barley, salt by salt, etc., and whoever adds to it or asks for an addition would have dealt in usury. The Prophet Mohammad ﷺ clarified that those commodities that were included in the hadith have to be weight by weight and hand to hand. He said, "If these classes differ, sell as you wish if payment is made on the spot." The difference in classes would be like selling dates for wheat, in this case, people can sell as they wish. For

instance, one can buy a ton of dates for two tons of wheat, or for ten tons. They can also sell however they wish, only if the payment is to be made on the spot, hand to hand.

The usury of delay involves the non-differential exchange of equal quantities of the same commodity. However, it involves an increase in interest and a delayed payment. An example of this type of usury would be asking for a hundred Dinars and agreeing to return them in a year for a hundred and ten Dinars, whether it was in the form of buying and selling, or as a debt. The ten Dinars that were taken for the delay in payment and the waiting period are considered added usury whether it was in the for of exchange or as a debt. In other words, asking for an addition and an increase in the waiting period of a certain amount of money is impermissible, and it is usury.

Nevertheless, gold and silver coins can only be sold or exchanged on the spot. Therefore, it is forbidden for someone to exchange a hundred Dinars and say that he will pay them for a hundred as well, but after a year. However, if they were to exchange the same commodity on the spot and in the present then it is permissible.

The usury of delay is the principal source of usury where the same commodity is sold or exchanged, while the usury of excess is the exchange of unequal quantities of the same commodity differentially. These are the basics of usury; however, there are other degrees and categories that fall under usury of delay and usury of excess.

,says ﷻ Then Allah“Allah destroys interest and gives increase for charities. And Allah does not like every sinning disbeliever” (Al-Baqarah: 276).

Allah destroys interests by taking away the blessing and beneficence away from it, destroying its growth. “Allah destroys interest." In other words, all the

increase will be destroyed, and its owner will never be able to benefit from it. In this worldly life, Allah will make him use the money on what does not bring him any benefit, while still bearing the sin of his wrongdoing. Moreover, he will be held accountable for these sins on the Day of Resurrection.

Allah says, “And gives increase for charities.” Charity is every money that is spent for the sake of Allah as a sign of truthfulness and belief for those who give charity are indeed genuine in their belief in Allah. Therefore, Allah will certainly increase their charity as the Prophet Mohammad ﷺ said, “"Indeed Allah accepts charity, and He accepts it with His Right (Hand) to nurture it for one of you, just like one of you would nurture his foal...”. Allah increases this charity and flourishes it until a date would be worth a mountain of reward.

Moreover, Allah says, “And Allah does not like every sinning disbeliever” (Al-Baqarah: 276). This is another warning. Allah first said, “Allah destroys interest” which is a warning to destroy the blessing of usury in this worldly life the Hereafter. Also, usurers will be judged for their unlawful earnings on the Day of Resurrection. Hence, the money will be destroyed, but its sin will endure as Allah ﷻ says, “Allah destroys interest and gives increase for charities. And Allah does not like every sinning disbeliever.” This verse likens usurers to stubborn disbelievers. The more a usurer opposes the rulings of Allah, the greater their sin will be.

The following verse came in between the verses discussing usury. Allah ﷻ says, “Indeed, those who believe and do righteous deeds and establish prayer and give Zakāh will have their reward with their Lord, and there will be no fear concerning them, nor will they grieve” (Al-Baqarah: 277).

Allah describes the steadfast and the good people in this verse. He says, “Indeed, those who believe.” When faith and belief are mentioned, they refer to the actions of the heart and worship rites. When belief is followed by doing

righteous deeds, then the actions of the heart are the actions that are intended. As the Prophet Mohammad ﷺ said to Gabriel, "'Islam means to worship Allah and not associate anything with Him; to establish Salah, to pay Zakah, to perform Hajj to the House, and to fast Ramadan'. Angel Jibril said, 'O Muhammad, tell me, what is faith?' Prophet Muhammad said: 'To believe in Allah, His Angels, the Book, the Prophets, and to believe in the Divine Decree'".

"Indeed, those who believe and do righteous deeds." This verse shows that faith and righteousness are connected to each other. Belief is the action of the heart, and it is achieved by loving Allah, relying upon Him, desiring what He promised, fearing Him, and revering Him. This is the meaning of faith. Allah ﷻ says, "The believers are only those who, when Allah is mentioned, their hearts become fearful, and when His verses are recited to them, it increases them in faith; and upon their Lord they rely - The ones who establish prayer, and from what We have provided them, they spend" (Al-Anfal 8:3).

"Indeed, those who believe and do righteous deeds." What follows the actions of the heart, are the worship rites, which are the righteous deeds. A Righteous deed is every action that Allah has ordered His servants to perform. It is called righteous for it reforms a person's life in this world and in the Hereafter. "And do righteous deeds" the greatest of righteous deeds are the testimony of faith, establishing prayer, and belief. The Prophet Mohammad ﷺ said, "Iman has over seventy branches - or over sixty branches - the uppermost of which is the declaration: 'None has the right to be worshipped but Allah'; and the least of which is the removal of harmful object from the road". Thus, whatever Allah has ordained is an act of righteousness.

Moreover, Allah says, "And establish prayer" (Al-Baqarah: 277). Allah specified the act of establishing prayer and giving zakat after the broad meaning of performing righteous deeds because they are acts of righteousness and the

greatest pillars of Islam. “And establish prayer” establishing prayer means performing the prayer perfectly, maintaining its conditions and its pillars submissively. If one performs the prayer in its true form and meaning, then he has established it perfectly.

Allah continues, “And give Zakāh.” Allah obliged Zakat where a portion of the believer’s money is given out to certain categories of people that are specified by Allah in the following verse, "Zakāh expenditures are only for the poor and for the needy and for those employed for it[1] and for bringing hearts together (for Islām) and for freeing captives (or slaves) and for those in debt and for the cause of Allah and for the (stranded) traveler” (At-Tawbah: 60). It was named Zakat, since it is a means of purification to the soul and money. “Az-Zaki” is what is pure and clean. “Zakka az-zar’a” is where the plants flourish and become pleasant. Thus, giving money in charity was named Zakat, since it develops the soul of the believer by causing it to believe in Allah and His promise. Furthermore, it purifies him from greed and stinginess while teaching him about the mercy of Allah at the same time. This way, the believer’s money will be pure. Zakat is the right of Allah and if it is not given, the money will consequently be impermissible to use. Hence why it was named Zakat. “And give Zakāh.” Those who believe in Allah and perform righteous deeds establish prayer and give Zakat.

Allah says, “will have their reward with their Lord”. None of their rewards will ever be lost for they will be rewarded for their belief, their prayer, and their righteous actions with their Lord. “And there will be no fear concerning them.” There will be no fear regarding the future, whether it is fear from the horrors of the grave, crossing the straight path with Hellfire beneath them, or the horrors of the Day of Resurrection, for they will be protected. “And there will be no fear concerning them, nor will they grieve.” Grief is usually related to the past. Allah will protect them from the grief that concerns their past sins and wrongdoings as

well. “And there will be no fear concerning them, nor will they grieve” (Al-Baqarah: 277).

Allah explained the state of those who will receive salvation as well as the state of the usurer. Those who believe and do righteous acts do not like to oppose Allah and those who consume usury. Therefore, the comfort and safety of the first group remains, while the threat and warning to the second group remains as well. “Indeed, those who believe and do righteous deeds and establish prayer and give Zakāh will have their reward with their Lord, and there will be no fear concerning them, nor will they grieve.” (Al-Baqarah: 277). The believers are incomparable to the usurers, as their paths are completely different.

Allah continues His admonition to the people of faith to keep away from usury. He says, “O you who have believed, fear Allah and give up what remains (due to you) of interest if you should be believers” (Al-Baqarah: 278). It is an invocation from Allah to His believing servants. “O you who have believed, fear Allah”. Allah orders His believing servants to fear Him and to be mindful of Him, so they would safeguard themselves from His punishment.

He continues, “And give up what remains (due to you) of interest.” Allah orders believers to leave aside what has remained of usury, to abandon any ongoing unlawful contract, any received portion of its money, and any portion they yet to receive.

“If you should be believers” (Al-Baqarah: 278). If they were believers, they should give up all kinds of usury and any remains of it, through any means.

Allah says, “And if you do not, then be informed of a war (against you) from Allah and His Messenger. But if you repent, you may have your principal - [thus] you do no wrong, nor are you wronged” (Al-Baqarah: 279). Allah warns them that if they do not give up consuming usury and any remains due to you,

they will be informed of a war against them. “A war (against you) from Allah and His Messenger.” This war will be from Allah ﷻ and His Messenger ﷺ, where Allah will assign His Messenger to fight those who are dealing in usury and are not giving up their contracts. He will fight them and punish them through confiscating their money.

The verse could be understood in a broader sense. “Then be informed of a war (against you) from Allah and His Messenger”. The war of Allah means that if He called for a war against usurers, their money, and bodies, the losers and the winner of this war are known. Allah can implement whichever punishment He wishes for He says, “Say, "He is the (one) Able to send upon you affliction from above you or from beneath your feet or to confuse you (so you become) sects[1] and make you taste the violence of one another." (Al-An’am: 65). Allah is capable of doing as He wishes with His servants. He is also capable of punishing them with whatever He wishes for. “Then be informed of a war (against you) from Allah and His Messenger.” Indeed, this is the greatest warning.

Allah ﷻ continues, “But if you repent, you may have your principal - (thus) you do no wrong, nor are you wronged” (Al-Baqarah: 279). If they repent from the remains of usury, then they can keep their capital, which they used originally to gain interest, as Allah made it permissible. “But if you repent, you may have your principal.” This refers to the capital of the debt which they used to give debts to the poor.

,says ﷻ Allah“And if someone is in hardship, then [let there be] postponement until [a time of] ease. But if you give [from your right as] charity, then it is better for you, if you only knew” (Al-Baqarah:280).

Allah says, “And if someone is in hardship, then (let there be) postponement until (a time of) ease.” (Al-Baqarah: 280). If the debtor was in hardship, unable to pay his debt then the creditor must allow him postponement

until a time of ease. In the pre-Islamic era, if a debtor was late in paying back his debts, the interest was multiplied as well. Similarly, if he failed to pay in due course, the creditor could increase the duration of paying back the debt, and the interest will increase as well. For instance, the creditor would add another year and the interest willy keep on multiplying. This is unacceptable as the creditor should postpone the time of payment until a time of ease for the debtor, so he would be able to pay back the capital of the money. "You may have your principal".

Allah says, "But if you give (from your right as) charity, then it is better for you, if you only knew" (Al-Baqarah: 280). If the creditor waives a portion of his right in the money or all of it as charity to the one who is in hardship then it is better for them, if they only knew. This is indeed better than receiving their entire money back, as charity is multiplied tenfold by Allah.

Allah concludes the verses discussing usury with this great verse, which is not only a conclusion to the verses of usury, but a conclusion to the entire Qur'an as it was the last verse to be revealed. Allah says, "And fear a Day when you will be returned to Allah. Then every soul will be compensated for what it earned, and they will not be wronged (i.e., treated unjustly)" (Al-Baqarah: 281). Allah orders believers to fear, be mindful, and safeguard themselves from this Day and the grave evils of usury for they will undoubtedly return to Allah after the resurrection to be judged. "Then every soul will be compensated for what it earned." Every soul will be fully compensated; if it did good then it will be compensated with goodness, and if it did evil then it will be compensated with evil.

Allah says about those who do evil, "And indeed, We will give them their share undiminished" (Hud: 109), i.e., their share of torture. "So do not be in doubt, (O Mohammad), as to what these (polytheists) are worshipping. They worship

not except as their fathers worshipped before. And indeed, We will give them their share undiminished." (Hud: 109). They will certainly receive their share in torture, as well as their share in reward, as whoever has one good deed will be compensated for it and it will be given to him fully, undiminished. "Indeed, Allah does not do injustice, (even) as much as an atom's weight; while if there is a good deed, He multiplies it and gives from Himself a great reward" (An-Nisa 4:40).

Allah ﷻ says, "Then every soul will be compensated for what it earned" whether they did good or did evil, they will be fully compensated for it. "And they will not be wronged (i.e., treated unjustly)." (Al-Baqarah: 281). Allah does not wrong a soul, so those who will be tortured will be tortured justly as they will be compensated for their doings in a just manner. Similarly, Allah rewards pious people who did good, with justice and He certainly will not wrong them. Not even the weight of an atom of goodness will be delayed, as Allah will compensate them for it. It is indeed a great verse that Allah concluded the verses of usury with as well the entire Qur'an with. "And fear a Day when you will be returned to Allah. Then every soul will be compensated for what it earned, and they will not be wronged (i.e., treated unjustly)." .(Al-Baqarah: 281)

يقول الله: {يَا أَيُّهَا الَّذِينَ آمَنُوا إذا تَدَايَنتُمْ بِدَيْنٍ إِلَى أَجَلٍ مُسَمًّى فَاكْتُبُوهُ وَلْيَكْتُبْ بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ وَلا يَأْبَ كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ فَلْيَكْتُبْ وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلا يَبْخَسْ مِنْهُ شَيْئًا فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لا يَسْتَطِيعُ أَنْ يُمِلَّ هُوَ فَلْيُمْلِلْ وَلِيُّهُ بِالْعَدْلِ وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَاءِ أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الأُخْرَى وَلا يَأْبَ الشُّهَدَاءُ إذا مَا دُعُوا وَلا تَسْأَمُوا أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَى أَجَلِهِ ذَلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَى أَلَّا تَرْتَابُوا إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا وَأَشْهِدُوا إذا تَبَايَعْتُمْ وَلا يُضَارَّ كَاتِبٌ وَلا شَهِيدٌ وَإِنْ تَفْعَلُوا فَإِنَّهُ فُسُوقٌ بِكُمْ وَاتَّقُوا اللَّهَ وَيُعَلِّمُكُمُ اللَّهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ}[البقرة:282]

"O you who have believed, when you contract a debt for a specified term, write it down. And let a scribe write (it) between you in justice. Let no scribe

refuse to write as Allah has taught him. So let him write and let the one who has the obligation (i.e., the debtor) dictate. And let him fear Allah, his Lord, and not leave anything out of it. But if the one who has the obligation is of limited understanding or weak or unable to dictate himself, then let his guardian dictate in justice. And bring to witness two witnesses from among your men. And if there are not two men (available), then a man and two women from those whom you accept as witnesses - so that if one of them (i.e., the women) errs, then the other can remind her. And let not the witnesses refuse when they are called upon. And do not be (too) weary to write it, whether it is small or large, for its (specified) term. That is more just in the sight of Allah and stronger as evidence and more likely to prevent doubt between you, except when it is an immediate transaction which you conduct among yourselves. For (then) there is no blame upon you if you do not write it. And take witnesses when you conclude a contract. Let no scribe be harmed or any witness. For if you do so, indeed, it is (grave) disobedience in you. And fear Allah. And Allah teaches you. And Allah is Knowing of all things" (Al-Baqarah: 282).

This verse on debt is the longest verse of the Holy Qur'an. Allah began this verse by calling His believing servants, "O you who have believed". By calling them believers, Allah urges them to adhere and act on according to their belief.

Allah says, "When you contract a debt for a specified term, write it down." Whether this debt is an interest-free loan, a trade loan, or a loan where one pays the money in advance and receives the commodity later on, all should be written down. The type of loan where one pats first then receives the commodity later on was a type of loan that was carried out at the time of Prophet Mohammad ﷺ when he first reached Al-Madinah. People used to pay for the fruits as a loan a year or two in advance, and then receive the fruits after a year or two. The Prophet Mohammad ﷺ said, "Whoever pays in advance the price of a thing to be delivered

later should pay it for a specified measure at specified weight for a specified period."

Borrowing, paying in advance, and interest-free loans, fall under the concept of debt. An interest-free loan is when someone borrows an amount of money that will be paid back in the same amount with no addition whatsoever. Allah tells His servants when they have any sort of debt, whether the agreement was on selling, taking a loan, or repaying a loan, it should be made clear when its repayment is due in a specified term.

Allah says, "write it down". This is an order to write down the loan and state its term, as writing is the best form of documentation, for it includes informative specification, which can be referred to later on. Hence why Allah ordered for the debt to be written, "write it down".

Allah ﷻ then says, "And let a scribe write (it) between you in justice." Allah obligated the scribe who would write down the debt and its stated term should write it in fairness and justice. What falls under the meaning of justice is clarity and informativeness. He should not be unjust to anyone, whether it is by deceit or falsification without displaying any sort of bias to any party. His writing should be clear and readable. This is an order to both parties to have a scribe write down their agreement in justice, "And let a scribe write (it) between you in justice".

Allah ﷻ says, "Let no scribe refuse to write as Allah has taught him." Allah obligated the one who is asked to scribe down the contract to do so as He has taught him. Thus, it is an obligation upon people that cannot be refused. When the Qur'an was revealed, there were few scribes available, hence why it became an obligation upon them to scribe when they were asked to. Allah says, "let no scribe refuse to write as Allah has taught him" which means the scribe ought to remember that Allah has taught him how to write, through easing his path of knowledge. Accordingly, he cannot be stingy with the knowledge given to him

by Allah. “And let a scribe write.” This is a confirmation of the scribes’ obligation to write when they are asked to.

,.says, “So let him write and let the one who has the obligation (i.e ﷻ Allah .”the debtor) dictateLet the scribe write, and let the debtor dictate the scribe. For instance, the debtor would dictate the scribe saying, “I (stating his name), hereby dictate that I have taken a loan of x, or took x, or bought x with the amount of x, and this is a declaration on my part”. Repaying the loan is an obligation upon the debtor, hence why he should be the one dictating the scribe. However, if the creditor was the one to dictate the scribe, it would be considered as an allegation, and an allegation or a claim requires witnesses. However, when the debtor is the one that dictates the scribe, it would be a declaration on his part, as he would not oblige himself, and confide himself, by making himself a debtor for a certain amount of money, unless he is honest about it. Since someone can make an allegation against someone else without right. “So let him write and let the one who has the obligation (i.e., the debtor) dictate”.

Allah ﷻ says, “And let him fear Allah, his Lord”. This is an order from Allah to the one who has the obligation, the debtor, to fear Allah, and to safeguard himself from His torture, by deceit or falsifying any detail. Allah says, “and not leave anything out of it”. Let the debtor not leave anything out of the declaration, nor defraud any of that he is obligated to repay. Thus, he should clarify and confess what he owes to the creditor completely.

Allah ﷻ says, “But if the one who has the obligation is of limited understanding or weak or unable to dictate himself, then let his guardian dictate in justice”. If the one who has the obligation is of limited understanding, as in he is reckless and light-minded, the guardian should be the one who asks for the debt on his part. A person of limited understanding could also refer to an adolescent or a minor, who does not know the value of money, nor could his declaration be

taken for granted since the declaration of a minor is not evidence nor is it considered to be an argument. The second category that should have a guardian that dictates justly is the weak who cannot do that due to weakness in dictating, weakness due to health problems, or a different reason, "or unable to dictate himself." For instance, he could be mute, making him incapable of dictating the scribe. These kinds of people still need to take a loan or receive a commodity in advance and delay its payment.

Allah says, "then let his guardian dictate in justice". Let the guardian dictate for the one who has limited understanding, weak, or unable to dictate by himself. Allah then says, "And bring to witness two witnesses from among your men". Call two witnesses of your men to witness the writing. This will be the second means of documenting this declaration.

Allah says, "And if there are not two men then a man and two women from those whom you accept as witnesses".If they were unable to have two men witness then a man will witness, and two women will witness instead of the other man. "From those whom you accept as witnesses." These two women must be from those whom you accept as witnesses, which entails that they have to be truthful believers and steadfast in their faith. However, if they were known for lying and cheating, they would certainly not be accepted as witnesses, and their testimony would be defective and rejected. For instance, if it was in the case of the penalty of slander, their testimony will be rejected. Allah says regarding the slanderer, "and do not accept from them testimony ever after. And those are the defiantly disobedient" (An-Nur: 4).

Allah explained the reason behind having two women as witnesses for a man in the following verse, "so that if one of them (i.e., the women) errs, then the other can remind her". Erring is forgetting. Therefore, in case one of the women forgets, the other one could remind her. Thus, there would be two present minds,

and two memories, where one would remind the other in case of errors, backing up one another, which strengthens the level of documentation and authenticity. "Then the other can remind her." This is evidence that the testimony of the forgetful is accepted, as a man might forget and remember.

This is evidence that the testimony of a woman on these contracts is half the testimony of a man. The scholars said this ruling is exclusive for the financial and commercial contracts only. While on matters concerning women, the testimony of a woman equals the testimony of a man, even if she was the only witness to matters concerning her like birth, her testimony equals the testimony of a man.

Allah says, "so that if one of them (i.e., the women) errs, then the other can remind her. And let not the witnesses refuse when they are called upon". This is an obligation from Allah that the witness cannot refuse when they are called upon to witness or be responsible for a contract or an agreement.

Allah says, "And do not be (too) weary to write it, whether it is small or large, for its (specified) term". Allah orders His servants not to be too weary or averse from writing down this debt whether it is a small debt or a large one, as one might find it unnecessary to write down a trivial amount. However, if they were to not scribe it down, they might forget about it or reject it in the future. Its effects could be worse than that of a large sum. For instance, if a debtor would forget about a small debt, people might be repulsed from him, and it might cause enmity and hostility between them, for they might condemn him for forgetting about such a trivial amount. However, if it was written down, then there would be no room for any misunderstandings and the repayment of the debt would be guaranteed. The conclusion of the verse includes its great benefits, as Allah emphasizes writing down the debt, and makes it obligatory upon believers to do so. He said, "And do not be (too) weary to write it, whether it is small or large,

for its (specified) term" for its specified term that people have agreed upon, which is the due of the repayment.

Allah says, "that is more just in the sight of Allah". Allah is guiding believers to these rulings as it is more just and fair in His eyes to have the debt and its repayment time written down, as all parties would be aware of their rights, along with the type of debt. It is indeed more just in the sight of Allah for everything to be clear through a well-written contract. "And stronger as evidence" for the written contract is stronger evidence, since one would be able to refer back to it as it is documented. "And more likely to prevent doubt between you" the following conditions are more likely to prevent worry and doubt between people, as the past confirmations and documentations when combined shall drive away worry and doubt.

Allah says, "except when it is an immediate transaction which you conduct among yourselves. For (then) there is no blame upon you if you do not write it". If the transaction is immediate, as in its payment as well as the commodity are available and present, people can then conduct the transaction among themselves. That enables them to pay for the commodity and take it immediately, unlike delaying the payment, by receiving the commodity and paying for it later on, or the other way around, when the commodity is paid for immediately but received at a later time. Thus, paying in advance is considered a debt to the one who receives the payment. This type of payment differs from the immediate transaction, as it is limited to a certain time. "Except when it is an immediate transaction which you conduct among yourselves. For (then) there is no blame upon you if you do not write it", as the buyer would pay for the commodity, and the seller would sell it immediately. In this case, they are not required to write it, since the transaction was immediate, and it ended on the spot. "And take witnesses when you conclude a contract." In the case of the immediate

transaction, there is no need for the contract to be written down, however, there should be witnesses.

Then Allah says, "Let no scribe be harmed or any witness". Allah warns people against harming scribes or witnesses. Harm could be done by frightening them off by someone of power, or through pressuring them. For instance, the debtor might resort to threatening or harming the scribe, or the witness. The verse could also mean that the scribe should not cause harm to the debtor or the creditor by being biased to a certain party, or putting off what should be brought forward, and bringing forward what should be put off, or by deceiving them. A scribe should not cause harm as he should be truthful and honest. The witness could also cause harm by being late when requested to witness, or not witnessing accurately, or is being biased in his testimony. Thus, let no harm befall a scribe or a witness, and let them not cause harm to the parties of the agreement.

Allah then says, "For if you do so, indeed, it is (grave) disobedience in you". Any harm that befalls the scribe or the witness is considered grave disobedience on the part of the contract parties. The scribe and the witnesses are volunteers whom Allah obliged to write down the agreement and witness it without receiving any payment. They are among those who do good; thus, ultimately, they are the ones that should receive goodness, and certainly, no harm should befall them. Allah has assigned them this task, as a way of spreading kindness and cooperation between the Muslims.

Allah says, "For if you do so, indeed, it is (grave) disobedience in you". "Fusuq" is disobedience of Allah, i.e., sinning. Then Allah says, "And fear Allah". Allah is ordering His servants to fear Him. "And Allah teaches you." He also teaches them the above-mentioned information regarding the topic of relationships amongst Muslims. These relationships and contracts are not acts of worship by which believers can get closer to Allah like praying and

fasting. Rather, they are acts which Allah guides Muslims to do in order to make their lives better and carry out their affairs through kindness so there will no longer be any injustice. When loaning is done correctly, it becomes a great form of representing kindness. Giving loans and debts interest-free is the best way of fighting usury. If the trader sold in the stated term, did not increase the price of the commodity, and repaid his debt without any addition, it would certainly improve the state of Muslims. Similarly, with the one who takes a debt, or an interest-free loan, and then repaid it as stated. If the debts between the Muslims were to be dealt with in such a way, where every right is returned, more people would then be eager to give interest-free loans and abandon any form of usury. Hence why the verse of debt followed the verses of usury, as the form stated in the verse of debts, where the rights of the creditor are guaranteed. This will certainly encourage the rich to give debts free of interest, as they know that their rights will be repaid.

Giving loans and debts is considered a type of charity. Therefore, whoever loans someone and waits to be repaid without adding any addition to the money for the duration agreed upon, is a charitable and good person. This is a great way of doing righteousness and excelling in goodness. Hence why Allah has enjoined such ruling and sent down the longest verse in extreme detail about this topic. This is also a form of documentation that would protect the right of the creditor so his money would be returned completely. Allah says, "And Allah teaches you." It is Allah who knows, and He is teaching Muslims about this matter, which is indeed a great deal and a tremendous opportunity. Therefore, Muslims must act accordingly.

Some scholars said regarding this part, "And fear Allah. And Allah teaches you", that Allah made fearing Him a reason for education and teaching. Therefore, if someone fears Allah, He will teach that person. Another broader meaning is, "And fear Allah" an instruction, "and Allah teaches you" is another

instruction, as the letter waaw is waaw isti'nafiya (an article of continuity) and not a waaw sababya (an article of causality).

"And Allah is Knowing of all things" Allah is Knowing of all things. Therefore, He orders believers to know that they are receiving this from Him. He also orders them to fear Him and fear disobeying His orders.

Then Allah ﷻ says, "And if you are on a journey and cannot find a scribe, then a security deposit (should be) taken. And if one of you entrusts another, then let him who is entrusted discharge his trust (faithfully) and let him fear Allah, his Lord. And do not conceal testimony, for whoever conceals it - his heart is indeed sinful, and Allah is Knowing of what you do" (Al-Baqarah: 283).

Allah mentions a substitution for not finding a scribe. "And if you are on a journey" when people are on a journey, they might find it hard to find a scribe that knows how to write. While the one who is residing in a populated area can easily find a scribe, unlike the one who is on a journey when it might be rare to stumble upon one. "And if you are on a journey and cannot find a scribe." if the parties of the contract could not find a scribe to write down the debt, Allah says, "then a security deposit (should be) taken". Let the debtor give a security deposit. "Al-Rahn" is something that is held off, restrained, and detained. Thus, the debtor should give a security deposit to the creditor, to be returned to him when he repays his debt.

Allah ﷻ says, "And if you are on a journey and cannot find a scribe, then a security deposit (should be) taken. And if one of you entrusts another, then let him who is entrusted discharge his trust (faithfully) and let him fear Allah, his Lord. And do not conceal testimony, for whoever conceals it - his heart is indeed sinful, and Allah is Knowing of what you do" (Al-Baqarah:283). This verse follows the verses on debt, where Allah explained in detail the rulings regarding debt and enjoined writing it down. "And if you are on a journey and cannot find

a scribe, then a security deposit (should be) taken" at the time of the revelation, those who could read and write were few, this is why finding a scribe during a journey is hard and rare. "And if you are on a journey and cannot find a scribe, then a security deposit (should be) taken" the debtor on a journey should leave a security deposit with the creditor, that will be returned to him when he reimburses his debt. A security deposit is anything of worth given to the creditor, whether it is an amount of money, property, gold, silver, animal, or land. This security deposit will be left and kept with the creditor until the debtor reimburses his money.

"Then a security deposit (should be) taken" the security deposit will substitute writing the debt down. It will be a form of documentation, by documenting the creditor's right, and it will be a guarantee that his money is repaid. "Then a security deposit (should be) taken" the security deposit should be given directly to the creditor.

"And if one of you entrusts another, then let him who is entrusted discharge his trust (faithfully)" if you trust one another, as in if the debtor and the creditor trust each other, then let the creditor fulfill Allah's obligation, by returning the security deposit when the debt is paid.

"And let him fear Allah, his Lord" the creditor must fear Allah, His Lord. He should not undervalue the security deposit, nor should he do any form of injustice to the debtor. The security deposit might be of great worth, where it might be higher in value than the debt itself, which might urge the creditor to cheat the debtor, by not returning it, "And let him fear Allah, his Lord".

Allah says, "And do not conceal testimony" it is an obligation upon the witness to not conceal the testimony. "For whoever conceals it - his heart is indeed sinful" if the witness was to conceal the testimony, when it is needed and required, the rights will be lost. "For whoever conceals it - his heart is indeed

sinful" the position of the sin lies in the heart, where his heart becomes sinful. It is indeed a great matter when the witness is required to testify as it is his responsibility. Consequently, if he refrains from testifying, his heart is indeed sinful, as it is the base of holding the responsibility of the testimony.

"His heart is indeed sinful, and Allah is Knowing of what you do". Allah warns His servants that He knows everything they do, and nothing is hidden from Him. Thus, they must be mindful of Him, and be fearful of Him, as He is the Lord Whom there is no deity worthy of worship except Him. The fate of the servants belongs to Him, where everyone will be accounted for their actions.

The verses on debt and the verse on security deposit contain great values and benefits. Allah made them a means of protecting the rights of the servants in the financial sector. If the financial matters were perfected, usury will certainly end. Usury is the worst of wrongdoings and offenses, and it will only be put to an end through a disciplined system that will ensure the rights and the financial rights of the individuals. Allah, in the verses of debt, described in great detail how to protect the rights of the individuals involved; while ordering His servants to be mindful of Him, and to accept all that He enjoined upon them from the rights of servants on one another. He ordered the scribe to write without a payment, He also ordered the witness to provide his testimony without a payment, and He ordered both of them to fear Him and to perform their duty well. He also ordered those who are superior in grace and are righteous to give debts without any addition nor interest. Allah has enjoined these rulings concerning the rights of Muslims on one another to block all paths of usury. We ask Allah to ease the state of the Muslims and to grant them the means of success to apply this in their lives and ultimately improve the quality of their lives.

With this comes the end of these great verses of chapter Al-Baqarah. The concluded them in ﷺ chapter was concluded with these verses, where Allah

.greatly unique versesAllah says, “To Allah belongs whatever is in the heavens and whatever is in the earth. Whether you show what is within yourselves or conceal it, Allah will bring you to account for it. Then He will forgive whom He wills and punish whom He wills, and Allah is over all things competent” (Al-Baqarah:284). This is a declaration from Allah informing His servants that to Him belongs the heavens and the earth. “To Allah belongs whatever is in the heavens and whatever is in the earth” everything in the heavens and the earth is His, they belong to Him, and are His creation. Thus, if He is the King and the Owner, then the fate of the servants and the creation lie in His hands and are certainly His.

Allah says, “Whether you show what is within yourselves or conceal it, Allah will bring you to account for it”. This presents the explained precision and the capability of Allah and His power over His servants through calculating all their moves and their silence, even if it was the smallest of moves. Their dwellings or their silence are the ideas that cross their minds. “Whether you show what is within yourselves or conceal it, Allah will bring you to account for it” what is concealed and hidden in one’s soul and heart is undoubtedly the most hidden, more hidden than the details of the heavens and the earth. So, whether the servants declare them or conceal them, Allah Knows them.

Allah says, “Whether you show what is within yourselves or conceal it, Allah will bring you to account for it”. Allah will account you for everything, and you will be judged for everything, even the things hidden in your soul.

“Then He will forgive whom He wills and punish whom He wills” Allah Holds all matters in His hands. “Then He will forgive whom He wills” forgives wrongdoings and sins. “And punish whom He wills” He punishes whom He wills for their wrongdoings and sins. All servants belong to Him, He takes care of His servants, and sustains them. Every soul will be accounted for its deeds and He is their judge.

Allah ﷻ says, “And Allah is over all things competent”. The matters that were discussed are indeed great. It is Allah, the King of the heavens and the earth, the Owner of everything, and He sustains all matters. He Knows what every heart conceals and what they reveal, and He will certainly judge everyone. This is indeed a great example of how Allah encompasses all things and a great example of His abilities. Hence why Allah says, “And Allah is over all things competent”. Nothing could ever overpower Him. This is certainly a great example of His encompassment and His competency. As Allah is competent over everything. Thus, if you ever underestimated Him or thought it was too great for Him, then know that He is competent over all things.

This is a comprehensive verse, where Allah directs the sight and hearts of His servants into comprehending that He encompasses them, He is their King, His decree is carried out on them, and all their matters belong to Him. Allah will judge them for everything, whether it is small or big. He decides whether to grant them an amnesty, forgive them and excuse them, or to punish them. He does whatever and however He wishes to His servants.

This verse does not contradict what is mentioned in the hadith that Allah forgives His servant what He thinks as long as it was not uttered nor acted upon. Prophet Muhammad ﷺ said, "Allah has forgiven my followers the evil thoughts that occur to their minds, as long as such thoughts are not put into action or uttered." This encompasses the thoughts and ideas that might cross one’s mind or the whispers of Satan that man tries to push away. This indeed is a great favor from Allah upon His servants, and it is of His mercy that man will not be accountable for His thoughts. In the hadith, “A man came to the Prophet and said: Messenger of Allah! one of us has thoughts of such nature that he would rather be reduced to charcoal than speak about them. He said: Allah is Most Great, Allah is Most Great, Allah is Most Great. Praise be to Allah Who has reduced the guile of the devil to evil prompting.”

When this intensely strict verse was revealed to inform people that Allah will judge them for what they conceal in their souls, it was immensely severe on the companions of Prophet Muhammad ﷺ. They felt that they were assigned with an intense task, so "they came to the Messenger of Allah and sat down on their knees and said: Messenger of Allah, we were assigned some duties which were within our power to perform, such as prayer, fasting, struggling (in the cause of Allah), charity. Then this (the above-mentioned) verse was revealed unto you and it is beyond our power to live up to it. The Messenger of Allah said: Do you intend to say what the people of two books (Jews and Christians) said before you:" We hear and disobey"? You should rather say:" We hear and we obey, (we seek) Thy forgiveness, our Lord! and unto Thee is the return." And they said:" We hear and we obey, (we seek) Thy forgiveness, Our Lord! and unto Thee is the return."

Then Allah revealed immediately afterwards in the conclusion of this chapter, "Allah does not charge a soul except (with that within) its capacity. It will have (the consequence of) what (good) it has gained, and it will bear (the consequence of) what (evil) it has earned" (Al-Baqarah:286).

Allah revealed this verse immediately after the companions said, "we hear and we obey", "The Messenger has believed in what was revealed to him from his Lord, and (so have) the believers. All of them have believed in Allah and His angels and His books and His messengers, (saying), "We make no distinction between any of His messengers." And they say, "We hear and we obey. (We seek) Your forgiveness, our Lord, and to You is the (final) destination" (Al-Baqarah:285). This is a testimony from Allah and a declaration to His prophet and the believers, "The Messenger has believed in what was revealed to him from his Lord, and (so have) the believers". This is a testimony from Allah that Prophet Muhammad ﷺ has believed in what was revealed to him from His Lord, that it is the speech of Allah, and His revelation. A testimony that prophet Muhammad has believed in the Book of Allah, and the other form of legalization that Allah sent,

which is the Sunnah. It is also a testimony from Allah that the believers have believed as well in what He revealed to Prophet Muhammad whether it is the recited revelation, i.e., the Holy Qur'an, or the revelation that was inspired to Prophet Muhammad, i.e., the Sunnah. "The Messenger has believed in what was revealed to him from his Lord, and (so have) the believers" it is a testimony from Allah that the believers have believed in Allah, His angels, His scriptures, and His messengers which are the pillars of faith.

In the mentioning of the messengers, Allah says, "We make no distinction between any of His messengers." This is the saying of Prophet Muhammad, the saying of the believers, that they do not distinguish between any of the messengers of Allah. We will not distinguish between them by believing in some and disbelieving in others, like the past nations that deviated from the religion of Allah. The Jews rejected Issa when he was sent as a messenger to them. The Jews along with the Christians rejected prophet Muhammad as well, antagonized him, and disbelieved in him. "We make no distinction between any of His messengers" we believe in all the truthful messengers of Allah and we make no distinction between them.

"And they say" the believers said, "We hear and we obey". We heard what Allah informed us of in His revelation, the Holy Qur'an and the Sunnah of His Prophet, and we obey our God and Lord. "(We seek) Your forgiveness, our Lord" we seek your forgiveness, O Allah. Forgive us, our Lord. "And to You is the (final) destination" to you is the destination, and the destiny by returning to Allah.

This is a testimony from Allah in which He sent it after the believers obliged and obeyed His speech. This great verse was sent as a conclusion of Surah Al-Baqarah, where Allah tells that He owns the heavens and the earth. He also tells them they will be judged for everything, no matter how small or big. He

alone decides whether to grant them an amnesty, forgive them and excuse them, or to punish them. He also tells them that He is competent over all things. Thus, when the believers submitted themselves to Allah, and said “we hear and we obey”, Allah sent down this great testimony and this great praise for His prophet and the believers who believed with him.

Allah then discusses obligations and rewards in the last verse of this chapter, “Allah does not charge a soul except (with that within) its capacity. It will have (the consequence of) what (good) it has gained, and it will bear (the consequence of) what (evil) it has earned” (Al-Baqarah: 286). This Lord, the Most Merciful over His servants, “does not charge a soul except (with that within) its capacity”. Capacity entails capability and ability. Thus, Allah charges His servants with only what they can handle, as charging them with more than their capacity and capability is certainly not an attribute of Allah, as He is the Lord, the Most Merciful. “Allah does not charge a soul except (with that within) its capacity” this includes the thoughts that cross one’s mind or the whispers of Satan that man cannot avoid completely nor push away immediately but could be able to push them away later on. There is nothing wrong with this and it is not considered to be a sin.

“Allah does not charge a soul except (with that within) its capacity. It will have (the consequence of) what (good) it has gained, and it will bear (the consequence of) what (evil) it has earned” It will have the consequence and the reward of what good it has gained. “And it will bear (the consequence of) what (evil) it has earned” of sin and wrongdoing.

Then Allah taught the believers to say this supplication, "Our Lord, do not impose blame upon us if we have forgotten or erred”, do not blame us by punishing us for our wrongdoing. “If we have forgotten or erred” our Lord, forgive us for what He has done due to forgetfulness, and forgive us for the errors

we do unintentionally. “Our Lord” our Lord, “and lay not upon us a burden like that which You laid upon those before us” do not lay upon us a burden, a heavy load, which are the shackles and the constraints that were placed upon the Children of Israel for their disbelief. Allah says, “For wrongdoing on the part of the Jews, We made unlawful for them (certain) good foods which had been lawful to them, and for their averting from the way of Allah many (people), And (for) their taking of usury while they had been forbidden from it, and their consuming of the people's wealth unjustly. And We have prepared for the disbelievers among them a painful punishment” (An-Nisa:160-161). For their wrongdoings and their disbelief, Allah destined them for severe punishment. Among the comprehensive punishment that they received was killing themselves as the only means of repentance. When the prophet was away, the Children of Israel worshipped the calf, and the only means for Allah to accept their repentance is if they kill themselves. “O my people, indeed you have wronged yourselves by your taking of the calf (for worship). So repent to your Creator and kill yourselves (i.e., the guilty among you). That is best for (all of) you in the sight of your Creator." Then He accepted your repentance...” (Al-Baqarah:54).

Therefore, Allah ended them by this severity. While Allah lifted this severity from the nation of Prophet Muhammad. For if someone from the nation of Muhammad associated someone with Allah, or disbelieved, it suffices them to return to Allah by repenting. His repentance will be accepted if he shows regret and turns to Allah in penitence. Thus, killing themselves is no longer a condition for the acceptance of repentance. Another form of severity that was placed on the Children of Israel was regarding purification, for they were not allowed to be near a menstruating woman, nor feed with her. And if an impurity were to come on an object of their clothing, they must cut it, and snap it off immediately, rather than washing it. Various matters were of extreme severity on them, and when Isa was sent down, he was legalized to lighten their severity, “and to make lawful for you

some of what was forbidden to you" (Ali-'Imran:50). The last and final Messenger, Muhammad was sent to commute the obligation even further on his nation, which is indeed of Allah's mercy to lift these burdens and shackles that were placed on the nations before us.

"Our Lord, and lay not upon us a burden like that which You laid upon those before us" (Al-Baqarah:286), referring to the Jews and the Christians. "Our Lord, and burden us not with that which we have no ability to bear" our Lord, do not burden us with what we cannot handle nor bear. So, lift away whatever we cannot bear, and do not make it compulsory upon us. "And pardon us" they are requesting to be pardoned, and pardoning is when the sin will be completely deleted from the book of deeds. "And forgive us" conceal our sins and wrongdoings and forgive us. Forgiving is concealing. "And have mercy upon us" mercy from You, Exalted are You, our Lord. "You are our protector" You are our Protector, our Helper, the Most Loving God "You are our protector" you are our Protector, our Lord. "So give us victory over the disbelieving people" give us victory by supporting us. The victory can only be gained if Allah supports the believers against the disbelievers, "so give us victory over the disbelieving people" (Al-Baqarah:286).

What a great conclusion! No verse is more merciful than the conclusion of this chapter was ever revealed! The Surah of Al-Baqarah is the greatest Surah, and its ending is the greatest of endings as it encompasses the vast mercy of Allah in this nation. Prophet Muhammad said regarding the last two verses of Surah Al-Baqarah, "He who recites the two Ayat at the end of Surat Al-Baqarah at night, they will suffice him." These two verses would suffice him for what great matters they include. The first matter is how we envision God to be and what we think of Him, as in believing that He is our Lord, to whom belongs the dominion of the heavens and the earth, He is the King, and He watches over every soul and sustains them. The sins of His servants no matter how small or big of what they

declared, will be judged by Him. However, what they have concealed, is known to Allah alone. The verses also include a great testimony from Allah to His Prophet and the believers on their belief, on accepting His legalization, and being Muslims. As they said “we hear and we obey” this saying is the essence of Islam, “we hear your speech, our Lord, and we obey”.

The verses also included a beautiful supplication and invocation which Allah taught us, that is, “Our Lord, do not impose blame upon us if we have forgotten or erred. Our Lord, and lay not upon us a burden like that which You laid upon those before us. Our Lord, and burden us not with that which we have no ability to bear. And pardon us; and forgive us; and have mercy upon us. You are our protector, so give us victory over the disbelieving people" (Al-Baqarah:286). When prophet Muhammad ﷺ read these verses once they were revealed, Allah says, “Indeed, I have done so. Indeed, I have done so”. Allah said above His heavens, “Indeed, I have done so”. It is Allah who taught us to recite this supplication, and it is the supplication that was accepted from the believers. All praise be to Allah, it is indeed a great favor that He made us of this nation, this nation that was blessed with Prophet Muhammad. All praise be to Him for legalizing this divine law upon us. All praise be to Him for sending His provisions onto us. All praise be to Him for sending down the Holy Qur’an to us. All praise be to Him for the conclusion of Surah Al-Baqarah, the greatest chapter of the Holy Qur'an, that encompassed the general rulings of this faith.

With this, this great Surah ends. We ask Allah to forgive our sins, repent to Him, turn to Him, and seek refuge in Him. Praise is to Allah, the Lord of the Worlds, at the beginning and the end. And peace be upon His servant and messenger Mohammad. We ask Allah to make it beneficial to Muslims in the east and west of the earth, and to make this a treasure for us on the Day of Resurrection.

Ali 'Imran

بسم الله الرحمن الرحيم {الم}[آل عمران:1]{اللَّهُ لا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ}[آل عمران:2]{نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنْزَلَ التَّوْرَاةَ وَالإِنْجِيلَ}[آل عمران:3]{مِنْ قَبْلُ هُدًى لِلنَّاسِ وَأَنْزَلَ الْفُرْقَانَ إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ}[آل عمران:4]{إِنَّ اللَّهَ لا يَخْفَى عَلَيْهِ شَيْءٌ فِي الأَرْضِ وَلا فِي السَّمَاءِ}[آل عمران:5]{هُوَ الَّذِي يُصَوِّرُكُمْ فِي الأَرْحَامِ كَيْفَ يَشَاءُ لا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ}[آل عمران:6].

,says, In the Name of Allah, the Compassionate, the Merciful. “Alif ﷺ Allah Lām, Meem” (Ali-'Imran:1). “Allah - there is no deity except Him, the Ever- .Living, the Self-Sustaining” (Ali-'Imran:2)“He has sent down upon you, [O Mohammad], the Book in truth, confirming what was before it. And He revealed the Torah and the Gospel” (Ali-'Imran:3). “Before, as guidance for the people. And He revealed the Criterion [i.e., the Qur’ān]. Indeed, those who disbelieve in the verses of Allah will have a severe punishment, and Allah is Exalted in Might, the Owner of Retribution.” (Ali-'Imran:4). “Indeed, from Allah nothing is hidden in the earth nor in the heaven.” (Ali-'Imran:5) “It is He who forms you in the wombs however He wills. There is no deity except Him, the Exalted in Might, the Wise” (Ali-'Imran:6).

These verses are from Surah Ali-'Imran; Ali-'Imran is a Surah revealed in Al-Madinah. The difference between Al-Madinah Surah’s and Meccan Surah’s is that Meccan Surah’s are the chapters revealed to the Prophet ﷺ before the Hijrah from Mecca to Al-Madinah, and the Al-Madinah Surah’s are the chapters revealed to the Prophet after the Hijrah until his death; whether the verses were revealed in Al-Madinah or outside of it. Some of the Al-Madinah verses were revealed to the Prophet in Mecca, or on his way to Al-Madinah, like the Surah of Al-Fath; it was revealed in the third year of Hijrah, when the Prophet was coming back from Treaty of Hudaybiyyah.

Whenever Al-Baqarah is mentioned Ali-'Imran is also mentioned; it is one of the seven longest Surahs. The Prophet ﷺ said about it, “*sūra al-Baqara* and *Āl*

'Imran preceding them* like two black clouds or canopies with light between them, or as though they were two flocks of birds in ranks pleading for the one who recited them".

If Al-Baqarah reveals the truth about Islam, then Ali-'Imran proves that Islam is the true religion. Allah presents the evidence in this Surah that the religion He revealed to the Prophet, Islam, is the true religion. He also refutes the suspicions that were directed at Islam; especially those by Christians, as they are the people of the last revealed Abrahamic Religion, and there was no prophet between Mohammad and Isa. The suspicions Christians have, concerning Islam, are abundant; Allah refutes them by presenting many evidence in this Surah. First of all, the evidence of the verses He sent. Second of all, the cosmic evidence to prove that Allah created this universe, "Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding" (Ali-'Imran:190). Then Allah's graces upon His servants, helping them triumph, granting them glory, and making them beat the odds. The Battle of Badr was proof that differentiated between right and wrong. Allah said towards the beginning of the Surah, "Already there has been for you a sign in the two armies which met [in combat at Badr] - one fighting in the cause of Allah and another of disbelievers. They saw them [to be] twice their [own] number by [their] eyesight. But Allah supports with His victory whom He wills. Indeed, that is a lesson for those of vision" (Ali-'Imran:13).

Then Allah refuted all these suspicions. One of these suspicions is how could this religion be the one true religion, then the Prophet and his followers lost some battles, and infidelity prevailed over them at times. That is why Allah dedicated most of this Surah to talking about the Battle of Uhud; Allah explained the lessons that Muslims learned from this battle, and how losing this battle was one of the greatest gifts that Allah could give to Muslims, to guide them, teach them integrity, differentiate between true Muslims and hypocrites, and give them a

lesson in patience, trust in Allah and the desire to get closer to Him. In conclusion, Ali-'Imran is the Surah that proves that Islam is the one true religion.

Allah started this Surah with three separate letters; Alif, Lam, Meem. Scholars spent lots of time explaining the meaning of these letters, starting with the letters in Al-Baqarah. They concluded that these separate letters are the letters that make up words and the basis of the language of the Arabs. Allah challenged Arabs to come up with anything like the Quran, to write anything like these letters, and to come up with anything that resembles these verses. This is the best interpretation of the meaning of these letters. A lot of interpreters resigned that only Allah knows the meaning of the letters Alif, Lam, Meem. Allah is the only One Who knows what they mean.

"Allah - there is no deity except Him, the Ever-Living, the Self-Sustaining" (Ali-'Imran:2). Allah, is the greatest name of God. It is derived from the word deity in Arabic. He is the God, the One True God; there is no God but Him. "Allah - there is no deity except Him" (Ali-'Imran:2). There is no God but Allah in truth, and not like the gods of mythology. The gods that humans worshiped are abundant; none of them exist in reality and none of them are true gods. For a god to be true, they must create, support, and own their servants. They must bless them and have their good and bad in their hands. There is no deity that has these powers other than Allah, the God of Heavens and Earth. The God of heavens and earth Who created them, Who created the entire existence. Allah the Lord of all creatures, angels, Jinn and humans. He created all the worlds from nothing; He is the one who has power over them and the one who owns them. He is the God of everything.

There is no god to creatures but Allah, no creator but Him, and no god but Him, the One and only God. He is the only One deserving of Divinity, the only One deserving of worship. Any god worshiped other than Him is false. They

worshiped everything; they worshiped the sun, the stones, and idols, they even worshiped the Jinn. All of these deities they worshiped are not real gods; they are in fact either creatures and servants to Allah, or stones that do not even possess power to help itself. So, how will it help others? Allah is the only God; the One and only true God.

"The Ever-Living, the Self-Sustaining". Allah is the Ever-Living, and life is the opposite of death; He is the Ever-Living who does not die, "And rely upon the Ever-Living who does not die" (Al-Furqān:58). He is alive of His own accord and does not rely on others to be alive like other creatures; they need food, water and other necessities to stay alive. Allah, however, is alive on his own accord and does not need anything to live. He feeds and is not fed, He exists on His own and does not need anyone else to help Him, He also brings things into existence. There is nothing in this universe that was not created by Him, Heavens, earth, Jinn, humans, the Throne, and Seat. His Throne, His Seat, His Heavens, earth, angels, humans and Jinn would not exist if it wasn't for Allah. No creature can exist without Allah's help. He brought them into existence, created them from nothing, blessed them and gave them the grace of being alive in this life where they wouldn't survive if not for Him. Allah says, "Indeed, Allāh holds the heavens and the earth, lest they cease. And if they should cease, no one could hold them [in place] after Him. Indeed, He is Forbearing and Forgiving" (Fātir:41).

"Allah - there is no deity except Him, the Ever-Living, the Self-Sustaining." (Ali-'Imran:2) "He has sent down upon you, [O Mohammad], the Book in truth, confirming what was before it. And He revealed the Torah and the Gospel" (Ali-'Imran:3). "Before, as guidance for the people. And He revealed the Criterion [i.e., the Qur'ān]" (Ali-'Imran:4). "He has sent down upon you, [O Mohammad], the Book in truth…" (Ali-'Imran:3). This is a revelation from Allah that He is the only God, the Ever-Living, and the Self-Sustaining, Who sent His Prophet

Mohammad ﷺ the Book; The Quran. It is a Book because it was written in Heaven first, then it was revealed to earth and was called the Quran.

"He has sent down upon you, [O Mohammad], the Book". The Quran in truth; its revelation was true. Allah sent the Quran to people in truth to guide them; it was sent for great purposes; it is the light, and it is evidence from Allah. It is guidance to all of humanity, and an argument from Allah against His servants, "This [Qur'ān] is enlightenment from your Lord and guidance and mercy for a people who believe" (Al-A'rāf:203). Allah sent it in truth to achieve these great purposes; it was sent in truth, its content is true, and it has no lies, falsehood, deception, delusion, nor aberration. Everything in it is true, what Allah told us about Him, His angels, His unseen, and the laws He laid down to His servants. Everything that the Quran contained is true, "And the word of your Lord has been fulfilled in truth and in justice" (Al-An'ām:115). True in the events it tells and just in its laws.

"He has sent down upon you, [O Mohammad], the Book in truth, confirming what was before it" (Ali-'Imran:3). The Quran confirmed the Books that were revealed before it; the true happenings that were mentioned in the Books that came before the Quran, the Torah, and the Gospel. The Quran confirms them; that the God of all creations is One, Allah and they were created to worship Him. That the creation of humans was in heaven; the first human was Adam ﷺ, and when he committed the sin, Allah sent him down to earth, he and his descendants still live on it. It also confirms the stories of Satan that were told in the previous Books. The matters of the unseen and the revealing of Prophets the Quran confirmed; it confirms these Books in what they preach and guide to worship Allah alone and none but Him.

"And He revealed the Torah and the Gospel" (Ali-'Imran:3). Allah is the only God, the Ever-Lasting and the Self-Sustaining, the one who sent the Torah and

the Gospel. The Book that He sent to Musa and the Gospel that He sent to His servant and Prophet Isa, the son of Maryam ﷺ.

"And He revealed the Torah and the Gospel" (Ali-'Imran:3). "Before," before the revelation of the Quran, "as guidance for the people". Allah sent these Books as guidance to people, "And He revealed the Criterion [i.e., the Qur'ān]" (Ali-'Imran:4). And He sent the Furqan; the verses that were revealed in these books. The Furqan is also a name of the Quran, "Blessed is He who sent down the Criterion upon His Servant that he may be to the worlds a warner" (Al-Furqān:1). The Quran is the Furqan; the Criterion to differentiate between right and wrong, between guidance and misguidance, between polytheism and monotheism, and between Allah's path and the devil's path. The Quran is the Criterion. In addition to everything Allah supports believers with; He supports Prophets with miracles, to prove that they are telling the truth and to expose the lies of the enemies. That is why the Battle of Badr was a criterion; Allah called it that because it differentiated between right and wrong. One of Allah's miracles is how a small number of people unprepared for war won over a class of war veterans who were enemies of Allah. The miracle is that Allah helped the small band of believers to win against their great enemy, "Already there has been for you a sign in the two armies which met [in combat at Badr] - one fighting in the cause of Allah and another of disbelievers. They saw them [to be] twice their [own] number by [their] eyesight. But Allah supports with His victory whom He wills" (Āl-'Imrān:13). "And know that anything you obtain of war booty - then indeed, for Allah is one fifth of it and for the Messenger and for [his] near relatives and the orphans, the needy, and the [stranded] traveller, if you have believed in Allah and in that which We sent down to Our Servant on the day of criterion [i.e., decisive encounter] - the day when the two armies met [at Badr]" (Al-Anfāl:41). the day of the Battle of Badr, "the day when the two armies met [at Badr]. And Allah, over all things, is competent" (Al-Anfāl:41). Allah has made the Battle of Badr a criterion to

differentiate between right and wrong; because He proved that the Prophet's case is right, that his words are right, and that He (Allah) will help right triumph, and will make infidels fail.

The miracles that Allah performed at the hand of prophets; like the staff of Musa and how Allah made it evidence to differentiate between right and wrong. Throwing this staff at the magic the sorcerers performed showed all people that this is divine evidence from Allah and that what the sorcerers did is only a lie. Allah who sent this Quran and also sent this irrefutable evidence and showed the difference between right and wrong. What Allah has sent to the Prophet are great things from the cosmic, predestination things that Allah has shown through that Islam is a true religion and that the religion of infidelity is wrong, this is one of the meanings of sending the Quran, "And He revealed the Criterion [i.e., the Qur'ān]".

Then Allah says, "Indeed, those who disbelieve in the verses of Allah will have a severe punishment", after Allah clarified that He sent those Books to guide people, and sent compelling cosmic evidence, then infidelity becomes a crime that deserves punishment, because at this point it turns into ingratitude; not only of what they were told but of what they've seen with their own eyes, they have denied Allah's evidence that He sent to the Prophet. They deny and disbelieve the Prophet and that is why Allah is threatening these unbelievers, "Indeed, those who disbelieve in the verses of Allah will have a severe punishment, and Allah is Exalted in Might, the Owner of Retribution" (Ali-'Imran:4). "those who disbelieve in the verses of Allah". The verses that prove that Allah is one true God and that prove the Prophets' honesty.

These proofs are of two types; the first is the verses revealed by Allah to the prophets, and the second is the evidence He sends to prove the truth of what He sent the prophets with. "Indeed, those who disbelieve in the verses of Allah will

have a severe punishment," this severe punishment is Hell in the Judgement Day, God forbid. ``and Allah is Exalted in Might," He is Predominant and cannot be dominated. Even if the unbelievers were greater in number and strength; they would never be able to defeat Allah, because He is Might and Predominant and no one can dominate Him. Might means triumph in Arabic; As they say who might triumph and who loses gets nothing. "the Owner of Retribution". Allah avenges Himself from His enemies; He takes revenge upon His enemies and upon the unbelievers by punishing them. This is one of Allah's Attributes; that He is Might and Owner of Retribution.

"Indeed, from Allah nothing is hidden in the earth nor in the heaven" (Ali-'Imran:5). This is also a threat from Allah (who sent the Book to His servant), to all of His servants, that He knows everything they do, and nothing is hidden from Him in earth or in Heaven. He is Omniscient; he knows everything moment by moment and does not miss a thing. No creature of Allah does a thing without Allah knowing of it. "And not absent from your Lord is any [part] of an atom's weight within the earth or within the heaven or [anything] smaller than that or greater but that it is in a clear register" (Yūnus:61). Absent means to miss; Allah has proof of everything, He knows everything about these creatures and does not miss a thing of it; even a small atom does not miss His Sight, Hearing and Knowledge.

Allah's Attributes Also include, He says, "It is He who forms you in the wombs however He wills. There is no deity except Him, the Exalted in Might, the Wise" (Ali-'Imran:6). Allah is the One Who forms you in the wombs; all creations belong to Him. Creation has two meanings; the first is bringing from nothingness to existence, the second is giving every creature its unique form. Humans, who are the most honorable creatures on this earth, were created by Allah from nothing. Allah is the One Who forms them in the wombs. The womb is the organ of creation; they were called womb (rahm in Arabic) by Allah, and it was derived

from His name; the Merciful. 'I am Allah, and I am Ar-Rahman. I created the Rahim(womb), and named it after My Name. So whoever keeps good relations with it, I keep good relations with him, and whoever severs it, I am finished with him'.

"It is He who forms you in the wombs" the organ that creates the baby; it is the organ that forms humans into males and females. This is a part of Allah's omnipotence; millions upon millions of babies are created in the wombs at the same time and Allah gives every single one of them their form. There is no complete resemblance between two people. There are more than six billion people living on earth right now, but you cannot find two people who have complete resemblance between them. This creation is continuous; Allah is not unable to create every creature in a new form. This thing goes far beyond finer qualities; to the smallest cell of every creature that does not share the human genetic code. Or what is called the genetic footprint, this can never be the same in two humans; if we knew that each human had sixty billion cells that has this footprint, and that each of these cells hold all of the human's genetic code, we believe that Allah is the great Creator that no one can grasp any of His knowledge. This is beyond our imagination; to grasp Allah's abilities and His knowledge, "It is He who forms you in the wombs however He wills" (Ali-'Imran:6). no one helps Him, no one gives Him advice, no one interferes with Him and He never delegates this matter to anyone; He does it Himself, "It is He who forms you in the wombs however He wills. There is no deity except Him," (Ali-'Imran:6). We say again, "There is no deity except Him, the Exalted in Might, the Wise" (Ali-'Imran:6). There is no real deity but Him; all the other deities are false, and they cannot be called gods because they cannot do and create what Allah does and creates. He is the only One deserving of being a God.

"There is no deity except Him, the Exalted in Might," the Predominant that no one can dominate. "the Wise." Who puts everything in its right place. Everything

is in its right place because Allah's knowledge is complete, "that Allah has encompassed all things in knowledge." (At-Talāq:12). He puts everything in its right place; guidance, misguidance, wealth, poverty, health, and illness. He puts everything in its designated place and does everything wisely; all of His actions are wise and right. He is Allah "It is He who has sent down to you, [O Mohammad], the Book; in it are verses [that are] precise - they are the foundation of the Book - and others unspecific. As for those in whose hearts is deviation [from truth], they will follow that of it which is unspecific, seeking discord and seeking an interpretation [suitable to them]. And no one knows its [true] interpretation except Allah. But those who are firm in knowledge say, "We believe in it. All [of it] is from our Lord." And no one will be reminded except those of understanding" (Ali-'Imran:7).

يقول الله ﷻ: {إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلا أَوْلادُهُمْ مِنَ اللَّهِ شَيْئًا وَأُوْلَئِكَ هُمْ وَقُودُ النَّارِ}[آل عمران:10]{كَدَأْبِ آلِ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ كَذَّبُوا بِآيَاتِنَا فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ وَاللَّهُ شَدِيدُ الْعِقَابِ}[آل عمران:11]{قُلْ لِلَّذِينَ كَفَرُوا سَتُغْلَبُونَ وَتُحْشَرُونَ إِلَى جَهَنَّمَ وَبِئْسَ الْمِهَادُ}[آل عمران10:12].

says, "Indeed, those who disbelieve - never will their wealth or their ﷻ Allah .children avail them against Allah at allAnd it is they who are fuel for the Fire." (Ali-'Imran:10) "[Theirs is] like the custom of the people of Pharaoh and those before them. They denied Our signs, so Allah seized them for their sins. And Allah is severe in penalty." (Ali-'Imran:11) "Say to those who disbelieve, "You will be overcome and gathered together to Hell, and wretched is the resting place" (Ali-'Imran:12).

Allah informs His servants that the unbelievers "never will their wealth or their children avail them against Allah at all", in this life. If Allah wants to punish them in this life or in the afterlife where they are sent to Hell without a companion or anyone to help; their money which they collected in life will not be of any help for them, as Allah says, "But as for he who is given his record in his left hand, he

will say, "Oh, I wish I had not been given my record" "And had not known what is my account." "I wish it [i.e., my death] had been the decisive one." "My wealth has not availed me" "Gone from me is my authority" (Al-Hāqqah:25-29). Everyone on the Judgment Day runs away from their relatives. "On the Day a man will flee from his brother" "And his mother and his father" "And his wife and his children," "For every man, that Day, will be a matter adequate for him." ('Abasa:34-37). This is a confirmation from Allah, "Indeed, those who disbelieve - never will their wealth or their children avail them against Allah at all. And it is they who are fuel for the Fire.". This is Allah's punishment to them; to be the fuel to the fire, to be punished in it, "O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones…" (At-Tahrīm:6). That lights with people's bodies. This great Fire uses people's bodies as its fuel, Allah forbids.

Allah also informed the believers that the fate of those who disbelieved Mohammad's message would not be better than those unbelievers before them. He says, "[Theirs is] like the custom of the people of Pharaoh and those before them. They denied Our signs, so Allah seized them for their sins. And Allah is severe in penalty." (Ali-'Imran:11). The people of Pharaoh persisted and worked together to defeat the Truth. They persisted in infidelity despite all the evidence they were sent. Allah sent them so many arguments, but they insisted and continued denying what Allah sent to them. He says, "So We sent upon them the flood and locusts and lice and frogs and blood as distinct signs, but they were arrogant and were criminal people" (Al-A'rāf:133).

"[Theirs is] like the custom of the people of Pharaoh and those before them…" (Ali-'Imran:11). Before the people of Pharaoh; Ād, Thamud, and the people of Nuh, "They denied Our signs", they denied the truth and called it lies. They denied the signs that Allah sent as verses, they also denied Allah's cosmic evidence, His miracles, and His proofs that He established through the hands of

His prophets, “They denied Our signs, so Allah seized them for their sins”, Allah destroyed them; He drowned the people of Pharaoh despite the money, the power, and sovereignty they had. They could not stop Allah’s punishment. Allah seized them “for their sins”. If they had known that Allah did that to them due to their sins, they would not have committed such sins, disbelieved, or denied Allah’s signs. Allah seized them, “And Allah is severe in penalty” (Ali-'Imran:11). His punishment was severe. Notice that great punishment that befell the people of Pharaoh and the unbelievers before them, And Allah is severe in penalty.” This is one of Allah’s attributes, that His punishment was severe, and painful. It was called retribution because it was sent due to a sin, And Allah is severe in penalty” (Ali-'Imran:11). Punishment because of a sin.

Then Allah ordered the Prophet ﷺ to warn these unbelievers who denied him and accused him of lying, “Say to those who disbelieve, "You will be overcome and gathered together to Hell, and wretched is the resting place." (Ali-'Imran:12). “Say to those who disbelieve”. Those who disbelieve in the Prophet Mohammad and the signs of Allah. They disbelieved in the Prophet who was sent with the evidence and the Book of Allah. The Book with which He challenged Arabs and all people to come up with a Surah like it. They disbelieved in Allah’s clear signs and miracles carried out by the Prophet ﷺ.

“Say to those who disbelieve, "You will be overcome…" (Ali-'Imran:12). You will be defeated and Allah will help the believers triumph over you in this life, “…and gathered together to Hell, and wretched is the resting place" (Ali-'Imran:12). This is their punishment. In the end, they will be overcome and gathered together in Hell. Wretched is the resting place; once in this life and another in the afterlife. The defeat in this life is that Allah will help His Prophet triumph over them and support the religion. In the afterlife, He will send them to Hell, the wretched resting place. This is the same punishment as before, “Indeed, those who disbelieve - never will their wealth or their children avail them against

Allah at all. And it is they who are fuel for the Fire" (Ali-'Imran:10). It will not help them in this life or in the afterlife.

"Say to those who disbelieve, "You will be overcome and gathered together to Hell, and wretched is the resting place." (Ali-'Imran:12). "gathered together" collected "to Hell", this great Fire that Allah prepared for His servants; He subdued it. If a stone to be thrown from its edge, it will take seventy years to reach its bottom; it is a great prison, and a very deep well. "and gathered together to Hell, and wretched is the resting place" (Ali-'Imran:12). Allah is mocking them. He used the word resting place to describe their punishment. It also could mean a baby's cradle; the place a person prepares for a baby to put him to sleep. Saying the fire is their resting place means it will be a bed for them. Further, Hell is a prison with beds of fire, walls of fire, its covers are fire as well. Allah says, "Indeed, those who deny Our verses and are arrogant toward them - the gates of Heaven will not be opened for them, nor will they enter Paradise until a camel enters into the eye of a needle [i.e., never]. And thus do We recompense the criminals" (Al-A'rāf:40) "They will have from Hell a bed and over them coverings [of fire]" (Al-A'rāf:41). ""They will have from Hell a bed" their resting place, "and over them coverings". Of fire. "And thus do We recompense the criminals" (Al-A'rāf:40). This is their great punishment; to be put in a prison with fire for beds, fire for covers, and be surrounded with fire. As He says, "Indeed, We have prepared for the wrongdoers a fire whose walls will surround them." Even the walls, "And if they call for relief, they will be relieved with water like murky oil, which scalds [their] faces. Wretched is the drink, and evil is the resting place. (Al-Kahf:29). "And gathered together to Hell, and wretched is the resting place" (Ali-'Imran:12). Wretched be the bed you will get there, Allah forbids.

Then He says, to give them a sign after what He told them of the previous nations' fate, "Already there has been for you a sign in the two armies which met [in combat at Badr] - one fighting in the cause of Allah and another of

disbelievers. They saw them [to be] twice their [own] number by [their] eyesight. But Allah supports with His victory whom He wills. Indeed, that is a lesson for those of vision." (Ali-'Imran:13). "Already there has been for you a sign", this has been a clear sign that you witness with your own eyes.

"In the two armies which met", the two armies that met in combat; the first army as the Prophet ﷺ and the believers who participated in Badr. There were around three hundred men. The second army were the unbelievers, who were led by Abu Jahl, Amr ibn Hishām, Ubay ibn Khalaf, and Umayyah ibn Khalaf (the leaders of Quraysh) along with one thousand unbelievers who are seasoned in combat, "In the two armies which met", to fight.

"One fighting in the cause of Allah". The Prophet ﷺ and the believers; they fight for the sake of Allah to make His word prevail, for His sake, and for His path. They are walking through Allah's path to help His word prevail on earth. The others are the unbelievers, "and another of disbelievers".

"They saw them [to be] twice their [own] number by [their] eyesight". The unbelievers saw the believers, who were a small number, twice their number by their own sight. "By [their] eyesight". They see them twice their number, as was mentioned in the Prophetic biography that the Prophet asked the scouts that Ali ibn Abi Talib and Miqdad, 'How many fighters?' they answered, 'we do not know their number. The Prophet asked again, 'How many animals do you slaughter daily?', they answered, 'we slaughter either nine or ten a day'. They slaughter ten or nine camels a day. The Prophet said, "they are between nine hundred and a thousand". The unbelievers were around a thousand fighters, but they saw the believers twice their actual number with their own eyes. That is why the Prophet consulted with his followers, "O people! Give me your opinion, should we fight them or not?" they answered him that they should; Abu Bakr and Umar agreed. Then Miqdad said, 'O Prophet of Allah, by Allah we will not say as the Children of Israel told Musa,' "so go, you and your Lord, and fight. Indeed, we are remaining right here." (Al-Mā'idah:24). We say go you and your Lord and fight, and we will fight with you.' Sa'd ibn Mu'adh said, 'do you mean us, O prophet of Allah?' the Prophet answered, 'Yes, I mean you people'. Because the emigrants were only around eighty men and the rest of the army consisted of the Ansar; 'Do you mean us, O prophet of Allah?' the master of Ansar asked, the master of Aws. The Prophet answered, 'yes'. Sa'd

answered, ‘we believed in you and gave you covenants on that; I swear to Allah that if you told us to cross the sea, we would, no man would stay behind. If you asked us to go to Al-Ghimad, we would follow you without questions. Let’s go and do what Allah has ordered you to do, so that Allah may help you with us.' They were great fighters and kept their promises. And Allah granted them the win that He promised, “They saw them [to be] twice their [own] number by [their] eyesight.”

Allah helped this little number of believers to triumph. When the Prophet went to Badr, it was not to fight Quraysh, it was actually to take the spoils of a convoy coming to Quraysh from the Levant for trade. This convoy had one thousand camels all loaded with goods, and had only one hundred men; it was an easy target for the taking of Muslims, as Allah says, “the unarmed one.” However; Allah planned the fight in a way that Muslims did not see. Abu Sufyan took the convoy to another route beside the sea, that is why the Muslims missed it. Quraysh brought their army to fight. The ones looking at the battle from the outside could clearly see that one party did not even want to fight and were ambushed, while the other party wanted to fight and vanquish the first party, and they were war veterans and seasoned fighters. Most of the Ansar were young and not so experienced in fighting. Here, we can see Allah’s miracle, where a small party defeated this great number of fighters. As soon as the battle started, the unbelievers ran away while Muslims followed them, killing and taking them hostage.

“Already there has been for you a sign”. Disbelievers, “in the two armies which met [in combat at Badr] - one fighting in the cause of Allah and another of disbelievers. They saw them [to be] twice their [own] number by [their] eyesight. But Allah supports with His victory whom He wills. Indeed, that is a lesson for those of vision” (Ali-'Imran:13). Allah helps whoever He wants to triumph. That is why He helped this small party over the party that was twice their number. This defies the mundane rule that the larger number defeats the smaller number; this

is known and believed just as one plus one equals two. Ten people defeat one person and even two people defeat one person if all of them are equals in power. Look at how this smaller party defeated this larger party with Allah's permission.

Allah ﷻ says, "But Allah supports" and empowers, "with His victory whom He wills. Indeed, that is a lesson for those of vision" (Ali-'Imran:13). A lesson to be learned; from one event to another; to learn from each event that happens in a person's life. Whoever witnessed this event, and thought about it, they would know there are things beyond this event. What are they? A small party defeats a larger party this way; there must be an extraordinary thing happening to make this smaller party win, other than mundane reasons. The reason is Allah and His support; He made this smaller party prevail over this larger party, the believers over the disbelievers. Allah says, "Indeed, in that is" at the Battle of Badr, "a lesson for those of vision" (Ali-'Imran:13).

Then Allah clarified the greatest reasons why the unbelievers do not believe in this religion, "Beautified for people is the love of that which they desire - of women and sons, heaped-up sums of gold and silver, fine branded horses, and cattle and tilled land. That is the enjoyment of worldly life, but Allah has with Him the best return [i.e., Paradise]" (Ali-'Imran:14).

"Beautified for people", the subject is not mentioned; beautifying is making something pretty in someone's eyes, "and have beautified it for the observers" (Al-Hijr:16). This is the sky; Allah has made it beautiful at night and adorned it with stars and moons for the observers. Adornments are beautiful, "Beautified for people", to make it appealing to their hearts and souls.

"Beautified for people is the love of that which they" the one doing the action is not mentioned. Allah has said in another verse that Satan is the one who beautifies these desires to people. As Allah says, "and Satan has made their deeds pleasing to them and averted them from [His] way".

There was another interpretation that Allah is the One Who beautified to every nation their deeds; even the bad ones. As Allah says, “And do not insult those they invoke other than Allāh, lest they insult Allāh in enmity without knowledge. Thus We have made pleasing to every community their deeds. Then to their Lord is their return, and He will inform them about what they used to do” (Al-An‘ām:108). “Thus We have made pleasing” this is attributed to God. Allah stated that He is the One Who punished the unbelievers that way. He punished them when they abandoned His path; so, He sent the Satan their way to beautify their deeds to them, “Do you not see that We have sent the devils upon the disbelievers, inciting them [to evil] with [constant] incitement?” (Maryam:83). To move them constantly towards sins by making evil pleasing to them; as a punishment from Allah. Attributing this to Allah means that He is the one to do it and order it; because there is nothing that happens outside His will and His fate. The one to beautify it is the Satan who told Allah, “[Iblees] said, "My Lord, because You have put me in error, I will surely make [disobedience] attractive to them [i.e., mankind] on earth, and I will mislead them all” (Al-Hijr:39). He has made it his job to do so; even though Satan was sent their way by Allah, it was due to their sins and abandoning the path of Allah, as He says, “And whoever is blinded from remembrance of the Most Merciful - We appoint for him a devil, and he is to him a companion.” (Az-Zukhruf:36) “And indeed, they [i.e., the devils] avert them from the way [of guidance] while they think that they are [rightly] guided” (Az-Zukhruf:37). This is Allah’s punishment to them. He says, “Indeed, We have made that which is on the earth adornment for it that We may test them [as to] which of them is best in deed” (Al-Kahf:7).

“Beautified for people” made pleasing in their souls and minds, “for people”, all people, “is the love of that which they desire - of women and sons, heaped-up sums of gold and silver, fine branded horses, and cattle and tilled land.” Allah mentioned all types of adornment and possessions that could tempt people. They

are beautiful in their eyes, that is why ignorant people and people of heedlessness follow them, and make them all they think and care about.

"Beautified for people is the love of that which they desire" a craving that is waiting to be fed. Allah mentioned these desires starting with, "of women" this is one of the highest and greatest desire on earth; one which men seek after and fight for, "and sons," the great desire to have a son that people always seek, "heaped-up sums of gold and silver," and pounds upon pounds, a great sum, "of gold and silver," silver and gold have been considered precious metals since the creation of earth; humans even made them a unit of measurement for precious things, because how beautiful and shiny they are, and they are well-loved by people. They are precious and beautiful; silver and gold have always been what people desired, idealized, sought after, and they always wanted huge amounts of them, "heaped-up sums". People always want huge amounts of things and not only a small amount.

"Fine branded horses," horses are one of the greatest desires on this earth; what about if they were fine branded horses, the most expensive, and beautiful horses. People always look for the attributes of fine branded horses; the one with some white on his lower legs, except for the right. If its right leg is the same color as its body, and the rest of the legs have some white in them, this means that this horse is a fine branded horse. Likewise, the horse who has a spot on their forehead different than the color of their body. These types of horses are way more expensive than other types of horses, "fine branded horses," who have these attributes are of fine breed and very expensive.

"And cattle". The eight pairs of animals that Allah sent include camels, cows and sheep. "And tilled land" for farming; these are what people want, desire, and seek after. These are the possessions that were made pleasing to their hearts and eyes.

Allah says, “That is” all of this “the enjoyment of worldly life,” these possessions, desires, and cravings are all a part of this worldly life only, “That is the enjoyment of worldly life”, to feed a quick fleeting craving; to be fed upon and enjoyed in this life. As the Prophet said, “The whole world is to be enjoyed,” to fulfill a fleeting desire, “but the best thing in the world is a good woman.” “That is the enjoyment of worldly life,” Allah called it the worldly life to show how trifle it is; the enjoyments of this life we live, this life that passes by quickly, and ends quickly. Allah says, “but Allah has with Him the best return [i.e., Paradise]” (Ali-'Imran:14). Look at the great difference between the fleeting desires and the best return. The return refers to paradise. The best return means the wanted and desired at the end of a journey; because if someone travels somewhere, they go to settle down, and people bear the troubles of travelling only if they know that they will rest at the end of it, put their troubles behind them, and never have to bear it again. People only bear the troubles to never have to suffer again. Allah stated that these desires are only wasting the time that we should be working for our real life; this is not our real life. Our real life is the afterlife. Allah says, but Allah has with Him the best return [i.e., Paradise]” (Ali-'Imran:14). The pleasant return; the afterlife, “but Allah has with Him the best return [i.e., Paradise]” (Ali-'Imran:14).

Then Allah made the distinction finally, “Say, "Shall I inform you of [something] better than that?” (Ali-'Imran:15) better than these mundane desires “For those who fear Allah will be gardens in the presence of their Lord beneath which rivers flow, wherein they abide eternally, and purified spouses and approval from Allah. And Allah is Seeing [i.e., aware] of [His] servants – (Ali-'Imran:15) “Those who say, "Our Lord, indeed we have believed, so forgive us our sins and protect us from the punishment of the Fire" (Ali-'Imran:16). This is the description of the pleasant place of return; there is no comparison between it and between all these desires, “Say, "Shall I inform you of [something] better

than that?" (Ali-'Imran:15). Better than that, "For those who fear Allah" all of these people, "For those who fear Allah will be gardens in the presence of their Lord beneath which rivers flow, wherein they abide eternally, and purified spouses and approval from Allah. And Allah is Seeing [i.e., aware] of [His] servants" (Ali-'Imran:15).

يقول الله ﷻ {زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالأَنْعَامِ وَالْحَرْثِ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ الْمَآبِ}[آل عمران:14]{قُلْ أَؤُنَبِّئُكُمْ بِخَيْرٍ مِنْ ذَلِكُمْ لِلَّذِينَ اتَّقَوْا عِنْدَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الأَنْهَارُ خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُطَهَّرَةٌ وَرِضْوَانٌ مِنَ اللَّهِ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ}[آل عمران:15] {الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا آمَنَّا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ}[آل عمران:16]{الصَّابِرِينَ وَالصَّادِقِينَ وَالْقَانِتِينَ وَالْمُنْفِقِينَ وَالْمُسْتَغْفِرِينَ بِالأَسْحَارِ}[آل عمران:17].

says, "Beautified for people is the love of that which they desire - of ﷻ Allah women and sons, heaped-up sums of gold and silver, fine branded horses, and .cattle and tilled landThat is the enjoyment of worldly life, but Allāh has with Him the best return [i.e., Paradise]". (Ali-'Imran:14) "Say, "Shall I inform you of [something] better than that? For those who fear Allāh will be gardens in the presence of their Lord beneath which rivers flow, wherein they abide eternally, and purified spouses and approval from Allāh. And Allāh is Seeing [i.e., aware] of [His] servants" (Ali-'Imran:15) "Those who say, "Our Lord, indeed we have believed, so forgive us our sins and protect us from the punishment of the Fire" (Ali-'Imran:16). "The patient, the true, the obedient, those who spend [in the way of Allāh], and those who seek forgiveness before dawn" (Ali-'Imran:17).

Allah says what is beautified to people "is the love of that which they desire - of women and sons, heaped-up sums of gold and silver, fine branded horses, and cattle and tilled land." These things became pleasing in their eyes; became more appealing. Allah started with the greatest of desires; women, sons, and huge sums of gold; hundreds upon hundreds of pounds, silver, fine branded horses; horses differ in their appeal, people spend more on bloodstock horses, and love the

brands they have, whether on their legs or foreheads. “and cattle”, like camels, cows and sheep, “and tilled land.” Farming is the desire of this life that people love; people became distracted with it and neglected religion and the afterlife, as He says, “Indeed, We have made that which is on the earth adornment for it that We may test them [as to] which of them is best in deed.” (Al-Kahf:7). Allah said, “That is the enjoyment of worldly life,”. These desires are the enjoyment of worldly life. Humans enjoy it only for a short period of time; this worldly life (not the afterlife). It is called worldly because it is lowly, and its enjoyment is little and temporary.

Allah says, “but Allāh has with Him the best return [i.e., Paradise]” (Ali-'Imran:14). Reward, the real enjoyment and the real life are in the afterlife with Allah. Instead of this life there is “the best return [i.e., Paradise]”. The best return means to go back. Going back to where you want is the best outcome anyone could wish for. People wish to reach a good outcome, especially if the path was hard. It makes the hardships worth it. If a person strays off the path, then they will only have loss and destruction. What enjoyment they had in this temporary life will not help them. The best return i.e. paradise is a better outcome than going to hell, of course.

Allah says, “Say, "Shall I inform you of [something] better than that?” (Ali-'Imran:15) Better than these desires and worldly enjoyments, “than that” what is referred to, “For those who fear Allah will be gardens in the presence of their Lord beneath which rivers flow”, Allah started with those who fear Him; He mentioned the dwellers of heaven before heaven itself. Allah mentioned them first to show that heaven is first and foremost to them. That is why He talked about them before talking about the enjoyment they will receive in heaven, “For those who fear Allah”.

‘For those who fear’, includes many other qualities beneath its apparent meaning; it has the qualities of all that’s good pious. Fearing Allah means to believe in Him and obey Him; whoever believes in Allah, obeys Him and avoids what He prohibits. This is the meaning of Fearing Allah; Pious people, the believers, are those who fear Allah, so they believed in Him, obeyed His rules, and avoided His prohibitions. “For those who fear Allah will be”, Allah says, “will be”, to confirm it; and to show that Allah does not forget anything and He keeps His promises. Allah has mentioned these pious people next to His name, and said that He is their God and Creator, and the Holder of their affairs. That is why nothing will be forgotten. Allah is their God, He will have mercy on them, “gardens”. The plural of garden. A garden in Arabic is a grove where all of its branches are intertwined and the insides of it are hidden; it is like a baby hidden in their mother’s womb and like a crazy person who you cannot see in their mind. These god-fearing believers will be given gardens not only one. “Beneath which rivers flow,” ever-flowing rivers, underneath their palaces and these gardens, “rivers”, the plural of river.

Allah has informed us that these rivers have different flavours and shapes, He says, “Is the description of Paradise, which the righteous are promised, wherein are rivers of water unaltered, rivers of milk the taste of which never changes, rivers of wine delicious to those who drink, and rivers of purified honey, in which they will have from all [kinds of] fruits and forgiveness from their Lord...” (Muhammad:15). “Beneath which rivers flow,” does not only mean rivers of water, it also includes all other flavours that Allah has mentioned in the previous verse.

“wherein they abide eternally,” their stay in heaven is eternal. Allah has informed us that this stay in heaven is never-ending, as He says, “And as for those who were [destined to be] prosperous, they will be in Paradise, abiding therein as long as the heavens and the earth endure, except what your Lord should will - a

bestowal uninterrupted." (Hūd:108). Uninterrupted means it does not end; what Allah bestows upon the people in heaven, and their stay never ends; they will be immortals and they stay there eternally; without interruptions or an end.

"and purified spouses", they will have spouses and wives in heaven. Allah says, "purified" this description combines all meanings of purity; purity of mind and purity of body. As for the purity of the body, the people of heaven do not have to use the bathroom, they do not have mucus, their sweat smells like perfume. On the other hand, the women in heaven do not suffer from menstrual periods; they do not bleed, and are purified of any uncleanliness and impurity that they have to suffer from in life. The people of heaven are also purified from moral shortcomings such as envy, jealousy, and every deviation. The people of heaven do not possess any of these immoralities, they are purified of every fault. If a person was like that; always content, never jealous, proud, angry, and every fault of morals that people have in this life, then they are purified, "and purified spouses".

"And approval from Allāh". Approval from Allah means they reached perfection and they will be pleased. Allah will be pleased with them; He will never be angry with them ever, and they will have eternal peace. Allah will address the people of heaven after they reside in it and enjoy all that Allah has bestowed upon them, He says to them, "Allah will say to the people of Paradise, 'O the people of Paradise! Are you pleased?" They will say, 'Why should we not be pleased since You have given us what You have not given to anyone of Your creation?' Allah will say, 'I will give you something better than that.' They will reply, 'O our Lord! And what is better than that?' Allah will say, 'I will bestow My pleasure and contentment upon you so that I will never be angry with you after for-ever.' " This is the greatest blessing they will be given; Allah will always be pleased with them, and He will never be angry with them, ever. Heaven also means approval from Allah.

Then He says, to end this verse that held great tidings for those who feared Allah, to the people of heaven, “And Allah is Seeing [i.e., aware] of [His] servants” (Ali-'Imran:15). “And Allah is Seeing [i.e., aware] of [His] servants”. Aware of them and their actions. This means that Allah knows who deserves to be in heaven, and no good deed will go unrewarded. All of those who feared Allah will be rewarded with heaven, because Allah is All-Seeing of His servants and nothing from their deeds can be hidden from His Sight.

Where to next? Where are the desires and the enjoyments of this worldly life? How many years can someone enjoy these temporary desires? “Then have you considered if We gave them enjoyment for years” (Ash-Shu‘arā’:205) “And then there came to them that which they were promised?” (Ash-Shu‘arā’:206) “They would not be availed by the enjoyment with which they were provided” (Ash-Shu‘arā’:207). This life’s enjoyment, no matter how much it is, is temporary. And this little enjoyment does not compare with the great enjoyment of heaven that is not tarnished with distress or scarcity; it is eternal, abundant, and uninterrupted. It is unlike the enjoyment of this worldly life where there is always fear attached to it. People always fear that this enjoyment will be lost or go to someone else, or will be interrupted by death or made unenjoyable by sickness or circumstance; like an old person with money or a sick person who cannot enjoy what they have. Then, how does the enjoyment of this worldly life compare to the enjoyment of the afterlife?

Then Allah explained some of the qualities of these god-fearing believers who deserve all this enjoyment in heaven, He says, “For those who fear Allah”. Then says, “Those who say, "Our Lord, indeed we have believed, so forgive us our sins and protect us from the punishment of the Fire" (Ali-'Imran:16). This is an explanation of the pious people’s qualities, those who deserve this reward from Allah, “Those who say, "Our Lord, indeed we have believed, so forgive us our sins and protect us from the punishment of the Fire," (Ali-'Imran:16). Those who

say this; and this is a declaration of what their hearts have already believed; they now have said it with their tongues, “Those who say, "Our Lord” Our Lord; this is a prayer to Allah ﷻ “indeed we have believed”, a confirmation of their belief, “we have believed”, belief here means believing what Allah has sent and obeying His orders, fearing, and revering Him.

“So forgive us our sins”, they hope and plead with Allah that their belief might make Allah forgive their sins. “so forgive us our sins”, is a plea to Allah for their good deeds. They pray to Him that ‘we have believed in you so forgive our sins, erase them, and do not reveal them to people’. “our sins”, our bad deeds. “…and protect us from the punishment of the Fire" (Ali-'Imran:16). Protect us from the punishment of Fire; Hellfire, Allah forbid. They are declaring their belief in Allah, and plead with Him. They are telling Him that their belief is not only something they say; it is something they believe in their hearts, and they are declaring it to Allah Who already knows the truth of their hearts.

“The patient,” patience is preventing yourself from doing bad deeds without getting bored, or because of pain; they are patients. Patience is an important moral quality without which religion cannot continue. Obedience needs patience, leaving sin behind needs patience, and everything happening in life needs patience to get through them. They are patient, in the face of this all, obedience, sin, happenings, afflictions, and tests. “And We test you ˹O humanity˺ with good and evil as a trial”.

“the true”. The true in their belief in Allah, when they declared, ‘I bear witness that there is no god to be worshiped but Allah, and that Muhammad is the Messenger of Allah’. They were honest in their declaration. Their deeds also show their honesty and truth.

“the obedient,” obedience means, when you intend with your mind and soul to stop doing something; obedience either means to stop doing something or

always doing it. As Allah says, “stand before Allah, devoutly obedient” (Al-Baqarah:238). Obedient also means devout; all of these are meanings of obedience. As Allah says about wives, “So righteous women are devoutly obedient, guarding in [the husband's] absence what Allah would have them guard” (An-Nisā’:34). “devoutly obedient”, obedient to their husbands and loyal to them; they never look at someone else. Obedient means devout to Allah and humbled by Him; they have dedicated their lives to worship and obey Him. As Allah says, “Say, "Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allāh, Lord of the worlds” (Al-An‘ām:162). They have dedicated their lives to Allah, to obey Him, to be devout to Him, and Humbled by Him. They have dedicated the entirety of their lives to Allah.

“those who spend [in the way of Allāh]”, those who spend their money for Allah’s sake, to say those who spend means in general; to mean philanthropists. Allah says, “Those who spend their wealth [in Allāh's way] by night and by day, secretly and publicly - they will have their reward with their Lord. And no fear will there be concerning them, nor will they grieve” (Al-Baqarah:274).

“And those who seek forgiveness before dawn” (Ali-'Imran:17). Those who seek forgiveness and ask for it, they ask Allah for forgiveness before dawn; just before the night, before Fajr. Dawn is the best time for worship and prayer; Allah answers prayers at this time of night. Allah comes closer to His servants at this time of night and orders them to pray to Him.

The Hadith states, “Our Lord who is blessed and exalted descends every night to the lowest heaven when the last one-third of the night remains, and says: Who supplicated Me so that I may answer him? Who asks of Me so that I may give to him? Who asks My forgiveness so that I may forgive him?” This is a call from Allah to His servants at this time of night and every other time. This call from Allah passes earth at every dawn in every part of earth. This is Allah’s call to His

servants at dawn to pray to Him; for He is close to them. He says, ": Who supplicated Me so that I may answer him? Who asks of Me so that I may give to him? Who asks My forgiveness so that I may forgive him?" This is the time Allah accepts prayer; that is why He dedicated it to asking for forgiveness. "And those who seek forgiveness before dawn" (Ali-'Imran:17).

There is no doubt that them getting up at this time is a sign of their belief in Allah, and their devotion to Him. Because this is a time where most people are either asleep or with their loved ones, while believers pray to their God, their Lord that they fear, revere, and love. They ask for forgiveness to their sins from Him. Allah has said that these people are deserving of great reward from Him. He says, "Those who say, "Our Lord, indeed we have believed", they are true to their belief, "so forgive us our sins and protect us from the punishment of the Fire" (Ali-'Imran:16). They pray to Allah to forgive their sins and save them from the punishment in Hell, they are the patient, the true, the obedient, those who give money in the name of Allah, and those who pray to Allah at dawn. This verse came to draw a distinction between them and between those who are busy with their love for desires. "Beautified for people is the love of that which they desire - of women and sons, heaped-up sums of gold and silver, fine branded horses, and cattle and tilled land" (Ali-'Imran:14).

These are the desires of people in this life; it is what they want, the epitome of their desire and their last stop. All they do is to reach these pleasures. As for the people who seek the afterlife, Allah says to them, I will inform you of something better than this, abandon these enjoyments! "Say, "Shall I inform you" tell them O Mohammad, shall I tell you about something better to spend your time with than to waste your lives in these temporary enjoyments that are always tarnished with pain and fear of going away. That no one enjoys completely? "Say, "Shall I inform you of [something] better than that?" better than this? "For those who fear Allāh will be gardens in the presence of their Lord beneath which rivers flow,

wherein they abide eternally, and purified spouses and approval from Allāh. And Allāh is Seeing [i.e., aware] of [His] servants" (Ali-'Imran:15). Then Allah explained the meaning of 'those who fear', "Those who say, "Our Lord, indeed we have believed, so forgive us our sins and protect us from the punishment of the Fire" (Ali-'Imran:16). "The patient, the true, the obedient, those who spend [in the way of Allāh], and those who seek forgiveness before dawn" (Ali-'Imran:17).

Then Allah mentioned a principal and pivotal case in religion; the case that all heavens and earth were created for, and based on. That Allah is the only God and that there is no God but Him. This major case in the Surah, Allah started by declaring and witnessing that, "Allah witnesses that there is no deity except Him, and [so do] the angels and those of knowledge - [that He is] maintaining [creation] in justice. There is no deity except Him, the Exalted in Might, the Wise" (Ali-'Imran:18).

This is the greatest case of all; this is the greatest piece of knowledge in the entirety of existence. Allah witnesses it; it is the greatest piece of information because the creation of heavens and earth was based on it. Heavens and earth were only created for this case; to declare that Allah is their Creator. He created heavens and earth, He is the Lord of all creations, the God of all creations and there is no God but Him. This is the most important of all things; there would be no sun, moon, stars, planets, people, humans, Jinn, or angels if it were not for this case, the most important of all things. The most honourable and superior case in this universe.

He says, "Allah witnesses that there is no deity except Him" (Ali-'Imran:18). Any testimony requires an audience, witnesses, and a fulfilment of the pillars of a testimony, then we look at its content. We say that a person testified on something, they declared this and that. A testimony should be backed up by

knowledge and sight. Allah tells His servants that He witnesses, by His knowledge, admittance, and declaration.

He says, “Allah witnesses that there is no deity except Him” (Ali-'Imran:18). That He is the One True God and there is no deity but Him. A God in Truth, and there is no other deity deserving of being called a God but Him. Every other deity is called a god but Him is invalid; not truly a god. Whoever claims that there is a god to be worshiped alongside Allah is a liar, and whoever said I am a god is also a liar.

A god is not a god in truth, unless they are able to create, to give, omnipotent, able to give life and take it, to control those who worship them. If this god deserves what their servant does for them; to be subjected to them, bow to them, obey their orders because they (the servants) were created by them. If this god cannot bestow neither good nor bad upon his servants or give or take their lives, then how is it a god in the first place? How do people worship those who cannot benefit or harm them? If they do that, they are delusional. Those who worship the sun, or the moon, that cannot bestow anything upon people, or those who worship the angels, or Jinn, or idols, or another person of Allah’s servants other than Allah, like those who worship Isa, son of Maryam. What can Isa do to himself? He cannot benefit or harm himself or others. No one can benefit or harm themselves or others. Every god but Allah is invalid, “Allah witnesses that there is no deity except Him, and [so do] the angels and those of knowledge - [that He is] maintaining [creation] in justice. There is no deity except Him, the Exalted in Might, the Wise” (Ali-'Imran:18).

يقول الله ﷻ: {شَهِدَ اللّهُ أَنَّهُ لاَ إِلَـهَ إِلاَّ هُوَ وَالْمَلاَئِكَةُ وَأُوْلُواْ الْعِلْمِ قَآئِمَاً بِالْقِسْطِ لاَ إِلَـهَ إِلاَّ هُوَ الْعَزِيزُ الْحَكِيمِ} [آل عمران:18]{إِنَّ الدِّينَ عِندَ اللّهِ الإِسْلاَمُ وَمَا اخْتَلَفَ الَّذِينَ أُوْتُواْ الْكِتَابَ إِلاَّ مِن بَعْدِ مَا جَاءهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ وَمَن يَكْفُرْ بِآيَاتِ اللّهِ فَإِنَّ اللّهِ سَرِيعُ الْحِسَابِ}[آل عمران:19].

says, “Allah witnesses that there is no deity except Him, and [so do] ﷻ Allah .the angels and those of knowledge - [that He is] maintaining [creation] in justice There is no deity except Him, the Exalted in Might, the Wise.” (Ali-'Imran:18). “Indeed, the religion in the sight of Allah is Islam. And those who were given the Scripture did not differ except after knowledge had come to them - out of jealous animosity between themselves. And whoever disbelieves in the verses of Allah, then indeed, Allah is swift in [taking] account.” (Ali-'Imran:19).

Allah informs us that He witnesses that there is no deity except Him, He says, “Allah witnesses that there is no deity except Him.” When humans testify, they have to attend a testimonial then give their testimony where they were either an eye witness or they know something happened for certain. As for the biggest case of all; that no case on this earth can be more important than, that Allah is the only God and that there is no deity except Him, Blessed and Exalted be He. The case for which the heavens and earth were created. The existence of heavens, earth and all the creatures on it is based on the monotheism of Allah to direct all these creatures to worship Allah and to obey Him, “Say, "Do you indeed disbelieve in He who created the earth in two days and attribute to Him equals? That is the Lord of the worlds." (Fussilat:9) “And He placed on it [i.e., the earth] firmly set mountains over its surface, and He blessed it and determined therein its [creatures'] sustenance in four days without distinction- for [the information of] those who ask.” (Fussilat:10) “Then He directed Himself to the heaven while it was smoke and said to it and to the earth, "Come [into being], willingly or by compulsion." They said, "We have come willingly." (Fussilat:11) “And He completed them as seven heavens within two days and inspired [i.e., made known] in each heaven its command. And We adorned the nearest heaven with lamps [i.e., stars, for beauty] and as protection. That is the determination of the Exalted in Might, the Knowing.” (Fussilat:12).

This is Allah, the One and only God. He created heavens and earth to prove His monotheism. He is the Lord of all these worlds and no one but Him.

Any supposed deity other than Allah is false; because a deity worthy of being a god to be worshiped has to own benefit and what harms their servants, to own their lives and deaths, to have control over their livelihood, to be the one that benefits them. If this deity has nothing for their servants (they are no god). What can a cow offer those who worship it? Or the sun, what can it offer those who worship it? Isa, what can he offer to those who worship him? Or the prophet Mohammad ﷺ, what can he offer to those who worship him?

Mohammad ﷺ is a prophet, but he can't offer those, if any, who worship him anything instead of Allah. He can't benefit or harm anyone, he doesn't have the power to benefit or harm anyone. He can't even benefit or harm himself without Allah's will. He says, "Say, "I hold not for myself [the power of] benefit or harm, except what Allāh has willed. And if I knew the unseen, I could have acquired much wealth, and no harm would have touched me. I am not except a warner and a bringer of good tidings to people who believe."" (Al-A'rāf:188). Our prophet, Mohammad ﷺ and every prophet told their people, "Say, [O Mohammad], "I do not tell you that I have the depositories [containing the provision] of Allah or that I know the unseen, nor do I tell you that I am an angel." this is what both Nuh and the prophet said, "I only follow what is revealed to me." Say, "Is the blind equivalent to the seeing? Then will you not give thought?"" (Al-An'ām:50). Any entity worshiped aside from Allah that does not have the power to benefit or harm anyone, then worshiping them is void. Anything worshiped beside Allah and people called them gods; but these gods cannot offer their servants anything, so their worshipers are astray.

"Allah witnesses that there is no deity except Him," the one true God, then He says, "and [so do] the angels". They also witnessed His monotheism; the angels

are the greatest creatures; the greatest of Allah's creations, we can deduce that from what Allah has told us about their knowledge and power; whose power cannot be matched by humans. Allah has told us magnificent things about their powers; one shout from an angel can destroy an entire nation. As Allah says in Ya-sin, "And We did not send down upon his people after him any soldiers from the heaven, nor would We have done so." (Yā-Sīn:28). "It was not but one shout, and immediately they were extinguished." (Yā-Sīn:29). One shout from an angel of Allah's destroyed the villages of Lot. Allah destroyed it over the heads of its people with one angel. Jibreel lifted their villages with the tip of his wing; he tucked his wing under these villages, lifted them to the sky and flipped them over the heads of its people, "And the overturned towns He hurled down." (An-Najm:53). "And covered them by that which He covered." (An-Najm:54). "Has there reached you the story of the honoured guests of Abraham?" (Adh-Dhāriyāt:24). The guests of Ibrahim were the angels Allah sent to destroy these villages, He told them, "Then what is your business [here], O messengers?" (Adh-Dhāriyāt:31). "They said, "Indeed, we have been sent to a people of crims." (Adh-Dhāriyāt:32). "To send down upon them stones of clay," (Adh-Dhāriyāt:33). "Marked in the presence of your Lord for the transgressors." (Adh-Dhāriyāt:34). This is their message that they were sent with. The angels are greater in creation and strength than humans.

There is no comparison between the physical build of humans and angels. Humans are only six feet tall; they were sixty at the time of Adam but now they shrunk to five, six, or four feet in the current era. Angels, on the other hand, the prophet says about them, "I have been permitted to tell about one of Allah's angels who bears the throne that the distance between the lobe of his ear and his shoulder is a journey of five hundred years." If birds fly straight ahead for five hundred years, they are barely able to reach their shoulders. This is indeed a great creation.

That is why when Allah says, “Over it” meaning Hell, “are nineteen [angels].” (Al-Muddaththir:30). Unbelievers were baffled at how this small number of angels (to guard) this great Hell that will have this huge number of unbelievers “So they will be overturned into it [i.e., Hellfire], they and the deviators.” (Ash-Shu'ara:94) “And the soldiers of Iblees, all together.” (Ash-Shu'ara:95). This huge number of unbelievers, from the first to the last unbeliever, needs a great number of angels to control them and drag them to Hell. Yet, Allah says that this Hell, “Over it are nineteen [angels].” (Al-Muddaththir:30). They thought this number was small, so Allah says to them, “And We have not made the keepers of the Fire except angels. And We have not made their number except as a trial for those who disbelieve - that those who were given the Scripture will be convinced and those who have believed will increase in faith.” (Al-Muddaththir:31).

Angels, the greatest of Allah’s creations are his messengers that He has assigned different jobs to do on this earth, who are greater than humans and greater than Jinn. They also witnessed that Allah is the only God and that there is no deity but Him. The word ‘angels’ in the verse is added to the word ‘Allah’; they also witnessed that Allah is the only deity and there is no deity except Him.

Then He says, “and those of knowledge.” Those of knowledge, they come after angels. Scholars of every nation of believers witnessed the same testimony as Allah. In addition to the testimony of the angels; they bore witness that there is no god but Allah and that there is no God but Him. Every person who has knowledge must be sure first by the insight given by Allah, and by his innate instinct that Allah has created him with, and the pure minds that were not defiled. All of them bear witness that this universe must have one God; that the existence of two deities is impossible. The existence of a God is a truth that sound minds agree to. Even the unbelievers do not deny this fact, only those who are ignorant and stupid deny it. This universe cannot exist without a God, a Creator Who creates, manages and protects it. It is a massive, harmonized, and organized

universe in a precise system. And if this system is disturbed a little, or something goes off trail, then these planets will collide with each other.

There cannot be more than one God in this universe. If there were more than one God, corruption would prevail in the universe. Anyone of sound mind believes that this universe has a god, and any person of knowledge and sound mind must believe that Allah has not created this universe for nothing, and that He must have created it so people would worship Him. Those of knowledge from every nation, with the guidance of Allah and with the innate instinct which Allah has created people with, which is to be monotheistic, and with a sound mind, they must bear witness that there is no god but Allah. They bear witness that there is no god but Allah.

Allah says, "[that He is] maintaining [creation] in justice" Allah maintains this universe in justice. Justice is fairness. Allah maintains the universe with fairness in His creation, Blessed and Exalted be He. He never does injustice. He prohibited injustice from Himself, as He informed us about Himself. He never puts anything in the wrong place; everything is put in its right place. Allah is the Wise God Who does not do injustice. Injustice means to put something in the wrong place. And Allah would never put anything in the right place.

"[that He is] maintaining [creation] in justice. There is no deity except Him," there is no god but Him. The repetition is for the sake of confirmation that there is no god but Allah and no one truly deserving of worship but Him, "the Exalted in Might," the Predominant who cannot be dominated and "the Wise." Wisdom is having complete knowledge and putting things in their right places. He puts everything in their rightful place, Blessed and Exalted be He

This is the most important case; that He is the only god and there is not god but Him. Bearing witness that there is no god but Him ﷻ. Allah's greatest creation, the angels, also bore witness to this fact. Those of knowledge bear witness to this fact as well.

The next case is, what is Allah's order? His way? The religion that He wants His creatures to follow? "Indeed, the religion in the sight of Allah is Islam." (Ali-'Imran:19). Islam is the religion, the method, the creed, the trait and the regime. And Allah will not accept any of His creatures; whether they are the heavens, the earth, the Jinn, the humans, or the angels unless they obey Him. Allah will not accept belief from any of His creatures unless they obey Him; meaning to obey and be subjected to Him. For He is Allah and there is no god but Him; and He does not accept any belief from His creatures but Islam, which means to be submissive and docile to Him. Allah's religion is Islam; in heavens and earth, all angels, Jinn, and humans must be submissive to Him.

The heavens and earth were ordered by Allah to submit to Him. As Allah ordered the prophet Muhammad to tell the unbelievers, "Say, "Do you indeed disbelieve in He who created the earth in two days…" (Fussilat:9). This is a great crime, indeed. To disbelieve in the Great God Who created this earth in two days and worship other gods with Him. How do you believe these deities are a match to the Creator? "Say, "Do you indeed disbelieve in He who created the earth in two days and attribute to Him equals? That is the Lord of the worlds."" (Fussilat:9). He placed mountains on earth as pillars. Just observe Allah's great creation, these mountains built on the earth, "And He placed on it [i.e., the earth] firmly set mountains over its surface, and He blessed it…" (Fussilat:10). blessed it with agriculture and productivity; a small piece of land produces a lot every season, like bags of wheat, bags of rice, of fruit, and so on. A piece of land is unsuitable for farming without rain; it is barren but look at the harvest it produces. "…and He blessed it and determined therein its [creatures'] sustenance in four

days without distinction- for [the information of] those who ask." (Fussilat:10). "Then He directed Himself to the heaven while it was smoke and said to it and to the earth, "Come [into being], willingly or by compulsion." They said, "We have come willingly."" (Fussilat:11). "And He completed them as seven heavens within two days and inspired [i.e., made known] in each heaven its command. And We adorned the nearest heaven with lamps [i.e., stars, for beauty] and as protection. That is the determination of the Exalted in Might, the Knowing." (Fussilat:12). This is the Great God (Who created this great universe) and He only accepts Islam from His creatures. "When the sky has split [open]" (Al-Inshiqaq:1) "And has listened [i.e., responded] to its Lord and was obligated [to do so]" (Al-Inshiqaq:2) "And when the earth has been extended" (Al-Inshiqaq:3) "And has cast out that within it and relinquished [it]." (Al-Inshiqaq:4) "And has listened [i.e., responded] to its Lord and was obligated [to do so]." (Al-Inshiqaq:5). Listened! The earth has listened to Allah's words and obeyed Him.

Allah ﷻ created angels, and even though they are His greatest creation; greater than the heavens, the earth and humans, they still obey Allah's orders and are submissive to Him. He says about them, "…They do not disobey Allah in what He commands them but do what they are commanded." (At-Tahrim:6). They do not disobey Allah in what He commands. Whatever He commands them, they comply, and they do what they are commanded. He says, "And whoever of them should say, "Indeed, I am a god besides Him" - that one We would recompense with Hell. Thus do We recompense the wrongdoers." (Al-Anbya:29). He also said, "They cannot precede Him in word, and they act by His command." (Al-Anbya:27). "He knows what is [presently] before them and what will be after them, and they cannot intercede except on behalf of one whom He approves. And they, from fear of Him, are apprehensive." (Al-Anbya:28). These are the angels.

The same applies to Jinn and humans, Allah has ordered everything to worship and submit to Him. "And I did not create the jinn and mankind except to worship

Me." (Adh-Dhāriyāt:56). When Allah ordered the angels to bow to Adam, all of them submitted except for Satan. Allah then kicked Him out of heaven. Allah said to Him, descend from it, "for it is not for you to be arrogant therein. So get out; indeed, you are of the debased."" (Al-A'raf:13). Whoever does not embrace Islam and does not submit to Allah is damned and excluded from His mercy. "Indeed, the religion in the sight of Allah is Islam." The only religion Allah accepts from His creatures to embrace is Islam; to submit and obey Allah.

All prophets were sent with Islam; all of them were ordered to preach to people to submit to Allah, to obey, and be submissive to Him. Looking at it from this angle, all prophets and messengers were sent with Islam; which means to be docile and submissive to Allah. The religion of the prophet Muhammad was called Islam only as a name. Every prophet's religion was called a name to detonate what this prophet preached. Judaism, the religion of Musa, was called 'Yahoodiyah' (in Arabic, from Hydayah which means guidance) which means they were guided to return to Allah. Christianity, the religion of Isa, was called 'Nasraniyeh' (in Arabic, from Nasr which means support) because the greatest and most honorable act that Christianity was known for is the support the disciples gave to Isa in the face of his greatest enemies, whose believers were few and his enemies were many. The Jews were looking for him to surrender him against the king who wanted to kill him. The Romans, who did not believe in his religion were also after him. When Isa felt that Romans and Jews did not want to believe, he asked, who are my supporters 'ansari' for belief? The Ansar answered, 'we are your supporters', "Who are my supporters for [the cause of] Allah?" The disciples said, "We are supporters for Allah. We have believed in Allah and testify that we are Muslims [submitting to Him]." (Ali-'Imran:52). That is why they were called 'Ansar' the supporters.

The religion of Mohammad ﷺ was called Islam became it is the religion of Allah. The religion of Allah for all His creatures is Islam. “Indeed, the religion in the sight of Allah is Islam.”

Allah says, “And those who were given the Scripture did not differ except after knowledge had come to them - out of jealous animosity between themselves.” (Ali-'Imran:19). Allah states that the people of the Scripture, who received the scripture; Jews and Christians, did not differ except after knowledge had come to them. They only differed after they received this knowledge. This is of their offences and infidelity. Allah explains the reason for this difference; He says it is an animosity among themselves. This animosity is because of envy which caused division in religion among them. If someone envied someone else, they adopted another opinion to be noticed and not follow this specific way. They would say Allah said this and not this, or this is what the prophet did and didn’t. It was a difference for the sake of being different from his enemy due to envy and animosity among them. Thus, they were divided in religion. Allah says, “And whoever disbelieves in the verses of Allah, then indeed, Allah is swift in [taking] account.” (Ali-'Imran:19). This is a warning from Allah that anyone who disbelieves in His religion and does not submit to Him and obey Him will be punished. Allah is Swift in account meaning His punishment is quick. A person is judged on this and they might be punished in this life before the hereafter. Allah will punish them in this life before the afterlife because Allah’s punishment is Swift, Blesses and Exalted be He.

Allah says, “So if they argue with you, say, "I have submitted myself to Allah [in Islam], and [so have] those who follow me." And say to those who were given the Scripture and [to] the unlearned, “Have you submitted yourselves?" And if they submit [in Islam], they are rightly guided; but if they turn away - then upon you is only the [duty of] notification. And Allah is Seeing of [His] servants.” (Ali-'Imran:20). If the Jews and Christians argue with you; if they argue with you about

this religion and present their arguments to you to refute your argument, “So if they argue with you, say, "I have submitted myself to Allah [in Islam], and [so have] those who follow me." I have submitted myself to Allah, facing Him. The face is the most honorable part of humans; if someone faces Allah that means they have given Him the most honorable part of themselves. This refers to submission and obedience to Allah. The face could also mean direction. I directed myself to face Allah; to take His path. I made my direction in my walk to Allah, I submitted to Him, obedient and submissive to Him, taking His path.

“And if they submit [in Islam],” obey and comply, “they are rightly guided” because this is the way to guidance, “but if they turn away” to their infidelity and delusions. And said no, Jews are Allah’s Chosen people, and they follow His religion, and Allah did not change His religion. They also claimed that Isa was a liar and said so many bad things about him. They said ‘you Muhammad, you are not a prophet to us but to the Arabs and the ignorant people’ in addition to other things of what they used to say. They didn’t believe in him. Christians said what they said; no, Isa is the son of God and His word; he came to take off our sins and mistakes. And you, Mohammad, some said, you were sent to ignorant people and not to us. They argued with you (Mohammad) and denied you and turned away from the true religion and denied the last of the prophets that they were ordered to obey. “but if they turn away” Allah says, “then upon you is only the [duty of] notification.” Then your only duty and order from Allah is to notify them and deliver the message. To deliver Allah’s message that you are a messenger to them from Allah, and say that these are the evidence that I am telling the truth. This is Allah’s speech and this is His message sent to you. If the message has been received and you knew it, then I have cleared my name in front of Allah. ”then upon you is only the [duty of] notification. And Allah is Seeing of [His] servants.” Allah is All-Seeing of His servants. He is All-Aware of the deeds of His servants; all of them. This is both a warning and a promise to them, in addition to a

clarification that Allah is All-Seeing of the prophet's ﷺ effort to deliver His Message.

Then He says, "Those who disbelieve in the signs of Allah and kill the prophets without right and kill those who order justice from among the people - give them tidings of a painful punishment." (Ali-'Imran:21) "They are the ones whose deeds have become worthless in this world and the Hereafter, and for them there will be no helpers." (Ali-'Imran:22). This is a protest to those unbelievers of the people of the Scriptures who deny the last prophet ﷺ; who is supported with (His) miracles, who was sent to them and whom they know for sure that he is honest. Even though they have committed great sins and disbelieved, they still argue with the prophet about this religion.

Allah says, "Those who disbelieve in the signs of Allah" the signs of Allah which were sent to His servant and prophet Mohammad. And the greatest revelation for Mohammad is the Quran, the glorious word of Allah that He sent to His prophet Mohammad. "Those who disbelieve in the signs of Allah" This also includes those who deny the signs Allah sent to His previous prophets, "those who kill these prophets without reason". These are the Jews; they killed a great number of their prophets. The last prophet that they tried to kill was Isa ﷺ; they tried to kill him in every way but Allah saved him from their hands. They also tried again and again to kill the last prophet ﷺ. The Jews were the ones who tried to kill him the most; first by gathering people to kill him. They gathered Quraysh and Ghatafan and told them to kill the prophet. They told them if you kill the prophet, we will give you from the fruits of Al-Madinah. Banu-Nadir also tried to kill the prophet ﷺ, but Allah saved him. They tried to throw a big rock on his head while he was sitting with them asking them about a matter. A woman from Khaybar (a Jewish tribe) put poison in a lamb, cooked it and sent it to the prophet to kill him.

This is their creed; their constant pursuit to kill prophets. They killed thousands of prophets from the Children of Israel. The last prophet they could kill was Yahya son of Zachariah ﷺ. They also tried to kill Isa and Mohammad ﷺ. “Those who disbelieve in the signs of Allah” which are the Jews, “and kill the prophets without right”. Without right, this is only to describe their sinful action as no prophet would be killed with a right to do so. They kill the prophet that wanted what was good for them, and wished to guide them to the right path; this is the meaning of killing without right. “and kill those who order justice from among the people.” They killed and tried to kill those who preached justice between people. Allah says, “give them tidings of a painful punishment". This is to mock them; because giving someone glad tidings means to deliver good news; but in that case, they are given bad news. “give them tidings of a painful punishment.” The punishment of the afterlife. Allah is mocking them because they think they are doing something good. So, Allah mocked them and said, ‘there is great punishment waiting for you’. Allah says, “They are the ones whose deeds have become worthless in this world and the Hereafter, and for them there will be no helpers.” (Ali-'Imran:22). Those, a demonstrative used for the far, are the ones whose deeds became worthless. Every single deed they did either for religion or for good thinking, will become nothing due to their infidelity and murder of the prophets. Their deeds will not be of use to them, it became worthless in this life and in the afterlife. In this life, Allah will help His religion prevail and honor His prophets, while in the afterlife Allah will honor His prophets by sending them to heaven, not to Hell, God forbid. Those unbelievers will have no helper; no one will help them against Allah in this life or in the afterlife.

يقول الله ﷻ: "أَلَمْ تَرَ إِلَى الَّذِينَ أُوْتُواْ نَصِيبًا مِّنَ الْكِتَابِ يُدْعَوْنَ إِلَى كِتَابِ اللّهِ لِيَحْكُمَ بَيْنَهُمْ ثُمَّ يَتَوَلَّى فَرِيقٌ مِّنْهُمْ وَهُم مُّعْرِضُون (23) ذَلِكَ بِأَنَّهُمْ قَالُواْ لَن تَمَسَّنَا النَّارُ إِلاَّ أَيَّامًا مَّعْدُودَاتٍ وَغَرَّهُمْ فِي دِينِهِم مَّا كَانُواْ يَفْتَرُون (24) فَكَيْفَ إِذَا جَمَعْنَاهُمْ لِيَوْمٍ لاَّ رَيْبَ فِيهِ وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لاَ يُظْلَمُون (25)" [آل عمران: 23-25].

“Do you not consider, [O Muhammad], those who were given a portion of the Scripture? They are invited to the Scripture of Allah that it should arbitrate between them; then a party of them turns away, and they are refusing (23). That is because they say, ‘Never will the Fire touch us except for [a few] numbered days,’ and [because] they were deluded in their religion by what they were inventing (24). So how will it be when We assemble them for a Day about which there is no doubt? And each soul will be compensated [in full for] what it earned, and they will not be wronged (25)” (Ali 'Imran: 23-25).

Allah ﷻ is drawing the Prophet’s attention to the absurdity of the Jews and the Christians. Allah has bestowed upon them knowledge from the Scriptures that were given to them, i.e. the Torah and the Gospel. They were invited to the Scripture of Allah ﷻ to arbitrate between them. Yet with all the knowledge they possessed, they turned away from believing in Allah ﷻ and from following the final prophet who was mentioned in the Torah and the Gospel.

Allah ﷻ says, “Do you not consider, [O Muhammad], those who were given a portion of the Scripture? They are invited to the Scripture of Allah that it should arbitrate between them then a party of them turns away, and they are refusing” (Ali 'Imran: 23). Allah ﷻ is addressing the Prophet ﷺ through these verses. He is telling him to marvel and to consider the state of those who were sent a portion of the Scripture, Torah and the Gospel. They were invited to the Scripture sent from Allah ﷻ to mediate between them, but a group among them turns away in disbelief. Those who embraced Islam and believed in the Prophet ﷺ were numbered amongst the Jews. As for Christians, many of them believed in the Prophet ﷺ while many others refused to believe. Allah says, “…then a party of them turns away, and they are refusing.” (Ali 'Imran: 23). Some refused to follow the right path.

Then Allah explains that the reason for choosing disbelief over belief, “That is because they say, "Never will the Fire touch us except for [a few] numbered days," and [because] they were deluded in their religion by what they were inventing.” (Ali 'Imran: 24). Refusing to follow Allah’s Book and the last prophet, Muhammad ﷺ is due to false claims that they adopted and the invalid creed they follow. They believed that Allah does not punish the Children of Israel in the Hellfire for more than a number of days, no matter what sins they commit, then they will be sent to Heaven. The Jews said that they were “Allah’s Chosen People”. They thought they were the chosen ones for guidance by the blessing of Ibrahim and Israel. Then Allah ﷻ says, “And [because] they were deluded in their religion by what they were inventing”. They were deluded by their false claims about their religion so they committed infidelity and fell into sin. They thought that Allah will not send them to Hell eternally for their infidelity. However, Allah ﷻ never stated that He will punish them for a short period because of their sins. He says, “So how will it be when We assemble them for a Day about which there is no doubt?”. How will they be? How will it be when Allah ﷻ assembles them on the day of Judgement? Allah says that on this Day there is no doubt and that they will all assemble before Him and none of them will be able to lag behind.

Allah ﷻ says, “And each soul will be compensated [in full for] what it earned, and they will not be wronged”. Compensation means they will be given their reward in full. This applies to every soul, whether they were from the Children of Israel or not. Allah ﷻ will give every soul what they earned in full whether good or bad, “and they will not be wronged”. What they actually committed is infidelity and this will lead to eternal punishment in Hell no matter who commits it.

Allah ﷻ explained that another reason that is preventing the Children of Israel from believing in Muhammad ﷺ is that sovereignty, through prophethood, was taken from their hands and transferred to the children of Ismael, the Arabs.

يقول الله ﷻ :"قُلِ اللَّهُمَّ مَالِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ مَن تَشَاء وَتَنزِعُ الْمُلْكَ مِمَّن تَشَاء وَتُعِزُّ مَن تَشَاء وَتُذِلُّ مَن تَشَاء بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَىَ كُلِّ شَيْءٍ قَدِير (26) تُولِجُ اللَّيْلَ فِي الْنَّهَارِ وَتُولِجُ النَّهَارَ فِي اللَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيَّتَ مِنَ الْحَيِّ وَتَرْزُقُ مَن تَشَاء بِغَيْرِ حِسَاب (27)" [آل عمران: 26-27].

"Say, 'O Allah, Owner of Sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will. You honor whom You will and You humble whom You will. In Your hand is [all] good. Indeed, You are over all things competent (26)'. You cause the night to enter the day, and You cause the day to enter the night; and You bring the living out of the dead, and You bring the dead out of the living. And You give provision to whom You will without account [i.e. limit or measure] (27)" (Ali 'Imran: 26-27).

Allah ﷻ declares that sovereignty belongs only to Him, "Say, 'O Allah, Owner of Sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will'" (Ali 'Imran: 26). This is both a command and an invocation from Allah ﷻ so His Prophet declares to them that Allah ﷻ is the Owner of Sovereignty. Allah is the Owner of Sovereignty and everything is owned by Allah ﷻ including the Throne, the Footstool, the Heavens, the Earth and all creatures such as the angels, jinn and human beings, including what is presently before them and what is ahead of them. All of this belongs to Allah ﷻ He owns them because He is the One who created them from nothing and He has power over them as well. Allah also confirms that sovereignty on this earth, whether it is over worldly possessions, religious matters, or inheritance of religion, all belong to Allah.

He says, "You give sovereignty to whom You will and You take sovereignty away from whom You will". Only Allah ﷻ can give sovereignty to whoever He wills and take it away from whoever He wills. This is a response to the Jews who claimed that sovereignty and prophecy will not be taken away from the Children

of Israel and that it will be theirs forever. Allah ﷻ says, "honor whom You [Allah] will and You humble whom You will." Allah confirms that He owns honor and humility. He also says, "In Your hand is [all] good" All good is in Allah's hand as "Indeed, You are over all things competent". Allah's sovereignty is benevolent whether it involves raising or lowering the status of someone, honoring or humbling them, or giving sovereignty or taking it away. All these actions must be good because they are carried out by Allah ﷻ with His wisdom, justice and mercy. "Indeed, You are over all things competent" (Ali 'Imran: 26). Allah is not dominated by anything as nothing can cause Him failure and He is competent over all things.

Another demonstration of Allah's sovereignty over His creatures is that "You cause the night to enter the day, and You cause the day to enter the night; and You bring the living out of the dead, and You bring the dead out of the living. And You give provision to whom You will without account [i.e., limit or measure]" (Ali 'Imran: 27). This is Allah's will as He describes the change from night to day as something that is penetrating. The word *ilaj*, i.e. to penetrate, in this verse means to cause the night to enter the day and the day to enter the night. This can mean to enter into a different place or a different timezone. There are places on earth where it is night while in other places it is day and this is the cycle of night and day. Allah ﷻ also says, "… He covers the night with the day, [another night] chasing it rapidly…" (Al-A'raf: 54)

The same goes for seasonal changes when there is an increase and decrease in the hours of the night and the day during winter and summer. He, who has the ability to cause night to enter into day in this manner is the Great God and no other deity is capable of doing so other than Allah ﷻ. People are able to witness Allah's great ability with their own eyes. They can now witness them with the help of Allah ﷻ and through advanced technology and machinery that goes into space and observes the changes of day and night from above Earth.

Allah ﷻ says, “And You bring the living out of the dead, and You bring the dead out of the living”. This is a fact as everyday millions and millions of creatures are born. While other millions die in the never-ending circle of life and death. “And You bring the living out of the dead”, Islamic scholars explained that Allah ﷻ brings all creations from nothing. For example, a palm tree grows from a seed and a baby out of sperm. Allah ﷻ brings all of this life out of nothing and this nothingness is akin to death then after life creatures return to death.

Then Allah ﷻ says, “And You give provision to whom You will without account [i.e. limit or measure]” (Ali 'Imran: 27). Allah ﷻ gives life to whomever He wills without account or measure. This is all a part of Allah’s power and generosity. All things are subjected to His Will and He has Sovereignty over everything. He has power over life and death, over richness and poverty, over honor and humility, and over everything else in this universe.

Allah ﷻ says, “And that to your Lord is the finality (42). And that it is He who makes [one] laugh and weep (43). And that it is He who causes death and gives life (44). And that He creates the two mates - the male and female (45). From a sperm-drop when it is emitted (46). And that [incumbent] upon Him is the other [i.e. next] creation (47). And that it is He who enriches and suffices (48). And that it is He who is the Lord of Sirius (49). And that He destroyed the first [people of] ʿAad (50). And Thamud - and He did not spare [them] (51). And the people of Noah before. Indeed, it was they who were [even] more unjust and oppressing (52). And the overturned towns He hurled down (53). And covered them by that which He covered (54). Then which of the favors of your Lord do you doubt? (55)” (An-Najm: 42-55).

Allah ﷻ distinguishes between believers and non-believers. He reveals the true path sets the argument against those who deny it. Whether those deniers were the lovers of this worldly life who desired its beauties, as Allah ﷻ says, “Beautified

for people is the love of that which they desire - of women and sons, heaped-up sums of gold and silver, fine branded horses, and cattle and tilled land" (Ali 'Imran: 14). Or those who clung to their false religion and beliefs. They slandered this religion of truth, abandoned it, and denied Prophet Muhammad ﷺ. Allah ﷻ decided to distinguish the believers over those deniers because there cannot be any equivalence between infidelity and belief.

Then Allah ﷻ says, "Let not believers take disbelievers as allies [i.e. supporters or protectors] rather than believers. And whoever [of you] does that has nothing [i.e. no association] with Allah, except when taking precaution against them in prudence. And Allah warns you of Himself, and to Allah is the [final] destination" (Ali 'Imran: 28).

Allah presents this prohibition as a firm command. He warns believers not to take disbelievers as allies, whether they are friends or loved ones. They should not help them, support them, or obey them in religious matters. This is also a command for believers to be each other's allies. Then comes a warning, He says, "And whoever [of you] does that has nothing [i.e. no association] with Allah" whoever takes disbelievers as allies rather than the people of faith will have "nothing [i.e., no association] with Allah". There will be no connection between them and Allah ﷻ, as if they are cutting all their ties with Allah.

Then He says, "Except when taking precaution against them in prudence." Allah ﷻ is clarifying that there are exceptions to becoming allies with the disbelievers. For example, when believers are in a weak position and they fear for their life or money or where they have to hide their belief until Allah ﷻ helps him out of this predicament. In the beginning of Islam, many believers along with the Prophet ﷺ had to hide their belief from the non-believers. This is fine under those circumstances, however, believers are not allowed to say blasphemous things to please disbelievers unless they fear for their lives. Allah ﷻ says, "Whoever

disbelieves in [i.e. denies] Allah after his belief...except for one who is forced [to renounce his religion] while his heart is secure in faith. But those who [willingly] open their breasts to disbelief, upon them is wrath from Allah, and for them is a great punishment (106); that is because they preferred the worldly life over the Hereafter and that Allah does not guide the disbelieving people (107)" (An-Nahl: 106-107).

Allah ﷻ does not allow Muslims to speak words of blasphemy, unless their lives are in danger. They would utter blasphemy only when their lives were threatened or when they were tortured to death, such as in the cases of Bilal, Sumayya and Ammar and other followers who were tortured.

Bilal never uttered any blasphemy even when his life was threatened by Umayyah ibn Khalaf who put a large rock on Bilal's chest and refused to remove it unless he denies Muhammad's prophethood. Bilal kept replying with, *Ahad! Ahad!* which means Allah is absolute. Then Bilal would say to him, "If I knew any other word that would make you more vexed then I would say it". As for Ammar, he was subjected to intense torture. The Prophet ﷺ allowed him to utter the blasphemous words they pressured him to say to save his life. Sumayyah (may Allah be pleased with her) died because of torture because she refused to utter blasphemy. Even when the Prophet ﷺ allowed it, she replied: "I will not profane my tongue with blasphemy after Allah has purified it".

In conclusion, it is not allowed to blaspheme out of fear of nonbelievers unless it is necessary to save your life. While, it is permissible to hide your belief by pretending not to be a believer without saying blasphemous things. However, this is not unconditional; it is only allowed in certain cases. Allah ﷻ ordered His believers to emigrate from lands of disbelief to lands of belief as Allah ﷻ says, "Indeed, those whom the angels take [in death] while wronging themselves - [the

angels] will say, ‘In what [condition] were you?’ They will say, ‘We were oppressed in the land.’ They [the angels] will say, ‘Was not the earth of Allah spacious [enough] for you to emigrate therein?’ For those, their refuge is Hell - and evil it is as a destination (97). Except for the oppressed among men, women, and children who cannot devise a plan nor are they directed to a way (98). For those it is expected that Allah will pardon them, and Allah is ever Pardoning and Forgiving (99)” (An-Nisa: 97-99).

Allah ﷻ told those who hide their belief at all times and do not pray to Allah nor do they perform any religious acts for fear of angering the disbelievers that they will go to Hell on the Day of Judgment. Allah ﷻ only exempts those who are “taking precaution against them in prudence”. This means believers need to be cautious and not hide their belief, while uttering blasphemy is only permitted when threatened by death.

Allah ﷻ says, “And Allah warns you of Himself, and to Allah is the [final] destination” (Ali 'Imran: 28). This is another warning from Allah of being loyal to infidels. Allah warns you of Himself because His punishment is immense and His wrath is great to those who take unbelievers as allies. Allah says, “And to Allah is the [final] destination”. Allah ﷻ is the final destination and no one can ever escape from Him because He will judge them.

Allah ﷻ says, “Say, "Whether you conceal what is in your breasts or reveal it, Allah knows it. And He knows that which is in the heavens and that which is on the earth. And Allah is over all things competent” (Ali 'Imran: 29).

These verses continue to warn the believers of becoming allies to the disbelievers. Allah ﷻ knows of everything whether you hide it or reveal it. He knows what you hide in your chests, if a Muslims hides their love and loyalty to

disbelievers in his chest, even if they do not show it, Allah ﷻ knows of it. He knows everything in Heavens and earth and nothing escapes from His knowledge as "Allah is over all things competent". This is all a part of Allah's power and omnipotence.

Allah ﷻ gives another warning and says, "The Day every soul will find what it has done of good present [before it] and what it has done of evil, it will wish that between itself and that [evil] was a great distance. And Allah warns you of Himself, and Allah is Kind to [His] servants" (Ali 'Imran: 30).

Not one soul will be neglected on the Day of Judgement. Allah ﷻ will judge them for whatever good deeds they have done. Allah ﷻ will present their deeds and He will not miss any of them. He says, "Indeed, Allah does not do injustice, [even] as much as an atom's weight; while if there is a good deed, He multiplies it and gives from Himself a great reward" (An-Nisa: 40). Allah does not do injustice to those who do good deeds, even if it amounts to an atom's weight and He will not reduce any of it as it will all be presented on the Day of Judgment.

Allah ﷻ says, "The Day every soul will find what it has done of good present [before it]". This verse encourages believers to perform good deeds. Allah ﷻ inspires them to do good deeds because nothing is lost with Allah, He will present those deeds on the Day of Judgment and they will be rewarded. "And what it has done of evil, it will wish that between itself and that [evil] was a great distance". Whatever bad deeds those souls have committed will also be presented, but those who committed them will wish that their bad deeds were never presented. They will wish there is a great distance between them and their evil deeds. This distance can be in time, i.e. that they will not witness them until after a long period of time. This distance can also mean that their bad deeds are in a faraway place where that cannot be reached. However, their evil deeds will be revealed in the end. This is a severe warning from Allah ﷻ that any evil deed will

be presented and accordingly they will be punished. He says, “So whoever does an atom's weight of good will see it. And whoever does an atom's weight of evil will see it” (Az-Zalzalah: 8). They will witness their deeds on Judgement Day.

Then Allah ﷻ commented after this, “And Allah warns you of Himself” (Ali 'Imran: 30). Allah repeats the warning again in this verse as a confirmation. He warns you of Himself and His punishment because His punishment is grave.

Allah ﷻ continues and says, “And Allah is Kind to [His] servants”. He is very kind and merciful towards His servants for that reason He warns them. It is like a father who sees something dangerous approaching his son, so he continuously warns him, ‘Be careful of this, be careful of this, be careful of this, this is grave evil, so be careful of it’. This constant warning is done to someone who is beloved and to someone who is pitiful and feared for. This is proof of that person’s compassion and mercy and for Allah is the highest attribute. This is a sign of Allah’s Compassion and Mercy with his servants that He warns them one time after another, 'Be careful of this, be careful of this, and be careful of this’ because it might lead to great destruction and grave punishment.

Allah ﷻ did not leave people ignorant of the consequences of disbelief without warning. He does not only order and prohibit without warning of the grave consequences and dangers of someone’s actions. He does not punish people without warning them. Then it would be as if people are being punished without knowing the consequences of their actions because they never thought about the consequences in that manner. However, there will be no excuse for those who are warned of the ramifications and punishment for those who disobey.

After this warning from Allah ﷻ the believers are not to become allies with the Jews and Christians because of their infidelity. Their disbelief is only a result of their stubbornness as they know they are wrong, but they believe that they will be punished in Hell only for a number of days. As the Jews said to the Prophet ﷺ,

“We do not go to Hell, we only go there for a number of days then the rest of you will take our place in it”, which means the rest of the world will stay in Hell for all of eternity while they will only be there for a number of days. This is a false claim and a lie on their part. Their arguments were refuted and the believers were warned of their false claims. Then Allah ﷻ refuted another false claimswhich is that the Jews and Christians are Allah’s children and therefore, He will not torture them.

يقول الله ﷻ : {قُلْ إِن كُنتُمْ تُحِبُّونَ اللّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللّهُ غَفُورٌ رَّحِيمٌ}[آل عمران:31], {قُلْ أَطِيعُواْ اللّهَ وَالرَّسُولَ فإِن تَوَلَّوْاْ فَإِنَّ اللّهَ لاَ يُحِبُّ الْكَافِرِينَ}[آل عمران:32]

says, “Say, [O Muhammad], ‘If you should love Allah, then follow ﷻ Allah .me, [so] Allah will love you and forgive your sinsAnd Allah is Forgiving and Merciful (31)’ Say, ‘Obey Allah and the Messenger. But if you turn away - then indeed, Allah does not like the disbelievers (32)’” (Ali 'Imran: 31-32).

This is a declaration, call and order from Allah ﷻ to His Prophet ﷺ to preach to those who claim that they are Allah’s children and His loved ones. They claim that Allah loves them for that reason they assume He will punish them only for a short period no matter what sins they commit. This is what the Jews and Christians claim, each makes this claim for their own sake. Jews claim that this is only exclusive to them as do the Christians. Allah ﷻ tells them that if they truly love Him. Then, they must follow the last Prophet ﷺ that was prophesied by all other prophets such as Musa and Isa. The Jews and Cristians were ordered by their prophets to believe in him, follow him, and support him. They must embrace Islam for it is the straight path of Allah. Muhammad ﷺ was chosen and favored by Allah ﷻ over all of His creations and He sent him to preach to all of humanity. They should be the first to believe in him because of the knowledge provided by their previous prophets. They also know about his many qualities such as his honesty.

Allah ﷻ says, “Then follow me, [so] Allah will love you”. If they follow this prophet, then they will become Allah’s loved ones. He will love them, forgive their previous sins, erase them, and conceal them. He also says, “Allah is Forgiving and Merciful” (Ali 'Imran: 31). If someone returns to Allah ﷻ, He accepts them and forgives their past sins and follies because all of that is part of His Mercy. Allah ﷻ says, “Obey Allah and the Messenger”. Obeying Allah ﷻ and obeying the Prophet ﷺ is the same because Allah sent this prophet to guide all of mankind. Then He says, “But if you turn away” from obeying Allah and His prophet, “then indeed, Allah does not like the disbelievers” (Ali 'Imran: 32). Therefore, if they truly want to be Allah’s loved ones, then this is His path that they should follow and this is His prophet which He chose. Allah ﷻ says, “And whoever desires other than Islam as religion - never will it be accepted from him, and he, in the Hereafter, will be among the losers” (Ali 'Imran: 85).

Then Allah ﷻ mentions His favor and grace bestowed upon Maryam and her son Isa ﷺ. This is to establish an argument against Christians and to show them the truth and refute their false claims with evidence. Allah ﷻ says, “Indeed, Allah chose Adam and Noah and the family of Abraham and the family of Imran over the worlds (33) Descendants, some of them from others. And Allah is Hearing and Knowing (34)” (Ali 'Imran: 33-34).

He says, “Allah chose Adam”. Allah declares to all people that He chose Adam to be a prophet. Allah provided him with His mercy, love, and religion. He also favored him because Adam is the father of all humanity. He is a prophet and so are his children. Allah ﷻ created him and commanded the angels to prostrate before him. He also taught Adam the names of all things and spoke to him.

He says, “and Noah”. Allah also chose Nuh who was the first messenger sent to mankind on earth. Allah ﷻ called him His most thankful servant and declared

that Nuh is a resolute messenger. Nuh preached to his people for nine hundred and fifty years guiding them to the way of Allah, while bearing all of their harm.

He says, "and the family of Abraham". Allah ﷻ chose the family of Ibrahim, along with his wives Sarah and Hajar, and his sons Ismael, the Prophet's firstborn, and Ishaq, his second son from his wife Sarah. Allah ﷻ also blessed them as both of Ibrahim's sons were prophets. He ﷻ also blessed his wives Sarah and Hajar. Hajar was a great mother, the mother of all Arabs and her son Ismael is the father of all Arabs; the Qahtanite and Adnanite people are his descendants. Prophet Muhammad ﷺ is also one of his descendants. Ishaq, as well, has a great heritage. He is the father of Yaqub, Israel, who was a prophet as well. All the prophets that followed him were of the Children of Israel. Prophethood continued within the Children of Israel until the last prophet of his descendants, Isa son of Maryam was sent. Allah ﷻ chose him and bestowed all these blessings upon him.

He says, "and the family of Imran over the worlds". Allah ﷻ also chose and blessed the family of Imran which includes Imran, his wife, their daughter, Maryam, and Maryam's son, Isa. They were the good servants of Allah ﷻ. His wife vowed to give up the baby in her belly for Allah's servitude. She then gave birth to Maryam, the Lady of all women. She attained perfection and was better than most men, no woman but her, and Khadija (may Allah be pleased with her) attained perfection. Allah ﷻ bestowed upon the son of Maryam, Isa, the message and gave him many miracles. He made him a prophet of the Children of Israel. His birth was a miracle and a sign from Allah ﷻ as He made a virgin carry him and give birth without a father.

Allah ﷻ favored these good families over all other households and nations upon the earth. He bestowed upon them prophethood, the message of Allah, virtue, goodness, and piety. Then Allah ﷻ told the story of Imran's family and began with his wife. Allah ﷻ says, "[Mention, O Muhammad], when the wife of Imran

said, "My Lord, indeed I have pledged to You what is in my womb, consecrated [for Your service], so accept this from me. Indeed, You are the Hearing, the Knowing" (Ali 'Imran: 35).

This righteous woman wished for a son, not for herself, but to pledge for the service of Allah ﷻ and His house. She took an oath upon herself to do something that Allah did not order her to do. This son would be "consecrated [for Your service]", he will be free only for the service and worship of Allah ﷻ and he will not have anything to do with worldly matters. She then said, "so accept this from me. Indeed, You are the Hearing, the Knowing". Allah hears her prayers and knows of her situation. Her prayer indicates the epitome of her humility and dedication to Allah ﷻ. She pledged her child to Allah ﷻ and then prayed to Him to accept her child.

Then the Almighty says, "But when she delivered her, she said, 'My Lord, I have delivered a female'. And Allah was most knowing of what she delivered, and the male is not like the female. 'And I have named her Mary, and I seek refuge for her in You and [for] her descendants from Satan, the expelled [from the mercy of Allah]'" (Ali 'Imran: 36).

Upon knowing that she had given birth to a girl, she said, "My Lord, I have delivered a female". She felt sorrowful and apologetic because she was hoping to have a boy to pledge for the service of Allah's house. In addition, she cannot go back on her pledge. Her statement does not mean that she is informing Allah ﷻ because He knows that she has given birth to a baby girl. She also states that girls are not like boys for servitude. Then, she prayed for her daughter and her descendants and sought refuge and protection in Allah ﷻ from Satan.

Allah ﷻ says, "So her Lord accepted her with good acceptance and caused her to grow in a good manner and put her in the care of Zechariah. Every time Zechariah entered upon her in the prayer chamber, he found with her provision.

He said, ‘O Mary, from where is this [coming] to you?’ She said, ‘It is from Allah. Indeed, Allah provides for whom He wills without account’” (Ali 'Imran: 37).

This is Allah’s will; He accepted her pledge even if the baby was a girl. Allah gave her a great reward for the pledge she made for the sake of Allah and caused Maryam to grow up with perfect manners and a good physical appearance. Allah ﷻ made Prophet Zechariah, who is her aunt’s husband and one of the last prophets of the Children of Israel, her caretaker. When this pledged child was born all of the Children of Israel competed on who would take care of her. Allah ﷻ made Zechariah in charge of her so that she would grow up in the house of a prophet.

The Almighty says, “Every time Zechariah entered upon her in the prayer chamber, he found with her provision” (Ali 'Imran: 37). Prophet Zechariah took responsibility for her and raised her in his house after the death of her father, Imran. “Every time Zechariah entered upon her in the prayer chamber,” the place in the house she devoted for praying, “he found with her provision”, e.g. fruits and sometimes those fruits were not in season, such as figs and grapes and other kinds of fruit, but Zechariah did not bring them for her. Allah ﷻ sent these provisions to her as a miraculous gift. She did not bring them herself because she did work and nobody came to visit her since she was always praying in her chambers. The Almighty says, “She said, ‘It is from Allah’. Indeed, Allah provides for whom He wills without account” (Ali 'Imran: 37). She said with her knowledge and intelligence. Allah ﷻ provides for His servants without account or measurement. He gives them without expecting a reward for doing this or doing that. Allah ﷻ has rewarded her for all her good deeds by sending her provisions.

Allah says, “At that, Zechariah called upon his Lord, saying, ‘My Lord, grant me from Yourself a good offspring. Indeed, You are the Hearer of supplication’” (Ali 'Imran: 38).

When Zechariah noticed these miraculous gifts that Allah ﷻ had bestowed upon Maryam he thought at that moment to ask Allah for an unusual favor as well. He asked Allah to give him a child even though he was old and his wife was barren. He did not ask for a boy or a girl, but he said, "a good offspring". A good offspring in manners, physical appearance, and religion. "Indeed, You are the Hearer of supplication". Prophet Zechariah prayed to Allah in the middle of the night away from people's ears, so that Allah may grant Him a successor. Allah ﷻ says,

"Kāf, Hā, Yā, ʿAyn, Ṣād (1). [This is] a mention of the mercy of your Lord to His servant Zechariah (2). When he called to his Lord a private call [i.e. supplication]. (3). He said, My Lord, indeed my bones have weakened, and my head has filled with white, and never have I been, in my supplication to You, my Lord, unhappy [i.e. disappointed] (4). And indeed, I fear the successors after me, and my wife has been barren, so give me from Yourself an heir (5)" (Maryam: 1-5).

The Almighty says, "So the angels called him while he was standing in prayer in the chamber, 'Indeed, Allah gives you good tidings of John, confirming a word from Allah and [who will be] honorable, abstaining [from women], and a prophet from among the righteous'" (Ali 'Imran: 39).

The angels came to him while he was praying in his chambers, which is a place in a mosque dedicated to praying. The angels came to give him the good news that his barren wife will give birth to a boy named Yahya. Allah ﷻ described Yahya as, "confirming a word from Allah". He will be a believer in Allah's ﷻ words. He will be supported by the word of Allah ﷻ through this prevailing religion. In addition, he will be honorable among his people. This was Prophet Zechariah's wish. He wanted a man from his descendants to lead the Children of Israel. He also says, "abstaining [from women], and a prophet from among the

righteous". He will be strong-willed and avoid the temptations of women. Some scholars assume that abstinence in this verse means he was impotent. However, this is a wrong interpretation of the verse because it is not a praiseworthy remark for a prophet to be a man who abstains from women because of a physical problem with him. What is meant in this verse is that he is a man of high virtue who has control over himself and his desires. So he abstains because he has good morals not because he is impotent. The word *hasoor* here means 'of his own will'. It takes the form of *fa'ool* which indicates hyperbole in Arabic. The word is not *mahsoor*, which takes the form of *maf'ool* which means being the object of something. He was not described as being *mahsoor*, but *hasoor* as he is the agent here not the object. This detailed description may also indicate that at the time of Prophet Zechariah, depravity had spread among the Children of Israel. Their women were corrupted and adultery and immorality had spread among them. So they needed a righteous abstinent prophet to lead the people to the right path during a time when corruption had spread among the people. As the Prophet ﷺ said in his will, "So fear the world and fear women, for the first trial of the people of Israel had to do with women".

Allah ﷻ will make the son of Prophet Zechariah a righteous prophet. These great attributes are Allah's description of Yahya. When Zechariah received this news from the angels he was very happy. He thought it was a great gift and wanted the child to come immediately. He was also marveled at how he could have a son when he was old and his wife was barren and old. Then Allah ﷻ says, "He said, "My Lord, how will I have a boy when I have reached old age and my wife is barren? He [the angel] said, 'Such is Allah; He does what He wills'" (Ali 'Imran: 40).

The Prophet does not doubt the abilities of Allah to give him a child, but he is surprised because it is a miracle. If Allah ﷻ wills it He can give Zechariah a child

when he is old and his wife is barren. This is Allah's doing and nothing is out of His reach as "He does what He wills".

He then says, "He said, 'My Lord, make for me a sign. Your sign is that you will not [be able to] speak to the people for three days except by gesture. And remember your Lord much and exalt [Him with praise] in the evening and the morning'" (Ali 'Imran: 41).

He asked for a sign from Allah ﷻ because of his intense desire for this to happen. Allah gave him a sign which is that he will be unable to speak, not because of any physical defect, but it is a sign from Allah ﷻ. In another verse, Allah says, "…He said, 'Your sign is that you will not speak to the people for three nights, [being] sound except by gesture'" (Maryam: 10). He will only be able to gesture to people like those who cannot speak. That is why Allah says in Surah Maryam, "So he came out to his people from the prayer chamber and signaled to them to exalt [Allah] in the morning and afternoon" (Maryam: 11). The Prophet signaled to his people, the Children of Israel, through gestures to exalt Allah in the morning and evening for He will perform a great miracle. They should praise and thank Allah ﷻ in the evening when the sun sets and in the morning when the light breaks. Allah ﷻ chose these two times because they display His great ability. He says, "And it is He who has made the night and the day in succession for whoever desires to remember or desires gratitude" (Al-Furqan: 62).

يقول الله ﷻ : {وَإِذْ قَالَتِ الْمَلائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَاصْطَفَاكِ عَلَى نِسَاءِ الْعَالَمِينَ} [آل عمران:42], {يَا مَرْيَمُ اقْنُتِي لِرَبِّكِ وَاسْجُدِي وَارْكَعِي مَعَ الرَّاكِعِينَ} [آل عمران:43], {ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يُلْقُونَ أَقْلامَهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ} [آل عمران:44].

says, "And [mention] when the angels said, "O Mary, indeed Allah ﷻ Allah has chosen you and purified you and chosen you above the women of the worlds .(42)O Mary, be devoutly obedient to your Lord and prostrate and bow with those

who bow [in prayer] (43). That is from the news of the unseen which We reveal to you, [O Mohammad]. And you were not with them when they cast their pens as to which of them should be responsible for Mary. Nor were you with them when they disputed (44)" (Ali 'Imran: 42-44).

,tells His servants, "And [mention] when the angels said, "O Mary ﷺ Allah indeed Allah has chosen you and purified you and chosen you above the women She was .ﷺ of the worlds")Ali 'Imran: 42). Maryam is the daughter of Imran pledged to the service of Allah's house and was brought up well in the house of She secluded herself in the prayer chambers and Allah .ﷺ Prophet Zechariah also ﷺ bestowed several miracles upon her. He sent her out-of-season fruit. Allah mentions that when she was alone praying in her chambers, the angels called her has chosen her ﷺ and said to her, "O Mary, indeed Allah has chosen you". Allah because of her piety, devotion, and belief. He bestowed this great grace upon her .and purified her from all sorts of filthHe made her pure from any type of filth. She is the honorable virgin, Maryam and she is the best of all women. The Prophet ﷺ said, "The best of the women of their time were Mary, daughter of `Imran, Asiya bint Muzahim, Khadija, daughter of Khuwailid". These are all the best women of the world that Allah bestowed His grace upon.

Allah ﷺ chose her over all other women of the worlds, made her above all of them and gave her perfection. As the Prophet ﷺ said, "Many amongst men attained perfection but amongst women none attained perfection except Mary, the daughter of `Imran and Asiya, the wife of Pharaoh, and Khadija, daughter of Khuwailid". Allah ﷺ says, "O Mary, be devoutly obedient to your Lord and prostrate and bow with those who bow [in prayer]" (Ali 'Imran: 43). This is part of Allah's grace and favor upon Maryam. He says, "be devoutly obedient to your Lord", devotion means submission, humility, and obedience, to Him. Allah ﷺ is telling Maryam to devote herself to worshiping Him. Allah ordered her to "prostrate and bow" which are the pillars of prayer. By prostrating before Allah,

the believers become part of the righteous people in this life and the Afterlife because all believers are a part of the same nation. Allah ﷻ says, "And indeed this, your religion, is one religion, and I am your Lord, so fear Me" (Al-Mu'minun: 52). He also says, "Indeed this, your religion, is one religion, and I am your Lord, so worship Me" (Al-Anbiya': 92). Allah is praising those who bow before Him in prayer because this is a great deed that Allah loves. He also praised the Prophet ﷺ and his followers in this verse. Allah says, "Mohammad is the Messenger of Allah; and those with him are forceful against the disbelievers, merciful among themselves. You see them bowing and prostrating [in prayer]…" (Al-Fath: 29).

Allah ﷻ says, "That is from the news of the unseen which We reveal to you…" (Ali 'Imran: 44). Allah commented on the stories that were revealed to the Prophet ﷺ in great detail. "That", refers to what Allah revealed to the Prophet, "is from the news of the unseen," news, here refers to the great stories of the incidents that occurred in the past that the Prophet ﷺ did not witness. These incidents happened long ago before the Prophet's time and even before the revelation of the Quran. For that reason, this news is considered from the knowledge of the unseen to the Prophet. This news was revealed to him through the angel Jibreel, who revealed these happenings to the Prophet in great detail. "... And you were not with them when they cast their pens as to which of them should be responsible for Mary" (Ali 'Imran: 44). This is a detailed narration of what happened when the Children of Israel gathered and disputed over who would take care of Maryam. They drew lots by throwing pens into a river, which was thought to be the Jordan river, and whoever's pen fights the stream is the winner or the pen that reaches a certain point first is the winner.

When they threw their pens into the river, it was said that Prophet Zechariah's pen went against the stream which distinguished it from all the others. "When they cast their pens" in the river's stream, "as to which of them should be

responsible for Mary". Allah ﷻ bestowed a miracle upon Zechariah ﷺ, through this draw of lots. This incident happened over six hundred years before the time of Prophet Mohammad ﷺ. He could not have attended nor could he have read about this incident in a book, therefore, there is no doubt that this story was revealed to him by Allah. He continues and says, "Nor were you with them when they disputed" (Ali 'Imran: 44). The Prophet ﷺ was not amongst the Children of Israel when they disputed over who would take care of Maryam. This is a sign to those who doubt the Prophet and his sources because the only explanation is that it is a revelation from Allah. This is a sign that he is truly a messenger of Allah ﷻ and that he receives revelation from Him. This is a sign for the Children of Israel because the news the Prophet tells matches the stories they have in their Scriptures. It is also a sign to the rest of the world to believe in this prophet who reveals narrations of the past nations that are similar to the scriptures pre-dating the Quran.

Continuing with the story of Maryam and her son Isa, Allah ﷻ says, "[And mention] when the angels said, 'O Mary, indeed Allah gives you good tidings of a word from Him, whose name will be the Messiah, Jesus, the son of Mary - distinguished in this world and the Hereafter and among those brought near [to Allah]'" (Ali 'Imran: 45).

When the angel Jibreel came to her, he said, "O Mary", he called her by her name and brought her good tidings from Allah. He told her that she will conceive a baby with the word of Allah ﷻ and not from a husband that she will marry. This is Allah's order, He says Be, and the baby is created with this word. The boy she will give birth to "will be the Messiah, Jesus, the son of Mary". The Arabic word for Messiah is *Maseeh* and it could denote different meanings. It could be the subject or the object of the sentence. It could mean *al-maasih*, i.e. the one who drives evil and infidelity away. It is similar to one of Prophet Mohammad's names, *al-mahi*, i.e. the eraser. The Prophet ﷺ said, "I am al-mahi, i.e. the eraser,

through whom Allah obliterates unbelief". Allah erases evil from this world through him. The other meaning of *Maseeh* could be *al-mamsooh*, i.e. the anointed one. The Jews and Christians do this as they pour holy oil over the heads of newborn babies. The true meaning, however, is the one who drives people away from evil as he did in his time and as he will do once again when he returns at the end of time. As the Prophet ﷺ said, "By Him in Whose Hands my soul is, son of Mary (Jesus) will shortly descend amongst you people (Muslims) as a just ruler and will break the Cross and kill the pig and call for prayer".

The Messiah is sent to erase evil from this world at the end of time. This is the opposite of what the Antichrist will do. He will pretend to be Allah and he will be killed as the last form of evil upon this earth. The Messiah is Isa and he is attributed to his mother because he was conceived with the word of Allah, without a father. Allah ﷻ says, "Distinguished in this world and the Hereafter. And [he will be] among those brought near" (Ali 'Imran: 45). This means Allah will elevate his status in this world and make him accepted, revered, and blessed. He is distinguished in the Afterlife as well because he will be close to Allah ﷻ. It is great news to be born with this blessing. Allah ﷻ also says, "He will speak to the people in the cradle and in maturity. And will be of the righteous" (Ali 'Imran: 46).

Another one of his attributes is that he was able to speak to people when he was a baby in the cradle. This is another miracle bestowed upon him by Allah ﷻ. Babies are always placed in the cradle when they are still very young and still being breastfed. A baby being able to speak at that young age is indeed a miracle because nobody else on earth is capable of doing that. Isa will also speak to older people whose hair went grey. This is another miracle because Allah ascended Isa to heaven when he was still a young man; he did not reach old age, in fact, he was not in his forties yet when Allah lifted him to the sky. This means that he will talk to people when he reaches maturity, which will happen when he is sent to earth

alive and well. This verse contains two miracles; the miracle of talking in the cradle and the miracle of talking to people in old age when he descends from the sky. These both are miracles exclusive to Isa. Allah ﷻ concludes this verse by stating that Isa will be a righteous servant of Allah.

This is great news from Allah ﷻ that this baby will be born with all of these great attributes, such as prophethood, the message, and Allah's favor and blessings. Allah will also bestow several miracles upon him. Allah ﷻ says, "She said, 'My Lord, how will I have a child when no man has touched me?' [The angel] said, 'Such is Allah; He creates what He wills. When He decrees a matter, He only says to it, 'Be,' and it is'" (Ali 'Imran: 47).

She is pleading to her Lord, how will she have a baby when no man has ever touched her? A baby is only born when a man and a woman have intercourse and she has no husband and she did not commit adultery. She is a pure woman who dedicated her life to praying to God. The angel responds, "Such is Allah; He creates what He wills". He is the one who created these laws and He can overrule them. One of the laws of nature is that no baby can exist without the joining of a man and a woman. Allah is the one who places these laws in order and He is the one who overrules them because He creates what He wills and how He wills. Allah ## says, "When He decrees a matter, He only says to it, 'Be,' and it is" (Ali 'Imran: 47). If He wills it and wants it to happen, Allah ﷻ wills it to be and it happens just as He wants it.

Allah ﷻ says, "And He will teach him writing and wisdom and the Torah and the Gospel'" (Ali 'Imran: 48). Allah ﷻ says He will teach Maryam's baby writings and Scriptures. He will teach him the writings and the Scriptures that were revealed to the prophets of the Children of Israel such as the Torah and the Gospel. Allah ﷻ will teach him "writing and wisdom" which is the knowledge that will help him put things in their right place. He says, "And [make him] a

messenger to the Children of Israel, [who will say], 'Indeed I have come to you with a sign from your Lord in that I design for you from clay [that which is] like the form of a bird, then I breathe into it and it becomes a bird by permission of Allah. And I cure the blind [from birth] and the leper, and I give life to the dead - by permission of Allah. And I inform you of what you eat and what you store in your houses. Indeed in that is a sign for you, if you are believers" (Ali 'Imran: 49).

Isa was sent as a prophet and messenger to the Children of Israel who are the children of Yaqub ﷺ. What will Prophet Isa say to them? Isa, the son of Maryam, will state that he has a sign of power which is an indicator of God's Power. This is also to encourage them to accept it as a sign from their Lord. He is their Lord and He is always Merciful, Kind, and Charitable because He is the One who disciplines His servants and He is the Owner of them.

The first miracle of Prophet Isa is he could turn clay into a real, live bird. Allah gave Isa this miraculous ability to confirm that he is indeed a prophet sent by Allah ﷻ. He says, "In that I design for you from clay [that which is] like the form of a bird, then I breathe into it and it becomes a bird by permission of Allah" (Ali 'Imran: 49). Prophet Isa would mold the clay and mud in the shape of a bird then he would breathe air into it and Allah would give it life. This model of a bird that was made from clay becomes a living bird that flies around with Allah's permission. This was bestowed upon Isa and not through his own abilities.

The second miracle is the ability to cure the blind and leper. He says, "And I cure the blind [from birth] and the leper, and I give life to the dead - by permission of Allah" (Ali 'Imran: 49). He cured the blind, those who were born blind who do not even comprehend the concept of seeing. He also cured the lepers, those who have leprosy which is the disease that changes the color of the skin. This disease did not have a cure during the time of Isa. It was considered one of the incurable

diseases. He also restored dead people who were already buried back to life. It is an extraordinary miracle that cannot be performed by anyone at any age or time.

He says, "And I inform you of what you eat and what you store in your houses" (Ali 'Imran: 49). Allah bestowed upon him additional knowledge of the unseen. This is the knowledge that some people know while others do not; for example, people know what goes on in their life and what happens around them, but have no idea of what goes on outside of their houses. This is considered part of the additional unseen. As for the absolute unseen, it is knowledge of things that only Allah knows about. For example, what is going to happen tomorrow, when is it going to rain, what is hidden in the wombs, when is the Day of Judgment, etc. All these things are matters that Allah has kept to Himself and that only He has knowledge of these matters. He says, "Indeed, Allah [alone] has knowledge of the Hour and sends down the rain and knows what is in the wombs. And no soul perceives what it will earn tomorrow, and no soul perceives in what land it will die. Indeed, Allah is Knowing and Aware" (Luqman: 34). Allah also says, "[He is] Knower of the unseen, and He does not disclose His [knowledge of the] unseen to anyone (26). Except whom He has approved of messengers…(27)" (Al-Jinn: 26-27). Allah ﷻ reveals to His messengers some of His unseen knowledge. For example, Isa said to his people, 'I will inform you of these matters; I will tell you "of what you eat" tomorrow, "and what you store in your houses". What you hide is something unknown to me, but I will be able to tell you about it'. He told every person what they hid in their houses. Then Allah ﷻ says, "Indeed, if that is a sign for you if you are believers". This miracle that Allah bestowed upon him is a sign that he is an honest prophet sent from Allah. A person is called a believer when he is ready to believe that these signs are an indicator that the prophet is telling the truth. Any person who witnesses these signs must believe. But if this person becomes an ungrateful disbeliever, then they will deny these signs upon witnessing them. If they were believers then these signs would be intelligible to

them, but if they were disbelievers who see the truth yet deny it then nothing can aid them.

Allah ﷻ says, "And [I have come] confirming what was before me of the Torah and to make lawful for you some of what was forbidden to you. And I have come to you with a sign from your Lord, so fear Allah and obey me" (Ali 'Imran: 50).

The Prophet was sent to confirm what was revealed in the Torah. He believes in the true rulings of the Torah and retails them. Allah has blessed them by sending Prophet Isa to make some things lawful for them, such as some food, drinks, and deeds that Allah previously made forbidden to them. He revealed to them clear signs from their Lord and God, so they must fear and obey Him. The message of Prophet Isa along with the miracles that Allah ﷻ has bestowed upon him are clear and do not require interpretation. He says, "Indeed, Allah is my Lord and your Lord, so worship Him. That is the straight path" (Ali 'Imran: 51).

Allah is confirming what has already been established that the greatest name of God is Allah ﷻ. He is the Creator, the Master, the One who owns him and the One who disciplines him. These are some of the attributes of Allah ﷻ. Isa stated to himself that Allah is his Lord to revoke those who claim that he is the one who created heavens and earth because of the miracles Allah ﷻ bestowed upon him. He ordered people to worship God. He says, "So worship Him. That is the straight path".

Allah ﷻ says, "But when Jesus felt [persistence in] disbelief from them, he said, 'Who are my supporters for [the cause of] Allah?' The disciples said, 'We are supporters for Allah. We have believed in Allah and testify that we are Muslims [submitting to Him]'" (Ali 'Imran: 52).

The Children of Israel persistently denied the truth, although Isa was one of them. He was sent to them with these great signs and he preached to them the

clear truth that was not ambiguous. He wanted only what was good for them and to lift some of the restrictions placed on them, yet they met him with disbelief and stubbornness. The Jews chased him out from one village to another and sought to kill him under the order of the Roman emperor in any way possible. Prophet Isa was now cornered and needed aid from his followers, so he said, "Who are my supporters for [the cause of] Allah?" Who can support me through the path of Allah ﷻ even if they are threatened to be killed for this cause? "The disciples said, 'We are supporters for Allah. We have believed in Allah and testify that we are Muslims [submitting to Him]'" (Ali 'Imran: 52). The Arabic word for disciples is *Hawariyyun* which is derived from the word *hawar*, i.e. whitening clothes. The word could also mean to support. They were named the *Hawariyyun*, i.e. the disciples, either because of their white clothes or because they supported Prophet Isa. It was said that they were common fishermen who believed in Isa and favored him. They left their work and stayed with him while he secretly kept moving from town to town calling upon Allah ﷻ. The disciples were Isa's faithful students who were with him and sacrificed their lives for the sake of Allah ﷻ to help this religion triumph over the enemies who wanted to destroy it. Then they testified in this life and the Afterlife that they were Muslims and they submitted to Allah's command. Prophet Muhammad ﷺ also sought aid from the *ansar*, i.e. the supporters, to achieve victory for the cause of Allah.

يقول الله ﷻ: "رَبَّنَا آمَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ (53) وَمَكَرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ (54) إِذْ قَالَ اللَّهُ يَا عِيسَى إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَى يَوْمِ الْقِيَامَةِ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ (55)" [آل عمران: 53-55].

"'They prayed to Allah,' 'Our Lord! We believe in Your revelations and follow the messenger, so count us among those who bear witness' (53). And the disbelievers made a plan ˹against Jesus˺, but Allah also planned—and Allah is the best of planners (54). ˹Remember˺ when Allah said, 'O Jesus! I will take you

and raise you up to Myself. I will deliver you from those who disbelieve, and elevate your followers above the disbelievers until the Day of Judgment. Then to Me you will ˹all˺ return, and I will settle all your disputes' (55)" (Ali 'Imran: 53-55).

and said, "Our Lord! We believe in Your ﷻ The disciples called upon Allah revelations and follow the messenger, so count us among those who bear to make them amongst ﷻ witness" (Ali 'Imran: 53). They are calling upon Allah those who are witnesses over the creations and the servants of Allah since the says ﷻ will bear witness. As Allah ﷻ believers who follow the path of Allah regarding the nation of Prophet Muhammad, "And thus We have made you a median [i.e. just] community that you will be witnesses over the people and the .Messenger will be a witness over you" (Al-Baqarah: 143)Those who bear witness to the truth in this world and also bear witness to the truth in the Hereafter will testify against those who disobeyed Him with Fire. To conclude, Prophet Isa's call is directed to the group that believed in him, which was a small group from among the Children of Israel while the vast majority did not believe in him and oppressed him and sought to kill him.

Allah ﷻ says, "And the disbelievers made a plan ˹against Jesus˺, but Allah also planned—and Allah is the best of planners" (Ali 'Imran: 54). In this verse, the disbelievers refer to the deceitful Jews. The word *makr*, i.e. deceit, means to devise a plan or treacherous plot against the enemy in secrecy. The Jews began devising a plan to eliminate Isa ﷺ. At that time they were under the rule of the Romans who had an empire that spread across the world which included the Mediterranean Sea. At that time it was called the Roman Sea which was considered a lake. All the surrounding kingdoms were also ruled by the Romans, including the Levant and Palestine where Isa was sent. However, the Jews were given self-governance in their lands, but the public matters remained under the rule of the Roman Empire. The high priests of the Jews planned, as mentioned in

the Bible, to deceive Isa and kill him. They raised this order to the Roman official of the region who was Pilate at the time. He investigated him and did not find any incriminating evidence against him. The Jews then devised an even more treacherous plot and threatened to file a complaint to the Emperor. They threatened to expose that the governor allowed a corrupt man to run free and wreak havoc in the emperor's region. As a result, the governor feared for his position as the ruler of the region, so he sought to catch Isa ﷺ.

Allah ﷻ says, "And the disbelievers made a plan ˹against Jesus˺ but Allah also planned—and Allah is the best of planners" (Ali 'Imran: 54). Allah also plotted to thwart their deceit and to support his religion. Allah deceived them by making another man look similar to Isa ﷺ, so they seized this other man and crucified him thinking he was Isa the son of Maryam. As for Isa, Allah ﷻ saved him from their evil plots. This form of deception that is attributed to Allah ﷻ is not corrupt nor is it evil. It is part of His guidance and wisdom. Hence, Allah is praised; He is not described as being deceitful or cunning because He devised a plan for righteous purposes and to entrap those malicious people in their evil deeds.

Allah ﷻ says, "But the evil plot does not encompass except its own people" (Al-Anfal: 30). Those people thought they would be victorious, but the event occurred contrary to what they thought. This was revealed in the Quran when Allah ﷻ abolished their deceptive plan. Allah ﷻ says about Prophet Muhammad ﷺ, "And ˹remember, O Prophet,˺ when the disbelievers conspired to capture, kill, or exile you. They planned, but Allah also planned. And Allah is the best of planners" (Al-Anfal: 30). Quraysh also tried to eliminate Prophet Muhammad ﷺ by concocting an elaborate plan of deception. They agreed to gather in the town hall and the Devil also attended this meeting in the form of a sheikh from the people of Najd. One of those gathered said, "We should exile him from Mecca and be done with him". While the Devil in the form of a sheikh responded, "This

is not a wise decision, if you banish him, he would have his supporters gather around him and then come to you and invade your homes, look for another opinion". So they said, "We will imprison him in Mecca and we will not let anyone come to him, nor will we allow him to meet anyone". He then restored, "This is not a wise choice because he is supported by his followers and Banu Hashem will not allow him to be imprisoned this way. He will be freed and then he will spread his religion". Abu Jahl said, "I have a suggestion, which is to choose a strong young man from each tribe to join forces and violently assault and kill Muhammad. His blood will be on the hands of all the tribes and therefore, Banu Hashem and Banu Al-Muttalib will not be able to avenge him. Banu Hashem cannot fight all the men of Quraysh including all the tribes around them because his blood would be dispersed". So this is how they conspired against the Prophet and settled on this deceitful plan. On the night they decided to kill the Prophet, Allah made them fall asleep and the Prophet ﷺ passed right in front of them without being noticed. Then he hid for three days in Ghar Thour, after which he was saved from them without a scratch and he went to Medina. Then Allah ﷻ supported him through his victory with the believers when the Prophet ﷺ invaded Quraysh in Mecca and triumphed over the unbelievers.

Another example of Allah's flawless plan being orchestrated to destroy the wrongdoers is mentioned in the Quran when Allah saved Messenger Saleh from the deceptive tribe of Thamud. Allah ﷻ says,

"And there were in the city nine ˹elite˺ men who spread corruption in the land, never doing what is right (48). They vowed, 'Let us swear by Allah that we will take him and his family down by night. Then we will certainly say to his ˹closest˺ heirs', 'We did not witness the murder of his family. We are definitely telling the truth' (49). And ˹so˺ they made a plan, but We too made a plan, while they were unaware (50). See then what the consequences of their plan were: We ˹utterly˺ destroyed them and their people all together (51)'" (An-Naml: 48-51).

They wanted to get rid of him, so they arranged in secret nine groups of corrupt criminals from each tribe. They would attack Saleh and his family at night and kill them. If anyone asked them, they would say, "We did not witness the destruction of his family, and indeed, we are truthful" (An-Naml: 49). They claim to be truthful because they did not truly witness the murder due to the darkness of the night. At that time Allah told Saleh ﷺ about their plans and commanded him to leave the village with his family of believers. Then Allah sent one single blast from the sky and they became like stiff, dry twigs.

This is the outcome of their conduct, while Allah ﷻ states how He conducts His matters. He says, "˹Remember˺ when Allah said, "O Jesus! I will take you˹" (Ali 'Imran: 54). Allah ﷻ will take him, meaning He will cause him to sleep. Allah uses the word *mutawaffika* which has two meanings, either death or sleep. In the following verse, the word means to die. He says, "˹It is˺ Allah ˹Who˺ calls back the souls ˹of people˺ upon their death as well as ˹the souls˺ of the living during their sleep. Then He keeps those for whom He has ordained death, and releases the others until ˹their˺ appointed time…" (Az-Zumar: 42). While in this verse, it means to sleep, "He is the One Who calls back your souls by night and knows what you do by day" (Al-An'am: 60). This verse indicates that Allah ﷻ puts people to sleep at night because sleeping is a form of death, but it is considered to be a minor death.

Allah says, "˹'O Jesus! I will take you and raise you up to Myself. I will deliver you from those who disbelieve, and elevate your followers above the disbelievers until the Day of Judgment. Then to Me you will ˹all˺ return, and I will settle all your disputes'" (Ali 'Imran: 55). Allah had put Isa ﷺ to sleep and then raised him to the sky, so those disbelievers could not harm him. Allah ﷻ also saved him from those who disbelieved because they would have beat him and tortured him if they caught him. This is what they did to the one who was made to look like Prophet Isa. It was mentioned in the Bible that they insulted him by

forcing him to wear a purple dress that is worn by those who are condemned to death. It was the custom of the Romans for the person sentenced to death to wear purple clothes and carry his cross on which he would be crucified. He was then led to the center of the city and all the people gathered and saw him. They talked about him, spat in his face, and slapped him on his back, and said, "O king of the Jews, save yourself, you came to save the Jews, so save yourself now". After that, he reached the place where he would be crucified. They nailed his hands and feet to the sides of the cross then they raised the cross. He begged them for some water, but instead, one of them took a sponge, dipped it in vinegar, put it on the edge of his spear, and stabbed him to increase the pain. Then he was stabbed with another spear in his side until he was killed on his cross. So, Allah ﷻ says to him, "I will deliver you from those who disbelieve". Allah cannot allow His Messenger to suffer such humiliation on a wooden cross. It was part of Allah's plan to save His servant and His Messenger from this disgraceful insult, especially because he is the Messenger of Allah. This is the way of Allah which is to support and save his messengers. He says, "We certainly help Our messengers and the believers, ˹both˺ in this worldly life and on the Day the witnesses will stand forth ˹for testimony˺" (Ghafir: 51).

Allah ﷻ says, "They were about to intimidate you to drive you out of the land ˹of Mecca˺, but then they would not have survived after you ˹had left˺ except for a little while" (Al-Isra: 76). This verse is a challenge from Allah to the disbelievers of Mecca that wanted to drive the Prophet out of the city. However, Allah ﷻ states that He would have cast upon them an instantaneous destructive punishment if they did so. Allah says, "˹This has been˺ Our way with the messengers We sent before you. And you will never find any change in Our way" (Al-Isra: 77).

Allah ﷻ does not abandon His messengers to be humiliated or tormented by their enemies. Although this has happened to believers, it is considered a trial

and test from God to elevate their status. However, in the case of the messengers, they are saved by Allah ﷻ. He says, “Then We saved Our messengers and those who believed. For it is Our duty to save the believers” (Yunus: 103) “˹Remember˺ when Allah said, ‘O Jesus! I will take you and raise you up to Myself. I will deliver you from those who disbelieve, and elevate your followers above the disbelievers until the Day of Judgment’” (Ali 'Imran: 55). The Jews who believed in Prophet Isa and whom Allah had cherished by spreading their religion everywhere, were once again shamed, humiliated, and enslaved. Then the true followers of Allah ﷻ came which are the nation of Prophet Muhammad ﷺ. Allah ﷻ glorified this nation, while the Jews will live in humiliation until the Day of Resurrection and be overthrown whenever they attempt to gain power. Allah says, “And ˹remember, O Prophet,˺ when your Lord declared that He would send against them others who would make them suffer terribly until the Day of Judgment. Indeed, your Lord is swift in punishment, but He is certainly All-Forgiving, Most Merciful” (Al-A’raf: 167). Allah ﷻ made clear the outcome of His judgment in which He will resolve the accusations regarding Isa, as well as, those who claimed that Isa is a god or that he is the son of Allah.

Allah ﷻ says, “As for those who disbelieve, I will subject them to a severe punishment in this life and the Hereafter, and they will have no helpers” (Ali 'Imran: 56).

These unbelievers will be severely tormented in this world and the Hereafter. The severe torment in this world will be through defeat and obstructions that Allah causes from time to time. While in the Hereafter they will be tormented in Hell and they would not be supported by Allah.

يقول الله ﷻ :"وَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَاللَّهُ لا يُحِبُّ الظَّالِمِينَ (57) ذَلِكَ نَتْلُوهُ عَلَيْكَ مِنَ الآيَاتِ وَالذِّكْرِ الْحَكِيمِ (58) إِنَّ مَثَلَ عِيسَى عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ (59)" [آل عمران: 57-59].

"And as for those who believe and do good, they will be rewarded in full. And Allah does not like the wrongdoers (57). We recite ˹all˺ this to you ˹O Prophet˺ as one of the signs and ˹as˺ a wise reminder (58). Indeed, the example of Jesus to Allah is like that of Adam. He created him from dust; then He said to him, 'Be', and he was (59)" (Ali 'Imran: 57-59).

and disgraced Christianity. This ﷺ praised His Messenger Muhammad ﷺ Allah was evident when the Muslims were able to dismantle the Eastern Church in a few years, while the Western Church remained. However, before the Day of and Prophet Isa ﷺ will abolish it. Those who believed in Allah ﷻ Judgment, Allah .will be fully rewarded for their good deeds ﷻAllah also states that He does what He wills to the oppressors. Allah sent down the Quran as clear proof and a reminder from Allah ﷻ of His signs and revelations in the universe. The Quran was also described as being wise because it places everything in its proper place. Then Allah ﷻ says, "Indeed, the example of Jesus in the sight of Allah is like that of Adam…" (Ali 'Imran: 59). Adam ﷺ is similar to Isa in terms of creation, since they were both created contrary to the rest of mankind. Isa was born to a female only without a male, so he has no father. The creation of Adam is also miraculous because he was created by Allah without a female or a male. Rather, Adam ﷺ was created by Allah from the mud of this earth. Allah created Adam as He decreed by saying "Be" and he was. As for Isa, Allah ﷻ also created him by saying "Be" as he is the Word of Allah. Allah ﷻ says, "She wondered, "How can I have a son when no man has ever touched me, nor am I unchaste? (20) He replied, 'So will it be!' Your Lord says, 'It is easy for Me. And so will We make him a sign for humanity and a mercy from Us'. It is a matter ˹already˺ decreed (21)" (Maryam:

20-21). This is a matter that Allah ﷻ has decreed in Heaven because he was created through the Word of Allah.

يقول الله ﷻ: "الْحَقُّ مِنْ رَبِّكَ .فَلا تَكُنْ مِنَ الْمُمْتَرِينَ (60) فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَةَ اللَّهِ عَلَى الْكَاذِبِينَ (61)" [آل عمران: 60-61].

"This is the truth from your Lord, so do not be one of those who doubt (60). Now, whoever disputes with you ˹O Prophet˺ concerning Jesus after full knowledge has come to you, say, "Come! Let us gather our children and your children, our women and your women, ourselves and yourselves—then let us sincerely invoke Allah's curse upon the liars (61)" (Ali 'Imran: 60-61).

.by the Lord is the truth ﷺ about Isa ﷺ What has been revealed to the Prophet .He is the Creator, the Innovator, and the Lord of the heavens and the earthSo, Allah warns of being among those who doubt what was revealed to the Prophet because it is from the Lord. If they still provide flimsy arguments after full knowledge of the Holy Quran was revealed to them regarding Isa ﷺ, then let the Prophet gather with his children and women and let them gather with their children and women. Then both groups invoke Allah's curse of destruction and expulsion of mercy upon the liars. The Prophet ﷺ invited the Christian delegation, called Najran, who stayed for three days and argued with the Prophet about Isa. They claimed that he was Allah or the son of Allah who came to bear the sins of human beings according to the Christian faith. These verses were revealed regarding this delegation that came to discuss this matter.

At the end of it all, the Prophet ﷺ challenged them to pray for damnation and to let Allah judge between them if they did not accept the revelations sent to His servant and Messenger Muhammad ﷺ regarding Isa. Allah ﷻ states the truth while Christians believe that their claims are the truth. The Prophet ﷺ went out and brought his daughter Fatima and her two sons Hassan and Hussein and told the to

them, “Come and bring your children and women and go out to a place outside and pray to Allah to annihilate the liar from among us”. So, when they realized the severity of this matter, they turned their backs and they said to one another that Allah will uproot us”. So, they said, “O Muhammad, we will reconcile with you according to what you see fit”. So, they reconciled and agreed to pay jizyah to the Muslims and in return, they can preserve their religion. They made peace .and later they all embraced Islam ﷺ with the Prophet

يقول الله ﷻ : {فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَةَ اللَّهِ عَلَى الْكَاذِبِينَ}[آل عمران:61], {إِنَّ هَذَا لَهُوَ الْقَصَصُ الْحَقُّ وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ وَإِنَّ اللَّهَ لَهُوَ الْعَزِيزُ الْحَكِيمُ}[آل عمران:62]

says, “Then whoever argues with you about it after [this] knowledge ﷻ Allah has come to you - say, "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves, then supplicate earnestly [together] and ".invoke the curse of Allah upon the liars [among us](Ali-’Imran:61)“Indeed, this is the true narration. And there is no deity except Allah. And indeed, Allah is the Exalted in Might, the Wise” (Ali ‘Imran: 62).

about Isa are true ﷺ The stories that Allah narrates to Prophet Muhammad is the One Who ﷻ stories. There is no doubt that they are authentic as Allah .revealed themWho can have more knowledge than Allah? He says, “And there is no deity except Allah”. This is the truth that every person with a sound mind must reach. The stability, harmony, and unity of this universe indicate that there is only one god. How is that?

First of all, a god must be a creator and a provider. A god must also be able to both benefit and harm his subjects. Then who is the one who deserves to be worshiped, prostrated before, feared, and pleaded to? Who is worthy of this? Only Allah ﷻ owns these rights as He is the One true God. Everything worshiped besides Him cannot provide these things to their subjects, e.g. the angels, jinn,

humans, or prophets. None of them can benefit others or steer them out of harm. They cannot even benefit or keep harm away from themselves. If there were truly another god that can provide, create life and take it, then the universe would be in chaos. Allah ﷻ says, "Had there been within them (i.e. the heavens and earth) gods besides Allah, they both would have been ruined. So exalted is Allah, Lord of the Throne, above what they describe" (Al-Anbya: 22). How would they be ruined? Each god would have fought against the others to become the one and only greatest god.

There will be fighting amongst these supposed gods without a doubt. Allah ﷻ says, "Rather, We have brought them the truth, and indeed they are liars" (Al-Mu'minun: 90). He says, "Allah has not taken any son, nor has there ever been with Him any deity. (If there had been), then each deity would have taken what it created, and some of them would have (sought to) overcome others. Exalted is Allah above what they describe (concerning Him)" (Al-Mu'minun: 91). Every deity would have taken what they created and become their own Lord. Why would they comply with the other gods? Why would they be subjected to another god when they can create, provide, give life and take it and own everything? In this case, one of them must subdue the others. Then the universe will be ruined and there is no doubt in that. Allah ﷻ says, "Say, (O Muhammad), "If there had been with Him (other) gods, as they say, then they (each) would have sought to the Owner of the Throne…" (Al-Isra: 42). Allah ﷻ is the Owner of the Throne and the One True God. He is exalted above their claim that other gods fight Him or are equal to Him. "There is no one in the heavens and earth but that he comes to the Most Merciful as a servant (93). He has enumerated them and counted them (full) counting (94). And all of them are coming to Him on the Day of Resurrection alone (95)" (Maryam: 93-95). Everyone is a servant to God; He has no son, no equal to Him, no underlings, and He has no wife because a companion must be His equal and must manage Him. A wife must be equal to her husband

and Allah ﷻ does not have an equal nor does He have a rival. "How could He have a son when He does not have a companion (i.e. wife)" ۚ(Al-An'am: 101).

It is a grave sin to claim that Allah ﷻ has a son. As He says, "(All) praise is (due) to Allah, who has sent down upon His Servant (Muhammad) the Book and has not made therein any deviance (1). (He has made it) straight, to warn of severe punishment from Him and to give good tidings to the believers who do righteous deeds that they will have a good reward (i.e. Paradise) (2). In which they will remain forever (3) And to warn those who say, 'Allah has taken a son' (4) They have no knowledge of it, nor had their fathers. Grave is the word that comes out of their mouths; they speak not except a lie (5)" (Al-Kahf: 1-5). Their claim is a grave sin and a great impertinence to the point that the earth and its mountains are about to crumble down from the graveness of these words. Allah ﷻ says, "And they say, 'The Most Merciful has taken (for Himself) a son' (88) You have done an atrocious thing (89). The heavens almost rupture therefrom and the earth splits open and the mountains collapse in devastation (90). That they attribute to the Most Merciful a son (91). And it is not appropriate for the Most Merciful that He should take a son (92)" (Maryam: 88-92).

It is not possible that Allah ﷻ has created this universe in vain. Allah has not created humanity, which amounts to a great number of the world, with no purpose. He did not create them and leave them to kill, terrorize, have fun and do whatever they want. He has not left them to create their own laws without orders or prohibitions from Him. Exalted is He above creating His servants then leaving them to their own devices. He must command them and thus sending prophets and messengers is a necessity. There must be someone to guide people towards God, the Creator of this universe. Throughout history, there were many messengers sent from God. For example, Nuh said I am a messenger of Allah, He bestowed these miracles upon me, and gave me these signs. Then another prophet would come and say the same thing and so on. Until the last messenger and the

master of them all was sent, Muhammad ibn Abd-Allah ﷺ. He was an illiterate man from Mecca, in his forties. He could not read or write and then he suddenly told people, “I am a prophet sent by the God of the heavens and earth; the Lord of this universe sent me”. They asked, “What is your evidence? How can we believe that He sent you?” He answered them, “He sent me verses in the Arabic language and you are Arabs. Can you come up with verses like them? If you can rebuke these verses or come up with something that resembles them, then I am no prophet”. He challenged them with the Quran and performed many miracles; among these miracles is his foresight that Islam will prevail over all this earth and that this religion will prevail over every religion. That he would destroy Khosrow and Caesar. That this religion would triumph overall.

Allah ﷻ says, “It is He who has sent His Messenger with guidance and the religion of truth to manifest it over all religion, although they who associate others with Allah dislike it” (At-Tawbah: 33). The Prophet ﷺ speaks confidently that this promise must be fulfilled and it will turn into reality. For example, at the Battle of Badr, the Prophet stated that this person will die here and that person will die there, etc. Abdullah bin Masoud said, “I swear to Allah that none of the infidels that the Prophet pointed out reached beyond the point before this battle”. Even though nobody would have thought that this little band would win over this big army, yet everything occurred just as the Prophet ﷺ had stated. There is no doubt that the Prophet ﷺ was supported by miracles. So we can deduce the importance of sending prophets and the need of supporting them so people would believe them. One necessity leads to another and only a stubborn person would disbelieve in prophets. Allah ﷻ says, “And indeed, Allah is the Exalted in Might, the Wise” (Ali ‘Imran: 62). This is a confirmation from Allah ﷻ that every person with a sound mind must reach this truth. Allah is the Predominant; no one can dominate Him. Who can dominate the Creator, the Mighty and Predominant God that cannot be dominated? He is also “the Wise” who placed the sun, the moon,

the earth, and all these galaxies in their places. He is also the One Who designed this universe in this magnificent way. Is there anything out of place? For example, each nail is placed in the right place, even the cartilage at the end of each finger is there to strengthen it. If it was not there, then the hand would lose its ability to move properly. Every nail, strand of hair and atom is in its proper place . If people only had one eye then they would be asymmetrical or if the eye was placed in a different area in the body then it would look bad as well. Allah ﷻ says, "Who perfected everything which He created and began the creation of man from clay" (As-Sajdah: 7). Every single one of Allah's creations is created perfectly and placed in its appropriate position because any misplacement of any item causes distortion.

Allah ﷻ says, "But if they turn away, then indeed - Allah is Knowing of the corrupters" (Ali 'Imran: 63).

If these stubborn disbelievers turn away from the truth and deny it after this clarification from Allah, "then indeed - Allah is Knowing". The word knowing indicates that Allah ﷻ has complete knowledge of these corruptors. They are corruptors because polytheism is the worst form of corruption. Claiming that a servant of Allah is a god is the worst type of corruption. Saying that Allah has a son is the worst type of corruption. If this was the case, then this son should also be a creator and a provider, as the Christians claim. He should be able to create, provide, give life, take life, and do with his subjects as he pleases. He would be equal to his father, who they claim is Allah. However, Prophet Isa is a faithful servant who cannot benefit nor keep away harm from anyone. Although, the Christians give him what is rightful to Allah, i.e. he is worshiped, revered, and given the status as the creator of heavens and earth. They also lied which is another form of corruption, for example, they claimed that Isa said to Saint Peter, "And on this rock (*petra*) I will build my church; whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be lost in heaven".

They claimed Prophet Isa is a legislator who can permit and prohibit whatever he wills. This makes permitting and prohibiting matters, the job of servants as if Allah's task is limited to signing off on whatever His servants legislate, whether He accepts these matters or not. This is an extremely heinous accusation and the worst form of corruption. Allah then incited them to follow the Straight Path. He says, "Say, 'O People of the Scripture, come to a word that is equitable between us and you - that we will not worship except Allah and not associate anything with Him and not take one another as lords instead of Allah'. But if they turn away, then say, 'Bear witness that we are Muslims (submitting to Him)'" (Ali 'Imran: 64).

This is an order from Allah ﷻ to His prophet, Muhammad ﷺ to preach this Quran to the People of the Scripture. This is an invitation to the People of the Scripture, the Jews, and Christians. They are called the People of the Scripture because they claim that they still adhere to Allah's Book. Even though the Torah and the Gospel order them to accept the truth and to believe in every prophet that Allah ﷻ sent.

He says, "O People of the Scripture, come to a word that is equitable between us and you". Arabs use the word *taalaa*, i.e. come, as a sign of respect to the person. This word also means to rise above. So, "come", we invite you, "to a word that is equitable between us and you", a word that the Muslims and the People of the Scripture agree on, accept and subdue to and this word will be above everyone. "That we will not worship except Allah and not associate anything with Him". They should agree on worshiping Allah the Only God. Is there any doubt in this fact, any uncertainty, imperfection, or deviation? Does He not deserve to be worshiped? Allah ﷻ is the Creator of the heavens and earth, the Sender of prophets, the One Who revealed the Books, and the One who judges people. They must submit to Him, obey Him, and not associate anything with Him. They must not commit polytheism, whether by associating the attributes of Allah to another

creature, giving them Allah's right of worship, or claiming that Allah elevated a servant to the level of a god. Allah ﷻ says, "Say: He is Allah, the One (1). Allah, the Eternal Refuge (2). He neither begets nor is born (3). And there is no equivalent to Him (4)" (Al-Ikhlas: 1-4).

Allah ﷻ says, "But they have attributed to Him from His servants a portion. Indeed, man is clearly ungrateful" (Az-Zukhruf: 15). Allah is not divided into portions between His servants. Allah is the only God and the Master and must be obeyed without associating anyone with Him, as the Christians did. They changed their religion and worshiped their scholars and monks instead of Allah. They also worshiped the Messiah, Isa son of Maryam, instead of Allah. However, Allah ﷻ has no companions. They made their scholars and monks legislators who are able to permit and prohibit matters as they please. They permitted what was prohibited and prohibited what was permitted and their supporters followed their orders. Legislation is a right to Allah alone; He is the only One who has the right to decide what is permitted and what is prohibited while His creations do not own this right. This claim is slander against Allah ﷻ and those who do this have placed themselves in the position of the Lord. He says, "And not take one another as lords instead of Allah". They laid their own laws and added them to the Gospel. They claimed that providing legislation is in the hands of Saint Peter and the Pope, the head of the Church. They claim that people must follow them because God has delegated them to legislate. However, Allah is exalted above these claims. Allah ﷻ says, "They have taken their scholars and monks as lords besides Allah, and (also) the Messiah, the son of Mary…" (At-Tawbah: 31).

On one occasion, Adi bin Hatim al-Tai entered a room; back then he was a Christian and was wearing a gold cross around his neck. He said to the Prophet ﷺ, "We do not worship our scholars and monks". The Prophet answered him, "If they permit what is prohibited to you and prohibit what is permitted to you will

you not follow them?" Adi said, "Yes we will". Then the Prophet said to him, "This is how you worship them".

Allah ﷻ is inviting them to follow the righteous path that is true and clear without containing any form of doubt, mystery or invalidity. The Almighty says, "…But if they turn away, then say, 'Bear witness that we are Muslims (submitting to Him)" (Ali 'Imran: 64). This statement is a challenge to invite them to the right path even if they turn away and deny this right cause. Then the believers will bear witness to everyone who is Muslims who submit to Allah and follow Him. They only worship Allah as there is no deity worthy of worship other than Him. They do not attribute divinity to anyone but Allah, whether in creation, provision, legislation, prohibition, or ruling.

The conversation then moves to an argument with Jews and Christians about their greatest claim that Abraham embraced their religion. Everyone agrees that he is a prophet of Allah and that he was supported by Divine Revelation. The Jews want to attribute Abraham to them and so do the Christians. Everyone claims to be the people of Abraham and that he embraced their religion when in fact they twisted the matter. They do not make Judaism the religion of Abraham, but they claim that he was Jewish, or that he was Christian. They continuously argue that the great father and prophet, Abraham, ascribes to their religion as if those who claim him have triumphed over the rest and won guidance to the Straight Path.

يقول الله ﷻ : {قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلا نُشْرِكَ بِهِ شَيْئًا وَلا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ} (آل عمران:64), {يَا أَهْلَ الْكِتَابِ لِمَ تُحَاجُّونَ فِي إِبْرَاهِيمَ وَمَا أُنْزِلَتِ التَّوْرَاةُ وَالإِنجِيلُ إِلَّا مِنْ بَعْدِهِ أَفَلا تَعْقِلُونَ} (آل عمران:65), {هَا أَنْتُمْ هَؤُلاءِ حَاجَجْتُمْ فِيمَا لَكُمْ بِهِ عِلْمٌ فَلِمَ تُحَاجُّونَ فِيمَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لا تَعْلَمُونَ} (آل عمران:66), {مَا كَانَ إِبْرَاهِيمُ يَهُودِيًّا وَلا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ} (آل عمران:67).

says, “Say, "O People of the Scripture, come to a word that is equitable ﷻ Allah between us and you - that we will not worship except Allah and not associate .anything with Him and not take one another as lords instead of Allah“But if they turn away, then say, "Bear witness that we are Muslims (submitting to Him)."” (Ali-'Imran:64) “O People of the Scripture, why do you argue about Ibrahim while the Torah and the Gospel were not revealed until after him? Then will you not reason?” (Ali-'Imran:65) “Here you are - those who have argued about that of which you have (some) knowledge, but why do you argue about that of which you have no knowledge? And Allah knows, while you know not.” (Ali-'Imran:66) “Ibrahim was neither a Jew nor a Christian, but he was one inclining toward truth, a Muslim (submitting to Allah). And he was not of the polytheists.” (Ali-'Imran:67)

After Allah won the argument against People of the Scripture concerning the truth about Isa, son of Maryam ﷺ, He ordered the prophet, Mohammad ﷺ to challenge People of Scripture, who argues about the truth of Isa, to pray for damnation (for disbelievers). Allah says, “Then whoever argues with you about it after (this) knowledge has come to you - say, "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves, then supplicate earnestly (together) and invoke the curse of Allah upon the liars (among us)."” (Ali-'Imran:61).

The prophet preached to the Najran delegation, who argued for a long time about the truth of Isa, son of Maryam, ﷺ. When he challenged them to pray for damnation, they got scared and said to each other, ‘if we pray for damnation, Allah will destroy us’. Thus, they dropped their case. He says, “Indeed, this is the true narration.” Concerning the story of Isa, “…And there is no deity except Allah. And indeed, Allah is the Exalted in Might, the Wise.” (Ali-'Imran:62). “But if they turn away, then indeed - Allah is Knowing of the corrupters.” (Ali-'Imran:63).

Then Allah called them, through His prophet ﷺ. He did not call them directly, rather, He ordered the prophet to say to them, “Say, "O People of the Scripture, come to a word that is equitable between us and you - that we will not worship except Allah and not associate anything with Him and not take one another as lords instead of Allah…” (Ali-'Imran:64). This is a call to follow the right path, adhere to it, be alike in that, and to truly acknowledge that there is no deity except Allah; there is no deity but Allah. “and not associate anything with Him and not take one another as lords instead of Allah”, as is the case with the Jews and Christians; they handed the matters of the decree to the rabbis and monks as they are their masters. They decree for them, in the sense that they permit what is prohibited and prohibit what is permitted and people follow their orders. The decree should be only in Allah’s hand, “and not associate anything with Him and not take one another as lords instead of Allah.”

Allah says, “But if they turn away, then say, "Bear witness that we are Muslims (submitting to Him).""” (Ali-'Imran:64). Declare your Islam and belief in Allah. Then He says, “O People of the Scripture, why do you argue about Ibrahim while the Torah and the Gospel were not revealed until after him? Then will you not reason?” (Ali-'Imran:65). Because the Jews boasted and claimed that they followed the Religion of Ibrahim; their father Ibrahim whom Allah has blessed and made the prophecy in his descendants and that they are his descendants. They claimed that they followed his religion and they have a right to him. They even claimed that Ibrahim was Jewish and followed their religion. Christians did the same thing; they claimed that they were the descendants of this blessed prophet and that they followed his religion, his path, and that they are his descendants. They also claimed that Ibrahim was Christian and believed in the Gospel. Allah explained the silliness of their claims about Ibrahim being a Jewish or a Christian because Ibrahim could never be Jewish, or Christian because Judaism and Christianity were not even sent to people until after his time. There was a long

period of time between Ibrahim and Mosa, and yet a longer one between Mosa and Isa.

Allah says, "O People of the Scripture, why do you argue about Ibrahim…" (Ali-'Imran:65) Each party claims that he follows their religion, "…while the Torah and the Gospel were not revealed until after him? Then will you not reason?" (Ali-'Imran:65). Are you out of your mind to say Ibrahim ﷺ followed a religion that was not revealed until after him? Are you out of your mind? "Here you are - those who have argued about that of which you have (some) knowledge," you should argue based on some knowledge; however, your claim is preposterous and has no sense to it whatsoever. "Here you are - those who have argued about that of which you have (some) knowledge, but why do you argue…" you claim, (Ali-'Imran:66) "…about that of which you have no knowledge? And Allah knows, while you know not." (Ali-'Imran:66). "Ibrahim was neither a Jew nor a Christian," Ibrahim did not follow the Torah nor the Gospel; he was neither Jewish nor Christian, "but he was one inclining toward truth, a Muslim (submitting to Allah)." 'Inclining towards the truth' is the one averting from all paths of polytheism. He abandoned polytheism and headed towards the Straight Path of Allah. He acknowledged Allah's monotheism and worshiped Him alone. "a Muslim", means submitting and obedient to Allah. This is the general meaning of Islam which is the religion of all prophets and messengers; submitting to Allah. "but he was one inclining toward truth, a Muslim (submitting to Allah). And he was not of the polytheists." (Ali-'Imran:67). He was not a polytheist; this is another argument against the Jews who were polytheists and Christians who were polytheists in worshipping Isa, son of Maryam ﷺ. Ibrahim was not a polytheist; he was a Muslim submitting to Allah.

Then Allah explained that the most deserving people to be associated with Ibrahim and saying he belonged to his religion is the Prophet Mohammad ﷺ. "Indeed, the most-worthy of Ibrahim among the people are those who followed

him (in submission to Allah) and this prophet (i.e., Mohammad) and those who believe (in his message). And Allah is the Ally of the believers." (Ali-'Imran:68). "Indeed, the most-worthy" to be associated with Ibrahim and be honored with this association. "are those who followed him" from his sons, who followed him on the right path including Ismael, his eldest son, his son Isaac, and Jacob after them. Those are the people who believed in and followed his religion. As Allah says about monotheism, "And he made it a word remaining among his descendants that they might return (to it)." (Az-Zukhruf:28). Those who followed Ibrahim of his sons and who followed them are most-worthy of him. Mohammad ﷺ is also most-worthy of claiming Ibrahim to his religion because he (Mohammad) follows the same religion as him and is his descendant, this is another thing. Those who follow Mohammad ﷺ and believe in him are also following the religion and creed of Ibrahim ﷺ.

"And Allah is the Ally of the believers." Allah declares that He is the Ally and Supporter of those believers who truly follow Ibrahim. He then explained the deviance and blasphemy of the People of the Scripture, who claim to preach guidance and righteousness, and claim to follow the religion of Ibrahim; they are actually delusional disbelievers who avert people from Allah's path.

Allah says, "A faction of the People of the Scripture wish they could mislead you. But they do not mislead except themselves, and they perceive (it) not." (Ali-'Imran:69). "wish", wanted, "A faction" a group of, "of the People of the Scripture", of Jews, "wish they could mislead you." Muslims. The addressee here are the believers who follow Mohammad ﷺ, who are Muslims. He says, "…But they do not mislead except themselves, and they perceive (it) not." (Ali-'Imran:69). When they adopted disbelief as a religion, method, and way to delude other people away from the truth, they actually deluded themselves, because whoever wanted to delude others whom Allah is protecting, then (they cannot delude them) they are the deluded. Those who want to astray other people from

Islam are the truly deluded. He says, "But they do not mislead except themselves," because they adopted delusion and made it their cause and wish to mislead the believers away from belief. He says, "and they perceive (it) not." If a person wishes others to stray away from belief, they become deluded and misled as well. Allah says, "and they perceive (it) not." Their actions are deluding themselves; this is another form of delusion.

He says, "O People of the Scripture, why do you disbelieve in the verses of Allah while you witness (to their truth)?" (Ali-'Imran:70). A call from Allah to the People of the Scripture. He reprimands and reproaches them, "O People of the Scripture," Allah calls them as the People of the Scripture to remind them of the Holy Books He sent them and which they claim to be following and adhering to. "O People of the Scripture, why do you disbelieve in the verses of Allah…" (Ali-'Imran:70). Those were sent to you, whether in the Torah or in the Gospel by believing in the Prophet Mohammad ﷺ whose attributes are mentioned in their Books. Allah has ordered them to believe in him and in the verses that were descended on him from Allah. Allah addresses them and orders them to believe in His last prophet (PBUH) "…why do you disbelieve in the verses of Allah while you witness (to their truth)?" (Ali-'Imran:70).

"while you witness (to their truth)?" they know and have read what is in the Scriptures; they know it and have witnessed it. How can you witness it and know it then disbelieve in Allah? Their disbelief is not due to ignorance of the truth; they know it and have witnessed it. "…why do you disbelieve in the verses of Allah while you witness (to their truth)?" (Ali-'Imran:70). "O People of the Scripture, why do you mix (i.e., confuse) the truth with falsehood…" (Ali-'Imran:71). This is another example of their deviance and disbelief. Allah is addressing them in hopes to make them leave the sin and wickedness that they live in, "O People of the Scripture, why do you mix (i.e., confuse) the truth with falsehood…" (Ali-'Imran:71). "mix (i.e., confuse) the truth with falsehood" mix

the truth with falsehood; you confuse the truth with falsehood to the point that you do not know which is which. “and conceal the truth while you know (it)?” Hiding the truth is a great sin that they have committed. They denied the covenant that they agreed to with Allah and concealed the attributes of the prophet and the order of Allah to believe in him. They denied that Mohammad was a prophet sent from Allah to them, that he is a prophet sent to the Arabs alone, and claimed that he is a prophet sent to illiterate people, not to them. These acts of hiding the truth while they know it are false, but they still hide the truth. Allah says, “while you know (it)?” you know that you conceal the truth while you know the whole truth. The truth as it is but you falsify the truth and make it look as if it was false.

He says, “And a faction of the People of the Scripture say (to each other), "Believe in that which was revealed to the believers at the beginning of the day and reject it at its end that perhaps they will return (i.e., abandon their religion),” (Ali-'Imran:72). This is another example of cunning, malice and trying to stray the believers away from their religion. “And a faction of the People of the Scripture say (to each other),” “a faction” a group of the People of the Scripture; from the Jews. “Believe in that which was revealed to the believers at the beginning of the day,” embraced Islam at the beginning of the day, declare that you embraced Islam at the beginning of the day “and reject it at its end”, and at the end of the day declare that the religion which we were informed of and have embraced (Islam) was not the true religion, it is false. They advised each other to go back to their religion. They did that to stray people from belief, and to break their hearts. When the people of knowledge, people of the Torah, and People of the old Scripture embrace Islam then leave it, then say that these people have known Islam (and their past religion) and saw that Islam is a false religion, these actions might shake the belief of the believers and make them stray away from their religion.

“And a faction of the People of the Scripture say (to each other), "Believe in that which was revealed to the believers at the beginning of the day and reject it at its end that perhaps they will return (i.e., abandon their religion),” (Ali-'Imran:72). They wished that Muslims would leave their religion. This is the epitome of fraud, lying, and straying people away from Allah’s path. Then they continued, “And do not trust except those who follow your religion…” (Ali-'Imran:73). Do not believe, trust, nor follow “except those who follow your religion,” only. Do not believe. The Jews said, do not believe but those who are Jewish like you from the Children of Israel. Likewise, Christians said, we do not believe but those who follow our religion and our beliefs.

Allah says, “Say, "Indeed, the (true) guidance is the guidance of Allah.” Give them an answer to their slander and their fraudulent act, “Say, "Indeed, the (true) guidance”, that the only guidance “is the guidance of Allah.” It is His. He is the One Who values it and leads whoever He wants to it. “Say, "Indeed, the (true) guidance is the guidance of Allah.” Leading people to guidance and the Straight Path and making them stick to it is an act that belongs to Allah.

He says, “(Do you fear) lest someone be given (knowledge) like you were given”, you commit all of these sins and deviance to make people stray away from religion, and so that no one else would get what you got. You believe that you have the true religion, and that you are Allah’s Chosen People, and do not want anyone else to be guided and follow Allah's path. “(Do you fear) lest someone be given (knowledge) like you were given”, all the crimes you do are out of envy and jealousy. A believer, indeed, wants everyone to embrace the religion if it was possible and if it was their destiny to embrace it; because this is Allah's path. Thus, whoever loves Him would want other people, all people, to embrace His religion, to be guided (to the right path). But to say that this guidance

is reserved for us, the good is ours that no one else should be guided to nor embrace, and it is our property that no one else can share with us.

Allah says, "(Do you fear) lest someone be given (knowledge) like you were given or that they would (thereby) argue with you before your Lord?" that is what they fear; that if anyone embraces this religion, who would argue with them before their Lord because they are criminals. They do not adhere to Allah's religion as it is. They do not follow the Torah and the Gospel as Allah sent them, instead, they change it, they adhere to some orders and hide others. If people embrace the religion and are guided, they will know the truth. If they believe in what Allah has sent, they will know the things the Jews are trying to hide and change, (they would know) what (the Jews) have changed. Their disgrace would be exposed and they (the believers) will argue with them before Allah. This is because of their ignorance; do not they believe that Allah knows the truth about them and whether they really adhere to the Torah? "or that they would (thereby) argue with you before your Lord?"

He says, "…Say, "Indeed, (all) bounty is in the hand of Allah - He grants it to whom He wills. And Allah is All-Encompassing and All-Knowing"" (Ali-'Imran:73). "Say, "Indeed, (all) bounty", bounty means charity, kindness, and generosity; Allah's Grace, it is in His hand. It is His to give it to whomever He wants. It is in His hand "He grants it to whom He wills." He grants it to whoever He wants of His servants. Bounty means religion and guidance to the monotheism and worship of Allah alone. "And Allah is All-Encompassing and All-Knowing." All-Encompassing in His giving; there is no limit to it. Allah's giving has no limits. it does not become less no matter how much He gives of it. It does not become less. All bounty is in His hand in this life and the afterlife; all belongs to Him. He gives it to whomever He wants. "And Allah is All-Encompassing and All-Knowing." He knows who deserves this grace and guides them to it, "He selects for His mercy whom He wills." His mercy here is guiding people to His

religion and He selects whoever He wills to give it to. This selection is based on choosing carefully. Allah chooses people to guide to His religion with His Wisdom, Mercy, Justice, and Charity. He gives His guidance to whoever He wills.

Allah willed that His Mercy in religion not be granted to everyone; He carefully selects whoever He wants of His servants to give it to. “And Allah is the possessor of great bounty.” Allah is the possessor of the great bounty and the great giving. The bounty is His; His grace, His giving, and Generosity. The greatest of His grace is religion; whoever He guides to this religion has been granted the greatest gift and grace there is because all good and success depends on it (belief). As for this worldly life, Allah grants it to everyone, whether He likes him or not. The true great grace and the great giving is indeed religion; the religion of Allah.

After that, Allah exposes the truth of the People of the Scripture, that is not all the same in their manners and behaviors. Allah says, “And among the People of the Scripture is he who, if you entrust him with a great amount (of wealth), he will return it to you. And among them is he who, if you entrust him with a (single) coin, he will not return it to you unless you are constantly standing over him (demanding it). That is because they say, "There is no blame upon us concerning the illiterate." And they speak untruth about Allah while they know (it).” (Ali-'Imran:75). And among the People of the Scripture,” meaning some of them, “is he who, if you entrust him with a great amount (of wealth), he will return it to you.” A great amount of gold; that is a huge wealth. If you entrust them with that amount without guarantees or witnesses, “he will return it to you.” Because he is a trustworthy person who fears Allah’s punishment, accordingly, they give this money back to you. Some of them are trustworthy people who do not deny other people’s rights and they fear Allah. “And among them is he who, if you entrust him with a (single) coin, he will not return it to you unless you are constantly standing over him (demanding it) ...” (Ali-'Imran:75). Some of them are

dishonest, “if you entrust him with a (single) coin,” this is a trifling amount of money that does not make people greedy. Even if it was a single coin “he will not return it to you” dishonesty, “unless you are constantly standing over him (demanding it)” “unless you are constantly…” you have to constantly demand this dishonest person to give you back the money you entrusted them with.

Allah explained that this deviation in understanding the religion and changing it, “That”, is betrayal, “is because they say, "There is no blame upon us concerning the illiterate.” These traitors, who betray what they were entrusted with and deny people's rights, even if it was a trivial amount that will not make people greedy, like a single coin. “That is because they say, "There is no blame upon us concerning the illiterate."”. “the illiterate.” Which are the Arab or any non-Jewish. They say that they are not to blame them for not giving back their rights because Allah will not judge us or punish us for the money of the illiterate. No matter how many times we betray them, we will not be judged by Allah. Their (the illiterates’) money is rightfully ours. If a Jewish steals or betrays one of the illiterates, then Allah will not punish us because of it.

They claim that Allah is the One Who laid this law. They say that “we are believers and we are the Chosen People of Allah, we are His people, that is why He will not judge us for the bad we do to other nations no matter how much of their money we take. Allah will not punish us for denying other peoples’ rights.

Allah says, “And they speak untruth about Allah.” This is a fabrication against Allah. Allah did not allow them that; He did not allow them to take the money of the illiterate or to betray them this way. He says, “And they speak untruth about Allah.” This is a grave sin; for the human to fabricate things against Allah and make it as if Allah ordered them and allowed them to commit this betrayal. “And they speak untruth about Allah.” Not because they are ignorant, they live and they

know that they are lying about what Allah said. Allah says in explaining the covenant that He took upon His prophets in His messages, "But yes, whoever fulfills his commitment and fears Allah - then indeed, Allah loves those who fear Him." (Ali-'Imran:76). It is not like they said. Allah did not allow Jews to steal other people's money and betray them and (nor did He say) that they will not be punished for that, "But yes, whoever fulfills his commitment" a commitment is a covenant, and whoever makes a covenant and fulfills it as Allah wants, and fears Allah, thus he does not betray other people's trust, "then indeed, Allah loves those who fear Him." Allah loves His faithful servants who fear Him and do not deny other people's rights. This is the religion of Allah and His order. As for those criminals who claim that Allah and religion said things that He did not, that He said He will not punish them for the sins they commit against other people, that Allah allowed them that and that they will not be punished for taking the illiterates' money, Allah warns them and promised them (grave punishment)

Allah says, "Indeed, those who exchange the covenant of Allah and their (own) oaths for a small price will have no share in the Hereafter, and Allah will not speak to them or look at them on the Day of Resurrection, nor will He purify them; and they will have a painful punishment." (Ali-'Imran:77). This verse has a general rule to those Jews who betray and claim that Allah allowed them to betray. Further, anyone else (who betrays people) Allah says, "Indeed, those who exchange the covenant of Allah and their (own) oaths for a small price …" (Ali-'Imran:77). They exchange the convent of Allah for a small price; they betray it. Allah called it His covenant because each party holds themselves to it and bears Allah as their witness. After saying I pledge to you to do this and this, may Allah be our witness, they give the covenant to Allah on the contract they made. Allah says to those who betray a covenant, who would also have betrayed Him as well, if he was entrusted and then betrayed this trust, what have you taken in exchange for this betrayal? They only took their betrayal and sold their afterlife and religion

in doing so. They agreed to uphold Allah's covenant and adhere to it, thus, those who uphold themselves to Allah's covenant will get the reward from Him, and those who betray it will pay the price of this betrayal; they will receive His anger. "Indeed, those who exchange the covenant of Allah and their (own) oaths for a small price" even if they betray the whole world. "…will have no share in the Hereafter, and Allāh will not speak to them or look at them on the Day of Resurrection, nor will He purify them; and they will have a painful punishment." .(Ali-'Imran:77)

يقول الله ﷻ {إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُوْلَئِكَ لا خَلاقَ لَهُمْ فِي الآخِرَةِ وَلا يُكَلِّمُهُمُ اللَّهُ وَلا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ} [آل عمران:77].

says, "Indeed, those who exchange the covenant of Allah and their ﷻ Allah (own) oaths for a small price will have no share in the Hereafter, and Allah will not speak to them or look at them on the Day of Resurrection, nor will He purify .them; and they will have a painful punishment" (Ali-'Imran:77)

After Allah described the morals of the People of the Scripture and revealed that some of them are trustworthy people; if you entrust them with a lot of money, they will give it back to you because of their fear of Allah and respect of people's rights. Some of them, however, are untrustworthy to the extent that if you entrust them with a single coin (which is a trivial amount of money), they will never give it back to you. Allah explained that the reason for this betrayal is that they give themselves the right to other people's money and claim that Allah is the One Who gave them this right, "That is because they say, "There is no blame upon us concerning the unlearned". They say that Allah does not blame us for the stealing and betrayal we do to the illiterate and their money. Further, they claim that Allah does not judge them for these actions and He gives them permission to do so. Allah says, "…And they speak untruth about Allah while they know (it)" (Ali-'Imran:75). Allah said that His covenant and order to His prophets was that a

faithful servant of Allah must adhere to their contracts with people and stick to their terms.

Allah says, “But yes, whoever fulfills his commitment and fears Allah - then indeed, Allah loves those who fear Him” (Ali-'Imran:76). Any covenant that you hold yourself to, even if it was with a disbeliever, you must fulfill. Allah ordered us to fulfill covenants and promises. Then He explained the punishment of breaking a promise because it is a great sin. All people will be punished if they commit it, not only the Jews. This is a general law from Allah to all people.

He says, “Indeed, those who exchange the covenant of Allah and their (own) oaths for a small price…” (Ali-'Imran:77). They exchange the covenant of Allah for a small price. They make a covenant with Allah and people, then they betray people's trust. After they make a covenant with Allah, they betray it and keep the money no matter how small the amount was. This is their belief; they swear to Allah that this money is theirs when in truth it is not. They steal other people’s money by swearing to Allah. No matter how big the amount of money they take, it is a small amount to exchange the afterlife with. If they took all life has to offer, it is still a small amount to waste the afterlife for.

He says, “…will have no share in the Hereafter, and Allah will not speak to them or look at them on the Day of Resurrection, nor will He purify them; and they will have a painful punishment” (Ali-'Imran:77). Those who exchange Allah’s covenant for a small price. Many Hadiths mentioned that swearing by Allah, whether in a dispute or to sell something, is the same thing. The Hadith mentioned that two men from Yemen appealed to the Prophet ﷺ, one of them said this is my land; it is mine. Their dispute was over a piece of land and each one of them claimed ownership of it to the prophet. The prophet asked one of them to present their evidence and he answered that he does not have any. The prophet answered, then we will ask your opponent to swear on the matter. The first man

said, O prophet of Allah, he is a licentious man and swearing will not stop him from taking my land away from me; he will perjure himself if need be. The prophet said, “If anyone swears a firm oath, acting wickedly thereby, and appropriates by its property belonging to a Muslim, God will be angry when he meets Him on the day of resurrection.” This is a great matter. The prophet ﷺ said, “Allah decrees the (Hell) Fire and debars Jannah for the one who usurps the rights of a believer by taking a false oath.” One man asked: "O Messenger of Allah! Even if it should be for an insignificant thing?" He said, "Even if it is a stick of the Arak tree”. If a person takes an oath over a stick of Arak, then denies it to its owner and swears that it is his, the prophet says about them, “Allah decrees the (Hell) Fire and debars Jannah” this is what the prophet said about swearing a false oath, “Allah decrees the (Hell) Fire and debars Jannah for the one who usurps the rights of a believer by taking a false oath.” This is an oath taken in front of a ruler. The judge asks them to swear to claim ownership of property or money. The prophet said about swearing false oaths when selling goods, "There are three to whom of Allah will not speak on the Day of Resurrection or look at them or purify them, and theirs will be a painful torment: the one who reminds people of what he has given them, the one who lets his garment hang beneath his ankles, and a vendor who tries to sell his product by means of false oaths."

Those who sell their goods by swearing a false oath are one of the three types of people that Allah will not speak to, or look at, and they will suffer great torment. The prophet mentioned this seller among them; a man selling a good in the afternoon and swore to the customer that he bought it for a certain amount, except he is lying. Whoever swears an oath to their fellow believer about the price of a certain good and they are lying, are one of the three that the prophet mentioned. “Indeed, those who exchange the covenant of Allah and their (own) oaths”, their promises, “for a small price” “for a small price” i.e. life. And they steal the money of their fellow Muslims; whether it was a dinar, ten or a hundred

dinars, all the money they take will be a small price for the afterlife that they wasted. “Indeed, those who exchange the covenant of Allah and their (own) oaths for a small price will have no share in the Hereafter, …” (Ali-'Imran:77). They will have no share nor luck in the afterlife, nor will they go to heaven.

“Will have no share in the Hereafter, and Allah will not speak to them”. This is to humiliate them. Allah will humiliate them by not greeting them, speaking a word of mercy, or reproaching them. Allah ignores them, scorns them, and does not speak to them, “and Allah will not speak to them or look at them on the Day of Resurrection”, He will not look at them with mercy; all creatures are under Allah’s gaze and His hearing. Nothing can escape His Scrutiny. He is all-Seeing and all-Hearing of His servants and nothing can escape Him. “And not absent from your Lord is any (part) of an atom's weight within the earth or within the heaven or (anything) smaller than that or greater but that it is in a clear register” (Yūnus:61). His Knowledge, Hearing and Sight. But in this case, “and Allah will not speak to them or look at them”, a look of kindness and mercy, “nor will He purify them”. Purification means cleanliness; He will not cleanse their hearts from the filth that was caused by perjuring themselves. Those who swear by Allah and take His name in vain to gain a dinar, two dinars, ten or one-hundred thousand dinars. Those who perjure themselves and take Allah’s name in vain in their betrayal and stealing; they do both of these things at the same time. They also bear Allah witness to their lies in order to steal other people’s money and betray them. Allah says, “nor will He purify them”. Because their hearts are impure; they did not take into account the Sanctity of Allah and they swore in His name. They take this great oath and break it without thinking of the consequences. Thus, they will suffer great punishment in the afterlife, Allah forbid.

This is an answer to the People of the Scripture who claim that Allah permitted them to steal the money of the illiterate, to betray them, and take whatever they want from them without judgment or account. They swear to Allah and sign

contracts with people then betray them and hold Allah accountable for their betrayal; this is a great sin. Allah sent this verse to be a general rule for every person who breaks oaths and not only for People of the Scripture. This is addressed to both the People of the Scripture and to People of the Quran (those whom the Quran is sent to). Allah says, "Indeed, those who exchange the covenant of Allah and their (own) oaths for a small price will have no share in the Hereafter, and Allah will not speak to them or look at them on the Day of Resurrection, nor will He purify them; and they will have a painful punishment" (Ali-'Imran:77). The Jews committed other betrayals that Allah describes in the following verse, "And indeed, there is among them a party who alter the Scripture with their tongues so you may think it is from the Scripture, but it is not from the Scripture. And they say, "This is from Allah," but it is not from Allah. And they speak untruth about Allah while they know" (Ali-'Imran:78).

"And indeed, there is among them", a part of the People of the Scripture, "a party", a group, "who alter the Scripture with their tongues", altering their tongue means to twist it to make your voice sound better. Here, they intend to change it by twisting their tongues, "so you may think it is from the Scripture", to think that what they are saying is a part of the Scripture; they read it the way Scripture is recited. Allah says, "but it is not from the Scripture". What they recite at night and alter their Scripture with their tongue, is a form of defamation, lying, and fraud. It is a huge set up, they choose a text and recite it like one would recite the Quran to delude people into thinking it is a part of their Scripture, "but it is not from the Scripture". That was sent to them. This is a double crime because it is not an honest mistake, it is a premeditated crime; it is not a slip of the tongue. They make people think what they recite is part of the Scripture when it is not. They attribute these texts to Allah even though He has not sent them. Even more than that, "And they say, "This is from Allah," they outright claim that what they read are Allah's words. He says, "…And they speak untruth about Allah while

they know" (Ali-'Imran:78). They are lying. This is cruelty of the heart and a major crime. What crime could be worse than slandering Allah and claiming He said words that He did not?

He says, "It is not for a human (prophet) that Allah should give him the Scripture and authority and prophethood and then he would say to the people, "Be servants to me rather than Allah," but (instead, he would say), "Be pious scholars of the Lord because of what you have taught of the Scripture and because of what you have studied" (Ali-'Imran:79). Allah is arguing with them about the basis of belief. They claim that Allah ordered them to worship prophets with Allah. Allah says, "It is not for a human (prophet) that Allah should give him the Scripture and authority and prophet-hood and then he would say to the people, "Be servants to me rather than Allah…" (Ali-'Imran:79). Who does this is not even human to be blessed with Allah's Graces and reveal the Book to him, "and authority" to give him authority and a sound mind to be able to put things in their right places, "and prophethood" this is a great Grace from Allah; to send His angel to this servant and reveal this great news to them; then after being granted these great blessings (the revelation of the Book to them, giving them prophet-hood and authority), "Be servants to me rather than Allah".

Worship me instead of Allah; those who tell people to worship them besides Allah are criminals and a juggernaut. These two can never come together; Allah gives a blessing and prophet-hood to a person and this prophet turns into a juggernaut who tells people to worship him instead of Allah. Yet, People of the Scripture claimed that the prophets did this. They claimed that Isa, Allah's servant, who He blessed by teaching him the Torah and giving Him the Gospel, who He taught His verses to, bestowed several miracles upon him like bringing dead people back to life, turning clay into birds by breathing into them, and healing the lepers and blind people with Allah's will. How can this servant that Allah has blessed with all these graces, this servant that was born from a virgin

woman, a man like all humans who eats, drinks, and cannot survive without them; how can he claim to be a god? Or say worship me without Allah? How can this be?

They claimed that their prophet had turned into a juggernaut; their messenger. They claimed that he was a juggernaut who told people to worship him besides Allah. This can never happen and no prophet would do that after Allah has blessed him with the message, authority, and prophet-hood. They would never tell people to worship them apart from Allah because this servant knows these Graces and knows that messengers were sent to guide people towards worshiping Allah, the only God Whom there is no deity except Him. There is no way this prophet would turn into a juggernaut like the kings and tyrants that people worship, who says we are gods, I am the son of the sun, and the son of god, "O eminent ones, I have not known you to have a god other than me." How can Isa be the same as Pharaoh who said, "I have not known you to have a god other than me." Pharaoh, Nimrod, and all these other juggernauts were deluded and damned by Allah. To claim that Isa told people to worship him is to say that he was an evil man, God forbid. No prophet will order people to worship them with Allah or besides Him.

He says, "It is not for a human (prophet) that Allah should give him the Scripture and authority and prophethood and then he would say to the people, "Be servants to me rather than Allah," but (instead, he would say), "Be pious scholars of the Lord because of what you have taught of the Scripture and because of what you have studied" (Ali-'Imran:79). Prophets should tell their followers this, "Be", O believers in Allah, be pious, scholars, models, and faithful servants to Allah. "because of what you have taught of the Scripture and because of what you have studied". "Be pious scholars", be good models and faithful servants of Allah. Be pious scholars to Allah, your Lord. ``of what you have taught of the Scripture and because of what you have studied". When you teach people the Scripture and guide them towards worship, you are doing a great job. This is one of Allah's

works. Whoever does this work that Allah loves; guiding people towards Him, is doing the Lord's work. “The Most Merciful” (Ar-Rahmān:1) “Taught the Qur’ān,” (Ar-Rahmān:2) “Created man,” (Ar-Rahmān:3) “(And) taught him eloquence” (Ar-Rahmān:4). These are Allah's teachings to His servants.

The best among you is he who learns and teaches Quran. If a servant of Allah teaches the Quran to people, they are doing Allah’s work; teaching people. “but (instead, he would say), "Be pious scholars of the Lord”, servants of Allah, “of what you have taught of the Scripture and because of what you have studied”. “The Scripture”, with what you have studied of the book, and what you have taught people, you become the best among them, “The best among you is he who learns and teaches the Qur’ān”. Learning the Quran and teaching it to people gives a person a high status among believers because teaching is an attribute of Allah, and it is the work that He loves. It is the Lord’s work that He loves and that He attributed to Himself; He is the most Merciful who taught the Quran. He is the True Teacher; when you do this work you are doing Allah's work, “but (instead, he would say), "Be pious scholars of the Lord because of what you have taught of the Scripture and because of what you have studied”.

He says, “Nor could he order you to take the angels and prophets as lords. Would he order you to disbelief after you had been Muslims?” (Ali-'Imran:80). Allah would never send a prophet and give him the Scripture, authority, and prophet-hood for the prophet to say worship me with Allah or beside Him. This is impossible. The followers of prophets should not worship angels or prophets. This is impossible. How would Allah order people to be polytheists; He orders them to worship Him alone. He says, “Nor could he order you”, Allah does not order you to take angels or prophets as lords; there is no order from Allah to His servants to worship angels. Yes, they should believe in them, to believe that they are Allah’s servants. They should not, however, take them as lords and ask them for forgiveness and make them Allah’s partners. This is disbelief in Allah and an

act of polytheism. The prophets as well, Allah orders His servants to glorify, revere, love, and obey them. This is the believers' duty towards Allah. However, Allah would never ask us to worship the prophet, to bow to him, pray to him, to ask him to benefit us, and stray evil away from us because these are Allah's affairs. Worship should only belong to Him.

Allah says, "Nor could he order you to take the angels and prophets as lords. Would he order you to disbelief after you had been Muslims?" (Ali-'Imran:80). This is a rhetorical question; how could Allah ask His servants to commit blasphemy? How could He tell them to worship angels and prophets? Highly Exalted is He. Allah orders all of His servants to worship Him alone. He also told them that angels and prophets are His servants as well. Allah said concerning angels, "And they say, "The Most Merciful has taken a son." Exalted is He! Rather, they are (but) honoured servants." (Al-Anbya:26) "They cannot precede Him in word, and they act by His command." (Al-Anbya:27) "He knows what is (presently) before them and what will be after them, and they cannot intercede except on behalf of one whom He approves. And they, from fear of Him, are apprehensive." (Al-Anbya:28) "And whoever of them should say, "Indeed, I am a god besides Him" - that one We would recompense with Hell. Thus do We recompense the wrongdoers" (Al-Anbya:29). Prophets as well, none of them ordered people to worship them; they preached for Allah's worship alone. "Nor could he order you to take the angels and prophets as lords. Would he order you to disbelief after you had been Muslims?" (Ali-'Imran:80). Allah would never ask you to become polytheists after you have become faithful servants and believers in Him.

Allah says, "And (recall, O People of the Scripture), when Allah took the covenant of the prophets, (saying), "Whatever I give you of the Scripture and wisdom and then there comes to you a messenger confirming what is with you, you (must) believe in him and support him." (Allah) said, "Have you

acknowledged and taken upon that My commitment?" They said, "We have acknowledged it." He said, "Then bear witness, and I am with you among the witnesses" (Ali-'Imran:81). Allah informs all of His servants about the grace of this last prophet, Mohammad ﷺ, and that He took a covenant upon all of His prophets. He said to them, recall! "And (recall, O People of the Scripture), when Allah took the covenant of the prophets, (saying), "Whatever I give you of the Scripture and wisdom". Whatever I give you of the Scripture and Wisdom; this is Allah's Grace upon you; giving you the Scripture. The Scriptures that He gave you and the Wisdom that He taught you, "and then there comes to you a messenger confirming what is with you," if a prophet that confirms what is with you comes to you, Mohammad ﷺ, "you (must) believe in him" this is an order, believe in this prophet, "and support him." Strive to support him, "(Allah) said, "Have you acknowledged" have you acknowledged this covenant that I took upon you? "(Allah) said, "Have you acknowledged" acknowledging something means to testify against oneself; which means 'I testify upon myself that I heard Allah's covenant and that I adhere to it and will do it. "(Allah) said, "Have you acknowledged and taken upon that My commitment?" commitment to the covenant.

"…They said, "We have acknowledged it." He said, "Then bear witness, and I am with you among the witnesses" (Ali-'Imran:81). Bear witness to this covenant. Allah shows the grace of the last prophet Mohammad ﷺ. Allah took the covenant upon every prophet to believe in the prophet Mohammad, follow, and obey him if he was sent in that prophet's time. Helping him means to be a part of his army who help him; to acknowledge this. When the prophet is sent you should acknowledge him and bear witness to this covenant. All the prophets that Allah sent bore witness to this; this is the last prophet's grace upon all the prophets and messengers, that all prophets follow him, acknowledge him, and believe in him. Even if they came before him, they are his followers. They follow him and

acknowledge that they should help him. That is why when Isa, son of Maryam was sent; he was a prophet before Mohammad ﷺ and there are no prophets between Isa and Mohammad. When he is sent at the end of times, he will be a follower of Mohammad's religion; he gave tidings of him in his life. Isa was ascended to the sky and Allah will send Isa down to earth again at the end of days. He will support the prophet Mohammad as he said, "By Him in Whose Hands my soul is, son of Maryam (Isa) will shortly descend amongst you people (Muslims) as a just ruler and will break the Cross and kill the pig and abolish the Jizya (a tax taken from the non-Muslims, who are in the protection of the Muslim government) and call for prayer." He will pray behind a man who is a follower of Mohammad ﷺ. The sending of the Messiah is to help this religion (Islam) triumph and to support the last prophet that was sent to all creatures.

يقول الله ﷻ : {وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَى ذَلِكُمْ إِصْرِي قَالُوا أَقْرَرْنَا قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ}[آل عمران:81], {فَمَنْ تَوَلَّى بَعْدَ ذَلِكَ فَأُوْلَئِكَ هُمُ الْفَاسِقُونَ}[آل عمران:82].

says, "And (recall, O People of the Scripture), when Allah took the ﷻ Allah covenant of the prophets, (saying), "Whatever I give you of the Scripture and ,wisdom and then there comes to you a messenger confirming what is with you ".you (must) believe in him and support him(Allah) said, "Have you acknowledged and taken upon that My commitment?" They said, "We have acknowledged it." He said, "Then bear witness, and I am with you among the witnesses" (Ali-'Imran:81). "And whoever turned away after that - they were the defiantly disobedient" (Ali-'Imran:82).

Allah tells His faithful servants that He took a covenant upon all the prophets before sending them to preach to people, "Whatever I give you of the Scripture and wisdom," this covenant states that when the prophet Mohammad is sent, confirming what they already have, they have to believe in him, be followers to

him, and help him triumph, “And (recall, O People of the Scripture), when Allah took the covenant of the prophets,” mention that we took the covenant of prophets; their promise, “Whatever I give you of the Scripture and wisdom”, with whatever Allah gave them of the Scripture and wisdom; what He blessed them with. He revealed the Scripture to them and gave them knowledge and wisdom; what Allah bestows upon them to make them able to fairly judge things, “and then there comes to you a messenger confirming what is with you” a prophet was sent to you confirming what you already have. He is sent with the truth; he confirms and preaches what you already have; he confirms that what you were sent with is the truth from Allah. He also preaches for the worship of Allah alone as you do; this prophet is Mohammad ﷺ, “you (must) believe in him”, this is Allah’s covenant to them; to believe in him. “him and support him”. You must support him; this is what Allah took upon all prophets before the prophet Mohammad; to believe in him if he was sent when they were alive, and if was not sent yet, to believe in him and believe that all of them were ordered to obey him and support him; to be his followers and a part of his army because he is their leader and Imam. ``and support him". (Allah) said, "Have you acknowledged and taken upon that My commitment?” acknowledging it means bearing witness to it and upholding themselves to believe in him and adhere to this belief. “and taken upon that My commitment?” my covenant, “They said, "We have acknowledged it."” This is a testimony from every prophet that they believe in this; that they believe in Mohammad, that he is the leader of all prophets, and if the prophet Mohammad was sent in their time, they should follow him, to obey, and support him, “…They said, "We have acknowledged it." He said, "Then bear witness, and I am with you among the witnesses."” (Ali-'Imran:81).

Allah says, “And whoever turned away after that - they were the defiantly disobedient” (Ali-'Imran:82). “And whoever turned away after that,” anybody, “they were the defiantly disobedient”; those who disobey Allah. This means, if

past prophets like Mosa, Isa, Nuh, Ibrahim etc. If all these prophets were upheld to covenant with Allah to believe in Mohammad and be his followers, then all of their current followers should be likewise. Since the prophet Mohammad was sent, then all of the past prophets' followers (Jews and Christians) should follow him and obey Allah's orders. If their prophet was still around, he would be the first one to follow Mohammad ﷺ, believe in him and support him. If any of these people that follow the past prophets like the Jews and Christians turn away from supporting Mohammad, and do not adhere to the covenant that their prophets took, "And whoever turned away after that - they were the defiantly disobedient" (Ali-'Imran:82). "After that", after that covenant of Allah and His clarification, "they were the defiantly disobedient".

He says, "So is it other than the religion of Allah they desire, while to Him have submitted (all) those within the heavens and earth, willingly or by compulsion, and to Him they will be returned?" (Ali-'Imran:83). This is a rhetorical question to show absolute refusal. "So is it other than the religion of Allah they desire", do these people want a religion other than the religion of Allah? When the case is that. "while to Him have submitted (all) those within the heavens and earth, willingly or by compulsion," everybody submitted to Allah; every creature like angels in heaven and humans and Jinn in earth submitted to Him. Whether these creatures were of sound mind or not, all of them submitted to Him, ", willingly", the submission of believers, "or by compulsion," this is the submission of the rest of the creatures. They are submissive and compliant to Allah's cosmic order; Allah's will applies to all, and His cosmic order, Be- and it is, applies over all. Everyone is subjected to His ability; to give life or take it, to humiliate or to give high status to, to guide or misguide. All these things like wealth, poverty, illness, good health, existence or nonentity are all in His hands.

"While to Him have submitted", submitted and complied to Allah, "willingly" with their own free will. The believer submits to Allah willingly; they turn to

Him, believe in Him with their hearts, and perform the orders that He gives them. "or by compulsion", this is about disbelievers; disbelievers are submissive to Allah, whether they like it or not, they are born at Allah's will, die at His will, and live at His will. Their moves are according to Allah's will and His cosmic order that no one can escape. "and to Him they will be returned?" every servant and creature will return eventually to Allah; Allah understood everything, everything submitted to Him and was humbled to Him. How can a person of sound mind believe in a religion other than Allah's and take a path beside His? There is no doubt that if a person believes in another religion aside from Allah's and does not submit to Him is a mindless person.

"So is it other than the religion of Allah they desire, while to Him have submitted (all) those within the heavens and earth, willingly or by compulsion, and to Him they will be returned?" (Ali-'Imran:83). Allah absolutely refuses what these liars of the Jews and Christians are saying. Those who wanted to follow a religion that they created other than the one Allah ordered them to follow, and different from what He laid out. They refused to follow the last prophet that Allah sent and held on to their so-called religion that they changed; whether it was Judaism or Christianity, and thought that they were following Allah's religion. If fact, this is not His religion; Allah's religion is Islam that He sent to Mohammad ﷺ. If Isa or Mosa were present during the prophet's time, they would follow him. The prophet said, "By Him in whose hand Muhammad's soul is, were Mosa alive and came in touch with my prophetic mission he would follow me." He would not but follow the prophet Mohammad. Allah says to those who refuse to believe, "So is it other than the religion of Allah they desire, while to Him have submitted (all) those within the heavens and earth, willingly or by compulsion, and to Him they will be returned?" (Ali-'Imran:83). Then He says to teach His faithful servants to say the following, which is the basis of Islam and submission to Allah.

He says, “Say, "We have believed in Allah and in what was revealed to us and what was revealed to Ibrahim, Ishmael, Isaac, Jacob, and the Descendants (Al-Asbaṭ), and in what was given to Mosa and Isa and to the prophets from their Lord. We make no distinction between any of them, and we are Muslims (submitting) to Him” (Ali-'Imran:84). “Say, "We have believed in Allah,” O Mohammad, say, “We have believed in Allah”, this is a declaration to everyone that this is the religion which Allah wants all of His servants to follow, “Say, "We have believed in Allah”, “We have believed,” we have believed, submitted in our hearts. Belief is not only a matter of the heart; a believer has to act on their belief. Whoever believes that Allah is the only God and there is no deity except Him, the Master, the Absolute Truth, the Manifest, the most Compassionate, the most Merciful, the Compeller, the Supreme, the One Who judges sins and punishes for it, the most Kind, and most Merciful. There is no doubt that whoever believes in this is adhering to what belief means. They glorify Allah, the Creator of Heavens and earth, they fear Him because He punishes sins, they revere Him, fear His punishment and hope for His charity, blessings and good. Whoever wants this should obey Allah and follow His path.

“Say, "We have believed in Allah and in what was revealed to us,” we believe in Allah and in what was revealed to us. This is the object of an unmentioned subject; the doer is Allah. And in the Scripture Allah revealed to us. “and what was revealed to Ibrahim, Ishmael, Isaac, Jacob, and the Descendants (al-Asbāṭ)”, we also believe in the Scripture and wisdom that were sent to Ibrahim, “Ishmael" the oldest son of the prophet Ibrahim and Allah’s prophet to Arabs, “Isaac” Ibrahim’s second son from his wife, Sarah, “Jacob,” the son of Isaac; he is Israel ﷺ, “and the Descendants (al-Asbāṭ),” the sons of Yaqub, “and in what was given to Mosa and Isa,” and what Allah gave to Mosa and Isa. They were given great things, Mosa was given the Torah and the great miracles Allah has bestowed upon him, while Isa was given the Gospel and the great miracles Allah has bestowed

upon him, “and to the prophets from their Lord.” all the prophets; Allah has mentioned a few prophets when the real number of prophets He sent to humans is several thousand prophet. “from their Lord. We make no distinction between any of them”, we believe in all of them; we do not make any distinction between them, we do not believe in some of them and deny the others as Jews did. Jews believed in some of these prophets but denied Isa and Mohammad. On the other hand, Christians denied Mohammad ﷺ.

“We make no distinction between any of them, and we are Muslims (submitting) to Him”. Submissive, compliant, subjective to Allah’s orders; we follow what Allah orders us to do. This is the religion that He wants everyone to follow, this is the religion that He, the Creator of Heavens and earth, accepts from His servants. He wants believers to believe in all of His prophets, because whoever denies one prophet denies all of them. Allah is the One Who sent them and Mohammad is the prophet He prophesied, that He sent and gave this religion to. If a person believes in all prophets but denies this one prophet and said, ‘I do not believe in him, then they have committed disbelief. Because disbelief in the prophet that Allah sent is akin to disbelief in Allah Himself. It is also considered as denial of the rest of the prophets. Allah will not forgive those who believe in some of His prophets because they have committed disbelief in Allah because He is the One Who sent all of the prophets.

He says, “And whoever desires other than Islam as religion - never will it be accepted from him, and he, in the Hereafter, will be among the losers” (Ali-'Imran:85). “And whoever desires”, wants, wishes for, “And whoever desires other than Islam as religion”, Islam here means submission, like Allah says, “And we are Muslims (in submission) to Him”. In submission to Allah in every order of His and to believe in all He tells us. Believing in Allah includes believing in all the prophets He sent and to believe them.

“And whoever desires other than Islam as religion” a path, a creed, and a way. Their belief will not be accepted if they believe in some of the prophets, “and he, in the Hereafter, will be among the losers.” Their loss will be apparent in the afterlife; because they think they are winners in this life, and that they are good. Yet, in fact, they lost and their loss affects only them, “Say, "Indeed, the losers are the ones who will lose themselves and their families on the Day of Resurrection”. They do not lose their possessions, or children or their hands or eyes; they lose everything. This is a clear loss because when they are sent to Hell every single one of their body parts will be tortured separately; every single part of their skin, Allah forbid. So, they lose themselves, their money. They are left with no money and no family, and if their family ends up in Hell then they have lost them, likewise if they were in Heaven. Those who lost themselves are the true losers and they are losers in the afterlife. Their loss is apparent in the afterlife, even though they lost in this life as well when they took a path other than Allah’s path; their loss will be clear in the afterlife, however. “and he, in the Hereafter, will be among the losers”. This is to also clarify that their wish to be Allah’s children and His beloved people in the afterlife and to go to Heaven will be gone and they will see that all of this is a lie. Allah has shown them the true way and gave them evidence and signs. Allah shows how far away from guidance they are and that they do not deserve Allah’s Care and Mercy.

Allah says, “How shall Allah guide a people who disbelieved after their belief and had witnessed that the Messenger is true and clear signs had come to them? And Allah does not guide the wrongdoing people” (Ali-'Imran:86). This is an answer to all of those who wondered how could these people disbelieve in Allah when they Have the Torah and the Gospel. They possess knowledge of the prophet ﷺ, why did they not believe and follow the right path? They should be the first people to follow the prophet Mohammad and follow Allah’s path. Why would someone waste their lives following a false religion? They believe in Mosa

and in the Torah and fight for them, then disbelieve in Mohammad. Why would someone waste their lives on that and spend their money on it? The same goes for the Christians who dedicate their lives and money to their religion and to their belief in Isa and the Gospel. They suffer and tire; then face loss and destruction at the end. As if to say, why did Allah not guide these people who tire and dedicate their lives to their beliefs? Why did Allah not guide them to His way? He says, "How shall Allah guide a people who disbelieved after their belief…." (Ali-'Imran:86). These people disbelieved after they believed in Allah; the prophet that was prophesied in the Torah and the Gospel was sent, yet they denied him, that was their disbelief. They disbelieved what was in their Scriptures, the Torah and the Gospel, and had witnessed that the Messenger is true". They bore witness to this testimony and believed in it; accordingly, it became a covenant they should uphold; they knew it from their Scripture. They knew the prophet and knew he was honest.

Hercules, who was the head of the Eastern Orthodox Church and the King of Romans at his time, when he was told about the prophet, he considered the matter for a while then said, 'he is the prophet that Allah meant, I knew that he was going to be sent.' He also said to Abu Sufyan who was debating with him at that time, 'If I knew that I would be able to reach him. I would love to meet him. And if I had been with him, I would have washed his feet (out of reverence)." I would love to leave my position and go to him, to leave everything behind. 'And if I had been with him, I would have washed his feet (out of reverence).' He also says, "His dominion would certainly extend to this place which is under my feet. I knew that he was to appear but I did not think that he would be from among you." I did not think that he was an Arab. After checking the facts, he knew for certain and said, he is certainly the prophet. When Huyayy ibn Akhtab, the head of the Jews said when his brother asked him about the prophet, was he the prophet that we were ordered to follow and believe? He said, yes, he is. His brother asked him

again, what should we do? Huyay answered, 'he will be our enemy forever'. The heads of the Jews and Christians witnessed that he is the true prophet and bore witness among themselves that he is truly and certainly Allah's prophet.

"How shall Allah guide a people who disbelieved after their belief and had witnessed that the Messenger is true…" (Ali-'Imran:86) "the Messenger" is Mohammad ﷺ, "is true". He was sent by Allah, "and clear signs had come to them?" clear evidence from Allah was sent to them that this prophet is honest. This prophet in Mecca had so many evidence to prove that he was a prophet of Allah. He was like all other prophets at the beginning of their preaching; He was weak and had to prove his honesty by presenting news of the unseen. When the news of the unseen matched the ones they already have and everything the prophet said came true, they knew he was honest. This is one of the miracles that Allah bestowed upon His prophet, and this is a clear matter. Another evidence was when the prophet immigrated; a sign after the other and a miracle after the other happened. The first one was the victory at the Battle of Badr and Allah telling him about all of its events before it happened. The prophet told Muslims before going to battle that Allah had promised him one of the sects and it happened. During the battle he pointed towards different spots and said that these people would be killed in these spots and it happened exactly as he said it would.

These are great signs and huge evidence that show that this is certainly and truly a prophet of Allah. Allah says, "How shall Allah guide a people", the Jews and Christians, "…who disbelieved after their belief and had witnessed that the Messenger is true and clear signs had come to them? And Allah does not guide the wrongdoing people" (Ali-'Imran:86). This is Allah's way; that when a disbeliever that was given the truth chooses disbelief instead of belief, and denies the evidence that was sent to them, how can they expect Allah to guide them? Allah's way is to only guide those who believe in Him. Those who believe it and follow the truth given from Allah. Those who know it to be true yet deny it, Allah

blinds their insight and denies them from guidance, “And Allah does not guide the wrongdoing people”. This is Allah’s way, as long as this person persists in this injustice and wrongdoing, when they are given the signs, they will not be guided to the right path.

Allah says, “Those - their recompense will be that upon them is the curse of Allah and the angels and the people, all together” (Ali-'Imran:87). “Those” who were given that description, their recompense from Allah will be, “that upon them is the curse of Allah”, this is their punishment and their recompense from Allah, “that upon them is the curse of Allah” Allah will damn them; they will be denied from guidance and will be kept in the dark. They will also walk through the path that leads to loss, “and the angels” also damn them because of their disbelief and stubbornness. They damn them as Allah did, “and the people, all together,” damn them; believers also damn them as Allah did. They also damn each other, and themselves after that. They hate themselves in the afterlife. They are damned from everywhere and are stuck with this major crime; that they disbelieved after they were believers, that they knew the truth yet they denied it, they were sent signs but denied them, they witnessed that Mohammad is the prophet among themselves, and in their hearts they knew he was the true prophet yet they did not follow him. Because they were ungrateful, Allah punished them this way, “Those - their recompense will be that upon them is the curse of Allah and the angels and the people, all together” (Ali-'Imran:87). “Abiding eternally therein. The punishment will not be lightened for them, nor will they be reprieved” (Ali-'Imran:88). Allah says, “And whoever desires other than Islam as religion - never will it be accepted from him, and he, in the Hereafter, will be among the losers.” .(Ali-‘Imran: 85)

يقول الله ﷻ : {وَمَنْ يَبْتَغِ غَيْرَ الإِسْلامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الآخِرَةِ مِنَ الْخَاسِرِينَ} [آل عمران:85], {كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ وَشَهِدُوا أَنَّ الرَّسُولَ حَقٌّ وَجَاءَهُمُ الْبَيِّنَاتُ وَاللَّهُ لا يَهْدِي الْقَوْمَ الظَّالِمِينَ}[آل عمران:86], {أُوْلَئِكَ جَزَاؤُهُمْ أَنَّ عَلَيْهِمْ لَعْنَةَ اللَّهِ وَالْمَلائِكَةِ وَالنَّاسِ أَجْمَعِينَ}[آل عمران:87],

{خَالِدِينَ فِيهَا لا يُخَفَّفُ عَنْهُمُ الْعَذَابُ وَلا هُمْ يُنْظَرُونَ}[آل عمران:88], {إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ}[آل عمران:89].

made clear to the Children of Israel, the Christians, and the ﷺ After Allah people of the Scripture the clear evidence and signs, by showing them the way .and clarifying that indeed the religion in the sight of Allah is IslamHe said, "And whoever desires other than Islam as religion - never will it be accepted from him". Believing in some Messengers and disbelieving in others will certainly not benefit them in the Hereafter. The Jew will not benefit from believing in Musa and he will not benefit from the effort exerted for the sake of Judaism, as long as he disbelieves in Prophet Muhammad ﷺ. Similarly, the Christian will not benefit from his belief in God and his belief Isa, no matter the effort he exerts for the sake of his religion, as long as he disbelieves in Muhammad ﷺ. For disbelieving in one prophet is like disbelieving in all prophets. Not only that, but he would have then disbelieved in the prophet he originally believes in and supports. The religion in the sight of Allah is Islam. Islam means complete and utter submission to Allah ﷻ, believing in everything He informed us of, and believing in His messengers while obeying Him for everything He enjoined. Thus, whoever seeks a religion other than Islam, and whoever refuses to believe and submit to Allah ﷻ, "Never will it be accepted from him, and he, in the Hereafter, will be among the losers" (Ali-'Imran: 85).

then declares the reason why these criminals are expelled from his ﷺ Allah guidance, He says, "How shall Allah guide a people who disbelieved after their belief and had witnessed that the Messenger is true and clear signs had come to ?themAnd Allah does not guide the wrongdoing people." (Ali-'Imran: 86).

It is a crime that after they knew the truth and believed in it, they would disbelieve and reject it. For they witnessed Prophet Muhammad ﷺ and knew that this prophet is indeed true and honest, "And clear signs had come to them?"

various, and consecutive clear signs came to them that indeed this prophet is true and honest. Allah ﷻ says, "And Allah does not guide the wrongdoing people" It certainly is not of Allah established way to guide the wrongdoer.

According to the established way of Allah, this is how they will be treated, Allah ﷻ says, "Those - their recompense will be that upon them is the curse of Allah and the angels and the people, all together" (Ali-'Imran: 87). The criminal is the one who knew the truth and rejected it, he knows that this is Allah's messenger, yet he is indeed stubborn by rejecting the obvious truth. Consequently, Allah ﷻ punishes him for his stubbornness, rejection, and disbelief. "Those - their recompense will be that upon them is the curse of Allah" to be cursed is to be expelled from the mercy of Allah ﷻ, and as a result of Allah's curse upon them, they will be thrown in the Hellfire. In addition to being cursed by the angels, "And the people, all together". All people will curse them, the believers as well as the disbelievers, whereas the disbelievers will curse one another.

Allah ﷻ says, "Abiding eternally therein. The punishment will not be lightened for them, nor will they be reprieved" (Ali-'Imran: 88) The Hellfire is the result of Allah's curse on them and His punishment on them, as by cursing them, they became destined to abide for eternity in Allah's curse, His Hellfire, and His punishment. "The punishment will not be lightened for them" on the Day of Resurrection, "Nor will they be reprieved" they will not be given respite once they receive the promise that Allah ﷻ declared, which is destining them for the Hellfire and destructing them in this worldly life. They will not be awaited nor reprieved even for a second.

Allah ﷻ then says, "Except for those who repent after that and correct themselves. For indeed, Allah is Forgiving and Merciful" (Ali-'Imran: 89).

Except those who repent from their disbelief and their rejection. They must turn back to Allah ﷻ, so He would grant them success and accept their repentance. However, if they were to remain stubborn, persistent in their disbelief by taking the road that is very much distant and deviant from Allah's way, then Allah ﷻ will certainly not guide them. "And correct themselves" if they correct themselves after their atrocious past and all the deliberately false statements they said. Such as their statement that Prophet Muhammad is not the Messenger of Allah, he is only a prophet for the illiterates, and the prophet is not Muhammad the son of Abdullah. If they repent by doing righteous acts, adhering to Allah ﷻ and His legalizations, and performing what is required of them. Then Allah ﷻ says, "For indeed, Allah is Forgiving and Merciful" these are of the qualities of Allah ﷻ. He forgives the sin by covering it and concealing it, without holding them accountable for it. Allah ﷻ will not bring up their past sins and crimes, and judge them for it. He is Merciful over His slaves, and it is of His mercy that He does not hold His slaves accountable for their past sins, crimes, and disbelief. If He were to judge them and hold them accountable by weighing their good deeds and their bad deeds when they were disbelievers, their punishment would certainly be grave. Thus, Allah ﷻ treats their sins as if they never happened, as on the day and hour the disbeliever repents, he is reborn. Prophet Muhammad ﷺ said, "Do you not know that (embracing) Islam wipes out all that has gone before it (previous misdeeds). Verily, emigration wipes out all the previous sins, and the Hajj (pilgrimage) wipes out all the previous sins." This took place when Umar -may Allah be pleased with him- came to Prophet Muhammad, "I went to Messenger of Allah and said, 'Extend your right hand, so that I pledge allegiance to you.' He stretched out his right hand, but I withdrew my hand. He said, 'What is the matter, 'Amr?' I said, 'I wish to lay down some conditions.' He asked, 'What conditions do you wish to put forward?' I replied, 'To be granted forgiveness.' He said, 'Do you not know that (embracing) Islam wipes out all that has gone before it (previous misdeeds). Verily, emigration

wipes out all the previous sins, and the Hajj (pilgrimage) wipes out all the previous sins.'" Thus, it wipes it out and demolishes it completely. This is indeed from the mercy of Allah that He does not hold His slaves accountable for their past crimes, as He accepts the repentance of the repentant.

However, the other party that was persistent on their disbelief and were firm on it until they died, Allah ﷻ says regarding them, "Indeed, those who disbelieve [i.e., reject the message] after their belief and then increase in disbelief - never will their [claimed] repentance be accepted, and they are the ones astray" (Ali-'Imran 3:90).

"Indeed, those who disbelieve [i.e., reject the message] after their belief" those who disbelieved after they believed and after faith was made clear to each and every one of them, including the Jews, the Christians, and the hypocrites, who knew the truth and knew that the Prophet is the truth "and then increase in disbelief" as time goes, their disbelief worsens and increases with every verse revealed from Allah ﷻ. Allah ﷻ says, "Never will their [claimed] repentance be accepted" Allah ﷻ will not accept their repentance, due to their immense rejection, their presumptuousness, and their disbelief. "And they are the ones astray" This verse has been sent down to those who denied among the Jews and the Christians, Allah ﷻ will not save them from their downfall, they will not be pardoned, and they shall remain on their disbelief till they die.

Allah ﷻ accepts a servant's repentance as long as he has not died with the death rattle in his throat, as prophet Muhammad ﷺ said, "God accepts a servant's repentance till he gives up his spirit in death." Allah ﷻ also says, "Say, "O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allah. Indeed, Allah forgives all sins. Indeed, it is He who is the Forgiving, the Merciful" (Az-Zumar: 53). And also, "The repentance accepted by Allah is only for those who do wrong in ignorance [or carelessness] and then

repent soon [after]" (An-Nisa: 17) if a person repented before he dies, Allah ﷻ shall accept his repentance and raise him from his downfall, by pardoning him. As for those whom Allah ﷻ says regarding them, "Never will their [claimed] repentance be accepted" either their repentance will never be accepted as their disbelief worsened by each day, and when guidance reaches them, they disbelief further, so Allah ﷻ might not accept their repentance and the legalization is inclusive to them alone; or Allah ﷻ will not accept their repentance by not giving them the means for a successful repentance. "And they are the ones astray" this indicates that they will continue with their deviation until they die. Hence, their repentance shall not be accepted as they will not return back to Allah, so their repentance will not be accepted.

Allah ﷻ says, "Indeed, those who disbelieve and die while they are disbelievers - never would the [whole] capacity of the earth in gold be accepted from one of them if he would [seek to] ransom himself with it. For those there will be a painful punishment, and they will have no helpers" (Ali-'Imran: 91).

This is a menacing threat from Allah ﷻ, "For those" who die while they are still disbelieving in Allah ﷻ, in the Messenger, and in any principle or case of the cases of faith. They did not sober up from their disbelief, and rushed to belief before they died, but they continued and were firm upon their disbelief until they died. Allah ﷻ says, "Never would the [whole] capacity of the earth in gold be accepted from one of them if he would [seek to] ransom himself with it", Allah ﷻ tells that those who die in disbelief are among the people of the Hellfire, and then Allah ﷻ adds two impossible scenarios to diminish any hope of theirs. The first impossibility is if each disbeliever owned the earth's capacity in gold, which is certainly impossible. No matter how many riches the disbelievers own, even if they were like the treasures of Pharaoh and Qarun (Croesus) whom Allah ﷻ informed us of in the Qur'an, it will still not be enough, "And We gave him of treasures whose keys would burden a band of strong men" (Al-Qasas 28:76). If

there was a man like Qarun or Pharaoh that owned the earth's capacity in gold, and died as a disbeliever, the word of punishment would come into effect upon him, and ultimately, he will be thrown into the Hellfire; even then, if he wished to ransom himself with everything he owns to free himself from the Hellfire, it will not be accepted from. Allah ﷻ tells the disbeliever on the Day of Resurrection, "A disbeliever will be brought on the Day of Resurrection and will be asked."Suppose you had as much gold as to fill the earth, would you offer it to ransom yourself?" He will reply, "Yes." Then it will be said to him, "You were asked for something easier than that (to join none in worship with Allah (i.e. to accept Islam, but you refused). The divine law was sent to you so you would worship none other than Allah, and to not associate anyone with Him in worship which was much easier than ransom yourself for the earth's capacity of gold, but you refused.

"For those there will be a painful punishment," this group described here will suffer severe punishment. In Hell, their eternal bedding is made of fire, the walls of jail in which they are jailed is made of fire, their covering is made of fire, and death will come to them from everywhere, but they are not to die from this fire. They shall drink scalding water, and when it is drunk, their faces will be burnt, and their scalp will be stripped off, from the intensity of the searing fire. "No! Indeed, it is the Flame [of Hell], a remover of exteriors" (Al-Ma'arij:15-16). It removes and strips off the exterior, which is what covers the skull. The raging fire will strip away their scalps and remove them. "It invites he who turned his back [on truth] and went away [from obedience] and collected [wealth] and hoarded" (Al-Ma'arij:16-18). Death will come to them from the Hellfire, the scalding water, the stings of the scorpions, the bites of the snakes, and from the maces of iron. "And for [striking] them are maces of iron. Every time they want to get out of it [i.e., Hellfire] from anguish, they will be returned to it, and [it will be said], "Taste the punishment of the Burning Fire!" (Al-Hajj: 21-22). It is

certainly an intense form of punishment in every form, whether it is the physical punishment, or the psychological punishment, through rebuke, mockery, ridicule, and being cursed and hated by Allah ﷻ. “Indeed, those who disbelieve will be addressed” (Ghafir: 10), listen carefully, "The hatred of Allah for you was [even] greater than your hatred of yourselves [this Day in Hell]” (Ghafir: 10). The loath of Allah, and His hate towards you, is certainly greater than your hatred towards yourselves. Allah ﷻ informs them of such, which shows an intense form of rebuke and hatred towards them, as the disbelievers curse one another, and they will thus remain in constant sorrow.

Allah ﷻ says “And they will have no helpers”. No one will help them or save them from Allah ﷻ and His punishment. No one will ask for their punishment to be lightened. No one will sympathize with them. They will have no supporters among all existence. As Allah ﷻ abandoned them and left them, and the creation of Allah ﷻ cursed and repressed them. They will have no helpers without Allah ﷻ.

Then Allah ﷻ says, “Never will you attain the good [reward] until you spend [in the way of Allah] from that which you love. And whatever you spend - indeed, Allah is Knowing of it.” (Ali-‘Imran: 92). The door to doing righteousness has been opened. This previous verse discussed the dark state of the criminals, those who knew the correct path and it was made clear to them, yet they rejected it and denied it, and deviated from the correct path. This verse is indeed a positive transition, discussing the state of the believing slave, the one that seeks the path of Allah ﷻ. So, Allah ﷻ shows the way of excelling in righteousness, “Never will you attain the good [reward]” the real virtue. Virtue is an encompassing word, in which every type of goodness is entailed in. Everything that Allah ﷻ has ordained falls under the meaning of virtue. Such as prayer, fasting, Zakat, Hajj, good and dutiful to your parents, maintaining the ties of kinship, and truthfulness. They are all types and acts of virtue, and virtue is goodness.

“Until you spend [in the way of Allah] from that which you love” the highest and loftiest of the degrees of virtue, is spending from what you love. Money is the soul’s desire. Thus, if a man were to spend his riches such as his gold, silver, clothes that are dear to him, food that he craves for, a garden that he loves and relaxes in, whatever dear things he was blessed with, like his stallions and mares, and what he loves the most. So, if he were to spend what he loves the most, what is most valuable and expensive, for Allah ﷻ, he would have then achieved the true meaning of virtue and would have reached the highest degree in righteousness, the highest degree in Islam. “From that which you love”. Allah ﷻ did not say ‘what you love’ as it would certainly be intense and strenuous on one’s soul, as this would require him to spend everything he loves. Then Allah ﷻ clarified that this action requires strong faith and strong psychological strength. Allah ﷻ says, “…And whatever you spend - indeed, Allah is Knowing of it” Whatever you spend from that of which you love, know that Allah ﷻ knows of it. The meaning of Allah is Knowing of it, is that He will reward you, and compensate you for your actions. This is the great reward for the believer who will spend for the sake of Allah ﷻ.

Look at how the companions of Prophet Muhammad ﷺ, may Allah be pleased with them, applied this verse. When this verse was revealed “Never will you attain the good [reward] until you spend [in the way of Allah] from that which you love…” the companion Abu Talha Al-Ansari -may Allah be pleased with him-, loved to be virtuous. He looked into his own wealth and found that the thing he loves the most is his garden, Bairuha’. The garden was opposite to the mosque of Prophet Muhammad ﷺ, and it had fresh and sweet water, so prophet Muhammad often visited it to drink from its freshwater. Abu Talha came to Messenger of Allah and said, Allah says in His Book: “Never will you attain the good [reward] until you spend [in the way of Allah] from that which you love”,

and the dearest of my property is Bairuha. Abu Talha loved nothing more than his garden, Bairuha. Then he says, "So I have given it as Sadaqah (charity) for Allah's sake, and I anticipate its reward with Him; so spend it, O Messenger of Allah, as Allah guides you". He authorized and assigned Prophet Muhammad ﷺ to deal with it and spend it in the way he sees is best. It is certainly of his intelligence and sensibility to not spend it himself, but to authorize Prophet Muhammad ﷺ to spend it in the way he sees is best. The Messenger of Allah said, "Well-done! That is profit earning property", this is profit earning property, by spending the best of your property for the sake of Allah ﷻ. The Messenger of Allah continues saying, "I have heard what you have said," As I have heard what you have said regarding assigning me and giving me the authority to spend it as I see fit, "but I think you should spend it on your nearest relatives.' So Abu Talhah (May Allah be pleased with him) distributed it among nearest relatives and cousins.' This represents how the companions -may Allah be pleased with them- used to race each other in doing righteous deeds, how they used to understand the Qur'anic text, and how they used to apply it instantly when it was revealed, as they did not just memorize it, but they memorized it so they would act on it and apply it. That was one of their applications to the verses of the Qur'an. Then, the discussion continues with the people of the Scriptures from the Jews and the Christians. This verse was also directed at the stingy Jews who prioritized this worldly life, where they exchanged religion for it and fought over it. Thus, this verse is to show them that this religion you are following that makes you love this worldly life and hold on to it more, is not virtuous. But the virtuous in the sight of Allah ﷻ is that who spends in His sake from what he loves the most. The Jews certainly need this, as they abandoned their religion for the intense attachment and love for money; because of money, Jews and a general mass of disbelievers refused to believe in Prophet Muhammad ﷺ. The disbelievers of Quraysh said to Prophet Muhammad ﷺ, "And they [i.e., the Quraysh] say, "If we were to follow the guidance with you, we would be swept from our land…" (Al-Qasas: 57). They

feared for their wealth, trade, and work. They feared that if they were to follow this religion and follow this guidance, they would be swept and snatched from their lands. Allah ﷻ responded to their claims, "…Have We not established for them a safe sanctuary to which are brought the fruits of all things as provision from Us? But most of them do not know" (Al-Qasas: 57).

The context then shifts back to the talk with the Children of Israel, discussing their lies and fabrication.

يقول ﷻ : {كُلُّ الطَّعَامِ كَانَ حِلًّا لِبَنِي إِسْرَائِيلَ إِلَّا مَا حَرَّمَ إِسْرَائِيلُ عَلَى نَفْسِهِ مِنْ قَبْلِ أَنْ تُنَزَّلَ التَّوْرَاةُ قُلْ فَأْتُوا بِالتَّوْرَاةِ فَاتْلُوهَا إِنْ كُنْتُمْ صَادِقِينَ}[آل عمران:93], {فَمَنِ افْتَرَى عَلَى اللَّهِ الْكَذِبَ مِنْ بَعْدِ ذَلِكَ فَأُولَئِكَ هُمُ الظَّالِمُونَ}[آل عمران:94], {قُلْ صَدَقَ اللَّهُ فَاتَّبِعُوا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ}[آل عمران:95].

says, "All food was lawful to the Children of Israel except what Israel ﷻ Allah .[i.e., Jacob] had made unlawful to himself before the Torah was revealedSay, [O Muḥammad], "So bring the Torah and recite it, if you should be truthful" (Ali-'Imran: 93).

Here Allah informs that, before prophet Musa was sent, and before the Torah was revealed, all food was lawful to that group of the Children of Israel. Allah ﷻ says, "except what Israel [i.e., Jacob] had made unlawful to himself before the Torah was revealed". Israel is Yaqup, and the Children of Israel are the descendants of his twelve children. It was said that Yaqup forbade himself from eating camel meat and its dairy products, as he loved them dearly, and he abandoned them as an act of worship for the sake of Allah ﷻ. "To himself" he made it impermissible for him alone, and it was not from the legalization which Allah ﷻ sent to Children of Israel who were obligated to adhere. That was before the Torah was revealed, and after it was revealed, Allah ﷻ made the Torah to be their legalization and their divine law. After the revelation of the Torah, Allah ﷻ

prohibited some of the good things that were made permissible to them as a punishment for their actions from Allah ﷻ.

Allah ﷻ says, “For wrongdoing on the part of the Jews, We made unlawful for them [certain] good foods which had been lawful to them, and for their averting from the way of Allah many [people], And [for] their taking of usury while they had been forbidden from it, and their consuming of the people's wealth unjustly” (An-Nisa:160-161).

Allah ﷻ forbade some of the good foods, as Allah ﷻ says, “Say, "I do not find within that which was revealed to me [anything] forbidden to one who would eat it unless it be a dead animal or blood spilled out or the flesh of swine - for indeed, it is impure - or it be [that slaughtered in] disobedience, dedicated to other than Allah. But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limit], then indeed, your Lord is Forgiving and Merciful." And to those who are Jews We prohibited every animal of uncloven hoof; and of the cattle and the sheep We prohibited to them their fat, except what adheres to their backs or the entrails or what is joined with bone. [By] that We repaid them for their transgression. And indeed, We are truthful” (Al-An’am:145-146). So, Allah ﷻ made some of the good food forbidden to them, for their disobedience. “And indeed, We are truthful.” They denied Islam and told Prophet Muhammad that there was no abrogation. How could the legalization you came with abrogate the legalization of the Torah? They believed that the religion of Allah ﷻ could not be abrogated. They think that abrogation was based on uncertainty, as they believed that Allah ﷻ was uncertain about a certain matter, which He did not know nor was He aware of, hence why He abrogated and edited the law. Allah ﷻ tells that the abrogation is not because of uncertainty in the law. However, there is no abrogation in facts and well-established evidence. Abrogation takes place in the rulings of permissibility and impermissibility, based on the state of the ruling.

For instance, marrying one's sister was lawful for the Children of Adam, as they were the only ones on earth. Thus, the brother used to marry his sister from a different pregnancy than his, as they used to be born as twins, so one brother would marry the twin of his other brother, and so on. So, it very much depends on the state and circumstances. Other nations Allah would not oblige them to fight at first because of their weakness, but after gathering their strengths, Allah ﷻ would enjoin them to fight and made striving for the sake of Allah compulsory upon them. Similarly, regarding the legalization of food to the Children of Israel, it was first made lawful to them. Then prophet Musa was sent down with another legalization, where his people rejected and refused to adhere. Hence Allah ﷻ gave them a harsh ruling, by forbidding some of the good food upon them as a punishment. Thus, it is a punishment that fits their circumstances, a means of discipline. Later on, when Isa was sent, Allah ﷻ lifted some of their punishments. Thus, the abrogation in the legalization is only concerned with the obligations and the prohibitions, depending on the state and circumstances.

Allah ﷻ has great wisdom behind abrogation. There are various reasons and purposes for abrogation, it could be to change a hard legalization into an easier one. It could also be the other way around, by making an easy legalization harder, in order to increase the determination that is needed from this nation. Abrogation could also take place in one legalization, like in the legalization of Muhammad. For instance, at the beginning of Islam, the Muslims were prohibited from treating others similarly when they were abused. They were prohibited to treat the disbelievers abusively, as they were required to show patience, "Have you not seen those who were told, "Restrain your hands [from fighting] and establish prayer and give zakat?" (An-Nisa: 77). Restrain your hands from fighting, even if they fought you, tortured you, or made you homeless, you must remain patient until Allah ﷻ delivers His command and you receive relief from Him. Then Allah ﷻ abrogated this ruling of pardoning the disbelievers, with the ruling of the sword.

Allah ﷻ tells the Muslims, “Permission [to fight] has been given to those who are being fought, because they were wronged. And indeed, Allah is competent to give them victory. [They are] those who have been evicted from their homes without right - only because they say, "Our Lord is Allah" (Al-Hajj: 39-40). In the beginning, the legalization was indeed hard, as each Muslim should injure and fight against ten of the disbelievers, and they were not allowed to flee. They were required to fight without fleeing, and they could only turn their back to the fight for maneuvering, while in combat. Then Allah ﷻ lightened the burden of this ruling, He said, “Now, Allah has lightened [the hardship] for you, and He knows that among you is weakness. So if there are from you one hundred [who are] steadfast, they will overcome two hundred” (Al-Anfal: 66). A Muslim shall fight two of the disbelievers. A Muslim is not allowed to flee from two of the disbelievers, thus abrogating the first ruling.

So is the case with intoxicants which was very much widespread in the pre-Islamic community, where the young and the old, men and women drank it first thing in the morning and ended their night with it as well. It was their morning and their night. It was their tipsiness and the drink of their gatherings. It was their euphoria, their music, and their poetry. When it was widespread to this extent, Allah ﷻ did not prohibit intoxicants right away in one ruling, the ruling of prohibition was gradual. Thus, there is a purpose and wisdom behind abrogation. Each Prophet had abrogated some of the rulings of the past legalizations. For example, Isa abrogated some of the legalizations of Prophet Musa, where he made some of what was made unlawful to them lawful, which was mentioned in the bible, "*Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and*

from him that would borrow of thee turn not thou away" Matthew (5:38-42). This arose from the concept of returning the bad dead with the bad dead but returning the bad deed with a good deed, which is his legalization, until Allah ﷻ sent down Prophet Muhammad with the sword. Prophet Isa was not sent with the sword, but he was sent to return the abuse with goodness, and he did not hold a sword. However, he will come down at the end of time with the sword. Prophet Muhammad said, "By Him in Whose Hands my soul is, son of Mary (Jesus) will shortly descend amongst you people (Muslims) as a just ruler and will break the Cross and kill the pig and abolish the Jizyah. Then there will be abundance of money and nobody will accept charitable gifts" He will be permitted to pray behind the Muslims in congregation. Hence, his legalization when he will be sent down is different from his legalization when Allah ﷻ sent him in the beginning with His message.

Then Prophet Muhammad was sent with an independent legalization. This is a clear answer to the Jews who claimed that Allah ﷻ did not abrogate His legalization, as they believed that abrogation was based on uncertainty. They confused the people between abrogation of the rulings and the legislation and abrogation of facts and clear evidence. However, facts and clear evidence are not to be abrogated. Allah ﷻ said that there is Paradise, Hellfire, He is the God with such qualities, and He created angels with such qualities; They would never be abrogated later on, by saying that there is no Day of Resurrection, or there is no Paradise or Hell, or there will no other set fact. Thus, facts and clear evidence cannot be abrogated. Abrogation takes place in rulings and legislations. In the final part of the verse “All food was lawful to the Children of Israel except what Israel [i.e., Jacob] had made unlawful to himself before the Torah was revealed. Say, [O Muḥammad], "So bring the Torah and recite it, if you should be truthful”. Allah addresses the Children of Israel saying, if you claim that good foods were forbidden to you from the beginning, then bring forth your Torah.

Allah then says, “And whoever invents about Allah untruth after that - then those are [truly] the wrongdoers” (Ali-‘Imran: 94). The Children of Israel used to fabricate lies about Allah ﷻ. “After that” after this explanation and clarification. “Then those are [truly] the wrongdoers”, they are the wrongdoers as they fabricate lies that have no basis in facts, nor do they hold any truth to what they associate to Allah, the Lord.

Allah ﷻ says, “Say, "Allah has told the truth. So follow the religion of Abraham, inclining toward truth; and he was not of the polytheists” (Ali-‘Imran: 95).

“Say, "Allah has told the truth” Allah has spoken the truth in everything He has said and sent down. “So follow the religion of Abraham, inclining toward truth; and he was not of the polytheists.” tell the Christians and Jews to follow the religion of Ibrahim, the prophet they are so proud to be related to and be of his descendants. Your father that Allah ﷻ granted him this blessing, the one whom you believed in was the reason for whatever blessing or goodness you were granted, that it came through him. This is Ibrahim, follow his way, the true monotheist who turned away from the paths of polytheism and took Allah’s path. “And he was not of the polytheists", he was not of the polytheists, he believed in the Oneness of Allah ﷻ and did not worship anyone but Allah. This prophet, i.e., prophet Muhammad, came with the tolerant religion of Ibrahim, believing in the Oneness of God. So, come and follow this father you are proud to be related to. Yet your claim that you relate to him is nothing but lies and fabrication, for you claim to be the children of Ibrahim, yet you do not follow his religion. As said by Isa, in today’s version of the bible, he tells the Jews, "You snakes! You brood of vipers!” as they are not the children of Ibrahim.

Then Allah ﷻ says, “Indeed, the first House [of worship] established for mankind was that at Bakkah [i.e., Mecca] - blessed and a guidance for the worlds” (Ali-‘Imran: 96). Mecca is the holiest location on earth. The Jews claim that Bayt

Al-Maqdis is the holiest. Indeed, however Ibrahim built Al-Ka'ba first, then he built Bayt Al-Maqdis. Al-Ka’ba is holier and greater than Bayt Al-Maqdis, and it is the foundation where everyone should gather around. Al-Ka’ba is not for the Arabs alone, nor were they the ones who built it. Prophet Ibrahim, the Father of the Prophets, was the one who built it. The first house on earth for worshipping Allah ﷻ is established in Mecca. Mecca is called Bakkah as it pressures and compresses the people, due to gathering in it and coming to it. Allah ﷻ wanted for it to be the meeting place of the entire world since Ibrahim announced the pilgrimage to mankind, “And proclaim to the people the ḥajj [pilgrimage]; they will come to you on foot” they will travel on foot, “and on every lean camel” on any mount, “they will come from every distant pass- That they may witness [i.e., attend] benefits for themselves” (Al-Hajj: 27-28).

Ever since Ibrahim announced to the people to perform pilgrimage in the House, and people from around the world every year travel and come to perform pilgrimage in it. All the prophets that followed Ibrahim sought this House. Even during the time of polytheism, people kept glorifying this House came to it regardless of their polytheistic beliefs. Mecca is a city that was chosen by Allah ﷻ. His choice holds wisdom. Mecca is not a vast or flat land, but it is a land of mountains that includes paths and reefs between them. Consequently, when people visit Mecca, they undoubtedly will be crowded and squeezed between the paths of the mountains, which is suitable as Mecca is attributed to those paths. They will also gather around Al- Ka’ba in circumambulation. They will crowd when walking between As-Safa and al-Marwah. They will crowd when stoning the Jamarat, they will crowd in Mina, and will crowd when they are gathered in Muzdalifah. During the rituals of Hajj, they must follow their set order, and their specified known timings. This is an act of worship that Allah ﷻ chose. They go through various troubles and experience exhaustion, which expiates their sins and bad deeds. The Prophet said, “Allah expresses His pride to His angels at the time

of ‘Ishaa’ on the Day of ‘Arafaah, about the people of ‘Arafaah. He says, ‘Look at My slaves who have come unkempt and dusty”. “I do call You to witness that I have forgiven them.” They are unkempt and dusty due to extreme exhaustion. This is an act of worship that Allah ﷻ loves, as it entails submission and subservience to Him, and tolerating the hardships for His sake. This is one meaning of what is meant by Bakkah.

Al- Ka’ba is a House blessed with all kinds of blessings. It is a place of guidance. A place of gaining great rewards. The pilgrim is rewarded by Allah ﷻ, from the moment the pilgrim makes his intention, and exits his house, and performs all the rituals and steps, until he returns back home. “Whoever performs Hajj (pilgrimage) and does not have sexual relations (with his wife), nor commits sin, nor disputes unjustly (during Hajj), then he returns from Hajj as pure and free from sins as on the day on which his mother gave birth to him." He would continue with a new life, as if he was reborn, putting all the past sins behind his back, since Allah ﷻ forgave him for it. The Muslims gathered around one known symbol, which is Al-Ka’ba. Everyone from all around the globe heads towards this building, which softens the hearts of the pilgrims, as it brings them together, a sense of unity, in an action that they all perform, as they all worship the same Lord. We are brought together in unity by sharing the same known symbol when praying. One nation. It includes all types of blessings which Allah ﷻ has gathered for this house, “blessed and a guidance for the worlds”. “Guidance” all kinds of guidance are entailed. Guidance through explanation and instruction. Guidance from Allah ﷻ by making us successful in worshipping Him. Allah ﷻ made this House to be a House of guidance. “A guidance for the worlds” it is a guidance to all mankind. This is an invitation from Allah ﷻ to the Jews and the Christians to follow the religion of Ibrahim, to come to the first House that Ibrahim -peace be upon him- raised its built. To come to the House, which exemplifies a lighthouse, where all the believers come to and gather around. Al-Ka’ba which Allah ﷻ

established. Indeed, this path is the path of guidance. It is the straight path of Allah ﷻ.

Allah then continues, "In it are clear signs [such as] the standing place of Abraham. And whoever enters it [i.e., the Ḥaram] shall be safe. And [due] to Allah from the people is a pilgrimage to the House - for whoever is able to find thereto a way. But whoever disbelieves [i.e., refuses] - then indeed, Allah is free from need of the worlds." (Ali-'Imran: 97). In this House, there are clear and evident signs. Among the signs, is the evident place of Ibrahim -peace be upon him-, as Allah ﷻ left the imprint of Ibrahim's foot on the rock; it is a rock that Ibrahim stood on when building Al-Ka'ba, Allah prepared it for him so he can stand and lift the pillars for Al-Ka'ba. Hence an imprint was left on from where Ibrahim's foot dipped in this rock. The descendants of Ibrahim from his son Ismail inherited that rock, so it remained a sign to this day through Allah's protection of it.
"… And whoever enters it [i.e., the Ḥaram] shall be safe" (Ali-'Imran 3:97). Whoever enters the House shall be secure. This is a sign from Allah ﷻ, where Mecca was made to be prestigious, reverenced, and feared. He made it so the people would dread violence or going to war in the Great Mosque of Mecca. Through history, and through time, the Arabs, regardless of their disbelief and polytheism, could not dare to fight in Al-Haram. Amr ibn Luhai Al-Khuzai was the first one to change the religion of the Arabs, or else the Arabs, initially, were a believing nation following the monotheism taught by Ismail -peace be upon him-. Then when the tribe of Khuza'a was responsible for Al-Haram, they banished Quraysh. So after, one of the heads of the tribe, Amr ibn Luhai Al-Khuzai, traveled to Al-Hama, in Syria due to his illness. There, he saw people worshipping idols. Liking what he saw, he took some idols with him and returned with them to the Ka'ba. He gathered the people and the Arabs, and told them, 'I have seen people worshipping these idols. Consequently, the idols were placed

around Al-Ka'ba, and it spread between the Arabs until each tribe and each house had an idol to worship. He was the first to change the religion of the Arabs. Prophet Muhammad ﷺ said regarding him, "I saw 'Amr b. Luhai b. Qam'a b. Khindif, brother of Bani Ka'b, dragging his Intestines in Fire." He will be dragged by his intestines in the hellfire. Even the ignorant Arabs, when disbelief and polytheism were prevalent, they still glorified, dreaded, and feared the Great Mosque of Allah. The Arabs that disbelieved in Allah ﷻ, and disbelieved in resurrection after death, if they were to see the murderer of their father or brother in Mecca, they would refrain from avenging them, until the murderer exists Al-Haram. Only then would they fight him and kill him. Allah ﷻ made His Great Mosque safe and secure, as He gave it reverence and prestige. Indeed, this is a clear sign for this House.

Allah ﷻ says, "And [due] to Allah from the people is a pilgrimage to the House - for whoever is able to find thereto a way". It is a reminder to all people that Allah ﷻ has enjoined Hajj to the House. "And [due] to Allah" it is His right, "from the people" on all people, "is a pilgrimage to the House - for whoever is able to find thereto a way" it was said that it means having the means of provision and something to ride that would take him from his place to the House. "But whoever disbelieves [i.e., refuses]" Meaning whoever disbelieves and does not perform Hajj to the House. Hajj is not accepted but from Muslims, and performing Hajj becomes obligated on those who embrace Islam. However, whoever denies and rejects performing Hajj after embracing Islam, then he has disbelieved in Allah ﷻ, and will die on disbelief. Concerning those who intentionally neglect to perform Hajj, a group from the predecessors of this nation said, he is disbelieving for abandoning Hajj in case he was capable of performing it, yet he did not. However, if he rejects Hajj all together, then he is undoubtedly a disbeliever. But if he has acknowledge that it is obligation and did not perform it out of laziness and idleness, some of the predecessors said that he disbelieves a disbelief that

takes him out of the fold of Islam, and others said that it is a disbelief that does not take him out of the folds of Islam.

يقول الله ﷻ : {إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِلْعَالَمِينَ}[آل عمران:96], {فِيهِ آيَاتٌ بَيِّنَاتٌ مَقَامُ إِبْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ آمِنًا وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ} [آل عمران:97], {قُلْ يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَاللَّهُ شَهِيدٌ عَلَى مَا تَعْمَلُونَ}[آل عمران:98], {قُلْ يَا أَهْلَ الْكِتَابِ لِمَ تَصُدُّونَ عَنْ سَبِيلِ اللَّهِ مَنْ آمَنَ تَبْغُونَهَا عِوَجًا وَأَنْتُمْ شُهَدَاءُ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ}[آل عمران:99].

calls the People of the Scripture to quit their disbelief, and to ﷻ Then Allah ,says to his prophet ﷺ enter the folds of Islam as those who accepted it. Allah Say, "O People of the Scripture, why do you disbelieve in the verses of Allah" while Allah is Witness over what you do?" (Ali-'Imran: 98). "Say" it is an order to call the people of the Scripture to believe and ,ﷺ to His prophet ﷺ from Allah calls them ﷺ to quit their disbelief. "Say, "O People of the Scripture" when Allah as the People of the Scripture, it is a compelling argument, as their Book .commanded them to follow the last prophet that would be sentHe is urging them to comply as those who have the Book and believe in the Book, must then oblige to this order. Being referred to as the People of the Scripture is certainly an honor, as they are being ascribed to the Divine Books revealed from Allah ﷻ. "why do you disbelieve in the verses of Allah". It is a question that is used to convey domination and rebuke. Why do you disbelieve in the verses which were sent down on His servant and Messenger, Muhammad ﷺ that Allah ﷻ calls you through it to believe in Him. "While Allah is Witness over what you do" they are already aware of this fact, that Allah ﷻ is a Witness over everything they do. Witness means He is All-Knowing and Present. Nothing goes past Him, and none of the actions of His servants can be hidden from Him; all actions of His servants are heard and seen by Him. This is a reminder to them that Allah, ﷻ, watches over them. It is also an admonishment and reproaching on how could they disbelieve in Allah, ﷻ, while knowing that Allah ﷻ is a Witness over their actions. So how

can they commit the worst of sins and transgressions, which is disbelieving in the verses of Allah ﷻ.

Then Allah ﷻ continues addressing them, “Say, "O People of the Scripture, why do you avert from the way of Allah those who believe, seeking to make it [seem] deviant, while you are witnesses [to the truth]? And Allah is not unaware of what you do." (Ali-‘Imran: 99).

“Say, "O People of the Scripture” it is an order from Allah ﷻ to His Messenger, to call the People of the Scripture. Then Allah ﷻ tells them, “Why do you avert from the way of Allah those who believe” a question to reprimand and rebuke. So now you are trying to avert others from believing in Allah after you disbelieved in them. They averted them and blocked other people from the path of Allah ﷻ in many different ways. The first was that they tried to raise doubts concerning Muhammad’s ﷺ prophethood, by telling people that he is not the prophet we were informed of nor was he the prophet we were given the tiding for. Those who confessed and accepted that he is indeed a prophet, said that he is a prophet to the illiterates only. Then they spread more rumors, doubts, and skepticism. Like how they raised doubts concerning Al-Qibla, when they claimed that this Prophet is not certain or sure of it. They raised tremendous doubts and threw it at their supporters from the hypocrites to avert people from the way of Allah. unfortunately, this action became the most common action in their faith, as the Christians’ and the Jews’ final goal was to avert the Muslims from Islam, even if they did not embrace their religion, they did this by raising doubts and skepticism on all matters concerning Islam; its creed, legalizations, ethics, and morals.

“Seeking to make it [seem] deviant” You do not want the path of Allah ﷻ to be straight, clear, and apparent to the people so they would follow it and walk in it. They want the path of Allah ﷻ to be crooked for those who tread it.

"While you are witnesses" meaning their actions are based on knowledge and insight. They were also supposed to witness what Allah granted them with, how He entrusted them with the Book and the knowledge of it. Whoever Allah trusted to carry the responsibility of this religion, makes them appropriate candidates for being witnesses of people around them. A witness witnessing the belief of the believers and witnessing the disbelief of the disbelievers. Instead of witnessing that this region is the truth, they instead, testify falsely, fabricating what they have witnessed and seen. They testified that prophet Muhammad [PBUH] is not a prophet, while they were certain that he is the true prophet of Allah ﷻ; this is definitely a false testimony. "And Allah is not unaware of what you do" the same closing as the last verse, and it is a reminder from Allah ﷻ, that none of their actions are hidden from Him, so they must fear Him. This is the greatest aspect of which they should fear, so whoever has a good fearing heart, he would fear Allah, as he would know that His Lord is ever observant and watchful. Since Allah ﷻ is the Great Lord, that accounts for and punishes the bad deeds. Thus, whoever is aware that Allah ﷻ is ever watchful and Knows of all his actions and has a good heart, he will be deterred. However, whoever denies and disregards this, the remainder will certainly not benefit him.

Then after this long discussion of refuting the doubts and skepticism of the People of the Scripture where they raised doubts concerning the Prophet made the ﷺ and doubts concerning Islam. And after Allah ,ﷻ (Muhammad) directed His ﷺ argument against them by refuting their doubts and claims, Allah call and speech to the believers urging them to protect themselves and be careful .of the deviant and misguiding group of the People of the Scripture

says, "O you who have believed, if you obey a party of those who ﷻ Allah were given the Scripture, they would turn you back, after your belief, [to being] unbelievers." (Ali-'Imran: 100). Allah calls them by attributing them with their this ,ﷻ faith, which is certainly the best of names and the most beloved to Allah

is to urge them, when He says “o believers, do such and such and refrain from .”such and suchHe is preparing them so they will adhere to the orders. It is as if you were called, O son of the honored ones do such and such. Thus, the speech is compulsory and obligatory, as He tells O you who have believed, adhere to it and also oblige them. “O you who have believed” Allah ﷻ is educating and informing His believing servants, that if they obey “a party of those who were given the Scripture” referring to the Jews and the Christians, “they would turn you back, after your belief, [to being] unbelievers.” This is their ultimate goal and their main purpose, to turn you, after you have believed in Allah ﷻ, into disbelievers once again.

Allah ﷻ says, “a party of those who were given the Scripture” It is good to note that Al-Aws and Al-Khazraj were extreme enemies, even though they were actually cousins. The Jews used to add fuel to the fire so they would worsen the war between the tribes of Al-Aws and Al-Khazraj. The Jews benefited from their enmity and their division, as the Jews used to work in the arms industry, thus they certainly benefited from their war, since they would sell both tribes weapons. So, the Jews were infuriated because of Allah ﷻ uniting Al-Aws and Al-Khazraj in faith with Prophet Muhammad ﷺ, and they became loving brothers for the sake of Allah; as well as the emigrants, who emigrated from another location from the Arabian Peninsula; they all became brothers for the sake of Allah ﷻ. Thus, when the angered Jew named Shath bin Qays came into this gathering, he started causing tribulations by retelling some of the poetry of Al-Aws during their war days with Al-Khazraj. Soon enough, they were all irritated and lashed out on one another as they were reminded of their enmity, past wars, and revenge. They were infuriated to the extent that a fight broke out in that setting, and they started cursing and beating one another. Prophet Muhammad ﷺ came and calmed them down, then these verses were revealed. “O you who have believed, if you obey a party of those who were given the Scripture, they would turn you back, after your

belief, [to being] unbelievers." (Ali-'Imran: 100). This behavior and goal are not just of the Jews in Medina, but it is the goal of all People of Scripture all the time and everywhere.

Allah ﷻ says addressing believers, "And how could you disbelieve while to you are being recited the verses of Allah and among you is His Messenger? And whoever holds firmly to Allah has [indeed] been guided to a straight path." (Ali-'Imran: 101). This is also a question for the believers, meant to rebuke and scold. How could you disbelieve in Allah ﷻ, when verses are being sent down to you at morning and night? "While to you are being recited the verses of Allah" recited means being read to you. The present tense is used to indicate that it is a continuing action in the meantime and in the future "and among you is His Messenger" the Messenger is alive and present between you and among you. It is an all- present sign of Allah ﷻ, as the Prophet is of the greatest signs of Allah ﷻ which remains among you. He is certainly and truthfully the messenger of Allah ﷻ. He is blessed, as water sprung and flowed sprung from his blessed fingers, he caused small amounts of food to multiply, he also narrated news from the unseen future and they come true, he talked about unseen instances from the past and they were true as well, for he used to mention extra information about past unseen matters where he says the exact location of where it happened, and it would have happened in the place he mentioned and in the way he narrated. His life, his morals, his traits, his attributes, and his actions all prove that he is certainly and truthfully the messenger of Allah ﷻ.

Allah says, "And whoever holds firmly to Allah has [indeed] been guided to a straight path." (Ali-'Imran: 101). Allah ﷻ point out that those who will be guided and protected from deviance are those who hold firmly to Allah ﷻ. holding firmly to Allah is holding onto His religion, His straight path, His Book, and by seeking refuge in Him. Thus, holding onto Allah is to seek refuge in Him, pray to Him, ask for His guidance, and ask to remain firm and steadfast on His religion. ﷻ says,

"has [indeed] been guided to a straight path" the path is the clear pathway, and it is the path that is clear, apparent, and straight without any curves or twists. Thus, its beginning and end are well known, as it begins here, and at its end is Paradise, so it is the straight path connecting to Allah's paradise and pleasure. Then He ﷻ says, "O you who have believed, fear Allah as He should be feared and do not die except as Muslims [in submission to Him]." (Ali-'Imran: 102).

It is an appeal from Allah ﷻ where He is urging them to commit and adhere to the enjoinment. "Fear Allah as He should be feared" the main reason for the fear is to safeguard and protect yourselves. Fearing Allah is through believing in Him, fearing Him, adhering to what He has enjoined upon you and refraining from what He has forbidden for you. You can only protect yourself from Allah's wrath by believing in Him, as belief is hearing by the ears and complying by your actions. "As He should be feared" fear Allah and be mindful of Him the way you should, which is the ultimate objective. However, undoubtedly applying this is impossible, as none is capable of fearing Allah as He should be feared, as Allah ﷻ is the Lord, the Great, the Creator of the heavens and the earth, and no action of His creation, no matter how small or how big, goes past Him or can be hidden from Him. "Have you not considered that Allah knows what is in the heavens and what is on the earth? There are not three in a private conversation but that He is the fourth of them,[1] nor are there five but that He is the sixth of them - and no less than that and no more except that He is with them [in knowledge] wherever they are. Then He will inform them of what they did, on the Day of Resurrection. Indeed Allah is, of all things, Knowing." (Al-Mujadila: 7). Allah ﷻ accounts for the bad deeds and He punishes for it, and His punishment is incomparable to any other. "So on that Day, none will punish [as severely] as His punishment, and none will bind [as severely] as His binding [of the evildoers]" (Al-Fajr: 26). Whoever wants to learn about Allah's punishment, let him look into the hudud for the crimes. Allah ﷻ has prescribed hudud in this worldly life, in addition to

the other punishments that are more intense than this. Allah ﷻ punish disbelievers in this life, He seized them, He punished the people of Pharaoh, “Because of their sins they were drowned and put into the Fire, and they found not for themselves besides Allah [any] helpers” (Nuh: 25). Another example is Allah’s punishment for the people of Thamud, ‘Aad and the people of the Pharaoh, and the overturned cities of Lut. He ﷻ says, “And thus is the seizure of your Lord when He seizes the cities while they are committing wrong. Indeed, His seizure is painful and severe” (Hud: 102). Look at how Allah ﷻ destroyed these cities for their disbelief. It is certainly a punishment, a worldly punishment, and harsher punishment will be in the Hereafter.

Allah ﷻ says regarding the people of Pharaoh, “The Fire; they are exposed to it morning and evening.[1] And the Day the Hour appears [it will be said], "Make the people of Pharaoh enter the severest punishment." (Ghafir: 46). He also says about them, “And they were [therefore] followed in this world with a curse and [as well] on the Day of Resurrection” (Hud: 60). The curse on the Day of Resurrection is certainly more severe than the curses that they received in worldly life. In the hereafter, the Fire is eternal. Allah ﷻ also says, “Indeed, those who deny Our verses and are arrogant toward them - the gates of Heaven will not be opened for them, nor will they enter Paradise until a camel enters into the eye of a needle [i.e., never]. And thus do We recompense the criminals. They will have from Hell a bed and over them coverings [of fire]. And thus do We recompense the wrongdoers.” (Al-A’raf: 40-41). “And thus” as with this compensation, "do We recompense the criminals”. This is how Allah ﷻ recompenses the criminals, by a bedding of fire, a covering of fire, in a jail made of fair. The punishment of Allah is severe, He is worthy of fear and adequate for granting forgiveness. So, this verse, “Fear Allah as He should be feared” as you should fear Him. This is indeed great. The scholars said that none among mankind can fear Allah as He should be feared, and Allah ﷻ ordered us to fear Him as much as we are able to,

as He says, “So fear Allah as much as you are able” (At-Taghabun: 16) Also, fear obliged to Allah ﷻ, which He, ﷻ enjoined us to fear, and the fear He enjoined on His servants, is to fear Him as much as they are able to. They should fear Him and be mindful of Him in every action they take, by obliging to every order He enjoined and refraining from anything He forbade. Allah ﷻ says, “And do not die except as Muslims [in submission to Him]” They could only succeed with this when they hold firmly onto Islam until they die as Muslims, as a man cannot know when he is going to die. This certainly does not mean that you should wait until death approaches you for you to become Muslim. It means that you should make sure that you are already a Muslim when death approaches you, by holding firmly onto Islam so when death approaches, you would already be a Muslim. “And do not die except as Muslims [in submission to Him]” it means to hold firmly onto Islam until death reaches you so you die as Muslims.

يقول الله ﷻ : {لَيْسُوا سَوَاءً مِنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتْلُونَ آيَاتِ اللَّهِ آنَاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ}[آل عمران:113], {يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الآخِرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُسَارِعُونَ فِي الْخَيْرَاتِ وَأُوْلَئِكَ مِنَ الصَّالِحِينَ}[آل عمران:114], {وَمَا يَفْعَلُوا مِنْ خَيْرٍ فَلَنْ يُكْفَرُوهُ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ} [آل عمران:115].

says, “O you who have believed, fear Allah as He should be feared ﷻ Allah .and do not die except as Muslims [in submission to Him]And hold firmly to the rope[1] of Allah all together and do not become divided. And remember the favor of Allah upon you - when you were enemies and He brought your hearts together and you became, by His favor, brothers. And you were on the edge of a pit of the Fire, and He saved you from it. Thus does Allah make clear to you His verses that you may be guided” (Ali-'Imran:102-103). We have mentioned in the previous episode that the reason these verses were revealed was due to an incident that took place with the companions. A Jew joined in one of their gatherings. When he saw the unity of Al-Aws and Al-Khazraj, he got extremely exasperated and

infuriated. Islam brought them together, united them, and gathered them around Prophet Muhammad ﷺ causing them to move past their enmity and wars. The Jews sought to start the flame of hatred between Al-Aws and Al-Khazraj. So, that Jew joined one of their gatherings, and he began reciting poetry of Al-Aws during their days of war. Consequently, Al-Khazraj retaliated, a fight sparked between them, and they all rushed to their weaponry. Prophet Muhammad ﷺ followed them and managed to calm them down. Hence, these verses were revealed, making them acknowledge the tribulation they were about to step into by returning once again to the days of ignorance, disbelief, as well as their fights, and tribalism.

Then Allah clarified to them what the people of the Scripture actually seek, as they certainly do not wish them goodness nor faith. "O you who have believed, if you obey a party of those who were given the Scripture, they would turn you back, after your belief, [to being] unbelievers. And how could you disbelieve while to you are being recited the verses of Allah" (Ali-'Imran:100-101), referring to the Qur'an, "and among you is His Messenger" he is present among you, which is the greatest sign of Allah on earth. All the actions of Prophet Muhammad ﷺ his sayings, and the miracles that occurred by his hands are due to the support of Allah, "and among you is His Messenger".

Allah says, "And whoever holds firmly to Allah[1] has [indeed] been guided to a straight path. O you who have believed, fear Allah as He should be feared" (Ali-'Imran:101-102). Fear Allah as He should be feared, as He observes His slaves, accounts, and punishes for sins. "And do not die except as Muslims [in submission to Him]" hold firmly onto Islam until death comes to you in that state. "And hold firmly to the rope of Allah" by holding firmly to His religion, His prayer, His book, and in His prophet. This is the rope of Allah; hence, whoever holds onto it firmly, will certainly survive. "And do not become divided" do not return to the days of ignorance, the days of tribalism that divided between Al-

Aws and Al-Khazraj, so do not fall into tribalism and do not be disunified by any means.

"And remember the favor of Allah upon you - when you were enemies and He brought your hearts together" remember and be aware of this. "And remember the favor of Allah upon you" His favor and His Kindness upon you. "When you were enemies and He brought your hearts together" you were enemies in the ignorant days of the pre-Islamic era, where you killed one another, and captured one another. "And He brought your hearts together" He reconciled between your hearts, by creating harmony and amity between you. "Your hearts" the heart is what is fundamental, as it reconciles between the hearts and not just through the bodies. "And you became, by His favor, brothers" by favoring you with the amity, brotherhood, and reconciliation between your hearts. Thus, by His favor, you became "Brothers". "Ikhwaan" is a hyperbolic form of "ikhwa", which holds a deeper meaning, as it is a brotherhood for the sake of Allah.

"Brothers. And you were on the edge of a pit of the Fire". "And you were" at the times of ignorance in the pre-Islamic era, "On the edge of a pit" you were on the brink, "of a pit of the Fire" if you would have died at that time, you would have entered the hellfire. "And you were on the edge of a pit of the Fire" you were polytheists, disbelievers, and ignorant. So, whoever would have died from you, would have fallen into the hellfire, may Allah protect us. "And He saved you from it" through Islam and religion, and through Muhammad ﷺ. When you believed in prophet Muhammad, he took you off that brink that you were about to fall off into the Fire, and he took you to safety, which is Islam, and the path leading you to Allah's Paradise. Allah saved you from it by His favor, and His generosity. "Thus" through this clarification and explanation, "does Allah make clear to you His verses that you may be guided" through this explanation, clarification, as well as the great and deep preaches, which Allah, the Lord, the Creator of the heavens and the earth directs to you. Allah is directing His speech

to you, a direct speech from Him, where He says, "O you who have believed" how blessed are they to have the speech of Allah directed to them! In this incident, Allah sends a direct speech from Him in His Holy Book revealed to Prophet Muhammad ﷺ "Thus does Allah make clear to you His verses" He clarifies them, and elaborates them. It is Allah who elaborates and clarifies. A direct speech from Him to you, "That you may be guided". "Thus does Allah make clear to you His verses that you may be guided" that you may be guided, based on the calculations of man, you might think that you will be guided; for you might take it as a reason when Allah reminds you of these great blessings. Thus, you might learn, comply, and take on the path of Allah, so you may be guided.

Then He says, "And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong,[1] and those will be the successful" (Ali-'Imran:104). "And let there be" it is an order from Allah, for there to be a nation from among you, who came for the arising need and for the portioning and splitting. The first meaning of, "And let there be [arising] from you a nation" so you would be the nation. It is like saying, let there be from you a righteous man, which equals to saying, be a righteous man. Thus, you all are part of this nation, inviting to goodness. "Inviting to [all that is] good, enjoining what is right and forbidding what is wrong,[1] and those will be the successful". The second meaning of this verse implies, "And let there be [arising] from you a nation" let there be a group from within your nation, which is an invocation for the group to be among the believers, calling for goodness, enjoining what is right, and forbidding what is deplorable. Allah says, "And those will be the successful". The first meaning is the correct one, as Allah says, "And those will be the successful", and success is the ultimate goal for every believer, and whoever is not among those who are successful then he will certainly be among the losers. Thus, this could not be an invocation from Allah directed solely for only a specific group of the nation to be successful, and for the rest of the nation to be of the

losers. Certainly not. Allah's saying, "And those will be the successful" is a calling and an invocation to be among the successful, which is the ultimate victory and triumph. Therefore, the correct meaning of "And let there be [arising] from you a nation", encompasses all the believers.

"And let there be [arising] from you a nation inviting to [all that is] good" their sole duty and responsibility is to call for goodness. Goodness is a comprehensive word, which encompasses every type of goodness. Goodness and matters related to belief are all good. Everything that Allah has enjoined, such as, prayer, fasting, obligatory charity [Zakah], obligatory pilgrimage [Hajj]. All the branches of faith are good, the righteous word, truthful speech, piety, virtue, and any type of righteousness encompassed in this meaning and brings this benefit is certainly good. "Inviting to [all that is] good" all good as it is preceded by Laam al-Istighraaq, which is used to denote the inclusion of all entities. "Inviting to [all that is] good" is a calling for goodness. A calling or an invocation is an order, however, they have a broader meaning than order, since a calling could be used for explaining and urging without enjoinment, while the order is enjoined and compulsory to adhere to. "Enjoining what is right" right is everything Allah has ordered and obligated, and anything Allah forbade us from, is deplorable. It is called "ma'ruf" as Allah made it known. It is also called so, as those with common sense and enlightened hearts will be able to know it as well. These all fall under the meaning of goodness and righteousness, as it is familiar, beloved, and known. It is opposite to the wrong. The wrong is what is deplorable, as it is dismissed, and condemned. The wrong is what Allah has forbidden us from, and deemed it as disliked, thus, it is wrong. "Enjoining what is right and forbidding what is wrong" this entails some obligation but calling for goodness. Entails urging even if it did not entail an obligation as it is more general. Thus, calling and invoking is much broader than enjoining and forbidding. "Inviting to [all that is] good, enjoining what is right and forbidding what is wrong" this is a broad,

comprehensive invitation that encompasses all goodness and forbidding all that is wrong and deplorable.

Allah says, “and those will be the successful”. “Those” those who are inviting to goodness, enjoining what is right, and forbidding what is wrong, are the successful. Success is being victorious and triumphant on the main goal and requirement. We say “afla’h” that is a man who has achieved his goal. Prophet Muhammad ﷺ said regarding that Arab, “If he is saying the truth, he will succeed”. If he is saying the truth, he will be granted Paradise, and he would succeed. Thus, those who succeed are the ones whom Allah has described.

Then Allah says, “And do not be like the ones who became divided and differed after the clear proofs had come to them. And those will have a great punishment” (Ali-'Imran:105). This is a warning from Allah to the believers, warning them against being like the Jews and the Christians, who differed in religion. Enmities arouse between them, as well as wars, and bloodshed. Even after Allah guided them to His religion and His straight path, they were in dispute and conflict and killed one another. The nation where the gravest wars and killings prevailed due to religion is the Christian nation. It is the largest nation where wars spread between their religion and their brothers, which was the punishment of Allah, “And from those who say, "We are Christians" We took their covenant; but they forgot a portion of that of which they were reminded.[1] So We caused among them[2] animosity and hatred until the Day of Resurrection. And Allah is going to inform them about what they used to do” (Al-Ma’idah:14). Likewise, Jews where feuds, enmities, and horrendous wars were the reason behind the collapse and the demise of their first nation, due to the division between these two nations, and the wars between them.

Allah says, “And do not be like the ones who became divided and differed after the clear proofs had come to them” (Ali-'Imran:105). They differed not because

of ignorance or not knowing the path, they differed after they had known the way, the straight path, and the religion. Their path was one, but they disagreed due to their tyranny and rivalry. Allah says, “And those will have a great punishment”. This is a declaration from Allah, where He is threatening those who are in disagreement, at variance, and those who are enemies, that surely Allah has prepared a grave punishment for them. The punishment was described as great, due to its intensity and severity. As the hellfire is eternal, where they will remain forever in it, and undoubtedly, those who enter hell will be tortured greatly. There is no greater torture than this, as death will come to those who enter the hellfire from everywhere, but they are not to die. Death will come at him, from the Hellfire, the maces, the food which he eats and will come out as fire. Allah says, “like murky oil, which scalds [their] faces” (Al-Kahf:29). And He says, “and are given to drink scalding water that will sever their intestines?” (Muhammad:15). So, death will come at them from everywhere, but they are not to die, and when they cry for relief, they shall not be relieved, but their cries will be answered by torture, “And if they call for relief, they will be relieved with water like murky oil, which scalds [their] faces. Wretched is the drink, and evil is the resting place” (Al-Kahf:29). “And those will have a great punishment”.

Then Allah portrayed an image of their torture and the state of those who are divided and in disagreement. He says, “On the Day [some] faces will turn white and [some] faces will turn black” (Ali-'Imran:106). “On the Day” on the Day of torture, “[some] faces will turn white and [some] faces will turn black”. This is a division among those who are in conflict, “As for those whose faces turn black, [to them it will be said], "Did you disbelieve [i.e., reject faith] after your belief?” first it was summarized, then it was further elaborated “On the Day [some] faces will turn white and [some] faces will turn black” then came the explanation and elaboration regarding those whose faces will turn white? And who are those whose faces will turn black? Allah first elaborated on the state of those whose

faces will turn black, since this context is a context of warning, where He is warning them against disputes and division. However, Allah first mentioned those whose faces will turn white, then He mentioned those whose faces will turn black since the first category precedes goodness. “On the Day [some] faces will turn white and [some] faces will turn black” Allah mentioned the ones whose faces will turn white first, as they are higher in degree and are certainly better. Then He elaborated on those whose faces will turn black first, as this is a position of warning and threatening, thus, it is preceded in explanation.

Allah says, “As for those whose faces turn black, [to them it will be said], "Did you disbelieve [i.e., reject faith] after your belief?” they are being reprimanded, reproached, and rebuked on the Day of Resurrection. “Did you disbelieve [i.e., reject faith] after your belief?” How could you! How did this happen! After you have believed, saw the truth, and after the path has been made clear to you, you return to disbelief and darkness! You return to the brink of destruction! Those who have deviated, yet, did not know the path to guidance might have an excuse that they did not know about it. But how about those who have known the way of guidance, have known the straight path, learned the difference between guidance and deviancy? How could they return after their guidance to deviancy once again? Thus, it is said to them in reproach and rebuke, to worsen their sorrow and grief, “Did you disbelieve [i.e., reject faith] after your belief? Then taste the punishment for what you used to reject”. Reprimanding them. “Then taste the punishment” tasting refers to the tongue’s sensation, as well as sensation in general. Whether it was a physical sensation or an emotional, and abstract sensation. Thus, he tastes the punishment by tasting it to the extent of drowning in it. As well as tasting it through feeling remorse and regret. They both are encompassed in the meaning of tasting. “Then taste the punishment” in every sense, the physical sensorial meaning, as well as the abstract, intangible, and emotional meaning through rebuke, remorse, abhorrence, and damnation. “Then taste the punishment for

what you used to reject" because of your disbelief, for what you have disbelieved in and rejected, you will taste the punishment as a decompensation for your disbelief and rejection. Then follows an explanation and a clarification on those whose face will turn white. Allah says, "But as for those whose faces turn white, [they will be] within the mercy of Allah. They will abide therein eternally" (Ali-'Imran:107). "But as for those whose faces turn white" those whose faces shined and were filled with light, "[they will be] within the mercy of Allah". They will be in the mercy of Allah, and the mercy of Allah is Paradise. The mercy of Allah is a glad tiding that they shall enter Paradise. Then after they enter Paradise, they will abide in it for eternity. After they enter Paradise, they will abide in it forever, "[they will be] within the mercy of Allah. They will abide therein eternally".

Ibn Al-Abbas, the commenter of the Qur'an, -may Allah be pleased with him-, said in explanation of the verse, "On the Day [some] faces will turn white and [some] faces will turn black", the faces of those who follow the Sunnah will turn white, and the faces of those who follow innovation will turn black. Thus, this difference is not regarding differentiating between the believers and the disbelievers. No, it is a difference between the believers who believed, then became divided. In which some groups returned to disbelief, and a group remained firm on belief. As prophet Muhammad ﷺ said, "The Jews were split up into seventy-one sects, and the Christians were split up into or seventy-two sects; and my community will be split up into seventy-three sects, all of which will be in Hell apart from one." Did you disbelieve after you have attained faith? Those who have differed in faith, those who have disbelief, and those sects might abide eternally in the Fire, the abiding of disbelievers, if their apostasy and innovation took them out of the folds of Islam. Others who have rejected but did not disbelieve, those will be tortured in the Fire until Allah wills for them to be tortured. And if they were of those who believed that there is no deity worthy of worship but Allah, then their ultimate destination will be in Paradise after that.

In this context, Allah preaches to the believers, explaining to them that the People of the Scripture wish evil and tribulation upon them. They also wish to turn them back after their belief into being disbelievers. Then Allah tells them about their destiny and final destination, if they were to continue with their disbelief after you have believed, then know that its destination is, "On the Day [some] faces will turn white and [some] faces will turn black". Among those whose faces will turn black, will be those who were once believers, and they will certainly regret it deeply, "Did you disbelieve [i.e., reject faith] after your belief? Then taste the punishment for what you used to reject" (Ali-'Imran:106).

Then Allah says, "These are the verses of Allah. We recite them to you, [O Muḥammad], in truth" (Ali-'Imran:108). "These" is a demonstrative pronoun, referring to what is distant, specifically to how highly elevated and great these verses are. "These are the verses of Allah" they are sent down on the servant and messenger of Allah, Muhammad ﷺ. "We recite them to you" We read them to you. Allah is reading them, through His servant and Messenger Jibril, to Muhammad ﷺ. Allah ascribed the reading to Himself, as it is Jibreel is the one who reads this Qur'an on the Prophet, and comes to him with the revelation, delivering the speech of Allah from Allah, to the prophet ﷺ. "We recite them to you" truthfully. It is read in truth, and it is sent in truth, and its content is the truth. Thus, the content of these verses is certainly true, "And the word of your Lord has been fulfilled in truth and in justice" (Ali-'Imran:115). Hence, Allah declaring what He is declaring here is certainly the truth. That was the destiny of the divided People of the Scripture, and whoever rejects this nation and disbelieves will share their destiny. This content is sent from Allah, and it includes no exaggeration nor fabrication, God forbid. He sent these verses containing the truth to Prophet Muhammad ﷺ.

"We recite them to you, [O Muḥammad], in truth; and Allah wants no injustice to the worlds [i.e., His creatures]" (Ali-'Imran:108). Allah wants no injustice to

any of His servants. Those have received their punishment because of their disbelief, they were punished and tortured because they disbelieved in Allah. He has made the way and the straight path clear to them, then they deferred and rejected even after learning about the truth and after the clear proofs that have come to them. They abandoned the way of truth, the straight path, and went astray. They retreated, where one took a path, another took a different path, one innovated in the religion, and those who innovated in the religion, their innovation was the reason behind disputes and fights. Thus, their destination is with Allah.

Allah says, "These are the verses of Allah. We recite them to you, [O Muḥammad], in truth; and Allah wants no injustice to the worlds [i.e., His creatures]" (Ali-'Imran:108). Allah wants no injustice to anyone, but He will account for each servant with what he deserves. Allah then says, "To Allah belongs whatever is in the heavens and whatever is on the earth. And to Allah will [all] matters be returned" (Ali-'Imran:109). So, there would be no objection or doubt in the Divine Will or in the Decree of Allah, or His wisdom in creation. Allah has explained that whatever belongs in the heavens and on the earth belongs to Him. "To Allah belongs whatever is in the heavens and whatever is on the earth" all that is in the heavens, His angels, the Paradise inhabited by its fair women, young boys, and palaces, and what Allah has informed us of. To Him belongs all that is on earth, from mankind and the Jinn, as well as the other species, the birds, and the animals. They all belong to Allah, as He Originated them, and created them out of nothing. He constructed them, originated them, and innovated them, with such a beautiful creation. He is the Owner, thus, He Sovereigns over all His creation, and no one could Sovereign over them but Him.

"Say, "O Allah, Owner of Sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will. You honor whom You will and You humble whom You will. In Your hand[1] is [all] good. Indeed, You are over all things competent. You cause the night to enter the day, and You cause

the day to enter the night; and You bring the living out of the dead, and You bring the dead out of the living. And You give provision to whom You will without account [i.e., limit or measure]." (Ali-'Imran:26-27). All Sovereignty and compliance belong to Him. "To Allah belongs whatever is in the heavens and whatever is on the earth. And to Allah will [all] matters be returned" (Ali-'Imran:109). "And to Allah" to no one else, al-Mam'ul (the word in which the grammatical effect occurred) when it was hastened and brought forth to clarify the specification. It was not said "all matters are to be returned to Allah", since it portrays no specification nor limitation. It could mean all matters are returned to Allah or other than Allah. But it was said "And to Allah will [all] matters be returned" this hastening and bringing forth of Al-Mamu'l means that matters return to Allah alone, and none other but Him. "Will [all] matters be returned" all matters of the creations will be returned to Him to judge and account for. All servants will certainly return to Him, and He will judge His servants as He ordains, and how He ordains. He knows His servants and will judge them justly, as He cannot be unjust since He is merciful and kind to those who perform righteous actions and to the believers. "And to Allah will [all] matters be returned" all matters return to Allah. This verse signifies that Allah owns all things and that all matters of His servants belong to Him. This shows how encompassing Allah is of His servants. The result of this knowledge should be complete and utter submission and compliance to Allah, in addition to fearing Him. Fearing that one would deviate from His straight path and His way. As at the end of the day, you belong to Him. You will return to Him, and He will judge you for everything. This, indeed, is a warning from Allah to His servants. Allah wars His servants against deviating from the Lord's path. Thus, the servants must know that Allah owns all things, encompasses all things, and all will return to Him.

يقول الله ﷻ : {كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ}[آل عمران:110], {لَنْ يَضُرُّوكُمْ إِلَّا أَذًى وَإِنْ يُقَاتِلُوكُمْ يُوَلُّوكُمُ الأَدْبَارَ ثُمَّ لا يُنْصَرُونَ} [آل عمران:111], {ضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ أَيْنَ مَا ثُقِفُوا إِلَّا بِحَبْلٍ مِنَ اللَّهِ وَحَبْلٍ مِنَ النَّاسِ وَبَاءُوا بِغَضَبٍ مِنَ اللَّهِ وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ الأَنبِيَاءَ بِغَيْرِ حَقٍّ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ}[آل عمران:112].

says: "You are the best community ever raised for humanity—you ﷻ Allah .encourage good, forbid evil, and believe in AllahHad the People of the Book believed, it would have been better for them. Some of them are faithful, but most are rebellious" (Ali-'Imran:110), "They can never inflict harm on you, except a little annoyance. But if they meet you in battle, they will flee and they will have no helpers" (Ali-'Imran:111), "They will be stricken with disgrace wherever they go, unless they are protected by a covenant with Allah or a treaty with the people. They have invited the displeasure of Allah and have been branded with misery for rejecting Allah's revelations and murdering ˹His˺ prophets unjustly. This is ˹a fair reward˺ for their disobedience and violations" (Ali-'Imran:112).

After the previous part of this chapter of Ali-'Imran, in which Allah warned the people of faith from obeying a group of the people of the scripture because they want to turn them back from faith to disbelief. "O believers! If you were to yield to a group of those who were given the Scripture, they would turn you back from belief to disbelief"(Ali-'Imran:100). Then came an exhortation of Allah to the believers on this matter. He says, "How can you disbelieve when Allah's revelations are recited to you and His Messenger is in your midst? Whoever holds firmly to Allah is surely guided to the Straight Path" (Ali-'Imran:101). Then, Allah commands them to fear Him the way He should be feared. And He reminds them of His grace, and that before their faith, they were enemies who would kill each other. Then Allah gathered them with this religion and the mission of the prophet ﷺ. Allah warned them from getting separated after they had the evidence sent to them just like the Jews and Christians had separated before that. In

addition, Allah informs them that there is punishment awaiting those who disagree except for those who adhere to the truth and remain on it, Allah says, "On that Day some faces will be bright while others gloomy. To the gloomy-faced it will be said, "Did you disbelieve after having believed? So taste the punishment for your disbelief." "As for the bright-faced, they will be in Allah's mercy, where they will remain forever"(Ali-'Imran:-106-107)

Then Allah shows that He will recite these verses to His prophet with the truth. "These are Allah's revelations We recite to you ˹O Prophet˺ in truth. And Allah desires no injustice to ˹His˺ creation" (Ali-'Imran:108). Allah informs them that all of this property belongs to Him, ﷻ, and that all servants are due to Him. He says, "To Allah ˹alone˺ belongs whatever is in the heavens and whatever is on the earth. And to Allah ˹all˺ matters will be returned ˹for judgment˺" (Ali-'Imran:109). After this part of the chapter in which Allah warned the believers against following the path of the disbelievers who want to separate and tear them apart so that they fail in this world and to make it their fate on the Day of Resurrection as well. Then Allah reminded them of His greatest blessing on them and that they are the best of the nations of guidance ever since Allah sent the messengers.

Allah says, addressing His faithful servants: "You are the best community ever raised for humanity—you encourage good, forbid evil, and believe in Allah ....." (Ali-'Imran:110). "You are", people of faith are being addressed in this speech; Prophet Muhammad ﷺ and those who believed with him. "You are the best community ever raised for humanity", (the verb "kan" in Arabic, translated as are) is used to show continuity and firmness in the matter. "And Allah has ˹perfect˺ knowledge of all things", this is His attribute; that you were the best in status, money, and reality. "the best community ever raised for humanity", the best among the nations of guidance, because the nations of delusion and the deluded have no chance in such comparison. Yet, the nations of guidance, i.e.

Nuh ﷺ the first Messenger of Allah on earth and those with him, Ibrahim and those who were with him, Musa and those who were with him, Hud and those whom Allah saved with him, Saleh and those who believed in him, and Isa and those with him. All of these nations of guidance are considered as a nation. “There is no community that has not had a warner” (Fatir:24), this warner is the Messenger of Allah, and those who believed with him. As the Prophet said: “I was shown the past nations. I saw the Prophet who was accompanied by only one man, then the Prophet was accompanied by two men, then the Prophet did not have even one. Suddenly I was shown a huge crowd and I thought that they were my Ummah, but I was told: 'This is Musa (Moses) and his people. Then I was shown a Bigger crowd and I thought they were my Ummah, but I was told: 'This is Jesus and his people, Then you came, aren’t you willing to be one-third of the people of Paradise, we then glorified and praised Allah and said, "Allahu Akbar." The Prophet ﷺ then said, "By Him in Whose Hand my soul is, I hope that you will be one half of the people of Paradise? The companions said: Allaahu 'Akbar (Allah is the Greatest)! till he said: “By Him in Whose Hand is my life, I wish you would constitute one-third of the inhabitants of Paradise”. This is the nation of Muhammad ﷺ, his ummah, those who followed him. When the phrase “Muhammad’s nation” is used, it has two meanings.

The first meaning is those who responded and who believed in the Prophet ﷺ. Those are his nation, the nation of guidance who survived and believed, and the nation to which He was sent. This nation includes all the nations, all the people, and everyone on earth from his first day of he was sent till the Day of Resurrection. All of these are his nation, the nation of guidance. “Say, ˹O Prophet,˺ “O humanity! I am Allah’s Messenger to you all”, those of his nation, the nation that the Prophet was commanded to call. Those who responded (to his call and followed him) from these different nations and people of the earth are the nation of Muhammad ﷺ the nation of affirmation. Allah informs this nation

who responded to the Prophet and believed in him, He says to them: "You are the best community". That is, compared to the previous nations, that were nations of guidance. "ever raised for humanity", Allah provided it to people; they are the best of people to the people. No nation has had a virtue over people like this nation, for this nation has its priority over the people because it was entrusted by Allah with the trust of the gaudiness of the worlds. They are the nation of guidance, the nation of Muhammad who followed him, and his companions in his life. Then those who came after them for guidance, are the best of people for the people.

First, Allah entrusted them with this religion and to deliver it to the world. It shouldn't be delivered only by word, but with the word and the sword that guards it. The Prophet was sent with the sword, and that is why they were called the people of the word. And they were called likewise, by jihad for the sake of Allah. That is why the people of Paradise enter it with chains. They brought them as disbelievers that they captured and took them over, then when this faith and Islam became known to them, they were guided and they entered Paradise. The Prophet ﷺ said, "The best for mankind are those who bring them to Heaven with chains" they lead people to paradise with chains. They guided them to Allah. They carried the message of Islam, fought for it, and smashed all barriers that stand up to this right until people entered the religion of Allah, for they are the best of mankind. "Raised for humanity" Allah ﷻ brought it out to convey His religion to all mankind. The images of this good and the ways they did this good are numerous. The first of which was mentioned by Allah that they were directed by Allah to people to guide them to the religion of Allah. And they endured lots of troubles for the sake of it. They had the priority of being the final nation who takes the message of Allah. Since the mission of the Prophet there is no other messenger, until the end of the world, until the Day of Resurrection. No nation will ever come after them, for it is the last nation. This nation makes the most in number

compared to the other nations of guidance. They are half of the people of Paradise, and it was said that they are two-thirds of the people of Paradise. Meaning that everyone who enters Paradise on the Day of Resurrection from all the nations from the children of Adam to the last individual, half of those who enter Paradise are from the community of Muhammad ﷺ. Allah bestowed His grace upon them with great merits.

The virtue of the Prophet is attributed to them, with which Allah favored their Prophet over the other messengers. This nation was also favored by preserving their religion, preserving their Book, and a group of them staying on the right (path) until the Day of Resurrection. For the other nations, their religions were abrogated; after a period of time, the religion is either abrogated or the righteous people die so that none of them remains as a result, accordingly, the guidance disappears and fades. But the nation of Muhammad does not allow the light of Allah to fade from among them but remains bearing the light of Allah until the last one of them fights the Ad-Dajjal. As the Prophet ﷺ said, "A section of my community will continue to fight for the right and overcome their opponents till the last of them fights with the Antichrist". This virtue is not attributed to any other nation. "You are the best community ever raised for humanity—you encourage good", this is the reason for the virtue, because they are a nation that stands for the cause of good. Good is whatever Allah has made known to us from the good deeds and faith "Forbid evil", all that Allah ordered us to hate and forbade, and is called Munkar (in Arabic from Yunker meaning to deny) because it is also denied by good mankind and straight minds. "And believe in Allah", meaning that this nation believes in Allah, and is established among people by this. Here, Allah mentioned encouraging the good and forbidding the evil before believing in Allah. This is because the context calls for this; their goods towards others. The benefits of believing in Allah is for the individual himself. However, in encouraging good and forbidding evil, this is beneficial for others first and then

for the individual himself. The verses here explain the benefit (of Muslims) to other people, and that is why it was mentioned first. He didn't say: You believe in Allah and encourage good and forbid evil, rather, He says, "you encourage good, forbid evil, and believe in Allah". He encouraged good and forbidden evil first because this is the most beneficial and best for creation. It is an indication of their goodness and that they are the best people to mankind.

Then He says: "Had the People of the Book believed, it would have been better for them". If the people of the book, the Jews and the Christians, believed and embraced this religion, this would have been better for them. But what prevents them from believing is envy or arrogance. As the Jews said: why would the Message, prophecy, and sovereignty leave the Children of Israel to the Children of Ismael? No, we do not accept that. So, they preferred disbelief over faith, God forbid. The Christians went astray in their religion, and they believed in what they fabricated about the religion that Isa was the Son of Allah. They believed that he came to save them so they clung to him. They didn't accept anyone else, and they were attached to the thought that he would come to them again after he was raised. They believed that when he was killed, crucified, and died then rose, that he would come back again. They lived upon these delusions and lies that they created. Thus, this prevented them from believing in Allah and following Prophet Muhammad ﷺ.

Allah says, "Had the People of the Book believed" in the Prophet and the Quran revealed (upon him), "it would have been better for them". This would be better for them. The good here means the best, but this is good and everything else is evil. He says, "Some of them are faithful, but most are rebellious", among them are the believers who were guided by Allah to believe in their Prophet Muhammad ﷺ. As is the case with some of the Jews who believed in the Prophet and still believe in him until the Day of Resurrection. and the same applies to those of the Christians who believed in Allah and His Messenger. "Some of them

are faithful, but most are rebellious”, but the majority of them deviated from Allah’s path meaning they departed from it. And most of those who deviated from the Lord’s path were Jews. During his lifetime, the Prophet ﷺ not even ten of the Jews believed in him. The Prophet ﷺ said, "Had only ten Jews (amongst their chiefs) believe me, all the Jews would definitely have believed me." Their stubbornness and arrogance and infidelity are more severe, “but most are rebellious”.

Then Allah says, “They can never inflict harm on you”, This is good tidings from Allah for the people of faith. And news of future absences shows that the harm that will befall this nation from the Jews and Christians, from the People of the Book, is limited harm. (They can only harm not hurt) “They can never inflict harm on you”. “Never inflict harm”, an exception, that is, not to be a harm, and the harm is a kind of damage but minor damage, as in harming with their tongue, by insulting, cursing, or by obtaining from you some partial victory in some battles. A harm that harms people of faith, but won’t eradicate them, turn them away from their religion or make them disbelieve. No, rather, He says “They can never inflict harm on you, except a little annoyance.1 But if they meet you in battle, they will flee and they will have no helpers” (Ali-'Imran:111). “If they meet you in battle” if you fight the people of Book, “they will flee”. The inevitable result is that they will turn away. Meaning that they are defeated, and give you their backs; defeated. “And they will have no helpers”, Then Allah does not support them. This actually occurred just as Allah said. For the Prophet in his life ﷺ fought the Jews and won in every battle. He fought Banu Qaynuqa and defeated them. He fought in Khaybar and defeated them. He went to the Romans and defeated them in the Battle of Tabuk and the defeats of Muslims were only partial, as happened in Mu'ta (where Muslims were partially defeated). Then the Muslims fought then Romans again and defeated them. Not a hundred years passed after the death of the Prophet ﷺ before the world, the People of the Book,

surrendered to Islam. And Islam stood overall, and the great church collapsed; the Eastern Roman Church. The Eastern Romans were divided into two churches. The Eastern Church whose capital was Constantinople and Western Church whose capital was Rome. Surrendered and its great leader, Constantine, fell and remained confined and weak. And the Western Church also remained surrounded, thus, the Muslims conquered Andalusia. Moreover, the word of Allah was accomplished, and the Muslims won a decisive victory and prevailed over (all other) religions. Allah says: "He is the One Who has sent His Messenger with ˹true˺ guidance and the religion of truth, making it prevail over all others, even to the dismay of the polytheists" (At-Tawbah:33). "And Allah is sufficient as a Witness". "They can never inflict harm on you, except a little annoyance.1 But if they meet you in battle, they will flee and they will have no helpers" (Ali-'Imran:111). Then Allah explains what He did to them as a result of their disbelief. "They will be stricken with disgrace wherever they go", striking comes in the meaning of stamp, and from it, the Arabs say: This currency was struck in such-and-such, in the sense that this currency was printed. And from it striking in the sense of the setting-up. We say the tent was struck, meaning it was set up. And the known meaning of striking is the punishment, like I struck Zaied meaning I punished him. So, they (disbelievers) became as if humiliation was stuck for them; as they became a tent for them to take as a shelter. Or struck in the sense that humiliation is imprinted on them. And humiliation is known, and it is humiliation against honor, as it is a type of subjugation, slavery, contentment with the little, the bad, and the superiority of others over them. "They will be stricken with disgrace wherever they go" anywhere they are found. "Wherever they go" in the sense that they were caught and "arrested". So, they would be among the people of humiliation and disgrace, not among the people of honor and worthiness. Allah struck them with this. "Wherever they go". He says, "unless they are protected by a covenant with Allah or a treaty with the people". "Unless they are protected by a covenant with Allah", the covenant is a reason; a reason

from Allah to honor them for some time. "Or a treaty with the people", A reason with the people; for people to provide them with a cause that they trust in. This is an appreciation from the Lord for the wisdom He desires. As we live this verse at this time after twenty-two four hundred and a thousand from the life of the Prophet ﷺ. In the last hundred years, the Jews of whom there had been no mention, and were under the ruling of Islam and the humiliation of the Muslims. Suddenly, they rise and establish a state for themselves in Palestine. They got help from people; Christians supported and helped them, the Magi helped them. And when their state was established, it was recognized by all the nations of the earth, even the communist (countries) who do not believe in religion, were the first countries to recognize them, they even trained their brigades in Eastern Europe. "Or a treaty with the people" for a wisdom that Allah wants; to discipline this nation when it has disbelieved and averted from the command of Islam. Allah wanted to teach them, so these people brought authority over them. Thus, this is an exception.

The basis is that "They can never inflict harm on you, except a little annoyance.1 But if they meet you in battle, they will flee and they will have no helpers" (Ali-'Imran:111), "They will be stricken with disgrace wherever they go, unless they are protected by a covenant with Allah or a treaty with the people……" (Ali-'Imran:112). Then says, "They have invited the displeasure of Allah ", "invited" It (the verb Ba'ah in Arabic) comes in the sense of deserving. And in the saying of Muhlahil: you deserve the shoe of Kulyb when he killed the ransom that they sent to him. A young man sent it to him and Muhlahil killed him and said: you deserve the shoe of Kulyb. That is, you are not worth anything but this. Meaning you are not equal to anything other than this. In other words, you do not deserve value except this shoe. And, sometimes, it (the verb Ba'ah in Arabic) comes in the sense of returning. "They have invited the displeasure of Allah ", that is, they returned after their disbelief with anger from Allah, or they

deserved the wrath of Allah with their disbelief. “They have invited the displeasure of Allah “, Allah is characterized with the attributes of perfection, and each is an attribute worthy of Himself ﷻ.

Allah’s anger is not like the anger of the servants. Human anger is a revolution, enthusiasm, and a desire for revenge. While Allah’s anger is not as such. There is no doubt that anger is a perfection quality, not an attribute of deficiency and it is befitting of Allah. For it is a divine attribute of the Lord alone and it has an effect. Among the effects of His anger (against a human) is to be punished, insulted, taken away, enter the fire, and endure painful torment. This is the effect of His anger and not the meaning of (His) anger. That is, whoever interprets anger as the punishment, interpreted the matter with its effect and distorted the meaning of the attribute.

Allah gets angry, and one of the effects of His anger is to punish, as in the hadith: “my Lord is angry, to an extent to which He had never been angry before nor would He be angry afterward”. This anger is a characteristic of the Lord and one of its effects is the punishment that Allah inflicts on His enemies whether in this world or the hereafter. “They have invited”, that is the Jews. “The displeasure of Allah”, people of the Book for their infidelity. “Have been branded with misery”, “have been branded”, struck on them. “With misery”, the origin of misery (“maskanah” in Arabic) is taken from tranquility (sukun in Arabic) and subjugation, a kind of humiliation and submission. A person shows misery to those above him. He shows his misery out of poverty. Out of his poverty he becomes miserable (Miskeen in Arabic). And the misery struck them a kind of submission, humiliation, and inactivity; this is a psychological feeling of defeat and weakness. “Have been branded with misery”, that is, it was printed on them, or set up over them. “That is”, this is a punishment from Allah. Why did Allah punish them with these punishments? He says, “for rejecting Allah’s revelations", “for”, because. This is the reason. “For rejecting Allah’s revelations”, “they used

to”, It is an ongoing matter as were their fathers and grandfathers from the ground up. They inherited this disbelief and adhered to it. That is, they believed in this disbelief and acted according to it. They kept on as such and they kept on disbelieving in Allah. Likewise, the Jews disbelieved in Allah’s signs and His prophet Isa and said bad things about his mother. They disbelieved in Allah’s signs, His Prophet ﷺ, and of what Allah revealed to Isa. And then on what was revealed to Muhammad ﷺ. “For rejecting Allah’s revelations and murdering ˹His˺ prophets unjustly”.

This is what the Jews did; “murdering ˹His˺ prophets unjustly”. This verse doesn’t mean that killing the prophets sometimes is considered right. The killing of a prophet is never right because the prophet is infallible to do a deed that deserves to be killed for. Rather, they kill the prophets wrongfully. Thus, this is only aggression. Meaning they have no reason to use as an excuse that the Prophet deserves to be killed. They kill the prophets wrongfully. The prophets are the plural of Prophet; the Prophet (Nabi in Arabic) from Yunaba’a which means the one who gets tidings from Allah. So that Allah informs them of the great news, Allah informs His Prophet of His unseen and raises him for the genuineness of people to the path of Allah. And this is a great transgression. Because, He who disbelieves in Allah, disbelieves in the verses of Allah, and then attacks His messengers, His prophets, and kills them. They have committed these major crimes, thus, Allah did what He did by striking humiliation on them, and deserved the anger Allah placed upon them. “This is" all of these punishments, “˹a fair reward˺ for their disobedience”. disobeyed Allah’s commands. “And violations” is also a continuous characteristic. “Violations”, “disobedience” disobedience comes for rejecting to abide. They were commanded with obedience and they disobeyed it. “And violations”, which are their sins and violations. For they gathered all kinds of disbelief and all its consequences. They disbelieved in the verses of Allah, and killed the prophets. This is an extremely grave matter. They

disobeyed all the commands of Allah; (if they were told to do so, they do not, and if they are told not to do so they do it and violate Allah's command). For all these crimes and immoralities they committed, starting with disbelief of the verses of Allah, His clear evidence, and then committed violation against His messengers.

"And murdering ˹His˺ prophets unjustly", then they did not carry out the command of Allah, and their violation of Allah's commands, ﷻ. Because of that, Allah struck them with what He struck them with. These verses are clear indications that this Qur'an is from Allah. Reality comes after this, which shows that what Allah had told occurred. This shows you that this Qur'an, the Scripture of Allah, is the Book revealed to His servant and Messenger Muhammad ﷺ. Undoubtedly, the words of Allah to the People of the Book in this way first warn the nation against falling into what the People of the Scripture have fallen into those results in Allah punishing with what He punishes the People of the Scripture. Because Allah's punishment is not just for the People of the Scripture, if they sinned and Allah's punished them, it is not just for them. Rather, if this nation committed what the people of the Scripture committed, Allah will punish them as well.

يقول الله ﷻ : {لَيْسُوا سَوَاءً مِنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتْلُونَ آيَاتِ اللَّهِ آنَاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ}(آل عمران:113), {يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الآخِرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُسَارِعُونَ فِي الْخَيْرَاتِ وَأُوْلَئِكَ مِنَ الصَّالِحِينَ}(آل عمران:114), {وَمَا يَفْعَلُوا مِنْ خَيْرٍ فَلَنْ يُكْفَرُوهُ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ}(آل عمران:115).

says," They are not (all) the same; among the People of the Scripture ﷻ Allah is a community standing (in obedience), reciting the verses of Allah during periods of the night and prostrating (in prayer) (Ali-'Imran: 113) "They believe in Allah and the Last Day, and they enjoin what is right and forbid what is wrong .and hasten to good deedsAnd those are among the righteous. (Ali-'Imran: 114).

"And whatever good they do - never will it be denied. And Allah is Knowing of the righteous. (Ali-'Imran:115).

After Allah declared the status of the disbelievers of the people of the scripture, and said that "They have been put under humiliation (by Allāh) wherever they are overtaken, except for a rope (i.e., covenant) from Allāh and a rope (i.e., treaty) from the people (i.e., the Muslims). And they have drawn upon themselves anger from Allāh and have been put under destitution. That is because they disbelieved in (i.e., rejected) the verses of Allāh and killed the prophets without right. That is because they disobeyed and (habitually) transgressed" (Ali-'Imran: 112). After Allah elucidated the status of those disbelievers, and elucidated the crimes which they committed, He declared that the people of the scripture throughout their history, they were not the same. He says, "They are not (all) the same" not all the people of the scripture "the same" meaning in blasphemy, stubbornness, killing the Messengers and committing crimes, but some of them "among the People of the Scripture, is a community(145) standing (in obedience)," " a community"; a group. Standing; with what is right. "... reciting the verses of Allāh during periods of the night and prostrating (in prayer)." (Ali-'Imran: 113), reciting the verses during periods of the night "during periods of the night" during periods, means during all the periods, all the times of the night; at the beginning, middle and the end of the night. "prostrating (in prayer)." For Allah means in their prayers, "They believe in Allāh and the Last Day," so those are the people who are standing in obedience to Allah "They believe in Allāh", As Himself, as He described Himself, and as He revealed in His Book. Thus, not as the corrupters and those who changed (facts) claimed (He is).

"They believe in Allāh and the Last Day," the Day of Resurrection. It was called the last day because it is the end of everything. "they enjoin what is right and forbid what is wrong" which means that they also do the righteousness of their call for faith, so they enjoin what is right; which is all of what Allah informed

His worshipers of the good, "and forbid what is wrong" and the wrong is what Allah forbade and made the hearts of the people of faith deny; the people innate goodness. "And hasten to good deeds" they hasten to make good deeds. Making "good deeds" is more than what was enjoined on them to do. All kinds of the good deeds of desirable things, they hasten to it. Meaning that they compete with each other in this matter, each one of them hastens to do it.

"And those are among the righteous". Pointing to them using distant pronoun to honor them. "among the righteous". So, this is another group, it differs from the other group which Allah talked about their disbelief and stubbornness. Allah says, "And whatever good they do - never will it be denied. (Ali-'Imran: 115). Whatever good those faithful worshipers of the people of the scripture do, any good (deed) "And never will it be denied" means, from Allah. Their good deeds will not be denied nor rejected. They would be rewarded from Allah for all the good they have done. "Allāh is Knowing of the righteous" the situation of the pious people isn't hidden from Him. The pious people are the people who fear Allah; thus, He will not do them injustice (by not rewarding them) even the tiniest of their good deeds. This description is a praise for the people of scripture, which is used to describe the people of faith, the right faith; who did not change, or switch, or modify it (their Book).

The term faith was used for saying Isa is Allah, or the son of Allah. And for the Jews, saying that Uzair is the son of Allah, and attributing to Allah the traits of forgetting, inattention, injustice, and attributing to Allah deficiencies, Exalted be He above all their sayings. (People of the scripture's) faith was straight, as well as was their following of the creed, which they were commanded to follow. Their faith was straight. However, those who disbelieve from the Jews of the children of Israel, are disbelievers and they will abide in Hell (eternally). Also, those who changed and distorted (the Bible) after Isa and said that he is Allah, or the son of Allah, undoubtedly, do not fall under this category (people of faith). Then when

Prophet Mohammed ﷺ was sent, whoever of the Jews and Christians disbelieved in him is considered a disbeliever, whom this description (people of faith) doesn't apply to him. The meaning of this description (of people of faith) is not that some of the people of scripture are community standing (in prayer) until the time of Prophet Mohammed ﷺ. And after his appearance, they are to be praised for being on their same status. No (they are not to be praised). Whoever was there when the Prophet Mohammed ﷺ was sent, had to believe in him and to follow his creed and follow his religion or he would be a disbeliever. Allah doesn't consider a Jewish or a Christian who doesn't believe in what was sent to them but a companion of the Fire. So, this description (of people of faith) is applicable on the people of faith, some of the righteous people in the time of their prophets and after their prophets if they do not change and distort (their religions). The description is also applicable on those who left their previous creed to the religion of Mohammed.

After Allah mentioned the status of the people of faith and the status of people of blasphemy and the destiny which the disbelievers will end up with, He says, "Indeed, those who disbelieve - never will their wealth or their children avail them against Allah at all, and those are the companions of the Fire; they will abide therein eternally.". (Ali-'Imran: 116). "Indeed, those who disbelieve" from every nation and generation. The meaning of disbelief is that they knew the truth about the faith but they rejected, denied, and hided it. never will their wealth or their children avail them against Allah at all" their wealth will not avail them, no matter how much money they accumulated, nor will their children support them or benefit them. On the day of resurrection, nothing of that will benefit them. Everyone will come to Allah alone and He will hold them accountable; no one will support the other. "O mankind, fear your Lord and fear a Day when no father will avail his son, nor will a son avail his father at all" (Luqman: 33). It is also useless in life; the bottom line, it will not benefit them in life and will not prevent

Allah’s punishment of them if He wanted to hasten their punishment. "Indeed, those who disbelieve - never will their wealth or their children avail them against Allah at all, and those are the companions of the Fire; they will abide therein eternally.". (Ali-'Imran: 116).

Meaning in this life and the hereafter, if Allah wants to harm him, nothing can prevent that (from happening). Further, no one can support or help him other than Allah, neither his wealth nor his children will benefit him. "and those are" the distant demonstrative is used to belittle them. "the companions of the Fire" companion means they are inmates as companionship means sticking together for a long period of time. This means that they will be inmates with the Fire with no way out and they will be like its owners (who can never leave their house). "They will abide therein eternally" the nominal sentence (in the Arabic version of the Qur’an) is used which shows stability of the action (they will be the companions of the Fire forever). The pronoun "they" refers to those disbelievers. "they are" in the Fire "abide therein eternally" will stay there continually without any break as eternally means for an extremely long time.

Then He says to show the status of this wealth and these children in this life: "The example of what they spend in this worldly life is like that of a wind containing frost which strikes the harvest of a people who have wronged themselves (i.e., sinned) and destroys it. And Allāh has not wronged them, but they wrong themselves" (Ali-'Imran: 117) This is an explanation of the destiny of wealth and children, which they considered to be of benefit to them in the worldly life, or think that they will benefit them in the hereafter, or that the wealth or the children which they spend in averting people from the way of Allah will benefit them. "The example of what they spend in this worldly life" they spend in it for averting people from the way of Allah, and for establishing their false religion, or for what they think will benefit them in this life "The example of what they spend in this worldly life is like that of a wind containing frost" wind, which is

the movement of strong air. "containing frost". Frost is the chirping, from the sound of chirp, which happens from the intensity of the wind flow. Chirping also means the extreme cold. If the cold was extreme and scorching or it contains frost with a spark of fire. It has fire," which strikes the harvest of a people who have wronged themselves". If the wind was cold, strong, intense, and come to a group of a people; the harvest of a group of people, Allah says," who have wronged themselves (i.e., sinned" this is a description of the group of people, because Allah doesn't punish except for the wrong deed of the doer. Meaning, because of the wrong which that group of people, owners of that harvest, committed. Allah says, " which strikes the harvest of a people who have wronged themselves (i.e., sinned) and destroys it." Intense and cold winds hit the harvest, so undoubtedly, it will destroy it." destroys it" and burns it; whether it burned it with its intense cold or burned it because it contained that spark of fire which was with this wind, will make it burn faster.

He says," And Allāh has not wronged them" i.e. this punishment which Allah sent to those people, is not injustice of Allah "And Allāh has not wronged them". Those transgressors of the people of scripture who spend their money, they either spend it to avert others from the way of Allah, establish the false religion, or for what they think benefits them in this life. So, Allah, in this verse, is disappointing them in their money which they spend and disappointing their assumptions as the destiny of all that is destruction. Allah says, "And Allāh has not wronged them" Allah didn't wrong them by perishing their spent money and not rewarding them a thing for their deeds. He punishes them for what they spent for the sake of other than Allah's. They spent it for disobeying Him, He says "And Allāh has not wronged them" this punishment, which they receive, is not injustice from Allah "but they wrong themselves"; when they wronged themselves in disbelieving and blasphemy, Allah punished them as such. Allah then directed His speech to the believers after they showed the status of those people. First, their status in the

worldly life with what Allah has written for them of humiliating, anger, and being expelled from His mercy. Then their status in the Hereafter, that whatever they spend money, which they think it benefits them with Allah, yet, at the end it will be perished and destroyed. Or they think it is useful for them in life, also its destiny is to be perished and destroyed. For what Allah showed the status of those and that their destiny in the end will be lost in this life and the Hereafter, Allah directed His speech and call to the people of faith, explaining to them the path they should take with those people of the scripture.

Allah says, "O you who have believed, do not take as intimates those other than yourselves (i.e., believers), for they will not spare you (any) ruin. They wish you would have hardship. Hatred has already appeared from their mouths, and what their breasts conceal is greater. We have certainly made clear to you the signs if you will use reason. (Ali-'Imran: 118). "O you who have believed" a speech from Allah for His faithful servants describing them and calling them with the name of faith, which is the highest and the most honorable of names, to evoke them to take action, as well as obligating them to take action. In other words, O believers, you who believed, do this and that. "do not take as intimates those other than yourselves (i.e., believers)" albitana (in Arabic) means the part of clothes other than the epithelium. Epithelium is apparent (it is the outside of a dress, the part that others can see). Albitana (in Arabic) endothelium, is the part that is inside the clothes. This image was used to refer to those who help the ruling parties like the leaders and ministers, are like epithelium (of a dress), and those under them of writers, servants, workers, and helpers, are the endothelium. The endothelium of a person is the people who support him in his matters. The intimates of the leader are his writers, helpers, and supporters. "O you who have believed, do not take as intimates those other than yourselves (i.e., believers)". "other than you". "Other than yourselves" means, to take helpers in your business, like ruling, politics, and business. Don’t take as intimates; supporters and assistants from

other than you which means from non-Muslims. He says, "for they will not spare you (any) ruin" means they will do whatever they can to ruin you. Ruin here means barging in a matter, so the bedlamite is a weak-minded who barges in his matter and doesn't know the right way. Those "they will not spare you (any) ruin" means they will do whatever they can to make you confused about your matters.

"They wish you would have hardship." "They wish" they love, "you would have hardship" what causes you hardship. Means that when your hearts are full of rage, they wish you all kinds of hardship because they don't like that your matters go on smoothly and straightforwardly with ease and comfort. On the contrary, they want whatever that tires you and makes you suffer, "They wish you would have hardship. Hatred has already appeared from their mouths," it was shown by the slip of their tongues that they hate you and don't like you. "and what their breasts conceal is greater" of hatred, spit, and rage for you. It is much bigger than what you have perceived from their slip of the tongues every now and then. "We have certainly made clear to you the signs" the Lord, the God, ﷻ, Himself says, "We have certainly made clear to you the signs" we explained to you these revealed signs by describing those people and what they conceal of bad feelings for you and what they want from you at the end of the matter. "We have certainly made clear to you the signs, if you will use reason" if you had minds" if you have minds that understand, then Allah explained and illustrated these signs for you with a great explanation, and He warned you from your enemies by describing these enemies with the real descriptions that are in them whether it is apparent or concealed. Then He says," Here you are loving them but they are not loving you". This is an admonition from Allah and a warning from Him that He knows the truth of matters, so He says, "Here you are" "Here you are ", referring to the believers whom Allah is addressing. "them" means those disbelievers. "you are loving them" you are loving. The disbelievers who are not Muslims. "but they are not loving you" the truth is that they do not love you "while you believe in the

Scripture - all of it." You believe in the scripture, all of it. Yet, they don't believe in the whole of the scripture, they are disbelievers. "while you believe in the Scripture - all of it". The meaning of you believes in the scripture, all of it, is that you should obey whatever Allah has commanded you with.

Allah says," And when they meet you, they say, "We believe." But when they are alone, they bite their fingertips at you in rage. Say, "Die in your rage. Indeed, Allāh is Knowing of that within the breasts. (Ali-'Imran: 119). "And when they meet you," those are hypocrites." they say, "We believe. they show cordiality and faith to you "they say, "We believe." in Allah. "But when they are alone," by themselves," they bite their fingertips at you in rage" the fingertips are the tips of the fingers. "in rage" of you. He says, "Say, "Die in your rage.", "say" for those who are pissed of the growth of Islam, its good creed and its spread everywhere from the beginning of it, as well as from its surpassing. "Say, "Die in your rage." Means that Allah will spread His religion over all other religions and He will spread His last Message, which Allah wanted to be His message to all the worlds. "Say, "Die in your rage.". Means that you will stay in this rage until death, thus, there will be no time when what you wish for of defeating the people of Islam and that you feel happy with your blasphemy and you show it. Rather, you will live with this suffering and humiliation until you die with the rage in your hearts. "Say, "Die in your rage", this status will continue until you die," Indeed, Allāh is Knowing of that within the breasts." Allah told us about your status, and He is the One telling us that your sadness and rage will stay with you until you die.

Then He says, "If good touches you, it distresses them" "touches you" Touching means a bit of it reaches you, "If good touches you" the good means, the good things for you like victory or good or charity. Any kind of good if it touches you, "it distresses them" the meaning of distresses them is that they become depressed and sadden and evil comes to them due to this; because if they saw that Allah gave you good things.

"but if harm strikes you, they rejoice at it" (Ali-'Imran: 120) striking is the actual happening of something "but if harm strikes you" any harm of defeat, sickness, separation, or any other thing that is harmful for Muslims so that they feel happy and show rejoice. About that, Allah says " And if you are patient and fear Allāh, their plot will not harm you at all" this is a guidance and an advice for the people of faith. "And if you are patient "about their behaviors. They get distressed when any good happens to you and they rejoice when the harm strikes you. "And if you are patient" about their harm, "and fear" Allah, you also "fear" them too, protect yourselves from them and be careful of them "their plot will not harm you at all" with Allah's willing and facilitation. "their plot will not harm you at all" plot means to secretly plan to harm. "at all" anything," Indeed, Allāh is encompassing of what they do" means your trust in Allah, and Allah blesses you with (the will to seek) seeking refuge in Him. He is encompassing of all their deeds. The meaning of encompassing is that He knows all their status from every side, He has the knowledge of all of that. "Indeed, Allāh is encompassing of what they do" of their plots and ploys, "encompassing" knowing it ﷻ. As long as Allah is with you and His revelation comes to the Messenger ﷺ, Allah will reveal their plots and ploys, and He will guide the people of Islam to get rid of their evils.

With these great sermons and great divine explanation for His faithful servants about the people of the scripture, detailing their convictions, their history, what they should do, the punishment of Allah for them in life and the afterlife, and the destiny that they will end up with. Then the guidance for the people of faith about how they should deal with them. Here, part of the chapter ends and another starts which includes the verses that talks about the battle of Uhud. The Battle of Uhud was a great and exceptional lesson for the people of faith. Let's start with the suitability of this lesson in the chapter, which we called them as the chapters that proves that Islam is the right religion. There was great suspicion during the Battle about how the Messenger ﷺ and the people of faith, who were the rightful people,

were defeated by the stubborn disbelievers? How could the disbelievers defeat them? Was not Allah with the people of faith? This is His Messenger and those are His faithful servants with him, so how come the disbelievers defeat the faithful servants while the Messenger is with them? Then why did this happen? If this thing happened with Allah's will, so what is the logic behind it? What is the logic behind what happened to the Muslims of being defeated by the disbelievers? Blasphemy is ascending; Abu Sufiyan was standing at the end of the Battle saying: exalt O Hubel in Al-Madinah, pride and glory is ours while you have none. In a day like the day of the Battle of Bader where seventy men were killed of Muslims, and they had wounds in their bodies and mutilations and Abu Sufiyan said proudly: do you have Muhammad with you? Do you really believe he is a true prophet? He said to those who survived of Muslims at the end of the Battle where some of them were injured and around them the mutilated bodies: is Muhammad among you? Is there Abo Baker among you? Is Omar among you? When no one answered him, he thought they were all murdered and said, but those were all murdered. Then, Omar angrily replied, Allah has kept for you what will hurt you; you enemy of Allah. And their existence hasn't been announced so that the disbelievers think they were not alive. Then Abu Sufiyan, who was the leader of disbelievers on that day, on the day of Uhud, you could see mutilated bodies that I didn't order the army to do but it didn't hurt me either. So, what is the logic behind all of that? Then come verses talking about a different part in this chapter of Surat Ali-'Imran to clarify the great lessons that Allah wanted believers to take from this Battle.

يقول الله ﷻ : {وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقَاعِدَ لِلْقِتَالِ وَاللَّهُ سَمِيعٌ عَلِيمٌ}[آل عمران:121]{إِذْ هَمَّتْ طَائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلا وَاللَّهُ وَلِيُّهُمَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ}[آل عمران:122]{وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ}[آل عمران:123]

says, "Remember, O Prophet, ˜ when you left your home in the early ﷻ Allah .morning to position the believers in the battlefieldAnd Allah is All-Hearing, All-

Knowing" (Ali 'Imran: 121), "⌜Remember⌝ when two groups among you ⌜believers⌝ were about to cower, then Allah reassured them. So in Allah let the believers put their trust" (Ali 'Imran: 122), "Indeed, Allah made you victorious at Badr when you were ⌜vastly⌝ outnumbered. So be mindful of Allah, perhaps you will be grateful" (Ali 'Imran: 123).

These verses are the beginning of a new chapter in this surah; the surah of Ali 'Imran. It contains about sixty verses, all of which are concerned with the Battle of Uhud. This battle was a great lesson for the believers because they suffered a severe defeat from the disbelievers; seventy Muslim men were killed in this battle. Moreover, after all the murder, injuries, and corpse mutilation the Muslims suffered, Abu Sufyan said, "Hubal, be high". He continued, "We have the (idol) Al `Uzza (pride), while you have none. Our victory today is a counterbalance to yours in the Battle of Badr, and in war, victory is always undecided until the end. You will find some of your killed men mutilated. I did not urge my men to do so, yet I do not feel sorry for their deed". Then he added, "Is Mohammad present amongst you? Is Abu Bakr present amongst you? Is Omar present amongst you?" He said, "As for these people, they were killed".

After the battle, Muslims were in shock at how did this happen when they were the believers and the Messenger of Allah ﷺ was among them and how does infidelity rise over belief! Therefore, Allah ﷻ demonstrated His wisdom in this defeat and the reasons behind it. There is no doubt that this was the greatest blessing and a gift from Allah to His faithful servants, for they learned a valuable lesson from it. Allah explained the matter to them through these verses. Moreover, these verses of the surah of Ali 'Imran are proof that this religion is true and that the Messenger ﷺ is the true and sincere Messenger of Allah. Accordingly, this suspicion had to be answered. If the Messenger was the Messenger of Allah, and the believers were the soldiers of Allah, then how were they defeated by the disbelievers?

Allah ﷻ says, “Remember, O Prophet, ˀ when you left your home in the early morning to position the believers in the battlefield. And Allah is All-Hearing, All-Knowing” (Ali 'Imran: 121).

“When you left your home in the early morning” in Al- Madinah “to position the believers.” This means to guide the believers, empower them, and set them up. “The believers in the battlefield.” He told them to stick to their positions and not to leave them even if they see birds snatching them army. Al-Zubayr bin Al-Awam says, “Be on the starboard of the horses here, then these people go down their homes and say: do not fight anyone until we command it”. The Prophet was the leader of the battle, and he is the one who arranges the battle to prepared the believers for it. “.....To position the believers in the battlefield. And Allah is All-Hearing, All-Knowing” (Ali 'Imran: 121). “And Allah is All-Hearing” of all of his servants, which indicates that this matter was under the Hearing and Knowledge of Allah. He was with them from the beginning of the battle.

The battle of Uhud was in the third year of the Hijra of the Prophet ﷺ and it was on a Saturday in the middle of Shawwal. The reason behind this battle was that when the disbelievers were severely defeated in Badr; seventy of them were killed, seventy of them were captured, while the rest were displaced and defeated. The ones who returned to Mecca and were very angry for they lost their best and most powerful men, they were disgraced, and their shame spread throughout the Arab Peninsula. Being defeated by a small group made them very angry that they decided to take revenge on Muslims. Their leader de facto, Abu Sufyan incited all those who had money in the caravan that the Muslims took over, he had one thousand camels in that caravan, to make their trade and money in the harness to prepare for Uhud to take revenge. Then they gathered as much as they could from the Ahbish (a group of people from different races) who were in Mecca, Tihama, from around Mecca, and from Al-Madinah. They brought three thousand Quraysh men, its allies, and its Ahbish. They also went out with some of their women for

the sake of their protection, and so that they do not flee; if a person finds that his wives are with him does not flee out of fear that his women might fall into the hands of his enemies. Thus, they came with their swords and iron, angry at the people of Islam.

When the Prophet ﷺ was informed of their coming, he consulted his companions in the method in which he should meet the enemy. Among those who gave him counsel was Abdullah bin Abi bin Saloul; the head of the hypocrites. He was not a Muslim before Bader and only embraced Islam after the battle. After Bader, he said, "I see that this is something that has been directed" and embraced Islam. Yet, he had hatred and hostility towards the Prophet ﷺ. This appeared in the constant slipping of his tongue. Moreover, he was the one who stayed behind in the incident of Al-Ifk, and he was the one who said, "If we return to Al-Madinah, we will make its most honorable, its most humiliated". Abdullah bin Abi has a long history of hypocrisy, he was the one who pointed at the Prophet ﷺ and said to him, "Do not go out from Al-Madinah. We will stay in Al-Madinah, and if the disbelievers come to us, men will fight them on the streets and roads' entrances, and women will also fight from the roofs with whatever they have". Then he added, "whenever we meet an enemy outside Al-Madina we get defeated, yet, we win whenever we fight in it".

As for the ones who were young and eager to fight, they said: "O Messenger of Allah, get us out to meet our enemy. How can we accept to hide from them?" They insisted on the Prophet ﷺ to get out of Al-Madina to meet the enemy. The Prophet supported the first opinion that he would fight them from inside Al-Madina. However, when these eager men urged him, the Prophet ﷺ entered his house and put on his shield. When he went out, they said to him, "O Messenger of Allah, if you want the matter to remain for you then as you see". Then he said, "A prophet would not wear a war suit and then take it off until Allah separates between him and his enemy". That is if he wore a war suit, it was as if he had

legislated and entered into the worship of Allah. Therefore, he must wait for Allah to judge between him and his enemy.

The Prophet ﷺ came out on the morning of Saturday in the middle of Shawwal in the third year to meet the enemy. When the disbelievers came, they went to Qanat valley near Uhud mountain. Then they released their livestock into Al-Ansar planters. Al-Ansar got angry and said, “Bani Qila’s plantations are cultivated, and when we fight, they are burning to fight”. How could they allow this to happen?

When the Prophet ﷺ arrived, he came out from a road not far from people. Then he came to the site of Uhud and took fifty of the best archers of his companions and posted them over a small mountain called the Mountain of Archers. These archers were led by Abdullah bin Jubayr (may Allah Almighty be pleased with him) who ordered them to shoot the faces of the horses because Muslims did not have more than ten horses. On the other hand, disbelievers had a hundred horses. He said, “shoot the faces of the horse and do not leave your place even if you saw the birds snatching from our flesh”. When the battle began, the Muslims attacked and the disbelievers were defeated and turned away. The women who were with the disbelievers started to show. When the archers and other Muslims saw these women climbing up to the mountain, they left their positions and went over to the spoil. However, on the right side of the horses of the infidels was Khaled bin Al-Walid (may Allah Almighty be pleased with him) who was stopped for the first time by Al-Zubayr bin Al-Awam. But after that, he recognized the gap caused by the archers who left their positions, so he took advantage of it and turned over the mountain behind the Muslims who were taken by surprise. At that point, the Muslims realized that they were coming from behind. As a result, the Muslim ranks became in disarray. When the disbelievers who left saw that their horsemen were fighting again and that the Muslims ran away, those who had fled came back again. The scales had been turned and the

Muslims were the losing side now. There was a slave among the disbelievers' army called Wahshi whom they promised freedom if he killed Hamza bin Abdul-Muttalib. As a result, he had no concern but to kill Hamzah. He took his spear, for he had good skill at striking with it the way Abyssinians did. He laid under a rock and made sure that when Hamza bin Abdul Muttalib came there was no one to protect him. Then, he attacked Hamza from behind, then he shook his spear and hit him so it fell on his back and came out from between his legs. Hamza tried to hit him back but he could not and fell dead. This was a summary of the great events that took place in this battle.

The words of Allah indicate that He informs His believers that He was with them from the beginning. He said, "When you left your home in the early morning to position the believers in the battlefield. And Allah is All-Hearing, All-Knowing" (Ali 'Imran: 121). "˹Remember˺ when two groups among you ˹believers˺ were about to cower, then Allah reassured them. So in Allah let the believers put their trust" (Ali 'Imran: 122), This can also be considered a beautiful act of the Lord. "When two groups among you" this refers to Banu Haritha and Banu Salamah, which were two sects of the Al-Ansar. They were with the ones who went out with the Prophet ﷺ at the beginning. When the army reached halfway, Abdullah bin Ubay said to them, "O people, by Allah I do not know what we are killing ourselves for". He decided to return and a third of the army followed him. This was the first severe blow the believers took. Likewise, Banu Haritha and Banu Salamah wanted to return, but then a brother among them came and appealed to them saying, "How could you leave the Messenger of Allah" and he encouraged them to stay. As a result, they changed their minds and decided to stick with the Prophet ﷺ after they had almost returned with the deserters.

Allah ﷻ says, "˹Remember˺ when two groups among you ˹believers˺ were about to cower". That is, by deserting the Prophet ﷺ. Allah ﷻ then says, "Then Allah reassured them". Allah is their guardian, supporter, upholder, and

reinforcer. He has established them and restored them so that they join the army of the Prophet ﷺ. The Almighty said, “So in Allah” not in anyone else, “Let the believers put their trust.” They must submit their affairs to Allah and this is the greatest situation where trust in Allah is important; the result of fighting cannot be known until the end. An army that wishes to win a battle must exert the reason, then hand the matter over to Allah. This verse also shows the kindness of Allah.

Another matter is stated in the following verse when Allah ﷻ says, “Indeed, Allah made you victorious at Badr when you were ˹vastly˺ outnumbered. So be mindful of Allah, perhaps you will be grateful” (Ali 'Imran: 123). Allah reminds them of their victory in Bader. “When you were ˹vastly˺ outnumbered”, that is because they were weak and few in number, and they were not willing to fight. Whilst their enemy surpassed them in strength, gear, and number. They did not imagine, in these conditions, that they would have victory. Rather, they were relying on Allah trusting that He would not waste them. They were encouraged and patient because the Messenger ﷺ was amongst them. Moreover, Muslims in Bader were considered to be extremely weak and humble. “Indeed, Allah made you victorious at Badr when you were ˹vastly˺ outnumbered” (Ali 'Imran: 123). They were not known around the Peninsula and they have never fought in a battle before, yet, they won. Allah says, “So be mindful of Allah, perhaps you will be grateful” (Ali 'Imran:123). Allah orders them to fear Him, perhaps if they remembered His grace upon them, they will thank Him for His benevolence and care. Thus, the third verse is a reminder of the grace of Allah as well as the previous victory.

Allah ﷻ says, “˹Remember, O Prophet, ˺ when you said to the believers, “Is it not enough that your Lord will send down a reinforcement of three thousand angels for your aid?”” (Ali 'Imran: 124), “Most certainly, if you ˹believers˺ are firm and mindful ˹of Allah˺ and the enemy launches a sudden attack on you, Allah

will reinforce you with five thousand angels designated ˹for battle˺'" (Ali 'Imran: 125).

"˹Remember, O Prophet, ˺ when you said to the believers". The Prophet ﷺ informs believers when he learned that Quraysh had brought along three thousand with them to "˹Remember, O Prophet, ˺ when you said to the believers, "Is it not enough that your Lord will send down a reinforcement of three thousand angels for your aid?"" (Ali 'Imran: 124). That is, there will be an angel fighting against every disbeliever in this battle, is not this enough for you? The Almighty said: "Most certainly" certifying what the Prophet ﷺ promised the believers and wished for. "If you ˹believers˺ are firm and mindful ˹of Allah˺ and the enemy launches a sudden attack on you, Allah will reinforce you with five thousand angels designated ˹for battle˺" (Ali 'Imran: 125). "If you ˹believers˺ are firm" in the battle, which are the conditions to gain victory by Allah ﷻ. "And mindful ˹of Allah˺" and fear Allah. "And the enemy launches a sudden attack on you, Allah will reinforce you with five thousand" not only three thousand, but five thousand. "Angels designated ˹for battle˺", "designated ˹for battle˺" marked by a sign that was said to be wearing marked turbans. Or, it was said that, when they hit one of the disbelievers, they left a mark on them. A companion said, "I ran after a disbeliever to kill him, and then I heard a beating like a whip, so I looked at him while his nose was smashed. His nose was smashed as if the whip had struck him and marked on his nose". "Allah will reinforce you with five thousand angels designated ˹for battle˺" (Ali 'Imran: 125).

Then Allah ﷻ says, "Allah ordained this ˹reinforcement˺ only as good news for you and reassurance for your hearts. And victory comes only from Allah—the Almighty, All-Wise" (Ali 'Imran: 126).

"Allah ordained this ˹reinforcement˺ only as good news for you..." (Ali 'Imran: 126). Allah made the angels descend in great numbers "Only as good news for

you". In other words, He gave Muslims good tidings regarding this matter. Otherwise, that number of angels were not needed to defeat the disbelievers. Quite frankly, if one angel shouted once, he would destroy entire cities. As Allah ﷻ said about the friend of Yaseen, "We did not send any soldiers from the heavens against his people after his death, nor did We need to" (Ya-Sin: 28), "All it took was one ˹mighty˺ blast, and they were extinguished at once" (Ya-Sin: 29). Allah also gave a parable of the village of Lot that was raised on the edge of Jibreel's wing, then flipped it over along with its people. The angels' power is tremendous that a single angel's blow of air would destroy the whole solar system. Not the solar system but the heavens and the earth as well. Allah ﷻ says, "At last, when the Trumpet will be blown with one blast" (Al-Haqqah: 13), "And the earth and mountains will be lifted up and crushed with one blow" (Al-Haqqah: 14), "On that Day the Inevitable Event will have come to pass" (Al-Haqqah:15). The earth and mountains were carried with the breath of one angle. Allah says, "Allah ordained this ˹reinforcement˺ only as good news for you" (Ali 'Imran: 126). That is, the angels were sent down in this great number to "reassurance for your hearts". To assure believers' hearts that victory is a reality.

Then Allah ﷻ says, "...And victory comes only from Allah—the Almighty, All-Wise" (Ali 'Imran: 126). Victory is gained only through Allah alone, not through anyone else. If Allah wants to help believers, then he will support them because He is Mighty and Overpowering; no one can overcome him. Allah is also the Wise and who puts every matter in its right order.

Allah ﷻ then says, "To destroy a group of the disbelievers and humble the rest, causing them to withdraw in disappointment" (Ali 'Imran: 127).

Why does Allah descend the angels to fight with the believers? He answers, "To destroy a group of the disbelievers"; to kill a group of the disbelievers and weaken them. "And humble the rest" with defeat "Causing them to withdraw in

disappointment". They did not attain what they desired of killing the believers, gaining victory over them, and defeating the people of Islam. This was the wisdom of the Lord by sending angels to the battle. If Allah wanted to destroy the disbelievers, he simply could. However, this is a test that Allah gives the believers with to make them fight. Then He supports them with His angels. Besides, the disbelievers do not need that many angels. The power of the angels is much greater than all of the disbelievers. Allah supports his believing servants with the wind and with the terror that he casts in the hearts of the disbelievers. The soldiers of God are many "And none knows the forces of your Lord except He" (Al-Muddaththir: 3). Allah tells believers that He sent down these angels "To destroy a group of the disbelievers and humble the rest, causing them to withdraw in disappointment" (Ali 'Imran: 127).

Then Allah ﷻ says, "You ˹O Prophet˺ have no say in the matter.1 It is up to Allah to turn to them in mercy or punish them, for indeed they are wrongdoers" (Ali 'Imran: 128).

"You ˹O Prophet˺ have no say in the matter". The revelation of this verse was with regard to what happened to that the Prophet ﷺ in this battle. An arrow came and cut the rings of his helmet. This helmet was a piece that is woven from a shield over the head to protect it from swords. The arrow struck the rings of the helmet and penetrated the Prophet's cheek, cut his face, and broke his tooth. While the Prophet was washing the blood off over his face, He said, "How would people succeed while bleeding the face of their Prophet when he calls them to Allah!" This saying declares that the Prophet ﷺ felt tired of the guidance of these people, for they came to fight Allah and His Messenger. How do they succeed? They are far from success. So, Allah said to His Prophet, "You ˹O Prophet˺ have no say in the matter". The matter is all Allah. So are guidance and misguidance. If the Prophet feels that their guidance is impossible, then Allah may guide them.

“You surely cannot guide whoever you like ˹O Prophet˺, but it is Allah Who guides whoever He wills….” (Al-Qasas: 56).

Allah ﷻ told the Prophet ﷺ, “You ˹O Prophet˺ have no say in the matter”, Allah decides in matters of guidance and misguidance, wealth and poverty, going to Paradise or to Hell. Moreover, “It is up to Allah to turn to them in mercy”. Not only is the Prophet saying that they will not convert or repent, so they might embrace faith. And that what happened, for those who acted this way with the Prophet ﷺ believed, and their faith became strong. Khalid bin Al-Walid, Ikrimah bin Abi Jahl, Abu Sufyan bin Harb, all of those fought in Uhud and did what they did, and Allah Almighty forgave them. many of them. “Turn to them in mercy or punish them”, to die in disbelief, and enter Hell, “or indeed they are wrongdoers”. If Allah wants to tortures them, He will torture them with their sins.

يقول الله ﷻ: {لَيْسَ لَكَ مِنَ الأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَالِمُونَ}[آل عمران:128], {وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الأَرْضِ يَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَاللَّهُ غَفُورٌ رَحِيمٌ}[آل عمران:129], {يَا أَيُّهَا الَّذِينَ آمَنُوا لا تَأْكُلُوا الرِّبَا أَضْعَافًا مُضَاعَفَةً وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ}[آل عمران:130], {وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ}[آل عمران:131], {وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ}[آل عمران:132]

“You ˹O Prophet˺ have no say in the matter.1 It is up to Allah to turn to them in mercy or punish them, for indeed they are wrongdoers” (Ali-'Imran:128), “To Allah ˹alone˺ belongs whatever is in the heavens and whatever is on the earth. He forgives whoever He wills, and punishes whomever He wills. And Allah is All-Forgiving, Most Merciful” (Ali-'Imran:129), “O believers! Do not consume usury, doubled and multiplied. And be mindful of Allah, so you may prosper” (Ali-'Imran:130), “Guard yourselves against the Fire prepared for the disbelievers” (Ali-'Imran:131), “Obey Allah and the Messenger, so you may be shown mercy” (Ali-'Imran:132).

The verses from this chapter of Al-'Imran explain the great lessons learned from the Battle of Uhud. Allah ﷻ said to His Messenger ﷺ, “You ˹O Prophet˺

have no say in the matter". The Prophet's face got injured, his tooth got broken, and a ring of the loops of his helmet entered the bones of his face after an arrow of the disbelievers hit him. While he was treating his wound and wiping blood from his face, he said, "How will these people ever succeed when they have wounded their Prophet ﷺ and broke his tooth while he was guiding them towards Allah?" The question of "How" is used here to show an improbability. As if the Prophet ﷺ ruled out that Allah would guide those disbelievers who fought in Uhud and did that to the Muslims, and the Messenger, to the true faith while the Messenger was calling them to Him. On the other hand, they came with their strength and swords to fight Allah and His Messenger. Therefore, they do not deserve guidance, and it is unlikely that Allah will guide them. However, guidance and misguidance belong to Allah alone.

"You surely cannot guide whomever you like ˹O Prophet˺, but it is Allah Who guides whoever He wills…." (Al-Qasas:56). Guidance and misguidance are the affairs of Allah ﷻ and He did not give a saying in these matters to anyone else. Then, Allah says, "You ˹O Prophet˺ have no say in the matter", Allah's command, affairs, and the management of His servants is up to Him. "In the matter", not even a little. "It is up to Allah to turn to them in mercy", or He forgives them, not as the Prophet thought that He will forbid them from guidance. Rather, "It is up to Allah to turn to them in mercy". That is Allah's choice, and it is up to Him.

"Turn to them in mercy" from disbelief and make them embrace religion. "Or punish them, for indeed they are wrongdoers". If Allah ﷻ wanted to torment them, He will, and this is under His control. "Indeed, they are wrongdoers". Allah mentioned repentance first. This indicates that He could turn them to mercy and will make them repent. That is what happened. Many of those who fought the Prophet ﷺ in Uhud turned from disbelief and embraced Islam, and their faith was good. Among of which was the Sword of Allah, and the Sword of His Messenger Khalid bin Al-Walid (may Allah be pleased with him) and Ikrimah bin Abi Jahl,

who fought a great war in Islam and was a martyr (may Allah be pleased with him). Among them, as well, were Amr bin Al-Aas (may Allah be pleased with him) and Abu Sufyan bin Harb (may Allah be pleased with him). Even among them, was Hind bint Utbah bin Rabiah, who had a hand in inciting this battle and the disbelievers with her poetry on the day of Uhud. She used to say, "If you accept to fight the enemy, then you deserve our love and hugs, and if you flee and get defeated from meeting the enemy, then we will get separated and you won't receive any love or appreciation". That was her act. Moreover, she was the one who cut the belly of Hamzah bin Abdul Muttalib, the Lion of Allah, who was killed as a martyr. She opened his stomach and chewed his liver. Despite this, she embraced Islam, and her Islam was good. She said to the Prophet ﷺ after that, "O Allah's Messenger! By Allah, there was no family on the surface of the earth I liked to see degraded more than your family, but now, there is no family on the surface of the earth that I would like to see honored more than your family" The Prophet ﷺ answered to her, "Likewise". They embraced Islam and their Islam was good. To conclude, guidance and misguidance are in Allah's hands. He says, "...It is up to Allah to turn to them in mercy or punish them, for indeed they are wrongdoers" (Ali-'Imran:128).

Then Allah says, declaring and referring to this matter, that it is His, the ownership of the heavens and the earth, all are His. "To Allah ˹alone˺ belongs whatever is in the heavens and whatever is on the earth. He forgives whoever He wills, and punishes whoever He wills. And Allah is All-Forgiving, Most Merciful" (Ali-'Imran:129).

"To Allah ˹alone˺ belongs whatever is in the heavens and whatever is on the earth". Everything within the heavens and the heavens themselves, as well as everything within the earth and the earth itself is all owned by Allah ﷻ. "He forgives whoever He wills". However, His forgiveness is controlled by Him. "And punishes whoever He wills", And the matter is His. "And Allah is All-

Forgiving, Most Merciful"; He mentions forgiveness first. "He forgives whoever He wills". He concluded the verse by mentioning that He is Forgiving, Merciful, and all of this is an indication that He will forgive these people. He forgave them and made their swords in the service of Islam after it was against it. This is due to His wonderful management of His servants.

These people came as disbelievers to the battle. They were stubborn, fighting Allah and His Messenger, and they killed many believers. Allah then changed their hearts, and made them embrace faith. Then, their swords rose after that, and then they fought for the cause of Allah. For example, Wahshi, the one who killed Hamzah bin Abdul Muttalib (the Lion of Allah, and the lion of His Messenger. May Allah be pleased with him). Allah forgave him, and made Him fight disbelief. He, with his bayonet that killed Hamzah, killed Musaylimah the liar. He used to say, "I killed with my bayonet the greatest enemy of Allah, Musaylimah the liar" after he killed a follower of Allah with it. Allah says, "To Allah ˹alone˺ belongs whatever is in the heavens and whatever is on the earth. He forgives whoever He wills, and punishes whoever He wills. And Allah is All-Forgiving, Most Merciful" (Ali-'Imran:129).

Then He separated between the context of explaining the lessons of this invasion, and of some sermons to believers, "O believers" a call from Allah to His believing servants. "O believers! Do not consume usury, doubled and multiplied. And be mindful of Allah, so you may prosper" (Ali-'Imran:130). This verse is one of the middle verses that were revealed about usury. Some verses about usury were revealed in Mecca, and these verses were revealed at the beginning of Islam. The last verses about it were revealed in the surah of Al-Baqarah where Allah says, "O believers! Fear Allah, and give up what remains of usury if you are ˹true˺ believers" (Al-Baqarah:278). The verse that was revealed in Mecca is, "What you give in usury in order that it may increase

people's wealth does not increase with Allah. But what you pay as zakat seeking Allah's please, it is they who will be given a manifold increase" (Ar-Rum:39).

This verse was revealed in the third year after the battle of Uhud. Allah says, "O believers! Do not consume usury, doubled and multiplied. And be mindful of Allah, so you may prosper" (Ali-'Imran:130). A call from Allah to the believers, whom He describes by calling them with the most beloved and highest names, which is faith. "O believers! Do not consume usury, doubled and multiplied". Taking money and spending it in any way is represented here using the verb consume (eat). This is because food is the major method of spending money. "Do not consume usury, doubled and multiplied". The origin of usury in language is increasing. Usury, meaning something extra. Moreover, the forbidden usury has two types; first, usury that increases with time, and giving the person more time to repay it. For instance, when someone gives a hundred dinar as a loan and then takes a hundred and ten after a year. This is called riba alnasi'ah (delay usury). Second, the other type of usury is riba alfadl (excess usury), which is to sell things of the same breed with an increase. For example, wheat with wheat, but this is for example brown wheat, and the other is white wheat. For example, he sells the saa' (a unit of measurement used to measure volume) of this, for two saa' of this. For example, a ton of white wheat for two tons of brown wheat. This is excess usury. Yet, if he sells wheat for wheat or any type of goods, other than manufactured goods, then it must be equaled.

As the Prophet ﷺ said, "Gold is to be paid for with gold, silver is to be paid for with silver, both being of equal weight and same quantities; payment being made on the spot, wheat for wheat, barley for barley, dates for date, raisins for raisins, salt for salt. same quantity for same quantity and equal for equal". For this kind of products and what is similar to them, if it's sold, it must be sold hand to hand, and not some by hand and some delayed. In Addition, it must be equal in weight and quality. This is excess usury. Usury that is doubled and multiplied could be

either in excess usury or in delay usury, but most often, it is in delay usury. And the usury in the pre-Islamic era was multiplied many times, and that is because they were indebted, whether it was a debt, which is a loan, or a debt that is buying with debt. Then if the time has come to pay back, the creditor says to the debtor, "do you want to pay, or to increase, or pay by usury; You pay now what we have agreed upon of capital, and the increase is to increase the term". Therefore, the money will increase as well. Thus, if he had money to pay then he pays, if not, he asks for more time. So, he says to him I will give you one year, and this money will be doubled. Then it will be so in the following year. For example, if the original amount of money is one hundred dinars, it becomes seven hundred and eight hundred dinars; doubled and multiplied. "O believers! Do not consume usury, doubled and multiplied." (Ali-'Imran:130).

This verse does not mean that if the usury is not doubled so then eat (consume) it; rather, here the concept of usury is prohibited, and Allah does not allow usury even if it was one percent, or two percent or such. This is clarified in the verses that were revealed about usury where Allah says, "O believers! Fear Allah, and give up what remains of usury if you are ˹true˺ believers" (Al-Baqarah:278), "If you do not, then beware of a war with Allah and His Messenger! But if you repent, you may retain your principal—neither inflicting nor suffering harm" (Al-Baqarah:279). "But if you repent, you may retain your principal", Only the capital that you sold with or lent. ".... But if you repent, you may retain your principal—neither inflicting nor suffering harm" (Al-Baqarah:279). "If it is difficult for someone to repay a debt". The debtor cannot pay now because he is insolvent and cannot pay his debt, "postpone it until a time of ease, and if you waive it as an act of charity", That is, on the debtor. "it will be better for you, if only you knew" (Al-Baqarah:280). This verse does not have a contradictory concept in the sense that if the usury is not doubled and multiplied, then it is permissible. Rather, this is a description of the state in which they used to debit money at that time.

However, this is how usury works because the longer the term, the higher the interest.

Then, it becomes, in the end, multiplied, either multiplying the usury itself, or the usury doubles from the basic capital. “O believers! Do not consume usury, doubled and multiplied. And be mindful of Allah….” (Ali:'Imran:130). Allah orders believers to fear Him “so you may prosper”. “May” stands for hope. That is, it is up to people, if they do this, they will prosper. Prosper is success and victory with Allah ﷻ. That cannot be except by entering Paradise, for entering it is the prosper “.....Whoever is spared from the Fire and is admitted into Paradise will ˹indeed˺ triumph, whereas the life of this world is no more than the delusion of enjoyment” (Ali:'Imran:185).

“So you may prosper” So that they may gain victory and success. “Guard yourselves against the Fire prepared for the disbelievers” (Ali:'Imran:131), A warning from the Almighty. “Guard yourselves against the Fire”. Allah orders believers to protect themselves from Hell by believing in Him. Getting protected from Hell requires one to stay away from what Allah forbids them from doing. For example, Allah forbids people from committing usury, or else, they will put themselves at the risk of entering Hell. “Guard yourselves against the Fire prepared for the disbelievers” (Ali:'Imran:131). Fire was made up and prepared, and that is a sign that it is created and actually exists. Further, Hell is present and is ready, prepared, and lying-in ambush. “Indeed, Hell is lying in ambush” (An-Naba:21), “as a home for the transgressors” (An-Naba:22), “lying in ambush” awaiting the disbelievers.

Moreover, believers might go to Hell if they commit one of the major sins. As a result, the disobedient from the believers go to Hell. “Prepared for the disbelievers”. If believers disobey, they will be put with disbelievers. “Obey Allah and the Messenger, so you may be shown mercy” (Ali:'Imran:132). Allah

commands believers to obey Him and His Messenger because obeying Him also means obeying His Messenger. "So, you may be shown mercy". By obeying Allah and His Messenger, they will be protected from Hell which was made for disbelievers.

Moreover, Allah ﷻ says, "And hasten towards forgiveness from your Lord and a Paradise as vast as the heavens and the earth, prepared for those mindful ˹of Allah˺" (Ali:'Imran:133).

"And hasten towards forgiveness from your Lord…." (Ali:'Imran:133). Hasten; be active and in hurry; take the initiative "towards forgiveness from your Lord…." hasten means that everyone should hasten before his brother and compete with him to achieve forgiveness and enter Paradise. "And hasten", be initiative, "towards forgiveness from your Lord….". That is the greatest thing, to be forgiven for wrongdoings, for the one who is forgiven by Allah is no longer attached to the sin he committed. Then he becomes prepared for His forgiveness and, accordingly, His Paradise.

"And hasten towards forgiveness from your Lord…." (Ali:'Imran:133). And this is fulfilled after obeying the previously mentioned commands, which are to abandon usury, obey Allah and His Messenger. "and a Paradise". Hurry to this Heaven, that is to hasten towards it. Then, the Almighty, describes this Heaven, which is an orchard, "As vast as the heavens and the earth", Till the present time, we couldn't reach an absolute knowledge regarding Heaven's reality, and its width. Mankind, with their knowledge, science and equipment, couldn't reach the limits of Heavens, they couldn't label the start and the end of it. It's far beyond human imagination, and realization. "We built the universe with ˹great˺ might, and We are certainly expanding ˹it˺" (Adh-Dhariyat:47). A great capacity that no one but Allah knows and this Paradise's capacity covers all of the heavens and the earth. "Prepared for those mindful ˹of Allah". Allah will not create it in the

future. No. Rather, He created it, and prepared it with its rivers, palaces, Al-Hur, pleasure, joy, drink, and its utensils. It was prepared as a residence of luck and honor for His believing servants.

Moreover, Allah exalts His believing servants in it "O believers!" He says, "And hasten towards forgiveness from your Lord and a Paradise as vast as the heavens and the earth, prepared for those mindful ˹of Allah˺" (Ali:'Imran:133). Its utility is not a small matter, in which a person does not bother himself to reach it, and does not stimulate energy. Rather, this is a great thing beyond imagination. Then when Allah mentioned that this Paradise was prepared for the pious, He began to describe the qualities of those pious people so that the initiative would be to conform to these characteristics. Who are the pious?

Allah ﷻ says, "˹They are˺ those who donate in prosperity and adversity, control their anger, and pardon others. And Allah loves the good-doers" (Ali:'Imran:134), "˹They are˺ those who, upon committing an evil deed or wronging themselves, remember Allah and seek forgiveness and do not knowingly persist in sin—and who forgives sins except Allah?" (Ali:'Imran:135).

The first attribute that Allah mentioned here is that "˹They are˺ those who donate in prosperity and adversity". Good times are wealth, health and wellness. They donate money during these times. "And adversity". Adversity means hard times, poverty, illness, and severe need. Despite all of that, they donate for the sake of Allah. "And pardon others. And Allah loves the good-doers" (Ali:'Imran:134). Controlling anger is the first stage of patience against offense, and self-control means that a person does not rush to take revenge. Instead, he suppresses his anger in his soul, so that harsh words do not escape from him; not insulting or cursing, rather, suppressing his anger. The second stage is to pardon people, and the people here means people in general, be they believers or disbelievers. As for the believer, there is no doubt that it is better to pardon his

fellow believer for his offense. Allah ﷻ says, “Good and evil cannot be equal. Respond ˹to evil˺ with what is best, then the one you are in a feud with will be like a close friend” (Fussilat:34), “But this cannot be attained except by those who are patient and who are truly fortunate” (Fussilat:35).

“Respond ˹to evil˺ with what is best”. The disbelievers also should be pardoned if pardon is a choice, so there would be a chance for him to become a believer one day. It is as if these verses came here in the context of the battle of Uhud to prepare the hearts of the believers after that, to forgive people and not to remember this great offense that resulted from the battle. Moreover, Allah says to believers that they should pardon them if they enter the religion and consider them as their brothers. Allah ﷻ says, “But if they repent, perform prayer, and pay alms-tax, then they are your brothers in faith. This is how We make the revelations clear for people of knowledge” (At-Tawbah:11). The word “people” here is a general word that is forgive people; the believers and the disbelievers. As for the believer, it is desirable to pardon a disbeliever in any case for Allah says, “... And Allah loves the good-doers” (Ali:'Imran:134). This is doing good deeds. The origin of it is doing something good; our Lord has commanded us to do good deeds in everything; for example, if a person controls his anger, pardons people, and donates in good and bad times, then, he has committed the utmost of good deeds. Allah incited believers and urged them to do this because He loves those who have these qualities. He says, “...And Allah loves the good-doers” (Ali:'Imran:134). An attribute from what Allah mentioned here of the people of charity remained.

Moreover, Allah ﷻ says, “˹They are˺ those who, upon committing an evil deed or wronging themselves, remember Allah and seek forgiveness and do not knowingly persist in sin—and who forgives sins except Allah?” .(Ali-'Imran:135)

يقول الله ﷻ : {وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرُ الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَى مَا فَعَلُوا وَهُمْ يَعْلَمُونَ}[آل عمران:135], {أُوْلَئِكَ جَزَاؤُهُمْ مَغْفِرَةٌ مِنْ رَبِّهِمْ وَجَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الأَنْهَارُ خَالِدِينَ فِيهَا وَنِعْمَ أَجْرُ الْعَامِلِينَ}[آل عمران:136]

says, ˹They are˺ those who, upon committing an evil deed or wronging ﷻ Allah themselves, remember Allah and seek forgiveness and do not knowingly persist ”?in sin—and who forgives sins except Allah(Ali-'Imran:135), “Their reward is forgiveness from their Lord and Gardens under which rivers flow, staying there forever. How excellent is the reward for those who work ˹righteousness˺!” (Ali-'Imran:136).

This is also one of the attributes that Allah mentioned about the righteous, for whom He said He prepared this great Paradise which is as vast as the heavens and the earth. Allah also said that He prepared Paradise for those who fear Him and encouraged believers to strive and run to it.

Allah ﷻ says, “And hasten towards forgiveness from your Lord and a Paradise as vast as the heavens and the earth, prepared for those mindful ˹of Allah˺” (Ali-'Imran:133), “˹They are˺ those who donate in prosperity and adversity, control their anger, and pardon others. And Allah loves the good-doers” (Ali-'Imran:134), “˹They are˺ those who, upon committing an evil deed or wronging themselves, remember Allah and seek forgiveness for their sins” (Ali-'Imran:135). This is unexpected; these are the righteous people, yet Allah says that they might commit evil deeds. However, (if they do,) they hasten to repent to Allah and seek His forgiveness. “They are˺ those who, upon committing an evil deed”. Obscenity means an outrageous, coarse, and ugly sin. Most often, the word obscene is used to refer to the crime of adultery.

Allah says, “Do not go near adultery. It is truly a shameful deed and an evil way” (Al-Isra:32). Likewise, Allah mentioned adultery again when he talked about marrying the father’s wife. He says, “Do not marry former wives of your

fathers—except what was done previously. It was indeed a shameful, despicable, and evil practice" (An-Nisa:22). It is a very ugly and immoral deed. "They are those who, upon committing an evil deed", not a small sin, rather, a grave sin. "or wronging themselves", by (committing) any kind of evil deeds.

"Remember Allah", If any of them committed a grave sin, or a small one, Allah says that it is injustice to their souls because whoever commits a sin only wrongs himself not the Lord as He is above what is beneficial and above harm; no one can harm Him, and no one can benefit him. "Or wronging themselves, remember Allah." They remember Him, His greatness, His pride, that He hears them, that He sees them, that He blames for the guilt, and punishes for it.

"Remember Allah", with His names, and attributes, "and seek forgiveness." This is because it is also of His attributes that He is the Most Gracious, the Most Merciful Lord, and the One who forgives the mistakes and the sins. "And seek forgiveness." They seek forgiveness for their sins and do not despair of Allah's mercy.

Allah ﷻ says, "and who forgives sins except Allah?" Who forgives sins other than Allah? Only He forgives the sin, and that is because He is the Creator, He is the One that commands His creatures, and He is the one that forbids them. If one disobeys Him, they commit a grave sin. Moreover, if people forgive the sinner but Allah does not, then, his sin is not forgiven. Allah is the One Who forgives the sin; no one but Him does. So, no matter how much people are pleased with a person, if he commits adultery, if he behaves impudently, or whatever he does, but no one holds him accountable for anything, they must not think that they are forgiven. No, it is not over. Allah is the One who counts his sins. With every sin he commits, he disobeys the Lord. Therefore, he must know that sins can only be removed by resorting to Allah and seeking His forgiveness.

Allah ﷻ says, “and who forgives sins except Allah?”, “and do not knowingly persist in sin” (Ali-'Imran:135). This refers to the criminal, the disbeliever, and the reprehensible person who persists in what he does and keeps committing it.

“And do not knowingly persist in sin”. These people do not persist in lewdness and sin. They know that they sinned against the Lord by contradicting His commands; therefore, they thought that their sins will not be forgiven.

This verse opens great horizons for believers of the Almighty’s mercy. It doesn’t mean that righteous people can never commit any sin; it means that righteous people might commit even major sins, but they return to Allah and seek His forgiveness. As a result, Allah wipes out their sins, forgives them, and considers them among the righteous people. This is an extremely great matter. This is from the mercy of Allah towards His servants, that He does not deprive the one who commits an obscene and a grave sin He does not deprive him from attaining the level of righteousness, which is the highest level for Him.

Allah says, “Those” meaning those whom He described with these attributes; they are the people of piety. “ˉThey areˉ those who donate in prosperity and adversity, control their anger, and pardon others” (Ali-'Imran:134), “They areˉ those who, upon committing an evil deed or wronging themselves, remember Allah and seek forgiveness…...” (Ali-'Imran:135), those, “Their reward is forgiveness from their Lord….” (Ali-'Imran:136).

They attained forgiveness from their Lord because they sought it and sought refuge in Him. This is their reward from Allah, “And Gardens under which rivers flow”, “and Gardens” orchards in the hereafter “under which”. From under its palaces, and under its trees “rivers flow”. They have many rivers of different flavors and shapes. “The description of the Paradise promised to the righteous is that in it are rivers of fresh water, rivers of milk that never changes in taste, rivers

of wine delicious to drink, and rivers of pure honey. There they will ˹also˺ have all kinds of fruit….” (Muhammad:15).

Allah says, “and Gardens under which rivers flow, staying there forever.” They will Stay there forever; a stay that is never interrupted. Allah says, “How excellent is the reward for those who work ˹righteousness˺!” (Ali-'Imran:136). How excellent (Ni’ma in Arabic), the word is used to represent how good it is. The best reward is for the righteous. This means that Paradise is a reward for good deeds and this is the deed that Allah loves and rewards for. Yet, this reward is not the price. Rather, it is a favor from Him. Allah says, “How excellent is the reward for those who work ˹righteousness˺!”; When a person does a good deed, he is then given this great reward. “And Gardens under which rivers flow, staying there forever.” This is the greatest reward and the greatest kindness that is offered from Allah to His believing servants. When a person works to get a reward, it is possible that he works hard throughout his life in the world and takes a wage. Yet, this is a little worldly reword compared to doing a deed which is rewarded with Gardens with its palaces, houses, and rivers, wherein he stays a stay that is never interrupted not for a thousand, two thousand, a million, or two million years but immortally, without dying. This is the excellence of this reward that is granted for the ones who work hard to receive it. “How excellent is the reward for those who work ˹righteousness˺!” (Ali-'Imran:136).

Then come the context of these verses where Allah addresses the believers who suffered in the Battle of Uhud. Allah ﷻ says, “Similar situations came to pass before you, so travel throughout the land and see the fate of the deniers” (Ali-'Imran:137).

Allah says, “came to pass before you.” Allah addresses the believers; companions of Mohammad ﷺ. “Similar situations”. “Situations” here refers to the methods and the established habit of Allah.

Allah had a method with the previous people and a permanent way to deal with His believing servants and with His disbelieving enemies. Moreover, the method of Allah with the believers is that in the end He saved them and made them triumphant. However, throughout their journey, they were afflicted by calamity, harm, and defeat by the enemy. They faced tribulations, problems, and hardships. Then Allah prepared the end, which is Paradise. Concerning the disbelievers, they persecuted the believers, and did them harm by every way possible. What was their end? Allah destroyed them; their outcome was loss. These are the laws of Allah that took place in the past. Therefore, believers must know that the laws of Allah will also be carried out as in the past. They will be persecuted and defeated. The disbelievers will persecute them, but the end (Hereafter) will be for the believers.

Allah says, "Similar situations came to pass before you, so travel throughout the land….." (Ali-'Imran:137). If one travels throughout the land to see and learn, he would see the homes of people in the past, the cities Saleh, the Al-Ahqaf, the place where Allah destroyed Add, the villages of Lot where the Dead Sea exists now, and the houses of the people of Pharaoh. If someone were to walk throughout the earth, he will see their outcome and their fate. "and see the fate of the deniers" (Ali-'Imran:137),

What was the fate of the deniers? Allah destroyed the people of Noah and drowned them, destroyed the people of Pharaoh and caused the earth to swallow them, destroyed Add, Thamud, the villages of Lot, and cities of Saleh. This was the end of those disbelievers in the past. "And see the fate of the deniers" (Ali-'Imran:137).

Then Allah says, "This is an insight to humanity—a guide and a lesson to the God-fearing." (Ali-'Imran:138).

“This is” what Allah revealed in this Qur’an. “An insight to humanity”. This is a matter that explains the facts, shows who will win and survive, and who will be destroyed by Allah. These are the laws of Allah with His servants. All these matters are detailed for them so that they know the facts here on Earth. “An insight to humanity”. All people; both believers and disbelievers can understand these facts. “.... a guide and a lesson” (Ali-'Imran:138). For the righteous this is “.... a guide and a lesson”.

“A guide”. This guidance is not only achieved by clarifying (what one must do and not do). Rather, it is the guidance of Allah. “And a lesson”. It is a sermon with which Allah preaches to His servants, commands them to fear Him, orders them to be careful, orders them to take His path, warns them from Hellfire, and glorifies Paradise to them. “a lesson to the God-fearing.” He allocated it to the righteous, so that they are the ones who benefit from this sermon for they are ones whom Allah is giving a special guidance to.

Then, Allah ﷻ says to His believers, “Do not falter or grieve, for you will have the upper hand, if you are ˹true˺ believers” (Ali-'Imran:139).

This is meant for uplifting the status of believers and wiping all the afflictions of their souls from the weakness that resulted from this defeat. “Do not falter”. To falter is to show weakness, a sense of humiliation, and submission after the disbelievers rose to such a status above believers and defeated them. He says, “Do not falter or grieve” for what happened to you. Sadness, grief, and worry were the result of this defeat. They grieved for the loss of the seventy men who were killed, for the injured and harmed Prophet, for the pride the disbelievers got out of their victory over believers, and over the triumphant mockery of the enemies and the hypocrites when they said, “Had they listened to us, they would not have been killed.” They were mocked at by the hypocrites. Allah says, “Do not falter or grieve, for you will have the upper hand...” (Ali-'Imran:139). “For you will have

the upper hand if you are ˹true˺ believers." If they are believers, then they are the highest in this world and the Hereafter.

Then Allah ﷻ tells them, "If you have suffered injuries ˹at Uḥud˺, they suffered similarly ˹at Badr˺. We alternate these days ˹of victory and defeat˺ among people so that Allah may reveal the ˹true˺ believers, choose martyrs from among you—and Allah does not like the wrongdoers" (Ali-'Imarn:140).

"If you have suffered injuries." This refers to the seventy who were killed and the injured. Allah says, "they suffered similarly." The people referred to here are Quraish, who had "suffered similarly" in Badr for the believers defeated them, brought them back disappointed, killed seventy of them, and captured seventy of them. It happened to them as well, the believers have suffered injuries, and the disbelievers have too. And the same sore struck them in the same invasion, so they were not completely safe. For the believers killed a number of them and they endured these hardships. This happened "If you have suffered injuries ˹at Uḥud˺, they suffered similarly ˹at Badr˺…." previously.

Allah says, "We alternate these days ˹of victory and defeat˺ among people so that Allah may reveal the ˹true˺ believers, choose martyrs from among you", "so that Allah may reveal the ˹true˺ believers". Reveal, not out of ignorance for Allah knows the people of faith before He creates them. Rather He knows them before He creates the heavens and the earth, and He knows the disbelievers as well. That is, "so that Allah may reveal". People of faith establish this knowledge on earth; so that it appears to everyone. "so that Allah may reveal the ˹true˺ believers",

Knowledge is the implementation of what is known for Allah as reward and punishment follow this knowledge. "so that Allah may reveal the ˹true˺ believers, choose martyrs from among you". Thus Martyrs are chosen, tested, and selected. "choose martyrs from among you". Allah wants to select martyrs from among believers, so He enabled the disbeliever to kill some of them. Being a martyr

means that he will be able to testify against those who killed him on the Day of Resurrection, and his testimony will be accepted by Allah ﷻ. A martyr, who was killed in the battle, will come on the Day of Resurrection in the same condition, with the wounds that caused his death; sunk, cracked, chipped and broken. The color of the wound will be the color of blood but it will smell of musk. So, he will testify for himself and then he will be testifying against others.

"Choose martyrs from among you". Allah says, "and Allah does not like the wrongdoers". Allah tells the believers not to think that He allowed disbelievers to win over them because he loves them. Rather, they are unjust; they hold the injustice of disbelief, the injustice of aggression, and the injustice of fighting against Allah and His Messenger; thus, Allah does not love them.

Allah ﷻ says, "And distinguish the ˹true˺ believers and destroy the disbelievers" (Ali-'Imran:141).

Distinguishing is exalting. "And distinguish the ˹true˺ believers", meaning that He purifies them; the believer is purified in the sense that every purpose of Satan is removed from him. He is sent purely to Allah after that. After the affliction strikes him in this way, he will be purified as gold crumbs are purified from its impurities with fire. This is the selection of the whole class of believers. Everyone that claims to be one of the believers while he is not, hardship will show him and take him out such as happened in Uhud. In Uhud hardship occurred and death came. And that is when Abdullah bin Abi returned with one-third of the army. That distinguished the people of the true faith from the ones who claimed to be faithful, but they are not. "And distinguish the ˹true˺ believers." To distinguish them, purify their hearts and souls from the whispers of Satan, from cowardice, and from miserliness, to make them purely to Allah after He tests them, and makes them from the people of hardness, patience, intensity, and purity.

Destruction means the end, which is in Hellfire and it is prepared for those who commit sins. When disbelievers fight the "friend" of Allah and the believers, they committed great sins, which are the sin of disbelief, the sin of blocking the path of Allah, and the sin of killing the people of faith. So, they deserve the wrath of the Lord, and Allah, as a result, has destroyed them. So, very great benefits from this defeat. Allah knows those who have believed, and he selects martyrs from them. "And distinguish the ˹true˺ believers and destroy the disbelievers" (Ali-'Imran:141).

These are four great goals that come out of this calamity that Allah inflicts upon the people of faith, that are fulfilled through the laws that Allah carried out over His servants. He says, "If you have suffered injuries ˹at Uḥud˺, they suffered similarly ˹at Badr˺. We alternate these days ˹of victory and defeat˺ among people…." (Ali-'Imran:140). This is the law of Allah regarding believers and infidels. He says, "so that Allah may reveal the ˹true˺ believers, choose martyrs from among you." Martyrdom is (reached through) selection, for the one who was killed is not the one who lost; rather he is the one who won and attained the greatest statuses. Allah says, ".....choose martyrs from among you—and Allah does not like the wrongdoers" (Ali-'Imarn:140), "And distinguish the ˹true˺ believers and destroy the disbelievers" (Ali-'Imran:141).

Then Allah ﷻ says, "Do you think you will enter Paradise without Allah proving which of you ˹truly˺ struggled ˹for His cause˺ and patiently endured?" (Ali-'Imran:142).

This is a nullification of an assumption that believers may have; that they will enter Paradise with calmness, comfort and reassurance, without any effort and hardship in this world. As it is said "as if someone thinks that the road to Paradise is paved with roses, and that there is no concern in it, no sadness, no sorrow, no sedition, nor affliction". No, rather, this is a path in which there are thorns, there

are difficulties and hardships, and there are great trials, until they reach it. Allah says, “Do you think you will enter Paradise….”, just like that, “without Allah proving which of you ˹truly˺ struggled ˹for His cause˺ and patiently endured?” (Ali-'Imran:142).

“Without” it has not happened and is not known yet. Not known not due to ignorance on Allah’s part. Rather, He knows; He knows His servants before He created them. He had the knowledge and awareness of what would they do before He created them. Knowledge here is the establishment of this knowledge on earth, so that judgment and punishment is dependent on it. He says, “Do you think you will enter Paradise….” without hardships and difficulties. “without Allah proving which of you ˹truly˺ struggled ˹for His cause˺”, without jihad. “without Allah proving which of you ˹truly˺ struggled ˹for His cause˺ and patiently endured?” (Ali-'Imran:142). That is, believers don’t deserve Paradise except through jihad, patience, and suffering. This is the path to Paradise; it is not an easy one without problems, pain or sorrow in it.

يقول الله ﷻ : {أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمَ الصَّابِرِينَ}[آل عمران:142], {وَلَقَدْ كُنْتُمْ تَمَنَّوْنَ الْمَوْتَ مِنْ قَبْلِ أَنْ تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ وَأَنْتُمْ تَنْظُرُونَ}[آل عمران:143], {وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِينْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَى عَقِبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ}[آل عمران:144]

says, “Do you think you will enter Paradise without Allah proving ﷻ Allah ”?which of you ˹truly˺ struggled ˹for His cause˺ and patiently endured(Ali'-Imran:142), “You certainly wished ˹for the opportunity˺ for martyrdom before encountering it, now you have seen it with your own eyes” (Ali-'Imran:143), “Muḥammad is no more than a messenger; other messengers have gone before him. If he were to die or to be killed, would you regress into disbelief? Those who do so will not harm Allah whatsoever. And Allah will reward those who are grateful” (Ali'-Imran:144).

These verses are extracted from the surah of Ali-'Imran. They discuss the Battle of Uhud, its events, and the wisdom behind what happened to the Muslims in this battle.

Allah addresses His faithful servants, some of whom were hit hard by the defeat and injury they suffered in Uhud, indicating that they should undergo the same afflictions which the previous people endured so that the people of faith are distinguished from the hypocrites. Allah distinguishes those who believed, while the crimes of the infidels increase. Accordingly, Allah destroys them in this world through delayed punishment, and in the Hereafter through the punishment of Hellfire. He says, "Do you think you will enter Paradise without Allah proving which of you ˹truly˺ struggled ˹for His cause˺ and patiently endured?" (Ali-'Imran:142). Did the believers assume there is Paradise comes by without Jihad and patience? "Without Allah proving". This is the knowledge through which reward and punishment are achieved, otherwise Allah already knows what will happen to His creation before they are even created.

Then, Allah says, "You certainly wished ˹for the opportunity˺ for martyrdom before encountering it, now you have seen it with your own eyes" (Ali-'Imran:143). Believers were eager to meet the enemy, and wished that they would die as martyrs for the sake of Allah. However, those who were looking for martyrdom before the battle arose and said, "O Messenger of Allah, take us out to our enemies", and in Uhud, many of the companions did not accept to fight from Medina but took action, and longed to get out to fight their enemies outside the city. Likewise, those who had missed the fighting in Badr, who were eager to meet the enemy, were longing for martyrdom. Allah told them that they should not weaken nor give in, for they were hoping to die for the sake of Allah. "You certainly wished ˹for the opportunity˺ for martyrdom before encountering it" (Ali-'Imran:143).

They "wished for martyrdom", for the sake of Allah. "Before encountering it", in this battle as much as seventy of the companions were killed. "Before encountering it, now you have seen it with your own eyes". This includes a kind of reproach for those who went to fight before the battle, then when the battle took place, what they did was negligence, dereliction, and lack of patience in face of the hardship and the pain of fighting. He says, "now you have seen it", meaning, in the battle, "with your own eyes". Seeing death here is seeing its causes, as disbelievers surrounded them from every side, and the Muslims dispersed everywhere. At that moment, Satan shouted at them, "Mohammad was killed". As a result, they weakened.

Allah says, "You certainly wished ˹for the opportunity˺ for martyrdom before encountering it, now you have seen it" (Ali-'Imran:143). "Muhammad is no more than a messenger; other messengers have gone before him…." (Ali-'Imran:144). "Muhammad is no more than", That is, what is position of the Prophet Muhammad ﷺ? He is "no more than a messenger". He is not an angel, that does not die, cannot be killed, and is immortalized, but he is a messenger of Allah. "Other messengers have gone before him….". He is like all the other messengers who preceded him. The messengers who preceded him all have died, no messenger is alive on earth except for Isa, whom Allah raised to heaven for a reason.

Allah says, "Muhammad is no more than a messenger; other messengers have gone before him. If he were to die or to be killed, would you regress into disbelief?" A question for renunciation, i.e., if the Prophet was killed or died, "would you regress into disbelief?". When the devil shouted at the Muslims in the day of Uhud, "Mohammad was killed", the means of communication between Muslims was lost after the disbelievers surrounded them from everywhere, and after Khaled bin Al-Walid went from behind the mountain and surprised them, would they regress into disbelief in the face of this affliction? When the Devil

shouted this cry, the people fled thinking that the matter was over. Sa`d bin Muadh (may Allah be pleased with him) said this about the moment after the invasion, “O Messenger of Allah, Anas Bin Nadr followed me, while he was leaving the battle, and said “Where are you going, O Saad! He said, “Mohammad was killed. He said, The Messenger of Allah ﷺ was killed. He said to him: What do you do in life after him?”

That is, what is the value of life after the Prophet ﷺ? Then he said to him, “Paradise and the Lord of the Ka`bah, I am smelling its fragrance (I will get to it) after Uhud”. He said, “Then he turned towards the infidels and kept fighting them until he was killed. O Messenger of Allah, by Allah, I couldn’t do what he did”. The one who said this is Saad bin Muadh, the leader of Al-Aws, the warrior, the smart, the strong, who stood on the day of Badr. He said to him: (O Messenger, go to what Allah directed you to, by Allah, you will find us patient in the fight, firm when meeting the enemy, so may Allah comfort you through us). Yet, the situation in Uhud was extremely severe and continuing to fight meant death, so he said, “I couldn’t do what he did”. Anas bin Malik (may Allah be pleased with him) the servant of the Messenger said, “We did not know the body of Anas bin Al-Nadr", who was Anas bin Malik’s uncle. “We did not know him except for his sister who recognized him through his fingers. There were more than eighty wounds in his body between a stab with a spear or a blow with a sword, and he was severely mutilated”. For he was one of those who stood firm in this battle, and fought the infidels till the end. Here Allah reproaches his faithful servants who fled this battle after they heard that the Prophet ﷺ was murdered.

Allah said to them, “Muhammad is no more than a messenger, other messengers have gone before him”. He is the same as other messengers, and the call for guidance must continue, the message should continue until the end of time. As for the Prophet ﷺ, he is staying with you for a period of time, then he

dies and joins the highest companions in Paradise. "Would you regress into disbelief?"

Allah says, "Those who do so will not harm Allah whatsoever", "Those who do so", to return to disbelief. "Will not harm Allah whatsoever." Indeed, Allah does not need anyone to support His religion and cherish His word, for He is Victorious over any matter. He says, "And Allah will reward those who are grateful", The apostate does not harm Allah, and those one who are grateful for His grace and who commit to the right of Allah will be rewarded by Him.

This verse was the one that Abu Bakr Al-Siddiq (may Allah be pleased with him) read on the pulpit when the Prophet ﷺ died for the companions got such a kind of amazement that when they heard that the Prophet ﷺ had died, and they were astonished that Umar went out with his sword and a red face saying, "Whoever says that Mohammad is dead, I will strike him with my sword". He swore by Allah he did not die, but went to pray to his Lord just, as Moses used to go and pray to his Lord, until Abu Bakr Al-Siddiq (may God be pleased with him) came, as he was absent in a land of his own called Alsonh. He came and entered the Prophet's house, revealing his face, he kissed him and noticed that he had passed away. He said, "You have been blessed alive and dead, O Messenger of Allah". Then he came out, went up the pulpit, and addressed the people, saying, (O people, whoever worships Muhammad, then Muhammad has died, and whoever worships Allah, Allah is alive and does not die),

Then he read this verse, Allah says "Muhammad is no more than a messenger; other messengers have gone before him. If he were to die or to be killed, would you regress into disbelief? Those who do so will not harm Allah whatsoever And Allah will reward those who are grateful" (Ali-'Imran:144). Umar ibn al-Khattab (may God be pleased with him) says, "By Allah, when I heard this verse as if I had not heard it before, and stayed still" that is, as if his Achilles' tendons were

cut off and he fell to the ground. Here, Allah told His servants that they should continue the battle and that it should not weaken them that the Messenger ﷺ would not be among them. Rather, jihad should continue. Allah says, “Muhammad is no more than a messenger; other messengers have gone before him. If he were to die or to be killed, would you regress into disbelief? Those who do so will not harm Allah whatsoever And Allah will reward those who are grateful” (Ali-'Imran:144).

Then Allah ﷻ says, “No soul can ever die without Allah’s Will...” (Ali-'Imran:145), A great verse, this is a confirmation for the people of faith; the knowledge, that no one will die before his appointed time. The Almighty, says, “No soul can ever die”, it is not true nor would it be. That this is a stable matter that cannot change, nor be altered. “No soul”, any soul, “can ever die without Allah’s Will...”. With His permission; with His will, predestination and destiny. “at the destined time”, That is, age is written and deferred; deferred to a specific time, a specific day, a specific hour, a specific moment. Every soul that was created by Allah - Almighty -, on the day it was created, its appointed time was written. This is writing of the appointed time; writing after writing. Allah created this creation and set and determined for each creature his appointed time. The Almighty says, “He is the One Who created you from clay,1 then appointed a term ˹for your death˺...” (Al-An'am:2), for each soul. “and another known only to Him ˹for your resurrection˺”, until the end of the world. “yet you continue to doubt!” Allah, the Almighty, set an appointed time for every soul and it is stated in the hadith that if forty days pass by the semen, Allah sends an angel to breathe the soul into it, and he says: O God, what is his work? What is the his appointed time? What is his livelihood? Unhappy or happy? Male or female? This is all written on the day the soul being breathed in, what is his appointed term? The term gets written. So, the term is written for every soul, the term is the fixed, temporary time for each soul. So, Allah, the Almighty, says that, O you who flee,

you will not die before your time, and if your time is now, then you cannot escape it; you will die.

Then, Allah ﷻ says, “No soul can ever die without Allah’s Will at the destined time. Those who desire worldly gain, We will let them have it, and those who desire heavenly reward, We will grant it to them. And We will reward those who are grateful.” (Ali-'Imran:145)

Allah says, “No soul can ever die without Allah’s Will...” (Ali-'Imran:145). Without His permission, without His will, and His destiny, it is impossible for a soul to die. “At the destined time.” Allah has specified for every soul an appointed time on which it must die. Then He says, “Those who desire worldly gain, we will let them have it”, this appointed time is determined; however, fate is different for humans and there are two destinies, “Those who desire worldly gain, we will let them have it, and those who desire heavenly reward, We will grant it to them. And We will reward those who are grateful” (Ali-'Imran:145). “Those who desire worldly gain”, that is who lives for the worldly life. “We will let them have it”. Allah also says, “Whoever desires ˹only˺ this worldly life and its luxuries, we will pay them in full for their deeds in this life—nothing will be left out” (Hud:15), “It is they who will have nothing in the Hereafter except the Fire. Their efforts in this life will be fruitless and their deeds will be useless” (Hud:16).

This is the aspirant of this worldly life; who only wants the world, Allah will give him what He has written for him from this worldly life. “And those who desire heavenly reward”. Moreover, the one whose main concern in his life is that he wants what Allah has of reward for the Hereafter. “We will grant it to them”. Likewise, Allah decreed it and destined it for him. Allah says, “And We will reward those who are grateful”. This verse concludes with what the previous verse concluded. “And We will reward those who are grateful”, “And Allah will reward those who are grateful”. “And We will reward”, the speaker is Allah here.

“Those who are grateful”, for he who truly gives thanks to Allah will be rewarded by Him. Then Allah gives believers like those who preceded them so that they could be affected.

Then Allah says, “˹Imagine˺ how many devotees fought along with their prophets and never faltered despite whatever ˹losses˺ they suffered in the cause of Allah, nor did they weaken or give in! Allah loves those who persevere” (Ali-'Imran:146).

“˹Imagine˺ how many prophets”, That is, many of the Prophets who preceded the Prophet ﷺ. “˹Imagine˺ how many devotees fought along with their prophets”, devotees, a believing scholar, a reader of the book, and a fighter for the sake of Allah. “Many devotees”, are reciters and educators, devote from education (in Arabic), educated, based on the command of Allah. “Many”, a lot “and never faltered despite whatever ˹losses˺ they suffered in the cause of Allah”. They did not have this weakness, which is weakness, disability, and fearfulness. “And never faltered despite whatever ˹losses˺ they suffered in the cause of Allah, nor did they weaken”, Allah denied them having any kind of apathy and weakness, and said, “nor did they weaken or give in!”. Hesitancy is the highest level of weakness; it is laying on the ground, bowing to the people of disbelief, relying on them, begging them, and abandoning jihad. “Or give in!” That is, to this world, and cling to it, and slept on that. “Allah loves those who persevere”, and Allah “loves those who persevere”. Patience is to commit to the undesirable, and fighting is one of the greatest of undesirables. One must commit himself to this and carry out the right of Allah in fighting. There were many prophets before Mohammad ﷺ who fought, and those scholars and educators, fought with them, and many did not weaken. They were affected by those who came before them from people of faith. “And all they said was”, that is, these prophets and the Lords.

Allah ﷻ says, “And all they said was, “Our Lord! Forgive our sins and excesses, make our steps firm, and grant us victory over the disbelieving people” (Ali-'Imran:147).

This is their speech; it is a prayer to Allah, “And all they said was”. In these battles they have patience while fighting, “Our Lord! Forgive our sins.” This is their utmost wish; for Allah to forgive their sins “and excesses.” They attributed to themselves extravagance. Those are who accuse themselves of fulfilling their duties, doing something wrong, and not doing the matter as they should. “Our Lord! Forgive our sins and excesses” They have not done what should be done and have exceeded the limit in leaving a duty and in doing something forbidden. This is the highest level of submission to Allah; it is apologizing for their dereliction of Allah’s right. “Make our steps firm.” They ask Allah to fix their feet in the fight so that they do not turn away. “and grant us victory over the disbelieving people” and to grant them victory over the disbelievers.

Then, Allah ﷻ says, “So, Allah gave them the reward of this world and the excellent reward of the Hereafter. For Allah loves the good-doers.” (Ali-'Imran:148)

“So, Allah gave them the reward of this world and the excellent reward of the Hereafter….” (Ali-'Imran:148), so they attained both rewards. “So, Allah gave them the reward of this world”. They attained victory, empowerment over the enemy, and glory. This is an expedited reward. As He says to His believing servants, “O believers! Shall I guide you to an exchange that will save you from a painful punishment?” (As-Saf:10), “˹It is to˺ have faith in Allah and His Messenger, and strive in the cause of Allah with your wealth and your lives. That is best for you, if only you knew” (As-Saf:11). “He will forgive your sins, and admit you into Gardens under which rivers flow, and ˹house you in˺ splendid homes in the Gardens of Eternity. That is the ultimate triumph” (As-Saf:12), “˹He

will also give you˹ another favor that you long for: help from Allah and an imminent victory. ˹So˺ give good news ˹O Prophet˺ to the believers" (As-Saf:13). Allah promised believers that if they strive for His cause, and believe in Him, they will get the reward of the Hereafter, as well as the reward of this world.

Allah says, "and the excellent reward of the Hereafter." The best reward in the Hereafter is getting Paradise and forgiveness. "For Allah loves the good-doers". "good-doers" the doers of good deeds, if they do good deeds, be patient in jihad, fulfill the right of Allah, and blame their souls of dereliction, they will go to Paradise. "Our Lord! Forgive our sins and excesses." They did not brag, and say we did so and so. They didn't regard it as a favor of them, instead, they were submitted to their Lord. They said that they were of dereliction, sinners and extravagant in their sins. They did not say, "No, we are brave and we are fighting and we will win". Rather, they said, "make our steps firm, for no one can do that but You.". "And grant us victory over the disbelieving people", victory is from Allah. Their goodness is that they are humble, devoted, accusing themselves of negligence, ascribing victory to the Lord, and seeking help from Allah to win over their enemies. This is complete benevolence. These are the ones who obtain from Allah the two rewards, the reward of this world with victory and empowerment, and the reward of the Hereafter of forgiveness of their sins, and an elevation of their level in Paradise.

Allah also directs a speech to the believers when He says, "O believers! If you yield to the disbelievers, they will drag you back to disbelief—and you will become losers" (Ali-'Imran:149).

"O believers!" This is a speech from Allah to his faithful servants. He calls them by the name of faith, to raise their status. As it is said, "O son of the most honorable, do such-and-such", then obliging them with their faith; "you have believed, so do (such and such)". "O believers! If you yield to the disbelievers,

they will drag you back to disbelief—and you will become losers" (Ali-'Imran:149). This is a warning from Allah to the believers against obeying the disbelievers. He says, if you obey them, ".....they will drag you back to disbelief—and you will become losers" (Ali-'Imran:149). Disbelievers only want to divert believers from this religion and cause them to leave it. After the Battle of Uhud, believers heard severe conviction and betrayal from the disbelievers and hypocrites by saying "you killed yourselves, why do you go out (for Jihad)?! If you listened to us and had not gone out, you would not have been killed. This religion is going to an end and a delusion, beware of this". The status of disbelief was established after the Muslims suffered the grave defeat in this battle; the hypocrites showed some of what they were hiding, and they said many sayings. Therefore, Allah warned believers against listening to those disbelievers, for they only want to bring them backwards to disbelief. "O believers! If you yield to the disbelievers, they will drag you back to disbelief—and you will become losers" (Ali-'Imran:149).

If one returns to disbelief, he will lose everything; the first stage of being a believer is having faith, then righteous deeds. That was in the past and which would expire because disbelief nullifies previous good deeds, so he would lose the previous good deeds and his life after that. Whoever comes to Allah after committing a crime will neither live or die. Allah says, "Whoever comes to their Lord as an evildoer will certainly have Hell, where they can neither live nor die" (Taha:47).

This loss is the greatest, for he lost himself and he lost everything. Allah ﷻ says, "But no! Allah is your Guardian, and He is the best Helper" (Ali-'Imran:150).

Allah informs His believers that He is their Protector, Supporter, Beloved, and Saver. "And He is the best Helper" (Ali-'Imran:150). No one will ever support

His servants like Allah. He says, “But no! Allah is your Guardian”, that He did not abandon them. Rather, this defeat occurred for reasons that were detailed; it is going by Allah’s predestination and His Will; for neglecting some of the causes of victory that Allah has commanded them. Allah says, “If Allah helps you, none can defeat you. But if He denies you help, then who else can help you?” (Ali-'Imran:160). “And victory comes only from Allah—the Almighty”. There is no victory except from Allah. “Surely Allah is Almighty, All-Wise”, for this is a great verse that Allah warns the people of faith from obeying the disbelievers, the hypocrites, or original polytheists such as the Jews and others. They say, “Their status rose after Badr, and they said what they said about the delinquency of the people of faith, that Allah abandoned them, and that if they were right, Allah would not have defeated them like this”. Here, Allah warns them, “O believers! If you yield to the disbelievers, they will drag you back to disbelief—and you will become losers” (Ali-'Imran:149). “But no! Allah is your Guardian.” Know that Allah is your supporter and helper, and He is the best helper.

يقول الله ﷻ: {يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ تُطِيعُوا الَّذِينَ كَفَرُوا يَرُدُّوكُمْ عَلَى أَعْقَابِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ}[آل عمران:149], {بَلِ اللَّهُ مَوْلاكُمْ وَهُوَ خَيْرُ النَّاصِرِينَ}[آل عمران:150], {سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ بِمَا أَشْرَكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا وَمَأْوَاهُمُ النَّارُ وَبِئْسَ مَثْوَى الظَّالِمِينَ}[آل عمران:151], {وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُّونَهُمْ بِإِذْنِهِ حَتَّى إِذَا فَشِلْتُمْ وَتَنَازَعْتُمْ فِي الأَمْرِ وَعَصَيْتُمْ مِنْ بَعْدِ مَا أَرَاكُمْ مَا تُحِبُّونَ مِنْكُمْ مَنْ يُرِيدُ الدُّنْيَا وَمِنْكُمْ مَنْ يُرِيدُ الآخِرَةَ ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ وَلَقَدْ عَفَا عَنْكُمْ وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ}[آل عمران:152]

“O believers! If you yield to the disbelievers, they will drag you back to disbelief—and you will become losers” (Ali-'Imran: 149), “But no! Allah is your Guardian, and He is the best Helper” (Ali-'Imran: 150), “We will cast horror into the hearts of the disbelievers for associating ˹false gods˺ with Allah—a practice He has never authorized. The Fire will be their home—what an evil place for the wrongdoers to stay!” (Ali-'Imran: 151), “Indeed, Allah fulfilled His promise to you when you ˹initially˺ swept them away by His Will, then your courage

weakened and you disputed about the command and disobeyed,1 after Allah had brought victory within your reach. Some of you were after worldly gain while others desired a heavenly reward. He denied you victory over them as a test, yet He has pardoned you. And Allah is Gracious to the believers" (Ali-'Imran: 152).

Allah warns His believers from obeying disbelievers who got mightier after the believers were defeated in the Battle of Uhud. Their main goal was to turn believers back into disbelief. Allah therefore tells believers that if they lose their faith, they will also lose the reward in the Hereafter. He says, "But no! Allah is your Guardian". Here Allah tells believers that He is with them; He is their protector, supporter, and savior. He is the best of the helpers.

Then, He demonstrated how His war and punishment for the disbelievers look like, "We will cast horror into the hearts of the disbelievers for associating ˹false gods˺ with Allah…." (Ali-'Imran: 151). This is a soldier from the army of Allah telling the people of faith what Allah will do with the people of disbelief, "We will cast horror into the hearts of the disbelievers." Horror is an intense fear that terrifies the disbelievers from the believers. These soldiers are from the army of Allah and are a part of what Allah has singled out for this final nation, as the Prophet ﷺ said, "Allah made me victorious by awe (of frightening my enemies) for a distance of one month's journey." Meaning if the enemy were a month away from the Muslims, this enemy would be terrified of Muslims. They get afraid whenever they know that the believers are heading towards them and remain in fear for a month until the Muslim army reaches them. What the Prophet predicted has come true. If someone was to look at the wars of all Muslims throughout their history; despite their lack of numbers compared to the disbelievers, all their enemies, regardless of their differences, were terrified of them. Allah says, "We will cast horror into the hearts of the disbelievers", and whenever horror is in the heart, the body will flee. "We will cast horror into the hearts of the disbelievers."

Allah inflicts this upon them as a penalty "For associating ˹false gods˺ with Allah a practice He has never authorized."

There is no doubt that Allah didn't authorize polytheism. Rather, He called for His Oneness in all of His messages and all His Messengers called for the same thing. He has never commanded His servants to associate others with Him. "He has never authorized". This statement reflects upon the state and reality of polytheism; polytheists are praying to gods besides Allah without having any authorization or a Book from Him. For instance, what proof did the Arab polytheists who associated the angels with Allah base their belief upon? Nothing! They claimed that the angels are the daughters of Allah, that He married the Jinn, that the angels were born to Him, and that they do not own anything as Allah does. Rather, they intercede to the people to obtain Allah's forgiveness. These are the myths they made up and believed.

As for the Christians, they said that Isa son of Mariam is God. This belief is but suspicions and doubts for Isa is a human being and son to a human being; he eats, drinks, and is driven by the necessities of life. He lives amongst people, fears as they fear and flees from his enemy. How can a mere human be God or the Son of God. How could Allah have a child. He says, "How could He have children when He has no mate? He created all things and has ˹perfect˺ knowledge of everything" (Al-An'am: 101). These are but suspicions and delusions, even though they claim to follow the previous message. In which previous message did Allah inform them that He will send His son? Abraham's message, Moses' message, and all the previous messages called to the Oneness of Allah; He does not have a partner nor does He have a son. Their Trinity is a slanderous belief that they fabricated until it became an established polytheistic religion. Furthermore, whomever associates others with Allah has no evidence nor proof to back up his claim because he associated false gods with Allah. Therefore, Allah will put horror in the hearts of the people of faith. He says, "We will cast horror into the

hearts of the disbelievers for associating ˹false gods˺ with Allah….". The reason here is also because of their polytheism, "A practice He has never authorized. The Fire will be their home—what an evil place for the wrongdoers to stay!" (Ali-'Imran: 151). They will suffer a defeat in this world, as well as a punishment in the Hereafter.

"The Fire will be their home." A shelter is what a person resorts to for his comfort and dwelling. Fire is also called a shelter in Qur'an. However, in reality, it is not a shelter. It is merely called a shelter because it is the final resting place for these people; they shelter in Hell. Moreover, there is no doubt that whoever goes to Hell is not sheltered, secured, or restful. Rather, he is in constant torment. "The Fire will be their home." It is their residence and their end. "What an evil place for the wrongdoers to stay!", This is not a shelter or a residence. Rather, all its bedding is on fire, its walls are made of fire and so are its cover. What a miserable shelter. If someone has a house, but it is full of serpents, scorpions, fear, horror, stink, and filth, then it's a miserable shelter. Fire is the place of the wrongdoers. Allah dispraises the fire to be a shelter, but it is a shelter that He prepared for the disbeliever. "What an evil place for the wrongdoers to stay!" It is called a resting place even though its residents have no rest at all. "What an evil place for the wrongdoers to stay!"

After that, Allah ﷻ addresses believers saying, "Indeed, Allah fulfilled His promise to you when you ˹initially˺ swept them away by His Will" (Ali-'Imran: 152). Allah's promise of victory is fulfilled. "Indeed, Allah fulfilled His promise to you" with this victory at the beginning of the battle. "When you ˹initially˺ swept them away." Swept them away means killed them "By His Will." It is His will and His command.

Then, He says, ".....Then your courage weakened and you disputed about the command and disobeyed,1 after Allah had brought victory within your reach.

Some of you were after worldly gain while others desired a heavenly reward. He denied you victory over them as a test, yet He has pardoned you. And Allah is Gracious to the believers" (Ali-'Imran: 152). In this verse, Allah illuminated the reasons for the defeat. He said that in the beginning of the battle the believers got victory, and this was a fulfillment of Hiss promise. "Indeed, Allah fulfilled His promise to you when you ˹initially˺ swept them away by His Will" (Ali-'Imran: 152). In the beginning of the battle, when the Prophet ﷺ ordered them to fight, Al-Zubayr ibn Al-Awam fought the right side of Khalid's army and the army was defeated, while Hamzah bin Abdul Muttalib (may Allah be pleased with him) was the strongest among the infantry. The Muslims fought the enemy until they all fled, even the women behind them ran to the mountain and rolled up their dresses until their anklets appeared. When the disbelievers fled, the archers who were protecting the backs of the Muslims wanted to collect the booty. However, Abdullah bin al-Jubeir said to them, "O people, stay in your place as the Messenger of Allah ﷺ ordered you." They did not obey him and they went after the booty. They were fifty, but only five remained with him.

Khaled bin Al-Waleed, who was a disbeliever at the time, was standing near the horses far away from the battle. When he saw that the archers left their place and the backs of the Muslims were exposed, he turned around the Muslim army and killed the remaining five archers. The disbelievers' army had a hundred knights who were behind the army of Muslims to attack them. When the Muslims were busy going back again to fight, the fleeing polytheists saw that their knights were fighting again, and they came back again to the battle. Muslims were now busy fighting those who came from behind and the returning disbelievers; accordingly, the ranks of the Muslims were torn apart. Allah says, "Indeed, Allah fulfilled His promise to you" at the beginning of the battle, "when you ˹initially˺ swept them away by His Will. Then your courage weakened and you disputed about the command." This is what happened at this battle. The Prophet ﷺ

commanded believers to stand guard at the mountain, “And you disputed about the command.” They disobeyed the Prophet’s ﷺ command. “After Allah had brought victory within your reach.” After the momentary victory that Allah gave to the believers; which is the fleeing of the infidels, He said, “Some of you were after worldly gain while others desired a heavenly reward”, “Some of you were after worldly gain.” Those who feared losing the booty, and thought that they should follow the infidels before they fled with their money went after it and left their posts.

Allah ﷻ continues, “While others desired a heavenly reward.” Allah here praises the believers they were faithful in their fight and desired the Hereafter, for not all of the companions of the Prophet ﷺ wanted the worldly reward. Bin Masoud says concerning this, “I did not think that any of the prophet’s companions wanted the world until this until this verse was revealed.” That is because desiring worldly gains is hidden within the heart. Allah revealed that some of them wanted this. He said, “Some of you were after worldly gain while others desired a heavenly reward”. Then He said, “He denied you victory over them.” Here, Allah says that what happened to the Muslims because of the infidels and the disbelievers coming back to fight the Muslims was all due to His will and command. In other words, what the disbelievers did is not beside Allah’s command; rather, Allah willed this and allowed it.

He says, “He denied you victory over them.” The diversion and desertion that happened to the believers is due to Allah’s will. Allah said, “as a test.” This is a test from Allah. “Yet He has pardoned you.” Those who were defeated in this battle were forgiven by Allah and this is from His mercy.

“.....And Allah is Gracious to the believers” (Ali-'Imran: 152). Allah is Benevolent and Graceful; a part of His grace is shown when He wipes out the sin of this desertion from believers. This proves that their faith endures despite the

mistake that they made. Therefore, these were the reasons for the defeat? It is disobedience, for it is the root of failure. Not adhering to an order and getting caught up in another matter caused their eventual fear, fleeing, and defeat. Moreover, following the worldly reward is what caused this defeat, even if at the end, it happened according to Allah's will and order.

Then, Allah ﷻ says, "⌜Remember⌝ when you were running far away ⌜in panic⌝—not looking at anyone—while the Messenger was calling to you from behind! So Allah rewarded your disobedience with distress upon distress. Now, do not grieve over the victory you were denied or the injury you suffered. And Allah is All-Aware of what you do" (Ali-'Imran: 153).

This is a depiction from Allah of the situation of the believers, the state of fleeing from the battle, and to show them how they were punished and why. "⌜Remember⌝ when you were running far away." When Satan cried out, after the fleeing of the polytheists, that Muhammad was killed, Muslims were scattered here and there, and some of them began fleeing to the mountain far from the disbelievers. "⌜Remember⌝ when you were running far away" running, "Not looking at anyone", that is not looking towards anyone to hear him and to save him. "Messenger was calling to you from behind!" When the Prophet ﷺ saw that they fled and got scattered, he started calling to them, "To me O servants of Allah" to show them that he was still alive and fighting the battle. However, the horror they felt at that moment did not allow them to pay any attention to the call of the Prophet ﷺ.

Allah then says, "So Allah rewarded your disobedience with distress upon distress." Even though Allah called it a reward, it was a punishment in truth. This punishment was "distress upon distress"; an ongoing sorrow, the first cause for their distress was their defeat. The second one happened because the Prophet ﷺ called them and they did not hear him. The third one was because they missed

victory; victory was near but then they lost it. Then the defeat occurred and brought yet another distress. When they heard about the Prophet's death, that brought another cause for distress. So, they were punished with a bunch of reasons that caused them severe distress. “So, Allah rewarded your disobedience with distress upon distress”. They were afflicted with continuing sorrow and distress. Some of the interpreters said that this verse, “So Allah rewarded your disobedience with distress upon distress”, means that Allah sent them distress for the distress they caused the Prophet ﷺ. So, distress has come to their hearts due to this, yet, the first meaning is more suitable.

Allah ﷻ says, “...Now, do not grieve over the victory you were denied or the injury you suffered. And Allah is All-Aware of what you do” (Ali-'Imran: 153). Allah wanted to inflict this calamity on them to make them understand that what He wills will happen. “.....Now, do not grieve over the victory you were denied” from victory. Victory was near, and the booty was within reach. Still, they should have known that the matter is all to Allah ﷻ. “.....Now, do not grieve over the victory you were denied”, that is, from the victory. “Or the injury you suffered.” Allah also tells believers not to grieve over the wounds and defeat that they suffered. “And Allah is All-Aware of what you do.” Allah knows what they do. This verse is a warning, a threat, as well as a lesson to the people of patience and the people of fortitude. “Is All-Aware.” Awareness is the precise knowledge. Allah is all-knowing of all the hidden things. “And Allah is All-Aware of what you do”, of what you are doing.

Then Allah ﷻ says, “Then after distress, He sent down serenity in the form of drowsiness overcoming some of you, while others were disturbed by evil thoughts about Allah—the thoughts of ˹pre-Islamic˺ ignorance. They ask, “Do we have a say in the matter?” Say, ˹O Prophet, ˺ “All matters are destined by Allah.” They conceal in their hearts what they do not reveal to you. They say ˹to themselves˺, “If we had any say in the matter, none of us would have come to die

here.” Say, ˹O Prophet,˺ “Even if you were to remain in your homes, those among you who were destined to be killed would have met the same fate.” Through this, Allah tests what is within you and purifies what is in your hearts. And Allah knows best what is ˹hidden˺ in the heart”. (Ali-'Imran: 154).

Allah says, “Then after distress, He sent down serenity in the form of drowsiness overcoming some of you” (Ali-'Imran: 154). This is after what happened to them of the loss of victory, and their distress over defeat. Yet, Allah sent serenity into their hearts after sadness. “Then after distress, He sent down serenity.” Serenity is a kind of calmness, safety, quietness, and comfort that is felt in the heart, and this is a strange thing after this because sadness provokes and irks the soul, and darkens the face. Yet, Allah gave them calmness and serenity. “Then after distress, He sent down”, from Allah, “serenity in the form of drowsiness.” This calmness into the heart was accompanied by drowsiness.

Then He says, “Overcoming some of you.” Allah has made a group of believers drowsy, among which was Abu Talha (may Allah be pleased with him). He said, “the sword fell six times from my hand while I was in the battle”. When he was in the battle, and the killing was taking place, the disbelievers were everywhere, and death was everywhere. However, the sword l from the hands of believers because of drowsiness. Every time they picked up their swords, they fell asleep and their swords fell from their hands again. Sleepiness here at the time of battle is a sign of heart’s serenity; those who are afraid cannot sleep. The eyes of the cowards do not sleep. Rather, they get insomnia and stay up.

Allah ﷻ then says, “while others were disturbed by evil thoughts about Allah—the thoughts of ˹pre-Islamic˺ ignorance. They ask, “Do we have a say in the matter?” Say, ˹O Prophet,˺ “All matters are destined by Allah.” They conceal in their hearts what they do not reveal to you. They say ˹to themselves˺, “If we had any say in the matter, none of us would have come to die here.” Say, ˹O Prophet,

˺ “Even if you were to remain in your homes, those among you who were destined to be killed would have met the same fate.” Through this, Allah tests what is within you and purifies what is in your hearts. And Allah knows best what is ˹hidden˺ in the heart” (Ali-'Imran: 154).

Allah says that there was another group other than the one that Allah sent calmness, serenity, and drowsiness to. He says, “While others were disturbed by evil thoughts.” All this other group was thinking about is how to save themselves. They were not concerned about the future of religion or the Prophet ﷺ. Rather, they only thought of themselves, and how to get salvation? Allah said this regarding what is in the hearts of these people, “Evil thoughts about Allah—the thoughts of ˹pre-Islamic˺ ignorance.” The ignorant thought that this religion would come to an end, and; its Messenger has been killed, so there will be no Islam after that. This was, of course, not the truth. Allah told them, before this, that His religion must prevail, and will prevail. Allah ﷻ says, “He is the One Who has sent His Messenger with ˹right˺ guidance and the religion of truth, making it prevail over all others. And sufficient is Allah as a Witness” (Al-Fath: 28). He says, “And that Our forces will certainly prevail” (As-Saffat: 173). He also says, “Allah has decreed, “I and My messengers will certainly prevail.” Surely Allah is All-Powerful, Almighty” (Al-Mujadila: 21).

This is the promise of Allah and it must pass, for they thought with this partial defeat that the matter is over and that there is no way to revive it, as they have, “Evil thoughts about Allah—the thoughts of ˹pre-Islamic˺ ignorance”. The people of ignorance thought evil about Allah, in that He does not reward the obedient, and He does not punish a sinner; rather, it is just a worldly life, and after death, there will be no judgment. They thought that there is no life after death.

“They ask.” Those who thought this from the hypocrites, “Do we have a say in the matter?” it is a twisted word, whoever hears it thinks that they mean its

superficial meaning, but they mean something else. “Say, ˹O Prophet,˺ “All matters are destined by Allah.” Life, existence, and fates all are under Allah’s control, and people have no say in the matter. Moreover, they must be serene with, accept, and be patient for what Allah has destined. Those who hear them think this is what they mean. “Do we have a say in the matter?” However, they do not mean this. Rather, they entertained another malicious meaning, which is that the Prophet ﷺ did not consult them. The Prophet ﷺ was accused that of taking the matter into his own hands his and that if he obeyed them by not leaving Al-Madinah, they would have not been defeated. So, the response to them was, “Say, ˹O Prophet,˺ “All matters are destined by Allah'” acknowledging the apparent meaning that they say but do not mean. The servants’ matter and destiny are all up to Allah. “If we had any say in the matter, none of us would have come to die here.” They claimed that if the Prophet were to listen to their suggestions, then no one would have died and they would have triumphed over their enemies. What a wickedness!

However, Allah ﷻ exposed the malicious souls of these hypocrites. He said, “They conceal in their hearts what they do not reveal to you. They say ˹to themselves˺, “If we had any say in the matter”, that is with the Prophet ﷺ, “none of us would have come to die here”. Allah said, “Say, ˹O Prophet,˺ “Even if you were to remain in your homes, those among you who were destined to be killed would have met the same fate”, if they were safe in their homes and Allah willed that some of them should be killed in this place, they must die because this is Allah’s will, for if Allah wills for a person to lie in a place and die in it, then he must die in it, and he would never die anywhere else.

Then, “Even if you were to remain in your homes.” If Allah willed that some of them should be killed in battle, “Those among you who were destined to be killed would have met the same fate”, to where he lay down and got killed. Allah said, “Through this, Allah tests what is within you”, Allah wanted to reveal what's

in their hearts. “Through this, Allah tests what is within you”, until they show it and say it, and even if they say it with gesture and disguise, Allah will reveal it. “Through this, Allah tests what is within you and purifies what is in your hearts” (Ali-'Imran: 154), He refines it, purifies it, and brings the truth out of it.

Moreover, He says, “And Allah knows best what is ˹hidden˺ in the heart” (Ali-'Imran: 154). Allah is knowledgeable. This is an exaggerated form of knowledge, and there is no doubt that the knowledge of Allah exceeds every limit. “Allah certainly encompasses all things in ˹His˺ knowledge” (At-Talaq: 12). “Hidden˺ in the heart”, in the hearts, it is His hidden secret that he did not give to anyone, for every person has a secret that he did not tell to anyone, even the closest people to him. Allah knows your secret, not the one you told; rather, the one you are hiding within your heart that has never been told to anyone. Allah knows about it. He knows about all the secrets that you hide, that is why Allah revealed your secret after you produced a twisted utterance that includes hidden meaning. As a result, Allah uncovered the actual meaning that you keep hidden in your hearts. He says, “Allah certainly encompasses all things in ˹His˺ knowledge” (At-Talaq: 12).

يقول الله ﷻ : {إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ}[آل عمران:155], {يَا أَيُّهَا الَّذِينَ آمَنُوا لا تَكُونُوا كَالَّذِينَ كَفَرُوا وَقَالُوا لِإِخْوَانِهِمْ إِذَا ضَرَبُوا فِي الأَرْضِ أَوْ كَانُوا غُزًّى لَوْ كَانُوا عِنْدَنَا مَا مَاتُوا وَمَا قُتِلُوا لِيَجْعَلَ اللَّهُ ذَلِكَ حَسْرَةً فِي قُلُوبِهِمْ وَاللَّهُ يُحْيِي وَيُمِيتُ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ}[آل عمران:156], {وَلَئِنْ قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مُتُّمْ لَمَغْفِرَةٌ مِنَ اللَّهِ وَرَحْمَةٌ خَيْرٌ مِمَّا يَجْمَعُونَ}[آل عمران:157],

says, “Indeed, those ˹believers˺ who fled on the day when the two ﷻ Allah .armies met were made to slip by Satan because of their misdeedsBut Allah has pardoned them. Surely Allah is All-Forgiving, Most Forbearing” (Ali-'Imran:155), “O believers! Do not be like the unfaithful1 who say about their

brothers who travel throughout the land or engage in battle, “If they had stayed with us, they would not have died or been killed.” Allah makes such thinking a cause of agony in their hearts. It is Allah who gives life and causes death. And Allah is All-Seeing of what you do” (Ali-'Imran:156), “Should you be martyred or die in the cause of Allah, then His forgiveness and mercy are far better than whatever ˹wealth˺ those ˹who stay behind˺ accumulate” (Ali-'Imran:157). Allah informs His faithful servants in the context of what He has revealed to the believers regarding the Battle of Uhud, He informs them that those who fled on the day the two armies met, Satan made them slip with some of what they earned. “Indeed, those ˹believers˺ who fled”, meaning they fled from the battle and left the Prophet ﷺ and the rest of them who remained fighting. “Indeed, those ˹believers˺ who fled on the day when the two armies met”, on the day of Uhud, the army of the people of faith and the army of the people of disbelief, “were made to slip by Satan because of their misdeeds”, that is heartbreak, “were made to slip”, Satan asked to slip them, which is to exclude them from being firm in the battle. “were made to slip by Satan because of their misdeeds”, meaning that bad, which is fleeing from the battle, was due to previous sins. “because of their misdeeds”, as if the bad thing was inherited by another bad thing. That is, when they committed previous sins, Satan controlled and had power over them, as if Satan had great authority over the ones who had sins already. As for the people who held firmly, kept away from disobedience, and stuck to the path, Satan could not affect them and had no power over them. This is an indication of the ominousness of evil, and that evil may be followed by a similar evil and vice versa. Likewise, in obedience and faith, goodness is followed by similar goodness. Thus, this is a warning from Allah regarding sins, and that those who were weak and not steadfast in fighting was as such due to sins they committed previously. “Indeed, those ˹believers˺ who fled on the day when the two armies met were made to slip by Satan because of their misdeeds….” (Ali-'Imran:155). Then, He says, “But Allah has pardoned them”, and that is from Allah’s mercy.

Allah pardoned them for the sin they committed, taking into account that fleeing from the battlefield is considered to be one of the major sins. As the Prophet said, "Avoid the seven destructive things.", among which is "fleeing from the battlefield". So, it was from Allah's mercy that He forgave the ones who sinned on the day of Uhud, the ones who disobeyed the Prophet from the archers, and the ones who fled and left the Prophet behind. All of them were forgiven. "But Allah has pardoned them", Allah will not hold them accountable for this sin. "Surely Allah is All-Forgiving, Most Forbearing". "All-Forgiving", covering sins. "Most Forbearing", He does not hasten punishment; rather, He pardons and forgives. This is one of the attributes of Allah to be Forbearing. (O God, forgive our sins, with Your mercy, O Most Merciful.) All of these are considered to be of cool, peace, and an erasure of the effects the battle left behind. That battle left behind lots of grief among the companions, intense worry, and great sadness due to loss, and due to the pain with which the Prophet ﷺ was stuck down, which was the result of his splitting, wounding, and falling into a pit dug by Abu Amer the rebellious, who was called Abu Amer the Monk; therefore, the Prophet called him the rebellious. Many things, pains, wounds, deaths, defeat, and disbelief; Allah erased and wiped these effects that occurred. Thus, it was from His mercy to clarify the cause and reason for being defeated. Then, He comes with a statement of His mercy and benevolence to make it clear that He forgave those who fled due to previous disobedience. "But Allah has pardoned them. Surely Allah is All-Forgiving, Most Forbearing" (Ali-'Imran:155).

Then, after that, He addressed the people of faith, "O believers! Do not be like the unfaithful…." (Ali-'Imran:156), do not imitate the disbelievers in anything; if you do, you will be like those who disbelieve. Imitate them, and you will be like them in everything, He says, "who say about their brothers". Who are like them, brothers either in lineage or in disbelief. "who travel throughout the land or engage in battle, "If they had stayed with us, they would not have died or been

killed". Ignorant disbelievers, who think that a person can flee from the fates by being cautious and that the matter wouldn't have happened the way it did. Yet, if this matter occurred, Allah wrote, then it must occur exactly the way it did. Because Allah ordained that it should be this way. As if a person said, if I had not done this and that, something would not have happened. This is due to ignorance. How could he not do this and that; he had to do them because Allah ordered this matter to happen. "who say about their brothers" in lineage or their brothers in disbelief, a belief. "who travel throughout the land", striking on the ground is traveling throughout it all. "who travel throughout the land", that is traveling throughout the land all. "or engage in battle", that is, fighting for the sake of Allah. They say, "if they had stayed with us, they would not have died or been killed", if that one had not gone out for trade, and the other one had not traveled, and if that believer had not fought for the sake of Allah and was killed in this invasion; had he remained and obeyed us and not gone out, "they would not have died or been killed", they would not have died from traveling throughout the earth, and they would not have been killed those who fought and were killed. This is great ignorance. He says, "Allah makes such thinking a cause of agony in their hearts"; meaning that this remains a regret. And this ignorant, this disbeliever, thinks that fate and destiny could have been changed if he had been keen to change the reasons. "Allah makes such thinking a cause of agony in their hearts", and they regret that he did not take what they thought to be precaution and awareness before the fate came. He says, "It is Allah who gives life and causes death", the revival and death due to Allah, and Allah ﷻ orders death according to what had already been written in destiny and fate. For example, it is written that this person will be killed here; then he gets killed. On the other hand, if it is written that this one is to die here, then he dies without fighting. Therefore, life and death are all due to Allah, under His control, and not in the control of creation. Thus, you can never control your death and say that if I stay in this place, I will not die. For death is due to Allah, this is Allah's command. Just as life is His, death is His

as well. “It is Allah who gives life and causes death. And Allah is All-Seeing of what you do”, He is Aware of all of your deeds. None of His creation matters are hidden from Allah. He says, “Should you be martyred or die in the cause of Allah, then His forgiveness and mercy are far better than whatever ˹wealth˺ those ˹who stay behind˺ accumulate” (Ali-'Imran:157). He who went out to fight and was killed in the cause of Allah! For anything, he would regret it! Rather, he attained good, “Should you be martyred or die in the cause of Allah”, killing was preceded because it is the best. “in the cause of Allah”, Jihad. “or die”, when you went out for the sake of Allah or died without being killed. “.... then His forgiveness and mercy are far better than whatever ˹wealth˺ those ˹who stay behind˺ accumulate”, this is what he obtained from Allah’s forgiveness. “then His forgiveness”, this is better than the one who stays and accumulates in this world without attaining that thing. “far better than whatever ˹wealth˺ those ˹who stay behind˺ accumulate”, that is, in this world. Then the one who wins is not the one who escaped from being killed, as they thought, or from death for the sake of Allah. Rather, the one who died or was killed for the sake of Allah is the winner; because he received Allah's forgiveness as well as His reward in the Hereafter. Further, it came that the martyr is forgiven for all his sins after the first splash of his blood. With the first splash of his blood, Allah wipes out all of his sins. As the Prophet (ﷺ) said, "Being martyred in the Cause of Allah expiates for everything”, then He adds, “except for debt. Jibril told me that just now". He obtained Allah's forgiveness as well as His mercy, which is martyrdom, and a rank in Allah’s Paradise, which is good. Accordingly, he who dies this way for the sake of Allah, gets killed this way has attained good, and it is better than those who live and accumulate in this world. Then He says, “Whether you die or are martyred—all of you will be gathered before Allah” (Ali-'Imran:158). That is, for whatever reason the end of life is, whether death or killing, you will be gathered by Allah. “you will be gathered”, that is, you will be gathered in the end before Allah. So, if every living thing must have an end, and this end is either by killing or by death on the bed

and eventually this must be; then everyone will be gathered before Allah. This means that whoever dies for the sake of Allah is the winner and whoever lives for the world only is the loser.

Then, Allah addressed His Messenger, "It is out of Allah's mercy that you ˹O Prophet˺ have been lenient with them. Had you been cruel or hard-hearted, they would have certainly abandoned you. So pardon them, ask Allah's forgiveness for them, and consult with them in ˹conducting˺ matters. Once you make a decision, put your trust in Allah. Surely Allah loves those who trust in Him" (Ali-'Imran:159), Here, Allah presents a statement of His mercy and kindness to His servant and Messenger Muhammad ﷺ who forgave and pardoned those who caused this defeat, from those who left their positions on the mountain after they were ordered to stay there. He said to them: "Stay in your place here, turn away the faces of the horses from us, do not leave your place. That is, if you see us defeated, or we are victorious, stick to your place". He said, "stay in your place, even if you see the birds snatching our meat, do not leave your place". Those caused the defeat, as well as those who fled while the Prophet ﷺ called them, O people, to the servants of Allah. The Prophet forgave all of these people. He did not do as the people of disbelief did, they judged and made a military trial for the betrayal and people fleeing from the battlefield; rather, He forgave and pardoned them. Further, Allah told him that what ﷺ had in his heart of forgiving these people was out of Allah's mercy. "It is out of Allah's mercy that you ˹O Prophet˺ have been lenient with them", that you were lenient with them; the Prophet addressed them gently. That is, he was not violent with them, and did not punish them for what they did. Then, Allah said to him that this is the good thing that Allah rewarded you and placed mercy in your heart towards the believers. He says to him, "Had you been cruel or hard-hearted, they would have certainly abandoned you", cruelness is the obscene, the severe, and the cruel. "hard-hearted", meaning having no mercy, for the one who has no mercy in his heart is

a hard-hearted person. He says, “they would have certainly abandoned you”, that is, if you were violent with them and had reprimanded them, those around you would have abandoned you and left the religion and gone away. “They would have certainly abandoned you”. He said, showing that what the Prophet did was good; rather, the best thing to be done. “So pardon them”, Pardon is forgiveness, and not blaming them. “ask Allah’s forgiveness for them”, More than this; this shows kindness, not only to pardon and to forgive. Rather, to ask Allah to forgive their sins. Further, the supplications of the Prophet ﷺ were answered by Allah, and His intercession was answered by Allah. Then, “and consult with them in ˹conducting˺ matters”, Allah ordered His Messenger to consult his companions in the matter, despite the fact that the consultation of the companions and making what some enthusiastic towards fighting suggest, caused defeat. Because they said take us out to our enemy, O Messenger of God, to fight them. We will not stay here in Medina; rather, take us out to them. We want to meet and fight them. As a result, the Prophet took their opinion and left his own, which was to stay in and fight the enemy from inside Medina, and that also was the opinion of some other companions. Yet, there was an arrow of defeat in taking their opinion in this matter, and in obeying their suggestion. Yet, Allah wanted consultation to be the basis in the matter. He says, “and consult with them in ˹conducting˺ matters”, lots of scholars said that the Prophet ﷺ does not need consultation due to his intellectuality, the perfection of wisdom, and the knowledge that Allah taught him. However, Allah ordered him to do so, so that this would become a law in the whole nation for those who followed him. So that consultation would be a divine law. Even if the Messenger ﷺ has all of this knowledge, genius, experience, and understanding of the matters, Allah commanded Him to consult his companions taking into account that he is not in need for such consultation. Then, he consults his companion even in the time that this consultation was the reason behind defeat. So, he orders them to do this. They said, so that this would become a divine law that Muslims would not forget, and that this remains a divine

law in Muslims. Further, Allah described People of faith by saying, "conduct their affairs by mutual consultation", the affairs of Muslims should be based upon consultation. And the ruler, regardless of his opinion, should not be dictatorial. If the Prophet was not left to act according to his opinion without the consultation of his companions, then how about the one who is not as knowledgeable as the Prophet ﷺ. He says, "and consult with them in ˹conducting˺ matters", which is the matter of war, the application of this religion. These are the fields of consultation. Then He says, "Once you make a decision, put your trust in Allah", that is, when you make a decision about a matter, do not hesitate, because hesitation means failure. "put your trust in Allah", then proceed with the matter that you made the decision about. The first is advice and thinking about the matter, then if the matter is settled, you shouldn't turn away from this decision. Like the Prophet ﷺ did when he put on the battle robe after consulting with his companions, some people said we will go out, others said we would fight from Madinah, then the Prophet entered his house and wore his battle robe. However, those who told the Prophet to go out to meet the army, said that they annoyed the Prophet, obliged him, and forced him to go out on something that he hates. Then they said, O Messenger of God, if you want us to fight from inside Madinah then stay, we insisted on you to go out while the matter is yours. As a result, the Prophet ﷺ said, a prophet would not have put on the war robe and then take it off before Allah ﷻ rules between him and his enemy. If the matter is settled, there is no going back and no hesitation regarding it; Allah has guided him to persevere in this matter. He says, "Once you make a decision", determination, which is the assured intention and taking the decision to follow a certain path. "Once you make a decision, put your trust in Allah", trust your affairs to Allah. "Surely Allah loves those who trust in Him", "who trust in Him", Trust is submitting the matters to Allah after giving the reasons in whatever the reasons are being given. For example, the reasons are given in jihad and after that, he leaves the results to Allah. Then, Allah addressed His servants, "If Allah helps you, none can defeat

you. But if He denies you help, then who else can help you? So in Allah let the believers put their trust" (Ali-'Imran:160), "If Allah helps you", if Allah wants to grant you victory, no one will defeat you. "None can defeat you", no one, no matter how powerful he is, can defeat you if Allah is with you. If Allah wants you to be victorious; by Allah, if all the people of the earth are gathered to defeat you, they will never do. Because Allah never gets defeated, and if Allah is with you and wants to help you then no one will defeat you. "none can defeat you. But if He denies you help", if Allah desires to forsake you, "Then who else can help you?", who can turn the commands of Allah and His will; the answer is no one. This is a question that is meant to report that no one can help you if Allah wants to forsake you. If Allah wants to forsake anyone, and not to support him; by Allah, if all the powers of the earth gathered to help him, they would never help him. This verse decides a very great matter; if the people of faith believe it, then the matter of victory and empowerment is in their hands. That is to know that victory is all from Allah and that if Allah desires their victory, no one can defeat them. Even if the people of the earth gathered with their strength and swords. Likewise, if Allah wants to forsake them and not to support them, by Allah, if all the forces gathered for them and they were innumerable, and their enemy was less than them in number, they will fail because all victory is from Allah. As a result, it is necessary to refer all of this matter to Allah.

Then He says, "It is not appropriate for a prophet to illegally withhold spoils of war. And whoever does so, it will be held against them on the Day of Judgment. Then every soul will be paid in full for what it has done, and none will be wronged" (Ali-'Imran). This is a statement and a warning about taking some shares of the spoil before dividing it, and a statement of the infallibility of the messengers whom Allah sends for such an affair. He says, "It is not appropriate for a prophet to illegally withhold spoils of war", in Allah's universal fatalistic judgment, it is not possible to make a prophet among the people who steal from

the spoil. “It is not appropriate for a prophet to illegally withhold spoils of war”, and that is preservation and protection from Allah, for defraud is stealing from the spoil before division. A Prophet cannot take something from the spoil for himself before dividing the spoils as Allah wills. Because if a Prophet does such a thing, then he will lose prophethood; this would be a defect in the prophethood. Further, as the prophets were infallible, Allah protected them from major sins and from stealing the spoil before division; it is one of the major sins. He would never be a prophet if he commits such a thing, for Allah, by universal lows and fates protecting every Prophet from falling into a great thing. “It is not appropriate for a prophet to illegally withhold spoils of war”, then this is to be a known fact that it is impossible for a Prophet to take something from the spoils, ﷺ. Then a warning to all people of faith that no one of them should take something from the spoils, this is one of the major sins. Allah says, “And whoever does so, it will be held against them on the Day of Judgment”, the ones who stole will bring what they had taken. “.....Then every soul will be paid in full for what it has done, and none will be wronged” (Ali-'Imran:161). Allah will not oppress them. Further, taking from the spoil before dividing nullifies martyrdom and invalidates jihad for the sake of Allah. As in the Prophet’s hadith, when he was in one of his conquests and was given a slave called Midam as a gift; this slave became Muslim. He embraced Islam and stood up to arrange the Prophet's belongings; meanwhile, an arrow hits him in the neck and died. Then, someone came to preach the Prophet and said, “O Messenger of Allah, good luck to him! Paradise! That is good luck to him who converted to Islam a short while ago and is martyred now”. The Prophet said, No! By He in whose hand my self is! The cloak which he took from the spoils. He said, I saw him now, I saw him in Fire. Allah showed the Prophet this servant wearing the cloak which was devouring him. He said that the cloak he stole from the spoil is burning on him. So, the Muslims felt the greatness of the matter, and ran towards his baggage, searching for it, and found in it a cloak that was not worth four dirhams, not even a quarter of a dinar. It was a trivial

thing, so they felt the greatness of the matter. Then a man brought a sandal strap, which is the shoe's rope, and said, O messenger of God, I took this. Meaning trivial matter, small matter. The Prophet said, a sandal-strap of fair. Then a man brought two sandal-straps, and the Prophet told him, a sandal-strap of fire. For everything is taken from the spoil, even if it is trivial, despicable, like the traps of the shoe, he will bring it on the Day of Resurrection. "And whoever does so, it will be held against them on the Day of Judgment", He must bring along what he took from the spoil the thing he took from the spoil before the day of division, he will bring it on the Day of Resurrection, God forbid. And the Prophet warned from this, as well as who works, takes on charity, and takes from it. Or the one working on one of the Muslims' affairs takes from it even if it is taken as a gift. As in the Hadith that the Messenger of God assigned the matter of charity to a man named Ibn al-Libyah. Once, he came and said, this wealth is for you and this is a gift presented to me. These are gifts presented to me, and this is your share of Zakat. The Prophet got very mad and addressed the people saying, why the first man I assign on one of Muslims' affairs that Allah assigned me for comes and says this is yours and this is gifted to me; Why don't he sit in the house of his father and mother and see if he will receive a gift or not. By Allah, whoever takes something from Muslims' affairs will bring it on the Day of Resurrection. If it's a grunting camel, he will carry it upon his nick. He says, O Muhammad, help me! Then I say, go away from me, I cannot help you; I have warned you. And if it's a mooing cow, He says, O Muhammad, help me! Then I say, go away from me, I cannot help you. And if it's a bleating sheep, He says, O Muhammad, help me! Then I say, go away from me, I cannot help you. Allah says, "And whoever does so, it will be held against them on the Day of Judgment", It includes taking from the spoils, as well as the ruler's gifts, those working on charity, and those working in Muslims' affairs. It is not allowed for them to take anything from the money of Allah unlawfully.

يقول الله ﷻ : {أَفَمَنِ اتَّبَعَ رِضْوَانَ اللَّهِ كَمَنْ بَاءَ بِسَخَطٍ مِنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ}[آل عمران:162], {هُمْ دَرَجَاتٌ عِنْدَ اللَّهِ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ}[آل عمران:163], {لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ}[آل عمران:164]

says, "Are those who seek Allah's pleasure like those who deserve ﷻ Allah "!Allah's wrath? Hell is their home. What an evil destination(Ali-'Imran: 162), "They ˹each˺ have varying degrees in the sight of Allah. And Allah is All-Seeing of what they do" (Ali-'Imran: 163), "Indeed, Allah has done the believers a ˹great˺ favour by raising a messenger from among them—reciting to them His revelations, purifying them, and teaching them the Book and wisdom. For indeed they had previously been clearly astray" (Ali-'Imran: 164). These verses of Surah Ali-'Imran reflect upon the context of glorified preaching, and high education through which the Lord raised and preached His believing servants after this ordeal that befell them on the day of Uhud where the disbelievers said what they said to raise doubts on the religion of the Messenger ﷺ. He says addressing His believing servants, "Are those who seek Allah's pleasure like those who deserve Allah's wrath?" is the one who seeks the pleasure of Allah. His pleasure means His approval and is (the term in Arabic) the intensive form of pleasure, equal to the one "like those who deserve Allah's wrath?", who turned from Allah's path and deserved the wrath of Allah? The one who seeks the pleasure of Allah is the Prophet Muhammad ﷺ, and the believers who fought with him. On the other hand, those who deserved the wrath of Allah are those disbelievers who fought the believers in Uhud. The disbelievers gained victory and the believers gained those wounds, sadness, and defeat. Yet, are not the Muslims in the pleasure of Allah, and the disbelievers in the wrath of Allah? is this the end? There is no doubt that these are temptations that Allah imposes on the people of faith and the people of disbelief, so the disbeliever is in the wrath of Allah even if they triumphed and got glorified one day in this world. Further, the believer is in the pleasure of Allah

and even if they attained what they did. “Are those who seek Allah’s pleasure like those who deserve Allah’s wrath? Hell is their home. What an evil destination!” (Ali-'Imran:162), This is the fate of those who deserve the wrath of Allah. This is their shelter, their final settlement, the abode in which they live, the dwelling in which they dwell, and in which they remain without being interrupted. “Hell is their home. What an evil destination!”, it is an evil destination to end up this way. Whoever thinks about these ends, there is no doubt that he would not care about these beginnings, he would not care about what will be in this world. For whatever the believer endures in the world of misery, tribulations, suffering, and trials, in the end, he is in the pleasure of Allah and is directed to the pleasure of Allah in Heaven. While the disbeliever is in the wrath of Allah and is directed towards the dwelling of His anger and discontent. This is a question by which declaration is intended. “Are those who seek Allah’s pleasure like those who deserve Allah’s wrath? Hell is their home. What an evil destination!” (Ali-'Imran:162), the answer is, it’s impossible. It is impossible for one who has attained the pleasure of Allah to be “like those who deserve Allah’s wrath.

Then He says, “They ˹each˺ have varying degrees in the sight of Allah. And Allah is All-Seeing of what they do” (Ali-'Imran:163), “They”, these and those, “˹each˺ have varying degrees in the sight of Allah”, the people of faith vary in degrees in Heaven, raising; a degree above the other. The Heaven consists of one hundred degrees; one hundred degrees that Allah prepared for the righteous of His servants. The people of Paradise are distinguished by their deeds, piety, and their haste towards goodness. Likewise, the people of Hell have levels where each one is lower than the other, and under each other to the lowest depths. “Surely the hypocrites will be in the lowest depths of the Fire—and you will never find for them any helper” (An-Nisa145), and the lightest degree in Hellfire is placed in the shallow part of the fire with his brain being boiled, God forbids. That is the dwelling of the disbelievers. As for the believers, “They ˹each˺ have varying

degrees in the sight of Allah", "And Allah is All-Seeing of what they do", that includes everyone, Allah is Aware of what all His creations do, and He rewards each one of them according to His deeds, eventually. All of this is from Allah for the sake of whipping up the wounds that affected the people of faith, to make them firm, and to clarify that they are the victorious and the highest. They are the ones, in reality, who got out with victory and pleasure. As for the disbelievers, even though they came back with pride saying, Superior may be Hubal! We have (the idol) Al-`Uzza, whereas you have no `Uzza! (This) day compensates for our loss at Badr, Still, (in) the battle (the victory) is always undecided and shared in turns by the belligerents. They went back with their pride, enthusiasm, and victory but they are in the wrath of Allah. Then, Allah reminds us of His favors, one following the other, that is His favors towards the people of faith. Allah says, "Indeed, Allah has done the believers a ˹great˺ favour by raising a messenger from among them—reciting to them His revelations, purifying them, and teaching them the Book and wisdom. For indeed they had previously been clearly astray" (Ali-'Imran: 164), meaning, look! O believers, look at the favor that Allah bestowed on you; you have the greatest and the best of favors. "Indeed, Allah has done the believers a ˹great˺ favour", He did them a favor. "by raising a messenger from among them", an Arab, whom they recognize and know, where he was raised and his background. Therefore, they know who he really is; that he is honest, trustworthy, and righteous. They know how he brought this Message, and revealing the truth behind him is an easy matter because he is one of them, not a foreigner. Further, being one of them provides another extent of closeness. Besides the closeness that is attained through faith, we have the closeness that is attained through lineage and that he is one of them. His language is the same as theirs. Thus, it's a great matter, a great favor for the people of faith whom carried the message of Islam to the world. "Indeed, Allah has done the believers a ˹great˺ favour by raising a messenger from among them—reciting to them His revelations..." (Ali-'Imran: 164), a Prophet, a teacher, and lives with them every

day. “reciting to them His revelations”, reading to them the verses of Allah that were brought down to them from heaven. A tremendous transfer from the Lord, the Creator of the heavens and the earth to the Prophet, who lives with them and recites the words of Allah. This is a great favor, to contact with the Lord, the God; the believing nation gets in contact with the Lord, the Creator of the heavens and earth through this Prophet. The Prophet whom Allah made His words come out of his mouth. The words of Allah are coming out of the Prophet’s mouth ﷺ. “Reciting to them His revelations, purifying them”, a teacher, and a tutor. “Purifying them”, he purifies them, for example, O you, do this; O you, don’t do that, be ready to do that, and you didn’t do that well. He teaches them all of this; he purifies them through teaching, caring, prefacing, tutoring, and directing. The Prophet does all of this ﷺ and he does the same in front of them. Purifying, when he appears as a unique example, and that reflects perfection ﷺ. Then, they take him as an excellent example, for he purifies them by being among them, by his guidance, and by straightening them up through all of the tutoring concepts ﷺ. Then, “and teaching them the Book and wisdom”, a bigger matter, “and teaching them the Book”, the Qur'an he recites; yet, it’s not just reciting, it’s also teaching. Teaching them why Allah says this verse in this, and why He says so. Clarifying all of Allah’s rules, he explains all of these rules. He teaches them practically and by words. Like the Prophet said, "Pray as you have seen me praying”. He taught them Zakat, taught them Hajj, taught them ritual acts of worship, and taught them transactions ﷺ. A complete teaching of each matter that Muslims need to be the nation of Allah, the guiding nation, and the one based upon the commands of Allah. “And teaching them the Book” the Book sent down from Allah. “And wisdom”, which is straightening the matter, putting every matter in its right place, and this is the result of complete knowledge. He teaches them how to put every matter in its right place. “And wisdom”, or it could mean the Sunnah that the Prophet gave ﷺ; the knowledge and Sunnah that he was given. “For indeed they had previously been clearly astray” (Ali-'Imran:164), they were before this

Prophet, this teacher, educator, and purifier, they were in a clear delusion; obvious and visible delusion with no suspicion. They were in delusion in everything, and as a result, they had a delusional belief. His belief in Allah Who created these heavens and the earth. Yet, they think that He only created this world, a world as it is, and that there is no life after death; accordingly, there is no judgment, no rewards for the obedient, and no punishment for the disobedient. So, this is a belief that encourages criminality, plunder, murder, and looting as there is no punishment awaiting the criminal, and no penalty for the obedient. Thus, why would he refrain from the money of others, from shedding blood, from taking it by force? This kind of world, then, is for immoral strong people. Being delusional also by cursing Allah with the claim that He has a son, being delusional in idolatry, in treatment, in drinking alcohol, in obscenity speech, in adultery, in wrongdoing, and thousands of evil deeds that the Arabs were living in during their ignorance. They were living in grave evils; they were in this apparent delusion. Then, this tremendous, distant shift that came from people guided by all the meanings of guidance, knowing their Lord, their God and their Creator, taking the path to Him, knowing the fate and destiny, walking towards the path of Heaven, and away from all these sins and evils that they were in. Then they establish a society full of brotherhood, love, support, and compassion, where they were, and where they moved to after that! "For indeed they had previously been clearly astray" (Ali-'Imran: 164), this blessing is enough, if this grace in which they are, is the only one they get. It's enough even if there was no misery in this world due to disbelievers' evil and their dominance over the believers, and getting defeated by the disbelievers. All of this is little, very few and possible these matters are and these evils are not parallel to this great good that Allah is offering to His believing servants; to be with the Prophet of God who He made His words in his mouth. He says, He reads the word of Allah while he is with them in their midst, teaches and educates them. By Allah, even if the disbelievers, controlling them all the time and every time, and they were always defeated and humiliated

forever, as the case was in Mecca, still, what they are in is good; better than what the disbelievers were in of pride, arrogance, dominance, and ego.

"Indeed, Allah has done the believers a ˹great˺ favour by raising a messenger from among them—reciting to them His revelations, purifying them, and teaching them the Book and wisdom. For indeed they had previously been clearly astray" (Ali-'Imran:164), after this reminder with these great blessings from the Lord over the believers, Allah began to reproach them once again for their restlessness or the feeling of pain some of them had over the defeat that they had. He says, "Why is it when you suffered casualties ˹at Uḥud˺—although you had made your enemy suffer twice as much ˹at Badr˺—you protested, "How could this be?"? Say, ˹O Prophet,˺ "It is because of your disobedience." Surely Allah is Most Capable of everything" (Ali-'Imran:165) a question intends to reproach. Allah says to them, "Why is it when you suffered casualties", the calamity of Uhud, "although you had made your enemy suffer twice as much", that is in Badr; for the disbelievers. Seventy of you were killed on the day of Uhud, but you killed from the disbelievers seventy of them and captured seventy in Badr. The calamity that you suffered in Uhud, "although you had made your enemy suffer", the disbelievers, "twice as much", in Badr. "you protested, "How could this be?"; how this happened! As some said, "How could this be?" "How could" means here how, as of being surprised and ruling out the occurrence of their defeat. "How could this be?"; how is it possible that we get defeated and we are the believers and among us is the Messenger of Allah ﷺ? Why does this happen? So, our Lord tells them: have you forgotten how Allah helped you in Badr, and the defeat that befell the disbelievers? You killed seventy of them, captured seventy, and the rest of them fled to Mecca. Your calamity is half that of the calamity that befell the disbelievers.

"Why is it when you suffered casualties ˹at Uḥud˺—although you had made your enemy suffer twice as much ˹at Badr˺—you protested, "How could this

be?”? Say, ˹O Prophet,˺ “It is because of your disobedience….” (Ali-Imran:165), O, Muhammad, O Messenger of God! tell them, “It is because of your disobedience”, the defeat was not from Allah, rather, it was because of you, the calamity came from yourselves. “.... Surely Allah is Most Capable of everything” (Ali-Imran:165), it is from yourselves, as Allah mentioned in the previous verse, He says, “Indeed, Allah fulfilled His promise to you when you ˹initially˺ swept them away by His Will, then your courage weakened and you disputed about the command and disobeyed,1 after Allah had brought victory within your reach. Some of you were after worldly gain while others desired a heavenly reward...” (Ali-'Imran:152), this is the reason behind the defeat; this is what caused the defeat. It is these mistakes that you committed; you disobeyed, you failed, you quarreled over the matter, and then, “Some of you were after worldly gain”, you went down for the booty, and left your positions. “while others desired a heavenly reward”, this matter occurred because of you. Then Allah tested you when this matter occurred with these causes that you committed. At that point, the punishment from Allah occurred, and this trial and calamity occurred. Nevertheless, it is good, Allah predestined good for you.

He says, “Why is it when you suffered casualties ˹at Uḥud˺—although you had made your enemy suffer twice as much ˹at Badr˺—you protested, “How could this be?” Say, ˹O Prophet,˺ “It is because of your disobedience.” Surely Allah is Most Capable of everything” (Ali-Imran:165), is capable of everything; is capable of your victory, glory, and defeat of the disbelievers. Likewise, He can afflict you with what you have been afflicted with. Because Allah does not fail to do anything, and nothing can stand before His will. Then, Allah used a great way of presenting His words, after reminding them that the matter was caused from them, at that time, then He tends to wipe up their wounds, and He shows that the matter was done by His will and forgiveness. Then He says to them, “So what you suffered on the day the two armies met was by Allah’s Will….” (Ali-

Imran:166). Know! O believers, that what happened to you when the two armies met in Uhud, "by Allah's Will", that is, it did not happen against the will of Allah; rather, it happened with His will. And that if Allah didn't not want this to happen, it would not have happened, but this is a lesson for you and a reminder. "So what you suffered on the day the two armies met was by Allah's Will so that He might distinguish the ˹true˺ believers" (Ali-Imran:166), "and expose the hypocrites", "so that He might distinguish the ˹true˺ believers", that is, so that Allah knows the people of faith on reality, because faith is an easy word to be said, it can be said by everyone, even the hypocrites can say it. "When the hypocrites come to you ˹O Prophet˺, they say, "We bear witness that you are certainly the Messenger of Allah" (Al-Munafiqun:1), they say it mouthfully, they even they swear on it. Allah says, "....and surely Allah knows that you are His Messenger—but Allah bears witness that the hypocrites are truly liars" (Al-Munafiqun:1), "They have made their ˹false˺ oaths as a shield", "a shield", from killing. "hindering ˹others˺ from the Way of Allah. Evil indeed is what they do!" (Al-Munafiqun:2). Allah says that he must distinguish the pure, and to show it before the people. On the Day of Resurrection, this hypocrite comes and says, I was with the believers. His hypocrisy must also appear here on earth, he says, I was with the believers. No, no, his hypocrisy must be shown here and be evidence against him so that he is separated from the people of faith. He says, "So what you suffered on the day the two armies met was by Allah's Will, so that He might distinguish the ˹true˺ believers" (Ali-'Imran:166) so that Allah knows the believers, not a knowledge out of ignorance, Highly Exalted is He above that. Rather, to let the believers know with which the reward and punishment are to be made, and this appears in reality. "And expose the hypocrites", those will appear to all, and it becomes clear that these people of hypocrisy, this is what they did when the ordeal came, and this is the image of the believers. Further, some hypocrites appeared before the invasion, and some after the invasion. As for before the invasion, when they knew that there was a fight, Abdullah bin Ubay returned with a third of the army, and

said, O people! By Allah, I do not know what we are killing ourselves for. So, he returned because he doesn't want to fight because this is a costly thing. Likewise, after the occurrence of defeat, some people went to an isolated place and said, if only we could go to Abdullah bin Ubay so that he provides us with security from Abu Sufyan. Those people are with the Prophet and pray with him, but after that, their hypocrisy appeared and some of them wished after the invasion to go and get safety from Abu Sufyan, the head of disbelief at that time, and the leader of the disbelievers in the battle; the hypocrisy appeared.

Allah says, "so that He might distinguish the ˹true˺ believers", "and expose the hypocrites When it was said to them, "Come fight in the cause of Allah or ˹at least˺ defend yourselves," they replied, "If we had known there was fighting, we would have definitely gone with you…." (Ali-'Imran: 167). He says, ".... They were closer to disbelief than to belief on that day—for saying with their mouths what was not in their hearts. Allah is All-Knowing of what they hide" (Ali-'Imran: 167), this is a form of the appearance of hypocrisy in public; the words of the hypocrites were in public. "and expose the hypocrites. When it was said to them, "Come", that is before the battle. "fight in the cause of Allah or ˹at least˺ defend yourselves", be with the fighters in the first line, or defend yourself with the Prophet ﷺ even if you were in the last rows. "defend", just defend, not attack, do not be at the center of the attack, even if you are in the rear of the people. "they replied, "If we had known there was fighting, we would have definitely gone with you", if we know that you are fighting this day, we would have gone with you. They say that it does not seem that there will be a fight on this day. Abdullah bin Ubay said, do not come back with the army, go, come, fight, defend the Prophet ﷺ defend the religion of Islam. The people of disbelief came, and they said, "We do not think that people will fight today". "If we had known there was fighting, we would have definitely gone with you", this is what they say with their tongues, while they know that Quraysh came with all of their anger and hatred, they came

to take revenge after what happened in Badr, and they came to fight. So, they know deep down in their hearts that Quraysh came to fight, and did not come just to show their strength on the outskirts of the city and then return. They know this with certainty; this is hypocrisy. “they replied, “If we had known there was fighting, we would have definitely gone with you”. Allah says, “they were closer to disbelief than to belief on that day”, they have reached a point at the brink of the limit in which they disbelieve in the Prophet, say that he is not a messenger and not a prophet, and we have returned. They have reached these points, lying concealing what is in their hearts, to lethargy, and turning back from supporting Allah and from supporting His Messenger. He says, “for saying with their mouths what was not in their hearts”, “for saying with their mouths”, that is, there is going to be no fight today, while what in their heart is that they know that there is going to be a battle and a fight, but they returned out of fear. “Allah is All-Knowing of what they hide”, Allah knows best what they conceal and hide in their hearts.

Another model of the deeds of the hypocrites in this battle, He says, “Those who sat at home, saying about their brothers, “Had they listened to us, they would not have been killed….” (Ali-'Imran:168), see the mockery of those hypocrites upon their brothers who died. “Those who sat at home, saying about their brothers”, in hypocrisy, they said to their brothers in hypocrisy, and they stood away from supporting the Prophet. “Had they listened to us, they would not have been killed”, they say if they obeyed us after we counseled and advised them. Why would you leave? Why do you kill yourselves? Had they stayed with us and didn’t go out, they would not have been killed in the invasion. They mock those who were killed as martyrs with the Prophet ﷺ. “Had they listened to us, they would not have been killed”

Allah says,” Say, ˹O Prophet, ˺ “Try not to die1 if what you say is true!” (Ali-'Imran:168), if you know the causes that save others from killing, you know that if a person walks in this road dies, you take the reasons by which you get out of

getting killed, and you advise others that if you do so, you would not die, then "Try not to die1 if what you say is true!". As long as you give this advice and preach others, do you have the ability to prevent death from yourselves as well?! They lied, the hypocrites, and non-believers in the destinies of Allah, that if Allah decides for a person to die somewhere, he will not leave this place until he dies; he will die in this day and in this moment, he will die as specified and his caution will never stop his destiny. Even if the person is cautious to avoid what is going to happen to him, what Allah wills will happen to him. "even if you were in fortified towers", fortified towers, death will definitely reach you in to your tower. Death will pass the iron doors and the strong walls and will reach you in your bedroom, in your safe zone, and it will reach you in any place you feel safe in. Even if you were in fortified towers, death will reach you if Allah wills. "Those who sat at home, saying about their brothers, "Had they listened to us, they would not have been killed." Say, ˹O Prophet,˺ "Try not to die1 if what you say is true!" (Ali-'Imran:168), that is, if you are sincere that by your advice you can prevent others from getting killed, then "Try not to die". "try not"; avoid and revoke. "Try not to die1 if what you say is true!" (Ali-'Imran:168). Then, He said, "Never think of those martyred in the cause of Allah as dead. In fact, they are alive with their Lord, well provided for" (Ali-'Imran:169), that is, you ignorant. The "fools" who were killed for the sake of Allah are the ones who won, and not you who stayed and survived from getting killed. This is not victory; victory is for the ones who got killed for the sake of Allah. "Never think", don't think. "those martyred in the cause of Allah", as in the case of the dead, die in the sense that they break off Life and that they are in death. "In fact, they are alive", with all the meanings of living "with their Lord", their life is with Allah, they are not in graves. "well provided for", eating and drinking, but they are in a life other than this-worldly, sordid life. Rather, they are living with the Lord, and they receive provisions, eat and drink.

يقول الرّب الإله الذي لا إله إلا هو ﷻ : {وَلا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ}[آل عمران:169], {فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلا هُمْ يَحْزَنُونَ}[آل عمران:170], {يَسْتَبْشِرُونَ بِنِعْمَةٍ مِنَ اللَّهِ وَفَضْلٍ وَأَنَّ اللَّهَ لا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ}[آل عمران:171]

says, “Think not of ﷻ Allah, the God Whom there is no God but Him, Allah those who are killed in the Way of Allâh as deadNay, they are alive, with their Lord, and they have provision” (Ali-'Imran:169), “They rejoice in what Allâh has bestowed upon them of His Bounty and rejoice for the sake of those who have not yet joined them, but are left behind (not yet martyred) that on them no fear shall come, nor shall they grieve” (Ali-'Imran:170), “They rejoice in a Grace and a Bounty from Allâh, and that Allâh will not waste the reward of the believers” (Ali-'Imran:171).

Allah demonstrates to His believers in the exposition of what He revealed following the Battle of Uhud, this conquest in which were sores, as well as the pains that occurred to the Muslims. Where seventy of them were killed, and the believers were defeated a painful defeat. And in which Hypocrisy appeared, and they said about it what they said, and they did what they did in Uhud to humiliate the people of faith and mock them. Among this mockery was what the hypocrites said after the invasion and after staying away from joining it. They said, “(They are) the ones who said about their killed brethren while they themselves sat (at home): "If only they had listened to us, they would not have been killed” (Ali-'Imran:168), Allah says, “Say: "Avert death from your ownselves, if you speak the truth” (Ali-'Imran:168), that is, as long as you know the reasons that can prevent others from dying, then "Avert death from your ownselves, if you speak the truth” (Ali-'Imran:168). The reality is that no one can prevent death from himself, so how can he have knowledge through which he can protect others from death; this is a lie. And the idea that it is possible for a person, with some caution, and not going to dangerous places, that he would escape the death that Allah had

written for him in this place, is also a lie. For whenever Allah writes death on somebody, then he must die in the way, shape, and at the moment that Allah wrote on him. He says, “Say: "Avert death from your ownselves, if you speak the truth” (Ali-'Imran:168).

Then Allah made it clear that the victory, all victory, is for the one who was killed for His cause; this is the one who won a real victory. First, he did not miss the pleasures and desires of this life, as he moved to better pleasures. There is no comparison between this and that. He didn’t miss anything; rather, he obtained the real victory. Allah says, “Think not of those who are killed in the Way of Allâh as dead” (Ali-'Imran:169), that they are done, were lost, and their pleasure and joy came to an end. He says, “Nay, they are alive”, rather, denies that they are dead. “Nay, they are alive, with their Lord, and they have provision” (Ali-'Imran:169) they are alive with Allah. “With” here reflects upon their high status in Heaven and their place in it. “they have provision”, real livelihood in the sense that they are not oblivious to death, asleep, nor cut off from life. It is not only a spiritual life but a complete sensual life. “they have provision”, they eat and drink. “They rejoice in what Allâh has bestowed upon them of His Bounty” (Ali-'Imran:170), this is also their spiritual life; joy. “in what Allâh has bestowed upon them of His Bounty”, martyrdom, a degree in Heaven, happiness, and joy. That is the life they live. “and rejoice for the sake of those who have not yet joined them, but are left behind (not yet martyred)”, also they are not cut off from events, but they are with the events as well, not only eating and drinking in closed gardens and orchards, they are not cut off from the events on earth and are rejoicing with those who did not join them yet. If they came to them, they would be pleased with them and would ask them about the people of the earth. “That on them no fear shall come, nor shall they grieve” (Ali-'Imran:170), they spread the tidings among each other when a newcomer comes to them. They tell the newcomer: rejoice, there will be no fear on you. “That on them no fear shall come, nor shall they

grieve" (Ali-'Imran:170), "They rejoice in a Grace and a Bounty from Allâh" (Ali-'Imran:171), permanent, they receive renewed blessings from Allah every day. "And a Bounty", new from Allah, so they are in a continuation and permanent increase of grace granted to them from Allah while they rejoice in those who come to them from the people of faith, they immediately receive him, and see good omens with him. He says, "and that Allâh will not waste the reward of the believers" (Ali-'Imran:171), Allah does not waste the reward of the believers, and these have a great reward, because they were killed, they offered themselves to Allah and were killed for His cause.

So, who is the loser? The loser here is the one who abandons jihad, and if he has something of life left for days or years; he is the one who lost. Lost the first thing, the slightest loss is that he did not win this victory, did not attain this degree, and did not attain this great reward. Then, he loses after that with the wrath of Allah. He draws on himself the wrath of Allah, His anger, and His punishment by staying away from supporting the religion, in the time that Allah commanded him to support religion. So, punishment awaits him; he has missed what is good and the punishment awaits him. As for the believer, he who dies, Allah hastens him to join the real-life; to the life of the Hereafter where he will be given provision, gets delighted, rejoices the at most joy of what he is in, and gets a permanent and renewable blessing. After that, he waits for the entry to Heaven and its degrees on the Day of Resurrection. So, this is the winner in any case, and this the loser in any case.

"˹As for˺ those who responded to the call of Allah and His Messenger after their injury,1 those of them who did good and were mindful ˹of Allah˺ will have a great reward" (Ali-'Imran:172), this is the second battle after the Battle of Uhud. The battle was on Saturday the fifteenth of Shawwal in the third year of the Prophet's migration ﷺ, the Prophet returned to Madinah on Saturday, and the Muslims returned broken carrying these pains that they endured, the sensual pains

due to murder and injury, and the psychological pains of the feeling about how the disbelievers managed to get so high! And how the Muslims obtained what they got from this matter! On Sunday, the Prophet ﷺ called for everyone who was in the invasion to get prepared and leave, and only the people who attended the invasion were called. Then he told them that he would go after the disbelievers to resume fighting with them again, and this is a great and tremendous thing. Muslims in their wounds, some of the houses included more than one man killed on the battlefield, and they are in grief and pain, and many Muslims have returned with injuries. For example, this man's hand was paralyzed, and this one was broken, and the Prophet received what he received when the arrow entered the side of his face ﷺ and his tooth was broken. And the Muslims were all in pain, but the Prophet calls on them ﷺ for them come out, and let everyone who was in the battle to come out, and whoever did not come out at the beginning of the matter cannot join them now. This matter has great wisdom of the Prophet ﷺ, for he wanted to exclude what weakened the souls, he wanted to take out this pain that weakened the souls of the Muslims, and restores in them energy, braveness and enthusiasm, the desire to fight again, and the will to fight again. And that whatever the case is, fighting is going on, this is another matter, then to horrify the disbelievers and to let them know that they have not won because they deserved victory; But because they found a loophole, they found some of the Muslims who got deceived, they ran out of this loophole, and not every time they would find such a loophole.

The loophole occurred, in this case, because the archers violated the command of the Prophet, otherwise, if the archers remained in their place, even with the large number of the disbelievers, they would not have anything (won). For in the beginning, when the Muslims attacked them while they were few, the disbelievers fled. And this is another matter so that the disbelievers would know that their victory, which they won, was only an exceptional case, not the rule, even if they

were numerous in number. So, this was great wisdom from the Prophet ﷺ and a new lesson for the Prophet's companions to walk in this matter despite the wounds, and everyone who was with the Prophet ﷺ in the battle accepted. It was only one day after their defeat. The Battle of Uhud was on Saturday, and their going out to Hamra al-Assad was on Sunday; on this, the Muslims were prepared, and they went out following the disbelievers to a place called Hamra al-Assad, twelve kilometers from Madinah. Then they knew that the disbelievers had fled to Mecca. After that, the disbelievers, when they passed the stage and calmed down, they rethought about it and said: what have we done! Did we kill Muhammad? Bin Abi Bin Qumay`ah claimed that he had killed the Prophet ﷺ, yet, the one whom he killed was Musaab bin Omair, for he thought that he killed the Messenger of Allah ﷺ.

Then he said: "I killed Muhammad. They were not sure that they killed Muhammad, or Abu Bakr as-Siddiq, or 'Umar b. al-Khattab. Further, they thought that the eradication of the Muslims was close to hand that they could attain it. They thought they did but they didn't destroy the Muslims. Then, Abu Sufyan consulted with his people about the matter, and some of them suggested that they should return to complete this victory by uprooting the Muslims and eradicating their hearts and that they should not leave the matter in this way after their victory and after the elimination of Islam and Muslims became so close. Yet, Abu Sufyan was a smart man, a brilliant man. He also knew that the victory they had in Uhud was due to a loophole, an exceptional case, it was not that they really deserved victory, for they were defeated at the beginning of the battle. Yet, when this violation occurred, they found an opportunity. He knew that the Muslims couldn't make such a mistake in every battle; therefore, his opinion was not to return, he did not want to spoil the sweetness of the victory that they had achieved and that if they went back and got defeated by the Muslims, then the sweetness of the victory they achieved will fade away. Thus, they will have buried their

victory in the city in which they won, and quickly, in one week, the euphoria and glory of the victory will be lost, the news of which had spread everywhere about. That is why his opinion, while he was the leader of the people, was not to return. Yet, he thought of a malicious trick by which he would weaken the Muslims.

So, there was a delegation from Abdul Qais's delegation going to Al-Meera in Madinah. He said to them when he knew about their migration to Madinah, could I give you a letter to Muhammad? They said: What is it? He said: Tell him that we will return to him, to eradicate him. He said: Tell Muhammad that Abu Sufyan and his army have prepared and are ready, and they are returning to eradicate you. And this is a colossal war, a psychological war, through which he wanted to destroy the power of the people of Islam, and the will of the people of Islam with this, to spread terror among them after they were defeated, and to get them terrified that they are returning to them. When this message was told to the Prophet ﷺ and said to him: The people have gathered for you, meaning that Abu Sufyan had gathered new crowds, and new tools and they were coming to eradicate you, the Prophet ﷺ said, Allah is sufficient for us and the best of those on whom to depend. And this is a word which the Prophet said in this context, and which Ibrahim ﷺ said as well when they gathered for him to throw him in the fire; he said Allah is sufficient for us and the best of those on whom to depend. As bin Abbas - may God be pleased with them both - said. "Those who were warned, "Your enemies have mobilized their forces against you, so fear them," the warning only made them grow stronger in faith and they replied, "Allah ˹alone˺ is sufficient ˹as an aid˺ for us and ˹He˺ is the best Protector" (Ali-'Imran:173), He said, this word was said by Ibrahim when he was thrown into the fire, and Muhammad ﷺ said it as well when the people told him that Abu Sufyan is sending him a message, saying, "Your enemies have mobilized their forces against you, so fear them," the warning only made them grow stronger in faith

and they replied, “Allah ˹alone˺ is sufficient ˹as an aid˺ for us and ˹He˺ is the best Protector” (Ali-'Imran:173).

This invasion that the Prophet went out to is called Hamra al-Assad. He says, “˹As for˺ those who responded to the call of Allah and His Messenger after their injury” (Ali-'Imran:172), after what they had from injury and defeat, the Prophet told them to go out the next day, on Sunday, so they went out. Allah says, “...those of them who did good and were mindful ˹of Allah˺ will have a great reward” (Ali-'Imran:172), “those of them who did good”, and this is the utmost of good deeds; for a person to go out with his injuries after his brother was killed, his father was killed. Still, he comes out after that invasion, preparing for a similar one, for a new war. “those of them who did good and were mindful”, fear Allah ﷻ. “will have a great reward”, they got the reward of an invasion even though there was no fight, they got the reward for going out with the Prophet ﷺ to the invasion. He says, “Those who were warned, “Your enemies have mobilized their forces against you, so fear them….” (Ali-'Imran:172), when the Prophet ﷺ he went out to Hamra al-Assad, and this passerby passed by him, and said to them, “Your enemies”, i.e., Abu Sufyan, have mobilized their forces against you, so fear them”, to weaken the souls’ of Muslims that your enemy will return. And there is a difference between Muslims going out to fight people who are going and people who are coming. This is something Abu Sufyan did to break the souls of Muslims, but the Muslims' souls held firmly to Allah.

“Those who were warned, “Your enemies have mobilized their forces against you, so fear them the warning only made them grow stronger in faith…...” (Ali-'Imran:173), their faith in Allah was increasing, and this matter didn’t make them feel fear, or cowardice, no! “...and they replied, “Allah ˹alone˺ is sufficient ˹as an aid˺ for us and ˹He˺ is the best Protector” (Ali-'Imran:173), sufficient is that enough. Meaning that Allah suffices us, we do not need anything besides Allah. If we are with Allah ﷻ, then we do not need another power, and another support,

for Allah is sufficient for us. “is the best Protector”, the Protector, the One in charge of the matter. Allah is entrusted with all of the affairs of His servants. He says, “So they returned with Allah’s favours and grace” (Ali-'Imran:174). Meaning that they came back; the Prophet waited three days in Hamra al-Assad, and after that, he knew that Abu Sufyan had made his journey and went with the army to Mecca after the Prophet sat waiting for them for three days in this place. Then, he knew that he missed Abu Sufyan, and he went back. He says, “So they returned”, they returned to Madinah. “with Allah’s favours”, blessing and security, “and grace”, from Him; a blessing from Allah is a reward. This great reward that they have attained a new incursion with the Prophet ﷺ. “and grace”, an increase from Allah. “Suffering no harm”, that is, they went out in an invasion, they attained the reward of this invasion, and they returned without getting striking with a sword nor shooting an arrow, and no one attacked them with anything.

They didn’t get shot with an arrow, or shot with a stone? No, no harm touched them. “For they sought to please Allah”, His command; our Lord said to them, "Get out!” The messenger ﷺ takes the orders from Allah; he said: come out and they did. As a result, they attained the pleasure of Allah. “And surely Allah is ˹the˺ Lord of infinite bounty”, Allah favors over His servants with great favors, and from this is His favors over this group of believers, who are enlightened by Allah, and who hold fast around the Prophet ﷺ. Then Allah told them, “That ˹warning˺ was only ˹from˺ Satan, trying to prompt you to fear his followers.1 So do not fear them; fear Me if you are ˹true˺ believers” (Ali-'Imran:175), “that was” is used for restriction, “That ˹warning˺ was only”, this horror and fright, and the power of the disbelievers and their horror and what they did; He said: this is Satan. “˹from˺ Satan, trying to prompt you to fear his followers”, this flashiness and great propaganda is part of Satan, the action of Satan. “˹from˺ Satan, trying to prompt you to fear his followers”, that is he frightening them with this horror.

“his followers”, the beloved ones of Satan and his supporters. So, if a person is Satan's guardian, he is feared and is afraid of the power of the disbelievers. But this is not the case with the believer; the believer knows that the plot of Satan is weak, and that disbelief is nothing compared to Allah. On other words, any power on earth does not make anything compared to the power of Allah ﷻ, and the people of faith are with Allah, so how would they fear something like this. He says, “˹from˺ Satan, trying to prompt you to fear his followers”, that is, from him, and from the disbelievers who are loyal to him. “to fear his followers” That is, O believers, Satan is trying to make you fear his followers from the disbelievers. It is as if Satan is the one who stirred these matters, and he sends this propaganda so that the believers fear the guardians and supporters of Satan; this is one meaning. Satan makes his followers afraid and he makes believers fear his followers (both meanings are correct).

A believer never fears that because he knows that all of this is from Satan. Allah says, “So do not fear them”, do not fear the disbelievers for they are Satan’s supporters. “fear Me if you are ˹true˺ believers” (Ali-'Imran:175), “fear Me”, the real fear should be from Allah, because He Who punishes, He is the One Who humiliates, He is the One Who has the power over all matters, He controls punishing in the world and the hereafter, and He is the One Who controls the destinies of His servants. All of these matters are within Allah’s power. Therefore, Allah is the One to be afraid of. As for Satan and his guardians, there is nothing they can do, and they cannot affect a believer except with the permission of Allah, and by Allah’s will and command. Thus, Allah is the One to be afraid of, not Satan and his followers, and it's unacceptable to fear them. “so do not fear them fear Me if you are ˹true˺ believers” (Ali-'Imran:175), if you believe in Allah. Then Allah began to unbuckle His Messenger ﷺ. Despite all of what the Messenger went through, and of what the people of faith suffered from the disbelievers of harm, enmity, and hatred, yet, the Prophet knows the facts,

knows the fate, knows that the fire is a terrible, great, and a severe punishment, and that the fate of these disbelievers is to Hellfire. Further, the Prophet does not want anyone to enter Hell and be punished with this kind of punishment; therefore, he was suffering from the infidelity of the unbelievers, he was not suffering because of the hardship that he and the believers underwent. Rather, he was concerned about what these disbelievers will obtain and receive of the punishment of the Lord.

He grieved for this, and he was afflicted with heartache and sadness that almost killed him. Grief over the disbelievers, over their condition, over their fate, and stubbornness, which will lead them to Hell due to disbelief. Therefore, Allah tells him to take it easy because this is the will of the Lord. Allah says, “˹O Prophet! ˺ Do not grieve for those who race to disbelieve—surely, they will not harm Allah in the least. It is Allah’s Will to disallow them a share in the Hereafter, and they will suffer a tremendous punishment” (Ali-'Imran:176), “˹O Prophet! ˺ Do not grieve”, that is, O Muhammad ﷺ, do not grieve. Grief is the pain that afflicts the soul from a matter. “˹O Prophet! ˺ Do not grieve for those who race to disbelieve”, "race to" means that they are walking towards infidelity quickly, fast. That is infidelity followed by another infidelity. Fighting the believers, astraying others from the path of Allah, aggression, and spending money to nullify the word of Allah. Lots of actions and work that directed their powers to race upon stubbornness and infidelity. “˹O Prophet! ˺ Do not grieve for those who race to disbelieve”. Allah says, “surely they will not harm Allah in the least”, no matter how much they spend, and energize what they are active in, they won’t harm Allah. They are weak, poor, are in the grip of the Lord, and are under His oppression. They will not harm our Lord; Allah is above harm. Whatever they do with their own hands and their iron; they will not attain anything, and will not harm Allah. “surely they will not harm Allah in the least”, not even a little thing, and this is the will of the Lord. Allah says, “It is Allah’s Will to disallow them a

share in the Hereafter, and they will suffer a tremendous punishment" (Ali-'Imran:176), Allah doesn't want to give them luck, a share in the hereafter, and that is Allah's will, the universal fatalistic will. Allah willed this for the disbeliever, whose infidelity was due to his stubbornness and hasten towards infidelity.

Allah willed for him to be from disbelievers; everything that happened and happens is according to the will of Allah, for Allah doesn't want him to have any share in the hereafter. As a result, He lets him race towards infidelity with all his power, to offer money, and to turn away from the path of Allah. All of his work, concern, and thinking is directed towards turning away from Allah's path, and an attempt to put off the light of Allah on earth. "˹O Prophet! ˺ Do not grieve for those who race to disbelieve—surely they will not harm Allah in the least. It is Allah's Will to disallow them a share in the Hereafter, and they will suffer a tremendous punishment" (Ali-'Imran:176), He forbids them from Heaven, and He sends them to a great torment. Allah describes this torment, the torment of Hellfire, of being great. Because there is neither greater nor superior to this torment. The torment is in a fire, a bed of fire, a blanket of fire, walls of fire, death comes to him from everywhere, and he tries to die but he doesn't. So, when death becomes the greatest wish to him, and it does not happen, this is the greatest misery; that a person wishes death and it does not happen while death comes to him from everywhere, and he doesn't die. .God forbids, this is a grave torment

يقول الله ﷻ : {إِنَّ الَّذِينَ اشْتَرَوُا الْكُفْرَ بِالإِيمَانِ لَنْ يَضُرُّوا اللَّهَ شَيْئًا وَلَهُمْ عَذَابٌ أَلِيمٌ}[آل عمران:177], {وَلا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّمَا نُمْلِي لَهُمْ خَيْرٌ لِأَنْفُسِهِمْ إِنَّمَا نُمْلِي لَهُمْ لِيَزْدَادُوا إِثْمًا وَلَهُمْ عَذَابٌ مُهِينٌ}[آل عمران:178], {مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَى مَا أَنْتُمْ عَلَيْهِ حَتَّى يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِي مِنْ رُسُلِهِ مَنْ يَشَاءُ فَآمِنُوا بِاللَّهِ وَرُسُلِهِ وَإِنْ تُؤْمِنُوا وَتَتَّقُوا فَلَكُمْ أَجْرٌ عَظِيمٌ}[آل عمران:179]

says, “Verily, those who purchase disbelief at the price of Faith, not ﷻ Allah .the least harm will they do to AllâhFor them, there is a painful torment” (Ali-'Imran:177),” And let not the disbelievers think that Our postponing of their punishment is good for them. We postpone the punishment only so that they may increase in sinfulness. And for them is a disgracing torment” (Ali-'Imran:178),” Allâh will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good. Nor will Allâh disclose to you the secrets of the Ghaib (unseen), but Allâh chooses of His Messengers whom He wills. So believe in Allâh and His Messengers. And if you believe and fear Allâh, then for you there is a great reward” (Ali-'Imran:179). The verses are from the Surah of Ali-'Imran, and the context of the verses continues to explain wisdom, sermons, considerations, and lessons learned from the battle of Uhud.

It was mentioned in the previous verse that Allah calmed the Prophet, and relieved him of his severe grief over the disbelievers who commit these major crimes in their war against Allah and His Messenger. Further, that the destination of the disbelievers will be loss and destruction which was hard on the Prophet. This is even a pity for the disbelievers for what they are in. Here Allah calmed His Messenger and says, “And let not those grieve you (O Muhammad) who rush with haste to disbelieve”, speeding up towards it. “verily, not the least harm will they do to Allâh. It is Allâh’s Will to give them no portion in the Hereafter”, it’s Allah’s will that He does not want to make them among the people of Paradise in the end. “.....It is Allâh’s Will to give them no portion in the Hereafter. For them there is a great torment” (Ali-'Imran-176), this is the will of the Lord in them with their infidelity, stubbornness, repellence to the path of Allah, their fight against Allah, and their fight against His Messenger. Then Allah confirmed this meaning by saying, “Verily, those who purchase disbelief at the price of Faith, not the least harm will they do to Allâh. For them, there is a painful torment” (Ali-'Imran-177), “Verily, those who purchase disbelief”, they took it, “at the price of Faith”, they

repelled it, they did not want the faith that they repelled, and they choose disbelief instead. “not the least harm will they do to Allâh”, the Lord is the God, the praiseworthy, free from need from all of His creation, He need not anything, and He lacks nothing. Further, nothing ever can cause Him harm; even if the people of Heavens and earth gather as the heart of one man in disbelief, they will not harm Allah in anything whatsoever.

They harm nobody but themselves. “O My servants, you will not attain harming Me so as to harm Me, and will not attain benefitting Me so as to benefit Me”. Allah is above harm, and above benefit, and He is irresistible above His servants. Thus, nobody can harm Him. Further, the one who kept himself away from the faith, and fought Allah and His Messenger didn’t harm anybody but himself. The commands and the will of Allah must happen. However, nothing can prevent Allah’s will from occurring. Moreover, whomever chooses infidelity and acts according to it, is harming himself, and not harming Allah. “Verily, those who purchase disbelief”, they took it, and that’s the reason behind their punishment, for they wanted infidelity. As a result, they had it; they bought infidelity because they loved it. On the other hand, they didn’t want faith, so they pushed it away from them. “purchase disbelief at the price of Faith”, knowing that faith is in hand and they can have it for the Messenger is present and the Message of Allah is present as well. Deep down, they know it is the truth, yet, they don’t want it. “Verily, those who purchase disbelief at the price of Faith, not the least harm will they do to Allâh” (Ali-'Imran:177), Allah tells us that those will have “For them, there is a painful torment”. The Hellfire, God forbids. Then, He says, “And let not the disbelievers think that Our postponing of their punishment is good for them. We postpone the punishment only so that they may increase in sinfulness. And for them is a disgracing torment” (Ali-'Imran:178), that is what the disbelievers think for they will reach a time where they will gain victory, money, and honor. Then he thinks that it’s all under his control as if fates

are running to make him happy and honorable. says, “And let not the disbelievers think”, don’t assume, “that Our postponing of their punishment is good for them”, postponing means delaying, lengthening the cord, prolonging the time, while they are walking in infidelity. He disbelieves, transgresses, and fights Allah and His Messenger, yet, he is supplied with money, remains in his power, and victory. As a result, he thinks that the matter is his, and not to Allah.

He says, “And let not the disbelievers think that Our postponing of their punishment is good for them”, this is not good. He, by Allah, obtained worthy money, triumphed over the Messenger of God, and extended in life with his disbelief and stubbornness. This is not good for him. “We postpone the punishment only so that they may increase in sinfulness”, we give them more and do not hasten their punishment, to increase their sins. so that they may increase in sinfulness”, their crimes will increase, consequently, their crying increases tomorrow, and their regret and punishment will increase as well. “....so that they may increase in sinfulness. And for them is a disgracing torment” (Ali-'Imran:178), the torment is being referred to as humiliating that is insulting. In addition, the torment of Allah is described as being painful, full of hatred, and intensive. A fire described as insulting, humiliating; However, he does not go into Hell on his feet, rather, he goes on his face, he is being dragged. “The Day when they will be pushed down by force to the Fire of Hell, with a horrible, forceful pushing” (At-Tur:13), “and they will be seized by their forelocks and their feet”, he is taken by his forelock and thrown into Hell. He is being dragged by his feet to be thrown into Hell. “The Day they will be dragged on their faces into the Fire" (Al-Qamar:48), the painful torment of the fire is not enough, so he is dragged on his face, and this is humiliating. He will be tormented by all kinds of torment. "Taste you (this)! Verily, you were (pretending to be) the mighty, the generous!” (Al-Dukhan:49). Allah tells them that they are going to have humiliating punishment; they are humiliated by all kinds of insults. Then, Allah addresses the

believers again to address this issue that affected their souls, the issue of defeat on the day of Uhud. He says to the people of faith, "Allâh will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good…." (Ali-'Imran:179), "Allâh will not ", that it is not possible, and cannot continue. "Allâh will not leave the believers", the believers and hypocrites are in one row that exists, and they must be distinguished.

Further, the people of faith must appear and the people of hypocrisy must appear in their reality, because the people of hypocrisy are disbelievers that are hiding with the people of faith. Allah says it is not from His sunnah (way of treating His servants), nor His matter to make those who are pretending, in appearance, to be in faith, and the reality is that they are disbelievers hiding among the people of faith, and they are not distinguished until they are known. "Allâh will not leave", He would not leave "the believers in the state in which you are now", while the unbelievers are among you. "Until He distinguishes the wicked from the good", "Until He distinguishes the wicked", the people of hypocrisy, "from the good", the people of faith. Then He says, "Nor will Allâh disclose to you the secrets of the Ghaib (unseen)", also, Allah would not show you the unseen and inspire you; to say to you that so-and-so, so-and-so, and so-and-so, these are hidden hypocrites. This is, likewise, not from the sunnah of Allah. Allah does not show this matter except for the Prophet for a specific matter and wisdom that Allah knows. Even the prophet ﷺ, at the beginning, did not know the hypocrites until Allah showed him. However, Allah taught the Prophet that for wisdom. The Prophet did not inform all of the Muslims about the hypocrites, rather, he told one man who is Hudhaifa -may God be pleased with him-, and he had the Prophet's secret in this matter. Allah says to his Prophet, "And among the bedouins around you, some are hypocrites, and so are some among the people of Al-Madinah who persist in hypocrisy; you (O Muhammad) know them not, We know them. We shall punish them twice…." (At-Tawbah:101), Allah says that

even the Prophet does not know all of the people of hypocrites that were with him.

He says, “... you (O Muhammad) know them not, We know them. We shall punish them twice, and thereafter they shall be brought back to a great (horrible) torment” (At-Tawbah:101), Allah is telling the people of faith that He wanted to show them hypocrites in front of their eyes, so that they are exposed. When the trial and intensity occurred in Uhud, the hypocrites did not have patience. It couldn’t be that they go to fight and get killed without showing their hypocrisy, and without one of them saying: "for what are we killing ourselves". Rather, they get back and get distinguished. They return from the battle and get distinguished. That is the way the battle and wounds occurred, then their hypocrisy appeared after this. One says: "O, if only we would go and get safety from Abu Sufyan", and the other flees here, and the other flees there. At that point, they are exposed and distinguished, and the people of faith get to know them through their behaviors. As for the people of patience and faith, they were distinguished as well. That is Anas ibn al-Nadr saying to some of the companions who fled: "where are you going? They say Muhammad was killed. He says, and what do you do with life after him, what is the worth of life after the Prophet ﷺ?" Then he says to Saad bin Muadh, "the Heaven by the Lord of the Kaaba, I cannot smell (get to) it without Uhud". And he goes to fight. This is Hamzah, and this Abdullah bin Al-Jubeir, he says where you go; the Messenger assigned you this place, do not leave it, do not abandon it! They say no! the booty, the booty! People are gone; So, they left. At this point, the reality of everybody has appeared; in this strife, attitudes are determined, the reality of the people of faith appears, and the reality of the people of disbelief and hypocrisy appears as well. However, the one who has a kind of weakness (of faith) appears as well.

“Allâh will not leave the believers in the state in which you are now”, people remain in this condition where things are concealed, hypocrites live among the

believers, a believer with strong faith, and a believer with weak faith, and nothing will distinguish this from that? No, this is not stability. Yes, Allah knows; He knows the reality of this believer, yet, Allah does not punish people according to his knowledge, rather, according to what he does in this world. For example, in the place of work, he is punished for this; however, if there were no adversities that distinguished people, then, if Allah wants on the Day of Resurrection, He would put this servant into the highest level in heaven, because Allah knows that there is real faith in his heart. And this one was a hidden hypocrite; accordingly, Allah would put him in Hell. And this one was weak in faith; Allah gives him a rank that is lower than the rank of the previous one. As a result, he would say, "no God, I was with him, we were all together, praying together, and our actions were the same" and he complains. Allah will not call him to account according to what appeared on him in the world, rather, He says to him, "no! I know what is in your heart that you were less in faith than this one. That is why this one took this rank while you took this rank". He complains to Allah, that is why Allah informs us that the ranks that the people of faith obtain in Heaven, and the degrees the disbelievers have in Hell, must be obtained. Every person takes the rank he deserves according to his work in the world, and this cannot be shown except through tribulations and trials.

"Allâh will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good" (Ali-'Imran: 179) so that everyone will receive what he deserves on the Day of Resurrection. And to distinguish the row of believers to be careful of these hypocrites. They might get high positions, and put them in places while they are hypocrites. This is dangerous for the people of faith. Still, it has many benefits for the people of faith regarding revealing the hypocrites in this world. That is why Allah says that this is not from the matter, nor the situation, nor the Sunnah of Allah (to leave the hypocrites hidden among the Muslims). This verse is great in explaining that this cannot be.

“Allâh will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good” (Ali-'Imran:179), that this can never be of Allah, and cannot be from the Sunnah of Allah. “Allâh will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good. Nor will Allâh disclose to you the secrets of the Ghaib (unseen), but Allâh chooses of His Messengers whom He wills...” (Ali-'Imran:179), “but Allâh chooses of His Messengers whom He wills”, that He shows them the unseen. The unseen belongs to Allah, and He does not tell the unseen to anyone except for the ones He wills from His Messenger. “So believe in Allâh and His Messengers”, and leave the matter to Allah. “.... And if you believe and fear Allâh, then for you there is a great reward” (Ali-'Imran:179) if you believe in Allah and fear Him, then you will have a great reward from Allah.

Then He ﷻ says, “And let not those who covetously withhold of that which Allâh has bestowed on them of His Bounty (Wealth) think that it is good for them (and so they do not pay the obligatory Zakât). Nay, it will be worse for them” (Ali-'Imran:180), jihad consumes lots of money for there is no Jihad without money. Money is the basis of Jihad for the sake of Allah. Jihad includes the war equipment, the food needed for strivers, and the animals that they ride on from horses, and camels. Therefore, there is no Jihad except with money. And money is given for the battle and gets consumed, people are killed, horses are ravaged, money goes away, perishes, and this may happen in one hour in one battle and all of this goes away. And then, they will need to renew the equipment once again. So, war is the biggest door of consuming money, and it requires spending. Thus, no war can be established without spending money for the sake of Allah. As if Allah considers faith to be a long and wide path of sacrifice. Allah says, “And let not those who covetously withhold of that which Allâh has bestowed on them of His Bounty (Wealth) think that it is good for them….” (Ali-'Imran:180), it is warning the Muslim from withholding their money from the path of Allah. “And

let not those who covetously withhold of that", withheld is scrimp and miserliness. "of that which Allâh has bestowed on them of His Bounty", you are withholding to spend the money of Allah that you have, it is the bounty of Allah who gave you that money. "of that which Allâh has bestowed on them of His Bounty", from His bounty and His favors. "think that it is good for them", they think it is good to store and keep this money. He says, "Nay, it will be worse for them", but holding this extra money from spending in jihad for the sake of Allah is bad for its owner.

Then He says, describing how it is considered to be bad, "the things which they covetously withheld shall be tied to their necks like a collar on the Day of Resurrection", they are going to be tied with what they withheld on the Day of Resurrection. If only it was a tie of cold gold or silver, rather, his gold, silver, and treasure transfer into a brave bald serpent. The Prophet says, "Anyone whom Allah has given wealth but he does not pay its Zakat, then, on the Day of Resurrection, his wealth will be presented to him in the shape of a bald-headed poisonous male snake bite him over his cheeks", that it ties him and it sends its two poisonous glands towards his cheeks. "Bite him over his cheeks and say, "I am your wealth; I am your treasure", that is, I am the money you stored in the world, I am your treasure. Notice the great punishment; had he spent it and got rid of it in the world, it would be much better for him, rather than storing the money for the sake of making this snake, which does this to him, fatter, stronger, and longer. In the other Hadith, "Any person who possesses gold or silver and does not pay what is due on it (i.e., the Zakat); on the Day of Resurrection, sheets of silver and gold would be heated for him in the fire of Hell", it's formed as sheets to accommodate, then it gets heated in the Hell fair then he gets ironed with his forehead, his side, and his back on a day that equals fifty thousand years. After that, he is shown his final abode, either to Heaven or to Hell; this is the Muslim who does not pay this zakat.

And whoever owns a camel and does not pay its zakat, he will be brought on the Day of Resurrection with the biggest number he reached including ones that were separated from their mother after breastfeeding around two years old. All camels, the largest number he got in his life, are brought while he will be thrown on his face in a vast desert plain. Getting thrown that is to be thrown on his face in a tough hard ground; on a hard ground. And it (the camels) will trample upon him with their hoofs, and bite him with their teeth. As often as the first of them passes him, the last of them will be made to return during a day which is equal to fifty thousand years. Then he is shown his final abode either to Heaven or to Hell. The Hadith also stated that the treasure owner is being followed by the snake in the resurrection, running after him. Then he escapes from it, and the snake tells him, "Come here take your treasure, your treasure is with me". The snake is telling him, "Your treasure is with me, your money is with me". The Prophet says, and it would not escape because it follows him wherever he goes, it follows him. Then it tells him, "I am not leaving you, your treasure is with me, come and get it". Then it opens its mouth to him, then he looks and sees his worldly treasure; his gold ingots, and money. All of his money is inside the snake; then he tries to get it out of the snake, so he puts his hand inside the snake then the snake bites his hand and catches him. Then, it keeps biting his cheeks while telling him I am your money, I am your treasure, I am that snake, I am your money, I am your treasure. And this is a huge matter; He says, “And let not those who covetously withhold of that which Allâh has bestowed on them of His Bounty (Wealth) think that it is good for them....” (Ali-'Imran:180), they should not think that storing the money, gathering it, and not spending it for the sake of Allah is good for them, no! “Nay, it will be worse for them”. Then “the things which they covetously withheld shall be tied to their necks like a collar on the Day of Resurrection1. And to Allâh belongs the heritage of the heavens and the earth”, Allah is free of need, because all of the Heavens and earth are His, His heritage. It is called heritage because after everything dies, everything will return to Him; this is an analogy. Ownership

in this world is only a temporary ownership, a temporary inheritance as inheritance could be termed as ownership, either because when everyone dies it returns to Him; this is why it is called inheritance. And ownership, the one who owns anything in this life is a temporary ownership or inheritance as inheritance could be used to refer to the permanent ownership which is to Allah, because it is His. He is the One Who created it, and He is the One Who gave it to whomever He wants. So, Allah is the Owner of the heavens and earth and He is free from need. Thus, when you spend from the money you have, you are actually giving from Allah's money which He gave you. "And Allâh is Well-Acquainted with all that you do", a warning, a great warning. "And Allâh is Well-Acquainted with all that you do", that is where do you hide? where do you store it? Well-acquaintance means having complete knowledge. He is well-acquainted with all of your actions. So, don't you think that when you hide your money and say "by Allah, I don't have money and by Allah so and so" that it is hidden from Allah, "And Allâh is Well-Acquainted with all that you do".

This verse was the last of the verses that were revealed in the context of the Battle of Uhud. This great invasion with all the pain, injury, and hardship that befell the Muslims, and affected everyone, including the Prophet ﷺ, because the Prophet was not injured in any time and nothing happened to him harder than what happened in this battle. The battle of Uhud was the most difficult day that the Prophet ﷺ ever endured. It is more difficult than anything except for one day, which is the Day of Taif. And the Prophet said when he stood near his uncle Hamza with his body badly injured, he said, "I have never endured a day that is harder than this day". And the mother of the Faithful Believers, Aisha, the knowledgeable, the scholar, the truthful, and the daughter of al-Siddiq, said to him, "O Messenger of God, has a day passed for you that is more severe than the day of Uhud". The Prophet responded "I have received from your people what I have received". This word of the Prophet I have met from your people, Quraysh,

what I did; in the sense of long days of harm that the Prophet ﷺ suffered from. And the most severe day was the day of Taif. The day when the Prophet exposed himself to the sons of Abd Yalil. The Prophet ﷺ, the Messenger of the God to the worlds exposes himself to the sons of Abd Yalil. He tells them: "protect me". That is, "I came seeking protection. I don’t ask you anything but protection". And that was the case of Arabs; they used to boast that they help whoever needs help, protect the weak, and they provide shelter to the ones in need. He says "I need help, I need your protection, just protect me so that I can deliver the Message of Allah". I am the Messenger of Allah. I ask you, you're the people of honor, people of status, and you have a good reputation throughout the Peninsula. Just protect me so that I can deliver the Message of Allah. My people harmed me, Quraysh stood in my way, they are preventing me from delivering the message of Allah, so protect me. One of them said, "if you were really the Messenger of God, then you are too great to talk to, and if you are a liar, then you are too despicable to talk to". Allah is most high! Another said to him, "didn’t Allah find anyone else as a Messenger to send?" And a third one mocked him while the Prophet was in a weak position leaving Mecca to Taif on foot and did not have an animal to ride ﷺ. That is why these people mocked him and said, 'If you are the Messenger of God, let Him provide you with a treasure that will prevent you from asking for help. Ask Him to send you a group of angels to protect you, and they addressed him with this.

He says, "So I went out depressed, and didn’t wake up until I was in the Qarn-al- Althaealib". Qarn-al- Althaealib is what is called now Qarn-al-Manazil, which is the place of ihram. The Miqat which Allah assigned for the people of Najd, and it’s a well-known place nowadays. He says, "I only woke up there". He says, "then I sat and the angel of the mountains stood". Then Jibreel came to him and said, "Allah has looked at you and seen what your people responded to you, and He sent the angel of the mountains with me, order him what you want". Then he

said that the angle of the mountain suggests the punishment for those criminals. He said (the angle of the mountain), "command me to let Al-Akh-Shabain (i.e., two mountains) fall on them". That is the angle of mountains, Allah with a single sign sends him to destroy a mountain, get smashed?? He said, "order me to let the two mountains of Mecca fall on them, to finish them". The Prophet ﷺ said, "I hope that Allah will let them beget children who will worship Allah Alone, and will worship none besides Him". The Prophet ﷺ endured all of this; the day of Uhud was the second hard day among the Prophet's hardest days. This battle is the one that had sever pains for Islam. These verses were calming, peaceful, and merciful and included great lessons. A great speech from Allah to whip up the pains, open new horizons of preach, satisfaction, and calmness. It made the ones who were not on the day of Uhud say, "if only I was present on this day". And the one who did not become a martyr says, "if only I gained martyrdom". And the one who got injured is very pleased that he had what he did from the great speech of Allah in this lesson which is one of the greatest lessons of Islam, the invasion of Uhud.

يقول الله ﷻ : {لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ سَنَكْتُبُ مَا قَالُوا وَقَتْلَهُمُ الأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَنَقُولُ ذُوقُوا عَذَابَ الْحَرِيقِ}[آل عمران:181], {ذَلِكَ بِمَا قَدَّمَتْ أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِلْعَبِيدِ}[آل عمران:182], {الَّذِينَ قَالُوا إِنَّ اللَّهَ عَهِدَ إِلَيْنَا أَلَّا نُؤْمِنَ لِرَسُولٍ حَتَّى يَأْتِيَنَا بِقُرْبَانٍ تَأْكُلُهُ النَّارُ قُلْ قَدْ جَاءَكُمْ رُسُلٌ مِنْ قَبْلِي بِالْبَيِّنَاتِ وَبِالَّذِي قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ إِنْ كُنْتُمْ صَادِقِينَ}[آل عمران:183], {فَإِنْ كَذَّبُوكَ فَقَدْ كُذِّبَ رُسُلٌ مِنْ قَبْلِكَ جَاءُوا بِالْبَيِّنَاتِ وَالزُّبُرِ وَالْكِتَابِ الْمُنِيرِ}[آل عمران:184]

Allah ﷻ says, "Indeed, Allah has heard those ˹among the Jews˺ who said, Allah is poor; we are rich!" We have certainly recorded their slurs and their killing of prophets unjustlyThen We will say, "Taste the torment of burning!" (Ali-'Imran:181), "This is ˹the reward˺ for what your hands have done. And Allah is never unjust to ˹His˺ creation" (Ali-'Imran:182), "Those ˹are the same people˺ who say, "Allah has commanded us not to believe in any messenger unless he brings us an offering to be consumed by fire ˹from the sky˺." Say, ˹O Prophet, ˺

“Other prophets did in fact come to you1 before me with clear proofs and ˹even˺ what you demanded—why then did you kill them, if what you say is true?” (Ali-'Imran:183), “If you are rejected by them, so too were messengers before you who came with clear proofs, divine Books, and enlightening Scriptures” (Ali-'Imran:184). He tells about another immoral saying from the sayings of the Jews, may God curse them, by saying that Allah is poor and we are rich. The reason behind this saying is something they heard in the Holy Qur’an stating that Allah asked His servants to spend on His path. His order is in the image of the loan for He says, “Who will lend to Allah a good loan which Allah will multiply many times over? It is Allah ˹alone˺ who decreases and increases ˹wealth˺. And to Him you will ˹all˺ be returned” (Al-Baqarah:245). Allah asks His servants to spend for His sake. He asks this in the form of a loan, that it is a loan for Allah. As if Allah is the borrower; He is the Lord, the God who is free of need of His servants. Yet, He addressed them in this merciful manner to urge them to spend for His sake. Further, the money they spend as if they were giving it to Allah in the form of a loan and that He is a borrower. However, Allah pledges that this will be returned to His servants doubly. This is the merciful manner of Allah towards His servants, it reflects Allah’s mercy and kindness to urge them to spend money for the sake of Allah. And that Allah takes it and borrows it from them, while He is free of need and will return it to them doubly. The Jews, may God curse them, mocked at this merciful manner that Allah addressed His faithful servant and said, "Allah is asking for a loan then He is poor and we are rich for we have lots money and we do not ask for a loan".

Allah says, “Indeed, Allah has heard those ˹among the Jews˺ who said, “Allah is poor; we are rich....” (Ali-'Imran:181). And Allah’s saying, “Indeed, Allah has heard”, is a threat, that Allah heard your saying, you criminal. Allah has heard those ˹among the Jews˺ who said, “Allah is poor”, that He asks for a loan, “we are rich!”, that we are free of need with what we have of money. After Allah’s

hearing, “We have certainly recorded their slurs”, Allah will write what they said on their records, and Allah has told that a person does not utter a saying without having a steadfast watching angel, and all that the servants do is written in these records. “We have certainly recorded their slurs and their killing of prophets unjustly”, that we will write this, and that these criminals who followed their ancestors` ways of killing the prophets and criminality. “and their killing of prophets unjustly”, a Prophet is never killed justly, but Allah says “unjustly” to indicate that they are the transgressors and the wrongdoers. They know they are from the people of transgression. “...Then We will say, “Taste the torment of burning!” (Ali-'Imran:181), on the Day of Resurrection, taste it, suffer it. “torment of burning!”, the Hellfire, the Fire of (the Wrath of) Allah kindled, and which doth mount (Right) to the Hearts. “This is”, that is the punishment and torment with which Allah torments them on the Day of Resurrection. He says, “for what your hands have done”, from infidelity, “for what your hands have done”, that is from what you previously did. And when the hand was the greatest gainer, the gain was referred to the hand. “for what your hands have done”, even if some of the sayings were told by their tongues. “This is ˹the reward˺ for what your hands have done. And Allah is never unjust to ˹His˺ creation” (Ali-'Imran:182), Allah does not unjust His servants, rather, He rewards each person according to what he did. And those who committed crimes, their criminality made them deserve the punishment Allah mentioned. “...Taste the torment of burning!”(Ali-'Imran:181)

Another crime committed by those Jews, He says, “Those ˹are the same people˺ who say, “Allah has commanded us not to believe in any messenger unless he brings us an offering to be consumed by fire….” (Ali-'Imran:183), those fools and stubborn, who were called to believe in Muhammad ﷺ, and to embrace Islam said with an excuse or with arrogance, “Those ˹are the same people˺ who say, “Allah has commanded us not to believe in any messenger unless he brings

us an offering to be consumed by fire….” (Ali-'Imran:183). That is, O Muhammad, if you can bring an offering, which is what a servant uses to get close to Allah, then, let a fire comes down from Heaven to take and burn it. They said we do not believe in any messenger for we covenanted Allah. That is, He took a promise from us, or that He told and informed us previously that we should not believe in a messenger. Yet, if we want to make sure of he is truthful, then the sign of his truthfulness is to bring an offering to be consumed by fire. He says, “...Say, ˹O Prophet, ˺ “Other prophets did in fact come to you1 before me with clear proofs and ˹even˺ what you demanded—why then did you kill them, if what you say is true?” (Ali-'Imran:183), and the truth is that those who are liars and fabricators for Allah provide His honest Messenger with proofs and signs. And Muhammad ﷺ is honest and trustworthy; further, Allah provided him with thousands of proofs and signs that reflects upon his truthfulness among which is the Holy Qur’an, the great unseen matters that he told, and the past great unseen matter that is in their books. However, he spread their scandals and what they used to hide from the Book. “O People of the Book! Now Our Messenger has come to you, revealing much of what you have hidden of the Scriptures and disregarding much. There certainly has come to you from Allah a light and a clear Book” (Al-Ma’idah:15), “through which Allah guides those who seek His pleasure to the ways of peace, brings them out of darkness and into light by His Will, and guides them to the Straight Path” (Al-Ma’idah:16). This is a Prophet supported with these miracles, including the great miracles Allah made on his hands among which the splitting of the moon, his victory in Badr ﷺ, the fountain of water from between his fingers, the little food becoming doubly, telling about unseen event before occurrence, and everything that happens around him is a sign of his truthfulness ﷺ. They fabricated their saying that they covenant Allah not to believe in any messenger unless he brings them an offering to be consumed by fire, they fabricated this lie, and the truth is that they were commanded in their Book to believe in Prophet Muhammad ﷺ who was sent to them by Allah to

assure what they have from the Torah and the Gospels. Therefore, Allah reported that what they said was a lie and stubbornness. He says, “Say, ˹O Prophet, ˺ “Other prophets did in fact come to you1 before me with clear proofs”, clear proofs, “and ˹even˺ what you demanded”, they also brought the offering to be consumed by fire. “...why then did you kill them, if what you say is true?” (Ali-'Imran:183), why did you kill them? He addressed them, even if the killers were their fathers because they were following the same way of their fathers, the way of those rebels and disbelievers. They were addressed with this because they were following the same way and method, and they were the same as their ancestors. “...why then did you kill them, if what you say is true?” (Ali-'Imran:183), that is, if you are truthful about what you said regarding your covenant to Allah that if a Messenger came to you and brought you an offering to be consumed by fire, then this is proof that he is truthful and that you will believe in him. Allah says, “If you are rejected by them, so too were messengers before you who came with clear proofs, divine Books, and enlightening Scriptures “(Ali-'Imran:184), Allah is consoling His servant and Messenger Muhammad ﷺ and that these are liars and stubborn. And that his case of being rejected by these stubborn people is the same as the case of the previous fellow Messengers. “If you are rejected by them”, that is O Messenger, O Muhammad, “so too were messengers before you”, a lot of Messengers were rejected. The last Messenger to be rejected was Isa, son of Maryam, who was rejected by the children of Israel. “Before you who came with clear proofs”, clear proofs. Isa was one of the Prophets sent to the children of Israel who had great proof, and Allah provided him with huge signs and impressive miracles. “divine Books”, the divine book, “and enlightening Scriptures“, the enlightening clear book that includes a clear, obvious light that enlightens what is around it, and it sheds the light over everything to distinguish between the right and wrong; guidance and error. And it is clear and obvious to the ones with eyes, and it is an enlightening book that includes divine law, which

is clear, obvious, and enlightening. Even though the prophets came with all of this, still, these are the stubborn liars who rejected the prophets.

These verses are here from the first, "Indeed, Allah has heard those ˹among the Jews˺ who said, "Allah is poor; we are rich!..." (Ali-'Imran:181), this is a new separation in Surah Ali-'Imran after the previous one that lasted for sixty verses, all of which were revealed regarding the Battle of Uhud. Then this new separation came to take us back to the beginning of the Surah. Because this surah, as previously mentioned, the surah of evidence and the clear proof that Muhammad bin Abdullah is the Messenger of Allah in truth and sincerity. This here nullifies the claims of Jews that they are people of religion, and that they want faith and sincerity, and that their disbelief in Muhammad is because they are attached to their religion. These claims are nullified; besides, Allah nullified the doubts that they said about what Muslims had on the day of Uhud. After that, the Surah began to enter the final stage, and that Allah concluded these meanings mentioned in the Surah. Allah says, "Every soul will taste death. And you will only receive your full reward on the Day of Judgment. Whoever is spared from the Fire and is admitted into Paradise will ˹indeed˺ triumph, whereas the life of this world is no more than the delusion of enjoyment" (Ali-'Imran:185), this is a great sign of Allah which implies a great and eloquent exhortation.

Allah says, "Every soul will taste death", this is a truth, self-evident, perceptive, sensual which everyone sees. But Allah reminds us with it, that every soul must taste death, no matter how honorable, humble, small, believer, disbeliever, young, or old. Every soul must taste death, every soul created by Allah must taste death. And Allah's word "tastes death" means that it has a taste, it has an effect. For the believer when he dies, he tastes a rest from all worry, and a flight to Heaven. On the other hand, the unbeliever's death is like a choke, for his soul is harshly removed from him. As the prophet said, "He draws it out as a spit is drawn out from moistened wool. Then it becomes dissipated in his body,

then the angel of death draws it out". "Every soul will taste death. And you will only receive your full reward on the Day of Judgment…." (Ali-'Imran:185), that is, the matter, the case, and the situation is what the end depends on. The dangerous matter is that the rewards will be fulfilled on the Day of Resurrection. "will only receive your full reward on the Day of Judgment", this is the decisive point, the breaking point, this is the most important thing in everything, otherwise death is the end of every living thing. Whether he lived in this world blessed, luxurious, or lived in it miserable, hard, sick, and suffering, all of it is directed to death. But the lesson is in the future, that is, it is not in this life; For this life, whatever it may be, death will be the outcome, and it will take away wealth, pride, empowerment, money, and prestige from the wealthy people. Death will come and take them away from their positions, likewise, those who are in sickness, pain, hardship, and suffering as well, death will come as an end and salvation for them. But the matter that should be taken into consideration, is the future after which there is no death, which is a life of stability and no death.

"Every soul will taste death", that is, after this life, "And you will only", the matter, the case, and the great thing, "receive your full reward on the Day of Judgment", the rewards will be fulfilled on the Day of Resurrection. He says, "Whoever is spared from the Fire and is admitted into Paradise will ˹indeed˺ triumph, whereas the life of this world is no more than the delusion of enjoyment" (Ali-'Imran:185), "Whoever is spared from the Fire", and the meaning of "spared from" here is a passive voice, when the doer is not named; that is, a force displaces him and keeps him away. Drawn away is the removal with some suffering from Hellfire. "and is admitted into Paradise", He was also admitted, a passive voice for the doer was not named; there is no doubt that Allah is the One Who wills the entrance to Heaven. Allah says, "will ˹indeed˺ triumph", he who won the victory, no matter what life he lived, but this happened to him, that is victory. Because Paradise is eternity in blissfulness, pleasure, and abiding bliss, and Paradise is a

beautiful maid, a steady river, uninterrupted fruits, and an endless pleasure. There is no deprivation from it after that, thus, this is victory. What is understood is that whoever was not spared from Hell and was not admitted to Heaven has lost an evident loss, "this world is no more than the delusion of enjoyment", "this world is no more than", exclusively. "no more than the delusion of enjoyment", whoever thinks that this life is a huge matter, a home for residence, and keeps running after happiness and never gets it, is certainly deceived. However, he who put his hope and ever after in this world. Yet, it is the deceived enjoyment for it is a couple of hours then it ends and he gets detached from it.

The link between this verse and the surah is great. The surah spoke about the Battle of Uhud, and the suffering that took place in it, and the pains that were experienced by the Muslims. Allah makes the hearts of the people of faith get attached to the hereafter. And that the world life is an easy matter that will pass and is a delusion of enjoyment. And that everyone will taste death, whether he lies in bed or he is in the Battlefield, the main point is that he is going to die. He who does not die by the sword, will die with something else. This must attain death anywhere, but the lesson is in the end. The lesson is for those who have a work that displaces them from Hellfire and directs them to Heaven. We ask Allah to be one of these. Then the verse to settle the believers in suffering and hardship and endure adversity. Allah says to them, "You ˹believers˺ will surely be tested in your wealth and yourselves,1 and you will certainly hear many hurtful words from those who were given the Scripture before you and ˹from˺ the polytheists. But if you are patient and mindful ˹of Allah˺—surely this is a resolve to aspire to" (Ali-'Imran:186), this is a clarification that tells the people of faith that the path is long and include suffering, and Allah swears to them, He says, "You ˹believers˺ will surely be tested ", by Allah you will be tested. "in your wealth and yourselves,1 and you will certainly hear", with "certainly" used for swearing. "will certainly hear many hurtful words from those who were given the Scripture

before you and ˹from˺ the polytheists", this is nature of the path, this is the nature of the faith path. "You ˹believers˺ will surely be tested ", a speech from Allah to the people of faith. You will be tested in your money by making it less and lost, and by commanding you to spend it for the sake of Allah. "and yourselves", by martyr for the sake of Allah, with sickness and aggression. "will certainly hear many hurtful words from those who were given the Scripture before you and ˹from˺ the polytheists", from cursing, defaming, doubting, and lots of hurting. "from those who were given the Scripture", Allah mentioned them first because the war with them continues until the Day of Resurrection. "and the polytheists", it was said that the ones who became polytheists after them were the Arabs due to the war that took place with them settled quickly in the era of the Prophet. And crowds of people embraced Allah's religion, that is why Allah mentioned the people of the Books from Jews and Christians, because the war with them will continue. And they are the enemy who will remain the longer with the Muslims, the biggest enemy that casts doubts, and who make the Muslims hear the harm through insulting Allah, insulting His Messenger, insulting His religion, and rejecting the path of Islam.

"You ˹believers˺ will surely be tested in your wealth and yourselves,1 and you will certainly hear many hurtful words from those who were given the Scripture before you and ˹from˺ the polytheists. But if you are patient and mindful ˹of Allah˺—surely this is a resolve to aspire to" (Ali-'Imran:186), Allah says to the people of faith "But if you are patient", over this trial in your money and yourself, and over what you hear from harm from the people of the Book. "and mindful", fear Allah. "Surely this", referring to patience and mindfulness, "is a resolve to aspire to", from your matters; Allah states it as obligatory over you, or it is "is a resolve to aspire to", that is the greatest and strongest matters that you should obey and act according to. This verse also comes in the closing verses of the Surah to show the believers that this is the nature of your path and it is a path of

affliction. Then Allah reminds them of the people of the Book of those who did not fulfill and did not do what Allah had entrusted them with.

Allah says, "ˉRemember, O Prophet, ˉ when Allah took the covenant of those who were given the Scripture to make it known to people and not hide it, yet they cast it behind their backs and traded it for a fleeting gain. What a miserable profit!" (Ali-'Imran:187), Allah is reminding us of the people of the Book. "ˉRemember, O Prophet, ˉ when Allah took the covenant of those who were given the Scripture ", remember when "ˉRemember, O Prophet, ˉ when Allah took the covenant of those who were given the Scripture", the meaning of Allah took the covenant that He took their promise, an assured covenant. "who were given the Scripture", Jews and Christians. "to make it known to people", it is obligatory to reveal the Book, which is through acting according to it, as a result, the truth is shown to people. "and not hide it", to hide it, "yet they cast it behind their backs", to cast is to throw carelessly. That they threw it behind their backs in the form of being neglected, and getting lost. "yet they cast it behind their backs and traded it for a fleeting gain", that they had the fleeting gain from the world positions from eating bribes, from lying to Allah to gain money, and from switching the religion of Allah.

"for a fleeting gain", this is the world, this is the world they wanted to benefit from, and live in. And they did not do or act according to the Book brought down to them. Allah ﷻ says, "What a miserable profit!", what a miserable thing they buy, that is if you took the whole world you fool, what is the benefit you get when you leave the religion and get prevented from entering Heaven and go into Hellfire. Then, you are a losing deal, this is a losing deal. Miserable is to establish guilt, that is what you took is miserable. As if you took the whole world, you obtained positions, millions, took this ugly money, and burned yourself. You enjoy this money for a little time then the Hellfire is your destiny. He says, "What

a miserable profit!", this is asceticism, blame, rebuke, and contempt to this matter that they bought instead of religion.

Then Allah despises one of the despicable groups of people, He says, "Do not let those who rejoice in their misdeeds and love to take credit for what they have not done think they will escape torment. They will suffer a painful punishment" (Ali-'Imran:188), "Do not let those who rejoice ", do not think. "those who rejoice in their misdeeds", it refers to the first meaning which is the world. They rejoice for what they have in the world of money and positions. Thus, the world is not what we are supposed to be happy about because it is an evanescent enjoyment. And they should not be happy about what they gained in the world the same with what they did of obedience for the sake of being seen. They want to be seen and be proud of what they have done. "love to take credit for what they have not done", they love to be praised by people for an action they did not do. They refer to things they did not do to themselves. And they love to be praised among people to be seen and to get a reputation for that. He says, "think they will escape torment", do not believe that those are victorious, and do not think that they are going to escape the torment. "They will suffer a painful punishment", because this is the ugliest quality of people, to rejoice for what he obtained from this world. The case is that he should not be happy about this. "Do not be prideful! Surely Allah does not like the prideful" (Al-Qasas:76), that is in this world, because his heart is attached to it, and he got proud and arrogant about it. And he thought that this is the whole hope, this is what was needed. And the reality is that this world is going to pass. Whatever Allah gave you is to test you whether you will thank Him or not? "love to take credit for what they have not done", from good. They didn't do this good and love to get praised. This verse is for the Jews specifically and for everyone who is similar to them. Then whoever is similar to that will fall under the concept of this verse. He says, "think they will escape torment", "will escape", will survive. "torment" the torment of the

hereafter. “They will suffer a painful punishment”, in the hereafter, which is the torment of Hellfire, God forbid.

يقول الله ﷻ {وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالأَرْضِ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ} [آل عمران:189] {إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالأَرْضِ وَاختلاف اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِأُولِي الأَلْبَابِ} [آل عمران:190] {الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَى جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ} [آل عمران:191] {رَبَّنَا إِنَّكَ مَنْ تُدْخِلِ النَّارَ فَقَدْ أَخْزَيْتَهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ} [آل عمران:192] {رَبَّنَا إِنَّنَا سَمِعْنَا مُنَادِيًا يُنَادِي لِلإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الأَبْرَارِ} [آل عمران:193] {رَبَّنَا وَآتِنَا مَا وَعَدْتَنَا عَلَى رُسُلِكَ وَلا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لا تُخْلِفُ الْمِيعَادَ} [آل عمران:194]

Allah ﷻ says, “And to Allah belongs the dominion of the heavens and the earth, and Allah is over all things competent” (Ali-'Imran: 189). “Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding” (Ali-'Imran: 190). “Who remember Allah while standing or sitting or [lying] on their sides and give thought to the creation of the heavens and the earth, [saying], "Our Lord, You did not create this aimlessly; exalted are You [above such a thing]; then protect us from the punishment of the Fire” (Ali-'Imran: 191). Our Lord, indeed whoever You admit to the Fire - You have disgraced him, and for the wrongdoers there are no helpers” (Ali-'Imran: 192). “Our Lord, indeed we have heard a caller calling to faith, [saying], 'Believe in your Lord,' and we have believed. Our Lord, so forgive us our sins and remove from us our misdeeds and cause us to die with the righteous” (Ali-'Imran: 193). “Our Lord, and grant us what You promised us through Your messengers and do not disgrace us on the Day of Resurrection. Indeed, You do not fail in [Your] promise” (Ali-'Imran: 194).

These verses from Surah Ali-'Imran come at the end of this surah where Allah tells the people of faith that He is the Owner of the heavens and the earth. Allah says, “And to Allah,” He used ´to Allah´ first to show that to Him, and not to

anyone else, “belongs the dominion of the heavens and the earth”. Allah is the name of the Lord, to Him all the names and attributes refer; He is the God and the Lord Who is known by this name to all the people of the earth. This is the greatest name of Allah and He is the God, the Lord Whom all creatures worship and need and not anyone else. “the dominion of the heavens and the earth”. This ownership is a complete one as Allah is the One Who owns the heavens and the earth that is because He brought them out of nonentity. So, He is the Creator of everything. Allah made creation only to Him, glory be to Him, and no one is capable of creation except Him, there is no creature in the heavens or in the earth that can create an atom, bring it out of nonentity or give it its picture and shape. Allah is the Creator of everything as He brings everything from nonentity. He is the One Who determines everything and gives it its size and attribute, and no one can change the creation of Allah. There is no change of Allah's creation as this is for Allah alone, glory be to Him. Then He is the Owner of this creation Who owns the disposing of it; everything that happens to this creature from the transformation from a state to a state is possessed by Allah and no one else owns the disposing of anything, but Allah. So, revival, death, health, disease, enrichment, impoverishment, guidance, delusion, laughter, weeping, contentment, distress, and grief and all what happens to the creature belong to Allah. Allah is the One who can do all these things and no creature can do anything without the will of Allah. “And that to your Lord is the finality” (An-Najm: 42). “And that it is He who makes [one] laugh and weep” (An-Najm: 43). “And that it is He who causes death and gives life” (An-Najm: 44). “And that He creates the two mates - the male and female” (An-Najm: 45). “From a sperm-drop when it is emitted.” (An-Najm: 46). “And that [incumbent] upon Him is the next creation” (An-Najm: 47). “And that it is He who enriches and suffices” (An-Najm: 48). This means that He enriches you with the money that He gives you. Suffices is taken from sufficiency and it refers to the things that you own of

clothes, of animals, of boats, of furniture, and all that you own of pots are all from Allah.

"And that it is He who enriches and suffices" (An-Najm: 48). "And that it is He who is the Lord of Sirius" (An-Najm: 49). "And that He destroyed the first [people of] 'Aad" (An-Najm:50). This is the action of Allah. "And Thamud - and He did not spare [them]" (An-Najm:51). "And the people of Noah before. Indeed, it was they who were [even] more unjust and oppressing" (An-Najm:52). "And the overturned towns He hurled down" (An-Najm:53). The overturned towns (the Mutafakah) are the villages of Lot, which Allah has turned upside down on the heads of their owners. "And covered them by that which He covered" (An-Najm:54). "Then which of the favors of your Lord do you doubt?" (An-Najm:55). "This [Prophet] is a warner like the former warners" (An-Najm:56). So, Allah says, "Say, "O Allah, Owner of Sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will. You honor whom You will and You humble whom You will. In Your hand is [all] good. Indeed, You are over all things competent" (Ali-'Imran:26). You cause the night to enter the day, and You cause the day to enter the night; and You bring the living out of the dead, and You bring the dead out of the living. And You give provision to whom You will without account" (Ali-'Imran:27).

Allah says, "Say, [O Muhammad], "Invoke those you claim [as deities] besides Allah." They do not possess an atom's weight [of ability] in the heavens or on the earth" (Saba:22). All those who were claimed as deities besides Allah, including angles, messengers, Jinn, and humans. "Say, [O Muhammad], "Invoke those you claim [as deities] besides Allah." They do not possess an atom's weight [of ability] in the heavens or on the earth, and they do not have therein any partnership [with Him]" (Saba:22). They do not have any partnership in governing the heavens and the earth with Allah. "Nor is there for Him from among them any assistant" (Saba:22). "Nor is there for Him" means for Allah. "Among them," means among

these deities worshiped without Allah, “any assistant”, means any supporter. “And intercession does not benefit with Him except for one whom He permits” (Saba:23). They may have the intercession but after the permission of Allah. So, what they own is granted to them by Allah. “And intercession does not benefit with Him except for one whom He permits. [And those wait] until, when terror is removed from their hearts, they will say [to one another], "What has your Lord said?" They will say, "The truth." And He is the Most High, the Grand” (Saba:23).

So, to Allah belongs the domination of the heavens and the earth and everything in them. He owns them and owns the disposing of them. He acts like the Owner Who disposes of His property and He does not own them and He leaves others to govern them. No, the matter is not like a human being who owns something, a creature who owns something and then lets others to dispose of it. Allah is the only One Who can govern His kingdom. “And you do not will except that Allah wills - Lord of the worlds” (At-Takwir: 29). Allah is the One Who disposes of His kingdom as He wills. He is the One Who has the whole disposing of everything, has the whole creation, and has the whole disposing. “So is it other than the religion of Allah they desire, while to Him have submitted [all] those within the heavens and earth, willingly or by compulsion, and to Him they will be returned?” (Ali-'Imran:83). “And to Allah belongs the dominion of the heavens and the earth, and Allah is over all things competent” (Ali-'Imran:189). Allah is capable of everything and nothing is greater than His ability. He is the One Who created such a great creation and perfected it in such a way that no one of the creatures could reach it till today. “Indeed, Allah holds the heavens and the earth, lest they cease. And if they should cease, no one could hold them [in place] after Him. Indeed, He is Forbearing and Forgiving.” (Fatir:41). Look at the sun, rotating, moving in its path, the earth in its path, the moon in its path. Also, look at these great big bodies, the planets, the stars, the galaxies in their orbits, they walk in their paths for an hour with an accurate calculation that is not delayed

even for one part even for a small part of the second. As Allah says, “The sun and the moon [move] by precise calculation” (Ar-Rahman:5). He did not say calculation only, but He said precise calculation which is an exaggeration of calculation. This Lord and God Who controls all things, is capable of everything; He is capable and over all things competent. “and Allah is over all things competent” (Ali-'Imran:189).

This means that nothing is greater than His capability. Then Allah says, “Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding” (Ali-'Imran:190). Here, Allah draws the attention of His servants to this great creation which is owned by Him. Allah says, “Indeed, in the creation of the heavens and the earth”: in their creation. “and the alternation of the night and the day,” there is no doubt that creating the heavens and the earth is something that the minds of creatures cannot know the absolute truth of. No one has the absolute knowledge of Allah's creation except Him. The heavens are large and so great that we, humans who are living on this earth, which is a small planet in this vast space that has no end or breadth, did not know the aspects of this great universe. The creation of the heavens and earth, its capacity, its durability, its perfection, the aspects of mercy in it, its miraculous creation, the diversity, the variety, the tremendous depth; Everything has its depth. This small tree leaf, by entering into its depths, the human finds a great world. Also, the small cell of the living body, a small cell in the human body contains sixty billion cells. So, the cell is a depth and everything has its tremendous depth; through entering into this cell, we find that we have entered a vast world, marvellous, multifaceted and multilateral world, in which there are many secrets that make the people of knowledge astonished. The so-called DNA fingerprinting, the human code, and its existence in this world, the enormous secrets that are inside the cell, its nucleus, and its surroundings is something beyond description and it is deep. Likewise, the depth of this universe, it is a deep

universe and a wide one. Reaching the depths of this universe is extremely difficult and requires the human to dig deep in order to reach its depths and the human being cannot reach at all. “Indeed, in the creation of the heavens and the earth and the alternation of the night and the day” (Ali-'Imran: 190). On the surface of this earth, this is our sign in which we live; it is the largest sign that we see and live on. We are between night and day and we need both, a person needs night and day as he needs for life because there is no life without that. And it changes and differs in the night and the day; the difference in length and shortness in the same place and the difference in length and shortness in the remote areas. Moreover, there is a difference in heat and cold and a difference in light and darkness. Every creature needs the night as created by Allah, “and the alternation of the night and the day”.

Allah says, “Say, "Have you considered: if Allah should make for you the night continuous until the Day of Resurrection, what deity other than Allah could bring you light? Then will you not hear?" (Al-Qasas:71). Say, "Have you considered: if Allah should make for you the day continuous until the Day of Resurrection, what deity other than Allah could bring you a night in which you may rest? Then will you not see?" (Al-Qasas:72). “And out of His mercy He made for you the night and the day that you may rest therein,” (Al-Qasas:73). i.e. in the night. “And [by day] seek from His bounty,” which means during the day by work and trade. “And [that] perhaps you will be grateful” (Al-Qasas:73). In the alternation of the night and the day in this way, Allah says, “Are signs,” not one sign “for those of understanding” (Ali-'Imran:190).

However, these signs are to “those of understanding,” those that have minds that think about this matter, look, examine, learn, and see, “for those of understanding” (Ali-'Imran:190). “Who remember Allah while standing or sitting or [lying] on their sides and give thought to the creation of the heavens and the earth, [saying], "Our Lord, You did not create this aimlessly; exalted are You

[above such a thing]; then protect us from the punishment of the Fire" (Ali-'Imran:191). The people of understanding are those who remember Allah while standing or sitting or lying on their sides, which means that they remember Allah in all their states because the man is either standing, sitting, or lying on his side; these are the conditions of the man's existence. Thus, in all their states they remember Allah, and their remembrance of Allah includes looking at these creatures, attributing them to Allah and linking these means that they see and all of this creation to Allah. These are what Allah created in front of them, the sun is a sign they look at, the moon is a sign, their presence is a sign, what is around them is a sign, their food, their drink, their sleep, their wakefulness, all these remind them of Allah

Allah drew our attention to this as He says, "Then let mankind look at his food" (Abasa:24). "How We poured down water in torrents" (Abasa:25). "Then We broke open the earth, splitting it with sprouts" (Abasa:26). "And caused to grow within it grain" (Abasa:27). "And grapes and herbage" (Abasa:28). "And olive and palm trees" (Abasa:29). "And gardens of dense shrubbery" (Abasa:30). "And fruit and grass" (Abasa:31). "[As] enjoyment for you and your grazing livestock" (Abasa:33). So, they look at their food, their drink and at all their affairs. They see the grace of Allah that surrounds them and circles them on every side; this is the creation of Allah, this is His grace, this is His command. Then, they will remember Allah with His Most Beautiful Names and Divine Attributes; therefore, they will praise and glorify Him. They will say, "glory be to Allah" in honouring of Allah and praising Him. So, they are between glorification and praise and this is from their remembrance of Allah. Also, another form of their remembrance of Allah is remembering His blessings, His graces, His days; they remember the days of Allah, especially the great day, the Day of Resurrection. The hearts of those people are attached to the Lord at all times, while standing or sitting or lying on their sides. And they never forget to remember Allah by their

hearts, by their minds, and by their tongues. Allah is always in their hearts and in their tongues. “And give thought to the creation of the heavens and the earth”: Also, part of their deed is to contemplate the creation of the heavens and the earth because each detail of the details of creation, first foretells of the Creator. Then it foretells you of the greatness of the Creator, it is great, great in itself, all the creation of Allah is great because Allah perfected everything He created. “Who perfected everything which He created and began the creation of man from clay2 (As-Sajdah:7). So, this perfection of the creation foretells of the Lord, the Creator of this creation; the greatness of the creature is evidence of the greatness of the Creator ﷻ.

Then, they arrive at a well-established conviction and a steadfast certainty as they say, “Our Lord, You did not create this aimlessly; exalted are You [above such a thing]; then protect us from the punishment of the Fire” (Ali-'Imran:191). “Our Lord”; which means that they say, “O our Lord.” they call upon Allah and those are the people of understanding who reflect on the creation of the heavens and the earth and those who are like this remember Allah and say, “Our Lord, You did not create this aimlessly; exalted are You”. You did not create this great, grand and vast creation of such perfection, mastery of creation, proficiency, this tremendous capacity and with this ability and tremendous knowledge in vain, aimlessly and without any purpose. Whoever does not believe in retribution and that there is a Day of Resurrection, accuses the Lord of creating this creation in vain and aimlessly. But of course, this creation has an aim and a purpose. How could Allah have created this creation without commanding his servants, forbidding them, charging them and without introducing Himself to them and telling them what He wants from them? But He creates them to eat, drink, enjoy, shed blood, do whatever they want, permit what they wish, forbid what they wish, and enjoy in the kingdom of Allah according to their desires and according to their moods; and those who deal unjustly continue in their deeds and those who

are oppressed are oppressed. Then there will be no government, no retribution and no punishment.

This is the belief of the disbelievers, the belief of all the disbelievers, that there is no judgment, no revival, no resurrection and no retribution for the deeds. They also believe that every person in this world, as it is said, is left to his cleverness and so he can do what he wants, can obtain from the world what he wants, can solve what he wants, can forbid what he wants, can walk as he pleases, can build as he wants, can marry as he pleases and can do whatever he wants. In addition, they believe that there are no messengers, no books, no laws, no religion and no order or prohibition for this Lord who created this creation; rather, they think that He created his creation and made them do whatever they want and then die and there will be no revival, no resurrection and no retribution for anyone due to his deeds. Glory be to You, Exalted are You above such a thing, glory be to You, Exalted are You above such a thing because if the matter was like that, it would be a diversion. Allah says, "And We did not create the heaven and the earth and that between them aimlessly. That is the assumption of those who disbelieve, so woe to those who disbelieve from the Fire" (Sad:27). Allah also said, "And We have not created the heavens and earth and that between them except in truth. And indeed, the Hour is coming; so forgive with gracious forgiveness" (Al-Hijr:85). "And We did not create the heavens and earth and that between them in play" (Ad-Dukhan:38). "We did not create them except in truth, but most of them do not know" (Ad-Dukhan:39). So, the disbelievers think that Allah created this creation aimlessly and in vain, Glorified and Highly Exalted is He above what they claim.

They Allah says, "exalted are You [above such a thing]; then protect us from the punishment of the Fire" (Ali-'Imran:192). They went to Allah and made him above the notion of creating the universe aimlessly. Also, they knew that Allah is the One Who created that creation in order to command His servants, to set a path

for them to walk and to order them to do this and not to do that. “Then did you think that We created you uselessly and that to Us you would not be returned?” (Al-Mu'minun:115). “So exalted is Allah, the Sovereign, the Truth; there is no deity except Him, Lord of the Noble Throne” (Al-Mu'minun:116). And whoever invokes besides Allah another deity,” People who insult Allah and say to Him “you have a son, and you have a wife.” So, they insult the Lord and curse Him and then they think that Allah will leave them after that! Allah says, “And whoever invokes besides Allah another deity for which he has no proof - then his account is only with his Lord. Indeed, the disbelievers will not succeed” (Al-Mu'minun:117). This is the case and the state of the disbeliever as he will not succeed. “Indeed, the disbelievers will not succeed.” “And, [O Muhammad], say, "My Lord, forgive and have mercy, and You are the best of the merciful” (Al-Mu'minun:118). The believers say, “Our Lord, You did not create this aimlessly,” which means in vain and without any purpose. “Exalted are You [above such a thing]; then protect us from the punishment of the Fire" (Ali-'Imran:191). Protect us means “O our lord, give us protection from the torment of the Hellfire. Then they say, Our Lord,” which means our Lord. “Indeed whoever You admit to the Fire - You have disgraced him”. whomever You admit to the Fire, You have disgraced him. This is the disgrace and the real shame, that is he will be disgraced. This means that the first sham that he will face is that that faith was within his reach in this world but he did not take it and his criminality will be clear to him. It will appear to him on the Day of Resurrection that he was a criminal in reality as he knew the truth but he did not believe in it due to his disbelief and stubbornness.

So, what he was hiding will appear on the Day of Resurrection and he will be disgraced because of the infidelity and stubbornness that he used to hide. Also, he will be insulted as whoever is led to the Hellfire is the one who will be disgraced. Do you not see that whoever is sentenced in this world to a punishment

of flogging or torture and he walks in front of the crowd to the guillotine or to the punishment is disgraced? This is the disgrace, especially if he is not innocent but he is a criminal. This is the shame; and the crimes of those people will appear on the Day of Resurrection and they will be disgraced, blamed and insulted and what they were concealing will be revealed. Then they will be driven to the Hellfire. This will be shame, and destruction, "Our Lord, indeed whoever You admit to the Fire - You have disgraced him." Allah says, "And for the wrongdoers there are no helpers" (Ali-'Imran:192). "And for the wrongdoers", those are the wrongdoers. This is because injustice misplaces things and they misplace the matter. So, instead of believing, they lied and instead of believing that there is one God, they disbelieved and instead of worshipping Allah that deserves worship, they worshipped those who do not deserve worship; they put all things out of their place. Thus, they will have no helpers, no one will help the, no angels will stand with them and no other human beings will help and support them. So, they will have no supporter, but each one of them will come to his Lord alone, and will meet his retribution alone. Moreover, everyone will be disgraced, cursed, struck, slapped and be led to the Hellfire, God forbid. "And for the wrongdoers there are no helpers" (Ali-'Imran:192). "Our Lord" this is from the words of the people of faith as because they knew the truth they say, "indeed we have heard a caller calling to faith" (Ali-'Imran:193). They announce here that they heard a caller, who is the prophet ﷺ. "Calling to faith" this is the prophet Mohammed ﷺ who says to the people, "Come, O people, say there is no god but Allah in order to be successful, I am a messenger to you from Allah, I am the clear warner believe in God, believe in Allah and bear witness that I am His Messenger; this is the way. This caller to faith is the Messenger of Allah Mohammed ﷺ, who calls for believing in Allah, His messengers, and His angels. "Believe in your Lord," that is, O people, believe in your Lord who created you, He is your Lord, your Master, the One Who created you, provided abundantly to you and made you the

inhabitants of this earth by His grace, Glory be to Him. So, those people of understanding say when we heard this caller, we believed.

Here they pleaded to Allah by their good deed and by their faith in Allah. They said, “Our Lord, indeed we have heard a caller calling to faith, [saying], 'Believe in your Lord,' and we have believed” (Ali-'Imran:193). “Our Lord, so forgive us our sins.” That is as long as we believed in You and we believed in Your messenger who called us to believe in You, so forgive us our sins.” Forgiving the sins means hiding them and removing them. “our sins”, means our misdeeds. “And remove from us our misdeeds”, the major and small sins; forgive all these sins and do not hold us accountable for anything because even if it is one sin, there will be a severe punishment. “And cause us to die with the righteous.” (Ali-'Imran:193). `Cause us` means let us on the Day of Judgment be with the righteous. “The righteous,” means the doer of righteousness, and righteousness is an inclusive word for all the qualities of good. So, whoever does well is righteous and Allah is the Most Kind, Most Merciful because all the attributes of goodness are in Him. There are no attributes of evil in any way in Allah, may He be above this. “And cause us to die with the righteous” (Ali-'Imran:193). This refers to the righteous and good people. “Our Lord,” that is o, our Lord, a prayer after prayer. “And grant us what You promised us through Your messengers and do not disgrace us on the Day of Resurrection. Indeed, You do not fail in [Your] promise” (Ali-'Imran:194). After they asked Allah to protect them from the Hellfire and forgive their sins, then they asked the bounty and mercy of Allah and asked Him to make them enter Paradise as they said, “Our Lord, and grant us what You promised us through Your messengers”. They said here what You promised us through Your messengers without giving details to mean what You promised us through Your messengers. Allah promised the people of faith and this promise came on the tongues of the messengers.

This promise is a great one as Allah promised them to enter Paradise and to be the winners and that Allah will whiten their faces and make them see Him. "For them who have done good is the best [reward] and extra. No darkness will cover their faces, nor humiliation. Those are companions of Paradise; they will abide therein eternally" (Yunus:26). This is the promise of Allah, this is the promise of Allah for those who believe that they will have paradise and they will moreover look at the face of Allah. So, those say, grant us what You promised us through Your messengers." That means what You promised of paradise, delight, obtaining Your pleasure and inhabiting the paradise next to You and under Your Throne. "And do not disgrace us on the Day of Resurrection". They say do not disgrace us on the Day of Resurrection by depriving us of paradise and letting us enter the Hellfire, all of this is disgrace. "Indeed, You do not fail in [Your] promise". You do not fail in [Your] promise, Allah does not fail in His promise. If Allah makes a promise, He will surely fulfil His promise - glory be to Him. it is impossible that the Lord makes a promise and not fulfil it, He is above this. So, Allah will not fail his promise that He will bring people together for the Day of Resurrection and this is the reality as people must be brought together for the Day of Resurrection. Also, Allah promised to let the people of paradise enter the paradise and promised that every believer who dies in his faith will enter the paradise. "Allah has promised those who believe and do righteous deeds", by promises and Allah must fulfil his promise as it is impossible for Allah to break his promise; this is not a part of Allah's attributes. Because breaking a promise means that Allah promises of and then breaks His promise and says that the matter was changed and that He changed His opinion. It is impossible for the Lord to make a promise and fail in it, so he says, "You do not fail in [Your] promise". This means that You promised us this promise, so fulfil it to us because this is Your generous attribute that "You do not fail in [Your] promise".

The next verses came after the supplication of the people of faith, those of understanding whom Allah mentioned that they give thought to the creation of the heavens and the earth and that they remember Allah while standing, sitting and lying on their sides, and they say after their thinking, “Our Lord, You did not create this aimlessly; exalted are You [above such a thing]; then protect us from the punishment of the Fire”. (Ali-’Imran: 191). Aimlessly here means that Allah ﷻ created the creation without any purpose and that He does not order the people nor forbids them, with no messengers nor creeds but everyone does whatever he wants and then there will be death and there will not be retribution. So, those people of understanding say Exalted be You above all of that. Then, they pray to Allah saying, “then protect us from the punishment of the Fire.” (Ali-’Imran: 191). “Our Lord, indeed whoever You admit to the Fire - You have disgraced him, and for the wrongdoers there are no helpers.” (Ali-’Imran: 192). “Our Lord, indeed we have heard a caller calling to faith” (Ali-’Imran: 193). This caller is Prophet Mohammed ﷺ. “[saying], 'Believe in your Lord,' and we have believed. Our Lord, so forgive us our sins and remove from us our misdeeds and cause us to die with the righteous.” (Ali-’Imran: 193). “Our Lord, and grant us what You promised us through Your messengers.” (Ali-’Imran: 194). This refers to the promise of Paradise and pleasures. “And do not disgrace us on the Day of Resurrection” through depriving us (of entering paradise) and letting us enter the Hellfire. “Indeed, You do not fail in [Your] promise.” So, Allah ﷻ promised and surely He will fulfill His promise because Allah never breaks a promise that He makes; Exalted be He of doing that, He is above the notion of breaking His promises.

يقول الله ﷻ: {فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لا أُضِيعُ عَمَلَ عَامِلٍ مِنْكُمْ مِنْ ذَكَرٍ أَوْ أُنْثَى بَعْضُكُمْ مِنْ بَعْضٍ فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُوذُوا فِي سَبِيلِي وَقَاتَلُوا وَقُتِلُوا لَأُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَأُدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الأَنْهَارُ ثَوَابًا مِنْ عِنْدِ اللَّهِ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ} [آل عمران:195]

“And their Lord responded to them, "Never will I allow to be lost the work of [any] worker among you, whether male or female; you are of one another. So those who emigrated or were evicted from their homes or were harmed in My cause or fought or were killed - I will surely remove from them their misdeeds, and I will surely admit them to gardens beneath which rivers flow as reward from Allah, and Allah has with Him the best reward. (Ali-’Imran: 195). Allah ﷻ shows that when the people of faith prayed to Him with this prayer, He “responded to them.” This shows that Allah ﷻ answered their prayers. “Their Lord,” refers to the meaning of closeness to Him; He is their Lord, their God, their Master, their Creator, and their Inventor. Allah responded to their prayer saying, “Never will I allow to be lost the work of [any] worker among you.” Allah ﷻ never wastes the reward of His servants, Allah will give the reward of the doers of good even if it is the weight of a small atom. “Whether male or female.” Allah ﷻ ordered the male and the female and gives the reward to both of them. “You are of one another,” Women are the partners of men as the prophet ﷺ said, so the woman is the partner of the man and both of them are ordered and both will be rewarded or punished. Allah ﷻ rewards the man and the woman as well as punishes the man and the woman and Allah ﷻ never wastes the reward of any of the people of faith whether male or female.

Allah ﷻ says, “So those who emigrated or were evicted from their homes or were harmed in My cause or fought or were killed - I will surely remove from them their misdeeds, and I will surely admit them to gardens beneath which rivers flow as reward from Allah, and Allah has with Him the best reward.” (Ali-’Imran: 195). These characteristics in this verse are perfectly applicable to those who fought in the Holy Battle of Uhud and the surah was revealed on this occasion; they have all these characteristics as they have emigrated from their homes and were evicted from their homes. So, some of them emigrated willingly and others

were evicted from their homes i.e. the infidels forced them to leave their homes. "Were harmed in My cause," With all kinds of harm as some of them were deprived of their money, some of them were beaten, some of them were humiliated and some of them were tortured. "Or fought," for the sake of Allah. "Or were killed," some of them were killed in Badr and some of them were killed in Uhud. Allah ﷻ says that for those who are described with these characteristics, "I will surely remove from them their misdeeds." Using an emphatic letter "From them their misdeeds," Allah asserts that He will remove their sins which means that He will erase them and conceal them; Allah will hide all their past bad deeds and He will not hold them accountable for any of these deeds and this is a great bounty and a great grace from Him. Then, "I will surely admit them to gardens beneath which rivers flow." Allah swears that He will let them enter the paradise beneath which rivers flow and it includes emphasis conveyed by the use of two emphatic letters one of which is a heavy emphatic letter. "Rivers" rivers with different flavors and shapes. "As reward from Allah." When Allah ﷻ says that this reward is from Him, then it will be a great reward as the greatness of the reward is of the greatness of the giver of the reward. This meaning is confirmed by His saying, "And Allah has with Him the best reward." the Lord, the God, the Great and the Self-Sufficient, whose richness has no limit, who gives without limit and who is not impoverished by giving. Allah ﷻ does not fear poverty and all what He gives does not decrease what He has as stated in the hadith, "O My servants, were the first of you and the last of you, the human of you and the jinn of you to rise up in one place and make a request of Me, and were I to give everyone what he requested, that would not decrease what I have, any more that a needle decreases the sea if put into it." So, if all these human beings since the creation of Adam to the last of mankind and all the jinn stood at the same time and in one place and everyone wished to obtain something from Allah and Allah grants him what he asked; for example one wished for to have a globe, one wished a greater thing and one wished more than this and Allah ﷻ

gives them all what they wished for of palaces, of homes and of whatever beautiful women they want, this will not decrease what Allah has. All these requests will not improvise Allah, will not burden Him and Allah will not be tired of giving and what He has will never be decreased. "and Allah has with Him the best reward." The good reward and that is why Allah ﷻ prepared the paradise for His faithful servants with all what it contains. In this regard, Allah ﷻ has saved for His faithful servants things that are more than what He mentioned in Quran such as the maidens with Gorgeous eyes, the palaces, the houses and delight. He says (in the Divine hadith), "I have prepared for My pious servants which no eye (has ever) seen, no ear has (ever) heard and no human heart has ever perceived." Things that are far more than what is mentioned and Allah has the best reward. So, those who have endured these hardships are the winners and they are promised to obtain Allah's pleasure and His best reward, the best reward of Allah ﷻ.

Then Allah ﷻ moves to the other image which shows the state of the disbelievers so He ﷻ says, "Be not deceived by the [uninhibited] movement of the disbelievers throughout the land." (Ali-'Imran: 196). This is a turning point from the fate of the people of faith to the fate of those disbelievers. Those disbelievers are living in this life among the homes, palaces and pleasures. Also they turn from one pleasure to another such as the fertile lands, plants and the great fruits to the fine horses, to women and to the treasures of gold and silver. They move in this earth among kingship, glory and sovereignty. Allah ﷻ reassures His faithful servants not to be deceived by this and the meaning of being deceived is that your eye looks at it and you will be dazzled by that that you think that they are right, that they are the winners and that they have obtained everything. "By the [uninhibited] movement of the disbelievers throughout the land." Meaning their move from a state of prosperity to another and from one pleasure to another.

Allah ﷻ then says, "[It is but] a small enjoyment; then their [final] refuge is Hell, and wretched is the resting place." (Ali-'Imran: 197).

All they have in life is "a small enjoyment" and the enjoyment is a temporary satisfaction of a desire and it ends quickly. This enjoyment is "small" because life is short and it passes quickly and then, "Their [final] refuge," is the place in which they will settle and take refuge in is the place which one does not leave nor come out of and it is used here to show that they will stay in the Hellfire forever. "Their [final] refuge is Hell." Thus, do not be deceived by his state in this life and look at the end, the final destination that he will end up at. "And wretched is the resting place." This means that it is an evil place for them to rest because this is not for resting; the resting place is the bed that you prepare to rest on, but if the mattress is of fire and your cover is of fire and the walls of the house you are in are of fire, so this is an evil resting place for you, a wretched resting place.

Allah ﷻ says, "But those who feared their Lord will have gardens beneath which rivers flow, abiding eternally therein, as accommodation from Allah. And that which is with Allah is best for the righteous." (Ali-'Imran: 198). The context shifts to address the people of faith, the ones who fear Allah and work according to that. These people will enter Paradise and will be granted orchards with rivers beneath their trees. "Abiding eternally therein," it will be theirs eternally. "As accommodation from Allah," Allah is the One who prepared this hospitable reception for the people of faith who believed in Him. And since the finest attributes are for Allah ﷻ, thus, if Allah is the One who prepared this accommodation for His loved ones, His close servants and those who believed in Him it is for sure a great reward no one can imagine its greatness, so He says "And that which is with Allah is best for the righteous." What Allah has of this pleasure and hospitality is better, better than all what Allah has given in this world to his enemies. Allah prepared all this for the righteous, the people of righteousness who are doers of righteous deeds, this means the doers of good.

Then, at the end of this surah and after Allah ﷻ shows the scandals of the People of the Scripture and the scandals that they had, He mentions that not all of them are like that. Allah says, “And indeed, among the People of the Scripture are those who believe in Allah and what was revealed to you and what was revealed to them, [being] humbly submissive to Allah. They do not exchange the verses of Allah for a small price. Those will have their reward with their Lord. Indeed, Allah is swift in account.” (Ali-’Imran: 199). This verse indicates that not all the People of the Scripture will be infidels, aggressors and criminals. Rather among the People of the Book are those who believe in Allah ﷻ. “And indeed, among the People of the Scripture are those who believe in Allah and what was revealed to you” This refers to the Quran and the Sunnah that were revealed to the prophet Mohammad ﷺ. “And what was revealed to them,” refers to what Allah ﷻ revealed to them from the Torah and the Bible. “Being humbly submissive to Allah,” Submissiveness means humiliation and submission to Allah ﷻ. “They do not exchange the verses of Allah for a small price.” They did not act like those criminals, just like the criminals among them who preferred the life of this world, refrained from believing in Allah ﷻ and remained as they are, having the leadership, the kingship and the authority. Heraclius, the sovereign of Byzantine, is an example for these criminal, at the time of the prophet ﷺ when the prophet sent him a letter, in which letter the prophet said, “This letter is from Muhammad, Apostle of Allah, to Heraclius, the sovereign of Byzantine, Peace be upon him who follows the Right Path. Then, embrace Islam and you will be saved (from Allah's Punishment); embrace Islam, and Allah will give you a double reward,” once for believing in Jesus and once for believing in Mohammad ﷺ, but if you reject this, you will be responsible for the sins of all the people of your kingdom. Then the prophet put the verse “Say, "O People of the Scripture, come to a word that is equitable between us and you - that we will not worship except Allah and not associate anything with Him and not take one another as lords

instead of Allah." But if they turn away, then say, "Bear witness that we are Muslims [submitting to Him].” .(Ali-’Imran: 64)

The prophet gave this letter to Dihya Al-Kalbi and ordered him to give it to Heraclius, so Dihya went and sent the letter to their Arab allies and the letter was sent to Heraclius. When Heraclius received the letter, he read it and then went to make sure till he knew for sure that Muhammad the son of Abdullah, the one who sent this letter, is the messenger of Allah for sure and he reached to a clear evidences that asserted this. Heraclius did many things to reach this conclusion which included meeting the Arab delegation, among which was Abu Sufyan bin Harb. This was during the period when there was a truce between the prophet ﷺ and Quraysh, which was after the third year of the Prophet’s migration and before the conquest of Mecca. Then Hercules said at the end of his investigation about prophet Muhammad ﷺ, If what you say is true (addressing the delegation), this prophet will rule this country and I wish I can reach this prophet; if I were with him, I would wash his feet. So, Hercules said that if he was with the prophet, he would be his servant, not only a servant but he would wash his feet as a way of respecting and esteeming him. Abu Sufyan says that when the people who were around Hercules heard this, they shouted deeply and then the voices grew louder near him and they were ordered to come out. Ibn Al-Natour, who was one of the priests who witnessed this situation in this place and Allah honored him with Islam after that, says, "Heraclius then invited all the chiefs of the Byzantines. He waited until he went to Homs, and had the Byzantines assembled in a castle. Then he said to them, 'O group of Byzantines! When he brought them together at the beginning he ordered that the doors be closed and they did not feel that the doors were closed. Then he said to them, 'O group of Byzantines! Do you wish to have permanent success and that your kingdom should remain with you? Do you want success and triumph and that your kingdom should remain with you? They replied, “How can we attain this?” then Heraclius said to them, “you should

follow this prophet who came out from the Arab." Ibn Al-Natour says, "Immediately after hearing that, they rushed towards the doors like onagers." He says, when Heraclius lost hope, he called them again and said, 'I just told you this to test the strength of your adherence to your religion. Now I have observed of you that which I like.'" Ibn Al-Natour says, "When he said that, they fell into prostration." Thus, this shows that Heraclius favored his kingship. Yes, he was a king and he had a great kingdom in this life as Heraclius was the greatest of his time. He had a vast kingdom as the Byzantines owned most of the occupied earth at that time and he was the leader of the Eastern Church. However, he knew that the messenger ﷺ was right and he sold his faith in this prophet ﷺ with this kingship. He exchanged his faith for a small price. So, Allah ﷻ says that there are some of the People of the Scripture who sell this life in exchange for the hereafter and some of them who sell the religion in exchange for this world. "Those," refers to those who are described with this attribute which are the ones who believed from the People of the Scripture. "Will have their reward with their Lord." This refers to their reward. In this regard, the prophet said that those will take their reward twice. The prophet ﷺ said that three kinds of persons will get their reward twice. And he mentioned among those three persons a man from the People of the Scripture that believed in his prophet and then believed in him. Thus, whoever believes in his prophet, Musa or Jesus, and then when the prophet Mohamed ﷺ was sent he believed in him, will take his reward doubled. Allah ﷻ says, "Indeed, Allah is swift in account." The retribution here refers to the result of retribution that is the punishment and reward. This means that Allah is able to punish and reward the person immediately and at the moment. Allah ﷻ will never fail to hold his servants accountable but rather He will hold them accountable as if it was one soul.

Then, Allah ﷻ concludes this great chapter, the chapter of Ali-'Imran with a demand, a call and an order to the people of faith. Allah ﷻ says, "O you who

have believed, persevere and endure and remain stationed and fear Allah that you may be successful." (Ali-'Imran: 200). This conclusion is appropriate to this chapter, the chapter of Ali-'Imran which is about the Battle of Uhud. The main topic of this surah is the Battle of Uhud and what was in it; so, it is as if Allah ﷻ shows them that the road is long and that perseverance is necessary. "O, you who have believed, persevere." perseverance is enduring what the person dislikes. And then, "endure," endurance here means continue in your perseverance, which means persevere and force yourselves to persevere, force your soul to be patient. Then Allah says, "And remain stationed." That is to stay on the location that the infidels may come to, staying on the frontiers. And that is because the land of Islam has frontiers now and on these frontiers there are infidels. Among these infidels are those who are hostile and attackers, so remain stationed here on the frontiers of the nation, this was the defense of the frontiers. Also, it means to remain stationed for the holy fighting that is they should wait and stand for fighting for the cause of Allah. Also, the prophet ﷺ considered the action of waiting for the next prayer after one has performed his prayer as defense of the frontier. Thus, a Muslim who prays the sunset prayer and stays in the mosque waiting for the night prayer is like the one who remain stationed on the frontier.

said in the expiations, "well-performing of ablution despite ﷺ The prophet difficulties, increasing the number of steps one takes towards the mosque, and .waiting for the next prayer after prayerThat is the defense of the frontier; that is the defense of the frontier; that is the defense of the frontier." So, a believer's waiting for the prayer after prayer is a form of the defense of the frontier as he is stationed for worshipping Allah ﷻ which means that he is stationed for the cause of Allah. "O, you who have believed, persevere." This is an order from Allah ﷻ to be patient when the person is exposed to what he dislikes because the religion is full of great difficulties that the soul hates. The most hated thing to the human soul is fighting in the way of Allah and Allah ordered us to fight as He says,

“Fighting has been enjoined upon you while it is hateful to you.” (Al-Baqarah-216). “But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah Knows, while you know not.” (Al-Baqarah- 216). “O, you who have believed, persevere and endure.” Force yourself to persevere again and again. “And remain stationed,” in the holy fighting, for the cause of Allah and in prayer. “And fear Allah” which means be afraid of Him ﷻ and find a protection between you and the torment of Allah ﷻ. “That you may be successful,” May here is for begging and it is from the servant not from Allah as the one who begs is the servant and not Allah. So, here Allah says do these things so that you may be successful and be a winner. “Be successful,” this refers to success and winning the greatest of demands, and being successful with Allah ﷻ. Being successful with Allah is removing your sins and entering paradise.

With this, this great Surah ends. We ask Allah to forgive our sins, repent to Him, turn to Him, and seek refuge in Him. Praise is to Allah, the Lord of the Worlds, at the beginning and the end. And peace be upon His servant and messenger Mohammad. We ask Allah to make it beneficial to Muslims in the east and west of the earth, and to make this a treasure for us on the Day of Resurrection.

An-Nisa

Surah An-Nisa is completely a Madni surah which means that it is from the Medinite Qur’an. The Medinite Qur’an is the Qur’an that was revealed to the Prophet ﷺ after his migration from Mecca, whether it was revealed in Medina or while the Prophet was outside Medina.

Allah ﷻ started this surah with His saying, “O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one

another, and the wombs. Indeed, Allah is ever, over you, an Observer." (An Nisa: 1).

يقول الله ﷻ: {يَا أَيُّهَا النَّاسُ اتقوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتقوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا} [النساء: 1]

and a command ﷻ In the beginning of this verse, there is a call from Allah from Him to all people, all the children of Adam. "Fear your Lord" means to be .ﷻ and make a protection between you and the torment of Allah ﷻ afraid of Allah Your Lord" here means your Creator, your Inventor, your Educator and your" Master, all these are from the meanings of the word "Lord": "Who created you from one soul" means who guided you and created all of you from one soul that is the soul of Adam, peace be upon him, who is the origin of all human beings showed ﷻ regardless of their different colors, pictures, nations and races. Allah that He created Adam from the clay of this earth and that He created him with had a spirit of His own breathed into him and ﷻ His hands in the sky. Then Allah granted him a great ﷻ then He made the angles prostrate to him. After that, Allah honor, and ordered all His angels to prostrate to Adam immediately after creating .him"[So mention] when your Lord said to the angels, "Indeed, I am going to create a human being from clay" (Sad: 71). So when I have proportioned him and breathed into him of My [created] soul, then fall down to him in prostration" (Sad:72). This means you all have to prostrate to him. "So the angels prostrated - all of them entirely. Except Iblees, he refused to be with those who prostrated (Al-Hijr: 30-31).

Then Allah ﷻ says, "And created from it its mate" means that Allah created from this soul its mate, referring to Eve, peace be upon her, since Allah ﷻ created her from Adam. It came in the hadith that "Allah made Adam sleep, and then he took one of his ribs and created his wife, Eve; after that Adam got up from sleep and found her next to him and Allah made her his wife". This is from the mercy

of Allah ﷻ that He made for the man a mate that was created from him, his equivalent in creation. She is a rib and that is why the women were the counterparts of men so that intimacy, cohabitation, affection, and tranquility are fulfilled and, thus, the person can find comfort as if he is dealing with himself, a part of him.

Then Allah ﷻ says, "And dispersed from both of them many men and women". Dispersed here means spread from Adam and Eve, peace be upon them. Allah has created Eve and then through the process of reproduction the generations were born.

Allah again says, "And fear Allah" which is an order after order to be pious and fear Allah ﷻ because Allah is worthy to be feared. The reason behind this is that Allah has not created His creation in vain or aimlessly, rather He created them for a great task, which is to worship Him ﷻ, and to command and forbid them. Then Allah ﷻ described Himself and said, "Through whom you ask one another" means that you glorify Allah to the extent that you ask one another through Him, so the one of you says with regard to the great matters, "Do this and that for God's sake". In this respect, the polytheists used to glorify the Lord, and if one of them wanted his brother to fulfill a request for him, he used to ask him to do this for the sake of Allah. "And fear Allah, through whom you ask one another, and the wombs". The expression of "the wombs" here refers to the relations that Allah ﷻ made between the humans, which are the ties of kinship. The womb originally is the place from which the child comes out, and Allah ﷻ called it the womb as it came in the hadith that Allah ﷻ says, "I am the Merciful (ar-Rahman). I have created ties of kinship and I have derived a name for it from My Name. If anyone maintains ties of kinship, I maintain connection with him, and I shall cut off anyone who cuts them off". Allah ﷻ called it the womb in order to indicate and show those who come out from one womb are relatives. The most merciful of the relatives is the mother because the child was created in her womb,

and then the father as those children were created from his own sperm, and that is why the uterine brothers are closer than the consanguine brothers. Then come the brothers of the same parents and after that come the uterine brothers and then the stepbrothers and then all those who come from one womb. Those are the wombs, the relatives who are brought out from the same wombs. Allah ﷻ says fear the wombs which means fear cutting your ties of kinship, beware of cutting your ties of kinship which are like the same origins that tell you that you came out of one origin and that you met at this matter. Allah ﷻ prescribed obligatory duties of compassion, of sympathy and solidarity on all those who meet at one womb, rather they are called the wombs for that reason. "Indeed, Allah is ever, over you, an Observer" This is a great conclusion to this comprehensive verse and a reminder that Allah ﷻ is watching you which means that He is a Witness and that nothing of your deeds whether small or big is hidden from Him. Thus, Allah knows what is hidden in your hearts and He is an Observer of you and He will hold you accountable for every big and small deed. "So whoever does an atom's weight of good will see it" (Az-Zalzalah: 7). "And whoever does an atom's weight of evil will see it" (Az-Zalzalah: 8). This verse summarizes the topic of this surah, which is fearing Allah and the rules for maintaining the ties of kinship and relation for which Allah ﷻ created people from one soul and spread them in this way.

The first rules that Allah ﷻ presented of the rules of this surah are the rules of the orphans. Allah ﷻ says, "And give to the orphans their properties and do not substitute the defective [of your own] for the good [of theirs]. And do not consume their properties into your own. Indeed, that is ever a great sin" (An-Nisa: 2)

The orphan is the one whose father died before he reaches the age of maturity. The age of maturity is the beginning of earnings, the beginning of work, the beginning of labor and strength. In this regard, the child, a person under the age

of maturity is still weak and needs to depend on others. The father is the one whom Allah ﷻ assigned to earn, he is the one who protects his sons, daughters and his wife. If the father dies, the children are exposed and they become orphans. In fact, the orphans are the weakest faction in any society. Allah ﷻ starts with the rules that take care of the orphans and place them in the priorities of society. "Give to the orphans their properties". This verse means that the people must give the orphan his money that he inherited from his father or from someone else. Allah says, "And do not substitute the defective [of your own] for the good [of theirs]".

Here Allah ﷻ forbade the guardians of these orphans from exchanging the worthless possessions of them for the valuable ones of the orphans. To explain, the father of this orphan may have left him a good land, and then this guardian comes, takes this good land and gives him another land other than that good one. Also, the father of this orphan may have left him good cattle such as good she-camels and good camels in certain numbers such as fifty or one hundred ones. Then the guardian takes these good camels and gives the orphan the bad ones and the like. By doing so the guardian exchanges the good for the bad, whether he does this while the orphan is still young or after he grows up and reaches the age of maturity and wants to get his money. The purpose of this verse is that Allah ﷻ cuts the way and invalidates the excuse for those who do such an act as he may deceive himself that he did not take anything from the orphan's money. Rather, he thinks that the orphan had twenty she-camels so he gives him twenty she-camels. However, there is a great difference between a she-camel and a she-camel, between land and land and between money and money.

"And do not consume their properties into your own". This happens through mixing their money in this way or through adding this money to him or consuming it. Allah ﷻ says, "Indeed, that is ever a great sin" It refers to this act of consuming the orphan's money, wasting it, or mixing it in this way and then

this guardian deals unjustly in this act of mixing the money. All of these acts are great sins that deserve punishment.

Then Allah ﷻ says, "And if you fear that you will not deal justly with the orphan girls, then marry those that please you of [other] women, two or three or four. But if you fear that you will not be just, then [marry only] one or those your right hand possesses. That is more suitable that you may not incline [to injustice] (An-Nisa: 3). Here Allah ﷻ talks about the orphan girls who are under the guardianship of their guardian. The habit of many people was unfair to orphans. If the orphan girl was under his guardianship and she was a wealthy and beautiful woman whose testator left her money, he would marry her without giving her the proper dower in order to take over her money and deprive her rights. However, if this orphan girl was ugly and poor, he would not like to marry her, but he preferred someone else to marry her. Allah says, "And if you fear that you will not deal justly with the orphan girls, then marry those that please you of [other] women." This means to marry women other than those orphans and do not wrong yourself and marry this orphan or deal with her unjustly and aggressively. Rather, if you want to marry, marry the woman whom you see beautiful as the woman may be married for her money, her beauty, her family status and her religion. It is the best thing that you marry the woman for her religion as the Prophet ﷺ says, "A woman may be married for four reasons: for her property, her status, her beauty and her religion, so try to get one who is religious, may your hand be besmeared with dust"

"Then marry those that please you of [other] women, two or three or four." This means that Allah ﷻ permitted you to marry two, or three, or four wives. "But if you fear that you will not be just." This is a continuation of what Allah ﷻ permitted from marrying women, and it means that if you fear that you will not deal justly when you marry two or three or four, then be satisfied with one woman. "Or those your right hand possesses" the hand possesses is the pond

woman. “That is more suitable that you may not incline [to injustice]”. That here refers to marrying only one woman or what the hand possesses of the bond women because dealing justly with the bond women with regard to division is not obligatory, so he can deal with them as he wishes. “That is more suitable that you may not incline [to injustice]”. It means that you may commit injustice and this is because dealing unjustly happens with the man who marries two or three or four as he may like one of them more than the others. “That is more suitable that you may not incline [to injustice]”. means that this is more suitable that you may not incline. Also, in the other interpretation of this verse it was mentioned the verse means that you will have many children and will therefore become needy. The needy man is the one who has many children and he therefore becomes poor. So, this is an advice for the man to marry one woman in order to have a few children and not to marry four as he will have many children and this may be a reason for poverty and need. This rule is one of Allah’s rules with regard to the male and female orphans.

Then Allah ﷻ mentions the rules that concern the wives when He says, “And give the women [upon marriage] their [bridal] gifts graciously. But if they give up willingly to you anything of it, then take it in satisfaction and ease” (An-Nisa:4). This is the first order of the orders that are related to women. “And give the women [upon marriage] their [bridal] gifts.” Their bridal gifts refer to dowries which is the plural of dowry. The dowry is the money that is given to the woman in the marriage contract, according to the marriage contract and it is in exchange for enjoyment and sexual intercourse. it means that you have given this money to the woman as a gift, it becomes her right and it was cut for her which means that you made it her own. “Graciously” means that this money no longer belongs to you and it becomes the woman’s right. Allah ﷻ says, “But if they give up willingly to you anything of it, then take it in satisfaction and ease”. Allah ﷻ made this as a kind of benevolence and mercy between the spouses. He says if a woman

is gracious enough and she agrees to give some part of the dowry for her husband, when she gives up something to him or after she possesses her dowry, she gives him something, or he consumes something of it or uses something of it after the agreement of the woman, Allah says, "Then take it in satisfaction and ease". This means that it is permissible and Allah ﷻ permitted it and that it is permissible and good, in which there is nothing bad. So, in order not to be thought that the woman possessed this money in exchange for the sexual intercourse and that it is not permissible for the man to get back anything, to take anything or to benefit from some of this money, then Allah ﷻ made this, even if the woman possessed it, but as a matter of benevolence if the woman allows the husband to consume something, or she assigns something to him or gives him something from this dowry that he gave her, it is okay for the man to consume this money.

Then the rule goes back to showing the way of treating the orphans and young children with regard to money. Allah ﷻ says, "And do not give the weak-minded your property, which Allah has made a means of sustenance for you, but provide for them with it and clothe them and speak to them words of appropriate kindness" (An-Nisa: 5).

"And do not give the weak-minded". The weak-minded people here refer to the foolish, light and careless person who does not appreciate the value of money. This weak-minded person may spend a lot of money on a small and cheap thing from your property because he does not appreciate the value of money. This foolishness may be caused by reasons. For example, the person may be old but weak-minded or he may be young and has not yet reached the age of maturity. All this is out of foolishness or the person may have grown old and have become a rancid dotard and has become foolish in his behavior. All of these enter under the meaning of foolishness. "And do not give the weak-minded your property." Here Allah ﷻ made the money of this foolish person owned to the nation, it is the money of the guardians, that's why the pronoun used is your and not theirs. Allah

says your money and this is because the money of the individual is the money of all people at the end. Thus, it is not permissible to enable the foolish person to burn his money, waste it or to spend it in vain. So, wastefulness and leaving the fools to spend their money lavishly and lose it will have bad effects on the whole nation. Allah ﷻ says, "Which Allah has made a means of sustenance for you." So Allah ﷻ has made this money as means of support for you and there cannot be a living without money as money is the means for having homes, food, drink, war expenditure and the equipment for jihad. "your property, which Allah has made a means of sustenance for you, but provide for them with it and clothe them and speak to them words of appropriate kindness" This means to provide them from this money and from here indicates that all the money is the money of the weak-minded person, it is his money if he is an heir, it is what he inherited. So, this is his money and he should be given from his money because this is his means of substance; he should be provided with his food, his drink, and clothing. So, he should be given from his money and there should be an upper hand that holds this money such as the guardian, the monarch or whoever acts on behalf of the monarch. This person holds the money for the orphan if he is still young, a young orphan who has not reached the age of maturity yet, or if he is an old man but he becomes a dotard and may spend the money incorrectly.

"And speak to them words of appropriate kindness" this person should hear kind words and should be treated kindly even if he is old such as an old man who becomes a dotard. Likewise, if this person is placed under guardianship after declaring him legally incompetent, he should hear kind words. The verse "and speak to them words of appropriate kindness," means do not blame them or criticize them and do not remind them that they are fools and weak-minded and that they are unable to spend their money properly and must be placed under guardianship. This is from the mercy of Allah ﷻ and from His teaching of the

virtuous manners that we have to address this foolish person with a kind, decent, and good speech so as not to feel broken or humiliated.

Allah ﷻ then says, "Test ˹the competence of˺ the orphans until they reach a marriageable age. Then if you feel they are capable of sound judgment, return their wealth to them. And do not consume it wastefully and hastily before they grow up ˹to demand it˺. If the guardian is well-off, they should not take compensation; but if the guardian is poor, let them take a reasonable provision. When you give orphans back their property, call in witnesses. And sufficient is Allah as a ˹vigilant˺ Reckoner" (Al-Nisa:6). Before the orphan reaches that age, they must be taught how to estimate the value of money, how to spend it, and how to gain money, so that if he reaches the marriageable age, he will be able to act well. For example, he may be given some money to do business or to work with so that if he wants to get married, he can be responsible again for that money and own it. Allah ﷻ says, "Then if you feel they are capable of sound judgment return their wealth to them." If you feel they are aware enough and that they can act reasonably with money, then give them their money back. He is now a fully competent man; he can be given the money he inherited when he was younger. Allah ﷻ says, "And do not consume it wastefully and hastily before they grow up ˹to demand it˺". Allah threatens the guardian of consuming the money of the orphan wastefully when he is still young. This is because it is not their own money but the money of the young orphan. they must not spend any of it unless the needed thing is for the orphan. Allah ﷻ says, "If the guardian is well-off, they should not take compensation". if the guardian, who is responsible for the money of the orphan, is rich and has his own money that Allah gave to him, he must not take any of the money even if he wants to take of the money to serve that orphan, or to make the money extra, or as a salary for his servant. Because Allah ﷻ made you rich, you must not take payment for what you do. "But if the guardian is poor, let them take a reasonable provision". If the guardian who is responsible for the

money of the orphan is poor, he can consume some of that money and take a reasonable provision for what he does. If the orphan inherited buildings, agricultural land, animals or money to invest, take some money for taking care of him. And they have to consider how much money they take and this is according to what is common among people. "When you give orphans back their property, call in witnesses." If the orphan becomes an adult, and you want to give him his property that you have, Allah ﷻ says to give him back his money but call a witness. This does not allow any problems to happen or accusations or convections. Then, everything will be clear when there is a witness. Allah ﷻ says, "And sufficient is Allah as a ˹vigilant˺ Reckoner". Sufficient is Allah as a caller to account. Allah ﷻ will call everyone to account in the Day of Judgment. So, the documentation of such issues with calling a witness is a great thing. If it is written in addition to the witnessing, then it acts as two documentations; that is because the witnesses may die, but the written piece will exist forever and it is documented. These verses ended with that Allah ﷻ teaching us to go through when it comes to the money of the orphans.

Allah then shows us the provisions related to the inheritance and how to distribute it. Allah ﷻ says, "For men there is a share in what their parents and close relatives leave, and for women there is a share in what their parents and close relatives leave—whether it is little or much. ˹These are˺ obligatory shares" (An-Nisa:7).

So, the men have a share and the women have a share as well. This corrects the wrong ideas of the Arabs in the ages before Islam when women did not inherit, neither did the young men as they did not participate in wars or earn money. They used to say: how come we pass on to the young men who did never defend our money or fight? Women could not work and gain money and could not pay either. Then He says, "whether it is little or much". So, if the left money was much or few, it must be distributed as Allah asked us to do according to the compulsory

share for men and women. "˹These are˺ obligatory shares." This means the part that every single heir must take, men or women. "obligatory" means that Allah ﷻ made it obligatory upon them.

Allah ﷻ then says, "If ˹non-inheriting˺ relatives, orphans, or the needy are present at the time of distribution, offer them a ˹small˺ provision from it and speak to them kindly" (An-Nisa:8). Here is a description of the case in which ˹non-inheriting˺ relatives, orphans, or the needy are present at the time of distribution of the estate. the orphan is the one who lost his father before he reaches the age of adultness and who is in need. the needy are either the helpless who do not have someone who is rich so that he can make them rich. Or in another interpretations the needy is the person who does not find rich people that helps him live a good and well-off life and the one that no one notices him and gives him charity as he does not show his helpless state or ask for money. "offer them a ˹small˺ provision from it" that is, to give those people something of that money "and speak to them kindly." Allah ﷻ asked us to be kind to them and give them some money. they must be treated kindly in order not to let anyone annoy them for their attendance to be present in the estate and for asking for the money.

Allah ﷻ says, "Let the guardians be as concerned ˹for the orphans˺ as they would if they were to ˹die and˺ leave ˹their own˺ helpless children behind. So, let them be mindful of Allah and speak equitably." (An-Nisa:9). If the believer servants fear for their children, and for their offspring that if they leave them much money; an unjust relative, or an unjust ruler will take that money and rule over them, so they will be oppressed and prevented from taking their own money as they are young. So be kind to others just like you wish for yourself. "let them be mindful of Allah", they must be afraid of Allah "and speak equitably." In all these issues and in the dividing of inheritance, and hence gives everyone his right and keep that money safe and do not look away when a needy person asks you for money and so on. The equitable speech is the correct one that reaches the

wanted aims. However, the inequitable speech is reckless, unjust and unstable, and does not follow righteousness. The equitable speech is the speech that reaches the intended point.

Allah ﷻ then is threatening from consuming orphans' wealth in a verse full of intimidation. Allah ﷻ says, "Indeed, those who unjustly consume orphans' wealth ˹in fact˺ consume nothing but fire into their bellies. And they will be burned in a blazing Hell!" (An-Nis:10). This is a threat and a declaration of punishment to those who unjustly consume orphans' wealth. It is said that there is no verse more threatening or declaring of an intention to punish or hurt than this verse. The word indeed confirms the following action: "unjustly consume orphans' wealth". Consuming here means to eat, and it is actually the greatest type of spending. Arabs used to call the one who unjustly consumes the money of another, an eater of that money, even if he does not spend it on food but on anything else. This applies to the general language, we can say (Ali ate my money) which meant that he took my money unjustly, denied and wasted it. Allah ﷻ says, "˹in fact˺ they consume nothing but fire into their bellies" "but" is used here for limiting. Even if they thought that what they eat of that money is permitted in Islam or anything else, and if it is done secretly and they think Allah wouldn't punish them, no matter if it is big or small, if they do such thing, they eat fire. This money they ate will be transferred into the fire on the Day of Judgment and they will eat it. And they will be burned in a blazing Hell! It is a great threat from Allah to those who gain power over orphans' money and take it in force or by betraying or stealing or undertaking or any kind of spending.

After that, Allah ﷻ shows how to divide the inheritance. Allah ﷻ says, "Allah commands you regarding your children: the share of the male will be twice that of the female. If you leave only two ˹or more˺ females, their share is two-thirds of the estate. But if there is only one female, her share will be one-half. Each parent is entitled to one-sixth if you leave offspring. But if you are childless and

your parents are the only heirs, then your mother will receive one-third. But if you leave siblings, then your mother will receive one-sixth—after the fulfilment of bequests and debts. ˹Be fair to˺ your parents and children, as you do not ˹fully˺ know who is more beneficial to you. ˹This is˺ an obligation from Allah. Surely Allah is All-Knowing, All-Wise." (An-Nisa: 11)

"Commands you" shows that there is a recommendation, and the recommendation is considered necessary and obligatory. Allah used this type because the recommendations always come from someone to his dear people. The one who recommends his people is the one who wants the best for them. When we want to give an example of recommendations, we say a father who recommends his son, Imam in a mosque who recommends his people, a mother who recommends her daughter, a friend who recommends his friend. Allah ﷻ recommends His servants (the believer ones) as He loves to give them good and to guide them to it. This is the recommendation that will benefit them in life and in the afterlife. "Regarding your children", that is Humans' children. Although they are your children, Allah knows what is better for them more than you. He also knows their rights and what makes them better and what is the best thing you can do in your treatment to them. "the share of the male will be twice that of the female." He started the verse by talking about the inheritance of male and female children from their parents. That is because it is more common than the inheritance of parents from their sons and daughters. In dividing the inheritance, the male's share is double of the women. then he says, "If you leave only two ˹or more˺ females", so more than two women, then "their share is two-thirds of the estate.". For example, if someone dies and he has sons and daughters, the share of the son is the double of the share of the daughter. However, if he dies and he only has daughters, two or more, then their share is the two-third of the estate. So, they almost take two-third of the estate. If he has only one daughter, she takes half of the estate. Also in the verse, "Allah commands you regarding your

children". "your children" means the son and the grandson as well as the daughters and the granddaughter. If he only has one daughter, she takes half of the share. The rest is for the closest males. The Prophet ﷺ said, "Give the Fara'id, (the shares prescribed in the Qur'an) to those who are entitled to receive it, and then whatever remains, should be given to the closest male relative of the deceased." That is the inheritance of the males.

Allah ﷻ had mentioned the inheritance of the parents. He says, "Each parent is entitled" that is, the parents of the dead. Each one of them is entitled to one-sixth of the estate. For example, if someone dies and he has a mother and a father, each one of them is entitled to one-sixth of the estate even if he also has a son or a daughter. Of course, one or more. So, he has a son or a daughter and a father and a mother, each of his parents is entitled to the same share which is one-sixth of the estate. If he does not have a son or a daughter to inherit, and he has a mother and a father, his mother will receive one-third. This means that the father will receive the double in this case which is two-thirds of the estate. If he has brothers, whether these are brothers' heirs who inherit or not, then his mother takes one-sixth.

Allah ﷻ says, "after the fulfillment of bequests and debts." The first thing that must be done to the estate is to prepare the dead and bury them. Then, his debts that are related to the servants must be paid. Then his bequests must be fulfilled. The scholars said that Allah had given a priority to the bequests to show their importance and to pay attention to them, for the heirs mostly look at the bequests as a charity. Also, Allah had given priority to the debts over the bequests as it is the right of servants and it is obligatory and must be paid. If it's not fulfilled then the dead person may be punished till his debt is paid. It was mentioned in the Hadith that the Prophet ﷺ was asking when someone dies if he has debts because the Prophet was prevented from praying over those who have debts to prevent people from having debts. Abu Qatada says in the Hadith that "A man died and

we washed him, enshrouded him, and embalmed him. The Prophet ﷺ came to us to pray for him. We asked him: Are you going to pray for him? He then took small step and asked: Is with him a debt? We answered: Two dinar, then he turned away. Abu Qatadah was then willing to bear the debt. And the Prophet immediately prayed for him. Then one day the Prophet asked Abu Qatadah concerning the two dinar and he responded that the debt had been paid. The Prophet then said: Now his skin is relieved." This hadith is a threat and a declaration that although the debt is not forbidden, it can be the cause of the punishment of the dead till it is paid. That is why scholars say that the issue of debt must be solved before distributing the inheritance of the bequests, as the bequests are probably.

And in the Hadith that a woman said, "My mother has died, and she owed a month of fasting." The Prophet said, "Do you think if she had a debt you would repay it on her behalf?" She said yes. The Prophet said, "The debts of Allah are more worthy to be repaid." So, the Prophet said that the debts of Allah ﷻ are more worthy to be given priority with what the dead person had obligated himself with and died without paying it. So, it becomes a debt to Allah ﷻ and must be paid. It was also said by the Prophet saying: "The debts of Allah are more worthy to be repaid." Although the rights of Allah take top priority. But in cases such as vows which include within it an injustice for the servant rights. To simplify, a man died and he had a debt and before that he made a vow that a huge sum of money is to be given for the poor. Here, the priority goes to paying the debt and not fulfilling the vow to Allah. Because Allah is Oft-Forgiving, Generous, and Merciful, while His servants are needy, so the priority goes to paying the debt. Allah ﷻ says, "˹Be fair to˺ your parents and children, as you do not ˹fully˺ know who is more beneficial to you" the estate must be distributed as Allah ﷻ recommended us. Before the person dies, he must not have a bias for somebody. For example, he must not give his money by will only to his mother and deny his father's rights

and he must not as well give his money by will only to his father and deny his mother's right. Or to be partial to boys only or to girls only. Or to be prejudiced for a special son. Allah ﷻ says, "˹Be fair to˺ your parents and children, as you do not ˹fully˺ know who is more beneficial to you". It is hard to know who will benefit you more after you die. Maybe the person that you do not want to inherit or that you reduced his rights is the one that will benefit you the most for your afterlife. Then He says, "˹This is˺ an obligation from Allah." That is, all this distribution that comes this way is an obligation from Allah. Allah ﷻ made it obligatory which means necessary to do and you must do it. "Surely Allah is All-Knowing, All-Wise" Allah ﷻ ends this verse saying that He is the All-Knowing nothing can be hidden from Him. He knows what is better for His servants and what is wrong for them. So, He imposed these obligations upon His servants based on His. He is All-Wise that He puts everything in its right place. So, submit to Him as He is more knowledgeable than His creatures, more knowledgeable than human beings. Based on it, this is the division and distribution of the All-Knowing All-Wise. He ﷻ imposed these obligations upon His servants. As a result, this is called the science of inheritance, the science of religious obligations. Obligations are the things that were imposed by Allah to the servants about the distributions.

يقول الله ﷻ:{وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِنْ لَمْ يَكُنْ لَهُنَّ وَلَدٌ فَإِنْ كَانَ لَهُنَّ وَلَدٌ فَلَكُمُ الرُّبُعُ مِمَّا تَرَكْنَ مِنْ بَعْدِ وَصِيَّةٍ يُوصِينَ بِهَا أَوْ دَيْنٍ وَلَهُنَّ الرُّبُعُ مِمَّا تَرَكْتُمْ إِنْ لَمْ يَكُنْ لَكُمْ وَلَدٌ فَإِنْ كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّمُنُ مِمَّا تَرَكْتُمْ مِنْ بَعْدِ وَصِيَّةٍ تُوصُونَ بِهَا أَوْ دَيْنٍ وَإِنْ كَانَ رَجُلٌ يُورَثُ كَلالَةً أَوِ امرأة وَلَهُ أَخٌ أَوْ أُخْتٌ فَلِكُلِّ وَاحِدٍ مِنْهُمَا السُّدُسُ فَإِنْ كَانُوا أَكْثَرَ مِنْ ذَلِكَ فَهُمْ شُرَكَاءُ فِي الثُّلُثِ مِنْ بَعْدِ وَصِيَّةٍ يُوصَى بِهَا أَوْ دَيْنٍ غَيْرَ مُضَارٍّ وَصِيَّةً مِنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَلِيمٌ} [النساء:12]

says, "And for you is half of what your wives leave if they have ﷻ Allah no child. But if they have a child, for you is one fourth of what they leave, after .any bequest they [may have] made or debtAnd for the wives is one fourth if you leave no child. But if you leave a child, then for them is an eighth of what you

leave, after any bequest you [may have] made or debt. And if a man or woman leaves neither ascendants nor descendants but has a brother or a sister, then for each one of them is a sixth. But if they are more than two, they share a third, after any bequest which was made or debt, as long as there is no detriment [caused]. [This is] an ordinance from Allah, and Allah is Knowing and Forbearing" (An-Nisa:12). This verse details the ruling of the inheritance of husbands and wives and the inheritance of the uterine brothers. So, Allah ﷻ says, "And for you is half of what your wives leave if they have no child." This verse is directed to the male believers, it means if the woman died and she had no child, nor did her husband have, then this husband shall have half of her properties. "But if they have a child", it means a child of this woman, whether from this husband whom she died as his wife or from someone else before him, then "for you is one fourth of what they leave". This means that the husband whose wife died will have one fourth of what she left. Then Allah ﷻ says, "after any bequest they [may have] made or debt". This refers to the fact that there is no inheritance except after the implementation of the wills of the dead person and the payment of the debts taken from other individuals.

As for the bequest, it is not permitted except in one third of the inheritance as it came in the hadith of Saad bin Abi Waqas in the Sahih that when he fell sick upon the conquest of Mecca and the prophet visited him, he said, “I have property; May I bequeath all my property in Allah's Cause?" He said, "No." I said, "Half of it?" He said, "No." I said, "One third of it?" He said, "One-third (is alright), yet it is still too much, for you'd better leave your inheritors wealthy than leave them poor, begging of others.” Then the Prophet ﷺ told him that he would take the reward of every charity that he spent for the sake of Allah. The prophet said to him, “Whatever you spend in the way of Allah will be considered as a charity for you, even the mouthful of food you put in the mouth of your wife”. So, the servant will have the reward of every pound that he spends for the sake of Allah and he

will even have the reward when he spends on what Allah ﷻ has prescribed on him such as spending on his wife and children. This also includes what the believer leaves to his inheritors for the sake of Allah, aiming at keeping them away from begging and to be a means of support for them. Also, the believer does this for the sake of Allah as those are his children and he makes this money as a support for them. Moreover, by doing so he implements the order of Allah and he will be seeking the face of Allah and will be rewarded for this. The lesson learned is that the bequest is only valid in one-third of the money, but if it is more than one third, it is void, and likewise, the will is not permissible for an heir.

The Prophet ﷺ also said, after the revelation of the verses of inheritance, "Allah has appointed for everyone who has a right what is due to him, and no bequest must be made to an heir". This heir has been given his right by Allah ﷻ, so it is not permissible for the person to make a bequest to the heir more than the prescribed bequest, or the share that Allah ﷻ made for him. Then Allah ﷻ says, "And for the wives," this is the inheritance of wives from their husbands. He says, "And for the wives is one fourth if you leave no child". If a man died and left a wife, having no children from this wife or from another wife, then this wife shall take one fourth of the inheritance. "But if you leave a child, then for them is an eighth of what you leave". In this case his wife will have an eighth of the inheritance. "After any bequest you [may have] made or debt". Neither the heir nor the wife shall take their share except after implementing the will that the dead person, the husband, had made before he died.

Then Allah ﷻ says, "And if a man or woman leaves neither ascendants nor descendants but has a brother or a sister, then for each one of them is a sixth". This refers to the man who died while having neither ascendants, such as the father, nor descendants, such as the children. Rather this person has uterine brothers and sisters. "Then for each one of them is a sixth." Each one of these

shall take one-sixth whether they are males or females. “But if they are more than two, they a share a third.” If there are more than that, which means more than one person, two or more then “they share third". This should be applied if the heirs are two brothers from the mother’s side or a brother and a sister from the mother’s side or more. “After any bequest which was made or debt”. After any request which was made, Allah used here the passive verb ´was made´ and the subject here is the dead, whether a man or woman who left no fathers or children. Then Allah ﷻ says, “as long as there is no detriment caused”. This means that this should be without causing any harm, such as making the will for something distant or to prevent those brothers from getting their shares, so no one shall be harmed. “[This is] an ordinance from Allah, and Allah is Knowing and Forbearing". This means that these shares are prescribed by Allah ﷻ and that they are a commandment from Him ﷻ. Thus, Allah says at the beginning of these rules that He is the One Who prescribed them as He said, “Allah instructs you concerning your children”. Then Allah said, “[These shares are] an obligation [imposed] by Allah”. And then after Allah ﷻ showed these shares and said, “[This is] an ordinance from Allah”, Allah ﷻ is All-Knowing and Forbearing. Evidence of Allah’s forbearance is that He does not haste the punishment, but rather He forebears, and this is an instruction from Allah to His servants that they have to beware of Him and that they should forgive the wrongdoer. Also, they should know that these legislations are based on the knowledge and forbearance of Allah ﷻ.

Then Allah ﷻ says, “These ˹entitlements˺ are the limits set by Allah. Whoever obeys Allah and His Messenger will be admitted into Gardens under which rivers flow, to stay there forever. That is the ultimate triumph!” (An-Nisa:13).

´These´ here refers to the limits set by Allah ﷻ and to the detailed distribution of inheritance made by Him. “The limits [set by] Allah” the limit here

refers to the previously mentioned shares. These are the boundaries and the quantities that Allah ﷻ made in this way. Then Allah ﷻ says, "And whoever obeys Allah and His Messenger will be admitted by Him to gardens [in Paradise] under which rivers flow". This is a great promise from Allah ﷻ and an urge to obey His orders. Allah made the obedience of Him and His messenger as the messenger commands what Allah ﷻ commands. The Prophet ﷺ clarified and detailed these boundaries when he said, "Give the shares to those who are entitled to them, and what is left goes to the nearest male heir". The Prophet ﷺ applied this command himself when he gave the two daughters of Saad two thirds. So, the Prophet abided by Allah's commandments through his practice, his saying and his instructions. Allah promised those who obey Him and His Prophet to enter gardens in Paradise, the orchards in the hereafter, great rivers flow under the palaces and under the trees of these gardens. "Abiding eternally therein" means that they will stay there forever. "And that is the great attainment" Entering this Paradise is the great triumph and there is nothing that is greater than this. This is because the staying in this paradise is an everlasting one, no death, no departure, no travel, no grief and no anxiety. Then, everything that the servant dreams of and wishes is found and there nothing that is hidden as there is no veil and no enjoyment is forbidden. So, the enjoyment in the paradise is complete, there is no disturbance in it at all. "Wherein they will hear no unsuitable speech" (Al-Ghashiya:11). "They will not hear therein ill speech or commission of sin" (Al-Waqi'ah:25). "Only a saying: "Peace, peace" (Al-Waqi'ah:26). "And fruit, abundant [and varied]" (Al-Waqi'ah:32). "Neither limited [to season] nor forbidden" (Al-Waqi'ah:33). All the things of Paradise are of the most complete types of enjoyment, pleasure, and joy and there is no shortage of these things. This is the great triumph and that great triumph is achieved to whoever Allah admits to Paradise.

Whenever Allah ﷻ talks about the hereafter, He mentions the reward of the obedience as well as the punishment of the disobedience. Allah ﷻ says, "And whoever disobeys Allah and His Messenger and transgresses His limits - He will put him into the Fire to abide eternally therein, and he will have a humiliating punishment" (An-Nisa:14).

That was the reward of obedience and this is the penalty of disobedience. "And whoever disobeys Allah and His Messenger" Allah ﷻ made the disobedience of the messenger like the disobedience of Allah ﷻ and this is because the Prophet also commands and forbids thing according to Allah's orders. This act includes any type of transgression such as not giving the heir his share or reducing, changing or altering it. It also includes giving the males and the females the same share. Thus, transgressing the boundaries of Allah includes these shares of inheritance, which the verse discusses or other duties prescribed by Allah ﷻ, it includes any disobedience to Allah and His messenger. "He will put him into the Fire". Allah attributed the admission of this person into the Fire to Himself because He is the One Who orders it. Allah ﷻ tells that the people of the Fire will be dragged into the Fire and that the angels will drag them and hit them on their faces and their noses. "The Day they are thrust toward the fire of Hell with a [violent] thrust, [its angels will say]" (At-Tur:13). This means that they will be fiercely shoved into the fire. Then, Allah ﷻ says, "To abide eternally therein", to mean that this disobedient person will remain in the Hellfire and will never die "And he will have a humiliating punishment" here Allah ﷻ described this punishment as humiliating. In fact, entering the fire itself is a humiliation, but this disobedience will be humiliated greatly through different kinds of physical humiliation. These kinds include pushing, pulling, dragging and trailing them on their faces to the Hellfire. They also include cuffing their hands and their legs as it contains humiliation and hitting them with the maces; all these are of physical humiliation. Moreover, there are moral humiliations such as rebuking, criticizing

and blaming him and reminding him of his previous crimes. "And he will have a humiliating punishment". This is a great conclusion that contains this great promise and this great warning and it came after the verses of inheritance. Thus, we find that Allah ﷻ surrounded these verses of inheritance with all types of awakening the desires of abiding by them. Allah also surrounded these verses with warning and frightening people from not abiding by these verses.

After that, Allah talks about the rules of the women who commit adultery and how this matter can be treated. Allah ﷻ says, "Those who commit unlawful sexual intercourse of your women - bring against them four [witnesses] from among you. And if they testify, confine the guilty women to houses until death takes them or Allah ordains for them [another] way" (An-Nisa:15).

This verse is about the ruling of the woman if she commits adultery, this was the first ruling revealed about this issue, then after that the verse was abrogated by the verses that Allah ﷻ revealed at the beginning of Surah Al-Nur. Allah ﷻ says, "Those", which refers to the women who "commit unlawful sexual intercourse". Referring to the adultery crime. "Of your women- bring against them four [witnesses] from among you". Adultery is not proven except with the testimony of four persons and this is confined to the sin of adultery only among all the crimes, unlike other crimes that need only two witnesses. Allah ﷻ says, "bring against them four [witnesses] from among you." "From among you" indicates that the four witnesses must be believers; if they are not Muslims, then their testimony is invalid. Allah ﷻ says, "And if they testify, confine the guilty women to houses until death takes them" This woman who committed adultery is confined and locked her home, forbidden and deprived of everything until death takes her. "Or Allah ordains for them [another] way," in the future days. In this regard, Allah ﷻ has ordained for them another punishment. This punishment is what Allah ﷻ has revealed in surah An-Nur in His saying, "The [unmarried] woman or [unmarried] man found guilty of sexual intercourse - lash each one of

them with a hundred lashes, and do not be taken by pity for them in the religion of Allah, if you should believe in Allah and the Last Day. And let a group of the believers witness their punishment" (An-Nur:2). When these verses were revealed, the Prophet ﷺ said, "Receive from me (this revelation), receive from me (this revelation). Allah has ordained a way for those women (unmarried females who committed adultery). When an unmarried man commits adultery with an unmarried woman, they should receive one hundred lashes and be exiled for a year. If they (fornicate while they) were married, they shall receive hundred lashes and be stoned to death." So, the Prophet ﷺ showed the explanation of these verses at the beginning of surah An-Nur, that if the unmarried person, whether a man or a woman, commits adultery. The reason behind exiling the unmarried person is to give time for the news to disappear, so the person won't be harmed after receiving his punishment. While married men or women must be stoned to death. This is what must be done to purify from this sin.

Then Allah ﷻ says, "And the two who commit it among you, dishonor them both. But if they repent and correct themselves, leave them alone. Indeed, Allah is ever Accepting of repentance and Merciful" (An-Nisa:16).

If a man commits a shameful deed with another man (sodomy) Allah ordered that they be harmed. "Dishonor them both. But if they repent and correct themselves." If they repent and correct themselves after that, then "leave them alone. Indeed, Allah is ever Accepting repentance and Merciful." This was before the revelation of the prescribed punishments, but after the revelation of the prescribed punishments the matter was set. This shameful deed of the male sexual intercourse (sodomy) was not known to the Arabs and it did not occur in Islam except in the succession of Abu Bakr As-Siddik, may Allah be pleased with him. In this regard, a man was brought to As-Siddik who commit this shameful act. Abu Bakr consulted the companions in this regard and they said that whenever this crime occurs in a nation, Allah ﷻ punishes this nation, like the case with the

people of Lot. So, some suggested that he shall be thrown from a high place and some said that they shall be burned in the fire because Allah ﷻ sent on the people of Lot stones of hard clay that burned them and overturned the village. So, Abu Bakr burned those who committed this. This is what the companions unanimously agreed upon with regard to this matter and there is no sound hadith concerning the prescribed punishment of sodomy. Rather, the hadiths that came stating that the Prophet said, kill the one who does it and the one to whom it is done, are not sound hadiths and their transmitted chain was not proven. But there is an agreement and there is a consensus among Muslims that it is obligatory to kill the one who does this deed and the one to whom it is done, but their disagreement is in the form of murder.

Then Allah ﷻ says, "The repentance accepted by Allah is only for those who do wrong in ignorance [or carelessness] and then repent soon after. It is those to whom Allah will turn in forgiveness, and Allah is ever Knowing and Wise" (An-Nisa:17). In the previous verses Allah shows that He is Merciful toward His creature. In this verse, Allah ﷻ tells that a person should repent for his repentance to be accepted, He says, "The repentance accepted by Allah," Allah has committed Himself to accept it. "for those who do wrong in ignorance." The scholars said that "in ignorance" refers to the fact that everyone who disobeys Allah is ignorant because if he is truly aware that the Great Lord will hold accountable for the sin and that Allah sees him when he commits the sin, he would not do this. "The repentance accepted by Allah is only for those who do wrong in ignorance [or carelessness] and then repent soon after." The people of knowledge said that soon after means that he repents before his death since there are hadiths that show that Allah forgives the sins of the person as long as his soul does not reach his throat. The prophet ﷺ said, "Allah forgives the sins of His slave so long as the death rattle has not yet reached his throat." So, Allah forgives the sins of the person as long as his soul does not reach his throat, even if the sin was

committed before years and that person delayed his repentance till before his death, even if he repents before a few hours of his death. His repentance will be accepted as long as his soul does not reach his throat for Allah is Merciful.

Then, Allah ﷻ discussed the cases of whose repentance He shall not accept, “But repentance is not [accepted] of those who [continue to] do evil deeds up until, when death comes to one of them, he says, "Indeed, I have repented now," or of those who die while they are disbelievers. For them We have prepared a painful punishment.” (An-Nisa:18)

Allah ﷻ clarified the two cases of which He will not accept their repentance. The first case is those who repent just before they die, or when their souls are being taken away. Allah ﷻ says, “But repentance is not [accepted]” the repentance of the slaves that will not be accepted by Allah ﷻ, “Of those who [continue to] do evil deeds”. Evil deeds are the sins, it was called this for it affects who falls into it badly, and brings evilness and wickedness upon him. “Until, when death comes to one of them” until death arrives to one of them when the soul is being taken away. Prophet Muhammad ﷺ said, “God accepts a servant’s repentance till he gives up his spirit in death” This is concerning the one who repents when he is dying, who seeks forgiveness from Allah ﷻ, returns to Him for what he has committed; Allah ﷻ will not accept him nor his repentance. The second case is, Allah ﷻ says, “Or of those who die while they are disbelievers” those who die as disbelievers and die on their disbelief. Those Allah ﷻ will not accept their repentance either.

Allah ﷻ narrates the story of Pharaoh who repented from his disbelief and criminality right before his death, “And We took the Children of Israel across the sea, and Pharaoh and his soldiers pursued them in tyranny and enmity until, when drowning overtook him, he said, "I believe that there is no deity except that in whom the Children of Israel believe, and I am of the Muslims"” (Yunus:90).

"Now? And you had disobeyed [Him] before and were of the corrupters?" (Yunus :91). "So today We will save you in body that you may be to those who succeed you a sign. And indeed, many among the people, of Our signs, are heedless" (Yunus :91). Allah ﷻ saved his body from drowning, so his body would remain as a sign for who precedes him, showcasing that he certainly is not a lord nor a god, as he died like any mortal being. It is also a punishment to the Children of Israel who took him as a god, to see him drown in such a degrading manner. Thus, the repentance shall not be accepted with the death rattle in one's throat. These were the cases of when repentance will not be accepted. However, the door of repentance is still open, for "Allah ﷻ will continue to stretch out His Hand in the night so that the sinners of the day may repent, and continue to stretch His Hand in the daytime so that the sinners of the night may repent, until the sun rises from the west". Allah ﷻ says about those who He won't accept their repentance, "For them" the pronoun used is a demonstrative pronoun, referring to what is distant and far. This specific pronoun was used in order to distance them as well as degrade them. "We have prepared a painful punishment" The painful punishment is prepared and ready for them. These verses regarding accepting repentance followed the verses of adultery and its rulings.

Then Allah ﷻ says, "O you who have believed, it is not lawful for you to inherit women by compulsion. And do not make difficulties for them in order to take [back] part of what you gave them unless they commit a clear immorality [i.e., adultery]. And live with them in kindness. For if you dislike them - perhaps you dislike a thing and Allah makes therein much good" (An-Nisa: 19).

This is an ordainment from Allah ﷻ to His believing slaves to treat their wives with kindness and affability. He said, "And do not make difficulties for them in order to take [back] part of what you gave them" this means do not prohibit women from marriage, as they used to do in the pre-Islamic era. A woman, when her husband dies, was to be inherited by a relative of her husband,

his brother, father, or whoever is close to him. Then he would prohibit the woman from marrying anyone and make things difficult for her. He would then choose to either marry her without paying her dowry, or he would marry her off to anyone else and take her dowry, or he could force her and take her inheritance left by her deceased husband. Allah ﷻ prohibited them from such actions. Another interstation for "And do not make difficulties for them in order to take [back] part of what you gave them" is to also leave them suspended, he prevents her, as he does not divorce her, nor does he engage sexually with her. "In order to take [back] part of what you gave them" so if she received a dowry or other type of money, she would give up the money to her husband's relative who is preventing her and making things difficult for her, in order to ransom herself for it and to be able to leave her captivity.

Allah ﷻ says, "Unless they commit a clear immorality [i.e., adultery]" unless they commit an evident obscenity, then he would be allowed to take some of what she was given. Then Allah ﷻ says, "And live with them in kindness" to live with them in kindness, spend in kindness, socialize with them in kindness, and talk to them in kindness; the way Allah ﷻ has taught us, by being good and righteous, exemplifying morality, virtue, and proper manners. Another meaning of "in kindness" is what is considered to be customary among the people in spending. Thus, a wealthy man would spend what Allah ﷻ has blessed him with accordingly, and a poor man would spend within his capabilities. Then Allah ﷻ said, "For if you dislike them - perhaps you dislike a thing and Allah makes therein much good". Disliking your wife is not a reason for divorce, as Prophet Muhammad ﷺ said, "A believer must not hate (his wife) believing woman; if he dislikes one of her characteristics he will be pleased with another". There must be some characteristics that please him. If she had dislikable characteristics, then there must be other pleasing characteristics which he likes. He must not divorce her for solely disliking them. He must remain patient, as he could dislike the

character of his wife, but there must be other good aspects to her, for instance, Allah ﷻ could grant him a righteous son because of his patience.

Then Allah ﷻ says, "But if you want to replace one wife with another and you have given one of them a great amount [in gifts], do not take [back] from it anything. Would you take it in injustice and manifest sin?" (An-Nisa:20).

If they reached a point where they could no longer remain patient in their marriage, and the man wished to divorce his wife which he dislikes, and she dislikes him as well, and they could no longer live together in kindness; then Allah ﷻ obligated the husbands to give their wives their right, even if they dislike them, they must not take away anything they gave them when they conducted their marriage, whether it was the dowry, or a promise made, where the man could have promised his wife something, such as a deferred dowry. He must give her everything due to her, even if she was due a quintal of gold.

Allah ﷻ says, "But if you want to replace one wife with another" by divorcing your wife to marry another. "And you have given one of them a great amount [in gifts]" whether the woman received it or did not receive it, but it is due to her through the marriage contract, deferred, or promised. "And you have given one of them a great amount [in gifts]" of gold. This is evidence for the permissibility of giving expensive and valuable dowry if it was within the capabilities of the man. "And you have given one of them a great amount [in gifts], do not take" it is impermissible for the man to take back the gifts or the money that he had given her. Allah ﷻ says, "Would you take it in injustice and manifest sin?" a question of extreme reproach and rebuke. Certainly, it is considered to be dishonesty and injustice to take back what was given as a gift or promise. "And manifest sin?" A sin is a bad deed, and it is manifested and evident without any suspicion or vagueness. This is a grave warning from Allah ﷻ to the

man against taking anything that he had given his wife when divorcing her, even if he had given her a quintal of gold.

Then Allah ﷻ says, "And how could you take it while you have gone in unto each other and they have taken from you a solemn covenant?" (An-Nisa :21).

The man and the woman were intimate with each other and went to each other. The woman submitted herself to him in exchange for the marriage contract, when prior to it, the man was forbidden from revealing himself to her or engage sexually with her. Thus, she submitted herself, and the man should submit what he committed himself to. For if a woman was impermissible for a man to have, and she agreed on submitting herself to him, and to be intimate with him, according to the contract they had, the man would have then received his end of the contract, unlike the woman. Thus, Allah ﷻ tells that indeed this is a serious and grave matter, it is as if you would have bought a certain commodity yet did not pay for it, which is a serious matter. "and they have taken from you a solemn covenant?" the marriage contract, which is the pledge they took from you under the obligation of the marriage contract. it is a solid and assured pledge, it is not mere dating, nor is it an optional matter. Those two verses are extremely intimidating and hold grave promises to whoever withholds or takes anything from the dowry that he has given his wife when he wishes to leave her and divorce her.

Then Allah began explaining the categories of women whom men are prohibited from marrying. He ﷻ says, "And do not marry those [women] whom your fathers married, except what has already occurred. Indeed, it was an immorality and hateful [to Allah] and was evil as a way." (An-Nisa:22).

It is forbidden for a man to marry whom his father had married. "Whom your fathers married" so the father and his forefathers, and the grandfather and

his forefathers. Hence, any woman who was married to any of them is forbidden for the son and his descendants to marry, thus, it is forbidden for the son to marry his stepmother. "Except what has already occurred" which was during the pre-Islamic era. In the days of ignorance, a practice of theirs was for the son to marry his stepmother when his father died. "Indeed, it was an immorality" it is an ugly obscenity. "And hateful" Allah ﷻ loathed who practiced it, and it was a reason for spreading hate and loathe between the people, for the son to hate his father, and the people to hate who committed such acts. It is hateful, and it leads to hatefulness. It could also cause hate between the offspring, if the man who married his stepmother conceives a child from her, it would be his son, and the other one would be his brother and his son at the same time. Hence, it is loathsome. "and was evil as a way" the way you took and treaded is certainly evil.

Then Allah ﷻ says, "Prohibited to you [for marriage] are your mothers, your daughters, your sisters, your father's sisters, your mother's sisters, your brother's daughters, your sister's daughters, your [milk] mothers who nursed you, your sisters through nursing, your wives' mothers, and your step-daughters under your guardianship [born] of your wives unto whom you have gone in. But if you have not gone in unto them, there is no sin upon you. And [also prohibited are] the wives of your sons who are from your [own] loins, and that you take [in marriage] two sisters simultaneously, except for what has already occurred. Indeed, Allah is ever Forgiving and Merciful." (An-Nisa :23).

"Prohibited to you [for marriage] are your mothers" Allah ﷻ made the first category forbidden due to lineage, and the greatest category of the women forbidden for a man to marry, is the mother. The mother and her foremothers and those whom you are responsible for, your mother, your maternal grandmother, your paternal grandmother, and your foremothers. "Prohibited to you [for marriage] are your mothers, your daughters" the daughter and their descendants,

so the daughter, the granddaughter whether it is from the son or daughter. They are all daughters. "Your sisters" whether the sisters were siblings, or step siblings, whether they were from the father or the mother. "Your father's sisters" your paternal aunts, and the grandfather's sister is also considered to be an aunt. "Your mother's sisters" your paternal aunts, as well as the grandmother's sister who is also considered to be an aunt, and your aunts. "Your brother's daughters" your brother's daughters, and "Your sister's daughters". Those seven categories of women are forbidden due to lineage. Then Allah ﷻ says, "Your [milk] mothers who nursed you" this category is forbidden due to nursing. And since marrying the mother who nursed you is impermissible, then who is related to and descents from the husband are forbidden as well, for the milk belongs to the man, as it was caused by his marriage to her. "Your [milk] mothers who nursed you, your sisters through nursing" those who are nursed by the same woman become siblings through nursing. Thus, if a male infant was nursed by a woman, then this woman and everyone she breastfed become siblings through nursing, whether they were the daughters of this woman, or were girls from another woman, or other males who were breastfed by this woman as well.

Then Allah ﷻ says, "your wives' mothers" this was made forbidden due to marriage kinship. the wife's mother becomes forbidden when the man signs the marriage contract with her daughter. Then He ﷻ said, "And your step-daughters under your guardianship [born] of your wives unto whom you have gone in. But if you have not gone in unto them, there is no sin upon you" the stepdaughter of the wife is also prohibited for you. "Under your guardianship" it was said that this description is a description based on circumstances, since usually, the stepdaughter is under the guardianship of the mother's husband. This description represents the reasoning behind the impermissibility, as if the stepdaughter is sitting on the mother's husband's knees, to be raised by the husband, as if she was his daughter. So, the stepdaughter becomes impermissible once you have

consummated your marriage with her mother. "But if you have not gone in unto them, there is no sin upon you" if you have not consummated the marriage with her mother but have only signed the marriage contract and then divorced her, then it is allowed for him to marry her daughter.

Then Allah ﷻ says, "And [also prohibited are] the wives of your sons who are from your [own] loins" this is another category that is forbidden for men to marry, which is due to marriage kinship. The son's wife is forbidden for his father to marry if he was a begotten son and not an adopted son. If he was a begotten son from the man's loins, then it is impermissible for his father to marry his wife. However, if he was an adopted son, such was the case during the pre-Islamic era, when a boy would be given the father's name to be his son when he, in reality, is not. Allah ﷻ has forbidden them from calling their adopted sons by their names, and they must call them by their actual father's name if it was known. Thus, the son's wife if he was begotten from the man's loins is forbidden for him to marry for good. While the adopted son's wife is not forbidden for the foster father to marry. These were three reasons as to why women are forbidden to marry, which are because of lineage, nursing, and marriage kinship. Then comes the fourth reason which is combining. "And that you take [in marriage] two sisters simultaneously" a man cannot marry two sisters simultaneously. However, he can marry his wife's sister after his wife's death, or if he divorced her, then he would be allowed to take two sisters. Prophet Muhammad ﷺ also forbade for one to marry a woman and her paternal aunt at the same time, or a woman and her maternal aunt. Allah ﷻ says, "And that you take [in marriage] two sisters simultaneously, except for what has already occurred" which used to occur during the pre-Islamic era when a man used to take two sisters in marriage simultaneously. Then Allah ﷻ says, "Indeed, Allah is ever Forgiving and Merciful" Forgiving and Merciful of the past sins mentioned, offenses, and the

matters that Allah ﷻ prohibited. Allah would forgive you for the past null and void marriages.

يقول الله ﷻ:{وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ كِتَابَ اللَّهِ عَلَيْكُمْ وَأُحِلَّ لَكُمْ مَا وَرَاءَ ذَلِكُمْ أَنْ تَبْتَغُوا بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرَ مُسَافِحِينَ فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً وَلا جُنَاحَ عَلَيْكُمْ فِيمَا تَرَاضَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيضَةِ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا} [النساء:24]

says, "And [also prohibited to you are all] married women except ﷻ Allah .those your right hands possess. [This is] the decree of Allah upon youAnd lawful to you are [all others] beyond these, [provided] that you seek them [in marriage] with [gifts from] your property, desiring chastity, not unlawful sexual intercourse. So for whatever you enjoy [of marriage] from them, give them their due compensation as an obligation. And there is no blame upon you for what you mutually agree to beyond the obligation. Indeed, Allah is ever Knowing and Wise." (An-Nisa:24).

This verse is connected to the previous verse, regarding the categories of women that men are forbidden to marry, the four reasons were due to lineage, nursing, marriage, kinship, and simultaneous marriage. In this verse, Allah explains the fifth case, which is for the woman who is already married, it's impressible for a man to marry another woman who already has a husband.

Allah ﷻ says, "And married women" the Arabic term for this phrase is [Muhsanat], which is derived from the word [hisn], which means fort, for marriage is like entering a fort, the woman becomes protected by her husband. Also, this phrase was mentioned many times in the Qur'an describing the chaste pure and virgin women, as in the verse, "Indeed, those who [falsely] accuse chaste, unaware and believing women..." (An-Nur: 23). Thus, chaste women describes both married and unmarried women from Muslims, for she who entered Islam is indeed protected. "And married women" here refers to married women in particular; the women who are fortified in the fortress of marriage, and they

are prohibited for another man to marry. Then ﷻ says, "except those your right hands possess" who are the women taken as captives. The woman of a disbeliever that was held in captivity was an exception; she was permitted to be married by a believing man with a new contract, as Allah ﷻ has permitted the believing men to engage sexually with them, as they are considered to be of those whom they rightfully possess, "except those your right hands possess". ﷻ says, "[This is] the decree of Allah upon you" this is Allah's decree binding upon you, which are the rulings concerning the women you are forbidden to marry. "[This is] the decree of Allah upon you" it is an obligation from Allah, ﷻ, obligated upon you. It is decreed upon you, O believers. Then Allah, ﷻ says, "And lawful to you are [all others] beyond these" Allah, ﷻ has permitted what is beyond these limits for you. Thus, the above-mentioned women are the exception, as men are forbidden from marrying them. What is beyond these limits and beyond these prohibitions, is permitted. So, the rest of the women are permitted for you to marry, as they are beyond the limits. "[Provided] that you seek them [in marriage] with [gifts from] your property, desiring chastity, not unlawful sexual intercourse" seek them for wedlock, by providing them with their dowry which you pay for marriage. "Desiring chastity" if you are seeking marriage and chastity. "Not unlawful sexual intercourse" not seeking fornication. "Al-safh" is what goes to waste and in vain. As the one who engages in unlawful sexual intercourse would have wasted away his semen and atoms, for he wasted it by not making use of it in a righteous manner; "desiring chastity, not unlawful sexual intercourse". Allah, ﷻ says, "So for whatever you enjoy [of marriage] from them, give them their due compensation as an obligation" the dowry is the payment man has to pay to the woman, in order for him to enjoy her in marriage, and it is an obligation upon him, hence he must pay the dowry. "So for whatever you enjoy [of marriage] from them, give them their due compensation as an obligation. And there is no blame upon you for what you mutually agree to beyond the obligation" whether the woman gives up a portion of her right from the dowry willingly to her

husband, or he gifts her with something extra, or she asks him for something extra; these cases are all allowed. "And there is no blame upon you for what you mutually agree to beyond the obligation" beyond the established obligation which is the obligated dowry. "Indeed, Allah is ever Knowing and Wise" Allah is reminding you of His elevated, divine attributes. Whenever Allah, ﷻ sets and prescribes legalizations He teaches us and reminds us of His divine attributes. Thus, He is here reminding them that He is All-Knowing of all their actions and He put things right. Hence, He has prescribed these legalizations for them based on His Knowledge and Wisdom.

Allah, ﷻ says, "And whoever among you cannot [find] the means to marry free, believing women, then [he may marry] from those whom your right hands possess of believing slave girls" (An-Nisa: 25).

"And whoever among you cannot [find] the means" here refers to money; if one of you is incapable of providing the dowry. "To marry free, believing women". Allah ﷻ says, "then from those whom your right hands possess of believing slave girls" if he was unable to marry a free, believing woman, which is certainly the priority and the best option for him, then he could marry from whom he rightfully possesses, the captivated believing slave girls. This limitation excludes the option of marrying a non-believer, for it is impermissible for a believer to marry a disbelieving slave. He could however possess the disbelieving slave girl, by having her among those whom he rightfully possesses, or through any other permitted means of ownership, whether she is a Christian, a Jew, or a Zoroastrians. Then Allah ﷻ says, "And Allah is most knowing about your faith" this means that faith is not just an apparent matter, but it is related to the actions of the heart as well, which is certainly from the unseen knowledge, and Allah alone encompasses this knowledge. However, this act of marriage is an apparent one. Allah, ﷻ says, "You [believers] are of one another" You are of one another in faith, and you are of one another in humanity and for belonging to mankind,

even if one was free and the other was a slave. Allah ﷻ says, "So marry them with the permission of their people" marry them after taking the permission from their guardians, whether she had one master, or more than one, as she could be a slave girl owned by two masters or more. In this case, every master of hers must be part of that contract. "and give them their due compensation [i.e., mahr] according to what is acceptable" the reward or compensation mentioned here must be paid to her. The free woman receives this reward, and so should the slave woman, in accordance with what is fair and acceptable. Allah ﷻ says, "[They should be] chaste, neither [of] those who commit unlawful intercourse randomly" the slave girl should be chaste, she did not commit adultery, or is being paid for sexual services. "Nor those who take [secret] lovers" those who take a secret lover and become his mistress. Allah ﷻ has also forbidden marrying a free woman who is known for fornication and adultery, He said, "The fornicator does not marry except a [female] fornicator or polytheist, and none marries her except a fornicator or a polytheist, and that [i.e., marriage to such persons] has been made unlawful to the believers." (An-Nur:3) Allah ﷻ says, "But once they are sheltered in marriage" referring to the slave girls, "If they should commit adultery, then for them is half the punishment for free [unmarried] women" if a slave woman married a believing man, and become legally his wife, then if she commits adultery or an obscenity after getting married, then she will receive half of the prescribed punishment for adultery, which is lashing. The prescribed punishment here is lashing and not stoning till death, for death as a punishment can't be divided into half as the verse presented. But if she was not married and she committed adultery, then she will only be hurt and rebuked, and will not receive the prescribed punishment.

Allah ﷻ says, "This [allowance] is for him among you who fears affliction [i.e., sin]" referring to what Allah ﷻ has permitted for them, of marrying slave women. This ruling is for the one who fears affliction, and thus Allah allowed

him to marry a believing slave girl with these conditions. Then Allah ﷻ says, "but to be patient is better for you" if you remain patient and endured that pain of bachelorhood, it would be better for you. Since marrying a slave woman in the way described, is degrading. The slave girl might be occupied with her master as she is still owned by him, in addition to being committed to the marriage contract, and each commitment calls for different measures. If she were to conceive children, the children would belong to her master and not her husband. Thus, the consequences of marrying a slave woman are awfully harsh. "And Allah is Forgiving and Merciful" Allah is the Oft-Forgiving and the Bestower of mercy, hence He permitted you to engage in this type of marriage, through the set conditions.

Allah ﷻ says, "Allah wants to make clear to you [the lawful from the unlawful] and guide you to the [good] practices of those before you and to accept your repentance. And Allah is Knowing and Wise." (An-Nisa: 26). This explanation, details, and elaborations are revealed by Allah, for He wants the best for His servants. He says, "And guide you to the [good] practices of those before you" the good practices of those who were before you. The practices by which He protected them from committing this sin. Allah ﷻ lightens their struggles of bachelorhood by permitting them to marry the slave women following the set conditions and regulations. "And to accept your repentance" Allah ﷻ wants to accept your repentance. Hence, He permitted you to engage in that type of marriage regardless of its imperfections and faultiness, and even if it's beneath the goodness and virtue, as He is the Acceptor of Repentance and the All-Merciful. "And Allah is Knowing and Wise" He is All-Knowing of the legalizations and rulings. He is All-Knowing of His servants and the human soul. He is All-Knowing so He sets things right. Hence, He prescribed these legalizations for you.

Allah ﷻ says, "Allah wants to accept your repentance, but those who follow [their] passions want you to digress [into] a great deviation." (An-Nisa: 27). This is Allah's legislative and universal will and decree. Allah ﷻ says, "but those who follow [their] passions want you to digress [into] a great deviation". Those who follow their desires and passions among mankind want you to deviate and digress a great deviation; by deviating to fornication, depravity, and defiant immorality. But the Lord wants to accept your repentance, thus, He has allowed you to fulfill this instinctual desire in the best, easiest, and optimal manner. And due to necessity, He has made permissible for you what will protect you from affliction, sin, and discomfort.

Allah ﷻ says, "And Allah wants to lighten for you [your difficulties]; and mankind was created weak" (An-Nisa: 28).

The difficulties and the burden of affliction and sinning. Thus, Allah ﷻ wants to make it easier for you, by permitting you to indulge in what He has permitted following the conditions and regulations that He has mentioned. "And mankind was created weak" man was created weak against lust and desire. Instinctual desire is the greatest instinct in mankind, hence Allah ﷻ has legalized for man what will fulfill such instinct while maintaining his purity. "And mankind was created weak" this is a great statement from Allah ﷻ where He presented His rulings in extreme detail, showing His immense care to His creation by legalizing what will fulfill their instinctual desires with what they are surrounded by hardships and difficulties.

Then Allah ﷻ says, "O you who have believed, do not consume one another's wealth unjustly but only [in lawful] business by mutual consent. And do not kill yourselves [or one another]. Indeed, Allah is to you ever Merciful" (An-Nisa: 29). Allah ﷻ is calling His believing servants with this finest description to encourage them before He states what is obligated from them, this

description holds within it the obligation and responsibilities upon its carrier. Allah says, "do not consume one another's wealth unjustly" Allah ﷻ regarded the money of the believers as one, so your brother's money is your money. Hence, Allah ﷻ prohibited us from consuming each other's money unjustly. [batʿil], which here means unjustly, is a broad term, referring to everything that Allah ﷻ prohibited regarding consuming money, such as taking interest, gambling, cheating, or through fraud and deceit. Any similar ways that involve exhortation, taking something against one's will, such as stealing, or any other form of consuming another's money illicitly is encompassed under taking another's money unjustly.

Then Allah ﷻ says, "but only [in lawful] business by mutual consent". Allah ﷻ mentions trading, where a man sells a commodity to another and earns money through it. Trading encompasses great goodness, because when the trader buys the commodity, brings it, stores it, puts it up for sale, preserves it, and then offers it to the buyer, he helps the buyer immensely, thus it is certainly his right to earn from it. Trading is the best of earnings and the largest in scale, for everything that is from the earth, and everything a man does can be bought and distributed to others through trade. Hence it was said that trading includes nine-tenths of provision and sustenance. As money and wealth, in general, are earned through trade, the farmer when he farms, the maker and the worker when he creates and makes, the diver that dives into the sea to extract pearls, and the one who digs up the earth to extract its treasure and minerals. All the means of earning are earned through trade, then it is distributed among the people. But Allah set a condition for the trade which is, as He says, "by mutual consent". By the mutual consent of the seller and the buyer. The buyer can sell a commodity which he originally bought for a pound, or he would sell it for two pounds, or three pounds, he would have then earned twice or three times its original price. This is not illegal or haram as Allah allowed it as long as both sides agreed.

Then Allah ﷻ says, “And do not kill yourselves [or one another]. Indeed, Allah is to you ever Merciful”. This is a prohibition against killing, and it refers to the apparent and obvious meaning of killing another believer. Allah ﷻ has prohibited the believers from killing one another, and He prohibited the blood of the believers on one another for it is inviolable for them to do so. Prophet Muhammad ﷺ said, "Verily your blood, your property and your honour are as sacred and inviolable as the sanctity of this day of yours, in this month of yours and in this town of yours. Verily! I have conveyed this message to you." This was during the sermon on the tenth day of Dhu-Al Hijjah. The prophet explained here that it’s prohibited to consume others’ money unlawfully, and it was mentioned alongside with killing, because taking someone’s money unjustly might cause them harm or even death. As it is said, money is the soul’s companion. Hence, whoever takes another’s money unjustly whether it was through gambling, stealing, or any other illicit form, and consumes that person’s money, he might cause the person to spiral down in a loop of grief that will ultimately lead to his death.

Then Allah says, “And do not kill yourselves” whether by the known forms of killing through aggression and transgression, or by consuming and devouring another’s money unjustly, which would cause you to kill yourselves. Allah ﷻ employed the word “yourselves” referring to “your brothers”, as your brother is in the rank and statue of yourself.

Allah ﷻ says, “Indeed, Allah is to you ever Merciful” Allah ﷻ legalized man to take from his brother’s money in one of the right ways; by selling him and gaining benefit from him, by offering his services, and receiving his payment for it such as representing him. Another example could be: Where a man assigns another to do a certain paid job, and he pays him for the service he offered, which is certainly his right. Other forms of taking another’s money unjustly are prohibited. Another meaning of, “Indeed, Allah is to you ever Merciful” He is

ever Merciful to you by legalizing the permitted forms of gaining money, and by prohibiting other forms of consuming another's money unjustly while explaining that consuming another's money unjustly could lead a Muslim to kill his brother.

Then Allah ﷻ says, "And whoever does that in aggression and injustice - then We will drive him into a Fire. And that, for Allah, is [always] easy" (An-Nisa:30). "And whoever does" whoever consumes his brother's money unjustly and causes his murder, "in aggression and injustice." he does that out of hostility and aggression on the believer, "Then We will drive him into a Fire" it is a warning and a threat from Allah ﷻ to whoever transgresses and violates against the above-mentioned rulings. Hell will be their abode. "Then We will drive him into a Fire. And that, for Allah, is [always] easy" indeed it is easy for Allah ﷻ to resurrect His servant, judge him, reward him, punish him, and admit him into Fire. Certainly, it is easy for Allah to do so, as Allah ﷻ is capable of everything; nothing and no one is too great for Him. Thus, a king or an oppressing tyrant must not foolishly believe that he could take the money of others, or confiscate the money of others, and slip away from being punished and be saved from Allah's punishment. Certainly not. He is under the subjugation, dominance, and the threat of Allah ﷻ.

Allah ﷻ says, "If you avoid the major sins which you are forbidden, We will remove from you your lesser sins and admit you to a noble entrance [into Paradise]." (An-Nisa :31). "If" is a conditional clause, "you avoid" avoid by leaving and distancing yourself from, "The major sins which you are forbidden" Allah ﷻ has forbidden us from things that some of which are major sins, grave sins and others are small and minor sins. The gravest sin is killing a soul unjustly which Allah ﷻ prohibited. Other major sins include abandoning acts of worship.

Prophet Muhammad ﷺ mentioned some of the major sins, "Avoid the seven great destructive sins." They (the people!) asked, "O Allah's Apostle! What are

they?" He said, "To join partners in worship with Allah; to practice sorcery; to kill the life which Allah has forbidden except for a just cause (according to Islamic law); to eat up usury (Riba), to eat up the property of an orphan; turning back when the army advances, and slandering chaste women who are believers, but unwary." Also, ibn Al Abbas -may Allah be pleased with him- was asked about the major sins, "Are they seven?" He said: "They are almost seventy".

Another example of grave sins was mentioned in hadith, Prophet Muhammad ﷺ said, "A man's reviling of his parents is one of the grave sins. He was asked: Messenger of Allah! How does a man revile his parents? He replied: He reviles the father of a man who then reviles his father, and he reviles a man's mother and he reviles his". Thus, he clarified that reviling and cursing one's parents occurs when a man curses another man's parents, which will cause the later to curse the parents of the former. The former would have committed a major sin by being the cause someone reviled his parents.

Also, the Prophet Muhammad ﷺ said, "There are three (types of) people to whom Allah will neither speak on the Day of Resurrection nor look at them nor purify them, and they will have a painful chastisement." Then the Messenger of Allah ﷺ clarified that they are "One who sells his goods by taking a false oath, one who boasts of his favors done to another; and who lets down his lower garments (below his ankles) out of arrogance "

Another similar hadith to the previous, Prophet Muhammad ﷺ said, "There are three (types of) people to whom Allah will not speak on the Day of Resurrection, nor will He purify them, nor look at them, and they will have a painful punishment. These are: An aged man who commits Zina (illicit sexual act), a ruler who lies, and a proud poor person."

In a hadith narrated by `Abdullah Ibn Mas'ud, he said: I asked the Prophet, "What is the greatest sin in the Sight of Allah?" He said, "That you set up a rival

unto Allah though He Alone created you." I said, "That is indeed a great sin." Then asked, I asked ", "What is next?" He said, "To commit illegal sexual intercourse with the wife of your neighbor, what is next?" He said, "To kill your son lest he should share your food with you." Associating others with Allah, and killing one's child and committing adultery with your neighbor's wife are the gravest sins.

The previous hadiths mentioned the kind of acts that are considered grave sins, and the prophet described the attributes of these people, another hadith similar to the previous ones is when the Prophet Muhammad ﷺ said, "(There are three (types of) people with whom Allah will neither speak on the Day of Resurrection nor purify them (from sins) and there will be a painful chastisement for them) A person who has spare water in a desert and he refuses to give it to the traveler…" The man possesses superfluous water in the desert, yet he withholds it from the travelers. Refusing to give water and withholding it from them, which might lead to death. And the hadith continues to mention another grave sin, "a man who gives a pledge of allegiance to a Muslim ruler and gives it only for worldly gains. If the ruler gives him what he wants, he remains obedient to it, otherwise he does not abide by it". This proves that major sins are indeed many. And any sin or wrong deed that Allah ﷻ or His prophet ﷺ threatened the one who commits that sin with punishment are considered to be of the major sins. Allah ﷻ says, "If you avoid the major sins which you are forbidden" if you avoid the major sins, the grave, and severe sins that Allah ﷻ and Prophet Muhammad ﷺ have forbidden you from. "Which you are forbidden" is in the passive form, where the doer was not mentioned, yet the one who forbids is Allah ﷻ and His Messenger, as legalization belongs to Allah ﷻ while the Messenger legalizes what Allah ﷻ has legalized. Allah ﷻ says, "We will remove from you your lesser sins" by avoiding the major sins, Allah ﷻ will overlook your minor sins, and it is from His mercifulness. There are many ways for expiating sins, among them is continuing

and following up with the acts of worship consecutively. Prophet Muhammad ﷺ said, "The five (daily) Salat (prayers), and from one Jumu'ah prayer to the (next) Jumu'ah prayer, and from Ramadan to Ramadan are expiations for the (sins) committed in between (their intervals); provided the major sins are not committed".

Adding to that, great acts of worship demolish the sins, as Prophet Muhammad ﷺ said, "Do you not know that Islam destroys whatever came before it, and that hijrah (migration) destroys whatever came before it, and that Hajj (pilgrimage) destroys whatever came before it?" Also, if one avoids the major sins by fearing Allah ﷻ, Allah the ﷻ will reward him by expiating and removing minor sins. Then Allah says, "and admit you to a noble entrance [into Paradise]." This is a promise from Allah ﷻ to admit His servant to a noble entrance. Paradise was referred to as a noble entrance as it is precious. There is nothing more precious nor greater than to be encompassed in Allah's mercy. This verse is a motivation from Allah ﷻ urging His believing servants to avoid the major sins that He has forbidden.

Allah ﷻ then says, "And do not wish for that by which Allah has made some of you exceed others. For men is a share of what they have earned, and for women is a share of what they have earned. And ask Allah of His bounty. Indeed Allah is ever, of all things, Knowing" (An-Nisa:32).

"And do not wish for that by which Allah has made some of you exceed others" wishing and hoping for a specific outcome in the future, which is unavailable in the present. "By which Allah has made some of you exceed others" this is directed at men, as well as women, including the rich and the poor. Allah ﷻ has favored some of His creation over others. He favored some in creation, He favored men over women, by creating men to be physically, mentally, and psychologically stronger. That is why in the contracts between men and women,

like a marriage contract, Allah ﷻ gave men rights, degree, and rank that He did not give to women. Allah ﷻ has assigned men to fight and strive for the sake of Allah, He has also assigned and obligated them to be the ones to earn and spend on women. These matters are related to the creation, yet legalizations in the creed are based on them. Allah ﷻ has favored others upon others in management and state, by deeming a servant of His to be rich, another to be poor, one would be strong, and another would be weak, one would be handsome, and another would be ugly. These fortunes were distributed by Allah ﷻ among His servants. Allah ﷻ forbids His servants from wishing what the others have been favored with, because it is the distribution of Allah and His creation. Thus, do not wish; not even wishing. Allah ﷻ says, "For men is a share of what they have earned, and for women is a share of what they have earned". Allah ﷻ has created men and women, and He set and assigned certain legalizations to men which they will be rewarded if they follow. For example, Allah ﷻ has ordered men to fight for His sake, and they shall be rewarded for it. He ordered them to be in charge of women and be their constant caretakers by being responsible for them; and if they perform their roles regarding women and their responsibility to them, they will receive their share. Allah ﷻ has also set certain legalizations to women according to their nature and their creation. He has set legalizations for them in the marriage contract, and in the acts of worship, for if they perform pilgrimage, they would have strived for the sake of Allah ﷻ. Thus, women have their share as well, and their reward of what they have done of righteous deeds.

Then Allah ﷻ says, "And ask Allah of His bounty". Be satisfied with the state that Allah ﷻ has put you in, ask Allah of His bounty and His grace, and develop this feeling within you. Allah ﷻ has created you as a man, so adhere to His legalizations and abide by it. As for the financial status Allah bestowed His servants, one must not wish for his status to change without giving any effort, and without seeking for change, and wishing alone could cause evil eye, envy, and

hatred. Moreover, questioning Allah's will is equal to rejecting the decree of Allah ﷻ altogether, which is disbelief in itself. Thus, the servant must be satisfied with Allah's apportionment and be satisfied with what He has granted him. The servant must ask Allah ﷻ of His bounty, whether His bounty is related to a worldly reward, or a reward in the hereafter. Allah ﷻ says, "And ask Allah of His bounty. Indeed Allah is ever, of all things, Knowing". A great verse where Allah ﷻ directs His servants into knowing that He has favored some servants upon others, Allah ﷻ says "And Allah has favored some of you over others in provision" (An-Nahl: 71). "It is We who have apportioned among them their livelihood in the life of this world and have raised some of them above others in degrees [of rank] that they may make use of one another for service" (Az-Zukhruf:32). Allah ﷻ has elevated some of His servants in degree and rank over others, whether males and females, or in terms of richness and poorness, healthiness and sickness, beauty and ugliness. All of this is of Allah's creation and management of the states of His creation. Thus, the servant must be satisfied, and must strive in asking Allah ﷻ of His bounty in every matter as well as work to get it.

Then Allah ﷻ says, "And for all, We have made heirs to what is left by parents and relatives. And to those whom your oaths have bound [to you] - give them their share. Indeed Allah is ever, over all things, a Witness" (An-Nisa: 33). Heirs is a broad term referring to those among whom there is a relationship where one would support the other. The Arabs use [mawali] and [wali] to refer to a brother in lineage, they also use it to refer to an ally who supports another, and it also refers to the master or servant. The reason why different individuals are referred to by the same term, is that there is a relationship between them is, they all follow and support each other.

Allah ﷻ says, "And for all, We have made heirs to what is left by parents and relatives". This refers to the heir based on lineage, and what the parents and relatives have left behind. They support each other because of the blood relations,

and they also inherit each other for this same reason. "And to those whom your oaths have bound [to you]" to those you have made a pledge with, they support you because there is a contract or promise between you, and they inherit each other as it was common before Islam. Allah ﷻ says, "give them their share" and give them their share, from support and inheritance. Those who are connected to each other by blood or by contract, must give each of them his share justly and truthfully, according to the oath they have taken. Allah ﷻ says, "Indeed Allah is ever, over all things, a Witness" Allah is a Witness over all things. He is a Witness on your oath, He is a witness on the pledge you made in your contract, so you must adhere to and bind yourself to these pledges. This means that alliances, fraternals, and supporters are allowed to take a share of the inheritance. It also talks about the inheritance based on lineage and relatives.

Then Allah ﷻ says, "Men are in charge of women by [right of] what Allah has given one over the other and what they spend [for maintenance] from their wealth. So righteous women are devoutly obedient, guarding in [the husband's] absence what Allah would have them guard. But those [wives] from whom you fear arrogance - [first] advise them; [then if they persist], forsake them in bed; and [finally], strike them [lightly]. But if they obey you [once more], seek no means against them. Indeed, Allah is ever Exalted and Grand" (An-Nisa:34)

"Men are in charge of women" Allah ﷻ has made men responsible for women, whether that was due to marriage, or because of blood relation. Prophet Muhammad ﷺ says, "All of you are guardians and are responsible for your wards… the man is a guardian and responsible for his family". In any circumstance where men and women coexist with one another, Allah ﷻ has assigned men responsible for women. This responsibility is a responsibility of guidance, where Allah ﷻ has obliged it upon men, whether it was in the most small community, i.e. a family, or the large community; the nation. Also this responsibility includes guiding and protecting the women and family from going

astray, Allah ﷻ says, “O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are [appointed] angels, harsh and severe; they do not disobey Allah in what He commands them but do what they are commanded” (At-Tahrim:6). Then Allah ﷻ clarifies the reasoning behind this ruling, “by [right of] what Allah has given one over the other”. By right of the mental, physical, and psychological advantages Allah has given one over the other. For a man is more capable of being the master and the caretaker in all these communities, in their families, as well as in their communities. Allah ﷻ says, “and what they spend [for maintenance] from their wealth” Men are obliged to financially support their wives, by feeding them, clothing them, and housing them. Also, the man has the right to be in charge and responsible over women because they spend on them from their wealth.

Then Allah ﷻ says, “So righteous women are devoutly obedient” the righteous woman is the one who does righteousness and goodness. It is an attribute that describes the person and the action as well. “Are devoutly obedient” these women are devout and obedient, they are not distracted from their husbands, their sights are not deviated from other men. They are devoutly obedient and are there for their husband. “Guarding in [the husband's] absence” She guards in secret the matters concerning her husband, the household, their children, and other matters. Allah ﷻ says, “what Allah would have them guard”. She only succeeded in guarding her house with Allah’s permission to succeed and through His care.

Then Allah ﷻ says, “But those [wives] from whom you fear arrogance” refers to those wives who deem themselves too elevated, and too high to merely comply with their husbands. And fear here means to know and witness their actions. “[First] advise them; [then if they persist], forsake them in bed; and [finally], strike them [lightly]” these are the disciplinary ways for the wives who rebel against their husbands through handedness, and non-compliance. Whether

you fear this because it is already happening, or due to initial signs of rebellion that are appearing. Allah ﷻ has mentioned three levels of discipline. The first level is, "[First] advise them" advising is direct speech, where they are reminded of what she is prohibited from. It is a speech of admonishment, with exhortation, exhortation to obey. It is also a speech of warning, warning them from punishment. The second level of discipline is, "[then if they persist], forsake them in bed" Then, forsaking the wife in bed which is considered to be a harsh punishment on the woman to a certain degree. Then Allah ﷻ says, "strike them [lightly]" this is the third and toughest level of punishment. Prophet Muhammad ﷺ clarified the manner of hitting, where it should be light as it is only symbolic for punishment. The hitting should not cut the skin, nor break a bone. It is a disciplinary, symbolic form of punishment, in order for the woman to be reminded of her responsibility and her position, hence she would return to the truth.

Then Allah ﷻ says, "But if they obey you [once more]" if they obey you after you have started applying the previously mentioned ways of discipline, then you do not have to apply all of the three levels. Allah ﷻ says, "seek no means against them" do not transgress against them, nor take any action against them by any means of discipline whether it was by forsaking them or constricting them. Do not proceed in punishing her, do not transgress against her through any means, as long as she has complied, returned to good manners, treating you well and having the good manners a wife should have. Allah ﷻ says, "Indeed, Allah is ever Exalted and Grand" Allah ﷻ has described Himself as ever Exalted, Most High. He is the ever Exalted, as He is ever Sublime over His creation. He is the All-Great and Grand. This holds a threat within its folds, for Allah, the Ever Exalted, the Most-Grand is threatening you. Thus, men must fear being punished by Him, for if they transgressed and misused the responsibility granted to them by Allah ﷻ which is being responsible and in charge of your women.

Then Allah ﷻ says, "And if you fear dissension between the two, send an arbitrator from his people and an arbitrator from her people. If they both desire reconciliation, Allah will cause it between them. Indeed, Allah is ever Knowing and Aware" (An-Nisa:35). This is directed at the relatives and people who know about this disagreement between the husband and wife, who can help maintain this relationship. "And if you fear dissension between the two" between a man and his wife, where each one would be in opposition, distanced from each other, conflicted and in dispute which could lead to a breakup between them. Allah ﷻ says, "send an arbitrator from his people and an arbitrator from her people" send meaning choose, a person from the husband's family and another person from the wife's family. Allah ﷻ has described them as judges, so whatever they decide on is a rule not a sign to direct. Allah ﷻ has chosen them to be from their families as the secrets of the couple, the man and his wife, will be revealed to them. Each party will reveal their secrets and the reasons for their disagreements and disputes. These reasons could be hidden and private related to matters of intimacy or living with one another. Hence, the families would cover for each other and conceal each other's secrets. Allah ﷻ has not assigned this job to anyone outside of the family. Allah ﷻ says, "If they both desire reconciliation, Allah will cause it between them". If the judges wish to reconcile between the couple by advising them after knowing the real reasons behind their disagreement, Allah ﷻ will reconcile between the couples and will arrange things between them.

Allah says, "Indeed, Allah is ever Knowing and Aware" a declaration that Allah ﷻ is certainly All-Knowing, and All-Aware of His servants. Allah ﷻ will grant those who wish to reconcile between the couple success, by making their attempts in reconciliation successful. This is the fourth level. The fourth level of discipline and solving the conflicts that occur between couples.

Allah ﷻ says, "Worship Allah and associate nothing with Him, and to parents do good, and to relatives, orphans, the needy, the near neighbor, the

neighbor farther away, the companion at your side, the traveler, and those whom your right hands possess. Indeed, Allah does not like those who are self-deluding and boastful" (An-Nisa: 36).

This is a different shift and a new topic in Surah An-Nisa. The verses shifted to another dimension and another topic, which is ordering mankind to worship Allah ﷻ alone, treating one another in kindness, and treating all people starting from the closest circle to the person with affability and kindness. Allah ﷻ says, "Worship Allah and associate nothing with Him" This is the first right upon the slaves, for them to worship Allah ﷻ alone and not associate anything with Him. Worship is a comprehensive term for any of the acts that Allah ﷻ loves. The fundamental principle of worship is submission and humility. So, worship Allah ﷻ and be subservient to Him. One must adhere and worship Allah ﷻ completely and utterly, by wanting to and following the attributes of Allah ﷻ. Allah ﷻ is worthy of being heeded and feared, as He accounts for sins and punishes for them. Allah ﷻ commands His slaves. He has created them so He would command them, forbid them, legalize upon them with whatever He desires to legalize, and with the system He loves and approves of. He is the Bestower and Granter of blessings. Furthermore, Allah ﷻ is the Self-Sufficient, Allah is rich, while the human is poor and in need, so he must pray and worship Allah and ask him to grant him his blessings. Woship also includes loving Allah, fearing Him, asking Him, hoping to be in His mercy, and obey Him, for worship encompasses all the actions and the sayings that Allah ﷻ loves from His slaves. "Allah" is the name referring to the Essence of Allah ﷻ, and no one else is referred to by this name. all His creatures know Him by this Great name, which is the greatest name He has taught us. "Worship Allah and associate nothing with Him" do not associate anything with Allah ﷻ. You associate others to Him by attributing His attributes to His creatures, or a portion of His attributes, but Allah's attributes are uniquely His. "Say, "He is Allah, [who is] One, Allah, the Eternal Refuge. He neither begets

nor is born, Nor is there to Him any equivalent." (Al-Ikhlas: 1-4). Thus, whoever associated anyone with Him, and made anything be His counterpart, like Him, self-competent like Him, or gave him His attributes, he is then a disbeliever who has associated others with Allah ﷻ. Such as the Christians who placed Isa in the same position as Allah. They consider him a god, who creates, grants provision, gives life, causes death, and accounts for the creatures. Whoever claimed that Allah ﷻ has a son, has made this son a counterpart to the father. Even those who have claimed that Allah ﷻ has children that are not His counterpart are disbelievers, like the Arab disbelievers, who claimed that angels are the daughters of Allah ﷻ. However, Allah ﷻ owns the angels, and they do not own Him. Allah ﷻ says, "But they have attributed to Him from His servants a portion. Indeed, man is clearly ungrateful" (Az-Zukhruf :16). "So is one brought up in ornaments while being during conflict unevident [attributed to Allah]?" (Az-Zukhruf:18). They also claimed that the angels are females, Allah ﷻ states, "And they described the angels, who are servants of the Most Merciful, as females. Did they witness their creation? Their testimony will be recorded, and they will be questioned" (Az-Zukhruf :19). This is the first meaning of associating anything with Allah ﷻ, by attributing His attributes to a creature of His, or a portion of His attributes.

Another dimension of associating anything with Allah ﷻ, is giving the slave the right due to Allah ﷻ in obedience, righteous actions, worship, subservience, and submission. Allah ﷻ has deemed these actions of the heart due to Him alone as it is befitting of Him alone. Allah ﷻ says, "So fear them not, but fear Me, if you are [indeed] believers" (Ali-'Imran :175). Allah ﷻ tells them to fear Him alone, as Allah ﷻ alone is capable of causing harm or bringing benefit, as others cannot cause harm to themselves, nor can they bring benefit to themselves, nonetheless be able to cause it to others. Thus, whoever gives the right of Allah to other than Allah has then disbelieved and associated others with Him. Whether he prostrated to anything other than Allah, slaughtered for someone other than

Allah, made a vow to someone other than Allah, swore by someone other than Allah. This includes also circumambulating in a house other than the Great Mosque of Allah, and protesting and bowing for others. Moreover, associating anything with Allah is a great injustice and tremendous wrongdoing. Mu'adh bin Jabal (May Allah be pleased with him) reported: “I was riding a pillion with the Prophet ﷺ on a donkey. He ﷺ said, "O Mu'adh, do you know what is the right of Allah upon His slaves, and what is the Right of His slaves upon Allah?" I said: "Allah and His Messenger know better". Upon this the Messenger of Allah ﷺ said, "Allah's Right upon His slaves is that they should worship Him Alone and associate nothing with Him;” Then Prophet Muhammad ﷺ said, “And His slaves' right upon Him is that He should not punish who does not associate a thing with Him”. It is the right set by Allah ﷻ, whoever dies without associating anything with Him, will be admitted into Paradise, and will not be punished.

Then Allah ﷻ began stating the rights of the slaves. Allah ﷻ started with the slaves who owe the highest favor upon others, which is the superiority of the parents and their rights upon their children. Allah ﷻ says, “And to parents do good” show kindness to both your parents; your father, and your mother. Other verses discussed the superiority of the mother over the father in rank, thus one must treat her with goodness and kindness. Allah ﷻ says, “And We have enjoined upon man [care] for his parents. His mother carried him, [increasing her] in weakness upon weakness, and his weaning is in two years” (Luqman :14). Allah ﷻ mentions the mother first, followed by the father, which shows that she is indeed superior to the father in rank. Doing good towards parents includes kindness in speech, obeying them, helping, and refraining from inflicting any harm on them. Then Allah ﷻ says, “and to relatives” relatives and kinfolk, ones whom you are related to. The priority is to the brothers, sisters, paternal uncles, paternal aunts, maternal uncles, and maternal aunts, and the other social circles that are related to the man and are of his relatives. Allah ﷻ then says, “orphans”

the one whose father has passed away before he has reached puberty. Allah ﷻ mentioned him right after the relatives, for the orphans are in dire need of compassion and kindness. they would most likely be in need, powerless, and broken. Hence, Allah ﷻ prescribed us to treat the orphans kindly. Allah ﷻ says, "the needy" means the poor and destitute, whom few people take notice of, and are usually overlooked. Prophet Muhammad ﷺ said, "A needy person is not the one who goes from door to door, begging, and is turned away with a morsel or two or with a date or two. But a needy person is the one who does not have enough to live upon, and neither from his appearance it occurs that he is needy and should be given alms, nor does he himself beg anything from others".

Then He says, "The near neighbor" refers to the neighbor who is related to you, so your brother who is your neighbor, or your paternal uncle who is your neighbor, or your maternal uncle who is your neighbor. Thus, they would be due for double the rights, the right of relatives, and the right of neighbors. Then, "The neighbor farther away". It was said that it is the neighbor who is adjacent to you and right next door. The nearer the neighbor, the higher the obligation is in treating him with goodness. It was also said that it was regarding the neighbor who is not related to you, or it referred to the neighbor who is distant from your house, whom you should treat kindly as well. And then, "The companion at your side" refers to the friend whether he was a friend in the city or a fellow travel mate. The companion at your side is whom you share a trip with, and travel with each other, so he then has a right upon you for sharing the road together and for befriending each other in your journey. And after that, "The traveler" the traveler in need, the traveler is also called the wayfarer due to traveling extensively. Then Allah ﷻ says, "and those whom your right hands possess" your slaves, and those enslaved by you.

Allah ﷻ says, "Indeed, Allah does not like those who are self-deluding and boastful" The self-deluding, conceited person looks down upon people, belittles,

and demeans them. This quality is the opposite of mercy and the kindness required for treating the orphans, the needy, the relative neighbor, and the companion. Since he is close to those who are conceited and arrogant, he will fail to treat others with kindness, sympathy, compassion, and humbleness. The one who has the qualities of arrogance and conceit are not loved by Allah ﷻ. In fact, the most hated quality hated by Allah ﷻ in creation is arrogance and conceit. Since He is the Supreme and this attribute befits none of His creatures. No creature should be arrogant or proud, for he is a creature and the qualities that befit him are humbleness and humility to his Creator, his God, and his Patron. Prophet Muhammad ﷺ said, "Allah the Glorified, says: 'Pride is My cloak and greatness My robe, and whoever competes with Me with regard to either of them, I shall throw him into Hell". As Allah ﷻ does not love anyone who is self-deluded and boastful. He loves the submissive, subservient slave, whose heart holds mercy towards the poor, the destitute, and the needy.

Allah ﷻ then says, "Who are stingy and enjoin upon [other] people stinginess and conceal what Allah has given them of His bounty - and We have prepared for the disbelievers a humiliating punishment" (An-Nisa :37).

These are the qualities of those people who do not conform to what Allah ﷻ has obliged which are mentioned in the previous verse. So those who do not oblige and perform these qualities are self-deluded, boastful, and stingy. "Who are stingy and enjoin upon [other] people stinginess" he does not suffice by just being stingy, he calls others to stinginess too. Stinginess is miserliness and tightfistedness when it is concerning the paths and doors of goodness. He might be generous when it comes to spending money on himself, but he would be extremely stingy, miserly, and tight-fisted when it comes to spending on the ways of goodness, and the people Allah ﷻ enjoined us to spend on, in goodness. Not only that, "and conceal what Allah has given them of His bounty" they conceal and hide what Allah has bestowed upon them of His bounty. His bounty is the

money Allah ﷻ has bestowed upon him, or the knowledge He bestowed upon him with. If people ask him for money, he will pretend to be poor, and penniless, when it is the opposite of the truth. Those who are knowledgeable and conceal and withhold their knowledge from people can be included in the meaning of this verse as well. Allah ﷻ says, "And We have prepared for the disbelievers" for the ungrateful, who deny the bounty of Allah upon them, as well as the disbeliever, the self-deluded, the arrogant, and the boastful. "for the disbelievers a humiliating punishment" the punishment was described as humiliating, which befits their crime, for being boastful, and arrogant, and for pretending to be poor, while they are actually rich. They are not just being punished by being admitted into the Fire, but they will be seized, then dragged on their faces into the midst of the hellfire, and then scalding water will be poured over their heads. "[It will be said], "Taste! Indeed, you are the honored, the noble!" (Ad-Dukhan:49). The proud and the arrogant will be gathered on the Day of Resurrection as atoms, so everyone would walk on them, which will certainly be humiliating and degrading to them.

Then Allah ﷻ says, "And [also] those who spend of their wealth to be seen by the people and believe not in Allah nor in the Last Day. And he to whom Satan is a companion - then evil is he as a companion" (An-Nisa:38). "And [also] those who spend of their wealth to be seen by the people" Among those who do not abide by the legalization of Allah ﷻ are those who spend their money in order to be seen by others. They are despised by Allah ﷻ, and their action will not be accepted. "To be seen by the people" so he would show off to the people, and for the people to witness his actions, hoping that they will be seeing his actions to further boost his ego. He would say boastfully, I have done so and so. "And [also] those who spend of their wealth to be seen by the people" they show off to the people, and let them witness their spending and their actions. Then Allah ﷻ says, "and believe not in Allah" they do not perform any of the acts of goodness that Allah ﷻ has enjoined upon us out of kindness or because they believe in Allah or

hope for His reward. But they perform their actions seeking praise, pride, and to be seen by others in this worldly life. "nor in the Last Day" the Day where they will be accountable for their actions. They do not believe in it as they do not hope nor wish for it. Allah ﷻ says, "And he to whom Satan is a companion - then evil is he as a companion" this act will only harm them for they took Satan as their companion, he whispers his evil whispers to them, and he leads them to commit actions that harm and bring them no benefit. "And he to whom Satan is a companion" as if Allah ﷻ is telling us that those who committed such evilness, did it because of listening to the whispers of Satan. "then evil is he as a companion" Satan is the worst companion one could ever be associated with or take him as an intimate friend.

Allah ﷻ says, "And what [harm would come] upon them if they believed in Allah and the Last Day and spent out of what Allah provided for them? And Allah is ever, about them, Knowing" (An-Nisa :39) It is a question intended to rebuke and reprimand those people and their mindsets. What harm would it do to them to believe in Allah and the Last Day? To submit to this truth? For Allah ﷻ is the truth. Allah, the Creator of the heavens and the earth, whom there is no God but Him. The Day of Judgement is the truth, where every soul will be recompensed for what it has earned. How will it be for the disbeliever, the stubborn, who only sought this worldly life, was proud of it, and when he spends, he does it only to show off, seeking praise and reputation? How will it benefit him when he spends his money without benefiting from it? How did it benefit him? Would it not have been better if he were to believe in Allah ﷻ and in the Last Day? "and spent out of what Allah provided for them?" spent them on the categories Allah ﷻ has mentioned and enjoined them to spend on, from what He has granted them, and from His bounty upon them. They would not be spending from something they initially created, and they are not the ones who initially provided for themselves. But Allah ﷻ has created it, He bestowed it upon them,

and He has not commanded you to spend it all for His sake, but only a portion of it.

"And Allah is ever, about them, Knowing" Allah is All-Knowing of them. If they spent an atom's weight of goodness, Allah Knows of it and He will be rewarded for it. Look at the massive difference between those who have believed in Allah ﷻ, and spent seeking the pleasure and approval of Allah ﷻ, and treaded the correct path to have this beautiful ending; and those who were proud, arrogant, and spent their money to satisfy their ego in being praised by the people so they would call them to be generous. The latter has certainly destroyed himself, ruined his life, put himself in the road of destruction, Satan was his companion and he obeyed him, disobeyed Allah ﷻ. The differences between the believers and the deniers are certainly massive!

يقول الله ﷻ:{إِنَّ اللَّهَ لا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِنْ تَكُ حَسَنَةً يُضَاعِفْهَا وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا}[النساء:40]{فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلاءِ شَهِيدًا} [النساء:41] {يَوْمَئِذٍ يَوَدُّ الَّذِينَ كَفَرُوا وَعَصَوُا الرَّسُولَ لَوْ تُسَوَّى بِهِمُ الأَرْضُ وَلا يَكْتُمُونَ اللَّهَ حَدِيثًا} [النساء:42]

says, "Indeed, Allah does not do injustice, [even] as much as an ﷻ Allah atom's weight; while if there is a good deed, He multiplies it and gives from .Himself a great rewardSo how [will it be] when We bring from every nation a witness and We bring you, [O Muḥammad], against these [people] as a witness? That Day, those who disbelieved and disobeyed the Messenger will wish they could be covered by the earth. And they will not conceal from Allah a [single] statement" (An-Nisa:40-42).

Allah has ordained His servants to worship Him alone and to not associate anything with Him, "Worship Allah and associate nothing with Him, and to parents do good, and to relatives, orphans, the needy, the near neighbor, the neighbor farther away, the companion at your side,[1] the traveler, and those whom your right hands possess. Indeed, Allah does not like those who are self-deluding

and boastful, Who are stingy and enjoin upon [other] people stinginess and conceal what Allah has given them of His bounty…" (An-Nisa:36-37). "…And he to whom Satan is a companion - then evil is he as a companion" (An-Nisa:38). These are the qualities of the people who have not adhered to the commands of Allah, who have not worshipped Him alone without associating anything with Him, and who have not treated those whom Allah has ordered to treat them in a kind manner; i.e., parents to those whom you right hands possess. The qualities of these people are, "Indeed, Allah does not like those who are self-deluding and boastful" (An-Nisa:36), the people of pride, vanity, and arrogance. Then Allah mentioned the show-offs, "And [also] those who spend of their wealth to be seen by the people" (An-Nisa:38). Followed by the disbelievers, "and believe not in Allah nor in the Last Day". Allah states that the reason they exemplified corruption, disbelief, vanity, pride, showing off, stinginess with what Allah has provided them, and concealing the bounty of Allah, is that they are the followers of Satan, "And he to whom Satan is a companion - then evil is he as a companion" (An-Nisa:38). Then Allah says, "And what [harm would come] upon them if they believed in Allah and the Last Day and spent out of what Allah provided for them?" (An-Nisa:39). What harm would come upon them? What harm would come upon the servant if he believed in Allah and on the Last Day? This is the truth. He should believe in the truth by spending from what Allah has provided him. He was not commanded to spend everything Allah has granted him, rather, only a portion of it; a portion of what Allah has provided for him. "And Allah is ever, about them, Knowing" (An-Nisa:39). He knows everything they spend; thus, it will not go to waste.

Then Allah clarified and elaborated for them, "Indeed, Allah does not do injustice, [even] as much as an atom's weight" Allah does not do injustice to the man who does goodness even if it is as much as an atom's weight. How good of Allah! Look at His compassion, His mercy, and His generosity! Even if the

servant performed a small action, as much as an atom's weight, Allah will not let it go to waste, and He will reward him for it. "Indeed, Allah does not do injustice, [even] as much as an atom's weight; while if there is a good deed", if it was a good deed, in case a good deed was found. A good deed was left indefinite, referring that Allah will multiply the reward of any good deed. "He multiplies it and gives from Himself a great reward" Allah multiplies his reward. He would multiply it to the extent that the good deed would count as ten. If someone has spent a pound, Allah will not reward him for a pound, but He will reward him as if he had spent ten pounds. He will reward him as if he had spent ten pounds. Prophet Muhammad ﷺ said, "Verily Allah ta'ala ´´ has written down the good deeds and the evil deeds, and then explained it [by saying]" Allah has written down the good deeds and the bad deeds by settling and determining the reward for each action. Prophet Muhammad ﷺ said, "Whosoever intended to perform a good deed, but did not do it, then Allah writes it down with Himself as a complete good deed". Although he only intended to perform a good deed, but did not perform it, it would still be recorded as a complete good deed. "And if he intended to perform it and then did perform it, then Allah writes it down with Himself as from ten good deeds up to seven hundred times, up to many times multiplied." It might be multiplied even more. The good deeds are multiplied by good deeds, and it starts with the intention. "And if he intended to perform an evil deed, but did not do it, then Allah writes it down with Himself as a complete good deed". To whom? To those who intend to perform a bad deed yet did not do it. Merely abandoning the bad deed is a form of goodness, as he intended to do it, but he did not out of fear from Allah. He did not do it because he feared Allah, hence it was recorded as a good deed, a complete good deed. "And if he intended it [i.e., the evil deed] and then performed it, then Allah writes it down as one evil deed" it will be recorded as one bad deed, for performing one bad deed.

Therefore, good deeds are multiplied, and even intending to perform a good deed is counted and rewarded for, as Allah will multiply the reward. There are good deeds that their multiplied reward is known and specified, as they can be multiplied up to seven hundred times. However, there are other good deeds that Allah has not informed us of their multiplied reward, for they are unlimited and unspecified. “Indeed, the patient will be given their reward without account [i.e., limit]" (Az-Zumar:10). Without measure nor count. Their reward is unlimited, only accounted for by Allah. The reward of fasting is also unlimited. Prophet Muhammad ﷺ said, "Allah the Exalted and Majestic said: 'Every act of the son of Adam is for him, except As-Siyam (the fasting) which is (exclusively) for Me, and I will reward him for it”. Allah rewards all acts, yet fasting is rewarded by Him, for He specifies its reward and its good deeds it deserves, without count nor limit. “As he (the one who observes the fast) leaves his sexual desire, food and drink for My Sake”. Allah says that this servant has left his food, his drink, and his sexual desire for His Sake. When the servant does so for the sake of Allah, Allah will reward him with an unlimited reward, for He is Allah, the Lord, the Most Generous.

The good deed is also referred to as the reward. The reward does not equal the action, nor can it be compared to it. If a man spends a pound for the sake of Allah, his reward in Paradise will not equate to that pound. Paradise is incomparable to anything, and nothing could ever match its value. The place underneath one’s feet in Paradise is better than the world and what it contains. If a man owned the entire world and everything it contains and wished to exchange this world that he owned with all the goodness and resources it contains, from lands, metals, and valuables; if the man wished to exchange it for any portion of Paradise, the size of the place underneath one’s feet in Paradise would undoubtedly be far better than the entirety of the world and what it contains. Paradise is priceless. Whatever man spends; whether he spends a thousand, two

thousand, or a million pounds for the sake of Allah, his actions will not be rewarded on equal terms. A good deed will not be rewarded by a good deed. It is incomparable and it will not be one for one when it comes to the rewards of actions. Whatever a man does, his prayers, his fasting, his charity, and his pilgrimage; if these actions were gathered and added together, they will not equal one of Allah's blessings upon him in this worldly life, and they certainly do not equal anything of Paradise. Nothing is equivalent to Paradise, and it is indeed priceless.

Thus, the multiplying referred to in this verse, "Indeed, Allah does not do injustice, [even] as much as an atom's weight; while if there is a good deed, He multiplies it" does not mean that Allah will reward him in equal value for his actions. Certainly not. However, Allah will multiply it in such a way that whoever spends a pound for the sake of Allah, will be as if he had spent ten pounds. This one pound, could be counted as spent seven hundred pounds in reward. Then he will be rewarded by Allah. The reward of Allah is not an equal compensation, or equivalent to his action nor the good deeds the servant performs. "And gives from Himself a great reward" Allah gives from Himself, for He multiplies the good deeds, and adds a splendid reward from Himself. The reward of Allah is indeed for the great action, yet, it certainly is not the deserved compensation for the action of the servant. It is a multiplied reward from Allah Himself. "And gives from Himself" from Himself. The All-Great because when He gives, He certainly gives greatly. Hence, the reward is great, as it is given by Allah, the Lord.

Then Allah threatens those disbelieving criminals, He says, "So how [will it be] when We bring from every nation a witness and We bring you, [O Muḥammad], against these [people] as a witness? That Day, those who disbelieved and disobeyed the Messenger will wish they could be covered by the earth. And they will not conceal from Allah a [single] statement" (An-Nisa:41-42). It is a question meant to rebuke and intimidate them, and to arouse remorse

for the matter which is indeed great. “So how [will it be] when We bring from every nation a witness” Where does it leave them, the disbelieving criminals who have wasted their lives, their wealth, disbelieved in Allah and denied Him? “So how [will it be] when We bring from every nation a witness” a messenger to witness against you, “and We bring you, [O Muḥammad], against these [people] as a witness?” against those who have witnessed Prophet Muhammad. He will witness them. “That Day”, on "That Day" where every nation will be gathered, and their messengers will witness against them. “Those who disbelieved and disobeyed the Messenger will wish” they will wish and love, “those who disbelieved and disobeyed the Messenger will wish they could be covered by the earth” they will wish for the earth to swallow them, or for the earth to be leveled upon them, where they would be buried underneath it hiding inside the earth’s interior. This is their highest goal and objective, to escape from being judged and accounted for, and to escape from the torture that awaits them. Allah says, “And they will not conceal from Allah a [single] statement” they will not be able to hide nor conceal a single thing from Allah. They will confess and testify against themselves. Even if they try to hide in secrecy, not allowing their tongues to confess, Allah will force their bodies to speak for them and testify against them. Even the ground they walked on will testify against them, “When the earth is shaken with its [final] earthquake And the earth discharges its burdens” (Az-Zalzalah:1-2), “That Day, it will report its news” (Az-Zalzalah:4). The earth will declare and report its news. It will say, ‘in this place, he did so and so. And in that place, he did so and so’. Thus, the earth will testify.

“And you were not covering [i.e., protecting] yourselves,[1] lest your hearing testify against you or your sight or your skins, but you assumed that Allah does not know much of what you do. And that was your assumption which you assumed about your Lord. It has brought you to ruin, and you have become among the losers" (Fussilat:22-23). Everything will testify. Allah will grant someone’s

body the ability to speak, to testify against its owner. Allah is a Witness, the angels are witnesses, and he will testify against himself. The disbeliever on the Day of Resurrection will say that he will only accept himself as a witness. Thus, Allah will make someone's hands testify against him, his feet will testify against him, and his skin will testify against him. Everything will testify against him. "And they will not conceal from Allah a [single] statement" (An-Nisa:42). They will not be able to conceal from Allah a single statement. Moreover, they will be confessing with their own tongues, yet they will deny its truth nonetheless. A time will come where the disbelievers will reject and deny just so they would be able to escape the torture. "On the Day Allah will resurrect them all, and they will swear to Him as they swear to you and think that they are [standing] on something.[1] Unquestionably, it is they who are the liars" (Al-Mujadila:19). They will swear to Allah as they swear to servants, thinking that they could be saved at that time if they were believers and were never disbelievers. Yet, Allah will expose them by making their body parts testify against them, "And they will not conceal from Allah a [single] statement".

The Prophet ﷺ liked to hear the Qur'an from others. One day, He said to Abdullah ibn Mas'ud, "Recite the Qur'an to me." I said: "O Messenger of Allah! Shall I recite it to you when it was revealed to you?" He said, "I like to hear it from others." Then I began to recite Surat An-Nisa'. When I reached the Ayah: 'So how [will it be] when We bring from every nation a witness and We bring you, [O Muḥammad], against these [people] as a witness?' (Having heard it) he said, "Enough for now" When I looked at him, I found his eyes were overflowing with tears." The verse certainly is emotional, and arousing tears. Prophet Muhammad ﷺ is aware of the occurrence of this situation. He has pondered upon this situation, where on That Day he will be brought to testify. He ﷺ will be asked to testify by Allah, be testifying that whoever was obedient to Him, will be admitted to Paradise, and whoever disobeyed Him will be admitted to the Hellfire.

"So how [will it be] when We bring" this is a rhetorical question that requires no response. "So how [will it be] when We bring from every nation a witness and We bring you, [O Muḥammad], against these [people] as a witness?" how will their state be? Certainly, they will be in a state of humility, defeat, frustration, and loss, wishing to be returned to worldly life. "That Day, those who disbelieved and disobeyed the Messenger will wish they could be covered by the earth. And they will not conceal from Allah a [single] statement" (An-Nisa:43).

That was a tremendous shift in the continuous follow of rulings in this surah, and then the rulings continued. Allah says, "O you who have believed, do not approach prayer while you are intoxicated until you know what you are saying[1] or in a state of janābah,[2] except those passing through [a place of prayer], until you have washed [your whole body]. And if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women [i.e., had sexual intercourse] and find no water, then seek clean earth and wipe over your faces and your hands [with it]. Indeed, Allah is ever Pardoning[3] and Forgiving" (An-Nisa:43). This is an invocation and a command from Allah to His believing servants. Allah is calling them, referring to them as, "O you who have believed". This beloved name, this great name, where Allah reminds them that they have believed. If you have believed, then you must adhere to the legalization of Allah, if you do believe in Him. This is also an honorable name, where the believer is being honored and commanded to adhere to this honorable quality. O believer, do such and such. "Do not approach prayer while you are intoxicated" Allah has forbidden His believing servants to attempt to pray or approach prayer while they are drunk. The plural form of drunk was employed in the verse, denoting their immense state of intoxication. "Until you know what you are saying" do not come to pray, nor approach prayer, or the places of prayer. So do not pass by the mosque if you are in a drunken state. Allah says, "Until you

know what you are saying" until the man becomes sober, in an awakened state where he knows and is aware of what he is saying.

Allah has abrogated this verse. Thus, this verse and this ruling were abrogated later on in Surah of Al-Ma'idah, in the verse, "O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allah], and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful" (Al-Ma'idah:90). Intoxicants and liquor were prohibited in the third year after the migration of Prophet Muhammad ﷺ. Thus, during the entire duration of the Meccan period and the beginning of the Madani Period, the first and second year of the Madani period specifically, intoxicants and liquor were very much widespread. The reason why the ruling of prohibition for intoxicants was delayed holds great wisdom. As the Arabs were a nation that was passionate about liquor. They drank it first in the morning and at the end of the night. It was their morning and their night, the drink they drank at night, they also drank in-between. It was their reserve, their trade, their passion, their euphoria, their poetry, and their literature. They sang its praises. Their ways of making it were certainly creative. The young and the old drank. It was extremely widespread in the Arab community, hence if it was prohibited in the beginning days of Islam, people might have rejected this religion altogether for their attachment to intoxicants, as quitting it would have been extremely hard. Their hearts were saturated with love for liquor, thus, when Islam was revealed in the beginning, and if it were to prohibit them from drinking it, they would have regarded the ruling as too great, and they would not have been capable of adhering.

Hence, Allah gradually prohibited intoxicants upon them. In the beginning, He said that they could not pray while they are intoxicated, as prayer is an act of worship to Allah, and it is inappropriate to stand between the hands of Allah whilst drunk. Thus, if you were drunk, do not pray. This legalization certainly

shook them and irritated their drinking habits, for they were used to drink whenever they wished, but now the Muslim could only drink when there is a long duration of time which would suffice for him to get sober. Hence, they were only able to drink after Isha Prayer (Night prayer), or after Fajr prayer (Morning prayer) until Dhuhr prayer (Early Afternoon prayer), as the gap between these prayers is long, thus sufficient for one to drink and get sober. This legalization created a differential in timing, and a change of habits, it also made them aware that prayer, which is the greatest thing Allah has obligated upon mankind on earth, opposes intoxicants. This explains why they asked about it, "They ask you about wine[1] and gambling", Allah says, "Say, "In them is great sin and [yet, some] benefit for people. But their sin is greater than their benefit" (Al-Baqarah:219). Allah informed them and alerted them that the liquor they were inquiring about had vices and sins more than benefits.

Then the verse prohibiting intoxicants completely was revealed. Not only did it prohibit drinking liquor, but it also prohibited merely approaching it. "O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allah], and divining arrows" Allah mentioned it along with disbelief, "are but defilement from the work of Satan, so avoid it that you may be successful" (Al-Ma'idah:90). When this verse was revealed, they said, we refrain and abstain from it, our Lord, "And obey Allah and obey the Messenger and beware. And if you turn away - then know that upon Our Messenger is only [the responsibility for] clear notification" (Al-Ma'idah:92). "Satan only wants to cause between you animosity and hatred through intoxicants and gambling and to avert you from the remembrance of Allah and from prayer. So will you not desist?" (Al-Ma'idah:91). So, when the verses that included "So will you not desist?" were revealed; they said we abstain, our Lord. Narrated Anas ibn Malik, "I was serving wine to the people in the house of Abu Talhah who were from the Ansaar " they were gathered together, drinking. And the one who was serving

wine to them was Anas ibn Malik as he is the stepson of Abu Talhah, the husband of Umm Salim, may Allah be pleased with them all. "A man entered upon us and said: The wine has been prohibited" a man came from outside, knocked on the door, and told them "the wine has been prohibited". Then Abu Talha told him to take out the jugs and break them in the streets. The Muslim nation was ready and prepared for this ruling, for when Allah told them, "So will you not desist?" they said we abstained, our Lord. This verse is a verse of the Holy Qur'an which remained in it, for it is still being read, yet its ruling was abrogated with the verse Allah has revealed in surah Al-Ma'idah.

"O you who have believed, do not approach prayer while you are intoxicated until you know what you are saying[1] or in a state of janābah" the Junub was also commanded to not approach prayer while in the state of Janabah. Janabah could either be caused by seminal emission during intercourse, or ejaculation due to wet dreams. The state of Janabah is also caused by menstruation. Allah says, "or in a state of janābah,[2] except those passing through [a place of prayer]" do not approach the mosque unless you are a traveler; only passing through. Thus, whoever is in a state of Janabah can pass through the mosque, however, he cannot stay or sit in it. Allah says, "until you have washed [your whole body]" from your state of Janabah. "And if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women [i.e., had sexual intercourse] and find no water, then seek clean earth" Allah combined all the cases where a man might not be able to use water. "And if you are ill" being unable to bathe with water due to sickness, wash with water, as it might cause harm if there was a cut or a wound, and using water would harm him. "Or on a journey" a traveler. Allah has not made it compulsory upon the traveler to carry enough water with him, in case he needs to bathe due to Janabah. Traveling is exhausting, and one would only carry water, food, and drink that

would suffice for him during his journey. Allah has not enjoined us to carry along enough water for a bath during our travels.

"Or on a journey or one of you comes from the place of relieving himself" answering the call of nature, "or you have contacted women" contacted women is a reference to sexual intercourse. "And find no water" if you were in the previously mentioned states, and you were in a state of Janabah, or what is less than Janabah, which is the state of minor impurity, "And find no water". Allah says, "then seek clean earth" seek clean earth, which is the pure soil on the surface of the earth. "Then seek clean earth" clean and pure; the earth should not be impure, for instance, it should not have urine nor any other type of impurity on it. Thus, seek clean earth, "then seek clean earth and wipe over your faces and your hands [with it]". Wipe your faces and hands with this clean earth. Prophet Muhammad ﷺ has explained the manner of wiping, narrated Ammar, "Do you remember when we were on a campaign, and I became Junub and rolled in the dust, then I came to the Prophet and he said: 'This would have been sufficient.'" (One of the narrators) Shu'bah struck his hands on his knees and blew into his hands, then he wiped his face and palms with them once".

"And wipe over your faces and your hands [with it]. Indeed, Allah is ever Pardoning and Forgiving" (An-Nisa:43). Allah is Ever Pardoning, and He will pardon you. Allah has attributed Himself to be pardoning, forgiving, and tolerant. Hence, He has legalized this legalization that eases the state of the Muslims, by not making it compulsory upon them to carry water around with them, wherever they are, in any place, and to use water even if it would cause them harm. Using water might cause harm to the sick, and carrying water for the traveler is exhausting, for he already needs to carry water for his food, and drink, and carrying extra water for washing if he were to be in a state of Janabah would certainly be exhausting. "Indeed, Allah is ever Pardoning and Forgiving" these are the rulings that still stand and are applied from the verse, while the ruling

directed at the believers regarding approaching prayer while intoxicated has been abrogated. Thus, this ruling, "O you who have believed, do not approach prayer while you are intoxicated" has been abrogated, but it also includes a warning against drunkenness and intoxication. Although there is a clear declaration against being drunk during prayer, which is not said, then what was not said was elaborated and clarified later on, in the abrogation of the verse, declaring that it is absolutely forbidden and prohibited. It is forbidden for the believing servant to drink liquor. However, the remaining rulings, such as the ruling of Tayammum, i.e., wiping one's face and hands with clean earth, is still effective and it will remain effective until the Day of Judgment. Thus, the believer will be able to practice Tayammum and pray, in case he was in a state of Janabah, or in a state of minor impurity and the time of prayer has come, according to the previously discussed cases.

Then Allah says, "Have you not seen those who were given a portion of the Scripture, purchasing error [in exchange for it] and wishing you would lose the way?" (An-Nisa:44). This verse declares the beginning of a new chapter in surah An-Nisa. The warning against the Jews, explaining their maliciously wicked actions, and their crimes against Prophet Muhammad ﷺ and against the Muslims. It discusses the occurrence of these situations and their actions, and it warns against them. It discusses how a Muslim can keep an eye on them and be warned of them. Allah sheds light on their actions, their behavior, and the ways that they applied.

يقول الله ﷻ: {أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِنَ الْكِتَابِ يَشْتَرُونَ الضَّلَالَةَ وَيُرِيدُونَ أَنْ تَضِلُّوا السَّبِيلَ} [النساء:44], {وَاللَّهُ أَعْلَمُ بِأَعْدَائِكُمْ وَكَفَى بِاللَّهِ وَلِيًّا وَكَفَى بِاللَّهِ نَصِيرًا} [النساء:45], {مِنَ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَاسْمَعْ غَيْرَ مُسْمَعٍ وَرَاعِنَا لَيًّا بِأَلْسِنَتِهِمْ وَطَعْنًا فِي الدِّينِ وَلَوْ أَنَّهُمْ قَالُوا سَمِعْنَا وَأَطَعْنَا وَاسْمَعْ وَانظُرْنَا لَكَانَ خَيْرًا لَهُمْ وَأَقْوَمَ وَلَكِنْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَلا يُؤْمِنُونَ إِلَّا قَلِيلًا} [النساء:46] .

says, “Have you not seen those who were given a portion of the ﷻ Allah Scripture, purchasing error [in exchange for it] and wishing you would lose the ”?way(An-Nisa: 44), “And Allah is most knowing of your enemies; and sufficient is Allah as an ally, and sufficient is Allah as a helper” (An-Nisa:45), “Among the Jews are those who distort words from their [proper] places [i.e., usages] and say, "We hear and disobey" and "Hear but be not heard" and "Rāʿinā," twisting their tongues and defaming the religion. And if they had said [instead], "We hear and obey" and "Wait for us [to understand]," it would have been better for them and more suitable. But Allah has cursed them for their disbelief, so they believe not, except for a few” (An-Nisa:46).

This is another intermission of this Surah, An-Nisa. This intermission talks about Jews; their mind, reason, and conduct with the prophet ﷺ and the believers. Allah is asking the prophet to marvel at the conduct of these criminals, He says, “Have you not seen those who were given a portion of the Scripture, …” (An-Nisa’: 45). Notice how Allah makes His prophet marvel at those who were given a portion of the books; they have knowledge from the book that Allah sent to them. If a person has a portion of the Scripture; a Scripture that orders them to worship Allah alone and teaches them that He is the Creator of this universe, the Conductor of its affairs, the One Who sent the prophets, that there is a Judgment day where they are judged by Him. If this Scripture orders them to believe in Allah, and warns them from disobeying Him, this is the least a person could get from reading a Book of the Scriptures Allah revealed.

These are the basic principles of every Book that Allah sent; the command of worshiping Allah alone without partners, revering Him, following His path, following Allah's orders, warning against disobeying Him, and the existence of the Judgment Day where every person will be Judged by Him. This is the least a person who read a Scripture sent by Allah could get, “Have you not seen those who were given a portion of the Scripture”, despite that, “Purchasing error [in

exchange for it] and wishing you would lose the way?" a person who have done themselves wrong want people to follow on their footstep, they purchase error, they take it, and want it instead of religion, they abandon what's right, what Allah has taught them in His Book, instead, they take the error; they want it and purchase it themselves, "And wishing you would lose the way?" They do not want to follow the wrong path by themselves, they want other people to follow in their footsteps; and who they want to go astray other than believers, Muslims, the prophet Mohammad ﷺ and those who follow him. They want them to lose their way. They want you, believers and Muslims, to lose your way, "the way", the right path. They are people who had done themselves wrong, purchased error, abandoned Allah's religion, they abandoned what the Scriptures taught them and preferred something else to it. They adopted error and want believers to abandon Allah's religion as well. He says, "And Allah is most knowing of your enemies;" these are the news that Allah informs you of and He is most knowing of His enemies; He knows who your enemies are. He also knows what these enemies are plotting against you. Allah is most knowledgeable of your enemies and He is sufficient as an Ally and a Helper; Allah is asking believers to adhere to Him because He is a sufficient Ally; you do not need anybody other than Him for He is a sufficient Ally. His alliance and help are sufficient to you, "And sufficient is Allah as a helper". Who have Allah with them, fear nothing of these things, Allah is their Helper; and Allah is a most sufficient Helper of those who He undertakes, "And sufficient is Allah as an ally, and sufficient is Allah as a helper".

Allah began explaining the condition of these enemies, "Among the Jews" i.e. those who were given a portion of the Scripture. This is the life of those who purchase errors and want you to lose your way. Allah says, "Among the Jews" some of the Jews; they were called Jews, 'Yahood' because they said, "Indeed, we have turned back to You". That is why they were called Jews.

Allah then described their conduct, “Those who distort words from their [proper] places [i.e., usages]”. Distorting a word means to change the places of the letter of a word, and a letter is an integral part of a word’s structure. Distortion means to omit a letter or change it with another one. Changing one letter for another can change the whole meaning of a word; this is called verbal distortion. On the other hand, semantical distortion means to adopt another meaning of a letter or a word and interpret it in a way that does not align with the original intended meaning; this is what Jews did, “Who distort words”, words means Allah’s words, His prophet’s words and believers’ words; they distort it, “From their [proper] places [i.e., usages]”. They change the speaker’s intended meaning.

“And say, "We hear and disobey", they are hypocrites who show belief to the prophet but hide something else in their hearts, they tell the prophet, “We hear and disobey”, we heard your words and we disobeyed them, this is what they also said to Allah; they are stubborn. Ever since the first creed, the first message; that of Musa ﷺ they used to say, “We hear and disobey”. Allah has upheld them to covenants and promises to follow His Law but they said, “We hear”, we heard Allah’s words. They also said, “And disobey”, they either said it with their tongues or showed it with their actions. They say, “We hear and disobey”, they either say it to themselves or to their prophet. They address the prophet by saying, “We hear”, we heard your words, when the prophet lectured them on religion; they told the prophet, “we understood you Abu Al-Qasim there is no need for further explanation. You have done what you were entrusted with”. “And say, "We hear and disobey", if you heard and understood Allah’s words then you must obey His orders; you have to obey. Instead, they said, “We hear and disobey”, they also said, “And "Hear but be not heard" which means hear but do not hear from us what upsets you; whoever hears them might think that they mean “hear what you love”; however, “And "Hear but be not heard" does not mean that; they

mean the complete opposite of what they say, “And "Hear but be not heard", do not hear from us what might upset you; the listener might think they mean well but they mean, “And "Hear but be not heard",

“And "Rāʿinā,” they say, “Raina” which means frivolity; whoever hears them, thinks they mean “take care of us”. They used to say to the prophet, “Raina (take care of us) prophet of Allah, and hear from us” when they actually mean, be frivolous, ﷺ. Look at their crimes, they play with words and make those who hear them believe they mean good when in reality they mean something bad. They even did this when they greeted the prophet ﷺ; if they greeted him, they said ‘Assamu Alaykom’; who hears them think they mean ‘Asslamu Alaykom’ (Peace be upon you), when in reality them mean ‘poison’, or death, they said, ‘death be upon you’ instead of ‘peace be upon you’. This is their conduct, starting with their greeting to the prophet.

They followed the wrong path, abandoned the truth, tried to make believers go astray in every possible way, used lies and distortion misinterpret the Book, used hypocrisy and twisted their tongues when talking to the prophet and believers to deceive the listener into thinking they mean good when they mean the exact opposite. Allah says, “Twisting their tongues”, they twist their tongues to change the meaning of words, “Their tongues”, “We hear”, this, “And "Hear but be not heard" and "Rāʿinā,". Allah says, they say these words, “Twisting their tongues”, they twist their tongues; they twist their words to make people think they mean well when they actually mean a bad thing. “And defaming the religion”; they want to defame religion; ‘Ta’n’ in Arabic to stab someone with a spear, for example. Here, they stab religion with their words. ﷻ says, “And if they had said [instead], "We hear and obey" and "Wait for us [to understand]," it would have been better for them and more suitable. But Allah has cursed them for their disbelief, so they believe not, except for a few” (An-Nisa: 46). Belief is easy and good, but these people chose the hard path; the path to Hellfire.

Allah says, “And if they had said [instead], "We hear and obey", if only they heard the words that Allah ordered them to follow; the words that lead them to belief and obedience. “And "Wait for us” listen to us, prophet of Allah, “[To understand]”, if they said “wait for us to understand” instead of “Raina”; there is a huge difference between the two words, one leads to hell while the other leads to heaven. “Wait for us [to understand]”, Allah says, “It would have been better for them and more suitable”. If they followed the right path, it would have been better for them and more suitable, even if this religion did not lead to heaven, it is enough that it is a religion of good morals and no person with a sound mind would turn away from it. Following this religion leads to having good morals because it is a religion of good morals; even if there was no reward in the afterlife to work towards achieving. These people, however, want deviation, wickedness and to stray away from the right path, even with the punishment awaiting them in the afterlife. “And if they had said [instead], "We hear and obey" and "Wait for us [to understand]," it would have been better for them and more suitable. But Allah has cursed them for their disbelief,” why do these people choose to go astray? To follow the path of immorality and crimes? Allah says, “But Allah has cursed them for their disbelief”, cursing them by excluding them from His Mercy because of their disbelief; this is their punishment from Allah. That is why they chose the path of blindness to the truth and immorality, and when they disbelieved in Allah, He punished them, “But Allah has cursed them for their disbelief, so they believe not, except for a few”. “So they believe not,” from this sect only a few of them believe in the prophet ﷺ.

Allah threatens these people who He had exposed; He exposed their truth of what is in their hearts. Allah addressed them with a warning, berating and preaching speech. He says, “O you who were given the Scripture, believe in what We have sent down [to Prophet Mohammad], confirming that which is with you, before We obliterate faces and turn them toward their backs or curse them as We

cursed the Sabbath-breakers. And ever is the matter [i.e., decree] of Allah accomplished" (An-Nisa: 47). "O you who were given the Scripture", Allah is addressing these Jews, "O you who were given the Scripture", Allah called them "You who were given the Scripture", given, this is in passive voice; its subject is not mentioned. It is Allah who gave them the Scripture, He is the one who sent the Scripture to their prophets; to Musa and Dawood ﷺ, to Isa, who was another prophet sent to them. "O you who were given the Scripture, believe in what We have sent down", believe in what We have sent to the prophet Mohammad ﷺ; what Allah has sent to His servant and prophet Mohammad, the Quran, knowledge and Sunnah that He taught to the prophet Mohammad, "Confirming that which is with you", it preaches what past Books have preached; to believe in Allah alone and believe in the previous prophets. It told the same news as these Books; the Creation of humanity, Allah creating Adam, sending him down to earth and entrusting him and prophets with the messages, Nuh and his people, Ibrahim and his call to belief, and all other news of prophets. It confirms the news you already have; this Quran has the same creed, law, and call to belief and Allah and obedience of Him as previous Scriptures. So, this is the same path to follow; it preaches the same path and the same procedure, "Confirming that which is with you".

Allah says, "Before We obliterate faces and turn them toward their backs". This is a warning and promise from Allah that they will be punished in this life; that He will obliterate their faces. This means to distort their features; to distort their eyes, nose and obliterate their faces. Then Allah moves this deformed face to their back. Allah punishes them in this life by deforming their faces, "Before We obliterate faces and turn them toward their backs or curse them as We cursed the Sabbath-breakers". Allah reminds them of a punishment that some of them went through before; the Sabbath-breakers, the residents of the town who used to work during the Sabbath when they were ordered not to. These people were

fishermen; Allah's punishment to them was that when they went to fish on Sabbath, all fish would be floating on the surface and it would not fear them and run away from them; if they caught them in the net, the fish did not run away. This was a great tremor to their hearts. They are still not allowed to work on the Sabbath. Allah says, "And the day they had no Sabbath they did not come to them" (Al-A'raf: 163), "And ask them about the town that was by the sea - when they transgressed in [the matter of] the Sabbath - when their fish came to them openly on their Sabbath day, and the day they had no Sabbath they did not come to them. Thus did We give them trial because they were defiantly disobedient" (Al-A'raf: 163), "And when a community among them said, "Why do you advise [or warn] a people whom Allah is [about] to destroy or to punish with a severe punishment?" they [the advisors] said, "To be absolved before your Lord and perhaps they may fear Him" (Al-A'raf: 164).

Some people preached those who worked during the Sabbath; the Sabbath-breakers broke it by resorting to tricks, they dug up tunnels that reached the sea; the fish entered the tunnels and when the tunnels were full they shut them and stopped the fish from going back to the sea. They claimed that by this way they were not fishing during a Sabbath. And when Sunday came, they took the fish that were stuck in these tunnels. They would also throw nets over the fish during the Sabbath but do not remove them until Sunday. They thought these tricks fooled Allah. Some people warned them against doing them; some of them stopped and others did not. Allah says, "And when a community among them said, "Why do you advise [or warn] a people whom Allah is [about] to destroy or to punish with a severe punishment?" they [the advisors] said, "To be absolved before your Lord and perhaps they may fear Him" (Al-A'raf: 164), "And when they [i.e., those advised] forgot that by which they had been reminded, We saved those who had forbidden evil and seized those who wronged, with a wretched punishment, because they were defiantly disobeying" (Al-A'raf: 165). "So when

they were insolent about that which they had been forbidden, We said to them, "Be apes, despised" (Al-A'raf: 166). “And We made it a deterrent punishment for those who were present and those who succeeded [them] and a lesson for those who fear Allah” (Al-Baqarah: 66).

Allah punished them by turning them into Monkeys. Allah says, “We said to them”, to mock them and to execute the cosmic order of Allah, “Be apes, despised”. Allah punished them with this curse in this life. As for their punishment in the afterlife, Allah warns them through these verses that He will give them the same punishment as their ancestors when they broke the Sabbath. Allah says, " “O you who were given the Scripture, believe in what We have sent down [to Prophet Mohammad], confirming that which is with you, before We obliterate faces and turn them toward their backs or curse them as We cursed the Sabbath-breakers. And ever is the matter [i.e., decree] of Allah accomplished” (An-Nisa: 47). Allah’s cosmic order must come true; this warning is not just to scare them. Allah’s order will come true and His threat will happen.

Allah ﷻ says, “Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills. And he who associates others with Allah has certainly fabricated a tremendous sin” (An-Nisa: 48). Allah explained the greatest sins that He does not forgive, “Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills. And he who associates others with Allah has certainly fabricated a tremendous sin”. Polytheism is the sin that Allah does not forgive on the Judgement Day; Allah does not accept any deed of a polytheist on the Judgement Day. However, He forgives every sin other than polytheism to whoever He wants. ﷻ says, “And he who associates others with Allah” why does Allah not forgive polytheism? “Has certainly fabricated a tremendous sin”. Whoever associates others with Allah, “Has certainly fabricated a tremendous sin”, because associating others with Allah either means to give a creature Allah’s attributes;

Allah, is like no other, not in His Person, nor in His Attributes. No creature hears like Allah, sees like Him, has His Power, Greatness and Pride. No one can create like Him. Allah is the creator of everything and no other creature is like Him; whether in person or attributes. It is a slander to say that there is another god like Isa or Uzair. A god created by a god that creates, provides, hears, sees, gives life and takes it like Allah does. This is slander. Allah has no match and no peer.

Whoever gives a creature the same rights as Allah is a slanderer. Whoever worships the sun, the moon, an idol, an angel, a prophet or a messenger, whoever worships them, prostrates to them, prays to them as one would do Allah, loves them as much as they love Allah, feared them as much as they fear Allah, gave them offerings like the offerings that are given to Allah, to build them a temple and perform rituals like people do when they visit the Kaaba. Whoever does these things is a slanderer. Whoever gave you the right to attribute a creature of Allah His rights. Allah says that this is a great slander to commit. Allah considered this as an unforgivable sin; whoever dies a polytheist or commits any sort of polytheism has committed a great act of slander against Allah; Allah does not help in their time of need nor will He forgive their polytheism. Allah explains in these verses that the People of the Scripture i.e. Jews and Christians who committed polytheism and claimed that they are the children of Allah and his beloved ones, that they will go to heaven, that if they ever went to hell because of their sins they would only be there for a short period of time then go to heaven, are liars. Polytheism is a sin that Allah does not forgive.

Then He says, "Have you not seen those who claim themselves to be pure? Rather, Allah purifies whom He wills, and injustice is not done to them, [even] as much as a thread [inside a date seed]" (An-Nisa: 49). Is also to wonder at the condition of those who committed these crimes; these are their attributes; they praise themselves by saying "we are Allah's children and loved ones, that heaven only belongs to us besides people, that we are Allah's Chosen People etc.". They

praise themselves that way; they give themselves a status and a Destiny that is not theirs, “Have you not seen those who claim themselves to be pure?”. They claim that they are blessed by Allah, that they are His chosen people, and that heaven belongs to them alone besides people. Allah says, “Rather, Allah purifies whom He wills”, these matters are not for creatures to decide, rather, Allah is the One Who describes a person as a believer, a pious person, or decides who goes to heaven and so on and so forth. All happens according to His Will. “Rather, Allah purifies whom He wills”, He is the One who decides if people are pure, believers or virtuous. These belong to Him and He is the One Who purifies people in this life. “Rather, Allah purifies whom He wills”, He is the One Who makes a person’s soul pure and away from sin and polytheism; this is all a part of His will.

Allah says, “Rather, Allah purifies whom He wills, and injustice is not done to them, [even] as much as a thread [inside a date seed]”. Allah does not do as you claim, rather, He is the One who provides for you, puts you in your right place and judges you fairly. No one is treated unjustly by Allah even as much as thread. This thread is a small thread inside a date’s seed. Which means if you have a deed as small as this thread, Allah will not do you injustice; if you give money to charity the amount of this thread, not even the weight of a seed, if you did this much good, Allah will take it into account and give you its reward.

He says, “Look how they invent about Allah untruth”, “and sufficient is that as a manifest sin” (An-Nisa: 50). Allah also makes His prophet wonder at the acts of these people, “Look how they invent about Allah untruth”, they say, “we are heaven’s people, we are Allah’s Chosen People, we will be the only ones to go to heaven”, “And they say, "None will enter Paradise except one who is a Jew or a Christian". Jewish people say only Jews go to heaven, and Christians say only Christians go to heaven, we hold the truth and everything else is slander, “Look how they invent about Allah untruth”, Allah says, “And sufficient is that

as a manifest sin". These sins are sufficient as a crime and these lies are sufficient to send them to hell and sufficient is that as a manifest sin. "And sufficient is that as a manifest sin". Sufficient are the lies, the slander, the claims that they are Allah's Chosen People, His nation, that heaven only belongs to them and that they are guided to Allah's path. All these are sufficient as a manifest sin that they deserve to be punished for, Allah forbid. Allah explains the condition of these Jews in the following verse.

يقول الله ﷻ: {أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِنَ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هَؤُلاءِ أَهْدَى مِنَ الَّذِينَ آمَنُوا سَبِيلًا}[النساء:51], {أُوْلَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ وَمَنْ يَلْعَنِ اللَّهُ فَلَنْ تَجِدَ لَهُ نَصِيرًا}[النساء:52], {أَمْ لَهُمْ نَصِيبٌ مِنَ الْمُلْكِ فَإِذًا لا يُؤْتُونَ النَّاسَ نَقِيرًا}[النساء:53], {أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَاهُمْ مُلْكًا عَظِيمًا}[النساء:54], {فَمِنْهُمْ مَنْ آمَنَ بِهِ وَمِنْهُمْ مَنْ صَدَّ عَنْهُ وَكَفَى بِجَهَنَّمَ سَعِيرًا}[النساء:55]

says, "Have you not seen those who were given a portion of the ﷻ Allah Scripture, who believe in jibt [superstition] and ṭāghūt [false objects of worship] and say about the disbelievers, "These are better guided than the believers as to the way?"(An-Nisa:51) "Those are the ones whom Allah has cursed; and he whom Allah curses - never will you find for him a helper" (An-Nisa:52) "Or have they a share of dominion? Then [if that were so], they would not give the people [even as much as] the speck on a date seed" (An-Nisa:53) "Or do they envy people for what Allah has given them of His bounty? But We had already given the family of Abraham the Scripture and wisdom and conferred upon them a great kingdom" (An-Nisa:54) "And some among them believed in it, and some among them were averse to it. And sufficient is Hell as a blaze" (An-Nisa:55).

Allah continues to expose these Jews who try to get people out of the way of Allah, those who defy this last Massage; the Message of Mohammad ﷺ. Allah tells us to wonder at these people, He says, "Have you not seen those who were given a portion of the Scripture…" Allah is telling His prophet to look in wonder

at these people, “Have you not seen those who were given a portion of the Scripture…” Allah taught them “a portion of the Scripture", the Torah. Christians were taught both the Torah and the Gospel; they call them the Old Testament and the New Testament. He says, “who believe in jibt [superstition] and ṭāghūt [false objects of worship]” jibt means sorcery and ṭāghūt is anything that is worshiped beside Allah; especially Satan. Satan orders people to disobey Allah; he is the leader of ṭāghūts (Juggernauts). In fact, ṭāghūt is worse than a juggernaut; he is considered the greatest of juggernauts. Any creature that orders people to worship him besides Allah is a ṭāghūt. However, if a person is worshiped besides Allah and they do not agree to this, they are not a ṭāghūt, even if the people who worship them praise them like Allah. Tāghūts are the idols and dictators who order people to worship them. Jews believe in sorcery and in the ṭāghūt; it includes whoever abandons Allah’s orders and adopts their own, or adopts the order of someone else besides Allah.

Those who order people to believe in jibt and ṭāghūt are disbelievers in Allah, without a doubt. There is a road, and there is another; one is the road of Satan and those who disobey Allah, the road of disbelief. They believe in jibt and ṭāghūt even though Allah has taught them and given them a portion of the Scripture; they learned it and acknowledged that it is the Book that was sent from Allah and that orders them to worship Allah alone without a partner and to obey Him. These people worship deities other than Allah and disobey Him premeditatedly. Despite all that, they say, “and say about the disbelievers, "These are better guided than the believers as to the way”. These are already disbelievers, but they went beyond that by perjuring themselves, “and say about the disbelievers”, of Arab polytheists that they are better guided than the prophet, Mohammad ﷺ and his followers.

Notice how those who were given a portion of the Scripture perjured themselves. The people of Quraysh asked the Jews, ‘you are People of the Book.

As People of the Book, who do you believe is better guided, us or Mohammad?' They answered, 'you are the better guided ones.' Look at their testimony; they perjured themselves, elevated the religion of disbelievers and polytheists, and slandered the religion of the prophet ﷺ. These disbelievers say, "and say about the disbelievers, "These are better guided than the believers as to the way". Disbelievers; those who disobey Allah and worship deities besides Him, those who slander Him and say things even Resurrection deniers did not say, those who drink wine and commit sins and evils that only Allah knows of; they commit a lot of evil things; like burying infant girls alive, commit injustices towards each other, they permit what Allah has prohibited and prohibit what Allah has permitted. Those who are this corrupt say to the people of Quraysh, 'you are better guided than the prophet Mohammad' the prophet that brings guidance and light, who preaches belief in Allah alone without any other partners, who glorifies all of Allah's prophets and believes in them, who guides people towards the right way, the Straight Path, and good morals. even these criminals attest to this. Polytheists and erroneous people like Abu Jahl and Abu Lahab attest to this. Even with all the evil sins they committed, they say, "These are better guided than the believers as to the way".

He says, "Those are the ones whom Allah has cursed". Those; to refer to something far away, those whom Allah has cursed; "whom Allah has cursed". He has excluded them from His Mercy and afflicted them with disbelief, stubbornness, and perjury. Allah says, "and he whom Allah curses - never will you find for him a helper." "and he whom Allah curses", whom Allah excludes from His Mercy, "never will you find for him a helper". To help them, either against themselves or against others, because Allah has let them down, blinded their sight and hearts; they see right as wrong and wrong as right. Allah then explains the reason for their stubbornness and disbelief. He says, "Or have they a share of dominion? Then [if that were so], they would not give the people [even

as much as] the speck on a date seed." "Or have they a share of dominion?" of Allah's Dominion; if they had a share of Allah's Dominion, He will give it to them to do with it as they like, "Then [if that were so], they would not give the people [even as much as] the speck on a date seed." A speck is what a bird can hold in their beak; this is a euphemism for stinginess. Allah says that Dominion is His and that He gave the Prophet ﷺ guidance, light, the straight path, dominion, firm establishment and the keys to earth's riches because he is the last Prophet. He also gave these things to the Prophet's followers, Arabs. 'Those' envied and hated the Prophet because he was given the Message and because dominion, supremacy over humanity, all of the earth's riches and dominion over heaven were transferred to Prophet Mohammad ﷺ. This is the reason for the Jews' hatred of the Prophet; because the message was transferred from the Children of Israel to the Children of Ismael. Allah says, "Or have they a share of dominion? Then [if that were so], they would not give the people [even as much as] the speck on a date seed." (An-Nisa:53) "Or do they envy people for what Allah has given them of His bounty? But We had already given the family of Abraham the Scripture and wisdom and conferred upon them a great kingdom" (An-Nisa:54).

"Or do they envy people for what Allah has given them of His bounty?" `People´ in this verse refers to the Prophet ﷺ and his followers, "for what Allah has given them of His bounty?" This is Allah's Bounty; prophethood, the Message, and guidance to religion. This is Allah's Bounty and Mercy. They envy people for it; if they were not from the Children of Israel. They envy all people because the last message was sent to everyone and not to Arabs alone. "Or do they envy people for what Allah has given them of His bounty? But We had already given the family of Abraham the Scripture and wisdom and conferred upon them a great kingdom" (An-Nisa:54). Success, guidance and to this religion. He says, "But We had already given the family of Abraham the Scripture and wisdom and conferred upon them a great kingdom". Allah is the

One Who has given the family of Ibrahim; Ibrahim ﷺ and his sons. Allah has given Ibrahim prophethood, taught him wisdom and made his son Ismael a prophet, He made his son Isaac a prophet and Isaac's son Yaqub a prophet as well. After that, He has bestowed prophethood and messages upon many of Ibrahim's descendants of the Children of Israel.

"But We had already given the family of Abraham the Scripture and wisdom" the Scripture sent from Allah is a wisdom and complete knowledge to put things in their rightful places; this is the knowledge that Allah has taught to them, "and conferred upon them a great kingdom." A great Kingdom in this life and in the afterlife; they were given this kingdom in this life in the sacred land; Sulaiman and Dawood were Kings. Other kings of their people were given reign in this life. They were also given great sovereignty in the afterlife. "and conferred upon them a great kingdom." Allah said about the descendants of Ibrahim, "And some among them believed in it, and some among them were averse to it. And sufficient is Hell as a blaze" (An-Nisa:55). And some among them; the descendants of Ibrahim, "And some among them believed in it" who believed in Allah "and some among them were averse to it". Some were grateful of this bounty and believed in this religion that Allah gave to them and bestowed upon them alone. Others were averse to it. Averse means either to deny this religion or to lead others astray from believing in it. So, they deny this religion themselves and lead others astray as well.

Allah says, "And sufficient is Hell as a blaze". Those who commit these sins, sufficient Hell will be. Sufficient is the blazing Hell to them where they stay eternally. This is the punishment that is sufficient to them. Then Allah clarifies how this punishment will be. He says, "Indeed, those who disbelieve in Our verses - We will drive them into a fire. Every time their skins are roasted through, We will replace them with other skins so they may taste the punishment. Indeed, Allah is ever Exalted in Might and Wise" (An-Nisa:56). "Indeed, those who

disbelieve in Our verses". All of them, no matter the religion or the nation they belong to. Any nation that disbelieves in Allah, "Indeed, those who disbelieve in Our verses". The verses of Allah that were revealed to people through prophets. Allah says, "We will drive them into a fire" in the afterlife. The meaning of driving them into fire is to light them on fire to punish them. They will get "a fire." Allah described this fire by saying, "Every time their skins are roasted through, We will replace them with other skins so they may taste the punishment". Every time their skins are burned to a cinder, Allah replaces them with new skins. And on it goes; their skins are roasted through then Allah replaces them with new skins in a circle of never-ending torture, Allah forbids. The Hadith mentions that the thickness of a disbeliever's skin is like a three-day trip. A three-day trip for a person traveling on horseback. This is the thickness of their skin. Between their shoulders and their lower back is a three-day trip. The Prophet says, "a disbeliever's seat in Hell is as long as the distance between Mecca and Al-Madinah; a colossal corpse". Allah turns them like this, so that they may taste the punishment, Allah forbids, "Every time their skins are roasted through, We will replace them with other skins so they may taste the punishment. Indeed, Allah is ever Exalted in Might and Wise."

Allah ended this verse with this great threat that shows that He is the Mighty and Predominant that cannot be dominated. He is Wise; He puts everything in its rightful place. For example, the punishment mentioned in this Surah is in its right place and it is not excessive; it does not go over the limit. It is rightful and justified. When Allah chose this kind of punishment for those disbelievers, He chose it with His Wisdom and Sense of Justice; He is Exalted in Might and Predominant; He cannot be dominated. He is also Wise and puts everything in its rightful place.

Then, after Allah mentioned the verses about the punishment of disbelievers, He mentioned the other side of the equation. This is the way of the

Quran; after mentioning punishment, Allah mentions His Mercy. He says, “But those who believe and do righteous deeds - We will admit them to gardens beneath which rivers flow, wherein they abide forever. For them therein are purified spouses, and We will admit them to deepening shade” (An-Nisa:57). “But those who believe,” this is the opposite of disbelievers. Those who believe in everything Allah says; belief means to believe in your heart and do good deeds that confirm your belief. To believe in everything Allah told us; not to only believe but to confirm it by doing good deeds. If a person knew and believed that Allah is the One God, the most Merciful in their hearts, then they would ask Him for this Mercy and work towards obtaining it. If they also knew that He is also severe in punishment, they would fear Him. They fear Allah because they believe that He is severe in punishment. This is the meaning of belief; to believe in your heart and to do deeds that confirm your belief. Absolute belief with the absence of deeds is the work of disbelievers; all of them no matter the people or the time they belong to. They know and bitterly acknowledge what Allah says is true; they know they have a Creator and acknowledge the signs and verses that are presented to them, that they are sent from Allah and that they are true, yet they deny them. Even the biggest disbeliever on earth, the Pharaoh acknowledges that these miracles bestowed on Musa are from Allah, that they are not the work of magic or tricks. Musa even said to him, “[Moses] said, "You have already known that none has sent down these [signs] except the Lord of the heavens and the earth as evidence…” (Al-Isrā’:102).

You know that these are signs from Allah and that I did not conjure these miracles by myself. The pharaoh knew that Musa’s staff was a sign from Allah, not the work of magic. Satan, the head of disbelief, knows the truth of it all; he believes in Allah and all He has said, he does not deny Allah’s promises, threats, Heaven, Hell, Allah’s orders, His names, His attributes, he believes in all of them. However, he did not work or do deeds to confirm his belief; he did not fear Allah

nor did he obey Him. He thought himself above Allah's orders; this is stubbornness itself.

This is the way of disbelievers as well; the disbelievers who were in Mecca with the Prophet the, they saw the signs he presented and knew he was the Truthful and the Trustworthy who could never tell any lies. if he threatened someone with something and another person said, 'Say I will kill you', because they knew that the Prophet would never kill them. Allah said to His prophet, 'they do not call you untruthful.' This is the way of disbelievers as well; the disbelievers who were Mecca with the prophet, they saw the signs he presented and acknowledged he was the prophet. They also knew he was the truthful and the trustworthy and that he never lied, if he threatened someone with death, they would know that the prophet would never kill them. Allah said to His prophet, 'they do not call you untruthful.' "but it is the verses of Allah that the wrongdoers reject" (Al-An'ām:33). They do not call you untruthful because they know you are telling the truth in their hearts. "but it is the verses of Allah that the wrongdoers reject". Faith is based on belief. You have to believe in your heart, then confirm your belief by doing good deeds. That is why Allah says, "But those who believe and do righteous deeds". This is true faith; a person is not a believer if he does not believe in his heart or if he does not do good deeds; good deeds like praying, fasting and giving zakat. Those who obey every order given by Allah. Allah says about them, "We will admit them to gardens beneath which rivers flow, wherein they abide forever".

This is Allah's promise to His faithful servants. He says, "We will admit them", Allah uses the future tense here to show that the promise will be fulfilled soon. He says, "We will admit them to gardens", gardens, "beneath which rivers flow", beneath its trees, and its palaces, rivers in different shapes and colors flow, "Is the description of Paradise, which the righteous are promised, wherein are rivers of water unaltered, rivers of milk the taste of which never changes, rivers

of wine delicious to those who drink, and rivers of purified honey, in which they will have from all [kinds of] fruits and forgiveness from their Lord... [Are its inhabitants] like those who abide eternally in the Fire and are given to drink scalding water that will sever their intestines?" (Muhammad:15). "beneath which rivers flow, wherein they abide forever." "wherein they abide forever". They will reside there forever; immortality means a never-ending stay, that has no interruptions, that has no interruptions and no end. As Allah says, "a bestowal uninterrupted" A bestowal that is uninterrupted from Allah; this bestowal is not insufficient; it is a warm bestowal. They also will have purified spouses. They will not have any defects, whether these defects were moral like jealousy, envy, hatred and every moral impediment that women are afflicted with in this life; women in heaven do not have any of these afflictions. They are also purified of physical defects; they do not menstruate; they do not menstruate, urinate or defecate. All the people in Heaven do not have mucus, they do not spit, they do not urinate or defecate. They do not have all these defects that people in this life have. Women in Heaven do not have all these impurities. They have purified spouses that do not have all these moral and physical defects.

Allah says, "and We will admit them to deepening shade". We will admit to the people of heaven a deepening shade like the shade of this life; trees, buildings and covers; the shade of this life comes and goes while the shade of the afterlife never goes away. The Prophet says, "In Paradise, there is a tree under the shadow of which a rider can travel for a hundred years without covering (the distance) completely". If a person travels in the shade of this tree for a hundred years they will not cover its distance. This heaven does not have a sun, "They will not see therein any [burning] sun or [freezing] cold" (Al-Insān:13). Freezing cold weather does not exist in heaven, the sun and its heat does not exist as well. All of heaven is a deepening shade. Allah made these great blessings for believers. Allah presents two pictures; one of the people in heaven and the other is of torture

of people in hell. Allah says, “Indeed, those who disbelieve in Our verses - We will drive them into a fire. Every time their skins are roasted through, We will replace them with other skins so they may taste the punishment. Indeed, Allah is ever Exalted in Might and Wise” (An-Nisa:56).

This is the condition of the tortured in Hell. Allah mentioned it first to clarify that the reason for the Jews’ torture is their disbelief and stubbornness; they abandoned the Book that they were given knowledge of, they followed sorcery and idols, they led people astray from the path of Allah and then perjured themselves by testifying to believers that they were better guided than Prophet Mohammad and his followers. These are the people that Allah cursed. They had the utmost hatred and envy towards believers. Allah explained their torture and the torture of disbelievers in general. “Indeed, those who disbelieve in Our verses - We will drive them into a fire. Every time their skins are roasted through, We will replace them with other skins so they may taste the punishment. Indeed, Allah is ever Exalted in Might and Wise” (An-Nisa:56). Then He mentioned His great bounty and promise to His faithful servants. He says, “But those who believe and do righteous deeds - We will admit them to gardens beneath which rivers flow, wherein they abide forever. For them therein are purified spouses, and We will admit them to deepening shade” (An-Nisa:57).

Allah sent this great Surah and made a firm promise that He told His servants that it was an honest one and was bound to be fulfilled. Allah ensured His servants that He will make it happen. “Then is he whom We have promised a good promise which he will meet [i.e., obtain]” surely, “… like he for whom We provided enjoyment of worldly life [but] then he is, on the Day of Resurrection, among those presented [for punishment in Hell]?” (Al-Qasas:61). For punishment. Allah’s promise is bound to happen and is never forgotten. “[It is] the promise of Allah, [which is] truth, and who is more truthful than Allah in statement”.

Allah puts several laws then to guide believers; He started them by saying, "Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing" (An-Nisa:58). This is an order from Allah, "Indeed, Allah commands you," Allah is the One who orders you "to render trusts to whom they are due" "to render trusts to whom they are due". Trusts; the singular is trust and it is everything that a person is entrusted with; whether it is an object or a secret. Whether the person who entrusts you was a servant of Allah or it was a trust that Allah imposed on His servants, "Indeed, Allah commands you to render trusts to whom they are due," Allah's trusts include everything He entrusted His servant with; prayer is a trust, fasting, giving zakat, going to Hajj and all the secret worship are trusts. You are entrusted with these things. Washing from janabah (impurity) is a trust, because this is something that others can see, a person might have an impure dream and no one would know, but you have to wash to be pure while praying; this is a trust that Allah entrusted His servants with. Also, the trusts that people entrust each other with, Allah ordered them to render to each other, "Indeed, Allah commands you to render trusts to whom they are due" every trust should be rendered to whom it is due. An example of this is a deposit. Anything you were entrusted with must be rendered when it's due; it is called a trust because it should be safe with the entrusted; it should not be exposed to loss and should be given back to its owner when it's due.

Another form of Trust is Ruling; Ruling is a Trust, and it should be entrusted to trustworthy people; those who have endurance, who are religious and righteous so they can Rule justly as Allah ordered them to rule people with justice; to give weak people their rights that the strong people took by force, and to treat people equally. This is what it means to keep the Trust, to guard Muslim dominion; this is what it means to keep them safe. What indicates that Ruling is

a Trust, is what the prophet said to a follower, “Abd Al-Rahman, and it is a trust which will be a cause of shame and regret on the day of resurrection.”

On the Day of Resurrection this Trust becomes a cause of shame and regret, because the servant entrusted with this Trust will be judged for everything about it, whether it was big or small. As Umar ibn Al-khattab, may Allah be pleased with him, said after he was stabbed; a Magus (Zoroastrian) man stabbed him, and when the doctor came, he said, ‘give him milk, if it leaks out of his wound know that he is dead, because his bowels have been cut open, and if it does not leak then there is a chance for survival’. When he was given milk, it leaked out of his wounds, therefore, they knew he was not going to survive. So, ibn Al-Abbas and Muslims came to him; ibn Al-Abbas was trying to make it easier on him, the believers said to him (Umar) ‘you have accompanied the prophet and were a good companion to him, and he died while he was pleased with you, you have also accompanied the prophet’s followers while you were a Khalifah and if you die now, you will die while they are pleased with you. Umar said "put me in a seated position". they did, and he said in a long speech, that will be discussed later. He said, (I wish I could be free from its responsibility in that I would receive neither reward nor retribution) I wish that Allah would give me neither reward nor retribution for what I have done, (By Allah, if a mule stumbled in Iraq, I fear that Umar will be for it by Allah). This is the meaning of Trust; this is the explanation of the meaning of Trust; that who was given the trust of ruling will be judged about everything under their rule by Allah. As the prophet ﷺ said, “Surely! Every one of you is a guardian and is responsible for his charges” in front of Allah, “The Imam (ruler) of the people is a guardian and is responsible for his subjects.” “Indeed, Allah commands you to render trusts to whom they are due.”

يقول الله ﷻ: {إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الأَمَانَاتِ إِلَى أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا}[النساء:58], {يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا

الرَّسُولَ وَأُوْلِي الأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا}[النساء:59].

says, “Indeed, Allah commands you to render trusts to whom they ﷻ Allah .are due and when you judge between people to judge with justiceExcellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing” (An-Nisā’:58) “O you who have believed, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. That is the best [way] and best in result” (An-Nisā’:59).

Allah says, “Indeed, Allah commands you,” Allah is the One Who gave these orders. This is a new subject in this Surah that presents a group of laws to preach to believers. Allah started them by saying, “Indeed, Allah commands you”, Allah is the One Who orders you; this is to indicate the importance of this matter, and it is definitely an order of Allah. Allah stressed that, “Allah commands you” O believers, “commands you to render trusts to whom they are due” ‘trusts’ is the plural form of trust, and it is anything a person was entrusted with. The greatest trust of all is that of ruling, because it is a two-side trust; Allah entrusts the ruler with it because He is the One Who bestows it upon them. The ruler is also entrusted with his people; their lives, money, and solving their disputes, they are assigned to rule with justice and they are responsible for the riches of the country they govern. The greatest trust of all is that of ruling; they are responsible for every little thing regarding it. That is why the Prophet said about it, "O Abd Al-Rahman, it is a trust and it will be a cause of disgrace and remorse on the Day of Resurrection except for the One Who takes it up with a full sense of responsibility and fulfills what is entrusted to him (discharges its obligations efficiently)."

The Prophet also said, "All of you are guardians and are responsible for your subjects". The Imam (ruler) is a guardian of everything; he is responsible for his subjects and will be held accountable for it on the Day of Resurrection. The story of Ibn Abbas, who came to console Umar ibn Al-Khattab when he was stabbed, as mentioned previously. He told him, 'Rejoice, Ameer al-muminin (the Khaleefah). You accompanied the Prophet ﷺ, were a good companion to him, and he died pleased with you. You also accompanied the Prophet's companion, referring to Abu Bakr, the prophet's companion. Abu Bakr was the Prophet's friend and companion, he was his friend before the Message and afterwards, he never left him but he was always next to him. He was the only one to accompany the Prophet during his immigration. The person who witnessed Umar's last moment stated that 'ibn Abbas said, 'you accompanied the Prophet's companion, you were a good companion and an honest counsel to him, and he died pleased with you. You also accompanied the Prophet's companions during your rule, you were a good companion to them. If you die now, know that they are all pleased with you. All of them are pleased with you.' Umar said while in bed, 'help me rise from the sleeping position'. When they did, he said, 'O ibn Abbas, what you mentioned of my companionship with the Prophet; being a good company to him and to him dying pleased with me is a part of Allah's Grace. What you mentioned of my companionship of the Prophet's friend and of him dying pleased with me is also a part of Allah's Grace. And what you mentioned of my companionship of the Prophet's companions and being good company to them is part of Allah's Grace'.

Then he said to Ibn Abbas, "I wish I could be free from the responsibility in that I would receive neither reward nor retribution". I wish that Allah would give me neither reward nor retribution for that. He mentioned the reason for this wish and said, "By Allah, if a mule stumbled in Iraq, I fear that He will judge Umar for it". If a mule stumbled in Iraq, he would be held accountable for it. Now

think of his judgment when he is asked about this great number of Muslims; Allah will hold him accountable for everything, big or small.

It was said that a companion of the Prophet saw Umar a year after his death. He asked him, 'what has Allah done with you?' Umar answered, 'my account has not ended yet'. Even a year after his death, even those who witnessed his death assured that he did good. This shows that the trust of ruling is the greatest trust of all. After ruling comes the trust each person is entrusted with; a father is responsible for his wife and children, the wife is also responsible for her household, and a servant is responsible for their master's money. The prophet says, "All of you are guardians and are responsible for your subjects." Trusts are either from Allah or should be due to his servants, every person is responsible for something. "Indeed, Allah commands you to render trusts to whom they are due", you should render trusts to whom they are due. As for the trust of ruling, it is an order of Allah to His servants to give reign to those who are fit for it. Scholars said that a ruler should be religious, just, and courageous to be fit for ruling. Another attribute of a ruler the Prophet mentioned to the rulers of Quraysh is the necessity of rendering trusts to who they are due. "Indeed, Allah commands you to render trusts to whom they are due" ruling is something that concerns the entirety of the nation, "and when you judge between people to judge with justice" (An-Nisā':58). Allah is ordering rulers to judge between people with justice. This is the trust that people entrusted rulers with by order of Allah; this reign is given by Him for He bestows reign upon whom ever He wants, "and when you judge", O rulers, judge with justice. Justice is the opposite of injustice, and to give every person what they are due.

Then Allah says, "Excellent is that which Allah instructs you". Allah is Who gives you these orders and instructs you. "Excellent", graces; the orders of Allah are graces which He bestows upon us, "Excellent is that which Allah instructs you". These graces that Allah has bestowed upon you are excellent.

There is no doubt that what He orders His servants to do is good deeds; like bestowing reign on those who are fit for it, and ordering rulers to judge justly; these are great graces.

Then Allah says, "Indeed, Allah is ever Hearing and Seeing". Allah ended these orders and exhortation by stating that he is ever Hearing and Seeing; this is a warning and a promise. Allah promises those who do good that He is ever Hearing and Seeing, that Allah does not allow the loss of the reward of those who do good. The same applies for those who commit evil and treason; Allah is ever Hearing and Seeing. He is always Hearing and Seeing and does not miss anything of His servants' deeds. This is a warning to them. Allah ended this verse by reminding His servants that He is ever Hearing and Seeing. This is a promise to the righteous people and a warning to wrongdoers.

Then, He says, "O you who have believed, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. That is the best [way] and best in result" (An-Nisā':59). "O you who have believed", Allah addresses His faithful servant after His orders, "O you who have believed", Allah calls them, 'those who believed' to stress the importance of the order to come. Ibn Masoud used to tell people who asked him to give them a sermon on the Quran, (If you hear, 'O you who have believed', listen carefully to what is to come because Allah is either ordering you to do something, prohibiting you from doing something, or a sermon that Allah gives you). When you hear, "O you who have believed," He tells you to listen carefully, because He is addressing you directly, "O you who have believed, obey Allah", this is an order to obey Allah. He says, "obey Allah", this obedience must be absolute; without restrictions, "and obey the Messenger", is also an absolute obedience without restrictions, because obeying the Prophet is the same as obeying Allah ﷻ.

Then He says, “and those in authority among you”. “And those in authority”, it was mentioned after the obedience of Allah and His Prophet to show that the obedience of, “and those in authority” is an obligation in case they order people to do something that Allah and His Prophet ordered. If, however, they ordered people to do something that Allah and the Prophet prohibited, people must not obey them. The prophet said, “A creature is not to be obeyed when it involves disobedience to the "Creator.” A creature should never be obeyed even if they were a prince, a father, a husband or a boss, etc. We obey them if they order us to obey Allah and His prophet; if their obedience means the disobedience of Allah and His Prophet, then we must not obey them. “and those in authority among you”. Then Allah says, “And if you disagree over anything, refer it to Allah and the Messenger”, if you disagree with those in authority among you, this disagreement should not be with Allah or the prophet, because those who disagree with Allah or His prophet have blasphemed. If a person was ordered to do something by Allah or His prophet, they should obey with no questions asked. If they disagree they disbelieve. This disagreement is only with those in authority among you. He says, “And if you disagree over anything”, the meaning of disagreement is that every person thinks his opinion is the right one and that the second party must stick to it.

Allah says, “refer it to Allah and the Messenger,” refer this disagreement to Allah and the Prophet to be judged on it; referring it to Allah means to refer back to His Book because it is His Divine Law. While referring to the Prophet means to refer back to Sunnah and Hadith. So, refer disagreements to Allah and the Messenger.

Allah says, “if you should believe in Allah and the Last Day.” “if you should believe in Allah and the Last Day.” “if you should believe in Allah and the Last Day.” Do this. If a dispute is not referred to Allah and the Prophet, then the disputers do not believe in Allah and the Last Day. The Last Day is the Day

of Resurrection; it was called the Last Day because it is when time ends, where the people of Paradise settle in Paradise, and where the people of Hell settle in Hell. There is no chance after that to change things; people move from Al-Barzakh to the Gathering, to the Last Day where, at the end of it, people go either to heaven or to hell. It was called the Last Day because of that. He says, "That", referring to Allah's Judgment and the prophet's judgement, "is the best [way]" the best way for you, "and best in result." Better than any other outcome, because compliance here is not for the powerful and those who hold authority, it means compliance to Allah's Judgment and the Prophet's judgement. This ends the disagreement because Allah's words cover everything and they leave nothing for interpretation or dispute. Allah sent His Book to explain every matter to us. The Sunnah also explains these matters. This is better to reconcile the hearts of Muslims and prevent disputes. He says, "That is the best [way] and best in result". "result". The best outcome; the best result in this life is that all Muslims agree, while the best result in the afterlife is Allah's reward.

Allah says, "Have you not seen those who claim to have believed in what was revealed to you, [O Mohammad], and what was revealed before you? They wish to refer legislation to ṭāghūt, while they were commanded to reject it; and Satan wishes to lead them far astray" (An-Nisā':60). Allah is asking His Prophet ﷺ to wonder at those hypocrites. "claim to have believed in what was revealed to you, [O Mohammad], and what was revealed before you?" "claim" is when both the addressee and the judge of disputes suspect the truth. They claim belief; yet, Allah explains that this claim is not true and does not have a basis in real-life. They claim to believe in Allah, the prophets, and in what was revealed to the prophets and the Books that Allah sent. However, "They wish to refer legislation to ṭāghūt", believing in Allah and referring to Taghut do not meet. "to refer legislation to" they wish to refer legislation to Taghut. The reason for the revelation of these verses was a dispute between a man from Al-Ansar and a

Jewish man over a piece of land. The Jewish man said we should refer to Abu Al-Qasim, Mohammad ﷺ, the Muslim answered him, no we should refer to Al-Ka'ba ibn al-Ashraf, one of the masters of the Jews and a respected man in the city. It seemed that the Muslim had a false claim, so he wanted Al-Ka'ba to be the judge to win over the case. On the other hand, the Jewish man had a right to claim, so he wanted to refer to the Prophet's judgment, because he knew the Prophet's judgment will always be just. Allah, in this verse, makes the Prophet wonder at the claim of this hypocrite who claims to believe in Allah and the Quran sent to the Prophet; the Quran ordered people to refer to Allah and the Prophet, but now he wants to refer to Taghut. Taghut is an exaggerated form of taghi. Taghi is an agent noun; in case of the exaggeration form, we say taghih with the addition of the ta'. And if it is exaggerated, it becomes Taghut with the addition of the waw and ta. Taghut refers to everyone who exceeds his limit; whether it is a followed one, chief, obeyed, or idol. The one who puts himself in the position of the Lord and states legislation by saying that this is permissible and this is forbidden.

Taghut means a juggernaut, and a juggernaut is a dictator. Taghut in Arabic means any person who demands to be worshiped as a false deity; Those who put themselves in Allah's place and lay laws to people; they prohibit and permit as they like, or judge matters as they wish. Allah is the Judge, and Dominion belongs to Him. Whoever follows Allah's orders will be a fair judge. However, those who do not follow His orders and judge people unfairly are considered taghuts; they follow Satan's judgment. Some people want to refer to the Taghut that placed themselves in Allah's place.

Allah says, "while they were commanded to reject it;" Allah commanded them to reject Taghut and anything that is worshiped besides Allah. He says, "and Satan wishes to lead them far astray". These people are Satan's followers who want to lead them far astray from the right path. Allah says, "And when it is said to them, "Come to what Allah has revealed and to the Messenger," you see the

hypocrites turning away from you in aversion" (An-Nisā':61). When these hypocrites are told to refer to what Allah has revealed and to the Messenger; the Messenger who is in our midst. Allah says, "you see the hypocrites turning away from you in aversion". Hypocrites are the plural of a hypocrite, and a hypocrite is a person who shows belief but is actually a disbeliever; this is called dogmatic hypocrisy. There is a lesser type of hypocrisy; hypocrisy of deeds, it is when a believer has the attributes of hypocrites, like lying, betrayal of trust, and being very imprudent in quarrels. The Prophet said, "Whoever has the following four (characteristics) will be a pure hypocrite and whoever has one of the following four characteristics will have one characteristic of hypocrisy unless and until he gives it up. Whenever he is entrusted, he betrays. Whenever he speaks, he tells a lie. Whenever he makes a covenant, he proves treacherous. Whenever he quarrels, he behaves in a very imprudent, evil and insulting manner". If these four characteristics were in one person, they are a real hypocrite. If they only had one of them, then they had a characteristic of hypocrisy alongside the characteristic of belief. Allah says regarding hypocrites, if they were told to refer to Allah's Judgment and to the prophet's, you see them "turning away from you in aversion." "turning away". They turn away from themselves or work to lead others astray, "in aversion". To show their distance from Allah's judgment and the Prophet's judgment.

Allah says, "So how [will it be] when disaster strikes them because of what their hands have put forth and then they come to you swearing by Allah, "We intended nothing but good conduct and accommodation" (An-Nisā':62). This is a question to wonder at the state that they reached, "So how [will it be] when disaster strikes them because of what their hands have put", how will their state be? They will cry for help, "So how [will it be] when disaster strikes them" in this life, "because of what their hands have put", because they referred to something other than Allah's Judgment and His prophet's judgment. Then they

come to you after Allah punishes them in this life, “swearing by Allah, "We intended nothing but good conduct and accommodation”. We did not want to go to Al-Ka'ba bin al-Ashraf or anyone else, “but good conduct and accommodation”. Between quarrelling parties, we want good conduct and to reconcile them with each other. There is no doubt that their actions are not because of wanting good conduct and accommodation. When they referred to the Jewish man and did not go to the Prophet to seek a judgement on their dispute, it was a form of depravity. Referring to a disbelieving ruler rather than the authority of Allah and the judgment of the Prophet is not a form of good conduct and accommodation.

Allah says, “Those are the ones of whom Allah knows what is in their hearts,” that they are liars and that they hate Allah’s Judgment and His prophet’s judgment.

Allah says, “Those are the ones of whom Allah knows what is in their hearts, so turn away from them” (An-Nisā’:63). Punish them. Allah has ordered His prophet to punish them; this punishment is death because they deny Allah’s Judgment, turn away from it, and refer to the judgment of disbelievers. This sin deserves death. Allah says, “…so turn away from them but admonish them and speak to them a far-reaching [i.e., effective] word” (An-Nisā’:63). The Prophet used not to kill his followers if they said blasphemous things to turn out as hypocrites, because he feared that people would say, ‘Mohammad kills his followers’. He feared that would turn people away from religion.

Allah says, “so turn away from them but admonish them”, to reprimand them for their bad conduct and the sins they committed, “and speak to them a far-reaching [i.e., effective] word.” “and speak to them” meet with them in secret and tell them, “a far-reaching [i.e., effective] word”. That explains the matter to them

and reaches their hearts; preach to them face to face so that it reaches their hearts immediately.

Allah says, "And We did not send any messenger except to be obeyed by permission of Allah." Allah did not send the prophets only to preach people to the right path; unlike Christian preachers who only inform people of what is right then leave them for their own devices to do as they like. Allah sent prophets and ordered people to obey them. A Prophet has authority in this life. Allah says, "And We did not send any messenger except to be obeyed by permission of Allah". Whoever follows this Prophet must obey him; if the Prophet told them to do something or prohibited them from doing something, they should comply. If a Prophet passes a judgment on a dispute, the disputers must accept the judgment of Allah. This is the Prophet's mission; his mission is not restricted to inform you of Allah's orders, to tell you what's right then leave you to do what you like, and to refer to whomever you want. Allah says, "And We did not send any messenger except to be obeyed by permission of Allah." A believer who follows the Prophet must obey him even in personal matters.

People do not get to pick and choose between Allah and His Prophet's orders. Those who believe in Allah must obey Him. Then Allah said to direct these hypocrites that they cannot choose whether to obey the Prophet or not and that Allah sent the prophets to be obeyed.

Allah says, "And if, when they wronged themselves, they had come to you, [O Mohammad], and asked forgiveness of Allah and the Messenger had asked forgiveness for them, they would have found Allah Accepting of Repentance and Merciful" (An-Nisā':64). Allah directs those who referred to people other than Him and committed this grave sin to go back to Him and ask for His forgiveness. "And if, when they wronged themselves," they wronged themselves by referring to the taghut, "they had come to you" O Mohammad, "and asked forgiveness of

Allah" because of the grave sin they have committed, "and the Messenger had asked forgiveness for them," the prophet had asked forgiveness for them of this grave act of disbelief that they committed, they have to go back to Allah, ask for His forgiveness, and the prophet has to ask forgiveness for them. The prophet prays and intercedes for them with Allah to remove their sins. If they did so, "they would have found Allah Accepting of Repentance and Merciful." Allah's words, "they would have found Allah Accepting of Repentance and Merciful". Means Allah will forgive them and accept their repentance; they will find that God is Accepting of Repentance, He accepts repentance from His servants and He is Merciful towards them. Allah will forgive the grave sin they committed if they return to Him and ask for forgiveness.

يقول الله ﷻ: {فَلا وَرَبِّكَ لا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا}[النساء:65], {وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنِ اقْتُلُوا أَنفُسَكُمْ أَوِ اخْرُجُوا مِنْ دِيَارِكُمْ مَا فَعَلُوهُ إِلَّا قَلِيلٌ مِنْهُمْ وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا لَهُمْ وَأَشَدَّ تَثْبِيتًا}[النساء:66], {وَإِذًا لَآتَيْنَاهُمْ مِنْ لَدُنَّا أَجْرًا عَظِيمًا}[النساء:67], {وَلَهَدَيْنَاهُمْ صِرَاطًا مُسْتَقِيمًا}[النساء:68]

says, "But no, by your Lord, they will not [truly] believe until they ﷻ Allah make you, [O Mohammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you .have judged and submit in [full, willing] submission" (An-Nisā':65("And if We had decreed upon them, "Kill yourselves" or "Leave your homes," they would not have done it, except for a few of them. But if they had done what they were instructed, it would have been better for them and a firmer position [for them in faith]" (An-Nisā':66). "And then We would have given them from Us a great reward" (An-Nisā':67). "And We would have guided them to a straight path." (An-Nisā':68). Allah swears by Himself and tells the Prophet, "But no, by your Lord," O Mohammad, "they will not [truly] believe", Allah denied the hypocrites' claims mentioned in the previous verses. They seemed to be believers who wanted to refer their disputes to Ka'b ibn Al-Ashraf in Al-Madinah. They

turned their backs to Allah and his Prophet's judgment. The verse also talked about those who refused the Prophet's judgment.

As Zubayr ibn al-Awam, may Allah be pleased with him, said this verse, "But no, by your Lord, they will not [truly] believe until they make you, [O Mohammad], judge concerning that over which they dispute among themselves" was about a dispute between him and another man of Al-Ansar about streamlets in a plain; Zubayr ibn al-Awam's land was closer to the water than the Ansari man's land. Their dispute was about who to water their land first; thus, they referred to the Prophet ﷺ, the Prophet said, "Water your ground, Zubayr, then let the water run to your neighbour". The Prophet told Zubayr to water his land first because it was closer to water. Al-Ansari said, "It is because he is your cousin". He meant that the Prophet gave him priority because he was his cousin. Zubayr ibn al-Awam is the son of Safiyah bint Abd al-Muttalib, the Prophet's aunt. That was a great accusation to the Prophet; thereupon his face was changing colour. That was an act of disbelief; accusing the Prophet of preferring Zubayr because he was his cousin. His face was changing colour and he said, "Water your ground, Zubayr, then keep back the water till it returns to the embankment, and afterwards let it run to your neighbor". So the Prophet paid regard to Zubayr's right by the clear decision that he had more right to water his land first as he was closer to water. He told him, 'take your right fully then send the water to your neighbour'. So, Allah sent this verse, "But no, by your Lord," Allah swears by His Great Self and that He is Mohammad's God.

"But no, by your Lord, they will not [truly] believe", Allah denies their belief, "until they make you, [O Mohammad], judge concerning that over which they dispute among themselves," "dispute", the disagreements that arose between them. In Arabic, it is 'Shajara', which means branched and entangled, because disputes are entanglement of rights between the disputing parties. A judgment then resolves and untangles such a dispute. "concerning that over which they

dispute among themselves", the disagreement that arose among them; first they should refer back to the Prophet ﷺ, "and then find within themselves no discomfort from what you have judged", discomfort; the judgment of the Prophet should not arise discomfort in them, because the Prophet only judges fairly, "judged and submit in [full, willing] submission"; to Allah's Judgment, and to the Prophet's judgment; to submit themselves fully to Allah and His Prophet's judgment, without asking questions. This verse emphasizes that those who do not accept Allah's Judgment, who do not refer to Allah and the Prophet to solve their disputes, and those who find discomfort within themselves because of the verdict and do not submit fully to it, are considered disbelievers. Allah ﷻ desists His Prophet in this verse and says, "…so turn away from them but admonish them and speak to them a far-reaching [i.e., effective] word." (An-Nisā':63). "…so turn away from them," punish them, "but admonish them and speak to them," reprimand them, "a far-reaching [i.e., effective] word." Then He says, "But no, by your Lord, they will not [truly] believe until they make you, [O Mohammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission."

Then Allah clarified that if He gave them the punishment that they actually deserved, it would be severe. He would have punished them as He punished those who disbelieved before them, and only a few would have escaped this punishment. He says, "And if We had decreed upon them, "Kill yourselves", this deed does not deserve execution. "Kill yourselves", this does not mean kill yourselves, this verse, "Kill yourselves" means execute your disbelieving brothers; Allah said that believers should kill those who refer to anyone other than His Judgment, and those who do not accept Allah and His Prophet's judgment. Just like Allah ordered the Jews to kill those who worshiped the calf among them, "And [recall] when Moses said to his people, "O my people, indeed you have

wronged yourselves by your taking of the calf [for worship]. So repent to your Creator and kill yourselves [i.e., the guilty among you]. That is best for [all of] you in the sight of your Creator." Then He accepted your repentance" (Al-Baqarah:54). Allah only accepted their repentance after they killed those who worshiped the calf among them.

Allah says, "And if We had decreed upon them, "Kill yourselves" or "Leave your homes," this is a punishment; leave the home in which you have disobeyed Allah. Leave your land and go to another one; this is an obligatory immigration. Allah says, "they would not have done it, except for a few of them." "they would not have done it", Allah laid this punishment as a form of repentance; Allah gave them a punishment in this life; grave punishment, as being killed so that He would accept their repentance, or like forcing them to leave their homes so that He would accept their repentance. Allah says, "they would not have done it, except for a few of them".

Allah says, "But if they had done what they were instructed, it would have been better for them and a firmer position [for them in faith]." "But if they had done what they were instructed", what they were instructed; Allah reprimands them and gives them this grave punishment for this great sin that they have committed, "it would have been better for them" if they had accepted the punishment that Allah gave them; accepting the punishment Allah gave them for this sin would have been "better for them" in this life and in the afterlife. "and a firmer position [for them in faith]." Accepting this would give them a firmer position in their faith; the outcome of them accepting Allah's judgement and the punishment He imposed upon them in order to accept their repentance "would have been better for them and a firmer position [for them in faith]". Then, "And then We would have given them from Us a great reward" (An-Nisā':67). Then, "And We would have guided them to a straight path" (An-Nisā':68). Allah would have given them four rewards if they had accepted His punishment. "And then

We would have given them from Us a great reward" (An-Nisā':67). Accepting Allah's order is a great deed and deserves great reward in heaven, "And We would have guided them to a straight path" (An-Nisā':68). Allah would have guided them to a straight path in this life. Obeying Allah's orders and Divine Laws in addition to accepting His punishment when you commit a sin result in getting rewards and benefits from Him. "But if they had done what they were instructed, it would have been better for them and a firmer position [for them in faith]." (An-Nisā':66) "And then We would have given them from Us a great reward." (An-Nisā':67) "And We would have guided them to a straight path" (An-Nisā':68). This is a clarification to all people, not only to those who were mentioned in the verses, the ones who obey Allah's orders, submit to Him, accept His punishment, and do not submit to sin, this will lead to reward in this life.

Allah says, "And whoever obeys Allah and the Messenger - those will be with the ones upon whom Allah has bestowed favor of the Prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions" (An-Nisā':69). This verse generalizes that whoever obeys Allah and His Messenger, "And whoever obeys Allah and the Messenger", "whoever", to generalize, and obedience is known to whom it is due, "obeys Allah and the Messenger". Allah clarifies that obedience should be due to Him and His Messenger, because the Messenger brings forth Allah's orders and gives people Allah's orders. He is the Messenger of Allah and does not order people on his own accord. He says, "those," who obey Allah and His Messenger, "will be with the ones upon whom Allah has bestowed favor", with them in the afterlife; they will reside with them in the residence of Allah's Mercy, "will be with the ones upon whom Allah has bestowed favor", this is the greatest of favour, grace, honour, and great reward. "will be with the ones upon whom Allah has bestowed favor of the Prophets," they will be with them in heaven, "of the Prophets", "the Prophets", is the plural of Prophet, it refers to the one who delivers messages; and

these messages are the great news from Allah ﷻ. “the steadfast affirmers of truth,” those who believe; it means those who are unwavering in their belief of the truth, because they believed Allah’s words. “the steadfast affirmers of truth, the martyrs,” a martyr is a person who Allah bestowed the honour of dying for His Sake. It means a witness in Arabic; a martyr is a witness of their own death for Allah’s Sake, or because Allah asks them to testify against those who killed them. Thus, Allah accepts their testimony and bestows a great status upon them. “and the righteous”. Righteous people are those people who do good deeds and obey all of Allah’s orders. This results in a good life for them in this life and in the afterlife.

Allah says, “And excellent are those as companions.” This is the best and greatest companionship a person could hope for; these good companions, “of the Prophets, the steadfast affirmers of truth, the martyrs,” that Allah brings together in the residence of His Mercy; Heaven. When the Prophet was given a choice between staying in this life or dying and joining these companions, the last thing he did before dying was looking at the ceiling of the house and saying, "With the highest companion". Aisha, the mother of believers said, ‘When death approached him while his head was on my thigh, he became unconscious and then recovered his consciousness. He then looked at the ceiling of the house and said, "O Allah! (with) the highest companions". I said (to myself), "Hence, he is not going to choose us". He would never choose this life as long as he preferred the highest companion. The Prophet’s most beloved in this world was Aisha. Once he was asked, "'O Messenger of Allah, which of the people is most beloved to you?' He said: "Aisha.' It was asked, 'And among men?' He said: 'Her father". In addition to his companions and loved ones. But when he was told that he was going to die, he was given the choice between staying in this life as long as he wanted or going to the afterlife; there is nothing better than the afterlife. When the Prophet was given this choice, he said, "With the highest companion". These

are the highest companions, the good company. These are the Prophets, the steadfast affirmers of truth, the martyrs, and the righteous. Allah says, "And excellent are those as companions". There is nothing better than this; nothing is better than this company in Heaven, in Allah's Heaven. This is an encouragement from Allah to His servants to submit to His orders even if they were hard. Allah says if We give you a punishment for your sins to either kill yourselves or leave your family and homes, you should submit to this order immediately. This is the best option because it leads to what is best in the afterlife. "And then We would have given them from Us a great reward." "And We would have guided them to a straight path". Then, "And whoever obeys Allah and the Messenger", will be with this great company in Heaven.

Allah says, "That is the bounty from Allah", to live alongside this company in Heaven is of Allah's Grace and Generosity. And because this is of Allah's Grace, then no one can imagine its greatness, because Allah Himself is Great, accordingly, His Bounty must be great as well. Bounty must be as great as the Giver. "That is the bounty from Allah, and sufficient is Allah as Knower" (An-Nisā':70). Sufficient is Allah as a Knower; He is Omniscient, He is sufficient in His Knowledge, and nothing can escape His Scrutiny. This is a clarification from Allah that those who are given this great status are given it because of Allah's Knowledge and because they deserve it. Because Allah is the One Who bestows it upon them. Allah is Knowing of His servant's conditions; that is to say that whoever Allah believes they deserve the status and bounty, will obtain it. "And sufficient is Allah as Knower." Nobody should be driven by greed or supposition that they will reach this high status without deserving it first; because Allah is the One Who grants it. Allah is Knowing of His creation. This is a chapter of this Surah to explain Allah's orders and the obligation to refer every dispute to Him and His Prophet. Allah also explained the reality of those hypocrites who

pretended to be believers then showed their true colours when they referred their disputes to someone other than Allah and His Prophet.

Then Allah explained the truth of their actions, that they committed an act of disbelief, that the path they followed is a path of sin, that they must repent, go back to Allah and ask Him for forgiveness, then ask the Prophet to ask for forgiveness for them. "And if, when they wronged themselves, they had come to you, [O Mohammad], and asked forgiveness of Allah and the Messenger had asked forgiveness for them, they would have found Allah Accepting of Repentance and Merciful" (An-Nisā':64).

All forebears and companions of the Prophet agreed that the Prophet ﷺ was asked to pray for people while he was alive, and he should not be asked to pray for them after his death. Even The companions of the Prophet, after his Death, asked the righteous among them to pray for them and did not ask the Prophet. They used to plead, 'O Prophet of Allah pray for us. Like what happened during the Year of Ash; when drought befell on Muslims during Abu Bakr's reign.

Umar said, 'Muslims gathered and prayed, 'O Allah whenever drought befell upon us, we pleaded to you and asked the Prophet to intercede with you and you made it rain, now we plead to you and ask the Prophet's uncle to intercede with you'. Get up Abbas and pray to Allah.' Abbas prayed to Allah and said, 'O Allah, no affliction is sent without sin. And it is not lifted without repentance. We are praying to you and asking for forgiveness.' Then it rained.

Allah answered their prayers before they left their gathering. This means that the Prophet's companions would have never asked Abbas to pray to them if asking the Prophet to pray to them was allowed. They would have said, 'O Messenger of Allah, pray for us so that Allah would lift this drought and this affliction, they would have begged Allah by the Prophet's grave, but they did not. Because this is an act of polytheism. They asked Abbas to pray instead; Umar

said, ‘O Allah whenever drought befell upon us, we pleaded to you and asked the Prophet to intercede and you gave us rain,’ during drought, they asked the Prophet to pray to Allah on their behalf. A hadith narrated by Anas bin Malik that while the Prophet was giving a sermon a man came out the door and said, ‘O Messenger of Allah, our children and money are ruined. Ask Allah to give us rain’. The Prophet headed towards the Qibla and left his hands to the sky until the white of his armpit was showing. He prayed to Allah, “O Allah, give us rain. O Allah, send down rain upon us”. Anas says, ‘when the Messenger prayed to Allah, there were no clouds in the sky,’ not even a small one. There were no clouds in the sky. He says, ‘There appeared a cloud in the shape of a shield from behind it’, like a warrior’s shield. He adds, ‘and as it (came high) in the sky it spread and then there was a downpour of rain. By Allah, we did not see the sun throughout the week. They did not see the sun for a whole week; it rained for a week until the next Friday.

When the Prophet climbed on the pulpit, a man entered the Mosque and said, ‘Messenger of Allah, our animals died and the passages blocked. Supplicate Allah to stop the rain for us. The Messenger of Allah again raised his hands and said, “O Allah, let it (rain) fall in our suburbs and not on us, O Allah (send it down) on the hillocks and small mountains and the river-beds and at places where trees grow.”

The clouds cleared above the city, and there were only small clouds scattered above the city houses; it only rained above the pastures, hills, valleys, and the roots of trees. Allah has blessed the Prophet and hence Allah has answered his request when the Prophet invoked Allah for the rain for the sake of orphans and widows.

Then after the Prophet's death and in the time of drought, Muslims intended to invoke Allah to bless them with rain. At that time, Umar said, whenever

drought befell us, we used to ask the Prophet to pray on our behalf. Now, we ask his uncle, Abbas, to invoke Allah to bless us with rain. Get up Abbas and pray to Allah for us. And so, Abbas did.

The moral of the story is that it was permissible to ask and request from the Prophet during his lifetime to invoke Allah and pray to Him for reasons such as asking for rain or forgiveness. But after his death, it was a form of polytheism to ask from the Prophet to invoke Allah for them, that's why the companions refrained from doing so and instead they asked Abbas even though the Prophet is far more superior and closer to Allah.

The moral of the story that Allah told in these verses is to preach to those who committed the crime of disbelief by referring to the taghut. He told them to ask Him for forgiveness and ask the Prophet to ask forgiveness for them. "And if, when they wronged themselves", by referring to someone other than Allah, "they had come to you, [O Mohammad], and asked forgiveness of Allah and the Messenger had asked forgiveness for them, they would have found Allah Accepting of Repentance and Merciful" (An-Nisā':64). Then, Allah says, "But no, by your Lord, they will not [truly] believe until they make you, [O Mohammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission" (An-Nisā':65). Then Allah explained that He was Merciful towards this nation and did not lay a grave punishment on them as He did the Children of Israel; for whoever disbelieved from the Children of Israel were punished by death, and Allah did not accept their repentance in any other way. "And [recall] when Moses said to his people, "O my people, indeed you have wronged yourselves by your taking of the calf [for worship]. So repent to your Creator and kill yourselves [i.e., the guilty among you]. That is best for [all of] you in the sight of your Creator." Then He accepted your repentance; indeed, He is the Accepting of Repentance, the Merciful" (Al-Baqarah:54). Allah

would not accept their repentance unless they were killed. Yet, Allah was Merciful towards this nation and accepted their repentance, even in disbelief by going back to Him and asking for forgiveness. “Say, "O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allah. Indeed, Allah forgives all sins. Indeed, it is He who is the Forgiving, the Merciful” (Az-Zumar:53). They do not have to be executed to be forgiven. Allah says, “And if We had decreed upon them, "Kill yourselves" or "Leave your homes," they would not have done it, except for a few of them. But if they had done what they were instructed”, whatever Allah decreed upon you; this is both an advice and a punishment from Him. Had they done what have been decreed upon them, “it would have been better for them and a firmer position [for them in faith]” (An-Nisā’:66) “And then We would have given them from Us a great reward” (An-Nisā’:67) “And We would have guided them to a straight path” (An-Nisā’:68).

Then, Allah informed us that the reward in the afterlife is great; no matter how hard the struggles a believer faces for the sake of going to heaven and being with the great company in it, are a small price to pay and they will find these struggles easier. Allah says, “And whoever obeys Allah and the Messenger”, even if obeying Allah and His Messenger’s orders is very hard. “And whoever obeys Allah and the Messenger - those will be with the ones upon whom Allah has bestowed favor of the Prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions” (An-Nisā’:69).

Then, Allah says, “That is the bounty from Allah, and sufficient is Allah as Knower” (An-Nisā’:70). This is a clarification of the great grace awaiting these people and that there is nothing greater than being with the best of Allah’s servants; the pure righteous people, Prophets, the steadfast affirmers of truth, martyrs, and righteous people. To live with them and among them in heaven. “And excellent are those as companions”. Look at the other residents of Paradise

on the other hand; criminals, thieves, adulterers, and immoral people. Anyone who resides with them is punished with their company. This is a punishment in itself, even if they were in Paradise. Being with them is a punishment on its own. How about when all these criminals come together? "So they will be overturned into it [i.e., Hellfire], they and the deviators" (Ash-Shu'arā':94). "And the soldiers of Iblees, all together" (Ash-Shu'arā':95). Being put together with these types of people is enough of a punishment in Hell; for its residents to be of these people. Paradise, on the other hand, is a blessing and a happiness for its residents due to the people residing in it. "…And excellent are those as companions" (An-Nisā':69). "That is the bounty from Allah, and sufficient is Allah as Knower" (An-Nisā':70).

This chapter of this great Surah ends and Allah starts with another chapter where He explains Divine Laws on fighting. The previously mentioned Laws talked about trust, the trust of ruling, and what a ruler should do. It also handled disputes, and those disputers should refer any problem, big or small, to Allah's Judgment and the Messenger's judgement. It examined the results of obeying Allah's orders and the results of disobeying Him.

يقول الله ﷻ: {يَا أَيُّهَا الَّذِينَ آمَنُوا خُذُوا حِذْرَكُمْ فَانفِرُوا ثُبَاتٍ أَوِ انفِرُوا جَمِيعًا}[النساء:71], {وَإِنَّ مِنْكُمْ لَمَنْ لَيُبَطِّئَنَّ فَإِنْ أَصَابَتْكُمْ مُصِيبَةٌ قَالَ قَدْ أَنْعَمَ اللَّهُ عَلَيَّ إِذْ لَمْ أَكُنْ مَعَهُمْ شَهِيدًا}[النساء:72], {وَلَئِنْ أَصَابَكُمْ فَضْلٌ مِنَ اللَّهِ لَيَقُولَنَّ كَأَنْ لَمْ تَكُنْ بَيْنَكُمْ وَبَيْنَهُ مَوَدَّةٌ يَا لَيْتَنِي كُنتُ مَعَهُمْ فَأَفُوزَ فَوْزًا عَظِيمًا}[النساء:73], {فَلْيُقَاتِلْ فِي سَبِيلِ اللَّهِ الَّذِينَ يَشْرُونَ الْحَيَاةَ الدُّنْيَا بِالآخِرَةِ وَمَنْ يُقَاتِلْ فِي سَبِيلِ اللَّهِ فَيُقْتَلْ أَوْ يَغْلِبْ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا}[النساء:74], {وَلَئِنْ أَصَابَكُمْ فَضْلٌ مِنَ اللَّهِ لَيَقُولَنَّ كَأَنْ لَمْ تَكُنْ بَيْنَكُمْ وَبَيْنَهُ مَوَدَّةٌ يَا لَيْتَنِي كُنتُ مَعَهُمْ فَأَفُوزَ فَوْزًا عَظِيمًا}[النساء:73], {فَلْيُقَاتِلْ فِي سَبِيلِ اللَّهِ الَّذِينَ يَشْرُونَ الْحَيَاةَ الدُّنْيَا بِالآخِرَةِ وَمَنْ يُقَاتِلْ فِي سَبِيلِ اللَّهِ فَيُقْتَلْ أَوْ يَغْلِبْ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا}[النساء:74]

In this new chapter of this Surah, Allah says, "O you who have believed, take your precaution and [either] go forth in companies or go forth all together" (An-Nisā':71) "And indeed, there is among you he who lingers behind; and if

disaster strikes you, he says, "Allah has favored me in that I was not present with them" (An-Nisā':72) "But if bounty comes to you from Allah, he will surely say, as if [i.e., showing that] there had never been between you and him any affection, "Oh, I wish I had been with them so I could have attained a great attainment" (An-Nisā':73) "So let those fight in the cause of Allah who sell the life of this world for the Hereafter. And he who fights in the cause of Allah and is killed or achieves victory - We will bestow upon him a great reward" (An-Nisā':74).

"O you who have believed", a speech from Allah to His faithful servants. He describes them as believers to encourage them to act and to encourage them to obey. "O you who have believed, take your precaution", Allah, ﷻ, orders them to take their precaution of their enemies; to have foresight, be careful, gather arsenal and be ready for war. This is what it means to take precautions against their enemy. "take your precaution". Then Allah says, "and [either] go forth in companies or go forth all together". This is a form of taking precaution. "and [either] go forth" going forth means to fight for Allah's cause, "in companies" the plural of company, an army company; a group. So, go to separate companies. "or go forth all together". All of you in general.

All Muslims went forth to war following the set plan, and as was needed. There might be an attack on a seaport or a war that needed a company, so a company or more are sent. Or a war erupts and all Muslims are needed to meet the enemy.

The Prophet did both things; he used to send companies and delegations of thirty, forty, or five people for different war interests. For example, they might be spies that brought news, followed a defeated enemy, or met an enemy that they expected an attack from.

The Prophet also gathered all Muslims to go to battle, like The Battle of Uhud where they all went forth to battle. Whereas, in the Battle of Badr, he said,

“whoever has an animal to ride upon ready with him should ride with us”. He did not ask all Muslims to go to battle. In Uhud all Muslims went forth together to battle. In the Battle of Trenches, all Muslims went forth to the battle together. In the Battle of Hudaybiyyah, when the Prophet went to Umrah, he had only fourteen hundred men who went to Umrah with him. In the Expedition of Tabuk, the Prophet ordered all Muslims to go forth; only around eighty hypocrites refused to go to battle and Allah sent severe verses of the Quran about them in the Suarh of At-Tawbah which the Prophet’s companions called ‘the exposure’.

Allah gave believers different options and plans to follow as needed. “and [either] go forth in companies" a company is a military unit, “or go forth all together”. Where all Muslims go together to war. This is what the Prophet ﷺ did in the battles that Muslims fought; in the Battle of Badr, the Prophet did not order all Muslims to go forth to war, instead, he said, “whoever has an animal to ride upon ready with him should ride with us”. In the Battle of Uhud, Muslims went forth to battle all together, only hypocrites remained behind. All Muslims went to battle in the Battle of the Trench as well. Likewise, the Expedition of Tabuk; which was the hardest battle in the Prophet’s life, he even called it the Expedition of Al-' Usrah (the difficult time). “Allah has already forgiven the Prophet and the Muhājireen and the Ansar who followed him in the hour of difficulty” (At-Tawbah:117). The Prophet ordered all Muslims to go forth to battle in the Expedition of Tabuk; only people with valid excuses were allowed to stay behind. Muslims went forth to meet a formidable enemy; the Romans. The Prophet knew that the Romans were gathering up and planning to attack the Prophet; however, he took them by surprise and went to meet them in battle. “and [either] go forth in companies,” as needed.

Allah says, “And indeed, there is among you,” some of you, “he who lingers behind”; these are either the attributes of hypocrites or those of weak faith; those who are in danger of becoming hypocrites themselves. “And indeed, there

is among you he who lingers behind”; to go to battle; they linger behind a day to not catch up with the army. and if disaster strikes you,” if you were defeated or killed by the enemy, “he says, "Allah has favored me in that I was not present with them." They think that if they escaped death and did not become martyrs, that means that Allah favored and blessed them. “disaster strikes you, he says, "Allah has favored me in that I was not present with them."” If I went forth with those who went to battle first, if I went with this company or this army, I would die and Allah would bless me by keeping me alive. They said that because they were ignorant and they did not understand that the ones truly blessed were the ones who died in battle for Allah’s cause. As for those who did not become martyrs, they were not truly blessed as they thought.

Allah says, “But if bounty comes to you from Allah”, bounty and win over your enemies. “he will surely say, as if [i.e., showing that] there had never been between you and him any affection”, this hypocrite or the weak of faith will say, because they feel regretful after they see the favour believers gained, “he will surely say, as if [i.e., showing that] there had never been between you and him any affection,” affection and love for believers. “Oh, I wish I had been with them so I could have attained a great attainment”. They feel very regretful. They say, “Oh, I wish I had been with them so I could have attained a great attainment”. Triumph and bounty. This is not the real winning; the great winning is attaining Allah’s Heaven, His pleasure, and great reward. As for the spoils of war that Muslims come back with, it is a reward in advance for them. Those who only want to attain the spoils and do not go to war for Allah’s cause, will not get the great reward in the afterlife. These hypocrites envy the triumph and bounty that their faithful comrades won; while instead, they should be happy for their comrades’ happiness, to be happy for their brothers. Their feelings of regret for not getting this great honour are an evidence of their hatred, envy, and that they do not actually belong to that group of believers.

Allah says in response to these people after He exposed them, “So let those fight in the cause of Allah who sell the life of this world for the Hereafter”. Those who fight, “So let those fight in the cause of Allah who sell the life of this world for the Hereafter.” “who sell,” those who sell this life in exchange for the afterlife; they sell the life of this world. The greatest deed they do is spending their money for Allah’s cause and sacrificing themselves; which is even greater than their money. They want to give their money and soul for Allah’s cause. They sell this life because they want the afterlife. They want what Allah offers. This is an acknowledgement from Allah to those who fight truly for His cause. He is also encouraging those who want to fight for Allah’s cause to do these things. “So let those fight in the cause of Allah who sell the life of this world for the Hereafter.” Then, He says, “And he who fights in the cause of Allah and is killed or achieves victory - We will bestow upon him a great reward”. If they fought for Allah’s cause, wanted His Pleasure and the afterlife, then no matter what the outcome of the battle, even if they get killed or defeated, Allah will bestow great reward upon them. If they triumph over their enemies, they will get spoils of war as a reward in this life, a great advantage of Jihad in this life, and Allah does not deny them their great reward on the Day of Resurrection. “And he who fights in the cause of Allah” this is their real aim. The Prophet was asked, "A man fights out of bravery, one fights out of protection (for himself or others), one fights to be seen, and one fights for war booty, another fights for fame, and a third fights for showing off; which of them fights in Allah's cause?" The Prophet said, “The one who fights for Allah’s word to become Superior, is striving in Allah’s Cause”. Fighting for Allah’s cause is the fight to make Allah’s word superior. The Prophet means the ones who truly fight for Allah’s cause are the ones who fight to make His word superior. “and is killed” in battle, “or achieves victory” over their enemy, “We will bestow upon him a great reward” in the afterlife; when they are sent to Heaven.

Allah says, “And what is [the matter] with you that you fight not in the cause of Allah and [for] the oppressed among men, women, and children who say, "Our Lord, take us out of this city of oppressive people and appoint for us from Yourself a protector and appoint for us from Yourself a helper?” (An-Nisā’:75). The aim of this question is to encourage the believers to fight. “And what is [the matter] with you that you fight not in the cause of Allah”, what is stopping you from fighting for the cause of Allah? And for “the oppressed among men, women, and children”, what is stopping you? Do you not know the great reward awaiting you from Allah? you will get the reward no matter what the outcome of the fight is. “And what is [the matter] with you that you fight not in the cause of Allah”, what is stopping you and preventing you from fighting “in the cause of Allah”.

Allah says, “and [for] the oppressed,” fight for the oppressed as well. This is an encouragement from Allah to wake the believer’s chivalry; they should not let their oppressed brothers be humiliated by disbelievers. “and [for] the oppressed among men, women, and children who say, "Our Lord, take us out of this city of oppressive people” (An-Nisā’:75). They are oppressed, tortured, and humiliated by disbelievers. These oppressed people pray to Allah to “, take us out of this city of oppressive people”. It was said that this was the prayer of the oppressed believers who were humiliated in Mecca by disbelievers. This city refers to Mecca. Even if this verse meant Mecca, it is a general verse about any city or town where believers are oppressed. Allah is encouraging believers to fight for all of them.

“Our Lord,” our God. “take us out of this city of oppressive people and appoint for us from Yourself a protector”, “and appoint for us from Yourself” from you, “a protector,” to protect us, to help us escape our oppression, “and appoint for us from Yourself a helper” Allah appoints for us, “from Yourself” from you, “a helper.” As if Allah is telling His faithful savants to help their

oppressed fellow believers; the men, women, and children who pray to their God to appoint them a protector and a helper, be their protectors and helpers.

This verse which encourages believers to fight for Allah's cause and to help the oppressed is suitable to this Surah, which context calls for the fear of Allah and taking care of relatives. Fighting; the order to fight for Allah's cause is a part of Allah's fear, and the order to help oppressed believers is a part of taking care of your relatives; no person is more important than your relatives. The relationship between believers is the real relationship. The Prophet said, "You see the believers as regards their being merciful among themselves and showing love among themselves and being kind, resembling one body, so that, if any part of the body is not well then the whole body shares the sleeplessness (insomnia) and fever with it". The greatest relationship is that between believers; brotherhood. This verse calls believers to be merciful with each other, to protect them, and be on their side. This verse is suitable for this Surah in which Allah calls the believers to fear Him, and to not abandon their relatives. Those who do not help their fellow believers are like those who abandon their relatives. And the relationship of belief is closer and more real than the relationship of blood.

Allah says, "Those who believe fight in the cause of Allah, and those who disbelieve fight in the cause of ṭāghūt. So, fight against the allies of Satan. Indeed, the plot of Satan has ever been weak" (An-Nisā':76).

"Those who believe fight in the cause of Allah", this is a true and real description of them, "Those who believe fight in the cause of Allah", believers' fight is for Allah's cause and to make His word superior. "and those who disbelieve fight in the cause of ṭāghūt". This is also a description of disbelievers; they fight in the cause of Taghut. Taghut either means tyranny and wreaking havoc on earth or false deities. They fight in the cause of their false deities. They said, "Continue, and be patient over [the defense of] your gods. Indeed, this is a

thing intended" (Sād:6). "And the eminent among them went forth, [saying], "Continue, and be patient over [the defense of] your gods." Fight for their cause, "Indeed, this is a thing intended". They are fighting for the cause of their deities; their false deities. Disbelievers fight either to oppress believers, or for the sake of Taghut (their demons), or to make their word superior and wreak havoc on earth. That is why they fight, "and those who disbelieve fight in the cause of ṭāghūt".

Allah says, "So fight against the allies of Satan". The whole world is divided into two sides; Allah's side and Satan's side. Those who believe, fight in the cause of Allah. Whereas, the disbelievers; no matter what the degree of their disbelief, and their different religions, and races, fight for their false deities. They only fight for their false deities; their whole purpose is invasion, pillage, murder of believers, and protecting their deities and devils for the sake of the Taghut. Those fight for the Taghut while the believers fight for Allah; the believers are devoted to Allah while disbelievers are devoted to Satan and controlled by him. Allah orders the believers to fight them, "So fight against the allies of Satan. Indeed, the plot of Satan has ever been weak" (An-Nisā':76).

The battle is between Allah and those who are devoted to Him, from one side; while Satan and those who are devoted to him, on the other side. Who will win at the end is well-known. Allah says, "So fight against", O believers; My devotees and protectors, "the allies of Satan". Then He says, "Indeed, the plot of Satan has ever been weak". No matter how Satan plots and tries to cause harm to believers in a shrouded way, Allah says that he "has ever been weak." It has always been weak, the moment his plot wavers, he is defeated and he flees the battle. "So fight against the allies of Satan. Indeed, the plot of Satan has ever been weak". This is one of the greatest verses that encourage the believers to fight. It tells them that victory is theirs because Allah is with them. And that all disbelievers, no matter where they are from, aim to protect their false deities and

are devoted to Satan. It also tells them that Satan's plot is weak and insecure. Then Allah talks about another type of believers; those of weak belief.

Allah says, "Have you not seen those who were told, "Restrain your hands [from fighting] and establish prayer and give zakat"? But then when battle was ordained for them, at once a party of them feared men as they fear Allah or with [even] greater fear" (An-Nisā':77). Allah is making His Prophet wonder at the state of these people; those of weak belief. When they were in Mecca, they were enthusiastic to fight their enemies; at that time, Allah prohibited believers in Mecca from fighting their enemies. He told them to be patient and bear the harm that befalls them until He gives them an escape out of this place and a safe haven. Allah did not put a law that permitted fighting in Mecca, because the believers were numbered; their number reached two hundred people in the ten years the Prophet preached in Mecca. Some say that the actual number was three hundred but they hid their belief. A small number of them were in Ethiopia as well. Had Allah ordered them to fight at that time, the disbelievers would have uprooted them completely. He says to them, "Restrain your hands" from fighting your enemy, "and establish prayer and give zakat" and focus on worshiping Allah for now. As Allah says to His Prophet ﷺ "And leave Me with [the matter of] the deniers, those of ease [in life], and allow them respite a little" (Al-Muzzammil:11).

Allah says, "and when the ignorant address them [harshly], they say [words of] peace" (Al-Furqān:63). He also says "Leave Me with the one I created alone" (Al-Muddaththir:11). Leave their judgment to Me, it is not up to you. He also says, "You are not over them a controller" (Al-Ghāshiyah:22) "However, he who turns away and disbelieves" (Al-Ghāshiyah:23). "Then Allah will punish him with the greatest punishment" (Al-Ghāshiyah:24)

Many verses were revealed in Mecca to order the believers to be patient, hold on to what is right, not to return the offence of disbelievers by fighting them back and to be patient until Allah gives them a way out. He says, “Have you not seen those who were told, "Restrain your hands [from fighting] and establish prayer and give zakat?” (An-Nisā’:77). The Zakat that was decreed in Mecca is not the Zakat of obligatory tax on gold, silver, produce, and animals. This Zakat means to give money for the cause of Allah, to help the poor, the destitute, and those in need.

Allah says, “But then when battle was ordained for them,” in Al-Madinah and fighting was ordained in the verse that scholars called the ‘Sword Verse’. Allah says, “Permission [to fight] has been given to those who are being fought, because they were wronged. And indeed, Allah is competent to give them victory” (Al-Hajj:39). “[They are] those who have been evicted from their homes without right - only because they say, "Our Lord is Allah." And were it not that Allah checks the people, some by means of others, there would have been demolished monasteries, churches, synagogues, and mosques in which the name of Allah is much mentioned [i.e., praised]. And Allah will surely support those who support Him [i.e., His cause]. Indeed, Allah is Powerful and Exalted in Might” (Al-Hajj:40). This is the ‘Sword Verse’ that Allah ordained; this is the first verse where Allah ordered Muslims to fight their enemies. Allah says, “But then when battle was ordained for them, at once a party of them feared men as they fear Allah or with [even] greater fear.” (An-Nisā’:77). The moment fighting was ordained, “at once a party of them feared men as they fear Allah or with [even] greater fear” (An-Nisā’:77). Before, they were very enthusiastic to fight in conditions that were worse than this; their condition when Allah ordered them to fight was better than their previous one in Mecca. They had allies (Al-Ansar) in Al-Madinah from Aws and Khazraj, they had arsenals to defend themselves, and believers were gathered over a land where Muslims could defend themselves.

In Mecca, their conditions were bad; they had no land to call their own. Even if a man who was not a believer asked about them in Mecca, he was tortured. For example, Abu Dhar, before embracing Islam, asked the people of Mecca about the Prophet. He said, 'where is the man who claims to be a Prophet'. They beat him and tortured him in every possible way. They even denied him food and water for forty days; he only survived on Zamzam until he met the Prophet and started meeting him in secret. After he embraced Islam, the Prophet told him to keep it a secret. Abu Dhar said, 'O Prophet of Allah, I will scream it among them'. He went to the mosque and said, 'I bear witness that there is not God but Allah and that Mohammad is His Prophet'. Only Al-Abbas, may Allah be pleased with him, was the only one to defend him. He said to the people of Mecca, 'this man is from Ghafara, and Ghafara is on your trade-path to the Levant'. He was able to fend them away. The moral of the story is that Muslims could not declare their Islam in Mecca and those who came to Mecca could not reach the Prophet. That is why Muslims wanted to fight at that time. When conditions got better and fighting was decreed in Al-Madinah.

"at once a party of them," out of a sudden, "feared men as they fear Allah or with [even] greater fear." You used to fear people in Mecca and now you still fear them in Al-Madinah. "at once a party of them feared men," they fear disbelievers, "as they fear Allah or with [even] greater fear" as they fear Allah. They revered disbelievers and feared them as much as they revered and feared Allah. Or even feared the disbelievers more than they feared Allah, "They said," those of weak belief, "Our Lord, why have You decreed upon us fighting?" "Our Lord", "why have You decreed upon us fighting?" at this time. "If only You had postponed [it for] us for a short time." If you only had postponed fighting, "for a short time." Either, "for a short time." Until we have bigger numbers and we become stronger than we are now, or let us live, why have you decreed fighting on us where we might die?

“Say, "The enjoyment of this world is little,” this verse exposes and reprimands those who were enthusiastic to fight when fighting was not even decreed, and when their conditions did not allow them to fight in the first place. However, when the time was right and they were ordered to fight, they feared meeting their enemy. Allah says, “Say”, to these people, “The enjoyment of this world is little,” no matter how many riches you accumulate in this life, it is little and short-lived. People’s enjoyment of this life is limited as well, because it is sullied with disturbances. “and the Hereafter is better for he who fears Allah”. The real loss in fighting is not death, it is returning to this life, “and the Hereafter”, Heaven, “is better for he who fears Allah” “is better” it is better, “for he who fears Allah”. “who fears Allah.” who fears Allah ﷻ. “And injustice will not be done to you, [even] as much as a thread [inside a date seed]” By Allah, “injustice will not be done to you, [even] as much as a thread”, the small thread in a date’s seed; if you spend this much money for Allah’s cause, He will give you your reward for it and injustice will not be done to you. What do you fear then? Everything you spend in fighting for Allah’s cause you will be rewarded for and you will leave the little enjoyment of this life behind to receive the great enjoyment which Allah promises, “Say, "The enjoyment of this world is little, and the Hereafter is better for he who fears Allah. And injustice will not be done to you, [even] as much as a thread [inside a date seed]” (An-Nisā’:77).

“Wherever you may be, death will overtake you”, if death is a person’s biggest loss in a fight, does that mean that if they were not killed in battle, they will not die at all? Allah says, “Wherever you may be,” at any place, “death will overtake you, even if you should be within towers of lofty construction” “towers,” great towers and skyscrapers, away from harm, beasts, enemies, and any other cause of death. Allah says, even if you are in this great tower of lofty construction, even if you have all precautions against death, death will overtake you no matter

where you go. “Wherever you may be, death will overtake you, even if you should be within towers of lofty construction”.

Allah ﷻ says, “Wherever you may be, death will overcome you—even if you were in fortified towers.” When something good befalls them, they say, “This is from Allah,” but when something evil befalls them, they say, “This is from you.” Say, ˹O Prophet,˺ “Both have been destined by Allah.” So what is the matter with these people? They can hardly comprehend anything!” (An-Nisa:78).

These verses came as a response from Allah to the group that He mentions. This group was eager to meet the enemy while in Mecca to the point that Allah commanded them not to fight the disbelievers and to pay their attention to establishing prayer and performing Zakat. “Have you ˹O Prophet˺ not seen those who had been told, ‘Do not fight!’?” That is, in Mecca, “Rather, establish prayer and pay alms-tax.” “Then once the order came to fight,” that is, in Medina, after the Muslims became powerful enough to fight. Allah says, “A group of them feared those ˹hostile˺ people as Allah should be feared—or even more. They said, ‘Our Lord! Why have You ordered us to fight?” Meaning: at this time. “If only You had delayed ˹the order for˺ us for a little while!” Allah says, “Say, ˹O Prophet,˺ ‘The enjoyment of this world is so little, whereas the Hereafter is far better for those mindful ˹of Allah˺. And none of you will be wronged ˹even by the width of˺ the thread of a date stone” (An-Nisa:77).

Then, Allah ﷻ says, “Wherever you may be, death will overcome you” Why are you afraid to fight when death will reach you either way wherever you are? “even if you were in fortified towers”. Even if you built fortified towers, grand edifices reaching the sky, or structures built with fortified stone, death will reach you. If you think you will escape death by hiding in these high towers where you are far away from the enemy, from fearful things, and from all causes of death, even then death will reach you in your hiding place and in your fort.

Allah then illustrates the conditions of these weak of faith, saying, "When something good befalls them", such as victory in battle, power over others, any good thing, "They say, 'This is from Allah", they attach it to Allah ﷻ. Indeed, it is from Allah. However, this good thing may also be due to the Muslims' attention to the reasons of victory over the disbelievers, such as taking precautions, being careful, fighting with vehemence, and the performance of excellent warriors who carried over victory for the Muslims. To give credit to those reasons is also to give credit to the good favors that Allah granted for His messenger against his enemies. To give credit to those things is also to give credit to Allah's favors. But these people do not mean it like that. When they say this, they mean to discredit those by whose actions Allah established victory for the Muslims. "But when something evil befalls them, they say, 'This is from you.'" When something bad befalls them, such as defeat in battle, "They say, 'This is from you.'" They accuse the Prophet ﷺ and claim that this defeat would not have occurred if it had not been for his lack of leadership.

Allah ﷻ says, "Say, ˹O Prophet,˺ 'Both have been destined by Allah". Both good and evil are destined by Allah ﷻ, for He is the One Who metes out good and evil things. Every matter and every judgment is given by Him. "So what is the matter with these people?" This question is meant for rebuke and censure. What is the matter with these people who behave like this?! "They can hardly comprehend anything!" They can hardly comprehend anything concerning Allah, for this matter of the predestination of good and evil was explained in detail by Allah ﷻ. In short, all good and evil things are destined by Allah ﷻ. Everything good that befalls you, O servant of Allah, is from Allah alone, and every harm that befalls you is due to your own shortcomings.

Allah explains this, saying, "Whatever good befalls you is from Allah and whatever evil befalls you is from yourself. We have sent you ˹O Prophet˺ as a messenger to ˹all˺ people. And Allah is sufficient as a Witness." (An-Nisa:79).

"Whatever good befalls you is from Allah" Every good thing that befalls you is from Allah Who destinies it and provides the reasons for it to arrive to you. "And whatever evil befalls you is from yourself". Any evil that befalls the servant of Allah is from himself, due to his own sins, his misdeeds and his shortcomings. Allah punishes him for his sins. The disbelievers are punished for their sins in this life before the next, while the believers deal with evil things as the destiny of Allah to redeem them from their sins, to elevate their degree in the sight of Allah, to rectify them, and to make them patient and accustomed to hardship. And as Allah ﷻ says, "We will certainly test you with a touch of fear and famine and loss of property, life, and crops. Give good news to those who patiently endure" (Al-Baqarah:155), "Who, when faced with a disaster, say, 'Surely to Allah we belong and to Him we will ˹all˺ return" (Al-Baqarah:156). "They are the ones who will receive Allah's blessings and mercy. And it is they who are ˹rightly˺ guided" (Al-Baqarah:157). Allah then says, "We have sent you," O Muhammad, to all people, "as a messenger." Allah is the One Who sent you. "We have sent you," the Speaker here is the Lord. The messenger of Allah himself does not do anything except as Allah commands and guides, for he is guided by Allah and supported by Him. "And Allah is sufficient as a Witness." One does not need another witness beside Allah, for if Allah witnesses that this is His messenger, it is sufficient. For He is the One Who sent you, Who causes things to befall you for purposes known only by Him. Victory and defeat are both destined by Allah ﷻ, and He only destinies good things for His believing servants. Allah defends His messenger in these verses, saying, "When something good befalls them, they say, 'This is from Allah", this is the nature of the disbelievers, as the verse is describing the disbelievers. "But when something evil befalls them, they say, 'This is from you". The disbelievers always blame the believers for anything bad that befalls them. Allah says about the people of Pharaoh, "In times of prosperity, they said, 'This is what we deserve,' but in adversity, they blamed it on Moses and those with him" (Al-A'raf: 131).

Allah says, “Surely all is destined by Allah”. It is different in these verses, for these verses do not describe the disbelievers. The disbelievers, when something good befalls them, say, “This is what we deserve,” we deserve it, we are worthy of it. “But in adversity, they blamed it on Moses and those with him.” They blame the believers, saying that this evil would not have befallen them if it were not for the deeds of the believers. But in these verses, the ones described here are the hypocrites who were around the Prophet ﷺ or those weak in faith. “When something good befalls them, they say, ‘This is from Allah”. They ascribe it to the Lord Almighty; not only to credit Allah, but rather to discredit the believers, so as not to thank the people who made this favor available to them. But Allah causes many good things to happen at the hands of whomever He wills, so the Prophet ﷺ must also be thanked for all the graces that Allah granted through him, such as victory, power, and good deeds. The Prophet told the Ansar [i.e. the Muslims of Medina], “O, the assembly of Ansar! Didn't I find you astray, and then Allah guided you on the Right Path through me? Didn’t I find you poor and Allah made you rich through me?” They replied, “Allah and His Messenger have more favors to bestow.” They ascribed the favors to Allah and the Messenger. One must recognize the favors Allah made possible at the hands of His Prophet. This is part of righteousness and part of religion. The Prophet could not have brought about these good things on his own, but rather it was Allah who provided them through him, so one must be grateful to the Prophet ﷺ through whom Allah granted them victory, power, and goodness. All of that Allah made possible through the Prophet. But when they credit Allah, they do so as a way to discredit the Prophet, and once something evil befalls them, they ascribe it to the Prophet. “But when something evil befalls them, they say, ‘This is from you”, O Muhammad. They either say it outright, or they think about it in secret, or they say it in their gatherings with other hypocrites. Abdullah Bin Ubai said on the day of the Battle of Uhud, “By Allah, I do not know why we put ourselves in harm’s way.” The hypocrites said that the Prophet did not listen to their counsel but

listened to those who have no fighting experience. They claimed that the defeat that occurred on the day of Uhud was because the Prophet had listened to those who urged him to leave Medina to fight the enemy. They said that if the Prophet had listened to them and had remained in Medina to fight, this defeat would not have occurred. This is what they were implying. So this verse talks about the hypocrites and not the disbelievers, because the entire context is aimed at exposing the hypocrites and their nature when the time for fighting arrives.

Allah ﷻ says, "Whatever good befalls you is from Allah". Know that all good is from Allah, even those that Allah grants through His prophet. "From Allah"; one must thank Allah and thank the one through whom Allah grants this good. "And whatever evil befalls you is from yourself". Know that if Allah destinies something evil to befall you, it is "from yourself"; you incurred it upon yourself. It is you who brought it upon yourself, yes. Allah punishes you through this evil. If you are a believer, it is from yourself and it is beneficial to you, for it redeems your sins and raises your degree in the sight of Allah. But if this evil is given to a disbeliever, it will be a punishment in this life before the next.

Allah says describing the disbelievers, "We will certainly make them taste some of the minor torment ˹in this life˺ before the major torment ˹of the Hereafter˺, so perhaps they will return ˹to the Right Path" (As-Sajdah:21). This is a minor punishment, a mundane punishment, which precedes the major punishment. This near punishment has a purpose as well: "So perhaps they will return ˹to the Right Path˺." Perhaps they will return from the path of disbelief and sin. This is the Wisdom of Allah, to destine evil things to befall people.

Allah then says, "Whoever obeys the Messenger has truly obeyed Allah. But whoever turns away, then ˹know that˺ We have not sent you ˹O Prophet˺ as a keeper over them" (An-Nisa:80). This is a conclusive statement meant to abolish all the doubts of the skeptics and their denigration of the leadership of the

Prophet. It conclusively states that the Prophet acts under the guidance and direction of Allah. "Whoever obeys the Messenger has truly obeyed Allah," in all matters: in leaving for battle, in remaining inside the city, in doing this or not doing that. Every command given by the Prophet ﷺ is a command from Allah. "It is not for a believing man or woman—when Allah and His Messenger decree a matter—to have any other choice in that matter. Indeed, whoever disobeys Allah and His Messenger has clearly gone ˹far˺ astray" (Al-Ahzab:36). Allah says, "We have not sent you ˹O Prophet˺ as a keeper over them" Those who turn away from the Prophet's commands, Allah will be the one to punish them, and not you, O Muhammad. you are not required to keep track of their actions, write them down, or judge them for it. This is done by Allah. Keeping track of their actions, writing them down, and judging them is done by the Lord Who has assigned each one of us an angel who keeps track of our actions and utterances. Allah will judge all in the end. "Surely to Us is their return" (Al-Ghashiyah:25), "then surely with Us is their reckoning" (Al-Ghashiyah: 26). Judgment of all is the role of Allah and not the Prophet. The Prophet was not with you, O hypocrites, tracking your actions, what you said in your gatherings, and how you discredited the Prophet and his benevolence. Allah says, "But whoever turns away," i.e. from obeying you, O Prophet, which is the same as obeying Allah, "then ˹know that˺ We have not sent you ˹O Prophet˺ as a keeper over them." The context here still talks about the actions of the hypocrites.

Allah ﷻ says, "And they say, 'We obey,' but when they leave you, a group of them would spend the night contradicting what they said. Allah records all their schemes. So turn away from them, and put your trust in Allah. And Allah is sufficient as a Trustee of Affairs" (An-Nisa:81). "And they say, 'We obey", meaning our obedience of the Prophet is genuine. They say this while in the presence of the Prophet. "But when they leave you, a group of them would spend the night contradicting what they said". This means that they would leave the

Prophet determined to spend their night doing the opposite of what they had declared in the morning while in the presence of the Prophet ﷺ, and determined to disobey him. "A group of them would spend the night contradicting what they said". They purposely do the opposite of what the Prophet commands. "Allah records all their schemes". Allah records everything they are determined to do; this nightly, secret, dark subversion which they are determined to do. Allah records it all and commands His angels to record it. "There is no soul without a vigilant angel ˹recording everything˺" (At-Tariq:4). "Not a word does a person utter without having a ˹vigilant˺ observer ready ˹to write it down˺" (Qaf:18). "Do you not see that Allah knows whatever is in the heavens and whatever is on the earth? If three converse privately, He is their fourth. If five, He is their sixth. Whether fewer or more, He is with them wherever they may be. Then, on the Day of Judgment, He will inform them of what they have done. Surely Allah has ˹perfect˺ knowledge of all things" (Al-Mujadila:7). Allah is always with them, observing them, recording this and that, and having His angels record this and write that.

Allah then says, "So turn away from them," do not punish them, do not judge them—Allah will judge them. "And put your trust in Allah." Let Allah handle all your affairs. To put your trust in Allah is to submit all your matters to Allah. Allah commands His Prophet to put all his trust in Him. "And Allah is sufficient as a Trustee of Affairs." The Trustee of Affairs is One Who handles all things. Allah needs no other Trustee of Affairs with Him to do matters for Him, for He alone is Sufficient to take care of His servant. You only need to put your trust in Him, and He will ease all your sorrows, O Muhammad.

Allah says, "Do they not then reflect on the Quran? Had it been from anyone other than Allah, they would have certainly found in it many inconsistencies" (An-Nisa:82). This question is meant as a rebuke and censure against those who behave in this manner with the Prophet ﷺ. "Do they not then

reflect on the Quran?" To reflect is to ponder and observe. The Arabic word [Tadabbur] i.e. reflection is derived from the word [Dubur] meaning the last of things. It is as if the one who reflects observes how matters will resolve or end. So it was named [Tadabbur] meaning to reflect on the consequences and results of the matter. "Do they not then reflect on the Quran?" i.e. this Qur'an which was revealed with great detail and clarity. Here, they conflate matters greatly, for they ascribe to the Prophet evil-doing. They would not obey him because they are afraid to fight, so they remain behind. Meanwhile, this Qur'an has clarified this matter with great detail. "Had it been from anyone other than Allah, they would have certainly found in it many inconsistencies". There are no contradictions within the Qur'an, for Allah has shown in detail the obligation of obeying the Prophet, the matter of foreknowledge, the matter of destiny, the matter of His control over everything that befalls the believers, be it defeat or victory. He also explained that the ultimate outcome belongs only to the righteous. All of this was shown by Allah in great detail. "Do they not then reflect on the Qur'an?" The Qur'an calls unto them to the Hereafter and tells them that he who is martyred in the cause of Allah has not lost; the loser is the one who ran away from fighting. All these things which they misconstrued were shown in detail by Allah. "Do they not then reflect on the Quran? Had it been from anyone other than Allah, they would have certainly found in it many inconsistencies" That is, if it had been from anyone other than Allah. But the Qur'an itself has no inconsistencies, minor or major. It is a well-perfected Book. Allah says, "˹This is˺ a Book whose verses are well perfected and then fully explained. ˹It is˺ from the One ˹Who is˺ All-Wise, All-Aware" (Hud:1). Every matter in the Qur'an is shown in great detail, explained and clarified greatly.

Another thing that the weak of faith do is this, Allah says, "And when they hear news of security or fear, they publicize it. Had they referred it to the Messenger or their authorities, those with sound judgment among them

would have validated it. Had it not been for Allah's grace and mercy, you would have followed Satan—except for a few." (An-Nisa:83).

"And when they hear news of security" or the means by which security is established, such as victory over the enemy, or if there was a rumor that the enemy wishes to attack the Muslims and then it turns out to be a false rumor and they find themselves secure. "Or fear", for example, if there is an enemy force preparing to attack the Muslims, or if a Muslim company was defeated or harmed while on a mission; as soon as these weak of faith hear this news, and before verifying it, learning more about it, finding out its source, why it was spread, whether it was spread by a disbeliever or a believer—before all of that they rush to spread the news everywhere. This news might not be true or from a credible source. It might be something that the disbelievers wanted to spread, such as claiming to march to battle just to create confusion and fear in the ranks of the believers, while it is not in fact true. Or if they give news that a certain army gained victory when it did not or that it was defeated when it was not, so that they could create disruption. The defeat of enemy morale is better achieved in this way.

Allah says, "Had they referred it to the Messenger or their authorities, those with sound judgment among them would have validated it" They should refer to the news they hear to the Prophet before publicizing it. They should say: we heard such and such or we were told so and so from the disbelievers. The Prophet ﷺ is their leader whose responsibility it is to handle these affairs. He is also a messenger of Allah to whom Allah reveals the Qur'an and commands him to teach it to people. The Prophet is the leader who leads Muslims under the guidance and command of Allah, for Allah made him the judge in all their daily disputes and the one responsible to handle all their affairs, whether to wage war, make peace, or make pacts. The Prophet is the ruler over them, and so these matters which they hear should be referred back to him. "those with sound

judgment among them would have validated it" [istinbat] i.e. sound judgment, originally means to extract water from beneath the surface of the earth. The Nabataeans of Iraq were called this because they extracted water from under the Earth's surface to use for agriculture. [Yastanbitun] means they extract the truth behind the news, they seek to understand the truth of this news and these matters so they may better understand the motivations and purposes behind it. Allah admonishes those who rush to publicize the news of security or fear without verification or referral to the Prophet prior to reporting it; He admonishes them to stop doing so.

Allah ﷻ says, "Had it not been for Allah's grace upon you;" Allah has granted His grace and mercy to the believers by demonstrating this matter, and a great mercy it is. "You would have followed Satan", you would have followed Satan in all your actions, "Except for a few". This means most of you would have followed Satan except for a few among the believers, or it could mean you would have followed Satan in all his deeds except for a few of deeds which you do not do.

Allah then tells His Prophet, "So, fight in the cause of Allah ˹O Prophet˺. You are accountable for none but yourself. And motivate the believers ˹to fight˺, so perhaps Allah will curb the disbelievers' might. And Allah is far superior in might and in punishment" (An-Nisa:84). In these verses, Allah demonstrates the actions of the hypocrites and their different groups. One group was eager to fight while in Mecca, but when the command to fight was imposed on them they faltered. Another group would say "We obey" while in the presence of the Prophet, but when they leave his sight, they contradict their claim. Another group would rush to report unverified news here and there, and these cannot be relied on to fight, for they would spread confusion and discord among the ranks of the Muslims. After this, Allah addresses the Prophet, telling him that fighting is mandatory and obligatory, even if he doesn't find anyone willing to fight. Allah

ﷻ says, “So fight in the cause of Allah ˹O Prophet˺” Allah commanded you to fight. “You are accountable for none but yourself.” You are only accountable for yourself, for you are commanded to fight even if you are alone. “And motivate the believers ˹to fight˺”. You are not required to force anyone to fight or to make them do so when they are unwilling, but you only have to motivate them to fight, i.e., encourage them, call unto them to fight, make it desirable for them—all of this is included in the meaning of motivation. But of course, the believers stood by the Prophet ﷺ. The companions of the Prophet were not like the people of Musa, for the people of Musa refused to fight when he told them, “O my people! Enter the Holy Land which Allah has destined for you ˹to enter˺. And do not turn back or else you will become losers” (Al-Ma’idah:21). “They replied, ‘O Musa! There is an enormously powerful people there, so we will never ˹be able to˺ enter it until they leave. If they do, then we will enter!” (Al-Ma’idah:22). “Two God-fearing men—who had been blessed by Allah—said, ‘Surprise them through the gate. If you do, you will certainly prevail. Put your trust in Allah if you are ˹truly˺ believers” (Al-Ma’idah:23). “˹Yet˺ they said, ‘O Musa! ˹Still˺ we will never enter as long as they remain there. So go—both you and your Lord—and fight; we are staying right here!” (Al-Ma’idah:24). “Musa pleaded, ‘My Lord! I have no control over anyone except myself and my brother. So set us apart from the rebellious people” (Al-Ma’idah:25). It was not right that Musa and Harun should fight alone with Allah ﷻ, conquer the enemies, and then say to the Children of Israel: Here, enter this land and become its owners without fighting. Allah says, “Allah replied, ‘Then this land is forbidden to them for forty years, during which they will wander through the land. So do not grieve for the rebellious people" (Al-Ma’idah:26). On the other hand, when our Prophet ﷺ urged people to fight, and when the first battle was imposed on them in stressful times, the battle of Badr, the Prophet consulted his followers. They had not originally left to fight, for Quraysh came unexpectedly with a thousand-armed soldiers, while Muslims were three hundred and thirteen men who did not march to fight. They had marched to

intercept the caravan of Abu Sufyan which had only a hundred men. The Prophet consulted the soldiers, so Al-Miqdam rose and said, "O Messenger of Allah, by Allah we will not say to you as the Children of Israel said to Musa, "So go—both you and your Lord—and fight; we are staying right here!" but rather we shall say: So, go—both you and your Lord—and fight; we shall fight with you!" Sa'd Bin Mou'ath also said, "By Allah, if you march us into this sea, we shall march with you, and no man shall falter behind."

Then He says, "So perhaps Allah will curb the disbelievers' might." "Perhaps" from Allah is used for confirmation, as Allah certainly curbs the might of the disbelievers. If the believers obey your command and fight with you, if the causes are gathered, and they obey you, Allah will curb the disbelievers' might. Allah has done this before on the day of Badr, when the believers stood by the Prophet and were determined to fight anywhere under the command of the Prophet ﷺ, so Allah granted victory to His believing soldiers. "So perhaps Allah will curb the disbelievers' might." And He did curb their might. "The disbelievers;" Allah has certainly curbed their might, for the Jews had devoted their weapons to tear out the root of Islam, so Allah destroyed them; Banu Qainuqa', Banu An-Nadir, and Banu Quraitha. The Arab polytheists also attempted to break the might of Islam in every way but they couldn't. Allah defeated Quraysh in Badr, and although they won on the day of Uhud, but they were repelled in the battle of the Trench. Allah then allowed the Conquest of Mecca. The mighty tribe of Hawazen then rose to fight the Muslims with sword and armor, but Allah tore down their might in the battle of Hunayn. So did the Romans want to bring down the might of Islam, and Allah shattered their might and the Prophet marched against them in Tabuk, then the Muslims fought them again in Mu'ta. Afterwards, the Caliph Abu Bakr sent Usama Bin Zayd to fight them, and lastly the Muslims rose up after the Prophet passed away and they conquered the two greatest empires at that time, and Allah granted victory to the

Muslims. Kisra was defeated and his lineage was destroyed, and Caesar was also defeated and his lineage was destroyed. "So perhaps Allah will curb the disbelievers' might. And Allah is far superior in might…" They fight against Allah, while the believers fight on the side of Allah. Allah is fighting with them. "And Allah is far superior in might and in punishment." *Tankeel* is punishment. "Far superior in punishment," meaning against His enemies, superior to the infidels' punishment of their enemies.

Allah then says addressing the believers, "Whoever intercedes for a good cause will have a share in the reward, and whoever intercedes for an evil cause will have a share in the burden. And Allah is Watchful over all things." (An-Nisa: 85). Intercession is a request (on behalf of someone), and it was called that because it entails asking for benefit to be given or for harm to be removed from the one invoking the intercession. If someone goes to ask for something and takes someone else with him, that second person is called an intercessor. This is why it is called intercession. We say, "Intercede for me and ask this request from this person for me," whether it is a request for benefit or the removal of harm. Intercession here is meant in the context of battle: the intercession of a believer for a disbeliever, to intercede for them not to be fought, or if held captives not to be killed and to hold them for ransom instead. This is a kind of intercession. If the believer intercedes for a good cause, Allah says, "[He] will have a share in the reward," that is, good reward. In Badr, the Prophet ﷺ consulted the believers about captives, so some believers like Abu Bakr said, "O Messenger of Allah, they are our kin and family. Let us hold them for ransom, so perhaps Allah will guide them to Islam." Whereas Umar Ibn Al-Khattab said, "O Messenger of Allah, these are the leaders of the disbelievers. Let us kill them. Give me my relative so that I may kill him, and give each of us his relative to kill them. In this way, they will have no power after today." The Prophet ﷺ took what Abu Bakr suggested, but Allah showed that this was a good choice, but the other choice, i.e.

killing them, was better. “It is not fit for a prophet that he should take captives until he has thoroughly subdued the land. You ˹believers˺ settled with the fleeting gains of this world, while Allah’s aim ˹for you˺ is the Hereafter. Allah is Almighty, All-Wise.” (Al-Anfal: 67). “Had it not been for a prior decree from Allah, you would have certainly been disciplined with a tremendous punishment for whatever ˹ransom˺ you have taken.” (Al-Anfal: 68).

This choice that the Prophet made and that the believers acted upon was also good. It is what Allah has destined for the disbelievers and legislated for them. Allah permitted them to take booty of war, and this was good. The disbelievers were treated well in the battle of Badr, and many of them became righteous Muslims afterwards. Those who interceded on their behalf with good intention, whether it was Abu Bakr or Umar Ibn Al-Khattab, both wanted to gain victory for Islam, and they will have a share in the reward. On the other hand, there is the evil intercession, Banu Qaynuqa’ broke their pact with the Prophet ﷺ, betrayed him, and did obscene things to a Muslim woman who went to buy from them, as they lifted her clothes revealing parts of her body in the market. The Prophet then surrounded them and subdued them until they surrendered at his discretion. Abdullah Bin Ubayy came interceding for them saying, “Seven hundred men, and you wish to slaughter them in one morning! They have defended me against Arab and non-Arab alike. Leave them at my disposal, O Messenger of Allah.” The Prophet told him, “There is no good in your intercession for them.” But Abdullah Bin Ubayy kept saying, “Leave them to me.” In the end he went so far as to grab the Prophet by his clothes! This is where intercession for an evil cause gets you. He comes to the Prophet and demands that he lets them go. The Prophet ﷺ eventually pardoned them, even though they deserved it after this crime. This is an intercession for an evil cause, and it is driven by hypocrisy, so that Abdullah Bin Ubayy may have allies among the disbelievers – the ones who harm Allah and His messenger. The hypocrites say,

"We fear a turn of fortune will strike us." Allah says, "And whoever intercedes for an evil cause will have a share in the burden." Here He says [*Kifl]* i.e. an equal part, which means the intercessor will have as equal a part of the guilt as the one he intercedes for. "And Allah is Watchful over all things." This is the continuation of the verse stating that Allah watches over everything and gives everyone what they deserve. Those who do evil will taste it, and those who do good will have a share of it. He judges over all, and every man will gain the reward of his actions.

Allah then says, "And when you are greeted, respond with a better greeting or at least similarly. Surely Allah is a ˹vigilant˺ Reckoner of all things." (An-Nisa: 86). "And when you are greeted," *[Tahiyyah]* i.e. greeting, which is a supplication for a long life in Arabic. If an Arab meets another person, he asks Allah to give him long life, saying, "Hayyak Allah, Hayyak Allah," meaning may Allah give you long life, May Allah grant you a long existence. Their ultimate goal was to live till the end of days, because they believed that if a person dies, he will not live again. Therefore, all their hopes and all their supplications for themselves and for others were in the lines of: may you prosper and have many children, may Allah grant you long life, may you have a pleasant morning, a pleasant evening… etc. This is the way they greeted each other in this life. But the believers' manner of greeting was directed towards the Hereafter. *Assalamu Alaykom*, Allah's peace, mercy, and blessings be upon you. This includes both this life and the Hereafter, because the believers believe in the Hereafter, and they know that the true reward and grace is in the Hereafter. Allah says, "Respond with a better greeting;" you must respond to those who start the conversation by wishing you well, and you must reward them by increasing the good wishes. "Or similarly;" meaning or, at least, greet him in the same manner he greeted you. Thus you will have greeted him similarly. "Surely Allah is a ˹vigilant˺ Reckoner of all things." Allah will judge you all for everything. This is the right of the one who greets you. Whoever greets you has the right to be rewarded with the same level of good

wishes he gave you. This is what a Muslims owes to his fellow Muslim. "Surely Allah is a ˹vigilant˺ Reckoner of all things." This is an attribute of Allah. Allah has always been this way. The word [*Kan]* i.e. was, indicates continuity. Allah judges, He will judge His servants for everything. And part of His judgment is to judge people's rights. So a Muslims has a right when he greets you that you respond to him. The Prophet ﷺ says, "A believer owes another believer five rights: responding to greetings, …" This is the right of Muslims to each other. If he tells you, "Peace be upon you," you are required to respond with "And Peace be upon you."

Allah then says, "Allah, there is no god ˹worthy of worship˺ except Him. He will certainly gather ˹all of˺ you together on the Day of Judgment—about which there is no doubt. And whose word is more truthful than Allah's?" (An-Nisa: 87).
"There is no god ˹worthy of worship˺ except Him." There is no god worthy of being called god and being deified except Him and others that are called gods are not true gods; they may be called gods by their worshippers, but they are not true gods. The Arabs called the Sun a god, but this is an appellation, but it is not a god worthy of worship. "Among His signs are the day and the night, the sun and the moon. Do not prostrate to the sun or the moon, but prostrate to Allah, Who created them ˹all˺, if you ˹truly˺ worship Him ˹alone˺." (Fussilat: 37). Idols are called gods by their worshippers. "The chiefs among them went forth saying, 'Carry on, and stand firm in devotion to your gods. Certainly this is just a scheme ˹for power˺.'" (Sad: 6). They are idols that are created and destroyed, created by men with their own hands, even if they attribute to it the status of a god, fear it, exalt it, sanctify it, and love it with all their heart. No matter what people do in front of it, what they create for it, it will still be an idol that does not hear or see, does not bring benefit or push away harm. Similarly, a king cannot be a god. He might be given a divine right of obedience, of submission, of love, but this creature can't

become truly a god. Pharaoh said something similar. "Pharaoh declared, 'O chiefs! I know of no other god for you but myself.'" Is there any god worshipped on the Earth beside me? "Am I not sovereign over all of Egypt as well as all these streams flowing beneath my feet? Can you not see?" (Az-Zukhruf: 51). "Am I not better than this nobody who can hardly express himself?" (Az-Zukhruf: 52). He is referring to Musa. Allah says, "And so he fooled his people, and they obeyed him…" (Az-Zukhruf: 54). Just because millions of people around him worshipped him, called out his name, prostrated to him, and glorified him, this does not make Pharaoh an actual god. Pharaoh remained as he was, a creature, not a god. And when he was drowning he prayed to Allah for help. "… He cried out, 'I believe that there is no god except that in whom the Children of Israel believe, and I am ˹now˺ one of those who submit.'" (Yunus: 90). "˹He was told,˺ 'Now ˹you believe˺? But you always disobeyed and were one of the corruptors.'" (Yunus: 91). "Today We will preserve your corpse so that you may become an example for those who come after you," (Yunus: 92).

So that those who worshipped you would look upon you and know that you are not a god, that they gave the status of divinity to one who does not deserve it. For he who suffocates with sea water and mud until his belly distended and he dies and is thrown out by the sea onto the shore, how can he be the Ever-Living God who does not die? "Put your trust in the Ever-Living, Who never dies, and glorify His praises. Sufficient is He as All-Aware of the sins of His servants." (Al-Furqan: 58). This is Allah, for He says describing Himself, "Allah, there is no god worthy of worship except Him." No other god is truly a god, for everything that is worshipped besides Allah and is believed to be a god is a false god. "These ˹idols˺ are mere names that you and your forefathers have made up—a practice Allah has never authorized." Allah then says, "He will certainly gather ˹all of˺ you together on the Day of Judgment." Allah affirms this by using the letter [*Lam]*, which is a manner of affirmation, and the letter [*Nun]*, an intensifier.

There is no doubt this day will come. Allah says, "And whose word is more truthful than Allah's?" This question is meant for affirmation. There can be no words more truthful than Allah's. For when Allah says that He will gather us on the Day of Judgment, this is an unquestionably truthful statement, for it is an admonition and an intimidation from Allah, and a promise for the believers. The believer will be glad with this, for on this day, his deeds shall be rewarded if he is among the people of good deeds. As for the disbelievers and the sinners, it is a grave threat and an intimidation from Allah.

Allah then reproaches the believers, after mentioning all these things about the hypocrites, and their actions in hard times and their refusal to fight, which is a great obligation.

Allah says, "Why are you ˹believers˺ divided into two groups regarding the hypocrites while Allah allowed them to regress ˹to disbelief˺ because of their misdeeds? Do you wish to guide those left by Allah to stray? And whoever Allah leaves to stray, you will never find for them a way." (An-Nisa: 88). "Why are you…?" This is a reproach from Allah ﷻ. Because some people thought that fighting the disbelievers was necessary, whereas others thought they should be pardoned and let go. So Allah told them that they should not be divided in this matter regarding the hypocrites. Here, Allah shows in detail how they must be treated. Allah says, "Allah allowed them to regress ˹to disbelief˺ because of their misdeeds." [*Raks]* means regression, relapse, or impurity. [*Arkas]* means that He branded them with impurity through sin, and He allowed them to regress and fall back into iniquity due to their misdeeds. "Do you wish to guide those left by Allah to stray?" With this, Allah gives the unequivocal word to the believers that these hypocrites are disbelievers, that attempting to guide them is hopeless, and that their deviation was a punishment from Allah. This is also a question that is meant for reproach. Allah says, "And whoever Allah leaves to stray, you will never find

for them a way" that is, they will never be guided or have a way for guidance as long as Allah has shut that door for them.

Then Allah exposes these hypocrites saying, "They wish you would disbelieve as they have disbelieved, so you may all be alike. So do not take them as allies unless they emigrate in the cause of Allah. But if they turn away, then seize them and kill them wherever you find them, and do not take any of them as allies or helpers." (An-Nisa: 89).

"They wish you would disbelieve as they have disbelieved." The true feelings of these hypocrites are not as they show you, for they actually wish you would disbelieve just as they have disbelieved. Allah says, "So do not take them as allies unless they emigrate in the cause of Allah." A believer is not permitted to take one of the hypocrites as his ally unless he emigrated in the cause of Allah, because his emigration from his home to uphold the cause of Allah and His messenger is evidence of belief. Emigration is evidence of belief, as one leaves his home and his family and puts himself in harm's way, as the believers in Al-Madinah are always in danger of being attacked by the enemies who surround them from every direction, and sometimes all Arabs would strike them at once like what happened in the battle of the Trench. "But if they turn away," meaning if they remain in their homes and refuse to emigrate in the cause of Allah, if they turn away from emigration, "then seize them and kill them wherever you find them, and do not take any of them as allies or helpers." They will be treated as the disbelievers in combat. Allah says, "Then seize them," i.e. in combat, "and kill them wherever you find them," everywhere you find them, kill them. "And do not take any of them as allies or helpers." Don't ever take any of them as your allies in times of peace. In times of peace, you are not allowed to take them as your allies, and in times of war, kill them as long as they remain on the side of the disbelievers. You are commanded to kill them, and if they try to show their

belief but continue to live with the disbelievers and coexist with them and they march with the disbelievers to fight you, then they are not true believers.

يقول الله ﷻ: {إِلَّا الَّذِينَ يَصِلُونَ إِلَى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ أَوْ جَاءُوكُمْ حَصِرَتْ صُدُورُهُمْ أَنْ يُقَاتِلُوكُمْ أَوْ يُقَاتِلُوا قَوْمَهُمْ وَلَوْ شَاءَ اللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقَاتَلُوكُمْ فَإِنِ اعْتَزَلُوكُمْ فَلَمْ يُقَاتِلُوكُمْ وَأَلْقَوْا إِلَيْكُمُ السَّلَمَ فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا}[النساء:90]

says, "Except those who are allies of a people you are bound with ﷻ Allah in a treaty or those wholeheartedly opposed to fighting either you or their own .peopleIf Allah had willed, He would have empowered them to fight you. So if they refrain from fighting you and offer you peace, then Allah does not permit you to harm them" (An-Nisa: 90). This means, except those who show themselves to be Muslims and make a pact or a treaty with the Prophet, as did many Arabs around Al-Madinah. These people, if they show their Islam and receive a pact from the Muslims, they should not to be fought. Allah says, "or those wholeheartedly opposed to fighting either you or their own people". If these Muslims come to you with their hearts opposed to fighting you, severely hurt because they cannot emigrate to Allah and His messenger, but cannot also fight against their people. Allah ﷻ says, "If Allah had willed, He would have empowered them to fight you", meaning He could have changed the state of their hearts and made them fight with the disbelievers against you, "they would have fought you. So if they refrain from fighting you," meaning if they refuse to fight with their people who are disbelievers, and if you wish to fight their disbelieving people after they had refused to help them, "and offer you peace," meaning they offer peace to you and refrain from fighting you, "then Allah does not permit you to harm them". These people are not to be fought as long as they refrain from fighting you and refuse to fight alongside their people, even if they could not emigrate to the Messenger in Al-Madinah and join the ranks of Muslims.

Allah ﷻ says, “You will find others who wish to be safe from you and their own people. Yet they cannot resist the temptation ˹of disbelief or hostility˺. If they do not keep away, offer you peace, or refrain from attacking you, then seize them and kill them wherever you find them. We have given you full permission over such people. ” (An-Nisa: 91) You will find others who wish to be safe from you and their own people”. These are another group of people who are deceivers and hypocrites. “who wish to be safe from you”, so they come to the Prophet and to Muslims and say “we are believers” yet they remain in their homes with their disbelieving people. “And [to be safe from] their people”, they also show their people that they are with them and not with the Prophet, and that they did not become believers. They play a game of deception, lie to the Muslims and also show their people that they are with them. “Yet they cannot resist the temptation ˹of disbelief or hostility˺” If the Muslims fight their people, they stand with their people against the Muslims; they fall back and relapse into disbelief. [*Raks]* means to regress or relapse. Allah ﷻ says, “If they do not keep away,” i.e. when you fight against their people, “[if they do not] offer you peace,” meaning if they do not offer complete peace to you, show that they do not support their people against you, and do not refrain from attacking you, “Then seize them and kill them wherever you find them”. Allah decreed that these people should be seized and killed wherever they are found, meaning whenever the Muslims overpower them, they must kill them, even after they subdue them, even if they proclaim to be Muslims, as long as they stand on the side of the disbelievers in combat against the Muslims time after time, this is an indication that they are hypocrites and are not devoted or truthful in their belief. Then He ﷻ says, “We have given you full permission over such people”. This means that Allah permitted the Prophet to kill them, and He gave him full permission over them to fight them; a full and clear permission. If you kill them, Allah ﷻ will not judge them as Muslims, but He will deal with it that you have killed seasoned hypocrites who make such deception and are not devoted to Allah and His messenger.

Then Allah demonstrates in this context how heinous it is for a believer to kill a fellow believer, saying, "It is not lawful for a believer to kill another except by mistake. And whoever kills a believer unintentionally must free a believing slave and pay blood-money to the victim's family—unless they waive it charitably. But if the victim is a believer from a hostile people, then a believing slave must be freed. And if the victim is from a people bound with you in a treaty, then blood-money must be paid to the family along with freeing a believing slave. Those who are unable, let them fast two consecutive months—as a means of repentance to Allah. And Allah is All-Knowing, All-Wise." (An-Nisa: 91).

"It is not lawful for a believer to kill another except by mistake". It is not lawful or right. a believer must never kill another believer with premeditated intent. Allah says, "Except by mistake" when he did not intend to kill him, his actions unpremeditated, such as if he fired an arrow to hunt but it hit a believer by mistake, killing him unintentionally. Unintentional murder has many forms. Included in that is semi-intentional murder, such as if he is trying to push him away in a fight, not meaning to kill him, but he falls on something sharp and dies. Or if he strikes him with a stick which does not normally kill, or throws stones at him, and he dies because of it. Allah says, "And whoever kills a believer unintentionally must free a believing slave," the penance for killing a believer unintentionally is that he must free a believing slave, whether he was male or female. They are called [*Raqaba]* i.e. neck, figuratively, using the part to refer to the whole. We say "head," or "neck," referring to the slave. This slave must be a believer. If one frees a slave who is not a believer, he does not fulfil the required penance.

Allah says, "And pay blood-money to the victim's family". He must also pay blood money to the family of the victim, which is estimated around one hundred camels, and if the camels are not easily acquired, then the equivalent of their worth at that time in gold or silver; at the time of the murder. "unless they

waive it charitably". Unless they waive their right to the money and give it away to those in need on behalf of the killer, saying that it was an accident and so we do not accept the money. This encourages people to waive this money and give it to charity, for Allah mentions it as charity which has great reward. Moreover, Allah does not specify the amount to be waived charitably, for they could give all of it away or some of it. Allah says, "But if the victim is a believer from a hostile people", meaning if this believer who was killed mistakenly was from a people of disbelievers who are hostile to the Muslims, and this person was a believer living among them, "But if the victim is a believer from a hostile people, then a believing slave must be freed". Only a believing slave must be freed, and no blood money must be paid to the victim's family, because this money would be given to hostile disbelievers who do not deserve it, since his family members are disbelievers who fight against Islam. Allah then says, "And if the victim is from a people bound with you in a treaty, then blood-money must be paid to the family along with freeing a believing slave". If this believer, who was killed by mistake, was from a people who are bound in treaty with the Muslims, meaning they are disbelievers who have made a treaty with the Muslims; in this case also a believing slave must be freed and blood-money must be given to the victim's family, even if they are disbelievers, for they are peaceful and non-hostile towards the Muslims.

Allah ﷻ says, "Those who are unable, let them fast two consecutive months". The freeing of the slave is done in devotion to Allah, so if one is unable to free a believing slave, he must fast for two consecutive months and it must not be broken except for valid reasons. If a woman is on her monthly period, for example, she is allowed to break her fast and then continue after her period is finished, and it is not considered a discontinuation of the fast. Also, if a man starts his expiatory fast of two consecutive months, and then he has to travel out of necessity, or if he falls ill, he is allowed to break his fast and then continue

afterwards. Allah ﷻ says, "As a means of repentance to Allah", meaning this penance through freeing a slave or an alternative is done as a means of repentance to Allah. If one does this, he will have redeemed himself from the crime he has committed in killing a believer by mistake. Allah says, "And Allah is All-Knowing, All-Wise". "All-Knowing"; for He legislates for His servants only what is good for them; and "All-Wise" for He places things in their right order. This is part of Allah's Wisdom. There is a purpose of these laws that Allah has legislated: when one frees a believing slave as penance for the unintentional killing, it is as if he gives life to a soul in place of the soul he has killed. Freeing a slave gives life to him, when a soul is owned it is as if it were dead, and when it stops being owned and becomes free, then this is a kind of rebirth and endowment with life. Fasting is also a form of penance for a sin and a way of turning back to Allah. Blood money presents a form of consolation for the family of the person who was killed by accident, to help them in their lives afterwards. Paying this money is also a form of respecting treaties. Allah orders Muslims, if the believer who was killed was from a people bound in treaty with the Muslims, his family then has the right to blood money. But if he was from a hostile people, people who fight Islam, then the believer who has unintentionally killed him has only to fulfill the duty he has towards Allah which is to fast; but he does not have to give blood-money to the victim's people, for that would only give them power over the Muslims. These are great legislations which are undoubtedly wise, for they are given by the All-Knowing, All-Wise.

Allah ﷻ then emphasizes the gravity of the crime of intentional murder, saying, "And whoever kills a believer intentionally, their reward will be Hell—where they will stay indefinitely. Allah will be displeased with them, condemn them, and will prepare for them a tremendous punishment" (An-Nisa:93). Scholars have said that there is no threat in the Qur'an to a crime other than polytheism greater than this. Allah makes this crime the greatest crime outside of

polytheism, as it is undoubtedly less horrendous than polytheism. Scholars have said that the murder of a believing soul is the greatest sin after polytheism. Allah says, "And whoever kills a believer intentionally;" "Whoever" is an indefinite relative pronoun. "Their reward will be Hell" the reward for this intentional, premeditated killing which they were determined to commit. "And whoever kills a believer intentionally, their reward will be Hell—where they will stay indefinitely." Hell is a dwelling place that loathes its inhabitants and makes their existence full of misery and adversity, a place of severe punishment. They will dwell there without respite. "Allah will be displeased with them;" Allah declares that He is displeased with them because of this outrageous crime. "[And He will] condemn them", He will banish them from His mercy, "And will prepare for them a tremendous punishment" He will prepare for them a tremendous punishment in the Hereafter. All these threats are combined in one verse and for one crime. This shows the gravity and magnitude of the crime of intentional murder. The Prophet ﷺ said, "A believer continues to guard his Faith (and thus hopes for Allah's Mercy) so long as he does not shed blood unjustly." Blood that is spilled unjustly narrows down a believer's chances for salvation, and redemption from it is difficult because it involves the right of Allah as well as the right of the victim. The one who was killed asks for his right on the Day of Judgment.

Allah then begins to detail for the believers the rules of warfare, as they could possibly kill another believer in combat without knowing it. Allah says, "O believers! When you struggle in the cause of Allah, be sure of who you fight. And do not say to those who offer you ˹greetings of˺ peace, "You are no believer!"—seeking a fleeting worldly gain. Instead, Allah has infinite bounties ˹in store˺. You were initially like them then Allah blessed you ˹with Islam˺. So be sure! Indeed, Allah is All-Aware of what you do." (An-Nisa:94).

"O believers! When you struggle in the cause of Allah" If you leave to fight in the cause of Allah and march across the land until you face your enemies for

battle, “Be sure of whom you fight”. Make sure of who it is you are fighting and killing, so that you do not kill anyone who is not a hostile infidel, so that you do not kill a believer who might be among the ranks of the disbelievers even in battle among the clang of swords. “And do not say to those who offer you ˹greetings of˺ peace, ‘You are no believer!’” Do not say to those who offer you peace and tell you they are Muslims, do not say to them, “You are not Muslims, you are disbelievers and you fought against us and did the awful things you did.” As long as they declare at any time before the battle, during the battle, or after the battle that they are Muslim, you are obligated not to harm or fight them any further. “seeking a fleeting worldly gain.” This means, do not kill them in order to loot their belongings, for you would only be seeking a fleeting worldly gain by killing a believer who offers you peace and declares he is a Muslim.

Allah says, “Instead, Allah has infinite bounties ˹in store˺”. Allah has many, many bounties which you will get through your struggle in the cause of Allah and killing the confirmed disbelievers. Allah will then bestow upon you great bounties from their homes, lands, and money. This road in which you fight only ends in triumph, success, and prosperity. The bounties before you are countless, and so are the bounties of the Hereafter; and Paradise is the ultimate bounty. Allah then says, “You were initially like them” Allah reminds the believers that they were also disbelievers before this, and that they may also have believed under the threat of the sword or through another person’s invitation, as well as through the perseverance and patience of the preceding believers. “Then Allah blessed you ˹with Islam˺” Allah blessed you with Faith and Islam, so do not be hasty to kill those who lift up their arms and declare themselves Muslims, dismissing their surrender and treating them on the basis of their previous actions and their former disbelief. “So be sure!” You must be absolutely sure and not strike with the sword except those whom you know to be confirmed disbelievers who deserve to be fought and killed. “Indeed, Allah is All-Aware of what you

do”. Allah tells them that He is All-Aware of all that they do. This is a warning and a menacing threat from Allah. A person may think if he does something hidden or in secret that Allah would not know; but Allah is Aware of all things, the most minute, most hidden things. This is what it means to be All-Aware. In the Hadith, when these verses were revealed, the Prophet prohibited that any man who declares himself to be Muslim should be killed. So one of the companions asked him: “O Messenger of Allah, what do you say about a man from the disbelievers who fought me and cut off one of my arms then ran behind a tree, and when I chased him and was about to strike him with my sword, he said: ‘I bear witness that there is no god but Allah and that Muhammad is His messenger.’ Am I permitted to kill him?” The Prophet said, “Do not kill him, even if he cut off both your arms with the sword and ran behind a tree and when you stood on top of him to strike he said, ‘I bear witness that there is no god but Allah,’ then you must lay down your sword and stop fighting him.” The Prophet said, “If you kill him, you will be on the same level he was on prior to uttering those words.” Before he utters them he is a disbeliever, but after he becomes a Muslim, so if you killed him, you are no longer on your previous level of Faith.

Another Hadith is that of Usama Bin Zayd when he was in battle and a man who had killed seven Muslims was being pursued by Abu Qatada and Usama Bin Zayd. When they reached him, he said: “I bear witness that there is no god but Allah and that Muhammad is His messenger.” Abu Qatada said: I retreated away from him, but Usama stuck his spear in the man’s back and he fell. He says: when we went back to the Messenger, we mentioned this to him and he said to Usama: “Did you kill him after he said there is no god but Allah?” He replied: “Messenger of Allah, he was only clinging onto his life. He did not say ‘There was no god but Allah’ because he was a Muslim. This man had killed seven Muslims and ran from us. We pursued him and caught up to him, and when he was sure he was going to be killed, he said ‘I bear witness that there is no god but Allah.’” The

Prophet told him: “Did you kill him after he said there is no god but Allah?” And he kept repeating, “Did you kill him after he said there is no god but Allah? What will you do when you are confronted by this word on the Day of Judgment?” Usama said: “O Messenger of Allah, pray for Allah to forgive me.” The Prophet kept repeating: “What will you do when confronted by this word on the Day of Judgment before Allah? What will you do when the man confronts you with the fact that he said there is no god but Allah and yet you killed him after this word?” This is how menacing this verse is, “And whoever kills a believer intentionally, their reward will be Hell”. Usama says, “That day I wished I had not become Muslim except after this incident.” He wished he had only become Muslim after this incident, for this is a grave matter.

يقول الله ﷻ: {لا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُوْلِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنفُسِهِمْ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَى وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا}[النساء:95].

says, “Those who stay at home—except those with valid ﷻ Allah excuses—are not equal to those who strive in the cause of Allah with their wealth .and their livesAllah has elevated in rank those who strive with their wealth and their lives above those who stay behind ˹with valid excuses˺. Allah has promised each a fine reward, but those who strive will receive a far better reward than others” (An-Nisa:95) Allah tells His believing servants that those believers who stay at home are not equal to those who strive for the sake of Allah, “except those with valid excuses” referring to the ones who were excused by Allah, the blind, the lame, and the sick. As He ﷻ says, “there is no restriction on the blind, or the disabled, or the sick". That is for being absent from Jihad. As for the others, if Jihad is sufficiency duty, then they might be excused. However, if it is an individual duty and fighting is obligatory, then it is not permissible for the believer to be absent from fighting. He says, “those who strive in the cause of Allah with their wealth” Who spends his money for the sake of Allah, to empower

Islam on earth, So he strives with his money and himself. Allah ﷻ says, "but those who strive will receive a far better reward than others". Allah informs us that He will favor those who strive with their money and themselves over the ones who stay at home with a better reward and a greater position in Heaven. He says, "Allah has promised each a fine reward". "Each" refers to the fighters, the ones who strive and fight for the sake of Allah with their money and themselves. And the fine reward is Heaven.

Allah ﷻ then says assuring, "far superior ranks, forgiveness, and mercy from Him. And Allah is All-Forgiving, Most Merciful." (An-Nisa:96). "Far superior ranks" that are superior positions in Heaven. "Forgiveness" erases their sins, "and mercy from Him" from Allah's great mercy in this world and the hereafter. He says, "And Allah is All-Forgiving, Most Merciful." He concluded this verse that His forgiveness and His mercy include everyone, for He forgives the one who stayed at home with valid excuse. Also, from His mercy upon those fighters for His sake, that He will grant them great positions and erase their sins.

Then Allah explains the rule of living among the infidels, He says, "When the angels seize the souls of those who have wronged themselves—scolding them, "What do you think you were doing?" they will reply, "We were oppressed in the land." The angels will respond, "Was Allah's earth not spacious enough for you to emigrate?" It is they who will have Hell as their home—what an evil destination!"(An-Nisa:97).

"When the angels seize the souls" the angels take their souls, and the seizing of the soul is called death [wafah] in Arabic, because it is as if the angel took all of it, all the life out of someone. "of those who have wronged themselves" for they lived with the infidels, did not perform any of the rituals of Islam, did not pray, or fast, and did not show they are Muslims. This is called injustice for the soul because the believer seeks to free his soul from Hell by obeying Allah, and

by avoiding committing any sin. As if he did not seek to do so, then he has wronged himself because he sent himself to Hellfire. "scolding them, "What do you think you were doing?" the angels addressed them saying in what manner you were, lived, and spent your life. It's a question used to blame and rebuke. "they will reply, "We were oppressed in the land." They will say we were weak and the infidels oppressed us, humiliated us, and overpower us. "The angels will respond, "Was Allah's earth not spacious enough for you to emigrate?" the angels will reply to them and state that Allah's land was spacious so why didn't you emigrate from the place in which you were humiliated, and under the power of the infidels so that you could not show your faith and live according to it. This question is also to blame and rebuke their act. "It is they who will have Hell as their home—what an evil destination!" a distant pronoun is used to symbols their status from Islam; there acts are not close to those of Muslims. Also here, it's referred to Hell as home, for they will dwell eternally in it, but it's nothing like a home. "What an evil destination!" there is no destination that is worse than this, that the destination of a person and the end of the matter be imprisoned in such a grave prison.

Then Allah ﷻ excludes, "Except helpless men, women, and children who cannot afford a way out" (An-Nisa:98).

"Except helpless men, women, and children" these are excluded from the ones who will be tormented on the Day of Judgment, for they live in this way with the infidels but they "cannot afford a way out" they cannot find a way through which they can get away, emigrate for the sake of Allah and abounding what they are in.

He ﷻ says, "it is right to hope that Allah will pardon them. For Allah is Ever-Pardoning, All-Forgiving" (An-Nisa:99). Allah ﷻ says that He hopes to forgive them, and may here is an indication of accomplishment. "Ever-

Pardoning" He pardons and forgives the sinner. "All-Forgiving" He covers the flaws and forgives His servants. In Arabic, the two attributions here are a form of exaggeration from the pardoner and the forgiver.

Then Allah ﷻ urges the people of faith to emigrate, He says, "Whoever emigrates in the cause of Allah will find many safe havens and bountiful resources throughout the earth. Those who leave their homes and die while emigrating to Allah and His Messenger—their reward has already been secured with Allah. And Allah is All-Forgiving, Most Merciful." (An-Nisa:100).

This verse contains an encouragement to emigrate to Muslim's land for Allah's sake alone. For each Muslim emigrates for the sake of Allah, leaves his homeland, and has no intention except for Allah. He ﷻ says, "will find many safe havens and bountiful resources throughout the earth" he will find a safe place and home for him, and he will be able to be part of this great power, which will overpower infidels. The term [maraghim] was used here which means safe haven, but also signifies that this person has emigrated even with the objections of the infidels, it's like he emigrated under the nose of the infidels. "Will find many safe havens and bountiful resources throughout the earth" That is the promise of Allah that this emigrant would find bountiful resources and to be compensated by Allah. This is one reward in this world. Then in the Hereafter, He says, "Those who leave their homes and die while emigrating to Allah and His Messenger" he dies after leaving his land intending another land for muslims, yet he dies on the road, so even if he only moved one step, then "their reward has already been secured with Allah" His reward became incumbent on Allah, that Allah commits and adheres to it. And that He will give him his reward in full. "And Allah is All-Forgiving, Most Merciful" this is Allah's attributes, He is All-Forgiving and Merciful for He gave those with this great reward and bounty over an action they did not do yet. Yet, they intended to do it. He forgives their previous sins by

staying in the house of infidelity. Allah forgives and covers all that they have done of sins when they were living with the infidels.

Then the believers were provided with a permission and facilitation, He says, "When you travel through the land, it is permissible for you to shorten the prayer—˹especially˺ if you fear an attack by the disbelievers. Indeed, the disbelievers are your sworn enemies" (An-Nisa:101).

"When you travel through the land" walk through it going for the sake of Allah, traveling, emigrating, and striving. He ﷻ says, "it is permissible for you to shorten the prayer" it is permissible, there is no sin and no guilt in shortening the prayer which was clarified by the prophet, shortening the four Rakat into two, which is for Zuhr, Asr, and Isha' prayers. As for the Fajr and Maghrib prayer, they are not shortened because Fajr is only two Rakat and Maghrib is three Rakat. He ﷻ says, "if you fear an attack by the disbelievers" this is the condition, if during performing the prayer there would be a chance for the infidels to attack. That is why this rule of shortening the prayer became permissible. It is meant as a way of protection and cautious, so that the enemies could not fight the people of Islam and attack them during prayer in its long form. "Indeed, the disbelievers are your sworn enemies" from their severe enmity that they would exploit and wait for any opportunity to hasten to kill and attack you. And this is the condition for shortening the prayer to be permitted; the existence of danger. This condition was abrogated, according to what the Prophet ﷺ did of allowing the nation to shorten the prayer while travelling whether there is fear or not. Because after the conquest of Mecca, the Prophet kept shortening the prayer during travel ﷺ. Then he was asked, oh Prophet of God, why do we shorten in travel while it is safe? That we are now safe, we are not afraid, and all the Arabs embraced Islam, he ﷺ said, "This is a favor from Allah to you, so accept His favor". He said, that this is a favor from Allah, that he had stated for you to shorten the prayer at the time of fear then it became permissible, till the Day of Judgment, for you when travelling

anywhere on earth whether there is fear or not. The scholars have detailed the conditions for shortening the prayer, some said it should be when traveling to worship Allah or for the sake of Allah, some said it's also permissible when travelling to trade, and some said shortening is permissible for any purpose of travel.

Then He ﷻ says, "When you ˹O Prophet˺ are ˹campaigning˺ with them and you lead them in prayer, let one group of them pray with you—while armed. When they prostrate themselves, let the other group stand guard behind them. Then the group that has not yet prayed will then join you in prayer—and let them be vigilant and armed. The disbelievers would wish to see you neglect your weapons and belongings, so they could launch a sweeping assault on you. But there is no blame if you lay aside your weapons when overcome by heavy rain or illness—but take precaution. Indeed, Allah has prepared a humiliating punishment for the disbelievers."(An-Nisa:102),

"When you ˹O Prophet˺ are ˹campaigning˺ with them in prayer" Allah is addressing His Messenger saying, if you are among the believers and companions, and you established prayer for them, during the state of fear, then this is how you should act, Allah is informing the Prophet of how to pray in a state of fear. "let one group of them pray with you—while armed" Allah ﷻ commanded His messenger to divide the believers into two parts, the first part prays the first prayer with the Prophet and he is their Imam, and they must carry their weapons with them during the prayer. "When they prostrate themselves, let the other group stand guard behind them" if the Prophet bows, they all bow as well, and if he rises, they rise along with him, then if he prostrated the first line prostrate, that is if the enemy is at the Qibla. So, the second line keeps watching the enemy, and the line behind the Prophet prostrated with him.

As for the second form, Allah ﷻ says, "Then the group that has not yet prayed will then join you in prayer" if the enemy was in a place other than the Qibla. In this case the army is divided into two parts the first one prays behind the Prophet and the second faces the enemy on the other side without joining in the prayer. The first part prays a whole Rakaa behind the Prophet, then the Prophet stands still while the first part finishes the second Rakaa, then they greet and stand. When they finish praying, they take the place of the second part while the second part stands behind the Prophet while he is still standing waiting for them then he prays the second Rakaa with them. Then, the Prophet sits for Tashahhud and waits for the others to stand and finish the second Rakaa, then they join the Prophet in Tashahhud. Thus, the Prophet had prayed two Rakat and the two-parts army prayed two Rakat as well. The first Rakaa that the two-part army prayed was behind the Prophet and the second they prayed alone but with the leading of the Prophet, and when the Prophet greeted them, they all did too. Allah ﷻ says, "and let them be vigilant" all of them should pray with their weapon, if they want to stand against the enemy then they should stand with their weapon. He says, "The disbelievers would wish to see you neglect your weapons and belongings" Allah demonstrates the reason behind commanding the believers to pray in such way, that is to stay cautious of the disbelievers because the infidels wish for a small opportunity, even if during prayer, to attack the believers at once to root them up, even if only in this short period during praying. "and belongings" so that they can attack your belongings and attack you. "O they could launch a sweeping assault on you" that is they swoop down at you, one swooping to root you up.

Then He ﷻ says, "But there is no blame if you lay aside your weapons when overcome by heavy rain or illness" Allah permits Muslims to lay their weapons, shields, and spars during praying in two cases; the first when it's raining and it's difficult to pray with the rain and the mud all over the land. And the second case

is sickness, for it will burden the person during praying to carry his weapon while feeling tired and sick. “but take precaution” Allah emphasizes that even with this, you should stay cautious, that if you sense or know that they are attacking you, you should be able to pick up your weapon at once. “Indeed, Allah has prepared a humiliating punishment for the disbelievers” Allah concluded this verse by threatening the infidels who do not give the believers the freedom to worship Allah, rather, they attack them. They never respect them during their prayer to Allah, the Creator of the universe and the Lord of the realms. Thus, whoever kills a believer while bowing or prostrating is a criminal. That is why Allah says that He prepared a humiliating punishment, Allah prepared this for them due to their enmity to Allah, the Messenger, and the people of Islam. This verse provided Allah's permission regarding prayer at the time of fear. It includes three forms of prayer at the time of fear.

Allah ﷻ says, “When you ˹O Prophet˺ are ˹campaigning˺ with them and you lead them in prayer, let one group of them pray with you—while armed. When they prostrate themselves, let the other group stand guard behind them. Then the group that has not yet prayed will then join you in prayer—and let them be vigilant and armed. The disbelievers would wish to see you neglect your weapons and belongings, so they could launch a sweeping assault on you. But there is no blame if you lay aside your weapons when overcome by heavy rain or illness—but take precaution. Indeed, Allah has prepared a humiliating punishment for the disbelievers” (An-Nisa’:102).

This is the first way of performing this prayer; people are divided into two groups, and the first group prays with the Prophet ﷺ first. Allah says, “While [they are] armed. When they prostrate themselves, let the other group stand guard behind them”. This is the second line of people. When the Prophet ﷺ bows, everyone bows with him, but when he prostrates, only the first line follows him, while the second line remains standing still. They then take turns with the first

line, so in the second rak'a, the second line prostrates and the first line does not, so that they are able to protect the rest from the enemy's attack if they are within the direction of prayer. This is the first form.

A second form of this prayer is as Allah says, "Then the group that has not yet prayed will then join you in prayer". The army here is divided into two groups; one group prays with the Prophet ﷺ one full rak'a, then the Prophet ﷺ remains standing for a while as the rest finish their prayer by adding another rak'a on their own. Then those who finished praying go to face the enemy if they are not within the direction of prayer, and the second group joins the Prophet ﷺ in prayer after the first group has finished their prayer on their own. They find the Prophet ﷺ still standing in prayer, so they join him and pray a rak'a with him. Then the Prophet ﷺ remains seated before he finishes the prayer, and the rest continue their prayer by adding another rak'a on their own. When the Prophet ﷺ senses they have finished their rak'a, he finishes the prayer. This way the Prophet will have prayed two rak'as, and each group of Muslims will have prayed one rak'a with the Prophet and another on their own. "Then the group that has not yet prayed will then join you in prayer—and let them be vigilant and armed." Allah says, "The disbelievers would wish to see you neglect your weapons and belongings, so they could launch a sweeping assault on you". Allah has allowed prayer in this manner because the disbelievers eagerly wait for an opportunity to attack while Muslims are busy with praying and unaware. "So, they could launch a sweeping assault on you". If Muslims become unaware during prayer, they might seize this chance and "Launch a sweeping assault on you", and conquer them in battle. Allah ﷻ says, "But there is no blame if you lay aside your weapons when overcome by heavy rain or illness". Allah did not permit the soldiers to lay aside their weapons, even though they may be heavy, like shields, armor, helmet, sword, or spear, except in the case of heavy rain that impedes their movements

and their prostration while carrying the weapons, or if they are ill. Allah then says, "But take precaution", meaning at all times, whether in prayer or besides.

Allah ﷻ says, "Indeed, Allah has prepared a humiliating punishment for the disbelievers". This verse concludes that Allah prepared a humiliating punishment for these disbelievers who do not leave a chance for Muslims to pray and worship their Almighty God in prayer, but attack them at this time. They are criminals! This is an outrageous offense. This is why Allah threatens them with a humiliating punishment; both psychological and physical. They will be humiliated through rebuke, censure, and blame. They will also be humiliated by being pushed and pulled towards Hellfire, by being beaten on the head, by having hot lava poured over their flesh, and by other methods whereby Allah humiliates the disbelievers in Hellfire.

Allah ﷻ then says, "When the prayers are over, remember Allah—whether you are standing, sitting, or lying down. But when you are secure, establish regular prayers. Indeed, performing prayers is a duty on the believers at the appointed times" (An-Nisa':103).

Allah says, "When the prayers are over, remember Allah—whether you are standing, sitting, or lying down" (An-Nisa':103). That is, be at all times mindful of Allah, and do not only remember Him during prayer. "Remember Allah—whether you are standing, sitting, or lying down." Remembering Allah must occur with the tongue and the heart which must agree with the uttered words. Remembering Allah must also be done through beauteous phrases which praise Allah; such as "Subhan Allah" (Exalted be Allah), "Al-Hamdulillah" (Praise be to Allah), "La Ilaha Illa Allah" (there is no god but Allah), "Allahu Akbar" (Allah is Most Great), "There is no power save in Allah", and "There is no god but Allah; He fulfilled His promise, granted victory to His servant, granted power to His soldiers, and defeated the Confederates alone." These phrases and others like

them carry great praise of Allah and exaltation of Him. "Remember Allah—whether you are standing." This means that in all cases one must make mention of Allah; be he standing, sitting, or lying down.

Allah then says, "But when you are secure," meaning from the enemies, if you are not afraid, "establish regular prayers." Believers must establish prayer, perform it as best as they can, with tranquility and calmness, bowing, prostrating, and being fully occupied with it. Prayer at the time of tranquility is different than in the time of fear. During the Prayer of Fear, the heart is preoccupied by thoughts of the enemy to be concerned to stand towards Qibla. However, Allah says, "But when you are secure", in times of security and tranquility, "Indeed, performing prayers is a duty on the believers at the appointed times." *Kitab* here means duty. "At the appointed times"; meaning prayer is set to be performed at specific times which are the five times of prayer that Allah specified for His Prophet ﷺ when He made prayer obligatory during the Prophet's Night Journey. This occurred in the seventh Heaven where Allah ﷻ spoke to him and told him He had made it an obligation for him and his nation to pray fifty times in one cycle of night and day. The Prophet ﷺ then kept returning to Allah asking Him to reduce it until Allah made it five. Then He said, "O Muhammad, these are five in number, but fifty in reward. My Word cannot be changed." It was part of Allah's Mercy to His servants that He made prayer obligatory only five times in one cycle of day and night and that He made their reward equal to fifty prayers as He had first decreed for the nation of Islam.

The next day after the Prophet's ascension, Jibreel descended at noon to pray Dhuhr with the Prophet ﷺ after the sun had passed from the middle of the sky. Then, in the afternoon he came again and prayed the Asr prayer when the length of the shade of an object was equal to its height. Then, he came again at sunset and taught the Prophet ﷺ the manner of ablution and prayed Maghrib with him when the sun's disk had dropped completely. Then he came again at night

and prayed to Isha with him when the red twilight had disappeared from the sky. The next morning, he descended again and prayed to Fajr with him when the first light of true Dawn appeared. He later came at noon on the second day and prayed with him close to the time of Asr when the length of the shade of an object was nearly equal to its height. He came again in the afternoon and prayed with him when the length of the shade of an object was double its height. He came yet again at sunset and prayed with him at the same time as before, when the disk of the sun had dropped. Then he came again at night after the first third of the night had passed, and he prayed to Isha with him. He later came at dawn of the third day and prayed to Fajr after the sky had started to reveal itself. He then told the Prophet ﷺ, "O Muhammad, prayer is to be performed between these two times;" that is, between the time at which he prayed with him the first day, and the time at which they prayed the second day. He told him, "Prayer is to be performed between these two times." Prayer is to be performed five times, and each prayer has a specific time from beginning to end which Jibreel taught to the Prophet ﷺ. Therefore, one must never put off the time of prayer until the time passes. He who leaves prayer until its time has passed has not performed prayer, and there is no way he can pray it again. The Prophet ﷺ said, "Whoever misses the `Asr prayer (intentionally) then it is as if he lost his family and property." And he said, "He who misses the 'Asr prayer (deliberately), his deeds will be rendered null and void." He also said, "He who prays but one Rak'a (unit of prayer) from Asr prayer before the sun sets has performed the Asr prayer, and he who prays but one Rak'a from Fajr prayer before the sun rises has performed Fajr prayer."

One's prayer is not accepted except in its given time, except for those who have valid excuses. Allah will not excuse anyone who puts off prayer from its specified time except one who is sleeping or one who has forgotten. If one is asleep when the time of prayer passes, or if he has forgotten, he may pray it when he remembers it. This is a command from the Prophet ﷺ. The Prophet said, "There

is no penance for it except this." Allah ﷻ says, "Indeed, performing prayers is a duty on the believers at the appointed times". The five prayers have specific times to be performed which Allah made known. He specified the exact beginning and end of the time of prayer. If one performs a prayer after its time has passed, it will not be accepted; for example, if one prays Dhuhr before the sun has passed from the middle of the sky, his prayer will not be accepted. The same applies to anyone who prays Isha before sunset. There is no doubt that any prayer performed before its specified time will not be accepted.

To join between two prayers is a license from Allah ﷻ for the Muslims. The Prophet ﷺ sometimes joined between Dhuhr and Asr because of the closeness of their specified times, so they are joined together. Maghrib and Isha can also be joined together. But Fajr cannot be joined with any other prayer; it has its own time in which it must be performed. It cannot be joined with the prayer preceding it which is Isha, or the prayer following it which is Dhuhr. When the Prophet ﷺ traveled or moved constantly, he joined between Dhuhr and Asr, and between Maghrib and Isha. However, when he stayed at one place during his journey where he spent a day or more, he performed each prayer in its time, as he did in Mina during Hajj. He would shorten the prayer, but he would perform each prayer on time. He would pray Fajr on time, Dhuhr on time, Asr, Maghrib, and Isha too; he performed them each on their designated time. Even though he prayed as a traveler. It is the Sunnah of the Prophet ﷺ that he shortened the prayer while traveling, and if he was on the move, meaning if he was walking or moving, he would then join between prayers. However, if he stayed at one place for a known period of time, he would pray each of the five prayers on time. This is what it is to join during travel.

One could also join between prayers for other reasons. If one was ill, for example, he is permitted to join between prayers. Also, a woman who is suffering from false menses, or someone who is suffering from urinary incontinence or the

like can join prayers. The reasons other than illness include great fear, severe cold, heavy wind, etc. The Prophet ﷺ also joined between prayers when he was inside the city and there was no fear or heavy rain. Ibn Abbas was asked, “Why did the Prophet ﷺ join between prayers?” He replied, “He wanted his nation not to be restricted”. Meaning, he wanted to establish this as a license from Allah ﷻ. If the Muslims are restricted, they would not be able to join between prayers.

Scholars present more details on this. Some of them believe it has to be raining during night which could harm people for it to permit Muslims to join between two prayers. Or it can be extreme cold, heavy wind, illness, or other things which present heavy adversity to Muslims to permit them to join prayers.

Allah ﷻ then says, “Indeed, performing prayers is a duty on the believers at the appointed times” (An-Nisa’:103). Praying is a duty with a specific time that one has to observe. Allah ﷻ ordered believers to perform them at these times; He does not accept any prayer which is not performed on time. It is not a debt that one can pay back whenever he desires. No, this is a form of worship that is tied to a specific time, and it is not accepted outside of it. Fasting the month of Ramadan, for example, is also not accepted in any other month. If someone wants to fast during another month instead of Ramadan, it is not accepted. Moreover, if someone deliberately eats during the month of Ramadan, he will never be able to give penance for that sin, even if he fasted an entire lifetime. The same is for anyone who wants to pray Fajr during the time of Dhuhr, or to pray Isha on the next day, or if he believes this is merely a debt that he can pay back whenever he feels like it without any valid excuses that prevent him from prayer. Even a sick person must pray as he is, however he is positioned. The Prophet ﷺ said, “If you are unable, pray while you are seated; and if you are unable, pray while you are lying down”. A sick person must pray however he is positioned. It is the same for anyone who is short of one of the requisites of prayer. For example, if one cannot find water for ablution, he must perform ۞. If one cannot make out the direction

of prayer when the time of prayer has come, he may exercise his judgment and pray towards the direction he believes to be closest to the *Qibla*. If someone is not properly covered up, like if a group of people were at sea and they nearly drowned, their clothes were lost, their ship was destroyed, they were cast onto land somewhere on an island, and they had no clothes, they must perform prayer as they are. The Prophet ﷺ said about those who leave prayer, "Whoever misses the `Asr prayer (intentionally) then it is as if he lost his family and property". This means a person who is left alone without any family or money. The Prophet ﷺ also said, "He who misses the 'Asr prayer (deliberately), his deeds will be rendered null and void". All his deeds, everything he did as a Muslim, all of it is lost; not only on this day, but his entire lifetime. This is evidenced by the Hadith, "It is as if he lost his family and money." The crime of putting off prayer intentionally is a great crime. "But when you are secure, establish regular prayers. Indeed, performing prayers is a duty on the believers at the appointed times" (An-Nisa':103).

Allah ﷻ then says, "Do not falter in pursuit of the enemy—if you are suffering, they too are suffering. But you can hope to receive from Allah what they can never hope for. And Allah is All-Knowing, All-Wise". (An-Nisa':104).

"Do not falter in pursuit of the enemy". To falter is to weaken and grow indolent of fighting in the cause of Allah. Allah says, "Do not falter", i.e. do not weaken, "In pursuit of the enemy," i.e. the disbelievers. To pursue them is to march towards them and to fight them. "If you are suffering", that is, war and fighting might make believers suffer; for war has many hardships, wounds, fatigue, fear, departure from home and family, and perhaps even martyrdom. "If you are suffering, they too are suffering". They, meaning the disbelievers, "are suffering too." They are hurt from war as believers are hurt. They also suffer from pain, wounds, hardships, and departure from home and family. However, there is a big difference between believers and disbelievers and it is as Allah says here,

“But you can hope to receive from Allah what they can never hope for”. Believers hope to receive from Allah what disbelievers can never hope to receive. This is the difference between both parties. Believers hope to receive forgiveness, reward, victory, and power from Allah because He is their Lord, their God, and the One Who grants you victory. Allah is always with them. All of these things the believer hopes to receive from Allah when he fights in the cause of Allah. He hopes to receive reward from Allah for every deed that he makes, every step that he takes, every Dirham or Dinar he spends in the way of Allah. Every wound he is inflicted with, he sutures up hoping to receive Allah’s reward. If he is killed as a martyr, he hopes for a great degree and a great reward. He also hopes to receive victory and power from Allah for He promised these to His believing servants with certainty. Allah says, “If you stand up for Allah, He will support you”. And He says, “This is because Allah is the Patron of the believers while the disbelievers have no patron”. (Muhammad:11). Allah is their Patron. “But you can hope to receive from Allah what they can never hope for”. Believers hope to spread righteousness, religion, Islam, and virtue, while disbelievers hope for none of that. Here, Allah urges believers to fight for His cause. “Do not falter in pursuit of the enemy—if you are suffering”, O believers, “they too”, i.e. disbelievers, “are suffering.” However, “You can hope to receive from Allah what they can never hope for. And Allah is All-Knowing, All-Wise”. Allah is All-Knowing, All-Wise. He knows all His servants’ actions and conditions, so they must not be afraid of losing any of their good deeds. Everything is set in its right order. When Allah ﷻ commands believers to fight in His cause, He does so for a grand purpose that He decrees.

This chapter of the surah of An-Nisa' has a distinguishable divider. Allah presents the legislations of Jihad (i.e. Holy Fight) in such a detailed fashion in this surah in order to raise the morale of Muslims and encourage them to fight for His cause. He tells them that life is short, and that man cannot escape death, as it

will meet him wherever he goes. Allah says, "Wherever you may be, death will overcome you—even if you were in fortified towers". Allah then deals with all the weaknesses that might prevent believers from fighting. Allah urges His servants to fight in His cause, demonstrating that the people of this cause and this strife are the people of the highest degrees in the sight of Allah. Allah urges those who live in the midst of disbelievers to leave their previous home of disbelief into the Home of Islam. He promised the believers that He will overcome all disbelievers, and that He rewards His servants greatly. Among these verses, Allah explains what He has licensed for believers; that they are permitted to perform the Prayer of Fear, and He showed them how to perform it. He then guided them and urged them to continue on the path of Jihad, and not to falter in this path, for they hope to receive great reward from Allah ﷻ.

One other thing people must know about the Fear Prayer is that it is one of the biggest proofs that prayer must be performed collectively. During the Fear Prayer, Muslims could pray in two or three groups, but Allah made it obligatory for them to pray as a group. In all of the ways of performing this prayer, except during battle itself, Muslims had to have one Imam (leader of prayer) behind whom everyone had to pray. The Prophet ﷺ would pray with one of the groups, and the second group either prayed with them without prostrating, or they waited and faced the enemy until the first group finished their prayer and then went to pray one rak'a behind the Prophet ﷺ and finished the other on their own. Then the Prophet gave the final salam in prayer with them. If it had been permissible for Muslims to pray individually or in separate groups while they were one single army, Allah would have made it permissible for each to pray on his own. However, He made it obligatory, even in the case of Fear Prayer, to pray behind a single Imam. The Fear Prayer is not performed in this manner only when the Prophet is with the Muslims, but it is rather general. Allah says, "When you ˹O Prophet˺ are ˹campaigning˺ with them and you lead them in prayer…" This is not

specific to when the Prophet ﷺ is with the Muslims, so that if he is not with them, they may pray as they like—no. This verse rather details the prayer for the Prophet ﷺ as well as for the entire nation. Even if the Prophet is addressed, it is not necessarily exclusive to him.

If it had been specific to the Prophet, Allah would have made it clear that it was so, as He did when He wanted to legislate something exclusively to the Prophet, saying, "Also ˹allowed for marriage is˺ a believing woman who offers herself to the Prophet ˹without dowry˺ if he is interested in marrying her—˹this is˺ exclusively for you, not for the rest of the believers". He says, "˹This is˺ exclusively for you, not for the rest of the believers". This legislation where a believing woman offers herself to the Prophet without witnesses, dowry, or a guardian, this is exclusively for the Prophet ﷺ; it is not a general legislation for all believers. Allah says describing the believers, "We know well what ˹rulings˺ We have ordained for the believers in relation to their wives and those ˹bondwomen˺ in their possession". The believers know what rulings Allah ordained in the manner of their marriage, and that there must be a witness, a guardian, and dowry. This, however, is a different matter. The crucial point here is that when Allah ﷻ addresses His prophet in the Qur'an and gives a ruling without mentioning that it is specific to the Prophet, then this ruling is for all Muslims. This is seen in the verse, "O Prophet! When you ˹intend to˺ divorce women, then divorce them with concern for their waiting period". The speech is directed to the Prophet. "O Prophet!" But He says, "When you ˹intend to˺ divorce women, then divorce them with concern for their waiting period". This is a ruling for all Muslims. Therefore, this speech which Allah directs to His prophet, "When you ˹O Prophet˺ are ˹campaigning˺ with them and you lead them in prayer, let one group of them pray with you—while armed"; this speech which shows the manner of performing the Fear Prayer is not specific to the times when the Prophet is with the Muslims, but it is rather general for every Muslim army that

fights in the cause of Allah. If they fear from their enemy, they may perform the Fear Prayer in the manner that is suitable to their situation.

يقول الله ﷻ: {إِنَّا أَنزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ وَلا تَكُنْ لِلْخَائِنِينَ خَصِيمًا}[النساء:105], {وَاسْتَغْفِرِ اللَّهَ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا}[النساء:106], {وَلا تُجَادِلْ عَنِ الَّذِينَ يَخْتَانُونَ أَنفُسَهُمْ إِنَّ اللَّهَ لا يُحِبُّ مَنْ كَانَ خَوَّانًا أَثِيمًا}[النساء:107], {يَسْتَخْفُونَ مِنَ النَّاسِ وَلا يَسْتَخْفُونَ مِنَ اللَّهِ وَهُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ مَا لا يَرْضَى مِنَ الْقَوْلِ وَكَانَ اللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا}[النساء:108], {هَاأَنْتُمْ هَؤُلاءِ جَادَلْتُمْ عَنْهُمْ فِي الْحَيَاةِ الدُّنْيَا فَمَنْ يُجَادِلُ اللَّهَ عَنْهُمْ يَوْمَ الْقِيَامَةِ أَمْ مَنْ يَكُونُ عَلَيْهِمْ وَكِيلًا} [النساء:109]

says, "Indeed, We have sent down the Book to you ˹O Prophet˺ in ﷻ Allah .truth to judge between people by means of what Allah has shown youSo, do not be an advocate for the deceitful." (An-Nisa:105). " And seek Allah's forgiveness—indeed, Allah is All-Forgiving, Most Merciful." (An-Nisa:106). "Do not advocate for those who wrong themselves. Surely Allah does not like those who are deceitful, sinful." (An-Nisa:107). "They try to hide ˹their deception˺ from people, but they can never hide it from Allah—in Whose presence they plot by night what is displeasing to Him. And Allah is Fully Aware of what they do." (An-Nisa:108). "Here you are! You ˹believers˺ are advocating for them in this life, but who will ˹dare to˺ advocate for them before Allah on the Day of Judgment? Or who will come to their defense?" (An-Nisa:109).

Allah ﷻ says to His prophet ﷺ " Indeed, We have sent down the Book to you ˹O Prophet˺ in truth....". Allah declares and confirms that it is He who sent this Book down to His Prophet and Servant Mohammad ﷺ. Allah uses the verb "sent down" preceded by the Divine plural "We" which adds a kind of reverence. This is to convey that He is the One who sent the Qur'an down from above the seven heavens to the Prophet Mohammad ﷺ. The Book here is "the Qur'an" and it is called the Book (Kitab in Arabic) as it is written (Maktub, in Arabic); Allah had written it in heaven and then sent it down on the Prophet ﷺ, and then it was written in this world. The Qur'an was written "in truth", that is, Allah sent it down in truth and it contains the truth. In fact, the Qur'an itself is the truth. "The Word

of your Lord has been perfected in truth and justice." The Qur'an contains truth and nothing false could be seen in it; its revelation to the Prophet is truth and Allah wanted it to be a mercy on the nation of Islam to show them the right way to Allah and lead people out of darkness into the light. Allah ﷻ says, "Alif-Lãm-Ra. ˹This is˺ a Book which We have revealed to you ˹O Prophet˺ so that you may lead people out of darkness and into light, by the Will of their Lord, to the Path of the Almighty, the Praiseworthy—" (Ibrahim:1).

Allah says, "Allah, to Whom belongs whatever is in the heavens and whatever is on the earth.". This Qur'an was sent down in truth by Allah; He shows the aims of this Book by saying, "in truth to judge between people by means of what Allah has shown you.". Allah chose Mohammad ﷺ to be his Prophet and Messenger and a leader who will lead the Umma to follow the orders of Allah. The Prophet ﷺ was the judge of this Umma; he gave his judgment in cases of arguments and disputes between believers. Allah says, "In truth to judge between people by means of what Allah has shown you." "What Allah has shown you" means by the Qur'an; by what He taught the Prophet in the Qur'an and what he told him about the rules of judgments. This means that it was not of his whims, rather he ruled by what Allah has shown him.

Allah ﷻ says, "We instructed him: ˹ "O David! We have surely made you an authority in the land, so judge between people with truth. And do not follow ˹your˺ desires or they will lead you astray from Allah's Way. " (Sad:26). "Of what Allah has shown you." That is, what Allah taught the Prophet ﷺ. Allah ﷻ also says, "Nor does he speak of his own whims." (An-Najm:3). "It is only a revelation sent down ˹to him˺." (An-Najm:4). The Prophet ﷺ is infallible, and it is impossible for him to give an unjust judgment, nor to rule by his whims. He never judges without referring to what Allah ﷻ had revealed to him.

Then Allah says, "So do not be an advocate for the deceitful." Meaning beware of becoming an advocate “for the deceitful.” A deceitful person is a person who betrays the trust of others; he is one secretly betrays people and is unjust while showing the contrary. "an advocate" means a defender. Do not defend them and do not stand by their side. . "So, do not be an advocate for the deceitful.". "And seek Allah’s forgiveness—indeed, Allah is All-Forgiving, Most Merciful.". (An-Nisa:106). Allah commands the person who commits this sin to seek His forgiveness, as He says, "And seek Allah’s forgiveness—indeed, Allah is All-Forgiving, Most Merciful.". (An-Nisa:106). "All-Forgiving" is used rather than saying "forgiving" here for exaggeration. That is because Allah ﷻ forgives so much and is very merciful.

Allah ﷻ then says, "Do not advocate for those who wrong themselves.1 Surely Allah does not like those who are deceitful, sinful." (An-Nisa:107). In the verse "Do not advocate for those who wrong themselves.", "wrong themselves" means that they betray themselves. A person betrays himself when he seeks to betray others, since the sin of this betrayal will affect him and only him. When people are unjust to others, they will be the most affected by it at the end of the day. "Surely Allah does not like those who are deceitful, sinful.". The deceitful is the one who deceits and the one that does bad deeds and Allah doesn't like such people. So, Allah commands us to keep away from them. "Do not advocate" means do not defend in any way or form like holding him innocent as the deceitful person’s deception must be revealed rather than defended.

Moreover, Allah says, "They try to hide ˹their deception˺ from people, but they can never hide it from Allah—in Whose presence they plot by night what is displeasing to Him. And Allah is Fully Aware of what they do." (An-Nisa:108). "They try to hide ˹their deception˺ from people," which means that they do their deception secretly. However, Allah is All-Seeing and is informed of what they do. Allah says, "they can never hide it from Allah". No one can hide from Allah

ﷻ, nor can anyone be unjust and hide from Allah. This shows how stupid they are as they betray people behind their backs in order not to be exposed. However, they don't consider being seen by Allah as He is knowledgeable of everything. Being exposed before Allah ﷻ is worse and more severe than being exposed before people. "But they can never hide it from Allah—in Whose presence they plot". Allah sees and hears them wherever they go. And He says, "in Whose presence they plot by night what is displeasing to Him." “Plot by night” they say and plan things when they are at home at night. “What is displeasing to Him” means what Allah doesn't like to say. Allah says "And Allah is Fully Aware of what they do." "Allah is Fully Aware" means that Allah is All-knowing of every single thing they do.

Allah says, "Here you are! You ˹believers˺ are advocating for them in this life,". "Here you are! " Allah's speech is directed to His Prophet ﷺ and to the believers as well. "Here you are!” "Advocating for them in this life,". Allah is warning them against defending those who betrayed themselves, plotted by night what is displeasing to Allah, and accused the innocents of their sins. "Are advocating for them in this life." Then Allah says, "but who will ˹dare to˺ advocate for them before Allah on the Day of Judgment?" What did they gain after they deceived others by saying they are innocent of their sins? And what will they do after they ask others to defend them? So, even if believers helped them to prove their innocence, defended them, and advocate for them in this life, how will that benefit them if Allah ﷻ is aware of their crime? They will be punished for that on the Day of Resurrection. What good will they gain when they have sinned in this life and accused other people of what they have done? As a consequence, they will be given an everlasting punishment on the Day of Resurrection, which effect will stick to them. "But who will ˹dare to˺ advocate for them before Allah on the Day of Judgment?" Who will stand and defend them on the Day of Resurrection when Allah knows everything? Allah will make their

bodies testify against them; He will make their tongues, hands, and feet testify against them for what they sinned. Even the land which they sinned on will testify against them. They will be exposed and no one will be able to advocate for them as they were exposed by Allah ﷻ. "But who will ˹dare to˺ advocate for them before Allah on the Day of Judgment? Or who will come to their defense?" On that Day, no one will be responsible for another. Each will stand alone before Allah. Each will be called for the account and no one can keep anything he has done in this life from Allah ﷻ. No creature can advocate for another, even one's parents.

Furthermore, Allah says, "Whoever commits evil or wrongs themselves then seeks Allah's forgiveness will certainly find Allah All-Forgiving, Most Merciful" (An-Nisa:110).

It is a call for those who betrayed themselves to repent and seek forgiveness that they still have time before they die. There is still time for repentance no matter how much a person has sinned; if he repents and seeks forgiveness from Allah, he will be forgiven. "Whoever commits evil." Evil refers to the sin and it is called so as it is evil in itself and it will be the reason that increases one's punishment on the Day of Resurrection. "Whoever commits evil" means when someone commits a huge sin "or wrongs themselves" by sinning. There is no doubt that every sin wrongs the sinner because every person is responsible for himself and must take care to avoid committing something wrong to pull himself away from the Fire, and to enter Paradise. "Whoever commits evil or wrongs themselves then seeks Allah's forgiveness will certainly find Allah All-Forgiving, Most Merciful" (An-Nisa:110). This equation comes as a condition. It is a conditional clause, that is, if the condition is fulfilled, then the action can take place. If one seeks forgiveness from Allah after they commit sins, Allah will forgive them. "Allah All-Forgiving, Most Merciful." This is what he will find; he

will find Allah helping him, taking care of him, forgiving him, and bestowing mercy on him. That is because Allah is the All-forgiving and Merciful.

Allah then says, "And whoever commits a sin—it is only to their own loss. Allah is All-Knowing, All-Wise" (An-nisa:111).

"And whoever commits a sin", the word "sin" comes after the verb "commit" because committing can be used with both good and evil deeds. "It is only to their own loss.", meaning that no one will be responsible for what a person has done but himself even if he tries to blame someone else. It is still in vain, as Allah knows everything; whatever a soul has committed, it will carry that burden alone. "No soul burdened with sin will bear the burden of another." No soul can bear another's burden except its own. "And whoever commits a sin—it is only to their own loss." The consequences of the sin are on the sinner. "Allah is All-Knowing, All-Wise." Allah is aware of what everyone commits and holds them responsible for their sins. Allah is "All-Wise" and can put everything in its right place.

Moreover, Allah ﷻ says, "And whoever commits an evil or sinful deed then blames it on an innocent person, they will definitely bear the guilt of slander and blatant sin" (An-nisa:112).

"And whoever commits an evil" means that whoever commits an evil; a great sin, "or sinful deed ", which is a small sin, and then "blames it on an innocent person", that is, he blames that person for his own sin, then, he would be committing a multiple sin, Allah says, "they will definitely bear the guilt of slander". "Slander" is lying; "blatant sin." In addition to his original sin, he accuses another of his sin which will not benefit him as Allah knows what he did. Then he lies and blames another for this crime; this is another sin on him as he accused an innocent man. when he accuses the innocent, then he will make other people get the wrong idea about the accused person and this may result in

punishing him by execution or stoning. The innocent person may also be flogged or prohibited from something. All these bad things will affect the liar and increase their burden.

Allah says, "And whoever commits an evil or sinful deed then blames it on an innocent person, they will definitely bear the guilt of slander and blatant sin." (An-nisa:112). This is a firm threat from Allah to His creatures; He tells them that if they accuse others of their own sins, they will be chased by those sins. Allah has made it clear to everyone who has a mind and a heart that it is better for the sinner to ascribe it to himself and try to get away from such things by repenting to Allah as He accepts their repentance as long as they are still alive. If he tries to evade the blame entirely and blame others, and if he asks for someone to advocate for him, then this is all in vain. He won't benefit from all of this. He must be held responsible for what he has done, and he must repent to Allah and seek forgiveness. The point is that Allah makes the judgment and whatever comes from this judgment of being forgiven of your sins, or being punished in the Fire is up to Him.

Allah ﷻ then says, "Had it not been for Allah's grace and mercy, a group of them would have sought to deceive you ˹O Prophet˺. Yet they would deceive none but themselves, nor can they harm you in the least. Allah has revealed to you the Book and wisdom and taught you what you never knew. Great ˹indeed˺ is Allah's favour upon you!" (An-nisa:113).

"Had it not been for Allah's grace and mercy, a group of them would have sought to deceive you ˹O Prophet˺. Yet they would deceive none but themselves" (An-nisa:113). "Had it not been for Allah's grace and mercy" that he helped you and showed you the path, "Yet they would." That is, some of those who came to the Prophet ﷺ. This verse was revealed because some people had stolen some things from the house of one of the Al-Ansar. When they were about to be

exposed, they took the stolen things and put it somewhere else. When the people whose things were stolen knew that the thieves were caught, the thieves went to the Prophet ﷺ and told him they didn't do it and there is no clue that confirms the accusations. Also, the things were found somewhere else. The Prophet said why did you accuse those people without having evidence? So, they became sad as they knew that those people are real thieves, but they didn't come and tell the Prophet ﷺ about it. So, Allah had revealed these verses to expose the real thieves and how they asked some people to go to the Prophet and advocate for them. They decided to play the role of the accused even though they are the thieves. So, the Prophet blamed the owner of the stolen things and said how come you accuse them without having clear evidence? So, Allah wanted to clarify the matter and show the truth to His Messenger ﷺ.

Then Allah revealed this verse to His Prophet. He said, "Had it not been for Allah's grace and mercy, a group of them would have sought to deceive you ˹O Prophet˺. Yet they would deceive ". ". Yet they would deceive "" to show the Prophet not to believe those who blame others for their sins and those testify falsely for the sinners' innocence. Allah says "deceive none but themselves," that is, the Prophet judges according to what is seen as he does not know the unseen. The Prophet doesn't know what was not revealed to him. He says, "You bring to me, for (judgment) your disputes, some of you perhaps being more eloquent in their plea than others, so I give judgment on their behalf according to what I hear from them. (Bear in mind, in my judgment) if I slice off anything for him from the right of his brother, he should not accept that, for I sliced off for him a portion from the Hell." The Prophet ﷺ also said to the companions, "oh believers, you bring to me, for (judgment) your disputes, some of you perhaps being more eloquent in their plea than others." One of the parties might be more eloquent than the other. One would give judgment in favor of the liar because of his eloquence. "If I slice off anything for him from the right of his brother, he should

not accept that, for I sliced off for him a portion from the Hell.” If he takes anything from the right of his brother while he knows that he comes up with false witnesses who give false testimony, or if he intentionally lies and swears and the Prophet judges for him due to his witness or swearing or the fabricated evidence he had, then the Prophet ﷺ says, "he should not accept that, for I sliced off for him a portion from the Hell." This is not permitted; he can take it or leave it. Allah says, "deceive none but themselves", meaning that whatever they do of trying to choose their words and accusing others as well as their false witness "deceive none but themselves, nor can they harm you in the least." That’s because the Prophet ﷺ judges based on what he hears. The Prophet would never judge anyone unjustly and would never judge in favor of someone who is a false witness if he knows that. It is impossible for him to defend such people as he is infallible.

Then Allah says, "Allah has revealed to you the Book and wisdom.” The verse "Allah has revealed to you the Book” shows the favor of Allah on his Prophet ﷺ. "Allah has revealed to you the Book and wisdom." that is, the Qur'an and "the wisdom" which is the sunnah that forms an explanation and clarification of the Book in detail. Allah had revealed the Book to the Prophet, and He followed it with the knowledge, the explanation, and the details of the Book that forms the Sunnah. "And taught you what you never knew." Everything of “what you never knew “Great ˹indeed˺ is Allah’s favor". That is Allah gives the Prophet a favor that He did not make him wrong in his judgment nor allowed him to be deceived. Rather, He exposed those cheaters who give false evidence. "Great ˹indeed˺ is Allah’s favor upon you!". Allah’s favors upon His prophet are great and the greatest of these favors on humanity and on His Prophet Mohammad ﷺ is that He made him the last Messenger. The Prophet is the perfect man and the best role model. He is the Prophet whom Allah asked all the previous prophets to believe in if he comes when they are still alive. The Prophet is a perfect man in appearance and characteristics. Allah had revealed Islam to him in addition to the

straight decree and guided him to the straight path. The Prophet guided a lot of people into Islam and they will make up half of the people of Paradise. "Great ˹indeed˺ is Allah's favor upon you!" (An-Nisa:113). This acts as a reminder of the uncountable blessings and favors that were given by Allah to his Prophet, one of which is "Had it not been for Allah's grace and mercy, a group of them would have sought to deceive you ˹O Prophet˺. ".Yet they would deceive

يقول الله ﷻ: "لَّا خَيۡرَ فِي كَثِيرٖ مِّن نَّجۡوَىٰهُمۡ إِلَّا مَنۡ أَمَرَ بِصَدَقَةٍ أَوۡ مَعۡرُوفٍ أَوۡ إِصۡلَٰحِۭ بَيۡنَ ٱلنَّاسِۚ وَمَن يَفۡعَلۡ ذَٰلِكَ ٱبۡتِغَآءَ مَرۡضَاتِ ٱللَّهِ فَسَوۡفَ نُؤۡتِيهِ أَجۡرًا عَظِيمٗا 114 وَمَن يُشَاقِقِ ٱلرَّسُولَ مِنۢ بَعۡدِ مَا تَبَيَّنَ لَهُ ٱلۡهُدَىٰ وَيَتَّبِعۡ غَيۡرَ سَبِيلِ ٱلۡمُؤۡمِنِينَ نُوَلِّهِۦ مَا تَوَلَّىٰ وَنُصۡلِهِۦ جَهَنَّمَۖ وَسَآءَتۡ مَصِيرًا 115 إِنَّ ٱللَّهَ لَا يَغۡفِرُ أَن يُشۡرَكَ بِهِۦ وَيَغۡفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُۚ وَمَن يُشۡرِكۡ بِٱللَّهِ فَقَدۡ ضَلَّ ضَلَٰلَۢا بَعِيدًا 116" [النساء:-114-116]

,says, "No good is there in much of their private conversation ﷻ Allah except for those who enjoin charity or that which is right or conciliation between .peopleAnd whoever does that seeking means to the approval of Allah then We are going to give him a great reward (114), And whoever opposes the Messenger after guidance has become clear to him and follows other than the way of the believers - We will give him what he has taken and drive him into Hell, and evil it is as a destination (115), Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills. And he who associates others with Allah has certainly gone far astray (116)" (An-Nisā:114-116).

Allah informs His servants that there is no good in most of people's conversations. He says "No good is there in much of their private conversation". A private conversation is a secret among two people or more who may go through several issues and matters. Thus, Allah states that most of those talks and conversations are not good.

Allah ﷻ says, "Except for the one who orders charity, kindness, or reform among people" (An-Nisa: 114). This is one private conversation that is good; words that people please each other with are considered as a charity. Charity

includes every expense that is given to the poor or any other charitable act that Allah loves. Spending money this way is called charity (sadaqa, in Arabic) which is taken from the Arabic noun (Sidq) [i.e., honesty] and (Tasdeeq) [i.e., belief] because it shows the sincerity of the person's faith and his belief in the promise of Allah about being rewarded in the Hereafter. "Or that which is right" that is, any right (favor); even if this favor is all the good that Allah has commanded. That is because Allah told us about it; therefore, we love doing it. Every good-natured human recognizes what is right and feels good about it; unlike the wrong that good humans, believers, and God-fearing people dislike. In addition, Allah forbade committing bad deeds and considered it a shameful sin.

Moreover, what is right has many forms and the simplest of which is to remove that which is harmful from the path and to meet other Muslims with a smile. The Prophet ﷺ said, "Do not belittle any good deed, even meeting your brother (Muslim) with a cheerful face". Therefore, even meeting your Muslim brothers with a cheerful face is considered a good deed and a right thing to do. So, the word "right" is general and includes many things; like, glorifying Allah, praising Him, and saying the Tahlil. Allah says, "or conciliation between people". To conciliate between them means to bring the adversaries to intimacy and ending the enmity between them.

Allah ﷻ says, "And whoever does that seeking means to the approval of Allah". Whoever does any of these good deeds only to please Allah "then We are going to give him a great reward". This is a promise from Allah to His charitable servants; they will be awarded greatly. "Those who enjoin charity" refers to whoever enjoins an act of charity, urges others to the same, reconciles disputing people, and puts time and effort to do that. Only those who do these things benefit from their conversations, as they do this seeking the pleasure of Allah ﷻ. As a result, Allah says, "then We are going to give him a great reward". This verse acts as an inspiration from Allah for people to do good deeds and say good words.

Many people waste their time and effort talking about trivial matters that bring no good. However, Allah declares that He is going to give those who have beneficial conversations about charity and do good deeds a great reward.

Then, Allah ﷻ says, "And whoever opposes the Messenger after guidance has become clear to him and follows other than the way of the believers - We will give him what he has taken and drive him into Hell, and evil it is as a destination" (An-Nisā: 115). This is the opposite side, "And whoever opposes the Messenger". Opposing the Messenger could mean choosing a side other than the Messenger's. It could also mean giving objections to the Prophet's decisions or standing against him. Opposition in general means objection and Showing enmity toward the Prophet ﷺ, setting oneself against Islam, and choosing another side other the side of the Prophet. "And whoever opposes the Messenger after guidance has become clear to him". That is, after Allah made guidance clear to the opposer and proved to him that Mohammad ﷺ is the Messenger of Allah in truth.

Allah says, "and follows other than the way of the believers". That is, he leaves the path of Prophet ﷺ and believers to take another one. Allah says "We will give him what he has taken". Allah has made him take this path he chose to act as a punishment. Not only will Allah not stop him from following the wrong path, He will push him towards evil and give him an extent in wealth and time to commit more sins. "Say, "Whoever is in error - let the Most Merciful extend for him an extension [in wealth and time". He will eventually "drive him into Hell". This is the path that he has taken and thought it is good, but in fact it leads him to Hell. {and drive him into Hell}. Driving here means entering Hell and burning there; this is their destiny in the end. There is nothing worse than that. Their end will be to fall in the Fire, and they will abide there eternally.

Moreover, it was also said that these verses were revealed about a man of the hypocrites who used to write insulting poems directed at the Prophet ﷺ and

Muslims while he was in Al-Madinah. However, he attributed them to others. He was also one of the people of the previous incident of Bani Ubairiq, those who robbed a house and blamed other people for it. That's why the previous verses were revealed. When the matter was exposed, he went to Mecca and joined the polytheists. Unfortunately, he also went to stay with a woman who was a prostitute. When he escaped this way, he descended on this unchaste woman and settled in with her. Hasan Ibn Thabit (May Allah be pleased with him) satirized him with poetry. Hasan's poetry goes over the horizons; everywhere. So, when this unchaste woman knew that Hasan wrote a poem in her companion, and when she was exposed, she carried his belongings, threw them away out of her house, and said, you didn't ever bring me any good, but you came to me with Hasan's poetry. What is the good that you came to me with when you exposed me? Then she threw him out as well. So, behold the destiny and the loss of such people.

The lesson of this verse should not be limited to this particular context. Rather, it includes all those who oppose the Messenger ﷺ, fights him, or takes the side of his enemies "after guidance has become clear to him and follows other than the way of the believers, We will give him what he has taken". Allah's warning is permanent and ever-applicable to these kinds of people. Furthermore, He will punish them for that and extend their time and wealth to further extend their punishment. Moreover, Allah will veil the insight of these people and make them love their chosen path. That, indeed, is a big punishment. He says, "we will drive him into Hell", this is the end; "evil it is as a destination".

Then, Allah ﷻ says, "Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills. And he who associates others with Allah has certainly gone far astray" (An-Nisā: 116). Allah shows that those who set themselves against the Prophet ﷺ, choose a path other than his, associate partners with Allah have committed major sins that won't be forgiven unless they repent before they die. "Indeed, Allah does not forgive association

with Him". This is a sin that Allah doesn't forgive the sinner for after committing nor does He accept his repentance. Associating others with Allah means to worship other gods besides Him as the Prophet ﷺ said, "when he was asked which sin is greater? He said that you make an equal to Allah while it is He who created you ". Allah has no equal. However, some believe that He has an equal in one of His attributes. For example, a person might think that there is another god who creates with Allah, provides with Allah, gives life and causes death like Allah, or has any of His attributes. Moreover, there are others who believe that there is another god that manages the affairs alongside Allah ﷻ while the Sovereignty is for Allah alone; He created His creation out of nothing and He is the Manager of His creatures. He gives life, causes death, gives pride and humiliation, causes enrichment and impoverishment, guides, and misguides. None other than Allah has the management over His creation, and no one can cause the creatures benefit or harm except by Allah's will and permission.

Allah ﷻ asked His servants to worship no one but Him in all acts of worship; such as standing before Him, bowing before Him, prostrating to Him, praying to Him, fearing Him, loving Him, and loving His divinity. Whoever does any of the previously mentioned rites to seek the pleasure of someone other than Allah, then he has associated a partner with Allah ﷻ. Whoever dies associating partners with Allah won't be forgiven. Allah says, "indeed, Allah does not forgive association with Him". However, in cases other than death, if a servant repents to Allah after any sin, Allah will accept his repentance even if it is that of polytheism, as Allah ﷻ says, "Say, O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allah. Indeed, Allah forgives all sins. Indeed, it is He who is the Forgiving, the Merciful" (Az- Zumar: 53) "And return [in repentance] to your Lord and submit to Him before the punishment comes upon you; then you will not be helped" (Az-Zumar: 54).

Therefore, whoever repents to Allah, returns to Him before death, and regrets his sins, whether it is polytheism, killing of Prophets, or committing any other sin or crime, Allah will accept his repentance. However, if he dies on polytheism, he will be judged then sent to stay in Hellfire eternally; he will never be forgiven for his sin, "indeed, Allah does not forgive association with Him".

Then Allah ﷻ says, "but He forgives what is less than that for whom He wills". Forgives means that He pardons and conceals what is less than polytheism for whom He wills. There are lots of sins that are less than polytheism. For example, taking a life except for a just cause, for Allah has made all human life sacred. Other examples of forgivable sins are robbery, fornication, drinking wine, or leaving religious duties. If Allah wants to forgive the sinners that He wills to forgive, they will be forgiven.

Then Allah clarifies why He doesn't forgive the sin of polytheism by saying, "And he who associates others with Allah has certainly gone far astray". Polytheists have strayed far away from the right path and that is because polytheism is a great sin. How come they are the creatures of Allah but associate other gods with Him? Is there any other god who creates and provides other than Him? This universe as a whole and everything other than Allah is a perfect unit of creation, from the small atom to the huge galaxy. All of this was created by One God. No one can claim that he created anything with Allah for Allah says, "Say, [O Muhammad], "Invoke those you claim [as deities] besides Allah." They do not possess an atom's weight [of ability] in the heavens or on the earth, and they do not have therein any partnership [with Him], nor is there for Him from among them any assistant" (Saba: 22).

No one has created even a small atom but Allah, neither the angels, mankind, nor the Jinn. Allah is the Creator of everything, and He has control over everything. Therefore, this great universe and its stability and survival is due to

His control. He says, “Indeed, Allah holds the heavens and the earth, lest they cease. And if they should cease, no one could hold them [in place] after Him. Indeed, He is Forbearing and Forgiving” (Fatir: 41).

How come that some people believe that Allah Who created these creatures could have an equal or a likeness who is similar in His names and attributes? Likewise, how can this God, who created this whole creation, managed it, and organized it, have a partner who gives like Him, is feared as Him, loved as He is loved, or is sought as He is sought? Therefore, whoever does that has associated a god with Allah. Indeed, there is no God except Allah. So, whoever thinks that the sun, the moon, the stars, any human, or an angel is a god and prays to it, asks it, worships it, and gives it what the Lord is given has certainly gone far astray and has moved away from the truth, far astray.

Then Allah says, “They call upon instead of Him none but female [deities], and they [actually] call upon none but a rebellious Satan” (An-Nisā: 117) “Whom Allah has cursed. For he had said, "I will surely take from among Your servants a specific portion” (An-Nisā: 118).

Furthermore, the ones who believe in deities other than Allah, whom do they worship? Allah says, “They call upon instead of Him none but female [deities]”. The gods that they believed in were females and Arabs hated females. However, they worshipped them besides Allah and made them equal to Him. They called upon Al-Laat and Al-Uzza but they call upon none but a rebellious Satan. Satan is the Devil who is a rebellious Jinn. He disobeyed, violated, and deviated from Allah's command. Allah cursed this devil, which is the first of devils (Iblis) because of his disobedience and polytheism. He then expelled him from His Mercy. So how come this cursed devil who is expelled from Allah's mercy can be worshiped, associated with Allah, and taken as a god with Allah? How come some people fear him as they fear Allah? And how come he is sought

and called upon as Allah while he is the enemy of humans? This is a form of delusion that causes a human to take his enemy not only as a friend or beloved but as a god that he worships, idolizes, asks, seeks benefit from, and fears his injustice just like Allah. This is extreme delusion. Allah says, "actually you call upon, but a rebellious Satan whom Allah has cursed".

Allah is the Creator of the heavens and the earth; however, the cursed Satan said to Him, "...I will surely take from among Your servants a specific portion" (An-Nisā: 118). His audacity reached the point where he said this to Allah, "I swear that I will surely take from your servants, O Allah, a specific portion of followers whom I will take to Hell with me". He also swore by the Pride of Allah to do this, Allah says, "by Your might, I will surely mislead them all" (Sād: 82) "Except, among them, Your chosen servants" (Sād: 83). Moreover, Allah says in another verse that Satan said to Him, "Do You see this one whom You have honored above me? If You delay me [i.e., my death] until the Day of Resurrection, I will surely destroy his descendants, except for a few" (Al- Israa', 62). The pronoun "he" here refers to Adam. Ahtanikann (destroy) means that he will make them wear the snaffle which is put in an animal's jaw to be led with

Allah ﷻ says in answer to Satan, "Go, for whoever of them follows you, indeed Hell will be the recompense of [all of] you - an ample recompense" (Al-Isrā', 63) "And incite [to senselessness] whoever you can among them with your voice and assault them with your horses and foot soldiers and become a partner in their wealth and their children and promise them." But Satan does not promise them except delusion" (Al-Isrā',64) "for my servants do not have authority over them..." (Al-Israa: 65). Here, Allah shows the delusion of the polytheists as they make Satan as a god that they worship other than Allah when Satan is a cursed, detested and enemy to mankind.

Satan says to Allah, Allah says, "I will surely take from among Your servants a specific portion" (An-Nisā: 118) "And I will mislead them, and I will arouse in them [sinful] desires, and I will command them so they will slit the ears of cattle, and I will command them so they will change the creation of Allah". "And whoever takes Satan as an ally instead of Allah has certainly sustained a clear loss" (An-Nisā: 119).

Satan had made a solemn covenant that he will do this to those who follow him, "I will mislead them". Then, "I will arouse in them [sinful] desires". Satan will make them desire sin by arousing their desires. Those desires could be about happiness, forgiveness and many other wishes that humans commit crimes and acts of polytheism for. However, after committing all of these sins, they still wish to enter Paradise and achieve happiness. Instead, they will be suffering for their choices. Satan also swears this, "and I will command them so they will slit the ears of cattle", that is, he will command them certainly, so they will slit the ears of cattle; it was said that they slit the ears of cattle to mark them as a sacrifice for the deities. So, he made them sacrifice the cattle to their deities instead of giving them to Allah as a good deed and for the people to benefit from them. In addition, they were slitting the ears of cattle to deform them and change Allah's creation.

Allah says, "and I will command them so they will slit the ears of cattle, and I will command them so they will change the creation of Allah" (An-Nisā: 119). Satan says, I will command them so that they will change the creation of Allah in any way as in deforming or replacing. The Prophet ﷺ indicated that one form of changing of Allah's creation is Tattooing, He said, "Allah has cursed the women who tattoo and the women who have themselves tattooed, and the women who pluck hairs from their faces and the women who ask for it, the women who add false hair, and the women who ask for it and the women who spaces between their teeth for beauty, changing what Allah has created". Allah has considered this kind of distorting and deformed makeup one form of changing His creation.

Satan says, “I will command them so they will change the creation of Allah” and Allah says, “And whoever takes Satan as an ally instead of Allah”. Whoever takes Satan as an ally, a beloved, or a supporter, and stands with him and with his group rather than Allah “has certainly sustained a clear loss”. He lost his life and the Hereafter. He will be notably remarked as a loser in that he will be with Satan in Hell; this is the end of the way for whoever enters Fire, has lost everything including himself.

Allah says, "Indeed, the losers are the ones who will lose themselves and their families on the Day of Resurrection. Unquestionably, that is the manifest loss} (Az- Zumar: 15). It doesn't benefit him on the Day of Resurrection because Satan himself is with him in Fire, As Allah says, “and Satan will say when the matter has been concluded”. While the companions of Hell are there, Satan ascends to them on a platform of Fire and gives them a speech as Allah mentioned, “and Satan will say when the matter has been concluded”. He says, “Indeed, Allah had promised you the promise of truth. And I promised you, but I betrayed you”. Allah promised them gratification in Paradise if they obey Him. “And I promised you, but I betrayed you” by sins and wishes. He continues, “But I had no authority over you”. Satan has no powerful authority over people to force them to disobey Allah as if they were his soldiers. “But I had no authority over you, except that I invited you, and you responded to me”. He tells them that they followed him and did whatever he commanded; once he invited them to that, by his whispers, they followed him. “So do not blame me; but blame yourselves” Satan says, “don't blame, curse, or insult me saying that I am the reason for you entering the Fire. You were sent there due to your weak-mindedness and misled hearts; you followed your enemy”. Then he says, “I cannot be called to your aid, nor can you be called to my aid”. The called for aid is the one who calls and cries out for someone to save them from their calamity. So, who will save the life of that person in calamity? Satan said, “I can't be called to your aid and I can’t help

you to get out Fire. Likewise, you can't save me from Fire; none of us, no matter how much we have cooperated, can save the other from Fire". Allah says, "indeed, I deny your association of me [with Allah] before. Indeed, for the wrongdoers is a painful punishment". This is an increase of their bitterness when they know that Satan, which misled them, is here with them and blames them for it.

So, Allah says, "And whoever takes Satan as an ally instead of Allah has certainly sustained a clear loss". (An-Nisā, 119) "He [i.e., Satan] promises them and arouses desire in them. But Satan does not promise them except delusion" (An- Nisā, 120).

Satan promises them with all the good before them, "and arouses desire in them". He gives them many of their desires. For example, suppose a person who is at the ultimate years; he became in his sixties or seventies, so he became close to his end, but Satan gives him wishes of staying alive until he makes him not think of repentance and returning to Allah. So, he arouses his desires of a long life. However, the reality is that these wishes will not come true and this person will die. Also, Satan arouses people's desires of achieving happiness. For instance, a person who might be a polytheist, a disobedient, arrogant, and an astray person. However, Satan arouses his desires of Paradise and happiness as is the case with the Jews. They have great wishes despite associating others with Allah and leading people away from His way. Moreover, Satan arouses their desires of being the people of paradise and being the Chosen People.

Likewise, Christians are polytheists who are away from the truth and are absolutely going to Hell. However, Satan arouses their desires by telling them that they are the followers of Jesus, the followers of the son of Allah, and that they are the people of Paradise and the ultimate winners of it. Allah says, "He [i.e., Satan] promises them and arouses desire in them. But Satan does not

promise them except delusion" (An-Nisā: 120), misleading them, "The refuge of those will be Hell". "Those" refers to the polytheists and the followers of Satan. "The refuge" is the residence; the place where a human goes to in order to have rest. However, the Fire is not a place for rest.

Then, Allah ﷻ says, "The refuge of those will be Hell, and they will not find from it an escape" (An-Nisā: 121).

Allah says, "...They will not find from it an escape" (An-Nisā: 121). Escape means running away; the ability of getting out of a specific place. Hell is a deep well, which has a bridge on the top. Then its doors are closed down as Allah says, "Indeed, it [i.e., Hellfire] will be closed down upon them" (Al-Humazah: 8) "In extended columns" (Al- Humazah: 9). So, it is closed completely, and its companions are prevented from getting out of it in any way. Allah says, "Every time they want to get out of it [i.e., Hellfire] from anguish..." (Al-Hajj: 22), as a result of the intensity of anguish, "will be returned to it". They will be returned to it with hammers; an angel comes and hits the runner with the hammer on his head, so he has to return. Then he will be sent down to Hell again, chained and tied. Allah says this about the companions of Hell, "Allah will say], "Seize him and shackle him" (Al- Haqqah: 30) {Then into Hellfire drive him" (Al- Haqqah: 31) "Then into a chain whose length is seventy cubits insert him} (Al- Haqqah: 32). Insert him in this chain. So, whoever his status was this; how can he get out of the Fire of the Lord? "The refuge of those will be Hell, and they will not find from it an escape" (An-Nisā: 121) a loophole that they get out of.

يقول الله ﷻ: {وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا وَعْدَ اللَّهِ حَقًّا وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا}[النساء:122], {لَيْسَ بِأَمَانِيِّكُمْ وَلا أَمَانِيِّ أَهْلِ الْكِتَابِ مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ وَلا يَجِدْ لَهُ مِنْ دُونِ اللَّهِ وَلِيًّا وَلا نَصِيرًا}[النساء:123], {لَيْسَ بِأَمَانِيِّكُمْ وَلا أَمَانِيِّ أَهْلِ الْكِتَابِ مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ وَلا يَجِدْ لَهُ مِنْ دُونِ اللَّهِ وَلِيًّا وَلا نَصِيرًا}[النساء:123].

says, “But the ones who believe and do righteous deeds - We will ﷻ Allah .admit them to gardens beneath which rivers flow, wherein they will abide forever [It is] the promise of Allah, [which is] truth, and who is more truthful than Allah in a statement” (An-Nisā’: 122), “It [i.e., Paradise] is not [obtained] by your wishful thinking nor by that of the People of the Scripture. Whoever does a wrong will be recompensed for it, and he will not find besides Allah a protector or a helper” (An-Nisā’: 123), “It [i.e., Paradise] is not [obtained] by your wishful thinking nor by that of the People of the Scripture. Whoever does a wrong will be recompensed for it, and he will not find besides Allah a protector or a helper” (An-Nisā’: 123).

After Allah mentioned the punishment of those who opposed the Messenger ﷺ and followed a path other than believers', and how He prepared Hell for them, He said that whoever came to Him as a polytheist on the Day of Resurrection will never be forgiven. He says, “Indeed, Allah does not forgive association with Him, but He forgives what is less than that…” (An-Nisā’: 116). For those who have died with association, “For whom He wills”. Then He explained why He does not forgive polytheism; He said, “And he who associates others with Allah has certainly gone far astray” (An-Nisā’: 116). “They call upon instead of Him none but female [deities], and they [actually] call upon none but a rebellious Satan” (An-Nisā’:117). “They [actually] call upon none but a rebellious Satan”, “Whom Allah has cursed” because those people worship the devil, and he speaks to them through their idols. He is the one who ordered people to worship these taghuts (juggernauts); whoever takes the cursed Devil as a god and a protector besides Allah has gone far astray. Therefore; his crime is unforgivable.

Then, Allah ﷻ explains that this sinful devil whom He cursed said to Him, “I will surely take from among Your servants a specific portion” (An-Nisā’: 118), a specific portion to go to Hell. “And I will mislead them, and I will arouse in

them [sinful] desires, and I will command them so they will slit the ears of cattle", they slit the ears of cattle to mark them for their idols. The Devil changes what Allah has created through the protectors who worship him, so that they are to be sacrificed at the altars of the idols that are worshiped beside Allah. What Allah has created is given as an offering to others. He says, "And I will command them so they will change the creation of Allah". Allah ﷻ also says, "...And whoever takes Satan as an ally instead of Allah has certainly sustained a clear loss" (An-Nisā': 119). Those people will certainly be sent to Hell.

Allah says, "...Say, "Indeed, the losers are the ones who will lose themselves and their families on the Day of Resurrection. Unquestionably, that is the manifest loss", (Az-Zumar: 15). Satan promised them this life and enticed them to commit sins; whether this promise is to give them this life or to be sent to Paradise. He gave many promises to the Children of Israel; that they are Allah's Chosen People and His nation. He also gave many promises to Christians and made them believe they are the followers of Allah's son; may Allah be Exalted from this. They claim that Jesus is Allah's son who ascended and became a sacrifice. How could he be God then sacrifice himself to God? They also believe that Jesus is the Savior who came to take the burden of the sin that their father Adam committed and that none other than Jesus could carry. All previous prophets could not ask for forgiveness and repentance on behalf of humanity and apologize to them because of Adam's sin. All mankind became sinners because of Adam and all of them are forgiven because of Jesus's repentance. May Allah be Exalted far above what they claim. This is a fabricated and false creed that Christians have in common with previous polytheistic nations; they think this creed will give them deliverance in spite of their grievous acts of polytheism. They believe they are Allah's nation and His protectors and that Jesus came to save them and send them to God's Kingdom and His Heaven. Allah says, "But Satan does not promise them except delusion" (An-Nisā': 120), "The refuge of

those will be Hell", they will reside in Hell, "And they will not find from it an escape" (An-Nisā': 121). There is not escape for them; torture must come.

Allah ﷻ says, "And indeed, all of them will yet be brought present before Us" (Yā-Sīn: 32). Their punishment must come and they will go to Hell. Those who go to Hell have no chance of escaping; whether before entering it or after being sent to it. Allah ﷻ always mentions the other side of the equation; after mentioning the fate of polytheists who followed the Devil, He talks about the fate of the obedient and repentant monotheists; the true servants of Allah ﷻ. He says, "But the ones who believe and do righteous deeds". Those are the ones who believe in Allah, His Divinity, and His Oneness, "Who has not taken a son and has not had a partner in dominion and do righteous deeds". A good deed includes anything that Allah orders His servants to do. The best good deed is praying. Then comes fasting, giving to zakat, performing Hajj, being filial to one's parents, and being honest. These are all good deeds that make a person righteous and fix his lives. They also lead to righteousness and great reward from Allah. He says, "And do righteous deeds - We will admit them to gardens beneath which rivers flow". Allah will admit them, "To gardens", to gardens which beneath its trees and palaces "Rivers flow". There will be different types of rivers; ones that have water that does not change, become stagnant, or polluted. There will be rivers of wine, milk, and honey. All these rivers that flow in Heaven. "Are wherein they will abide forever", they will reside in it for an uninterrupted time that has no end. This is Allah's unending favor.

Then, Allah ﷻ says, "[It is] the promise of Allah, [which is] truth". This is Allah's promise to His servants, and when Allah promises something, He never breaks it. Then, He says, "And who is more truthful than Allah in statement". This is a rhetorical question and its answer is "no one"; no one is more truthful than Allah in this statement. This means no one is more truthful than Allah in

their statement. Allah is the One who promises believers to send them to Paradise, and that no one should make or rely on false promises.

Then Allah ﷻ says, "It [i.e., Paradise] is not [obtained] by your wishful thinking nor by that of the People of the Scripture. Whoever does a wrong will be recompensed for it, and he will not find besides Allah a protector or a helper" (An-Nisā': 123). "It [i.e., Paradise] is not [obtained] by your wishful thinking". Allah does not grant people things according to their wish; He has an account and certain rules and laws that show the ways of reward and punishment and how they work. "It [i.e., Paradise] is not [obtained] by your wishful thinking". People are not judged and rewarded according to their wishful thinking. "Nor by that of the People of the Scripture". The Jews wish, and so do the Christians. However, Allah does not grant these wishes to them.

Allah says, "Whoever does a wrong will be recompensed for it", generally, "Whoever does a wrong", any wrong, "Will be recompensed for it", Allah will punish them for it. This is to show that any wrongdoing is bad in itself. It was called wrong because it wrongs its doer, and whatever his sin was, Allah will punish him for it, for He says, "And he will not find besides Allah a protector or a helper" (An-Nisā': 123). No one will help them other than Allah, whether they were a child of a Prophet, a family member, a relative, or is attributed to a great nation. This nation is not part of Allah's nations or His account system. Jews claimed that they were Allah's Chosen People, that they are going to Paradise, and that Paradise belongs only to them excluding other people. Christians also claimed that only they go to Paradise, that they are Allah's Children and His loved ones, and that none of them will go to Hell no matter what they do. Jews claimed that no matter how many sins they do, and even if they went to Hell, they will only be there for a short time, then Allah will put other people in it. Some Muslims also claimed that they are the followers of the last Prophet, that they will go to Paradise, that they are its people and that it only belongs to them.

Allah ﷻ says, “It [i.e., Paradise] is not [obtained] by your wishful thinking” any account, “It [i.e., Paradise] is not [obtained] by your wishful thinking” O believers, “Nor by that of the People of the Scripture. Whoever does a wrong will be recompensed for it, and he will not find besides Allah a protector or a helper” (An-Nisā’: 123). This general rule shows that Allah judges people for everything, big or small. He says, “So whoever does an atom's weight of good will see it” (Az-Zalzalah: 7), “And whoever does an atom's weight of evil will see it” (Az-Zalzalah: 8). Allah explained that the evil deeds a person does but then repents from in their life are not included in what a person is judged for, and Allah will erase these sins if he repents before their death. If a person dies before repenting or dies a disbeliever and polytheist, Allah will never forgive him and he will be punished. If the sin is not disbelief or polytheism, then Allah will decide on it; if He wants, He will forgive him for it, and if He wants, He will punish him for it no matter what the sin was, “And he will not find besides Allah a protector or a helper”. Nobody can protect him or help him besides Allah.

Then, Allah ﷻ says, “And whoever does righteous deeds, whether male or female while being a believer - those will enter Paradise and will not be wronged, [even as much as] the speck on a date seed” (An-Nisā’: 124).

That was the second verse about bad deeds. As for the good deeds, Allah says, “And whoever does righteous deeds”. Whoever means anyone in general, “Does righteous deeds”, righteous deeds “Whether male or female”. Whether the one who does the righteous deeds is a male or a female; not because she is a woman, she will not get rewarded. Rather, Allah will give people their reward whether they are a man or a woman. “While being a believer”. Allah only accepts the good deeds of believers. These good deeds include being filial to parents, being honest, doing right by neighbors, or anybody, or any type of good deeds. Allah said, “those”, who did righteous deeds and were believers, “Will enter Paradise and will not be wronged, [even as much as] the speck on a date seed”.

Allah will send them to Paradise, "And will not be wronged", their good deeds will not be underestimated or diminished even as much as the speck on a date seed. A speck means the food a bird puts in its beak. If a person's righteous deed is as much as a speck on a seed, then Allah will not deny it and will reward him for it. This is Allah's rule for reward and punishment; it's not granted by wishful thinking. This is the first thing. The second thing is, whoever does an evil deed will be punished for it no matter if it was big or small. This is what Allah explained in His Book.

Then Allah ﷻ says, "And who is better in religion than one who submits himself to Allah while being a doer of good and follows the religion of Abraham, inclining toward truth? And Allah took Abraham as an intimate friend" (An-Nisā': 125).

Here, Allah explains that the best religion is this last religion that He revealed to Mohammad ﷺ. "And who is better in religion" than those who believe in it as a creed, a method, and a path and submit themselves to Allah. To submit here means to follow Allah and His path. It also means that the goal and path in life is Allah and doing what pleases Him. These believers submitted to Allah and made their life and death for Him. "Than one who submits himself to Allah while being a doer of good". Moreover, these believers are doers of good. To do good deeds means to do something perfectly and splendidly. Everything that Allah ﷻ has ordered believers to do is good; He ordered them to pray, fast, and give zakat perfectly. The Prophet ﷺ said, "Verily Allah has prescribed Ihsan (proficiency, perfection) in all things. So if you kill then kill well; and if you slaughter, then slaughter well. Let each one of you sharpen his blade and let him spare suffering to the animal he slaughters".

There is no doubt that who follows the straight path of Allah and stays on it is a doer of good; being a doer of good also means a person should do their

deeds perfectly for Allah's sake, “And follows the religion of Abraham, inclining toward truth?” Allah orders His servants to follow the religion of Abraham because he is the one Allah sent to make people believe in religion.

Allah ﷻ says, “And [mention, O Mohammad] when Abraham was tried by his Lord with words [i.e., commands] and he fulfilled them. [Allah] said, "Indeed, I will make you a leader for the people." [Abraham] said, "And of my descendants?" [Allah] said, "My covenant does not include the wrongdoers” (Al-Baqarah: 124). Allah made him a prophet because of his belief, his good deeds, and his refusal and denial of polytheism, and for following Allah's path and the path of monotheism instead. That is why he destroyed his people's idols to bring them back to their senses and make them stop worshiping planets and stars. He wanted them to worship Allah, the One True God. He followed the path leading to Allah in his life and dedicated his life to Allah. Allah says, “And follows the religion of Abraham, inclining toward truth?” Is their religion, method, and creed, “Inclining toward truth?” and away from all paths of polytheism and towards the path of monotheism, instead. Inclining means tilting; the word 'Ahnaf' in Arabic was also used to describe a lame person. Abraham was described as 'inclining towards the truth' because he abandoned all forms of polytheism and followed the path of monotheism.

“And follows the religion of Abraham, inclining toward truth?” Then Allah praised Abraham, He said, “And Allah took Abraham as an intimate friend”. Allah gave him a status that He never gave to anybody except for another man; Mohammad ﷺ. This status is being Allah's friend. “And Allah took Abraham as an intimate friend”. Allah ﷻ loves him very much. He never loved any of His creation as much as He loved Abraham and Mohammad ibn Abd-Allah ﷺ. Abraham is Allah's friend, His beloved. So is Mohammad; he is Allah's beloved and friend. In Hadith, the Prophet ﷺ said at the end of his life, “Behold, of all people the most generous toward me in regard to his companionship and his

property was Abu Bakr". He says that Abu Bakr is the most generous of people towards him; whether in friendship or money. He consoled the Prophet ﷺ with his friendship and stayed with him all through the Message. He was the Prophet's friend before the Prophet was sent and his friend after. When the Message was sent to the Prophet ﷺ, he was the first to believe; he accompanied the Prophet and stayed by his side, day and night, and everywhere he went. He accompanied the Prophet ﷺ until he (the Prophet) died. He has never abandoned the Prophet, not even once, he has never come up with excuses to stay behind on any of the battles or places the Prophet went to. He never said 'forgive me, Messenger of Allah, I want to tend to my business'. He never did that; may Allah be pleased with him. "Behold, of all people the most generous toward me in regard to his companionship and his property was Abu Bakr". Then the Prophet ﷺ said, "And were I to choose anyone as my bosom friend" 'bosom friend' means a friend that you love with all your heart. He said, "and were I to choose anyone as my bosom friend, I would have chosen Abu Bakr as my dear friend, but your companion is Allah's friend". The Prophet's heart is full of love for Allah Almighty and has no space to love anyone else; to consider someone a bosom friend besides God, because his heart is full of Allah's love.

The Messenger loves Allah ﷻ this much, and Allah loves His Messenger Mohammad ﷺ, "And Allah took Abraham as an intimate friend". When Abraham was considered Allah's intimate friend, those who followed him were well-guided and were walking on the right path. Following the one Allah loves is a great matter. Allah says this is the best course of action and no religion is better than this one.

Allah says, "And who is better in religion than one who submits himself to Allah while being a doer of good and follows the religion of Abraham, inclining toward truth? And Allah took Abraham as an intimate friend" (An-Nisā': 125). This description first applies to Mohammad ibn Abd-Allah ﷺ because he

submitted himself to Allah ﷻ and followed the religion of his father Abraham ﷺ. He is the best person according to this description. Also, whoever follows the Prophet Mohammad ﷺ and is with him will have this status as well.

This is to expose Jews and Christians and show that they do not belong to the religion of Allah's friend. Abraham ﷺ was submitting to Allah, and believing in all of His Prophets and Messengers. Jews, however, abandoned this religion when they killed the prophets; they tried to kill Jesus, the last prophet, they did not submit to Allah and follow the religion and Law He sent, that is why prophets cursed them. Allah says, "Cursed were those who disbelieved among the Children of Israel by the tongue of David and of Jesus, the son of Mary…" (Al-Mā'idah: 78). Jesus said to them "You brood of vipers, how can you who are evil say anything good? For the mouth speaks what the heart is full of". That is because of their deceit, dishonesty, and disbelief in Allah ﷻ. They are cursed for this.

As for the Christians who were told by Jesus that he is Allah's servant and messenger, they said, "no, you are the son of Allah". They are cursed and they are disbelievers in Abraham's religion who was sent to preach the Oneness of Allah ﷻ. Christians say, Allah has a wife and a son; Jesus is His son. Did Abraham preach this? Did Abraham who preached worshiping Allah alone without partners say this? Did Abraham worship Jesus? If Jesus was truly a god, then Abraham would have been the first to worship him. Abraham would have said, "Allah is the Father, the Son, and the Holy Spirit". And Jesus would have been created before time itself, and before Abraham. Then, Abraham must have preached about him and talked about him. May Allah be Exalted far above their claims. These are cursed disbelievers who abandoned Abraham's religion. Their association with Abraham is a lie; this is not their religion. So, Mohammad ibn Abd-Allah ﷺ is the most deserving and the real follower of Abraham. "And who is better in religion than one who submits himself to Allah while being a doer of good and follows the religion of Abraham, inclining toward truth? And Allah

took Abraham as an intimate friend" (An-Nisā': 125). Muslims who followed Abraham's religion follow the intimate friend of Allah ﷻ.

Then, Allah ﷻ says, "And to Allah belongs whatever is in the heavens and whatever is on the earth. And ever is Allah, of all things, encompassing" (An-Nisā': 126).

In the end of this chapter of the surah, Allah says that everything in the heavens and earth belongs to Him. Because everything in heaven and earth belongs to Him, then, nobody can take anything of Allah's belongings without His consent and favor. When the Jews claim that they took a part of Allah's dominion and the Christians claim the same thing, they are wrong; it is all up to Allah. Whoever Allah promised a part of His dominion and sovereignty can claim that. However, claiming that Allah gave a person something when He did not is a blatant lie. He says, "And to Allah belongs whatever is in the heavens and whatever is on the earth". "And ever is Allah, of all things, encompassing", Allah is encompassing of all things; He knows who deserves heaven, immortality, and favor. He also knows of criminals, disbelievers, and stubborn people. Thus, as long as He knows everything, then He will give everyone what they truly deserve, and not what they claim or wish they will have. There is no God but Allah, the Owner of Heavens, Earth, the Hereafter, and the first life. "And to Allah belongs whatever is in the heavens and whatever is on the earth", heaven, angels, houris (nymphs), palaces, earth's creatures, and all the treasures belong to Allah ﷻ.

"And ever is Allah, of all things, encompassing", this is a declaration from Allah to all these nations that they should follow Allah's religion and submit to Him; to know that dominion and everything belong to Allah; that He is encompassing all things. If they submit to Allah and follow Him, then they should know that He is the only one who will reward them. With this, this great chapter of this surah ends by exposing the truth about polytheism, explaining the truth of

monotheism, the truth of nations, and that judgment belongs to Allah; He rewards good deeds and punishes evil deeds. After that, the surah of An-Nisa starts a new chapter about the Laws concerning orphans and women; this verse clarifies some of these Laws that were mentioned at the start of the surah.

Furthermore, Allah ﷻ says, “And they request from you, [O Mohammad], a [legal] ruling concerning women. Say, "Allah gives you a ruling about them and [about] what has been recited to you in the Book concerning the orphan girls to whom you do not give what is decreed for them - and [yet] you desire to marry them - and concerning the oppressed among children and that you maintain for orphans [their rights] in justice." And whatever you do of good - indeed, Allah is ever Knowing of it” (An-Nisā’: 127).

Allah's words, “And they request from you, [O Muhammad], a [legal] ruling concerning women”, mean that Muslims are requesting a legal ruling concerning women from the Prophet ﷺ when Allah said that He is the One who gives rulings because ruling belongs only to Him and no one else. Allah has the Divine Ruling. He also has Sharia' Ruling. The Prophet ﷺ merely rules with Allah's Ruling; either with the texts revealed to him or with what Allah taught him. Allah said, “Nor does he speak from [his own] inclination” (An-Najm:3), “It is not but a revelation revealed” (An-Najm: 4).

The ruling of the Prophet ﷺ is the Ruling of Allah and “He who obeys the Messenger has obeyed Allah”. Any person other than the Prophet who did not receive revelation and was asked for a legal ruling should not be asked about his own opinion, rather, he is asked about Allah's Ruling concerning the matter at hand. If he knows Allah's Ruling on the matter, he gives it. However, if he does not know Allah's ruling on the matter and decides to read up the ruling, he should give a ruling that he believes aligns with Allah's ruling because Allah is the Ruler. That is why Allah decrees, “And they request from you, [O Muhammad], a [legal]

ruling...Say, "Allah gives you a ruling". Moreover, "Say, "Allah gives you a ruling about them"", in every matter that concerns women. Then, Allah reminds them of His ruling, and the legal rulings He gave to them that were revealed in the Book. He said, "And [about] what has been recited to you in the Book concerning the orphan girls to whom you do not give what is decreed for them - and [yet] you desire to marry them". Allah revealed to them the ruling concerning an orphan girl that is still under the custody of her caregiver and ordered people to treat her with justice and give her rights to her.

Allah ﷻ says, "And if you fear that you will not deal justly with the orphan girls, then marry those that please you of [other] women, two or three or four". If a guardian of an orphan girl under his custody fears that if he married her that he would not give her the dowry she deserves and do her injustice, then he should let her marry someone else. A person should treat the orphan girl they are responsible for and have custody of justly because she has no other caregiver that can negotiate the person proposing to her. Allah says, "And [about] what has been recited to you in the Book concerning the orphan girls", the orphan women, "To whom you do not give what is decreed for them" the dowry. If a person wants to marry an orphan girl, he should give her dowry in full.

Moreover, Allah says, "And [yet] you desire to marry them". If the guardian wanted to marry the orphaned woman himself, then he should be just to her. And if he wants her to marry someone else, he should look out for her, negotiate on her behalf, and take his place as a guardian who is faithful to the girl under his custody and strives to give her rights to her. During pre-Islamic times, if a man had custody of a rich orphan, he would either marry her to take her money, or if she was ugly for example, he would forbid her from marrying anyone and keep her under his custody so that her money does not go to someone else. However, if she was poor, he would not marry her himself, but marry her off to

someone else. That is why Allah ordered guardians to treat orphan women under their custody with justice.

Allah says, “And [about] what has been recited to you in the Book concerning the orphan girls to whom you do not give what is decreed for them - and [yet] you desire to marry them” and concerning “The oppressed among children”, the orphan boys. Allah ordered and sent in the Book rulings that clarify how to treat orphans. Allah ﷻ says, “And they ask you about orphans. Say, "Improvement for them is best. And if you mix your affairs with theirs - they are your brothers. And Allah knows the corrupter from the amender. And if Allah had willed, He could have put you in difficulty. Indeed, Allah is Exalted in Might and Wise"” (Al-Baqarah: 220). He also says, “Indeed, those who devour the property of orphans unjustly are only consuming into their bellies fire. And they will be burned in a Blaze [i.e., Hellfire]” (An-Nisā’: 10), “And give to the orphans their properties and do not substitute the defective [of your own] for the good [of theirs]. And do not consume their properties into your own. Indeed, that is ever a great sin” (An-Nisā’: 2). Allah decreed that an orphan should be given his money, and if he is still under the legal age, or under the age of consent, he should be brought up with his own money. Also, a guardian should take care of an orphan’s money if he puts it with his own money; he should treat him as he would treat a partner and not treat him unjustly.

A guardian should also invest an orphan’s money, and when the orphan becomes of legal age, his guardian should give him his money back in the presence of witnesses. Allah sent the verses that preserve the rights of orphan boys and the laws that preserve the rights of orphan girls, He said, “And concerning the oppressed among children and that you maintain for orphans [their rights] in justice”. Allah ordered guardians to maintain the orphan's rights justly. The verse in the surah of Al-Baqarah states, “And they ask you about orphans. Say, "Improvement for them is best"”. Allah orders guardians to improve the

orphan's money, and if they put their money with the orphan's money, then they should treat them (the orphans) as their brothers.

Allah says, "And Allah knows the corrupter from the amender. And if Allah had willed, He could have put you in difficulty. Indeed, Allah is Exalted in Might and Wise". Allah gave believers the means to be charitable and do good; especially with orphans, whether they were boys or girls. He said, "...And whatever you do of good - indeed, Allah is ever Knowing of it" "And whatever you do of good". Any good a person does; Allah is ever Knowing of. This verse is a great one; first, it explains that Allah is the One Who gives rulings, that ruling over matters is His, and that if the Prophet was asked about a ruling, Allah is the One who gives it. If the Prophet ﷺ was asked about a matter and had a ruling from what Allah revealed to him or from his Sunnah, he would give it. If he did not have the ruling, he waited until Allah revealed the ruling to him. The Prophet ﷺ was staying at Ji'ranah and a man came to him with perfume on and there was a cloak on him. He said, 'O Messenger of Allah, I put on Ihram for 'Umrah and I have perfume on and a cloak over me' The Prophet ﷺ waited until Allah sent His revelation to him and said to the man, "Take off the cloak and wash the perfume of and do in your 'Umra what you do in Hajj". Allah sent him this revelation when he was asked for a ruling concerning a subset of Hajj.

Then, Allah ﷻ says, "And if a woman fears from her husband contempt or evasion, there is no sin upon them if they make terms of settlement between them - and settlement is best. And present in [human] souls is stinginess. But if you do good and fear Allāh - then indeed Allāh is ever, of what you do, Aware" (An-Nisā': 128). Allah guides people about what to do concerning any matter that causes a dispute between men and women and how it could be resolved.

Allah ﷻ says, "And if a woman fears from her husband contempt" (An-Nisā': 128). If a woman fears that her husband might treat her with pride and

vanity, like telling her that she is old or poor and that he does not want to stay with her, or if she fears that he might treat her with condescension or avoid her and stay busy with his other wives, Allah says, "There is no sin upon them if they make terms of settlement between them". This is Allah's creed to believers; a settlement. A settlement means to get the two parties to reconcile and one party would give up some of their rights to the other party. He said, "There is no sin upon them", upon the man and the woman, "If they make terms of settlement between them", where a marriage contract continues. Allah said, "And settlement is best", reconciliation is best; a person waives some of their rights to be able to continue the marriage is better than separation.

Moreover, the continuation of a marriage contract where one party waives some rights is better than each party demanding their rights which might lead to separation if they persisted in their dispute and on taking their rights in full. Allah said, "And settlement is best. And present in [human] souls is stinginess", humans are stingy as if stinginess is in their blood and soul. This stinginess affects all souls except those who disciplined themselves with religion and Sharia Laws and abandoned stinginess to be generous, charitable, and just. The people who change like this are scarce. Allah says, "And present in [human] souls is stinginess. But if you do good and fear Allah - then indeed Allah is ever, of what you do, Aware" (An-Nisā': 128). This is an invitation from Allah to be charitable; being charitable is better than being just, even if the other person was a sinner. "But if you do good and fear Allah". If you fear Allah, they would not break promises or contracts, and if they do not recline or reduce the other party's rights, "then indeed Allah is ever, of what you do, Aware". Allah will not make a believer's good deeds and fear of Him go to waste; He will reward him for every good deed he does.

Moreover, this verse guides women to give up some of their rights to their husbands to reach a settlement; like giving up their turn and some of their alimony to be able to continue the marriage. This is because staying in their husband's

guardianship is better than demanding to get all of the rights that Allah gave to her, and the husband might be stingy and that could lead to separation and then divorce.

Allah says, "And present in [human] souls is stinginess. But if you do good and fear Allah - then indeed Allah is ever, of what you do, Aware". Then, Allah drew the attention of husbands to their obligation to be just. If a husband prefers a wife over the other, he should not incline completely and abandon the other wife as if she was not married in the first place; as if she is neither married nor unmarried at the same time.

Allah ﷻ also says, "And you will never be able to be equal [in feeling] between wives, even if you should strive [to do so]. So do not incline completely [toward one] and leave another hanging. And if you amend [your affairs] and fear Allāh - then indeed, Allāh is ever Forgiving and Merciful" (An-Nisā': 129).

Allah is informing believers that men will not be able to treat all their wives equally; a man cannot give all of his wives the same place in his heart or love them all the same. He will not be able to treat his wives equally. This is not possible. Allah said, "Even if you should strive [to do so]". Even if they strive to treat all their wives equally, they will not be able to. The Almighty says, "So do not incline completely [toward one]".

Allah says, "And you will never be able to be equal [in feeling] between wives, even if you should strive [to do so]". Scholars said that matters of the heart and a husband's inclination towards one of his wives is normal; one might be beautiful with good morals and the other might not be, so his heart inclines toward the first one. Even so, a man can treat his wives equally in financial matters, like staying at their houses and spending. However, he cannot control the inclination of his heart. The Prophet ﷺ said, "O God, this is my division concerning what I possess, so do not blame me concerning what Thou possessest and I do not".

The Prophet admitted that he loved some of his wives more than others. He was asked 'O Messenger of Allah, which of the people is most beloved to you?' He said, "Aishah.' It was asked, 'And among men?' He said: 'Her father'". This is known, and that is why the Prophet even asked permission of his wives to stay in Aishah's house while he was on his deathbed. The Prophet ﷺ said, "so do not blame me concerning what Thou possessest and I do not". This is the explanation of this verse, "And you will never be able to be equal [in feeling] between wives", in everything, even in the inclination of the heart, in love and a person's behavior because of their love, "Even if you should strive [to do so]". Allah said, "So do not incline completely [toward one] and leave another hanging". Do not incline completely to one wife, the one you love the most, "Completely", to give her all your attention and love and leave the other wife that you do not incline to, "Hanging" as if she is neither married nor divorced; she is not a divorced woman free to marry someone else, nor is she a married woman treated fairly by her husband. Allah said, "And if you amend [your affairs] and fear Allah - then indeed, Allah is ever Forgiving and Merciful", "And if you amend [your affairs]", if you work on amending your affairs and strive to be just and righteous. "And fear Allah", fear Allah, "Then indeed, Allah is ever Forgiving and Merciful" because of the inclination of the heart that the husbands fall into. "And if you amend [your affairs] and fear Allah - then indeed, Allah is ever Forgiving and Merciful". Allah invites people to try and amend their affairs even if it means wavering some rights.

Then Allah ﷻ says, "But if they separate [by divorce], Allah will enrich each [of them] from His abundance. And ever is Allah Encompassing and Wise" (An-Nisā': 130).

If the amendment was not possible because the woman demanded all of her rights and the man persisted in his stinginess and impatience to do all of his duties, and they fought, then separation is possible in this case. Allah says, "Allah will

enrich each [of them] from His abundance", "But if they separate [by divorce], Allah will enrich each [of them]", both the man and the woman, "From His abundance. And ever is Allah Encompassing and Wise", He is Most Generous, "And Wiss". He places things in their rightful places. So, if no other option is left but divorce, then this woman that was divorced by this man will be enriched by Allah and granted a better husband where she lives a better and happier life than her first marriage. The same goes for the man whose wife insists on getting a divorce, Allah will give him better than her.

Furthermore, these three verses came to conclude these rulings; the rulings that order women to fear Allah because a marriage contract is a special one it combines a man and a woman who are strangers, to begin with, and may not be related at all. Then they share everything in their lives; housing, food, drink, life under the same roof. Even their matters mix and combine, including their blood when they have children. The greatest contract on earth is the marriage contract; it is greater than a contract of sale, a lease contract, a contract of mandate, or any other contract.

This is a contract in which the interests of the two parties overlap and results in children and other parties like relatives and in-laws. It has great effects on people's lives. If both parties did not fear Allah in their marriage and fulfilled their duties towards each other. Then, great trouble will arise.

Then Allah ﷻ says, "And to Allah belongs whatever is in the heavens and whatever is on the earth. And We have instructed those who were given the Scripture before you and yourselves to fear Allah. But if you disbelieve - then to Allah belongs whatever is in the heavens and whatever is on the earth. And ever is Allah Free of need and Praiseworthy" (An-Nisā': 131).

"And to Allah belongs whatever is in the heavens and whatever is on the earth" (An-Nisā': 131). O servants know that all of this belongs to Allah and no

one else. “Whatever is in the heavens and whatever is on the earth”, everything in the heavens and earth of what Allah created is His.

Then Allah says, “And We have instructed those who were given the Scripture before you and yourselves to fear Allah”, “And we have instructed”. Allah confirms that He instructed those who were given the Scripture; the Jews and Christians, “And yourselves” and Muslims, “To fear Allah”. And giving instructions is greater than giving an order because instructions are given to those you love and you tell them to do this thing because it brings them good, survival, and happiness.

Allah warns His servants against disobeying His orders because that leads to their destruction. These instructions are also given by those who look out for other people’s good. These could be the Prophet's instruction to his nation, a father's instruction to his sons, or a mother's instructions to her daughters and sons; instructions are given to people who are close to us. Here, Allah loves what is good for His servants and wants them to survive. He wants them to believe and does not want them to disbelieve and disobey Him. Therefore, Allah says, “And We have instructed”, this is an instruction from Allah. “And We have instructed those who were given the Scripture before you and yourselves to fear Allah”, fear Allah because Allah is the God and He judges people for their sins and punishes them. He deserves to be feared because His judgment and punishment are severe. He orders people, prohibits them, and judges those who break His rules. That is why Allah says, “And We have instructed those who were given the Scripture before you and yourselves to fear Allah”, fear Allah and beware of His punishment.

Moreover, He says, “But if you disbelieve - then to Allah belongs whatever is in the heavens and whatever is on the earth”, this is another reminder that Allah owns everything in the heavens and earth. Where would anyone go when they are

a part of Allah's belongings? Every good thing in heaven or earth is in Allah's hands; it is His, His belongings. The One who instructs you does not do so while having nothing, but the One who gives you these instructions is the One who owns everything; Allah the Owner and King of heavens and earth. Look at what is awaiting you, "And ever is Allah Free of need and Praiseworthy".

Allah is instructing people while He is Self-Sufficient, Praiseworthy, and the Exalted One. He does not instruct them because He desires to benefit Himself, may He Be Exalted above this. Rather, He instructs them because He wants what is good for them. He is Free of the need of His servants. Unlike people who instruct others because they want something good for themselves; a father instructs his sons because it benefits him and a mother instructs her daughters to benefit herself, and so on.

God instructs His servants even though He is Free of need; they do not benefit Him if they become good, nor do they harm Him if they become corrupt. Allah said, (O My servants, if the first of you and the last of you, and the humans of you and the jinn of you, were all as pious as the most pious heart of any individual amongst you, then this would not increase My Kingdom an iota. O My servants, if the first of you and the last of you, and the humans of you and the jinn of you, were all as wicked as the most wicked heart of any individual amongst you, then this would not decrease My Kingdom an iota). Allah is the King who is Free of His servants' need, even though He instructs them because He wants what is good for them and wants them to be obedient and not to disobey. "And ever is Allah Free of need" of everything but Him, and of His creation. "And Praiseworthy", praised. Praised for Himself by all of His creations. He is Free of the need for this praise. Every creation of His is for His names, His Attributes, His Person, His Charity, Graces, and His Sufficiency of everyone.

Then Allah says, “And to Allāh belongs whatever is in the heavens and whatever is on the earth. And sufficient is Allāh as Disposer of affairs” (An-Nisā’: 132).

“And to Allāh belongs whatever is in the heavens and whatever is on the earth….” (An-Nisā’: 132). This is the third time in two verses in a row that Allah reminds people that everything in heavens and on earth belongs to Him. “And to Allah belongs whatever is in the heavens and whatever is on the earth”. Know servants, that to Allah everything on heavens and earth belongs. “And sufficient is Allah as Disposer of affairs”, and sufficient is Allah as a Disposer and Trusted in all of these matters; All of His servants' matters are in His hands; He is the Disposer and Maintainer of matters and nobody shares the disposition of His servants' affairs with Him. He is the One Who disposes of His servants' affairs. He is Sufficient and does not need anybody else to dispose or help Him maintain His servants' affairs.

يقول الله ﷻ:"إِنْ يَشَأْ يُذْهِبْكُمْ أَيُّهَا النَّاسُ وَيَأْتِ بِآخَرِينَ وَكَانَ اللَّهُ عَلَى ذَلِكَ قَدِيرًا (133) مَنْ كَانَ يُرِيدُ ثَوَابَ الدُّنْيَا فَعِنْدَ اللَّهِ ثَوَابُ الدُّنْيَا وَالآخِرَةِ وَكَانَ اللَّهُ سَمِيعًا بَصِيرًا (134)" [النساء: 133-134].

says, “If He wills, He can do away with you, O people, and bring ﷻ Allah others [in your place]And ever is Allah competent to do that (133). Whoever desires the reward of this world - then with Allah is the reward of this world and the Hereafter. And ever is Allah Hearing and Seeing (134)” (An-Nisa: 133-134).

This is another reminder from Allah ﷻ to His servants that He is Capable and Competent. Thus, if they refuse to obey Him and fail to accomplish what Allah ﷻ has decreed upon them then He could simply eliminate them and replace them with others. The existence of mankind is certainly not necessary nor is it obligatory.

Allah ﷻ says, "If He wills, He can do away with you, O people" (An-Nisa: 133). If they commit injustice and enmity then Allah can eliminate them from the face of the earth and replace them with others who would adhere to His commands. They should know that Allah ﷻ is ever Competent and Capable of that. They certainly cannot cause failure to Allah ﷻ as He is Undefeatable. Then Allah ﷻ asks mankind, what do they want? Do they want this worldly life or the Hereafter? They both belong to Allah ﷻ. So, they should seek Allah ﷻ who owns this worldly life as well as the Hereafter.

Allah ﷻ says, "Whoever desires the reward of this world - then with Allah is the reward of this world and the Hereafter. And ever is Allah Hearing and Seeing" (An-Nisa: 134). Those who desire this worldly life then Allah warns that this world belongs to Him and they can only turn to Him and adhere to His provisions and commands. Allah ﷻ guides the short-sighted and the narrow-minded who only take heed of this world. They should be aware that Allah ﷻ is the Sovereign and Master of this world. He will grant them a portion of this life that was set and determined for them. Thus, they should widen their horizon and look further to what is beyond this life. Allah reminds them to focus on Paradise and eternity. So, He says to them, pray to Allah ﷻ and to let their efforts be determined by the worthiness of the Home they seek. The time they have on this earth is limited and they can only enjoy it for a short period, while in the Hereafter, they shall abide there for eternity. They will either reside in Paradise that encompasses all feelings of joy, happiness, pleasure, comfort, and bliss without any sort of discomfort or embitterment. Or they will settle and reside in the Hellfire, which encompasses all forms of sorrow and misery. Sorrow is the never-ending grief and sadness. Their sadness will continue forever, never ceasing, and forever increasing upon its residents.

He says, "And ever is Allah Hearing and Seeing" (An-Nisa: 134). Allah hears everything and this will not occupy Him or distract Him from focusing on

others. The different sounds, languages, needs, and requests of His servants do not occupy or distract Him. He does not solely focus on one matter and ignore others. In addition, Allah ﷻ sees everything and nothing goes past His sight. He watches and sees all the actions of His servants, including their acts of worship. He says, "It is the same [to Him] concerning you whether one conceals [his] speech or publicizes it and whether one is hidden by night or conspicuous [among others] by day" (Ar-Ra'd: 10). Allah ﷻ hears and sees all whether they are hiding in the darkness of the night or going about in broad daylight. This is a great verse directing people to focus on their Lord and to draw their attention to Him and what He owns. It deems those who seek this worldly life without keeping their sight on Allah ﷻ to be blind and short-sighted. They seek life without pausing or pondering that this life belongs to Allah ﷻ and He is the One Who grants it to whomever He wishes. Yet, they have failed to dedicate a portion of this life that Allah ﷻ has granted them to worship Him.

Why do some people commit injustice in this worldly life? Why do they transgress against others? Because they seek and desire this world. This world belongs to Allah ﷻ and He will certainly hold each and every person accountable for it. Allah ﷻ is the One Who commands humanity and enjoins them, and He is the One Who determines what is permissible and what is forbidden. He directs you how to worship Him through these rulings. Thus, you should be mindful of Allah ﷻ and abide by the rulings and provisions that He has enjoined upon them. Furthermore, He will reward you with great rewards in the Hereafter. "Whoever desires the reward of this world - then with Allah is the reward of this world and the Hereafter…" (An-Nisa: 134).

Then Allah ﷻ says, "O you who have believed, be persistently standing firm injustice, witnesses for Allah, even if it be against yourselves or parents and relatives. Whether one is rich or poor, Allah is more worthy of both. So follow not [personal] inclination, lest you not be just. And if you distort [your testimony]

or refuse [to give it], then indeed Allah is ever, of what you do, Aware" (An-Nisa: 135).

This is a calling and declarative speech from Allah ﷻ to His believing slaves. He commands you to adhere to His rulings and to refrain from His prohibitions. He is calling you in the name of faith and belief. Being referred to as a believer is certainly the most honorable of names and the highest in rank. It is also the most honorable name as faith leads to success and prosperity in this life and the Hereafter. He says, "O you who have believed". This phrase is urging those who believed and inducing them to comply when Allah ﷻ calls them with this beloved, noble name. It also entails a sense of obligation urging the believers to act on their faith by adhering to the commands of Allah ﷻ. “O you who have believed, be persistently standing firm injustice”. Allah urges them also to be firm and steadfast in all of their affairs. The Arabic word, *qawameen*, i.e. those who stand, is the plural form of the word *qawam*, which is a hyperbolic form referring to those who always stand firm for justice. They should stand firm and act steadfastly in all their matters and actions relating to their money, actions, judgments, and dealings. He also says, “witnesses for Allah”. They testify for Him by being observant and mindful of Him. Thus, if they were asked to testify and act as a witness for Allah ﷻ, then they must do so, whether it is concerning a small or a large matter. Allah continues, "Even if it be against yourselves", even if they had to testify against themselves. If they neglected a right obligated upon them, then they must confess and testify that they have done so. Their testimony must be truthful and just, even when testifying and witnessing against themselves. He says, "Or parents and relatives" (An-Nisa: 135). They should also testify against their parents or relatives if they commit sins.

Then Allah ﷻ says, “Whether one is rich or poor, Allah is more worthy of both”. Thus, believers must testify before Allah ﷻ truthfully, whether for the poor or the wealthy. They should not discriminate against the one needing their

testimony. Hence, they should not say that the poor do not deserve a truthful testimony or that the rich are more worthy of a testimony. In addition, they should not refuse to witness for the rich because of their wealth in fear of increasing it. Whether they were rich or poor, Allah ﷻ increases the provisions of whomever He wishes and withholds the provisions of whomever He wishes. Regardless of their status, it is their duty to testify and to provide truthful testimony. Then, He says, “So follow not [personal] inclination” (An-Nisa: 135). The Arabic word *hawa*, i.e. desire or inclination, means to swerve and deviate from the truth. He says, “And do not follow [your own] desire, as it will lead you astray from the way of Allah” (Sad: 26). Following one's desires is considered a deviation and it overthrows its followers. “So follow not [personal] inclination" (An-Nisa: 135).

Then Allah ﷻ says, “And if you distort [your testimony] or refuse [to give it]”. If they distort or refuse to give a testimony when they are asked to give one, Allah ﷻ says, "then indeed Allah is ever, of what you do, Aware" (An-Nisa: 135). This is a threat from Allah ﷻ to those who give false testimonies that He is aware and knows the smallest details that they conceal because Allah ﷻ is All-Knowing. He will certainly hold them accountable for their actions. This is a great and comprehensive verse. He says, "O you who have believed, be persistently standing firm in justice, witnesses for Allah" (An-Nisa: 135). In addition, He says, “O you who have believed, be persistently standing firm for Allah, witnesses injustice” (Al-Ma'idah: 8).

Then Allah ﷻ says, “O you who have believed, believe in Allah and His Messenger and the Book that He sent down upon His Messenger and the Scripture which He sent down before. And whoever disbelieves in Allah, His angels, His books, His messengers, and the Last Day has certainly gone far astray” (An-Nisa: 136).

These verses mark a new section in Surah An-Nisa which discusses belief and monotheism. Allah ﷻ says, “O you who have believed”. This is a speech from Allah ﷻ directed to His believing servants. He is commanding them to follow what He has decreed and to refrain from what He has prohibited. Allah ﷻ tells them, “Believe in Allah and His Messenger and the Book that He sent down upon His Messenger and the Scripture which He sent down before” (An-Nisa: 136). In this verse, Allah ﷻ is enjoining the people of faith to believe in Him and His prophet, Muhammad ﷺ. This belief is what distinguishes this nation from others. It also confirms that their belief is specific because they believe in Allah ﷻ and in everything He has said about Himself, including His names, His attributes, and His actions. Accordingly, one must believe in the Oneness of Allah and that He is the Lord, the Creator, the Provider, the Giver of life, and the Cause of death. One must also believe that He alone is worthy of worship and there is no God but Him.

Furthermore, Allah ﷻ says they must believe in His Messenger, Prophet Muhammad ﷺ. Believing in him entails that they bear witness that he is truly the Messenger of Allah ﷻ and that He conveys His revelations without fabrication. Muhammad ﷺ is honest and trustworthy. By following this belief, they must obey the Messenger, for He reveals what Allah ﷻ commands. They must prioritize him and love him more than anyone. All these meanings are encompassed under believing in His Messenger.

Allah ﷻ says, “And the Book that He sent down upon His Messenger” (An-Nisa: 136). They must believe in the Book that Allah ﷻ has sent upon His Messenger. The Quran was sent down gradually in stages throughout Muhammad’s ﷺ prophethood. The first verse revealed to him was, “Read" (Al-'Alaq: 1). The last verse of the Holy Quran was revealed in his last few days before the Prophet ﷺ passed away. Allah says, “And fear a Day when you will be

returned to Allah. Then every soul will be compensated for what it earned, and they will not be wronged [i.e., treated unjustly]" (Al-Baqarah: 281).

Furthermore, Allah ﷻ says to believe in "the Scripture which He sent down before". The Scripture refers to the Books that Allah ﷻ had sent down before the Quran, which are the Torah, the Bible, and the Psalms.

Then Allah ﷻ says, "And whoever disbelieves in Allah, His angels, His books, His messengers, and the Last Day has certainly gone far astray" (An-Nisa: 136). The belief in all these matters is related to the belief in Allah ﷻ. The angels belong to Allah, hence, believing in them relates to believing in Him. Allah ﷻ has informed mankind of the angels since they are unable to see them. Allah mentioned how they were created, some of their names, actions, duties, and attributes. Allah ﷻ says, "[All] praise is [due] to Allah, Creator of the heavens and the earth, [who] made the angels messengers" (Fatir: 1).

Allah ﷻ describes what the angels look like. He says they have wings, some have two wings, others have three wings or four wings, and "He increases in creation what He wills". The Prophet ﷺ said, "I saw Gabriel and he had six hundred wings which filled the horizon". Prophet Muhammad ﷺ also saw him in his real image in the Hereafter. Allah ﷻ says regarding the tasks of the angels such as Jibreel who was trustworthy to carry the messages. Allah ﷻ says, "The Trustworthy Spirit [I.e. Gabriel] has brought it down (193). Upon your heart, [O Muḥammad] - that you may be of the warners (194)" (Ash-Shu'ara: 193-194). Another example is the angel Mikael who Prophet Muhammad ﷺ said was assigned with controlling the rain. Allah ﷻ says regarding the Angel of Death, "Say, The angel of death who has been entrusted with you will take you. Then to your Lord you will be returned" (As-Sajdah: 11). Allah ﷻ also says, "Until, when death comes to one of you, Our messengers [i.e. angels of death] take him, and they do not fail [in their duties]" (Al-An'am: 61). He also mentions

the angels of Paradise and the angels of Fire. He described the angels of Fire in the following verse: “O who you have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are [appointed] angels, harsh and severe; they do not disobey Allah in what He commands them but do what they are commanded” (At-Tahrim: 6). Thus, we must believe in the angels as Allah ﷻ has described them exactly. He and His Messenger informed the people of faith that believing in the angels is associated with believing in Allah ﷻ.

Allah ﷻ says that the people of faith must believe in “His Books”. He says, “Indeed, We sent down the Torah, in which was guidance and light. The prophets who submitted [to Allah] judged by it for the Jews, as did the rabbis" (Al-Ma'idah: 44). Allah ﷻ revealed the Torah which contains guidance and light. Thus, believers must believe in these Books as mentioned by Allah ﷻ.

Allah ﷻ also states that we must believe in "His messengers". Nuh is the first Messenger sent to the residents of earth, then Ibrahim, Musa, Isa, and before them was Hud and Salih. We must believe in all the Messengers of Allah ﷻ because believing in the Messengers is connected to believing in Allah ﷻ because He sent them.

Finally, Allah ﷻ states that the people of faith must believe in “the Last Day” which is the Day of Judgement. It is called the Last Day which signifies the end of the journey and this life, where everything will be put in its place. The people of Paradise will be admitted to Paradise, while the people of the Fire will be admitted to Hell. This life is a test and so it will come to an end one day. Life consists of stages, from the moment a person is born till the moment they die is considered one stage. Then death until the resurrection is another stage. Following that is the stage of *al-Barzakh*. Then the final stage is the resurrection

on the Last Day, where everything will be concluded and everyone will be placed in their final abode.

Allah ﷻ says that whoever disbelieves in these pillars "has certainly gone far astray". It does not refer to those who disbelieve in all the pillars, but if a person disbelieved in a portion of them, or one of them, or a matter related to them then he "has certainly gone far astray". Faith is one component that encapsulates all the other components that were mentioned previously. So, whoever disbelieves in a part of it has disbelieved in them all. Thus, whoever disbelieves in resurrection yet believes in Allah ﷻ is considered a disbeliever. Whoever disbelieves in one messenger does not believe in all of them and disbelieves in Allah ﷻ who sent them. So, whoever says that Musa is not a messenger has certainly disbelieved in Allah ﷻ. Then why are the Jews considered disbelievers? Because they have disbelieved in Muhammad ﷺ. Whoever disbelieves in Muhammad ﷺ has disbelieved in Allah ﷻ. Furthermore, the Jews have disbelieved in Musa ﷺ, because he informed them of Muhammad ﷺ. Similarly, whoever among the Christians disbelieves in Muhammad ﷺ has consequently disbelieved in Allah ﷻ. Hence, all matters of faith are interconnected as one and whoever disbelieves in one matter or a part of it has disbelieved in all matters collectively.

Allah ﷻ says, "And whoever disbelieves in Allah, His angels, His books, His messengers, and the Last Day has certainly gone far astray" (An-Nisa: 136). Deviation drives its followers away from the truth. Belief is the straight path, it is light and it is the opposite of darkness and disbelief. Thus, whoever disbelieves in any matter concerning the matters of belief has indeed gone astray. Some people deviate from the deeds that Allah ﷻ mandated. This deviation could be due to ignorance, thus that person has yet to go far astray. However, those who disbelieve in matters concerning this religion that were clarified by Allah ﷻ have certainly gone far astray.

Then Allah ﷻ says, “Indeed, those who have believed then disbelieved, then believed then disbelieved, and then increased in disbelief - never will Allah forgive them, nor will He guide them to a way” (An-Nisa: 137).

Those who disbelieve after they were guided to the truth have evil souls that entice them to reject the truth. They disbelieve due to a disease in their hearts. It could also be due to doubt that infects their hearts because of their desires. This pushes them into favoring and preferring this worldly life over the Hereafter. So, they reject belief in all its forms and take on any means that would drive them away from the truth.

They might return to the truth, but Allah ﷻ says, “And then increased in disbelief”. They become firmly rooted in infidelity and thus it increases. Allah ﷻ says, “never will Allah forgive them” in the Hereafter. Then He says, “Nor will He guide them to a way” in this worldly life. Allah ﷻ is threatening them that He will never forgive them in the Hereafter because they died in disbelief. Allah ﷻ will not guide them in any way in this life and He will not grant them steadfastness, nor will they be guided to the path of faith once again because they wavered. They knew the correct belief, treaded in its path, and yet they disbelieved. Then they returned to the faith once again, but they opted for disbelief and thus their disbelief increased. Consequently, Allah ﷻ will punish them by blinding their insights. They will not succeed in treading the way of righteousness and will remain in their state until they die. He says, “never will Allah forgive them” (An-Nisa: 137). This statement is an assertive confirmation indicating that it is highly unlikely for them to be forgiven for their actions.

يقول الله ﷻ:"بَشِّرِ الْمُنَافِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا (138) الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أَيَبْتَغُونَ عِنْدَهُمُ الْعِزَّةَ فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا (139) وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلا تَقْعُدُوا مَعَهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ إِنَّكُمْ إِذًا مِثْلُهُمْ إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا (140)" [النساء: 138-140].

says, “Give tidings to the hypocrites that there is for them a painful ﷻ Allah .punishment (138). Those who take disbelievers as allies instead of the believers Do they seek with them honor [through power]? But indeed, honor belongs to Allah entirely (139). And it has already come down to you in the Book [i.e. the Quran] that when you hear the verses of Allah [recited], they are denied [by them] and ridiculed; so do not sit with them until they enter into another conversation. Indeed, you would then be like them. Indeed, Allah will gather the hypocrites and disbelievers in Hell all together” (An-Nisa: 138-140).

Allah ﷻ says, “Give tidings to the hypocrites that there is for them a painful punishment” (An-Nisa: 138). In this verse, Allah ﷻ is mocking the hypocrites. He says to His Messenger to give them the good news, but this is not pleasant news because “there is for them a painful punishment”. The wisdom here behind using the word tidings while talking about painful punishment is to mock the hypocrites. This is because they deceived and ridiculed the believers by posing as believers, while in fact, they are allies of the disbelievers. So, in return, Allah ﷻ ridiculed them because in this context the word, tidings, is satirical.

Then comes the description of their greatest evil deed which is their loyalty to the polytheists. The motive behind their hypocrisy is their enmity to the people of faith. Allah ﷻ will reproach those who take the disbelievers as allies by saying, “Do they seek with them honor [through power]?” (An-Nisa: 139). Do those who associate with them seek empowerment and high status? They thought that honor belonged to the disbelievers because of their short-sightedness and because the number of disbelievers was far larger than the number of believers, who were considered to be very weak at the time. Therefore, the true loyalty of the hypocrites lied with the disbelievers. They entered into this faith to be in a middle position, so they can avoid being harmed by the believers, while their true loyalty will be to the disbelievers. They believe with the depths of their hearts that infidelity will prevail in the end. Allah ﷻ says, “But indeed, honor belongs to

Allah entirely" (An-Nisa: 139). Honor and victory are in the hand of Allah ﷻ for He is the Owner of this universe and to Him belong the keys of all creations. He is the Almighty whom no one can defeat. Thus, if they seek true honor, then it is with the people of faith because they are with Allah ﷻ. Allah also mentions that He had previously forbidden the people of faith from joining the disbelievers' councils where they would criticize the verses of Allah ﷻ and without being renounced by the believers.

The Almighty says, "And it has already come down to you in the Book [i.e. the Quran] that when you hear the verses of Allah [recited], they are denied [by them] and ridiculed" (An-Nisa: 140). This verse is also revealed in Surah Al-An'am, which was revealed in Mecca. Then it is repeated in Surah An-Nisa, which was revealed later in Medina. Allah ﷻ says, "And when you see those who engage in [offensive] discourse concerning Our verses, then turn away from them until they enter into another conversation. And if Satan should cause you to forget, then do not remain after the reminder with the wrongdoing people" (Al-An'am: 68). It is not permissible for believers to associate with disbelievers who engage in offensive discourse if they cannot denounce them. Allah ﷻ revealed these verses because some believers used to join these councils. The unbelievers would curse and ridicule Allah, His Messenger, their religion, and the Quran while the believers were unable to denounce them because many of them were hiding their faith.

The "wrongdoing people" refers to the hypocrites of Medina. These hypocrites would often join the meetings of the Jews. They would curse the Prophet ﷺ and this religion while the hypocrites would support them. Some of those whose faith was weak might sit with these Jews, listen to them, and not denounce them. Over time their hearts would darken with frequent suspicions and doubts which could lead them to leave Islam. Allah ﷻ says, "So do not sit with them until they enter into another conversation" (An-Nisa: 140). That is, do not

sit with the disbelievers unless they engage in a talk other than the religion and verses of Allah ﷻ, such as talking about worldly matters which can benefit the believer sitting with them. He says, “Indeed, you would then be like them”. That is if believers join these conversations without denouncing them, then they will be considered unbelievers like them. Then, Allah ﷻ says, “Indeed, Allah will gather the hypocrites and disbelievers in Hell all together” (An-Nisa: 140). If their hearts are not connected to Allah then showing their Islam, praying with the Prophet, and fighting alongside him will not benefit them. What they reveal and their outer appearance does not benefit them at all. Allah will gather all the hypocrites and disbelievers in Hell. Allah mentions the hypocrites before the disbelievers, for they are far worse than the disbelievers. They are equal to disbelievers in disbelief, but they surpass them because they deceive, mislead, ridicule, and betray the people of faith.

In addition, Allah ﷻ clarified that associating with the enemies is the path to hypocrisy. He then explains the status of the hypocrites and their ways. He says, “Those who wait [and watch] you. Then if you gain a victory from Allah, they say, "Were we not with you?" But if the disbelievers have a success, they say [to them], "Did we not gain the advantage over you, but we protected you from the believers?" Allah will judge between [all of] you on the Day of Resurrection, and never will Allah give the disbelievers over the believers a way [to overcome them]” (An-Nisa: 141).

Allah is threatening those hypocrites who are lurking in waiting and watching in the hope that what is in their souls will happen. They await the demise of the religion and the defeat of the people of Islam. They await the outcome of the conflict between the believers and the disbelievers. They await the results so they may join the victorious party. If the believers are granted victory from Allah ﷻ then the hypocrites would say, “Were we not with you?” At that moment, they would reveal themselves as being one of the believers. This is a rhetorical

question and their answer would be "Yes". They think the believers would confirm this question by saying, "Yes, you were with us, and you struggled with us so we share this victory". On the other hand, "if the disbelievers have a success" over the people of faith, by Allah's will. The hypocrites would say to the disbelievers, "Did we not gain the advantage over you, but we protected you from the believers?" The hypocrites would say at that moment that they defended and protected the disbelievers from the people of Islam by informing them of their news and faults.

The hypocrites were playing both sides, sometimes they would show their loyalty to the people of faith, and other times they would reveal their loyalty to the unbelievers. Their loyalty was determined by the outcome of the conflict between Muslims and unbelievers. The Almighty says, "Allah will judge between [all of] you on the Day of Resurrection" (An-Nisa: 141). This is a decisive judgment that gives each person their rights. This also relates to their intentions and Allah is knowledgeable of all of that. the Almighty then says, "And never will Allah give the disbelievers over the believers a way [to overcome them]" (An-Nisa: 141). Allah ﷻ will eradicate the disbelievers and defeat them. If the unbelievers are victorious sometimes, then it is only temporary. As the victory will always remain for the people of Islam. The Prophet ﷺ said, "A section of my community will continue to fight for the right and overcome their opponents till the last of them fights with the Antichrist".

Then Allah ﷻ says, "Indeed, the hypocrites [think to] deceive Allah, but He is deceiving them. And when they stand for prayer, they stand lazily, showing [themselves to] the people and not remembering Allah except a little" (An-Nisa: 142).

The hypocrites assume that what they say to deceive the people of faith will work on Allah ﷻ. The people of faith are the followers, supporters, and beloved ones

of Allah. So, whoever tries to deceive them is attempting to deceive Allah ﷻ. Whoever wants to defeat them it is as if they are trying to defeat the Lord. Therefore, Allah ﷻ is revealing the truth of those people's actions and intentions. They do not believe they are directly deceiving the Lord.

However, Allah reveals that deceiving the people of faith is in fact deceiving Him. Allah depicts the matter in this way because of their lack of common sense, intellectual weakness, and absurdity. Allah ﷻ can never be deceived as He is the Powerful Lord that no one can defeat or deceive. He says, "The hypocrites [think to] deceive Allah but He is deceiving them" (An-Nisa: 142). Allah ﷻ retorts their assumptions and indicates that He is deceiving them. The meaning of deceit is to show someone the opposite of their true intentions. For example, when a person wants to harm another, he shows him love and affection, while contriving against him in secret. Allah ﷻ is deceiving them by creating an illusion of safety and security. He might also provide them with wealth and reprieve them. He does not punish them immediately for their crimes against the believers, so they think that this is in their favor. They assume that Allah ﷻ is supporting them or that He is oblivious of what they do.

However, the truth is Allah ﷻ gives them more time to increase their crimes so that their punishment will be devastating. Allah ﷻ says, "But He is deceiving them" in this world and the Hereafter. As for this world, Allah will reveal some of their secrets and time will turn against them. They think that if Allah ﷻ gives them time until death then they will be with the people of faith because they were with them in this world. While in the Hereafter, they will find that their situation is completely different. They will walk for some time along with the people of faith, but then a wall with a door is placed between them in the land of resurrection and gathering. He says, "On the [same] Day the hypocrite men and hypocrite women will say to those who believed, 'Wait for us that we may acquire some of your light…'" (Al-Hadid: 13). Allah ﷻ will give the believers light while the

disbelievers remain in darkness Then the hypocrites say to the believers, "wait for us that we may acquire some of your light". The hypocrites will recede and ask for some light from the believers. When the last of them is gone and all the hypocrites are behind the believers, then "... a wall will be placed between them with a door its interior containing mercy but on the outside of it is torment" (Al-Hadid: 13). Allah ﷻ says, "They [i.e. the hypocrites] will call to them [i.e. the believers, 'Were we not with you?'..." (Al-Hadid: 14). The hypocrites will call the people of faith from behind the wall and ask them: "Were we not living amongst you in the worldly life and are we not with you now on the road to Heaven?" He says, "They will say, 'Yes, but you afflicted yourselves and awaited [misfortune for us] and doubted, and wishful thinking deluded you until there came the command of Allah. And the Deceiver [i.e. Satan] deceived you concerning Allah'" (Al-Hadid: 14). The hypocrites awaited the defeat of the Muslims so they could leave them. If the disbelievers are victorious, they will follow them, and if Muslims triumph then they will join them. He says, "So today no ransom will be taken from you or from those who disbelieved. Your refuge is the Fire. It is most worthy of you, and wretched is the destination" (Al-Hadid: 15).

Allah ﷻ says, "Indeed, the hypocrites [think to] deceive Allah, but He is deceiving them. And when they stand for prayer, they stand lazily…" (An-Nisa: 142). This is the state of the hypocrites when they stand for prayer because they hate it and disbelieve in it. They pray only to show the believers that they are praying so they are not stigmatized with disbelief. If they stand up in prayer, they do not mention Allah ﷻ except for a little because it is a prayer of falsity and hypocrisy and not a prayer of faith.

Allah ﷻ says, "Wavering between them, [belonging] neither to these [i.e. the believers] nor to those [i.e. the disbelievers]. And whoever Allah sends astray - never will you find for him a way" (An-Nisa: 143).

They are described as those who are confused and waver between two directions sometimes, they are with these and sometimes they are with those. They are wavering between faith and disbelief. While they belong "neither to these [i.e. the believers] nor to those [i.e. the disbelievers]" (An-Nisa: 143). They are not liars in the literal sense of the word. The hypocrites appear in alliance with the people of faith, but their intentions and actions are in line with the disbelievers. Those who are in this state have been given a warning and a threat. Faith is a path that grants its followers safety, but only if they embrace it fully. Allah states that people must surrender everything to Allah, including their direction, destination, heart, and senses. Allah ﷻ says "...And whoever Allah sends astray - never will you find for him a way" (An-Nisa: 143). The punishment for the hypocrites is that they are misled by Allah ﷻ in this way. They cannot find guidance because Allah ﷻ is the One Who misled them. Allah, the Lord of heavens and earth, the Creator of the worlds, the One Who controls everything, the One Who no one can defeat. If He misled them, then no one can save them from this delusion.

Then Allah ﷻ says, "O you who have believed, do not take the disbelievers as allies instead of the believers. Do you wish to give Allah against yourselves a clear case?" (An-Nisa: 144).

This speech is directed to the people of faith to determine their position. Allah ﷻ states that there is no room for compromise in this matter. This is also a warning from Him against taking the disbelievers as allies, supporters, or loved ones, "instead of the believers". Believers must guide one another because disbelievers have nothing but grudge and enmity for the believers. Then Allah responds with the following question: "Do you wish to give Allah against yourselves a clear case?" (An-Nisa: 144). It is meant to reproach, blame, and warn the believers. It means, "Do they want to give Allah compelling proof against them proving that they are deserving of punishment?" Allah ﷻ holds those who

have committed crimes and sins accountable for their actions. Those who commit these crimes while knowing have given Allah ﷻ proof against them because they have been made clear and are not obscure. Therefore, it is clear that becoming allies with the disbelievers is not approved by Allah ﷻ and it does not please Him, so it is forbidden.

Allah ﷻ warns the believers of this prohibition in another verse: "Let not believers take disbelievers as allies [i.e. supporters or protectors] rather than believers. And whoever [of you] does that has nothing [i.e. no association] with Allah, except when taking precaution against them in prudence. And Allah warns you of Himself, and to Allah is the [final] destination" (Ali-'Imran: 28). This verse was sent as a warning of the absolute prohibition of sitting with the disbelievers when they criticize the verses of Allah ﷻ even if the believers are not engaged with them and remain silent without denouncing them. Then Allah says, "Indeed, you would then be like them" (An-Nisa: 140).

Allah ﷻ says, "Indeed, the hypocrites will be in the lowest depths of the Fire - and never will you find for them a helper" (An-Nisa: 145).

This is a confirmation from Allah ﷻ that hypocrisy is a greater crime than disbelief, therefore, a hypocrite's punishment is far worse than that of a disbeliever. This also indicates that Hellfire has layers and the lower layers are more intense in torture and heat. At the lowest point in Hell reside the hypocrites. The word, never, completely denies any chance that they could ever find someone to support them or to stand with them in the future. For no one can alleviate or remove the punishment of Allah ﷻ.

Then, Allah ﷻ says, "Except for those who repent, correct themselves, hold fast to Allah, and are sincere in their religion for Allah, for those will be with the believers. And Allah is going to give the believers a great reward" (An-Nisa: 146).

The hypocrites will suffer eternal punishment except those who repent, correct their deeds, follow the straight path, and hold on tightly to Allah ﷻ, His Messenger, His religion and His Book. The individuals who devote their deeds to Allah ﷻ "will be with the believers" both in this world and the Hereafter. They will be judged with the believers and they will enter Paradise as well. Allah ﷻ concludes this verse giving them good tidings. He says, "And Allah is going to give the believers a great reward" (An-Nisa: 146).

Allah ﷻ says, "What would Allah do with [i.e. gain from] your punishment if you are grateful and believe? And ever is Allah Appreciative and Knowing" (An-Nisa: 147).

Allah ﷻ does not gain anything from tormenting His servants. He does not punish them to retaliate or gain any benefit because Allah ﷻ is exalted above being harmed or benefited from that. These commands benefit those who follow them as the Lord is All-Appreciative and All-Knowing of whoever has faith in Him and those who fulfill His commandments. Allah ﷻ records all deeds and multiplies the rewards for a single good deed from ten times to seven hundred times and even more.

Allah ﷻ only wants them to believe in Him; this means to have faith in Him and to act accordingly. Allah ﷻ is true, Paradise is true, and Hell is true. Belief in Allah ﷻ is a confirmation of the truth and a way of thanking Allah ﷻ for His blessings. Allah ﷻ is the Creator, the All-Knowing, the Lord, the Most Gracious, the Most Merciful. He has created, raised, and provided mankind with all of these blessings. Allah ﷻ increases the rewards of those who believe in Him, thank Him, and acknowledge His blessings. He says, "If you are grateful, I will surely increase you [in favor]" (Ibrahim: 7).

Allah ﷻ is All-Appreciative and He rewards the benevolent with goodness. He says, "Is the reward for good [anything] but good?" (Ar-Rahman: 60). Allah

mentioned in Surah Ar-Rahman what he has prepared for His distinguished followers. He says, "But for he who has feared the position of his Lord are two gardens" (Ar-Rahman: 46). Allah ﷻ mentions what is inside these two gardens. He says that goodness must be rewarded with goodness.

Allah ﷻ is All-Appreciative, He is All-Knowing of whom deserves to be rewarded. This verse is the conclusion of this section which states that the people of faith must believe, engage in the path of faith, and not deviate anyway from this belief. It also makes it clear that whoever deviates from this path is a disbeliever and from amongst the weary hypocrites. This is a decisive statement that confirms that believers must be allies to the people of faith. They must be loyal to the people of faith and veer away from the disbelievers.

In a new section of this Surah, Allah ﷻ says, "Allah does not like the public mention of evil except by one who has been wronged. And ever is Allah Hearing and Knowing (148). If [instead] you show [some] good or conceal it or pardon an offense - indeed, Allah is ever Pardoning and Competent (149)" (An-Nisa: 148-149).

It is not appropriate to utter evil, such as insults or curses in public unless it is to reveal wrongdoing. Those who have been wronged are permitted to speak out against wrongdoers. They may ask Allah ﷻ to punish the wrongdoers or complain to Him about them. It is also permissible for them to raise their complaints to others who can help them clear this injustice. They can also speak out publicly against those who wronged them by responding directly to the offense, but without exaggerating or lying about them. For example, if someone commits verbal aggression then the punishment must be equivalent to that verbal aggression. They should not inflate their wrongdoings or insult their fathers or mothers because this is one of the greatest sins. The Prophet ﷺ said, "One of the major sins is for a man to curse his parents. They said how does a man curse his

parents, oh Allah's Messenger? The prophet said, “The man curses the man’s father, so he (the other man) insults his father, and insults his mother”. So, those mentioned in the Hadith have committed a major sin, both those who caused the cursing and those who cursed.

This verse concludes that the Lord is All-Hearing and He is All-Knowing of their conditions. This verse indicates both encouragement and intimidation. It is encouragement for the oppressed. Allah hears the supplications and invocations of those who are oppressed and tells them not to be afraid even if they are wronged because Allah ﷻ will answer their calls. The Prophet ﷺ said, “There are three whose call is not returned among them the oppressed”. The Prophet ﷺ also says in the Hadith Qudsi: “We will help you even if after a while”. This also intimidates those who commit injustice and transgress against others.

Allah ﷻ says, “If [instead] you show [some] good or conceal it or pardon an offense - indeed, Allah is ever Pardoning and Competent” (An-Nisa: 149). Good deeds include praying, fasting, giving zakat, performing hajj, or any other good deeds that are performed either in public or in private. This includes giving charity, or advising someone, or helping another person in private without letting anyone know except Allah ﷻ.

If they pardon the aggressors and forgive their bad deeds then “Allah is ever Pardoning and Competent” (An-Nisa: 149). This is a favorable decision to Allah ﷻ because two of His attributes are that He is ever Pardoning and Competent. Allah ﷻ might be cursed or insulted yet, He forgives and delays the punishment of the offenders if they repent. These perpetrators may not be punished, since Allah ﷻ is Forgiving. Many obstinate disbelievers claimed that Allah ﷻ has a son. They also insulted Him, fought His followers, and many other crimes. Despite that, Allah ﷻ granted them repentance and they returned to His path. Allah ﷻ pardoned them despite His power and ability to punish them. This

is a lesson for the servants of Allah to forgive others and to adopt these attributes which are beloved by Allah ﷻ.

Allah ﷻ is merciful and He loves His merciful servants. Allah is ever Pardoning and loves His forgiving servants. He is Bountiful and loves His generous servants. He is the Most-Forbearing and loves His forbearing servants. He is Patient and loves His patient servants. So, this is an encouragement to inspire them to forgive by showing that Allah ﷻ is ever Pardoning and He is the most enduring of harm.

This verse also serves as a reminder to the Prophet ﷺ that he is similar to other prophets who have been harmed by ignorant people. He used to say, "May Allah have mercy on Musa who had been harmed much more, but he had been patient". Prophet Muhammad ﷺ imitated Musa ﷺ who was harmed greatly by the Children of Israel and yet, he endured their harm. Prophets and messengers were the role models of patience. This verse is an invitation from Allah ﷻ to forgive and pardon others.

Then Allah ﷻ says, "Indeed, those who disbelieve in Allah and His messengers and wish to discriminate between Allah and His messengers and say, 'We believe in some and disbelieve in others,' and wish to adopt a way in between (150). Those are the disbelievers, truly. And We have prepared for the disbelievers a humiliating punishment (151)" (An-Nisa: 150-151).

These verses refer to the elusive among the People of the Scripture from the Christians and the Jews, as well as the hypocrites. Whoever says they believe in some of the messengers and disbelieve in others disbelieve in Allah ﷻ. First, he is a disbeliever in the messenger whom he claims to believe in. This messenger whom they claim to follow such as Musa ﷺ informed them about the previous and following messengers. Musa, himself, believed in these messengers who were to be sent after his time such as Isa ﷺ and Muhammad ﷺ. Musa received a

prophecy from Allah ﷻ about the coming of Prophet Muhammad ﷺ. So, whoever disbelieves in Muhammad and claims to believe in Musa does not believe in Musa. Then, he is also a disbeliever in Allah ﷻ because Allah is the One who has sent all these messengers. Allah ﷻ has prepared a humiliating punishment for those disbelievers that fits their crime. The offense of these people involves a kind of mockery towards Allah ﷻ and His messengers by separating between them. They are subjected to a humiliating punishment that inflicts physical pain upon and disgraces them as well. There are different types of humiliation such as a sensual humiliation like pushing them and pitching them into the fire, "The Day they are thrust toward the fire of Hell with a [violent] thrust, [its angels will say]" (At-Tur: 13). He also says, "Those are the disbelievers, truly. And We have prepared for the disbelievers a humiliating punishment" (Al-Qamar: 48). They are also dragged on their faces with their hands and feet tied. Then scalding water is poured on their heads while they are hit with hooked rods. This is disgraceful and insulting to them So, the humiliation is both psychological and physical.

When Allah ﷻ mentioned the state of the disbelievers, He mentioned the opposite side as well. Allah ﷻ says, "But they who believe in Allah and His messengers and do not discriminate between any of them - to those He is going to give their rewards. And ever is Allah Forgiving and Merciful" (An-Nisa: 152).

The people of faith believe in everything that was sent from Allah ﷻ to His Messenger. They do not differentiate between any of His messengers. They do not say, we believe in a certain messenger and disbelieve in another. Allah ﷻ referred to them with the distant demonstrative pronoun, "those" to indicate their honored position. Allah ﷻ states that He will reward them for their faith, obedience, and response to the command of Allah ﷻ. He says, "And ever is Allah Forgiving and Merciful". He forgives the believers for the sins they committed and rewards them for their good deeds. Allah ﷻ elaborates on the stubbornness of the People of the Scripture, both the Jews and the Christians, when confronting

Prophet Muhammad ﷺ. Allah ﷻ says, "The People of the Scripture ask you to bring down to them a book from the heaven. But they had asked of Moses [even] greater than that and said, 'Show us Allah outright,' so the thunderbolt struck them for their wrongdoing. Then they took the calf [for worship] after clear evidence had come to them, and We pardoned that. And We gave Moses a clear authority" (An-Nisa: 153).

The People of the Scripture said to the Prophet that they will not believe in him unless he brings down a book from the heavens. This Book is written in Heaven such as the Tablets of stone that were given to Musa. Allah ﷻ says, "[They are] those who said, 'Indeed, Allah has taken our promise not to believe any messenger until he brings us an offering which fire [from heaven] will consume'" (Ali-'Imran: 183). This was just one of their many requests.

Allah ﷻ also mentions their request to Musa. He says, "But they had asked of Moses [even] greater than that and said, 'Show us Allah outright'" (An-Nisa: 153). This indicates that Prophet Muhammad ﷺ was asked much less than what was demanded by the previous people. They did not demand a book, instead, they wanted to see Allah ﷻ Himself, openly without any barrier or obstacle. They wanted to see Him with their own eyes explicitly and clearly. Then Allah ﷻ says to Musa, "So, the thunderbolt struck them for their wrongdoing" (An-Nisa: 153). They asked their prophet, Musa, for this because of their stubbornness. Consequently, Allah ﷻ responded by striking them with a thunderbolt sent from the heavens. Their vice was their stubbornness and dissatisfaction with the revelations sent down to Musa. Some of the great miracles that were given to Prophet Musa include his staff that turns into a snake when he throws it on the ground. In addition, when he sticks his hand into his pocket and takes it out it becomes white. He was also given revelations from Allah ﷻ to preach to the Pharaoh. Allah ﷻ says, "So We sent upon them the flood and locusts and lice and frogs and blood as distinct signs, but they were arrogant and were a criminal

people" (Al-A'raf: 133). Then, when Musa struck the Red Sea with his staff, Allah ﷻ said, "It parted, and each portion was like a great towering mountain" (Ash-Shu'ara: 63). Then Musa and the Children of Israel were able to walk across a dry road in the middle of the sea while the others were drowning in the water. The Children of Israel witnessed all these signs and yet, they said, "Show us Allah outright" (An-Nisa: 153). The issue is not a matter of looking for evidence to believe in the message of Allah ﷻ, but rather it is their obstinance against His messengers.

Allah ﷻ says to Prophet Muhammad ﷺ that the predecessors were far more rooted in disbelief than his people. Allah ﷻ continues and says, "Then they took to themselves the calf, after the clear proofs had come to them" (An-Nisa: 153). They went on to worship the calf as a god instead of Allah ﷻ. It is atrocious to mention the word, god, in association with the calf that was worshipped, therefore, it was omitted. This calf statue was made by a Samaritan from gold that was stolen from the Egyptians. The face of the calf was made with the dust of the ground upon which the angel Jibreel had trodden. They were deceived by the fact that this statute of the golden calf became alive. Allah ﷻ says, "And he extracted for them [the statue of] a calf which had a lowing sound, and they said, 'This is your god and the god of Moses, but he forgot'" (Taha: 88). The Samaritan deceived them by claiming that Musa forgot that his god was with them. He said that Musa went looking for the Lord on the mountain, while it was there with them. They were sinners with no intellect or understanding because they worshiped this calf and took it as their god instead of Allah. He says, "And the people of Moses made, after [his departure], from their ornaments a calf - an image having a lowing sound. Did they not see that it could neither speak to them nor guide them to a way? They took it [for worship], and they were wrongdoers" (Al-A'raf: 148). In this verse, Allah ﷻ is telling the Prophet ﷺ not to be disheartened by comparing the actions of the disbelievers to the former calf

worshippers. Allah ﷻ is providing solace to His Messenger ﷺ for the ingratitude, disbelief, and stubbornness of the Jews who said to him that they will not believe in him until a book from Heaven is revealed to them just like the Torah. Allah ﷻ says, "Then they took the calf [for worship] after clear evidence had come to them, and We pardoned that" (An-Nisa: 153). Allah ﷻ forgave their obstinance and infidelity after they repented to Allah ﷻ in the way He had decreed upon them. Allah ﷻ opened a door of forgiveness for them. He neither took them as offenders to cast them into Hellfire nor did He provide them with an easy way out of this major crime they have committed. Allah ﷻ says, "And We gave Moses a clear authority" (An-Nisa: 153). Prophet Musa was given compelling, clear, and physical proof against them from Allah ﷻ.

Allah ﷻ mentions other crimes that the Children of Israel have committed and says, "And We raised over them the mount for [refusal of] their covenant; and We said to them, 'Enter the gate bowing humbly'; and We said to them, 'Do not transgress on the Sabbath'; and We took from them a solemn covenant" (An-Nisa: 154).

The mount in this verse refers to the Mount of Tur. Allah ﷻ raised this mount over them because they refused to abide by the rulings of the Torah. Then Musa said to them: "This is the covenant of the Lord for you, so follow it". However, they refused to do so. At that point, Allah ﷻ ordered Jibreel to uproot the mountain and place it over their heads so they may endorse this covenant, otherwise the mountain will be thrown over their heads and kill them.

Allah ﷻ also says in another verse, "And [mention] when We raised the mountain above them as if it was a dark cloud and they were certain that it would fall upon them, [and Allah said], 'Take what We have given you with determination and remember what is in it that you might fear Allah'" (Al-A'raf: 171). Allah ﷻ ordered them to adhere to His covenant with determination and

spirit. However, they broke their covenant after Allah lifted the mount from over them. Allah mentions in other verses where they have disobeyed Him. He says, "They said [instead], 'We hear and disobey'" (Al-Baqarah: 93).

Then Allah ﷻ says, "enter the gate bowing humbly" (An-Nisa: 154). This gate refers to the gate of Jerusalem once it was conquered. Those who set foot into the city must enter bowing to Allah ﷻ to thank Him for aiding their victory in conquering the city of Jerusalem. Allah ﷻ also says, "Enter the gate bowing humbly and say, 'Relieve us of our burdens [i.e. sins]" (Al-Baqarah: 58). However, instead of entering the city bowing, they entered it on their backsides. Moreover, instead of saying *hitta*, i.e. forgive our sins, they said *hinta*, i.e. wheat.

Allah ﷻ responds, "But those who wronged changed [those words] to a statement other than that which had been said to them, so We sent down upon those who wronged, a punishment from the sky because they were defiantly disobeying" (Al-Baqarah: 59). Allah ﷻ says, "Do not transgress on the Sabbath" (An-Nisa: 154). It was considered a transgression to work on the Sabbath because Allah ﷻ chose this day solely for worshipping Him. Allah ordered them to not light a fire, not to lift a finger on this day unless it is to worship Him. They were forbidden from engaging in any mundane work on this day. However, they defied Allah's order and went fishing on this day by devising a plan. He says, "And We took from them a solemn covenant" (An-Nisa: 154). Those who broke this covenant have committed a grave sin that will not be pardoned. "So We sent down upon those who wronged, a punishment from the sky because they were defiantly disobeying" (Al-Baqarah: 59). They were ordered to kill those who broke the covenant regarding the Sabbath and Allah ﷻ punished them. He says, "And We said to them, 'Be apes, despised'" (Al-Baqarah: 65) because of their many wrongdoings.

يقول الله ﷻ: "فَبِمَا نَقْضِهِمْ مِيثَاقَهُمْ وَكُفْرِهِمْ بِآيَاتِ اللَّهِ وَقَتْلِهِمُ الأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌ بَلْ طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ فَلا يُؤْمِنُونَ إِلَّا قَلِيلًا" [النساء: 155].

says, "And [We cursed them] for their breaking of the covenant ﷻ Allah and their disbelief in the signs of Allah and their killing of the prophets without .right and their saying, 'Our hearts are wrapped' [i.e. sealed against reception] Rather, Allah has sealed them because of their disbelief, so they believe not, except for a few" (An-Nisa: 155).

The Jews broke the covenant that Allah ﷻ took upon them to believe in His messengers, to revere them, to follow them, and to obey the rulings of the Torah. Throughout history, the Jews broke many covenants with Allah ﷻ by killing many of their prophets and the last one whom they tried to kill was Isa ﷺ. Allah ﷻ ascended him to the heavens and saved him from their hands after they almost caught him. The head of the Jews at the time called for his head. He said that Isa, the son of Maryam, was a heretic and therefore, he must be killed. Allah ﷻ created an illusion and made a man look like Isa. This man was the one who was killed and crucified instead of Isa and they were proud as they thought they had indeed killed the Messenger of Allah, Isa son of Maryam. They are the murderers of prophets and messengers as they had also killed Yahya and Zechariah before that. They had no doubt that they were prophets sent from Allah and yet they attacked and killed them unjustly. The prophets did not oppress them because prophets are infallible to injustice and aggression. This is a clear statement from Allah ﷻ that the Jews killed prophets intentionally and unlawfully.

The Children of Israel claimed that their "hearts are wrapped" (An-Nisa: 155). They attributed their disbelief to Allah ﷻ by claiming that He created them this way. They did not own up to their disbelief that was the result of their stubbornness and their own doing. Instead, they sinned by saying, "Our hearts are wrapped". They are not admitting their guilt rather, they are blaming Allah for

their disbelief. Allah did not create them with wrapped hearts, rather, "Allah has sealed them because of their disbelief" (An-Nisa: 155). When they persisted in disbelief, Allah shut their hearts to guidance and sealed them against reception with a seal that cannot be broken.

Prophet Muhammad ﷺ, who was sent to all of mankind was the first to address the Jews directly with numerous great verses. He ordered them to be the first to believe in his message because they were the ones who knew of him and this religion the most. Even with all the signs, miracles, and pieces of evidence, the Prophet presented them. He told them their stories and gave them one proof after another. However, only ten Jewish people from across the earth believed in Prophet Muhammad ﷺ while he was alive and only a few of them embraced Islam throughout the ages. Allah says, "So they believe not, except for a few" (An-Nisa: 155). This is their punishment to them from Allah ﷻ.

Then Allah ﷻ confirmed that their hearts were sealed due to the crimes they committed. They slandered the Holy Book of Allah, the Torah. They claimed that Allah ﷻ felt tired and needed to rest on the seventh day of creation. Another example of slander against Allah ﷻ is to assume He is not omniscient. They claimed Allah ﷻ did not know that Adam had disobeyed Him as narrated in the Gospel. "But the Lord called to Adam, "Where are you?" He answered, "I heard you in the garden, and I was afraid because I was naked, so I hid". And He said, "Who told you that you were naked? Have you eaten from the tree that I commanded you not to eat from?" Adam said, "The woman you put here with me had tempted me". They claimed that God did not know of something until it happened or after it happened. The Jews also claimed that He ascended from Heaven to fight Yaqub. They claimed He fought all night until Yaqub beat Him, right after that God returned to His Divine Form, struck Yaqub, and broke his hip. When he realized it was God, Yaqub said, bless me, so Allah did. This is a great act of slander. They constantly disbelieved in the prophets and signs of Allah.

Allah also ﷻ says, "And [We cursed them] for their disbelief and their saying against Mary a great slander" (An-Nisa: 156).

This is also one of their greatest acts of disbelief. The Arabic word *buhtanan*, i.e. a slander, indicates that those who listen to it will be confused and shocked by the lies. They become at a loss for words because of this atrocious and horrible accusation. They slandered Maryam, accused her of fornication. They claimed Prophet Isa ﷺ was a product of adultery and not a human that Allah ﷻ had created without a father. Then, Allah ﷻ says, "And [for] their saying, 'Indeed, we have killed the Messiah, Jesus the son of Mary, the messenger of Allah.' And they did not kill him, nor did they crucify him; but [another] was made to resemble him to them. And indeed, those who differ over it are in doubt about it. They have no knowledge of it except the following of assumption. And they did not kill him, for certain" (An-Nisa: 157).

They were proud of killing the Messiah, the Messenger of Allah. It is mentioned in the Gospel that they strived to commit this atrocious crime by any means. They even helped the Romans in their pursuit to kill him. However, Allah ﷻ retorts, "And they did not kill him, nor did they crucify him. But [another] was made to resemble him to them" (An-Nisa: 157). Allah ﷻ made another man resemble Isa and that man was crucified in his place. Allah says, "And indeed, those who differ over it are in doubt about it. They have no knowledge of it except the following of assumption. And they did not kill him, for certain." (An-Nisa: 157), The Jews were not sure that the one who was crucified was indeed Isa son of Maryam. Allah ﷻ negates their claim that they killed him for certain. Allah ﷻ says,

"And they [i.e. the disbelievers] planned, but Allah planned. And Allah is the best of planners (54). [Mention] when Allah said, O Jesus, indeed I will take you and raise you to Myself and purify [i.e. free] you from those who disbelieve and make

those who follow you [in submission to Allah alone] superior to those who disbelieve until the Day of Resurrection…(55)" (Ali-'Imran: 54-55).

Prophet Isa was called the Messiah because he purifies the earth of evil at the end of time. He will ascend as a prophet, a messenger, and a ruler who rules with Allah's book and follows Prophet Muhammad ibn Abd-Allah ﷺ. He will break the cross, kill the pigs, call for prayer, and establish jizya. Those who embrace Islam do not pay jizya, but those who refuse to pay and refuse to convert to Islam are killed as our Prophet did with the Arabs. The Messiah will only accept the people of Islam.

Allah ﷻ states, "Rather, Allah raised him to Himself. And ever is Allah Exalted in Might and Wise" (An-Nisa: 158).

In this verse, Allah reveals what actually happened to Isa ﷺ. Allah ﷻ made him fall asleep and raised him to Heaven. The Prophet ﷺ met him on his night journey to the sky. Allah ﷻ says, "[Mention] when Allah said, O Jesus, indeed I will take you and raise you to Myself" (Ali-'Imran: 55). This verse also indicates that Allah ﷻ is far above His servants. He says, "And ever is Allah Exalted in Might" (An-Nisa: 158). He is the Predominator who cannot be dominated. He is the "Wise", as He places things in their rightful places. This is all a part of Allah's Wisdom; He did not allow these criminals to kill His Messenger, Isa. He enabled his followers to triumph over these criminals. Allah confirms that Isa will return before the Day of Resurrection to enforce justice on earth and to shame those who claimed that he was crucified. He will also shame those who sanctified him because of the cross by breaking it. His descent will be shameful to the Jews and Christians who worshiped him. It will also be a triumph for Allah and believers who know the truth about him.

Then, Allah ﷻ says, "And there is none from the People of the Scripture but that he will surely believe in him before his death. And on the Day of Resurrection he will be against them a witness" (An-Nisa: 159).

The pronoun "his", in this verse may refer to Isa according to some scholars or a person from the People of the Scripture. According to the first interpretation, Isa will not die until all the People of the Scripture believe in him when he descends to earth. As the Prophet said, "By Him in Whose hand is my life, the son of Mary will soon descend among you as a just judge. He will break crosses, kill swine, call for prayer and abolish jizyah". As for the second interpretation, every person of the People of the Scriptures will be informed by Isa before they die that he is but a servant of Allah ﷻ. He is not the Messenger of Allah, so this person is convinced of this and his face blackens with shame. So, he believes that Isa is the servant of God and not a messenger. The first interpretation is more probable because it includes the meaning of belief. This refers to the true belief that does not include hypocrisy or disbelief. Even if the infidels who did not believe in Isa know the truth before their death and acknowledge that Isa is a servant of Allah ﷻ, their faith will not aid them when Allah judges them because it is a false belief. He confirms, "And there is none from the People of the Scripture but that he will surely believe in him [i.e. Jesus] before his death. And on the Day of Resurrection he will be against them a witness" (An-Nisa: 159). The testimony of Isa against the People of the Scripture who were with him is the first testimony. As for those whom he did not meet, he leaves it up to Allah ﷻ. Allah will testify against them that they are disbelievers and that Isa only told them the truth. This is during the Day of Resurrection when Allah witnesses against the People of the Scriptures He says,

"And [beware the Day] when Allah will say, 'O Jesus, Son of Mary, did you say to the people, 'Take me and my mother as deities besides Allah?' He will say, 'Exalted, are You! It was not for me to say that to which I have no right. If I had

said it, You would have known it. You know what is within myself, and I do not know what is within Yourself. Indeed, it is You who is Knower of the unseen.' (116). I said not to them except what You commanded me - to worship Allah, my Lord, and your Lord. And I was a witness over them as long as I was among them, but when You took me up. You were the Observer over them, and You are, over all things, Witness (117). If You should punish them - indeed they are Your servants; but if You forgive them - indeed it is You who is the Exalted in Might, the Wise (118). Allah will say, This is the Day when the truthful will benefit from their truthfulness…(119)" (Al-Ma'idah: 116-119).

Isa will be a witness over those who obeyed him and deserve to go to Heaven. He will also be a witness against those who disobeyed him and tried to kill him. He testifies against them because of their disbelief and stubbornness, so their final abode will be the Hellfire. He also testifies to everyone that he preached to them to worship Allah ﷻ alone without partners. Isa also states that he is aware of those who witnessed and believed that he was Allah's servant and Messenger and he was aware of those who slandered him. Their other crime is the claim that they "have killed the Messiah, Jesus the son of Mary, the messenger of Allah" (An-Nisa: 157). Allah clarified that "And they did not kill him, nor did they crucify him" (An-Nisa: 157). This is the state of the People of the Scriptures in this life and the Hereafter.

Allah ﷻ continues to narrate the crimes committed by the Jewish people as He says, "For wrongdoing on the part of the Jews, We made unlawful for them [certain] good foods which had been lawful to them, and for their averting from the way of Allah many [people]" (An-Nisa: 160).

The word, wrongdoing, is a gerund which means they did a lot of wrongdoings as they continued to commit one act of disbelief after the other from transgression, assault, to even killing prophets., they Allah ﷻ punished them

because of these many wrongdoings by making certain good foods unlawful to them. In this life, they could still consume these foods, as there is no hindrance between them and these foods. However, they were prohibited by their laws that state if they eat from these foods they will be judged, punished, and cursed by Allah. The Prophet ﷺ said, "May Allah curse the Jews, May Allah curse the Jews, May Allah curse the Jews for, though they were forbidden (to eat) fat". Allah made fat unlawful to them. He said, "... and of the cattle and the sheep We prohibited to them their fat, except what adheres to their backs or the entrails or what is joined with bone. [By] that We repaid them for their transgression. And indeed, We are truthful" (Al-An'am: 146). The Prophet said, "May Allah curse the Jews for, though they were forbidden (to eat) fat, they liquefied it and sold it".

The Jews liquefied the fat by melting it. They then sold it and spent that money. They swerved around what was forbidden by not consuming these foods directly. They instead melted these fats and sold them to non-Jews, and they spent that money thinking it was lawful. However, this is also forbidden and unlawful. Allah ﷻ cursed them because of this and the Prophet Muhammad ﷺ cursed them as well. They should have stayed away from what is prohibited because true believers obey Allah, but disbelievers would either eat it directly or use tricks to swerve prohibitions. They would also prevent people from following the path of Allah by standing against their prophets such as their last prophet, Isa. The Jews were also the most persistent in preventing people from following our prophet, Muhammad ﷺ. "And for their averting from the way of Allah many [people]", "And [for] their taking of usury while they had been forbidden from it" (An-Nisa: 160).

Allah says, "And [for] their taking of usury while they had been forbidden from it, and their consuming of the people's wealth unjustly. And We have prepared for the disbelievers among them a painful punishment" (An-Nisa: 161).

Allah prohibited usury upon the Children of Israel which is any extra amount added to capital in exchange for borrowing money for a certain amount of time. Whether this money was added to a loan or with sales; every amount of money added to capital or borrowed money is credit usury. Another form of usury that is prohibited is excess usury, selling an item at a price that is over its original price. “They had been forbidden from it”, this statement is in the passive voice which indicates that Allah ﷻ prohibited it by telling His prophets to preach against it. “And their consuming of the people's wealth unjustly” (An-Nisa: 161). The word unjustly encapsulates several meanings including bribery, theft, backstabbing, and betrayal. The Jews did not want to take the blame for their crimes so they said, “There is no blame upon us concerning the unlearned” (Ali-’Imran: 75). They claim that Allah ﷻ will not blame them concerning the unlearned who are the gentiles. However, Allah responds, “... And We have prepared for the disbelievers among them a painful punishment” (An-Nisa: 161).

يقول الله ﷻ: "لَكِنِ الرَّاسِخُونَ فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُونَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ وَالْمُقِيمِينَ الصَّلاةَ وَالْمُؤْتُونَ الزَّكَاةَ وَالْمُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الآخِرِ أُوْلَئِكَ سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا" [النساء: 162].

says, “But those firm in knowledge among them and the believers ﷻ Allah believe in what has been revealed to you, [O Muhammad], and what was revealed .before youAnd the establishers of prayer [especially] and the givers of zakah and the believers in Allah and the Last Day - those We will give a great reward” (An-Nisa: 162).

In this verse, Allah ﷻ excludes the people of belief and honesty from the punishment. Those who are firm in their knowledge and belief, meaning they are persistent and confident in their knowledge of the religion. In addition, they believe in what has been revealed to Prophet Muhammad ﷺ from Allah.

This was the case for Abdullah bin Salam who was a chief among the Jews in Medina. He embraced Islam on the first day the Prophet ﷺ came to Medina. He met the Prophet ﷺ and said to him: “I am going to ask you about three things which only a prophet can answer”. When the Prophet ﷺ answered the three questions, he said, “I bear witness that there is no God worthy of worship except Allah and that you are the Messenger of Allah”. After that, he said, “O Messenger of Allah, the Jews are people of falsehood and if they know of my Islam, they will tell you lies about me. Then, hide me and if they come, ask them about me”. Then he disappeared behind the Prophet ﷺ. When the Jews came, they argued with the Prophet for an hour. The Prophet ﷺ recited the Quran to them and called them to the message of Islam. Then the Prophet ﷺ asked them, “What is Abdullah's status amongst you?" They replied, "He is the best amongst us, he is our chief and the son of our chief". The Prophet ﷺ said, “What would you think if Abdullah bin Salam embraced Islam?" They replied, “May Allah protect him from this!” Then Abdullah came out and said, "I testify that None has the right to be worshipped but Allah and that Muhammad is the Messenger of Allah". The Jews then said, "Abdullah is the worst among us and the son of the worst of us". The Jews disparaged him, just as he had anticipated. So, Abdullah responded, "O Allah's Messenger ﷺ! This is what I was afraid of because they are the people of falsehood". There were also many others who were firm in their knowledge of the religion, such as Mukheriq, those who believed in the Prophet ﷺ from the beginning, and those who believed later on. Allah ﷻ says, “The believers believe in what has been revealed to you, [O Muhammad], and what was revealed before you” (An-Nisa: 162).

Then, Allah ﷻ specifically mentions “those who establish prayer”. This indicates how special and essential it is to establish prayer because it is the greatest and most honorable deed set by Allah ﷻ for the people of the earth. He also mentions “the givers of zakah” (An-Nisa: 162). Allah ﷻ commands the

believers to pay zakah to the permissible channels He has ordained. The word zakah in Arabic means purification because it is a purification for their souls and for their money. He also mentions those who "believe in Allah and the Last Day" (An-Nisa: 162). He states that He "will grant a great reward" for those who perform these deeds. This is a promise from Allah ﷻ that these individuals will receive a great reward in the Hereafter. This reward is Paradise and the pleasure of Allah ﷻ. This verse is also a statement that not all Jews committed crimes and shameful deeds. There were among them, people of faith and truth whose work will not be denied by Allah ﷻ. The Prophet ﷺ said, "Three people will receive their reward twice those whom the Prophet mentioned, a man of the People of the Book who believed in his Prophet and believed in me". So, these people are given a double reward by Allah. Then Allah ﷻ says to His Prophet ﷺ, "Indeed, We have revealed to you, [O Muḥammad], as We revealed to Noah and the prophets after him. And We revealed to Abraham, Ishmael, Isaac, Jacob, the Descendants, Jesus, Job, Jonah, Aaron, and Solomon, and to David We gave the book [of Psalms] (163). And [We sent] messengers about whom We have related [their stories] to you before and messengers about whom We have not related to you. And Allah spoke to Moses with [direct] speech (164). [We sent] messengers as bringers of good tidings and warners so that mankind will have no argument against Allah after the messengers. And ever is Allah Exalted in Might and Wise (165)" (An-Nisa: 163-165).

Allah ﷻ declares to His servants, His Messenger Muhammad ﷺ, the deniers from the People of the Book, and to all of mankind that Allah ﷻ is the One Who revealed this message to His prophet, Muhammad ﷺ. Allah says, "Indeed, We" the pronoun "We" refers to the Almighty Lord. He speaks about Himself in the plural form to honor Himself. He says, "Indeed, We have revealed to you, [O Muḥammad]" (An-Nisa: 163). This statement emphasizes that revelation is a veiled form of communication sent down from Allah. It is revealed through an

angel who is seen only by the messenger to whom he is sent. It can be revealed to the prophet in different ways, for example, the prophet could directly hear the words of the angel. Another example, the Prophet ﷺ was asked, "How does the revelation come to you?" He said, "Sometimes, it comes to me in the sound of a clink of a bell and this form is more intense on me, so he [the angel Jibreel] leaves me and I retain what he has said". This form of revelation comes as a loud sound, like the ringing of a bell and it is the severest form of revelation. The Prophet said, "Other times, the angel appears in the figure of a man and he speaks to me". Jibreel takes on the form of a man and speaks to the Prophet ﷺ but, no one can see him other than the Prophet ﷺ. These are some of the ways that the Prophet ﷺ received revelation.

Allah ﷻ says, "Indeed, We have sent revelation to you ˹O Prophet˺ as We sent revelation to Noah and the prophets after him" (An-Nisa: 163). The Prophet ﷺ is not the first messenger. He is not the only one to receive revelation from Allah ﷻ in this world. Rather, Allah chose messengers before him and sent them revelation. This is a response to those who accused the Prophet of not being a true messenger from Allah ﷻ because he called for the same message as the previous prophets who had been sent by Allah. All of their messages stated, "I am the Messenger of Allah and I have been given revelation". Allah sent miracles and signs with every messenger to prove their truthfulness. The miracles of Prophet Muhammad ﷺ were the greatest among all the other messengers. Allah ﷻ says, "We have sent revelation to you ˹O Prophet˺ as We sent revelation to Noah" (An-Nisa: 163). Nuh was the first messenger whom Allah ﷻ sent to the people of the earth. After Nuh, "We also sent revelation to Abraham" (An-Nisa: 163). Prophet Ibrahim was named the close friend of the Merciful and those who came after him unanimously declared his moral excellence as Allah ﷻ made him the role model for all of humanity. Allah says, "I will certainly make you into a role model for the people" (Al-Baqarah: 124).

Prophet Ismael is the firstborn of Prophet Ibrahim and he is the father of all the Arabs, including the Qahtanites and the Adnanites of Mudar and Rabia, all of them are traced back to the ancestry of Ismael ﷺ as all the Arabs are his descendants and from them came Prophet Muhammad ﷺ. Ishaq is the second son of Ibrahim from his other wife Sarah. Ismael is the son of the Egyptian wife, Hajar, while Ishaq is the son of Sarah. Then comes Yaqub, Israel, who is the son of Ishaq and the Children of Israel. Then the final prophet sent to the Children of Israel is Isa who is from the descendants of Dawood as his mother, Maryam, is a descendant of Dawood. Isa ﷺ is the servant of Allah and His messenger who was born to Maryam by His word. Ayyub was also a prophet sent to the Children of Israel. In addition, there was Yunus and Harun who is the brother of Musa ﷺ. Allah also sent to them Sulaiman,

Then, Allah ﷻ mentions the Zabur specifically as He says, "And to David We gave the book [of Psalms]" (An-Nisa: 163). The Zabur, i.e. the Psalms, is a book that was revealed to Prophet Dawood. It is not a book of rules, but it is a book of supplications, invocations, and prayers to Allah ﷻ. It is also a reflection upon the various creations and creatures. It includes praise and thanks to Him. Allah ﷻ also graced Dawood ﷺ with a beautiful, melodious voice that is one of the most beautiful voices on earth. When he used to read from the Psalms, the birds would stop to listen to him and the mountains would echo his hymns. "O mountains, repeat [Our] praises with him, and the birds [as well]" (Saba: 10). This is what Allah has favored him with. He says, "And We made pliable for him iron". Likewise, Allah ﷻ softened iron for him, so he used to bend it and make shields from it without placing it in the fire. These favors are an honor bestowed upon him from Allah.

Allah ﷻ says, "And [We sent] messengers about whom We have related [their stories] to you before and messengers about whom We have not related to you" (An-Nisa: 164). There are numerous messengers other than those

mentioned by Allah such as Saleh ﷺ and Hud ﷺ. Many others were not mentioned because there are a large number of prophets sent by Allah. Then He says, "And Allah spoke to Moses with [direct] speech" (An-Nisa: 164). In this verse, Allah ﷻ mentions Musa and says that He spoke to him directly without an intermediary. So, Allah ﷻ favored him with the message and by speaking to him directly.

In addition, Allah ﷻ says, "And when Moses arrived at Our appointed time" (Al-A'raf: 143). Allah had appointed forty days for him to learn the Torah. He revealed to him and inspired him alone, far from the rest of the Children of Israel on the mountain. Allah ﷻ says, "And when Moses arrived at Our appointed time and his Lord spoke to him, he said, 'My Lord, show me [Yourself] that I may look at You'. [Allah] said, 'You will not see Me, but look at the mountain; if it should remain in place, then you will see Me'. But when his Lord appeared to the mountain, He rendered it level, and Moses fell unconscious. And when he awoke, he said, 'Exalted are You! I have repented to You, and I am the first [among my people] of the believers' (143). [Allah] said, 'O Moses, I have chosen you over the people with My messages and My words [to you]. So take what I have given you and be among the grateful (144)'" (Al-A'raf: 143-144).

Allah ﷻ has chosen Musa and has favored him over others by giving him the revelation that he heard directly from Allah ﷻ without an intermediary and he heard the word of Allah ﷻ several times. The first time was when he returned with his people from Midian to Egypt. Allah ﷻ called him near the Mount of Sinai to speak to him. He said, "And We called him from the side of the mount at [his] right and brought him near, confiding [to him]" (Maryam: 52). He also says, "And [mention] when your Lord called Moses, [saying], 'Go to the wrongdoing people (10), the people of Pharaoh. Will they not fear Allah? (11)'" (Ash-Shu'ara: 10-11).

Musa is one of the three prophets whom Allah spoke to including Adam and Prophet Muhammad ﷺ. Prophet Muhammad heard Allah speak to him in the heavens on the day of his ascension. Allah ﷻ spoke to him without the intercession of the angel Jibreel. Rather, Jibreel stood at Sidrat Al-Muntaha and said to Muhammad ﷺ: "Advance, this position that is not befitting anyone but you and stand at its boundary. There is none among us except that he has a known position". Jibreel knows his place in the heavens and does not go beyond it. The Prophet ﷺ proceeded and Allah ﷻ spoke to him and obliged him and his nation to pray fifty prayers per day and night.

Allah ﷻ says, "[We sent] messengers as bringers of good tidings and warners" (An-Nisa: 165). Messengers were sent to inform people of what pleases Allah ﷻ and this is their basic responsibility. Their primary work is to give those who have obeyed the good news of the reward, which is Paradise. They also warn those who disobey them and disbelieve in Allah ﷻ from Hell. He says, "So that mankind will have no argument against Allah after the messengers. And ever is Allah Exalted in Might and Wise" (An-Nisa: 165). Allah ﷻ revealed to His messengers and sent them to all nations to establish evidence for people so that no one will come on the Day of Resurrection and say to Allah: I did not know your religion, I did not know your message, and nothing came from You, O Lord. So, why do You torture us and send us to Hell?! We did not commit anything that contradicts your commands because we did not know what they were. The Messenger ﷺ came and revealed the message of Allah ﷻ so the argument against Him is cut off. The disbelievers will not be able to say they did not receive this message. The messengers are also sent as witnesses because each one will be asked to testify against their nations. Prophets Nuh, Saleh, Hud, and every other messenger will be asked to testify before their nations that they had revealed to them this message. Allah ﷻ is not absent from His creations or His servants. He says, "Then We will surely question those to whom [a message] was sent, and We will surely

question the messengers (6). Then We will surely relate [their deeds] to them with knowledge, and We were not [at all] absent (7)" (Al-A'raf: 6-7).

Allah ﷻ says, "... And Allah is Almighty, All-Wise" (Al-Fath: 7). Allah ﷻ commented on His wisdom behind sending messengers so that no one would protest on the Day of Resurrection that they had no knowledge that Allah is the Almighty, the Glorified, and the Predominant. He sends messengers to establish the argument so the disbelievers' protest will fail on this Day. Allah is the Almighty and the Predominant as no one can overpower Him and He is the Wise who places every matter in its rightful position. His wisdom is apparent because He does not punish anyone until after revelation is sent. Mankind must be informed of their rights and responsibilities. They must know the purpose of their existence on this earth and the path to Allah ﷻ. After that, if they disbelieve then they deserve to be punished and placed in Hell.

Allah ﷻ says, "But Allah bears witness to that which He has revealed to you. He has sent it down with His knowledge, and the angels bear witness [as well]. And sufficient is Allah as Witness" (An-Nisa: 166).

In this verse, Allah reveals that the criminals and disbelievers are accusing the Prophet ﷺ of being a liar. The disbelieving Arabs said, "You are not a messenger" (Ar-Ra'd: 43). They said Allah ﷻ did not send you. The Almighty did not choose you over others. What did He find in you to choose you? Allah says, "And those who have disbelieved say, 'You are not a messenger'. Say, [O Muḥammad], 'Sufficient is Allah as Witness between me and you, and [the witness of] whoever has knowledge of the Scripture'" (Ar-Ra'd: 43). Likewise, the People of the Book denied his message even though they have the truthful news that indicates he is truly and honestly the Messenger of God.

Allah ﷻ says, "But Allah bears witness to that which He has revealed to you" (An-Nisa: 166). Allah ﷻ bears witness that Muhammad ﷺ is indeed His

messenger and that what was revealed to him are the words of Allah ﷻ. This verse indicates that Allah is the witness over them. Allah ﷻ also bears witness to the fatalistic cosmic matters that reveal the truthfulness of His Messenger ﷺ.

Among these fatalistic cosmic revelations is that Allah ﷻ supported, empowered, raised, and honored the Prophet ﷺ. He fulfilled His promises to the Prophet while the hopes and wishes of the disbelievers were destroyed. If the Prophet ﷺ fabricated lies against Allah ﷻ then, why would Allah ﷻ support him or aid him? How could Allah, the Creator of the heavens and the earth, be pleased with a fabricator? Why would Allah not shame or expose him? For that reason, their claims are false because Allah ﷻ exposed and shamed the true liars who fabricated against Him and claimed prophethood. He also exposed those who claimed divinity. He revealed their lies and overthrew their claims because He does not leave those who lie against Him without punishing and exposing them. It is impossible for Muhammad ﷺ to fabricate lies against the Lord and Creator of the heavens and the earth. He could not have claimed prophethood and stated what was permissible and forbidden for twenty-three years without being exposed by Allah. On the contrary, Allah ﷻ supported, empowered, strengthened, and honored him while He humiliated his enemies. He says to the Prophet, "Indeed, We are sufficient for you against the mockers" (Al-Hijr: 95). So, all those who mocked the Prophet ﷺ will be destroyed by Allah ﷻ. He merely says, "Be, and it is", whether a person is killed, He says, "Be, and it is" or another person is given all the treasures of the earth, He says, "Be, and it is".

Allah ﷻ says, "But Allah bears witness to that which He has revealed to you" (An-Nisa: 166). Allah ﷻ bears witness to the verses of the Holy Quran that reveal the religious and lawful matters. The Quran was sent down as a challenge for the former and later people. The miracles of Allah were also a testimony against them. There were thousands of miraculous activities carried out by the Prophet ﷺ such as the splitting of the moon, a small amount of food would

become plentiful with his touch, he would put his hand in water and it would spring from between his fingers. He also spoke about matters from the unseen that would happen exactly as he foretold.

يقول الله ﷻ: (لَكِنِ اللَّهُ يَشْهَدُ بِمَا أَنزَلَ إِلَيْكَ أَنزَلَهُ بِعِلْمِهِ وَالْمَلائِكَةُ يَشْهَدُونَ وَكَفَى بِاللَّهِ شَهِيدًا إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ قَدْ ضَلُّوا ضَلالًا بَعِيدًا إِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا لَمْ يَكُنِ اللَّهُ لِيَغْفِرَ لَهُمْ وَلا لِيَهْدِيَهُمْ طَرِيقًا إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا) }النساء:166-169{

says, "But God bear witness that what He hath sent unto thee He ﷻ Allah hath sent from His (own) knowledge, and the angels bear witness: But enough is .God for a witnessThose who reject Faith and keep off (men) from the way of God, have verily strayed far, far away from the Path. Those who reject Faith and do wrong, - God will not forgive them nor guide them to anyway- Except the way of Hell, to dwell therein forever. And this to God is easy" (An-Nisa: 166-169) "But God bear witness that what He hath sent unto thee He hath sent from His (own) knowledge", This is the witness of Allah. Allah refutes the words of the disbelievers from the Jews, Christians, and polytheists who claimed that the Prophet is not a Messenger from Allah "You are not sent" He, first, states that the case of the Prophet Muhammad ﷺ was the same as the other messengers to whom Allah revealed. "We revealed to you." That is, O Muhammad, "We have sent thee inspiration, as We sent it to Noah and the Messengers after him: we sent inspiration to Abraham, Isma'il, Isaac, Jacob and the Tribes, to Jesus, Job, Jonah, Aaron, and Solomon, and to David We gave the Psalms" (An-Nisa:163) These are among the messengers to whom Allah revealed the revelation, "Of some apostles We have already told thee the story" as Hood and Saleh "of others We have not;- and to Moses God spoke direct" (AN-NISA: 164) "Apostles who gave good news as well as warning" This is the mission of the messengers, and Muhammad ﷺ is one of these messengers; the last, the master and the best of them all ﷺ "that mankind, after (the coming) of the apostles, should have no plea against God: For God is Exalted in Power, Wise" Allah sent the messengers so

that none of the disbelievers protest on the Day of Resurrection, by saying: "No warning came to us". Rather, the Messenger came to you and informed you, "For God is Exalted in Power, Wise".

Then, Allah says, "But God bear witness that what He hath sent unto thee" Thus, the witness of Allah was exemplified in the fatalistic universal signs with which Allah supported and dignified His Messenger. In addition to the verses revealed by Him, as well as the audible sign that was revealed by Him, which is the Qur'an. All of these signs are clear evidence that these are the words of Allah with which Allah challenges the worlds. And this is the witness of Allah revealed as written down in this Qur'an; the miraculous Book "and the angels bear witness" Allah states that the angels also testify that Muhammad is, truly and honestly, the Messenger of Allah. And Allah tells us about this witness, "and whose word can be truer than God's" Some of the disbelievers saw the angels fighting with the Prophet ﷺ. They saw them with their eyes in Badar. So, this is also from the witness of the angels for the Prophet ﷺ. When the Muslims saw Jibreel in the form of a man, they asked the Prophet ﷺ about him and searched for Jibreel after a while, but they could not find him. The Prophet said, "This is Jibreel, he came to teach you your religion." {And the angels}, in Heaven, (they will bear witness), as Allah bears witness. "But enough is God for a witness" The witness of Allah is sufficient. Does the matter need other proof than a witness from Allah? If Allah bears witness to His Messenger, then He is sufficient for him as a witness. He does not need any witness except a witness of Allah. Allah testified to the Prophet; He bears witness to the Prophet with this revealed auditory witness (the Qura'n), the practical witness, and the universal fatalistic witness of Allah of what was intended for this Prophet of perseverance, honor, empowerment, and belief in everything. All that the Prophet ﷺ said was confirmed by Allah. When the prophet said to a person "you will be killed" this person would really be killed. And" you will do such a work", the person would

actually do such a work. The words of the prophet were never wrong as these words; all his sayings were confirmed by Allah. All the prophet's sayings about past or future events are confirmed by Allah. Fate and destiny support the words of the Prophet ﷺ as a witness of Allah. "But enough is God for a witness"

Then, Allah says after this: After the witness of Allah that Muhammad bin Abdullah is truly and honestly His messenger and is, indeed, His prophet, Allah threatens the disbelievers. He says, "Those who reject Faith and keep off (men) from the way of God, have verily strayed far, far away from the Path" (An-Nisa: 167) This is the judgment of Allah; an affirmation that Allah gives. "Those who reject Faith" in Prophet Muhammad ﷺ and in his message. This disbelief implies their disbelief in Allah. "and keep off (men) from the way of God" They prevented people from embracing the religion of Allah and there are many ways to do so; the false sayings of the Jews that "this is not the messenger with whom we are promised". The sayings of the Christians, and the action of the Arab polytheists of attacking people, insulting, and torturing those who believed in Allah. All of these are ways of keeping people off the way of Allah. "and keep off (men) from the way of God" Allah says, "have verily strayed far, far away from the Path" They strayed from the truth, far away from it, "Those who reject Faith and do wrong,- God will not forgive them nor guide them to any way" (An-Nisa: 168) "Those who reject Faith and do wrong" Undoubtedly, their wrongdoing is disbelief over their exciting disbelief. They have wronged by keeping people off the path of Allah, remaining in disbelief, adhering to it, and doing evils and sins. "God will not forgive them nor guide them to any way" They have regressed to and adhered to their current disbelief. Thus, the punishment of Allah is that He will not forgive them on the Day of Resurrection. "nor guide them to any way" in this world. If they die as disbelievers, Allah will not forgive the disbelief "nor guide them to any way", He says, "Except the way of Hell" Allah will punish them in this world by not directing them to the path of Heaven; because the guided

believer, who knows and follows the right way, is directed to the path of Heaven. Yet, the person who knows the right way and keeps away from it and disbelieve in it, Allah will not guide him. "nor guide them to any way" Guidance here is the guidance of causing a person to do, not the guidance of explanation and clarification "nor guide them to any way" "Except the way of Hell", as they were shown and knew the right way. They proceed in the way to Hell while laughing. Actually, this is a punishment for them form Allah. The disbeliever goes to and proceeds through the way to Hell, loving it, and exerting his money and soul for it.

Allah says, "So he who gives (in charity) and fears (God)}(Al-Lail:5) {And (in all sincerity) testifies to the best}(Al-Lail:6) {We will indeed make smooth for him the path to Bliss" (Al-Lail:7) "But he who is a greedy miser and thinks himself self-sufficient}(Al-Lail:8) {And gives the lie to the best" (Al-Lail:9) "We will indeed make smooth for him the path to Misery" (Al-Lail:10) "Misery" is Hell, and "make smooth for him" that is the path of Hell becomes easy for him, "And return to his people in happiness" And he will walk while laughing, so happy and content with his disbelief and obstinacy. Allah says that He never guides them except to the path of Hell. "guide them" He directs, makes them love it, and makes this way beloved to them, God forbids. "nor guide them to any way" "Except the way of Hell, to dwell therein forever" This is settlement in Hell -God forbids-. This fiery prison, its bed, walls, cover, food, and drink are all of fire; even worse than fire -God forbids-. These people live or remain in this prison for an uninterrupted stay. This is Hell "to dwell therein forever" An uninterrupted eternal stay.

Allah then says, "And easy it is for God" This matter is not difficult for Allah. The disbelievers used to think about how they will return to this world after disintegrating in the earth "will we indeed be (recreated) in a new creation?" Rather". They think this is a greatly difficult matter. They say that "if we are

disintegrated in the earth, our bones, hair, bodies and nerves are mixed, with the earth, mixed inside the earth and eaten by vermin, fish, and birds, we are spread and we disappear in this way. How can we be brought back again, be assembled, and be a lead to Hell? This is an unlikely matter. Allah says that the resurrection, mustering of these people, and leading them into Hell is a simple matter for Allah. "And easy it is for God" All of this; directing them to the path of Hell in the world, then bringing them into it in the Hereafter, is an easy matter for Allah, not a difficult one. "Your creation and your resurrection will not be but as that of a single soul Indeed, Allah is Hearing and Seeing} (Luqmān 28) {And that, for Allāh, is (always) easy"

Then, a call after that at the end of the chapter. Allah concludes this chapter with these verses in which Allah addresses people. Allah says, "O mankind, the Messenger has come to you with the truth from your Lord, so believe; it is better for you. But if you disbelieve - then indeed, to Allah belongs whatever is in the heavens and earth. And ever is Allah Knowing and Wise" (An-Nisā':170).

Allah begins the chapter with "O people", and He also says near the end "O people, the Messenger (Prophet Muhammad) has come to you with the truth from your Lord ....." (An-Nisa:170). "O people" A call from Allah to all people, all human beings, "O people, the Messenger (Prophet Muhammad) has come to you with the truth from your Lord…". This is an affirmation and explanation from Allah that the Messenger came to you with the truth; the firm truth that is against falsehood and which does not change. "From your Lord" from Allah, your Creator, your God, your Lord. the truth does not come from a strange source, but from Allah "From your Lord", Who created you, "so believe, it is better for you" A command wherein there is a preach and a threat; it entails a threat, a warning, and a promise "so believe, it is better for you" "better for you", Believe it is better for you, "so believe, it is better for you" Believe that Allah is your Lord, He is the One Who sent this Messenger to you, and commands you to believe him "If you

disbelieve, to Allah belongs all that is in the heavens and the earth" If you disbelieve in this message who came to you from Allah "with the truth from your Lord" you must know that to "Allah belongs all that is in the heavens and the earth" All that is in the heavens and the earth belong to Allah the . So, where would you go? If the One Who commands you to believe in Him is the King of the Heavens and the Earth, and the Owner of the Heavens and the Earth, so where would you go? There is no dominion to go to except His, and you will not flee to another dominion except His. You will only take from this dominion what He wills. He is the Owner and the Lord of the dominion.

Allah says, "O People of the Scripture, do not commit excess in your religion or say about Allah except the truth. The Messiah, Jesus the son of Mary, was but a messenger of Allah and His word which He directed to Mary and a soul [created at a command] from Him. So, believe in Allah and His messengers. And do not say, "Three"; desist - it is better for you. Indeed, Allah is but one God. Exalted is He above having a son. To Him belongs whatever is in the heavens and whatever is on the earth. And sufficient is Allah as Disposer of affairs" (An-Nisā':171).

"... If you disbelieve, to Allah belongs all that is in the heavens and the earth. And Allah is the Knower, the Wise"(An-Nisa:170). A threat after another, and a warning after another. He is All-Knowing of everyone. This is a promise to the believers that Allah will not waste your faith because He is All-Knowing. And a warning to the disbelievers, you must know that your disbelief is not overlooked by Allah but He knows it. He is the Wise Who puts everything in its right place. This part of being submissive to Allah. If you are really among the people of guidance, Allah guides you. On the other hand, if you are really among the people of falsehood, Allah misleads you. He is the Wise Who puts everything in its right place. This is an intense verse, where there is a promise, a warning, and a call from Allah to all people that this messenger has come to you;

then what is your plea, "O people, the Messenger (Prophet Muhammad) has come to you with the truth from your Lord, so believe, it is better for you. If you disbelieve, to Allah belongs all that is in the heavens and the earth. And Allah is the Knower, the Wise"(An-Nisa:170)

Then, a call to special people who are the People of the Scripture from the Jews and the Christians. Allah says, "People of the Scripture, do not exaggerate your religion..... Allah is the Guardian" This is a call from Allah to the Christians. Allah, also, calls them with a beloved name, which is that they are "the people of the Scripture" The scripture revealed by Allah to His Messenger Isa ﷺ. As long as you believe in the Book, believe in what it contains "People of the Scripture, do not exaggerate your religion" Exaggeration is excessive and they exaggerated in their religion with extremism and intransigence. Likewise, they were so exaggerated concerning their Messenger, that they made him the son of the Lord "Do not say about Allah except the truth" Do not say about Allah except the truth. You say what is false, lies, and fabrication about Allah. You fabricate lies against Allah. "Do not say about Allah except the truth. Indeed, the Messiah, Jesus son of Mary, is only a Messenger (and Prophet) of Allah, and His Word (Be) which He gave to Mary, and a (created) spirit by Him". This is the truth of the Christ; so, do not exaggerate with your fabrications. Rather, the Christ, Isa, son of Maryam, was attributed to his mother. Allah attributed him to his mother because he has no father. Isa ﷺ is called the Christ (Al-Masih in Arabic) because he cleans (Yamsah in Arabic) the earth from disbelief when he descends at the end of time. Also in his first mission, he cleansed (Masaha) the earth from disbelief by his call to worship Allah "the Messiah, Jesus son of Mary, is only a Messenger (and Prophet) of Allah", This is his truth. “only” here is used for limitation, that he is the Messenger of God, not the Son of God, and he is not God as you claim, "and His Word" meaning that Allah created him with a word from Him His word "Be," and it is" as Maryam peace be upon her was told when she

inquired. "...how can I bear a child when no human being has touched me? ' He replied: 'Such is the Will of Allah. He creates whom He will. When He decrees a thing, He only says: "Be," and it is" (Ali-'Imran:47).

Allah creates what He wills, He creates with the Word "Be," and it is", as He says, "It is a matter decreed" The command of Allah must be fulfilled. As when Maryam said to Jibreel when he came to her in her chamber "...'I take refuge in the Merciful from you! If you are fearful} (Maryam:18) {I am the Messenger of your Lord, ' he replied, 'and have come to give you a pure boy" (Maryam:19) "How shall I bear a son, ' she answered, 'when I am not touched by a human and not unchaste?" (Maryam:20) "he replied, "as such your Lord has said: 'Easy it is for Me" This is easy for Allah, "...And We shall make him a sign to mankind and a mercy from Us. It is a matter decreed" (Maryam 21), This is a matter that must be decreed because Allah has decided it as "His Word (Be) which He gave to Mary" That is, "Be," and it is", "and a (created) spirit by Him" A spirit from Allah; he came with the Spirit. He revives the death of hearts and breathes this spirit of faith into them. There are people of the Jews whose hearts died; they were spoiled for so long that their hearts became hardened. So, he is a spirit from Allah with which Allah revives the death of hearts; Just as Jibreel is a spirit from Allah. Allah says about Jibreel. "The honest Spirit (Jibreel) brought it down" (Ash-Shu'ara:193) "upon your heart (Prophet Muhammad), in order to be one of the warners" (Ash- Shu'ara:194) Allah says, also about him: "We sent to her" Means to Maryam ".... We sent to her Our Spirit (Jibreel) in the resemblance of a perfect human (And when she saw him) she said: 'I take refuge in the Merciful from you! If you are fearful. I am the Messenger of your Lord, ' he replied, 'and have come to give you a pure boy" (Maryam:17-19) Jibreel is the Messenger of Allah, and he is the holy spirit of Allah that He sent to the prophets, "and a spirit from him", Isa is a spirit from Allah "from him". "From" this doesn't mean part of, rather, is used to show the purpose. He was sent and was created by Allah "So believe in

Allah and His Messengers" O People of the Scripture, "believe in Allah" and that He is the One and the Only God and there is no god except Him. He has no child, and He has no offspring. Allah has no offspring, "Say: 'He is Allah, the One, the called upon ‹Who has not given birth, and has not been born, and there is none equal to Him" (Al-'Ikhlas: 1-4), as the prophets said before Isa. None of the Messengers said that Allah has a son, rather, they said that Allah is One. Likewise, said Isa that he is a human born of a woman. Allah says "The Messiah, the son of Mary, was not except a Messenger, other Messengers had gone before him. His mother was in the state of sincerity..." (Al-Ma'idah: 75) believed in the word of Allah, "they were", Isa and his mother, "they eat food" How can he who eats food and needs to eat food be a god?! Then the one who eats food must necessarily excretes his feces and urine; thus, how can this be a god! How can the Lord, God, the Creator of the heavens and the earth be as such? This is not a true matter for anyone who has a mind. Allah says, "So believe in Allah and His Messengers" And Isa ﷺ is one of his messengers, "and do not say: 'Trinity. ' Refrain, it is better for you" "Trinity", that is, their saying that Allah is trinity, actually they lie and what they call the Christian faith is a betrayal of religion and of Isa ﷺ. When they say that Allah is made up of three; The god as a Father, the Son, and the Holy Spirit, and that these three, as they claim, are one God, Blessed and Exalted be He. Allah says, "and do not say: 'Trinity. ' Refrain, it is better for you" Allah says to them, "Refrain" from this blasphemous and disbelieving saying. "it is better for you", This is better for you, better for you with your Lord, and says that Allah is the only One, "Allah is only One God"

Allah cannot be but one God. Yet, when He is multiplied to three; three gods, three creators, and three providers, this is impossible. "Had there been gods in heaven or earth, other than Allah, both would indeed have been ruined. Exalted be Allah, Lord of the Throne, above that they describe" (Al-Anbya:22) Allah says, "No, We have brought the truth to them, but they are liars" (Al-

Mu'minun:90) "Allah has not taken to Himself any son, there is no other god with Him. Were this otherwise each god would have taken that which he created, and some of them would have risen above others; Exalted is Allah beyond that they describe" (Al-Mu'minun 91) "Allah is only One God" Just one, not three as you claim, "Exaltations to Him that He should have son!" "Exaltations" Exalting Him above having a son; He is free from having a son, because this is a deficiency. The need to have a son is a deficiency, and then the child must be of the same kind as the father. In the sense that he must be a creator and a provider and this ends up in many gods. "Exaltations to Him that He should have son! To Him belongs all that is in the heavens and in the earth" All that is in the heavens and what is on the earth are His property and nothing in them is part of Him, not there is a god with Him "it is sufficient that Allah is the Guardian" He is entrusted with and responsible for all matters. Allah is in charge of the matters of all creations: the heavens, the earth, the angels, the messengers, the Jinn, and people. Allah is entrusted with and is a Guardian of all these matters, for He is the one entrusted with them "it is sufficient that Allah is the Guardian".

Then, Allah says, "Never would the Messiah disdain to be a servant of Allah, nor would the angels near [to Him]. And whoever disdains His worship and is arrogant - He will gather them to Himself all together" (An-Nisā':172).

"The Messiah would not despise being a worshiper of Allah..." "would not despise" Despise is disgust, transcendence, and elevation. Christ does not despise "being a worshiper of Allah". They saw him submit to Allah, prostrate to Allah, devote himself to Allah, and pray to Allah. Further, the Gospel is witness that he always prayed, devoted himself to Allah, and worked to get closer to Allah. So, how can he be God when he devoted himself to Allah! They write in the Gospel that Isa, when he saw that the Jews were running after him to kill him, said, "O Father, dismiss death away from me". He asked for Allah's help, and prayed for Allah to dismiss death. They saw his weakness; therefore, they wrote in the

Gospel that he was begging his followers to stay with him the last night. He says "stay with me tonight, you sleep and I will die this morning". Consequently, they wrote this. Even, in what they wrote and added by themselves, they referred to him as a worshiper of Allah. The truthful words in the Gospel stated that he is a servant of Allah. He says to them "I have come to you a messenger from Allah". He did not say to them, "I have come to you, I am God, who gives life and death, who creates and provides, but I have come to call you to worship my father Who is in heaven. "His father" is used to denote honor, not kinship. Allah has no kinships. As he says, be the sons of your father who is the heavens, you are also the children of your father honorably and passionately, not that they are the sons of their father by lineage.

Exalted be He, He has no lineage "They assert kinship between Him and the jinn. But the jinn know that they (the liars) will be arraigned (in Hell)" (As-Saffat:158) "Exaltations to Allah above what they describe" Allah says that Isa will not despise "being a worshiper of Allah, nor would the angels who are near" "nor would the angels who are near" to Allah, are submissive to Him and worship Him. As He says, "They say, "The Most Compassionate has offspring" (Maryam:88) These are the words of the disbelievers of the Arab. Angles "who do not speak until He has spoken, ˹only˺ acting at His command" (Al-Anbya:27) "He ˹fully˺ knows what is ahead of them and what is behind them. They do not intercede except for whom He approves, and they tremble in awe of Him. Whoever of them were to say, "I am a god besides Him ....." (Al-Anbya: 28-29) That is, whoever of the angels says, "I am a god, not Allah", "... they would be rewarded with Hell by Us. This is how We reward the wrongdoers" (Al-Anbya:29) "The Messiah would not despise being a worshiper of Allah, nor would the angels who are near. Whosoever despises worshipping Him..." (An-Nisa:172)

He despises worshiping Allah "and becomes proud, He will surely assemble them all to Him" All the despisers and arrogant pharaohs, tyrants, and others; whoever despises His worship and is proud of Satan and his followers, "He will surely assemble them all to Him" "assemble", Bring them together, "to Him" To Allah. "all of them", all of them. Then Allah explains how, after this assembly, the reward will be resultant.

He says, "As for those who believe and do good, He will reward them in full and increase them out of His grace..." (An-Nisa 173) "As for those who believe" in Allah, "and do good" this includes all the messengers and prophets and those who followed them from the believers. "He will reward them in full" He rewards them in full, not lacking an atom of good they did, "and increase them out of His grace" He rewards the good deed ten times, then He doubles it many times out of His grace, and rewards whoever He wants without measure. Allah gives fasting and patience measureless and countless rewards, "and increase them out of His grace. But those who are too proud and arrogant". Whoever they are, "those who are too proud" arrogant and despise worshiping Allah. He will punish them painfully, further, He will torment them in Hell. "And besides Allah they will find no protector or helper" (An-Nisa:173) Those who are despisers and arrogant will not find them "besides Allah they will find no protector or helper", no king, no Satan, no Jinn, and no human beings. "Besides Allah they will find no guardian." Rather, the disbeliever comes to Allah alone, and everyone has abandoned him, "My wealth has not benefited me!" (Al-Haqqah:28) "My authority has been stripped from me" (Al-Haqqah:29) He has no authority, no money, no one to protect him, and he comes to Allah alone, "They can never find any protector or helper besides Allah" That is, who helps them besides Allah, for this is the end. "Not one of the beings in the heavens and the earth but must come to ((Allah)) Most Gracious as a servant." (Maryam: 93) All the angles, Isa, the prophets, and messengers; no one except Allah, are all servants of Allah ﷻ. The

obeying one will have mercy and pleasure. While the disobeying criminals and despisers will have Hell and loss. This is the judgment of Allah which will never be changed or replaced.

, يقول الله ﷻ: }يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ مِنْ رَبِّكُمْ وَأَنزَلْنَا إِلَيْكُمْ نُورًا مُبِينًا *فَأَمَّا الَّذِينَ آمَنُوا بِاللَّهِ وَاعْتَصَمُوا بِهِ فَسَيُدْخِلُهُمْ فِي رَحْمَةٍ مِنْهُ وَفَضْلٍ وَيَهْدِيهِمْ إِلَيْهِ صِرَاطًا مُسْتَقِيمًا *يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلالَةِ إِنْ امْرُؤٌ هَلَكَ لَيْسَ لَهُ وَلَدٌ وَلَهُ أُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ وَهُوَ يَرِثُهَا إِنْ لَمْ يَكُنْ لَهَا وَلَدٌ فَإِنْ كَانَتَا اثْنَتَيْنِ فَلَهُمَا الثُّلُثَانِ مِمَّا تَرَكَ وَإِنْ كَانُوا إِخْوَةً رِجَالًا وَنِسَاءً فَلِلذَّكَرِ مِثْلُ حَظِّ الأُنثَيَيْنِ يُبَيِّنُ اللَّهُ لَكُمْ أَنْ تَضِلُّوا وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ }[النساء:174-176]

says "O mankind, there has come to you a conclusive proof from ﷻ Allah ".your Lord, and We have sent down to you a clear light(An-Nisa’:174). "So those who believe in Allah and hold fast to Him - He will admit them to mercy from Himself and bounty and guide them to Himself on a straight path." (An-Nisa’:175). "They request from you a [legal] ruling. Say, "Allah gives you a ruling concerning one having neither descendants nor ascendants [as heirs]." If a man dies, leaving no child but [only] a sister, she will have half of what he left. And he inherits from her if she [dies and] has no child. But if there are two sisters [or more], they will have two-thirds of what he left. If there are both brothers and sisters, the male will have the share of two females. Allah makes clear to you [His law], lest you go astray. And Allah is Knowing of all things." (An-Nisa’:176)

These three verses are the three last verses of Surah An-Nisa'. Allah ends this great Surah with a great conclusion; which is inviting all people to believe in Allah, after He explained the great Divine Laws in it. He starts it with O mankind, "O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs. Indeed, Allah is ever, over you, an Observer." (An-Nisa’:174).

This is a call from Allah for all people to fear Him. Allah reminds people that He created them from one soul; Adam. And He created from it its mate; Eve. And He dispersed from both of them many men. All people on this earth, one generation after the other, are attributed to their father, Adam. They have one origin, and their mother is Eve. He says, "...And fear Allah, through whom you ask one another, and the wombs. Indeed, Allah is ever, over you, an Observer." (An-Nisa':1).

Then, Allah explains great Divine Laws related to the fact that humans are all of one origin, among which to fear Allah. Part of the Divine Laws that Allah explains are the Laws concerning the weakest of people. Allah started with orphans, then women, then He talked about inheritance, the Laws of marriage and of non-marriageable female relatives, the Laws of divorce, and the Laws that have to do with a man replacing one wife with another. The Laws concerning a woman committing Zina; before Allah sent the Boundaries, and what should Muslims do in that case.

He says, "Those who commit immorality [i.e., unlawful sexual intercourse] of your women - bring against them four [witnesses] from among you. And if they testify, confine them [i.e., the guilty women] to houses until death takes them or Allah ordains for them [another] way." (An-Nisa':15). Then the Laws concerning men who commit Zina. Then He explains that Allah is Accepting of Repentance and Most Merciful. Then He talks about the rules of repentance; when does Allah accept it from a repentant. He accepts it before death, and He does not accept it when a death rattle comes. "But repentance is not [accepted] of those who [continue to] do evil deeds up until, when death comes to one of them, he says, "Indeed, I have repented now," or of those who die while they are disbelievers. For them We have prepared a painful punishment." (An-Nisā':18)

After that, Allah explains the Laws of marriage, divorce, inheritance, ruling and managing the house where Allah made men in charge of women. He says, "Men are in charge of women by [right of] what Allah has given one over the other and what they spend [for maintenance] from their wealth. So righteous women are devoutly obedient, guarding in [the husband's] absence what Allah would have them guard. But those [wives] from whom you fear arrogance - [first] advise them; [then if they persist], forsake them in bed; and [finally], strike them [lightly]. But if they obey you [once more], seek no means against them..." (An-Nisā':34)

Then, after that, Allah explains the importance of being charitable to all people after being charitable to kin and relatives, and to treat all your children equally. "Allah instructs you concerning your children [i.e., their portions of inheritance]: for the male, what is equal to the share of two females." Concerning inheritance. Then He talks about being just and charitable to people. He says, "Worship Allah and associate nothing with Him, and to parents do good, and to relatives, orphans, the needy, the near neighbor, the neighbor farther away, the companion at your side, the traveler, and those whom your right hands possess. Indeed, Allah does not like those who are self-deluding and boastful," (An-Nisa':36).

Allah guided His servants to their obligation to be charitable towards all people; all people from the most deserving until those who accompany you on the road; even if for an hour, you now have a duty for them. The companion at your side; who accompanies you for an hour of the day, you have more duty for them than the people you have not accompanied. After this explanation, Allah explains the deviation of the Jews from the true path and their pursuit to abolish this religion. Allah exposes this matter to His believing servants. Then, He addresses them and tells them to believe in the Prophet Mohammad who was sent confirming what they already have.

He says, "O you who were given the Scripture, believe in what We have sent down [to Prophet Mohammad], confirming that which is with you before We obliterate faces and turn them toward their backs or curse them as We cursed the sabbath-breakers. And ever is the matter [i.e., decree] of Allah accomplished." (An-Nisa':47).

Then, Allah says that the act of polytheism that they commit is unforgivable. Do not be fooled by wishful-thinking and delusions by saying that you are Allah's children and His loved ones then commit polytheism, deny the Messengers, and believe that Allah forgives such sins. "Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills. And he who associates others with Allah has certainly gone far astray". (An-Nisa':116).

Allah addressed a long speech to the People of the Scripture. Then He explained the Laws concerning the hypocrites, what they did to the People of Faith and exposed a lot of their actions during the fighting and their actions after that. Then He talks about the over-enthusiastic people who were in haste to fight in Mecca when fighting was not possible. Then Allah imposed fighting in Al-Madinah when fighting became possible. As Allah says, "at once a party of them feared men as they fear Allah or with [even] greater fear. They said, "Our Lord, why have You decreed upon us fighting? If only You had postponed [it for] us for a short time."

Then Allah guided people to their obligation to fight; to keep the land safe and lift injustice. He says, "And what is [the matter] with you that you fight not in the cause of Allah and [for] the oppressed among men, women, and children who say, "Our Lord, take us out of this city of oppressive people and appoint for us from Yourself a protector and appoint for us from Yourself a helper"? (An-

Nisa’:75). "Those who believe fight in the cause of Allah, and those who disbelieve fight in the cause of ṭāghūt..." (An-Nisa’:76)

Allah explains the Laws concerning fighting. Then He imposed special Laws in this Surah about the hypocrites who chose to live among disbelievers and not emigrate. Allah explained their conditions and their types in detail. The Surah proceeded as such; starting with this general invitation, then Allah ended it with these great Laws and this evident light by addressing all people in general and the People of the Scripture in particular. So, the invitation was addressed to people in general.

Allah says, "O mankind, the Messenger has come to you with the truth from your Lord..." (An-Nisā’:170). This is Mohammad ibn Abd-Allah and he has come to you with the truth from your Lord which they know is the truth, for it is the light as humans cannot come up with these clear, evident Laws without Allah's guidance. Humans cannot come up with these words, it is not just about the proper wording but also the meanings of these words. These words are light from Allah, and this is a decree that cannot be known as it is known nor can be detailed as it is detailed nor could it be revealed in accordance with Truth, Justice, and Favor as it is revealed except by Allah. Humans cannot be guided by their minds without Allah's guidance, they cannot reach this justice, good deeds, and truth like this; this is impossible without Allah’s guidance. So, this is Allah's speech and this light is sent by Him. "O mankind, the Messenger has come to you with the truth from your Lord, so believe; it is better for you..." (An-Nisa’:170).

Allah warns them. "...But if you disbelieve - then indeed, to Allah belongs whatever is in the heavens and earth. And ever is Allah Knowing and Wise."(An-Nisā’:170). Then Allah addresses the People of the Scriptures; namely, Christians, to refrain from exaggerating Isa's status. They exaggerated his status

until they made him a son of Allah, may He be Exalted above this. He says, "O People of the Scripture, do not commit excess in your religion or say about Allah except the truth. The Messiah, Jesus the son of Mary, was but a messenger of Allah". This is the truth; he is a messenger of Allah. Everyone who witnessed and knew Isa, knows that he is not a god that creates, provides, and is free of defects and imperfections. He is the same as any other creature who is limited in their abilities; he eats, drinks, fears, prays to Allah, runs away from his enemy, seeks refuge in his God and Lord, and asks Him to keep evil people who hurt him away. He also hides and pleads to his disciples to stand with him, support him, and not abandon him. Whoever reads his history and biography cannot testify that he is a god. How can he be a god when that is his situation of weakness, submissiveness, and humanity?

As Allah says, "The Messiah, son of Mary, was not but a messenger; [other] messengers have passed on before him. And his mother was a supporter of truth. They both used to eat food. Look how We make clear to them the signs; then look how they are deluded." (Al-Ma'idah:75). Allah says to them, "The Messiah, Jesus the son of Mary, was but a messenger of Allah and His word." He was created by the word Allah directed to Maryam; He sent His servant and Messenger, Jibreel. Jibreel went to Maryam disguised as a human, and entered her prayer chamber. She said, 'I seek refuge in the Most Merciful from you if you should be fearing Allah. How did you enter this place?' While she was confining herself in her prayer chamber. "He said, "I am only the messenger of your Lord to give you [news of] a pure boy [i.e., son]." "She said, "How can I have a boy while no man has touched me and I have not been unchaste?" "He said, "Thus [it will be]; your Lord says, 'It is easy for Me, and We will make him a sign to the people and a mercy from Us. And it is a matter [already] decreed.'" (Maryam:19-21). This is a matter that Allah has done with His word and He has talked about it.

Allah says, "Indeed, the example of Jesus to Allah is like that of Adam. He created him from dust; then He said to him, "Be," and he was." (Ali-'Imran:59). Allah says this is Isa's case; he is the word of Allah that He directed to Maryam through Jibreel and His Spirit. Isa is a Spirit of Allah that He sent to breathe life into these dead hearts to revive them with faith and Islam. The same is true for whom Allah called His Spirit; He called Jibreel the Spirit of Allah whom He sent to Maryam, because He sends the Spirit to revive hearts.

Allah says, "...So believe in Allah and His messengers. And do not say, "Three"; desist - it is better for you. Indeed, Allah is but one God. Exalted is He above having a son. To Him belongs whatever is in the heavens and whatever is on the earth. And sufficient is Allah as Disposer of affairs."(An-Nisā':171) A Disposer of all of His servants' affairs. Allah does not involve anyone in His servants' affairs.

Allah says, "Never would the Messiah disdain to be a servant of Allah" He would not disdain nor be arrogant to be a servant of Allah. Nor would the angels near Him. He says, "...And whoever disdains His worship and is arrogant - He will gather them to Himself all together." (An-Nisā':172). Allah says, "And as for those who believed and did righteous deeds, He will give them in full their rewards" He gives them their rewards in full. "...and grant them extra from His bounty. But as for those who disdained and were arrogant, He will punish them with a painful punishment, and they will not find for themselves besides Allah any protector or helper." (An-Nisā':173). Allah says, "O mankind, there has come to you a conclusive proof from your Lord, and We have sent down to you a clear light."(An-Nisā':174)." There has come to you a conclusive proof from your Lord," The evidence in this Surah is represented through these good, pure Laws that humans cannot be guided to on their own; these laws must be sent by Allah. Then they were sent another proof which is this wording; the wording of the Quran is a miracle that no human can come up with something that resembles it.

The Prophet is another proof; with the signs and miracles that Allah bestowed upon him, along with the help, and support of cosmic evidence. (Allah approves of all the words he says.) He never said that something will happen and it did not happen. Rather, Allah makes what he says happen to show that he is actually His Messenger that was sent as proof from Him "and We have sent down to you a clear light." a great light was presented in this Surah, because it leads to the right path with these good, pure Laws.

Then, He says, "So those who believe in Allah and hold fast to Him - He will admit them to mercy from Himself and bounty and guide them to Himself on a straight path."(An-Nisā':175). So those who believe in Allah. This is a distinction. Allah mentioned believers only and ignored the rest; the disbelievers. "So those who believe in Allah and hold fast to Him" who hold fast to Allah. Holding fast means staying with Him, holding fast to Allah, His Book and Words, and holding fast to His Messenger. This is His Messenger; whoever holds fast to the Messenger and follows him is holding fast to Allah and His religion which He sent. Holding fast to Allah's religion and adhering to it is the same as holding fast to Allah. "and hold fast to Him - He will admit them to mercy from Himself and bounty".

This is a promise from Allah that He will bestow Mercy and Favor upon him; the mercy of Heaven and favor of an elevated status in Heaven to those who did good, they will get more reward in the Hereafter. He will guide them towards a straight path in this life. Allah mentioned the Hereafter first, although it is after this life in time, because it is the greatest. He will admit them to mercy from Himself and bounty and guide them to a straight path in this life. And guide them; this guidance is not only a guidance of teaching; it is also a guidance of applying (these teachings). Allah guides them to stay on the straight path and to follow that path to Allah. "And guide them to Himself on a straight path". These are great news from Allah, that those who believe in Him and hold fast to Him will have

this reward from Him; guidance in this life and the great reward in His Heaven and His Pleasure. 'Those' always distinguishes between two things; either this or that. This is what Allah said of the other party, those are known as the people who Allah bestows His Grace and Guidance upon. So, the others are those who disbelieve and object; Allah has exposed them. He mentioned the believers to confirm His Grace and Mercy upon them. He ignored the rest because their fate is known; that they will have disappointment and loss.

The Surah was concluded with these verses; the verses of inheritance that complete the two previous verses. This verse started with a request for a formal legal opinion, He says, "They request from you a [legal] ruling. Say, "Allah gives you a ruling" They request from you a legal ruling; they request from you. Believers are requesting a legal ruling, and a legal ruling is Allah's Law and His order on a certain matter. The one who is requesting a legal ruling is the Prophet ﷺ. The Prophet does not lay Laws by himself, instead, he rules according to Allah's Laws. That is why he said, "Say, "Allah gives you a ruling." The ruling is not mine. Rather, the ruling is from Allah; all religious and Sharia Law matters are from Allah. Allah also has the Divine, Cosmic Law. No one shares ruling with Allah; either with the creation or managing affairs. Allah says Be and it is; everything belongs to Allah. No one can do anything, leave anything, move an immovable object, or cause a movable object to stay still without Allah's Divine Cosmic Order. What Allah wills will be and what He does not, will not be. All religious and Sharia Law matters are the same; do and do not do, this is Halal (permitted) and this is Haram (prohibited), this is one of Allah's boundaries that you should not cross; all of this belongs to Allah.

The Messenger is only a ruler who applies Allah's order; He does not speak from his own inclination. It is not but a revelation revealed as Allah ordered. "Indeed, We have revealed to you, [O Mohammad], the Book in truth" even in ruling and judgment. "so you may judge between the people by that which

Allah has shown you. And do not be for the deceitful an advocate." The Prophet requests Allah for a legal ruling over any matter, he does not rule on his own accord nor with his own exercise of judgment. Rather, Allah's ruling is revealed to him. This is also a lesson; Allah teaches us that He is the One Who rules in all matters. If we should request a legal ruling from anyone after the Prophet ﷺ we should ask his princes, and predecessors from among the scholars of this nation. They should know that Allah is the One who lays out the Laws; so, let the qualified scholars seek and exercise judgment for Allah's ruling. What does Allah want, and what if Allah revealed Quranic verses concerning this matter or sent a revelation about it; what will His judgment be? So, they exercise Judgment over this matter. Exercising Judgment was defined as exerting effort to reach an assumption of a Sharia law. It is called an assumption because the matters that do not have a verse from Allah or His Messenger are produced by exercising judgment; those who exercise judgment cannot say with certainty that this is Allah's ruling; in fact, they think that this would have been Allah's ruling if he sent a revelation on this matter. If they come to the right decision, they will have a double reward; one for the guidance that Allah bestowed upon them and one for exercising Judgment. But those who commit a mistake will have a single reward.

"They request from you a [legal] ruling. Say, "Allah gives you a ruling concerning one having neither descendants nor ascendants [as heirs]." “al-kalalah” are those who die and have no descendants, nor ascendants that inherit them . The ascendant is the father and the father's ancestors; grandfather. If they also do not have a child related to them by blood or by kinship; a son of a son. This is what having neither descendants nor ascendants [as heirs] means. " If a man dies, leaving no child " child here refers to both males and females, "but [only] a sister, " whether this sister was a sister from the same father and mother or a sister from the father's side, not a sister from a mother's side as she has a different ruling which is mentioned the first verse about Kalalah. If he has a sister

from the same father and mother or from the same father (but not mother), she inherits half of what he left. If he only has a sister, she inherits half of the inheritance.

He says, "And he inherits from her if she [dies and] has no child." He, the brother, inherits his dead sister if she does not have a child by blood or a grandchild. This brother can be either a brother from the same father and mother or a brother from the father's side. A brother from the mother's side is another case. If they were two sisters, if a man dies and has two sisters, they inherit two-thirds of the inheritance. If he has both brothers and sisters; if a dead person has brothers and sisters. He says, "the male will have the share of two females." A male inherits the share of two females. Females inherit by agnation with their brothers. He says, "Allah makes clear to you [His law], lest you go astray." Allah explains these rulings to you in great detail. "lest you go astray" So you do not go astray concerning this matter. "And Allah is Knowing of all things." Allah is Knowing of all things. Inheritance, in this way and in this detail is of Allah's Knowledge who revealed it to you.

With this, Allah willing, we reach the end of this great Surah, An-Nisa', which includes these great, enlightening Laws that are mercy and light from Allah.

"O mankind, there has come to you a conclusive proof from your Lord, and We have sent down to you a clear light."(An-Nisā':174). A clear evident light. "So those who believe in Allah and hold fast to Him - He will admit them to mercy from Himself and bounty and guide them to Himself on a straight path."(An-Nisā':175).

With this, this great Surah ends. We ask Allah to forgive our sins, repent to Him, turn to Him, and seek refuge in Him. Praise is to Allah, the Lord of the Worlds, at the beginning and the end. And peace be upon His servant and

messenger Mohammad. We ask Allah to make it beneficial to Muslims in the east and west of the earth, and to make this a treasure for us on the Day of Resurrection.

Al-Ma’idah

بسم الله الرحمن الرحيم: {يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ أُحِلَّتْ لَكُمْ بَهِيمَةُ الأَنْعَامِ إِلَّا مَا يُتْلَى عَلَيْكُمْ غَيْرَ مُحِلِّي الصَّيْدِ وَأَنْتُمْ حُرُمٌ إِنَّ اللَّهَ يَحْكُمُ مَا يُرِيدُيَا أَيُّهَا الَّذِينَ آمَنُوا لا تُحِلُّوا شَعَائِرَ اللَّهِ وَلا الشَّهْرَ الْحَرَامَ وَلا الْهَدْيَ وَلا الْقَلائِدَ وَلا آمِّينَ الْبَيْتَ الْحَرَامَ يَبْتَغُونَ فَضْلًا مِنْ رَبِّهِمْ وَرِضْوَانًا وَإِذَا حَلَلْتُمْ فَاصْطَادُوا وَلا يَجْرِمَنَّكُمْ شَنَآنُ قَوْمٍ أَنْ صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَنْ تَعْتَدُوا وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَى وَلا تَعَاوَنُوا عَلَى الإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ}[المائدة:1-2]

In the name of Allah, the Entirely Merciful, the Especially Merciful, "O believers! Honour your obligations. All grazing livestock has been made lawful to you—except what is hereby announced to you and hunting while on pilgrimage. Indeed, Allah commands what He wills", "O believers! Do not violate Allah’s rituals ˹of pilgrimage˺, the sacred months, the sacrificial animals, the ˹offerings decorated with˺ garlands, nor those ˹pilgrims˺ on their way to the Sacred House seeking their Lord’s bounty and pleasure. When pilgrimage has ended, you are allowed to hunt. Do not let the hatred of a people who once barred you from the Sacred Mosque provoke you to transgress. Cooperate with one another in goodness and righteousness, and do not cooperate in sin and transgression. And be mindful of Allah. Surely Allah is severe in punishment" [Al-Ma'idah: 1-2]. These verses are from the opening of the Surah of Al-Ma’idah, which is among the verses of the Qur’an that were revealed in Al-Madinah. It was revealed to the Prophet after the seventh year of his emigration. Allah begins this Surah with a call and commands His faithful servants providing this command by saying, O you who believe. O believers! a speech from Allah to His faithful servants, that includes an urge for them by naming them with the most beloved names, which is O believers. Then He orders them to abide by what He orders

them to do because this is one of the requirements of their faith in Allah. Fulfill contracts, which is the fulfillment of a thing fully; complete. And contracts refer to every agreement between two parties. And this includes everything that a servant has entered into with someone else. The first of these contracts is the contract of faith and the contract of Islam; these are the highest. Then what branches out from this from the contracts of religion, as He says, "and fulfill the covenant of Allah if you make a covenant, and do not break the faith after confirming it and fulfill the covenant of Allah". That is, with what you pledged to Allah in the first aspect of the interpretation, or what you contracted with others in the name of Allah. And among the attributes of the believers of Allah is that they fulfill the covenant of Allah and do not break the covenant.

"Who fulfill God's covenant with what they have made a pledge to Allah." And every contract in religion whether a person makes it with himself or between him and the Messenger, and the Messenger takes the contracts to Allah and covenants are to Allah. He says, "Surely those who pledge allegiance to you ˹O Prophet˺ are actually pledging allegiance to Allah. Allah's Hand is over theirs. Whoever breaks their pledge, it will only be to their own loss. And whoever fulfils their pledge to Allah, He will grant them a great reward" [Al-Fath: 10]. And the Prophet covenanted some of his companions ﷺ on the victory and emigration. Further, he contracted them over Islam and faith. Also, he contracted the believing women as in Allah's saying, "O Prophet! When the believing women come to you, pledging to you that they will neither associate anything with Allah ˹in worship˺, nor steal, nor fornicate, nor kill their children, nor falsely attribute ˹illegitimate˺ children to their husbands,1 nor disobey you in what is right...." [Al-Mumtahanah:12]. So, this pledge that the Prophet made to the women, which the Prophet pledged to his male companions as well, is a pledge of faith, Islam, and some of the rulings and laws of faith. Which is a contract following another contract; a contract after another with Allah. The one who became a Muslim and

a believer is the one who testifies that there is no God but Allah and that Muhammad is His Messenger. And He said: I have believed in Allah, then he has signed a contract and covenant between him and Allah that he must abide by. This contract requires the servant to fulfill what Allah has obligated him to do and to refrain from what Allah forbade. And according to which, there will be no torment and to enter Heaven. He shall not torment those who have fulfilled his pledge to Allah. In this, the Prophet ﷺ says, 'do you know what is the right of Allah over the servants, and what is the right of the servants over Allah?' He said: 'the right of Allah over the servants is to worship Him and not associate anything with Him. And the right of the servants over Allah is not tormenting those who did not associate anything with Him.' And from this, Allah says, "Allah made a covenant with the Children of Israel and appointed twelve leaders from among them and ˹then˺ said, "I am truly with you. If you establish prayer, pay alms-tax, believe in My messengers, support them, and lend to Allah a good loan, I will certainly forgive your sins and admit you into Gardens under which rivers flow. And whoever among you disbelieves afterwards has truly strayed from the Right Way", "But for breaking their covenant We condemned them....." [Al-Ma'idah:12-13] This is Allah's contract, His covenant, and pledge between Him and the children of Israel. Allah says to them, "I am truly with you. If you establish prayer, pay alms-tax, I am with you, this is the mandate of Allah, in victory and support in this world, He is with them, supporting them as well in the hereafter. "I am truly with you. If you establish prayer, pay alms-tax, believe in My messengers, support them, and lend to Allah a good loan, I will certainly forgive your sins and admit you into Gardens under which rivers flow. And whoever among you disbelieves afterwards" this is breaking the covenant "has truly strayed from the Right Way". Allah says, "But for breaking their covenant We condemned them and hardened their hearts. They distorted the words of the Scripture and neglected a portion of what they had been commanded to uphold. You ˹O Prophet˺ will always find deceit on their part, except for a few. But pardon

them and bear with them. Indeed, Allah loves the good-doers"[Al-Ma'idah:13] That is, when they broke their covenant with Allah, Allah punished them with these punishments. The conclusion is that the first covenant that should be fulfilled is the contract between the believer and his Lord, the contract of Islam, and the contract of faith. Then what the servant made to his Lord after that. As what Allah says regarding some of the hypocrites, "And there are some who had made a vow to Allah: “If He gives us from His bounty, we will surely spend in charity and be of the righteous”, "But when He gave them out of His bounty, they withheld it and turned away indifferently", "So He caused hypocrisy to plague their hearts until the Day they will meet Him, for breaking their promise to Allah and for their lies"[At-Tawbah:75-77] For the one who covenanted Allah has made a covenant with himself; this covenant was not taken with the Prophet ﷺ, rather, it's with himself in which he covenanted to Allah that if he became from the people of wealth and from the rich people, he will do so and so. Then, when Allah fulfilled and gave him what he wished for of richness, he withheld and broke his covenant with Allah. This is a contract that the servant made with Allah by himself. Allah did not assign it to him, but he stipulated it over himself, yet, he did not fulfill it. This includes all kinds of vows. The vow is a kind of covenant and a condition between the servant and Allah. As if the servant in the conditional vow says "my Lord if you did this to me, I will do such-and-such". For example, "if you cure this sickness or return this absentee, if you do this to me, I will do such-and-such". This is a conditional contract that a person has stipulated over himself on the condition that he does every case. If the condition is fulfilled for him and the vow is not fulfilled, which (a vow) in any case does not change the fate. In this, he must fulfill his vow. Likewise, an unconditional vow, such as someone who says Allah has such and such of me, and Allah has of me such. That he had made an obligation upon himself. An obligation imposed on himself for Allah. And if it is unconditional, then this vow is desirable and must be fulfilled because this is a kind of contract and covenant between this servant and Allah.

For sure, the first of these covenants and contracts to be fulfilled is the contract between the servant and Allah. Further, Allah fulfills His covenant because Allah does not break the pact and does not break His covenant. Whoever fulfills his pledge, undoubtedly, Allah will fulfill His covenant for He does not break His covenant. Then the contracts that are between the believers and between themselves as well as the ones with the disbelievers are among the concepts of the contracts. Contracts, first of all, are divided into contracts that people conduct between themselves. And they are divided into two parts, permissible contracts and forbidden contracts. The permissible contract is permitted by Allah for the servants, such as the marriage contract, sale contract, rent contract, and donation contract; all of these are among the permissible contracts. It also includes desirable contracts, such as the donation contract which is a desirable contract, and any contract that includes giving charity are also desirable contracts. As for the forbidden contracts, it includes every contract that is based upon something that Allah forbids, such as the contract on usury, the contract for alcohol trade, and all the forbidden sales. It includes every sale that Allah forbids. Thus, whoever makes a contract on selling or buying something forbidden, then his contract is invalid. Fornication contracts, selling idols, and any other sale that Allah forbids are forbidden contracts. Also, the contracts with the disbelievers include permissible contracts such as the truce contract and the contract of truce upon stated time. It also includes forbidden contracts such as a contract which completely ends the war between Muslims and the disbelievers, and the loyalty contract where there is loyalty and consent to their false religion or the approval of their falsehood. These are nullified contracts. Rather, the legitimate contract includes a truce, a truce conclusion contract, or a contract on specific cooperation in a matter of the world. Just as the contract that the Prophet held with the Jews in Madinah and some tribes. Likewise, the one with Quraysh; the contract and the truce known as the Day of Hudaibiya. Which states to set the war between him and between them ten years and that whomever wanted from the Arabs to enter

into the oath of the Prophet did, and who wanted to enter into the Quraish pact did. This is among the permissible contracts. Allah says, "O believers! Honour your obligations". This includes all the contracts that were made between the servant and Allah or with somebody else. Therefore, he must honour his obligations, honour it, and fulfill the condition of this contract. It should be fulfilled without any imperfection. Then He says reflecting upon His mercy and blessing over His servants "All grazing livestock has been made lawful to you—except what is hereby announced to you" Has been made lawful is in passive voice, where the doer was not named, because the doer is already known. The One Who makes things permissible is Allah ﷻ and no one else has the authority to state the permissible nor the forbidden except for Allah. For who has the right to state the lawful and the prohibited is Allah. Has been made lawful to you, meaning that Allah has made livestock lawful for you, which includes the eight pairs that Allah mentioned. He says, eight pairs of lamb two, of goats two, of camels two, and of cows two. These are the livestock which Allah permitted eating its meat on conditions; it should be slaughtered, and also that the name of Allah should be mentioned over it when slaughter. Livestock has been made lawful to you; this has a great blessing from Allah, because of its goodness and blessing, and that it is from good food. Allah permitted it even though it entailed killing a living being. Yet, Allah permitted this in His name. Livestock has been made lawful to you, then He said, except for what is hereby announced to you from Qur'an. Further, Allah stated for the believers what is forbidden for them. He says, "He has only forbidden you ˹to eat˺ carrion, blood, swine,1 and what is slaughtered in the name of any other than Allah..."[An-Nahl:115] These are four things that Allah has forbidden. He said, except for what is announced to you from these. However, He clarified more about the dead animals, He says, "what is killed by strangling, beating, a fall, or by being gored to death; what is partly eaten by a predator unless you slaughter it" That is, except for what you have followed, and you have slaughtered, and this will come. Except for what is

announced to you, then He says, "and hunting while on pilgrimage". Meaning that Allah has permitted pilgrims' hunting; referring to hunting, what it is permissible to eat from the beast that is wild animals and birds. And the meaning of the beast here is not domesticated, other than the one that human beings domesticate, such as ibex, gazelle, giraffes, and ostriches. As well as from birds such as the bustard and other birds that have no claw and no fang. Allah has forbidden every bird with a claw and a fang of predators from hunting. He said that hunting is forbidden while on Hajj. If you were in Hajj or 'Umrah, then hunting is forbidden in the time of Ihram. And it includes you doing the hunting and others doing the hunting for you. Then He says, "Indeed, Allah commands what He wills". Allah concluded this verse with a general command based on belief, religion, and faith. Allah rules what He desires, He sends down what He wills of rulings. Further, He allows and forbids what He wills. For He is the only One Who has the right of allowing and forbidding. Moreover, He allows and forbids according to specific conditions and obligations. And the One Who puts these conditions and obligations is Allah and no one else. Further, whoever lies and fabricates things on Allah's behalf, and permits what Allah forbids or forbids what Allah permits, is invalid, because Allah is the Creator. Accordingly, He has the authority, and He owns the matter and the creations. For the One Who creates, has the right to state that this is allowed and this is forbidden. On the other hand, it is not allowed to the one who can't create to have the courage and state what is allowed and what is forbidden. Rather, the matter belongs to Allah; Allah rules of whatever He wants.

Then He says, "O believers! Do not violate Allah’s rituals ˹of pilgrimage˺, the sacred months, the sacrificial animals, the ˹offerings decorated with˺ garlands, nor those ˹pilgrims˺ on their way to the Sacred House seeking their Lord’s bounty and pleasure. When pilgrimage has ended, you are allowed to hunt. Do not let the hatred of a people who once barred you from the Sacred Mosque provoke you to

transgress. Cooperate with one another in goodness and righteousness, and do not cooperate in sin and transgression. And be mindful of Allah. Surely Allah is severe in punishment"[Al-Ma'idah:2] O believers! A speech after a speech. Do not violate the rituals of Allah. Do not violate all that is from Allah’s rituals; a general matter. And the rituals of Allah are the origin of the ritual that is what is felt from the ritual; everything that is felt and announced is for Allah. The greatest of these rituals is Al-Ka'ba. Al-Ka'ba is one of Allah's rituals, as well as whoever comes to this House, places of Hajj. Arafah is a day of Allah's rituals. Safa and Marwa is one of Allah's rituals, Hadi, garlands, what comes to this House, and who visits the House, the call for prayer is one of Allah’s rituals. All of these are from Allah's rituals. The believer is the greatest ritual of Allah and the greatest of creatures that is inviolable to Allah, for it is the greatest ritual of Allah on earth, "O believers! Do not violate Allah’s rituals". This is a comprehensive term that includes everything that is referred to Allah, and everything that is attributed to Allah. Then the details were announced. He says, "the sacred months", the month is a generic noun and it includes the sacred months, which are four. Three of which are consecutive, and they are Dhu al-Qa'dah, Dhu al-Hijjah, and Muharram. And the fourth month is Regep. Allah stated that fighting is forbidden during these months. As the Lord says, "Indeed, the number of months ordained by Allah is twelve—in Allah’s Record1 since the day He created the heavens and the earth—of which four are sacred..."[At-Tawbah:36] Four months in which Allah has forbidden fighting for Muslims, and there is no doubt that the forbidden fighting is the fight where you attack. As for defense fighting, which is when Muslims get attacked during these months, there is no doubt that they must respond to this attack. As He says, "And do not fight them at the Sacred Mosque unless they attack you there". He says, "There will be retaliation in˙ a sacred month for ˙an offence in˙ a sacred month,1 and all violations will bring about retaliation". The sacred month; during the sacred month; if they attack you in the sacred month, you have the right to fight back in this sacred month. "Do not

violate Allah's rituals ˹of pilgrimage˺, the sacred months, the sacrificial animals, the ˹offerings decorated with˺ garlands", the sacrificial animal is the sacrifice that is given to the House and is driven to the place of sacrifice in Mecca with all of its passes, as well as Mina. That is to be slaughtered in Mecca. The slaughter should be done in the Haram of Mecca with all its borders, as well as Mina. As the Prophet said, "I have sacrificed (the animals) here, and the whole of Mina is a place for sacrifice". And the whole passes of Mecca are a place of sacrifice. So, this is the place of sacrifice, which is sacrificed for the House. Whether he slaughtered his sacrifice as an act of worship or not. So, whoever gives a sacrifice due to an act of worship, such as combined Hajj, and the enjoyment of Hajj, then he must give to the House, either a whole ewe or a seventh of a camel or a cow (seven pilgrims sacrifice one camel or a cow). Nor garlands; And garlands are the plural form of a garland, which is a cord that they used to put on the camel's neck or on the ewe's neck when they were sacrificing it. A person might make a sacrifice while he is in his hometown. So, he would garland the sacrifice and ritualize it. Camels should be ritualized as well. The camels are ritualized by shooting an arrow that hits its hump; when the blood falls, he would overcast it on the hump incision. Thus, whoever sees it, would know that this has been dedicated to the House. Likewise, sheep wore a garland and then derived, so that if one sees it on the way, he would know that this is a gift to the House of Allah. However, Allah forbade the believers to disobey this in the sense that they violate the sanctity of this matter and to confiscate, eat, hurt, or starve it. He must take care of it so that the sacrifice reaches its place. "the sacrificial animals, the ˹offerings decorated with˺ garlands, nor those ˹pilgrims˺ on their way to the Sacred House seeking their Lord's bounty and pleasure". On their way intending or of the meaning intended; everyone who intends the Sacred House must be respected. Because this is one of the rituals of Allah. This has become one of the rituals of Allah. This is a believer heading towards the Sacred House, as a result, he should be respected. He visits the House of Allah as a guest who wants to visit

Allah's House by Hajj or 'Umrah. Therefore, he should be respected, and not to violate his sanctity, or interrupt his journey, frighten him, prevent him, or turn him away. All of these are considered to be a sanctity violation. "on their way to the Sacred House seeking their Lord's bounty and pleasure" this is their case; the case of who is heading towards the Sacred House, "seeking their Lord's bounty and pleasure" even if he is going for the sake of trading, it is not allowed to prevent him from his trade, because he seeks the bounty of Allah by selling what he carries in the Sacred House. Therefore, he should not be stopped or prevented from reaching his trade to its destination. "and pleasure" if the one who is heading to the Sacred House intending a worldly action that seeks bounty from Allah, or seeking the Hereafter; he wants the pleasure of Allah in the Hereafter, then it's not permissible to block and prevent him from the Sacred House. Allah says, "When pilgrimage has ended, you are allowed to hunt". When the Ihram is done, you can hunt. This is a command to make it permissible, because hunting was permissible before Ihram, accordingly, the matter goes back to what it was before. Thus, it is a well-known rule; every matter after the prohibition is due to what it was before it was prohibited, whether this matter was before the command. If it was permissible, then it is permissible, and if it is obligatory, then it is obligatory. For example, according to the word of Allah, "When they purify themselves, then you may approach them in the manner specified by Allah", this matter was permissible and it goes back to being permissible. Also, when He says, "But once the Sacred Months have passed, kill the polytheists", before the sacred months, fighting was forbidden, then Allah says, "But once the Sacred Months have passed, kill the polytheists" kill the polytheists. Here is a command, and it goes back to what the ruling was before the entry of these months, and fighting was either imposed or a sufficiency duty; thus, the matter returns to what it was. Here, if you are done with your Ihram then hunt. A command intended for giving permission, meaning whoever wants to hunt on land, not fishing by the sea, is permitted for him. Then Allah says, "Do not let the hatred of a people who once

barred you from the Sacred Mosque provoke you to transgress", do not let the hatred of some people make you ever transgress them. If you hate them, hatred is not a reason that allows you to transgress them. Allah does not allow transgression. "Do not let the hatred of a people" if these people turned you away from the Sacred House. These are the disbelievers of Quraish, for they kept the believers from the Sacred Mosque throughout these years until the seventh year. However, in the seventh year, they did not allow them to perform 'Umrah except for three days only. And they also wanted to reward them with something like this. Allah says, "Do not let the hatred of a people who once barred you from the Sacred Mosque provoke you to transgress". It is said that the reason behind this is that some Muslims saw some polytheists head towards the House before they were forbidden from Hajj; as this prohibition came in the ninth year of emigration of the Prophet. They wanted to attack them and cut off their path and say, 'they cut our way and prevented us from the Sacred House, so we prevented them from the Sacred House as well'. He says, "Do not let the hatred of a people who once barred you from the Sacred Mosque provoke you to transgress". Then He says, "Cooperate with one another in goodness and righteousness, and do not cooperate in sin and transgression", cooperate with others in righteousness and piety. For facilitation of the path to Allah's House for Hajj and 'Umrah in Allah's House and attending Allah's House is from goodness, as well as fearing Allah, which is a matter in which everyone should cooperate. And this is before the House became for the Muslims, there has been an agreement between Muslims and the disbelievers that intending the House does not prevent this from righteousness and piety. It is a contract between Muslims and disbelievers that must be fulfilled and this is cooperation. Here, he cooperated with them in righteousness and piety, "cooperate in righteousness and piety". And whatever the case, the lesson in this verse is in the generality of the wording not about the cause. Thus, every cooperation can be established, even between a Muslim and a disbeliever, in which there is something of righteousness and piety must be included in this. Do

not cooperate in sin and transgression over others. Fear Allah, fear Him to prevent yourself from His punishment. He is the Lord and should be feared, because He punishes wrongdoings and His punishment is severe. Allah concluded the verse by mentioning that He is of severe punishment. Fear Allah; why to fear Him? Because Allah has severe punishment and no one can punish the way Allah does. If he takes it in this world, then it's painful and severe, and his punishment is imprisonment in Hellfire, which is continuous and uninterrupted. Rather, it is .permanent, God forbids

يقول الله ﷻ : {حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِنزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالأَزْلامِ ذَلِكُمْ فِسْقٌ الْيَوْمَ يَئِسَ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلا تَخْشَوْهُمْ وَاخْشَوْنِ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الإِسْلامَ دِينًا فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ لِإِثْمٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ}[المائدة:3]

says, "Forbidden to you are carrion, blood, and swine; what is ﷻ Allah ,slaughtered in the name of any other than Allah; what is killed by strangling beating, a fall, or by being gored to death; what is partly eaten by a predator .unless you slaughter it; and what is sacrificed on altarsYou are also forbidden to draw lots for decisions.1 This is all evil. Today the disbelievers have given up all hope of ˹undermining˺ your faith. So do not fear them; fear Me! Today I have perfected your faith for you, completed My favour upon you, and chosen Islam as your way. But whoever is compelled by extreme hunger—not intending to sin—then surely Allah is All-Forgiving, Most Merciful" [Al-Ma'idah:3] This is a great verse from the unique verses of Allah's Book which explains the grace of Allah over this nation. It was revealed in the great day of 'Eid which is the day of Arafa, the day of greater Hajj; On the day of the Prophet's Hajj ﷺ, and this was on a Friday. This verse includes a clarification of what Allah forbids His believers from livestock, from forbidden food. Allah says, "Forbidden to you are carrion" Forbidden, the verb is in the passive voice, where the doer is not named. And there is no doubt that the one who forbids is Allah for no one can forbid and

permit except for Allah. And it is a passive voice because it is already known, and there is no need to mention who forbids it. Because, obviously, the One Who forbids, according to the believers' faith, is Allah, Whom there is no god but He. Thus, He has the right to permit and forbid. Thus, He Who permits and forbids His servant with what He wills. "Indeed, Allah commands what He wills", "Forbidden to you are carrion", carrion is all that is dead of animals that Allah allowed us to eat. All that is dead without the Islamic rituals for slaughtering an animal; with any other method other than the Islamic rituals for slaughtering an animal is considered to be carrion. "blood", and it is restricted to being poured forth blood whether it was while performing the Islamic ritual of slaughtering an animal or by a phlebotomy where a vein gets phlebotomized and the blood is let to outflow. As the Arabs used to do, they used to eat the blood of the living carrion while it was still alive. They bring a camel, get a vein of its veins phlebotomized, and place a vessel under it. When this vessel is full, they block the cut, and when the blood gets hard, they eat it. This is called the poured forth blood, whether it is from living livestock or what is collected out of slaughter. This restriction came in Allah's saying, "Say, ˹O Prophet,˺ "I do not find in what has been revealed to me anything forbidden to eat except carrion, running blood, swine—which is impure—or a sinful offering....." [Al-An'am:145] As for other blood, it is not unlawful; as the blood that remains in the veins, after slaughtering and filtering the livestock from the blood, some blood may remain in its veins, or some blood remains on the flesh. This is not impure and it is not forbidden to eat. Likewise, the liver which has a large proportion of blood, is permissible as well. It came in the hadith, "Two kinds of dead meat and two kinds of blood have been permitted to us. The two kinds of dead meat are fish and locusts, and the two kinds of blood are the liver and spleen". "and swine", which is a well-known animal and it is specifically stated because Allah forbids it. Yet, some of the People of the Scripture from Christians made eating pork meat permissible. And Allah stated it because it is severely impure and malice, thus, Allah forbids it. So, He says, "and

swine" That is, there is no doubt that everything that is related to this meat, such as its fat, liver, and the rest of its organs, is included in it. All of them are undoubtedly included in pork, and this is a consensus issue.

"what is slaughtered in the name of any other than Allah", Al-Ihlal; dedication is the raising of the voice. It is said that the one who raises his voice dedicates through it. And (In Arabic) it is taken from (Hilal), the crescent, because whenever Arabs see the crescent, they raise their voices to rejoice a new month. After that, every raising of the voice in a matter was called Ihlalah. Here, the meaning is " what is slaughtered in the name of any other than Allah", that is, the voice was raised when it was slaughtered, just as the Arabs used to raise their voices and slaughter for someone other than Allah. At the beginning of the slaughter, they used to say, 'by the name of Al-Lat and by the name of AI-'Uzza, by the name of Ka'ba'. So, they mention a name other than Allah's name on the slaughter. All that is slaughtered by mentioning a name other than the name of Allah, whether this is by the dedication that is by raising the voice following the used habit, or secretly by mentioning the name secretly inside the person's mind. And it is known that when slaughtering with a name other than the name of Allah, then it is impure because it is not permissible in others than the name of Allah. You do not slaughter it and do not have control over this beast unless Allah permits it for you. He Who created it is the One Who ordered that it should be slaughtered in His name, or else, it is impure and it is among the forbidden. Then, some carrions that are dead beyond the Islamic ritual for slaughtering an animal are mentioned. He says, "what is killed by strangling". What is strangled and dead, whether it is strangled by hand, by a rope, strangles itself maybe by putting its head into a narrow place and gets strangled and dies, or in any way of getting strangled. "beating", beating, which is getting hit on the head. Hitting that causes death, like hitting its head with a stick or its head gets hit over the ground or with a stone. All of this is called beating. So, beating refers to the animal that is hit

over its head with a fatal hit. "a fall", a fall is falling from a high place. Like when an animal is in a high place like being over a mountain then it falls and gets dead. Whether it fell out by itself or someone pushed it. "or by being gored to death", gored to death. Like when an animal is gored by another animal and kills it. For example, an ewe gored another ewe, an ox gored another ox or gored a goat. Then every animal that dies out of being gored is included in the set of carrions. "what is partly eaten by a predator", what the predator went to devour; the predator is every animal that has a fang like a lion, leopard, and fox. So, if it strikes an animal and we find this animal dead, then it's a carrion. Allah says, "unless you slaughter it", unless here, no doubt, is used to exclude what is mentioned above; except what you reach before any of the above mentioned happens to it. Thus, it is dead according to the Islamic rituals for slaughtering an animal; that is through slaughtering and getting blood out of its veins. Then, Allah says, "and what is sacrificed on altars" slaughtered on altars. Altars refer to the places that contain signs of polytheism, whether it is an idol, fetish, a stone, or anything that is altered to be prayed for other than Allah, taking it around, taking its blessings, and asking them for help apart from Allah. All of these from altars and praying for it is not allowed. Thus, whatever is being sacrificed and slaughtered in these altars for the sake of getting closer to other than Allah, and was slaughtered in a name other than the name of Allah. This is what is sacrificed on altars. Then, Allah says, "You are also forbidden to draw lots for decisions", "draw lots for decisions", ask for division, "decisions". the singular form is a decision. And the decision is the arrow that has no piece of iron. Further, the Arabs used to seek division by dividing arrows through gambling. And it also includes another division through knowing luck and divination. In gambling, like when ten of whom share a camel, for example, and ten arrows, seven of which do not win. Thus, seven of these arrows are losing arrows, and the other three are winning arrows. The winning arrow Al-Mua’alah and the other two are Alsafih and Almunih. Whoever gets the winning arrow, Al-Mua’alah, gets half of the slaughter and the other two take a

quarter of the slaughter each. Then, the slaughter of the camel is divided over the three winners, and the other seven lose their bet. Here, they divided through the use of arrows, they asked for the division using the arrows. This camel, ewe, cow, or any other livestock is being bought and they do this to it; ask for division through the use of arrows. Yet, this is not pure and is not permitted to be eaten because it was used in gambling and it took the form of bet and gambling. As a result, it became impure, it became a malignant gain that is forbidden to be eaten. Likewise, is the other side of interpretation. "You are also forbidden to draw lots for decisions", the Arabs used to do the division by using arrows whenever they wanted to know the future luck and fortune. So, they bring three arrows, they write on the first one "Do", they write on the second "Don't", and the third one has nothing written on it. They place these three arrows in a bag, mix them, then put it near an idol from their idols where a fortune teller would be. After that comes the one who wants to do something in the future like getting married, a trade, travel, or so. The first tells them to know my fortune and my division and my share. Then he comes to his god and pays his servant something that he has vowed or something to the fortune teller, then says to him: “Hit the arrow for me. I want to get married, so strike these arrows". If the "Do" arrow goes out, he tells him that the gods are satisfied with you and you can get married. Yet, if the arrow that comes out is "Do not", he tells him that the gods are not satisfied with you, and your luck now is bad, so, do not get married. And if the arrow that comes out is the one that has nothing written on it, then it is returned and the lottery is drawn again. This is a division of the arrows, and this is a kind of polytheism because it is assumed that these know the unseen, while only Allah knows the unseen. And it is considered to be polytheism to assume that these gods and idols with which this division is made are aware of the unseen. "You are also forbidden to draw lots for decisions". Allah says, "This is all evil", this is an indication that all these things are fornication (Fisq in Arabic); doing something that Allah forbids is fornication. And fornication is the deviation from obedience, fornication in the

sense of deviation. And from it, the mouse was called harmful (Fuwayisiqah in Arabic), which the Prophet named the harmful. And that is because it comes out of its burrow to wreak corruption. "This is all evil". Then Allah says, "Today the disbelievers have given up all hope of ˹undermining˺ your faith", the day is the day on which the verse was revealed to the Prophet ﷺ and it was revealed on Friday; on the day of Arafah, the tenth year of the migration of the Prophet ﷺ. The whole Peninsula had embraced Islam, and everyone submitted to the religion. Accordingly, Islamic sword came over the neck of all its enemies from the Jews who were in humiliation and loss. Further, their commoners were postponed from the Peninsula, and only the Jews of Khaybar remained. In the sense that they were staying there temporarily; they were farmers and were left there to cultivate the land, and get paid for half of what came out of it. On the other hand, some Christians were in Najran and few were in Taghleb; however, the rest of the Peninsula was all Muslims, and became safe and reassuring just as Allah promised. His promise is fulfilled concerning it. The Prophet said, "If you should live for a long time, you will certainly see that a lady in a Howdah traveling from Busra in the Levant, will safely reach Yemen not fearing anything but Allah" safety is available everywhere. Allah says, "Today the disbelievers have given up all hope of ˹undermining˺ your faith." the disbelievers gave up all hopes to root-up this religion and to put an end to it. Rather, it became over all other religions on the Peninsula, it became ready to threaten after that, and spread all over the world. For the Prophet has gone out in the ninth year ﷺ accompanied with thirty thousand of his companions to fight Heraculius, the Ruler of the Byzantine. However, he sent prior to this to Kisra, the ruler of Persia, telling him, embrace Islam and you will be safe, but if you reject this invitation of Islam, you shall be responsible for misguiding the peasants. And he threatens him that he should embrace Islam or the horses of Muslims will certainly come to him. The disbelievers despaired of Islam. "Today the disbelievers have given up all hope of ˹undermining˺ your faith", their despair is the termination of their hope and

wish to eliminate this religion. Rather, this religion became stronger, its power strengthened and it was difficult for the disbelievers to defeat it and overcome it.

"So do not fear them; fear Me" do not fear the disbelievers " fear Me", fear Allah Who gave you this empowerment in a few years. Within ten years only, Islam, which included in Mecca only two to three hundred from the Prophet's followers, and he emigrated with three hundred of the people who believed in him. And within ten years, Islam enters every single house on the Peninsula. And all the Peninsula, from Oman to Yemen, to Bahrain, to Hajar, to the borders of the Levant and the borders of Iraq, all of them entered into Islam. These tribes entered and submitted to this religion, which is a very great matter. Allah says, "So do not fear them; fear Me", do not fear the disbelievers and fear Allah for Allah is the One to be feared for He is the Lord, the God Who controls everything. "Today I have perfected your faith for you", this day is the day that befitted the revelation of this verse. Allah says, "Today I have perfected your faith for you" the laws have been completed, the path and the road are shown, the parameters of this religion have been defined in their entirety, in addition to the path to Allah. On the other hand, all kinds of disbelief and delusion, all the disbelievers and the misguided were obvious. The compelling argument has been revealed, through which Allah refuted every religion and every belief that is opposed to Islam till the Day of Resurrection. The religion was completed in belief, legislation, and action; it became complete. "Today I have perfected your faith for you, completed My favour upon you", the blessing of sending down the Qur'an, sending the Messenger, completing the religion, and your victory over the disbelievers; all of this has been completed. Allah completed His grace over the believers, for He had made all these victories over their enemies, He made everybody fear Muslims and under their power, fulfilling their easy and tolerant decree that includes no embarrassment over the people of faith. He revealed this Qur'an that the water does not erase so that it remains as a light and guidance for the people of faith till

the end of the world. Thus, Allah completed His grace over the people of Islam. "and chosen Islam as your way", that He approved this Islam to be the religion of Muslims. He approves it, rewards it, and is pleased with it. And He loves His servant to believe in it and obey it. "and chosen Islam as your way", for this is His choice, His offer, and His grace. Then the matter went back to these forbidden things that Allah forbids. Allah says, "But whoever is compelled by extreme hunger—not intending to sin—then surely Allah is All-Forgiving, Most Merciful" Allah mentioned these forbidden things, then He mentioned His forgiveness in case of being forced. And whoever is forced to some of these forbidden things; the forbidden food, then he eats it with one condition, which is not to be inclining to sin. That is not seeking a sin out of doing so, and that he did so out of hunger; extreme hunger that leads to death. He says, "But whoever is compelled" is forced by a strong force. "by extreme hunger" refers to severe hunger. "not intending to sin" means seeking. In the sense that he does not want to commit a sin by desiring this thing and eating it. Desiring what Allah forbids or exceeding the limits of necessity (which made him eat it). "then surely Allah is All-Forgiving, Most Merciful" if Allah knows that he has resorted to eating something from the dead or from blood or from pork or from what was slaughtered for someone other than Allah, but he was forced to eat it out of necessity; like the necessity of hunger, in which he was helpless, pushed to eat it, and only by eating something of it in order to remain on the fragility of life. And he does not want to expand on this nor is he loving to tend to sin, then Allah is All-Forgiving, Most Merciful of His servants.

A rabbi from the rabbis met Umar ibn al-Khattab -may God Almighty be pleased with him- and said to him, 'O Umar! A verse in your book, if it came to us, we would have made the day in which it came down Eid.' Then he said to him, 'if this verse came down to the Jews, we would celebrate the day in which it came down and make it Eid to celebrate every year.' Then he said, 'which verse are you

referring to, O rabbis.' He said, "Today I have perfected your faith for you, completed My favour upon you, and chosen Islam as your way". He said to him, 'I know which day it was revealed and in which place it was revealed.' He said to him, I know the time and place in which this verse was revealed. It was revealed to the Prophet ﷺ on Friday, the day of Arafah; in Arafah while the Prophet was telling a sermon in Arafah. And he told him that both days are Eid. He said to him, 'This is the day on which it was revealed, it is a holiday, Friday is a feast every week to us, and the day on which the verse was descended, is the day of Arafah.' The Muslims' holiday, which is one of the days of the greater Hajj, and it's the greatest day in which the sun rises. The Muslims celebrate a great celebration on this day for what Allah has made upon them, by standing and praying to Allah, and by what Allah has blessed and honored of standing at Arafah and performing Hajj and 'Umrah. However, those who are outside Arafah are allowed to fast on this day and celebrate it. He says to him, 'we do not need your suggestion and, with the praise of Allah, this verse has been attributed and revealed on the most honorable day of our days and the best of our days, which is a feast day for us.'

Then, Allah says, "They ask you, ˹O Prophet,˺ what is permissible for them ˹to eat˺. Say, “What is good and lawful. Also what is caught by your hunting animals and birds of prey which you have trained as instructed by Allah. So eat what they catch for you, but mention the Name of Allah over it ˹first˺.” And be mindful of Allah. Surely Allah is swift in reckoning"[Al-Ma'idah:4], Allah mentioned the forbidden things, and here, He started mentioning the lawful things. After the prophet is asked that we know the forbidden, so, what is the permissible? "what is permissible for them" what had Allah made permissible for them? He said, “What is good and lawful", the word good here is a generic noun that includes everything that is good. And the good from food, drink, clothes, and from all the lawful things that its benefit is much more than its harm. That is, if it includes a

little harm but its benefits are a lot, or it included only benefits and had no harm, then it is good. "“What is good and lawful", all the good, what is understood here is that the evil is what its harm exceeds its benefits, then Allah forbids it. And it came in the description of the Prophet ﷺ that he came with the decree that allows the good, all the good, and forbids the evil, all the evil. As it is stated in the verse, He says, "They are˹ the ones who follow the Messenger, the unlettered Prophet, whose description they find in their Torah and the Gospel.1 He commands them to do good and forbids them from evil, permits for them what is lawful and forbids to them what is impure, and relieves them from their burdens and the shackles that bound them....."[Al-A'raf:157]. Then, Allah mentions some of the things that He permitted and added to these goods, He says, "Also what is caught by your hunting animals and birds of prey which you have trained as instructed by Allah. Hunting animals are the ones with fangs and claws that hunt like a lion, cheetah, hunting dogs, hawk, falcon, and so on from birds that are used in hunting. "Also what is caught by your hunting animals and birds of prey", that is hunting through the hunting dogs. "which you have trained as instructed by Allah", this is the first condition of permitting hunting by using hunting animals, that is the first thing is to train it as Allah instructed you. .That is how to make it hunt for you

يقول الله ﷻ : {يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ قُلْ أُحِلَّ لَكُمُ الطَّيِّبَاتُ وَمَا عَلَّمْتُمْ مِنَ الْجَوَارِحِ مُكَلِّبِينَ تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ وَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ}[المائدة:4]

says, "They ask you, ˹O Prophet,˺ what is permissible for them ˹to ﷺ Allah .eat˺. Say, “What is good and lawfulAlso what is caught by your hunting animals and birds of prey which you have trained as instructed by Allah. So eat what they catch for you, but mention the Name of Allah over it ˹first˺.” And be mindful of Allah. Surely Allah is swift in reckoning"[Al-Ma'idah:4], after mentioning the forbidden of food for the believers, He says, "Forbidden to you are carrion, blood, and swine; what is slaughtered in the name of any other than Allah; what is killed by strangling, beating, a fall, or by being gored to death; what is partly eaten by

a predator unless you slaughter it; and what is sacrificed on altars. You are also forbidden to draw lots for decisions.1 This is all evil...."[Al-Ma'idah:3]: after Allah mentioned the forbidden food, here, He moved to mention what He permitted for His believing servants. This came after the question they asked the Prophet, "They ask you, ˹O Prophet,˺ what is permissible for them ˹to eat˺", these forbidden things were detailed. Then Allah said that He has permitted the good, all good. And good refers to the things that are good in terms of food, drinks, and clothing which Allah made permissible for this nation. And it is all things whose benefits are greater than its harm, this is the good. As for that which has more harm, its harm is known and overcame its benefits, and had few benefits, then it is, undoubtedly, evil. Likewise, what includes only pureness is good, and what is all harm and malice is evil. So, whatever is described as good has been permitted by Allah. Then Allah mentioned what He permitted His faithful servants to hunt with prey, which is either a hunting bird or those that have a tusk or claw, like lions and birds of prey that are used in hunting such as the falcon, the hawk and the alike. Also, leopards were used for hunting, besides hunting dogs; some of them used lions for hunting. As for what is caught by these hunting animals, Allah says, "which you have trained", that is you hunt using dogs. "trained as instructed by Allah", this is the first condition, for the hunting animals should be trained to hunt for you. Not only a hunting animal that hunts and then eats what it hunts for you. You should train it how to hunt for you. It is from Allah's grace that He instructed you with this knowledge so that you train your hunting animals to hunt for you. "which you have trained as instructed by Allah", that is hunting. " So eat what they catch for you", this is the second condition, that it must have hunt this for its owner not to itself. That is why the Prophet ﷺ said to Abu Ibn Hatim al-Ta'i while he was hunting and asked the Prophet, he said: What if you sent your trained hunting dog? and he replied, "If you (with the name of Allah) let your trained dog after a game and it hunts it, you may eat it, but if the dog eats of it then do not eat it because the dog has hunted it for itself". Then, these are the

three conditions. To send his trained dog, the one he trained and not any hunting dog. And because it is trained it hunts for its owner; it goes hunting for its owner. So, it is like a machine that people hunt through. Then, he must mention the name of Allah when sending the dog. But if the trained dog eats from what is hunted, then it is due to hunger and it was seeking to hunt for itself in such a case. And it is not permissible for you to eat from what is left after the dog has eaten, for it is a despicable food that the dog catches for itself. And Allah forbids the believers from eating what is left of the food of dogs and wild animals. He says, "So eat what they catch for you, but mention the Name of Allah over it ˹first˺". This is the third condition, to mention the name of Allah over it "And be mindful of Allah", fear Allah. Here, the issue requires piety. Whether or not he mentions the name of Allah over it, or if this is a trained dog, or it is not, and if it has eaten this food or he has not. So, he may contradict some of these conditions and be negligent of some of them by eating what Allah forbids. He says, "And be mindful of Allah", fear Allah in all your deeds. "Surely Allah is swift in reckoning", this is a threat from Him, "Surely Allah is swift in reckoning". And swift in reckoning here refers to punishment. If you do a sin, He punishes you with a swift punishment that might be within the same moment of committing the sin after you violated Allah's orders, and after disobeying Allah. As a result, Allah prepares a punishment for you. "Surely Allah is swift in reckoning", then Allah confirmed the meaning of permitting the good for His servants and that it is a grace from Him. He says, "Today all good, pure foods have been made lawful for you" the day in which this verse came down, and it's from the perfection of Allah's grace and the completion of His blessings. "all good, pure foods have been made lawful for you, all good. "Similarly, the food of the People of the Book1 is permissible for you, and the people of the Scripture from Jews and Christians. "is permissible for you", it is permissible for you to eat from their food; referring to their sacrifices. Otherwise, their food is what they eat; grains, fruits, and so. For this is, undoubtedly, permissible for everyone whether he is from the people of

the Scripture or not. Yet, here, the food of the people of the Scripture refers to their sacrifices. "It is permissible for you", it is permissible for you to eat from what the People of the Scripture slaughtered, and there is no doubt that the sacrifices of the People of the Scripture are permissible for us, taking into consideration the conditions that Allah has stipulated for a Muslim sacrifice to be permissible. A sacrifice should not be strangled or hit fatally when it is slaughtered, they should not mention a name other than the name of Allah, and if a name other than the name of Allah is mentioned on it, then it becomes a slaughter that is sacrificed for someone other than Allah. As a result, it is not permissible to eat it. Whether a polytheist, a Jew, a Christian, or a Muslim who violated the command of Allah and slaughtered for someone other than Allah, then this is not permissible at all. So, their sacrifices are what they slaughter. Likewise, what they strangle and kill without slaughtering is forbidden. Rather, if the Muslim kills and strangles a sacrifice from livestock, then it's not permissible as well. "and yours is permissible for them", it may also be permissible for you to feed them from your food and eat from your food. Then He says, "And ˹permissible for you in marriage˺ are chaste believing women", the women here are chaste. It is permissible to marry every chaste woman. If she is not chaste, then it is not permissible for you to marry her; this has been stated or spoken in the words of Allah, "A male fornicator would only marry a female fornicator or idolatress. And a female fornicator would only be married to a fornicator or idolater. This is ˹all˺ forbidden to the believers"[An-Nur:3] do not marry her. "And ˹permissible for you in marriage˺ are chaste believing women", chaste women, "as well as chaste women of those given the Scripture before you", the chaste women from the people of Scripture from Jews and Christians. So, the chaste Jew woman and the chaste Christian woman; chaste woman refers to the woman who does not accept adultery, she does not take it as a faith, nor practice it. Rather, she does not accept anything but marriage. These women are permissible to get married to. He says, with one condition, "as long as you pay

them their dowries in wedlock", their dowries; if you marry a woman that Allah permitted for you give her bridal dowry. "wedlock, neither fornicating nor taking them as mistresses", being chaste here is their condition. They should get married to the chaste of the believing women, and the chaste of the women of the Scripture in case you are chaste. That you want to be chaste and do not want to marry a lewd or have a mistress. "neither fornicating", referring to male fornicator who commits adultery with whoever agrees to be with him. "nor taking them as mistresses", taking a mistress refers to the secret lover. The one that only commits adultery with one secret lover. The case is that you marry for the sake of being chaste and pure, you love your wife, and feel jealous of her. She is your wife and you want to chaste her and be pure with her from everything that is forbidden. Yet, you don't only want to have a mistress because you want to marry this woman which is a prostitute with which you commit adultery just as you commit adultery with another woman. Or you might, here, give her the dowry as well because you want to take a mistress, not a wife; a mistress and a secret lover. He says, "And whoever rejects the faith", a threat from Allah that these are legislations from Allah. And sometimes what differentiates between what is permissible and what is forbidden is the intention; it is what makes all the difference between what is permissible and forbidden. Because the person might seek the forbidden but he puts it in the form of the permissible. Only in the form not in the actual meaning. He wants to commit fornication, so he brings false witnesses and pays a dowry for an adulteress, and agrees with them for this adultery with this woman. He might be a cuckold, and his intention is to have pleasure and adultery, not having a wife. So, if the matters are as such, then the intentions are what distinguish what is lawful and what is forbidden. Allah mentioned that whoever violates the faith, then his deeds are in vain. And that obeying the commands of Allah and following the path of what is lawful to seek permissible things is from believing in Allah and from believing in His divine law. As for the one who disbelieves and violates it out of an underestimation, He says, "all their good deeds will be void", the one

who underestimates and violates the rules of Allah because he does not like these rules, he ridicules them, and mocks them. This kind of person is a disbeliever, and this includes everyone who atones by faith, then his deeds are void and this is perdition. The origin of the term void (Habat in Arabic) is an illness that affects the camel in its belly, in which it gets puffed then dies. "all their good deeds will be void", his deeds are void, and here it is compared to void (in camels) because he might have lots of good deeds from the religious deeds in its appearance, yet, from within, it includes corrupted intention and corrupted belief. Thus, his faith is useless; rather, it is an illness that kills him in which this apparent deed does not benefit him. "and in the Hereafter, they will be among the losers", this is the one who had a corrupted faith, his deeds are void and he does not benefit from it, even the good from it, and even if it appears as being good. "and in the Hereafter, they will be among the losers", losing in the Hereafter is a loss of the family, money, and soul. Thus, he loses his family, money, friends, and everything. He loses himself by leading it to the fire in which he does not live nor die; rather, he gets tormented eternally, God forbids. "and in the Hereafter, they will be among the losers".

Then, He says, "O believers! When you rise up for prayer, wash your faces and your hands up to the elbows, wipe your heads and wash your feet to the ankles. And if you are in a state of ˹full˺ impurity,1 then take a full bath. But if you are ill, on a journey, or have relieved yourselves, or have been intimate with your wives and cannot find water, then purify yourselves with clean earth by wiping your faces and hands.2 It is not Allah’s Will to burden you, but to purify you and complete His favour upon you, so perhaps you will be grateful" [Al-Ma'idah:6], this verse is the great verse of ablution and tayammum. He says, "O believers", a speech and call to His believing servants; do and adhere O believers of God ﷻ. "O believers! When you rise up for prayer", when you rise to pray; rising here is intending to pray, that you intended and wanted to go to pray. "wash your faces

and your hands up to the elbows", Allah commanded ablution by washing the face; the face that is confrontation is what a person faces with the part of the body with which he faces people. Moreover, its boundaries are known from the hairline to the bottom of the chin, and from the right earlobe to the left ear lobe, this is the face. Wash this face with water. "and your hands up to the elbows", the elbow is the joint that separates the arm from the upper arm. "wipe your heads", wiping the head. "Your" is used here to mean stick your hand as you wipe (wipe with your hand touching the head closely). And the description of the Prophet's wiping ﷺ is that he used to put his hand over his forehead then pass it to his back then return to the place from which he started. This is the description of the Prophet's wiping. "wipe your heads", includes the whole head and not part of the head as understood by some scholars. Rather, the wiping that the Prophet wiped was that he used to get his hands wet and then put his hands on his forelock, on the forehead, then pass it to his back and return it to the place from which he started ﷺ. "and wash your feet to the ankles" the word "feet" here is in the accusative. It is added to the things to be washed. The feet are supposed to be washed as demonstrated by the Prophet ﷺ in the Hadith that Abdullah bin `Umr bin Al-Khattab said, "Once the Prophet remained behind us in a journey. He joined us while we were performing ablution for the prayer which was over-due. We were just passing wet hands over our feet (and not washing them properly) so the Prophet addressed us in a loud voice and said twice or thrice: "Save your heels from the fire". A warning, this hadith indicates the necessity of washing the heels; the back of the foot which is below the ankles. Likewise did the Prophet ﷺ in every ablution, he used to wash his feet. Further, it was never proven that he wiped his bare feet from the slippers. And on the second reading of “and your head and feet”, which is also an auditory reading. And wipe "wipe your heads", it is only for adjacency and not conjunctive added to wiping and that the feet are wiped. Unless this is explained by the fact that the wiping is allowed if the foot was fully covered in the shoes or socks, then the Prophet ﷺ wiped over the socks.

And the hadith also mentioned that it is permissible to wipe over the socks and shoes as it is proven from his saying ﷺ. The preposition reading for wiping is, if the feet are covered with slippers or socks; because it follows “wipe your heads” And this is how the Arab used it. As for the occurrence of "wipe your heads" in between the things to be washed "and wash your feet to the ankles", he went back again to the washings; the wiping came between the things to be washed. The scholars said that the wisdom behind this is to show the order. For this was the order of parts of the body of the Prophet ﷺ. Whenever he performs ablution, he starts with washing his hands to the wrists, he washes his face, including rinsing and sniffing, he washes his hands to the right elbows first, then the left, and he wipes his head ﷺ then he washes the feet to the right ankles first, then the left. And, sometimes, he performs ablution once for each part, sometimes twice, and sometimes three times ﷺ. He confirms what the scholars said about the wisdom of the occurrence of "wipe your heads" between the washings, between the face and the hands, then the two legs after that. That the wisdom behind this is to give order. That the Prophet arranged, ordered ablution, and used to perform ablution in this way. Thus, when the order came here in the verse, it came in this way. Accordingly, this is its requirement, i.e., they arranged the part of the body during ablution in this order.

Then, He says, "And if you are in a state of ˹full˺ impurity,1 then take a full bath", full impurity is the one who is in the state of ceremonial impurity; a greater state gave him this description. The description of full impurity refers to the male and female, for singular and plural. A man in the state of ceremonial impurity, a woman in the state of ceremonial impurity, two men in the state of ceremonial impurity, women in the state of ceremonial impurity, and men in the state of ceremonial impurity. "And if you are in a state of ˹full˺ impurity,1 then take a full bath", full impurity results either from wet dreaming with seeing semen, by intercourse, or by menstruation. These are the causes of impurity; whoever has

had any of those is in a state of full impurity. And wet dreaming is for both the man and the woman. As it came in the hadith: “O Allah’s Messenger! Allah is not ashamed of the truth. Is a Ghusl (bath) compulsory for a woman when she has wet dreams?” He replied, “Yes! When she sees signs of liquid”, then, a sexual dream occurs for a man and a woman, and intercourse is known. And it has been stated that intercourse requires washing, even without ejaculation. As stated in the Hadith, "When the two circumcised parts meet, and (the tip of the penis) disappears, then bath is obligatory". Then menstruation; as for Istihadah (non-menstrual vaginal bleeding) it does not require Ghusl (bath), rather, it is preferred and desired to do Ghusl (bath). Therefore, these are the things that require taking a full bath "And if you are in a state of ˹full˺ impurity,1 then take a full bath", purifying here is to have a full bath by cleaning the whole body with water starting from the top of the head to toenails. The whole body must be cleaned with water. "then take a full bath", "But if you are ill, on a journey, or have relieved yourselves, or have been intimate with your wives and cannot find water, then purify yourselves with clean earth", that is the rule of Tayammum (purifying oneself with clean earth); it is stated for the one who has no water, or has no ability to use water. Allah says, "if you are ill", that is he is ill and has water but does not have the ability to use it because of his illness. "on a journey", often, the traveler does not have water for he does not carry much water to wash. In the sense that if you do not have enough water to have a full bath. "or have relieved yourselves", that is to explain the reason. “Or have relieved yourselves” (Al-Gha’it) is a low place; this is a metaphor for a person who goes to a low place to relieve himself. "or have been intimate with your wives", have been intimate here indicates performing something; having been intimate with your wives by having intercourse, according to the Sahih. And as for the scholars, they interpreted it as having the desire. "and cannot find water", if this happened to someone to be intimate with his wife and had ceremonial impurity, relieved himself, and he was ill, or traveling and has no water; He says, "and cannot find water" and saying

that you cannot find water means that you should search for water before judging. Thus, you cannot say about one who didn't search for something that he didn't find. "and cannot find water" in the sense that you searched for water around you but didn't find any. "then purify yourselves with clean earth", “Tayamamo Saidan Taiyeban” tayamamo means seek, and Al-Said is what is on top of the earth, and taiyban is clean. It is necessary to be clean as a place on top of the earth might be impure and it might be pure and clean that its soil and sand is clean. And the upper part on which it is clean, pure, and good. He says, "then purify yourselves with clean earth", seek a clean pure spot of the earth that has nothing impure, "by wiping your faces and hands", then wipe up your face and hands from this spot. And the Prophet demonstrated the way in which to do so, which is by putting his hands over the earth then wiping the first hand on the other, then wiping his face with his hands, then wiping the first hand over the other. As in the hadith of Ammar bin Yasir said, "The Messenger of Allah sent me on some errand. I had seminal emission and I did not find water. Therefore, I rolled on the ground just as an animal rolls down", he rolled on the ground for he thought that the tayammum of whipping up the hands and face is only for urination and excreta and does not include seminal emission. He thought that seminal emission needs to cover the whole body with pure soil compared to washing the whole body with water. He said, "I rolled on the ground just as an animal rolled down, I then came to the Prophet and made a mention of that to him." He said: "It would have been enough for you to do this." Then he struck the ground with his hands and shook them off and then stuck the right hand with his left hand and his left hand with his right hand, and wiped over his hands up to the wrist. This is the way of Tayamum as it is stated in Sahih al-Bukhari and Sahih Muslim. "by wiping your faces and hands", the meaning of the words of Allah "with it" is for partition; something of the pure soil must stuck to the hand, so, it is not enough for a person to come to a smooth rock on which there is nothing to stick on the hand, like smooth marble or stone, then he strikes it and wipes his face with it. But there

must be soil in it and there is something in it that sticks out and goes out with the hand. "by wiping your faces and hands". Allah says, "It is not Allah's Will to burden you" Allah demonstrated the wisdom in this facilitation; if there is no water and no ability to use water if available, then, do tayammum. Tayammum is easy and is available everywhere. Soil that is purified is everywhere, wherever the person is, he is over the earth. And it is abnormal to be elsewhere than earth and have no pure soil, like being, for example, in a plane and far from the earth and having no water. Assuming this, or being in prison that he does not go out from and the floor has no soil. Then, it's only very few cases. Allah facilitated this matter and did not oblige the believers to carry water along with them every place they go-to. However, Allah would state that there is no prayer without ablution, and everyone should take into account this matter; if you are going to anyplace you should carry your water with you to get purified when needed, this would be hard. Allah says, "It is not Allah's Will to burden you", any difficulty, therefore, it came that Allah allocated this matter to this nation only. The Prophet ﷺ said, "I have been given superiority over the other prophets in six respects: I have been given words which are concise but comprehensive in meaning; I have been helped by terror (in the hearts of enemies): spoils have been made lawful to me: the earth has been made for me clean". Allah made the soil of the earth pure that the believers can use in getting purified and you are allowed to pray and do whatever you are allowed to do with ablution. This is a great thing. He wants to purify you, i.e., Allah wants you to be pure, sensual purity and moral purity. "and complete His favour upon you, so perhaps you will be grateful", that is from the perfection of Allah's grace, that He facilitated this for His believing servants, and permitted them to perform Tayammum in this way. This is a great facilitation, because if it was not as such, then every believer would be obliged to carry along what he gets purified with wherever he goes throughout the land. This is from .Allah's grace, blessing, and goodness

يقول الله ﷻ : {وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ وَمِيثَاقَهُ الَّذِي وَاثَقَكُمْ بِهِ إِذْ قُلْتُمْ سَمِعْنَا وَأَطَعْنَا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ}[المائدة:7], {يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلا يَجْرِمَنَّكُمْ شَنَآنُ قَوْمٍ عَلَى أَلَّا تَعْدِلُوا اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَى وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ}[المائدة:8]

says, "Remember Allah’s favour upon you and the covenant He made ﷻ Allah ”.with you when you said, “We hear and obeyAnd be mindful of Allah. Surely Allah knows best what is ˹hidden˺ in the heart" [Al-Ma'idah:7], "O believers! Stand firm for Allah and bear true testimony. Do not let the hatred of a people lead you to injustice. Be just! That is closer to righteousness. And be mindful of Allah. Surely Allah is All-Aware of what you do" [Al-Ma'idah:8]. Allah reminds His believing servants of His grace and commands them to remember this grace. He says, "Remember Allah’s favour upon you. The grace of faith, Islam, and guidance to this path which is the straight path of Allah. Allah says in this verse after mentioning what He ruled for His servants from getting purified by water when praying. Then He facilitates this matter in case there is no water or no ability to use water through tayammum. This is a facilitation from Him for His believing servants. He says to His servants, "Remember Allah’s favour upon you" about this good and pure law. He commands you when you perform ablution to wash your face, hands up to the elbows, to wipe your heads, and your feet to the ankles with this purified water. Further, it gets repeated five times throughout the day and night for each prayer. And he might pray two prayers with one ablution; still, he remains purified in these five times during the night and the edges of the day. Then, it is a permanent purification and the permanent cleanliness is a law so that this Muslim fulfills his sensual purity and moral purity through praying to Allah, thanking Him, directing towards Him, asking Him, and worshiping Him. For He is the Lord, the great God Who created us and provided us with all the blessings. Thus, the apparent purity is accomplished through prayer, while the interior purity is accomplished by being submissive to Allah, believing in Him, and sticking firmly to His path. Then Allah facilitates it for the believer that if he did not find

water, was sick, could not use it, and it would be difficult for him to do so. Thus, it is permitted for him to do tayammum on the pure earth, to find pure soil, and use it in tayammum. This is pure when water is missing, and this is to make it easier for His servants. Allah says, "cannot find water, then purify yourselves with clean earth by wiping your faces and hands.2 It is not Allah's Will to burden you", in this religion, there is no difficulty. Allah wants the laws of this creed to be easy and facilitated from any difficulty. "but to purify you", thus, He commands you with ablution in this manner and to get washed from ceremonial impurity according to this manner. "and complete His favour upon you", to complete His grace upon you by facilitating the difficult matters when it gets intense. "so perhaps you will be grateful", your Lord ﷻ. Then He says, "Remember Allah's favour upon you" the complete grace of this Islam and this pure complete creed. "Remember Allah's favour upon you and the covenant He made with you", your covenant with Allah. This is the covenant of Islam and faith. For everyone who embraces this religion says, "I believe in Allah". Whoever says, "I bear witness that there is none worthy of worship except Allah; I bear witness that Muhammad is the Messenger Allah", in this case, he has established a covenant, a promise, and a contract between him and Allah. The conditions of this covenant on the servant's part are to hear and obey Allah, and to say I hear and obey. If hearing includes believing, then he says I believe in what Allah told in His unseen. And if it is regarding a command or a prohibition, he says I obeyed my Lord ﷻ. This is what it refers to when one says, 'I believe in Allah, I submit to Him, and obey Him. I believe in what Allah says and I follow His commands.' "Remember Allah's favour upon you and the covenant He made with you when you said, "We hear and obey". This is your covenant with Allah, remember it well. Remember that the Muslim, who has a covenant with Allah by faith and Islam, has said, "I hear and obey", because this is what is meant by Islam. The meaning of Islam is to be submissive to Allah with hearing and obeying. Remember this well; take this religion as your faith and path that you

adhere to throughout the journey and say, "I hear and obey." "And be mindful of Allah", fear Him, fear Allah and protect yourself from His punishment. "surely Allah knows best what is ˹hidden˺ in the heart", what is hidden in the heart; it is the hidden secret for the owner of this heart, in which he did not tell this secret to anyone from his family, relatives, or friends. This secret never left his heart, yet, Allah knows the secret that is hidden in one's hurt. Therefore, He punishes His servant according to the smallest details, even the hidden matters. There is nothing that can be hidden from Allah, and this is the most hidden matter in the life of a person which is his hidden secret which was never told to anyone. Nevertheless, Allah knows it.

Then Allah says, "O believers! Stand firm for Allah" Qawam (Stand firm) means someone that stands often. Make the purpose of your stand for the sake of Allah in everything; in a warship, transaction, work, and in everything. Make it for the sake of Allah. Even in the permissible things, make it all for the sake of Allah, accordingly, your whole life would be to Allah. "Say, "Surely my prayer, my worship, my life, and my death are all for Allah—Lord of all worlds" [Al-An'am:162], "He has no partner. So I am commanded, and so I am the first to submit" [Al-An'am:163]. So, make your life for Allah, your stand for Allah, you stand to pray for Allah, you fast for Allah, you perform Hajj for Allah; thus, make your intention to Allah, do this and that for Allah. Make all of your work, all your standing, and all your affairs for the sake of Allah; even the permissible matters, make it for Allah. If you spend on your family, make it for Allah, if you do what you do, make it for Allah, and if you testify, make it for Allah so that all your work and all your standing are for the Lord ﷻ, "O believers! Stand firm for Allah and bear true testimony". Justice, fairness, and testimony. Everything that a person says is a testimony; even if he says it's hot today or it's cold today, it is a testimony you make. Every judgment by which a person judges and every saying he says is a testimony. So, make your testimony always to be true, whether your

testimony is for this person over this person or that you produce in front of a ruler or a judge. Or any testimony you do and any saying you say should be based on justice and fairness. "Do not let the hatred of a people lead you to injustice", do not let the hatred, do not let it drive you, "hatred of a people", your hatred, "lead you to injustice", that if you hate certain people, do not testify forged testimony and do not tell except for the truth and do not fabricate sayings about them. Rather, despite their enmity, you should testify only the truth. "Do not let the hatred of a people lead you to injustice. Be just! That is closer to righteousness", Be just for it is closer to righteousness. Among the events that are mentioned regarding this is that the Prophet ﷺ sent one of the companions, Abdullah bin Rawaha, to bring him his share of Khaybar. At that time, the Prophet agreed with the Jews of Khaybar upon staying in this land and to cultivate it with a condition that half of its production would be to the Muslims and the other half is theirs. The land became for the Muslims because Khaybar was captured by force. So, when Abdullah came to them, they wanted to bribe him so that he would take the share of the Prophet ﷺ from the cultivation. And they wanted to bribe him with money so that he testifies for them or to make their share more than the share of the Prophet ﷺ. He told them, O tribe of Jews! By Allah! You are among the most hateful to me of Allah's creation. And no one in the earth is more beloved to me than the Prophet ﷺ. By Allah, my love for the Prophet and my hate for you does not lead me to oppress you even of the much of one date. Even if I see the Prophet as the most beloved person for me and that you are the most hateful people for me, yet, there is a covenant; a contract. He said, 'Neither my love to the Prophet nor my hate to you is going to lead me to oppress you even as much as on one date. Then the Jews said to each other that is what the heavens and the earth are based on which is justice. That is Allah commanded His servants to be just even with their enemy. Allah says, "Do not let the hatred" do not let your hatred for a group of people "lead you to injustice. Be just! That is closer to righteousness". Justice is closer to righteousness, which leads you to fear Allah. "And be mindful

of Allah, fear Allah. "Surely Allah is All-Aware of what you do, Awareness is the detailed secret knowledge. And here, He says All-Aware, not knowledgeable, because awareness is more about private matters compared to knowledge. All-Aware of what you do; He knows about your hidden actions that you might think is hidden from Allah. It cannot be hidden from Allah, "Surely Allah is All-Aware of what you do".

Then, He says, "Allah has promised those who believe and do good ˹His˺ forgiveness and a great reward"[Al-Ma'idah:9], this is the believers' side of the contract. A covenant has been made between the Muslims and Allah; a contract. The conditions of this covenant oblige the people of faith and the people of Islam to say 'we hear and obey'. We heard your word, O God, and we obeyed your word. Hearing requires believing in what Allah sent down and obeying Allah. We hear and obey all the requirements of this covenant. The conditions of the covenant on Allah's side, what Allah provides His servants according to this covenant between Him and His servants. He says, "Allah has promised those who believe and do good ˹His˺ forgiveness and a great reward", that is Allah's promise. Allah promises the ones who believed and did good, that is hearing and obeying. "Those who believed", this is hearing, and "do good" this is obeying. They believed in Allah, meaning they believed and were assured about what Allah tells them. They believed and did good. And "do good" is to act according to this belief for they believed in Allah; accordingly, they did good as Allah commanded them to. For those, first of all, they will have forgiveness for their sins. That Allah will forgive their sins and bad deeds, as well as a great reward for their good deeds and their belief which is Heaven, which is the greatest reward. Further, there is another reward, which is the good in this world. As Allah says about Ibrahim Khalilur Rahman, ".... We blessed him with Isaac and ˹later˺ Jacob, and reserved prophethood and revelation for his descendants. We gave him his reward in this life,1 and in the Hereafter, he will certainly be among the righteous"[Al-

'Ankabut:27], that is the reward of Ibrahim for his warship. He took his reward in the world from the bounties Allah gave him, as well as the great blessings that Allah blessed him with. "and in the Hereafter, he will surely be among the righteous, from the righteous servants of Allah. Those have their great and full reward with Allah which is Heaven. "Allah has promised those who believe and do good ˹His˺ forgiveness and a great reward".

Then, on the contrary, there are the people of disbelief, He says, "As for those who disbelieve and deny Our signs, they are the residents of the Hellfire"[Al-Ma'idah:10]. Those have no covenant with Allah. They did not establish a covenant with Allah; rather, they disbelieved, and rejected the signs of Allah. They hid these signs; they knew the truth, yet, they rejected it and covered it. The meaning of Kufr (disbelief) is hiding and covering. They knew the signs of Allah and were informed of the call of Allah; Allah called them to believe in Him, yet, they neglected, withheld, and denied it. "and deny Our signs", and denial is rejecting the truth. They had the information and they knew it was true, yet, they denied it. "and deny Our signs", the signs of Allah, and the signs sent to His messengers, the last of which is the Holy Qur'an. These are the signs of Allah, and it was called signs because they are obvious evidence that it is from Allah, from God, the great Lord. And from His signs, as well, the signs in creation for all of Allah's creation is a sign. Every single bit of His creation is a sign reflecting upon Allah's ability, greatness, and majesty. And that He is the Lord of everyone and everything. Further, His signs regarding managing the affairs; the destruction of the wrongdoers and the survival of the believers, are signs of Allah. Yet, those ignorant disbelieved all of these signs, whether heard or seen, like the signs of creation. His signs also include His miracles that He shows over the hands of His Messengers; they denied them as well, "As for those who disbelieve and deny Our signs, they are the residents of the Hellfire.", and they are being referred to using the distant pronoun to despise them. "the residents of the Hellfire", residents

are the long attendants. And Hellfire is the fire, God forbids, and they are its residents. In the sense that they will stay attendant in it, it won't leave them, and they won't leave it as well, God forbids. Then it is a permanent residence. "the residents of the Hellfire", on the Day of Judgment, they will stick to it and never leave it, ".....nor will they ever be asked to leave" [Al-Hijr:48] God forbids.

Then, Allah says, "O believers! Remember Allah's favour upon you: when a people sought to harm you, but He held their hands back from you. Be mindful of Allah. And in Allah let the believers put their trust"[Al-Ma'idah:11] this is also a reminder of one of Allah's graces that He provided His believing servants and the Prophet ﷺ. "O believers!" a speech from Allah addressing His believing servants. He addresses them with the name of faith to remind them with this great description and so that they obey. "Remember Allah's favour upon you", remember and sense it so that it stays present in your minds; remember it every time and appreciate it. All of these are the meanings of remembrance. "Remember Allah's favour upon you", mentioning the grace of Allah in particular so that it is generalized; when a singular is added to a definite noun it is generalized. As He says, "If you tried to count Allah's blessings, you would never be able to number them", blessing (in the Arabic version) is singular and is added to Allah, a definite noun, "you would never be able to number them", it cannot be counted. ".....Indeed, humankind is truly unfair, ˹totally˺ ungrateful" [Ibrahim:34], "O believers! Remember Allah's favour upon you", and this is from Allah's blessings. "when a people sought to harm you, but He held their hands back from you". They were in Al-Hudaybiyah and a group came and wanted to cut off a group of the Muslims. So, Allah warned His Messenger and restrained the hands of that group from the believers, and this is from the grace of Allah. Therefore, from the grace of Allah is to restrain the hands of the disbelievers from the believers. Besides, to make the people of faith to be victorious over these disbelievers. "when a people sought to harm you, but He held their hands back

from you" hold back is to prevent. Then Allah says, "Be mindful of Allah", fear Allah. "And in Allah let the believers put their trust", that is not in anyone else, "let the believers put their trust", that is the believers only trust Allah. Here, whom is trusted comes first, He did not say let the believers put their trust in Allah. Rather, He says, "And in Allah let the believers put their trust", to make trust only in Allah. Trust is to hand the matter and hand it over to Allah, and it is handed over to Allah after exerting the cause. For in every matter, a person does what Allah commands him, then he hands the matter to Allah; he exerts the cause then leaves the matter to Allah. Like Jihad, he exerts the cause then he hands the matter of victory and empowerment to Allah. Likewise, his livelihood, and other matters as well, he exerts the causes and trusts Allah. That he exerts in any matter then hands the matter to Allah for he knows that Allah controls all matters. "O believers! Remember Allah's favour upon you: when a people sought to harm you, but He held their hands back from you. Be mindful of Allah. And in Allah let the believers put their trust", this is a command to be mindful of Allah; a command after another. "And in Allah let the believers put their trust", then, after Allah reminded His believing servants of His grace, His wise creed, preventing the disbelievers from harming them, reminding them with the contract and covenant that they made with Allah, and reminding them with Allah's promise in case they committed to His covenant. Here, Allah demonstrates what He talked about by mentioning a previous example; a bad example from the Children of Israel, so that the people of faith among the companions of the Prophet ﷺ avoid following such an example. And so that they would learn a lesson and to know what is the bad destiny that the Jews had when they violated the covenant of Allah. Allah says, "Allah made a covenant with the Children of Israel", a covenant that is a confirmed contract, which is to send them the creed of the Torah and to command them to believe in it and act according to this creed. "Allah made", Laqad (in the Arabic version) to assure. "Allah made", Himself. " a covenant with the Children of Israel", "and appointed twelve leaders from among

them", the leader is the chosen one to be in charge over the whole group. Twelve leaders are in charge of them to adhere to the covenant of Allah, and to be the leaders who are in charge over the ones behind them. Allah says, “I am truly with you. If you establish prayer, pay alms-tax, believe in My messengers, support them, and lend to Allah a good loan, I will certainly forgive your sins and admit you into Gardens under which rivers flow. And whoever among you disbelieves afterwards has truly strayed from the Right Way" [Al-Ma'idah:12]. See this covenant that Allah made between Him and them. Allah says to them, "I am truly with you". This is what the Lord committed to the children of Israel with whom the covenant was taken. He says, "I am truly with you", that is with support, victory, and empowerment, I am with you. What is obliged over you? He says, "If you establish prayer", establishing the prayer that Allah commanded. "pay alms-tax", alms-tax is to spend some of the money in any form of the forms that Allah commanded to pay to. And it was called Zakat (alm-tax) because it purifies the soul and the money. "believe in My messengers", the Messengers I send, "support them", empower them, stand with them, and respect them. "and lend to Allah a good loan" this is a great matter, that all of what you spend on good consider it to be a loan you lent to Allah, and Allah is, certainly, free of need. And He promised that whoever lends Him and gives away for His sake, his good will be doubled ten times to doubly. That what you spend in any form of the forms that Allah talked about, you should know that it is as a loan you lend to Allah. And Allah adheres to it just as the one who takes a loan and promises to fulfill, Blessed and Exalted be He above any example. If you lend the faithful servant, he will certainly pay back, how about Allah the great Lord ﷻ! "and lend to Allah a good loan", the promise of Allah is "I will certainly forgive your sins ", I will cover and conceal it and will not punish you for it, then, "and admit you into Gardens under which rivers flow", admit you, for sure. "Gardens ", orchards. "under which rivers flow", under its castles and trees. "And whoever among you disbelieves afterwards has truly strayed from the Right Way". Whoever

disbelieves after this covenant after Allah sent you this covenant, and He took from you this promise and clarified the matter and informed you with the conditions of the contract between you and Allah. In this manner, whoever disbelieves after that, violates it, and follows another path, "has truly strayed from the Right way". The Right way is its middle, and if a person strays from the right path or the middle of the path, he gets out of it and goes astray. And the meaning of strayed that he went to loss and destruction. Because this way is the way to survival that leads to Allah, to His heaven, and to this promise of forgiving the sins and to enter Heaven. And whoever gets out of this way, then he goes astray to the way of Hellfire. This is from Allah; a reminder from Allah to His believing servants to learn from the end of the Jews who violated the covenant with Allah, what was their destiny?

Allah says, "But for breaking their covenant We condemned them", when they violated the covenant of Allah and did not do what Allah commanded them, He says, "We condemned them", we banished them from the mercy. Condemned is banishing from mercy. "and hardened their hearts", this is a punishment, yet, the hard heart does not benefit from a sermon. "and hardened their hearts, Allah made this as a severe punishment, so they cannot benefit and cannot return to the religion. "They distorted the words of the Scripture " that is from their hardened hearts. "They distorted the words" Allah's words. "of the Scripture" a verbal and moral distortion. As for the verbal distortion, take the books of the Torah and notice the distortion in its words. They omitted the right and added the wrong. And the moral distortion as well and interpretation of the word of Allah in a wrong way. "and neglected a portion of what they had been commanded to uphold", they neglected it. "a portion ", a huge part of what Allah reminded them of, they forgot and neglected. "You ˹O Prophet˺ will always find deceit on their part", that they are traitors because they remained attached to this betrayal and it continued with them. "You ˹O Prophet˺ will always find deceit on their part", a

betraying people. He says, "except for a few. But pardon them and bear with them. .Indeed, Allah loves the good-doers" [Al-Ma'idah:13]

يقول الله ﷻ : {فَبِمَا نَقْضِهِمْ مِيثَاقَهُمْ لَعَنَّاهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ وَلا تَزَالُ تَطَّلِعُ عَلَى خَائِنَةٍ مِنْهُمْ إِلَّا قَلِيلًا مِنْهُمْ فَاعْفُ عَنْهُمْ وَاصْفَحْ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ}[المائدة:13]

says, “So for their breaking of the covenant We cursed them and made ﷻ Allah their hearts hardened. They distort words from their [proper] places [i.e., usages] and have forgotten a portion of that of which they were reminded.[1] And you will .still observe deceit among them, except a few of themBut pardon them and overlook [their misdeeds]. Indeed, Allah loves the doers of good” (Al-Ma’idah:13). Allah declares that He has made a covenant with the Children of Israel. A covenant is a confirmed pledge between Allah and the Children of Israel. These are the conditions of the covenant; Allah tells them, “And Allah said, "I am with you” (Al-Ma’idah:12), it means by supporting them, granting them victory, empowering them, guiding them, and granting them success. Hence, He is with them in this life. “If you establish prayer” if they keep up with their part and His right upon them, “and give zakāh and believe in My messengers and support them” if they stand by them, support them, and are with them. “And loan Allah a goodly loan” by performing righteous actions and spending for His sake. Allah called it a loan, for Allah will pay it back to them. “I will surely remove from you your misdeeds and admit you to gardens beneath which rivers flow”, this is concerning what Allah will grant them, and this is what will be carried out for them as a part and a reward of this covenant. If they abide by this covenant, Allah promises to remove their evil deeds and admit them into Paradise. Allah follows it with a threat, “But whoever of you disbelieves after that”, after this explanation, clarification, and the taking of the covenant; “has certainly strayed from the soundness of the way”, Allah says that they have broken their covenant with Him.

Allah says, “So for their breaking of the covenant”, they broke their covenant, and instead of supporting, respecting, and standing by the messengers, they killed them. They killed their prophets, and they sought every path and means to do so. The last one they sought after was Isa ibn Maryam (Jesus the son of Mary) ﷺ. They sought to kill him by every means, but instead, they ended up killing his lookalike, believing it was him. They were even proud of their deed and said, "Indeed, we have killed the Messiah, Jesus the son of Mary, the messenger of Allah" (An-Nisa:157). “We have killed him even though he is the messenger of Allah". They broke their covenant by killing the Prophets and abandoning what Allah has enjoined upon them. Allah says, “So for their breaking of the covenant We cursed them”, they were exempted from the mercy of Allah. “And made their hearts hardened” a punishment from Allah to them. “They distort words from their [proper] places [i.e., usages]” this is the outcome of the hardened heart, for they distorted the words of Allah by placing a word instead of a word, changing the meaning by changing the terms used, or leaving the word yet, claiming it had a different meaning. Therefore, they distorted it by changing the meaning of the words and leaving the same terms. This is certainly a crime! How dared they distort the words of Allah! This is the speech of Allah in which they had to refer to, yet, they learned it and then dared to change His words in such an atrocious manner! Indeed, it is because of their hardened hearts, “They distort words from their [proper] places [i.e., usages]”.

Then Allah says, “and have forgotten a portion of that of which they were reminded”. They neglected it. They neglected a portion of what Allah reminded them of His legalizations, of what He has enjoined upon them, and what He has prohibited them from. They committed it and fell into it; consequently, they forgot it. Allah has named it as “haz” a portion, for it is a share of what Allah has enjoined upon them from the acts of worship. Thus, this share or this portion is good enough for you, and it shall suffice you. Your status is a status of getting

closer to Allah, and if you were to abandon it, you would then abandon your luck, chance, what could draw you closer to Allah, your position of nearness to Him, what could cause you to be admitted to Paradise, what could cause you to gain His pleasure, and what could elevate your rank. “And have forgotten a portion of that of which they were reminded”, it is also a punishment. Allah has punished them by hardening their hearts. Allah says, “And you will still observe deceit among them”. Allah has declared them to be people of betrayal and deceit due to their continuous acts of treachery, for they betray upon every opportunity. “And you will still observe deceit among them, except a few of them”, the few refers to the righteous people, those who believe in the messengers of Allah. Only a few of them believe.

Allah says, “But pardon them and overlook [their misdeeds]. Indeed, Allah loves the doers of good”. Allah has commanded His Prophet and Messenger ﷺ to pardon them and overlook their evil deeds, although it is a habit of theirs and it is what Allah has punished them with. Indeed, this is due to the perfection of this religion and its tolerance, as Allah has commanded His Messenger not to do away with them or abolish them, but He commanded him to pardon them and overlook their evil deeds, whenever it is possible. “Indeed, Allah loves the doers of good”, Allah loves His slaves who do good, and Allah deems this action as an act of goodness and excellence.

That is the state of the Jews. Allah has mentioned this covenant between Him and the Jews, and what it resulted in so we would refrain from following in their footsteps and to not be like them. Allah says, “And from those who say, "We are Christians" We took their covenant; but they forgot a portion of that of which they were reminded.[1] So We caused among them[2] animosity and hatred until the Day of Resurrection. And Allah is going to inform them about what they used to do” (Al-Ma’idah:14). We have also taken the covenant and the pledge of those who said, "We are Christians". Allah reminds them of what they have called

themselves to be, "We are Christians" as if they are saying, 'we are the supporters of the Messenger of Allah and His slave, Isa Ibn Maryam (Jesus the Son of Mary)'. If they said, "We are Christians", then they must stay true to their word and fulfill their claim of being the supporters of Allah and the supporters of His Messenger, Isa (Jesus). However, Allah says, "We took their covenant; but they forgot a portion of that of which they were reminded", a portion and a share, "of that of which they were reminded" of the legalizations, and the great rulings of which Allah has reminded them of. Not only have they forgotten a portion of it, but they have also distorted the legalization by abandoning some of it and allowing what is forbidden. They distorted the religion and changed it by shifting the direction of prayer to the opposite direction due to their spite and hatred for the Jews. "But they forgot a portion of that of which they were reminded".

Allah says, "So We caused among them animosity and hatred", Allah has punished them by causing animosity between them due to their religion. No religion is known to have this immense animosity between its followers, as Christianity does, for they accuse each other of apostasy and disbelief, and they kill one another. Christianity is one of the largest nations that kill one another and abolish one another. The latest ventures between them were the first and the second world wars, for they occurred between the Christian nation. The war between Christians remained in a constant state of ignition and flame, generation after generation, as well as between their different sects. Furthermore, the combat teams, and inquisition, are of their creation and making. As a punishment for them, "So We caused among them animosity and hatred until the Day of Resurrection" their state shall continue until the Day of Judgement, this state of hatred, enmity, and war between their sects and schools of thought.

Then Allah says, “And Allah is going to inform them about what they used to do”, indeed this is a punishment placed upon them by Allah for forgetting a portion of what they were commanded of. Undoubtedly, Allah is warning this nation from that destiny if they were to choose to tread the same path as theirs. Allah says in the Meccan verses, “Say, "He is the [one] Able to send upon you affliction from above you or from beneath your feet or to confuse you [so you become] sects and make you taste the violence of one another." Look how We diversify the signs that they might understand” (Al-An’am:65). When this verse was revealed, “Say, "He is the [one] Able to send upon you affliction from above you” Prophet Muhammad ﷺ said, “I seek refuge with Your Face (from that)”, and when Allah revealed, “or from beneath your feet” Prophet Muhammad said, “I seek refuge with Your Face (from that)”, and when Allah revealed, “or to confuse you [so you become] sects[1] and make you taste the violence of one another” Prophet Muhammad said, "This is easier”. These two warnings and these two punishments for abandoning a portion of the legalization, are ultimately easier and more lenient than the others. Thus, whoever abandons a portion of the legalization will be punished. Allah warns us from following them, by making an example of those Christians who have taken the covenant and acted as such by breaking it, calling for Allah's punishment upon them. “And from those who say, "We are Christians" We took their covenant; but they forgot a portion of that of which they were reminded. So We caused among them animosity and hatred until the Day of Resurrection. And Allah is going to inform them about what they used to do” (Al-Ma’idah:14). And Allah is going to inform them of what they used to do on that day. “And Allah is going to inform them” to inform them of the punishment, He will reward those who did good, and punish those criminals who did evil.

Then Allah calls the people of the Scripture to enter into and follow this religion which encompasses and entails their guidance, their unity, and their

salvation. Allah says, "O People of the Scripture, there has come to you Our Messenger making clear to you much of what you used to conceal of the Scripture and overlooking much.[1] There has come to you from Allah a light and a clear Book [i.e., the Qur'ān]. By which Allah guides those who pursue His pleasure to the ways of peace[1] and brings them out from darknesses into the light, by His permission, and guides them to a straight path." (Al-Ma'idah:15-16). "O People of the Scripture" is a calling and an invocation from Allah to the People of the Scripture, the Jews, and the Christians. Allah calls them the People of the Scripture as a means of honoring them, for they are ascribed to the Scripture sent by the Lord, the Torah, and the Bible. "O People of the Scripture" also entails a sense of obligation. O you who believe, the ones who claim to follow the legalization of the Torah or the legalization of the Bible; follow, adhere and apply what the Book entails, and what it obliges you to. "O People of the Scripture, there has come to you Our Messenger" Muhammad ﷺ, an assertion and an affirmation. "Messenger making clear to you much of what you used to conceal of the Scripture" it is a sign indeed. He clarified to them what they used to conceal their Book from the general public, where only a chosen few and their scholars were aware of. This illiterate prophet informed them of the hidden details in their Scripture, while he had no education nor was he able to read. He did not recite it on a Jewish rabbi, nor did he recite it on a Christian monk, nor on a scholar of theirs. He was an illiterate man, was raised as an illiterate, and he did not receive knowledge from them, nor did he meet any of them. Yet, he still knew these hidden details, these concealed matters that only a chosen few among them are aware of. How has he come to know of them? This is indeed proof that he is truly and honestly the messenger of Allah.

Allah says, "O People of the Scripture, there has come to you Our Messenger making clear to you much of what you used to conceal of the Scripture and overlooking much", overlooking much by concealing it, for it includes various

matters that would scandalize them and curse them. “And overlooking much”, by concealing it and not declaring it in public. “There has come to you from Allah a light” this Book, and this Prophet, Muhammad. “There has come to you from Allah a light and a clear Book [i.e., the Qur’ān]”, Muhammad is the light, as Allah says, “O Prophet, indeed We have sent you as a witness and a bringer of good tidings and a warner And one who invites to Allah, by His permission, and an illuminating lamp” (Al-Ahzab:45-46). He ﷺ is an illuminating lamp, shinier than the sun. He has illuminated this world in a way that even the sun failed to illuminate. He is the greatest to have ever guided us to Allah, and the greatest to have explained what Allah has revealed to him from guidance and light. “A light and a clear Book [i.e., the Qur’ān]”, this Qur’an is the clear Book. It is explained and clarified, where nothing is hidden or concealed. It is also clear, for it clarifies all matters regarding all things. It is the Book of Allah. “There has come to you from Allah a light and a clear Book [i.e., the Qur’ān]” the light could also be referred to as the Qur’an, and thus it is described thoroughly, one description after another. It is the light, and it is the clear Book. It is the Prophet ﷺ and along with him is the clear Book from Allah.

“By which Allah guides those who pursue His pleasure to the ways of peace”, Allah will guide those who pursue His pleasure to the ways of peace through the light and the clear Book. Allah grants them success, by informing them and allowing them to succeed and adhere. “By which Allah guides”, guidance encompasses two parts, guidance of knowledge, and guidance of success. “By which Allah guides those who pursue His pleasure”, whoever pursues the pleasure of Allah. One can pursue His pleasure by believing in Him and affirming Him, as well as affirming this Prophet and following in his footsteps. “By which Allah guides those who pursue His pleasure”, Allah here says “who pursue His pleasure” for treading this path to Allah is the way of pursuing His pleasure. This is a hyperbolic form of “Al-Rida” “pleasure”. The pleasure of Allah is pleasureful

in itself. There is no limit to His pleasure, and one can never know its boundaries or its limit. "How perfect Allah is and I praise Him by the amount of His creation and His pleasure, and by the weight of His throne, and the ink of His words." They are limitless. Thus, the pleasure of Allah is immensely broad and encompassing. "Those who pursue His pleasure to the ways of peace" the paths of peace. Ways refer to paths. Thus, this is the path that leads to peace, safety from any vice, a secured and serene peace. The Prophet whom the Qur'an was revealed to leads to the ways of peace, to the paths that lead to Allah, the paths of peace. Paradise is the Home of Peace. It is the last abode. Allah calls for the Home of Peace, for it includes no form of evil, it has no heat, no enmity, no hatred, no ill or idle speech. "Wherein they will hear no unsuitable speech" (Al-Ghashiyah:11). Thus, this Prophet calls and guides to this path, and to the Book of Allah.

"And guides them to a straight path" he will guide them to the ways of peace and to the straight path. It is the straight path, for it has no bends, twists or curves. It is a straight path that begins from here and ends at Paradise to Allah. It is indeed a great invocation from Allah, calling the People of the Scripture to come along to the path of peace and serenity, the path of guidance and light. You have certainly received the calling, as the prophet is sent to you as well as the Jews and the Christians. Moreover, they should be the first ones to accept his calling, before the Arab polytheists and the Magians. Thus, the People of the Scripture should have been the first to accept Islam even before the Arab polytheists, for the Arab polytheists are further away from Islam. The People of the Scripture have prior knowledge of the arrival of this prophet, and they have knowledge of the Messages. They have a vast knowledge of what Prophet Muhammad was sent with, for the origin of religion is one. Thus, they should have been the first ones to believe in the Prophet and the first ones to follow him, before the polytheists of an ignorant nation that have absolutely no knowledge of the Messages, nor do

they believe in the Last Day, recompense and judgement, nor do they have true knowledge of who Allah is. Their knowledge of Allah is defective and distorted. They believe that Allah is incapable of resurrecting them. Their position and attitudes are indeed distant from the truth. How about the state of the Magians? How about those who have followed them? The People of the Scripture were the closest people to the truth, yet due to their disbelief, stubbornness, and envy, they became the furthest people from the truth.

Allah is calling them, "O People of the Scripture, there has come to you" to you specifically, "Our Messenger" the Messenger of Allah; "Making clear to you much of what you used to conceal of the Scripture and overlooking much.[1] There has come to you from Allah a light" Muhammad ﷺ, "and a clear Book [i.e., the Qur'ān]", "By which Allah guides those who pursue His pleasure to the ways of peace[1] and brings them out from darknesses into the light, by His permission, and guides them to a straight path". Consequently, Allah showcases the current position of the People of the Scripture to whom this calling was directed to. Allah says, "They have certainly disbelieved who say that Allah is Christ, the son of Mary. Say, "Then who could prevent Allah at all if He had intended to destroy Christ, the son of Mary, or his mother or everyone on the earth?" And to Allah belongs the dominion of the heavens and the earth and whatever is between them. He creates what He wills, and Allah is over all things competent" (Al-Ma'idah:17). This clarifies the creed of the People of the Scripture, in accordance with their creed, they believe that they are beloved to Allah, His supporters, and His allies in Paradise. Allah slams them when He shows the truth and clarifies that they are in disbelief. "They have certainly disbelieved who say that Allah is Christ, the son of Mary", this is the ruling of Allah regarding them. Those who say that Allah is Christ, the Son of Maryam, the Christians believe that they are right, that this is the message of the messengers, they believe that this is the religion and that this is the correct creed, in addition hey believe that it is their

salvation and that it is the means of entering Paradise, they have indeed disbelieved in Allah. “They have certainly disbelieved who say that Allah is Christ, the son of Mary”.

Allah responds to their atrocious claim, “Say, "Then who could prevent Allah at all if He had intended to destroy Christ, the son of Mary, or his mother or everyone on the earth?". Who could stop the will of Allah if He had wished to destroy Christ, the son of Maryam? Christ's existence is only optional, and it certainly is not obligatory nor necessary, for he is a creature, and if Allah had wished to destroy him, and his mother and everyone on earth, who could stop Him? He is a mere creature among the creatures of Allah, and Allah shall deal with him however He wishes. For Allah is the Lord, the One, and there is no god but Him. “Say, "Then who could prevent Allah at all” who could prevent the will of Allah, who could divert it or change? “If He had intended to destroy Christ, the son of Mary, or his mother” if Allah had intended to do so and had wanted it, certainly no one could prevent him nor stop Him. “Or his mother or everyone on the earth?"

“And to Allah belongs the dominion of the heavens and the earth and whatever is between them” to Allah alone and no one else, for He created it out of nothing and brought it into existence. “The dominion of the heavens and the earth and whatever is between them” everything between the heavens and the earth, from the creatures to the stars, planets, and galaxies. They belong to Allah. “He creates what He wills” creating is bringing something to existence from nothing and they all belong to Allah. “And Allah is over all things competent” Allah is competent over all things. As a sign of His competency, He created Christ from a mother alone and no father. This is His creation. Regarding mankind, Allah created them in pairs, two pairs, into four pairs, and so on. Allah created Adam with no mother nor father, He created him from the soil of this earth. The People of the Scripture affirm this. Allah created Hawwa (Eve) from a father and no mother. Nothing is

beyond Allah; Allah created Eve from Adam's rib, He shaped her as a wife for him, for he was asleep and woke up to find her beside him. Allah created her as a peer and a counterpart to Adam, for she is like him, and a part of him. She was created so he would find comfort and dwell in security with her. Allah did not choose to make an animal, a mineral, or anything else to be his wife, to be his comfort and security, for nothing will bring him comfort and security than that which is created from his own body, his own flesh and blood, created from him. Then Allah created the rest of mankind. He created us from the union between a man and a woman. Allah then created the fourth type of creation, Isa, who was created from a woman and no man. Allah creates whatever He wills, "He creates what He wills" however He wills. "And Allah is over all things competent" nothing is beyond Him, for He is Competent and Capable over all things.

Then Allah says, "But the Jews and the Christians say, "We are the children of Allah and His beloved." (Al-Ma'idah:18); this is their abominable and atrocious saying. Although they are stubborn, disbelievers, who are distant from Allah, forgetful of the legalizations sent to them from Allah, and who have altered His legalizations, they yet have the audacity to say that they are the children of Allah and His beloved! "But the Jews and the Christians say" they both do so; the Jews say that they are the Children of Allah and His beloved ones, and the Christians say that they are the Children of Allah and His beloved ones as well. It is a filiation intended for honoring, as they believe Allah has honored them by granting them this relation of sonship to Him. Allah says, "Say, "Then why does He punish you for your sins?" you claim that you are His beloved and His children, by honoring you with this filiation, the honoring of a father to his children. Exalted is He over their claim. Then, "Say, "Then why does He punish you for your sins?" If you truly held this position in the sight of Allah, then why does He punish you when you sin? Indeed, a severely tremendous punishment and immense pain was sent upon them. The history of the Children of Israel

showcases the intense punishments they experienced from Allah. They worshipped the Calf, and Allah sentenced them to death. The ones who transgressed on the Sabbath, “and We said to them, "Be apes, despised" (Al-Baqarah:65).

They entered Baitul-Maqdis (Jerusalem) by dragging themselves on their buttocks, saying (Habatun) a grain in a hair, instead of saying (Hitatun) ‘Relieve us!’, Allah sent a stroke upon them, “so We sent down upon those who wronged a punishment [i.e., plague] from the sky because they were defiantly disobeying” (Al-Baqarah:59). Through their long and vast history, Allah has given power and authority to their enemies over them, so they could degrade the Children of Israel and humiliate them, which is certainly a grave matter. Allah says, “And We conveyed[1] to the Children of Israel in the Scripture that, "You will surely cause corruption on the earth twice, and you will surely reach [a degree of] great haughtiness." So when the [time of] promise came for the first of them,[1] We sent against you servants of Ours - those of great military might, and they probed [even] into the homes,[2] and it was a promise fulfilled. Then We gave back to you a return victory over them. And We reinforced you with wealth and sons and made you more numerous in manpower. [And said], "If you do good, you do good for yourselves; and if you do evil, [you do it] to them [i.e., yourselves]." Then Allah says, “Then when the final [i.e., second] promise came, [We sent your enemies] to sadden your faces and to enter the masjid [i.e., the temple in Jerusalem], as they entered it the first time, and to destroy what they had taken over with [total] destruction. [Then Allah said], "It is expected, [if you repent], that your Lord will have mercy upon you. But if you return [to sin], We will return [to punishment].. ” (Al-Isra:4-8). If you return to causing destruction, We will return to punishing you, and Allah will certainly punish them.

Allah sent upon the Christians severe grave punishments as well, including the widespread wars between them and the wars that ruined them because of their disobedience and their sins. Allah says, “Say, "Then why does He punish you for your sins?" Allah does not punish them merely for innovation nor does he punish them out of nothing, but He punishes them for their sins. Thus, if you committed a sin, Allah would punish you for it. If you truly were the Children and the beloved of Allah, you would not be receiving His punishment regardless of your actions. For if you were legitimately His children and His beloved, you would not face such tragedies. Allah says, “And to Allah belongs the dominion of the heavens and the earth and whatever is between them, and to Him is the [final] destination” (Al-Ma’idah:18). Know that you belong to Allah. You are not His children nor are you His beloved as you claim. For honoring and loving can only be achieved through worshipping and obeying Him. You are of His creatures; you are men like the rest of mankind. The doer of good will be treated with goodness, the doer of evil will be treated with evil and will be treated like the rest of mankind. Allah treats His creatures as creatures, for they are not His children nor are they His beloved. Allah is not a father to anyone. Allah only loves those who obey Him, and those who disobey Him, whoever they are, will be punished. They are His creatures, and they all belong to Him. “And to Allah belongs the dominion of the heavens and the earth and whatever is between them, and to Him is the [final] destination”, the final destination is to Him alone, to account each person for their actions and doings.

يقول الله ﷻ : {يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ عَلَى فَتْرَةٍ مِنَ الرُّسُلِ أَنْ تَقُولُوا مَا جَاءَنَا مِنْ بَشِيرٍ وَلا نَذِيرٍ فَقَدْ جَاءَكُمْ بَشِيرٌ وَنَذِيرٌ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ}[المائدة:19]

Allah ﷻ says, “O People of the Book! Our Messenger has indeed come to you making things clear to you after an interval between the messengers so you do not say, “There has never come to us a deliverer of good news or a warner.” Now there has come to you a deliverer of good news and a warner. And Allah is Most

Capable of everything" (Al-Ma'idah: 19), this is a call after a call from Allah to the People of the Book to believe in this noble Prophet Muhammad bin Abdullah ﷺ. Allah says, "O People of the Book! Our Messenger has indeed come to you", that is Muhammad ﷺ, "Making things clear to you", the path and the way of Allah shows you what you differed about. This prophet came himself ﷺ, to clarify the truth regarding Isa ﷺ, that he is the servant of Allah and His Messenger, and that he is not as the Jews said about him, nor as the Christians said about him. As well as explaining to the Jews what they differed over regarding their messengers and their book and the significance of their legislation, and explaining to them the path and the way of Allah. "After an interval between the messengers", this messenger came to you after an interval between the messengers; interval refers to the long time in which Allah did not send in any messenger, for Allah did not send any Messenger between Isa and our Prophet Muhammad ﷺ. Allah did not send a Prophet nor a Messenger, and there are six hundred years between Isa and the Prophet. This is a long time in which Allah left the earth with no message which never happened before, because the messengers before that used to come successively, but some of them were contemporaries, as Allah says, "Then We sent Our messengers in succession: whenever a messenger came to his people, they denied him. So We destroyed them, one after the other, reducing them to ˹cautionary˺ tales…" (Al-M u'minun: 44). Here, between Isa and Muhammad there was a period with no messengers. So, this prophet came while the earth was thirsty. On the other hand, the people of the Book have changed a lot concerning the religion, and everyone is waiting for the savior who will bring them salvation. The Prophet came after an interval between the messengers in which everyone was blind to see the Lord's path, as in the hadith, "Allah looked towards the people of the world and He showed hatred for the Arabs and the non-Arabs, but with the exception of some remnants from the People of the Book". There was no pure guidance left of believing in the messages, and from the truth saying regarding Isa, but very few of the People of the Book who adhered to the truth.

Nevertheless, the others have changed, the religion changed, and Sharia got erased. Therefore, this prophet came as the rain that comes after barren, so, do not say, "There has never come to us a deliverer of good news or a warner". That is, beware saying, on the Day of Resurrection, that no deliverer of good news nor a warner has come to us. Thus, you will have no excuse after the coming of Prophet ﷺ, "Do not say", Allah sent His Prophet and Messenger Muhammad after this period so that the People of the Book would not say when they die and come to be judged and apologize for staying on the misguidance that they were in. Tat they say that there has never come to us a deliverer of good news nor a warner, He says, "Now there has come to you a deliverer of good news and a warner". That is, the preacher of truth and the warner who is Muhammad ﷺ, the deliverer of good news and the warner.

Preaching is to inform of what is pleasant, and warning is to inform and threaten what will go wrong. The Prophet ﷺ was sent by Allah as a deliverer of good news to those who obeyed Allah and walked along the path of the Messengers; those are preached with Paradise. Also, as a warning to those who violated and turned away from the command of Allah; warning them of Hell. "Now there has come to you a deliverer of good news and a warner", that is real; to deny and venerate in the most complete ways. "Now there has come to you a deliverer of good news and a warner. And Allah is Most Capable of everything", Allah is the most capable of everything, and from His capabilities is sending this deliverer of good news and the warner. A Prophet to all people to guide them to the Lord's path. This verse, as mentioned, is the end of this section of verses in which Allah called the People of the Book to believe in this Prophet, He says, "O People of the Book! Now Our Messenger has come to you, revealing much of what you have hidden of the Scriptures and disregarding much. There certainly has come to you from Allah a light and a clear Book" (Al-Ma'idah: 15), "Through which Allah guides those who seek His pleasure to the ways of peace, brings them

out of darkness and into light by His Will, and guides them to the Straight Path" (Al-Ma'idah: 61). Then, Allah demonstrated those who disbelieved among the Christians and their delusion regarding the truth of Christ. He says, "Indeed, those who say, "Allah is the Messiah, son of Mary," have fallen into disbelief. Say, ˹O Prophet,˺ "Who has the power to prevent Allah if He chose to destroy the Messiah, son of Mary, his mother, and everyone in the world all together?" To Allah ˹alone˺ belongs the kingdom of the heavens and the earth and everything in between. He creates whatever He wills. And Allah is Most Capable of everything" (Al-Ma'idah: 17), then, Allah annulled their statement that they are the children of God, His loved ones, and that He will not torture them no matter what they do. "The Jews and the Christians each say, "We are the children of Allah and His most beloved!" Say, ˹O Prophet,˺ "Why then does He punish you for your sins? No! You are only humans like others of His Own making. He forgives whoever He wills and punishes whoever He wills. To Allah ˹alone˺ belongs the kingdom of the heavens and the earth and everything in between. And to Him is the final return" (Al-Ma'idah: 18), at the end of this, He says, "O People of the Book! Our Messenger has indeed come to you", that is Muhammad ﷺ, "Making things clear to you after an interval between the messengers", that he came after an interval between Messengers, a long interval in which no Messenger was sent. "So you do not say, "There has never come to us a deliverer of good news or a warner." Now there has come to you a deliverer of good news and a warner", turning off the excuse and the argument. "And Allah is Most Capable of everything", then, Allah mentioned the state of the Children of Israel with Musa in their reluctance to fight for the sake of Allah. Further, to explain this state, first testimony from Allah to His Messenger with truth because this is what the Jews continued to conceal. Thus, Allah came to show it and to demonstrate the state of Jews with their Messengers. Further, to show that they are not people of willingness, people of integrity, and people of courage to do the truth. He says, "And ˹remember˺ when Moses said to his people, "O my people!

Remember Allah’s favours upon you when He raised prophets from among you, made you sovereign, and gave you what He had never given anyone in the world" (Al-Ma'idah: 20). Musa ﷺ said to his people; the sons of Israel, “O my people! Remember Allah’s favours upon you”, that he reminded them of Allah's blessing, then, he mentioned this blessing. He says, “When He raised prophets from among you, made you sovereign, and gave you what He had never given anyone in the world”, He raised prophets from among you for Allah made the great Prophethood from among them before Musa and after Musa ﷺ. Before Musa, Israel was the prophet among them. Isaac was a prophet who is their great grandparent. Then, after that, is Israel which is the head and father of all the children of Israel, his father is a prophet, and from his descendants was Yousef from the descendants of the prophets. Then, after that, Allah sent His greatest prophet and messenger, Musa ﷺ, then after that, was Dawood, then Sulaiman then Ayyub, and Yunus; then there were many prophets. Here, it is possible for those who have gone and for those who come by, that Allah has sent, managed, created, and made you kings. Here, made them kings by possessing themselves, and this is after they got out of the humiliation of the Egyptians to the land of Sinai. This is the beginning of possession; possessing themselves. Then, He made you kings as He willed and judged to have kings among them. Further, among them, there were great kings like Dawood and Sulaiman. “And gave you what He had never given anyone in the world”, from guidance, selection, and succession of the prophets from among you. Furthermore, all of your rulings were up to prophets. As he ﷺ said, 'the children of Israel were ruled over by the Prophets'. When one Prophet died, another succeeded him. So, Allah made their leaders from prophets whom Allah revealed to from heaven. Further, this was not given to any group of people for He favored them with this over the worlds. As He says, “O children of Israel!1 Remember My favours upon you. Fulfil your covenant and I will fulfil Mine, and stand in awe of Me ˹alone” (Al-Baqarah: 40), with these great blessings and graces, “And gave you what He had never given anyone in the world”. Then,

He says to them, “O my people! Enter the Holy Land which Allah has destined for you ˹to enter˺” (Al-Ma'idah: 21). This saying and this reminder was from Musa ﷺ. After they left the land of Egypt and went to the wilderness of Sinai, they prepared to enter the Holy Land, the Land of the Levant; Palestine. So, Musa called them to fight the unbelieving people who were in it and get rid of them. Then, Allah bequeathed them this Earth. “O my people! Enter the Holy Land”, the purified, a land that Allah made holy, purified, and blessed it, “Which Allah has destined for you”, Allah has destined it for you in His destiny. So, He destined for you to live in this land. “And do not turn back”, disbelievers, cowards who fear from fighting. “And do not turn back or else you will become losers” (Al-Ma'idah: 21), if you leave this religion and let this message get lost, you will become losers. Lost in the worldly life and in the hereafter; lost in the worldly life by getting defeated, and lost in the hereafter by getting tormented in the hellfire. “You will become losers”, they said, the people of Musa, “They replied, “O Moses! There is an enormously powerful people there, so we will never ˹be able to˺ enter it until they leave. If they do, then we will enter!" (Al-Ma'idah: 22). In a discourse far from politeness and from morals. They do not say 'O Prophet of God or O Messenger of God', rather, they say, 'O Musa'. They call him by his name only. Then, they say out of cowardice and fear that there is in this Holy Land, the land of Palestine, mighty people. And it was mentioned that they were giants; people with the largest bodies who had strength and intensity. “There is an enormously powerful people there”, enormously powerful reflects upon strength, oppression, and control, for they were people of power, people of strength, and people of oppression against their enemies. “So we will never ˹be able to˺ enter it until they leave”, “So we will never”, this denies any future action as if they cut the Prophet’s hope for obedience. “So we will never ˹be able to˺ enter it until they leave”, until they leave. “If they do”, from this land, then we enter without fight or hardship. “Then we will enter!”. He says, “Two God-fearing men—who had been blessed by Allah—said, “Surprise them through the

gate. If you do, you will certainly prevail. Put your trust in Allah if you are ˹truly˺ believers" (Al-Ma'idah: 23).

Some people interpret it as "Two God-fearing men—who had been blessed by Allah—said", two men from the people of Musa from the ones sent to explore the news of this land and what is in it. Two men from the people of Musa were among those who feared Allah other than the rest that he sent, for he sent twelve men to spy on and get the news of the people. Some of them said, of course. These ten agreed that they will not be able to enter because of the strength, power, and severity of the people of this earth. While two men from the people of Musa said this, "Surprise them through the gate. If you do, you will certainly prevail". That is, prepare and enter while you are with Allah. And if you enter, terror will get into their hearts and you will win and you will succeed and defeat them. In the other saying, "Two God-fearing men—who had been blessed by Allah—said", means two men from among the giants, from among the people of the earth, from among the disbelievers. Yet, in this case, it will become among those who fear them the people of Musa; referring to the two men from the giants.

"Two God-fearing men—who had been blessed by Allah—said", that they fear them, "Who had been blessed by Allah", by faith and Islam; they got called, knew the truth, and became Muslim. "Surprise them through the gate. If you do, you will certainly prevail", that is as if they told them that our people, even if they were tall and people of strength, yet, they are empty from inside and weak. Thus, if you surprised them and they saw that there are people fighting them, they fled from before you, and no one remained. Therefore, these two men who believed and embraced the religion started encouraging the people of Musa to enter the land where their people are, and if they did, they will be defeated. Because they are people who have power apparently; yet, they are fearful and there is terror inside them. "Surprise them through the gate. If you do, you will certainly prevail", that is by Allah's will and strength. "Put your trust in Allah if you are

˹truly˺ believers”, trust Allah, provide reasons, and let the outcomes to Allah. Trust Allah; put your trust in no one else if you are a believer. Yet, the cowardly people insisted on their opinion. “˹Yet˺ they said, “O Moses! ˹Still˺ we will never enter as long as they remain there”, we, for sure, will never enter it, so, they locked the door of entrance and made a decision that they will not do what Allah commanded them to do as long as they still there. That is as long as these enormously powerful people are still there. “˹Yet˺ they said, “O Moses! ˹Still˺ we will never enter as long as they remain there. So go—both you and your Lord—and fight; we are staying right here!” (Al-Ma'idah: 24), thus, you, Musa, and your Lord go and fight. This is from bad manners and bad morals. Even though they were cowards and full of fear, they also spoke about the Lord as if he was not their Lord, nor their God, nor their King. Therefore, they said, 'go you and your Lord'. They did not say, "Our Lord or God", no, they said "your Lord O Musa", as if he is not their Lord. “And fight”, as if this is an entrusting of the matter for Allah to fight for them while they are sitting. This is the extreme abusing manners with the Lord God ﷻ. Then, “We are staying right here!” They insisted on abstaining from this fight. Allah promised them that they are victorious, that this land has been destined for them, that it is in Allah's judgment and destiny, and that it is theirs. Despite all of this confirmation and that Allah is with them, besides their Messenger's confirmation, yet, they met all of this with stubbornness, cowardice, and persistence. Further, this matter is from the matters that the scholars said in that the people of Islam from the nation of Muhammad ﷺ, there is no doubt, that they are better than the Children of Israel and they are the best of a nation ever raised to people. As Allah says, “You are the best community ever raised for humanity”. Ever, and that the words of Allah are about the children of Israel, “O Children of Israel! Remember ˹all˺ the favours I granted you and how I honoured you above the others” (Al-Baqarah: 47).

They are knowledgeable in their time, and as for their preference over all worlds and all nations of guidance, they are a nation of guidance. Yes, but it was not at the level of the nation of great guidance, which is the nation of Muhammad ﷺ. Thus, this is a matter from the matters in which the origin of these and the origin of those are revealed. Musa ﷺ, the Prophet, is the greatest of the prophets of the Children of Israel, and with him, all the children of Israel who left the land of Egypt. Their enemy was before them and were promised of victory, they were reminded and promised with it. In addition, they were a vast number; they were seven hundred and fifty thousand at this time. Further, their messenger calls them to enter the Holy Land that Allah destined for them and to fight its people and win, but they were afraid and this was their saying, "˹Yet˺ they said, "O Moses! ˹Still˺ we will never enter as long as they remain there. So go—both you and your Lord—and fight; we are staying right here!" (Al-Ma'idah: 24). And this is our prophet Muhammad ﷺ comes out in three hundred and a few ten men from the people of Islam from this last nation; the victorious nation. They come out quickly and they do not expect a war, rather, they expect to get a cold booty and bring it back. Then, they get surprised that their enemy got out to meet them with their swords and strength. Quraysh went out with their swords and strength and they were a thousand; three times greater than them. The Prophet ﷺ said to his companions when he found that he was in front of Quraysh, he said, 'give me your opinion, O people, whether you fight them or not?' All the companions who were with the Prophet were at the heart of one man, and no one left, and no one said to him, No. They said, 'by God, O Messenger of God, we should wait, we did not go out to fight and our brothers are behind us.' If we wanted a fight, the double of our number would have gone out, wait with us O Messenger of God and let be another meeting and we get the spoils; let us return now. None of them said such a thing. Abu Bakr said and incited to fight, and Umar said and incited to fight, and Saad bin Muaz, may God be pleased with him, rose up on him and he was the master of the Aws, and Al-Ansar was the most present. The migrants

were few compared to Al-Ansar, they were a few eighty men. They said to him: 'as if you mean us O Messenger of Allah'. He said, 'yes'; they said, 'we have believed in you and approved you, and we gave you our covenants and oaths, and by God if you waged this sea, we waged it with you and none of us would stay behind. If you take us to Bark al-Ghimad, we will fight with you. Do O Messenger of Allah, what Allah commanded you of doing, by God, we are Al-Ansar, will be patient in the fight running towards the meeting for we are the people of patience in fighting truthfully when meet.' They said, 'raise O Messenger of God, so may Allah please your eyes with us.' Then, Al-Miqdad bin Al-Aswad, may God be pleased with him, rises and says, 'O Messenger of God, get up, and by God, we do not say to you as the children of Israel said to Musa, “go you and your Lord, and fight”, we will stay here, rather, you and your Lord go fight, we are with you fighting.' He says we will fight with Allah and with His Messenger ﷺ; the matter is completely different. That is why this nation is from the matters that if a comparison between them and the Children of Israel in this stance on the fight, it shows the separation of the two origins and the separation of the two positions, and this is one of the points of preference for this nation over all nations

“You are the best community ever raised for humanity—you encourage good, forbid evil, and believe in Allah…” (Ali-'Imran: 110), we say again that the Children of Israel said to Musa, we will never enter it, and this is for the perpetuation. “As long as they remain there”, as long as these enormously powerful people remain there, we will never enter it. “So go—both you and your Lord—and fight”, at this point Musa said turning to Allah and despairing of the obedience of his people, “Moses pleaded, “My Lord! I have no control over anyone except myself and my brother”, that is, O Lord, I only have myself and my brother to carry out your order to go out to fight at your command, but there is no one but me and my brother. And his brother is the Prophet Harun ﷺ. “So set us apart from the rebellious people” (Al-Ma'idah: 25), that is, between us and the

rebellious people who have deviated from the obedience of Allah, and this is a prayer from him to Allah to set them apart from these people. At this point, Allah judged them with a judgment that has never been to any nation before, “Allah replied, “Then this land is forbidden to them for forty years, during which they will wander through the land. So do not grieve for the rebellious people” (Al-Ma'idah: 26). He said that this Holy Land that is destined by Allah for them, Allah will forbid them from entering it for forty years. They get lost in the land that is they do not know any place in it. Further, this was a verse from Allah's verses that they stayed in the wilderness of Sinai for forty years where they did not know any direction to go through. Rather, they head to wherever they want, then, in the morning, they find themselves in the same place they were in. Likewise, they go round and round and walk around in the same spot. They do not know a way out, taking into account that this is a well-known road and a well-known witness, and it is a trade road in which people pass their trade from here to there. Yet, people were passing through their trade and they could not reach anyone and no one could reach them. They remain as such in this wandering that Allah punished them while they are these great multitudes of nearly a million people. Yet, they do not find a path by the rule of Allah Who is capable of everything.

“Allah replied, “Then this land is forbidden to them for forty years, during which they will wander through the land. So do not grieve for the rebellious people" (Al-Ma'idah: 26), do not be sorry for the rebellious people. Further, in the wandering, Musa died ﷺ and Harun died after him, thus, they did not see the Holy Land. When he was about to die, he said, 'O God brought me close to the Holy Land', throwing a pebble until he dies close to it and he dies near it as he wished. Yet, neither he nor Harun the Prophet entered it, rather those who came after them entered it. The Prophet ﷺ said in the hadith of the Night Journey, he said, 'I happened to pass by Musa near the red mound (and found him) saying his prayer in his grave. If I could, I would have made you see him.' Thus, the Prophet

is the one who saw his grave ﷺ and since that day, no one was guided to his grave ﷺ. Further, this is how Allah judged on the children of Israel to stay in this wandering until a new generation arises from them that are fit to fight for the sake of Allah.

يقول الله ﷻ: {وَاتْلُ عَلَيْهِمْ نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقُبِّلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ الآخَرِ قَالَ لَأَقْتُلَنَّكَ قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ}[المائدة:27]

says, "Relate to them in truth ˹O Prophet˺ the story of Adam's two ﷺ Allah sons—how each offered a sacrifice: Abel's offering was accepted while Cain's .was notSo Cain threatened, "I will kill you!" His brother replied, "Allah only accepts ˹the offering˺ of the sincerely devout" (Al-Ma'idah:27)

Another thing about the Children of Israel is their excessive killing. Despite their cowardice and their fear of the enemy, yet they are one of the most destructive people, killing others in every way possible, spreading mischief to others, and pitting people against each other. Allah exposes their traits. He also shows how heinous it is to kill a soul unjustly, and that it is in the nature of man to commit injustice. For this reason, because man can commit injustice and kill his own brother for no fault of the victim, Allah has legislated the law of retaliation. Whoever kills shall be killed, so that man must restrain himself and bind his hand from harming his fellow man. Allah ﷻ illustrated this by referring to the story of Adam's two children. Allah says, "Relate to them in truth ˹O Prophet˺ the story of Adam's two sons". Relate to the people of the Book and to this nation. [*Naba'*] means great report. "Adam's two sons"; his own flesh and blood. "In truth"; you are relating the truth because it is from Allah, and He is the One Who informs you. "How each offered a sacrifice: Abel's offering was accepted while Cain's was not". A sacrifice is property given by the servant to purify himself and his money, and to prove that he truly believes in the Hereafter and that he loves Allah and submits to His command. One of these two sons was

a farmer while the other was a shepherd. The shepherd sacrificed his best sheep for Allah, while the farmer presented the worst of his harvest. He searched for the most unseemly of his harvest and sacrificed it. When Allah accepted a servant's sacrifice, a fire would descend and burn this sacrifice as an indication that Allah had accepted it. However, when no fire came down to burn it, this meant that Allah did not accept or did not want that sacrifice. "So Cain threatened", the one whose sacrifice was not accepted said, "I will kill you!" for he had murderous envy. He swore he would kill him. "His brother replied, 'Allah only accepts ˹the offering˺ of the sincerely devout". His brother told him "Allah only accepts from those who fear Allah and are mindful of Him, and that this is Allah's decision", for He is the One Who accepts or refuses sacrifice. If you had been mindful of Allah and had sacrificed your most prized belonging, Allah would have accepted it from you.

He then told him, "If you raise your hand to kill me, I will not raise mine to kill you, because I fear Allah—the Lord of all worlds" (Al-Ma'idah:28). "If you raise your hand to kill me, I will not raise mine to kill you". To raise your hand means to approach with the intent of murder. To lower your hand means to restrain it and to raise it means to set it against. If you lift up your hand to kill me, I will not lift up my hand to kill you, even though it is self-defense. He preferred to leave the matter to Allah ﷻ and not to defend himself, for defending himself may mean murdering his own brother. "because I fear Allah—the Lord of all worlds". I fear Allah, Lord of the worlds, and I refuse to lift up my hand to kill you.

He said, "I want to let you bear your sin against me along with your other sins, then you will be one of those destined to the Fire. And that is the reward of the wrongdoers" (Al-Ma'idah:29)

"I want to let you bear your sin against me along with your other sins" You will bear your sin against me, and Allah will forgive my sins because I have submitted to this matter which harms me in hopes that Allah will forgive all my sins once I am a martyr. And you will bear your sins because you are a transgressor and a wrongdoer who kills unjustly. You will bear my sins from me as I will be forgiven, and you will also bear your sins and earn them. "Then you will be one of those destined to the Fire. And that is the reward of the wrongdoers" To be in Hellfire, that is the reward of the wrongdoers. These are two brothers who have no one else in the world, they are Adam's own sons, and yet one of them wishes to assault his own brother from the same father and mother. The entire Earth is vacant and free before them, and any one of them could move anywhere or live however he likes. The one who kills his brother does so without any fault from the brother or any offense towards him. This was a matter between him and his Lord; his brother merely presented a sacrifice to Allah, so he was envious of his brother because Allah had accepted his sacrifice. The assaulted brother does not fight back, but let's go even for his own self-defense so that he does not end up killing his brother.

Yet his brother convinces himself to kill him unjustly, Allah ﷻ says, "Yet Cain convinced himself to kill his brother, so he killed him—becoming a loser" (Al-Ma'idah:30)

"Cain convinced himself"; his evil desires which made him kill his brother seem like an easy task. The meaning of "convinced himself" is that he urged himself on. His desires made him a slave to them, doing whatever they command. His desires urged him on and made murder an easy task in his eyes. Allah says, "so he killed him—becoming a loser". When he killed him, he lost everything, for this heinous crime is now stuck with him. He became a loser. With this crime he of course lost this life and the Hereafter.

Allah ﷻ says, “Then Allah sent a crow digging ˹a grave˺ in the ground ˹for a dead crow˺, in order to show him how to bury the corpse of his brother. He cried, “Alas! Have I ˹even˺ failed to be like this crow and bury the corpse of my brother?” So he became regretful” (Al-Ma’idah:31)

“Then Allah sent a crow digging ˹a grave˺ in the ground ˹for a dead crow˺, in order to show him how to bury the corpse of his brother” He did know what to do with his brother’s corpse after he had killed him. No one had died prior to this or had been buried, so he did not know what to do with his brother’s corpse. Allah says, “Then Allah sent a crow digging ˹a grave˺ in the ground ˹for a dead crow˺”. He sent one crow to bury another. The crow came and dug a hole in the ground, as crows usually do, and it placed the dead crow who was killed in the ground. Cain saw this and learned from this bird how to bury the dead. “He cried, ‘Alas! Have I ˹even˺ failed to be like this crow and bury the corpse of my brother?’” Have I failed, even though I am a man with a mind and a thinking faculty, have I been unable to do what this crow has done to bury the corpse of my brother? If his corpse remains above the ground, it will emit a foul stench. Allah says, “So he became regretful.” He afterwards regretted his limited mind and understanding. He saw how a crow was more knowledgeable in funeral habits than him. This is a true story which Allah relates in the Quran and which has many exhortations. In short, it shows that a brother can kill his own brother unjustly for no fault of the victim towards the killer.

Allah ﷻ says, “That is why We ordained for the Children of Israel that whoever takes a life—unless as a punishment for murder or mischief in the land—it will be as if they killed all of humanity; and whoever saves a life, it will be as if they saved all of humanity. ˹Although˺ Our messengers already came to them with clear proofs, many of them still transgressed afterwards through the land” (Al-Ma’idah:32).

The crime that is referenced here is the crime of one of Adam’s children towards

his brother. For this, meaning for the fact that man may kill his brother with such injustice and transgression, for no fault of the victim. "We ordained for the Children of Israel that" Here Allah has ordained upon the Children of Israel to enforce the law of retaliation. "Whoever takes a life—unless as a punishment for murder", meaning unless under the law of retaliation, "or mischief in the land", and unless the victim has created mischief. If the murderer merely took a life out of transgression and injustice, "It will be as if they killed all of humanity". The crime of Adam's son was equal to killing all of humanity, especially since there was no one else on earth, but he and his brother, plus he was the first one to commit this crime. The Prophet ﷺ said, "No life is taken unjustly without the son of Adam carrying an equal part of its blame, for he was the first one to commit murder". Allah ﷻ then says, "and whoever saves a life" In the same manner, whoever spares a life or prevents another person from killing, "It will be as if they saved all humanity" Allah will reward him as though he had saved all humanity. Human life is held dearly in the sight of Allah, so assaulting it is the greatest sin after polytheism. After polytheism, Allah made murder the greatest of sins. Allah says, "˹Although˺ Our messengers already came to them", the messengers came to the Children of Israel, "With clear proofs", with unequivocal proofs from Allah, "Many of them still transgressed afterwards through the land". What Allah mentions here has been the nature of Jews from those days till now. Their nature is to wreak havoc on Earth and to murder. They are the slayers of prophets, and they are always intent upon going after people of guidance and reformers. They also kill other people. Most people they kill, they kill not in battle, but with schemes and treachery. They also invented most of the tools used in murder. They are the masters of creating poisons, plotting murderous schemes and assassinations, and pitting people against each other. This story of Adam's two sons, for example, is mentioned in the Torah with the names of Cain and Abel, and the cause of dispute that the Torah mentions is a dispute around the issue of marriage. They said it had to do with Cain's sister, that Adam had a son and a

daughter in his wife's first pregnancy, and a son and a daughter in the second pregnancy. The girl who was Cain's twin sister was beautiful, whereas Abel's twin sister was unattractive. Allah commanded each of them to marry the girl born in the other pregnancy. Cain insisted that he wanted to take the girl that was born with him because she was beautiful, and he did not want to marry the other. In any case, this might be true, but it might also be one of their many lies. What Allah told us in the Qur'an is certainly the truth. The Qur'an dominates every other book. The crucial part in their story is that Cain killed Abel, which was a transgression. So even if the story took place as the Jews claim, it is still a transgression; for one of them wished to follow the command of Allah while the other refused Allah's legislation and command, and he then killed his brother unjustly. Even with their story, the crucial part is that Allah decreed the law of retaliation. Allah says, "Indeed, We revealed the Torah, containing guidance and light, by which the prophets, who submitted themselves to Allah, made judgments for Jews. So too did the rabbis and scholars judge according to Allah's Book, with which they were entrusted and of which they were made keepers. So do not fear the people; fear Me! Nor trade my revelations for a fleeting gain. And those who do not judge by what Allah has revealed are ˹truly˺ the disbelievers" (Al-Ma'idah:44). "We ordained for them in the Torah, "A life for a life, an eye for an eye, a nose for a nose, an ear for an ear, a tooth for a tooth—and for wounds equal retaliation." But whoever waives it charitably, it will be atonement for them. And those who do not judge by what Allah has revealed are ˹truly˺ the wrongdoers" (Al-Ma'idah:45). Even though Allah ordained the law of retaliation in the Torah and it is found to this day, and despite the fact that murder is a great crime, yet Allah says, "Our messengers already came to them with clear proofs, but many of them still transgressed afterwards through the land". They even sought to kill Muhammad ﷺ in every way without any fault or crime of his own, and they pitted everyone against him. The Battle of the Trench was due to their scheming and plotting against the Prophet ﷺ, even though when the Prophet arrived at Al-

Madinah he treated them favorably, made pacts with them, and offered them peace. He would invite them to Islam with kindness and leniency, and the Qur'an also invited them to rush to believe in this Prophet who will save them. They knew for certain he was the Prophet of Allah, yet they disbelieved and were ungrateful, then they betrayed him and plotted all sorts of schemes. Allah then ordered His prophet to fight them because of their stubbornness and disbelief, and because they were a people of treachery and schemes. They knew that Allah forbade the shedding of blood, yet they were the most blood-shedders among all people.

Allah then issued His verdict upon transgressors, murderers, highway robbers, and those who are mischievous, which are the actions of the Jews. Allah ﷻ says, "Indeed, the penalty for those who wage war against Allah and His Messenger and spread mischief in the land is death, crucifixion, cutting off their hands and feet on opposite sides, or exile from the land. This ˹penalty˺ is a disgrace for them in this world, and they will suffer a tremendous punishment in the Hereafter" (Al-Ma'idah:33)

[Innama] i.e. indeed, here means exclusion. The only penalty for those who fight Allah and His messenger with this transgression, murder, and treachery, "And spread mischief in the land", mischief is to spread crime and indulge in it, "Is death"; If this occurred, they must either be killed directly, or be punished by "Crucifixion", either to be crucified without being killed, or crucified until death, "Cutting off their hands and feet on opposite sides", to have their right hand and left foot cut off from opposite sides. This is so that the punishment is vengeful, and the wound is either sealed so that it may heal, or it is not sealed so that the person dies. "Or exile from the land". They are exiled from the land they are in. Scholars said that these were four punishments for this crime according to its degree. If someone terrorizes people on their way, he is exiled. If he terrorizes and robs them, his hands and feet are cut off from opposite sides and the wound

is sealed. If he terrorizes and murders them, he is killed and crucified. If he terrorizes them, murders them, and takes their money, his hands and feet are cut off from opposite sides without sealing the wound, and he is left to die. The punishment will be according to the crime he has committed. Allah says, "This ˹penalty˺ is a disgrace for them in this world." This severe punishment is a disgrace for them in this life. "And they will suffer a tremendous punishment in the Hereafter" Allah will inflict both punishments on them as long as they do not repent. But if they do repent and return to Allah ﷻ, then the punishment of this life shall be their penance.

يقول الله ﷻ : {إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ تَقْدِرُوا عَلَيْهِمْ فَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ رَحِيمٌ }[المائدة:34]

then says, "As for those who repent before you seize them, then know ﷻ Allah that Allah is All-Forgiving, Most Merciful" (Al-Ma'idah:34)

"As for those who repent before you seize them", except those who repent for committing crimes before you seize them, "Then know that Allah is All-Forgiving, Most Merciful". This means they are not to be pursued due to the crime they committed if they stop robbing, return to prayer and piety, and if people feel safe from them over their money and their lives. Scholars say that these people are not to be pursued for their previous crime. This is perhaps a doorway to repentance which Allah opens up for them because they have left this crime behind. If these crimes were not forgiven through repentance and desertion, if they were charged with the crimes they had committed prior to repentance, this would shut the path of repentance before them to leave these crimes behind. The criminal would then say, "Since I am doomed either way, if I repent and they seize me I will be charged for my previous crimes", and so he will remain as he is. This is also an indication from Allah that He forgives people's sins, so know that Allah is All-Forgiving, Most-Merciful. He pardons people's misdeeds.

Allah then calls unto His believing servants, Allah says, "O believers! Be mindful of Allah and seek what brings you closer to Him and struggle in His Way, so you may be successful" (Al-Ma'idah:35).

This is a great calling from the Lord ﷻ to His believing servants telling them, "O believers", to encourage them to respond, "Be mindful of Allah"; fear Him. This is Allah's commandment, and this is the crux of all goodness, all piety, and all worship. This is piety, and he who is mindful of Allah has reached the sum of all goodness. He whose heart is filled with fear of Allah is driven to do good deeds and atone for all sins, and so he reaches the level of true faith and utmost success. "and seek what brings you closer to Him". [Waseela] i.e., means, is a degree, and the Arabs used to say that a high degree before a king is a means of success. The means is a high degree, and Allah is pleased with those in that degree. Muslims must seek the means of being near to Allah ﷻ, for Allah has ordained that those who fulfill their obligations receive this status. Abu Huraira reported that the Messenger of Allah ﷺ said, "Allah the Exalted has said: 'I will declare war against him who shows hostility to a pious worshipper of Mine. And the most beloved thing with which My slave comes nearer to Me is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing Nawafil Prayers till I love him. When I love him I become his hearing with which he hears, his sight with which he sees, his hand with which he strikes, and his leg with which he walks; and if he asks (something) from Me, I shall give him, and if he asks My Protection (refuge), I shall protect him". This is the way to be closer to Allah's patronage. Allah loves and brings closer those who follow His command by fulfilling their obligations and relinquishing forbidden things. Allah speaks about the Angels whom the polytheists worshipped, "˹Even˺ the closest ˹to Allah˺ of those invoked would be seeking a way to their Lord, hoping for His mercy, and fearing His punishment. Indeed, your Lord's torment is fearsome" (Al-Isra':57). Those Angels whom the polytheists worshipped, whom

they prayed to instead of Allah, even they "Would be seeking a way to their Lord". They would rush to please the Lord in order to reach a high degree before Allah, so they compete with one another to achieve that status. "And seek what brings you closer to Him" this is the second meaning, the cause that allows you to earn Allah's satisfaction. The causes which lead to the Lord's satisfaction include piety, fear of Him, belief in Him, good deeds, and any action one does to become closer to Allah. Prayer is the greatest of these deeds after belief in Allah ﷻ, then Zakat, fasting, and Hajj, as well as all types of piety and worship towards Allah.

"and struggle in His Way." [Jihad] i.e., Struggle, is to struggle to raise the Word of Allah, and this is the purpose for which religion came down. The word Jihad is derived from [Juhd], which means effort. Any effort to raise the Word of Allah, whether through speech, money, body, or sword, is included in the meaning of Jihad. "So you may be successful" If you put in all these causes, you may be successful. Success here means to achieve the ultimate wish, to receive the greatest reward for mankind, to receive everything a man could hope for, and to be saved from everything that is fearful. This success is acquired through entering Paradise and being saved from Hellfire. This is complete success, and anything short of that is lacking and incomplete. Allah says, "Whoever is spared from the Fire and is admitted into Paradise will ˹indeed˺ triumph, whereas the life of this world is no more than the delusion of enjoyment" (Ali-'Imran: 185). No life is worth living except in the Hereafter, and no properties are truly sufficient except in the Hereafter.

Allah then presents a contrasting image. The previous image is that of success, and that is its path—whereas everything else leads to destruction and ruin. "As for the disbelievers, even if they were to possess everything in the world twice over ˹and offer it all˺ to ransom themselves from the punishment of the Day of Judgment, it would never be accepted from them. And they will suffer a painful

punishment" (Al-Ma'idah:36).

"As for the disbelievers," those who disbelieve in the signs of Allah and deny their divinity and walk in the path of disbelief, "Even if they were to possess everything in the world twice over"; if, on the Day of Judgment, one of them possessed the entire Earth's weight in gold or even double that amount, and he offered it to save himself from the punishment of the Day of Judgment, it would never be accepted from him. An impossible condition linked to another impossible state. The Prophet ﷺ said "Allah tells the disbeliever [on the Day of Judgment], 'If you were to possess the Earth's weight in gold, would you offer it to ransom yourself?' Whereupon he would say, 'Yes, Lord, I would.' It will then be said, 'You lie! Something easier was demanded from you, not to join partners with Me, yet you insisted on joining partners with Me". This is the state of the disbelievers: shame, disgrace, and ruin. They will inevitably enter Hellfire. "And they will suffer a painful punishment" they will suffer a painful punishment. Even though belief was within their capacity. Had they believed in Allah and His signs, performed good deeds, and had fulfilled their obligations, they would have received triumph and salvation.

Allah ﷻ says, "They will be desperate to get out of the Fire but they will never be able to. And they will suffer an everlasting punishment" (Al-Ma'idah:37). They are desperate to get out of Hellfire by any means possible. Allah says, "But they will never be able to". Allah has told that their desperation will lead them to beg for help. "They will cry, 'O Maalik! Let your Lord finish us off.' He will answer, 'You are definitely here to stay" (Az-Zukhruf:77). They will keep calling to Malik for a thousand years. They will call out to Maalik after a thousand years had passed, when in truth only one day has passed. At the end of this thousand-year-long day, he will answer them. "You are definitely here to stay." "We certainly brought the truth to you, but most of you were resentful of the truth" (Az-Zukhruf:78). Each of them will try to sacrifice others to save themselves.

“⌜Although⌝ they will be made to see each other. The wicked will wish to ransom themselves from the punishment of that Day by their children” (Al-Ma’arij:11), “their spouses, their siblings” (Al-Ma’arij:12), “their clan that sheltered them,” (Al-Ma’arij:13), “and everyone on earth altogether, just to save themselves” (Al-Ma’arij:14). They will try to exit Hellfire, to exit this state of anguish by climbing its mountains. But the maces prevent them. “And awaiting them are maces of iron” (Al-Hajj:21). “Whenever they try to escape from Hell—out of anguish—they will be forced back into it”. From the extent of anguish and agony, they will jump and try in every way to leave Hell, but iron hammers from the Angels will fall down on their heads, throwing them back to the bottom pit of Hell. “Whenever they try to escape from Hell—out of anguish—they will be forced back into it, ⌜and will be told,⌝ ‘Taste the torment of burning!” (Al-Hajj:22). Also, “It will be sealed over them,” (Al-Humazah:8). “⌜tightly secured⌝ with long braces” (Al-Humazah:9). It will be sealed over them. Another reading of this is “They will be tied to long pillars”. The gates will be tied to long pillars on the ground, making them impossible to open. If they enter Hell, the gates will be sealed after them, never to be reopened. Hell is a fathomless pit in the ground. “They will be desperate to get out of the Fire but they will never be able to. And they will suffer an everlasting punishment”. Allah sparks fear in the hearts of His servants by telling them about this horrendous punishment and the great wrath that will be inflicted upon the disbelievers.

After Allah has issued the verdict upon those who spread mischief and kill innocent souls, He talks about another crime and demonstrates its punishment, which is theft. says, “As for male and female thieves, cut off their hands ﷻ Allah .for what they have done—a deterrent from AllahAnd Allah is Almighty, All-Wise” (Al-Ma’idah:38)

Here, Allah mentions both male and female to show that this verdict applies to all thieves, whether male or female. He starts by mentioning the males, possibly

because this crime is more found in men than in women. A thief is someone who takes another person's money from a secure place stealthily. These are the criteria: to take another person's money which no shred of doubt suggests that it might belong to the thief; to do so stealthily and in secret, not publicly, because doing so publicly makes it a robbery which is different from theft; it must be taken from a place that is generally secure, not money that is lying around in the desert for example, or that is not secured; and lastly it must be a valuable amount, not something of little worth. The Prophet ﷺ showed that the smallest amount of money deserving of hand amputation is a quarter of a Dinar, four Dirhams, or their equal. A quarter of a Dinar was golden at that time, and it was worth a quarter coin of pure gold weighing 4.25 grams. No amputation takes place with the amount stolen being less than this. If the previous conditions apply, then he or she is a thief. And if they are seized before they repent, then "cut off their hands for what they have done". The Prophet ﷺ cut off the hand from the wrist. "[A penalty] for what they have done". This is a punishment appropriate to the crime. "A deterrent from Allah" [Nakal] means a severe punishment. Which is cutting the hand in that manner, is a deterrent from Allah. Allah ﷻ ordained this and made it a ruling. "And Allah is Almighty", All-Powerful Whom no one can overpower, "All-Wise", This shows that the punishment is from the Almighty, the All-Wise, Who places everything in its right order, so the punishment perfectly matches the crime. There is no doubt that this punishment deters people from assaulting other people's money. Theft is one of the most pernicious crimes, it destroys societies, it is one of the greatest evils on Earth, and it is highly detrimental, not only to the money that was stolen, but to society by making this action widespread. This punishment ensures security for people's money, and less money is spent on security measures. In all such communities, people prosper and flourish, whereas in every community where theft is pervasive, there is also found poverty, disease, and hunger.

Allah ﷻ says, “But whoever repents after their wrongdoing and mends their ways, Allah will surely turn to them in forgiveness. Indeed, Allah is All-Forgiving, Most Merciful” (Al-Ma’idah:39). Those to whom this punishment is given, if they repent afterwards, become righteous, stop committing theft, direct themselves towards Allah, never commit this crime again, and rectify their faith, “Allah will surely turn to them in forgiveness. Indeed, Allah is All-Forgiving”. This shows that if someone was given this punishment and then repented, Allah will accept his repentance. However, if he is given this punishment and then insists on committing this crime, then at least this punishment will act as a deterrent for others. Allah will not forgive him unless he truly repents with his heart.

Allah ﷻ then says, “Do you not know that the kingdom of the heavens and the earth belongs to Allah ˹alone˺? He punishes whoever He wills and forgives whoever He wills. And Allah is Most Capable of everything” (Al-Ma’idah:40). After issuing this verdict, Allah describes Himself as the Lord Almighty to Whom belong the Heavens and the Earth. Everything belongs to Him. “He punishes whoever He wills,” such as the case with this earthly punishment, as well as the punishment of the Hereafter, “And forgives whoever He wills.” He forgives those who repent and relinquish this crime, and the Hudud [i.e., punishments] are sufficient penance. “And Allah is Most Capable of everything”. Allah ﷻ is capable of rewarding this person and punishing that. All are under His Will, Command, and Power. Allah is Most Capable of everything, and nothing is beyond His ability.

يقول الله ﷻ: {يَا أَيُّهَا الرَّسُولُ لا يَحْزُنْكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ مِنَ الَّذِينَ قَالُوا آمَنَّا بِأَفْوَاهِهِمْ وَلَمْ تُؤْمِنْ قُلُوبُهُمْ وَمِنَ الَّذِينَ هَادُوا سَمَّاعُونَ لِلْكَذِبِ سَمَّاعُونَ لِقَوْمٍ آخَرِينَ لَمْ يَأْتُوكَ يُحَرِّفُونَ الْكَلِمَ مِنْ بَعْدِ مَوَاضِعِهِ يَقُولُونَ إِنْ أُوتِيتُمْ هَذَا فَخُذُوهُ وَإِنْ لَمْ تُؤْتَوْهُ فَاحْذَرُوا وَمَنْ يُرِدِ اللَّهُ فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ مِنَ اللَّهِ شَيْئًا أُولَئِكَ الَّذِينَ لَمْ يُرِدِ اللَّهُ أَنْ يُطَهِّرَ قُلُوبَهُمْ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الآخِرَةِ عَذَابٌ عَظِيمٌ}[المائدة:41]

—says, “O Messenger! Do not grieve for those who race to disbelieve ﷺ Allah .those who say, “We believe” with their tongues, but their hearts are in disbelief Nor those among the Jews who eagerly listen to lies, attentive to those who are too arrogant to come to you. They distort the Scripture, taking rulings out of context, then say, “If this is the ruling you get ˹from Muḥammad˺, accept it. If not, beware!” Whoever Allah allows to be deluded, you can never be of any help to them against Allah. It is not Allah’s Will to purify their hearts. For them is disgrace in this world, and they will suffer a tremendous punishment in the Hereafter” (Al-Ma’idah:41).

“O Messenger!” Allah calls to His Prophet. The Prophet was disconsolate and downcast from people’s disbelief and rejection of his message, it is out of compassion and fear for them from entering Hellfire. He knew the Truth, for he saw it with his own eyes. He saw Heaven, he saw Hell, he saw immense punishment. Allah consoles him saying, “O Messenger! Do not grieve for those who race to disbelieve”. The meaning of racing to disbelieve is that each of them competes with the other to be more boastful in their disbelief and stubbornness. “Those who say, “We believe” with their tongues, but their hearts are in disbelief”. Those have no goodness within them, for those people claim to be believers when they are actually disbelievers. Those are the hypocrites. The real believers are those whose hearts are immersed in faith, for none of them retreat back to disbelief out of irritation with religion. “but their hearts are in disbelief”. Then He describes a group besides the hypocrites; the Jews. “Nor those among the Jews who eagerly listen to lies, attentive to those who are too arrogant to come to you”. Do not be saddened by the way the Jews race to disbelieve, this is their nature, they only consumed the lies which their scholars, their demons, and their tyrants embellished for them. They are also attentive to other scholars and demons who are arrogant to come to you. The heads of disbelief did never come to you, but they always sat in their places misleading the public, so they could maintain their command over their religion. They kept turning people away from following

Prophet Muhammad ﷺ after they had known he was truly the Messenger of Allah, because they were afraid to lose their status over their people in their religion. This is why they turned people away from this religion. "They distort the Scripture, taking rulings out of context". This is due to the hardness of their hearts. They willingly consumed lies and distorted the Word of Allah and the word of His Prophet after they had been placed in their correct context. They know the purpose and the truth of what has been said, yet they distort it, either by altering and changing the words, or by deliberately misinterpreting its meaning. The text says something, yet they would say that it doesn't mean this but that, and so they change its meaning from one thing to another which is not intended by the Speaker. The Words they alter and distort are the Words of Allah ﷻ. "then say, 'If this is the ruling you get ˹from Muḥammad˺, accept it. If not, beware!" The Jews tell each other this. They sometimes would ask the Prophet to rule over them in one of their matters, and if he gave a ruling that they agreed with they would accept his ruling, otherwise they would reject it. The Jews had strict laws in the Torah. One of those laws which they had altered before and which they wanted to ask about was the law of stoning. Allah had ordained them to stone any adulterer. When a Jewish man and a Jewish woman committed adultery, the Jews said to each other, "Go to Muhammad; if he gives you a ruling that you agree with; after altering the original ruling, then accept it. But if he rules in agreement with the original law of the Torah, which is stoning, do not accept it". The law they adopted was to shame anyone who committed this crime by making him walk around the market-streets to disgrace him—they only shamed them and did not punish them with stoning. Allah says, "Whoever Allah allows to be deluded, you can never be of any help to them against Allah". These are deluded people. How could one issue a judgment which does not satisfy Allah, nor does it belong to Him? Allah ﷻ has issued a ruling in His Book, in His Torah. This is the law against adultery, the punishment of which is stoning to purify this sin. You then come and want to alter that law, then bring your own law and think that it will be

acceptable for Allah and that it can act as penance. Allah says, "Whoever Allah allows to be deluded…" Such a lying, self-deluded person, "You can never be of any help to them against Allah". Allah blinded these people and caused them to be deaf from recognizing the Truth. He made them behave in stupidity, futility, and delusion. These people are forsaken by Allah and they are made to behave in this manner of stupid, imbecile disbelief, thinking that their behaviors are acceptable to their Lord and God. If they had fully adopted disbelief, it would at least have meaning; but now they are disbelievers who abandoned the religion of Allah and yet they issue their own rulings which they accept without accepting the Law of Allah. This is pure disbelief; to reject the law of Allah, to come up with your own ruling, to claim that it is acceptable to Allah, and that Allah will save us from punishment because of it. "For them is disgrace in this world;" Allah has ordained that they shall attain disgrace, shame, and degradation in this life by those who conquer them, rule over them, and humiliate them. "and they will suffer a tremendous punishment in the Hereafter". In the Hereafter Allah will put them through immense punishment which He has prepared for them in Hellfire.

then says, "They eagerly listen to falsehood and consume forbidden ﷺ Allah gain. So if they come to you ˹O Prophet˺, either judge between them or turn away .from themIf you turn away from them, they cannot harm you whatsoever. But if you judge between them, then do so with justice. Surely Allah loves those who are just." (Al-Ma'idah:42). "They eagerly listen to falsehood". This is what the Jews are like, they eagerly listen to falsehood. They know it is a falsehood yet they listen to it. "and consume forbidden gain". [Akkaloon] is a form of intensification, meaning they consume great quantities. [Suht] is forbidden gain, any forbidden gain they get from bribes, lying on behalf of Allah, and misleading the public. This refers to Jewish scholars, priests, and Rabbis. They consume forbidden gain by taking money from the public which is not rightfully theirs. This forbidden gain was called [Suht] i.e., destruction, because it destroys its

owner. Allah says, "So if they come to you ˹O Prophet˺" If those Jews come to you asking for your ruling in a matter relating to a dispute or a crime, whether a crime against Allah ﷻ, i.e., something that Allah ordained to be a crime because it relates to what Allah demands from His servants, or a crime that relates to individuals' rights among each other. "either judge between them or turn away from them". They do not want to be ruled; they want to rule themselves by their own laws which they chose over the Law of the Torah which they already have. If they come to you, either judge between them or turn away from them. "If you turn away from them, they cannot harm you whatsoever", neither in this life nor the Hereafter. If you do not judge between them, they will not harm your place before Allah whatsoever; for Allah has left the choice to you in this matter. "But if you judge between them, then do so with justice". Allah left the choice to His Prophet either to judge between them or to turn away from them. "then do so with justice" Do so with fairness and justice and by what Allah has ordained. Everything that Allah has ordained is just. Every ruling that is not made by Allah can never be as just as Allah's ruling. "Then do so with justice". Be just in your ruling, do not resort to injustice, and do not lean towards one of them in preference to another. Judge between them with the justice that Allah has ordained. "Surely Allah loves those who are just." Allah loves those who are just, those who act with justice. Allah loves them; for He is the Just Ruler.

Allah ﷻ then says, "But why do they come to you for judgment when they ˹already˺ have the Torah containing Allah's judgment, then they turn away after all? They are not ˹true˺ believers." (Al-Ma'idah:43). Allah shows wonder to His Prophet at those who ask the Prophet to judge between them in this matter when they already have the Law of Allah for adultery, given in the Torah, which is stoning. But they hoped that the Prophet's ruling would be more lenient than Allah's ruling. "Then they turn away after all?" To turn away is to give your back to Allah's ruling and to walk away from it after recognizing that it is the ruling of

Allah which is given to you. Allah says, "They are not ˹true˺ believers". Those are not true believers, because if they had been true believers, they would have believed in the ruling given to them in the Torah and believed in Muhammad ﷺ who is mentioned in the Torah and whom the Torah commands them to follow.

Allah ﷻ then says illustrating this ruling in the Torah, "Indeed, We revealed the Torah, containing guidance and light, by which the prophets, who submitted themselves to Allah, made judgments for Jews. So too did the rabbis and scholars judge according to Allah's Book, with which they were entrusted and of which they were made keepers. So do not fear the people; fear Me! Nor trade my revelations for a fleeting gain. And those who do not judge by what Allah has revealed are ˹truly˺ the disbelievers." (Al-Ma'idah:44)

"Indeed, We revealed the Torah, containing guidance and light." The Lord Almighty proclaims that He is the Almighty God—there is no god except Him. "Indeed, We revealed the Torah, containing guidance and light." The Torah is the Book revealed to Musa (peace be upon him) containing general guidance as well as specific guidance to those who believe in it and fear Allah ﷻ. "And light;" light which shows the distinction between truth and falsehood and lights the way. "By which the prophets, who submitted themselves to Allah, made judgments for Jews. So too did the rabbis and scholars judge according to Allah's Book, with which they were entrusted and of which they were made keepers." The Prophets whom Allah has sent to the Children of Israel ruled over them with this Book. "For Jews;" for all Jews. "So too did the rabbis and scholars," the rabbis who are men of God and the scholars, so too did they judge according to Allah's Book. "According to Allah's Book, with which they were entrusted" They were entrusted with it, meaning they were commanded to preserve it by Allah ﷻ. "and of which they were made keepers". They were made keepers of the Torah's revelation to Musa and to its truth. Allah says, "So do not fear the people; fear Me! Nor trade my revelations for a fleeting gain. And those who do not judge by

what Allah has revealed are ˹truly˺ the disbelievers". Among the things He commanded them is not to fear people but to fear Allah. "So do not fear the people; fear Me". The fear mentioned here is the highest form of fear, fear with reverence and veneration. Be reverent of Allah and fear Him, but do not be reverent of people and fear them lest you sway from Allah's Law. "Nor trade my revelations for a fleeting gain". do not take a fleeting cost and abandon the revelations of Allah. Indeed, those who changed the law of stoning in the Torah to the law of shaming and disgrace did that only for a fleeting gain that they acquired from people, which is for people to be satisfied with them and to pay them money so they could change this law for them. They traded Allah's revelations for a fleeting gain which they acquired. Even if they had taken the whole world, it would still be a fleeting gain. Allah then says, "And those who do not judge by what Allah has revealed are ˹truly˺ the disbelievers". Allah shows that those who do not judge by what Allah has revealed, "are ˹truly˺ the disbelievers". This indicates they are disbelievers. Anyone who rejects what Allah has revealed and demands another ruling, equating Allah's ruling with that of another, or accepting a ruling different than what Allah has decreed, is truly a disbeliever. This is only done by the disbelievers. If someone does this while still believing that what Allah has revealed is the unequivocal truth, and while admitting that he is a sinner and a wrongdoer, it is a lower level of disbelief as the scholars said. "[Those] are ˹truly˺ the disbelievers". This verse is general in describing the people of the Book as well as anyone.

Allah ﷻ then demonstrates what He has ordained to the Jews in the Torah among the laws of retaliation, "We ordained for them in the Torah, "A life for a life, an eye for an eye, a nose for a nose, an ear for an ear, a tooth for a tooth—and for wounds equal retaliation." But whoever waives it charitably, it will be atonement for them. And those who do not judge by what Allah has revealed are ˹truly˺ the wrongdoers." (Al-Ma'idah:45). Allah makes it clear that He has given

the Law of stoning in the Torah. When two Jewish adulterers were brought before the Prophet ﷺ, he said to the Jews, "What does the Law of the Torah say about those who commit adultery?" They replied, "We bring shame upon them and make them walk in the market-streets bringing disgrace to them." The Prophet said, "Bring me the Torah." One of their diabolical men, the son of Suria, started reciting from the Torah. He read the verses before the ones about the Law of stoning, then he placed his hand over the verse on stoning and recited the verses following it. Among those in the council was Abdullah Bin Salam, the honorable companion who became Muslim after having been one of the rabbis of the Jews. He had become Muslim as soon as the Prophet had arrived at Al-Madinah. He said, "Lift your hand from the stoning verse." He then read the stoning verse and said, "O Messenger of Allah, this stoning verse shows the Law against those who commit adultery in the Torah." The Prophet then ordered that they be stoned to death. This indicates that the Law of stoning is found in the Torah. The Law of stoning was also mentioned by the Prophet ﷺ, for he had implemented the Law of stoning, and the companions after him did so as well. He implemented the Law of stoning Ma'ez Al-Aslami as well as Al-Ghamidieh. He also stoned a man's wife for committing adultery with a laborer. Two men came asking the Prophet ﷺ to judge between them, and one said, "O Messenger of Allah, my son was hired by this man, but he fornicated with his wife. I have asked some scholars and they told me to pay the worth of one hundred sheep and a slave-girl as penance. Others told me that my son was to be given one hundred lashes and banished for one year, and that this man's wife was to be stoned to death. O Messenger of Allah, judge between us by what Allah has revealed." The Prophet said, "By Allah, I will judge between you by what Allah has revealed. Your sheep and your slave-girl will not be accepted. Your son shall be given one hundred lashes and shall be banished for one year. And you, O Anis, ride out to this man's wife, and if she admits to her guilt, then stone her". She admitted to her guilt and so he stoned her. The Prophet ﷺ implemented the Law of stoning, and so did the companions

after him. This Law is given in the Torah, and Allah's ruling has not changed in the Law given to Muhammad ﷺ. Allah also makes clear that among what He has ordained to the Jews in the Torah is the Law of Retaliation, which is applied over those who kill with previous intent and aggression. The Law of Retaliation also applies to crimes lower than the taking of a life. An eye for an eye, a tooth for a tooth—and for wounds equal retaliation. This is the Law given to the Children of Israel. Our Law came in agreement with the Law of those before us. Their laws apply to us unless they are strictly against our Law. Allah says, "We ordained", Allah ﷻ ordained, "for them", i.e. it is imposed upon them, "in it", i.e. in the Torah. "A life for a life;" he who kills with previous intent and aggression shall be killed in like manner. "An eye for an eye;" he who gouges out another person's eye with previous intent and aggression shall have his eye gouged out, the same one as the one he harmed. "A nose for a nose;" if one cuts off a nose, his nose is cut off. "An ear for an ear, a tooth for a tooth"; if someone intentionally breaks another person's tooth, his tooth shall be broken. "And for wounds equal retaliation". The same is for wounds; he who wounds another shall be given a wound equal to the one he inflicted, with the same length, width, and depth. The same wound is to be inflicted upon him. "But whoever waives it charitably, it will be atonement for them". Whoever waives his right to retaliation charitably, it will be atonement for them. If the murdered victim's family pardons the murderer, it will be a charitable thing to do. If one who is assaulted, if one whose eye is gouged out, pardons his assaulter, this too Allah says will be atonement for him. Just as he forgives others, Allah will forgive him and accept it as atonement. Allah then says, "And those who do not judge by what Allah has revealed are ˹truly˺ the wrongdoers". This is an inclusive verdict that includes those who reject the Law of the Torah, as well as those who reject Allah's Laws given in His Final Book, the Qur'an. "And those who do not judge by what Allah has revealed are ˹truly˺ the wrongdoers". Here He says, "the wrongdoers," because they have placed the

law where it does not belong. The Law belongs only to Allah, and only the Law of Allah must be implemented and legislated.

يقول الله ﷻ: {وَقَفَّيْنَا عَلَى آثَارِهِمْ بِعِيسَى ابْنِ مَرْيَمَ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَاةِ وَآتَيْنَاهُ الإِنجِيلَ فِيهِ هُدًى وَنُورٌ وَمُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَاةِ وَهُدًى وَمَوْعِظَةً لِلْمُتَّقِينَ}[المائدة:46]

says, "And We sent, following in their footsteps, Isa, the son of ﷺ Allah Maryam, confirming that which came before him in the Torah; and We gave him the Gospel, in which was guidance and light and confirming that which preceded it of the Torah as guidance and instruction for the righteous" (Al-Ma'idah: 46) And We sent, following in their footsteps," Here Allah says that He sent a" Prophet following the footsteps of those Prophets, rabbis and scholars who were judging according to the law of Allah that was revealed in the Torah with Isa, the son of Maryam. Isa was the last Prophet of the Children of Israel and there is no Confirming" .ﷺ Prophet and there was no Prophet between him and our Prophet that which came before him in the Torah," So, Isa, the son of Maryam peace be upon him judged according to the Torah in a confirmation to that which came .before him from the Torah in belief and action

"And We gave him the Gospel, in which was guidance and light." Then Allah says that he revealed His scripture, the Gospel, to His servant and Prophet Isa. The Bible contains guidance to the right and a light that enlightens the way. Also, the Gospel confirms the previous law of the Torah, and ordered people to judge in accordance with it. This is a further explanation of the nature of the Gospel that it is also guidance and instruction for the righteous people, the people of piety.

says, "And let the People of the Gospel judge by what Allah has ﷺ Then Allah revealed therein. And whoever does not judge by what Allah has revealed - then ".it is those who are the defiantly disobedient(Al-Ma'idah: 47) "And let the People of the Gospel judge by what Allah has revealed therein." This

is an order from Allah for the people of the Gospel, the Christians, to judge according to what Allah revealed in the Gospel. "And whoever does not judge by what Allah has revealed - then it is those who are the defiantly disobedient" They are transgressors and away from obeying Allah ﷻ. The people of knowledge showed that whoever equates between the law of Allah and the law of others is a disbeliever. Also, whoever puts the law of others before the law of Allah is worse. However, if a person judges in accordance with a law other than the law of Allah in a certain matter, but he does not do this as a kind of rejecting the law of Allah but due to a weakness in the heart or a desire, he is then a disbeliever but not without knowledge, as there is a difference between his disbelief and the other open disbelief.

Then Allah ﷻ says, "And We have revealed to you, [O Muḥammad], the Book [i.e., the Qur'ān] in truth, confirming that which preceded it of the Scripture and as a criterion over it. So judge between them by what Allah has revealed and do not follow their inclinations away from what has come to you of the truth. To each of you We prescribed a law and a method. Had Allah willed, He would have made you one nation [united in religion], but [He intended] to test you in what He has given you; so race to [all that is] good. To Allah is your return all together, and He will [then] inform you concerning that over which you used to differ." (Al-Ma'idah: 48)

"And We have revealed to you, [O Muhammad], the Book in truth," This is a declaration from Allah ﷻ that He revealed this Book, the Qur'an, on His Prophet Muhamad ﷺ after the nation of Musa and the nation of Isa. This revelation of Qur'an is with truth and contained only truth, it contains also guidance for people who were astray for a long time, as Allah says, "[All] praise is [due] to Allah, who has sent down upon His Servant the Book and has not made therein any deviance" (Al-Kahf: 1). "[He has made it] straight, to warn of severe punishment from Him and to give good tidings to the believers who do righteous deeds that

they will have a good reward" (Al-Kahf: 2). "In which they will remain forever" (Al-Kahf: 3). So, the Qur'an was revealed for these great purposes. Also, Allah says, "Blessed is He who sent down the Criterion upon His Servant that he may be to the worlds a warner" (Al-Furqan: 1) This is a warning to the worlds. Then Allah says, "confirming that which preceded it of the Scripture." The Holy Quran came to confirm the preceding Scriptures of the Torah and the Gospel. In all Scriptures the religion is the same and calls people for the same thing; to worship Allah alone, believing in Him, His angels, His Messengers, and the Last Day. This is what is stated in all Scriptures which are not distorted. "And as a criterion over it." The Qur'an has abrogated the previous laws, and so the dominance became for this Islamic Sharia, thus everyone has to turn to the Qur'an and follow its judgment. it is not permissible for a Jew or a Christin to say that they follow their Holy Books. Also, this verse states that the Torah and the Bible were altered, so the Qur'an came as a criterion over them, and what came in the Qur'an is the truth. Likewise, the contradiction between the Scriptures and the Qur'an is due to distorting these Books. In this regard, the Jews and the Christians made great changes in their Scriptures such as their saying in the first chapter in the Old Testament of the Torah that Allah rested on the seventh day after his work in creation. Allah ﷻ is Exalted is above the claim of being tired from creation. Allah ﷻ says in the Qur'an, "And We did certainly create the heavens and earth and what is between them in six days, and there touched Us no weariness" (Qaf: 38). So, Qur'an came to show and make clear what was mentioned in the Torah and the Bible from the statements that are contrary to the truth. Also, Allah ﷻ says, "O People of the Scripture, there has come to you Our Messenger making clear to you much of what you used to conceal of the Scripture and overlooking much. There has come to you from Allah a light and a clear Book" (Al-Ma'idah: 15). "By which Allah guides those who pursue His pleasure to the ways of peace and brings them out from darknesses into the light, by His permission, and guides them to a straight path" (Al-Ma'idah: 16). Then Allah ﷻ says, "So judge between

them by what Allah has revealed." it is not permissible for the Prophet and those who come after the Prophet to judge on the issues that are related to the Muslims, to the Jews or to the Christians except with the judgment of Allah that He revealed to His servant, the final says. "and do not follow their inclinations away from what has come to you of the truth." This is a prohibition from Allah ﷻ to not to follow the desires of the Jews and the Christians away from what has been revealed of the truth. An example of this is what the Jews did in the case of stoning as they rejected the judgment of Allah ﷻ and followed the judgments that they invented according to their desires. "To each of you We prescribed a law and a method." Allah ﷻ prescribed a law for the Jews and then when Isa came, he ruled according to the law of the Torah as Allah ﷻ abrogated some of the judgments that were in the Torah. Then our Prophet Muhammad ﷺ came to abrogate all these laws. Allah ﷻ says, "Had Allah willed, He would have made you one nation." Meaning if Allah willed, He could make us follow the law of Torah or Gospel, but from His mercy that He revealed the Qur'an for humanity. Allah ﷻ initiated this new religion with a law that was not related to the previous religions in any matter, starting from the Qibla. So, Allah ﷻ made our Qibla, our prayer, our fasting, and our religious observances different from other previous religions. Allah ﷻ says, "but [He intended] to test you in what He has given you." Allah ﷻ wanted to test this nation and each nation through the Book and the law that He revealed to them. "so race to [all that is] good." means race to do good deeds and let everyone work to obtain good from his Lord ﷻ, he should do this for the sake of Allah before anyone else. "To Allah is your return all together," Allah placed the word "to Allah" before the general which is your return because in language this means the return is to Allah alone. "And He will [then] inform you concerning that over which you used to differ" Allah will then inform you concerning that over which you used to differ and will consequently hold everyone accountable for his deeds.

Then Allah ﷻ confirms this meaning by saying, "And judge, [O Muḥammad], between them by what Allah has revealed and do not follow their inclinations and beware of them, lest they tempt you away from some of what Allah has revealed to you. And if they turn away - then know that Allah only intends to afflict them with some of their [own] sins. And indeed, many among the people are defiantly disobedient." (Al-Ma'idah: 49)

"And judge, [O Muhammad], between them by what Allah has revealed and do not follow their inclinations." The verse repeats the previous verse to confirm that the Prophet is commanded to judge according to the law of the Qur'an, not to substitute it with any other law, and beware from following their inclinations. "And beware of them, lest they tempt you away from some of what Allah has revealed to you." This is a warning from Allah ﷻ to His messenger ﷺ from obeying any of the Jews, the Christians, the hypocrites or others in contradicting the law of Allah even if in a small matter. "And if they turn away," i.e., from this clear way and this religion that was revealed to you. "Then know that Allah only intends to afflict them with some of their [own] sins." there is a punishment awaiting them from Allah ﷻ for turning away from Allah's law. Allah says here with some of their sins because He will be punishing them for all of their sins in the Hereafter. Then Allah ﷻ says, "And indeed, many among the people are defiantly disobedient" This is an existing universal fact. Allah ﷻ tells that many people are defiantly disobedient, and away from the law of this Qur'an. This means that those who remain adhering to this law and following it are a few people. In fact, this is seen in all ages as the Jews, the Christians, many nations and then many of the Muslims who embraced the law of the Qur'an, also violated it and left it.

Then Allah ﷻ says, "Then is it the judgment of [the time of] ignorance they desire? But who is better than Allah in judgment for a people who are certain [in faith]" (Al-Ma'idah: 50)

This is a question that is meant to severely rebuke, criticize and blame them. It means do they want the judgment of the time of ignorance and thus leave the judgment of Allah? Any judgment that contradicts the judgment of Allah ﷻ is considered an ignorance judgment because it is based on ignorance. Only the judgment of Allah ﷻ is based on knowledge for Allah is the One Who revealed it and He is All-Knowing of His creatures and what fits them. Allah ﷻ says, "But who is better than Allah in judgment for a people who are certain [in faith]" This is another question to intensify the confirmation. For no one is better than Allah in judgment. And there is no peer or match for Allah, the Lord of the heavens and the earth. The people of faith know this fact; however, the disbelievers and the ignorant people see that their judgment and their desires are better than the judgment of Allah ﷻ.

Then Allah ﷻ calls on the faithful people to beware of the Jews and the Christians and not to take them as their allies so He says, "O you who have believed, do not take the Jews and the Christians as allies. They are [in fact] allies of one another. And whoever is an ally to them among you - then indeed, he is [one] of them. Indeed, Allah guides not the wrongdoing people" (Al-Ma'idah: 51).

Allah calls His faithful servants using the name of faith, which is the most honorable and the best of names in order to urge them to accomplish the command and to obligate them to abide by the matter. "do not take the Jews and the Christians as allies." Allies means lovers and supporters that you love them, support them, incline toward them and accept their religion. Allah ﷻ stats that they are disbelievers. So, whoever does not believe in the Qur'an after its revelation is a disbeliever. Allah says, "And whoever desires other than Islam as religion - never will it be accepted from him, and he, in the Hereafter, will be among the losers" (Ali-'Imran: 85). Then Allah ﷻ says, "They are [in fact] allies of one another." The Jews and the Christians are allies of one another even if they

differ in their religion and even if they regard each other as disbelievers. They are allies regardless of the heinous allegations that the Jews said about Isa the son of Maryam and regardless of the Christians' belief in the Jews. They are allies of one another means that they are one entity against the Muslims regardless of their differences. Then Allah ﷻ says, "And whoever is an ally to them among you - then indeed, he is [one] of them." This is a statement and a judgment from Allah ﷻ that whoever takes the Jews and the Christians as his allies then he will be one of them. "Indeed, Allah guides not the wrongdoing people" this is also a warning and a declaration from Allah ﷻ that He does not guide the wrongdoing people. The wrongdoer here refers to the person who does not support the right people, the Muslims, and places his trust and supports Jews and Christians while knowing they are Allah's enemies, they are disbelievers and means harm for Muslims. Allah leads him astray means that He blinds his eyes and blinds his heart, so he goes astray from the straight path.

Then Allah ﷻ shows an example of this loyalty as He says, "So you see those in whose hearts is disease hastening into [association with] them, saying, "We are afraid a misfortune may strike us." But perhaps Allah will bring conquest or a decision from Him, and they will become, over what they have been concealing within themselves, regretful" (Al-Ma'idah: 52).

This verse was revealed in Abdullah bin Ubayy. After the Jews of Banu Qaynuqa betrayed their covenant with the Prophet ﷺ and did their heinous deed in the Muslim woman who went to their market to buy and they binned her clothing to her back while she was not aware, and when she stood up her private parts appeared and they laughed at her. In this regard, the Prophet ﷺ wanted to kill those Jews for their betrayal of the covenant but Abdullah bin Ubayy came to the Prophet ﷺ and pleaded for them. Bin Ubayy continued in his insistence even when the Prophet said to him, "there is no good for you in this; do not intercede for them". So, when he insisted, the Prophet ﷺ answered his intercession and that

is why Allah says about him, “So you see those in whose hearts is disease” This is the disease of hypocrisy. The disease of hypocrisy includes doubting that Islam will be victorious, that the religion of Allah ﷻ will be powerful, and that His messenger will be empowered on earth. The disease of hypocrisy in his heart makes him think that Islam is a phase that will end and disappear. Allah says, “hastening into [association with] them.” They are hastening into helping the disbelievers, supporting and conceding for them. “saying, "We are afraid a misfortune may strike us.” The turn of misfortune means that the events turn upside down and after the Muslims are victorious now, the matters will change and the Muslims will go and the fortune will be for the disbelievers. Thus, when the events change and the fortune and the state become on the side of the disbelievers, he will say I have my allies who will support me. Allah ﷻ says, “But perhaps Allah will bring conquest,” the conquest of Mecca so after this conquest the whole Arabs will submit. In this regard, the Arabs were waiting for the Prophet to fight Quraysh and whoever won at the end they would submit to him. They saw that if Quraysh won at the end, Islam would end and if the Prophet Muhammad won at the end the infidelity in the Arab island would end. “Or a decision from Him, and they will become, over what they have been concealing within themselves, regretful” Those hypocrites will become regretful after the conquest of Mecca because of what they have been concealing within themselves that the disbelievers will be victorious, so they will become regretful for this wrong assumption that they concealed within themselves.

يقول الله ﷻ: {وَيَقُولُ الَّذِينَ آمَنُوا أَهَؤُلاءِ الَّذِينَ أَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ إِنَّهُمْ لَمَعَكُمْ حَبِطَتْ أَعْمَالُهُمْ فَأَصْبَحُوا خَاسِرِينَ}[المائدة:53]

says, “And those who believe will say, "Are these the ones who swore ﷻ Allah Their deeds have "?by Allah their strongest oaths that indeed they were with you become worthless, and they have become losers” (Al-Ma’idah:53) “And those who believe will say,” when the reality of those hypocrites is

disclosed to the believers they will say, “Are these the ones who swore by Allah their strongest oaths that indeed they were with you?”. This means that the believers will be surprised of the hypocrites thinking that Islam is just a phase and will end and that’s why they kept supporting dissevers. This will surprise the Muslims because those hypocrites made every effort in their oaths and swore says, “Their deeds have ﷻsolemn oaths by Allah that they are believers. Allah become worthless” This refers to the deeds that they have done in Islam as they were praying, fighting and fasting with the Prophet. “Their deeds have become worthless” because they concealed their disbelief and thought that the enemies of will win over the Messenger of Allah. “And they have become losers.” ﷻAllah This means that they underwent loss after they were on the side of the people of faith and loss here refers to the loss of the soul, the family, and the money and entering the Hellfire.

,commands the people of faith, “O you who have believed ﷻ Then Allah whoever of you should revert from his religion - Allah will bring forth [in place of them] a people He will love and who will love Him [who are] humble toward the believers, powerful against the disbelievers; they strive in the cause of Allah .and do not fear the blame of a criticThat is the favor of Allah; He bestows it upon whom He wills. And Allah is all-Encompassing and Knowing” (Al-Ma’idah:54).

This is a call from Allah ﷻ to His faithful servants using the description of faith. “Whoever of you should revert from his religion” know that whoever of you reverts from the religion of Islam “Allah will bring forth [in place of them] a people” This is a warning from Allah ﷻ for those who doubt, suspect and revert from religion, that Allah ﷻ will replace them with other good people who obey Allah. “A people,” the noun is indefinite for the purpose of honoring. “A people He will love and who will love Him.” Allah starts by declaring His love for them which is a great honor. “[who are] humble toward the believers”. This means that

for the sake of Allah he would become humble towards the other believers and thus forgive them, and support them. "Powerful against the disbelievers" so even if a disbeliever has the might and power, the believer won't submit to him, instead he knows he's above the disbeliever in status. "They strive in the cause of Allah". They are exerting all their efforts for striving in the cause of Allah whether this is strife against the self, or strife with money or strife with a word in the cause of Allah. "and do not fear the blame of a critic". they do not care about the blame of anyone from the family, the relatives, the unbelievers or others. They do not care that those people who criticize them for wasting their life and walking in this as they made Allah their ultimate goal and their direction and they wanted His religion to be glorious in the earth, and even if all people abandon them, they will remain the people who support the right religion regardless of anything. Allah ﷻ says, "That is the favor of Allah; He bestows it upon whom He wills." Allah used that which is a demonstrative pronoun which signifies the great and superior matter. "The favor of Allah", means His bounty, generosity and giving. "He bestows it upon whom He wills" Allah ﷻ bestows this upon who he wishes to from His servants. "And Allah is all-Encompassing and Knowing". This is a very great matter because Allah ﷻ is all-Encompassing and there is no limit to His generosity and He knows who deserves this and He will give it to who deserves.

Then, in order to show the proper place of guardianship, Allah ﷻ says to the people of faith "Your ally is none but Allah and [therefore] His Messenger and those who have believed - those who establish prayer and give zakah, and they bow [in worship]" (Al-Ma'idah:55).

´None but Allah´ is used here to confine the meaning, this means that the full support shall be given to Allah alone. Allah ﷻ is your ally, He loves and supports you. it means that this is the One whom you must be loyal to. "Your ally is none but Allah and [therefore] His Messenger". The person whom you ally is the Messenger of Allah because he is attributed to Allah ﷻ and therefore you must

support him as Allah says, “That you [people] may believe in Allah and His Messenger and honor him and respect the Prophet” (Al-Fath:9). So, this is from allying with him, that you honor him, respect him, support him and love him. Moreover, you have to love him more than anyone else, even yourselves as the Prophet said, “None of you believes till I am dearer to him than his father, his child, and all mankind.” “And those who have believed,” i.e., you have to ally those who have believed in Allah ﷻ, the people of this religion; the people who establish the prayers and give Zakat. Prayer is a great sign of belief, for the believer who maintains the five prayers during the day and night indeed loves Allah and works for His heaven. Also giving Zakat means that he is willing to give from the money that he loves for the sake of Allah alone, these two signs exist only in the attribute of true believer. Allah ﷻ says, “Take, [O, Muhammad], from their wealth a charity by which you purify them and cause them increase, and invoke [Allah 's blessings] upon them. Indeed, your invocations are reassurance for them” (At-Tawbah:103).

“And they bow [in worship].” This is their state that they are always bowing and prostrating for Allah. Allah ﷻ describes His Prophet Muhammad and the believers saying, “Muhammad is the Messenger of Allah; and those with him are forceful against the disbelievers, merciful among themselves. You see them bowing and prostrating [in prayer], seeking bounty from Allah and [His] pleasure. Their mark is on their faces from the trace of prostration. That is their description in the Torah. And their description in the Gospel is as a plant which produces its offshoots and strengthens them so they grow firm and stand upon their stalks" (Al-Fath:29).

Then Allah ﷻ promises saying, { وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ}[المائدة:56] “And whoever is an ally of Allah and His Messenger and those who have believed - indeed, the party of Allah - they will be the predominant” (Al-Ma’idah:56). Whoever is an ally of Allah, His Messenger, and the believers

supports and loves them and this religion. Allah ﷻ says, "indeed, the party of Allah - they will be the predominant". Then he will be victorious because Allah's faithful servants will have the upper hand ultimately. Indeed, the party of Allah will be the predominant over all the parties of the devils. As for the unbelievers, they are all part of the party of the devil and they are in great loss.

Then, Allah ﷻ again called upon the people of faith warning them, Allah ﷻ says, "O you who have believed, take not those who have taken your religion in ridicule and amusement among the ones who were given the Scripture before you nor the disbelievers as allies. And fear Allah, if you should [truly] be believers" (Al-Ma'idah:57) Allah instructs His faithful servants saying, do not take those who mock your religion from the people who were given the Book, the Jews and the Christians, as allies for you "before you nor the disbelievers as allies". It's unreasonable to want to be allied with them after they mocked Allah's religion, the true religion you follow. They mock and ridicule your fasting, prayer, faith, your Lord, your Messenger, and law. "And fear Allah, if you should [truly] be believers" this is an order to fear Allah ﷻ if they are true believers, then they will fear Allah and refrain from taking the one who deals with their religion ironically as an ally.

Then Allah ﷻ says, "And when you call to prayer, they take it in ridicule and amusement. That is because they are a people who do not use reason". (Al-Ma'idah:58)

The disbelievers used to mock Muslims whenever they heard the call to pray, they would mock the most honorable act of a believer. "That is because they are a people who do not use reason." the most honorable deed that a servant prays to his God and Master in order to thank Him as He is the One Who granted him endless blessings, and Who owns benefit and harm. Therefore, Allah ﷻ says here that they do not use reason. Undoubtedly the person who ridicules this who prays

has no reason because if he has reason, he will have understood the true meaning and will be from the first seekers to Allah's pleasure, to prostrate to Him and to worship Him. This verse along with the previous one describes the unbelievers from the Jews, the Christians and polytheists. Also, it is a warning to the faithful servants of Allah to refrain from taking those unbelievers as allies since they have no minds or understanding.

Then Allah ﷻ says, "Say, "O People of the Scripture, do you resent us except [for the fact] that we have believed in Allah and what was revealed to us and what was revealed before and because most of you are defiantly disobedient?" (Al-Ma'idah:59)

A question directed to the people of Scripture; the Jews and Christians. "Do you resent us except [for the fact] that we have believed in Allah". Do you hate us and envy us because we followed Allah's path and believed in Him? "And what was revealed to us" is it because we followed the Qur'an? "And what was revealed before" and we also believed in what was revealed to Musa and Isa, the Prophets who came before our Prophet Muhammad. It's not a crime to believe in Allah's Prophets and His Messengers, His words and revelation to all humanity. "And because most of you are defiantly disobedient?" This envy toward Muslims is because they are rebellious and disobedient to Allah ﷻ and that is why they hate Muslims and resent them in such a way.

Allah says, "Say, "Shall I inform you of [what is] worse than that as penalty from Allah? "[It is that of] those whom Allah has cursed and with whom He became angry and made of them apes and pigs and slaves of Taghut. Those are worse in position and further astray from the sound way" (Al-Ma'idah:60)

Our Lord ﷻ says to the Messenger, Shall I inform you of what is greater than the evil in which the people of Scriptures who hate Muslims are in due to their renouncement and mockery of Muslims. "[It is that of] those whom Allah has cursed" Here Allah says, say to them I will tell you what is worse punishment

than being misguided, the worse punishment is being cursed by Allah as what happened to your fathers. Allah has cursed and therefore expelled from His mercy and with whom He has become angry. “And made of them apes and pigs and slaves of Taghut” means that Allah ﷻ has transformed them into apes and pigs and made them slaves of Taghut, after they were worshipping Allah ﷻ. So Allah ﷻ punished them in this world with these successive punishments. “Those are worse in position” i.e., they are worse than you. “And further astray from the sound way”. Your enmity should have been directed towards those people (whom Allah transformed into apes and pigs) and not directed towards those who followed the guidance of Allah ﷻ. Then, by taking the people of faith as your enemies, you are cursed as Allah ﷻ cursed you and obliterated your insights due to your grave disobedience. “Say, "Shall I inform you of [what is] worse than that as penalty from Allah?”, penalty here means punishment as the reward may hold the meaning of good or evil. “Have the disbelievers [not] been rewarded [this Day] for what they used to do?” (Al-Mutaffifin:36). So, they were rewarded by evil. “[It is that of] those whom Allah has cursed and with whom He became angry,” from the previous and aggressive Jews. “And made them apes and pigs.” Allah ﷻ transformed them like those who transgressed concerning the Sabbath. “Those are worse in position and further astray from the sound way.” they are further astray from the sound way. This is a reminder to them that among their fathers there were such disbelievers so Allah ﷻ punished them by this punishment.

يقول الله ﷻ: {وَإِذَا جَاءُوكُمْ قَالُوا آمَنَّا وَقَدْ دَخَلُوا بِالْكُفْرِ وَهُمْ قَدْ خَرَجُوا بِهِ وَاللَّهُ أَعْلَمُ بِمَا كَانُوا يَكْتُمُونَ}[المائدة:61]

says, “And when they come to you, they say, "We believe." But they ﷻ Allah .have entered with disbelief [in their hearts], and they have certainly left with it And Allah is most knowing of what they were concealing” (Al-Ma’idah:61) Allah describes their condition; that they are so mean to the extent that they

pretend to be faithful in front of the believers, while they are unbelievers. Allah says, “And when they come to you, they say, "We believe”. These are the hypocrites among the people of the Book. If they come to the Prophet ﷺ and sit down, they say we believe in Allah. Allah ﷻ says, “But they have entered with disbelief [in their hearts], and they have certainly left with it.” This means, they entered while hiding disbelief in their hearts and their conversation with the Prophet ﷺ did not benefit them, nor did they benefit from their listening to the truth. Therefore, when they left, they left with disbelief also. This is a great expression that shows their insistence on disbelief and that what they show of faith and religion is nothing but a lie. “And Allah is most knowing of what they were concealing” Allah knows what they were concealing before and what they always conceal, as the structure here signifies continuity.

Allah says, “And you see many of them hastening into sin and aggression and the devouring of [what is] unlawful. How wretched is what they have been doing” (Al-Ma’idah:62). This is their behavior, so in addition to their disbelief, they are also evildoers and wicked people who commit the major sins that Allah ﷻ has forbidden in all religions. The meaning of hastening into sin means they run and compete with each other in committing sins. Hastening into sin and aggression means that they are hastening into aggression on people’s money, honor and blood. “And the devouring of [what is] unlawful.” Also, their rabbis and monks are competing in the devouring of what is unlawful such as taking the unlawful bribes, changing the verses of Allah ﷻ and exchanging them for a worldly price, such as giving false rules for those who pay. Devouring this money is called the devouring of what is unlawful because it destroys the one who owns it. “How wretched is what they have been doing.” How wretched is used for dispraise that is Allah ﷻ dispraises their deed which is hastening into sin and aggression and devouring people’s money unlawfully, as if it is a permanent deed.

Allah says, “Why do the rabbis and religious scholars not forbid them from saying what is sinful and devouring what is unlawful? How wretched is what they have been practicing” (Al-Ma’idah:63). Then Allah concluded by reproaching and blaming the rabbis and religious scholars. ´The Rabbis´ refers to the educators, the people of education among them and the people of purification who educate people. “How wretched is what they have been practicing,” means how wretched the deeds that they have been practicing are. Allah here used the word [yasˁnaʕ] which means practice and perform because this is more specific than doing. For the first matter Allah used doing because they are deeds that they do, but this is a practice, so practicing is different from doing. Because doing refers to any activity, especially the activities done by the limbs. On the other hand, practicing refers to a specific activity and a specific deed, a deed that requires precision. This is the meaning of how wretched what they have been practicing is, as it refers to their refraining from enjoining what is right and forbidding what is wrong.

Then the verses move to talk about another crime of their crimes. Allah ﷻ says, “And the Jews say, "The hand of Allah is chained." Chained are their hands, and cursed are they for what they say. Rather, both His hands are extended; He spends however He wills. And that which has been revealed to you from your Lord will surely increase many of them in transgression and disbelief. And We have cast among them animosity and hatred until the Day of Resurrection. Every time they kindled the fire of war [against you], Allah extinguished it. And they strive throughout the land [causing] corruption, and Allah does not like corrupters.” (Al-Ma’idah:63)

“And the Jews say, "The hand of Allah is chained.” They claim that Allah is stingy, highly Exalted is He above what they say. The hand is chained is a metaphor that reflects the state of a stingy person; his hand is chained to his neck and he cannot move it to spend money. Allah says, “Chained are their hands”

This is a supplication against them from Allah and it is a predetermined matter. In fact, this is the judgment of Allah that accompanies the Jews forever, which means that Allah made them a people of meanness and miserliness. "And cursed are they for what they say" Allah ﷻ cursed them due to what they said about Allah ﷻ. Cursing means being expelled from Allah's mercy and the origin of this word in the language of the Arabs is that when a tribe's son had many crimes in his tribe, the tribe cursed and disavowed him. In this regard, they say we disavow so-and-so, the son of so-and-so, so what he gained from evildoing, its result will be against him and not against his tribe. In the Islamic law this meaning refers to the person whom Allah cursed, that is He expelled him from His mercy. Allah ﷻ says, "Rather, both His hands are extended He spends however He wills" extension here refers to abundance and spending, and we say this person's hands are extended in the good. "And do not make your hand [as] chained to your neck or extend it completely and [thereby] become blamed and insolvent" (Al-Isra:29). Also, it's affirmed here that Allah has hands and all the attributes of Allah are proven through how He described Himself, of course, without likening Him or comparing Him to the creatures because "There is nothing like unto Him, and He is the Hearing, the Seeing." Also the Prophet said, "Allah's Hand is full, He spends without any decrease, night and day.' He said: 'Do you not see how much He has spent since He created the heavens and the earth" Hand is full means with goodness, and here the hadith describes how much blessings Allah has spent on His servants since the creation of the heavens and the earth of livelihoods, food, drinks and cattle, and the resources. All these things did not decrease what is in Allah's right hand. "Rather, both His hands are extended," which means that Allah is All-Encompassing and Generous, He spends as He wills through sending the provision. Allah ﷻ says, "And if Allah had extended [excessively] provision for His servants, they would have committed tyranny throughout the earth. But He sends [it] down in an amount which He wills" (Ash-Shura: 27). As for His servants Allah extends provision for whomever He wills and restricts it for great

purposes, there is no one that can confine Allah's mercy or control what Allah ﷻ enlarges or restricts.

Then Allah ﷻ says, "And that which has been revealed to you from your Lord will surely increase many of them in transgression and disbelief". This means that the verses of Allah ﷻ that were revealed to the Prophet do not benefit them, but rather they increase themselves in their disbelief. Only a small number of people are guided to the truth that Allah ﷻ revealed and this is another punishment from Allah ﷻ upon them that the verses of guidance lead them far astray. Allah says, "And We have cast among them animosity and hatred until the Day of Resurrection." This is another punishment from Allah that He made their hearts conflict and hate one another, they seem to be united but their hearts are diverse. Hatred and enmity and hatred will stay among them until the Day of Resurrection because of their unbelief and their stubbornness. "Every time they kindled the fire of war [against you], Allah extinguished it". This is also an example of their great corruption in the earth that the Children of Israel want wars to erupt between people in order to kill each other because they benefit from this as this distracts peoples and nations from them. Allah ﷻ says, "And they strive throughout the land [causing] corruption" with all kinds of corruption and this is one of the greatest kinds of corruption to fuel wars between nations and people. Allah says that they strive throughout the land, causing this corruption and other kinds of corruption such as spreading vice. They are traders of every evil and every abomination, and they strive throughout the land causing all kinds of corruption like murder, injustice and selling the forbidden and illegal objects. "And Allah does not like corrupters" This is in response to their claims that they are the nation of Allah, the chosen people of Allah, and that they are abiding by His religion. That can't be since they are fighting Allah's horned Messenger, Muhammad and the nation of Islam, claiming that they are the people of guidance while this is their state of corruption.

Then Allah ﷻ says, “And if only the People of the Scripture had believed and feared Allah, We would have removed from them their misdeeds and admitted them to Gardens of Pleasure” (Al-Ma’idah:65).

says that the People of the Scripture want nothing but this worldly ﷻ Allah life. Thus, by all these deeds of disbelief, stubbornness and fighting Islam and all says that if they had believed ﷻ this corruption, they only want worldly life. Allah in Allah, His Messengers, angels, the Last Day, Hell, and Paradise, if they feared Allah and hence worshiped Him to be protected from His punishment, then “We would have removed from them their misdeeds” all their past misdeeds. The and it is called a ﷻ word misdeeds refers to every act of disobedience to Allah .misdeed because it is bad for the person who commits it and it is bad per se“And admitted them to Gardens of Pleasure” this is the greatest reward. Allah ﷻ shows that these are stupid and weak-minded people who have preferred the life of this world and commit all this corruption, and they left the great matter which is the pleasure of Allah and attaining His Paradise.

Allah says, “And if only they upheld [the law of] the Torah, the Gospel, and what has been revealed to them from their Lord, they would have consumed [provision] from above them and from beneath their feet. Among them are a moderate community, but many of them - evil is that which they do” (Al-Ma’idah:66).

“And if only they upheld [the law of] the Torah, the Gospel” means if only they apply its boundaries and apply the orders that Allah ﷻ prescribed in them. “And what has been revealed to them from their Lord,” of what Allah ﷻ revealed to the Prophets. “They would have consumed [provision] from above them and from beneath their feet”. This is the ultimate wish of every servant in this life that the provision comes to him from above him and from beneath his feet. They would have eaten grapes and fruits from above them grapes and fruits for the trees

above the head, i.e., from the fruits that Allah ﷻ created above their heads. From beneath their feet means from what the earth brings out and from the plants. Indeed, this is an example that shows how Allah ﷻ can bless the provisions. "Among them are a moderate community." Among the people of the Book there is a moderate community and moderation refers to reasonableness. Moderation is the just matter that contains neither excess nor negligence, which means that it is a moderate nation that applied what Allah ﷻ prescribed on them and did not approach what Allah ﷻ prohibited. Thus, they are not foremost in the good deeds but they are people of moderation and reasonability and they uphold the religion at least in its minimum. "But many of them - evil is that which they do," this means that the judgment and the deeds of many of the people of the Book are evil. Allah ﷻ says this about them after His description of the reality of the Jews, their stance against this message, their corruption, the punishments that Allah ﷻ prescribed on them and Allah's call upon them that faith is good for them.

Then Allah ﷻ called upon His Messenger ﷺ to convey the religion to those people, to confront them with the right and to argue with them. Allah ﷻ says, "O Messenger, announce that which has been revealed to you from your Lord, and if you do not, then you have not conveyed His message. And Allah will protect you from the people. Indeed, Allah does not guide the disbelieving people" (Al-Ma'idah:67). "O Messenger," Allah ﷻ addresses His servant and Messenger Muhammad ﷺ after describing the situation of the people of the Book, the Jews and the Christians, and showing their stance against the Muslims. Allah ﷻ says, "O Messenger, announce that which has been revealed to you from your Lord". This is an order from Allah ﷻ to the Messenger that he has to convey His message. Allah's saying, from your Lord contains an assurance and contentment. "And if you do not, then you have not conveyed His message" i.e., you have not done what Allah ﷻ prescribed on you then you did not convey the message. "And Allah will protect you from the people." means that they cannot reach you and no one

can harm you; you will not be harmed or killed before you convey this message as Allah ﷻ protects you from the people. “Indeed, Allah does not guide the disbelieving people” This is also a fact that Allah ﷻ does not guide the unbeliever, which means that as long as he is unbeliever, knows that he is in disbelief and he knows the truth yet ignores it. Allah ﷻ does not guide such a person, so convey this message O Prophet, and declare what Allah ﷻ commanded you, fear no one since Allah ﷻ protects you from the Jews who were filling the earth, from the Christians who had the power and status at that time, and lastly from the polytheists around you. Allah will protect His message till it reaches all of His servants.

يقول الله ﷻ: {يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ إِنَّ اللَّهَ لا يَهْدِي الْقَوْمَ الْكَافِرِينَ}[المائدة:67], {قُلْ يَا أَهْلَ الْكِتَابِ لَسْتُمْ عَلَى شَيْءٍ حَتَّى تُقِيمُوا التَّوْرَاةَ وَالإِنجِيلَ وَمَا أُنزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ وَلَيَزِيدَنَّ كَثِيرًا مِنْهُمْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا فَلا تَأْسَ عَلَى الْقَوْمِ الْكَافِرِينَ}[المائدة:68], {إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئُونَ وَالنَّصَارَى مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الآخِرِ وَعَمِلَ صَالِحًا فَلا خَوْفٌ عَلَيْهِمْ وَلا هُمْ يَحْزَنُونَ}[المائدة:69]

says, “O Messenger, announce that which has been revealed to you ﷻ Allah .from your Lord, and if you do not, then you have not conveyed His messageAnd Allah will protect you from the people. Indeed, Allah does not guide the disbelieving people” (Al-Ma'idah:67). “Say, "O People of the Scripture, you are [standing] on nothing until you uphold [the law of] the Torah, the Gospel, and what has been revealed to you from your Lord." And that which has been revealed to you from your Lord will surely increase many of them in transgression and disbelief. So do not grieve over the disbelieving people” (Al-Ma'idah:68). “Indeed, those who have believed [in Prophet Muhammad] and those [before Him] who were Jews or Sabeans or Christians - those [among them] who believed in Allah and the Last Day and did righteousness - no fear will there be concerning them, nor will they grieve” (Al-Ma'idah:69).

saying, “O Messenger,” Allah’s ﷻ Allah orders His Messenger Mohammad call here using the word Messenger is appropriate for the order as it is related to .the message, and its dutiesAllah says, “O Messenger, announce that which has been revealed to you from your Lord”. This is the mission of the Messenger; to “Announce,” an order and a revelation from Allah. This is a consolation to the Messenger ﷺ that what was revealed to him is from His Lord, the Master, the Owner, the God, and the Guardian. He continues, “And if you do not, then you have not conveyed His message.” This means if the Messenger does not convey the message of Allah ﷻ as He ordered him, then he has not accomplished the mission that Allah entrusted him with; which is being His messenger to the worlds. “And Allah will protect you from the people.” Allah tells His Messenger not to be afraid for He is protected against harm; if the whole world plotted against him, Allah is the One Who protects him.

Moreover, when Allah ﷻ says, “And Allah will protect you from the people”, He puts His name first. For example, He does not say, ‘you will be protected by Allah from the people’; rather, He puts the subject first and this is because of the importance of the subject here; Allah is the Protector and He is the One Who will protect the Messenger. Therefore, even if all people gathered to prevent the Messenger from delivering Allah’s message, they would never be able to do that. People here is a general word which means all people regardless of who plots or does harm. “Indeed, Allah does not guide the disbelieving people.” This is a clarification for the Prophet ﷺ and it contains a consolation for him. This means that whoever disbelieves, Allah will not guide him as a punishment. This is because disbelief is the rejection of the truth and this disbeliever knew the truth and rejected it; therefore, Allah will not guide him. It is not possible that Allah will guide a disbeliever who knows the truth yet rejects it, Allah ﷻ guides only those who know the truth and believe in it. As a consequence, He expands their heart to embrace Islam. Thus, this is a consolation to the Prophet ﷺ that the

disbelief of those people is not due to a fault on his part; rather, this is attributed to their actions as well as a punishment from Allah ﷻ.

Allah then says, “Say, "O People of the Scripture, you are [standing] on nothing until you uphold [the law of] the Torah, the Gospel, and what has been revealed to you from your Lord." And that which has been revealed to you from your Lord will surely increase many of them in transgression and disbelief. So do not grieve over the disbelieving people”. Call the People of the Scripture; this is an order from Allah to the Messenger ﷺ while using “the people of the Scripture” here is a slander to remind them that they are the People of the Scripture; the people of the Torah and the Gospel. They claim that they are attributed to these Books and that they believe in them. Therefore, Allah tells them to apply what is mentioned in these Books. He confronts them with the fact that they do not actually follow anything of the religion and the truth and do not have proof they are the people of Paradise, the followers of the messengers, God’s Chosen People, and His nation. They will have none of that until they uphold the law of the Torah, the Gospel, and what has been revealed to them from their Lord.

Moreover, each one of them shall uphold the Torah and the Gospel; the Jew shall uphold the Torah and the Gospel because the Gospel is the continuation of the Torah. Also, the Prophet who came with the Gospel believes in the Torah as Isa applied the law of the Torah. Therefore, the Jewish cannot be truly faithful unless they believe in Isa ﷺ and the Gospel that Allah ﷻ sent down. Similarly, Christians cannot be true Christians unless they believe in Moses and the Torah. Furthermore, both the Jews and the Christians cannot be faithful and cannot be regarded as working according to the laws of the Torah and the Gospel unless they believe in Mohammad ﷺ. In fact, Prophet Mohammad ﷺ confirmed what was mentioned in the Torah and the Gospel. Moreover, the Torah and the Gospel include tidings of his coming and ordered people to wait for him.

Thus, it is but one religion and these Books were revealed from One God; they call for one thing which is submitting to Allah and yielding to Him. He says, "Until you uphold [the law of] the Torah, the Gospel, and what has been revealed to you from your Lord." People must believe in all that Allah revealed to the prophets as this is the true religion. Allah orders people of the Scripture from the Jews and the Christians uphold the laws of the Torah and the Gospel and what was revealed to you from your Lord. What was revealed to them from their Lord includes the Quran because it was what Allah revealed to Mohammad ﷺ. In this regard, the first people whom the Prophet ﷺ called to join the faith are the Jews as well as the Christians because they are people of a religion, they know the prophets, and they have given an oath to believe in him when he comes.

Allah ﷻ says, "And that which has been revealed to you from your Lord will surely increase many of them in transgression and disbelief." Allah is the Greatest! Yet, the clear proofs that He revealed to the Prophet ﷺ increase their disbelief. Allah continues, "So do not grieve over the disbelieving people." Greif is sadness and melancholy. In this verse, Allah consoles the Prophet and tells him not to grieve and be distressed over the disbelieving people; they have chosen disbelief. That is why Allah deprived them from embracing faith and cursed them.

Then Allah ﷻ showed the path of salvation. He also explained that salvation does not rely on being from a certain nation. No, the matter is not like that and all the nations for Allah are all the same. Moreover, their salvation depends on their righteousness, adherence to faith, and obedience to Allah ﷻ. He says, "Indeed, those who have believed [in Prophet Muhammad] and those [before Him] who were Jews or Sabeans or Christians - those [among them] who believed in Allah and the Last Day and did righteousness - no fear will there be concerning them, nor will they grieve." This refers to all nations. Allah ﷻ says that the nation of the Prophet Mohammad ﷺ are the true believers and mentions them at the beginning

to honor them and imply that even if they are the last nation in time, they are mentioned first and are always first among the nations; they the first in everything and the first to enter the Paradise. "Indeed, those who have believed [in Prophet Muhammad] and those [before Him] who were Jews or Sabeans." The Sabeans are the people who lived in the Levant and who worshipped the stars and whom Prophet Ibrahim ﷺ called to believe in Allah ﷻ. The Christians are those who followed Isa the son of Maryam, ﷺ and those who are attributed to him. "Those [among them] who believed in Allah and the Last Day and did righteousness." Whoever believes in Allah and the Last Day and does righteousness among all these nations, will have no fear nor will he grieve.

Thus, there must be among every nation some people who believe in Allah ﷻ and the Last Day and do righteousness. "The faithful people," is a proper noun; it becomes a proper noun that refers to all people of faith. However, not all of them will enter Paradise. Only those who follow the true faith will. So, if this is their name, like the name of the Jews refers to a great people and a large nation. But who are the people of Paradise among them? The people of Paradise are the people of faith from them and not all the Jews. Likewise, not all the Christians and not all the Sabeans will be able to enter Paradise. So, each nation of these nations that is unified under this grand name will have no salvation with Allah except through faith and the good deeds. "Indeed, those who have believed [in Prophet Muhammad] and those [before Him] who were Jews or Sabeans or Christians - those [among them] who believed in Allah and the Last Day." This is the condition of Allah the Almighty for them.

Allah says, "No fear will there be concerning them, nor will they grieve." The person whom Allah ﷻ has given a safety guarantee will have no fear concerning him in the future, nor will he grieve about what he left in the past. This is an absolute assurance provided that they believe in Allah ﷻ. Moreover, Allah mentions the Last Day because this is the day in which this safety will appear. It

is the day in which Allah will gather all these nations at one place and then whoever among them believed in Allah ﷻ, believed in what He revealed, believed in his Prophet, did righteousness, and died while being a believer will be among the companions of the Paradise. There will be no fear concerning those people, nor will they grieve. So, the retribution for Allah ﷻ will be based on faith and the good deeds of everyone. This verse concludes the chapter.

Then, comes another chapter to show the attitude of the People of the Scripture towards the message, the covenants that they broke, and the religion that they changed. Behold how Allah ﷻ treated them and how they treated Him back. Behold their attitude towards the message that was revealed to them. Allah ﷻ says, "We had already taken the covenant of the Children of Israel and had sent to them messengers. Whenever there came to them a messenger with what their souls did not desire, a party [of messengers] they denied, and another party they killed" (Al-Ma'idah:70).

Allah says, "We had already taken the covenant of the Children of Israel." Here Allah talks about Himself as He is the One Who has taken the covenant from them. The covenant is the confirmed agreement while the Children of Israel are the sons of Yaqub. Allah ﷻ has taken the covenant of them to believe in Him and obey Him in return for success and Paradise. "We had already taken the covenant of the Children of Israel and had sent to them messengers." This means that Allah sent to them messengers from the Children of Israel. "Whenever there came to them a messenger with what their souls did not desire." "Whenever" entails the meaning of continuity, i.e., this is a continuous situation for Allah sends to them a messenger from Him. "With what their souls did not desire," means that they consider the truth according to their desires; they take and what their souls do not desire, they reject. "Whenever there came to them a messenger with what their souls did not desire, a party [of messengers] they denied, and another party they killed." They also deny a party of these messengers "and another party they

killed." Allah wanted to show that this is their recurrent action even with our Prophet Mouhammad ﷺ as this was their habit. "A party [of messengers] they denied," means that they deny a great party of the messengers whom Allah ﷻ sent to them. Moreover, they killed another party of those messengers. In this regard, they tried to kill Isa by all means, they killed Yahya, they killed Zakaria, and sought to kill Mohammad the son of Abdullah ﷺ by all means but Allah protected him from their plots. Moreover, the Prophet ﷺ was poisoned by a Jewish woman as he said in his final illness. The Prophet ﷺ said, "I have been suffering from the effect of the poison till this time, in which my arterial aorta will be cut." This refers to the poison that the Jewish woman put in the meat of the young sheep which the Prophet ate from. The arterial aorta is the heart artery. So, this habit of the Children of Israel and this was their affair with the messengers whom Allah ﷻ sent to them with the confirmed covenant that He took from them.

Then, Allah ﷻ says, "And they thought there would be no [resulting] punishment, so they became blind and deaf. Then Allah turned to them in forgiveness; then [again] many of them became blind and deaf. And Allah is Seeing of what they do" (Al-Ma'idah:71).

This happens after each time they break their covenants. "And they thought there would be no [resulting] punishment," this is a punishment and a test for them from Allah ﷻ. It means that they commit the crime and then they think that there will be no test and no punishment for them from Allah ﷻ. Therefore, they become blind and deaf to the way of the Lord and of Allah's punishments for them and of the fact that He will not tolerate them for their violation of the covenant. Allah says, "Then Allah turned to them in forgiveness; then [again] many of them became blind and deaf." This means that Allah ﷻ forgave them. Allah would punish them and then forgive them after the punishment like what He did with those who worshipped the calf and those who entered Jerusalem on their rear-ends. Those were the people whom Allah sent down a punishment from

heaven and then He forgave them. After every punishment, Allah afflicted them with the nations that humiliated and defeated them several times and then Allah forgave them after this test and after they returned to Allah.

Allah says, then again many of them became blind and deaf, which means that, again, they became blind to the way of the Lord and the established tradition of Allah concerning them and they became deaf to the warning, many of them did so. “And Allah is Seeing of what they do.” This is a warning and an illustration for them. It is as if Allah is telling them to look how Prophet Mohammad ﷺ, the last Prophet, came with the message of the Lord that disclosed their disbelief and violation of the covenant that has been taken from them to believe in him. Thus, they will see a responsibility followed by forgiveness and then by punishment. And that what happened, when they disbelieved in this, see how Allah gave His messenger power over them and he killed so many people of them and took many captives from them. So, the Prophet ﷺ humiliated and defeated the Jews and the Christians and if they believed in Allah; Allah would keep them away from this matter. “Then [again] many of them became blind and deaf. And Allah is Seeing of what they do.” This means that Allah is All-Seeing and nothing is hidden from His sight. This is a threat and an intimidation that Allah will punish them for their deeds.

Then Allah ﷻ says, “They have certainly disbelieved who say, "Allah is the Messiah, the son of Mary” while the Messiah has said, "O Children of Israel, worship Allah, my Lord and your Lord." Indeed, he who associates others with Allah - Allah has forbidden him Paradise, and his refuge is the Fire. And there are not for the wrongdoers any helpers” (Al-Ma'idah: 72).

Then Allah showed His judgment concerning the Christians in particular in three consecutive verses that explain their truth. Allah ﷻ says, “They have certainly disbelieved who say, "Allah is the Messiah, the son of Mary.” This is a

confirmation from Allah that those who said that Allah is the Messiah, the son of Maryam, have disbelieved in Allah, for He is the King; He is the God, the Creator of the heavens and the earth, and their Creator. While Isa, the son of Maryam, is one of the members of His creation; he is not but a messenger whom Allah created with His word as He created Adam. He says, “Indeed, the example of Jesus to Allah is like that of Adam. He created Him from dust; then He said to him, "Be," and he was” (Ali-'Imran:59). Adam was created through the word “Be” of Allah and therefore he was. Similarly, Isa was created by the word and the command of Allah and he is not the god as they claim he is. Allah says, “They have certainly disbelieved who say, "Allah is the Messiah, the son of Mary.”

In fact, this is what the Messiah says about the Children of Israel who worshipped him and made him a deity, “While the Messiah has said, "O Children of Israel, worship Allah, my Lord and your Lord." Indeed, he who associates others with Allah - Allah has forbidden him Paradise, and his refuge is the Fire. And there are not for the wrongdoers any helpers” (Al-Ma'idah: 72). This is the speech of the Messiah himself to the Children of Israel who worshipped him. In this regard, the Messiah is from the Children of Israel as his mother is from the children of David. Allah says, “While the Messiah has said, "O Children of Israel.” He called the Children of Israel saying, O children of Israel, i.e., O children of Jacob, worship Allah, my Lord and your Lord. He called them to worship Allah whom he described as “my Lord”. The Lord is the Master, the Owner, the Ruler, and the Creator. He is also Educator and the custodian of their affairs. Then he said to them, “he who associates others with Allah - Allah has forbidden him Paradise.” Those who associate others with Allah will be forbidden Paradise. “Associates others with Allah,” refers to whoever makes for Allah a partner in the Divinity, a partner in attributes and a partner in rights. Allah ﷻ does not accept partnership; of course, Allah has no alike and there is no other Divine

entity separate from Himself that becomes like Him; Allah is highly Exalted above this claim.

Allah says, "But they have attributed to Him from His servants a portion. Indeed, man is clearly ungrateful" (Az-Zukhruf:15). So, Allah has no part and the angels are not from Him and Isa is not from Him as well; Allah is the One and the Only. He says, "He neither begets nor is born" (Al-Ikhlas:3). "Nor is there to Him any equivalent" (Al-Ikhlas:4). Allah has no alike in Himself nor in His attributes. There is no one who hears like Allah's hearing, sees like Allah's seeing, has a power like the power of Allah, or can dispose like the disposition of Allah ﷻ. In fact, all the attributes of the creatures are appropriate to their condition; they have hearing, eyesight, power and knowledge. There is no doubt that the attributes of Allah are worthy of His majesty and Greatness. If it is said that Allah ﷻ hears and the human hears, the reply is the hearing of the human is suitable for his condition. A human being hears the sounds that come to his eardrum and if three or four different sounds come at once, he cannot distinguish between them. So, these different voices come to him in a mess and therefore he cannot discern them nor understand them. Moreover, he cannot hear what is far from him. As for the Lord and the God ﷻ, He is All-Hearing. He hears the movement of the black ant on the smooth surface at the dark night while being established above seven heavens on His Throne. There is nothing hidden for Him from the voices of His creatures. He says, "It is the same [to Him] concerning you whether one conceals [his] speech or one publicizes it and whether one is hidden by night or conspicuous [among others] by day" (Ar-Ra'd:10).

No matter how much these voices are mixed up at all times and in any language, Allah is not distracted by hearing a person to miss another; He is not busy with hearing this and therefore cannot hear that. Thus, the attributes of Allah ﷻ are appropriate to Himself and the attributes of the creature are appropriate to his condition. He says, "Indeed, he who associates others with Allah". This refers

to the association in the self, the association in the attributes, and the association in the rights. Allah has a right upon His servants and this right is for Him alone. So, Allah's right upon his servants is to worship Him alone and associate nothing with Him; they must worship Him alone with complete obedience. Moreover, they must worship Him through the deeds that He ordered them to do to glorify Him. These deeds include prayer, fasting, performing sacrificial rites to Him, performing Hajj, vowing, and supplicating to Him. All these deeds are for Allah ﷻ alone and He does not accept having a partner in this right such as associating someone with Allah in prostration or supplication. In this regard, righteousness is achieved by asking only Him and begging for protection from any harm only from Him. Allah is the only One Who owns this and no one should be asked except Him. He says, "And [He revealed] that the masjids are for Allah, so do not invoke with Allah anyone" (Al-Jinn:18). Isa said to them, "Indeed, he who associates others with Allah," with any kind of association, "Allah has forbidden him Paradise." Forbidden here comes in the sense of prevention, that is, Allah forbids polytheists from entering Paradise forever; they will stay in the Hellfire forever. "And his refuge is the Fire." The refuge is the shelter, the residence and the place to which the person resorts in order to find comfort. "And his refuge is the Fire," means that it is his place and his residence. Allah says, "And there are not for the wrongdoers any helpers." Whoever associates others with Allah has put the matter in its wrong place and therefore is unjust and will have no helpers to save him.

يقول الله ﷻ: {لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ وَقَالَ الْمَسِيحُ يَا بَنِي إِسْرَائِيلَ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنصَارٍ}[المائدة:72], {لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ وَمَا مِنْ إِلَهٍ إِلَّا إِلَهٌ وَاحِدٌ وَإِنْ لَمْ يَنتَهُوا عَمَّا يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ}[المائدة:73], {أَفَلا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَهُ وَاللَّهُ غَفُورٌ رَحِيمٌ}[المائدة:74].

says, "Those who say, "Allah is the Messiah, son of Mary," have ﷻ Allah !certainly fallen into disbelief. The Messiah ˹himself˺ said, "O Children of Israel

Worship Allah—my Lord and your Lord." Whoever associates others with Allah ˹in worship˺ will surely be forbidden Paradise by Allah. Their home will be the Fire. And the wrongdoers will have no helpers" (Al-Ma'idah:72), "Those who say, "Allah is one in a Trinity," have certainly fallen into disbelief. There is only One God. If they do not stop saying this, those who disbelieve among them will be afflicted with a painful punishment" (Al-Ma'idah:73), "Will they not turn to Allah in repentance and seek His forgiveness? And Allah is All-Forgiving, Most Merciful" (Al-Ma'idah:74).

After Allah declared that He had taken the covenant from the Children of Israel and sent His messengers to them, they continued in their stubbornness and arrogance. He says, "Whenever a Messenger came to them with what did not meet their desires, they falsified some and started killing others". He did not say "they were killed", rather, He said "started killing others" because this was their stand for and constant effort to do to the Prophet Mohammad ﷺ, the last of the Messengers. They sought to kill him in every way, for this was a tradition to the Children of Israel to whom some messengers from among themselves were sent, and this was the attitude of their public people towards these messengers; a group of whom they denied, and a group they killed.

Moreover, Allah says, "They thought there would be no consequences", that is, they thought that by killing the Messengers and denying them there would be no consequences or a punishment from Allah. "So, they turned a blind eye and a deaf ear". Allah ﷻ reminds them after every deviation from the truth of what He will punish them with. He says, "Yet Allah turned to them in forgiveness ˹after their repentance˺, but again many became blind and deaf. And Allah is All-Seeing of what they do" (Al-Ma'idah:71). Meaning that many of them continued in misguidance, continued to mislead, and were not deterred by what Allah had promised them of punishments after each deviation.

Then, Allah ﷻ clarified the matter of those who disagreed about Isa the son of Maryam ﷺ from the Children of Israel, or his wicked, disbelieving followers who made him a God. He says, "Those who say, “Allah is the Messiah, son of Mary have certainly fallen into disbelief". Fallen into disbelief means that they transferred completely from a state of belief to complete disbelief because they said that the worshiped God, the Creator of the heavens and the earth, is Isa the son of Maryam ﷺ. This is the worst kind of disbelief. Then, Allah showed that they have no excuse nor do they have evidence to support their false claims. Rather, the evidence was established against them from Isa the son of Maryam himself. He said to the Children of Israel to worship God, his Lord, and your Lord. "The Messiah ˹himself˺ said, “O Children of Israel! Worship Allah—my Lord and your Lord". He implored them to worship Allah, the only God and the Creator of the heavens and the earth. He said, “my Lord”, so, he preceded himself here to indicate that he is a servant of this great Lord. Then he said “and your Lord”. Then he warned them by saying, "Whoever associates others with Allah ˹in worship˺ will surely be forbidden Paradise by Allah". Any kind of polytheism include making a peer to Allah in divinity as the Christians did, or a peer in attributes by giving some of Allah's attributes to this worshiped creature, or a peer in rights by giving something other than Allah what is not permissible to be given except to Him of worship rites, veneration, reverence, and sacrifice. So, whoever associates others with Allah in rights then associates others with Allah. Furthermore, whoever associates others with Allah, any kind of association, will surely be forbidden Paradise by Allah. "Their home will be the Fire", they will end this long journey of life in fire and there will be no departure from it. He says, "And the wrongdoers will have no helpers". This is the greatest form of injustice, which is to worship other than Allah and associate others with Him. This is because injustice is putting something in its wrong place, and there is no greater injustice than associating others with Allah. Further, these polytheists will have no supporters to support them without Allah to save them from Hell and make

them enter Paradise. They will have no supporters to intercede for them with Allah, or stop their torment.

This is the saying of a group from among the Children of Israel regarding Isa the son of Maryam ﷺ. Another group said that Allah is one in a Trinity, so Allah judged their infidelity as well. He says, "Those who say, “Allah is one in a Trinity,” have certainly fallen into disbelief". It is an immoral claim in what they called the Christian Faith after that. They claim that Allah is One in divinity, yet, he is one consisting of three which are, the Father is the God who is in heaven, the Son who is Isa, and the Holy Spirit which some of them say belongs to the Father alone, some of them say it belongs to the son alone, and some say it belongs to both the son and the father, what emerged from them. So, they have the Father, the Son, and the Holy Spirit as one God, and that God is the sum of these three, so for them, he is one God.

Constantine the Roman was the one that gathered these three to be one God after Christians were divided into many groups. He entered Christianity because of his mother Helena, who was a Christian, and she introduced him to Christianity. Then, when he took over the Kingdom, he gathered the Christian priests in their first international conference in the city of Nicea, which is located in Turkey. Moreover, they discussed this matter for about a year and a half and they differed greatly in it. After that, he selected some of them from the ones who adopted this claim. There were around three hundred and sixty people who wrote the so-called Christian faith and claimed that God is only made up of these three as one God.

Allah said that they are disbelievers for Allah is but One God. He says, "Those who say, “Allah is one in a Trinity,” have certainly fallen into disbelief". They made Allah one of these three, to be joined with Isa, and the Holy Spirit as one god. "There is only One God". Yet, they have two others who are worshiped with

Him and are equal as they say in essence. They claim that their essence is one and their self is one, that each of them creates and gives provisions, gives life and causes death, and has a will that is independent of the will of the Lord. There can only be one God because the one who created this creation, planned and established it is One. Therefore, Isa was not created with God, and the Holy Spirit is actually Jibreel. Yet, they claimed that he is a part of God, Exalted be He above that. It is only possible and right to have One God, for the Creator is one, and all these creatures refer to this God Who rules them and created them.

On the other hand, they saw that Isa ﷺ was born as a human being just like everyone else. Yes, he was not born of a father, but he was born with the power of Allah and from His word. He lived like a human being, eating, drinking, fearing and fleeing from his enemy, and begging his God and Creator to protect him from the plotting of the Jews who conspired to kill him. He knows things and is ignorant of others. However, they wrote this in the Bible that is in their hands a story where Isa once was asked about a tree in which figs grow out of season. Yet, he did not know that it is not the season of the fig for he is a human being afflicted by the weakness and fear of all human beings and from the necessity that leads him to be in need. Furthermore, he did not create or rule, did not give life, nor did he cause death. Rather, he was a human being like all other human beings. They have seen this, and Isa himself ﷺ said this since he was a child in his infancy until he became a messenger; he called for the worship of Allah ﷻ alone without any partners.

Allah says, "Those who say, “Allah is one in a Trinity,” have certainly fallen into disbelief. There is only One God". This is the intuition of the wise person, and this is a necessity of life that there can be no God but one because the unity of creation indicates the unity of the Creator. That is, the one who looks at this creation finds that there is no difference, and if there was a god with Allah then, this creation would be separated, and perhaps every god would be independent

and take what he created with him. Perhaps some of them will prevail against others and there would be an intergalactic war between these gods; everyone would want to be the only God; Allah is highly Exalted above that. However, as long as everyone is subjected to one authority and one God, then the situation is that there is only one God.

Allah says, "If they do not stop saying this, those who disbelieve among them will be afflicted with a painful punishment", this is a warning and a threat from Allah to stop saying these audacious and disbelieving claims that almost caused the heavens and the earth to split open. Allah says, "They say, “The Most Compassionate has offspring" (Maryam:88) "You have certainly made an outrageous claim" (Maryam:89) "by which the heavens are about to burst, the earth to split apart, and the mountains to crumble to pieces" (Maryam:90) "in protest of attributing children to the Most Compassionate" (Maryam:91) "It does not befit ˹the majesty of˺ the Most Compassionate to have children" (Maryam:92) "There is none in the heavens or the earth who will not return to the Most Compassionate in full submission" (Maryam:93) "Indeed, He fully knows them and has counted them precisely" (Maryam:94) "And each of them will return to Him on the Day of Judgment all alone" (Maryam:95).

Allah says, "If they do not stop saying this, those who disbelieve among them will be afflicted with a painful punishment". If they do not stop what they are saying in this worldly life, Allah threatens them with a painful punishment in the Hereafter.

Then, Allah ﷻ called those who have no minds to worship the Lord, God alone. He says, "Will they not turn to Allah in repentance and seek His forgiveness?" They should repent from these blasphemous claims and seek forgiveness from Allah for what preceded from them this crime and this great infidelity. Allah continues, "And Allah is All-Forgiving, Most Merciful" (Al-Ma'idah:74). This is

from His mercy and His benevolence that He calls upon these people who are among the most wicked, most arrogant, and most lying of His enemies. Nevertheless, Allah calls them to repent for their claims and to seek His forgiveness, and if they did this, He would accept them and forgive their sins. One of His attributes is that He is the All-Forgiving for he offers lots of forgiveness, and the Most Merciful. Forgiveness is the covering of sins, hiding them, and erasing them from their owners. Therefore, Allah is All-Forgiving, Most Merciful that He would erase this great crime that they previously committed.

Then, Allah ﷻ says, “The Messiah, son of Mary, was not but a messenger; [other] messengers have passed on before him. And his mother was a supporter of truth. They both used to eat food. Look how We make clear to them the signs; then look how they are deluded” (Al-Ma'idah:75).

Allah says, "The Messiah, son of Mary, was no more than a messenger. ˹Many˺ messengers had ˹come and˺ gone before him", that is, what is the status of Christ and the truth behind him? Allah says, "The Messiah, son of Mary, was no", restriction, "no more than a messenger". Allah reveals the truth of Isa, the son of Maryam, and says that he is merely a messenger of Allah. Christ was called the Messiah for he wiped the earth from polytheism. He invited people to believe in the monotheism of Allah and was attributed to his mother because Allah created him from a female without a male. "The Messiah, son of Mary, was no", this is his mother. "No more than a messenger", this is the reality of the Messiah, a Messenger of Allah. "˹Many˺ messengers had ˹come and˺ gone before him". He is merely a messenger like his fellow Messengers who preceded him, as was the case with Musa, Ibrahim, Hud, Nuh, and Lot. Allah made great miracles by their hands, and gave them great proof of their honesty as well. It was also conducted by the hands of Christ Isa the son of Maryam ﷺ, "His mother was a woman of truth". The mother of Christ is not what the Christians claim her to be. She is not

the mother of the Lord; may Allah be exalted above that. Allah did not beget a son from a woman. The reality of his mother is that she is a woman of truth for she believed in the words of Allah as Allah says here, "˹There is˺ also ˹the example of˺ Mary, the daughter of ʾImrân, who guarded her chastity, so We breathed into her ˹womb˺ through Our angel ˹Gabriel˺. She testified to the words of her Lord and His Scriptures, and was one of the ˹sincerely˺ devout" (At-Tahrim:12).

Thus, she is a woman of truth and a believer of Allah's words. Then, He says, "They both ate food". Christ and his mother used to eat food, and the one who eats food is a needy human being who cannot be a creating god, a provider, an inventor, a disposer, and free of need from the creation and from everything. Therefore, this human being who eats food, and therefore needs water, and thus the necessity of food may push him to urinate and defecate. How can this who is described like this be a god besides Allah? How can his mother be described as the mother of God? Allah is the most exalted above that.

Then He says, "See how We make the signs clear to them", this clear statement that every reasonable person understands regarding how some consider Christ the son of Maryam and his mother a god. And his mother is worshiped without Allah; sacrifices and vows are given to her, and fasting is dedicated to her. She is said to be the mother of God; therefore, she is taken as a god as well. This is their blasphemous claim. Allah is not like that; Allah is not a human being who eats, drinks, feeds, and has the necessities that are applicable to human beings. Exalted be Allah, highly above that. "Yet see how they are deluded ˹from the truth˺!" (Al-Ma'idah:75). This statement that does not leave any confusion to this truth and makes everyone who has a mind distinguish between the Creator and what He created, between the only Lord and the bonded servant who is in need. Yet, how can they be deluded? How do they get turned over their faces and stick to their stubbornness, arrogance, and sayings that Christ is a God, that his mother is the

mother of God, and that she is a goddess who is worshiped with Allah? They do not understand the words of the Lord and do not believe them. Rather, they do not hear them; they do not reach their hearts and insight.

Allah ﷻ then says, "Say, ˹O Prophet,˺ “How can you worship besides Allah those who can neither harm nor benefit you? And Allah ˹alone˺ is the All-Hearing, All-Knowing" (Al-Ma'idah:76).

This is a question that aims to blame and reprimand. Allah orders His Prophet Mohammad ﷺ to ask them why do they worship besides Allah which does not have any harm or benefit for them? An act of worship includes giving love to whom you worship, prostrating to him, asking him, fearing him, and pleading to him, this is worship. They worship those who have no benefit nor harm for them. Christ does not have any harm or benefit to anyone, likewise, Maryam cannot harm or benefit anyone; rather, she cannot harm or benefit herself except by the will of the Lord Who created her and created Isa. Allah says, "Say, ˹O Prophet,˺ “How can you worship besides Allah those who can neither harm nor benefit you? And Allah ˹alone˺ is the All-Hearing, All-Knowing". That is the One Who deserves to be worshiped; Allah, the All-Hearing of all of His creation and the All-Knowing of all of their affairs. How can Isa and Maryam be compared to Him? Do they hear this world? Do they have knowledge about it? But are mere human beings. As for Maryam, she died as all humans die and has no knowledge of anything, so, how can she be worshiped besides Allah, prayed for, vowed for, slaughtered for, and fasted for? Likewise, Allah raised Isa ﷺ to heaven. He does not know any matter of the affairs of creation in this world, for his knowledge is limited. Further, on the Day of Resurrection, Allah will make him bear witness over those who worshiped him. Allah says, "...Did you ever ask the people to worship you and your mother as gods besides Allah?” He will answer, “Glory be to You! How could I ever say what I had no right to say? If I had said such a thing, you would have certainly known it. You know what is ˹hidden˺ within me,

but I do not know what is within You. Indeed, You ˹alone˺ are the Knower of all unseen" (Al-Ma'idah:116) "I never told them anything except what You ordered me to say: “Worship Allah—my Lord and your Lord!” And I was witness over them as long as I remained among them. But when You took me,1 You were the Witness over them—and You are a Witness over all things" (Al-Ma'idah:117) "If You punish them, they belong to You after all.1 But if You forgive them, You are surely the Almighty, All-Wise" (Al-Ma'idah:118) "Allah will declare, “This is the Day when ˹only˺ the faithful will benefit from their faithfulness..." (Al-Ma'idah:119).

This is the true faith; Isa does not know the infidelities of the people after him for he called them to worship the One God. So, Allah rebukes those who worshiped Christ and his mother beside Allah. He says, "Say, ˹O Prophet,˺ “How can you worship besides Allah those who can neither harm nor benefit you? And Allah ˹alone˺ is the All-Hearing, All-Knowing"

Moreover, Allah ﷻ says, "Say, “O People of the Book! Do not go to extremes in your faith beyond the truth, nor follow the vain desires of those who went astray before ˹you˺. They misled many and strayed from the Right Way" (Al-Ma'idah:77).

Allah orders the Prophet Mohammad ﷺ to address the People of the Book and say, “O People of the Book! Do not go to extremes in your faith". Allah orders the Prophet ﷺ to call the People of the Book, and tell them, “O People of the Book”. This nickname is an honor. People of the Book refers to the people who believed in the Torah and the Gospel. Allah says, "Do not go to extremes in your faith". Exceeding the limit means going way too far beyond it. For example, if the price went to extreme, then it exceeded its usual limit; it was only a dinar, and it became ten. Allah says, "Do not go to extremes in your faith". This refers to those who exceeded in their religion, first, in the terms of belief when they

believed in Isa, saying that he is a master, praised him and gave him the attribute of the Lord. Likewise, they also exceeded their religion in everything, in hating those who hated them, they exceeded in legislation. They exceeded the Jews in adhering to the literality of the texts until they permitted all the forbidden things. All their affairs lead to exceeding in religion.

O People of the Book, do not go to extremes in your faith beyond the truth. The truth is what Allah commanded you to do in addition to what He forbids you from; this is the truth. This religion that you believe in, you exceed and add to it and go astray from it. Allah says, "nor follow the vain desires of those who went astray before ˹you". Allah also orders them not to imitate those who preceded them in religion for they invented things according to their desires. Those who preceded them and they took them as leaders, what they put in religion are due to their desires. Desires are what souls love. A desire is called “Hawwa” in Arabic, which could both mean “love” and “fall”. Thus, it was called “Hawwa” because it leads its owner to fall as if it pushes him over the edge. The People of the Book will fall because they fabricated their faith and exceeded the limit by saying that Christ is a God and a Son of God. All these desires are not facts at all. "They misled many", those who in their heads are demons who invented these sayings, especially those that they invented what is called the Christian faith, which is a betrayal to Allah, His Messenger Isa the son of Maryam, and to the whole religion through which they misled many great nations. They say this is the belief and this is the faith. However, this is what was approved by every Masonic council. As a result, it spread among people. Further, Constantine said to them, this is my sword and this is my seal, whatever you decide just seal it with my seal and I agree with you on whatever you decide. And this is my sword, cut off with it the head of every violator. After that, they burned the books of the violators of some of the people of monotheism and those of the people of faith. Then, the inquisition began to search for violators, burned their books and destroyed them. So, when

they put this polytheistic doctrine into practice, it was supported by power and authority and thus spread fast. They went far astray and misled many nations, "and strayed from the Right Way" (Al-Ma'idah:77).

Allah repeated the word astray in this verse because this is the truth of the matter; they think that they are doing well and have come closer to Isa, the son of Maryam, whom they thought and believed was the Son of God, as they said. " Strayed from the Right Way." This is a great call from the Lord inviting them through the tongue of the last of Messengers Mohammad, son of Abdullah ﷺ He said to them, "Say, "O People of the Book! Do not go to extremes in your faith beyond the truth, nor follow the vain desires of those who went astray before ˹you˺. They misled many and strayed from the Right Way" (Al-Ma'idah:77).

يقول الله ﷻ: {لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ}[المائدة:78], {كَانُوا لا يَتَنَاهَوْنَ عَنْ مُنكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ}[المائدة:79], {تَرَى كَثِيرًا مِنْهُمْ يَتَوَلَّوْنَ الَّذِينَ كَفَرُوا لَبِئْسَ مَا قَدَّمَتْ لَهُمْ أَنفُسُهُمْ أَنْ سَخِطَ اللَّهُ عَلَيْهِمْ وَفِي الْعَذَابِ هُمْ خَالِدُونَ}[المائدة:80], {وَلَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ وَالنَّبِيِّ وَمَا أُنزِلَ إِلَيْهِ مَا اتَّخَذُوهُمْ أَوْلِيَاءَ وَلَكِنَّ كَثِيرًا مِنْهُمْ فَاسِقُونَ}[المائدة:81].

says, "The disbelievers among the Children of Israel were condemned ﷻ Allah .in the revelations of David and Jesus, son of MaryThat was for their disobedience and violations" (Al-Ma'idah:78), "They did not forbid one another from doing evil. Evil indeed was what they did.!" (Al-Ma'idah:79), "You see many of them taking the disbelievers as allies. Truly wicked are their misdeeds, which have earned them Allah's wrath. And they will be in everlasting torment" (Al-Ma'idah:80)." Had they believed in Allah, the Prophet, and what has been revealed to him, they would have never taken those ˹pagans˺ as allies. But most of them are rebellious" (Al-Ma'idah:81).

After Allah exposed the disbelief of those who said that Allah is the Messiah himself and the disbelief of those who said that Allah is one in a Trinity, even

after Allah ordered them to abandon this claim then seek His forgiveness as He is the All-Forgiving and the Most Merciful. Allah says, "Will they not turn to Allah in repentance and seek His forgiveness? And Allah is All-Forgiving, Most Merciful. " (Al-ma'idah:74). Then, Allah clarifies the truth of the Messiah and his mother by saying, "The Messiah, son of Mary, was no more than a messenger. ˹Many˺ messengers had ˹come and˺ gone before him. His mother was a woman of truth. They both ate food. See how We make the signs clear to them, yet see how they are deluded ˹from the truth˺!" (Al-Ma'idah:75)

Then Allah ordered the Prophet Mohammad ﷺ to call them to believe in Him by saying "O People of the Book! Do not go to extremes in your faith beyond the truth, nor follow the vain desires of those who went astray before ˹you˺. They misled many and strayed from the Right Way" (Al-ma'idah:77).

Afterwards, Allah ﷻ clarified that He condemned those who disbelieved among the Children of Israel, fabricated these heinous claims about Messiah and his mother, worshiped her besides Allah, and made her as their god with Allah. Allah informed believers that the Children of Israel were cursed in the words of David. Moreover, the Messiah himself said the disbelievers among the Children of Israel were condemned by David; the Prophet David ﷺ is one of the Children of Israel who cursed the disbelievers during and before his time. Likewise, Messiah, son of Maryam ﷺ called people to believe in Allah ﷻ and in His truth; he cursed the Children of Israel with a very grave curse. Even the whole Bible is an explanation of the corruption of the Children of Israel who deviated from the true religion. Isa ﷺ said this to them, "Snakes! Sons of vipers! You are not the sons of your father Ibrahim, as you claim, but the sons of serpents". He also said, "If you were truly the sons of Ibrahim, you would have done Ibrahim's deed, that is, if you adopted his religion, but you disagreed with his religion". His promise and resurrection were because of the denial and deviation of the Children of Israel from the side of the truth. So, Messiah's revelation was a curse for them, Allah says, "The

disbelievers among the Children of Israel were condemned in the revelations of David and Jesus, son of Mary. That was for their disobedience".

They disobeyed the command of Allah and transgressed; their aggression was too great, for they obtained people's money unlawfully, shed their blood, and spent the money of others. The assassinated people, betrayed them, and turned the houses of Allah into places of corruption; they used to buy and sell goods inside the Al-Aqsa Mosque, and Messiah said to them, ‘you turned it into a cave of thieves to sell in it’. So, their aggression was even against the houses of Allah, against the prophets, and the righteous people.

Then, Allah says, "They did not neglect an evil, so they did it", that is, they did not prevent each other from doing evil. Evil here refers to all acts of evil in general. At the same time, they ate and drank together without condemning these actions.

Allah ﷻ says, “Evil indeed was what they did!" All the atrocities they committed; their aggression, oppression, and their transgression against the limits and prohibitions of Allah without condemning one another is evil. Allah says, "You see many of them taking the disbelievers as allies”, that is, many Children of Israel take the disbelievers as allies; they love them, accept their religion, and deal with them as if they were believers.

Allah then says, "Truly wicked are their misdeeds”. Wicked are the deeds they committed. Everything is written against them and will be brought forth on the Day of Resurrection. What have they brought forth for that Day? They have brought forth disbelief, stubbornness, denial of the truth, and their loyalty to the disbelievers. Therefore, Allah will hold them accountable for those deeds for they have earned Allah’s wrath. "And they will be in everlasting torment". The disbelievers will remain in everlasting torment because of the bad deeds they have committed. That is why Allah's wrath descended on them, and whoever earns the

indignation of Allah will be in everlasting punishment for anger and discontent some of the attributes of Allah.

"And they will be in everlasting torment". Allah did not say they are in everlasting torment, nor did He say in torment they are in perpetual torment. Rather, Allah mentioned the word “torment” first in Arabic at the beginning to confirm the punishment and state on that day.

They will be in everlasting torment. Allah ﷻ says that their punishment is neither an immediate punishment nor that it is implemented on some specific days, then their fate will be to Hell. No, this was not the content of the verse. Allah clarified that their immortality will be spent in torment. Allah mentioned the phrase " in torment" to clarify this because it is an object of concern and to show that their torment is eternal. The word torment here refers to Hellfire.

Allah ﷻ then says, "Had they believed in Allah, the Prophet, and what has been revealed to him, they would have never taken those ˹pagans˺ as allies". That is, if they were truly believers in Allah as they claim, and if they believe in his Prophets including all kinds of prophets, they would have never taken the pagan˺ as allies. "And what has been revealed to him" means what has been revealed to the prophet. “They would have never taken those ˹pagans˺ as allies". This is a great warning as All the prophets have warned against the loyalty of the enemies of Allah. Allah says, "But most of them are rebellious", that is, most of them disobey Allah. The phrase ´but most of them' means most of the Children of Israel are rebellious.

Immorality means disobedience to Allah. This is a great and long discussion with the People of the Book as Allah showed the truth of their misguidance and reasons for it. Through this discussion, Allah called them again and again to stop their wrongdoing, showing them the truth of this misguidance with apparent, clear, and great parables that are not difficult to understand for those who possess

some wits. So, Allah ended the excuse and established an evidence-based argument.

Then, Allah ﷻ switched to talking about the truth of the believers; He says, "You will surely find the most bitter towards the believers to be the Jews and polytheists and the most gracious to be those who call themselves Christian. That is because there are priests and monks among them and because they are not arrogant." (Al-Ma'idah:82) "When they listen to what has been revealed to the Messenger, you see their eyes overflowing with tears for recognizing the truth. They say, “Our Lord! We believe, so count us among the witnesses" (Al-Ma'idah:83).

“You will find that in the future” means this thing will be present and you will know and see it in the future. " you will surely find the most bitter towards the believers to be the Jews and polytheists”. In this verse, there is a speech from Allah to his Prophet and to the whole nation, that over time, they will find that Jews are the most inimical people to them. And those who believe; the followers of Mohammad ﷺ, this is a proper name to those are distinguished by faith and also is for those who are persecuted by the Jews. It goes without saying that the Jews are the most severe enemies to the Prophet ﷺ as he did not find an enemy that preceded them in their enmities towards him since he started calling for the worship of Allah ﷻ. Their polytheist brothers come after them in their enmities. This enmity started from that time and will remain until the Day of Resurrection, Antichrist's coming, and the Messiah 's second coming. The Jews will remain as the first enemy to the people of Islam.

Allah says "and polytheists". This is a Proper name that is used for the Arab Pagans as they were known by their disbelief in Allah ﷻ. Allah ended the enmity of those who disbelieved in Him by converting them all into the faith. As for the Jews, only few of them (no more than ten) convert to Islam during the prophet 's

time. Then Allah ﷻ says, "and the most gracious to be those who call themselves Christian". Christian are the most gracious and closest people to believers as they said that we are true Christians, the supporter of Isa, son of Maryam, ﷺ. Then Allah clarified the reason for the polytheists and the disbelievers' endeavors to be closer to the Muslims by saying, "That is because there are priests and monks among them and because they are not arrogant". This verse means that they are priests, so one of the necessities of Christianity is to have priests.

A Pastor is a teacher and an educator, meanwhile a monk is a worshiper who is withdrawn from the world. Pastors teach the Gospel which contains great exhortations, reminders of Allah, and a call to forgiveness. And that has a great effect on their call to forgiveness as the words of Isa can still be read in the Bible until today, “You have heard that it was said, ‘Eye for eye, and tooth for tooth.’ But I tell you, do not resist an evil person. If anyone slaps you on the right cheek, turn to them on the other cheek also. And if anyone wants to sue you and take your shirt, hand over your coat as well. If anyone forces you to go one mile, go with them two miles. Give to the one who asks you, and do not turn away from the one who wants to borrow from you. As for me, I say to you, whoever curses you, bless him and pray to him with blessing to be blessed”. These are the teachings of the Bible that are taught by priests. They have an effect on the morals of their people. Therefore, those affected by these teachings had the closest affection for those who believed.

Allah says, "That is that some of them are priests and monk" This verse means that monks stay in silos and monasteries to worship Allah. "and because they are not arrogant". They do not like arrogance, and this is within the teachings of Isa ﷺ for he commanded them not to be arrogant. The Bible has mentioned that Isa himself called his students on his last night, bringing water and washing their feet. Although Messiah was their teacher and their messenger, he was also the one who washed their feet to teach them humility even though they were all poor

fishermen. Allah says "When they listen to what has been revealed to the Messenger, you see their eyes overflowing with tears for recognizing the truth". Those who actually said that we are true Christian and heard what was revealed to the Prophet Mohammad ﷺ respond directly to Islam, you see their eyes overflowing with tears for recognizing the truth like the Negus, one of Prophet Mohammad 's followers (May Allah bless him).

As soon as Ja'far bin Abi Talib (blessings be upon him) read to Negus some verses from the surah of Maryam in which the truth of Isa ﷺ was mentioned, He believed and his eyes overflowed with tears. They rose up around him and started mocking him. He said to them, "even if you mocked me". He took a lute that was under his chair and said, "Isa did not add to what was in this", that is, over what the Qur'an had brought about this amount. The same as what Allah Almighty says in the Qur'an, "That is Jesus, son of Mary. ˹And this is˺ a word of truth, about which they dispute" (Maryam :34), "It is not for Allah to take a son! Glory be to Him. When He decrees a matter, He simply tells it, "Be!" And it is!" (Maryam :35) "And Jesus also declared to people "Surely Allah is my Lord and your Lord, so worship Him ˹alone˺. This is the Straight Path" (Maryam:36). So, Jesus said to them, "What is more than what was mentioned in this or this Matter, Also, the Christians Delegations that came to the Prophet ﷺ when they heard the words of Allah, their eyes overflowing with tears for recognizing the truth and they convert the religion of Allah ﷻ.

"When they listen to what has been revealed to the Messenger, you see their eyes overflowing with tears for recognizing the truth". This verse clarifies the case of both these shepherds of the Christians and Oday Hatim al-Tai (blessings be upon him) for they already adopted the true morals of Christ and what he called for. This was their position when they heard these miracles of Allah ﷻ, "They say, "Our Lord! We believe". They call upon Allah and say, "Our Lord! We Believe". They confess their faith to Allah and ask Him to count them among the witnesses.

This nation is the nation of Mohammad ﷺ. They ask Allah to be among the nation that bears witness to all nations, testifies to His Oneness, and testifies for the people of faith for the genuineness of their faith and to the disbelievers of disbelief. When they came to the Prophet ﷺ, he recited the Qur'an to them and they believed. When some of these people have been blamed for concerting to Islam and told, "Woe to you. You go to this man, then you leave the religion of your forefathers" they respond, "Why should we not believe in Allah and the truth that has come to us? And we long for our Lord to include us in the company of the righteous" (Al-Ma'idah: 84).

That is, what prevents us from believing in Allah ﷻ and the truth that has come to us in the Qur'an by the Prophet Mohammad ﷺ, hoping that our Lord will make us among the righteous people.

Greed is the desire for good things to happen in the future. "The righteous" means the whole nation 's righteous people whom Allah has chosen. They said, "How do we accept ourselves to remain in disbelief and leave the path of prosperity and success?!"

Then, Allah ﷻ says, "So, Allah will reward them for what they said with Gardens under which rivers flow to stay there forever and that is the reward of the good-doers" (Al-Ma`idah: 85).

The reward here is given for their action and obedience. "For what they said", they will have "Gardens", orchards, "under which rivers flow"; rivers flow under the trees of these orchards, and its palaces. "To stay there forever", Immortality is the uninterrupted stay, that is, there is an uninterrupted survival in it. "And that is the reward of the good-doers" (Al-Ma`idah: 85). This refers to that remote prize in order to highlight and raise its rank. "The reward of the good-doers". The good-doers were the Christians who knew the truth after hearing the Qur'an, believed in it, and followed it. They also did not care about those who blamed them and

answered them, “Why should we not believe in Allah and the truth that has come to us? what prevents us from this? The speech of the soul prevents us, the speech that you and your superiors would prevent us, our positions and the coming desires would prevent us”.

Allah ﷻ says, “Why should we not believe in Allah and the truth that has come to us? And we long for our Lord to include us in the company of the righteous”. This is the true triumph. Allah says, "So Allah will reward them for what they said with”. That is the testimony of the truth they declared. So, behold the great reward that they received for abandoning worldly desires and following Allah. "To stay there forever. And that is the reward of the good-doers".

Allah ﷻ then says, "As for those who disbelieve and reject Our signs, they will be the residents of the Hellfire" (Al-Ma'idah: 86).

This is the group who fear losing their worldly positions, unlawful gains, and bribes that they plunder due to their religious leadership, so they remain in disbelief and stubbornness. "Those" is a reference to them as a remote thing to denigrate and to exclude them. "They will be the residents of the Hellfire”.

Hellfire is one of the names of Hell, Allah forbid. The meaning of its companions is those who are associated with Hell as the meaning of the companionship is inseparable, and these are inseparable from the Fire that does neither cease nor end, so it is as if they were its owners, those the owners of Hell are imperatively inseparable from it.

This chapter in this surah ended with explaining the beliefs of the People in the Book; the Jews and the Christians, and the end of believers and disbelievers. Allah ﷻ says, "So Allah will reward them for what they said with Gardens under which rivers flow, to stay there forever. And that is the reward of the good-doers"

(Al-Ma'idah: 85), "As for those who disbelieve and reject Our signs, they will be the residents of the Hellfire" (Al-Ma'idah: 86)

Moreover, another chapter of the surah commenced to explain a set of practical rulings for the Muslims. Allah began this new chapter of the surah with his call to people of faith by saying" O, believers". This call is always repeated at the beginning in verse of judgements because the call by the name of faith is an honor and an obligation, that is, O you who have believed, this is according to your faith, so do it. Allah says, "O believers! Do not forbid the good things which Allah has made lawful for you, and do not transgress. Indeed, Allah does not like transgressors" (Al-Ma'idah: 87).

This verse is a comprehensive one that states the position that a Muslim must take into account when doing what is permissible and what is forbidden, in addition to what he takes and what he leaves.

Firstly, do not forbid the good things which Allah has made lawful for you. Allah has made lawful all good things for this nation. So, beware to forbid what Allah makes lawful. Secondly, do not transgress. Transgression here is making lawful what Allah has forbidden. So, do not make lawful what He has forbidden. The legislative religion is what Allah has made lawful for you and what He has forbidden, do not transgress when it comes to Allah’s legislation.

"O believers! Do not forbid the good things which Allah has made lawful for you, and do not transgress. Indeed, Allah does not like transgressors". This is the believers' position. Permissible things are what Allah has made lawful. As for making something forbidden (by his own wish and desires) that Allah has permitted is a transgression against His command and His taboos. The meaning of 'Allah Almighty does not love' is that Allah hates it, so there is a punishment for its doer.

Then Allah ﷻ says, "Eat of the good, lawful things provided to you by Allah. And be mindful of Allah in Whom you believe" (Al-Ma'idah:88).

Here, the action indicates permissibility, "Eat of the good, lawful things provided to you by Allah " which means as long as it is permissible and good for this description, by describing permission as legalization, and by describing goodness which means is to get something from a good gain and to be good in itself in the sense that its benefits have increased over its damages.

"And be mindful of Allah". Fear Allah "in whom you believe". Allah described Himself to you and informed you that He is the Lord of the worlds, the Most Gracious, the Most Merciful. Also, He is the One Who punishes the sinner for his bad deeds.

يقول الله ﷻ: {يَا أَيُّهَا الَّذِينَ آمَنُوا لا تُحَرِّمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلا تَعْتَدُوا إِنَّ اللَّهَ لا يُحِبُّ الْمُعْتَدِينَ}[المائدة:87], {وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلالًا طَيِّبًا وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ}[المائدة:88], {لا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَّدْتُمُ الأَيْمَانَ فَكَفَّارَتُهُ إِطْعَامُ عَشَرَةِ مَسَاكِينَ مِنْ أَوْسَطِ مَا تُطْعِمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلاثَةِ أَيَّامٍ ذَلِكَ كَفَّارَةُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ وَاحْفَظُوا أَيْمَانَكُمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ}[المائدة:89].

says, "O believers! Do not forbid the good things which Allah has ﷻ Allah .made lawful for you, and do not transgressIndeed, Allah does not like transgressors" (Al-Ma'idah: 87), "Eat of the good, lawful things provided to you by Allah. And be mindful of Allah in Whom you believe" (Al-Ma'idah: 88), "Allah will not call you to account for your thoughtless oaths, but He will hold you accountable for deliberate oaths. The penalty for a broken oath is to feed ten poor people from what you normally feed your own family, or to clothe them, or to free a bondsperson. But if none of this is affordable, then you must fast three days. This is the penalty for breaking your oaths. So be mindful of your oaths. This is how Allah makes things clear to you, so perhaps you will be grateful" (Al-Ma'idah: 89).

.gave His servants the attribute of believing, then gave them this order ﷻ Allah O believers! Do not forbid the good things which Allah has made lawful for“ you”, in this verse, Allah prevents His believing servants to forbid what he has .permittedIn other words, believers have no permission to forbid what Allah has made lawful. Moreover, Allah all good things lawful for this nation. Goodness in something means that its benefits exceed its disadvantages. Even if that thing has some disadvantages. However, this permission is subjected to certain conditions. Whereas malignant is the opposite of goodness.

Allah says, “And do not transgress”. That is to make lawful what Allah has forbidden even if this transgression was in belief or in work. It also means do not violate the prohibitions of Allah ﷻ and do not do what He has made unlawful for you for He says, “Indeed, Allah does not like transgressors”. This means that Allah does not like transgressors against His prohibitions. There is no doubt that making forbidden what Allah has made lawful is an aggression and likewise making lawful what He has made forbidden is also an aggression.

Moreover, He says, “Eat of the good, lawful things provided to you by Allah”. Allah permitted His servants to eat from the beneficial sustenance that He has made lawful. “Good” means as long as it is permissible, it is good. It must be good by itself and earned through one of the legitimate gain methods. This includes selling by a permissible manner, grazing cultivation's earnings, and all other permissible means that Allah made lawful. However, if the profit was obtained by a way that Allah forbids, such as by force, by theft, and consuming people's money unlawfully through the facilitator and the like, this is forbidden. “Eat of the good, lawful things provided to you by Allah”, which means as long as that food is good and lawful. “And be mindful of Allah”, that is to fear Allah by making a barrier between a person and Allah's torment because Allah will punish sinners with their guilt. Allah's torment is the most severe type that there is; nobody torments like Allah does. He says, “On that Day He will punish ˹them˺

severely, like no other" (Al-Fajr: 25), "And bind ˹them˺ tightly, like no other" (Al-Fajr: 26). This means that Allah ﷻ will punish sinners severely and bind them like no other. Being mindful of Allah means to fear Allah and not to transgress over what He has made unlawful. Who worship Allah know that He is Allah, the Almighty, the Most Gracious, the Most Compassionate, the Forgiving, the Loving, the Severe in punishment, and the Infinite in bounty. He says, "Inform My servants ˹O Prophet˺ that I am truly the All-Forgiving, Most Merciful" (Al-Hijr: 49), "And that My torment is indeed the most painful" (Al- Hijr: 50).

Allah ﷻ has shown the rulings of faith by saying, "Allah will not call you to account for your thoughtless oaths" that is because of His mercy and benevolence. Thoughtless oaths are the oaths that are not intended. For example, if someone says, "by Allah, no by Allah, yes by Allah" and he does not intend to swear an oath, Allah will not hold him accountable for that. Also, the oath of food and drink, like saying, "by Allah you eat this, by Allah you shall enter, by Allah do this". This is not a true intending oath but a slip of the tongue, and this is an unintended oath; this is the thoughtless oath.

Moreover, Allah says, "But He will hold you accountable for deliberate oaths" reproaching here means being held accountable. If someone did this and did not pay the penance, then they have sinned and will be held accountable for a deliberate oath. A deliberate oath means an intended and a confirmed oath. "For deliberate oaths", which means swearing this oath by Allah and confirming it a. This as Allah ﷻ says about the penalty and penance for such oaths when broken, "The penalty for a broken oath is to feed ten poor people from what you normally feed your own family, or to clothe them, or to free a bondsperson". A broken oath is an oath not fulfilled because of a certain excuse. For instance, if a person swore to another to do this and that for him and said, "By Allah, you will do this and that for me", then he did not fulfill his oath, then he has broken it. Or if this person swears another oath by Allah to do so and so, but then finds that there is something

better, such as swearing an oath of evil to cut ties with kin, or not to do something that is good, and he found that it is better to return to the good, so he has to expiate this oath. “The penalty for a broken oath”, that oath's Penance “Is to feed ten poor people from what you normally feed your own family”. In this verse, Allah ﷻ has put three actions to give the person who broke an oath a choice. One of these three choices is to feed ten poor people; one meal that is Saa' of food for every poor person “From what you normally feed your own family”. Normally here means food that is neither bad nor expensive; rather, it is a medium between this and that, or the better medium than that he normally feeds his family. Thus, the three choices are either feeding good food from what a person and his family normally eat from, clothing these ten poor people, or freeing a bondsperson. The word bondsperson here means an enslaved person. Bondsperson here is a general word that includes anyone whether he was a believer or a disbeliever, young or old, valuable or not.

Allah ﷻ here has generalized bondsperson word in oath's penance by saying: “or to free a bondsperson”. That is different from the restricted bondsperson in manslaughter case penance as Allah said in these cases penance can be to free a believer bondsperson. However, here Allah doesn't restrict it. Since the ruling here is different from the other case, then the penance has to be different as well. The ruling here is for the broken oath's penance, so the restriction regarding the belief of the bondsperson shouldn’t be carried over to this case. “Or to free a bondsperson”, that is, a person who broke his oath is free to choose between these three things. It is not permissible for Dar Al-Ifta' to compel this person to expiate his oath by one of these penances, especially that Allah has given him the choice.

Allah says, “But if none of this is affordable”, which means if one of these three ways to give penance was not affordable, “then you must fast three days”. The person who broke his oath must fast three days as an obligatory substitute.

Allah says, “This is the penalty for breaking your oaths”. Fasting is an obligatory substitute when one of the three previously mentioned methods is not affordable.

Allah says, “So be mindful of your oaths”. Allah instructs His servants not to swear an oath by Him unless they intend to fulfill it, and if they swear by Allah, then break their oath, they must pay a form of penance. “So be mindful of your oaths. This is how Allah makes things clear to you, so perhaps you will be grateful”, Allah clarified this revelation to His servants. Allah is the true Lord who will not call them to account for their thoughtless oaths; however, He holds them accountable for deliberate oaths and uses these three penances as an outlet.

Allah has made a way out of these oaths by penance. This is how Allah makes things clear to His servants and leads them to the right way so perhaps they will be grateful for His mercy and kindness. Also, they must be grateful to Allah for finding an outlet for their intended oaths and easing their penance.

Allah ﷻ then says, “Intoxicants, gambling, idols, and drawing lots for decisions are all evil of Satan’s handiwork. So, shun them so you may be successful” (Al-Ma'idah: 90). This is a new ruling concerning intoxicants in Sharia's Law. This is the fourth and last verse that clarifies its ruling. In this verse Allah indicated the perpetual prohibition of drinking alcohol. Moreover, Allah started this verse by calling His believing servants saying that gambling, idols, and drawing lots for decisions are all evil. As for intoxicants they include any drink that intoxicates the mind; all drinks that contain intoxicating substances that affect the mind are unlawful. The Prophet Mohammad ﷺ explained this when he said, “Every intoxicants is unlawful and every intoxicants is Khamr”. This means that every intoxicate is wine and every wine is forbidden; whether it was made from grapes, dates, wheat, barley, honey, corn, bread, onions, or any other substance.

As for Almaisar, it means gambling. Almaisar means easy in Arabic and it was called so because it is an unjust and easy way to seize other people’s money.

Moreover, idols refer to all that is set up for worship besides Allah, such as statues that are raised as monuments; be it a tree, a stone, an idol, or a pile of dirt as the Arabs sometimes did. They used to heap a pile of dirt then milk a sheep then roam around it. Whatever is placed and erected to be worshiped, get blessings from, kneel to, is considered a monument.

Drawing lots for decisions means Al-Azlam in Arabic. Al-Azlam are arrows that Arabs used for two purposes; the first use was for gambling while the second was for knowing their fortune. The gamblers used to bring ten arrows that did not have blades. There were ten arrows that have a neck; the seventh arrow has the highest neck; this is the winning arrow. The eighth and the ninth arrows were worth less than it. So, ten people used to share a camel that costs around a hundred dinars, each of them paid ten dinars, then they struck it with the arrows. Whoever got the seventh arrow took half of the camel, and whoever struck the eighth and ninth took a quarter. The rest of the arrows were lost. This is a gambling based solely on luck and that is why Allah forbade it.

The second type of drawing lots of decision was done next to their gods. The person who has important future plans like marriage, trade, or travel went to a priest who was found near their gods and asked him about their fortune. The priest had three arrows; the first arrow had the word “do” written on it. The second had “do not do”, whereas the third arrow had nothing written on it. After that, the person offers sacrifices to idols and Gods, where he orders the priest to hit the arrows for him. If the “do” arrow comes out, the priest says to that person that the gods are satisfied and their future plans will go smoothly. However, if the “do not do” arrow comes out, the priest says to that person that the gods tell you that you will not find good in this way, so forget about it. Finally, if the anonymous arrow comes out, the priest does it again; he strikes the arrows and mixes them together and strikes again. This is the meaning of drawing lots for decisions through which luck. All these evils were mentioned in this verse, “Intoxicants, gambling, idols,

and drawing lots for decisions". All of these are considered as acts of polytheism. Drawing lots of decisions is considered an abomination, an impurity, and a filth in both principle and practice. Idols may be pure in themselves as they were made from wood, clay, silver, or gold; however, their impurity stems from the rites of worship offered to them.

"Gambling, idols, and drawing lots for decisions are all evil of Satan's handiwork" These are Satan's plans and tricks by which he stirs people up, causes them to sin, and urges them to do so. "So, shun them". Allah orders His servants to abandon these sinful acts and stay away from them. This meaning is more eloquent than the term -don't do it, or it is forbidden for you to do- because if people are ordered to avoid something, they will get away from it. "So you may be successful", in this verse, the term 'may' indicates esperance and it refers to humans; in case they did that thing, they may be successful in attaining deliverance from Hellfire and entering Paradise.

This verse is the last verse revealed in the Qur'an that forbids intoxicants. Allah ﷻ says, "Satan's plan is to stir up hostility and hatred between you with intoxicants and gambling and to prevent you from remembering Allah and praying. Will you not then abstain?" (Al-Ma'idah: 91).

This means that Satan's great plan is only limited to stirring up hostility and hatred between believers with intoxicants and gambling as both are means for hatred and hostility among believers. This is a known matter. Intoxicant drinkers are subjected to enmity because they lose their minds, and thus, they swear, kill and are aggressive towards each other at times. Likewise, whoever takes someone else's money, even if he is gambling with him, then seizes his money, in this easy deceptive way might cause hostility to arise between him and the losing person. Unlike the merchants from whom you buy and love because they gave you a

service or a commodity. When you buy from him, he benefits from you, so affection occurs between you and him.

Allah says, “Satan’s plan is to stir up hostility and hatred between you with intoxicants and gambling and to prevent you from remembering Allah and praying”, the meaning of remembering Allah is to member Him by your heart and tongue. Satan's intention is to prevent people from remembering Allah. “And praying”, this is because prayer is the greatest ritual of Allah; being preoccupied with wine, gambling, and other card games will inevitably distract people from the obligatory prayer and Allah's remembrance. Card- games players may spend all the night or half of it playing, forgetting Allah's remembrance as is the intention of Satan.

“Satan’s plan is to stir up hostility and hatred between you with intoxicants and gambling and to prevent you from remembering Allah and praying. Will you not then abstain?” The question here aims at intimidation and shaming. Will you not then abstain? This is Allah’s command to you. On the other hand, this is Allah's Prohibition, will you not stop doing it? This is a threat and a warning. The Companions said: ‘We abstained, O Lord’. When this was revealed, they all said: We are done, O Lord. Ansa bin Malik (blessing be upon him) said, ‘I was drinking wine with the Al-Ansar in Abu Talha's house. Then somebody came and informed us of the wine prohibition. Abu Talha said:’ Get up and break these flasks’. I took them and broke them. It was flowing in the streets of Madinah’. Meaning that he took these flasks by the side of the road and broke them. After this verse was revealed, all the companions broke all the wine flasks they had. They got rid of what was their love and adoration, their song and poetry, their inspiration, and the substance that nourished them and their meetings. Wine was flowing in their veins but as soon as this prohibition was revealed by Allah to purify them, Muslims complied and abstained.

Then, Allah ﷻ says, “Obey Allah and obey the Messenger and beware! But if you turn away, then know that Our Messenger’s duty is only to deliver ˹the message˺ clearly” (Al-Ma'idah: 92).

In this verse, Allah has ordered His servants to obey Him and His Messenger. This means absolute obedience to Allah’s commands. Also, “obey the Messenger” in what he commands you, and beware of transgression, beware that you do not violate the command of Allah ﷻ and the command of His Messenger ﷺ because a severe punishment will be the result of your transgression. “But if you turn away, then know that Our Messenger’s duty is only to deliver ˹the message˺ clearly”, this means that you should know that the Messenger ﷺ is only assigned to inform you the clear message of Allah. Thus, if you were informed, the Messenger’s mission is done and you will become the ones who are responsible and will be held accountable for your actions. “Then know that Our Messenger’s duty is only to deliver ˹the message˺ clearly”. In this verse, there is clear evidence that the Prophet ﷺ will not go to each house and ask here and there to know who has committed and who has not committed, but he only has to inform you and then you will be in full responsibility of your actions.

يقول الله ﷻ:{وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَاحْذَرُوا فَإِنْ تَوَلَّيْتُمْ فَاعْلَمُوا أَنَّمَا عَلَى رَسُولِنَا الْبَلاغُ الْمُبِينُ}[المائدة:92], {لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا إِذَا مَا اتَّقَوْا وَآمَنُوا وَعَمِلُوا الصَّالِحَاتِ ثُمَّ اتَّقَوْا وَآمَنُوا ثُمَّ اتَّقَوْا وَأَحْسَنُوا وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ}[المائدة:93].

says, "Obey Allah and obey the Messenger and beware! But if you ﷻ Allah ˹turn away, then know that Our Messenger’s duty is only to deliver ˹the message clearly"(Al-Ma'idah: 92) "There is no blame on those who believe and do good ,for what they had consumed before ˹the prohibition˺, as long as they fear Allah have faith, and do what is good; then they believe and act virtuously, then become .fully mindful ˹of Allah˺ and do righteous deedsFor Allah loves the good-doers"(Al-Ma'idah: 93).

Allah clarified the Islamic rule concerning the intoxicants and forbade His believing servants from drinking through this verse. Allah says, "O believers! Intoxicants, gambling, idols, and drawing lots for decisions[1] are all evil of Satan's handiwork. So, shun them so you may be successful"(Al-Ma'idah: 90). Polytheism, intoxicants, gambling, and drawing lots for decisions are all great offenses and sins which Allah mentioned in this verse. Allah says that these are "all evil of Satan's handiwork". Allah says, "Satan's plan is to stir up hostility and hatred between you with intoxicants and gambling and to prevent you from remembering Allah and praying. Will you not then abstain?"(Al-Ma'idah: 91). Allah mentioned intoxicants and gambling alone in the second verse as they have two great evils; the first of which is stirring up hostility and hatred between the believers, and the second is preventing them from remembering Allah and praying.

Then, Allah ﷻ says, " Will you not then abstain?" This is a question that is meant for threatening and reproach; will you stop doing that or not? Then Allah commands using threat, "Obey Allah and obey the Messenger and beware!" This is a threat against breaking Allah's and His Messenger's orders. "But if you turn away then know that Our Messenger's duty is only to deliver ˹the message˺ clearly". This means that the Messenger ﷺ only delivers what Allah assigned him to deliver. As Allah says, "But if you turn away, then he is only responsible for his duty and you are responsible for yours. And if you obey him, you will be ˹rightly˺ guided. The Messenger's duty is only to deliver ˹the message˺ clearly"(An-Nur: 54). The Messenger ﷺ is only responsible for what Allah assigned him to deliver, which is to deliver the message clearly, and your responsibility is to obey and submit to Allah's order.

Then Allah ﷻ says, "There is no blame on those who believe and do good for what they had consumed before ˹the prohibition˺, as long as they fear Allah, have faith, and do what is good; then they believe and act virtuously, then become fully

mindful ˹of Allah˺ and do righteous deeds. For Allah loves the good-doers" (Al-Ma'idah: 93). This verse is about the companions who died before Allah completely forbade intoxicants. When some companions asked, "what about our brothers who died and some of them were martyred while having intoxicants in his stomach?" As intoxicants were prohibited after the Battle of Uhud. Allah says that the believer won't be blamed for what they had consumed before Allah prohibited it. Allah says "There is no blame on those who believe and do good for what they had consumed before ˹the prohibition˺, as long as they fear Allah, have faith". This means if they fear and believe in Allah, He will blame them if they feared Allah, believed in Him, and did righteous deeds. In this case, Allah considers them as believers and does not punish them because of their previous mistakes before the prohibition. "Then they believe and act virtuously" here is an order to be among the pious and the people of faith. "Then become fully mindful ˹of Allah˺ and do righteous deeds". This is the highest level; to be among the pious and the people of righteous deeds "For Allah loves the good-doers" for those who are believers and good-doers; Allah will not blame nor punish them; provided that they did that mistakenly not intentionally.

This verse was misunderstood in Omar ibn El-Khattab's era by Qudama Ibn Mathoun who was one of Omar Ibn Al-Khattab's relatives and the prince of Bahrain. Umar Ibn Al-Khattab, knew that he drank wine, thus he called him and said to him, 'why do you drink wine?' He replied, 'O, Ameer Al Mo'mneen, I drink wine according to the Quran'. Omae said, 'how come?' He replied, 'Allah says, "There is no blame on those who believe and do good for what they had consumed before ˹the prohibition˺, as long as they fear Allah, have faith, and do what is good; then they believe and act virtuously, then become fully mindful ˹of Allah˺ and do righteous deeds. For Allah loves the good-doers "(Al-Ma'idah: 93). We are believers, we believe in Allah, we fear Allah and we do righteous deeds so, we are not blamed'. Umar said, 'you are wrong because if you really fear and

believe in Allah, you will never drink wine as Allah prohibited it'. Then Omar said, 'if you do it again, I will kill you'. Killing here is allowed because he is considered a disbeliever now. Then he asked forgiveness and stopped drinking for he now understood the true meaning of the verse. There is no doubt that it was a misunderstanding of the verse. He (Omar) clarified that this verse does not allow the believers to drink intoxicants if they are believers and fear Allah and (it does not mean) that they are not blamed for drinking wine and doing prohibited things. This verse is for those who believe, do righteous deeds, and who never do what Allah prohibited. It is impossible to be believers while you eat ham, drink intoxicants, or gamble at the same time. "There is no blame on those who believe and do good for what they had consumed before ˹the prohibition˺, as long as they fear Allah, have faith, and do what is good; then they believe and act virtuously, then become fully mindful ˹of Allah˺ and do righteous deeds. For Allah loves the good-doers" (Al-Ma'idah: 93). This verse, as scholars said, is for those who died before the prohibition verse was revealed, and for those who do that mistakenly, not intentionally.

Then Allah ﷻ says, "O believers! Allah will surely test you with game within the reach of your hands and spears to distinguish those who fear Him in secret. Whoever transgresses from now on will suffer a painful punishment" (Al-Ma'idah: 94).

In this verse, Allah tells His believing servants that He wants to test them. This test is about what a man wants (and it is prohibited for him), will he prevent himself from taking it or not? This happened when the Prophet ﷺ was in the Battle of Al-Hudybia. They were performing 'Umrah, and whoever performs 'Umrh or Hajj is prevented from hunting on land as Allah says, "It is lawful for you to hunt and eat seafood, as a provision for you and for travelers. But hunting on land is forbidden to you while on pilgrimage..." (Al-Ma'idah: 96). Whoever is performing Umra or Hajj is prevented from hunting on land. This applies

everywhere except Mecca as it is a holy land and Allah has completely forbidden hunting in Mecca (all year long). If anyone chases any animal like deer, pigeon, rabbit, or any animal that can be hunted on land in Mecca, he would have sinned. In the sixth year of Hijra, Muslims were with the Prophet ﷺ performing ‘Umrah; Allah tested them as He sent to them too many animals which can be hunted from every place while they were on performing, to the point that deer butted their tents with its horns and walked among the army. They also could catch birds with their hands and hunt ostriches with their spears while they were sitting in their places. Allah says, "O believers! Allah will surely test you with game within the reach of your hands and spears to distinguish those who fear Him in secret". So that Allah knows, not knowledge after ignorance, exalted be He above that, but knowledge to test believers; this is knowledge upon which they will be held accountable. This is to distinguish the believers who commit to His order in order to give them a high rank, and punish those who disobey His orders. “To distinguish those who fear Him in secret”. This refers to those who fear Allah and believe that He sees them for Allah is occult to His servants and they can't see Him, but a believer knows that Allah witnesses all.

Allah says, "Whoever transgresses from now on" after this warning from Allah "will suffer a painful punishment". This is a threat from Allah that he will inflict a painful punishment on those who disobey His order, which is not to hunt during Hajj or ‘Umrah. He says at the beginning of this surah, " O believers! Honour your obligations. All grazing livestock has been made lawful to you—except what is hereby announced to you and hunting while on pilgrimage. Indeed, Allah commands what He wills" (Al-Ma'idah: 1). Whoever hunts while performing Hajj will have transgressed one of Allah's sacred rites and will suffer a painful punishment.

Then Allah ﷻ says, "O believers! Do not kill game while on pilgrimage. Whoever kills game intentionally must compensate by offering its equivalence—

as judged by two just men among you—to be offered at the Sacred House, or by feeding the needy, or by fasting so that they may taste the consequences of their violations. Allah has forgiven what has been done. But those who persist will be punished by Allah. And Allah is Almighty, capable of punishment" (Al-Ma'idah: 95).

This is an absolute forbiddance from Allah. "Game" refers to whatever Allah allows people to hunt from animals on land. "While on pilgrimage" means while performing Hajj or ‘Umrah. Allah excludes from punishment who kill game mistakenly, such as if it falls on him while walking or if he throws a rock and kills the game unintentionally. "Whoever kills game intentionally must compensate by offering its equivalence". This person must offer the equivalent of the game he killed for the Scared House. For example, if it was a giraffe, he must offer a camel, if it was a deer, he must offer a cow and if it was a rabbit, he must offer a female sheep, "as judged by two just men among you". Two just men must decide what is the equivalent of this killed game from tamed livestock that can be offered, "to be offered at the Sacred House". The perpetrator must present this compensation as a gift for the Sacred House and give it to the needy as Allah says, "Or by feeding the needy". If he does not find the equivalent from livestock to what he killed, he must feed the needy; he needs to feed one person from the needy for each half of a Saa' (or measure which equals 3 KG). Moreover, he can replace that penance with fasting as Allah says, "or by fasting". For example, if he killed a goat, he must fast for two consecutive months. He must fast a day per each half of a Saa' of the weight of the game he killed.

Allah then says, "so that they may taste the consequences of their violations". This means those who transgressed by killing the game intentionally must taste the consequences of their violations and be punished for their transgression. Then, "Allah has forgiven what has been done". Who did that before this Islamic rule was revealed, did not have to fulfill this penance; therefore, Allah forgives them;

they will not be blamed or punished. "But those who persist will be punished by Allah". This means those who persist in killing games intentionally while on pilgrimage, will be punished severely by Allah, "And Allah is Almighty". This means Allah is the dominant and nobody can challenge Him. He is "capable of punishment". This is one of Allah's attributes; He blames and punishes for the committed sin.

Moreover, Allah ﷻ says, "It is lawful for you to hunt and eat seafood, as a provision for you and for travelers. But hunting on land is forbidden to you while on pilgrimage. Be mindful of Allah to Whom you all will be gathered" (Al-Ma'idah: 96).

"It is lawful" here, it is in the passive voice as the doer is known; only Allah makes things lawful or forbidden and nobody can do that except for Him. "It is lawful for you to hunt and eat seafood", everything that is hunted from sea or what the sea discards without hunting is lawful. It is lawful to eat what we hunt from the sea and what sea discards from the dead seafood as long as it is not spoiled. In contrast, game must be hunted and we must remember the name of Allah before killing it. If we found a dead game such as a dead deer without hunting it, it is forbidden to eat it. However, if we found a dead whale that the sea discarded, we are allowed to eat it. So, hunting on land differ from hunting from the sea. Allah says, "It is lawful for you to hunt and eat seafood" means anything you hunt then it dies by your hands or what you find dead before you hunt it "as a provision for you" good food that you can enjoy "and for travelers".

Moreover, Allah says, "But hunting on land is forbidden to you while on pilgrimage". Allah has forbidden hunting on land while on pilgrimage; however, it is lawful for those on pilgrimage to eat from what is hunted as long as it is not hunted for them. If it is hunted for them, then they are not allowed to eat it.

"Be mindful of Allah to Whom you all will be gathered." Fear Allah as He is the God to whom you all will be gathered and will be held accountable for your deeds.

Then Allah ﷻ says, "Allah has made the Ka’bah—the Sacred House—a sanctuary of well-being for all people, along with the sacred months, the sacrificial animals, and the ˹offerings decorated with˺ garlands. All this so you may know that Allah knows whatever is in the heavens and whatever is on the earth, and that He has ˹perfect˺ knowledge of everything" (Al-Ma'idah: 97).

Allah praises the Ka'bah, the Sacred House. He says, "Allah has made the Ka’bah—the Sacred House". The Ka’bah is a cubic building, and it is the building that Ibrahim and Ismail built for people to be directed to in their prayers. It is also a place to perform all sacred rites for the sake of Allah and to raise His religion. Ka'bah is Allah's Sacred House where He has forbidden things that are lawful in other places as a way for glorifying it. "A sanctuary of well-being for all people". It is a place for people to worship Allah, to pray, to remember Allah, and to perform circumambulation and walk between al-Safaa and al-Marwah. Also, “sanctuary of well-being for all people” means that it is a sanctuary by religion and the right path. Allah has made great rewards of guidance, success, and steadfastness for those who perform pilgrimage in this place. The rewards are being righteous and adherent to Allah's orders.

Allah says, "along with the sacred months". The sacred months are four: Thou Al-Qu'dah, Thou Al-Hajjah, Moharam (the three consecutive months), and Ragab (the seventh month of the year). Allah has given these months their sacredness since the day He created heaven and the earth. He says, "indeed, the number of months ordained by Allah is twelve—in Allah’s Record since the day He created the heavens and the earth—of which four are sacred. That is the Right Way. So do not wrong one another during these months" (At-Tawbah: 36). Fighting is

forbidden during these sacred months and pilgrimage is performed on these three sacred consecutive months; Thou Al-Qu'dah, Al-Hijjah, and Moharam. That's because if ways are safe and people are safe, they will come to Allah's Sacred House to perform pilgrimage. It is a sanctuary of well-being for them to be on the right path. The following part of the verse in At-Tawbah says, "indeed, the number of months ordained by Allah is twelve—in Allah's Record since the day He created the heavens and the earth—of which four are sacred" (At-Tawbah: 36). Allah has made these months sacred forever. This supports the view which says that the sacredness of these months is not abrogated which contradicts what some scholars said. Allah says, "Allah has made the Ka'bah—the Sacred House—a sanctuary of well-being for all people, along with the sacred months, the sacrificial animals, and the ˹offerings decorated with˺ garlands". The legislation here means the continuity of the sacredness of Ka'bah. Ka'bah is an old House but Allah made it to last forever. Allah combines Ka'bah with the sacred months, the sacrificial animals, and the offerings decorated with garlands, for them all to be a continuous matter and order to glorify them. The sacrificial animals are what is offered to the Sacred House whether for a reason or without a reason but as a good deed. Whoever performs Hajj or 'Umrah must sacrifice as Allah says, " In times of peace, you may combine the pilgrimage and minor pilgrimage then make the sacrificial offering you can afford." It is a necessity. Or he offers a sacrificial animal without a reason just to do good deeds. He can offer camels, sheep, and caws which are killed and offered for the Sacred House and is given to the needy for the sake of Allah.

Allah says, "and the ˹offerings decorated with˺ garlands". What is offered to the Sacred House must be decorated with garlands to be marked as an offering to it, especially if it is offered from a far place. Allah says, "All this so you may know that Allah knows whatever is in the heavens and whatever is on the earth". Allah has legitimated all these things and has made the Ka'bah a sanctuary of

well-being for all people, along with the sacred months, the sacrificial animals, and the ˹offerings decorated with˺ garlands. All this so you may know that Allah knows whatever is in the heavens and earth.

Pilgrimage is one of the greatest causes of guidance, and it is the greatest things that made Islam remain till this day and till the Day of Resurrection. It is a great cause for the continuity and the existence of Islam just as memorizing Qur’an is a way to preserve the Qur'an. So is the existence of Ka'bah as a way to safe-guard this religion for it is a banner of Muslims, and the continuity of these feelings of the Muslims. Allah says, "and that He has ˹perfect˺ knowledge of everything" because if the believers perform these rites while fearing Allah, they will know that He has a perfect knowledge of everything

After that Allah ﷻ says, "Know that Allah is severe in punishment and that He is All-Forgiving, Most Merciful" (Al-Ma'idah: 98).

يقول الله ﷻ: {جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَامًا لِلنَّاسِ وَالشَّهْرَ الْحَرَامَ وَالْهَدْيَ وَالْقَلائِدَ ذَلِكَ لِتَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الأَرْضِ وَأَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ}[المائدة:97], {اعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ وَأَنَّ اللَّهَ غَفُورٌ رَحِيمٌ}[المائدة:98], {مَا عَلَى الرَّسُولِ إِلَّا الْبَلاغُ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ}[المائدة:99], {قُلْ لا يَسْتَوِي الْخَبِيثُ وَالطَّيِّبُ وَلَوْ أَعْجَبَكَ كَثْرَةُ الْخَبِيثِ فَاتَّقُوا اللَّهَ يَا أُولِي الأَلْبَابِ لَعَلَّكُمْ تُفْلِحُونَ}[المائدة:100]

says "Allah has made the Kaʿbah, the Sacred House, standing for the people and [has sanctified] the sacred months and the sacrificial animals and the garlands [by which they are identified]That is so you may know that Allah knows what is in the heavens and what is in the earth and that Allah is Knowing of all things" (Al-Ma'idah:97), "Know that Allah is severe in penalty and that Allah is Forgiving and Merciful"(Al-Ma'idah:98), "Not upon the Messenger is [responsibility] except [for] notification. And Allah knows whatever you reveal ﷻ Allah.

and whatever you conceal"(Al-Ma'idah:99)"Say, "Not equal are the evil and the good, although the abundance of evil might impress you." So fear Allah, O you of understanding, that you may be successful"(Al-Ma'idah:100). Allah mentioned this group of rulings, including the worshiping acts of this Sacred House. He forbade hunting while the Muslim is in the state of Ihram for Hajj or Umrah. And He explained what He permitted to His servants from that of sea fishing. He says, "Lawful to you is game from the sea and its food as provision for you and the travelers,1 but forbidden to you is game from the land as long as you are in the state of iḥrām. And fear Allah to whom you will be gathered"(Al-Ma'idah:96). Then He informed them of the wisdom of placing this sacred country (the Sacred House, Al-Ka'ba, the House of Allah) in this place. He says, "Allah has made the Kaʿbah, the Sacred House". The Sacred House here instead of Al-Ka'ba. "Standing for the people", a place where people stand before the Lord of the worlds asking for great benefits, for worship, and for the great reward which Allah prepared and arranged for the pilgrimage to His House, for Umrah, for circumambulating and performing these rituals. Thus, it is standing for the people, then it is also up righting people on the path of truth, as it is one of the greatest causes of guidance. And then benefits for this nation as it gathers on one qiblah and in one place. They are gathered in one crucible. All the peoples of the earth and all the different nations which constitute the nation of Islam, the nation of guidance, gathers here. And their hearts gather to form one nation. This great symbol of this nation was made by Allah for this nation to be established and to remain until Allah wills the end of this world. Likewise, Allah made the sacred month as standing for the people, because it is unlawful to fight during the sacred month. People are safe during these months, they communicate, they perform Hajj, they perform Umrah, and sacrifice. Sacrifice refers to what is given to the House. The garland sacrifices refer to what is marked from the livestock that is sacrificed to the House. "That is so you may know that Allah knows what is in

the heavens and what is in the earth and that Allah is Knowing of all things."(Al-Ma'idah:97) He legislated this with His knowledge and with His great wisdom.

Then Allah mentioned a set of facts. Each verse resembles one fact by its own, and it reflects upon what Allah mentioned of these rulings. The first fact a Muslim must keep in his heart is, "Not upon the Messenger is [responsibility] except [for] notification. And Allah knows whatever you reveal and whatever you conceal"(Al-Ma'idah:98), This is an order from Allah to make this fact settle in the believer's heart and continually remember it. Which is that Allah is severe in punishment. This is His attribute; its purpose is to make the servant full of fear from his Lord. He is severe in punishment, and at the same time, He is Forgiving. He is the Most Merciful to His servants. This meaning is often repeated in the Qur'an. Allah combines the attributes of His majesty and the attributes of His perfection and mercy; all of them are attributes of perfection, an attribute of mercy, and an attribute of severity. As he says, "[O Muḥammad], inform My servants that it is I who am the Forgiving, the Merciful"(Al-Hijr:49), "And that it is My punishment which is the painful punishment"(Al-Hijr:50) And He says, "Ḥā, Meem"(Ghafir:1), "The revelation of the Book [i.e., the Qur'ān] is from Allah, the Exalted in Might, the Knowing"(Ghafir:2), "The forgiver of sin, acceptor of repentance, severe in punishment, owner of abundance. There is no deity except Him; to Him is the destination"(Ghafir:3). This meaning came a lot in the Qur'an. And the attributes of mercy come next to the attributes of resentment and torment. And that is until the servant knows his Lord, as a result, he worships Him with desire and fear. A desire for what is good with Him, and fear from His punishment. This is the attribute of the Lord, thus, beware of His punishment. Even if you are a messenger or a king, you should beware of the Lord's punishment, because if you deviate from the right path, you will be punished. He says regarding the Messengers,"...But if they had associated others with Allah, then worthless for them would be whatever they were doing"(Al-

An'am:88), "And it was already revealed to you and to those before you that if you should associate [anything] with Allah, your work would surely become worthless, and you would surely be among the losers(65) Rather, worship [only] Allah and be among the grateful"(Az-Zumar:65+66), disobedience leads to punishment, and obedience leads to forgiveness. Know, O servants, O believers, in particular. Know that Allah is severe in punishment, that Allah is Forgiving and Most Merciful. This comment comes after these provisions; to warn against violating His command. These are the prohibitions that Allah prohibited, beginning with the prohibition of alcohol, gambling, idols, and dividing using arrows. Further, it includes a prohibition from violating one of the rituals of Hajj as approved by Allah. Allah says at the end of this, "Know that Allah is severe in penalty and that Allah is Forgiving and Merciful"(Al-Ma'idah:98).

Then, another fact, "Not upon the Messenger is [responsibility] except [for] notification. And Allah knows whatever you reveal and whatever you conceal"(Al-Ma'idah:99) The Messengers are not assigned with anything but to convey. He did not assign them to force people to embrace the religion, but only to convey it. If the matter reaches you from the Messenger, then the argument has been established against you and you have become responsible. He says that "Not upon the Messenger is [responsibility] except [for] notification". The Messenger, the one whom Allah sent is not assigned except to inform you of the matter. If the matter reaches you, then you have become responsible. If you adhere to Allah's command, then this leads you to forgiveness and mercy. On the other hand, if you turn away from Allah's command, then know that the punishment is awaiting you. "Not upon the Messenger is [responsibility] except [for] notification" to convey the matter. Further, Allah knows what you reveal and what you conceal. The Lord is the One Who takes care of the reckoning after that because He knows what you reveal and what you conceal. Thus, no one will judge you except the one who knows the hidden. Therefore, the messenger does not judge his nation. Further,

no one calls people to account except for Allah. The messengers are only assigned to convey the matter, and the account of the servants remains with the Lord God, Who knows what you reveal (what you show), and what you conceal (what you hide).

Then He says the third fact, "Say, "Not equal are the evil and the good, although the abundance of evil might impress you." This is a call from Allah for the servant to compare between good and evil. He says, "Say, "Not equal are the evil and the good". Not equal are the bad and the good, faith and unbelief, the believer and the unbeliever, heaven and hell, the lawful and the forbidden. These are not equal. "although the abundance of evil might impress you" although the large number of the nation of unbelief might impress you in contrast with the lack of the nation of Islam. In addition to the abundance of evil money which you earn through an evil way, while what is lawful is narrow. These are not equal because evil leads to hell and severe punishment. On the other hand, the good, even the little, leads to grace and heaven. Thus, these are not equal. Further, the abundance of evil, its adornments, and appearance in worldly life might impress you, yet, it would never be as good. For example, marriage is not like incest; no matter what the intercourse is, still, the good is different than the bad in all aspects. The lawful is not as forbidden, the faith is not as infidelity. Further, the nation of Islam is far better than the nation of unbelief, and if it (the nation of unbelief) increases. Belonging to the disbelievers due to their large number, pride, and leaving the Nation of Islam due to its small number poorness is wrong. No, "Say, "Not equal are the evil and the good, although the abundance of evil might impress you". "So fear Allah, O you of understanding, that you may be successful."(Al-Ma'idah:100), the speech directed to the ones who understand, the ones with purified minds. "So fear Allah, O you of understanding, that you may be successful" that you may be successful due to fearing Allah. Three great facts, with which Allah ended these great commands and prohibitions. "Know that

Allah is severe in penalty and that Allah is Forgiving and Merciful"(Al-Ma'idah:98), This is a fact that a person must bear throughout his life, in all his faith because he cannot be a believer unless he fears Allah, and desires what is with Him. Further, to know that he is responsible after the matter reached him. "Not upon the Messenger is [responsibility] except [for] notification" and Allah knows what you conceal and what you show. Further, the judgment belongs to Allah for nothing is hidden from Him. Then, "Say, "Not equal are the evil and the good, although the abundance of evil might impress you." So fear Allah, O you of understanding, that you may be successful"(Al-Ma'idah:100)

Then another chapter from commands and prohibitions of Allah. This is a directive from Allah to His faithful servants not to bother the Messenger with questions that they do not benefit from in this world. He says, "O you who have believed, do not ask about things which, if they are shown to you, will distress you. But if you ask about them while the Qur'ān is being revealed, they will be shown to you. Allah has pardoned it [i.e., that which is past]; and Allah is Forgiving and Forbearing"(Al-Ma'idah:101), "A people asked such [questions] before you; then they became thereby disbelievers"(Al-ma'idah:102)"O you who have believed" a call from the Lord to His faithful servants. He calls them with the name of faith, which is the greatest, most honorable, and the noblest name ever. "O you who have believed, do not ask about things which, if they are shown to you, will distress you" do not ask about an unseen matter, because if it gets revealed to you, you will not benefit from it, rather, it will distress you. "But if you ask about them while the Qur'ān is being revealed" the Revelation. And the Revelation Jibreel descends from the sky by the command of Allah. If you ask the Prophet, and this is in the case of revelation, then it is informed because you ask the Knower of the unseen and the seen, thus, it becomes apparent to you. Allah reveals this matter to you, which is from the unseen. Allah has hidden it from you because showing this matter to you will distress you, then why do you

ask about it? If you ask about it when the revelation is sent, it will be shown to you. "Allah has pardoned it", Allah has pardoned the matters you question. "and Allah is Forgiving and Forbearing" These verses were revealed upon the companions questioning the prophet saying, O messenger of God, Where will I be? A man stood and said, O messenger of God, where will I be? That is, on the Day of Resurrection. He replied You are in the Fire. And before him, Abdullah bin Hudhafa asked the prophet about something. Whenever he joined in a fight with others, they would insult and accuse his mother of fornication saying, "You are not for your father". In the sense that he becomes weak in front of men when he disputes with someone who curses him as such. So, this man got up and said: O Messenger of God, who is my father? He said: Your father is Hudhafa. Hudhafa was his biological father to whom he is ascribed in reality. Thus, it is not as they slandered his mother. That man stood up and said: O Messenger of God, where am I? He said to him: You are in Hell. So, Omar Ibn Al-Khattab kneeled and said: We are pleased with Allah as our Lord, with Islam as our religion, and with Muhammad as a prophet, and the Companions were terrified. Then, Allah revealed these verses. These kinds of questions are harmful. The man who asked about his father, if he was actually attributed to someone other than his father, revealing such a fact would have been great harm; harm to his mother who was present, harm to his family, and harm to him. This is because, at that time, the revelation will come down and attribute him to his real father. As for the matter of being insulted as such, he has his reward with Allah for this and it does not harm him to insult him in this way. Nevertheless, this matter was present in the pre-Islamic era. So, what is the benefit of showing it now? Further, this man who hastened the matter and asked where will I be (heaven or hell) Why do you hasten the matter? The believer must fear Allah, and work for the hereafter. However, revealing this matter to this man at this time, if he believed it, will increase his infidelity. And if denied, it would increase his sin and infidelity. And if he kept silent, it would be better for him and better for the believers. Likewise, this forbids

the Companions to ask the Messenger of God about matters that he used to get annoyed about. And it was asked before that, such as the question of the Hawari to Isa ﷺ, can your Lord send down a table full of food from heaven? What is the purpose of such a question? Those who believe in the Lord God, the Creator of the heavens and the earth. Do they need Allah to prove to them His ability to send down a table full of food for them to eat from? As well as the many questions that Musa's companions asked, which troubled Musa. Thus, Allah forbade the believers to imitate some of those nations who bothered their messengers. This is regarding the believers, as for the disbelievers, of course, the disbelievers used to ask the messengers out of arrogance, asking them to bring signs to indicate their sincerity other than the verses that Allah directed and revealed to them. "O you who have believed, do not ask about things which, if they are shown to you, will distress you" So, the moral is to ask about what benefits you in your religion, benefits you in your worldly life, and by it, you know the way of the Lord. "But if you ask about them while the Qur'ān is being revealed, they will be shown to you. Allah has pardoned it [i.e., that which is past]; and Allah is Forgiving and Forbearing". Forgiving. Allah is Forgiving, He covers sins. Forbearing, He does not expedite the punishment. "A people asked such [questions] before you; then they became thereby disbelievers". This is an example which Allah strikes to those of the nations, from disbelievers and stubborn, before them that they used to ask such questions. Then, they denied it. That is, if this verse came to them, they would disbelieve in Allah. The verse came to them as they suggested it, but after that, they denied it. Accordingly, their disbelief became intense. Allah says to the people who asked for a table full of food from heaven, "Allah said, "Indeed, I will send it down to you, but whoever disbelieves afterwards from among you - then indeed will I punish him with a punishment by which I have not punished anyone among the worlds"(Al-Ma'idah:115) People before you asked it; referring to those who were before them, then they became unbelievers?

Then Allah explained the weakness of the polytheists' minds in their allowing and forbidding depending on a whim of their own, and which Allah never stated. This is a major crime, for a person to make permissible and forbid what Allah created according to his desires. Allah is the One Who has the right to allow this and prohibit that because He is its Creator. Thus, the legislation, permitting, and forbidding belong to Him. He says, "Allah has not appointed [such innovations as] baḥīrah or sā'ibah or waṣīlah or ḥām. But those who disbelieve invent falsehood about Allah, and most of them do not reason"(Al-Ma'idah:103), baḥīrah refers to a sheep or a she-camel. They used to cut its ear out as a sign for it and leave it to their idols and tyrants. Sā'ibah refers to a sheep or a she-camel that they leave uneaten for their idols and tyrants. This is done by themselves as if they vow this and leave it with certain specifications and conditions that they define for this. Or waṣīlah, they said the waṣīlah refers to the she-camel that delivers birth to females for a specific period of time. And if it delivers a female, then a female, then a female, at that time, it is called waṣīlah. At that point, they let her go and leave it. Or ḥām; ḥām refers to the stallion camel who causes ten pregnancies. If it produces ten pregnancies, after ten years, they say that this protected his back. So, they protect him from riding and from slaughtering and they would leave it to their idols and tyrants. These are the laws that these people legislated with their own desires from themselves. Allah did not legislate them, and Allah says "Allah has not appointed such innovations". But those who disbelieve invent a lie and attribute it to Allah. They attribute this to religion, legislation, and from what they inherited and took from their fathers. This is slandering and fabricating lies against Allah. He says "and most of them do not reason", most of these people have no minds, but they legislate these laws according to the desires of their souls, without being based on reason or wisdom.

"And when it is said to them, "Come to what Allah has revealed and to the Messenger," they say, "Sufficient for us is that upon which we found our fathers."

Even though their fathers knew nothing, nor were they guided?"(Al-Ma'idah:104), He tells about those polytheists who legislated this false religion from themselves. If it is said to them, "Come to what Allah has revealed", that is, you must return to what Allah has revealed in your rulings, actions, and prohibitions, for Allah is the One Who has the right to legislate with what He wills. And to the Messenger for the Messenger is the one who is delegated and entrusted by Allah with legislation. Further, he brings this legislation from Allah, for Allah is the One who sends him the legislation. Thus, legislation belongs to Allah and His Messenger as informed by Allah. "And when it is said to them, "Come to what Allah has revealed and to the Messenger," they say, "Sufficient for us is that upon which we found our fathers" sufficient for us, it is sufficient for us. The sufficient is free of need. That we do not need anything other than what we found our fathers upon. We do not walk, we do not increase, we do not legislate, we do not depart from what we found our fathers upon. They said, "Sufficient for us is that upon which we found our fathers". "That upon which we found our fathers" refers to what they left of legislation, work, analysis, and prohibition. This is sufficient for us. "Even though their fathers knew nothing, nor were they guided?" They follow these fathers, even if these fathers do not know anything. They were the people of ignorance and the people of infidelity and stubbornness, they deny the established facts, and they believe in contradictions. So, they believe that Allah is the Creator of the heavens and the earth, but that He cannot restore them and bring them back to life again. This is one of the greatest contradictions. And one of the greatest defects in the mind is, how can he believe that Allah is the Creator of these heavens and the earth, and say that He is unable and cannot restore this life again? Then they legislate with their own whims and attribute this legislation to Allah. Nevertheless, their legislation does not contain any wisdom or reason. He says, "Even though their fathers knew nothing, nor were they guided?", they are not guided, rather, they are in ignorance and misguidance. How do you follow the fathers while they are

as such? Undoubtedly, this description is not limited to the fathers of the polytheists from among the Arabs. Rather, this description applies to all the polytheists. All of them do not understand anything and are not guided. For this is his description of whoever does not follow the path of the Lord and the path of Allah; he does not know anything and is not guided. He does not know anything that is beneficial to him and is not guided to the path of truth. As for what he knows of worldly matters, he knows how to eat, how to drink, how to build, how to enjoy, and how to walk. This knowledge does not benefit, but rather its harm is more than its benefit. A piece of knowledge about the fate of his owner to fire, loss and destruction. What does this benefit? Ignorance is better than this. As Allah says, "...but most of the people do not know"(Ar-Rum:6), "They know what is apparent of the worldly life, but they, of the Hereafter, are unaware"(Ar-Rum:7). The ones whose knowledge is restricted upon the world do not know anything. "Even though their fathers knew nothing, nor were they guided?", That is, they follow the fathers. Even if these fathers are in this state of ignorance, lack of knowledge, and lack of guidance, they follow them and abandon the path of the Lord.

Then He says, "O you who have believed, upon you is [responsibility for] yourselves. Those who have gone astray will not harm you when you have been guided. To Allah is your return all together; then He will inform you of what you used to do"(Al-Ma'idah:105)

يقول الله ﷻ: {يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنفُسَكُمْ لا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنتُمْ تَعْمَلُونَ}[المائدة:105]

says, "O you who have attained faith, you are responsible for ﷻ Allah .your(inner) selves; he who has strayed cannot harm you if you are guidedTo Allah is your return, all of you, so He may inform you of what you used to do"(Al-Ma'idah:105), Allah calls His faithful servants with the faith name, which is the

greatest ever. He commands them saying, "O you who have attained faith, you are responsible for your(inner) selves", that is, be responsible for your(inner) selves by obeying the command of Allah, submitting them over to Allah, purifying them, and adhering to the command of Allah and the command of His Messenger. Be responsible for your(inner) self, that is, take care of it and preoccupy yourself with it. Then He says, "he who has strayed cannot harm you if you are guided", that is, with Allah. "Cannot harm you", so you will have sin and accountability. "he who has strayed" from the path of the Lord. Allah does not burden you with guidance as long as you are guided, for the misguidance of the one who strays does not harm you. Even if he is the closest of people to you; your son, your husband, your father, or the closest of people to you, his misguidance will not harm you if you are following the right path and on the right path. Allah does not hold a servant accountable for guiding a servant to guidance. Further, misguidance belongs to Allah.

"he who has strayed cannot harm you if you are guided. To Allah is your return, all of you", the return of all servants is to Allah. The guided and the deluded, all of them will return to Allah. "so He may inform you of what you used to do", inform you. Informing is telling the news. And the news refers to glad tidings. He may inform you of what you used to do. Then what follows this news of rewarding the obedient and tormenting the disobedient. In this verse, it is about abandoning enjoining good and forbidding evil; a person does not have to command others to do good and forbid evil. Rather, he should command himself and forbid himself and he is not responsible for anyone else. No, this is not the intended meaning, and whoever understands this from the verse has misunderstood. The verse in what we mentioned is that the believer must commit himself to obedience and adhere to it. And from the adherence of obedience to Allah is to fulfill the trust, to do what He commanded you to do. So, you enjoin good and forbid evil, spread goodness and do it; this matter must be done by

everyone. The Prophet said, "Whoever amongst you sees an evil, he must change it with his hand; if he is unable to do so, then with his tongue; and if he is unable to do so, then with his heart" and Allah says, "O you who have attained faith, shield yourselves and your families from a fire whose fuel is people and stones"(At-Tahrim:6).

The prophet said, "All of you are guardians and are responsible for your subjects. The ruler is a guardian and responsible for his subjects; the man is a guardian of his family; the woman is guardian in her husband's house and responsible for her wards; a servant is guardian of his master's property and responsible for his ward. So all of you are guardians and are responsible for your subjects." Thus, the human is not only questioned about himself but also about others, in fulfilling the trust for him in sincerity to him. As the Prophet said, "Religion is sincerity, religion is sincerity (Al-Nasihah), religion is sincerity." They said; "To whom, O Messenger of Allah?" He said: "To Allah, to His Book, to His Messenger, to the imams of the Muslims and to their common folk.", if a person is sincere to Allah, comes to Allah with a healthy heart of polytheism, loyal to the Book of Allah, believing in it, allowing what is permissible, depriving what is forbidden, loyal to the Messenger in following, obedience and love, loyal to the Muslim community, not deceiving them or tricking them. Likewise, is loyal to all people, never deceives them, and never tricks them. Thus, it is not meant that a person is only entrusted with himself alone, rather, you should fulfill what Allah commanded you regarding others. Allah has assigned you towards others with several matters. He assigned this nation to convey the message and to convey the religion to the disbelievers.

"Say, “This is my way; I call to Allah with insight—I and whoever has followed me. And Highly Exalted be Allah, and I am not of those who associate(others with Allah)"(Yusuf: 108). To warn you with it. And whatever reaches the disbelievers from the command of the believers with jihad, then they

are commanded with it and must perform it. "And combat in the way of Allah those who combat you, but do not start hostilities; indeed, Allah does not love the hostile ones"(Al-Baqarah:190) And He says, "And combat them until there is no more religious persecution and religion is all for Allah..."(Al-Anfal:39). These are the commands of the Lord. So, fulfilling the command of Allah is a duty towards the servant and towards your faithful brothers. It is necessary to enjoin good and forbid evil. "O you who have attained faith, kneel and prostrate and worship your Lord and do good(deeds), that you may succeed"(Al-Hajj:77), "And strive for Allah with the striving due to Him. He has chosen you and has not imposed upon you any discomfort in religion—the creed of your father Abraham. It is He Who named you Muslims before and in this(Scripture) , so that the Messenger may be a witness over you and you may be witnesses over mankind..."(Al-Hajj:78).

The witness is that the verses of the Qur'an have imposed great duties upon the believers towards other disbelievers. In addition to the duties of the believer towards the believer. So, the meaning of this verse is not to command the Muslim of himself only, to command himself, forbid himself, and reform yourself, while you do not have to command others or forbid them. This is a wrong understanding, and this misunderstanding arose early. In the sermon of Al-Siddiq -may God be pleased with him- in the life of Al-Siddiq; it was as if he heard some people understood this from this verse, so he said: O people, you read this verse and understood it wrong or interpret it different than its actual meaning. And I heard the Messenger of God ﷺ say, "If the people see evil and do not change it, soon Allah will send His punishment upon them all" that is, generally speaking, the people of disobedience, as well as those who are silent about enjoining good, Allah will soon blind them with a punishment from Him. So, this verse, "O you who have attained faith, you are responsible for your(inner) selves", adhere to Allah's command. "he who has strayed cannot harm you if you are guided", from

guidance is to call to Allah, to enjoin good, and forbid evil. So, if you enjoin what is right, forbid what is wrong, perform what Allah has enjoined on you towards others, while you are guided, you will not be harmed after that by the misguidance of those who go astray and the infidelity of those who disbelieve. "To Allah is your return, all of you", all of you, referring to the people of guidance and delusion. "so He may inform you of what you used to do".

Then, Allah calls His faithful servants to command them with another religious command, He says, "O you who have attained faith, when death approaches one of you, let two reliable persons from among you act as witnesses to the making of the bequest" A call from the Lord while calling the believers with the name of faith, which is the greatest ever. Further, it is urging people to commit to the command. "O you who have attained faith, when death approaches one of you", If death approaches a Muslim, at the time of stating will. When the will is required to bequeath; if a person has something that he wants to bequeath. Whether he bequeaths money for the sake of Allah or bequeaths something to be done for him, or asks for something to be done for him, or that he owes money to someone, or recommends that this property be in that place, or any form of what the servant wants to bequeath upon his death. "let two reliable persons from among you act as witnesses to the making of the bequest", That is, on the believing servant who knows that death has approached him. As long as he is still in his mind and can make a bequest, so he brings two of you who are just and from the people of justice, and they must be just Muslims.

"or two persons from another people if you are traveling in the land and the calamity of death afflicts you" if you are traveling and it is not possible to find two just witnesses from among the Muslims, then take two witnesses from other than you, i.e. from the Jews or from the Christians. Take them from the nations of disbelief, if the presence of Muslims is not possible. "If you are traveling in the land"; traveling the land is striving through it for the sake of trade and such.

"And the calamity of death afflicts you" while you are strangers far from the land of Islam. "Summon them after the prayer", Summon them after the prayer because this urges them to be from the people of religion who do not commit lies or deception. "so that they swear by Allah—if you have doubts—(saying): “We will not purchase, in exchange for it, any price, even if it were a relative", These two whom you summon after the prayer, make them swear by Allah. "If you have doubts—(saying): “We will not purchase, in exchange for it, any price, even if it were a relative", that is, we are honest in our testimony, and we will not exchange this testimony any price, even if he is a relative, so we transfer the will from one person to another. Even if this other person, to whom we are referring, is a relative. "and we never conceal Allah’s testimony", that is, we perform this testimony that we endured and do not conceal it. It is called the testimony of Allah because they witnessed it for the sake of Allah. So, make them testify for the sake of Allah. Here, He attributed this testimony to Himself, because Allah witnesses it. "we would then most surely be of the sinners"(Al-Ma'idah:106) if we conceal this testimony, we would be of the sinners, and they swore upon it.

Then He says, "So if it is discovered that both of them are guilty(of perjury), then two others deserve to take their place from among those responsible for the claim—the two most concerned" If it turns out after that that these two witnesses did not testify to the truth, concealed, and deceived; for example, a Muslim going with a large amount of money, and his children knew, when he traveled, he had this large amount of money with him. Then he died in these distant countries and made witnesses from his companions on travel or so. Then when he returned, they said: This is the luggage that was bequeathed from your father and this is what was with him only, and we did not find anything with him except this amount of money. And he bequeathed it to be paid for such and such. Yet, he traveled taking a huge amount of money, for example, he traveled with a hundred thousand. And now he says this is what we found, and this is all that he had, and these thousand

dinars. Where is the money that was with him? If it is found that they committed a sin, then two others take their place from among those who deserved it. Then two of the witnesses, who knew this person who died far away, would take their place and provide a testimony that turns theirs which was rejected due to falsehood. "and have them swear by Allah, “Our testimony is more truthful than their testimony" They swear by Allah here that our testimony is the truth, that these two witnesses testified to falsehood, and that this is not the money that he had. So, they swear by Allah that our testimony is more truthful than their testimony. "and we have not transgressed", And that we did not transgress, but we testified to Allah. And we knew that the money, for example, that he had with him, or that this belonging is a gift and that is his own. "we would then most surely be of the unjust"(Al-Ma'idah:107), if we transgressed, we would then most surely be of the unjust.

He says, "That makes it more likely that they give the right testimony" That is, rejecting the testimony with another testimony in this way. And the swearing of those, after that, with this heavy oath is so that they give the right testimony. It is closer to the truth that they bring the right testimony. And these all bring the right testimony. "or else have fear that their oaths might be contradicted by subsequent oaths" the ancients know that, first of all, if they swear by this oath, in which there is this affirmation. That is, we, by Allah, bear witness to the truth and do not transgress, and we do not transfer this testimony to someone else, even if this third party is from our relatives. If they bear witness to this testimony in this way, then a lie becomes evident to them, then this testimony will be rejected and others will rise to testify upon their falsehood testimony and return their testimony. Of course, everyone, when testifying, should come to it while he is afraid of the punishment of the Lord. If there is fear in his heart from the Lord, that is more likely that they give the right testimony. If they come with the fear

that oaths might turn their oath; they fear that their oaths which they swore will be turned after their oaths in the testimony of others.

Then, He says, "So be mindful of Allah", a call to all to fear the Lord. Mindfulness is a protection and prevention. That is, put protection between you and the punishment of Allah. Be mindful of Him, because His punishment is severe, and His punishment is not like any other punishment. "On that day, none can punish as He punishes" (Al-Fajr:25), "and none can shackle as He shackles"(Al-Fajr:26), This is the Lord Who punishes severe punishment. BE mindful of Allah, put protection between you and His punishment. And be mindful of Allah, fear Allah. "and listen", listen to His words. Listen out of fear, obey, and respond. Not to listen then turns out as if he did not hear a thing. So, listening here is not just to hear the command with your permission, then do not obey, this is not listening, because this is as if he did not hear. Rather, listen as the one who hears and responds to the command of Allah.

"For Allah does not guide the defiantly disobedient people" Know this is a great threat from Allah that He does not guide the disobedient people, i.e., whoever disobeys and departs from the obedience of Allah, Allah will not guide him. And the meaning of disobedience is to know the matter and inclines and disobey. Disobedience in the sense that he departs from Allah's command; if he departs from Allah's command while he knows, Allah will not guide him and will not grant him success. And his punishment is that He makes him walk in what he has sinned, as He says, "...And when they swerved, Allah caused their hearts to swerve, for Allah does not guide the defiantly disobedient people"(As-Saf:5) A threat and a promise from the Lord that this is a great matter, so fear Him, O servants of Allah. This ruling is the final ruling and legislation in this surah (Surat Al-Ma'idah), which Allah began with His saying, "O you who have attained faith, fulfil your contracts. Livestock animals have been made lawful to you except whatever is recited to you..."(Al-Ma'idah:1)

This Medinan surah is filled with these contracts that are from the contracts of the Lord with which He made a covenant with His servants, besides the contracts that servants establish between each other. The will contract was mentioned here and its preservation was the command that a person bequeaths before his death and that he cites this will in the land of Islam with the Muslims. And in the land of unbelief, it is possible to command non-Muslims, and that it should be in this way of elucidation and detail. Therefore, everyone must obey Allah, so he bears witness to the truth. If he makes a testimony, he will testify with the truth. These are great rulings from the Lord and it is concluded with this conclusion, "For Allah does not guide the defiantly disobedient people"

Then, after that, these verses came as final verses in this surah. Allah remains in them of the Day of Resurrection and what will happen in it. And he reminds that everyone will stand before Him, that everyone will be held accountable for their deeds, and that there is a witness and a witnessed upon. And among the greatest of those who witness on this day is Isa, son of Maryam ﷺ, and rebuke his followers who followed him and said in him the saying of unbelief and departed from the religion, the Sharia, the truth and the belief that he left them on. They changed and varied it. Isa, son of Maryam, was mentioned in particular because he is the greatest human being to whom lies were attributed. Further, the most numerous of nations who have departed from the true belief in the Lord and slandered the Messengers, and are these, Christians. Therefore, Allah brings a detailed scene here in this surah about the divine discourse of Isa, son of Maryam, before everyone. In addition, He places a testimony against them and exposes those who lied about this noble Messenger. He says, "On the day when Allah gathers the messengers, then says, “What response were you given?” They said, “We have no knowledge; indeed, it is You Who are the Superb Knower of the hidden realms"(Al-Ma'idah:109)

That is, remember this day, the day when Allah gathers the messengers. Or fear this day, O servants of Allah. Allah used to call all of the servants and remind them of this great day, the day when Allah gathers the messengers on this day (the Day of Resurrection). "then says, “What response were you given?" Allah says to the messengers, what did they answer you with? With what did the peoples answer you? Allah sent every messenger to his people, so what did you answer? The question here is from Allah. It is not an interrogative question, for Allah knows what every nation answered with its Messenger. He knows this, rather, it is a question for everyone. "We will most surely ask those to whom messages were sent, and We will most surely ask the emissaries"(Al-A'raf:6), "Then We will most surely relate to them with knowledge, for We were never absent"(Al-A'raf:7), "Then We will most surely relate", the Lord to them, to everyone. "With knowledge, for We were never absent", Allah was never absent from His creation. Rather He was with every Messenger in His message, and He was present, beholding and listening to every nation from those who believed and disbelieved in this Messenger. "then says, “What response were you given?” They said1, “We have no knowledge; indeed, it is You Who are the Superb Knower of the hidden realms"(Al-Ma'idah:109)

The messengers said: "We have no knowledge" of what we have been answered with. The messengers heard a side from those who attended them, yet, they did not know the truth of the saying of the one from his nation that they believed in the Messenger. Was he a true believer or was he a believer and hides this matter and what each one replied and what he did in secret? They were not aware of this; the One Who knows everything that was said to the Messengers and the truth of what was said to these Messengers is Allah. Therefore, here, they disavow knowledge of the truth of what was, and that its knowledge to Allah. They said: "We have no knowledge", we have no knowledge of the reality of peoples and the truth of the people to whom You, O Lord, sent us. We conveyed

what we were commanded, but we don't know how the people responded to us. Were they believers in the truth or were they not believers? The knowledge of this is to Allah alone. They said: "We have no knowledge", they absolve themselves of having real knowledge of the truth concerning those to whom they were sent, for this matter is up to Allah.

They said: "We have no knowledge; indeed, it is You Who are the Superb Knower of the hidden realms". Indeed, it is You, a speech to the Lord. Meaning You, O Lord. Here, it is an affirmation because Allah is competent in this matter. The Superb Knower of the hidden realms, this (Allam in Arabic) is an exaggerated form of knowledge. The hidden realms refer to everything that is absent from humans and from creation. This is the additional unseen, while the absolute unseen is all up to Allah. Nothing of the unseen is hidden from Allah, rather, everything is known to Him, whether it is an additional unseen, which some people know and others do not. The angels know from knowledge what no one else knows. Some humans know what no one else knows, and this one has some of these matters known, and this with him these matters of unseen; these are of the things that happen in this world. These are the hidden realms in addition to some of the creation rather than some; Allah knows it. Then, there is the hidden realm that only Allah knows. Allah is the One Who knows it; the future and what comes after a moment, no one knows it, not an angel nor a prophet.

"Indeed, with Allah rests the knowledge of the Hour", these are the things which Allah singled Himself with. "And He bestows the rain from on high and He knows what the wombs contain. But in no way does any soul know what it will earn tomorrow, and in no way does any soul know in what land it will die; indeed, Allah is All-Knowing, All-Aware"(Luqman:34), They said: O Lord, you are the Knower of the hidden realms, so this is unseen. These things were absent, and many of these things are absent from us. We did not know how we were followed and whether those who followed us were true in their faith or not. Some

of them were liars in this call. What was after our death? What did these nations do? All this belongs to Allah. The witness here is that the messengers, on this day, absolve themselves from knowing the reality of what their people were upon and what they responded to them with. And they return the knowledge of this to Allah. They would say: "We have no knowledge; indeed, it is You Who are the Superb Knower of the hidden realms" My Lord, You are the Superb Knower of the hidden realms. This is a call from Allah and a speech from Allah to all of the messengers to their people. Then Allah brings Isa before his people to make him testify against his people.

يقول الله ﷻ: {يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أُجِبْتُمْ قَالُوا لا عِلْمَ لَنَا إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ}[المائدة:109]

says:" [Be warned of] the Day when Allah will assemble the ﷻ Allah "?messengers and say, "What was the response you receivedThey will say, "We have no knowledge. Indeed, it is You who is Knower of the unseen" (Al-Ma'idah: 109). He tells that He will assemble the Messengers on the Day of Resurrection, and He will make them give testimony about their peoples. He says "Then We will surely question those to whom [a message] was sent, and We will surely question the messengers " (Al-A'raf: 6), " Then We will surely relate [their deeds] to them with knowledge, and We were not [at all] absent." (Al-A'raf: 7), and He also says: "So how [will it be] when We bring from every nation a witness and We bring you, [O Muhammad], against these [people] as a witness?" (An-Nisa: 41)"That Day, those who disbelieved and disobeyed the Messenger will wish they could be covered by the earth. And they will not conceal from Allah a [single] statement. " (An-Nisa: 42). He tells that He will assemble the Messengers on the Day of Resurrection, and ask them, 'What was the response you received?' This question is not for inquiry, but for affirming their testimony about their peoples, and for stating the testimony of Allah about them, as Allah is always present and aware of the status of everyone, "They will say We have no knowledge. Indeed, it is You who is Knower of the unseen". They denied their ability to know what

the response they received from their people, because they don't have a complete knowledge, in details. They only know what they saw of appearances. Yet, the truth about the matters belongs to Allah Who is aware of what is concealed in the hearts, and Who knows what people made after the prophets' death. So, they tell what they witnessed while they were alive; nevertheless, after their death, this matter is all to Allah. Allah is the One Who knows the truths of matters, and what hearts conceal. "They will say We have no knowledge. Indeed, it is You who is Knower of the unseen", Allah has no unseen, He is aware of everything, "But is it not sufficient concerning your Lord that He is, over all things, a Witness?". Rather, the unseen is unknown by the creatures. So, the unseen is not known by angels, while Allah knows it. And the unseen of humans about each other, Allah knows it. For Him nothing is hidden from the affairs of His creation, and nothing is beyond His Awareness.

Then Allah states, and explains His report for Isa, son of Maryam, in particular from among these messengers, and that Isa ﷺ is the greatest prophet whom many lies were told about. It was claimed that He is a god, and the son of God. Thousands of thousands and generations after generations believed so after innovating what is called the Christian faith; this is the greatest betrayal of Christianity, which is the consensus of the Christians in their first assembly that Isa is a true god who came from a true God, whose essence and soul is like the lord's. And that he can give life, cause death, create, and provide like his father. Further, he became a human being; in the sense that Allah revealed his body as a human being from the Virgin Maryam. Then the Lord sentenced him to death, crucifixion, rose him from death (as they claimed), after three days, and returned to sitting next to his father. Then, according to their claims, he will come to judge the people, to convict the living and the dead, and to convict everyone. Highly Exalted be He and high above that. Here, Allah demonstrates their lies and slanders of what they said about Isa, son of Maryam. Therefore, He makes Isa a

witness before all people; whoever agrees with what was claimed (Allah will say), here He says in the past tense (in the Arabic version), and this speech will be said publicly by the Lord on the Day of Resurrection, and everyone will witness while he is present. (Say), here, is in the past while it will take place in the future, to affirm that it will definitely happen. Everything that will, for sure, take place in the future can be expressed in the past as an affirmation. As He says, " When the sky has split [open] " (Al-Inshiqaq: 1), " And has listened [i.e., responded]1 to its Lord and was obligated [to do so]" (Al-Inshiqaq: 2), "And when the earth has been extended (Al-Inshiqaq: 3), " And has cast out that within it and relinquished [it]. " (Al-Inshiqaq: 4), " And has listened [i.e., responded] to its Lord and was obligated [to do so] " (Al-Inshiqaq: 5), all of these verses are in the past tense even though they will happen, they didn't happen yet. The earth will split on the Day of Resurrection. Allah says "When the sun is wrapped up [in darkness] " (At-Takwir: 1), "And when the stars fall, dispersing, " (At-Takwir: 2), to the end of this chapter, and all this has not occurred yet. And His saying, "And your Lord has come and the angels, rank upon rank (Al-Fajr: 22) "And brought [within view], that Day, is Hell - that Day, man will remember, but how [i.e., what good] to him will be the remembrance?" (Al-Fajr: 23). All these verses are in the past tense while they didn't happen yet. Also says "The Hour has come near, and the moon has split [in two]" (Al-Qamar: 1) And if they see a sign [i.e., miracle], they turn away and say, "Passing magic." (Al-Qamar: 2). Allah said these verses in the past tense, as He also says, "And those who disbelieved will be driven to Hell in groups", and they have not been driven yet but they will be. "But those who feared their Lord will be driven to Paradise in groups" and they have not been driven yet and it also will be. Quran has many examples like this; Allah says " when Allah will say, "O Jesus, Son of Mary", Allah calls Isa with lineage to his mother whom Allah honored, because Allah created him from his mother only, without a male, "remember My favor upon you": remember it, consider it and tell about it, my favor upon you: the goodness of Allah to him, " and upon your mother ". My

favor upon him was mentioned here in detail, but the favor of Allah upon his mother is that He took care of her since she was born with a vow from her mother, " So her Lord accepted her with good acceptance and caused her to grow in a good manner and put her in the care of Zechariah ", that means He preserved, honored, and protected her from every filth and sin, and that Allah prepared her for His worship, as stated in the words of Allah: "..... O Mary, indeed Allah has chosen you and purified you and chosen you above the women of the worlds." (Ali-'Imran: 42), " O Mary, be devoutly obedient to your Lord and prostrate and bow with those who bow [in prayer]. " (Ali-'Imran: 43). The blessing of Allah upon Maryam, the virgin, was a great blessing, honoring her, sanctifying her, preserving and protecting her. Then, after that, He made her pregnant of this holy Prophet, the Messenger Isa, son of Maryam, ﷺ.

"When Allah will say, "O Jesus, Son of Mary, remember My favor upon you and upon your mother when I supported you with the Pure Spirit [i.e., the angel Jibreel] ": This is the first of the favors of Allah upon you; I supported you, means to provide you with strength. Support means providing, with the Pure Spirit, Jibreel, he is the Pure Spirit; The Pure spirit that Allah sends down to the prophets. As He says about Muhammad ﷺ: " say, [O Muhammad], "The Pure Spirit [i.e., Jibreel] has brought it down from your Lord in truth." He brought it down, referring to the Qur'an. The Pure Spirit is Jibreel; the Pure Spirit which belongs to Allah as He says, ".....Then We sent to her Our Angel [i.e., Jibreel], and he represented himself to her as a well-proportioned man. " (Maryam: 17), we sent to her, to Maryam, our spirit: Jibreel. "he represented himself to her", Jibreel, represented himself to her as a proportioned man: a perfect human being. This is the Spirit of Allah and Allah related him to Himself because he is His servant whom He sends with revelation. It is a spirit, with which Allah brings life to the dead hearts, " when I supported you with the Pure Spirit ": The Pure Spirit, Jibreel " you spoke to the people in the cradle ": This is what Allah has supported him

with, and one of Allah's favors upon him is that he enabled him to speak to people while still in the cradle, the cradle means the bed that is laid for the little infant. After his birth, and after Maryam brought him to her people, Isa spoke with the people immediately. He says, " Then she brought him to her people, carrying him." once they saw her after he was born, "..... They said, "O Mary, you have certainly done a thing unprecedented. " (Maryam: 27), " O sister [i.e., descendant] of Aaron, your father was not a man of evil, nor was your mother unchaste."? (Maryam: 28), He says, "So she pointed to him. They said, "How can we speak to one who is in the cradle a child?" (Maryam: 29), " Jesus said, "Indeed, I am the servant of Allah. He has given me the Scripture and made me a prophet." Here, He expresses the future using the past tense for affirmation, he said that "He gave me the book" but the book had not been given to him yet. And He made me a prophet and had not become a prophet yet, but this is a certain thing that will definitely happen. "And He has made me blessed wherever I am and has enjoined upon me prayer and zakāh as long as I remain alive" (Maryam: 32) "..... And [made me] dutiful to my mother," he hasn't become a man yet in order to be dutiful to her mother, but it will definitely happen. " ….. and He has not made me a wretched tyrant. " (Maryam: 32), " And peace is on me the day I was born and the day I will die and the day I am raised alive."(Maryam: 33)

"You spoke to the people in the cradle and in maturity;", a mature person in the language of the Arabs is the one who has crossed the youth stage and entered the stage after youth, which is maturity, and it starts at the age of thirty-third. The miracle that he speaks to people in the cradle and in maturity, and his words in the cradle are confirmation that he will reach this age and speak to the people. Some scholars said: This is proof and it is a miracle; his speech in maturity, and that he will come at the end of time and will call for Allah as stated in the authentic hadith: "By Him in Whose Hands my soul is, son of Mary (Jesus) will shortly descend amongst you people (Muslims) as a just ruler and will break the Cross

and kill the pig and call for prayer and abolish the Jizya". That means, he will descend according to the creed of Muhammad ﷺ, because all of these are among the laws of the Prophet ﷺ. Isa, at his time, came with his (prophet Muhammad's) creed; the law of forgiveness and not resisting evil, because the group that was with him, the people of faith, at that time, was a small group. Thus, they could not resist the evil that existed, whether it was from the children of Israel, who were the evilest of the wicked, and they resisted him most strongly. In addition to the Children of Israel were the Romans, who used to rule the land of Palestine; a pagan nation, and a great, massive nation with extended authority. Therefore, he did not resist evil in his time, but when Isa descends, he will descend on the nation of Muhammad, a strong community with extended authority that will be with him, support him, and he will demolish the falsehood with it, then he will break the Cross. He will not only object to it and show its indignity and it being a way of polytheism, rather, break the Cross, kill the pig, and call for prayer, the Muslim prayer. At the time of Isa, there was no call for prayer, but he, in all times, used to disguise his religion. Then he also will abolish the Jizya and will not accept it; he will not accept the Jizya but accept only Islam or the sword. "You spoke to the people in the cradle and in maturity ". This maturity may take place at the time of the beginning of his prophethood, then at the end of time, he will descend as a just and equitable ruler.

"How I taught you writing, wisdom, the Torah, and the Gospel ": this is from the favors of Allah that He taught him the writing, which is the Torah, and wisdom: It is the complete knowledge by which he puts things in its rightful place. "The Torah, and the Gospel", writing here is a generic noun meaning books. And the Torah, and the Gospel; He specificities the example after mentioning the general. " And when you designed from clay [what was] like the form of a bird with My permission, then you breathed into it, and it became a bird with My permission", means with Allah's instruction and permission, "designed from clay

[what was] like the form of a bird" design means to depict; designing refers to imaging and depicting. So, he used to design from clay what was like a bird image, then he used to breathe into it and it flies as alive bird, so the act of creation is by the willingness of Allah, breathing into this clay is by Allah's permission, and moving it from the state of clay and inanimate object to the state of life is by the willingness of Allah. "And when you designed from clay [what was] like the form of a bird with My permission, then you breathed into it, and it became a bird with My permission ": became means the transformation of being a real bird, with my permission, with the permission of Allah not with his own power. As if he was a creator beside Allah, but he is a servant of Allah whom Allah empowered to do so, put in him this ability, and set this matter for him to be.

"And you healed the blind [from birth] and the leper with My permission", the healing refers to complete healing. The blind is the one who is born blind; thus, he is blind from the first place and did not become blind after a period of time, which is not possible for humans. It is impossible until this day to make him see, because the optic nerves and eye itself do not exist, he is born with a dead eye, not a living eye that was prevented from sight due to a disease or ailment. Rather, he was born as such; the one in such a case, human beings are incapable to make him see. He, Isa, would absolve him and make him completely recovered of blindness and begin to see, "And you healed the blind [from birth] and the leper", as well as leprosy, which is the change of the skin color due to this well-known disease, and till these days, human beings do not know a way to restore the skin color to its first form and state. He, Isa, used to heal it, if he tinged the leper, his skin got back like it was, with my permission: with Allah's permission." And when you brought forth the dead with My permission; ": means you take them out from their graves. He, Isa, goes to the grave, calls the dead, and says to him, O so-and-so, get up and he gets up and gets out of his grave. He says also (with my permission), the repetition of "with my permission" with every act, indicates

that this is from Allah, not from Isa's own ability, as if he was a god beside Allah. Yet, Allah is the One Who gave him this ability to do so, and put it on his hands to be a miracle of him.

"And when I restrained the Children of Israel from [killing] you when you came to them with clear proofs ", to restrain means to prevent. The children of Israel tried to kill him by every means, of course, they couldn't do that by themselves. So, they asked the Romans for help; the Romans were the rulers at that time. The Jews accused him of being a heretic liar, said about him a hideous speech, and sought to kill him by every way. Then they obtained an order from the Roman ruler that he must be killed. Nevertheless, the Roman ruler was kindly reluctant to kill him, because he did not find anything that deserves killing. Therefore, he told them that 'I am innocent of the blood of this righteous man'. In the sense that why would I kill him? Then they said: 'If you do not kill him, then we would raise your issue to the Caesar because you are negligent with the corruptors', that Isa is a corruptor and he wants to corrupt, so he was afraid of that and declared that he was innocent of his blood, and according to the words of the Gospel he went in the way of killing him. When they plotted, Allah plotted better than them, and He made a man looked like Isa, and they sought the other to crucifixion and murder. Thus, Allah made Isa, the son of Maryam, survive, and raised him to Him in heaven. "And when I restrained the Children of Israel from [killing] you " means, I forbade them from harming you, " when you came to them with clear proofs ": With clear evidence, and this is an indication of the cruelty and injustice of the children of Israel. They saw these great proofs that Allah made at the hands of Isa, nevertheless, they did not believe. " And those who disbelieved among them said, "This is not but obvious magic.", those who disbelieved among the children of Israel said, what Isa revealed to us is nothing but obvious magic, an evident magic in which there is no secret. This is from their

lies and slanders and their response to the signs of Allah with this slander against him.

Then also, in the context of showing the favors of Allah upon him, Isa, in this great scene before the worlds, He says: " And [remember] when I inspired to the disciples, "Believe in Me and in My messenger [i.e., Jesus]", the disciples are the companions of Isa. Those who supported him, and they were the chosen elite among those who believed in him. When Isa realized that the Children of Israel joined their force against him and tried to kill him in every possible way, said to those "who are my supporters for Allah? Who will support me?", the elite disciples replied, "We are the supporters of Allah: "... And a faction of the Children of Israel believed and a faction disbelieved. So We supported those who believed against their enemy, and they became dominant. " (As-Saf: 14). " [And remember] when the disciples said ", those supporters whom the Christians call the disciples of Isa ﷺ, who gathered around him, and supported him. According to the Gospel, they were twelve disciples among his sincerest followers. He says, " when I inspired ", the inspiration here is not sending an angel, rather, it is informing about a hidden path, which is the inspiration that Allah put in their hearts, and the guidance that Allah poured into these hearts, to hasten to believe in Isa ﷺ. The Gospel says that all of them or most of them were fishermen, they were fishermen in the lake of Tiberius, when Isa passed by them, and told them: 'Come, let me teach you something better than fishing, instead of fishing I teach you to take people to Heaven and to eternity'. So, they dropped what they had in their hands, joined Isa, and they went out with him from village to village, and from orchard to orchard, calling for Allah.

"When I inspired to the disciples, "Believe in Me and in My messenger [i.e., Jesus].", They said, "We have believed" These disciples said: “We have believed, so when Allah guided them, and Allah gave guidance to them, He inspired them with the guidance, and they embraced this guidance and belief. "So bear witness

that indeed we are Muslims [in submission to Allah]" means, O Isa, bear witness that indeed we are Muslims, meaning submissive to the command of Allah whom we obey. This is also a blessing of Allah; Allah shows His favor upon Isa, and that the guidance of these people was from Allah, because the true guidance is the guidance of Allah. No one can guide anyone, rather, Allah is the One Who guides. Allah also tells him that the preparation of the disciples, from pouring goodness into their hearts, and this inspiration to believe in Isa was from Allah and not a doing of Isa, the son of Maryam.

Then Allah reminds Isa, and says, "when the disciples said", these supporters " O Jesus, Son of Mary ": called him, " can your Lord1 send down to us a table [spread with food] from the heaven?", of course, the words of disciples, O Isa, son of Maryam, is not of complete politeness. Not like what Allah has chastened the community of Islam with, because from the companions of the Prophet ﷺ, none called him by his name, saying to him, O Muhammad Ibn Abdullah or O Abu Al-Qasim, but calling him with his description, O Prophet, O Messenger, O Messenger of Allah, O Prophet of Allah; this is how the Prophet was called. But perhaps these were new to the faith so they called their Messenger in this way. They said to him: “O Jesus, Son of Mary " can your Lord send down to us a table [spread with food] from the heaven?”, of course, it’s a weird question. The manner of the question indicates being new to the faith as they said: Can your Lord? First of all, the capability of the Lord is an unquestionable issue, as for one who believes that Allah is the Creator of the heavens and the earth, and He is the one who made proof in the hands of Isa, there is no doubt that bringing down a table from heaven, "can your Lord send down to us a table [spread with food] from the heaven?", is far too easy for a skeptic to suspect, and of course, they were not skeptical. Yet, the manner which they used in their saying to Isa, indicates ignorance. Can your Lord? They said your Lord instead of our Lord, they attributed this Lord to him, where they should have attributed Him to

themselves as they believed in Him, and they are confident in His giving and His response. Rather they said it as if He is his Lord, as if He is the Lord of others and have no relation to them. "Can your Lord send down to us a table [spread with food] from the heaven?", a table means, a table spread with food (He said fear Allah): their Messenger Isa ﷺ said to them: "Fear Allah, if you should be believers.", that means, fear Allah , and put protection between you and Allah's torment, because this question indicates a doubt about the capability of the Lord , as well as it is a bad manner with Allah and with the Messenger, "can your Lord?" It must never be said: can your Lord? They should have said: ask Allah to send down to us a table from heaven, or we want this or that, but to say, can He? That is why their Messenger said to them: Fear Allah, fear Allah; put protection between you and His torment, think of what you say, if you are believers, if you have true faith in Allah, then fear Allah.

They explained their purpose of this question that came on this rude manner, " They said, "We wish to eat from it and let our hearts be reassured and know that you have been truthful to us and be among its witnesses." (Al-Ma'idah:113). They, the disciples, wish to eat from it, they might need it; either they need this food, or want to rejoice with the food that came upon them from the unseen, from Allah for no reason, without, for example, catching fish that they caught from a lake, or a plant that they get with their hands. No, these people wanted to eat food from Heaven without effort. " We wish to eat from it and let our hearts be reassured ": Our hearts are reassured with a certain true faith when we see this sign that we have proposed, otherwise they had seen great signs that Allah made on the hand of Isa. "Let our hearts be reassured and know that you have been truthful to us", know that you have been truthful to us, means that they have much suspicion regarding Isa, and let us know that you have been truthful in what Allah promised us; to attain His satisfaction, His paradise, victory, empowerment, and all that He promised." Know that you have been truthful to us and be among its

witnesses " (Al-Ma`idah: 113): "be among its witnesses" means a sign that we would see and witness, and then we would tell about it whoever comes after us. Thus, this would be a sign for everyone, and we would witness it. This was their justification for what they asked from Allah to show this sign.

Then Isa ﷺ asked the Lord to fulfill this request for his companions, Allah says, "Said Jesus, the son of Mary, "O Allah, our Lord, send down to us a table [spread with food] from the heaven to be for us a festival for the first of us and the last of us and a sign from You. And provide for us, and You are the best of providers." (Al-Ma'idah: 114): Isa was respectful with Allah saying (O Allah, our Lord): means, O our Lord, O Allah: Allah is the Lord, and there is no God but He, our Lord: That is, O our Lord, "send down to us a table [spread with food] from the heaven" , means the table spread with food, " to be for us a festival for the first of us and the last of us.": means, to be at that time, so that we make this time when it is sent down, a festival, which would be remembered at this time every year. "For the first of us and the last of us", means who would come after us of this nation, would remember this day and this grace. "A sign from You": a sign from you to everyone who witnesses it and whoever comes after it. " And provide for us ": from this food, "And you are the best of providers"

يقول الله ﷻ: {قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا عِيدًا لِأَوَّلِنَا وَآخِرِنَا وَآيَةً مِنْكَ وَارْزُقْنَا وَأَنْتَ خَيرُ الرَّازِقِينَ}[المائدة:114]، {قَالَ اللَّهُ إِنِّي مُنَزِّلُهَا عَلَيْكُمْ فَمَنْ يَكْفُرْ بَعْدُ مِنْكُمْ فَإِنِّي أُعَذِّبُهُ عَذَابًا لا أُعَذِّبُهُ أَحَدًا مِنَ الْعَالَمِينَ}[المائدة:115]

says: " Jesus, son of Mary, prayed, "O Allah, our Lord! Send us from ﷺ Allah heaven a table spread with food as a feast for us—the first and last of us—and as .a sign from YouProvide for us! You are indeed the Best Provider." (Al-Ma'idah: 114), " Allah answered, "I am sending it down to you. But whoever among you denies afterwards will be subjected to a torment I have never inflicted on anyone of My creation. " (Al-Ma'idah: 115), He tells that Isa, son of Maryam, answered

the disciples who wanted Allah to send them a table from heavens spread with food. Yet, they formed their request in a bad manner. They said: "..... can your Lord send down to us a table (spread with food) from the heaven? ", so, their messenger said to them: " Fear Allah, if you should be believers." (Al-Ma'idah: 112), How could you say, 'can your Lord send down to us a table (spread with food) from the heaven?' If you are believers, then fear Allah because, firstly, their question indicates feeling that this matter is greater than Allah's power, (can He?) "..... can your Lord send down to us a table (spread with food) from the heaven? So, Isa hurried to Allah, asking Him to achieve what his companions and disciples asked for. He said, "O Allah, our Lord, send down to us a table [spread with food] from the heaven to be for us a festival for the first of us and the last of us", means that we would make the day on which this table is sent down a festival, a day that we celebrate every year to remember Allah's grace, and His astonishing miracles which He sends for them. " To be for us a festival for the first of us ", means the first of this community who are with Isa ﷺ,"and the last of us", would celebrate and remember it as well. "A sign from you": a sign that what you revealed to us and your religion are truthful. "And a sign from You. And provide for us, and You are the best of providers ": This is also the provision with which they rejoice, enjoy, and eat from it with pleasure in this world, because this food came to them from the unseen by the command of Allah.

Allah says, answering Isa, " Allah said, "Indeed, I will send it down to you, but whoever disbelieves afterwards from among you - then indeed I will punish him with a punishment by which I have not punished anyone among the worlds."(Al-Ma'idah: 115), Allah told him that He approved their request, and the table would be sent down to them as they suggested, but since this is a sign that they suggested themselves, then whoever disbelieves after this sign, which they proposed, wanted, and which Allah sent, would be great stubbornness; his stubbornness would be the greatest of all. Therefore, Allah warned them from

disbelief after this sign was revealed. "Allah said, "Indeed, I will send it down to you, but whoever disbelieves afterwards from among you ": Whoever disbelieves after the revelation of this sign which was proposed by them, "then indeed will I punish him with a punishment by which I have not punished anyone among the worlds": this disbeliever, the denier, who disbelieved after a sign he proposed and wanted, would be punished with a punishment that Allah have not ever punished with anyone among the worlds. This was said here in the context of Allah's representing some of favors which Allah blessed Isa with, and this was in front of all people, and everyone who said to Isa that indecent speech, i.e., that he is a god, and that he is the one who has powers, and that he is a god came from a god, and that he is Allah and the Holy Spirit as they claimed, Highly Exalted is Allah above that. Allah is the One God, His essence, and His true nature are highly Exalted above what they claim. This is an affirmation that he is a servant of Allah whom has bestowed upon these favors, and this was his reality. Even with his disciples who asked him this request, a table from heaven; something of the unseen, he couldn't bring it except by asking Allah and begging him with all this supplication so that Allah responds to him. Allah answered him and sent this table down to them. Thus, Isa was not able to bring the disciples who believed in him food from the unseen by himself, all of this was revealed by Allah; so that He demonstrates his servitude, that he is a servant of Allah, who can never create, benefit, nor harm anyone.

After that, Allah lists some of these favors to make Isa acknowledge them, and says to him, "Allah said: And [beware the Day] when Allah will say, "O Jesus." "Allah said" in the past tense for affirmation, for affirming that this will happen for sure. Allah says, "And [beware the Day] when Allah will say, "O Jesus, Son of Mary, did you say to the people, 'Take me and my mother as deities besides Allah?", a question meant for acknowledgment, so that Isa answers and acknowledges the truth in this matter. Did you tell people when you were a

messenger on earth "Take me and my mother as deities besides Allah", take me, referring to Isa, and my mother as deities, as worshipped gods. The Christians claim that Isa is a true god who came from a true god, and that his mother is a goddess who is not from Allah. She is not a deity for coming from a deity, but a deity that is worshipped and is a goddess. Therefore, they fast for her, they vow for her, they slaughter for her, they sanctify her, and they give her what the Lord is given of sanctification, honor, praise, and the duties of obedience such as fasting and vowing for her. "Take me and my mother as deities besides Allah" deities, in the sense of being worshiped besides Allah. Isa said in front of all people, "Exalted are You! ", O Lord, Exalted are You and high above having a partner, no one can be a partner of Yours, not me nor my mother nor anyone of the creature, Exalted are you, and high above being a god besides You, "Exalted are You! It was not for me to say that to which I have no right ": means I have no right to do so, this cannot be in reality, because he is an infallible messenger, and he cannot tell lies about Allah." It was not for me to say that to which I have no right", to say anything that I have no right to say, " If I had said it, You would have known it. ": If I had said this, You would have known it. "You know what is within myself, and I do not know what is within Yourself": You know what is within myself, and I do not know what is within Yourself, because You are the God, the Lord, and the Creator Who knows all the unseen, but I'm a servant who never knows the unseen, nor what is within the Lord. " And I do not know what is within Yourself . Indeed, it is You who is Knower of the unseen", means only You is Knower of the unseen. You are the only one who knows the unseen, and whatever is unseen You know. I am innocent of this speech, and I did not say it, and if I had said it, You would have known it. I cannot hide anything from you, because You know what is within myself, and I do not know what is within Yourself, I am Your servant.

Then Isa told Allah what he said and then he acknowledged what he said, "I said not to them except what You commanded me." I did not say to them, when I was a messenger between them, except what you commanded me to say. This is the case of each of the messengers, a committed servant who tells about Allah and tells what Allah has revealed to him without any addition or omission, "I said not to them except what You commanded me". Then he mentioned a summary of what Allah has commanded, " O worship Allah, my Lord and your Lord", this is the religion that was sent for me, and I asked the people to worship You, to worship Allah. Allah is the proper name which indicates the essence of the Lord Who has no partner besides Him, neither Isa nor the Holy Spirit, nor is anyone called by the name of Allah. Allah is the only God who has no associates, parents, nor sons. Rather, He is the only true God Who there is no god but Him. " To worship Allah, my Lord ": Isa began with himself and said He is my Lord, my Creator, my God, and my Guardian, as the Lord is the God, the Master and the Owner. "And your Lord": He is your Creator, your Master, and your Guardian, Whom there is no god but Him, and you have no lord but Him. Then he said: "and I was a witness over them as long as I was among them": means I was a witness over them as long as I was among them. I bear witness to what I saw and what I attended, in my lifetime among them, "but when You took me up, You were the Observer ", taking him up means his sleep before taking him up to heaven. "Allah said: O Jesus, indeed I will take you and raise you to Myself " taking you means making you sleep, "... raise you to Myself and purify [i.e., free] you from those who disbelieve and make those who follow you [in submission to Allah alone] superior to those who disbelieve until the day of Resurrection ....." (Ali-'Imran: 55). " But when You took me up": means, you took me and raised me from this earth to You into heaven. "You were the Observer over them", means You were the observer Who observed them," and You are, over all things, Witness", means You, my Lord, are the Witness, Observer, and Watcher of everything. Allah is " Not absent from Him is an atom's weight1 within the heavens or within the earth

", and He is Witness over all things, "but is it not sufficient concerning your Lord that He is, over all things, a Witness?", means present and not absent, in every moment, time, and every place, Allah is always present. This is the Lord, [O Muhammad], you are not [engaged] in any matter and do not recite any of the Qur'ān and you [people] do not do any deed except that We are witness over you when you are involved in it. And not absent from your Lord is any [part] of an atom's weight1 within the earth or within the heaven or [anything] smaller than that or greater but that it is in a clear register" (Yunus: 61)

" "And I was a witness over them as long as I was among them; but when You took me up, You were the Observer over them, and You are, over all things, Witness" (Al-Ma'idah: 117), " If You should punish them - indeed they are Your servants ": means those who said the speech of disbelief and infidelity. Here, Isa disowns them and what they claimed and does not interfere in the retribution of the people, because the retribution of all people belongs to Allah and doesn't belong to Isa or any other. Further, he does not suggest anything, rather, he leaves the matter to Allah. He, Isa, says, "If You should punish them - indeed they are Your servants." This is not a defense for them; Isa doesn't defend them saying I defend them, no. Rather, if You punish them, they are Your servants. In other words, the punishment of these is up to You, and You are the One Who rules them, as they are Your servants and I do not plead or defend for something that is false. Rather, this matter is up to You. Isa ﷺ does not interfere with the necessity of punishing them nor preventing them from punishment, but he makes the matter of their retribution to Allah without a suggestion from him; there is no suggestion in this matter, and he says: "If You should punish them - indeed they are Your servants; but if You forgive them - indeed it is You who is the Exalted in Might, the Wise." (Al-Ma'idah: 118), means if You forgive them, it's up to You, I can do nothing in this matter, but the retribution of the worlds, belongs to you. " If You forgive them - indeed it is You who is the Exalted in Might, the Wise." (Al-

Ma'idah: 118), he, Isa, did not say the Forgiving, the Merciful, because he didn't want to avert the torment from a disbeliever, and he is not allowed to pray to avert the punishment from a disbeliever at that time. Instead, he said, You are the Exalted in Might, means One Who is not overpowered by anyone. The Wise, means the One Who puts everything in its right place; thus, no one can overcome You, You are the Subduer who has overcome the worlds, and You are the Exalted in Might who overcomes, the Subduer who is not overcome by anyone. You are the Wise Who puts everything in its right place. Isa says these verses which are among the signs of his perfection, benevolence and his authorization of the matter of creatures to his Lord, to Whom the retribution belongs. And Isa never interferes in this matter, because this matter belongs only to Allah, and no one has partnership with Allah in the retribution of anyone." If You should punish them - indeed they are Your servants; but if You forgive them - indeed it is You who is the Exalted in Might, the Wise". He (Isa) mentioned forgiveness here, but he knows that every disbeliever, who dies on polytheism and disbelief, is not among the people of forgiveness, but he also leaves the whole matter to Allah who rules His servants by His power, wisdom and pride. Furthermore, He does not put anything except in its right place.

He says, " Allah will say, "This is the Day when the truthful will benefit from their truthfulness ": said, is used in the past tense, and this is what the Lord will say at that time. It is used in the past tense for affirmation, to affirm the happening of this. Allah says, after this speech of Isa ﷺ " This is the Day when the truthful will benefit from their truthfulness." This day, the Day of Resurrection, a day when the truthful will benefit from their truthfulness, a benefit that will appear. This benefit will appear to all, the truthful will, with no doubt, benefit from his truthfulness. In this world, he may be a truthful, but his sincerity may lead to humiliation and torture. As what happens to the people of faith, because they are sincere in their words and their belief in Allah but they are exposed to all kinds

of trials. Yet, this benefit will appear on the Day of Resurrection, on this day, truthfulness will appear. The reward of the truthful and the punishment of the liars will appear. Allah says: " this is the Day when the truthful will benefit from their truthfulness", means this is the day of retribution. The people of truthfulness, like Isa, who was sincere in what he said, and those who supported him, and beard witness that he is the servant and messenger of Allah, and they did not claim falsehood and slander such as, he is the son of Allah or that he is a god besides Allah. This is what will appear; the benefit of truthfulness for its people, so Allah makes them enter into paradise. " This is the Day when the truthful will benefit from their truthfulness ", then Allah demonstrates what this benefit is, He says: "for them are gardens [in Paradise] beneath which rivers flow", for the people of truthfulness, for those who say the truth, and believe in the truth, "for them are gardens": means orchards, under which flow; under their palaces, trees, orchards, and under which flow various rivers. "wherein are rivers of water unaltered,1 rivers of milk the taste of which never changes, rivers of wine delicious to those who drink, and rivers of purified honey, ", different rivers, " For them are gardens [in Paradise] beneath which rivers flow, wherein they will abide forever ", eternity: means the long stay. Eternity in the language of the Arabs means a long stay, and forever means that it is continual and endless.

"Allah being pleased with them, and they with Him", this is also from the grace of Allah to them, that Allah is pleased with them. The Lord's pleasure means the testimony of safety and security, and there is no wrath after this. After Allah is pleased with them, there is no prevention of the grace and benevolence of Allah. "And they with him", this is of the perfection of Allah's mercy, His honor and grace. He is pleased with the people of faith, meaning they like Allah and they rejoice and have tremendous satisfaction with what Allah gives them, that they feel the great love of the Lord for what He gives them. They feel complete satisfaction, complete love and perfect amiability for whatever they receive from

Allah, their Lord, Allah being pleased with them, and they are pleased with Him. "That is the ultimate triumph", "That" using the distant pronoun to indicate the greatness of this thing. The ultimate triumph is the greatest attainment, and no greater than this, for a person to enter that paradise, to have these gardens with what Allah has made in it of these good things. And he would stay there eternally, without interruption, and that the Lord, Allah, the Creator of the universe is pleased with him. On the other hand, he is in love and satisfaction with Allah, and he lives a life that has no end; this is the great triumph. Of course, the opposite is not mentioned here. In this great context, there is no mention here of the opposite, which is the reward for the disbelievers, the liars, which is known. The reward for those who lie about Allah and say about Isa what they say, of course, they will be disgraced, and disappointed and end up with loss. This is not from the people of faith, so they never have the entrance of these honest people. They were not mentioned and were neglected in this context because of their negligence as this is a matter that has become known.

Then Allah says: "To Allah belongs the dominion of the heavens and the earth", this is the conclusion of the last verse at the end of this chapter, "to Allah" means not to anyone else. Here, He says "to Allah" at first, and doesn't say, the dominion of the heavens and the earth belongs to Allah. Instead, He says "to Allah", the genitive proper noun comes first for the sake of restriction, that they belong only to Allah, not to anyone else. "The dominion of the heavens and the earth", means an absolute ownership, because He is the One Who brought it out and created it from nothing, the substance of the heavens and the earth, Allah is One Who created it in this way, He is the Creator of it. Allah is the Creator of everything, then He is the One Who rules it through movement and silence. The ruling of the creature with guidance and delusion, enrichment and impoverishment, laughter and crying, death and life, sickness and health, all the ruling and management that the creatures are subject to belongs to Allah, " say,

"O Allah, Owner of Sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will. You honor whom You will and You humble whom You will. In Your hand is [all] good. Indeed, You are over all things competent." (Ali-'Imran: 26) " You cause the night to enter the day, and You cause the day to enter the night; and You bring the living out of the dead, and You bring the dead out of the living. And You give provision to whom You will without account [i.e., limit or measure]"(Ali-'Imran: 27). The One Who manages and rules in the day and the night and all creation with honor, humiliation, enrichment and impoverishment is Allah.

"And that to your Lord is the finality "(An-Najm: 42), "And that it is He who makes [one] laugh and weep " (An-Najm: 43), "And that it is He who causes death and gives life " (An-Najm :44). "And that He creates the two mates - the male and female -" (An-Najm: 45), "From a sperm-drop when it is emitted" (An-Najm: 46), "And that [incumbent] upon Him is the other [i.e., next] creation." (An-Najm: 47), means the other creation is only upon Him, not upon anyone else, "And that it is He who enriches and suffices" (the An-Najm : 48)",means He enriches; what you possesses of properties and possessions are from Him " And that it is He who is the Lord of Sirius " (An-Najm:49), this great star in the sky, "And that He destroyed the first [people of] ʿAad" (An-Najm:50), "And Thamūd - and He did not spare [them]" (An-Najm: 51), "And the people of Noah before. Indeed, it was they who were [even] more unjust and oppressing." (An-Najm: 52), "And the overturned towns He hurled down. " (An-Najm: 53): the overturned towns are villages of Lot that He overturned on the heads of its people, "And covered them by that which He covered " with the harmful rain and stones that Allah inflicted on them, And covered them by that which He covered " (An-Najm: 54), " Then which of the favors of your Lord do you doubt? " (An-Najm: 55), " This Prophet -PBUH-is a warner from [i.e., like] the former warners" (An-Najm: 56), all this belongs to Allah; this is the work of Allah in ruling and managing their affairs.

"To Allah belongs the dominion of the heavens and the earth and whatever is within them.": Allah has the dominion of the heavens and the earth, so He is the Ruler and Owner of these dominions. He has absolute ownership. He does not only possess the self that the creature acts by itself as he pleases, no; a creature does not rule himself or others except by the will of his Owner, with the will of the Lord, Allah. All that is within the heavens and the earth, all the worlds, such as the world of angels, the world of Jinn, the world of mankind, the world of birds, and the world of animals; all that is within the heavens and the earth are owned by Allah. "And He is over all things competent," (Al-Ma'idah: 120): He is the Lord, Allah is over all things Competent, nothing is over His power. Indeed, there is no god but Allah.

With these great verses, this chapter is concluded, and this contains the conclusion of everything that came in this chapter. First, concerning the legislation of these matters, (O you who have believed, fulfill [all] contracts. Lawful for you are the animals of grazing livestock) This legislation stems from what? It stems from Allah being the Ruler of the dominion, that He is the Owner of the heavens and the earth, thus. He is the One Who has the right to legislate for His servants what He wills. He says, " Indeed, your Lord is Allah, who created the heavens and earth in six days and then established Himself above the Throne.1 He covers the night with the day, [another night] chasing it rapidly; and [He created] the sun, the moon, and the stars, subjected by His command. Unquestionably, His is the creation and the command..." (Al-A'raf: 54), means, O people, know that All creation belongs to Allah, Who has the command. Command has two types; the fatalistic cosmic command, that nothing will be except what is by His command, and the religious legal command, Do and do not do, this is forbidden and this is permissible. The religious legal command is for Him, and the fatalistic cosmic command with all that it entails, even the small

movement; all belongs to Him " Unquestionably, His is the creation and the command; blessed is Allah, Lord of the worlds".

Then what came in this chapter from the speeches of the polytheists and the disbelievers, and the greatest of these speeches in disbelief and stubbornness is the claim concerning Isa, son of Maryam, that he is a god besides Allah. "They have certainly disbelieved who say, "Allah is the Messiah, the son of Mary", "They have certainly disbelieved who say, "Allah is the third of three", these verses were said in this chapter. After that, Allah concludes this chapter with an affirmation of His Oneness, and that these are His favors and graces upon Isa ﷺ. Allah clarifies and shows us this great scene on the Day of Resurrection where all witness, and all of them come, and Allah makes Isa give testimony against them, and asks him in front of all peoples, "did you say to the people, 'Take me and my mother as deities besides Allah?'" He will say, "Exalted are You! It was not for me to say that to which I have no right", till the end of these verses. Then Allah explains that this is the reward of the people of truthfulness. As for the reward of the disbelievers, it is not mentioned as it is known. Then Allah comments on this Surah, the Surah of Al-Ma'idah, this Great Surah. " To Allah belongs the dominion of the heavens and the earth and whatever is within them ", know that Allah is the only Ruler and He is the only Owner, "And He is over all things competent".

With this, this great Surah ends. We ask Allah to forgive our sins, repent to Him, turn to Him, and seek refuge in Him. Praise is to Allah, the Lord of the Worlds, at the beginning and the end. And peace be upon His servant and messenger Mohammad. We ask Allah to make it beneficial to Muslims in the east and west of the earth, and to make this a treasure for us on the Day of Resurrection.

Al-An'am

Surah Al-An’am is completely Makki Surah, and it is one of the seven long Surahs in the Quran. It is special as it was revealed to the Prophet ﷺ all at once. Unlike other long Surahs of the Quran, which were revealed and divided into separate intervals, for example Surah Al-Baqarah was revealed to the Prophet ﷺ throughout nine years.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ: {الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَوَاتِ وَالأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ}[الأنعام:1]، {هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ ثُمَّ قَضَى أَجَلًا وَأَجَلٌ مُسَمًّى عِنْدَهُ ثُمَّ أَنْتُمْ تَمْتَرُونَ}[الأنعام:2]، {وَهُوَ اللَّهُ فِي السَّمَوَاتِ وَفِي الأَرْضِ يَعْلَمُ سِرَّكُمْ وَجَهْرَكُمْ وَيَعْلَمُ مَا تَكْسِبُونَ}[الأنعام:3]، {وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ}[الأنعام:4]، {فَقَدْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَسَوْفَ يَأْتِيهِمْ أَنْبَاءُ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ}[الأنعام:5]

In the name of Allah, the Entirely Merciful, the Especially Merciful, “All praise is for Allah Who created the heavens and the earth and made darkness and light. Yet the disbelievers set up equals to their Lord ˹in worship” (Al-An’am: 1) “It is He who created you from clay and then decreed a term1 and a specified time [known] to Him;2 then [still] you are in dispute” (Al-An’am: 2), “And He is Allah, [the only deity] in the heavens and the earth. He knows your secret and what you make public, and He knows that which you earn”(Al-An’am: 3), “And no sign comes to them from the signs of their Lord except that they turn away therefrom” (Al-An’am: 4), “For they had denied the truth when it came to them, but there is going to reach them the news of what they used to ridicule” (Al-An’am: 5)

“All praise is for Allah” Praise is the remembrance of Allah ﷻ, with His attributes of perfection and majesty, and His grace and honor - ﷻ. He is the Lord, the God that there is no god but Him, the Most Gracious, the Most Merciful, the Great and Exalted King. “Allah is the Creator of all things, and He is the Maintainer of everything.” (Az-Zumar: 62). Allah is the One Who rules

everything, Whom everything is submissive to Him, the Omnipotent over everything. Also, no one knows God for His truth except He. All of His creation do not encompass Him, even the most honorable of His creation, the angels, do not encompass Him, as He ﷻ says about them, "He ˹fully˺ knows what is ahead of them and what is behind them, but they cannot encompass Him in ˹their˺ knowledge" (Taha: 101) Allah is the supreme name of the Lord and it is in the sense of God, meaning the Divine deity, who is deified by all creatures, because God is its Lord and Creator. The reality is that there is no god but Him, whether they know that, such as the angels, the believers, the heavens and the earth, and all creation. "Do you not see that to Allah bow down ˹in submission˺ all those in the heavens and all those on the earth, as well as the sun, the moon, the stars, the mountains, the trees, and ˹all˺ living beings, as well as many humans," (Al Haji:18)

All these creatures worship God. "while many are deserving of punishment" It means that they do not worship Allah, but whether those creatures worshiped Allah or not, He is still the Almighty God and they down in their soul know this truth.

says, "Who created the heavens and the earth" Creation means to build ﷻ Allah .something from nothing, it's not as how humans create things with raw materials So, Allah created the heaven and earth from nothingness, and made it in this fascinating design and shape. This creation is also with predestination, perfectly preordained. Allah has placed everything in its right place and order and everything is due to His Wisdom and knowledge of everything. Moreover, Allah informs us in the Qur'an some facts about the heavens, He says, "We built the universe with ˹great˺ might, and We are certainly expanding ˹it˺." (Adh-Dhariyat: 47) Allah ﷻ expands it and human beings till this day do not know its end. Allah says, "and made darkness and light." Allah created the darkness and light, and they refers to many things; it includes the sensible state, i.e. the existence and

absence of light. It also refers to the path each person chose to follow, for if he chose Allah's path, then he is in light, yet if he chose disbelief then he has drowned in darkness. Hence, believing in Allah and following the truth is light, whereas disbelief and evil is darkness. Allah says "Yet the disbelievers set up equals to their Lord ˹in worship" That means that they make their gods and their idols, and what they believe to be a god, equal to Allah. They give these creatures what is only for Allah, His right of worship and His attributes. This is polytheism for Allah alone is worthy of being worshipped and He has no equal or alike, He is the only Creator and Maintainer of all realms. Allah is the Creator of all things, and He is the Maintainer of everything." (Az-Zumar: 62) This act of disbelievers is called blasphemy because they cover the truth and conceal it even when they have the complete knowledge of it. Allah describes Himself saying, "Say, ˹O Prophet,˺ "He is Allah—One ˹and Indivisible˺; Allah—the Sustainer ˹needed by all. He has never had offspring, nor was He born. And there is none comparable to Him." (Al-Ikhlas: 1- 4)

Then Allah says, "He is the One Who created you from clay, then appointed a term ˹for your death˺ and another known only to Him ˹for your resurrection˺—yet you continue to doubt!" (Al-An'am: 2) "He is the One Who created you from clay," The speech is addressed to everyone, because the origin of man is Adam -peace be upon him - Allah created him from the mud of this land on which we live. "then appointed a term ˹for your death" After Allah ﷻ created the creation from what Adam was created, He set a specific time for each one to die. Allah knows the term of the creatures before He creates them, and He has written this and everything in the Preserved Tablet. Allah's Messenger ﷺ said, "When the drop of (semen) remains in the womb for forty or forty five nights, the angel comes and says: My Lord, will he be good or evil? And both these things would be written. Then the angel says: My Lord, would he be male or female? And both these things are written. And his deeds and actions,

his death, his livelihood; these are also recorded. Then his document of destiny is rolled and there is no addition to nor subtraction from it." Allah ﷻ says "and another known only to Him ˹for your resurrection˺". There is a time that is known and written only by Allah and no one of creation knows it. This time is the destination of all creations specified by Allah, it is the end of all creations and the end of these heavens and the earth, the time for people to rise for the Day of Judgment. It's also describes as the Hour, as Allah says, "They ask you ˹O Prophet˺ regarding the Hour, "When will it be?" Say, "That knowledge is only with my Lord. He alone will reveal it when the time comes." This knowledge regarding this Day is not known to any of the creatures, no soul has any knowledge about its time, not even with any means can someone knows about it, this is Allah's will, as He says, "and will only take you by surprise." It will come when no one except it, as the Prophet ﷺ said in the hadith, "The Hour will not be established till the sun rises from the west, and when it rises (from the west) and the people see it, then all of them will believe (in Allah). But that will be the time when 'No good it will do to a soul to believe then. If it believed not before..'" (6.158) The Hour will be established (so suddenly) that two persons spreading a garment between them will not be able to finish their bargain, nor will they be able to fold it up. The Hour will be established while a man is carrying the milk of his she-camel, but cannot drink it; and the Hour will be established when someone is not able to prepare the tank to water his livestock from it; and the Hour will be established when some of you has raised his food to his mouth but cannot eat it."" This hadith explains how people were doing their daily chores expecting their day will go by like any other day, yet the Day of Judgment occurs and they would leave their chores half done. Thus Allah alone knows the time of this Day. Then Allah ﷻ says "yet you continue to doubt!" this is an exclamation style, for even after all this you people still doubt Allah, and His existence! You still doubt the Day of Judgment, Hell, and Fire. How can you suspect all of this after this clarification!

Then Allah ﷻ says, “He is the Only True God in the heavens and the earth. He knows whatever you conceal and whatever you reveal, and knows whatever you do” (Al-An’am: 3)

“He is” to emphasize that Allah is the only God in the heavens and earth, there is no god for the people of the heavens or earth except He. No one disputes Him regarding His authority, His command and His creation. As Allah ﷻ says, “It is He Who is ˹the only˺ God in the heavens and ˹the only˺ God on the earth.” (Az-Zukhruf:84). He then says, “He knows whatever you conceal and whatever you reveal” He begins with the secret which is what only the person knows about it and maybe along with some other people, so it is hidden, yet not from Allah, for He knows every single thing and He encompasses everything hidden or revealed. Then, “ and knows whatever you do.” Allah Knows what you do either good or evil. The Arabic word [yaksib] means to earn, because each one whatever he does will earn the price for it on the Day of Judgment, and hence enter heaven or hell.

Then, Allah ﷻ says, “Whenever a sign comes to them from their Lord, they turn away from it. (Al-An’am: 4) With this clarification and signs from Allah to His Messengers, as well as what God has installed in this creation of His signs such as the sun, moon, stars, sky, rain, etc. These great signs are an indication of the greatness of the Creator, for everything is well-created, accurate and precise. As Allah says, “You will never see any imperfection in the creation of the Most Compassionate” The little ant, the big elephant, the mosquito, the human, every creature of Allah is created with the utmost precision and proportion. Also, Allah guided his creation and creatures to perform their function as it should be. He guided humans to worship Him through showing His signs, and thus He will judge them for that, Allah says, “Indeed, there was a sign for you in the two armies that met in battle—one fighting for the cause of Allah and the other in denial. The believers saw their enemy twice their number. But Allah supports with His victory whoever He wills” (Ali 'Imran: 13

Allah's management of the matters of His creation is a sign, such as making the reward in the hereafter for the righteous, to test them with the disbelievers, then reward them. Then Allah destroys the disbeliever, generation after generation. It's mentioned on the Quran how Allah punishes His enemies in this life, "And He destroyed the first ˹people of˺ 'Âd," (An-Najm: 50) "and ˹then˺ Thamûd, sparing no one." (An-Najm: 51) "and ˹then˺ Thamûd, sparing no one." (An-Najm: 52) "And ˹it was˺ He ˹Who˺ turned the cities ˹of Sodom and Gomorrah˺ upside down." (An-Najm: 53) "How overwhelming was what covered ˹them˺!1" (An-Najm: 54) "Now, which of your Lord's favors will you dispute?" (An-Najm: 55). All of this is from His blessing; from His grace and favor. no sign gets to these disbelievers as their hearts are dark and stony, Allah says, "We will show them Our signs in the universe and within themselves until it becomes clear to them that this ˹Quran˺ is the truth" (Fussilat: 53). So in conclusion, with these signs in every coroner in this earth and this heaven, in front of the humans, sent by Messengers, and any other signs, these disbelievers still deny and reject all these signs.

Allah ﷻ then says, "They have indeed rejected the truth when it came to them, so they will soon face the consequences of their ridicule." (Al-An'am: 5).

Denying is the rejection of the truth. They said an explicit truth is a lie when the truth came to them. Allahﷻ says "so they will soon face the consequences of their ridicule." This is a threat, and a promise from Allah to those Allah has sent and revealed to them His revelations, but they denied it. Hence Allah threatens them that the consequence will surely come to them, they will soon face the fact they were denied, the Last Day, and the painful torment. These facts and truths they ridiculed as Allah says, "They say ˹mockingly˺, "Our Lord! Hasten for us our share ˹of the punishment˺ before the Day of Reckoning" (Sad: 16) "And ˹remember˺ when they prayed, "O Allah! If this is indeed the truth from You,

then rain down stones upon us from the sky or overcome us with a painful punishment." (Al-Anfal 32). The punishment will strike them for what they did.

يقول الله ﷻ: {أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ مَكَّنَّاهُمْ فِي الأَرْضِ مَا لَمْ نُمَكِّنْ لَكُمْ وَأَرْسَلْنَا السَّمَاءَ عَلَيْهِمْ مِدْرَارًا وَجَعَلْنَا الأَنْهَارَ تَجْرِي مِنْ تَحْتِهِمْ فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا آخَرِينَ}[الأنعام:6]، {وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَابًا فِي قِرْطَاسٍ فَلَمَسُوهُ بِأَيْدِيهِمْ لَقَالَ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا سِحْرٌ مُبِينٌ}[الأنعام:7]، {وَقَالُوا لَوْلا أُنزِلَ عَلَيْهِ مَلَكٌ وَلَوْ أَنزَلْنَا مَلَكًا لَقُضِيَ الأَمْرُ ثُمَّ لا يُنظَرُونَ}[الأنعام:8].

says, "Have they not seen how many generations We destroyed before ﷻ Allah ?them which We had established upon the earth as We have not established you And We sent [rain from] the sky upon them in showers and made rivers flow beneath them; then We destroyed them for their sins and brought forth after them a generation of others" (Al-An'ām: 6), "And even if We had sent down to you, [O Mohammad], a written scripture on a page and they touched it with their hands, the disbelievers would say, "This is not but obvious magic"" (Al-An'ām: 7), "And they say, "Why was there not sent down to him an angel?" But if We had sent down an angel, the matter would have been decided; then they would not be retrieved" (Al-An'ām: 8).

These verses are from the surah of Al-An'am. This surah is Meccan in its entirety and was revealed from Heaven by Allah ﷻ to His Messenger Mohammad ﷺ all at once. Moreover, it is one of the seven longest Surahs. This is a sign of the Prophethood of the Prophet ﷺ; this sign is his memorization of this Quran that is long and phonetically similar all at once and exactly as it was revealed to him as Allah ﷻ says, "Move not your tongue with it, [O Mohammad], to hasten with it [i.e., recitation of the Qur'ān]" (Al-Qiyāmah: 16), "Indeed, upon Us is its collection [in your heart] and [to make possible] its recitation" (Al-Qiyāmah: 17). Allah also says, "Then upon Us is its clarification [to you]" (Al-Qiyāmah: 19).

In this surah, Allah preached to people to worship Him alone without partners and to believe in Him and in His Messages. He also warned them of the

consequences of disbelieving in Him. Allah debated all the creeds and suspicions of the disbelievers regarding their polytheism and refuted them. Allah started it with the praise that is due to Him, "[All] praise is [due] to Allah, who created the heavens and the earth and made the darkness and the light". Then, Allah asked believers to wonder at the state of disbelievers, He said, "Then those who disbelieve equate [others] with their Lord" (Al-An'ām: 1). How do they equate someone else to Allah? Who is equal to Him and like Him when He is the One Who created Heavens and earth and everything above the earth and beneath it? He is the Creator of darkness and light. There is no equal to Him and god other than Him created all of this.

Allah says, "It is He who created you from clay and then decreed a term" of this universe, and the end of this life, "And a specified time [known] to Him; then [still] you are in dispute", "It is He who created you from clay and then decreed a term and a specified time [known] to Him". He decreed a specified time for every creature that ends with their death, and another specified time for all creatures to be resurrected which is the Day of Resurrection. "Then [still] you are in dispute" (Al-An'ām: 2). However, people still complain, "And He is Allah, [the only deity] in the heavens and the earth. He knows your secret and what you make public, and He knows that which you earn" (Al-An'ām: 3). He is Allah, the only deity in heavens and earth; He knows the secrets of His servants and what they make public. "And He knows that which you earn". He knows the deeds they commit, "And no sign comes to them from the signs of their Lord except that they turn away therefrom" (Al-An'ām: 4). This is the condition of disbelievers; they always turn away from the path of Allah. He says, "For they had denied the truth when it came to them", this is their crime; Allah caught them red-handed. "They had denied the truth when it came to them". They recognized the truth when it came to them but they denied it and claimed it was a lie.

Allah ﷻ says, "But there is going to reach them the news of what they used to ridicule" (Al-An'ām: 5). This is a warning from Allah to these deniers of the truth. Allah says that the news of their punishment in this life and in the Hereafter will reach them. As long as they deny the truth that came to them, they will suffer Hellfire and everything that Allah warned and promised them.

Then, Allah sent an invitation after another to these disbelievers, perhaps they might repent and return to their senses. This is a part of His mercy; He talks to them calmly, invites them to His worship, and gives them examples. Allah ﷻ says, "Have they not seen how many generations We destroyed before them which We had established upon the earth as We have not established you? And We sent [rain from] the sky upon them in showers and made rivers flow beneath them; then We destroyed them for their sins and brought forth after them a generation of others" (Al-An'ām: 6). They have witnessed and seen the signs of the large number of punished nations with their own eyes. "How many generations We destroyed before them". They were called generations because they lived at the same time period. "Which We had established upon the earth"; to be established upon the earth means to build upon it and reside in it, plant on this earth, create new rivers, build luxurious residents, and invent machines and tools that help them survive.

Allay says, "Have they not seen how many generations We destroyed before them which We had established upon the earth as We have not established you?" The addressees at the time of revelation are the Arabs; Arabs were not builders and they were not people of great civilization. Rather, they had small houses and a small number of stone castles; most of their houses were made of clay, hair, or animal skins. Their life was not as stable as those who built civilizations like Ad and Thamud who built their houses in mountains and carved them in stones. Allah says, "And [with] Thamūd, who carved out the rocks in the valley?" (Al-Fajr: 9), "And [with] Pharaoh, owner of the stakes?" (Al-Fajr: 10). Those are the people

who built these magnificent buildings; even their graves are still standing to this day as evidence of their establishment on earth.

Allah says, “Have they not seen how many generations We destroyed before them which We had established upon the earth as We have not established you? And We sent [rain from] the sky upon them in showers and made rivers flow beneath them”, “in showers” means always pouring down; constant rain while “We sent the sky” means Allah made it rain. “Upon them in showers and made rivers flow beneath them”, rivers that constantly flow beneath them, beneath their castles and their gardens. Then, Allah says, “Then We destroyed them for their sins”, these great nations refer to the people who built these great buildings and tools and who had these great civilizations. Allah then says, “Then We destroyed them for their sins”. Destruction means erasure and death because of their sins; when they sinned, denied the messengers, and denied Allah's orders, He destroyed them. “And brought forth after them a generation of others”, Allah destroyed these wrongdoers, liars and deniers. This is His Ability; this is an advice from Allah to His servants to learn of what happened to these deniers. Behold what happened to those who were greater and stronger than you, who were more established on earth than you. Look at what God did to them when they denied His messengers.

Then, Allah ﷻ explained that no matter how many signs He sends to disbelievers, they will deny them. He says, “And even if We had sent down to you, [O Mohammad], a written scripture on a page and they touched it with their hands, the disbelievers would say, "This is not but obvious magic"” (Al-An‘ām: 7). If Allah had sent down to Mohammad ﷺ, “A written scripture on a page”, they would still deny it. A written book on a written page is a tangible thing other than the Quran that was revealed to the Prophet's heart; they did not witness its revelation. However, if these written pages and scripture were sent by Allah to

the Prophet ﷺ “And they held it with their hands”, if they touched these written scriptures and pages and touched them with their hands will they believe?

They knew that the Prophet ﷺ could not write something like it and that it was sent from Heaven by Allah. Allah ﷻ says, “The disbelievers would say, "This is not but obvious magic". They are disbelievers who know the truth yet they deny it. They who deny all these signs, what other signs will they deny yet? This is what occupies their thoughts, denial. It became their occupation and that turned them into disbelievers. No matter how many signs they are sent, they will deny them. Allah says, “The disbelievers would say”, they were called disbelievers because they knew the truth, yet they denied it. “This is not but obvious magic”. 'This' is used to specify this clear phenomenon that is this sign, which is revealing the Book to the Prophet ﷺ from Heaven. They say this is not but obvious magic; there is no doubt in that. They attribute this great, miraculous sign to magic.

Then, Allah ﷻ talked about the stubbornness of these disbelievers while dealing with the Prophet ﷺ, He says, “And they say, "Why was there not sent down to him an angel?” The disbelievers asked the Prophet why no angel was sent down to him; this is in passive voice; they mean why did Allah not send him an angel to make his case stronger and be alongside him. The angel would say, I am a messenger of Allah and an angel sent from Heaven, and I was sent to inform you that this servant, Mohammad ibn Abd-Allah was chosen by Allah to be a messenger to you. They want an angel to bear witness to the Prophet’s honesty. “And they say, "Why was there not sent down to him an angel?"” Allah says, “But if We had sent down an angel, the matter would have been decided; then they would not be reprieved” (Al-An‘ām: 8). If Allah sent down an angel to them, the matter would have been decided. The moment they see the true form of the angel they will die immediately because angels are great creatures, as Allah says, “The day they see the angels - no good tidings will there be that day for the criminals, and [the angels] will say, "Prevented and inaccessible"” (Al-Furqān:

22). The day they see the angels they will say we wish there was a barrier between us and angels that prevents us from seeing them because seeing the angels is a very frightening ordeal. If they see them, they will die immediately and if Allah ﷻ sent them an angel from Heaven, “The matter would have been decided; then they would not be reprieved”.

Another interpretation is, if Allah ﷻ sent them an angel from Heaven to bear witness to the Prophet's honesty, then they still say, 'we will neither hear nor believe', then they must be eradicated; Allah must remove them entirely. This means if disbelievers asked Allah to present them a sign, and Allah sends that sign to them then they still refuse to believe, then they must be removed. Like Thamud did when they asked for a sign; they wanted the Prophet Saleh to present them a camel, when they denied the sign and killed the camel, Allah sent punishment down on them. He says, “...So he said, "Enjoy yourselves in your homes for three days. That is a promise not to be denied [i.e., unfailing]” (Hūd: 65).

Allah says, “And they say, "Why was there not sent down to him an angel?"”, the Almighty said, “But if We had sent down an angel, the matter would have been decided; then they would not be reprieved” (Al-An‘ām: 8). They would not be given a chance; Allah would not grant them that. They denied the signs of Allah that He sent to make them believe the Prophet. However, Allah did not hasten their punishment. He, instead, repeated the same things to them over and over again; He reminded them, preached to them, and did not destroy them immediately. On the other hand, if the sign they suggested was sent to them and they still denied it and disbelieved in Allah, then they must be destroyed.

Then, Allah says, “We would have made him [appear as] a man, and We would have covered them with that in which they cover themselves [i.e., confusion and doubt]” (Al-An‘ām: 9). IfAllah sent an angel to talk to them, the angel must be a

man; He will present himself in the manner of a man so they could listen and speak to him, and he could say I am an angel. Allah says, "We would have made him [appear as] a man, and We would have covered them with that in which they cover themselves [i.e., confusion and doubt]" (Al-An'ām: 9). Allah says that it will be confusing to them; they will say how will we make sure that this is an angel? They would also say we were blinded, confused and tricked by this magic; it is not an angel.

Allah says, "We would have covered them with that in which they cover themselves [i.e., confusion and doubt]", according to their suggestion; they would be confused, "We would have covered them with that in which they cover themselves [i.e., confusion and doubt]". They will become doubtful and unable to make sure if this is actually an angel of Allah or a human coming to trick them. Thus, their suggestion does not benefit them, it is actually a cause of their destruction; if a true angel was sent down and they see him, even from afar, they would be frightened and would not be able to be sure of it. If they say we did not see anything or we did not see the angel and do not believe, Allah will send punishment and destruction upon them. If an angel was sent to them disguised as a man, they would be confused, how can they prove that this creature who speaks to them in human form is an angel; they would still deny it and subsequently they will be destroyed.

Then, Allah ﷻ said to His Messenger, "And already were messengers ridiculed before you, but those who mocked them were enveloped by that which they used to ridicule" (Al-An'ām: 10). Here, Allah is comforting His Messenger Mohammad ﷺ by saying to him, your situation is like other messengers' situations; the ridicule and mocking you suffer from disbelievers is the same. Disbelievers crossed the line with their mockery of the Prophet ﷺ. For example, they said, "...Is this the one whom Allah has sent as a messenger?" (Al-Furqān: 41), "He almost would have misled us from our gods had we not been steadfast

in [worship of] them", and what others said to him, has Allah not found anyone else to send to us. They ridiculed him by saying, how could you be a prophet when you go to markets like us and suffer through life just as we do? Why does Allah not spare you the toil of life by giving you a garden to sustain you? Or why does He not send you a treasure from Heaven to sustain you, or give you a house of gold to make you distinguished among us? This is the way they imagined Allah's Messenger would be. This is one of the many examples, in addition, of course, to the cursing and ridicule the Prophet ﷺ suffered from them; calling him a liar, a magician, and a priest. That is why Allah said to His Messenger, "And already were messengers ridiculed before you, but those who mocked them were enveloped by that which they used to ridicule" (Al-An'ām: 10), "Were enveloped by", means circled and destroyed by it, "Those who mocked them", those who mocked them; Allah made punishment everywhere around them, then He destroyed them.

"But those who mocked them were enveloped by that which they used to ridicule" (Al-An'ām: 10). Allah punished them with what they used to ridicule the Prophets. The verse first and foremost, is to comfort the Prophet's heart and to show Allah's Ability to these wrongdoers. This is a comfort to the Prophet because it tells him about his fellow messengers who came before him; they were harmed and ridiculed just like him. Then they won at last; Allah saved them and their followers and destroyed these disbelieving nations. As Allah says, "Then We will save Our messengers and those who have believed. Thus, it is an obligation upon Us that We save the believers" (Yūnus: 103), this is an obligation that Allah took upon Himself.

Then, Allah ﷻ says to them, "Say, "Travel through the land; then observe how was the end of the deniers"" (Al-An'ām: 11). Allah orders His Prophet to say to them to travel through earth; walk through it, learn, and think about it. "Say, "Travel through the land; then observe"", with your own eyes, "How was the end

of the deniers". What was the ending of deniers? This is a warning to them because their affliction was denying the Prophet Mohammad ﷺ and refusing what he was sent with. "Say, "Travel through the land; then observe how was the end of the deniers"" (Al-An'ām: 11). "Of those who came before you" means the people of Noah and the destruction they suffered, the drowning that removed them from existence. Or the nations of Ad, the Arab Tribe, and Thamud, the Arab Tribe; one was located in the southern part of the Arab Peninsula and the other was located in the Northern-West part of it. These are nations who were also destroyed. The villages of Lot are another example because people always pass by them, as Allah says, "And indeed, you pass by them…" (As-Sāffāt: 137). By night; you pass by them on your way to the Levant by day and by night. Is this not a lesson? God is the only deity and that there is no deity except Him. Look at what He does to deniers like them; this is a warning from Allah to them, "Say, "Travel through the land; then observe how was the end of the deniers"" (Al-An'ām: 11).

Furthermore, Allah ﷻ says, "Say, "To whom belongs whatever is in the heavens and earth?" Say, "To Allāh." He has decreed upon Himself mercy. He will surely assemble you for the Day of Resurrection, about which there is no doubt. Those who will lose themselves [that Day] do not believe" (Al-An'ām: 12).

Allah ﷻ also orders His Messenger to ask them, to whom belongs whatever is in the heavens and earth and all this in the existence that you deem far away? Then, Allah says, "Say, "To Allah"". They believed that Allah is the One Who created Heavens and earth; however, their affliction is polytheism, and their belief that whatever deeds they do in worship of these idols will be of help to them to reach Allah's love and to make Him answer their prayers. "Say, "To whom belongs whatever is in the heavens and earth?", Allah says, "Say, "To Allah." He has decreed upon Himself mercy". "Decreed upon Himself" means He obligated Himself; imposed upon Himself because no one can impose anything on Allah.

He is the God and the Creator of Heavens and earth. He says, "He is not questioned about what He does, but they will be questioned" (Al-Anbiyā': 23). God is not questioned about what He does by anyone. This is because there is no god but Him, and no equal or match to Him. Allah is not questioned about what He does; no one can hold Him accountable or ask Him about His actions. However, all servants and creatures are questioned; angels are questioned, people, and jinn are questioned.

He says, "He has decreed upon Himself mercy", Allah ﷻ decreed mercy upon all of His creatures. He is God, the Most Merciful and the Compassionate, "He has decreed upon Himself mercy". This mercy is given to all. Moreover, there is a special kind of mercy different from this general one. His general mercy means that He does not punish anyone until He warns and notifies him; this is a part of His mercy, He does not punish anyone who has not sinned. He warns, notifies and presents the argument before punishment, "He has decreed upon Himself mercy".

Then, Allah says, "He will surely assemble you for the Day of Resurrection, about which there is no doubt". Allah will surely assemble you, "For the Day of Resurrection", it was called the Day of Resurrection because people are resurrected from their graves to meet Allah. Assemble means to gather all people across the ages in one place, "He will surely assemble you for the Day of Resurrection, about which there is no doubt". When Allah says this is something where there is no doubt about, then it must be true because Allah only says the truth, "About which there is no doubt".

Then Allah says, "Those who will lose themselves [that Day] do not believe". On this Day where servants are gathered and questioned about their deeds, losers are the ones who lost themselves; they lost themselves because they go to Hell due to their actions and denial. Therefore, their lives do not benefit

them and residing in Hell does not benefit them as well. They do not live a good life in Hell where there is not an hour of rest. “Every time it subsides, We increase [for] them blazing fire”. They are in constant torment and pain, they do not rest for even an hour, they also cannot die or hope for death. When they find themselves in this constant torment, they lose themselves and everyone around them. They lose their money if they have any; they have no way of reaching it. Their families are done for, as well, because they are either in Hell being tormented like them, so they cannot benefit from their existence in Hell with them. Or they (their families) are in Heaven where they lose all connection with them, “those who will lose themselves [that Day] do not believe”. This was their chance when they denied belief in this life; they did not believe in Allah in this life when belief was presented to them; so, they lost themselves. This verse is a warning to those denying disbelievers; know that the Day of Resurrection is true and it must come, and that losers are the ones who lost themselves. This is a warning. Allah says, “He has decreed upon Himself mercy." "He will surely assemble you for the Day of Resurrection”, “Those who will lose themselves [that Day] do not believe”.

يقول الله ﷻ: {قُلْ سِيرُوا فِي الأَرْضِ ثُمَّ انظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ}[الأنعام:11]، {قُلْ لِمَنْ مَا فِي السَّمَوَاتِ وَالأَرْضِ قُلْ لِلَّهِ كَتَبَ عَلَى نَفْسِهِ الرَّحْمَةَ لَيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَامَةِ لا رَيْبَ فِيهِ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فَهُمْ لا يُؤْمِنُونَ}[الأنعام:12]، {وَلَهُ مَا سَكَنَ فِي اللَّيْلِ وَالنَّهَارِ وَهُوَ السَّمِيعُ الْعَلِيمُ}[الأنعام:13]، {قُلْ أَغَيْرَ اللَّهِ أَتَّخِذُ وَلِيًّا فَاطِرِ السَّمَوَاتِ وَالأَرْضِ وَهُوَ يُطْعِمُ وَلا يُطْعَمُ قُلْ إِنِّي أُمِرْتُ أَنْ أَكُونَ أَوَّلَ مَنْ أَسْلَمَ وَلا تَكُونَنَّ مِنَ الْمُشْرِكِينَ}[الأنعام:14]، {قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ}[الأنعام:15]، {مَنْ يُصْرَفْ عَنْهُ يَوْمَئِذٍ فَقَدْ رَحِمَهُ وَذَلِكَ الْفَوْزُ الْمُبِينُ}[الأنعام:16].

says, "Say, "Travel through the land; then observe how was the end ﷻ Allah .of the deniers" (Al-An‘ām:11)"Say, "To whom belongs whatever is in the heavens and earth?" Say, "To Allah." He has decreed upon Himself mercy. He will surely assemble you for the Day of Resurrection, about which there is no doubt. Those who will lose themselves [that Day] do not believe" (Al-An‘ām:12).

"And to Him belongs that which reposes by night and by day, and He is the Hearing, the Knowing" (Al-An‘ām:13). "Say, "Is it other than Allah I should take as a protector, Creator of the heavens and earth, while it is He who feeds and is not fed?" Say, [O Mohammad], "Indeed, I have been commanded to be the first [among you] who submit [to Allah] and [was commanded], 'Do not ever be of the polytheists" (Al-An‘ām:14). "Say, "Indeed I fear if I should disobey my Lord, the punishment of a tremendous Day" (Al-An‘ām:15). "He from whom it is averted that Day - [Allah] has granted him mercy. And that is the clear attainment" (Al-An‘ām:16).

Allah says, "Say, "To whom belongs whatever is in the heavens and earth?" This is an order from Allah to His Messenger to argue with disbelievers about the dominion over heavens and earth. Heavens, earth, and all above it, to whom they belong? Who is their Creator and Disposer? Then He answered, “Say, "To Allah". They acknowledge that; this is the answer to what they already acknowledge. Arab polytheists acknowledged that Allah is the Creator of heavens and earth. Allah says, "And if you asked them, "Who created the heavens and earth?" they would surely say, "Allah...." (Luqmān:25). He also says, "Say, "Who is Lord of the seven heavens and Lord of the Great Throne?" (Al-Mu’minūn:86). "They will say, "[They belong] to Allah." Say, "Then will you not fear Him?" (Al-Mu’minūn:87).

"Say, "To whom belongs whatever is in the heavens and earth?" Say, "To Allah". Then Allah says, "He has decreed upon Himself mercy". This is a declaration to those who might not know it; Allah has decreed mercy upon Himself as He said, "decreed upon you is fasting" and "Battle has been enjoined upon you" and "And We ordained for them therein a life for a life, an eye for an eye, a nose for a nose, an ear for an ear”. This is one of Allah's attributes; He decreed this upon Himself. No one can decree anything upon Allah; this is something that He has decreed upon Himself. "He has decreed upon Himself

mercy" in its different forms. His mercy encompasses all of His servants and every servant of Allah has received a part of His mercy; the mercy of creation, protection, and bringing up. There is also a special kind of mercy that is reserved for believers; the mercy of guiding them and leading them to His Pleasure.

Another kind of mercy that precedes the previous one is the mercy of explanation and informing; all creatures are included in this. Allah does not punish anyone before sending a messenger to inform them of the truth. There is also the mercy of creating people and bringing them into existence, the mercy of informing them and guiding them to His path. "He has decreed upon Himself mercy". And there is the mercy of sending the Quran. Moreover, debating the creeds of these people with them is another form of mercy of Allah.

Then, Allah says, "He will surely assemble you for the Day of Resurrection, about which there is no doubt". 'Will' is used here to express an inevitable event; Allah will surely assemble all people, "for the Day of Resurrection", the Day that people are resurrected by Allah, "about which there is no doubt". There is no doubt about it; this is a complete confirmation. Allah used 'will' and 'surely' to confirm that this is inevitable so that these deniers will remember and realize that these are His words. "He will surely assemble you for the Day of Resurrection, about which there is no doubt". Treating everyone equally is part of His mercy; He punishes every person for his deeds. Those who believed, feared, and worshiped Allah need His mercy to go to Paradise.

Then He said, "Those who will lose themselves [that Day] do not believe". Those who do not receive Allah's mercy as they never believed even after they had received the creed and had been shown the evidence will lose themselves; all of that was not enough reason to make them believe. Of course, the meaning of faith includes both having faith and doing the worship rites required by that faith.

Then, Allah says, "Those who will lose themselves", the greatest loss is losing oneself. Humans could lose all of their belongings, their money, their family, their homeland, or any of these things that matter to them; however, losing oneself is the greatest loss. Losing oneself happens by sending it to the place where it neither lives nor dies; to the place of eternal torture, where they do not live a good life, nor do they die and rest. They remain like this forever. Allah says, "Indeed, whoever comes to his Lord as a criminal - indeed, for him is Hell; he will neither die therein nor live" (Tā-ha:74). He also says, “the ones who will lose themselves and their families on the Day of Resurrection. Unquestionably, that is the manifest loss" (Az-Zumar:15). Allah warns them in this verse to know their God, Who created heavens and earth, Who they acknowledge and believe in, Who has decreed mercy upon Himself. A part of His mercy is inviting them to Him and assembling them for the Day of Resurrection.

Then, Allah says, "And to Him belongs that which reposes by night and by day", ´and to Him belongs´; to God belongs everything in heavens and on earth. He has what reposes by night and day. Repose means the opposite of movement and reposing comes by rest and sleep. As for movement, it is obvious. Every creature exists between these two states and cannot go past them; he is either in a state of repose, or in a state of movement. So, all of these creatures; whether their repose was by choice or involuntary, are subjected to movement, like the sun and the moon as they are in a constant movement. They cannot escape it even for a millisecond. Humans, for example, move voluntarily as they wish; they come and go, rest and go to sleep. Whether the movement was constant like night and day, the sun and the moon, the movement of stars and planets, constant, orderly movement on a certain path, or a voluntary movement like the creatures that repose at night and day, all of this belongs to Allah. Even time itself, all of it, belongs to Allah the Almighty.

He also says, "And He is the Hearing, the Knowing". He is the Hearing of all of His creatures, the Knowing of all of them. Allah knows all of this creation with its repose and movement; even the movement of the nucleus that cannot be seen by the naked eye, with its electrons constantly moving around it, Allah knows if it. He knows every single little movement of stars, planets, galaxies, and the movement of small particles. He says, "And to Him belongs that which reposes by night and by day, and He is the Hearing, the Knowing" (Al-An‘ām:13). He also says, "And with Him are the keys of the unseen; none knows them except Him. And He knows what is on the land and in the sea. Not a leaf falls but that He knows it. And no grain is there within the darknesses of the earth and no moist or dry [thing] but that it is [written] in a clear record" (Al-An‘ām:59).

This is the God Who has these Attributes. Allah ﷻ says, "Say, "Is it other than Allah I should take as a protector, Creator of the heavens and earth, while it is He who feeds and is not fed?" Say, [O Mohammad], "Indeed, I have been commanded to be the first [among you] who submit [to Allah] and [was commanded], 'Do not ever be of the polytheists" (Al-An‘ām:14). Allah should be worshiped alone without partners, and no other than Him should be taken as a protector. "Say, "Is it other than Allah I should take as a protector". This is a rhetorical question to reprimand these people. Allah orders His Prophet to ask these polytheists, "Is it other than Allah I should take as a protector". An Ally among Arabs means those who have a relationship with you, where you both protect each other. The alliance includes mutual love, protection, help, and shelter between allies. A close ally is someone who gets angry if something happens to their ally. Arabs call brothers allies because it is a brotherly relationship. And a previous master is considered an ally to his freed slave. The same goes for the master and the slave. Allah ﷻ is an Ally of Believers because of the relationship that is based on belief and love between them. Allah says, "Allah is the Ally of those who believe. He brings them out from darknesses into the light.", "Say, "Is

it other than Allah I should take as a protector", which means an ally and a loved one; I love Allah, I am a slave to His obedience, and I worship Him.

He says, "Creator of the heavens and earth". This means that He is the One Who created them. As ibn Abbas said, (I did not know the meaning of Creator of heavens and earth until two Bedouins came to me to solve an argument between them over a well. One of them said, I created it). Which means I am the one who dug it; I dug the land. Because of this, he learned the meaning of the Creator of heavens and earth. "Creator of the heavens and earth, while it is He who feeds and is not fed?" God feeds His servants. All creatures cannot survive without food. Allah is not provided for by His servants. Another interpretation is; 'is not fed' is in the passive voice, which means, He does not need food because Allah is Self-Sufficient. It is the creature who needs food. Allah used this argument against disbelievers who claimed that Isa and his mothers are deities. Allah says, "The Messiah, son of Mary, was not but a messenger; [other] messengers have passed on before him. And his mother was a supporter of truth. They both used to eat food..." (Al-Mā'idah:75). Those who need food to survive cannot be a God Who is self-sufficient and deserves divinity and worship. Those who eat food must defecate it eventually, and Allah is far raised above this sort of deficiency. "While it is He who feeds and is not fed?" Allah is not provided for. As He said, "And I did not create the jinn and mankind except to worship Me" (Adh-Dhāriyāt:56) "I do not want from them any provision, nor do I want them to feed Me" (Adh-Dhāriyāt:57). "Indeed, it is Allah who is the [continual] Provider, the firm possessor of strength" (Adh-Dhāriyāt:58).

Allah says, "Say, [O Mohammad], "Indeed, I have been commanded to be the first [among you] who submit [to Allah]" Allah orders the Prophet to say, I am not allowed, nor permitted, nor do I find it appropriate or possible to take a protector besides God. "Say, "Is it other than Allah I should take as a protector, Creator of the heavens and earth, while it is He who feeds and is not fed?" Say,

[O Mohammad], "Indeed, I have been commanded", by this great God. Commended is in the passive voice form. "Say, [O Mohammad], "Indeed, I have been commanded to be the first [among you] who submit [to Allah]". The One Who commands is Allah, "to be the first [among you] who submit [to Allah]"; to be the first and have this great honor; the priority of submission among this nation. "Say, [O Mohammad], "Indeed, I have been commanded to be the first [among you] who submit [to Allāh]," to Allah among believers.

The Prophet ﷺ is the first Muslim; He embraced Islam and submitted to God and His Dominion. Then, Allah says, "and [was commanded], 'Do not ever be of the polytheists" (Al-An‘ām:14). Allah warned the Prophet against being a polytheist; this is a Divine Command. This is an order from Allah to be the first Muslim of this nation, and not be among polytheists. This is to expose these disbelievers who worshiped other gods besides Allah. There is no doubt that those who worship a protector or a god besides Allah, the Creator of Heavens and earth, and Who knows what reposes by night and day, who feeds and is not fed, have gone far astray.

Then, Allah ﷻ says, "Say, "Indeed I fear if I should disobey my Lord, the punishment of a tremendous Day" (Al-An‘ām:15). This is to clarify that even if Mohammad ﷺ is His Prophet, he is ordered to do this just like any other creature; he cannot disobey Allah's order and if he disobeyed Allah, then he will be punished. Say, even if I was His Prophet, I fear Him, and fear is known. "I fear if I should disobey my Lord, the punishment of a tremendous Day" (Al-An‘ām:15). Allah ordered the Prophet ﷺ to submit to Him and worship Him alone. He was ordered to say that if he does not submit, he fears that he will be punished in a tremendous Day; the Day of Resurrection. It was called a tremendous Day because of how long, hard, and terrifying it is.

Allah ﷻ then says, "He from whom it is averted that Day - [Allah] has granted him mercy". Fearing the punishment of a tremendous Day is valid and those whom Allah averts punishment from are granted His mercy. ´Averts´ means prevent and drive the punishment of that day away from. This is one of Allah's greatest mercies; it is to be spared of Hell and punishment. "And that is the clear attainment". Attainment means getting the greatest prize. This is a clear attainment that has no doubt; it is the greatest prize.

Then, Allah ﷻ says, "And if Allah should touch you with adversity, there is no remover of it except Him. And if He touches you with good - then He is over all things competent" (Al-An‘ām:17).

This is an explanation of another Attribute of Allah ﷻ. In addition to being the Creator of heaven and earth, the One Who has Dominion over everything, and the Disposer of everything, He disposes over everything. Any good or bad that happens to a servant of Allah is in His hands. Allah ﷻ says, "And if Allah should touch you with adversity, there is no remover of it except Him". Touch means affliction, and Allah is the One Who afflicts people. Adversity means harm and damage; any sort of damage, whether it was to the body, soul, money, family, or any other kind of damage is from Allah. "And if Allah should touch you with adversity, there is no remover of it except Him". There is no remover or averter of this adversity except for Him. "And if He touches you with good - then He is over all things competent". If you are touched with good by Allah, "then He is over all things competent". It must come to you and nothing can prevent this good away from you, and no power can prevent this good away if Allah wants to give it to a person. No power can avert Allah's adversity away, as well. He says, "Whatever Allah grants to people of mercy - none can withhold it; and whatever He withholds - none can release it thereafter. And He is the Exalted in Might, the Wise" (Fātir:2). The Prophet ﷺ gave this advice to his cousin ibn Abbas. He said, 'O boy! I will teach you a statement: Be mindful of Allah and He will protect you.

Be mindful of Allah and you will find Him before you. When you ask, ask Allah, and when you seek aid, seek Allah's aid. Know that if the entire creation were to gather together to do something to benefit you- you would never get any benefit except that Allah had written for you. And if they were to gather to do something to harm you- you would never be harmed except that Allah had written for you. The pens are lifted and the pages are dried.'

Moreover, Allah ﷻ says, "And He is the subjugator over His servants. And He is the Wise, the Aware" (Al-An‘ām:18).

He is God, "And He is the subjugator over His servants". Subjugation means taking by force and not leaving anything to chance unless it was by the will of Allah; the Powerful and the Strongest. Allah is the Subjugator over His servants for Subjugation is one of His Attributes. Everything is subjected to Him and everything is at His disposal; everything is subjected to His Will, Disposition, and Judgment. Nothing can escape His order and disposition. 'Over His servants' mean that His Throne is over the seven heavens and He is sitting upon His Throne. All creatures in heavens and on earth are within His domain; like a seed on someone's palm. All of His servants, His angels, His jinn, His humans, His heavens and earth, all of these creatures are subjugated and submitted to Him No creature, no matter how magnificent they were, cannot escape His Will. Look at the angels, for example, they are one of the greatest creatures Allah has created as the Prophet ﷺ said, "I have been permitted to tell you about one of Allah’s angels who bear the throne that the distance between the lobe of his ear and his shoulder is a journey of five hundred years". In this place, if a bird flies for a hundred years, it will not be able to reach this small portion of the angels' body; then how big are their bodies? Even with all of that, these angels are completely terrified of Allah, as Allah ﷻ said about them, "They fear their Lord above them, and they do what they are commanded" (An-Nahl:50).

Allah said this about the Keepers of Hell, who are nineteen and charged with it, "And We have not made the keepers of the Fire except angels. And We have not made their number except as a trial for those who disbelieve". He also said about them, "O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are [appointed] angels, harsh and severe; they do not disobey Allah in what He commands them but do what they are commanded" (At-Tahrīm:6). They are submissive and surrendering to Allah. Allah is the Subjugator over all of His servants. "And He is the Wise, the Aware". He is the Wise puts everything in its right place; nothing is out of place, nothing is created in vain, nothing is futile. Awareness means precise knowledge of every little thing. This is the Lord and no sane person can take other than Him as a protector. The Prophet ﷺ says I am His Messenger, yet I am like you. Allah ﷻ says, "Say, "Is it other than Allāh I should take as a protector, Creator of the heavens and earth, while it is He who feeds and is not fed?" Say, [O Mohammad], "Indeed, I have been commanded to be the first [among you] who submit [to Allāh] and [was commanded], 'Do not ever be of the polytheists" (Al-An‘ām:14) ."Say, "Indeed I fear, if I should disobey my Lord, the punishment of a tremendous Day" (Al-An‘ām:15). "He from whom it is averted that Day - [Allāh] has granted him mercy. And that is the clear attainment" (Al-An‘ām:16), "And if Allāh should touch you with adversity, there is no remover of it except Him. And if He touches you with good - then He is over all things competent" (Al-An‘ām:17) "And He is the subjugator over His servants. And He is the Wise, the Aware" (Al-An‘ām:18). If that was the case with the Prophet ﷺ, then there is no doubt that other people should be more fearful of Allah, submit themselves to Allah and adhere to what His attributes say about Him.

يقول الله ﷻ: {قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَادَةً قُلِ اللَّهُ شَهِيدٌ بَيْنِي وَبَيْنَكُمْ وَأُوحِيَ إِلَيَّ هَذَا الْقُرْآنُ لِأُنذِرَكُمْ بِهِ وَمَنْ بَلَغَ أَئِنَّكُمْ لَتَشْهَدُونَ أَنَّ مَعَ اللَّهِ آلِهَةً أُخْرَى قُلْ لا أَشْهَدُ قُلْ إِنَّمَا هُوَ إِلَهٌ وَاحِدٌ وَإِنَّنِي بَرِيءٌ مِمَّا تُشْرِكُونَ}[الأنعام:19]، {الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فَهُمْ لا

يُؤْمِنُونَ}[الأنعام:20]، {وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ إِنَّهُ لا يُفْلِحُ الظَّالِمُونَ}[الأنعام:21].

says, “Say, "What thing is greatest in testimony?" Say, "Allah is ﷻ Allah witness between me and you. And this Qur’an was revealed to me that I may .warn you thereby and whomever it reachesDo you [truly] testify that with Allah there are other deities?" Say, "I will not testify [with you]." Say, "Indeed, He is but one God, and indeed, I am free of what you associate [with Him]"” (Al-An‘ām: 19), “Those to whom We have given the Scripture recognize it as they recognize their [own] sons. Those who will lose themselves [in the Hereafter] do not believe” (Al-An‘ām: 20), “And who is more unjust than one who invents about Allah a lie or denies His verses? Indeed, the wrongdoers will not succeed” (Al-An‘ām: 21).

Allah is debating Arab disbelievers about their false creeds, like worshiping others besides Allah and claiming that the Day of Resurrection is not an inevitable event. Allah ﷻ says, “Say, "What thing is greatest in testimony?” Allah is ordering His Prophet Mohammad ﷺ to ask these disbelievers, what thing is the greatest in testimony? Any testimony given by someone and considered the greatest testimony is accepted as a fact, and it is the final word, “Say, Allah”. If Allah testifies on something or makes a declaration, there is no doubt that this is the greatest testimony and no other testimony of wise people, experts, scientists, humans, or jinn equals it. All creatures of Allah might know some things but they miss others; there is no doubt that they do not know the hidden things. However, God is omniscient, and if He gave a testimony, then it is right, and no other testimony in the entire universe can be like that of His.

Moreover, Allah says, “Say, "What thing is greatest in testimony?" Say, "Allah is witness between me and you”. Allah testified on what is between the Prophet ﷺ, the preacher to Allah and His Messenger, and what is between the disbelievers

and stubborn polytheists. Allah testified for His Messenger by revealing the Quran to him, and the Prophet preached on behalf of Allah.

Allah also gave the Prophet ﷺ that right of disposing of matters and left the consequences to him. Then, He invalidated all the claims of polytheists about their false creeds. He says, “Rather, We dash the truth upon falsehood, and it destroys it, and thereupon it departs. And for you is destruction from that which you describe” (Al-Anbiyā’: 18).

Allah says, “Say, "Allah is witness between me and you”, the basis of the dispute is what the Prophet ﷺ claims; he claims that he is truly the Prophet of Allah, and that he is preaching the religion of Allah. Allah ﷻ says, “And this Qur’an was revealed to me that I may warn you thereby”, the Prophet says, I did not come up with anything; this Quran that I recite to you has been revealed to me. Revelation to Arabs means telling someone about something in secret. The Quran was revealed to the Prophet ﷺ by Allah ﷻ in secret, which means people did not see it. The Prophet listened to Revelation even in the presence of His family and companions; he was among people. As was mentioned in the authentic Hadith, the mother of believers Aisha, asked the Prophet ﷺ, “O Allah's Messenger! How does the revelation come to you?" and the Messenger of Allah, may Allah bless him and grant him peace, said, "Sometimes it comes to me like the ringing of a bell, and when it leaves me I remember what it has said”. This means the Prophet hears the verse only once, 'And I remember what it said', which means he memorizes it. Allah allowed the heart of the Prophet to memorize the Quran that is revealed to him. As Allah ﷻ says, “Move not your tongue with it, [O Mohammad], to hasten with it [i.e., recitation of the Qur’an]” (Al-Qiyāmah: 16), “Indeed, upon Us is its collection [in your heart] and [to make possible] its recitation” (Al-Qiyāmah: 17), in the Prophet's heart, then making its recitation possible. “Then upon Us is its clarification [to you]” (Al-Qiyāmah: 19), the Prophet used to suffer at the beginning because of the revelation, so he used to

move his tongue with the revelation when it came to him. For example, if this verse was revealed, "[All] praise is [due] to Allāh, Lord of the worlds" (Al-Fātihah: 2), the Prophet would move his tongue to memorize what the angel is revealing. God said, "Move not your tongue with it, [O Mohammad], to hasten with it [i.e., recitation of the Qur'ān]" (Al-Qiyāmah: 16), this means, do not hasten to read it before the revelation ends; you have to wait until the Quran is done. Then Allah will enable you to read it just as it was revealed, "Move not your tongue with it, [O Muḥammad], to hasten with it [i.e., recitation of the Qur'an]" (Al-Qiyāmah: 16), "Indeed, upon Us is its collection [in your heart] and [to make possible] its recitation" (Al-Qiyāmah: 17), "So when We have recited it [through Gabriel], then follow its recitation" (Al-Qiyāmah: 18), from the angel, "Then upon Us is its clarification [to you]" (Al-Qiyāmah: 19).

This is the first form of revelation; it comes to the Prophet ﷺ as a loud voice. The Prophet said, "Sometimes it comes to me like the ringing of a bell, and when it leaves me, I remember what it has said". As for the second form, he said, "And sometimes the angel appears to me in the likeness of a man and talks to me". "And this Qur'ān was revealed to me", 'was revealed' is in the passive voice. The One who reveals it is Allah ﷻ. This is a form of revelation; the words of the angel that the Prophet hears, or he comes as a man who talks to the Prophet. "And this Qur'ān was revealed to me that I may warn you thereby", this is the aim of the Quran, to warn. A warning means to give the possibility of a bad outcome. The Quran came with the news of torture, woe, warning, and threat to the deniers of it. As Allah ﷻ says, "Blessed is He who sent down the Criterion upon His Servant that he may be to the worlds a warner" (Al-Furqān: 1). Allah also says about the Quran, "But whoever disbelieves in it from the [various] factions - the Fire is his promised destination", this includes whoever disbelieves in the Quran from the factions (from all groups) because the Prophet was sent to all nations and groups from his time until the Day of Resurrection. "But whoever disbelieves in it from

the [various] factions - the Fire is his promised destination", this is a warning and a threat from Allah ﷻ. "That I may warn you thereby", the Prophet was ordered to say that he is warning his people about Allah's punishment if they abandon the Quran. This was the first public speech of the Prophet after Allah said to him, "Then declare what you are commanded…" (Al-Hijr: 94). He said that Quraysh after he preached amongst them. He said to them one by one by name, "He is only a warner to you before a severe punishment". This is my mission; to warn you before severe punishment befalls you. This punishment is the Day of Resurrection.

"And this Qur'an was revealed to me that I may warn you thereby and whomever it reaches". Quran is either taken from the mouth of the Prophet ﷺ when he reads it to these people to warn them, or it is recited by those whom the Prophet sends to a certain nation as delegations. If the Prophet sends a messenger to recite the Quran to a certain nation, then they have been informed of Allah's warning. The messenger carries Allah's warning this way. That is why the Prophet said, "Pass on information from me, even if it is only a verse of the Qur'an". All of those who heard the Quran and knew it was Allah's words, have been informed, "That I may warn you thereby and whomever it reaches".

This is the question that is the subject and the basis of the dispute, "Do you [truly] testify that with Allah there are other deities?" This question is to reprimand and expose them if they testify that they are disbelievers. If they do testify that, then they testify that they are polytheists and disbelievers; which is against Allah's will; that He is Allah, the only deity. This is a question to wake hearts and clarify that there cannot be another deity besides Allah, "Do you [truly]" 'Do' serves the purpose of interrogation and 'truly' serves the purpose of confirmation. "Do you [truly] testify that with Allāh there are other deities?" What are you saying? If they answered with yes, then they have admitted being polytheists and disbelievers, and if they answered with no, then they have

returned to monotheism and to the right religion of the Prophet ﷺ. Allah orders the Prophet to say this, “I myself declare that I will not testify; I testify that there is no deity other than Allah”. “Say, "I will not testify [with you]"”. Then, “Say, "Indeed, He is but one God", there is no other god in existence other than Allah. This is how it is. How? First of all, a god is worshiped, and a god only deserves worship if they can benefit or harm their servant, if they created their servants, and if they can dispose of their affairs, then this is the god that deserves to be prostrated for, feared, and begged for what they can offer. This is the god that deserves divinity.

If a deity was not like this, then he does not deserve to be worshiped as a god. It is a form of misguidance for a servant to go to a creature and to prostrate to them, show humility to them, fear them, and to beg them because the creature will not and cannot answer any of these prayers. What is the reason behind worshipping the sun, the moon, the stars, the plants, the sea, the trees, humans, a king, or any other creature besides Allah? Why show them humility, submit to them, surrender to them and glorify them? What is the desired outcome? How will these deities benefit their worshippers? Humans reached a level of misguidance where they create a god and worship him or it. How do they worship what they have created? They are the one who carved this idol and shaped it. Then they humiliate themselves to it, submit to it, and pray to it. This sculpture is what needs its creator, not the other way around. How can that be? That is the first point. Only those who can benefit and harm their servant deserve divinity. That is why Abraham ﷺ said in anger to his people, “He said, "Then do you see what you have been worshipping"” (Ash-Shu‘arā’: 75), “You and your ancient forefathers?” (Ash-Shu‘arā’: 76), “Indeed, they are enemies to me, except the Lord of the worlds” (Ash-Shu‘arā’: 77), “Who created me, and He [it is who] guides me” (Ash-Shu‘arā’: 78), “And it is He who feeds me and gives me drink” (Ash-Shu‘arā’: 79), “And when I am ill, it is He who cures me” (Ash-Shu‘arā’:

80), “And who will cause me to die and then bring me to life” (Ash-Shu‘arā’: 81), “And who I aspire that He will forgive me my sin on the Day of Recompense” (Ash-Shu‘arā’: 82). This is the God that deserves to be worshiped; He who has these abilities. The creature who does not have these, how are they called a god?

There can be no more than one God in this existence because if there were more than one god besides Allah in this universe, it would have been ruined. “Had there been within them [i.e., the heavens and earth] gods besides Allah, they both would have been ruined”, Why? “Say, [O Mohammad], "If there had been with Him [other] gods, as they say, then they [each] would have sought to the Owner of the Throne a way” (Al-Isrā’: 42). To fight Him. How can there be a God who creates, provides, gives life, takes it away, and manages the universe then another god who creates, provides, gives life, takes it away, and manages the universe? The outcome will be one of two things, one of them will submit to the other, or every God will take away what they have created. As Allah ﷻ says, “Rather, We have brought them the truth, and indeed they are liars” (Al-Mu’minūn: 90), “Allah has not taken any son, nor has there ever been with Him any deity. [If there had been], then each deity would have taken what it created…” (Al-Mu’minūn: 91). If there was truly another god besides Allah, then each deity would have taken what it created, and neither would agree if what they created worshiped another deity; then division will happen, and things will not be restful all the time, a dispute will happen.

Allah ﷻ says, “Say, [O Mohammad], "If there had been with Him [other] gods, as they say, then they [each] would have sought to the Owner of the Throne a way"” (Al-Isrā’: 42). They would fight to reach the Throne; they would fight the Owner of the Throne ﷻ. The Throne is the roof of all creatures and Allah ﷻ sits above His Throne; He is the Dominant over His servants. If there were other deities who create, provide, and deserve worship, then they definitely strive to win over the Throne from its Owner. Then, the universe will be ruined. “Say,

"Indeed, He is but one God", there only must be one Gold in the entirety of existence, and it is Allah ﷻ, "And indeed, I am free of what you associate [with Him]". This is the completion of the Prophet's testimony of truth that he was ordered to give. "And indeed, I am free", freedom means complete distance and absolute clearance of responsibility. "Of what you associate [with Him]", it is as if the Prophet says there is no relation between me and what you associate with Him. I have severed ties with anything that you associate with Him. No matter what you associate with Allah because there can be no other god besides Him.

Then, the context denied a claim that the nations who hold on to religion, a Heavenly religion, would be polytheists. Arabs used to think that they are better off than some of these nations like the Christians who associate others with Allah and make Isa, who is a servant of Allah and a human, a god. They claimed to be better than Christian because Christians worship a human and the Arabs worship angels, and the angels in Heaven are more honorable and greater than Isa, as Allah ﷻ says about them, "And they said, "Are our gods better, or is he?" They did not present it [i.e., the comparison] except for [mere] argument. But, [in fact], they are a people prone to dispute" (Az-Zukhruf: 58), "He [i.e., Jesus] was not but a servant upon whom We bestowed favor, and We made him an example for the Children of Israel" (Az-Zukhruf: 59), "And if We willed, We could have made [instead] of you angels succeeding [one another] on the earth" (Az-Zukhruf: 60).

Allah ﷻ here, denies the validity of the People of the Scripture's religion, those who denied the message of the Prophet ﷺ and persisted in their polytheism; their act of polytheism is the same as the act of Arabs. Allah ﷻ says, "Those to whom We have given the Scripture recognize it as they recognize their [own] sons. Those who will lose themselves [in the Hereafter] do not believe" (Al-An'ām: 20).

Allah ﷻ gave the Jews and Christians the Scripture; the Torah was given to Moses ﷺ and the Gospel was given to Isa ﷺ. “Those to whom We have given the Scripture recognize it as they recognize their [own] sons”, they recognize Mohammad ﷺ and acknowledge that he is truly the Messenger of Allah and that he was sent to Preach the oneness of Allah ﷻ. “As they recognize their [own] sons”, a son cannot hide anything from his father because of cohabitation, proximity, and examination. A son is known since birth, he is carried and known inside and out. Allah says that the People of the Scripture know the Prophet Mohmmad ﷺ as a father would know his son because of the accurate description that Allah gave of His Prophet to them in what He revealed to them and what the messengers told them; both a physical and moral descriptions and the miracles Allah bestowed upon him were mentioned in their Scriptures accurately. Allah described all of his attributes saying that he is the praiser of God, that he comes with the sword, that he is form Mecca from Desert of Paran, that he will be announced in Paran, that he will be followed by a nation who have slender swords, that he will have a Book that is not erased by water, that he will be sent to break their shackles, that he confirms what the Torah and the Gospels say, that he will tell them the secrets that only their scholars know, and that Allah will bestow all these miracles upon him. All these attributes of the Prophet are known to them, Allah testified to this in the things He revealed to the Prophet from what He said to Moses. As Allah ﷻ said to Moses, “...[Allah] said, "My punishment - I afflict with it whom I will, but My mercy encompasses all things." So I will decree it [especially] for those who fear Me and give zakat and those who believe in Our verses” (Al-A‘rāf: 156), “Those who follow the Messenger, the unlettered prophet, whom they find written [i.e., described] in what they have of the Torah and the Gospel, who enjoins upon them what is right and prohibits them from what is wrong and makes lawful for them what is good and forbids them from what is evil and relieves them of their burden and the shackles which were upon them. So they who have believed in him honored him, supported him, and

followed the light which was sent down with him - it is those who will be the successful" (Al-A'rāf: 157).

The Prophet's physical features were mentioned as well. Allah told the People of the Scripture that between his shoulders is the sign of prophecy. These physical and moral attributes are what enabled Salman Al-Farsi to recognize the Prophet ﷺ. Salman has gone through a lot; he left Paganism and embraced Christianity. When he embraced Christianity, he followed every single one of its priests; from Nusaybin to Antakya to Mosul, until the last priest said to him, I do not know any person who follows our religion now, but this is the time of a prophet, and he will be sent from a village that has palm trees between two lanes from the land of Arabs, so if you want, go to him. When Salman was told this he sold everything he had; he had some cows and other belongings that he sold, then he gave money to Arabs from the tribe of Banu Kalb to carry him on their way, but they took his belongings instead and sold him as a slave to Khaybar. He was told the Prophet might be in Khaybar that is why he accepted his fate. After a while, his master sold him to someone else in Al-Madinah. When he saw Al-Madinah, he noticed that the description he was given applies to it. Then, the Prophet migrated from Mecca to Al-Madinah, then Salman knew about the Prophet ﷺ. The last priest he accompanied told him that the Prophet accepts gifts, and does not accept charity; this is one of his attributes. On top of that, he has the sign of prophecy between his shoulders. Thus, he took some dates on the evening of that day and came to the Prophet at Qaba', and said to him, I see that you are a stranger and there are many poor people around you, please accept this charity. The Prophet took the dates and distributed them to his followers but he did not touch them. Salman said to himself, this is the first sign. The next day, he brought more dates and said to the Prophet, I see that you did not eat from the last dates. These ones are gifts. When the Prophet ate from the dates before distributing them to his followers, Salman said to himself, this is the second sign. He waited until the Prophet was

walking at a funeral, he kept following the Prophet until his clothes fell off his shoulder and Salman saw the sign of Prophecy. When he saw that, he held the prophet's back and started kissing him. The Prophet caught him and faced him and said, what is it with you? So, he told him his story. The Prophet ordered him to tell the story to his followers.

The point of this is the accurate knowledge of the moral and physical attributes the People of the Scripture had of the Prophet. This happened with Abd-Allah ibn Salam as well, the Rabi of Jews and their Scholar. When Abd-Allah ibn Salam learned that the Prophet resided in Qaba', he went to him and said, I will ask you about three things only a Prophet knows of. He asked him these questions and when the prophet answered all of them and said to him, Jibreel told me the answers to these questions earlier. Abd-Allah ibn Salam said that Jibreel is the enemy of Jews among the angels. Jews oppose him. He asked the Prophet, is he the one who brings you revelation? Of course, he said, “I bear witness that there is no god to be worshiped but Allah, and that you are the Messenger of Allah”. Then he said, O Messenger of Allah, Jews are slanderers; which means they are liars, and if they knew that I embraced Islam they would slander me to you. Thus, hide me behind you and ask them about me when they come. He hid behind the Prophet ﷺ and when the Jews came, they sat with the Prophet for an hour where he discussed and read the Quran to them and preached to them to follow the path of Allah. They refused to believe. Then the Prophet asked them, what is Abd-Allah ibn Salam to you? They answered, he is our master and son of our master, he is our Rabbi and Scholar. The Prophet then said to them, what would you do if he embraced Islam? Would that not be a piece of evidence for you to follow the truth? They said, may Allah protect him from that. Thus, Abd-Allah ibn Salam came out from behind the Prophet and said, “I bear witness that there is no god to be worshiped but Allah, and that Mohammad is the Messenger of Allah”. When they heard his words they said, he is the worst of us and son to our worst

and started slandering him. He said, O Messenger of Allah, this is what I feared would happen; I feared they might slander me. The moral of the story is that Abd-Allah ibn Salam said to the Prophet, O Messenger of Allah, I know you better than I know my son, I know that you are the Messenger of Allah and I know about your attributes because of what we were told more than a father knows his son.

Allah ﷻ says, "Those to whom We have given the Scripture recognize it as they recognize their [own] sons". Moreover, He says, "Those who will lose themselves [in the Hereafter] do not believe". They lost themselves completely going to Hell because they refused to believe in Allah ﷻ. "Those who will lose themselves [in the Hereafter] do not believe", they do not believe it.

يقول الله ﷻ: {الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمُ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فَهُمْ لا يُؤْمِنُونَ}[الأنعام:20]، {وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ إِنَّهُ لا يُفْلِحُ الظَّالِمُونَ}[الأنعام:21]، {وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا أَيْنَ شُرَكَاؤُكُمُ الَّذِينَ كُنتُمْ تَزْعُمُونَ}[الأنعام:22]، {ثُمَّ لَمْ تَكُنْ فِتْنَتُهُمْ إِلَّا أَنْ قَالُوا وَاللَّهِ رَبِّنَا مَا كُنَّا مُشْرِكِينَ}[الأنعام:23]، {انظُرْ كَيْفَ كَذَبُوا عَلَى أَنفُسِهِمْ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ}[الأنعام:24]

says, "Those to whom We gave the Scripture recognize him ˹to be a ﷺ Allah .true Prophet˺ as they recognize their own childrenThose who have ruined themselves will never believe." (Al-An'am: 20) "And who is more unjust than one who invents about Allah a lie or denies His verses? Indeed, the wrongdoers will not succeed", (Al-An'am: 21), "And [mention, O Muḥammad], the Day We will gather them all together; then We will say to those who associated others with Allah, "Where are your 'partners' that you used to claim [with Him]?", (Al-An'am: 22), "Then there will be no [excuse upon] examination except they will say, "By Allah, our Lord, we were not those who associated", (Al-An'am: 23), "See how they will lie about themselves. And lost from them will be what they used to invent" (Al-An'am: 24).

Allah says, “Those who have ruined themselves will never believe” It means that those who have disbelieved in the Prophet have ruined himself by leading himself to Hell fire. All that he has or owns will not benefit him whether his money, his house, his status, his position or his family. He will enter the fire naked, having nothing on him or with him. As Allah says, “With garments of tar, and their faces covered with flames.” (Ibrahim: 50). His hands will be chained, and he will be in permanent torment, even if his loved ones or family are with him he is still in displeasure and pain, and in case they are in heaven they won’t be sympathetic to him or to give him charity or something of the blessings of the Paradise. As Allah ﷻ says, “The residents of the Fire will then cry out to the residents of Paradise, “Aid us with some water or any provision Allah has granted you.” They will reply, “Allah has forbidden both to the disbelievers,” (Al-A’raf: 50) “those who took this faith ˹of Islam˺ as mere amusement and play and were deluded by ˹their˺ worldly life.” ˹Allah will say. Today We will ignore them just as they ignored the coming of this Day of theirs” (Al-A’raf: 51). His family has gone and his authority has been stripped from him. “My authority has been stripped from me.” (Al-Haqqa: 29) The punishment will never be lightened for him, nor will he have a break from this torment, as Allah says, “It will never be lightened for them, and there they will be overwhelmed with despair.” (Az-Zukhruf: 75) the torment comes in different shape, and from it their drink in hell as Allah says, “Let them then taste this: boiling water and ˹oozing˺ pus,” (Sad: 57) “and other torments of the same sort!” (Sad: 58) Those people have truly lost themselves and they will never be believers, and this is their punishment.

Then, Allah ﷻ says, “Who does more wrong than those who fabricate lies against Allah or deny His signs? Indeed, the wrongdoers will never succeed.” (Al-An’am: 21)
“Who does more wrong than those who fabricate lies against Allah”. It is a

question meant for affirmation. It's from the greatest evil and wrong to fabricate lies and attribute it to Allah, like claiming to be Allah's messenger, while it's not the truth. This is the worst sinner, all his deeds are based on lies. The disbelievers claimed other lies too, such as claiming that Allah has a son, Allah says, "What a terrible claim that comes out of their mouths! They say nothing but lies." (Al-Khaf: 5) Then Allah says, "or deny His signs" who deny Allah's signs are equal and similar to those who fabricate a lie against Allah. He had all these signs and miracles in front of him, he heard the revelation and knew the right path yet ignored it, he turned away from the truth, thus he is in great darkness. "Indeed, the wrongdoers will never succeed" This is the balance and the order of Allah, the wrongdoers will never succeed. Success is to attain the greatest goal which is heaven and being surrounded by Allah's mercy for these sins he committed.

Then, Allah ﷻ says, "˹Consider˺ the Day We will gather them all together then ask those who associated others ˹with Allah in worship˺, "Where are those gods you used to claim?" (Al-An'am: 22) We will gather them all together on the Day of Judgment. "then ask those who associated others ˹with Allah in worship "Where are those gods you used to claim?" A question to demean and mock them and to show their delusion. There will be no one for them, not their claimed gods, nor their lies about Allah's taking angels as daughters or the claim that He has a son, that Isa is His son, these lies won't benefit them. Their gods won't protect them and they have no power over anything including themselves.

Then, ﷻ says, "Their only argument will be: "By Allah, our Lord! We were never polytheists" (Al-An'am: 23). These blind people who are deluded in this world and the hereafter think that their lies on the Day of Resurrection may be believed, and that they will get out of what they are involved in, they will swear by Allah they are not disbelievers, they know no one will benefit them except Allah, so they swear by Him, yet they are blinded enough to think their lies will get through.

Then, Allah ﷻ says, “See how they will lie about themselves and how those ˹gods˺ they fabricated will fail them!” (Al-An’am: 24) They lie about themselves, they deceived themselves saying they are on the right path. They did not lie to Allah because they can’t deceive Him, He is able to uncover all their lies, and bring out the truth. So this is to consider and be aware of reaching this state of delusion. They lie about themselves in this world by saying those are our gods “The chiefs among them went forth saying, “Carry on, and stand firm in devotion to your gods. Certainly, this is just a scheme ˹for power˺.” (Sad: 6) Now, in the hereafter, they say we do not believe in these gods, we were not with those. What they fabricate in this world, which they used to cling to, all this will fail them in the Hereafter.

Then, ﷻ says, “And among them are those who listen to you, but We have placed over their hearts coverings, lest they understand it, and in their ears deafness. And if they should see every sign, they will not believe in it. Even when they come to you arguing with you, those who disbelieve say, "This is not but legends of the former peoples."” (Al-An’am: 25) “There are some of them who ˹pretend to listen to your recitation ˹of the Quran˺”. Some of the disbelievers listen to your recitation of the Quran. A lot of them used to listen secretly to the Prophet’s recitation of the Quran when the Prophet prays at night too and this is because of their pride, or sometimes he sits with the Prophet and listens to him. Allah says, “but We have placed over their hearts coverings, lest they understand it”. But Allah has deprived this disbeliever from guidance, He has cast veils over his heart. [Kin] means veil, [Akinah] means veils and covers that cover their hearts so that guidance does not enter it. Thus, this speech may reach their ear and they hear it, but it does not reach their hearts so the heart does not comprehend it. This is a severe punishment for them from Allah for their disbelief and their stubbornness. When they denied the truth, Allah punished them with this punishment. Allah says, “Say, ˹O Prophet, ˺ “Whoever is ˹entrenched˺ in

misguidance, the Most Compassionate will allow them plenty of time". As long as he chooses the path of misguidance, Allah makes Satan adorns this path for him, and prevents him from being guided. "and deafness in their ears." There will be deafness in their ears, the words of Allah won't reach them. "And if they should see every sign, they will not believe in it" even if they see the signs of Allah, they won't believe in it and will reject it. As Allah says, "Had We sent down to you ˹O Prophet˺ a revelation in writing" If Allah sent them the angles before their own eyes. "and assembled before their own eyes every sign ˹they demanded˺, they still would not have believed—". If they see every sign before their own eyes, they won't be guided. Then Allah says, "The disbelievers would ˹even˺ come to argue with you, saying, "This ˹Quran˺ is nothing but ancient fables" If the disbelievers come to argue with the Prophet, "saying, "This ˹Quran˺ is nothing but ancient fables". This shows their stupidity, their argument is that the Qur'an is nothing but ancient fables. Fables means anything that has been written by the first ones in the past, ages before. Of course, this argument shows how ignorant and stupid they are, since he is an illiterate man who could not read or write. Also, there is no one around him who comes to him with something like this. this Prophet ﷺ respond to them and explain what the Christians have of misguidance and what the Jews have of delusion. There is no one in the whole earth who has brought this knowledge and this light except Prophet Muhammad ﷺ. Moreover, the Qur'an is sent down with rules related to their affairs day and night, it is sent down with knowledge about new affairs, Allah says, "Whenever they bring you an argument, we come to you with the right refutation and the best explanation." (Al- Furqan: 33) The Qur'an is not only informing about past events but present and future ones too, so their argument has no basis. Moreover, the Prophet was known for his truthfulness and honesty before the revelation, so he is not a liar to fabricate all of this. "The disbelievers would ˹even˺ come to argue with you, saying,". Allah names them the disbelievers. Disbelievers means that they lie and deny the truth. "This ˹Quran˺ is nothing but ancient fables". The fact

is that, anyone that has the slightest mind undoubtedly believes that this is the words of Allah and that this His Messenger ﷺ.

Then, ﷻ says, "And they prevent [others] from him and are [themselves] remote from him. And they do not destroy except themselves, but they perceive [it] not." (Al-An'am: 26) They are the disbelievers who turn the people away from the Quran saying "Do not listen to this Quran keep it away from us" and distance themselves as well from it. He begins with prevention because they used to listen to the recitation of the Prophet, but did not allow anyone to hear him. They used to prevent their women, boys, and their slaves from hearing the Prophet, fearing that they would believe. Allah says, "They ruin none but themselves, yet they fail to perceive it." This act, which is denying this Qur'an and saying this is fables, describing the Qur'an with this description, as well as turning the people away from the Book of God, which He sent to guide His servants, these are great sins, accumulated sins one over the other. They do this action while they are extremely reassured and feel secured, as if there is no punishment or they are assured that the Lord will not punish them. But their punishment is awaiting for them, and their torment will happen eventually.

Allah says, "If you could but see when they are made to stand before the Fire and will say, "Oh, would that we could be returned [to life on earth] and not deny the signs of our Lord and be among the believers."" (Al-An'am: 27). If only you could see, addressing the Prophet and the believers. When they will be detained before the Fire, the apodosis of the conditional clause is omitted, so the imagination can run wild since it's an unimaginable scene to be described. "When they will be detained before the Fire! They will cry,". Will be detained is in the passive voice and the doer are the angels, they will detain them. Allah ﷻ will suppress them and they will be detained before the fire. Then, these disbelievers will say, "Oh! If only we could be sent back, we would never deny the signs of our Lord and we would ˹surely˺ be of the believers." A petition and a prayer that

does not help, and wish for something distant and even impossible. If only we could be sent back to this world. If only we could be sent back, we would never deny the signs of our Lord. "and we would ˹surely˺ be of the believers." But this wishful thinking, suffering and grief at this time will not help. Here Allah clarifies the two opposite images, the image of those who deny and reject the Quran and say "This ˹Quran˺ is nothing but ancient fables", and they turn others away from the Prophet and distance themselves as well. Then the other image of them in the hereafter and the image of remorse, despair, mourning and supplication.

Then, Allah ﷻ says, "But what they concealed before has [now] appeared to them. And even if they were returned, they would return to that which they were forbidden; and indeed, they are liars." (Al-An'am: 28) The truth they used to hide will become all too clear to them. They knew that this is a truth, this warning is truth, and that the words of the Lord ﷻ are truth, but they hide it. Because of their pride, arrogance, and preoccupation with this world. It was supposed that since they know the truth and these consequences, to fear Allah and worship Him. Allah says, "Even if they were to be sent back, they would certainly revert to what they were forbidden." Allah is telling that even if He sent them back after seeing and experiencing the torment in the Hereafter to the world a second time, they would certainly revert to what they were forbidden. This has become as if it is a matter in their blood and flesh as if they are born on this matter. Allah says, "Indeed they are liars". This is their attribute. They are liars in this life and on the Day of Judgment. Thus, Allah stigmatizes and describes the disbelievers who deny His signs in this way with this ingratitude and persistence.

يقول الله -تبارك وتعالى-: {وَقَالُوا إِنْ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ}[الأنعام:29]، {وَلَوْ تَرَى إِذْ وُقِفُوا عَلَى رَبِّهِمْ قَالَ أَلَيْسَ هَذَا بِالْحَقِّ قَالُوا بَلَى وَرَبِّنَا قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ}[الأنعام:30]، {قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ حَتَّى إِذَا جَاءَتْهُمُ السَّاعَةُ بَغْتَةً قَالُوا يَا حَسْرَتَنَا عَلَى مَا فَرَّطْنَا فِيهَا وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ عَلَى ظُهُورِهِمْ أَلا سَاءَ مَا يَزِرُونَ}[الأنعام:31]

says, “They insisted, “There is nothing beyond this worldly life and ﷻ Allah we will never be resurrected.” (Al-An’am:29) "But if only you could see when !they will be detained before their LordHe will ask ˹them˺, “Is this ˹Hereafter˺ not the truth?” They will cry, “Absolutely, by our Lord!” He will say, “Then taste the punishment for your disbelief"(Al-An'am:30), "Losers indeed are those who deny the meeting with Allah until the Hour takes them by surprise, then they will cry, “Woe to us for having ignored this!” They will bear ˹the burden of˺ their sins on their backs. Evil indeed is their burden!" (Al-An'am:31). Allah talks about the saying of the Arabs disbelievers; that they completely deny the resurrection, and there was no one among the Arabs that believed in the Day of Judgment. Allah says, “They insisted, “There is nothing beyond this worldly life and we will never be resurrected.” The Arabs used to follow the religion of Ismael and Ibrahim - peace be upon them, then they changed this religion and followed polytheism, and denied the resurrection. As Allah says, “No! Their knowledge of the Hereafter amounts to ignorance. In fact, they are in doubt about it. In truth, they are ˹totally˺ blind to it.” (An-Naml 66). They become totally blind to the Day of Resurrection, and they believe that there is no life but this life. “we will never be resurrected.” They totally deny the resurrection.

says, “But if only you could see when they will be detained ﷻ Then Allah ”?before their Lord! He will ask ˹them˺, “Is this ˹Hereafter˺ not the truthThey will cry, “Absolutely, by our Lord!” He will say, “Then taste the punishment for your disbelief.” (Al-An’am:30). Allah ﷻ addresses His prophet ﷺ and His servants to inform them about the shameful and miserable condition of these people, when they will be detained before their Lord to judge them, on the Day of Resurrection. Here, Allah says, “their Lord”, because He ﷻ is their Creator and their Master. “He will ask ˹them˺, “Is this ˹Hereafter˺ not the truth?” That is, what you are in, the truth you denied, the torment, the Last Day, and the resurrection, now it’s manifested in front of you. “They will cry, “Absolutely, by our Lord!”.

“Absolutely” is for affirmation. Absolutely, this is the truth. “by our Lord” They swear by Allah ﷻ their Lord that this is the truth. Allah says, “He will say, “Then taste the punishment for your disbelief.” be burnt in it and suffer its pains. Tasting is with all kinds of feelings, not just with the tongue. He says, “for your disbelief.” The reason for entering Hell here is that they were infidels in the worldly life, because they know that this is the truth when they were told about it. All the evidences and proofs that the resurrection is the truth have been provided and Allah ﷻ has set forth examples for them. He says, “The creation and resurrection of you ˹all˺ is as simple ˹for Him˺ as that of a single soul. Surely Allah is All-Hearing, All-Seeing.” (Luqman: 28). Allah explains to them that He gives life to the creatures, as He says, “And they argue with Us—forgetting they were created—saying, “Who will give life to decayed bones?” (Ya- Sin:78) “Say, ˹O Prophet, ˺ “They will be revived by the One Who produced them the first time, for He has ˹perfect˺ knowledge of every created being. (Ya- Sin:79) He Who creates the bones out of nothing can create again what He has made and what He has built. He Who has made the great creation, is capable of doing smaller things, as He says, “The creation of the heavens and the earth is certainly greater than the re-creation of humankind, but most people do not know.” (Ghafir: 57). The Prophet also informed them of these truths by swearing by Allah, Allah ﷻ says, “They ask you ˹O Prophet˺, “Is this true?” Say, “Yes, by my Lord! Most certainly it is true! And you will have no escape.” (Yunus:53). The honest and trustworthy Prophet that they know swears by Allah, so there is no doubt after this proof and statement, which the resurrection is true, but they disbelieved that. Allah ﷻ says, “Then taste the punishment for your disbelief.” Denying the truth and rejecting it is a grave sin, so they have deserved this great punishment.

Then Allah ﷻ says, “Losers indeed are those who deny the meeting with Allah until the Hour takes them by surprise, then they will cry, “Woe to us for having

ignored this!" They will bear ˹the burden of˺ their sins on their backs. Evil indeed is their burden!" (Al-An'am:31)

"Losers indeed are those who deny the meeting with Allah" It is a divine judgment. The loss here is a great loss that is loss of oneself, loss of family, loss of money and loss of everything, even the soul. "who deny the meeting with Allah". They know that is the truth, but they denied it and said it is a lie. Those who deny the meeting with Allah, that is, the Day of resurrection where Allah ﷻ will hold every soul accountable. "until the Hour takes them by surprise". The Hour takes people by surprise. It also takes people in the graves by surprise. By Blowing the Trumpet, the people of these graves will rise once for the Lord of the worlds. "But indeed, it will take only one ˹mighty˺ Blast," (An-Nazi'at: 13) "and at once they will be above ground." (An-Nazi'at: 14).

"Then they will cry, "Woe to us for having ignored this!" they will cry in pain and repentance, for ignoring these signs. We did not take the matter seriously, did not prepare for it, did not believe it as we should have, and did not act according to this belief. Then Allah says, "They will bear ˹the burden of˺ their sins on their backs". They regret what they did. Carrying this burden; either that the sin turns into a real offense and they carry it, or it means that it is inseparable from them, like someone who carries something and becomes inseparable from him. That is their sin has become inevitable. "Every soul will be detained for what it has done," (Al-Muddaththir: 38). Detained by this, they have carried this burden, and their burden has become on their backs, meaning it has become attached to them, and they cannot be separated from it. Allah says, "Evil indeed is their burden!" This sin, which they have committed, is a very bad sin, because it is a denial of Allah and His signs, a slander against the Prophet, denial of the matter and striving to oppose him.

Then Allah ﷻ says, "This worldly life is no more than play and amusement, but far better is the ˹eternal˺ Home of the Hereafter for those mindful ˹of Allah˺. Will you not then understand? (Al-An'am:32). Allah ﷻ is addressing the disbelievers with a speech of mercy here, so that they might pay attention and be reasonable. Allah says to them, "This worldly life is no more than play and amusement" It passes quickly; because the hour of fun and the hour of playing pass quickly. "but far better is the ˹eternal˺ Home of the Hereafter" means that what Allah has prepared for those mindful of Allah in the paradise is far better more than this hour in which man is distracted by playing and amusement. "but far better is for those mindful ˹of Allah˺" it's for the ones who fears Allah, and hence worship Him to protect themselves from His punishment, as He says, "That ˹eternal˺ Home in the Hereafter We reserve ˹only˺ for those who seek neither tyranny nor corruption on the earth. The ultimate outcome belongs ˹only˺ to the righteous." (Al-Qasas: 83). The ultimate outcome is the outcome of goodness that is to be saved from the fire, to win the pleasure of Allah ﷻ and to enter his paradise. It belongs only to the righteous who fear their God. "Will you not then understand?". Have you no mind! How can you waste eternal life in exchange for an hour of fun! Life passes quickly and humans should use it to win Allah's mercy and His paradise.

Then after that Allah ﷻ directs His speech to His Messenger ﷺ, He says, "We certainly know that what they say grieves you ˹O Prophet˺. It is not your honesty they question—it is Allah's signs that the wrongdoers deny." (Al-An'am:33) "We certainly know that what they say grieves you ˹O Prophet˺." a consolation for the Prophet because these infidels embrace disbelief, insult the Messenger, deny the signs of Allah ﷻ and this matter is difficult on the heart of the Prophet ﷺ. We certainly know means Allah knows what is in the heart of His servant, that the disbelievers' claims are hurting him, and saddened him. The disbelievers claimed that the Prophet is a crazy, liar, and sorcerer, they insulted him and Islam.

Allah ﷻ says, "It is not your honesty they question—it is Allah's signs that the wrongdoers deny" they know that this is the truth deep in their hearts because they know the Prophet is an honest man and not a liar, they lived with him 40 years before the revelation and they know he is not a crazy man and this is the true religion of Allah. However despite all of this they deny Allah's signs and verses, and they are wrongdoers for that for they denied the obvious and truth they know and favored their desires.

Then, Allah ﷻ says to His Prophet, "Indeed, messengers before you were rejected but patiently endured rejection and persecution until Our help came to them. And Allah's promise ˹to help˺ is never broken. And you have already received some of the narratives of these messengers." (Al-An'am:34). Allah urges His prophet to take a role model from the prophets and messengers who preceded him who were rejected by their people just like you. These messengers endured all of this, as Allah says, "but patiently endured rejection" they endured people's words and lies about them, even when they did not seek but good and guidance to the right path for those people. These messengers were also harmed with different kinds of harm, such as Nuh, Ibrahim, Musa, Isa, Salih, Hud and Shuaib. "but you do not like ˹sincere˺ advisors." People did not like them, hated them, and lied about them, because they did not like to be sincere with Allah and preferred following their desires. Allah ﷻ says, "until Our help came to them." The harm continued until God's help came to them, Allah saved them along with the believing group, then destroyed the disbelievers. Allah says, "And Allah's promise ˹to help˺ is never broken" No one can break the promise of Allah, to empower His servants and destroy the disbelievers. As Allah says, "Then We saved Our messengers and those who believed. For it is Our duty to save the believers." (Yunus:103) The survival of the messengers and the destruction of the wrongdoers is Allah's established Sunnah in this universe, and no one can change it. Allah says to His Messenger that Allah will make the ultimate outcome for him

and the misfortune for his enemy. And it happened multiple times in the life of the Prophet, for instance, Allah saved him from those who wanted to kill him and harm him, then triumphed and cherished him and destroyed his enemies, either one by one or at once together as what happened in the Battle of Badr. After that, the matter was settled and the word of Allah became supreme and the Prophet's enemies ultimately were submissive to him. Then, Allah says to him "And you have already received some of the narratives of these messengers." The Prophet already received some of the narratives of these messengers that show and prove this matter. For example, Nuh was harmed then he prayed, "My Lord! Help me, because they have denied me." Then the matter was settled. Allah said to him, "…Build the Ark under Our ˹watchful˺ Eyes and directions. Then when Our command comes and the oven bursts ˹with water˺, take on board a pair from every species along with your family—except those against whom the decree ˹to drown˺ has already been passed. And do not plead with Me for those who have done wrong, for they will surely be drowned." (Al-Mu'minun: 27) Allah has drowned them. Likewise, Hud, Saleh and the rest of God's prophets Allah ﷻ saved them and made them triumph in the end and destroyed the wrongdoers.

Then Allah ﷻ says, "If you find their denial unbearable, then build—if you can—a tunnel through the earth or stairs to the sky to bring them a ˹more compelling˺ sign. Had Allah so willed, He could have guided them all. So, do not be one of those ignorant ˹of this fact˺." (Al-An'am:35) "If you find their denial unbearable" means so extreme that you cannot deal with it. "then build—if you can—a tunnel through the earth or stairs to the sky to bring them a ˹more compelling˺ sign." Here Allah explains to the Prophet ﷺ that the previous messengers were subjected to harm but they were patient so he should continue with the message which Allah and should be patient on the harm he is receiving as the previous messengers did. Allah says that if you can, O Prophet, build a tunnel through the earth to enter it or stairs to the sky to ascend it, in order to

bring them a clear sign that subjugates them and turns them back to faith. If you can then do it. But of course the Prophet cannot do that, all he can do is pray and endure. This is a statement from Allah ﷻ to His Prophet to be patient about the reactions of these infidels, that the signs are in the hand of Allah ﷻ and that he should not exaggerate the matter of their refusal in this way, because this sometimes destroys him as Allah told him, "Perhaps you ˹O Prophet˺ will grieve yourself to death over their disbelief." (Ash-Shu'ara: 3). Allah says, "Now, perhaps you ˹O Prophet˺ will grieve yourself to death over their denial, if they ˹continue to˺ disbelieve in this message." (Al-Khaf: 6) you grieve yourself to death over their disbelief. Then, Allah says, "Had Allah so willed, He could have guided them all" If God wills to make them convert to Islam He can do that effortlessly, Allah can direct their hearts towards this faith. "So, do not be one of those ignorant ˹of this fact" do not be one of those ignorant, exhausting yourself to guide them while this matter belongs to Allah and they are subjected to His will. Allah ﷻ does not guide except whomever turns to Him for guidance. So as long as they are stubborn and disobedient, Allah will not guide them.

Then Allah ﷻ says, "Only the attentive will respond ˹to your call˺. As for the dead, Allah will raise them up, then to Him they will ˹all˺ be returned." (Al-An'am:36)

"Only the attentive will respond ˹to your call". "only" for restriction, those who are attentive will respond and who will benefit from your call. "As for the dead, Allah will raise them up, then to Him they will ˹all˺ be returned." Allah indicates that these are like the dead, no matter how long you call him, he will not hear you. Thus the disbelief has killed this disbeliever's heart, blinded his eyes, deafened his ears, so he became like the dead, therefore he does not hear or understand." Only the attentive will respond ˹to your call"; he hears the truth and acknowledges it in his heart, this living heart. Thus he believes the truth and works according to it. Then He says to him "As for the dead, Allah will raise them up". Allah likens

the infidel in not hearing the truth nor obeying it to the dead. Then these people are resurrected by Allah on the Day of Resurrection. When he is resurrected he will see the truth and know that what the Messenger used to say to him was the truth, and he will regret it but regret does not help at that time, and Allah will hold them accountable for their denial.

يقول الله:{وَقَالُوا لَوْلا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ قُلْ إِنَّ اللَّهَ قَادِرٌ عَلَى أَنْ يُنَزِّلَ آيَةً وَلَكِنَّ أَكْثَرَهُمْ لا يَعْلَمُونَ}[الأنعام:37]، {وَمَا مِنْ دَابَّةٍ فِي الأَرْضِ وَلا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَالُكُمْ مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَى رَبِّهِمْ يُحْشَرُونَ}[الأنعام:38]، {وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا صُمٌّ وَبُكْمٌ فِي الظُّلُمَاتِ مَنْ يَشَإِ اللَّهُ يُضْلِلْهُ وَمَنْ يَشَأْ يَجْعَلْهُ عَلَى صِرَاطٍ مُسْتَقِيمٍ}[الأنعام:39]

says, “They ask, “Why has no ˹other˺ sign been sent down to ﷺ Then Allah him from his Lord?” Say, ˹O Prophet,˺ “Allah certainly has the power to send ”.down a sign”—though most of them do not know(Al-An’am:37), "All living beings roaming the earth and winged birds soaring in the sky are communities like yourselves.1 We have left nothing out of the Record.2 Then to their Lord they will be gathered all together" (Al-An'am:38), "Those who deny Our signs are ˹wilfully˺ deaf and dumb—lost in darkness. Allah leaves whoever He wills to stray and guides whoever He wills to the Straight Way"(Al-An'am:39). This is part of the intransigence of the disbelievers with the Prophet ﷺ. The signs that Allah ﷻ revealed to His Messenger, were not sufficient to direct them to believe in Allah ﷻ. This Qur’an which is the greatest sign with which Allah has challenged them to write one surah like it, but they were unable to do so. This is a proof of the Prophet’s sincerity and faithfulness ﷺ, the great and hidden news that Allah told us about the previous nations. The Prophet had not known anything of that, for he was an illiterate man who had not read a book before that. The news about the future that he talked about. These are apparent miracles that Allah has sent him with. This honored man can’t be a liar, he never lied to people throughout his life. And he came to them with guidance, he did not seek a reward for that, nor did he seek a worldly purpose. Even after the revelation, he lived a

normal life and earned his livelihood, so no treasure has been cast down to him from heaven, nor he had a garden from which he may eat, the disbelievers said in disapproval regarding this, "And they say ˹mockingly˺, "What kind of messenger is this who eats food and goes about in market-places ˹for a living˺?" (Al-Furqan 7). Rather, this is an evidence of his sincerity, there is no purpose or gain behind the message he came with, on the contrary, with this revelation he made enemies with many troops and people, for he said that all polytheists, Christians, and Jews are disbelievers if they did not want to follow him. He also insulted the gods of the infidels. All that he came with, made those around him, who cling to falsehood, an enemy of his. These are all evidence of his sincerity. So in general, they were not satisfied with Allah's signs and dared to suggest a sign to please them, Allah ﷻ says "They ask, "Why has no ˹other˺ sign been sent down to him from his Lord?" All these signs are not sufficient for them. Allah ﷻ has not sent down a sign for what they suggested is not due His inability to do so, Allah certainly is capable to send down a sign, any sign. "Say, ˹O Prophet, ˺ "Allah certainly has the power to send down a sign" Allah does not send signs as these disbelievers wishes and suggests, Hiss signs are spread all around the universe, and He has sent special signs with His Prophet. Then Allah says, "though most of them do not know." Most of them are ignorant and do not know that Allah ﷻ is able to do anything. He can send down signs of whatever He wills, but Allah sends down signs according to His Sunnah. If the infidels suggest a specific sign and it is sent down to them then they do not believe, then Allah will destroy them. There must be a divine response to this denial. Allah's will here is to give them a chance to return to Him.

Then Allah points out the signs in this world, He says, "All living beings roaming the earth and winged birds soaring in the sky are communities like yourselves. We have left nothing out of the Record. Then to their Lord they will be gathered all together." (Al-An'am: 38) "All living beings" Living beings are

the creatures who move on this earth, from the little ant that creeps on the ground to the mighty animal like the elephant. "and winged birds soaring in the sky" this includes each creature in the sky, or above the earth. Allah says, "are communities like yourselves" They are like yourselves in gathering. A person is said to be a social animal that does not live except in groups. With this gathering, a language for communication between people and a system that defines the relationship of individuals with each other must be established. Such as a marriage contract, a sale contract, a donation contract, and inheritance contract. These are contracts to organize the communities. Allah says that all these animals that He has created and spread on this earth, as well as the birds that He has created, are all communities living in groups, so there must be a common language, a set of orders, and rules to create a healthy system to manage this group. These creatures could not have created this by themselves form themselves. It is impossible for this great creation to have existed without a Creator. "Or were they created by nothing, or are they ˹their own˺ creators?" (At-Tur: 35) Rather Allah has created these creatures in this way, organized their life in this way, given them this ability and these capabilities, If these disbelievers wanted signs, then let them look at the creation of Allah, how He created everything and then guided them. Then, He says, "We have left nothing out of the Record" Allah has created tens of thousands of varieties and species of living beings. There may be enormous species of one species, for example the mosquito; there are more than two thousand species of mosquitoes. Allah says that all of this is calculated, Allah knows about them all, and has written their destiny since a long time before they are created, as He says, "There is no moving creature on earth whose provision is not guaranteed by Allah. And He knows where it lives and where it is laid to rest" (Hud: 2) "We have left nothing out of the Record." Record means the record of creation, the record of destinies, the Preserved Tablet in which Allah wrote the destinies of everything. Allah says "Then to their Lord they will be gathered all together." Not only that nothing in this world is neglected, but on the Day of the

Resurrection, all these creatures created by Allah ﷻ will be resurrected, and then all of them will be gathered, no one will be forgotten.

Then, Allah ﷻ says, "Those who deny Our signs are ˹wilfully˺ deaf and dumb—lost in darkness. Allah leaves whoever He wills to stray and guides whoever He wills to the Straight Way." (Al-An'am: 39)

"Those who deny Our signs are ˹willfully˺ deaf and dumb—lost in darkness" Those who deny Our signs are deaf, dumb and lost in darkness. If a person lived for years in a dark room without hearing or seeing anything, he won't be able to understand or communicate after this, and this is the state of the believers, they were in darkness and evil to the point where they can't comprehend the truth, nor they can her it or see it. Allah says, "Allah leaves whoever He wills to stray" All this is according to the will of Allah. "And guides whoever He wills to the Straight Way" Allah guides whomever He wills from his creation to the Straight Way. There is no doubt that the person who's walking in the straight path is an attentive one who sees the way, he has a vision, he has a hearing that hears, thus he won't walk astray from the path. And of course, this is the will of Allah.

Then Allah ﷻ says, "Ask ˹them, O Prophet˺, "Imagine if you were overwhelmed by Allah's torment or the Hour—would you call upon any other than Allah ˹for help˺? ˹Answer me˺ if your claims are true!" (Al-An'am: 40) "Ask ˹them, O Prophet˺, "Imagine if you were overwhelmed by Allah's torment or the Hour—would you call upon any other than Allah ˹for help˺? This is a question to confirm the state of the disbelievers in the Day of Judgment when they see the torment, at that time they won't ask for help from their gods, they will ask Allah alone to help them. Allah says, "Answer me˺ if your claims are true!" Of course, the disbeliever will deny this truth but it will eventually come.

Allah says, “No! He is the only One you would call. And if He willed, He could remove the affliction that made you invoke Him. Only then will you forget whatever you associate with Him ˹in worship˺.” (Al-An’am: 41)

“No! He is the only One you would call.” Allah is the only One you would call and ask Him to save you from torment. “and He, if He wills, shall remove what you call Him for and you will forget those you associate with Him” The torment may come to them in this life, then they will resort to Allah out of necessity. If Allah wills to have mercy on them and remove the torment from upon them, He will. “and you will forget those you associate with Him” they will not call or pray to their gods, they will ask Allah, for they know they are false gods which can’t benefit them or remove this torment away from them.

Then, Allah ﷻ says to His messenger, “And We did send messengers to communities before you and put them to hardships and sufferings, so that they may supplicate in humility.” (Al-An’am 42) Allah informs that He has sent messengers to communities before the Prophet ﷺ, such as the people of Nuh, Aad and Thamud. Allah ﷻ says, “put them to hardships and sufferings” Allah has tested them with hardships, poverty, illness, and withheld rain. He says, “so that they may supplicate in humility” the reason for these tests is to make them submit and supplicate to their Lord to their Creator, He is the One who withhold the power over them, and in order to have these torments removed they must pray to Him.

Then, Allah ﷻ says, “Why did they not humble themselves when We made them suffer? Instead, their hearts were hardened, and Satan made their misdeeds appealing to them.” (Al-An’am: 43) If Allah made them suffer, they would submit themselves to Allah. Allah says, “Instead, their hearts were hardened” this means their hearts became stony to the point that faith can’t reach them. “and Satan made

their misdeeds appealing to them." Satan beautified the sins for them, he adorned their ugly deeds, their polytheism, their disbelief and their denial.

Allah says, "Then, when they forgot what they had been reminded of, We opened for them the gates of everything until, when they delighted in what they were given, We seized them suddenly, and they were instantly in despair." (Al-An'am: 44) When they forgot and neglected what Allah reminded them of the hardship and misery, Allah says, "We opened for them the gates of everything" this is Allah's plan for them, they will be tempted with the goodness of this world, their crops will grow, rain will fall on them, their industries will improve, etc. "until, when they delighted in what they were given" until they reach a state of joy in what they have been given, or what they thought they have achieved. Then, "We seized them suddenly" Allah will punish them and destroy them suddenly, this will take them by surprise since they did not expect this, thinking their state will last as it is. Allah says, describing them, "and they were instantly in despair." Suddenly they will be in despair, in confusion. They will face the torment while they are despaired and astonished, not knowing what has befallen them.

Allah says, "Thus, the people who did wrong were uprooted to the last man, and praise be to Allah, the Lord of the worlds" (Al-An'am: 45) "were uprooted" It is in the passive voice but, of course, Allah is the One Who uprooted them. To the last man means that no one of them is left, Allah destroyed and cut them off to the last individual of them, no one remained. As He says, "and ˹then˺ Thamûd, sparing no one." (An-Najm: 51)

"and praise be to Allah, the Lord of the worlds" Firstly, the Lord is praiseworthy because He warned these people, showed them the truth, and gave them one lesson after another. The Messenger who brought guidance and light called them to Allah ﷻ with all evidence on the truthfulness and sincerity of the

Messenger. Then, he punished them as a kind of discipline. Actually, the destruction of these people is a mercy, because there is no good in them. Then the survival of these disbelievers in this land is evil, As Nuh said, complaining to his Lord, "Indeed, if You leave them, they will misguide your servants and beget none but wicked relentless deniers." (Nuh:27) They teach children disbelieve, thus, corruption pervades and spreads, and then they fight religion and Islam, so their survival is evil. The survival of the wicked on this earth is one of the greatest evils because corruption would remain and would uproot the good.

Then, Allah ﷻ says, "Ask ˹them, O Prophet˺, "Imagine if Allah were to take away your hearing or sight, or seal your hearts—who else other than Allah could restore it?" See ˹O Prophet˺ how We vary the signs, yet they still turn away." (Al-An'am: 46). Also, another form of speech from Allah to these disbelievers, a call to them, and a letter of mercy that they might pay attention and fear Him, He says to them imagine if Allah took those blessings from you; your hearing and your sight. Then He sealed your hearts so you won't understand a thing nor be guided. In that case, there will be no god from these false gods to save you, no one can bring back these blessings or give you new ones but Allah. "See ˹O Prophet˺ how We vary the signs," It is a statement directed to the Prophet ﷺ, Allah's reminds these people of His signs after the warning, threat, reproach, and mentioning the consequences the previous disobedient nations faced after they denied Allah's signs in the previous verses. "yet they still turn away." they turn away from the truth, leaving the speech of the Lord ﷻ and turn their faces to something else.

يقول الله -تبارك وتعالى-: {قُلْ أَرَأَيْتَكُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ بَغْتَةً أَوْ جَهْرَةً هَلْ يُهْلَكُ إِلَّا الْقَوْمُ الظَّالِمُونَ}[الأنعام:47]، {وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ فَمَنْ آمَنَ وَأَصْلَحَ فَلا خَوْفٌ عَلَيْهِمْ وَلا هُمْ يَحْزَنُونَ}[الأنعام:48]، {وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا يَمَسُّهُمُ الْعَذَابُ بِمَا كَانُوا يَفْسُقُونَ}[الأنعام:49]

says, "Ask, "Imagine if Allah's punishment were to overwhelm you ﷻ Allah "?with or without warning—who would be destroyed other than the wrongdoers

(Al-An’am:47), "We have sent messengers only as deliverers of good news and as warners. Whoever believes and does good, there will be no fear for them, nor will they grieve"(Al-An'am:48), "But those who deny Our signs will be afflicted with punishment for their rebelliousness" (Al-An'am:49).

If Allah’s punishment were to overwhelm them without warning, as happened to the previous nations, such as Nuh’s and Aad, when the punishment overwhelmed them suddenly like while they were asleep or while they were heedless. or with warning as what happened to Thamud, Saleh their Prophet had warned them that after three days the punishment will struck them, as Allah says, “so he warned ˹them˺, “You have ˹only˺ three ˹more˺ days to enjoy life in your homes—this is an unfailing promise!” (Hud: 65) then Allah says, “who would be destroyed other than the wrongdoers?” Of course, only wrongdoers will be punished and the believers will survive as He says, “Then, We saved Our messengers and those who believed. For it is Our duty to save the believers.” (Yunus: 103) This is a threat and warning to them in order to return to Allah.

says, “We have sent messengers only as deliverers of good news ﷻ Then, Allah ,and as warner. Whoever believes and does good, there will be no fear for them ”.nor will they grieve(Al-An’am:48) We is a pronoun that refers to Allah. Allah sent the Messengers only as deliverers of good news and as warmers. The Messenger's duty is to give them good tidings, of Allah’s mercy and His benevolence by keeping them on this religion in this world, of all the types of mercy that Allah ﷻ has bestowed upon His believing servants. As well as, warners, warning everyone to fear the punishment of Allah. “Whoever believes and does good” He who benefits from the call of the Messengers, believes in Allah ﷻ and does good deeds, “there will be no fear for them, nor will they grieve” he shall not be afraid of anything he missed and lost in his early ages nor of something that will come after that.

Allah says, “But those who deny Our signs will be afflicted with punishment for their rebelliousness” (Al-An’am:49).

The other group is those who denied Allah’s signs. They knew that it is the truth but denied it and made the Prophet into a liar with their sayings and claims. “will be afflicted with punishment for their rebelliousness” because of their rebelliousness and disobedience the punishment of Allah will come to them In this world and in the hereafter.

Then, Allah ﷻ says, “Say, ˹O Prophet,˺ “I do not say to you that I possess Allah’s treasuries or know the unseen, nor do I claim to be an angel. I only follow what is revealed to me.” Say, “Are those blind ˹to the truth˺ equal to those who can see? Will you not then reflect?” (Al-An’am:50) “Say, ˹O Prophet, ˺ “I do not say to you that I possess Allah’s treasuries” the Prophet explained that Allah has not given him special treasures or wealth because he is a Prophet. Allah does not give such worldly reward for His Messenger, He sent the Prophet with the truth and not with gold. And the Prophet does not possess treasures to gift it to his people either. He is a humble man who used to gain his money by his own. “or know the unseen” The Prophet does not know of the unseen except what Allah shows him and to the extent that He is shown. Whether it is of a past unseen, which Allah revealed to him about the previous nations, which contains great lessons for the believers, such as creating Adam in heaven, angels prostrating to him, then the disobedience of Satan, bringing him down to this earth, and nations that were after that. All of these are unseen in the past of which Allah ﷻ revealed to His servant. As Allah says, “Say, "It is a great news, to which you are averse. I have had no knowledge of the Highest Assembly as they disputed. Revelation is sent to me only because I am a plain warner. ˹Remember, O Prophet˺ when your Lord said to the angels, “I am going to create a human being from clay.” (Sad: 67- 71) Likewise, future unseen which Allah revealed to him, about the Day of

Judgment's events, what will happen to the infidels and the believers, etc. Allah has revealed certain knowledge to His Prophet but did not provide him with the ability to foresee the future or recall the past nation's history. "nor do I claim to be an angel" angels have special characters and attributes, each has its own mission, they worship Allah all time, they have wings, don't need food or drinks, etc. the Prophet hence is certainly not one of them, he is a human blessed by Allah. "I only follow what is revealed to me." He asserts he is a human being that follows the revelations and words of Allah. "Say, "Are those blind ˹to the truth˺ equal to those who can see?" The blind refers to the one who is in misguidance and denial, the one who refuses to walk in the straight path and follow the truth, and the one who has sight is the believer who fears Allah and believes in the Prophet for all the signs are evident and clearly pointing to the truth. "Will you not then reflect" The prophet is before them and the signs are evident but they were blind to him. Allah says about them, "And you ˹O Prophet˺ may see them facing towards you, but they cannot see." They knew the truth, it was in front of them, the Prophet was not a liar, yet they disbelieved and were blinded by their desires, they called him a liar and a crazy man.

Then, Allah ﷻ says to the Prophet, "And warn, with it, those who have the fear of being gathered before their Lord, with no one, other than Him, to support or to intercede. Maybe they abstain. (Al-An'am:51) warn with this Qur'an, O Prophet, through mentioning Allah's punishment for the previous nations, and Allah's punishment in the hereafter. "those who have the fear of being gathered before their Lord," Allah specified those to be warned because they are the ones who will benefit from this warning. "with no one, other than Him, to support or to intercede" This is their belief that they will be gathered before their Lord, and that they have no other than Allah, a guardian or an intercessor. They do not have, other than Allah, a guardian who supports them nor an intercessor for them with Allah whom his intercession is beneficial, they have cut off all their hope except

from Allah. “May be they abstain” this is to express hopefulness, they hope if they cling to Allah, worship him, do good deeds, and be righteous they will attain Allah’s mercy, will survive and escape the punishment, and enter His heaven.

Then, Allah ﷻ says, “And do not expel those who call their Lord morning and evening seeking His pleasure. You are not responsible for anything in their account and they are not responsible for anything in your account that you expel them out and thus become one of the unjust.” (Al-An’am:52) These verses were revealed because the leaders of the infidels of Quraysh and their rich people told the Prophet ﷺ that they could not sit with their servants and their slaves in one place with the Prophet and listen to him as they were equal to them. They told the Prophet they will listen if he talked to them separately away from the others, the Prophet thought about this matter, since maybe he will be able to guide more people if the leaders listens to him, but Allah warned him from doing that, He says, “And do not expel those who call their Lord morning and evening seeking His pleasure.” These people who worship Allah in the morning and the evening, seeking nothing but the mercy of Allah, and His pleasure must be not expelled from this place. These are the servants whom Allah loves and the ones who will be in His heaven. Then, Allah ﷻ says, “You are not responsible for anything in their account” These, even if there are among them ones who did a sin, Allah will hold them accountable not you. “and they are not responsible for anything in your account” Likewise, Allah will not hold them accountable for your action, rather Allah judges each one for his deeds. “that you expel them out and thus become one of the unjust.” The Prophet ﷺ did not expel them, but the matter was merely something that fell into the heart of the Prophet, out of his keenness for those leaders to believe. Because if they believed, this would be a strength and an extension of the religion. Allah ﷻ told him that these people are indifferent so Allah dispensed with them. He who is indifferent to Allah, Allah does not want him. As for those weak, needy and poor who came to Allah, their

reward is honor and grace and that the Prophet should not break their hearts especially by turning away from them to others. Therefore, Allah says to him, "And keep yourself content with those who call their Lord morning and evening, seeking His pleasure, and let not your eyes overlook them seeking the splendor of the worldly life. And do not obey the one whose heart We have made heedless of Our remembrance and who has followed his desire and whose behavior has exceeded the limits." (Al-Khaf 28) Allah ordered the Prophet to be pleased with these believing humble servants, and not to turn to the one whose heart Allah has made heedless of His remembrance, who has exceeded limits, who left religion, abandoned the Lord, and followed his desires and pleasures.

Then, ﷻ says, "In this way We have tested some by means of others, so those ˹disbelievers˺ may say, "Has Allah favored these ˹poor believers˺ out of all of us? Does Allah not best recognize the grateful" (Al-An'am:53) In this way means that Allah tested the rich ones with their wealth, but they were distracted from the truth because they are preoccupied with it, and as for the poor whom Allah tested with poverty they turned to the path of the Lord and seek Him. "so those ˹disbelievers˺ may say, "Has Allah favored these ˹poor believers˺ out of all of us?" they asked in disapproval, they underestimate these believers because they are poor. Why would Allah favor these people with guidance and not us? They thought that their wealth is what determines one's status, and that Allah looks to the richness of people not the level of their belief. They believed these poor people do not deserve Allah's heaven because they are not favored in this worldly life with gold and status. Also, they thought that the wealth and status means they are people of understanding, as the disbelievers said to Nuh, "and we do not see that you are followed except by the lowliest among us, those of immature opinion," You are followed by the lowliest and the poorest people. Those of immature opinion means who follow any opinion. The same was said to all the messengers, and it is what Quraysh said to the Prophet ﷺ. Allah ﷻ says, indicting

His wisdom "Does Allah not best recognize the grateful?" It is a declarative question. Allah knows best where to place His message and He knows best to whom He grants His guidance. Allah ﷻ guided the hearts of these people, for He knows what is in these hearts of purity, light and solitude, they fulfill the right of Allah for this blessing and thank Him. As for those whose eyes have been blinded and denied the truth, Allah has deprived them of that and they deserve this deprivation, for Allah does not put matters except in their right place.

Then, Allah ﷻ tells His Prophet how to treat the believers, He says, "And when those who believe in Our verses come to you, say, "Peace on you. Your Lord has prescribed for Him-self the mercy that whoever does something bad in ignorance, then repents after that and corrects himself, then He is Most Forgiving, Very Merciful." (Al-An'am:54) the Prophet ﷺ must greet them. The Prophet's greetings are to utter words of supplication to Allah to have mercy on them. "Your Lord has prescribed for Him-self the mercy" Allah imposed mercy on Himself. No one imposes anything on Allah, but Allah has imposed mercy on Himself, and this is from His mercy. that whoever does something bad in ignorance" anyone of you, O believers, that does a bad deed in ignorance and does not disobey Allah ﷻ except out of ignorance "then repents after that and corrects himself" then he returns to Allah after the sin and corrects himself. "then He is Most Forgiving, Very Merciful". It is good news from Allah ﷻ that Allah forgives his sin. Most Merciful means that He accepts his repentance and removes his sin, and this is part of His mercy.

Then, Allah ﷻ says, "This is how We make Our signs clear, so the way of the wicked may become distinct." (Al-An'am:55) These verses are to describe the condition of the infidels and the condition of the believers, their characteristics, and explain why Allah guided these people. Allah says, "so the way of the wicked may become distinct." Distinct means that it becomes clear and apparent to everyone the way of the wicked who have distanced themselves from religion, as

if they see that it is the duty of Allah and it is their right over Allah to guide them as long as He has given them in this world this wealth and status and their despise of the people of faith; this is of their crimes.

يقول الله ﷻ : {وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلامٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ أَنَّهُ مَنْ عَمِلَ مِنْكُمْ سُوءًا بِجَهَالَةٍ ثُمَّ تَابَ مِنْ بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ غَفُورٌ رَحِيمٌ}[الأنعام:54].

,says, “And when those come to you who believe in Our verses, say ﷻ Allah Peace be upon you. Your Lord has decreed upon Himself mercy: that any of" you who does wrong out of ignorance and then repents after that and corrects .himself - indeed, He is Forgiving and Merciful"” (Al-An‘ām: 54)

,towards ﷺ guided His Prophet Mohammad ﷻ This is from what Allah concerning his treatment of the believers who are weak, poor, who took refuge in Islam, and whom the nobles of Quraysh asked the Prophet to dismiss so they .would agree to sit with himAllah revealed these verses to His Prophet, as a result,

يقول الله ﷻ : {وَلا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَمَا مِنْ حِسَابِكَ عَلَيْهِمْ مِنْ شَيْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ الظَّالِمِينَ}[الأنعام:52]، {وَكَذَلِكَ فَتَنَّا بَعْضَهُمْ بِبَعْضٍ لِيَقُولُوا أَهَؤُلاءِ مَنَّ اللَّهُ عَلَيْهِمْ مِنْ بَيْنِنَا أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ}[الأنعام:53]، {وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلامٌ عَلَيْكُمْ}

says, “And do not send away those who call upon their Lord morning ﷻ Allah .and afternoon, seeking His face [i.e., favor]Not upon you is anything of their account and not upon them is anything of your account. So were you to send them away, you would [then] be of the wrongdoers” (Al-An‘ām: 52), “And thus We have tried some of them through others that they [i.e., the disbelievers] might say, "Is it these whom Allāh has favored among us?" Is not Allāh most knowing of those who are grateful?” (Al-An‘ām: 53), “And when those come to you who believe in Our verses, say, "Peace be upon you”.

This means to greet them and welcome them with open arms. This greeting of peace is a prayer to save them from any kind of evil or harm, “Say, "Peace be upon you"”. Then, give them the good news that “Your Lord has decreed upon Himself mercy”, that Allah decreed mercy upon Himself towards His faithful servants. A part of His mercy is “That any of you who does wrong out of ignorance”, which means out of stubbornness or strayed away because you were defeated by desire, by the devil, or forgetting what is right. This is the meaning of ignorance. “Out of ignorance and then repents after that”, they repented after this act of injustice, “And corrects himself”, followed Allah's path, “Indeed, He is Forgiving and Merciful”. Allah ﷻ erases this sin that they committed; this is a part of His Great Mercy and Charity towards His faithful servants.

Then, Allah ﷻ says, “And thus do We detail the verses”, this is what Allah did to detail the verses. One of which is when He made guidance reach these weak people quickly, unlike the nobles who were deprived of it. Another way in which Allah detail these verses is though the policy that He sent the Prophet ﷺ detailing how to treat these believers. Allah says, “And thus do We detail the verses”. Allah clarifies this detailing and places everything in its rightful place.

Then, Allah ﷻ says, “And thus do We detail the verses, and [thus] the way of the criminals will become evident” (Al-An‘ām: 55).

“...and [thus] the way of the criminals will become evident” (Al-An‘ām: 55), “Will become evident” means will be clear, and “the way of the criminals” means their path. These criminals are the ones who asked the Prophet to dismiss those poor and weak believers. They are criminals who want Allah's Grace to be granted to some people and not others. Allah invites people to His path and all those who answer the call and follow it are included in His mercy, care, and charity. The disbelievers' request is a crime and a transgression of Allah's command. It is also arrogant and proud and it does not show submission to God. They know the right

path, but they want to abandon it because some people they do not like followed it; this means the poor people whom Allah sheltered and guided. Allah says, “And thus do We detail the verses, and [thus] the way of the criminals will become evident” (Al-An‘ām: 55), Allah detailed these verses to expose the way of the criminals and show that they were condescending towards Allah's order and how they refused to follow God's path because weak people followed it.

Moreover, Allah ﷻ says, “Say, "Indeed, I have been forbidden to worship those you invoke besides Allah." Say, "I will not follow your desires, for I would then have gone astray, and I would not be of the [rightly] guided"” (Al-An‘ām: 56).

“Say, "Indeed, I have been forbidden"”, this is in the passive voice. The one who forbids and orders the Prophet is Allah ﷻ. “Say, "Indeed, I have been forbidden to worship those you invoke besides Allah"”. Allah told the Prophet to say, my God forbade me from invoking a god or a protector besides Him. He ordered me to worship Him alone without partners. “Say, "Indeed, I have been forbidden to worship those you invoke"” “Those you invoke” includes every entity that is invoked besides Allah whether they were the angels they used to worship, their idols, or who they claimed were their protectors like Al-Lat and other idols.

“"Say, "Indeed, I have been forbidden to worship those you invoke besides Allah." Say, "I will not follow your desires..."” (Al-An‘ām: 56). Part of their desires is wanting religion to be for them and exclude weak people. How can they call themselves religious when they only follow it if it matches theirs and their group's desires? They follow religion only if noble people follow it, and if weak people follow it, they do not. Allah orders the Prophet to say, I will not follow your desires. I will not follow what your devils and desires tell you to do, “For I would then have gone astray, and I would not be of the [rightly] guided”. If I did this, if I followed your false deities and your desires tell you to do, I would have

gone astray. “And I would not be of the [rightly] guided”, I would not be rightly guided. Basically, the Prophet says that their way differs from his; his is the way of Allah ﷻ, worshiping Him alone, and obeying His orders. As for them, they want to create their own way that agrees with their desires.

Then, Allah ﷻ said to His Prophet, “Say, "Indeed, I am on clear evidence from my Lord, and you have denied it. I do not have that for which you are impatient. The decision is only for Allah. He relates the truth, and He is the best of deciders” (Al-An‘ām: 57).

“Say, "Indeed, I am on clear evidence from my Lord"”, Allah tells the Prophet to say, I am confident of what I am doing and what I am preaching to because I am on clear evidence; “clear evidence” means something apparent and is based on clear proof. “Say, "Indeed, I am on clear evidence from my Lord"”, in everything I preach for, in my belief in Allah alone without partners, and in this path that I follow. I am on clear evidence from my Lord that I am truly the Messenger of Allah. I have no doubt or suspicion around any of these things. “Say, "Indeed, I am on clear evidence from my Lord, and you have denied it", you have denied it. Allah said “you have denied it” because the Prophet said the truth; they know he said the truth yet they denied it. “And you have denied it. I do not have that for which you are impatient”. I do not have the punishment for which you are impatient.

They used to make fun of the Prophet and make light of the situation by asking for the punishment to come hastily; they used to say bring us the punishment that you promised us. The prophet used to answer them, I do not have that for which you are impatient; the punishment for which you are impatient to befall upon you because of your disbelief, pride, and immorality, I do not have it. However, Allah ﷻ has it, for He says, “Say, "Indeed, I am on clear evidence from my Lord, and you have denied it. I do not have that for which you are impatient. The decision

is only for Allah". The decision means that passing judgment in this dispute is for Allah, He is the One Who passes judgment, “The decision is only for Allah. He relates the truth, and He is the best of deciders”. He relates the truth, this means that Allah is the One Who tells the story, and Allah only says the truth.

“He relates the truth, and He is the best of deciders”. He is the best one to settle any dispute over any case. I have resigned myself to Him and entrusted all my affairs to Him because I am His servant, and I am on clear evidence, “Say, "Indeed, I am on clear evidence from my Lord"”, and He warns them, “And you have denied it” which means know this, know what is your standing point in this situation. “...I do not have that for which you are impatient. The decision is only for Allah. He relates the truth, and He is the best of deciders” (Al-An‘ām: 57).

Here, the Prophet warns them and promises them that Allah, who possesses the keys of all matters, has what they are asking for. Allah ﷻ says, “Say, "If I had that for which you are impatient, the matter would have been decided between me and you, but Allah is most knowing of the wrongdoers"” (Al-An‘ām: 58).

“Say, "If I had that for which you are impatient, the matter would have been decided between me and you..."” (Al-An‘ām: 58). Say to them, If I had the punishment for which you are impatient, I would have given it to you. The moment you say give us the punishment which you are promising us, I would give it to you. A person's wisdom is not like Allah's Wisdom, and a person's patience in the face of calamity is not like God's patience. No one is more patient in the face of harm like Allah ﷻ. Allah possesses complete Wisdom and dominion over matters. He says, “Say, "If I had that for which you are impatient, the matter would have been decided between me and you..."” (Al-An‘ām: 58). I will fulfill what you ask for, if you ask for punishment, then punishment is what you will have. This is a great threat, which means know that Allah is most Knowing of the wrongdoers, and the Prophet Mohammad ﷺ is not a wrongdoer in anything he

preached to them, he invited them to believe in Allah and explained the matter to them as Allah has ordered him, “But Allah is most knowing of the wrongdoers”.

Furthermore, Allah ﷻ says, “And with Him are the keys of the unseen; none knows them except Him. And He knows what is on the land and in the sea. Not a leaf falls but that He knows it. And no grain is there within the darknesses of the earth and no moist or dry [thing] but that it is [written] in a clear record” (Al-An‘ām: 59).

“And with Him are the keys of the unseen; none knows them except Him”. That is to say that all matters belong to Allah and that the Messenger, even though he is the Messenger of Allah and was sent by Him, he is not given power over these matters by Allah. The Messenger does not have power over disbelievers; he cannot dispose of their affairs, carry out the punishment if they refuse to obey Allah's orders, or know what will happen to them in the future. No, all of this belongs to Allah. Allah ﷻ says, “Say, "I am not something original among the messengers, nor do I know what will be done with me or with you. I only follow that which is revealed to me..."” (Al-Ahqāf: 9). The Prophet does not know how things will end up and what will happen, only Allah knows. In addition to that, the Prophet does not have permission to punish and account disbelievers for their deeds, as Allah, the Almighty, said to him, “And We have not sent you, [O Mohammad], over them as a manager”. When the Prophet ﷺ prayed that Allah would make a people perish, that Allah may destroy them and erase them, Allah ﷻ said to him, “Not for you, [O Muḥammad, but for Allāh], is the decision whether He should [cut them down] or forgive them or punish them, for indeed, they are wrongdoers” (Āl-‘Imrān: 128). All this matter belongs to Allah. Allah ﷻ says, “Say, "If I had that for which you are impatient, the matter would have been decided between me and you, but Allāh is most knowing of the wrongdoers" (Al-An‘ām: 58).

Then, Allah digressed by saying, “And with Him are the keys of the unseen; none knows them except Him”. Allah hid them from all of His creatures. The keys of the unseen are five like the Prophet ﷺ said, “Keys of the unseen knowledge are five which nobody knows but Allah...nobody knows what will happen tomorrow; nobody knows what is in the womb; nobody knows what he will gain tomorrow; nobody knows at what place he will die, and nobody knows when it will rain. Except for Allah, the Almighty”. Allah also says, “Indeed, Allah [alone] has knowledge of the Hour and sends down the rain and knows what is in the wombs. And no soul perceives what it will earn tomorrow, and no soul perceives in what land it will die…” (Luqmān: 34). And no soul perceives in what land it will die, except for Allah who, “And with Him are the keys of the unseen; none knows them except Him. And He knows what is on the land and in the sea”, of this existence; the animals on land, the life at sea, the death at it, its subsistence, its currents, and everything hidden at sea, Allah knows all of it, “And He knows what is on the land and in the sea. Not a leaf falls but that He knows it”. Even the leaf of a tree that is something so trivial that people pay no attention to, it does not fall without His knowledge. “And no grain is there within the darknesses of the earth”, hidden there, “And no moist or dry [thing]”, all things in existence among these two opposites, the moist and the dry things, “But that it is [written] in a clear record”. Allah knows of all of it and it is written and recorded; when this leaf sprouts, and when it falls, this is all done. Allah recorded all of it in a clear record, the Book of Accounts, the Book of Deeds, it is clear and no small thing can be confused in it.

Moreover, Allah ﷻ says, “And it is He who takes your souls by night and knows what you have committed by day. Then He revives you therein [i.e., by day] that a specified term may be fulfilled. Then to Him will be your return; then He will inform you about what you used to do” (Al-An‘ām: 60).

“And it is He who takes your souls by night”, He takes you by night means puts you to sleep, death by night means sleep for it is a minor death. Death in Arabic means fulfillment; fulfilling something means doing it completely. “And it is He who takes your souls by night”, which means puts you to sleep, because the soul of a person who is sleeping is taken temporarily while they are asleep, “And knows what you have committed by day”. Allah knows what you have committed, people commit deeds using their senses; they sin with their hands, eyes, ears, and legs. What you commit using your senses by day, Allah knows of, the hidden and the apparent, the small and the big acts. “Then He revives you therein [i.e., by day]”, from sleep. Allah revives you therein; by day, therein means by day. “What you have committed by day. Then He revives you therein [i.e., by day]”. Allah takes your souls by night and revives you by day and knows what you have done during the day. He mentioned knowing what you committed before the act of revival because Allah's knowledge of people's actions is complete and nothing of what they commit can be hidden from Him. He says, “And it is He who takes your souls by night and knows what you have committed by day. Then He revives you therein [i.e., by day] that a specified term may be fulfilled…” (Al-An‘ām: 60). A person's life is spent between sleeping, being awake, and working during the day, and it goes like this until a specified term is fulfilled. This fate is written several times, Allah wrote it in the Preserved Slate. He also wrote it in a human's record the day the soul is breathed into them; when the angel comes and breathes soul into them, the day they will die is specified, as was mentioned in the Hadith, “The creation of you (humans) is gathered in the form of semen in the womb of your mother for forty days, then Allah sends an angel who is commanded to record four things about it: Its provision, its term of life (in this world), its conduct, its gender; and whether it will be happy or miserable”. These ends and fates are written in general; the time of death is also written at that moment. “That a specified term may be fulfilled”, that Allah has specified and given to that creature. “Then to Him will be your return”, in the

Hereafter when you die and return to God, “Then to Him will be your return; then He will inform you about what you used to do”, on the Day of Resurrection. Then, to Allah you will return by death, then He will resurrect you on the Day of Resurrection to inform you about what you used to do. Then, He will judge every single one of you for their deeds.

Then, Allah ﷻ says, “And He is the subjugator over His servants, and He sends over you guardian-angels until, when death comes to one of you, Our messengers [i.e., angels of death] take him, and they do not fail [in their duties]” (Al-An‘ām: 61). “And He”, all these pronouns and all these verses are to explain Allah's attributes, and that He holds all of His servants' matters and affairs in His hands. “And He is the subjugator over His servants”. Subjugation means triumph, dominion, and disposition. Whoever subjugates something, they triumphed over it, owned it, and can dispose of it as they like. Allah ﷻ is the subjugator over His servants; He subjugated everything, humiliated everything, and dominated everything. No creature of His has power over themselves, instead, Allah, is the Owner of it all and the Subjugator of it all.

“And He is the subjugator over His servants”. Allah is above His servants because He is sitting upon His Throne, and His Throne is the roof of all His creatures. Over His creatures there are the seven Heavens, the Chair, the Throne, and Allah is sitting upon His Throne above His servants, “And He is the subjugator over His servants”, His servants of all His creatures; Allah's servants include angels, humans, and Jinn, all of them are Allah's servants. “And He sends over you”, humans, “Guardian-angels”, guardian-angels who record all of your deeds by night and day. He says, “He [i.e., man] utters no word except that with him is an observer prepared [to record]” (Qāf: 18). He also says, “Indeed, it is We who bring the dead to life and record what they have put forth and what they left behind…” (Yā-Sīn: 12). Allah records everything they have put forth. He says,

“There is no soul but that it has over it a protector” (At-Tāriq: 4), which means a recorder.

There is no soul that Allah has created that does not have a recorder who records all of its deeds; whether big or small, even thoughts are recorded. “And He sends over you guardian-angels until, when death comes to one of you”, the moment Allah specified for your time to end, “Our messengers [i.e., angels of death] take him, and they do not fail [in their duties]”, take him when his time ends, 'Our messengers' of angels that Allah sends to take a servant's soul. “And they do not fail [in their duties]”, they do not fail, which means they do not neglect the person whose time has come, they do not delay for a moment nor do they proceed the allotted time that Allah specified for a moment. This was explained in the following Hadith by the Prophet ﷺ, “When a believer is about to leave the world and go forward to the next world, the angel of death comes and sits at his head, and angels with faces white as the sun come down to him from heaven with one of the shrouds of Paradise and some of the perfume of paradise and sit away from him as far as the eye can see, and say, 'Good soul, come out to forgiveness and acceptance from God.' It then comes out as a drop flow from a water-skin and he seizes it; and when he does so, they do not leave it in his hand for an instant, but take it and place it in that shroud and that perfume, and from it there comes forth a fragrance like that of the sweetest musk found on the face of the earth. They then take it up to God, the Almighty”, etc.

Allah ﷻ says, “Say, "The angel of death who has been entrusted with you will take you..."” (As-Sajdah: 11). The angel of death takes people's souls, by Allah's order, Allah entrusted him with this, “Allah takes the souls at the time of their death, and those that do not die [He takes] during their sleep”. Allah takes the souls at the time of their death; He is the one who takes souls and the angel merely carries out the order that Allah entrusted him with. Here, Allah said, “Our messengers [i.e., angels of death] take him, and they do not fail [in their duties]”.

The meaning of 'take him' is that the angel of death takes his soul. And the ones who carry the soul up to Heaven are angels of mercy; they carry it up to the seventh heaven. Or it could be the angels of punishment who carry the soul up to the first heaven. However, the gates of heaven are shut in their faces. The Prophet recited a verse when he explained this. He said, "Indeed, those who deny Our verses and are arrogant toward them - the gates of Heaven will not be opened for them, nor will they enter Paradise until a camel enters into the eye of a needle [i.e., never]. And thus do We recompense the criminals" (Al-A'rāf: 40). Allah says, "And He is the subjugator over His servants, and He sends over you guardian-angels until, when death comes to one of you…" (Al-An'ām: 61), the meaning of death comes to you is the moment in which Allah specified for your soul to be taken. Allah says, "Our messengers [i.e., angels of death] take him, and they do not fail [in their duties]", in their duties. They carry it out just as Allah has specified it since the beginning of time.

Allah ﷻ then says, "Then they [i.e., His servants] are returned to Allah, their true Lord. Unquestionably, His is the judgment, and He is the swiftest of accountants" (Al-An'ām: 62).

"Then they [i.e., His servants] are returned", all of them, "To Allah, their true Lord", their Lord. Lord in Arabic means anyone that you have a relationship of alliance with; Arabs call their brothers, their allies, their masters, and their slaves, lords because of the relationship that these people have with each other. The relationship between a servant and their God is a relationship of alliance; Allah is the Ally of believers and He is their Lord. He says, "That is because Allah is the protector of those who have believed and because the disbelievers have no protector" (Muhammad: 11).

A servant worships Allah and believes in Him, this relationship between the servant and His Lord makes Allah His Ally, "Allah is the Ally of those who

believe. He brings them out from darknesses into the light. And those who disbelieve - their allies are ṭāghūt". The relationship between a polytheist and their god is a relationship of an alliance, they may love each other as superiors and subordinates do, from those who invited other people to worship them and those who worship them, but their alliance is false and will be severed. As Allah ﷻ says, "Close friends, that Day, will be enemies to each other, except for the righteous" (Az-Zukhruf: 67). He also says, "And cut off from them are the ties [of relationship]", on the Day of Resurrection. "Then they [i.e., His servants] are returned to Allah, their true Lord". Allah's Lordship is the only true Lordship and any other lordship is invalid because it is built on falsehood, polytheism, disbelief, and opposing Allah ﷻ. That is why it is erased once account and right are brought forth, all of these allies abandon each other. As Allah says, "[And they should consider that] when those who have been followed disassociate themselves from those who followed [them], and they [all] see the punishment and cut off from them are the ties [of relationship]" (Al-Baqarah: 166), "Those who followed will say, "If only we had another turn [at worldly life] so we could disassociate ourselves from them as they have disassociated themselves from us." Thus, will Allah show them their deeds as regrets upon them. And they are never to emerge from the Fire" (Al-Baqarah: 167).

Here, Allah says, "Then they [i.e., His servants] are returned to Allah, their true Lord", everybody is returned after their souls are taken to their true Lord; He is the true Lord, the alliance between believers and their Lord is the only alliance that continues and other alliances are cut short. "Unquestionably, His is the judgment", unquestionably is used to inform He has the judgment over every dispute and matter. Allah has dominion over all matters; who goes to Heaven and who goes to Hell, Allah owns all of it. "And He is the swiftest of accountants", He is the One who recorded all of His servants' deeds and He is the One who judges them for it, and no one can do that except Allah; He does it alone.

يقول الله ﷻ: {وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتَّى إِذَا جَاءَ أَحَدَكُمُ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لا يُفَرِّطُونَ}[الأنعام:61]، {ثُمَّ رُدُّوا إِلَى اللَّهِ مَوْلاهُمُ الْحَقِّ أَلا لَهُ الْحُكْمُ وَهُوَ أَسْرَعُ الْحَاسِبِينَ}[الأنعام:62]

says, "And He is the subjugator over His servants, and He sends over ﷻ Allah ,.you guardian-angels until, when death comes to one of you, Our messengers [i.e ,angels of death] take him, and they do not fail [in their duties]" (Al-An'ām: 61(.Then they [i.e., His servants] are returned to Allāh, their true Lord" Unquestionably, His is the judgment, and He is the swiftest of accountants" (Al-An'ām: 62). These verses talk about Allah's Attributes that He gives to Himself, which include His Ability to create. Therefore, He is the Lord and the One True God, He is the only one who deserves worship. This is a response to the disbelievers who worshiped other Lords besides Allah and gave them Allah's right to worship.

يقول الله ﷻ: {قُلْ مَنْ يُنَجِّيكُمْ مِنْ ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ تَدْعُونَهُ تَضَرُّعًا وَخُفْيَةً لَئِنْ أَنجَانَا مِنْ هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ}[الأنعام:63]، {قُلِ اللَّهُ يُنَجِّيكُمْ مِنْهَا وَمِنْ كُلِّ كَرْبٍ ثُمَّ أَنْتُمْ تُشْرِكُونَ}[الأنعام:64]

Then, Allah digressed by saying, "Say, "Who rescues you from the darknesses of the land and sea [when] you call upon Him imploring [aloud] and privately, 'If He should save us from this [crisis], we will surely be among the thankful'" (Al-An'ām: 63), "Say, "It is Allāh who saves you from it and from every distress; then you [still] associate others with Him"" (Al-An'ām: 64).

Allah says, say to the stubborn disbelievers, O Mohammad, "Who rescues you from the darknesses of the land and sea [when] you call upon Him imploring [aloud] and privately". When you are at sea and surrounded by death everywhere, who do you call upon and pray to? Who do you call upon to save you from this dilemma and this certain death that you have fallen into? "Say, "Who rescues you from the darknesses of the land and sea"", the darknesses of the land could mean a desolate desert. If someone gets stranded in it then, they resort to Allah ﷻ. These are the darknesses of land. As for the darknesses of the sea, Allah says, "Until,

when you are in ships and they sail with them by a good wind and they rejoice therein, there comes a storm wind and the waves come upon them from every place and they expect to be engulfed". When they were in this situation, they immediately prayed to Allah and implored Him in private and aloud; which means in their hearts and with their tongues they prayed to be saved from this. "Say, "Who rescues you from the darknesses of the land and sea [when] you call upon Him", when you are in this turmoil, "Imploring", imploring means pleading and with humility; humiliate yourself to Allah, "And privately", which means in secret. Those who pray to Allah in private know that Allah listens to them, and know that Allah is aware of their situation and that He can save them because they believe in Him. They believe that Allah sees them everywhere, that He can help them, and that He can elevate their hardship; this is what it means to believe in Allah during that time, "...You call upon Him imploring [aloud] and privately, 'If He should save us from this [crisis], we will surely be among the thankful'" (Al-An'ām: 63). They take an oath upon themselves at that time of turmoil, that if Allah saves them from this situation and this grave predicament, they will be among the thankful to Him. They swear using the verb 'will' to confirm that they will be among the thankful to Allah who recognize this grace of Allah, thank Him for it, commit actions to show His gratefulness to Allah, return to Him, worship Him alone, and obey His orders.

The question is rhetorical and its answer is yes; they do not deny it nor do they disbelieve in it, "Say, "It is Allah who saves you from it and from every distress; then you [still] associate others with Him"" (Al-An'ām: 64). If someone suffers from any distress besides death, like being lost at land or sea, or other forms of distress like sickness, or turmoil, then he prays to Allah to elevate it, Allah will answer his call because He is the One Who responds to the desperate when he calls upon Him. "Say, "It is Allah who saves you from it"", Allah is the One who saves him from it, "...And from every distress; then you [still] associate others

with Him” (Al-An‘ām: 64), which means that once he goes back to safety and comfort and the distress that had befallen upon him has been elevated, he goes back to his polytheism and disbelieve. He also goes back to thanking these false deities and forgets about his One True God that he prayed to in his time of distress.

After that, Allah continues the rest of His warning; He warns them by saying, “Say, "He is the [one] Able to send upon you affliction from above you or from beneath your feet or to confuse you [so you become] sects and make you taste the violence of one another." Look how We diversify the signs that they might understand” (Al-An‘ām: 65).

This is to clarify that God ﷻ is the One who saves believers from this affliction, that He is the Creator of Heavens and earth, and that He is the One able to overcome them at any time. “Say, "He is the [one] Able to send upon you affliction from above you", during your peace and comfort time, He will surprise you with affliction from above you; like a thunderbolt from the sky that befalls upon you, or heavy rain. This kind of punishment has befallen upon previous nations.

“Say, "He is the [one] Able to send upon you affliction from above you or from beneath your feet", with a collapse; an earthquake that shakes the land beneath your feet, or a volcano that erupts and destroys you, or any other form of affliction that can befall upon you from the land you stand on, “From beneath your feet or to confuse you [so you become] sects and make you taste the violence of one another”. Or He can make you into sects who fight with each other, kill each other, and enslave and violate each other; to taste each other's violence. He can send affliction upon you from yourselves. Allah ﷻ can overcome His servants. He says, “Look how We diversify the signs that they might understand”. Behold how Allah diversifies the signs. Allah's warning that He can bring affliction from

above them, from beneath their feet, or by making them enemies to each other, is all a part of His Divine warning and to showcase His Ability to His creatures, to preach to them, to give them a lesson so they might go back to their God and Lord and realize how weak they are. God says about His Ability and Greatness, “Look how We diversify the signs”, how We diversify the discourse. Allah said, “That they might understand”. 'Might' here serves the purpose of hope; hoping that these servants might understand. Understanding means realizing. Allah hopes they realize the meaning of these signs that He says to them, so they might follow His path.

The Prophet ﷺ prayed to Allah not to destroy his believing nation with one of these types of afflictions when Allah sent this verse, “Say, "He is the [one] Able to send upon you affliction from above you”, the Prophet then, asked by the Face of Allah; he said, I ask by Your Face, “Or from beneath your feet or to confuse you [so you become] sects and make you taste the violence of one another”. Jibreel stopped the Prophet then from taking, so the Prophet knew that the last affliction is what will befall upon his nation, so he said, this is better, this is better. Allah gave a guarantee to the Prophet's nation not to destroy them by any type of affliction as the Prophet ﷺ said, “I asked my Lord that my Ummah is not to be destroyed by a universal drought and that He does not overcome them by enemies outside of them, reaching to their heart of power. My Lord said: 'O Muhammad! When I issue a decree, it is not reversed. I have granted for your Ummah that they shall not be destroyed by universal drought"”. A universal drought that might destroy them completely, “And that they not be overcome by enemies outside of themselves”. This means an enemy that reaches their heart of power, they might be faced by an enemy who beats them at times, but Islam will never be destroyed completely, “And that they not be overcome by enemies outside of themselves reaching to their heart of power. But some of them will destroy others, and some will capture others”. This is what the Muslims will suffer at all times. This is the

affliction that they suffer at all times. “Or to confuse you [so you become] sects and make you taste the violence of one another”, Allah says, “Look how We diversify the signs that they might understand”.

Then, Allah ﷻ says, “But your people have denied it while it is the truth. Say, "I am not over you a manager [i.e., authority]” (Al-An‘ām: 66).

The people of the Prophet denied the Quran are the Arabs, “But your people have denied it”, Arabs, “While it is the truth”. This religion and this Quran are the truth. 'It is the truth' is a nominal sentence and it tells a fact; this is a fact that is confirmed by Allah. 'It is the truth' means that this religion is the truth from Allah that has no doubt about it. “Say, "I am not over you a manager [i.e., authority]”, I free myself of the responsibility of punishing these disbelievers and leave it all to Allah, “I am not over you a manager [i.e., authority]”, which means, I am not responsible for your affairs, I do not have authority over you. Rather, Allah ﷻ is the One Who is responsible for your affairs. “Say, "I am not over you a manager [i.e., authority]"”, which means, Allah did not put me as a manager over your affairs. If He did, He would have given me the power to punish those who disbelieve and persist in disbelief but this belongs to Allah. The Prophet ﷺ only has the responsibility of delivering the message, the warning, and the promise, Allah did not give Him the power to punish disbelievers and the stubborn ones, “Say, "I am not over you a manager [i.e., authority]".

Allah ﷻ then says, “For every news [i.e., happening] is a finality; and you are going to know” (Al-An‘ām: 67). Then, they receive this Divine warning, “For every news [i.e., happening] is a finality…” (Al-An‘ām: 67). News here means great happenings, and the greatest happenings are those that were delivered by the Quran. What Allah revealed to His Prophet is great news; the Judgement, the Resurrection, then news about God's Greatness and Abilities, and the grave punishment that awaits people in Hellfire that does not go out, and where its

dwellers never leave and are tormented forever without getting rest, and the Heaven, the great garden, that is as wide as Heavens and earth, and those who enter it, never leave it and live a good life in it forever, where they get all sorts of happiness. This is great news. Allah says, "For every news [i.e., happening] is a finality…" (Al-An'ām: 67), for every news Allah told us about is a finality; the meaning of finality is an ending where this news settles, where it happens. What Allah, the Almighty threatens and warns them about will undoubtedly happen. The same goes with the Heaven and Pleasure that Allah promised His faithful servants they will get, whether in the Hereafter or the triumph and prevailing they will have in this life.

Then, Allah ﷻ started to explain to His Messenger ﷺ the policy he should follow with these stubborn disbelievers. He says, "And when you see those who engage in [offensive] discourse concerning Our verses, then turn away from them until they enter into another conversation. And if Satan should cause you to forget, then do not remain after the reminder with the wrongdoing people" (Al-An'ām: 68).

If a speech is addressed to the Prophet ﷺ, that means it is addressed to all believers, as well. As Allah said, "Whether one or both of them reach old age [while] with you, say not to them [so much as], "uff," and do not repel them", and it is known that the Prophet's parents died a long time before the revelation of these verses. Here, Allah says to His Messenger, "And when you see those who engage in [offensive] discourse concerning Our verses", this is addressed to the nation in general even though the Prophet was spoken to directly, this is to show how honorable this order is. Engaging in Arabic means walking in the water where a person cannot see the ground; the bottom of the waterbody. Whoever walks in water like this cannot make sure that there are no holes where they might fall in or a stone that they might stumble upon. Allah used this metaphor to talk

about a person who engages in a conversation that they have no knowledge of, so they resort to saying things they are not sure of.

"And when you see those who engage in [offensive] discourse concerning Our verses". If you see them talking about Allah's verses ignorantly, you might engage with them not knowing what they are talking about; they might say that the lies are true and that the truth is lies, and they might say things that they do not know anything about. Those who engage in offensive discourse concerning Allah's verses are the ones who deny them, mock them, and discuss them with no previous knowledge of them. "And when you see those who engage in [offensive] discourse concerning Our verses", "Our verses" refers to the ones that are revealed in the Quran or any other verses of Allah, "Then turn away from them until they enter into another conversation", turning away means to physically go away and leave the place. "Then turn away from them until they enter into another conversation", until they engage in another conversation other than Allah's verses because engaging with them is less harmful. If people engaged in a conversation about this life's affairs and matters and they talked ignorantly, then its harm might be little; however, if people discuss Allah's verses ignorantly, they might slander Allah, and change the meaning Allah intends by interpreting verses differently or saying something that is not true. This is disbelief in Allah. "And when you see those who engage in [offensive] discourse concerning Our verses", these criminal disbelievers, "Then turn away from them until they enter into another conversation".

Then, Allah says, "... And if Satan should cause you to forget, then do not remain after the reminder with the wrongdoing people" (Al-An'ām: 68), "And if Satan should cause you to forget", this is the advice and this is the divine order, "Then do not remain after the reminder". After Allah ﷻ reminds believers after sending these verses. "With the wrongdoing people", Allah called them the

wrongdoing people because they engage in ignorant offensive conversation in Allah's verses, and this is the epitome of wrong.

Then, Allah ﷻ says, “And those who fear Allah are not held accountable for them [i.e., the disbelievers] at all, but [only for] a reminder - that perhaps they will fear Him” (Al-Anʻām: 69).

Those who engage in ignorant conversation in Allah's verses, those disbelievers, who deny Allah's words, who discuss it ignorantly, they bear their sins and the sins of believers who sit with them; believers do not bear any sins, the ones who bear the sins are those who engage in conversation. Allah said, “And those who fear Allah are not”, those who fear Allah, “Held accountable for them [i.e., the disbelievers] at all”, which means they do not bear the sins of those disbelievers, “But [only for] a reminder”, which means that if believers leave the place where Allah's words are talked about offensively, this might be a reminder to the stubborn disbelievers who engage in conversation in Allah's verses. This is a form of denying wrong actions, even if this denial was only in the heart because a believer here did not stop them or say, 'you disbelievers are engaging ignorantly in Allah's verses', instead, they only turned away from this place. This is a reminder to them that they are doing something wrong, that they are committing a crime, and that believers should not sit with them silently while they are engaging in this conversation. So, turn away. “But [only for] a reminder”, Allah says, “That perhaps they will fear Him”. This is a weak form of denial; denying something in your heart, as the Prophet ﷺ said, “Whosoever of you sees an evil, let him change it with his hand; and if he is not able to do so, then [let him change it] with his tongue; and if he is not able to do so, then with his heart — and that is the weakest of faith”. Leaving the conversation where Allah's words are talked about ignorantly is a denial of heart, and it is the weakest of faith. The Almighty said, “But [only for] a reminder - that perhaps they will fear Him”.

Moreover, Allah ﷻ says, “And leave those who take their religion as amusement and diversion and whom the worldly life has deluded. But remind with it [i.e., the Qur’ān], lest a soul be given up to destruction for what it earned; it will have other than Allāh no protector and no intercessor. And if it should offer every compensation, it would not be taken from it [i.e., that soul]. Those are the ones who are given to destruction for what they have earned. For them will be a drink of scalding water and a painful punishment because they used to disbelieve” (Al-An‘ām: 70).

Leave means abandon, “And leave those who take their religion as amusement and diversion”, leave these people. Allah ﷻ called disbelievers here by their action and described them as those who take their religion and their life as amusement and diversion. Religion is what a person devotes their life for; you find it in their creeds, covenants, legislation, and way of life. We say the religion of Quraysh and this is their way of life and the way they handle their affairs. “He could not have taken his brother within the religion [i.e., law] of the king except that Allah willed”, this is about Yusef ﷺ when he was under the king's religion and his rule; the punishment the king of Egypt gave to thieves is not the same as that of the Children of Israel. The Children of Israel enslaved thieves, that is why Yusef implemented the punishment laid by the Children of Israel to free his brother from the grasp of the king. Allah says, “Thus did We plan for Joseph. He could not have taken his brother within the religion [i.e., law] of the king”, if he implemented the Egyptian law, he would not have been able to free his brother, “Except that Allah willed. We raise in degrees whom We will, but over every possessor of knowledge is one [more] knowing”. Religion means the law, the creed, and the general way of life. These people's creed, law, and general way of life is amusement and diversion. He says, “And leave those who take their religion as amusement and diversion”, even their worship to Allah was another kind of amusement and diversion. As Allah says, “And their prayer at the House

[i.e., the Kaʿbah] was not except whistling and handclapping…" (Al-Anfāl: 35). They used to whistle and mimic cat sounds. They also used to clap and whistle while circumambulating around the Ka`bah. Even their worship was like this. The same is for their way of life, if you take a look at it, you will find that it is all amusement and diversion.

"And leave those who take their religion as amusement and diversion and whom the worldly life has deluded", delusion means to think that a trivial matter is great. That is why small babies are called innocent because they are easily deluded; they are deluded into thinking that a trivial matter is great when it is not, they are easily tricked as well. These people were tricked and deluded by life; its amusements and diversions stole their hearts and thought, so they made it all they care about, and all they want is to live this life to the fullest. That is why they abandoned the Hereafter.

"And whom the worldly life has deluded", leave those people; the policy you should follow with them is leaving them, abandoning them, "And leave those who take their religion as amusement and diversion and whom the worldly life has deluded. But remind with it [i.e., the Qur'ān], lest a soul be given up to destruction for what it earned", remind those people who think like this, "Lest a soul be given up to destruction for what it earned", given up means to be stranded, as we say a valiant soldier, which means he stands up with courage to their enemy, they are stranded in their position but refuse to desert. "Lest a soul be given up to destruction for what it earned", which means to be stranded; to not be able to escape the deeds it committed. Every person is stranded by the crime that brought on their destruction on the Day of Resurrection; it took him hostage. As Allah says, "Every soul, for what it has earned, will be retained" (Al-Muddaththir: 38), which means detained. "Lest a soul be given up to destruction for what it earned", Allah locks it up because of its crimes and there is no way out. There is no escape, these are your crimes and you will be judged for them, "Lest a soul be given up

to destruction for what it earned; it will have other than Allah no protector and no intercessor". Allah is the One Who judges His servants and no other soul besides Him may have a protector to be its ally, its defender and its intercessor because intercession belongs to Allah, and no one may intercede without His permission and the person who is interceded for may not be forgiven without Allah's permission, "And no intercessor" to this soul.

"And if it should offer every compensation, it would not be taken from it [i.e., that soul]", compensation means something of the same value in return for something else; which means if this soul offered any type of compensation in exchange of escaping punishment for its crimes, it will not be taken from it because there is no value that compensates these crimes. If wrongdoers owned everything on earth and even if they double that amount, Allah will not take it from them and they will suffer a painful punishment. Allah does not accept any amount of compensation from anybody. He says, "And if it should offer every compensation", which means if it offered every amount a person can imagine, Allah will not accept it as a compensation for a crime. "And if it should offer every compensation, it would not be taken from it [i.e., that soul]. Those are the ones who are given to destruction for what they have earned", those disbelievers who were given destruction, who were stranded because of their sins in Hell; because of what they have earned. "For them will be a drink of scalding water", they drink scalding water, but it does not resemble the boiling water of this life, if this water comes close to a face, the skin of this face melts down because of how hot it is.

As Allah ﷻ says, "And if they call for relief, they will be relieved with water like murky oil", like melted metal, "Which scalds [their] faces", as soon as this water comes close to a person's face, it scalds their face before severing their intestines. Allah, "And are given to drink scalding water that will sever their intestines", "For them will be a drink of scalding water and a painful punishment

because they used to disbelieve". This verse closes all the doors of survival in front of those who die disbelievers.

يقول الله ﷻ: {وَذَرِ الَّذِينَ اتَّخَذُوا دِينَهُمْ لَعِبًا وَلَهْوًا وَغَرَّتْهُمُ الْحَيَاةُ الدُّنْيَا وَذَكِّرْ بِهِ أَنْ تُبْسَلَ نَفْسٌ بِمَا كَسَبَتْ لَيْسَ لَهَا مِنْ دُونِ اللَّهِ وَلِيٌّ وَلا شَفِيعٌ وَإِنْ تَعْدِلْ كُلَّ عَدْلٍ لا يُؤْخَذْ مِنْهَا أُوْلَئِكَ الَّذِينَ أُبْسِلُوا بِمَا كَسَبُوا لَهُمْ شَرَابٌ مِنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ} [الأنعام:70].

says, "And leave those who take their religion as amusement and ﷻ Allah .diversion and whom the worldly life has deludedBut remind with it [i.e., the Qur'ān], lest a soul be given up to destruction for what it earned; it will have other than Allah no protector and no intercessor. And if it should offer every compensation, it would not be taken from it [i.e., that soul]. Those are the ones who are given to destruction for what they have earned. For them will be a drink of scalding water and a painful punishment because they used to disbelieve" (Al-An'ām: 70).

towards turning away from these ﷺ directed His Prophet Mohammad ﷻ Allah .people after a lengthy debate with them concerning their creedsHe said about these ungrateful disbelievers, "And leave those who take their religion as amusement and diversion". Their religion in this verse refers to their way of life and Allah says that they use it as amusement and diversion. He also says, "And whom the worldly life has deluded". They thought that this life is the end and put all their hopes on it. Therefore, they did not work for their Hereafter, they did not work for fear of Allah, nor did they strive to escape His torture and punishment.

Allah says. "But remind with it", with this Quran, "Lest a soul be given up to destruction for what it earned", on the Day of Resurrection. "Be given up" means to be retained. Soldiers are described as valiant when they are stranded by the enemy, yet they do not desert. Thus, every soul is given up to destruction for what it earned on the Day of Resurrection. Allah retains it as He says, "Every soul, for what it has earned, will be retained" (Al-Muddaththir: 38).

This means it is retained because of its deeds, lest a soul be given up to destruction for what it earned, “It will have other than Allah no protector and no intercessor”, it does not find an intercessor besides Allah to protect and defend it, nor does it find an intercessor to ask Allah to elevate its punishment. “And if it should offer every compensation, it would not be taken from it [i.e., that soul]”, if this soul wanted to offer compensation for its crime, Allah would not accept it, even if this compensation was all the gold on earth. As was mentioned in Hadith. Allah, says to the disbeliever, “If you had things equal to whatever is on the earth, would you ransom yourself (from the punishment) with it?' He will reply, Yes. Allah will say, 'I asked you a much easier thing than this while you were in the backbone of Adam, that is, not to worship others besides Me, but you refused and insisted to worship others besides Me".

Allah says, “And if it should offer every compensation, it would not be taken from it [i.e., that soul]. Those are the ones who are given to destruction for what they have earned. For them will be a drink of scalding water” in Hell. This scalding water is heavy like murky oil as Allah ﷻ says, “And if they call for relief, they will be relieved with water like murky oil”. Murky oil is melted metal, “Which scalds [their] faces” if it comes close to them. “For them will be a drink of scalding water and a painful punishment because they used to disbelieve”.

Then, Allah calls upon them to show them the difference between guidance and disbelief. Allah ﷻ says, {قُلْ أَنَدْعُوا مِنْ دُونِ اللَّهِ مَا لا يَنفَعُنَا وَلا يَضُرُّنَا وَنُرَدُّ عَلَى أَعْقَابِنَا بَعْدَ إِذْ هَدَانَا اللَّهُ كَالَّذِي اسْتَهْوَتْهُ الشَّيَاطِينُ فِي الأَرْضِ حَيْرَانَ لَهُ أَصْحَابٌ يَدْعُونَهُ إِلَى الْهُدَى ائْتِنَا قُلْ إِنَّ هُدَى اللَّهِ هُوَ الْهُدَى وَأُمِرْنَا لِنُسْلِمَ لِرَبِّ الْعَالَمِينَ}[الأنعام:71]، {وَأَنْ أَقِيمُوا الصَّلاةَ وَاتَّقُوهُ وَهُوَ الَّذِي إِلَيْهِ تُحْشَرُونَ}[الأنعام:72].

“Say, "Shall we invoke instead of Allah that which neither benefits us nor harms us and be turned back on our heels after Allah has guided us? [We would then be] like one whom the devils enticed [to wander] upon the earth confused,

[while] he has companions inviting him to guidance, [calling], 'Come to us.'" Say, "Indeed, the guidance of Allah is the [only] guidance; and we have been commanded to submit to the Lord of the worlds"" (Al-An'ām: 71), "And to establish prayer and fear Him. And it is He to whom you will be gathered" (Al-An'ām: 72).

Allah orders His Prophet Mohammad ﷺ to ask them, "shall we invoke instead of Allah that which neither benefits us nor harms us?" for the disbelievers do. For instance, they invoke the angels and their false idols; when in fact they are not true gods because they neither benefit nor harm them. If they stopped worshiping them, they cannot harm them, and if they worship them, they will not benefit them. "Say, "Shall we invoke instead of Allah that which neither benefits us nor harms us and be turned back on our heels after Allah has guided us?"" The Prophet is also ordered to ask, shall we abandon the religion of guidance, monotheism, and belief in Allah ﷻ and go back to your religion and creed? Then we will be like, "...like one whom the devils enticed [to wander] upon the earth confused, [while] he has companions inviting him to guidance, [calling], 'Come to us.'" Say, "Indeed, the guidance of Allah is the [only] guidance; and we have been commanded to submit to the Lord of the worlds"" (Al-An'ām: 71).

Allah ﷻ gave them a metaphor that they understood, "Like one whom the devils enticed [to wander]". There is a type of madness that Arabs attributed to the devils; they say a person was touched by the devil or was enticed by the devil to describe this affliction. A person who was enticed by the devils on earth wanders around aimlessly; they have no real direction to go to. Their family follows them in hopes of bringing them back to their senses to no avail because the devil has already taken over their mind. Allah ﷻ draws this metaphor of the people enticed by the devils to show what happens to those who abandon the guidance He gave to them, i.e., The Revealed Book, belief in Him, and the Straight Path He led them

to. If they leave all this behind and follow the disbelievers' path, they will be like those who were enticed by the devils and made to wander aimlessly around.

He says, “[We would then be] like one whom the devils enticed [to wander] upon the earth confused, [while] he has companions”, this person who has been enticed by the devils, “[While] he has companions inviting him to guidance, [calling], 'Come to us.'” However, he cannot answer them because of the madness that has befallen upon him. Allah says, “Say, "Indeed, the guidance of Allah is the [only] guidance"”, say that Allah's guidance is the true guidance; guidance is an abstract noun used to explain this is from Allah ﷻ because He is Omniscient. He is the One who guided believers to this path and the One who made it clear. Who is more Knowledgeable than Allah? Any person who claims that they have true guidance aside from Allah's path holds no true guidance. He says, “And we have been commanded to submit to the Lord of the worlds”. 'And we have been commanded' is in the passive voice. There is no doubt that Allah is the One who gives this command; He commanded believers to submit to the Lord of the Worlds. To submit means to surrender.

Then, Allah guided believers towards what they should do. He said, “And to establish prayer and fear Him. And it is He to whom you will be gathered” (Al-An‘ām: 72). This refers to those who Allah guided to His path and in return, they submitted to His command, “And to establish prayer”. To establish prayer is to do it perfectly in a way that pleases Allah with all of its conditions and obligatory acts. Allah mentioned prayer, the pillar of Islam and the meaning of faith, because it should be adhered to completely. “And fear Him”. Believers must fear Allah in all they do. That means making this fear a barrier between them and Allah's punishment. This can only be done by obeying His commands, staying away from what He prohibited, and constantly invoking Him in all they do. “And it is He to whom you will be gathered”. He is Allah ﷻ who invites people to worship Him and submit to Him. He is the One to whom everyone will be gathered; they will

be gathered to Him, not anybody else. Allah mentioned the receiver of the action before the doer of the action to specify the act of you being gathered to Him.

The Gathering means the Assembly on the Day of Resurrection. It will be to Allah and to nobody else. If the Assembly is to Him, this means that He is the One who will judge all of His creatures without anybody's help. As He says, "Indeed, to Us is their return" (Al-Ghāshiyah: 25), "Then indeed, upon Us is their account" (Al-Ghāshiyah: 26). The return of creatures is to Allah, and their account is also to Him.

Then, Allah ﷻ says, "And it is He who created the heavens and earth in truth. And the day [i.e., whenever] He says, "Be," and it is, His word is the truth. And His is the dominion [on] the Day the Horn is blown. [He is] Knower of the unseen and the witnessed; and He is the Wise, the Aware" (Al-An'ām: 73).

Continuing the identification of God, He says, "And it is He who created the heavens and earth in truth". Allah, is the One Who ordered believers to submit to Him and to fear Him, "And it is He who created the heavens and earth in truth". To create means to bring something from nonentity to existence. Determination means to give every single particle of this creation its due term, its place, its movement, and its permanent approach. Everything, big or small, "And the sun runs [on course] toward its stopping point. That is the determination of the Exalted in Might, the Knowing" (Yā-Sīn: 38). This huge mass that is a million times as big as the earth, runs on its course by the determination of the Exalted in Might, the Knowing, the Almighty. His determination is done by precise calculation, for He says, "The sun and the moon [move] by precise calculation" (Ar-Rahmān: 5). Allah is the One who gave each thing its form, even the little ant particle. He then guided it; He gave it its shape, brought it from nonentity to existence, gave it its form, due time and its life. "And it is He who created the heavens and earth in truth". Allah ﷻ created them to testify to their Lord and

Creator. This testimony is given by their very existence. Allah ﷻ says, “And your god is one God. There is no deity [worthy of worship] except Him, the Entirely Merciful, the Especially Merciful” (Al-Baqarah: 163), “Indeed, in the creation of the heavens and the earth, and the alternation of the night and the day, and the [great] ships which sail through the sea with that which benefits people, and what Allah has sent down from the heavens of rain, giving life thereby to the earth after its lifelessness and dispersing therein every [kind of] moving creature, and [His] directing of the winds and the clouds controlled between the heaven and earth are signs for a people who use reason” (Al-Baqarah: 164).

All of these are signs to those of sound mind to indicate that Allah is the One True God, “And your god is one God”. Allah created them in truth because they indicate to the Creator and because there is a kind of wisdom and a purpose behind this creation; it is so that all these creatures worship Allah ﷻ. He says, “And there is not a thing except that it exalts [Allah] by His praise, but you do not understand their [way of] exalting”. These creatures exalt their God and honor Him; He is the Great God who owned everything and who submitted everything and was humiliated to Him. Nothing is like Him and He is the only One deserving of worship. That is why the Heavens and earth worship Allah ﷻ.

Allah says, “And it is He who created the heavens and earth in truth. And the day [i.e., whenever] He says, "Be", and it is”. Allah says to the Day of Resurrection 'Be', and it is by His order that is only two letters, 'Be'. 'Is' means that the order will happen immediately as Allah wants; it is the explosion of this entire universe. Allah says, “When the sun is wrapped up [in darkness]” (At-Takwīr: 1), “And when the stars fall, dispersing” (At-Takwīr: 2), “And when the mountains are removed” (At-Takwīr: 3), “And when full-term she-camels are neglected” (At-Takwīr: 4), “And when the wild beasts are gathered” (At-Takwīr: 5), “And when the seas are filled with flame” (At-Takwīr :6), “And when the souls are paired” (At-Takwīr: 7), “And when the girl [who was] buried alive is

asked” (At-Takwīr: 8), “For what sin she was killed” (At-Takwīr: 9). He also says, “When the earth is shaken with its [final] earthquake” (Az-Zalzalah: 1), “And the earth discharges its burdens” (Az-Zalzalah: 2), “And man says, "What is [wrong] with it?” (Az-Zalzalah: 3), “That Day, it will report its news” (Az-Zalzalah: 4), “Because your Lord has inspired [i.e., commanded] it” (Az-Zalzalah: 5), The Day He says 'be', in this Great Day, all Heavens and death change. “[It will be] on the Day the earth will be replaced by another earth, and the heavens [as well], and they [i.e., all creatures] will come out before Allah, the One, the Prevailing” (Ibrāhīm: 48). Earth is not earth again and Heavens are not Heavens again. Rather, it is an end to these creatures; lives and the end of their time. Allah says, “When the sky breaks apart” (Al-Infitār: 1), “And when the stars fall, scattering” (Al-Infitār: 2), “And when the seas are erupted” (Al-Infitār: 3), “And when the [contents of] graves are scattered [i.e., exposed]” (Al-Infitār: 4), “A soul will [then] know what it has put forth and kept back” (Al-Infitār: 5).

“And the day [i.e., whenever] He says, "Be," and it is. His word is the truth”. His word is the fixed truth that is never false. If Allah says that something will happen, then He will definitely do it. He never says something wrong, “And His is the dominion”. All Dominion belongs to Him. Dominion is everything besides Allah; everything except Him is a part of His Dominion and He owns it completely because He is the One who created it and He is the One who can dispose of its affairs. The One who created these creatures did not leave them to their own devices; for instance, the sun revolves according to His will. Moreover, He is the One who created these Heavens and did not leave every creature in them to their own devices. Rather, Allah wrote to every single creature its movement and stillness, from the little ant to the huge galaxy to everything; whether these entities had a consciousness like humans or did not. For instance, humans have an independent and free will and they can choose to go wherever they want or do whatever they want. However, this free will operates according to Allah's will; if

Allah does not want something to happen, it will never happen. He says, "And you do not will except that Allah wills. Indeed, Allah is ever Knowing and Wise" (Al-Insān: 30). Nobody has a will besides Allah's Will, for He determined everything; even the creatures that have an independent will, their will comes after Allah's Will. So, Allah, the Almighty has Dominion and no one shares it with Him. No one helped Allah create anything, even a single particle. Allah did not want any of His creatures to create anything or to bring something from nonentity to existence and have the disposition of it. Allah owns all of it; He owns it personally because He is its Creator and He is its Disposer. He is its Disposer and not the other way around. He is the Owner of this Domain. He says, "Blessed is He in whose hand is dominion, and He is over all things competent" (Al-Mulk: 1), "[He] who created death and life to test you [as to] which of you is best in deed - and He is the Exalted in Might, the Forgiving" (Al-Mulk: 2), "[And] who created seven heavens in layers. You do not see in the creation of the Most Merciful any inconsistency. So return [your] vision [to the sky]; do you see any breaks?" (Al-Mulk: 3), "Then return [your] vision twice again. [Your] vision will return to you humbled while it is fatigued" (Al-Mulk: 4), "And We have certainly beautified the nearest heaven with lamps [i.e., stars] and have made [from] them what is thrown at the devils…" (Al-Mulk: 5).

Allah says, "His word is the truth. And His is the dominion [on] the Day the Horn is blown". The blowing of the Horn is a realization of the matter that Allah told believers about. The blowing of the Horn happens at His behest; He orders the angel to blow it, and he blows it once. And when the angel blows it, "Then when the Horn is blown with one blast" (Al-Hāqqah: 13), "And the earth and the mountains are lifted and leveled with one blow [i.e., stroke]" (Al-Hāqqah: 14), "Then on that Day, the Occurrence [i.e., Resurrection] will occur" (Al-Hāqqah: 15), "And the heaven will split [open], for that Day it is infirm" (Al-Hāqqah: 16), "And the angels are at its edges. And there will bear the Throne of your Lord

above them, that Day, eight [of them]" (Al-Hāqqah: 17), "That Day, you will be exhibited [for judgment]; not hidden among you is anything concealed" (Al-Hāqqah: 18). That Day, people will be exhibited for judgment and nothing of them will be concealed. Among them here means all of them. Concealed means, not even a small human, not even a little baby can hide. No one can hide, all of them will be assembled for the Day of Resurrection. "...Not hidden among you is anything concealed" (Al-Hāqqah: 18). In addition to that, nothing that people hide in their chests from God will be concealed; they cannot hide any of their deeds from God ﷻ. "The Day the Horn is blown. [He is] Knower of the unseen and the witnessed". Allah is the Knower of the unseen and the witnessed of His creatures. There is nothing hidden from Allah ﷻ. This means nothing can escape Allah's knowledge, "And He is the Wise, the Aware". What the creatures see in front of them is witnessed to they, and what is out of their sight and knowledge is unseen to them. The same is for the angels and all Allah's other creatures. As for Allah, "[He is] Knower of the unseen and the witnessed; and He is the Wise, the Aware". He is the Wise that puts everything in its rightful place; nothing is in vain or out of place. Rather, everything is created for a pearl of wisdom. Allah is also Aware; awareness is more specific than knowledge because it means knowing the hidden things. Allah is the Knower of all hidden things. His Knowledge includes the apparent and the Hidden.

That is when this discussion with disbelievers ended this way, at the end of it Allah guides the Messenger and those who believed with him to the path that they should take to Allah, the Almighty, and to leave those people and not to bother with ordering them and trying to force them to follow religion after they have been defeated in debate, He told believers to do deeds to benefit themselves. He said, "And to establish prayer and fear Him." And it is He to whom you will be gathered" (Al-An'ām: 72), and to know their God, the Almighty, to picture Him, believe in Him, and believe in His existence in the way that He told them to do.

Then comes another chapter where Allah debated with the Arabs about the religion of their father Abraham ﷺ. They claimed they followed his religion and they are his followers. Abraham is the father of Ismael and Ismael is the father of all Arabs; whether they were Qahtanite or Adnanites, Abraham is their father. Allah ﷻ gave Ismael lots of children after he married a woman from Jurhum. He made his children, as was mentioned in the Torah, as much as the pebbles of the earth. His offspring is what remained and spread in this peninsula after Allah made him settle in Mecca. Arabs inherited religion and were monotheistic for a long period of time, then a person who did not follow Arab's religion, 'Amir bin Luhai Al-Khuza`i, from Khuza'a brought polytheism to Mecca. Khuza'a ruled Mecca for a period of time. Their master, 'Amir bin Luhai Al-Khuza`i, said that he went to the Levant to the city of Al-Hamma because he had a skin condition. Therefore, he washed with the hot water there and this cured his illness. When he saw that they were Sabians who worshiped idols, he asked them about their worship, then he carried some of these idols to Mecca and put some of them around the Ka'ba. The Arabs, then, started making idols and worshiping them. The Prophet ﷺ said, "The first to change Arab's religion was 'Amir bin Luhai Al-Khuza`i; I saw him dragging his intestines in the (Hell) Fire", intestines are the animals' bowels. He is the one who decreed giving offerings and gifts to idols, he is the one who made the innovations of bahirah, sa'ibah, wasilah, and ham. He decreed to them the kinds of camels they should offer as sacrifices to these idols. Then the worship of idols spread among Arabs and their religion changed from being a monotheistic nation after Ismael to a polytheist one. Allah said about Ismael and Abraham, "And he made it a word remaining among his descendants that they might return [to it]" (Az-Zukhruf: 28).

The word of monotheism stayed with the descendants of Abraham. From the branch of Ishaq, we see that this branch inherited prophethood, guidance, and monotheism. For example, Yusef says to his prison companions, "Indeed, I have

left the religion of a people who do not believe in Allah, and they, in the Hereafter, are disbelievers", "And I have followed the religion of my fathers, Abraham, Isaac, and Jacob. And it was not for us to associate anything with Allah. That is from the favor of Allah upon us and upon the people, but most of the people are not grateful" (Yūsuf: 38).

After Arabs abandoned monotheism and became a polytheistic nation that adopted heathen ideas; these ideas came from the Sabians who also believed that the angels of Heaven were females and not an entirely separate creation. They thought they were Allah's daughters; may Allah be far raised above this. They started worshiping these daughters to bring them closer to Allah ﷻ. Their knowledge of the Hereafter dwindled until they forgot it completely and denied its existence.

In the new chapter of the surah of Al-An'am, Allah debates with the Arabs about their claims over Abraham. Allah ﷻ says, "And [mention, O Mohammad], when Abraham said to his father Āzar, "Do you take idols as deities? Indeed, I see you and your people to be in manifest error" (Al-An'ām: 74). Allah sent these verses to win the debate with them and show them that Abraham was monotheistic and that he did not follow the polytheistic religion that they follow.

يقول الله ﷻ: {وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ آزَرَ أَتَتَّخِذُ أَصْنَامًا آلِهَةً إِنِّي أَرَاكَ وَقَوْمَكَ فِي ضَلَالٍ مُبِينٍ}[الأنعام:74]، {وَكَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَوَاتِ وَالأَرْضِ وَلِيَكُونَ مِنَ الْمُوقِنِينَ}[الأنعام:75]، {فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لا أُحِبُّ الآفِلِينَ}[الأنعام:76]، {فَلَمَّا رَأَى الْقَمَرَ بَازِغًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَئِنْ لَمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ}[الأنعام:77]، {فَلَمَّا رَأَى الشَّمْسَ بَازِغَةً قَالَ هَذَا رَبِّي هَذَا أَكْبَرُ فَلَمَّا أَفَلَتْ قَالَ يَا قَوْمِ إِنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ}[الأنعام:78]، {إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ}[الأنعام:79]

says, "And ˹remember˺ when Abraham said to his father, Âzar, "Do ﷻ Allah you take idols as gods? It is clear to me that you and your people are entirely misguided"[Al-An'am:74], "We also showed Abraham the wonders of the

heavens and the earth, so he would be sure in faith"[Al-An'am:75], "When the ”!night grew dark upon him, he saw a star and said, “This is my LordBut when it set, he said, “I do not love things that set"[Al-An'am:76], "Then when he saw the moon rising, he said, “This one is my Lord!” But when it disappeared, he said, “If my Lord does not guide me, I will certainly be one of the misguided people"[Al-An'am:77], "Then when he saw the sun shining, he said, “This must be my Lord—it is the greatest!” But again, when it set, he declared, “O my people! I totally reject whatever you associate ˊwith Allah in worship"[Al-An'am:78], "I have turned my face towards the One Who has originated the heavens and the earth—being upright—and I am not one of the polytheists"[Al-An'am:79]. It was mentioned in the previous episode that Allah, after He discussed with the disbelievers regarding their void beliefs, gave them the evidence, showed everybody that Allah is the Creator of the heavens and earth, and that He controls the fate of everything. He is the Lord, the God Whom there is no god but He, and that He is the One Who deserves to be worshiped. And that whoever they worship other than Allah, is void. Then Allah directed the Arab polytheists that Ibrahim ﷺ, who are from his lineage and they love and are proud of this lineage and they praise him. They claim to be on his religion and following his path; they depicted him and Ismael while they were in the interior of Al-Ka'ba, and they depicted them while they were doing division using arrows. When the Prophet came ﷺ to Mecca as conquest and entered Al-Ka'ba, and saw that they were depicted while dividing by arrows; which means that they were asking for division through the use of arrows whether it is to see their luck or to decide the division of bounties. According to their habit, ten men share with each one of them having one arrow, and among these ten arrows, only three arrows are winning and the rest are losing arrows. Or the division of arrows as with the oracle; in this case, the oracle has three arrows which have no metal part. And they write on these arrows; they write on the first one 'Do', on the second one 'Don't', and nothing is written on the third one. Then they put these arrows in a

bag or so and mix them. So, if someone wants to marry, travel, or trade in the future, he comes to this oracle and pays him and the idol some money, then he says, tell me about how my luck will be, should I go ahead in this matter or not. So, he strikes these arrows and pulls an arrow. If he gets the Do arrow, he tells him that the idol is satisfied with you and you can do what you wanted to do. If he gets the Don't arrow, he tells him that the idol is not satisfied with him and that he should not do what he wanted to do. And if he gets the arrow that has nothing on it, he puts it back and tries one more time. When the Prophet witnessed this, he said, by Allah, we did not use division by arrows whatsoever, referring to Ibrahim and Ismael ﷺ. The conclusion is that the Arab felt proud to be from Ibrahim's lineage. And we said that all the Arabs; Al-Qahtani and Al-Adnanien, are all from the lineage of Ismael, for Allah preserved their lineage and made them grow.

Here, Allah shows that Ibrahim was a true Muslim and he was a believer in monotheism, he was against polytheism, and he never worshiped idols. Rather, he spent his life calling for the abandonment of these idols and he encountered a lot as a result of that. He says, "And ˹remember˺ when Abraham said", the Prophet and the father of all prophets ﷺ a Messenger of the Messengers of Firm Resolve. "to his father, Âzar", Allah mentioned the name of Ibrahim's father to make it evident that this is a true story with all of its details. "And ˹remember˺ when Abraham said to his father, Âzar, “Do you take idols as gods...." [Al-An'am:74], a question meant for denial. "Do you take idols as gods?", do you make an idol, which is, what is being established in the form of an animal, to be worshiped? An animal refers to a person, an angel, or an animal of the animals on earth like a hawk or so. “Wathan” (an idol) is a general term; “Sanam” (an idol) is in the form of something alive. And Wathan (an idol) is more general; for example, a tree and a rock if worshiped then it's called Wathan. "Do you take idols as gods?". You make this idol gods? The god is the one who deserves to be worshiped. Worship

is the finest deed a person does and most high because it includes humiliation, submission, fear, and seeking another. How do you worship the idol that you made with your own hands? How do you make it your god when you have favor over it? How could you make it a god that you worship, fear, ask, and request from? ".... Do you take idols as gods? It is clear to me that you and your people are entirely misguided" [Al-An'am:74], I, Ibrahim, telling his father; I see you and your people, a mental seeing as well as a visual seeing. The people are a group to whom a person belongs. They might share one lineage, one religion, or one language. I see you and your people, referring to those polytheists, in a clear misguidance. Misguide is being far from the truth, as we say misguided the way meaning left the right, settled, and leading way and got lost to another. An entire misguidance, a moral misguidance that is clear, obvious, and nothing is hidden in it.

Then, Allah says, "We also showed Abraham the wonders of the heavens and the earth, so he would be sure in faith" [Al-An'am:75], referring to what Allah mentioned about directing the vision of His servant and Messenger Ibrahim, to look to the wonders of the heavens and the earth, and to reach to the assured belief that the ruler of these wonders is Allah, the God Who there is no God but Him. "We also showed Abraham the wonders of the heavens and the earth..."[Al-An'am:75], in this form, "so he would be sure in faith", so that Ibrahim, after Allah showed him the wonders of the heavens and the earth, so that he would be assured in faith. Being assured in faith is the purpose of knowledge, the end of it, that Allah is the only God, and that there is no God but He.

"When the night grew dark upon him, he saw a star" the people of Ibrahim worshiped idols, and these idols were statues that they made to depict what they see in these stars and planets. They thought that these stars and planets which they see are the greatest creation they have ever seen. They do not see it as a creation, rather, they see it as an effector, a creator, and a manager of people's affairs over

the earth. Further, the moon manages the matters of the people on earth and the son does so as well. So, they draw these and they imagine that they have souls; the soul of the earth or the soul of the sun. Then they formed them as idols on earth and worshiped them. They say that this is the soul of earth or sun, and that if they worship it, it will be the manager of their lives. "sure, in faith"[Al-An'am:75], "When the night grew dark upon him, he saw a star", "grew dark upon him" means the night befell him. And the origin of Jann (in Arabic; grew) is Janana (grow) which means that the night covered him. "he saw a star and said, “This is my Lord!", he said this is my Lord, not out of assurance, but according to visuals. Meaning this is my Lord according to what the polytheism and the disbelievers said for they worship stars. Allah says, "But when it set, he said, “I do not love things that set" when it set, the setting of stars is his getting away from the sky. "he said, “I do not love things that set", meaning that this thing that shows then sets is ruled, it has a God, and does not act according to its will. Rather, it does this according to the will of its manager, and it is being ruled by someone else.

Allah says, "Then when he saw the moon rising, he said, “This one is my Lord!” But when it disappeared, he said, “If my Lord does not guide me, I will certainly be one of the misguided people"[Al-An'am:77], the moon is the greatest sign of night for us, the ones who live on Earth, for it is the brightest and biggest that all of the other stars that we see. For these stars are far away from us, that is why the moon in the biggest among the other stars. "Then when he saw the moon rising, he said, “This one is my Lord!” But when it disappeared, he said, “If my Lord does not guide me, I will certainly be one of the misguided people" [Al-An'am:77].

"Then when he saw the sun shining" that is in daytime. "he said, “This must be my Lord—it is the greatest!" this is my Lord, meaning this is my creator and the manager of my affairs. This is bigger than all of the other stars that we see in the

sky (from the perspective of the residents of the earth). Allah says, "... he declared, “O my people! I totally reject whatever you associate ˹with Allah in worship"[Al-An'am:78], some scholars of interpretation said that this order (from Ibrahim) is an order with his people so that he can argue with them. Or else, Allah could guide him to believe in Him and to monotheism, and that these creatures cannot benefit nor harm. Rather, his sayings, this is my lord, is brought down so that his people use it in arguing with him, to refute their claims. "And his people argued with him. He responded, “Are you arguing with me about Allah, while He has guided me?", the first saying that Allah showed him the wonders of the heavens and the earth, that is through moving from star to another from the sky, so that he moves between them and think about them until he attains the knowledge and the assured belief in the Lord, the only God. Allah says about the sun, " But again when it set", which is the greatest sign for the people of earth. "he declared, “O my people!", meaning, O my people. "I totally reject whatever you associate ˹with Allah in worship", rejection is the state of being far, detached, and cut-off any relation, "I totally reject whatever you associate ˹with Allah in worship", from what you worship.

"I have turned my face towards the One Who has originated the heavens and the earth—being upright—and I am not one of the polytheists"[Al-An'am:79], "I have turned my face", the direction here is the direction of religion, worship, and monotheism. "I have turned my face towards the One Who has originated the heavens and the earth..."[Al-An'am:79], the meaning of “originated” is created. All of these are creations that are ruled, have a God, and there must be a Creator behind it who created it, ruled it, and moved it towards its place. "I have turned my face towards the One", to the Lord, to the God, to the One Who originated the heavens and earth. Originated means that He created it, brought it out from nothing to existence, and made it the way it is. "being up-right" the origin of the word Hanîfa (Islâmic Monotheism - to worship none but Allâh Alone) in the

language of Arabs is slanting. Further, Arabs name the one who is born with a slant leg as Hanif (a slant legged man). Hanîf means slant; they said slant from all of the paths of polytheism. Meaning he (Ibrahim) is slanted from all of their ways of polytheism and worshiping others apart from Allah. "and I am not one of the polytheists", an announcement that he is not one of the polytheists. And the meaning of polytheists is that they worship Allah associated with these idols and gods.

Allah says, "And his people argued with him", arguing is debating. Each one of them provides his evidence; they provided their argument and he did as well ﷺ. "And his people argued with him. He responded, “Are you arguing with me about Allah, while He has guided me?" meaning you are arguing with me about Allah, you are arguing to turn my belief in Allah, the only God, after He guided me to Him? "And his people argued with him. He responded, “Are you arguing with me about Allah, while He has guided me? I am not afraid of whatever ˹idols˺ you associate with Him", they frightened him with their idols and that it harms whoever curses, gets detached from it, or does not worship it. He says, "I am not afraid of whatever ˹idols˺ you associate with Him—˹none can harm me unless my Lord so wills", then he attached the matter to Allah's will; if he is affected by something, it is not because of the idols, rather, it is due to Allah's will. "unless my Lord so wills" if I am harmed, then it's due to Allah's will not due to these idols. "My Lord encompasses everything in ˹His˺ knowledge", Allah encompasses everything in His knowledge; He knows everything. Therefore, His knowledge encompasses all of these creatures that He covers all of it, that it is included in His knowledge, and that His knowledge does not lack anything of His creation. "My Lord encompasses everything in ˹His˺ knowledge. Will you not be mindful?", meaning don't you have minds to think with? Mindfulness is a process of thinking in order to evoke these meanings. "Will you not be mindful?".

"And how should I fear your associate-gods" a question meant for denial. "And how should I fear your associate-gods, while you have no fear in associating ˹others˺ with Allah..."[Al-An'am:81] do I fear these gods that do not benefit nor harm while you do not fear Allah, the only God, Who owns the heavens and the earth? How could I fear those idols? Those false gods that have no benefit nor harm? And you do not fear that you associate other gods with Allah? And when we say Allah, it is the greatest name under which the names of Allah and great attributes are listed. "while you have no fear in associating ˹others˺ with Allah—a practice He has never authorized?" Allah is your Lord and Creator, then you associate other gods with Him. You worshiped others from what He has never authorized. Authorize refers to the compelling argument, meaning a book from Him, a command from Him, permission from Him, or a knowledge He taught you to use as an argument in your worship of these idols. "Which side has more right to security? ˹Tell me˺ if you really know!", which side from me and you have more right in security? Have the right to feel secure. The ones who worshiped Allah are assured with Him, and assured of His promise and pledge, therefore, they do not fear these idols to harm them in anything, for they cannot harm whatsoever. Or you who worship these idols that cannot benefit nor harm, and you left the worship of Allah Who has the power to benefit and harm, Who has heaven and Hell. So, which of these sides have the right to security? My side or yours?

"Which side has more right to security? ˹Tell me˺ if you really know!", then He says demonstrating who has the right to security, "It is ˹only˺ those who are faithful and do not tarnish their faith with falsehood1 who are guaranteed security and are ˹rightly˺ guided"[Al-An'am:82]. This is an informative sentence that talks about the justice of Allah, who has the right to security? It is an answer to this "Which side has more right to security? ˹Tell me˺ if you really know!". Allah says, "It is ˹only˺ those who are faithful and do not tarnish their faith with

falsehood..." [Al-An'am:82], the ones who believed in Allah this known and usual belief. "and do not tarnish", did not mix and enter, " their faith with falsehood". With falsehood came here as non-definite, not specifying the kind of falsehood. Falsehood includes all kinds of false, and the worst of falsehood is polytheism. And when this verse was revealed, it was hard for the companions of the Prophet ﷺ, and they said, O Messenger of God, who amongst us does not do wrong to himself? They asked the Prophet about this verse and said that Allah says, "It is ˹only˺ those who are faithful and do not tarnish their faith with falsehood1 who are guaranteed security and are ˹rightly˺ guided"[Al-An'am:82], security from punishment, that Allah won't punish them and won't send them to Hell. "and are ˹rightly˺ guided", their condition in this world and in the Hereafter to be on the path of guidance. The verse came in general about falsehood, then they said, O Messenger of God, who amongst us does not do wrong to himself? That we might be from the people of faith, yet, we committed some sins, we sinned Allah even if the smallest matters. The Prophet said ﷺ, "But that (wrong) means to associate others in worship to Allah". He demonstrated that what is meant by this verse is to associate others in worship with Allah. Abu Bakr as-Siddiq said when he said O Messenger of God, who amongst us does not do wrong to himself? He said, "O Abu Bakr, but that (wrong) means to associate others in worship to Allah" didn't you read Allah's verse when He says, "for associating ˹others with Him˺ is truly the worst of all wrongs" the wrong here is referred to associating others with Allah. So, whoever comes to Allah on the Day of Resurrection as polytheists, then he is destroyed. "Indeed, Allah does not forgive associating others with Him ˹in worship˺,1 but forgives anything else of whoever He wills....."[An-Nisa:48], yet, whoever comes to Allah and did not associate others with Him, then he is secured. As mentioned in the Hadith "O son of Adam! If you come to Me with an earthful of sins and meet Me, not associating anything with Me in worship, I will certainly grant you as much pardon as will fill the earth". And as much pardon means what equals it. Allah says, "It is ˹only˺ those who are faithful and do not

tarnish their faith with falsehood1 who are guaranteed security and are ˹rightly˺ guided" [Al-An'am:82], so, whoever comes to Allah believing in Him only and was not a polytheist, Allah has given this person security, and is secured from punishment. "and are ˹rightly˺ guided", on the path of guidance. As a result, the disbelievers were out of excuses when Ibrahim argued with them. They did not have an answer after this demonstration, and they had no evidence nor an answer to provide.

Allah says, "This was the argument We gave Abraham against his people. We elevate in rank whoever We please. Surely your Lord is All-Wise, All-Knowing"[Al-An'am:83], "This was the argument", Allah pointed at what He taught Ibrahim, and conducted over his tongue that he used in the argument with his people. And from which they were out of argument and became humiliated, then, at the end of the matter, he said, ".... You already know that those ˹idols˺ cannot talk"[Al-Anbya:65] when he talked about their void gods "..... You already know that those ˹idols˺ cannot talk"[Al-Anbya:65], "He rebuked ˹them˺, “Do you then worship—instead of Allah—what can neither benefit nor harm you in any way?"[Al-Anbya:66], "Shame on you and whatever you worship instead of Allah! Do you not have any sense?"[Al-Anbya:67], then they went to force, "They concluded, “Burn him up to avenge your gods, if you must act"[Al-Anbya:68], "We ordered, “O fire! Be cool and safe for Abraham!"[Al-Anbya:69], and in the other verse, when they were out of evidence, they said"..... You already know that those ˹idols˺ cannot talk"[Al-Anbya:65], Allah says, "So they came back to their senses, saying ˹to one another˺, “You yourselves are truly the wrongdoers!"[Al-Anbya:64]. "Then they ˹quickly˺ regressed to their ˹original˺ mind-set, ˹arguing, ˺ “You already know..."[Al-Anbya:65], that is, O Ibrahim, "those ˹idols˺ cannot talk", "He rebuked ˹them˺, “Do you then worship—instead of Allah—what can neither benefit nor harm you in any way?"[Al-Anbya:66], "Shame on you and whatever you worship instead of Allah! Do you not have any

sense?"[Al-Anbya:67], then, "They concluded, “Burn him up to avenge your gods..."[Al-Anbya:68]. Allah points at this argument that He taught to Ibrahim and with which he argued his people. Allah says, "This was the argument We gave Abraham against his people", this was the argument We gave, referring to Allah. He referred it to Himself, because Allah taught it to Ibrahim and He guided him to this. He guided him to argue his people in this manner to refute their falsehood. "We gave Abraham against his people", we gave it to Ibrahim so that he gets with it over his people. "We elevate in rank whoever We please", Allah clarifies this matter, shows the wisdom behind it, and that Allah elevates the rank of whomever He wills. And Allah willed to elevate the rank of Ibrahim in the world and the hereafter. Allah elevated him by believing in Him. He elevated him by the compelling argument, which is the indicative argument that He gave him, with which he argued his people. "... We elevate in rank whoever We please Surely your Lord is All-Wise, All-Knowing "[Al-An'am:83], Allah is Wise in where He puts the matter? He puts the matter in its right place for He made Ibrahim His prophet and the chosen one, He taught him, guided him, and he deserved this. This is the Lord's care and He knows where to put His message. Moreover, when the delusion took place, it did in the area where Allah willed, and it is all according to Allah's wisdom. " Surely your Lord is All-Wise, All-Knowing", this was from the wisdom of Allah and His knowledge that he put each matter of these matters into its right place.

Then Allah says, "And We blessed him with Isaac and Jacob. We guided them all as We previously guided Noah and those among his descendants: David, Solomon, Job, Joseph, Moses, and Aaron. This is how We reward the good-doers"[Al-An'am:84], "Likewise, ˹We guided˺ Zachariah, John, Jesus, and Elias, who were all of the righteous"[Al-An'am:85], "˹We also guided˺ Ishmael, Elisha, Jonah, and Lot, favoring each over other people ˹of their time"[Al-An'am:86],

"And ˹We favored˺ some of their forefathers, their descendants, and their brothers. We chose them and guided them to the Straight Path"[Al-An'am:87].

يقول الله ﷻ: {وَتِلْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَى قَوْمِهِ نَرْفَعُ دَرَجَاتٍ مَنْ نَشَاءُ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ}[الأنعام:83]، {وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلًّا هَدَيْنَا وَنُوحًا هَدَيْنَا مِنْ قَبْلُ وَمِنْ ذُرِّيَّتِهِ دَاوُدَ وَسُلَيْمَانَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَى وَهَارُونَ وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ}[الأنعام:84]، {وَزَكَرِيَّا وَيَحْيَى وَعِيسَى وَإِلْيَاسَ كُلٌّ مِنَ الصَّالِحِينَ}[الأنعام:85]، {وَإِسْمَاعِيلَ وَالْيَسَعَ وَيُونُسَ وَلُوطًا وَكُلًّا فَضَّلْنَا عَلَى الْعَالَمِينَ}[الأنعام:86]، {وَمِنْ آبَائِهِمْ وَذُرِّيَّاتِهِمْ وَإِخْوَانِهِمْ وَاجْتَبَيْنَاهُمْ وَهَدَيْنَاهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ}[الأنعام:87]، {ذَلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ}[الأنعام:88]

.says, "This was the argument We gave Abraham against his people ﷺ Allah .We elevate in rank whoever We pleaseSurely your Lord is All-Wise, All-Knowing"[Al-An'am:83], "And We blessed him with Isaac and Jacob. We guided them all as We previously guided Noah and those among his descendants: David, Solomon, Job, Joseph, Moses, and Aaron. This is how We reward the good-doers"[Al-An'am:84], "Likewise, ˹We guided˺ Zachariah, John, Jesus, and Elias, who were all of the righteous"[Al-An'am:85],"˹We also guided˺ Ishmael, Elisha, Jonah, and Lot, favouring each over other people ˹of their time˺"[Al-An'am:86],"And ˹We favoured˺ some of their forefathers, their descendants, and their brothers. We chose them and guided them to the Straight Path"[Al-An'am:87], "This is Allah's guidance with which He guides whoever He wills of His servants. Had they associated others with Him ˹in worship˺, their ˹good˺ deeds would have been wasted"[Al-An'am:88], we mentioned that these verses; Allah's saying. "And ˹remember˺ when Abraham says to his father, Âzar, "Do you take idols as gods? ..."[Al-An'am:74], are in the context of Surah Al-An'am, which was revealed in Mecca; it was revealed from heaven all at once. These verses are in the same context; the context of the Arabs' discourse concerning their false religion, and a statement that they are not on a true religion, neither in their beliefs nor in their affiliation with Ibrahim ﷺ. And that Ibrahim is their father

whom they are proud of his lineage, and they think and believe that they were living according to his method and his path in religion as well. Yet, Ibrahim was not as such. Allah demonstrated in these verses a protest against the Arabs' polytheists who were proud of their lineage to Ibrahim; that Ibrahim was not on the religion nor the sect that they were on.

After Allah mentioned the argument of Ibrahim with his people who were out of any mean of turning his argument, Allah says, "This was the argument" Allah referred this argument to Himself because He taught it to Ibrahim and He is the One Who guided Ibrahim to it. Allah says, "This was the argument We gave Abraham against his people" so that he wins over his people and refutes their falsehood with it. Then Allah says, "We elevate in rank whoever We please" elevating in the rank of heaven; whoever we please, whoever Allah pleases to elevate, He will. "Surely your Lord is All-Wise, All-Knowing", and this is a demonstration that Ibrahim is among the people that are guided by Allah, and this action occurs according to Allah's wisdom and knowledge. Allah knows where to place His Message.

Then Allah demonstrates some of the blessings He provided Ibrahim with "And We blessed him with Isaac, one of his sons; he is his son from his wife Sarah, his first wife. Yaqub is the son of Isaac, Ibrahim's grandson, and Allah made it for him because he is from his lineage. "We guided them all" Allah guided all of them, Allah guided Issac and Yaqub and made them both Prophets. As a result, the grandfather, the son, and the grandson became Prophets and this is from Allah's mercy and blessings over His servant Ibrahim ﷺ. "We guided them all as We previously guided Noah" Nuh is the great grandfather of Ibrahim whom Allah guided before them. The verses here display the Prophets and Messengers whom Allah guided to this religion and that these are the chosen from Allah's creation. They are the ones that Allah guided; thus, whoever is against any of them, is against the whole religion. "as We previously guided Noah", that he was

guided before Ibrahim for he is the second. Adam, the father of everyone who came after him from human beings. "as We previously guided Noah and those among his descendants: David" Dawood is from the descendants of Ibrahim, and Allah gave him the prophethood and dominion. And Sulaiman, the son of Dawood, and Ayyub. All are Prophets from the Children of Israel. As well as Yusuf, the son of Yaqub, and Yaqub is the son of Isaac and Ibrahim. Therefore, Yusuf is in the fourth sequence. However, when the Prophet was asked about the most honorable person, he said it was Yusuf the son of Yaqub. Yaqub is the son of Issac the son of Ibrahim. An honorable chain of prophets. That's why when the prophet was asked, who is the most honorable among the people. He said Yusuf, the son of Issac, the son of Yaqub, because he is a Prophet, the son of a Prophet who is a son of a Prophet. Thus, it is an honor related to the honor of lineage. Yusuf and Musa were among the prophets from the Children of Israel, and those who came after Yusuf. Harun, the brother of Musa, whose (Harun's) prophethood was a supplication of Musa to his Lord. Therefore, it was said that the greatest favor of a brother for his brother or brought by a brother to his brother is the favor of Musa upon Harun, because he sought prophethood from Allah for him and it was, "This is how We reward the good-doers". Likewise, this reward is rewarded to those who do good. See how Allah rewarded Ibrahim by making all these chosen prophets from among the prophets from his descendants; as this reward that Allah mentioned, He will reward the good-doers. Allah proves that Ibrahim was one of the good-doers who did good; the monotheist of Allah, believing in Him, and obeying His command. This is what is called goodness.

Likewise, "Zachariah, John, Jesus" all of them from the Prophets from the Children of Israel from the lineage of Ibrahim, "... and Elias, who were all of the righteous" [Al-An'am:85], these are the same. And Ismael, the elder son of Ibrahim, his first son from his Egyptian wife, Hajar, before Isaac was born. For Isacc's mother, Sarah, was barren until she and Ibrahim became elderly people.

Then, Allah blessed them with a son after He preached them, He says, "She wondered, “Oh, my! How can I have a child in this old age, and my husband here is an old man? This is truly an astonishing thing!"[Hud:72], "They responded, “Are you astonished by Allah’s decree? May Allah’s mercy and blessings be upon you, O people of this house. Indeed, He is Praiseworthy, All-Glorious"[Hud:73], further, the elder son of Ibrahim, Ismael, is the father of Arabs. And Ismael is from his wife Hajar; Ibrahim made her live in Varan in Mecca according to Allah's command. And from the descendants of Ismael are all the Arabs. "Elisha, Jonah, and Lot," Ibrahim's nephew. Allah says, "favoring each over other people ˹of their time˺", Allah favored each of those mentioned Prophets over other people. Lot is referred to Ibrahim for he is Ibrahim's nephew, and a nephew is considered to be among the descendants. "favouring each over other people ˹of their time".

Allah says, "And ˹We favoured˺ some of their forefathers, their descendants, and their brothers" it means from the fathers of these mentioned, from their descendants, and from their brothers are ones that are guided to monotheism, Allah has guided them. Allah says, "We chose them", choosing is to choose carefully. Meaning that Allah chose them and selected them for this religion as in the will of Yaqub to his children "... to his children, ˹saying˺, “Indeed, Allah has chosen for you this faith; so do not die except in ˹a state of full˺ submission"[Al-Baqarah:132], Allah chose this religion to you and He chose you to this religion. This is a great grace from Allah's blessings, that Allah chooses a servant to embrace His religion and guidance, "... We chose them and guided them to the Straight Path"[Al-An'am:87] that is the path of Allah. This path is called the straight path; the path of Allah is the straight path because there is no slope nor distortion in it.

Allah says, "This is Allah’s guidance with which He guides whoever He wills of His servants..."[Al-An'am:88] this is referring to guidance and the selection of

these chosen Prophets and Messengers. The guidance of Allah through which He guided his Prophets, and His religion that these Prophets and Messengers believed in. "He guides whoever He wills of His servants", Allah guides whomever He wills from His servants. Allah says, "Had they associated others with Him ˹in worship˺, their ˹good˺ deeds would have been wasted", but if they associate others with Allah; If is a conditional if here. He refrains on the condition that they refrain. If they refrain from associating others with Allah, Allah will not make their good deeds void because they remained steady on monotheism. "Had they associated others with Him" if they associated others in the worship of Allah, "their ˹good˺ deeds would have been wasted" all of their good deeds would have been wasted. The origin of the term void in the language of Arabs is an illness that affects the camel in its belly in which it gets puffed. Thus, whomever looks at it, thinks it is fat, yet, this puff is due to illness. Then, after that, it just falls and dies at once. This description was borrowed to refer to the actions of the polytheist and disbeliever for his deeds seem to be puffed as if it is a useful and beneficial, but in reality, it is an illness. It will end as soon as it is revealed in its true state, he will know that it was nothing. "Had they associated others with Him ˹in worship˺, their ˹good˺ deeds would have been wasted", meaning it would have been perished and diminished, and all the work that they have done in polytheism would have been wasted. For polytheism is a thing that Allah would never accept any good deed beside it whatsoever. Any good deed that comes along with polytheism gets perished and diminished as Allah does not accept from a polytheist any charity nor a good deed. "Had they associated others with Him ˹in worship˺, their ˹good˺ deeds would have been wasted".

"Those were the ones to whom We gave the Scripture, wisdom, and prophethood" the aforementioned, "to whom We gave the Scripture, wisdom, and prophethood", Allah says that He gave them the scripture, the revealed Books, as He revealed the Scripture to Ibrahim, the Torah to Musa, the Gospel to Issa, and

the Psalm to Dawood. "to whom We gave the Scripture", the scripture, a generic noun meaning books, the Books. "wisdom" judgment over matters, as well as, judging in any dispute. Allah hands them the judgment over the matter whether it is good and malice, polytheism and monotheism, guidance and delusion, right and wrong, the straight Path and slant path; all of these were under their judgment. "wisdom, and prophethood" the origin of prophethood is prophecy, and prophecy refers to the prophecy of a Prophet. And the Prophet is the one who has the prophecies. Further, a prophecy is great news, and prophethood means that this great news is from Allah by choosing them and showing them what He wills of His unseen and guiding them to His path. "Those were the ones to whom We gave the Scripture, wisdom, and prophethood. But if these ˹pagans˺ disbelieve in this..."[Al-An'am:89], referring to the Arabs, the ones who pretend to be in the religion of Ibrahim and on his belief and feel proud of it. "... But if these ˹pagans˺ disbelieve in this ˹message˺, then We have already entrusted it to a people who will never disbelieve in it"[Al-An'am:89], "then We have already entrusted it to a people" they are entrusted over this message and over this religion. "a people who will never disbelieve in it" those who were guided by Allah for Allah has chosen for this religion people that take it and adhere to it from many races other than the Arabs. The Persians took it and believed in it. The Prophet says, "If the religion were at the Pleiades, even then a person from Persia would have taken hold of it, or one amongst the Persian descent would have surely found it", and he pointed at Salman and took it from all nations, from Copts, Syriacs, Kurds, and Turks. He gave this religion to people from all races who believed in and strived for its sake. However, it is an unseen story that was told by Allah and it has been fulfilled just as Allah says, "But if these ˹pagans˺ disbelieve in this ˹message", these Arabs, the addressed in this Qur'an with their own language. "then We have already entrusted it to a people who will never disbelieve in it".

"These ˹prophets˺ were ˹rightly˺ guided by Allah", these, refers to the mentioned Prophets, "were ˹rightly˺ guided by Allah", that Allah guided. "guided by Allah, so follow their guidance", Allah says to His Messenger, "so follow their guidance" referring to the guidance of these Prophets. "so follow their guidance", meaning to follow, and following means to take it as a role model, an example, and a pattern. So, take your role model from among those. "so follow their guidance. Say, “I ask no reward of you for this" tell the Arabs and the polytheists that I ask no reward for this, I do not ask you a reward over this religion taking into account that this is the greatest matter that a person might benefit another with; guiding him to the path that guarantees his success in the world and the hereafter, showing him the path, and directing him towards it. The mission that a Prophet does and the benefit he offers to people is not similar to anything whatsoever, for the one who guided you to the path of success and prosperity in the world and the hereafter till you reach Heaven and be safe from Hell, no one ever could provide you with such a thing. For example, a doctor examines your case and says that your illness is in so and so, and takes this medicine so that it helps you. You might benefit from this medicine; thus, he has guided you to a thing that benefits you in your body, a partial benefit. Yet, it cannot be compared to the guidance of the Prophet. Likewise, if an engineer, an expert, or the one who gave you or taught you something that benefits you, came into this world and gave you a favor, all of these are partial benefits that equals nothing. So, if you give the doctor a payment for his diagnosis, because he directed you to the illness and directed you to the treatment of this illness. Or the engineer who designed your house or so; if you give him a reward which he deserves over his work. Still, the greatest among all of these is the Messenger, the guiding Messenger, the one who guided you, taught you, and directed you to the path of success in the world and the hereafter. "Say, “I ask no reward ", I don't ask you, O people, a reward for directing you to the path of success in the world and the hereafter, over that

success, and over teaching it to you. I don't ask you for a reward for this, because my reward is from Allah.

"... Say, “I ask no reward of you for this ˹Quran˺—it is a reminder to the whole world"[Al-An'am:90] this sent Qur'an and this religion is a reminder for the whole world, for all people and nations. And the Prophet was sent to the whole world ﷺ all the people that were on the earth in his time and will be till the Day of Resurrection. Notice this great honor from Allah to His Prophet ﷺ, that the Prophet was not sent in a specific mission and to a specific nation, rather, he was sent to the whole world. Despite this vow of being sent to the whole world to guide all creatures, he does not ask a reward from anybody, because his reward is from Allah. That is why Allah rewards him with this great reward that whoever believes in this religion from the ones guided by the Prophet, then the Prophet gets a reward just like the reward for each believer for what he does. Whoever guides to good, gets a reward just as the rewards of the ones who followed him with no lack in the reward of the follower. Thus, he gets a great reward and a great compensation. This is why he does not ask for a reward from anyone for his work in this world. "... These ˹prophets˺ were ˹rightly˺ guided by Allah, so follow their guidance. Say, “I ask no reward of you for this ˹Quran˺—it is a reminder to the whole world"[Al-An'am:90].

Then Allah says, "And they1 have not shown Allah His proper reverence when they says, “Allah has revealed nothing to any human being", a speech about these Jews and Christians who were lying and pretending in their argument against the prophet, lying about the Prophet ﷺ, as well as lying to the Arabs. Further, they deny the sending of the Prophet and his message; sometimes, they deny all the messages. Allah says, "And they1 have not shown Allah His proper reverence when they says, “Allah has revealed nothing to any human being", Allah says, "... And they1 have not shown Allah His proper reverence when they says, “Allah has revealed nothing to any human being.” Say, ˹O Prophet,˺ “Who then revealed

the Book brought forth by Moses as a light and guidance for people, which you split into separate sheets—revealing some and hiding much? You have been taught ˹through this Quran˺ what neither you nor your forefathers knew." Say, ˹O Prophet, ˺ "Allah ˹revealed it˺!" Then leave them to amuse themselves with falsehood"[Al-An'am:91], the speech is directed to those. The speech moved from addressing the Arabs to the Jews who say among what they say in their argument, "Allah has revealed nothing to any human being", meaning that Allah is greater and most high from taking care of these people and to send them a message. Rather, He created them and did not send them anything. That is why Allah says, "And they1 have not shown Allah His proper reverence" this is considered to be an accusation; they accused Allah of messing around, and an accusation of misruling, Highly Exalted be He above all of this. Then, if Allah does not send to humans, and did not send messages, did not command His servants of what they supposed to do to their God and Lord, why they existed on earth, what is the right path and what is the wrong path, and that He created these creatures just like that to mess around and with no purpose, then this is an accusation to Allah of ignorance, of wasting time, of playing, and foolishness. Highly Exalted be He above all of that. If this is the case, their strong will control their weak, they will become polytheists, they will become disbelievers, they will steal, will do evil, and people will fight. Then, there will be no judgment nor insight. Exalted be He.

Allah says, "And they1 have not shown Allah His proper reverence" Allah is Exalted above messing around and playing. "Did you then think that We had created you without purpose and that you would never be returned to Us?"[Al-Mu'minun:115], "Exalted is Allah, the True King! There is no god ˹worthy of worship˺ except Him, the Lord of the Honourable Throne"[Al-Mu'minun:116], these criminal Jews in their argument and falsehood are lying people, they say, "Allah has revealed nothing to any human being" they denied all messages whom Allah sent. Allah says, "And they1 have not shown Allah His proper reverence

when they says, “Allah has revealed nothing to any human being", a human from them. The Arabs used to think that humans can never be Messengers, so, it cannot be that Allah chooses a Messenger from humans and makes him live among people. Rather, if Allah wanted to send a message to the people of the earth, He would send an angel to teach them this message; not a human. "And they1 have not shown Allah His proper reverence when they says, “Allah has revealed nothing to any human being", humans are bashar (in Arabic; human being) whom were named bashar because their basharah (skin) is apparent unlike the other animals existing on the earth. For every animal, its skin is covered by something; hair, fur, or wool; this covers the skin of animals. However, humans, from among all of these animals, their skin is apparent. "Allah has revealed nothing to any human being", Allah says, "Say, ˹O Prophet, ˺ “Who then revealed the Book brought forth by Moses as a light and guidance for people", arguing the Jews saying, who sent the Book, the Torah which Musa came with, a prophet from the elite Messengers, a light and guidance to the people which is the Torah as Allah says, "Indeed, we revealed the Torah, containing guidance and light, by which the prophets, who submitted themselves to Allah, made judgments for Jews" it is a judgment, a light, guidance, and a call to Allah's path .

"which you split into separate sheets—revealing some and hiding much?" they do not gather this Book in between two covers, rather, they leave it as separate sheets so that they can argue with people about what they want from it and hide what they want. This is from the falseness of their fathers and religious people over their youngsters, weak people, and the rest of them. So that they won't get argued with Torah, so that people won't argue them (the religious people) on something false they do, or so that they won't argue with the opposite (to what is mentioned in the Torah still they do it) in a certain matter, for they tend to bring the paper or the sheet that agrees with them and hide the rest of it. "Say, ˹O Prophet, ˺ “Who then revealed the Book brought forth by Moses as a light and

guidance for people, which you split into separate sheets" meaning separated sheets. "revealing some " refers to these sheets. "and hiding much" from these sheets that includes other verses, and this is a revelation of their actions, and they do so as to argue in whatever they please over the rest of them. "You have been taught ˹through this Quran˺ what neither you nor your forefathers knew", you knew what you did not previously know from this sent religion. "what neither you nor your forefathers knew" except by this path that Allah sent; your father did not know the path except by what Allah sent. "Say, ˹O Prophet,˺ "Allah," say that Allah sent this, "then leave them to amuse themselves with falsehood" that if you argue with them over this, let them amuse themselves with their falsehood and do not argue with them, just leave them. "then leave them to amuse themselves with falsehood", Allah here gives the answer, this is a reporting question. "Who then revealed the Book brought forth by Moses as a light and guidance for people, which you split into separate sheets—revealing some and hiding much?".

Then, Allah says, "This is a blessed Book which We have revealed—confirming what came before it—so you may warn the Mother of Cities1 and everyone around it. Those who believe in the Hereafter ˹truly˺ believe in it and guard their prayers"[Al-An'am:92], referring to the Qur'an, Allah called it a Book because it is written in the heaven. Then, Allah sent it down read by Jibreel to Muhammad ﷺ, then the Prophet wrote it on the earth; so, it is written. Allah says, "This is a blessed Book", the Qur'an, "which We have revealed", Allah revealed it. "blessed " it is blessed. "This is a blessed Book which We have revealed" the description of this Book is that it is blessed. "confirming what came before it", the blessing is the increase and the good and the Qur'an is blessed in everything. The blessing of the Qur'an is, first of all, in the increase of the ones who believe in it. For there is no book that Allah sent to the earth that has readers, learners, and followers like the Qur'an. It is the greatest Book ever written, the greatest Book ever read, the greatest Book that reminded of Allah, the greatest Book the

believers were guided by, and the greatest Book that whoever read had humble hearts, and due to its laws wept the believers. No other book has all of what the Quran has. It is also blessed for the big number of people that believed in Allah by it. It is also blessed in its outcomes for Allah made whoever reads a letter from this Qur'an is rewarded with ten goods as it is mentioned in the Hadith "Whoever recites a letter from the Book of Allah, he will be credited with a good deed, and a good deed gets a ten-fold reward. I do not say that Alif-Lam-Mim is one letter, but Alif is a letter, Lam is a letter and Mim is a letter" so, this is the blessing of reading it, reciting it, and memorizing it. The blessing, the increase and growing reward for memorizing it, is a great matter as the Prophet said, " He who falters when reciting the Qur'ān and finds it difficult for him will have a double reward", "One who is skilled in reciting the Qur'ān is associated with the noble, upright recording angels" "The reciter of the Qur'an will be told to read and recite the Qur'an as he used to in the world, for he will reach his abode when he comes to the last verse he recites" This is a great matter and the blessing of Qur'an is in learning it. And Allah sent this Qur'an to demonstrate everything. "This is a blessed Book which We have revealed—confirming what came before it—so you may warn the Mother of Cities1 and everyone around it. Those who believe in the Hereafter ˹truly˺ believe in it and guard their prayers"[Al-An'am:92].

يقول الله ﷻ: {وَهَذَا كِتَابٌ أَنزَلْنَاهُ مُبَارَكٌ مُصَدِّقُ الَّذِي بَيْنَ يَدَيْهِ وَلِتُنذِرَ أُمَّ الْقُرَى وَمَنْ حَوْلَهَا وَالَّذِينَ يُؤْمِنُونَ بِالآخِرَةِ يُؤْمِنُونَ بِهِ وَهُمْ عَلَى صَلاتِهِمْ يُحَافِظُونَ}[الأنعام:92]

says, "This is a blessed Book which We have revealed—confirming ﷻ Allah what came before it—so you may warn the Mother of Cities1 and everyone .around itThose who believe in the Hereafter ˹truly˺ believe in it and guard their prayers"[Al-An'am:92] and we said that this verse represented Allah's response to the argument of those polytheists and Jews, the denying and stubborn of the people of the Book who said, "Allah has revealed nothing to any human being" they denied that Allah would take a human being as a Messenger to be sent to

people, and that this cannot be from Allah. Their purpose in this is the same as the ones who preceded them from the ones who denied the Messengers. They denied that Allah would choose a Messenger from among the human beings to be sent to people. Allah says, "And they1 have not shown Allah His proper reverence when they said, “Allah has revealed nothing to any human being" they did not show Allah His proper reverence because of not sending a Messenger to people to show them the path, Allah's path, the Lord's path, His guidance, and His straight path means that Allah neglected His creations and left them with no purpose, without commanding them nor forbidding them. Therefore, this universe would be with no goal and with no purpose, and that Allah created it to mess around and play. Highly Exalted be He above that. "Did you then think that We had created you without purpose and that you would never be returned to Us?"[Al-Mu'minun:115], "Exalted is Allah, the True King!", for Allah did not leave His servants without a message, rather, before He sent Adam down to the earth, He said, "... Allah said, “Descend, both of you, from here together ˹with Satan˺ as enemies to each other. Then when guidance comes to you from Me, whoever follows My guidance will neither go astray ˹in this life˺ nor suffer ˹in the next"[Taha:123], "But whoever turns away from My Reminder will certainly have a miserable life..."[Taha:124], and these heavens and earth were not created except in truth. He says, "We have not created the heavens and earth and everything in between without purpose—as the disbelievers think"[Sad:27], those who denied the messages challenge the wisdom of the Lord and refers foolishness and playing to Him, and that He created a creation without purpose, goal, order, nor law. Highly Exalted be He.

"And they1 have not shown Allah His proper reverence when they said, “Allah has revealed nothing to any human being" Allah argued the Jews, He says, "Say, ˹O Prophet,˺ “Who then revealed the Book brought forth by Moses as a light and guidance for people, which you split into separate sheets", that is separated sheets;

you reveal what agrees with your desires and support your opinion from these sheets. "revealing some and hiding much", with which they can be used in arguing with them, to let the rest of them in ignorance, and to limit the knowledge of the divine law with a certain group of them who manipulate religion in the way that pleases them. "... which you split into separate sheets—revealing some and hiding much? You have been taught ˹through this Quran˺ what neither you nor your forefathers knew.” Say, ˹O Prophet, ˺ “Allah ˹revealed it˺!” Then leave them to amuse themselves with falsehood"[Al-An'am:91] Allah called this extreme falsehood as amusement, because a group of people acting without knowledge, their actions would be for the purpose of amusement only. Woe them from this. Allah says, "This is " the sent Qur'an. "This is a blessed Book", written, Allah called it a Book because Allah wrote it in heaven in a Preserved Tablet. Then it was read; the word of Allah was read for Jibreel, then, Jibreel came with this Book, read it to Muhammad ﷺ, and commanded the Prophet to write it on the earth. Further, it is a Book that no other book on earth was written the way it was written, nor was it read the way it is read.

"This is a blessed Book which We have revealed" Allah described it as being blessed. "confirming what came before it", and the blessing of this Book comes from multiple aspects. First of all, numerous people believe in it for when its words touch a conscious heart, they encourage him to accept this religion. It is a Book of guidance and insight with which Allah guides whomever He pleases from His servants; this great crowd and the multitude of people were guided due to the revelation of this book. Further, it is a compelling miracle that will remain until the Day of Resurrection. Also, its blessing is for the great outcomes that result from it; whoever recites a letter from the Book of Allah, will be credited with a good deed, and a good deed gets a ten-fold reward. "The one who is proficient in the recitation of the Qur'an will be with the honourable and obedient scribes (angels)", "The one who was devoted to the Qur’ān will be told to recite,

ascend and recite carefully as he recited carefully when he was in the world, for he will reach his abode when he comes to the last verse he recites" this is a great blessing and the blessings of Qur'an are unlimited.

"confirming what came before it" means that the news that was mentioned in it, from the news of the previous people, confirms what Allah had revealed in the Books that preceded this book. So, if we read what Allah wrote about Nuh, Ibrahim, Musa, and Yusuf, then, compare what is stated in Qur'an with what was in the previous Books, we will find correspondence between them and confirmation, as well as the Qur'an corrects what the Jews and the Christians fabricated in their books about Allah. "confirming what came before it" that is from the Books. It (the Qur'an) confirms the truthfulness that they came with; believing in Allah, monotheism, worshiping Him, and the previous news whether this news was about Adam or before Adam regarding the creation of the heavens and the earth, the creation of Adam, sending him to the earth, and the creation of Heaven and Hell. "confirming what came before it".

Then, Allah says, "... so you may warn the Mother of Cities1 and everyone around it. Those who believe in the Hereafter ˹truly˺ believe in it and guard their prayers"[Al-An'am:92], which means we sent the Qur'an, this blessed Book, to warn the Mother of cities (Mecca). Allah called it the Mother of the cities because He chose it; He chose this place since the creation of heavens and earth, He chose this place and preferred it over all of the other places. As the Prophet said, "Allah has made this town a sanctuary since the day He created the Heavens and the Earth", and because Allah made the Last Message from His Messages in this place from which it heads towards the whole world. So, this city became the Mother of the world, the Mother of the cities of the whole world, because the message of Allah comes out from it, which is led, after that, by whoever Allah wills to guide from the members of the world; (the city) from which the rays of light shine. So, Allah called it the Mother of cities, and the Prophet said, "I have

been commanded to go to a town which will devour all towns", from the Mother of cities, Mecca, Allah sent this light of Muhammad; the light of Islam to cover the earth. "and everyone around it", the cities around Mecca. "o you may warn the Mother of Cities1 and everyone around it".

Allah says, "Those who believe in the Hereafter ˹truly˺ believe in it and guard their prayers" Allah referred to those who believe in the Qur'an as those who believe in the Hereafter. For believing in the hereafter and what it includes from judgment and standing between the Lord's hands. The one who believes in Him appreciates everything for he believes in the Qur'an, and believes that this is the Book of Allah. As for the one who does not believe in the hereafter, he blocks his ears and blinds his eyes from it; he does not listen to the word of Allah. Allah says, "Those who believe in the Hereafter ˹truly˺ believe in it", this includes exposing them to the fact that they do not believe in the hereafter. They do not believe in it because they thought it was impossible that Allah would restore the creation. Them referring to Arabs. Since they thought that this matter was impossible for Allah, they thought that it is impossible that Allah would restore the creation (after their death), taking into account that they believe that He is the One Who created the heavens and earth. Still, they do not believe that Allah will restore them after they die. Therefore, since this matter is a stable, firm belief in their minds, they see that believing in it (the Qur'an) is against reason and against logic. They used to say, "They said, "Once we are dead and reduced to dust and bones, will we really be resurrected?" [Al-Mu'minun:82], "˹Still˺ they ask ˹mockingly˺, "When we are disintegrated into the earth, will we really be raised as a new creation..."[As-Sajdah:10], this is a matter that they think impossible. "And they argue with Us—forgetting they were created—saying, "Who will give life to decayed bones?"[Ya-Sin:78], this is what this disbeliever says, excluding the fact that Allah has the ability to bring them back again, and this belief has become common to them. "No indeed, (but) their knowledge has been overtaken"

“overtaken” means to decrease little by little. "... In fact, they are in doubt about it. In truth, they are ˹totally˺ blind to it" [An-Naml:66], the situation reached to complete blindness from seeing it. When they denied the hereafter, the resurrection, and rising up, after that, they denied everything that results from this matter from believing the Prophet ﷺ, and believing the Qur'an. They got blinded by all of this, they saw that this is against logic and reason which is why they neglected it. Allah says, "Those who believe in the Hereafter", those who think that the hereafter is real. "who believe in", for who believes in the hereafter also believes in the resurrection, and believes in raising up. Further, there is no doubt that he believes in the words of Allah, and it is easy for him to understand that this is Muhammad the son of Abdullah, that he is the Messenger of God, and it is easy for him to understand that this Qur'an is from Allah.

"... Those who believe in the Hereafter ˹truly˺ believe in it and guard their prayers"[Al-An'am:92], it means not only believing, rather, they are also obeying the commands of Allah, and they guard their prayers as well. Further, prayers are the pillar of religion, and it is the greatest thing that Allah commanded His servants on earth to perform, prayer is the best subject matter. "and guard their prayers" for they are believing Muslims who act according to this belief. And that is their action that they maintain their prayers to Allah. For they are believers in their hearts and their deeds, which are the practical reflection of this belief. Prayer is the practical reflection of this belief. "and guard their prayers", and the meaning of guarding their prayer is maintaining it, never cutting it off, as well as performing it on time, doing its requisites, and performing its pillars. All of this comes under the meaning of guarding the prayers, "and guard their prayers".

Then Allah says, "Who does more wrong than the one who fabricates lies against Allah or claims, “I have received revelations!”—although nothing was revealed to them—or the one who says, “I can reveal the like of Allah’s revelations!”? If you ˹O Prophet˺ could only see the wrongdoers in the throes of

death while the angels are stretching out their hands ˹saying˺, “Give up your souls! Today you will be rewarded with the torment of disgrace for telling lies about Allah and for being arrogant towards His revelations!” (93), ˹Today˺ you have come back to Us all alone as We created you the first time—leaving behind everything We have provided you with. We do not see your intercessors with you—those you claimed were Allah’s partners ˹in worship˺. All your ties have been broken and all your claims have let you down.”"[Al-An'am:93-94].

Allah says, "Who does more wrong than the one who fabricates lies against Allah" , a declarative question meaning that no one is more wrong than this. Fabrication refers to making up lies, and making them up from oneself. "Who does more wrong than the one who fabricates lies against Allah" that he lied about Allah like saying Allah permits so, forbids so, wants so, does not do so, while he lies in the name of Allah. There is no one more wrong than that because fabricating lies about Allah, which is the greatest sin. And the gravest fabrication is lying in the name of Allah. Because the words of Allah are guidance and legislation. These are the words of Allah, so, if it was said that this is the word of Allah then it is referred to as Allah. If it is said that Allah, the Creator of the heavens and earth, commanded this, then it is an obligation. He forbids this, then it is an obligation to leave it. Permitted this then it's lawful, forbids this then it is forbidden. The word of Allah is legislation, guidance, and judgment. So, if any word from what was fabricated from oneself was referred to Allah, then this will become a judgment, guidance, and a legislation.

"or claims, “I have received revelations!”—although nothing was revealed to them" This is from lying about Allah, and this kind of lying is greater as well. Lying about Allah in any way is of the gravest sins; yet, the gravest of these lies is for a person to say that I am a Prophet and I have received revelations, meaning that Allah revealed to me. And the case is that Allah did not reveal anything to him. For whoever says that I have received revelations meaning that Allah chose

him, accordingly, the words of this person will become a religion and a legislation. Since Allah chose him, sent him, or made him a Prophet, then he is made a model for people, made his word religion, his law is made legislation, and his saying is a religion. If he said that this is permitted, or this is forbidden, then it is a law. Therefore, he referred himself to Allah, and he speaks as if he speaks in the name of Allah. "or claims, “I have received revelations!”—although nothing was revealed to them", meaning there is no one more wrong than that. "or the one who says, “I can reveal the like of Allah’s revelations!" that is from the other side, the one who does not refer to Allah but challenges the Lord and says I will reveal legislation, guidance, judgment, order, stories, and words as Allah did. Then, if he challenges Allah and says, "I can reveal the like of Allah’s revelations!", he says I oppose the Qur'an with a book like it in its miracles; no one is more wrong than that. I oppose the Qur'an with a book like it in its legislation. I provide legislation like Allah's legislation, I form fine beautiful words that include stories, and discourse that is better than the one which Allah sent. As the disbelievers of Mecca said, (come on) when the Prophet ﷺ had ended his assembly in teaching the people and exhorting them, in reciting the Qur'an over them, he said to them: come, I have from the news of Rustam and Svandyar, and the news of the sages of India, words that are more beautiful and better than the words of Muhammad, and then he comes and tells them from these stories. So, whoever said, "I can reveal the like of Allah’s revelations!" In any form of likeness to what Allah has revealed, of legislation, stories, judgment, or miracles. "I can reveal the like of Allah’s revelations!" no one is more wrong than this one, the one who challenges the Lord who says, "I can reveal the like of Allah’s revelations!"

Allah says, "If you ˹O Prophet˺ could only see the wrongdoers in the throes of death" had you seen the wrongdoers in the throes of death. That is if you see the oppressors when they are in the throes of death. The answer is omitted but it is

that you would have seen a terrible matter. Here, Allah reminds us of them in their state of weakness and the case of their souls being taken away. This is the state of the ones taken from the earth. The first case reflects upon their state in worldly life, they say, and are proud, and lie about Allah, they brag about what they are doing. The second case is when death comes to those, "If you ˹O Prophet˺ could only see the wrongdoers in the throes of death", Allah called them wrongdoers because all of those are wrongdoers including the one who fabricated lies about Allah, the one who says I have received revelations while he did not, and the one who claimed prophethood like Musaylimah the liar, Sajah, al-Aswad al-Ansi, al-Mukhtar Ibn Abi Ubayd Allah al-Thaqafi and others from the ones who claimed prophethood. "If you ˹O Prophet˺ could only see the wrongdoers", that is these who fabricated lies about Allah, bragged about it and said we will reveal like what was revealed by Allah. "in the throes of death" throes are the plural form of throe, and a throe is what comes to a person and covers him, anything that covers him. Further, death has throes, if it comes with its weight to a person to take his soul, then he loses his sensation and he faints. Then he wakes up then another severity from the severities of taking out the soul comes then he faints again, Allah says, "If you ˹O Prophet˺ could only see the wrongdoers in the throes of death". That is in his agonies while he covers their minds in the process of taking the soul out.

"while the angels are stretching out their hands" the angels; the angels of punishment are stretching out their hands to those. Stretching their hands with striking because it came to take their souls. Stretching is to spread the hand, and here, they spread it by striking as Allah says, "If only you could see when the angels take the souls of the disbelievers, beating their faces and backs..."[Al-Anfal:50]. "the angels take the souls of the disbelievers" meaning that the angels come to take out the soul of the disbelievers beating their faces and backs. The back is the part behind them. "while the angels are stretching out their hands" by

beating them, "Give up your souls!", this matter is to mock them, that is, take yourself out of throes and from death while your souls are being taken out (if you can). Can you take yourself out of this and go back to life again? He says to them, "Give up your souls!" from torment and destruction that you're in and about to go to. "Today you will be rewarded with the torment of disgrace" today, the day when your souls are being taken out to go back to Allah, you will be rewarded. Rewarded in the sense of taking their share and being rewarded for the deeds they have done. "the torment of disgrace", disgrace is humiliation, a torment that you will be humiliated with, and that is because the torment of Allah has stages for it is painful, and at the same time, it's humiliating for them. Painful due to being put into Hellfire. Yet, when he is dragged to Hell, this is humiliation, and being pulled upon his face into Hell it is also humiliation. And when he is beaten over his head with an iron hammer, this is humiliation, and when they get poured with boiling water from over their heads, this is painful and humiliating as well. Then, when he cries and is cursed and he is told, "˹The wicked will be told,˺ “Taste this. You mighty, noble one!"[Al-Dukhan:49], He says to him, "This is truly what you ˹all˺ used to doubt"[Al-Dukhan:50], He says to him "Is this magic, or do you not see?"[At-Tur:15]. That is how he gets blamed with different kinds of blame, and is reminded of what preceded his criminality and lying. And when he despises himself while he is in Hell, Allah says to him, "Indeed, it will be announced to the disbelievers, “Allah’s contempt for you—as you disbelieved when invited to belief—was far worse than your contempt for one another ˹Today˺” [Ghafir:10], the angels say to them, "Today you will be rewarded with the torment of disgrace" the torment of humiliation and disgrace. "for telling lies about Allah" for means because; because you told lies about Allah, for you have been lying about Allah. "and for being arrogant towards His revelations!", that is about these sent verses from Allah, were arrogant, did not follow these verses, were not submissive to it, and did not believe in it. Thus, you got arrogant and conceited not to believe in the verses of Allah nor follow them.

"˹Today˺ you have come back to Us all alone as We created you the first time" declaration from Allah to them, "you have come back to Us" O fabricators and liars. "all alone" one by one, "as We created you the first time" that is naked, uncircumcised, barefooted, without supporters, without soldiers, without attendants, and without servants. "you have come back to Us all alone", and this is the extreme weakness and humiliation; being without a retinue, without supporters, without soldiers, and without sons. "as We created you the first time" naked, as the Prophet ﷺ said, "On the Day of Resurrection, you will be assembled barefooted, naked and uncircumcised", then the Prophet read and said, "... Just as We produced the first creation, ˹so˺ shall We reproduce it. That is a promise binding on Us. We truly uphold ˹Our promises˺!"[Al-Anbya:104], "leaving behind everything We have provided you with", "leaving behind everything We have provided you with", what we have provided you, providing is giving. What we give you in the world, and everything that is given to a person is a temporal matter; he takes it, then, someone else takes it and so. "leaving behind everything We have provided you with" that is money, houses, castles, wives, sons, servants, and so on. They will leave all of this. "leaving behind everything We have provided you with" that is in the worldly life, "We do not see your intercessors with you—those you claimed were Allah's partners", "We do not see your intercessors", this is a mockery of them, it mocks them; we do not see your intercessors. They are called intercessors for they thought that these gods that they worship, other than Allah, will intercede for them. As was the case of the disbelievers from the Arabs who thought that the angels were the daughters of Allah who will intercede for them. And that these gods that they worship will be their intercessors when they meet Allah. "As for those who take other lords besides Him, ˹saying, ˺ "We worship them only so they may bring us closer to Allah", they said that they worship those to bring them close to Allah for they are our intercessors. Allah says, "They worship besides Allah others who can neither harm nor benefit them", that we worship them so that they provide us with

intercession with Allah. "We do not see your intercessors with you—those you claimed were Allah's partners" you claimed in the worldly life that these gods are the partners of Allah, that they have a partnership with Allah. Whether it is a partnership of creation and management as the Christians say about Isa, the son of Maryam ﷺ, or it is a partnership of intercession and it is an intercession that obligates Allah, as the polytheist of Arabs said. Or a partnership of attributes as when a slave of human beings gets worshiped, and their worshipers believe that they are the partners of Allah in His attributes. Meaning that they have a share with Him in His creation, sustenance, revival, causing death, ruling, and that they rule some creatures as the ruling of the Lord, as a result, they worship them apart from Allah.

"We do not see your intercessors with you—those you claimed were Allah's partners". Allah says, "All your ties have been broken", the whole reasons, all the reasons, relationships, ties, and the love that you had will be broken. "and all your claims have let you down", that what you claim will be lost and go away from you. All of your claims regarding these being your guardians and partners and that they will intercede for you when you meet Allah. All of this is left and lost, in other words, you are no longer thinking about it, rather, now you are thinking about how to get yourself out of this after the truth became apparent, as Allah says, "˹Consider the Day˺ when those who misled others will disown their followers—when they face the torment—and the bonds that united them will be cut off"[Al-Baqarah:166], and the bonds were cut off between these gods that were worshiped and those who worshiped them. "The ˹misled˺ followers will cry, "If only we could have a second chance, we would disown them" if we could have another chance in this world, "we would disown them as they disowned us". Allah says, "... And so Allah will make them remorseful of their misdeeds. And they will never ˹be able to˺ leave the Fire"[Al-Baqarah:167], here, Allah says to them, "All your ties have been broken", O followers and the followed ones who

advocated and supported each other in the falsehood, and those followers who took their followers as their guardians besides Allah," All your ties have been broken and all your claims have let you down".

يقول الله ﷻ: {وَلَقَدْ جِئْتُمُونَا فُرَادَى كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ وَتَرَكْتُمْ مَا خَوَّلْنَاكُمْ وَرَاءَ ظُهُورِكُمْ وَمَا نَرَى مَعَكُمْ شُفَعَاءَكُمُ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاءُ لَقَدْ تَقَطَّعَ بَيْنَكُمْ وَضَلَّ عَنكُمْ مَا كُنتُمْ تَزْعُمُونَ}[الأنعام:94]

says, "˹Today˺ you have come back to Us all alone as We created you ﷻ Allah .the first time—leaving behind everything We have provided you withWe do not see your intercessors with you—those you claimed were Allah's partners ˹in worship˺. All your ties have been broken and all your claims have let you down" [Al-An'am:94], a declaration from Allah to those who claimed that the gods they worshiped are the partners of Allah. And a threat from Him to those who fabricated lies about Allah. He says, "Who does more wrong than the one who fabricates lies against Allah or claims, "I have received revelations!"—although nothing was revealed to them" and Allah demonstrates their situations when death arrives, He says, "... or the one who says, "I can reveal the like of Allah's revelations!"? If you ˹O Prophet˺ could only see the wrongdoers in the throes of death while the angels are stretching out their hands ˹saying˺, "Give up your souls! Today you will be rewarded with the torment of disgrace for telling lies about Allah and for being arrogant towards His revelations!"[Al-An'am:93], "˹Today˺ you have come back to Us all alone", when you die, you die alone and come to Allah. "as We created you the first time", naked; this is how they are resurrected on the Day of Resurrection, they come and get gathered naked barefooted. "Just as We produced the first creation", "We do not see your intercessors with you—those you claimed were Allah's partners", the gods you worshiped without Allah and thought that they are Allah's partners with a partnership in His attributes, partnership in His rights, or partnership in His creation. Highly Exalted be He. They will be told, 'where are those partners that you claimed they were My partners?' "the Day He will call to them, "Where are

My ˹so-called˺ associate-gods?", that you claimed. "We do not see your intercessors with you—those you claimed were Allah's partners", this verse came in this context to mock them. Where are they? We do not see the ones you claimed that they are your partners in worldly life? Allah says, "All your ties have been broken and all your claims have let you down" here, after Allah demonstrated the humiliation of the worshipper and the worshiped, the follower and the followed. The worshiper and the worshiped from those who worshiped others than Allah. The follower and the followed from the ones who supported each other in falsehood and left the religion of Allah; their humiliation and disgrace will be on the Day of Resurrection.

Allah started showing His pride, that He is the Lord, tand he only One Who deserves to be worshiped, He says, "Indeed, Allah is the One Who causes seeds and fruit stones to sprout" Allah Who calls you to worship Him, these are His attributes, "Indeed, Allah is the One Who causes seeds and fruit stones to sprout. He brings forth the living from the dead and the dead from the living. That is Allah! How can you then be deluded ˹from the truth˺?" [Al-An'am:95] this is the Lord; the Lord Who deserves to be worshiped. "Indeed, Allah", Allah, the greatest name of God and to Whom all names are referred to. And the meaning of Allah is the God, and the term 'God' includes all the other names such as the Creator, the Provider, the Strong, the Manager, and the Mastermind. That all of existence owes Him, the Self-Sufficient Master, Whom all creatures need. This is the meaning of God, for there is no God but so, no God but so. A God is not but a Creator, a Provider, a Manager, an Owner of His servants, and owns His benefit and harm. Thus, this is the One Who deserves to be the God. That is why the name of Allah is the greatest name to God, He says, "Indeed, Allah is the One Who causes seeds and fruit stones to sprout", Allah is the One Who causes seeds and fruits stones to sprout. Seeds refers to all seeds which are used to implant, like wheat, barley, beans, and lentils; these are called seeds. And the fruit stones

are this seed for all trees, such as palm, apricot, and apples; these fruits include seeds inside them, thus, the seed that is inside these fruits is the fruit stone. Further, the seeds that we eat which are the seeds of these crops, and on the fruit stones and the seeds that is, with these seeds and fruit stones, the plants and the fruits, the creation of life, the animal and the human.

"Indeed, Allah is the One Who causes seeds and fruit stones to sprout", Allah indicated something here in this creation from the greatness of His ability which is that He causes seeds and fruit stones to sprout. Great action and a secret from the Creator's secrets, for a seed is put into the ground, it splits up, then the stalk comes out of it that pushes the spoil rising up, and the roots come out of it as well and goes down so that it gets stronger. The one who splits up the seed in this way, produces plants out of it, and splits the fruit stones like the seed of the balm. The seed of the apricot, this seed gets split up, then the stalk of the tree comes out of it rising up, and the roots going down; this is an action that cannot be done except by Allah. "Indeed, Allah is the One Who causes seeds and fruit stones to sprout", and how many seeds there are within the earth that Allah splits up to become plants. "Indeed, Allah is the One Who causes seeds and fruit stones to sprout", and Allah does all of this as mentioned in another verse, "Have you considered what you sow?" [Al-Waqiah:63], "Is it you who cause it to grow, or is it We Who do so?" Al-Waqiah:64], If We willed, We could simply reduce this ˹harvest˺ to chaff, leaving you to lament"[Al-Waqiah:65]. "Indeed, Allah is the One Who causes seeds and fruit stones to sprout".

After the splitting of the seed and the fruit stone from the splendor of the creation of Allah, "He brings forth the living from the dead", the living is the plant, and the dead is the seed and the fruit stone, their rest is death, as well as "and the dead from the living" Allah is also the one who gets the dead out of the living. The seeds and fruit stones out of the plants and fruits. Likewise, the words of living and dead include more than that, every living whether to an animal or

plant all of these Allah brings out from a previous death. Likewise, this animal and this plant, after their life, they turn to death. For a human -us- we were dead then Allah gave us life, then, after this life, He caused us death. That is why the disbeliever confesses on the Day of Resurrection, "They will plead, “Our Lord! You made us lifeless twice, and gave us life twice.1 Now we confess our sins. So is there any way out?"[Ghafir:11], You made us lifeless twice that we were dead, "How can you deny Allah? You were lifeless and He gave you life, then He will cause you to die and again bring you to life, and then to Him you will ˹all˺ be returned"[Al-Baqarah:28]. We were dead, we were nothing, or we were from this earth's materials then, after that, Allah gave us life in our mother's bellies, then He caused us death and we got buried. Then, He gives us life again, for Allah brings the life out of death, humans, plants, and animals. "and the dead from the living. That is Allah!", “that is” using a distant pronoun for the sake of reflecting the greatness of Allah, "How can you then be deluded ˹from the truth" How can you then be deluded? How can you then be deluded? The origin of Tu’fakoon (deluded) is Afakahu (put it up-side-down). Meaning that you will turn over your heads, which is the case of the ignorant. How can you then be deluded? that you are put over your heads, thus, you do not understand. In other words, be steady in order to understand what is being said to you, "How can you then be deluded?", push away and turn from this obvious truth; this is Allah's creation, this is His favor, and this is His action. Does a person turn from this God to worship others from the ones who cannot create a thing! "Can the One Who creates be equal to those who do not?"[An-Nahl:17, "Indeed, Allah is the One Who causes seeds and fruit stones to sprout. He brings forth the living from the dead and the dead from the living. That is Allah! How can you then be deluded ˹from the truth˺?"[Al-An'am:95].

"He causes the dawn to break", the night covers the earth with its darkness, then, the daylight comes and breaks this darkness from the horizon. It breaks it,

then pushes the night little by little until it fades away. When the daylight appears on the horizon, we notice that it splits the body of the dark night, it splits it then it pushes it. He is the Splitter; Allah causes the dawn to break. Break because He split and pushed this night from the face of the earth. "He causes the dawn to break", the one who does such a great thing is Allah. And after the advancement of their knowledge, humans saw that this matter is based on the fact that this land, on which all these people live, in its movement towards the sun causes the act of night and day. This is beyond description, as the ability of the Lord to carry this whole earth, to keep it like a ball suspended in this space, and rotates around itself and around the sun in such an accurate calculation; this is a matter that cannot be done except by the Lord. "Indeed, Allah ˹alone˺ keeps the heavens and the earth from falling apart. If they were to fall apart, none but Him could hold them up. He is truly Most Forbearing, All-Forgiving"[Fatir:41], "He causes the dawn to break, and has made the night for rest and ˹made˺ the sun and the moon ˹to travel˺ with precision..."[Al-An'am:96], He made the night a rest for the creatures; the plants, animals, and people rest in it. And the rest is the calmness and comfort. Further, the darkness of the night is suitable for calmness and rest. He Has made it in the sense that He created the night for you to rest. Further, calmness and rest are necessary for people, without which the creation would not have remained. As if the daytime was continuing forever, the ability of the people would vanish, the earth would have been burned, and people would not find time to rest their strength. Their strength would have been destroyed in no time then he dies. Therefore, Allah made this night for you to rest; this is the creation of Allah.

"[He is] the cleaver of daybreak and has made the night for rest and the sun and moon for calculation", the sun that is behind this night and day, and the moon that is the sign of the night; Allah created them according to a specific calculation. Husbana (in Arabic) is the exaggerated form of hisab. He did not say calculate, rather, He said calculation and it rhymes with fe'lan (in Arabic) which entails

exaggeration. And calculation means that it is a precise calculation that does not change or get altered. And people today know by tracking the movement of the sun and the moon that this movement is disciplined, that the sun does not lag behind and does not change in its rotation, order, and flow, not even for a part of a million parts of a second. Likewise, the moon in its rotation around this earth, as well as the rotation of the earth around itself and around the sun with its moon that revolves around it, is all disciplined in calculation beyond description. "and has made the night for rest and ˹made˺ the sun and the moon ˹to travel˺ with precision", with a precise calculation as Allah says, "The sun and the moon ˹travel˺ with precision" [Al-Rahman:5]. Then He says, "That is the design of the Almighty, All-Knowing", referring to this great precision and that everything revolves in its way at a specific time that does not change. "the design" given everything its value and amount. "the Almighty", The Victorious Who is not overcome by anything. Allah is the Victorious Who is not overcome by anything, and that is why He is the Subduer of the sun, the Subduer of the moon, the Subduer of the stars, and the Subduer of the earth. Everything from these is subdued by Allah and revolves according to His precise calculation. Allah says, "Then He turned towards the heaven when it was ˹still like˺ smoke, saying to it and to the earth, 'Submit, willingly or unwillingly.' They both responded, 'We submit willingly" [Fussilat:11], "So He formed the heaven into seven heavens in two Days, assigning to each its mandate..." [Fussilat:12]. Heaven and earth come to Allah obedient, in humiliation and submission to His command. "That is the design of the Almighty, All-Knowing", Al-Aziz (the Almighty) is from Izzah (victory), meaning the Predominant. Allah is the Predominant Who is not overpowered by anyone, for Allah is the Almighty. And Al-Izzah (glory) in the language of the Arabs is the victory. Therefore, they say, man Azzah bazza (who is the most powerful will win), means the one who got defeated, is stolen. "the Almighty, All-Knowing", and this is from His knowledge; this is from His

knowledge to make these creatures go according to this accurate account, and this is from the perfection of His knowledge.

Then, form His attributes and all this is guidance, Allah informs us of His attributes and shows us His creations, inventions, and His actions so that we could be guided to Him, and for creation leads to the creator. Say He who created this deserves to be worshiped instead of those gods that you worship without Allah "And He is the One Who has made the stars as your guide through the darkness of land and sea..."[Al-An'am:97] that is Allah calls you to worship Him with no partners with Him. "And He is the One Who has made the stars as your guide through the darkness of land and sea" Allah made it as one of its benefits for being guided by the stars which is a very great thing. People have known this since ancient times, and the map of these stars is also a regular map that does not lag behind and does not change. All stars from their raising to their set and their grouping is according to a stable movement that does not change. Depending on this, people on this earth knew their directions on this earth, and knew the times as well. Meaning that the rise of the such-and-such star or with its raising and its fading, and the meeting of this star with this star, the constants of these stars such as the star that is called the polar star. This is a fixed star in the sky whose position never changes, seen from anywhere on the earth, and therefore, it is known as a sign present in one place with respect to the earth. Accordingly, everyone on earth can be guided by this star, then cars and everything is disciplined, even the so-called comets that come out not in a circular or elliptical orbit, rather, in a sinuous flow. Further, it also walks with this sinuous flow without lagging behind, rather, it repeats this cycle as it is every time in the same way, at the same time, with the same specificity. "And He is the One Who has made the stars as your guide through the darkness of land and sea"[Al-An'am:97]. So that you will be guided by them on the paths in the darkness of the land, whether in the intense night we see the star, thus, we know that we are heading to the east, to the west, to the

north, to the south, or to the directions between the east and the west. So that man knows his destination. Moreover, in the darkness of the sea, when it is in the sea because the sea is extended, wherever you go, you see the blueness of the sea. Thus, if you do not know, then you look at the sky and will be able to know which side you are going toward.

"... guide through the darkness of land and sea. We have already made the signs clear for people who know"[Al-An'am:97], Allah says, "We have already made the signs clear", made it clear in the sense that He demonstrated His wisdom in this verse and that verse with explanation of them one by one. "We have already made the signs clear", Fassal (made clear from Fasl meaning separating in Arabic). He cut this verse from the other verse to make the wisdom and action of the Lord in these verses clear to you. His signs are visible in the heavens and the earth. Likewise, Allah has clarified the verses in the statement in what He revealed from the Qur'an; these verses are detailed, clear, and obvious. Allah has clarified it in the occurrence and the explanation of this and that. And this is "for people who know" But this is for people who are mindful, and people who have knowledge. As for those who are ignorant and do not learn or hear, they do not benefit from this Qur'an that was sent from Allah.

Then Allah continues with informing us of His attributes, He says, "And He is the One Who originated you all from a single soul", and it is Allah Who created you, meaning, O people, created from a single soul. Adam is the origin of mankind, Allah created him from the clay of this earth. He created him in the sky from the clay of this earth, His angels prostrated to him, and created his wife from one of his ribs. Allah made him sleep and took one of his ribs and created Hawwa for him. When he rose from his sleep, he found her next to him and married her. This is due to Allah's mercy and kindness for him. Then, from him, dispersed all human beings. They spread in this land with these enormous numbers, generation after generation from a single soul. Allah says, "O humanity! Be mindful of your

Lord Who created you from a single soul, and from it He created its mate" that is Hawwa. "and through both He spread countless men and women" dispersed means spread, the spread all of these people; now, on earth, live six billion people. However, every hundred years, the people on earth are renewed; for almost every hundred years, everyone on earth becomes within it, and a new century and a new generation arise. This is a very great thing, a tremendous ability of the Lord in acting. "And He is the One Who originated you all from a single soul".

Then Allah says, "then assigned you a place to live and another to ˹be laid to˺ rest", he made a place for the sperm, and a place for food. See how Allah created human beings from a single soul, He made a decision for a human seed in this woman's womb, and surrounded this womb with these strong bones. As Allah says, "then placed each ˹human˺ as a sperm-drop in a secure place" [Al-Mu'minun:13] in a secure place which is a refuge and a repository; a repository for food, which is the breast of the woman. Allah made it a repository; the woman, as soon as she gives birth to her newborn, Allah creates the food of this fetus in her breast, makes it a repository, and when this child comes to breastfeed, he finds this repository in which this food was deposited, pure and clean. Glory be to God, Glory be to the knowledgeable Creator. Sterilized available ready to feed this child. "And He is the One Who originated you all from a single soul,1 then assigned you a place to live and another to ˹be laid to˺ rest. We have already made the signs clear for people who comprehend" [Al-An'am:98]. Allah says, "We have already made the signs clear", see how Allah clarified the verses for you, revealing a verse by verse, but for people who understand; for the mindful people, to understand what Allah tells, and to look at these verses with the eyes of understanding and mindfulness. Yet, he who does not look at these verses is blind. He knows how he is created, that he was sperm in his mother’s womb, that he was included in this life and came out, that Allah gives this woman this food for her son, and prepares the child without teaching him. That he comes and feeds

from his mother’s breast; Who did teach him that this place is the place of food? What informs him that this movement, the sucking motion with which he sucks, is what enables him to extract milk from the mother's breast? Who taught him this? Allah. But when the believer looks at this, he looks with the eyes of understanding and mindfulness. Thus, he benefits from these signs of Allah when his eyes fall on them, nevertheless, the disbeliever and the neglectant see those signs but concede them meaningless. "How many signs in the heavens and the earth do they pass by with indifference!"[Yusef:105], "We have already made the signs clear for people who comprehend".

Then He continues in demonstrating the attributes of the Lord, Allah says, "And He is the One Who sends down rain from the sky—causing all kinds of plants to grow—producing green stalks from which We bring forth clustered grain. And from palm trees come clusters of dates hanging within reach. ˹There are˺ also gardens of grapevines, olives, and pomegranates, similar ˹in shape˺ but dissimilar ˹in taste˺. Look at their fruit as it yields and ripens! Indeed, in these are signs for people who believe" [Al-An'am:99], this is also a sign of the miracles of Allah in His creation. The pronoun refers to Allah Who informs us about Himself through His creatures and His signs in creation. "And He is the One Who sends down rain from the sky", the rainwater; it is called from the sky because the sky in the language of Arabs, and it refers to all that is above you, and the rain comes from our nearest point from this altitude. "And He is the One Who sends down rain from the sky producing", Allah says, "causing all kinds of plants to grow", That rain brought us out of the ground. " all kinds of plants", more than two million species of plants exist on this earth of what the humans know, as well as, those which a person is still ignorant of until today from the types of plants, which are numerous; perhaps more than the ones he knows. "causing all kinds of plants to grow—producing" that is from this plant, "green ", greens are the beginning of the fruit. "from which We bring forth clustered grain", the beginning

of the fruit is green as a thin, gelatinous substance. Then Allah brings out from this a thick cluster grain, as it is in a wheat spike or in a rice or corn spike. Grains that cluster together, as well as these seeds that cluster, and it is a wonder of the cluster of these spikes. If a person came by himself to take a group of these grains and tried to stack them together, he cannot put them in this way. This is, undoubtedly, that even this matter which is the work of a combination, this human being cannot do it. All of this is by the action of the Creator.

Then Allah says, "And from palm trees come clusters of dates hanging within reach" meaning that He created for you from the palm, and from its spathe. The spathe is what exists at the beginning of the spathe of the palm in this cover and preservation. "clusters of dates hanging within reach", the clusters of dates emerged at that time after the palm's shell splits and exits the clusters of dates. The cluster of dates is the set of a stalk, raceme with dry dates, or fresh date-fruits. clusters of dates are the plural of the cluster. "hanging within reach", near; the date palm begins the fruits while it is on the surface of the earth. It is possible that the cluster reaches the surface of the earth first. Then, after that, the date palm ascends and remains close by, then if it ascends, it will also be close, for with what Allah created for him from anguish.

يقول الله ﷻ: {وَهُوَ الَّذِي أَنزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا نُخْرِجُ مِنْهُ حَبًّا مُتَرَاكِبًا وَمِنَ النَّخْلِ مِنْ طَلْعِهَا قِنْوَانٌ دَانِيَةٌ وَجَنَّاتٍ مِنْ أَعْنَابٍ وَالزَّيْتُونَ وَالرُّمَّانَ مُشْتَبِهًا وَغَيْرَ مُتَشَابِهٍ انظُرُوا إِلَى ثَمَرِهِ إِذَا أَثْمَرَ وَيَنْعِهِ إِنَّ فِي ذَلِكُمْ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ}[الأنعام:99]

says, "And He is the One Who sends down rain from the sky—causing ﷻ Allah all kinds of plants to grow—producing green stalks from which We bring forth .clustered grainAnd from palm trees come clusters of dates hanging within reach. ˹There are˺ also gardens of grapevines, olives, and pomegranates, similar ˹in shape˺ but dissimilar ˹in taste˺. Look at their fruit as it yields and ripens! Indeed, in these are signs for people who believe" (Al-An'am:99), these verses are a

continuation where Allah demonstrates the greatness of His attributes and that He is the Lord, the Creator of everything, the Innovator of all of this creation, and, therefore, He alone deserves worship. Thus, what is worshiped without Him, creates nothing for himself, does not have any harm or benefit for himself, and is vain. Allah directs His servants to look to His attributes to demonstrate that this is your Lord Who has these qualities, and, therefore, He alone deserves worship. "And He is the One Who sends down rain from the sky", the rainwater, "causing all kinds of plants to grow", all kinds of plants with different colors, tastes, characteristics, shapes, and the enormous multiple benefits. Botanists say that more than two million plants are now known, yet, there are a vast number of unknown plants on earth until this time. "causing all kinds of plants to grow—producing", that is from plants, "green stalks", the beginning of the plant. "from which We bring forth clustered grain", seeds that cluster on each other, lined; as seen in the wheat crops, the rice crops, and the corn cobs. "from which We bring forth clustered grain. And from palm trees come clusters of dates hanging within reach": Likewise, from the palm trees. Allah brings out clusters of dates. The cluster includes the raceme, the palm stalk, and the fruit all of which are within reach. "Also gardens of grapevines", that Allah brought out from the falling rainwater, which He descends from the sky. The gardens are the plural of the garden which is orchards; from grapes of different types, as well as different flavors, shapes, and colors. Then, "olives, and pomegranates, similar ˹in shape˺ but dissimilar ˹in taste˺", olives and pomegranates are similar, in the sense of the outward form in terms of the tree, leaves, even in terms of its flowers. They may be similar, but they are not the same in the properties of the fruits, because these pomegranates, once you find them sour, and in others, they taste sweet. Further, they might be sweet-sour. It is also different in the degrees of color within the same fruit of pomegranate. Likewise, olives; olive trees may look similar, but they differ in terms of the fruits. They are completely different; there is a great difference between an olive tree and another. "Look at their fruit as it yields and

ripens!", the beauty of the fruit when it sprouts, and its freshness, which has been healthy, bright, full of freshness, and greenness, as well as its delicacy, because it is juicy and soft when the fruit begins to appear. "Look at their fruit as it yields and ripens!" when the first fruit emerges. "And ripens", referring to its tenderness and freshness at the beginning of the fruit. "Indeed, in these are signs for people who believe", in all of this creation, which is the multiple plants, with its different shapes, colors, and characteristics. These signs, more than one sign for the people who believe, but only for people of faith. A sign indicating the ability of Allah to bring out these pairs of joyful plants. What is this ability! He is Compassion over His servants that He provided them with this vast livelihood of many colors and shapes; thus, this would have a lot of diversity and joy for them, as well as the fact that this has its seasons and times; this is a great matter. Likewise, the multiplicity of the tremendous benefits from a fruit that produces oil, a fruit with its juice, a fruit by saving it; a great matter of livelihood that Allah created in this way. " Indeed, in these are signs for people who believe", but for people of faith, they believe and know that these are the signs of the Lord and this is His creation.

This is after this demonstration of the attributes of Allah, beginning with His saying, "Indeed, Allah is the One Who causes seeds and fruit stones to sprout. He brings forth the living from the dead and the dead from the living. That is Allah! How can you then be deluded ˹from the truth˺?"(Al-An'am:95), How do you turn and worship others and go to others? "He causes the dawn to break, and has made the night for rest and ˹made˺ the sun and the moon ˹to travel˺ with precision. That is the design of , All-Knowing" (Al-An'am:96), "And He is the One Who has made the stars as your guide through the darkness of land and sea. We have already made the signs clear for people who know"(Al-An'am:97), "And He is the One Who originated you all from a single soul,1 then assigned you a place to live and another to ˹be laid to˺ rest. We have already made the signs clear for

people who comprehend"(Al-an'am:98), "And He is the One Who sends down rain from the sky" To the end of the verse, this is all from the creation of the Lord.

Then comes the comparison with what is worshiped without Allah, "Yet they associate the jinn with Allah ˹in worship˺, even though He created them, and they falsely attribute to Him sons and daughters out of ignorance. Glorified and Exalted is He above what they claim!" (Al-An'am:100), notice the injustice of the unbelieving polytheist. How could they turn away from the Lord, the Creator of all creatures with this creativity and with all of these signs? How could they turn away? Then, they associated Jinn with Allah in creation. They made Jinn Allah's partners in creation, and in truth. As a result, they sacrifice these creatures to make an offer to get close to Satan. They think that these Jinn are the partners of Allah. Arabs used to think that Allah got married to Jinn and gave birth to angels. Highly Exalted is Allah. "Yet they associate the jinn with Allah" that Jinn are the partners of Allah. "even though He created them", and the reality is that Allah created them and they are not His partners. "and they falsely attribute to Him sons and daughters out of ignorance", they have falsely attributed that to Allah. Allah stated that their attribution of those sons and daughter is false attribution, and that this is something that only a clumsy person who lacks mind and understanding may say so. "and they falsely attribute to Him sons and daughters out of ignorance", they attributed to Allah sons and daughters; sons as the Christians said that Isa is a god from God, and that he is the firstborn son of Allah, he is His firstborn son whom He loved with all of His heart. How can Allah have a son? Allah is Highly-Exalted above that. And girls as the words of the Arabs; the Arabs claimed that the angels are the daughters of Allah, that Allah married Jinn and gave birth to the angels. Allah is Most High than what they claim. "and they falsely attribute to Him sons and daughters out of ignorance", out of ignorance and saying about Allah, in addition to lying and fabrication. "Glorified and Exalted is He above what they claim!", glorifying Him, praise, honor, and

exclusion. Meaning that Allah is far from their pernicious description of Allah, claiming that He is married and that He has born kids. Allah is above that. "Glorified and Exalted is He", Allah is above what they describe, they forge lies against Allah. "Glorified and Exalted is He above what they claim!", their description means that they are describing the Lord as if He was a created being; Highly Exalted is He. He transcends from the attributes of imperfection and Allah is the steadfast Who neither begets nor is born. He is the first and there is nothing before Him, and He is the last and there is nothing after Him. And He is the Dominant, so there is nothing above Him, and He is hidden, so there is nothing without Him. How can this God, the Creator of the heavens and the earth and the only King, be described by criminals in this way?

"Glorified and Exalted is He above what they claim!" (Al-An'am:100) ˹He is˺ the Originator of the heavens and earth", originating is creating without being similar to anything else. Allah created the heavens and the earth without a previous example. This example did not exist and Allah conveyed it. Highly Exalted is Allah. Rather, He distinguished the heavens and the earth from nothing to existence without a previous example. He created it, organized and arranged it in this wonderful way. "˹He is˺ the Originator of the heavens and earth. How could He have children when He has no mate..." (Al-An'am:101). How could He? Meaning how come? How could Allah have children as the Christians say that Isa is His son, the Jews say Uzair is His son, and the Arab polytheists say angels are His daughters? How could He have children born to Him when He has no mate? Allah does not have a mate; a wife, Allah is above that, for He is the steadfast and He did not have a mate (a wife). "He created all things", everything that Allah created, so all that is produced by Allah is created; angels, Jinn, mankind, Isa, Uzair, people, the heavens, the earth, and all that Allah made is from His creation. He established it from nothingness. He says about Isa, "Indeed, the example of Jesus in the sight of Allah is like that of Adam. He created him

from dust, then said to him, “Be!” And he was!" (Ali-'Imran:59), so, all that He made is from His creation, and nothing of it was born to Him or from Him. So, nothing has been separated from Allah, and there is no part of Him. "Still the pagans have made some of His creation out to be a part of Him.1 Indeed, humankind is clearly ungrateful" (Al-Zukhruf:15), "Say, ˹O Prophet, ˺ “He is Allah—One ˹and Indivisible˺ (1) Allah—the Sustainer ˹needed by all (2) He has never had offspring, nor was He born (3) And there is none comparable to Him (4)"(Al-Ikhlas:1-4).

"˹He is˺ the Originator of the heavens and earth. How could He have children when He has no mate? He created all things and has ˹perfect˺ knowledge of everything" (Al-An'am:101). Despite the fact that He created everything, nothing about the creature is hidden from Him. He is the All-Knowing, not a temporary knowledge that He knew. That He knew His creatures the day He created them, then He forgot about them. No, rather, it is a permanent, perfect, and complete knowledge; a knowledge that encompasses everything in every time and in every moment, before He created them, after He created them, and reaches the future tense as well. He counts every deed that is done by every single creature, whether it is a willing creature that does things according to his will, or a non-willing creature like rocks, trees, rivers, and pastures. Allah encompassed all of these and all of its movement within His knowledge. "Not even a leaf falls without His knowledge", the falling paper falls with Allah's knowledge. "With Him are the keys of the unseen—no one knows them except Him. And He knows what is in the land and sea. Not even a leaf falls without His knowledge, nor a grain in the darkness of the earth or anything—green or dry—but is ˹written˺ in a perfect Record" (Al-An'am:59), rather, He is with everyone in every whisper from the whispers of his tongue, in every thought from his heart's thoughts. Further, if a person went to record whatever comes to his mind every day, he would produce folders in a single day. Your thoughts; your thoughts are what comes to your heart

day and night from dialogues. In addition to what people call daydream, from what you wish for, what you want, your struggle with this, and your fight with that. All of these occur within your heart; you quarrel with this, reconcile with this, love this, wish to have this, do not wish to have that, and this and that comes to your mind. The heart (qalb in Arabic) is from fluctuation (taqalab in Arabic). The heart is always fluctuating, always thinking, and enormous thoughts occur in it; all of this is recorded and its knowledge calculated with Allah. Allah knows what is hidden within hearts. However, all these thoughts are not for one creature or one human being in existence, rather, it is to all of these existing creatures counted by Allah. Then, Allah reminds and informs every person of what he has encountered. "To Allah ˹alone˺ belongs whatever is in the heavens and whatever is on the earth. Whether you reveal what is in your hearts or conceal it, Allah will call you to account for it. He forgives whoever He wills, and punishes whoever He wills. And Allah is Most Capable of everything" (Al-Baqarah:284). Allah created everything from His creation and He knows everything.

Then "That is Allah—your Lord! There is no god ˹worthy of worship˺ except Him. ˹He is˺ the Creator of all things, so worship Him ˹alone˺. And He is the Maintainer of everything" (Al-An'am:102), "That is", means that Allah informed us about Himself, starting from His saying, "Indeed, Allah is the One Who causes seeds and fruit stones to sprout", the doer of all these actions is this Creator Who is characterized by these qualities. "That is", by referring to the distant to glorify the Lord. "That is Allah—your Lord!", your Owner, your Creator, and Who is in charge of your affairs; you do not have a God other than Him, your Master, for He is obeyed, Who there is no god but He. "That is Allah—your Lord! There is no god ˹worthy of worship˺ except Him", There is no god but Allah on the truth, there is no god who deserves to be worshiped. There is no god but He, and it is a reality. So, whoever ascribes to him deity other than God is false, because there is no god but He. As for others, it is a claim, a lie, and a falsehood. For example,

you called the sun a god but it is not a god, rather, you called it so. Lat is a god, Al Uzza is a god, Hubal is a god, Isa is a god, and Al-Uzair is a god, trees are gods, and cows are, for some people, god, and so on ... Everything of these was worshiped by humans. So, human beings have gone astray in this regard, there is no limit. Human beings worshiped everything, and the polytheists fell astray and worshiped everything; worshiping the sun, moon, air, wind, angels, Jinn, mankind, sea, trees and fruits. They even worshiped the vile parts of man, human's private parts, a man's nakedness, and woman's nakedness. There are people who worshiped snakes, serpents, and monkeys... Therefore, the delusion in this scope is limitless, on the other hand, they named all of these gods in the sense that they worshiped them. Everything that is worshiped without Allah is a god, and whoever is stated as a god will be addressed, worshiped, asked, feared, and attributes integrity to it, thus, this is a god. As the polytheists said, "Has he reduced ˹all˺ the gods to One God? Indeed, this is something totally astonishing (5), The chiefs among them went forth saying, "Carry on, and stand firm in devotion to your gods (6)..."(Sad:5-6). What is this that they will be patient with! Lat, Al- Uzza, and Manat; those are their gods, which they were commanded to be patient with, and that they are true gods. For Allah is the God that there is no God but He. There is no god in reality who deserves to be called a god but He.

"The Creator of all things", is the most specific characteristic of Allah's attributes that He is the Creator of everything. So, all that is made is created by Allah, even these false gods are created by Allah. And, sometimes, they are created by the ones who worship them; a person makes a statue, and that is why Ibrahim said to his people, "when it is Allah Who created you and whatever you do?" (As-Saffat:96). These gods that you made. Allah is your Creator and the Creator of what you made. The Creator of what you made yourself, and the Creator of what you do because, in the end, He is the One Who created you. And you are not able to create without His command and His will. Allah is the Creator

of everything, there is no Creator but Allah. So, worship Him as long as He is characterized by these qualities. A command from Him to direct the servants to worship Him for He is the One Alone Who deserves to be worshiped.

Then, He says, "And He is the Maintainer of everything", that is, creation and inflection. "And He is the Maintainer of everything", that is, He is the One entrusted with everything. And the guardian of a thing is the one entrusted with it. I say this is entrusted with this matter, meaning that he is the disposer of it and the person in charge of it. Further, Allah is the Guardian of everything, meaning that He is in charge of everything and the disposer of everything. A guardian, not in the sense that someone else made Him a guardian and handed the matter to Him, no. Allah is the guardian meaning that He is in charge. For Allah is the Guardian, the Disposer of everything, and these are the two sides of the ownership for Allah. The creation, then He did not leave His creation or make someone else in charge of it, rather, He took the charge because He is the Creator of everything. "And He is the Maintainer of everything".

Here, He says, "... Allah—your Lord! There is no god ˹worthy of worship˺ except Him. ˹He is˺ the Creator of all things, so worship Him ˹alone˺. And He is the Maintainer of everything"(Al-An'am:102), Allah is the Maintainer of everything; in the sun, in the moon, in the heavens, on the earth, in all the worlds, angels, Jinn and mankind; Allah possesses their disposition. A Creature of all these creatures does not act except by His universal, fateful command, even laughing and crying. "and that to your Lord ˹alone˺ is the ultimate return ˹of all things(42)Moreover, He is the One Who brings about joy and sadness(43)And He is the One Who gives life and causes death(44)And He created the pairs—males and females(45)from a sperm-drop when it is emitted(46)And it is upon Him to bring about re-creation(47)And He is the One Who enriches and impoverishes(48)". Then being rich and impoverished is from Him, I got a car, or a house; it is all from Allah. "And He alone is the Lord of Sirius(49)And He

destroyed the first ˹people of˺ ’Âd(50) and ˹then˺ Thamûd,1 sparing no one(51)And before ˹that He destroyed˺ the people of Noah, who were truly far worse in wrongdoing and transgression(52)And ˹it was˺ He ˹Who˺ turned the cities ˹of Sodom and Gomorrah˺ upside down(53)How overwhelming was what covered ˹them˺!(54)Now, which of your Lord’s favours will you dispute?"(An-Najm:42-55). The action is all His, thus, there is no creator but He, and there is no disposer but He.

Then Allah says from His attributes, "No vision can encompass Him, but He encompasses all vision..."(Al-An'am:103), referring to Allah "That is Allah—your Lord! There is no god ˹worthy of worship˺ except Him. ˹He is˺ the Creator of all things, so worship Him ˹alone˺. And He is the Maintainer of everything(102)No vision can encompass Him, but He encompasses all vision. For He is the Most Subtle, All-Aware" (Al-An'am:102-103), no vision can encompass or grasp Him, no vision can encompass nor grasp Him in order to see Him the way Allah sees His creatures. Rather, Allah is most high and exalted from being encompassed by sights. Further, encompassing is not in the sense of being caught up, for the people of belief will certainly see Allah in the Hereafter. Therefore, He will be seen; as stated in the Hadith that the companions asked the Prophet ﷺ, "Messenger of Allah I shall we see our Lord on the Day of Resurrection? Do you feel any trouble in seeing the moon when there is no cloud over it? Do you feel any trouble from congestion and damage, meaning. "in seeing the sun without being covered by a veil or clouds? Then, the Prophet said, Verily you would see Him like this", you will see your Lord as you see the sun and moon each in its place, with no congestion nor trouble. He says, "On that Day ˹some˺ faces will be bright (22) looking at their Lord"(Al-Qiyamah:22-23). You look at your Lord, and here, Allah proved and mentioned looking at faces. He says, "Those who do good will have the finest reward", the heaven, "and ˹even˺ more", The interpreters of the predecessors said that "and ˹even˺ more" refers to looking

at the face of Allah. There is no doubt that seeing Him is possible, but it is in the Hereafter. As Allah said to Musa when he asked to see Him, " he asked, “My Lord! Reveal Yourself to me so I may see You" Allah said to him, "... Allah answered, “You cannot see Me! But look at the mountain. If it remains firm in its place, only then will you see Me.” When his Lord appeared to the mountain, He levelled it to dust and Moses collapsed unconscious. When he recovered, he cried, “Glory be to You! I turn to You in repentance and I am the first of the believers, Allah said, “O Moses! I have ˹already˺ elevated you above all others by My messages and speech..."(Al-A'raf:143-144). I chose you and preferred you with the messages sent to you and with my words that you heard; the words of Allah. "So hold firmly to what I have given you", do not ask for more. "and be grateful".

There is no doubt that denying that Allah would be seen is lying about Allah. Those who said that Allah will not be seen and that one of His attributes is that He cannot be seen, they are not but, first of all, they accuse Allah of lying, they accuse the Apostles of lying, and they are ignorant like Musa who said, "he asked, “My Lord! Reveal Yourself to me so I may see You" if one of the attributes of Allah not to be seen, what Musa asked would have been from the impossible matters. Further, it is from the most ignorant of ignorance, from a Messenger who knows that one of the attributes of Allah, that He cannot be seen, to ask such a question. As well as the question of the companions of the Prophet ﷺ as in the hadith of Abu Dhar that He says to the Prophet, "Did you see thy Lord?", and that was in the Ascent. He says: (He is) Light; how could I see Him?". If one of the attributes of Allah is not to be seen, the question of Abu Dhar would be a question of ignorance. However, the Prophet would have forbidden him from asking such a question. That is, how could you ask this question that Allah would not be seen? Thus, Allah is Exalted and above what the ignorant say. Rather, from the attributes of Allah that He will be seen. Yet, seeing Allah is a great blessing and grace, which will not be for anyone in this world, as the Prophet said, "he also

said: Bear this thing in mind that none amongst you would be able to see Allah, the Exalted and Glorious, until he dies", that is Allah is not seen except after death, and seeing Him would be to the people of heaven as it was proven.

Allah says, "No vision can encompass Him". It was interpreted here in light of the verses and Hadith that "cannot be encompassed" does not mean cannot be caught up, rather, cannot grasp Him. "No vision can encompass Him, but He encompasses all vision..."(Al-An'am:103) He encompasses vision, all of it, nothing is hidden from Him. "For He is the Most Subtle, All-Aware", subtle means being subtle towards His servants. The subtle of Allah himself, and the subtle in fates, therefore, Allah is the subtle. Yet, despite the utmost clarity of the Lord, His creation does not see Him, because His veil has hidden Him from them. Proud of his glory and greatness, as the Prophet said, "His Veil is Light, and if He were to remove it, the glory of His Face would burn everything of His creation, as far as His gaze reaches". He is the expert of His servants, so, even though He is the Lord, the God Who appears above all things, yet, He knows every small matter of His creation.

يقول الله ﷻ: {ذَلِكُمُ اللَّهُ رَبُّكُمْ لا إِلَهَ إِلَّا هُوَ خَالِقُ كُلِّ شَيْءٍ فَاعْبُدُوهُ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ (102) لا تُدْرِكُهُ الأَبْصَارُ وَهُوَ يُدْرِكُ الأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ}[الأنعام:103]، ذلكم المشار إليه هو الآيات السابقة، التي وصف الله -تبارك وتعالى- بها نفسه، من قوله -تبارك وتعالى- {إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَى يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَمُخْرِجُ الْمَيِّتِ مِنَ الْحَيِّ ذَلِكُمُ اللَّهُ فَأَنَّى تُؤْفَكُونَ (95) فَالِقُ الإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ (96) وَهُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ لِتَهْتَدُوا بِهَا فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ قَدْ فَصَّلْنَا الآيَاتِ لِقَوْمٍ يَعْلَمُونَ}[الأنعام:95-97]، إلى قوله -جل وعلا- {بَدِيعُ السَّمَوَاتِ وَالأَرْضِ أَنَّى يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُنْ لَهُ صَاحِبَةٌ وَخَلَقَ كُلَّ شَيْءٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ}[الأنعام:101].

ˉsays, "That is Allah—your Lord! There is no god ˊworthy of worship ﷻ Allah .ˉexcept Him. ˊHe isˉ the Creator of all things, so worship Him ˊaloneAnd He is the Maintainer of everything (102) No vision can encompass Him, but He

encompasses all vision. For He is the Most Subtle, All-Aware"[Al-An'am:103], what is referred to in the previous verses are the attributes of Allah, with which He described Himself. He says, "Indeed, Allah is the One Who causes seeds and fruit stones to sprout. He brings forth the living from the dead and the dead from the living. That is Allah! How can you then be deluded ˹from the truth˺? (95) He causes the dawn to break, and has made the night for rest and ˹made˺ the sun and the moon ˹to travel˺ with precision. That is the design of the Almighty, All-Knowing (96) And He is the One Who has made the stars as your guide through the darkness of land and sea. We have already made the signs clear for people who know"[Al-An'am:95-97] to the verse where Allah says, "˹He is˺ the Originator of the heavens and earth. How could He have children when He has no mate? He created all things and has ˹perfect˺ knowledge of everything"[Al-An'am:101].

Then, Allah says, "That is Allah—your Lord!", that is, Allah is described with these attributes that He mentioned to you from His attributes, and His creation which attests His attributes as the greatness of His creation results from His attributes. He says, "That is Allah—your Lord" . The referred to is Allah, your God, your Lord, your Creator, your Maker and Shaper of forms. "There is no god ˹worthy of worship˺ except Him", In fact, everything to which the divinity is referred other than Him is false, for everything that humans call a god other than Allah is not a god in reality, even if they call it a god. Because the God who deserves to be a God and is called with this name must be a creator, provider, disposes, and has blessings over his servant, for He is the one who created him and manages his affairs; from Him he seeks benefit, and from Him he gets harmed. And as for the one who cannot benefit nor harm others and does not even have any benefit or harm for itself; how can it be a god? How can it be worshiped? How can it be followed! How can it be feared! How can it be sought when it has nothing and owns nothing! How can it be feared when it does not have favor over

itself nor can harm others? Then, there is no God but He in reality. Then, Allah gathered the attributes of divinity by saying, "˹He is˺ the Creator of all things" everything; everything other than Himself is created. "so worship Him" then this is the real God, so worship Him. Then, "And He is the Maintainer of everything" for He is the Creator of everything, and He is the One in charge of everything, as the one in charge of a matter is the one who manages its affairs.

"No vision can encompass Him", the vision of the creatures cannot encompass Him for He is covered from His creatures with His pride and greatness, as the Prophet ﷺ says, "His Veil is Light, and if He were to remove it, the glory of his Face would burn everything of His creation, as far as His gaze reaches". Nothing from the creatures of Allah is absent from His sight. "No vision can encompass Him" yet, the believers will see Him in the Hereafter as it is stated in the Hadith and as was mentioned in the verses of the Qur'an. He says, "On that Day ˹some˺ faces will be bright"[Al-Qiyamah:22], "looking at their Lord" [Al-Qiyamah:23]. And Allah says, "Those who do good will have the finest reward and ˹even˺ more", and "more" refers to looking at the Lord's face. And the Prophet ﷺ said when he was asked, "O Messenger of Allah shall we see our Lord on the Day of Resurrection? He said, Do you feel any trouble in seeing the sun when there is no cloud over it? Do you feel any trouble in seeing the moon when there is no cloud over it? Verily you would see Him like this" that is each will see Him from his position in the Heaven, will see His Lord with no congestion or damage, without harming each other to see their Lord.

"No vision can encompass Him, but He encompasses all vision..."[Al-An'am:103], that He encompasses, His vision encompasses all of His creation. Nothing, not even a little thing, is lost, neither from His sight, nor from His hearing, nor from His knowledge. Rather, He encompasses everything with His knowledge, for His vision perceives all His creatures. His hearing is everywhere, thus, He hears His creatures despite the different languages and dialects, in all

voices and all the times. Allah witnesses over all things and is All-Hearing and All-Seeing. "Do you not see that Allah knows whatever is in the heavens and whatever is on the earth? If three converse privately, He is their fourth. If five, He is their sixth. Whether fewer or more, He is with them wherever they may be. Then, on the Day of Judgment, He will inform them of what they have done. Surely Allah has ˹perfect˺ knowledge of all things" [Al-Mujadila:7].

"For He is the Most Subtle, All-Aware", the Most Subtle; He sees everyone but His creatures cannot see Him. The most subtle, the All-knowing, the All-Aware, the All-Knowing, Who has the perfect and complete knowledge, and Who knows best what is hidden. Subtlety is more special and specific than knowledge.

Then, Allah says, "Indeed, there have come to you insights from your Lord", after this perfect demonstration of the names and attributes of Allah, and after this comparison between the Lord God, the God that there is no God but He, and that these are His attributes. And He demonstrated that what they worship without Him, what do they worship without Allah? What would mankind worship without Allah? Servants, females, and creatures that do not benefit nor harm themselves. Among the most honorable is the sun; it is among the most honorable things that people have ever worshiped from creatures. And the most honorable are angels, which are the most honorable from creatures that are being worshiped by mankind. And the polytheists of Arabs used to feel pride over the Muslims and saw that they were better than Christians. "They exclaimed, “Which is better: our gods or Jesus?" the gods that we worship (the angels), are better or him (Isa the son of Maryam). Allah says, "... They cite him only to argue"[Az-Zukhruf:58], Allah did not make anything but Him to be worshiped. "... if We ˹ever˺ appointed ˹other˺ gods to be worshipped besides the Most Compassionate"[Az-Zukhruf:45], Exalted be He high above that. Allah says, "Indeed, there have come to you insights from your Lord", Allah described Himself to you with these detailed qualities, in order to introduce Himself to you by telling us about Himself, and by

demonstrating His creatures, inventions, and innovation that you live in, and that you are all from the inventions of this Lord and His innovation. "Indeed, there have come to you insights from your Lord", signs by which you can see and know truth from falsehood, and the greatest truth is Allah. There is no greater truth than Allah, and the greatest falsehood is all that is called a deity without Allah. This is the greatest lie, the greatest lie that can be fabricated on earth is saying that there are gods with Allah. "Indeed, there have come to you insights from your Lord. So whoever chooses to see, it is for their own good. But whoever chooses to be blind, it is to their own loss..."[Al-An'am:104], a threat. This is a threat; however, Allah's system of rewarding is as He says, he who saw the truth, the benefit of that would be for himself, who took the path to Allah, who knew his Lord who deserves the deity which is Allah alone, then, this is for himself. This is his monotheism and his faith in Allah and his unification of Allah is for himself, because the benefit of this will be for himself. "But whoever chooses to be blind, it is to their own loss", whoever is blind after these insights and after they were shown to him, then it is his own loss. That is, the sin of that is upon himself, for the outcome is upon him; it does not harm Allah, and the first does not benefit Allah as well. He who worshiped Allah alone and saw these insights, does not benefit Allah, rather, he benefits himself. And whoever is blind from these insights and worshiped other than Allah, then it does not harm Allah and his sin is upon himself. "But whoever chooses to be blind, it is to their own loss. And I am not a keeper over you", tell them this, O Muhammad ﷺ, tell them this. "And I am not a keeper over you", the Prophet is not a keeper over them, in the sense of counting their actions, writing them, and punishing them over that. No, rather, the One Who counts the deeds and knows who believed in reality and who disbelieved in reality is Allah. The One in charge over each soul with what it deserved is Allah. As for His Messenger, he is not but a warner and a conveyor. He is a conveyor of His message who was not sent to punish people over their deeds ﷺ. "Indeed, there have come to you insights from your Lord. So whoever

chooses to see, it is for their own good. But whoever chooses to be blind, it is to their own loss. And I am not a keeper over you"[Al-An'am:104].

Allah says, "And so We vary our signs to the extent that they will say, “You have studied ˹previous scriptures˺,”1 and We make this ˹Quran˺ clear for people who know"[Al-An'am:105], "And so" this is a clear statement that does not leave any suspicion about the truth that describes Allah with what suits Him, which is the truth, and describes these false gods also with what they are. And compares between this and that, and details matter in this way. However, "And so" means and so are the details. "And so We vary our signs" vary it; (vary it) means diversify it between promise and threat, between the comparison here and there, and between demonstrating that this is the path and who took this path will benefit himself, and who did not, will lose. With this diversification of speech and its disposal that is variation. "And so We vary our signs to the extent that they will say, “You have studied ˹previous scriptures", that is, if they saw this miraculous statement and this eloquent description of the Lord, as well as the true description of their false gods. They say you studied, they say this is a taught person, and therefore, they used to say to the Prophet, "A madman, taught by others!"[Ad-Dukhan:14], and this is from their contradiction, as how can he be taught and be mad? This would mean that every taught person is crazy. A taught person is in the passive voice; they did not say Allah taught him. No, rather, they said a human taught him, "No one is teaching him except a human", "And they say, “˹These revelations are only˺ ancient fables which he has had written down, and they are rehearsed to him morning and evening"[Al-Furqan:5]. These words that Muhammad ﷺ said are eloquent, well-spoken, clear, obvious, and do not leave the truth. Yet, this is crazy and the one who came with them is a madman, not a wise person! So, they contradicted this, and this is evidence of their disbelief, stubbornness, and contradiction.

"they will say, “You have studied", they say to the Prophet "you studied", that is learned. That you brought this and studied it, yet, it is not taught by Allah. Rather, it is taught by people; either he learnt it from some of the non-Arabs that they accused him in Mecca, or that he heard it here or there, or he learnt it from some Jinn or so. So, they attributed the knowledge of Muhammad to these accused sources or to other sources that we do not know about. (What matters is that) These matters are being told to him. "And so We vary our signs to the extent that they will say, “You have studied..."[Al-An'am:105], when they see the variation of speech, its eloquence, and the miraculous verses of the Qur’an in this way, they accuse the Prophet of having studied the Qur’an and that it was told to him. Yet, they never attribute it to its real source and that it is from Allah, the Creator of the heavens and earth, rather, they attribute it to others. Allah says, "and We make this ˹Quran˺ clear for people who know", we will clarify this Qur'an, which is a clear demonstration but to the people who know; for the people of knowledge, and the ones who know the truth and follow it. Therefore, this is guidance and enlightenment for them.

Then, after this demonstration, this clarification, voiding excuses, and providing evidence in this way, then these stubborn polytheists, disbelievers, should, as Allah says, "Follow what is revealed to you from your Lord", take the path of Allah. "˹O Prophet!˺ Follow what is revealed to you from your Lord—there is no god ˹worthy of worship˺ except Him—and turn away from the polytheists"[Al-An'am:106], that is, hold firmly to this path, follow and take this path that Allah informed you about in this Qur'an. Say it is from Allah and that it has been revealed, Allah is the One Who revealed it to His servant. He says, "Follow what is revealed to you from your Lord—there is no god ˹worthy of worship˺ except Him..."[Al-An'am:106], confirming this truth that there is no God but He. There is no God in reality that deserves to be worshiped except for Allah, for He is the Creator of the universe, He is the One in charge of it, and He

Who manages it. "and turn away from the polytheists", turn away meaning give them your back, leave them.

"and turn away from the polytheists", then Allah says, "Had Allah willed, they would not have been polytheists", this is His will, this is His universal fatalistic will; for this to occur in and to be from within His ownership. Further, if Allah willed them to follow the guidance, belief, and monotheism, He would. Yet, He afflicted them; He afflicted them with the ability to choose the path, and they chose the evil path. He called them, "Had Allah willed, they would not have been polytheists", He prevents them from polytheism, and relieve their hearts with Islam and make them adhere to monotheism; Allah would have done that. Yet, Allah abandoned them, left them with their disbelief, lies, and their choice of the crooked path, as they see the path of guidance, but they follow the crooked path. As a result, Allah left them, "Had Allah willed, they would not have been polytheists".

Then, Allah says, "We have not appointed you as their keeper", we did not send you as their keeper. The keeper is the one who counts the one in charge over the matter and preserves it. We did not make you a keeper over them who keeps them from getting into infidelity and polytheism, No. Rather, you have been sent as an informer, a warner, a preacher, and a teacher. Further, Allah did not provide you with the strength, oppression, and authority to reserve their deeds and oblige them to follow the right path. "We have not appointed you as their keeper" a keeper, that is keeping them from polytheism, and a preserver of their deeds. "nor are you their maintainer" nor are you their maintainer, meaning in charge of their affairs. We did not assign you over their affairs, and we did not make you their guardian so that they won't act except by your permission. No, Allah did not assign you as the people's guardian, rather, you are His Messenger who delivers His message. As for the one in charge over them, the preserver of their deeds, and

the one reckoning them is Allah, their Creator. Further, Allah did not want to assign this matter to anyone else "nor are you their maintainer".

Then, Allah says, "˹O believers! ˺ Do not insult what they invoke besides Allah or they will insult Allah spitefully out of ignorance. This is how We have made each people's deeds appealing to them. Then to their Lord is their return, and He will inform them of what they used to do"[Al-An'am:108], this is guidance from Allah after the path of Allah and the path of Satan have become clear. Allah is the true God, the One Whom there is no God but He, and if something is worshiped without Him, there would be contempt, hatred, and malevolence for the gods of the disbelievers for the people of faith might curse these gods for they are not real gods. So, if they cursed these gods in front of the ones who worshiped them or glorified them, this would be a great matter for them. These are their sanctities and they spent a lifetime sanctifying it, preserving it, fearing it, and honoring it. These are their gods and their idols which are in the most sanctified places in their hearts, preserving it and are ready to die for its sake. Thus, Allah says, do not curse it. Cursing is to insult. "Do not insult what they invoke besides Allah", (in the Arabic version of the Qur'an) that is a relative pronoun referring to the gods, the gods that they worship without Allah. "or they will insult Allah spitefully out of ignorance", if you curse their gods, they might insult yours; in this case, you caused Allah to be insulted. He says, "Do not insult what they invoke besides Allah", in the field of insulting and defecting them, and debating over them, do not insult their gods, for this may lead them, out of enmity, to insult Allah. Thus, you will be the cause of insulting the Lord. "they will insult Allah spitefully, wrongdoing. "out of ignorance", out of ignorance. The one who insults Allah is the most ignorant, how would he insult Allah? He who is your God, Owner of everything, the One Whom all of your affairs are within His hand; this is the greatest transgression "they will insult Allah spitefully out of ignorance" and the greatest ignorance is the transgression in insulting the Lord.

"this is how We have made each people's deeds appealing to them", this is from the Sunnah of Allah and from His punishment for the people of delusion, that He makes their deeds appealing to them. Adorning, improving, and beautifying. The deeds of the disbelievers are the evilest of deeds, the worst of deeds, and the most impure of deeds, for polytheism is the most impure and the most deluded of deeds. How can a person seek something that does not benefit him, nor harm him, and does not benefit him with anything, and gives it all his love, prostrates to it, sanctifies it, fears it, be scared of it, seek it, and it has nothing of this? This idol is not suitable for any of that nor is beneficial for any of this. This lousy deed, which is extremely delusional and bad, becomes, in the eyes of the polytheist, good, beautiful, and seems to him as the truth. Moreover, he is willing to give his soul for the sake of that with delight and happiness. So, this is the punishment for those; what they are in from this delusion, beautifying the bad, worshiping these idols, and celebrating it. The adornment of these things in their hearts is a punishment for them from Allah. And the one who does this adornment is Satan, and it is with the authority of Allah Who sheds it over these people. "By Allah! We have surely sent messengers to communities before you ˹O Prophet˺, but Satan made their misdeeds appealing to them. So he is their patron today, and they will suffer a painful punishment."[An-Nahl:63], Satan adorned these deeds for them, and this is by Allah's universal fatalistic will, because Allah sheds Satan over them for that reason when Allah abandoned them, as He says, "And whoever turns a blind eye to the Reminder of the Most Compassionate, We place at the disposal of each a devilish one as their close associate,"[Az-Zukhruf:36], we place for him, we prepare for him, and shed a Satan to be his companion. So, he is a close associate to him. "who will certainly hinder them from the ˹Right˺ Way..."[Az-Zukhruf:37], the way of guidance, truth, and monotheism. "who will certainly hinder them from the ˹Right˺ Way while they think they are ˹rightly˺ guided"[Az-Zukhruf:37]. This deluded person thinks that he is guided because of the adoration of this Satan.

Allah says, here, Allah is telling His Messenger, "O believers! ˹ Do not insult what they invoke besides Allah or they will insult Allah spitefully out of ignorance. This is how We have made each people's deeds appealing to them. Then to their Lord is their return..."[Al-An'am:108], ultimately to their Lord; they will return to their Creator and Originator. On the Day of Resurrection, they return to the reckoning of Allah and not to others, for Allah is the One Who will take account of His creation. Allah would not appoint someone else to take account of any of the creations, rather, Allah is the One Who takes over the account of all of His creation. "Surely to Us is their return (25) then surely with Us is their reckoning"[Al-Ghashiyah:25-26], the reckoning of the creatures belongs to Allah. He says, "Then to their Lord is their return, and He will inform them of what they used to do", inform them, Allah tells them that you did so and so. Even if they denied it in front of Allah, the polytheists, in some cases, will say "By Allah, our Lord! We were never polytheists", Allah says, "See how they will lie about themselves and how those ˹gods˺ they fabricated will fail them!"[Al-An'am:24]. Allah brings out those who testify against them; their gods who will disavow them, the land on which they set up their disbelief will tell them what they did, and their hands, feet, and limbs will testify against them for what they did. He takes charge in reckoning them and informing them of what they did, He tells them you did such-and-such, and if He tells them about this, they will be obligated to go to the torment which is the result of their deeds -God forbids-.

Here is a new section of the Surah, and an indication of the intransigence of these disbelievers and their insistence on this wrong path, Allah says, "They swear by Allah their most solemn oaths that if a sign were to come to them, they would certainly believe in it. Say, ˹O Prophet, ˺ "Signs are only with Allah." What will make you ˹believers˺ realize that even if a sign were to come to them, they still would not believe?"[Al-An'am:109], "They swear ', the disbelievers. Swear is to make an oath. "by Allah", glorifying Him as the Arab polytheists believed

in Allah the Creator but did not believe in Him as the One Who will resurrect them and punish them. "They swear by Allah their most solemn oaths", That is, the utmost of their faith, they exert the utmost effort to confirm these oaths. "their most solemn oaths", they swear time and time again, producing it from the core of their hearts, swearing by this as if they were loyal in their oath, and wanting the truth out of this oath. "They swear by Allah their most solemn oaths that if a sign were to come to them, they would certainly believe in it", they said, "by God, if a sign comes to us, we will believe in it". "they would certainly believe in it", a confirmation that this is affirmed by oath, by using “certainly” that emphasizes the oath. Also, by using the Affirmative letter, N. All of these are confirmations, so by the effort of the oath and by swearing by Allah and with these affirmations that if a sign came to them, they would believe in it and follow the path of truth. All of what they say is a lie, for all the signs came to them, yet, they did not believe. Allah says, "Say, ˹O Prophet,˺ “Signs are only with Allah", I do not have the sign that you ask me to bring to you, I do not have these signs, and I do not have the control over these signs. Rather, all the signs that you suggest and which you think about are all in the hands of Allah, for He is the One Who possesses them. "Say, ˹O Prophet, ˺ “Signs are only with Allah". Then, Allah says, "What will make you ˹believers˺ realize that even if a sign were to come to them, they still would not believe?", what will make you realize. A speech directed to the believers; if the signs they suggested and asked for came, they would not believe in it. After all of this affirmation, swearing and emphasized oaths that they made, Allah says, "What will make you ˹believers˺ realize that even if a sign were to come to them, they still would not believe?", this is the word of the One Who is All-Aware of them, the One Who knows their hearts.

Then Allah demonstrated the reason behind this. If they receive all of the signs they suggested, why would they not believe? Allah says, "We turn their hearts and eyes away ˹from the truth˺ as they refused to believe at first, leaving them to

wander blindly in their defiance"[Al-An'am:110], Nuqqallib (We turn their hearts) it is an exaggeration form the term Qalb (heart), and the turning is known, for an object to be placed with his head down instead of up, making its head down. This indicates that it is impossible for them to understand, because their inverted heart understands the matters backward. Understands the matters inverted as well, as a result, the truth becomes false for him, and the false becomes truth. "We turn their hearts", you invert it in this way, so, they won't understand the matter in its reality. "and eyes", and if the eyes are turned, if he sees something, he sees it inverted. Then all the scales would be disturbed, "and eyes". Allah says, "as they refused to believe at first", for when the religion was sent for them, and they saw and recognized it as being the truth, yet, they did not believe in it. Rather, they said it was a lie despite the fact that they knew it was the truth. Therefore, when they said that the truth was a lie and accused the honest Prophet, Muhammad ﷺ, of being a liar after they knew deep down in their hearts that he was telling the truth, their hearts got sealed. Allah punished them by making them believe it was a lie, therefore, the false became truth to them and the truth became false to them. "We turn their hearts and eyes away ˹from the truth˺ as they refused to believe at first, leaving them to wander blindly in their defiance" [Al-An'am:110], we leave them in this delusion that they followed, their delusion in polytheism, their delusion in infidelity, and their delusion in turning away from the truth. "to wander blindly", wandering blindly; blindness is being born blind. Whoever is born blind does not know anything, and if things are mentioned to him, he would not recognize it because he has never seen it before, so, he cannot imagine it. Therefore, “wander blindly” refers to the one who walks in deep darkness as if he has never seen anything from the truth, and never seen anything from this reality ever. Accordingly, no matter how long you speak to him, he will not understand, and this is a punishment from Allah. "We turn their hearts and eyes away ˹from the truth˺ as they refused to believe at first, leaving them to wander blindly in their defiance" [Al-An'am:110].

يقول الله ﷻ: { وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ جَاءَتْهُمْ آيَةٌ لَيُؤْمِنُنَّ بِهَا قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ وَمَا يُشْعِرُكُمْ أَنَّهَا إِذَا جَاءَتْ لَا يُؤْمِنُونَ (109) وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ وَنَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ (110) وَلَوْ أَنَّنَا نَزَّلْنَا إِلَيْهِمُ الْمَلَائِكَةَ وَكَلَّمَهُمُ الْمَوْتَى وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا مَا كَانُوا لِيُؤْمِنُوا إِلَّا أَنْ يَشَاءَ اللَّهُ وَلَكِنَّ أَكْثَرَهُمْ يَجْهَلُونَ (111) وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنْسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ فَذَرْهُمْ وَمَا يَفْتَرُونَ (112) وَلِتَصْغَى إِلَيْهِ أَفْئِدَةُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَلِيَرْضَوْهُ وَلِيَقْتَرِفُوا مَا هُمْ مُقْتَرِفُونَ}[الأنعام: 109-113].

says, "They swear by Allah their most solemn oaths that if a sign were ﷻ Allah .to come to them, they would certainly believe in itSay, ˹O Prophet,˺ “Signs are only with Allah.” What will make you ˹believers˺ realize that even if a sign were to come to them, they still would not believe? (109) We turn their hearts and eyes away ˹from the truth˺ as they refused to believe at first, leaving them to wander blindly in their defiance (110) Even if We had sent them the angels, made the dead speak to them, and assembled before their own eyes every sign ˹they demanded˺, they still would not have believed—unless Allah so willed. But most of them are ignorant ˹of this˺ (111) And so We have made for every prophet enemies—devilish humans and jinn—whispering to one another with elegant words of deception. Had it been your Lord’s Will, they would not have done such a thing. So leave them and their deceit (112) so that the hearts of those who disbelieve in the Hereafter may be receptive to it, be pleased with it, and be persistent in their evil pursuits" [Al-An'am:109-113].

In a new section of this Surah, Allah demonstrates the rudeness, harshness, and the oppression of the people of disbelief, and that they are liars in their claim of wanting the truth. Allah says, "They swear by Allah their most solemn oaths", meaning that they swore by Allah an oath that they spent their utmost effort in emphasizing. Swore solemn oaths by Allah, with their utmost of the effort spent in confirming their oath. "that if a sign were to come to them, they would certainly believe in it", Allah says, "Say, ˹O Prophet,˺ “Signs are only with Allah", that is,

I do not have the signs you suggest, I am not the one who can bring you these signs you suggest, rather, all of the signs are from Allah.

Then, Allah says, "What will make you ˹believers˺ realize that even if a sign were to come to them, they still would not believe?", a speech directed to the people of faith. What will make you realize, O believers, that if signs were sent to them, the ones they suggested, they would not believe? Then Allah shows the reason for that, He says, "We turn their hearts and eyes away ˹from the truth˺ as they refused to believe at first..."[Al-An'am:110], that is Allah punished them, so, He turned their hearts. The turned heart, the turned eye, and the turned sight in which they see things other than their true image, he sees it upside down. Therefore, he sees right as wrong and sees wrong as right; this is their punishment. Allah informed us that this is their punishment, He says, "We turn their hearts and eyes away ˹from the truth˺ as they refused to believe at first..."[Al-An'am:110], for when they were presented with the Qur'an and knew it was from Allah, that it was the truth, and that Muhammad son of Abdullah is truthfully the Messenger of Allah. They knew this, yet, they denied and turned it away. So, Allah punished them by turning their hearts and sights, as a result, their fabricated lies became the truth for them, and the truth that they turned became the lie, and they believed and perceived this. So, that was Allah's punishment for them. Allah says, "leaving them to wander blindly in their defiance", we leave them to walk in this blindness that they followed, which they choose, which led them to be punished by Allah, and as a result, they do not understand the matters in their real form.

Then, Allah demonstrated that these signs, after what Allah did to them of punishment; these signs won't benefit them. He says, "Even if We had sent them the angels", as they requested; as they asked for the angels to be sent so that they could see them. Allah says, "Even if We had sent them the angels", on this earth and saw them. "made the dead speak to them", we bring them the dead out of

their graves to speak to them, and they suggested this as well, for they said to the Prophet ﷺ send us Qusay; send us Qusay Ibn Kalab, which is the great head of Quraish, who unified their words, and who brought Khuza'a out from the Meccan Sanctuary and restored the authority of Quraish to the sanctuary. The Arabs and Quraish used to glorify Qusay a great glorification. They said, send us Qusay, if Qusay comes, if you restore him to life, talk to him, and he believes in you, then all of us will believe in you. The whole tribe will embrace your religion. Then Allah says that even if He brought the dead out of their grave alive and spoke to them, "Even if We had sent them the angels, made the dead speak to them, and assembled before their own eyes every sign", that is, if we gather everything from the unseen is assembled before their own eyes, Allah says, " they still would not have believed—unless Allah so willed", notice these signs that they asked for are the greatest signs. Allah says that even if He did so to them, they would not believe unless Allah wills. Even these, they see all of these and do not believe unless Allah wills. Allah says, " they still would not have believed—unless Allah so willed", by relieving their hearts to believe and to accept the truth, otherwise, all these signs, with Allah's deprivation (from seeing the truth), would not benefit them nor assist them. "But most of them are ignorant", most of these, the polytheists, most of them are ignorant, ignorant about this, that this is the reality, and that all of these matters are within the hands of Allah. However, He punished them when they denied and turned the truth. They were punished at once for Allah is swift in punishment. When they saw the truth, they knew it was the truth, yet, they denied and denied it. As a result, Allah prevented them from believing.

Then, Allah says that this is His Sunnah, He says, "And so We have made for every prophet enemies—devilish humans and jinn—whispering to one another with elegant words of deception. Had it been your Lord's Will, they would not have done such a thing. So leave them and their deceit"[Al-An'am:112], "And so We have made for every prophet enemies", made here is in the sense of making

and creating, He created this and made this, that He made for every Prophet an enemy. He prepared for each Prophet an enemy with His will. This is the will of Allah and His way. "And so We have made for every prophet enemies", it must be, for every Prophet that calls to Allah must have enemies standing in his way. This is Allah's Sunnah, then He describes those enemies as a declarative description. He says, "devilish humans and jinn", Devils are the plural of a devil, and a devil is the audacious disobedient. The Arabs call everyone that is disobedient a devil whatever race he is from. Further, the disobedient from the Jinn is a devil, the disobedient from the animal is a devil, and the disobedient from the human is a devil. Therefore, the Qur'an revealed the attributes of audacity and disobedience from any race as being a devil. As the Prophet said about the black dog, he said, "Why has the black dog been specified, distinguishing it from a red, a yellow and a white dog? He replied: My nephew, I also asked the Messenger of Allah the same question as you asked me. He says: The black dog is a devil" meaning that it is disobedient; the breed of the dogs is from the set of the dogs that are disobedient. When Umar b. al-Khattab rode on a horse, it started walking with pride, he said, "You made me ride a devil". Allah says, "devilish humans and jinn", He says, "from among jinn and humankind" [An-Nas:6], from among the Jinn and the humankind are whisperers that are devils. And this is a manner that people still use today. So, they call a disobedient devil. They even, sometimes, call the kid when he gets naughty a devil. "devilish humans and jinn", that is the disobedient and audacious from the Jinn and the humans. Enemies from their enmity against the Prophets. This is Nuh, he had enemies, who were hostile to him all his life and they warned against him. He says, "and beget none but wicked relentless deniers", the fathers warn the children, as well as Hud, Saleh, Musa, and Isa; all of them along with the Prophet Muhammad ﷺ are among these prophets. He had enemies from among the Jinn and the devilish humans. Iblis is on the top of the devilish Jinn, he was an enemy of the Prophet ﷺ, and his enmity reached the Prophet's prayer. As well as the

devilish humans whom on top of them were, for example, Amr Ibn Hisham, whom the Prophet called Abu Jahl, Al-Asi Ibn Wael Al-Sahmi, Al-Walid Ibn Al-Mugheerah Al-Makhzoumi, Umayya Ibn Khalaf, Ubay Ibn Khalaf and others. Those are among the devilish humans. Each of them is a disobedient audacious devil who stood against the Prophet and showed their enmity. Further, the heads of the Jews are from devilish humans who said, by God, he is our enemy as long as we are alive; like Hayy Ibn Akhtab, who said to his brother, "Is this man the Messenger of Allah? He said yes, he is." That is, he is the Messenger of Allah whom we were told about in the Torah. He said, "what would you do with it? What would you do with it? He said, his enmity by God as long as I remain." He means, he is my enemy as long as I am alive, so his enmity must be. This is a matter that is part of Allah's Sunnah for all the messengers, including our Prophet Muhammad ﷺ.

"And so We have made for every prophet enemies—devilish humans and jinn—whispering to one another with elegant words of deception..."[Al-An'am:112], inspiring is informing in a hidden way. However, the devilish Jinn inspire the devilish humans in a hidden way, as well as the devilish humans who inspire each other and talk secretly or in a hidden way to establish enmity towards the Messengers and Prophets. "whispering to one another with elegant words of deception", Arabs call the gold as an ornament for it is an adornment and shines. Thus, elegant words are the words that are adorned, it may be adorned from the outside and amazes the beholder. Yet, in reality, it is not gold; rather, this is a false and forged statement. Thus, it is not real, instead, it is forged. Just as any cheap metal is, sometimes, coated with gold, and gets decorated from the outside, yet, in reality, it is not gold. As from the proverbs of the Arabs, (Not all that glitters is gold). Not all that glitters is gold, likewise, some sayings are apparently decorated, and whoever hears it from the outwardly is convinced with it, that it is based on wisdom and knowledge. Yet, when you experience it, criticize it, and

know its truth, it turns out to be a false statement. "And so We have made for every prophet enemies—devilish humans and jinn—whispering to one another with elegant words of deception..."[Al-An'am:112], the elegant saying that is adorned with an apparent adornment, but in reality is false and deceit. A deception that deceives one another. And deception is to delude the deceived that this is truth while it is not; this is gold but it is not gold. Also, the little child is called a Ghareer (credulous), because he is easily deceived. It is easy to deceive him and delude him about the matter to be the truth while it is not the truth. Deception and deceit are showing falsehood in the form of the truth; therefore, he thinks it is the truth while it is not.

Allah says "Had it been your Lord's Will, they would not have done such a thing", O Muhammad, if the Lord willed; here, He says your Lord and did not say if Allah willed, this is to demonstrate the close connection, especially, in case of the Prophet's adversity. Yet, He tells him, do not be sad, your Lord willed this, He willed the occurrence of this matter your God, your Lord, and your Guardian Who sent you. "Had it been your Lord's Will, they would not have done such a thing" these devils would not do what they did in their enmity, for this occurred due to the will of the Lord, and occurred according to His universal fatalistic command. If Allah willed to prevent them from this and gather them on guidance, He would. Yet, Allah tested them with this so that the ones who choose the path of Heaven would deserve it, and the ones who choose the path of Hell would deserve it as well. "Had it been your Lord's Will, they would not have done such a thing. So leave them and their deceit", a direction from the Lord God to His Prophet ﷺ to leave them. "and their deceit", what they deceit. Leaving here is in the sense of leaving the reckoning and punishing over this matter to Allah; leaving this to Allah. However, leaving them does not mean not to warn or forebode them? Rather, leave them with what they choose in this matter, do not reckon them over this, for their reckoning and their return is to Allah.

Then He demonstrates His wisdom behind choosing the false path by the people of delusion. Allah says, "so that the hearts of those who disbelieve in the Hereafter may be receptive to it, be pleased with it, and be persistent in their evil pursuits"[Al-An'am:113], "may be receptive to it", to this decorated and adorned saying in its appearance, yet, its reality is forge and lying, for polytheism is a lie, forge, and false. However, it is covered with this cover from the false saying, that is this is the God who benefits us and who does so and so... And this is the heritage of their fathers and grandfathers, yet, it's covered with this fake cover. Allah says, "o that the hearts of those who disbelieve in the Hereafter may be receptive to it" receive; hear. Receiving is to hear cautiously with a complete heart presence. When he hears this decorated saying, he receives it, "so that the hearts of those who disbelieve in the Hereafter may be receptive to it" not their ears, rather, their hearts. When they notice the beautiful effect of this decorated saying on them, when they hear it, they receive it with their hearts. "so that the hearts of those who disbelieve in the Hereafter may be receptive to it". Here, Allah says, "so that the hearts of those who disbelieve in the Hereafter may be receptive to it", this is the reason why they do not believe in the Hereafter. If they believed in the Hereafter, they would not have listened to this falsehood. They would have considered their position within the hands of Allah. But, because they do not believe in the Hereafter, they think that their life is in the worldly life only, they look at their strength and empowerment in the earth and to the weakness of the Prophet ﷺ and lack of power. So, they say, he has no way, where would he go, we are the victorious. Therefore, they believe in this falsehood, they believe that the matter is in worldly life, and that they would smash this religion and destroy it from its roots. And that the victory would be theirs in the end and that the Prophet has no chance of overcoming them. Yet, if they believed in the Hereafter, that even if they die while they are victorious and strong, and the Prophet is still weak, they will be raised on the Day of Resurrection, and that they will be judged in front of Allah, they would have considered their situation and they would have thought

again about the things they said. But they do not believe in the Hereafter, thus, that is why they went through the false path that they are in, and they know it is the wrong path, yet, they adhered to it. Allah says, " may be receptive to it", to it, to this false, and decorated forge.

"the hearts of those who disbelieve in the Hereafter may be receptive to it, be pleased with it" this is the misfortune of the deceiver, for with the false statement being repeated and taking it and decorating it, he will after a while accept it and believe in it even if he was the one that fabricated it. And this falsehood, then comes a time when he will be convinced and believe what he has fabricated of lies. This lie is a lie that he fabricates, but, after that, he believes it. "be pleased with it". Allah says, "and be persistent in their evil pursuits", leave them to persist, to do from the deeds, to commit this which is considered to be a sin and it includes punishment. Let him commit and do what he wants for this is the will of God. "and be persistent in their evil pursuits", whatever is it; insulting the Prophet, insulting Allah, doing what they do, fighting against His religion, and opposing Him. "and be persistent in their evil pursuits" meaning that this is Allah's will; His universal fatalistic will for those (disbelievers). "And so We have made for every prophet", this is the made of the universal fate. "... enemies—devilish humans and jinn—whispering to one another with elegant words of deception. Had it been your Lord's Will, they would not have done such a thing. So leave them and their deceit

(112) so that the hearts of those who disbelieve in the Hereafter may be receptive to it, be pleased with it, and be persistent in their evil pursuits"[Al-An'am:113], this is an extreme threat, a great threat from Allah to those. And that Allah released the rope for them in this way, and let them be in this delusion to do whatever they want with it. This is the will of the Lord and after that, their iniquity and their reward will be on them.

Then Allah says to His Messenger to say, ˹Say, O Prophet, ˺ “Should I seek a judge other than Allah while He is the One Who has revealed for you the Book ˹with the truth˺ perfectly explained?” Those who were given the Scripture know that it has been revealed ˹to you˺ from your Lord in truth. So do not be one of those who doubt (114) The Word of your Lord has been perfected in truth and justice. None can change His Words. And He is the All-Hearing, All- Knowing (115) ˹O Prophet! ˺ If you were to obey most of those on earth, they would lead you away from Allah’s Way. They follow nothing but assumptions and do nothing but lie (116) Indeed, your Lord know`1s best who has strayed from His Way and who is ˹rightly˺ guided (117)"[Al-An'am:114-117].

"Should I seek a judge other than Allah", after this clarification and demonstration regarding the situation of the Prophet ﷺ, the situation of the disbelievers, and what they choose, the false path, the judgment is left to Allah, "other than Allah", that is, is there any god except Allah or a ruler other than Allah to seek judgment from. "Should I seek a judge other than Allah", ask judgment between me and you O stubborn disbelievers. "while He is the One Who has revealed for you the Book ˹with the truth˺ perfectly explained", Allah is the One Who revealed this Book so that it can be a piece of evidence, demonstration, and a miracle for you. He is the One "Who has revealed for you the Book", the Qur'an is called a Book for it is written in heaven as well as on the earth. And there is no book greater than the Book of Allah ever written in heaven nor the earth. And there is no Qur'an greater than a Qur'an that is read in heaven and the earth. "Who has revealed for you the Book", nothing deserves to be called a Book except for the Qur'an. "perfectly explained", explained every matter and what follows is also explained until it is clear. The monotheism with its divisions, the polytheism with all of its kinds, each clarification, the last day, Allah's limits, and His laws. Allah explained everything in it from the matters of faith, the matters of morals,

and the matters of religion are all perfectly explained, "while He is the One Who has revealed for you the Book ˹with the truth˺ perfectly explained".

Allah says, "... Those who were given the Scripture know that it has been revealed ˹to you˺ from your Lord in truth. So do not be one of those who doubt"[Al-An'am:114], "Those who were given the Scripture", the scripture; the scriptures that were revealed before the Prophet ﷺ, the Torah and the Gospels. From the ones who knew the religion and believed; those know that the Qur'an is revealed from Allah with the truth. As the first one of them was Waraqah ibn Nawfal, may God be pleased with him, he was one of the Prophet's companions. Further, if he did not know about the prophethood of the Prophet, he would not have believed in him for the Prophet would have not been sent yet. He decided to follow and support him when Allah sends him. So, when he heard the first verses "Read, ˹O Prophet, ˺ in the Name of your Lord Who created (1) created humans from a clinging clot (2) Read! And your Lord is the Most Generous (3) Who taught by the pen (4) taught humanity what they knew not"[Al-'Alaq:1-5], these verses which were the first verses that were revealed to the Prophet. So, Waraqah ibn Nawfal heard it, and he had read the Torah before that, read the Gospel, and he used to write in Hebrew. As God willed, he used to write in Hebrew, and learned Hebrew. He said to him (Son, this and what Musa came with springs up from one niche, he says, one light this is one light. This word that you came with and the one Musa came with shines from one niche, springs up from one niche), then he said with a sigh, (I wish I were young and could live up to the time when your people would turn you out from Mecca), he said I wish if I were young, I wish if I were young when your people turn you out of Mecca. The Prophet says, (Will they drive me out?) He said, (Anyone who came with something similar to what you have come with was treated with hostility), he told him, my son, he was young, the Prophet was around forty and Waraqa was an elderly with white hair and blind eyes -may Allah be pleased with him-. This indicates that the Prophet

did not know anything about the previous messages. He told him that anyone who came with something similar to what you have come with, (the prophethood and the Message) was treated with hostility. There must be enemies for him; therefore, the people of Mecca will stand against you and will drive you out of Mecca. He said, I wish I were young then I would support you strongly. I would stand with you, back up your matter, and I would support you strongly. This is the first one; this is the first man from the people of the scripture whom the words of the revealed Qur'an reached his hearing. He says, this and what Musa brought spring up from one niche. Likewise, the people of the scripture that Allah chose for His religion from the Jews and the Christians, as soon as the Qur'an is read for them, they knew at once it was the Book of Allah.

Allah says, "Those who were given the Scripture ", that is before you. "know that it has been revealed ˹to you˺ from your Lord in truth", they know that this Qur'an is revealed from Allah, to you O Muhammad, from your God with the truth. The state of being clothed with the truth and the state that what is in the Qur’an is the truth. "So do not be one of those who doubt", O prophet, do not be from the ones who doubt. Though the Prophet ﷺ never doubted, rather, this is for the ones who doubt the Qur'an of being from Allah. The speech was directed to the Prophet, even if the Prophet does not doubt, to glorify the speech, and to show that everyone is addressed with this verse. Further, whoever doubts this Qur'an is out of the religion. "So do not be one of those who doubt.".

Then "The Word of your Lord has been perfected in truth and justice. None can change His Words. And He is the All-Hearing, All- Knowing"[Al-An'am:115], "The Word of your Lord has been perfected", a word is a singular added to a definite noun (the Lord). Thus, it is generalized referring to all the words of Allah. The word (kalima in Arabic) could mean not the singular word, rather, it means a sermon. As saying, I delivered a word (kalima) at the ceremony, and the meaning of the word here is a long sermon. "The Word of your Lord has

been perfected", the words of your Lord. "in truth and justice", truth in the news, all of Allah's news are true, and just. Therefore, the word of Allah, in the revealed Qur'an to the Prophet, is true in everything it tells, and just in every law it judges with because it is from Allah. "And whose word is more truthful than Allah's?" Likewise, no one is more just than Allah and worthy of justice than Him. "The Word of your Lord has been perfected in truth and justice. None can change His Words. And He is the All-Hearing, All- Knowing"[Al-An'am:115]. No one can change the words of Allah; the universal fatalistic words cannot be changed. If Allah judged in a matter, any judgment to raise, to reduce, to belittle, to reward, to glorify, or anything else, then, all of His universal fatalistic words in His servants cannot be changed. So, what Allah judges must be. As well as His revealed words, no one can change it for Allah reserved these revealed words from Him, the Qur'an. "It is certainly We Who have revealed the Reminder, and it is certainly We Who will preserve it" [Al-Hijr:9],"And He is the All-Hearing, All- Knowing" All-Hearing of His creatures, and All-Knowing of His creatures.

So, what do these disbelievers want from signs after the Qur'an? Meaning what signs they want after this Qur'an? Whose words have been completed, truthful in its news, and just in its rulings. There is no doubt that transcending this Qur'an and asking for signs other than the signs revealed from Allah which are clear, obvious, miraculous in their revelation, and is used as an argument. These words which are of truthfulness and justice. What do these disbelievers want from signs after that? "The Word of your Lord has been perfected in truth and justice. None can change His Words..."[Al-An'am:115], in all of these laws that Allah judged with. "And He is the All-Hearing, All- Knowing". Then Allah says to His Messenger, "˹O Prophet! ˺ If you were to obey most of those on earth, they would lead you away from Allah's Way. They follow nothing but assumptions and do nothing but lie"[Al-An'am:116].

يقول الله ﷻ: {وَتَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَعَدْلًا لا مُبَدِّلَ لِكَلِمَاتِهِ وَهُوَ السَّمِيعُ الْعَلِيمُ(115) وَإِنْ تُطِعْ أَكْثَرَ مَنْ فِي الأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ}[الأنعام:115-116]

says to His Messenger, "And the word of your Lord has been fulfilled ﷻ Allah .in truth and in justiceNone can alter His words, and He is the Hearing, the Knowing" (Al-An'am: 115). "And if you obey most of those upon the earth, they will mislead you from the way of Allah. They follow not except assumption, and they are not but misjudging" (Al-An'am:116)

The .ﷺ have been revealed to His prophet, Muhammad ﷻ The words of Allah .narrations of this Book are true and its provisions are justTherefore, whoever seeks a sign from Him then, this is the ultimate sign. This miracle is clear and luminous and no one can substitute the signs of Allah ﷻ that have been determined in the universe. Allah ﷻ has determined the outcome of the disbelievers and no one can change what has been decreed by the Almighty as He says, "none can alter His words, and He is the Hearing, the Knowing". Allah ﷻ hears the prayers of all His creations and knows everything about their circumstances. This verse also serves as a warning for the disbelievers that indeed Allah's decree will be fulfilled.

Then, Allah ﷻ says to His Prophet, "And if you obey most of those upon the earth, they will mislead you from the way of Allah. They follow not except assumption, and they are not but misjudging" (Al-An'am: 116).

Allah ﷻ is telling His Messenger to follow his way because the majority of people upon the earth are misled. He says, "[Say], 'Then is it other than Allah I should seek as judge while it is He who has revealed to you the Book [i.e. the Quran] explained in detail?' And those to whom We [previously] gave the Scripture know that it is sent down from your Lord in truth, so never be among the doubters" (Al-An'am: 114). Allah ﷻ states that the majority of people on earth are misled and only a few will follow the Prophet ﷺ. This was the case for all the

previous messages and nations. The previous prophets were only followed by a few people from their nations.

Allah ﷻ clarifies the cause of their delusion as He says, "They follow not except assumption, and they are not but misjudging" (Al-An'am: 116). There is doubt before one attains knowledge and doubt is due to a lack of certainty between two possibilities, whether one possibility exists or not or whether it is right or not. If a person is uncertain between two given matters or judgments then choosing one over the other would be based on an assumption. Even when one of the possibilities prevails then it would still be considered an assumption if the other one still exists because whims may be correct or incorrect. This is not considered knowledge because it is not definite. True knowledge depends on a great degree of certainty and valid rulings are based on this type of knowledge. Some people will assume the truth of any matter presented to them even if another possibility exists. They follow assumptions and those who follow assumptions will inevitably fail.

Allah ﷻ says, "They follow not except assumption, and they are not but misjudging" (Al-An'am: 116). This indicates that following assumptions is not considered true knowledge and therefore, it is not permissible. Misjudgments and estimations are also based on assumptions. The origin of this comes from merchants who sold dates and would estimate the quantity of fruit on a palm tree. Customers would ask about the quantity of fruit on a certain palm tree and the merchants would give a rough estimation, for example, 100 saa', but this is only an assumption as there could be ninety, eighty, or seventy, or more than that. This lack of definiteness or assertion is evident in many daily matters, especially in religious matters as people make their judgments about Allah ﷻ, the messages, and matters of the unseen based on their whims and not based on knowledge. Allah ﷻ says to those disbelievers: "... Bring me a scripture [revealed] before this or a [remaining] trace of knowledge, if you should be truthful (4). And who is

more astray than he who invokes besides Allah those who will not respond to him until the Day of Resurrection [i.e., never], and they, of their invocation, are unaware (5)" (Al-Ahqaf: 4-5). Those polytheists who claim that the sun is a god, or the angels are the daughters of Allah, or Isa is the son of Allah have no knowledge of these matters. These are merely assumptions, rather, they are originally lies invented and followed by them.

Then the Almighty says, "Indeed, your Lord is most knowing of who strays from His way, and He is most knowing of the [rightly] guided" (Al-An'am: 117).

Allah ﷻ is telling the Prophet ﷺ to leave this matter to Him because He is the Lord who is most knowledgeable of who strays from His way. He tells the Prophet not to focus on the reason for their misguidance because Allah ﷻ is most knowledgeable of them and all of His servants; therefore, He is the One Who will punish them for that. "And He is most knowing of the [rightly] guided" (Al-An'am: 117). Allah ﷻ is the ultimate judge and not the Prophet ﷺ. Allah will judge those who stray from the truth and those who are guided to the truth. Prophets cannot be judges because their judgments stem from the outer appearances while the concealed matters are only apparent to Allah ﷻ. The path of truth has been distinguished from the path of falsehood. These disbelievers have followed a false path that has no basis other than assumptions and misjudgments. While the path of Allah ﷻ is clear and the policy that the messenger should follow towards these infidels has been made clear by Allah ﷻ. Allah says, "So eat of that [meat] upon which the name of Allah has been mentioned, if you are believers in His verses [i.e. revealed law]" (Al-An'am: 118).

This verse informs the people of Islam of one particular legislation which is that all rulings and commands belong to Allah ﷻ in all aspects. For example, Allah ﷻ what food is permissible for them and what is forbidden. Allah ﷻ says, "So eat of that [meat] upon which the name of Allah has been mentioned, if you are

believers in His verses [i.e. revealed law]" (Al-An'am: 118). Muslims should not follow the way of the infidels because they follow their desires and speculations. In this verse, Allah ﷻ is addressing the believers and informing them that they can eat "of that [meat] upon which the name of Allah has been mentioned". This means that Muslims must say before slaughtering an animal: "In the name of Allah, the Entirely Merciful, the Especially Merciful" and "Allah is the Greatest". This is to glorify Him and to obey His commands. Allah ﷻ specifically mentions the believers, so they may know that if they are true believers, then they must follow Allah's commands. If they are believers, then they must not eat anything except that upon which the name of Allah has been mentioned when slaughtered.

Then Allah ﷻ says, "And why should you not eat of that upon which the name of Allah has been mentioned while He has explained in detail to you what He has forbidden you, excepting that to which you are compelled. And indeed do many lead [others] astray through their [own] inclinations without knowledge. Indeed, your Lord - He is most knowing of the transgressors" (Al-An'am: 119).

This verse conveys the reason that prevents them from this matter, as this is a compulsive matter and this is the truth. Allah ﷻ has explained in detail what He has forbidden upon them. He has explained in detail the forbidden foods in the following verse:

"I do not find within that which was revealed to me [anything] forbidden to one who would eat it unless it be a dead animal or blood spilled out or the flesh of swine - for indeed, it is impure - or it be [that slaughtered in] disobedience, dedicated to other than Allah. But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limit], then indeed, your Lord is Forgiving and Merciful" (Al-An'am: 145).

The four forbidden foods include dead animals, blood, swine, and what has been dedicated to other than Allah. Then Allah ﷻ explains that it is permissible

for those who are forced out of necessity to eat what is forbidden to sustain life. Then He says, "And indeed do many lead [others] astray through their [own] inclinations" (Al-An'am: 119). These people create their own legislations to mislead others by their own inclinations without knowledge. For example, they may permit and forbid whatever they desire without the permission of Allah. None has the right to legislate and to say what is permissible and what is forbidden except the Lord because Allah ﷻ is the Creator, the Maintainer and Only He has the right to determine what is permissible and what is forbidden. Human beings are commanded servants that were created by Allah ﷻ, so how dare they determine to others what to eat and what not eat. They have no right to do so because this belongs to the Lord, Allah. In Arabic, following one's desires is called *hawa* which means falling, so if one follows his own desires without knowledge from Allah ﷻ then he will fall. Allah ﷻ is also threatening them and says to Prophet Muhammad ﷺ that He is the most knowing of those who transgress against His commands, religion, and legislation.

Then Allah ﷻ says, "And leave [i.e. desist from] what is apparent of sin and what is concealed thereof. Indeed, those who earn [blame for] sin will be recompensed for that which they used to commit" (Al-An'am: 120).

This is a comprehensive verse in which Allah ﷻ commanded His believing servants to abstain from all sins, whether they are apparent and done in front of others or concealed scruples within the heart. This is also a threat and a warning from Allah ﷻ. He says, "Indeed, those who earn [blame for] sin will be recompensed for that which they used to commit" (Al-An'am: 120). The meaning of earning is attaining, so every deed is accounted for and it could either be for them or against them. Allah ﷻ also states that He will compensate them for their deeds.

Then the Almighty says, “And do not eat of that upon which the name of Allah has not been mentioned, for indeed, it is grave disobedience. And indeed do the devils inspire their allies [among men] to dispute with you. And if you were to obey them, indeed, you would be associators [of others with Him]” (Al-An'am: 121).

This verse conveys the definiteness and ultimate forbiddance of consuming any livestock that dies unintentionally. For example, a sheep that is slaughtered without fulfilling the Islamic conditions for slaughtering animals, or if it is killed for any other reasons, or without mentioning the name of Allah ﷻ upon it, such as those slaughtered for their false idols or gods. Allah ﷻ states, “Indeed, it is grave disobedience” to consume what is forbidden. Then He says, “And indeed do the devils inspire their allies [among men]” (Al-An'am: 121). The devils from amongst jinn or humans inspire their allies, which means they inform them in a hidden manner through scruples, for example, if they are jinn, while the devils from amongst men cause disputes. Allah ﷻ says, “And if you were to obey them, indeed, you would be associators [of others with Him]” (Al-An'am: 121). The reason these verses were revealed was that some unbelievers came to the Prophet ﷺ and said to him: O Muhammad, a sheep has died. He asked, who killed it? They said, Allah. Then, they said, whatever you slaughter is seen as permissible, purified, and can be consumed. But, you, Muhammad, say that whatever is killed by Allah ﷻ is not. They said, He perhaps slaughtered it at night with a golden knife. Allah is the One Who slaughtered it, so how do you not eat it and say, it is dead, impure, and forbidden.

This discourse is the work of the devil as he causes disputes and suspicions to emerge. These are the words of the devils with one another so they can dispute with the Prophet ﷺ and the believers. If the name of Allah was not mentioned before the animal was slaughtered, then Allah orders them not to consume it. However, if the name of Allah ﷻ is mentioned when it is still alive then, when it

is slaughtered its impure blood comes out and its flesh becomes purified through mentioning the name of Allah ﷻ upon it. He clearly states that if it is not like that, then they should not eat it because Allah ﷻ says, "And do not eat of that upon which the name of Allah has not been mentioned" (Al-An'am: 121).

Allah ﷻ says, "... and if you were to obey them, indeed, you would be associators [of others with Him] (Al-An'am: 121). This verse indicates that if the believers obey the polytheists in permitting what Allah ﷻ has forbidden then they would be disobedient and would be considered associators of others with Allah. Disbelieving is obeying anyone other than Allah ﷻ by disobeying or forsaking His commands and following the commands of others either by preferring them or equating them to Allah's commands. This is considered *shirk* which means to associate others with Allah ﷻ in worship such as in matters of obedience and following legislation. In this verse, the issue being discussed is in regards to food. Allah ﷻ did not state the disobedience of the polytheists because they were associating other gods with Allah ﷻ in prayer or prostration. Rather it was related to forbidden food that they were trying to make permissible. They were asking about making a dead animal that was not slaughtered permissible for consumption. If the believers adhere to their accounts in permitting the dead animal when Allah ﷻ has forbidden it then they would become polytheists.

Then Allah ﷻ makes a comparison between the guided and the misguided. He says, "And is one who was dead and We gave him life and made for him light by which to walk among the people like one who is in darkness, never to emerge therefrom? Thus it has been made pleasing to the disbelievers that which they were doing" (Al-An'am: 122).

Allah ﷻ states that those who were figuratively dead because of their disbelief and polytheism will be given life through faith. This is the case for all of those whom Allah ﷻ has guided to the faith. They were dead because they did not know

God, the Lord, and the Creator. They also did not know the purpose of their existence upon the earth which is the same as being dead. That is because they do not benefit from all these capabilities that Allah ﷻ has given them such as their eyes, heart, ears, and their being. The disbelievers do not benefit from any of them, just like the dead do not benefit from them. Allah ﷻ attributes giving life to Him through faith, as life is possessing knowledge of the Lord. This knowledge must be grasped through the heart, moreover, their sight and hearing must be filled with the signs of Allah ﷻ. These senses become useful when they are used for the purpose they were created for and benefit their owner through informing them about their Lord, His path, and then His reward which is Paradise. This is how they are alive as religion is indeed life. Allah ﷻ says, "And thus We have revealed to you an inspiration of Our command [i.e., the Quran]. You did not know what is the Book or [what is] faith, but We have made it a light by which We guide whom We will of Our servants. And indeed, [O Muḥammad], you guide to a straight path" (Ash-Shuraa: 52). The Quran reveals rulings that shed light on matters that distinguish between truth and falsehood, guidance and delusion, the straight path of Allah ﷻ and the path of the devils. This Book is a light that reveals all the facts as Allah ﷻ has revealed knowledge even in every bird that flaps its wings on this earth. He knows all things, all deeds, all words, and can judge them as being true or false.

On the other hand, disbelievers live in darkness and they do not emerge from it until they die. They reside in darkness because they do not know where they are going, where they came from, what benefits them, what harms them, what to take, what to leave behind, what is the truth, and what is falsehood. The disbeliever is blind, as Allah ﷻ says about the work of the disbelievers: "Or [they are] like darknesses within an unfathomable sea which is covered by waves, upon which are waves, over which are clouds - darknesses, some of them upon others. When one puts out his hand [therein], he can hardly see it. And he to whom Allah

has not granted light - for him there is no light" (An-Nur: 40). This is the case for unbelievers, they are "like one who is in darkness, never to emerge therefrom" (Al-An'am: 122). This is the ruling of Allah ﷻ for these disbelievers which are to die on their disbelief. This was decreed upon Abu Jahl, Omaya Ibn Khalaf, Waleed Ibn al-Mughira, Al-Asi Ibn Wael al-Sahmi, and many others who refused and opposed this religion. This also includes those who mocked Allah ﷻ as He says, "Indeed, We are sufficient for you against the mockers" (Al-Hijr: 95).

Then Allah says, "Thus it has been made pleasing to the disbelievers that which they were doing" (Al-An'am: 122). The dark, malicious, and evil deeds are made appealing to the disbelievers, so these deeds become good in their minds and their eyes. Allah ﷻ says, "Thus it has been made pleasing" (Al-An'am: 122). This statement is in the passive voice signifying that this is an act of fate and destiny through the work of the devils who make evil deeds seem attractive for the disbelievers. This is the punishment of the disbelievers from Allah ﷻ. He says, "Do you not see that We have sent the devils upon the disbelievers, inciting them [to evil] with [constant] incitement?" (Maryam: 83). Allah ﷻ also says, "Allah, By Allah, We did certainly send [messengers] to nations before you, but Satan made their deeds attractive to them. And he is their [i.e. the disbelievers] ally today [as well], and they will have a painful punishment" (An-Nahl: 63). He says, "Then is one to whom the evil of his deed has been made attractive so he considers it good [like one rightly guided]? For indeed, Allah sends astray whom He wills and guides whom He wills. So do not let yourself perish over them in regret. Indeed, Allah is Knowing of what they do" (Fatir: 8).

Then Allah ﷻ continues, "And thus We have placed within every city the greatest of its criminals to conspire therein. But they conspire not except against themselves, and they perceive [it] not" (Al-An'am: 123).

Within every city that Allah ﷻ has sent messengers there have been "the greatest of its criminals to conspire therein" (Al-An'am: 123) against the Prophet. They would, for example, think how to turn people away from him, how to make the way of Allah ﷻ appear crooked, or how to kill him? This was the case in Mecca, as there resided the most wicked criminals, such as Al-Aas Ibn Wael, Al-Walid Ibn Al-Mughira, Umayya Ibn Khalaf, as well as his brother, Shaybah Ibn Rabi'a, Utbah Ibn Rabi'a, and Abu Lahab. These are the most wicked criminals who used to avert from the way of Allah ﷻ and plot against Prophet Muhammad ﷺ. Allah ﷻ says, "And [remember, O Muḥammad], when those who disbelieved plotted against you to restrain you or kill you or evict you [from Mecca]. But they plan, and Allah plans. And Allah is the best of planners" (Al-Anfal: 30). Allah ﷻ is providing solace to His Prophet ﷺ by telling him that these criminals who plot against him existed in previous cities. Allah ﷻ says, "And thus We have placed within every city the greatest of its criminals to conspire therein" (Al-An'am: 123).

The disbelievers deliver harm to their enemy in a hidden manner and this is part of their evil plotting. However, if a person harms wicked criminals in a hidden manner and punishes them in this way, then this is for a good cause. So this is what the Almighty Lord does to the enemies of Islam. He says, "But they plan, and Allah plans. And Allah is the best of planners" (Al-Anfal: 30). Allah will bring harm to them in a hidden manner and unexpectedly punish them for their conspiracy. He says, "But they conspire not except against themselves". The disbelievers attempt to deliver harm to others, but their evil plotting only affects themselves. Allah says, "and they perceive [it] not" (Al-An'am: 123). The disbelievers do not realize what they are doing to themselves as the outcome of their actions will return to affect them. Likewise, this is from the plotting of Allah ﷻ for them to plot against the believers thinking it will benefit them. They think

their actions are good and are in their best interest, however, the outcomes and consequences of their sins will only affect them.

يقول الله ﷻ: "وَإِذَا جَاءَتْهُمْ آيَةٌ قَالُوا لَنْ نُؤْمِنَ حَتَّى نُؤْتَى مِثْلَ مَا أُوتِيَ رُسُلُ اللَّهِ اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ سَيُصِيبُ الَّذِينَ أَجْرَمُوا صَغَارٌ عِنْدَ اللَّهِ وَعَذَابٌ شَدِيدٌ بِمَا كَانُوا يَمْكُرُونَ (124) فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلإِسْلامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصَّعَّدُ فِي السَّمَاءِ كَذَلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ لا يُؤْمِنُونَ (125) وَهَذَا صِرَاطُ رَبِّكَ مُسْتَقِيمًا قَدْ فَصَّلْنَا الآيَاتِ لِقَوْمٍ يَذَّكَّرُونَ (126) لَهُمْ دَارُ السَّلامِ عِنْدَ رَبِّهِمْ وَهُوَ وَلِيُّهُمْ بِمَا كَانُوا يَعْمَلُونَ (127)" [الأنعام: 124-127].

says, "And when a sign comes to them, they say, 'Never will we ﷻ Allah .'believe until we are given like that which was given to the messengers of Allah Allah is most knowing of where [i.e. with whom] He places His message. There will afflict those who committed crimes debasement before Allah and severe punishment for what they used to conspire (124). So whoever Allah wants to guide - He expands his breast to [contain] Islam; and whoever He wants to send astray - He makes his breast tight and constricted as though he were climbing into the sky. Thus does Allah place defilement upon those who do not believe (125). And this is the path of your Lord, [leading] straight. We have detailed the verses for a people who remember (126). For them will be the Home of Peace [i.e. Paradise] with their Lord. And He will be their protecting friend because of what they used to do (127)" (Al-An'am: 124-127).

These verses from Surah Al-An'am discuss Allah's debate with the polytheists. This debate is intended to refute their argument, invite them to worship Him alone with no associates, and abandon what they worship besides Him. These verses show their arrogance and that they will remain stubborn disbelievers no matter how many signs they are given. The Almighty says, "And when a sign comes to them, they say, Never will we believe until we are given like that which was given to the messengers of Allah" (Al-An'am: 124). The verses revealed in the Quran are clear signs that these are the words of Allah ﷻ as no one else can devise such

eloquent and beautiful words other than Him. Allah challenged the polytheists to produce something similar to it, yet they failed, they even failed to fabricate it. Allah ﷻ says, “Say, "Then bring ten surahs like it that have been invented” (Hud: 13). Allah challenged them to bring forth ten surahs that are as eloquent and beautiful as the Quran or to bring signs and miracles like those that Allah ﷻ bestowed upon His Prophet ﷺ, such as the splitting of the moon which was witnessed in Mecca. The Prophet ﷺ also foretold many future events that then came true and he spoke about the unseen stories of the past ancestors, although he was illiterate and had never read a book before. “And has it not been a sign to them that it is recognized by the scholars of the Children of Israel?" (Ash-Shu‘ara: 197). Is that not a sign as well? All these signs sent to them by Allah ﷻ are proof of Prophet Mohammad’s honesty and that what he preaches to them is the truth and yet, they refused to believe.

Allah ﷻ says, “And when a sign comes to them, they say, ‘Never will we believe until we are given like that which was given to the messengers of Allah’” (Al-An’am: 124). They will never believe in this message or that Mohammad is a messenger that Allah sent until they are given revelation that was sent from Allah to previous messengers. Every single one of them wants to receive a special message from Allah ﷻ Himself. However, Allah ﷻ says, “Allah is most knowing of where [i.e. with whom] He places His message” (Al-An’am: 124). Allah ﷻ is the most Knowing of where He places His message. He reveals it to those who are worthy of it. Then He orders these assigned people to preach to the people whom they were sent to guide.

Their demand for revelation is a sign of their arrogance. An example of this from worldly life would be if a message is delivered to a person from a king through a messenger, but the person refuses to obey until the king himself comes and speaks to him in person. This is an act of arrogance, they asked the Prophet to see Allah with their own eyes or to see the angels and speak to them. The

Almighty responds, “They have certainly become arrogant within themselves and [become] insolent with great insolence” (ۚAl-Furqan: 21).

Then, the Almighty says, “There will afflict those who committed crimes debasement before Allah and severe punishment for what they used to conspire” (Al-An’am: 124). This is a warning from Allah ﷻ to those arrogant people who refused to accept Allah's message and the Prophet He chose from among them to deliver this message to them. In this verse, He called them criminals because their crime is a grave sin. Being arrogant towards Allah's orders is the gravest sin a person could commit. Allah ﷻ says, “There will afflict those who committed crimes debasement before Allah” (Al-An’am: 124). Debasement means to cause humiliation as the unbelievers will be afflicted with utmost humiliation on the Day of Resurrection which is being cast into Hell. He says, “The Day they are dragged into the Fire on their faces [it will be said], "Taste the touch of Saqar” (Al-Qamar: 48). “The Day they are thrust toward the fire of Hell with a [violent] thrust, [its angels will say]” (At-Toor: 13). “This is the Fire which you used to deny” (At-Toor:14). “And the Day those who disbelieved are exposed to the Fire [it will be said], ‘Is this not the truth?’ They will say, ‘Yes, by our Lord.’ He will say, ‘Then taste the punishment for what you used to deny’” (Al-Ahqaf: 34). “There will afflict those who committed crimes debasement before Allah and severe punishment for what they used to conspire” (Al-An’am: 124). The disbelievers will be afflicted with humiliation and severe punishment, which is Hellfire. In addition to the different ways of torture that Allah ﷻ mentioned, such as their food, drink, the boiling water, the bashing, and the scolding they will have to suffer. He says that this punishment is “for what they used to conspire”. Allah ﷻ dubbed this act of theirs as conspiracy. They said if they were to receive a message from Allah ﷻ ordering them to believe, then they definitely will. They did not say this because they actually wanted to believe and needed this message as confirmation. This was a result of their arrogance, insolence, and stubbornness.

This is what they conspired by concealing their disbelief to show other people who are lower in status than them that they are ready to embrace this religion if Allah ﷻ conversed with them Himself or sent them a message through the angels. They claim that if an angel comes to them as it came to Muhammad to invite them to Allah then they would believe.

Then, Allah ﷻ says, "So whoever Allah wants to guide - He expands his breast to [contain] Islam; and whoever He wants to send astray - He makes his breast tight and constricted as though he were climbing into the sky. Thus does Allah place defilement upon those who do not believe" (Al-An'am: 125). This is Allah's answer to them that the matter of guidance and misguidance happens according to His Will. Whatever He wants to be will be and whatever He does not want to be will never be. Allah ﷻ says, "So whoever Allah wants to guide", of His creatures, "He expands his breast to [contain] Islam". This means He will make it more welcoming for them so they may accept this religion as the sole truth and love it dearly and truthfully. Thus, they will embrace Islam, place it in their hearts, and submit to Allah. This is what religion means, submitting to Allah and obeying Him. This makes a person love Allah and it makes them content and peaceful.

Then, Allah ﷻ says, "And whoever He wants to send astray - He makes his breast tight and constricted as though he were climbing into the sky" (Al-An'am: 125). He says that being led astray means to lose the right path and leading a person astray happens according to Allah's Will. He says, "He makes his breast tight and constricted". They have a feeling of tightness, pain, and stress as if they are climbing a high mountain. They will feel fatigued and short of breath the higher the altitude and in this situation, they will wish to escape.

Then, Allah ﷻ says, "Thus does Allah place defilement upon those who do not believe" (Al-An'am: 125). As such is Allah's punishment to these people. They are afflicted with misguidance because they did not believe even after they

received the truth from Allah ﷻ. He sent them signs and evidence and they acknowledged them, but they did not believe in this message, so they were led astray and their hearts were tightened. As the Almighty says, "And when Allah is mentioned alone, the hearts of those who do not believe in the Hereafter shrink with aversion, but when those [worshipped] other than Him are mentioned, immediately they rejoice" (Az-Zumar: 45).

Then, He says, "And this is the path of your Lord, [leading] straight. We have detailed the verses for a people who remember" (Al-An'am: 126). The path of the Lord refers to this religion that the Prophet ﷺ was sent with. The path of Allah ﷻ has been made clear and detailed for mankind. He also distinguished between good and evil. Allah ﷻ explained every single part separately so that all of it is made clear. For example, polytheism was made clear in regards to its ways, types, and rituals. Monotheism as well has been explained in regards to what it means to be monotheistic and what it means to believe in Allah. He also explained in detail the matters of belief, types of misguidance, the state of misguided people in this life and the Hereafter, the state of the believers and unbelievers, the manner in which Allah ﷻ treats each group, and the stories of previous nations. These are examples that Allah gives to make understanding matters easier. They are also lessons to inform people that their fate and judgment lies with their Lord. Allah explained the fate of every person who takes each path. He gave us examples and verses of every good and bad deed people commit. "And these examples We present to the people, but none will understand them except those of knowledge" (Al-'Ankabut: 43). Allah ﷻ also says, "... We have detailed the verses for a people who remember" (Al-An'am: 126). However, this detailing is only suitable for people who remember their Lord. Remembering something means recalling it in the mind, thinking about it, and adhering to it. While others do not remember when given a sermon and ignore it. They also refuse to think about it, care for it,

or recall it in their minds. As a result, the verses of Allah ﷻ will be of no use to them.

Allah ﷻ says regarding the people who remember, "For them will be the Home of Peace [i.e. Paradise] with their Lord" (Al-An'am: 127). Allah ﷻ called it the Home of Peace because there are no wars, no profanities, no enmity, and no disputes. It is a Home of constant peace, a safe haven from all evil. There is no sickness, no death, no departure, no pain, no grief, no defilement, or anything of that nature. The people of Heaven do not urinate, defecate, expectorate, or spit. They smell like musk, even their sweat smells like musk. It is a Home devoid of any harm; it does not have the defilements of this worldly life because Allah exalted it from these things. "For them will be the Home of Peace [i.e. Paradise] with their Lord" (Al-An'am: 127). The people of Paradise are protected, preserved, and guaranteed because of Allah's firm promise. If something is with Allah, it will never be lost or unfulfilled; it would undoubtedly be guaranteed. This is a firm guarantee to those people who remember and those who received Allah's verses and believed in them. They will have the Home of Peace with their Lord. He did not say 'with Allah', instead, He said, 'with their Lord'. This is to show them how close they are to Him as He is their Lord, their Master, the Disposer of their affairs, and their Protector. Allah ﷻ brought the believers close to Him by referring them to Him, their Lord, to honor them. "For them will be the Home of Peace [i.e. Paradise] with their Lord. And He will be their protecting friend…" (Al-An'am: 127).

Allah ﷻ is their protecting friend and their ally. The word, *wali* in Arabic means a person with whom you form an alliance. This includes offering help, love, solidarity, and cooperation. That is why Arabs call several people *wali*, i.e. an ally, if you have an alliance with someone you call them a protector and they are each other's protectors. The word *wali* is used for both masters and slaves because of their alliance and the bond between them. A brother can call his brother a

protector because brothers have a close relationship that makes them each other's protectors. Therefore, Allah ﷻ states that He is the protecting friend of those who believe in Him.

An example of this protection is portrayed in the following verse. Allah ﷻ says, "Allah is the Ally of those who believe. He brings them out from darkness into the light" (Al-Baqarah: 257). This is from the mercy of Allah ﷻ and a part of His protection. Allah does not take allies out of weakness. Humans need brothers, allies, protective guardians, and servants. Human beings are weak creatures and therefore, they require protection from others. Even kings need guards to protect them and to keep their kingdom secure. They also need allies and ministers to support and aid them. Allah does not take allies because He needs protection from His creatures. He is exalted above these assumptions. Allah ﷻ says, "And say, "Praise to Allah, who has not taken a son and has had no partner in [His] dominion and has no [need of a] protector out of weakness…" (Al-Isra: 111). Allah ﷻ takes allies from among His servants because He loves the believers and that is why He becomes their protecting friend. It is not because they are great in number, so they can defend Him or help Him to triumph over the enemy. On the contrary, He is their Helper, their Provider, the Maintainer of their affairs, and their Benefactor. The protective friendship that He offers is a grace upon them because they need His protection. So, He is the Lord, the Everlasting Sovereign, who has everything in His hands.

These are good tidings that Allah gives to those who remember. Allah ﷻ says, "For them will be the Home of Peace [i.e. Paradise] with their Lord. And He will be their protecting friend…" (Al-An‘am: 127). Allah ﷻ is their protecting friend, which means He is their ally and guardian. All forms of mercy from the Lord to His believing servants are included under this protection. "... And He will be their protecting friend because of what they used to do" (Al-An‘am: 127). Allah ﷻ gave them this Home of Peace because of the good deeds they used to do. Their deeds

include believing in Allah, supporting Him, worshiping Him, and putting His love over everything else. Allah ﷻ mentioned in the Hadith Qudsi that He takes allies for several reasons, as the Prophet ﷺ said to Abu Huraira:

"Whosoever shows enmity to a wali (friend) of Mine, then I have declared war against him. And My servant does not draw near to Me with anything more loved to Me than the religious duties I have obligated upon him. And My servant continues to draw near to me with nafil (supererogatory) deeds until I love him. When I love him, I am his hearing with which he hears, and his sight with which he sees, and his hand with which he strikes, and his foot with which he walks. Were he to ask [something] of Me, I would surely give it to him; and were he to seek refuge with Me, I would surely grant him refuge".

This Hadith indicates that Allah ﷻ protects and fights for His allies. Then Allah ﷻ explains how this can be obtained. "... And My servant does not draw near to Me with anything more loved to Me than the religious duties I have obligated upon him…" Those who want to obtain God's friendship must strive to draw near to Him by doing the religious duties that He obligated upon them. "... And My servant continues to draw near to me with nafil (supererogatory) deeds until I love him. When I love him…" These servants become completely protected by Allah because He becomes their Guardian and their Light. Allah ﷻ lights their whole existence, so they become dedicated to worshiping Him and following His path.

In the next verses, Allah ﷻ moves to a new subject. After He discussed the fate of those who believed and the insolence of those disbelieved. The disbelievers confirmed that "Never will we believe until we are given like that which was given to the messengers of Allah" (Al-An'am: 124). Now, He will discuss the fate of the disbelievers in the Hereafter.

The Almighty says, "And [mention, O Muḥammad], the Day when He will gather them together [and say], 'O company of jinn, you have [misled] many of

mankind.' And their allies among mankind will say, 'Our Lord, some of us made use of others, and we have [now] reached our term which You appointed for us.' He will say, 'The Fire is your residence, wherein you will abide eternally, except for what Allāh wills. Indeed, your Lord is Wise and Knowing'" (Al-An'am: 128).

On the Day of Resurrection, Allah ﷻ states that He will gather all of the unbelievers together. Then He will address the jinn who misled these people because these insolent disbelievers and polytheists were allies with these jinns. They obeyed the Devil when he was their worst enemy. They obeyed Satan when he ordered them to disobey Allah ﷻ. So, Allah gathers the disbelieving humans and the disbelieving jinn and assembles them. Then He addresses the jinn, the masters of evil and the companions of the misguided human beings. He says to them, "O company of jinn, you have [misled] many of mankind" (Al-An'am: 128). They have misled a great number of humans and taken them to their side. This is the promise that the Devil made to himself on the day that Allah expelled him.

"[Iblees] said, 'Do You see this one whom You have honored above me? If You delay me [i.e. my death] until the Day of Resurrection, I will surely destroy his descendants, except for a few' (62). [Allah] said, 'Go, for whoever of them follows you, indeed Hell will be the recompense of [all of] you - an ample recompense' (63). And incite [to senselessness] whoever you can among them with your voice and assault them with your horses and foot soldiers and become a partner in their wealth and their children and promise them. But Satan does not promise them except delusion (64). Indeed, over My [believing] servants there is for you no authority… (65)" (Al-Isra:62-65).

Allah is telling the devils on this Day to notice the shame and disgrace now when the misled humans speak and admit to their crimes. The Almighty says, "And their allies among mankind will say, 'Our Lord, some of us made use of

others, and we have [now] reached our term which You appointed for us'" (Al-An'am: 128). The unbelievers say this in an apologetic tone as if they are apologizing for the shame and disgrace that they caused themselves. The disbelievers will call to their Lord and plead to Him that they the jinn used them. They followed the jinn who made evil deeds and desires seem appealing to them and enjoyed these sins and the immoral acts. They accuse the jinn of using them and also misleading them because devils become happy when humans comply with their misguidance.

يقول الله ﷻ: {وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا يَا مَعْشَرَ الْجِنِّ قَدِ اسْتَكْثَرْتُمْ مِنَ الإِنسِ وَقَالَ أَوْلِيَاؤُهُمْ مِنَ الإِنسِ رَبَّنَا اسْتَمْتَعَ بَعْضُنَا بِبَعْضٍ وَبَلَغْنَا أَجَلَنَا الَّذِي أَجَّلْتَ لَنَا قَالَ النَّارُ مَثْوَاكُمْ خَالِدِينَ فِيهَا إِلَّا مَا شَاءَ اللَّهُ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ (128) وَكَذَلِكَ نُوَلِّي بَعْضَ الظَّالِمِينَ بَعْضًا بِمَا كَانُوا يَكْسِبُونَ (129) يَا مَعْشَرَ الْجِنِّ وَالإِنسِ أَلَمْ يَأْتِكُمْ رُسُلٌ مِنْكُمْ يَقُصُّونَ عَلَيْكُمْ آيَاتِي وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَذَا قَالُوا شَهِدْنَا عَلَى أَنفُسِنَا وَغَرَّتْهُمُ الْحَيَاةُ الدُّنْيَا وَشَهِدُوا عَلَى أَنفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ(130) ذَلِكَ أَنْ لَمْ يَكُنْ رَبُّكَ مُهْلِكَ الْقُرَى بِظُلْمٍ وَأَهْلُهَا غَافِلُونَ}[الأنعام:128-131].

says " And [mention, O Muḥammad], the Day when He will gather ﷻ Allah them together [and say], "O company of jinn, you have [misled] many of ".mankindAnd their allies among mankind will say, "Our Lord, some of us made use of others, and we have [now] reached our term which You appointed for us." He will say, "The Fire is your residence, wherein you will abide eternally, except for what Allah wills. Indeed, your Lord is Wise and Knowing (128) And thus will We make some of the wrongdoers allies of others for what they used to earn (129) O company of jinn and mankind,1 did there not come to you messengers from among you, relating to you My verses and warning you of the meeting of this Day of yours?" They will say, "We bear witness against ourselves"; and the worldly life had deluded them, and they will bear witness against themselves that they

were disbelievers (130) That is because your Lord would not destroy the cities for wrongdoing1 while their people were unaware" [Al-An'am: 128-131].

He tells, herein, about what will be on the Day of Resurrection with those who left the way of the Lord after the signs were revealed to them, and insisted on denial. They were proud of themselves, and said, with arrogance and stubbornness, "Never will we believe until we are given like that which was given to the messengers of Allah", and refused the Lord's message. Allah describes their condition on the Day of Resurrection; they, those who called them to this evil and disbelief, and their fellows from Jinn.

He says, "the Day when He will gather them together", means Allah will bring them together, all of them; who call for evil and disbelief and they are the Jinn, Satan, and those who follow them from the mindless mankind, "the Day when He will gather them together", then Allah addresses the instructors and teachers who took those to the path of evil, He says to them, “O company of jinn” ,O group of Jinn from those disbelievers who call for evil, "you have [misled] many of mankind", means you misled a large number of humans, and asked for great multitude. It means Jinn worked very hard in calling people to disbelief, brought a tremendous number astray, and took a large number of people behind them, because most people, of all times, were followers of Satan. As for those who remained on faith and guidance, of all times, were only few. Allah reminds them, saying, "And he had already led astray from among you much of creation, so did you not use reason?" [Yassin: 62], Allah tells those who come late and says, look! Satan has misled a multitude of you. "Did I not enjoin upon you, O children of Adam, that you not worship Satan - [for] indeed, he is to you a clear enemy (60) "and that you worship [only] Me? This is a straight path (61) And he had already led astray from among you much of creation, so did you not use reason?"[Yassin: 60-63]. Here, Allah said to them, you misled many of mankind. What does not make sense and is astonishing is that the answer didn't come from the Jinn saying,

yes, this is what we did, and this is what we undertook, and committed, and this was our crime. No, rather, humans will respond with words indicating disappointment and loss and they will respond in the context of an apology, but it is not an apology. They said, "And their allies among mankind will say, "Our Lord, some of us made use of others, and we have [now] reached our term which You appointed for us" as if they confess against themselves, and say "Our Lord, some of us made use of others", means the crime is not a crime of Jinn alone, but we are criminals as well. They were also criminals, they enjoyed what the Jinn called for; such as amusement, desires, being far away from the Lord, and disbelief. They enjoyed this, and Jinn enjoyed misleading the children of Adam. It is as if (Iblis sets up and puts a throne for him on the water and brings his children from the edges of the earth, and everyone says what he did with his companion, until one of them comes and says I stuck with him until I separated him and his wife. So, he gets up and takes him -he hugs him and kisses him- and says you are the true son of mine who did so and so, and as for the others, you did not do anything. He says you did not do anything. This is their enjoyment; the Jinn's enjoyment is through misleading the children of Adam, and the enjoyment of humans is by following the path of delusion; what the devils permitted and made their desires and pleasures lawful. They said "Our Lord, some of us made use of others, and we have [now] reached our term which You appointed for us" means we have reached our term which You appointed for us; the Day of Resurrection.

Then, the response of the Lord comes to them, "He will say, "The Fire is your residence", He says the Fire is your residence, you; the leaders and the followers, "He will say, "The Fire is your residence", the residence is the place of abiding. The place of abiding is the place where a person abides and dwells in. To abide in a place means to dwell in it. Your residence is your abode; and of course, this is not a place of residence, because the residence is always the place in which a

person rests and gets comfortable, puts his stick and rests. Yet, this is Fire; Fire as a place of residence; it is not a place of rest in the sense that it is not a place for getting comfortable. Rather, it is the place of compulsory residence, a prison cell. He says, "The Fire is your residence", means, the place of your residence in which you abide; referring to Fire. "He will say, "The Fire is your residence, wherein you will abide eternally except for what Allah wills", eternal in the language of the Arabs, which means a long stay, and remaining in it for a long time. Allah then made an exception saying "except for what Allah wills", except what Allah wills, either from what Allah wants to take out from those who are not disbelievers, or except what Allah wills as the whole matter is dependent on His will. Yet, He stated that the remaining of the disbelievers and polytheists in Fire is endless and eternal; it is an eternal stay, which is everlasting, has no end, and there is no time in which it ends, God forbids. "He will say, "The Fire is your residence, wherein you will abide eternally except for what Allah wills". Then He says "Indeed, your Lord is Wise and Knowing", Allah ends this warning and this hideous destination for these criminals by saying that this is His wisdom and knowledge. That means that He imposes this punishment over those who deserve it, who completely deserve it. He is the All-Wise Who puts things in their rightful places. Thus, misguiding them and preparing this destination for them is from His wisdom. Knowing means knowing of His creation, and knowing who deserves this destination then makes it his, "Indeed, your Lord is Wise and Knowing".

Then He says, "And thus will We make some of the wrongdoers allies of others for what they used to earn" [Al-An'am: 129], and this is from His wisdom, justice, and knowledge. It also means gathering the one who calls for wrongdoing with his followers. "And thus will We make some of the wrongdoers allies of others..."[Al-An'am: 129], make them allies, means to give them custody. Their custody was only in the worldly life. Satan used to ally with the human he accompanied, and Satan allied the human by obeying and following him. "And

thus will We make some of the wrongdoers allies of others for what they used to earn", this means we make this an ally for that, so, Satan was their ally. He says, "Allah is the Ally of those who believe. He brings them out from darknesses into the light. And those who disbelieve - their allies are ṭāghūt. They take them out of the light into darknesses..." [Al-Baqarah: 257], he is an ally, in the sense that he was providing support and love between them but it was over evil. Yet, he (Satan) is perfidious and traitor, as he pulls this human and knows the destination that he will lead him to. On the other hand, this human is a conceited ignorant who follows his enemy and does not hear the warning of Allah. As Allah says, "And [mention] when We said to the angels, "Prostrate to Adam," and they prostrated, except for Iblees. He was of the jinn and departed from [i.e., disobeyed] the command of his Lord." Then Allah addresses humans saying "will you take him and his descendants as allies other than Me while they are enemies to you..."[Al-Kahf: 50], will you take him? a question for bashing, "Then will you take him and his descendants as allies", beloved ones other than me, "while they are enemies to you? Wretched it is for the wrongdoers as an exchange", Wretched it is for the wrongdoers as an exchange to replace the allyship of Allah. Instead of the ally of Allah, they take the allyship of Satan. So, they take Satan as their ally. Allah says, "And thus will We make some of the wrongdoers allies of others for what they used to earn" [Al-An'am: 129], means because they have earned evil. Allah makes the devil their ally and companion, "And whoever is blinded from remembrance of the Most Merciful - We appoint for him a devil, and he is to him a companion (36) And indeed, they [i.e., the devils] avert them from the way [of guidance] while they think that they are [rightly] guided"[Az-Zukhruf: 36-37], a punishment for them from Allah ."Do you not see that We have sent the devils upon the disbelievers, inciting them [to evil] with [constant] incitement?"[Maryam: 83], means to move them to disbelief and sin. Likewise, with this punishment, "... We make some of the wrongdoers allies of others for what they used to earn" [Al-An'am: 129].

Then Allah also sets up an argument against them in themselves, so that they bear witness against themselves of disbelief and that they have no excuse. Allah calls them in that difficult situation, "O company of jinn and mankind, did there not come to you messengers from among you, relating to you My verses and warning you of the meeting of this Day of yours?" They will say, "We bear witness against ourselves"; and the worldly life had deluded them, and they will bear witness against themselves that they were disbelievers" [Al-An'am:130] " O company of jinn and mankind", a call from Allah to Jinn and mankind in this difficult situation on the Day of Resurrection, so as to set the argument against them, a statement for them to bear witness against themselves of disbelief, and to know that they deserve to enter into Fire. "O company of jinn" means a gathering, the gathering of jinn and mankind. "Did there not come to you messengers from among you, relating to you My verses", it is a question to be acknowledged by them, and not for inquiry. Allah does not inquire of them, rather, He wants to make them acknowledge their sins. "Did messengers not come from among you", so, Allah sent messengers to all human beings, and to jinn. Did Allah choose messengers from themselves. In the sense that a revelation was revealed to them to warn them, or are there human Messengers sent to jinn as our Messenger Muhammad ﷺ who is the Messenger of God to Jinn and mankind. Further, he was exposed to Jinn and called them to Allah. As Allah says, "He is the One Who created everything in the earth for you. Then He turned towards the heaven, forming it into seven heavens. And He has ˹perfect˺ knowledge of all things (29) ˹Remember˺ when your Lord said to the angels, “I am going to place a successive ˹human˺ authority on earth.” They asked ˹Allah˺, “Will You place in it someone who will spread corruption there and shed blood while we glorify Your praises and proclaim Your holiness?” Allah responded, “I know what you do not know"[Al-Ahqaf: 29-30], to the end of the verse. Anyway, Jinn will admit that Messengers were sent to them calling them to Allah and they acknowledged what Allah's decided for them. "Did messengers not come from among you,

proclaiming My revelations ", proclaiming my revelations, narrating stories and informing you about it. "So narrate ˹to them˺ stories ˹of the past˺, so perhaps they will reflect", this statement from Allah and this narration they narrated and read to you, the stories of the Lord and His command, and they show you His path.

"proclaiming My revelations and warning you of the coming of this Day of yours?", warning is intimidating. They scare you from this day, from reaching this day, meeting this day and what happens on it from meeting the Lord. Allah addresses them with this direct speech without an intermediary. Further, there is no revelation which means that they hear the words of Allah without an intermediary, and directly and they respond to it; respond to Allah's speech. "Did messengers not come from among you, proclaiming My revelations and warning you of the coming of this Day of yours?" They will say, "We confess against ourselves!", we are witnessing against ourselves that this has happened; messengers came from you, O Lord, and told us about this matter and warned us. Yet, we forgot about this matter and rejected it. "They will say, "We confess against ourselves!". Allah says, "For they have been deluded by ˹their˺ worldly life", here, Allah reminds them of the one who made them leave the path of the Lord and remain in what they are in of disbelief and denial, which is delusion by this worldly life. "For they have been deluded by ˹their˺ worldly life", it made them forget their God. They became preoccupied with it; their hearts clung to it and forgot the way of the Lord. All of these are from the meanings of delusion. "For they have been deluded by ˹their˺ worldly life", so, they lived for it and left the path of Allah. The worldly life is called the world either for it's the nearness, before the hereafter, or for being vileness. That it is, in relation to the hereafter, a lousy and despicable, and does not worth anything compared to the Hereafter. "For they have been deluded by ˹their˺ worldly life. And they will testify against themselves that they were disbelievers", they testified against themselves. They affirmed before Allah and made this testimony against themselves. "they were

disbelievers", they knew the truth, got warned about it, were assured about it, yet, they abandoned and denied it.

Then, Allah demonstrates that what He did to these people is what they deserved. He says, "This ˹sending of the messengers˺ is because your Lord would never destroy a society for their wrongdoing while its people are unaware ˹of the truth"[Al-An'am:131], so, this punishment, the punishment of the Lord for these criminals in this way, "is because your Lord would never destroy a society for their wrongdoing", that Allah does not destroy the disbelieving villages unjustly. He does not destroy villages unless there are disbelievers in it or they do transgression. Rather, they deserve punishment due to what they committed of sins and disbelief. "is because your Lord would never destroy a society..."[Al-An'am:131], a society is a set of constructions that are put together. "is because your Lord would never destroy a society for their wrongdoing while its people are unaware"[Al-An'am:131], no message reached them. They are oblivious about the matter of the Hereafter and the matter of the messages. Nevertheless, a message must be sent to them so the argument of Allah will be established on them. Therefore, these people acknowledge themselves. "They will say, "We confess against ourselves!", "Did messengers not come from among you, proclaiming My revelations and warning you of the coming of this Day of yours?" They will say, "We confess against ourselves!", then Allah says, "This ˹sending of the messengers˺ is because your Lord would never destroy a society for their wrongdoing while its people are unaware ˹of the truth"[Al-An'am:131].

Then, He says, "They will each be assigned ranks according to their deeds. And your Lord is not unaware of what they do"[Al-An'am:132], "each ", each one of them, " ranks according to their deeds", everyone will take his rank according to his deeds. The disbelievers' ranks are in Hell; not all of the disbelievers are in one rank or in one darkness of the Fire or in one level of the houses of Hell. No, rather, the Fire is ranked in the depths of fire, some of them lower than the others -God

forbids-. However, the lower the rank, the hotter it is -God forbids-. As Allah says about the hypocrites, He says, "Surely the hypocrites will be in the lowest depths of the Fire—and you will never find for them any helper"[An-Nisa:145], that is, his torment is more than a disbeliever's torment, because the hypocrite is a disbeliever whose crime increased with disbelief through lying to the believers and claiming that he is a believer, while he is not. Thus, his evilness is even more. He stands against the path of Allah, observes the weaknesses of the Muslims, does what is not permissible, yet, he is not entitled to enjoy the rights of a Muslim; he is a disbeliever and a criminal as well. However, the disbeliever who repels from the path of Allah increases in torment, as Allah says, "For those who disbelieve and hinder ˹others˺ from the Way of Allah, We will add more punishment to their punishment for all the corruption they spread"[An-Nahl:88], "They will each be assigned ranks according to their deeds", each one of these denying disbelievers has ranks for what he did from deeds, and he is held accountable for it. He who did a hundred bad deeds is not like the one who did ninety-nine. Allah says, "... And your Lord is not unaware of what they do"[Al-An'am:132], Allah is not oblivious to what His creation does, rather, He is All-Knowing of all the deeds of His creation. Therefore, if He holds them accountable, He will hold them accountable as the All-Knowing. The One Who knows the details of each individual's affairs and holds him accountable accordingly. Even if it is in his heart, Allah knows what is in the heart. "To Allah ˹alone˺ belongs whatever is in the heavens and whatever is on the earth. Whether you reveal what is in your hearts or conceal it, Allah will call you to account for it..."[Al-Baqarah:284], whether showed or hidden, no one knows it except for the Owner of the hearts, and Allah knows it and holds him accountable for it, "... And your Lord is not unaware of what they do"[Al-An'am:132].

Then, Allah says, "Your Lord is the Self-Sufficient, Full of Mercy. If He wills, He can do away with you and replace you with whoever He wills, just as He

produced you from the offspring of other people (133)Indeed, what you have been promised will certainly come to pass. And you will have no escape (134)Say, ˹O Prophet,˺ “O my people! Persist in your ways, for I ˹too˺ will persist in mine. You will soon know who will fare best in the end. Indeed, the wrongdoers will never succeed"[Al-An'am:133-135], "Your Lord", O Muhammad ﷺ. The speech here is a speech of love and a speech of reinforcement. "Your Lord" by relating the Prophet to Allah. "Your Lord is the Self-Sufficient", He is the Self-Sufficient from all of His creation. He is free of need, for Allah has no need for His creation. Further, this call; the call of Allah and His diversification of the discourse, the return of the discourse after the speech, the command after the command, the supplication after the supplication and the call after the call to these. Come, come on, why do you do this, why do you do that, this is wrong, this is right; Meaning the Lord in this repeated diversified declaration in all kinds of speech; from preaches, rebukes, threats, promises, warnings, the statement of the matter, the rebuttal of falsehood, and answering the suspicions. This discourse is the speech of Allah ﷻ the Most Merciful and Insightful of His servants. The Qur’an is not only two words, believe and this is the path, or else! No, rather, a speech of mercy to the servants. Notice how He addresses these disbelievers again and again and again in all types of speech. Allah shows that He is the Self-Sufficient, He is free from needing His creation. Why does He address them with this speech when He is the Self-Sufficient! "Your Lord is the Self-Sufficient", then, "Full of Mercy", The Compassionate, and this is part of His mercy; to diversify the discourse in this way for these people, knowing that they are criminals who deny the way of the Lord. They do not want it, they are liars, yet, Allah diversifies to them the discourse with this diversification, and says to them come; come to this the path, and beware this, there is danger lies ahead of you.

Then, Allah says, " If He wills, He can do away with you and replace you with whoever He wills" If Allah wants to take you away, this is not hard for Allah and

not abstaining for the Lord, because taking the creation away can be done in a single twink, without any cost for the Lord." If He wills, He can do away with you ", O creation," and replace you with whoever He wills ", He creates another creation, other than you, and this is easy for Allah, it is easy for Him." Have you not seen that Allah created the heavens and the earth for a reason? If He wills, He can eliminate you and produce a new creation."[Ibrahim: 19], “And that is not difficult for Allah ˹at all˺” [Ibrahim: 20], this is not difficult for Allah. "Your Lord is the Self-Sufficient, Full of Mercy. If He wills, He can do away with you and replace you with whoever He wills, just as He produced you from the offspring of other people." [Al-An'am:133], of creation,” just as He produced you from the offspring of other people" You are the ones addressed. This generation is addressed by this Qur’an which did not exist; did not exist before this, for Allah made him successors, created and established him from the offspring of other people. A generation has gone and ended, then, Allah created another creation that did not exist before. "just as He produced you from the offspring of other people.”

Then, He says, "Indeed, what you have been promised will certainly come to pass. And you will have no escape"[Al-An'am:134], a confirmation from the Lord that what He promises His creation will come. What you have been promised of this stern warning, Hell, as well as Paradise of Allah and the abode of peace that He promised His faithful servants, will come. Then, He says, "... And you will have no escape"[Al-An'am:134] And you will have no escape from Allah. will have no escape; will not fail Me in the sense that you will not be missed. Further, Allah is capable to oppress you and bring you back a second time, and to get what He promises you from fire and torment. Meaning that you will be restored and come on the Day of Resurrection, and your judgment will be in this way, and you will enter the Fire. This is something that is not hard for Allah; He does not miss and it is not hard for Him to fulfill it. Rather, He is capable of it, a capability that

is not in any way costly. "The creation and resurrection of you ˹all˺ is as simple ˹for Him˺ as that of a single soul..."[Luqman:28], "That is certainly easy for Allah", re-creation is easy for Allah and it does not come at any cost."... And you will have no escape"[Al-An'am:134].

Then, another speech addressed to them as if it is the last one, "Say, ˹O Prophet,˺ "O my people! Persist in your ways, for I ˹too˺ will persist in mine", tell them; call them and tell them. "Persist in your ways", walk on the path you have chosen and work on your mastery in this way where you are the masters in it and following it. So, work on it; on the position you committed yourselves to, and walk to it. "Say, ˹O Prophet,˺ "O my people! Persist in your ways, for I ˹too˺ will persist in mine", on my way, which I mastered and walked in. "You will soon know who will fare best in the end", a threat, "You will soon know who will fare best in the end", in the worldly life and the Hereafter, "you will" is for future. A letter demonstrating what happens in the future. You will know; this is an insight and knowledge of belief. "You will soon know who will fare best in the end", me or you; who will win at the end, who will prevail at the end, and who will fulfill his promise and word, me or you? "You will soon know who will fare best in the end", the ultimate abode here in this worldly life and the Hereafter. In this worldly life, Allah made victory and empowerment for His believing servants and His Messenger ﷺ. Likewise, the ultimate abode, the ultimate of this worldly life, and the hereafter. What will its ultimate abode be at the end? What will its outcome be? For whom heaven will be? And for whom will the fire be? "You will soon know who will fare best in the end", then, Allah says, "Indeed, the wrongdoers will never succeed", referring to the matter and the situation. The matter, and the situation is that the wrongdoers will not succeed. The judgment of Allah that the wrongdoer does not succeed. Further, the most wrongdoing is polytheism and those are polytheists, accordingly, they do not succeed. Success is to win the greater demand; he succeeded in the sense that he attained his greatest demand.

Further, the believer is the one who will attain the greatest demand and the most desirable, which is Heaven, and he is saved from Fire. So, who will win the pure victory? This is the meaning of success; you will know who, me or you. And if the matter is mixed up for you and you think that you are successful and that the outcome is for you in the worldly life and that you will not be resurrected on the Day of Resurrection, then this is your business. This will be clear at the end. This verse came as a separating point for the disbelievers. "Say, ˹O Prophet,˺ “O my people! Persist in your ways", walk your way and I will walk on mine; you will know who will have the ultimate outcome, me or you. "Say, ˹O Prophet,˺ “O my people! Persist in your ways, for I ˹too˺ will persist in mine. You will soon know who will fare best in the end. Indeed, the wrongdoers will never succeed"[Al-.[An'am:135

يقول الله ﷻ: "وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ وَالأَنْعَامِ نَصِيبًا فَقَالُوا هَذَا لِلَّهِ بِزَعْمِهِمْ وَهَذَا لِشُرَكَائِنَا فَمَا كَانَ لِشُرَكَائِهِمْ فَلا يَصِلُ إِلَى اللَّهِ وَمَا كَانَ لِلَّهِ فَهُوَ يَصِلُ إِلَى شُرَكَائِهِمْ سَاءَ مَا يَحْكُمُونَ (136) وَكَذَلِكَ زَيَّنَ لِكَثِيرٍ مِنَ الْمُشْرِكِينَ قَتْلَ أَوْلادِهِمْ شُرَكَاؤُهُمْ لِيُرْدُوهُمْ وَلِيَلْبِسُوا عَلَيْهِمْ دِينَهُمْ وَلَوْ شَاءَ اللَّهُ مَا فَعَلُوهُ فَذَرْهُمْ وَمَا يَفْتَرُونَ (137) وَقَالُوا هَذِهِ أَنْعَامٌ وَحَرْثٌ حِجْرٌ لا يَطْعَمُهَا إِلَّا مَنْ نَشَاءُ بِزَعْمِهِمْ وَأَنْعَامٌ حُرِّمَتْ ظُهُورُهَا وَأَنْعَامٌ لا يَذْكُرُونَ اسْمَ اللَّهِ عَلَيْهَا افْتِرَاءً عَلَيْهِ سَيَجْزِيهِمْ بِمَا كَانُوا يَفْتَرُونَ (138) وَقَالُوا مَا فِي بُطُونِ هَذِهِ الأَنْعَامِ خَالِصَةٌ لِذُكُورِنَا وَمُحَرَّمٌ عَلَى أَزْوَاجِنَا وَإِنْ يَكُنْ مَيْتَةً فَهُمْ فِيهِ شُرَكَاءُ سَيَجْزِيهِمْ وَصْفَهُمْ إِنَّهُ حَكِيمٌ عَلِيمٌ (139)" [الأنعام: 136-139].

says, “And they [i.e. the polytheists] assign to Allah from that which ﷻ Allah He created of crops and livestock a share and say, ‘This is for Allah,’ by their ’.claim, ‘and this is for our 'partners' [associated with Him]But what is for their ‘partners’ does not reach Allah, while what is for Allah - this reaches their ‘partners’. Evil is that which they rule (136). And likewise, to many of the polytheists, their partners have made [to seem] pleasing the killing of their children in order to bring about their destruction and to cover them with confusion in their religion. And if Allah had willed, they would not have done so. So leave them and that which they invent (137). And they say, ‘These animals and crops

are forbidden; no one may eat from them except whom we will,' by their claim. And there are those [camels] whose backs are forbidden [by them] and those upon which the name of Allah is not mentioned - [all of this] an invention of untruth about Him. He will punish them for what they were inventing (138). And they say, 'What is in the bellies of these animals is exclusively for our males and forbidden to our females. But if it is [born] dead, then all of them have shares therein'. He will punish them for their description. Indeed, He is Wise and Knowing (139)" (Al-An'am: 136-139).

This is a new section of this great chapter, Surah Al-An'am. This chapter was revealed to the Prophet ﷺ all at once while he was in Mecca. This section of the chapter focuses on the polytheists and reveals the absurdity of the thoughts that oppose this religion. They deny the straight path that was sent by God, the Most Merciful, the Exalted in power, the Wise. The previous section ended with Allah's debate with them. The Almighty says, "Say, 'O my people, work according to your position; [for] indeed, I am working. And you are going to know who will have succession in the home. Indeed, the wrongdoers will not succeed'" (Al-An'am: 135).

At the end of the previous debate, after Allah ﷻ refuted all of their arguments and invited them to worship Him alone, He said to them, to continue on their path and persist in their actions of polytheism, disbelief, and stubbornness towards Allah. They will know eventually who will succeed in eternal life. They will realize who will triumph and prevail in this life and who will be granted happiness in the Hereafter. Then Allah ﷻ says to justify His Judgment, "Indeed, the wrongdoers will not succeed" (Al-An'am: 135). The wrongdoers do not succeed because they commit the most heinous of crimes by slandering Allah ﷻ, denying the truth, and disbelieving in the revelation of Allah ﷻ that was sent to them. However, their biggest crime is associating others with Allah.

This section explains the absurdity of their mind sets. The Almighty says, “And they [i.e. the polytheists] assign to Allah from that which He created of crops and livestock a share and say, 'This is for Allah’ by their claim” (Al-An‘am: 136). These people defamed Allah, treated Him with condescension as if they have done Him a favor by assigning offerings of what Allah ﷻ created from their harvest and grazing livestock to bring them closer to Him. While Allah ﷻ has decreed four pairs (including the male and female) of livestock that He created for His servants, which are sheep, goats, camels, and cows. These people have assigned to Allah, the Creator of harvest and crops, a share of His creation. As if what Allah created and bestowed upon them had become theirs and they had a right to it. Instead of thanking Allah ﷻ for His blessings, they claim they are doing Allah a favor by giving Him a part of it. They did not acknowledge that all of this is His creation and a part of His Grace upon them. They did not follow Allah's orders of giving the estimated amount of this to zakat or His orders regarding what they are allowed to eat and drink.

Allah ﷻ says, “And they [i.e. the polytheists] assign to Allah from that which He created of crops and livestock a share and say, 'This is for Allah’ by their claim” (Al-An‘am: 136). A claim is a false belief or a false discourse. The unbelievers also claim that a part of their offerings are designated for their partners and deities. He says, “and this is for our 'partners' [associated with Him]” (Al-An‘am: 136). Allah ﷻ called them their “partners” because the unbelievers thought these false deities are Allah's partners. They gave Allah's right to be worshiped to these partners, such as the angels. They said, “Thou hast no partner, except a partner who is Thine Whom Thou possessest”. They made the angels Allah's partners. They also said, “'Here I am at Thy service. O Allah, here I am at Thy service. Thou hast no partner, except a partner who is Thine Whom Thou possessest”. They mean angels by this invocation because of their claim that they are Allah’s partners. The unbelievers attempted to get closer to them as they did

with Allah by dividing the offerings between the angels and Allah. This was in addition to the deities that they worship besides Allah ﷻ whether these deities were celestial bodies such as the sun and planets, or pious men, or idols, e.g. Al-Lat, or the jinn like Al-Uzza. They used to strive to get closer to these partners that they associated with Allah ﷻ and gave them His right of worship and devotion. However, the Almighty says, "But what is for their 'partners' does not reach Allah" (Al-An'am: 136). If these sacrifices were mixed up with each other and some of what they assigned to Allah was placed with what was assigned to their partners, then they take it because they claim Allah is Self-Sufficient and their partners are not, so their right must be returned to them. However, if some of what they assigned to Allah is ruined they do not care, but if something happened to what they assigned to their partners before they performed the sacrificial rituals, they would replace it.

The Almighty says, "But what is for their 'partners' does not reach Allah", they did not take a part of their partners' offerings to sacrifice it to Allah, "while what is for Allah - this reaches their 'partners" (Al-An'am: 136). However, if they needed to take a part of Allah's offerings to sacrifice to their partners, they would do so. The Almighty says, "Evil is that which they rule". This rule of theirs is both unjust and invalid because they place these false idols that they created themselves before Allah ﷻ, while He is in second place after these false idols.

They have done even worse as the Almighty says, "And likewise, to many of the polytheists, their partners have made [to seem] pleasing the killing of their children in order to bring about their destruction and to cover them with confusion in their religion. And if Allah had willed, they would not have done so. So leave them and that which they invent" (Al-An'am:137). These partners, specifically the jinn, made offerings of their children to idols pleasing to these people. They also made killing their daughters and burying them alive pleasing to them. These are the most misguided and unjust of rulings. Whether by using their own children

to get closer to their idols or to utilize them to get closer to a deity besides Allah. For example, Arabs used to bury their young girls for fear of poverty or shame.

Allah ﷻ says, "In order to bring about their destruction" both in this life and in the Hereafter. They will be ruined with the loss in this life and the Hereafter because they followed the path of polytheism, they slandered Allah ﷻ, they created legislations He did not decree, and they passed these bad judgments about God that will lead them to destruction. He says, "In order to bring about their destruction and to cover them with confusion in their religion" (Al-An'am:137). They changed their religion to a distorted one and created an invalid religion that they believe is true when it is not. The thing they do might look rightful from the outside. They claim to offer sacrifices to Allah ﷻ and worship Him, but they are also giving offerings to the deities that they believe will bring them closer to Allah. Externally, they convince themselves that this is righteous, when in fact they are misguided and they lost their path to God ﷻ.

The Almighty says, "And if Allah had willed, they would not have done so" (Al-An'am: 137). If Allah ﷻ had willed and did not want this to happen, He would have stopped it. Allah ﷻ is Able and the fate of His servants lies in His hands, their hearts are within His grasp as He controls their hearts and minds. If Allah wanted them to obey and worship Him alone without associates and to stop them from absurd disbelief, polytheism, and bad judgment, then He would. But Allah ﷻ did not want this to happen, instead, He abandoned them because of the path they took and found appropriate. Then He says, "So leave them and that which they invent" (Al-An'am: 137). Allah says to abandon them and that which they invent because all of the claims they attributed to Allah ﷻ are false. He did not send down these rules, or a Book with these rules, or a revelation of this. They invented these rules and judgments by themselves as this is what their desires and devils told them to do.

Allah ﷻ continues to portray the absurdity of their claims pertaining to their rulings. The Almighty says, "And they say, 'These animals and crops are forbidden; no one may eat from them except whom we will', by their claim" (Al-An'am: 138). They banned and restricted some animals and a part of their crops. They say, "No one may eat from them except whom we will" (Al-An'am: 138). They only allow some of their guests, their family or other people. They also provided their own judgments and rulings regarding these crops and animals. They took it upon themselves to make them forbidden to whomever they will.

The Almighty says, "And there are those [camels] whose backs are forbidden [by them]" (Al-An'am: 138). They also forbid others from riding certain animals, such as the stallion camel that had given birth ten times. They say this camel cannot be ridden after that because they are exclusively for their idols. He says, "And those upon which the name of Allah is not mentioned - [all of this] an invention of untruth about Him" (Al-An'am: 138). When they sacrifice some animals to their idols, they do not mention the name of Allah upon these animals because they think it is sinful to do so. These animals were assigned as offerings to the idols so Allah's name must not be mentioned upon them. They attributed this matter, that was invented by their desires and lies, to Allah ﷻ which is considered slander against Him. So, Allah ﷻ says, "He will punish them for what they were inventing" (Al-An'am: 138). This is a warning and a threat from Allah ﷻ because of their actions. He will punish them for their inventions, which are their gravest crimes. He says, "And who is more unjust than one who invents about Allah a lie" (Al-An'am: 21). No one is more unjust than those who invent false lies. These people invented false commands and attributed them to Allah as a part of God's Divine Rulings.

Then Allah ﷻ says, "And they say, 'What is in the bellies of these animals is exclusively for our males'" (Al-An'am: 139). The unbelievers invented their own false rulings and attributed them to Allah ﷻ. For example, they assigned the babies

of their pregnant animals, such as their camel or sheep, to their male children exclusively and forbade them from their females. Then Allah ﷻ says, "But if it is [born] dead, then all of them have shares therein" (Al-An'am: 139). If the baby animal was born dead, whether it died after birth or was dead in its mother's belly, the Arabs would eat it. The Almighty says, "He will punish them for their description. Indeed, He is Wise and Knowing" (Al-An'am: 139). The description and division of these rulings is done based on their desires. Allah ﷻ warns them that they will be punished for this description and ruling that they invented. Allah is Wise and has knowledge to put everything in its rightful place. He is Omniscient who has ultimate wisdom and nothing from His actions or words is unwise.

Allah ﷻ concluded this section by informing them of His punishment. The Almighty says, "They will have lost who killed their children in foolishness without knowledge and prohibited what Allah had provided for them, inventing untruth about Allah. They have gone astray and were not [rightly] guided" (Al-An'am: 140).

This is a judgment from Allah ﷻ which indicates affirmation by using the auxiliary verb 'will'. "They will have lost who killed their children in foolishness without knowledge". Loss is the opposite of winning, and their loss here includes all kinds of loss such as losing their children by killing them and offering them as sacrifices to these false idols. There is also the loss in the Hereafter by sending themselves to Hell. Allah ﷻ became displeased and angry with them and as a result they lost His Paradise. The sacrifices that they offered to their idols did not benefit them in anything at all. They foolishly and recklessly killed them "and prohibited what Allah had provided for them, inventing untruth about Allah". They prohibited many good things upon themselves and dedicated them to their false idols and deities. For example, they offered their sa'ibah, i.e. a she-camel that is left for the idols after it reaches a certain age, to their false idols, while they

neither rode them nor ate from their meat. The Almighty says, "They will have lost who killed their children in foolishness without knowledge and prohibited what Allah had provided for them, inventing untruth about Allah…" (Al-An'am: 140). They invented lies about Allah ﷻ. He says, "They have gone astray and were not [rightly] guided" (Al-An'am: 140). Allah is affirming that they have indeed lost the path of truth and righteousness.

After Allah explained how the deities of polytheists used to misguide them, and the path of disbelief they followed, He drew a comparison between the false rulings of these deities and His Divine Self. Allah ﷻ says, "And He is who causes gardens to grow, [both] trellised and untrellised, and palm trees and crops of different [kinds of] food and olives and pomegranates, similar and dissimilar. Eat of [each of] its fruit when it yields and gives its due [zakah] on the day of its harvest. And be not excessive. Indeed, He does not like those who commit excess" (Al-An'am: 141).

This is God, the Lord Who deserves to be worshiped. Mankind should observe what He has created for them and what He has made lawful for them. Allah ﷻ "is [the One] who causes gardens to grow trellised". A garden is called a grove when its trees and branches are thick and intertwined to the point where it covers those who go into it. These gardens are also trellised upon pillars pergolas that their vines grow on. Sometimes these vines grow on man-made pergolas and sometimes they grow naturally on their own. "And He is who causes gardens to grow, [both] trellised and untrellised, and palm trees and crops of different [kinds of] food" (Al-An'am: 141). Palm trees are known to people and crops are the seeds and food that people harvest for sustenance. Palm trees also bear different kinds of fruit. It is the same type of tree, but there are hundreds, even thousands of different types. As Allah ﷻ says, "from a root or otherwise, watered with one water; but We make some of them exceed others in [quality of] fruit" (Ar-Ra'd: 4). Each fruit differs from others drastically in taste and properties, even if it was

grown in the same piece of land and watered from the same source. He says, “of different [kinds of] food and olives and pomegranates, similar and dissimilar” (Al-An‘am: 141). This is another piece of evidence of Allah's Magnificence and Ability. For example, olives and pomegranates may be similar in that they belong to the same group of fruit, yet they cannot be more different in their properties and taste. Olives, for example, come in a variety of colors, such as, black, purple, or yellow, some produce lots of oil and others not so much. Pomegranates, on the other hand, are either sweet, sour, or bitter according to their color. This variation and distinction is a great thing to show Allah's Ability of creation. He says, “Eat of [each of] its fruit when it yields” (Al-An‘am: 141). This is a command from Allah ﷻ, the Creator, who made this lawful to them. Since He is the Creator then He has the ability to make it lawful. He says, “Eat of [each of] its fruit when it yields and give its due [zakah] on the day of its harvest” (Al-An‘am: 141). Allah ﷻ orders mankind to give its dues which is zakah on the day of its harvest as this is Allah's ruling. The amount of this due was not explained in the Quran, so the Sunnah provided a detailed explanation regarding the dues placed on crops and fruit. The Prophet ﷺ said, "No zakat is payable on less than five wasqs of dates”. So, the minimum amount of fruit that is liable for zakat is five wasqs or more. The Prophet ﷺ also determined the zakah due for crops that are irrigated by rain which is one tenth of the harvest and crops that are irrigated by machines which is half of one tenth of the harvest. Allah ﷻ explained the amounts due of zakah by way of His Prophet ﷺ. The Almighty says, “Alms-tax is only for the poor and the needy, for those employed to administer it, for those whose hearts are attracted ˹to the faith˺, for ˹freeing˺ slaves, for those in debt, for Allah’s cause, and for ˹needy˺ travelers” (At-Tawbah: 60).

Allah ﷻ says, “And be not excessive. Indeed, He does not like those who commit excess” (Al-An‘am: 141). Allah is commanding humanity not to be excessive in their eating and spending and not to spend their wealth on unlawful

matters. They must preserve the blessings that Allah ﷻ bestowed upon them and not to waste them. Excess means either wasting something on unbeneficial matters or to spend it on unlawful things. There is no doubt that all excess is unlawful, whether it is a small or large amount. In addition, enjoying what is lawful to an excessive degree, like eating too much or drinking too much is considered extravagant and Allah ﷻ does not like those who are excessive.

Then, the Almighty says, "And of the grazing livestock are carriers [of burdens] and those [too] small. Eat of what Allah has provided for you and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy" (Al-An'am: 142).

In this verse, Allah ﷻ demonstrated His ability to grow these plants and His rulings on what believers should do with it. He also stated what was made lawful to them and the rights of Allah. Allah ﷻ is the Creator Who has the right to lay out the rules as He sees fit for His servants. He declares what they should eat and what they should give away. Then, the following verse in the surah explains Allah's rulings when it comes to animals.

يقول الله ﷻ: "وَمِنَ الأَنْعَامِ حَمُولَةً وَفَرْشًا كُلُوا مِمَّا رَزَقَكُمُ اللَّهُ وَلا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ (142) ثَمَانِيَةَ أَزْوَاجٍ مِنَ الضَّأْنِ اثْنَيْنِ وَمِنَ الْمَعْزِ اثْنَيْنِ قُلْ آلذَّكَرَيْنِ حَرَّمَ أَمِ الأُنْثَيَيْنِ أَمَّا اشْتَمَلَتْ عَلَيْهِ أَرْحَامُ الأُنثَيَيْنِ نَبِّئُونِي بِعِلْمٍ إِنْ كُنتُمْ صَادِقِينَ (143) وَمِنَ الإِبِلِ اثْنَيْنِ وَمِنَ الْبَقَرِ اثْنَيْنِ قُلْ آلذَّكَرَيْنِ حَرَّمَ أَمِ الأُنثَيَيْنِ أَمَّا اشْتَمَلَتْ عَلَيْهِ أَرْحَامُ الأُنثَيَيْنِ أَمْ كُنتُمْ شُهَدَاءَ إِذْ وَصَّاكُمُ اللَّهُ بِهَذَا فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا لِيُضِلَّ النَّاسَ بِغَيْرِ عِلْمٍ إِنَّ اللَّهَ لا يَهْدِي الْقَوْمَ الظَّالِمِينَ (144)" [الأنعام: 142-144].

says, "And of the grazing livestock are carriers [of burdens] and those ﷻ Allah [too] small. Eat of what Allah has provided for you and do not follow the .footsteps of SatanIndeed, he is to you a clear enemy (142). [They are] eight mates - of the sheep, two and of the goats, two. Say, 'Is it the two males He has forbidden or the two females or that which the wombs of the two females contain? Inform me with knowledge, if you should be truthful' (143). And of the camels,

two and of the cattle, two. Say, 'Is it the two males He has forbidden or the two females or that which the wombs of the two females contain? Or were you witnesses when Allah charged you with this? Then who is more unjust than one who invents a lie about Allah to mislead the people by [something] other than knowledge? Indeed, Allah does not guide the wrongdoing people (144)'" (Al-An'am: 142-144).

says, "And of the grazing livestock are carriers [of burdens] and ﷻ Then Allah ,has created cattle, such as camels ﷻ those [too] small" (Al-An'am: 142). Allah .cows, and sheepThe word for cattle in Arabic, is *an'am*, which is similar to the word *in'am*, i.e. benefit, because there are many benefits and blessings that people gain from livestock. There are different types of cattle, some are fit to perform laborious tasks and can be ridden for travel, such as camels. Others are too small and not suitable for riding. Cattle can also be beneficial for their coats such as wool, shag, leather, and hair. All of these were used to create furniture for humans. He says, "Eat of what Allah has provided for you and do not follow Satan's footsteps" (Al-An'am: 142). This means to eat from the meat and milk of these cattle and to avoid following the footsteps of Satan. For those who follow Satan's legalisation, it is as if they are walking behind him in his footsteps. For example, the Devil has ordained for his followers many of what Allah ﷻ has prohibited such as *al-wasilah* and *al-ham.* These offerings are for the sake of Satan without remembering to mention the name of Allah ﷻ upon these animals before sacrificing them. Allah ﷻ says, "Allah has never ordained the ˹so-called˺ baḥirah, sa'ibah, waṣilah, and ḥam camels. But the disbelievers just fabricate lies about Allah, and most of them lack understanding" (Al-Ma'idah: 103).

Allah ﷻ says, "Certainly, he is your sworn enemy" (Al-An'am: 142). Allah ﷻ states that Satan is the sworn enemy of mankind who ordains for them what destroys them in this life and what makes Allah's indignation befall them in the Hereafter. The devil has taken it upon himself to lead the Children of Adam astray

from Allah's Way and to bring them to the Hellfire. His enmity is shown to everyone as Allah ﷻ has clarified all of Satan's methods and what he does to lead the Children of Adam astray. Allah ﷻ has also warned of him since the day he had refused to prostrate to Adam. Allah ﷻ has warned Adam from him, "So We cautioned, "O Adam! This is surely an enemy to you and to your wife. So do not let him drive you both out of Paradise, for you ˹O Adam˺ would then suffer ˹hardship" (Taha: 117) This was Adam's first warning. Then Allah ﷻ warned Adam when He descended to the earth,

"[Allah] said, 'Descend from it [i.e. Paradise] - all, [your descendants] being enemies to one another. And if there should come to you guidance from Me - then whoever follows My guidance will neither go astray [in the world] nor suffer [in the Hereafter] (123). And whoever turns away from My remembrance - indeed, he will have a depressed [i.e. difficult] life, and We will gather [i.e. raise] him on the Day of Resurrection blind' (124). He will say, 'My Lord, why have you raised me blind while I was [once] seeing?' (125) [Allah] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten (126)" (Taha: 123-126).

Allah ﷻ has warned mankind from Satan by every means. He says, "Did I not command you, O Children of Adam, not to follow Satan…" (Ya-Sin: 60). This verse indicates that Allah ﷻ commanded humanity to avoid the Devil on all messages. Allah ﷻ says, "And ˹remember˺ when We said to the angels, "Prostrate before Adam," so they all did—but not Iblis, who was one of the jinn, but he rebelled against the command of his Lord. Would you then take him and his descendants as patrons instead of Me, although they are your enemy? What an evil alternative for the wrongdoers ˹to choose˺!" (Al-Kahf: 50). Allah orders them not to follow the false legislations that Satan has prescribed for them.

Then Allah ﷻ clarifies that these cattle are in "[They are] eight mates". A pair includes two animals of the same species, but of opposite genders. So, a pair of pigeons indicates a male and female pigeon. So, "[They are] eight mates" which means there are eight individual animals, each two are either male and female. He says, "of the sheep, two and of the goats, two" (Al-An'am: 143), these are four mates and of the camels, two and of the cattle, two" (Al-An'am: 144) these are another four mates. Allah ﷻ says, "Say, 'Is it the two males He has forbidden or the two females or that which the wombs of the two females contain? Inform me with knowledge, if you should be truthful'" (Al-An'am: 143). Allah ﷻ is telling His Prophet to question them if Allah ﷻ has forbidden the male and female sheep or goats as they claimed. In fact, they forbid and ordain whatever they desire. He says, "Say, 'Is it the two males He has forbidden or the two females or that which the wombs of the two females contain?" (Al-An'am: 143). Allah ﷻ says to them Has Allah forbidden what is in the wombs of the two females. Then, "They ˹also˺ say, "The offspring of this cattle is reserved for our males and forbidden to our females; but if it is stillborn, they may all share it" (Al-An'am: 139). Then, He says, "Inform me with knowledge, if you should be truthful" (Al-An'am: 143). To inform someone of something usually indicates that it is great news. Allah ﷻ states in this verse, do they possess knowledge, commands, revelation, or authority from Allah ﷻ that allows them to fabricate these lies against Allah and claim this is what He has prescribed upon them?

Allah continues to list examples of livestock that benefit people. He says, "And of the camels, two and of the cattle, two" (Al-An'am: 144). This includes the camel and she-camel and the cow and ox. Allah ﷻ says, "Say, 'Is it the two males He has forbidden or the two females or that which the wombs of the two females contain? Or were you witnesses when Allah charged you with this?" (Al-An'am: 144). Were they present to witness and see when Allah ﷻ gave them this commandment? The question in this verse is a statement to acknowledge that they

were neither present nor witnessed what they claimed, so, they fabricated lies. Then Allah ﷻ says, "Then who is more unjust than one who invents a lie about Allah to mislead the people by [something] other than knowledge?" (Al-An'am: 144). This question is mentioned here to confirm that there is indeed no person more wrong than those who fabricate lies against Allah ﷻ. Then they falsely claim that Allah commanded them to do these things. He says, "to mislead the people by [something] other than knowledge" (Al-An'am: 144). This could be a consequential outcome of their lies because every lie against Allah will mislead others from the Way of Allah ﷻ. Or it could be their intention and their aim is to mislead people from the Way of Allah ﷻ. Whether it is the first explanation or the second one, there is no doubt that there is no one more wrong than those who fabricate lies against Allah.

Then, Allah ﷻ says, "Indeed, Allah does not guide the wrongdoing people" (Al-An'am: 144). This is Allah's Judgement for those who fabricate lies against Him. He has called them the wrongdoing people and wrongdoing is to put something in its wrong place. The greatest wrong is to fabricate lies against Allah ﷻ and to say that Allah has legislated something, but in fact, He did not. Whoever does wrong will not be guided by Allah as long as they remain in their wrongdoing. Allah guides them if they avoid wrongdoing, falsehood, and disbelief.

Allah ﷻ has clarified His legislation regarding the cattle. He says, "Say, 'I do not find within that which was revealed to me [anything] forbidden to one who would eat it unless it be a dead animal or blood spilled out or the flesh of swine - for indeed, it is impure - or it be [that slaughtered in] disobedience, dedicated to other than Allah. But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limit], then indeed, your Lord is Forgiving and Merciful'" (Al-An'am: 145).

Allah ﷻ has not revealed to His messenger ﷺ anything forbidden except these prohibitions. Animals that die a natural death without being slaughtered according to Islamic regulations. Allah ﷻ has given examples of this as He says, "Prohibited to you are dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah, and [those animals] killed by strangling or by a violent blow or by a head-long fall or by the goring of horns, and those from which a wild animal has eaten, except what you [are able to] slaughter [before its death]" (Al-Ma'idah: 3). The verse in Surah of Al-An'am preceded the verse in Surah Al-Ma'idah. So, it details the types of dead animals whether they are strangled by themselves or by man, or they could have been beaten to death, or they could have fallen from a high mountain, or by being gored by another animal for example an ox may gore a goat and kill it, or what is eaten by a predator such as a dog or wolf and it dies that way then it is not permissible to consume. Allah ﷻ says, "unless you slaughter it" which means they are able to slaughter them before they die.

Allah ﷻ says, "unless it be a dead animal or blood spilled out or the flesh of swine" (Al-An'am: 145). In this verse, spilled blood is the blood that runs in the veins. In Arabic, the word, *safh*, i.e. slope, The spilling blood is being compared to whatever flows from a slope of a mountain because it is at an angle. The Arabs would store the blood that flows from the cattle whether when it is slaughtered or while it is still alive. For example, sometimes when they felt hungry, they would cut a vein from a camel, fill a container with its blood and then they would treat its injury. When this blood hardened they would consume it. Allah ﷻ prohibited the consumption of blood whether it is from the cattle while it is still alive or when it is slaughtered. However, the blood that remains in the veins or in the meat is not included in this description. Allah ﷻ allowed it if there is some blood on the meat or in its veins. It is mentioned in the Hadith of Aisha, the mother of

believers. She said, "We do not deem the blood which is boiled with meat and something from it is still on the pot".

The consumption of swine is also forbidden in Islam. Allah ﷻ says, "the flesh of swine - for indeed, it is impure" Even though swine is not considered from the cattle, it is a special creature that is impure. It is the creation of Allah ﷻ, but He has forbidden it eternally in every religion. Then, Allah ﷻ says, "or it be [that slaughtered in] disobedience, dedicated to other than Allah" (Al-An'am: 145). Allah ﷻ forbids slaughtering cattle in the name of any other than Him. In Arabic the word *u'hila*, i.e. dedicated, is a derivative of the word *ihlal*, i.e. applauding. It is also derived from the word *hilal*, i.e. crescent moon. The Arabs used to raise their voices and applaud happily whenever they witnessed the crescent moon at the beginning of the lunar month and this is what is known as *ihlal*. So, whenever they slaughtered and dedicated any cattle for their idols, they raised their voices yelling, this is for Al-Lat, Al-Uzza, Hubal, or for others, while disregarding Allah ﷻ. Livestock that is slaughtered and offered for the sake of any other than Allah is impure and Allah ﷻ has forbidden it. Then, Allah ﷻ says, "But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limit]" Those who are compelled to eat from amongst these prohibitions and are not driven by their desire to eat, then they may consume from them without exceeding the limits by eating, saving, and taking with them more than what they need to live. Then, Allah ﷻ says, "Then indeed, your Lord is Forgiving and Merciful" (Al-An'am: 145). In this verse, Allah refers to Himself as "your Lord", not Allah because the context of the verse seeks to portray His Mercy towards His servants in His legislations. Therefore, what has been revealed to His messenger and servant Muhammad ﷺ is from Allah the Most Merciful Who is close to His servants. Allah also states to His Messenger that He is Forgiving which means to pardon and cover them and He is the Most Merciful with His servants.

Allah ﷻ has ordained these great legislations that limit these prohibitions to four matters that are clear to anyone with a reasonable mind. Human beings have the ability to recognize these prohibitions through reason without the legislation of Allah ﷻ. They can recognize that carrion which may have died for any reason is impure. Therefore, consuming the meat of cattle that has died this way is harmful. The food and waste of the animal are gathered in the bloodstream because the blood cells carry the food and waste produced from the body's cells which includes urine. For that reason, it is considered impure and harmful. As well as, what is slaughtered for the sake of any other than Allah ﷻ because He is the Creator Who has forbidden that. In addition to the meat of swine which is impure in and of itself. It is no doubt that forbidding all these matters is a Mercy from Allah to His servants.

يقول الله ﷻ: "وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا كُلَّ ذِي ظُفُرٍ وَمِنَ الْبَقَرِ وَالْغَنَمِ حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَا إِلَّا مَا حَمَلَتْ ظُهُورُهُمَا أَوِ الْحَوَايَا أَوْ مَا اخْتَلَطَ بِعَظْمٍ ذَلِكَ جَزَيْنَاهُمْ بِبَغْيِهِمْ وَإِنَّا لَصَادِقُونَ (146) فَإِنْ كَذَّبُوكَ فَقُلْ رَبُّكُمْ ذُو رَحْمَةٍ وَاسِعَةٍ وَلا يُرَدُّ بَأْسُهُ عَنِ الْقَوْمِ الْمُجْرِمِينَ (147)" [الأنعام: 146-147].

says, "For those who are Jewish, We forbade every animal with ﷻ Allah undivided hooves and the fat of oxen and sheep except what is joined to their .backs or intestines or mixed with boneIn this way We rewarded them for their violations. And We are certainly truthful (146). But if they deny you ˹O Prophet˺, say, 'Your Lord is infinite in mercy, yet His punishment will not be averted from the wicked people (147)'" (Al-An'am: 146-147).

informs the Jews and Christians that His legislations are also ﷻ Then Allah applicable to them because they are all from one source. The commandments of .ﷺ was sent to complement the rulings of Musa ﷺ Musa and Isa are the same. Isa He came only to legalize some of what had been forbidden for the Jews. As Allah says, "and legalize some of what had been forbidden to you". One of these ﷻ says, "For those who are ﷻ rulings is forbidding animals with claws. Allah

Jewish, We forbade every animal with undivided hooves". These predatory also says, "and the fat of oxen and ﷻ animals use their claws to hunt prey. Allah .”sheep except what is joined to their backs or intestines or mixed with boneHe forbids the fat of oxen and sheep for them, except what is attached to the back, what is around the kidney and intestines, or if this fat is mixed with bone and is difficult to remove, then it is permissible. Allah ﷻ says, "In this way We rewarded them for their violations" (Al-An'am: 146). The fat from the cows and sheep is permissible and good but Allah prohibited them from consuming it because of their wrongdoing. Allah ﷻ says, "We forbade the Jews certain foods that had been lawful to them for their wrongdoing, and for hindering many from the Way of Allah (160) taking interest despite its prohibition, and consuming people's wealth unjustly…(161)" (An Nisa:160-161).

When these evils spread and occurred among the Jews, Allah ﷻ punished them by forbidding specific foods upon them. This was a legislative proclamation, not a universal or fatalistic prohibition. It was to increase the difficulty of the obligations mandated on the Jews so they may atone for their mistakes. So, if they eat from these certain foods, then they are committing a violation. Due to their violations, Allah ﷻ narrowed what was permitted to them and made it difficult for them. Allah ﷻ says, "In this way We rewarded them for their violations. And We are certainly truthful" (Al-An'am: 146). Indeed, Allah ﷻ is truthful in what He tells His servants. So, these are the forbidden foods that Allah ﷻ has forbidden for His servants. So, Allah concludes that four kinds of food that are forbidden because they are filthy and impure which include carrion, blood, swine, and what is slaughtered in the name of any other than Allah ﷻ. This is what was revealed in the Sharia revealed to Prophet Muhammad ﷺ.

These are Meccan verses and after these verses were revealed the Prophet ﷺ indicated the prohibition of domestic donkeys in the Hadith during the Battle of Khaybar. The Prophet ﷺ said, "Allah and His Messenger forbid you to eat the

meat of domestic donkeys, for they are an abomination". In addition, every animal with fangs is forbidden, such as lions or any animal with claws such as predatory birds. All these prohibitions were indicated in the Sunnah after the revelation of these verses. Allah ﷻ says "Say, 'I do not find within that which was revealed to me [anything] forbidden to one who would eat it…" (Al-An'am: 145). When this verse was revealed, only the previous four matters were forbidden. However, after that Allah ﷻ revealed to the Prophet ﷺ and prohibited domestic donkeys, predatory animals with fangs and predatory birds with claws.

Allah ﷻ says, "But if they deny you ˹O Prophet" and claim that this is not Allah 's prohibition and it is not His legislation then "... say, Your Lord is infinite in mercy, yet His punishment will not be averted from the wicked people" (Al-'An'am: 147). This verse provides guidance and states that those who return to the path of the Almighty Lord, abide by His rulings, and follow His legislations will be treated with mercy. Allah ﷻ says that their Lord, their God, their Creator, their Master, who created them is Merciful and He accepts those who return to Him and repent for their sins. Then He says, "yet His punishment will not be averted from the wicked people" (Al-'An'am: 147). If the severe punishment of Allah ﷻ cannot be averted if it is sent down to wicked people who committed great sins.

Another section of the protest of these polytheists and their arguments with falsehood. Allah ﷻ says, "The polytheists will argue, 'Had it been Allah's Will, neither we nor our forefathers would have associated others with Him ˹in worship˺ or made anything unlawful.' Likewise, those before them rejected the truth until they tasted Our punishment. Ask ˹them, O Prophet˺, 'Do you have any knowledge that you can produce for us? Surely you follow nothing but ˹false˺ assumptions and you do nothing but lie' (148). Say, 'Allah has the most conclusive argument. Had it been His Will, He would have easily imposed guidance upon all of you (149)'" (Al-'An'am 148-149).

This verse indicates that the polytheists will argue with the Prophet ﷺ in the future. Allah ﷻ portrays the doubts, pieces of evidence, and arguments that the polytheists will offer to make their claims. Then, He indicates His response to what they have offered. This is the method Allah ﷻ teaches to His Messenger and the believers on how to respond to the suspicions of these wicked people. He says, "The polytheists will argue, 'Had it been Allah's Will, neither we nor our forefathers would have associated others with Him ˹in worship˺'" (Al-'An'am 148). Either the infidels believed in polytheism and defended it in their argument or they did not understand what Allah ﷻ has commanded them. They did not understand what He has determined regarding destiny and fate because Allah ﷻ created everything in due measure. He says, "Indeed, We have created everything, perfectly preordained (49) Our command is but a single word, done in the blink of an eye (50)" (Al-Qamar: 49-50).

The disbelievers will then say that Allah ﷻ is the ruler of the matter as everything is preordained by Him and if He wants something He merely says, "Be it, then it is". In addition, everything that occurs on the earth and in the universe works according to His will and His plan. Therefore, they claim to be executors of the command of Allah. "The polytheists will argue, 'Had it been Allah's Will, neither we nor our forefathers would have associated others with Him ˹in worship˺ or made anything unlawful'" (Al-'An'am 148). So, they attributed this matter to the will of Allah ﷻ. However, this is the same statement made by Satan who claimed that what he did was by the will of the Lord. He says, "Satan responded, 'My Lord! For allowing me to stray I will surely tempt them on earth and mislead them all together'" (Al-Hijr: 39). Satan attributed his abstinence from prostrating to Adam, after Allah ﷻ commanded him to do so, to Allah's will. The disbelievers also said, "Had it been Allah's Will, neither we nor our forefathers would have associated others with Him ˹in worship or made anything unlawful" (Al-'An'am 148). They claim they would not have worshiped

anyone other than Him or permitted the foods that were forbidden if not for the predominance of Allah.

Allah ﷻ says "Likewise, those before them rejected the truth until they tasted Our punishment" (Al-'An'am 148). Undoubtedly, what the disbelievers say is falsehood. Allah ﷻ did not command them to commit these crimes, on the contrary, they did these things based on their own desires. He did not coerce them or create them this way, rather they chose to take this path. They could have chosen the path of the Almighty Lord but they chose the path of the Devil by following their desires. Allah ﷻ says, "Likewise, those before them rejected the truth until they tasted Our punishment" (Al-'An'am 148). Their predecessors also followed the path of the Devil by refusing to acknowledge the truth and by persisting in falsehood. They rejected the messengers of Allah and clung to their falsehood refusing to submit to the truth. They claimed that their actions and crimes are part of the Lord's will, that they had no authority over. Consequently, they were exposed to the punishment of Allah ﷻ. He says, "Ask ˹them, O Prophet˺, "Do you have any knowledge that you can produce for us?" (Al-'An'am 148). Allah ﷻ is telling His prophet to ask them: Do they have any knowledge that Allah ﷻ revealed to them or wanted them to permit what they permitted and forbid what they forbade? Or, this is their own fabrication against Allah ﷻ and that they did these deeds according to their desires then they attributed it to His will. Allah ﷻ responds, "Surely you follow nothing but ˹false˺ assumptions" (Al-'An'am 148). They made these assumptions regarding whether they could consume the carrion or not or that Allah is the One Who killed it at night to be eaten this way. They falsely assumed that blood is pure, so they drank it. They witnessed pigs eating the filth of the earth, but they ate it. The Devil told them that drawing closer to these gods is beneficial to them so they slaughtered their livestock for the sake of these false gods.

Allah ﷻ says, “ Say, ‘Allah has the most conclusive argument. Had it been His Will, He would have easily imposed guidance upon all of you’” (Al-'An'am 149). Allah ﷻ has the evidence that is used to show the truth. The argument of Allah is so conclusive that it nullifies the falsehood and reveals the truth. This is similar to a conclusive sermon that is clear and evident. It shows them and distinguishes truth from falsehood. In addition to distinguishing between the path of Allah and the path of Satan, so everything is clear and apparent to them., “Say, “Allah has the most conclusive argument…” (Al-An'am: 149).

Allah ﷻ says, “He would have easily imposed guidance upon all of you" (Al-'An'am 149). This also means that this is Allah's will, if He had wanted to He would have easily imposed guidance upon all of them. However, Allah ﷻ wants to test mankind with good and evil to see whether they will obey or disobey Him. This matter is repeatedly mentioned in the Quran as Allah ﷻ says, “... Had Allah so willed, He could have guided them all. So do not be one of those ignorant ˹of this fact” (Al-An’am: 35). Allah ﷻ also says, “And if your Lord had willed, He could have made mankind one community; but they will not cease to differ, (118) except those shown mercy by your Lord—and so He created them ˹to choose freely…(119)” (Hud: 118-119).

Allah ﷻ says, “Say, [O Muḥammad], ‘Bring forward your witnesses who will testify that Allah has prohibited this.’ And if they testify, do not testify with them. And do not follow the desires of those who deny Our verses and those who do not believe in the Hereafter, while they equate [others] with their Lord” (Al-'An'am: 150).

The Prophet ﷺ was commanded to gather their masters, scholars, the elite among them and those who falsely testify that this is what Allah ﷻ has forbidden. Allah ﷻ says, “If they ˹falsely˺ testify, do not testify with them” (Al-'An'am: 150). The Prophet ﷺ must not testify with these fabricators if they claim that Allah ﷻ is

the One Who ordained and legislated these matters. He says, "And do not follow the desires of those who deny Our proofs" (Al-'An'am: 150). This is a command from Allah ﷻ to His Messenger to follow His path and not to follow these disbelievers because they only follow their desires. The proof is the revelations from Allah ﷻ to His Prophet, Muhammad ﷺ. He says, "And those who disbelieve in the Hereafter" (Al-'An'am: 150). This is their description as they disbelieve and deny the revelations of Allah ﷻ and the Hereafter. They only believe in this worldly life and therefore their creeds and legislations stem from this life because they assume that this worldly life is the endpoint and that there is no other life after this one ends. Accordingly, they determined things based on this criterion. In fact, they were deceived when they saw that Allah ﷻ blesses them, heals them, and empowers them despite their disbelief and stubbornness. As a result, they became arrogant, disbelieved in the path of the Lord and the message of the Prophet ﷺ based on their false beliefs because they assumed they will not stand before Allah ﷻ for judgment.

Allah ﷻ says, "And those who do not believe in the Hereafter, while they equate [others] with their Lord" (Al-'An'am: 150). Those disbelievers set up equals with their Almighty Lord, Creator, God, and Guardian. They equate Allah ﷻ with others either in His attribute which was done by many of the polytheists who claim their false gods are equal to Allah ﷻ. The Christians also claim that Isa is a god, son of God, a creator, a provider, a giver of life, and causes death. They claim that the attributes of God, the father, are the same as Isa, the son, or even that they are both identical. However, Allah ﷻ is exalted over all these claims. The polytheists set up equals with Allah ﷻ in His rights. This means that they give the rights of Allah ﷻ to the so-called gods. For example, when they sacrifice, vow, worship, and draw closer to Allah, they do the same with the other false gods. Rather, they sometimes fear, glorify, and honor these gods more than they fear, venerate and honor Allah ﷻ. Everything that is worshiped besides Allah ﷻ is

incomparable to Him. First, Allah ﷻ is the Creator, which is one of the most distinguished divine attributes of Allah. He says, "Then is He who creates like one who does not create?" (An-Nahl: 17). Allah ﷻ is also the Predominate as He says "Allah is the Creator of all things, and He is, over all things, Disposer of affairs" (Az-Zumar: 62). None other than Allah ﷻ can create anything. They cannot even create themselves let alone others. They cannot benefit or harm themselves or others, so how can Allah ﷻ have an equal! Allah ﷻ says, "Say: He is Allah, the One (1). Allah, the Eternal Refuge (2). He neither begets nor is born (3). And there is no equivalent to Him (4)" (Al-Ikhlas: 1-4).

Allah ﷻ says, "If they ˹falsely˺ testify, do not testify with them. And do not follow the desires of those who deny Our proofs, disbelieve in the Hereafter, and set up equals with their Lord" (Al-'An'am: 150). He commands His Messenger to leave those disbelievers who follow their desires and deny the proofs of Allah. They do not believe in the Hereafter, then they equate others with their Lord. These are four crimes committed by the disbelievers that make them stray far away from the way of guidance. For that reason, it was narrated by Abdullah bin Masoud in the Hadith who says, "Oh Messenger of Allah, which sin is greater? To set up equals with Allah, and He is your Creator".

Then Allah ﷻ calls them for His legalization and His religion in these Ten Commandments in three verses. The first verse includes five commandments, the second verse includes four commandments, and the last one includes one commandment all which summarize the essence of Allah's religion, Allah ordained it to regulate the life of His servants, and they were not abrogated in all past messages revealed to His Messengers.

يقول الله ﷻ: {۞ قُلْ تَعَالَوْاْ أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ ۖ أَلَّا تُشْرِكُواْ بِهِۦ شَيْـًٔا ۖ وَبِٱلْوَٰلِدَيْنِ إِحْسَـٰنًا ۖ وَلَا تَقْتُلُوٓاْ أَوْلَـٰدَكُم مِّنْ إِمْلَـٰقٍ ۖ نَّحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ ۖ وَلَا تَقْرَبُواْ ٱلْفَوَٰحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ ۖ وَلَا تَقْتُلُواْ ٱلنَّفْسَ ٱلَّتِى حَرَّمَ ٱللَّهُ إِلَّا بِٱلْحَقِّ ۚ ذَٰلِكُمْ وَصَّىٰكُم بِهِۦ لَعَلَّكُمْ تَعْقِلُونَ}[الأنعام:151]

says, “Say, ˹O Prophet,˺ “Come! Let me recite to you what your Lord ﷻ Allah .˺has forbidden to you: do not associate others with Him ˹in worship˺Do not fail to˺ honour your parents. Do not kill your children for fear of poverty. We provide for you and for them. Do not come near indecencies, openly or secretly. Do not take a ˹human˺ life—made sacred by Allah—except with ˹legal˺ right. This is what He has commanded you, so perhaps you will understand. (Al-An’am:151) “Say, ˹O Prophet,˺ “Come! Let me recite to you what your Lord has forbidden to you” come which is in Arabic [taʕal], when it’s used it gives a sense of calling to a high place, an honor state. So Allah calls them to raise above these sins and avoid doing them. “recite to you what your Lord has forbidden to you” [utlu] means recite and it means to read a line after another without stopping, so here Allah is ordering them to recite the matters He has forbidden, the one after another. Then Allah ﷻ says, "do not associate others with Him ˹in worship˺” this is the first commandment, and the greatest one too, it orders Muslims to not worship anything Besides Allah. The greatest sin is to associate others with Allah in worship and to make anyone equal to Allah as in the hadith, “Ibn Mas'ud narrated, ‘I asked the Messenger of Allah ﷺ “Which sin is the most serious?” He replied, attribute a partner to Allah, though He Alone has created you.” No anyone is more efficient than Allah. So, whoever makes anyone equal to Allah, in His traits, in His acts or in His rights, he then associates others with Allah ﷻ in worship. For Allah ﷻ says about Himself, “There is nothing like Him, for He ˹alone˺ is the All-Hearing, All-Seeing” Allah also says in Surah Al-Ikhlas, “Say, ˹O Prophet,˺ “He is Allah—One ˹and Indivisible. Allah—the Sustainer ˹needed by all˺. He has never had offspring, nor was He born. And there is none comparable to Him” (Al-Ikhlas,1:4). These are the traits of Allah, Allah ﷻ is One and Individual in this world. All objects, except Allah, have similar to them and counterparts. There are huge numbers of Angels, Jins, planets, and starts, also Allah says, “And We created pairs of all things[1] so perhaps you would be mindful” (Adh-Dahriyat:49) and He also says, “Glory be to the One Who created

all ˹things in˺ pairs—˹be it˺ what the earth produces, their genders, or what they do not know" (Ya-Sin:36) all Allah's creations have their counterparts. Every gender has its counterpart. On the other hand, Allah is the One God, there is no god but Him, He is the Creator, if all creatures in heaven and on the earth unite to create anything, they cannot do so. Allah ﷻ is the Creator of everything from small things to the big galaxy. Allah also is the One Who manages this creation, the large heaven and the earth, humans, and angles. There is no one of the creatures has the right to benefit or harm himself or do any action without Allah's will, Allah says, "Indeed, Allah ˹alone˺ keeps the heavens and the earth from falling apart. If they were to fall apart, none but Him could hold them up. He is truly Most Forbearing, All-Forgiving" (Fatir:41), "He is the One Who shapes you in the wombs of your mothers as He wills" (Ali-'Imran:6) He is the One Who creates you in the wombs of your mothers as He wills as He the Only One Who can create. "O humanity! What has emboldened you against your Lord, the Most Generous. Who created you, fashioned you, and perfected your design. moulding you in whatever form He willed" (Al-Infitar: 6-8). Allah ﷻ is the One Who creates from nothingness, "Can the One Who creates be equal to those who do not?" (An-Nahl:17) Allah is the One Who makes the crops grow, all we do is that we put the seeds in the land, but Allah is the One Who makes them grow, He says, "It is We Who created you. Will you not then believe ˹in resurrection˺? Have you considered what you ejaculate? Is it you who create ˹a child out of˺ it, or is it We Who do so? We have ordained death for ˹all of˺ you, and We cannot be prevented. from transforming and recreating you in forms unknown to you. You already know how you were first created. Will you not then be mindful? Have you considered what you sow? Is it you who cause it to grow, or is it We Who do so? If We willed, We could simply reduce this ˹harvest˺ to chaff, leaving you to lament, "We have truly suffered a ˹great˺ loss. In fact, we have been deprived ˹of our livelihood˺." Have you considered the water you drink? Is it you who bring it down from the clouds, or is it We Who do so? If We willed, We could make it

salty. Will you not then give thanks? Have you considered the fire you kindle?[1] Is it you who produce its trees, or is it We Who do so? We have made it ˹as˺ a reminder ˹of the Hellfire˺ and a provision for the travellers. So glorify the Name of your Lord, the Greatest" (Al-Waqi'ah: 57-74)

As for the universe which Allah created, no one knows its borders but Allah, even the angels and Messengers. Also the Might Throne, no one knows its extent but Allah. Allah ﷻ knows all what happens in this world, for He is the All-Knowing God, He knows the destiny of every creature including the tiny ant. He says, "There is no moving creature on earth whose provision is not guaranteed by Allah. And He knows where it lives and where it is laid to rest" (Hud:6) Allah also hears and sees everything, He says, "If three converse privately, He is their fourth. If five, He is their sixth. Whether fewer or more, He is with them wherever they may be. Then, on the Day of Judgment, He will inform them of what they have done. Surely Allah has ˹perfect˺ knowledge of all things" (Al-Mujadilah:7). Also, there is no equal to Allah in rights, it's from injustice to give the rights of Allah to one of His creations, be it an object or a living being. Allah is the One Who creates, Who manages, Who can remove the harm, and bring the goodness to His servants and other creatures can do such a thing, so it's from the injustice to worship or pray to others besides Allah. The previous nation for example, worshiped angels, even though they are servants of Allah, and can't do any act without His permission, as He says, "Those whom they invoke1 seek means of access to their Lord, [striving as to] which of them would be nearest" (Al-Isra:57) also, others claimed that the angels are Allah's sons, Allah ﷻ says, "We never sent a messenger before you ˹O Prophet˺ without revealing to him: "There is no god ˹worthy of worship˺ except Me, so worship Me ˹alone˺." And they say, "The Most Compassionate has offspring!" Glory be to Him! In fact, those ˹angels˺ are only ˹His˺ honoured servants, who do not speak until He has spoken, ˹only˺ acting at His command. He ˹fully˺ knows what is ahead of them and what is behind them. They do not intercede except for whom He approves, and they tremble in

awe of Him. Whoever of them were to say, “I am a god besides Him,” they would be rewarded with Hell by Us. This is how We reward the wrongdoers" (Al-Anbya: 25-29). So in conclusion, Allah has no equal nor in traits, nor in attributes, nor in His rights as our Almighty God.

says, “And honour your parents” this is mentioned in the ﷻ Then Allah prohibition context that means that it’s prohibited to disobey the parents, and .treat them without respectThe believer should honor his parents, treat them with love, and care for them, as Allah says, “For your Lord has decreed that you worship none but Him. And honour your parents. If one or both of them reach old age in your care, never say to them ˹even˺ ‘ugh,’ nor yell at them. Rather, address them respectfully. And be humble with them out of mercy, and pray, “My Lord! Be merciful to them as they raised me when I was young.”(Al-Isra': 23-24) Allah even prohibited His servants to show boredom in front of their parents especially when they grow old and weak, and to express this feeling through the word “ugh” is not permitted for a Muslim, and it’s a sin if they committed this. So this is the second commandment as they are ordered from the gravest one till the least grave one.

يقول الله ﷻ: {قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَلا تَقْتُلُوا أَوْلادَكُمْ مِنْ إِمْلاقٍ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ وَلا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَلا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ(151) وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّى يَبْلُغَ أَشُدَّهُ وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَى وَبِعَهْدِ اللَّهِ أَوْفُوا ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَذَكَّرُونَ (152) وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ}[الأنعام:151-153].

says, "Say, ˹O Prophet,˺ “Come! Let me recite to you what your Lord ﷻ Allah .˺has forbidden to you: do not associate others with Him ˹in worship˺Do not fail to˺ honour your parents. Do not kill your children for fear of poverty. We provide for you and for them. Do not come near indecencies, openly or secretly. Do not

take a ˹human˺ life—made sacred by Allah—except with ˹legal˺ right. This is what He has commanded you, so perhaps you will understand. And do not come near the wealth of the orphan—unless intending to enhance it—until they attain maturity. Give full measure and weigh with justice. We never require of any soul more than what it can afford. Whenever you speak, maintain justice—even regarding a close relative. And fulfil your covenant with Allah. This is what He has commanded you, so perhaps you will be mindful. Indeed, that is My Path—perfectly straight. So follow it and do not follow other ways, for they will lead you away from His Way. This is what He has commanded you, so perhaps you will be conscious ˹of Allah˺" (Al-An'am: 152-153) Then, the third commandment, Allah says, "Do not kill your children for fear of poverty" It happened in the old pre-Islam and still happens in all nations until now, the parents tend to kill their children fearing poverty and not being able to provide them or their siblings with food and life qualities. This became more intense nowadays, in the pre-Islamic era, Arabs used to kill their daughters and this happened in small numbers, but nowadays parents kill their children before birth when they are still fetuses in their mother's belly. They kill them fearing poverty, shame, or as in some countries because of the state law that prevents them from having more than one child. This is all included in the meaning of this verse, to kill the child fearing poverty. Allah says in response to this reason, "We provide for you and for them" Allah is the One Who provided you with this, and He is the One Who will provide it for your children and not you. Allah is the One Who gives you the power to work for money, and He is able to take it away from you. All of that is by Allah's guidance and care.

Then Allah ﷻ says, "Do not come near indecencies, openly or secretly" ", indecencies means the grave and extremely ugly sins. Indecency refers to adultery most of the times as it is shameful, as Allah ﷻ says, "Do not go near adultery. It is truly a shameful deed and an evil way" (Al-Isra: 32); it is a very ugly matter

for a man to have a sexual relationship with a woman that Allah prohibited for him. So the verse refers to adultery here and its forms, such as homosexuality. Allah warns, "openly or secretly" this to emphasize that Allah knows everything. Whether this sin was committed in public, or in secret or concealed in the heart. An example for indecency in heart is desiring adultery, as the Prophet ﷺ said about it, "Allah has written for the son of Adam his inevitable share of adultery whether he is aware of it or not: The adultery of the eye is the looking (at something which is sinful to look at), and the adultery of the tongue is to utter (what it is unlawful to utter), and the innerself wishes and longs for (adultery) and the private parts turn that into reality or refrain from submitting to the temptation." So desiring the soul is a type of adultery which is considered indecency. It is also considered matters that are concealed.

Here, Allah ﷻ has forbidden all indecencies from what appears and what is concealed in hearts. Allah says not to come near it, so you won't fall for your desires and commit it. Islamic Sharia has mentioned a collection of prohibitions to avoid indecencies in order to close any way that can lead to indecency. For example, as for adultery, the Sharia has surrounded this indecency with a collection of prohibitions; such as forbidding women from traveling alone, and forbidding men to visit a woman alone with no Mahram with her, as the Prophet said, "Avoid going in where women are." A man said, "Messenger of God, tell me about the relatives of a woman's husband," to which he replied, "The relatives of a woman's husband are death." And this even included the relatives of the husband, the word "death" is used to indicate a strong prohibition, the idea being that they are a cause of temptation to a man's wife. Another propitiation to prevent adultery is to not look and stare at the other gender, as Allah says, "'O Prophet!' Tell the believing men to lower their gaze and guard their chastity. That is purer for them. Surely Allah is All-Aware of what they do. And tell the believing women to lower their gaze and guard their chastity, and not to reveal their adornments except what normally appears." (An-Nur: 30-31) Allah orders

the believing men and women to lower their gaze which is not an indecency in itself but it might lead to a bigger sin. One look may make the man fall in love with this woman, and try to get her by all means, that's why in the same Surah Allah orders the women to maintain their dress, and not to reveal their adornments. Some scholars said that the woman can only reveal her hands and face outside her home, and other parts of the body must be covered. So, Allah has closed this way even with elderly women past the age of marriage, Allah has advised them to valid even she was old, as Allah says, "As for elderly women past the age of marriage, there is no blame on them if they take off their ˹outer˺ garments, without revealing their adornments" (An-Nur:60) these old women can take off their outer such as the headscarf, but they are also forbidden from wearing makeup even when they are old. Then He says, "But it is better for them if they avoid this ˹altogether" it means it is better for them to wear their hijab even they were old women past the age of marriage. All these rules and orders are to preserve the believers from committing this shameful sin.

Then the forth commandment, Allah ﷻ says, "Do not take a ˹human˺ life—made sacred by Allah—except with ˹legal˺ right" man is an honored living being and taking his life is just as taking the lives of all humanity, as Allah says, "That is why We ordained for the Children of Israel that whoever takes a life—unless as a punishment for murder or mischief in the land—it will be as if they killed all of humanity; and whoever saves a life, it will be as if they saved all of humanity" (Al-Ma'idah:32) there are cases where it's permissible to kill someone, for example fighting disbelievers, as it came in the hadith, "I have been commanded (by Allah) to fight people until they testify that there is no true god except Allah, and that Muhammad is the Messenger of Allah, and perform Salat and pay Zakat. If they do so, they will have protection of their blood and property from me except when justified by Islam, and then account is left to Allah" so disbelief is a reason to spill someone's life. As for Muslims, they are killed in three cases as Allah

ordained. As the Prophet said in the hadith, “It is not permissible to spill the blood of a Muslim except in three [instances]: the married person who commits adultery, a life for a life, and the one who forsakes his religion and separates from the community.” So the first reason is when a married Muslim commits adultery as the Prophet said regarding the punishment of who commits adultery, “Receive my teaching, receive my teaching God has appointed a way for those women. When the parties are unmarried they shall receive a hundred lashes and be banished for a year when they commit fornication and when they have been married they shall receive a hundred lashes and be stoned to death.” the second case when it’s permissible to kill a Muslim , is when this Muslims kills another soul intentionally. The last reason is converting to another religion after being a Muslim, as the Prophet ﷺ said, “He who changes his religion (i.e. apostates) kill him.”

Then, Allah ﷻ says, “This is what He has commanded you” in reference to the five commandments mentioned before, these commandments show Allah's care for His servants, for He wants what is best for them. Then, “so perhaps you will understand” perhaps is used for wishing, Allah is not the one who wishes for that because He knows everything, but this is from the servant, this wish is coming from the servant. If you wish to be reasonable and attain Allah’s heaven then you should follow these commandments.

يقول الله ﷻ: {قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَلا تَقْتُلُوا أَوْلادَكُمْ مِنْ إِمْلاقٍ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ وَلا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَلا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ(151) وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّى يَبْلُغَ أَشُدَّهُ وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَى وَبِعَهْدِ اللَّهِ أَوْفُوا ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَذَكَّرُونَ (152) وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ}[الأنعام:151-153].

says, "Say, ˹O Prophet,˺ “Come! Let me recite to you what your Lord ﷻ Allah .˺has forbidden to you: do not associate others with Him ˹in worship˺Do not fail to˺ honour your parents. Do not kill your children for fear of poverty. We provide for you and for them. Do not come near indecencies, openly or secretly. Do not take a ˹human˺ life—made sacred by Allah—except with ˹legal˺ right. This is what He has commanded you, so perhaps you will understand. And do not come near the wealth of the orphan—unless intending to enhance it—until they attain maturity. Give full measure and weigh with justice. We never require of any soul more than what it can afford. Whenever you speak, maintain justice—even regarding a close relative. And fulfil your covenant with Allah. This is what He has commanded you, so perhaps you will be mindful. Indeed, that is My Path—perfectly straight. So follow it and do not follow other ways, for they will lead you away from His Way. This is what He has commanded you, so perhaps you will be conscious ˹of Allah˺" (Al-An'am: 152-153) “And do not come near the wealth of the orphan—unless intending to enhance it—until they attain maturity” this is the sixth commandment from Allah, He has forbidden to come near the wealth of the orphans, as it came in another verse, “Indeed, those who unjustly consume orphans’ wealth ˹in fact˺ consume nothing but fire into their bellies. And they will be burned in a blazing Hell!” (An-Nisa: 10) here, Allah has forbidden to even come near the orphan's wealth unless intending to enhance it, which means not share it or do anything else that is considered under the meaning of nearing it. it is a firm warning against coming near the wealth of the orphan, the orphan is the one whose father dies before he has attained maturity, if he was mature then he is not an orphan, he can take the inheritance of his father and manage it without supervision in that case wealth includes money, livestock, house, and anything that can be used and invest in it. “unless intending to enhance it” means to invest in this wealth so when this orphan grows up and takes his money he will find it more than it was, and it will be better for his life of course. Allah says, “And they ask you ˹O Prophet˺

concerning orphans. Say, “Improving their condition is best. And if you partner with them, they are bonded with you ˹in faith˺.1 And Allah knows who intends harm and who intends good. Had Allah willed, He could have made it difficult for you. Surely Allah is Almighty, All-Wise.” (Al-Baqarah :220) so it would be of goodness to preserve this orphan’s money and invest it for him. Then Allah says, “until they attain maturity” the guardian must preserve the money only until this orphan becomes grown up and can manage his money well, and can make good judgment, as Allah says, “Test ˹the competence of˺ the orphans until they reach a marriageable age. Then if you feel they are capable of sound judgment, return their wealth to them. And do not consume it wastefully and hastily before they grow up ˹to demand it˺. If the guardian is well-off, they should not take compensation” (An-Nisa: 6) then also to preserve the rights of the orphan and his guardian, witnesses should be present when handing over this wealth, as Allah says, “When you give orphans back their property, call in witnesses. And sufficient is Allah as a ˹vigilant˺ Reckoner. “(An-Nisa: 6)

Then, comes the seventh commandment, Allah says, “Give full measure and weight with justice.” This means as a trader or a seller, you must give the full measure and not deceive people. Justice means maintaining the rights. So, if you sell to another, you must give him the measure and weight that you agreed on. Then Allah ﷻ says, “We never require of any soul more than what it can afford” . This statement is evidence that if you do anything like a little shortage mistakenly, Allah will forgive you because Allah never requires any soul more than what it can afford. Allah ﷻ says, “Allah does not require of any soul more than what it can afford. All good will be for its own benefit, and all evil will be to its own loss” this rule is mentioned here after mentioning the measure and weigh to facilitate people’s life, as the measures may not be controlled all times a little more or less than the measure which won’t affect the right of the other person is fine, and it won’t be as if he committed a sin or anything.

Then Allah ﷻ says, "Whenever you speak, maintain justice—even regarding a close relative" means whatever you say, maintain justice, and do not witness to benefit your close relative even if it was in rights and inheritance, as Allah ﷻ says, "O believers! Stand firm for justice as witnesses for Allah even if it is against yourselves, your parents, or close relatives. Be they rich or poor, Allah is best to ensure their interests. So do not let your desires cause you to deviate ˹from justice˺. If you distort the testimony or refuse to give it, then ˹know that˺ Allah is certainly All-Aware of what you do" (An-Nisa: 135) this is the eighth commandment.

Then, Allah ﷻ says, "And fulfill your covenant with Allah" this is the ninth commandment. The covenant of Allah is the covenant between you and Allah ﷻ, like when you make an oath to Allah in your heart to do something. Or the covenant with other people, which Allah is the Witness over them, that's why the covenant should be fulfilled since Allah's name was mentioned and present in the deal. as Allah ﷻ says, "And there are some who had made a vow to Allah: "If He gives us from His bounty, we will surely spend in charity and be of the righteous" (At-Tawbah:75) fulfill means not to give half of it, or part of it, no it means to fulfill it till the end.
Then "This is what He has commanded you" these four commandments in this verse are Allah's commandment and His direction, with care and observance to His servants. Allah loves His believing servants, and wants what is best for them, that's why the best is following and adhering to these commandments to attain His pleasure. He says, "so perhaps you will be mindful" this matter needs to be remembered and taken care of. If the person was among the people of remembrance and feared Allah in these matters, then he would consider these things and fulfill the commandments of Allah.

Allah concludes these commandments saying, "Indeed, that is My Path—perfectly straight. So follow it and do not follow other ways, for they will lead

you away from His Way. This is what He has commanded you, so perhaps you will be conscious ˹of Allah˺. " (Al-An'am,153), this is the tenth commandment which is a comprehensive one that gathers all of these matters. It is a guidance to Allah's Way and a warning against following any other way. The verse refers to Allah's Path, the perfectly straight path, with a pronoun used for close objects, to emphasize that the path is not far from the ones who want it. It is a clear path where Allah ﷻ clarified how to reach it through what He revealed in His Book and by the Prophet ﷺ. "Indeed, that is My Path" Allah has ascribed that path to Himself as He is the One Who has legislate it and He is the One Who has sent the revelation to the Prophet's ﷺ to guide people to it. Allah says, "This is the Way, binding on Me" (Al-Hijr:41) The Prophet ﷺ had clarified that in the hadith, " the Prophet drew a line for them and then said, "This is God's path." Thereafter he drew several lines on his right and left and said, "These are paths on each of which there is a devil who invites people to follow it." And he recited, "And that this is my path, straight; follow it..." Then the Prophet recited Allah's saying, "Indeed, that is My Path—perfectly straight. So follow it and do not follow other ways, for they will lead you away from His Way " "for they will lead you away from His Way" Means it leads you away from Allah's ﷻ Path. Then He says, "This is what He has commanded you" an order to follow Allah's Path and not follow the other ways, this is His commandment. Then Allah ﷻ says, "so perhaps you will be conscious ˹of Allah˺." conscious here is a comprehensive noun that includes all the meanings behind fearing Allah. Allah ﷻ has ordered His servants to be conscious and fear Him as He has a severe punishment for the sinful ones. Allah says, "And be mindful of Me, O people of reason!" He also says, "And Allah warns you about Himself" means Allah warns of His punishment. also, "And Allah warns you about Himself. And to Allah is the final return." And, "And Allah warns you about Himself. And Allah is Ever Gracious to ˹His˺ servants." Also, He says, "He ˹alone˺ is worthy to be feared and entitled to forgive" worthy to be feared by the

servant because He is the Master, the Supreme in Might and the Majestic, Who punishes the sinful. If He orders or forbids, He must be obeyed. Otherwise, the servant will be punished. A conscious servant is the one who fear Allah by avoiding what Allah has forbidden and doing what Allah has ordered. Fearing Allah has become a comprehensive noun as it is a comprehensive description of a believer who must fear Allah. so, the other worldly reward is linked to fearing Allah as Allah ﷻ says, "Indeed, the righteous will be amid Gardens and rivers," (Al-Qamar:54) the righteous protects himself from Allah's punishment by obeying Him, avoiding what He has prohibited, following the Path of Allah, and observing Allah's boundaries, hence with doing that he will achieve the heaven.

Then, Allah ﷻ says, "Additionally, We gave Moses the Scripture, completing the favour upon those who do good, detailing everything, and as a guide and a mercy, so perhaps they would be certain of the meeting with their Lord" (Al-An'am:154) as Allah ﷻ has blessed His servant and Messenger Muhammad ﷺ with this righteous religion and has revealed these testimonial verses to him, He also had granted the Scripture to Musa before him, that is the Torah. "completing the favour upon those who do good, detailing everything" means a completion from Allah "Upon those who do good" refers to Musa as he delivered the message and did good. Hence, Allah has completed His blessing upon him by revealing the Torah to him. Allah ﷻ says, "Indeed, We revealed the Torah, containing guidance and light, by which the prophets, who submitted themselves to Allah, made judgments for Jews. So too did the rabbis and scholars" this is a demonstration of the blessing of Allah ﷻ upon Musa and the Children of Israel for He revealed the Scripture, the Torah, that contains guidance to them. "Completing the favour upon those who do good" it is said that these words also means that who do good is Allah Who favored Musa with these revelations. However, the first meaning is closer, which means that it is from the favour of

Allah ﷻ upon His believing servants. Then, “and as a guide and a mercy” the Torah also was a guide and a mercy for Children of Israel. “so perhaps they would be certain of the meeting with their Lord" means perhaps they believe in meeting Allah on The Day of Judgement. So these previous commandments are Allah’s blessings and guidance to His Prophet Muhammad such as the Torah revealed to Musa.

يقول الله ﷻ: { ثُمَّ آتَيْنَا مُوسَى الْكِتَابَ تَمَامًا عَلَى الَّذِي أَحْسَنَ وَتَفْصِيلًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لَعَلَّهُمْ بِلِقَاءِ رَبِّهِمْ يُؤْمِنُونَ (154) وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ (155) أَنْ تَقُولُوا إِنَّمَا أُنْزِلَ الْكِتَابُ عَلَى طَائِفَتَيْنِ مِنْ قَبْلِنَا وَإِنْ كُنَّا عَنْ دِرَاسَتِهِمْ لَغَافِلِينَ (156) أَوْ تَقُولُوا لَوْ أَنَّا أُنْزِلَ عَلَيْنَا الْكِتَابُ لَكُنَّا أَهْدَى مِنْهُمْ فَقَدْ جَاءَكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ وَهُدًى وَرَحْمَةٌ فَمَنْ أَظْلَمُ مِمَّنْ كَذَّبَ بِآيَاتِ اللَّهِ وَصَدَفَ عَنْهَا سَنَجْزِي الَّذِينَ يَصْدِفُونَ عَنْ آيَاتِنَا سُوءَ الْعَذَابِ بِمَا كَانُوا يَصْدِفُونَ }[الأنعام:154-157].

says, "Additionally, We gave Moses the Scripture, completing the ﷻ Allah ,favour upon those who do good, detailing everything, and as a guide and a mercy so perhaps they would be certain of the meeting with their Lord (154) This is a .blessed Book We have revealedSo follow it and be mindful ˹of Allah˺, so you may be shown mercy (155) You ˹pagans˺ can no longer say, “Scriptures were only revealed to two groups before us and we were unaware of their teachings (156) Nor can you say, “If only the Scriptures had been revealed to us, we would have been better guided than they.” Now there has come to you from your Lord a clear proof—a guide and mercy. Who then does more wrong than those who deny Allah’s revelations and turn away from them? We will reward those who turn away from Our revelations with a dreadful punishment for turning away"[Al-An'am:154-157].

Allah says that as He blessed His servant and Messenger Muhammad ﷺ by revealing this Qur'an to him, which contains the ten great commands, "Say, ˹O Prophet,˺ “Come! Let me recite to you what your Lord has forbidden to you: do not associate others with Him", till Allah's saying "Indeed, that is My Path—

perfectly straight. So follow it and do not follow other ways, for they will lead you away from His Way. This is what He has commanded you, so perhaps you will be conscious ˹of Allah"[Al-An'am:153], He says, "Additionally, We gave Moses the Scripture, completing the favour upon those who do good", "additionally" came here to reflect upon order and laxity, not in the sense of chronological order, rather, the order in mentioning. Meaning that Allah sent this guiding Book to Muhammad, son of Abdullah ﷺ. Also, it's from His blessing and grace that He blessed His servant, Musa, to which He sent the book of Torah. Completing means a complete blessing from Him. Complete as the Lord said about sending the Qur'an to this nation. "Today I have perfected your faith for you, completed My favour upon you, and chosen Islam as your way", so, this is a complete blessing, likewise, here, He says completing because it is a complete blessing from Him. "upon those who do good", Musa who did good. When he did good in following the command of Allah, Allah sent him the guiding book of Torah.

"detailing everything", that this book, Torah, was sent detailing everything from what they need; Allah interpreted the religion in it, as Allah says, "Indeed, We revealed the Torah, containing guidance and light, by which the prophets, who submitted themselves to Allah, made judgments for Jews. So too did the rabbis and scholars judge according to Allah's Book, with which they were entrusted and of which they were made keepers. So do not fear the people; fear Me! Nor trade my revelations for a fleeting gain. And those who do not judge by what Allah has revealed are ˹truly˺ the disbelievers"[Al-Ma'idah:44]. Therefore, it is a book of judgment, because Allah stated a judgment for everything. "... detailing everything, and as a guide and a mercy, so perhaps they would be certain of the meeting with their Lord"[Al-An'am:154], it means that there is guidance in it; guidance through exhortations, reminders, stories, and speeches of mercy. The speech of mercy is a speech from Allah. Allah is the All-Wise, the All-Great, and

the Most Exalted. Yet, He is addressing His servants with a speech of mercy; addressing the disbeliever, and asking him, why do you disbelieve? "O humanity! What has emboldened you against your Lord, the Most Generous (6) Who created you, fashioned you, and perfected your design (7) moulding you in whatever form He willed?"[Al-Infitar:6-8], calling him and telling him the outcome of the infidelity that he does and that the consequences would be upon him. Also, he guides him to the Lord's path and tells him not to do that for it will harm him. "Say, ˹O Prophet, that Allah says,˺ “O My servants who have exceeded the limits against their souls! Do not lose hope in Allah’s mercy, for Allah certainly forgives all sins.1 He is indeed the All-Forgiving, Most Merciful"[Al-Zumar:53], "Turn to your Lord ˹in repentance˺, and ˹fully˺ submit to Him", a speech of mercy; a speech of mercy to His servants demonstrating the dangerous matters and the great things that are awaiting them if they sin, in addition to what awaits them from pleasure, and blessings if they obey Allah. He says, "so perhaps they would be certain of the meeting with their Lord", notice what is in this speech of the Lord's mercy. "perhaps they would" the wishing here is not from Allah, rather, it is referred to the servant. "Perhaps" this speech benefits the servant; so, he learns through it, remembers, and believes that he will meet Allah on the Day of Resurrection. "perhaps they would be certain of the meeting with their Lord" meaning, on the Day of Resurrection, they believe that they will meet Allah.

Then, Allah says, "This is a blessed Book We have revealed", the Qur'an is being referred to here. The Qur'an which was revealed from Allah. Allah named it a Book because it was written in Heaven before it was sent to the earth, and it is a purified scroll. "by the hands of angel-scribes (15) honourable and virtuous" ['Abasa:15-16], Allah sent it, read it to Jibreel, and Jibreel brought the verses to Muhammad ﷺ. Thus, it is Allah's words sent from Him through Jibreel to His servant and Messenger Muhammad ﷺ. "which the trustworthy spirit ˹Gabriel˺ brought down (193) into your heart ˹O Prophet˺—so that you may be one of the

warners (194) in a clear Arabic tongue"[Ash-Shu'ara:193-195]. So, it was sent, read, and became Qur'an. Then it was written on earth. However, it's the greatest book ever written and read on earth. Likewise, it's the greatest book ever written and read in Heaven, which is read by angels. "This is a blessed Book We have revealed", Allah referred the revealing of this Book to Himself for He is the One Who read it and told it to Jibreel. Then, Jibreel brought these words from Allah. Thus, Allah sent it to His servant and Messenger Muhammad ﷺ. "This is a blessed Book We have revealed", it is blessed. Allah described this book as being blessed. "This is a blessed Book We have revealed", blessed is the attribute of this Qur'an. The blessing is an increase; an increase in the good, yet, it is not applied to the increase in the evil. So, the matter that includes an increase in good, and growth in good is a blessed matter. Therefore, the Qur'an is blessed because it leads to the increase in good for the one who reads it, hears it, recites it, and acts according to it. All of the meanings, rules, and goals that the Qur'an was sent with increases and grows. Thus, it was sent as a Book of guidance and it is the greatest cause of guidance. Allah opened diff ears with it, opened blind eyes with it, and opened hard hearts with it. Allah made hearts feel relieved towards this Qur'an which miracles are limitless. Therefore, it is blessed from all aspects for whoever reads a letter from it gets a tenfold reward. The Prophet says, "I do not say that A.L.M are one letter*, but alif is a letter, lām is a letter and mīm is a letter", each letter, not a word, has tenfold reward from Allah. And a good, there is no doubt, is a great matter, yet, we do not know how great it is. The good in Qur'an is said to the reader of Qur'an, "Recite and ascend (in ranks) as you used to recite when you were in the world. Your rank will be at the last verse you recite", so, the whole Qur'an is a blessing, it is a blessing; its demonstration, guidance, and light is a blessing.

"This is a blessed Book We have revealed", He says, "So follow it", this blessed Qur'an, which is the Lord's words, the Lord's speech to you, and His last word to

people on earth. Follow it; follow this Qur'an, and walk wherever it commands you to walk. It commanded you to stop, to refrain from this, then obey. To follow means to stick to the limits of the Qur'an in every command it commands you with and everything it forbids you from. "... So follow it and be mindful ˹of Allah˺, so you may be shown mercy"[Al-An'am:155], be mindful, fearful. Being mindful is to fear. Being mindful is to take into consideration the security measures. Here, Allah did not mention what to fear. One must fear the anger of Allah and His punishment. Fear what leads to evil. There is no doubt that every sin leads to evil, so beware of sins and stay away from it. "and be mindful ˹of Allah˺, so you may be shown mercy", "may" indicates wishing according to these causes. If you follow these causes which Allah provided, you may be shown mercy. That is if you follow these causes properly, which is to follow the Book of Allah and to fear Allah, "so you may be shown mercy", that is from Allah's punishment and His torment. Therefore, you will obtain Allah's mercy with Heaven and pleasure.

Then, Allah says, "You ˹pagans˺ can no longer say, “Scriptures were only revealed to two groups before us and we were unaware of their teachings"[Al-An'am:156], "Nor can you say, “If only the Scriptures had been revealed to us, we would have been better guided than they", Allah says that He sent this blessed Book in the language of the Arabs, over this Arab nation, and from which Allah chose His servant and Messenger Muhammad, the last Prophet. Allah says I sent this Qur'an in this language to this Prophet servant, which is described as blessed, so that "You ˹pagans˺ can no longer say, “Scriptures were only revealed to two groups..."[Al-An'am:156], "You ˹pagans˺ can no longer say", means so that you don't say, O Arabs, that this Book was sent from Heaven to two groups of people before you. If Allah did not send this Qur'an to the Arabs, they would have protested, and they would have said this book, referring to the books of Allah; the Torah, and Gospel toward two groups before us. The first group is the

Jews, and the second is the Christians for the Torah was sent to Musa and the Gospel was sent to Isa, " to two groups before us". "and we were unaware of their teachings", and we were, the Arabs, an illiterate nation, unaware of their teachings that they learn, for the Torah and the Gospel were not in our language nor were they written in our manner of writing. Therefore, we were unaware of it. This reflects upon their excuse to Allah on the Day of Resurrection. They would say, O Lord, we were not sent a Book nor a Messenger. Rather, You sent the Book to two groups before us and we were an illiterate nation whom nothing was revealed to. Allah tells them, no, I sent you the Qur'an so that you won't have this as an excuse and say such a thing on the Day of Resurrection.

"You ˹pagans˺ can no longer say, “Scriptures were only revealed to two groups before us and we were unaware of their teachings"[Al-An'am:156], "Nor can you say, “If only the Scriptures had been revealed to us, we would have been better guided than they", or you say protesting and feeling proud in yourselves, "Nor can you say, “If only the Scriptures had been revealed to us", have we been revealed with the Torah or the Gospel, "we would have been better guided than they", we would, the Arabs, take the Torah or the Gospel and would follow it with real deeds, unlike the Jews and Christians. "Nor can you say, “If only the Scriptures had been revealed to us, we would have been better guided than they". He says, "Now there has come to you from your Lord a clear proof a guide and mercy", "Now there has come to you", O Arabs, "a clear proof", Allah named His Book and verses as a clear proof, because it is very clear and obvious. Besides, it is a living miracle that lingers and which is attached to many miracles as well; including the truthfulness of this Prophet which they already know. Besides telling this Prophet about the news that preceded him and the news that will happen, as well as the occurrence of this news exactly as he tells it ﷺ. In addition, the attributes of the Prophet, among which are that he was infallible and he didn't want any worldly interest from his call to Islam, besides the hardship of this creed

for it was heavy and its burden was heavy. However, he came with what the whole world will take as hostile as it considered everyone, the Arab, the Jews, and the Christians as disbelievers. And he said you do not have a way except for this way that I am taking and walking in; Allah's path. However, whoever turns away from this path will be destroyed and would be a disbeliever. So, he called everybody while he was alone ﷺ. There was only a small group with him, further, he stood firmly in this matter and said I will convey the message even if I stood alone. All of this reflects upon the Prophet's braveness and that he sought no interest from his call, in addition to his loyalty in his call. Furthermore, it is a demonstration that all of his cases reflect upon his truthfulness for all of his cases, and news states that he is truthful and trustworthy in what he says. So, this is a proof, Allah says, "Now there has come to you from your Lord a clear proof a guide and mercy. ", with this Qur'an, by sending this Qur'an. "a guide and mercy", a guiding Book that clarifies the truth and guides towards it. A complete light and mercy from Allah for it is a speech of mercy that Allah addressed them with all types of speech from preaching, forbidding, soft speech, giving examples, and reminding after reminding. Reminding with their fate, their fate in the worldly life as well as their fate in the Hereafter. In addition to the previous nations and what Allah did to them. So, varying the speech in this way and providing all kinds of causes are to clarify the truth, to show them what they are in from falsehood, to get rid of it, as well as providing examples for its falsehood, and demonstrating the truth. Allah says that it has come to you "Now there has come to you from your Lord a clear proof a guide and mercy".

Then, Allah says, "Who then does more wrong than those who deny Allah's revelations and turn away from them?" a declarative question not an interrogative one. Who does more wrong than those who deny Allah's revelations and turn away from them? Nobody, there is nothing more wrong than those. Denial is turning the truth and claiming it is a lie. These people did so for they knew that

these words were from Allah, truthful, and right. They knew that the Prophet was honest in what he said, yet, they said that he was a lair, and that this is not true. You are a madman, you are a magician, You, You... That is some of what they faced the Prophet with ﷺ. Sometimes, they would say the matter and its opposite at the same time. As they said, you are a mad taught person; how could he be a teacher and a madman? The mad cannot learn or teach, so how can he be a taught man and a madman at the same time! So, they said the thing and its contrary which indicates their desire to turn this argument with whatever they have. Therefore, this is denial. "and turn away from them", turn means that he leaned. Meaning that he leaned and turned away from the Qur'an. The Qur'an is addressing them while they lean against and turn away from it. "Who then does more wrong than those who deny Allah's revelations and turn away from them?".

Then, Allah says, "We will reward those who turn away from Our revelations with a dreadful punishment for turning away", here, it is a threat and a preach which is from the speeches of mercy. Mentioning a threat and a promise for this deed here reminds them that this brings what it brings from punishment. So, this is considered to be from Allah's speeches of mercy to His servants. "We will reward those who turn away from Our revelations", "turn away", leaning and turning away from Allah's verses, "a dreadful punishment", bad torment. Here, He preceded the word dreadful over the word punishment because there is nothing more dreadful than this punishment, and there is nothing like the punishment of Allah. Allah prepared for these disbelievers a guarded and closed prison. This prison is not over the surface of the earth raised with built fences, rather, it is a deep well with locked up doors. "It will be sealed over them (8) ˹tightly secured˺ with long braces"[Al-Humazah:8-9]. And this prison is on fire; a permanent fire that never dies nor fades, its fuel is human bodies and rocks. As Allah says, "O believers! Protect yourselves and your families from a Fire whose fuel is people and stones", then, "overseen by formidable and severe angels", never laughed

before, do not laugh, do not know playfulness, and there is no single mercy in their hearts over the ones being tormented. And they (disbelievers) get insulted by all kinds of insults whether it is a verbal insult or a sensational insult. "When they cry for aid, they will be aided with water like molten metal, which will burn ˹their˺ faces", "And awaiting them are maces of iron"[Al-Hajj:21], "Whenever they try to escape from Hell—out of anguish—they will be forced back into it, ˹and will be told,˺ “Taste the torment of burning!"[Al-Hajj:22]. Death comes to the people assigned to this prison from everywhere. Meaning that every cause from the causes of the torment is enough for one to die. Yet, the torment does not die out of any of these causes. A drop of Zaqqum; the Prophet says, "‘If a drop of Zaqqum were to be dropped on the earth, it would ruin the livelihood of the people of this world". It ruins the people's livelihood and the earth becomes inappropriate for people to live in; a single drop. The Prophet says, "so how about those who have no food other than it (i.e. Zaqqum)?" How about the one whose food and drink in his day and night is from this Zaqqum. Therefore, death comes to them from Zaqqum and from the maces of iron. The maces; the Prophet says that if it falls upon a mountain, the highest mountain on earth, it will destroy it at once. It hits the tormented; in addition to snakes, scorpions, and fire from above and beneath them. So, death comes to them from everywhere. Allah says, " yet they will not ˹be able to˺ die. Awaiting them still is harsher torment".

Allah says, "We will reward those who turn away from Our revelations with a dreadful punishment for turning away", dreadful punishment, "for turning away", because of their turning away and for denying this matter; this is a great threat from Allah. Despite the fact that it is a firm threat, yet, it is also a speech of mercy because this threat and demonstration came in this manner from Allah to His servants now. While they are in the worldly life, they have the ability, can hear these words, can follow them, and turn from what they are in. Therefore, this is considered to be a mercy for them intended for rescuing them. So, this threat is

mercy for them, rescuing them from what they are in for He blamed them, and preached to them, so that they turn away and leave what they were in from evil, lie, and denial and head towards the path of the Lord. Thus, it is a mercy for them. "We will reward those who turn away from Our revelations with a dreadful punishment for turning away".

Then, Allah says, what are they waiting for? He says, "Are they awaiting the coming of the angels, or your Lord ˹Himself˺, or some of your Lord's ˹major˺ signs? On the Day your Lord's signs arrive, belief will not benefit those who did not believe earlier or those who did no good through their faith.1 Say, "Keep waiting! We too are waiting"[Al-An'am:158], what are they waiting for? What are these deniers waiting for? Those who turn away from Allah's signs, Allah says, "Are they awaiting the coming of the angels", angels come to the world to withdraw souls and whoever's soul is withdrawn then his resurrection is on; Minor Resurrection. However, angels come to earth one more time on the Day of Resurrection for the decisive judgment. When the people are raised to their God, the sky get split and the angels come down. All of heavenly angels come down and surround humans, as Allah says, "˹Watch for˺ the Day the heavens will burst with clouds, and the angels will be sent down in successive ranks (25) True authority on that Day will belong ˹only˺ to the Most Compassionate. And it will be a hard day for the disbelievers"[Al-Furqan25-26], this is about the angels being sent down, so they come on the Day of Resurrection to surround the people. "Are they awaiting the coming of the angels, or your Lord", "or your Lord", the coming of Allah. Are they waiting for the coming of the Lord? Allah comes that day to give His decisive statement, He will come and speak a speech that the one near Him will hear Him just as the far would. " I am the Lord; where are the sovereigns of the world?".

"or some of your Lord's ˹major˺ signs?", "or some of your Lord's ˹major˺ signs?", in the worldly life. And the verses of Allah include talking about ten

major signs which includes fitnah [i.e., disbelief and oppression]. And among the major signs is the rising of the sun from the west, which is the time in which believing is no more useful. Allah says regarding His signs, "or some of your Lord's ˹major˺ signs?" These major signs also include the smoke, the Beast that makes people diff, the appearance of Gog and Magog, the descent of Isa, son of Maryam, and the appearance of Ad-Dajjal. All of these major signs are accompanied by fitnah. Then Allah commented in one of these major signs, "On the Day your Lord's signs arrive, belief will not benefit those who did not believe earlier or those who did no good through their faith", "On the Day your Lord's signs arrive" which is the rising of the sun from the west. In this sign, the Prophet ﷺ said, "The hour will not be established till the sun rises from the West; and when it rises (from the West) and the people see it, they all will believe. And that is (the time) when no good will it do to a soul to believe then", "who did not believe earlier", meaning before the rising of the sun from the west. "or those who did no good through their faith", there was believe only in the heart with no action. "or those who did no good through their faith", any good from good deeds, then, Allah says, "Say, "Keep waiting! We too are waiting", a threat, tell them, O Muhammad, to wait; to wait for the signs of Allah or one of the ones that Allah warned you from. "Say, "Keep waiting!", the arrival of these signs or the urgent death for each one of you. "Are they awaiting the coming of the angels", to take the soul and it is a permanent job every time and in every moment for death is a continuous process on this earth. "or your Lord" for the decisive judgment. "or some of your Lord's ˹major˺ signs", from the major signs. Then Allah reminds us of the major sign of the rising of the sun from the west, He says "... On the Day your Lord's signs arrive, belief will not benefit those who did not believe earlier or those who did no good through their faith.1 Say, "Keep waiting! We too are .waiting"[Al-An'am:158]

يقول الله ﷻ: {هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا قُلِ انْتَظِرُوا إِنَّا مُنْتَظِرُونَ (158) إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَسْتَ مِنْهُمْ فِي شَيْءٍ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُمْ بِمَا كَانُوا يَفْعَلُونَ (159) مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ (160) قُلْ إِنَّنِي هَدَانِي رَبِّي إِلَى صِرَاطٍ مُسْتَقِيمٍ دِينًا قِيَمًا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ (161) قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ (162) لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ}, [الأنعام: 158-163].

says, "Are they awaiting the coming of the angels, or your Lord ﷻ Allah ?Himself˺, or some of your Lord's ˹major˺ signs˹On the Day your Lord's signs arrive, belief will not benefit those who did not believe earlier or those who did no good through their faith.1 Say, "Keep waiting! We too are waiting (158) Indeed, you ˹O Prophet˺ are not responsible whatsoever for those who have divided their faith and split into sects. Their judgment rests only with Allah. And He will inform them of what they used to do (159) Whoever comes with a good deed will be rewarded tenfold. But whoever comes with a bad deed will be punished for only one. None will be wronged (160) Say, ˹O Prophet,˺ "Surely my Lord has guided me to the Straight Path, a perfect way, the faith of Abraham, the upright, who was not one of the polytheists (161) Say, "Surely my prayer, my worship, my life, and my death are all for Allah—Lord of all worlds (162) He has no partner. So I am commanded, and so I am the first to submit "[Al-An'am:158-163.

Allah threatened these deniers of the message of the Prophet ﷺ, especially the Arabs, after He preached them and reminded them of their situations on the Day of Resurrection. And after He told them that this blessed Qur'an, sent to His servant and Messenger Muhammad, is a blessed Book, He said to them, "This is a blessed Book We have revealed. So follow it and be mindful ˹of Allah˺, so you may be shown mercy"[Al-An'am:155]. Allah reminded them of what might happen and what they might say, on the Day of Resurrection, if Allah did not send

this Qur'an and this Prophet to them. He says, "You ˹pagans˺ can no longer say, “Scriptures were only revealed to two groups before us and we were unaware of their teachings"[Al-An'am:156], to stand on the Day of Resurrection and say, O Lord, why are we being tormented when You did not send us, the Arabs, the illiterate nation, a book? While You sent a book over two groups before us; the Torah and Gospel, and the two groups are the Jews and Christians. We were from their studies, from the teachings of these Jews and Christians, heedless.

"Nor can you say, “If only the Scriptures had been revealed to us, we would have been better guided than they" or you would say, at that time, if only the Scriptures had been revealed to us, a book from heaven, we would have been better guided than the Jews and the Christians who got deluded in their religion, Allah says, "Now there has come to you from your Lord a clear proof1—a guide and mercy", this clear proof; great proofs that were sent to you from Allah. This enlightening clear book is from Allah; each sentence from it is a sign from the signs that determines that it is from Allah. Further, Allah challenged you to come with a Surah like the ones in the Qur'an and you could not, thus, it is a sign. However, what is in this book of clarification, confirmation of the previous books, and telling the future events that occur the way it is told by Allah, "... Nor can you say, “If only the Scriptures had been revealed to us, we would have been better guided than they.” Now there has come to you from your Lord a clear proof1—a guide and mercy. Who then does more wrong than those who deny Allah’s revelations and turn away from them? We will reward those who turn away from Our revelations with a dreadful punishment for turning away"[Al-An'am:157].

Then Allah threatened them with what they are waiting for. What are you waiting for after this denial? He says, "Are they awaiting the coming of the angels", to snatch and take out their souls. The one whose soul is snatched, his judgment is on and he enters the levels of judging from its first stage. The first

matter is the grave trial then the punishment of the grave for he entered into the levels of the hereafter. "Are they awaiting the coming of the angels", or the angels come with torment for the angels come with torment as Allah sent them over the previous nations. He mentioned an example about the addressed in the Surah of Ya-Sin, "We did not send any soldiers from the heavens against his people after his death, nor did We need to (28) All it took was one ˹mighty˺ blast..."[Ya-Sin:28-29], an angel blast, "and they were extinguished at once", Allah also sent them to the people of Lot. The angels said when they passed by Ibrahim, "They replied, “We have actually been sent to a wicked people (32) to send upon them stones of ˹baked˺ clay (33) marked by your Lord for the transgressors (34) Then ˹before the torment˺ We evacuated the believers from the city (35) But We only found one family that had submitted ˹to Allah"[Adh-Dhariyat:32-36], therefore, the angels either comes to snatch their souls one by one or to bring torment depending on Allah's command. So, what are they waiting for? This is a one matter from what they are waiting for, "or your Lord ˹Himself", to divide the judgment as He says, "and your Lord comes ˹to judge˺ with angels, rank upon rank"[Al-Fajr:22], your Lord came on the Day of Resurrection along with angels rank upon rank, and each of the seven heavens gets down folded, "On that Day We will roll up the heavens like a scroll of writings. Just as We produced the first creation, ˹so˺ shall We reproduce it. That is a promise binding on Us. We truly uphold ˹Our promises˺!"[Al: Anbya:104]. And the angels of each heaven surround the people of this situation, "˹Watch for˺ the Day ˹when˺ the earth will be changed into a different earth and the heavens as well, and all will appear before Allah—the One, the Supreme" [Ibrahim:48], thus, Allah comes to divide the judgment on the Day of Resurrection.

"or some of your Lord’s ˹major˺ signs", in time, Allah's signs are the signs of the doom hour. Each of these signs is greater than each other; the smoke, the beast, Ad-Dajjal, the rising of the sun from the west, Gog and Magog. Every sign

of these signs is more difficult than the other. For example, regarding Gog and Magog, Allah says, "until ˹after˺ Gog and Magog have broken loose ˹from the barrier˺, swarming down from every hill"[Al-Anbya:96], swarming is running, "ushering in the True Promise.1 Then—behold! the disbelievers will stare ˹in horror, crying,˺ “Oh, woe to us! We have truly been heedless of this. In fact, we have been wrongdoers"[Al-Anbya:97]. Allah says, "Certainly you ˹disbelievers˺ and whatever you worship instead of Allah will be the fuel of Hell. You are ˹all˺ bound to enter it"[Al-Anbya:98], they are waiting for the occurrence of a sign of these major signs. Then Allah mentioned one of these signs, He says, "On the Day your Lord’s signs arrive, belief will not benefit those who did not believe earlier or those who did no good through their faith", "On the Day your Lord’s signs arrive", the interpretation of this verse came in the Prophet's Hadith ﷺ, which refers to the rising of the sun from the west. When the people see it set then rises from the west again, at that time, all of the earth's people will believe. Here, the Prophet ﷺ says, "and when it rises (from the west) and the people see it, then all of them will believe (in Allah)", at that time, "belief will not benefit those who did not believe earlier or those who did no good through their faith".

This particular verse is one of the ten major signs, which are the signs of the Hour. Allah says, "On the Day your Lord’s signs arrive, belief will not benefit those who did not believe earlier or those who did no good through their faith", the soul that did not believe before, it will believe when it sees the sign, yet, this faith will be of no benefit at this time. This faith becomes useless when this great sign occurs. Faith will only be useful when it is fulfilled upon believing the Messengers who came with these signs from Allah. These signs are enough to demonstrate the truthfulness of the message that the Messenger came with from His Lord. As for the compelling signs that are in this way, which is a sign that oppresses people and makes them seek refuge. Such as death that comes with truth, in this case, nothing will ever benefit the believer. The one who believes in

the time of death, when he sees the angels, and when the soul is coming out, his faith will not benefit him. He forgives the person as long as his soul is not being snatched out. "Allah only accepts the repentance of those who commit evil ignorantly ˹or recklessly˺ then repent soon after1—Allah will pardon them. And Allah is All-Knowing, All-Wise (17) However, repentance is not accepted from those who knowingly persist in sin until they start dying, and then cry, “Now I repent!” nor those who die as disbelievers. For them We have prepared a painful punishment"[An-Nisa:17-18], the one to whom death comes, and death attends him and witnesses the beginning of the Hereafter; from the angel of death who takes away his soul and the angels of torment who come to take his soul and says that I have believed in Allah or witnessed the testimony of the truth, it would not be accepted. Also, from these unique signs of the ten signs is the rising of the sun from west, for this is a great and a compelling cosmic miraculous sign; People are subjugated to their faith, and this faith at this time does not benefit them because Allah closes the door of repentance, and does not accept the repentance of a repentant. No repentance of a repentant is accepted. "belief will not benefit those who did not believe earlier", nor the repentance of a repentant from falsehood. And if he is a believer, he would make no use of his faith. Allah says, "or those who did no good through their faith", their first faith. They had some faith and some belief in the Hereafter, yet, they did no good, did not pray, did not fast, did not pay Zakat, and did not do any good deed. If they hasten to pray, fast, and worship, this would not be useful anymore. "or those who did no good through their faith", any good.

Allah says, "Say, “Keep waiting! We too are waiting", tell them to wait, we are waiting too. The disbelievers were waiting for the end of this religion for they were waiting for the Prophet's ﷺ effect to fade away and for his message to finish and never be mentioned again. And that when his male sons died in Mecca, they said that he was cut off (with no sons). Further, the former counterparts of poets

made disputations about him and they had a reputation when they were alive. When they died, their memory ceased to exist and their trace was cut off from the earth. So they waited for Muhammad to follow his previous counterparts of poets because he was like them. Allah says, "Indeed, We have granted you ˹O Prophet˺ abundant goodness (1) So pray and sacrifice to your Lord ˹alone (2) Only the one who hates you is truly cut off ˹from any goodness"[Al-Kawthar:1-3], the matter is completely different for the call that the Prophet came with is a call to the worlds and Allah will make it reach the end of the world. As for the ones whose memory and trace and their call are cut off, these are the disbelievers, while the Prophet will not. "Say, “Keep waiting!", referring to what they are waiting for concerning this Islam; getting cut off, to finish, and to fade away, "We too are waiting", the promise of Allah regarding you and us. And the Prophet ﷺ stood a day after Badr. When the heads of the Quraysh who were killed in the invasion were gathered, seventy of the chiefs and heads of Quraysh, and were placed in an evil dirty well, the Prophet stood upon them and called them by their names, O so-and-so, son of so-and-so. Then he said, have you found what my Lord promised you, or what your Lord truly promised, for I have truly found what my Lord promised me. "Say, “Keep waiting!" that what you are waiting for from us, "We too are waiting", the believers and the Prophet are waiting for Allah's promise.

After this, it was as if this conversation with these disbelievers after this threat ended. Then, Allah directed His speech to the Prophet ﷺ, in demonstrating and clarifying the path that he follows to Allah. He says, "Indeed, you ˹O Prophet˺ are not responsible whatsoever for those who have divided their faith and split into sects. Their judgment rests only with Allah. And He will inform them of what they used to do"[Al-An'am:159], "Indeed, you ˹O Prophet˺ are not responsible whatsoever for those who have divided their faith and split into sects..."[Al-An'am:159], this is a demonstration of the Jews and Christians' state, who claimed

that their religion is the true faith, for each group of them used to claim that their faith is the true one, and excluded anything others have and follow from being true, "The Jews say, “The Christians have nothing to stand on” and the Christians say, “The Jews have nothing to stand on", "The Jews and the Christians each say, “We are the children of Allah and His most beloved!", each group of them says so, "The Jews and Christians each say, “Follow our faith to be ˹rightly˺ guided", for all of them claim. The Jews said, be a Jew and you will be guided. And, the Christians said, be a Christian and you will be guided. Likewise, the polytheists of the Arabs thought that their religion was the true religion, and said (our religion is better than the religion of the Jews and the Christians). They also thought that their religion is better than the religion of the Prophet Muhammad ﷺ. Rather, they used to witness the Jews and the Christians and say, is our religion better or the religion of Muhammad? So, the Jews would testify to them in falsehood and say your religion is better than his, for these are dispersed in religion; each of them has made his way with his whims and minds far from the guidance of Allah. Further, the Jews and the Christians have differentiated the religion that was revealed to them from Allah; they have become into various divisions and sects and every group disbelieves the other. So, the Jews disbelieve one another, and the Christians disbelieve each other, and everyone claims that they are right and others are false. Likewise, the Arabs polytheists are also divided in religion, and each group of them has its own idol, worship, and law. Thus, these are divided in their religion.

Allah says, "those who have divided their faith and split into sects", sects are the plural of a sect, which is a group of people sharing the same matter. He says, "are not responsible whatsoever for those", so, this is shaking off the hand and excluding the Prophet ﷺ from it, and a statement of his innocence from all of these groups spread on the earth in his time. "Indeed, you ˹O Prophet˺ are not responsible whatsoever for those who have divided their faith and split into

sects..."[Al-An'am:159], this means that your path is not like their path, Allah handed you the path you are in and taught you about this path, which is not the same as the path those claim. "Indeed, you ˹O Prophet˺ are not responsible whatsoever for those who have divided their faith and split into sects..."[Al-An'am:159], you are not responsible whatsoever for those, in whatsoever from their faith. Rather, Allah made a clear straight path for the Prophet, and a complete religion. Allah says, "Their judgment rests only with Allah", leaving the matter of the split of these groups to Allah. Their judgment is a singular added to a definite noun, so it is generalized. Meaning all of their matters, which is the point of their division, in addition to their matters regarding accusing the Prophet; all of these matters belong to Allah. The rules and judgment, whether judging on the Day of Resurrection or on worldly life, it belongs to Allah in worldly life and in the hereafter. "Their judgment rests only with Allah. And He will inform them of what they used to do", then Allah informs them on the Day of Resurrection with direct speech, "of what they used to do", of what they used to do on this earth, therefore, He punishes them accordingly.

Then Allah demonstrates, after that, the foundation of His rewarding of good and bad, He says, "Whoever comes with a good deed will be rewarded tenfold", this is the rule and the method of His rewarding, His method of rewarding the people of good. "Whoever comes with a good deed", and the meaning of "comes with it" here is that he did a good deed and will bring it with him on the Day of Resurrection. This indicates that, first of all, whoever made a good deed will bring it on the Day of Resurrection. "Whoever comes with a good deed", coming here is to Allah, on the Day of Resurrection, when judging for dividing the judgment. And the good is the good deed that is not bad and all of which Allah commanded of doing out of obligation and preference is a good deed. Further, its good is on the worldly life, however, Allah does not command except with the good. "Indeed, Allah commands justice, grace, as well as courtesy to close relatives. He

forbids indecency, wickedness, and aggression..."[An-Nahil:90], so, all of it is good. The whole religion of Allah and His creed are good. The good includes doing and leaving; it includes leaving for leaving a bad deed is considered to be a good deed. Whoever leaves a bad deed for the sake of Allah has done a good deed. So, leaving the bad deed and having the intention to do so is considered to be from the good. Therefore, the haram (forbidden) is defined as what is being punished for when done and rewarded for when leaving. So, the one who does a forbidden thing will be rewarded if he leaves it; thus, all of these are good deeds. And it was called good for it is a good matter, a beautiful matter, and a preferable matter. All of which Allah commanded is good and beautiful. Also, its goodness is in that its reward in Allah's reward is a good thing.

Allah says, "will be rewarded tenfold", tenfold as if he has done this good deed ten times. Allah rewards him tenfold over this good deed. Every deed has a rewarding measure with Allah, so, if a person does one good deed, then Allah multiplies this measure ten times for him. For example, if a person gives a dinar in Zakat, this Zakat has a unit of reward with Allah, but whoever gives one dinar in Zakat, Allah records it for him as if he spent ten dinars. And this is at the minimum; as for the maximum limit, there is no limit for it. It is multiplied to seven hundred times and doubled. As Allah says about the expense, "The example of those who spend their wealth in the cause of Allah is that of a grain that sprouts into seven ears, each bearing one hundred grains"[Al-Baqarah:261], then it is seven hundred, "And Allah multiplies ˹the reward even more˺ to whoever He wills", more than seven hundred, "For Allah is All-Bountiful, All-Knowing", then the goods are doubled.

Of course, multiplying good deeds are upon considerations. Allah multiplies good deeds doubly according to many considerations. For example, a man asked the Prophet ﷺ and said, "O Messenger of Allah, which kind of charity is best? The charity which you practice while you are healthy, niggardly, and afraid of

poverty and wish to become wealthy. Do not delay it to the time of approaching death and then say, 'Give so much to such and such, and so much to such and such.' And it has already belonged to such and such (as it is too late)", so he demonstrated that Zakat is in the state of being healthy and the state when the person, its doer, is niggardly, yet, he pushes himself and pays Zakat. In case he wants wealth, then he would be eager over his money, the little money he has. Yet, he spends it and fears poverty as well for if he spends this over Zakat, he might get poor and become in need. The reward of such a case is much more than the one who has lots of money and is close to death, because the one who almost dies does not need the money like the healthy young man who needs money and pays Zakat. Thus, who pays Zakat while about to die is not like the one who pays Zakat while healthy. Likewise, spending during severe times is not like spending during comfort for the sake of honoring Islam. That is why Allah says, "Those of you who donated and fought before the victory ˹over Mecca˺ are unparalleled. They are far greater in rank than those who donated and fought afterwards. Yet Allah has promised each a fine reward" the reward of the ones who believed in the Prophet and spent their money before entering Mecca is greater than the ones who believed, strived, and spent money after entering Mecca. And the Prophet ﷺ said to Khaled "Do not revile my Companions; by him in whose hand my soul is, if one of you contributed the amount of gold equivalent to Uhud", meaning one of the ones who believed after entering Mecca, "if one of you contributed the amount of gold equivalent to Uhud, it would not amount to as much as the mudd of one of them, or half of it", mudd is a handful. So, the reward of the one who spent a handful of the companions, the ones who believed before entering Mecca, is much more than a person who spent gold from the ones who believed after entering Mecca. Thus, these are the considerations.

Allah says, "Whoever comes with a good deed will be rewarded tenfold", that is the minimum, and it came in the Hadith that Allah said, "God records the good

deeds and the evil deeds", meaning the reward of everything. The reward of every bad deed, in addition to the reward of every good deed, "God records the good deeds and the evil deeds". Then, the Prophet said about his Lord, "If anyone intends to do a good deed but does not do it, God enters it for him in His record as a complete good deed", that is, for the intention, "and if he intends to do a good deed and does it, God enters it for him in His record as ten", so, the good deed is recorded as ten if he does it to seven hundred to doubly. "If anyone intends to do a good deed but does not do it, God enters it for him in His record as a complete good deed", recorded as a complete good deed. It also came in the Hadith, he said, "for he desisted from doing it for My sake", if a servant intended at doing a bad deed and did not do it because he feared Allah and did not do this bad deed after he intended at doing it, it will be recorded as a complete good deed for him and if he does it, "but if he intends to do it and does it, God records it for him as one evil deed", so, these are the considerations of Allah, which are based upon mercy. A mercy in doubling the good deeds for the believing servants and in recording a bad deed only as one bad deed and never doubling it. Allah does not double the bad deeds of wrongdoers, rather, He doubles the good deeds of good-doers. "Whoever comes with a good deed will be rewarded tenfold. But whoever comes with a bad deed will be punished for only one..."[Al-An'am:160], "will be rewarded" is in the passive voice, and the One Who rewards is Allah. So, he is not rewarded except with only one. He is not rewarded except for this one bad deed without being doubled by Allah. "None will be wronged", Allah does not wrong them, Allah does not wrong anyone. Rather, he only takes the reward of his deeds, he takes a complete reward, complete as he deserves it. Therefore, this is the basis of Allah's judgment. There is no doubt that mentioning this basis is a call to His servants. Allah calls His servants, come, this is the basis of Allah's judgment that the good deeds are doubled while the bad deed is recorded as is, only one, "Whoever comes with a good deed will be rewarded tenfold. But

whoever comes with a bad deed will be punished for only one. None will be .wronged"[Al-An'am:160]

يقول الله ﷻ: { قُلْ إِنَّنِي هَدَانِي رَبِّي إِلَى صِرَاطٍ مُسْتَقِيمٍ دِينًا قِيَمًا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ (161) قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ (162) لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ (163) قُلْ أَغَيْرَ اللَّهِ أَبْغِي رَبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى ثُمَّ إِلَى رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ (164) وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ الْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ }[الأنعام:161-165].

says, "Say, ˹O Prophet,˺ “Surely my Lord has guided me to the ﷻ Allah Straight Path, a perfect way, the faith of Ibrahim, the upright, who was not one of the polytheists (161) Say, “Surely my prayer, my worship, my life, and my .death are all for Allah—Lord of all worlds (162) He has no partnerSo I am commanded, and so I am the first to submit (163) Say, ˹O Prophet,˺ “Should I seek a lord other than Allah while He is the Lord of everything?” No one will reap except what they sow. No soul burdened with sin will bear the burden of another. Then to your Lord is your return, and He will inform you of your differences (164) He is the One Who has placed you as successors on earth and elevated some of you in rank over others, so He may test you with what He has given you. Surely your Lord is swift in punishment, but He is certainly All-Forgiving, Most Merciful"[Al-An'am:161-165].

These final verses of the Surah of Al-An'am; this great Surah which Allah sent all at once to His Prophet Muhammad ﷺ, and it is a Meccan Surah. The verses of this Surah include general laws, general scales for Allah's judgment, and general issues, among which is Allah’s saying to His Messenger ﷺ, "Whoever comes with a good deed will be rewarded tenfold. But whoever comes with a bad deed will be punished for only one. None will be wronged"[Al-An'am:160]. So, this is the path and the sunnah of Allah in judgment. He is a Merciful Lord because whoever

comes with a good, any good, Allah would double it, at least, into ten. For example, who prays one prayer unit to Allah is as if he prayed to Allah ten prayer units. On the other hand, who fasts one day is as if he fasted ten days. Further, whoever spends one dinar in Zakat is as if he spent ten dinars. This is the first thing; Allah's reward for good is as such. So, if a person does a good deed, Allah will reward him for ten good deeds then it would be doubled into seven hundred, then, into doubles. Allah doubles the reward for whom He pleases, yet, this is the minimum. "Whoever comes with a good deed will be rewarded tenfold. But whoever comes with a bad deed will be punished for only one..."[Al-An'am:160], Nevertheless, Allah does not double the sin for anybody "None will be wronged".

Then, this is an announcement from Allah, Allah announces to His Messenger to tell them, everyone; tell all of the polytheists, Jews, and Christians, "Say, ˹O Prophet,˺ "Surely my Lord has guided me to the Straight Path", say to all of these, "Say, ˹O Prophet,˺ "Surely my Lord has guided me", that I am Muhammad ﷺ, "my Lord has guided me", the guidance here is guidance with instructions, demonstrations, as well as a guidance to work according to such instructions and demonstrations from Allah. Besides relieving hearts and sticking firmly on this matter for he is His messenger whom Allah provided him with His fear, made him stand firmly and took Him to this path. "Say, ˹O Prophet, ˺ "Surely my Lord has guided me to the Straight Path", which is His religion and became the straight path and all the other paths are serpentine paths. A serpentine path that includes serpentine matters for all of these paths contains the thing and its opposite and all of its matters are against the truth. Then, it is all serpentine paths and the path of Allah is the straight one. Whoever adheres to this path, then he is on the right road that will lead him to the right goal; Allah's pleasure and heaven. "Say, ˹O Prophet, ˺ "Surely my Lord has guided me to the Straight Path, a perfect way..."[Al-An'am:161], a straight path with no serpentine, there are no twists, and everything in it is based on truth and rightness. Everything, whether its worships or

transactions, is based on truth and rightness for it is the perfect religion, which means it is a valuable religion. Rather, it is the whole value for the guidance to the path of Allah and sticking firmly to this path brings success and all the good in the worldly life and the Hereafter. "a perfect way, the faith of Ibrahim" and this also includes a great value and great righteousness for it is the faith of Ibrahim. Faith is the religion, the path, the way, and the method. Further, Ibrahim took this path, the path of Allah, for Allah gave him wisdom when he was young and guided him to His religion and worship. Besides, He prevented him from following the paths of infidelity and ignorance and led him to the straight path of Allah. And he was a nation ﷺ. Further, Allah blessed him and blessed his descendants and lineage, among which are Isaac from the Children of Israel, and from the Arabs is Ishmael, his firstborn son. Then Allah had grown the sons of Ishmael until they filled this whole island; Al-Adnaniyoun and Al-Qahtani were from his descendants and they were adhering to monotheism for a long period of time until Amr Bin Hai Al-Khuzaii took them off this religion and monotheism. Also, from the descendants of Isaac were many Prophets whom Allah sent from the Children of Israel; including Yaqub ﷺ. He came with the guidance and faith, and raised the word of monotheism as Allah says, "And he left this enduring declaration among his descendants, so they may ˹always˺ turn back ˹to Allah˺"[Az-Zukhruf:28].

The Jews and the Christians are proud that they belong to Ibrahim. Jews, Children of Israel, belong to him by lineage. On the other hand, the Christians belong to him in religion, for he is the owner of this religion and faith that they were on. Besides, he is the father of Isaac and Israel, and from his descendants were the prophets; from his descendants Musa and Isa. So, Isa is a part of the Children of Israel, from the descendants of Dawood ﷺ. Therefore, all of them love Ibrahim, feel proud of belonging to him. Likewise, the Arabs, they consider themselves from the children of Ibrahim and that this is their Ka'ba; this building

that he built, this Ka'ba that he built in Mecca, in their land, at the base of this island. Their father is the one who built it, Ibrahim and Ismail ﷺ. Since the Prophet ﷺ guides towards the religion of Ibrahim in Monotheism, the worship of Allah, and guidance to this straight path, then this a call to all of these people; the Jews, the Christians, and to the Arabs. Join for this is the religion of your grandfather, the religion of your father Ibrahim, "Say, ˹O Prophet, ˺ “Surely my Lord has guided me to the Straight Path, a perfect way..."[Al-An'am:161], a perfect religion, "the faith of Ibrahim, the upright". This is an exhortation to all of these three nations to embrace the religion of Allah, and to follow the Prophet ﷺ for it is the faith of their father, Ibrahim, whom they are proud of. "who was not one of the polytheists", Ibrahim was not a polytheist, and this was the response to, first of all, the polytheist Arabs who changed this religion relating themselves to Ibrahim, claiming that Ibrahim used arrows in division and that he followed their faith. Yet, Ibrahim was not a polytheist. Besides, it is a response to the Christians for the greatest polytheism was among them, for they said that Isa is the son of God, a god, and a creating and providing god. They gave him the attribute of being a god and gave him His characteristics and qualities just as the Lord, Highly Exalted is He. Likewise, the Jews turned against Allah, for they worshiped Uzair and turned against this religion. So, he was not a polytheist. Ibrahim was not a polytheist. However, the Prophet Muhammad ﷺ called to monotheism, called to worship Allah and worshiping Him alone. Then, he is the one who really follows the faith of Ibrahim while you are not. "... a perfect way, the faith of Ibrahim, the upright, who was not one of the polytheists” [Al-An'am:161].

Then, "Say, “Surely my prayer, my worship, my life, and my death are all for Allah—Lord of all worlds"[Al-An'am:162], a statement after another, Allah commands His Messenger, Muhammad ﷺ, to announce this statement. Tell them, "Surely my prayer", the greatest of deeds. He started by mentioning the

greatest and most high of deeds which is prayer for prayer is the deed through which Allah is worshiped. Further, it is His right for Allah is the One Who has favor over all of these blessings which He provided His servants with. In addition to grace, blessing, and livelihood; the life of the servant, and his death are all within the hand of Allah. When a servant prays to Allah, he is doing a specific command from the commands that he is assigned with, which is to worship and thank Allah over His blessings and favors over this person in his existence, in his life, and his livelihood. "Say, “Surely my prayer, my worship", slaughtering a sacrifice as an offering is a financial act of worship. “my prayer” is a worship with body and heart. And the greatest financial worship is slaughtering for Allah, and giving an offering through slaughtering as a sacrifice for the name of Allah. This has a lot of meanings of worshiping Allah; this is Allah's money and His blessings; I offer this sacrifice to Allah for Allah gave me the ability to do so. And this sacrifice cannot be slaughtered except by the name of Allah, thus, it is considered to be a great worship. "Say, “Surely my prayer, my worship", worship here could refer to slaughtering, and might be generalized to include all worship acts through which you seek getting closer to Allah. As saying about the worship of Hajj, "Show us our rituals,", our rituals, the deeds we do to fulfill this worship; standing on Arafah is a ritual, spending the night in al-Muzdalifa is a ritual, and lapidation of the pillars is a ritual. All of these are rituals of Hajj. Ritual is a singular noun added to a specific noun, so it is generalized. That is, all of my deeds in worship are the same. "Say, "Surely my prayer" worship was added to it, "my life", my life, the life with all that is in it; all of my deeds in this life. So, when we say the life of a person, it includes all of his deeds. After this was specified, it remained in the scope of generality after being specified. Therefore, all of my deeds in this life, including prayer, and ritual. This became generalized (my life) after being specific (my prayer, my worship). "and my death", the last thing is the act of death. A person might die for the sake of dying, like the believer who fights for the sake of Allah seeking death for the sake of Allah, martyrdom.

And this is the finest death ever. The greatest death is to die for the sake of Allah and be a martyr. Or to work and wait for death while he is on Islam and believing in this faith. Then, when death occurs, it would be considered for the sake of Allah. He dies for the sake of Allah, meaning that all of these matters are to Allah. "... Say, “Surely my prayer, my worship, my life, and my death are all for Allah—Lord of all worlds"[Al-An'am:162] So, he made the deeds of the servant for Allah, and this servant existed to worship Allah. Therefore, he says that all of his deeds are made to Allah, the Lord of the worlds.

Then, it also has the meaning related to Allah’s universal fatalistic inflection. In the sense that I believe all of my deeds occur due to His universal fatalistic order. "for Allah—Lord of all worlds", and the meaning of the Lord of the worlds is that He is the Lord, the God Who is in charge and the Master. And the worlds are the plural of a world, and a world is every kind or gender from the creatures that have the same attributes. The angels are a world, Jinn is a world, humans are a world, the earth is a world, the heavens are a world, and the seas are a world. Allah is the Lord of these worlds and He is the Lord of all the worlds. So, everything that Allah made is divided into worlds and He is the Lord of all of these worlds.

"He has no partner", He has no partners in seeking and in asking; I do not associate any partner with Allah in this, and He has no partner in any of these matters. There is no partner with Allah in managing the affairs of the servants. "...Surely my prayer, my worship, my life, and my death are all for Allah—Lord of all worlds"[Al-An'am:162], in case Allah has no partners in anything of this, in worship and in seeking Him. I don't associate partners with Allah in anything, not in my life, not in my death, not in my prayer, and not in my rituals. "So I am commanded", the religious command, so, I should make all of my deeds, all of my life, and all of my offerings to Allah, the Lord of the worlds, for this is the command of Allah. As He says, "so worship Allah ˹alone˺, being sincerely

devoted to Him", "Indeed, sincere devotion is due ˹only˺ to Allah", "so worship Allah ˹alone˺, being sincerely devoted to Him", and He forbids polytheism, "It has already been revealed to you—and to those ˹prophets˺ before you—that if you associate others ˹with Allah˺, your deeds will certainly be void and you will truly be one of the losers"[Az-Zumar:65], "Rather, worship Allah ˹alone˺ and be one of the grateful"[Az-Zumar:66], "So I am commanded", I was commanded to be a sincere servant to Allah, making all my deeds for the sake of Allah. "and so I am the first to submit", the first, precedence. It can be used to refer to precedence in quality, qualitative precedence. On the other hand, it can be used to refer to the chronological precedence for the first Muslim in this nation is the Prophet Muhammad ﷺ, to which Allah sent the revelation, commanded to submit to Islam, that he is the Prophet of this nation, and commanded him to rise for Allah, "O you covered up ˹in your clothes˺! (1) Arise and warn ˹all (2) Revere your Lord ˹alone"[Al-Muddaththir:1-3] obeying this indicates that he submitted to Islam and he was the first Muslim from this nation, as well as the first Muslim regarding the qualitative precedence. In Islam, the prophet ﷺ has the highest degree and is the first to worship Allah. As we say the first in this class or the first in this group is so and so, in the sense of being the highest. Thus, the Prophet ﷺ is the first of Muslims, and of the highest degree among them, as he feared Allah the most, and performed kinds of worship that others are not capable of doing. "and so I am the first to submit", in the whole existence, he is not the first Muslim regarding the previous nations, for Adam and who came after him from the believers are the first to submit to Islam. Rather, he is the first Muslim of this nation. "and so I am the first to submit", the first of them, the first of this nation, the one who preceded them all and the most knowledgeable of Allah.

Then, after this, at the end of this Surah is a comparison and a demonstration of where and what the Prophet is calling for and what is the path that Allah assigned him for and the other paths of polytheists that they are in. Allah

says, "Say, ˹O Prophet,˺ “Should I seek a lord other than Allah while He is the Lord of everything?” No one will reap except what they sow. No soul burdened with sin will bear the burden of another. Then to your Lord is your return, and He will inform you of your differences"[Al-An'am:164], "Say, ˹O Prophet,˺ “Should I seek a lord other than Allah", a question that indicates blaming, rebuking, and belittling, "Say, ˹O Prophet,˺ “Should I seek a lord other than Allah", can any sane man want a god other than Allah. The case is that He is the Lord of everything, so, how can a servant and a person want to have a god other than Allah? This would be the most deluded creature ever for he takes a god other than Allah for Allah is the Creator, the Provider, the Lord, the King, and no one but Allah is described with these attributes. As for the ones worshiped other than Allah, like an angel, is not a god, and the Messengers are not gods. "And he would never ask you to take angels and prophets as lords. Would he ask you to disbelieve after you have submitted?"[Ali-'Imran:60], the sun is not a god for the Arabs used to call it a god and that it is their god, yet, it is not a god. "Among His signs are the day and the night, the sun and the moon. Do not prostrate to the sun or the moon, but prostrate to Allah, Who created them ˹all˺, if you ˹truly˺ worship Him ˹alone"[Fussilat:37], idols are not gods for they are despicable products that do not deserve respect or anything at all. Further, it is claimed to have control over judging, creating, providing, benefiting, and harming. "And who could be more astray than those who call upon others besides Allah—˹others˺ that cannot respond to them until the Day of Judgment, and are ˹even˺ unaware of their calls?"[Al-Ahqaf:5], "And when ˹such˺ people will be gathered together, those ˹gods˺ will be their enemies and will disown their worship"[Al-Ahqaf:6]. Allah belittled these idols, as He says, "Certainly you ˹disbelievers˺ and whatever you worship instead of Allah will be the fuel of Hell. You are ˹all˺ bound to enter it"[Al-Anbya:98], "Had those idols been ˹true˺ gods, they would not have entered it. And they will be there forever", Allah tells His Prophet to tell them, “Should I seek a lord other than Allah while He is the Lord of everything?".

Then, a threat after that, "No one will reap except what they sow", know that each person will not reap except what he did. Each person will be attached to his deed. "No one will reap except what they sow", He says "what they sow" here because this is an illustration of the sin. Then, "˹They state˺ that no soul burdened with sin will bear the burden of another", Wizr (sin) is a heavy load; it is the heavy load and from Al-Wazar meaning the one that takes refuge in the mountain. Al-Wizr (sin) is a load. Allah says, "˹They state˺ that no soul burdened with sin will bear the burden of another", it means that the one who sinned does not bear the burden of another's sin. Sin is a load, and nobody will carry the load of others' sin; each will be burdened with their own sins. "˹They state˺ that no soul burdened with sin will bear the burden of another", even if the disbelievers offered and bragged saying to others, follow our path, and let us bear your sins. Do not worry, just walk and we got your back, and if you had sins, we will bear it for you in the Hereafter. Allah says, "Yet they will certainly ˹be made to˺ carry their own burdens, as well as other burdens along with their own. And they will surely be questioned on Judgment Day about what they used to fabricate."[Al-'Ankabut:13], so that they would bear their own sins in addition to the sins of the ones they deluded. Yet, the sin owner which is the follower will bear his own sins, for no one bears a sin other than his own. In other words, no one can take the sin of himself and put it over another person. Rather, each person will bear his own sins, whether he is the follower or the one being followed. Further, if the follower said that I did not delude myself, rather, so and so deluded me, these are the ones who deluded me, then, they will bear the sin of deluding this person in addition to the sin of deluding other people. On the other hand, this deluded follower who followed those in their delusion will bear his own sin. Allah says, "No soul burdened with sin will bear the burden of another. Then to your Lord is your return", to your Lord, not to anyone else; it is for restriction. You will return in the Hereafter. "and He will inform you of your differences", will inform you; will tell you. Informing is to tell the news, great news. " of your differences", of

your differences. This includes what is behind the news; after they are being informed, they will be judged over this and then will be punished -God forbids-.

Then, Allah says, "He is the One Who has placed you as successors on earth", He is Allah, it is from His work, "He is the One Who has placed you as successors on earth", successors on earth means that each generation succeeds the previous on earth. Thus, the earth encounters a generation after another; a generation dies, gets within the earth, then another generation would be established living according to its fate then dies and gets within the earth and so on. It is in the sense that generations are following each other. Each generation does not remain more than a hundred years for, after a hundred years, the people who were on the surface of the earth are now within it. Then, other generations are established. As the Prophet said one night, "Do you realize (the importance of) this night?" Nobody present on the surface of the earth tonight will be living after the completion of one hundred years from this night", the Prophet told them that after one hundred years, no one of the people on the surface of the earth will be alive, that they will die. So, he informed them that, in general, no one will exceed one hundred years; referring to the generations in general. "He is the One Who has placed you as successors on earth", then He says, "and elevated some of you in rank over others", in livelihood, Allah preferred some people over others in terms of livelihood, in wisdom, in status, and in honors. This is how Allah distributed the worldly life luck among His servants. "and elevated some of you in rank over others", He says, "so He may test you with what He has given you", to test you. He tests the rich one on His richness whether he did the right of Allah or not. Likewise, the one whom Allah gave a good position and honor, did he use his position in obeying Allah or did he use it in falsehood. So, it is for great reasons. "so He may test you with what He has given you", Allah tests His servants with what He gave them, and the preference of the ranks is due to these great benefits. So, the preference in livelihood, Allah says, is to make them work in the service

of each other so that this one would help that one and this works in the service of that and so on.

"so He may test you with what He has given you. Surely your Lord is swift in punishment" this is from His attributes and it is also a law of judgment. Allah says, "Surely your Lord", O Muhammad, "is swift in punishment", Allah did not say here "Surely Allah", rather, He said "Surely your Lord" this is to console the Prophet ﷺ that His God, Creator and Lord, the One Who sent him this religion is swift in punishment, and that He could sent His punishment over these stubborn liars. "Surely your Lord is swift in punishment", to the people of falsehood and sins from these stubborn criminals to this religion. So, He could send His punishment at once. As Allah says about the stones He sent to the people of Lot, He says, "... And these stones are not far from the ˹pagan˺ wrongdoers!"[Hud:83], that Allah could send it over the wrongdoers at once. "Surely your Lord is swift in punishment". Then, He says, "but He is certainly All-Forgiving, Most Merciful", the Lord, the God is also All-Forgiving, forgiving by covering them. This mercy refers to elevating the torment, accepting the repentant, and providing him with all kinds of mercy for this is from the attributes of Allah that He is All-Forgiving, All-Merciful, and the Noble One. All-merciful with His servants. And this demonstration to clarify things for His servants is from His mercy, and so that His servants would be able to choose their path, whether this or that. And He mentions the punishment so that he would know that if he picks the falsehood path, then, "Surely your Lord is swift in punishment", and if he picks the guidance path, he should know that Allah is, "but He is certainly All-Forgiving, Most Merciful", two attributes that Allah is characterized with, as Allah says, "Inform My servants ˹O Prophet˺ that I am truly the All-Forgiving, Most Merciful (49) and that My torment is indeed the most painful"[Al-Hijr:49-50].

With this, this great Surah ends. We ask Allah to forgive our sins, repent to Him, turn to Him, and seek refuge in Him. Praise is to Allah, the Lord of the

Worlds, at the beginning and the end. And peace be upon His servant and messenger Mohammad. We ask Allah to make it beneficial to Muslims in the east and west of the earth, and to make this a treasure for us on the Day of Resurrection.

Al-A'raf

h ﷻ يقول ﷻ : }إِنَّ الَّذِينَ كَذَّبُواْ بِآيَاتِنَا وَاسْتَكْبَرُواْ عَنْهَا لاَ تُفَتَّحُ لَهُمْ أَبْوَابُ السَّمَاء وَلاَ يَدْخُلُونَ الْجَنَّةَ حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ وَكَذَلِكَ نَجْزِي الْمُجْرِمِينَ{]الأعراف: 40[}لَهُم مِّن جَهَنَّمَ مِهَادٌ وَمِن فَوْقِهِمْ غَوَاشٍ وَكَذَلِكَ نَجْزِي الظَّالِمِينَ{]الأعراف: 41[}وَالَّذِينَ آمَنُواْ وَعَمِلُواْ الصَّالِحَاتِ لاَ نُكَلِّفُ نَفْسًا إِلاَّ وُسْعَهَا أُوْلَئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ{]الأعراف: 42[}وَنَزَعْنَا مَا فِي صُدُورِهِم مِّنْ غِلٍّ تَجْرِي مِن تَحْتِهِمُ الأَنْهَارُ وَقَالُواْ الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلا أَنْ هَدَانَا اللَّهُ لَقَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ وَنُودُواْ أَن تِلْكُمُ الْجَنَّةُ أُورِثْتُمُوهَا بِمَا كُنتُمْ تَعْمَلُونَ{]الأعراف: 43[}وَنَادَى أَصْحَابُ الْجَنَّةِ أَصْحَابَ النَّارِ أَن قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ وَجَدتُّم مَّا وَعَدَ رَبُّكُمْ حَقًّا قَالُواْ نَعَمْ فَأَذَّنَ مُؤَذِّنٌ بَيْنَهُمْ أَن لَّعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ{]الأعراف: 44[

Allah ﷻ says, “Indeed, those who deny Our verses and are arrogant toward them - the gates of Heaven will not be opened for them, nor will they enter Paradise until a camel enters into the eye of a needle [i.e., never]. And thus do We recompense the criminals.” (Al-A’raf: 40) “They will have from Hell a bed and over them coverings [of fire]. And thus do We recompense the wrongdoers.” (Al-A’raf: 41) “But those who believed and did righteous deeds - We charge no soul except [within] its capacity. Those are the companions of Paradise; they will abide therein eternally.” (Al-A’raf: 42) “And We will have removed whatever is within their breasts of resentment, [while] flowing beneath them are rivers. And they will say, "Praise to Allah, who has guided us to this; and we would never have been guided if Allah had not guided us. Certainly the messengers of our Lord had come with the truth." And they will be called, "This is Paradise, which you have been made to inherit for what you used to do."” (Al-A’raf: 43) “And the

companions of Paradise will call out to the companions of the Fire, "We have already found what our Lord promised us to be true. Have you found what your Lord promised to be true?" They will say, "Yes." Then an announcer will announce among them, "The curse of Allah shall be upon the wrongdoers." (Al-A'raf: 44)

"Indeed, those who deny Our verses and are arrogant toward them - the gates of Heaven will not be opened for them, nor will they enter Paradise until a camel enters into the eye of a needle [i.e., never]. And thus do We recompense the criminals." (Al-A'raf: 40) This is Allah's judgment for those who denied, rejected His commands, and were arrogant. Here the verse combines denying the religion from the heart, i.e. rejecting the truth, and being arrogant and disobeying the Lord's command and signs. Allah says, "Indeed, those who deny Our verses and are arrogant toward them - the gates of Heaven will not be opened for them." This includes all meanings under the word open, the gates of heaven won't be opened for them at all. Not only once or twice but all time they won't be opened for them. Whether to accept their supplication or because of a good act they did. In this regard, good deeds performed by believers are raised every day to heaven, while the deeds of those disbelievers are not. So whatever good deed the infidels do it won't be lifted to heaven, whether being kind to one's parents or any good deed it won't be raised to heaven for him, instead he will be rewarded for it in this life only. On the other hand, every good deed the believer does seeking with it the mercy of Allah, like fasting, giving out zakat, praying, etc. he will be rewarded for it, and angels will raise it for him to heaven. As Allah ﷻ said to Isa, "To Allah belongs all honor. To Him ascends good speech, and righteous work raises it. But they who plot evil deeds will have a severe punishment, and the plotting of those - it will perish." (Fatir: 10) So this is the first difference between the believer and the disbeliever.

Moreover, the gates of heaven won't be opened to his soul after death, as it was narrated in the authentic Hadith that the Prophet ﷺ said, "When a believer is about to leave the world and go forward to the next world, angels with faces white as the sun come down to him from heaven with one of the shrouds of paradise and some of the perfume of paradise and sit away from him as far as the eye can see. Then the angel of death comes and sits at his head and says, 'Good soul, come out to forgiveness and acceptance from God.' It then comes out as a drop flows from a water-skin and he seizes it. And when he does so, they do not leave it in his hand for an instant, but take it and place it in that shroud and that perfume, and from it there comes forth a fragrance like that of the sweetest musk found on the face of the earth. They then take it up and do not bring it past a company of angels without their asking, "Who is this good soul?' to which they reply, 'So and so, the son of so and so,' using the best of his names by which people called him on the earth. They then bring him to the lowest heaven and ask that the gate should be opened for him. This is done, and from every heaven its archangels escort him to the next heaven till he is brought to the seventh heaven, and God who is great and glorious says, 'Record the book of my servant in 'Illiyun and take him back to earth, for I created mankind from it, I shall return them into it, and from it I shall bring them forth another time." So this is a sign that signifies this soul is honored and close to Allah ﷻ. Allah says, "[To the righteous it will be said], "O reassured soul," (Al-Fajr:27) "Return to your Lord, well-pleased and pleasing [to Him]," (Al-Fajr: 28) "And enter among My [righteous] servants," (Al-Fajr: 29) "And enter My Paradise."" (Al-Fajr: 30) This is how this soul is returned to Allah ﷻ. "His soul is then restored to his body, two angels come to him, and making him sit up say to him, 'Who is your Lord?' He replies, 'My Lord is God.' They ask, 'What is your religion?' and he replies, 'My religion is Islam.' They ask, 'Who is this man who was sent among you?' and he replies, 'He is God's messenger.' They ask, 'What is your [source of] knowledge?' and he replies, 'I have read God's Book, believed in it and declared

it to be true.' Then one cries from heaven, 'My servant has spoken the truth, so spread out carpets from paradise for him, clothe him from paradise, and open a gate for him into paradise.' Then some of its joy and fragrance comes to him, his grave is made spacious for him as far as the eye can see, and a man with a beautiful face, beautiful garments and a sweet odour comes to him and says, 'Rejoice in what pleases you for this is your day which you have been promised.' He asks, 'Who are you, for your face is perfectly beautiful and brings good?" He replies, 'I am your good deeds.' He then says, 'My Lord, bring the last hour; my Lord, bring the last hour, so that I may return to my people and my property." So this is the condition of the believer after his death, as for the infidel, "But when an infidel is about to leave the world and proceed to the next world. Angels with black faces come down to him from heaven with hair-cloth and sit away from him as far as the eye can see. Then the angel of death comes and sits at his head and says, 'Wicked soul, come out to displeasure from God.' Then it becomes dissipated in his body, and he draws it out as a spit is drawn out from moistened wool. He then seizes it, and when he does so they do not leave it in his hand for an instant, but put it in that hair-cloth and from it there comes forth a stench like the most offensive stench of a corpse found on the face of the earth. They then take it up and do not bring it past a company of angels without their asking, 'Who is this wicked soul?' to which they reply, 'So and so, the son of so and so,' using the worst names he was called in the world. When he is brought to the lowest heaven request is made that the gate be opened for him, but it is not opened for him. (God's messenger then recited, "Indeed, those who deny Our verses and are arrogant toward them - the gates of Heaven will not be opened for them, nor will they enter Paradise until a camel enters into the eye of a needle [i.e., never]. And thus do We recompense the criminals." (Al-A'raf: 40) The Prophet then said, "God who is great and glorious then says, 'Record his book in Sijjin, in the lowest earth,' and his soul is thrown down. He then recited, "He who assigns partners to God is as if he had fallen down from heaven and been snatched up by birds, or

made to fall by the wind in a place far distant." His soul is then restored to his body, two angels come to him, and making him sit up say to him, 'Who is your Lord?'. He replies, 'Alas, alas, I do not know.' They ask, 'What is your religion?' and he replies, 'Alas, alas, I do not know.' They ask, 'Who is this man who was sent among you?' and he replies, 'Alas, alas, I do not know.' Then one cries from heaven, 'He has lied, so spread out carpets from hell for him, and open a gate for him into hell.' Then some of its heat and hot air comes to him, his grave is made narrow for him so that his ribs are pressed together in it, and a man with an ugly, face, ugly garments and an offensive odour come to him and says, 'Be grieved with what displeases you, for this is your day which you have been promised.' He asks, 'Who are you, for your face is most ugly and brings evil?' He replies, 'I am your wicked deeds.' He then says, 'My Lord, do not bring the last hour." That is, he knows that what he testified till now from the punishment and torture is nothing compared to what he will be facing on the Day of Judgment. So this is another image regarding how heaven's gates will not be opened for the disbelievers, the arrogant, who rejected Allah's signs and message; their souls won't ascend to Allah, to heaven, and they will be thrown away and punished.

"Indeed, those who deny Our verses and are arrogant toward them - the gates of Heaven will not be opened for them, nor will they enter Paradise." So this verse is describing their condition in life, when they die, and when they are resurrected and judged. That is, they won't enter Paradise on the Day of Judgment, and in this regard, Allah has linked the possibility of them entering Paradise with an impossible case. In fact, linking the impossible with the impossible means it will never ever happen. Allah says, "Nor will they enter Paradise until a camel enters into the eye of a needle [i.e., never]." The camel is a known animal to us; it's not something far-fetched from our minds and imagination. So this creature if it enters into the eye of a needle, it will then be possible for those disbelievers to enter Paradise. And of course, this is impossible,

the camel can't fit into the eye of the needle, it's a great animal, no way can enable it to enter this small opening whatever it was. It was also narrated in the Hadith that Allah said to Ibrahim, "I have forbidden Paradise to the non-believers." Allah also says, "Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills." (An-Nisa: 48), so Paradise is forbidden to the disbelievers. The Messenger of Allah ﷺ said, "None will enter Paradise but a Muslim soul." So Paradise is for Muslims alone, and no polytheist nor infidels will be able to enter it. Allah says, "And thus do We recompense the criminals." Meaning because of their denying and their criminality they will be deprived of entering Paradise, they will be punished in Hell, and face the great blazing fire.

Then Allah ﷻ explains and describes their condition in Hell, He says, "They will have from Hell a bed and over them coverings [of fire]. And thus do We recompense the wrongdoers." (Al-A'raf: 41) Meaning that the fire in Hell that they will be entering will surround them from every place. The ground will be furnished with fire for them, they will have Hell of bed. So fire will cover them from over them and from under them. "They will have from Hell a bed." A bed or cradle in which the baby sleeps also means a resting place. However, here the fire is not something that helps rest or be comfortable, on the contrary, they will never feel comfort or anything as they are being punished and tortured. "They will have from Hell a bed and over them coverings [of fire]. And thus do We recompense the wrongdoers." And thus, meaning this severe punishment they will be repaid for disbelieving and being arrogant. They will abide for eternity in Hellfire for the sins they committed. This punishment is because they have wronged themselves by placing it in the fire when they rejected Allah's verses and message.

Then after Allah clarified the condition of those wrongdoers and disbelievers, He then clarified the condition of His believing servants, He says, "But those who believed and did righteous deeds - We charge no soul except

[within] its capacity. Those are the companions of Paradise; they will abide therein eternally." (Al-A'raf: 42) This is as if Allah ﷻ compares the condition of the disbelievers and believers, how different are their endings will be; the disbelievers will face great torment. In this regard, one might think that to survive from being afflicted by the punishment and to protect his soul, he has to exert great effort and do the impossible. However, Allah says, "But those who believed and did righteous deeds - We charge no soul except [within] its capacity. Those are the companions of Paradise; they will abide therein eternally." (Al-A'raf: 42) Meaning that the matter was within their capacity, winning Paradise and Allah's mercy was within their capacity; Allah did not burden or charge them with anything above their limits. It's worth mentioning that the interpolated clause, "We charge no soul except [within] its capacity." Comes before the complement of the sentence, this is because, in this context where Hell and harsh punishment were mentioned, the gates of heaven will never be opened for the disbelievers, they will not be able to enter Paradise, and that fire will surround them from every corner and side, so after mentioning all that it looks like surviving this needs a great effort and expensive price. However, Allah indicates that salvation is through believing in Him and performing good deeds that the cost for achieving this is within their capacity and ability; this is a form of His mercy upon His servants. Allah says, "Those are the companions of Paradise; they will abide therein eternally." (Al-A'raf: 42) Allah says here, "the companions of Paradise", because they will be dwelling in Paradise for eternity, these believers will abide in Paradise forever. They are also called this because companion means owning; we say he is the companion of this house, meaning that he is the owner of the house. In fact, they are called this because they inherited Paradise from Allah ﷻ, it will be said to them, "And that is Paradise which you are made to inherit for what you used to do." (Az-Zukhruf: 72) Inheritance is the greatest method of transferring money and property; the money and properties one possesses through inheritance come with the death of the first party; the ownership of all the money

and properties. It also does not need the consent of the previous owner, for he is gone and his belongings are destined to be distributed. Moreover, the owner is dead so he won't be demanding his money or property after that if he changed his mind. So inheritance is the greatest way of possessing something, and this is why Allah describes the believers who dwell in Paradise as the companions of Paradise and that they are made to inherit it. In this regard, it should be highlighted that Paradise was not inhabited by others before them, it's not like the previous owners died so the believers inherited Paradise after them. Allah chooses this way to describe their possession of Paradise because it is His will. "They will abide therein eternally." They will never leave this place, they dwell there forever.

Then another blessing Allah bestows upon the believers in Paradise, He says, "And We will have removed whatever is within their breasts of resentment, [while] flowing beneath them are rivers. And they will say, "Praise to Allah, who has guided us to this; and we would never have been guided if Allah had not guided us. Certainly the messengers of our Lord had come with the truth." And they will be called, "This is Paradise, which you have been made to inherit for what you used to do."" (Al-A'raf: 43) Removing means taking it out, Allah says, "And We will have removed whatever is within their breasts of resentment." Meaning bitterness and malice, this is because there is no kind of hardships in Paradise, so any kind of resentment can exist too in Paradise. For example, some of the believers might have disputed in their first life. However, as soon as they enter Paradise, Allah will remove this bitterness and malice from their chests and hearts; no one will resent his believing brother and all of them will have pure hearts. In this regard, the resentment that will be taken out is depicted as if it is a tangible thing, and it is; this resentment is like a mass that weighs on their hearts and chests, before entering Paradise Allah will remove whatever resentment in their hearts and throws it at the gates of Paradise, so everyone will enter with pure hearts. Allah says, "And We will remove whatever is in their breasts of

resentment, [so they will be] brothers, on thrones facing each other.” (Al-Hijr: 47) Allah says [Ikhwan], i.e. brothers, adding [Alf] and [Nun] at the end of the word to indicate an exaggeration. This means that their relationship with each other is closer than it was before, they love and cherish each other dearly to the point that they are facing each other on their thrones. “And We will have removed whatever is within their breasts of resentment, [while] flowing beneath them are rivers.” That is, there are rivers flowing and running under their feet, under their thrones, their gardens, and their palaces. In fact, the rivers running are not only rivers of water, but there are many kinds of rivers in Paradise; rivers of milk, of wine, and of honey. “Flowing beneath them are rivers. And they will say,” meaning they will say when they enter Paradise. In this regard, the structure of this verse in Arabic comes in the past tense, “they said”. This verse relates what will be their condition after entering Paradise, but it is in the past tense to indicate that this is truth, this is inevitable, and will be happening as Allah promises. “And they will say, "Praise to Allah, who has guided us to this.” They praised Allah for this blessing, i.e. guiding them to enter Paradise. “"Praise to Allah, who has guided us to this; and we would never have been guided if Allah had not guided us."” Meaning, if it was up to us and if the matter was in our hands, we with our strength alone could have never been guided to this. It’s Allah’s blessing, His grace, and mercy that He willed for us to be here and to be guided to this way and this goodness. “If Allah had not guided us. Certainly the messengers of our Lord had come with the truth.” They testified that the messengers of God ﷺ had come with the truth because the messengers told them that this is the right way to reach Paradise and so it was. “Certainly the messengers of our Lord had come with the truth." And they will be called,” they will be called by Allah or the angels, “This is Paradise.” Meaning this is the Paradise you were promised with by Allah and His Messenger. “Which you have been made to inherit for what you used to do.” Allah has made it for you, you have been made to inherit it, and this is in the passive voice but the subject is known; it’s Allah who gave it to them. “For what

you used to do." Meaning this is for you for the deeds you have been doing; believing in Allah and doing good deeds, i.e. this is what caused this for you, this is what helped you enter heaven. Allah says, "Which you have been made to inherit," this is the greatest method to transfer property, no one will dispute with the other for this property as it is inherited.

"For what you used to do." In this regard, the companions of Paradise have inherited it not as a repayment for their effort and good deeds, the cost they paid is not equal to Paradise. In other words, Paradise is far greater than all the good deeds they did before while they are on earth, there is nothing someone might do, even if he spent his whole life worshipping it's still not equal to owning a place in Paradise. The Prophet ﷺ said, "A (small) place equal to an area occupied by a whip in Paradise is better than the (whole) world and whatever is in it." So in conclusion, Paradise is not equal to the cost and to the deeds the believers performed. It was narrated by Jabir Ibn Abdil-Allah -may Allah be pleased with them- that he said: "Prophet Muhammad ﷺ came out to us and said: "'My close companion Angel Jibreel just left me and he had said: `O Muhammad, by the One Who sent you with the true message, there is a slave of God, who worshipped ﷻ God for 500 years. The slave was granted a shelter on top of a mountain whose length and width were thirty by thirty arm-lengths, and which was surrounded by the sea for four thousand leagues from all sides. Allah ﷻ made a stream of fresh water with the width of a finger to flow through the mountain and collect at the mountain base for him. Allah ﷻ also raised for him a pomegranate tree that grew one pomegranate every night from which the man would eat during the day. Every evening, the man would go down, make ablution, and eat from that pomegranate, then stand up in prayer to his Lord. The man supplicated his Lord ﷻ to take his soul while in prostration, and guard him against the earth and everything else until he would be resurrected in that state. Angel Jibreel said: Allah answered his supplication and granted his prayer. So whenever we come down to the Earth or

go up to the sky, we find this man (dead) but in a perpetual state of prostration to God. We find in the future knowledge that on the Day of Judgment, ﷻ God would say to the angels: 'Take this slave of Mine to Paradise with My Mercy.' But the man would say: 'O Lord, reward me with my good deeds.' The Lord would say: 'Take My Slave to Paradise with My Mercy.' But the man would say: 'O Lord, reward me with my good deeds.' The Lord would say: 'Take My Slave to Paradise with My Mercy.' But the man would say: 'O Lord, reward me with my good deeds.' So Allah ﷻ would instruct the angels: 'Measure his good deeds in comparison to My blessings on him.' It would be found that 500 years of his worship would not even equal the blessings of the eyesight, and the bounty of the rest of his body would still remain in excess. So God would say to the angels: 'Take My slave to Hell-Fire.' The man would be dragged toward Hell-Fire but he would plead: 'O Lord, let me enter Paradise with Your Mercy.' God would say: 'Bring him back.' Allah ﷻ would then say to him: 'O My slave, Who created you from non-existence?' The man would reply: 'You have created me, O My Lord.' God would say: 'That was because of you or because of My Mercy?' The man would reply: 'Rather because of Your Mercy.' God would say: 'Who granted you the ability to worship for 500 years?' The man would reply: 'You, O My Lord.' God would say: 'Who placed you on the mountain surrounded by the ocean? Who created a stream of fresh water to flow in between the salty water? Who made a pomegranate to grow every night for you while it grows once a year? And you supplicated Me to take your soul in a state of prostration, who did that?' The man would reply: ''You, O My Lord.' ﷻ God would say: 'Indeed, all of that happened with My Mercy, and with My Mercy you will enter Paradise. Take My slave to Paradise. Indeed, a righteous and good servant you were, O My slave.' So God would let him enter Paradise. Jibreel said: O Muhammad, everything is by the Mercy of Allah ﷻ.'" So all worships and good deeds are not even equal to one of Allah's blessings upon His servants such as sight, hearing, having limbs to walk, etc. So being admitted to Paradise is because and only because Allah is

Merciful and He wills this for His believing servants. Also, Allah rewards the grateful servant, the one who praises Him day and night for everything and for creating him and guiding him to the right path. “Enter Paradise for what you used to do.” (An-Nahl: 32) So this is the reason for entering Paradise, but it’s not the cost. So entering Paradise is not related to the servant being hardworking and competent, no it’s because Allah’s mercy encompassed him, because Allah has guided him to this right path and facilitated matters for him to enter Paradise. That’s why the companions of Paradise will say, “And they will say, "Praise to Allah, who has guided us to this; and we would never have been guided if Allah had not guided us.” So they attributed all the favor of entering Paradise to the Lord. “And they will be called, "This is Paradise, which you have been made to inherit for what you used to do."” This is Allah’s promise He made for you in life; He told you if you believed and were righteous then you will be granted Paradise, so this is the Paradise you were promised with.

Then after that, Allah begins by relating the conversation between the people of Paradise and the people of Hell, then moves to their conversation with the people on the Heights, those who neither entered Hell nor did they enter Paradise. Allah presents the conversation as if we are in the same place as them listening and seeing them, He says, “And the companions of Paradise will call out to the companions of the Fire, "We have already found what our Lord promised us to be true. Have you found what your Lord promised to be true?" They will say, "Yes." Then an announcer will announce among them, "The curse of Allah shall be upon the wrongdoers.” (Al-A’raf: 44) Calling out means shouting with a loud voice so the one in the distance can hear you. So they will call out to the companions of Hell, those who will call are the companions of Paradise who were granted this great reward and inherited it for eternity with Allah’s mercy, they called out to the companions of Hell saying, “We have already found what our Lord promised us to be true.” That is, the Paradise and

the eternal enjoyments as a reward for believing in Him and doing good deeds, so His promise to us was fulfilled. “Have you found what your Lord promised to be true?” Meaning are you in the punishment and the torment Allah threatened you with? They said, i.e. the companions of the Fire answered, yes. And they testified Allah’s promise and warning took place, the torment He threatened them with through the messengers is true. So they said yes, and did not elaborate, and this signifies the regret and pain they are in. “Then an announcer will announce among them.” The announcer said with a loud voice so everyone can hear him, both the people of Fire and the people of Paradise and the ones in between who are in the Heights, he said, “The curse of Allah shall be upon the wrongdoers.” He cursed the wrongdoers and cursing means not being included in Allah’s mercy. So they were wrongdoers who were excluded from Allah’s mercy because of their disbelief and sins they deserved.

Al-Anfal

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ: {يَسْأَلُونَكَ عَنِ الأَنْفَالِ قُلِ الأَنْفَالُ لِلَّهِ وَالرَّسُولِ فَاتَّقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ إِنْ كُنتُمْ مُؤْمِنِينَ}[الأنفال:1]، {إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آياتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ}[الأنفال:2]، {الَّذِينَ يُقِيمُونَ الصَّلاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ}[الأنفال:3]، {أُوْلَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ}[الأنفال:4]

In the name of Allah, the Entirely Merciful, the Especially Merciful, "They ask you, [O Mohammad], about the bounties [of war]. Say, "The [decision concerning] bounties is for Allah and the Messenger." So fear Allah and amend that which is between you and obey Allah and His Messenger, if you should be believers" (Al-Anfāl:1). "The believers are only those who, when Allah is mentioned, their hearts become fearful, and when His verses are recited to them, it increases them in faith; and upon their Lord, they rely" (Al-Anfāl:2). "The ones who establish prayer, and from what We have provided them, they spend" (Al-

Anfāl:3). "Those are the believers, truly. For them are degrees [of high position] with their Lord and forgiveness and noble provision" (Al-Anfāl:4).

These verses are the first verses of the Surah of Al-Anfal. This Surah is Medinite in its entirety. These verses of the surah were revealed because of the Battle of Badr. The Prophet ﷺ fought this battle in the second year after his migration to Al-Madinah, in Ramadan. The outcome of the battle was a great victory. This was the first victory of the Muslim army against the disbelievers of Quraysh who were the greatest and biggest of the Peninsula's tribes. The original cause of strife with Quraysh was because the Prophet ﷺ and most of the first Muslims were from Quraysh, they had to endure slandering, torture, and eviction from their land to the different parts of the earth. Then, the Prophet ﷺ had to migrate as well. The first strife was with this tribe that took it upon itself, besides other Arab tribes, to fight the Prophet ﷺ. This is why the victory that Muslims achieved in this battle was great. Allah ﷻ increased the dominion of Muslims and Islam spread in all of the Peninsula. Quraysh was the most famous Arab tribe in all of the Peninsula because of its religious and worldly status. It had that worldly status because of the merchants who came to it from everywhere and all the great Arab Souks (Markets) were in their land; it had Mina, Taif, and Ukaz. These Souks were the only ones on the Peninsula. Also, all Arabs went on the pilgrimage to Mecca. The people of Mecca were also the people of Allah's House; therefore, they enjoyed a high religious status among all Arabs. Therefore, the triumph Allah granted to His Prophet over this tribe, killing their strong fighters and masters, and taking seventy of their people hostages was certainly a great defeat for the polytheists and a great victory for the believers who were outnumbered by the disbelievers. Their victory against these odds was a distinction between right and wrong.

Allah ﷻ called the Battle of Badr 'The Day of the Criterion'. He said, "And know that anything you obtain of war booty - then indeed, for Allah is one-fifth

of it and for the Messenger and for [his] near relatives and the orphans, the needy, and the [stranded] traveler, if you have believed in Allah and in that which We sent down to Our Servant on the day of criterion [i.e., decisive encounter] - the day when the two armies met [at Badr]. And Allah, over all things, is competent" (Al-Anfāl:41). That was the day Allah ﷻ distinguished between right and wrong. Allah also said about it to polytheists, "Already there has been for you a sign in the two armies which met [in combat at Badr] - one fighting in the cause of Allah and another of disbelievers. They saw them [to be] twice their [own] number by [their] eyesight. But Allah supports with His victory whom He wills. Indeed, in that is a lesson for those of vision" (Āl-'Imrān:13).

The happenings of the Battle of Badr are all mentioned in the Prophetic biography. However, this will mention the most important event in it. The most important event of this Battle is when the Prophet ﷺ sent an expeditionary force of his companions to capture a caravan. This was considered a great plunder because this caravan was led by Abu Sufyan ibn Harb. This caravan was returning from the Levant with a thousand camels and only had one hundred men for its protection. Quraysh were merchants who traveled for their summer trade; their summer travels were to the Levant to sell the goods they had in the Peninsula, such as leather, margarine, and jameed. etc.

They took these goods to the Levant and came back with other goods like grain and other products from the Levant. They had another trip to Yemen; the land of Yemen is a land of agriculture. Mecca, however, was not, so they needed grains and other plants. They brought the plants they needed from their summer travels to the Levant and their winter travels to Yemen. As Allah ﷻ says, "For the accustomed security of the Quraysh" (Quraysh:1). "Their accustomed security [in] the caravan of winter and summer." (Quraysh:2). "Let them worship the Lord of this House" (Quraysh:3). "Who has fed them, [saving them] from hunger and made them safe, [saving them] from fear." .(Quraysh:4)

ﷺ Abu Sufyan was coming back with these great goods, and the Prophet ;knew about it so he told his companions, “Go, for Allah may grant it to you .”make these gains yoursGains are the spoils of war and Allah's Grace that were taken from the money of the disbelievers and given back to believers. The Prophet said, "whoever has an animal to ride upon ready with him should ride with us." Therefore, around three hundred men rode with the Prophet, they had only seventy animals and three knights. These men shared a horse or camel; every four or five men took turns riding upon the same animal. The Prophet went to Badr; Badr is the place where merchants coming from the Levant meet. Then they take a route beside the sea until they reach Mecca, and Badr is the closest place to Mecca on this route. The Prophet ﷺ took camp in Badr and sent his spies to bring him news of the coming caravan. Abu Sufyan knew that the Prophet took an expeditionary force to capture it, so he devised a plan where he sent men from Ghifar to Quraysh to warn them and tell them to save their caravan. Then he devised another plan by taking another route than the usual route for caravans and trade. When news reached Quraysh that the Prophet went to attack the caravan and take it as gain, they prepared themselves to fight and left no one behind. Quraysh went to battle well-prepared and with all their gear. Their army had one thousand strong men with all their gear. They thought that attacking their trade is something unforgivable and should not be allowed to happen, and that they must stop the Prophet Mohammad ﷺ.

When they reached the place where the Prophet ﷺ was supposed to be, Abu Sufyan was able to save the caravan by then and take it on another route away from the sea where the Prophet could not reach it and Muslims could not take it. Abu Sufyan sent news to Quraysh that he saved the caravan and it was better for them to go back. Abu Jahl and other men refused to go back, they said, “we will not go back until we reach Badr, slaughter the animals we have, drink wine, listen to singers, and stay in Badr for three whole days. We want all Arabs to revere us

and show them how we protect our money”. Some people tried to change his mind to no avail, he encouraged everyone to stay, and therefore they met the destiny that Allah ﷻ had drawn for them. When the Prophet ﷺ heard of the news, he sent his spies to get news about the arrival of the caravan. He sent Ali ibn Abi Talib, Miqdad, and some other companions. They found two shepherds who served caravans and armies by drawing water. Ali ibn Abi Talib captured them and took them to the Prophet's camp. The Prophet was praying when they arrived. Ali ibn Abi Talib asked them, “who are you?” They said, “we are spies of Quraysh”. He thought they were lying so they beat them up severely to make them confess. They believed that those people were the spies of Abu Sufyan. These two shepherds confessed that they were spies of Abu Sufyan after they had been beaten. When the Prophet ﷺ finished praying he said, “they are from Quraysh, when you thought they were lying, you beat them, and when they told a lie, you left them. They belong to Quraysh". Then the Prophet asked them, 'how big is the army?' They said, 'we cannot say'. He asked, 'how many animals do you slaughter?' They said, 'we slaughtered ten animals every day. Some days we slaughter nine and other days we slaughter ten.' The Prophet then said, 'The army is between nine hundred and a thousand men.'

revealed to the Prophet, when all of that happened, that one of the ﷻ Allah .two will be to Muslims, either the gains or defeating the armyThe Prophet consulted with his companions, 'what do you think we should do?' Should they pursue what they wanted to do? Meaning the gains that they went out to capture. Or meet Quraysh who went out with these huge numbers to meet them when Muslims were not ready or prepared to meet such a great army. The Prophet had left behind a huge number of Muslims who did not go to battle with him. Only a small number of people rode with him as he said, "whoever has an animal to ride upon ready with him should ride with us." Whoever had an animal should ride with us. Abu Bakr agreed with the Prophet, and so did Umar. As for Al-Miqdad

ibn Al-Aswad, he said, "O Allah's Messenger! We do not say to you as the Children of Israel said to Musa, 'Go you and your Lord and fight you two; we are sitting here, but (we say). "Proceed, and we are with you". The Prophet, even after this, still said, 'Advise me on what we should do'. The master of Al-Ansar, Saad ibn Muadh said to the Prophet, 'Do you mean us, Messenger of Allah? For every time you say ‘advise me.' Abu Bakr, Umar, and Miqdad have already given you advice. The Prophet answered him, 'yes, I mean you”. You are the people I am asking for advice.' Most of the army consisted of Al-Ansar, and that was the first time the Prophet took them to Battle. Al-Ansar did not participate in previous battles, and all previous battles were from Almuhajreen (the migrants). That was the first time Al-Ansar joined the Prophet for a fight. It might be understood that Al-Ansar only pledged to protect the Prophet inside of Al-Madinah, and not to fight with him outside of it. The Prophet took a covenant upon them in the Second pledge at al-Aqabah, he asked them, 'If I came to you will you protect me like you protect yourselves and your lands?' And he took a covenant of protection upon them to do that. So, maybe they thought that they only had to protect the Prophet in Al-Madinah; their city. They could have another opinion about fighting the Prophet's enemy outside of Al-Madinah. Now that they were outside of their city, and were the bulk of the army. Almuhajereen had only around eighty men and the rest of the army consisted of Al-Ansar. So, when Saad ibn Muadh said, 'do you mean us Messenger of Allah', and the Prophet answered him, 'Yes, I mean you.' He gave his great speech. He said, 'O Messenger of Allah, we believed in you and believed you, we have given you covenants of this. If you told us to cross this sea, we will cross it with you and no man would stay behind, even if you take us to Birk al-Ghimad,' near Yemen, 'we will still fight resolutely with you against its defenders until you gain it.' We will fight all the people and tribes from here to Birk al-Ghimad with you. Then he said, 'Proceed O Messenger of Allah and do what Allah ordered you to do. Allah will show you through our hands those deeds of bravery which will please you. We do not deny an encounter

with the enemy. We are experienced in war and valiant.' The Prophet was very pleased with this speech.

The Prophet ﷺ then said, 'Proceed, Allah has promised me one of the two parties.' Saad advised the Prophet not to fight during the battle for protection because he is the Messenger of Allah, and if something were to happen to him during one of the first battles, then all would end. He told him that not all Muslims were here, and there were still a lot of Muslims in Al-Madinah who did not ride with him to battle because he was in a hurry to go and meet the caravan. He said, O Messenger of Allah, “we will fight in your stead in this battle, we will build you a tent to be able to direct the battle from it. Direct the battle from this tent and do not fight in it yourself.

Thus, a tent overlooking the battle was built for the Prophet. He then drew the battle strategy and distributed soldiers to the left and to the right and placed swordsmen in the middle. After he did this, he showed them where every one of the disbelievers would die. Ibn Masud said after the end of the Battle, “By Him in Whose hand my soul is, no one exceeded the place where the Prophet of Allah said they would die". They died at the place where the Prophet ﷺ pointed at.

The Battle started, and Quraysh looked condescendingly upon the Muslims who came to meet them. Who are these people who came to meet them? This arrogance is a part of Allah's punishment to them in addition to their defeat. As He said, "and He made you [appear] as few in their eyes". So they saw the Muslims fewer in number and thought that they would run away after the first attack. Allah put courage and strength in the hearts of believers as well and made them see this great army as fewer, even though the Muslims were outnumbered by them. Allah says, "[Remember, O Mohammad], when Allah showed them to you in your dream as few; and if He had shown them to you as many, you [believers] would have lost courage and would have disputed in the matter [of

whether to fight], but Allah saved [you from that]. Indeed, He is Knowing of that within the breasts" (Al-Anfāl:43), "And [remember] when He showed them to you, when you met, as few in your eyes, and He made you [appear] as few in their eyes..." .(Al-Anfāl:44)

Believers saw disbelievers fewer in number, even though they outnumbered them threefold. This gave them the courage to fight. Disbelievers, on the other hand, saw believers as fewer in number so they underestimated them and did not give the situation the seriousness that it required which led to their defeat. Quraysh sent three of its valiant fighters, Shaybah ibn Rabi'ah, Utbah ibn Rabi'ah, and al-Walid ibn 'Utbah. Two brothers and a son of one of them. They were one of the nobles of Quraysh and were sent to duel with the Prophet. They said, send us our equals to duel with us. Some of the Al-Ansar came forward. When they saw them, they said, who are you? They answered we are from Al-Ansar. They said in response, you are our equals but we want to fight our equals who are originally from Quraysh. The Prophet then sent Hamza ibn 'Abdul-Muttalib, Ubaydah ibn al-Harith, and Ali ibn Abu Talib. Ali fought with al-Walid ibn 'Utbah and killed him immediately, Hamzah fought Utbah ibn Rabi'ah and also killed him immediately. As for Shaybah ibn Rabi'ah, he fought with Ubaydah and broke his leg. So Hamza and Ali attacked Shaybah and killed him. The end of the duel was three kills of the disbelievers who emerged to duel. None of the three Muslim duelers were killed but one out of the three was wounded. The Muslims praised Allah for this great outcome.

The Prophet ﷺ took a handful of dirt and threw it in the eyes of the opposing army; every single person of the opposing army had some dirt enter their eyes. This was a sign of triumph from Allah ﷻ. It was also a miracle and a grace which He bestowed upon His Prophet. The disbelievers' pride was wounded by the handful of dirt that the Prophet threw at them. Allah said about this, "And you threw not, [O Mohammad] when you threw, but it was Allah who threw that He

might test the believers with a good test". This overthrew the disbelievers when believers attacked them. And when the battle started, none of the disbelievers stayed in their positions. One of them exclaimed, 'How did you lose?' He answered, 'By Allah, after we collided with them, we found ourselves giving them our backs', he said we found ourselves giving them our backs and fleeing the battle. Then, Muslims captured some of the disbelievers and killed seventy of their men. They started taking hostages. Saad bin Ubada and Abu Bakr were with the Prophet ﷺ in the tent. There, something happened, the thing is the Prophet prayed to Allah before the battle saying, 'O Allah! If you destroy this band of adherents to Islam, you will not be worshiped upon the earth', These are the people adhering to Islam. The Prophet kept praying to Allah and saying, 'O, Allah! Fulfill what You promised me. O, Allah! Bring what You promised me'. He continued beseeching his Lord with his hands stretched until his Rida fell from his shoulders. Abu Bakr came to him, took his Rida, and put it back upon his shoulders and said, 'O Prophet of Allah! You have sufficiently beseeched your Lord; indeed, He shall fulfill what He promised you'. He felt sorry for the Prophet because of how much he beseeched Allah. After this prayer, the Prophet said, 'Proceed, Allah has promised me one of the two parties'.

This Battle ended with a landslide victory for believers; they killed seventy disbelievers and took seventy of them hostage. During the taking of hostages, Saad bin Ubadah felt pain, the Prophet saw hatred in his eyes and asked him, 'Do I see hatred in your eyes because of the hostage situation?' He answered, 'O Messenger of Allah, this is the first battle where disbelievers are defeated'. The Prophet said, 'killing these men is better than taking them hostages'. The Quran then revealed that killing these disbelievers was what the prophet should have done instead of taking them hostage. As Allah ﷻ said later in this surah, "It is not for a prophet to have captives [of war] until he inflicts a massacre [upon Allah's enemies] in the land. You [i.e., some Muslims] desire the commodities of this

world, but Allah desires [for you] the Hereafter. And Allah is Exalted in Might and Wise" (Al-Anfāl:67). "If not for a decree from Allah that preceded, you would have been touched for what you took by a great punishment" (Al-Anfāl:68). "So consume what you have taken of war booty [as being] lawful and good, and fear Allah. Indeed, Allah is Forgiving and Merciful" (Al-Anfāl:69).

This is an introduction to this surah. This is meant to introduce the most important aspect of this battle; the Battle of Badr for it was a great victory and a distinction that had great consequences and many important things happened during it. revealed these verses of the Quran about it as a lesson and a ﷻ Allah .reminder to Muslims

says, In the name of Allah, the Entirely Merciful, the Especially ﷻ Allah .Merciful, “They ask you, [O Mohammad], about the bounties [of war]Say, "The [decision concerning] bounties is for Allah and the Messenger." So fear Allah and amend that which is between you and obey Allah and His Messenger, if you should be believers” (Al-Anfāl: 1), “The believers are only those who, when Allah is mentioned, their hearts become fearful, and when His verses are recited to them, it increases them in faith; and upon their Lord, they rely” (Al-Anfāl: 2), “The ones who establish prayer, and from what We have provided them, they spend” (Al-Anfāl: 3), “Those are the believers, truly. For them are degrees [of high position] with their Lord and forgiveness and noble provision” (Al-Anfāl: 4).

Allah ﷻ starts the surah by saying, “They ask you, [O Mohammad], about the bounties [of war]”. The bounties are the spoils of war. He said, “They ask you, [O Mohammad], about the bounties [of war]. Say, "The [decision concerning] bounties is for Allah and the Messenger"”. This is an answer to the question of how the bounties are distributed. It was mentioned in the Prophetic biography that the companions of the Prophet ﷺ had an argument about the

bounty because they were distributed to three duties in the battle; one party's duty was fighting the enemy, another was tasked with hostages and collecting bounty, the third party was situated at the back of the army and was tasked with protecting both the army and the Prophet. The people who collected the bounties thought they had the right to take them because they were the ones to collect them. Others said to them that they had no right to them, and that the ones who fought and the ones who protected their backs were the ones in battle. When they had that fight over bounties, Allah ﷻ told them that the decision over this matter belongs to Him and to His Messenger, “They ask you, [O Mohammad], about the bounties [of war]. Say, "The [decision concerning] bounties is for Allah and the Messenger"”. The spoils of war are called bounties because they are extra gains; the ones who fight for the sake of Allah get great grace from Allah and get rewarded by Him. And if they became martyrs, they would get the greatest of prizes. This bounty is an extra reward in addition to the rewards they get from fighting for the sake of Allah.

“They ask you, [O Mohammad], about the bounties [of war]. Say, "The [decision concerning] bounties is for Allah and the Messenger"”. The bounties are for Allah and the Messenger; Allah is the One Who makes the decision concerning it and He is the one who gives it to whomever He wants. The bounties are distributed to five different parts where one fifth is paid to certain causes and the rest are given to the soldiers. This is explained in Allah's saying, “And know that anything you obtain of war booty - then indeed, for Allah is one fifth of it and for the Messenger and for [his] near relatives and the orphans, the needy, and the [stranded] traveler, if you have believed in Allah and in that which We sent down to Our Servant on the day of criterion [i.e., decisive encounter] - the day when the two armies met [at Badr] …” (Al-Anfāl: 41). A part of the gains of Muslims in the battle goes to maintaining horses and riders. What Muslims take after maintaining horses and riders is all a part of what Allah ﷻ and His Messenger

distribute. After the one fifth is distributed on certain causes, the Prophet ﷺ or who stands in his place distribute to whomever he wants. He can set some of it aside and give more to some fighters because of their extra courage or their valor in battle as a prize to them. That is why some scholars said that, “They ask you, [O Mohammad], about the bounties [of war]”, means what the person in charge puts aside and gives as an extra reward to some of the soldiers in addition to their original share of the spoils. However, bounties mean all the spoils of war because of the dispute that aroused because of them. This was the first battle where Muslims got this huge amount of bounty.

“They ask you, [O Mohammad], about the bounties [of war], Allah says, “Say, "The [decision concerning] bounties is for Allah and the Messenger." So fear Allah and amend that which is between you”. Fear Allah; Revere Him and Pay attention to His commands. Fearing Allah means doing what He orders us to do, staying away from what He told us not to do, and obeying His orders for fear of His punishment and hope to go to His Paradise. “So, fear Allah”, try to stay away from His punishment, “And amend that which is between you”. Do not disagree. Amending what is between Muslims means adhering to the kindness, the love, and the help that Muslims have to give to each other, and removing all causes of disagreement between them. Because the matter of bounty caused a dispute between Muslims, Allah ﷻ ordered them to stay away from this dispute and leave the matter for Him for He is the One Who has the say on them. Then, He gave the authority to the Prophet to distribute them however he saw suitable. The Prophet is but a distributor that Allah sent to give what's right, and to place this money wherever he wants.

Allah says, “...Say, "The [decision concerning] bounties is for Allah and the Messenger." So, fear Allah and amend that which is between you and obey Allah and His Messenger, if you should be believers” (Al-Anfāl: 1). This is an order to obey Allah and His Messenger, “And obey Allah and His Messenger”,

adhere to His orders. Allah mentioned the Messenger right after Him because the Prophet's order is Allah's order. And whoever obeys the Prophet obeys Allah. “If you should be believers”, this is to prompt them to comply; if you were a believer, you should do this, and if you were truly a believer, then you should obey Allah and His Prophet and fear Him. The orders are fearing Allah, amending which is between you, and obeying Allah and His Messenger, “And obey Allah and His Messenger, if you should be believers”. If someone does not adhere to these orders, then they are not one of the believers who are praised here.

Then, Allah ﷻ gives an example of true believers, He says, “The believers are only those who, when Allah is mentioned, their hearts become fearful, and when His verses are recited to them, it increases them in faith; and upon their Lord, they rely” (Al-Anfāl: 2), “The ones who establish prayer, and from what We have provided them, they spend” (Al-Anfāl: 3), “Those are the believers, truly. For them are degrees [of high position] with their Lord and forgiveness and noble provision” (Al-Anfāl: 4).

The concept of belief means the prompt that makes you obey Allah ﷻ and His Messenger. Allah explained the truth about true believers who are praised by Him and deserve this honorable description, the ones who stay true to that description. Allah says, “The believers are only those who”, are only who, “When Allah is mentioned, their hearts become fearful”, 'when Allah is mentioned' is in the passive form; if Allah is mentioned either by God Himself or by His Messenger, or if His name was said, their hearts become fearful. Fear here means formidableness. Their hearts become fearful and they become in a state of dread because of Allah's greatness. The act of fear was attributed to the heart because the heart is a human's master and it is what takes decisions and understands things.

So, their hearts become fearful, and if their hearts become fearful of Allah, then all the rest of their body will become fearful as well, for they are only followers of the heart. He says, "Their hearts become fearful", the true feelings of fear do not come from what appears on them, it comes from their heart, "And when His verses are recited to them, it increases them in faith", "And when His verses are recited to them". Reciting the Quran means reading it. If the verses of Allah were read to them, "It increases them in faith" because every verse that is revealed contains an order, an inhibition, or some news. If a person obeys the order, stays away from the inhibition, or believes the news, then their faith is increased due to their belief. If they obey the orders then their faith increases as well because belief is not only a matter of the heart, it means doing what is required of them to do as well.

Moreover, belief means staying away from what Allah inhibited them from doing. Every order and every inhibition have two parts, the first part is belief and admission that this order is sent by Allah, while the second part is complying and adhering to these orders without denying them. First, is belief in one's heart, then comes the execution of these orders. If the verses only carried news, then people should believe in them as well. If Allah sends news and a servant of Allah believes this news, then their faith must increase.

Allah says, "The believers are only those who, when Allah is mentioned, their hearts become fearful, and when His verses are recited to them, it increases them in faith…" (Al-Anfāl: 2). It increases by adherence, belief, love, admission, obedience, and execution of these verses. "And upon their Lord, they rely", upon their Lord and no one else, "And upon their Lord, they rely". Reliance means giving all authority to God ﷻ. Reliance on Allah means giving Him authority after taking all means to reach the desired end. After taking every means to reach the desired end, a servant of Allah must rely on Him to reap the outcome of their hard work. This applies to all matters of a person's life, whether they were worldly

matters or matters of the Hereafter. For example, in a battle, Muslims should be valiant in fighting as Allah ordered them to be, they should also prepare their gear, take their precautions, and take every means necessary for a fight. After doing all that, Muslims rely on Allah because He is their Helper, their Ally, and the One Who handles their Affairs. Fighting is an example of people relying on Allah in their affairs. Take provision as an example, people must make all necessary efforts to make their living by working hard to reach it. After that, they should rely on Allah to get the outcome that they desire. The outcome of their work belongs to Allah; every other affair also belongs to Allah. This is the meaning of reliance on Allah, "And upon their Lord, they rely". They only rely on Him and no one else. Allah mentioned the complement 'their Lord' before the subject and the verb 'they rely'. He did not say, 'They rely upon their Lord' because it does not show the exclusivity of relying on Allah and no one else. They rely on Allah. This means that their reliance is upon Allah and is not upon anyone else. They give full authority over their affairs to Allah because they believe that He is the King of Heavens and earth, the One who holds the keys to Heavens and earth, and everything belongs to Him. "And upon their Lord, they rely", all these three attributes mentioned in this verse are all matters of the heart. "The believers are only those who, when Allah is mentioned, their hearts become fearful, and when His verses are recited to them, it increases them in faith; and upon their Lord, they rely" (Al-Anfāl: 2). All of these three attributes are matters of the heart.

Then, Allah ﷻ says, "The ones who establish prayer, and from what We have provided them, they spend" (Al-Anfāl: 3). Allah mentioned another two attributes; however, they are actions that should be carried out. "The ones who establish prayer…" (Al-Anfāl: 3). Establishing in Arabic means adjustment and making something that is askew upright. Establishing prayer means praying upright. An upright prayer is a prayer that is done exactly as Allah ﷻ ordered it to be with all of its pillars and conditions. Examples of a prayer's conditions is

purity, covering one's private parts, directing oneself toward the Ka'bah, and having sincerity of intention to Allah. A prayer's pillars include what the Prophet ﷺ explained, and they are standing upright, reciting the Surah of Al-Fatihah, bowing until you feel rest, rising from the bowing position until you feel rest, sitting, prostrating until you feel rest; "We have been ordered to prostrate on seven bones", sitting between the two prostrations, and reciting what the Prophet ﷺ ordered us to recite. .This is what an upright prayer looks like

They establish the prayer perfectly as it was ordered with all of its pillars and conditions. This is what an upright prayer is. If any of its pillars or conditions are missing, then it becomes invalid and is not considered an upright prayer. Like the man who prayed then came to greet the Prophet. The Prophet ﷺ said to him, “Go back and pray, for you have not prayed”. The Prophet sent him back once and twice and said to him every time, “Go back and pray, for you did not pray”. On the third time the man said, “O Allah's Messenger, teach me (how to pray)”. The Prophet ﷺ said, "When you get up for the prayer, say Takbir (Allahu Akbar), and then recite of what you know of the Qur'an, and then bow, and remain in this state till you feel at rest in bowing, and then raise your head and stand straight; and then prostrate till you feel at rest in prostration, and then sit up till you feel at rest while sitting, and do all this in all your prayers”. Do all these pillars until you feel rested in them. Rest means that all of your body parts should rest in their allocated position for the pillar. Every pillar should be done perfectly; for example, sitting up straight before bowing, then bowing should be done perfectly; a person should feel rested in their bow, and they should not get up from their bow until all their body parts feel rested in their bowing position.

Moreover, when a person rises from their bowing, every bone of their back should return to its place. Just like the Prophet ﷺ said, “God does not regard the prayer of a servant who does not straighten his spine between his bowing and his prostration”. A person's spine must be straightened fully. And a spine here means

the back bones that make bowing possible. If a person bows, they should say 'Allah hears whoever praises Him'. Then, they should rise up from bowing until every single one of their spine bones should get back to its position. If a person rises up from bowing but does not straighten their spine fully, then they have nullified one of the prayer's pillars. Then, Allah's saying, "The ones who establish prayer…" means that they do it upright, with its sincere intention, in a state of tranquility, its conditions, its pillars, and its aspects.

Then, Allah ﷻ says, "... And from what We have provided them, they spend" (Al-Anfāl: 3). They spend from what Allah provided them. 'From' here indicates a statement of limits. 'What We have provided them' means that provision is everything that Allah gives humans to benefit from in this life. Everything that brings about a benefit is a provision; food, clothes, houses, and everything that humans benefit from is a part of provisions. 'From what We have provided them' means that they spend from what Allah gave them and provided them from the benefits of this life. Spending means paying; they pay a part of their provision. This payment and its amounts were explained through zakat. As for charity, it has no limits. "And they ask you what they should spend. Say, "The excess [beyond needs]"", every excess of a person's need, they can spend. "... and from what We have provided them, they spend" (Al-Anfāl: 3). Allah has mentioned five attributes until now, three belong to the heart, and two are actions that people should do.

Allah ﷻ says, "Those are the believers, truly". 'Those' is used to refer to believers who have these attributes that belong to the heart. "... Are only those who, when Allah is mentioned, their hearts become fearful, and when His verses are recited to them, it increases them in faith; and upon their Lord, they rely" (Al-Anfāl: 2), "The ones who establish prayer, and from what We have provided them, they spend" (Al-Anfāl: 3). Those who have these attributes, "Those are the believers, truly", this is who believers in truth are. This means that those who do

not adhere to these orders are not believers in truth; rather, they are false believers and are actually hypocrites. Hypocrites do not adhere to any of these matters of the heart, rather, they do the exact opposite of them. They seek to deceive Allah and His Messenger by lying and pretending to be believers when they are not. Or they might claim to be believers, yet they do not adhere to these actions; those who do not pray nor give money to charity are liars in their claim that they are believers. Even if their claim is less severe than the claim of hypocrites who deny Allah's news. Followers of the Sunnah believe that who say they are believers and believe it in their hearts but do not do any of the acts Allah ordered them to do are hypocrites as well and are treated as disbelievers concerning faith. Those“ .are the believers, truly”, who have these attributes

says to praise them, “... For them are degrees [of high ﷻ Then, Allah .position] with their Lord and forgiveness and noble provision” (Al-Anfāl: 4(For those believers, are degrees. A degree is a prestigious status. Every status is higher than the one preceding it. Every abode is a step nearer to the depths. For example, Hell consists of depths because every step is shallower than the one preceding it, it is also steeper than the one preceding it. Paradise on the other side, consists of degrees, as the Prophet ﷺ said, “In Paradise, there are a hundred levels, what is between every two levels is like what is between the heavens and the earth”. Believers are distributed to these levels according to their deeds. Because some have better deeds than others, Allah gave them higher levels than others. Those who went to Jihad, made sacrifices, prayed all night, and was the first to do good cannot be the same as a person who adhered to obligations. Those who only do their obligations and stay away from prohibitions are not like those who went far and wide to do good. The Prophet ﷺ said, “Iman has over seventy branches - or over sixty branches - the uppermost of which is the declaration: 'None has the right to be worshipped but Allah'; and the least of which is the removal of harmful object from the road, and modesty is a branch of Iman”. The more a person does

the branches of Iman and the more they fear Allah, the higher their level in Paradise.

Allah says, “For them are degrees [of high position] with their Lord”, degrees and levels in Paradise, “And forgiveness”, for their sins. Allah forgives and hides their sins by not judging them for them and granting them forgiveness; He does not take them accountable for the sins they committed, rather, He hides them from other people and does not punish the sinners for their sins and does not expose them for these acts. “And noble provision” in Paradise. Provisions means pleasure and graces from Allah. This provision includes all kinds of pleasure that Allah created and promised to the companions of Paradise. As was mentioned in the Divine Hadith, “Allah said, 'I have prepared for My pious worshipers such things as no eye has ever seen, no ear has ever heard of, and nobody has ever thought of”. This is in addition to what Allah mentioned of Paradise and the things that it has and do not exist in this life, like good wives that were created from materials that humans on earth do not know of, they are maidens with big lustrous eyes like well-protected pearls. It also has many types of food, drinks, clothes, utensils, and furniture. These are all parts of what Allah put in Paradise that could have things similar to them in this life. However, what we have on earth and what is in Heaven have only their names in common. In Allah's saying, “In both of them are fruit and palm trees and pomegranates” (Ar-Rahmān: 68). These fruits are not like earthly fruit, palms are not like earthly palms, and pomegranates are definitely not like earthly pomegranates. Allah says, “And it is given to them in likeness. And they will have therein purified spouses, and they will abide therein eternally”, that is why Allah said 'and noble provision', noble here means exquisite. The provisions of the Hereafter are exquisite. The provisions of this life can be called noble and honorable, while exquisite is used to refer to the pleasures that Allah prepared in Paradise. Calling both of this life's provisions and Heaven's provisions a noble provision does not mean that they are

both the same. What Allah ﷻ prepared for His allies in Paradise is very different from the provisions that He gave to His servants in this life. “And noble provision”, these provisions are very exquisite and it does not end nor does it go away. For example, food in the afterlife does not have the same effects on people as the food in this life. The same goes for the clothes, they do not wear out because it is a noble provision in every sense of the word. And noble provision”, this is“ .their provision in Paradise

يقول الله ﷻ {كَمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ وَإِنَّ فَرِيقًا مِنَ الْمُؤْمِنِينَ لَكَارِهُونَ}[الأنفال:5]، {يُجَادِلُونَكَ فِي الْحَقِّ بَعْدَ مَا تَبَيَّنَ كَأَنَّمَا يُسَاقُونَ إِلَى الْمَوْتِ وَهُمْ يَنظُرُونَ}[الأنفال:6]، {وَإِذْ يَعِدُكُمُ اللَّهُ إِحْدَى الطَّائِفَتَيْنِ أَنَّهَا لَكُمْ وَتَوَدُّونَ أَنَّ غَيْرَ ذَاتِ الشَّوْكَةِ تَكُونُ لَكُمْ وَيُرِيدُ اللَّهُ أَنْ يُحِقَّ الْحَقَّ بِكَلِمَاتِهِ وَيَقْطَعَ دَابِرَ الْكَافِرِينَ}[الأنفال:7]، {لِيُحِقَّ الْحَقَّ وَيُبْطِلَ الْبَاطِلَ وَلَوْ كَرِهَ الْمُجْرِمُونَ}[الأنفال:8].

says, “It is just as when your Lord brought you out of your home ﷻ Allah [for the battle of Badr] in truth, while indeed, a party among the believers were unwilling” (Al-Anfāl: 5), “Arguing with you concerning the truth after it had become clear as if they were being driven toward death while they were looking on” (Al-Anfāl: 6), “]Remember, O believers], when Allah promised you one of the two groups - that it would be yours - and you wished that the unarmed one .would be yoursBut Allah intended to establish the truth by His words and to eliminate the disbelievers” (Al-Anfāl: 7), “That He should establish the truth and abolish falsehood, even if the criminals disliked it” (Al-Anfāl: 8).

Allah ﷻ explained what He prepared for His believing allies. First, He explained the attributes of real believers, then He explained what He prepared for them. He said, “Those are the believers, truly. For them are degrees [of high position] with their Lord and forgiveness and noble provision” (Al-Anfāl: 4). First, Allah ﷻ says, “The believers are only those who, when Allah is mentioned, their hearts become fearful, and when His verses are recited to them, it increases them in faith; and upon their Lord, they rely” (Al-Anfāl: 2). These are three

matters of the heart, “The ones who establish prayer, and from what We have provided them, they spend” (Al-Anfāl: 3). These are actions that believers do to prove their faith. Allah ﷻ says, “Those are the believers, truly. For them are degrees [of high position] with their Lord…” (Al-Anfāl: 4). They will get degrees in Paradise, “and forgiveness and noble provision”. These are the believers that Allah granted this great reward to and this is what He gives to people who obey and believe in Him. Behold what He gives to believers in this life; He gives them success and gives them afflictions to test them. These afflictions are the ladder that they take to reach Allah's Pleasure.

Moreover, Allah favors some of His faithful servants in the Hereafter by these means. See His favor here, He said, “It is just as when your Lord brought you out of your home [for the battle of Badr] in truth”. Allah sent His Prophet ﷺ to fight in the Battle of Badr to receive the great benefits and victory that He gave to him, and to give great pleasure to those believers who fought in this battle alongside the Prophet. Those who fought in this battle were called the warriors of Badr. The Prophet ﷺ said, “O Omar! Little do you know that Allah revealed about the people of Badr: Do what you like for there is forgiveness for you”. A warrior of Badr has great favor! Look at what God gave to people who obeyed and adhered to His orders.

He says, “It is just as when your Lord brought you out of your home [for the battle of Badr] in truth”. Allah is the One Who revealed to the Prophet that he should fight in this battle and brought him out of his home, in truth. The jihad of the Prophet was rightful and attacking the caravan was rightful as well because disbelievers hurt Muslims, drove them out of their homelands and homes, antagonized them, and tried to lead them away from the path of Allah. Allah, as a result, gave believers the right to fight them back. He ordered believers to fight these disbelievers, kill them, and take back their money from the disbelievers.

This battle was rightful, “It is just as when your Lord brought you out of your home [for the battle of Badr] in truth”.

Then, Allah ﷻ says, “...while indeed, a party among the believers were unwilling” (Al-Anfāl: 5). A party among believers was unwilling to go to the battle because they were surprised by it. They originally went out to capture the caravan, but they found themselves against Quraysh's army who came out prepared with their full gear to eliminate Muslims and to show off strength. Quraysh went to battle to show off their strength formidableness. They wanted to convince people that no one can stand against them. Therefore, some believers were scared to fight this battle that they were not prepared for. “It is just as when your Lord brought you out of your home [for the battle of Badr] in truth, while indeed, a party among the believers…” (Al-Anfāl: 5). A group of believers was unwilling because they were surprised by the army and were scared that things would not go as they wished for.

says, “Arguing with you concerning the truth after it had become ﷻ Allah to change his mind about fighting. They ﷺ clear”, they argue with the Prophet want the Prophet to go back and not to fight in this rightful battle that Allah ,wanted, even after it became clear that He will make His servant and Prophet .triumph and that He will grant the Prophet one of the two parties ﷺ Mohammad Allah says, “... as if they were being driven toward death while they were looking on” (Al-Anfāl: 6), as if they were being driven toward death while they were looking on. That is because when things turned out this way, everyone who looked at things from a worldly point of view thought they had no chance of winning. How can Muslims win while they were small in numbers and were not ready to fight? They thought they were heading towards an easy gain; to steal Abu Sufyan's caravan which consisted of one thousand camels that carried all sorts of goods. Abu Sufyan even said that nearly every single person in Quraysh invested all their money in it; every penny they had was invested in that caravan.

Allah says, “As if they were being driven toward death”. If someone is being dragged towards death that means they have no means of escaping that fate. “While they were looking on”, while they were looking on because of their fear of meeting the enemy, Allah had prepared this great victory and honor for them. Some believers, however, did not expect this triumph and were waiting for the exact opposite to happen. “...As if they were being driven toward death while they were looking on” (Al-Anfāl: 6). They were waiting for inevitable defeat and death.

Then, Allah ﷻ says, “[Remember, O believers] when Allah promised you one of the two groups - that it would be yours”. Allah asks them, “Do you remember that Allah gave you a true promise? One of the two groups”. These two groups are the army that went out to save their caravan and Abu Sufyan's caravan that Muslims went out to capture thinking that it was an easy gain. “[Remember, O believers] when Allah promised you one of the two groups - that it would be yours”, Allah promised believers that He would grant them one of these two groups. When Allah gives a promise on something then there is no room for doubt. Moreover, Allah wanted them to go after the caravan from the start to give them no other option than to fight. If believers were ordered to fight Quraysh from the beginning, then probably many of them would have stayed behind. That was the first battle where many did not go. That was also that first battle where Al-Ansar went to fight outside of Al-Madinah. Therefore, it was a part of God's mercy upon them to grant them this victory in that way. Allah first ordered them to go after the gains. Then, when they went after the gains, Allah promised them one of the two.

God made that escalation until the fighting was inevitable. Then, He gave them the victory and prevalence that He promised them. Allah ﷻ says, “If you had made an appointment [to meet], you would have missed the appointment”. If believers had made an appointment to meet disbelievers, they would have missed

the appointment. However, Allah wanted things to happen this way and, in this order, “[Remember, O believers] when Allah promised you one of the two groups - that it would be yours”. Allah says, “And you wished that the unarmed one would be yours”. They wished and hoped “That the unarmed one would be yours”. This means the caravan. The caravan was an easy gain for it had only one hundred men protecting one thousand camels. When three hundred and something men attack one hundred men, then victory must be for the former. That was also an easy gain because the caravan was unarmed. “And you wished that the unarmed one would be yours”, believers wished to have that gain for themselves.

,”says, “But Allah intended to establish the truth by His words ﷻ Allah Allah intended something else to happen. Believers wanted to have the easy gain .and that had its benefits for sureHowever, Allah wanted something better and more beneficial for them. He wanted to establish the truth by His words. The truth is apparent; however, Allah makes it more apparent to people so that they can understand and see it by His Divine words. His command comes true by saying "Be," and it is. His command here is the victory of believers. He wanted believers, who were little in number, to beat this great army that was fully prepared for fighting. For a people of experience and valor in the war to be defeated by this little band of unprepared people is a sign from Allah that He sides with this party and not the other. “But Allah intended to establish the truth”, He wants to establish the truth by His words that must be. “And to eliminate the disbelievers”, eliminating something means completely removing or getting rid of it. Allah intended to eliminate them and He did. The defeat of the disbelievers in the Battle of Badr broke them. Then, disbelievers suffered one defeat after the other until there were no more disbelievers in the Peninsula. Furthermore, The Battle of Badr was one of the most important reasons why many people embraced Islam for it was a criterion between right and wrong. It was also an introduction of this new

power; the power of Islam in the Arab Peninsula. “But Allah intended to establish the truth by His words and to eliminate the disbelievers”.

“That He should establish the truth”, this is another confirmation that Allah ﷻ did this to establish the truth; Mohammad is truly the Messenger of Allah and Allah truly supports these believers. These believers are the ones who follow God's path. All of this is true. However, Allah wanted people to know it is true, “That He should establish the truth and abolish falsehood…” (Al-Anfāl: 8). Falsehood is abolished. However, people think it is the established truth. Even Abu Jahl himself, who was one of the most notorious disbelievers said, 'O Allah, whoever among us severs the bond of kinship, talks about things that he does not know anything about, and tries to make us antagonize you, do not let them see the light of tomorrow'. He believed that he is nearer to Allah, that he was right, and that the Prophet Mohammad ﷺ was wrong. Therefore, Allah ﷻ wanted to show everybody that the Prophet is the one who holds the truth and that his enemies are wrong. He says, “That He should establish the truth and abolish falsehood, even if the criminals disliked it” (Al-Anfāl: 8). These criminals commit crimes and committing crimes is a grave sin. Thus, even if these criminals disliked this, it would not be postponed, and that would not prevent God's will from happening.

Then, Allah ﷻ clarified His great disposition to His obedient allies. He also explained how He gave them all means of victory. The first of these means are angels. Allah ﷻ says, {إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُمْ بِأَلْفٍ مِنَ الْمَلائِكَةِ مُرْدِفِينَ}[الأنفال:9].

“[Remember] when you were asking the help of your Lord, and He answered you, "Indeed, I will reinforce you with a thousand from the angels, following one another"” (Al-Anfāl: 9). Do you remember, “When you were asking the help of your Lord”. When believers found themselves face to face with

their enemy and realized that there was no escape, they resorted to Allah and asked Him for help. The Prophet ﷺ was the one lifting his hands to the sky and asking his God. He prayed until his robe fell from his shoulders after he prepared the army for the battle. He said, "O Allah! If you destroy this band of adherents to Islam, you will not be worshiped upon the earth". This band of adherents to Islam was the believers. They were the only believers on this earth. The rest of them were left by the Prophet in Al-Madinah. However, if these people were destroyed, then Islam would have ended and religion would have disappeared from this earth. Therefore, they asked Allah ﷻ for help. Allah says, "[Remember] when you were asking the help of your Lord, and He answered you". He answered believers by saying, "... Indeed, I will reinforce you with a thousand from the angels, following one another" (Al-Anfāl: 9). Reinforcement means giving something in bulk. A thousand from the angels. These reinforcements are not from tribes or humans. Rather, they are from the angels of God, following one another. This means that they descend from the sky one after the other.

Then, Allah ﷻ says, "And Allah made it not but good tidings and so that your hearts would be assured thereby. And victory is not but from Allah. Indeed, Allah is Exalted in Might and Wise" (Al-Anfāl: 10).

"And Allah made it not", the sending of angels and Muslims being happy about that is not "But good tidings". Good tidings mean bearing good news. The best news that Muslims can get is knowing that Allah ﷻ will send angels from Heaven to fight with them. This will bring assurance to their hearts, give them courage, and make them believe that victory is theirs as long as the angels are on their sides. These are the angels of God and nothing can stand in their way. These good tidings only tell that this is the number of angels who will be in the battle. If any angel so much as screams in the face of the enemies' they will all die. The tidings of Allah mean that this number of angels will witness the battle. That was a first for the angels as well and the angels who witnessed Badr were given a high

status like the believers who participated in this battle, "And Allah made it not but good tidings and so that your hearts would be assured thereby". Assurance means stability of the heart. It is also the exact opposite of fear and dread of defeat. These good tidings reassure the heart because victory is taken for granted.

Then, Allah says, "... And victory is not but from Allah. Indeed, Allah is Exalted in Might and Wise" (Al-Anfāl: 10). Victory and prevalence over one's enemies is not but from Allah. Allah ﷻ is the One Who has control over this. He is Exalted in Might and Predominant. Allah's Might means that He is Predominant and no one can dominate Him. He is also Wise and puts everything in its rightful place. This means that He grants victory to whomever He wants, whenever He wants, and the way He wants. Allah puts all of these things in their rightful place, "Allah is Exalted in Might and Wise". This is the first thing or the first means by which Allah enabled His faithful servants to win the battle; He gave them good tidings of the thousand angels that He will send one after the other to witness the battle.

Another means of victory follows; Allah ﷻ says, "[Remember] when He overwhelmed you with drowsiness [giving] security from Him and sent down upon you from the sky, rain by which to purify you and remove from you the evil [suggestions] of Satan and to make steadfast your hearts and plant firmly thereby your feet" (Al-Anfāl: 11).

"[Remember] when He overwhelmed you with drowsiness [giving] security from Him", this was another means of their victory. Drowsiness means light sleep. To overwhelm means to come one time after the other. For example, Abu Talha's sword fell from his hands several times in battle and he kept picking it up. He kept drowsing, dropping the sword, waking up again, and picking it up again. Being overwhelmed by drowsiness in that time of great fear of death was a sign of reassurance and stability of the heart. A scared person could not have

fallen asleep, and a coward could not have fallen asleep. 'May the eyes of cowards never sleep'. Cowards could not have slept, even if they tried to because they would be afraid that death might come. Those who slept in times of great fear like those were assured and stable as if this fight was of no consequence to them. Allah overwhelmed them with drowsiness over and over in this battle where death loomed around. "[Remember] when He overwhelmed you with drowsiness [giving] security from Him", granting you security, "And sent down upon you from the sky, rain by which to purify you". This was the third means for victory. During the night of the Battle, Allah ﷻ sent rain down upon them to purify them. In that place torrents ran, rivers ran, and brooks formed. Rainwater is pure, drinking it purifies the body and energizes it. Washing with it also purifies the body and energizes it. It brings about purity for the body both from the inside and the outside, "By which to purify you". Also, for those in major ritual impurity, and those who traveled for a long time without bathing, rainwater purifies them. Those who miss and long for martyrdom will be purified before they meet their God. They will die pure of body, "By which to purify you and remove from you the evil [suggestions] of Satan". The evil of Satan means his suggestions. If a person was in major ritual impurity or was impure in any way, Satan might get to them through that, suggesting that they could not fight if they were impure. Dropping this rain was also to steer off the suggestions of Satan. "And remove from you the evil [suggestions] of Satan and to make steadfast your hearts", to steady their hearts so firmly to prevent instability, fear, or doubt of victory from seeping into their hearts. "And plant firmly thereby your feet", this rain was also sent to plant their feet firmly. Allah sent this rain with all of these benefits, "And plant firmly thereby your feet" because the land that they were standing on was muddy. This means that feet sunk in it. When it rained this land became firmer and easier for believers to fight upon, "And plant firmly thereby your feet".

All of these are means of granting victory. Allah explained to believers how He gave them all means of victory, sending the angels, overwhelming them with drowsiness, and sending them rain that had all of these benefits. Then, Allah ﷻ says, “[Remember] when your Lord inspired to the angels, "I am with you, so strengthen those who have believed. I will cast terror into the hearts of those who disbelieved, so strike [them] upon the necks and strike from them every fingertip"” (Al-Anfāl: 12).

“[Remember] when your Lord inspire”, remember “When your Lord inspired to the angels, "I am with you"”. Allah ﷻ revealed this to the angels. Inspiration means the revelation of something in secret. Allah inspired the angels that He is with them and that He supports them in victory. “So, strengthen those who have believed”, by dropping assurance in the hearts of believers and giving them good tidings and good thoughts. These good thoughts were from the angels and they assured them that they were right, that they were following the right path, and that Allah promised them victory. All of this strengthened them.

Furthermore, He says, “I will cast terror into the hearts of those who disbelieved”. Allah did this by Himself without an intermediary. He addressed Himself here in the singular form because He did this act Himself. “I will cast terror into the hearts of those who disbelieved”, terror means immense fear. Believers were given reassurance and all means of victory by Allah. As for the disbelievers, the ground under their feet was made slippery and made their movements hard, then their hearts were overwhelmed with terror. Allah placed terror and fear of believers in their hearts. Thus, all means of victory came together. “... I will cast terror into the hearts of those who disbelieved, so strike [them] upon the necks and strike from them every fingertip” (Al-Anfāl: 12).

Some Scholars said that “Strike [them] upon the necks” is the rest of what Allah inspired to His angels. Then, if this verse was a part of what Allah inspired

to His angels, “So strike [them] upon the necks and strike from them every fingertip”. This means that angels proceeded to fight in Badr immediately after they were sent and that their existence in battle was not only to give good tidings and reassurance to believers. They started fighting with believers and striking disbelievers above their necks. They also struck them on their fingertips to make their swords and spears drop from their hands. Another interpretation of this verse, “So strike [them] upon the necks”, means an order for believers. “So, strike [them] upon the necks” because striking above necks guarantees death. The best way to kill a person is by striking their necks. “And strike from them every fingertip” because this stops movement. Striking a person on their fingertips and their hands make their swords drop and make them unable to carry their spears. This causes a disability. A person without their hands in battle has no chance of victory. “So, strike [them] upon the necks and strike from them every fingertip”, this is a guidance from God on how to defeat disbelievers.

Moreover, Allah ﷻ says, “That is because they opposed Allah and His Messenger. And whoever opposes Allah and His Messenger - indeed, Allah is severe in penalty” (Al-Anfāl: 13).

This punishment that Allah gave to disbelievers is different from the victory that He granted believers, because disbelievers “Opposed Allah and His Messenger”. They were in opposition of Allah and His Messenger. Then, Allah says, “... And whoever opposes Allah and His Messenger - indeed, Allah is severe in penalty” (Al-Anfāl: 13).

Allah ﷻ listed the means of victory in Badr. He also reminded believers of these means to make them know that He is the one who granted them victory and that they should thank Him. Allah says, “[Remember] when you were asking the help of your Lord, and He answered you, "Indeed, I will reinforce you with a thousand from the angels, following one another"” (Al-Anfāl: 9). That was the

first means of victory. Allah gave good tidings to His Prophet that He is sending one thousand angels another to support believers. Allah ﷻ says, “And Allah made it not but good tidings and so that your hearts would be assured thereby. And victory is not but from Allāh. Indeed, Allāh is Exalted in Might and Wise” (Al-Anfāl: 10). Another means that Allah provided was as He says, “[Remember] when He overwhelmed you with drowsiness [giving] security from Him and sent down upon you from the sky, rain by which to purify you and remove from you the evil [suggestions] of Satan and to make steadfast your hearts and plant firmly thereby your feet” (Al-Anfāl: 11).

Being overwhelmed with drowsiness in a battle meant being granted security by Allah ﷻ. It also was a sign of safety and the absence of fear. Allah also sent down rain upon believers in Badr for its great benefits that include purity, energy, and planting the feet of believers firmly on the steep ground. “...And sent down upon you from the sky, rain by which to purify you and remove from you the evil [suggestions] of Satan and to make steadfast your hearts and plant firmly thereby your feet” (Al-Anfāl: 12).

Another means included this, Allah ﷻ says, “[Remember] when your Lord inspired to the angels, "I am with you, so strengthen those who have believed. I will cast terror into the hearts of those who disbelieved, so strike [them] upon the necks and strike from them every fingertip” (Al-Anfāl: 12). Angels cast peace into the believer's hearts and souls. They also gave them stability in battle and certainty of meeting God. All of this helped steady them. Allah ﷻ cast terror into the hearts of disbelievers Himself. “So, strike [them] upon the necks and strike from them every fingertip”, “So strike [them] upon the necks”. This order was for the angels If they participated in the Battle of Badr alongside believers. There was a lot of evidence that showcased that the angels fought with believers. “And strike from them every fingertip”. This means those who carried swords and spears. These are the weak points through which one can defeat their enemy; striking

them above the neck and causing immediate death and striking them on their fingertips because this also leads to the enemy's death eventually. If a person's hand is paralyzed then they could not fight.

Then, Allah ﷻ says, "That is because they opposed Allah and His Messenger. And whoever opposes Allah and His Messenger - indeed, Allah is severe in penalty" (Al-Anfāl: 13).

"That is because they opposed Allah and His Messenger". Because of that, Allah provided believers with means of victory and punished disbelievers this way. "That is because they", disbelievers "Opposed Allah and His Messenger". They were in opposition and antagonism with Allah. They abandoned the party of Allah and became a party that opposes and fights the party of God. "...They opposed Allah and His Messenger. And whoever opposes Allah and His Messenger - indeed, Allah is severe in penalty" (Al-Anfāl: 13). This is a warning from Allah that who opposes Him and His Messenger should know that He severely punishes. The defeat that the disbelievers went through was a part of His penalty in this life. The penalty that He kept for them in the Hereafter is more severe.

Moreover, Allah ﷻ says, "That [is yours], so taste it. And indeed, for the disbelievers is the punishment of the Fire" (Al-Anfāl: 14).

"That [is yours], so taste it", "That [is yours]". That is the punishment that befell on you, disbelievers, in Badr. "So, taste it", so suffer through it and be in pain because of it. "... And indeed, for the disbelievers is the punishment of the Fire" (Al-Anfāl: 14), in the Hereafter. This is a part of Allah's punishment, "That [is yours], so taste it". Taste the punishment of this life that includes being beaten up, killed, and captured. This also includes the suffering of their women and children. All of that is part of their punishment. "That [is yours], so taste it", and what He kept for you in the Hereafter is more severe. "...And indeed, for the

disbelievers is the punishment of the Fire" (Al-Anfāl: 14) Allah specified that the punishment is theirs as if He reserved this punishment for them.

After that, Allah addressed believers by saying, "O you who have believed, when you meet those who disbelieve advancing [in battle], do not turn to them your backs [in flight]" (Al-Anfāl: 15).

This is an order from Allah ﷻ to His faithful servants. Allah started this order by saying, "O you who have believed". This is a call for believers. Allah called them 'who have believed' to encourage them to obey the order. This means as long as you are a believer, then obey Allah's orders. "O you who have believed, when you meet those who disbelieve advancing [in battle]..." (Al-Anfāl: 15). When the two armies advance towards each other in battle "Do not turn to them your backs [in flight]". This is a prohibition for Muslims to turn their back to their enemy and desert the battle. When the two armies meet in battle, Muslims are not allowed to desert, "Do not turn to them your backs [in flight]", do not give them your backs.

Then, Allah ﷻ says, "And whoever turns his back to them on such a day, unless swerving [as a strategy] for war or joining [another] company, has certainly returned with anger [upon him] from Allah, and his refuge is Hell - and wretched is the destination" (Al-Anfāl: 16).

This is a grave warning from Allah to believers who turn their backs and desert the battle after the two armies meet. He said, "And whoever turns his back to them on such a day", this means on the day of the battle. "Turns his back" means to run away. Then, Allah excluded this situation, He said, "Unless swerving [as a strategy] for war or joining [another] company", "Swerving [as a strategy] for war", swerving means going in another direction. One might give their back to their enemy while withdrawing from one position to another, either to fill a gap or to move into another position. This is "swerving" as a strategy of

war. “Or joining [another] company”. For example, someone may leave their company to join another company that is seeking out disbelievers. They are moving from one fight to another. “Or joining [another] company”, this does not mean desertion; it simply means changing one's position from one place to another. It is a slight change of a soldier's duty in battle or changing their company to give them support. Allah said that this person “Has certainly returned with anger [upon him] from Allah”. Having returned with anger means that they have deserved Allah's anger. Arabs say 'return with the laces' of Kulaib's shoes'. This is a famous Arab saying that means you do not deserve anything better than this. Return means deserve, “Has certainly returned with anger [upon him] from Allah”. This means that they have deserved Allah's anger after being a believer who followed Allah's path and wished for His Grace. When they deserted battle, they returned with loss and with anger from Allah. They returned with the anger that they have deserved from Allah. Anger is an attribute of Allah that has its consequences and the consequences are Fire and punishment. “Has certainly returned with anger [upon him] from Allah”. Allah became angry with them and promised them punishment in consequence. Allah ﷻ might give them their punishment in this life, or He may save it for the Hereafter. He said, “Has certainly returned with anger [upon him] from Allah” in this life.

Then, He said, “And his refuge is Hell - and wretched is the destination”. A refuge is a place that a person resorts to feel safe and rest. A person's house is their refuge. Hell is not a refuge nor a place of rest. However, it was called a refuge because it is a place of settlement for its residents. “And his refuge is Hell - and wretched is the destination”, Hell is a great and deep prison that is created and made of fire; its ground and walls are made of fire. Even the food of its people is made of fire and what comes out of the fire. This prison is the greatest punishment, this is Hell. “And his refuge is Hell - and wretched is the destination”; “And wretched” to chastise them, “Is the destination”, their end.

Wretched be the end of people to be sent to Hell and to be shut in their forever with no chance of escaping. “And his refuge is Hell - and wretched is the destination”, this is a warning from Allah not to commit the grave sin of desertion.

The Prophet ﷺ said that it was one of the seven destructive things. He said, “Avoid the seven destructive things." It was asked: (by those present): "What are they, O Messenger of Allah?" He replied, "Associating anyone or anything with Allah in worship; practicing sorcery, killing of someone without a just cause whom Allah has forbidden, devouring the property of an orphan, eating of usury, fleeing from the battlefield, and slandering chaste women who never even think of anything touching chastity and are good believers”. The Prophet ﷺ considered deserting the battlefield one of the seven destructive things. This verse promises that believers who desert the battlefield will be in Hell and says that they deserve the anger of Allah. However, if they die believers, this destructive deed does not make their stay eternal in Hell like the stay of a disbeliever. Allah ﷻ says, “Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills…” (An-Nisā’: 48). Allah ﷻ saves those who have a shred of good and belief out of Hell, but those who commit these grave deeds are promised this punishment from Allah. “...has certainly returned with anger [upon him] from Allah, and his refuge is Hell - and wretched is the destination” (Al-Anfāl: 16), Allah forbid.

Then, Allah reminds disbelievers that He was the One in control of the whole battle. He says, “And you did not kill them, but it was Allah who killed them. And you threw not, [O Mohammad] when you threw, but it was Allah who threw that He might test the believers with a good test. Indeed, Allah is Hearing .and Knowing” (Al-Anfāl: 17)

“And you did not kill them, but it was Allah who killed them”. That is because believers killed seventy disbelievers in this battle. Then, they captured a good number of disbelievers. It was their doing; however, Allah is the One Who helped them and enabled them to achieve that. Behold these verses of Allah, He says, “It is just as when your Lord brought you out of your home [for the battle of Badr] in truth, while indeed, a party among the believers were unwilling” (Al-Anfāl: 5), “Arguing with you concerning the truth after it had become clear as if they were being driven toward death while they were looking on” (Al-Anfāl: 6). “[Remember, O believers], when Allah promised you”, all the means of victory that Allah bestowed upon believers, from sending the angels, overwhelming them with drowsiness, sending the rain, making angels steady their hearts, and casting terror into the hearts of disbelievers. Allah is the One Who created this victory and sent believers the means to make it possible. That is why He attributed this victory to Himself. He said, “And you did not kill them, but it was Allah who killed them”, they did not achieve that by their strength, rather, they achieved it with Allah's help, power, and disposition. “And you threw not, [O Mohammad] when you threw, but it was Allah who threw”, “And you threw not”, O Mohammad “When you threw”. When the Prophet threw the handful of dirt that he gathered before the beginning of the battle in the face of the disbelievers, he said, "May these faces be deformed". There was no one among the enemy whose eyes were not filled with the dust from this handful that the Prophet ﷺ threw in their faces. Allah says to him, “And you threw not, [O Mohammad] when you threw”. When you threw in the faces of disbelievers, “But it was Allah who threw”. Allah was the One Who threw. Allah has the Power and Strength and there is no power and no strength save in Allah.

Then, the Almighty said, “That He might test the believers with a good test”. Allah wanted to put believers in this situation as a test and an affliction so they might have this good result. He wanted them to believe, to fight for His sake,

and to do these good things as a good test. He gave them this affliction so He might write these good deeds down in their records of deeds. In truth, it was Allah ﷻ who enabled them to achieve these good deeds, and He was the One Who chose these situations for them to make them achieve these deeds and reap their benefits. "That He might test the believers with a good test. Indeed, Allah is Hearing and Knowing", Allah is Hearing of all of His servants and Knowing of their situations. When He knew how sincere believers were in their belief, He guided them to these situations and enabled them to withstand them.

Moreover, Allah ﷻ says, "That [is so], and [also] that Allah will weaken the plot of the disbelievers" (Al-Anfāl: 18).

"That [is so]". Allah is telling believers to remember His help to them. This is Allah's great and magnificent attitude towards believers, "That [is so], and [also] that Allah will weaken the plot of the disbelievers" (Al-Anfāl: 18). Compare what Allah did to disbelievers to what He gave to believers. Look at how He made believers go out to battle, prepared all means of victory and doing good to them, was kind to them, and granted them all of these great achievements. On the other hand, this is what Allah did to disbelievers, "That [is so], and [also] that Allah will weaken the plot of the disbelievers" (Al-Anfāl: 18). "Will weaken", weakness is vulnerability. This means that Allah will make the plots of disbelievers weak. Plotting means deception and harming the enemy in secret by way of cunningness. A person might trick you into thinking they love you when they are doing you all kinds of harm. This is what deception means. And Allah weakens the plots and deceptions that disbelievers create for believers to the point where they cannot execute them and cannot reach their goals, "That [is so], and [also] that Allah will weaken the plot of the disbelievers" (Al-Anfāl: 18).

After that, Allah addressed disbelievers by saying, "If you [disbelievers] seek the decision [i.e., victory] - the decision [i.e., defeat] has come to you. And

if you desist [from hostilities], it is best for you; but if you return [to war], We will return, and never will you be availed by your [large] company at all, even if it should increase; and [that is] because Allah is with the believers" (Al-Anfāl: 19).

"If you [disbelievers] seek the decision [i.e., victory] - the decision [i.e., defeat] has come to you", this means if you ask for victory and a decision from Allah. Disbelievers did this on the morning of the Battle of Badr when Abu Jahl prayed to Allah by saying 'O Allah, whoever among us severs the bond of kinship, talks about things that he does not know anything about, and whom you hate, do not let them see the light of tomorrow'. Therefore, Allah made His decision. The disbelievers were the ones who asked Allah to give His judgment between them and the Prophet ﷺ on whom He loves more and whom He wants to win. Allah granted victory to His Servant and Messenger ﷺ and subdued disbelievers. That was the decision and judgment of Allah. Thus, He said to disbelievers, "If you [disbelievers] seek the decision [i.e., victory] - the decision [i.e., defeat] has come to you". You were the ones who prayed to Allah and asked Him to judge between you and your enemy, Mohammad, and His companions. Therefore, Allah gave this decision that He realized on the Day of Badr. "If you [disbelievers] seek the decision [i.e., victory] - the decision [i.e., defeat] has come to you. And if you desist [from hostilities], it is best for you". If you, however, desist from fighting Islam and abandon disbelief, "it is best for you". You should go back to your senses and follow the path of God and the path of Mohammad ﷺ. And if you desist from fighting the Prophet ﷺ, "It is best for you; but if you return [to war], We will return". This means if you return to war with him and believers, Allah will break and subdue you. This is a firm promise from God, "...but if you return [to war], We will return, and never will you be availed by your [large] company at all, even if it should increase; and [that is] because Allah is with the believers" (Al-Anfāl: 19). Allah said, 'never' here, and 'never' means that something will not

happen at any time in the future. “And never will you be availed” O disbelievers “By your [large] company”, by your people, “At all”, they will not help you achieve victory at all. “Even if it should increase”, even if you thought yourselves great in number and you had the whole earth's population with you, and you thought the Prophet only had a small band of people, you should know that Allah is with Him.

Moreover, Allah says, “...And never will you be availed by your [large] company at all, even if it should increase; and [that is] because Allah is with the believers” (Al-Anfāl: 19). This is a confirmation that Allah stands alongside believers in His victory and disposition. This is a great speech that Allah addressed disbelievers with. And if there was a person who understands these words of Allah, then they should abandon their previous way and follow the way of religion. This is Allah's decision, and He gave His judgment over something mundane and apparent. Moreover, the disbelievers were the ones who prayed to Allah and wanted His judgment between them and their enemy. Then, He warned them should they not return, “... Seek the decision [i.e., victory] - the decision [i.e., defeat] has come to you. And if you desist [from hostilities], it is best for you; but if you return [to war], We will return, and never will you be availed by your [large] company at all, even if it should increase; and [that is] because Allah is with the believers” (Al-Anfāl: 19). Who of the disbelievers listened to these words and obeyed Allah's address to them even though the Quran was revealed in their language and they can understand it? Ibn Abbas says 'The Tafsir of Quran has four categories. One category the Arabs knew because it is their language'. This is a part of Tafsir, and it is understanding the Quran through understanding Arabic. 'The Tafsir that the scholars know. And a Tafsir that no one knows except Allah'. The Quran is clear to Arabs because it is revealed in their language. However, they did not try to understand it when it was revealed.

Then, Allah ﷻ addressed believers to turn their attention to disbelievers who refuse to hear His orders. Allah ﷻ says, “O you who have believed, obey Allah and His Messenger and do not turn from him while you hear [his order]” (Al-Anfāl: 20), “And do not be like those who say, "We have heard," while they do not hear” (Al-Anfāl: 21), “Indeed, the worst of living creatures in the sight of Allah are the deaf and dumb who do not use reason [i.e., the disbelievers]” (Al-Anfāl: 22).

Allah says, “O you who have believed”, this is another address to believers. Allah addressed them again with the attribute of belief to encourage them to comply with His orders. “O you who have believed, obey Allah and His Messenger…” (Al-Anfāl: 20), this is an order from Allah to believers to obey Him and His Messenger, and obedience to the Messenger is the same as obedience to Allah. “And do not turn from him while you hear [his order]”, “And do not turn from him”, turning away means abandonment. This means, do not abandon Allah and His Messenger “While you hear [his order]”. Do not abandon the words of Allah when He calls you and when His words reach you.

“And do not be like those who say, "We have heard," while they do not hear” (Al-Anfāl: 21). Allah ﷻ prohibited believers from being like these people who say 'we heard' while they do not hear. This happened with the Jews who were sent the Torah by Allah. They heard the words of God, yet they said to Allah, “We hear and disobey”. They heard Allah's words and they understood them. However, they abandoned them and did not adhere to them. That is why Allah prohibited Muslims from being like these people, who heard God's words and declared that they heard and understood Allah's intentions of them, then, did not adhere to His orders, “And do not be like those who say, "We have heard," while they do not hear” (Al-Anfāl: 21).

Then, Allah ﷻ says, “Indeed, the worst of living creatures in the sight of Allah are the deaf and dumb who do not use reason [i.e., the disbelievers]” (Al-Anfāl: 22). “Indeed, the worst of living creatures”, the Arabic text uses the word 'bad' because Arabs, in terms of good and bad, do not use comparatives and superlatives. They simply say 'bad' or 'good' in the superlative. The worst of creatures are the furthest of them from good. Arabic uses the word 'Dabba' instead of 'creature', and a 'Dabba' means every animal that walks upon the earth be it a small ant or an elephant. Every animal that walks upon earth is a Dabba and has a certain status in the sight of Allah. “...Are the deaf and dumb who do not use reason [i.e., the disbelievers]” (Al-Anfāl: 22), this is a description of disbelievers. Allah ﷻ likened them to the deaf who cannot hear, to the mute who cannot talk, and to the dumb who cannot reason. They are lacking reason because they did not make use of their ears, of their tongues, nor their hearts. They were not able to hear the word of reason. Rather, they heard it but did not make use of it, as if they never heard it in the first place. They also only said bad things. Moreover, they did not strive to know of Allah. Thus, they became the worst to roam upon the earth, even worse than animals and reptiles. Humans must do what they were created for; they should strive to achieve that. Humans were created to worship Allah ﷻ. This is a great thing to do; to worship God, to carry the Trust of obedience and worship of Allah and adhere to that Trust. “Indeed, I will make upon the earth a successive authority”, adhering to this trust is a part of the successive authority that humans were encumbered with. Those who do not do this are even worse than dogs, donkeys, snakes, and scorpions, for these creatures have no free will and do what they were created for. Disbelievers, on the other .hand, are worse than this

يقول الله ﷻ: {إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصُّمُّ الْبُكْمُ الَّذِينَ لا يَعْقِلُونَ}[الأنفال:22], {وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَأَسْمَعَهُمْ وَلَوْ أَسْمَعَهُمْ لَتَوَلَّوا وَهُمْ مُعْرِضُونَ}[الأنفال:23], {يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ

إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ}[الأنفال:24], {وَاتَّقُوا فِتْنَةً لا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ}[الأنفال:25].

says, "Indeed, the worst of living creatures in the sight of Allah ﷻ Allah are the deaf and dumb who do not use reason [i.e., the disbelievers]" (Al-Anfāl:22). "Had Allāh known any good in them, He would have made them hear. And if He had made them hear, they would [still] have turned away, while they were refusing" (Al-Anfāl:23). "O you who have believed, respond to Allāh and to the Messenger when he calls you to that which gives you life. And know that Allāh intervenes between a man and his heart and that to Him you will be gathered" (Al-Anfāl:24). "And fear a trial which will not strike those who have wronged among you exclusively, and know that Allah is severe in penalty" (Al-Anfāl:25).

Allah warned believers against being like the disbelievers who did not make use of the knowledge that He gave them in life and did not make use of their ears or their hearts. Allah also ordered believers to adhere to His and His Messenger's orders. He said, "O you who have believed, obey Allah and His Messenger and do not turn from him while you hear [his order]" (Al-Anfāl:20). This obedience should be absolute and should not change in view of the circumstances. "And do not turn from him". Beware of turning away from Him "while you hear [his order]". "And do not be like those who say, "We have heard," while they do not hear" (Al-Anfāl:21). The past disbelieving nations heard Allah's words but they did not do as He ordered them. Therefore, Allah prohibited believers from being like those people. Then He told them that disbelievers are the worst on the earth. He said, "Indeed, the worst of living creatures in the sight of Allah are the deaf and dumb who do not use reason [i.e., the disbelievers]" (Al-Anfāl:22). This is the case of disbelievers who did not make use of what Allah gave to them. Then, Allah said, "Had Allah known any good in them, He would have made them hear". This means that they do not have any good in them. "Had

Allah known any good in them" of any kind, "He would have made them hear". He could make them hear something to lead them to God.

Allah then said, "...And if He had made them hear, they would [still] have turned away, while they were refusing" (Al-Anfāl:23). This means, "And if He had made them hear" the words of Allah and they understand them, they still would not comply with Allah's orders because they do not have any good in them. "...And if He had made them hear, they would [still] have turned away, while they were refusing" (Al-Anfāl:23). "they would [still] have turned away". They would still have run away, "while they were refusing". Refusing to obey Allah and His Messenger's orders. That is why Allah deprives them of guidance; they have no shred of good in them. This is also a warning from Allah to His faithful servants against being like these people.

Allah calls upon believers again. He says, "O you who have believed, respond to Allah and to the Messenger when he calls you to that which gives you life. And know that Allah intervenes between a man and his heart and that to Him you will be gathered" (Al-Anfāl:24). "O you who have believed". Allah ﷻ addresses His faithful servants by 'those who have believed' to encourage them to do good. This means if you are a believer, then you should do this. Alternatively, if you are a believer, you should not do this. This is what it means to be a believer. "O you who have believed, respond to Allah and to the Messenger". Respond to Allah and His Messenger's order. "when he calls you to that which gives you life". The thing that your life depends on. This thing is Islam in general because religion is a call for life, and its loss is death. It also means fighting for the sake of Allah in particular because fighting for the sake of Allah is a call for death. But it is actually a call for life because the life and strength of a nation come by way of fighting. A nation also takes pride in itself through fighting and defends itself against an enemy who wants to see it eliminated. With fighting a nation can live

and eliminate its enemies, and that strengthens it and makes it superior among other nations.

Fighting means life, even if it leads to death for the sake of Allah and spending one's money on this cause. A war eats lives and money, it is a life. Allah then invites His faithful servants in this surah, the surah of fighting, that was revealed after the first major battle for the Prophet ﷺ to explain to them that fighting for His sake is the meaning of life. Allah says, "O you who have believed, respond to Allah and to the Messenger when he calls you to that which gives you life..." (Al-Anfāl:24). Every part of religion and every order of Allah is a life for the heart because religion is the meaning of life. "And is one who was dead" because of their disbelief, "and We gave him life", with belief, "and made for him light by which to walk among the people". "And thus We have revealed to you an inspiration of Our command [i.e., the Qur'ān] ..." (Ash-Shūra:52). "an inspiration". Allah called the Quran an inspiration that gives life. He said, "...You did not know what is the Book or [what is] faith, but We have made it a light by which We guide whom We will of Our servants. And indeed, [O Mohammad], you guide to a straight path" (Ash-Shūra:52). He also said, "The Trustworthy Spirit [i.e., Gabriel] has brought it down" (Ash-Shu'arā':193), "Upon your heart, [O Mohammad] - that you may be of the warners" (Ash-Shu'arā':194). Jibreel was called the Spirit because He sends revelation. This revelation is the meaning of life. "O you who have believed, respond to Allah and to the Messenger when he calls you to that which gives you life..." (Al-Anfāl:24). The Prophet ﷺ only calls us to that which gives us life.

Moreover, Allah says, "...And know that Allah intervenes between a man and his heart and that to Him you will be gathered" (Al-Anfāl:24). If the Prophet called you to fight which gives you life, you should respond to Him. "And know that Allah intervenes between a man and his heart". "intervenes". He puts an obstacle between a man and his heart. "O Controller of the hearts make my heart

steadfast in Your religion". This is a punishment from Allah ﷻ. He intervenes, "between a man and his heart". This person may want to do good but cannot. They may want to believe but an obstacle is put in their way. They lose belief when they turn away from Allah's order for Allah puts an obstacle between them and belief as He says, "And when they deviated, Allah caused their hearts to deviate", when they deviated from the truth, Allah caused their hearts to deviate. He made their hearts deviant and made them love the act of disobedience of God. "...And know that Allah intervenes between a man and his heart and that to Him you will be gathered" (Al-Anfāl:24).

"and that" to Allah, you will be gathered. This verse contains a grave warning against disobedience. This warning, however, is directed at believers, not disbelievers. "O you who have believed". The verse starts with 'O you' "...who have believed, respond to Allah and to the Messenger when he calls you to that which gives you life. And know that Allah intervenes between a man and his heart and that to Him you will be gathered" (Al-Anfāl:24). Allah threatens them that they will lose their way if they turn away from the truth and that they will meet their God on the Day of Resurrection. If they meet Him while they are astray, then wretched is their resting place.

Then, Allah ﷻ says, "And fear a trial which will not strike those who have wronged among you exclusively, and know that Allah is severe in penalty" (Al-Anfāl:25). Allah also warns them against punishment in this life. "And fear a trial". A trial and an affliction from Allah. Fear this trial and put an obstacle between you and it. "which will not strike those who have wronged among you exclusively".

If Allah sends this affliction upon people, it will not only affect the unjust; rather, it will affect everybody. This means that if believers turn away from fighting, then Allah will send them an affliction. A part of this affliction is the

disbelievers' prevalence over believers. When disbelievers prevail over believers, there will be no chance for believers to win. This is Allah's punishment to them. All believers will be humiliated by these disbelievers. Allah might punish believers in another way; He might sow the seeds of dispute among them and cause conflict to erupt between them. He says, ``to confuse you [so you become] sects and make you taste the violence of one another". Then all will be confused, and obedient people will get the same harm that disobedient people get. "And fear a trial which will not strike those who have wronged among you exclusively". This trial will not only affect wrongdoers, but it will also affect everyone. As was said in Hadith. "Fitnah that spreads like the waves of the sea, and takes everything with it as it goes".

Furthermore, Allah says, "...and know that Allah is severe in penalty" (Al-Anfāl:25). "and know". The consequences of this knowledge are obedience to the order, "severe in penalty". Know that Allah punishes severely and the punishment is a consequence of sins. It was called a punishment because it comes after wrongdoing. "...and know that Allah is severe in penalty" (Al-Anfāl:25). This is His punishment in this life. Allah says, "Say, "He is the [one] Able to send upon you affliction from above you or from beneath your feet or to confuse you [so you become] sects and make you taste the violence of one another..." (Al-An'ām:65). "For wrongdoing on the part of the Jews, We made unlawful for them [certain] good foods which had been lawful to them, and for their averting from the way of Allāh many [people]" (An-Nisā':160). He also says, "And from those who say, "We are Christians" We took their covenant, but they forgot a portion of that of which they were reminded. So We caused among them animosity and hatred until the Day of Resurrection. And Allah is going to inform them about what they used to do" (Al-Mā'idah:14).

The punishment of Allah in this life is severe and it includes afflicting Muslims with division, suffering, and strife. It also includes Muslims killing each

other and being afflicted with disbelievers on top of it all. This is a punishment from Allah to them for turning away from His order.

Allah ﷻ says, "And fear a trial which will not strike those who have wronged among you exclusively, and know that Allah is severe in penalty" (Al-Anfāl:25). "And remember when you were few and oppressed in the land, fearing that people might abduct you, but He sheltered you, supported you with His victory, and provided you with good things - that you might be grateful" (Al-Anfāl:26).

"And remember". Think about this meaning. "when you were few". At the time when you were a few in Mecca. At that time, the believers following the Prophet ﷺ were, "oppressed in the land". "oppressed". They became weak and oppressed by disbelievers "in the land". In the Land of Mecca where Islam started. This also means the lands in which Muslims were little in number, like the Muslims from the tribes of Banu Daws and Banu Tamim and other tribes. This also includes Muslims who migrated to Abyssinia (Ethiopia). Believers were a minority living within a majority of disbelievers, and a great number of this minority were either oppressed or left alone because they caused no harm. Allah says, "And remember when you were few and oppressed in the land, fearing that people might abduct you". "fearing that people might abduct you". They feared fear that the disbelievers might abduct them one by one, or one group after the other. Allah used the word 'abduct' to show that what you fear is not being killed or fought, you fear being hunted down where anyone could capture you and do whatever they want.

Allah ﷻ says, "...but He sheltered you, supported you with His victory, and provided you with good things - that you might be grateful" (Al-Anfāl:26). "but He sheltered you" a stronghold in Al-Madinah. And believers became a band with a flag, and they fought with swords and spears. "But He sheltered you". Then, He

"supported you with His victory". This support was a victory for this band in the Battle of Badr and defeating the greatest army in the Arabian Peninsula. They defeated Quraysh who had one thousand valiant soldiers with full gear and became famous everywhere. This victory became a sign of their power. "Supported you with His victory, and provided you with good things". "and provided you". These provisions are "good things"; food and drinks. "that you might be grateful for". This holds the meaning of hope. Allah gave them all of this so that they might thank Him for providing them with all these blessings. "...but He sheltered you, supported you with His victory, and provided you with good things - that you might be grateful" (Al-Anfāl:26).

He addressed believers one time after the other. He says, "O you who have believed, do not betray Allah and the Messenger or betray your trusts while you know [the consequence]" (Al-Anfāl:27). "And know that your properties and your children are but a trial and that Allah has with Him a great reward" (Al-Anfāl:28).

"O you who have believed, do not betray Allah and the Messenger". Betrayal means treachery, and it means to give a covenant on something then do the exact opposite of it. Allah ﷻ warned believers from turning away from fighting because this is a betrayal. Believers gave a covenant to Allah to believe in Him, help His Prophet, and go to war with him. Al Muhajireen migrated with the Prophet ﷺ for the sake of Allah and His Prophet, and to get protection and fight with Him against His enemy. As for Al-Ansar, they gave a covenant to the Prophet ﷺ to believe in Allah, help the Prophet ﷺ, and stand by him and fight his enemy. If they turned away and did not adhere to this covenant, they became traitors, as if they broke the covenant and broke the oath that they gave to Allah.

He says, "O you who have believed, do not betray Allah and the Messenger or betray your trusts..." (Al-Anfāl:27). Their covenant with Allah is something

that He entrusted them with. "...or betray your trusts while you know [the consequence]" (Al-Anfāl:27). "While you know [the consequence]". This is a great matter for it is a betrayal of trust. Allah has let believers know of this, so their punishment will be more severe. "...or betray your trusts while you know [the consequence]" (Al-Anfāl:27).

Then, Allah ﷻ says, "And know that your properties and your children are but a trial and that Allah has with Him a great reward" (Al-Anfāl:28). What makes people turn away from fighting? The greatest things that stop people from fighting is fear of loss of properties and fear of dying and leaving their children alone. This is what scares people the most. Allah ﷻ says, "And know that your properties and your children are but a trial". And know O believers, "that your properties" that Allah granted to you. He called them 'your properties' because they are in their position. However, they are Allah's properties. "and your children" that Allah gave to you as well, "are but a trial". They are a test Allah gives to you to test if you will obey His orders. Will that stop you from fighting for His sake? or not? "and that Allah has with Him a great reward" for those who fight for His sake and are not stopped by these things.

This is like another verse of the Quran. Allah ﷻ says, "Say, [O Mohammad], "If your fathers, your sons, your brothers, your wives, your relatives, wealth which you have obtained, commerce wherein you fear decline, and dwellings with which you are pleased are more beloved to you than Allah and His Messenger and jihād [i.e., striving] in His cause, then wait until Allah executes His command. And Allah does not guide the defiantly disobedient people" (At-Tawbah:24). Allah says, "And know that your properties and your children are but a trial". A test. "and that Allah has with Him a great reward" (Al-Anfāl:28). Allah makes this reward greater by saying that He "has with Him". He did this for two purposes, the first one is that if this reward is from Him, then it

will never be lost. The second is that He "has with Him". This means that He is the one who will give it. So, it will definitely be great.

This is great motivation from Allah to His faithful servants. He is telling them not to lose the great reward that He prepared for them for the sake of preserving properties and children. No matter how important these things are in this life, they do not match with the reward Allah promised. So, do not let these things turn you away from what Allah promised you. Think about which of the two has the better outcome.

Then, Allah ﷻ says, "And know that your properties and your children are but a trial and that Allah has with Him a great reward" (Al-Anfāl:28). "O you who have believed, if you fear Allah, He will grant you a criterion and will remove from you your misdeeds and forgive you. And Allah is the possessor of great bounty" (Al-Anfāl:29). Allah addresses them one time after the other. Allah addresses His faithful servants and calls them with the best attribute there is, "O you who have believed". He calls them with this characteristic to encourage them to adhere to His orders. O believers do this. O believers, be true to your name and do that. This is one of the requirements of being a believer. "O you who have believed, if you fear Allah, He will grant you a criterion". This is a conditional clause. Allah put a condition, "if you fear Allah". Fearing Allah means putting a barrier between you and His punishment as He punishes for sins. Therefore, believers must fear His punishment and stay away from what makes Him angry. "if you fear Allah, He will grant you a criterion". A criterion is a distinction, and a distinction is everything that divides two things. So, a criterion is a light that helps you distinguish between right and wrong, so you can see the way clearly. This is a great thing; it is a gift and a grace from Allah.

It is also a great promise from Allah that "if you fear Allah", if you revere Him, "He will grant you a criterion" to help you distinguish between right and

wrong. It will be a light in your hearts. Allah will cast the light of this revelation in your hearts; the light of the Quran. Allah called the Quran the Criterion because it distinguishes between right and wrong, and it puts everything in its rightful place. "Blessed is He who sent down the Criterion upon His Servant that he may be to the worlds a warner" (Al-Furqān:1). This Quran is a Criterion and special guidance from Allah to help believers follow His way.

Moreover, Allah says, "O you who have believed, if you fear Allah, He will grant you a criterion and will remove from you your misdeeds..." (Al-Anfāl:29). This is another gift which remove from believers their misdeeds. Misdeeds are sins and they are called misdeeds because they drag their doer to sin. He said, "your misdeeds". Every person who sins is tarnished by that sin. Allah removes that sin and forgives this person for it. He conceals it and throws it away. This is a magnificent thing, that Allah removes your sins and misdeeds if you fear Him. "O you who have believed, if you fear Allah, He will grant you a criterion and will remove from you your misdeeds and forgive you..." (Al-Anfāl:29). "and forgive you". Forgiveness means concealing your sins and forgiving you for them. "...And Allah is the possessor of great bounty" (Al-Anfāl:29). And Allah "is the possessor of great bounty". Bounty means grace and bestowal. "great", Allah described this bounty as great because it is from Him. This is a bestowal from Allah upon His faithful servants, and a promise to them that this bestowal will be theirs if they feared Him, obeyed Him, and adhered to His orders, especially in this grave and hard time, which is fighting for the sake of Allah. Fighting for the sake of Allah jeopardizes properties and life, and those who fight for the sake of Allah put their life on the line and jeopardize their properties. Then, everything will be lost. That is why fighting is hard. And that is why Allah promised a great bounty for those who do it. "O you who have believed, if you fear Allāh, He will grant you a criterion and will remove from

you your misdeeds and forgive you. And Allah is the possessor of great bounty" (Al-Anfāl:29). He is the Possessor of great bounty.

Then Allah reminds His faithful servants of the traits of the disbelievers whom they will fight. Allah is encouraging believers to stand up and fight. Then, He explains the hatred and the delinquency of these disbelievers. You are fighting against people who are hateful, disbelieving, and obstinate. Look at what they plotted and did to the Prophet that Allah sent.

يقول الله ﷻ:{وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ}[الأنفال:30], {وَإِذَا تُتْلَى عَلَيْهِمْ آيَاتُنَا قَالُوا قَدْ سَمِعْنَا لَوْ نَشَاءُ لَقُلْنَا مِثْلَ هَذَا إِنْ هَذَا إِلَّا أَسَاطِيرُ الأَوَّلِينَ}[الأنفال:31], {وَإِذْ قَالُوا اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقَّ مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِنَ السَّمَاءِ أَوِ ائْتِنَا بِعَذَابٍ أَلِيمٍ}[الأنفال:32], {وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ}[الأنفال:33]

says, "And (remember) when the disbelievers were plotting ﷻ Allah against you to hold you (in detention) or to kill you or to expel you. And they were plotting and Allah was plotting, and Allah is the best of those who plot" [Al-Anfal:30], "Whenever Our revelations are recited to them, they challenge ˹you˺, "We have already heard ˹the recitation˺. If we wanted, we could have easily produced something similar. This ˹Quran˺ is nothing but ancient fables!" [Al-Anfal:31], "And ˹remember˺ when they prayed, "O Allah! If this is indeed the truth from You, then rain down stones upon us from the sky or overcome us with a painful punishment" [Al-Anfal:32], "But Allah would never punish them while you ˹O Prophet˺ were in their midst. Nor would He ever punish them if they prayed for forgiveness" [Al-Anfal:33].

The verses are from the chapter of Al-Anfal, which are in the context of Allah's exhortation of His believing servants to fight the disbelievers. Further, to explain the characteristics of those disbelievers that must be fought, and that they are criminals in all the meanings of criminality. From their crimes that they

conspired against the Messenger of God ﷺ who brought them guidance, mercy from Allah, and the righteous religion to pull them out of darkness into light and lead them to the path of prosperity; the path of heaven. But what was their matter? Allah says, "And (remember) when the disbelievers were plotting against you to hold you (in detention) or to kill you or to expel you. And they were plotting and Allah was plotting, and Allah is the best of those who plot" [Al-Anfal: 30], this is what they did with the last Prophet ﷺ who was sent from among them. First of all, they are Arabs, Qurayshi, and the public people who conspired against him. Rather, those who wanted to do this to him are from Quraysh; he was sent to them to save them from what they were in and lead them to the path of guidance. Yet, this was what they did to him, "when the disbelievers conspired". Conspiracy is the attempt to harm others in a hidden way. Yet, if it is with showing affection, it will be more severe, "when the disbelievers conspired", because they have arranged their affairs in themselves, and concealed their purpose from everyone so that their matter would not be revealed. "when the disbelievers conspired to capture, kill, or exile you", those who disbelieved were the heads of Quraysh and its chiefs who hated this religion and feared that it would affect their leadership, their wealth, and their position. Further, they feared leaving the religion of their fathers and grandfathers with the various motives that led them to deny their Messenger and to stand against him. "when the disbelievers conspired to capture", in Mecca; and the meaning of capturing him is making him steadfast in it, by imprisoning him, lock him up, and preventing any one of those who believe in him from reaching him, "kill", the known killing, "or exile you". That is, from the land of Mecca. This was when they met in Dar al-Nadwa after their ways of standing against this religion ran out. Further, they saw that this religion is spreading more and more every day, and this matter was ten years after the call of the Prophet ﷺ.

They saw that this religion is always in progress, in victory, and new people embrace it every day. Thus, they want to think about the matter in order to cut off the essence of this religion and end it. So, their chiefs gathered in Dar al-Nadwa; it came in the authentic hadith that Satan attended with them, and that he came to them in the form of a sheikh from the people of Nejd to attend this session and this conference whose topic was, how to stop the expansion of Islam and end it. He said to them, "I am a sheikh from the people of Nejd. I know that you have gathered in the matter of this man who went out among you claiming that he is a prophet, I will advise you". They let him in, some of them spoke and said, let us imprison Muhammad ﷺ, the Prophet and Messenger of God, in Mecca, so we do not let anyone come to him, and he sees no one. Thus, his matter dies and ends. Satan, who came to them in that form, said, no, by God, this is not in the right opinion. He told them; this is not the right opinion. He said, because, first, you cannot do that for his companions, and those who believe in him will not abandon him, and they will not let you prevent him from this matter.

Rather they are about to take him from you, and they might take him away from you. He said to them, this is not the right opinion, look for another opinion. So, they said, we exile him, we exile him away from us, from Mecca, and after that, he can do whatever he wants. He said to them, this is not the right opinion, rather, this is the worst opinion. If he goes out, he will work against you, and people will gather with him. Did you not see the sweetness of his speech and the sweetness of his words? So, Abu Jahl arose and he was Amr bin Hisham, and they called him Aba Al-Hakam, he said, I have the solution, I think that we choose from every tribe from the Qurayshi tribes a young strong man with a sword, and then they go out to Muhammad and hit him all together, thus, his blood is scattered among all the tribes. His blood is scattered in all the tribes of Quraysh; therefore, Banu Hashem will not be able to fight all of them. Rather, they will be satisfied with blood-money, and his matter will be ended. It is said that Banu

Hashim, Bani Hashem and Bani Al-Muttalib, are relatives of the Prophet ﷺ and they got separated from Quraysh due to the matter of the Prophet Muhammad ﷺ. Although Quraysh were all hostile to him, yet, Banu Hashem and the Muttalib are those who believed from among them as well as those who disbelieve, were a group with the Prophet Muhammad ﷺ together. Further, among them was his uncle Abu Talib, who was the sheikh of Bani Hashim in his time, and he was the paternal uncle of the Prophet ﷺ who supported the Prophet a great support, and the Prophet was not exposed to harm except after the death of Abu Talib. Abu Jahl said that if Muhammad was killed in this way, his blood would be dispersed among Qurayshi tribes, and that Banu Hashim could not fight all branches of the tribe. Therefore, they will accept the blood-money, and his matter will be over. Satan said, this is the right opinion, I see that this is the right opinion. Thus, when their matter settled at this, they proceeded to implement the order. They chose these young men, and they resolved to do so at the door of the Prophet Muhammad ﷺ.

However, Allah told His Prophet ﷺ, and the Prophet chose Ali bin Abi Talib who slept in his bed. Then, the Prophet went out in the middle of the night, because if the Prophet went out in the morning of this day, they would all get up and strike him one blow, all at once. So, the Prophet ﷺ went out, while Allah threw them to sleep. The Prophet took dirt and placed it on the head of each one of them. Then, he went out to his friend Abu Bakr Al-Siddiq, where the Prophet had prepared his stuff with Abu Bakr in order to get out of Mecca. Then they emigrated and their situation was as Allah told and as was mentioned in the biography of Muhammad. Thus, Allah reminds the believers of what these criminals did, and that these are their deeds.

So, how can they not fight these! And the verses here in the Surah of Al-Anfal, starting with Allah's saying, "O believers! Obey Allah and His Messenger and do not turn away from him while you hear ˙his call" [Al-Anfal:20], "Do not

be like those who say, "We hear," but in fact they are not listening" [Al-Anfal:21], "Indeed, the worst of all beings in the sight of Allah are the ˹wilfully˺ deaf and dumb, who do not understand" [Al-Anfal:22], "Had Allah known any goodness in them, He would have certainly made them hear. ˹But˺ even if He had made them hear, they would have surely turned away heedlessly" [Al-Anfal:23], "O believers! Respond to Allah and His Messenger when he calls you to that which gives you life... " [Al-Anfal:24], which is fighting. "...and know that Allah stands between a person and their heart, and that to Him you will all be gathered" [Al-Anfal:24], "Beware of a trial". Demonstrating that they must fight, and among the other things that Allah has urged the believers to fight with is a demonstration that those who are fought deserve this fight for they are criminals. "And (remember) when the disbelievers were plotting against you to hold you (in detention) or to kill you or to expel you. And they were plotting and Allah was plotting, and Allah is the best of those who plot" [Al-Anfal:30], Allah says, here, that they plotted. He says, "they were plotting". They plotted to kill the Prophet ﷺ, "They were plotting". This is their constant act, and that this is not the end of their deception for this is a continuous matter that is why the statement of this matter came in the present tense. "They were plotting".

Then Allah says, "and Allah was plotting", to abolish their plotting for Allah is the One Who knows what these people are preparing for and their deception. Yet, Allah will not allow this to happen because this is His Messenger ﷺ. "and Allah was plotting", He will abolish their plotting with His act and His management. "and Allah is the best of those who plot", Allah, " is the best of those who plot", because the deception of Allah is true; it is an attribute of virtue and goodness, and one of the sublime attributes of the Lord. That is plotting against criminals, nullifying their plotting, and turning the matter over them is right and good. Further, the actions of Allah are all good, and it is all right. "and Allah is the best of those who plot", their plotting is bad, yet, Allah nullifies their

plotting through His great management. Notice the management of Allah when they wanted to kill the Prophet ﷺ, yet, Allah got him out from behind them without being touched. Then, Allah created for him the strong, good bond that supported and triumphed him and rose with him. Then, within only eight years, the Prophet ﷺ entered Mecca as a conqueror and victorious. Further, all of those who fought him, and stood against him, Allah either eradicated them, as He did in Badr after only a year. Allah eradicated in Badr their chiefs including those who attended that session in Dar al-Nadwa, participated in this plotting, and got engaged in the attempt of killing the Prophet ﷺ. However, two years ago, Allah had killed them all in Badr. After that, Allah enabled His Messenger until he entered Mecca victoriously after eight years, and everyone complied with him. "...And they were plotting and Allah was plotting, and Allah is the best of those who plot" [Al-Anfal:30].

Then, Allah showed that from their criminal characteristics is their arrogance over Allah by which they deserve the exhortation of Allah directed to the believers to fight them, He says, "Whenever Our revelations are recited to them, they challenge ˹you˺, "We have already heard ˹the recitation˺. If we wanted, we could have easily produced something similar. This ˹Quran˺ is nothing but ancient fables!" [Al-Anfal:31]. Notice their arrogance and their superiority over the verses of Allah, "Whenever Our revelations are recited to them", "recited ", read, "to them", over these disbelievers, "Our revelations". Allah says, "Our revelations", meaning that it is Allah's verses. Whose verses? The verses of the Lord, the God, the Creator of the heavens and the earth, and their Creator. Read it to them, yet, they said, "We have already heard", with all of this arrogance and superiority. "We have already heard", that is we heard these words. "If we wanted, we could have easily produced something similar", if we wanted to come up with words like these, we would have done so. While they are arrogant, liars, and criminals because this Qur’an has challenged them to come up with a surah

(chapter) like it, rather, a fabricated chapter that they produce out of lies and formulate it in terms of critical formulation to be like these words revealed by Allah. "...Produce ten fabricated sûrahs like it and seek help from whoever you can—other than Allah—if what you say is true!" [Hud: 13], but their tongues were unable to do so, likewise, their masters and knowledgeable ones were unable to come up with a surah like the Surahs of the Qur'an. They say this here out of arrogance and superiority, and that these words are based on ancient fables, so we can say words like this. "Whenever Our revelations are recited to them, they challenge ˹you˺, "We have already heard ˹the recitation˺. If we wanted, we could have easily produced something similar. This ˹Quran˺ is nothing but ancient .fables!" [Al-Anfal:31]

"This is", with the restriction, that this Quran is not but, " ancient fables!", Fables are the plural of a fable, and the fable is from writing. That the ancient ones wrote it, the ancient ones who preceded you wrote it. He did not say those ancient ones whom the Prophet took these words from, as it is only lying. Lying and slandering, and casting speech out of their assumptions. They opposed whom in this? The Lord, the God and the words of Allah. So, the case is that these criminals are arrogant in criminality, and fighting them is the right thing to do. Therefore, Allah incites people of faith to fight them, and He says that those deserve to be fought, for listen what they say, "Whenever Our revelations are recited to them, they challenge ˹you˺, "We have already heard ˹the recitation˺. If we wanted, we could have easily produced something similar. This ˹Quran˺ is nothing but ancient fables!", [Al-Anfal:31], another crime, "And ˹remember˺ when they prayed, "O Allah! If this is indeed the truth from You, then rain down stones upon us from the sky or overcome us with a painful punishment" [Al-Anfal:32], notice the transgression in criminality in that they will not accept this religion, even if it is from Allah as the Prophet mentioned. They say, we will not accept it, rather, death is better for us than accepting this religion and submitting

to it. "When they prayed", calling Allah, "O Allah! If this is indeed the truth from You", "O Allah!", this is their call; Quraish said O Allah! Referring to God. "If this is indeed the truth from You", they should have said guide us, lead us, and make us embrace it if it is " indeed the truth from You". Yet, they said, "...then rain down stones upon us from the sky or overcome us with a painful punishment" [Al-Anfal:32], there is no crime greater than this, and no transgression greater than this. Even if they realized that this is the truth from Allah, they do not want it and will not accept it. Further, their destruction in the way they asked for is better to them and closer to them than being guided to this path, and walking in it.

"And ˹remember˺ when they prayed, "O Allah! If this is indeed the truth from You, then rain down stones upon us from the sky..." [Al-Anfal:32], note the form of torment that they have chosen and suggested for themselves. They did not only suggest it, rather, they called Allah to descend it on them. "...then rain down stones upon us from the sky or overcome us with a painful punishment" [Al-Anfal:32], that is from You. So, what is expected from such people? No good is expected from them, and they will not accept this religion no matter what. They hate it, not a hatred similar to the hatred of dying, rather, death is better for them than following this religion and embracing it, even if they are certain that it is from Allah. Allah, the Lord, which there is no God but He, says, "But Allah would never punish them while you ˹O Prophet˺ were in their midst. Nor would He ever punish them if they prayed for forgiveness." [Al-Anfal:33], a kind speech to the Prophet ﷺ. As if Allah says, those who cursed and assaulted Me and challenged Me in that way, yet, as an honor to you, O Prophet, so that your heart is not split, and so that you do not grieve with great sadness, I will not punish them while you are in their midst. " while you ˹O Prophet˺ were in their midst", Allah says, "But Allah would never punish them while you ˹O Prophet˺ were in their midst", honoring the Prophet ﷺ. If Allah wants good for people, He will not torment them

while their Prophet is present, and looking at them, thus, He would grant them time. "But Allah would never punish them while you ˹O Prophet˺ were in their midst", as long as you are in their midst and alive, then Allah will not eradicate them with torment, and this is from the mercy that Allah attached to this noble Prophet. "We have sent you ˹O Prophet˺ only as a mercy for the whole world" [Al-Anbya:107], from the mercy of Allah accompanying this prophet is the mercy of the Prophet for those who follow him, and also for those who disobey him. Allah showed mercy for those who disobeyed the Prophet ﷺ by not hastening their torment in this world with the obligations of that from their criminality, their stubbornness, their disbelief, and their arrogance. That is the request of superiority over the command of Allah in this way. "But Allah would never punish them while you ˹O Prophet˺ were in their midst", a kind speech from Allah to the Prophet ﷺ. "...Nor would He ever punish them if they prayed for forgiveness" [Al-Anfal:33], honoring this nation as well. As long as there is in this nation ones who seek forgiveness from Allah and believe in Allah, Allah will not hasten the torment of the disbelievers from this nation, the nation of Muhammad, the nation of the guidance. Rather, Allah delays their eradication. "...Nor would He ever punish them if they prayed for forgiveness" [Al-Anfal:33], "if they prayed for forgiveness", as long as there are among them people who seek forgiveness from Allah, then, Allah will not punish them.

Then, Allah says, "And why should Allah not punish them while they hinder pilgrims from the Sacred Mosque, claiming to be its rightful guardians? None has the right to guardianship except those mindful ˹of Allah˺, but most pagans do not know" [Al-Anfal:34], then He tells that tormenting them is right, and if Allah had sent torment to them, now, in this world, He would not have been unjust to them for it is right. "And why should Allah not punish them", do they have, or did they preserve anything from the manners, religion, or dignity with which they are entitled to be given time by Allah. No, rather, they are preventing

people from the House of Allah. "And why should Allah not punish them while they hinder pilgrims from the Sacred Mosque, claiming to be its rightful guardians..." [Al-Anfal:34], "while they hinder", hindering is preventing and pushing away. "while they hinder", people. "pilgrims from the Sacred Mosque", the House of Allah. It is called the Sacred Mosque because Allah forbade a lot of things in it that are permitted in other places. "the Sacred House", the land of Mecca, where Allah forbade hunting, forbad demanding blood, forbad taking what is found and forbad cutting its trees. Its land is safe and its prey is safe. Whoever enters it is safe for it is Sacred, Allah made it Sacred. "the Sacred Mosque", He says, "claiming to be its rightful guardians", these disbelievers are not its guardians, even if they claim that they are its guardians, and the people of the House of God, and that they are the Hums who were Quraysh, and they are the people of the House of God, and they are the ones in charge over it. However, they show pride for serving Al-Ka'ba, taking care of its veil, and providing water for its pilgrims. "He says, "claiming to be its rightful guardians", they are not His guardians. "...None has the right to guardianship except those mindful ˹of Allah˺, but most pagans do not know" [Al-Anfal:34], the guardians of the Sacred House whom are His guardians in reality are the "mindful ", those who fear Allah and fulfill the right of this fear. They are the ones who believe in Allah and follow His commands. This is the meaning of being mindful. "but most pagans do not know", but most of these people do not know. They think while they are disbelieving and stubborn that they are the guardians of this House. While they have filled it with polytheism and idols, and worshipping other than Allah and have turned away his people from it. His people refer to the first of whom is the Prophet ﷺ as well as the believers with him. The Prophet ﷺ came to make this House his qibla, and venerate this House, the House of Allah. In addition, the prophet came to it to do the prayer that Allah loves to be prayed for him, and to perform the pilgrimage for Him which Allah stated and to do the worship He desires. Thus, the Prophet came to this House, so he and the believers are its

people while the disbelievers are not, for they defiled it with all kinds of defilement. ."but most pagans do not know"

Then, Allah says, "Their prayer at the Sacred House was nothing but whistling and clapping. So taste the punishment for your disbelief" [Al-Anfal:35], "Their prayer at the Sacred House was nothing but", this prayer at the Sacred House; this House was made to pray in. So, this is the purpose of making this House, notice how their prayer in it was. It was "whistling and clapping", whistling is the sound of cats, and those used to produce a sound similar to Al-Muka', which is whistling. Likewise, clapping refers to hand clapping, so, whenever they walk around the House they whistle with their mouths and clap with their hands. Therefore, this is their prayer and this is their circumambulation. This is their prayer on the House, the prayer of the polytheists. "heir prayer at the Sacred House was nothing but whistling and clapping", He says, "...So taste the punishment for your disbelief" [Al-Anfal:35] the torment of Badr, "So taste the punishment", suffer from it. "for your disbelief", due to your infidelity. That is Allah made you suffer what you suffered in Badr of killing your chiefs, getting captured, and getting ashamed and humiliated out of this great defeat. Allah managed this to them due to their criminality. Also, they are not the people of the Sacred House, rather, they are the ones who rebelled against the House of Allah. He says, "So taste the punishment", the torment of Badr, "for your disbelief", that is O disbelievers.

يقول الله ﷻ: {إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ لِيَصُدُّوا عَنْ سَبِيلِ اللَّهِ فَسَيُنفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ وَالَّذِينَ كَفَرُوا إِلَى جَهَنَّمَ يُحْشَرُونَ}[الأنفال:36], {لِيَمِيزَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ وَيَجْعَلَ الْخَبِيثَ بَعْضَهُ عَلَى بَعْضٍ فَيَرْكُمَهُ جَمِيعًا فَيَجْعَلَهُ فِي جَهَنَّمَ أُوْلَئِكَ هُمُ الْخَاسِرُونَ}[الأنفال:37], {قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنتَهُوا يُغْفَرْ لَهُمْ مَا قَدْ سَلَفَ وَإِنْ يَعُودُوا فَقَدْ مَضَتْ سُنَّةُ الأَوَّلِينَ}[الأنفال:38], {وَقَاتِلُوهُمْ حَتَّى لا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ فَإِنِ انتَهَوْا فَإِنَّ اللَّهَ بِمَا يَعْمَلُونَ بَصِيرٌ}[الأنفال:39], {وَإِنْ تَوَلَّوْا فَاعْلَمُوا أَنَّ اللَّهَ مَوْلاكُمْ نِعْمَ الْمَوْلَى وَنِعْمَ النَّصِيرُ}[الأنفال:40]

says, "Surely the disbelievers spend their wealth to hinder others ﷻ Allah .from the Path of Allah. They will continue to spend to the point of regretThen they will be defeated and the disbelievers will be driven into Hell" [Al-Anfal:36], "so Allah may separate the evil from the good. He will pile up the evil ones all together and then cast them into Hell. They are the ˹true˺ losers" [Al-Anfal:37], "Tell the disbelievers that if they desist, their past will be forgiven. But if they persist, then they have an example in those destroyed before them" [Al-Anfal:38], "Fight against them until there is no more persecution—and ˹your˺ devotion will be entirely to Allah. But if they desist, then surely Allah is All-Seeing of what they do", [Al-Anfal:39], "And if they do not comply, then know that Allah is your Protector. What an excellent Protector, and what an excellent Helper!" [Al-Anfal:40].

These verses came at the end of this section of the Surah, in which there was a call to the believers urging them to fight the disbelievers and to continue this fight. In addition to showing the despicable and vile criminal characteristics that these disbelievers have, to demonstrate that what the disbelievers encountered in Bader, from what Allah made to them, is not what they deserve, and that they deserved this. And among other things, turning others away from this House. "Their prayer at the Sacred House was nothing but whistling and clapping. So taste the punishment for your disbelief" [Al-Anfal: 35], the torment of Badr. Then, Allah talks about the future truth, and how the matter would be. Allah says, "Surely the disbelievers spend their wealth to hinder others from the Path of Allah. They will continue to spend to the point of regret. Then they will be defeated and the disbelievers will be driven into Hell" [Al-Anfal:36], this is a divine judgment, the judgment of Allah which He has ruled with and informs His servants about. "Surely the disbelievers", a confirmation from Allah. "Surely the disbelievers", these and others; everyone who has this characteristic of disbelief and the reality of disbelief is rejecting the truth and covering it after being

presented, that is, getting informed about it. For the reality of disbelief is covering faith; they knew faith, but they did not want it, so they covered it, turned it, and denied the one who came with it. They denied what the Prophet ﷺ came with and said that this information is a lie. "Surely the disbelievers spend their wealth to hinder others from the Path of Allah", they pay their money in order to turn away from the path of Allah, this is what they want. They spent their money in the war against the Prophet ﷺ, even though money is the companion of the soul; money is the companion of their souls yet they spent it. So, see their steadfastness on their religion, their love for it for they spent their money for it.

Surely the disbelievers spend their wealth to hinder others from the Path" of Allah", preventing people from this religion and from the path of Allah and the Messenger of ,ﷺ from the one who came calling for this path, Muhammad .GodHe says, "They will continue to spend", Allah destined for them to spend this money. "to the point of regret", this money will bring them regret in this world and in the Hereafter. Regret in this world for it is wasted and does not achieve the purpose for which they spent it, and it will become their defeat. They regret that they have spent what they did in this way while their goal has not been achieved. hey will continue to spend to the point of regret. Then they will be defeated", the believers will defeat them so that they will regret spending the money to defeat this religion. "...and the disbelievers will be driven into Hell" [Al-Anfal: 36], this is their loss in this worldly life and in the Hereafter, Allah says, "and the disbelievers", to include all those who have this attribute. " into Hell they will be driven", not into any other. And driven means to be herded On the Day of Resurrection. They will be driven to Hell. (In the Arabic translation of the Qur'an) Hell was preceded, Allah did not say "They will be driven to Hell", rather, He says, "To Hell they will be driven" to show that they will not be driven but to Hell, God forbids. He says, so Allah may separate the evil from the good", to separate is to distinguish; to distinguish this from that. In the sense that if a

distinction is made between the two types, and this is on one side, and that on another side, these would be separated. "so Allah may separate the evil from the good", disbelief is evil because it is defiled and filthy to the heart and to the body. It is an evil belief to think that Allah has a peer, a partner, a similar and that there is a god besides Him. If you worship someone who did not create you, did not provide you, did not benefit you, and did not harm you, nor any of this is in his hand, and you leave and do not worship your true God, your Master. The true God Who created you, formed you, established you, made you right, and provided you. Further, you left the worship of the true God, Who has all the grace over you, to Whom your life and death belong, and from Whom is your provision, in addition to all of your affairs. Moreover, He Who has what you fear, and He who has what you love. He has what you fear, He has a Fire in which disbelievers get tormented, and He has what you love, His paradise and His pleasure. Furthermore, this is the One Who possesses your benefit and harm, yet, you leave Him and worship others, this is the greatest evil ever, and there is nothing impure like polytheism.

"Instead of Allah, they only invoke female gods1 and they ˹actually˺ invoke none but a rebellious Satan" [An-Nisa:117], "cursed by Allah—who said, “I will surely take hold of a certain number of Your servants" [An-Nisa:118], "I will certainly mislead them and delude them with empty hopes. Also, I will order them and they will slit the ears of cattle1 and alter Allah’s creation..." [An: Nisa:119], Satan, the enemy, is being followed. Man is the one who follows him, walks with him, loves him, and leaves the path of the Lord, the God, the Creator, the Provider, the Giver, the One Who gives life and causes death, and the One in charge of everything. So, disbelief is evil. Besides the attributes of this disbelief which reflect upon it, the disbelievers permitted for themselves what Allah has forbidden, and they forbid what Allah has permitted, which, after that, generates a long path of malice. On the other hand, faith is good because the believer is

good, for he confessed first, and believed in his God, his Lord, his Master, and his Creator, in whose hands the whole matter is. And he was righteous to the command of Allah which is all good. "Indeed, Allah commands justice, grace, as well as courtesy to close relatives. He forbids indecency, wickedness, and aggression. He instructs you so perhaps you will be mindful" [An-Nahl:90], everything that Allah has commanded is good for everyone with a reasonable mind and wisdom. Further, everything that Allah forbids is evil, nothing of good was made forbidden by Allah, rather, it is all evil. So, this is the path of the good, the path of religion, the straight path which is the path of the good ones. So, Allah says that this is His judgment. "so Allah may separate the evil from the good", in the hereafter, all the evil ones will be on one side, and all the good ones will be on the other side, He says, "He will pile up the evil ones all together", all of the evil ones will be gathered by Allah Who will pile them one over the other. "all together", "all together", that is, He makes it as rubble, a layer upon another from this rubble "and then cast them into Hell", casting is putting. Allah casts all of this malice since the beginning of this human and until it ends, Allah gathers it all together. "cast them into Hell", casting means demolition. His destiny will be destruction, and his fate will be the fate of the matter that is dispensable and the unwanted. Further, he shall be piled and gathered in Hell. Hell is a pit, a deep well in which the cohorts of these evil people shall be cast, a cohort after another.

"So Allah may separate the evil from the good. He will pile up the evil ones all together and then cast them into Hell. They are the ˹true˺ losers", "They ", referring to them using a distant pronoun (in the Arabic translation of the Qur'an). "they are the ˹true˺ losers", using a noun clause which indicates affirmation of the news. "are the ˹true˺ losers", as if there is no loss but the loss of these. This is the real loss. Because whoever is with these ones has lost everything. First of all, there is no money, no family, no house, no children. There is nothing of this, no friends, no mates, nothing. He has no guardian; then himself, he loses himself for

he sent it to this place and came with it to Hell due to his deeds, his wrongdoing, and his disbelief. All of these are the reason he was brought to this place. Further, in this place, he will not die nor will he live. He will not die a death with which he rests, so that this Fire will burn him that he dies. No. Nor will he live a useful life with some rest, security, and tranquility. There is no water to drink, a nap, nor sleep. No, rather, a constant torment that increases continuously. "When they cry for aid, they will be aided with water like molten metal, which will burn ˹their˺ faces", if they cry for aid after distress and severe pain, and what they are in, he will be aided by increasing the suffering. "they will be aided with water like molten metal", molten metal is any melted metal. The Arabs call every melted metal molten metal. So, melted lead, melted iron, melted copper all are molten metal. This metal, when melted, would not be as thin as water, rather, it would be a very thick liquid. This is metal, further, Allah says that the water they drink is as thick as molten metal, so thick. "water like molten metal, which will burn ˹their˺ faces", it does not burn the stomachs, or the lips, no, the faces. If it gets close to the face, the face gets burnt. The scalp of his head will fall into this water, God forbids, due to its extreme heat. He says, "...What a horrible drink! And what a terrible place to rest!" [Al: Kahf:29], a bad resting place for it is not a place for rest, rather, it is more torment -God forbids-. He says, "They are the ˹true˺ losers", these are the losers, so, the disbeliever is a loser in this worldly life and in the Hereafter. He fights Islam, but the war against Islam will end with his defeat. He wastes his money for that, then he will be defeated. As a result, he loses in the worldly life and in the Hereafter. "so Allah may separate the evil from the good. He will pile up the evil ones all together and then cast them into Hell. They are .the ˹true˺ losers" [Al-Anfal:37]

Then, a last call to the disbelievers, "Tell the disbelievers that if they desist, their past will be forgiven. But if they persist, then they have an example in those destroyed before them" [Al-Anfal:38]. "Tell", Allah made this call to the

disbelievers through the Prophet Muhammad. Tell them, and that is to be said by the Prophet ﷺ, and to be read to them. "Tell the disbelievers that if they desist", from the war against God and His Messenger. "their past will be forgiven", the previous criminality; their incite, spending and striving in the war against the Prophet ﷺ. Allah forgives all of this; Islam demolishes what preceded it, all of what preceded of criminality of the disbeliever. Thus, whoever comes and embraces Islam, Allah will demolish all that preceded it. "Tell the disbelievers that if they desist", about infidelity and the war against Allah and His Messenger "their past will be forgiven", When Amr ibn al-Aas - may God be pleased with him - came to pledge allegiance to the Prophet ﷺ in the seventh year of the Prophet's migration, after Al-Hudaybiyah. Al-Hudaybiyah was in the sixth year and, after that, it was in the seventh year in which the make-up 'Umrah took place. In the truce period, many of the Qurayshi heads embraced Islam, including Amr ibn al-Aas, may God be pleased with him, who said, when I came to the Prophet ﷺ to pledge allegiance to Islam, I said to him, O Messenger of God, stretch out your hand to your allegiance. So, the Messenger of God stretched out his hand, yet, I clenched my hand. He said, what is the matter with you, O 'Amr? " I said, "O Messenger of God, I want to make a condition. He said I have a condition, the prophet said, what condition do you make? I said, I should receive forgiveness. So, the Prophet said to me, "Do you not know, O 'Amr, that Islam demolishes what preceded it, that the Hijra demolishes what preceded it, and the Pilgrimage demolishes what preceded it?", He said to him, did not you know that if a person embraces Islam, Islam demolishes what preceded. Demolishing is cutting from the origin. That is, what came before it will be cut. So, all previous acts of disbelief will be rooted up from its origin. Allah cuts it off from upon this believer. It is like, if he embraces Islam today, it is as if he was born now, like the day his mother gave birth to him. However, migration demolishes what preceded it, and Hajj demolishes what preceded it. This is considered to be a mercy from Allah. Further, Amr said so because he and others committed things previously,

among which is the war against Allah and His Messenger, and the war against Islam, besides standing with the disbelievers for all these long years. Therefore, he was afraid that he would embrace Islam, and upon him this great load due to the war against the Prophet ﷺ in disbelief before this. He said: I have a condition, O Messenger of God, I have a condition to be forgiven. The Prophet said to him "that Islam demolishes what preceded it", "But if they persist", that is for fighting the Prophet, and turning against him "...then they have an example in those destroyed before them" [Al-Anfal:38], that is let them learn from the previous examples.

"...then they have an example in those destroyed before them" [Al-Anfal:38], the Sunnah of Allah; His way in dealing with them "those destroyed before them", that is from them; in Bader, Allah killed them, as well as in, "those destroyed before them", before this, those who opposed the Messengers and fought them, what did Allah do to them? Allah destroyed them. There are no people from the previous people who opposed their Messenger, disbelieved him, and challenged him except were uprooted by Allah. For instance, the people of Nuh, who were drowned by Allah, and none of them remained. Thus, Allah accomplished what Nuh prayed to Him for, "...My Lord! Do not leave a single disbeliever on earth" [Nuh:26], any inhabitant. "For if You spare ˹any of˺ them, they will certainly mislead Your servants, and give birth only to ˹wicked˺ sinners, staunch disbelievers" [Nuh:27], Allah eradicated them from the earth, as well as Ad whom Allah eradicated, and Thamud, likewise, after them. Allah says, "And He destroyed the first ˹people of˺ ʼÂd" [An-Najm:50], "and ˹then˺ Thamûd,1 sparing no one" [An-Najm:51], "And before ˹that He destroyed˺ the people of Noah, who were truly far worse in wrongdoing and transgression" [An-Najm:52], "And ˹it was˺ He ˹Who˺ turned the cities ˹of Sodom and Gomorrah˺ upside down" [An-Najm:53], "How overwhelming was what covered ˹them˺!" [An-Najm:54], "the Ruined Cities", the cities of Lot, "brought down", it was turned over the

heads of its owners. "Now, which of your Lord's favours will you dispute?" [An-Najm:55], "This ˹Prophet˺ is a warner like earlier ones" [An-Najm:56]. So, Allah says to them, "...then they have an example in those destroyed before them" [Al-Anfal:38], that is, learn from what Allah made to the previous ones "those destroyed before them", before you from the disbelievers, look what Allah did to them.

Then Allah directed the speech to the people of faith, He says, "Fight against them until there is no more persecution", "Fight against them", that is, O believers, Allah assigned the believers with this mission which is fighting the disbelievers, not because Allah is incapable of fighting them, or that He is seeking help from the believers against the disbelievers, No. "Had Allah willed, He ˹Himself˺ could have inflicted punishment on them. But He does ˹this only to˺ test some of you by means of others", so, this is a mission assigned to the people of faith. He says, "fight against them", O believers fight those disbelievers. "until there is no more persecution", the extent at which the fight ends. "until there is no more persecution", the persecution has two interpretation; first of which is polytheism, for polytheism is persecution so that there is no more obvious and superior polytheism, "Fight against them until there is no more persecution—and ˹your˺ devotion will be entirely to Allah", the other interpretation is, "until there is no more persecution" for a believer, any believer is tortured and gets persecuted about his religion until he returns from Islam to infidelity. "Fight against them until there is no more persecution", that is, so that a disbeliever does not have the power, authority, and force, to stray others from the path of God and tempt people of faith against embracing the religion. "and ˹your˺ devotion will be entirely to Allah", religion is submission; so that the submission of everyone is to God, the Lord of the worlds. Thus, this is the extent to which Allah has commanded people of faith to fight in order to reach. "Fight against them until there is no more persecution—and ˹your˺ devotion will be entirely to Allah", and this matter is

concerned with fight in the sense of attacking. That is, seek the disbelievers wherever they are, even in the most extreme of the earth so that there will be no apparent, and superior polytheism remains on the earth. We say apparent and superior polytheism for it is already in His knowledge that the disbelievers will keep on fighting the People of the Book "...until they pay the tax, willingly submitting, fully humbled" [At-Tawbah:29], even if they remain on their faith, fighting is still required so that no believer gets persecuted against his religion. "Fight against them until there is no more persecution—and ˹your˺ devotion will be entirely to Allah", religion is the submission of all servants to Allah. Allah says, "... But if they desist, then surely Allah is All-Seeing of what they do" [Al-Anfal:39], "But if they desist", the disbelievers from persecuting the believers from their religion. "then surely Allah is All-Seeing of what they do", Allah is All-Seeing of what they do. "if they desist", that is from infidelity, then Allah, "All-Seeing of what they do", All-Knowing of what they do and will judge each person for his deeds. "And if they do not comply", if they did not accept this warning from Allah. This is a warning and a threat from Allah, this is a message to the disbelievers; Allah sends them this message in which He warns them.

"Tell the disbelievers that if they desist, their past will be forgiven..." [Al-Anfal:38], this is His call that all of your previous criminal deeds will be forgiven. "...But if they persist, then they have an example in those destroyed before them" [Al-Anfal:38], beware, if you continue, there will be a punishment, and remember the ones that preceded you. "Fight against them until there is no more persecution—and ˹your˺ devotion will be entirely to Allah" [Al-Anfal:39], "And if they do not comply, then know that Allah is your Protector..." [Al-Anfal:40], "And if they do not comply", from hearing the command of Allah and from obeying Him. "then know", O believers, "that Allah is your Protector", the greatest preach, the greatest power, Allah, Whom there is no god but He, the Lord of heavens and earth is "your Protector", O believers; the Protector the Helper,

your Helper Who is with you. know that Allah is your Protector". Then, Allah says, "...What an excellent Protector, and what an excellent Helper!", [Al-Anfal:40], there is no protector like Allah. "What an excellent Protector", for all the matter is in His hands, and to Him the whole matter returns. He is the Strong, He is the Mighty, He is the Victor who is not overpowered by anyone. He who has the destiny of creation, Who is Aware of the secrets of souls, and what the disbelievers manage. So, if you are under the protection of Allah, then, there is no guardianship better than Him, and there is no force in the universe as that of God; it cannot be like the power of the Lord. "And if they do not comply, then know that Allah is your Protector. What an excellent Protector", "What an excellent Protector", for praise, there is no protector like Allah. ``and what an excellent Helper!" Allah is an excellent Helper; He is the Helper Whon none helps His followers like Allah.

With this, this very great section of the Surah ends with this warning to the disbelievers. Then, with this divine command for the people of faith to fulfill the duty of jihad to achieve this purpose. The purpose is hard to attain, but in the religion of Allah, it is not and it was attained. The believers did this until the whole religion spread in the land known in their time. Then, a new section begins in the Surah, in which the rulings are explained. Further, it includes a response to what is mentioned at the beginning of the Surah. "They ask you ˹O Prophet˺ regarding the spoils of war. Say, “Their distribution is decided by Allah and His Messenger. So be mindful of Allah, settle your affairs, and obey Allah and His Messenger if you are ˹true˺ believers" [Al-Anfal:1]. Here, in this verse, comes the division of these spoils; how these spoils are divided. After Allah made it clear at the beginning of this Surah that this matter is His, and that it is not suggested by anyone. The young men say, we fought then it is ours, and the elders say we were with the Prophet or we were guarding him, so it is ours. The matter here, the ruling on this spoil is due to Allah.

يقول الله ﷻ: {وَاعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَأَنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ إِنْ كُنتُمْ آمَنْتُمْ بِاللَّهِ وَمَا أَنزَلْنَا عَلَى عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ الْتَقَى الْجَمْعَانِ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ}[الأنفال:41], {إِذْ أَنْتُمْ بِالْعُدْوَةِ الدُّنْيَا وَهُمْ بِالْعُدْوَةِ الْقُصْوَى وَالرَّكْبُ أَسْفَلَ مِنْكُمْ وَلَوْ تَوَاعَدتُّمْ لاخْتَلَفْتُمْ فِي الْمِيعَادِ وَلَكِنْ لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا لِيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ وَيَحْيَا مَنْ حَيَّ عَنْ بَيِّنَةٍ وَإِنَّ اللَّهَ لَسَمِيعٌ عَلِيمٌ}[الأنفال:42]

says, "Know that whatever spoils you take, one-fifth is for Allah ﷻ Allah ,and the Messenger, his close relatives, orphans, the poor, and ˹needy˺ travellers if you ˹truly˺ believe in Allah and what We revealed to Our servant on that .˹decisive day when the two armies met ˹at BadrAnd Allah is Most Capable of everything" [Al-Anfal:41], "˹Remember˺ when you were on the near side of the valley, your enemy on the far side, and the caravan was below you. Even if the two armies had made an appointment ˹to meet˺, both would have certainly missed it. Still it transpired so Allah may establish what He had destined—that those who were to perish and those who were to survive might do so after the truth had been made clear to both. Surely Allah is All-Hearing, All-Knowing"[Al-Anfal:42], Allah informs His believing servants that what they get as a spoil from the disbelievers should be divided according to this manner. "Know ", O believers. Yet, this knowledge is not for the sake of knowing only for it is an obligation from Allah, a written and a divine law. "Know that whatever spoils you take", anything you get as a spoil. Taking a spoil means getting benefited from the disbelievers in any permissible form of getting benefit. "One-fifth is for Allah and the Messenger, his close relatives, orphans, the poor, and ˹needy˺ travelers". "One-fifth is for Allah", Allah is free of need. Yet, He honored this fifth, the one fifth of the spoil, which indicates that the spoil will be divided into two parts. The one fifth, and this is the share which will be spent, and the other four shares beside the one fifth, which are the four fifths, are due to the ones who got the spoil as is stated in "Know that whatever spoils you take", so, He referred the spoil to the fighters. "one-fifth is for Allah", the one fifth is due to the five mentioned people.

Allah honored this share by naming it as His share, He says, "for Allah", not any part. Rather, this one fifth is due to Allah as if it is the Zakat of this matter or this spoil, or it is the right of Allah in the spoil. As for to whom it is spent, He says, "the Messenger, his close relatives, orphans, the poor, and ˹needy˺ travelers", five benefiters, to the Prophet ﷺ. Allah made one fifth of this one fifth to the Prophet ﷺ, or these five benefiters share this one fifth. Many scholars said that it is not a condition to divide this one fifth equally between these five, rather, according to the needs of each one of them. For example, if the Prophet was not in need, he used to make his share of the spoils for the sake of Allah after he took the expense of his wives for a whole year. "the Messenger, his close relatives", which are the relatives of the Prophet ﷺ, whom Allah honored and gave a share from this one fifth. This is because Allah prevented them from taking money from charity and Zakat because charity and Zakat are related to stretching out the hand and humiliation, as the giver is better than the receiver. Allah did not want the hands of the Prophet's relatives to be from the receivers that is why He did not make charity and Zakat lawful for them. Rather, He made them a share from this honorable money, the spoil's money. Further, the Prophet's relatives whom have a one fifth from this one fifth are Banu Hashem and Banu Al-Muttalib whom, in the ignorance era and after Islam, did not leave the Prophet. In the ignorance era, Banu Hashem and Banu Al-Muttalib were one, however, when Allah honored His Prophet with His message and sent him to people, all of Banu Hashem were with him, even those who disbelieved; those who believed as well as who did not were supporting him. Likewise, Banu Muttalib. The Prophet said, Banu Al-Muttalib and us were never separated, not in the ignorant era nor in Islam. Thus, these are his close relatives whom charity is not allowed for and whom Allah made a share from the one fifth. "his close relatives, orphans", every orphan. An orphan is the one whose dad died before puberty. So, Allah made this share for Muslim orphans; females and males. "the poor", all poor ones. The poor are the ones who cannot find a person to help him or remember him with charity. As he

was described in the Hadith that he is the one in need, and he is usually not noticed because he does not beg people persistently. So, Allah made him one fifth from the one fifth. "needy travelers"; who is stranded far from his homeland, away from his family, and he has no money to spend. This one is called Ibn Al-Sabeel ('needy' traveler) from Al-sabeel or Al-Tareeq (road). So, this traveler who ran out of money and became in need, Allah made him a fifth of the fifth. So, this one fifth of the spoils will be divided into five shares; to the Messenger ﷺ, "his close relatives, orphans, the poor, and ˹needy˺ travellers". As for the four remaining shares of the spoil, it is distributed between the fighters and the warriors. And the Prophet ﷺ used to give the shares equally; for example, he who fights on foot takes a share, and whoever fights on his horse, the horse takes a share and the fighter takes a share, and sometimes he used to give the horse two shares, and the fighter one share. He says, "if you ˹truly˺ believe in Allah and what We revealed to Our servant on that decisive day when the two armies met", know this, abide and implement it, and He made it clear that this is a condition on their faith. He says, "if you ˹truly˺ believe", a conditional clause. "if you ˹truly˺ believe in Allah", that do this. "and what We revealed to Our servant ", sent to the Prophet ﷺ which is the Qur'an. "on that decisive day", The decisive day is the Day of Badr. Allah called it decisive because, in it, Allah distinguished between truth and falsehood. He justified the right and made it apparent to everyone, and made the falsehood void, as Allah says, "to firmly establish the truth and wipe out falsehood—even to the dismay of the wicked" [Al-Anfal:8]. So, the victory that Allah gave for the few over the numerous is a proof due to different reasons. The common reason, and the common rules is that the many prevail over the few. Yet, when a weak few overcomes a strong multitude, then this is against the system of reasons and causes. Further, Allah broke the habit in this way to prove that Allah is with this group of believers. "on that decisive day when the two armies met", the two armies; the army of the Prophet ﷺ from the believers and the other army is Quraysh that gathered to fight the Prophet ﷺ. "...And Allah is Most Capable of

everything" [Al-Anfal:41], and Allah "Allah is Most Capable of everything", that is from His capability that He made victory for the few over the many, which is from His great power and that nothing can stop the power of Allah. And Allah..." .is Most Capable of everything" [Al-Anfal:41]

Allah reminds them that the matter of this conquest was according to His will and arrangement. He says, "˹Remember˺ when you were on the near side of the valley, your enemy on the far side, and the caravan was below you. Even if the two armies had made an appointment ˹to meet˺, both would have certainly missed it.1 Still it transpired so Allah may establish what He had destined—that those who were to perish and those who were to survive might do so after the truth had been made clear to both. Surely Allah is All-Hearing, All-Knowing" [Al-Anfal:42], this is a great demonstration of His power and His management in this conquest. "when you were", that is, remember, "when you were on the near side of the valley", the side refers to the side of the valley, and the valley is a stream of a torrent. Sometimes it hits a high place which makes it take a slope away from this high place. So, this side is the curve of the valley, and it is high; this is the side of the valley. "when you were on the near side of the valley", the near side which is the side in the direction of Medina. ,"your enemy on the far side", the far one, which is in the direction of Mecca. "when you were on the near side of the valley", the valley side from the near side towards Medina. "near side", the nearby. "your enemy on the far side", the far one. "and the caravan was below you", "the caravan", which is the caravan of Abi Sufyan, the caravan with which Abi Sufyan was "below you", that is because it was on a coast, towards the seacoast and went far from the road. That was the road, but he went far below them for this place is high, and that place over the seacoast is low, "and the caravan was below you". Allah says, "Even if the two armies had made an appointment ˹to meet˺, both would have certainly missed it.1 Still it transpired so Allah may establish what He had destined", that if you made an appointment to

meet for a war in this way, "both would have certainly missed it", either you would be a little late, they would be late, you would not settle in this place, or you would go somewhere else. Yet, Allah arranged this matter without any agreement between both of you, nor any organization of this matter by you. Allah destined and arranged this matter so that the meeting be in this way, in this place, at this time, and in this way that enabled Muslims after that to be victorious over their enemy. "Even if the two armies had made an appointment ˹to meet˺, both would have certainly missed it. Still it transpired so Allah may establish what He had destined", that is Allah had destined, destining is establishing and doing. "what He had destined", it must be done for its Allah's destiny and judgment to give His servant and Messenger ﷺ victory over those disbelievers. "so that those who perish would perish after seeing evident proof", Allah made and arranged this. "so that those who perish would perish", from people. "after seeing evident proof", so that the matter would be clarified to him, and it has been completely clear that the Prophet is right, that these are the people of Allah and they are His nation, and that these disbelievers are following other than His religion and creed. Then, he who perishes and dies after the occurrence of Bader, dies as a disbeliever. So, he dies after being assured of his disbelief which became apparent to him, that there is no suspicion in it, and there is no question of doubt within his heart. And whoever perishes after that, will die as a disbeliever. "after seeing evident proof, and those who survive would survive after seeing evident proof", those who survive would survive. "after seeing evident proof", surviving with faith and religion. So, he lives with an evident proof that this is the truth. As a result, the believer increases in his faith. Allah says, "...Surely Allah is All-Hearing, All-Knowing" [Al-Anfal:42], a confirmation of Allah that He is All-Hearing of His servants. "All-Knowing", of their situations. "...Surely Allah is All-Hearing, All-Knowing" [Al-Anfal:42], this indicates that every matter is under the sight of the Lord, and His knowledge, thus, nothing of the deeds of His creation is missed. This entails a warning and a threat to the disbelievers that

Allah knows their disbelief and stubbornness; it is under the hearing and the sight of Allah. As well as a statement to the believer that Allah is All-Hearing and All-Knowing of him, so he gets comfortable, for Allah knows, hears, and sees what he does of good deeds.

Then He also explained that from the management of Allah. Another thing from Allah's management in making victory for His believing servants, He says, "˹Remember, O Prophet,˺ when Allah showed them in your dream as few in number. Had He shown them to you as many, you ˹believers˺ would have certainly faltered and disputed in the matter. But Allah spared you ˹from that˺. Surely He knows best what is ˹hidden˺ in the heart" [Al-Anfal:43], "when Allah showed them in your dream as few in number", a divine vision of the Prophet ﷺ. Allah showed him that the disbelievers were few, He says, "Had He shown them to you as many", had Allah shown you in your dream that the disbelievers are many. "you ˹believers˺ would have certainly faltered and disputed in the matter", the Prophet ﷺ would have told his companions and said to them, the disbelievers are many and such-and-such. While you, compared to them, are few, this would have led some of the believers to avoid fighting, and fear facing their enemy in this way and, accordingly, failure and disagreement would have occurred. Yet, Allah showed His Prophet ﷺ that the disbelievers are few, and this what actually happened. Even if they were many compared to the number of the believers, they were still few, because as soon as they saw the believers, they fled away. So, the believers were as if they fought only a few. "when Allah showed them in your dream as few in number. Had He shown them to you as many, you ˹believers˺ would have certainly faltered and disputed in the matter..." [Al-Anfal:43], "and disputed in the matter", some of you say we fight them, and others say we do not fight them, or we postpone this, or we will do that later after we bring our brothers whom we left behind in Medina, as they are eager to fight with us. Let us become stronger than this, or so. Thus, disagreement would have occurred in the matter,

He says, "But Allah spared you", yet, Allah spared the believers this failure and this conflict when Allah showed His Prophet, Muhammad ﷺ, that the disbelievers were few and Allah gave him tidings that they will obtain victory. Like the Prophet ﷺ said, get up and be happy for Allah has promised me one of the two sects, and it was. "...But Allah spared you ˹from that˺. Surely He knows best what is ˹hidden˺ in the heart" [Al-Anfal:43], "Surely He", the Lord, the God, "knows best what is ˹hidden˺ in the heart", that He knows what is hidden within your hearts. Had He showed him in his dream that they were many, this conflict and disagreement that Allah talked about would have happened.

Then, Allah says, "Then when your armies met, Allah made them appear as few in your eyes, and made you appear as few in theirs..." [Al-Anfal:44], and this is made by Allah so that victory is fulfilled. "when", remember, "Then when your armies met, Allah made them appear as few in your eyes", Allah showed them, which now has become a visual vision; when the two groups met, the believers saw that the number of the disbelievers, which was three times greater than theirs, saw that they were few. So, it (the dream) became a visual vision, yet, they saw that there was little in front of them, thus, they were encouraged to fight and that they were victorious by God's will. He says, "and made you appear as few in theirs", likewise, when the disbelievers looked at the army of the Prophet ﷺ, they saw that they were few, so, they underestimated them, and they underestimated the matter, and were no longer prepared, serious, or firm in the matter. They found that the matter would not cost them much and that they were victorious over them. Thus, they were weakened and their resolve to fight did not increase, which was all by Allah's management "and made you appear as few in theirs", Allah says, "so Allah may establish what He had destined", the victory for the people of faith, this humiliating defeat and destruction for the disbelievers. "so Allah may establish what He had destined", and that is because Allah predestined it, so it must happen. "...so Allah may establish what He had destined"

[Al-Anfal:44], "And to Allah", not to anyone else, only to Allah. "matters will be returned", matters, all the matters of creation return to Allah for Allah is the Ruler of the matter, He is the One to Whom the whole matter is referred to, He is the Ruler in every dispute that occurs between His servants, and He is the final, decisive judge. In the end, all the affairs of the servants will be returned to Him on the Day of Resurrection. "And to Allah ˹all˺ matters will be returned ˹for judgment˺", action and judgment in the end. All the matters are returned to Allah and He is the Judge and the Ruler in it. All of this is a reminder from the Lord that He is the God Who arranged victory for them and led it to them in this way. Further, He took them step by step in this matter until the command of Allah that He destined, of supporting His servant and Messenger Muhammad and humiliate these disbelievers, is fulfilled.

Then, Allah directs the speech to the people of faith to get prepared for victory, He says, "O believers! When you face an enemy, stand firm and remember Allah often so you may triumph" [Al-Anfal:45], the verses move to talk about the causes of victory. Allah teaches His believing servants how to be victorious, what are the reasons that they must take to be victorious over their enemy at all times. These are permanent causes, He says, "O believers!", a call to the people of faith, Allah names them whenever He calls them to legislate for them, to order them, or to forbid them. He calls them with the most beloved and highest names and the most honorable of names which is belief. He says, "O believers!", this is an exhortation to them to adhere, O believer. Such as when you are told, O son of the noble ones, do such-and-such. This is an exhortation as well as an obligation. "O believers!", you are a believer who must abide by this because this is one of the conditions of belief, and one of its requirements; to obey the command of Allah when He commands you with such-and-such, or forbids you from such-and-such. Therefore, from Ibn Masoud's words on this matter he said, if you hear "O believers!", then pay attention to what you hear because this

is an order from Allah either to command you of good, or forbid you from evil. So, you should know that this is a command from Allah which you must hear because this is directed as an order from Allah. "O believers! When you face an enemy, stand firm", if you face them, a meeting in a war. "an enemy", from the disbelievers. "stand firm", stand firm is to stay on site, and in place. Steadfastness is the opposite of fleeing and fear of facing the enemy. "O believers! When you face an enemy, stand firm and remember Allah often so you may triumph" [Al-Anfal:45], the first thing He commands is to stand firm, then, He commands mentioning Allah often. Remembering Allah by evoking His names, attributes, and greatness, remembering Him often. And the remembrance of Allah has its benefits and outcomes in this place; first a person would be afraid from contradicting His order because of the punishment, as well as knowing what this matter will bring him from good. So, he stands firm, for the obedience of Allah's command will bring him good and prosperity. Further, he knows that Allah is watching him, and that He is Aware of him. So, the servant is aware of his Lord, which is one of the greatest reasons of victory after steadfastness. Steadfastness is the confinement and patience of the soul in the battlefield which is the most disliked place to the soul, as He says, "Fighting has been made obligatory upon you ˹believers˺, though you dislike it..." [Al-Baqarah:216], the greatest thing that the souls hate is fighting, because it exposes the soul to death, exposes the money to fade away, and it causes children to become orphans, besides the many effects it has. Therefore, this is why it is from the things that are hated. He commands you to stand firm then He commands you to remember Allah, then He says, "so you may triumph", that is, by this; by standing firm in the fighting field and by the remembrance of Allah. "So you may triumph", “may” is for hope. If you take these reasons, you will triumph, and triumph is success, and the attainment of what a person desires from his greatest demands. And there is no doubt that prosperity is not in its greatest form except by entering Paradise, and salvation from the Fire; this is the clear victory, and this is the true success. " so you may

triumph", win the pleasure of Allah and His heaven, and escape from His punishment.

Then, Allah says, "Obey Allah and His Messenger and do not dispute with one another, or you would be discouraged and weakened. Persevere! Surely Allah is with those who persevere" [Al-Anfal:46], the second verse includes three reasons from the reasons of victory, He says, "Obey Allah and His Messenger", a command to obey Allah and His Messenger with absolute obedience. "Obey Allah", in His commands, what Allah commands you to do, and also obey His Messenger. The obedience of the Prophet ﷺ, to whoever was in his time; first obedience to His legislative order, as well as obedience to him as the imam, the leader, and the emir. So, whenever the Prophet ﷺ says, do this, then do so, be in this place, then be in this place. Yet, after the death of the Prophet ﷺ what is meant by obeying the Prophet ﷺ is to obey him in all that he commanded from religious matters. "Obey Allah and His Messenger and do not dispute with one another, or you would be discouraged and weakened", disputing is disagreement in which each stick to his opinion, and to adhere to his opinion, and at this point, it becomes as if their matter is cracking up, disputing in the matter; everyone turns to one side, then, their group gets scattered. " and do not dispute with one another". Allah says, "or you would be discouraged and weakened", and weakened is the opposite of success and that is if this dispute occurs, the enemy will find a way and a gap through which they will enter. "... weakened. Persevere! Surely Allah is with those who persevere" [Al-Anfal:46].

Allah ﷻ says, "O believers! When you face an enemy, stand firm and remember Allah often so you may triumph" [Al-Anfal: 45], "Obey Allah and His Messenger and do not dispute with one another, or you would be discouraged and weakened. Persevere! Surely Allah is with those who persevere" [Al-Anfal: 46], in these two verses, Allah gathered for the people of faith the reasons for victory. Allah teaches them how to take the reasons through which they obtain victory

over their enemy. He says, "O believers! When you face an enemy, stand firm", this is the first matter; to be patient and to stand firm on the battlefield without fleeing. "stand firm", then, "and remember Allah often so you may triumph", evoking the names of the Lord and His attributes; that He is seeing you, He watches you, He is your Master, He is your supporter, He is with you, and that He is the Mighty and the Great Lord Who is greater than those disbelievers. So, praise Him, think well of Him, as the remembrance of Allah's names and attributes is the greatest helper for the fighter in the cause of Allah. The one who comes to Allah, who knows that Allah will not waste his righteous deeds. As well as the one who fears Allah, if he disobeys His command and does not do what He commands, He will punish him. So, evoking the greatness of the Lord, evoking His names and attributes, and remembering Him is the greatest helper for them to stand firm, to be patient, and to overcome their enemy, thus, no force would stand before them at all. He says, "so you may triumph", the success in the worldly life and in the Hereafter; the success in the worldly life by victory, empowerment and recovery. As well as the success in the Hereafter by winning the greatest demand in the Paradise of Allah and His pleasure, and surviving from His punishment and Fire.

"Obey Allah and His Messenger", this is one of the reasons of victory; to obey Allah and His Messenger with absolute obedience. Allah commanded you to pray, fast, perform Hajj, so, you must obey Allah in all of His commands. As well as to stay away from what He forbids you from. Likewise, obeying His Messenger, for the obedience of the Prophet is as obeying Allah and this is from the reasons of victory. Further, the obedience of the Prophet, regarding the ones around him, is a firm obedience; when he commands you in fighting matters then you must obey him ﷺ. "Obey Allah and His Messenger and do not dispute with one another", that is, between yourselves, so that you are divided and each stick to his opinion and disagree with the other. "or you would be discouraged",

discouraging is the opposite of success which is the appearance of disappointment and loss. "and weakened" (or, according to a literal translation, the wind blows in a way other than the way you wished for); the strength would depart you. Arabs say, the wind is going the way he wanted, referring to the one whose matters are fulfilled according to what he wanted and wished for. And the other one, the wind blows in a way other than the way he wished for, meaning that his matters are not going the way he wanted. Just as is the matter for the person in the sea, when the winds are soft and gentle, he goes wherever he wants, yet, if the winds blow in another direction, he will lose control of his matter and will not reach what he wanted. "and weakened", you fail and your matter is no longer on. "Persevere! Surely Allah is with those who persevere", preserving is to prevent the soul from evil, and this is one of the greatest reasons for obtaining victory because victory is fulfilled through patience; the army and the nation cannot fulfill victory except by being patient; patient over pains, wounds, over killing each other, so, they preserve. However, if they get patient on the battlefield, they will win at the end for whoever is more patient is the winner at the end. "Persevere! Surely Allah is with those who persevere", with them by His support, help, and might.

Then, Allah says, "Do not be like those ˹pagans˺ who left their homes arrogantly, only to be seen by people..." [Al-Anfal:47], this is a description of the disbelievers of Quraish when they went out to fight the Prophet ﷺ. "those ˹pagans˺ who left their homes", from Mecca, "arrogantly, only to be seen by people", with arrogant, superiority, and proud of their strength, and what they are in from capabilities, number, power, and reputation. "only to be seen by people", so that they would be seen by people; they went out so that people see their strength, severity, and their violence and that no one can overcome them and stand in their way in an attempt to stop their trade. Thus, they want to show people what they are in terms of pride, power, and strength. "only to be seen by people and to hinder others from Allah's Path", this is the truth of their action, to turn

people away from Allah's path and fight the Prophet ﷺ and the people of faith to prevent people from embracing the religion of Allah. "and to hinder others from Allah's Path". Allah says, "And Allah is Fully Aware of what they do", Allah with what they do is "Fully Aware", that is, All-Knowing of it from all of its aspects, and nothing of their matters is hidden from Him. So, Allah forbade people of faith to be like these. First, He explains the situation of the disbelievers, then warns the believers from imitating the actions and characteristics of these disbelievers in their going out to fight.

Allah says, "And ˹remember˺ when Satan made their ˹evil˺ deeds appealing to them, and says, "No one can overcome you today. I am surely by your side." But when the two forces faced off, he cowered and says, "I have absolutely nothing to do with you. I certainly see what you do not see. I truly fear Allah, for Allah is severe in punishment" [Al-Anfal:48], "And ˹remember˺ when Satan made their ˹evil˺ deeds appealing to them", for the disbelievers, "And ˹remember˺ when Satan made their ˹evil˺ deeds appealing to them", make appealing is beautifying and improving. Satan made the ugly deeds appealing to the disbelievers; from turning against the path of Allah, the war against Allah and His Messenger, arrogance, and haughtiness. All of these ugly deeds and qualities have been made appealing by Satan, and he beautified them in their sight and in their hearts. "And ˹remember˺ when Satan made their ˹evil˺ deeds appealing to them, and says, "No one can overcome you today", he made them believe in their hearts that no one can ever overcome them "And ˹remember˺ when Satan made their ˹evil˺ deeds appealing to them, and says, "No one can overcome you today", all the Arabs. he told them that there is no nation or tribe from among the Arabs can defeat you, made them believe that they are the supreme tribe, the victorious army, and that no one can stand before them. He says, "No one can overcome you today. I am surely by your side", "I am surely", that is, Satan for he came to them in the form of Suraqa bin Malik bin Ja`shim al-Madluji. Quraysh feared Suraqa,

because they were in conflict with Banu Medlij, and they feared that if they went out to fight the Prophet ﷺ, Banu Medlij would contradict them and fight them. Satan came and depicted himself to them in the form of Suraqa, the master of the tribe, and said to them, "I am surely by your side", that I am your helper and supporter. To be by someone's side is for a person to be with a person and support him, and be with him on his matter. "I am surely by your side". Allah says, "But when the two forces faced off, he cowered", "But when the two forces faced off", that each group saw the other; the army of the Prophet ﷺ saw the army of the disbelievers, and the army of the disbelievers saw the army of the Prophet ﷺ. Then came this Satan, who was depicted in the form of Suraqa and cowered. ``Cowereding is to return to the back firmly and quickly " he cowered", that he turned back cowardly. Then, Quraish called to him, where are you going, O Suraqa? He said, "I have absolutely nothing to do with you. I certainly see what you do not see", Satan said, when he saw the two armies, this damned Satan saw Jibreel ﷺ and the angels, having descended to the side of the people of faith and Prophet Muhammad ﷺ. So, he knew that Islam, the Prophet's army, and the Army of faith were inevitably victorious because Jibreel and the angels were with them. At this point, he fled and feared that this would be his end and that if he fought with them, he would be killed in this place. So, he fled from the battle, and told the disbelievers, as they thought he was Suraqa,"I have absolutely nothing to do with you", to have nothing to do with someone is complete abandon and complete separation between me and you. "I certainly see what you do not see", as if he said this in his mind or he made them hear it. "I certainly see what you do not see", I see something you don't, and that is because he is a devil and can see angels. "I certainly see what you do not see", he saw Jibreel. ,"...I truly fear Allah, for Allah is severe in punishment" [Al-Anfal:48], "I truly fear Allah", either he is a liar as is his habit for he opposes Allah, or fear here is regarding a specific matter that he fears that Allah kills him at this time and place. He fears that Allah might hasten his punishment in the worldly life. "...I truly fear Allah, for Allah is severe

in punishment" [Al-Anfal:48], and His saying, "for Allah is severe in punishment" is true for " Allah is severe in punishment", this evil knows that. Yet, he is disappointed. Satan does not lack knowledge about the attributes of the Lord nor about His promise, yet, he is disappointed, cursed, and fired from the mercy of Allah. Further, he followed through the infidelity path and he wanted to keep walking on it till its end, God forbid. "I truly fear Allah", he let them down after he encouraged, decorated their evil deeds to them, and told them that you are the right ones and Muhammad is wrong, go and fight, and no one can overcome you. "No one can overcome you today", after he made all of this to them and made them reach this place in which their end was, he abandoned them and escaped. This is the case of Satan. "...I truly fear Allah, for Allah is severe in punishment" [Al-Anfal:48].

Allah says, "˹Remember˺ when the hypocrites and those with sickness in their hearts says, “These ˹believers˺ are deluded by their faith.” But whoever puts their trust in Allah, surely Allah is Almighty, All-Wise" [Al-Anfal:49], this is another saying for those who oppose and reject the religion. "˹Remember˺ when the hypocrites and those with sickness in their hearts says", the hypocrites from the people of Medina. Hypocrisy is to show faith while hiding disbelief. "those with sickness in their hearts", "sickness "sickness of doubt. Those who doubt that Allah will triumph over His Messenger, and He will console His religion. The ones afraid of the matter, the ones who embraced faith with the Prophet, but true faith could not enter their hearts nor make them stay firm on their faith. Rather, it was as if doubt and suspicion sometimes came to them about whether this religion would triumph? Will it rise or not? "Remember˺ when the hypocrites and those with sickness in their hearts says", sickness of doubt, These ˹believers˺ are deluded by their faith, when these people saw that the Prophet ﷺ went out with this small group compared to the disbelievers and that he went to meet Quraysh with its strength and swords. They said, how could these people fight? They

thought, these people are arrogant, Muhammad and those with him are arrogant, and thought that "These ˹believers˺ are deluded by their faith", their faith deluded them. They said that their religion cast delusional courage and false courage in their souls, and that this drove them to this deceit; it drove them to push up rocks and mountains, and they have been deluded by this religion. Their religion, which says to them, you are the triumphant, you are the brave, you are the victors, and you and you. So, they were deceived by this religion. "˹Remember˺ when the hypocrites and those with sickness in their hearts says, “These ˹believers˺ are deluded by their faith", and this is a malicious saying from the sayings of these hypocrites. He says, "...But whoever puts their trust in Allah, surely Allah is Almighty, All-Wise" [Al-Anfal:49]. "But whoever puts their trust in Allah", anyone and any nation that entrusts Allah and leave their affairs to Allah and make Allah their Guardian and believe that He is responsible for their affairs. So, they leave their affairs to Allah after they did what Allah commanded them to do. Allah says, "Surely Allah is Almighty, All-Wise", Almighty is the Triumphant. As the Arabs say, he who wins is triumphant. Means the mighty is the triumphant. Further, Allah is Almighty and no one can overcome Him. "All-Wise", puts every matter in its rightful place. Further, from His wisdom that He empowered His believing servants. "surely Allah is Almighty, All-Wise".

Then, Allah says, indicating aspects of His glory, wisdom, and His might, "If only you could see when the angels take the souls of the disbelievers, beating their faces and backs, ˹saying,˺ “Taste the torment of burning!" [Al-Anfal:50], if only you could see, you would have seen a terrible thing "If only you could see", "If only", it is abstinence which turns the present tense into a past tense. That is, if you saw this. "If only you could see when the angels take the souls of the disbelievers", the angels take the souls; death here is called taking their souls because dying is taking them as a whole. "If only you could see when the angels take the souls of the disbelievers", the angels take their souls. "beating their faces

and backs", at death, "beating their faces and backs", beating their face and their backs. "...beating their faces and backs taste the torment of burning!", [Al-Anfal:50], He says to them, "taste", suffer, "the torment of burning!", the torment in Fire, God forbid. This is from the might of Allah, for Allah did not only make them suffer by the hands of the believers, but to suffer by the hands of the angels who took their souls and did that to them. "If only you could see when the angels take the souls of the disbelievers, beating their faces and backs, ˹saying,˺ “Taste the torment of burning!" [Al-Anfal:50]. They take their souls, those who were killed in Badr, and the same applies to the death of every disbeliever, for the angels of torment come to him, and they do this to him, God forbid. "If only you could see when the angels take the souls of the disbelievers, beating their faces and backs, ˹saying,˺ “Taste the torment of burning!" [Al-Anfal:50].

Allah says, "This is ˹the reward˺ for what your hands have done. And Allah is never unjust to ˹His˺ creation" [Al-Anfal:51], "This is", this torment and punishment, " for what your hands have done", for what you did with your hands. " for what your hands have done", in the past, before death, for the deeds you have done before dying. All of their deeds are attributed to the hand because the hand is the greatest body part to gain. The Arabs say, this is what your hands have gained, while he might have gained some of these things with his tongue, with his foot, yet, they refer to the hand because it is the greatest part of a human being in terms of earning. Therefore, all gains are attributed to it. "for what your hands have done. And Allah is never unjust to ˹His˺ creation" [Al-Anfal:51], and know that Allah, " is never unjust to ˹His˺ creation", here, it came in the exaggerating form of unjust. As there is no doubt that Allah does not wrong anyone even by an atom’s weight. "Indeed, Allah never wrongs ˹anyone˺—even by an atom’s weight. And if it is a good deed, He will multiply it many times over and will give a great reward out of His grace" [An-Nisa:40], the excluded here is the great wrongdoing, it does not mean that He wrongs by little things, and that is because

people may think that the thing being informed of here is restricted to great wrongdoing. Look what Allah did to these disbelievers, how He sends angels to do this to them. They start the torment by taking the soul. Before their souls are taken, they enter into torment. "take the souls", in case of death. "beating their faces and backs", in case of their death, then, "Taste the torment of burning!", in the Hereafter. Allah says that this is not what you think of great wrongdoing for Allah is never unjust. "And Allah is never unjust to ˹His˺ creation", for His servants, rather, this is what their hands have done. He says, "This is ˹the reward˺ for what your hands have done", this torment in this form of humiliation and severity is due to what your hands have done, "And Allah is never unjust to ˹His˺ creation".

Then, He informs that the matter of these disbelievers from Quraysh was the same as that of those who preceded them. He says, "Their fate is that of the people of Pharaoh and those before them—they all disbelieved in Allah's signs, so Allah seized them for their sins. Indeed, Allah is All-Powerful, severe in punishment" [Al-Anfal:52], "Their fate is that of the people of Pharaoh", the case is the biography and the situation. Pharaoh's family, Pharaoh, his people and his soldiers followed this method that those followed, or vice versa. Abu Jahl is the Pharaoh of this nation, and those with him followed the same path and method, and they were in the same situation as the first Pharaoh, Musa's Pharaoh. So, Allah informed us that these are on the path of those. He says, "Their fate is that of the people of Pharaoh and those before them", before the people of Pharaoh. "they all disbelieved in Allah's signs", they disbelieved and rejected it, and when the proofs of truth and monotheism came to them, they concealed, covered and pushed it away. "they all disbelieved in Allah's signs". Allah says, "so Allah seized them for their sins", seizing is destroying. Allah seized them in the sense that He gathered them and destroyed them all. "for their sins", because of their sins that they committed due to infidelity and stubbornness, thus, Allah's seizing

came to them. "Indeed, Allah is All-Powerful, severe in punishment", this verse ends with this statement which explains why Allah did that to them. "Indeed, Allah is All-Powerful", there is no power that can stand against His power, even Pharaoh's power. "severe in punishment", severe in punishment. Punishment is tormenting over sin. It is called punishment because it comes after a sin. So, Allah punished them with this severe punishment for that is the way it is, this is one of His attributes.

Allah says, "Indeed, Allah is All-Powerful, severe in punishment", "This is because Allah would never discontinue His favour to a people until they discontinue their faith. Surely Allah is All-Hearing, All-Knowing" [Al-Anfal:53]. "This is", to know, referring to the Sunnah of Allah in punishing these disbelievers. "...because Allah would never discontinue His favour to a people until they discontinue their faith. Surely Allah is All-Hearing, All-Knowing", [Al-Anfal:53], one of the Lord's attributes is that He does not change the blessing that He bestowed upon people. If He bestowed upon people security, tranquility, abundant livelihood, health and wellness, and the best of this world, Allah would not change this except if they changed what is in themselves; from obeying Allah and submitting to disbelief and obstinacy. So, when they disbelieve, disobey, and change what is in themselves from what was the reason for Allah's blessings, then Allah changes His blessings upon them. As it was the case of these disbelievers who were empowered by Allah in Mecca and He provided and gave them the things with which they could live the best life. Yet, after that, they rose up, they disbelieved in Allah and opposed His Messengers. As a result, Allah changed the grace in which they were in into this resentment and this punishment that Allah punished them with. "This is because Allah would never discontinue His favour to a people until they discontinue their faith..." [Al-Anfal:53], that is from obeying Allah and listening to Him"...Surely Allah is All-Hearing, All-Knowing" [Al-Anfal:53]. "All-Hearing", for His servants, none of their voices is hidden

from Him. "All-Knowing", with their condition, thus, the punishment of Allah never comes without sin or in a false place, no, for Allah "All-Hearing", of all of His servants, "All-Knowing", of them. ,Then, He says, clarifying the matter

Allah says, "That was the case with Pharaoh's people and those before them—they all rejected the signs of their Lord, so We destroyed them for their sins and drowned Pharaoh's people. They were all wrongdoers" [Al-Anfal:54], the case of those disbelievers when Allah seized them in Badr. "That was the case with Pharaoh's people and those before them", as well, "they all rejected the signs of their Lord", they rejected it. They said that this truth is a lie. Allah says, "so We destroyed them for their sins", destruction here varies as each nation had a form of destruction. For example, the people of Nuh with drowning, the people of Ad with the wind, the people of Thamud with the shout, people of Midian with Gloom, and the people of Pharaoh with drowning. Allah says, "so We destroyed them for their sins", then, Allah demonstrated how He destroyed Pharaoh's people. He says, "and drowned Pharaoh's people", this is a form of the torment forms that befall them. He says, "They were all wrongdoers", each of the nations that we destroyed. " were all wrongdoers"; Allah did not destroy any of those nations while being just and following the religion, rather, "They were all wrongdoers", they wronged themselves due to their infidelity, polytheism, rejecting the signs of Allah and denying it.

يقول الله ﷻ: {إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الَّذِينَ كَفَرُوا فَهُمْ لا يُؤْمِنُونَ}[الأنفال:55], {الَّذِينَ عَاهَدْتَ مِنْهُمْ ثُمَّ يَنقُضُونَ عَهْدَهُمْ فِي كُلِّ مَرَّةٍ وَهُمْ لا يَتَّقُونَ}[الأنفال:56], {فَإِمَّا تَثْقَفَنَّهُمْ فِي الْحَرْبِ فَشَرِّدْ بِهِمْ مَنْ خَلْفَهُمْ لَعَلَّهُمْ يَذَّكَّرُونَ}[الأنفال:57], {وَإِمَّا تَخَافَنَّ مِنْ قَوْمٍ خِيَانَةً فَانْبِذْ إِلَيْهِمْ عَلَى سَوَاءٍ إِنَّ اللَّهَ لا يُحِبُّ الْخَائِنِينَ}[الأنفال:58], {وَلا يَحْسَبَنَّ الَّذِينَ كَفَرُوا سَبَقُوا إِنَّهُمْ لا يُعْجِزُونَ}[الأنفال:59]

says, "Indeed, the worst of all beings in the sight of Allah are those ﷻ Allah who persist in disbelief, never to have faith" [Al-Anfal:55], "˹namely˺ those with whom you ˹O Prophet˺ have entered into treaties, but they violate them every

time, not fearing the consequences" [Al-Anfal:56], "If you ever encounter them in battle, make a fearsome example of them, so perhaps those who would follow them may be deterred" [Al-Anfal:57], "And if you ˹O Prophet˺ see signs of .betrayal by a people, respond by openly terminating your treaty with themSurely Allah does not like those who betray" [Al-Anfal:58], "Do not let those disbelievers think they are not within reach. They will have no escape" [Al-Anfal:59]. This is a new section of this Surah, the Surah of Al-Anfal, in which Allah teaches His believing servants how to deal with the disbelievers in the matter of covenants and pacts. He says, "Indeed, the worst of all beings in the sight of Allah are those who persist in disbelief, never to have faith" [Al-Anfal:55], this is a statement from Allah that the evilest beings on this earth are the disbelievers. "beings " are the plural of being, and the being refers to all that creeped and walked on the ground from the little ant to the big elephant. Thus, the evilest of beings that creeps on the earth, and walks on it are the disbelievers. The evilest of all beings because all of these beasts of animals walk and live according to what it was created for, except for the disbeliever. The disbeliever is the most despicable of all these beings, because he is a denier and does not do what he was created for; from worshiping the Lord, believing in Him, doing His command and thanking Him for what He gave him. He is his God, his Lord, Creator and Master, yet, he denies his Lord and is a disbeliever. Accordingly, he is the vilest type of beings on this earth. "Indeed, the worst of all beings in the sight of Allah are those who persist in disbelief, never to have faith" [Al-Anfal:55], "who persist in disbelief", disbelieved in the truth, the verses of Allah, and they "never to have faith", they do not believe nor act according to belief for they do not believe the words of Allah. Rather, they turned it despite the clarity of the signs of it being the true faith. This is the most impure deed, and these disbelievers committed it. Thus, they were the most impure and evilest being that creeped on this earth from its livestock. Then Allah also mentioned a representation of the dishonor of these disbelievers; that they do not fulfill their

covenant neither with Allah nor with His believing servants. He says, "˹namely˺ those with whom you ˹O Prophet˺ have entered into treaties, but they violate them every time, not fearing the consequences" [Al-Anfal:56], the despicable disbeliever. This is the act of the disbeliever. "those with whom you ˹O Prophet˺ have entered into treaties", and a treaty is a confirmed covenant. "but they violate", each time they make a commitment to a certain matter, they violate it. And violating it is to contradict it. So, they will violate this matter after they agree on it, after they made their covenant and their pact, and bear witness on this. They break this covenant and violate and betray it. "˹namely˺ those with whom you ˹O Prophet˺ have entered into treaties, but they violate them every time", every time you have a treaty with them, they violate it. "not fearing the consequences", do not fear their God; they do not fear their Lord, the God, and they "not fearing the consequences", from the punishment that Allah will send them through the hands of the believers. Allah says, teaching His Messenger ﷺ and demonstrating the method and the way through which they should deal with these whom are the evilest beings on this earth, and the people who violate covenants, He says, "If you ever encounter them in battle, make a fearsome example of them, so perhaps those who would follow them may be deterred" [Al-Anfal:57], "If you ever encounter them in battle", "encounter them", take upon them and set them under your force and captivity. Encounter them meaning that he controlled him and took him. "If you ever encounter them in battle", overcome them and take them so that they become under your control in the battle. "make a fearsome example of them", punish them severely so that the ones far away from them would fear you and flee away. "make a fearsome example of them", of the disbelievers that are far away from the ones you encountered, so that if they see that the ones you caught were tortured, they will run away "make a fearsome example of them", make those fear, "for them", punish the ones you encounter in the battle severely so that others fear you. "so perhaps those who would follow them may be deterred, "... make a fearsome example of them, so perhaps those who would follow them may be

deterred" [Al-Anfal:57], perhaps these disbelievers may constantly remember that Allah will send them His punishment and that He is the Strong and the Supreme. Further, that the policy of the people of faith is to have no mercy with them. So, they remember this and comprehend it and that there is a divine command of punishing them. "perhaps those who would follow them may be deterred", remember this matter so that they fear you.

Then, Allah says, "And if you ˹O Prophet˺ see signs of betrayal by a people, respond by openly terminating your treaty with them..." [Al-Anfal:58],"And if you ˹O Prophet˺ see signs of betrayal by a people", from the ones you had a covenant with. Fearing is to notice something or the occurrence of certain things that indicate that they want to betray you and to violate the covenant. So, if you fear such a thing, and the person does not fear something unless there are signs and proofs indicating it. "And if you ˹O Prophet˺ see signs of betrayal by a people", to betray you in the covenant you made with them. "respond by openly terminating your treaty with them", terminating is to abandon carelessly. That is, abandon their covenant. "openly ", to tell them, that we are out of this covenant we made with you, because the signs of violation of this covenant were shown from you and you intend to betray us. Thus, there is no covenant between us about any matter. If you fear such a thing, "betrayal by a people", do not betray them. If you see that they will betray you makes you betray them before they do, no. Rather, before attacking them, you should break the covenant between you two. Break it "openly"; like saying come here, the covenant between us is no longer on and is void due to what you did or what is on from the betrayal matters through which you want to violate the covenant. "And if you ˹O Prophet˺ see signs of betrayal by a people, respond by openly terminating your treaty with them..." [Al-Anfal:58], "openly", between both of you so that all of you must know. "...Surely Allah does not like those who betray" [Al-Anfal:58], Allah does not accept betrayal and does not like it from a disbeliever. Yet, the basis of a

disbeliever is to betray, for he betrayed Allah. Therefore, it is easy for him to betray the believers. Likewise, Allah does not like betrayal from His believing servant. So, even if he had a covenant with a disbeliever, he should not betray him because it is a covenant, a pact, and an agreement. Therefore, Allah does not allow the believer to betray the disbeliever despite the fact that he is a believer, on the side of Allah, and on the side of the people of faith. Yet, Allah does not like the ones who betray the covenants. "... respond by openly terminating your treaty with them. Surely Allah does not like those who betray" [Al-Anfal:58].

Then, Allah says, "Do not let those disbelievers think they are not within reach. They will have no escape" [Al-Anfal:59], this is a threat from Allah and a warning from Him to the disbelievers to not to think that they are the people of strength and power and that they outstrip and overcome Allah and the people of faith. "Do not let those disbelievers think they are not within reach", not within reach here is in the sense of empowerment, that they are victorious and outstripped. "They will have no escape", they will not cause failure to Allah. "They ", that is the disbelievers, "will have no escape", the disbelievers will not cause Allah to fail by force, escape, or by obsession, No. They are under Allah's control and under His force. Therefore, they cannot escape from Allah for Allah is the Lord, the great God. Thus, nothing is greater than Him, and nothing is stronger than Him. This is a preach to the people of faith that Allah is with them and that He is the Lord God, the strong, and that no matter what strength the disbelievers have, they will not be able to escape from Allah.

Then, Allah says directing the speech to the believers, "And make ready against them whatever you can of the power and of the trained horses whereby you frighten the enemy of Allah and your own enemy and others be-sides them whom you do not know. Allah knows them. And whatever thing you spend in the way of Allah, it will be paid to you in full, and you shall not be wronged" [Al-Anfal:60], "And make ready against them", O believers. "whatever you can of the

power", and make ready is to prepare and get ready, "against them", the disbelievers. "whatever you can of the power" a common word referring to all that you can get "of the power", a power that aids in fighting. This includes everything; it includes the preparation of weapons, money, equipment, thought, vision, strong and powerful trained men, and everything that is included to be of power. Further, the Prophet ﷺ demonstrated the strongest and greatest of these powers, he said, "Beware, strength consists in archery. Beware, strength consists in archery. Beware, strength consists in archery" that is, the power that is above all powers is archery, and the saying of the Prophet, "strength consists in archery", is as saying, "Hajj is Arafat"; Arafat is the greatest pillar of Hajj. Even if there are other rituals for Hajj, this is its greatest pillar. The Prophet said. "strength consists in archery", that archery is the greatest of the powers, and the Messenger of God ﷺ was right, because archery starting with firing with darts, arrows, and the bow, and ending with all these projectiles. Further, archery formed the greatest and most powerful weapon throughout all of these eras, further, whoever owns archery owns the war by using the projectiles. So, if there are archers in people, at first, they have great power in them, further, one archer could stop many, many more than the others on foot, as he fights from a distance. Then, after that, the catapult came, then guns were invented, and others from these great and major projectiles. Thus, the Messenger of God was right, "strength consists in archery", Allah says, "And make ready against them whatever you can of the power", the power to fight. Then Allah specifies, after speaking in general, He says, "and of the trained horses whereby you frighten the enemy of Allah and your own enemy", after Allah commanded the believers to prepare whatever they can of the power for the fight, he specified the trained horses as it is unequaled in a fight. "of the trained horses", the trained horse that is tied, which is caged and tied only for the sake of fighting and shall not be used for any other matter. It is important that it is prepared for this matter and is as such in the mind of the disbelievers. Further, it is known that the strength of horses is much more than the strength of

a group of men. Thus, whoever has a mare or a horse in the war can resist ten and twenty men who fight on their feet. "of the trained horses", Allah says, "whereby you frighten the enemy of Allah and your own enemy", "you frighten ", you frighten. Frightening is the state of extreme fear. "whereby you frighten", so, they fear you and feel that you are a great matter. They, the enemies of Allah. "the enemy of Allah and your own enemy", and the enemy of Allah is your enemy as well, yet, the details came here to encourage and to urge. "whereby you frighten the enemy of Allah", all of Allah's enemies. Yet, the word "enemy" here is singular and is added to a definite noun, so it entails generalization; all Allah's enemies. "and your own enemy", that is because they are on the side of Allah, so, Allah's enemy is indeed your enemy. He says, "and your own enemy", those who are hostile to them due to religion, as well as those who are hostile to them because of their pride and position. Those also fear you. "whereby you frighten the enemy of Allah and your own enemy".

Then, Allah says, "and others be-sides them whom you do not know. Allah knows them", "and others", other than the present ones. " besides them", other than these. "whom you do not know", you do not know your enemies, so, there are enemies that you "whom you do not know. Allah" "knows them". Then, Allah says, "...And whatever thing you spend in the way of Allah, it will be paid to you in full, and you shall not be wronged" [Al-Anfal:60], in the time of the revelation of these verses, the enemy was only located among the disbelievers of the Arabs besides the polytheists of the Arabs, and there was no longer any consideration of the other enemies from the Persians, the Romans, and from all the nations that Allah qualified the people of Islam to fight. So, tell them as if Allah is telling them, the road is long, and your enemies are numerous, you do not know them. Yet, Allah knows them. Thus, prepare the power because you have a long way to go in jihad and fighting. "others be-sides them whom you do not know. Allah knows them". Then, Allah says, "...And whatever thing you spend in the way of

Allah, it will be paid to you in full, and you shall not be wronged" [Al-Anfal:60], This verse is concluded with a great end, which is the greatest exhortation of spending in this because preparing the power requires money, effort and time. The preparation of men, weapons, horses, and every force; all requires a lot of money and enormous time and expenditures. So, He says, "...And whatever thing you spend in the way of Allah, it will be paid to you in full, and you shall not be wronged" [Al-Anfal:60] if Allah has commanded you to prepare this power, and it needs these efforts and funds, then, know that whatever you spend for the sake of Allah " will be paid to you in full", you will take it fully and complete. "it will be paid to you in full", in the Hereafter, so, you will get your reward fully from Allah. "and you shall not be wronged", wronged here is reduced. Nothing from what you spent for the sake of Allah will be reduced.

Then, Allah says, "But if they incline to peace, you also incline to it, and (put your) trust in Allâh. Verily, He is the All-Hearer, the All-Knower" [Al-Anfal:61], "But if they incline", the disbelievers. The meaning of incline is to turn to. The inclination of the bird; if you hit a bird then it would fall on its side, that is when it is hunted, so, it falls. Thus, it is said, the bird inclined; inclined in the sense that it fell to its incline. He says, "But if they incline to peace", that their strength gets broken and are inclined to peace. He says, "you also incline to it", meaning you too incline to peace and accept their asking for peace. "and place your trust in Allah", put your trust in Allah. "He is the All-Hearing, the All-Knowing", for it might be. It is said that they want peace in order to get stronger and to prepare for war, but Allah says, "you also incline to it", as long as they asked for peace after they saw the strength and power of the people of Islam, Allah says, accept this from them for peace is his chance to call to Allah and have people to embrace Islam, which is a greater chance than the chance of war. He says, "...you also incline to it, and (put your) trust in Allâh. Verily, He is the All-Hearer, the All-Knower" [Al-Anfal:60], "He is", the Lord is "All-Hearer", to all

of His servants, All-Knower of their conditions. So, do not be afraid for Allah is beside you, He is "All-Hearer", and He is "All-Knower", ﷻ.

Then, Allah says, "And if they intend to deceive you, then, Allah is all-sufficient for you. He is the One who supported you with His help and with the believers" [Al-Anfal:62], "And if they intend", the disbelievers, "to deceive you", by asking for peace and security for the sake of preparing for war; they take this chance to prepare and deceive you or to betray you. So, they make you feel comfortable then betray you. Allah says, "Allah is All-Sufficient for you", He is enough for you, All-Sufficient is the one sufficing. Thus, when you say to a person that such-and-such is sufficient for you, then it is enough. That is, you have read sufficiently, meaning you have read enough. You have collected money sufficiently meaning that what you collected is enough for you. "Allah is All-Sufficient for you", that Allah will prevent you from what grieved you. "Allah is All-Sufficient for you", that He protects you from what grieves you, from what worries you, and from all of your affairs. Allah is sufficient for you as He says, "Is Allah not sufficient for His servant..." [Az-Zumar:36], that is sufficient for him, for he does not ask anyone besides Allah. If Allah is with you, you will not need anyone else. "Allah is all-sufficient for you", sufficing you. "He is the One who supported you with His help", He is the Lord. "He is the One who supported you", He strengthens you; supporting is strengthening. He who strengthens you. "with His help", in Badr. "and with the believers", and supports you with the believers, those believers who went around you and met with you. A power through which Allah empowered you, and this is one of the reasons of victory. "... He is the One who supported you with His help and with the believers" [Al-Anfal:62], "and united their hearts", this is from the reasons of victory which is uniting the hearts of the people of faith. Uniting is agreeing; a unity without disagreement not a dispute united them, and made their hearts united, loving, side by side, harmonious, and loving each other.

Allah says, "and united their hearts. Had you spent all that is on earth, you would have not united their hearts..." [Al-Anfal:63], this is a statement that only Allah is capable of this action, and that if it was spent for this purpose whatever from cause for it to happen, it would not be achieved. Yet, Allah achieved it with the slightest thing. "Had you spent all that is on earth", upon them to unite their hearts. Like, if you have all the money, and you give it in order to unite them, to unite their hearts, and make them ready to spend and sacrifices in this way. "you would have not united their hearts", this unity which was done by Allah and it was undoubtedly a miracle. Meaning this is a miraculous matter. For how could the Prophet ﷺ be able to bring these Arab peoples and their clashing and fighting tribes together? Cousins used to kill each other, there are no cousins who were united from, like the Aws and Khazraj who were cousins, yet, the wars between them continued for hundreds of years, while they were fighting each other. And there are only burning wars on the Peninsula and constant fighting. Then, Allah gathered those different, warring, and hostile people, and they became brothers who pray in one mosque; each of them redeeming his brother, prefers his brother over himself and his children, and may even give the other his food that he needs. As Allah described the Ansar, He says, "...and they give them priority over themselves even if they themselves are needy. And whoever is protected from the stinginess of his(inner) self—then it is those who are the successful" [Al-Hashr:9], how did Al-Qurashi, Al-Aussi, Al-Khazraji, Al-Ghafari, Al-Tamimi and Al-Hathali come together! How did these come together despite what was between them of rebellion, and disagreement and discord? How did they meet and became brothers in this way? This is the command of Allah. If a ruler or a king arose from the Arabs, and he had treasures of the land, and he gave those, and poured out his money over them to make this unity among them, he would not have been able to unite them. Allah says, "and united their hearts", the hearts of the Prophet's companions ﷺ who were united with him and gathered to support this religion. "Had you spent all that is on earth, you would have not united their

hearts. But Allah did unite their hearts. Surely, He is Mighty, Wise", this is the action of Allah, "But Allah did unite their hearts. Surely, He is Mighty", the Victorious, whom no one can overcome. "Wise", puts the matters in its rightful place. Thus, from His mighty and power that He united these contrasting people this unity and gathered them this gathering. "Wise", then He commanded the Prophet and directed the speech to the Prophet ﷺ. He says, "O Prophet, Allah is sufficient for you and the believers who have followed you" [Al-Anfal:64], "O Prophet", a divine speech from Allah to His Prophet ﷺ. Allah spoke with him describing him with the description of a prophet. "O Prophet", this is part of God-honoring to His servant and Messenger, Muhammad ﷺ, because Allah never called him except with these attributes, and with great descriptions. "O Prophet","O Prophet","O you covered up ˹in your clothes˺!" [Al-Muddaththir:1],"O you wrapped ˹in your clothes˺!"[Al-Muzzammil: 1] and He never called him by his name ﷺ; in the Qur'an, He never said to him, O Muhammad, or O son of Abdullah, or O Abu al-Qasim, He never called him by his name or by his nickname, rather, He called him with his great and honorable attribute of being the Prophet of Allah and being His Messenger. He said to him, "O Prophet, Allah is sufficient for you", "O Prophet" the Prophet is the one revealed to by Allah. "Allah is sufficient for you", sufficient for you; you do not need anyone besides Allah. He is sufficient to you in all that you care about. "...and the believers who have followed you" [Al-Anfal:64], that Allah is sufficient to them; whoever followed you from the believers, Allah is sufficient to them. Further, it is sufficient for the believers to know that Allah is sufficient to them.

يقول الله ﷻ: {يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ}[الأنفال:64], {يَا أَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِينَ عَلَى الْقِتَالِ إِنْ يَكُنْ مِنْكُمْ عِشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتَيْنِ وَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ يَغْلِبُوا أَلْفًا مِنَ الَّذِينَ كَفَرُوا بِأَنَّهُمْ قَوْمٌ لا يَفْقَهُونَ}[الأنفال:65], {الآنَ خَفَّفَ اللَّهُ عَنكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا فَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ صَابِرَةٌ يَغْلِبُوا مِائَتَيْنِ وَإِنْ يَكُنْ مِنْكُمْ أَلْفٌ يَغْلِبُوا أَلْفَيْنِ بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ}[الأنفال:66]

says, "O Prophet, Allah is sufficient for you, and the believers who ﷺ Allah followed you!" [Al-Anfal:64], "O ProphetMotivate the believers to fight. If there are twenty steadfast among you, they will overcome two hundred. And if there are one hundred of you, they will overcome one thousand of the disbelievers, for they are a people who do not comprehend", [Al-Anfal:65], "And Allah has made it easy on you and He knew that there is weakness in you. So, if there are one hundred among you, who are patient, they will overcome two hundred; and if there are one thousand among you, they will overcome two thousand by the will of Allah. And Allah is with the patient" [Al-Anfal:66]. These verses are in the context of the Surah of Al-Anfal. This Surah was revealed after the Battle of Badr and it talks about fighting matters. These three verses within the context of the Surah contain an exhortation from Allah to His Prophet ﷺ and to the believers to fight. Allah says, "O Prophet, Allah is sufficient for you, and the believers who followed you" [Al-Anfal:64], this is a great verse, and it is the basis for the whole matter; the matter of fighting, which is that Allah reveals to His Prophet. First, He says, "O Prophet", He addresses him with this description that he is His Prophet, and the one revealed to by Him. Besides, it was mentioned in the previous episode that Allah did not address His Prophet except with this honorable description, "O Prophet","O Messenger","O you wrapped ˹in your clothes˺!"[Al-Muzzammil:1],"O you covered up ˹in your clothes˺!"[Al-Muddaththir:1], He never called him in the Qur'an by his name, O Muhammad, for example, or by his nickname, O Aba Al-Qasim. Rather, He called him by his attributes as being the Prophet and Messenger, and this is from Allah's honoring to His prophet ﷺ; a speech of honor. "Allah is sufficient for you", Allah informing us that He is sufficient for him (the prophet). "Allah is sufficient for you", sufficient for you; telling him that Allah suffices him from all that worries him. Further, the greatest thing that worries a person is the matters of fighting, enemy, and victory, and this has many aspects. Furthermore, Allah says to him that whomever Allah suffices, does not need anyone else. Rather, He suffices him

from all that worries him. "O Prophet, Allah is sufficient for you", informing as well as an announcement that Allah is sufficient to you in all your affairs. So, place your trust, dependence and resort to Him. And He suffices you from all that worries you, then, "...and the believers who followed you" [Al-Anfal:64], a preach from Allah to His believing servants, that Allah is sufficient to them as well as sufficient to His Messenger. Allah is also sufficient for His believing servants. So, wherever they are, if they are heading to Allah seeking refuge from Him and relying on Him, then, Allah suffices them from all that worries them. "...and the believers who followed you" [Al-Anfal:64], Not that they are sufficient for you besides Allah, "... Allah is sufficient for you, and the believers who followed you" [Al-Anfal:64], the conjunction; whoever thinks that and here is a conjunction, (that the believers are coordinated with Allah), has made a big mistake. As if the meaning is, "... Allah is sufficient for you, and the believers who followed you" [Al-Anfal:64], that Allah as well as the believers suffice for you; this is, undoubtedly, associated with Allah. Further, Allah is sufficient for him and supports him, even without anyone and without the believers. Allah does not need to make the believers His partners to support His Messenger ﷺ. No, Allah says, confirming His support to His Messenger, "If you do not help him, then, Allah has already helped him when the disbelievers expelled him, the second of the two, when they were in the cave, and he was saying to his companion, "Do not grieve. Allah is surely with us." So, Allah sent down His tranquility on him and strengthened him with troops you did not see, and rendered the word of the disbelievers low. And the word of Allah is the highest. And Allah is Mighty, Wise" [At-Tawbah:40], Allah alone is sufficient for His servant, and Allah does not need any partner in the sufficiency of His servant. Rather, Allah is sufficient to His servants and He suffices them. Further, what is provided to them for causes are from Allah and are from His facilitation and management. "...and the believers who followed you" [Al-Anfal:64], Allah satisfies them. Let them know that Allah is sufficient for them, is responsible for their affairs, and

He is their protector. He says, "Is Allah not sufficient for His servant..." [Az-Zumar:36], Allah alone is sufficient for His servant, a declarative question. "...Yet they threaten you with other ˹powerless˺ gods besides Him! Whoever Allah leaves to stray will be left with no guide" [Az-Zumar:36], Allah suffices His servant from all that worries him, and this is, in the context of fighting. An announcement as well as a directive; an announcement from Allah that He suffices him, and a directive and a command to His Messenger and the believers to have their refuge, all their trust, and all their submission to their Lord and their God.

Then, Allah says, "O Prophet, rouse the believers to fight. If there are twenty among you, who are patient, they will overcome two hundred; and if there are one hundred among you, they will overcome one thousand of those who disbelieve, for they are a people who do not understand" [Al-Anfal:65], a command from Allah after this call. "O Prophet, rouse the believers to fight", urging to rouse is provoking and encouraging. And this includes great things; from urging to fight, threatening, intimidating from standing aside from the support of the truth, the great benefits in fighting, and the great rewards in this worldly life and the Hereafter from victory and empowerment, and elevating the word of Allah. Accordingly, winning His pleasure and His heaven. So, Allah orders His Messenger to encourage and urge the believers, and exhort them to fight for the sake of Allah. "O Prophet, rouse the believers to fight", then a declaration from Allah and a command. " If there are twenty among you, who are patient, they will overcome two hundred", this is a declaration from Allah and good tidings, that Allah supports His believing servants, and that if twenty of them are patient, they will overcome two hundred. Twenty with the description of patience for patience is the pillar of victory in fighting. "and if there are one hundred among you, they will overcome one thousand", So, Allah made the ratio between the believers and the disbelievers to be one to ten. "...will overcome one

thousand of those who disbelieve, for they are a people who do not understand" [Al-Anfal:65], Allah demonstrated that the reason behind defeating this large number was by this small number of people of faith. He says, "for they are", that is the disbelievers. "a people who do not understand", Al-fiqh (in Arabic meaning deep understanding) is more specific compared to Al-Fihm (understanding), and it means deep understanding of matters. They don't understand for they fight for the sake of the world and are keen on it. Further, it is, for them, the goal and the ultimate desire. As for the people of faith, they fight for the sake of Allah, seeking one of the two best things, and they get no evil outcome from their fighting; if the outcome is death, then it is martyrdom, and if it is victory then it is empowerment. "Say, "Are you awaiting anything to befall us except one of the two best things", "one of the two best things", victory or martyrdom. Thus, this is the case of the believer in fighting, all is good. Knowing that his fighting for the sake of Allah is all good, regardless of the outcome of the fighting, even if he gets killed for the sake of Allah, his killing is martyrdom, sublime, and high rank from Allah. As for the disbelievers, they fight for the sake of this world, therefore, they are keen on life. Further, they fight for false faith, their idols and false gods which they support while it does not fill the heart. Yet, when severity takes place, they will abandon and leave it for they are a people who do not comprehend, and do not understand the true meaning of fighting. Therefore, their hearts remain empty, and attached to this world. As for the believer, he is patient, and has a goal they aim to in the fight, and all the results are good to him; if he gets killed, then it is for Allah's sake, and if he is victorious, then it is for raising the word Allah. Therefore, fighting for the people of faith is different from fighting for the disbelievers. "Those who have attained faith combat in the way of Allah, while those who have denied combat in the way of false masters. So combatpl the allies of Satan; indeed, the plotting of Satan has always been weak" [An-Nisa:76]. for" ."they are a people who do not understand

Then Allah says, "And Allah has made it easy on you and He knew that there is weakness in you", this verse abrogates the previous one. ,"now", this verse was revealed after the aforementioned verse. "And Allah has made it easy on you and He knew that there is weakness in you", Allah made the obligation, and the duty easy on you, which was that one believer should handle ten of the disbelievers, He says, "...So, if there are one hundred among you, who are patient, they will overcome two hundred; and if there are one thousand among you, they will overcome two thousand by the will of Allah. And Allah is with the patient" [Al-Anfal:66]. "So, if there are one hundred among you, who are patient", also Allah describes it with the attribute of patience. "they will overcome two hundred", that is from the disbelievers. "and if there are one thousand among you, they will overcome two thousand", the ratio became one to two. If there is one believer who will meet two unbelievers, he will defeat them, God willing, if he fulfills the description that Allah mentioned, which is patience. "And Allah is with the patient", patience was mentioned in these two verses three times to show that patience is the stake, and the pillar of victory for the sake of Allah. We said that this verse came as an announcement yet, in reality, it is a command, so, it is an announcement. "If there are twenty steadfast among you, they will overcome two hundred", and here, "And Allah has made it easy on you and He knew that there is weakness in you. So, if there are one hundred among you, who are patient, they will overcome two hundred; and if there are one thousand among you, they will overcome two thousand by the will of Allah..." [Al-Anfal:66], an announcement, yet, in the form of a command, that the believer should be patient. At first, it was required from a single believer to handle ten, then Allah abrogated this ruling and it became that one believer should stand firmly and not flee from two. If he flees from more than two, this is not considered to be fleeing from the army. The evidence concerning this is from the words of Allah where He says, "And Allah has made it easy on you and He knew that there is weakness in you", it indicated that this is an assignment. This assignment came in the form of an

announcement to include the preach of Allah and that the few believers prevail over the multitude of the disbelievers with this attribute. It is a necessary attribute to attain victory, which is patience. So, these verses teach the basics and rules of fighting. A comprehensive verse from Allah, He says, "...He is the One who supported you with His help and with the believers" [Al-Anfal:62], "and united their hearts. Had you spent all that is on earth, you would have not united their hearts. But Allah did unite their hearts. Surely, He is Mighty, Wise" [Al-Anfal:63], "O Prophet, Allah is sufficient for you, and the believers who followed you" [Al-Anfal:64], "O Prophet, rouse the believers to fight. If there are twenty among you, who are patient, they will overcome two hundred; and if there are one hundred among you, they will overcome one thousand of those who disbelieve, for they are a people who do not understand" [Al-Anfal:65], "And Allah has made it easy on you and He knew that there is weakness in you. So, if there are one hundred among you, who are patient, they will overcome two hundred; and if there are one thousand among you, they will overcome two thousand by the will of Allah. .And Allah is with the patient" [Al-Anfal:66]

Then, a new section of the Surah starts. This section includes a reproach from Allah to His Messenger and the believers for taking the ransom of the prisoners of Badr when it is preferred that they be killed because this would have granted more respect and more strength to Islam compared to keeping the prisoners alive and taking the ransom from them. He says, "It is not for a prophet that there remain prisoners with him until he has had a thorough blood-shed in the land. You want things of this world while Allah wants the Hereafter (for you). And Allah is Mighty, Wise" [Al-Anfal:67], "Had there not been a writ from Allah which came earlier, there would have reached you, for what you took, a great punishment" [Al-Anfal:68], "So, eat of the spoils you have got, lawful and pure, and fear Allah. Surely, Allah is Most-Forgiving, Very-Merciful" [Al-Anfal:69]. When the Battle of Badr occurred, the disbelievers turned their backs to the fight

from its start. When they turned their backs, the Muslims began killing and capturing whoever they encountered. Saad bin Muadh was in Arish with the Prophet ﷺ and he despised the matter. The Prophet saw in his face hatred, and said to him, I see in your face the hatred of what the people are doing. He said to him, O Messenger of God, this is the first incident that God inflicted upon the disbelievers, and killing was preferred to me than capturing men. He said to him, Killing is more preferable than capturing men. This is because, in general, captivating a prisoner has benefits in fighting; to be informed of his news, to break the strength of the disbelievers, to negotiate after that in exchanging other prisoners, or in taking money from them. Yet, killing, especially at the beginning of a battle, was more sever for the disbelievers and is better for the victory of the people of Islam. Then, the Prophet ﷺ negotiated with his companions, after this victory, about the prisoners who were in their hands, who were seventy of the disbelievers. Umar bin Al-Khattab suggested killing them and that every prisoner of the disbelievers be handed over to his relatives of the believers so that a person kills his relative whether he is his brother, his uncle, or his father. Then, these disbelievers are killed. Thus, this would be more affirming for the determination of the people of faith and their steadfastness on the truth. It would also cut off the essence of disbelief and make it subjugated on earth. Abu-Bakr al-Siddiq and the companions gathered with the Prophet ﷺ, suggested and said, O Messenger of God, they are our cousins and our tribe, and may God guide them to Islam. Thus, we accept the ransom from them. We take the ransom from them with which Muslims are strengthened, and may God guide them in the future to Islam. Accordingly, the Prophet took this opinion and accepted the ransom from the prisoners. Here, Allah reproaches them to demonstrate that it is preferred that the prisoners be killed than keeping them alive and taking a ransom from them. "It is not for a prophet that there remain prisoners with him until he has had a thorough blood-shed in the land", "It is not" it should not be and is not right. " for a prophet", for the Prophets who fight for the sake of Allah, " that there remain

prisoners with him", to keep the prisoners. "until he has had a thorough blood-shed in the land", bloodshed is the frequent killing and injury in the body of the disbelievers, until it breaks their strength. "until he has had a thorough blood-shed in the land", bloodshed is the frequent killing, He says, "...You want things of this world while Allah wants the Hereafter (for you). And Allah is Mighty, Wise" [Al-Anfal:67], "You want things of this world", things of this world referring to the ransom from the prisoners, and this is an offered money. "while Allah wants the Hereafter", they did not want the things of the world to enjoy the world. Rather, they wanted what they take from the disbelievers to get stronger in fighting and in fulfilling the command of Allah. "while Allah wants the Hereafter", Allah wants the Hereafter for you. He wants your deeds to be to protect and support the religion, even if this worldly aim was not accomplished. "while Allah wants the Hereafter", so that you would take your reward in full from Allah in the Hereafter. "And Allah is Mighty, Wise", Allah, "is Mighty", He is Triumphant, no one can overcome Him. "Wise", He puts the matter into its rightful place. Each matter is put in its place; this is from His wisdom. Killing those who oppose the religion and those disbelievers and the heads of infidelity, in the beginning of these battels, was from His great wisdom because it is empowering for the people of Islam. ."And Allah is Mighty, Wise"

Then, Allah says, "Had there not been a writ from Allah which came earlier, there would have reached you, for what you took, a great punishment" [Al-Anfal:68], "Had there not been a writ from Allah which came earlier", "a writ", it is an obligation, and the Book of Allah here, is to allow spoils for them and not forbid it as it was forbidden for the previous prophets. Because Allah did not permit a prophet who fought before our Prophet to take anything from what he gained from the disbelievers. Rather, they used to put the spoils that they used to gain from the disbelievers, then fire comes from the sky and burns it. Thus, they do not take it or get benefited from it. Yet, it was already in the knowledge

of Allah to permit the spoils for His Prophet, as the Prophet ﷺ said, "I have been given superiority over the other prophets in six respects", among which he said, "spoils have been made lawful to me", "Had there not been a writ from Allah which came earlier", that is, to permit spoils for you. When Allah saw that the people of Islam were weak and in need, He permitted spoils for them. "...there would have reached you, for what you took, a great punishment" [Al-Anfal:68], "there would have reached you", getting touched is reaching and getting, "for what you took", from spoils. "a great punishment", a punishment in the worldly life due to this matter. "So, eat of the spoils you have got, lawful and pure, and fear Allah. Surely, Allah is Most-Forgiving, Very-Merciful" [Al-Anfal:69]. "So, eat", O believers, "of the spoils you have got", you got from the disbelievers whether from the battlefield or a ransom paid for these disbelievers. "So, eat of the spoils you have got, lawful and pure", Allah made it lawful. "and pure", it is pure money; it is not evil in the sense of pure as opposed to evil. It is being lawful, Allah permitted it, so, it became pure. "...lawful and pure and fear Allah. Surely, Allah is Most-Forgiving, Very-Merciful" [Al-Anfal:69], "and fear Allah", fear Him. "Allah is Most-Forgiving, Very-Merciful", forgiving you, and forgiving your sins. He forgives this and conceals it. Further, it came that the Prophet ﷺ sat after this battle, then Umar bin Al-Khattab came to him, while the Prophet was crying with Abu Bakr. Then, the Prophet said, I have been shown your punishment as close as this tree; I have been shown your torment that the torment has arrived. He said, as close as this tree. And that if Allah sent down torment only Umar would survive it, because he did not want to accept a ransom from the disbelievers in this battle. "So, eat of the spoils you have got, lawful and pure, and fear Allah. Surely, Allah is Most-Forgiving, Very-Merciful" [Al-Anfal:69]. Among the prisoners were those who were with the Prophet ﷺ, and they were among the people of Islam in the interior, but they were with the disbelievers on the surface; including Al-Abbas bin Abdul Muttalib who went out compulsively. Yet, he was, in reality, a Muslim who concealed faith, and remained in Macca.

Nevertheless, he went out compulsively, accompanying the disbelievers, and he fell into captivity. They took men as prisoners and Abbas bin Abdul-Muttalib was among them. They were inclined to Islam for Allah said to His Prophet, "O Prophet, say to the prisoners in your hands, 'If Allah knows of any good in your hearts, He will give you something better than what has been taken from you, and will forgive you. And Allah is Most-Forgiving, Very-Merciful" [Al-Anfal:70], "And if they intend to commit treachery against you, then, they have already committed treachery against Allah, so Allah has given (you) power over them. And Allah is All-Knowing, Wise" [Al-Anfal:71], "0 Prophet", also a speech from Allah and a call to His Prophet ﷺ with this description. "0 Prophet, say to the prisoners in your hands", they are the seventy who were captured in the Battle of Badr. "If Allah knows of any good in your hearts", if Allah knew that there is good in their hearts from religion, or from the love of Islam and turning to it. "He will give you something better than what has been taken from you", if you declare Islam, embrace it as Muslims, and believe in Allah and His Messenger, then, Allah will "give you something better than what has been taken from you", in Islam. You will be with the Muslims, you will have a share of spoils, and Allah will compensate you a great deal from what was taken from you when you were with the disbelievers. "and will forgive you", you're going out with the disbelievers, being with them, and your war against Allah and His Messenger. "And Allah is Most-Forgiving, Very-Merciful", this is an exhortation from Allah and an urge to who has good in his heart from the prisoners that the door is open for them to embrace Islam and to proclaim it. And that even if a ransom is taken from him now, it is compensated, and he will take twice as much if he embraced Islam, and this happened. For example, Abbas bin Abdul Muttalib embraced Islam during the conquest of Mecca, and he was with the Prophet ﷺ. And once, when money came from Bahrain, which was from what Allah granted to His Messenger, it was from the money of the tribute imposed on the Bahraini Magi for he said, O Messenger of God, asking the Prophet for money, and he said, I

have redeemed my soul in Badr. Then, the prophet said to him, stretch out your clothes, and carry from this money as much as you can bear. So, he put in the money until he carried as much as he could not carry any more. And he said, order one of your companions who carries it for me. So, the Prophet said to him, no, take only the amount that you carry. That is, what you can carry only. He carried what he could carry, and took it. This is what Allah has compensated him in his life, which was more than what was taken from him in the Battle of Badr. "O Prophet, say to the prisoners in your hands, 'If Allah knows of any good in your hearts, He will give you something better than what has been taken from you, and will forgive you..." [Al-Anfal:70], that is your previous fight against Allah and His Messenger. "And Allah is Most-Forgiving, Very-Merciful". Then, Allah says, "And if they intend to commit treachery against you, then, they have already committed treachery against Allah, so Allah has given (you) power over them. And Allah is All-Knowing, Wise" [Al-Anfal:71].

This is a command from Allah to His Messenger ﷺ announced by Allah by His call to the Prophet "O Prophet", calling the Prophet by his tribute as a prophet to honor him ﷺ and to honor the speech. "say to the prisoners in your hands", they are the seventy who were after Badr. "If Allah knows of any good in your hearts", from the love of religion of Islam, or they were Muslims and they were forced to go out. As was the case of al-Abbas bin Abdul-Muttalib, the uncle of the Messenger of God ﷺ."If Allah knows of any good in your hearts, He will give you something better than what has been taken from you", if you enter Islam and become Muslim, you will be forgiven for going out with the disbelievers, for being with them, and for your war against Allah and His Messenger. "and will forgive you. And Allah is Most-Forgiving, Very-Merciful", a generous Forgiver. "is Most-Forgiving", conceals the sin. "Very-Merciful", with His servants; He never blamed them for guilt, rather, gave them the opportunity to repent and return to Allah. This is from His mercy and His benevolence to His servants.

Then, Allah says, "But if they want to betray you, then they have already betrayed Allah earlier, and He has empowered(you) over them. For Allah is All-Knowing, All-Wise" [Al-Anfal:71], that is "But if they want to betray you", showing Islam, showing religion, and showing that they are returning from this disbelief in order to be forgiven by the Prophet ﷺ and so that he would leave them. Then, after that, they turn against him and fight him. He says, "But if they want to betray you", by showing Islam while they are in a state of captivity until they are forgiven, He says, "then they have already betrayed Allah earlier", that is, they came to fight Him; they came to fight Allah and His Messenger and this is from their betrayal to Allah. Despite their covenant and pledge to Allah to believe in Him, and to support His messengers. They betrayed these covenants, yet, Allah gave power to His Messenger over them, so they became captured. Let them learn this lesson, and that when they fought against Allah, Allah gave power to His Messenger over them. "and He has empowered(you) over them", that Allah empowered His Messenger over their nicks, so they got captured. "And Allah is All-Knowing, All-Wise", "All-Knowing" of His servants. "All-Wise", He puts every matter in its rightful place, and this is a threat to those people. Further, it was among those prisoners who had fallen into captivity and begged the Prophet ﷺ and insisted on him that, just leave me, I will not fight you, I will turn them from you, I will do. Then, when the Prophet ﷺ left him, he got captured again. The Prophet said to one of these, (A believer should not be stung twice from the same hole) when he asked him to forgive him the second time. Then the Prophet said to him: (Yes, so that you go to your people there, and twist your mustache, and say I deceived Muhammad twice). Then the Prophet said to him, (A believer should not be stung twice from the same hole), and the Prophet ﷺ punished him. So, the situation is as in Allah’s saying, "But if they want to betray you", that is to promise you that they will forgive us and we won't fight you and we won't be with your enemy and so on. Or they would say, we embraced Islam and we will call our people to it, so, he let them go. Then they fight the Prophet and violate

the covenant they had with the Prophet. "But if they want to betray you, then they have already betrayed Allah earlier", they know that. "...and He has empowered(you) over them. For Allah is All-Knowing, All-Wise" [Al-Anfal:71].

Then, the last section of this Surah clarifies the guardianship of the believers among each other. He says, "Indeed, those who attained faith and emigrated and struggled in the way of Allah with their wealths and themselves, and those who provided shelter and gave support—those are guardians of one another..." [Al-Anfal:72], this is an announcement from Allah and a command as well. "Indeed, those who attained faith and emigrated", a confirmation from Allah that the people of faith and migration who migrated. These include who believed from outside Medina, then migrated to it with the migration of the Prophet ﷺ, before the Prophet's migration, and then after the migration of the Prophet ﷺ to support him. " and struggled in the way of Allah with their wealths and themselves", they struggled with their money, meaning spent from their money, and themselves. "in the way of Allah", He mentioned money first because it is what is spent in the beginning of a fight. Here, in the beginning, it does not reflect upon the merit of jihad by self over money, rather, it shows that these people have done these great deeds of migration for the sake of Allah. Then, the person starts to fight, first of all, by fighting with his money, then after that, he fights with himself. "and struggled in the way of Allah with their wealths and themselves", and the way of Allah is jihad. It is called the way of Allah because it is a way of glory and victory, a way to martyrdom and favor, and to spread the word of Islam. This is His way. "and those who provided shelter and gave support", "provided shelter", their emigrant brothers. "and gave support", the Messenger of God ﷺ for they sheltered the Prophet ﷺ by staying with them or in Madinah, they supported him, and they rose up with him ﷺ. "and those who provided shelter and gave support". Allah says, "those are guardians of one another", in other words, Al-Muhajirin (the emigrants) are the guardians of Al-Ansar (the supporters), and Al-

Ansar are the guardians of Al- Muhajirin. "those are guardians of one another", a guardianship; a guardianship of love, a guardianship of victory, a guardianship of brotherhood, and guardianship in the covenant with Allah and a pledge of allegiance. They are united by all of this; their belief in Allah, adherence to His command and supporting His religion. "those are guardians of one another", this guardianship also included brotherhood in which there was an inheritance to an extent that, at the beginning of Islam, the two people who are made brothers by the Prophet from Al- Ansar and Al- Muhajirin inherited each other. In the sense that, if this died, that inherited him, and if that died, this inherited him. "those are guardians of one another". Then, Allah says, "But those who attained faith but did not emigrate—you owe them no guardianship until they have emigrated", as for those who believed in all parts of the peninsula, and did not migrate to Medina to support Islam and the Prophet ﷺ, He says, "you owe them no guardianship until they have emigrated", do not provide them with guardianship unless they emigrate. Further, guardianship is to have this covenant, pledge, and support between you and them. If they migrate, they enter the covenant with the Muslims and their guardianship. "you owe them no guardianship until they have emigrated". Then, Allah says, "But if they ask you for support in the matter of religion, then support is incumbent on you", but "if they ask you for support in the matter of religion", that is, seek your help. They asked you to help them for the sake of religion by having a people who would torture them, persecute them, and fight them for their religion; a war of religion. He says, "then support is incumbent on you", you must support them. Yet, this is limited to supporting them for the sake of religion. But, for example, if people get attacked for the sake of worldly interests, then, in this case, the believers do not have to support them. Rather, they only, Al- Muhajirin and Al-Ansar, support their brothers who did not migrate if they asked them for help for the sake of religion. He says, "then support is incumbent on you, except against a people with whom you have a pledge", "except " this is an exception. "people with whom you have a pledge",

if there is a covenant between people from among the disbelievers and the Prophet and it includes, for example, a peace treaty, which states that you do not fight us and we do not fight you. And that this covenant, for example, is temporary or permanent. If there were believers among those who had a covenant with the Prophet, and they fell under injustice and persecution, then these believers came seeking help from the Prophet and the believers, they would not be able to fight the disbelievers because they have a covenant. He says, "except against a people with whom you have a pledge", do not break this covenant for that. The covenant with them should not be broken for this, because there is a covenant between these people and the believers. Therefore, the believers must stop, and they do not have the right to support their Muslim brothers, even if they were persecuted and tortured by these disbelievers. These disbelievers had a covenant with the Prophet ﷺ, as a result, they will not be fought. "except against a people with whom you have a pledge", then, Allah says, "...For Allah is All-Seeing of what you do" [Al-Anfal:72]. the conclusion of this verse contains a threat, and a promise. Know that Allah is "All-Seeing of what you do", this is because this verse contains many orders, of the obligation of Al-Muhajirin to be loyal to Al-Ansar, the Al-Ansar to the Al-Muhajirin, and that they must be guardians of one another. Then they must support their Muslim brothers who did not migrate if they sought their help for the sake of religion. This means that they pledge to support the Muslim, the weak one who did not migrate, and support him if he asked for help for the sake of religion. Yet, there are restrictions; they must not break their covenant with the disbelievers, even if it is for the sake of supporting their vulnerable brothers. These are matters, rulings involving sacrifice, and there are certain limits. Allah concludes these commands by saying, "...For Allah is All-Seeing of what you do" [Al-Anfal:72]. Know that Allah knows your deeds. Meaning that your deeds are under His sight and He knows them, which means that He will hold you accountable for it. Then He says, "As for the disbelievers, they are guardians of one another", this is a statement from Allah that the people of disbelief are

guardians of one another, as if they were people of the same community. They are loyal to each other regardless of their religious beliefs, religions, and beliefs. Yet, before Muslims, they are as one hand against the people of Islam, no matter how different their religions are. Therefore, they are of the same belief in fighting the people of faith, even if they have different beliefs. He says, "As for the disbelievers, they are guardians of one another", some of them, their belief. "they are guardians of one another", each of them supports the other against this religion. He says, "...And unless you ˹believers˺ act likewise, there will be great oppression and corruption in the land" [Al-Anfal:73], "And unless you ˹believers˺ act likewise", that is, if you do not do this, which is for the people of faith to be guardians of each other, from the believers and emigrants, and for those who did not migrate at first should migrate so that the nation of belief becomes one nation. Also, these believers should be hostile to the disbelievers for no matter how different the religions of the disbelievers are, they stand as one community and one group before the people of Islam. They support one another against the Muslims. Further, Allah says, unless you do this; for the believers to be guardians of one another, and be hostile to the disbelievers with all their different beliefs, "...there will be great oppression and corruption in the land" [Al-Anfal:73], "oppression ",firstly, from supporting the enemies of Allah, from the entry of these people, from the nation being separated by the entry of these among them, the occurrence of strife and hatred, the failure of the people of faith, and their dispersal will result in a great affliction and great corruption. "...And unless you ˹believers˺ act likewise, there will be great oppression and corruption in the land" [Al-Anfal:73], corruption in the lives of Muslims that leads them to failure, conflict, loss of affairs, and the victory of the disbelievers over the people of Islam. And he who sees what befell Muslims will find that it is because of this, rather, this was the real reason for the victory of the disbelievers over Islam and the spread of great corruption due to the spread of the religion of the disbelievers, from their morals, and from imitating them. All of this resulted from taking the

disbelievers as guardians instead of taking the believers as guardians of each other, and to be one army in front of the disbelievers' army, even if their religion and belief differ. "...And unless you ˹believers˺ act likewise, there will be great oppression and corruption in the land" [Al-Anfal:73]. A great warning from Allah to the nation of Islam against not taking each other as guardians against the disbelievers who are guardians of each other against the people of Islam,

Then, He says, "And those who attained faith and emigrated and struggled in the way of Allah, and those who provided shelter and supported—those are the true believers. For them is forgiveness and noble provision" [Al-Anfal:74], this verse praises Al-Muhajirin and Al-Ansar, and that these are truly the people of faith. "And those who attained faith", this is the true faith. "and emigrated", so, the person who emigrated has left his homeland, his money and his family, and moved to another place where he is exposed to the war of the disbelievers and their harm; this is evidence of the sincerity of their faith. "And those who attained faith and emigrated and struggled in the way of Allah", Jihad is making this effort. "in the way of Allah", it includes all kinds of jihad. Then He says, "and those who provided shelter and supported", the people of the House are from the people of Medina who "provided shelter", their brothers, meaning they sheltered, protected and supported them, He says, "those are the true believers", "those", these two groups. "are the true believers", the true believers, the people of true faith. What is understood from this is that, for example, one who is a believer, yet, he is far away, and is not from the people of migration, nor from the people of support; he entered into faith in this way, and waited to see how the matter would end up, thus, he is not considered to be one of the people of true faith. He says, "...those are the true believers. For them is forgiveness and noble provision" [Al-Anfal: 74] a great promise from Allah. "forgiveness", for their sins. "and noble provision", in heaven. "noble ", valuable. "and noble provision", the heavenly provision is valuable, because this is a very great provision that does not run out,

does not go away, and does not include a lesion of the lesions in the livelihood of this world for the food is not like the worldly food, the clothing is not like worldly clothing, and pleasures are not like the worldly pleasure. Therefore, the pleasures of paradise are not like the pleasures of the world for it is free from every deficiency, permanent, does not go away, and it does not perish. Thus, it is a noble provision in the hereafter. He says, "And those who attained faith afterwards and emigrated and struggled with you —then those belong with you..." [Al-Anfal:75], He says that those who believed after Al-Muhajirin and Al-Ansar came after that "and emigrated", also to Allah and His Messenger. "and struggled with you", struggled with Al-Muhajirin and Al-Ansar. He says, "then those belong with you", this status and rank were attained not only by the first Muhajiri and the first Ansari that he who came after does not have this status. No, rather, the generation that comes after that from those who believe and emigrate, as well as from the generation that grows up in Medina, and they are supporters of Allah and His Messenger are one nation. The former has the merit of being ahead, and those who follow are joined by the people of virtue and the precedent. Further, this has opened the door of mercy to this nation from Allah, and that the new of them, and the one coming from them, is in the path of the people of precedence and virtue. Yet, the people of precedence have their superiority. "And those who attained faith afterwards and emigrated and struggled with you —then those belong with you..." [Al-Anfal:75], and the meaning of "then those belong with you" is that they are among the people of faith. They have the same rights and obligations and that they must be loyal and affectionate in this. However, Islam is not divided into classes that this class has advantages, and the other has no advantages, rather, they are one nation. As He says, "Allah has certainly turned in mercy to the Prophet1 as well as the Emigrants and the Helpers who stood by him in the time of hardship, after the hearts of a group of them had almost faltered. He then accepted their repentance. Surely He is Ever Gracious and Most Merciful to them" [At-Tawbah:117], "And ˹Allah has also turned in mercy to˺ the three who

had remained behind, ˹whose guilt distressed them˺ until the earth, despite its vastness, seemed to close in on them, and their souls were torn in anguish. They knew there was no refuge from Allah except in Him. Then He turned to them in mercy so that they might repent. Surely Allah ˹alone˺ is the Accepter of Repentance, Most Merciful" [At-Tawbah:118], "O believers! Be mindful of Allah and be with the truthful" [At-Tawbah:119], entering with these truthful people is being among these truthful people. He says, "and those who follow them in goodness", those who followed the people of faith with good deeds are also with the people of faith. "And those who attained faith afterwards and emigrated and struggled with you..." [Al-Anfal:75], "then those belong with you. But blood relatives are nearer to one another in the Scripture of Allah ", this verse abrogates the previous ruling of inheritance that the Prophet ﷺ legislated by virtue of brotherhood. When the Prophet ﷺ migrated to Mecca, he stated Al-Muhajirin and Al-Ansar as brothers, however, the Muhajiri did not settle with any of Al-Ansar except after a competition between Al-Ansar. In the sense that when any of the Al-Muhajirin come, they used to say, O Messenger of God I am his brother give him to me, hand him to me. So, they were competing on whoever comes from Al-Muhajirin; Al-Ansar would compete to have these Muhajirin with him. However, it came out that Al-Ansar would not come to Al-Muhajirin except by lot. Further, in the hadith of Bukhari that Umm al-Alaa said, (Othman bin Maza'un flew to us in the lot), meaning that Othman bin Mazaun when he migrated to Medina, he did not enter the home of these Ansar except by a lot. After the lot, we took him. She added, I did not see a man who prays the five prayers better than Othman bin Maza'un, and he has his own long story. The case is that Al-Ansar loved their brothers who came to them from the whole of the peninsula as emigrants to Allah and His Messenger. Further Allah praised them for this, so He says, "As for those who had settled in the city and ˹embraced˺ the faith before ˹the arrival of˺ the emigrants, they love whoever immigrates to them, never having a desire in their hearts for whatever ˹of the gains˺ is given to the emigrants. They give ˹the

emigrants' preference over themselves even though they may be in need. And whoever is saved from the selfishness of their own souls, it is they who are 'truly' successful" [Al-Hashr:9], this is praise from Allah to Al-Ansar for this matter. When the Prophet made the Al-Muhajirin and Al-Ansar as brothers, the case became that the Muhajiri would inherit the Ansari, and the Ansari would inherit the Muhajiri. Then Allah abrogated this ruling here saying, "But blood relatives are nearer to one another in the Scripture of Allah", blood relatives who meet in one womb. The womb is the implant of the child, and all those who meet at the same womb are obligated by Allah to have mercy. The nearest of blood relatives is the mother, then the father, then the siblings, then the brothers from the mother, then the brothers from the father. Then after that the relatives from the mother's side because the mother is closer, so the relatives on her side are closer. As the Prophet ﷺ said that the maternal aunt is like a mother, thus, the maternal aunt is like the mother. Then the relatives from the father's side because the father comes after the mother. Relatives on his side also come after relatives on the mother's side. This circle is the circle of blood relatives. Allah says, "But blood relatives are nearer to one another in the Scripture of Allah", some, because it refers to the percentage of blood relation varies. "are nearer to one another in the Scripture of Allah", Allah made them inheritances to which they can return. Further, Allah revealed the inheritances ruling, after that, in the Surah of An-Nisa. "Allah commands you regarding your children: the share of the male will be twice that of the female..." [An-Nisa:11], Allah sent down the inheritance among blood relatives, thus, the inheritance based on brotherhood was abrogated. The brotherhood contract included many matters of guardianship; including victory, love, cooperation in worldly affairs, and in matters of religion, among which inheritance. If this one died, this inherited him. This inheritance was abrogated, but the rest of the meanings and matters of brotherhood remained. Brotherhood in Islam states that every Muslim is a brother to the other Muslims. Yet, if there is a brotherhood contract that so-and-so is the brother of so-and-so, this becomes

more than the general brotherhood of faith among Muslims. So, this brotherhood contract remained, and the ruling of inheritance was abrogated. "But blood relatives are nearer to one another", that is the brotherhood. "in the Scripture of Allah", on the obligation of Allah and Allah revealed in the Book the inheritance obligations. "...Indeed, Allah is All-Knowing of everything" [Al-Anfal:75], Allah ended this verse, and it is the conclusion of this Surah as well. "...Indeed, Allah is All-Knowing of everything" [Al-Anfal:75], He is Aware of all things and puts every matter in its rightful order.

With this, this great Surah ends. We ask Allah to forgive our sins, repent to Him, turn to Him, and seek refuge in Him. Praise is to Allah, the Lord of the Worlds, at the beginning and the end. And peace be upon His servant and messenger Mohammad. We ask Allah to make it beneficial to Muslims in the east and west of the earth, and to make this a treasure for us on the Day of Resurrection

At-Tawbah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ: {بَرَاءَةٌ مِنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدتُّمْ مِنَ الْمُشْرِكِينَ}[التوبة:1], {فَسِيحُوا فِي الأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَاعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَأَنَّ اللَّهَ مُخْزِي الْكَافِرِينَ}[التوبة:2], {وَأَذَانٌ مِنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الأَكْبَرِ أَنَّ اللَّهَ بَرِيءٌ مِنَ الْمُشْرِكِينَ وَرَسُولُهُ فَإِنْ تُبْتُمْ فَهُوَ خَيْرٌ لَكُمْ وَإِنْ تَوَلَّيْتُمْ فَاعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَبَشِّرِ الَّذِينَ كَفَرُوا بِعَذَابٍ أَلِيمٍ}[التوبة:3], {إِلَّا الَّذِينَ عَاهَدتُّمْ مِنَ الْمُشْرِكِينَ ثُمَّ لَمْ يَنقُصُوكُمْ شَيْئًا وَلَمْ يُظَاهِرُوا عَلَيْكُمْ أَحَدًا فَأَتِمُّوا إِلَيْهِمْ عَهْدَهُمْ إِلَى مُدَّتِهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ}[التوبة:4]

In the name of Allah, the Entirely Merciful, the Especially Merciful, "A repeal from Allah and His Messenger(declared) to those whom you have covenanted from among the polytheists" [At-Tawbah:1], "so travel freely through the land for four months and know(well) that you cannot thwart Allah and that Allah will disgrace the deniers" [At-Tawbah:2], "And an announcement from Allah and His Messenger to mankind on the day of the Greater Pilgrimage that Allah renounces the polytheists, as does His Messenger. So if you repent, it is better for you; but

if you turn away, know that you cannot thwart Allah. And give to those who have denied glad tidings of a painful punishment" [At-Tawbah:3], "except for those of the polytheists whom you have covenanted then they did not fail you in anything, nor did they back anyone against you. So fulfill with them their covenant to the end of their term; indeed, Allah loves the people who are mindful (of Him)" [At-Tawbah:4]. These verses are the beginning of the Surah of Al-Baraa. This Surah is Medinan in its entirety, and it was revealed after the Battle of Tabuk in the ninth year of the Prophet's migration ﷺ. The Battle of Tabuk was one of the severe and difficult conquests, because it was against a great enemy, the Romans, besides the enmity of the Arabs. The prophet went out to fight the Romans which was a great nation who owned most of the world at that time; the whole of Europe, the whole of the Levant, the whole of North Africa, Egypt and Libya, as is known now. In addition to Tunisia, Algeria and Marrakech. And the now called Mediterranean Sea used to be called the Roman Lake, or the Roman Sea. So, it was a lake within this great kingdom, and the church was established in Rome. A pagan state had been established which worshiped the stars, and the planets. Then, it embraced Christianity about three centuries after the birth of Christ. It embraced Christianity with the mentality of the pagan Romans, and it introduced idolatry to Christianity. Thus, it was said that the Christians became Romans, and the Romans did not become Christians. So, the Christians took the Roman morals, took their methods and their rituals, and added it to Christianity. However, the church had also split into an eastern church whose capital was Constantinople, and the western church whose capital was Rome, and it is still its capital to this day. The conquest took place on a very hot day besides a very far journey from Medina to the Levant, about a thousand kilometers. Further, the Prophet did not come out with more than thirty thousand Muslims after a general call for everyone to join. And the Romans could gather hundreds of thousands in no time. The conquest was intense and difficult, so hypocrisy appeared in it, in a clear way sometimes, and in a hidden way at other times. So, this Surah exposes these

hypocrites. They said that this Surah and that Surah were as if they were one thing, and the Prophet used to connect this Surah, and that Surah. Therefore, they did not use ‘In the Name of Allah, the Most Compassionate, Most Merciful’ between them. And it was said that this Surah began with the saying of Allah, "A repeal from Allah and His Messenger(declared) to those whom you have covenanted from among the polytheists" [At-Tawbah:1], and in it an announcement to all those whom the Prophet ﷺ made an absolute covenant, without time limit, that the covenant with him had ended. "And an announcement from Allah and His Messenger to mankind on the day of the Greater Pilgrimage that Allah renounces the polytheists, as does His Messenger. So if you repent, it is better for you; but if you turn away, know that you cannot thwart Allah..." [At-Tawbah:3]. So, Allah says, "A repeal from Allah and His Messenger (declared) to those whom you have covenanted from among the polytheists" [At-Tawbah:1], this is a declaration that the non-temporary covenants between the Muslims and the polytheists have ended. However, the Arabs followed a habit in which if they sent a message, including annulment of a covenant, or declaration of war, they did not start it with the name of God which they used to start their letters with. They do not say "by the name of God" in writing their letters in which there is a declaration of war. They do not begin it with the name of God, but they enter into their topic directly. This was also said about the absence of "In the Name of Allah the Most Compassionate, Most Merciful" at the beginning of this Surah.

Allah began this Surah saying, "A repeal from Allah and His Messenger(declared) to those whom you have covenanted from among the polytheists" [At-Tawbah:1], repeal is the declaration of innocence, that we are innocent from the covenant that used to be between us. In the sense that this matter has ended, and this innocence is from Allah and His Messenger. "to those whom you have covenanted from among the polytheists", to all of the polytheists whom you, O Muslims, made a covenant with. And it is these non-temporary

covenants. So, know that this is a repeal of this covenant, it is a departure from it, disposal of it, and a termination of all covenants that were made without stating a time, and are not limited to certain years. So, this matter, the limitless covenant, is permitted to end at any time with informing the other side; that the covenant we had of not fighting, without setting a limit, we inform you that the covenant that we had between us is off, because it does not have a time limit. " A repeal from Allah and His Messenger(declared) to those whom you have covenanted from among the polytheists" [At-Tawbah:1], then a delay of the declaration of war, a four-month delay. This also includes divine justice, the heavenly legislation with the disbelievers that four months are given to them. They do not say the covenant between us has ended, and we will fight you today because this includes a kind of surprise, and it might be referred to as something from treachery. Thus, Allah gave them a time limit of four months. He says, "so travel freely through the land for four months", traveling in the land is to walk in it without facing any obstacle or war. "so travel freely through the land", the land of the peninsula, "for four months", this is the allowed period. "...and know(well) that you cannot thwart Allah and that Allah will disgrace the denier"; the period in which they are allowed to walk in the land, which entails threats and promises. "and know(well) that you cannot thwart Allah", do not think about inciting, encouraging and collecting people for the war of the people against Muslims, know that you cannot escape from Allah for, no matter how much you try to flee or incite against Allah, you will not fail Him. In the sense that you escape from Him and overcome Him. "...and know(well) that you cannot thwart Allah and that Allah will disgrace the deniers", disgrace them with kinds of shame in this worldly life and the hereafter. Shame on this worldly life by getting killed and defeated due to the empowerment of the people of faith that is obtained from Allah. And shame in the hereafter in Hell, God forbids. "...Indeed, those You commit to the Fire will be ˹completely˺ disgraced! And the wrongdoers will have

no helpers" [Ali-'Imran:192], "Allah will disgrace the deniers", in worldly life and in the hereafter.

Then, "And an announcement from Allah and His Messenger to mankind on the day of the Greater Pilgrimage that Allah renounces the polytheists, as does His Messenger. So if you repent, it is better for you; but if you turn away, know that you cannot thwart Allah. And give to those who have denied glad tidings of a painful punishment" [At-Tawbah:3], "And an announcement from Allah and His Messenger", the announcement is a declaration of this news. It is a command as well for the Prophet ﷺ and the believers to announce in "the day of the Greater Pilgrimage", and the day of the Greater Pilgrimage is the day of Arafat or the day of sacrifice as stated by some people of interpretation. So, he announces to people on the day of the Greater Pilgrimage, a day in which people gather in this place of the peninsula. Further, people used to perform pilgrimage to the House, and they gathered from all over the peninsula in this pilgrimage. Thus, if a piece of news is announced on this day, it will reach the edges of the peninsula. When they go back to their homes and tribes, this news would reach all over the peninsula. "And an announcement from Allah and His Messenger", an announcement from Allah and His Messenger, " to mankind", all people which are the Arabs on this peninsula. "on the day of the Greater Pilgrimage", the day in which they gather, the day of Arafat. "that Allah renounces the polytheists, as does His Messenger", this is an announcement of renounce from Allah from the polytheists. Therefore, it is like announcing war, thus, they could get fought and attacked as they do not have a covenant with Allah and the Messenger ﷺ. "And an announcement from Allah and His Messenger to mankind on the day of the Greater Pilgrimage that Allah renounces the polytheists, as does His Messenger..."[At-Tawbah:3], that the Messenger renounces them as well. "So if you repent", a speech to the disbelievers and the polytheists. "it is better for you", if you repent polytheism, infidelity, and the war against Allah and His Messenger,

"it is better for you", know, O polytheists, that this is better for you if you abandon infidelity and polytheism and embrace Islam. "but if you turn away", turning is getting far, giving back, and walking away from the Lord's path. "know that you cannot thwart Allah", a threat as well. "you cannot thwart Allah", they will not escape from Him, and will not defeat Him. Then, Allah says, "...And give to those who have denied glad tidings of a painful punishment" [At-Tawbah:3], "glad tidings", preaching is telling glad tidings. Yet, here, it came with threats and promises. He says, "...And give to those who have denied glad tidings of a painful punishment", and that is to mock them and to demonstrate that they are waiting for this punishment. Thus, if preaching comes with bad news, then it means mocking and making fun of them. The unbeliever wishes for a good, pleasant, and hopeful life, yet, He says, tell them that there are no good tidings in this, tell them that the good tidings that the people of faith have for them are about a painful punishment from Allah. "...And give to those who have denied glad tidings of a painful punishment" [At-Tawbah:3], and the painful punishment includes the worldly life punishment through the hands of the believers by getting killed and captured as well as the punishment of Allah in the hereafter.

Then, Allah says, "except for those of the polytheists whom you have covenanted then they did not fail you in anything, nor did they back anyone against you. So fulfill with them their covenant to the end of their term; indeed, Allah loves the people who are mindful (of Him)" [At-Tawbah:4], "except for those", that these broken covenants are the limitless ones only. As for "those of the polytheists whom you have covenanted then they did not fail you in anything", that they committed to all of its conditions and did not violate any of it. "nor did they back anyone against you", and they did not aid anyone in fighting you, rather, they were committed to this covenant. He says, "So fulfill with them their covenant to the end of their term", the covenant that has a term is a temporary covenant, for example, war is stopped for ten years, five years, or three years; that

we have a covenant for three, four, or five years. In this case, Allah commanded His Messenger and the believers to fulfill it. "their covenant to the end of their term", because this is the law of fulfilling the covenant. Yet, violating the covenant before the fulfillment of the term agreed upon is considered to be a kind of breaking the covenant. Further, Allah does not command breaking the covenants if the other side is committed to and adhered to the set conditions. "except for those of the polytheists whom you have covenanted then they did not fail you in anything, nor did they back anyone against you. So fulfill with them their covenant to the end of their term; indeed, Allah loves the people who are mindful (of Him)" [At-Tawbah:4], Allah ended this verse by stating that He loves His mindful servants, who fear Him and fear His punishment. Furthermore, being mindful of Allah is also to be committed to the covenant He has, even if it is with a disbeliever. Yet, as long as the disbeliever is committed to the covenant, the believer should commit to the covenant as well.

Then, Allah says, "But once the Sacred Months have passed, kill the polytheists ˹who violated their treaties˺ wherever you find them,1 capture them, besiege them, and lie in wait for them on every way. But if they repent, perform prayers, and pay alms-tax, then set them free. Indeed, Allah is All-Forgiving, Most Merciful" [At-Tawbah:5], "But once the Sacred Months have passed", these months passed, meaning that they were over and gone. It was called passing because passing is removal and elimination. If the sacred months passed, then these sacred months are gone and over. Further, the sacred months are the lawful months in which they are allowed to travel freely in the land for four months. If the four months ended, which is the period that Allah made for the polytheists to think by themselves either to embrace Islam or else, war is declared against them. "But once the Sacred Months have passed", the four months passed. Allah called them sacred months because fighting was not allowed for the believers until these months passed. He says, " kill the polytheists ˹who violated their treaties˺

wherever you find them", this is a command from Allah to the Muslims to kill the polytheists, not to fight them, rather, to kill them. So, the blood of the polytheists in the peninsula becomes lawful to be shed at any time. " kill the polytheists ˹who violated their treaties˺ wherever you find them", kill them wherever you find them. "capture them", that is, catch them and capture them. "besiege them", besiege them as well, that is surrounding them in any place they are in, and that is fulfilled by using a kit and an army to surround them. "and lie in wait for them on every way", that is in every path. Further, Marssad (every way) here means the place of observation, and it is the place of supervision. That is, in every corner, on every mountain, and in every road where they look out for them and sit down. On every water they come to, they find that the people of Islam are there waiting for them. So, who can escape after that! He will be taken, and they will captivate him. "and lie in wait for them on every way", every way through which they might pass, come to, or is their usual path; wait for them there. Then, Allah says, "But if they repent", that is from infidelity and polytheism. "perform prayers, and pay alms-tax", which is the sign and proof of faith. So, if they repent from polytheism and said, I bear witness that there is none worthy of worship except Allah; I bear witness that Muhammad is the Messenger of Allah, and announced their Islam. Then, "perform prayers", perform it, do it as Allah commanded. "and pay alms-tax", in the sense that they gave it. Further, Zakat is a duty imposed from Allah to spend money that is purifying for one's money, and pay it the way it should be spent. Further, it is called Zakat because it purifies the money and the soul of the giver from greed, scrimp, and from betraying Allah. He says, "then set them free", let him go for he became a Muslim. So, let him go and walk safely in this peninsula and will have the rights of the Muslim as long as he repented from polytheism and did the pillars which indicate that he is a Muslim from performing prayer and paying Zakat. Allah says, "...then set them free. Indeed, Allah is All-Forgiving, Most Merciful" [At-Tawbah:5], "All-Forgiving", All-Forgiving. If they were, before that, used to fight Allah and His Messenger and did what they

did, after they repent all of this and came back to Allah, Allah would forgive their sins. "Indeed, Allah is All-Forgiving, Most Merciful", so Allah announce that He will accept them as His servants, believers, truthful servants as long as they turned away from infidelity to Islam.

Then, He says, "And if anyone of the polytheists asks you for protection, then grant him protection so that he may hear the Speech of Allah, then escort him to where he can be safe. That is because they are people who have no knowledge" [At-Tawbah:6], "And if anyone of the polytheists asks you for protection", when this ruling was general and included a command to kill the polytheists wherever they are found, to surround them, and not to let them go except by performing the prayer, and paying zakat, it might be the case that a polytheist did not know the command of Allah and did not know the religion. He says, "And if anyone of the polytheists asks you for protection", asked for your help and that he wants to know this religion, "And if anyone of the polytheists asks you for protection, then grant him protection so that he may hear the Speech of Allah", then grant him protection for himself, his family, and his money. "so that he may hear the Speech of Allah", this Qur'an, and the Qur'an is the Speech of Allah. So, the Qur'an is read to him and is invited to embrace Islam. So, every polytheist that says, what is the matter? What is this religion? Let me know what you have? So, this one is granted protection, "so that he may hear the Speech of Allah", He says, "then escort him to where he can be safe", he either embraces Islam or stick to his infidelity and reject embracing Islam. He says, "then escort him to where he can be safe", if he did not accept this Islam, then take him to a safe place in which he feels secured. He says, "...That is because they are people who have no knowledge" [At-Tawbah:6], "That is", this rule that Allah stated from granting protection to the disbeliever. "so that he may hear the Speech of Allah", for they are, "people who have no knowledge", so it would be an opportunity for them to

learn and hear about Allah and to learn about this religion. Therefore, it might be a chance for them to embrace Islam.

Then, Allah says, "How can there be a covenant with the polytheists on the part of Allah and His Messenger, except for those whom you have covenanted at the Inviolable Mosque? As long as they are upright with you, be upright with them; indeed, Allah loves the people who are mindful(of Him)" [At-Tawbah:7], "How can there be a covenant with the polytheists on the part of Allah and His Messenger,", this is a statement, a justification, and an explanation of why the covenants of these polytheists were nullified. Allah broke these absolute covenants. He says, "How can there be a covenant with the polytheists on the part of Allah and His Messenger", that is, how would Allah give these polytheists this value, and this is the matter of making a limitless covenant with them, a limitless covenant with Allah and His Messenger! The case is that they are polytheists, disbelievers, and they are living in this pure and good land that Allah has chosen for this religion. So, He explains that this is a question intended to be denied and that this would not happen. "How can there be a covenant with the polytheists ", while they are polytheists claiming that Allah has a partner; whether in ownership, in managing, in creation, or a partner in truth. This is a very grave thing; polytheism is the gravest sin. "How can there be a covenant with the polytheists on the part of Allah and His Messenger", then He makes an exclusion saying, "except for those whom you have covenanted at the Inviolable Mosque?" It is said that they were from Hudhail who made a covenant with the Prophet, and they were with him, their Muslims and disbelievers, and they committed themselves completely to the Prophet ﷺ. "except for those whom you have covenanted at the Inviolable Mosque?", "the Inviolable Mosque?", the Inviolable Mosque in Mecca. "...As long as they are upright with you, be upright with them; indeed, Allah loves the people who are mindful(of Him)" [At-Tawbah:7], as long

as they are upright with you that they did not betray you in their covenant. "be upright with them; indeed, Allah loves the people who are mindful(of Him)".

Then, Allah says, "How (can they have a treaty) while if they overcome you, they shall not observe any bond or treaty in your case. They want to please you with (words from) their mouths, but their hearts refuse. Most of them are sinners" [At-Tawbah:8], "They purchased, in exchange for Allah's signs1, a small price and barred others from His way; how evil indeed is what they used to do" [At-Tawbah:9], "They do not observe, in the case of a believer, any bond or treaty. And they are the transgressors" [At-Tawbah:10]. All of these verses are in this context of showing that making covenants with the polytheists is the truth and that they do not deserve to have a covenant without end, permanent, limitless covenants. As this would be as an acknowledgment of what they are in of polytheism, disbelief, of what is in their hearts from hatred for the people of Islam, and of taking the opportunities to destroy Muslims.

يقول الله ﷻ: {كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِنْدَ اللَّهِ وَعِنْدَ رَسُولِهِ إِلَّا الَّذِينَ عَاهَدْتُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ فَمَا اسْتَقَامُوا لَكُمْ فَاسْتَقِيمُوا لَهُمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ}[التوبة:7], {كَيْفَ وَإِنْ يَظْهَرُوا عَلَيْكُمْ لا يَرْقُبُوا فِيكُمْ إِلًّا وَلا ذِمَّةً يُرْضُونَكُمْ بِأَفْوَاهِهِمْ وَتَأْبَى قُلُوبُهُمْ وَأَكْثَرُهُمْ فَاسِقُونَ}[التوبة:8], {اشْتَرَوْا بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا فَصَدُّوا عَنْ سَبِيلِهِ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ}[التوبة:9], {لا يَرْقُبُونَ فِي مُؤْمِنٍ إِلًّا وَلا ذِمَّةً وَأُوْلَئِكَ هُمُ الْمُعْتَدُونَ}[التوبة:10]

says, "How can there be a covenant with the polytheists on the part of ﷻ Allah Allah and His Messenger, except for those whom you have covenanted at the ?Inviolable MosqueAs long as they are upright with you, be upright with them; indeed, Allah loves the people who are mindful (of Him)" [At-Tawbah: 7], "How(can there be a treaty) when, if they overcome you, they neither respect a god nor a treaty with you? They please you with lip service, but their hearts refuse, and most of them are defiantly disobedient" [At-Tawbah: 8], "They purchased, in exchange for Allah's signs, a small price and barred others from

His way; how evil indeed is what they used to do" [At-Tawbah: 9], "Towards a believer they respect neither a god nor a treaty, and those are the transgressors" [At-Tawbah:10]. The verses from the Surah of Al-Baraa', and this section is in the context of the command of the Lord to His Messenger to terminate the established contracts that were with the polytheists and why Allah commanded that. This Surah begins with breaking these contracts, He says, "A repeal from Allah and His Messenger(declared) to those whom you have covenanted from among the polytheists" [At-Tawbah:1]. Then, after that, came the announcement, in the ninth year of the Prophet's migration ﷺ, that no polytheist is allowed to perform Hajj after this year, and that no naked man is allowed to circulate around the House. "And an announcement from Allah and His Messenger to mankind on the day of the Greater Pilgrimage that Allah renounces the polytheists, as does His Messenger..." [At-Tawbah:3], Allah gave them a term after this announcement regarding breaking the covenants, and that they would be killed anywhere they are found. He says, "But once the Sacred Months have passed, kill the polytheists ˹who violated their treaties˺ wherever you find them, capture them, besiege them, and lie in wait for them on every way. But if they repent, perform prayers, and pay alms-tax, then set them free. Indeed, Allah is All-Forgiving, Most Merciful" [At-Tawbah:5]. Then, Allah made to the one who seeks help from the believers a chance to hear the words of Allah and to be introduced to Islam. Further, as long as he sought help from the believers, the believers should take him to a safe place. He says, "And if anyone of the polytheists asks you for protection, then grant him protection so that he may hear the Speech of Allah, then escort him to where he can be safe. That is because they are people who have no knowledge" [At-Tawbah:6].

Then, Allah says, "How can there be a covenant with the polytheists on the part of Allah and His Messenger", a question intended for denial; denying that there is a permanent covenant with the polytheists, and this is their condition and

Allah excludes some saying, "except for those whom you have covenanted at the Inviolable Mosque", it was said that they are Khuza'a for they made a covenant with the Prophet ﷺ and fulfilled it. Their believer and their disbeliever were committed to the Prophet ﷺ and they did not violate anything of what they promised the Prophet. As for Quraysh, the Prophet made a pledge with them in al-Hudaybiyyah, and they put off the war between the Prophet ﷺ and them for ten years. Yet, they did not have patience, and only two years later, they violated their covenant with the Prophet ﷺ. Further, their allies from Bani Bakr invaded Khuza'a and killed them. Besides many of those who had covenants with the Prophet ﷺ were treacherous. Allah says, "How can there be a covenant with the polytheists on the part of Allah and His Messenger, except for those whom you have covenanted at the Inviolable Mosque? As long as they are upright with you, be upright with them; indeed, Allah loves the people who are mindful (of Him)" [At-Tawbah:7], "How(can there be a treaty) when, if they overcome you, they neither respect a god nor a treaty with you?", "How", to keep a covenant with these violators. "if they overcome you", if they overcome you and victory becomes theirs, "they neither respect a god1nor a treaty with you". This was also the case of the polytheists of Quraysh when they had the upper hand in Mecca. They did not respect a believer's kinship nor a covenant. Neither kinship nor a covenant. They did not respect kinship; they harmed their relatives, for example, the father used to humiliate his son if he embraced Islam. Such was the case of Abu Jandal who was imprisoned and tied to iron. Further, the Prophet ﷺ was harmed the most by his relatives from Quraysh. Besides, every disbeliever harmed those of the believers among their relatives. Allah says, "How(can there be a treaty) when, if they overcome you, they neither respect a god1nor a treaty with you? They please you with lip service..." [At-Tawbah:8], sometimes when they are weak, "They please you with lip service", pleasing the people of faith. "with lip", Words other than what is in their hearts. "but their hearts refuse", their hearts refuse these kind words. Even if they apparently agree with the Muslims

in their state of weakness and pledge to the Muslims, but they please them with words on the surface, and their hearts are otherwise. "...but their hearts refuse, and most of them are defiantly disobedient" [At-Tawbah:8], there is no religion to them nor a covenant. "disobedient", not obeying Allah's command nor worshiping Him.

Then, Allah says, "They purchased, in exchange for Allah's signs, a small price and barred others from His way; how evil indeed is what they used to do" [At-Tawbah:9], "They purchased", purchasing is exchanging, they exchanged. "in exchange for Allah's signs", Allah's signs are what they paid for a small price that they took, even if it is this world. The whole world is a small price in exchange for the signs of Allah and commitment, because believing in the signs of Allah is all good in this worldly life and the hereafter; Paradise, and the great victory. So, taking and their contentment with this worldly life that they accepted, and abandoning the religion for the sake of this world is called taking a small price. They took a small price for the sake of pushing the hereafter. So, everyone who prefers this world over the Hereafter sold the signs of Allah for a small price. He exchanged Paradise, satisfaction, and winning the greatest demand with what he took from this small fading world. "They purchased, in exchange for Allah's signs1, a small price and barred others from His way..." [At-Tawbah:9], they barred themselves and others. They prevented others from believing in Allah because of their keenness on this worldly life which they wanted, and leaving the religion of Allah. He says, "how evil indeed is what they used to do", this action they do is the worst of the worst deeds. The worst action to be done is for them to prevent people from Allah's religion, die for this world, and leave the religion of Allah. There is no doubt that this is the worst possible action a person can do. "how evil indeed is what they used to do" [At-Tawbah:9], the things they are doing are very evil.

Then, Allah says, "They do not observe, in the case of a believer, any bond or treaty. And they are the transgressors" [At-Tawbah:10], this is a permanent description for this is their case. "They do not observe, in the case of a believer, any bond or treaty", for "They do not observe" observing; doing and fearing to harm the believer. Rather, they do not take into account any sanctity in this. "They do not observe, in the case of a believer, any bond", kinship, "or treaty" nor a covenant, rather, they do not respect, observe, and care about kinship nor a covenant as well to observe and care about. To have a covenant and commit with it, not this nor that. "They do not observe", as long as he is a believer, all of his rights are lost; whether the right of kinship or the right of having a covenant with them. All of this is lost. He says, "And they are the transgressors", limiting transgression to be only in them for they are the transgressors. Thus, He denied transgression from others. So, they are the people of transgression. These are the people of infidelity who do not care about a covenant nor a kinship with a believer. Then, He mentions the way that they should be dealt with, and that they should be harmed. Then, He says, "But if they repent, perform prayer, and pay alms-tax, then they are your brothers in faith..." [At-Tawbah:11], if they repent infidelity, polytheism, and violating the covenants, then come back to Allah. "repent", repent from what they are in; the greatest of which is their infidelity, polytheism, and their transgression against the Muslims and became Muslims. "perform prayer, and pay alms-tax", performing prayer is to do it in a perfect manner. "and pay alms-tax", which is the right of Allah in money to be spent in the ways that Allah commanded Zakat to be spent in. Further, it was called Zakat for it purifies the souls of its greed, scrimp, and from preventing the right of Allah in spending the money the way it should be spent. And it purifies the money as well. He says, "then they are your brothers in faith" so, they turned from enemies into brothers. "then they are your brothers in faith", that these enemies who were in the state of infidelity became brothers. This is the case of the people of infidelity. If they abandoned infidelity and embrace Islam, perform the prayer,

and pay the alms-tax, then they become your brothers in faith, "then they are your brothers in faith". He said, "...This is how We make the revelations clear for people of knowledge" [At-Tawbah:11], "This is how We make the revelations clear", with this clarification. Its clarification is a demonstration and a separation of its similar meanings so that each meaning appears on its own, and the matters get clear. Allah demonstrated His revealed verses by their order, elements, and put each matter into its right place so that the believer knows what he should do in each matter. Further, Allah clarified this matter; the method that the people of faith should use when dealing with the people of infidelity in case of their infidelity, as well as in case they embrace Islam. Allah explains all of this. He says, "This is how We make the revelations clear", this clarification. "for people of knowledge", the people of knowledge; the one who has knowledge. The meaning of this is that whoever does not have knowledge about Allah and closes his ears, then he will not benefit from this clarification.

Then, Allah says, "But if they break their oaths after making a pledge and attack your faith, then fight the champions of disbelief—who never honour their oaths—so perhaps they will desist" [At-Tawbah:12], that they announced their repentance from infidelity and embraced Islam and prayed with the Muslims. Yet, this was only on the surface, while the truth of their hearts is the opposite. "they break their oaths", their oath and what their covenants are. "after making a pledge", after they made a covenant with you and made oaths that they would commit to what they agreed upon. "and attack your faith", attacking the faith is cursing it and fabricating suspicions and doubts about it. Further, attacking is known to be striking firmly with something, like a spear. So, they attacked their faith. Thus, it is used to refer to this moral matter; attacking the religion, stabbing it, and denying the names of Allah and His attributes, the truth of religion, the Messenger, and the divine law of Allah. All of these are included under the meaning of attacking the faith; anything that belittles and defects this religion.

"and attack your faith". Allah says, "then fight the champions of disbelief", Allah called them champions, which is the plural of a champion. A champion is the one who is set as an example, and those are examples of evilness. Thus, a champion might be a champion of guidance and there is a champion of delusion. These are the champions of delusion. As Allah says about Pharaoh, " And We made them leaders inviting to the Fire: and on the Day of Resurrection, they will not be helped." [Al-Qasas:41], that they are a model and an example. Champions leading others and leads others to Hell -God forbid-. Further, these are the champions of infidelity, these are its leaders and heads. Allah says that those who seek to attack the faith and violate the oaths, Allah says fight them. He says, "...who never honour their oaths—so perhaps they will desist" [At-Tawbah:12], "who never honour their oaths", "oaths", the plural of an oath. The oath is any promise. So, he would make an oath but does not commit to it. "...who never honour their oaths—so perhaps they will desist" [At-Tawah:12], "so perhaps they will desist", through fighting you. When they see you working on the matter and that you are not deceived or tricked with the ones who show faith, rather, they embrace it in order to attack it and to strike it from within. So, if they knew it, and you fought the heads of the infidelity who attacked the religion even if they pretended to embrace it, Allah says, "so perhaps they will desist", about his action. If the polytheists despair of normal, face-to-face fighting, they might embrace Islam and fight from within it. He says, "... then fight the champions of disbelief—who never honour their oaths—so perhaps they will desist" [At-Tawbah:12].

Then, Allah incites the people of faith and encourages them to fight the disbelievers, who violated the covenants and remained in infidelity, and the ones who fight Allah and His Messenger. An incitement and encouragement from Allah, He says, "Would you not fight a people who broke their oaths and conspired to expel the Messenger and it was they who started (fighting) against

you for the first time? Do you fear them? Then, Allah is worthier that you fear Him, if you are believers" [At-Tawbah:13], this verse included kinds of incitement from Allah and His encouragement to His faithful servants to fight those. He says, "Would you not", for announcement and incitement. "fight a people who broke their oaths", don't they deserve to be fought? "people who broke their oaths", breaking is violating and betrayed. "their oaths", their covenants, and oaths. They swore by God on a matter, then, they violated and broke it. "broke their oaths and conspired to expel the Messenger", when he was with them in Mecca, they conspired to expel him from Mecca, while he was from Mecca and among its people. A place where even a bird, a prey, and grass are granted safety in. This is because of their ignorance for this is a sacred place and they respected the sanctity of the sacred House that an Arab would not seek to kill a person if he goes to this place. So how do they do that to a prophet, who is from that place and who is a relative of theirs?! Yet they conspired to expel him and Allah made his prophet migrate to Medina without them noticing so that they wouldn't harm him. As Allah says, "And they schemed and Allah schemed", "And (remember) when the disbelievers were plotting against you to hold you..." [Al-Anfal:30], that they imprison you in Mecca. "...or to kill you or to expel you. And they were plotting and Allah was plotting, and Allah is the best of those who plot" [Al-Anfal:30]. Allah says that those plotted against the Prophet ﷺ and they wanted to expel him. Do they not deserve to be fought? "Would you not fight a people who broke their oaths and conspired to expel the Messenger and it was they who started (fighting) against you for the first time..." [At-Tawbah:13], "they who", these disbelievers. "started (fighting) against you for the first time", when they expelled the believers, fought, killed and harmed them. They fought them everywhere and turned others against them. These are the ones who started the war against the people of Islam. "they who started (fighting) against you for the first time". Allah says, "...Do you fear them? Then, Allah is worthier that you fear Him, if you are believers" [At-Tawbah:13], are you afraid of them, do you fear

them! And fear is worry and dread but with exaggeration. Do you have in your heart fear, anxiety, and worries about them that you fear fighting them! He says, "Then, Allah is worthier that you fear Him", Allah the One you worship, the Creator of the heavens and earth, "is worthier that you fear Him", fear and make Him great in your hearts and are afraid of Him. If you are commanded and you did not obey, you will be exposed to His punishment. "Then, Allah is worthier that you fear Him, if you are believers", then, an incitement after another to fight those. The first was to determine the reason why they deserve to be fought, then, an incitement through showing the outcomes that can be obtained from fighting them. "Combat them, so that Allah may punish them at your hands and disgrace them and support you against them and heal the chests of a believing people" [At-Tawbah:14], "and remove the rage in their hearts", this verse, and the whole context now is about urging and encouraging the Muslims to fight those. Here are the outcomes, immediate worldly outcomes, to be accomplished. Allah tells them that there are great outcomes to be achieved by fighting those. He says, "Fight them", the disbelievers. "so that Allah should punish them at your hands", Allah punishes them, but through your hands. Notice the honor, the honor Allah grants to the people of faith. Further, these deserve to be tortured by defeat, by killing, by disgrace, and by shame they obtain by getting defeated by the Muslims. Allah says, "so that Allah should punish them", but, "at your hands", so He makes the hands of the believers a cover of His power, and an implementation of His will. "Fight them, so that Allah should punish them at your hands and disgrace them", they are disgraced in this worldly life; a disgrace through seeing that this group of believers has defeated them and their family, and killed them, and did it to them. "disgrace them, and help you win against them", He gives victory to you, O believers, as providing victory is in the hand of Allah Who holds all the matter. This is a promise from Him that He will make you victorious over them. "and help you win against them", then, "...and bring relief to bosoms of a believing people" [At-Tawbah:14], bringing relief is against sickness which is a known

thing. And the bosoms of the believers were in severe pain and ulceration from what they endured from these disbelievers. Further, they wished and wanted to see in these disbelievers a day in which they are humiliated and tormented as they humiliated, tortured, and expelled them. As Bilal did on the day of Badr when he saw that Abd al-Rahman bin Auf captured Umaiya ibn Khalaf, and he was his ally in the Ignorant era. He brought him as a captive. Bilal saw him and said, Umaiya? the head of the infidelity, Woe to me if Umaiya remains safe. So, Abd al-Rahman said to him, Oh Bilal, he is my prisoner. He said to him, By God, Woe to me if Umaiya remains safe. I would not be saved if he survived. And he said, O Muslims, Umaiya bin Khalaf and his brother Ubi used to drag Bilal while he was in Macca over his back and over his face, throwing his back over the burning ground of Mecca, and bringing the great rock and place it over his chest, and say, (By God, we do not lift it from over you until you disbelieve in Muhammad). He would say, (Uhud, Uhud). Then he said, (If I know a word that provokes you more than Uhud, Uhud, Allah is the One "Uhud, Uhud" I would say it). Then they used to tie him up with a rope from his neck, and give it to the little boys. And say walk around with him, take him around in Mecca mocking and making fun of him. Bilal and the ones like him who faced this torture, severe humility, and severe harm in Macca wish to see the heads of disbelief falling, and see them suffering one day. Allah says, "...and bring relief to bosoms of a believing people" [At-Tawbah:14], He relives their bosoms by granting them victory and pride after being humiliated. Further, those are the ones who harmed them and did this to them, this is their destination. "and remove the rage in their hearts", that He relives the believers' blossoms from the previous pains that were in it. "and remove the rage in their hearts", rage is the extreme anger and pain attacking the soul due to a painful matter. And the person does not find what relieves him and takes it out, so, he rages. "and remove the rage in their hearts", their rage and extreme anger and hatred towards these disbelievers who have dominated on earth and done what they did. This is all from Allah. Yet, the context is an incitement to the

believers to fight those disbelievers. "Fight them, so that Allah should punish them at your hands", "And disgrace them"," and help you win against them", "and bring relief to bosoms of a believing people", "and remove the rage in their hearts". Then, Allah says, "...And Allah grants repentance and accepts it from whomever He wills. And Allah is All-Knowing, All-Wise" [At-Tawbah:15], after that, not all the disbelievers will have the same destiny as Allah will grant repentance to whoever He wills from them. "And Allah grants repentance and accepts it from whomever He wills", that is from those disbelievers who committed all of these criminal deeds. That, it is possible that Allah grants repentance to whoever He wills. And repentance is to accept their repent and come back to Allah from this infidelity. So, Allah accepts their repentance and comes back to Him. "from whomever He wills", and the matter is His and is according to His will. He guides whoever He wills, and He misleads whoever He wills and all the matter is His. "And Allah is All-Knowing, All-Wise", "All-Knowing", about all of His servants. "All-Wise", He put each matter into its rightful place. Further, Allah puts guidance in its rightful place and to the one who deserves it. On the other hand, Allah made delusion and dying while a disbeliever for its people and to the ones who deserve it. So, the matter is all His and He is the All-knowing of His servants. "All-Knowing", that Allah will guide whoever deserves to be guided, nevertheless, whoever deserves to be deluded, He will throw him into it. .The whole matter is His

يقول الله ﷻ: {أَمْ حَسِبْتُمْ أَنْ تُتْرَكُوا وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَلَمْ يَتَّخِذُوا مِنْ دُونِ اللَّهِ وَلا رَسُولِهِ وَلا الْمُؤْمِنِينَ وَلِيجَةً وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ}[التوبة:16]

says, "Or do you think that you will be left alone without Allah ﷻ Allah identifying those of you who strive and take no confidants apart from Allah and ?His Messenger and the believersAnd Allah is All-Aware of what you do." [At-Tawbah:16], it was mentioned that this verse came at the end of this section of this Surah, the Surah of Al-Baraa, which includes an exhortation to fight these

polytheists who break their covenants, the people of immorality, and the people of injustice. At the end of this, Allah says to the believers that He must test them in their faith, thus, He tests them with jihad for the sake of Allah. The believer was in the side of Islam alone and did not support the disbelievers in any way. He says, "Or do you think that you will be left ", that Allah leaves you after you said, we are Muslims, without being tested. "Or do you think that you will be left alone without Allah identifying those of you who strive", "without", that it did not happen yet. This denies the occurrence of the action up to the time of speaking. "without Allah identifying", identifying; there is no doubt that Allah is Aware of His creation, He does not get more knowledge of something that was not in His knowledge for Allah knows what was, what will be, what would not be, and if it was, how it would be. Thus, nothing is absent from His knowledge for He is the Knower of everything including the unseen. The unseen includes the future. Further, He knows everything that has to do with the future and how it will be. Allah knows who believes, who is faithful, who would say that he is a believer while he is not, who will stand firmly on it, and who will turn over his face; Allah knows all of this. Yet, here, "without Allah identifying", is the identification in the sense of showing the context of this identification, and showing this identification in the real world so that judgment would be based upon it. Thus, Allah will not judge His servants according to His previous knowledge of their actions, rather, He judges them over performing the previously known about them in the real world. He says, "Or do you think that you will be left alone without Allah identifying1those of you who strive", for striving for the sake of Allah is a proof of the honesty of faith and that the doer is a real believer for strive puts the soul and money in danger. "Allah has indeed purchased from the believers their lives and wealth in exchange for Paradise..." [At-Tawbah: 111], for it is offering the soul and money for the sake of Allah. "Alif-Lãm-Mĩm" [Al-'Ankabut:1], "Do people think once they say, “We believe,” that they will be left without being put to the test?" [Al-'Ankabut:2], "We certainly tested those before them. And ˙in this

way˹ Allah will clearly distinguish between those who are truthful and those who are liars" [Al-'Ankabut:3], "Or do the evildoers ˹simply˺ think that they will escape Us? How wrong is their judgment!" [Al-'Ankabut:4], "Whoever hopes for the meeting with Allah, ˹let them know that˺ Allah's appointed time is sure to come. He is the All-Hearing, All-Knowing" [Al-'Ankabut:5], "And whoever strives ˹in Allah's cause˺, only does so for their own good. Surely Allah is not in need of ˹any of˺ His creation" [Al-'Ankabut:6]. Thus, striving for the sake of Allah is a test. Allah tests the believer, using the disbeliever, for great matters, great benefits; among which is to clarify who is the real believer and who is not. "Or do you think that you will be left alone without Allah identifying those of you who strive", then, "and take no confidants apart from Allah and His Messenger and the believers", the confidant is intimate. Meaning those who did not have any hidden connection; any connection with the disbelievers besides Allah and His Messenger, and anything from behind the believers, such as delivering the secrets of the Muslims to the disbelievers to support them, and having a relationship with them besides the people of faith. Allah has the knowledge of the one who supports the disbelievers against the people of faith. Allah wanted the believer to be on the side of the people of faith for this sincere believer has cut his ties with the infidelity and the disbelievers, and became in the side of the people of faith, and he has no connection with the disbelievers. "without Allah identifying those of you who strive and take no confidants apart from Allah and His Messenger and the believers", this is the true believer. "...And Allah is All-Aware of what you do" [At-Tawbah:16], a threat and a warning from Allah. "All-Aware of what you do", it is also a preach to the believer, so, this is a threat and a warning to whoever is a liar in pretending to be a believer and has a hidden relation with the disbelievers. Further, it is a preach to the people of faith. "And Allah is All-Aware of what you do", this believer who was faithful in his belief and did not have any relation with the disbelievers without the believers

knowing, thus, this is within the knowledge of Allah and this is a preach to him. "...And Allah is All-Aware of what you do" [At-Tawbah:16],

Then, Allah clarified that the condition of these polytheists, that fighting them is the right thing to do. And that what they do, sometimes, of things which are similar to the deeds of the religion. Or it is from the deeds of religion on the surface, yet, it is not accepted, nor correct, nor takes them out of disbelief that they are in. He says, "Never was it befitting for the polytheists to attend Allah's mosques while professing their denial. Those—their deeds were nullified, and in the Fire they abide" [At-Tawbah:17], "Never was it befitting for the polytheists to attend Allah's mosques while professing their denial", "Never was it befitting for the polytheists", the polytheist is the one who made another god with Allah whether this is in the Lord's deity. As the Christians say, (Himself Himself), meaning that he is a god from God, referring to Isa ﷺ. Exalted be Allah above that. Or associating others in His attributes, and giving the creature an attribute of the attributes of the Creator or more. However, there is nothing like Allah. Or associating others with one of the rights of the Lord. The right of Allah over the servants to worship Him alone and not associate anyone with Him. Yet, if someone gives something from this, which must be to Allah alone, to others; as prostrating to someone other than Allah, slaughtering to someone other than Allah, and vowing to someone other than Allah, these are the matters of worship. If he fasts to someone other than Allah, then this is a polytheist for he gives others the right of Allah and it is in the divinity that is not lawful to anyone but Allah. All of these go under the meaning of polytheism. These polytheists, including the polytheists of the Arabs. The Arabs' polytheism is a combined polytheism for, first of all, they related the angels to Allah by saying these are His daughters; so, they gave them the filiation of Allah, gave them attributes from Allah's attributes, and gave them rights from Allah's rights that they would intercede for them before Allah. Likewise, the idols they worshiped without Allah; Al-Lat, Al-'Uzza, Mnat,

Hubal, and others as every tribe from the Arabs' tribes had their own idol. They also worshiped the sun with Allah; they worshiped different gods with Allah. Thus, how would these polytheists be from the ones who attend Allah's mosques? Attending it by true prayer, veneration, and turning to Allah. Further, the Arabs used to say that we are the people of the house of God, we are the ones who maintain it, we built it, we are its visitors, circulating it, and we glorify its command. He said that these polytheists cannot be true attendees of these mosques of Allah. He said when they are professing their denial, this professing is only a witness of their disbelief. Professing is testifying of what one has seen against. This means that they testify against themselves that they are disbelievers. Professing can be a spoken testimony or a testimony of state; for the fact that he is such and such. That is, the fact that this is his state, testifies that he is a disbeliever. Those disbelievers testified with their speech and state that they are disbelievers. As for their speech, they said we do not need this religion even if it is from Allah; as long as the head of this religion is Muhammad and he is not better than us to lead and be great, we do not accept it. "And they exclaimed, "If only this Quran was revealed to a great man from ˹one of˺ the two cities!" [Az-Zukhruf:31], if this Qur'an was revealed to a great man, then we would have followed him and walked with him. Rather, from the intensity of their hatred to him, they wished for death instead of embracing this religion. As Allah says about them, "And ˹remember˺ when they prayed, "O Allah! If this is indeed the truth from You, then rain down stones upon us from the sky or overcome us with a painful punishment" [Al-Anfal:32], if it is the truth, if this religion that was sent by Muhammad is the truth, and from Allah and Allah calls upon us, they say, then slay us. Kill us, bring stones upon us from heaven that will destroy us, still, we will not embrace this religion. They declared explicitly that they would not accept this religion, nor would they embrace it. So, they testified against themselves with disbelief as a spoken testimony. Then they testified against themselves of being disbelievers by a testimony of state. So, they worship these idols without Allah,

and they make these gods a match to the Lord in their legislation, and in their work. They leave the law of the Lord and do not follow it. Further, this is the call of Allah and this is His Messenger, yet, they are walking on a path other than this one. Therefore, their existing state is a testimony against them that they are disbelievers who strayed from the way of Allah. So, how could these be from the people who attend the mosques of Allah by prayer and worship! He says, "Those—their deeds were nullified", their apparent deeds, what the Arabs used to do, especially Quraish, from worship deeds; Hajj, taking care of the House, and providing the House people and pilgrims with water and feeding them, circumambulation, walk between as-Safa and al-Marwa, and standing on Arafah. Yet, all these rituals are not but nullified deeds due to their infidelity. "Those—their deeds were nullified", nullifying is the decay and voidance. Its origin in the language is that it is a disease that affects camels in their cavities in which it swells, yet, appears as if they are healthy and fat; then, it dies suddenly, falling suddenly. So, their deeds have been nullified, because they have perished. On the surface, it is a useful thing, and is a worship, yet, it is based on disbelief and polytheism. So, it has no benefit. "Those—their deeds were nullified". Then, He says, "and in the Fire they abide", Fire is mentioned before abiding to demonstrate that there is no abode for them except in this place. To abide is to stay for a long time; Allah mentioned that it is an uninterrupted abide. "and in the Fire they abide", He did not say, and their abode is in Fire, rather, He said, "and in the Fire they abide", to indicate that they do not have any other place. "and in the Fire", the Fire of the Hereafter -God forbid-. "they abide", a stay that is not interrupted. So, these are disbelievers whose infidelity will make them abide in the Fire. It is not only a disbelief, rather, it is a disbelief that will make them " in the Fire they abide".

Then, He says, "Surely, Allah's mosques can only be attended by one who has attained faith in Allah and the Last Day and has established the prayer and brought

the purifying charity and feared none but Allah, for hopefully those will become of the guided ones" [At-Tawbah:18], these are the people who attends the mosques of Allah. "Surely, Allah's mosques can only be attended", attending it by prayer, invocation, and supplication, as well as establishing the building. "Surely, Allah's mosques can only be attended by one who has attained faith in Allah and the Last Day", who believe in Allah and the last day, attend the mosque, staying in it, praying in it, and building it; this is the true attendance. Those are the ones from whom these things are accepted for they believe in Allah and on the last day which is the Day of Resurrection, in which people stand in between the hands of Allah to be judged. Further, it is called the Last Day because it is the last day of this long stage from the human stages, which is the test and judgment stage. Then, each puts the walking stick aside and the people of heaven are in heaven while the people of hell are in hell. I seek refuge in Allah from the condition of the people of hell. "Surely, Allah's mosques can only be attended by one who has attained faith in Allah and the Last Day and has established the prayer", established it; done it as it should be done. Further, with prayer comes the command of establishing, and establishing is straightness and adjustment. And the prayer is not established except with its conditions and pillars being fulfilled; this is the established prayer. "and brought the purifying charity", paying Zakat, and Zakat is bringing the money that Allah commanded to be spent in the places He commanded. It is called Zakat because it purifies the souls and money. Then, He says, "and feared none but Allah", did not fear a fear of glorification and a magnification "but Allah". He says, "...for hopefully those will become of the guided ones" [At-Tawbah:18], "for hopefully", who does these deeds. "those ", referring to them with the distant pronoun to honor them. "will become of the guided ones", and "hopefully" from Allah entails the accomplishment of the matter for those are the ones who hopefully "will become of the guided ones", then, these are different from those disbelievers who testified against themselves

with infidelity, and think that they are the people of luck, virtue, and supreme to Allah by attending to the Sacred Mosque.

Then, Allah says, "Do you consider the providing of drinking water to the pilgrims and the maintenance of Al-Masjidal-Harâm (at Makkah) as equal to the worth of those who believe in Allâh and the Last Day, and strive hard and fight in the Cause of Allâh? They are not equal before Allâh. And Allâh guides not those people who are the Zâlimûn (polytheists and wrong-doers)" [At-Tawbah:19], this verse is in the same context; the commanding context which is a speech to the disbelievers who think that they are the people of Allah's House and are the ones in charge of it and do all of these great deeds from providing drinking water to the pilgrims and the maintenance of the Sacred House. Therefore, they think that they are the people of virtue and the people of the true faith and that the Prophet Muhammad and the people of faith are the people of polytheism who are astray off the true religion. "Do you consider", that is O disbelievers. "the providing of drinking water to the pilgrims", what you do from providing water to the pilgrims; providing water was free in Bani Hashem, because Abdul Muttalib was the one who succeeded in digging Zamzam after many years of burial. Therefore, providing water remained in his offspring. "the pilgrims", pilgrims is a generic term that includes everyone who goes to Allah's House. "and the maintenance of Al-Masjidal-Harâm, who maintains the Sacred House, builds it, and is responsible of it. "as equal to the worth of those who believe in Allâh and the Last Day, and strive hard and fight in the Cause of Allah", you considered that taking care of and providing offering water to the pilgrims and being responsible of the sacred House, like the ones who believes, which are the Prophet ﷺ and the people of faith with him. "who believe in Allah and the Last Day", the Day of Resurrection. "and strive hard and fight in the Cause of Allâh". He says, "They are not equal before Allâh", these and those are not equal to each other. Those; in maintaining the House, providing water to the pilgrims

while being disbelievers, cannot be equal to "those who believe in Allâh and the Last Day, and strive hard and fight in the Cause of Allâh". He says, "...They are not equal before Allâh. And Allâh guides not those people who are the Zâlimûn (polytheists and wrong-doers)" [At-Tawbah:19], "And Allâh guides not those people who are the Zâlimûn (polytheists and wrong-doers)", demonstrating that these wrong-doers, the disbelievers, thought that what they are in is the guidance, light and the truth. While what Muhammad and so and so are in is straying off religion and that he came with an unknown religion, then, Allah will not make them succeed. Allah says, "And Allâh guides not those people who are the Zâlimûn (polytheists and wrong-doers)", so, these are the wrongdoers. Wrongdoing is putting things in a place other than its rightful place. They put everything in other than its place; they put worship in a place other than its place; instead of believing the Prophet and the Messenger of Allah, they denied him and walked on the opposite path from the path of Allah. Everything is put in other than its rightful place so they are the wrongdoers. Allah did not guide them, and if He did, they would know that this is the right path; that believing in Allah and the Last Day is the right path. On the other hand, thinking that they are on the right path for they maintained the House, Allah's House the Sacred House, and for providing water to the pilgrims is not but from their deluded deeds and their deluded thoughts, and this is all from Allah's actions. "And Allâh guides not those people who are the Zâlimûn (polytheists and wrong-doers)". Some of the people of interpretation said that "Do you consider the providing of drinking water to the pilgrims and the maintenance of Al-Masjidal-Harâm..." [At-Tawbah: 19], is a speech to the people of faith not to the disbelievers for some of them wanted to leave striving and wanted to sit to serve the pilgrims of Allah's House and to maintain it by prayer and leave striving. "Do you consider the providing of drinking water to the pilgrims and the maintenance of Al-Masjidal-Harâm" preferring this over "those who believe in Allâh and the Last Day, and strive hard and fight in the Cause of Allâh? They are not equal before Allâh", believing in

Allah and the Last Day and striving for the sake of Allah is better than setting by the Sacred House, praying, maintaining the House by praying, and serving the pilgrims. Yet, the context reflects upon what we mentioned first. Likewise, Allah ended these verses by saying, "And Allâh guides not those people who are the Zâlimûn (polytheists and wrong-doers)", where the comparison is not a comparison between two righteous acts of religion; an additional good deed, and an additional good deed. No, this is between faith and disbelief. The comparison here is between faith and disbelief, between what the disbelievers do in order to prevent them from the path of Allah and their disbelief. And that they are on the right path just because they provide water to the pilgrims, maintain the Sacred House, and at the other side, believing in Allah and in the Last Day, and jihad for the sake of Allah. This is another matter. There is no comparison here between the virtuous deeds of Muslims, which is better. That is, to strive for the sake of Allah, and to sit in a place for prayer, as happened by many Muslims. As one of the Muslims said once when the Prophet was coming back from the Battle of Tabuk, and saw a small spring of water, and a place full of shade, and so on. He said, what if I sat in this valley and worshiped Allah until I die. He wanted to isolate himself to worship in such a way, so the Prophet ﷺ said: (One of you stayed, or one of you fought for two milking of a camel, for whoever fights in Allah's cause for the time it takes for two milking of a camel, then Paradise is obligatory for him, and none can reach the rank of the one strives for the cause of Allah). This is a great matter, jihad. The differentiation here and the comparison is between desirable deeds. Is this desirable or that desirable? So, it is said that this is better than this. As in the hadiths of the Prophet ﷺ, "O Messenger of God, which is the best of deeds? Which deed is better? In the sense of differentiation between the virtuous deeds to choose the best, and most rewarded by Allah. However, the comparison here is between infidelity and faith, not between faith and faith, He says, " Do you consider the providing of drinking water to the pilgrims and the maintenance of Al-Masjidal-Harâm (at Makkah) as equal to the

worth of those who believe in Allâh and the Last Day, and strive hard and fight in the Cause of Allâh? They are not equal before Allâh. And Allâh guides not those people who are the Zâlimûn (polytheists and wrong-doers)" [At-Tawbah: 19].

Then, He says, "Those who believed and emigrated and took up Jihad in the way of Allah with their wealth and lives are greater in rank in the sight of Allah, and they are the successful ones" [At-Tawbah:20], "Those who believed and emigrated and took up Jihad in the way of Allah", "Those who believed", the Prophet ﷺ and the believers who were with him. "and emigrated" for the sake of Allah. And emigration is moving from the place of infidelity to the place of belief. "and took up Jihad in the way of Allah", Jihad is offering an effort "in the way of Allah", and this spent effort is either with money which a person spends, or the physical effort by fighting the disbelievers, or the spoken effort, that is to strive the disbelievers through his tongue. "Those who believed and emigrated and took up Jihad in the way of Allah with their wealth and lives..." [At-Tawbah:20], "with their wealth", strive with their wealth and with their souls for the sake of Allah. "are greater in rank in the sight of Allah", the rank of those is great in the sight of Allah. "are greater in rank in the sight of Allah", a rank is a level. "and they are the successful ones", "they are", the referred to are "the successful ones", the people of success. Allah limited success to these. He says that these "are the successful ones", are the ones who succeeded with the pleasure of Allah. So, He limited success, He says, "and they are the successful ones". This proves that the comparison is with those others (the disbelievers) that did not win for "Those who believed and emigrated and took up Jihad in the way of Allah with their wealth and lives are greater in rank in the sight of Allah, and they are the successful ones" [At-Tawbah:20].

Then, He says, "Their Lord gives them glad tidings of Mercy from Him, and His being pleased (with them), and of Gardens (Paradise) for them wherein are

everlasting delights" [At-Tawbah:21], "where they shall dwell forever. Surely, it is Allah with whom there is a great reward" [At-Tawbah:22], "gives them glad tidings", glad tidings are the announcement that pleases. And here, it is an announcement to the people of faith; Allah tells and preaches them and gives them glad tidings. It is said that glad tidings (in its Arabic translation) are called so because their effect is shown on human skin, for he shines when he is told good news, his face will rejoice with pleasure, and he shows freshness in him. Unlike the one who is informed of bad news, for he would blacken, frown, and darkness shows in his face. Therefore, glad tidings show pleasure and happiness. "Their Lord gives them glad tidings", tells them of these glad tidings and "Their Lord", that Allah is the One Who tells them the glad tidings which means that it will be fulfilled with no doubt for Allah never breaks His promise. However, He is their Lord which means that He is close to them and this is mercy from Him for Allah is the One preaching them. "Their Lord gives them glad tidings of Mercy from Him", "Mercy", it comes in the indefinite formula so that it becomes great, in which one's knowledge and fantasy goes with it to every place. "Mercy", from Him; and this includes His mercy in the worldly life by taking them out of darkness into light, to be kind with them, and to make them stand firmly in faith, in addition to all the good things Allah does to His believing servants. Besides His greatest mercy of His Paradise. "Mercy from Him and His being pleased", pleasing is the complete permanent pleasure. Further, Allah is the One pleased. And is pleased with the exaggerated Alf and Nun in Arabic to demonstrate that it is a great matter. "...and of Gardens (Paradise) for them wherein are everlasting delights" [At-Tawbah:21], "where they shall dwell forever. Surely, it is Allah with whom there is a great reward" [At-Tawbah:22].

يقول الله ﷻ: {الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنفُسِهِمْ أَعْظَمُ دَرَجَةً عِنْدَ اللَّهِ وَأُوْلَئِكَ هُمُ الْفَائِزُونَ}[التوبة:20], {يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِنْهُ وَرِضْوَانٍ وَجَنَّاتٍ لَهُمْ فِيهَا نَعِيمٌ مُقِيمٌ}[التوبة:21], {خَالِدِينَ فِيهَا أَبَدًا إِنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ}[التوبة:22].

says, “Those who have believed, emigrated, and strived in the cause ﷻ Allah .of Allah with their wealth and their lives are greater in rank in the sight of Allah It is they who will triumph." (At-Tawbah: 20), “Their Lord gives them good news of His mercy, pleasure, and Gardens with everlasting bliss" (At-Tawbah: 21), "to stay there for ever and ever. Surely with Allah is a great reward." (At-Tawbah: 22).

Allah ﷻ Shows us His grace upon these believers who did these deeds. This is a replay to the disbelievers who said we are the people of the house of Allah and His mosque. However, their actions do not excuse their disbelief and their abuse of believers. Moreover, the believers are the ones who are rewarded with Allah's pleasure. Allah says, “Those who have believed, emigrated, and strived in the cause of Allah with their wealth and their lives ...." (At-Tawbah: 20). This refers to the Prophet Mohammed ﷺ and his companions who believed and immigrated, those “...are greater in rank in the sight of Allah. They will triumph. “(At-Tawbah: 20). “Their Lord gives them good news of His mercy, pleasure ..." (At-Tawbah: 21).

Giving good news is delivering happy news. It is the greatest pleasure for believers to be rewarded with Allah's mercy in both this world and the Hereafter. "And Pleasure" refers to Allah's great pleasure, and Allah's pleasure is not limited. Whoever attains Allah's pleasure has attained everything for it is the greatest wish; it is even greater than Paradise as in the Hadith, "I will bestow My pleasure and contentment upon you so that I will never be angry with you after for-ever. " This is said to the people of Paradise. Allah also says to them, "O people of Heaven, Do you wish Me to give you anything more? They would say: Hast Thou not brightened our faces? Hast Thou not made us enter Paradise and rewarded us with such things as no eye has ever seen, no ear has ever heard of, and nobody has ever thought of " that is we don't wish for more than these good things that

you have given us. Then Allah will say "I will bestow My pleasure and contentment upon you so that I will never be angry with you after for-ever."

This is a great matter; for them to be rewarded with Allah's pleasure. Pleasure is an exaggerated form of the word satisfaction. It means that Allah will never be angry with them after that. Those whom are given good news from Allah will get "His mercy, pleasure, and Gardens. It is not a single garden but gardens. It is called a garden because it hides what is inside it due to its branches. "With everlasting bliss". "Bliss" means all things that Allah bestowed upon believers from food, drinks, pleasures, feasts, beautiful women, and everything their souls desire. "Everlasting bliss". This bliss neither leaves them, nor they leave it. This bliss neither leaves them nor decreases as well, but rather it is permanent and enduring. "To stay there for ever and ever" means they will stay there forever and ever; there will be no end to their stay in this Paradise or their enjoying of the bliss of Paradise. "To stay there for ever and ever ". Allah says "...Surely with Allah is a great reward" (At-Tawbah: 22)

This is an explanation that Allah is the Creator of the heavens and the earth ، "with Allah". The fact that what Allah has is never lost for He is God. "Is a great reward "means compensation ، "great" means a mighty one; that is, a great reward. Allah rewards them with it as He rewards His believing servants for their good deeds. "...Surely with Allah is a great reward." (At-Tawbah: 22).

After that, He exhorts the believers to fight, to be united, and to terminate their relations with the disbelievers whatever it was. Allah ﷻ says, "O believers! Do not take your parents and siblings as trusted allies if they choose disbelief over belief. And whoever of you does so, they are the ˹true˺ wrongdoers" (At-Tawbah: 23). In this verse, Allah issues this divine order with His call upon the people of faith, "O believers!" describing them with faith as it is the greatest feature for a servant of Allah. The specified call with this description prompts commitment

and obligates the believer to abide by the command; that is, as long as he is a believer, then he must abide by this.

Allah says, "O believers! Do not take your parents and siblings as trusted allies if they choose disbelief over belief..” (At-Tawbah: 23). "Your parents" means fathers and mothers. "And siblings as trusted allies” refers to your loved ones and supporters whom you cherish, help, and stand with. “If they choose disbelief over belief" ، “choose “means select and prefer. “Disbelief over belief” that is, if they choose to be disbelievers and refuse to convert to this religion, you must not take them as trusted allies. No, as they choose disbelief over belief. Allah ﷻ says, "...And whoever of you does so, they are the ˹true˺ wrongdoers" (At-Tawba:23). This is a threat and warning; do not take your disbelieving parents and siblings as allies. Allah ﷻ says, "they are the ˹true˺ wrongdoers” whom take disbelievers as trusted allies "are the ˹true˺ wrongdoers ". This means they have not done a rightful deed. Rather, they are wrongdoers who misplaced their alliance as it must be for Allah, His Prophet, and people of faith. This alliance should not be given to the disbelievers even if they were a father or a sibling.

Then comes a decisive verse; you either are with Allah ﷻ and His Messenger, or with any of these things that are against Allah and His Messenger. Being with disbelievers will make you a polytheist who associates others with Allah and a disobedient servant of His. Allah ﷻ says, "Say, ˹O Prophet,˺ “If your parents and children and siblings and spouses and extended family and the wealth you have acquired and the trade you fear will decline and the homes you cherish—˹if all these˺ are more beloved to you than Allah and His Messenger and struggling in His Way, then wait until Allah brings about His Will. Allah does not guide the rebellious people” (At-Tawbah: 24). "Say" is a command from Allah to His Messenger to announce that, “Say, ˹O Prophet,˺ “If your parents " means fathers and mothers.” And children, siblings, and spouses “that are your wives.” Extended family". An extended family is a person's family and his subdivision of

a tribe. “And the wealth you have acquired” means your money. “You have acquired”. Acquiring means earning. This money is described as the wealth that has been acquired. It is said that the money which a person has acquired is dearer to him than the money that comes without gaining it himself like inheritance. "And the trade you fear will decline”. Declining means recession and not being saleable. "And the homes you cherish”. A person cherishes it as it contains his desires, the comfort of oneself in its shade, facilities, water, decorations, and adornment. It is a home that is not small which a person hates, but it is the one that you would desire. If all of these things such as parents, children, siblings, spouses, extended family, the wealth you have acquired, the trade you fear will decline and the homes you cherish "are more beloved to you than Allah and His Messenger and struggling in His Way" then wait for His punishment. That is, you have left the struggling in Allah's way due to your love and fear about these things, then you stay beside. If all of these are more beloved and preferred to you than struggling in Allah's way, Allah says, “then wait until Allah brings about His Will". This is a threat from Allah meaning, take your time “until Allah brings about His Will" that is His will of punishing you severely in this world and in the Hereafter.

Allah ﷻ says “...Allah does not guide the rebellious people.” (At-Tawbah: 24). Rebellion here is disobedience of Allah. Whoever prefers these things over struggling in Allah's way becomes a rebellious and a disobedient servant. Whoever prefers this world and these coveted things than the Hereafter and Allah and His Messenger's love, whoever is afraid to strive and fight because he preferred to keep the guardianship with his parents, brothers, group and clan, whoever his wife dissuades him from struggling in Allah's way, or whoever his money prevents him from struggling in Allah's way, then he favored money and feared, if he struggled in Allah's way, his trade would decline and lose, whoever prefers staying in his home and his comfortable house with its facilities, its

desires, its appetizers, its miniatures and its elegance refusing to struggle in Allah's way and exposing himself to fighting and spending money in Allah's way, whoever does so and fails to abide by the obligatory fighting has become a rebellious person who disobeys Allah's order. Allah says “then wait" it is a threat. "Then wait until Allah brings about His Will." Allah's Divine Will, which is His punishment, will fall upon you. The fact that Allah threatens, especially the people of faith, is a terrifying matter. "Then wait until Allah brings about His Will". Allah has concealed the punishment until the mind considers all these matters; so, they would be punished by preventing them of these matters, or to be punished with humiliation, torture, or dying while being rebellious, and these are all great types of punishment. "Until Allah brings about His Will".

Then Allah the Almighty says, "...Allah does not guide the rebellious people” (A At-Tawbah: 24). This verse means that Allah does not guide them for they strayed and chose the path of delusion. Allah would not guide them until they adhere to the path of truth again. There is no power and no might except by Allah. Allah says about the Jews, " So when they ˹persistently˺ deviated, Allah caused their hearts to deviate." which means that Allah punished them.

Then Allah reminds believers that He is with them, and that they should look in the history, and at what Allah did for them in the past. Allah ﷻ says, “Indeed, Allah has given you ˹believers˺ victory on many battlefields, even at the Battle of Hunain when you took pride in your great numbers, but they proved of no advantage to you. The earth, despite its vastness, seemed to close in on you, then you turned back in retreat”. (At- Tawbah: 25), “Then Allah sent down His reassurance upon His Messenger and the believers, and sent down forces you could not see, and punished those who disbelieved. Such was the reward of the disbelievers" (At- Tawbah: 26).

“Indeed, Allah has given you ˹believers˺ victory on many battlefields”. Indeed” entails a confirmation of happening. “Allah has given you ˹believers˺ victory”, that is, victory means prevailing over the infidels and defeating them. “Allah has given you ˹believers˺ victory,” that is, He strengthened them, “on many battlefields”. “Many battlefields” as was the victory in the Battle of Badr, after the Battle of Uhud, in Hamra al-Asad region when the infidels fled, and this was a victory after the first defeat in Uhud. Also, in the Battle of the Trench where Allah defeated the infidels Himself, Allah says, “…And Allah spared the believers from fighting. For Allah is All-Powerful, Almighty” (Al-Ahzab: 25)

The Battle of Khaybar was as well a great victory for the Muslims, and a great spoil was achieved for them. Before this was the Battle of Banu Nadir and the Battle of Banu Qaynuqa where the Muslims defeated them. As well as the conquest of Mecca which was the greatest victory for Allah’s Prophet ﷺ. Allah says,” Indeed Allah has given you ˹believers˺ victory on many battlefields, even at the Battle of Hunain”, that is, remember the Battle of Hunain. He gave you victory as well; even though you were defeated and fled away, yet Allah granted you victory after that. Knowing that at first, they thought that they would not be defeated because of their great numbers. “Even at the Battle of Hunain”, it was in Shawwal in the eighth year of the migration of the Messenger of Allah. After the Prophet ﷺ conquered Mecca Umm al-Qurā (Mother of All Cities) in Ramadan in the eighth year, and entered it victorious. Mecca was the capital of this peninsula, and conquering it means a victory over the whole Peninsula so that was the greatest conquest.

When the Hawazin, which was a large, fierce, powerful tribe, knew about this victory (the conquest of Mecca), it became very hard on them. So Hawazin and Thaqif said that Muhammad is now in a rapture of victory, so let us initiate a fight, and take him by surprise, yet the Prophet knew about Hawazin and the meeting with its prince who was at that time, Malik bin Auf al-Nasri, who

indicated to them that if they wanted to be victorious over Muhammad, they should go out to him with their women and their money. Therefore, they gathered in a great crowd, and took with them all their money such as livestock (like camels and sheep), gold and silver, they also went out with their women and children.

Their poet, Duraid bin al-Sama, also told them, get out with this so that you do not flee. They thought that keeping their wives and their children with them would prevent them from fleeing in fear for their women and their money. When the Prophet ﷺ knew that they were preparing to fight him, and that they sought him, the believers went out, ten thousand of them from the migrants and the supporters went out; those who entered and conquered Mecca with the Prophet. As well, two thousand from Mecca went out with the Prophet, so they became twelve thousand. When they went out with this large number towards Hawazin, some Muslims said that today we will not be defeated against a small number. When Hawazin knew of the Prophet's advent, they prepared an ambush, and they took their positions in the mountains waiting for the Muslim army. Then, when the people in the front lines of the army arrived, the Archers of Hawazin shot them with bows and arrows from everywhere. This was at the twilight of the morning when light was not yet apparent. As a result, the horses fell back, the people rushed in a strait between the two mountains, and the people in the back did not know why the people in front moved in this way.

Thus, the Muslims started to escape everywhere and some of the new Muslims, who went out with the Prophet ﷺ said, "By Allah, the sea only would prevent their defeat". The Muslims fled, and they would continue until they reached the sea. Some of them, (which were Muslims), said: Today Muhammad's magic became void. Here Allah ﷻ says, "but they proved of no advantage to you" that is, the huge number of fighters, "The earth, despite its vastness, seemed to close in on you" that is, the wide earth. "...then you turned back in retreat". (At-Tawbah: 25). "You turned back": That is, you ran. "In retreat" that is, you turned

your back to the Prophet ﷺ and to those who stayed with him, you turned your back to the enemy and fled. When the Prophet saw the retreat of the fighters in this way, he got off his mule and commanded Abu Sufyan bin al-Harith bin Abdul Muttalib, the prophet's cousin, to call, and say, "O people of the tree. O people of Surat Al-Baqara". After that they heard the voice, and turned quickly to the voice, saying, "at your service! here we are!"

The Prophet ﷺ here said, O people of the fruit, the fruit is the tree under which the Prophet pledged allegiance to the people of the Bay'at Al-Ridwan (Pledge of Satisfaction)". This pledge of allegiance, which was in the sixth year of the Prophet's migration when he came to Mecca to perform Umrah but the infidels prevented him from entering. Then, after a while, the ambassadors tried to reconcile between them, this reconciliation is known as Sulh Al-Hudaibiya. Before this, the Prophet knew from his ambassadors that when Uthman bin Affan was sent to Quraysh as an ambassador to tell them that: We did not come to Mecca to fight, we just want to perform Umrah; we will do the rituals then go out, they responded: by Allah, never, Muhammad does not enter Mecca by force, he never enters it by force, and they remained as such.

Then, it was rumored that Uthman bin Affan had been killed. When it was rumored that he had killed, though he was imprisoned by the infidels, they kept him and did not allow him to return to the Prophet ﷺ and they said that: Sit with us, they imprisoned him, and prevented him from returning to the Prophet to tell him the news. When it was rumored that Uthman had been killed, the Prophet said, we will not go until we fight them, we cannot leave until we fight them. And the Prophet wanted to trust his companions and pledge allegiance to them for death; either victory or martyrdom. Then he said, pledge to me, they said, O Messenger of Allah, for what should we pledge allegiance to you? He responded: pledged allegiance to me for death, and for not fleeing. They were one thousand four hundred and all of them pledged allegiance to him for death. They said: We

pledge allegiance to you for death and not flee, we would fight till we either win, or die.

This was the pledge of allegiance that Allah says about, “Indeed, Allah was pleased with the believers when they pledged allegiance to you ˹O Prophet˺ under the tree.” (Al- Fath: 18). “The Tree”, that is, this fruit. “...He knew what was in their hearts, so He sent down serenity upon them and rewarded them with a victory at hand,” (Al- Fath: 18). Then it appeared that Uthman was not killed and returned to the Muslims. Then after that, they went and the reconciliation was made. Allah showed the believers, who pledged allegiance to the Prophet in this invasion, in a good image by showing what is in their hearts, and that they want Allah and His Messenger, and that they are ready to die for the sake of Allah.

When some of the Muslims of the Fatah fled and the Prophet ﷺ called these people, and the people were dispersed in this way and fled from the Prophet, he first ran with his mule toward the infidels, saying: I am the Prophet, not a lie, I am the son of Abd al-Muttalib, in response to those who said from among the Muslims of al-Fath on this day. Those who said: Today is the Muhammad's magic became void, and By Allah, the sea only would prevent their defeat. The Prophet says, “I am the Prophet, not a lie”. About a hundred of companions stayed with the Prophet, siding away from the crowd when they went out, when they were escaping from the battle.

If the camel obeyed the believer and walked with him, the believer walked with it and if the camel did not obey him due to the crowd, the believer left the camel, jumped off it and went towards the sound. The believer left the camel that could not walk due to crowds fleeing, and he went by himself, until a group gathered with the Prophet, then the Prophet faced the infidels. After that, Allah sent down His victory to the believers. Allah says to the believers” Indeed Allah has given you ˹believers˺ victory on many battlefields”. Before these verses were revealed.

“Even at the Battle of Hunain when you took pride in your great numbers, but they proved of no advantage to you”. The great number that you thought will prevent your defeat did not prevent anything. The great number fled, and it proved of no advantage to you. Allah here depicts their condition when they were fleeing saying,” The earth, despite its vastness, seemed to close in on you”. This is the case of the fugitive who thinks that the enemies will take him from everywhere, that if he goes in this direction, an enemy will appear in front of him, and if he goes to this, he will find his enemy. So, the vast land becomes narrow for him because he is a fugitive, and he is afraid that his enemy will come out to him from any of these mountain trails. “The earth, despite its vastness, seemed to close in on you”. The wide land becomes narrow in your eyes. “…then you turned back in retreat”, “…then you turned back” you fled the battle. “...in retreat” Allah says, “Then Allah sent down His reassurance upon His Messenger and the believers, and sent down forces you could not see, and punished those who disbelieved. .Such was the reward of the disbelievers” (At- Twbah: 26)

يقول الله ﷻ: {لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا وَضَاقَتْ عَلَيْكُمُ الأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُمْ مُدْبِرِينَ}[التوبة:25], {ثُمَّ أَنزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَنزَلَ جُنُودًا لَمْ تَرَوْهَا وَعَذَّبَ الَّذِينَ كَفَرُوا وَذَلِكَ جَزَاءُ الْكَافِرِينَ}[التوبة:26], {ثُمَّ يَتُوبُ اللَّهُ مِنْ بَعْدِ ذَلِكَ عَلَى مَنْ يَشَاءُ وَاللَّهُ غَفُورٌ رَحِيمٌ}[التوبة:27].

Allah ﷻ says, "Indeed, Allah has given you ˹believers˺ victory on many battlefields, even at the Battle of Hunain when you took pride in your great .numbers, but they proved of no advantage to youThe earth, despite its vastness, seemed to close in on you, then you turned back in retreat. Then Allah sent down His reassurance upon His Messenger and the believers, and sent down forces[2] you could not see, and punished those who disbelieved. Such was the reward of the disbelievers. Then afterwards Allah will turn in grace to whoever He wills. And Allah is All-Forgiving, Most Merciful" (At-Tawbah: 25-27).

When Muslims reached Hunain, Hawazin received them by sharpshooters and hurled them and their advanced horses by arrows. Therefore, the advanced horses fled to the back, Muslims scrambled in a narrow way between two mountains. The latest people did not know what was the matter. So, they fled everywhere. The Muslims of Al-Fatih, from which two thousand had been out with the Muslim Army, said, by Allah, only the sea could drive back their defeat, and some of them said, today, the magic of Muhammad became void. Those were hypocrites that claimed belief. However, Allah steadied His Messenger ﷺ. Al-Abbas son of Abdel-Mutaleb, who was his uncle, was with him. His cousin, Al-Hareth son of Abdel-Mutaleb, was also with him. The Prophet ﷺ said to Al-Abbas, “call out to them, say O owners of the tree and people of Surat Al-Baqarah". Then they bended to the Prophet as camels bended to their babies, or cows to their babies. When they gathered with the Prophet he said, “I am surely the prophet, I am the son of Abdel-Mutaleb" Until Allah defeated the infidels. Al-Abbas (may Allah be pleased with him) said, I saw the army with whom the Prophet ﷺ received the enemy. When the fight was intensified, the Prophet ﷺ said his famous saying, which became aphorism, “Ishtaddah Al-Watees (now, the battle raged on)”. Al-Watees is the boiling pot. The Prophet ﷺ compared the fierceness of the battle with the boiling pot. Then, he took a handful of small stones, threw them at the faces of the enemies saying, “they were defeated by the Lord of Ka'bah, or got defeated by the Lord of Ka'ba”. Al-Abbas said, by Allah, once the Prophet ﷺ threw the small stones at their faces, I saw that their fighting began to be weak. Then Allah defeated them, and they went to every defile and every valley. After that, the Muslims gained their spoils, and it was the greatest spoil that the Muslims have ever gained while the Prophet was alive.

Allah ﷻ here reminds His believing servants by the victory He granted them saying, "Indeed Allah has given you ˹believers˺ victory on many battlefields". Allah gave them victory in the Battle of Bader, in the Battle of Uhud, He steadied

the believers and gave them the victory, in the Battle of Al-Khandaq, and in the Battle of Al- Fath, the Conquest of Mecca. Then, He says, "even at the Battle of Hunain". Allah gave them victory in this battle as well, but they should remember; "when you took pride in your great numbers, but they proved of no advantage to you" it means that victory that you were given after that was by Allah.

Allah says, "The earth, despite its vastness, seemed to close in on you, then you turned back in retreat" (At-Tawbah:25). This is a description from Allah for those who fled everywhere, who feared that the enemy would come to them from everywhere, and the earth seemed to close in on them. Where is the refuge? They found that they had no refuge; if they went this way, they would be defeated, and if they went that way, they would be defeated as well. " The earth, despite its vastness, seemed to close in on you" it means despite its vastness, it seemed to close in, which is the situation of the fugitive, that he does not find any place to go to. "The earth, despite its vastness, seemed to close in on you, then you turned back in retreat" (At-Tawbah:25). You gave your backs to the Prophet ﷺ and retreated from the battle. "Then Allah sent down His reassurance upon His Messenger and the believers" here, Allah showed that the victory and the steadiness is only from Him. Allah says, "Then Allah sent down His reassurance" reassurance means calmness, peacefulness, steadiness, and tranquility. For sure, this is the situation of the Muslim who trust in Allah and His victory, at a time when people feel horrible and scared, they feel calmness and quiet. "Then Allah sent down His reassurance " Allah referred this reassurance to Himself, by saying His reassurance, to show that He is the One Who sent it down and put it on the hearts of the believers.

"Then Allah sent down His reassurance upon His Messenger" firstly, Allah sent down the assurance upon the Prophet ﷺ and steadied him, " and the believers", then He says, " and sent down forces you could not see"; the angels.

Allah called them forces, He says, " you could not see" as Angles cannot be seen; they can only be seen by the messengers and prophets. Allah says, "and punished those who disbelieved" Allah punished those who disbelieved by killing, those who were killed from them, by gaining their properties and wives, by those whom were injured, from them and by their escape in everywhere and the psychological pain that any defeated person may feel. "And punished those who disbelieved" it means this punishment is in this worldly life. " Such was the reward of the disbelievers" Allah ascribed all of this to Himself, and has shown that this reward is from Him, for the disbelievers, as they disbelieved Allah, wanted to fight Allah and His messenger. As a result, Allah punished them in that way.

Allah ﷻ then says, "Then afterwards Allah will turn in grace to whoever He wills. And Allah is All-Forgiving, Most Merciful" (At-Tawbah: 27). "Then afterwards Allah will turn in grace to whoever He wills". From those who disbelieved, resisted, and fought the Prophet ﷺ, for them, this was not the end, but Allah chose a group of them and made them believers after they were disbelievers. "Then afterwards Allah will turn in grace to whoever He wills." Turn in grace means that Allah will accept his repentance, if a person returns to Allah, He will accept his repentance, " whoever He wills." Allah is the One Who can guide him to this repentance. "And Allah is All-Forgiving, Most Merciful" Allah will accept the repentance of the repentant even though he disbelieved, fought Allah and His messenger, but because among the attributes of Allah is that He is All-Forgiving, and Most Merciful upon His servants. Therefore, He accepts the repentance of that who was, once, among the criminals and wrongdoers who fought Allah and His messenger.

Afterwards, Allah ﷻ directs a new call to the believers saying, "O believers! Indeed, the polytheists are ˹spiritually˺ impure, so they should not approach the Sacred Mosque after this year. If you fear poverty, Allah will enrich you out of

His bounty, if He wills. Surely, Allah is All-Knowing, All-Wise" (At-Tawbah: 28).

"O believers!" this is a call from Allah to His believing servants describing them by the highest and greatest of descriptions which is " O believers!" Allah has honored them by this call, and urged them to do so. It means, O believers! As long as you are believers, you should do, it has the meaning of compelling as well. O believer you should do so as your belief requires you to do so, "O believers!". "Indeed, the polytheists are ˹spiritually˺ impure" this is Allah's judgment and information," Indeed, the polytheists are ˹spiritually˺ impure", with limitation, "impure", impure means filthy and dirty. The impurity of a polytheist is in his thoughts and heart, not a materialistic impurity which he cannot leave off by the rituals of purifying. Allah created, formed, provided, gave life, caused death to this polytheist, and has all his affairs, yet he resists this Lord, associates with Him, denies His signs, and shows hostility to Him. Also, he wastes the worship, which is the right of Allah, on something other than Allah, whether in any of the trivial thing such as their idols or in an honorable thing yet it does not deserve to be worshiped, such as Angles, Isa, prophets, and righteous people, but they do not deserve to be worshiped as it does not their right as worshiping is the right of Allah. So, he is impure by doing so.

Polytheism means impurity, as it is denying and disbelief in Allah, and making Allah's creation equal to Him; they made the creature equal to the Creator, and gave him the same rights that Allah has. Therefore, a polytheist is impure; as Allah described them and judged them for this. It is no doubt that they are already impure as Allah said. Allah then followed this judgment saying, "So, they should not approach the Sacred Mosque after this year". Allah has forbidden disbelievers to approach the Sacred Mosque which He has glorified and purified. Allah created Mecca and glorified it and the Sacred Mosque is Mecca; it is called Mosque as it is Allah's House, and is called Sacred because Allah has forbidden somethings

that are lawful in other places to be done in it such as uprooting its shrubs, cutting its trees, chasing its animals, or transgressing upon those who take it as shelter; it is a safe and Sacred Mosque. The Sacred Mosque, Allah's House, is the purest place; therefore, how can the most impure and the worst of creation approach this pure place! "So, they should not approach the Sacred Mosque after this year". It was in the ninth year. So, the Prophet ﷺ sent Abu Bakr Al-Sedik and Ali Ibn Abi Taleb as leaders of the pilgrim's delegation in the ninth year, and ordered them to call in the pilgrimage, and to send callers in Mecca saying, no polytheist is allowed to perform Hajj after this year, this is the last year that polytheists perform Hajj, and perform Tawaf of the Ka'bah while naked. Allah says, “so they should not approach the Sacred Mosque after this year".

Then Allah ﷻ says, "If you fear poverty, Allah will enrich you out of His bounty, if He wills" here, Allah answered them about what they feared of preventing polytheists to come to the Mosque. The trade and life of Quraysh relied on these delegations who came to them; Arab delegations used to come to them from everywhere in the pilgrimage season to sell to them as if they were merchants. They used to bring them goods, and sell to them, and they earned from their coming to this place. Mecca was a barren and unstaffed country; as it was not fertile and was not a land of grass for the cattle to farm. The business of the people of Mecca was based on those who came from everywhere, and those who lived next to Al-Haram traded with them. Allah says, "If you fear poverty" the poverty is a burden, a poor is a burden as the poor depends on other people in his living, "If you fear poverty", poverty, "Allah will enrich you out of His bounty, if He wills" it is a promise from Allah, and it will happen without any doubts. "Allah will enrich you out of His bounty" by other ways, not the way of the polytheists. "If He wills. Surely, Allah is All-Knowing, All-Wise" (At-Tawbah:28). All these judgements are based on Allah's knowledge and His wisdom. It is, no doubt, that Allah achieved that with the Arab Muslims; after

their poverty, Allah enriched them by the wealth that He gave them in this country, and by great victories. Therefore, they became the kings of this world, and became very rich such as Az-Zubair Bin Al-Awam, who came out from Mecca having nothing, but when he died, his descendants had inherited more than forty million dinars of pure gold for what he had of estates and properties. As well as Abdel Rahman Bin Awof and all of those who were poor, Allah enriched them afterwards. Allah says, "Allah will enrich you out of His bounty, if He wills. Surely, Allah is All-Knowing, All-Wise" (At-Tawbah:28). This is a promise from Him to those who were addressed when Quran was revealed, and it was fulfilled

Then, Allah ﷻ says, "Fight those who do not believe in Allah and the Last Day, nor comply with what Allah and His Messenger have forbidden, nor embrace the religion of truth from among those who were given the Scripture, until they pay the tax, willingly submitting, fully humbled" (At-Tawbah:29).

It is a new section, Allah's legitimation policy with Arab polytheists ended here by this verse. Then, Allah directs the believers to another enemy whom they must fight for the sake of Allah. Allah says, "Fight those who do not believe in Allah and the Last Day, nor comply with what Allah and His Messenger have forbidden, nor embrace the religion of truth from among those who were given the Scripture, until they pay the tax, willingly submitting, fully humbled" (At-Tawbah:29). "Fight" this is an order to fight "who do not believe in Allah and the Last Day," they do not believe in Allah, "and the Last Day" the Day of judgement, "nor comply with what Allah and His Messenger have forbidden," they do not comply with Allah's the Almighty creed, which was revealed to His servant and messenger Muhammad ﷺ. "Nor embrace the religion of truth" it means the religion of Islam, with which Allah has sent His Servant and Messenger Muhammad to all people. Allah says, "from among those who were given the Scripture" those who were given the Scripture are the Christians and the Jews. Allah called them those who were given "the Scripture", which was revealed by

Him, as the Torah was revealed to Mosa as a light and guidance from Allah, and a legislation that He legalized for the Children of Israel. Then Allah ﷻ sent Isa, son of Mary, who was the last messenger from the Children of Israel and Allah revealed to him the Gospel. Allah said those people have become, now, the people who were given the Scripture, the Christians and the Jews, have these descriptions, "do not believe in Allah and the Last Day, nor comply with what Allah and His Messenger have forbidden, nor embrace the religion of truth".

Then He says, "from among those who were given the Scripture". Allah commanded fighting them until Muslims reach their target, which is, " until they pay the tax, willingly submitting, fully humbled" (At-Tawbah:29). It means fight then until they do so. Tax is an individual taxation that is taken from every one of them annually. They pay it as a reward for staying at Muslims' protection and covenant. "Willingly submitting" it means every one of them must deliver it by himself, and he mustn't send another one to pay it for him out of vanity and arrogance. "Willingly submitting, fully humbled" he should be fully humbled when he pays this tax as a reward for staying in a Muslims' land, and under Muslims' protection. Allah ordered His believing servants to fight them, describing them by deserving this reward because they disbelieved in Allah and the Day of Resurrection, and did not comply with Allah's legalization, and did not embrace the religion of truth, the religion that Allah the Almighty sent Muhammad ﷺ with.

Also, Allah ﷻ mentions their false saying, by which they deserved to be fought; He says, "The Jews say, "Ezra is the son of Allah," while the Christians say, "The Messiah is the son of Allah." Such are their baseless assertions, only parroting the words of earlier disbelievers. May Allah condemn them! How can they be deluded ˹from the truth˺? They have taken their rabbis and monks as well as the Messiah, son of Mary, as lords besides Allah, even though they were commanded

to worship none but One God. There is no god ˹worthy of worship˺ except Him. Glorified is He above what they associate ˹with Him˺!" (At-Tawbah: 30-31).

These are the false sayings which the Christians and the Jews said about Allah ﷻ. He says, "The Jews say, “Ezra is the son of Allah,” they said that from themselves and ascribed it to Allah. Ezra (Uzair) is one of Allah's messengers to them. They said that he is the son of Allah for after they were conquered and their country was damaged, and their Books were lost, this messenger came and wrote the Torah from his memory. Therefore, they called him the son of Allah, but making a son to Allah is considered an assault against Allah and an insult to Him, exalted be He above that. "While the Christians say" also, “The Messiah is the son of Allah”. The Messiah is Isa, son of Mary, whom the Christians claimed that he is the son of Allah, not a parenthood out of mercy from Allah upon His servant, but out of lineage. They made him a god, the son of Allah. They also claim, in their Christian faith, that he is really the son of Allah whom was sent down from Allah and was incarnated and formed in the womb of Virgin Mary. Incarnation means becoming human. Then he remained calling for Allah till he was crucified and died for three days. Afterwards, he revived and escalated to Allah's side. And in the end, he will come to condemn all, alive and dead. They considered Isa the son of God and that the traits of Allah are the same as of His son, exalted be He above that. They say that God is the father, the son, and the Holy Spirit, all are the same god, even if it became three as they said in The Three Persons. They said that he is the true son of Allah, a god from God, the creator and the provider, and all Allah's attributes are in Isa, exalted be Allah high above that. "The Christians say, “The Messiah is the son of Allah.” it is said that they are called Nassara (Christians) from Al-Naserah which was the first town where Isa established his calling and lived in, or it is from Al-Nusrah (supporting), He says, "Who will stand up with me for Allah?” if it was from supporting, this religion would be called by its creed as supporting is a part of that religion; as the Jews

are called by this name for returning to Allah; the repentant. "The Christians say, “The Messiah is the son of Allah.”" Exalted be He above that. "Such are their baseless assertions, ", "such are" referring to their words, "baseless assertions," it means they said that without thinking, not saying it from their hearts, but they said it without recognizing the severe sin and immorality in saying it. It is considered an assault against Allah.

Allah is One and Indivisible. Allah—the Sustainer ˹needed by all˺. He has never had offspring. So, how He takes any one from His servants as son, exalted be He above that. He says," The Messiah, son of Mary, was no more than a messenger. ˹Many˺ messengers had ˹come and˺ gone before him. His mother was a woman of truth. They both ate food" (Al-Ma'idah:75). The one who needs to eat food and as a result he need to urinate and excrete, how can he be a god? Allah says, "Such are their baseless assertions, only parroting the words of earlier disbelievers". They heard these words from other polytheists, those who believe in the multitude of deities and the deities having families, such as the case of the Romans and Greeks who believed in their myths that the family of the deity dominates the world. They heard these words from these ignorant pagan nations, then they transmitted it to their religion, Christianity. Allah says, "only parroting the words of earlier disbelievers", then Allah says, "May Allah condemn them! How can they be deluded ˹from the truth˺?" (At-Tawbah:30). This is a judgement from Allah that He condemns them, and this is what Allah does with them in this world and on the Day of Resurrection. This is a judgment and a call from Allah to them. Allah says, "How can they be deluded ˹from the truth˺?" How? "They be deluded ˹from the truth˺?" they were overturned on their heads, as the one who understands this inverted meaning is like the one who is overturned on his head. How are they overturned on their heads? And how can they ascribe this matter to Allah? They ascribed to this man who has all defaults such as eating, drinking, fearing, and ignoring, they ascribed to him all kinds of defaults like

fearing as they said in Gospel: O father, distract this goblet. On the day when Romans and Jews chased him to kill him, he also cried and was beaten, insulted, beaten on his back and spit at his face. They ascribed all these insults to him, so, how do they say that such a person is a true god, the creator of the heavens and the earth. Allah says, "May Allah condemn them! How can they be deluded ˹from the truth˺?" .(At-Tawbah:30)

يقول الله ﷻ: {وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللَّهِ وَقَالَتِ النَّصَارَى الْمَسِيحُ ابْنُ اللَّهِ ذَلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ يُضَاهِئُونَ قَوْلَ الَّذِينَ كَفَرُوا مِنْ قَبْلُ قَاتَلَهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ}[التوبة:30], {اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا لا إِلَهَ إِلَّا هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ}[التوبة:31], {يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَنْ يُتِمَّ نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ}[التوبة:32], {هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ}[التوبة:33].

says, “The Jews say, “Ezra is the son of Allah,” while the Christians ﷻ Allah ”.say, “The Messiah is the son of AllahSuch are their baseless assertions, only parroting the words of earlier disbelievers. May Allah condemn them! How can they be deluded ˹from the truth˺? They have taken their rabbis and monks as well as the Messiah, son of Mary, as lords besides Allah, even though they were commanded to worship none but One God. There is no god ˹worthy of worship˺ except Him. Glorified is He above what they associate ˹with Him˺! They wish to extinguish Allah’s light with their mouths, but Allah will only allow His light to be perfected, even to the dismay of the disbelievers. He is the One Who has sent His Messenger with ˹true˺ guidance and the religion of truth, making it prevail over all others, even to the dismay of the polytheists." (At-Tawbah: 30-33).

These verses talk about Allah's commands to His believing servants to fight the Christians and the Jews, whom Allah referred to as the People of the Scripture. Allah told believers that they deserve it (to be fought); they must be fought for a certain purpose which is "until they pay the tax, willingly submitting, fully humbled" (At-Tawbah:29). They deserve to be fought, firstly because they "do

not believe in Allah and the Last Day, nor comply with what Allah and His Messenger have forbidden, nor embrace the religion of truth". They refuse to embrace this religion, with which Allah sent His Messenger Muhammad ﷺ. Secondly, because they reviled Allah and said false words about Him. They also ascribed humans to be Allah's sons, exalted be He; as in Hadith "the son of Adam reviled Me, and he had no right to do so. As for his cursing Me, it is that he says that I have sons, but I am Allah, the One, the Self-Sufficient Master, I begat not nor I was begotten", Allah is the One; He is Indivisible and He has no equals, no associates with Him, nor does He have parts (sons). He says, "Still the pagans have made some of His creation out to be a part of Him. Indeed, humankind is clearly ungrateful " (Az-Zukhruf:15). He does not have counterparts nor companions, exalted be He above that. If He has a counterpart or associates, this creation will be corrupted. Therefore, there must be one god. He says, "Had there been other gods besides Allah in the heavens or the earth, both ˹realms˺ would have surely been corrupted. So Glorified is Allah, Lord of the Throne, far above what they claim" (Al-Anbya:22). He also says, "Say, ˹O Prophet,˺ “Had there been other gods besides Him—as they claim—then they would have certainly sought a way to ˹challenge˺ the Lord of the Throne”" (Al-Esra:42).

Moreover, if there were other real gods besides Allah, such as a son, there would surely be some wavering of rights, for one would create certain things while the other would provide to some of the creatures only. Allah says, “Otherwise, each god would have taken away what he created, and they would have tried to dominate one another", "Say, ˹O Prophet,˺ “Had there been other gods besides Him—as they claim—then they would have certainly sought a way to ˹challenge˺ the Lord of the Throne.”" (Al-Esra:42). It means to dominate them. All this world is a witness that Allah is One and that there is no god but Allah. They reviled Allah; as when the Jews said "Ezra is the son of Allah", and when the Christians said "The Messiah is the son of Allah" while Allah says, " Such are

their baseless assertions". They say these things without reason, without thinking about these words and repeat the words of disbelievers. "Only parroting the words of earlier disbelievers" they heard that old Romans and Greeks believed that those who created this world had families, a man, his wife and his sons, and that there were conflicts and fights among these gods. They took these thoughts and old beliefs from the Greeks and Romans, then transmitted it to Christianity; they said that God should have a wife, a son and a Holy Spirit; they believe in this polytheism. Allah says, "only parroting the words of earlier disbelievers. May Allah condemn them! How can they be deluded ˹from the truth˺?" (At-Tawbah:30). How are they overturned on their heads and believed that Allah has a son? This is a belief that any reasonable person would not believe in.

Then, Allah ﷻ says, "They have taken their rabbis and monks as well as the Messiah, son of Mary, as lords besides Allah,[1] even though they were commanded to worship none but One God. There is no god ˹worthy of worship˺ except Him. Glorified is He above what they associate ˹with Him˺!" (At-Tawbah:31).

"They have taken their rabbis and monks". Rabbis are scholars. This word is taken from ink in Arabic. A rabbi is called (Hibr) in Arabic because he writes a lot using ink. "And monks", a monk means a worshiper. They were called (Ruhban) in Arabic for they fear Allah, therefore, they worship Allah continuously. Rabbis are known to be from among the Jews and monks from among the Christians. "They have taken their rabbis and monks" means their scholars and worshipers. "As well as the Messiah, son of Mary, as lords besides Allah," they took Isa as their lord. A lord means an obedient master; they took them as their lords by giving them the right to legislate, and compelled themselves to obey their legalizations. As for the Christians, they falsely claimed that Allah is Isa himself as he said to Saint Peter: (build your church on this rock, and what you bind on earth, Allah will bend on heaven, and what you allow on earth, Allah

will allow on heaven). Therefore, Allah signed what Saint Peter had signed. From here, the Christians have given the Grand Pope, the greatest rabbi, the right of legislation; as he legislates, allows, and forbids what he wants, and this continues among them until now.

As well as the Jews who have simulated their rabbis and monks, following them. Allah says, "And among them are the illiterate who know nothing about the Scripture except lies, and ˹so˺ they ˹wishfully˺ speculate" (Al-Baqarah:78), they follow those people, who "have taken their rabbis and monks as well as the Messiah, son of Mary, as lords besides Allah". It means legislators who legislate for them and decide what is prohibited and what is lawful. What clarified this idea is the Hadith Udai Bin Hatem At-Ta'I, who was a master of an Arab tribe called Tai'. This tribe was Christian in pre-Islam, but when Islam conquered them and took them as captives, Udai fled, and his sister Jomana went to the Prophet ﷺ to excuse him and ask for security to her brother. Then he went to the Prophet wearing a gold cross, and entered the mosque of the Prophet ﷺ as he had been given a confirmation of safety. He heard the Prophet reciting, "They have taken their rabbis and monks as well as the Messiah, son of Mary, as lords besides Allah". He said, “O messenger of Allah, they never worship them”. The Prophet replied, “had they not made lawful the prohibited and forbid the lawful, and they follow them in these legalizations?” He said, yes. The Prophet replied, “this is the way that they worship them”. Udai said this speech after embracing Islam and heard the Prophet recite this verse. The Prophet called Udai and said to him, O Udai, what makes you flee? Why do you run away from this religion! Do you flee from saying there is no god but Allah! Do you flee from saying there is no god but Allah? Is there any rather than Allah?! Do you flee from those who said it? do you flee because we are poor, then the Prophet said, if you live a long time, you will see the treasures of kisra and Qiser spent for the sake of Allah. Udai said, I said to him o messenger of Allah, Kisra Bin Hormoz? Does it mean this person

who lives now? The prophet replied, Kisra Bin Hormoz. Udai said, I was one of those who conquered the cities, and saw how the treasures of Kisra were spent for the sake of Allah.

This Hadith explains and shows the meaning of Allah's speech, "They have taken their rabbis and monks as well as the Messiah, son of Mary, as lords besides Allah". It does not mean that they believed that their rabbis and monks created and provided, but lords as masters, who legalized them and obeyed them. They allow what is prohibited and prohibit what is lawful in their creed, they follow them in both orders. They gave them the right to legislate. They took The Messiah, the Son of Mary, as their lord besides Allah. They did not take The Messiah in legalization only, rather they gave him all the attributes of Allah such as creating, providing, giving life, and causing death and that he is the one who will condemn humanity. Condemning them means that he is the one who will hold them accountable, exalted be Allah.

"As well as the Messiah, son of Mary," The Messiah is ascribed to his mother, Mary (blessing be upon her) as Allah has created him without a father by His order; Allah said "Be!" and he was! Allah says, "The Messiah, son of Mary, was no more than a messenger. ˹Many˺ messengers had ˹come and˺ gone before him. His mother was a woman of truth" (Al-Ma'idah:75). Allah told believers that Isa in the sight of Allah is like that of Adam. He created him from dust, then said to him, “Be!” And he was! Allah says, "even though they were commanded to worship none but One God. There is no god ˹worthy of worship˺ except Him. Glorified is He above what they associate ˹with Him˺!" (At-Tawbah:31). "Even though they were commanded" that is, the people of the Scripture, "to worship none but One God", "even though they were commanded" Allah ordered them in the Torah and the Gospel to worship non but One God, "even though they were commanded to worship none but One God". One God only, The Worshiped God; Allah as Allah has no god besides Him, and He was not willing to associate with

Him another god. Allah said about the Angles, "Whoever of them were to say, “I am a god besides Him,” they would be rewarded with Hell by Us. This is how We reward the wrongdoers" (Al-Anbya:29). And said about prophets, "It is not appropriate for someone who Allah has blessed with the Scripture, wisdom, and prophethood to say to people, “Worship me instead of Allah" (Ali 'Imran:79).

How can it be that Allah blesses someone with the Scripture and wisdom, then he says to people: worship me besides Allah or with Allah? He said to the prophets, "Rather, he would say, “Be devoted to the worship of your Lord ˹alone˺”—in accordance with what these prophets read in the Scripture and what they taught" (Ali 'Imran:79), "And he would never ask you " it means Allah, "to take angels and prophets as lords. Would he ask you to disbelieve after you have submitted?" (Ali 'Imran:80). It means that there is no order from Allah to His servants to take the angels and the prophets as lords, exalted be Allah above that, but Allah ordered all creations to devote their worship to Allah alone. He ordered the angels, the prophets, and all believers to worship Allah alone without partners. "They were asked to worship One God, that there is no god "worthy of worship" except Him" the only God that there is no god but Him, this is not applicable but to Allah. It is impossible to find a god worthy of worship except Him, the Lord of The Mighty Throne, the Creator of heavens and earth, and the Sender of messengers and prophets. "There is no god "worthy of worship" except Him" there is no true god but Allah, but there are tens of thousands of false gods. Humans strayed in this regard as they worshiped everything, beginning from the nation of Nuh, He says, "You shall not leave your gods: nor shall you leave Wadd, nor Suwâ‘, nor Yaghûth, nor Ya‘ûq nor Nasr’ (these are the names of their idols)" these are their old idols, and all nations came after them said, "Have you come to turn us away from our âlihah (gods)".

The same matter with A'ad and Thamod, and the nation of Pharaoh, who worshiped the sun and their master; as Pharaoh said to them, "O chiefs! I know

not that you have an ilâh (a god) other than me." Is there another god than me that you worship, " I know not that you have an ilâh (a god) other than me." Musa said that there is God in the heavens, "So kindle for me (a fire), O Hâmân, to bake (bricks out of) clay, and set up for me a Sarh (a lofty tower, or palace) in order that I may look at (or look for) the Ilâh (God) of Mûsâ (Moses);" the Pharaoh wanted to see where is the God of Musa, "and verily, I think that he [Mûsâ (Moses)] is one of the liars" (Al-Qasas:38), " Thus it was made fair-seeming, in Fir‘aun’s (Pharaoh) eyes, the evil of his deeds, and he was hindered from the (Right) Path; and the plot of Fir‘aun (Pharaoh) led to nothing but loss and destruction (for him)" (Ghafer:37).

Moreover, for the disbelievers of the Arab, their idols filled the earth. They made an idol in every place of the peninsula, in every tribe, and sometimes in every house; the owner of the house made an idol for himself inside the house. They put their idols on the roof of the most honored place, Ka'bah, where there were on it three hundred and sixty idols, when the prophet entered Mecca, conquering it in the eighth year of his Hijra, he destroyed the idols that were on the roof of Ka'bah by his spear saying, "And say: "Truth (i.e. Islâmic Monotheism or this Qur’ân or Jihâd against polytheists) has come and Bâtil (falsehood, i.e., Satan or polytheism) has vanished. Surely Bâtil is ever bound to vanish" (Al-Isra:81). Idols spread on earth. If you look at different nations, you will find that every nation has its idols, such as in Asia, in which whoever builds a house, puts on the corner, the picture of the house of worship and the idol, which is called Buddha. Then he gives it food for breakfast and dinner every day, and he surrounds his house with these idols. Humans worshiped everything, which does not deserve to be worshiped. Allah says, "There is no god ˹worthy of worship˺ except Him.", There is no true God, worthy of worship, except Him, there is no limits to the numbers of gods that have spread on earth from before Nuh and till now, "There is no god ˹worthy of worship˺ except Him.", "Glorified is He above

what they associate ˹with Him˺!" Glorified is He, Sanctifying Him, " what they associate ˹with Him˺!" about which they associated with Allah; to make associates with Allah, how can His creation be associated with Him in His rights? This is the greatest wrongdoing, "for associating ˹others with Him˺ is truly the worst of all wrongs" (Luqman:13). How can the creation of Allah have the right to be worshiped, such as the angels, the prophets, rocks, trees, rivers and anything of Allah's creation? How can they have a right like Allah's right, the Creator, Provider, and the Arranged. " Glorified is He above what they associate ˹with Him˺!" Glorified means Exalted and Sanctified be He above all these gods that they associated with Allah, exalted be He above that.

Allah compares their deeds to the one who tries to extinguish the sun with his mouth, Allah ﷻ says, "They wish to extinguish Allah's light with their mouths, but Allah will only allow His light to be perfected, even to the dismay of the disbelievers" (At-Tawbah:32). "They wish" it means these Jews, Christians and polytheists. "to extinguish Allah's light[1] with their mouths" extinguishing is known, "Allah's light" Allah, and His light is bright, "Allah is the Light of the Heavens and the Earth". This is the light of believing in Allah, monotheism and acknowledging Him, and the light of these signs and verses, which Allah has created. The disbelievers wish to extinguish this light with their mouths. Allah compared their mean action, in which they lied that they created, as a result of their disbelief, and many false sayings that they said with their mouths, with the one who tried to extinguish Allah's light, or the sun that is a small creation of Allah's creation, which takes its light from Allah's light. Therefore, if all these mean people directed themselves to the sun to extinguish its light, they could not do so, "They wish to extinguish Allah's light with their mouths". Allah says, "but Allah will only allow His light to be perfected" it means that Allah refused to extinguish His light, "allow His light to be perfected". Allah will only allow monotheism, believing in Him and making His word supreme all over the earth

to be perfected, "but Allah will only allow His light to be perfected" Allah will only allow His light to be perfected by this existing guided nation that is called for Allah. "Even to the dismay of the disbelievers" it means even if the disbelievers hated that the light of belief and monotheism spread all over the world, Allah will do so.

Allah ﷻ then says, "He is the One Who has sent His Messenger with ˹true˺ guidance and the religion of truth, making it prevail over all others, even to the dismay of the polytheists." (At-Tawbah,33). "He" here, Allah begins this sentence with the pronoun referring to Himself, "He" it means Allah. " Is the One Who has sent His Messenger" it is neither the will of the prophet Muhammad, nor the Arab nor anyone else, "He" His will, " is the One Who has sent His Messenger with" His Messenger, Muhammad ﷺ and He is the One Who called Him, sent to him the revelation, and ordered him to deliver the message to all worlds. "with ˹true˺ guidance and the religion of truth", "with true guidance" guidance which is the opposite of delusion, and it means guiding to Allah's Path, "and the religion of truth" the religion of truth which is Islam; as any religion except Islam is a false one, " making it prevail over all others" making it prevail over all other religions, "even to the dismay of the polytheists." It means although the polytheists fought against it by all means, hated it, and did not want it, Allah will still do it. It means that Allah will do that and allow His light to be perfected, even with the dismay of the polytheists, Allah will do so and it actually happened. Allah supported Muhammad ﷺ, who did not die until all the Peninsula, that was full of disbelief and polytheism, became a monotheistic nation, and in which the sentence “there is no god but Allah” became the supreme in all over the peninsula. Muezzin called to pray saying, I testify there is no god but Allah, a monotheist testimonial in all over the peninsula. Then after a short time, Allah spread His light of monotheism all over the earth. Allah demolished the castle of Kesra and Qaisar as well, and the eastern church was destroyed. Calling for monotheism became in everywhere;

testifying that there is no god but Allah, and that Muhammad is the messenger of Allah.

After that, Allah shows the corrupted belief of rabbis and monks, as well as their corrupted deeds and morals. He says, "O believers! Indeed, many rabbis and monks consume people's wealth wrongfully and hinder ˹others˺ from the Way of Allah. Give good news of a painful torment to those who hoard gold and silver and do not spend it in Allah's cause. The Day ˹will come˺ when their treasure will be heated up in the Fire of Hell, and their foreheads, sides, and backs branded with it. ˹It will be said to them,˺ "This is the treasure you hoarded for yourselves. Now taste what you hoarded!"" (At-Tawbah: 34-35).

"O believers!" Allah calls the people of belief with the description of belief in order to urge, provoke, and compel them to obey Him. "Indeed, many rabbis and monks" , the scholars and worshipers of the Jews and the Christians, "consume people's wealth wrongfully" taking people's wealth and spending it in the benefits of the taker was called consuming as it is the greatest side of spending. So, taking wealth in general is referred to as consumption. "Consume people's wealth wrongfully" wrongfully means falseness and defamation in every prohibited way. They give their Jews and Christians scholars and monks money to teach and guide them and do the opposite with it while hiding what Allah has revealed, they also do not advise them. They do not teach them the right information because they fear their positions. Therefore, they teach people what they want only from judgment, they allow the prohibition, and prohibit the lawful according to people's desire, they also hoard this money. As well as, there were many monks, who devoted themselves to worship. So, they did not need to hoard money, but some people gave them money and some alms, then they took it for themselves instead of giving it to the poor and the needy; as it was mentioned in the hadith of Salman Al-Farsi when he used to check many of those monks just before the end of Christianity, and the Prophet's delegation. They were the most corrupt

people as they collected money and hoarded it. They used to receive it to be given to the poor and needy but they used to keep it for themselves. According to what Salman mentioned, it was found that one of them had hoarded twenty amphorae of gold when he died. There were many ways of consuming people's wealth wrongfully.

Allah clarifies the corruption of those who led Christianity and Judaism. They claimed that they are characterized with abstention, knowledge, needing Allah, returning to Allah and calling for Him, but the reality was that they had bad and impure morals; as they were described in the Gospel; It is you Persians, you are like the shredded graves from outside, and from inside is malevolent, stinky and dark; so, they externally are deceptive to the ignorant, and internally they have vicious feelings. "O believers! Indeed, many rabbis and monks consume people's wealth wrongfully and hinder ˹others˺ from the Way of Allah" (At-Tawbah:34). They hindered people from the way of Allah; as they were the leaders who prevented their followers from following Muhammad's ﷺ religion, then Allah says, "Give good news of a painful torment to those who hoard gold and silver and do not spend it in Allah's cause" (At-Tawbah:34). It is a general judgment, hoarding means saving, "gold and silver". It is the two metals, which Allah made as measurements of value on earth, and money was made from it. "gold" dinars, "silver" dirhams, "those who hoard gold and silver and do not spend it in Allah's cause", He says, "Give good news of a painful torment to those".

يقول الله ﷻ: {يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ كَثِيرًا مِنَ الأَحْبَارِ وَالرُّهْبَانِ لَيَأْكُلُونَ أَمْوَالَ النَّاسِ بِالْبَاطِلِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلا يُنفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ}[التوبة:34], {يَوْمَ يُحْمَى عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَى بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ هَذَا مَا كَنَزْتُمْ لِأَنفُسِكُمْ فَذُوقُوا مَا كُنتُمْ تَكْنِزُونَ}[التوبة:35].

says, "O believers! Indeed, many rabbis and monks consume people's ﷻ Allah .wealth wrongfully and hinder ˹others˺ from the Way of AllahGive good news

of a painful torment to those who hoard gold and silver and do not spend it in Allah's cause. The Day ˹will come˺ when their treasure will be heated up in the Fire of Hell, and their foreheads, sides, and backs branded with it. ˹It will be said to them, ˺ "This is the treasure you hoarded for yourselves. Now taste what you hoarded!" (At-Tawbah: 34-35).

These verses from the chapter of At-Tawbah were mentioned in the context of Allah's urging His believing servants to fight (Jihad) and spend for His cause. Allah ordered His believing servants to fight the people of the Scripture. He also exposed their disbelief and disgrace, for which they should be fought, He says, "Fight those who do not believe in Allah and the Last Day, nor comply with what Allah and His Messenger have forbidden, nor embrace the religion of truth from among those who were given the Scripture, until they pay the tax, willingly submitting, fully humbled. The Jews say, "Ezra is the son of Allah," while the Christians say, "The Messiah is the son of Allah." Such are their baseless assertions, only parroting the words of earlier disbelievers. May Allah condemn them! How can they be deluded ˹from the truth˺?" (At-Tawbah: 29-30). He also says in another surah, "They wish to extinguish Allah's light with their mouths, but Allah will ˹certainly˺ perfect His light, even to the dismay of the disbelievers. He is the One Who has sent His Messenger with ˹true˺ guidance and the religion of truth, making it prevail over all others, even to the dismay of the polytheists." (As-Saf: 8-9).

Moreover, their rabbis, monks, and their scholars and worshipers hinder people from the Way of Allah, and consume people's wealth wrongfully. The first verse clarifies the corruption of their beliefs and their slandering of Allah by saying that He has a son. Then, it shows corruption of their morals for they consumed people's wealth wrongfully and instead of teaching people the religion and guiding them to the right, they do the opposite by prohibiting what Allah allowed, and allowing what He prohibited for them. They also legalized matters according

to people's desire. They take this money and hoard it, while they do not need it; as they are monks, leaving all worldly affairs and abstaining from marriage for the sake of Allah, the reality is that this is what they show but the reality is the opposite.

Moreover, Allah ﷻ says, "O believers!" Allah addresses His believing servants. and initiates His orders and prohibitions by calling His believing servants by the term believers; as it honors them, as well as provokes and compels them to work. It is as if He said: O believers, do so because your belief compels you to do so. "O believers! Indeed, many rabbis and monks" "rabbis" are the scholars of the Jews, "and monks" are the scholars of the Christians. "Consume people's wealth wrongfully and hinder ˹others˺ from the Way of Allah". They hinder people from the Way of Allah in their religion. When the Prophet was sent, they also hindered the people from the Way of Allah which he called for.

Then, Allah ﷻ gave another judgement saying, "Give good news of a painful torment to those who hoard gold and silver and do not spend it in Allah's cause" (At-Tawbah:34). "Gold and silver" they are among the minerals that Allah put in this earth, and they have a characteristic that Allah put in it. They are also a measurement of values; from them money is casted, like dinars and pounds for non-Muslims are made of gold, Dirhams and other small value currency are made of silver, beside money that is made of other minerals. Allah says, "those who hoard gold and silver and do not spend it in Allah's cause" the phrase "do not spend it" using the pronoun "it" not "them", to indicate that gold and silver are of the same category as both of them are money, " in Allah's cause", Allah says, "Give good news of a painful torment". This verse seemingly prohibits saving at all, and hoarding treasures which means to collect money and save it. Allah's saying "do not spend it in Allah's cause" is seemingly an order to spend all the money in Allah's cause and not save it except for the need. However, the Prophet ﷺ explained that once you pay the due Zakat from this money, then it is not

considered hoarding. Allah ﷻ obligated Muslims to pay the part of their money, which is two and a half percent or one-fortieth, to zakat. The Prophet ﷺ said, "if you pay the due Zakat, then it is not considered as a treasure"; therefore, if you pay the due Zakat from the saved money or from these saved minerals, especially gold and silver, then it is not considered as a treasure because the Prophet said, "on gold is one-fortieth is paid". Here, Allah gave a general ruling, even though this verse addressed the Jews and the Christians, who hoard this money and do not spend it for the cause of Allah, He addressed everyone with this general rule. He says, "Give good news of a painful torment to those who hoard gold and silver and do not spend it in Allah's cause" (At-Tawbah: 34). Those, the pronoun refers to all people.

The Hadith of the Prophet proved that a Muslim who hoards his money and do not pay the due Zakat on it, he would be tortured by all his money, not only by the money of the Zakat that he must have paid; as in the Hadith, "any person who possesses gold or silver and does not pay what is due on it (the Zakat); on the Day of Judgement, sheets of silver and gold would be heated, and with them his flank, forehead and back will be branded during the day the measure whereof will be fifty thousand years, and he will be shown his final abode, either to Jannah or to Hell". It means that this treasure will be heated then made into sheets, then it widens so that torturing by it will be more. It will be heated in the Hellfire, then it gets him. All of this will happen on the Day of Resurrection, not in Hell, and this day equals fifty thousand years. The Prophet ﷺ also said, "and with them his flank, forehead and back will be branded during the day the measure whereof will be fifty thousand years, and he will be shown his final abode" it means after that "either to Jannah or to Hell". The Prophet said, "No owner of the treasure who does not pay its due but his treasure would come on the Day of Judgement like a bald snake". It means a snake that attacks.

There are snakes that run away when they see a human, and there are snakes that attack the human when they see him. The head of this snake is bald because it has a lot of poison. This snake would follow the one who did not pay the due Zakat, wherever he runs to, this snake would follow him, saying: I would not leave until you come and take your wealth. Here the snake addresses him saying your wealth is with me. Then this tortured would not find any way but to stand before the snakes. So, the snake would open its mouth and he would see his wealth, Dirhams, dinars and money that he had saved in this world in the mouth of the snake. If he tries to take this wealth, once he puts his hand in its mouth, the snake would hold its mandibles saying to him: I am your money, I am your treasure. Therefore, the Prophet warned those who have gold and silver, and do not pay the due Zakat for it.

Allah ﷻ shows the torment here saying, "The Day ˹will come˺ when their treasure will be heated up in the Fire of Hell, and their foreheads, sides, and backs branded with it. ˹It will be said to them, ˺ “This is the treasure you hoarded for yourselves. Now taste what you hoarded!” (At-Tawbah: 35). The Hadith came as an explanation of this verse, " The Day ˹will come˺ when their treasure will be heated up in the Fire of Hell" it means gold and silver, " and their foreheads, sides, and backs branded with it" it means gold and silver that you are tortured with it now, "This is the treasure you hoarded for yourselves" it means what you had hoarded for yourselves in the world, " This is the treasure you hoarded for yourselves". These words would be said to him as a mockery and to ridicule him; that he had collected this money in the world to benefit him in the future to do so and so, now look at the consequences of not paying the due Zakat of this money. So, this was the result, "Now taste what you hoarded!” Taste the torment of what you had hoarded in the world. This section of this chapter ends here.

Then, Allah ﷻ clarifies another ruling that the prohibition of fighting in certain months of the year. He says, "Indeed, the number of months ordained by Allah is

twelve—in Allah's Record since the day He created the heavens and the earth—of which four are sacred. That is the Right Way. So do not wrong one another during these months. And together fight the polytheists as they fight against you together. And know that Allah is with those mindful ˹of Him" (At-Tawbah:36).

"Indeed, the number of months ordained by Allah is twelve—in Allah's Record" Allah, Who created the heavens and the earth, put the moon in its place in the orbit with precision. He says, "The sun and the moon ˹travel˺ with precision" (Ar-Rahman:5). They orbit with precision without delay or hurry, even for a small part of a minute. This is an accurate matter, which Allah made for us to know years and to calculate them. Allah made this division of year as a mercy from Him and to educate His servants and keep track of their history, their age and situations. Allah says, "Indeed, the number of months ordained by Allah is twelve—in Allah's Record". This means in what He has legalized for you, as well as in His cosmic order that He made for you. "Since the day He created the heavens and the earth—of which four are sacred". It means when Allah created the heavens and the earth, He ordered its affairs in this way. He ordered that there should be something that is called a year, and this year consists of twelve months, and this month is a complete cycle of the moon around the earth. If the moon completes this cycle where it starts as a crescent and ends as a wane, and when the second crescent starts, it would be a complete month. "Is twelve" is a complete year. A day starts from daybreak until the end of this day with its day and night. So, it is Allah's organization. He says, " Indeed, the number of months ordained by Allah is twelve—in Allah's Record since the day He created the heavens and the earth". Then He says, "of which" it means these months which are lunar months. "Four are sacred". Allah ﷻ forbid Muslims to begin a fight, but if they were attacked, it has another ruling. Allah says, "There will be retaliation in˹ a sacred month for ˹an offence in˺ a sacred month,[1] and all violations will bring about retaliation" (Al-Baqarah:194). However, it is forbidden for Muslims to

begin fighting in these months. " Of which four are sacred" these four months are Ragab, the seventh month of the year, and the three consecutive months, which are The Al-Qu'dah, Tho Al- Hejah and Moharam. "Of which four are sacred" Allah says, "That is the Right Way", "That" refers to that the year consists of twelve months_ of which four are sacred. Allah the Almighty says, "That is the Right Way", it means the Straight Way. " So do not wrong one another during these months". Allah forbids the believers from wronging one another during these months, wronging meaning by fighting. So, do not fight during these sacred months, in which Allah has prevented you from fighting.

Moreover, Allah ﷻ says, "And together fight the polytheists as they fight against you together. And know that Allah is with those mindful ˹of Him" (At-Tawbah:36). "And together fight the polytheists". Allah orders the believers to fight all the polytheists. " Together" it means all the polytheists. All non- Muslims are considered fighters against Islam, and a supporter of non –Muslims, who is just like them. The Jews allied with the Christians, and they both allied with the polytheists, and the magi allied with all of them. Even if these are separated and have different beliefs and ways, they are united against Muslims. As a result, take them all as enemies and fight all of them. "And together fight the polytheists", it means all of them, "as they fight against you together". Believers must fight all the polytheists as all of them fight against believers.

“And know that Allah is with those mindful ˹of Him" this is the good news from Allah that also includes an order. Know that Allah is "with those mindful ˹of Him". It means Allah is with those who fear and obey Him. Allah did not say: know that Allah is with you all the time as sometimes these believers will be rebellious and obscene. Therefore, at this time Allah will not be with them, but He has limited His companionship, by which He supports them, to being mindful of Him. He says, "And know that Allah is with those mindful ˹of Him". So, do not fear; it is good news from Allah so do not fear if all people on earth from

polytheists gathered. Some of you may say; how can we fight all these polytheists? So, Allah says, "And know that Allah is with those mindful ˹of Him". Then, Allah orders them to be mindful. You must be characterized with piousness so that Allah will be with you.

Are these sacred months still sacred and things are prohibited in them; consequently, this verse is precise and is not abrogated? Or was this verse abrogated; consequently, it is allowed for Muslims to fight in these months, to begin fighting at any time? Some scholars said that this verse is precise and is not abrogated as the form, in which this verse was revealed, indicates the continuation, and that this is an order in the Book of Allah and His legalization. When He created the heavens and the earth, He made this matter. Therefore, this form, in which this verse was revealed. "Indeed, the number of months ordained by Allah is twelve—in Allah's Record since the day He created the heavens and the earth—of which four are sacred" (At-Tawbah:36). This indicates that it is a permanent ruling that is not limited to a particular time. So, it is not only an order from Allah that you mustn't fight in these months; as it is possible to say: fight in these months as I prevented you from doing so because the Arabs used to honor these months; consequently, they adhere to that, but now I allow you to fight at all times. But since it was revealed in such a form; as if it has been a firm system just like the sun, the moon and the creation, to indicate that it is a permanent ruling. The form in which this verse was revealed, "in Allah's Record since the day He created the heavens and the earth—of which four are sacred. That is the Right Way".

Moreover, "So do not wrong one another during these months" Allah ﷻ forbids His believing servants to wrong one another by fighting during these months. Some scholars said that this verse is abrogated and is not a precise verse. The one who abrogated this verse was the Prophet ﷺ as he launched a raid and fought in The Al-Qu'dah. The answer, as was said in the first view, was that the Prophet's

fighting was for defense. If the disbelievers attack the Muslims in these sacred months and did not respect its sanctity, Muslims must defend themselves; as Allah ﷻ says, "˹There will be retaliation in˺ a sacred month for ˹an offense in˺ a sacred month, and all violations will bring about retaliation. So, if anyone attacks you, retaliate in the same manner. ˹But˺ be mindful of Allah, and know that Allah is with those mindful ˹of Him˺" (Al-Baqarah:194). If they attack in the sacred month, we must fight back in the same manner; even if it was in a sacred month because it is an attack, and must be retaliated against. It is not right for the Muslims to hold back from fighting if people attack them.

Then, Allah ﷻ says, "Reallocating the sanctity of ˹these˺ months is an increase in disbelief, by which the disbelievers are led ˹far˺ astray. They adjust the sanctity one year and uphold it in another, only to maintain the number of months sanctified by Allah, violating the very months Allah has made sacred. Their evil deeds have been made appealing to them. And Allah does not guide the disbelieving people" (At-Tawbah:37).

"Reallocating" it means delaying, to reallocate means to delay; as the Prophet ﷺ said, "whoever loves that he be granted more wealth, he should keep good relations with his Kith and kin, and that his lease of life be prolonged, he should keep good relations with his Kith and kin, that his lease of life be prolonged means increasing his lifetime". Reallocating (in this Hadith, it is translated as granted more) means increasing and delaying. For the Arabs, the scholars explained it with two explanations based on what the Arabs did. Firstly, sometimes the Arabs forbid fighting in these sacred months, which are the three consecutive months; Tho Al-Qu'dah, Tho Al- Hijah, Al- Moharram and Ragab. Many of the Arabs could not wait three months without fighting; as fighting was considered as a source of breadwinning. He attacked to take and steal. Therefore, they cancelled one sacred month, and delayed it to the next one. For example, if they needed to fight in Ragab, they would delay Ragab to the next month, which is Sha'ban, and

they advance the delayed month. This is a form reallocated by delaying a month to the next one, making this month a complement to the previous months. Other times, the Arabs used to cancel one month of each three lunar years. Consequently, the lunar months would be along with the seasons. For example, Ramadan would still be in summer where people swelter, Gumadi1 and 2 would still be in winter, Rabi'1 and 2 would still be in spring. So, they used to cancel one month and the rotation would be this way. If any month was cancelled, things would change as it would not have a name and would be cancelled for the year, for example, Moharram would come in the next month, which is Safar. Thus, months would be changed from one month to another. Therefore, if they fought, they would fight in Gamadi, thinking that it is not a sacred month, but in reality, it is Ragab, in which fighting is forbidden.

يقول الله ﷻ: {إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ يُضَلُّ بِهِ الَّذِينَ كَفَرُوا يُحِلُّونَهُ عَامًا وَيُحَرِّمُونَهُ عَامًا لِيُوَاطِئُوا عِدَّةَ مَا حَرَّمَ اللَّهُ فَيُحِلُّوا مَا حَرَّمَ اللَّهُ زُيِّنَ لَهُمْ سُوءُ أَعْمَالِهِمْ وَاللَّهُ لا يَهْدِي الْقَوْمَ الْكَافِرِينَ}[التوبة:37].

says, "Reallocating the sanctity of ˹these˺ months is an increase in ﷻ Allah .disbelief, by which the disbelievers are led ˹far˺ astrayThey adjust the sanctity one year and uphold it in another, only to maintain the number of months sanctified by Allah, violating the very months Allah has made sacred. Their evil deeds have been made appealing to them. And Allah does not guide the disbelieving people" (At-Tawbah:37).

Allah ﷻ says, "Reallocating the sanctity of ˹these˺ months[1] is an increase in disbelief" in addition to their disbelief in Allah, they associated a son to Him, said that the angels are Allah's daughters, and associated others with Allah in worship. Also, they disbelieved in the Day of Resurrection, and the Assembly. They disobeyed Allah by changing the months; they called a particular month by a different name that Allah had named and made sacred. Consequently, they fought in a month, in which fighting was prohibited. Therefore, all these deeds are an

increase in disbelief. Allah ﷻ said, "Reallocating the sanctity of ˹these˺ months is an increase in disbelief, by which the disbelievers are led ˹far˺ astray". Satan is the one who leads them astray and legalizes for them; he gave them the legalizations by which they disobeyed Allah and indulged in heinous acts, "by which the disbelievers are led ˹far˺ astray". Allah says, "They adjust the sanctity one year and uphold it in another". They allowed this, delaying one year, "and uphold it in another". He says, "only to maintain the number of months sanctified by Allah". To maintain means to exchange one thing for another; Ragab would not come on its time and another month not in its time and so on, only to maintain the "number of months sanctified by Allah. Violating the very months Allah has made sacred" by fighting in these sacred months as a result of their changing the orders of these months. Allah says, "Their evil deeds have been made appealing to them". It means that their evil deeds were beautified and adorned to them. These deeds, exchanging months, which were beautified to their views and hearts and which is considered a disobedience of Allah, "Their evil deeds have been made appealing to them". Allah says, "And Allah does not guide the disbelieving people" (At-Tawbah:37). This is a punishment for them; Allah does not guide them to the truth because they were disbelievers, and Allah does not guide the disbeliever who insists to go against His way. "And Allah does not guide the disbelieving people" (At-Tawbah:37).

Then, Allah ﷻ begins a new section urging and ordering His believing servants to fight. He says, "O believers! What is the matter with you that when you are asked to march forth in the cause of Allah, you cling firmly to ˹your˺ land? Do you prefer the life of this world over the Hereafter? The enjoyment of this worldly life is insignificant compared to that of the Hereafter" (At-Tawbah:38).

"O believers!" This is a call from Allah to His believing servants, describing them by this great description, "O believers!" The most honorable and the greatest of names to be called with is belief. " What is the matter with you that when you

are asked to march forth in the cause of Allah, you cling firmly to ˹your˺ land?" It means what is the matter with you? Why did you do that? What is the reason for doing such deeds? It also includes a preach and prevention. Just like when you see that someone neglected something, you say to him: what is the matter with you that you neglected this thing? Why did you do that? "What is the matter with you that when you are asked to march forth in the cause of Allah, you cling firmly to ˹your˺ land?" March forth means to be ready to fight in the cause of Allah, and work for the fight for the sake of Allah. Forth means the call to arms, as Abo Sufian said: (it is neither in the convoy nor the call to arms). "What is the matter with you that when you are asked to" here " when you are asked to" is in the passive voice as Allah is the One Who orders, and the one who orders with Allah's order is the Prophet ﷺ or the messenger of the prophet, if he said to you: fight, you must obey.

Allah said, "when you are asked to" He did not say, “Allah said” in order to make this order for everyone that provokes you to fight; as the Prophet ﷺ said, "when you are asked to set out (on an expedition undertaken for the cause of Islam, you should readily do so" here, when you are asked is in the passive voice (as well). Whoever orders you to fight, such as your leader, you should fight. The Sunnites believed that one should fight with good and obscene as it is not necessary that the one who provokes you to fight should be a permanent good and just one. So, even if the one who provokes the believers to fight, provided that this fighting is allowed, was obscene, they must fight. "What is the matter with you that when you are asked to march forth in the cause of Allah" this fighting should not be for taking the loots or to be proud, but it should be for the cause of Allah, which means that the one who provokes you to fight must provokes you to fight for the cause of Allah, including all types of the allowed fighting, all types of the fighting that Allah legalized whether it is for self-protection or fighting the enemy on his land to call him to Islam, which is mentioned the pervious verse

where Allah says, "Fight those who do not believe in Allah and the Last Day, nor comply with what Allah and His Messenger have forbidden, nor embrace the religion of truth from among those who were given the Scripture, until they pay the tax, willingly submitting, fully humbled" (At-Tawbah:29). This is an attacking kind of fight. Yet whether it was fighting for self-protection, attacking or fighting to rescue Muslims, "what is it with you? You do not fight in the cause of Allah and for oppressed men, women, and children who cry out, “Our Lord! Deliver us from this land of oppressors! Appoint for us a Savior; appoint for us a helper—all by Your grace.” (An-Nisa:75).

It is also a fighting in the cause of Allah. Therefore, any fighting in the cause of Allah that you are provoked to join, you should do. Allah says, "What is the matter with you that when you are asked to march forth in the cause of Allah, you cling firmly to ˹your˺ land?" Ithaqaltum (cling firmly to your land) the origin of this word is "Tathaqaltum" The first Taa sound was omitted, or rather assimilated into the Thaa sound. The /I/ sound was then brought before it to facilitate its pronunciation because Arabic words cannot begin with two consonant sounds with no intervening vowel, and this word means to be cumbersome that means to be helpless, lazy and throw himself down on the ground as if he dislikes to march forth in the cause of Allah. "O believers! What is the matter with you that when you are asked to march forth in the cause of Allah, you cling firmly to ˹your˺ land? Do you prefer the life of this world over the Hereafter?", "Do" is for asking a question, "Do you prefer the life of this world over the Hereafter?" The question here is for condemnation and censure that means, do you prefer to win the life of this world only, that you do not need the Hereafter? There is no doubt that this is a losing deal. "Do you prefer the life of this world" which is a short and menial life and is not to be compared to the Hereafter. O believer! Who knows what Allah has from winning, bliss and paradise? Do you prefer to live this menial life

and leave the real life, the Paradise and pleasure? "Do you prefer the life of this world over the Hereafter?"

Allah ﷻ then says, "The enjoyment of this worldly life is insignificant compared to that of the Hereafter" (At-Tawbah:38). Allah called this worldly life an enjoyment as it is a short time, in which man enjoys. Yet, this worldly life is an insignificant enjoyment, "The enjoyment of this worldly life is insignificant compared to that of the Hereafter". It means if this worldly life is compared to the Hereafter, "is insignificant" in the sense of time, measurement and meaning. There is no comparison between the enjoyment of this worldly life and the permanent pleasure, which Allah made for the believers in the Hereafter. This first verse urged and clarified that the one who did not fight in the cause of Allah is a losing one for he would like to stay in this world and leave Paradise, the pleasure, the satisfaction and the Hereafter.

Then Allah threatens them by saying, "If you do not march forth, He will afflict you with a painful torment and replace you with other people. You are not harming Him in the least. And Allah is Most Capable of everything" (At-Tawbah:39).

"If you do not march forth". This is a threat. "He will afflict you with a painful torment" accordingly, you are before a divine order and you must obey. This is an obligation and a confirmed order that if you did not obey, then await the torment. "If you do not march forth" in the cause of Allah, "He will afflict you with a painful torment". Allah ﷻ threatened them with a painful torment in the Hereafter, as there is no pain and no torment like the pain and torment of the Hereafter. Then Allah says, "and replace you with other people", replace means that Allah would forsake you and bring other people who would obey Him in fighting in His cause. "You are not harming Him in the least" you are not harming Allah in the least as you are the ones who would be harmed if you did not march

forth to defend Allah's religion. Allah ﷻ is able to bring victory to His religion by whom He wants from His servants as all matters and the universe belongs to Allah, and He is the One who acts as He wills, so, if you did not fight, Allah would not be harmed in the least. "You are not harming Him in the least. And Allah is Most Capable of everything" (At-Tawbah:39). "And Allah is the Most Capable of everything" among which is to replace people, who would not support the religion of Allah, and forsake them.

Moreover, Allah ﷻ says, "It does not matter˹ if you ˹believers˺ do not support him, for Allah did in fact support him when the disbelievers drove him out ˹of Mecca˺ and he was only one of two. While they both were in the cave, he reassured his companion, “Do not worry; Allah is certainly with us.” So, Allah sent down His serenity upon the Prophet, supported him with forces you ˹believers˺ did not see, and made the word of the disbelievers lowest, while the Word of Allah is supreme. And Allah is Almighty, All-Wise" (At-Tawbah:40).

"It does not matter˹ if you ˹believers˺ do not support him" if you do not support the prophet ﷺ who called you to fight and for Jihad, " for Allah did in fact support him" Allah alone had supported His Prophet ﷺ; remember that! "When the disbelievers drove him out ˹of Mecca˺ and he was only one of two. While they both were in the cave" remember, " when the disbelievers drove him out ˹of Mecca˺". The polytheists drove the Prophet of Allah out of Mecca "and he was only one of two" there was no one with him except Abo-Bakr As-Sdeek "and he was only one of two”. The Prophet and his companion, Abo-Bakr As-Sdeek " in the cave" the cave means a hole that exists in a mountain. The cave, in which the Prophet ﷺ took refuge when he wanted to migrate (from Mecca to Al-Madinah) till the polytheists forget his matter, is called "Ghar thour". This story is known and its summary is, when the polytheist, severely, harmed the Muslims in Mecca, the Prophet allowed them to migration. When Al-Ansar came to the Prophet to embrace Islam in the first bayaa [to pledge the Prophet to support him], they were

few in number. Then, when they went and called for Islam, it spread among Al-Ansar. Accordingly, they asked the Prophet ﷺ to send to them anyone to teach them this new religion. Therefore, the Prophet ﷺ sent to them Mus'ab Bin Umair, who travelled to Al-Ansar then Islam spread. During the next year, more than eighty men from the supporters came to the Prophet ﷺ and embraced Islam. Then the Prophet ﷺ proposed that if he emigrated to them, they would support him. Then they accepted and pledged him in the second bayaa, bayaat Al-Nusrah. They said we would stand with you, support you, and protect you from what we protect ourselves and our offspring, but what is our reward? The Prophet said: you would be rewarded by Paradise by this pledge.

When Islam was spread among Al-Ansar, the Prophet allowed the believers of Mecca, who were harmed and tortured, to emigrate to Al-Madinah. Quraish feared this great matter so, they started to think of another thing, that is how to eradicate Islam before it spreads among the Arab. They said: the Muslims are protected now in Al-Madinah. Therefore, they held a meeting in Dar Al-Nadwah, which is possessed by Abdullah Bin Gada'n and near the Ka'bah. They held a secret meeting, which was attended by Satan, who came to them as a man from Najd. He said: I see that you met to consult what would you do with that man [the Prophet] so, I would give you a reasonable view. Then some of them said: we should prevent the prophet from going out of Mecca so that we would neither allow anyone to come to him nor he would go to anyone. He said: this is not a right view; then they said: we would displace him from Mecca so that he would go wherever he wanted. He said: this is not a right view so that the Arab would support him and he would come to fight you. Abu Jahl said: I see that we should bring, from the Arab tribes, strong young men with a sharpened sword so that they strike him all at once. This way, the children of Abd Manaf cannot take his revenge. Consequently, they decided to kill the Prophet ﷺ this way. As a result,

the children of Abd Manaf would not be able to fight against Quraish and the ones who participated in the killing of the prophet from among the Arabs.

At this time, Allah ordered His Prophet to emigrate. The Prophet went to Abi Bakr in the afternoon, and said: I was permitted to emigrate. Abu Bakr said: I wish to be your companion, that means would I come with you? The Prophet said: yes. Abu Bakr said: I had bought two camels; take one of them. The Prophet replied: I would pay you its price, that was his camel that called Al-qaswaa, which was known as one of the Prophet's camels. Then, the Prophet ﷺ left in the night, in which they arranged to kill him.

They stood out of his door and he asked Ali Bin Abi Taleb to sleep on his bed so that the polytheists imagined, when they looked from the hole of the door, that the one who was sleeping was Muhammad. Consequently, they said: if he woke up and got out of his house, we would stab him. When the Prophet ﷺ got out of his house, Allah blinded all of them. The Prophet took some small stones and dust and put it on their heads as he was getting out. Then, someone came and saw them in this situation and said to them: shame on you, that means Muhammad got out of the house. When they entered, they found Ali Bin Abi Taleb. They asked him: where is Muhammad? He replied: I do not know. The Prophet ﷺ had already arranged his emigration, that he would stay in Ghar Thour for three days until the polytheists forgot his matter. He knew that once he disappeared, Quraish would be upset and look for him everywhere. So, after three days they would have calmed down and he and Abu Bakr would leave for Al-Madinah.

The Prophet ﷺ had arranged these matters as much as he could; staying in this cave, who would provide them with food, Abdel Rahman Bin Abi Bakr was the one who would tell them the news and his sister, Asmaa, would provide them with food. Amer Bin Fohairah was the one who hid the footprints. The Prophet hired a man from Bani Ad-Dail, who was a polytheist man, to guide them on the

way so that he would take them from another way. Meanwhile, Allah protected and supported him when He drove him out before the angered and prepared polytheists, who wanted to kill him. They were ready to give the one who would find Muhammad and Abu Bakr, whether they were alive or dead, a hundred of camels. Therefore, Allah humiliated them and supported His messenger, while there was no one with him except one man from all the believers. This is considered to be a victory as what the polytheist wanted to do with the Prophet was not achieved, but what Allah wanted to His Prophet was achieved. Allah drove him out of his house safely without anyone seeing him so that Allah would give His messenger the victory and estimation. Then Allah's will was achieved and what the polytheists arranged, prepared, wanted and sought was not achieved and they returned with shame and frustration.

Allah says, "It does not matter˹ if you ˹believers˺ do not support him, for Allah did in fact support him". Allah achieved His will by this victory and saved His messenger. "When the disbelievers drove him out ˹of Mecca˺". Allah says, "when the disbelievers drove him out ˹of Mecca˺" because the Prophet got out by his choice, but these polytheists were the reason; as if he did not get out, the polytheist would have killed him. "And he was only one of two. While they both were in the cave, he reassured his companion, “Do not worry". Abu Bakr entered the cave in order to clean it and to close any hole that might be a house for the snakes or mice. Then when the Prophet and Abu Bakr were in the cave, the polytheists began to look for them everywhere in Mecca flipping rocks to see if the prophet was hiding under any of them. They reached this cave so that Abu Bakr saw their feet above him. He said to the Prophet ﷺ: if any of them look under his foot, he would see us. The Prophet ﷺ said: {O Abu Bakr! What do you think about two men and Allah is the Third}.

Then Allah ﷻ says, "While they both were in the cave, he reassured his companion". Abu Bakr As-Sdeek “Do not worry" Abu Bakr was worried that the

polytheists might find the Prophet ﷺ so that Islam and Da'wah (calling for Allah) would vanish so, the prophet said to him, "Do not worry; Allah is certainly with us". Allah's will would be achieved, "Allah is certainly with us." The prophet said to him: {what do you think about two men and Allah is the third}, if Allah was with us, there is no will would be achieved except His. Allah says, "So Allah sent down His serenity upon the Prophet." Allah the Almighty sent down " His serenity" upon His messenger. Serenity means calmness and peacefulness of the heart by Allah's promise because a frightened heart would be confused, but the Prophet ﷺ kept his cool head and his heart was calmed by the serenity, that Allah sent down on his heart and "supported him with forces you ˹believers˺ did not see." It means He fortified him with angles. "You ˹believers˺ did not see," it means you, O believers.

Allah ﷻ then says, "and made the word of the disbelievers lowest". The word of the disbelievers, that Allah made lowest, was their sayings that they would kill him and do so and so. Then Allah says, "while the Word of Allah is supreme." He began with the word of Allah (not preceded by made) as, by no means, it was not made. "While the Word of Allah is supreme." The word of Allah, that means His will and His order, must always be the supreme and there is no one that can achieve his will before Allah's will; it is impossible! "While the Word of Allah is supreme". It means that Allah's word is always supreme. And Allah is Almighty," Allah is the dominant, not anyone else. "All-Wise" He puts things in its right places. By His Wisdom, He arranged the matter for His messenger in this way and granted him victory with these humane causes, which Allah made for him. In addition to the causes that were from Allah as He sent down forces that they did not see. Like when He blinded the sights of the disbelievers as well. However, apparently, the Prophet ﷺ used the humane causes that he could take. " And made the word of the disbelievers lowest,". Allah ﷻ says, "while the Word of Allah is supreme. And Allah is Almighty, All-Wise" (At-Tawbah:40) " is

Almighty" He is the dominant not anyone else. " All-Wise" it means that He puts things in their rightful places. Then He says, "˹O believers! ˺ March forth whether it is easy or difficult for you".

يقول الله ﷻ: {انفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنفُسِكُمْ فِي سَبِيلِ اللَّهِ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنتُمْ تَعْلَمُونَ}[التوبة:41], {لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا لاتَّبَعُوكَ وَلَكِنْ بَعُدَتْ عَلَيْهِمُ الشُّقَّةُ وَسَيَحْلِفُونَ بِاللَّهِ لَوِ اسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ يُهْلِكُونَ أَنفُسَهُمْ وَاللَّهُ يَعْلَمُ إِنَّهُمْ لَكَاذِبُونَ}[التوبة:42], {عَفَا اللَّهُ عَنْكَ لِمَ أَذِنتَ لَهُمْ حَتَّى يَتَبَيَّنَ لَكَ الَّذِينَ صَدَقُوا وَتَعْلَمَ الْكَاذِبِينَ}[التوبة:43]

says, "Go forth, whether light or heavy and strive with your wealth ﷻ Allah .and your lives in the cause of AllahThat is better for you, if you only knew. Had it been a near [i.e., easy] gain and a moderate trip, they [i.e., the hypocrites] would have followed you, but distant to them was the journey. And they will swear by Allah, "If we were able, we would have gone forth with you," destroying themselves [through false oaths], and Allah knows that indeed they are liars. Allah has pardoned you, [O Muḥammad, but] why did you give them permission [to remain behind]? [You should not have] until it was evident to you who were truthful and you knew [who were] the liars." (At-Tawbah: 41-43)

These verses are from Surah Bara'ah, At-Tawbah, and the context here is exhortation from Allah ﷻ for His believing servants to strive in the cause of Allah. He ﷻ says, " Go forth, whether light or heavy" going forth means going out in conquest and striving, and [Nafeer] means the army that is departed or called to go forth in the cause of Allah. "Whether light", refers to the healthy man, who has enough wealth, and there is nothing that prevents him from Jihad. "Or heavy", means ill, because if he is ill, then Jihad will be heavy on his shoulders. Also, it means that he has financial or other problems that burdened him. But in any case, Allah encourages all the Muslims to fight for Him. This is an exhortation to perform Jihad but of course Allah facilitates this command for His believing servants, as He ﷻ says, "There is not upon the blind [any] constraint nor

upon the lame constraint nor upon the ill constraint". Allah ﷻ has pardoned the blind, the ill, and the lame, from going for fighting. However, despite this pardon, some of the blind believers went forth with the Muslims and said "I would serve, or do anything", some went forth while they were lame or ill. Allah says, "and strive with your wealth and your lives in the cause of Allah" it is a command from Him to strive with wealth and life. He mentions wealth first because it's more general, and life because it is more special, as a person can fight with his wealth and not be able to fight himself; so strive in every possible way. "the cause of Allah" means that striving is the path of Allah, and it is called His path because it is the path which leads to His pleasure, to the elevation of Islam and the empowerment of the Muslims, and it has been set for honorable aims. The great aims which are protecting Muslims, fighting the disbelievers to spread Islam. "And fight against them until there is no fitnah and [until] the religion [i.e., worship], all of it, is for Allah....." (Al-Anfal: 39) so that the word of Allah would be supreme over the whole earth. Allah says, "That is better for you, if you only knew" the command of Allah to go forth in His cause is better than remaining behind.

Then Allah ﷻ begins to explain the state of the hypocrites, and those who stay behind not participating in the fight. He says, " Had it been a near [i.e., easy] gain and a moderate trip, they [i.e., the hypocrites] would have followed you, but distant to them was the journey. And they will swear by Allah, "If we were able, we would have gone forth with you," destroying themselves [through false oaths], and Allah knows that indeed they are liars" (At-Tawbah: 42) this verse was revealed during the battle of Tabuk. The Prophet enjoined Muslims to strive for the cause of Allah, and to go to fight the roman near the Levant and Jordan, at that time the weather was hot too. Then the hypocrites and who have weak faith started giving false excuses to stay behind. Allah admonishes those who lagged behind and did not join the Prophet for the battle of Tabuk, those who asked the

Prophet for permission to remain behind, falsely pretending to have legitimate reasons to do so. Allah says, "Had it been a near [i.e., easy] gain and a moderate trip, they [i.e., the hypocrites] would have followed you" if it was a near gain, booty right in front of them, they would fight, seize gains and return. In that case, they would get in motion to go forth, "and a moderate trip" an easy journey, travel for only a short distance, not like this long journey to the Levant, and to fight this great enemy. That is what disrupted them. He says, "they [i.e., the hypocrites] would have followed you" means they would have followed you when you went forth to fight, "but the distance seemed too long for them" this distant, long travel, while it is extremely hot. He ﷻ says "And they will swear by Allah, "If we were able, we would have gone forth with you" Allah tells His servant and Messenger Muhammad about what those, who didn't go forth or support him ﷺ, would say when the Prophet returns. One of them would swore by Allah and say "If we were able, O Messenger of Allah, we would go forth with you". Allah ﷻ "destroying themselves [through false oaths]" Allah knows the truth and that they are liars. But they think that apologizing after abandoning supporting the Prophet ﷺ, is beneficial for them. He says, "..... and Allah knows that indeed they are liars" this is something which is not hidden from Allah, for He knows what's in their hearts.

Then He ﷻ tells His Messenger ﷺ, "Allah has pardoned you, [O Muḥammad, but] why did you give them permission [to remain behind]? [You should not have] until it was evident to you who were truthful and you knew [who were] the liars" (At-Tawbah: 43) Allah has forgiven the Prophet for allowing this people to stay behind, He mentions the forgiveness first before blaming the Prophet for allowing them because if he had blamed him before the pardon, this would be hard on him ﷺ, and this is an honor from the Lord ﷻ and His grace and mercy upon His Messenger ﷺ, who made a decision in which he utilized reasoning. This is one of the verses of reproach, Allah blames His Prophet ﷺ for a decision he

made, it is not a sin nor disobedience, but it was better not to do it. When the Prophet was preparing for the conquest, they asked for his permission, and they said to him, “O Messenger of Allah, we couldn't go forth”, and showed of excuses what they did, then the Prophet accepted their excuses, and allowed them to remain behind. Then Allah ﷻ says, “..... [You should not have] until it was evident to you who were truthful and you knew [who were] the liars” means if you took them with intensity, and didn't give permission to anyone of them, if you said that the matter is serious, I would never give you permission, and you ought to go forth, at that time it becomes apparent to you. The better would have been to test them and not excuse them unless someone introduced a real excuse.

Then Allah ﷻ says to him, “Those who believe in Allah and the Last Day would not ask permission of you to be excused from striving [i.e., fighting] with their wealth and their lives. And Allah is Knowing of those who fear Him” (At-Tawbah:44) the believer who believes in Allah, and the Last Day, will not provide an excuse to remain behind, rather he wish to strive in the cause of Allah, this is his wish and desire, and therefore, if fighting occurs, he will go forth joyfully, and happily, and will not apologize to go forth for fighting for Allah's cause. Allah is “Knowing of those who fear Him” knows their hearts, souls and intentions.

Then Allah ﷻ says, “Only those would ask permission of you who do not believe in Allah and the Last Day and whose hearts have doubted, and they, in their doubt, are hesitating” (At-Tawbah:45) the ones who do not believe in the Last Day will only ask to remain behind, because they doubt Allah, they doubt the Last Day. “Whose hearts have doubted” they are suspicious and in doubt, this is attributed to their hearts because this is not just a thought, rather, this is something that is deep in their hearts. Their hearts doubted that this Islam would win, and would have the power in this land. They doubted the Muslims will win in this battle, because it’s hard and their enemy are mighty. Allah says, “and they,

in their doubt, are hesitating" The hesitant is the skeptic who prefers this once and prefers the other another time, they heisted who should they back up.

Then He ﷻ says, "And if they had intended to go forth, they would have prepared for it [some] preparation. But Allah disliked their being sent, so He kept them back, and they were told, "Remain [behind] with those who remain." (At-Tawbah:46) whoever really wanted to fight, he would have prepare for it some preparation to go forth, like, he would have tried to get rid of what he had to do, searched for a riding animal, taken care of his responsibilities, his children and his wives, and would have managed this matter. He says, "but Allah disliked their being sent" means Allah hated that they should go with you. so He says, " so He kept them back" so He made them lag behind, and stay away from Jihad, "And they were told, "Remain [behind] with those who remain" as a part of what was decreed for them not that He legislated that they stay behind. Allah insulting them by saying remain where you are with weak, ill, children, and women.

Then Allah ﷻ explains why He disliked their going forth and their being sent with the Prophet ﷺ so He says, "Had they gone forth with you, they would not have increased you except in confusion, and they would have been active among you, seeking [to cause] you fitnah [i.e., chaos and dissension]. And among you are avid listeners to them. And Allah is Knowing of the wrongdoers." (At-Tawbah:47) it was explained that the hypocrites had procured the permission to stay away from Jihad by deceit and now it was better that they just did not participate in it. Had they gone there, they would have done nothing but hatch conspiracies, circulate rumors and spread disorder. Allah says, "and among you are avid listeners to them" among Muslims, there were some simple people too, people who could be easily taken advantage of and who may have likely been affected by their false rumors. He ﷻ says, "and Allah is Knowing of the wrongdoers" Allah reveals the reality of those people, and that if they went forth, they would do this, and that. This from His knowledge.

Then He ﷻ says, “They had already desired dissension before and had upset matters for you until the truth came and the ordinance [i.e., victory] of Allah appeared, while they were averse. (At-Tawbah: 48) they had spread false rumors and distortion among Muslims in the Prophet's ﷺ previous wars and conquests, such as what happened in the battle of the Trench, they did something very harmful when they showed their hypocrisy, and said, “O people of Yathrib, there is no stability for you [here], so return [home].” And a party of them asked permission of the Prophet, saying, “Indeed, our houses are exposed [i.e., unprotected],” and they said, “..... Allah and His Messenger did not promise us except delusion” (Al-Ahzab: 12), and they slashed Muslims with razor-sharp tongues in every matter. This discouragement and showing what is in their hearts is something that they did before. “until the truth came and the ordinance [i.e., victory] of Allah appeared, while they were averse.” at the end of the verse indicates that victory is in the hands of Allah. This has been proved on earlier occasions when the Holy Prophet ﷺ was blessed with victory. The same will happen in this Jihad as well when all tricks played by hypocrites will fail.

يقول الله ﷻ: {وَمِنْهُمْ مَنْ يَقُولُ ائْذَنْ لِي وَلا تَفْتِنِّي أَلا فِي الْفِتْنَةِ سَقَطُوا وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ}[التوبة:49]

says, “And among them is he who says, “Permit me [to remain at ﷻ Allah ”.home] and do not put me to trialUnquestionably, into trial they have fallen. And indeed, Hell will encompass the disbelievers.” the Lord begins to demonstrate some of their sayings. The previous verses gave a general description of their nature and actions, here is a description of what was said by some of them to the Prophet ﷺ. “Among them”, some of them “who says”, to the Prophet ﷺ, “ permit me [to remain at home] and do not put me to trial” meaning, give me permission to remain behind. the reason of this is that a man called Al-Gad Ibn Qais, whom the Prophet ﷺ said to, “O Al-Gad, do you mind to fight Bani Al-Asfar?” the Prophet urged him to go forth to fight with him in this Battle which

was the Battle of Tabuk, Banu Al-Asfar means the Romans. He replied, O Messenger of Allah, the Roman women are beautiful, and I am a man who is fascinated by women, and if I go forth, I might be fascinated and fall into temptation, so give me permission to remain behind. That tempted man pretended that it was safer for him to remain behind than to fall into the temptation of adultery. ﷻ says, "..... Unquestionably, into trial they have fallen." It means that such people were not very smart. They were trying to hide behind the excuse of an imaginary ordeal, not realizing that they had already fallen into the sin of a certain ordeal, the ordeal of acting against the command of Allah and His Messenger, and of deserting the Jihad effort, right on the spot. "And indeed, Hell will encompass the disbelievers" this part has two meanings. It could either mean that the Hell would encircle them in the Hereafter. Or, it could mean that the very chain of causes, which are operating to take them to Hell, and which have them all encircled at that time, are what has been equated with Hell. Given this interpretation, it would suggest that they happen to be, even now, within the larger circle of nothing but Hell.

reveals the truth of the hypocrites' hearts saying, "If good befalls ﷻ Then Allah you, it distresses them; but if disaster strikes you, they say, "We took our matter ".[in hand] before," and turn away while they are rejoicing(At-Tawbah: 50) if any good befalls, like attaining victory, defeating an enemy, attaining a spoil, any improvement of the Muslims, or any good reaches them, "it distresses them", then distress befalls them, it grieves them; any triumph or any good that befalls the Muslims causes them distress and pain. "but if disaster strikes you" If a disaster strikes in a conquest such as injury, defeat of the Muslims, as what happened in Uhud, they will say, " We took our matter [in hand]" means that we did not go forth to this conquest and fight because we knew that this conquest would not be for us. For this hypocrite, he was safe from what struck the Muslims in their fighting, and thus thought that this is good for him and a victory for him,

and that he has reached this level of safety with his mindfulness and planning. “ and turn away”, means they abandoned the Prophet and the believers while “they are rejoicing” that the disaster, that befell the Muslims, didn't befall them .

Allah ﷻ says, “Say, “Never will we be struck except by what Allah has decreed for us; He is our protector. And upon Allah let the believers rely” (At-Tawbah: 51)

Nothing shall ever happen to us except what Allah has ordained for us, for we are under His control and decree, and what is decreed by Him must happen “ He is our protector” means He is our master and protector, the One with Whom we have guardianship, we love Him and He loves and supports us with all ways of supporting, such as with His mercy, benevolence, compassion, and His graciousness toward His faithful servants. Allah ﷻ says, “ and upon Allah” only upon Allah ﷻ, “let the believers rely” means relying upon Him in all affairs, doing the causes and leaving the results for Him because He is the One Who takes care of all their affairs.

Then He says, “Say, "Do you await for us except one of the two best things [i.e., martyrdom or victory] while we await for you that Allah will afflict you with punishment from Himself or at our hands? So wait; indeed we, along with you, are waiting."” (At-Tawbah: 52) “say”, O Muhammad to them. “do you await” awaiting means to wait, but waiting while seeking to know the result. “Do you await for us except one of the two best things [i.e., martyrdom or victory]” Allah demonstrates for the believers who waits for the Muslims to be killed or win the battel, that the two case are good for a Muslim. In the eye of a hypocrite, being killed means loss, but as for the true believer he knows it’s from the goodness, for he will be a martyr, and thus be rewarded in Allah’s heaven. And also to win the battle means victory for hypocrites, and that they ensure to fight in an easy battle to feel safe and take some booty as they are greedy people. But for a true believer he is a winner in all cases, that’s why he will never ask to remain behind

except when it's really necessary. "While we await for you" the hypocrites wait for Muslims to encounter one of the two best, and the believers are also waiting for the hypocrites to face the two worst things. "Allah will afflict you with punishment from Himself or at our hands" a torment from Him without intervention from us, such as if Allah causes you illness, poverty, distress in the worldly life or an overwhelming blast From Him, that He afflicts you with it, "or at our hands" that Allah will empower us over you, so we fight you, we kill and imprison you, and a great harm and a great affliction will befall you at our hands, the hands of the believers. Then He says, "so wait" O hypocrites, await us because we will only attain the best, "indeed we, along with you, are waiting" what will befall you because nothing will befall you but the worst.

Then he ﷻ says, "Say, "Spend willingly or unwillingly; never will it be accepted from you. Indeed, you have been a defiantly disobedient people." (At-Tawbah: 53), the previous verses explain the hypocrites' remaining behind and not exerting any effort in striving for the cause of Allah, but this verse shows that even what they do, is not accepted. "Say, spend willingly or unwillingly" if you spend whatever you have, by yourselves or after being forced to such a the case of Zakat, so Allah says to them for whatever you spend either way, " never will it be accepted from you" Throughout your life, it will not be accepted by Allah. The acceptance of Allah means to reward you for it, to compensate you for it, and to write it with your good deeds. But Allah will never accept it from you, "Indeed, have been a defiantly disobedient people" far away from the obedience of Allah, they have disobeyed Allah with their disbelief, their manners, and their showing disobedience to Allah and to His Messenger.

Then He says, "and what prevents their expenditures from being accepted from them but that they have disbelieved in Allah and in His Messenger and that they come not to prayer except while they are lazy and that they do not spend except while they are unwilling." (At-Tawbah: 54) here, Allah ﷻ explains that He does

not accept their deeds because their hearts has disbelieved. "but that they have disbelieved in Allah and in His Messenger" they have disbelief in Allah and His messenger in their hearts. "They come not to prayer except while they are lazy", "they come not" they only show Islam in public and when they come to prayer they come with laziness as if they are forced and compelled to, so they come to it while thinking that this is a difficult matter and that it is against their intention and against their will. Prayer is the most honorable deed, it came in the hadith, "Allah says: 'My slave has praised Me.' And when he says: The Most Gracious, the Most Merciful, Allah says: 'My slave has extolled Me.' And when he says: The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection), Allah says: 'My slave has glorified Me' . And when he says: You (alone) we worship, and You (alone) we ask for help (for each and everything), He says: 'This is between Me and My slave, and My slave shall have what he has asked for.' And when he says: 'Guide us to the straight way, the way of those on whom You have bestowed Your grace, not (the way) of those who earned Your anger, nor of those who went astray, He says: 'This is for My slave, and My slave shall have what he asked for." It is a speech with the Lord at every prayer, standing before Him, yet they come to it while they are lazy. Allah says, "And that they do not spend except while they are unwilling" means they spend the money while they are unwilling to spend it (for the cause of Allah). Therefore, Allah will not accept their money, prayer, or any deed they do to show they are Muslims while their hearts are corrupted with disbelief.

Then Allah says to His Messenger, "So let not their wealth or their children impress you. Allah only intends to punish them through them in worldly life and that their souls should depart [at death] while they are disbelievers" (At-Tawbah: 55)

"so let not their wealth or their children impress you" So let not their wealth nor their children amaze you, even if their wealth is much and their children are

around them this should not impress you. "Allah only intends" they are given this great wealth and those children by Him, "to punish them through them in worldly life" to punish them because they will be always collect, preserve, be keen, and be afraid of losing them; so this makes their mind always occupied, and they exhaust their bodies and will be distressed if there is an increase in the cost and the effort in collecting them, taking care of them, preserving them, and making them their only concern, than what they get after that from them. They will also feel pain and sadness after being forced to give the Zakat due on their money from them and spending it in Allah's cause. Or Allah might strike their offspring with illness, or this offspring will disobey his disbelieving parents and cause them distress. So in every case, Allah will punish them for their disbelief, "and that their souls should depart [at death] while they are disbelievers". Their soul will be always in distress, this is Allah's will for the people who disbelieved in Him, and are pretending to be true believers. A severe punishment in this worldly life prepared for this kind of person.

This is a new section shedding the light on those hypocrites. He ﷻ says, "And they swear by Allah that they are from among you while they are not from among you; but they are a people who are afraid." (At-Tawbah: 56) " and they swear by Allah that they are from among you" the hypocrite's reality is that he is in a constant doubt and fear that his truth would be discovered so he always protect himself by swearing, and making false oaths, as He says, "They took their [false] oaths as a cover" means a protecting shield to protect themselves with so that the believer would not discover what is concealed in their hearts. "and they swear by Allah that they are from among you" they swear by Allah making Him a Witness "that they are from among you". He says, "while they are not from among yo" they are liars, who lie in their swearing by Allah, that they are from the believers. He ﷻ says, "but they only say so out of fear" those are cowardly, fearful people.

Allah says, “If they could find a refuge or some caves or any place to enter [and hide], they would turn to it while they run heedlessly.” (At-Tawbah: 57) here, Allah depicts the fear of those people that if they find a refuge at any places on earth, they will hide in it so that they flee from the people of Islam and leave the Prophet. “They would turn to it while they run heedlessly” away from you because they associate with you unwillingly, not because they are fond of you. They prefer that they do not have to mix with you, but necessity has its rules! It is because of this that they feel grief, sadness and sorrow, seeing Islam and its people enjoying ever more might, triumph and glory. Therefore, whatever pleases Muslims brings them grief, and this is why they prefer to disassociate themselves from the believers. These two verses depict the image of those hypocrites in their extreme fear of remaining with the people of Islam.

يقول الله ﷻ: {وَمِنْهُمْ مَنْ يَلْمِزُكَ فِي الصَّدَقَاتِ فَإِنْ أُعْطُوا مِنْهَا رَضُوا وَإِنْ لَمْ يُعْطَوْا مِنْهَا إِذَا هُمْ يَسْخَطُونَ}[التوبة:58], {وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ وَرَسُولُهُ إِنَّا إِلَى اللَّهِ رَاغِبُونَ}[التوبة:59], {إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسَاكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَارِمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ فَرِيضَةً مِنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ}[التوبة:60]

says, “and among them are some who criticize you concerning the ﷺ Allah [distribution of] charities. If they are given from them, they approve; but if they .are not given from them, at once they become angryIf only they had been satisfied with what Allah and His Messenger gave them and said, "Sufficient for us is Allah; Allah will give us of His bounty, and [so will] His Messenger; indeed, we are desirous toward Allah," [it would have been better for them]. Zakāh" expenditures are only for the poor and for the needy and for those employed for it and for bringing hearts together [for Islam] and for freeing necks [or slaves] and for those in debt and for the cause of Allah and for the [stranded] traveler - an obligation [imposed] by Allah. And Allah is Knowing and Wise.” (At-Tawbah: 58-60)

This is another group of those hypocrites that are mentioned in this Surah, the Surah of Bara`ah. Allah ﷻ demonstrates their news, attributes, and their conditions in accurate details, so the companions called this Surah the exposure because it exposes the hypocrites, reveals and publishes their ignominies. "And among them", among those hypocrites, "who criticize you" criticizing means backbiting with gestures, or a brief speech. Here, they criticize the Prophet ﷺ "concerning the [distribution of] charities", in his distribution of charities. They accused the Prophet ﷺ that he favors some people and deprives some of them, and that he ﷺ doesn't distribute it equally and fairly among them. "If they are given from them, they approve". If the Prophet gives them from the charities, "they approve" the act of the Prophet ﷺ and they don't get angry. They say this is a fair distribution, as long as they are given from these charities. "but if they are not given from them, at once they become angry, if the Prophet ﷺ doesn't give them from the charities. "At once they become angry", with the Prophet. Anger means hatred and disgust, and this is very outrageous; for them to be angry with the Prophet's act, and to criticize him concerning his distribution of charities. He is the one whom Allah ﷻ has entrusted with his revelation and with guiding people to His path so how can he ﷺ be discredited in his conscience, in his mind, and in his justice. This is another major sin that is committed by those people whom Allah ﷻ has deprived their insight from seeing the truth, they are hypocrites.

Allah says, " If only they had been satisfied with what Allah and His Messenger gave them and said, "Sufficient for us is Allah; Allah will give us of His bounty, and [so will] His Messenger; indeed, we are desirous toward Allah," [it would have been better for them]" (At-Tawbah: 59), means that if they did this, it would have been better for them, " If only they had been satisfied with" if they were satisfied with what Allah gave them "and His Messenger", and He says, "what Allah gave them", and that is because there is no ordinance except with His will. No good comes to them except by His will. "And His Messenger" Allah ﷻ has

made him a distributor, as the Prophet, ﷺ, said, "When God wishes good for anyone He instructs him in the religion. I am only a distributor; God gives." Therefore, the provision is from Allah ﷻ, and the Prophet ﷺ is the distributor who distributes this provision among the believers. "and said, "Sufficient for us is Allah" if their hearts know that Allah ﷻ suffices them, they will not look forward to anyone other than the Lord. So, if a Muslim does not take a share this time then he looks forward to the bounty of Allah ﷻ in the following times. "He will give us" if the Prophet ﷺ did not give us this time, he will give us the next time. Allah ﷻ is the One Who writes provision, writes the command, and guides His Messenger ﷺ and prepares the matter and this is why we receive good from the Prophet ﷺ, from the generosity of the Prophet ﷺ. "Indeed, we are desirous toward Allah," not to anyone else, we are desirous of what Allah ﷻ has for us. But of course, this is not the case for the hypocrites.

Then Allah ﷻ tells that those, who want to take from the charities while they are rich, are not permissible for them. Allah ﷻ says about this, "Zakat expenditures are only for the poor and for the needy and for those employed for it and for bringing hearts together [for Islam] and for freeing necks [or slaves] and for those in debt and for the cause of Allah and for the [stranded] traveler - an obligation [imposed] by Allah. And Allah is Knowing and Wise." (At-Tawbah: 60) "only" [Innama] is used for limiting, "Zakat expenditures" Zakat is imposed by Allah ﷻ to these eight groups. Because for the charity that is not imposed, there is nothing wrong with giving it to these eight groups as well as others. The first group from the eight is, "For the poor", the poor is the one who has no income from livelihood that covers his essential needs. The most essential things for humans are food, clothes to wear, and a place to live in. Then there comes other life necessities, especially in our daily modern life, such as education, electronics, water and electricity, etc. then "For the needy" the needy person is like the poor, but he refrains from asking and

shows self-suffice, and he is often not realized because of his refrain from asking people. This needy person's situation may be worse than the poor person, as the Prophet ﷺ said, "A needy person is not the one who goes from door to door, begging and is turned away with a morsel or two or with a date or two. But a needy person is the one who does not have enough to live upon, and neither from his appearance it occurs that he is needy and should be given alms, nor does he himself beg anything from others." The needy person may be someone who is better than the poor in accordance to money, it is apparent to people that he is self-sufficient, as Allah ﷻ says, "As for the ship, it belonged to needy people working at sea"(Al-Kahf:79) they own a ship still they are called needy people because their transportation and work on this ship makes people think that they may be rich and wealthy, but their work is not sufficient for their needs and necessities. Then another group, "For those employed for it" All the ones who are responsible for undertaking the Zakat in writing, preserving, collecting and distributing, take their salaries from the Zakat money. "And for bringing hearts together [for Islām]" those that are intended to bring their hearts together for Islam. Bringing together means gathering and exhortation and bringing their hearts together is for Islam. The Prophet might have sent these to some tribe leaders, and some of the obeyed people who might embrace Islam, or the ones that had embraced Islam but they are weak in faith, so it is intended to make their faith firm through being given from this money, as the Prophet ﷺ said, "I give a man something although I like someone else better, from fear he may be thrown face downwards in hell." means that the Prophet ﷺ gives that whom Allah might put into the fire because he is weak in faith. He gives him to make his faith firmer. "and for freeing necks [or slaves]" the neck refers to a slave. It is called neck because it is as if his neck is bound for slavery, or as mentioning a part but indicating the whole, as it is said head and neck, so a head could be used to refer to slaves. Necks means slaves, whether they are males or females, and the slave is given from the charity to be set free; to be bought from his master with money

then he is liberated for the cause of Allah. "and for those in debt" those in debt who cannot repay the debt, and they are two types, either borrowing money for mending discords, borrowing money for others, for the good, as it was with the Arabs, for example, if there were two warring tribes, and there were a conflict and blood between them, someone would come to make a settlement between them. Then he would say to this tribe, I would pay for all your deaths, I would donate all the blood money, and I would pay for the deaths of others. Perhaps the dead were ten, twenty, thirty, and each one equaled a hundred camels. Therefore, he would bring a large amount, and bring thousands of camels by himself. Then he became in a large debt of money because what he owned was not enough for that paying. This one should be given from Zakat because this debt was taken by him for others, and he took it for a good matter, for making settlement between others. Also, the one who borrows money for himself such as a man whose trade was relapsed, and a calamity happened to him and he is indebted to others, and is unable to pay these debts; he is given from Zakat money until his debt is paid. Then He ﷻ says, "and for the cause of Allah" means jihad in the cause of Allah, whether it is given for weapons, to fighters, or for the riding animals. " And for the [stranded] traveler" the traveler who is cut off from his country, his country is far away, and his expense is gone, either lost, ruined or spent, and he becomes stranded. He is called a stranded traveler because he has no shelter, and he is not a resident. "An obligation [imposed] by Allah" Allahﷻ has imposed it. Here, Allah indicates the greatness of this matter, and that Allah is the One Who has decreed, obligated, and imposed it. "..... And Allah is Knowing and Wise." Knowing of all matters, Wise He puts everything in its rightful place.

Then another group of those hypocrites, He ﷻ says, " And among them are those who abuse the Prophet and say, "He is an ear. "Say, "[It is] an ear of goodness for you that believes in Allah and believes the believers and [is] a mercy to those who believe among you." And those who abuse the Messenger of Allah

- for them is a painful punishment." (At-Tawbah: 61) "and among them are those who abuse the Prophet" They abuse the Prophet ﷺ. Abusing is causing harm, that if it befalls a person, it hurts, grieves him and weighs him down. "And say, "He is an ear" The meaning of this is that whatever is said to him; he listens and believes it, and therefore whatever offences we commit, we would come to him and apologize then he would believe us as he listens to us. Or he is an ear in the sense that whatever he is told by whomever, he believes it and listens to it. This is a defame of the Prophet ﷺ which Allah ﷻ has honored and sublimed. Allah replies to them, "Say, "[It is] an ear of goodness for you that believes in Allah" the Prophet ﷺ listens, but he is an ear of goodness for the people of faith. If he hears an apology from a believer, he will ask Allah for him, so this would be good that the Prophet ﷺ listened to him and was good for him. If he is told any news, then the Prophet ﷺ will reply with goodness to what he hears, and if he is told something untrue, he will make sure, he knows this matter, then he supplicates for the one who said that, and his supplication against others, is good for the believers as well. "And believes the believers" means he believes the believers; the believer whom the Prophet knows his faith and sincerity, he believes him, and the believer does not lie, because denying the news of the truthful is not a favor, rather this is denial. "and [is] a mercy to those who believe among you", the Messenger is a mercy, "to those who believe among you" he ﷺ is a mercy in all the meanings of mercy, his presence and the signs of his prophecy and his prayers for the believers, and being in their midst a teacher, discipliner, preacher and guide. "And those who abuse the Messenger of Allah - for them is a painful punishment" this is a threat and a warning from Allah that everyone who abuses the Messenger of Allah, Allah has prepared a painful punishment which is the Fire.

Allah says, "They swear by Allah to you [Muslims] to satisfy you. But Allah and His Messenger are more worthy for them to satisfy, if they were to be

believers." (At-Tawbah: 62)

The greatest protecting shield that they use is their false oaths, so they swear to the believers, to satisfy them, so that the believers would believe them that they did not say this, or that, and that they believe in Allah and His Messenger. " But Allah and His Messenger are more worthy for them to satisfy, if they were to be believers" means if they want the satisfaction of someone, then the satisfaction of Allah and His Messenger has the greatest benefit. This is more important than to seek the satisfaction of all the believers because the satisfaction of all believers, no matter how many they are, does not equal the satisfaction of Allah and His Messenger, and their anger does not equal the anger of Allah and His Messenger. If they were people of mind and sense, they would have, firstly, sought to satisfy Allah and His Messenger.

Then He ﷻ says, "Do they not know that whoever opposes Allah and His Messenger - that for him is the fire of Hell, wherein he will abide eternally? That is the great disgrace." (At-Tawbah: 63) means, have they not come to know and realize that those who defy, oppose, wage war and reject Allah, thus becoming on one side while Allah and His Messenger on another side, "that for him is the fire of Hell, wherein he will abide eternally?" Certainly for him will be the fire of Hell to abide therein, in a humiliating torment. "that is the great disgrace" that is the greatest disgrace and the tremendous misery. This is a threat from Allah to those who disobey and fight Allah and His Prophet.

يقول الله ﷻ: {يَحْذَرُ الْمُنَافِقُونَ أَنْ تُنَزَّلَ عَلَيْهِمْ سُورَةٌ تُنَبِّئُهُمْ بِمَا فِي قُلُوبِهِمْ قُلِ اسْتَهْزِئُوا إِنَّ اللَّهَ مُخْرِجٌ مَا تَحْذَرُونَ}[التوبة:64], {وَلَئِنْ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنتُمْ تَسْتَهْزِئُونَ}[التوبة:65], {لا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ إِنْ نَعْفُ عَنْ طَائِفَةٍ مِنْكُمْ نُعَذِّبْ طَائِفَةً بِأَنَّهُمْ كَانُوا مُجْرِمِينَ}[التوبة:66].

says, "The hypocrites are apprehensive lest a sūrah be revealed about ﷺ Allah

.them, informing them of what is in their heartsSay, "Mock (as you wish); indeed, Allah will expose that which you fear. And if you ask them, they will surely say, "We were only conversing and playing." Say, "Is it Allah and His verses and His Messenger that you were mocking? Make no excuse; you have disbelieved (i.e., rejected faith) after your belief. If We pardon one faction of you - We will punish another faction because they were criminals." (At-Tawbah: 64-66) The hypocrites used to disobey the Prophet, lie, spread false rumors, then would cover all of this by swearing that they believed in Allah. However Allah knows their lies, and exposes them through this Qur'an and His revelations. The hypocrites would say something to each other then declare, `We wish that Allah does not expose this secret of ours". They were in extreme caution about that, but what they had been cautious about, happened, their deeds were disclosed. He ﷻ says, "Say, "Mock (as you wish); indeed, Allah will expose that which you fear" i.e. do what you used to do from mocking Allah, His messenger, and the believers. Allah has disclosed what you feared, which is exposing you in public, and bringing what you concealed within your chest to light.

Then, He says, "And if you ask them, they will surely say, "We were only conversing and playing." Say, "Is it Allah and His verses and His Messenger that you were mocking?" (At-Tawbah: 65) This happened during the Battle of Tabuk; a group of them said to one another: we have not seen our reciters, they have desirous stomachs, and are cowards in the fighting. They mocked those who memorize the Quran, and they, undoubtedly, included the Messenger of Allah ﷺ in this mockery. Allah has revealed this to the Prophet in the Qur'an and has told him that they would come to apologize for this when their speech was revealed and made public. He says, "And if you ask them" about what they said in mocking the Quran reciters, "They will surely say, "We were only conversing and playing" they will say we were only entertaining ourselves on the way, it was a joke, and we didn't mean to mock our Quran reciters, Allah, or His messenger. He ﷻ says,

“Say, “Is it Allah and His verses and His Messenger that you were mocking?” this is not something a true believer would dare to joke about, this is because those reciters are attributed to Allah, yet they mocked them because they are the reciters of the Book of Allah, and the Prophet. They dared to insult them along with Allah and His Messenger.

Allah says, “Make no excuse; you have disbelieved (i.e., rejected faith) after your belief. If We pardon one faction of you - We will punish another faction because they were criminals.”(At-Tawbah: 66) This act is disbelief because it is a mockery of Allah, His messenger, and the believers for their faith, even if the heart doesn’t approve it, and the intention is just ridiculing. This is something that you can make no excuse for, your excuses would never be accepted. Also, this is a confession, they acknowledge that they mocked Allah and His messenger. He says, “If We pardon one faction of you - We will punish another faction because they were criminals.” Allah has made a possibility of pardoning a group from them, those who only listened or didn't participate in this, but they attended it. They are considered criminals because they didn't deny this act with their hearts and didn't reject it. As one who remains silent with those who engage in offensive discourse concerning the verses of Allah, if he sits with him, he will be like him. He says, “ And when you see those who engage in (offensive) discourse concerning Our verses, then turn away from them until they enter into another conversation. And if Satan should cause you to forget, then do not remain after the reminder with the wrongdoing people. (Al-An'am:68) Allah ﷻ revealed this verse after this, “And it has already come down to you in the Book (i.e., the Qur’ān) that when you hear the verses of Allah (recited), they are denied (by them) and ridiculed; so do not sit with them until they enter into another conversation. Indeed, you would then be like them. Indeed, Allah will gather the hypocrites and disbelievers in Hell all together”(An-Nisa: 140).

Allah says, “We will punish another faction” This implies Allah’s assertion that He will punish a faction by leaving them to continue what they were doing of mockery. “because they were criminals”. Because they committed this terrible crime, which was mocking the Book of Allah, Allah, His verses, His Messenger, and the believers.

Then Allah ﷻ introduces a comprehensive and continual description of the people of hypocrisy, He says, “ The hypocrite men and hypocrite women are of one another. They enjoin what is wrong and forbid what is right and close their hands. They have forgotten Allah, so He has forgotten them (accordingly). Indeed, the hypocrites - it is they who are the defiantly disobedient.”(At-Tawbah: 67). This verse introduces other characteristics of the hypocrites. Firstly, He ﷻ says, “The hypocrite men and hypocrite women are of one another” this means that they are all alike, as they have unified characteristics. There are deeds, of those hypocrites, that are apparent, such as lying, breaking a promise, behaving in a very imprudent manner in dispute, betrayal of trust, laziness in prayer, spending with unwillingness, and being late in going forth in conquest. These characteristics characterize those people, and if any believer has one of them, he will have a characteristic of hypocrisy, as the Prophet said, “Whosoever possesses these four characteristics is a sheer hypocrite; and anyone who possesses one of them possesses a characteristic of hypocrisy till he gives it up. These are: when he is entrusted with something, he proves dishonest; when he speaks, he tells a lie; when he makes a covenant, he proves treacherous; and when he quarrels, he behaves in very imprudent, evil, insulting manner.” these four characteristics don't combine except in a pure hypocrite. In this verse Allah mentions other evil acts of these hypocrites, He says, Allah says, “They enjoin what is wrong” they encourage what is evil and disobey the command of Allah and His messenger but they pretend to be a completely different thing. Their commands are always of evil such as foist, malice making trouble among the believers. “And forbid what

is right", they forbid loyalty to Allah and walking in the way of Allah because he is a disbeliever in his heart, so nothing comes out of his heart except lies and if a real good thing appears of him, it is a lie. "and close their hands" Closing the hand refers to not spending. He does not spend in the cause of Allah willingly seeking the reward from Allah. This is the act of the believer who seeks the reward from Allah. But for the hypocrite, who is a disbeliever in his heart, if he spends, he does that unwillingly.

He ﷻ says, "They have forgotten Allah," This is their truth; that they have forgotten the remembrance of Allah, Who is aware of their truth. They have forgotten that Allah will recompense them for their deeds on the Day of Resurrection. He ﷻ says, "so He has forgotten them" by treating them as if He has forgotten them. He has forgotten them as a punishment for them. Allah has excluded them out of His mercy, He did not grant them success, nor did He guide them. Rather, Allah left them in their sin, their disbelief, and their stubbornness. Forgotten means abounded because Allah ﷻ doesn't forget anyone, and no one deviates from His ﷻ knowledge. Then He ﷻ says, "Indeed, the hypocrites - it is they who are the defiantly disobedient" Allah considers the people of hypocrisy to be the people of disobedience. This is a statement that their apparent deeds such as, doing good, doing prayers, their testimony that there is no god but Allah, and that Muhammad is the Messenger of Allah, and their participation with Muslims in what they do, became worthless. This is because they are disobedient.

Then Allah threatens them saying, "Allah has promised the hypocrite men and hypocrite women and the disbelievers the fire of Hell, wherein they will abide eternally. It is sufficient for them. And Allah has cursed them, and for them is an enduring punishment." (At-Tawbah: 68) This is a firm and great verse. He says, "Allah has promised" and Allah never breaks a promise. Although a promise is always for good, but here it is a promise for inflicting punishment. Allah indicates this punishment will be for both female and male hypocrites; the hypocrite

females are not out of this warning, rather they are promised as well such as the hypocrite men. He begins by mentioning hypocrites because they hide their ill intentions and disbelief, so it's like Allah is telling them that He knows their truth. "The fire of Hell", is the promise of Allah for them, and He has mentioned the fire, not Hell because it is the same fire itself, which they will abide in it eternally. Then He says, "it is sufficient for them" meaning that this retribution is sufficient for them to suffer pain. This retribution is sufficient for their deeds. Allah says, "And Allah has cursed them" He has expelled and departed them from His mercy, because cursing, in the language of the Arabs, is expulsion and deportation. The cursing in the words of Allah and the words of His Messenger means expulsion from His mercy, as Allah said to Satan, "[Allah] said, "Then get out of it [i.e., Paradise], for indeed, you are expelled. " (Sad: 77), "and indeed, upon you is My curse until the Day of Recompense." (Sad: 78). Then Allah says, "and for them is an enduring punishment" with this curse and with that fire, there is a never-ending punishment for them. This means that it does not quit or depart them, but it remains with them. Then He ﷻ says, "[You disbelievers are] like those before you; they were stronger than you in power and more abundant in wealth and children. They enjoyed their portion [of worldly enjoyment], and you have enjoyed your portion as those before you enjoyed their portion, and you have engaged [in vanities] like that in which they engaged. [It is] those whose deeds have become worthless in this world and in the Hereafter, and it is they who are the losers." (At-Tawbah: 69) Allah likens the deeds and actions of those hypocrites to the deeds of those who preceded them from among the disbelievers. He says, "They were stronger than you in power" those disbelievers, to whom the messengers were sent before, were stronger than these communities, to which the Prophet was sent, such as Âad and Thamud, Allah says about them, "And [with] Thamûd, who carved out the rocks in the valley?" (Al-Fajr: 9) "and [with] Pharaoh, owner of the stakes?" (Al-Fajr: 10), those who had built, rehabilitated and constructed then left that so-called civilization, those strong tall buildings and

tremendous works. Allah says about them: "they were stronger than you in power and more abundant in wealth and children" They had more of wealth and children than you have. He then says, "They enjoyed their portion [of worldly enjoyment]" They enjoyed, with pleasure and lust, the portion that was destined for them. A portion means a share; it is their portion and fortune in this worldly life, which Allah gave them. This means that they fully achieved their desires and purposes, and they lived for them, not for anything else. They lived to enjoy this worldly life without considering that it is a bridge and a passage to the Hereafter. Allah says, "and you have enjoyed your portion as those before you enjoyed their portion" This means, you also, who are addressed among those disbelievers, enjoyed your portion despite its smallness, and despite the fact that your portion is less than the portion and fortune of those who were before you. You do not wait for a resurrection, nor recompense for your deeds. Your deeds in your life are for the worldly life only, just like the deeds of the previous communities, who had greater money, children, wealth, and prosperity than yours. He says, "and you have engaged [in vanities] like that in which they engaged". You engaged vainly in Allah's verses, just as those had engaged in them. You denied the resurrection just as those before you when they had denied the messengers, had said about Allah without knowledge, had legislated what they wanted, and had left whatever they wanted. They are like those who wade into water without knowing what is in front of them. He says, " [It is] those whose deeds have become worthless" The previous communities who did that, their deeds became void; it became worthless. What they lived, what they built, and what they lived in, all that will not prevent them from the torment of Allah. Allah destroyed them and their worldly life to which they clung to and lived for its sake and their fate is to Hell. "in this world and in the Hereafter". Likewise, in the Hereafter, those deeds will not benefit them, they were people of disbelief and polytheism, so Allah does not accept their deeds. He then says, "and it is they who are the losers." Those who had this characteristic; who lived only for the worldly life and disliked Allah's

commands, and engaged in vanities about Allah's verses without knowledge "are the losers". They are losers of the truth. The greatest loss is the loss of a disbeliever on the Day of Resurrection because he loses everything, even himself for he makes it enter the fire and remains tormented in this fire. He does not attain death, with which he rests, and does not live a life that benefits him.

يقول الله ﷻ: {كَالَّذِينَ مِنْ قَبْلِكُمْ كَانُوا أَشَدَّ مِنْكُمْ قُوَّةً وَأَكْثَرَ أَمْوَالًا وَأَوْلادًا فَاسْتَمْتَعُوا بِخَلاقِهِمْ فَاسْتَمْتَعْتُمْ بِخَلاقِكُمْ كَمَا اسْتَمْتَعَ الَّذِينَ مِنْ قَبْلِكُمْ بِخَلاقِهِمْ وَخُضْتُمْ كَالَّذِي خَاضُوا أُوْلَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالآخِرَةِ وَأُوْلَئِكَ هُمُ الْخَاسِرُونَ}[التوبة:69], {أَلَمْ يَأْتِهِمْ نَبَأُ الَّذِينَ مِنْ قَبْلِهِمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَقَوْمِ إِبْرَاهِيمَ وَأَصْحَابِ مَدْيَنَ وَالْمُؤْتَفِكَاتِ أَتَتْهُمْ رُسُلُهُمْ بِالبَيِّنَاتِ فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلَكِنْ كَانُوا أَنفُسَهُمْ يَظْلِمُونَ}[التوبة:70]

After that, Allah ﷻ says, "]You disbelievers are] like those before you; they were stronger than you in power and more abundant in wealth and children. They enjoyed their portion [of worldly enjoyment], and you have enjoyed your portion as those before you enjoyed their portion, and you have engaged [in vanities] like that in which they engaged. [It is] those whose deeds have become worthless in this world and in the Hereafter, and it is they who are the losers. Has there not reached them the news of those before them - the people of Noah and [the tribes of] ʿAad and Thamūd and the people of Abraham and the companions [i.e., dwellers] of Madyan and the towns overturned? Their messengers came to them with clear proofs. And Allah would never have wronged them, but they were wronging themselves" (At-Tawbah: 69-70)

Has not the story reached them of those before them, have you hypocrites not learned the end of the nations before you who rejected the Messengers. "the people of Noah" The people of Nuh, and the flood that drowned the entire population of the earth, except those who believed in Allah's servant and Messenger Nuh, peace be upon him, they were on the ship which Nuh has built. Allah has narrated this story in the Torah, as well as the Qur'an. Then also, "Aad",

who perished with the barren wind when they rejected Hud, peace be upon him. Allah says, "So you would see the people therein fallen as if they were hollow trunks of palm trees" (Al-Haqqah: 7), "Then do you see of them any remains?" (Al-Haqqah: 8). Also, "and Thamud", who were overtaken by the Sayhah awful cry when they denied Salih, peace be upon him, and killed the camel. Allah says, "All it took was one ˹mighty˺ blast……" (Ya-Sin: 29), "..... And they became like the dry twig fragments of an [animal] pen" (Al-Qamar: 31). In addition to "and the people of Abraham" the people of Ibrahim, over whom He gave Ibrahim victory and the aid of clear miracles. Allah destroyed their king Nimrod, son of Canaan, son of Koch from Canaan. That one who claimed that he could give life and cause death, Allah punished him with a tiny microbe in his head, and in order to feel some kind of relief he had to hit his head over and over, until his death.

"and the companions [i.e., dwellers] of Madyan" the dwellers of Madyan, the people of Shu`ayb, peace be upon him, who were destroyed by the earthquake and the torment of the day of the Shade. Allah says, "..... Indeed, it was the punishment of a terrible day" (Ash-Shu`ara: 189) then also, "and the towns overturned" the overturned cities, the people of Lut, they lived in Jordan valley, and were empowered in the land, but they did not follow Allah's path, and said to Lut, "They said, 'If you do not desist, O Lot, you will surely be of those evicted'" (Ash-Shu`ara:167). So Allah punished them, He says, "So We brought out whoever was in them [i.e., the cities] of the believers" (Adh-Dhariyat: 35), "And We found not within them other than a [single] house of Muslims" (Adh-Dhariyat: 36) Allah has sent to these nations His Messengers with guidance and clear signs, Their messengers came to them with clear proofs", but they denied them and inflicted harm upon them, Allah says, "And Allah would never have wronged them" because Allah ﷻ never wrongs anyone, "But they were wronging themselves" Allah ﷻ would never be unjust to the servants.

This is a preach for those hypocrites, they should be preached, after knowing what Allah did with the previous communities.

Then, After Allah mentions the evil characteristics of the hypocrites, He then mentions the good qualities of the believers, He says, "The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong and establish prayer and give zakāh and obey Allah and His Messenger. Those - Allah will have mercy upon them. Indeed, Allah is Exalted in Might and Wise" (At-Tawbah: 71)

"The believing men and believing women are allies of one another." They help and aid each other, this is their first characteristic, it's also an order from Allah, that the true believers must help one another, love, care, aid, and support, these all are included in this meaning. Then, the second characteristic, "They enjoin what is right" what is right includes every goodness Allah has demonstrated for His servants, Allah says, "Indeed, Allah orders justice and good conduct and giving [help] to relatives" (An-Nahl: 90). Faith includes all good attributes, as it came in the hadith, "Faith consists of sixty branches. The best of them is 'There is no god but Allah.' The lowest of them is to remove harmful things from the road. Modesty is also a branch of faith" so all of this is included in what is right. Then, "and forbid what is wrong" means what is disapproved and hated by the people of faith; Allah ﷻ has informed the believers about these in the Qur'an and the hadiths, He says, "And do not approach adultery. Indeed, it is ever an immorality and is evil as a way" (Al-Israa: 32) this one of the deeds Allah hates and punishes for it.

Then, these believers also, "and establish prayer" prayer is the most honorable deed for a believer, because while performing it the believer will be connected to His God, worship Him, and Glorify Him. "and give zakāh" they give zakat to purify their souls, and purifies their money, that's why Allah orders them to give

zakat. Also, “and obey Allah and His Messenger.” concerning what Allah and His Prophet commands and refraining from what Allah prohibits, they will obey the Messenger because He is sent by Allah, and every word he utter is from Allah. “Those - Allah will have mercy upon them.” Therefore, Allah will give mercy to those who have these qualities. Mercy includes His mercy upon them in the worldly life, like guiding them and granting them success. Also, it includes rewarding them in the hereafter with entering and dwelling in His heaven. “Indeed, Allah is Exalted in Might and Wise” Allah is All-Mighty, He grants glory to those who obey Him, for indeed, might and glory is from Allah Who gives it to His Messenger and the believers. Allah is Wise in granting these qualities to the believers, while giving evil characteristics to hypocrites. Surely, Allah's wisdom is perfect in all His actions.

Allah then says, “Allah has promised the believing men and believing women gardens beneath which rivers flow, wherein they abide eternally, and pleasant dwellings in gardens of perpetual residence; but approval from Allah is greater. It is that which is the great attainment.” (At-Tawbah: 72)

“Allah has promised” This is a detail of the meanings of Allah's ﷻ mercy upon His believing people, this is a promise from Him. “the believing men and believing women” it’s for both women and men, no one is excluded “gardens beneath” gardens in Arabic is [Janna] and it means a place that is hidden or covered, this is because heaven is full of trees that covers it “which rivers flow,” beneath their trees, beneath their palaces, and their houses there are great rivers flowing; rivers of water, of milk, of wine, all of it taste the same all the time. Allah says about this, Is the description of Paradise, which the righteous are promised, wherein are rivers of water unaltered, rivers of milk the taste of which never changes, rivers of wine delicious to those who drink, and rivers of purified honey, in which they will have from all [kinds of] fruits……” (Muhammad: 15) so this place includes many pleasures that are rewards for the people of faith.

Then, Allah says, “wherein they abide eternally,” to dwell therein forever, for eternity. it’s not just for a period of time, no it’s forever, this is from Allah’s mercy and reward. “and pleasant dwellings in gardens of perpetual residence;” beautiful mansions, built beautifully in good surroundings. Those pleasant dwellings are something that the mind and imagination cannot comprehend, as the Prophet ﷺ described, a brick of silver and a brick of gold, or dwellings, the walls of which were built of pure gold. Allah says, “For them are chambers, above them chambers”. Then Allah says, “but approval from Allah is greater.” meaning, Allah's pleasure is more grand, greater and better than the delight the believers will be enjoying in Paradise. It Also came in the hadith, “When those deserving of Paradise would enter Paradise, the Blessed and the Exalted would ask: Do you wish Me to give you anything more? They would say: Hast Thou not brightened our faces? Hast Thou not made us enter Paradise and saved us from Fire? He (the narrator) said: He (God) would lift the veil, and of things given to them nothing would he dearer to them than the sight of their Lord, the Mighty and the Glorious.” then this is the greatest thing that will be given to the people of Paradise while they are in Paradise. Then Allah concludes the verse saying, “It is that which is the great attainment.” This is the bliss of the people of Paradise. The promise of Allah ﷻ for the people of obedience is the ultimate triumph, there is no triumph except it. Allah describes what is in Paradise that the human imagination does not comprehend. .This is His reward for His believing servants

يقول الله ﷻ: {يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ}[التوبة:73], {يَحْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا بَعْدَ إِسْلامِهِمْ وَهَمُّوا بِمَا لَمْ يَنَالُوا وَمَا نَقَمُوا إِلَّا أَنْ أَغْنَاهُمُ اللَّهُ وَرَسُولُهُ مِنْ فَضْلِهِ فَإِنْ يَتُوبُوا يَكُ خَيْرًا لَهُمْ وَإِنْ يَتَوَلَّوْا يُعَذِّبْهُمُ اللَّهُ عَذَابًا أَلِيمًا فِي الدُّنْيَا وَالآخِرَةِ وَمَا لَهُمْ فِي الأَرْضِ مِنْ وَلِيٍّ وَلا نَصِيرٍ}[التوبة:74]

Allah ﷻ says, “O Prophet! Struggle against the disbelievers and the hypocrites, and be firm with them. Hell will be their homeWhat an evil destination! They swear by Allah that they never said anything ˹blasphemous˺, while they did in

fact utter a blasphemy, lost faith after accepting Islam, and plotted what they could not carry out. It is only through resentment that they pay Allah and His Messenger back for enriching them out of His bounty! If they repent, it will be better for them. But if they turn away, Allah will torment them with a painful punishment in this world and the Hereafter, and they will have no one on earth to protect or help them." (At-Tawbah:73-74)

Allah ﷻ commands His servant and Prophet Muhammad ﷺ to struggle against the disbelievers and the hypocrites. Allah ﷻ mentions both the disbelievers and the hypocrites in the necessity of struggling against them, as they are the same in disbelief. However, the hypocrites surpass the disbelievers in that they lie, and show Islam and hide their disbelief, so they become more detrimental, more harmful and more hostile to the Muslims. "O Prophet!" A call to the Prophet ﷺ and the description of Allah of His Messenger as the Prophet is a confirmation that this matter is Allah's command and that he is His Prophet who was prophesied from Allah Almighty. "O Prophet! Struggle against the disbelievers and the hypocrites" Struggle (jihad) is struggling to elevate the word of Allah ﷻ, and fighting the hypocrites and the disbelievers for elevating the word of Allah. This struggle is either through the effort of the body that includes all types of fighting, or the financial effort by spending money for the sake of Allah, as well as struggle through speech. "and be firm with them" Firmness is toughness, firmness in saying, and firmness in fighting, as Allah ﷻ says, "O believers! Fight the disbelievers around you and let them find firmness in you……"(At-Tawbah:123) So, Allah brings together fighting and firmness or firmness in fighting. Firmness in fighting means the force and the adoption of decisiveness and relentlessness with them. "Hell will be their home." Their punishment in this world is at the hands of the Prophet and the believers, as well as in the Hereafter, their home will be Hell. "their home". Home is what a person resorts to for comfort and relief. Allah has named Hell as a "home", but, actually, it is not a home, rather it is their destination, and their place, where their torment is.

This is for mocking them, because their home, settlement and place will be Hell, this burning fire. “What an evil destination!” The evil destination of a man is when Hell is his home and his dwelling at the end of the journey.

Allah says, “They swear by Allah that they never said anything ˹blasphemous˺, while they did in fact utter a blasphemy, lost faith after accepting Islam, and plotted what they could not carry out. It is only through resentment that they pay Allah and His Messenger back for enriching them out of His bounty! If they repent, it will be better for them. But if they turn away, Allah will torment them with a painful punishment in this world and the Hereafter, and they will have no one on earth to protect or help them.” (At-Tawbah:74) Here is an enumeration from Allah ﷻ for the crimes of those who deserved this treatment from the Messenger in this world, and this punishment from Allah in the Hereafter. They never said anything ˹blasphemous. Every time Allah disgraced them, unveiled their faults, revealed what they said in secret and what they were plotting, they used to come to the Prophet ﷺ and apologize to him, and swear with their firm oaths that they did not do that. The severe blasphemous words said by Abdullah bin Abi, which he said in the Battle of Al-Mustalq. He said “If we return to Medina, the honorable will definitely expel the inferior.” This is an extremely blasphemous and rude word. Abdullah bin Abi described himself as the honorable and described the Prophet of Allah as the inferior and that he will expel the Prophet from Medina. Then Allah says, “while they did in fact utter a blasphemy”, They said and uttered such blasphemy with their tongues. “lost faith after accepting Islam” After accepting Islam and witnessing that no god except Allah and that Muhammad is the Messenger of Allah, they disbelieved in these words and this belief. “and plotted what they could not carry out.” The hypocrites plotted to kill the Messenger ﷺ when he ﷺ returned from the Battle of Tabuk, Al-Jahsh and other hypocrites conspired to untie the ribbon of the of the Prophet's camel saddle, to secretly untie it so that when the camel gets on a cliff of the

mountain's hurdles, they irritate it. Something screams at the camel and irritates it, then the camel repels. So that if the camel repels, the Prophet ﷺ will fall off it. They thought that the prophet's neck would be damaged and he would die. "and plotted what they could not carry out." Allah ﷻ prevented them from carrying that out. Allah ﷻ says, "It is only through resentment that they pay Allah and His Messenger back for enriching them out of His bounty!"Allah ﷻ denies their conditions and ridicules their minds, stating that they are ungrateful criminals while the Prophet has brought them, in the worldly life and the Hereafter, goodness, blessing and sufficiency. Then Allah ﷻ says, showing their ingratitude and narrow-mindedness, "If they repent" If they repent of their disbelief, these sayings, and this malicious intent "it will be better for them.": The repentance will be better for them. "But if they turn away, Allah will torment them with a painful punishment in this world and the Hereafter" If they turn away from saying the truth and following the path of the Lord ﷻ, Allah will torment them with a painful punishment in this world and in the Hereafter. It is a written destiny and fate of Allah to torment them with painful punishment in this world, and in the hereafter. The painful punishment may include; giving authority to the Prophet over them, fighting them, killing them, and torturing them. And the punishment of the Hereafter is a severe punishment; The punishment of Hell. Allah says, "and they will have no one on earth to protect or help them." Allah made none, on all earth, not only in the peninsula, to their guardian, ally, supporter, or helper to protect them. Allah will honor and support His Messenger, and make all nations guided by him, so that all glory will be to Allah, His Messenger and the believers while dishonor and humiliation will be to the enemies of the Prophet.

Then, Allah also sets out another example of the deviation of these hypocrites, and the corruption of their religions and inner feelings. He says, "And there are some who had made a vow to Allah: "If He gives us from His bounty, we will surely spend in charity and be of the righteous." (At-Tawbah:75) Some of these

hypocrites made a covenant with Allah. "If He gives us from His bounty, we will surely spend in charity" if Allah ﷻ gives him from His bounty, His benevolence, kindness and goodness in the world then he will spend this money in charity. "and be of the righteous." That is, we swear by Allah, we will be among the righteous servants of Allah. This righteousness includes; establishing prayer, paying zakat, sticking firmly to the commands of Allah, struggling for the sake of God, as well as good intentions.

Allah ﷻ says, "But when He gave them out of His bounty, they withheld it and turned away indifferently." (At-Tawbah:76) When Allah gave them from His bounty; the Lord ﷻ fulfilled His convention and gave them what they asked for, hoped for, and made a covenant with Allah on. Allah ﷻ says "they withheld"; misery, that is to say, they withheld and forbade it. They thought, and felt that it was too much to give the charity that they had obligated themselves with. Allah ﷻ says "and turned away indifferently." They turned away from their covenant and command, and on the authority of their Lord "indifferently" They did not care about their covenant and to their Lord.

Allah ﷻ says, "So He caused hypocrisy to plague their hearts until the Day they will meet Him, for breaking their promise to Allah and for their lies" (At-Tawbah: 77) Here, Allah informs that Allah severely punished them for their violation of the covenant. He says, "So He caused hypocrisy to plague their hearts". "He caused hypocrisy" Allah ﷻ has brought this disbelief into their hearts, meaning hardening their hearts to get only that disbelief. So, their punishment is hypocrisy in their hearts that is continuous and permanent. "until the Day they will meet Him" Allah ﷻ has decreed that they remain in disbelief until their death, and the day they meet Him which is the Day of Judgment. Allah ﷻ says, "for breaking their promise to Allah" this punishment was given to them because they broke their covenant with Allah. "and for their lies" and because they lied and lying here is to Allah.

Allah ﷻ says, " Do they not know that Allah ˹fully˺ knows their ˹evil˺ thoughts and secret talks, and that Allah is the Knower of all unseen?" (At-Tawba :78) Allah knows their "evil˺ thoughts and secret talks" . Thoughts are what they hide in their hearts, and their secret talk that they speak to one another. "and that Allah is the Knower of all unseen?" The Knower is an exaggerated form of knowledge. all unseen, all the unseen things that are unseen to a creature. As for the Creator, the Lord, that there is no god but He, there is no unseen for Him. All that is in the heavens, and the earth, all that is other than Allah is known to Allah and under is His hearing, and His sight at every moment and at every time. He says, "..... Not ˹even˺ an atom's weight is hidden from your Lord on earth or in heaven; nor anything smaller or larger than that, but is ˹written˺ in a perfect Record" [Yunus: 61]

Then, Allah ﷻ says, "There are˺ those who slander ˹some of˺ the believers for donating liberally and mock others for giving only the little they can afford. Allah will throw their mockery back at them, and they will suffer a painful punishment" (At-Tawba: 79) here Allah demonstrates another character of those hypocrites. They mock the donors, those who voluntarily brought their money by themselves for the sake of Allah. "for donating liberally and mock others for giving only the little they can afford." Some of the emigrants, and the supporters of the believers were poor people, and when the Prophet ﷺ called for charity, everyone brought what he had, and some of them brought only a handful of food and said, "O Messenger of Allah, this is what I have". Those hypocrites who sit here and there watching the situation said, "take away this, Allah is richer than the donation of this person". So, the hypocrite used to mock this believer who volunteered with what he had. Allah ﷻ says, "and mock others for giving only the little they can afford" this is his affordability, and the affordability is the maximum a person is capable of, this is the maximum of what he had. Allah ﷻ says, "Allah will throw their mockery back at them" They are the object of irony. What the believer did

is wisdom, kindness, and charity. What the donating person has given is accepted by Allah. The person who had nothing but a little and brought all the little, he brought something which is necessary and special to him. Consequently, he is rewarded more by Allah and therefore he is of a higher status. As for this mocker who sat looking at people and mocking them, he is the object of mockery because due to his mockery he becomes a disbeliever, and Allah is angry with him. As a result, he endures great sins, and calamity in this world and in the hereafter. Allah ﷻ says, "and they will suffer a painful punishment" There is no pain greater than the pain of fire, and this is their punishment.

Then, Allah ﷻ says to His Messenger ﷺ, "It does not matter˹ whether you ˹O Prophet˺ pray for them to be forgiven or not. Even if you pray for their forgiveness seventy times, Allah will never forgive them. That is because they have lost faith in Allah and His Messenger. And Allah does not guide the rebellious people" (At-Tawba :80) The Prophet ﷺ used to ask forgiveness for many of these hypocrites when they used to come apologizing to him. They wanted the Prophet to ask Allah to forgive them and the Prophet sought forgiveness for them. The Prophet ﷺ was praying for them as well, when they die, Allah ﷻ said to him, "˹It does not matter˺ whether you ˹O Prophet˺ pray for them to be forgiven or not". Then Allah said to the Prophet: "Even if you pray for their forgiveness seventy times, Allah will never forgive them" Even if you pray for their forgiveness for seventy times, Allah will not forgive them. Then, Allah ﷻ explains why He does not accept the Prophet's prayers for the forgiveness of the hypocrites; it is because they disbelieved in Allah and His Messenger. "And Allah does not guide the rebellious people" Allah does not guide them to the truth; because they are still rebellious insisting on debauchery. If they turned away from this rebelliousness, Allah ﷻ would accept them, but as long as they are in this debauchery, Allah ﷻ will not guide them. It was said that this verse was revealed with regard to the matter of Abdullah bin Ubay, who opposed the Prophet ﷺ and remained in his stubbornness

and his plots against the Prophet ﷺ for nine years. In the end, when he was to die, his grandson, Abdullah, asked the Prophet ﷺ to pray for him, so the Prophet ﷺ responded, and Abdullah bin Ubay himself asked to be coffined in the Prophet's cloak and the Prophet gave him his cloak. The Prophet rose to pray for him and it was said that Umar - may Allah be pleased with him - as stated in Sahih Bukhari and Sahih Muslim, he said to the Prophet: "How do you pray for them when your Lord forbade you? That is, Allah forbade you, and said: "If you ask forgiveness for them or do not ask for forgiveness for them, Allah will not forgive them." So, the Prophet said: Allah ﷻ said to me, "Even if you pray for their forgiveness seventy times", and I will pray for him more than seventy times, the Prophet interpreted and took it as a matter of numbers; that if it exceeds seventy, then Allah ﷻ may forgive them. The Prophet said: "I will exceed the seventy", This happened until Allah ﷻ revealed His words as follows, "And do not ever offer ˹funeral˺ prayers for any of their dead, nor stand by their grave ˹at burial˺, for they have lost faith in Allah and His Messenger and died rebellious" [At-Tawba 84]

يقول الله ﷻ: "فَرِحَ الْمُخَلَّفُونَ بِمَقْعَدِهِمْ خِلافَ رَسُولِ اللَّهِ وَكَرِهُوا أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنفُسِهِمْ فِي سَبِيلِ اللَّهِ وَقَالُوا لا تَنفِرُوا فِي الْحَرِّ قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا لَوْ كَانُوا يَفْقَهُونَ (81) فَلْيَضْحَكُوا قَلِيلًا وَلْيَبْكُوا كَثِيرًا جَزَاءً بِمَا كَانُوا يَكْسِبُونَ (82) فَإِنْ رَجَعَكَ اللَّهُ إِلَى طَائِفَةٍ مِنْهُمْ فَاسْتَأْذَنُوكَ لِلْخُرُوجِ فَقُلْ لَنْ تَخْرُجُوا مَعِيَ أَبَدًا وَلَنْ تُقَاتِلُوا مَعِيَ عَدُوًّا إِنَّكُمْ رَضِيتُمْ بِالْقُعُودِ أَوَّلَ مَرَّةٍ فَاقْعُدُوا مَعَ الْخَالِفِينَ (83) وَلا تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا وَلا تَقُمْ عَلَى قَبْرِهِ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَمَاتُوا وَهُمْ فَاسِقُونَ (84)" [التوبة: 81-84].

says, "Those who remained behind rejoiced in their staying [at home] ﷻ Allah after [the departure of] the Messenger of Allah and disliked to strive with their .'wealth and their lives in the cause of Allah and said, 'Do not go forth in the heat Say, 'The fire of Hell is more intensive in heat' - if they would but understand (81). So let them laugh a little and [then] weep much as recompense for what they used to earn (82). If Allah should return you to a faction of them [after the expedition] and then they ask your permission to go out [to battle], say, 'You will

not go out with me, ever, and you will never fight with me an enemy. Indeed, you were satisfied with sitting [at home] the first time, so sit [now] with those who stay behind (83). And do not pray [the funeral prayer, O Muhammad], over any of them who has died - ever - or stand at his grave. Indeed, they disbelieved in Allah and His Messenger and died while they were defiantly disobedient (84)'" (At-Tawbah: 81-84).

mocks the hypocrites who rejoiced over evil and falsehood and loathed ﷻ Allah says, "Those who remained behind rejoiced in their staying ﷻ goodness. Allah .[at home] after [the departure of] the Messenger of Allah" (At-Tawbah: 81)This verse indicates that the hypocrites were narrow-minded, foolish, and ridiculous when they rejoiced over what was evil and loathed what was good for them. Those who remained behind refer to those who did not go to battle because they were physically weak people and could not fight with the Prophet ﷺ, such as women, children, and youth. Allah ﷻ chose the Prophet ﷺ to convey this message and therefore, goodness, righteousness, honor, dignity, and virtue exist wherever he goes. So, how can those who remained behind rejoice while they are not with the Prophet ﷺ? They rejoiced because they were safe from meeting the enemy, they saved themselves from being killed and kept themselves away from destruction.

Allah ﷻ says, "And disliked to strive with their wealth and their lives in the cause of Allah" (At-Tawbah: 81). This refers to the hypocrites who disliked endangering their wealth and their lives in the cause of Allah. In fact, sacrificing wealth and life in the cause of Allah is the greatest honor. It is an honor in Islam to strive with one's wealth and life. However, the hypocrites hated one of the greatest laws legislated in this religion which is jihad. They hated to strive with their wealth and their lives in the cause of Allah. They also said, "Do not go forth in the heat". This also indicates their foolishness and stupidity as they said to each other and to discourage others from fighting for the sake of Allah. They said not

to go and fight this battle in the heat. This was during the battle of Tabuk. Allah ﷻ says, "Say, 'The fire of Hell is more intensive in heat' - if they would but understand" (At-Tawbah: 81). By escaping from the heat of the journey, they exposed themselves to a more intensive heat, which is the heat of the Hellfire. They did not fulfill the obligation that Allah ﷻ prescribed upon them because of its difficulty, so they subjected themselves to the heat of the Hellfire. Allah ﷻ tells the Prophet to inform the hypocrites that the fire of Hell awaits them. Allah ﷻ says, "If they would but understand" (At-Tawbah: 81). If they were reasonable then they would not have escaped from the heat of the cause of Allah and instead they instead of the heat of the Hellfire.

Allah ﷻ says, "So let them laugh a little" (At-Tawbah: 82). They laughed happily because they were in safety while the Prophet and those who were with him were fearful and in danger. So, Allah says to let them laugh a little because their days in this life are limited. Then He says, "And [then] weep much as recompense for what they used to earn" (At-Tawbah: 82). In the Hereafter, they will cry without stopping because of the bad deeds they have committed in this life.

Then Allah ﷻ says, "If Allah should return you to a faction of them [after the expedition] and then they ask your permission to go out [to battle], say, 'You will not go out with me, ever, and you will never fight with me an enemy. Indeed, you were satisfied with sitting [at home] the first time, so sit [now] with those who stay behind'" (At-Tawbah: 83). In this verse, Allah ﷻ attributed their return to Medina after this fierce battle to Himself. Then those hypocrites who remained approached him as if they were blaming themselves and wanting another chance to correct their mistakes. This faction will ask the Prophet for permission to go out into battle to fight alongside him this time. Then Allah ﷻ tells His messenger to inform them that they will never go out with him into battle or fight an enemy with him after that. They were satisfied with sitting at home the first time and

abstained from fighting with the Prophet of Allah ﷺ. Thus, Allah ﷻ deprived them of this honor, status, dignity, empowerment and great bounty. Allah deprived them of all these things forever. He says, "So sit [now] with so sit [now] with those who stay behind" (At-Tawbah: 83). Those who stay behind are the people who oppose the truth and deny it.

Then Allah ﷻ says, "And do not pray [the funeral prayer, O Muhammad], over any of them who has died ever" (At-Tawbah: 84). Allah ﷻ exposed those hypocrites to His messenger including their abstention from fighting without an excuse. Thus, Allah ﷻ says to His messenger after that incident, "do not pray [the funeral prayer, O Muhammad], over any of them who has died ever - or stand at his grave" (At-Tawbah: 84). So, Allah ﷻ forbade the Prophet ﷺ from praying the funeral prayer over any one of those hypocrites who died during the life of the Prophet ﷺ. The Prophet was also forbidden from going to their graves and standing by them to pray for them. Allah ﷻ says, "Indeed, they disbelieved in Allah and His Messenger". What they did is regarded as disbelief in Allah and His Messenger and they died while being disobedient to Allah ﷻ, therefore Allah ﷻ will not accept the Prophet's intercession or his prayers for them.

Then, Allah ﷻ says, "And let not their wealth and their children impress you. Allah only intends to punish them through them in this world and that their souls should depart [at death] while they are disbelievers" (At-Tawbah: 85).

If Allah ﷻ has given them an abundance of wealth and children, then the believers should not be impressed by this because Allah ﷻ will punish them through their money and their children in this life. Their wealth will make them eager to collect more money and afraid of losing it. Parents will be punished through their children in this life, through the ungratefulness of their children, or through the pain and the disease that inflicts their children. So, Allah ﷻ states that the blessings of wealth and children are in this case, misfortunes for those

hypocrites. He says, "Allah only intends to punish them through them in this world and that their souls should depart [at death] while they are disbelievers" (At-Tawbah: 85). Allah ﷻ will punish those hypocrites with their money and their children until they die as disbelievers. Worrying about their money and children will keep them busy from working for the Hereafter till the departure of their souls and till they die in this state of disbelief.

Then Allah ﷻ reveals another matter regarding the hypocrites. He says, "And when a surah was revealed [enjoining them] to believe in Allah and to fight with His Messenger, those of wealth among them asked your permission [to stay back] and said, 'Leave us to be with them who sit [at home]'" (At-Tawbah: 86).

Allah ﷻ reveals this chapter in the Holy Quran in which He orders them to believe in Allah and to fight with His messenger. This messenger must be supported because Allah ﷻ sent him with this religion to prevail over all other religions. Therefore, all Muslims must fight alongside him for the sake of Allah to achieve this goal. Those who ask for permission to refrain from going into battle are the wealthy who are surrounded by comfort and servants. They asked the Prophet to excuse them from fighting saying that they have reasons that entitle them to be among those permitted to remain at home and not go into battle.

Allah says, "They were satisfied to be with those who stay behind, and their hearts were sealed over, so they do not understand" (At-Tawbah: 87).

The hypocrites were satisfied with being among those who were left behind. In fact, the people who are left behind usually feel guilty and grieved, but as for those hypocrites, they are satisfied. Those who stay behind from battles are usually women, children, physically weak people, those with chronic diseases, the lame, and the blind. The hypocrites were disparaged and preferred this state of humiliation. Allah ﷻ says, "And their hearts were sealed over, so they do not understand" (At-Tawbah: 87). Allah ﷻ blocked their hearts from receiving

guidance so that they may never be opened and guidance may never enter them after that. Those who stay behind without any excuse because even if they had a reason, they would still insist on going with the Prophet ﷺ to fight in the cause of Allah. In fact, struggling in the cause of Allah is one of the greatest facets of this religion as it includes victory, honor, dignity, and empowerment. So. how can they abstain from taking part in this great deed. Even if there are no worldly gains, staying behind and not supporting the truth implies a lack of magnanimity and a lack of bravery.

Then Allah ﷻ says, "But the Messenger and those who believed with him fought with their wealth and their lives. Those will have [all that is] good, and it is those who are the successful" (At-Tawbah: 88).

As for the Prophet "and those who believed with him fought with their wealth and their lives", they are the other type of believers. They utilized their wealth to prepare for the battle and put their lives at risk by wielding their swords and going into battle. Those believers are referred to using the distant pronoun as a form of honor. They will be rewarded with profit, honor, victory, and empowerment. So, Allah ﷻ rewards them for fighting in His cause with forms of goodness and an elevated status in Paradise. Allah ﷻ says, "Those will have [all that is] good and it is those who are the successful" (At-Tawbah: 88). Allah also uses the demonstrative pronoun, i.e. those, that which is more distant to honor the believers. Those successful people obtained the greatest reward which is attaining Paradise and the pleasure of Allah ﷻ. In addition, those who are successful have escaped from the gravest fear, which is the Hellfire. So, whoever is spared from the Fire and is admitted into Paradise will indeed triumph.

Then Allah ﷻ says, "Allah has prepared for them gardens beneath which rivers flow, wherein they will abide eternally. That is the great attainment" (At-Tawbah: 89).

Allah ﷻ informs the Prophet ﷺ of the rewards the believers who fought with him will obtain. Allah ﷻ prepared and arranged for them, gardens with all sorts of pleasures and joy. Rivers of different kinds flow beneath these gardens, beneath their trees and palaces. They will remain in Paradise for eternity, so it is not a short holiday for a day or two only, rather they will stay there eternally. The eternal abode in these gardens, the gardens that Allah ﷻ is the greatest attainment for any person.

Then, Allah ﷻ mentions some of the Bedouins who remained behind and how they came to apologize to the Prophet ﷺ. Allah ﷻ says, "And those with excuses among the Bedouins came to be permitted [to remain], and they who had lied to Allah and His Messenger sat [at home]. There will strike those who disbelieved among them a painful punishment" (At-Tawbah: 90).

Bedouins are the Arabs who inhabit the desert, so the person who inhabits the desert among the Arabs is called a Bedouin. Those with excuses came in groups to the Prophet ﷺ to apologize to him because they could not go to fight with him. They provided many excuses so that the Prophet would accept their apology and allow them to stay at home. They had lied to Allah and His messenger and sat in their homes. They were not true believers in the message of Allah ﷻ because true faith imposes duties upon the believers such as obeying Allah ﷻ and His messengers. This includes joining the Prophet ﷺ on the battlefield and fighting in the cause of Allah. He says, "There will strike those who disbelieved among them a painful punishment" (At-Tawbah: 90). The disbelievers will be afflicted with a painful punishment in the future and this is a decree from Allah ﷻ. This refers to the disbelief in their hearts even if they said with their tongues that they believed, Allah knows what truly lies in their hearts.

Then, Allah ﷻ reveals those who are truly excused by Allah ﷻ from going to jihad. He says, "There is not upon the weak or upon the ill or upon those who do

not find anything to spend any discomfort when they are sincere to Allah and His Messenger. There is not upon the doers of good any cause [for blame]. And Allah is Forgiving and Merciful" (At-Tawbah: 91).

Those who are physically weak are unable to carry swords and fight so they are exempt from going to jihad. This also includes the elderly or any other ill person. He also includes those who are financially unstable meaning they cannot purchase any weapons or animals to ride upon during the journey such as a horse or camel. However, these people would approach the Prophet ﷺ wishing to go with him for this battle. Indeed, it was a long journey as the Prophet was going from Medina to the Levant for the Battle of Tabuk. This is a long distance which is approximately seven hundred kilometers. Many poor companions did not own an animal to ride, so they went to the Prophet ﷺ asking him to provide them with something to ride since it was required of every person to own a camel or two in order to ride half of the way and walk for the rest of it. The Prophet ﷺ apologized to them because he had no spare animals to offer them. Their hearts were loyal to Allah and His messenger, so they were excused from jihad. However, this verse does not apply to those who stayed behind by attempting to deceive Allah and His messenger while they were clearly able to fight. These people did not want to fight because they were afraid and did not want the message of Islam to prevail. Thus, these hypocrites wanted to escape because they believed that jihad of the Prophet was none of their business, so why should they fight? They would say, "We do not believe in the Hereafter, or in Allah ﷻ, or His reward". So, these types of people are deceptive liars. On the other hand, those who are sincere and loyal to Allah and His messenger will only dismiss themselves from taking part in jihad if one of the previous conditions applies. Allah mentions those who are sincere and devoted to Him and His messenger. He says, "There is not upon the doers of good any cause [for blame]" (At-Tawbah: 91). They fulfilled what was required from them, they loved Allah ﷻ, His messenger, His religion, they would love to

see Islam prevail and they would love to go and fight in the cause of Allah. There is no blame upon these people that holds them questionable or exposes them to punishment because they are good doers. They will not be punished by Allah ﷻ in this life or the Hereafter as Allah ﷻ is All-Forgiving and Merciful. These are the attributes of Allah; He is All-Forgiving as He pardons the sins of His servant that repent to Him and He is the Merciful with His servants as He does not burden them with anything beyond their capabilities.

In addition, Allah ﷻ says, "Nor [is there blame] upon those who, when they came to you that you might give them mounts, you said, 'I can find nothing for you to ride upon'. They turned back while their eyes overflowed with tears out of grief that they could not find something to spend [for the cause of Allah]" (At-Tawbah: 92).

This is an example of those who were forced to remain behind despite their sincere love and their eagerness to go out with the Prophet ﷺ. They would come up to the Prophet ﷺ and say, O Messenger of Allah, give us mounts to ride since we do not have any to ride upon". However, the Prophet ﷺ responded to them saying, "I can find nothing for you to ride upon". Then, they left the Prophet ﷺ "while their eyes overflowed with tears". They cried because they were eager to join the Prophet ﷺ and they grieved because they did not have any money to purchase mounts.

Then Allah ﷻ says, "The cause [for blame] is only upon those who ask permission of you while they are rich. They are satisfied to be with those who stay behind, and Allah has sealed over their hearts, so they do not know" (At-Tawbah: 93).

The cause for punishment in this life and the Hereafter is only upon those who ask your permission and do not go to jihad when they are able and wealthy. They are satisfied to stay behind despite being capable and strong. They do not go

despite declaring their faith and they are satisfied to stay behind with those who the women, children, sickly and others who were excused by Allah ﷻ. He says, “They are satisfied to be with those who stay behind, and Allah has sealed over their hearts, so they do not know” (At-Tawbah: 93). Once again, Allah ﷻ declares that He has placed a seal over the hearts of these hypocrites. Those who are ignorant and do not understand this matter are without honor. They do not know that by staying behind they are committing evil and that going to fight is righteous.

يقول الله ﷻ: "يَعْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ قُلْ لا تَعْتَذِرُوا لَنْ نُؤْمِنَ لَكُمْ قَدْ نَبَّأَنَا اللَّهُ مِنْ أَخْبَارِكُمْ وَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ ثُمَّ تُرَدُّونَ إِلَى عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنتُمْ تَعْمَلُونَ (94) سَيَحْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انقَلَبْتُمْ إِلَيْهِمْ لِتُعْرِضُوا عَنْهُمْ فَأَعْرِضُوا عَنْهُمْ إِنَّهُمْ رِجْسٌ وَمَأْوَاهُمْ جَهَنَّمُ جَزَاءً بِمَا كَانُوا يَكْسِبُونَ (95)" [التوبة: 94-95].

Allah ﷻ says, “They will make excuses to you when you have returned to them. Say, ‘Make no excuse - never will we believe you. Allah has already informed us of your news. And Allah will observe your deeds, and [so will] His Messenger; then you will be taken back to the Knower of the unseen and the witnessed, and He will inform you of what you used to do (94)’. They will swear by Allah to you when you return to them that you would leave them alone. So leave them alone; indeed they are evil; and their refuge is Hell as recompense for what they had been earning (95)” (At-Tawbah: 94-95).

In the battle of Tabuk, the hypocrites who remained behind made up all sorts of excuses when the Prophet ﷺ returned as to why they were unable to join them in the battle. This was their attempt to satisfy the Prophet ﷺ and the believers. They invented excuses about urgent matters that prevented them from going with the Prophet and that their failure to join them was not due to their hypocrisy and disbelief. Allah says to His Prophet, “Say, ‘Make no excuse - never will we believe you. Allah has already informed us of your

.newsAnd Allah will observe your deeds, and [so will] His Messenger'" (At-Tawbah: 94). Allah ﷻ declares that He will not accept their excuses because they are liars. Allah ﷻ has also informed the Prophet of what really lies within their hearts and the reasons that made them stay behind and not support the Prophet ﷺ. He says, "Then you will be taken back, to the Knower of the unseen and the witnessed and He will inform you of what you used to do" (At-Tawbah: 94). Allah ﷻ is the Knower of the unseen and nothing can be hidden from Him. Allah ﷻ is the Knower of the unseen and the witnessed concerning all people and to all His creatures and not even a small atom can be hidden from Him. Creations, on the other hand, have limited knowledge. For example, the angels know only what Allah ﷻ has taught them while there are some matters they know nothing about. In addition, we as human beings know only what Allah ﷻ has taught us and what we witness, but as for matters hidden from our ears and our eyes, we know nothing about them. He says, "[Allah is] the Knower of the unseen. Not absent from Him is an atom's weight within the heavens or within the earth or [what is] smaller than that or greater, except that it is in a clear register" (Saba: 3). All things are registered and known by Allah ﷻ. On the Day of Resurrection, "He will inform you of what you used to do" (At-Tawbah: 94). Allah ﷻ will inform each person of their deeds and what is in their hearts because their intentions are part of their earned deeds. This verse is also a threat and a warning from Allah ﷻ to them because He knows about their hidden deeds and He will hold them accountable for them.

Then Allah ﷻ says, "They will swear by Allah to you when you return to them that you would leave them alone" (At-Tawbah: 95). Allah ﷻ informs the Muslims of a future event that will occur upon their return to Medina after the Battle of Tabuk. Allah states that the hypocrites who remained behind will say these exact words and this is proof of Muhammad's ﷺ prophethood. They will swear by Allah to the Prophet so that he will leave them without harming, insulting, or

misunderstanding them. Allah ﷻ says, "So leave them alone; indeed they are evil, and their refuge is Hell as recompense for what they had been earning" (At-Tawbah: 95). This means not to blame them, for that is what they wish because they are indeed evil. In this verse, Allah ﷻ reveals their true selves and describes them as being impure. Allah ﷻ commands His messenger to leave this evil and to abstain from it and this is undoubtedly what every person is required to do. This impurity is not sensual, but rather it is a moral impurity because their hate for Allah ﷻ the Prophet ﷺ lies within their hearts. Their disbelief tainted them with impurity and evil. In this regard, Allah ﷻ says, "Indeed the polytheists are unclean, so let them not approach al-Masjid al-Haram after this, their [final] year" (At-Tawbah: 28). He says, "So leave them alone; indeed they are evil; and their refuge is Hell as recompense for what they had been earning" (At-Tawbah: 95). A refuge is a place to which people aim to find peace and calmness. Allah ﷻ called Hell a refuge because it is the final abode in which they will settle, however, there is no rest, peace, or calmness there for them. This is the final abode that Allah prepared for those polytheists as a recompense for their deeds which means that this is the reward for the deeds that they have earned in this life.

Allah ﷻ says, "They swear to you so that you might be satisfied with them. But if you should be satisfied with them - indeed, Allah is not satisfied with a defiantly disobedient people" (At-Tawbah: 96).

In this verse, they swore by Allah ﷻ which is proof that they are liars. In the beginning, they swore and apologized to the Prophet and the believers so they will not be blamed and now they swear to satisfy them, to be accepted as believers like them, and to be treated like their brothers in religion. This is a firm warning from Allah ﷻ to the believers against accepting the excuses of those hypocrites. He also warns them of believing their oaths or accepting them as one of the people of faith. Allah ﷻ says, "But if you should be satisfied with them". This statement is directed to the believers because they seek Allah's pleasure and

whoever Allah ﷻ hates and is not satisfied with, then the believer should not be satisfied with nor accept. He says, "Indeed, Allah is not satisfied with a defiantly disobedient people" (At-Tawbah: 96). Allah ﷻ does not conclude the verse with a pronoun that refers to the hypocrites, but instead, He describes them with a suitable description as those who defiantly disobey Allah ﷻ and His messenger.

Then Allah ﷻ says, "The Bedouins are stronger in disbelief and hypocrisy and more likely not to know the limits of what [laws] Allah has revealed to His Messenger. And Allah is Knowing and Wise" (At-Tawbah: 97).

Among those who remained behind were the Bedouins and they are the Arabs who inhabit the deserts; whoever inhabits the desert and not a village or a city is called a Bedouin. Then Allah ﷻ states that they are stronger in disbelief and hypocrisy than the people of urban societies due to their harshness and rigidness and because they are distant from schools and education. Allah ﷻ says, "And more likely not to know the limits of what [laws] Allah has revealed to His Messenger. And Allah is Knowing and Wise" (At-Tawbah: 97). They are more likely not to know the limits of this religion because they move from one place to another, therefore lacking stability and knowledge. Allah ﷻ is also Knowing of the conditions of His servants and is Wise which means that He puts everything in its proper place.

Allah ﷻ says, "And among the Bedouins are some who consider what they spend as a loss and await for you turns of misfortune. Upon them will be a misfortune of evil. And Allah is Hearing and Knowing" (At-Tawbah: 98).

Some of those Bedouin regard what they spend in the cause of Allah from zakat and charity as a loss. So, they would give their money unwillingly because they do not believe in Allah ﷻ and His messenger. Some of those Bedouins were waiting for misfortunes to inflict the Muslims. They await the day when the state of Muslims turns from honor and empowerment to humiliation and defeat by an

enemy evasion of disbelievers. After that they will be able to disclose their disbelief in Allah ﷻ. He says, "Upon them will be a misfortune of evil" (At-Tawbah: 98). This means that the turns of misfortune including defeat and failure will be cast upon the Bedouins instead as a punishment from Allah ﷻ. He says, "And Allah is Hearing and Knowing" (At-Tawbah: 98). This is a threat and a warning from Allah ﷻ that He hears all their speech and knows all their situations.

Then Allah ﷻ says, "But among the Bedouins are some who believe in Allah and the Last Day and consider what they spend as means of nearness to Allah and of [obtaining] invocations of the Messenger. Unquestionably, it is a means of nearness for them. Allah will admit them to His mercy. Indeed, Allah is Forgiving and Merciful" (At-Tawbah: 99).

The previous description does not generalize all the Bedouins because from amongst them there is another group. Some of the Arabs inhabiting the deserts believe in Allah and the Last Day. They are among the people of faith who believe in Allah ﷻ and His messenger from the depths of their hearts and by revealing their faith with their words and actions. They also rejoice when they witness Muslims prevail. These Bedouins will save themselves from Allah's punishment and triumph by attaining the eternal home in Paradise. Allah ﷻ says, "[They] consider what they spend as means of nearness to Allah and of [obtaining] invocations of the Messenger. Unquestionably, it is a means of nearness for them" (At-Tawbah: 99). These people who willingly pay zakat do so to get closer to Allah ﷻ and to obtain the invocations of the Messenger. The Prophet ﷺ spends the money on the channels that Allah ﷻ has prescribed, then he will invoke Allah for the person who has given this zakat. This is called the invocation of the Messenger and it is indeed a great matter because it is accepted by Allah ﷻ and thus the Prophet used to pray for whoever donates to charity. He says, "Allah will admit them to His mercy" (At-Tawbah: 99). This is a promise from Allah ﷻ that He will save them through His mercy from the Hellfire and admit them to

Paradise. He says, “Indeed, Allah is Forgiving and Merciful” (At-Tawbah: 99). Forgiveness is one of Allah’s many attributes as He conceals the sins of the righteous and repentant servants. In addition, Allah ﷻ is Merciful with His servants, so He accepts their deeds, forgives their sins, and includes them in His mercy.

Then, Allah ﷻ says, “And the first forerunners [in the faith] among the Muhajireen and the Ansar and those who followed them with good conduct - Allah is pleased with them and they are pleased with Him, and He has prepared for them gardens beneath which rivers flow, wherein they will abide forever. That is the great attainment” (At-Tawbah: 100).

After Allah ﷻ disclosed the deeds and the actual beliefs of the hypocrites, He reveals the opposite image, which is the image of the believers. He says, “And the first forerunners [in the faith] among the Muhajireen”. Allah ﷻ begins with this group because they are the most honorable group among the Muslims. They were the first to embrace Islam, such as Abu Bakr Al-Siddiq, Ali bin Abi Talib, Othman bin Affan, Bilal bin Rabah, Saad bin Abi Waqas, Abdullah bin Masoud, Suhaib Al-Rumi, and Abdul Rahman bin Auf (may Allah be pleased with them). The Muhajireen, i.e. the emigrants, are those who emigrated with the Prophet ﷺ and the Ansar are the people of Medina; the Aws and Khazraj. They were called the Ansar because they supported the Prophet ﷺ and pledged allegiance to him. The first pledge of allegiance between the Ansar and the Prophet was regarding Islam and the second was through consultationm at Al-Aqabah. They pledged to support him, to stand with him with their swords, and to fight alongside him against the enemies.

Allah ﷻ says, “And those who followed them with good conduct” (At-Tawbah: 100). He is pleased with all the first forerunners from the Muhajireen and the Ansar and those who followed them because of their good conduct. Those

with good conduct abide by the Book of Allah, the Sunnah of the Prophet ﷺ, and fulfill the commands of Allah ﷻ. He says, "Allah is pleased with them and they are pleased with Him" (At-Tawbah: 100). This is a declaration from Allah ﷻ that brings honor and praise to those people. They are pleased with Allah ﷻ because He supported them, aided them, provided for them, guided them, and taught them. Thus, they are completely satisfied with the religion they embraced. They truly loved this religion and thus they were pleased with the Lord's blessings upon them. He says, "And He has prepared for them gardens beneath which rivers flow, wherein they will abide forever. That is the great attainment" (At-Tawbah: 100). Allah ﷻ prepared gardens and orchards for them with rivers flowing underneath them. They will abide in these gardens for all of eternity and this is the greatest demand. In fact, there is no demand that is greater than Allah's reward for His righteous servants by making them stay forever in the Garden of Eternity.

Then Allah ﷻ says, "And among those around you of the Bedouins are hypocrites, and [also] from the people of Medina. They have become accustomed to hypocrisy. You, [O Muhammad], do not know them, [but] We know them. We will punish them twice [in this world]; then they will be returned to a great punishment" (At-Tawbah: 101).

Among those who did not take part in the battle are apparent hypocrites. But there are also some hidden people among the hypocrites who did not commit any apparent deeds that might disclose their disbelief and hypocrisy. Allah ﷻ mentions that there are among those Bedouins around Medina who are hypocrites. Hypocrites are those who are disbelievers at heart but pretend to be Muslims. There are also people from Medina that are accustomed to hypocrisy and are skillful at hiding their disbelief while pretending to be Muslims to the extent that no one doubts them because they do not appear to be any different from Muslims. Then Allah ﷻ says, "You, [O Muhammad], do not know them, [but] We know them" (At-Tawbah: 101). He directs His speech to the Prophet ﷺ

whose foresight is truth. However, Allah ﷻ says to him that he does not know who these hypocrites are. Allah ﷻ is the All-Knowing and He knows those hypocrites and what truly lies in their hearts. He says, "We will punish them twice; then they will be returned to a great punishment" (At-Tawbah: 101). This is a threat from Allah ﷻ that there will be a double punishment which could either be, twice in this life one occurs after the other, or a doubled punishment, or it could mean they will be punished once in this life and once the Hereafter. In addition, on the Day of Resurrection, they will return to a great punishment in the Hellfire.

Then, Allah ﷻ says, "And [there are] others who have acknowledged their sins. They had mixed [i.e., polluted] a righteous deed with another that was bad.1 Perhaps Allah will turn to them in forgiveness. Indeed, Allah is Forgiving and Merciful" (At-Tawbah: 102).

This verse refers to those who are true to themselves and admit that they were mistaken in not supporting the Prophet ﷺ. They had mixed a righteous deed with another bad deed which is not supporting the Prophet ﷺ. Allah ﷻ says, "Perhaps Allah will turn to them in forgiveness. Indeed, Allah is Forgiving and Merciful" (At-Tawbah: 102). Allah ﷻ will grant them forgiveness as His promise is true because nothing is above Him. This verse relays good news for them from Allah ﷻ. He states that as long as they acknowledge their sin and seek refuge in Allah ﷻ, then He will forgive them. This is another confirmation of the meaning of this attribute. Forgiving is a hyperbolic form of forgiveness. This attribute indicates that Allah ﷻ will pardon them and conceal their sins and faults. In addition, He is Merciful to His servants for He accepts their repentance and relieves their hardships.

يقول الله ﷻ: {وَآخَرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا عَسَى اللَّهُ أَنْ يَتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ}[التوبة:102], {خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ

لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ}[التوبة:103], {أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَأْخُذُ الصَّدَقَاتِ وَأَنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ}[التوبة:104], {وَقُلِ اعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسَتُرَدُّونَ إِلَى عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنتُمْ تَعْمَلُونَ}[التوبة:105]

says, "And [there are] others who have acknowledged their sins. They ﷻ Allah .had mixed a righteous deed with another that was badPerhaps Allah will turn to them in forgiveness. Indeed, Allah is Forgiving and Merciful. Take, [O, Muhammad], from their wealth a charity by which you purify them and cause them increase, and invoke [Allah 's blessings] upon them. Indeed, your invocations are reassurance for them. And Allah is Hearing and Knowing. Do they not know that it is Allah who accepts repentance from His servants and receives charities and that it is Allah who is the Accepting of repentance, the Merciful?. And say, "Do [as you will], for Allah will see your deeds, and [so, will] His Messenger and the believers. And you will be returned to the Knower of the unseen and the witnessed, and He will inform you of what you used to do" (At-Tawbah:102-105)

This is one of the groups that Allah ﷻ talks about in detail in this Surah; the group of believers who acknowledged their sins when they remained behind and did not go to fight with the Prophet ﷺ. They knew that they committed a sin that required them to apologize and repent, they confessed to the Prophet ﷺ that they did not support him though they had no excuse or any justification for not supporting him. Allah ﷻ says, "They had mixed a righteous deed with another that was bad". So, they mixed their righteous deeds that included their belief in Allah ﷻ, obeying the Prophet ﷺ and implementing what Allah ﷻ prescribed on them with this bad deed of their staying at home at the time of the battle. Allah ﷻ says, "Perhaps Allah will turn to them in forgiveness. Indeed, Allah is Forgiving and Merciful".

Then Allah ﷻ says, "Take, [O, Muhammad], from their wealth a charity by which you purify them and cause them increase, and invoke [Allah 's blessings]

upon them. Indeed, your invocations are reassurance for them. And Allah is Hearing and Knowing" (At-Tawbah:103). Allah commanded His Messenger to take Sadaqah from the Muslims' money to purify and sanctify them with it. This verse is general, even though some said that it refers specifically to those who mixed good and evil deeds, who admitted to their errors. Some Bedouin later thought that paying Zakah to the Leader was not legislated except to the Messenger himself, using this verse as evidence. "Take," this is a command from Allah to His messenger. "From their wealth," the wealth of the Muslims "Take, [O, Muhammad], from their wealth a charity". The charity here refers to Sadaqah and Allah ﷻ called it charity because it is normally taken from those who believe in Allah and do righteous. "by which you purify them and cause them increase", this means that this charity purifies their souls from stinginess and miserliness and gives them the meaning of seeking the reward from Allah. Also, through the donation of this charity, Allah ﷻ forgives their sins. "And cause them increase" because if someone gives a charity for the sake of Allah ﷻ, his righteousness and his belief will increase for sure. So, Allah ﷻ says that these are the benefits and the profits of Zakat and Sadaqah. Then Allah says, "And invoke [Allah 's blessings] upon them". means, supplicate for them, and ask Allah to forgive them. "Indeed, your invocations are reassurance for them". This means, a mercy for them, the invocations of the Prophet are reassurance for them because when they know that the Prophet accepts their charities and prays for them, their souls will be assured that they are among the believers. Allah orders the Prophet to pray for them, because He knows their hearts, unlike the case for the hypocrites, as Allah says, "Ask forgiveness for them, [O Muhammad], or do not ask forgiveness for them. If you should ask forgiveness for them seventy times - never will Allah forgive them" (At-Tawbah:80). Also, Allah says "And do not pray [the funeral prayer, O Muhammad], over any of them who has died - ever - or stand at his grave" (At-Tawbah:84). In addition, He says, "They will make excuses to you when you have returned to them. Say, "Make no excuse - never will we believe

you" (At-Tawbah:94). Also, the Prophet's prayer will reassure them that Allah has accepted their repentance, as Allah accepts the invocations of the Prophet; therefore, He will send down the tranquility and mercy over those believers as a result of the Prophet's invocations. "And Allah is Hearing and Knowing". Allah is All-Hearer, of your invocation O Muhammad, All-Knower in those who deserve your invocation on their behalf, who are worthy of it. This part also carries good tidings to the believers that Allah knows and hears their prayers.

Then Allah ﷻ says, "Do they not know that it is Allah who accepts repentance from His servants". This means that they have already known this as this question is for affirmation. "Do they not know", refers to those believers. "That it is Allah who accepts repentance from His servants". This verse encourages reverting to repentance and giving charity, for each of these actions erases, deletes and eradicates sins. Allah states that He accepts the repentance of those who repent to Him, as well as charity from pure resources, for Allah accepts it with His Right Hand and raises it for its giver until even a date becomes as large as Mount Uhud. When the charity is given at one of the places that Allah prescribed, then Allah ﷻ takes it with His right hand as it is mentioned in the hadith that "Allah accepts your charity with His Right (Hand) and brings it up for its owner as anyone of you brings up a baby horse". Then Allah says, " And that it is Allah who is the Accepting of repentance, the Merciful?" Allah accepts the servant who repents after committing a sin, He also accepts his Sadaqah, Allah says, "Surely Allah loves those who always turn to Him in repentance and those who purify themselves". Allah ﷻ is the Accepting of the repentance of His servants. Allah is Merciful with His servants and from His mercy is that He accepts the repentance and the request of forgiveness of the repentant person.

Then Allah ﷻ says, "And say, "Do [as you will], for Allah will see your deeds, and [so, will] His Messenger and the believers. And you will be returned to the

Knower of the unseen and the witnessed, and He will inform you of what you used to do" (At-Tawbah:105) this verse carries a warning as well as encouragement from Allah to all humans. Their deeds will be shown to Allah, Blessed and Most Honored, and to the Messenger and the believers. There is no doubt that Allah's knowledge of the deeds of His creatures is prior to their existence, but Allah sees these deeds as means that Allah will make these deeds apparent in order to reward them for these deeds. Also, Allah will make His Messenger ﷺ see and know these deeds because the Messenger is a witness. In this regard, the Messenger will be a witness to those who believed him and those who struggled and fought with him. Moreover, the Messenger will be a witness against the deniers, the stubborn, the hypocrites and the deceivers, so this is the testimony of the Prophet on those. "So how [will it be] when We bring from every nation a witness and we bring you, [O Muhammad] against these [people] as a witness?" (An-Nisa:41). "That Day, those who disbelieved and disobeyed the Messenger will wish they could be covered by the earth. And they will not conceal from Allah a [single] statement" (An-Nisa:42). So, the Prophet is a witness to those who are with him and then the believers are witnesses on each other. In this regard, the Prophet says, "you are the witnesses of Allah on Earth." then Allah ﷻ says, "And(there are) others who are deferred until the command of Allah—whether He will punish them or grant them repentance and accept it from them. And Allah is All-Knowing, All-Wise." (At-Tawbah:106) there are people from those who are around the Prophet ﷺ. "Deferred until the command of Allah." Deferring means delay which means that Allah ﷻ will delay them till He issues His command concerning them. "Whether He will punish them or whether He will forgive them. And Allah is Knowing and Wise" meaning, they are at Allah's mercy, if He wills, He pardons them or punishes them. However, Allah's mercy comes before His anger. This matter, their destiny, and their judgment is up to Allah. "And Allah is Knowing and Wise." Allah knows those who deserve

the punishment and those who deserve the pardon. He is All-Wise in His actions and statements, there is no deity worthy of worship nor Lord besides Him.

Then Allah ﷻ starts to talk about a cunning and hypocrite group who wanted to harm the people of Islam greatly. Allah says, "And [there are] those [hypocrites] who took for themselves a mosque for causing harm and disbelief and division among the believers and as a station for whoever had warred against Allah and His Messenger before. And they will surely swear, "We intended only the best." And Allah testifies that indeed they are liars" (At-Tawbah:107) There were twelve persons, who had built a mosque for themselves near the Quba Mosque. Allah ﷻ says that they built this mosque to cause harm to the people of Islam and that they did not build it in order to be a place for prayer and guidance, as He says, "For causing harm and disbelief, And division among the believers" So, by doing that they divide between the believers and attract to them those who are like them from the hypocrites. "And as a station for whoever had warred against Allah and His Messenger before" means that they used it for waiting, noticing and gathering the news. This mosque was built after the suggestion of Abu Amir Al-Rahib, whom the Prophet called the disobedient. This was a man from Ansar; he adopted Christianity in the pre-Islamic period and he was called Abu Amir Al-Rahib. When the Prophet ﷺ came, Abu Amir was envious of him since he lost his leadership. Thus, he left Medina and started to rally people against the Prophet ﷺ and this appeared in the Battle of Uhud and the Battle of the Trench. After that Abu Amir joined the Roman Emperor, Hercules, and wanted to bring soldiers to fight the Prophet ﷺ. Thus, he was not satisfied with rallying the Arabs against the Prophet ﷺ, but he also joined the Romans to rally them against him and he was the one who suggested building a mosque in this place and this mosque would be the place where those hypocrites gather in order to spy on the Prophet and know the news of the believers. After that, they would report this news (to the enemies) so that the war against Allah and His messenger

would happen as he wanted and intended. Then Allah ﷻ says, “And they will surely swear, "We intended only the best” These hypocrites built a Masjid next to the Masjid in Quba', and they finished building it before the Messenger went to Tabuk. They went to the Messenger inviting him to pray in their Masjid so that it would be proof that the Messenger approved of their Masjid. They told him that they built the Masjid for the weak and ill persons on rainy nights. However, Allah prevented His Messenger from praying in that Masjid, as He says, “And Allah testifies that indeed they are liars.” Allah testifies that they are liars in their claims about the goals and aims for which they built this mosque.

Then Allah ﷻ says, “Do not stand [for prayer] within it - ever. A mosque founded on righteousness from the first day is more worthy for you to stand in. Within it are men who love to purify themselves; and Allah loves those who purify themselves.” (At-Tawbah:108) prohibiting His Prophet and his Ummah from ever standing in it in prayer. “Do not stand [for prayer] within it - ever.” then Allah encouraged His Prophet to pray in Masjid Quba' which, from the first day, was built on righteousness, obedience to Allah and His Messenger , for gathering the word of the believers and as an outpost and a fort for Islam and its people. Allah ﷻ says, “A mosque founded on righteousness from the first day is more worthy for you to stand in”. In this regard, Allah said that the mosque had been founded on righteousness because those who built it were righteous and they sought Allah’s pleasure. The Prophet founded this mosque on righteousness, the companions built it on righteousness and the Ansar donated its land for the sake of Allah ﷻ. It is mentioned in the Prophetic biography that when the she-camel of the Prophet sat in this yard; the house of Abu Ayyub al-Ansari, may Allah be pleased with him, and the Prophet knew that this is the place in which he was allowed to settle in, he came to the garden in which his mosque exists now and said to the Ansar, “Suggest to me a price for this garden of yours”. That is, He asked them to suggest a price for him in order to pay it and build his mosque. The

Ansar replied, "By Allah! We will demand its price from none but Allah" Thus, they said that they would demand its price from none but Allah and since that day, they made this garden as an endowment for Allah. In fact, when the Prophet ﷺ came to this land, it was a ruined orchard, not planted. So the Prophet mended these ruins and he cut the palm trees. In addition, the bricks were demolished and also there were graves for some polytheists; these graves were excavated and the earth was made flat. Finally, the Prophet ﷺ built his mosque. Allah says, "Within it are men who love to purify themselves; and Allah loves those who purify themselves" within this mosque and this refers to the companions of the Prophet ﷺ. "And Allah loves those who purify themselves". Indeed, this is an insult of those impure hypocrites who built this mosque for their disobedience, disbelief and their allying with the unbelievers. So, those did not want to purify themselves through this mosque that they built, but rather they built it to be a place for disobedience and immorality.

Then Allah ﷻ says, "Then is one who laid the foundation of his building on righteousness [with fear] from Allah and [seeking] His approval better or one who laid the foundation of his building on the edge of a bank about to collapse, so it collapsed with him into the fire of Hell? And Allah does not guide the wrongdoing people" (At-Tawbah:109). Here, Allah makes a comparison between the companions of the Prophet who built their mosque for Allah ﷻ, on the piety of Allah, and between those who built this Dirar Mosque. "Then is one who laid the foundation of his building on righteousness [with fear] from Allah". This means that they built this mosque with fear from Allah. In this regard, building a mosque is for performing prayers, for righteousness and for seeking the approval of Allah. "one who laid the foundation of his building on the edge of a bank about to collapse". Allah likens this Dirar Mosque to a person who built on the edge of a bank that is about to collapse, so when the torrent comes, especially in the near side of the valley, there remains some dust that gathers in this place. However,

this dust does not last for a long time and thus if someone comes to build a building on the edge of this bank, this building will surely collapse immediately after the coming of a new torrent and after it tears the soil again. Thus, Allah ﷻ likens their building, the Dirar Mosque, to someone who builds on the edge of the bank. Furthermore, under this bank there is no water, but rather there is fire and when the building collapses, it will collapse in the fire of Hell. “So it collapsed with him into the fire of Hell?” It fell quickly and collapsed with him into the fire of Hell. “And Allah does not guide the wrongdoing people”. Allah ﷻ does not guide the wrongdoing people. So, if they have insight and understanding, they will not build this building (on the edge of the bank). In this regard, those who did this think that this is good for them, but it was evil for them. Allah did not guide or help them, so they exerted efforts and built this building and at the end Hell will be their destination.

يقول الله ﷻ: {أَفَمَنْ أَسَّسَ بُنْيَانَهُ عَلَى تَقْوَى مِنَ اللَّهِ وَرِضْوَانٍ خَيْرٌ أَمْ مَنْ أَسَّسَ بُنْيَانَهُ عَلَى شَفَا جُرُفٍ هَارٍ فَانْهَارَ بِهِ فِي نَارِ جَهَنَّمَ وَاللَّهُ لا يَهْدِي الْقَوْمَ الظَّالِمِينَ}[التوبة:109], {لا يَزَالُ بُنْيَانُهُمُ الَّذِي بَنَوْا رِيبَةً فِي قُلُوبِهِمْ إِلَّا أَنْ تَقَطَّعَ قُلُوبُهُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ}[التوبة:110]

says, "Then is one who laid the foundation of his building on ﷻ Allah righteousness [with fear] from Allah and [seeking] His approval better or one ,who laid the foundation of his building on the edge of a bank about to collapse ?so it collapsed with him into the fire of HellAnd Allah does not guide the wrongdoing people" (At-Tawbah:109). "Their building which they built will not cease to be a [cause of] skepticism in their hearts until their hearts are stopped. And Allah is Knowing and Wise" (At-Tawbah:110). Here, Allah explains the great difference between the people of faith who founded the Mosque of the prophet ﷺ and those who founded the Dirar Mosque. As for the people of faith, they built the prophet’s Mosque for the sake of Allah and they did so while being sincere to Allah. It was built by the Prophet ﷺ, the believers who were with him and the Ansar who granted and endowed the land of this mosque to Allah. Thus,

this is the image of sound faith. On the contrary, there is the image of the founders of Dirar Mosque who built a mosque that appeared to be a mosque but in reality, it was a place and a den where the evil people of the hypocrites gathered in order to be spies for the disbelievers against the Muslims. So, they made the mosque a station for initiating the war against Islam and the Muslims. "Then is one who laid the foundation of his building on righteousness [with fear] from Allah and [seeking] His approval." This refers to the case of the prophet ﷺ and the believers in establishing the mosque of the prophet ﷺ. "Laid the foundation of his building on righteousness [with fear] from Allah and [seeking] His approval," it means that Allah was pleased with their action because they did this seeking the pleasure of Allah and for establishing the prayer and the religion. Moreover, they built it in order to be the starting point for ideals in Islam, the starting point for holy fighting, for goodness and for learning knowledge and the great benefits for which mosques are built. Thus, this is the reason for which this mosque was founded on righteousness with fear from Allah. "Then is one who laid the foundation of his building on righteousness [with fear] from Allah and [seeking] His approval better or one who laid the foundation of his building on the edge of a bank about to collapse". Allah likens the building of the Dirar Mosque to a person who laid the foundation of his building on the edge of a bank. The edge is the bank boundary and the bank is the dust that remains after the torrent digs its passage in the land. So, this dust that gathers at the edge of the bank collapses quickly when the torrent comes again as the torrent tears apart this dust and makes it collapse. In addition, if the wind or the air blows, then this dust will fall. So, whoever builds on the edge of this bank, undoubtedly, his building will not last for a long time. Therefore, Allah likens their fragile building on the edge of a bank. Then, He said that if this building collapses, it will collapse in the Hellfire with its founder, God forbid. "On the edge of a bank about to collapse", means that it is fragile. "So it collapsed with him into the fire of Hell? And Allah does not guide the wrongdoing people", this is because he who does this has no mind,

no understanding and no insight. So, Allah has misled them because of their injustice and Allah does not guide the wrongdoing people. Thus, they spend their money, suffer and get tired and then, the consequence will be evil for them, God forbid. "And Allah does not guide the wrongdoing people".

Then Allah says, "Their building which they built will not cease to be a [cause of] skepticism in their hearts". This is a severe punishment for them from Allah that the building they established will remain to be a cause of skepticism in their hearts, which means that it will remain as a cause of skepticism that eats their hearts and makes them ill. This is because they apparently built a mosque, but in fact, they wanted to deceive the people of Islam. However, they knew that their secret might be revealed if Allah revealed it and thus, their real intentions might appear. So, this matter remains as a cause of skepticism in their hearts like a person whose appearance versus his reality and thus, he remains suspicious. "Their building which they built will not cease to be a [cause of] skepticism in their hearts". Then Allah says, "Until their hearts are torn apart". This means that their hearts will be full of regret and sorrow as a result of what they did and this might be a door of repentance for them. "Until their hearts are torn apart. And Allah is Knowing and Wise". He knows the conditions of His servants and He is Wise as He puts the matters in their proper places; this includes punishing them with this punishment because of the corruption of their hearts and the corruption of their intentions. After that, Allah shows the state of the people of faith believing in Him and the great deal that Allah has made with the faithful people, the people of true faith.

Allah says, "Indeed, Allah has purchased from the believers their lives and their properties [in exchange] for that they will have Paradise. They fight in the cause of Allah, so they kill and are killed. [It is] a true promise [binding] upon Him in the Torah and the Gospel and the Qur'an. And who is truer to his covenant than Allah? So rejoice in your transaction which you have contracted. And it is

that which is the great attainment" (At-Tawbah:111). In the previous verses, Allah demonstrates the conditions of the hypocrites; their deceit and manipulation, their changeable and fluctuant actions, and their desperate attempt to extinguish the light of Allah and to conspire against the Muslims. After that, Allah shows the state of the people of truth. He explains their great profit and that they sold themselves and their properties to Allah and Allah bought them and rewarded them for this with the greatest prize, and the great attainment. "Indeed, Allah has purchased from the believers their lives and their properties [in exchange] for that they will have Paradise". Allah has purchased means that He took their lives and their properties. Their life; Allah is the One Who has given it to them. Yet, He buys it from them by offering them this deal, so they sell themselves to Allah. "And their properties," they sacrificed their properties in the cause of Allah, in holy fighting, in order to elevate Allah's word. So, they fight in the cause of Allah, risk themselves and risk their properties. They pay their properties to Allah in order to elevate His word. "[In exchange] for that they will have Paradise". This means that they will have the Paradise of Allah. "The Paradise," with "Alif" and "Lam" (Al-jana in Arabic) refers to the well-known and described paradise, which is His great reward and His great bounty. Within this paradise, Allah provides all kinds of joy and pleasure. Moreover, the life there is an eternal one that has no end, so it is a permanent life that is full of everlasting joy and pleasure, and Allah provides for its people all what they desire from luxurious and comfortable houses, from great palaces whose bricks consist of a brick of gold and a brick of silver and from all fruits that may come to the mind and that may not. "In both of them are of every fruit, two kinds" (Ar-Rahman:52). Furthermore, in this paradise, there will be beautiful women at the best age and they will be full-breasted and of equal age. Also, there will be gatherings of fun and pleasure. "And a full cup" (An-Naba:34). All kinds of annoyances will be removed. "No ill speech will they hear therein or any falsehood" (An-Naba:35). Thus, there will be no annoyance. They will not be ill,

will not spit and will not suffer catarrh. Also, their sweat will smell like musk, they will not grow old and their clothes will not be worn. In addition, whenever they want anything, Allah will bring it to them. Within it, they will find all that they desire and all that they wish. So, what they desire from the things that they know and that they are familiar with, will be provided once they desire it. Moreover, what they request of the things that they are not familiar with and what they do not know but they only suggest it and wish to have, will also be provided for them immediately; they will have therein whatever they request. Then, they will have the pleasure of Allah, a permanent pleasure. Allah will be pleased with them and will never be angry with them. This is a great matter; this is Paradise, the house of pleasure. It is the house of Allah's pleasure, His garden and His great palace. It is Allah's great gift to the people who obey Him; we ask Allah to make us from them. "Indeed, Allah has purchased from the believers their lives and their properties [in exchange] for that they will have Paradise". This is a great matter.

Then Allah shows how they sacrificed their lives and their properties saying, "They fight in the cause of Allah, so they kill and are killed." They fight in the cause of Allah and Allah prescribed them to kill their enemies, and to be killed in the cause of Allah. Consequently, they will achieve the victory and empowerment that Allah made for them and also, they will defeat and be defeated. "They kill and are killed." Then Allah says, "[It is] a true promise [binding] upon Him in the Torah and the Gospel and the Qur'an". Allah is the One Who promised and He is committed to fulfill it. Also, Allah is the One Who made this promise obligatory on Himself as no one can impose anything on Allah. However, this great deal, Paradise, is not the reward of the deeds, but rather, it is a gift, a donation and a grace from Allah. In this regard, the believer takes his reward in the form of the enjoyments that Allah gives him in this life. Moreover, the human's deeds are not equal even to one grace of the graces that Allah grants His servants in this life.

Paradise is not the price of the humans' deeds, but it is a gift, a grace and a donation from Allah and Allah made this obligatory on Himself. Allah says, "[It is] a true promise [binding] upon Him". This means that Allah will fulfill this promise and that its fulfillment is true. "[It is] a true promise [binding] upon Him". It is a real promise that must be fulfilled as Allah says, "Then is he whom We have promised a good promise which he will obtain" (Al-Qasas:61). This means that he must obtain it and the good promise is Paradise. So, whoever fulfills the condition of Allah; whoever sells his life and his properties to Allah, must obtain this Paradise. Then Allah says, "In the Torah and the Gospel and the Qur'an". These are the divine books that Allah revealed to these great messengers. The Torah was revealed to Musa ﷺ, the Gospel was revealed to Isa ﷺ, and the Quran was revealed to his servant and messenger Muhammad ﷺ. So, these are the great messengers to whom Allah made a great acceptance on earth. In this regard, Musa was followed by a great nation of people, Isa was followed by a great nation and Muhammad ﷺ, the leader of the messengers and the last one of them, was followed by a greater number of people, this number was greater that the people who followed all the prophets and messengers. So, Allah recorded this covenant in the books revealed to these messengers and He showed that this is His covenant and this is His deal with His faithful servants. "[It is] a true promise [binding] upon Him in the Torah and the Gospel and the Qur'an". This promise is written in the books that Allah revealed. It is as if Allah says that this paper, this document or this deal was made by Allah and He revealed it in the great and noble books that were revealed to these great messengers.

Then Allah says, "And who is truer to his covenant than Allah?" This question is for affirmation. "And who is truer to his covenant than Allah?" Is there anyone other than Allah who fulfills his covenant as Allah fulfills His covenant? This is impossible. This cannot happen because if Allah says and promises a promise, He must fulfill it and there is no one other than Allah who fulfills his covenant as

Allah fulfills His covenant. So, in order to prove that this matter will happen, Allah says, "And who is truer to his covenant than Allah?" The answer is there is no one who fulfills his covenant as Allah fulfills it.

Then Allah says, "So rejoice in your transaction which you have contracted". So, rejoice O Muslims, i.e. be happy. Rejoicing refers to telling good news. This is great news that pleases the person. This is a great deal in which Allah is a party and you, o believer, is the second party. In this regard, if Allah is a party in this deal, then He must give you your right and what Allah gives you is too much if compared with your deeds as you do a little. In fact, you will die and all people will die. Also, all money will go, so the servant should not say "my money, my money". Here, the people of this world spend their money on pleasures and desires, many of which are mean and worthless. The person enjoys these desires and pleasures for a short time then, they end and go. However, if a believer buys Paradise with his money, this money will become a great thing. In this life, when a person buys something with his money such as a house, a car or the like, he enjoys these things for a short time. As for the house, how can people enjoy their houses? Some people can enjoy these houses for several days, for a year, for two years or even for ten years and they leave these houses and the matter is over. On the other hand, the believer does not buy from Allah for a limited term and he does not buy a palace or a garden, rather, he buys Paradise, the eternal house that is full of all things that Allah prepared there. Allah says, "So rejoice in your transaction which you have contracted". This is the most profitable sale to you; there is no deal in life that is like this deal as the person sells these little things, his money and life, and takes eternity in exchange for them. This person sells his short life; suppose that the default age of people is sixty years and a person fought as a young man when he was twenty-five years old and then he was martyred. In this case, what did he miss? Did he miss thirty-five or forty-five years? However, he gained eternity. He gained eternity in paradise after his

death. "And never think of those who have been killed in the cause of Allah as dead. Rather, they are alive with their Lord, receiving provision" (Ali-'Imran:169). "Rejoicing in what Allah has bestowed upon them of His bounty, and they receive good tidings about those [to be martyred] after them who have not yet joined them - that there will be no fear concerning them, nor will they grieve" (Ali-'Imran:170). "They receive good tidings of favor from Allah and bounty and [of the fact] that Allah does not allow the reward of believers to be lost (Ali-'Imran:170). So, the person who has exchanged the rest of his life with this martyrdom must be compensated for these years of the default age of human beings by eternity in the Hereafter. "So rejoice in your transaction which you have contracted. And it is that which is the great attainment". This means to rejoice in this transaction. For a person to sell his life or his money in order to gain Paradise, this is the great attainment as he sells a little thing in exchange for a great price that cannot be described. He took eternity; he will not live for one hundred million years, or two, or three, or four, but rather, he will live forever. He will never die and will live an everlasting life. Moreover, he will enjoy all kinds of pleasures in this eternal life, the pleasures that you may imagine and that you may not. "I have prepared for My pious servants which no eye (has ever) seen, no ear has (ever) heard and no human heart has ever perceived". This is what Allah told us about what is in Paradise; about its houses, its palaces, its rivers, its fruits, its women, its tools, its furnishings, its pleasures and its gatherings. We were informed about all these things by Allah and there are still things that Allah did not tell anyone about and He will keep them as great and happy surprises for the people of the paradise. "So rejoice in your transaction which you have contracted", O believers who have sold themselves and their properties to Allah. "And it is that which is the great attainment".

Then Allah shows the characteristics of those believers as He says, "[Such believers are] the repentant, the worshippers, the praisers [of Allah], the travelers

[for His cause], those who bow and prostrate [in prayer], those who enjoin what is right and forbid what is wrong, and those who observe the limits [set by] Allah. And give good tidings to the believers" (At-Tawbah:112). These are ten characteristics of those believers, the first one of which is that they are repentant. Repentance refers to going back to Allah; the meaning of a repentant is that he always repents to Allah. So, this person always repents to Allah and always goes back to Allah. In this regard, the human being commits sins by his nature as all the sons of Adam are sinners, but the best of sinners is those who are given to repentance. This is the prophet ﷺ, the greatest of the worshipers, used to call us to the constant repentance and he said, "Turn, you worshippers of Allah, in repentance to God, for I turn in repentance to Him a hundred times a day". This means that he used to turn in repentance to Allah a hundred times a day. Also, the companions would count his seeking of Allah's forgiveness more than seventy times in the single sitting. He used to sit in the sitting and then the companions would hear him while seeking Allah's forgiveness and would sometimes count for him seventy times. So, the prophet used to ask Allah's forgiveness, a constant asking for forgiveness. Thus, repentance is a permanent action through which the servant goes back to Allah after every sin and every misdeed. In fact, the negligence of Allah for an hour, but even for a moment is a sin. So, only the negligence of remembering Allah is a sin; a person who sits in an assembly and then gets up without remembering Allah, has committed a great sin. The prophet ﷺ said regarding this, "Those people who leave a gathering in which they have not remembered Allah, will conclude it as if it has foul odor similar to that of a rotten carcass of a donkey." of course they have left a decayed thing for how can the servant neglect remembering Allah while he lives and enjoys the blessings of Allah at every moment. In fact, the existence of this servant itself, his breathing, his survival, his food, his drink, his clothing and all the blessings that are around him; the blessings that he knows and those that he does not know, are from Allah. "And whatever you have of favor - it is from Allah" (An-Nahl:53). How can his

heart not always remember Allah and be grateful to Him at every moment! In fact, turning away from the Lord is a sin and after that, the other sins follow this sin. Disobeying Allah is not restricted to neglecting His orders through committing sins and not fulfilling Allah's order, but rather, the servant always needs constant repentance. The repentant are those who always repent and always go back to Allah.

"The worshippers", The second trait of them is that they are people of worship. In the language of the Arabs, worship means humiliation and submission, so they are submissive. In Sharia, worship is a noun that includes all what Allah loves and all what He is pleased with from morals. Also, it includes obeying Allah in all His orders and keeping away from all what He prohibited. In addition, it includes being humble and submissive to Allah and loving Him. So, all Allah's orders are included in the meaning of worship and thus, they are worshipers whether they are in the months of closeness, the months of prayer, fasting, zakat and Hajj or whether they adhere to the boundaries of the Lord, implement His orders and keep away from His prohibitions. So, they are worshipers; they are repentant and worshipping servants.

"The praisers [of Allah]". This is a special and great act of worship. This act is included in the meaning of worship, yet, it is mentioned here separately due to its significance. "The praisers [of Allah]". Praising Allah refers to praising Him with all the attributes that He deserves, for Allah has all the attributes of perfection and for His blessings and His bounty. So, if you say, "All praise if for Allah, Lord of the worlds. The Most Compassionate, Most Merciful", this is the praise of Allah. All praise is for Allah means that all reasons for praising Allah belong to Allah. Also, the greetings are for Allah and goodness is for Allah; this is a praise of Allah and His good remembrance. Moreover, saying "The Most Compassionate, Most Merciful. Master of the Day of Judgment", is to praise and glorify Him. Allah is the greatest! With these good words, we praise Allah. In

addition, we praise Allah and flatter Him for His blessings. In this regard, the believing servant drinks and then he praises Allah for granting him this drink. Also, he eats the morsel and then praises Allah for that, he wears the clothes and praises Allah for that and he gets in the car and praises Allah for that. "Exalted is He who has subjected this to us, and we could not have [otherwise] subdued it" (Az-Zukhruf:13). "And indeed we, to our Lord, will [surely] return" (Az-Zukhruf:14). Also, when this servant sees something that he admires, he praises Allah and says, "This is what Allah has willed, Blessed is Allah." So, they always praise Allah till praise becomes one of their characteristics. They always praise and flatter Allah with the attributes that are worthy of Him.

"The travelers", travelling refers to moving around the earth and it refers here to the believer's travelling. In this regard, travelling may be permissible, recommendable, obligatory or prohibited. Travelling here refers to the travelling in the obligatory and recommendable matters. For example, travelling for performing Hajj or 'Umrah, for seeking knowledge and for fighting in the cause of Allah is sometimes obligatory and, sometimes, recommendable. For example, performing Hajj is an obligatory travelling for one time in the believer's life. Then, if this believer continues to perform Hajj or went to Hajj more than once, more than the obligatory Hajj in Islam, or performed 'Umrah more than once, then this is considered as a travelling around the earth for worshipping Allah. This also applies to seeking knowledge, holy fighting and calling for Allah. So, Allah describes them as being travelers, they are those who travel around the earth for worshipping Allah and for seeking His pleasure. Sometimes, travelling refers to righteousness and thus, the meaning of the travelers will be those who are away from the sins and misdeeds. Also, travelling, sometimes, refers to fasting, as if fasting is abstaining from food, drink and desire at this time of fasting. However, the first meaning is the correct meaning in the interpretation of this verse, God willing. "The travelers [for His cause], those who bow and prostrate [in prayer],

those who enjoin what is right and forbid what is wrong, and those who observe the limits [set by] Allah. ."And give good tidings to the believers

يقول الله ﷻ: {التَّائِبُونَ الْعَابِدُونَ الْحَامِدُونَ السَّائِحُونَ الرَّاكِعُونَ السَّاجِدُونَ الآمِرُونَ بِالْمَعْرُوفِ وَالنَّاهُونَ عَنِ الْمُنكَرِ وَالْحَافِظُونَ لِحُدُودِ اللَّهِ وَبَشِّرِ الْمُؤْمِنِينَ}[التوبة:112], {مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُوْلِي قُرْبَى مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ}[التوبة:113], {وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ وَعَدَهَا إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ}[التوبة:114]

says, "[Such believers are] the repentant, the worshippers, the praisers ﷻ Allah ,[of Allah], the travelers [for His cause], those who bow and prostrate [in prayer] those who enjoin what is right and forbid what is wrong, and those who observe .the limits [set by] AllahAnd give good tidings to the believers" (At-Tawbah: 112), "It is not for the Prophet and those who have believed to ask forgiveness for the polytheists, even if they were relatives, after it has become clear to them that they are companions of Hellfire" (At-Tawbah: 113), "And the request of forgiveness of Abraham for his father was only because of a promise he had made to him. But when it became apparent to Abraham that his father was an enemy to Allah, he disassociated himself from him. Indeed was Abraham compassionate and patient" (At-Tawbah: 114). Allah says, "The repentant, the worshippers, the praisers [of Allah], the travelers [for His cause], those who bow and prostrate [in prayer], those who enjoin what is right and forbid what is wrong, and those who observe the limits [set by] Allah. And give good tidings to the believers" (At-Tawbah: 112). In this verse, there are ten characteristics of the believers whom Allah said that He made this covenant and this deal with in His saying, "Indeed, Allah has purchased from the believers their lives and their properties [in exchange] for that they will have Paradise. They fight in the cause of Allah, so they kill and are killed. [It is] a true promise [binding] upon Him in the Torah and the Gospel and the Qur'an. And who is truer to his covenant than Allah? So rejoice in your transaction which you have contracted. And it is that which is the great attainment" (At-Tawbah: 111). This is the greatest deal between Allah and a

believer; a believer who sacrificed his life and his money for the sake of Allah and took paradise in exchange for them. This believer has given a short life and gained an eternal life. Also, he has given little money and gained paradise; the home of the righteous in which Allah has provided all kinds of pleasures for its people, we ask Allah to make us with them. These are the characteristics of those believers who have sold themselves for Allah; Allah described them as being repentant. The meaning of repentant is that they usually repent to Allah and always go back to Him in order to forgive all their sins and their misdeeds. "The worshippers", means that they are standing in worship for Allah. In this regard, the worshipper is the servant who worships his Lord and who obeys Him in all His orders and all His prohibitions and in observing the limits set by Allah. Thus, this is a servant who is humble and submissive to Allah. "The worshippers, the praisers [of Allah]". Praising Allah refers to flattering Him and mentioning His good names, attributes, His blessings and His bounty over His servants. Thus, the believer should praise Allah and should thank Him for All His graces as Allah will be pleased with the believer who praises Him when he eats and praises Him when he drinks. "The travelers [for His cause]", travelling refers to moving around the earth whether in obligatory or recommendable travelling. This travelling for Allah's sake includes the holy strife, Hajj, 'Umrah, seeking knowledge, calling for Allah and visiting the faithful people; so, move around the earth and travel for the sake of Allah. "Those who bow", here, Allah mentions this act of worship, bowing, especially. In fact, bowing is a great act that Allah loves from His servant because it shows the humiliation of the servant before his God, his Creator and his Master and it is one of the pillars of prayer. "Those who bow and prostrate", here, Allah mentions bowing first and then mentions prostration, because they come after each other during prayer. There is no doubt that prostration is the most complete attribute as the prophet ﷺ said, "The closest that the slave comes to his Lord is when he is prostrating, so invoke Allah much in prostration for it is more deserving of a response". Thus, you always see those

servants while bowing and prostrating in prayer, as Allah describes His prophet ﷺ and his companions saying, "Muhammad is the Messenger of Allah; and those with him are forceful against the disbelievers, merciful among themselves. You see them bowing and prostrating [in prayer]" (Al-Fath: 29). It is as if you do not see them except in this way, so whenever your eyes fall upon them, you find them bowing or prostrating. "Those who bow and prostrate [in prayer], those who enjoin what is right", this is one of their characteristics; they enjoin what is right while adhering to the right themselves. What is right refers to all the good and righteous matters that Allah has made known to us. In this regard, all the traits of faith are good, such as saying that there is no true god but Allah and the removal of harmful objects from the road. Faith consists of sixty or seventy branches, all of which are included in the good traits. Thus, this is the right that Allah has made known to us whether through His revealed law and His orders or through the nature that Allah has instilled in our hearts. In addition, Allah has guided the faithful people to this right and has made it known to them. It was called as such because Allah has made it known whether through revelation or through our inborn nature.

"And those who forbid what is wrong", so one of their characteristics is that they forbid what is wrong. The wrong refers to all matters that Allah has disapproved of and has made the faithful people hate. At the top of these matters comes polytheism and saying on Allah with no knowledge. After that comes disobeying Allah, which is one of the branches of polytheism and disbelief. In fact, the branches of disbelief are so many and all sins are regarded as branches of disbelief. So, all these matters are wrong because Allah has disapproved them and has made them hateful matters. Also, Allah demonstrated that these are wrong matters through revelation and through making the hearts and the nature of the faithful people hate them. "And those who forbid what is wrong, and those who observe the limits [set by] Allah". This refers to observing fasting and

observing the limits set by Allah. These limits set by Allah are so many; His limits in contracts, in marriage, in divorce and in inheritance upon death. Allah says, "And those who are taken in death among you and leave wives behind - they, [the wives, shall] wait four months and ten [days]" (Al-Baqarah: 234). This is the limit of the waiting period in which the woman mourns her dead husband. In this regard, the woman mourns her husband through keeping away from her adornment for example, as the prophet said, "It is not lawful for a woman who believes in God and the last day to observe mourning for one who has died more than three nights, except for the four months and ten days in the case of a husband". Thus, if the woman's father, brother or son dies, she is not allowed to keep away from her adornment for more than three days, but if her husband dies, she has to mourn him for four months and ten days. Thus, these are the limits set by Allah, "Divorced women remain in waiting for three periods". This is a limit of Allah also, "And if he has divorced her [for the third time], then she is not lawful to him afterward until [after] she marries a husband other than him". "O Prophet, when you [Muslims] divorce women, divorce them for [the commencement of] their waiting period and keep count of the waiting period, and fear Allah, your Lord. Do not turn them out of their [husbands'] houses, nor should they [themselves] leave [during that period] unless they are committing a clear immorality. And those are the limits [set by] Allah. And whoever transgresses the limits of Allah has certainly wronged himself. You know not; perhaps Allah will bring about after that a [different] matter" (At-Talaq: 1). These are the limits set by Allah; they are certain matters that, sometimes, concern times, sometimes are qualities and sometimes, are laws. They are laws set by Allah in such a way and it is not permitted for the servant to breach them, but rather, he has to observe these limits, "And those who observe the limits [set by] Allah."

Then Allah says, "And give good tidings to the believers". Faith is the great trait that combines all of the previous characteristics, because all these deeds are acceptable if they are based on the belief in Allah. In this regard, the belief in Allah refers to believing Him and working according to this belief. "And give good tidings to the believers", the believers are those who believe in the unseen and who act according to this belief. They knew their Lord, therefore, they responded to Him, feared Him, loved Him, trusted Him and abided by His command. This is the concept of faith with its known elements, because the true faith must be represented in the belief of the heart, the words of the tongue and the deeds of the organs. "And give good tidings to the believers", give the believers these good tidings that each deed of these deeds will have its recompense and its good reward. Moreover, the great good tidings are represented in this deal that Allah has made with those who have sold themselves for Allah. "And give good tidings to the believers". In fact, the context of this surah is a great one. It talks about the conditions of the hypocrites and then about the conditions of the faithful people and the reward that they will have with Allah. Here comes a new interval in which Allah shows that there is no relationship between the believers and the unbelievers, and that this relationship is cut upon the death of the unbeliever if he dies in his disbelief. Thus, if the unbeliever dies in his disbelief, this relationship with the believers is cut off and nothing will be left for him except that he will be buried. After this point, the believer is not allowed to ask Allah to have mercy on them.

Allah says, "It is not for the Prophet and those who have believed to ask forgiveness for the polytheists, even if they were relatives, after it has become clear to them that they are companions of Hellfire" (At-Tawbah: 113). This divine command or this prohibition came in a definite form, the form of a definite prohibition. "It is not for the Prophet", this means that this matter should not happen at all and that it is definitely prohibited. "It is not for the Prophet and those

who have believed to ask forgiveness for the polytheists", here, Allah begins with the prophet because he is the leader of this nation. Also, sometimes, the speech is said to the prophet ﷺ while it is directed to others, because the prophet does not commit such deeds, but it is meant to tell that this is a general judgment and that when the speech is directed to the prophet, then others are more likely to abide by it. Thus, Allah begins with the prophet and directs the speech to him as a kind of honoring him and to show that this is an obligatory matter. This is like Allah's saying to the prophet, "Do not make [as equal] with Allah another deity and [thereby] become censured and forsaken" (Al-'Isra: 22). "And it was already revealed to you and to those before you that if you should associate [anything] with Allah, your work would surely become worthless, and you would surely be among the losers" (Az-Zumar: 65), "Rather, worship [only] Allah and be among the grateful" (Az-Zumar: 66). "And your Lord has decreed that you not worship except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], "uff," and do not repel them but speak to them a noble word" (Al-'Isra: 23). It is known that the prophet's parents died before the revelation of this divine command; nevertheless, the order is directed to the prophet ﷺ. "Whether one or both of them reach old age [while] with you, say not to them [so much as], "uff," and do not repel them", so this explains directing the speech to the prophet in Allah's saying, "It is not for the Prophet and those who have believed to ask forgiveness for the polytheists, even if they were relatives." This means that they should not and they are definitely not allowed to do that. "To ask forgiveness for", this means that they are not allowed to ask forgiveness for the polytheists. "Even if they were relatives", i.e. even if these polytheists were their parents, their brothers or their sons.

Allah says, "After it has become clear to them that they are companions of Hellfire". In this regard, it has become clear to the believers that those relatives are the companions of Hellfire, because they died in their disbelief. Thus, if the

unbeliever dies in his disbelief, he is definitely of the companions of Hellfire, because this is the judgment of Allah. Allah ruled that whoever dies in his disbelief, Allah will make the Hellfire his destination, He will never accept any intercession regarding him and there will be no way of salvation or escape for Him. Thus, Allah will never change his judgment concerning them. "The word will not be changed with Me, and never will I be unjust to the servants" (Qaf: 29), so, Allah will not change His promise as Allah does not change His word. Allah has said that this unbeliever will enter the Hellfire, then he will enter the Hellfire; Allah will not accept any intercession concerning him and this fire will not end. On this day, there will be no ransom, no friendship and no intercession at all. "After it has become clear to them that they are companions of Hellfire", "The companions of Hellfire" means that they will be the people of the Hellfire who will stay there forever and who will be its companions. Also, the companionship here may refer to ownership. It is as if Allah made them the owners of the Hellfire, God forbid. Thus, it is clear that if the unbeliever dies of his disbelief, the believers should not ask forgiveness for him. "It is not for the Prophet and those who have believed to ask forgiveness for the polytheists, even if they were relatives, after it has become clear to them that they are companions of Hellfire". It has become clear to them that they are companions of Hellfire after their death in their disbelief and that this is the judgment of Allah. "Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills" (An-Nisa: 48), so if the polytheist dies in disbelief and polytheism, then there will be no forgiveness for him.

Then, Allah says, "And the request of forgiveness of Abraham for his father was only because of a promise he had made to him" (At-Tawbah: 114). This verse is a proof so that some faithful people would not argue that Ibrahim ﷺ had requested forgiveness for his father while he was a polytheist. In this regard, when Ibrahim's father said to him, "O Abraham? If you do not desist, I will surely stone

you, so avoid me a prolonged time" (Maryam: 46). Thus, Ibrahim's father insisted on his disbelief after Ibrahim ﷺ called him with his kind call as he said to him, "O my father, do not worship Satan. Indeed Satan has ever been, to the Most Merciful, disobedient" (Maryam: 44). "O my father, indeed I fear that there will touch you a punishment from the Most Merciful so you would be to Satan a companion [in Hellfire]" (Maryam: 45). After that, Ibrahim's father said to him, "[His father] said, "Have you no desire for my gods, O Abraham?" This means that he said to Ibrahim, have you no desire for my gods and you do not want to worship what I worship while these are my deities? The god refers to the worshipped deity. "[His father] said, "Have you no desire for my gods, O Abraham? If you do not desist, I will surely stone you, so avoid me a prolonged time"" (Maryam: 46). That is, I do not want to see your face. After that, Ibrahim said to his father, "[Abraham] said, "Peace will be upon you. I will ask forgiveness for you of my Lord. Indeed, He is ever gracious to me" (Maryam: 47). In this verse, Ibrahim told his father that he will ask forgiveness for him. Thus, Allah says that the request of forgiveness of Ibrahim for his father was only because of a promise he had made to him so that none of the faithful people argues that Ibrahim is from the messengers whom Allah ordered us to follow their way as Allah says, "Those are the ones whom Allah has guided, so from their guidance take an example" (Al-An'am: 90). Thus, Allah says that the request of forgiveness of Ibrahim for his father was only because of a promise he had made to him that he would think of the matter and would consider the truth and see it. Also, this was before the death of his father, but when his father died, Ibrahim disassociated himself from him. Allah says, "But when it became apparent to Abraham that his father was an enemy to Allah, he disassociated himself from him". Therefore, when it became apparent to Ibrahim that his father was an enemy to Allah and that he insisted on disbelief and died on his disbelief, he disassociated himself from him. Disassociation here means that Ibrahim kept away from his father and

acknowledged that there was no relationship between them and that he would not invoke Allah for him; he disassociated himself from him.

Allah says, "Indeed was Abraham compassionate and patient". Indeed, Ibrahim was compassionate and patient. This is praise from the Lord to Ibrahim that he was so compassionate when he said to his father, "I will ask forgiveness for you of my Lord". Compassion here refers to feeling sorrow and pain. In this regard, Ibrahim's compassion was due to his knowledge of Allah's punishment for the disbelief and sins and due to his constant fear from Allah and his constant repentance to Him; Ibrahim was so compassionate and so fearful of Allah. Also, Ibrahim was patient; patience refers to the good-heartedness and not meeting the bad deed with a similar bad deed, but rather, it means that a person should be patient and forgive such bad deeds. Thus, when Ibrahim's father committed a bad deed that was represented in threatening Ibrahim and driving him out, Ibrahim said to him, "I will ask forgiveness for you of my Lord". In spite of the fact that Ibrahim was kind and that he was so gentle when he talked with his father and that he called his father to return to Allah and this call was accompanied with clarification and details, his father's reply was bad. Ibrahim's father said, "[His father] said, "Have you no desire for my gods, O Abraham? If you do not desist, I will surely stone you, so avoid me a prolonged time". However, he met this severe insult from his father with forgiveness, so he said, "Peace will be upon you. I will ask forgiveness for you of my Lord. Indeed, He is ever gracious to me" (Maryam: 47). This means that Ibrahim believed that Allah would care about his father and thus, he said to him that he would ask forgiveness for him from Allah and wished that Allah would accept his request. Then, Allah praises Ibrahim saying, "Indeed was Abraham compassionate and patient". In fact, Allah revealed this verse after some of the believers who asked forgiveness for their unbelieving family and relatives who passed away started to feel regret and sorrow, because they had done that. Here, Allah reassures them and calms them down by telling

them, "And Allah would not let a people stray after He has guided them until He makes clear to them what they should avoid. Indeed, Allah is Knowing of all things" (At-Tawbah: 115). Allah would not let people stray after He has guided them, any people, and this includes the faithful people who are addressed by these verses. "After He has guided them until He makes clear to them what they should avoid", so, you are not blamed. There is no blame on whoever asked forgiveness for his family who died in their disbelief before the revelation of this Quran. This is because they did so as they believed that Allah may have mercy on them; Allah did not stop them from doing this before the revelation of this verse. "And Allah would not let a people stray after He has guided them until He makes clear to them what they should avoid. Indeed, Allah is Knowing of all things", until He makes clear to them what are the things that they have to avoid. Avoidance means keeping away from and thus, the meaning is Allah would not let a people stray after He has guided them until He clarifies to them what are the sayings and the deeds that they should avoid; since there were no verses concerning this matter, those believers who did that are not blamed, "Indeed, Allah is Knowing of all things".

Then, Allah says, "Indeed, to Allah belongs the dominion of the heavens and the earth; He gives life and causes death. And you have not besides Allah any protector or any helper" (At-Tawbah: 116). Allah concludes this interval from this great surah by stating that all creation belongs to Him, therefore, He is the One Who owns the disposing of what He possesses. Thus, if he has guided this or has led that astray, they are all living in His Kingdom, in His grip and under His command. "Indeed, to Allah belongs the dominion of the heavens and the earth", Allah is the Owner of the heavens and the earth and He is the One Who owns the disposing of them. Therefore, these creatures belong to Allah, He is the One Who created them out of nonentity and the One Who takes care of them. Also, Allah established them and granted them provision and His mercy extends

over all His creatures. In addition, Allah owns the heavens and the earth and owns the disposing of them; everything that happens to these creatures is within the hands of Allah. "Say, "O Allah, Owner of Sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will. You honor whom You will and You humble whom You will. In Your hand is [all] good. Indeed, You are over all things competent"" (Ali-'Imran: 26), "You cause the night to enter the day, and You cause the day to enter the night; and You bring the living out of the dead, and You bring the dead out of the living. And You give provision to whom You will without account" (Ali-'Imran: 27). The disposal of all these things belongs to Allah. To Him belongs giving life, causing death, granting provision and the disposing of the night, the day and of these great planets. All these actions belong to Allah and to Him also belong the guidance and delusion. Allah says, "And that to your Lord is the finality" (An-Najm: 42), "And that it is He who makes [one] laugh and weep" (An-Najm: 43), "And that it is He who causes death and gives life" (An-Najm: 44), "And that He creates the two mates - the male and female" (An-Najm: 45), "From a sperm-drop when it is emitted" (An-Najm: 46), "And that [incumbent] upon Him is the next creation" (An-Najm: 47), "And that it is He who enriches and suffices" (An-Najm: 48), "And that it is He who is the Lord of Sirius" (An-Najm: 49), "And that He destroyed the first [people of] 'Aad. And Thamud - and He did not spare [them]" (An-Najm: 50), "And the people of Noah before" (An-Najm: 51), "Indeed, it was they who were [even] more unjust and oppressing" (An-Najm: 52), "And the overturned towns He hurled down" (An-Najm: 53), "And covered them by that which He covered" (An-Najm: 54). "Then which of the favors of your Lord do you doubt?" (An-Najm: 42). Thus, the servants' matters are under the control of Allah and under His disposal, "Indeed, to Allah belongs the dominion of the heavens and the earth".

Allah says, "He gives life and causes death". This refers to the life and death that are seen every day. In this regard, we see that everyday giving life happens to millions upon millions of individuals and species; the birth of the human being, the birth of the animal and the birth of the plants. All these actions are included under the life that Allah gives. Also, Allah causes death. In this regard, the plant takes its cycle and then dies and the animal takes its cycle and then dies. Also, the human being lives for a certain prescribed life and then dies. Thus, Allah gives life and causes death at every moment in this life. Moreover, Allah gives life and causes death through religion. The person whom Allah guides is revived by this guidance; he was a dead person due to his disbelief and Allah revived him with faith. In this regard, this person can see the way now after he was a blind person walking in the road of the Hellfire and he can now hear after he was a deaf person who could not hear the words of Allah. Furthermore, this person did not have reason and then, when Allah brought faith into his heart, he can now understand and know about Allah. "And is one who was dead and We gave him life and made for him light by which to walk among the people like one who is in darkness, never to emerge therefrom? Thus it has been made pleasing to the disbelievers that which they were doing" (Al-An'am: 122). Thus, whoever Allah has given guidance has been given life. By this guidance, he could see and could benefit from all the senses that Allah gave him, especially the outlets for great knowledge such as the heart that understands, the eye that sees and the ear that hears. As for the unbeliever, all these senses are not working for him. "Indeed, to Allah belongs the dominion of the heavens and the earth; He gives life and causes death", this refers to the known life and death. Also, Allah gives life and causes death through guidance and through faith and disbelief; so, whoever Allah grants faith, He gives him life by this and whoever Allah deprives of faith, Allah causes him death.

Then Allah says "And you have not besides Allah any protector or any helper". You, O faithful addressees, have not besides Allah any protector or any helper.

"Besides Allah", means other than Allah. You do not have "Any protector" that protects you "or any helper" that can help you. You have not besides Allah any protector or any helper, then, be loyal to Allah alone, put your aspirations on Allah and trust Him completely. This is because Allah is the true Protector and the true Helper and thus, anything you resort to besides Allah will never benefit you. "And you have not besides Allah any protector or any helper", that is you have to know this, you have to know that there is no protector or helper to you besides Allah.

This is a great interval that came within this surah starting from Allah's saying, "It is not for the Prophet and those who have believed to ask forgiveness for the polytheists, even if they were relatives, after it has become clear to them that they are companions of Hellfire" (At-Tawbah: 113), "And the request of forgiveness of Abraham for his father was only because of a promise he had made to him. But when it became apparent to Abraham that his father was an enemy to Allah, he disassociated himself from him. Indeed was Abraham compassionate and patient" (At-Tawbah: 114), "And Allah would not let a people stray after He has guided them until He makes clear to them what they should avoid. Indeed, Allah is Knowing of all things" (At-Tawbah: 115), "Indeed, to Allah belongs the dominion of the heavens and the earth; He gives life and causes death. And you have not besides Allah any protector or any helper" (At-Tawbah: 116). The meaning of this interval is coherent and connected to each other as we heard and understood, God willing. I ask Allah to make us benefit from what He has taught us and to enable us from understanding His book and acting upon it.

يقول الله ﷻ: {لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالأَنصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبُ فَرِيقٍ مِنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ بِهِمْ رَءُوفٌ رَحِيمٌ}[التوبة:117], {وَعَلَى الثَّلاثَةِ الَّذِينَ خُلِّفُوا حَتَّى إِذَا ضَاقَتْ عَلَيْهِمُ الأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنفُسُهُمْ وَظَنُّوا أَنْ لا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ}[التوبة:118]

says, "Allah has certainly turned in mercy to the Prophet as well as ﷺ Allah the Emigrants and the Helpers who stood by him in the time of hardship, after .the hearts of a group of them had almost falteredHe then accepted their repentance. Surely He is Ever Gracious and Most Merciful to them" [At-Tawbah: 117], " And ˹Allah has also turned in mercy to˺ the three who had remained behind, ˹whose guilt distressed them˺ until the earth, despite its vastness, seemed to close in on them, and their souls were torn in anguish. They knew there was no refuge from Allah except in Him. Then He turned to them in mercy so that they might repent. Surely Allah ˹alone˺ is the Accepter of Repentance, Most Merciful". [At-Tawbah: 118] These verses are from the Surah of At-Tawbah and they are at the end of the Surah. Allah declares to His faithful servants that He has turned in mercy to the Prophet ﷺ, Al-Muhajirin (the Emigrants) and Al-Ansar (the Helpers). He says "Has certainly" for emphasis "Allah has certainly turned in mercy to the Prophet as well as the Emigrants and the Helpers who stood by him in the time of hardship". Repentance is the acceptance, by Allah, of the return of those who repent to Him and of their request for forgiveness and repentance to Allah. This is a stated revelation from Allah about the acceptance of the Prophet ﷺ, Al-Muhajirin and Al-Ansar. All of them are gathered by Allah; Al-Muhajirin and Al-Ansar are joined to the Prophet ﷺ with a conjunction. Though, undoubtedly, no guilt or negligence was committed by the Prophet ﷺ that necessitates asking for forgiveness from Allah and return to Him, especially in this conquest, yet, the Prophet did what Allah commanded him to do, with a fixed heart, believing in Allah, believing in His promise and urging the believers. The believers or some of them did what they did as Allah says, "after the hearts of a group of them had almost faltered". Allah gathered the Messenger ﷺ, Al-Muhajirin, and Al-Ansar here, to show that all of them received the mercy of Allah and that Allah accepted them and has removed the hardship of those who

suffered from it. Likewise, joining the Prophet with Al-Muhajirin and Al-Ansar is to honor the them, and to show that they are included in the mercy of Allah and His acceptance of their repentance and turning back to Him for what they did for the sake of Allah of Jihad in His cause. "Allah has certainly turned in mercy to the Prophet as well as the Emigrants and the Helpers". Al-Muhajirin are those who emigrated for Allah and His Messenger from their homelands, and stayed in Madinah, the Prophet's migration home, to be with him, struggle with him and establish the religion with him ﷺ. Al-Ansar are the people of Medina from the Aws and Khazraj, and those around them who supported the Prophet ﷺ, pledged allegiance to him first of their belief, then of their support. When the Prophet ﷺ came to them, they supported him in every place and against all people, in accordance with the covenant they made with Allah and His Messenger.

"Allah has certainly turned in mercy to the Prophet as well as the Emigrants and the Helpers who stood by him in the time of hardship " Those who stood by the Prophet; Al-Muhajirin and Al-Ansar stood by the Prophet ﷺ in the time of hardship. The time of hardship was when he called them to invade the Romans; this conquest was one of the severest and most difficult conquests that the Prophet ﷺ led, for it was against a large enemy that was capable of mastering the fight. Also, it was a move to a faraway land; the Muslims went from Madinah to the land of the Levant, further, it was in a very hot time. Due to the large distance, the great and frightening enemy, the intensity of the heat, and the lack of spending to cover the needs of the battle as many Muslims came to the Prophet asking to go out with him and he did not find camels to carry them; all of these matters combined in addition to the intimidation and the fear due to the fact that the war against the Romans is not like the war against the Arabs, thus, it was a time of hardship. Allah called it the time of hardship, either to show that hardship does not last forever, and that it was short, or to show that when the time of hardship came, the time of the very difficult matter, in the hard time "after the hearts of a

group of them had almost faltered". "…had almost faltered" . Faltering is straying from the way and the truth; after the hearts of a group of them had almost departed from adhering to the command of Allah and fulfilling His rights. "…a group of them", after this severe horror that almost strayed some hearts, they remained steadfast, were capable and stood with the Prophet ﷺ. Allah says, with affirmation, "He then accepted their repentance. Surely He is Ever Gracious and Most Merciful to them". He then accepted their repentance for every fault that occurred by some of them from tardiness, or hesitation in the invasion. Like what some of the companions did, such as Abu Khaithamah - may God Almighty be pleased with him -, because he was a day late for the Prophet, then when he entered his house and had two wives, he found the place was prepared for his sitting in his garden, and the water was cooled for him. So, he blamed himself greatly and said: "The Messenger of Allah is at war and Abu Khaithamah is between his two wives and in his garden. I swear by Allah, this is not fair." That is, we were not fair to the Prophet to sit behind him. He carried his belongings on his back and went out quickly after the Prophet ﷺ and he could catch the Prophet only in Tabuk after he had traveled this long distance. There were some companions who were late for the Prophet ﷺ, but they "stood by him in the time of hardship, after the hearts of a group of them had almost faltered." As Allah says, " after the hearts of a group of them had almost faltered" They had performed what Allah commanded of fighting with the Prophet so Allah accepted their repentance. Allah says, "He is Ever Gracious and Most Merciful to them" He is the Lord, the God. "…to them", to those mentioned; to His Prophet, Al-Muhajirin and Al-Ansar. "He is Ever Gracious"; the Most Gracious; graciousness means the greatest care and mercy. Most Merciful; He is Merciful to them. Consequently, Allah turned in mercy to them and accepted their repentance.

Allah says, "And ˹Allah has also turned in mercy to˺ the three who had remained behind, ˹whose guilt distressed them˺ until the earth, despite its

vastness, seemed to close in on them, and their souls were torn in anguish. They knew there was no refuge from Allah except in Him. Then He turned to them in mercy so that they might repent. Surely Allah ˹alone˺ is the Accepter of Repentance, Most Merciful" [At-Tawbah:118] "The three who remained" were Ka'b bin Malik, one of Al-Ansar, May Allah be pleased with him and his two companions. These were the three who remained. The prophet left them and did not judge them, because they were the only three who said the truth to the Prophet ﷺ because, when he returned from the invasion, they came to the Prophet ﷺ and said the truth to him. They said, "O Messenger of Allah, we were late without an excuse" Ka'b bin Malik - may Allah be pleased with him - said: "I have argumentation and if I sat with one of the kings of the earth, and spoke to him, he would not go without being convinced with me. But I knew that if I apologized to you with something, Allah will show it and I will be exposed." Then, he said to the Prophet: " I swear by Allah, O Messenger of Allah, I have never been in a battle richer or stronger than I am at the time of this battle. He said to the Prophet: I have never possessed two camels that I have possessed in this battle. He told the Prophet that he was in good health and in wealth, had his camels and had his saddle on the back of the camel, but he failed to conquer. As if he remained behind without an excuse. Likewise, the two companions of Ka`b bin Malik - may Allah be pleased with them - who had remained with him were honest as well; Hilal bin Umayyah Al-Umari and Marmarah bin Al-Rabeeh. The three of them told the Prophet they were late for him without an excuse. This is on the contrary to the eighty and more of the hypocrites who lied to the Prophet ﷺ and fabricated excuses for what they did. The Prophet ﷺ accepted their honesty and their fear of Allah, left them and asked forgiveness for them. When Ka'b bin Malik and his companions said the truth to the Prophet ﷺ, he said to them, "So, wait until Allah judges, wait for Allah's judgment about you". After that, the Prophet ﷺ instructed that none speak to these three. Consequently, if they greeted one of the Muslims, the Muslims would not speak to them, they would not greet them and would not

return their greeting, and the Muslims deserted them completely. Allah says, "to the three", that is, Allah repented, likewise, to the three who had remained behind. "Remained behind" does not mean that the Muslims departed and abandoned them, but they remained behind until Allah permitted and judged them.

"Until the earth, despite its vastness, seemed to close in on them" The vast land became too narrow for them, as Ibn Malik pictured his condition after fifty nights of the Prophet and the Muslims abandoning talking to them. He says: "The earth is forbidden to me, so it is not the land that I know" after people denied and abandoned them and none spoke to them, so the earth, despite its vastness, seemed to close in on them, and their souls were torn in anguish "until the earth, despite its vastness, seemed to close in on them, and their souls were torn in anguish" They felt distress and severe pain because of the Muslims' abandonment of them, and they thought that there was no refuge from Allah, but to Him. The thought here is knowing with certainty, that is, they believed that there is no refuge from Allah, but to Him. Despite their apologies and showing the opposite of reality, their fleeing from Allah is realized; those who thought that they fled from Allah, actually, are realized. None can flee from Allah but to Him through repentance, turning back and taking refuge in Allah. Flee must be to Allah not from Allah and "They knew there was no refuge from Allah except in Him" They cannot resort to anything that protects them from the Lord, unless they return to Allah, seek His forgiveness, return to Him and repent to Him. "They knew there was no refuge from Allah except in Him". Allah always says, "Flee to Allah ....." [Adh-Dhariyat: 50] They fled, and flee is only to Allah for Allah is the One Who is feared, and also is the Lord from whom security and safety stem. He is feared and is respected; not to flee from, but to flee to Him because He is the One Who secures you. So, "Flee to Allah".

Then, He let them repent and return. Allah says, "Let them repent and return". To "repent and return" to Allah. Because they did what requires repentance, Allah

says that He requested their repentance. In addition to the saying of Allah concerning the Prophet, Al-Muhajirin and Al-Ansar that " Allah has certainly turned in mercy to the Prophet as well as the Emigrants and the Helpers who stood by him in the time of hardship" [At-Tawbah: 117] And, this repentance is acceptance and elevation. Repentance here is acceptance of repentance, that they repent and return to Allah, because these three did what requires repentance. Allah says, "Let them repent and return" In the first line of verse, Allah says, "Let them repent and return. Surely He is Ever Gracious and Most Merciful to them", which means that Allah accepted and was pleased with them. "Then He turned to them in mercy so that they might repent" Let them return to Allah and turn to Him and seek forgiveness from Him. "Surely Allah ˹alone˺ is the Accepter of Repentance, Most Merciful". "the Accepter of Repentance " This is (in the Arabic translation of the Qur’an) an exaggerated form that is, the Most Accepter of Repentance. Meaning that He is the Greatest Accepter of the repentance of His servants, the Most Merciful to His servants. This line of verse was revealed to the Prophet ﷺ at night. The Prophet prayed Fajr prayer and heralded the Muslims of Allah's acceptance of the repentance of Ka'b (and his companions), the three of them. Then people rushed to tell them the good news, and a man mounted his horse to ride, and a man went on foot until he climbed a raised area and said, "O Ka'b Ibn Malik, good news", and the sound was faster than the arrival of the horse. Then, Ka'b came wearing new clothes and the Prophet ﷺ and the Muslims greeted him one group after the other, until he sat down to the Prophet ﷺ and said: "I came to the Prophet, the pleasures shone on his face as if his face was a piece of moon. He said to me "Good news for the best day that has ever been to you since your mother gave birth to you." I said "O Prophet of Allah, this good news is from you or from Allah?" The Prophet said, it is from Allah and he recited these verses to him. Then, Ka'b, may Allah be pleased with him, said: "O Messenger of Allah, that I should, for accepting my repentance, spend all the money I have for the sake of Allah. The Prophet said to him "leave some of the money for you, it is

better." It was a great matter that Allah accepted the repentance of those three who remained behind without an excuse, but they were honest to Allah and they said the truth to the Prophet, they did not lie to him. So, Allah removed their hardships and accepted their repentance.

Allah commented on that stating that truthfulness saves, Allah says, "O believers! Be mindful of Allah and be with the truthful" [At-Tawbah: 119] A general discourse for all the servants of Allah with the believers, "O believers!" Allah addresses them with a description of belief, which is the highest of these descriptions. Be mindful of Allah"; fear Him as being mindful is protecting oneself. And protecting oneself here, is from the wrath of the Lord and His punishment and this only happens by obeying His command, avoiding His prohibitions and doing all this for His satisfactions and for the sake of Him " O believers! Be mindful of Allah" Fear Him, and protect yourselves from His punishment "and be with the truthful". Always be with the truthful; with the people of truthfulness, those who struggled for the cause of Allah were true to their covenant with Allah. And those who remained without an excuse and then confessed their guilt and were truthful, so they were also with the truthful who were saved, by truthfulness, of what was revealed concerning others who had lied to Allah, and lied to the Messenger, and Allah punished them, "O believers! Be mindful of Allah and be with the truthful"; people of belief who believe in Allah.

Then, Allah says, "It was not ˹proper˺ for the people of Medina and the nomadic Arabs around them to avoid marching with the Messenger of Allah or to prefer their own lives above his. That is because whenever they suffer from thirst, fatigue, or hunger in the cause of Allah; or tread on a territory, unnerving the disbelievers; or inflict any loss on an enemy—it is written to their credit as a good deed. Surely Allah never discounts the reward of the good-doers" [At-

Tawbah: 120] Here is a great motivation from Allah for the believers to be with the Prophet, and that every act of Jihad (struggle) that they carry out is written by Allah for them. Allah says, "It was not ˹proper˺ for the people of Medina and the nomadic Arabs around them to avoid marching with the Messenger of Allah " "It was not ˹proper˺"; it was not proper or right of the believers from the people of Medina, who lived with the Prophet, and those around them from the nomadic Arabs, to stay behind him and leave the Prophet while he is out to fight. This was a terrible matter; how was the Prophet left for his enemy and surrendered to his enemy, while the people of belief did not stand with him! It was not for the people of Medina who lived with the Prophet, emigrated to it and helped. Medina was their home and the Prophet was among them and those around them from the Arabs who heard their news and lived in their area. For the Arabs, the inhabitants of the desert that is around Medina; it was not proper that they avoided marching with the Messenger of Allah. The Prophet went out to struggle while they were sitting in their places, it was not proper for them. "avoided marching" They avoided marching with the Prophet ﷺ, the Messenger of Allah. He is the person who is chosen by Allah to be a messenger. How can the Prophet be left to go out to fight and they avoided marching with him! "or to prefer their own lives above his"; they prefer to preserve their lives and be alive, and not to expose themselves to danger. They leave the Prophet himself to be exposed to the disbelievers and be exposed to danger; as if they present the soul of the Prophet to protect themselves. The matter must be the opposite. They must confront the danger and face it to protect the Prophet ﷺ. He is the Messenger of Allah, and he is their glory, honor, and their way to the Lord. So, how can they surrender the Prophet ﷺ and leave him to their enemy and avoid marching so that they do not suffer harm while exposing the Prophet to danger?

"to prefer their own lives above his. That is because whenever they suffer from thirst, fatigue" What is referred to here is that it was not for the people of Medina and those around them to avoid marching with the Messenger. That is because, "because whenever they suffer from thirst" In going out for fighting, there would be thirst as water reduces. The water they carry decreases when traveling, and this has happened frequently. When they emigrate or go out to fight, their water decreases and they feel thirsty. "thirst" Allah begins with "thirst" which is the most severe matter that a person can face while traveling. "That is because whenever they suffer from thirst, fatigue" "fatigue" as traveling or going out is "fatigue". "or hunger in the cause of Allah" "hunger", is starvation. Hunger does not affect them because, in travel and struggle in the sake of Allah, a person is subject to get hungry as food decreases. "or tread on a territory, unnerving the disbelievers" They "tread on a territory, unnerving the disbelievers" when they inflict and defeat the disbelievers, they take some of them as captives, and kill some of them. All of these are treads that unnerve the disbelievers. Or, at least, they pass through the disbelievers' homes, declare their Islam and enter their lands. These are treads and places that unnerve the disbelievers, and the meaning of "unnerving the disbelievers" is to make them angry with the Muslims. "…inflict any loss on an enemy" any infliction; whether they inflict a loss of money, blood, or words, that they inflict on an enemy of Islam and Muslims. A good deed is written for them "whenever they suffer from thirst, fatigue, or hunger", or they afflict the disbelievers. Allah writes good deed for them, meaning that they have performed a good deed to be rewarded for by Allah "Surely Allah never discounts the reward of the good-doers" So, Allah tells them that all of these deeds and all that they inflict are good deeds that Allah will reward them for. "Allah never discounts the reward" of them, because this is a kind of benevolence, so that they endure hunger, fatigue, thirst, during travel and struggle. On the other hand, they inflict some kind of harm on the enemy in any

way, because this is a defeat for the enemy, elevation of the word of Allah. All of these are good deeds that Allah rewards them for.

Allah says, "And whenever they make a donation, small or large, or cross a valley ˹in Allah's cause˺—it is written to their credit, so that Allah may grant them the best reward for what they used to do" [At-Tawbah: 121] "And whenever they make a donation" Any donation; a camel they bought to ride, food they bought to take it, money they paid to their families during their absence, or any expenses they spent in the struggle for the sake of Allah is a donation even if it with an arrow. Allah says, "small or large". He starts with small because what is meant here is the consideration of this donation by Allah. Allah considers it and develops it, "And whenever they make a donation, small or large, or cross a valley ˹in Allah's cause" "They cross a valley" To cross is to pass. A valley is the course of a river, the course of a torrent. Further, what is meant is that whenever they cross a distance on the ground and cross a valley, Allah writes that for them as good deeds. Allah says, "so that Allah may grant them the best reward for what they used to do ". Allah does this because He wants to reward them with the best of what they used to do. This is a good deed; all these deeds are considered as good deeds. And Allah will reward them for them. In these two verses, Allah gathered all the conceivable deeds that are done by a believer in struggle. He says that these deeds are all written for its doers. Since the matter is as such, it was not good at all, and it was not appropriate for the believer, who lived with the Prophet ﷺ, to avoid marching in jihad for the sake of Allah. "It was not ˹proper˺ for the people of Medina and the nomadic Arabs around them to avoid marching with the Messenger of Allah or to prefer their own lives above his. That is because whenever they suffer from thirst, fatigue, or hunger in the cause of Allah; or tread on a territory, unnerving the disbelievers; or inflict any loss on an enemy—it is written to their credit as a good deed. Surely Allah never discounts the reward of the good-doers " ، " And whenever they make a donation, small or large, or cross

a valley ˹in Allah's cause˺—it is written to their credit, so that Allah may grant them the best reward for what they used to do" [At-Tawbah: 121] "it is written", the structure here is in the passive and the non-nominated subject is the writer of this work, who writes it down, record it and the One Who holds them responsible for it. Allah attributed this work to the non-nominated doer. There are the recording-angels who write down this and the Lord rewards them for that as Allah says, "so that Allah may grant them the best reward for what they used to do."

يقول الله ﷻ: {وَمَا كَانَ الْمُؤْمِنُونَ لِيَنفِرُوا كَافَّةً فَلَوْلا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ}[التوبة:122]

Allah ﷻ says, ""However,˺ it is not necessary for the believers to march forth all at once. Only a party from each group should march forth, leaving the rest to gain religious knowledge then enlighten their people when they return to them, so that they ˹too˺ may beware ˹of evil" (At-Tawbah: 122), this line of verse is among the last lines of verse from Surat At-Tawbah, with which Allah has ended this surah. Allah says, "However,˺ it is not necessary for the believers to march forth all at once". This is a statement that all believers will not be able "To march forth all at once", as this may sometimes be impossible, and sometimes they may not be required to not vacate their cities and places. This is because the believers do not march forth at all times except in cases which Allah states for marching according to the command of the leader. Allah says, "O believers! Take your precautions and go forth either in groups or together" (An Nisa:71), and the marching in the Battle of Tabuk, which was revealed in this surah, was a general marching at the command of Allah and the command of the leading Prophet ﷺ. The Prophet called upon all the believers to march with him to fight the Romans and to blow all together. The Prophet ﷺ accepted only those who sought his permission and left them behind, the people of excuses who were let, or the one whom the Prophet delegated in Madinah; namely Ali bin Abi Talib -may Allah be pleased with him-, whom the Prophet ordered to remain with the people of

Madinah. However, Ali -may Allah be pleased with him- wept and said to the Prophet, "Do you leave me to be a leader of boys and women". The Prophet said to Ali, "Would you not agree to be for me in the same position as Aaron to Moses", because Musa ﷺ authorized his brother Harun over the children of Israel when Musa went to address his Lord. The Prophet said to Ali, "Or would you be willing to be for me in the same position as Aaron to Moses", but there is no prophet after me as there is no prophet after the Prophet Muhammed ﷺ. The driven evidence is that, sometimes, there was general marching. This battle of Tabuk was a general march that all believers marched forth. The command of general marching is left for the leader and his evaluation of the returned benefit or, likewise, it is permissible for the Muslims to go out to the invasion as parties or groups. Groups, Allah says, "However,˹ it is not necessary for the believers to march forth all at once", it is true that it is at all times and in all ages, but some of them march and some remain. All of them; that is, altogether.

Allah says, "Only a party from each group should march forth", "Only a party", this is an encouragement from Allah that only a party from each sect of the believers should march. "Leaving the rest to gain religious knowledge then enlighten their people when they return to them, so that they ˹too˺ may beware ˹of evil", it is explained here that a party's exit from each sect is due to Imam or leader's choice to deputize it. That if the leader delegates a certain party to march, or if the believers settle among them to send; for example, some of them are sent to the Imam to join the invasion, such as if there are people in the desert and some of them go and some remain with their families and interests. Allah encourages a party from each sect to march. Allah says, "Leaving the rest to gain religious knowledge then enlighten their people when they return to them". Here, Allah says, "Leaving the rest to gain religious knowledge then enlighten their people when they return to them". Ancestors from the Companions and successors of commentators have sayings about this reasoning: ‘Who are those who gain

religious knowledge, are they the marchers, or those who stay behind and sit down?' I say on the authority of Ibn Abbas -may Allah be pleased with them- and on the authority of some of the predecessors who "Gain religious knowledge" are those who sit in the urban areas. They sat either with the Prophet ﷺ when he did not go with every invading troop or in the urban areas where there was knowledge and education to "Gain knowledge about religion" and "Enlighten their people when they return to them". That is, they "Enlighten" those who have gone in the invasion when they return to them, so they will teach them what they have learned while they are sitting, and this is one saying. The other saying is that those whom Allah has made clear that they "Gain knowledge about religion" are the sect that go out for the invasion. Allah says, "However,ˀ it is not necessary for the believers to march forth all at once. Only a party from each group should march forth, leaving the rest to gain religious knowledge". Therefore, the sect that has turned away to struggle is the one that "Gains religious knowledge". This is a problem for some; how can the marchers be the persons who gain religious knowledge? Knowing that they are on travel, in struggle, and in a distraction from seeking knowledge of what they are in terms of fighting and conquest.

"Leaving the rest to gain religious knowledge then enlighten their people when they return to them, so that they ˹too˺ may beware ˹of evil˺", and the correct opinion is that gaining religious knowledge is not jurisprudence (Fiqh) in the idiomatic sense of the scholars who are named scholars of jurisprudence (Fiqh). Jurisprudence (Fqih) is the knowledge of the practical rules out of their detailed evidence and practical rules from which matters of belief and matters of faith are derived. Jurisprudence (Fiqh) is confined to knowledge of the practical rules of prayer, fasting and Zakat (obligatory almsgiving), Hajj (pilgrimage), acts of worship, transactions, and limits set by Allah and so on. These are the practical rules of religion. The term jurisprudence is excluded to the matters of faith. However, jurisprudence, as it comes in the words of Allah and in the words of

the Prophet ﷺ, is an understanding of religion, an absolute understanding of religion with all its origins and branches, matters of faith, as well as issues of intention. As the Prophet's ﷺ says about Ibn Abbas: "Oh, Allah make him a jurisprudence in religion and teach him interpretation". It is not to make him a jurisprudence in religion that is only to teach him the practical rules of prayer and others, but rather, jurisprudence in the whole religion. Likewise, Allah says, "Perhaps they will understand", understand. So, jurisprudence here is not studying and understanding of practical rules, but rather, knowing about, comprehending and deepening conciliation in the true religion. The sect going outside in the cause of Allah is the one who have religious knowledge as struggle is the culmination of Islam's highest and most honorable entrance and branch of faith; this is one cause. Whoever knows the highest branch of religion will undoubtedly know and learn what is below it. After that, it is easier for who does the most honorable work, to do works that are simpler and less difficult; Jihad for the cause of Allah exposes oneself and money to danger, and gives his soul and money for the sake of Allah. Indeed, the truth of religion is to obey the command of the Lord, to be mindful of Allah, to desire what Allah offers, to sacrifice soul and valuables for the sake of Allah and to tease and fight the disbelievers, to do action that falls under the previous and are classified as actions of hearts or are classified as actions of senses and to do a great action. The struggler in the cause of Allah travels, prays, fasts, contracts and makes conventions, reconciles, and deals with the disbelievers with all kinds of treatments made clear by Allah like fighting them, taking their trophies. The rules of captivity and the rules under the approach of struggle are a great matter of knowledge. Similarly, all other acts of worship are classified as struggle, for the struggler is a praying, a fasting person and a standing worshiper. All of these acts of worship are attributed to and practiced by the struggler; therefore, he must gain knowledge about them, learn them while practicing them in reality. The struggler is the one who gains knowledge about the truth, understands the religion in a true jurisprudence (Fiqh),

passes into one of the greatest entrances of Islam; an entrance that makes the heart at the highest levels of faith. The struggling heart fears Allah, supplicates Him, seeks His paradise, and sees Heaven and Hell as realities. The person is used to meeting the enemies saying ‘I am so near to Paradise as these people will kill me’. The other person says ‘Paradise, I swear by the Lord of the Ka'aba that I will find its breeze alone’. These are the feelings of the struggler in the cause of Allah who has left his family and his children and exposed himself to danger with what accompanies Satan's betrayal and his struggle with Satan. The struggle of the believer, undoubtedly, brings the struggler in an experience of belief, which is lost by the person who stays behind and does not feel such experience. In peace, he performs ritual acts of peace; such as prayer, fasting, Zakat and Hajj, and he may not be exposed to any form of risk with regard to himself and his money. Consequently, he is absent from jurisprudence (Fiqh) of the truth of religion which is the act of sacrifice. "Allah has indeed purchased from the believers their lives and wealth in exchange for Paradise....." (Al-Tawbah: 111), so those who go out in the invasion are the ones who have religious knowledge. "However,ʾ it is not necessary for the believers to march forth all at once", when this is not available, especially when the number of Muslims grows and the area of Islam expands. This line of verse is for the future of time.

"However,ʾ it is not necessary for the believers to march forth all at once. Only a party from each group should march forth, leaving the rest to gain religious knowledge", Allah defines the truth of religion as struggle. Struggle is what brings them to the true jurisprudence, the true understanding of the religion. "Then enlighten their people when they return to them", To enlighten their people, to be the warner for their people, to warn them about what? Warning is telling what is feared. They warn them first, against the enemy they fought, warn them against not to support the religion of Allah, and they warn them of the effects and evils that may happen when leaving fighting in the sake of Allah. Many lines of

verse show Allah's encouragement for the believers to fight and that staying behind is destruction, "Spend in the cause of Allah and do not let your own hands throw you into destruction ˹by withholding˺. And do good, for Allah certainly loves the good-doers" (Al-Baqarah: 195). Leaving struggle is destruction; the strugglers' march and return to their people is an encouragement for them to continue fighting in the cause of Allah and a warning for them not to stay away from the struggle in the cause of Allah.

They also warn their people against the Hereafter punishment and Hell, for these strugglers have gained the truth of the religion, they are the ones whose souls have absorbed the truths of religion and these truths rose in their hearts. They knew the meaning of Paradise, the meaning of Hell, and the meaning of the Lord's pleasure. In Paradise and Hell, they vow sincerity and faith, because this is something they have already experienced, thus, they perform the command of Allah. "Then enlighten their people", to warn their people against their enemies, against the punishment of the Lord. "When they return to them, so that they ˹too˺ may beware ˹of evil˺", they may beware of their enemies so that they struggle, and likewise, they may be or they beware the punishment of the Lord and staying behind. The line of verse here is in harmony with the surah or with the entire revealed lines of verse of the Qur'an, in which Allah urges the believers to stay behind. As for the first interpretation of this line of verse, that the marchers are those who lose knowledge and lose jurisprudence in religion, and therefore, they need the rest who stayed behind to learn from them. Thus, it is as if the line verse is a discouragement from the struggle in the cause of Allah, and that the struggler marches and ceases to learn, and the one who stays behind has knowledge to teach and warn the struggler later. Thus, in this context, the line of verse here is contrary to the pattern of the Qur'an and contrary to the encouragement of Allah. The whole Surah is an encouragement to fight in the cause of Allah, in addition to blame and stigmatization for those who stayed behind and left the fight. That is

why many of those who have supported the first opinion said that this line of verse abrogates the command for struggle for all. This line of verse abrogates that Muslims should go out and march all, and the correct opinion is that these are lines of verse for fighting on all were not abrogated, rather, they are continuous. "O believers! Take your precautions and go forth either in groups or together" (An Nisa: 71), "There will be some among you who will lag behind..." (An Nisa: 72). It is a refined line of verse, and so are the words of Allah, "And together fight the polytheists as they fight against you together". The evidence is that the Prophet ﷺ said, "There is no migration after the conquest, but struggle and intention, and if you are mobilized, then march". It is a struggle and struggle will continue until the Day of Resurrection, and it is obligatory for every Muslim. "Fighting has been made obligatory upon you ˹believers˺, though you dislike it. Perhaps you dislike something which is good for you...." (Al-Baqarah: 216), "Fighting" is obligatory for everyone. According to the requirements of Islam, either all Muslims march, or they march in groups based on the need. The same is true, those who fight are the people of jurisprudence in religion. They are the ones who truly gain religious knowledge. We have mentioned that they are the ones who possess the highest ranks of belief, with the severest, strongest and heaviest duty of religion, which is paying the soul and money in the cause of Allah. This is the utmost and greatest duty of religion that is requested by Allah; the person goes out to fight his enemies either with paying money or meeting them, offering his soul, and his money in the sake of Allah.

After that, Allah says, "O believers! Fight the disbelievers around you and let them find firmness in you. And know that Allah is with those mindful ˹of Him˺" (At Tawbah: 123). This line of verse matches its preceding line of verse in meaning, and in the explanation that we mentioned, which is that the people of warfare are the people of jurisprudence in religion and they are the forefathers of Muslims.

Allah calls the believers, He says, "O believers!" A call from Allah to His faithful servants, whom the Lord calls with the noblest of names, which is belief. Belief is the most honorable name, and this is an encouragement for them, and also an obligation to obey what Allah commands them to do.

"O believers! Fight the disbelievers around you", a command from Allah that the believers fight those "Around you", those who are closest to you, whoever follows you is the near enemy. Every sect of believers must take over and fight its close enemy, in order to make the borders of the Islamic countries at war with the non-Muslims, "O believers! Fight the disbelievers around you". Then, Allah says, "And let them find firmness in you. And know that Allah is with those mindful ˹of Him˺", "And let them". "Let", here, is for command. "Find firmness in you" you believers, "Firmness", that is severity against them.

As Allah describes the Prophet ﷺ and his companions by saying, "Muḥammad is the Messenger of Allah. And those with him are firm with the disbelievers and compassionate with one another. You see them bowing and prostrating 2 ˹in prayer˺, seeking Allah's bounty and pleasure. The sign ˹of brightness can be seen˺ on their faces from the trace of prostrating ˹in prayer˺….." (Al-Fath: 29). "Firmness": The severity with the disbelievers, the severity of words, and the severity of fighting, because this is the battlefield, and if the time of fighting is betrayed, or there is mercy, or there is sympathy for them, then the believer does not fight, and is lethargic and stops fighting. However, the disbeliever must find toughness in you because he is a disbeliever in Allah. These are disbelievers who are opposing and fighting Allah. Allah hates them, and therefore, authorizes the people of belief to fight them.

Allah says, "O believers! Fight the disbelievers around you and let them find firmness in you. And know that Allah is with those mindful ˹of Him˺" (At-Tawbah: 123). "And know that Allah is with those mindful of Him˺", this is a

statement and declaration from Allah to His believing servants, first, that Allah is with the mindful of Him, and the mindful are afraid of Allah and they are the people of belief. Therefore, do not be afraid if your surrounding enemy is stronger than you, Allah will support and authorize you on the condition that is with this description, the description of those who are mindful of Allah. "And know that Allah is with those mindful ˹of Him˺", Allah is your supporter and Helper. As long as Allah is with you, this aid is the instrument of support and victory. In this line of verse, there is an urging for the believers first to fight those who are around them of the disbelievers, a statement that Allah supports them as long as they are believers, and a statement for the believers to be consistent mindful of Allah as this is the cause of the loyalty, and thus, this is the cause of victory. If they are loyal to Allah, He will support them.

Then, Allah says, "Whenever a sûrah is revealed, some of them ask ˹mockingly˺, 'Which of you has this increased in faith?'" Allah says, "As for the believers, it has increased them in faith and they rejoice" (At-Tawbah: 124), "But as for those with sickness in their hearts, it has increased them only in wickedness upon their wickedness, and they die as disbelievers" (At-Tawbah: 125). These are the concluding lines of verse about the hypocrites. Allah says, "Whenever a sûrah is revealed". That is "Sûrah" from Allah such as this great "Sûrah" in which there is a statement and a clarification, first, for the truth of belief in struggle in the cause of Allah, the separation between faith and disbelief, the sects of these hypocrites with their types and deeds, and the necessary treatment of the Prophet and believers towards them.

"Whenever a sûrah is revealed", Surah of the Quran. And "Sûrah" is a group of lines of verses of the group. It is called "Sûrah" because it is as if it is a piece of land that has a defined surrounding around it. It is this defined surrounded piece of the Qur'an. It has been surrounded in this way, or a "Sûrah" is from power, so the Qur'an is a well-written powerful book. "Whenever a sûrah is

revealed some of them ask ˹mockingly˺", some of these hypocrites ask mockingly "Which of you has this increased in faith?". This is a mockery. They ask mockingly Which of you increased in faith due to this surah? The hypocrites ask to mock the Quran revealed by Allah.

Allah says, "As for the believers, it has increased them in faith and they rejoice", "But as for those with sickness in their hearts, it has increased them only in wickedness upon their wickedness, and they die as disbelievers" (At- Tawbah: 125). This is the state of the Qur'an, it increases the believer's faith, because the Qur'an was revealed with new knowledge and new work. When the believer accepts it, this is a belief in it. This ratification of the Quran increases faith and has increased believing in the words of Allah. The believer works with the Quran, so his belief in work increases. The believer trusts that the Quran is from Allah so that his faith increases. Likewise, there are lines of verse that contain intimidation. The Surah makes the people fear from Allah, desire in what Allah offers, and a statement of Allah's greatness, and majesty. This increases the believer's faith; every new line of verse in the Qur'an increases the believer's faith when he believes and acts upon it, and with the great deeds that he performs with his heart as influenced by and imitating the Qur'an. "As for the believers, it has increased them in faith and they rejoice", and they rejoice. They wait for good news from Allah as Allah always offers good news to His faithful servants. Allah reveals every matter with its fruit, reward and impact for Allah. Therefore, the believer reconciles as this matter is revealed and rewarded by the good deeds, virtues and great things from Allah. The believer rejoices, "And they rejoice" by the grace of Allah and His blessing in their faith and deeds that Allah revealed to them.

Allah says, "But as for those with sickness in their hearts", Which is the disease of hypocrisy, suspicion of Allah. Allah says, "It has increased them only in wickedness upon their wickedness". That is because when the new lines of verse

of the Qur’an were revealed to them, they increased their doubts, exposed them, so they hated the Quran. Consequently, their suspicion and their doubts increased, and wickedness, in turn. The wickedness in their hearts increased more. "It has increased them only in wickedness upon their wickedness and they die as disbelievers", Allah kept them alive when they denied the Qur’an, rejected it and questioned it. Allah deprived them of faith and guidance, so they remained immoral and sinful until they died. "And they die as disbelievers", they denied the revelations of the Lord doubting Him, so this is a punishment for them from the Lord.

يقول الله ﷻ: {وَإِذَا مَا أُنزِلَتْ سُورَةٌ فَمِنْهُمْ مَنْ يَقُولُ أَيُّكُمْ زَادَتْهُ هَذِهِ إِيمَانًا فَأَمَّا الَّذِينَ آمَنُوا فَزَادَتْهُمْ إِيمَانًا وَهُمْ يَسْتَبْشِرُونَ}[التوبة:124], {وَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَى رِجْسِهِمْ وَمَاتُوا وَهُمْ كَافِرُونَ}[التوبة:125], {أَوَلا يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ فِي كُلِّ عَامٍ مَرَّةً أَوْ مَرَّتَيْنِ ثُمَّ لا يَتُوبُونَ وَلا هُمْ يَذَّكَّرُونَ}[التوبة:126].

,.says, “And whenever a surah is revealed, there are among them [i.e ﷻ Allah "?the hypocrites] those who say, "Which of you has this increased in faithAs for those who believed, it has increased them in faith, while they are rejoicing” (At-Tawbah: 124), “But as for those in whose hearts is disease, it has [only] increased them in evil [in addition] to their evil. And they will have died while they are disbelievers” (At-Tawbah: 125), “Do they not see that they are tried every year once or twice but then they do not repent nor do they remember?” (At-Tawbah: 126).

Allah tells us with these verses from the end of the surah of At-Tawbah about what the hypocrites say when a surah like this exposes them and shows their true intentions are revealed. Allah says, “There are among them [i.e., the hypocrites] those who say, 'Which of you has this increased in faith?'”, hypocrites ask this mockingly, which of you has this increased in faith? Allah replied, “As for those who believed, it has increased them in faith”. Believers' faith increases with every

surah that Allah reveals because they believe that it was sent by Him; they also adhere to its content. All of this is a part of their faith. These verses stir in their hearts great feelings like loving Allah, wanting His reward for the deeds that He encourages them to do, believing the news about His punishment, fearing it, and hoping for the reward that He promised. Fear, hope, repentance, and reverence accompany the Surahs that Allah reveals, they settle into the hearts of believers, and these are the meaning of faith. Belief in the heart and adhering to the orders of Allah, and believing what He sends increases faith. "While they are rejoicing" because Allah always bears good tidings to His faithful servants. As long as people adhere to their faith, then, they will always rejoice, these are good tidings from Allah to His faithful servants.

Moreover, Allah is the ally of those who have believed, and if He sends them an order. Therefore, adherence to that order holds good tidings of reward from Allah, if He tells them of something, they believe Him. If Allah gives them good tidings of something, they adhere to it, and if He orders them to stay away from something, they comply. God always delivers good tidings to believers; they are always under His protection. What Allah orders of you gives you patience, and what He prepared for you in this life and in the Hereafter is what is good for you. Believers rejoice because all of God's words and orders hold good for them as faithful servants. "But as for those in whose hearts is a disease", i.e., the hypocrites. "Disease" here refers to the doubt that plagues their hearts. "It has [only] increased them in evil [in addition] to their evil" because they denied and mocked every portion of the Quran that was revealed to them. Moreover, the more they denied and doubted the Quran, the more the evil of their hearts increased. The evil of doubt and polytheism in their hearts increased because of that, "It has [only] increased them in evil [in addition] to their evil. And they will have died while they are disbelievers". They were deprived of guidance so they died while being disbelievers as a punishment from Allah to them, Allah forbid.

Then, Allah warned them by saying, “Do they not see that they are tried every year once or twice but then they do not repent nor do they remember?” (At-Tawbah: 126). “Do they not see” either with their sight or insight “That they are tried” once or twice a year? Allah tried them with these happenings. The Battle of Badr was a trial. The Battle of Uhud was a trial as well. So was the Battle of the Trench. All of these battles posed a threat to them from the outside and caused them to sleep holding their weapons and have them at their person at all times. It also caused them to be in constant fear of their enemy. Every time they thought that they were about to end this religion; for example, in the Battle of Badr, they thought Quraysh's arrival to fight believers would be the end of them (believers). Allah granted victory to believers even though all signs showed that Quraysh was going to be triumphant in this battle. Allah granted victory to His servant and Messenger, Mohammad.

Moreover, in Uhud, when hypocrisy was at its highest, Abd-Allah ibn Ubayy, the master of hypocrites while the Prophet ﷺ was alive, started opposing the Prophet after Badr (the time Islam started prevailing) until the Expedition to Tabuk in the ninth year after Hijrah. During the Prophet's life in Al-Madinah, Abd-Allah ibn Ubayy remained a master of hypocrisy who always opposed the Prophet in every single way. He also had a long history of fighting the Prophet and rallying people against him. An example of what he had done against Islam was during the Battle of Uhud when three thousand disbelievers came to fight Muslims. Three thousand was a huge number believers could not stand against. However, Abd-Allah ibn Ubayy left with a third of the army and left Muslims alone to fight.

Even though Muslims endured many injuries, Allah gave them strength, allegiance, and protection. He did not enable their enemy to eliminate them; the Prophet was not killed, neither were Abu Bakr and Omar. That was what disbelievers were hoping for. Even though they killed seventy Muslims, they felt

that that was not enough. Muslims walked out victorious from this battle. The Battle of the Trench was another moment where everyone thought that Islam was done for and that it was a matter of time before Muslims were eliminated. The companies assembled around the Prophet to eliminate Islam. Quraysh assembled all Arabs tribes, its slaves, and all of its gear; the tribes of Tamim and Banu Ghatafan also joined. Jews also broke their covenant with the Prophet and joined the companies. The seven hundred Muslims who were with the Prophet ﷺ were under siege while their families hid in forts and in some of the houses that could hold up to battle while they were besieged in the Trench. The only thing that defended them against being wiped out by their enemy was the Trench. However, Allah took it upon Himself to defend His Prophet. He defeated the companies and sufficient was Allah for the believers in battle.

Thus, every year or two they would have a new trial. After that, Allah granted them prevalence. At that point, these hypocrites should have repented, acknowledged that the religion of Allah was the truth, acknowledged that Allah always protects His Prophet and strengthens His religion, and that all things return to Him at the end. That should have been evidence for them. "Do they not see that they are tried every year once or twice", a part of their trial is that Allah exposes their disbelief. For example, in the Battle of the Trench, they exposed their disbelief with their tongues. They said, "... Allah and His Messenger did not promise us except delusion" (Al-Ahzāb: 12), a tribe of them said, "O people of Yathrib, there is no stability for you [here], so return [home]..." (Al-Ahzāb: 13). In the Battle of Uhud, Abd-Allah ibn Ubayy said, 'This would mean our certain deaths, had we known how to fight, we would certainly have followed you'. However, the opposite of what they said was the truth. They were tried one time after the other and they were exposed numerous times; the Prophet proved that he was right numerous times and he proved that his way is the right way. He showed them the Book of Allah, His Quran, His religion, and that His religion

must prevail. Was all of this not a deterrent for them and an incentive to embrace belief in truth? “Do they not see that they are tried every year once or twice but then they do not repent”, from their disbelief and polytheism. “Nor do they remember?”, “nor do they remember?” that Allah exposed them one time after the other. They should have repented from their delusions, lies, and doubt. They should have repented back to Allah.

Then, Allah exposed their shame and humiliation and their way of life with the people of faith when He said, “And whenever a surah is revealed, they look at each other, [as if saying], "Does anyone see you?" and then they dismiss themselves. Allah has dismissed their hearts because they are a people who do not understand” (At-Tawbah: 127). If a surah of the Quran was sent, hypocrites looked at each other because they knew each other. They were a huge group around the Prophet ﷺ as Allah says, “And among those around you of the bedouins are hypocrites, and [also] from the people of Madinah. They have persisted in hypocrisy. You, [O Mohammad], do not know them, [but] We know them. We will punish them twice [in this world]; then they will be returned to a great punishment” (At-Tawbah: 101). These people might be in the mosque with the Prophet ﷺ and they knew each other because they used to hold secret meetings outside of the mosque. He also says, “... But when they are alone with their evil ones, they say, "Indeed, we are with you; we were only mockers"” (Al-Baqarah: 14). When they were with the Prophet and a verse was revealed to him with an order, they feared that this verse might expose them, so they looked at each other as if to say, 'did anyone see you?' Did anyone see us here and took notice of our looks towards each other? Then they fled the place one after the other from different places for fear that the Quran would expose them or had an order. “And whenever a surah is revealed, they look at each other, [as if saying], "Does anyone see you?” Did anyone see us? Can we flee the place? Allah says, “And then they dismiss themselves”, they got out of the place. Allah also says, “Allah has

dismissed their hearts"; Allah punished them by dismissing their hearts away from the truth. Their hearts go the opposite way to doubt, disbelief, polytheism, and hypocrisy. He said, "Because they are a people who do not understand".

They are a group who do not understand the knowledge and the truth about this religion. They do not understand that all of this religion is good and whoever follows it gains every good and whoever loses it loses everything, especially those who lived with the Prophet for knowing him was a great honor. Accompanying the Prophet is a deed that is unparalleled by other deeds. When a person accompanies the Prophet, witnesses the revelation of the Quran, and fights with him, then he has gained the whole good and is with God because of their faith in every second and every minute of their life. They who spent time with the Prophet have spent their lives in grace, favor, righteousness, high status, and reward. If they do not believe, however, then they have lost themselves, their families, and everything. Then, the punishment that has no likeness awaits them in the eternal prison of Hell where even its ground, roof, and walls are made of fire. If a person is a hypocrite, then he will be sent to the lowest depths of Fire, for Allah says, "Indeed, the hypocrites will be in the lowest depths of the Fire - and never will you find for them a helper" (An-Nisā': 145). A hypocrite will be assembled with disbelievers, even lower than them. This is what awaits them because of their disbelief and hypocrisy? Allah says, "Allah has dismissed their hearts because they are a people who do not understand". They did not understand the religion and that is why they followed this deviant path of pretending to be Muslims while they are disbelievers and polytheists in their hearts.

Then, Allah ﷻ says to believers, "There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you [i.e., your guidance] and to the believers is kind and merciful" (At-Tawbah: 128). This is addressed to all people in general and Arabs in particular so they might know the high status of this Prophet. "There has certainly come to

you a Messenger from among yourselves", from among yourselves, an Arab whom you know and you know his family. His characteristics cannot be hidden from anyone who has insight. They knew that the Prophet was honest and trustworthy. They also knew that he did not lie and could not slander Allah; he never lied to people. He is a perfect blessed human being. He is not a liar, an imposter, nor a criminal. Lying drags all other evils along with it. Accusing the Prophet of lying means that he is evil, while the Prophet is all good. He only orders people of what is good, and only prohibits them of what is bad. Everything around him is affected by his righteousness, charity, and kindness. Everything that his blessed hand touches becomes blessed; he blesses the bitter water and it turns fresh, he places his hand on a stone and water comes out of it, he places his hand on scarce food and prays to Allah to bless that food and it feeds a whole army or a good chunk of it. This is not magic; it is a true blessing because the Prophet is blessed. Arabs were a scattered lost nation who fought among each other and had all kinds of evils and deviances. The Prophet bandaged all their wounds, eliminated all kinds of enmities and wars that were among them, and turned them into one nation who loved each other and sacrificed themselves and their money for one another. What is this transformation that happened to this nation? This nation where its people killed each other like animals became one loving nation that was brought together by their faith. These people were immersed in wrongdoings and stood on the edge of Fire. All of their life was wrong; their belief, their deeds, and their gatherings. He taught them cleanliness and purity by believing in Allah. "There has certainly come to you a Messenger from among yourselves", a Prophet whom you know and acknowledge that He was sent by Allah to you.

Moreover, Allah then mentioned his attributes: "Grievous to him is what you suffer". It is hard on him and grievous on him. And grievousness means pain; it pains him and it is grievous to him what you suffer. "What you suffer", what

pains you. Anything that makes you suffer or makes you tired makes him suffer. What you suffer causes the Prophet great grievousness. Behold his great love for you and the kindness he has for you. He is concerned about you. If we say someone is careful about money, that means that they do not spend it on anything. If the Prophet is concerned about you that means that he cares about you and does not want anything bad to happen to you; he does not want you to die or to be wounded. He is concerned about all believers and loves good to happen to them. "Grievous to him is what you suffer; [he is] concerned over you [i.e., your guidance] and to the believers is kind and merciful", he is concerned over believers only. Allah made mercy and kindness exclusive to believers only. As for disbelievers, he is mighty and cruel with them.

These are the attributes of this Prophet. Allah wants people to think about how a sane person steers away from this Prophet? How can anyone not abide by him and follow him? This Prophet who shows you the path to Paradise, who saves you from Hell, who saves you from everything. He brings salvation with him to rid people of all evils and deviations that they followed. He then leads us to the path of belief and prevalence in this life, then to Paradise in the Hereafter. How can anyone deny him? This Prophet who has these great morals, who cares a lot about you, who is grieved and pained from what happens to you because of his great mercy towards you. How can you deny him? How can anyone deny this leader, the Messenger of Allah? Allah chose him from among you. He did not bring you a Prophet from another tribe or nation who does not speak your language. He is from among you, Arabs. Allah sent you a Messenger that He chose from among you. This Prophet has these high morals and he is concerned about you, kind, and merciful towards you. How can you deny him? How can anyone deny this Prophet? This is the greatest reproach towards hypocrites who deny the Prophet, especially those among Arabs. Allah reproaches them for denying His Prophet. How can you deny the Prophet who has all of these

attributes? “There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you [i.e., your guidance] and to the believers is kind and merciful” (At-Tawbah: 128).

Then, Allah consoled the Prophet after praising him and complimented him by these great attributes that he has. Allah ﷻ says, “But if they turn away, [O Mohammad], say, "Sufficient for me is Allah; there is no deity except Him. On Him, I have relied, and He is the Lord of the Great Throne” (At-Tawbah: 129).

“But if they turn away”, if these people whom I sent you to turned away, say sufficient for me is Allah. 'Say' is an order from Allah to His Prophet. This means that Allah is sufficient to the Prophet and all that he cares about, for He is the Prophet’s ally, protector, and all that the Prophet cares about is delivering what Allah ordered him to deliver. Allah ordered the Prophet to deliver this religion and adhere to it. He also ordered the Prophet to antagonize those who fight Allah. Even if all the earth fought against the Prophet and wanted to kill him, they would not be able to harm him unless it was written by Allah that harm would come to him. Only the harm that Allah has written in Prophets will come their way to increase their reward and raise their status, peace be upon all of them. “Sufficient for me is Allah”. Sufficient for me is Allah, the Creator of Heavens and earth, Lord of the worlds.

Moreover, Allah says, “There is no deity except Him”, there is no deity worshiped in truth except for Him. A deity is worshiped and everything that is worshiped is a deity. However, not every deity that is worshiped is a true god. For there is only One True God, and every deity except for His is false. People worshiped everything and considered everything a god without an exception. They worshiped the sun, the moon, stars, planets, the wind, the rain, rivers, and seas. They also worshiped animals like vultures, sheep, monkeys, mice, snakes, and dragons. People worshiped rocks and idols; they worshiped imagined deities

that do not exist. People imagined things that do not exist in their minds, they created statues for them that they made by themselves, then they worshiped them. Like what the Egyptians did with what they call the Great Sphinx of Giza, which has the head of a human and the body of a lion. People and polytheists have other eccentric creatures that they worship. People worshiped creatures that they attributed to Allah, as well. Like Arab polytheists who worshiped angels because they thought they were the daughters of Allah. They worshiped them because they claimed these angels brought them closer to Allah. They said, "We only worship them that they may bring us nearer to Allah in position", or what Christians slandered about Allah and said that Isa is His Son and that he existed before Heavens and earth along with His Father. They claimed that another Person which is the Holy Spirit emerged from them. Did this Person emerge from the Father alone or the son alone? Did He emerge from both of them? This third Person emerged from Allah as they claimed and Allah "... High above what they say by great sublimity" (Al-Isrā': 43).

However, all these deities that were worshiped besides Allah are false and none of them deserve divinity or worship. Allah is the only one who can bring you benefit or harm, the One Who created you, the One Who shaped you, and the One you worship. He is the One whom you should prostrate to, submit to, pray to, and fear. God is the deity who possesses all of this. He is but One True God and any deity besides Him does not possess any of this. None of the other deities can do benefit or harm to themselves, nor can they bring it to those who worship them. Then, you should rely on Allah. Allah says to His Prophet, "say, "Sufficient for me is Allah; there is no deity except Him. On Him, I have relied". I have resigned myself to the Only God who has Dominion over everything, who Owns everything, to whom everything submits, "And He is the Lord of the Great Throne". Allah described Himself as the Lord of the Great Throne. The Throne is the roof of all creatures. All creatures are under the Throne of Allah; earth, the

first Heaven, the second, the third, the fourth, etc., then the Chair, are all under Allah's Throne and Allah sits upon the Throne. Allah is the Manifest above all of His creatures. He is the Lord of the Great Throne that all Heavens and earth are under. And they are to the Throne like a particle of sand in the desert. This is the God who deserves worship. Then, rely on Allah and resign yourself to Him. He says, "But if they turn away, [O Mohammad], say, "Sufficient for me is Allah; there is no deity except Him. On Him, I have relied, and He is the Lord of the Great Throne"" (At-Tawbah: 129).

With this, this great Surah ends. We ask Allah to forgive our sins, repent to Him, turn to Him, and seek refuge in Him. Praise is to Allah, the Lord of the Worlds, at the beginning and the end. And peace be upon His servant and messenger Mohammad. We ask Allah to make it beneficial to Muslims in the east and west of the earth, and to make this a treasure for us on the Day of Resurrection.

Yūnus

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ: {الر تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ}[يونس:1], {أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَى رَجُلٍ مِنْهُمْ أَنْ أَنْذِرِ النَّاسَ وَبَشِّرِ الَّذِينَ آمَنُوا أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ قَالَ الْكَافِرُونَ إِنَّ هَذَا لَسَاحِرٌ مُبِينٌ}[يونس:2], {إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يُدَبِّرُ الأَمْرَ مَا مِنْ شَفِيعٍ إِلَّا مِنْ بَعْدِ إِذْنِهِ ذَلِكُمُ اللَّهُ رَبُّكُمْ فَاعْبُدُوهُ أَفَلا تَذَكَّرُونَ}[يونس:3], {إِلَيْهِ مَرْجِعُكُمْ جَمِيعًا وَعْدَ اللَّهِ حَقًّا إِنَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ بِالْقِسْطِ وَالَّذِينَ كَفَرُوا لَهُمْ شَرَابٌ مِنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ}[يونس:4].

In the name of Allah, the Entirely Merciful, the Especially Merciful, "Alif, Lām, Rā. These are the verses of the wise Book" (Yūnus: 1), "Have the people been amazed that We revealed [revelation] to a man from among them, [saying], "Warn mankind and give good tidings to those who believe that they will have a [firm] precedence of honor with their Lord?" [But] the disbelievers say, "Indeed, this is an obvious magician"" (Yūnus: 2), "Indeed, your Lord is Allah, who

created the heavens and the earth in six days and then established Himself above the Throne, arranging the matter [of His creation]. There is no intercessor except after His permission. That is Allah, your Lord, so worship Him. Then will you not remember?" (Yūnus: 3), "To Him is your return all together. [It is] the promise of Allah [which is] truth. Indeed, He begins the [process of] creation and then repeats it that He may reward those who have believed and done righteous deeds, in justice. But those who disbelieved will have a drink of scalding water and a painful punishment for what they used to deny" (Yūnus: 4).

This is the beginning of the surah of Yunus. It is a Meccan Surah in its entirety and was revealed to the Prophet ﷺ before he migrated to Al-Madinah. Allah started this surah like many others of the Quran with the opening letters "Alif, Lām, Rā". It was speculated that the meanings of these letters could be a sort of way to grab people's attention or a part of a surah's name, or maybe Allah wants to emphasize that these letters were used to write the Quran. He used Arabic, the language Arabs speak, and that He made it the miracle of the Prophet ﷺ. He says, "And if you are in doubt about what We have sent down [i.e., the Quran] upon Our Servant [i.e., Prophet Mohammad], then produce a surah the like thereof and call upon your witnesses [i.e., supporters] other than Allah, if you should be truthful" (Al-Baqarah: 23). Or they could be a part of the knowledge that Allah kept to Himself of the sciences of this Quran that the minds of humans could not comprehend.

"Alif, Lām, Rā. These are the verses of the wise Book", 'These' is a determiner that is used to refer to the Quran and that these verses are clear evidence that they are the words of God. The Book refers to the Quran; the greatest Book that was read in the Heavens and earth, the greatest Book that angels read, that the Messenger of Allah read, that the believers read and that they will read until Allah wills and lifts it from this earth. It is a Book that was written in Heavens before it was sent to earth. Then, Allah revealed it to His servant and Messenger. Then, it

was written down on earth and spread all over the world. It is the only Book that deserves to be called the Book. "These are the verses of the wise Book" which brought wisdom; it contained wisdom and put everything in its right place because it is the words of Allah, the Wise. "These are the verses of the wise Book", this is praise from Allah of this Quran that He sent to His servant and Messenger, Mohammad ﷺ so the addressed with it might know that it is the real Book and the wise Book. This is the word of God. This means, follow the words of God, follow the wise Book of God, "These are the verses of the wise Book".

Then, Allah ﷻ says, "Have the people been amazed that We revealed [revelation] to a man from among them, [saying], Warn mankind and give good tidings to those who believe that they will have a [firm] precedence of honor with their Lord?" This is something to be amazed by. Disbelievers were amazed that Allah would send a man from His human servants to be His Messenger. They found this to be truly unbelievable. They said, how dare the Prophet claim that Allah chose him from among them to be a human Messenger whom He reveals His words to and sends to preach to people? When in fact, this is not a cause for amazement at all. This is a part of God's Wisdom, that Allah, who created these creatures, and who created these humans and made them different from each other, chooses a man from among them to send His revelation to, and to send this man to people to teach them about their God, about prayer, to make them worship God and lead them to His way. What causes amazement by that? "Have the people been amazed?" Does it amaze them that we sent revelation to a man from among them? Or does it amaze them that he is a man whom they know and feel comfortable with, instead of sending them a creature from another world whom they might be scared of, revere, and think of as an unsolvable mystery? Should he not be a man from among them whom they know his parents, his upbringing, his morals, and his attributes? A man whom they feel comfortable around to give them the orders that Allah revealed. A man who would be the first to adhere to

these orders. What amazes them with that? Rather, this is Allah's Wisdom, “That We revealed [revelation] to a man from among them, [saying], Warn mankind”. Make people fear the punishment of God, the Creator of all creatures and the Creator of humans. Because He created them, provided for them and protected them, they must know their God, they must thank Him and worship Him alone without partners. He is their Good, their Lord, and their Creator, and they have no god other than Him. The Messenger whom Allah chose leads them to the path of God.

“Warn mankind”, make them fear God's punishment because disobedience to God leads to His punishment. Allah orders people so they obey Him and the consequences of disobeying Him are grave; those who disobey Him are given His punishment, “Warn mankind”. Then, “And give good tidings to those who believe that they will have a [firm] precedence of honor with their Lord?” Give good tidings to those who believed what Allah sent you with, who believed that you were chosen by Him and that this is His path, who believed what was revealed to this servant chosen by Allah, to this man whom Allah chose from among them to be His Messenger. “And give good tidings to those who believe that they will have a [firm] precedence of honor with their Lord”, tell them that their belief and good deeds gave them precedence of honor with their Lord because they believed Allah and they believed what is good. This became like a real thing that they offered to God that He will reward them for. This is precedence of honor; this also means that the steps that they took on this path of righteousness will lead them to Allah's Heaven and His Pleasure. “That they will have a [firm] precedence of honor with their Lord”, if we say that a person has a precedence of honor that means that they have done previous deeds that prove their honesty, integrity, and fidelity. “That they will have a [firm] precedence of honor with their Lord”, 'With their Lord' indicates that their good deeds will never be ignored because it is Allah who will reward them, and He never ignores good, He never

ignores what His servants do to obey Him. Their deeds can never be lost as long as Allah is the One Who counts them, and because Allah is the One Who counts them, thus, behold the great reward that He will give to His obedient servants.

"[But] the disbelievers say, "Indeed, this is an obvious magician"", they were amazed by this thing. Disbelievers went even further by denying this truth that was revealed by Allah and denying this Prophet who sent them this warning and preferred to be disbelievers. They even dubbed him as a liar by saying, "Indeed, this is an obvious magician". 'Indeed' is used to confirm. 'This' is used to identify a specific person close at hand, to refer to this Prophet whom they knew, have seen, and have heard. He is near them at all times. He is not a creature whom they do not know of. 'An obvious magician', 'is' was used to confirm their claim that he was an obvious magician and that his magic can be clearly identified. They accused him of practicing magic because he read to them words that enchanted them. They thought that these words that enchanted them must be magical, so they dubbed Allah's words that He revealed to His Messenger as the magic that enchants human minds and changes their behavior. Walid ibn al-Mughirah said that this Messenger came with magic that divides fathers and sons, brothers, and women and their husbands. As Allah ﷻ says, "Indeed, he thought and deliberated" (Al-Muddaththir: 18), "So may he be destroyed [for] how he deliberated" (Al-Muddaththir: 19), "Then may he be destroyed [for] how he deliberated" (Al-Muddaththir: 20), "Then he considered [again]" (Al-Muddaththir: 21), "Then he frowned and scowled" (Al-Muddaththir: 22), "Then he turned back and was arrogant" (Al-Muddaththir: 23), "And said, "This is not but magic imitated [from others]"" (Al-Muddaththir: 24). This Quran is not but magic imitated from others. It is but enchanted words said by humans, "This is not but the word of a human being" (Al-Muddaththir: 25). They claimed that the Quran is the words of humans and not the words of Allah. They said that this Prophet is actually a magician who came to enchant them with his words. He is an obvious magician; this is one of

the greatest slandering they did. Unfortunately, they believed the slandering that they told despite knowing the truth about the Prophet. When they did this slander, Allah forbade them from seeing the truth. “[But] the disbelievers say, "Indeed, this is an obvious magician"”.

Allah ﷻ who sent this Quran as guidance and light, introduced Himself to His servants. He says, “Indeed, your Lord is Allah, who created the heavens and the earth in six days and then established Himself above the Throne, arranging the matter [of His creation]. There is no intercessor except after His permission. That is Allah, your Lord, so worship Him. Then will you not remember?” (Yūnus: 3). This is an address from Allah to His servants. 'Your Lord', you people who are addressed with this Quran, “Indeed, your Lord is Allah”. Allah is the Name of God that all nations and peoples know. They know this name of the Creator of Heavens and earth that no one else was named by. No one else was called by this name other than Him. He is the True God and when someone says, 'Allah', everybody thinks of the Creator of Heavens and earth. “Indeed, your Lord is Allah, who created the heavens and the earth in six days”, know the attributes of your Lord; He is the One Who created the Heavens above us and the earth beneath us in six of His days. Creation means to bring something into existence from nothingness, then to shape it and dispose of it. He is the One Who created them from nothing when they were nothing before and He is the One Who created the matter of Heavens and earth. He says, “Have those who disbelieved not considered that the heavens and the earth were a joined entity, and then We separated them and made from water every living thing? Then will they not believe?” (Al-Anbiyā’: 30).

Moreover, Allah ﷻ says, “And then established Himself above the Throne”, establishing means height. “Above the Throne”, the Throne of Allah is the roof of all of His creatures. Allah is the only One who knows the magnificence of His Throne. For there are the Heavens, above them is the Chair, above the Chair, there

is the Throne, and above the Throne sits Allah. The fact that Allah is above the Throne means that He is the God of all creatures. He is the subjugator over His servants. He is the Protector of all of His servants. All Heavens and earth are like a particle of sand compared to Allah's Throne. If these are the attributes of God, then His creatures should submit and humble themselves in front of Him. Who is the Great God? All these great creations are but a small thing to God, to the Most-Merciful for the seven Heavens and earths look like a particle of sand in His palm.

Allah ﷻ says, "They have not appraised Allah with true appraisal, while the earth entirely will be [within] His grip on the Day of Resurrection, and the heavens will be folded in His right hand. Exalted is He and high above what they associate with Him" (Az-Zumar: 67). Allah's establishment on the Throne is an establishment in truth that is fitting for His Majesty. He is the Exalted above all of His creatures. He disposes of things. This disposition means assessment and judgment. It also means thinking about the consequences of things. Every action that includes thinking, planning for the future, or planning, in general, is called disposition. This is when talking about creatures. When creatures want to plan for the future, they think about the consequences and results of this plan; this is called disposition. If someone disposes of something, they think about it, plan for it, and take all precautions for it. Every plan and every affair are a disposition. God is the all-Knowing of His creatures and He is the One who decided and fated everything that happens in this universe. There is nothing that happens in this universe that is not the Divine Order of Allah. The disposition of Heavens and earth is up to Him and the disposition of all creatures' affairs is up to Him.

Then, Allah ﷻ says, "Say, Do you indeed disbelieve in He who created the earth in two days". Allah is addressing disbelievers, "And attribute to Him equals? That is the Lord of the worlds" (Fussilat: 9), "And He placed on it [i.e., the earth] firmly set mountains over its surface", to steady the earth. "...And He

blessed it and determined therein its [creatures'] sustenance in four days without distinction - for [the information of] those who ask" (Fussilat: 10), "Then He directed Himself to the heaven while it was smoke and said to it and to the earth, "Come [into being], willingly or by compulsion." They said, We have come willingly" (Fussilat: 11), "And He completed them as seven heavens within two days and inspired [i.e., made known] in each heaven its command…" (Fussilat: 12). All these commands that each heaven must follow Allah has inspired them and made them adhere to them. Allah disposes of all of His creatures' affairs; every matter of His creatures' affairs is within His hands, and He is the One Who disposes of them and arranges them. "Arranging the matter [of His creation]", He arranges all commands and affairs. "There is no intercessor except after His permission", this is the Great God that no one can intercede for another after His permission; this permission includes the intercessor and the one being interceded for. No intercessor can intercede after His permission. As Allah says, "Who is it that can intercede with Him except by His permission?" Except by His permission, the same goes for the one being interceded for. As He says about angels, "... And they cannot intercede except on behalf of one whom He approves. And they, from fear of Him, are apprehensive" (Al-Anbiyā': 28). None of His angels, His Messengers, His allies, and loved ones can nor dares to intercede from someone without His permission. No one can either be interceded for without Allah's permission, "There is no intercessor except after His permission".

Then, Allah ﷻ says, "That is Allah, your Lord" (Yūnus: 3). That is Allah, your Lord. 'That' is a determiner to point at something far away, and is used to revere God. Allah, who you know by this name, is your God, your Creator, and your Provider. He holds all attributes of Divinity. He is your Lord, so worship Him. All these meanings of Divinity mean that you must worship Him, be humble to Him, submit to Him, listen to His words, obey His orders, and believe His promises.

Moreover, “So worship Him. Then will you not remember?” (Yūnus: 3), Allah asked this question to reprimand and scold these people, 'do you not have minds to remind you of this thing?' You know who your God is and you know that He addresses you and invites you to His path. You know the attributes and characteristics of God as well. “Who created the heavens and the earth in six days and then established Himself above the Throne, arranging the matter [of His creation]. There is no intercessor except after His permission”. This is an answer to disbelievers and their myths about God and attributing to Him what He does not have. This is God in truth, “Then will you not remember?” Do you not have minds to remember with, and to adhere to what you remember?

Then, Allah says, “To Him is your return all together” (Yūnus: 4). Allah started the sentence with the compliment. He did not say, 'your return is to Him'. He said, 'To His is your return' to confirm that returning is to Him and nobody else. Your return, addressed people, all creatures together. “[It is] the promise of Allah [which is] truth”, this is a promise that Allah must fulfill in truth. 'Truth' means the absolute truth that does not change and that must be fulfilled because it is Allah's promise and He does not break His promises. Allah, the Lord, “Indeed, He begins the [process of] creation and then repeats it”. He created you in your mothers' bellies this way. The first creature He put on earth was Adam, then He created one generation after the other. Allah must repeat the process of creation all the time after creatures die. Then, He explained the wisdom of repeating creation. He said, “That He may reward those who have believed and done righteous deeds, in justice”. The believers who adhere to Allah's orders know that this is His earth, His heavens, His creation, His order, and His Messengers, then they obey His orders will have great reward and precedence of honor with their God. “That He may reward those who have believed and done righteous deeds, in justice”. He will reward them with His Justice and His Charity. These people must get their reward and if they do not that would be an injustice because they

adhered to what Allah ordered them to do. They must be rewarded for the good deeds they did in this life. “Is the reward for good [anything] but good?” (Ar-Rahmān: 60). Allah says, “To Him is your return all together. [It is] the promise of Allah [which is] truth. Indeed, He begins the [process of] creation and then repeats it that He may reward those who have believed and done righteous deeds, in justice. But those who disbelieved will have a drink of scalding water and a painful punishment for what they used to deny” (Yūnus: 4).

As for disbelievers who recognized the truth yet denied it, abandoned it, and did not adhere to Allah's orders, they will have a drink of scalding water. This is the punishment that Allah will give them. Scalding water is hot water that is as hot as volcano eruptions. However, it is not as hot as water on earth, it is a murky oil. He said, “And if they call for relief, they will be relieved with water like murky oil”. Murky oil is melted metal like lead. It is known that metals have high melting points and they are higher than water's boiling point. Then, Allah says, “And are given to drink scalding water that will sever their intestines”. This water melts their faces before they drink it and after they drink it, it severs their intestines. “Will have a drink of scalding water and a painful punishment”, they will have a painful punishment. This painful punishment has many faces, like burning fire, and a solitary prison, this prison is made of fire; its earth, walls, and roof. They will also suffer from great snakes that eat at people, a poison from these snakes that runs in their bodies, a fire that is always burning, murky oil, constant rebuke, being beaten up with iron hammers, and food called Zaqqum that boils their bellies, “Like the boiling of scalding water” (Ad-Dukhān: 46). Allah says that it is a painful punishment that has too many faces. Allah says, “For what they used to deny”. They earned this punishment from God because of their disbelief.

يقول الله ﷻ: {هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَّرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ مَا خَلَقَ اللَّهُ ذَلِكَ إِلَّا بِالْحَقِّ يُفَصِّلُ الآيَاتِ لِقَوْمٍ يَعْلَمُونَ}[يونس:5], {إِنَّ فِي اخْتِلافِ اللَّيْلِ وَالنَّهَارِ وَمَا خَلَقَ اللَّهُ

فِي السَّمَوَاتِ وَالأَرْضِ لَآيَاتٍ لِقَوْمٍ يَتَّقُونَ}[يونس:6], {إِنَّ الَّذِينَ لا يَرْجُونَ لِقَاءَنَا وَرَضُوا بِالْحَيَاةِ الدُّنْيَا وَاطْمَأَنُّوا بِهَا وَالَّذِينَ هُمْ عَنْ آيَاتِنَا غَافِلُونَ}[يونس:7], {أُوْلَئِكَ مَأْوَاهُمُ النَّارُ بِمَا كَانُوا يَكْسِبُونَ}[يونس:8], {إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ يَهْدِيهِمْ رَبُّهُمْ بِإِيمَانِهِمْ تَجْرِي مِنْ تَحْتِهِمُ الأَنْهَارُ فِي جَنَّاتِ النَّعِيمِ}[يونس:9], {دَعْوَاهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلامٌ وَآخِرُ دَعْوَاهُمْ أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ}[يونس:10].

says, “It is He who made the sun a shining light and the moon a derived ﷻ Allah light and determined for it phases - that you may know the number of years and .account [of time]Allah has not created this except in truth. He details the signs for a people who know” (Yūnus: 5), “Indeed, in the alternation of the night and the day and [in] what Allah has created in the heavens and the earth are signs for a people who fear Allah” (Yūnus: 6), “Indeed, those who do not expect the meeting with Us and are satisfied with the life of this world and feel secure therein and those who are heedless of Our signs” (Yūnus: 7), “For those their refuge will be the Fire because of what they used to earn” (Yūnus: 8), “Indeed, those who have believed and done righteous deeds - their Lord will guide them because of their faith. Beneath them, rivers will flow in the Gardens of Pleasure” (Yūnus: 9), “Their call therein will be, "Exalted are You, O Allah," and their greeting therein will be, "Peace." And the last of their call will be, Praise to Allah, Lord of the worlds!” (Yūnus: 10).

These verses introduce God to His servants. He addresses them to order them to worship Him because He is their Lord, their God, and their Creator. The following are His attributes, “It is He”, God the One Who is inviting you to worship Him alone. “It is He who made the sun a shining light”, a shining light means fire. Every fire that emits light to light up its surroundings is called a shining light. He made the sun a shining light. The sun is a sphere of hot plasma that lights up the Solar System. “It is He who made the sun a shining light”, making here means creating. It also means rendering. Allah created the sun, rendered it, and made it the way it is. It is the source of our heat and light and the

reason for our ability to live on this earth. “And the moon a derived light”, Allah also made the moon a derived light. This is another evidence that the Quran was sent by Allah. People used to think that the moon emitted light like the sun, but the moon is a black body; however, Allah made it a derived light that reflects the light of the sun. Thus, it is accurate to say that the sun is light, “And the moon a derived light”, light can be emitted without fire. “And determined for it phases”, Allah determined the phases of the moon around the earth. Phases mean its orbit. As the moon orbits around the earth every night, and its phases change in size and shape from the night before.

Allah ﷻ says, “That you may know the number of years and account [of time]”, that you may know the number of years and account of time. Allah gave its phases in that order. First, it starts as a crescent-like thin line on the sunset of the first day of the lunar month. Then, it gets bigger and bigger until it becomes a full-moon in the middle of the month. Then, it gets smaller and smaller until it becomes as Allah says, “Until it returns [appearing] like the old date stalk” (Yā-Sīn: 39). A date stalk is a palm branch. And 'old' means a branch that is one-year-old. It becomes arched and yellowy at the end of the month. Its white color at the beginning of the month is different from its yellowy-white at the end of it. Then, it becomes weak. Then, it repeats its natural orbit and phases again and again. He says, “That you may know the number of years and account [of time]”, these phases repeat one month after the other and that enables you to know the number of years and account of time. This organizes people's affairs, calendar, and their lives. Allah made the phases of the moon as signs to distinguish days from each other.

Then, Allah says, “Allah has not created this except in truth”, He created this great creation; He placed the magnificent sun that is 109 times as large as the earth and that emits this great light. He also placed the sun in its place, gave it its phases, and precise calculations. As He said, “The sun and the moon [move] by

precise calculation" (Ar-Rahmān: 5), they move by precise calculations. Allah created the sun this way and created the moon this way, He created them perfectly. He also gave them these great benefits to people and these fixed movements. All of this creation was not created in vain; rather, there was a pearl of wisdom behind it.

Allah says, "Allah has not created this except in truth", not in vain; He created them in truth. This truth entails that God must be known and exalted for His magnificent creation. The One Who created this magnificent universe is magnificent Himself. That is why creatures must acknowledge their Lord and Creator, praise Him, revere Him, exalt Him, and worship Him. Allah created these creatures, the humans, made them settle on earth, subjugated all creatures to them, and created all these creatures to them to be able to know God through them. If they look at all this creation then disdained it, as if Allah's creation of this universe was not magnificent, then went about their lives eating, drinking, and not paying heed to His creation, believing that they will not be held accountable for their actions, living their lives as criminals on this earth denying God, and doing whatever they want except for worshiping God (what they were created to do), then they are corrupt criminals. Allah says, "He details the signs for a people who know", meaning as Allah created this Divine Cosmic evidence, He sent these signs and written verses for a people who know.

Behold how Allah ﷻ introduced Himself to us and how He detailed His signs in creation one by one. He says, "Indeed, your Lord is Allah, who created the heavens and the earth in six days and then established Himself above the Throne, arranging the matter [of His creation]. There is no intercessor except after His permission. That is Allāh, your Lord, so worship Him. Then will you not remember?" (Yūnus: 3), "To Him is your return all together. [It is] the promise of Allāh [which is] truth. Indeed, He begins the [process of] creation and then repeats it that He may reward those who have believed and done righteous deeds,

in justice. But those who disbelieved will have a drink of scalding water and a painful punishment for what they used to deny" (Yūnus: 4). Allah details His signs this way. He says, "He details the signs for a people who know". He details them. Detailing means explaining all of them in full until every single aspect of them becomes clear. However, this is only apparent to those who know that those who close their eyes and ears to the truth will never benefit from these signs of Allah, from their explanation, and Allah's mercy upon His creatures. They will never be benefited from this. He said, "for people who know". For a people who have the incentive and willingness to know about Allah ﷻ.

Then, Allah ﷻ says, "Indeed, in the alternation of the night and the day and [in] what Allah has created in the heavens and the earth are signs for a people who fear Allah" (Yūnus: 6). The alternation of the night and day means there is a difference in their nature; the former is dark, still, and cold. It is appropriate for creating rest. For example, humans rest after the labor of the day. The latter is bright, hot, and warm to help people seek their livelihood. The alternation of night and day differs from one season to another. A winter's night is different from a summer's night, and a winter's day differs from a summer's day; one takes time from the other. This is another type of difference that shows Allah's Wisdom in creating and disposing of people's affairs and provision. "Indeed, in the alternation of the night and the day and [in] what Allah has created in the heavens and the earth". What Allah created in the heavens and the earth are magnificent; the stars, the planets, the trees, birds, and all the animals He placed on earth. Everything your eyes lay on is created by Allah. Every aspect and every part of His creation is a sign of His signs. Nothing is out of place, rather, all of Allah's creation is perfect and Allah's creation is complete for He perfected everything which He created. He created everything for a pearl of wisdom. Nothing was created in vain. He created heavens and earth in harmony and great precision, from the small atom to the great galaxy. "Indeed, in the alternation of the night

and the day and [in] what Allah has created in the heavens and the earth are signs", signs mean evidence and evidence mean clear proof. These are clear signs and proof of the Ability of God through this great creation. For example, the sun is a great creation. Who created it and put it in its place? Every second there are more than fifty explosions on the surface of the sun that emit power. More than fifty nuclear bombs every single second. This is a great deal. Who created this magnificent creation, put it in its place, and created it perfectly? The signs of this great creation can be witnessed in every particle of it.

However, it is apparent to people who fear; to people who fear Allah. The meaning of fearing Allah is revering Him and placing a barrier between them and His punishment for disobeying Him is a grave sin, and whoever disobeys Allah's orders has sinned. Disobeying Allah is not the same as disobeying anyone else. If you disobeyed anyone else who is not important, there might even be no consequences to that disobedience. However, disobedience of God is a grave thing. Not following Allah's orders is a great thing. Therefore, the punishment of that disobedience is great as well, for Allah punishes sins. Committing wrongdoings against Allah is a grave sin because He is the Great Lord. Allah says that witnessing this creation were the signs of Allah the Almighty manifest; however, only people who fear can see them. Only people who fear Allah and know that He did not create anything in vain. They also know that God is Wise and All-Knowing; He put everything in its rightful place. He orders to be obeyed and disobeying Him is a grave sin and has severe consequences. And therefore, severe punishment is fit for a person who disobeys the Great God. He will give this person a punishment that no one was given before and a binding that no one was bound as severely before. He says, "So on that Day, none will punish [as severely] as His punishment" (Al-Fajr: 25), "And none will bind [as severely] as His binding [of the evildoers]" (Al-Fajr: 26).

Then, Allah ﷻ says, “Indeed, those who do not expect the meeting with Us and are satisfied with the life of this world and feel secure therein and those who are heedless of Our signs” (Yūnus: 7), “For those their refuge will be the Fire because of what they used to earn” (Yūnus: 8).

“Indeed, those who do not expect the meeting with Us”. Expecting here means hoping for good to happen and wanting good to happen. This means I am hoping and waiting patiently for this good thing to happen to me. These people do not expect to meet Allah, they do not wait for it, they do not hope for it, nor do they prepare themselves for it. This is a major crime. Those people do not work their body and mind and place all their hope in God who has the fullest recompense, who gives to people without fearing poverty, whose charity is immense, whose graces are immense, and who is the Creator and the Giver of favor. Those people despair of God and do not hope for the rewards He prepared for people. That is why they are criminals; they despair of Allah. Despairing of Allah and not expecting what He has is a crime. He says, “O mankind, what has deceived you concerning your Lord, the Generous” (Al-Infitār: 6), “Who created you, proportioned you, and balanced you?” (Al-Infitār: 7), “In whatever form He willed has He assembled you” (Al-Infitār: 8).

How do you despair in God and steer away from His path? “Indeed, those who do not expect the meeting with Us and are satisfied with the life of this world”, those who are satisfied with what is contemptible. Even what these people are satisfied with is a part of Allah's graces, even if it was the most contemptible thing in this life. These people only live to eat and drink and have no other purpose in this life. This is how disbelievers who do not expect the Hereafter, the account, nor Paradise live. They only believe in this life and live for it. They are not only weak of will, they are also criminals who deny the great pleasures and rewards that Allah prepared. He said, “And are satisfied with the life of this world and feel secure therein”, meaning their hearts are calm and their souls are satisfied.

Disbelievers claim that their only life is in this world; their kingdom, their life, and only existence are in this world and that there is no other world that they will go to. “Indeed, those who do not expect the meeting with Us and are satisfied with the life of this world and feel secure therein and those who are heedless of Our signs”. This is a natural result of this, even if they did not do it on purpose. After being satisfied with the life of this world, they become heedless of Allah's signs; both of His signs, the creation of this universe, and the verses that He sent to His servant and Messenger Mohammad. They are heedless of these signs. They did not hear Allah's words which invited them to this path that leads to forgiveness and Paradise, this path that saves them from Hell. Allah gives them this great favor, yet they are heedless of what He invited them to. They are also heedless of His warnings. He warned them that His punishment is severe, that His anger is severe, that if they deny His Messengers, and disobey His orders, they will be punished. They heeded no attention to any of these warnings. They are heedless of His signs like an oblivious absentminded person, “And those who are heedless of Our signs”.

Allah says, “For those their refuge will be the Fire because of what they used to earn”. 'Those' is a determiner to point at people who are far away; Allah drove them away and their refuge will be in the Fire. Refuge in language refers to the place that humans go to rest and sleep, like their house. A refuge is a place where you feel safe. However, Allah said here, "their refuge will be in Fire". This means it is their residence, but it is not a residence in truth, it is a prison or even a prison cell. Their refuge means their eternal residence will be in the Fire. This is what the Prophet said about the Fire of the Hereafter. “Your (ordinary) fire is one of 70 parts of the (Hell) Fire." Someone asked, "O Allah's Messenger This (ordinary) fire would have been sufficient (to torture the unbelievers)," Allah's Apostle said, "The (Hell) Fire has 69 parts more than the ordinary (worldly) fire, each part is as hot as this (worldly) fire".

“For those their refuge will be the Fire”. Their fate and eternal residence will be in a closed prison cell. Allah ﷻ says, “Indeed, it [i.e., Hellfire] will be closed down upon them” (Al-Humazah: 8), “In extended columns” (Al-Humazah: 9). Allah said, “because of what they used to earn”. The word 'earn' is used to describe good things and evil things. These evil earnings that they have done brought them to this point. Their evil earning was abandoning the signs of Allah when He reminded them of them and invited them to follow them; however, they did not accept this invitation to Allah and to His great graces, they did not fear God, nor did they give importance to this religion that was sent to them. They were satisfied with the life of this world and they did not thank God for His graces, even though this life that they loved, that they were satisfied with and that they put all their hopes on is a part of Allah's graces on them. They did not thank Him for that. Allah owns the Hereafter and the worldly life. This worldly life that you were satisfied with is God's home, His grace, and gift. These people did not know their God; therefore, they did not thank Him or obey Him. “Indeed, those who do not expect the meeting with Us and are satisfied with the life of this world and feel secure therein and those who are heedless of Our signs” (Yūnus: 7), “For those their refuge will be the Fire because of what they used to earn” (Yūnus: 8).

After this, Allah ﷻ talks about the second party. He says, “Indeed, those who have believed and done righteous deeds - their Lord will guide them because of their faith. Beneath them rivers will flow in the Gardens of Pleasure” (Yūnus: 9), “Their call therein will be, "Exalted are You, O Allah," and their greeting therein will be, "Peace." And the last of their call will be, Praise to Allah, Lord of the worlds!” (Yūnus: 10).

“Indeed, those who have believed and done righteous deeds”, belief is always linked with righteous deeds. 'Who has believed', belief is a matter of the heart. Those people believed in Allah, His angels, His Scriptures, His Messengers, and The Last Day. All these branches of belief connect in one point which is the belief

in Allah. When you believe in Messengers, you believe in them because they are the Messengers of Allah, when you believe in angels you believe in them because they are the angels of Allah. The same goes for the Last Day where Allah judges His servants. Fate and pre-destiny are also the act of Allah. All pillars of belief meet at one point which is the belief in Allah. "Indeed, those who have believed and done righteous deeds", those who believed and obeyed Allah's orders because of their belief. "Indeed, those who have believed and done righteous deeds", righteous deeds mean everything that Allah orders you to do, and every order of Allah is a righteous deed. Everything that Allah prohibited you from doing is a malicious deed; Allah prohibits malicious deeds.

Allah says, "Their Lord will guide them because of their faith". He will guide their hearts and their morals. The heart guides to the path of faith. Allah says, "As for he who gives and fears Allah" (Al-Layl: 5), "And believes in the best [reward]" (Al-Layl: 6), "We will ease him toward ease" (Al-Layl: 7). Their Lord will guide them because of their faith and will put them on the path of believers and guide them. He will also guide their hearts and make right and belief knowable to them. This is the guidance of this life. This guidance also must lead them to God's Paradise eventually. It starts in this life but ends in Allah's Paradise for those who take it. "...This is a path [of return] to Me [that is] straight" (Al-Hijr: 41).

"Their Lord will guide them because of their faith", to the path of eternity and Paradise. "Beneath them, rivers will flow in the Gardens of Pleasure", this is the end of this path and the end of the road where people rest and go to Paradise. If they reach Paradise, they will have rivers that flow beneath them in constant ebb and flow. They flow beneath them, beneath their castles and their trees. All these rivers have different attributes. Allah says, "Is the description of Paradise, which the righteous are promised, wherein are rivers of water unaltered, rivers of milk the taste of which never changes, rivers of wine delicious to those who drink, and

rivers of purified honey, in which they will have from all [kinds of] fruits and forgiveness from their Lord…" (Muhammad: 15). Beneath them, rivers will flow in the Gardens of Pleasure. These are hidden Gardens that hide whoever walks in them because their branches are intertwined and seem endless. The last person to enter Paradise will be given ten-fold of what is in this life, "In the Gardens of Pleasure", where everything pleases the eyes; fruits, and foods of different colors and kinds. Even the smell of Paradise, all of it smells good; its ground, its women, its air, its trees, all of it. Its fragrance can be experienced at a distance as the Prophet said, "Though its fragrance can be experienced at such and such a distance". This distance was said to be one hundred years. For a distance of a hundred years, the fragrance of Paradise can be smelled. "Beneath them, rivers will flow in the Gardens of Pleasure" (Yūnus: 9). "Their call therein will be, "Exalted are You, O Allah". This is their call.

They exalt Allah, "And their greeting therein will be, Peace". When two believers meet, they greet each other by saying, 'Peace'. All their conversations are peaceful, they never dispute among themselves, they never curse, they never insult each other, they never get angry or abandon each other. In Paradise, there are no disputes at all. Allah says, "And We will remove whatever is in their breasts of resentment, [so they will be] brothers, on thrones facing each other" (Al-Hijr: 47). "And the last of their call will be, Praise to Allah, Lord of the worlds", their last call will be praising Allah ﷻ for sending them to Paradise. "And they will say, "Praise to Allah, who has guided us to this; and we would never have been guided if Allah had not guided us. Certainly, the messengers of our Lord had come with the truth" (Al-A'rāf: 43). They praise and thank Allah however they want. They praise Him, without having to do that in these Gardens. Those who are heedless of this, who were invited to worship Allah, then disobeyed, have committed the greatest crime.

يقول الله ﷻ: {وَلَوْ يُعَجِّلُ اللَّهُ لِلنَّاسِ الشَّرَّ اسْتِعْجَالَهُمْ بِالْخَيْرِ لَقُضِيَ إِلَيْهِمْ أَجَلُهُمْ فَنَذَرُ الَّذِينَ لا يَرْجُونَ لِقَاءَنَا فِي طُغْيَانِهِمْ يَعْمَهُونَ}[يونس:11], {وَإِذَا مَسَّ الإِنْسَانَ الضُّرُّ دَعَانَا لِجَنْبِهِ أَوْ قَاعِدًا أَوْ قَائِمًا فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُ مَرَّ كَأَنْ لَمْ يَدْعُنَا إِلَى ضُرٍّ مَسَّهُ كَذَلِكَ زُيِّنَ لِلْمُسْرِفِينَ مَا كَانُوا يَعْمَلُونَ}[يونس:12], {وَلَقَدْ أَهْلَكْنَا الْقُرُونَ مِنْ قَبْلِكُمْ لَمَّا ظَلَمُوا وَجَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ وَمَا كَانُوا لِيُؤْمِنُوا كَذَلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ}[يونس:13], {ثُمَّ جَعَلْنَاكُمْ خَلائِفَ فِي الأَرْضِ مِنْ بَعْدِهِمْ لِنَنْظُرَ كَيْفَ تَعْمَلُونَ}[يونس:14].

says, “And if Allah was to hasten for the people the evil [they invoke] ﷻ Allah .as He hastens for them the good, their term would have been ended for themBut We leave the ones who do not expect the meeting with Us, in their transgression, wandering blindly” (Yūnus: 11), “And when affliction touches man, he calls upon Us, whether lying on his side or sitting or standing; but when We remove from him his affliction, he continues [in disobedience] as if he had never called upon Us to [remove] an affliction that touched him. Thus, is made pleasing to the transgressors that which they have been doing” (Yūnus: 12), “And We had already destroyed generations before you when they wronged, and their messengers had come to them with clear proofs, but they were not to believe. Thus, do We recompense the criminal people” (Yūnus: 13), “Then We made you successors in the land after them so that We may observe how you will do” (Yūnus: 14).

After Allah explained the fate of those who lived for their worldly life only, abandoned the Hereafter, and did not expect to see God, and the fate of believers, He said, “Indeed, those who do not expect the meeting with Us and are satisfied with the life of this world and feel secure therein and those who are heedless of Our signs” (Yūnus: 7), “For those their refuge will be the Fire because of what they used to earn” (Yūnus: 8). Then, He said about the other party, “Indeed, those who have believed and done righteous deeds - their Lord will guide them because of their faith” (Yūnus: 9). Allah will guide them to Heaven because they believed, “Beneath them, rivers will flow in the Gardens of Pleasure” (Yūnus: 9), “Their call therein will be, "Exalted are You, O Allah," and their greeting therein will

be, "Peace." And the last of their call will be, 'Praise to Allah, Lord of the worlds'" (Yūnus: 10). They will be sent to Paradise. Look at this great difference, one party will be in Hell because of what they used to earn. Hell will be their refuge and residence and it will be like a prison-cell for them. The other party will be sent to Paradise; the Gardens of Pleasure. Everything in these Gardens will be delightful and pleasurable for humans to enjoy.

Then, Allah ﷻ says, "And if Allah was to hasten for the people the evil [they invoke] as He hastens for them the good, their term would have been ended for them" (Yūnus: 11). If God hastens punishment for people for the evil they invoke as they hasten the good, their term would have been ended. Humans are hasty. They ask Allah to grant them the good the moment they ask for it. If Allah was to hasten for them the punishment for their sins this way, they would have been dead. As Allah says, "And if Allah were to impose blame on the people for what they have earned, He would not leave upon it [i.e., the earth] any creature. But He defers them for a specified term…" (Fātir: 45). It was said that this verse, "And if Allah was to hasten for the people the evil [they invoke] as He hastens for them the good" means 'if Allah hastens the evil they invoke when they curse themselves'. Humans are irritable and ignorant and often curse themselves when they get angry or sad. They also curse their children, their loved ones, their money, and ask Allah to invoke this evil upon themselves or upon who or which they are cursing. If Allah hastens for the people the evil that they invoke upon themselves and their money as people hasten the good, "their term would have been ended for them"; people would have been eliminated.

This is how many people hasten evil they invoke to come upon them. This is an indication of people's hastiness and ignorance of what is good for them. Invoking evil upon themselves might be unjust and ignorant, "Their term would have been ended for them". As Allah says, "But We leave the ones who do not expect the meeting with Us, in their transgression, wandering blindly" (Yūnus:

11). The first interpretation entails that Allah does not hasten His punishment for the evil disobedient people do; however, if someone follows the path of disbelief, then Allah leaves them in that road they chose and leaves them blind to the truth. “But We leave the ones who do not expect the meeting with Us”, those who do not expect to meet Allah. This is a crime because Allah is inviting them to forgiveness, to Paradise, and to eternal happiness while they do not want it and do not expect to meet Allah, His Paradise, and His Pleasure. They do not wish for it, they do not want it, and they do not hope for it. They placed all their hope on this life. Allah said ‘We leave them in their transgression, in their stepping over the boundaries’, “Wandering blindly”. They become blind because of their transgression and Allah abandons them in this blindness, their satisfaction with this worldly life, and being busy with it. This is the greatest humiliation and punishment from Allah; they are to be left wandering blindly in their transgression. “But We leave the ones who do not expect the meeting with Us, in their transgression, wandering blindly” (Yūnus: 11).

Then, Allah mentioned the second state of humans. Allah ﷻ says, “And when affliction touches man, he calls upon Us, whether lying on his side or sitting or standing; but when We remove from him his affliction, he continues [in disobedience] as if he had never called upon Us to [remove] an affliction that touched him. Thus, is made pleasing to the transgressors that which they have been doing” (Yūnus: 12). Affliction means the tiniest misfortune, whether it was an illness, poverty, an enemy, or any type of misfortune. They call upon Allah when affliction touches them. Calling upon Allah means praying to Him. He said, "lying on His side". They call upon Allah even lying down. They do not wait to get up and pray. "Or sitting", they call upon Him while sitting. "Or standing", they call upon God at all times. They call upon Allah no matter the situation they are in. This is an indication of how people take refuge in Allah, and how quickly they go back to Him in their times of need. “He calls upon Us, whether lying on

his side or sitting or standing". Allah ﷻ says, "But when We remove from him his affliction". Allah was the One to remove that affliction, and His servants were the ones to take refuge in Him and ask Him to remove that affliction from them. He said, 'he continues'. Continuation means abandoning a thing as if it did not matter to them, as if they were not in a great affliction or suffering from illness, as if they never called upon Allah, never prayed to Him, and never took refuge in Him, as if Allah never removed them from this affliction and it never happened. As if they do not remember God Whom they prayed to while crying. The One they called upon and the One who lifted that Affliction. They should thank their God and say 'thank you God for you are the One who grants favors, the Benefactor.

Moreover, Allah says, "As if he had never called upon Us to [remove] an affliction that touched him", as if they never took refuge in Allah one day and asked Him incessantly. Allah says, "Thus". Thus is the deep ingratitude that these people did. These people acknowledge their God and Creator, they know if they called upon Allah to lift the affliction from them, He will respond and lift it. This is a direct contact between a servant and His Lord. The servant prays to God and He responds to them and changes their situation for the better. They go from affliction to being fine and protected. However; they do not thank their God for that. Because of their ingratitude, Allah made them un-insightful and blind to the truth. "Is made pleasing to the transgressors", it was made pleasing to them what they have been doing. What they have been doing becomes good in their eyes, even though it is the worst of actions, the greatest immorality, and the greatest act of disbelief to pray to your God to lift the affliction from upon you, and when He does, you do not thank Him. "Thus, is made pleasing to the transgressors that which they have been doing", which they have been doing.

Allah ﷻ says, "And We had already destroyed generations before you when they wronged". This is a warning from God that He had already destroyed

generations before you, O people. A generation is a group of people who existed in the same period. Examples of these generations are the people of Nuh ﷺ and how Allah destroyed them. He eliminated them from the earth by drowning them. As for Ad, Allah destroyed them in a violent storm. Thamud was destroyed by Allah with thunder. Allah also eliminated the people of the Pharaoh from the face of the earth. He talked about how many generations He destroyed before you. "And We had already destroyed generations before you" O Arabs "When they wronged", when they disbelieved, denied, and denied the Prophets. etc. Also, some of them used to seek refuge in Allah when affliction befell upon them as the people of the Pharaoh did, and asked Musa to ask Allah to lift that affliction. However, they were blind.

Moreover, "And their messengers had come to them with clear proofs", the Messengers who were sent to these disbelievers came to them with "Clear proofs". They were sent with clear evidence that they were sent by God, that they are His Messengers, and that this is how you pray to Him. Allah says, "But they were not to believe", these people that Allah destroyed were not to believe. Allah says this. But why? He said, "Thus do We recompense the criminal people", Allah leaves them in their blindness. He also closes their ears to the truth and makes them follow this path that leads to their destruction and death. They will be sent to Hell as a punishment from Allah. Their punishment in this life is blinding their insight and abandoning them in that blindness until they are sent to Hell as a punishment to them from Allah. "Thus, do We recompense the criminal people", this is their recompense; their grave punishment where their insight is blinded and the actions of these disbelievers and polytheists are made pleasing to them. They see their polytheism, disbelief, stubbornness, denial of the Messengers, standing against them, praying to these false gods that can do them no good or harm, and persisting on that, they see all that as a good thing. They believe that they are on the right path and become pleased with themselves as the

people of the Pharaoh and Ad said, “Who is greater than us in strength?” They believed that the Messengers followed the worst way and that they must stand against them and antagonize them. This was made pleasing to them completely and they persisted on it until God sent them their punishment in this life and the Hereafter. Allah ﷻ says, “But they were not to believe. Thus do We recompense the criminal people” (Yūnus: 13).

Then, Allah ﷻ says, “Then We made you successors in the land after them” (Yūnus: 14). Then, Allah made the Arabs and the nations that the Quran was sent to. The Quran was sent to all people and the successors of the previous generations because after they were destroyed, Allah made Arabs their successors in the land to see how you would do. Earth is your test and Allah's observance of what you do is not because He does not know what you will do, He already knows what His servants will do before He created them. However, He said, "so that We may observe how you will do" to remind them that earth is a test, that they have been warned, that Allah knows what you do and that you will be judged for your actions and to see what your appropriate punishment will be. This is the truth, Allah does not judge people for what He knows, He judges them for what they actually do. Then He punishes them for He cannot punish them for what they did not do. How you will do means the actions that you will do and be compensated for. This is a great reminder from God.

Then, Allah said to show the stubbornness of these Arabs, the darkness of their hearts, and their attempts at keeping this religion away from them in every way possible. Allah ﷻ says, “And when Our verses are recited to them as clear evidences, those who do not expect the meeting with Us say, "Bring us a Quran other than this or change it." Say, [O Mohammad], 'It is not for me to change it on my own accord. I only follow what is revealed to me. Indeed, I fear, if I should disobey my Lord, the punishment of a tremendous Day'” (Yūnus: 15).

Reciting the Quran means reading it. This sentence is in the passive voice. The one reciting the Quran is the Prophet ﷺ and the ones who preach Islam and used to recite what they memorized of the Quran. “And when Our verses are recited to them as clear evidences”, Allah attributed these verses to Himself. These are His verses that were recited; the verses of God, their Creator, the Creator of Heavens and earth, the Great God. These are not the verses of anybody, rather, they are the verses of Allah. “And when Our verses are recited to them as clear evidences” which were clear as day. These are clear evidence that they were sent from Allah and that they were the truth. “Those who do not expect the meeting with Us say”. Arabs used to think that this was never going to happen. That people thought that rising from the dead and being judged by God is not going to happen, they never expected it or thought that it would happen. “Those who do not expect the meeting with Us say, "Bring us a Quran other than this or change it". Their words contradict each other; they do not expect to meet Allah yet they believe that Allah is the One who sent the Quran. How do you respond? How do you say to a Prophet, 'Bring us a Quran other than this?' They tell the Prophet to bring a Quran other than this. If they believed that the Quran was sent by Allah, how do you ask the Prophet to change Allah's words? And if you believe that the Quran was fabricated by the Prophet and not sent by Allah, how do you ask him to come up with something else? Will you follow the other fabricated version? Their words are the epitome of ignorance, idiocy, and disbelief, “Bring us a Quran other than this or change it”, for they do not like its rules. The Quran was sent with rulings that go against what they like and desire, and they wanted a religion that they create as they wish. They wanted a religion where they worshiped the false gods they wanted to worship and revere what their father revered before them. They wanted a religion that made their desires lawful to them and prohibited what they did not like. They did not want Allah to give them orders and guide them to His Straight Path, no, “Bring us a Quran other than this or change it”. They wanted another religion from God, and asked the Prophet to change it by himself and

keep it a secret. They asked him to change some of these hard rulings that they do not like.

Moreover, Allah ﷻ says, “Say, [O Mohammad], It is not for me to change it on my own accord”. Allah orders the Prophet to ask, “How do I change Allah's words? Allah gives me these orders and you ask me to change them for something else. It is not for me to change Allah's words” “I only follow what is revealed to me”. “I am His Messenger and I only follow what Allah reveals to me. I only follow and do what He orders me to do and it is not lawful of me to say no when Allah orders me to convey something to you”. “I only follow what is revealed to me. Indeed I fear if I should disobey my Lord, the punishment of a tremendous Day” (Yūnus: 15). Allah orders the Prophet to also say, “I am His Messenger, yet I fear Him greatly”. They thought that as long as he was the Messenger of Allah, then he was free to do whatever He likes with Allah's orders and to omit and choose what he wanted of them. They thought that he could ask Allah to do that because he was Allah's Messenger whom He chose and loved. Their request shows how stubborn and ignorant they were. They first wanted the Prophet to ask Allah to bring them another Quran that goes along with their desires. If they believed in Allah, how do they ask Him to change His words? Or asking the Prophet to change Allah's words to follow him. “And when Our verses are recited to them as clear evidences, those who do not expect the meeting with Us say, "Bring us a Quran other than this or change it." Say, [O Mohammad], 'It is not for me to change it on my own accord’”, I cannot change it by myself, “I only follow what is revealed to me. Indeed I fear if I should disobey my Lord, the punishment of a tremendous Day'” (Yūnus: 15). The prophet continued, “I fear if I should disobey my Lord. if I disobeyed Him “The punishment of a tremendous Day”. The Day of Resurrection is tremendous, for it is a long tiring road and its punishment is grave, its length is fifty thousand years”. Allah's punishment is also, “So on that Day, none will punish [as severely] as His punishment” (Al-

Fajr: 25), “And none will bind [as severely] as His binding [of the evildoers]” (Al-Fajr: 26).

Everyone is ordered to obey God, and everyone is warned against disobeying Him, whether they were a prophet or not. Allah says, “And it was already revealed to you and to those before you that if you should associate [anything] with Allah, your work would surely become worthless, and you would surely be among the losers” (Az-Zumar: 65), “Rather, worship [only] Allah and be among the grateful” (Az-Zumar: 66). He also says, “And whoever of them should say, "Indeed, I am a god besides Him" - that one We would recompense with Hell. Thus, do We recompense the wrongdoers” (Al-Anbiyā’: 29). Everyone whether they were a prophet or an angel or anybody who disobeys God will be subjected to His punishment.

Then, Allah ﷻ says, “Say, 'If Allah had willed, I would not have recited it to you, nor would He have made it known to you, for I had remained among you a lifetime before it. Then will you not reason?'” (Yūnus: 16). If Allah had willed, He would not have revealed it to them, from where would I be able to bring it? From where would I be able to bring this Quran? Did I know anything about this? “Say, 'If Allah had willed, I would not have recited it to you”. The Prophet only reads what Allah had sent to them, “Nor would He have made it known to you”. Nor would they have known this Quran. Rather, this is God's will. He was the One Who chose the Prophet, and He was the One Who sent this Quran to him without me striving or looking for this. It was not the Prophet’s choice. Allah says, “For I had remained among you a lifetime before it. Then will you not reason?” (Yūnus: 16). For forty years before the Quran was revealed to the Prophet, he had no knowledge of these facts, nor was he sent something from God. Are they out of your senses? They acknowledge that these are the words of Allah and that He is the One Who revealed them, that Mohammad is His servant

and Messenger, and that he has no other choice than obeying His orders just as He sent them. “Then will you not reason?” Are they out of your minds?

Then, Allah ﷻ says, “So, who is more unjust than he who invents a lie about Allah or denies His signs? Indeed, the criminals will not succeed” (Yūnus: 17).

'Who is more unjust' is a rhetorical question. “So, who is more unjust than he who invents a lie about Allah”. Those who invent lies and slander Allah by claiming that Allah did not send the Prophet Mohammad and that another person is the real Messenger of Allah, that Allah orders people to do so and so and prohibits them from doing so and so, that Allah's religion is this, when in fact, they are liars and slanderers. There is no one more unjust than those who claim that Allah revealed something to them, or sent them a Book, or ordered them to do something, or prohibited them from doing something when He did not. This is inventing lies about Allah and no one is more unjust than those who do this. Therefore, they deserve grave punishment from God for their injustice.

“So, who is more unjust than he who invents a lie about Allah or denies His signs?” On the other hand, there are those who were sent the verses of Allah and they were recited to them, yet, they deny them and say that these are not the verses of Allah. There is no one more unjust than these two. “So, who is more unjust than he who invents a lie about Allah or denies His signs?” the fact of life is that criminals will not succeed. This is Allah's verdict and this is the nature of things and the Divine Will that Allah never lets a criminal succeed. And there are no criminals worse than these two, one who invents lies about Allah, and one who denies the true verse of Allah. Both are criminals. This is a warning to them to convey that what they asked the Messenger ﷺ to do is the epitome of sin and crime. They asked the Prophet to change the Quran by himself or ask Allah to give him another Quran other than this because this one does not go with the desires of his people. This is a crime. They are asking the Messenger to commit

a crime and there is nothing more unjust than this. However, Allah cleared the Messenger's name by saying, “Say, I only follow what is revealed to me from my Lord”, “Say, [O Mohammad], 'It is not for me to change it on my own accord. I only follow what is revealed to me. Indeed, I fear if I should disobey my Lord, the punishment of a tremendous Day'” (Yūnus: 15), “Say, 'If Allah had willed, I would not have recited it to you, nor would He have made it known to you, for I had remained among you a lifetime before it. Then will you not reason?’ (Yūnus: 16). “So, who is more unjust than he who invents a lie about Allah”, like that false prophet, “Or denies His signs?” Like the disbelievers who denied the messengers. “Indeed, the criminals will not succeed” (Yūnus: 17). The injustice here became exclusive to these people who denied Allah's words and disbelieved in them. Know that this is how things are, that criminals do not succeed. Success means being granted the greatest win. However, these people will neither succeed nor win, for Allah decreed that they should live in shame, humiliation, and regret.

يقول الله ﷻ: {وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شُفَعَاؤُنَا عِنْدَ اللَّهِ قُلْ أَتُنَبِّئُونَ اللَّهَ بِمَا لَا يَعْلَمُ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ }[يونس:18]

says, “They worship besides Allah others who can neither harm nor ﷺ Allah ”.benefit them, and say, “These are our intercessors with AllahAsk ˹them, O Prophet˺, “Are you informing Allah of something He does not know in the heavens or the earth? Glorified and Exalted is He above what they associate ˹with Him˺!”(Yunus: 18) this is a clarification from Allah of the beliefs of those stubborn denying disbelievers, who opposed the call of His Prophet Muhammad ﷺ. Allah says, “They worship besides Allah others who can neither harm nor benefit them”. Worshipping is the best and the most honorable of deeds because it is humiliation, submission and obedience to the worshipped with fear and hope. Yet, they spend such honorable deeds, which are deeds of the heart as well as the best of the actions of the limbs, to those who can neither benefit nor harm them. Allah says, “Still there are some who take others as Allah’s equal—they love

them as they should love Allah" (Al-Baqarah: 165). This is the way this unique Quran refutes an argument; it informs us about their situation, and this informing entails refutation of their argument. "and say, "These are our intercessors with Allah." They say, those which we worship are our intercessors; they intercede for us with Allah to bring us what they wish of good and to push away what they wish of harm. The Arabs used to worship the angels; they used to believe that Allah, who there is no God but He, is the Creator of the heavens and the earth, they described Allah with what is not of His attributes and believed that Allah married from among the Jinn and gave birth to the angels. They also believed that the angels, which Allah had chosen for Himself, are females. They made false assumptions and fabricated lies against Allah, and such lies and assumptions indicate the reality of their logic and minds, which violates the principles based on which they measure such issues. According to their measurements, a male is better than a female to the point that when some of them is given the good news of a baby girl, he would get distressed, his face used to grow gloomy, and he would hide himself from his people and his community. "He hides himself from the people because of the bad news he has received. Should he keep her in disgrace, or bury her ˹alive˺ in the ground? Evil indeed is their judgment!" (An-Nahl: 59) so they attributed angels to Allah, said they are females, and then worshiped them. Also, they worshiped their false idols, which they use to refer to righteous people, or only to delusions of their owns, to what they took from others like Suwâ', Yaghûth, Ya'ûq, and Nasra, or to what they think is from the Jinn like Izzah and Hubal, which is an idol they created themselves and made it the idol of Quraysh and placed it in the most honorable of places, which is inside Ka'bah. They thought that these idols had a word to be heard and accepted by Allah that they can intercede for them with Allah for what they think is good, as well as preventing harm. This is because they used to believe that Allah is the One in Whose Hands is the authority over all things; He is the Manager of affairs, the Provider, and the Supreme Reign among His creation. "If you ask them ˹O

Prophet˺ who created the heavens and the earth, they will certainly say, "Allah!...." (Az-Zumur: 36), "Ask ˹them also,˺ "In Whose Hands is the authority over all things, protecting ˹all˺ while none can protect against Him, if you ˹really˺ know?" They will reply, "Allah" (Almuminun: 88-89) they worshiped angels and idols thinking as they said, "and say, "These are our intercessors with Allah." Believing that those are intercessors with Allah is something that Allah knows about, but did He inform you of that or you want to inform Allah of something that He does not know about! This is an extreme rebuke which indicates their extreme delusion. "Ask ˹them, O Prophet˺, "Are you informing Allah…."; inform Him of something great He does not know about in the heavens and the earth. Actually, Allah is the All-Knowing; He knows what is in the heavens and the earth, including who can intercede with Him and who cannot. " "Are you informing Allah of something He does not know in the heavens or the earth?" This means that Allah knows that those intercede with Him. Allah is the Greatest! Exalted be He high above their sayings that there would be any of His creation that could intercede with Him without His permission, and that those intercessors are the idols and those gods. Rather, Allah does not accept this intercession which they claim, or even believe it is a must on Him.

First, those are not intercessors; those idols and false gods. Also, those whom they used to worship from those who have a high status with Allah like the angels, for they cannot intercede without permission from the Lord, as He says, "And they say, "The Most Compassionate has offspring! Glory be to Him! In fact, those ˹angels˺ are only ˹His˺ honored servants, who do not speak until He has spoken" [Al-Anbya: 26-27] They do not speak until the Lord has spoken; they only talk after Him, and they never speak except what pleases Him. Allah says, "Glorified and Exalted is He above what they associate ˹with Him˺!" because assuming intercession is but disbelief. If there is an intercessor with Allah, which Allah accepts his intercession even if He would not accept it by

Himself; only when forced to, taking into consideration that Allah can never be forced, then this intercessor would be an associate with Allah and would has a role in ordering and reigning. Whoever associates others with Allah, has no intercessors; no one can intercede with Him without, first of all His approval, then for Allah to be pleased with the intercessor as well as for that interceded for to be from among the ones whom Allah accepts intercession for them. "Who could possibly intercede with Him without His permission?" (Al-Baqarah: 225) it was mentioned in the Hadith about intercession, that even Prophet Muhammad, the greatest of people ﷺ, cannot intercede with Allah except with His permission. As he said, "….I will fall down in prostration to Him under His Throne and He will order me to glorify and exalt and praise Him, which are thing we do. Then I will be addressed. 'Raise up your head (O Muhammad)! Intercede, and your intercession will be accepted; Allah will fix a limit for me (i.e., certain type of people for whom I may intercede), and I will take them out of the (Hell) Fire and let them enter Paradise"

Then Allah says, "Humanity was once nothing but a single community ˹of believers˺, but then they differed. Had it not been for a prior decree from your Lord, their differences would have been settled ˹at once˺." (Yunus: 19) Humanity was nothing but a single community after Adam ﷺ; they were one community in monotheism. Being a single community means not being divided, rather being one community in their belief in Allah and not associating anyone with Him. They only differed after what Satan spread among them, as was narrated by Abbas from the Quran, he said, there were ten centuries between Adam and Nuh, all of them were monotheistic, then Satan came to them after some of the righteous people from among them died; Suwa', Ya'uq, and Nasra. Satan came to people and induced them to build monuments for these righteous people; statues and idols, so that, whenever you see those monuments, you will remember Allah. This is to commemorate those righteous people, for the following generations to inherit

them and consequently remember their religion and their righteousness that they would seek Allah's care. Things started this way, then, a generation after another, those idols become greater and greater. It started with praising pit by pit, till they were worshipped besides Allah, and different acts of worship, which are paid for Allah started to be paid to them, like supplication during circumambulation, fearing them and hoping for what they have for them; they became gods to them. Thus, Allah sent Nuh to prevent people from polytheism which they were in. Allah says that humanity was but one community and the reason behind their difference was the beginning of polytheism when people started associating those righteous people with Allah, He says, "Had it not been for a prior decree from your Lord, their differences would have been settled ˹at once˺". The prior decree from your Lord refers to the decreed end of this life and that Allah has made people into successors on succeeding the other till the day Allah ends this life. Further, what was decreed that Allah does not afflict His punishment on every sinner immediately, rather He gives them time till his appointed time, which is appointed by Allah. Also, this verse shows that the stay of the disbeliever alive is within the knowledge and the will of Allah to leave him to stay. A disbeliever deserves to be perished by Allah for he is not suitable to exist in His dominion, and if He willed to punish them from the beginning, there would have been no disbelievers on earth.

Then He says, "Why has no ˹other˺ sign been sent down to him from his Lord?" Say, ˹O Prophet,˺ "˹The knowledge of˺ the unseen is with Allah alone. So wait! I too am waiting with you."(Yunus: 20) This is the third act of the disbelief of those disbelievers; the first was in asking the Prophet to change the content of the Quran, the second was when they claimed that their gods were their intercessors with Allah, and the third was that they started making up verses and signs. "They ask, "Why has no ˹other˺ sign been sent down to him from his Lord?" Why no means why not; why has no sign been sent to him from Allah. All of these signs

were sent down from Allah, the revealed Quran and the other signs that the Prophet was sent with, like telling about the unseen from the past, confirming what came before it. Asking for more signs after all those signs, is only out of their arrogance. from what they suggest to be sent down, like saying, ask Allah to you cause a spring to gush forth from the earth for us, as He says, "They challenge ˹the Prophet˺, "We will never believe in you until you cause a spring to gush forth from the earth for us,(90) or until you have a garden of palm trees and vineyards, and cause rivers to flow abundantly in it,(91) or cause the sky to fall upon us in pieces, as you have claimed, or bring Allah and the angels before us, face to face,(92)" (Al-Isra: 90-92). They also asked to see the Lord ﷻ and the angels. All of these were what they suggested to be sent down, and with asking about them they exuded all the limits, as He says, "Those who do not expect to meet Us say, "If only the angels were sent down to us, or we could see our Lord!" They have certainly been carried away by their arrogance and have entirely exceeded all limits." (Al-Furqan: 21)

He then says, "Say, ˹O Prophet,˺ "˹The knowledge of˺ the unseen is with Allah alone. So wait! I too am waiting with you." This is a threat to these disbelievers to wait for their punishment. The unseen is the opposite of the seen. The seen is what a person notices, what occurs within his sight and hearing, and the unseen is what is beyond his sight and hearing. There is nothing unseen to Allah, as He is the All-Knower; the seen and the unseen is for humans. What is within the sight and hearing of a person is the seen, and what is beyond his sight and hearing is the unseen. There is also, the additional unseen which is seen for some but not seen for others, like what is seen for the angels is unseen for us and what is seen for us is unseen to them; the angels do not know all that exists in the universe. This is the additional unseen. There is nothing unseen to Allah, for "He is the Knower of all—seen or unseen. And He is the All-Wise, All-Aware."" nothing, "not ˹even˺ an atom's weight is hidden from Him in the heavens or the earth; nor anything smaller or larger than that, but is ˹written˺ in a perfect Record." All is

known to Him, nothing is unseen to Him; what happened before and what will happen after this moment is all within His knowledge.

يقول الله ﷻ: { وَإِذَا أَذَقْنَا النَّاسَ رَحْمَةً مِنْ بَعْدِ ضَرَّاءَ مَسَّتْهُمْ إِذَا لَهُمْ مَكْرٌ فِي آيَاتِنَا ۚ قُلِ اللَّهُ أَسْرَعُ مَكْرًا ۚ إِنَّ رُسُلَنَا يَكْتُبُونَ مَا تَمْكُرُونَ} [يونس:21]

says, "When We give people a taste of mercy after being afflicted with ﷻ Allah !hardship, they swiftly devise plots against Our revelationsSay, ˹O Prophet,˺ "Allah is swifter in devising ˹punishment˺. Surely Our messenger-angels record whatever you devise."(Younis: 21). Allah tells us that when He makes men feel His mercy after being afflicted with distress, like rain after barrenness, health after illness, safety after fear, etc. Allah ﷻ says, "they swiftly devise plots against Our revelations". As soon as they get out of what they were in of this hardship, they enter into deceit directly. From this deception, they do not ascribe what Allah has bestowed upon them of His mercy to Him, but rather they attribute it to their fortune, cleverness, skills, and knowledge. They claimed that these had brought them out of what they were in. Allah says, "Say, ˹O Prophet,˺ "Allah is swifter in devising ˹punishment˺"". Means that Allah is more capable of gradually seizing them with punishment, while granting them concession of a delay until the criminals think that they would not be punished. But in reality they are in periods of respite, then they will be taken suddenly. "Surely Our messenger-angels record whatever you devise." This means every person will be held accountable for every deed they commit.

Then Allah says, "He is the One Who enables you to travel through land and sea. And it so happens that you are on ships, sailing with a favourable wind, to the passengers' delight. Suddenly, the ships are overcome by a gale wind and those on board are overwhelmed by waves from every side, and they assume they are doomed. They cry out to Allah ˹alone˺ in sincere devotion, "If You save us from this, we will certainly be grateful."(Younis: 22). Allah is the One Who

enables you to travel through land and sea, which means that He preserves you and maintains you with His care and watching. He is the One who guided humans to build ships and boats. Also He is the One who guided them to use animals for travel, then build and create cars and buses, etc. All of this is Allah's blessing upon you. Then He says, "And it so happens that you are on ships," when these people go to the sea, and sail with their mighty ships and arks, "sailing with a favourable wind," they sail while the wind is smooth and calm. "to the passengers' delight." They are in joy and are pleased with how their journey was running smoothly "Suddenly, the ships are overcome by a gale wind" The situation then changes suddenly, and a strong wind blows them. They turn from side to side. Waves come and collide with them from everywhere. "and those on board are overwhelmed by waves from every side," the waves are hitting the ship, until it could no longer hold, that's why, "and they assume they are doomed." These people, who are in this situation, think it's their end, and they will drown. Allah says, "They cry out to Allah ˹alone˺ in sincere devotion," They know their true God, so they turn to Him alone, pray and supplicate to save them from this situation. They will be saying, "If You save us from this," If Allah saved them from this dilemma, "we will certainly be grateful". This means that we will not ascribe others as partners with Allah. We will later worship Allah alone as we are praying to Allah here and now.

Allah says, "But as soon as He rescues them, they transgress in the land unjustly. O humanity! Your transgression is only against your own souls. ˹There is only˺ brief enjoyment in this worldly life, then to Us is your return, and then We will inform you of what you used to do." (Younis: 23). As soon as they were rescued, without waiting for any moment, "But as soon as He rescues them," is an expression of suddenness. So as soon as Allah rescues them from that distress they were in. Allah says, "they transgress in the land unjustly." They went directly to the transgressed in the land without rights, including all kinds of polytheism,

and injustice that they were in. Thus, they returned to their corruption, oppression, and violation of the Lord's command and thanked their false gods who did not hear their call. Allah says, "O humanity! Your transgression is only against your own souls." a message from Allah to all people, you ungrateful people. You have no power to harm Allah because He is above you. You are the ones who will fall under the burden of this sin, "[There is only] brief enjoyment in this worldly life," means that you only have a short enjoyment in this low and abased worldly life. "then to Us is your return," meaning your goal and final destination. "and then We will inform you of what you used to do" As a result of his deed, as Allah says, "Every soul will be detained for what it has done". He will tell you the consequences, and the unbeliever will be immortalized in the Hellfire.

Then Allah proceeds to show them that this enjoyment which is in front of them is nothing. He gives an example, saying, "The life of this world is just like rain We send down from the sky, producing a mixture of plants which humans and animals consume. Then just as the earth looks its best, perfectly beautified, and its people think they have full control over it, there comes to it Our command by night or by day, so We mow it down as if it never flourished yesterday! This is how We make the signs clear for people who reflect." (Younis: 24). Allah ﷻ has set an example of the similitude of the life of this world, its glitter and the swiftness of its passage, likening it to the plant and vegetation that Allah brings out from the earth. This plant grows from the water that comes down from the sky. These plants are food for people, such as fruits and other different types and kinds of foods. Some other kinds are food for cattle such as clover plants, i.e. green fodder for the cattle and herbage, etc. Allah says, "Then just as the earth looks its best, perfectly beautified," meaning, it becomes good by what grows on its hills such as blooming flowers of different shapes and colors. Then after that, its people, those who planted it and put it in the ground thought, "and its people think they have full control over it," They had defeated it, as the disbelievers say,

we conquered nature, rode in the air, dived into the water, and penetrated the mountains. So they thought that they had all the powers of disposal over it, to cultivate it and harvest it. But while they were in that frame of mind, a thunderbolt or a severe, cold storm came to it. It dried its leaves and spoiled its fruits. Allah says, "there comes to it Our command by night or by day," to doom. Allah commanded it to come to the end. Allah says, Our command reaches it by night or by day. "so We mow it down as if it never flourished yesterday!" Allah makes it like a clean-mown harvest, it becomes dry after it is green and flourishing, as if it had not flourished yesterday, as if nothing existed there before. Meaning as if it did not have a building, architecture, or the fullness of what it was filled with of the colors of life. Then it is damaged by Allah's command, day or night, as if no inhabitant lived in it, nor built a building or planted trees. "This is how We make the signs clear for people who reflect." Such detail and clear statement of the matter that they are in. Allah's Calling to these polytheists, detailing their polytheism, their delusion and disbelief in this way, and stating the matter's imperative. This world's matter is established as this detail and this statement "This is how We make Our revelations clear" We do explain the proofs, and evidences, in detail, "for people of knowledge" for people who have understanding, so they may take a lesson from this example in the swift vanishing of this world from its people while they are deceived by it. They would trust this world and its promises, and then it unexpectedly turns away from them. This world, in its nature, runs away from those who seek it but seeks those who run away from it.

Then Allah says, "And Allah invites ˹all˺ to the Home of Peace and guides whoever He wills to the Straight Path." (Younis: 25) This world in which the infidels set all their hopes, Allah tells us that it will fade away. In contrast to Allah's paradise. So when Allah mentions the swiftness of this world and its termination, He invites people to Paradise and encourages them to seek it. He

called it the Abode of Peace. It is the Abode of Peace because it is free from defects and miseries. He says, “And Allah invites ˹all˺” All His servants, and of course, the condition to enter Allah’s heaven is faith and being righteous. Allah says, “to the Home of Peace” It means a Home where absolute and eternal peace reigns, a Home that has neither pain and sorrow, nor the danger of disease, nor the concern of adverse change or sudden extinction. He also called it the abode of peace, for it is safe from every deficiency, evil, or even a null voice. As ﷻ says, “Where no idle talk will be heard.” (Al-Ghashiyah: 11), and “There they will never hear any idle or sinful talk”. (Al-Waqi'ah:25) Heaven’s people do not hear idle talk or insults. "Only good and virtuous speech.” (Al-Waqi'ah:25) Allah says, “And Allah invites ˹all˺ to the Home of Peace and guides whomever He wills to the Straight Path”. It is a general invitation, but so many people have deafened their ears against the call of the Lord and denied the messengers and their calls. Thus, they could not benefit from this call, as the Prophet ﷺ said, “All my people will enter paradise except those who refuse.” On being asked who refused, he replied, “He who obeys me will enter paradise, and he who disobeys me has refused.), he also said, “My similitude in comparison with the other Prophets before me, is that of a man who has built a house and then offered therein a banquet), a banquet means a great feast, “and sent an inviter (messenger) to invite the people. So whoever accepted the invitation of the inviter, entered the house and ate of the banquet, and whoever did not accept the invitation of the inviter, did not enter the house, nor did he eat of the banquet. He then said, the call maker is me, and whoever obeys me will enter paradise and whoever disobeys me will enter Hell) Thus, Allah made His call public by calling out to all His worshipers, “O humanity! Worship your Lord”. (Al-Baqarah:21) It is a general call, but not everyone responds to it. There are the arrogant people who do not accept it, as Allah says, “Say, ˹O Prophet,˺ “You ˹all˺ would not ˹even˺ matter to my Lord were it not for your faith ˹in Him˺”. (Al-Furqan: 77) Allah does not care about you. “When it is said to them, “Prostrate to the Most Compassionate,” they ask

˹in disgust˺, “What is ‘the Most Compassionate’? Will we prostrate to whatever you order us to?” And it only drives them farther away.” (Al-Furqan: 60) When Allah called you to prostrate, you refused. He says, “”Say, ˹O Prophet,˺ “You ˹all˺ would not ˹even˺ matter to my Lord were it not for your faith ˹in Him˺”. (Al-Furqan: 77) The punishment must be necessary for them. Allah tells that He calls to His heaven, but not everyone responds. Some have closed their ears and hearts. They say, “Our hearts are veiled against what you are calling us to, there is deafness in our ears, and there is a barrier between us and you. So do ˹whatever you want˺ and so shall we!” (Fussilat:5)They locked all the paths of knowledge and said that we would walk in this way, and never follow Allah. Hence, Allah tells that He guides whomever He wills to a straight path. Allah calls to the abode of peace,” but Allah guides whomever He wills”. To the straight path that does not have any curvature, and it leads to Allah.

يقول الله ﷻ:{ لِلَّذِينَ أَحْسَنُوا الْحُسْنَى وَزِيَادَةٌ وَلَا يَرْهَقُ وُجُوهَهُمْ قَتَرٌ وَلَا ذِلَّةٌ أُولَئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ}[يونس:26]

˺says, “And Those who do good will have the finest reward and ˹even ﷻ Allah .more. Neither gloom nor disgrace will cover their facesIt is they who will be the residents of Paradise. They will be there forever.” (Yunus: 26) Allah explains the reward that the people of paradise will attain saying, “Those who do good will have the finest reward and ˹even˺ more.” They will be the ones that have done good, feared Allah, believed in Allah and done what He commanded; this is what good deeds means, as ﷻ says, “He is the One Who created the heavens and the earth in six Days and His Throne was upon the waters in order to test which of you is best in deeds….” (Hud: 7) embracing Islam is the best of deeds. “Blessed is the One in Whose Hands rests all authority. And He is Most Capable of everything. He is the One˺ Who created death and life in order to test which of you is best in deeds” (Al-Mulk: 1-2) No deed is considered to be good unless the person believes in Allah and does what He commands; indeed, all that Allah commands is good. “Indeed,

Allah commands justice, grace, as well as courtesy to close relatives. He forbids indecency, wickedness, and aggression. He instructs you so perhaps you will be mindful." (An-Nahl: 90)

So Paradise will be the reward for their good deeds, as well as the good that they will receive from Allah by rewarding their single good deed ten to seven hundred times as much and many times more. Allah says, "and ˹even˺ more." The more is greater than Paradise is seeing their Lord. Allah has prepared for them (for His pious servants) of bounties what no eye has ever seen, no ear has ever heard and no human heart has ever perceived. What no human heart has ever perceived means of pleasures, other than what Allah tells them about of Gardens, maidens with gorgeous eyes, palaces, homes, happiness, different kinds of pure wine, as well as their (elegant) furnishings and tools, as the Prophet ﷺ said, "(There will be) two Paradises of silver and all the utensils and whatever is therein (will be of silver); and two Paradises of gold, and its utensils and whatever therein (will be of gold), and there will be nothing to prevent the people from seeing their Lord except the Cover of Majesty over His Face in the Paradise of Eden) So the hadith also indicates that when Allah removes that Cover, and the believers see their Lord, they would know that they have not been given of rewards better than seeing the Face of Allah; this is the ultimate pleasure. In another hadith, the Prophet commanded his nation to consistently observe their prayers, especially Fajr and Asr prayer, as he said, "You will definitely see your Lord with your own eyes" then he said, "so if you can avoid missing a prayer before sunrise (Fajr) and a prayer before sunset (Asr) you must do so" This means that, whoever can avoid missing Asr prayer, and Fajr prayer, must do so, for this is the means for attaining this honorable high level in Paradise. Then Allah says, "Neither gloom nor disgrace will cover their faces" The Day of Judgment will be a tough day; it will be as long as a thousand years, the sun will be close to the heads during this tough day, and the hearts and eyes will tremble, and still worse than that will be awaiting the disbelievers, which is going to Hellfire. So, during this tough day, "neither gloom nor disgrace will cover

their faces" The origin of [Al-qatar] i.e gloom, is [Al-Qatar] and it is the soot that sticks to the pot from the fire underneath it. When the pot is placed on fire, black flames come out forming soot on the pot; this black soot is [Al-qatar]. This blackness also is shown on one's face when he is sad, worried or distressed; every person in distress, calamity, or great hardship, even if he has a white face, his face would turn black (gloomy) as a result of that grief and distress. Yet, Allah says that the people of Paradise will not be sad, they will not suffer from neither "gloom nor disgrace. Disgrace means humiliation and submission and the feeling of inability. However, a believer will not have such feelings, rather, the disbelievers and the hypocrites will be like that. "It is they who will be the residents of Paradise. They will be there forever." They refers to the residents of Paradise, and they are called [Asˁhab], it entails the meaning of ownership, which means here the Paradise residents and owners.

Then Allah says about the opposite group, "But those who have earned evil deeds— the repayment of an evil deed shall be the like of it, and humiliation overwhelms them; they will have no safeguard from Allah, as if their faces have been covered withdark patches of night. Those are the fellows of the Fire; therein they abide." (Yunus: 27) Earning could be both of what is evil as well as of what is good. So these people have earned evil deeds, committed them and earned its repayment, which is against them. Then He ﷻ says, "The repayment of an evil deed shall be the like of it". The like means that Allah gives punishment that is the like of the evil deed in its evilness, i.e. this punishment, then He says, "Overwhelms them" they will be under humiliation and suffer from exhaustion, making them extremely humiliated and submissive out of despair. He says, "they will have no safeguard from Allah", safeguard means a protector; they will have no one to protect them from the Punishment of Allah. There will be no death and no change; they will wish they were only dust but they cannot change into that. They will have no escape to seek, no god, for their gods will disown them and no angel can

intercede for them. He ﷻ says, "as if their faces were covered with patches of the night's deep darkness" it's as if Allah depicts how their faces will be out of anguish, humiliation and distress which will be overwhelming them while they are waiting to be dragged to the Fire. "It is they who will be the residents of the Fire. They will be there forever"; "it is they " referring to, as well as distancing away. Here it's as if Allah has given them Fire as a property for them, each in his place and property. They are the companions of Fire, a never ending companionship, considering that this is Hellfire, which Allah says about, "it is⌉ Allah's kindled Fire", which is blazing forever, and "which rages over the hearts." This means that the flames of fire will penetrate through the disbeliever's body until it reaches his heart.

Then, Allah depicts the situation of those disbelieving liars, He says, "⌈Consider⌉ the Day We will gather them all together then say to those who associated others ⌈with Allah in worship⌉, "Stay in your places—you and your associate-gods." We will separate them from each other, and their associate-gods will say, "It was not us that you worshipped!" (Yunus: 28) This shows another image of their humiliation, the turn of events against them, and the change of situations from humiliation, which they would have been experiencing, to another. "⌈Consider⌉ the Day We will gather them all together" Allah will gather together all the creatures of earth, human and Jinn, righteous and rebellious. "then say to those who associated others ⌈with Allah in worship⌉," Allah will say to those disbelievers who worshiped other creature besides Him, He will say to them, "Stay in your places—you and your associate-gods." He then will command the idolaters to stay where they are and not to move from their destined places so they would be separated from the place of the believers. This order in order to humiliate and rebuke them. Then He says, "We will separate them from each other," We will separate the worshippers from their associate gods, "and their associate-gods will say," Then We shall separate them,) and that they would deny their worship and claim their innocence from them. "It was not us that you worshipped!" They were so deluded

with these false gods but they disowned; They will say, we could not hear you; it was not us that you worshipped. Those associate-gods are either heedless, inanimate figures, like those who worship a tree, a rock or an idol, for those are inanimate things. Or like those who worship a dead person, and that dead would not know who came to his grave, circumambulate around his grave, prayed to him, and sought him besides Allah; he, the dead, could never be aware of him. Or, they are people who consciously called others to obey and follow them, like Pharaoh who said to people, "I am your lord, the most high!", as well as any other tyrant who called people to worship him, as Allah says, "Still there are some who take others as Allah's equal—they love them as they should love Allah—but the ˹true˺ believers love Allah even more. If only the wrongdoers could see the ˹horrible˺ punishment ˹awaiting them, they would certainly realize that all power belongs to Allah and that Allah is indeed severe in punishment." (Al-Baqarah: 165) then He says in the next verse, "˹Consider the Day˺ when those who misled others will disown their followers—when they face the torment—and the bonds that united them will be cut off." (Al-Baqarah: 166) Those followed will disown their followers and servants who followed and worshipped them. Allah also says, "And when the polytheists see their associate-gods, they will say, "Our Lord! These are our associate-gods that we used to invoke besides You." Their gods will throw a rebuttal at them, ˹saying,˺ "You are definitely liars." (An-Nahl: 86) Allah ﷻ says, "They will offer ˹full˺ submission to Allah on that Day, and whatever ˹gods˺ they fabricated will fail them." (An-Nahl: 86)

Then Allah says, "Allah is sufficient as a Witness between each of us that we were totally unaware of your worship." (Yunus: 29) it is sufficient for us that Allah has witnessed that those were worshipped without their approval, "Allah is sufficient as a Witness between each of us", He is a Witness between us and you, "that we were totally unaware of your worship" Meaning that we never received, felt or recognized your worships; their acts of worship (to them) is vainly gone.

This will be the answer of everyone that was worshipped without him being aware of. Indeed, among those who were worshipped without him agreeing to that is Isa, peace be upon him, for so many of those idiot disbelievers worship him and his mother besides Allah. Allah will say to them on the Day of Judgment, "….O Jesus, son of Mary! Did you ever ask the people to worship you and your mother as gods besides Allah?" He will answer, "Glory be to You! How could I ever say what I had no right to say? If I had said such a thing, you would have certainly known it. You know what ˹hidden˺ within me is, but I do not know what is within You. Indeed, You ˹alone˺ are the Knower of all unseen.(116) I never told them anything except what You ordered me to say: "Worship Allah—my Lord and your Lord!" And I was witness over them as long as I remained among them. But when You took me, You were the Witness over them—and You are a Witness over all things.(117) If You punish them, they belong to You after all. But if You forgive them, You are surely ﷻ, All-Wise."(118) (Al-Ma'idah: 116-118) Those who are worshipped without their acceptance will also disown those (worshippers) and will say "we were totally unaware of your worship"; we have never asked you to do so.

Allah then says, "Then and there every soul will face ˹the consequences of˺ what it had done. They all will be returned to Allah—their True Master. And whatever ˹gods˺ they fabricated will fail them.")Yunus: 30(There, in that time and that place, this will be the state of accounting on the Day of Resurrection. Every soul shall know all that it has sent forth, both good and evil. "will face ˹the consequences of˺ what it had done" face the consequences means that it will know the truth; they disbelievers associated others with Allah, and they were convinced with their association, sure about it, fighting for it, and spending everything for it, thinking that this is the absolute truth. Yet, this is not but false and delusion, there are even people from among them that know that what they say and what they believe is nothing but false and delusion. Allah then says, "They all will be returned to Allah—their True Master." everyone will be returned to Allah. All affairs and

matters will be brought back to Allah, the Judge, the All-Just. He will judge everyone, and then admit the people of Paradise in Paradise and the people of Hell to Hell. Allah ﷻ says, “And whatever ˹gods˺ they fabricated will fail them” meaning what the idolaters worshipped will leave them, for failing means neglecting. “Whatever ˹gods˺ they fabricated”; what they worshipped besides Allah that they invented. .What they used to fabricate will leave them

يقول الله ﷻ: {قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَالأَبْصَارَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الأَمْرَ فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلا تَتَّقُونَ}[يونس:31], {فَذَلِكُمُ اللَّهُ رَبُّكُمُ الْحَقُّ فَمَاذَا بَعْدَ الْحَقِّ إِلَّا الضَّلالُ فَأَنَّى تُصْرَفُونَ}[يونس:32], {كَذَلِكَ حَقَّتْ كَلِمَةُ رَبِّكَ عَلَى الَّذِينَ فَسَقُوا أَنَّهُمْ لا يُؤْمِنُونَ}[يونس:33], {قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ قُلِ اللَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ فَأَنَّى تُؤْفَكُونَ}[يونس:34], {قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَهْدِي إِلَى الْحَقِّ قُلِ اللَّهُ يَهْدِي لِلْحَقِّ أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمَّنْ لا يَهِدِّي إِلَّا أَنْ يُهْدَى فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ}[يونس:35].

says, “Say, "Who provides for you from the heaven and the earth? Or ﷻ Allah who controls hearing and sight and who brings the living out of the dead and "?brings the dead out of the living and who arranges [every] matterThey will say, "Allah," so say, "Then will you not fear Him?"” (Yūnus: 31), “For that is Allah, your Lord, the Truth. And what can be beyond truth except error? So how are you averted?” (Yūnus: 32), “Thus the word [i.e., decree] of your Lord has come into effect upon those who defiantly disobeyed - that they will not believe” (Yūnus: 33), “Say, "Are there of your 'partners' any who begins creation and then repeats it?" Say, "Allah begins creation and then repeats it, so how are you deluded?"” (Yūnus: 34), “Say, "Are there of your 'partners' any who guides to the truth?" Say, "Allah guides to the truth. So, is He who guides to the truth more worthy to be followed or he who guides not unless he is guided? Then what is [wrong] with you - how do you judge?"” (Yūnus: 35).

Allah explained the fate of disbelievers, their partners, and those whom they worshiped at the Day of Resurrection. After that, He also explained how He will

separate them, how each party will reject the other, and how the servants' hopes regarding these false gods will shatter at their time of need for support, protection, intercession, and help. “And [mention, O Mohammad], the Day We will gather them all together”, the servants and their companions. Then, He will say to polytheists remain in your place, you and your partners. “Then We will separate them”, Allah will separate the servants and the partners that they worshiped. “And their "partners" will say, "You did not use to worship us" (Yūnus: 28), these partners rejected them and claimed that they were never worshiped. “And sufficient is Allah as a witness between us and you that we were of your worship unaware” (Yūnus: 29). Their partners were either dead and did not know that they were worshiped, or they were idols that did not feel, see, or order people to worship them. Polytheists took these partners as deities at their behest.

Allah ﷻ says7, “There, [on that Day], every soul will be put to trial for what it did previously, and they will be returned to Allah, their master, the Truth, and lost from them is whatever they used to invent” (Yūnus: 30). Allah started addressing disbelievers with a clear discourse to introduce them to the truth using these eloquent words. These are the words of Allah which rebuke everything they falsely believed in, like believing that there is another god with Allah. He says to them, “Say, "Who provides for you from the heaven and the earth?” The provision means everything that humans benefit from, like food, drinks, clothes, and transportation. Who gives you all these provisions that you benefit from in this life? Who provides for you by sending you rain? By making plants grow from earth? And by making these provisions accessible to you? “Say, Who provides for you from the heaven and the earth? Or who controls hearing and sight?” (Yūnus: 31). Who controls hearing and sight? The most important things a human has is their hearing and sight. Who owns these senses and gave them to you? Who brings the living out of the dead? Creatures were nothing before Allah brought them to life and then brought them back to it, whether these creatures were

humans, plants, or animals. Allah ends the lives of these creatures after they were alive, whether they were humans, animals, or plants.

Moreover, “And who arranges [every] matter?” Who arranges the matter of Heavens and earth? Who manages them, organizes them, and brings them to life? Allah arranges everything in His universe by a scale. Who brings these creatures to life and arranges their affairs? They will say, Allah, that was the Arabs' creed. Polytheistic Arabs used to believe that Allah is the Creator of Heavens and earth and the God of the Great Throne. They believed in Him and believed that all of this belonged to Him and that He disposed of everything. They incriminated themselves. Say to them, then will you not fear Him? So, say, “Then will you not fear Him? Did you fear and revere God?” He warns you, invites you to worship Him, warns you with Hell, and He tells you that there is a punishment. Do you not fear Allah Whom you believe that all of this is His doing? The One Who brings the living out of the dead and brings the dead out of the living and who controls hearing and sight. The One Who arranges all matters and owns everything. You believe in all of this. Why do you not fear God? Will you not fear this God that you believe in and acknowledge that this universe is His dominion, Creation, and His Design?

“For that is Allah, your Lord, the Truth”, that refers to God, “For that is Allah, your Lord”. 'Allah' is the name God is known by. Your Lord, the Truth. Your God, your Lord, your Creator, your Provider, and your Master and the One you must worship alone with no other partners. “For that is Allah, your Lord, the Truth”, the Truth and the exact opposite of false. Truth means a fixed fact; this is what 'truth' means in Arabic. “For that is Allah, your Lord, the Truth”, these are His attributes, the evidence of His existence, and His disposition. “And what can be beyond truth except error?” Every person who knew the Truth and abandoned it for something must be going towards error. You knew that Allah is your God, the King of Heavens and earth, the One Who owns hearing and sight, the One

Who arranges things, the One Who brings the living out of the dead and brings the dead out of the living, and He is the One Who deserves to be worshiped alone. However, if you abandon Him to worship someone else, then you have headed towards error and polytheism. “And what can be beyond truth except error? So how are you averted?” (Yūnus: 32). How could you avert it? Aversion means leaving the truth and heading towards error. Why? How could this happen? Who holds this absolute truth and abandons it to head towards error. Why? “So how are you averted?” This is a rhetorical question to reprimand them. How do you avert from the God that you acknowledge is the only God?

Moreover, Allah ﷻ says, “Thus the word [i.e., decree] of your Lord has come into effect upon those who defiantly disobeyed - that they will not believe” (Yūnus: 33). ‘Thus’ is the case of these people, they acknowledge that Allah is the God of Heavens and earth, however, they abandon Him and worship an idol, or an angel that they think will bring them closer to Allah. They worship trees, stones, and believe in other deities besides Allah. How could that be? Allah tells us that this is a punishment from Him, “The word [i.e., decree] of your Lord has come into effect”. The word of your Lord has come into effect upon those who have gone astray. Going astray means leaving something. Those who have disobeyed Allah and those who do not believe in Him, those who will not believe, Allah, blinds their insights and hearts so that they might not know the truth, accept it or follow it. “Thus, the word [i.e., decree] of your Lord has come into effect upon those who defiantly disobeyed - that they will not believe” (Yūnus: 33). Because of their disobedience and acknowledgment of the truth yet abandoning it to something else, Allah makes them go astray, and makes the truth clear to them but they will be unable to follow it.

The surah continues to explain the truth about polytheism to these polytheists. Allah says to them, “Say, "Are there of your 'partners' any who begins creation and then repeats it?"” (Yūnus: 34). Can your partners whom you associate and

worship besides Allah begin creation and then repeat it? This is an act of Allah; He brings creations from nothingness to existence. Then, He brings it back into nothingness by His will to cause the deaths of these bodies, then, resurrecting them again. Allah also replaces Heavens and earth; He created them, then He destroys them whenever He wills and brings them back. He says, “[It will be] on the Day the earth will be replaced by another earth, and the heavens [as well], and they [i.e., all creatures] will come out before Allah, the One, the Prevailing” (Ibrāhīm: 48). Can any of your partners do this? Can any of them begin the creation then repeat it? Say that Allah begins the creation then repeats it. Here, Allah answered the question that He posed for them because they do not believe in the resurrection. They believe that Allah will not create heaven anew, that He will not resurrect these dead bodies, and that this is impossible for Him to do. However, the question that Allah posed for them is enough evidence that He can do this. If He starts this creation then resurrecting it cannot be hard for Him. The One Who started this creation and destroyed it can rebuild it once again.

“Say, "Allah begins creation and then repeats it, so how are you deluded?"” (Yūnus: 34). “So how are you deluded?” Twisting things means lying and lying is described as a delusion because it is twisted words. How do you twist things upside down to the point of not understanding? “So how are you deluded?” You twist them to the point of not being able to hear, think, or understand. This is another rhetorical question, “Say, "Are there of your 'partners' any who guides to the truth?"” Are there any of the deities that you worship besides Allah who guides to the truth? Any deities who guide you to the path, who tell you that this is lawful, this is prohibited, do this, do not do this? Are there any deities who lay down laws for you or give you anything? “Say, "Are there of your 'partners' any who guides to the truth?", “Say, "Allah guides to the truth". Allah guides to the truth, and His guidance is the guidance of human nature, revealed Scriptures, and

the guidance of Messengers who He sent to preach the truth. “Say, "Allah guides to the truth"”.

Then, they are asked this question, Allah says, “So is He who guides to the truth more worthy to be followed or he who guides not unless he is guided? Then what is [wrong] with you - how do you judge?” (Yūnus: 35). This is a rhetorical question to make things clear to them and reproach them for the path that they are following. This is a distinction between Allah who guides to the truth, the One Whose religion and path deserve to be followed and the ones who are guided. “He who guides not”, they do not know. Guidance here includes any path of guidance. He is the One Who guides and directs people. “Then what is [wrong] with you”, what is wrong with you? “How do you judge?” How do you make this judgment of following these false gods besides Allah? How do you worship them, and give them the rights that are only owed to God?

Then, Allah ﷻ says, “And most of them follow not except assumption. Indeed, assumption avails not against the truth at all. Indeed, Allah is Knowing of what they do” (Yūnus: 36).

“And most of them follow not except assumption”, most of them follow what they believe in by assumption. Assumptions are a probability and they are not fixed knowledge that truth can be built on. They assume something and build their creed and belief on it then they follow it. This includes all disbelievers' creeds. All these deities that were worshiped besides Allah, like the sun, the moon, stars, trees, kings, pharaohs, angels, and everything humans worshiped besides Allah, they followed by assumptions. They are not certain that what they are worshiping deserves divinity. No deity deserves divinity except for Allah, the Creator of Heavens and earth, the Creator of humans, the One Who provides for them and disposes of their affairs, and the King of Heavens and earth. He is the One Who deserves Divinity. As for everything worshiped besides Him, they are

assumptions. People worshiped planets. Why? Why did they worship the sun? All of these are assumptions that they arranged and made into creeds then they followed, "And most of them follow not except assumption".

Moreover, Allah ﷻ says, "Indeed, assumption avails not against the truth at all" (Yūnus: 36). The one making assumptions is not even sure of what they claim; they built their claims on uncertainties. "Indeed, assumption avails not against the truth at all. Indeed, Allah is Knowing of what they do" (Yūnus: 36). This is a warning, "Allah is Knowing of what they do". This is a warning and a threat to them that what they have done is polytheism and that it is the greatest of sins. Abdullah ibn Masud said, "I said: 'O Messenger of Allah! What is the worst sin?' He said: 'That you make and equal to Allah, while it is He who created you'". These people make others equal to the one who created you, and you give them the rights that you should be giving to your creator. This is the greatest sin; to worship those who did not create nor provide, "Allah is Knowing of what they do".

Then, Allah ﷻ says, "And it was not [possible] for this Qur'ān to be produced by other than Allah, but [it is] a confirmation of what was before it and a detailed explanation of the [former] Scripture, about which there is no doubt, from the Lord of the worlds" (Yūnus: 37)

"And it was not [possible] for this Quran to be produced by other than Allah", this verse came as a follow up to the Divine explanation were Allah rebuked polytheism. He made that explanation to anyone with a mind and an insight; whoever has a mind and insight and reads the words of Allah will be able to distinguish Him, His actions, and His attributes, and between those who were worshiped besides Him falsely. This eloquent style uses minimum words to draw the argument is a style that humans cannot use this way or present in this way. They cannot rebuke false claims like this and present the truth like this. Only

Allah can do this. That is why Allah says, "And it was not [possible] for this Quran to be produced by other than Allah". This Quran that was revealed to you, O Mohammad, "And it was not [possible] for this Quran to be produced", to be written. They accused the Prophet ﷺ of producing this Quran, even though he could not produce something this eloquent, fluent, and gets to the point of eliminating other discourses and explaining the right and rebuking the wrongdoing like the Quran does. The Prophet cannot write something that has all these attributes of God and explains the state of disbelievers. Who among humans can write something like this? No one, be it a prophet or anyone else. Look at the words of philosophers and others, look at the words of the heirs of the Prophets from Christians and Jews changed the words of God to other things and describe Him with attributes that do not suit Him. These Christians' claims about Isa are an act of polytheism that is devoid of reason or sanity. The same goes for what Jews said about God and describing Him with inappropriate attributes, like miserliness, injustice, ignorance, incompetence, and tiredness. They also gave Him the attributes of His creatures. Look at the attributes God gave to Himself in the Quran. How can a human produce words like these? "And it was not [possible] for this Quran to be produced by other than Allah", this is impossible.

This is not possible and will not be possible for someone to produce something like the Quran. "And it was not [possible] for this Quran to be produced by other than Allah", the Quran was sent by Allah, in truth. "But [it is] a confirmation of what was before it", this Quran came as a confirmation of what was before it and it is piece of evidence that the Quran was sent by Allah and was not produced by the Prophet ﷺ. Its news confirms what Jews have in the Torah and the Gospel.

"But [it is] a confirmation of what was before it and a detailed explanation of the [former] Scripture, about which there is no doubt, from the Lord of the worlds" (Yūnus: 37). This is the detailing of the truth about the monotheism of God and the truth about His attributes. Also, the truth of the polytheism that

polytheists follow. “A detailed explanation of the [former] Scripture”, a detailed and explained Scripture. Look at how Allah addresses polytheists. “About which there is no doubt”, doubt means suspicion. “About which there is no doubt, from the Lord of the worlds”, there is no doubt that this Scripture was sent by Allah, the Lord of the worlds. 'The worlds' means all worlds of creatures; humans, angels, animals, seas. All these worlds. The worlds of Heavens and earth have one God and it is Allah. He is the Lord of the worlds; He is their Master, their God, their Creator, and the Disposer of their affairs.

Then another argument is introduced. Allah ﷻ says, “Or do they say [about the Prophet (ﷺ)], "He invented it?" Say, "Then bring forth a surah like it and call upon [for assistance] whomever you can besides Allah, if you should be truthful"” (Yūnus: 38).

“Or do they say [about the Prophet], He invented it?” Disbelievers claim that the Prophet invented this Quran. Their words are the epitome of sin, ugliness, and devoidness of reason. “Say, "Then bring forth a surah like it", they accused the Prophet ﷺ of inventing it, while all evidence points that the Prophet could not invent something like this Quran because he was truthful and trustworthy, and he did not say anything like this for forty years before he became a Prophet. Besides, he knew nothing of this news in the Quran. Allah says, “... You did not know what is the Book or [what is] faith, but We have made it a light by which We guide whom We will of Our servants…” (Ash-Shūra: 52), “Or do they say [about the Prophet], "He invented it?"” This is what they say about the Quran. Even the Quran that was sent to rebuke their false claims and invite them to worship Allah alone, they say that the Prophet invented it. Allah is saying to the Prophet Mohammad ﷺ, “Say, "Then bring forth a surah". One surah. It was called a surah in Arabic because it is like a fence that holds several verses. “Say, "Then bring forth a surah like it", like this Quran. The challenge does not mean bringing something like it in meaning but composition. Bring a surah like this in Arabic.

Allah ﷻ says, “Then bring ten surahs like it that have been invented”, invent what you like, the meaning is not what matters is the composition, invent words as eloquent and wise as this.

“Say, "Then bring forth a surah like it and call upon [for assistance] whomever you can besides Allah" (Yūnus: 38). Call upon all of those who can help you invent a surah like this. Call upon poets, rhetoricians, jinn, the devils of poetry, and all of those who can help you with this. Those who can help you invent a surah like this and prove your claim that the Prophet Mohammad ﷺ invented this Quran. Of course, they will not be able to. This is the greatest evidence that the Quran is sent by Allah; their inability to prove their claim even though they wanted to oppose the Prophet and this Quran to refute its claim. They are doing this because they think the Prophet ﷺ closed all doors in their faces; he insulted their deities, said their ancestors were disbelievers and promised them to kill them. He said to Quraysh, 'I came to you with slaughter, I am the one who laughs while slaughtering'. He also said to them, 'I will remove you and my nation's dominion will be far and wide as day and night'. This made them angry and made them strive to eliminate the Prophet's message and preaching in every way possible. They aim to eliminate the message in every way possible. Allah leads them to this way, if you want to refute the Prophet's message then invent a surah like these surahs and the matter will be settled. You can come and say we invented something like this Quran. However, they were not able to, and their inability is evidence that this Book was sent by God.

“Say, "Then bring forth a surah like it", Allah gave them a chance with this verse. He started this challenge by asking them to invent a whole book like the Quran if they were truthful. Then, He challenged them to invent ten surahs, “Then bring ten surahs like it that have been invented…” (Hūd: 13). Then, He challenged them to invent one surah. He said, “Say, "Then bring forth a surah like it and call upon [for assistance] whomever you can". Then, He challenged them

to invent something that resembles it, “And if you are in doubt about what We have sent down [i.e., the Quran] upon Our Servant [i.e., Prophet Mohammad], then produce a surah the like thereof and call upon your witnesses [i.e., supporters] other than Allah, if you should be truthful” (Al-Baqarah: 23). Their inability to do so is a piece of evidence that the Quran is unparalleled. Then, we can deduce that it was not invented by a human, rather, it was sent by God the Almighty. “And call upon [for assistance] whomever you can besides Allah, if you should be truthful” (Yūnus: 38).

Furthermore, Allah ﷻ says, “Rather, they have denied that which they encompass not in knowledge and whose interpretation has not yet come to them. Thus, did those before them deny. Then observe how was the end of the wrongdoers” (Yūnus: 39).

Rather, “They have denied that which they encompass not in knowledge”. They hastened to disbelieve in this Quran even though they did not encompass its knowledge. The moment they heard it and saw this Messenger who claims to be sent by Allah, they thought that he was going to have a higher status than them. This man says to them, you are disbelievers, and insults their deities. Thus, without thinking about the Prophet's message, they were driven by anger, personal matters, the love of their ancestors, and other motives of fearing for their mundane affairs drove them away from the truth and made them deny the Quran without really thinking about it. Allah ﷻ says, “Rather, they have denied that which they encompass not in knowledge”, the Quran. “And whose interpretation has not yet come to them”, and whose interpretation has not yet come to them. “Interpretation” means the outcome of the news it reveals. The Quran warned them by saying this and this will happen. Of course, if the interpretation of the Quran came then they will believe, and if they were punished in this life, then they will come back to Allah and believe. When will they believe in this Quran? They will believe in the Quran in the Hereafter when they see the news that the

Quran delivered to them. Allah ﷻ says, “And whose interpretation has not yet come to them. Thus”. Thus was the disbelief of disbelievers in Mecca. “Did those before them deny”, “Those before them”. The previous nations did the same thing. “Then observe how was the end of the wrongdoers”, observe the end of the wrongdoers. Observe what Allah did to the people of Nuh, to Ad, to Thamud, to the people of Saleh, to the people of the Pharaoh, and the end of the previous nations. Allah warns them that if they deny belief like these wrongdoers, then await a fate like theirs. Look and learn a lesson from the end of wrongdoers. Their .end was destruction

يقول الله ﷻ: {وَمِنْهُمْ مَنْ يُؤْمِنُ بِهِ وَمِنْهُمْ مَنْ لا يُؤْمِنُ بِهِ وَرَبُّكَ أَعْلَمُ بِالْمُفْسِدِينَ}[يونس:40] {وَإِنْ كَذَّبُوكَ فَقُلْ لِي عَمَلِي وَلَكُمْ عَمَلُكُمْ أَنْتُمْ بَرِيئُونَ مِمَّا أَعْمَلُ وَأَنَا بَرِيءٌ مِمَّا تَعْمَلُونَ}[يونس:41], {وَمِنْهُمْ مَنْ يَسْتَمِعُونَ إِلَيْكَ أَفَأَنْتَ تُسْمِعُ الصُّمَّ وَلَوْ كَانُوا لا يَعْقِلُونَ}[يونس:42], {وَمِنْهُمْ مَنْ يَنْظُرُ إِلَيْكَ أَفَأَنْتَ تَهْدِي الْعُمْيَ وَلَوْ كَانُوا لا يُبْصِرُونَ}[يونس:43], {إِنَّ اللَّهَ لا يَظْلِمُ النَّاسَ شَيْئًا وَلَكِنَّ النَّاسَ أَنْفُسَهُمْ يَظْلِمُونَ}[يونس:44].

says, “And of them are those who believe in it, and of them are those ﷻ Allah .who do not believe in itAnd your Lord is most knowing of the corrupters” (Yūnus: 40), “And if they deny you, [O Mohammad], then say, "For me are my deeds, and for you are your deeds. You are disassociated from what I do, and I am disassociated from what you do” (Yūnus: 41), “And among them are those who listen to you. But can you cause the deaf to hear [i.e., benefit from this hearing], although they will not use reason?” (Yūnus: 42), “And among them are those who look at you. But can you guide the blind although they will not [attempt to] see?” (Yūnus: 43), “Indeed, Allah does not wrong the people at all, but it is the people who are wronging themselves” (Yūnus: 44).

Allah explained the reaction of Arabs when they were sent the Quran. He says, “And of them are those who believe in it, and of them are those who do not believe in it. And your Lord is most knowing of the corrupters” (Yūnus: 40). “And of them”, some of the people who the Prophet ﷺ preached to, believed in this Quran

and believed that it is the words of Allah in truth. “And of them are those who do not believe in it. And your Lord is most knowing of the corrupters”, this is a threat to those who do not believe in the Quran. He said, 'and your Lord', O Mohammad, He did not simply say 'Allah'. He said 'your Lord' to the Prophet. This is to back the Prophet ﷺ and strengthen him and tell him that his Lord, who encompasses everything in His Knowledge and the Owner of everything, is most Knowing of the corruptors, “And your Lord is most knowing of the corrupters”. Allah brings the Prophet closer to Him and warns and threatens these people. Allah called them with a much-deserved name, 'corruptors'. Denying Allah's verses and polytheism is the worst form of corruption any person can do because it is false lies; they dub an entity as a deity and proceed to give them the most honorable of a servant's deeds, which are obedience, prostration, and asking for help. All of this is wrong and false. Allah says, “... And he who associates others with Allah has certainly gone far astray” (An-Nisā’: 116), this is corruption.

Then, they offer money and effort to these idols and false deities. They abandon the One True God, the Creator of Heavens and earth, the one who deserves worship in truth to worship their deities. These idols and deities order their followers to all kinds of corruption; they do not prohibit wrongdoings. Their followers who worship them create their own creeds and rules that go along with their desires. They permit whatever they want and abandon the path of God. This is the greatest of corruption. Allah says, “And your Lord is most knowing of the corrupters” who followed the path of polytheism and abandoned the path of believing in Allah, worshiping Him, and believing in Him alone.

Then, Allah ﷻ says to back up the Prophet, "And if they deny you, [O Mohammad], then say, "For me are my deeds, and for you are your deeds. You are disassociated from what I do, and I am disassociated from what you do" (Yūnus: 41). And if they deny you, say to them to distinguish yourself from them. This distinction brings ease to the Prophet ﷺ and warns them. “And if they deny

you, [O Mohammad], then say, "For me are my deeds". Of course, they accused the Prophet of going astray because he abandoned the religion of their fathers and ancestors and followed the wrong path along with his followers. They think the Prophet is a corrupter. Walid ibn al-Mughirah said, 'He came with sorcery to divide fathers and sons, siblings from each other, and women from their husbands'. They claimed that this religion is corrupt and that they followed the truth and guidance, so Allah said to the Prophet, "say to them, the deeds I do are mine". "My deeds are believing in Allah, worshiping Him alone, and preaching what was revealed to me. And the deeds you do are polytheism and disbelief and they are yours". This is a disclaim of disbelief and separation between belief and disbelief. As Allah says, "Say, O disbelievers" (Al-Kāfirūn: 1), "I do not worship what you worship" (Al-Kāfirūn: 2), "Nor are you worshippers of what I worship" (Al-Kāfirūn: 3), "Nor will I be a worshipper of what you worship" (Al-Kāfirūn: 4), "Nor will you be worshippers of what I worship" (Al-Kāfirūn: 5), "For you is your religion, and for me is my religion" (Al-Kāfirūn: 6). Your religion is yours. You chose this way so it became yours, while I follow my religion and my path.

"And if they deny you, [O Mohammad], then say, "For me are my deeds, and for you are your deeds. You are disassociated from what I do". They were the ones to disassociate from belief first, and they were the ones who accused the Prophet of going astray. "You are disassociated from what I do and I am disassociated from what you do". Allah orders the Prophet to say, "I follow Allah and disassociate from your acts of polytheism and disbelief". This distinction has great things depending on it. First, setting up this path, "So do not be in doubt, [O Mohammad], as to what these [polytheists] are worshipping. They worship not except as their fathers worshipped before. And indeed, We will give them their share undiminished" (Hūd: 109). This is the path of belief and it is different from the path of polytheism. This sets up a clear distinction between the two paths. The way Allah presented these facts and arguments could give disbelievers insight to

make them see that Mohammad, whom they used to describe as truthful and trustworthy, is avoiding our path and taking another path and that he is saying keep your deeds and I will keep on doing mine. Does not all of this make them want to review their beliefs? To rethink their actions and their words?

However, Allah ﷻ says, “And among them are those who listen to you. But can you cause the deaf to hear [i.e., benefit from this hearing], although they will not use reason?” (Yūnus: 42). Some of them listen to the Prophet as a kind of curiosity to see what he has to say. Some disbelievers used to go in secret to listen to the Quran while the Prophet ﷺ was reciting it in his house or when Abu Bakr used to recite it in his house. Of course, they had an agreement not to listen to the Quran and change its words for they might win this way, but some of them went to hear it regardless. Allah says, “And they say, "Our hearts are within coverings [i.e., screened] from that to which you invite us, and in our ears is deafness, and between us and you is a partition, so work; indeed, we are working" (Fussilat: 5). Whoever came to Mecca of great nobles and masters and those who feared if they believed all their people would believe along with them, they used to warn them against hearing from the Prophet. Like Amir ibn al-Tufayl, who was a master among his people and who disbelievers kept warning him about the prophet. He said, 'I took cotton and stuffed it in my ear for fear of hearing something from the Prophet and that would change me'. Then he said, 'Then I told myself, 'Why will you not hear him for yourself?' You are the master of your people, listen to him and if he says the truth then follow him. So, he took out the cotton. The moral of this story is that they have put a cover between them and heard Allah's words. Sometimes they heard them in secret and they hid that from each other. However, listening to the Quran did not do them any good because they were resolved to deny it.

Allah says, “But can you cause the deaf to hear [i.e., benefit from this hearing], although they will not use reason?” (Yūnus: 42). This is a rhetorical question to

deny that. Can the Prophet cause the deaf to hear? If Allah created a person who could not listen and also had no mind, what is the way to give them information and to make them understand it? There is no way because they have neither hearts nor minds. A person who is not sane and who cannot hear cannot be delivered the message.

Allah says, "And among them are those who listen to you. But can you cause the deaf to hear [i.e., benefit from this hearing], although they will not use reason?" (Yūnus: 42). They have also combined deafness which is closing their ears and not having any sense. Allah described them like this because they dulled their senses. They have hearing and heart but they as Allah says, "And We have certainly created for Hell many of the jinn and mankind. They have hearts with which they do not understand, they have eyes with which they do not see, and they have ears with which they do not hear. Those are like livestock; rather, they are more astray. It is they who are the heedless" (Al-A'rāf: 179). He also says, "Indeed, those who disbelieve - it is all the same for them whether you warn them or do not warn them - they will not believe" (Al-Baqarah: 6), "Allah has set a seal upon their hearts and upon their hearing, and over their vision is a veil. And for them is a great punishment" (Al-Baqarah: 7). Allah ﷻ says that He put a seal on their insights and closed their ears so they do not benefit from what they hear. "And among them are those who listen to you. But can you cause the deaf to hear [i.e., benefit from this hearing], although they will not use reason?" (Yūnus: 42).

Moreover, Allah says, "And among them are those who look at you" (Yūnus: 43). The Prophet is among them and they look at him. There is no doubt that any person with a sane mind would know that this Prophet is pure, honest, and trustworthy. All of his life confirms that. He is not a deviant or a liar because he does not want mundane gains. His preaching does not have an ulterior motive. He is also preaching something that brings people's evil upon him, their animosity, their desire to kill him and fight him. Yet, he does not want any

mundane gains out of this, he does not want money, status, or authority. He does not want anything. In the human world, no human preaches something that would bring animosity and evil upon themselves along with people's hatred for mundane gains. Who does this is either crazy or after something else?

The Prophet also never lied. They never heard a lie from him, how would he not ever lie than tell a lie to Allah and keep up that lie? He says that he is the Messenger of Allah daily. Would he keep up this lie for so long? That is not possible. The words he tells them are not the words of a madman. They claim that he is a madman yet he brings them words that challenge sane people. He is a blessed man whose orders are all blessed and good. He never orders people to do evil, rather, he orders them to do good, to be good towards your relatives, to be honest, to be kind, to visit your relatives, and to be good towards their parents. He prohibited people from every bad thing. Everyone who talks about this Prophet says that he is honest, trustworthy, and pious. How can they not believe him? These disbelievers know these things about the Prophet ﷺ; however, their wrongdoing changes their view, and instead of respecting and revering the Prophet, this Prophet who is honest and pious, these disbelievers become blind to that and treat the Prophet with disdain and disrespect. Allah says, "And when those who disbelieve see you, [O Mohammad], they take you not except in ridicule, [saying], "Is this the one who mentions [i.e., insults] your gods?" And they are, at the mention of the Most Merciful, disbelievers" (Al-Anbiyā': 36).

Allah also says, "He almost would have misled us from our gods had we not been steadfast in [worship of] them…" (Al-Furqān: 42). What gods are you talking about, criminals? What misleads you from your gods? Are these gods? Al-Lat, Hubal, Al-Uzza, and Manat. Are these idols your gods? "He almost would have misled us from our gods had we not been steadfast in [worship of] them", you have been steadfast in what? What wants to mislead you from your gods? What are these? They are only stones and idols. They consider this a crime on the

Prophet's part, “He almost would have misled us from our gods had we not been steadfast in [worship of] them”. Even if he was not the Messenger of God and before Allah has sent him, he should have been respected and revered for his morals, characteristics, and good traits. This is how they treated the Prophet before Allah sent him. He was known to them as an honest, trustworthy, and good man. Why did their view of him get twisted after he brought them this religion? The opposite was supposed to happen, he should have become better and more respected in their eyes, they should have said you are an honest, trustworthy good man and you could never lie. Because of his traits that they have known previously, should have been an incentive for them to follow his path. However, they changed their minds about him immediately and the Prophet became disrespectful, disdainful, and an enemy to them. This is a punishment to them from Allah. Allah ﷻ says, “And among them are those who look at you. But can you guide the blind although they will not [attempt to] see?” (Yūnus: 43). Allah made them blind to the truth about the Prophet ﷺ as a punishment. “And among them are those who look at you. But can you guide the blind”, this is a question from God to say that is impossible, “But can you guide the blind although they will not [attempt to] see?”

Then, Allah ﷻ says, “Indeed, Allah does not wrong the people at all, but it is the people who are wronging themselves” (Yūnus: 44). That was a punishment to them from Allah. He blinded their insight and blinded their sights so they could not see the Prophet whom they could touch, hear, see, and have all this evidence to his honesty and trustworthiness, and see thousands of pieces of evidence that he is telling the truth. The Prophet's message is clear and he is the Messenger of Allah, in truth. This is clearer than the sun. His coming to people is greater than the sun and the moon and it is clear to everyone. How could these people be blind to this? How did these people who denied the Prophet ﷺ be blind to this when they saw, heard, and felt him. How could they be blind to the truth? This is a

punishment for them from Allah. When they were given this punishment, Allah said, "Indeed, Allah does not wrong the people at all". This is not injustice on Allah's part, "But it is the people who are wronging themselves". These people wronged themselves when they were driven by these aims that pushed them to deny the Prophet ﷺ. These aims were trivial and mundane. They feared for their positions because the Prophet will take honor and authority from them. As Abu Jahl used to say, "We competed with Banu Hashim and Abd al-Muttalib in everything to attain status and nobility. And now they say, 'A prophet has come from us who receives revelations from the sky' How can we possibly be able to compete with this?"

They were blind to this and were astonished by this great grace; the Message from Allah, the Creator of Heaven and earth, would be revealed to this person. Why? Why was it not revealed to us? We are more deserving of it. Allah says, "...Why was this Quran not sent down upon a great man from [one of] the two cities?" (Az-Zukhruf: 31). "Do they distribute the mercy of your Lord?" This is the mercy of Allah and He is the One Who sent him. When you oppose the Prophet, you oppose God's choice, not the Prophet himself. All the things that stopped you from believing are trivial, like their love for themselves and disdaining Allah's choice of the Prophet. They used to say that a rich person was more deserving of this because he was a weak, poor man. Why was he chosen and not someone else? Why is he insulting our fathers and ancestors? Why were we not the ones to get this message? They objected to Allah as well. They said that these are our idols, our heritage, and history. Allah says, "Even though their fathers knew nothing, nor were they guided?" (Al-Mā'idah: 104). You follow your fathers who might not even have any sense. When they were driven away from the belief by these trivial matters, Allah blinded their insight and made this belief out of their reach. It was so close to them yet they could not follow it. "Indeed, Allah does not wrong the people at all, but it is the people who are

wronging themselves”, they were the ones who wronged themselves with their disbelief, stubbornness, and abandonment of this great belief. That is why Allah blinded them from seeing belief and its truth even though it was clear as the sun. They were not able to see it even though it was like the midday sun.

Moreover, Allah ﷻ says, “And on the Day when He will gather them, [it will be] as if they had not remained [in the world] but an hour of the day, [and] they will know each other. Those will have lost who denied the meeting with Allah and were not guided” (Yūnus: 45).

“And on the Day when He will gather them”, God will gather all of them, “[It will be] as if they had not remained [in the world] but an hour of the day”. On the Day of Resurrection, they will feel as if this worldly life remained but an hour of a day. Not even a whole day, only an hour of it. As Allah ﷻ says, “And the Day the Hour appears the criminals will swear they had remained but…” (Ar-Rūm: 55). “[And] they will know each other”, they know and recognize each other when they are gathered, they know all their associates in disbelief, crime, and stubbornness. Thus, they are gathered "[And] they will know each other”. Allah says, “Those will have lost who denied the meeting with Allah and were not guided”, ‘Will’ is used for emphasis. “Those will have lost who denied the meeting with Allah and were not guided”, they have lost. However, Allah did not explain what they have lost, but in another verse, He explained that they lost everything including themselves. “Those will have lost who denied the meeting with Allah and were not guided”, What did they lose? Money? Children? Family? House? No, they have lost themselves. “...Say, "Indeed, the losers are the ones who will lose themselves and their families on the Day of Resurrection. Unquestionably, that is the manifest loss"” (Az-Zumar: 15). The loss of their family and money is a given now and they gather naked on the Day of Resurrection. That Day every disbeliever runs away from their brother, “And his mother and his father” (‘Abasa: 35), “For every man, that Day will be a matter

adequate for him" (‘Abasa: 37). The ones who go to Heaven will have no relationship with these people. Ties between them will be cut. "Close friends, that Day, will be enemies to each other…" (Az-Zukhruf: 67). "So when the Horn is blown, no relationship will there be among them that Day, nor will they ask about one another" (Al-Mu’minūn: 101). Then, they lose themselves by going to Hell and this is the greatest of losses. They will not die and rest nor will they live a good life. They will be punished eternally. "And on the Day when He will gather them, [it will be] as if they had not remained [in the world] but an hour of the day, [and] they will know each other". Allah says, "Those will have lost who denied the meeting with Allah and were not guided". They were not guided in this life and their true loss will be on the Day of Resurrection.

Then, Allah ﷻ asks the Prophet, "And whether We show you some of what We promise them, [O Mohammad], or We take you in death, to Us is their return; then, [either way], Allah is a witness concerning what they are doing" (Yūnus: 46).

"And whether We show you some of what We promise them, [O Mohammad]", you will see their punishment with your own eye, "Or We take you in death". Allah will take the Prophet to death before punishing them and He will keep their punishment for a later time. "To Us is their return", in the end, all people will return to Allah. They will die then be resurrected and return to Allah to be judged. "Then, [either way], Allah is a witness concerning what they are doing", this is the way and Allah is a witness to this. He witnesses what they are doing because nothing escapes His Knowledge. He knows what each soul has done. "... There are not three in a private conversation but that He is the fourth of them, nor are there five but that He is the sixth of them - and no less than that and no more except that He is with them [in knowledge] wherever they are. Then He will inform them of what they did, on the Day of Resurrection…" (Al-Mujādalah: 7). He knows what every soul has done, "...But is it not sufficient concerning your

Lord that He is, over all things, a Witness?" (Fussilat: 53). "And, [O Mohammad], you are not [engaged] in any matter and do not recite any of the Quran and you [people] do not do any deed except that We are witness over you when you are involved in it…" (Yūnus:61).

When these disbelievers said what they said and did what they did, Allah was a witness and He knew what they had done. Therefore, they will return to Allah. This is an explanation from Allah that He will either punish them while the Prophet is alive or defer their punishment to a later time. This was what happened, Allah punished some disbelievers while the Prophet was alive to witness it. Like in the Battle of Badr when Allah killed the proud and the mockers in this Battle, and their bodies were gathered at one place. The Prophet called them one by one asking them, have you found what Allah promised you, in truth? I have found what my God promised me to be true. My God promised you punishment and torture in this life and the afterlife, and Allah has fulfilled that promise. "And whether We show you some of what We promise them, [O Mohammad]", this is a shred of evidence that this Quran was sent by Allah, "Or We take you in death" before that. "To Us is their return; then, [either way], Allah is a witness concerning what they are doing" and He will judge them for it. Allah was witness .to all of their deeds

يقول الله ﷻ: {وَيَوْمَ يَحْشُرُهُمْ كَأَنْ لَمْ يَلْبَثُوا إِلَّا سَاعَةً مِنَ النَّهَارِ يَتَعَارَفُونَ بَيْنَهُمْ قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ وَمَا كَانُوا مُهْتَدِينَ}[يونس:45], {وَإِمَّا نُرِيَنَّكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِلَيْنَا مَرْجِعُهُمْ ثُمَّ اللَّهُ شَهِيدٌ عَلَى مَا يَفْعَلُونَ}[يونس:46], {وَلِكُلِّ أُمَّةٍ رَسُولٌ فَإِذَا جَاءَ رَسُولُهُمْ قُضِيَ بَيْنَهُمْ بِالْقِسْطِ وَهُمْ لا يُظْلَمُونَ}[يونس:47], {وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ}[يونس:48], {قُلْ لا أَمْلِكُ لِنَفْسِي ضَرًّا وَلا نَفْعًا إِلَّا مَا شَاءَ اللَّهُ لِكُلِّ أُمَّةٍ أَجَلٌ إِذَا جَاءَ أَجَلُهُمْ فَلا يَسْتَأْخِرُونَ سَاعَةً وَلا يَسْتَقْدِمُونَ}[يونس:49].

says, "And the Day when He will gather them, (they will feel) like ﷻ Allah they had not stayed for any longer than a fraction of a day as they will recognize .each otherLosers, in-deed, are those who deny that they will ever face Allah,

and they are not on the right path" [Yunus:45], "Whether We do show you some of what We promise them or take you at death, to Us is their return. Then Allah is witness to whatever they do" [Yunus:46], "And for every community there is a messenger. So when their messenger comes, matters are decreed between them with justice, and they are not dealt with unjustly" [Yubus:47],"And they say, "When will this promise be fulfilled, if you are truthful?" [Yunus:48], "Say, "I have no power to harm or benefit(even) myself, except as Allah wills. For every community there is a(specified) term. When their term has arrived, they cannot then delay by one hour nor can they advance" [Yunus:49].

The verses are from the Surah of Yunus, in which the Lord talks about the on the Day of ﷺ state of the deniers of the message of their Prophet Muhammad .ResurrectionAnd that when they will be gathered on the Day of Resurrection, Allah will gather them, then they will feel that they only stayed in life for an hour. "And the Day when He will gather them, (they will feel) like they had not stayed for any longer than a fraction of a day", this is how they feel as Allah says, "And on the Day the Hour will arrive, the wicked will swear that they did not stay ˹in this world˺ more than an hour... "[Ar-Rum:55], this is due to the smallness of the world, its small provisions, and the speed of its disappearance. Further, they say that it is like a cloud in summer that only pass by, a dream that has ended, an hour we lived in this world. Then, Allah says, "as they will recognize each other", that they see each other and recognize each other, yet, there is no room for them to support one another. He says, "Losers, in-deed, are those who deny that they will ever face Allah", it is accomplished; they lost the extreme loss, the real loss, they lost themselves, their family, what used to please them in worldly life and they dragged themselves into Hell. This is the real loss as Allah says, "...Say, "The ˹true˺ losers are those who will lose themselves and their families on Judgment Day. That is indeed the clearest loss" [Az-Zumar:15].

Then, Allah asked His Messenger, He says, "Whether We do show you some of what We promise them" from the instant punish in the worldly life, "or take you at death, to Us is their return", so, the end of the matter, their destiny is to be returned to Allah for the Punishment on the Day of Resurrection. Allah is All-Witness of what they do, Allah witnesses and knows all of their deeds, therefore, He will judge them over their deeds. Then, Allah informs us that this is the fate of everyone. He says, "And for every community there is a messenger" Allah sent a messenger to them as He says, "...There is no community that has not had a warner" [Fatir:24], "So when their messenger comes" that is on the Day of Resurrection, "matters are decreed between them with justice". A quarrel arises between those who were sent to and the Messengers. Some of these say that a warner never came to us, they deny them. And if a warner comes to them, they think that denying on this Day of Resurrection will benefit them before Allah. So, they accuse their Messenger of having never seen him and that he did not tell them anything, and that they are innocent as long as they did not receive a message. He says, "We will most surely ask those to whom messages were sent, and We will most surely ask the emissaries" [Al-A'raf:6], "Then We will most surely relate to them with knowledge, for We were never absent" [Al-A'raf:7], "And the scale on that day is the truth..."[Al-A'raf:8],"And for every community there is a messenger. So when their messenger comes, matters are decreed between them with justice", "matters are decreed between them" is in the passive voice, and the One Who decreed between His servants is Allah. Allah decreed between them, between them and their Messenger, with justice. As Allah says to His Messenger, "So how will it be when We bring forth a witness from every community and We bring you forth as a witness over all these?" [An-Nisa:41], "On that day, those who denied and disobeyed the Messenger wish that the earth would be leveled with them, for they conceal nothing from Allah" [An-Nisa:42], "matters are decreed between them with justice, and they are not dealt with unjustly" Allah does not wrong anyone, rather, He decrees between them with

justice, and between them and their Messenger. "We will most surely ask those to whom messages were sent, and We will most surely ask the emissaries". He says, "You will certainly die, and they will certainly die" [Az-Zumar:30], "Then certainly on the Day of Resurrection you will dispute with one another in the presence of your Lord" [Az-Zumar:31], "So who is more unjust than one who lied about Allah and disbelieved the truth when it came to him? Is there not in Hell a dwelling for the deniers?" [Az-Zumar:32],"But the one who came with the sincere belief and sincerely believed in it—those are the mindful (of God)" [Az-Zumar:33]. Here, Allah nullifies their excuse and tells them that on the Day of Resurrection, the matters will be decreed between them and their Messenger, this Messenger whom they accused of not coming with this Message from Allah, they accused him of lying, and accused him of what they did. All of them will stand between the hands of Allah who will decree between all of them with justice. Thus, the truthful and the liar will be known.

He says, "And they say, "When will this promise be fulfilled, if you are truthful?", when the threat came in this way; that they will stand between the hands of Allah and that their conflict with the Prophet will be judged on the Day of Resurrection, "they say, "When will this promise be fulfilled, if you are truthful?". For sure, they say this in an exclusionary manner as well as for mockery for they exclude that this threat would be on this way of gathering the bodies and standing between the hands of the servants' Lord. "if you are truthful", they say this to the Prophet and the believers, that if you are truthful, when will this promise be fulfilled? What you promise which is on the Day of Resurrection, when will this be fulfilled? He says, "Say, "I have no power to harm or benefit(even) myself, except as Allah wills", it is not in my hands, rather, in the hands of Allah and I am not but a commanded servant and I have no power to harm or benefit even myself, except as Allah wills. Further, the harm is preceded because it is closer than bringing benefit. Thus, harming one's self is easier than

bringing benefit, thus, it is preceded. He says even this, to harm or benefit myself, I cannot do this except by the will of Allah for His will is accomplished over His servants. Thus, what He will, is fulfilled and what He does not, will not be fulfilled. All of us are His servants and the will of Allah, His universal fatalistic will, is implemented on His servants. "Say, "I have no power to harm or benefit(even) myself, except as Allah wills. For every community there is a(specified) term. When their term has arrived, they cannot then delay by one hour nor can they advance", each community has a specified term in this worldly life upon which they die. For example, Allah gave the people of Nuh time, then He drowned them and saved the believers; as well as Ad and Thamud. And these people to which Allah sent the Messengers, each of them had a term that Allah had appointed. "For every community there is a(specified) term. When their term has arrived, they cannot then delay by one hour nor can they advance" there is a threat in this; a destructive punishment from Allah will come to the deniers of the Prophet Muhammad's nation ﷺ. Yet, Allah willed for this nation not to be tormented with the torment of eradication. The disbelievers among them are tormented by the punishment of eradication, just as the former nations have faced the torment of eradication. "and Thamûd, sparing no one" [An-Najm:51], "and the people of Noah before that; indeed, they were more unjust and more exceeding of all limits" [An-Najm:52], Allah did not leave any disbeliever from the people of Ad, Thamud and Nuh. Rather, Allah eradicated them by the torment of eradication. As for this nation, Allah did not will for its disbelievers to be punished by eradication, rather, He delayed them until the Day of Resurrection. "And Allah is not to send punishment upon them while you are in their midst, nor would Allah send punishment upon them while they are seeking forgiveness" [Al-Anfal:33], after the Prophet ﷺ. This is not a partial torment, the partial torment is as Allah says, "And We will certainly make them taste the lesser punishment (in this life) prior to the greater punishment, that they may return" [As-Sajdah:21]. The partial torment occurs to the disbelievers as happened to them on Badr, and

as happened to them after that of getting captured and fought by the hands of the Prophet ﷺ. And what happened to the disbelievers in the nation of Muhammad of empowering the people of faith over them or by a punishment from the Lord. This is a partial torment and not a torment of eradication. "For every community there is a(specified) term. When their term has arrived, they cannot then delay by one hour nor can they advance", the promise of Allah must occur on the exact due date. Thus, they will not be delayed from the term of their destruction; they will not be preceded nor delayed even for an hour, rather, their destruction will be at the exact time stated by Allah.

Then, commenting on the foolishness and criminality of these disbelievers and their hastening of the torment and saying, "When will this promise be fulfilled, if you are truthful?", bearing in mind that this promise, when it is fulfilled, it will be their torment and their destruction. "Say, "Have you seen: if His punishment overtakes you by nighttime or by day, what part of it will the criminals seek to hasten?" [Yunus:50], "Say, "Have you seen", have you seen in the language of the Arabs means, tell me, inform me. "if His punishment overtakes you", a question. "if His punishment overtakes you by nighttime or by day", if the punishment of Allah overtakes you in the nighttime, when you are sleeping. Further, by night is destruction in the night. "or by day", the punishment overtakes you by day; what is the difference? "what part of it will the criminals seek to hasten?", what part of it the criminals are hastening? You hasten the punishment! A person hastens the good, but, when he knows that harm is coming, would he still hasten it! What do these criminals hasten? Then, Allah says, "Say, "Have you seen: if His punishment overtakes you", and the punishment of Allah is severe, rather, there is no punishment like the punishment of Allah. "On that day, none can punish as He punishes" [Al-Fajr:25], "and none can shackle as He shackles" [Al-Fajr:26], "Is it then when it befalls you that you will believe in it? Now (you believe)? And you have been asking for it to come sooner!"

[Yunus:51], "Is it then when it befalls you", (in the Arabic translation of the Qur'an) an interrogative hamza, followed by a conjunction. If this torment occurs on the Day of Resurrection, you will believe in it. They will return to faith and say, we believe in Allah and believe in the Prophet's message. Yet, this is a time when their faith is of no use. "Now ", now the time is over. Also, "Is it then" then what destroys you did not befall you in the worldly life for, if it did, you would have believed in Allah. "Is it then when it befalls you", the torment in the worldly life or Allah's punishment in the hereafter. "that you will believe in it? Now (you believe)?" a question for blaming and reproaching; how do you believe now when it is not the time for believing? "And you have been asking for it to come sooner!", you were hastening this punishment before it befalls you.

He says, "Then it was said to those who committed injustice, "Taste the punishment of eternity. Are you being repaid except in accordance with what you used to earn?" [Yunus:52], then it is said, it is said to those who committed injustice. Allah called them so because what they did was injustice by misplacing the thing; instead of responding to the call of Allah with faith, they met it with ingratitude and denial. "Then it was said to those who committed injustice, "Taste the punishment of eternity", tasting here refers to sensing and suffering. Further, tasting is not only with the tongue, rather, it is also with all the other senses to sense this pain. Taste the punishment of eternity in Hell. Further, Allah called this punishment, their punishment, the punishment of eternity because it is a permanent punishment not for a specific period of time such as two days, a year, two years, a thousand, or two thousand years. Rather, it is the punishment of eternity. Go to Hell where you will abide forever without any interruption or break. Then, it will be said to them, "Are you being repaid except in accordance with what you used to earn?" This severe punishment, the punishment of eternity, is the suitable punishment for your bad deeds. "Are you being repaid except in accordance with what you used to earn?", will you be repaid with this punishment

in this way except by the malicious gain that you gained from the ingratitude of the Allah's verses; from turning them, from disbelief, from the mockery of the Messenger, and from what you walked in of stubbornness and arrogance, leaving this religion and hastening the punishment of the Lord. "Are you being repaid" that is by this punishment that you are in now, "except in accordance with what you used to earn?".

He says, "And they inquire of you, "Is it true?" Say, "Yes, by my Lord, it is most surely true, and in no way can you thwart (God)" [Yunus:53], "And they inquire of you", they ask you and want you to tell them the true tidings, and tidings are the great news. "And they inquire of you", they ask you to tell them about this news. "Is it true? is what you promise is true? The promise that there is a Day of Resurrection, that we will be judged before Allah and that what you promise us will happen. He says, "Yes, by my Lord", he swore to them by God for confirmation. "it is most surely true", by my Lord God that what you are being threatened and promised with is the truth. "and in no way can you thwart(God)", you will not thwart Allah by escaping or leaving or by any form in which you escape from Allah's punishment. No, you will not thwart Allah and you will not escape from this punishment, rather, Allah will descend His punishment and you will be defeated and you will find what Allah has promised you to find.

Then, Allah demonstrates their situations on this difficult day, He says, "And if every single self which had committed injustice possessed whatever is in the earth, it would offer it as a ransom. And they hid their remorse when they saw the punishment, and it was judged between them equitably. And they are not dealt with unjustly" [Yunus:54], "And if every single self which had committed injustice", every single self; every single self that committed injustice to itself and done what it did of infidelity and stubbornness. If it had what is on earth of gold, of silver, of all these good things and adornments that are on the earth "it would offer it as a ransom", it wishes to offer it as a ransom only to be saved from Hell.

"it would offer it as a ransom", from the punishment, yet, Allah does not accept a ransom from a disbeliever, even if it is his. So how about when he has nothing? He comes on the Day of Resurrection naked of everything. Even if it is his, he would be told, did you see if you had gold like the earth, would you be redeemed with it? He says, yes by God. Then, it is said to him, you lied, I have asked you not to associate others with Me but you rejected and associated others with Me. "And if every single self which had committed injustice possessed whatever is in the earth, it would offer it as a ransom", yet, there is no ransom. Then, He says, "And they hid their remorse when they saw the punishment", they hid the rage in themselves and greave brought remorse. He will remorse what he did in the worldly life when he sees the punishment and the Hell prison, which is made of fire; its mattress, walls, and locked doors are of fire. When he sees Hell in this form and sees the torment with his own eyes, he hides remorse, they lock it in their hearts, and they hide their sadness and rage. They did not show or say it, and this is the extremity of distress, anguish, and torment. "And they hid their remorse when they saw the punishment", He says, "And it was judged between them equitably. And they are not dealt with unjustly", with justice. Allah judged between them equitably; they will obtain their equitable punishment for their criminality in the worldly life. "And they are not dealt with unjustly", Allah does not deal with them unjustly. "Indeed, Allah does not do an atom's weight of injustice".

Then, Allah says, "No doubt, surely, all that is in the heavens and the earth belongs to Allâh. No doubt, surely, Allâh's Promise is true. But most of them know not" [Yunus:55], "No doubt" the informative, to be informed O people. This is a call and a declaration from Allah to His servants. "Undoubtedly", that is, know, "surely, all that is in the heavens and the earth belongs to Allah", "surely", for confirmation. "to Allah" to Allah, whom there is no god except He; all that is in the heavens and earth is His. "No doubt, surely, Allah's Promise is

true", know, O people, that Allah's promise is true; His promise that people will rise from their graves to Him to be judged and that His Hell and Heaven are true as well. "No doubt, surely, Allah's Promise is true. But most of them know not", "most of them", the most of those promised ones, the deniers, do not know. They left the knowledge of this and left it behind their backs as if they were not informed of it at all. This news became as if it did not exist. "But most of them know not", and they do not know that the heavens and the earth are Allah's, that He manages His servants as He wills, and that His promise is true. "He gives life and causes death, and to Him you are returned" [Yunus:56], He is Allah. "He gives life and causes death", giving life is bringing it out from death or from nothingness to existence and causing death is bringing it out from this life to death. Whether this is an existential matter, that is death is an existential matter or a nihilistic matter for death and life are known. He gives life and causes death, and the meaning of what causes life and death may also be used to refer to faith and piety by life and disbelief by death. As He says, "Is he who was lifeless, then We revived him and made for him a light by which he walks among mankind, as one whose likeness is in darkness (es), never emerging from them?..." [Al-An'am:122], so, the believer is alive, and the disbeliever is lifeless. "He gives life and causes death", He guides whomever He wills to faith, which is life, and He keeps away from faith whomever He wills, so he remains dead and unable to hear. "And you cannot make hear those who are in the graves", "and to Him you are returned", that is, your fate, you stubborn deniers, is up to Allah.

Then, Allah directs a call to all people saying, "O mankind, there has come to you an admonition from your Lord and a cure for what lies within the chests and guidance and mercy for the believers" [Yunus:57], "O mankind", a call from the Lord God, from Him directly, to the people, to everyone, to whom the Prophet Muhammad ﷺ was sent to from his time until the Day of Resurrection. And that is because he is the last Messenger who brought the word of Allah, and the last

prophet to the people on the earth. This is Allah's speech revealed to the Prophet Muhammad ﷺ, and the messenger was the one who delivered it. The Prophet delivered the word of Allah directly from Him to everyone. "O mankind", a speech from Allah to all people. "there has come to you an admonition from your Lord", "there has", it entails the meaning of accomplished. "come to you", in this Surah, there is a sermon, a touching speech that softens any heart in which there is life and in which there is sincerity, honesty and takes the matter on its divine discourse as it is true. He does not reject it but accepts it for this as an admonition for him. "there has come to you an admonition from your Lord", for sure, these will benefit from it. As for the ones who reject it, they will not benefit from this admonition. "there has come to you an admonition from your Lord", your Creator and Former, the Creator of the whole universe for He is the Lord Whom there is no god but He. Therefore, if the admonition come from your Lord, the One Who created you, formed you and proportioned you, then this is an extreme honor for this admonition came directly from Allah to you, O people. "O mankind, there has come to you an admonition from your Lord and a cure for what lies within the chests", what lies within the chests of suspicion, polytheism, and any kind of falsehood, this Surah might erase that all. Further, all kinds of falsehood, to which some cling, have been refuted by this Surah, the Surah of Yunus, which we are talking about. "and a cure for what lies within the chests". It cures it, the chest in which there is doubt in Allah, has polytheism that it clings to those idols, clings to what the fathers and grandfathers were on, in its procrastination in which there is satisfaction and contentment with this world and assurance in it. This is a disease. How this patient would rely on this world and abandon the promises of Allah! Indeed, he is a patient who is not awake, and not of a sensible mind. So, everyone who has a disease in his heart from these diseases, this Surah came with a cure for it. But, of course, this is a cure only for those who accept the medicine, and it is not beneficial for those who do not accept this medicine. "and a cure for what lies within the chests and guidance and mercy for the believers", a guidance

to the people of faith and mercy for them. Guidance is directing and clarification. As well as a guidance of success from Allah when they believe in the words of Allah, He guides them and grants them success in His path. "and guidance and mercy for the believers", for the people of faith. Allah will have mercy on them, guides them to wet their breasts with the water of faith, to pour in their hearts from His light, and affirms them on this, relieving their hearts; that is because they believed in Allah. Therefore, Allah will have this urgent mercy on them in this worldly life by guiding them in their paths and keeping them firm on this religion until they meet Him. "O mankind, there has come to you an admonition from your Lord and a cure for what lies within the chests and guidance and mercy for the believers".

"Say, "With the grace of Allah and with His mercy" - with these they should rejoice. It is far better than what they accumulate" [Yunus:58], tell them all about "the grace of Allah and with His mercy", the grace of Allah of faith, benevolence, success, and guidance to His way and straight path. This is the grace of Allah and His mercy on His faithful servants. "with these they should rejoice", this is what should be rejoiced with in this life, because this is the true spoil, and this is the true victory and the true success. Clinging to faith because this is the path of prosperity, the path of victory, the path of Allah's pleasure, and the path of His paradise. This is the thing to be rejoiced with. "with these they should rejoice. It is far better than what they accumulate", "It is", the guidance of the Lord and His obedience is better than what they accumulate, because the ones who accumulate for this worldly life while they are disbelievers and disobeying Allah, how would this benefit them? No matter how much they accumulate from the blessings of this worldly life, this is a fleeting pleasure. It either fleets from them or they fleet from it. Further, it is tinged and distressed with all kinds of troubles. They rejoice with pleasures that are little and are fleeting. So, this is not something to be rejoiced with, because it does not bring rejoice. It is not to be rejoiced with, rather,

rejoice is fulfilled in the remaining bliss by remaining on the religion and staying steadfast on it because this is the way to the Heaven of Allah. "Say, "With the grace of Allah and with His mercy" - with these they should rejoice. It is far better than what they accumulate", in this verse there is a great compensation to the people of faith and great tidings for them; what Allah blessed them with in terms of faith and obedience is the thing that they should cling to and rejoice with. Further, all that the possessors have accumulated from this world is little. As Allah says, "Do not let your eyes crave what We have allowed some of the disbelievers to enjoy; the ˹fleeting˺ splendour of this worldly life, which We test them with. But your Lord's provision ˹in the Hereafter˺ is far better and more lasting" [Taha:131], "Bid your people to pray, and be diligent in ˹observing˺ it. We do not ask you to provide. It is We Who provide for you. And the ultimate outcome is ˹only˺ for ˹the people of˺ righteousness" [Taha:132], So, prayer is better than what the accumulator accumulates.

يقول الله ﷻ: {قُلْ أَرَأَيْتُمْ مَا أَنْزَلَ اللَّهُ لَكُمْ مِنْ رِزْقٍ فَجَعَلْتُمْ مِنْهُ حَرَامًا وَحَلالًا قُلْ آللَّهُ أَذِنَ لَكُمْ أَمْ عَلَى اللَّهِ تَفْتَرُونَ}[يونس:59], {وَمَا ظَنُّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَهُمْ لا يَشْكُرُونَ}[يونس:60], {وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُوا مِنْهُ مِنْ قُرْآنٍ وَلا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ وَمَا يَعْزُبُ عَنْ رَبِّكَ مِنْ مِثْقَالِ ذَرَّةٍ فِي الأَرْضِ وَلا فِي السَّمَاءِ وَلا أَصْغَرَ مِنْ ذَلِكَ وَلا أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ}[يونس:61], {أَلا إِنَّ أَوْلِيَاءَ اللَّهِ لا خَوْفٌ عَلَيْهِمْ وَلا هُمْ يَحْزَنُونَ}[يونس:62] {الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ}[يونس:63], {لَهُمُ الْبُشْرَى فِي الْحَيَاةِ الدُّنْيَا وَفِي الآخِرَةِ لا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ}[يونس:64]

Allah ﷻ says, "Say, "Have you seen the provision Allah has sent down for you, some of which you made unlawful and some lawful? Say, "Did Allah give you permission, or do you fabricate lies and attribute them to Allah?"" [Yunus:59],"And what assumption do those who fabricate lies and attribute them to Allah have about the Day of Resurrection? Most surely, Allah is the Possessor of grace towards mankind, but most of them do not give thanks" [Yunus:60],"For you do not engage in any affair, nor do you read any(portion) of the Recital, nor

do you do anything, but We are witnessing over you as you undertake it. And not even the weight of an atom in the earth or in the heaven escapes your Lord, for nothing smaller than this nor larger but is in an evident record" [Yunus:61],"Undoubtedly, Allah's allies—indeed no fear shall be upon them, nor shall they grieve"[Yunus:62], "those who have attained faith and have been mindful(of God)" [Yunus:63],"For them are glad tidings in the Earlier Life and in the Hereafter. There is no exchange for the words of Allah; that is the great triumph" [Yunus:64]. These verses are from the Surah of Yunus. In this context, Allah shows a new crime of the crimes of those disbelievers, the polytheists, the ones who reject the message of the Prophet Muhammad ﷺ. Allah says to them, "Say, "Have you seen the provision Allah has sent down for you..." [Yunus:59], "Have you seen", tell me, "Have you seen", in the Arabic language, it entails the meaning of, tell me! Tell me what provision has Allah given to you? This provision includes the livestock that Allah created for them, the crops and fruits that are from Allah, besides bringing down this rain, and from the germination of seeds. "Say, "Have you seen the provision Allah has sent down for you, some of which you made unlawful and some lawful?", the Arab polytheists had ignorant divisions based on suspicions, myths, and ignorance in what they made permissible, and what they forbade like Bahirah, Sa'ibah, and Hami (names of animals dedicated to idols in the ignorance era on different grounds). They, Bahirah, Sa'ibah, and Hami, were made for their idols. In addition to the dead animals which they eat, types of males and females, and what is in the stomachs of cattle. They used to permit and forbid cattle by their desires. Likewise crops and fruits, for they made some for Allah and some for their idols. Further, what belongs to Allah, sometimes, they take from it and give it to their idols. Also, they forbid some of it, and permit others. So, Allah tells them that this provision that Allah sent down to you, which He is its Creator, its Former and the One Who makes it grow. Yet, your legislation that this is permissible and this is forbidden, "Say, "Have you seen", tell me, "the provision Allah has sent down for you, some

of which you made", by your desires. "unlawful and some lawful?", you judge as lawful and unlawful according to your own desires and ignorance. "Say, “Did Allah give you permission", did Allah give you the permission to judge as lawful and unlawful? The fact is that the judgment of the Lord should be the one to follow because He is the One Who created this provision, and He is the One Who rules it and gives it to His servants. Thus, whoever has a mind should have referred to the judgment of his Lord, and to his God concerning what he gave him, and what should I take from this? And what do I leave? So, taking and leaving, allowing and forbidding, is the right of the Creator, the Provider. It is not the right nor is it up to the creature to act in this manner of permitting and forbidding what he wants with his own desire without an order, and without the rule of the Lord, Allah. "Did Allah give you permission", in what you legislate as lawful and unlawful, "or do you fabricate lies and attribute them to Allah?", or do you fabricate lies to Allah? The case is that they are fabricators of lies against Allah; liars. They lie to Allah in that they attribute to Him what they allow and what they forbid by their desires. Or they might claim that we do what Allah wills and that our will is the will of the Lord as they said in their argument, "The polytheists argue, “Had Allah willed, neither we nor our forefathers would have worshipped anything other than Him, nor prohibited anything without His command.” So did those before them. Is not the messengers’ duty only to deliver ˹the message˺ clearly?" [An-Nahl:35], that this is His will and this is what He wants. Further, what we do is what He willed for us and what Allah wanted. "or do you fabricate lies and attribute them to Allah?", and the case is that they are fabricating lies and attributing them to Allah.

Then, a threat of Allah, He says, "And what assumption do those who fabricate lies and attribute them to Allah have about the Day of Resurrection?" [Yunus:60], fabricating lies about Allah is a crime; the biggest of crimes. "Who does more wrong than those who fabricate lies against Allah", fabricating lies against Allah,

so you permit and forbid. Therefore, Allah said to the believers, "And do not say lies concerning that which your tongues describe: “This is lawful and this is unlawful,” in order to fabricate lies and attribute them to Allah; indeed, those who fabricate lies and attribute them to Allah do not succeed"[An-Nahl:116], "A brief enjoyment, then for them is a painful punishment"[An-Nahl:117],"A brief enjoyment", in the worldly life, "then for them is a painful punishment", in the Hereafter. Allah says to them, "And what assumption do those who fabricate lies and attribute them to Allah have about the Day of Resurrection..." [Yunus:60], what do you think the treatment that Allah will treat you with on the Day of Resurrection? Will the Lord be satisfied with your criminal, ugly act? That He will forgive your fabrication against Him, you're lying about him, and you're permitting and forbidding what He did not legislate? "And what assumption do those who fabricate lies and attribute them to Allah have about the Day of Resurrection..." [Yunus:60], then He says, "Most surely, Allah is the Possessor of grace towards mankind" in making this clear to them in this way. Allah has grace towards people; grace and blessings. And from His grace here is that He sends them this statement and this clarification, and makes them fear the outcome and the consequence of this crime that they commit against Allah. He says, "...but most of them do not give thanks" [Yunus:60], "but", the case is "most of them do not give thanks", most people do not thank their Lord for this statement which is made clear and warns them of this warning. Further, giving thanks from a servant is attained first through recognition and belief in the grace of Allah, then thanking Him by uttering the thankful words with the tongue, as well as performing the pillars of Islam that please the Lord. All of this is related to the meanings of giving thanks. As for thanks given from Allah to His servants, Allah is All-Forgiving and All-Grateful that He rewards them for what they do of good things with ten folds. A good deed gets a ten-fold reward from Allah. He increases their good because Allah is All-Forgiving and All-Grateful. He rewards a good deed; it gets a ten-fold reward and He provides them with all kinds of blessings. Heaven is not

a price nor an equivalent reward for His servants, rather, it is a bounty from Allah. "and your efforts have been well thanked", the effort of the believing servants of Allah. Allah thanks them a very great thanks by providing them with His bounty. "...Allah is the Possessor of grace towards mankind, but most of them do not give thanks" [Yunus:60].

Then, Allah says, "For you do not engage in any affair, nor do you read any(portion) of the Recital, nor do you do anything, but We are witnessing over you as you undertake it..." [Yunus:61], this verse is amongst the most difficult and hardest verses of the Holy Book because it is a reminder that the Lord is witnessing His servant all time and in every moment. "For you do not", the speech is to the Prophet ﷺ and it is directed to everyone. "For you do not engage in any affair", any of your affairs, small or great, in any of your deeds, any need of your needs, anything insignificant and small, big and great. "For you do not engage in any affair", for yourself or for others. "nor do you read any(portion) of the Recital", reciting the Qur'an is a matter of the affairs. Yet, Allah made it special because this is the greatest of affairs. The greatest affair for a servant is to be a reciter of the Book of Allah. "nor do you read any(portion) of the Recital", reciting the Qur'an is one of the affairs. Yet, Allah made it specific because it is the highest and most honorable affair for a servant to be reciting the Book of Allah because this is His word; the word of the Lord. "nor do you read any(portion) of the Recital, nor do you do anything", O creatures, "nor do you do anything". "from", to confirm the negation; any action, in any of your deeds. "but We are witnessing over you as you undertake it". "but We are", the Lord, the God, "over you", O people, "witnessing", present. Witnessing is seeing and presence. That is, you are under the hearing of Allah and under His sight. You, O servants, are within the hearing of Allah and within His sight, and within His knowledge in any matter of your affairs, anywhere from your places. "but We are witnessing

over you as you undertake it", as soon as you start with it, from the day you start this work undertaking it, Allah will be present and will witness it.

Then, He says, "...And not even the weight of an atom in the earth or in the heaven escapes your Lord..." [Yunus:], "escapes", being absent. Nothing escapes from Allah. "the weight of an atom", "the weight", the measure, "an atom", the weight of a small ant. So, this small atom in its insignificant weight, the weight of an atom of whatsoever a material, does not escape from Allah. Whether this atom or the weight of an atom is on earth, no matter how large is earth and how many creatures are in it, or in heavens which is greater and wider than this small earth, which is not but a loop in this wide space. Even the weight of an atom is not absent from Allah. Nothing escapes, and nothing is absent from Him in every moment and at all times. Allah is aware of all His creation, the smallest and most apparent, and nothing escapes nor is absent from Him at any moment and at any time. "for nothing smaller than this", from the atom. "nor larger", than this atom, a galaxy for example. "but is in an evident record", Allah wrote it and recorded it in "an evident record", it is clear and evident that nothing departs from these beings except as it is in this record. As well as in all its transformations, at every moment. All of this is written in the Book of Fate in which Allah has determined the destiny and fate of all of His creation. Everything that is written is accounted for and is not absent from Allah for it is in the knowledge of Allah and is written by Allah. This verse is very great, and it is one of the greatest verses of the Book which shows the knowledge of Allah and His witnessing of all His creation, and that nothing is hidden from Him and that He is with everyone and a great declaration that Allah is with His Messenger. "For you do not engage in any affair", as well as noting that reciting the Qur'an is the greatest of a servant's affairs. "For you do not engage in any affair, nor do you read any(portion) of the Recital, nor do you do anything, but We are witnessing over you as you undertake it. And not even the weight of an atom in the earth or in the heaven escapes

your Lord, for nothing smaller than this nor larger but is in an evident record" [Yunus:61].

Then, He says, "Undoubtedly, Allah's allies—indeed no fear shall be upon them, nor shall they grieve" [Yunus:62], "those who have attained faith and have been mindful(of God)" [Yunus:63], "Undoubtedly", know that! "Undoubtedly" here is for informing. "indeed ", for confirmation. "Allah's allies", the ally, in the Arabic language, is anyone whom you have a relationship with that makes him loyal to you and makes you loyal to him. Further taking allies also includes what follows this support of helping, upholding, and love. Moreover, the Arabs call a brother an ally. And a servant is called an ally as well, because there is a relation of allying between a Master and His servant. And the Master is called an Ally, and a supporter is also called an ally. Allah is the Ally of His faithful servants for Allah is their guardian and ally. That is due to the link that is established between the people of faith and their Lord. On the side of the people of faith, their belief in Allah, their love to Him, their loyalty to Him, and their support for Him. And on the side of the Lord, what the people of His obedience are entrusted with of love, contentment, victory, and guidance. "Allah is the Guardian of the believers—He brings them out of darkness and into light. As for the disbelievers, their guardians are false gods who lead them out of light and into darkness..."[Al-Baqarah:257], this is from the guardianship of the Lord that He brings them out of the darkness of disbelief and polytheism into His light. Their Lord guides them and makes them firm; these are of the types of Allah's mercy and His treatment of the people of His obedience which is beyond description. So, the Lord's care, hospitality, love for the people of His obedience, mercy with them, His reward and His blessings upon them in this world and the hereafter. This is a very great matter. Allah says that His allies "Undoubtedly, Allah's allies", His beloved ones and followers whom Allah loves and supports, upholds them and triumphs them, and they are the ones who have done this. He says, "...indeed no fear shall be

upon them, nor shall they grieve"[Yunus:62], from anything that he is afraid of, and from anything that will come. "nor shall they grieve", over something from the past, and this is safety from everything. No word can describe safety greater than this word. "...indeed no fear shall be upon them, nor shall they grieve"[Yunus:62], for the allies of Allah are in security, safety, complete wellness, great success, and great victory. This is a reassurance for them, and a statement that nothing will affect them, nothing will harm them from what they left behind, nor from any of what is coming. "...indeed no fear shall be upon them, nor shall they grieve" [Yunus:62].

Then, Allah demonstrates who are His allies, He says, "those who have attained faith and have been mindful(of God)" [Yunus:63], for those who believe in Him. Further, faith has six pillars; to believe in God, His angels, His books, His messengers, the Last Day, and to believe in fate, both good and bad from God. However, all the five elements of faith refer to belief in Allah, and all of which are due to belief in Allah. And that is because believing in the angels is believing that the angels are His creation, and that they are His servants. They are, as Allah described, the ones in charge of His commands for they are His angels. The messengers are His messengers, the messengers of the Lord. And the Books are His Books, the ones He revealed. And the Last Day is the day that He set for the worshipers to be judged before Him and all that is on this day is of His creation. And fate and destiny are from Him, and of His universal-fatalistic command. "those who have attained faith and have been mindful(of God)" [Yunus:63], they fear Him. Being mindful is to fear Allah and for a servant to take protection from the punishment of Allah. "and have been mindful(of God)" they fear their Lord , and a servant does not fear Allah unless he acts in His obedience. It is not possible for a servant to fear the punishment of Allah unless he obeys Him, does what He is commanded to do, and turns from what He forbids Him of; this is mindfulness. "those who have attained faith and have been

mindful(of God)" [Yunus:63]. Allah says, "For them are glad tidings in the Earlier Life and in the Hereafter. There is no exchange for the words of Allah; that is the great triumph" [Yunus:64], "For them are glad tidings" glad tidings are good news. "in the Earlier Life", Allah gives good tidings to His believing servants of all kinds of good tidings; from among which is their contentment with their faith, their obedience to the Lord, and the expansion of their hearts to encompass this religion and faith. This is what good tidings include. He says, "those who believe and whose hearts find comfort in the remembrance of Allah. Surely in the remembrance of Allah do hearts find comfort"[Ar-Ra'd:28], the tranquility of the heart that the people of faith feel, this is of the good tidings, this is from the tidings that he is on the truth and that he is on the path of the Lord. As well as for them the good tidings of the good remembrance and making people love them on earth. So, if the people of faith hear good praise, they praise him, this indicates that this is good tidings for them, because the believers are the martyrs of Allah on earth. So, whatever they praise is good, and this is evidence of being good. As the Prophet says, "Whoever is praised will be granted Paradise, and whoever is criticized will be granted Hell You are the witnesses of Allah on Earth", and it came in the Hadith, "When Allah loves a servant, calls out Jibril and says: 'I love so-and-so; so love him'. Then Jibril loves him. After that he (Jibril) announces to the inhabitants of heavens that Allah loves so- and-so; so love him; and the inhabitants of the heavens (the angels) also love him and then make people on earth love him", acceptance among the people of faith, so, it becomes a place of comfort, security, and joy for those who believe in it. So, they praise his morals, religion, and faithfulness. If the person of the people of faith is well remembered and mentioned by the people of faith, then, this is good tidings. Like the Prophet ﷺ said to whoever praised him well, "It is glad tidings for a believer that he is preached with this", as well as the righteous vision, as the Prophet ﷺ says, "All that will be left of prophecy after me are the mubashshirat." They said, "What are the mubashshirat, Messenger of Allah?" He said, "The true dream which a man

who is salih sees - or which is shown to him ", so, if the righteous servant sees a dream as well, then this dream is a good vision that heralds him with paradise, and heralds him with pleasure. The dream of the Prophet ﷺ is undoubtedly good tidings, because whoever dreams of the Prophet as true and honest to his appearance and his image that he was in. And seeing the Prophet's is not true unless the Prophet is seen in the manner in which he was. Satan cannot appear in his image. Further, a good dream is seen by the righteous servant or is shown to him. These are types of good tidings with which a faithful servant is given in this world. If he sees that he rejoices in his religion and sees contentment with this, and is satisfied with this religion, he believes that he is in goodness and in grace and that his adherence to religion is his life, as the Prophet said, "There are three qualities for which anyone who is characterised by them will experience the sweetness of faith: he to whom God and His messenger are dearer than all else; he who loves a human being for God's sake alone; and he who has as great an abhorrence of returning to unbelief after God has rescued him from it as he has of being cast into hell", if he sees this, he sees the sweetness of faith and its reassurance in the heart. This is good tidings that he is on the truth and right. Further, if Allah makes a tongue of truth among people of faith praising him for good, then this is also good tidings. And if there is a dream of the good visions this is good tidings as well. Also, at the time of the Prophet, those who were in the time of the Prophet ﷺ and those whom the Prophet saw were good and that they were dying, or he saw for them their ranks in Paradise, or Allah told him that this servant is from the people of Paradise, there is no doubt that this is certain good tidings. So, if the Prophet says you are in Heaven, then you will be in Paradise as the Prophet said, "Abu Bakr is in Paradise, 'Umar is in Paradise, 'Uthman is in Paradise, 'Ali is in Paradise, Talhah is in Paradise, Az-Zubair is in Paradise, 'Abdur-Rahman bin 'Awf is in Paradise, Sa'd bin Abi Waqqas is in Paradise, Sa'eed is in Paradise, and Abu 'Ubaidah bin Al-Jarrah is in Paradise", so, those ten whom the Prophet announced to them with their notables that they

are in Paradise, this is good tidings from Allah. As well as the interpretation of the Prophet of some dreams of his companions and that he said to Abd bin Salam when he said to him, I seemed to be in a garden, in the midst of it, there stood an iron pillar that I did not see its top in the sky. Then a helper came to me, that is a servant, and he said to me, climb up this pillar, so I did and I kept going up until I reached the end of the pillar. Then I found a loop or a ring, so I clung to it. He says, it was at this that I woke up when the handhold was in the grip of my hand. So, the Prophet interpreted his vision and said, this vision is Islam, this is monotheism, and that handhold is the firmest faith (as referred to in the Qur'an). And you will remain attached to Islam until you shall die. This is a true vision that the Prophet gave him the interpretation of this vision. And the witness is that the interpretation of the Prophet is true and honest and that he is on Islam until he dies. So, this is good news and this is all from among the good tidings. He says, "For them are glad tidings in the Earlier Life and in the Hereafter..." [Yunus:64], the first of the stages of the afterlife is when a person is dying. This is the position between this world and the Hereafter, and this believer is given good tidings before his soul comes out, and before he comes to the Barrier, Allah sends the angels of mercy and he sees them over his sight before his soul is seized. Then, the angel of death comes to his head and says (Go out, O good soul, dwelling in a good body). So, when the believer sees the angels of mercy who give him good tidings, and bring a shroud and Hanut (perfume for embalming the dead body) to his soul, he gets glad. This is the first good tidings he gets from the stages of the afterlife, and this might be good tidings in this worldly life that Allah gives. It is also possible that it is one of the tidings of this world because he has not come out of this world yet. Rather, he sees it, in any case, it is at this edge between his departure from this world and his entry into the afterlife. As well as the good tidings in the Hereafter, and this is a fact. The believer is given good news in his grave, it is said to him after the trial of the grave, who is your Lord? What is your religion? What do you say about this man? Allah rewards him, then he is shown

his seat in Heaven. He says to him, this is your place on the day Allah sends you into paradise. So he says, my Lord, establish the hour so that I return to my family and my money. Then he is told, sleep the kind of sleep that a bride sleeps and is not awakened except by her most beloved of her family to her, in which there is comfort. The sweetest bride in her night is the best night she sleeps. He is told, sleep in your grave, O believer, a bride's sleep that the loved ones of her family do not awaken her, then he is awakened. Further, when he awakens, he is given good tidings that this is the day that you are promised of. "For them are glad tidings in the Earlier Life and in the Hereafter..."[Yunus:64]. Then, He says, "There is no exchange for the words of Allah", the words of Allah are not altered, His promises are not altered, and His promise to a servant of His servants that he will be in Heaven cannot be altered as well. "...There is no exchange for the words of Allah; that is the great triumph"[Yunus:64], "that is", by referring to the distance for the sake of glorification. "is the great triumph", indeed, the great triumph is true and the attainment of what is most sought by the people of faith. Further, Allah gave him this urgent good tidings in this world, then, the good tidings will come to him successively in the stages of the afterlife.

يقول الله ﷻ: {أَلا إِنَّ أَوْلِيَاءَ اللَّهِ لا خَوْفٌ عَلَيْهِمْ وَلا هُمْ يَحْزَنُونَ}[يونس:62], {الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ}[يونس:63], {لَهُمُ الْبُشْرَى فِي الْحَيَاةِ الدُّنْيَا وَفِي الآخِرَةِ لا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ}[يونس:64], {وَلا يَحْزُنْكَ قَوْلُهُمْ إِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا هُوَ السَّمِيعُ الْعَلِيمُ}[يونس:65], {أَلا إِنَّ لِلَّهِ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الأَرْضِ وَمَا يَتَّبِعُ الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ شُرَكَاءَ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ}[يونس:66], {هُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَسْمَعُونَ}[يونس:67]

says, "Undoubtedly, Allah's allies—indeed no fear shall be upon ﷺ Allah them, nor shall they grieve;" (Yunus: 62), "Those who have attained faith and ".have been mindful [of Allah](Yunus: 63), "For them are glad tidings in the Earlier Life and in the Hereafter. There is no exchange for the words of Allah; that is the great triumph." (Yunus: 64), "And let not their statements sadden you.

Indeed, all might belongs to Allah; He is the All-Hearing, the All-Knowing." (Yunus: 65). "Undoubtedly, to Allah belongs everyone in the heavens and everyone in the earth. And those who call upon others apart from Allah do not follow associates [of Him], rather they follow nothing but assumptions, and they do nothing but guess." (Yunus: 66). "It is He Who made the night for you, that you may rest therein, and the day allowing sight. Most surely in that are signs for people who can hear." (Yunus: 67). Allah makes this declaration about His allies that "Indeed no fear shall be upon them, nor shall they grieve." (Yunus:62). Afterwards, He says, "Undoubtedly", in the declarative sense, "Allah's allies", His allies, His loved ones, His supporters whom Allah has entrusted with His care and stewardship to look after this world and has led them to the peaceful and honorable abode. "Undoubtedly, Allah's allies" this is a declaration that all of Allah's allies, and that Muhammad bin Abdullah the master of these allies and the nearest of them in status to Allah, "Indeed no fear shall be upon them, nor shall they grieve." (Yunus: 62). Full security from Allah is given to them in what they are going to encounter in the future, and in what they leave behind them from their children and families. All of this has been secured by Allah in future and past times. "Indeed no fear shall be upon them, nor shall they grieve." (Yunus: 62). They shall not grieve from anything that preoccupies them and weighs them down. He says, "Those who have attained faith and have been mindful [of Allah]", His guardians; the people of faith and piety who have faith in Allah, His angels, His books, His Messengers, and the Last Day, which all rests in the heart, combining it with piety and fear of Allah. To fear Allah is to obey Him and to relinquish wrongdoing. Allah says, "For them are glad tidings in the Earlier Life and in the Hereafter." Allah is giving them these good tidings from Allah, and these tidings will certainly come to pass. Because they are the allies of Allah, Allah has guaranteed this to them, for these are glad tidings. Another thing is that these good tidings can be specific to one person. As when Allah told His Messenger about his fate "And ˹surely˺ your Lord will give so much to you that

you will be pleased." (Ad-Duha: 5). The promise of Allah must certainly come to pass. Everything that the Prophet ﷺ prayed for, which is to be granted the laudable position in the Hereafter, whether it is the position of intercessor or the highest position in Paradise; these are only intended for one servant of Allah, and that is the Prophet ﷺ. Allah gives him these good tidings about the Hereafter, and in this life His good tidings is that he will be supported and granted victory. "Indeed, We have granted you ˹O Prophet˺ abundant goodness." (Al-Kawthar: 1), "So pray and sacrifice to your Lord [alone];" (Al-Kawthar: 2), "Only the one who hates you is truly cut off [from any goodness]." (Al-Kawthar: 3). Allah also promises him to destroy his enemies. "Indeed, We have sufficed you against the mockers." (Al-Hijr: 95). Allah's glad tidings to this nation and to His servant and Messenger Muhammad, in this life and in the Hereafter, will surely be fulfilled. Furthermore, Allah says that He also gives glad tidings to specific people. The Prophet gave good tidings to specific people, telling them that they will be admitted into Paradise. Allah gave tidings to the multitude that was with the Prophet; one thousand four hundred people. "Surely, Allah was well pleased with the believers as they pledged allegiance to you under the tree..." (Al-Fath: 18). These are good tidings from the Qur'an, words from Allah. Furthermore, good tidings may come as a revelation to the Prophet ﷺ and it may be a vision that the Prophet sees. However, after the Prophet ﷺ, good tidings used to be given to the people of faith in various forms; in their steadfastness on religion and truth. These are glad tidings; if they are steadfast in adhering to religion and truth in this world with all its fluctuating temptations and seductions. These are good tidings from Allah, to be steadfast. "Allah gives firmness to those who have attained faith with the firm statement in the Earlier Life and in the Hereafter, and Allah leads the unjust astray. And Allah does whatever He wills." (Ibrahim: 27). If the believer sees that he is steadfast in his religion and adheres to the divine command, then these are good tidings from Allah that he is on the right path. The good tidings might also be a message from Allah, but these revelations were cut off after the

Prophet ﷺ. Another form remains, which is having a vision. A vision may come from Allah, but it may sometimes be from Satan; then it is called a dream. A vision is an outpouring of the soul, and it contains good tidings from Allah. The Prophet said, "All that will be left of prophecy after me are the deliverers of glad tidings." They said, "What are the deliverers of glad tidings, O Messenger of Allah?" He said, "A truthful vision which a righteous man sees or is shown." Glad tidings are given to the believer before leaving this world that he will be admitted into the Paradise of Allah and granted His pleasure by seeing the angels of mercy. Allah says, "For them are glad tidings in the Earlier Life and in the Hereafter." (Yunus: 64). A believer is given glad tidings when coming out of his grave, and again in the gathering while his book is being published, then after that, it is said to him "That is the Paradise which you will be awarded for what you used to do." (Az-Zukhruf: 72). This is the fulfillment of Allah's promise. "For them are glad tidings in the Earlier Life and in the Hereafter. There is no exchange for the words of Allah." (Yunus: 64). The words of Allah are not altered, and this includes revelations about what will come to be. The good tidings of Allah to His faithful servants cannot be changed. "That is the great triumph."

Then Allah begins to console His Prophet for what he suffered in this world from the disbelievers. He says to him, "And let not their statements sadden you." The Prophet was grieved by what the disbelievers say. First, they deny his prophethood, accuse the Prophet of being a liar, say that he was a priest, say that he was a magician, and say that he had interests that he sought to achieve. "And the chiefs among them proceeded, [saying,] "Walk away [from the Prophet] and hold fast to your gods; indeed this is certainly something planned." (Sad: 6). They mock him saying, "Is this the one Allah has sent as a messenger?" (Al-Furqan: 41). "He was about to make us stray away from our gods, had we not patiently adhered to them." (Al-Furqan: 42). They would say, did not Allah find someone else to send to the people? And they would say, "And they say, "Why was this

Qur'an not revealed to a great man from either of the two towns?" (Az-Zukhruf: 31). There is no veneration in insulting and cursing the Prophet of something he is not. Likewise, they thought, by neglecting him and saying that his words will not pass, that the Prophet will not go anywhere. Wait a while and set an ambush for him; for his matter is similar to the poets who preceded him who had a reputation and a mediator, then their effect and remembrance fade away. Allah says to His Prophet, "Only the one who hates you is truly cut off ˹from any goodness.˺" (Al-Kawthar: 3). The one who is cut off is the one who has nothing to leave behind. He is cut-off. As for you, Allah says to the Prophet, "Indeed, We have granted you ˹O Prophet˺ abundant goodness." (Al-Kawthar: 1). The river of Paradise, *Kawthar*, which means abundance. The earth, in all its history, has not known a man who has more followers than the Prophet ﷺ. Throughout its history, the whole earth has not known a man who is mentioned in this land with greater reverence than the Prophet Muhammad ﷺ. His remembrance is even associated with the remembrance of Allah. If it is said, "I bear witness that there is no god but Allah," it is followed by "I bear witness that Muhammad is the Messenger of Allah." This is said all over the world in the most honorable call, the call to prayer, which revolves around this earth as the revolution of the sun and the revolution of night and day. Further, the prayer call is spoken in every moment: I bear witness that there is no god but Allah and I bear witness that Muhammad is the Messenger of Allah. Love for this religion, giving it priority, and adhering to it in every major and minor thing. There is no man in entire world who is followed in every minor and major thing except for this man; the Prophet Muhammad ﷺ. His followers seek to follow his guidance, his way, his character, and his actions. They sleep how he sleeps, eat how he eats, and drink how he drinks. Furthermore, they worship Allah like him; pray, fast, and perform Hajj like him. They follow his steps; if he walks in this place they walk, if he sleeps, they sleep, and they do everything he does. The Prophet said, "Learn your rituals (of Hajj) from me, for I do not know whether I will perform Hajj again after this year." Therefore, all

people take their rituals from him; from the ones who visit the Sacred House on foot to travelers from every direction. Thus, they follow the trail of this Prophet. What did the Prophet do in this place? What did he do in that place? What did he say here? What did he say there? There is no man whose remembrance Allah has raised like him or whom Allah made a scholar and an imam on earth like this noble Prophet ﷺ. Allah comforts His Prophet and says to him, "And let not their statements sadden you." Do not let what they say make you sad, nor the things said about your followers, nor their rejection of this religion. This used to make the Prophet sad. It pained him to see this religion rejected, for in that, it is people's calamity. Allah says, "Now, perhaps you ˹O Prophet˺ will grieve yourself to death over their denial, if they ˹continue to˺ disbelieve in this message." (Al-Kahf: 6). Perhaps you will grieve immensely for them because they did not believe in this, but what does it affect you? All of this is by the will of Allah, and it is not up to you to guide them. "Perhaps you are going to destroy yourself with sorrow because they do not believe?" (Ash-Shu'ara: 3), "If We will, We can bestow upon them a sign from heaven, at which their necks would stay bent in humility." (Ash-Shu'ara: 4). He says in the other verse, "So perhaps you would decimate yourself, sorrowing after them, if they do not believe in this discourse." (Al-Kahf: 6). "Indeed, We have made whatever is on earth as an ornament for it, to test them as to which of them excels in work." (Al-Kahf: 7). "And indeed, We will turn what is on it into barren soil." (Al-Kahf: 8). Furthermore, it is hard on the Prophet ﷺ for his people to reject this religion. Allah says, "And let not their statement sadden you." The statement mentioned here is singular but refers to all of their statements, their extreme and severe statements of infidelity and sinfulness. Allah says to the Prophet, "Indeed, all might belongs to Allah." Might, i.e., victory. All belongs to Allah. Since it is to Allah and you are His servant and Messenger, then you will surely be granted might. The might will be yours for you are the servant of Allah. "Indeed, all might belongs to Allah; He is the All-Hearing, the All-Knowing." (Yunus: 65). "The All-Hearing;" Who hears about all of your

conditions, "the All-Knowing," Who knows all of your concerns. He will not abandon or leave you, rather, He will grant you power. Indeed, Allah has granted him power that no man has ever known in his life or after his death. Until this day, millions of people wish to see the Prophet even once, even if they gave their family and their money for it. Allah told this to the Prophet, and we see it truly with our own eyes from those who love the Prophet ﷺ and are willing to sacrifice their fathers and mothers for him. Furthermore, the Prophet ﷺ says, "The people most loved by me from amongst my followers would be those who would come after me but everyone amongst them would have the keenest desire to catch a glimpse of me even at the cost of his family and wealth." This is found throughout the history of this nation. Those who love the Prophet ﷺ and prioritize him over all. This is power. One of the hypocrites of the Prophet's time used to think that his family and group brought him more strength and might than the Prophet. He said, "If we return to al-Madinah, the mightier ones will surely evict the inferior ones." (Al-Munafiqun: 8). The mightier refers to himself, and the inferior refers to the Prophet ﷺ. Allah says, "But might belongs to Allah and His Messenger and the believers, but the hypocrites do not know." (Al-Munafiqun: 8). Observe what became of these hypocrites and what became of the Prophet ﷺ. The hypocrite did not obtain what he wanted. Before he had embraced Islam, he was about to be crowned king of Medina, but this was not fulfilled. And after Islam, he embraced Islam to gain might. Yet, when he clung to his hypocrisy, he obtained nothing but disgrace, and his name was attached to hypocrisy forever. Furthermore, saying that he is the mightier and that the Prophet is the inferior did not benefit him in any way. Therefore, "And let not their statements sadden you", do not be sad by what these disbelievers say. "Indeed, all might belongs to Allah; He is the All-Hearing, the All-Knowing." [Yunus: 65].

Then, Allah says, "Certainly to Allah ˹alone˺ belong all those in the heavens and all those on the earth." [Yunus: 66]. "Certainly", in the declarative mode.

Know, O people, "to Allah does belong everyone in the heavens and everyone in the earth." To Allah belongs everyone in the heavens. "Everyone" refers to all sentient beings from these worlds. The world of angels is a world superior to the world of mankind in power, knowledge, obedience, and stature. A great status and origin, for those created from light are not equal to those created from dirt. However, these worlds that are in the heavens; the world of angels, according to what Allah has informed us about them and from what is kept hidden from us, all of them belong to Allah. They are His servants who are subject to His command, belong to Him, and whose behaviors are subject to His Will. Even their voluntary behavior is subject only to His command. "Fearing their Lord above them and doing whatever they are commanded." [An-Nahl: 50]. Everyone in the heavens from these creatures that Allah created, honored, and glorified, some of whom are superior to these human beings and have a degree closer to the Lord. "And everyone in the earth;" everyone on earth from what Allah created all belong to Him. He created His servants and He owns them; He is the One Who controls their disposition and establishes them. Furthermore, if Allah left them for themselves for a moment, none of them would be able to rise again. Then He says, "And those who call upon others apart from Allah do not follow associates [of Him]; rather they follow nothing but assumptions, and they do nothing but guess." [Yunus:66]. "And those who call upon others apart from Allah do not follow associates [of Him]." Everything that is worshiped beside Allah cannot be an associate of Allah because Allah does not have a partner who helped Him in this creation and who has a share in its ownership. There is no peer to Allah in this, and He does not have a supporter from His creation nor a helper nor an equivalent. Therefore, no one deserves to be worshiped with Him, rather, He is the One Who deserves to be worshiped alone for He has no equal, no supporter, no partner, no helper, and no equivalent. Thus, Allah is the One and Only. Those who worship gods beside Allah and make them partners with Allah then call upon them as they call upon Allah and ask them for help and think that they have

something of the matter; those are not Allah's partners because Allah has no partner. "And those who call upon others apart from Allah do not follow associates [of Him]; rather they follow nothing but assumptions, and they do nothing but guess." [Yunus:66]. They only follow the assumption that these are His partners while they are not. Angels are not the partners of Allah but are His servants. Furthermore, Isa is not Allah's partner or son who is equal to the Lord as they say. They claim that he is equal to Him in essence and nature, that he creates as Allah does, provides something similar to His provision, acts as the Lord, and that he is on the same level of Allah. This is clearly a lie fabricated by their assumptions, that since he was born without a father, then his father is the Lord. Allah is Exalted above what they say, for this is a lie. "Massive is the word that comes out of their mouths! They say nothing but a lie!" [Al-Kahf: 5]. They only follow these assumptions that they make. The Arab polytheists believed that the Lord had married Jinn and that the angels had been chosen to be females; from where did you get this? This is a fabrication attributed to Allah. Assumptions that they made up, imagined to be true, then believed in. A fabricated assumption, then after that, they believed what they had claimed. "Rather they follow nothing but assumptions, and they do nothing but guess." [Yunus:66]. "And they do nothing but guess." *Khars* means guessing. They only guess something, imagine it, then they follow it and believe in it.

Then, Allah explains some of His actions that no one is capable of doing except Him, so that these people would distinguish between real and fabricated gods. He says, "It is He Who made the night for you, that you may rest therein, and the day allowing sight. Most surely in that are signs for people who [can] hear." [Yunus:67]. He is the Lord God Who deserves to be worshiped alone. "It is He Who made the night for you, that you may rest therein." "The night" is what covers this earth; the darkness after light has departed from it. This is needed for the survival of man and his life and the survival of every animal and plant on this

earth. They need nighttime to rest, dwell, renew their activity and elements, and get rid of the effort they put in and the toil they do in the day. They need this, and if there was continuous day, no living creature would remain on the face of this earth. Likewise, if there was continuous night. We need to have night and day. Allah says, "It is He Who made the night for you, that you may rest therein." Resting at night is a sign from Allah and a necessity needed so that we can remain alive. "And the day allowing sight." It is He Who allowed sight in the day through this shining sun so that we could see our matters and have sight over this world and work. Furthermore, if we had no shining sun, there would be no life, and we would have no existence above this earth. "Most surely in that are signs." "Most surely in that", in the existence of day and night which each have these characteristics. The characteristics of night include darkness, calmness, and coldness. The characteristics of day include light and heat. Thus, these characteristics that Allah put in them reflect His Wisdom, Greatness, Power, and Mercy over His servants; for He has mercy over them in this matter, without which they would have no life, no existence, and no revival. "Most surely in that are signs for people who [can] hear." [Yunus: 67]. "For people who [can] hear;" but if they do not listen to the words of the Lord, then these signs are denied from them. They would be denied sight of the truth. They would see night and day and would see how much they are away from the truth. Nothing of the truth is apparent to them, so they pass over these signs heedlessly and not recognizing their true nature. They pass over these signs and do not attribute them to the Lord. Allah is Exalted far above what they say. He says, "And how many a sign in the heavens and the earth do they pass by while they disregard them?" [Yusef: 105]. They pass through these signs with disregard. "And most of them do not believe in Allah unless they associate [others with Allah]." [Yusef:106]. This is the condition of the polytheist passing by these signs; seeing them but not seeing beyond them and not hearing the truth. He does not hear what benefits him from these signs. Those who benefit from these signs are those who hear the verses of

Allah, His recited verse, and understand them from the Lord. Only those are the ones who benefit. "Most surely in that are signs for people who [can] hear." [Yunus:67].

Then He says demonstrating a doctrine, "They said, "Allah has taken [for Himself] offspring." "They said;" the Arab polytheists, Christians, Jews, even the pagans who believed that Allah is in heaven but attributed to Him a Holy family and children, like the Romans, the Zoroastrians, and others, "They said, "Allah has taken [for Himself] offspring." Allah says, "Highly Exalted is He." "They said;" the Arab polytheists said this about angels, Christians said it about Isa, son of Maryam, and the Jews said it about Uzair. Allah is the Most High, "Highly Exalted is He;" He is Exalted. Allah exalts Himself from this dissolution and this deficiency because the need for a child means the need for someone to complete one's life. A child is an extension of the father's life, as well as a help for the father and a support, and also a commemoration of his remembrance. Furthermore, by necessity, the child must be similar to his father and in his likeness, and perhaps better than him. Allah is Most Exalted above having a likeness, a peer, or a participant; rather, Allah is the One and Only. He says, "How can He have offspring when He never had a consort? And He created everything, and He is All-Knowing of everything." [Al-An'am: 101]. "They said, "Allah has taken [for Himself] offspring." Highly Exalted is He." [Al-Baqarah: 116]. Exalted is Allah, and He is free of needing a son. Why would He need a son when He is Self-Sufficient from all others? He who wants a son is one in need; he needs a son so that his life becomes longer through his son and so that he is attributed to him and acts as the supporter of his father. "He is the Self-Sufficient; to Him belongs whatever is in the heavens and whatever is in the earth. Do you have any manifestation regarding this? Are you saying about Allah what you do not know?" All that is in the heavens and the earth is His. Do you have any knowledge or authority to say this? Meaning knowledge which forces the one who knows it

to confess it. Do you have any knowledge regarding this to offer? Or is it only suspicions and lies that you attribute to Allah? "Do you have any manifestation regarding this?" They certainly do not have any manifestation regarding this; rather, it is a lie and a fabrication about Allah. "Are you saying about Allah what you do not know?" A question for censure and rebuke. Do you, O disbelievers and deniers, attribute to Allah this imperfection; a son? "Are you saying about Allah what you do not know?" [Yunus: 68]. "Say, "Those who fabricate lies and attribute them to Allah do not succeed." [Yunus: 69]. "Enjoyment in the Earlier [Life], then to Us is their return, then We make them taste the severe punishment on account of how they used to deny." .[Yunus:70]

يقول الله ﷻ: {قَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَانَهُ هُوَ الْغَنِيُّ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الأَرْضِ إِنْ عِنْدَكُمْ مِنْ سُلْطَانٍ بِهَذَا أَتَقُولُونَ عَلَى اللَّهِ مَا لا تَعْلَمُونَ}[يونس:68], {قُلْ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لا يُفْلِحُونَ}[يونس:69], {مَتَاعٌ فِي الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ نُذِيقُهُمُ الْعَذَابَ الشَّدِيدَ بِمَا كَانُوا يَكْفُرُونَ}[يونس:70]

says, "They said, 'Allah has taken [for Himself] offspring.' Highly ﷻ Allah Exalted is He; He is the Self-Sufficient; to Him belongs whatever is in the .heavens and whatever is in the earthDo you have any manifestation regarding this? Are you saying about Allah what you do not know?" [Yunus: 68], "Say, 'Those who fabricate lies and attribute them to Allah do not succeed."[Yunus: 69], "Enjoyment in the Earlier [Life], then to Us is their return, then We make them taste the severe punishment on account of how they used to deny." [Yunus: 70]. "They said;" the Arab polytheists, the Christians, the Jews, all of them claimed that Allah had a child; Exalted is Allah above that. The polytheists said that about the angels, the Christians said it about Isa, the son of Maryam ﷺ, the Jews said it about Uzair, and other polytheists like the pagans claimed that Allah had children. Allah says, "Highly Exalted is He," exalting Himself above this deficiency. Allah is the One and Only Who has no equal or likeness. "[He is] the Self-Sufficient," from having a son. Why would He need a son? He who needs a

son desire to prolong his memory and his stay in this world. The boy carries the name of his father, then the boy will be his companion. He who needs a son needs someone to support and help him; Exalted is Allah above that. "[He is] the Self-Sufficient," from having a son. "To Him belongs whatever is in the heavens and whatever is in the earth," the ownership of everything in the heavens and on the earth belongs to Him; this is Allah's creation and He possesses and disposes it. Then Allah says, "Do you have any manifestation regarding this?" "Do you have" Do you have any manifestation regarding this? For this is a lie. "Do you have any manifestation regarding this?" Do you have any manifestation? That is, bring this knowledge, this revelation from Allah which Allah told you about. "Are you saying about Allah what you do not know?" The question is intended to show the gravity and ugliness of what they said about Allah without any knowledge and how they attributed this deficiency to Him. They insulted Him greatly with this rudeness, this disbelief, and this insolence against Allah. We are told in the Hadith, "The son of Adam reviled Me and he had no right to do so. And as for his reviling Me, it is his saying that Allah has taken a son, but I am Allah, the One, the Self-Sufficient Master." Allah is the One, the Only, the Sustainer Who was not born and has not taken a child. How can He have a child? "Are you saying about Allah what you do not know?" Then He says, "Say, 'Those who fabricate lies and attribute them to Allah do not succeed"[Yunus: 69]. The Prophet ﷺ is commanded to deliver this, the Word of Allah, which He conveyed to those criminals who say things about Him unknowingly. "Say, 'Those who fabricate lies and attribute them to Allah …"[Yunus: 69]. To fabricate is to make up lies and attribute them to Allah. "[They] do not succeed" they will not succeed and will not reach their goal. To succeed is to triumph, to obtain the ultimate reward, to avoid the greatest harm, and to bring about goodness. This success is only in the Hands of Allah. These disbelievers, then, will not succeed because success is only in the Hands of the Lord, so they will not succeed. This is what Allah has decreed. "[They] do not succeed." Then, what do they get? He says, "Enjoyment

in the Earlier [Life];" enjoyment in this world. This is the method which Allah uses; giving them enjoyment in this world. "Enjoyment in the Earlier [Life]" He gives them enjoyment through life-long, abundance in livelihood, children, and health. "Enjoyment in the Earlier [Life], then to Us is their return;" but, in the end, the return is to Allah. "Then," after they return to Allah, "Then We make them taste the severe punishment." We make them taste, in the sense that they feel it and taste it with all their senses. Whether they taste it with the tongue, the skin's sensation of temperature, or the heart which tastes sorrow and pain. Every single part of them tastes torment. So, the fire "Mounts over burning hearts." [Al-Humazah: 7]. The pain of fire reaches one's heart, in addition to being struck with maces of iron. This is the painful torment. Allah says, "We make them taste," with all kinds of taste, "The severe punishment." This torment of fire does not have any room for mercy or any part of it. There is nothing comforting in it. One does not take a rest even with a cup of cold water after a round of torment; the torment does not subside even for one day, and one does not get out of this prison even for a day. It is a permanent, perpetual prison. "And We have made Hell a prison for the deniers." "A prison", a prison which they are confined to and can never leave. "And never will they come out;" this severe punishment is due to their disbelief, and this disbelief is a terrible crime, for they rejected the truth. Allah says, I am the One, the Only, the Individual, and the Sustainer. He tells them this, and all the evidence points to the fact that Allah is One; this stable creation, the creation of the heavens and the earth in this way, and the continuation of creation in this way are all evidence to the oneness of the Creator. Thus, it is of necessity that He is One Creator. They say: no, the Creator is not one for Allah has a son who creates similar to His creation and acts similar to His actions. How could He have a son? "If there were in them gods other than Allah, they would have surely become corrupted. So Highly Exalted is Allah, Lord of the Throne, far above what they describe." [Al-Anbya': 22]. It is impossible for this universe to have two moderators. Thus, it has only one. "Rather, We have

come up to them with the truth, yet they are surely liars." [Al-Mu'minun: 90]. "Never has Allah taken any offspring nor has there ever been any god with Him, for then each god would have taken away what he had created, and some of them would have gained supremacy over others. Highly Exalted is Allah, far above what they describe." [Al-Mu'minun: 91]. This is a call to monotheism which appears in all the atoms of this universe. Furthermore, the explicit and clear call came to us through the Messengers. So, when these people disbelieved in this manner, they brought upon themselves this severe torment that awaited them from Allah. "Enjoyment in the Earlier [Life], then to Us is their return, then We make them taste the severe punishment on account of how they used to deny." [Yunus: 70]. The discussion with these disbelievers is concluded after this long round of discussion in this Surah, Surah Yunus. The insults and disbelief of these disbelievers are shown here, as well as the lies they said about Allah. One lie after another; particularly the lie that Allah has a son. Then Allah demonstrates the outcome that will become of them. Allah then starts to console His Prophet ﷺ by mentioning the ones who preceded him from the messengers; how they were faced with the same response he faced, and how they encountered the harmfulness and infidelity of the heedless disbelievers. Look at the outcome which these end up with. Furthermore, all of this is to console the Prophet, to make him steadfast, and to let these disbelievers know about the destruction that befell the ones that preceded them. Look at the ones that preceded you from the disbelievers and how their outcome was and the consequences that befell them after they rejected the religion and the call of Allah. He says, "And read to them the story of Noah." "And read to them;" read, recite. The command is given to the Prophet ﷺ. "And read to them the story of Noah;" a story is a great revelation. Nuh's story is a great revelation because he is a messenger who brought this message to his people and called them to follow it. In this argument between him and his people, his argument emerges stronger and their argument is refuted. Then they deny his message, and afterwards, their punishment occurs. Allah commands him to make

a ship in which Allah rescues him along with the believers, and the earth gets destroyed while the unbelievers are on it. Thus, this is a great revelation. "And read to them the story of Noah;" he is the first Messenger sent by Allah to the people of the earth. There is no other messenger between him and Adam; first Adam, then ten centuries passed with monotheism, then polytheism occurred. After that, Allah sent His Messenger Nuh, the first messenger sent to the people of the earth. "When he said to his people, 'O my people, if my presence among you and my reminding you of Allah's signs is too much for you, then in Allah I have placed my trust. So agree together about your decision and your associates, and do not let the matter perplex you; then carry out your decision on me and do not reprieve me."[Yunus: 71]. Nuh said to them, "When he said to his people, 'O my people" he called unto them, his people and his group, for he is one of them. "If my presence among you and my reminding you of Allah's signs is too much for you;" he mentioned his long life among them, inviting them to Allah, calling them by every method; by stating the argument, by using logic, and by being patient against their harm. He mentions this as an apology to his Lord. "He said, 'My Lord, I have called my people night and day."[Nuh: 5]. "But my call has only made them flee the more." [Nuh: 6]. "And indeed, every time I called them, that You may forgive them, they put their fingers into their ears…" [Nuh: 7]; they covered their ears so that they wouldn't see or hear him. "... And insisted and became extremely arrogant." [Nuh: 7]. "Then I called them openly," [Nuh: 8], "Then I spoke to them publicly and I spoke to them privately." [Nuh: 9]. He would address them, sometimes, in secret and others openly. "And I said, 'Ask your Lord for forgiveness—indeed, He has always been Forgiving."[Nuh: 10]. "He will send [rain from] the sky upon you in showers," [Nuh: 11], "And supply you with wealth and children and allot for you Gardens [of Paradise] and allot for you rivers." [Nuh: 12]. All of this is a method of exhortation and endearment in the call, and it is the truth. These benefits result from believing in Allah. This is the right to worldly benefits. "... And [He will] allot for you rivers." [Nuh: 12]. "What

is the matter with you that you do not expect [a reward for having] reverence towards Allah ...?" [Nuh: 13]. Why do you not respect the Lord and glorify Him? "... Although He created you in stages?" [Nuh: 14]. Observe how He created you from a drop of semen, a clinging form, enabled you, made you a child, then formed you until you became a man. "Although He created you in stages?" [Nuh: 14]. "Have you not seen how Allah has created seven heavens in layers?" [Nuh: 15]. "And He has made the moon therein a light, and He has made the sun a lamp," [Nuh: 16], "And Allah has germinated you from [the dust of] the land." [Nuh: 17], "Then He will return you into it and will bring you out again." [Nuh: 18], "And Allah has made the land a spread for you." [Nuh: 19], "That you may travel its pathways made broad." [Nuh: 20], "Noah said, 'My Lord, indeed, they have disobeyed me and followed one whose wealth and children increased him in nothing but in loss."[Nuh: 21]. Nuh said to his people, "If my presence among you and my reminding you of Allah's signs is too much for you and my reminding you of Allah's signs" and my reminding you of the signs of Allah as in this Surah; some of which we have read, Surah Noah. "Then in Allah I have placed my trust." That is, if the matter was too big for you, too hard for you, and you are angry at me, and if getting rid of me became your whole concern. "If my presence among you and my reminding you of Allah's signs is too much for you, then in Allah I have placed my trust;" I have placed my trust in Allah, and I deliver my matter up to Him. "So agree together about your decision and your associates." He said to them, "So agree together about your decision" upon one opinion. Do not be divided, get together and agree on one thing regarding me. "Your decision and your associates" who help you in this matter. "And do not let the matter perplex you" take the path to destroy me and kill me after it is clear to you. Take this path without this matter being kept hidden in your mind. *Ghummah* literally means a cover. That is, whatever path you take must be completely clear and examined. "Then carry out your decision on me" carry out the evil you want to do and the destruction you threaten me with. "Then carry out your decision on me and do

not reprieve me;" do not postpone my punishment. From now on, do this as soon as your decision is made up on one thing, which is my destruction. When you make up your decision, find your firmness and determination, and gather all your partners, "Then carry out your decision on me;" with the matter you agreed upon. "And do not reprieve me;" do not reprieve me. This is a challenge; he challenges them with this to clarify that he is in the care of Allah and that Allah supports him till the end. The command of Allah must be, and their command will not be; this is one of the greatest proofs for them because this is Nuh who has no immunity that prevents them from him. Furthermore, they cannot reach what they want because they said, "They said, 'If you do not refrain, O Noah, you will most surely be stoned."[Ash-Shu'ara: 116]. They cannot carry out their deception in this way while believing in Allah Who protected His servant Nuh in this manner and surrounded him with care. He said, "But if you turn away," from this challenge that I am saying to prove to you that I am indeed the servant of Allah and His Messenger. "Then [know that] I have not asked you for any reward;" I came to you with the best of this world and the Hereafter, this religion that I brought to you, and for which I am asking no reward. I do not ask for a reward for this, because I give it to you freely, and my reward is from Allah. "But if you turn away, then [know that] I have not asked you for any reward." I did not ask for any reward for guiding you to goodness in this world and the Hereafter. It is the greatest good that I will guide you towards in this world and the Hereafter; the good that guarantees you survival in this world, good livelihood, and guardianship of the Lord in this world. Nevertheless, reaching His paradise is the greatest victory, and I don't ask for any money as a reward for what I do. "Then [know that] I have not asked you for any reward;" no reward. "My reward is only from Allah." To remain in this position, to endure what I endured, to tolerate your ridicule and mockery and denial; I do these things for free. I just want my reward from Allah. "My reward is only from Allah," exclusively from Him. "... And I was commanded to be of the Muslims." [Yunus: 72]. It is not from me; this

religion is not from me. Rather, I was commanded—this is a passive construction, the agent of which is Allah. "To be of the Muslims" I am obedient to Allah in what He commands me. "... And I was commanded to be of the Muslims." [Yunus: 72]. Could there be any argument clearer than this? Are there any arguments more convincing or better articulated? Any better logic? Any proof more unequivocal? Can anyone then remain skeptical that this is the truth and that everything else is false? That this is the Messenger of Allah in truth? He is a man who challenges his people in this way, with such clarity and eloquence, and who departs from any worldly purpose for the sake of these verses and this religion. He is free of any worldly purpose, and he does not ask them for anything in return. Then he says to them, I obey the command of Allah and believe in Him. Allah says, "But they disbelieved him," despite the clearness of the argument of this noble Prophet, how well he presented it, and even though his people challenged him, Allah says, "But they disbelieved him." They called him a liar; they rejected the truth that he said and accused him of lying, and that he brought this religion from himself. Allah says, "But they disbelieved him;" then the punishment of the Lord must come, and Allah's judgment must come and distinguish him from his people. Allah says, "Then We delivered him and those with him in the ship." "Then We delivered him" Allah attributes this deliverance to Himself because He is the One Who saved him. Allah has detailed this in another place in His Book; how He commanded him to build a ship and to carry in it from all the beasts of the earth a couple, meaning a male and a female. However, Allah told him that He was angry over his people and He will destroy them, and even all the beasts of the earth that are with them will perish. "And build the ship under Our eyes and with Our inspiration, and do not address Me regarding those who have done injustice; they are to be drowned." [Hud: 37]. Do not address me regarding them to hasten their torment or to pity them afterwards. Allah says, "They are to be drowned" and that is after Nuh called them and after he had given up on them becoming believers. He said, "Indeed, if You leave them, they will misguide your

servants and beget none but wicked relentless deniers." "My Lord, forgive me and my parents and anyone who enters my house as a believer, and all the believing men and believing women, and do not increase the unjust except in perdition." [Nuh: 27, 28]. Allah says, "... My Lord, do not leave of the deniers a single dweller in the land." [Nuh: 26]. Not a single owner of land. Allah relates how He saved him "and those with him in the ship." *Fulk* means a ship. He says, "And We made them successors, and We drowned those who disbelieved in Our signs; so look at what the outcome was for those forewarned!" [Yunus: 73]. We allowed the group that survived to reproduce after that, and from their descendants came everyone who inhabited the earth after that. They are all from the offspring of those who were carried by Allah in this small ship in which there was no one but Nuh and those who believed with him. Allah says, "But none attained faith with him except a few." These few are the ones from whom Allah made the descendants who succeeded each other on this earth. He says, "And We drowned those who disbelieved in Our signs." Allah drowned them in the Great Flood, as the water poured down from the sky and the earth brought out the water in its belly. Allah says, "... So the waters met for a matter already determined." [Al-Qamar: 12]. It was determined by Allah that the water will reach the top of the mountains, or even rise over the highest peak on earth until everyone drowns, so that the whole earth sinks and nothing remains but this one ship that Allah carried. "And We carried him on a craft of planks and nails." [Al-Qamar: 13]. The planks, the boards, and the beams that are placed in the ship constitute the main outline of the ship. The boards on which it is placed make it a craft of planks and nails. In this way, Allah carried in it the second seed of mankind. The second seed, Nuh, is the second *Adam* after the first Adam. "... Then We delivered him and those with him in the ship and made them successors, and We drowned those who disbelieved in Our signs; so look at what the outcome was for those forewarned!" [Yunus: 73]. "Look" here refers to knowledge about this matter that Allah tells to the Prophet and how the consequence of those "forewarned" was,

those whom Allah warned and threatened with His punishment but who did not fear and did not care. "So look at what the outcome was for those forewarned!" Allah says, "Then, after him, We sent messengers to their people." After Nuh ﷺ, Allah sent messengers to the people, every messenger to his people. Allah sent Hud to the people of Ad, Salih to the people of Thamud, Musa ﷺ to the people of Pharaoh, to Sodom and Gomora He sent Lot, and He also sent Ibrahim ﷺ to guide the people of the Levant, and He sent many messengers after that to their people. "Then, after him, We sent messengers to their people, and they came to them with evident proofs." These Messengers came to their people, "with evident proofs." Evident means a clear matter that is apparent. An evident proof that this is a Messenger from Allah would be by miracles that Allah performs. No Prophet came to his people except with what they consider an evident proof which Allah gave him. "But they would not believe in anything they had disbelieved in previously." This is the law of Allah. These fallen, tormented unbelievers "would not believe in anything they had disbelieved in previously." Allah punished these people when they rejected their messengers, He deprived them of belief, and they always remained in disbelief. "... But they would not believe in anything they had disbelieved in previously. Thus We set a seal on the hearts of the transgressors." [Yunus: 74]. In this manner, Allah sets a seal on their hearts. The argument would be clear evidence, a shining sun, but they still do not see it. Allah exists, but they still do not believe in His existence. The Prophet would stand before them with a clear argument and proof from Allah, yet, they would not see him or believe in him. In their heart and soul, they know that this is the truth but they do not believe in it, they deny it. Despite all the forewarnings of fire and torment, they still do not believe in it. They betray Allah because their hearts are sealed. Allah sets a seal over their hearts so that no guidance can penetrate them. He closes their hearts, locks them, then places a seal on them. There is no guidance for them. With a box which Allah has locked and sealed, is it possible for anything to penetrate into it? Nothing can penetrate it. "Thus," like We did with this seal and

this strong lock over the hearts of those disbelievers, "We set a seal on the hearts of the transgressors." When they attacked the messengers, rejected them despite knowing that they were truthful, and refused to obey the command of the Lord in this way. Allah calls them and sends them a message warning them of the punishment, yet they still reject it. As a result, they must be punished. "... Thus We set a seal on the hearts of the transgressors." [Yunus:74].

Then Allah narrates the story of Musa as an example of how He sets seals over the hearts of the transgressors, and how Allah delivers the believers. "Then, after them, We sent Moses and Aaron with Our signs to Pharaoh and his chiefs, but they acted arrogantly and were a criminal people." [Yunus:75]. This is an example which demonstrates the law of Allah regarding the deniers and the stubborn. "After them, We sent," after those messengers, whom Allah sent and who were denied, Allah sent Musa. the Prophet. He was the Prophet of the Children of Israel, sent by Allah, and talked to him in the valley upon his return from Madyan to Egypt. Allah commanded him to carry the message to Pharaoh and his chiefs to save the children of Israel from the oppression of Pharaoh. Furthermore, Harun the prophet, Musa's brother, became a prophet at the request of Musa to his Lord. He said, "And appoint for me an assistant from my family;" [Taha: 29], "Aaron, my brother," [Taha:30]. "Strengthen me with him," [Taha:31]. "And associate him with me in my mission." [Taha: 32]. "That we may exalt You much," [Taha: 33], "And remember You much." [Taha: 34]. So, Allah made him a prophet. He says, "He said, ‘Your prayer has been responded to, so be upright and do not follow the way of those who do not know,"[Yunus: 89], "He said, ‘Your prayer has been responded to." That is, we have responded to your request, O Musa, for Allah responded to his request when he asked Harun, his brother, to be his assistant to strengthen him. "Then, after them, We sent Moses and Aaron with Our signs to Pharaoh and his chiefs." "To Pharaoh," the ruler of Egypt. Everyone who ruled Egypt in this period was called Pharaoh.

Similar to Kisra for the Persians, and Caesar for the Romans. "And his chiefs," the chiefs are his group, his ministers, his family, and the heads of his armies. The people of wealth, richness, and prestige from those around him are called the chiefs. They were called *Mala'* because they fill the eye or fill the place. "With Our signs." Allah sent Musa with revelations from Allah, as He says, "Among nine signs to Pharaoh and his people." Allah says, "But they acted arrogantly and were a criminal people." They were arrogant and saw that they were too superior to pledge allegiance to Musa and Harun. "So they said, 'Are we to believe in two human beings like us while their people are servants to us?"[Al-Mu'minun: 47]. "And they were a criminal people," doers of criminality. The greatest of this criminality is their unbelief and their stubbornness. And that is why they will never embrace Islam at all, even if every sign comes to them, as they said, "And they said, 'No matter what sign you bring us to bewitch us with, never shall we believe in you." .[Al-A'raf: 132]

يقول الله ﷻ: {ثُمَّ بَعَثْنَا مِنْ بَعْدِهِمْ مُوسَى وَهَارُونَ إِلَى فِرْعَوْنَ وَمَلَئِهِ بِآيَاتِنَا فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُجْرِمِينَ}[يونس:75], {فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا إِنَّ هَذَا لَسِحْرٌ مُبِينٌ}[يونس:76], {قَالَ مُوسَى أَتَقُولُونَ لِلْحَقِّ لَمَّا جَاءَكُمْ أَسِحْرٌ هَذَا وَلا يُفْلِحُ السَّاحِرُونَ}[يونس:77], {قَالُوا أَجِئْتَنَا لِتَلْفِتَنَا عَمَّا وَجَدْنَا عَلَيْهِ آبَاءَنَا وَتَكُونَ لَكُمَا الْكِبْرِيَاءُ فِي الأَرْضِ وَمَا نَحْنُ لَكُمَا بِمُؤْمِنِينَ}[يونس:78], {وَقَالَ فِرْعَوْنُ ائْتُونِي بِكُلِّ سَاحِرٍ عَلِيمٍ }[يونس: 79]

says, "Then, after them, We sent Moses and Aaron with Our signs to ﷻ Allah Pharaoh and his chiefs, but they acted arrogantly and were a criminal people"[Yunus:75], "And when the truth came to them from Us, they said, "Most surely, this is evident sorcery"[Yunus:76], "Moses said, "Is this what you say of ?the truth when it has come to youIs this sorcery, when sorcerers are never successful?"[Yunus:77], "They said, "Have you come to us to divert us from what we found our fathers practicing, and so that you both become prominent in the land? For we will never believe in you"[Yunus:78], "And Pharaoh said, "Bring me every knowledgeable sorcerer"[Yunus:79] In these verses from the

Surah of Yunus, Allah says that He sent after the people who denied their messengers, and Allah punished them by setting a seal over their hearts so that they won't believe and that was due to their disbelief and their denial of the truth. When they denied and disbelieved, they knew the truth and disbelieved it, for Allah set a seal over their hearts, and deprived them of faith. He says, "Then, after him, We sent", that is after Nuh. "...messengers to their people, and they came to them with evident proofs, but they would not believe in anything they had disbelieved in previously. Thus We set a seal on the hearts of the transgressors"[Yunus:74] Then Allah shows and mentions here in this Surah, the Surah of Yunus, an example of this denial and obstinacy. For example, the saying of Pharaoh to Musa ﷺ, even though he had evidence, proof, and clear verses that these are from Allah, and they were certain that they are from Allah, they disbelieved and denied that. So, He says that He sent after those people, "Moses and Aaron", his brother. And Allah informed him of the call of Musa. "with Our signs to Pharaoh and his chiefs", with the signs of Allah. "but they acted arrogantly", against accepting the truth. "and were a criminal people"[Yunus:75],"And when the truth came to them from Us..."[Yunus:76], when the truth came to them from Allah, Allah says, "from Us", that this truth is not merely a proof that Musa uses to reach the truth because this is the truth from Allah; these are the signs of Allah, and He who gave it to Musa. His staff which he throws, then it will become alive; a staff, a wooden staff, but it turns into a clear and evident serpent. The transition of something from being inanimate to an animated creature in an instant. Then its return after that; as soon as he touches this serpent, it returns to its state and its nature again. This is a real matter that is not an imagination of the eye. Further, his brown hand, when he puts it in his pocket, it comes out flawlessly white. Changing the skin color is an impossible matter for Allah has created every human with a skin color that cannot be changed. Yet, in an instant, the skin color of the hand of Musa turned from brown and came out from his pocket white, just like the skin color of a white person.

Then, He returned it as it was again, to the real color of Musa's skin and his skin was brown. As well as the other repeated verses as Allah says, "So We sent upon them the flood and the locusts and the lice and the frogs and blood—all explicit signs—but they acted arrogantly, and they were a criminal people"[Al-A'raf:133], and, at the end, they said, " "No matter what sign you bring us to bewitch us with, never shall we believe in you"[Al-A'raf:132] They denied all these verses after being certain that they are from Allah. Then, they rejected the truth with every fabrication they could come with. They said, this is a lie. "And when the truth came to them from Us, they said, "Most surely, this is evident sorcery"[Yunus:76],"Most surely, this is" they said with affirmation that the thing they are seeing is "evident sorcery"; clear and obvious sorcery. There is no doubt that it is sorcery, while they know that this cannot be sorcery. "Moses said, "Is this what you say of the truth when it has come to you? Is this sorcery, when sorcerers are never successful?"[Yunus:77] You denounce this truth that came to you from Allah. "when it has come to you" how can you say such a thing! Then he said to them, is this sorcery! Do you call the truth that came to you, sorcery! He tells them, "Is this sorcery", what you are seeing with your eyes now is sorcery! "when sorcerers are never successful", the sorcerer never succeeds; have you ever seen a successful sorcerer that obtained his desires? Also, a sorcerer is always the object of diminution, hate, and abhorrence, even if people approached him. For this reason, the sorcerer does not work except in sedition and evil. So, he said to him, the sorcerer does not succeed. How can a sorcerer call for Allah, for monotheism, for worshiping Him, for believing in Him, for the glory of the world and the happiness of the hereafter! This is not the work of the sorcerer. He said to them, "when sorcerers are never successful" and you will see who will be the successful. Then, they showed what is hidden in their hearts and said what they hid. "They said, "Have you come to us to divert us from what we found our fathers practicing, and so that you both become prominent in the land? For we will never believe in you"[Yunus:78]. So, this is their reality; they follow a way

in life and think it is the perfect way, especially those chiefs like Pharaoh. Pharaoh is a man claiming to be a god and forces people to worship him and that all people are his servants who work for him. Further, before he died, he made people worship him by building a grave for him. He made tens of thousands of people enslaved to build him a grave to die in. So, how about his life? As Pharaoh said, "O chiefs, I have never known of any god for you", for he is the god; he deified himself. This order and method in which they lived was pleasing to them to follow. This way of life enabled him to attain authority over people, deism and controlling people in this way. So, how would they give up the houses that they are in? "They said, "Have you come to us to divert us from what we found our fathers practicing..."[Yunus:78]. And you come to make us turn and deviate from what we found our fathers in from this heritage, and this history that they lived for. "and so that you both become prominent in the land"; so that you become the commander and the one who forbids this land, the land of Egypt. "and so that you both", Musa and Harun. "become prominent in the land", for you will be the commander, you will be the one who gets news from the heavens, so you will be the one who orders and forbids, and we will be your followers. "For we will never believe in you"; we will not believe in you. "For we will never", they rejected any form of believing in them. "For we will never", O Musa and Harun, "believe in you".

Then, they sought to nullify the call of Musa ﷺ, "And Pharaoh said, "Bring me every knowledgeable sorcerer". [Yunus:79] He thought that as long as he has come with sorcery, we will bring you sorcery like it. He said, "We will most surely bring you sorcery like it". We will come to you with sorcery like yours that will overcome you. We have sorcerers from our people that are better sorcerers than you, so, they will overcome this sorcery that you brought. "And Pharaoh said", to his chiefs and his people. "Bring me every knowledgeable sorcerer". "Bring me", spread all over the land of Egypt and search for every knowledgeable

sorcerer, and bring them to me. He said, "Then when the sorcerers came, Moses said to them, "Throw whatever you will throw"[Yunus:80] They will compete with Musa on the sign that he brought; that he throws his staff and it turns into a serpent. They came to nullify this thinking; we also have staff and ropes that we will lay down so that it becomes alive just like this serpent of yours. So, it is sorcery against sorcery. Also, as it is said, abundance is overpowered; it overcomes the individual. That is, abundance always wins. So, when there are a thousand sorcerers and every sorcerer throws a staff and a rope, it becomes a serpent. Musa's serpent is only one while we have a thousand. So, we have more sorcery than what you have. "...Throw whatever you will throw"[Yunus:80]; throw what you want from these ropes, staff, and sorcery that you brought. He says, "So when they threw", that is their ropes and staff , "Moses said, "What you produced is sorcery", these sorcerers produced something great, as He says, "So they cast their ropes and their staffs and said, "By Pharaoh's might, we are most surely the overcomers"[Ash-Shu'ara:44], the Lord says, when they threw these ropes, "they affected the eyes of the people with sorcery","...they affected the eyes of the people with sorcery and intimidated them and came up with great sorcery"[Al-A'raf:116] The crowd gathered by Pharaoh, as he commanded that people be brought from everywhere, from all over the land of Egypt. "And people were told, "Are you going to assemble"[Ash-Shu'ara:39],"that we may follow the sorcerers if they are the overcomers?"[Ash-Shu'ara:40] Musa had suggested to them that this be done on the day of the festival. The day that they made as the day of their joy, the day of their feast, and the day on which they adorn themselves and go out in adornment such as the condition of people on their great national holidays. Further, he suggested it to be at the forenoon, in the brightness of the day so that no one can cheat and for things to be apparent to everyone. "so let the people be herded together at forenoon". They responded to this and came to the people on the day of their feast, during which they did not have to work, and they came from every place. The Lord says that when they threw their ropes and staff,

"they affected the eyes of the people with sorcery and intimidated them". People felt a severe intimidation when they saw that this place, which is the place of competition and challenge between Musa and the sorcerers, while Pharaoh was sitting with his chiefs looking, and supervising this matter. The eyes of the people were affected by sorcery, and they already saw that this whole place was filled with running ropes. Allah says, "and intimidated them ". Intimidation spread among the crowd as the serpents filled the whole place and the whole valley. "and came up with great sorcery", "Moses said, "What you produced is sorcery". Saying sorcery (in the Arabic translation of the Qur'an) with Alf and Lam, means the real sorcery. This sorcery, after which they have no other sorcery, is the utmost of sorcery they could come with. This is what is meant when you say sorcery. "What you produced is sorcery", "indeed, Allah will nullify it; indeed, Allah does not set aright the work of the corrupters", but Allah will nullify this sorcery. Or "What you produced" is meant as a question to belittle what they produced; is this sorcery! What did you produce? The sorcery that you produced, whatever it is "indeed, Allah will nullify it". God is the One Who will nullify it, not me. "indeed, Allah will nullify it". Nullifying it by showing its corruption and showing its truth, and that it is nothing. "...indeed, Allah does not set aright the work of the corrupters"[Yunus:81], Allah does not set aright the work of a corrupter, and a sorcerer is a corrupter as he is a liar who makes people imagine seeing things. "were made to appear to him, because of their sorcery, to be slithering"[Taha:66], they may put in these ropes or in these staff something from mercury, from fantasies, from the work of demons or from such-and-such, which makes it seem alive while it is not. "...indeed, Allah does not set aright the work of the corrupters"[Yunus:81] because they are liars and deceivers who uses demons in order to mislead people. "And Allah upholds the truth with His words, even if the criminals dislike it"[Yunus:82], "And Allah upholds the truth". The truth is proven, but Allah's upholding it makes it true in the eyes of others so that they see that it is true. Otherwise, the truth is the truth, but many people might be

blind to it. Allah supports this truth with clear evidence and signs so that nothing remains but obedience, and that everyone knows that this is the truth. "And Allah upholds the truth with His words". He upholds the truth with His words. His words here refer to Allah's nullifying this matter, as He says that this was the command of Allah. "And We revealed to Moses: "Throw your staff," and, lo and behold, it swallowed what they were faking!"[Al-A'raf:117], this is the word of Allah, when Allah says, "Throw your staff". Allah transformed this staff into a serpent, a great serpent, a huge one who went to these serpents and these staff, and began to devour them. Devouring is swallowing quickly as is the case with the serpent, for it does not chew when it eats. Rather, it devours what is in front of it. So, it began devouring this and that. This great serpent that had overcome all of those fake ropes and staff and swallowed them. Thus, it became apparent to people that it was one of the signs of Allah and that it was not sorcery like this sorcery. "And Allah upholds the truth with His words, even if the criminals dislike it"[Yunus:82] even if the criminals disliked the truth being upheld and being shown to everyone as the truth from Allah, still, what is the will of a criminal before the will of Allah? "even if the criminals dislike it". A criminal is the one committing a crime; among which are Pharaoh and his chiefs. With this clear, evident, luminous sign that is in front of everyone, the one through which Allah upheld the truth, there was no suspension left. Even the people of art and the knowledgeable ones in sorcery, which are the sorcerers, believed and embraced Islam. Therefore, everyone became certain that this is the truth. Is there any doubt left after that! All of those who witnessed what happened should have said, we believe in Allah, the Lord of the worlds. Yet, this did not happen. He says, "But none believed in Moses except some of the offspring of his people while fearing that Pharaoh and their chiefs would persecute them. And most surely, Pharaoh is highly exalted in the land, and he is most surely of the extremists"[Yunus:83] despite the clarity of this argument, Musa's argument and statement, and the signs that Allah made in broad daylight and in front of everyone. Despite Musa's clear

signs and evidence, no one believed in him, not even his own people, but the offspring of his people. The young and the offspring of his people, that were not yet profaned with desires and benefits. When they saw the truth, they believed and embraced Islam. Except for the offspring of the young men from the people of Musa, and not from the people of Pharaoh. They believed "while fearing that Pharaoh and their chiefs would persecute them". They believed yet were frightened of Pharaoh, the bumptious, the arrogant, and his chiefs. Their chiefs are either the chiefs of these offspring, the heads and honorable ones from the children of Israel themselves; as these elders likewise fear for themselves and for their children from the oppression of Pharaoh. Therefore, they did not believe in Musa despite the clarity of the matter. They did not believe in him and did not follow him, due to the fear of the oppression of Pharaoh. The offspring were afraid of these as well that Pharaoh might know about them, so the elderly might disavow them due to the fear for themselves. They might put themselves before their children because they are afraid for themselves, or out of being afraid of Pharaoh and his chiefs. Or, their chief refers to Pharaoh's chiefs. As it is said, we say one's offspring refers to one's descendant; when we say offspring, we refer to one's descendant, and the descendants refers to every offspring. "while fearing that Pharaoh and their chiefs", that is the chiefs of Pharaoh, the people of Pharaoh. "would persecute them", meaning that they torment them. If they knew who converted to Islam and believed with Musa, they would take him, imprison him, and torture him. "But none believed in Moses except some of the offspring of his people, while fearing that Pharaoh and their chiefs would persecute them. And most surely, Pharaoh is highly exalted in the land, and he is most surely of the extremists..."[Yunus:83]. He says, "And most surely, Pharaoh is highly exalted in the land" Pharaoh is exalted a self-exalting, exalting over people, exalting out of arrogance, and exalting over people through oppression, conquer, and through a fabricated call that he is the son of the sun and that he is the son of God, and that his origin is different than the others, for he is arrogant against them and that

he is their god. "...And most surely, Pharaoh is highly exalted in the land, and he is most surely of the extremists"[Yunus:83] Extremist in his unjust killing. Being extremist is exceeding the limit in killing; killing the offspring, and killing kids when they are born. He killed the babies just after they were born to the children of Israel because he was afraid that he might become a strong young man who might make his people stronger. Or afraid that the offspring of the children of Israel might include a person who would take over his kingdom. "and he is most surely of the extremists".

Then, He says, "Thus Moses said, "O my people, if you have attained faith in Allah, then in Him place your trust, if you are(truly) Muslims"[Yunus:84], Musa called upon his people a call of mercy and sympathy to cling to Allah, to hold firmly to Him, to trust Him, and that this is the way for saving them. "Thus Moses said, "O my people, if you have attained faith in Allah..." [Yunus:84], "if you have attained faith in Allah". This is an incitement for them to cling to Allah and hold firm to Him. "then in Him place your trust", not in anyone else; hand your affairs to Him. Trusting is handing one's affairs to Allah, and believing that the desire of the heart and what the servant desires are not fulfilled except by the Lord. So, he hands his affairs to Allah. "Thus Moses said, "O my people, if you have attained faith in Allah, then in Him place your trust, if you are(truly) Muslims" [Yunus:84]; if you are submissive and compliant to the Lord God. "So they said, "In Allah we have placed our trust", "So they said", that is, his people. "In Allah, we have placed our trust", in Allah not in anyone else. "we have placed our trust", we hand our affairs to Him, and we put our hope in Him. Further, we believe that no one can save us except Him. Thus, they cut off their hopes in the creature and place their hopes in the Lord. This is the meaning of trust. "So they said, "In Allah, we have placed our trust. Our Lord, do not make us a means of trial for the unjust people" [Yunus:85] Trial has more than one meaning. A trial that is, we become tormented, and they turn us from our religion.

A trial through which they seduce us, beat us, and torture us so that we would turn from this religion and deviate from Islam. Do not make us a means of trial for them in the sense of being tempted, that is, people tempt us and torment us; the torment that might be inflicted upon us by these disbelievers. Or do not make us a means of trial for them by humiliating us with those disbelievers being over us and oppressing us, and that they may think that they are right. They might think so because honor and strength are with them, and because the people of faith are humiliated and oppressed. Therefore, the disbelievers are tempted to think that they are right and that those are wrong. "...Our Lord, do not make us a means of trial for the unjust people"[Yunus:85], "and deliver us by Your mercy from the denying people"[Yunus:86], "and deliver us", they sought salvation from Allah and His mercy by entreating Allah with one of His attributes, which is His mercy. That you are the Lord, the Most Gracious, save us from the disbelieving people, the people of Pharaoh who disbelieved, denied the truth, and forbade it. Thus, this is the surrender of the children of Israel and Musa to Allah, entreating Him not to let those disbelievers overpower them, torment them, and deviate them from their religion, and for Allah to save them from those disbelievers. He says, "And We revealed to Moses and his brother, "Settle your people in houses in Egypt and make your houses places which people head to for worship, and establish the prayer. And give glad tidings to the believers" [Yunus:87] This is the rescue plan; Allah guided them to the path of salvation and rescue. He says, "And We revealed to Moses and his brother, "Settle your people in houses in Egypt and make your houses places which people head to for worship, and establish the prayer. And give glad tidings to the believers"[Yunus:87], "And We revealed to Moses and his brother", to Musa, the Prophet, and his brother, Harun ﷺ. "Settle your people in houses in Egypt"; buy houses and have houses in Egypt because the period of oppression will last for some time, so salvation is not now. It is as if Allah is telling them that the departure from the land of Egypt is not now, rather, the matter will take some time. "Settle your people in houses in Egypt", buy houses

to live in and stay in it. This is different from telling someone to leave a place that makes him sell his house in preparation for his departure. "And We revealed to Moses and his brother, "Settle your people in houses in Egypt and make your houses places which people head to for worship", "and make your houses places which people head to for worship", that is, pray in your homes; make this house a qiblah, in which you pray to the Lord. They are told to pray in their homes as they were unable to build, for example, mosques, for the disbelievers prevent them from this religion and from worshiping the Lord, the One, Allah, and that they cannot worship anyone but Pharaoh. So, they do not allow the worship of another Lord with Pharaoh in his uniqueness and in his dominance over the people. Make your houses a qiblah to worship Allah in these homes before prayer. "and establish the prayer", a command for them to pray to Allah because it is, first, an act of worship to the Lord, then, is the greatest aid to being patient as they are in distress and need to be patient over what they are in. Thus, prayer is patience; prayer is the greatest deed through which the believing servant becomes patient with the affliction. The Mother of the Believers, Aisha ﷺ said, (when anything distressed the Prophet he prayed), and distressed him is in the sense that something surrounded him and made it difficult for him, he went to pray. He says, "O you who have attained faith, seek help through patience and prayers. Indeed, Allah is with the patient ones"[Al-Baqarah:153],"and establish the prayer. And give glad tidings to the believers"[Yunus:87] Give good tiding to the believers that the result is coming, and the good is coming. As if Allah tells them that deliverance and salvation will come, but now is the time for being patient. So, here, in this verse, Allah guides them and tells them that now is not the time for departure. So, build houses and make these houses for prayer, in which you establish prayer, and wait for the good tidings from the Lord. "And give glad tidings to the believers".

Then, He says, "And Moses said, "Our Lord, You have indeed given Pharaoh and his chiefs ornaments and wealth in the Earlier Life, our Lord,(which they used) to make(others) stray from Your way. Our Lord, obliterate their wealths and harden their hearts so that they do not believe until they see the painful punishment"[Yunus:88],"He said, "Your prayer has been responded to, so be upright and do not follow the way of those who do not know"[Yunus:89].

يقول الله ﷻ: {وَقَالَ مُوسَى رَبَّنَا إِنَّكَ آتَيْتَ فِرْعَوْنَ وَمَلَأَهُ زِينَةً وَأَمْوَالًا فِي الْحَيَاةِ الدُّنْيَا رَبَّنَا لِيُضِلُّوا عَنْ سَبِيلِكَ رَبَّنَا اطْمِسْ عَلَى أَمْوَالِهِمْ وَاشْدُدْ عَلَى قُلُوبِهِمْ فَلا يُؤْمِنُوا حَتَّى يَرَوُا الْعَذَابَ الأَلِيمَ}[يونس:88], {قَالَ قَدْ أُجِيبَتْ دَعْوَتُكُمَا فَاسْتَقِيمَا وَلا تَتَّبِعَانِّ سَبِيلَ الَّذِينَ لا يَعْلَمُونَ}[يونس:89], {وَجَاوَزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتْبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ بَغْيًا وَعَدْوًا حَتَّى إِذَا أَدْرَكَهُ الْغَرَقُ قَالَ آمَنْتُ أَنَّهُ لا إِلَهَ إِلَّا الَّذِي آمَنَتْ بِهِ بَنُوا إِسْرَائِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ[يونس:90], {آلآنَ وَقَدْ عَصَيْتَ قَبْلُ وَكُنْتَ مِنَ الْمُفْسِدِينَ}[يونس:91], فَالْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنْ خَلْفَكَ آيَةً وَإِنَّ كَثِيرًا مِنَ النَّاسِ عَنْ آيَاتِنَا لَغَافِلُونَ}[يونس: 92]

says, "And Moses said, “Our Lord, You have indeed given Pharaoh ﷻ Allah and his chiefs ornaments and wealth in the Earlier Life, our Lord, (which they .used) to make(others) stray from Your wayOur Lord, obliterate their wealths and harden their hearts so that they do not believe until they see the painful punishment"[Yunus:88], "He said, “Your prayer has been responded to, so be upright and do not follow the way of those who do not know"[Yunus:89], "And We made the Children of Israel pass over the sea. So Pharaoh and his troops pursued them oppressively and aggressively until, when he was about to drown, he said, “I have attained belief that there is no god except the One the Children of Israel believe in, and I am of the Muslims" [Yunus:90], "Now? While before you truly disobeyed and were of the corrupters?"[Yunus:91], "Rather, today We deliver you, preserving only your body, so that you become a sign for those after you. But most surely, many among mankind are oblivious of Our signs"[Yunus:92] These verses are from the Surah of Yunus. Allah tells us about the prayer of Musa after he lost hope of Pharaoh and his people becoming believers; the prayer against Pharaoh and his people. He says, "And Moses said,

“Our Lord, You have indeed given Pharaoh and his chiefs ornaments and wealth in the Earlier Life, our Lord,(which they used) to make(others) stray from Your way. Our Lord, obliterate their wealths and harden their hearts so that they do not believe until they see the painful punishment" [Yunus:88]. "And Moses said"; Musa the Prophet ﷺ the messenger to the children of Israel, prayed to Allah saying, "Our Lord" "You have indeed given Pharaoh and his chiefs ornaments and wealth in the Earlier Life". In this verse, Musa talks about the grace Allah bestowed upon Pharaoh and his chiefs by giving them decorations and wealth despite their disbelief. "ornaments ", gold and decorations; the luxurious buildings in which they live, having all kinds of carriages, bars, and amusement parks, and all means of amusement. All of this is considered as an ornament. "You have indeed given Pharaoh and his chiefs", "and his chiefs", the chiefs are the ministers and the heads. They are called chiefs because they fill a position, or fill the eye with the clothes and feathers they wear and the adornment around them. "and his chiefs ornaments and wealth in the Earlier Life". Wealth is all that is financed and benefited by. Allah gave the people of Pharaoh all kinds of wealth in this worldly life. He gave it to them in this worldly life for they are disbelievers and the disbelievers do not enjoy, except this world. "our Lord,(which they used) to make(others) stray from Your way", that is our Lord, O Lord. "our Lord,(which they used) to make(others) stray from Your way", when they are with this dignity, this grace, and this luxury with their disbelief, then this is a sedition for people. Further, they thought that what they have of these blessings, is not but a sign of God’s pleasure with them, and that their way is the best way, as they said. And that if they were not on the right path, they would not attain this good that they had attained in this world. Accordingly, this is a great source of sedition and delusion for many of the short-sighted and unknowledgeable ones who, if they see these in their pomp, think that truth and goodness is what they are on. On the other hand, Musa and his people are under oppression, and under torture. As Pharaoh said, we will kill their sons when he was told, "... Are you

going to leave Moses and his people free to spread corruption in the land and abandon you and your gods?" He responded, "We will kill their sons and keep their women..."[Al-A'raf:127] Keep here refers to keeping them alive so that it would be a means to their disgrace; killing males and keeping females alive. "We will completely dominate them", "Moses reassured his people, "Seek Allah's help and be patient. Indeed, the earth belongs to Allah ˹alone˺. He grants it to whoever He chooses of His servants. The ultimate outcome belongs ˹only˺ to the righteous"[Al-A'raf:128] This situation has a great temptation for many people to remain on their disbelief and remain as followers to Pharaoh, his chiefs, and his people, thinking that he is the one on the truth, and he is the one owning this world. As for those who are under oppression and under torture, people alienate themselves from them and from their religion. "Our Lord, You have indeed given Pharaoh and his chiefs ornaments and wealth in the Earlier Life, our Lord,(which they used) to make(others) stray from Your way"; so that they make people stray. "from Your way". It was also read as "from Your way", that is, their vanity takes them for what they are, thus, they see that their way is the best, and they remain in their delusion. "...Our Lord, obliterate their wealths and harden their hearts so that they do not believe until they see the painful punishment"[Yunus:88] Musa prayed against Pharaoh and his people; he prayed to Allah to obliterate their wealth. Obliterating means sealing and nullifying. "their wealth"; destroy them. Destroy what they had of crops, fruits, ornaments, and decorations which they were in, so that this would be a deterrent in this world, and people would turn away from their path and their religion. "and harden their hearts"; harden the hearts of this criminal sect that seized over the common people, exhausted them, forced them with this compulsion, and lead them to disbelief and stubbornness. "and harden their hearts" so that they do not believe. Hardening a heart means making it in tension and putting it in a prison so that guidance won't reach it. "and harden their hearts so that they do not believe until they see the painful punishment". They do not submit to faith unless they see the painful torment

inflicted upon them in this world. Further, this prayer from Musa ﷺ indicates that his hope for these people to believe is lost after they saw the great miracles that Allah had performed on his hands, and after the truth appeared to them. Yet, they insisted on walking in this wrong way to the end, as they said, "and we shall not believe in you". As a result, he prayed to Allah against them and Allah responded to his prayer. He says, "He said", the Lord, "Your prayer has been responded to", it was responded to, and the One who responds is Allah. "Your prayer", O Musa and Harun, though the prayer made by Musa. "And Moses said, “Our Lord, You have indeed given Pharaoh and his chiefs ornaments and wealth in the Earlier Life", till the end of the prayer. "He said, Your prayer has been responded to", which indicates that Harun used to make prayer with Musa; he used to pray God to accept his prayer saying amen. And the one who pray God to accept the prayer of another is a participant in the prayer. Therefore, when the imam says, “nor those who have gone astray”, and the congregation says Amen after him, they are considered to have participated in this prayer with him. So, reading the Surah of Al-Fatiha and saying this prayer that is in the Surah of Al-Fatiha is not but a prayer from all the ones praying. "He said, “Your prayer has been responded to, so be upright", that is, Allah responded to their prayer to obliterate their money, and it was. Then, Allah said after that, "So We sent upon them the flood" which flooded the crops and homes. "So We sent upon them the flood and the locusts and the lice", "the locusts", which eat the plants. "and the lice", houses where lice are infested everywhere; in their palaces, homes and places. "and the frogs", what adornment is enjoyed when the house is full of frogs! Frogs filled their valleys, dunes, canals and rivers, and entered into their homes and beds. Thus, the person would be in his bed and he would find the frogs in his bed. If he spoke, the frog jumped into his mouth; their life was made loathsome. "So We sent upon them the flood and the locusts and the lice and the frogs and blood", "and blood" It is that their water turned into blood. They used to scoop water from the river, and when they reached the house with it, it became frothy blood. An Israeli would

pour water into the jar of the Egyptian Pharaonic, then water drops from the jar, and if it reaches the jar of the Egyptian Pharaoh, it turns into frothy blood. So, what life is enjoyed when water, which is the lifeline, turns into frothy blood when it is traded or drunk! Allah spoiled their lives, made their lives loathsome after Musa made the prayer against them. "He said, “Your prayer has been responded to, so be upright", be upright to the command of Allah, accomplish what He orders you to do of believing in Him, monotheism, worshiping Him, and adhering to His commands. "so be upright", that is on the right path. "and do not follow the way of those who do not know", do not follow the path of those who do not know, from their people or from others, for they will try to make you stray from Allah's religion, and from Allah's path, even if that was from only part of the religion. "and do not follow the way of those who do not know".

Then, Allah says, "And We made the Children of Israel pass over the sea", crossing from the shore, from the Egyptian's side to the other shore, to Sinai's side; Allah made them pass. Allah commanded Musa to inform the children of Israel to leave and to prepare for that. So, they prepared for that and went out during the night without Pharaoh and his people knowing about them; they found it out in the morning. As a result, Pharaoh called upon his people to prepare the army and to follow them and to bring them back again to humiliation and oppression in the land of Egypt. Pharaoh said, "Indeed, these are just a small gang" [Ash-Shu'ara:54], "and they certainly do enrage us"[Ash-Shu'ara:55], "But indeed, we are cautious"[Ash-Shu'ara:56], so, he went on their track. He says, "And they pursued them at sunrise"[Ash-Shu'ara:60] At sunrise, they were behind them. The people of Musa said, "We are indeed overtaken!", he said, “By no means! My Lord is indeed with me; He will guide me"[Ash-Shu'ara:62] Allah revealed to Musa to strike the sea with his staff so that it would split. Allah says, "... whereupon it split, so that each part was like a great hill"[Ash-Shu'ara:63], "And thereupon, we brought the others near"[Ash-Shu'ara:64], "Then We saved

Moses and those with him, all of them"[Ash-Shu'ara:65] Allah commanded Musa to remain on this split in which he was; this is one of Allah's miracles and His great signs that happened visibly and clearly on this land, as He says, "And very truly, We revealed to Moses: “Journey by night with My servants and strike for them a dry road across the sea. You will not be afraid of being overtaken nor apprehensive"[Taha:77], "and strike for them a dry road across the sea". A dry road despite the fact that it was just being split across the sea, and despite the fact that the depths of the sea is always muddy, yet Allah made it dry as if it was a paved road. So, Musa walked on it and people then could see the water as a wall standing without a barrier that holds it away from the earth. Allah said to him, "And leave the sea parted (behind you)", in stillness. "indeed, they are an army to be drowned". Allah says, "And We made the Children of Israel pass over the sea", All of them; Musa and all the children of Israel along with their animals; their cattle, donkeys, and their belongings, and their birds all went out and escaped without losing anything from what they carried from the land of Egypt in their migration. "And We made the Children of Israel pass over the sea. So Pharaoh and his troops pursued them oppressively and aggressively..."[Yunus:90], Pharaoh, who had seen all these signs, was supposed to let them go. Likewise, it was assumed that these people wanted to leave the country for them out of their choice, and they left the whole country for them with what it had from their houses. Further, they feared that the children of Israel might produce one who would steal the kingdom from them. Here, they have left the whole country for them, and they left their property and their land and all of their affairs. Did not their sense and reasoning, even the worldly reasoning, order them to desist from that! Let them go with no coming back and with no return to their belongings, to their homes, to their palaces, to their houses; take all of that and repair them and say, we got rid of those who wanted to spoil our lives. They went out, but Allah wanted to abuse them to the end, so they went out. Allah says, they went out, "oppressively and aggressively". See how they go to their perdition by

themselves, and their evilness is pushing them to that; their oppression and aggression. Thus, now, it is a blatant aggression with no justification and with no fear. Even this fear that they had before that regarding the children of Israel that they only wanted to rise in the land of Egypt, and to become prominent in the land. As they told him (Musa), "They said, “Have you come to us to divert us from what we found our fathers practicing, and so that you both become prominent in the land? For we will never believe in you"[Yunus:78] He and his people have left the whole land for them, and nothing was left for them, so, what is the purpose of aggression! Why would they run after them to bring them back again to humiliate them, and to remain under oppression and humiliation! It is not but aggression. He says, "So Pharaoh and his troops pursued them oppressively", Pharaoh called among the soldiers to go to bring back those who disinclined from our obedience and our will, and let us bring them again under our humiliation and oppression. "So Pharaoh and his troops pursued them oppressively and aggressively". And the result was known; Allah brought Musa and his people out unharmed. They did not lose a cup or a bird of what they had carried, nor their cloth got wet, or their shoes were lost. Rather, they went out completely and reached the land safely. Then, when they all went out, Pharaoh and his soldiers all entered, then the will of the Lord was fulfilled; He returned back to that sea whose water was held still. Further, it is astonishing that Pharaoh saw this screaming sign, this clear sign, which is of Allah’s greatest sign; he saw it with his own eyes, he saw the sea standing still like walls in the depth of the sea for this crossing road, it was as deep as five hundred meters, half a kilo, and he saw the sea split and held still like walls surrounding a dry road and people passing on this road. Is this sorcery! The sorcerers tried the works of sorcery with him; is this sorcery as well? But he continued to fulfill his aggression. You are now walking through one of Allah's greatest signs. When you stood on the shore of this sea and saw them passing through this passage, you were supposed to prostrate to Allah, to return to Allah, to repent from what you are in. You were

supposed to know that those have a great force, the power of this great Creator Who created the universe. Was he not supposed to grasp something with his mind and return to mindfulness! This is one of the greatest proofs that if Allah obliterates a person's heart from faith, then it is not possible for him to benefit from any sign. Whatever signs he sees, he cannot benefit from any of them, or to refer him to his mind and his understanding, and to enter into that faith. However, as long as there is obliteration over his insight and blindness from the truth, the will of Allah must be fulfilled to remain obliterated from the truth, away from it until he meets the torment of Allah. He says, "until, when he was about to drown", when the sea closed on him and he knew that drowning and death came and the waters began to enter his belly, in the hadith, Jibreel ﷺ was the commander who was on his horse before them leading the march of the Children of Israel. When Pharaoh saw this, Jibreel kept taking from the sea, from its mud and dirt, and puts it in the mouth of Pharaoh, hoping that he would not bear witness to the testimony of truth and that the mercy of Allah would not be bestowed on him, with all that preceded from him of disbelief and stubbornness. "...until, when he was about to drown, he said, “I have attained belief that there is no god except the One the Children of Israel believe in, and I am of the Muslims"[Yunus:90], "I have attained belief" Here, he declares his belief and faith, but with this belief and faith he is also vain and arrogant. "I have attained belief that there is no god", truly. "except the One the Children of Israel believe in" He should have said none other than Allah, who is the Lord of the worlds, glory be to Him. Yet, he said, the Lord that the Children of Israel believe in, as if this god is a special god or a special god for the children of Israel, and not the Lord of the worlds. "I have attained belief that there is no god except the One the Children of Israel believe in" The children of Israel only believed with Musa in the true God, the Lord of the worlds, and not only the Lord of the Children of Israel. The children of Israel received His mercy, His guidance, and obtained what they did of His dignity in this world only by their belief in Him and adhering to His commands. So, He is

not a god nor a special Lord for them alone. "...I have attained belief that there is no god except the One the Children of Israel believe in, and I am of the Muslims"[Yunus:90], "I am" from the submissive, the compliant, the obedient. As if he says I am implementing, following, and submissive to what this God commands me to do. (I am now) an obedient and submissive believer. He says, "Now?", (in the Arabic translation of the Quran) the first hamza is an interrogative hamza with the second hamza. "Now?", now, is this a time for one to believe? This is not its time, the time of believing has ended, the time of believing was before you see the punishment, and before you see the torment, for Allah does not accept a person's belief if the soul arrives at the throat; the last moments in removing his soul. If the angel comes to take away his soul while he is dying, then this is the time to close the door of repentance before him. As the Prophet said, "as long as he has not died with the death rattle in his throat", the meaning of rattle is the movement of saliva at the bottom of the throat. If the soul reaches the throat, the soul, first of all, comes out from the extremities, from the legs, the extremities. And if it reaches the throat, then this is the last thing to come out, then the angel takes it away. So, if the soul reaches the throat, then Allah does not accept the repentance of those who come and repent to Him at this time. Likewise, regarding the nations that torment comes to them, if they see the torment, and torment becomes close and they say that they believe, at this time, Allah does not accept their belief. Likewise, from the times when Allah does not accept repentance, when the sun appears from the west. The sun rising from the West is from the major signs of the Hour. The sun sets, then turns back and rises again, and if people see it in this way, it will return from the west again from the west and then, everyone on earth will believe in Allah. Allah says, "...On the Day your Lord's signs arrive, belief will not benefit those who did not believe earlier or those who did no good through their faith..." [Al-An'am:158] So, at this time, when the sun rises from the west, there is no acceptance of belief, for there are three conditions in which belief is not accepted; one who is suffering torment,

one whose soul has reached his throat, and when the sun rises from the west. All of these are conditions when people are alive in this world, but Allah does not accept their belief. As after this belief, if the disbeliever sees the signs of Allah, believes in Allah, and returns to Allah, then this is a return on the Day of Resurrection, and all of this is not accepted by Allah. So, it is said to him, "Now?", a question for reprimanding, blaming, and insulting. That is, this is not the right time; the time when belief could be accepted from you has ended. "Now? While before you truly disobeyed and were of the corrupters?"[Yunus:91] You have disobeyed the Lord, God; Musa had called you for so many years to the path of the Lord, and you saw His signs, a sign after another, all of which you saw. "...While before you truly disobeyed and were of the corrupters?"[Yunus:91] He practiced all kinds of corruption from killing, averting others from the path of Allah, apparently lying against the messenger of Allah and the believers, a clear lie against them. He accused them of plotting to take the judgment from him, he accused them that they have a benefit other than that, and he accused them of all kinds of lies. Also, he killed the believers, and his sorcerers, who were his soldiers and who felt proud of being his people saying, "...By Pharaoh's might, we are most surely the overcomers"[Ash-Shu'ara:44] He saw them turning into believers; when they turned immediately after they saw one of these signs, after they saw that the staff became a real serpent, and it invalidated their sorcery, they believed in Allah, as they knew this cannot be sorcery. They knew this was a sign from Allah, accordingly, they believed and Pharaoh killed them, rather, he slandered them and lied to them and said, "... This is surely a scheme you schemed in the city in order to evict its people from it, but you will come to know"[Al-A'raf:123], "I will most surely cut off your hands and your feet on opposite sides, then I will most surely crucify you all"[Al-A'raf:124] He had practiced all kinds of corruption, "Now? While before you truly disobeyed and were of the corrupters?"[Yunus:91], "Rather, today We deliver you, preserving only your body, so that you become a sign for those after you. But most surely, many among

mankind are oblivious of Our signs"[Yunus:92] Allah willed to save his body from destruction in the sea and from being eaten by fish; He willed for this body to be preserved and to be thrown to the shore so that people would see him and he became a sign for the others, when they see the one who claimed to be their god. "And Pharaoh said, “O chiefs, I have never known of any god for you other than me" He was dumped as a drowning man, then the sea threw him on its shore. Then when they see him, they would take him, and according to the custom of the ancient Egyptians, they would embalm him and preserve his body. Thus, his body remained as a sign from Allah, which still exists to this day, so that people would see it hoping that they will remember these great signs. "Rather, today We deliver you, preserving only your body, so that you become a sign for those after you..."[Yunus:92]. Then, Allah says, "...But most surely, many among mankind are oblivious of Our signs"[Yunus:92] Many people, from the signs of Allah, " are oblivious" and this is the greatest example. That is from what Pharaoh and his chiefs went through, for they saw the great signs of Allah, but they were oblivious of them, and they did not believe in them until their fate was like that.

يقول الله ﷻ: {وَلَقَدْ بَوَّأْنَا بَنِي إِسْرَائِيلَ مُبَوَّأَ صِدْقٍ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ فَمَا اخْتَلَفُوا حَتَّى جَاءَهُمُ الْعِلْمُ إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ}[يونس:93], {فَإِنْ كُنْتَ فِي شَكٍّ مِمَّا أَنْزَلْنَا إِلَيْكَ فَاسْأَلِ الَّذِينَ يَقْرَءُونَ الْكِتَابَ مِنْ قَبْلِكَ لَقَدْ جَاءَكَ الْحَقُّ مِنْ رَبِّكَ فَلا تَكُونَنَّ مِنَ الْمُمْتَرِينَ}[يونس:94], {وَلا تَكُونَنَّ مِنَ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ فَتَكُونَ مِنَ الْخَاسِرِينَ}[يونس:95], {إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَةُ رَبِّكَ لا يُؤْمِنُونَ}[يونس:96], {وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّى يَرَوُا الْعَذَابَ الأَلِيمَ}[يونس:97], {فَلَوْلا كَانَتْ قَرْيَةٌ آمَنَتْ فَنَفَعَهَا إِيمَانُهَا إِلَّا قَوْمَ يُونُسَ لَمَّا آمَنُوا كَشَفْنَا عَنْهُمْ عَذَابَ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا وَمَتَّعْنَاهُمْ إِلَى حِينٍ}[يونس:98]

says, "And We settled the Children of Israel in an agreeable location ﷻ Allah and provided them with good things, so they did not differ until knowledge came .to themIndeed, your Lord judges between them on the Day of Resurrection regarding whatever they used to differ over"[Yunus:93], "So if you are in doubt about what We have sent down to you, then ask those who recite the Scripture

before you. Very truly, the truth has come to you from your Lorde , so never be of the skeptics"[Yunus:94], "and never be of those who have disbelieved in Allah's signs lest you become of the losers"[Yunus:95], "Indeed, those against whom your Lord's Word proved true do not believe"[Yunus:96], "even if every sign comes to them—until they see the painful punishment"[Yunus:97], "So if only there was one town that believed and benefited by its belief, besides the people of Jonah—when they believed, We removed from them the punishment of disgrace in the Earlier Life and We gave them enjoyment for a while"[Yunus:98] The verses are from the Surah of Yunus. The context here is commenting on what Allah told about Nuh and Musa. Allah sets these two examples; the first is about Nuh, the great prophet ﷺ, and how he came to his people, and how he called them using every way. However, there was a blatant opposition to him and a great challenge, as his people did not believe in his message and opposed it in every possible way. Then, Allah killed them all. The second example is about Musa ﷺ, and what he brought of great signs to Pharaoh and his chiefs, and how Allah made great miracles to him. Yet, all of these visible and audible miracles did not benefit Pharaoh nor his people, the last of which was witnessing the sea split out. Still, this did not deter them from oppression, injustice, and from following the children of Israel in trying to bring them back again to their oppression after they had left them. They were supposed to say, at least, we got rid of them; they had left, let us go back to our land and kingdom, as we got rid of those. If it was only for a worldly affair, they should have left them, but there was still injustice and a sealed heart against any kind of guidance, or seeing the signs of Allah. As a result, He drowned them; the word of belief did not come to them except when they were drowning. Yet, it was not useful at this time. So, He says that after the people of Pharaoh drowned, the body of Pharaoh was spared and made a sign to be for those after him. "Rather, today We deliver you, preserving only your body, so that you become a sign for those after you. But most surely, many among mankind are oblivious of Our

signs"[Yunus:92] After that, He tells us that He provided the children of Israel with His grace, so they were empowered in the land of the Levant. "And We settled the Children of Israel in an agreeable location"; we settled them, empowered them, and made them occupy this location. "an agreeable location"; a firm, stable land with a beautiful climate, beautiful air, and abundant blessings of crops and fruits. "and provided them with good things" Allah provided them with all kinds of good things; fruits and plants, all kinds of good things and blessings, and the capability of growing that is in this blessed land. "and provided them with good things". He says, "so they did not differ until knowledge came to them", that is, they did not differ in their religion, and this disagreement appeared between them only after knowledge came to them from Allah; after Allah revealed to them the clear Torah. "Indeed, We sent down the Torah, wherein is guidance and light", and He says, "And We inscribed for him", that is to Musa, "all kinds of admonition and a detailed explanation of everything". "a detailed explanation of everything" that they need to be a guided nation on the straight path of Allah, yet, due to their hatred and envy between each other, they differed in religion. He says, "so they did not differ until knowledge came to them", then, He says, "...Indeed, your Lord judges between them on the Day of Resurrection regarding whatever they used to differ over"[Yunus:93]] All that they differed about, cursing one another, and accusing each other of being a disbeliever, as the Prophet said, "The Children of Israel split into seventy-one sects, and the Christians split into seventy-two sects, and my nation will split into seventy-three sects, all of which will be in Hell apart from one". "... so they did not differ until knowledge came to them. Indeed, your Lord judges between them on the Day of Resurrection regarding whatever they used to differ over"[Yunus:93] Those who are on the truth, Allah will reward them, and those who turn to falsehood, Allah will punish them. As He said to the people of faith, "on a day when some faces are whitened and some faces are blackened. So as for those whose faces were blackened: “Did you deny after having attained faith?” Then taste the punishment

on account of what you used to deny"[Ali-'Imran:106], "And as for those whose faces were whitened—(they are) in Allah's mercy; therein they abide"[Ali-'Imran:107].

Then, after that, Allah directed the speech to His Messenger, Muhammad ﷺ. This surah was revealed while the Prophet was in Mecca, under a severe siege, severe harm, and severe opposition from people, as he was denied with all kinds of denial. The Arabs confronted him with arrogance, stubbornness, and negligence, and accused him of all kinds of accusations; being a liar, a priest, a magician, who will not pass, his effect will end, his religion will end, and we will do so and so to him. They also began to abuse his friends and follow them everywhere. Further, whenever a person embraces Islam from a tribe, when they know about it, they tend to torture and humiliate him. As a result, the Muslims began to hide their Islam. Yet, a great message was sent to the Prophet telling him that this religion is a message to the worlds and that his religion will rise above all these religions while he was besieged in Mecca under this severe siege. How could this religion break all these restrictions that have been tightened around it! How to break these severe restrictions so that this religion could be spread to the worlds! This is a great matter. So, Allah assured him and said, "So if you are in doubt about what We have sent down to you, then ask those who recite the Scripture before you. Very truly, the truth has come to you from your Lord, so never be of the skeptics," [Yunus: 94], "So if you are in doubt about what We have sent down to you". This is the message of Allah, and Allah's religion will be spread and will be on the top of all other religions and that He sent you with His message to the worlds. "then ask those who recite the Scripture before you", what happened to them? What was between them and the previous nations? How Allah triumphed His believing servants despite their small numbers and weakness, and destroyed the soldiers of every nation; the soldiers of disbelief with their abundance, pride, and strength. "...then ask those who recite the

Scripture before you. Very truly, the truth has come to you from your Lorde, so never be of the skeptics"[Yunus:94], "the truth", the truth has come to you O Muhammad, "from your Lorde", from Allah. Allah ascribed the Prophet to Himself to demonstrate that He is his Lord and won't mislead him. "so never be of the skeptics", from the suspicious. "and never be of those who have disbelieved in Allah's signs lest you become of the losers"[Yunus:95] This is a warning. There is no doubt that Allah knows that the Prophet is not one of those who deny the signs of Allah, and he saw from the signs of Allah what he saw. Further, He knows that doubt is impermissible from falling into his heart, or that doubt lies in his heart. Yet, this is an affirmation from Allah that this is the truth, and it is a reassurance from the Lord. It is also a statement that His speech, considering that it might be to the Prophet, is a speech to the whole nation, and that this is the religion of Allah that must be made clear and that this is His law. As Allah told him, "And it was revealed to you and to those before you that if you associate (others with God), your work will certainly be nullified, and you will certainly be of the losers"[Az-Zumar:65] "Rather, worship Allah and be of the appreciative"[Az-Zumar:66] It is known that the prophets of Allah, the ones Allah revealed to, do not fall into polytheism. It is impossible for them to fall into polytheism, yet, this is a warning and an informing. Further, the angels of Allah are warned even if they do not fall into polytheism. "and never be of those who have disbelieved in Allah's signs lest you become of the losers"[Yunus:95] This is because whoever denies the signs of Allah, there is no doubt that he is a loser; he loses everything even his soul that is between his sides, the edges of his hand, his legs. The disbeliever will say to his hands, his feet, his organs and his limbs, why are you testifying against me? He will say, I argued for you O hands! Yet, the hand will testify, on the Day of Resurrection, and say I did such-and-such on the day of such-and-such. It testifies against its owner, whom it is part of, and the eye will testify and the foot will testify. So, they will fall into the hands of the disbeliever, and he will address them; his hands and his organs. He will say, I

argued for you, I argued the Lord for you, yet he was lying and argued with lies. They will say, "Allah, Who made everything speak, made us speak" So, the disbeliever will lose everything that even his hand and leg will testify against him, though it will enter into the fire. Every part of him will enter into the fire with him, and this is a loss. "you become of the losers", so, there is no doubt that whoever denies the signs of Allah will lose a tremendous loss.

Then, Allah says to His prophet ﷺ that the ones whom Allah wrote delusion for, a sign will not work with them, "Indeed, those against whom your Lord's Word proved true do not believe"[Yunus:96], "even if every sign comes to them—until they see the painful punishment"[Yunus:97], "Indeed, those against whom your Lord's Word proved true do not believe". The word of Allah proved true against them, and the word of Allah is that"...I will most surely fill Hell with (the race of) unseen beings and human beings, both together"[As-Sajdah:13]; for everyone that rejects the command of Allah and denies His Messengers, Allah seals his heart and makes him one of the people of Hell. "...but they would not believe in anything they had disbelieved in previously. Thus We set a seal on the hearts of the transgressors"[Yunus:74] This is the word of Allah; the word of Allah that was proven true against the disbelievers, and that he must enter Hellfire. The word of Allah was proven true against these disbelievers, so do not care about them. "Indeed, those against whom your Lord's Word proved true do not believe" [Yunus:96], "Indeed, those against whom your Lord's Word proved true..."[Yunus:96]; that they are among the people of Hell, and among the people of torment due to their disbelief. "do not believe", as long as this is the one whom Allah has sealed his heart, made him one of the people of Hell, and that he was thereby because of his infidelity and stubbornness. Thus, he will never believe. "even if every sign comes to them", each sign from what they suggest themselves. "even if every sign comes to them", it is in vain for they will not believe. An example to prove that is Pharaoh; he and his people

witnessed every sign that came to them. Every sign imagined to be a reason for a person to believe came to them, yet none of these signs helped in making them believe even though they were certain that it was from Allah, which makes one amazed. How can you be certain that these signs are from Allah, and you know that they are from Allah, the Creator of this universe, and you know that if Allah makes a promise, He will fulfill it. He promised you with fire, yet you remain on this; this is something to wonder about. Further, there is no doubt that the action of a disbeliever is something to wonder about; the action of the disbeliever when he sees the signs of Allah yet remains in disbelief, this is something to wonder about. "even if every sign comes to them". Allah says, "... until they see the painful punishment"[Yunus:97] Unless they see the painful torment, for when they see it, they will believe. Yet, at that time, it will not benefit them in anything; after they see the painful torment, as when Pharaoh and his people who believed when they were drowning, at that time, this will not help them.

Then, He says, "So if only there was one town that believed and benefited by its belief", look at the speech of Lord in which He calls His servants to faith so that He would save them. "So if only there was one town that believed and benefited by its belief". If these villages denied the signs of Allah, and opposed the messengers in this way after the argument and the explanation became clear to them; if they had believed, their faith would have benefited them at once. "So if only there was one town that believed and benefited by its belief". If it believed in the time of comfort, before the affliction of torment and before witnessing it at that time, in that case, Allah bestows His blessings upon them in this world and in the Hereafter, as He says, "Yet had the people of the towns attained faith and become mindful (of God), We would surely have opened for them blessings from the heaven and the earth. But they disbelieved, so We seized them for what they used to earn"[Al-A'raf:96] If the people of the villages that Allah destroyed had believed and feared, Allah would have absolve them of their sins and admitted

them into Gardens of Bliss. "So if only there was one town that believed and benefited by its belief, besides the people of Jonah..."[Yunus:98], this is an exception from the villages that Allah decreed to destroy due to their infidelity. "...besides the people of Jonah—when they believed, We removed from them the punishment of disgrace in the Earlier Life and We gave them enjoyment for a while"[Yunus:98] The people of Yunus, are the only people from among the people of the towns that believed before the arrival of the torment, and Allah saved them from it. As for the other towns, they remained disbelievers until torment struck them. The people of Jonah are the people of Yunus Ibn Matta, the Prophet ﷺ whom Allah sent to the people of Nineveh. Yet, they made him angry and agitated, so he went off as he was angry with them. He thought that Allah would not restrain him, and that He would send him and bless him as He was with him. Yet, he went out without the divine permission to go off, then, the punishment of the Lord followed him. Allah says, "And Jonah, when he went off angrily and he thought that We would not restrain him. But then He cried out in the darkness(es), “There is no god but You! Highly Exalted are You! Indeed, I have been one of the unjust!"[Al-Anbya:87], "So We responded to him and delivered him from stress, for thus We save the believers" [Al-Anbya:88] He went sailing in the sea, then, the waves started swinging his ship in every direction, and they thought that they need to lighten the load of the ship. They decided to throw a person from that ship into the sea to lighten the load, so the arrow pointed out at him. Consequently, he was thrown in the sea, and Allah sent a whale that would swallow him, so that he would remain in the darkness of its stomach and pray to Allah. "...There is no god but You! Highly Exalted are You! Indeed, I have been one of the unjust!"[Al-Anbya:87]. At this point, Allah ordered the whale to throw him on the shore, as He says, "Then We threw him into the wilderness while he was sick"[As-Saffat:145], "and We germinated a gourd tree over him"[As-Saffat:146]. Then, the Lord relates that when his people noticed that he was missing, for he was a good, blessed man. Even with their disbelief,

they still knew that he was a religious, righteous and blessed man. When they noticed that he was missing, after he left off angrily, they felt that they had committed a major crime by making the Messenger of Allah angry with them to the point that he went off. They wished that he would return to them, and that he would come back to them. They repented to Allah from their disbelief as if they were awakened to return to religion and faith. Yet, at that time when the torment had already been approaching, the torment of Allah was imminent, but they could not see it. If they could see it before it approached, while they were still safe, Allah would not have dismissed it. The torment was imminent, nevertheless, their faith came before the torment befell them. This is the only exception, the only town that believed before experiencing the torment of the Lord and, consequently, their faith benefited them. But the other towns, like Ad, they remained on their disbelief, obstinacy, and challenging Allah and His Messenger, and they used to say, "...So bring us what you threaten us with, if you are one of the truthful"[Al-A'raf:70], and Thamud used to say, "...bring upon us what you threaten us with, if you are one of the emissaries"[Al-A'raf:77] The people of Ad were ignorant to the point that even when they saw the torment approaching them, which there were nothing between them and the torment except meters, as Allah says, "Then, when they saw it as a cloud approaching their valleys..."[Al-Ahqaf:24] The torment approaching their valley, and it seems that it was approaching in the form of a great cloud. So, they thought that it was a dense cloud that is bringing rain, so they said, "they said, “This is a cloud that will bring us rain". This is a cloud that is approaching us, a big cloud that will bring us rain, yet that was their torment. Suddenly, fierce wind approached them. Allah says, "...Rather, it is what you sought to hasten: a wind in which is painful punishment"[Al-Ahqaf:24], and “It destroyed everything by the command of its Lord”. As for Thamud, their Prophet said to them, "...Enjoy yourselves in your home for three days; that is a promise not to be belied"[Hud:65] They had the chance and were supposed to return to Allah to repent and to say, we have sinned, and we committed crimes.

Yet, they remained on what they were in and took this as a challenge. They thought that for three days nothing would come to us, till the shout came and destroyed them in their places. Likewise, the people of Pharaoh remained stubborn, even though they saw the signs, until the torment of the Lord took them. Allah says, "So if only there was one town that believed", before they experienced the torment, "and benefited by its belief", its faith would have benefited them. "...besides the people of Jonah—when they believed, We removed from them the punishment of disgrace in the Earlier Life and We gave them enjoyment for a while"[Yunus:98] The people of Yunus were the only people whom Allah blessed them by believing before experiencing their torment. So, Allah removed the torment from them; the torment was hidden that they couldn't see, then Allah removed from them the torment of disgrace in this worldly life. It is called the torment of disgrace because he who is destroyed by Allah in this way was disgraced by Allah. "and We gave them enjoyment for a while", we made them enjoy. "for a while", until they die; till the day Allah had predestined for them to live in this world, as Allah says, "Then We sent him to a hundred thousand or more"[As-Saffat:147], "And they attained faith, so We gave them enjoyment for some time"[As-Saffat:148] This is the enjoyment of the worldly life, and in the Hereafter, it will be the Lord's heaven.

Then, Allah says to His Messenger ﷺ, "And had your Lord willed, everyone on earth would have believed, all of them, together"[Yunus:99]. "And had your Lord willed" If Allah willed for everyone on earth to believe, that is to make all the people on earth faithful and obedient, this would be easy for Him and it would have been fulfilled as it would have been the will of the Lord. "And had your Lord willed, everyone on earth would have believed, all of them, together..."[Yunus:99] If Allah willed so, it would have happened for Allah is capable of everything, He could have guided them to faith, and turned them into faith with nothing, even without sending a Messenger. Rather, he could have

provided each person with his guidance and mindfulness. He could have made them mindful, fearful of Allah, following the path of Allah, and not committing any sin. Yet, this was not the will of Allah. "And had your Lord willed, everyone on earth would have believed, all of them, together..."[Yunus:99], for sure, everyone on earth, all of them together. "together" is used for generalization and conformation. Then, Allah says to His Messenger, "... Will you compel mankind to become believers?"[Yunus:99], a question intended to direct the Prophet ﷺ and reassure him, for this is not up to him, it is the will of the Lord. "... Will you compel mankind to become believers?"[Yunus:99] Not the Prophet nor anyone else can compel a person to become a believer, for this is up to Allah. "Indeed, you cannot guide whom you love, but Allah guides whom He wills"[Al-Qasas:56], guidance is Allah's.

Then, Allah says to His Messenger, "And never could a single self believe except by Allah's leave. And He lays abomination upon those who do not reason"[Yunus:100], "And never could a single self believe except by Allah's leave...". This cannot be and won't be achieved at all; for a single self to believe except by the will of Allah. "And never could a single self believe except by Allah's leave...", by His leave; by His will and by His permission for that self to believe. Then He says, "... And He lays abomination upon those who do not reason"[Yunus:100] It is from His command and His Sunnah to lay abomination, which is impurity, the impurity of the heart, upon those who do not reason. The disbeliever has an impure heart; he sees the signs and does not believe in it. It is the greatest impurity when he knows that this is the truth, yet he does not believe in it. He sees the blessings of Allah and denies them; he knows His Lord in terms of knowledge, but he does not believe in Him. This is impurity and abomination which remains in his heart and makes him in this way of denial, disbelief, and repelling the truth. Allah lays impurity upon those who do not reason; he does not have reason even if he has a mind. The disbeliever does not have reason because

how could he have reason when he has seen that this is the truth yet he disbelieves it and turns away from it! How do they deny the Messenger when they see that he is the Messenger of Allah and that this is from Allah! Thus, they do not reason, and they have no minds. Such evidence is crying out in clarity; like the people of Pharaoh, they could see the signs to the last moment, to the last step of their steps when they saw the split of the sea. If they had any kind of perception, awareness, or reason, they would have stopped at this sign and immediately returned and withdrew to their land and country. Further, they would have said, our mission is over and these people left us, so, let them go; they made this great sign or this great sorcery, so let them go and we will return to our land. Yet, Allah lays abomination, impurity, and humiliation upon those who do not reason and who have no mind. Then, Allah says to those who deny His Prophet ﷺ, the last Prophet, Muhammad ﷺ "Say, “Look at what is in the heavens and the earth..."[Yunus:101] Do you, O disbelievers, need a sign from Allah to believe in Him, to believe in His message, and to believe in His Messenger? "Say, “Look at what is in the heavens and the earth..."[Yunus:101] Everything in the heavens and the earth is great; the stars, the moons, the suns. In addition to what Allah created in the heavens; like the subject clouds, the moving spirits by this great air, and what people have discovered in our late ages, which the previous ones did not know about. We have discovered great things; this earth, which is like a ball that is suspended in space with its seas, its oceans, its people, and its mountains, and how it does not shake or tremble, as being suspended, in any way. There is no kind of shaking or movement during its rotation, rather, it is fixed firmly in this way. Also, how Allah surrounded it with the atmosphere with its protective layers so that the cosmic rays cannot penetrate it from far places for it can kill those living on it. Further, some of these rays are grouped together so that if they could enter it, from any place even if as small as the head of a pin, and penetrate into this earth, it would destroy those on it. Thus, people can see great signs. "Say, “Look at what is in the heavens and the earth..."[Yunus:101] What is in the

heavens from the cosmic bodies, these suns, and so and so, and what is in the earth from oceans, its animals, its livestock, its people, its plants, and every single atom of this earth is a sign from the signs of Allah. Then He says, "... But signs and warnings are of no avail for people who do not believe"[Yunus:101] "are of no avail "; of no benefit. How would such signs benefit them? How would they benefit them when they do not believe? "... But signs and warnings are of no avail for people who do not believe" The signs and the miracles, that Allah sends as paranormal, are of no avail for them. "and warnings ", like the destruction of those previous nations. It is a warning because if the latter do what the previous criminals did, then what befell the previous nations will befall them; so, this is a warning. Allah's destruction of the previous nations is a warning to the later nations, and so is the threat that comes from Allah. "are of no avail", a question intended for reproaching; that it does not benefit them. "...But signs and warnings are of no avail for people who do not believe"[Yunus:101] People believe that denial is part of their being and their essence, and when the truth comes to them, they deny it. Whatever you bring such people, is of no avail to them as long as they deny the truth. For example, he who denied ten signs that came to him, knowing that they are the signs of Allah, even if you bring him a hundred signs, as long as the essence of his being is denial, then nothing will avail him, nothing will benefit him. So, as long as he is one of the people of disbelief and stubbornness, no matter what signs come to him, nothing will avail him. "...But signs and warnings are of no avail for people who do not believe"[Yunus:101]. Then, He says, "So do they await anything but the like of the days of those who passed on before them? Say, "So wait, I am indeed with you among those waiting"[Yunus:102].

يقول الله ﷻ: {قُلِ انْظُرُوا مَاذَا فِي السَّمَوَاتِ وَالأَرْضِ وَمَا تُغْنِي الآيَاتُ وَالنُّذُرُ عَنْ قَوْمٍ لا يُؤْمِنُونَ}[يونس:101], {فَهَلْ يَنْتَظِرُونَ إِلَّا مِثْلَ أَيَّامِ الَّذِينَ خَلَوْا مِنْ قَبْلِهِمْ قُلْ فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ}[يونس:102], {ثُمَّ نُنَجِّي رُسُلَنَا وَالَّذِينَ آمَنُوا كَذَلِكَ حَقًّا عَلَيْنَا نُنْجِ الْمُؤْمِنِينَ}[يونس:103]

says, "Say, "Look at what is in the heavens and the earth." But signs ﷻ Allah and warnings are of no avail for people who do not believe."[Yunus:101], "So do they await anything but the like of the days of those who passed on before ?themSay, "So wait, I am indeed with you among those waiting"[Yunus:102], "Then We deliver Our messengers and those who have attained faith. Thus it is binding upon Us to save the believers"[Yunus:103]. These verses are from the Surah of Yunus. In this context, Allah demonstrates to His Messenger ﷺ and the believers, that this stubbornness and disbelief with which the disbelievers met him, happened due to their turning the truth after knowing it, and that their delusion was written by Allah because of this ingratitude. Also, Allah made it clear that this is the will of the Lord and that if Allah wanted to unite them on guidance, as He said to His Messenger, "And had your Lord willed, everyone on earth would have believed, all of them, together. Will you compel mankind to become believers?"[Yunus:99] This is due to the intensity of the Prophet's ﷺ longing and the intensity of his desire for the people of his call to be guided; all the people that he was sent to, for he feels pity for them. Yet, those deniers, who responded to this call with this ingratitude, and with this response, deserved the Lord's punishment. He says, "And had your Lord willed, everyone on earth would have believed, all of them, together. Will you compel mankind to become believers?"[Yunus:99] "And never could a single self believe except by Allah's leave..."[Yunus:100], for His command and His will are inflicted upon His creation and His servants. "...And He lays abomination upon those who do not reason"[Yunus:100]; those with impure hearts, those who fabricate lies then follow them, thus, they have no reason. "Say, "Look at what is in the heavens and the earth." But signs and warnings are of no avail for people who do not believe"[Yunus:101] "Say, "Look at what is in the heavens and the earth"[Yunus:101], from what Allah established from signs that reflect upon His Oneness, and that He is the Lord, the God who there is no god but He. Then, He says, "... But signs and warnings are of no avail for people who do not

believe"[Yunus:101]. What is the benefit of the numerous signs when they have established themselves on not accepting the truth? They do not believe, and they deny the truth after it becomes apparent and clear to them.

Then, He says, threatening them, "So do they await anything but the like of the days of those who passed on before them?..."[Yunus:102] That is, they should await no result other than this. It is a declarative question; there is no result of this denial except that Allah will inflict upon them the like of what happened to the previous nations who denied their messengers. "So do they await anything", those who deny you, O Muhammad ﷺ. "but the like of the days of those who passed on before them?" "the days of those who passed on before them?", days of torment; the day when Allah drowned the people of Nuh, the day of Ad, the day of Thamud, the day of the villages of Lot. These are the days of those who passed on before them, the days of their punishment. They do not wait after their denials except for Allah to inflict upon them, to strike them with the like of what He inflicted upon those who passed on before them. "So do they await anything but the like of the days of those who passed on before them? Say, "So wait, I am indeed with you among those waiting"[Yunus:102] "Say, "So wait", this is a threat that came in the form of asking them to wait. "Say, "So wait, I am indeed with you among those waiting", the Prophet ﷺ, "among those waiting", so that we can see for whom will be the ultimate outcome, and whom the turn of fortune will strike. Indeed, the matter ended with what Allah had preached to His Messenger; that the best in this world and the hereafter is for him, that he would remain and prevail, and that the turn of fortune would strike those who deny him. Allah says, indicating His Sunnah with His creation, "Then We deliver Our messengers and those who have attained faith..."[Yunus:103]. After this affliction, the affliction of the Messengers with those stubborn deniers, "We deliver Our messengers and those who have attained faith..."[Yunus:103] Delivering them means taking them out of what the disbelievers promised and

threatening them with perdition and destruction. "Then We deliver Our messengers and those who have attained faith..."[Yunus:103], in the end, the ultimate outcome is for them, then He says, "...Thus it is binding upon Us to save the believers"[Yunus:103] "Thus", thus; this result "is binding upon Us". It is a matter that Allah made obligatory upon Himself; He is the One Who obligated it over Himself, no one else did. "to save the believers" Allah made saving the believers an obligation upon Himself and a right for them, and this is due to His mercy and goodness to His faithful servants.

Then, at the end of this Surah, Allah directs a call to those disbelievers, He says, "Say, "O mankind, if you are in doubt about my religion, then (know that) I do not worship those you worship apart from Allah; rather I worship Allah, Who takes you at death, and I have been commanded to be of the believers"[Yunus:104], this is a point of separation. Allah ordered His Messenger ﷺ to say to the disbelievers. "Say", to them, O Muhammad, "O mankind", a call to everyone whom the Prophet ﷺ was sent to, and he was sent to all people. "O mankind, if you are in doubt about my religion", if you are in doubt of what I came with, this religion, which includes all that the prophet ﷺ came with concerning the matters of faith and deeds. "if you are in doubt about my religion, then(know that) I do not worship those you worship apart from Allah" A negation that is intended to convey commitment. No act of worship will be performed by me but to Allah; I do not worship those you worship other than Allah. Your gods, and your associates' gods; I will never worship these. So, this is a point of separation. "then(know that) I do not worship those you worship apart from Allah". Worship, in the language of the Arabs, means humiliation, submission and surrender to the command of the deity. Further, what is meant by worship in religion is worshiping Allah, believing in Him, being humble to Him, adhering to His command, and believing in His promises; so, worship in religion refers to faith and commitment. "then(know that) I do not worship those you worship apart

from Allah", "rather I worship Allah", you worship them without Allah. "rather I worship Allah, Who takes you at death", "rather I worship Allah", God, who is not a special god, rather, He is the Lord of the worlds. Then, Allah describes Himself here with a very great attribute, which is that He is the One, "Who takes you at death". Where would you go? It is He Who owns your souls, and He Who takes you at death. Further, (in Arabic) it is called death because it takes the whole person, his whole soul is taken, and his body is laid, wherever it is laid, it is where Allah made the fate of that person on this earth. "From it We created you, and into it We return you, and from it We bring you out once again"[Taha:55] We worship the Lord Who takes you to death. If a person of you has taken a special god that may not harm him, which indeed, it does not harm or benefit any of its worshipers and has nothing to do with others, and other people have taken a god other than this, yet, He is the Lord of all. This God whom I worship is the Lord of all, the Lord of these heavens and the earth, and the Lord of the worlds. Then Allah describes Himself saying, "Who takes you at death". We worship this Lord Who takes you at death, for He is the One Who deserves to be worshiped, the One in whose hand is your souls and fates. "...and I have been commanded to be of the believers"[Yunus:104], Allah commanded me. "and I have been commanded", is in the passive voice and the commander is Allah. "to be of the believers", those who believe in the words of the Lord, who obey, and who are assured that the words of Allah are the right and the truth; this is the meaning of belief. Then, after this point of separation, after Allah has commanded His messenger to say to the disbelievers that He follows a path while they have taken another path. So let them take it and let them wait to see what will be the outcome of taking a path other than the Lord's. Allah directed His Messenger, saying, "And dedicate yourself to the religion—turning away from all that is false—and never be of the polytheists" [Yunus:105], "And dedicate yourself ", O Prophet and O Messenger. Dedicating yourself refers to being steadfast in the command of Allah. "to the religion" revealed to you from Allah. "turning away from all that

is false"; tilting from all the ways of polytheism. The origin of Hanaf (turning away) is inclination. The Arabs call the one whose foot is inclined as Ahnaf. Further, tilting here is being steadfast in all uprightness, and the upright in religion is the one who tilts and turns away from all the paths of polytheism. He abandons the polytheists and their polytheism and heads to His path, the Lord's straight path. "And dedicate yourself to the religion", in a case where you are, "turning away from all that is false", tilting and leaving all paths of polytheism, and being steadfast upon this path, the path of the Lord, His straight path. "And dedicate yourself to the religion—turning away from all that is false—and never be of the polytheists" [Yunus:105]. A firm order, "and never be of the polytheists" (takunan) in Arabic, emphasized with the heavy Nun. "of the polytheists", beware of being among the polytheists; a warning and an alarm to the Messenger ﷺ. This, undoubtedly, is a speech to everyone whom Allah speaks to among the believers, to be steadfast in His religion. "And do not call, apart from Allah, upon what neither benefits you nor harms you , for if you do, you are then one of the unjust"[Yunus:106], "And do not call", a call and a request. "apart from Allah", other than Allah. "upon what neither benefits you nor harms you" all that is besides Allah that is called, does not harm nor benefit; he does not benefit nor harm his worshiper, rather, he does not possess any benefit or harm for himself except by the will and the command of Allah. He cannot harm nor benefit himself, therefore, he cannot harm nor benefit his worshipers as well. "And dedicate yourself to the religion—turning away from all that is false—and never be of the polytheists"[Yunus:105], "And do not call, apart from Allah, upon what neither benefits you nor harms you..."[Yunus:106], "for if you do", if you call another god apart from Allah. "you are then one of the unjust", "then", when you do that, you will be "one of the unjust". Being unjust, in the language of the Arabs, means putting a thing out of its rightful place; nothing is greater in putting something out of place than polytheism because it is directing one’s worship to those who do not deserve it. How do you worship anyone other than Allah! Further, the

person that directs his worship, which is humiliation, submission, humbling of the face, giving the fruit of the heart, calling, and supplication, to someone other than Allah, he would have put this matter out of its place. This is because he would have called upon those who do not respond to him, asked from the one who doesn't own anything, prayed for this god to remove harm from him, when he cannot remove what harms it. Therefore, this is delusion; to place such an honorable thing, worship and supplication, out of its place. "you are then one of the unjust". Whoever calls other than Allah is unjust because, first, he misplaced his worship, and second, he is unjust to himself by leading it to Hellfire. So, he wronged it, and this is the greatest injustice. "indeed, associating(others with Allah) is surely a great injustice".

Then, Allah explains; this God whom the Prophet ﷺworships and whom Allah directs him to, He says, "And if Allah touches you with harm, none can remove it except He..."[Yunus:107], this is your God whom you are commanded to make religion for Him alone, all worship to Him, and all walk is in His path. "And if Allah touches you with harm", Allah, "with harm, none can remove it except He". This harm cannot be removed, and the removal of harm means lifting it off, pushing it away, and evicting it. "except He", so, the occurrence of harm does not happen except by the will of Allah. "And if Allah touches you with harm", there is no harm without the Lord's will; no matter who is the doer of this harm, it is still by the command of the Lord and His will. "And if Allah touches you with harm", any harm. Harm here is indefinite to mean any harm. " none can remove it except He", no one can remove this harm except the Lord. ``and if He wants good for you, none can repel His grace", if Allah willed. "good for you", any good, "none can repel His grace"; no one can stand as a barrier between the good that Allah willed to bestow upon you and you, it is impossible, as he ﷺ said, "And remember that if all the people gather to benefit you, they will not be able to benefit you except that which Allah had foreordained (for you); and if all of them

gather to do harm to you, they will not be able to afflict you with anything other than that which Allah had pre-destined against you". He says, "Whatever mercy Allah unfolds for mankind, none can withhold it; and whatever He withholds, none can release it thereafter..."[Fatir:2] All good is in His hands; likewise, harm does not attain anyone from His creation except by His command and His will. "And if Allah touches you with harm, none can remove it except He; and if He wants good for you, none can repel His grace. He makes it reach whomever He wills of His servants"[Yunus:107], "He makes it reach", with this good. "whomever He wills of His servants", whether this good is in the worldly life or in the Hereafter, good in religion, or good in worldly matters. "He makes it reach", makes this good reach, with His grace, "whomever He wills of His servants". The grace of Allah upon His servant in religion is all from Allah for the guidance is the guidance of Allah. As well as His goodness and grace in this world; it is Him Who extends provision for whomever He wills, and He restrains it, in the sense that He limits provision to whomever He wills. "...and if He wants good for you, none can repel His grace. He makes it reach whomever He wills of His servants, for He is the Oft-Forgiving, the Bestower of mercy"[Yunus:107] "for He is the Oft-Forgiving", He is of vast forgiveness. "the Bestower of mercy", from mercy. Concerning forgiveness, Allah is the Oft-Forgiving, as He describes Himself. Further, the origin of forgiveness is concealment and covering. The Lord is the Most Merciful and the Oft-Forgiving; His servant may commit of sins what he commits; from major sin, immorality, turning away from Him, and the denial of His Messengers. Nevertheless, if he turns away from that and comes to the path of the Lord seeking His forgiveness and behaves himself in the path of the Lord, then, Allah removes all this and forgives him, concealing all these sins he has committed. So, He does not expose him by showing them, nor holds him accountable to them on the Day of Resurrection, rather, He may reward him with good. "except for whoever has repented and has attained faith and has done righteous work, for those—Allah replaces their evil deeds with good deeds. And

Allah has always been Oft-Forgiving, Bestowing of mercy"[Al-Furqan:70] He is the Oft-Forgiving. So, Allah will cover and remove the sins of His servant when he becomes steadfast in His religion, and repents to Allah. This is because the Lord is the Oft-Forgiving, Who loves the repentance of His repentant servant. And Allah has called upon every sinner and every wrongdoer and extravagant in disobeying Him to repent, to return before death, and before His punishment attains him. "Say, "O My servants who have gone to extremes against themselves: despair not of Allah's mercy, for indeed Allah forgives all misdeeds; indeed, He is the Oft-Forgiving, the Bestower of mercy"[Az-Zumar:53], "And turn penitent to your Lord and submit to Him before the punishment comes upon you and you are not supported"[Az-Zumar:54], a great, merciful call from the Lord. As well as His saying about those who cursed and insulted Him and claimed that He has a child, He says, "Will they not repent to Allah and ask His forgiveness? For Allah is Forgiving, Bestowing of mercy"[Al-Ma'idah:74] Also, what He said about those who committed a heinous crime; they were the ones who seduced the believers and the believing women, and burned them with fire. Those were the fellows of the Trench, about whom He said, "may they perish: the fellows of the Trench"[Al-Buruj:4], "(of) the fire fed with fuel!"[Al-Buruj:5], "Recall when they sat around it"[Al-Buruj:6], watching, "witnessing what they were doing to the believers"[Al-Buruj:7], they were present when men, women and children were burnt with fire only because they refrained from worshiping this ungodly who claimed deity and said to people, I am your lord. Yet the Lord said, "Indeed, those who have persecuted the believing men and the believing women, then have not repented—for them is the punishment of Hell, and for them is the punishment of burning"[Al-Buruj:10], "then have not repented" This is a restriction to indicate that the door to repentance is open to those who committed all these crimes; burned the people of faith and opposed them in this way. Despite this heinous crime, the rudeness which they showed, and the hardness of their hearts, Allah has made it clear that the door of repentance is not closed to them, rather,

the door of repentance is open to them. He says, "Indeed, those who have persecuted the believing men and the believing women, then have not repented—for them is the punishment of Hell, and for them is the punishment of burning"[Al-Buruj:10] For Allah says, " He is the Oft-Forgiving, the Bestower of mercy" This is to urge those stubborn disbelievers to return to their Lord and to know that He is the Oft-Forgiving and the Most Merciful.

Then, the last call in this Surah, "Say, "O mankind, surely the truth has come to you from your Lord..."[Yunus:108], "Say", O Muhammad, call people, O mankind. "Say, "O mankind, surely the truth has come to you from your Lord", the firm stable truth "from your Lord". It is not from a god that is far from you, rather, it is from your Lord, your Creator, your Provider, the Manager of your affairs, and the One is entrusted over you. He is your Lord and He is the One calling you. So, your Lord Who created and provides you is the One Who calls you. "Say, "O mankind, surely the truth has come to you from your Lord, so whoever is guided—he is only guided to his own benefit..."[Yunus:108], whoever is guided to this path is guided for himself. This is because the benefit of this, the effect of this, and the consequence of this is for himself. Obtaining these blessings and good for the righteousness in the world, the blessings of the world and the blessings of the Hereafter, the grace of Allah, His paradise, and His pleasure. The effect of this faith is for his own. As for Allah, He does not abound by the obedience of the obedient from a small number, nor does He take an ally out of humbleness. "nor has He ever had an ally out of humbleness", and worshiping Him does not add anything to His dominion, as He said, "O My servants, were the first of you and the last of you, the human of you and the jinn of you to be as pious as the most pious heart of any one man of you, that would not increase My dominion in anything". This does not increase the dominion of Allah, and likewise, the Lord is not harmed by the disobedience of the disobedient. "O My servants, were the first of you and the last of you, the human of you and the jinn

of you to be as wicked as the most wicked heart of any one man of you, that would not decrease My dominion in anything". The Lord is rich. Allah is the Self-Sufficient, Who is free of need from all of His creation. Rather, all of His creation needs Him. He does not need any of His creation nor anything of His Creation; not the throne, nor the chair, nor the heavens, nor the earth, nor the angels, nor mankind, nor Jinn. All of these creatures, and these worlds need Allah in their existence, in their survival, in their continuation, in their provision, in their perpetual movement and continuity in this life, all of these are entrusted to Allah. Allah is the One Who manages all of that and holds these great heavens and the earth. "Indeed, Allah holds the heavens and the earth, lest they vanish. And were they to vanish, there is none to hold them both except He..."[Fatir:41]. All of His creatures are in need for Him, while He does not need anything from His creatures. "...so whoever is guided—he is only guided to his own benefit while whoever goes astray—he only goes astray to his own detriment; and in no way am I a trustee over you"[Yunus:108]. "while whoever goes astray" from the right path and takes the other path, "he only goes astray to his own detriment", for the consequence of this is only to himself. Then, "and in no way am I a trustee over you", "and in no way am I", the Prophet, "a trustee over you"; Allah did not make me a trustee over you, rather, Allah is the One Who is entrusted over you, and He is the Possessor of all your affairs. He did not entrust me over you, which means that He did not make me the one who manages your affairs, the one who will hold you accountable and punish those who go astray from the path. No, all of this belongs to Allah. "and in no way am I a trustee over you", that is, entrusted over your affairs and your matters, rather, I am only a Messenger to whom Allah revealed; I am only a Messenger of God. "and in no way am I a trustee over you"

Then, He says, "And follow what is revealed to you, and be patient until Allah issues His judgment, for He is the Best of judges"[Yunus:109]. A final command from Allah at the end of this Surah. Allah says to His Messenger, "And

follow what is revealed to you", this is the path, walk on it. "what is revealed to you", what Allah reveals to you. "Thus reveals —to you and to those before you—Allah the Almighty, the All-Wise"[Ash-Shuraa:3]. Revelation is informed in a hidden way; the Prophet ﷺ was revealed to, and informed by Allah either through an angel coming to him, which would be like a sound which he hears, like the sound of the chime of a bell. Or the angel may disguise as a human being that would tell him about the command of Allah. Thus, this is what we reveal to you, that Allah reveals to His Messenger. Allah said to him, follow this, follow and walk in this. Making and establishing the religion is not your job, rather, you have to obey and adhere to the command of Allah and walk in the path which Allah showed you. "And follow what is revealed to you and be patient" with the disbelievers, be patient with those stubborn disbelievers, "until Allah issues His judgment" between you and them as the judgment is all to Allah, and the matter is all in His hands. So, see what will be achieved; the judgment of Allah. They used to say, you would not pass, this religion would not proceed, it will end, yet, He says," be patient until Allah issues His judgment". He says, "for He is the Best of judges", no one judges better than Allah, for His judgment is just, and is justice. There is no doubt that Allah has ruled between the Prophet ﷺand his opponents and those who opposed him. Further, all that Allah had told His Messenger about from attaining honor, victory, empowerment, the abundance of people embracing this religion, and the supremacy of His religion over all religions has been achieved. As well as what Allah had warned the disbelievers from of killing, humiliating, removing them, cursing them in this world and in the Hereafter, eradicating them, and losing authority, all has been achieved. Allah achieved all of this, so, the matter was as Allah had told His Messenger. "And follow what is revealed to you, and be patient until Allah issues His judgment, for He is the Best of judges"[Yunus:109], and the Lord, God, has judged between them.

With this, this great Surah ends, the Surah of Yunus, which is one of the ones about which the Prophet ﷺsaid, "The [Sura of] Hud and its sisters have caused me to turn gray!". This Surah is one of the sisters of the Surah of Hud.

With this, this great Surah ends. We ask Allah to forgive our sins, repent to Him, turn to Him, and seek refuge in Him. Praise is to Allah, the Lord of the Worlds, at the beginning and the end. And peace be upon His servant and messenger Mohammad. We ask Allah to make it beneficial to Muslims in the east and west of the earth, and to make this a treasure for us on the Day of Resurrection.

Hud

بسم الله الرحمن الرحيم: {الر كِتَابٌ أُحْكِمَتْ آيَاتُهُ ثُمَّ فُصِّلَتْ مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ}[هود:1], {أَلَّا تَعْبُدُوا إِلَّا اللَّهَ إِنَّنِي لَكُمْ مِنْهُ نَذِيرٌ وَبَشِيرٌ}[هود:2],{وَأَنِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُمَتِّعْكُمْ مَتَاعًا حَسَنًا إِلَى أَجَلٍ مُسَمًّى وَيُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ وَإِنْ تَوَلَّوْا فَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيرٍ}[هود:3], {إِلَى اللَّهِ مَرْجِعُكُمْ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ}[هود:4]

In the name of Allah, the Entirely Merciful, the Especially Merciful, "Alif Lām Ra. A Scripture whose signs were perfected, then detailed, from One Who is All-Wise, All-Aware"[Hud:1],"that you shall worship none but Allah.(Say) , “Indeed, I am to you from Him a warner and a herald of glad tidings" [Hud:2],"So ask your Lord for forgiveness then repent to Him, that He may grant you good enjoyment for a stated term and bestow His grace upon every graceful one. But if they turn away, then I fear for you the punishment of a supreme day"[Hud:3],"To Allah is your return, and He is All-Powerful over everything"[Hud:4]. These verses are the opening of the Surah of Hud. Hud is one of the Meccan surahs (chapters) and all of its verses were revealed in Mecca, and was revealed before the Surah of Yunus. It came in the hadith of Abu Bakr Al-Siddiq, O Messenger of Allah, you have grayed! He said, "The [Sura of] Hud and its sisters have caused me to turn gray!" It came in the narration of this hadith

that “its sisters” refers to Al-Haqqah, Al-Waqi'ah and When the sun is rolled up (At-Takwir). The subject of this Surah is the message of Prophet Muhammad ﷺ, the religion that the Prophet ﷺ was sent with. Allah begins this Surah with this introduction, these verses we have heard; reminding us that this Qur’an is the word of Allah, and that it is a well explained book. A well-established book where Allah explained all the meanings that this Qur'an was sent with, and that it is from Allah. This introduction, as explained before, has been repeated in many places; many places of the Qur’an explain that this Qur’an is from Allah and not from anyone else. Then explaining the goal of this Qur’an, which is to worship Allah alone, with no partner, and not to worship but Allah. Further, to explain that the Messenger came as a warner from Allah, warning the servants not to turn away from this task and this goal for which they were created. Further, he was also a deliverer of glad tidings for those who obey Allah. Then it shows the reward for those who obey and for those who deny. Then, He details people's attitudes towards this Qur’an, among which are the deniers despite the clarity of this matter, the clear arguments and evidence concerning this matter with which Allah sent His Messenger. Then, explaining the status of the deniers; their situation was depicted as the case of a blind man who is told that the sun is rising and replies back, no, it is not. He demonstrated the morning to the one who has two eyes, but the blind person does not see it. This is the condition of the disbeliever regarding the truth that the Messengers came with. Then, Allah shows in this Surah the fate of the previous ones; He shows examples of the previous nations in which Messengers were sent, and how was the story of each nation with its Messenger, which reflects that they had the same thing, the same conditions, the same events, and the same end. Starting with Nuh ﷺ who comes to his people calling them to Allah, and that his mission is to show them the way of the Lord, to warn them from the punishment of violating this command, that he is the servant of Allah and His Messenger, and that he relies on clear proof of this matter. Then, the mockery and denial of his people, after that, represented the conflict between the

truth and falsehood. Finally, the story of those disbelievers ends with their destruction, while Allah saves the believing people. This same thing happens again with Hud ﷺ and his people, with Saleh and his people, with Lot and his people, with Shoaib and his people, as well as with Pharaoh and his people and how was the call of Musa to him, and how Pharaoh and his people denied Musa's message. "And very surely, We sent Moses with Our signs and an evident manifestation"[Hud:96], "to Pharaoh and his chiefs, but they followed the command of Pharaoh, and never was the command of Pharaoh prudent"[Hud:97], "He precedes his people on the Day of Resurrection, and he led them into the Fire, and what a miserable drinking place to be led to!"[Hud:98] Then, Allah comments, after He narrates the story about the destruction of the previous nations in this way, saying, "Indeed, in that is a sign for whoever fears the punishment of the Hereafter. That is a day for which mankind will be gathered together, and that is a day to be witnessed"[Hud:103],"and we only postpone it until a predetermined term"[Hud:104],"On the day when it arrives, not a single self can speak without His leave, so some will be wretched and some will be happy"[Hud:105] Allah clarifies the condition of all of these people on the Day of Resurrection, and that they will eventually be divided into the wretched and the happy. "wretched" will be, this is the end of all those who opposed the Messengers. "happy", this is the end of all those who believed in the Messengers. There is a reassurance of the Prophet at the end of this Surah, that this is the religion of Allah and that this is His Sunnah. Further, he should have no doubt that what his people are in is polytheism and disbelief, and that Allah had guided him to this path, so he should adhere to it. He should not give in to those who have wronged, and he should stick to this path. Also, that he must worship Allah alone, he and those who follow him, and to adhere to His straight path. Then, a statement that this matter, the way the history of previous nations and the Messages took place, is the Sunnah of God, His way with His servants. Further, if Allah wanted otherwise, He would have done it; if Allah willed to place all this

creation on the religion of monotheism, and on one religion, His will would have been fulfilled, since there is no repercussion for His will. Yet, Allah willed for the matter to be this way; messengers sent from Him to call people, people get divided into believers and disbelievers, the conflict arises, and then how the ultimate outcome of this matter is granted for the messengers in this world and then in the hereafter. So, let the Prophet adhere to the truth that Allah has revealed to him and to those with him, and to adhere to this path, for this is Allah's Sunnah and it will not be changed. This was a summary of the topics of this Surah, now, let us observe it section by section, and verse by verse.

He says, "Alif Lām Ra" Allah begins this Surah with these cut off letters, the Alif, the Lam, and the Ra. It was repeatedly mentioned the sayings of the scholars regarding the meanings of these letters. The best of which is that it is a sign from Allah because this Qur'an, which those disbelievers deny, is composed of these letters that they speak. So, if they deny this Qur'an, let them come with one Surah similar to this Qur'an. "A Scripture whose signs were perfected" A Scripture referring to this Book, which is the Qur'an. It is called a Scripture because Allah wrote it in the sky and sent it down from Him audibly, then it was written by people on the earth. Besides, it is the greatest book written on earth that readers read and worshipers worship with. No book in existence is greater than this. "A Scripture whose signs were perfected", by referring to the unknown doer, and the One Who perfected these verses is the Lord, Allah. Further, perfection is mastery and definiteness, and that defect can never be relatable to the verses of this Qur'an in any way; like being doubted, having a weak meaning from the meanings, or having weakness in its form, style, and wording. No, rather, it has been completely perfected in terms of wording and meaning so that no defect can ever be found in this Book. "whose signs", verses, which is the sentence that begins with a comma and ends with a comma. Further, they are called verses because every sentence of the Qur'an testifies that it is from Allah; a miracle. "...then

detailed, from One Who is All-Wise, All-Aware"[Hud:1] Besides being well-established, it is also detailed; the whole Qur'an is well-established, and detailed. Detailing means demonstrating and separating each meaning from the other, and not mixing the meanings with each other so that it won't be similar in understanding and knowledge. Rather, Allah details each matter and each meaning from all these matters. For example, the topics of the Qur'an are numerous; monotheism and the Oneness of Allah, the prohibition of polytheism, the types of this polytheism, the way through which it is nullified, the evidence for its invalidity, the attributes of the Lord, His Sunnah with His creation, how He treats the believers, how He treats the disbelievers, the rulings that He enjoin upon His servants. All of this is detailed; starting with the acts of worship that Allah loves, and which if performed by His servants, He would be pleased, including praying, fasting, paying Zakat, and performing Hajj, the morals that Allah loves His servants to behave with, the deeds when dealing with others, purity, cleanliness, sale, and buying. These are various topics which give an explanation of the path of the Lord and what it includes of the matters of belief, as well as the matters of work and legislation. All of this has been detailed in great details, every matter in it is detailed. For example, the verses about the rulings of inheritance were greatly detailed and the verses explaining the rulings of ablution included great details regarding each ruling. "O you who have attained faith, when you rise for prayer, wash your faces and your hands up to the elbows, and wipe your heads and (wash) your feet to the ankles. But if you are in a state of major impurity, then cleanse yourselves. But if you are ill or traveling or one of you returns from relieving himself or you have touched women(in intercourse) and cannot find water, then seek clean soil and wipe over your faces and hands with it. Allah does not want to cause you discomfort..."[Al-Ma'idah:6] Detailed! Everything that Allah wants is detailed in this Quran in great detail. "...A Scripture whose signs were perfected, then detailed, from One Who is All-Wise, All-Aware"[Hud:1],"from One who", from Allah and He is the One Who

speaks in this Qur'an and the One Who revealed it. "All-Wise" An attribute of Allah, and wisdom is to put everything in its rightful place. He puts every matter in its rightful place and nothing is out of place. Rather, each matter is in its right place for He is the All-Wise and the One Who encompasses everything with His knowledge. So, when He orders, forbids, decides, or says, He says only the truth, and He puts every matter in its rightful place. "All-Aware", awareness is the transmission of knowledge. He is the All-Knowing of all the affairs of the creation, with accurate and precise knowledge that nothing is missing from Him. Further, this introduction, undoubtedly, proves to everyone who has reason, sense and understanding, that these words are from Allah of Who's this is one the attribute. So, hear Him, pay attention, and beware for these words are not the words of anybody, rather, these are the Lord's words. Thus, it is a well-established, explained speech revealed from Him, so, there is no chance to turn against it, underestimate it, or mock it. No, this will have grave consequences for it is from Allah. The topic of this speech is an indication from Allah that this is an elaborated and detailed speech from Him. "that you shall worship none but Allah", this is the mission or purpose of this speech, or the message with which the word of the Lord was revealed. "that you shall worship none but Allah", O addressees. This sentence outlines all that the Lord wants from His servants; "that you shall worship none but Allah". This is because worship is a comprehensive term for everything that the Lord of the creation is pleased with. Further, He said that you should not worship except Him. This term includes all the matters; from believing in Him, to the matters of faith, such as praying, fasting, paying zakat, performing Hajj, righteousness to parents, and all the branches of faith that Allah has commanded. "that you shall worship none but Allah". "Allah" is a definite name referring to the Deity, Allah, whom no one else has been named with. It is known to all creation; if this name is called, all creation knows who is meant by this name; Allah, the Lord of the worlds, the Creator of the heavens and the earth, the Lord of this universe. He is the One Who has defined Himself to His servants,

with what was revealed to the Messengers, that Allah is the Lord of the worlds, and the Creator of all creation. "that you shall worship none but Allah.(Say) , “Indeed, I am to you from Him a warner and a herald of glad tidings"[Hud:2],"I am", the Prophet to whom this Book was revealed. "to you", O mankind. "from Him" from Allah. "a warner and a herald of glad tidings", this is the attribute of the Prophet ﷺ. "a warner", urging to fear Him. This is because the Lord must be feared, for, first, He is the Lord who possesses everything, everything is submitted to Him, and everything is humiliated to him, that He punishes for the sin, and that He did not create His creation in vain. Rather, He takes them accountable over all small as well as great of sins, and that His punishment is severe. So, the Messenger came to warn the people of the punishment of the Lord, and that His torment is severe; he came to warn them of that. "and a herald of glad tidings", the herald of glad tidings, and glad tidings are the good news. All the good news, the good news is not but for the people of faith, and the details of what the Prophet ﷺ brought from glad tidings regarding the good life in this world, and the pleasing outcome, better than which there is no outcome, which is living in the gardens of eternity. An endless life without interruption in all that has been gathered in it of pleasure, excitement, delight, and ecstasy; nothing of good is missed from that. And the Prophet is a true warner and a true giver of glad tidings. Further, the life of the Prophet ﷺ was according to this way, according to the Qur’an which Allah revealed. Concerning warning, it includes all kinds of warnings; from warning against the punishment of Allah, the small and the great and the types of this punishment and its description. Likewise, the great glad tidings to all people of faith in this world and the hereafter. This is the mission of the Prophet; to call for the worship of Allah with a warning against violating the command as well as heralding glad tidings, in every matter, and the consequence of adhering to the command of Allah. Further, in the first sermon that the Prophet sermonized, which was a public sermon, he said to the people, for I am a warner for you and in my hands is severe torment. When he gathered people from Quraysh in the first

sermon of his sermons on the back of the Safa, he said, O son of so-and-so, O son of so-and-so when all of them gathered, he said, I am a warner for you and in my hands severe torment awaits you for I am a warner to you. This is the description of the Prophet. This is a summary of the religion; worship none but Allah, and my mission is that I am a warner and a herald of glad tidings. A warner to those who do not follow this path with these punishments entailed to him. "and a herald of glad tidings", for the ones who followed him with these glad tidings.

Then, "So ask your Lord for forgiveness then repent to Him, that He may grant you good enjoyment for a stated term and bestow His grace upon every graceful one. But if they turn away, then I fear for you the punishment of a supreme day"[Hud:3], "To Allah is your return, and He is All-Powerful over everything"[Hud:4] This is a clarification of the meanings of warning and heralding glad tidings. "So ask your Lord for forgiveness then repent to Him..."[Hud:3], that is, begin the path to Allah by asking for forgiveness. "ask your Lord for forgiveness", for what you committed in the past of polytheism, infidelity, and turning away from Allah. "then repent to Him", repentance is turning back. That is, turn back to Him, and hold firmly to this path in the future. So, forgiveness is for what happened in the past, and repentance and turning back to Allah is for what will yet to come. That is, be repentant and turn back to Allah and take His path. "So ask your Lord for forgiveness then repent to Him, that He may grant you good enjoyment for a stated term..." "[Hud:3] This is glad tidings. "that He may grant you good enjoyment". The world is a good enjoyment and here He says, “grant you good enjoyment”; He did not say He may grant you a perfect life in this world. No, this is good enjoyment up to a specific term. A good enjoyment that good things are permissible for you, but bad things are forbidden for you. He facilitates the matters for you, He provides you with provision in this world; the permissible provision that you eat which is stated as permissible. He facilitates the hardships and the difficulties that might face you

in this world; the good life which Allah has guaranteed for the believers. "Whoever does good, whether male or female, and is a believer, We will surely bless them with a good life, and We will certainly reward them according to the best of their deeds."[An-Nahl:97], in the Hereafter for the believer lives a good life in which there is pleasure, chastity, contentment, purity, and cleanliness. These are the meanings of a good life, which is witnessed when comparing the life of a believer with the life of a disbeliever. However, the good life is not the well-off life, the one with abundant livelihood where Allah bestows upon them all kinds of pleasures and enjoyment, no. For example, the life of all the Messengers was a life of intensity and endurance, yet, it was a good life. This is the meaning of a good life for them; having a task with which they feel that they have a purpose in life, that they must fulfill this goal, and that they need to perform the duty assigned to them, knowing his start and his end, his heart is reassured to his Lord, that His path is the path of truth. He enjoys what Allah bestowed upon him from the good things of this life, the good enjoyment. He spends the money that Allah has given him seeking the face of Allah. Unlike the disbeliever who lives in the darkness, he does not know the beginning nor the end, he is attached to the cobwebs, he relies on gods who do not benefit or enrich anything. It does not benefit or harm him, his heart is dark and veiled against his Lord, he is anxious at calamities, pleased with blessings; this does not live a good life, but a life that is filled with impurity and meanness. Regarding his God, and his Lord, he is a disbeliever and a denier of the Creator of this existence, the Lord of the worlds; does not thank Him, and is impure in his heart, deeds, and everything. So, the saying of Allah, "that He may grant you good enjoyment" means with religion, knowledge, and grace in this world. "for a stated term", and that is because the world has a fixed term; each one has a stated term that had been predetermined by Allah Who gave him his life before creating the creation. Further, this is recorded upon the breathing of the soul into the servant, the angel records it. When the Lord breathes the soul into this clinging clot of blood that

has become a lump of flesh, the angels say, O Lord what's his provision? What are his deeds? What is his destiny? Wretched or happy? Male or female? "It is He Who created you from clay, then decreed a term, and a term stated by him..."[Al-An'am:2], for every creature in this world. "yet you are in doubt", this is a stated term, each one has a stated term; the shortest of terms are the terms of the people of this nation, the nation of Muhammad ﷺ. Further, from the start of the Prophet's mission to the end of the time, these nations, all of these are the nations of the Prophet Muhammad ﷺ with its believers and disbelievers. The nation to which the Prophet was sent and their ages are short, as the Prophet said, "The ages of (the people in) my nation will be between sixty and seventy" In general, the majority of people's terms are from sixty to seventy. This is the general lifespan of people in this nation, some might live a little longer until returning to the most basic age of one hundred and one hundred and twenty. Also, there are some who might die before that, but the average age of the nation of Muhammad is between sixty and seventy and this is a stated term. Further, it is as mentioned, the age of the people of this nation of Muhammad. "that He may grant you good enjoyment for a stated term and bestow His grace upon every graceful one" Every one of virtue in religion, who obeys Allah, is given from His grace. Allah will never miss a believer's good deed. For example, if he praised Allah once, glory be to God, said one Takbir, prayed an extra prayer unit, fasted one day for Allah more than others, spent something, made something of righteousness any good. Every graceful is given from His grace; Allah gives him from his grace. This means that Allah gives him the reward of his good deeds in the Hereafter so that nothing is lost. " and bestow His grace upon every graceful one ", in the hereafter. Then He says, "...But if they turn away, then I fear for you the punishment of a supreme day"[Hud:3], this is a warning. "But if they turn away", that if you turn away, O people, "then I fear for you the punishment of a supreme day", the Prophet was commanded to say this and warn people that he fears for them the punishment of the supreme day, as the Prophet ﷺ said, for I am a warner for you in my hands' a

severe torment. Further, this remained the Prophet's perseverance in warning the disbelievers against the consequence of their disbelief; and warning every sinner from his sin, whether this sin is against the young or the old. "But if they turn away" from obedience, belief, and from embracing this religion. "then I fear for you the punishment of a supreme day", "a supreme day" in everything. It is supreme in its length for it equals fifty thousand years of our time, as we count in our world. Supreme in its torment, in its horrors, and in everything. "then I fear for you the punishment of a supreme day", the torment of the supreme day because the servant will be judged on this day and not only that his torment is limited to this day. No, this day is the day of torment by standing and awaiting one's fate during it, and by the horrors that arise in it, then what the consequence after that will be - God forbids-. "To Allah is your return", not to any other. "...and He is All-Powerful over everything"[Hud:4] Know that "To Allah is your return", the return of all the servants is to Allah. "To Allah", He did not say, your return is to Him, rather, He said, "To Allah is your return", for the return of all the servants is to Allah. "...and He is All-Powerful over everything"[Hud:4], including that He gives you life and returns you to Him.

يقول الله ﷻ: {أَلا إِنَّهُمْ يَثْنُونَ صُدُورَهُمْ لِيَسْتَخْفُوا مِنْهُ أَلا حِينَ يَسْتَغْشُونَ ثِيَابَهُمْ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ}[هود:5], {وَمَا مِنْ دَابَّةٍ فِي الأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِي كِتَابٍ مُبِينٍ}[هود:6], {وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَلَئِنْ قُلْتَ إِنَّكُمْ مَبْعُوثُونَ مِنْ بَعْدِ الْمَوْتِ لَيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا سِحْرٌ مُبِينٌ}[هود:7]

.says, "Undoubtedly, they do bend their chests to hide from Him ﷻ Allah Undoubtedly, even as they cover themselves with their clothes, He knows whatever they keep secret and whatever they make public; He is indeed All-Knowing of what lies within the chests"[Hud:5],"And there is no treading creature in the earth but its provision depends on Allah, and He knows its residence and its depository; all is in an evident record"[Hud:6],"And it is He

Who created the heavens and the earth in six days—and His Throne was upon .the waters—in order to test you as to which of you is better in conductAnd if you were to say, “You will be resurrected after death,” those who denied would most surely say, “This is nothing but evident sorcery"[Hud:7] These verses are from the Surah of Hud. It was previously mentioned that Allah starts this Surah with an introduction in which He demonstrates that the verses of this Qur'an are well-established and detailed from Allah Who is All-Wise, and All-Aware. He demonstrated that this Qur'an is from Him, that it is well-established and detailed, and that these verses are from Him, the All-Wise, the All-Aware. Further, He demonstrated that the mission that this Qur'an was revealed for is to worship no one but Allah, as well as, demonstrating the mission of the Messenger ﷺ; that he is not but a warner and a herald of glad tidings. "...Indeed, I am to you from Him a warner and a herald of glad tidings"[Hud:2] Then a call to everyone to "ask your Lord for forgiveness then repent to Him..."[Hud:3] to attain the ultimate result which is "that He may grant you good enjoyment for a stated term and bestow His grace upon every graceful one..." in the hereafter. "...But if they turn away, then I fear for you the punishment of a supreme day"[Hud:3]]. "To Allah is your return, and He is All-Powerful over everything"[Hud:4]. After this introduction in which Allah made clear that the Qur’an is from Him, and that its mission is to call people to the Lord, and that the mission of the Messenger is about warning and heralding glad tidings. In general, the warnings are warnings from the great torment that awaits the deniers, on the other hand, the heralding of glad tidings is heralding of the good life of the believers, in this world and the hereafter, as well as their good destiny in the Hereafter.

Then, a new section of this Surah starts demonstrating the case of the disbelievers regarding this clear and obvious call from Allah. In this section, Allah talks about the sayings of the disbelievers, their stubbornness, and their response to the Lord's word, He also establishes obvious evidence which proves

that this call and this message is the truth and that it is from Allah. Further, what Allah calls them for is the truth and what awaits them in Hellfire, what they are warned of, and torment is also the truth. But, notice how, despite the brightness of the day, yet the blind cannot see it. These are established evidence, yet, those blind disbelievers turn away from them and argue about them. Allah starts this section saying, "Undoubtedly, they do bend their chests to hide from Him..."[Hud:5] Allah demonstrates the case of the disbelievers in trying to turn away from this religion by bending their chests; by shifting their direction far away from this religion out of their hatred and unwillingness to hear it so that argument won't be established against them. They do not want to hear this for it is the truth which they hate, accordingly, they turn away from it. "Undoubtedly, they do bend their chests to hide from Him..."[Hud:5] They do that to hide it from Allah; to hide having heard the truth and understood it and that the argument was established against them. They do not want this. Allah says, "Undoubtedly, even as they cover themselves with their clothes, He knows whatever they keep secret and whatever they make public...".."Undoubtedly", let them know that even if they cover themselves with their cloths; even if they cover themselves with any coverings like the cloths that they cover themselves with, "He knows whatever they keep secret", in their chests, and whatever they make public. "He is indeed All-Knowing of what lies within the chests". The most hidden thing in a person is what lies within his heart. What lies within the heart, the most hidden secret that has never been told to anyone, never been said with his tongue to any person, a thing within his heart. He thinks that Allah does not know what lies within his heart, which he has never mentioned to anyone. "Undoubtedly, even as they cover themselves with their clothes, He knows whatever they keep secret", while being covered; doing it secretly. "...and whatever they make public..."; what they do in public. "He is indeed All-Knowing of what lies within the chests", so why would you hide and turn your chest away from Allah, thinking that Allah does not know what you do and that He is not aware of you! This is an example of the

disbelievers turning away from this religion thinking that they can hide a thing from their Lord, their God, and their Creator. Then, a demonstration of some of the signs of Allah. "And there is no treading creature in the earth but its provision depends on Allah, and He knows its residence and its depository; all is in an evident record"[Hud:6] This is a sign which even a series of encyclopedias wouldn't be enough to explain. Allah says that " there is no treading creature", with a confirmed denial. "And there is no", (in the Arabic translation of the Quran) "ma", negating ma, is used to confirm the negation. "treading creature"; whatever treads the ground is a treading creature, whether it was from the smallest or the biggest of creatures. For example, we say, the ants tread the ground, and elephants tread the ground because both of them tread the ground. As well as what is between the little ant and the big elephant of animals, reptiles and human beings; all of these are treading creatures. "And there is no treading creature in the earth" Allah spread, created, and sent all kinds of creatures in this earth; in its valleys, mountains, and seas. Allah filled this earth with all kinds of creatures, some of which we know and others we don't. Despite this huge number of creatures, Allah has managed the provision of every creature, and He knows "its residence and its depository". The provision that it is provided with; its food, its drink, and how it gets this provision. From the big whale in the sea to the small ant and to these small creatures in the sea; the small shell and the one cell creature which lives and moves in the sea, to others. The provision of every being of these moving creatures is guaranteed by Allah for no one creates but He. Allah is the Creator of everything; the drop of the water, the seed of wheat, and anything these moving creatures eat or drink is from the creation of Allah who has no partners in His creation. Further, the arrangement and management of this provision is from Allah for Allah is the Guardian over everything. "Allah is Creator of everything, and He is the Guardian over everything."[Az-Zumar:62], He is the Guardian over everything; He is the Guardian over these creatures. The disposition, residence, depository, and spread of all of these creatures is done by

Allah and with His knowledge. "and He knows its residence and its depository". "its residence", the place of its residence; in a rock, in a nest, in a cave, in a hidden place, or in a den; where it resides. "and its depository", the depository is the place of storage. Depository is from a deposit - what a person likes to be reserved-. So, depository is what this creature loves to preserve; some creatures seek to preserve their eggs, their kids, and their food so that no one can overtake them. Where every creature deposits its eggs, kids, and food is all within the knowledge of Allah; the divine knowledge that encompasses all and every one of these creatures. All these creatures, small or big, are encompassed in the knowledge of Allah, for He encompasses all things in His knowledge. Further, Allah is the One Who created this, arranged it, ordered it, and organized it as such by His will. Which sign is greater than this? The explanation of this sign is impossible to be encompassed. For example, if humans wanted to write and record each and every ant, and each creature from these creatures, detailing the history of its life and deeds from its birth till its death, it is something that a series of encyclopedias cannot encompass. "...all is in an evident record"[Hud:6] All of this, since the beginning of the creation till the end of the world, is counted by Allah and is recorded for each creature. "in an evident record", a Preserved Tablet that does not miss a thing of these measures from being recorded within it, even the most despicable things, like an ant, a small bee or a warm that no one care for. Yet, everything concerning these creatures is recorded; the history of its life is recorded, and its deeds, since its existence till its death, are recorded as well. Allah has completely ruled and controlled His creation; He recorded and counted it.

In this verse, it is as if Allah directs the gaze of those addressed in this Qur’an to think of this Lord whom the Quran is calling them to. Consider this Lord, God, Whom I am calling you to, He is the One Who created this universe, and that Allah has arranged for every creature in this creation its life, its provision, which is the most important thing for a living creature. Also, Allah knows "its residence

and its depository" as well. He has counted and recorded all of this "in an evident record". Thus, how could this Lord be denied? How is it thought that a person can hide something from Him when even the life of an ant from what He created is known to Him and cannot be hidden from Him. So, how can you hide anything from Him, run away, or bend your chest from His path, and avoid listening to His words! Consider the One Who addresses you about this, if it is all to Allah and of His creation, then where would you escape to! Where would you escape from this Lord?

Then, "And it is He Who created the heavens and the earth in six days—and His Throne was upon the waters—in order to test you as to which of you is better in conduct..."[Hud:7], in this creation in this way.

Then, Allah directs the speech to demonstrate the goal of creating human beings; this creature that has a special case, a special creation, and a special goal from Allah. He says, “And it is He”, the Lord, God, "And it is He Who created the heavens and the earth in six days..."[Hud:7] The heavens that we see, which are, as Allah said, seven, even if we are not aware of them, their width, their borders and measure. As well as the earth, on which we live; He created these in sex days. Taking into consideration that these six days are according to Allah’s measures of a day, not according to our current measures of a day. "and His Throne was upon the waters", the Throne of Allah. "upon the waters", the Throne of Allah which is created as well, and it is mentioned in the verses and hadiths that it is the roof of this world; the roof of the heavens, the earth and what surrounds it from everywhere of the seven heavens, as the earth is like a hanging ball in the universe. The Throne had been created before these heavens, and the Throne of Allah was, "upon the waters". What are the characteristics of this water? There is no doubt that there are not limited waters like the drop of water which exists on this earth, as earth is only an atom, an atom of sand compared to the heavens and the universe. He says, "in order to test you as to which of you is

better in conduct". That is, Allah created these heavens and earth as such, "in six days", and the goal and the purpose of creation was to test you, O people, "which of you is better in conduct". "in order to test you", to test you. Allah willed to create the human as such from the mud of this earth, then for Adam to descend from heaven to earth where he propagates, and after him, his successors, generation following another become the successors on this earth. Then, Allah sends the Prophets to clarify the path of the Lord; this is the path of the Lord, walk on it. Then, whoever walks on it, will end up in heaven, and who does not, will end up in Hell. "in order to test you", O people "which of you is better in conduct", to test you as which of you is better in conduct. And the good in conduct is what Allah demonstrated as good; a human cannot, by himself, decide which is good conduct and which is bad conduct. Human beings cannot decide, based on their own reasoning, what is bad and what is good. Therefore, Allah created them and installed in them the natural Way of Allah, then He sent messengers for them to explain for them the good and the bad, the virtue and the evil, the path of guidance and the path of delusion. All of this is to demonstrate the matters for them and to show them the Path. "in order to test you as to which of you is better in conduct", better in conduct in terms of following the path of the Lord, believing in Allah, worshiping Allah alone with no partners, and turning away from the path of evil, delusion, and injustice. "Indeed, Allah commands justice, grace, as well as courtesy to close relatives. He forbids indecency, wickedness, and aggression. He instructs you so perhaps you will be mindful"[An-Nahl:90] This is the Lord Who created all of these creations and Who managed it as such; He created the heavens and the earth, and created you, O people, for this mission. Despite all of these evident clear proofs, notice the case of the disbelievers regarding this. He says, "...And if you were to say, “You will be resurrected after death,” those who denied would most surely say, “This is nothing but evident sorcery"[Hud:7], "And if you were to say" to them, O Muhammad ﷺ. "You", O people. "You will be resurrected after death", to be judged based on

this, as Allah created you for this mission; "in order to test you as to which of you is better in conduct". "You will be resurrected after death", "You will be resurrected", that is rising from your graves, "after death", which is inevitable, and everyone knows that he will die. They deny this and think that it is a great matter; they say that it cannot be. They turn it, first of all, for they think that the Lord cannot do this and that it is beyond the ability of whomever. Yet, this Lord is the One Who created this creation as such and created the heavens and earth as such and created you. The One Who knows every atom from His creation, Who manages its provision, death, deeds, and life as such. As well as, He knows, at every moment, what His creatures and servants do. Do you think that this Lord with this attribute and this power is incapable of resurrecting you after death?! "And if you were to say, “You will be resurrected after death", if you tell them so, "... those who denied would most surely say, “This is nothing but evident sorcery"[Hud:7]. "would most surely say", for sure. "those who denied", out of their denial. "This is", what you tell us, O Muhammad, and call us to is "nothing but evident sorcery", a speech of sorcery, which affects the minds of the people, separates between the son and his father, between the person and his brother, and between the wife and her husband. Or this Prophet might be affected with sorcery and came to affect us with sorcery, thus, he is not aware of what he says. They would say, this is a matter through which he wants to affect us with sorcery and delude us; this is not the truth. He, the denier, thinks that this is not the truth, and it does not have a goal. How could this be sorcery? The matter of sorcery is known, and what magicians are capable of, is nothing but corrupting, there is no good out of sorcery. When has a sorcerer ever called for good, for guidance, for righteousness, distinguishing between truth and falsehood, knowing the Lord, God, calling to Him and warning of His Hellfire, promising paradise and calling for a straight path and righteous deeds? When was this the purpose of sorcery and the business of a sorcerer?! The case of the Prophet ﷺ and what he came with is not related in any way to sorcery, but the blinded denying disbeliever

fabricates lies, then believes his fabricated lies. "...if you were to say, “You will be resurrected after death,” those who denied would most surely say, “This is nothing but evident sorcery"[Hud:7], "This is nothing but"; what you are calling us for is a work of sorcery that you want to affect us with and to change our minds, for what you say, is something that cannot be and would never happen.

Then, He says, "And if We were to defer the punishment from them until a fixed period of time, they would most surely say, “What holds it back?” Undoubtedly, on the day when it comes to them, it is not averted from them, and they became surrounded by what they used to ridicule"[Hud:8] Notice how Allah joins the divine proof and the denial of these deniers. "And if We were to defer the punishment from them until a fixed period of time..."[Hud:8] They deserve the punishment; the ones who responded as such to the Prophet ﷺ despite the evident proof, deserve the punishment. Yet, Allah willed for this punishment to occur at a fixed time. Their punishment in this world with all kinds of punishment, or their punishment in the hereafter torment if Allah has willed to delay it to this end. "And if We were to defer the punishment from them until a fixed period of time..."[Hud:8] The punishment of the hereafter, which does not befall them till the Day of Judgment, or the punishment in this worldly life which Allah warned them of. But if they disregard(you), then say, “I have warned you of a thunderbolt like the thunderbolt of ‘Ād and Thamûd"[Fussilat:13] If Allah deferred their punishment in the world "until a fixed period of time", "a fixed period of time"; a stated term, for (in the Arabic translation of the Quran, it is “Umma (nation) ma’dudah (fixed)) a nation is a group, that is a group of days or years. "a fixed", it is not an unlimited term, rather, it is a fixed term. Allah deferred the punishment from them, their partial punishment by this nation, the nation of Muhammad ﷺ. Then the major punishment and the final punishment in the Hellfire. So, if Allah deferred the punishment from them to a fixed time, just as He did in Badr, "they would most surely say, “What holds it back?", that is "they would most surely

say", to the Prophet out of mockery and arrogance "What holds it back?" Why do you threaten us with punishment if it is not happening? The case is that it exists, and it is invertible; Allah determined and wrote it. Further, the Lord is the one who is threatening and warning you from it, so it must happen. So, compare the words of the disbeliever and the words about the truth from the Lord. "they would most surely say, “What holds it back?", He says, " Undoubtedly, on the day when it comes to them, it is not averted from them". "Undoubtedly"; let them know, when this punishment comes, starting with their destruction in this world then entering into the punishment of the hereafter, "it is not averted from them". When this punishment occurs and befalls those disbelievers, there is no way for it to be averted from them. Averting is shifting and avoiding. If the punishment of Allah befalls the disbelievers, it cannot be averted from them in any way. What might avert their punishment? A ransom? It will not be accepted. An amend? He says,"...and if they ask to make amends, they will not be allowed to amend"[Fussilat:24]; if they ask to make amends, like saying, I made a mistake, send me back to life, give me another chance, "...Until, when death comes to one of them, he says, “My Lord, send me back"[Al-Mu'minun:99],"that I may act righteously in that which I have left (behind) .” But no! It is just a word that he says, and behind them is a barrier until the day they are resurrected"[Al-Mu'minun:100] There is no coming back to the worldly life; they will not be allowed to amend, nor a ransom will be accepted from them. "If those no going back to the world, nor who were unjust owned whatever is in the earth, all together, and the like of it with it, they would(seek to) redeem themselves with it from the terrible punishment on the Day of Resurrection. But there appeared to them from Allah what they never anticipated"[Az-Zumar:47] Nor any intercession will be accepted from them; no intercession for them will be accepted, no matter who interceded on their behalf. Rather, no one intercedes with Allah except with His permission, as well as for Allah to be pleased with the intercessor. An end to these sorrows, what is the extent at which they end? They

will stay in Hellfire forever with no interruption or time off, rather, their stay in Hellfire will last forever. "And they cried, “O Malek, let your Lord finish us off.” He said, “You are staying"[Az-Zukhruf:77] They will not be finished off as a way to rest from its torment, nor by sympathy or any other form to escape this torment; it won't be averted from them. As Allah threatens them saying, "Undoubtedly, on the day when it comes to them, it is not averted from them" If their punishment comes to them, let them know that this punishment won't be averted from them. No matter how they imagine this punishment will be averted from them; there is no way for this punishment to be averted from them. "...Undoubtedly, on the day when it comes to them, it is not averted from them, and they became surrounded by what they used to ridicule"[Hud:8],"they became surrounded", the punishment surrounded them from everywhere. "they became surrounded by what they used to ridicule", that is what they used to mock at which is the punishment. As they used to say, what is the punishment you are warning us of; of punishing them, of Hellfire, and of the punishment of the Lord. They used to ridicule it and think that this whole matter is nothing but fantasy and speech of a sorcerer that has nothing to do with the truth. "...Indeed, on the Day it overtakes them, it will not be averted from them, and they will be overwhelmed by what they used to ridicule"[Hud:8]. This punishment will distort them and surround them from everywhere.

Then, He says, "If We give people a taste of Our mercy then take it away from them, they become utterly desperate, ungrateful"[Hud:9] This is another demonstration in this section regarding the truth about the disbelievers who deny the signs of Allah.

يقول الله ﷻ: {وَلَئِنْ أَذَقْنَا الإِنسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَاهَا مِنْهُ إِنَّهُ لَيَئُوسٌ كَفُورٌ}[هود:9], {وَلَئِنْ أَذَقْنَاهُ نَعْمَاءَ بَعْدَ ضَرَّاءَ مَسَّتْهُ لَيَقُولَنَّ ذَهَبَ السَّيِّئَاتُ عَنِّي إِنَّهُ لَفَرِحٌ فَخُورٌ}[هود:10], {إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ أُوْلَئِكَ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ}[هود:11]

.says, the next three verses came with a different topic from Surah Hud ﷻ Allah Allah says, “And if We were to give man a taste of mercy from Us and then .withdraw it from him, he is very truly a constantly despairing, staunch denier And if We were to give him a taste of prosperity after some adversity has touched him, he would most surely say, “Troubles have gone away from me;” he is very truly exultant, boastful. Except for those who have been patient and have done righteous deeds; for those there is forgiveness and a supreme reward” (Hud: 9-11) in many verses in the Quran, Allah gives examples, provides proofs and evidence, then, the attention will be paid to the case of the infidels in front of these proofs and evidence. Here, Allah demonstrates the nature of this infidel person, his manners regarding the good and bad which Allah provides him in this world. He says, “And if We were to give man a taste of mercy from Us and then withdraw it from him,” the man is naturally fickle-minded and haste-prone, and that he tends to be consumed by his immediate condition and puts all concerns of the past and future out of his mind. It has been said here that, If Allah let man taste a blessing and then take it back, he loses courage and hope and turns ungrateful. Allah says, “he is very truly a constantly despairing, staunch denier” If Allah made him feel His mercy, abundant provision, body health, safety, and comfort regarding the blessings that Allah favors His servants with; then, if Allah takes away one of these blessings, he is a constantly despairing person and loses hope that the case in which he is in would change. However, this is a trial and a test; yet, he does not regard the matter as a trial and a test.

Allah then says, “And if We were to give him a taste of prosperity after some adversity has touched him, he would most surely say, “Troubles have gone away from me”; he is very truly exultant, boastful” (Hud: 10), And if Allah let him taste a blessing after he has suffered from some hardship, he forgets all about his suffering and starts bragging and boasting. Allah says, “He is very truly exultant” of what came to him of grace. “Boastful” of himself and that he deserves what

came to him and that it is out of luck. And he did not attribute anything of this to Allah. Further, the truth is that blessings and troubles are from Him in which He tests His servants in prosperity and adversity.

Allah says, "Except for those who have been patient and have done righteous deeds; for those there is forgiveness and a supreme reward" (Hud: 11), the people of faith who were patient in hardships, for they know that Allah is the One Who is testing them, as Allah says, "We will certainly test you with a touch of fear and famine and loss of property, life, and crops. Give good news to those who patiently endure" (Al-Baqarah: 155), "Who, when faced with a disaster, say, 'Surely to Allah we belong and to Him we will ˹all˺ return'" (Al-Baqarah: 156) we belong to Allah, we are His servants. And what we endure of all of these fates, bad or good, is not but Allah's will. Allah says, "for those there is forgiveness" for they believed in Allah and His Wisdom, so Allah will cover and erase their sins, then He adds "And a supreme reward", over being patient, accepting Allah's will, and for their righteous deeds. They will have a great reward from Allah, and it's His mercy and heaven.

Then, Allah ﷻ directs this speech to His Messenger ﷺ, He says, "So would you possibly leave out some of what is revealed to you, and would your chest be tightened by it, because they say, "If only a treasure were sent down to him or an angel came with him?" Indeed, you are only a warner, and Allah is a Trustee over everything" (Hud: 12) This statement of Allah, the Exalted, to His Messenger comforted the worries that the polytheists were causing him due to their statements directed towards him. "So would you possibly leave out some of what is revealed to you, and would your chest be tightened by it" The meaning here is that the Prophet may be compelled to give up the Message due to what the polytheists say about him. They said many things about the Prophet, they claimed he is a liar and crazy, they also disbelieved in him and said, "If only a treasure were sent down to him", if he is the true one then Allah will grant him wealth.

They accused him for acting like them, how can a messenger from Allah work like other humans? They said, “What sort of messenger is this who eats food and walks in marketplaces?” if he is a messenger in truth he must be enriched by the Lord who sent him. They also said “Or an angel came with him?” from heaven standing and supporting him. This angel would say that this is the Messenger of Allah and that Allah is the One Who chooses him. Then He says, “Indeed, you are only a warner”, Allah goes on to explain: "You (Muhammad) are only a warner and you have an example in your brothers of the Messengers who came before you. Allah sent him to warn the people from the punishment of Allah. “And Allah is a Trustee over everything” Allah is a Trustee over everything for the guidance and division of these people is all under the control of Allah. The Prophet does not own anything, and his chest used to tighten for he wanted a sign from Allah; a powerful sign that would make these people believe. As He says, “Perhaps you are going to destroy yourself with sorrow because they do not believe?” (Ash-Shu'ara: 3), “If We will, We can bestow upon them a sign from heaven, at which their necks would stay bent in humility” (Ash-Shu'ara: 4) Allah knows also that even if Allah provides them with the signs they requested they will not believe as the Prophet think, He says in another Surah, “Even if We had sent them the angels, made the dead speak to them, and assembled before their own eyes every sign ˹they demanded˺, they still would not have believed—unless Allah so willed. But most of them are ignorant ˹of this˺” (Al-An'am: 111)

Then Allah challenges them with their claims, “Or do they say, “He has fabricated it?” Say , “Then produce ten surahs like it, fabricated, and call upon whomever you can apart from Allah, if you are truthful.” (Hud: 13) the disbelievers claimed the Prophet is a liar, if he was the true messenger then he should provide them with the miracles they requested. Here Allah responds to their claims, that they already have a miracle, the miracle of the Qur'an shown at the hands of the Holy Prophet ﷺ before them, a miracle even they could not deny.

Or do they say, “He has fabricated it?” These infidels say that the Prophet fabricated this Qur'an and came up with it from himself. Allah then challenges them, He says, “...Say, “Then produce ten surahs like it, fabricated, and call upon whomever you can apart from Allah, if you are truthful”” In answer, it was said: If you really think so, that Muhammad ﷺ can make a Qur'an like this, all by himself, then, you too, better come up with only ten Surahs like that. And it is not necessary either that these ten Surahs have to be made by any one person. Instead, let everyone in the world join forces and come up with it. Further, The Arabs are the legends of this art and its scholars for the narration was the profession of the Arabs; the narration is their profession, they used to establish markets, debates, and criticism sessions for the most poetic poet, the best poem, the best verse. Hence, let them come with narration as equal in level as the words of the Lord.

Allah then says, “But if they do not respond to you , know that it was sent down with Allah’s knowledge and that there is no god but He, so will you then become Muslims?” (Hud: 14) “But if they do not respond to you”, Meaning, that if they do not come with a reply to that which you have challenged them with “Know”, then know that it is due to their inability to do so “That it was sent down” Know that this is a proof that this is the speech revealed from Allah. “With Allah’s knowledge” It contains His knowledge, His commands and His prohibitions. As Allah says, “The Word of your Lord has been perfected in truth and justice…” (Al-An'am: 115), likewise, its descendant is with the knowledge of Allah. Jibreel hears the verses from the Lord, and descends them to the heart of the Prophet ﷺ. As Alah says, “Which the trustworthy spirit ˹Gabriel˺ brought down” (Ash-Shu'ara: 193), “Into your heart”. He does not read it from a paper or a scroll then memorize it after that, no, rather, from heaven to the heart of the Prophet ﷺ. Allah says, in Surah Al-Qiyamah, “Indeed, upon Us is its collection”, in your heart, “And its recitation”, reciting it with your tongue. “So, when We have recited it” that is the angel, “Follow its recitation”, “Then upon Us is its explanation” (Al-

Qiyamah: 19), then Allah asserts, “And that there is no god but He” there is no God in this existence except for Allah. He has no partners in this divinity, yet, in lie and inclination, people associated gods with Allah, which are false gods with no power over anything including themselves, Allah says that all matter are up to Him alone , He says, “And that it is He Who caused laughter and weeping” (An-Najm: 43), “And that it is He Who caused death and gave life” (An-Najm: 44), “And that He created the two spouses—the male and the female” (An-Najm: 45), “From a sperm drop when emitted” (An-Najm: 46), “And that upon Him is the next creation” (An-Najm: 47), “And that it is He Who enriched and impoverished” (An-Najm: 48), “And that it is He Who is the Lord of Sirius” (An-Najm: 49), “And that He annihilated ancient ‘Ād” (An-Najm: 50), “And Thamûd, sparing no one” (An-Njam: 51), “And the people of Noah before that; indeed, they were more unjust and more exceeding of all limits” (An-Najm: 52), “And He brought down the Ruined Cities” (An-Najm: 53), “And covered them by that which He covered” (An-Najm: 54), all of this are the actions of Allah. “So which of your Lord’s marvels do you enter into controversies about?” (An-Najm: 55), all of this is done from Allah ﷻ, and these are His marvels. These are His blessings over His servants. No one does so in the whole existence but Him. “...Say , ‘Call upon those whom you claimed(to be gods) apart from Allah…’” (Saba: 22), that is all the one you claimed to be a god. “...They do not possess an atom’s weight in the heavens nor in the earth, and they do not have therein any association (with God), and He does not have any assistant from among them” (Saba: 22), “And intercession cannot be of benefit before Him, except for one to whom He has given permission…” (Saba: 23), all of these, all of the ones who claimed to be gods without Allah. There is no god with Allah for the truth is that there is no god but He. “O will you then become Muslims?” the proof of this Prophet is established which is the miraculous Qur'an which he challenged you with and that there is no god but Allah in this universe, so, “O will you then become Muslims”,

obeying, listening, surrendering to the command of Allah, hearing this matter, obeying it; this is the meaning of Islam.

Then, Allah ﷻ explains what are the consequences if they chose this life alone, He says, "Whoever has been wanting the Earlier Life and its adornment—We will render to them in full (the reward for) their deeds therein, and therein they will not be defrauded" (Hud: 15) this is the infidel goal, he wants worldly life, so it is his goal and his ultimate wish is to live in this worldly life and seeks to live the life he imagined as being the happy life. So, he runs after the reasons that he thinks are the reasons for happiness from money, fulfilling desires and pleasures, he does not think about anything else after that; that there is another life, a Day of Resurrection, and a judgment over the deeds. These are their hopes, and the majority of the ones who went astray from the path of Allah that was the reason for them being astray. The Arabs polytheists believed in the Lord who created the existence is not but thinking that it is only a worldly life and that they won't be sent from their graves. Further, their worship to the Lord from prayer, Hajj, ritual, and other is not but for Him to give them provision and to live the good life that they think is good and happy in this worldly life. Likewise, all the ones who denied that Lord and left the messages they were concerned of living the life in this world and work for it and nothing is beyond that. Those people will be given their reward in this life for Allah is Just and will not wrong them as they have wronged themselves by leading it to Hell. Allah says, "Whoever has been wanting the hasty (life of this world) —We hasten for him therein whatever We will to whomever We desire. Then We assigned for him Hell where he roasts, condemned, defeated" (Al-Isra: 18), so this is Allah telling them that He will give them their reward in full.

Allah then says, "Those are the ones for whom there is nothing in the Hereafter but the Fire, and whatever they used to do therein has been nullified, and worthless is what they used to do" (Hud: 16) this is in the hereafter, he doesn't

have anything from Allah ﷻ except for "the Fire", for he disbelieved in Allah, His signs, and the message. He did not obey what Allah ﷻ commanded him of, he denied all of this and turned away from Allah. He acted as if Allah created this creation with no reason, Allah says, "Did you think that We had created you in vain, and that to Us you would not be returned?" (Al-Mu'minun: 115), "Rather, Most High is Allah, the True King; there is no god but He, the Lord of the Noble Throne" (Al-Mu'minun: 116) then Allah says, "and whatever they used to do therein has been nullified" This is the case of the infidel in this world, thinking he is working for himself and that he has achieved soothing but it's all in vain, "And worthless is what they used to do", everything they do is worthless for everything they did they did not benefit from at the end of the day. Rather, it was an evil result over them and a loss in the hereafter.

يقول الله ﷻ : {مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوَفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لا يُبْخَسُونَ}[هود:15], {أُوْلَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الآخِرَةِ إِلَّا النَّارُ وَحَبِطَ مَا صَنَعُوا فِيهَا وَبَاطِلٌ مَا كَانُوا يَعْمَلُونَ}[هود:16], {أَفَمَنْ كَانَ عَلَى بَيِّنَةٍ مِنْ رَبِّهِ وَيَتْلُوهُ شَاهِدٌ مِنْهُ وَمِنْ قَبْلِهِ كِتَابُ مُوسَى إِمَامًا وَرَحْمَةً أُوْلَئِكَ يُؤْمِنُونَ بِهِ وَمَنْ يَكْفُرْ بِهِ مِنَ الأَحْزَابِ فَالنَّارُ مَوْعِدُهُ فَلا تَكُ فِي مِرْيَةٍ مِنْهُ إِنَّهُ الْحَقُّ مِنْ رَبِّكَ وَلَكِنَّ أَكْثَرَ النَّاسِ لا يُؤْمِنُونَ}[هود:17], {وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أُوْلَئِكَ يُعْرَضُونَ عَلَى رَبِّهِمْ وَيَقُولُ الأَشْهَادُ هَؤُلاءِ الَّذِينَ كَذَبُوا عَلَى رَبِّهِمْ أَلا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ}[هود:18], {الَّذِينَ يَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُمْ بِالآخِرَةِ هُمْ كَافِرُونَ}[هود:19]

says, "Whoever desires the life of this world and its adornments - We ﷻ Allah .fully repay them for their deeds therein, and they therein will not be deprived Those are the ones for whom there is not in the Hereafter but the Fire. And lost is what they did therein, and worthless is what they used to do. So is one who [stands] upon a clear evidence from his Lord [like the aforementioned]? And a witness from Him follows it,[2] and before it was the Scripture of Moses to lead and as mercy. Those [believers in the former revelations] believe in it [i.e., the Qur'ān]. But whoever disbelieves in it from the [various] factions - the Fire is his

promised destination. So be not in doubt about it. Indeed, it is the truth from your Lord, but most of the people do not believe. And who is more unjust than he who invents a lie about Allah? Those will be presented before their Lord, and the witnesses will say, "These are the ones who lied against their Lord." Unquestionably, the curse of Allah is upon the wrongdoers. Who averted [people] from the way of Allah and sought to make it [seem] deviant while they, concerning the Hereafter, were disbelievers" (Hud: 15-19) Allah has clarified and made it clear to the stubborn disbelievers whom these verses were sent to, to whom this Prophet was sent to, and to whom Allah challenged with this clear and explained Qur'an. Yet, they still opposed the command of Allah. Allah clarified that their goal and objective urged them to depend and rely on this life and be content and reassured by it. They are those who made this life their goal, their hope, and their greatest pleasure. They see it as the one and only life, and there shall be no life after it. Allah tells them that whoever wishes to live for this life, and to this life only, "Whoever desires the life of this world and its adornments…" (Hud:15). The adornments are what Allah has created from its splendor, ornaments, and decorations. Allah has adorned this life with numerous types of adornments, desires, and attractions. Allah ﷻ says, "Beautified for people is the love of that which they desire - of women and sons, heaped-up sums of gold and silver, fine branded horses, and cattle and tilled land. That is the enjoyment of worldly life…" (Ali-'Imran 3:14).

Thus, the one who seeks this life only, seeks its adornments, its splendor, its attractions and desires; the one who seeks to live for this life only, considering it as the one only life and that no life that shall follow it, Allah ﷻ says regarding that person, "…We fully repay them for their deeds therein, and they therein will not be deprived" (Hud:15). They will be repaid for their actions, their effort, their labor, and their hard work. "And they therein will not be deprived" no diminution shall take place, nor will they be given less than what they are due. Allah ﷻ says

that they will not be given any less than what He has written for them since their creation. They will not be given less than what was written for them, even before their creation; on the day they were nothing but mere clinging in the wombs of their mothers when the soul was breathed into them. Allah will compensate them and fulfill what He has written for them. "Whoever should desire the immediate - We hasten for him from it what We will to whom We intend. Then We have made for him Hell, which he will [enter to] burn, censured and banished" (Al-Isra:18). Thus, Allah ﷻ says concerning them, "…We fully repay them for their deeds therein, and they therein will not be deprived" (Hud:15). "Those are the ones for whom there is not in the Hereafter but the Fire" (Hud:16). This is their destination and their outcome with Allah. While their state in this life will be, "And lost is what they did therein". They will all be lost. This entire worldly life will come to an end and will be lost. "And worthless is what they used to do", all they have done and accomplished is false, for it will not last nor shall it remain, and thus, it is unstable. If a believer took a single step towards prayer, it will be written for him, recorded, and he will be rewarded for it by Allah. On the other hand, the disbeliever would rush, running and running around in his work in this life. Yet, he only ends up eating through his effort and drinking by it. Then he would die, decay, and shall face his tribulation later on. "Those are the ones for whom there is not in the Hereafter but the Fire. And lost is what they did therein, and worthless is what they used to do" (Hud 11:16).

The speech shifted to clarifying and explaining the evidence and proofs for the truthfulness of this noble Prophet ﷺ. Allah has illustrated this comparison and this analogy, "So is one who [stands] upon a clear evidence from his Lord [like the aforementioned]?..." (Hud 11:17). This is referring to Muhammad ﷺ, as he is upon clear evidence from Allah, as the revelation he received was from Allah, and he is fully sure and certain of this. Prophet Muhammad ﷺ was not deluded, fable, nor did he imagine what he saw; certainly not. This angel came to him with

the speech of Allah, withstanding, and established proof. Then Allah has affirmed these proofs further by allowing him to witness by his own eyes with no concealment nor a screen in-between them. Allah ﷻ says, "So will you dispute with him over what he saw?" (An-Najm:12). He saw Jibreel with his own eyes. "And he certainly saw him in another descent" during Al-Miraj (Night of Ascension). "At the Lote Tree of the Utmost Boundary" (An-Najm:14) at the tree, at the boundary. The Lote Tree of the utmost boundary at the seventh heaven which Jibreel cannot pass over. "Near it is the Garden of Refuge [i.e., Paradise] –" (An-Najm:15). Prophet Muhammad ﷺ saw it and entered it. "When there covered the Lote Tree that which covered [it]. The sight [of the Prophet (ﷺ)] did not swerve, nor did it transgress [its limit]" (An-Najm:16-17). The sight of Prophet Muhammad ﷺ did not swerve or turn aside, nor did it transgress the limit ordained for it. He saw this with his own eyes, so what is it that you debate for and argue about? "So have you considered al-Lāt and al-ʿUzzā? And Manāt, the third - the other one? Is the male for you and for Him the female?" (An-Najm:18-21). What is your creed? What do you believe in? You claim that Allah has created the angels as females and left the males for you! What truth do you believe in that makes you hold firmly to it in such a manner and causes you to reject what Prophet Muhammad ﷺ was sent with? "So is one who [stands] upon a clear evidence from his Lord [like the aforementioned]?..." (Hud:17). Prophet Muhammad ﷺ stands upon clear evidence from his Lord, these existing and established evidence and proofs. He is the truthful, and the most honest.

Furthermore, "And a witness from Him follows it". This Prophet recites "A witness from Him follows it", that is after the death of Prophet Muhammad ﷺ, where the witnesses of truth shall remain till the Day of Judgement. The witnesses of the truthfulness of this Prophet ﷺ are witnesses from his time. They shall remain present and exist from the time of his death until the commencement of the Hour. Prophet Muhammad ﷺ has mentioned thousands of unseen matters. He

has mentioned previously that this shall happen, that shall take place, this matter will be so, that will be so, this is how this matter will turn out to be, and so on. Those mentioned matters are thousands of matters from the unseen and they will be occurring and taking place from the time of Prophet Muhammad's death ﷺ, until the commencement and the coming of the Hour. Thus, almost no generation among the generations nor an age from the ages passes without a clear sign mentioned by Prophet Muhammad ﷺ occurs in it. Ever since the Prophet Muhammad ﷺ was sent, what he says occurs as he says it. He said that he shall be victorious and win over the disbelievers, and he did. He said that he shall enter Mecca as a winner, and he did so. He has mentioned numerous times that this and that person shall die in this specific state, and it occurred as he said it. He has mentioned the location of where a specific someone will die before the commence of the battle, and he dies as Prophet Muhammad ﷺ mentioned. He mentions the specific location of where a person will die, and he dies there indeed. He says where this person will be killed, and it happens as he said. He threatens Kisra (Khosrau) with his treasure and he threatens Caesar with his treasures, and it happens as he said it would ﷺ; they both perished. Prophet Muhammad ﷺ tells one of the companions that they shall be entering Al-Hira. He asks the Messenger of Allah to write him a message or a note so he would be able to marry the king's daughter of Al-Hira. Prophet Muhammad ﷺ writes him that message, and so it happens; this companion was the first to enter Al-Hira and he marries the daughter's king indeed. Prophet Muhammad ﷺ tells 'Adi bin Hatim Al-Ta'ii, "What has caused you to flee from saying La Ilaha Illallah?" What has caused you to flee from Islam? Do you flee because we are poor? Prophet Muhammad ﷺ then tells him, "If you should live long, the treasures of Khosrau will be opened (and taken as spoils)". 'Adi asked, "You mean Khosrau, son of Hurmuz?" as in the Khosrau we know of? Prophet Muhammad ﷺ said, "Khosrau, son of Hurmuz". 'Adi -may Allah pleased with him- says, "And I was one of those who opened (conquered) the treasures of Khosrau, son of Hurmuz". He had also

witnessed how these treasures were spent for the cause of Allah. These are witnesses proving the truthfulness of Prophet Muhammad ﷺ. "And a witness from Him follows it" at all times, a witness shall recite and witness for the truthfulness of Prophet Muhammad ﷺ, and it happened indeed. "So is one who [stands] upon a clear evidence from his Lord [like the aforementioned]? And a witness from Him follows it" (Hud:17). A witness from Prophet Muhammad ﷺ himself, as his speech and statements came true and happened as he said they would.

"And before it was the Scripture of Moses to lead and as mercy" informing us of this Prophet. "The Scripture of Moses" the Torah which was sent upon Musa, supported and gave the glad tiding of this Prophet (Prophet Muhammad ﷺ). In numerous positions in the Torah, prophet Muhammad ﷺ was mentioned of how he will be and so. Thus, Allah narrates in what He has sent down upon Musa, that He will be sending a slave with these specific attributes, and with these specific characteristics. Allah has also informed Musa of the characteristics of his nation; He specified that they will be with these certain attributes and such. Everything Allah has informed him of, came true and occurred as He said it would. That was prior to the witnesses that Prophet Muhammad ﷺ provided; proving his truthfulness. The evidence of his prophethood was established long before his revelation and his arrival. "Those [believers in the former revelations] believe in it [i.e., the Qur'ān]". "Those" the wise and the sensible. "Believe in it", thus, the wise and sensible Jews believed in Prophet Muhammad ﷺ as soon as he received the revelation. Such as Abdullah bin Salam who affirmed and said, "yes, this is him indeed". They said and affirmed that; indeed, he is the most honorable, and the truthful Prophet that we were informed of Saffiyyah, the mother of the Believers, -may Allah be pleased with her-. She narrates the occurrence of when her father Huyyay bin Akhtab and her uncle Abi Yasser, the greatest of disbelievers, witnessed Prophet Muhammad ﷺ. They went to him when he was at Qiba', yet, they returned disheartened and broken. She narrates: "I heard my

uncle tell me father, ‘is it really him?’ He said: ‘I swear by Allah that it is really him’. Abi Yasser said: ‘Are you sure? Are you certain of this?’ Huyyay bin Akhtab said: ‘Yes, I am.’ Abi Yasser then said: ‘What will you do about it?’ He said: ‘I will be his enemy till my very last breath’. He said that he shall be against Prophet Muhammad ﷺ and will be his enemy until he dies. Although he believes that he is the Prophet, yet, he will antagonize him and be his enemy. However, the believers whom Allah guided from the Arabs, Christians, and Jews have believed in him, “Believe in it”.

Then Allah ﷻ says, “But whoever disbelieves in it from the [various] factions - the Fire is his promised destination” (Hud:17). This is a threat and a promise from the Lord, the God, whom there is no deity worthy of worship but Him. He is the King and Sovereign over all things. Thus, Allah threatens the factions, the various groups that disbelieve in this Prophet. The factions encompass the Jews, the Christians, the Persians, the Romans, and the non-Arabs. Thus, these factions include everyone whom prophet Muhammad ﷺ was sent to, and Prophet Muhammad ﷺ was sent to all people. “But whoever disbelieves in it from the [various] factions” whether these factions were in the west, north, or the south. Whether these factions were in China or Rome. The verse is directed to anyone who disbelieves in him. Allah ﷻ says, “But whoever disbelieves in it” in this Prophet. “From the [various] factions - the Fire is his promised destination” is a short statement, yet, it conveys all types of threats. “The Fire is his promised destination” the Fire, the Fire of the Hereafter awaits him and is promised of it. Allah threatens with this Fire everyone that has disbelieved in him. Prophet Muhammad ﷺ said, “By Him in Whose hand is the life of Muhammad, he who amongst the community of Jews or Christians hears about me, but does not affirm his belief in that with which I have been sent and dies in this state (of disbelief), he shall be but one of the denizens of Hell-Fire”. Thus, the proofs of the truthfulness of this Prophet were made clear, apparent, obvious, and explained.

None will be excused for not believing in him, let that be a Jew, a Christian, or any among the nations to disbelief. Allah ﷻ says, "But whoever disbelieves in it from the [various] factions - the Fire is his promised destination. So be not in doubt about it". Do not be in any quandary about it. Do not have any doubts concerning it. "So be not in doubt about it" "Al-Mirya" is doubt. "Indeed, it is the truth from your Lord". "Indeed" refers to the Qur'an and this religion, "it is the truth from your Lord". "The truth" is firm, established, and stable. It contrasts and is opposite to falseness, for it is impermanent and temporal. "Your Lord" Allah honors Prophet Muhammad ﷺ, as it is from your Lord, O Muhammad. Then Allah ﷻ says, "But most of the people do not believe". Regardless of these clear, explained proofs, regardless of this vibrant evidence and argument, and regardless of the presence of Prophet Muhammad ﷺ, whose presence is clearer than the presence of the sun and the moon. Yet Allah ﷻ says, "But most of the people do not believe". Regardless of all this, they still do not believe in this Prophet, nor do they believe in this truth. This statement is another proof of truthfulness, as most people did not believe whether at the time of Prophet Muhammad ﷺ, or after his death. The believers of every generation were the minority, so was the state with the previous messages and revelations as well, "…But most of the people do not believe" (Hud:17).

Allah then says, "And who is more unjust than he who invents a lie about Allah?..." (Hud:18). A question that serves as a declaration. This question serves as a declaration to the audience, as, undoubtedly, none is more unjust than that who invents and fabricates lies about Allah. Lying encompasses all sorts of evilness and falseness. Everyone, including the disbelievers and the believers, can agree that lying is a demerit and a vice. However, when the lie concerns Allah, the Creator of the heavens and the earth, then it becomes graver and becomes the worst of lies. Thus, none is more unjust than that who invents lies about Allah. There are numerous types of inventing lies about Allah. As someone might claim

that he was sent to a group by Allah, while he is not. “And who is more unjust than one who invents a lie about Allah or says, "It has been inspired to me," while nothing has been inspired to him, and one who says, "I will reveal [something] like what Allah revealed…" (Al-An’am:93). Similarly, those who invent lies above Allah by saying that there is no God, or by saying that Allah has a partner, or that He has a son, or that the angels are His daughters. These are all invented and fabricated lies about Allah. The angels are not females nor are they the daughters of Allah. The angels are His slaves. Isa (Jesus) is His slave, not His son. There is no god other than Him, nor is there a god with Him that shares His sovereignty. As for those who worship other gods claiming that they intercede for them with Allah, who told you such a thing? Do you have any proof or evidence that those whom you worship will intercede for you? Do you have any proof that they could benefit or harm you? These are nothing but mere invented lies. These are invented and fabricated lies about Allah. Some claim that Allah has sent no religion nor a divine law. Others claim that our existence on earth has no purpose. As Ad-Dahriyya of the Arabs said, “It is only but wombs that push, and ground that swallows”. They believe there is nothing there. It is only the night and the day alternating, where life came to be as it is, and it shall end on the way it is meant to end with. They do not believe in a God that handles the affairs of existence. Thus, these are invented lies. They invented lies about Allah. They have invented and fabricated lies about Allah that they have no knowledge of, and they only said so out of stubbornness. Allah ﷻ says, “And who is more unjust than he who invents a lie about Allah?...” (Hud:18). Any lie whatsoever. “A lie” is indefinite, for it signifies any lie that the inventor makes up or fabricates about Allah. None is more unjust than him. There is no one more unjust than that who has invented and fabricated lies about Allah. He is certainly deserving of Allah’s punishment, whatever that punishment may be, he is worthy and deserving of it.

Allah ﷻ says, “Those will be presented before their Lord”. “Those” devious criminals who lie about Allah. “Will be presented before their Lord” for accountability and judgment. They will also be presented to everyone. Thus, this great scene will take place in front of all. “And the witnesses will say, "These are the ones who lied against their Lord". “The witnesses” are those whom Allah will call to witness for the lies of those criminals. “The witnesses” the angels will witness, the Messengers will witness, and the believers will witness. They will all be called by Allah to witness against those criminals. “And the witnesses will say” whom Allah will call to witness and give their testimonies against those criminals, from what they have witnessed of their lies and fabrication. Thus, they will declare their testimony and judge it in front of all. “And the witnesses will say, "These are the ones who lied against their Lord" at a time when the faces of those lying criminals will be turned black, they will be testified against with this great testimony and witness in front of Allah. “Unquestionably, the curse of Allah is upon the wrongdoers” (Hud:18). This is the speech of Allah, “Unquestionably” know that, “The curse of Allah is upon the wrongdoers”.

“Unquestionably, the curse of Allah is upon the wrongdoers” (Hud:18). Cursing in the speech of the Arabs originally refers to exile from the tribe. Furthermore, if a man belonged to a certain tribe, yet he caused numerous troubles, negative consequences, pettiness, and shabbiness in the tribe, the tribe would take him to the market, and to the place where the rest of the tribes gather, and they would say, “O people, this man was one of us, but we have cursed him”. Hence, they have expelled him and banished him from the tribe. They did so because if he caused any further trouble or a disaster, the tribes should then go after him directly. Originally, the people of the tribe supported one another, protected one another, and stood with one another, but since he was banished, he will no longer have this protection and support. The banished is called the cursed one of so and so tribes. Hence, they have cursed him by expelling him and

banishing him. The same meaning applies in the context of religion, and it refers to the curse of Allah. Allah has expelled Satan as he was the first to be cursed. Thus, the first one Allah has cursed from the creation as He informed us, was Satan. Satan was cursed for refusing to prostrate as Allah commanded him to. Allah ﷻ says, "[Allah] said, "Then depart from it, for indeed, you are expelled. And indeed, upon you is the curse until the Day of Recompense" (Al-Hijr:34-35). Allah has cursed him and expelled him from His mercy which is attributed to Allah to all His slaves and to all His angels as well who are ascribed to Allah. Thus, Allah has expelled Satan from His mercy. Similarly, the ones who lied about Allah are cursed, expelled, and abandoned. Allah will have them punished in the Fire, the home, and abode of the cursed ones. "Unquestionably, the curse of Allah is upon the wrongdoers" (Hud:18). They were described as the wrongdoers, and it is certainly fitting for them. Wrongdoing is committing wrongness and the opposite of what the situation calls for and requires. They are wrongdoers, for instead of focusing on believing in Allah, submitting to Him, refraining from lying about Him, and saying what He has not said; they chose to dedicate themselves to disbelieving in Him, lying about Him, inventing and fabricating lies about Him, "Unquestionably, the curse of Allah is upon the wrongdoers" (Hud:18).

"Who averted [people] from the way of Allah…" (Hud:19). Averting could entail two meanings. The first meaning refers to the inevitable meaning of a man who was averted from the truth, as in he willingly chose to be averted. The second meaning is a bit more transitive, for it refers to the one who averts people from the way of Allah. Thus, those people averted themselves from the way of Allah and they have averted others as well. They averted them from the way of Allah, by distancing themselves from it, and deviating from it. They have also refrained others from walking in the way of Allah. The way of Allah is His path. "Who averted [people] from the way of Allah and sought to make it [seem] deviant…"

(Hud:19). “And sought to make it”, they wish to make the way of Allah deviant. They wish to make the way of Allah crooked, and not straight. They wish to make it crooked for those who tread it. They sought to do so by arousing doubtful matters to them. They also sought to do so by frightening people from treading the way of Allah and terrorizing them from treading it. They sought to do by distracting them through all means, by beautifying the other ways to them, the averted and distanced ways of Satan. When they do so, they are deluded to believe that none treads the way of Allah, while the ways of Satan are trodden by many. This is their duty and their main job. This is criminality and guiltiness. For they were the ones who initially closed off the way of Allah to the people, and opened the ways of temptation and enticement of the devils to be tread. “Who averted [people] from the way of Allah and sought to make it [seem] deviant…” (Hud:19), they wish to make the way of Allah crooked so none would tread it. “…While they, concerning the Hereafter, were disbelievers” (Hud:19). It came in the form of a nominal sentence intertwined with a predicative sentence. For they are disbelievers of the Hereafter. This is their characteristics, their attributes, and their state. They are not doubtful that there might be a Hereafter after all. They do not even have any doubt whatsoever regarding their belief in the Hereafter. So naturally, they do not even suspect the reality of its occurrence. They reject it completely and are in complete denial of it. “…While they, concerning the Hereafter, were disbelievers” (Hud:19). While the Hereafter is indeed a truth. It is a fact that will ultimately occur and take place.

Allah ﷻ says, “Those were not causing failure [to Allah] on earth…” (Hud:20). “Those” those criminals, wrongdoers, disbelievers who commit such actions, “Were not causing failure [to Allah] on earth”. They have no power nor any capability to cause failure to Allah or prevent Him from anything on earth. Where can they go? “Those were not causing failure [to Allah] on earth…” (Hud:20). They believe that they could cause failure to the Lord, by escaping from Him.

They believe that He cannot seize them, conquer them, subjugate them, nor humiliate them and degrade them. They believe that He cannot place them where He wishes to. They believe that Allah has no power over them. “Those were not causing failure [to Allah] on earth, nor did they have besides Allah any protectors…” (Hud:20). No matter what they believe or think, they shall have no one, whether in the past, present, or future. This is a complete negation. “Nor did they have besides Allah any protectors” they shall have no supporters to support them. Anyone they depend on or seek their refuge and protection, and wish to gain their support, aid, so they would help them out of the tough situation they fell into besides Allah shall fail them. “Nor did they have besides Allah any protectors” the judgment and ruling of Allah. “For them the punishment will be multiplied” that is concerning the Hereafter. The punishment of the Hereafter is in constant increase, for it never decreases nor lessens. As time passes in the Fire, they tend to believe that the punishment will be lessened or lightened. However, as time passes in the Fire, the punishment increases and worsens. Thus, the punishment increases by the passage of time, and they taste all types of punishment, whether it was from the scorching heat of the Fire, or through the horrendous drinks they drink in the Fire.

يقول الله ﷻ : {وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أُوْلَئِكَ يُعْرَضُونَ عَلَى رَبِّهِمْ وَيَقُولُ الأَشْهَادُ هَؤُلاءِ الَّذِينَ كَذَبُوا عَلَى رَبِّهِمْ أَلا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ}[هود:18], {الَّذِينَ يَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُمْ بِالآخِرَةِ هُمْ كَافِرُونَ}[هود:19], {أُوْلَئِكَ لَمْ يَكُونُوا مُعْجِزِينَ فِي الأَرْضِ وَمَا كَانَ لَهُمْ مِنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ يُضَاعَفُ لَهُمُ الْعَذَابُ مَا كَانُوا يَسْتَطِيعُونَ السَّمْعَ وَمَا كَانُوا يُبْصِرُونَ}[هود:20], {أُوْلَئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ}[هود:21], {لا جَرَمَ أَنَّهُمْ فِي الآخِرَةِ هُمُ الأَخْسَرُونَ}[هود:22]

?says, “And who is more unjust than he who invents a lie about Allah ﷻ Allah Those will be presented before their Lord, and the witnesses will say, "These are ".the ones who lied against their LordUnquestionably, the curse of Allah is upon the wrongdoers. Who averted [people] from the way of Allah and sought to make it [seem] deviant while they, concerning the Hereafter, were disbelievers. Those

were not causing failure [to Allah] on earth, nor did they have besides Allah any protectors. For them the punishment will be multiplied. They were not able to hear, nor did they see. Those are the ones who will have lost themselves, and lost from them is what they used to invent. Assuredly, it is they in the Hereafter who will be the greatest losers" (Hud:18-22). This is the state and description of Allah of the result and the fate of those who invent lies; any type of lies, and any type of fabrication about Allah. The greatest and most atrocious invention of lies and fabrication is claiming that Allah has a son, has an equal, has a partner, that angels are females, and that Isa is His son, in addition to rejecting and denying His messengers, where people claimed that they were not sent by Allah. These all fall under inventing and fabricating lies about Allah. Allah discusses the state of those who lied about Him in such a manner, calling them the worst losers. They are, "Assuredly, it is they in the Hereafter who will be the greatest losers" (Hud:22). Allah discusses their state of being expelled from His mercy and that they shall not overpower Him nor cause Him failure. For where can they go or escape to? "Those were not causing failure [to Allah] on earth, nor did they have besides Allah any protectors. For them the punishment will be multiplied" (Hud:20). Their punishment will always be multiplied and worsened. "They were not able to hear" in worldly life, "nor did they see." "Those are the ones who will have lost themselves, and lost from them is what they used to invent. Assuredly, it is they in the Hereafter who will be the greatest losers." (Hud:21-22). This is the first party and team.

While the second party or team is, as Allah ﷻ says about them, "Indeed, they who have believed and done righteous deeds and humbled themselves to their Lord - those are the companions of Paradise; they will abide eternally therein." (Hud:23). They are the other team, the team of believers. "Indeed, they who have believed" belief is an affirmation of what Allah has declared. It is conforming to what the messengers have informed us of. Belief is to act according to what one

believes in. They knew and learned that they have a God, who is the Lord, the Most Beneficent, the Most Merciful, the Most Forgiving, and the Most Loving. Thus, they have to act according to that belief. They pray to Him and hope for His pleasure. They know and learn that they have a Lord who accounts for the sins and who is Severe and Stern in His punishment. Thus, they must fear and glorify Him. They know and learn that Allah has sent a Messenger to them with a revelation, a religion, and a path to follow. Hence, they must adhere to what this Prophet revealed to them and they must tread the path he directed them to. It was said to them, tread this path, submit and be Muslims, take on this path, and they did. This is the meaning of belief. Belief initially consists of three aspects; the first aspect is the testimony of the tongue, the second is the affirmation of the heart, the third is the physical actions. Hence, the actions of the heart are entailed in the meaning of belief, which entails fearing Allah, submitting to His commands, adhering to His commands, and hoping for what He has. It also includes actions of the body, actions of the hands, legs, eyes, and sight, "And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight and the heart - about all those [one] will be questione." (Al-Isra:36). This is the truth and the reality concerning belief.

"Indeed, they who have believed and done righteous deeds..." (Hud:23). "And done" they did the righteous actions that their Lord commanded them of. "And humbled themselves to their Lord" "Al-Ikhbaat" refers to humbleness, stillness, serenity, compliance, and submission. The Arabs call the humble and leveled land "Khabt" for it is still. Thus, "And humbled themselves to their Lord" means that they yielded to Him, responded to Him, and submitted to Him. They humbled and yielded themselves to their Lord. For He is their Creator, the One Who handles their affairs, and the One Who could bring them to benefit or cause them harm. Hence, they humbled, submitted, and yielded to their Lord for He is certainly deserving of it. He is certainly deserving of their humbleness, for He is their Lord.

“And humbled themselves to their Lord”. Allah ﷻ says, “Those are the companions of Paradise”. “Those" a distant demonstrative conveying distance, denoting honor to them and elevation in their rank. “Are the companions of Paradise” “Al-Suhba" companionship connotes to a long period of time. Thus, when we say that these two are companions, we are actually referring to that they have been together for a long duration and they have spent plenty of time together. Hence, they are called companions. Companionship in Arabic could also refer to owning. When one says in Arabic, I am “Sahib” this house, it means that he is the owner of this house. “Are the companions of Paradise”, thus, they shall remain by it forever; a duration that will never come to an end. Allah ﷻ says that the people of the Paradise, “They will not desire from it any transfer” (Al-Kahf:108). As they will abide in Paradise forever. Allah ﷻ says, “A bestowal uninterrupted” (Hud:108). They will enter through the gates of Paradise, “Wherein they abide eternally. Excellent is the reward of the [righteous] workers” (Al-‘Ankabut:58). They are given the glad tidings that they will abide therein eternally, a stay that will never end. They are also the companions of Paradise, referring to constant companionship as well as owning it.

“And they will be called, "This is Paradise, which you have been made to inherit for what you used to do" (Al-‘Araf:43). Inheritance is the greatest means of reversion. Reversion occurs due to various reasons; sometimes, it is through a present, donation, gift, or selling. However, the greatest of reversion, when the ownership is transferred to you, is through inheritance. Since the inheritance becomes automatically yours whether it was with or against the owner’s wishes, and whether you wished to have it or did not want it altogether. If someone passed away, while you are among his inheritors, you shall receive this fortune and this share from them, whether you like to or not. This contrasts with buying and selling. Hence, the dead certainly cannot return to life, demanding you to return what you have inherited from them. Thus, reversion through inheritance or

gaining ownership of these possessions through inheritance is certainly the utmost best and greatest scenario. Accordingly, Allah has deemed the possession of Paradise to its people as an inheritance. How marvelous! Allah ﷻ says, "which you have been made to inherit". As in you have taken it as inheritance, it is taken and received. For it is an ongoing and a permanent bestowal from Allah, "for what you used to do". Those are the companions of Paradise. Those are the owners of Paradise, as Allah gives them ownership and possession over Paradise. "Paradise" in the Arabic language, is the garden and meadow. But it is the garden and meadow of the Great Lord. Paradise of the Hereafter is the garden and meadow of the Great Lord. Allah has prepared it for His pious servants, no eye has ever seen it, no ear has ever heard of it, and no human heart has ever perceived it. Allah has prepared things that He has not informed us of, in addition to the great things that He has already mentioned and informed us of.

Allah has informed us about its trees that are wrapped and intertwined with each other. Its fruits are, "Neither limited [to season] nor forbidden" (Al-Waqi'ah:33). There are no seasonal fruits nor seasonal harvest, as in there are no fruits that are harvested in the summer only, nor are there fruits that are harvested in the winter only, nor are there fruits that are harvested during spring only. Since "Its fruit is lasting, and its shade" (Ar-Ra'd:35). No sun rays could penetrate through its shade. "Its fruit is lasting". "Its fruit" its fruits are everlasting, there shall never be a shortage in it no matter how many fruits were harvested and picked. As soon as a fruit is picked from a tree, another fruit will immediately grow. Thus, its fruit will never be in shortage, but it will forever be a means of relish and enjoyment. "And its [fruit] to be picked will be lowered in compliance" (Al-Insan:14). Furthermore, the women of Paradise, their fragrance, their clothes are an entirely different story of pleasure and luxury. Their beauty is beyond explanation or comprehension. Allah has described them as, "And full-breasted [companions] of equal age" (An-Naba:33). "As if they were [delicate] eggs, well-

protected" (As-Saffat:49). "As if they were rubies and coral" (Ar-Rahman:58). Prophet Muhammad ﷺ said regarding the women of Paradise, "the whiteness of her legs are visible through seventy garments until her marrow bones are seen". How great and wonderful! Thus, Paradise is the garden and the meadow of Allah, and the ones who were granted such glory are its companions. "Those are the companions of Paradise", Paradise is a definite noun with the Letters Alif and Lam (Al-Jana in Arabic translation) of definiteness. Hence, it signifies that Paradise referred to is the well-known Paradise whom Allah mentioned and informed us of. It is the same Paradise that Allah has created, prepared, and decorated with all sorts of things that will cause merriment and pleasure which Allah has informed us of. In addition to the delightful bestowments that we are not aware of, nor are we capable of grasping or comprehending its reality. We do not know its actual reality; we only know its names and what they are called. Ibn Al-Abbas -may Allah be pleased with him- said, "There is nothing in common nor is there a similarity between what was mentioned to you about Paradise and what was mentioned to you about this worldly life, except the names". Thus, what was mentioned about the women of Paradise is indeed true, and yet there is no comparison between the women of Paradise and the women of this worldly life. Allah ﷻ says, "And they will have therein purified spouses, and they will abide therein eternally" (Al-Baqarah:25). The women of Paradise do not urinate or defecate. The women of Paradise do not spit or expectorate. If a woman of the woman of Paradise appeared and looked over at the people of the earth, she would fill what is between the heavens and the earth with her enchanting fragrance. Thus, the women of Paradise and the women of this life are not in the same realm. The women of the Hereafter, a woman of the women of Paradise if was to be compared with a woman of the women of this life, even if this woman was the most beautiful woman on earth, the women of Paradise will certainly be more enticing and enchanting. Indeed, they are astronomically different and are incomparable.

There are fruits in this world and fruits in Paradise, pleasure in this world and pleasure in Paradise, rugs in this world and rugs in Paradise, sofas in this world and sofas in Paradise, cups in this world and cups in Paradise, wine in this world and wine in Paradise. But the wine of this world and the wine of Paradise are incomparable, "No bad effect is there in it, nor from it will they be intoxicated" (As-Saffat:47). "White and delicious to the drinkers" (As-Saffat:46). Indeed, it is extremely pleasurable. Although the names are the same and similar to each other, their realities could not be more different. "Those are the companions of Paradise; they will abide eternally therein" (Hud:23). "They" refers to those of the believers and the people of righteousness. "Therein" in this Paradise. "Will abide eternally therein" eternal abiding refers to long dwelling and living. Allah stated that the people of Paradise will abide in it eternally. Their stay shall never end. There is no limit to their stay in Paradise, whether a million, two million, or millions of years. They shall abide there eternally. We ask Allah to make us believe in the brothers of the companions of Paradise. "Indeed, they who have believed and done righteous deeds and humbled themselves to their Lord - those are the companions of Paradise; they will abide eternally therein" (Hud:23). This is a comparison between, "Those are the ones who will have lost themselves, and lost from them is what they used to invent. Assuredly, it is they in the Hereafter who will be the greatest losers." (Hud:21-22). And between the people of Paradise, "Those are the companions of Paradise; they will abide eternally therein" (Hud:23).

Then Allah drew another example between both teams and between both parties. Allah ﷻ says, "The example of the two parties" the disbelievers and the believers. "Is like the blind and deaf, and the seeing and hearing. Are they equal in comparison? Then, will you not remember?" (Hud:24). "The example of the two parties" the people of disbelief and stubbornness who invented lies about Allah. They are the ones referred to in this verse, "And the witnesses will say,

"These are the ones who lied against their Lord." Unquestionably, the curse of Allah is upon the wrongdoers." (Hud:18). Allah compared those who shall suffer this outcome and have this destination in Fire, and between the believers. "They who have believed and done righteous deeds and humbled themselves to their Lord" (Hud:23). They became the companions of Paradise. Allah ﷻ says, "The example of the two parties is like the blind and deaf" (Hud:24). Are the blind and the seeing equal? Are the dead and the hearing equal? No, they certainly are not equal. The disbeliever is, indeed, blind, for the facts of the religion were revealed to him, the signs, the messenger, and the proofs were all revealed and known to him, yet he failed to see them. The Qur'an was revealed to him, was read upon him, reminding him and telling him of his beginning and his end. It reminded him of his promised appointment with Allah, in the way of Allah, and that he will be accounted for his actions. Yet, he did not hear. He heard it but neglected and abandoned it. Thus, he is deaf. The believer is different from that. Allah presented his signs and verses upon the believer, he saw the guidance, light, signs, and the verses that the messenger was sent with. He saw that he was indeed the messenger of Allah. So, when the messenger guided him to the path of Allah, he appreciated it, honored it, and trod that path. He heard the speech of Allah and abided by it. The believer opened his ears and his hearing to the speech of Allah, so it penetrated his heart and he understood it. He heard and listened to the speech of Allah and believed in it. The believer is seeing and hearing, while the disbeliever is blind and deaf.

Allah ﷻ says, "Are they equal in comparison?" Are both parties equal? "Then, will you not remember?" after this clarification, this light, this explanation and revelation of the truth of each party and revelation of the destination of each party. This is the speech of Allah. These are the words of Allah and their end result and destination shall not falter or change. If Allah ﷻ says that the destination and the

end result of this disbeliever with so and so characteristics and attributes, whose end result will be such, His words shall occur, and they will not be altered or changed. If Allah ﷻ says about the believer, who submitted to Allah and believed in Him, that his end result will be in Paradise, then it certainly will be. "Then, will you not remember?" a question meant to exhort, remind, raise mindfulness, heed, and awareness. Abstain and refrain from this! Return to your senses! Remember that these are the words of Allah and that He has drawn these examples in such a way, "Then, will you not remember?".

This is another section and segment in this Chapter. We can say that this is the second section after the introduction of the Chapter that was explained in the previous episodes, and which Allah has explained this Qur'an in, "[This is] a Book whose verses are perfected and then presented in detail from [one who is] Wise and Aware" (Hud:1). Allah has clarified that the mission of the Qur'an is to guide the people to worship Him. He also clarified that if you worship Allah, He will "give every doer of favor his favor [i.e., reward]" (Hud:3). "["And] He will let you enjoy" in this worldly life, "A good provision for a specified term". That was concerning the believers. "But if you turn away, then indeed, I fear for you the punishment of a great Day" (Hud:3). Then know that "To Allah is your return, and He is over all things competent" (Hud:4). That was the introduction.

Then after this introduction, Allah has mentioned in the second chapter various details. He has mentioned and clarified the proofs and evidence of this truth, the proofs of this Message, and the proofs of the messenger. Allah has also presented the standing of the disbeliever and their attitude towards this. He has also explained and illustrated the division of the two parties, the party of the believers and the party of the disbelievers. Then Allah has described each party and the end result and the destination of both parties.

Allah has commenced and begun with another long chapter in the Surah of Hud. The Surah of Hud, when Prophet Muhammad ﷺ was asked, "O Messenger of Allah, you have become gray!" He said: "I have gone gray from (Surat) Hud and its sisters, Al-Waqi`ah, Al-Haqqah, and Al-Mursalat". Allah has commenced in the third section of this Surah and this Chapter of Hud, reminding us of the end of those who remained behind in torment. Allah has presented the past nations to us. He has presented them nation by nation. He has presented to us the story of Nuh with his people, Hud with his people, Salih with his people, Lut with his people, and Shuaib with his people. In fact, the stories of these nations are almost the same, they only differ in identities and names. Since all the Prophets were sent with similar calling, the same sayings, and preaching, the reaction of the past nations was similar as well, as the reaction and the standing of the disbelievers in every nation against the messenger was almost the same. Similarly, the reaction of the believers in every nation with all messengers was the same as well. Consequently, the action of Allah and how He dealt with them at the end of the road was the same as well. The believers remained firm on faith, while the disbelievers and the deniers were demolished. Thus, Allah has presented each nation to us, narrating its story for perhaps we abstain and refrain from following their footsteps. He has narrated their stories to us for perhaps those who hear and read about them will be reminded and learn from them. Allah is directing us to look and ponder upon the ends of those who were before us. The state of Prophet Muhammad ﷺ was similar to the state of his fellow brothers among messengers. His story as a messenger was similar to the story of Nuh, Hud, Salih, Ibrahim, Lut, and Shuaib. His state was similar to the state of these Prophets. His calling and his preaching were similar to that of the other Prophets. Hence, the practice and the way of Allah with the disbelievers and the believers will be similar to that of the past nations. The practice of Allah and how He dealt with them and their end will be the same. It is the established way and the practice of Allah, and you will never find any change in the way of Allah.

Allah has commenced the narration of the past nations with Nuh ﷺ, for he was the first messenger sent to the inhabitants of the earth. Before Nuh was sent, in between the time of Adam and Nuh ﷺ, Ibn Al-Abbas, may Allah be pleased with him, narrated, “There were ten centuries of nations on monotheism”. Thus, between Adam and Nuh ﷺ were ten centuries that were all on monotheism, believing in Allah. Then polytheism slowly crept into their beliefs by the doing of Satan, their enemy. When a few of their righteous people died, they were upset and disheartened about them. Satan then tricked them by planting the seeds of polytheism, he whispered to them to build stone altars and idols in the places where the deceased used to sit. So, when they saw these idols, they could remember those righteous people and be boosted and energized enough to worship Allah. Thus, initially, they built these idols with good intentions. The idols were called Wadd, Suwa’, Yaghuth, Ya’uq, and Nasr. Ibn Al-Abbas said regarding them, “They were righteous men between the time of Adam and Nuh”. They built and constructed these idols for them. Thus, these idols acted as a reminder and a means of boosting the spirit and the energy of the worshipers, reminding them of the righteous men. As time passed, the new generations came to be, they failed to know the origin of these idols, and did know their story. Satan went to them and told them that these idols were built by their predecessors who sought intercession with Allah. He told them that these idols were the idols of righteous people, who had a high and elevated rank in the sight of Allah. He told them, ´whenever you wish or want something in this life, such as asking for rain, good harvest, and plants, removal of adversity and calamity, seek the help of these idols, for they will deliver their words to Allah and will intercede for them with Him´.

So instead of directing their prayers to Allah, and instead of these idols being a reminder of the history of the deceased righteous men, they made them mediators and interceders between them and Allah. They did not just use them as

interceders in learning about religion and being taught about it. They used them as interceders when they wished to have their invocations and their prayers accepted by their Lord. Thus, they sought those interceders, believing that they will cause their prayers to be accepted. Satan deluded them into thinking that this will higher their chances of the acceptance of their prayers. Consequently, they worshiped the idols instead of Allah, and thus the seeds of polytheism grew and they became polytheists. Although they were initially righteous men, they fell into polytheism as they directed their prayers to other than Allah, seeking their intercession, and asking them what they should be asking Allah.

Allah has sent His slave and His messenger, Nuh, to guide mankind back to monotheism. So let us learn more about his story! Allah ﷻ says, “And We had certainly sent Noah to his people, [saying], "Indeed, I am to you a clear warner. That you not worship except Allah. Indeed, I fear for you the punishment of a painful day" (Hud:25-26). “And We had” a confirmation and an affirmation from the Lord that He was the One Who has sent His slave Nuh. “And We had certainly sent Noah to his people…” (Hud:25). Nuh was the first messenger to the inhabitants of the earth. “To his people” “people" refers to the close group. At that time, there was only one nation on the entire earth, which was the nation of Nuh, and the people of Nuh. What was the mission of that Prophet then? "Indeed, I am to you a clear warner”. "Indeed, I am” the messenger is introducing himself to his people. "Indeed, I am” denoting affirmation and confirmation. “To you” O people, “a clear warner”. “A warner" he is scaring them and causing fear of the punishment of the Lord. “A clear” he presents his warning in the clearest way possible. “A clear” it is what is made clear, plain, and obvious. Thus, when the warner is clear, it serves that there is no doubt or mystery in his warning. “That you not worship except Allah " this is the mission. This is the mission; he was sent for and assigned to, “That you not worship except Allah”. “Worship” to worship Him through all forms of worship, through humility, surrender,

submission, and obedience. Anything Allah ordains is included and encompassed in the concept of worship. “Except Allah". Allah, known by everyone and by all nations. He is the Creator of the heavens and the earth, Lord of the worlds. "Indeed, I am to you a clear warner” (Hud:25).

“Indeed, I fear for you the punishment of a painful day." (Hud:26). If you do not accomplish the mission you were assigned, “I fear for you” he pities them, sympathizes with them, and is compassionate for them. “I fear” as in I fear that Allah will punish you. “The punishment of a painful day” if you do not accomplish what was assigned to you and if you do not adhere to it. “Indeed, I fear for you the punishment of a painful day." (Hud:26). “A painful day” is a reference to the Day of Judgement, where you will be afflicted by the punishment of Allah. Indeed, it has been made clear to them. Nuh is one of them and undoubtedly, they know of his truthfulness and his honesty. They know him. He is not a stranger to them. His words are clear as well, "I am to you a clear warner”. He informs them that there is a punishment awaiting them; the punishment of Allah. Furthermore, the call is clear, apparent, plain, and truthful, “That you not worship except Allah”. For Allah is your Creator. He is your Lord, and He certainly is worthy of worship and is worthy that you humble yourselves to. He is your Creator, and He has created for you everything around you.

Allah has elaborated further on the great speech of Nuh to his people, “He said, "My Lord, indeed I invited my people [to truth] night and day. But my invitation increased them not except in flight [i.e., aversion]. And indeed, every time I invited them that You may forgive them, they put their fingers in their ears, covered themselves with their garments, persisted, and were arrogant with [great] arrogance. Then I invited them publicly. Then I announced to them and [also] confided to them secretly And said, 'Ask forgiveness of your Lord. Indeed, He is ever a Perpetual Forgiver. He will send [rain from] the sky upon you in [continuing] showers And give you increase in wealth and children and provide

for you gardens and provide for you rivers. What is [the matter] with you that you do not attribute to Allah [due] grandeur While He has created you in stages? Do you not consider how Allah has created seven heavens in layers And made the moon therein a [reflected] light and made the sun a burning lamp? And Allah has caused you to grow from the earth a [progressive] growth. Then He will return you into it and extract you [another] extraction. And Allah has made for you the earth an expanse. That you may follow therein roads of passage" (Nuh:5-20).

Nuh has tried every means possible of clarification to declare that what he calls for is indeed the truth. He told them that their Lord, their Creator, and the Creator of all these blessings bestowed upon them which they enjoy and depend on in their lives. Thus, the call of prophet Nuh to his people is a clear call. "Indeed, I am to you a clear warner. That you not worship except Allah. Indeed, I fear for you the punishment of a painful day." (Hud:25-26). What was their response then? Allah ﷻ says, "So the eminent among those who disbelieved from his people said, "We do not see you but as a man like ourselves, and we do not see you followed except by those who are the lowest of us [and] at first suggestion. And we do not see in you over us any merit; rather, we think you are liars." (Hud:27). Look at the offensive and evil response of those disbelievers! They said, "We do not see you but as a man like ourselves". Why did Allah choose you over us? For you are only like us. How does that offend them in any way? How is any relevant to the wisdom of this choice? How is it an offense that Allah has chosen him over them? This is the choice of Allah. Yet, they oppose the choice of Allah. Allah chose him, a man like yourselves so he would be closer to you. If he is a man like you, whom you know, you would be able to tell whether he was truthful in his speech and in his calling or not. However, if an angel was to come to you with the message, you would not have been able to tell who he is, his attributes, and how he came to be. You would not have been able to tell whether he was an actual angel or not. Thus, when it is a man like yourselves, it

would be easier for you to know his calling, and it would be easier for you to look up to him as an example.

They said, "We do not see you but as a man like ourselves, and we do not see you followed except by those who are the lowest of us [and] at first suggestion". Look at the ones who have rushed to join you and believe in you! They are, "the lowest of us". They are not referring to those with low and lewd morals, but they mean that they are disregarded, the poor among the people, the weak, and the weak-minded. "At first suggestion" as soon as they heard your speech, they believed you and committed to it immediately without looking further into the facts of the matter. They believed without thinking, immediately at the top of their minds. They did not think about it or ponder upon it. They believed him the moment he uttered his words. They accused those who believed in him by calling them names such as referring to them as the lowest of all. They accused them that they had low and lewd morals, insulting them with despicable names. They saw that they were of the weak of this life, and thus they had to be poor, of low manners and lewd morality. They said, "And we do not see in you over us any merit". Why do you have an advantage and merit over us? Why are the ones who rushed to you and believed in you among the forerunners and better than us? "Rather, we think you are liars," we think that you are liars. They think and consider the probability as they are not sure. They deem it and judge it by cursing them and calling them names, just because they think that they are liars in their calling.

فيقول الله ﷻ : {وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ إِنِّي لَكُمْ نَذِيرٌ مُبِينٌ}[هود:25], {أَنْ لا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ أَلِيمٍ}[هود:26], {فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا نَرَاكَ إِلَّا بَشَرًا مِثْلَنَا وَمَا نَرَاكَ اتَّبَعَكَ إِلَّا الَّذِينَ هُمْ أَرَاذِلُنَا بَادِيَ الرَّأْيِ وَمَا نَرَى لَكُمْ عَلَيْنَا مِنْ فَضْلٍ بَلْ نَظُنُّكُمْ كَاذِبِينَ}[هود:27], {قَالَ يَا قَوْمِ أَرَأَيْتُمْ إِنْ كُنتُ عَلَى بَيِّنَةٍ مِنْ رَبِّي وَآتَانِي رَحْمَةً مِنْ عِنْدِهِ فَعُمِّيَتْ عَلَيْكُمْ أَنُلْزِمُكُمُوهَا وَأَنْتُمْ لَهَا كَارِهُونَ}[هود:28]

,says, “And We had certainly sent Noah to his people, [saying] ﷻ Allah .Indeed, I am to you a clear warner"That you not worship except Allah. Indeed, I fear for you the punishment of a painful day." So the eminent among those who disbelieved from his people said, "We do not see you but as a man like ourselves, and we do not see you followed except by those who are the lowest of us [and] at first suggestion. And we do not see in you over us any merit; rather, we think you are liars." He said, "O my people, have you considered: if I should be upon clear evidence from my Lord while He has given me mercy from Himself but it has been made unapparent to you, should we force it upon you while you are averse to it?” (Hud:25-28). Allah, in this Chapter, has first explained in elaboration the destination of the believers, as well as the destination of the deniers and the rejecters. Allah began the Surah of Hud by pointing towards the Holy Qur’an, its purpose and objective. Its purpose was that the Messenger was sent as a bearer of glad tidings and a warner to mankind. He was sent to call them into worshipping only Allah, Who has no partner. Allah has also elaborated on the clear proof and evidence that this religion is the truth. He has also illustrated how the disbelievers reject this clear, plain, and obvious truth, without having any proof nor evidence to rely on, except for their blindness and their rejection of the truth.

After the above-mentioned elaboration, Allah began mentioning the end of those who were tormented. Allah began with a narration of the story of Nuh ﷺ. Allah ﷻ says, “And We had certainly sent Noah to his people”. This is an affirmation and a confirmation from Allah that He was the One Who has sent Nuh. Nuh was the first messenger sent by Allah to the residents of the earth. We have mentioned in the previous episode the purpose of the message of Nuh and how it came to be. He was sent after polytheism spread on earth, for people opted to worship the deceased righteous men. Thus, Allah sent His slave and Messenger Nuh to call people towards worshipping only Allah with no partners, after polytheism befell them. “And said, 'Never leave your gods and never leave Wadd

or Suwāʿ or Yaghūth and Yaʿūq and Nasr." (Nuh:23). Ibn Al-Abbas said regarding them, "They were righteous men between the time of Adam and Nuh". Between Adam and Nuh, there were ten centuries that were all on monotheism. When those righteous men died, Satan tricked their people into building stone altars and idols in the places where the deceased used to worship. As time went on, Satan managed to mislead them, by deluding the people that their predecessors regarded those righteous men as interceders between them and Allah. Satan deluded them into thinking that they used to pray to them and ask for their intercession with Allah. Thus, polytheism emerged and became intensely rooted in the hearts of people. Consequently, Allah has sent Nuh as a caller to His slaves. He sent Nuh to call them into worshipping Allah without any other partners. Allah narrates his story and what took place with his people. This is a reminder to whom the Qur'an was sent to; let them ponder and take heed of what befell their predecessors due to their denial and rejection. Look and see how Allah treated them and dealt with them. Also, look and see how Allah treated the believers, the ones who supported His messenger Nuh and believed in him.

Allah confirms and says, "And We had certainly sent Noah to his people" (Hud:25). His people were the only residents and inhabitants of the earth. "[Saying], "Indeed, I am to you a clear warner" (Hud:25). "Indeed, I am" Nuh ﷺ. "To you" O people, "a clear warner" the warning is clear and plain. "That you not worship except Allah…" (Hud:26). This is the essence of the mission. "That you not worship except Allah…" (Hud:26). Worship in its comprehensive meaning, which entails everything that Allah wishes His slaves to perform as a means of drawing nearer to Him. Worship is also concerned with establishing justice between the slaves. Thus, worshipping Allah is obeying Him with what He commands and enjoins. "That you not worship except Allah. Indeed, I fear for you the punishment of a painful day." (Hud:26). These are the words of the Messenger, where he is ordered to convey this to them. Allah commanded Nuh

to tell them, “Indeed, I fear for you” O my people. “You the punishment of a painful day” the Day of Judgement.

“So the eminent among those who disbelieved from his people said…” (Hud:27). The ones who stood against him, as usual, are, “the eminent” ones. They are the elite and the prominent people. They are referred to as such for they control every place they walk in with their presence, and all eyes would be set on them attentively; unlike the state of the poor and the weak. “So the eminent among those who disbelieved from his people said…” the rich and luxurious people, the prestigiously prominent and honorable people. The ones who occupy and control the place and sights of others due to their superiority and prominence. They were the ones who disbelieved. “The eminent among those who disbelieved” this could signify that some of the eminent ones believed, yet, generally the ones who follow the Messengers, especially in the beginning of their message are the weak, oppressed, and the poor. “So the eminent among those who disbelieved from his people said…” (Hud:27). Referring to the people of Nuh. "We do not see you but as a man like ourselves” Why were you chosen over us with such a great matter and such a great honor? Why did Allah choose you specifically over us to convey His message? While you are only a man like ourselves, what distinguishes you from us, and in what way are you special to be chosen over us? "We do not see you but as a man like ourselves, and we do not see you followed except by those who are the lowest of us [and] at first suggestion” they first question the messenger, his specialty, and why Allah chose him and honored him greatly over them. Then they directed their speech towards the ones who followed him, “except by those who are the lowest of us”. They accuse them of bad morals. The ones with bad manners are the lowly, foul, and lewd. They are cursing them and slandering them. They viewed them as lowly and oppressed them solely because the ones who believed in him were poor and

weak. Perhaps they were even followers and helpers of the rich and the prominent ones.

Hence, they said, “And we do not see you followed except by those who are the lowest of us [and] at first suggestion”. “At first suggestion” they based their decision on the first suggestion. They believed you as soon as they heard you. They have not delved deeper into it nor did they analyze it. For they are not experts to look into your words, analyze, and delve deeper into their meaning and significance. They heard your speech, and they followed you and accepted you right away. “And we do not see in you over us any merit” we do not think that you have an advantage over us, nor do we believe that you are more deserving of being the messenger than us. We also do not believe that the ones who followed you are any better than us, whether mentally or financially. In fact, they are beneath us. “And we do not see in you” referring to Prophet Nuh ﷺ and those who followed him. “And we do not see in you over us any merit; rather, we think you are liars" (Hud:27). As we believe that you and those who followed you are lying about this. These excuses of the disbelievers are defective and invalid. Allah can choose from His slaves whomever He wishes as a messenger. Moreover, guidance belongs to Allah and He guides whomever He wishes. Consequently, what is wrong with the ones who have believed? What wrong is there that the ones whom Allah guides are from the poor? Indeed, it is only stubbornness, distress, and torment from those disbelievers. Their objection is invalid and baseless. They also have no proof that prophet Nuh and the ones who accepted the call of Allah are liars. They have accused them falsely.

Nuh’s response to them was, “He said, "O my people, have you considered: if I should be upon clear evidence from my Lord…” (Hud:28). “Have you considered” tell me, “if I should be upon clear evidence from my Lord”. I am upon clear evidence from what Allah has sent me with. I am completely certain of it, as the revelation came to me from the Lord. “Have you considered: if I

should be upon clear evidence from my Lord" clear, plain, and apparent evidence and proof. "While He has given me mercy from Himself" this prophethood and the message are a mercy from Allah and He grants it to whomever He wishes. Allah has given me this mercy from Himself. "But it has been made unapparent to you" it was said in the passive form, where the one who caused it to be unapparent to them was not mentioned. "But it has been made unapparent to you" the one who could have caused the clear evidence to be unapparent to them could have been Satan who has humiliated them in such a manner. He made them think that the messenger is not a messenger. He raised doubts and speculations in their minds of why was this prophet chosen over them and why is he any better than you? This is from the allurement of Satan. This allurement is a punishment from Allah upon them, by overpowering Satan over them. They followed the whispers of Satan, he made it in their hearts pleasing for them to disbelieve. That was a consequence of their rejection and stubbornness, for when they saw the clear, apparent, and plain truth, they refused to believe. Thus, Allah has punished them so and overpowered Satan over them. Allah ﷻ says, "Do you not see that We have sent the devils upon the disbelievers, inciting them [to evil] with [constant] incitement?" (Maryam:83). Allah ﷻ says, "And when they deviated, Allah caused their hearts to deviate" (As-Saf:5). Allah also says, "Indeed, those who disbelieve - it is all the same for them whether you warn them or do not warn them - they will not believe. Allah has set a seal upon their hearts and upon their hearing, and over their vision is a veil. And for them is a great punishment" (Al-Baqarah:6-7). As a result of their disbelief, "And Allah does not guide the disbelieving people" (Al-Baqarah:264).

"But it has been made unapparent to you, should we force it upon you while you are averse to it?" (Hud:28). A question of condemnation and abomination. "Should we force it upon you" should we force it upon you, compel you to accept it by coercion and overpower? "While you are averse to it?" while you hate it and

are averse from it. Certainly not. For you must choose it willingly. There is no compulsion, compelling or forcing. This is a blessing from Allah; the prophethood that He has sent upon you, and you have been offered to accept it and believe in it. However, you are free to choose whichever you prefer, whether belief or disbelief. "While you are averse to it?" in such a manner. "And O my people, I ask not of you for it any wealth…" (Hud:29). Why do you repel from this truth and this goodness that presented itself to you for free? I do not ask you for any compensation in return for guiding you towards this goodness that will certainly bring you goodness in this worldly life and in the Hereafter. I do not ask you for any reward nor any money for leading you to absolute success. "And O my people, I ask not of you for it any wealth…" (Hud:29). I do not ask you for any wealth nor reward. Wealth is whatever is financed and brings benefit, whether that is money, fruits, animals, or clothes. I do not ask you for any of these materialistic benefits. "I ask not of you for it" for leading you to goodness, guiding you, instructing you, and teaching you. "For it any wealth. My reward is not but from Allah" I am a messenger, and I seek my reward for my duties in this religion from calling, preaching, and teaching, "from Allah".

Then Nuh told them, "And I am not one to drive away those who have believed" (Hud:29). I will not dismiss nor drive away the ones who have believed from guidance. I will not dismiss them for being of the poor and the weak, and I will not request them to make way for the elites and the rich. "And I am not one to drive away those who have believed. Indeed, they will meet their Lord" this is the religion of Allah. It is not mine nor do I get to have a say in it. It is the religion of Allah, and certainly, they will be meeting their Lord and they will be judged and accounted for their actions, whether they were righteous or not. Allah knows their reality, the facts, and knows what is within their hearts. "Indeed, they will meet their Lord" consequently, if I were to dismiss them or drive them away, I will be accounted as their opposer and opponent in front of Allah. "And I am not

one to drive away those who have believed. Indeed, they will meet their Lord, but I see that you are a people behaving ignorantly" (Hud:29). "But I see that you are" for rejecting this call, "a people behaving ignorantly". It was mentioned in the present tense, a form of disciplining them. You are behaving ignorantly, but you are not ignorant. You are acting foolishly and ignorantly. All of your refutations in an attempt to reject the truth are invalid. Thus, what is your excuse for rejecting this truth that came to you from Allah, free of any payment or toll? "But I see that you are a people behaving ignorantly".

Prophet Nuh ﷺ continued with clarifying and explaining the matter to them, "And O my people, who would protect me from Allah if I drove them away?" (Hud:30). Who among you could protect me from Allah if I drove them away and dismissed them? Dismissing those righteous believers who are supporting me is a grave crime. How could I commit such a grave crime by antagonizing the allies of Allah? If I do so, I would be disobeying Allah. Thus, could anyone among you protect me from Allah? He says, "And O my people, who would protect me from Allah if I drove them away?". I will have no protector if I antagonize and stand against the allies of Allah. "Then will you not be reminded?" (Hud:30). Do you not have a mind to be reminded of these matters? Will you not bear them in mind? Will you not take heed and look into the evidence and the facts as they are? "Then will you not be reminded?". "And I do not tell you that I have the depositories [containing the provision] of Allah…" (Hud:31). Do not think that when Allah chose me to carry the message, that He has entrusted me with His depositories and His treasures, for the treasures of Allah are solely His alone. "And I do not tell you that I have the depositories [containing the provision] of Allah" they used to think so as well. The disbelievers of every nation used to think that when Allah chose a slave as Messenger, that this Messenger of Allah had access to the depositories and treasures of Allah, which is certainly incorrect. "And I do not tell you that I have the depositories [containing the provision] of Allah" "Al-

Khaza'in" is the plural of "Khazina", which are the depositories where the provision and the treasures are stored. Any goodness is entailed and encompassed in the depositories of Allah, like the riches and children. In addition to all the bestowments of Allah. They are all in the hands of only Allah.

"And I do not tell you that I have the depositories [containing the provision] of Allah or that I know the unseen…" (Hud:31). "Or that I know the unseen" I do not say that I know the unseen, regardless of its types. Whether it was the additional matters of the unseen, such as the additional information of things that already exist and are additional and extra to the creation. Nor do I carry the knowledge of the unseen that Allah has preserved for Him alone. Which encompasses matters of the future, and Allah is knowledgeable of these matters. "Or that I know the unseen, nor do I tell you that I am an angel" I do not say that I am an angel from the angels of Allah. I am human just like you are. Yet you disdained and rejected the fact that a Messenger could be a human just like you are. However, Allah ultimately chooses and selects messengers from mankind. Allah also chooses messengers from the angels, where He sends them to mankind with His messengers. Thus, Allah creates what He wills and chooses. "Nor do I tell you that I am an angel" I do not tell you that I am an angel, for I am a human just like you are. I eat, I drink, I face the hardships of life, and bear them. I also bear the pain and diseases just like you do.

"Nor do I tell you that I am an angel, nor do I say of those upon whom your eyes look down that Allah will never grant them any good" I do not say to those who you eye with contempt. "Al-Izdra'" is contempt, disdain, and viewing them as inferior. They are the ones who gathered around Nuh from the believers. "Nor do I say of those upon whom your eyes look down that Allah will never grant them any good" Why so? Because "Allah is most knowing of what is within their souls". Allah holds them accountable, for He is knowing of what lies in their souls. If their hearts held truthfulness, belief, and sincerity to Allah, then they

shall be the allies of Allah. Hence, He will certainly reward them for it, and they will be rewarded by Allah. “Nor do I say of those upon whom your eyes look down that Allah will never grant them any good. Allah is most knowing of what is within their souls. Indeed, I would then be among the wrongdoers [i.e., the unjust]." (Hud:31). “Indeed, I would then be among the wrongdoers” if I say that those will not be admitted to the kingdom and realm of Allah and that they will not be able to enter into Paradise then I would be among the wrongdoers. If I say that they will not have any favor or goodness with Allah as you believe, and if I say that Allah will not grant them guidance as you negligibly claim, then I would be among the wrongdoers. Indeed, this matter belongs to only Allah and it goes back to Him.

Although Nuh offered an immensely clear clarification and explanation to his people, yet the ones on falsehood always repudiated and rejected truthfulness. “They said, "O Noah, you have disputed [i.e., opposed] us and been frequent in dispute of us…” (Hud:32). “They said, "O Noah” they called him by his name, without any mention of his title as the slave of Allah and His messenger. “They said, "O Noah, you have disputed [i.e., opposed] us” they have regarded his clear, apparent, plain proof and evidence that Nuh mentioned as dispute and opposition. Disputing and arguing in Arabic originates from braiding a rope, where one would through an argument and others follow along. Thus, they have regarded what he has said from the truth as a dispute and a refutation of what cases and arguments they have brought up. Hence, they believe that this argument is invalid. “They said, "O Noah, you have disputed [i.e., opposed] us and been frequent in dispute of us. So bring us what you threaten us, if you should be of the truthful." (Hud:32). They have hit the limit of rage, fury, and pride. “So bring us what you threaten us” from the punishment. While he tells them, “Indeed, I fear for you the punishment of a painful day." (Hud:26). They asked him to bring forth what he threatened them with. “So bring us what you threaten us” from the punishment

and destruction. “If you should be of the truthful” in your claim that you are the messenger of Allah and He has chosen you.

“He said” Nuh told them, "Allah will only bring it to you if He wills, and you will not cause [Him] failure” (Hud:33). I do not have command of the punishment; it is in Allah’s hand alone. “Allah will only bring it to you if He wills” all things are limited to and controlled by Allah. Your punishment is in His hands alone, and I have no say nor control in it. “Will only bring it to you”, the punishment. “Allah” Allah will bring it to you. “If He wills” it goes back to His will alone. “And you will not cause [Him] failure” you will not cause failure to Allah. You will not be able to escape nor prevent it. You will not be able to escape from the Lord and you cannot frustrate Him nor cause Him failure. “And you will not cause [Him] failure” your God and your Lord.

Then he told them, “And my advice will not benefit you - although I wished to advise you - if Allah should intend to put you in error” (Hud:34). Prophet Nuh clarified that their deviation and their guidance are in the hands of Allah and not him. For messengers cannot guide whomever they wish. Similarly, they cannot deviate nor avert whomever they wish to. It all belongs to Allah and it all lies in His hands. “Indeed, you do not guide whom you like, but Allah guides whom He wills..” (Al-Qasas:56). “And my advice will not benefit you - although I wished to advise you - if Allah should intend to put you in error” (Hud 11:34). Advising is based on sincerity and genuineness. Thus, my advice to you will not benefit you. My sincerity in my advice, in clarifying the truthfulness to you, exerting effort to make it clear will not benefit you. I am an advisor to you, and I certainly do not cheat you. The advisor does not cheat, as it opposes and contrasts with the purpose of advising. I am completely and utterly sincere, wishing good for you, and exerting all means to convey it so. However, my advice, wishing good for you, wishing that you believe, submit and tread the paths of goodness will not benefit you. It will not benefit you even if I wanted to, was keen on it, and wished

and willed to bring you to benefit. “If Allah should intend to put you in error” if Allah wills to put you in error and lead you astray, it certainly is in His control and it goes back to Him. Thus, my advising, my effort in presenting the truth to you, and my sincere attempts will not bring you any benefit. “If Allah”, “should intend to put you in error. He is your Lord, and to Him you will be returned." (Hud:34). “He” Allah, “is your Lord”. He is your Master, your Creator, and your Maker. It encompasses all the meanings entailed of His Lordship. He is the One who controls the affairs of His slaves. Your states are in His hands alone. The matter is connected to His will alone. Your state goes back to Him alone and is in His control. Thus, I have no control over your state or your matter. “He is your Lord, and to Him you will be returned”. “To Him” not to anyone but Him. In the end, you will return to Him alone, and He will hold you accountable for your actions. Hence, he is saying that regardless of the effort I exert in advising you, and regardless of how much I wanted better for you, it will not benefit you in any way, if Allah, “should intend to put you in error”. It all goes back to Him and it is in His control.

What a strong refutation! Those disbelievers gave an atrocious response to the clear, plain, and apparent proof of the call of Nuh. However, Allah shifts the narration and whom it is directed to, to Prophet Muhammad and those surrounding him. Allah ﷻ says, “Or do they say [about Prophet Muḥammad (ﷺ)], "He invented it"? Say, "If I have invented it, then upon me is [the consequence of] my crime; but I am innocent of what [crimes] you commit." (Hud:35). “Or do they say [about Prophet Muḥammad "He invented it"? Do these disbelievers say so? Do these disbelievers “say” regarding this Qur’an that it was invented by Prophet Muhammad? How could the Prophet know these matters with this much detail? How could he know what Prophet Nuh said and how his people responded to him in such a manner? How else would he know of these details unless it was Allah who revealed it to him and taught him these details? Prophet Muhammad

was an illiterate man. He could not read nor write, nor did he ever read a book. The likes of these details were encompassed in the Holy Scriptures which were sent upon the Messengers prior to the arrival of Prophet Muhammad. It was sent to Musa, Issa, and other prophets. The Children of Israel monopolized such knowledge, for they knew it, yet they refused to teach others about it, for the religion was theirs then. Thus, the Prophet did not know any of these matters nor did he ever read a book. The abovementioned story of Nuh with his people was narrated in extreme and clear detail, so how could the Prophet know of this? How could he know this much detail?

"Or do they say [about Prophet Muḥammad (ﷺ)], "He invented it"?" (Hud:35) referring to the Qur'an. The Qur'an was sent with a miraculous formulation which Allah has challenged the Arabs to produce a chapter like it. So how could the Prophet be able to formulate the Qur'an and formulate these facts with such miraculous articulation and wording? "Or do they say [about Prophet Muḥammad (ﷺ)], "He invented it"? Say, "If I have invented it, then upon me is [the consequence of] my crime" (Hud:35). "If I have invented it" is the assumption and accusation of such a grave crime. Inventing and fabricating lies about Allah is indeed a grave crime. He says, "then upon me is [the consequence of] my crime" then I will be responsible for my crime and will bear its consequences. However, the Prophet did not invent lies, for this is the speech of Allah. "But I am innocent of what [crimes] you commit" (Hud:35). The crimes they committed from rejecting the truth, claiming that they are invented and made up. While it is certainly the truth from Allah. Thus, I am innocent of these crimes you commit. I shall bear the consequence of my crime of which you accuse me of, while it certainly is not a crime. The Prophet is truthful, for he says, I shall bear the consequence of my crime, as you accuse me of inventing it. "But I am innocent of what [crimes] you commit." Undoubtedly, what they commit is a crime in

itself. For they are rejecting the clear and established truth from Allah. He says, “But I am innocent of what [crimes] you commit" (Hud:35).

Then the context changes and Allah directs His speech to Nuh. Allah ﷻ says, “And it was revealed to Noah that, "No one will believe from your people except those who have already believed, so do not be distressed by what they have been doing.” (Hud:36). “And it was revealed to Noah” it is in the passive form, where the one who revealed to Nuh was not stated. However, the one who revealed it to Nuh was Allah. “That” refers to the state and the current case, "No one will believe from your people except those who have already believed”. Allah tells him that those are the only ones who will believe, and no further addition shall be made to them, not even one will believe after that. “That, "No one will believe from your people except those who have already believed” before this announcement and declaration. “So do not be distressed by what they have been doing” a consolation and solace from Allah to him. Allah tells him, “Do not be distressed”. “Al-Ibti’as” and “Al-Bu’s” is the feeling of grief and sorrow. Thus, Allah is telling him, do not grief, do not be distressed, and do not sorrow. Do not let the adversity of distress affect you. “By what they have been doing” for their severe ridicule, insults, and mockery to the ones who followed him. In addition to their attempts in constricting them and their lives, in addition to threatening them. They have afflicted them with all sorts of punishments, “They said, "If you do not desist, O Noah, you will surely be of those who are stoned." (Ash-Shu’ara:116). They have threatened to stone him and kill him. They have also threatened the ones who supported him. They have exaggerated immensely and exerted all their efforts to cause distress and torment upon their messenger and the ones who were with him. Allah ﷻ says, “And Noah had certainly called Us, and [We are] the best of responders. And We saved him and his family from the great affliction.” (As-Saffat:75-76). “Affliction” is a great hardship. It is the

extreme grief and anguish which Nuh was afflicted with. Thus, Allah is consoling and comforting him by saying, “So do not be distressed by what they have been doing” (Hud:36).

يقول الله ﷻ: "وَاصْنَعِ الْفُلْكَ بِأَعْيُنِنَا وَوَحْيِنَا وَلا تُخَاطِبْنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُغْرَقُونَ (37) وَيَصْنَعُ الْفُلْكَ وَكُلَّمَا مَرَّ عَلَيْهِ مَلَأٌ مِنْ قَوْمِهِ سَخِرُوا مِنْهُ قَالَ إِنْ تَسْخَرُوا مِنَّا فَإِنَّا نَسْخَرُ مِنْكُمْ كَمَا تَسْخَرُونَ (38) فَسَوْفَ تَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُقِيمٌ (39)" [هود: 37-39].

says, “And construct the ship under Our observation and Our ﷻ Allah ,inspiration and do not address Me concerning those who have wronged; indeed .they are [to be] drowned’)37(And he constructed the ship, and whenever an assembly of the eminent of his people passed by him, they ridiculed him. He said, ‘If you ridicule us, then we will ridicule you just as you ridicule (38). And you are going to know who will get a punishment that will disgrace him [on earth] and upon whom will descend an enduring punishment [in the Hereafter] (39)” (Hud: 37-39).

Allah ﷻ commanded Nuh and directed him towards his salvation, as well as the believers who followed him. He ordered him to build *al-fulk*, i.e. an ark or ship, under the care, observation, and watchful eyes of Allah ﷻ. Indeed, Allah ﷻ is the All-Hearing and the All-Seeing. Thus, he built the ship under the teaching and instruction of Allah ﷻ, so he would finish building it in the manner that Allah ﷻ prefers. He says, “And construct the ship under Our observation and Our inspiration” (Hud: 37). Allah ﷻ sent Jibreel to guide Nuh on how to build the Ark and for that reason, it was an ark like no other. Then Allah ﷻ says, “And do not address Me concerning those who have wronged; indeed, they are [to be] drowned” (Hud: 37). Allah ﷻ told Prophet Nuh ﷺ not address Him further regarding the unbelievers or to plead for them. If Nuh knew that Allah ﷻ had planned to eliminate everyone, then perhaps Nuh would have pleaded for them to His Lord. This verse could also indicate that Allah ﷻ is commanding Nuh not to

address Him regarding hastening what has been decreed. It could also mean not to ask when it will occur since Allah alone determines the appointed time. This implies that perhaps Nuh ﷺ wished to hasten their demolishment, by seeking help from Allah ﷻ as Nuh said, "Indeed, I am overpowered, so help." (Al-Qamar: 10). He says, "And Noah said, 'My Lord, do not leave upon the earth from among the disbelievers an inhabitant'" (Nuh: 26). He is asking Allah ﷻ not to leave a single soul from the unbelievers. "Indeed, if You leave them, they will mislead Your servants and not beget except [every] wicked one and [confirmed] disbeliever" (Nuh: 27). He says that if Allah ﷻ leaves them and allows them to live, then they will continue to deviate from His path. The older generation would urge the young to continue in disbelief and stubbornness. Therefore, most scholars lean towards the view that Nuh should not ask His lord to hasten their inevitable demolition because it is a matter determined by Him.

There is another interpretation of the verse, "And do not address Me concerning those who have wronged; indeed, they are [to be] drowned" (Hud: 37). It is regarding Nuh pleading to his Lord asking for His mercy upon them, which does not align with the story of Nuh ﷺ. The divine judgment was issued and it cannot be revoked for it is the judgment of the Lord. He says, "Indeed, they are [to be] drowned". This is a confirmation from Him that they will drown. Then Allah ﷻ illustrates their state when the judgment was set into motion. The judgment of Allah the Almighty and His ordinance were set. But let us look at the blindness of the disbelievers when the divine judgment and the divine command of their destruction and their drowning has been issued. Look at how they ridiculed the matter as if they were blind and deaf.

Then Allah ﷻ says, "And he constructed the ship" (Hud: 38). Prophet Nuh actively began building the Ark with skillful mastery. "And whenever an assembly of the eminent of his people passed by him, they ridiculed him" (Hud: 38). A group of people ridiculed him and mocked the ship he was building. They

sarcastically said, What is this ship you are building? Is it not ridiculous that you would be building a ship on the land? Where is the sea? Is that ship supposed to sail? Prophet Nuh said with complete and ultimate confidence because his certainty was based on the revelation of the Lord ﷻ. “He said, "If you ridicule us, then we will ridicule you just as you ridicule” (Hud: 38). Who is deemed worthy of ridicule? Is it Nuh, who is adhering to the command of Allah ﷻ and awaiting His truthful promise that will undoubtedly be fulfilled? Or is it the blind disbelievers who are mocking, ridiculing, and denying His command? Allah ﷻ will undoubtedly deliver His promise to the Messenger and the believers. He will also fulfill His promise and His threat by drowning the disbelievers.

Then Allah ﷻ says, “And you are going to know who will get a punishment that will disgrace him [on earth]…” (Hud: 39). He is threatening them while explaining the heart of the matter that will soon become a reality. They will witness when the unbelievers run and flee from that disgraceful punishment. For they were in falsehood and they were blind, unable to see the truth; hence they will be disgraced. He says, “And upon whom will descend an enduring punishment [in the Hereafter]” (Hud: 39). They will reside and remain at a certain place, i.e. in the enduring punishment. They shall never break free from the punishment nor will it ever come to an end. Allah ﷻ says, “Because of their sins they were drowned and put into the Fire, and they found not for themselves besides Allah [any] helpers.” (Nuh: 25).

Allah ﷻ says, “[So it was], until when Our command came and the oven overflowed, We said, ‘Load upon it [i.e. the ship] of each [creature] two mates and your family, except those about whom the word [i.e. decree] has preceded, and [include] whoever has believed’. But none had believed with him, except a few” (Hud: 40).

Allah ﷻ has set a specific time for their destruction to take place and this is His command. He says, "[So it was], until when Our command came and the oven overflowed". This is the sign that Allah ﷻ has given Nuh to board the ship. It was said that the overflowing *tanur*, i.e. oven, was the first apparent sign, signaling the beginning of the great flood. The oven refers to a fireplace where bread is baked and food is cooked. Then, Allah ﷻ says, "Load upon it [i.e. the ship] of each [creature] two mates". Nuh was commanded to bring upon the ship from each animal two of the opposite gender. In this verse, the word mate in Arabic is *zawj* which is a male mate or a husband and the Arabic word for a female mate or a wife is *zawja*. The male and the female form a pair and both mates are called *zawjayn*. If a person owns a *zawj* of pigeons, then he would have one pigeon only, either a male or a female. However, if a person has *zawjayn* of pigeons, then that would mean he has a pair of pigeons, including a male and a female. Then Allah ﷻ says, "And your family". He commanded Nuh to board his family onto the Ark as well. "Except those about whom the word [i.e. decree] has preceded". These people were made an exception due to their disbelief. The wife and son of Nuh were among those who left to face their doom. Allah ﷻ says, "And [include] whoever has believed. But none had believed with him, except a few". He commanded Nuh to take with him the believers from among his people. Then Allah ﷻ mentioned that only a few believed in Nuh. It was said that there were around eighty men and women, from the entire population of the earth at his time and they were the people of the Ark.

Then, Allah ﷻ says, "And [Noah] said, 'Embark therein; in the name of Allah [are] its course and its anchorage. Indeed, my Lord is Forgiving and Merciful'" (Hud: 41).

Prophet Nuh commanded them to board the ship. Nuh then said, "In the name of Allah [are] its course and its anchorage". He depended on Allah and sought His blessings to be able to sail in the abyss of water. Thus, the name of Allah ﷻ

shall bless it, keep it steadfast and stable, and protect it. Since the name of Allah ﷻ is blessed indeed. "Indeed, my Lord is Forgiving and Merciful" (Hud: 41). They will indeed return to Allah ﷻ appealing to Him that He is the All-Forgiving and the All-Merciful. Hence, He shall forgive their sins. Consequently, if Allah ﷻ forgives their sins, He will rescue them. "Indeed, my Lord is Forgiving and Merciful" (Hud: 41).

Allah ﷻ says, "And it sailed with them through waves like mountains, and Noah called to his son who was apart [from them], 'O my son, come aboard with us and be not with the disbelievers'" (Hud: 42).

Allah had preordained that the entire earth would be covered and submerged in water. The water that emerged and gushed from the earth combined with the heavy rain that fell from the sky. This continued until the tips of the mountains were submerged, completely covered, until nothing remained the same on earth. No one was able to seek refuge in a towering tree, or an enormous mountain as the water covered and submerged everything that was high off the ground. "And it sailed with them through waves like mountains…" (Hud: 42). Allah ﷻ describes those waves as being as high as mountains. The height of the water was caused by the movement of the wind.

In the midst of the great flood that was never witnessed before on the earth, Nuh called out. "And Noah called to his son who was apart [from them]". "Who was apart [from them]". The word *ma'zil* means an isolated location. For he was isolated in a place that the water had not reached yet. He could have been standing alone in a reef between the mountains, while the ship was beginning to sail. Nuh called out to his son saying, "O my son, come aboard with us and be not with the disbelievers" (Hud: 42). Nuh called him "my son" not "son", which denotes a sense of endearment and love. Nuh is urging him lovingly and compassionately

to join him and the believers and not be among the disbelievers. However, Prophet Nuh's son was hostile towards his father and opposed him.

Allah ﷻ says, "[But] he said, 'I will take refuge on a mountain to protect me from the water'. [Noah] said, 'There is no protector today from the decree of Allah, except for whom He gives mercy'. And the waves came between them, and he was among the drowned" (Hud: 43).

Prophet Nuh's son preferred to remain with the disbelievers over the believers. He thought he could take refuge at the top of a mountain. He thought it could protect him from being submerged in the water. Then Nuh told him, "There is no protector today from the decree of Allah, except for whom He gives mercy". No one can protect him from Allah's command which was already set into motion. He had already declared that everything was to be destroyed. However, Allah ﷻ exempts those who were shown mercy by Allah ﷻ. The ones who were granted His mercy are those who were exclusively rescued on this Ark. Allah ﷻ then says, "And the waves came between them". The waves came between Nuh and his son and perhaps at that moment his son wished to be rescued and get on board the ship. However, the towering waves came between the ship and this disobedient son. Allah says, "And he was among the drowned". He met his end and was left to face his doom. He became among those who were destroyed and drowned.

Then Allah ﷻ concludes this mighty scene with a few words. Allah ﷻ says, "And it was said, 'O earth, swallow your water, and O sky, withhold [your rain]'. And the water subsided, and the matter was accomplished, and it [i.e., the ship] came to rest on the [mountain of] Judiyy. And it was said, 'Away with the wrongdoing people'" (Hud: 44).

Then Allah ﷻ commanded the earth to swallow the water. Allah described this scene as the earth gulped and engulfed the water. He also commanded the sky to withhold and seize to rain. So, the floodwater subsided and the decree of Allah ﷻ was fulfilled. This matter includes saving the believers and destroying those stubborn deniers that believed that this matter was nothing but mere fabrication and falsehood. They believed that this matter shall never take place nor be fulfilled. Thus, destruction befell them and they were destroyed instantly by this grave punishment cast upon them by Allah ﷻ.

Then Allah ﷻ says, "And it [i.e. the ship] came to rest on the [mountain of] Judiyy. And it was said, 'Away with the wrongdoing people'" (Hud: 44). It was said that the mountain of Judiyy is the name of a mountain that lies in Eastern Turkey. The unbelievers that were cursed by Allah ﷻ and expelled from His mercy because they were wrongdoers.

Allah ﷻ says, "And Noah called to his Lord and said, 'My Lord, indeed my son is of my family; and indeed, Your promise is true; and You are the most just of judges!' (45). He said, 'O Noah, indeed he is not of your family; indeed, he is [one whose] work was other than righteous, so ask Me not for that about which you have no knowledge. Indeed, I advise you, lest you be among the ignorant' (46)" (Hud: 45-46).

Then Allah ﷻ illustrates how Prophet Nuh, overwhelmed by the instincts of fatherhood and feelings of compassion, prayed for his drowned son. Allah ﷻ says, "And Noah called to his Lord" (Hud: 45). Nuh called upon his Lord and cried an audible cry. He said, "My Lord, indeed my son is of my family". Nuh thought that his son was a member of his family, his family of the believers whom Allah ﷻ commanded him and permitted him to let them aboard the ship. As Allah ﷻ told Nuh ﷺ, "We said, 'Load upon it [i.e. the ship] of each [creature] two mates and your family, except those about whom the word [i.e. decree] has preceded'" (Hud:

40). Nuh did not know that his son was among the disbelievers even though he did not adhere to the command of Allah and averted from it. Nuh ﷺ is asking Allah ﷻ to save his son from the torment in the Hereafter. He says, "And indeed, Your promise is true; and You are the most just of judges!" (Hud: 45). He states that the promise of Allah is true on the Day of Judgement. In, addition, this was the judgment of Allah ﷻ to drown his son with the unbelievers.

Allah ﷻ responds to him by saying, "O Noah, indeed he is not of your family; indeed, he is [one whose] work was other than righteous" (Hud: 46). Allah called the Prophet by his name. He stated that the actions of his son were similar to the unbelievers. The son's actions were dishonorable because he abandoned this religion, the people of truthfulness, and his father, the Prophet of Allah ﷻ. In addition, he preferred being with the disbelievers. "So ask Me not for that about which you have no knowledge" (Hud: 46). This is the judgment of Allah ﷻ and He is the All-Knowing of the hearts of His servants and of what lies within them. Then, Allah ﷻ says, "Indeed, I advise you. Lest you be among the ignorant" (Hud: 46). This scripture is given by inspiration of God for reproof of Nuh. Allah ﷻ advises him not to judge a matter that he has no knowledge of.

Allah ﷻ says, "[Noah] said, 'My Lord, I seek refuge in You from asking that of which I have no knowledge. And unless You forgive me and have mercy upon me, I will be among the losers'" (Hud: 47).

When the divine speech was directed at Nuh in such a manner, Nuh said, "My Lord, I seek refuge in You from asking". He sought protection and refuge in Allah ﷻ for only He is capable of providing him with this. True guidance lies in His hands and is under His control. He says, "And unless You forgive me and have mercy upon me, I will be among the losers". He asked Allah ﷻ to forgive him for his previous request that he had no knowledge of. Nuh said, if Allah accounts him for this sin then he will certainly be among the losers.

Allah ﷻ says, “It was said, ‘O Noah, disembark in security from Us and blessings upon you and upon nations [descending] from those with you. But other nations [of them] We will grant enjoyment; then there will touch them from Us a painful punishment’” (Hud: 48).

The sentence is in the passive form, where the doer of the action is not mentioned. However, there is no doubt that the speaker, the revealer, was Allah ﷻ. Allah ﷻ called upon His servant and messenger, Nuh to descend from the Ark that settled on that mountain. Thus, he will disembark on the mountain on which the ship settled. Then he and the believers that accompanied him will descend from the ship to the land, to create new life on the earth, where only the believers will reside in peace, tranquility, and security. Allah ﷻ says, “And blessings upon you and upon nations [descending] from those with you” (Hud: 48). The blessings are an increase in goodness upon Prophet Nuh and the nations who boarded the ship. Allah ﷻ referred to them as nations because He will create from them and their descendants, many nations that will occupy the earth. Then Allah ﷻ says, “…But other nations [of them] We will grant enjoyment; then there will touch them from Us a painful punishment." (Hud: 48). However, there will be other nations from the descendants of Nuh ﷺ and the believers who will become disbelievers. Thus, their offspring will be divided into guided nations and misguided nations. These disbelievers will find enjoyment only in this worldly life then they will be punished in the Hereafter.

Allah ﷻ says, “That is from the news of the unseen which We reveal to you, [O Muḥammad]. You knew it not, neither you nor your people, before this. So be patient; indeed, the [best] outcome is for the righteous” (Hud: 49).

After Allah ﷻ concludes the story of Prophet Nuh ﷺ and the outcome of the believers and the unbelievers, He then says, “That is from the news of the unseen which We reveal to you” (Hud: 49). Allah states that the stories of the previous

prophets and nations are from the knowledge of the unseen that Prophet Muhammad ﷺ did not witness. Allah revealed them to the Prophet who was an illiterate man and could not read nor did he ever come across anything concerning these matters. The Arabs also lacked knowledge of these matters. They did not know of Nuh nor have they ever heard of him or read about him. They did not even possess books concerning him before Allah ﷻ revealed his story in the Quran. Allah ﷻ says, “So be patient; indeed, the [best] outcome is for the righteous” (Hud: 49). Allah tells the Prophet to endure those who deny him and threaten him. He also asserts that his situation is similar to Nuh ﷺ. Then Allah concludes that the best outcome, in the end, is for the righteous and the pious, just as the best outcome was for Nuh and his people.

يقول الله ﷻ: "وَإِلَى عَادٍ أَخَاهُم هُوداً قَالَ يا قَومِ اعبُدُوا الله مَا لَكم مِن إِلهٍ غَيرُه إِنْ أَنتُم إلا مُفتَرَون (50) يَا قَوْمِ لا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنْ أَجْرِيَ إِلَّا عَلَى الَّذِي فَطَرَنِي أَفَلا تَعْقِلُونَ (51) وَيَا قَوْمِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا وَيَزِدْكُمْ قُوَّةً إِلَى قُوَّتِكُمْ وَلا تَتَوَلَّوْا مُجْرِمِينَ (52) قَالُوا يَا هُودُ مَا جِئْتَنَا بِبَيِّنَةٍ وَمَا نَحْنُ بِتَارِكِي آلِهَتِنَا عَنْ قَوْلِكَ وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ (53) إِنْ نَقُولُ إِلَّا اعْتَرَاكَ بَعْضُ آلِهَتِنَا بِسُوءٍ قَالَ إِنِّي أُشْهِدُ اللَّهَ وَاشْهَدُوا أَنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ (54) مِنْ دُونِهِ فَكِيدُونِي جَمِيعًا ثُمَّ لا تُنْظِرُونِ (55) إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ (56)" [هود: 50-56].

says, “And to ‘Aad [We sent] their brother Hud. He said, ‘O my ﷺ Allah people, worship Allah; you have no deity other than HimYou are not but. inventors [of falsehood] (50) O my people, I do not ask you for it [i.e. my advice] any reward. My reward is only from the one who created me. Then will you not reason? (51) And O my people, ask forgiveness of your Lord and then repent to Him. He will send [rain from] the sky upon you in showers and increase you in strength [added] to your strength. And do not turn away, [being] criminals’ (52). They said, ‘O Hud, you have not brought us clear evidence, and we are not ones to leave our gods on your say-so. Nor are we believers in you (53). We only say that some of our gods have possessed you with evil [i.e. insanity]’. He said,

‘Indeed, I call Allah to witness, and witness [yourselves] that I am free from whatever you associate with Allah (54). Other than Him. So plot against me all together; then do not give me respite (55). Indeed, I have relied upon Allah, my Lord and your Lord. There is no creature but that He holds it by its forelock [i.e. controls it]. Indeed, my Lord is on a path [that is] straight (56)’” (Hud: 50-56).

In these verses, Allah ﷻ narrates the story of another nation from the past that denied and rejected the messengers. He also mentions their final outcome. This nation is ‘Aad which is an Arabian tribe that resided in the sand dunes of the Al-Ahqaf, i.e. a village in Yemen, which is a vast desert region in the Southern Arabian Peninsula, specifically in al-Rub al-Khali desert. Allah ﷻ has sent to them His slave and His messenger Hud to call them to the truth. Allah ﷻ sent to the tribe of ‘Aad “their brother Hud”. He is their brother in lineage and kinship. Thus, they knew him, knew of his practices and habits, knew of his lineage and his manners. Hence, Allah ﷻ has chosen for them a messenger from among them. Prophet Hud said to them “O my people, worship Allah” (Hud: 50). This is at the heart of this message which is to worship Allah, the Lord. The Creator of the heavens of the earth and the Lord of the worlds. He says, “You have no deity other than Him” to worship. He created their forefathers from the soil of this earth. He is the One Who raised the heavens for them. There is no god worthy of being worshipped except Him. This is a summary of the message that Prophet Hud called for and all the messengers. Allah ﷻ says, “And We certainly sent into every nation a messenger, [saying], "Worship Allah and avoid taghut” (An-Nahl: 36).

Then Prophet Hud said to them, “You are not but inventors [of falsehood]” (Hud: 50). He included them among the fabricators and inventors of falsehood because they associated false gods with Allah ﷻ in worship. Then he said, “O my people, I do not ask you for it [i.e. my advice] any reward…” (Hud: 51). Prophet Hud did not ask for compensation for conveying this message, or for providing advice, or for explaining or directing them to the path of salvation, guidance,

goodness, and happiness. He is doing this for Allah ﷻ in hopes of earning His reward. He says, "My reward is only from the one who created me. Then will you not reason?" (Hud: 51). Allah ﷻ is the One Who created him and chose him for this mission. He then asks them, do you not have a mind to reason with? Do you have no sense? Can you not distinguish that this gift of a lifetime was sent to you free of charge? This gift does not only entail joy and pleasure in this life, it will lead to eternal happiness. They will receive the pleasure of Allah ﷻ and His reward which is Paradise. They will also be saved from the unerring destruction and everlasting loss.

Allah ﷻ says, "And O my people, ask forgiveness of your Lord and then repent to Him…" (Hud: 52). Prophet Hud told them to seek Allah's forgiveness for the crimes they have committed by worshiping other than Him and inventing lies about Him. He tells them to return and adhere to Him and His path. Then, Allah ﷻ says, "He will send [rain from] the sky upon you in showers and increase you in strength [added] to your strength" (Hud: 52). The Arabic word *ad-darr* means continuous rain. They will not be weakened and divided by faith and belief. On the contrary, it will strengthen them. This includes all forms of strength such as physical strength and in construction and labor.

Then comes the warning and the threat. Allah ﷻ says, "And do not turn away, [being] criminals" (Hud: 52). They must not distance themselves from the way of Allah ﷻ by being criminals, committing crimes and sins. Thus, refraining from treading and seeking the path of Allah ﷻ is a crime indeed. It was a clear, concise, and strong message stated in such powerful words by Prophet Hud. The matter calls for it as his people were stern and harsh tyrants, who took pride in their strength. They used to say proudly and arrogantly, "Who is greater than us in strength?" (Fussilat: 15). Even when they attacked others, they attacked them ruthlessly. They were described in another surah as such: "And when you strike, you strike as tyrants" (Ash-Shu'ara: 130). They used to view themselves as the

greatest tribe and the greatest nation on the face of the earth. They used to think that they are immensely powerful and do not need others.

This explains the powerfulness and the intensity behind Hud's speech. He told them, "You are not but inventors [of falsehood]" (Hud: 50). He also said, "O my people, I do not ask you for it [i.e. my advice] any reward. My reward is only from the one who created me. Then will you not reason?" (Hud: 51). Then he attempts to implore for their affection and their feelings, "And O my people, ask forgiveness of your Lord and then repent to Him. He will send [rain from] the sky upon you in showers and increase you in strength [added] to your strength. And do not turn away, [being] criminals" (Hud: 52). But instead of adhering and accepting, his people said, "They said, 'O Hud, you have not brought us clear evidence, and we are not ones to leave our gods on your say-so. Nor are we believers in you (53). We only say that some of our gods have possessed you with evil [i.e. insanity]... (54)" (Hud: 53-54). Their atrocious responses can only signify their ignorance, idiocy, and lowliness. They said, "You have not brought us clear evidence" of being the messenger of Allah ﷻ. Meanwhile, the message is indeed the clearest and greatest evidence, for it is based on clear facts. It informs them of the deity, their Lord, the Creator. It informs them that there is no deity worthy of worship but Him. It informs them that He is their Creator and Maker. He is the One Who created them and brought them into being. There is no one worthy of worship besides Him. So, how could these acclaimed deities and gods be worthy of Divinity? What are they really worthy and deserving of? Even their greatest acclaimed gods such as the sun, the moon, the stars, the planets, or any of these magnificent creatures, are undeserving and unworthy of worship. For they are mere slaves, controlled, subjected, and abjected. What about their acclaimed gods they worship from the stones, idols, and statues that bring no benefit nor cause any harm? What further evidence and proof do they want to prove that he is truly the Messenger of Allah ﷻ? Who is the one standing against

them, slamming them and knocking them with these proofs, while insulting their gods in such a manner without fearing them? Although they are powerful tyrants and criminals, he is still standing against them and opposing them. This is yet another proof that he is supported by Allah ﷻ.

Allah ﷻ says, "They said, 'O Hud, you have not brought us clear evidence, and we are not ones to leave our gods on your say-so. Nor are we believers in you'" (Hud: 53). His people said they will not abandon their gods merely because he said so. They completely excluded the option of converting to this belief and restrained themselves by this statement. They confirmed that even in the future they will remain the way they are and they will not accept to divert from their path. Then they said, "We only say that some of our gods have possessed you with evil [i.e. insanity]…" (Hud: 54). They thought that he was insane and that it was due to being struck by evil from their gods. They attempted to frighten him by claiming that his preaching was of the making of their gods and they made him utter such none-sense.

After their atrocious statement, their prophet responded by saying, "Indeed, I call Allah to witness, and witness [yourselves] that I am free from whatever you associate with Allah" (Hud: 54). He took Allah ﷻ as a witness for him and his people for his words and sayings. Hud states that he is free from all the gods they worshiped, glorified, and honored. When none of these acclaimed gods deserved to be honored or glorified. Allah ﷻ is the only deity worthy of being worshipped. He says, "So plot against me all together; then do not give me respite" (Hud: 55). He is directing his speech to those powerful, tyrant criminals. He tells them to exhaust all their means and efforts into their plotting and scheming against him, to kill or harm him. Prophet Hud told them not to delay their schemes and to hasten the delivery of what they have agreed upon.

Allah ﷻ says, “Indeed, I have relied upon Allah, my Lord and your Lord…” (Hud: 56). Hud states that he had submitted his case to Allah ﷻ. He is his God, Protector, Master, and Creator. Moreover, He is also their God, Master, and Lord. They are in His hands and under His control. “…There is no creature but that He holds it by its forelock [i.e. controls it]” (Hud: 56). Allah ﷻ controls every creature that moves on this earth, from an ant to an elephant, to even bigger or much smaller creatures. The forelock is the front part of the head. It determines the direction a person is headed and Allah ﷻ holds it and controls it. It cannot make a move or head to anywhere without the will and wish of Allah ﷻ. Hence, there is no living creature on this earth that is capable of moving without the direction and the control of Allah ﷻ. Then, He says, “Indeed, my Lord is on a path [that is] straight”. He is the Lord, the Deity who has preordained upon His servants the straight path which leads to His Paradise and His pleasure.

“But if you turn away, then I have already conveyed that with which I was sent to you. My Lord will give succession to a people other than you, and you will not harm Him at all. Indeed my Lord is, over all things, Guardian” (Hud: 57).

Allah ﷻ reveals the consequences of those who turn away after the argument and the proof against them was demonstrated and established. Indeed, the greatest argument made is exemplified in the fact that they were incapable of reaching him unless Allah ﷻ commands for it and allows them to do so. Thus, he is relied and depended on Allah ﷻ because despite their extreme power, oppression, and tyranny they were incapable of touching him. Although he is opposing them, standing against them by announcing what they despise from insulting their gods as being incapable of harming him. Since he is protected and preserved by the command of Allah ﷻ. For He holds the forelock of every creature, and they are all in His control. The he “But if you turn away, then I have already conveyed that with which I was sent to you” (Hud: 57). He has accomplished his mission of conveying this message which Allah ﷻ has sent him.

Then, Allah ﷻ says, “My Lord will give succession to a people other than you, and you will not harm Him at all. Indeed, my Lord is, over all things, Guardian” (Hud: 57). Allah ﷻ will destroy them and replace them with other nations that will worship Him and abide by His ordinance. In addition, this will not cause Him harm if they are destroyed and abolished from the face of the earth nor can they escape His punishment. Allah ﷻ is the Lord, Protector, Master, Creator, and Guardian over all creatures in existence. He is also the Guardian over him and over his actions, hence he would not act without the command of Allah ﷻ. This also entails a clear and apparent threat and promise that Allah ﷻ will blind them with disbelief and they will go forth in the direction of destruction. They will certainly walk towards their doom and their death as long as Allah ﷻ has blinded their visions and their eye sights.

Allah ﷻ says, “And when Our command came, We saved Hud and those who believed with him, by mercy from Us; and We saved them from a harsh punishment” (Hud: 58).

When the decree of Allah was set in motion He commanded those who believed with him to distance themselves from those criminals for Allah ﷻ will be destroying them. The mercy of Allah ﷻ encompassed Hud and those who believed with him because He has written and decreed for the believers to be rescued and aided. As Allah ﷻ says, “And incumbent upon Us was support of the believers” (Ar-Rum: 47). Allah has stated that it was incumbent upon Him to aid, support, and save the believers and destroy the unbelievers. Allah ﷻ has affirmed that He has saved them from the harsh punishment. Allah ﷻ sent upon them a furious, fierce, and raging wind. Allah ﷻ says, “And when they saw it as a cloud approaching their valleys. They said, ‘This is a cloud bringing us rain!’. “Rather, it is that for which you were impatient: a wind, within it a painful punishment (24). Destroying everything by command of its Lord. And they became so that nothing was seen [of them] except their dwellings. Thus do We recompense the

criminal people (25)" (Al-Ahqaf: 24-25). When they saw the punishment, for which they were impatient, proceeding towards them, those prideful and arrogant people thought that it was merely an approaching cloud carrying rain. In addition, Allah ﷻ says, "When We sent against them the barren wind" (Adh-Dhariyat: 41). Allah ﷻ also says, "Which He [i.e. Allah] imposed upon them for seven nights and eight days in succession, so you would see the people therein fallen as if they were hollow trunks of palm trees" (Al-Haqqah: 7). They collapsed and were overthrown either on their faces or their backs as if they were old hollow palm trunks. The wind had also dried out their bodies and blood. It reached them even when they were in the deepest pits and the most secluded places in the mountains.

Allah ﷻ says, "And that was ʿAad, who rejected the signs of their Lord and disobeyed His messengers and followed the order of every obstinate tyrant" (Hud: 59).

In this verse, the demonstrative pronoun, that, denotes how distant and far the believers were from the people of 'Aad who were destroyed. The word *ja'hd* means to repudiate and deny after receiving true knowledge and revelation. Thus, they knew the signs of Allah ﷻ and yet they rejected them. They also knew that Hud was truly and legitimately the messenger of Allah ﷻ through established evidence, yet they abstained and refrained from believing in this message. They refused to tread in this path due to their pride and arrogance. They disobeyed the Messenger of Allah, Hud who shared the same calling as the rest of his brothers from the messengers. Thus, denying him equates to denying all the messengers. Whoever denies and rejects one messenger, has certainly denied and rejected all the messengers, as they all share the same message. He says, "… And [they] disobeyed His messengers and followed the order of every obstinate tyrant" (Hud 11:59).This reveals an extreme paradox in their actions. They abandoned the guidance of the messengers, who were called them to Allah ﷻ and revealed the

truth, but they followed the orders of cruel, insolent, obstinate, and stubborn tyrants.

Allah ﷻ says, "And they were [therefore] followed in this world with a curse and [as well] on the Day of Resurrection. Unquestionably, ʿAad denied their Lord; then away with ʿAad, the people of Hud" (Hud: 60).

This statement is in the passive voice, however Allah ﷻ is the One Who cursed them and caused them to be verbally cursed by the messengers that followed Prophet Hud. Allah ﷻ decreed that even to this very day the tribe of 'Aad will be cursed. They are cursed by everyone and even the disbelievers curse one another. Allah ﷻ cursed them by expelling them and giving them a taste of His torment. The angels curse them, as well as the believers. Then Allah ﷻ says, "Unquestionably, ʿAad denied their Lord; then away with ʿAad, the people of Hud" (Hud: 60). They disbelieved in Him and rejected Him. So, Allah ﷻ declares that they will be destroyed and damned.

This is yet another story of the doomed fate of a previous nation. This story is almost identical to the previous story of Nuh with his people. Similarly, Hud had almost the same experience with his people. Allah ﷻ would send a messenger to a group of disbelievers. This messenger would then call them to the path of Allah and provide the necessary and clear proof to support this call. Then, the people would be divided in their decision. A group would rush to believe in him, who are usually among the weak and poor, while another group would reject and mock his call; this group includes the leaders, elders and high ranking individuals of the tribe. The messenger would threaten them and warn them of the consequences lest they persist in their stubbornness. Finally, the outcome would be that Allah ﷻ would rescue and save the group of the believers and the messenger and destroy the disbelievers. This entire story is a warning from Allah ﷻ and a reminder for

those whom the Quran was sent. They should take heed of the tormented nations of the past and the consequences of their disbelief.

يقول الله ﷻ: "وَإِلَى ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ هُوَ أَنشَأَكُمْ مِنَ الأَرْضِ وَاسْتَعْمَرَكُمْ فِيهَا فَاسْتَغْفِرُوهُ ثُمَّ تُوبُوا إِلَيْهِ إِنَّ رَبِّي قَرِيبٌ مُجِيبٌ (61) قَالُوا يَا صَالِحُ قَدْ كُنتَ فِينَا مَرْجُوًّا قَبْلَ هَذَا أَتَنْهَانَا أَنْ نَعْبُدَ مَا يَعْبُدُ آبَاؤُنَا وَإِنَّنَا لَفِي شَكٍّ مِمَّا تَدْعُونَا إِلَيْهِ مُرِيبٍ (62) قَالَ يَا قَوْمِ أَرَأَيْتُمْ إِنْ كُنتُ عَلَى بَيِّنَةٍ مِنْ رَبِّي وَآتَانِي مِنْهُ رَحْمَةً فَمَنْ يَنصُرُنِي مِنَ اللَّهِ إِنْ عَصَيْتُهُ فَمَا تَزِيدُونَنِي غَيْرَ تَخْسِيرٍ (63) وَيَا قَوْمِ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةً فَذَرُوهَا تَأْكُلْ فِي أَرْضِ اللَّهِ وَلا تَمَسُّوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابٌ قَرِيبٌ (64)" [هود: 61-64].

says, “And to Thamūd [We sent] their brother Saleh He said, ‘O my ﷺ Allah people, worship Allah; you have no deity other than HimHe has produced you. from the earth and settled you in it, so ask forgiveness of Him and then repent to Him. Indeed, my Lord is near and responsive’ (61). They said, ‘O Saleh, you were among us a man of promise before this. Do you forbid us to worship what our fathers worshipped? And indeed we are, about that to which you invite us, in disquieting doubt’ (62). He said, ‘O my people, have you considered: if I should be upon clear evidence from my Lord and He has given me mercy from Himself, who would protect me from Allah if I disobeyed Him? So you would not increase me except in loss (63). And O my people, this is the she-camel of Allah - [she is] to you a sign. So let her feed upon Allah's earth and do not touch her with harm, or you will be taken by an impending punishment’ (64)” (Hud: 61-64).

Then, Allah ﷻ narrates the story of another nation that rejected their messengers. Allah ﷻ says, “And to Thamūd [We sent]” (Hud: 61). Thamud was an Arabian tribe that dwelled in Al-Hijr, the stone and rocky land. This stone valley lies between Hejaz and Najd. Allah ﷻ sent to this tribe “their brother Saleh” as a prophet. He called for the same message as the previous prophets. He said, “O my people, worship Allah; you have no deity other than Him” (Hud: 61). Prophet Salih called them his people to indicate their closeness and his concern

for their well-being. He told them to establish prayer, obey Him, worship Him, and perform good deeds. There is no god worthy of worship except Allah because He is the only One Who can benefit or harm His servants. While, angels, human beings, the sun, or the moon can neither benefit nor harm anyone. As for Allah ﷻ, He is the true God, the Lord, the King of heavens and the earth, the Creator of mankind, the Provider, and the Subjugator over all His servants. He has no competitor, no match for him, no partner, and no supporter. In all existence, there is no god but Allah ﷻ. Then the Prophet introduced God to them, he says, "He has produced you from the earth and settled you in it" (Hud: 61). Allah ﷻ produced them from the earth meaning that He created the father of mankind, Adam, from the clay of this earth and mankind consumes the plants that grow on this earth and the animals that live off these plants. Then human beings reproduced and settled upon this earth by building, planting, and producing offspring. Then he says, "So ask forgiveness of Him and then repent to Him" (Hud: 61). They should seek Allah's forgiveness and repent for their past sins, their distance from Him, their disbelief in Him, and for associating others with Him. They should return to Allah ﷻ by taking His path. Then He says, "Indeed, my Lord is near and responsive" (Hud: 61). He responds to those who pray to him as Allah ﷻ is close to His servants. He says,

"Have you not considered that Allah knows what is in the heavens and what is on the earth? There are not three in a private conversation but that He is the fourth of them, nor are there five but that He is the sixth of them - and no less than that and no more except that He is with them [in knowledge] wherever they are. Then He will inform them of what they did, on the Day of Resurrection. Indeed Allah .is, of all things, Knowing" (Al-Mujadila: 7)

This is an explicit and complete call with evidence and proof. It is also a call for goodness, virtue, righteousness, piety, and attaining the pleasure of the Lord and the Creator of the heavens and the earth. However, they responded, "O Saleh,

you were among us a man of promise before this" (Hud: 62). They stated that he had no value anymore when he called them to this message. They believed he was a person of goodness, soundness of mind, and benefit to his people. But they despised him after he brought forth this message. They explained their response by saying, "Do you forbid us to worship what our fathers worshipped?" (Hud: 62). They think this statement contradicts reason and logic. Prophet Saleh responded, what their fathers worshiped besides Allah can neither harm nor benefit. He calls them to believe in Allah alone because He is their Creator. In addition, He is the One Who created them from the earth and settled them on it. Then they said, "And indeed we are, about that to which you invite us, in disquieting doubt" (Hud: 62). They doubt what the Prophet states, but what is the basis of their suspicion? They assume he might want something for himself by calling them to Allah ﷻ. Then the Prophet responded, "O my people, have you considered: if I should be upon clear evidence from my Lord and He has given me mercy from Himself" (Hud: 63). He provided clear proof from his Lord that he is truly and honestly the messenger of God. In addition, Allah ﷻ singled him out and chose him from among his people to convey this message. He says, "Who would protect me from Allah if I disobeyed Him? So you would not increase me except in loss?" (Hud: 63) Who will support and stand with Saleh if he disobeys his Lord? Even if he truly had a high position among them, in that situation he would be at a loss. Then, he says, "And O my people, this is the she-camel of Allah - [she is] to you a sign" (Hud: 64). They wanted to witness a visible sign from Allah ﷻ so, He gave them a she-camel. This she-camel was created differently from all others as it was brought forth from the foot of the mountain. The people of Thamud had previously declared that they will not believe in him until a pregnant she-camel comes out from the foot of a mountain. So, this is clear proof that he is indeed the messenger of God. In addition, this is a miracle that only the Creator is capable of contriving. Then he commands them to "let her feed upon Allah's earth and do not touch her with harm or you will be taken by

an impending punishment" (Hud: 64). It grazes from the plants and herbs of the land. It is the land of Allah that He created even if people claim it as their own, it is still the land of the Almighty. He also warns them that any aggression against it will be considered an aggression against the Lord because He created it. Then Allah ﷻ will overtake them with an imminent punishment.

Allah ﷻ says, "But they hamstrung her, so he said, 'Enjoy yourselves in your homes for three days. That is a promise not to be denied [i.e. unfailing]' (65). So when Our command came, We saved Saleh and those who believed with him, by mercy from Us, and [saved them] from the disgrace of that day. Indeed, it is your Lord who is the Powerful, the Exalted in Might" (Hud: 65-66).

However, the most wicked of them was roused to kill the she-camel. He was a knowledgeable, strong, impregnable man among his people. He also had resilience, strength, and a strong clan aiding him, so he was not bothered by the idea of doing such a thing. Allah ﷻ set a three-day deadline to eradicate and destroy them and He does not break his promise. The divine command to destroy the people of Thamud has been issued to occur after three days. When the appointed time came to destroy these criminals, Allah ﷻ commanded Saleh and the few who believed with him to leave this village. Allah ﷻ saved them through His mercy from the disgrace of that punishment. The people of Thamud were disgraced because of their suspicions, arrogance, sins, and transgressions. They also thought that they were strong and superior people, but when torment came to them in this manner they became disgraced and despicable. Then, Allah ﷻ says, "Indeed, it is your Lord who is the Powerful, the Exalted in Might" (Hud: 66). No one in existence is stronger than the Almighty for He is the Creator of power and thus all power belongs to Him. In addition, anyone who has power is from His generosity.

Allah ﷻ says, "And the shriek seized those who had wronged, and they became within their homes [corpses] fallen prone (67). As if they had never prospered therein. Unquestionably, Thamūd denied their Lord; then, away with Thamud (68). And certainly did Our messengers [i.e. angels] come to Abraham with good tidings; they said, 'Peace'. He said, 'Peace', and did not delay in bringing [them] a roasted calf (69) But when he saw their hands not reaching for it, he distrusted them and felt from them apprehension. They said, 'Fear not. We have been sent to the people of Lot' (70) And his wife was standing, and she smiled. Then We gave her good tidings of Isaac and after Isaac, Jacob (71) She said, 'Woe to me! Shall I give birth while I am an old woman and this, my husband, is an old man? Indeed, this is an amazing thing!' (72) They said, 'Are you amazed at the decree of Allah? May the mercy of Allah and His blessings be upon you, people of the house. Indeed, He is Praiseworthy and Honorable' (73)" (Hud: 67-73).

Allah ﷻ sent them an angel who shouted and shocked them all. The angels were created by God from light and they are a strong creation. The angel shouted at them in one strong shriek as if it were an explosive fire or an electric shock. They were taken away by the shriek and they became motionless. They fell lifeless on the earth. Allah ﷻ says, "As if they had never prospered therein" (Hud: 68). When they were taken away by the shriek, their land became silent as if it were deserted. Then, Allah announces that "Unquestionably, Thamud denied their Lord; then, away with Thamud". They disbelieved in their Lord, so they deserved to be destroyed and they were worthy of the punishment.

The camel was not only proof of the messenger's truthfulness such as the staff of Musa that transformed into a moving serpent, then when he took it returned to its original condition. The staff of Musa did not provide any benefit; its only purpose was to serve as a sign of his truthfulness. As for the camel sent by Allah ﷻ it did not tire them in its feeding or watering. On the contrary, they would benefit greatly as the entire tribe would drink from its milk. Camels are beautiful,

tender, and merciful creatures. Allah ﷻ gave them a sign of His mercy upon them, but they killed it while declaring that they are the strongest of people who will challenge God.

Then Allah ﷻ narrates the story of another prophet and his people, which is the story of Lot. Angels were sent by Allah to destroy the cities of Lot; Sodom and Gomorrah because of their immoral sins. But before that, they passed by Prophet Ibrahim. Allah ﷻ says, "And certainly did Our messengers [i.e. angels] come to Abraham with good tidings" (Hud: 69). Allah ﷻ sent three messenger-angels, Israfil, Michael, and Jibreel as their leader to Prophet Ibrahim, the friend of God. He resided in the Levant in Hebron. The angels revealed to him the good news that he will be blessed with another son from his second wife Sarah. His firstborn is Ismael from his Egyptian wife Hajar. They exchanged greetings of peace with one another. He did not know that they were angels as they came to him in the form of young men. This indicates that the messengers of God had no knowledge of the unseen because Ibrahim did not know the reality of these people. Then, "And [he] did not delay in bringing [them] a roasted calf" (Hud: 69). This indicates the Prophet's generosity towards his guests. In another verse, Allah says, "Then he slipped off to his family and brought a fat ˹roasted˺ calf" (Adh-Dhariyat: 26). The food took a very short time to be prepared for them and it was the best food that could be found.

Allah ﷻ says, "But when he saw their hands not reaching for it" (Hud: 70). Their hands did not reach for the food that was placed in front of them, they only pretended to be eating. The Prophet became suspicious of them and became fearful because they were guests who abstained from the host's food. "They said, 'Fear not. We have been sent to the people of Lot" (Hud: 70). These angels were sent to destroy the people of Lot. He is a prophet and Ibrahim's nephew sent by God. He migrated with Ibrahim from the Ur of the Chaldeans in Iraq to the Levant, then Allah sent Lot to the Jordan Valley to call its people to monotheism,

but they were evil people because they sexually persued men. This shameful deed has never been committed by any man on the earth.

Then Allah ﷻ says, “And his wife was standing by, so she laughed. And We gave her glad tidings of Isaac, and after Isaac, Jacob” (Hud: 71) She was standing behind him with a curtain between them and she laughed when she heard the good news. She was astonished at that matter because Ibrahim was over eighty years old and his wife had also grown old. She was astonished at that matter and laughed at it. The angels gave her good news of the birth of Ishaq ﷺ from her husband. Ishaq would be a servant and prophet of Allah ﷻ and he will also be blessed with a son who would also be a prophet, Yaqub ﷺ. Then Sarah (may Allah be pleased with her) said, “Woe to me! Shall I give birth while I am an old woman and this, my husband, is an old man? Indeed, this is an amazing thing!” (Hud: 72). She was astonished by this matter. Then, the angels responded, “Are you amazed at the decree of Allah? May the mercy of Allah and His blessings be upon you, people of the house. Indeed, He is Praiseworthy and Honorable” (Hud: 73). There is no astonishment from the Command of Allah ﷻ because He creates what He wills, from what He wills, how He wills. There is no barrier to block the will of the Lord, so He can give them children regardless of their age. Allah ﷻ blessed Ibrahim with a very great blessing as all the prophets after him were his descendants. They were from the descendants of Ishaq and Ismael. This is the mercy of Allah ﷻ upon the house of Ibrahim and his wife. Therefore, Allah ﷻ is deserving of thanks and appreciation.

يقول الله ﷻ: "فَلَمَّا ذَهَبَ عَنْ إِبْرَاهِيمَ الرَّوْعُ وَجَاءَتْهُ الْبُشْرَى يُجَادِلُنَا فِي قَوْمِ لُوطٍ (74) إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّاهٌ مُنِيبٌ (75) يَا إِبْرَاهِيمُ أَعْرِضْ عَنْ هَذَا إِنَّهُ قَدْ جَاءَ أَمْرُ رَبِّكَ وَإِنَّهُمْ آتِيهِمْ عَذَابٌ غَيْرُ مَرْدُودٍ (76)" [هود: 74-76].

says, “And when the fright had left Abraham and the good tidings had ﷻ Allah reached him, he began to argue [i.e. plead] with Us concerning the people of Lot

.(74)Indeed, Abraham was forbearing, grieving and [frequently] returning [to Allah] (75). [The angels said], ‘O Abraham, give up this [plea]. Indeed, the command of your Lord has come, and indeed, there will reach them a punishment that cannot be repelled’ (76)” (Hud: 74-76).

Then, Ibrahim began to argue with the angels. “[Abraham] said, ‘Indeed, within it is Lot’. They said, ‘We are more knowing of who is within it. We will surely save him and his family, except his wife. She is to be of those who remain behind’” (Al-’Ankabut: 32). Prophet Ibrahim was arguing with the angels and Allah stated that this was an argument with Him because the role of the angel-messengers is to convey the command of Allah ﷻ.

Then Allah ﷻ excuses Ibrahim for arguing with the angels concerning the people of Lot. Allah ﷻ says, “Indeed, Abraham was forbearing, grieving and [frequently] returning [to Allah]” (Hud: 75). Forbearing means showing patience, self-control, and restraint under adversity. Ibrahim never got angry with his people, and he never cursed them, rather he said “My Lord! They have caused many people to go astray. So, whoever follows me is with me, and whoever disobeys me—then surely You are ˹still˺ All-Forgiving, Most Merciful” (Ibrahim: 36) He did not rush the torment to his people nor did he ask for anyone to be punished, rather, he left the matter to Allah ﷻ. He is also penitent because of his fear of Allah ﷻ as He continues to return to his Lord.

This is a great description of this righteous prophet ﷺ. Furthermore, the angels said to him, “O Abraham, give up this [plea]. Indeed, the command of your Lord has come, and indeed, there will reach them a punishment that cannot be repelled” (Hud: 76). Indeed, the command of his Lord has come to destroy them and it cannot be repelled. The angels who came to Ibrahim with this good news were on their way to carry out the command of Allah ﷻ.

Allah ﷻ says, “And when Our messengers, [the angels], came to Lot, he was anguished for them and felt for them great discomfort and said, ‘This is a trying day’ (77). And his people came hastening to him, and before [this] they had been doing evil deeds. He said, ‘O my people, these are my daughters; they are purer for you. So fear Allah and do not disgrace me concerning my guests. Is there not among you a man of reason?’ (78). They said, ‘You have already known that we have not concerning your daughters [i.e. women] any claim [i.e. desire], and indeed, you know what we want’ (79). He said, ‘If only I had against you some power or could take refuge in a strong support’ (80). They [the angels] said, ‘O Lot, indeed we are messengers of your Lord; [therefore], they will never reach you. So set out with your family during a portion of the night and let not any among you look back - except your wife; indeed, she will be struck by that which strikes them. Indeed, their appointment is [for] the morning. Is not the morning near?’ (81) So when Our command came, We made the highest part [of the city] its lowest and rained upon them stones of layered hard clay, [which were] (82). Marked from your Lord. And it [i.e. Allah's punishment] is not from the wrongdoers [very] far (83)” (Hud: 77-83).

Then, the three angels arrived at the cities of Prophet Lot who was distressed upon seeing them. They had come to him in the form of beautiful youth, and they were strangers. The people of Lot were criminals who attacked and took advantage of strangers. Lot said, “He was anguished for them and felt for them great discomfort and said, ‘This is a trying day’” (Hud: 77). Prophet Lot felt anguish for them because he knew that his people were criminals and would not leave them alone. The Arabic word, *thar’a*, i.e. unease, also refers to a unit of measurement, i.e. *thiraa*, which is the length of an arm. Prophet Lot passed back and forth distressed because he did not know what to do with his people. This was one of the greatest proof that the messengers of Allah had no knowledge of the unseen because these angels were his saviors as they brought with them good

tidings that Allah ﷻ will destroy these criminals. This was Prophet Lot's desire, but he did not know, so he said, "This is a trying day" (Hud: 77). The Arabic word *assib* means a trying or difficult matter. The word *assib* is derived from the word *asab* meaning something that is bound or wrapped, such as a turban. It is said that on a dreadful day people would wrap a band or a turban in preparation to face the upcoming difficulties. Allah ﷻ drew a comparison, the difficulty of that day for Lot and his followers was like a war that they were preparing for by binding their heads and abdomens with the appropriate gear.

Then Allah ﷻ says, "And his people came hastening to him, and before [this] they had been doing evil deeds" (Hud: 78). When the people of Lot heard that these honorable guests had arrived they hastened to Lot. The foolish from among his people rushed to Lot as they thought these guests were strangers, so they came from everywhere thinking that they were a good catch. These criminals left the sins and immoral acts they were commencing to commit another sin and a new crime. The people of Lot were bandits who used to attack people that pass by their homes, they also commited sodomy. These evil deeds spread among them and they used to commit these sins in front of each other without denouncing these acts. Prophet Lot said, "O my people, these are my daughters; they are purer for you" (Hud: 78). "These are my daughters". This could refer to the daughters of Prophet Lot. He offered them for marriage because if his people wanted to have intercourse then marriage is the only permissible way. Allah ﷻ has created women for them, for pleasure and for marriage, but they followed this revolting path. This verse could also refer to all the women of their nation because the Prophet is in the position of a father for his nation. In addition, marriage to women is purification and cleanliness, but approaching men is abhorrent, detestable, and repulsive. They also deviated from the natural instinct that Allah has instilled within mankind. with your aggression against my guests while they are staying in my house, this is a disgrace to me. "So fear Allah and do not disgrace me

concerning my guests. Is there not among you a man of reason?" (Hud: 78). Prophet Lot urged them to fear Allah ﷻ and to refrain from disgracing him in front of his guests. Then he asks them, is there not a reasonable man among them? He asked for "a reasonable man". This is a great choice of words from Lot ﷺ. He asked to speak to a single right-minded man from among the whole nation who can be addressed with reason and logic. This indicates the state anguish Prophet Lot ﷺ was in because there was not even one right-minded man in all the nation other than him. Although all the cities were fully populated including the Jordan Valley, there was not one man who believed in Allah ﷻ and denounced this filthy sin.

Then, his people responded, "You have already known that we have not concerning your daughters [i.e. women] any claim [i.e. desire], and indeed, you know what we want" (Hud: 79). They declared to their messenger that they do not pursue women because they claimed they could not assault his daughters. They used think that it was wrong to rape females, while it was fine to rape males. They did not explicitly mention their despicable, contemptible behaviors, rather they said, "you know what we want", which is their desire for men over women.

So, Prophet Lot returned to his Lord grieving. He said, "If only I had against you some power or could take refuge in a strong support" (Hud: 80). Then, he addressed his guests while he was in a state of despair and despondency being unable to defend them. Lot did not have any supporters among them as he was not from this tribe, rather he was from Ur Chaldeans, from Iraq, so he was a stranger there. Allah sent him to convey His message to them; however, none of the men believed him. So, Lot wished to have men to protect and support him or for a house or a palace that can be sealed for him to take refuge. Then Prophet Muhammad ﷺ said, "May Allah bestow His Mercy on Lot. He wanted to have a powerful support". However, the support of Allah ﷻ cannot be overcome or overpowered. When the situation escalated to this point Allah ﷻ demonstrated the

despicability and impurity of these criminals. They had no intellect, morals, or prudence to deter them from their evil deeds as they were wandering blindly in their intoxication. Allah ﷻ says, "They are wandering blindly in their intoxication" (Al-Hijr: 72).

The people of Lot did not take into account that he was a messenger from Allah ﷻ. they insulted him and his guests and violated his sanctity. Then, when the situation escalated to this point, the angels revealed themselves and said, "O Lot, indeed we are messengers of your Lord; [therefore], they will never reach you" (Hud: 81). They did not say, "We are the messengers of the Lord" rather, they said, "We are the messengers of your Lord". This indicates the closeness of the Lord to Prophet Lot. They also confirmed that those criminals would not be able to harm him in the future. Then, they said, "So set out with your family during a portion of the night and let not any among you look back" (Hud: 81). Allah ﷻ commanded Lot to travel with his family during the third portion of the night. He also told them not to look back because the punishment will blind them.

Furthermore, Allah ﷻ stated that he should not take his wife with them because she is a disbeliever. He says, "Except your wife; indeed, she will be struck by that which strikes them" (Hud: 81). She was immoral as she used to help the sinners commit their evil deeds and she subscribed to their path. It was said that she used to inform her people when guests would come to Lot. Allah ﷻ also says, "Allah sets forth an example for the disbelievers: the wife of Noah and the wife of Lot. Each was married to one of Our righteous servants, yet betrayed them. So their husbands were of no benefit to them against Allah whatsoever. Both were told, "Enter the Fire, along with the others!" (At-Tahrim: 10). Lot was forbidden to take his wife with him because she must suffer the same fate as the people she supported. "Indeed, their appointment is [for] the morning. Is not the morning near?" (Hud: 81). Their punishment was decreed at a specified time, in the

morning. There is no doubt that it is near, these words were said to him at night. As if Lot was hastening their punishment to befall them before this.

Then Allah ﷻ says, "So when Our command came, We made the highest part [of the city] its lowest and rained upon them stones of layered hard clay, [which were]" (Hud: 82). Allah ﷻ commanded the angels to destroy them. He ordered them to turn the roofs of their buildings and their high houses upside down. Jibreel ﷺ came to these cities and carried them with the edge of his wing. He struck those cities and dismantled them atop their heads. Then Allah ﷻ brought down clustered stones to hit every one of them and each criminal had a stone with his name imprinted on it. These clusters were like bullets that targeted and killed them. Allah ﷻ revealed this to reassure the Prophet, to strengthen him, to lift his spirits, and to inform him that his Lord ﷻ is Capable.

Then, Allah ﷻ says, "Marked from your Lord. And it [i.e. Allah's punishment] is not from the wrongdoers [very] far" (Hud: 83). This punishment does not exclude the wrongdoers among the nation of Prophet Muhammad. These stones are not far because if the divine command is issued even in an instant, these stones will destroy the ones they were sent to. Then Allah ﷻ finishes narrating the story of this immoral nation. The outcome was that they were destroyed and Allah ﷻ saved the people of faith. The only survivors were Prophet Lot and his daughters while his wife and the rest of his nation met their doom. Allah ﷻ says, "Then ˹before the torment˺ We evacuated the believers from the city (35). But We only found one family that had submitted ˹to Allah˺ (36)" (Adh-Dhariyat: 35-36).

Allah ﷻ says, "And to Midian [We sent] their brother Shuʿayb. He said, 'O my people, worship Allah; you have no deity other than Him. And do not decrease from the measure and the scale. Indeed, I see you in prosperity, but indeed, I fear for you the punishment of an all-encompassing Day (84). And O my people, give full measure and weight in justice and do not deprive the people of their due and

do not commit abuse on the earth, spreading corruption (85). What remains [lawful] from Allah is best for you, if you would be believers. But I am not a guardian over you' (86)" (Hud: 84-86).

Allah ﷻ relates another story of the disbelieving nations who met the same outcome. He sent Prophet Shuʿayb to the people of Midian situated in the Desert of Jordan, South of Jordan Valley. Their cities were well known as well. Shuʿayb enjoined them with the same clear message conveyed by every messenger. "He said, 'O my people, worship Allah; you have no deity other than Him'" (Hud: 84). Allah ﷻ is the Lord who deserves to be worshipped. He is known to all creations as the Creator and the Lord of the heavens and earth. There is no god besides Allah as any god other than Him is false. Divinity must be attributed to Him alone because He is alone the Creator, the Provider, the Master, and the King of the heavens and earth. He has no rival, no supporter, no associate in anything of His possession, nor in any of His command.

Then he said, "And do not decrease from the measure and the scale. Indeed, I see you in prosperity" (Hud: 84). After he had called them to worship Allah alone with no partner, he commanded them to be just and forbade them from injustice. When they weighed products they would decrease the measure and the scale. He states that the wealth of the world is abundant and they do not need to deceive and steal from their customers. Then, he told them, "I fear for you the punishment of an all-encompassing Day" (Hud: 84). The torment will overwhelm and destroy all of them. He fears the punishment of the Lord ﷻ because of their denial. Every prophet was sent as a warner, so he fears for his people to be destroyed and punished.

Then the Prophet enjoined them, "And O my people, give full measure and weight in justice and do not deprive the people of their due" (Hud: 85). After he forbade them from injustice, he ordered them to be good and just. He called them

“my people” to soften their hearts. He forbade them from depriving people of their due. For example, if a product is worth ten dinars, but a person lowers the price to one dinar then this is an example of defrauding people of their property. Another example is when a merchant does not give the buyer what he paid for in full, this is also considered depriving people of their due. Then he said, “And do not commit abuse on the earth, spreading corruption” (Hud: 85). They should not go about spreading corruption in the land. He said, “What remains [lawful] from Allah is best for you, if you would be believers. But I am not a guardian over you” (Hud: 86). The lawful gains left by Allah are far better for them, such as charity and other good deeds. They are everlasting deeds because they will not be lost with Allah ﷻ. As He says, “... But the enduring good deeds are better to your Lord for reward and better for [one's] hope” (Al-Kahf: 46). The everlasting good deeds remain in the Hereafter, but whatever is in this world is perishable. Whatever people eat, wear, earn, and do will perish, but what remains is what they save with Allah ﷻ. Therefore, true believers will seek the everlasting good deeds. Then Allah declares that the Prophet is not an authoritative judge over them who punishes those who oppress others. Rather, Allah is the keeper over them and Shu’ayb is only a prophet who calls them to follow the path of Allah and warns them of His punishment.

يقول الله ﷻ: "قَالُوا يَا شُعَيْبُ أَصَلاتُكَ تَأْمُرُكَ أَنْ نَتْرُكَ مَا يَعْبُدُ آبَاؤُنَا أَوْ أَنْ نَفْعَلَ فِي أَمْوَالِنَا مَا نَشَاءُ إِنَّكَ لَأَنْتَ الْحَلِيمُ الرَّشِيدُ (87) قَالَ يَا قَوْمِ أَرَأَيْتُمْ إِنْ كُنتُ عَلَى بَيِّنَةٍ مِنْ رَبِّي وَرَزَقَنِي مِنْهُ رِزْقًا حَسَنًا وَمَا أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَى مَا أَنْهَاكُمْ عَنْهُ إِنْ أُرِيدُ إِلَّا الإِصْلاحَ مَا اسْتَطَعْتُ وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ (88) وَيَا قَوْمِ لا يَجْرِمَنَّكُمْ شِقَاقِي أَنْ يُصِيبَكُمْ مِثْلُ مَا أَصَابَ قَوْمَ نُوحٍ أَوْ قَوْمَ هُودٍ أَوْ قَوْمَ صَالِحٍ وَمَا قَوْمُ لُوطٍ مِنْكُمْ بِبَعِيدٍ (89) وَاسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ إِنَّ رَبِّي رَحِيمٌ وَدُودٌ (90)" [هود: 87-90].

says, “They said, ‘O Shuʿayb, does your prayer [i.e. religion] ﷻ Allah command you that we should leave what our fathers worship or not do with our ?wealth what we pleaseIndeed, you are the forbearing, the discerning!’ (87). He said, ‘O my people, have you considered: if I am upon clear evidence from my

Lord and He has provided me with a good provision from Him? And I do not intend to differ from you in that which I have forbidden you; I only intend reform as much as I am able. And my success is not but through Allah. Upon Him I have relied, and to Him I return (88). And O my people, let not [your] dissension from me cause you to be struck by that similar to what struck the people of Noah or the people of Hud or the people of Saleh. And the people of Lot are not from you far away (89). And ask forgiveness of your Lord and then repent to Him. Indeed, my Lord is Merciful and Affectionate' (90)" (Hud: 87-90).

Then, the people of Shu'ayb asked him sarcastically, "O Shuʿayb, does your prayer [i.e. religion] command you that we should leave what our fathers worship" (Hud: 87). They mocked his faith in and his prayer and made it seem as a crime. This is a form of denial as they refused to abandon what their forefathers worshiped. Their forefathers took gods other than Allah ﷻ. If their predecessors were blinded by delusion then why should their descendants follow in their footsteps? This claimed it was their heritage as they glorified their predecessors, so they considered it a crime to abandon what their forefathers had worshiped. Allah ﷻ says, "˹Would they still do so,˺ even if their forefathers had ˹absolutely˺ no understanding or guidance?" (Al-Baqarah: 170). Then they said, "Or not do with our wealth what we please?" (Hud: 87). They claimed that they could use their wealth as they pleased. However, this is incorrect because their wealth was used to usurp others of their money. They were sarcastic and arrogant as they committed this injustice. Then they said, "Indeed, you are the forbearing, the discerning!" (Hud: 87). This is a confession from them that he is indeed a tolerant and sensible man, so he should not make these claims. Forbearance is an attribute of the soul, meaning that one is patient and does not return evil with evil. So, it is as if they are denouncing this forbearing man who commanded them to leave this injustice. They claimed his statements were contrary to reason and sensibility. However, they were delusional because he commanded them to worship Allah

alone, without associating anyone with Him. He also enjoined them to be just with people and not to oppress others. Indeed, these statements do not oppose tolerance or sensibility. This is also a mockery of tolerance and sensibility as they considered these matters contrary to the meaning of these attributes.

Then Prophet Shu'ayb responded, "O my people, have you considered: if I am upon clear evidence from my Lord and He has provided me with a good provision from Him?" (Hud: 88) He told them that he is the true Messenger chosen by Allah ﷻ. He also had clear proof of what was revealed to him. He stands upon clear proof from his Lord as this message had been revealed to many prophets before him. Prophet Shu'ayb stated that he did not want to be compensated for conveying this message or for them to be just with him because God has blessed him with good provisions from Him, so he does not need them. Then he says, "And I do not intend to differ from you in that which I have forbidden you; I only intend reform as much as I am able" (Hud: 88). He commanded them to be fair with others because justice is righteous and corresponds with virtue and morals. The Prophet states that there is no direct benefit for him. He only intended to reform and advise them to the best of his ability. Then he says, "And my success is not but through Allah. Upon Him I have relied, and to Him I return" (Hud: 88). The Prophet declared that his ability to do good things was not through luck or destiny, on the contrary, his success, his ability to believe in Him and convey His message came from Allah ﷻ. Then he says, "Upon Him I have relied, and to Him I return" (Hud: 88). He entrusted all of his affairs to Allah after making use of all available means.

Then, He warns them, "And O my people, let not [your] dissension from me cause you to be struck by that similar to what struck the people of Noah or the people of Hud or the people of Saleh" (Hud: 89). After Shu'ayb called his people to Allah ﷻ, he became their enemy. Previously, he was considered as a tolerant and sensible man and a righteous member of the tribe. Then, he became their

enemy, after he had called them to worship Allah alone. They also refused to abandon what their forefathers worshiped and did not refrain from defrauding people of their property. He told them not to let their opposition to him lead them to disbelieve and disobey Allah ﷻ because He will punish them, such as the people of Nuh, Hud, and Saleh. Allah destroyed the people of Nuh by drowning them, the people of Hud were destroyed by a devastating wind, and the people of Saleh were destroyed by a blast. Then he says, "And the people of Lot are not from you far away" (Hud: 89). Prophet Shu'ayb explained to his people, who resided in the Levant desert, South of Jordan, that they were not far from the people of Lot in time and distance as they resided in the Jordan Valley. Prophet Shu'ayb informed them that they were near that nation in distance and time, so his people should learn from them so as not to suffer the same doomed fate as those who disbelieved.

Allah ﷻ says, "And ask forgiveness of your Lord and then repent to Him" (Hud: 90). They should ask their Lord for forgiveness for their crimes, denial, and stubbornness. They should also repent and adhere to the path of the Lord. He says, "Indeed, my Lord is Merciful and Affectionate" (Hud: 90). Allah ﷻ is merciful towards His servants. He is also affectionate towards His servants and supports them. If they return to Allah ﷻ after they were previously disbelievers, then He will love them. The Prophet is sincerely advising his people with good intentions to follow the path of the Lord ﷻ so they can be happy with His pleasure and love, but the unbelievers were unjust and obstinate.

Allah ﷻ says, "They said, 'O Shuʿayb, we do not understand much of what you say, and indeed, we consider you among us as weak. And if not for your family, we would have stoned you [to death]; and you are not to us one respected' (91). He said, 'O my people, is my family more respected for power by you than Allah? But you put Him behind your backs [in neglect]. Indeed, my Lord is encompassing of what you do' (92). And O my people, work according to your

position; indeed, I am working. You are going to know to whom will come a punishment that will disgrace him and who is a liar. So watch; indeed, I am with you a watcher, [awaiting the outcome]' (93). And when Our command came, We saved Shuʿayb and those who believed with him, by mercy from Us. And the shriek seized those who had wronged, and they became within their homes [corpses] fallen prone (94). As if they had never prospered therein. Then, away with Midian as Thamūd was taken away (95)" (Hud: 91-95).

The people of Shu'ayb acted foolishly as if they did not understand the words of the Prophet. They said, "O Shuʿayb, we do not understand much of what you say, and indeed, we consider you among us as weak" (Hud: 91). They did not comprehend the message of the Prophet. They stated that he was weak because he neither had mainstay nor power. "And if not for your family, we would have stoned you [to death]; and you are not to us one respected" (Hud: 91). His people would have killed him if not for his family and relatives to make an example of him for others. They did not respect him and claimed he was nothing to them so they could kill. They threatened him and had contempt for him and his position in the tribe.

However, Shu'ayb kept inviting them to the path of Allah ﷻ with kind and gentle words because he wanted to save them. He never uttered any harmful words nor did he ever describe them with infidels or criminals. But, when they bragged and were proudful of their strength, "He said, 'O my people, is my family more respected for power by you than Allah?'" (Hud: 92). They had more regard for the position of his clan than for Allah. They forgot the sanctity of the Lord ﷻ because their aggression against him is an aggression against the Lord who sent him. Then he said, "But you put Him behind your backs [in neglect]" (Hud: 92). They turned their backs on Allah ﷻ by transgressing against his prophet. "Indeed, my Lord is encompassing of what you do" (Hud: 92). The Lord is fully aware of what they devised because nothing is hidden from Him.

The Prophet said, "And O my people, work according to your position; indeed, I am working" (Hud: 93). At the end, when there was no hope for them to respond to his call, he said to them that they accepted this path of disbelief and stubbornness, so they should persist in the path of their choice. Furthermore, the Prophet is working according to his position because he is truly the servant and messenger of God. Then he said, "You are going to know to whom will come a punishment that will disgrace him and who is a liar. So watch; indeed, I am with you a watcher, [awaiting the outcome]" (Hud: 93). He warns them that they are the ones who will be punished and disgraced, so who is the actual liar among them? He will await the outcome and the ruling of Allah ﷻ over them and himself. This is the last opportunity for them because the Messenger has exhausted all means of advice and there is no way for them to be saved.

At that moment, they ordered the Prophet to remain silent, otherwise they would stone him. This declaration was the final straw. There was nothing left but the torment of the Lord ﷻ. He says, "And when Our command came, We saved Shuʿayb and those who believed with him, by mercy from Us. And the shriek seized those who had wronged, and they became within their homes [corpses] fallen prone (94) as if they had never prospered therein. Then, away with Madyan as Thamūd was taken away (95)" (Hud: 95). When the decreed time to destroy these criminals, Allah ﷻ saved Shu'ayb and the believers. He brought them out of that place, whose people would be punished through the blast of an angel. Allah ﷻ says in another verse, "And they denied him, so the punishment of the day of the black cloud seized them. Indeed, it was the punishment of a terrible day" (Ash-Shu'ara: 189). The people of Shu'ayb were overtaken by the torment which was a deadly cloud before the blast overtook them, so they all fell lifeless in their homes. The earth was filled before that with buildings, tents, camels, livestock, crops, men and women, and others who lived and filled the place. But, the land became a ruin as though no one has ever lived there before. Allah ﷻ says, "Do

you ˹still˺ see any of them, or ˹even˺ hear from them the slightest sound?" (Maryam: 98). Allah ﷻ informed His prophet of their punishment and that just like He destroyed Thamud He will destroy Midian as well.

Allah ﷻ retales another story of a doomed nation with the same scenes, but with different characters. The messengers also convey the same message to their nations. There are some who believe while others who become disbelievers and they all have one response. For example, the nation of Nuh, the nation of Hud, and the nation of Lot. They abstained and rejected the message. Then thei outcome was the same as Allah ﷻ saved His messengers and the believers while He uprooted the unbelievers through a severe punishment. Allah ﷻ says, "Then We will save Our messengers and those who have believed. Thus, it is an obligation upon Us that We save the believers" (Yunus: 103).

Allah ﷻ says, "And We did certainly send Moses with Our signs and a clear authority (96). To Pharaoh and his establishment, but they followed the command of Pharaoh, and the command of Pharaoh was not [at all] discerning (97). He will precede his people on the Day of Resurrection and lead them into the Fire; and wretched is the place to which they are led (98). And they were followed in this [world] with a curse and on the Day of Resurrection. And wretched is the gift which is given (99)" (Hud: 96-99).

Allah ﷻ narrates the last story in this surah, which is about the people of Pharaoh. He says, "And We did certainly send Moses with Our signs and a clear authority" (Hud: 96). Musa was a prophet sent to the Children of Israel with several signs from Allah ﷻ, such as his staff and his hand becoming white when he pulled it out of his garment. Furthermore, Allah ﷻ sent numerous signs to the people of Pharaoh, such as the flood, the locusts, the lice, the frogs, and the blood. Each of these signs was distinct from the others. After that, Allah inspired Musa to strike the sea with his staff and the sea was split, each part was like a huge

mountain. Allah ﷻ sent these signs as clear proof to the greatest mighty on the earth at that time. Pharaoh was a powerful and oppressive ruler, on the other hand, Musa did not have any supporters because the Israelites were enslaved by Pharaoh. In addition, Musa was not a king; he had no guard or power, and yet Allah did not allow Pharaoh to harm him, imprison him, kill him or anything else to him. The Lord provided protection for Musa and Harun, as He says, "[Allah] said, 'No. Go both of you with Our signs; indeed, We are with you, listening'" (Ash-Shu'ara: 15). He should not fear from Pharaoh because Allah will be with him. "... [It will be] through Our signs; you and those who follow you will be the predominant" (Al-Qasas: 35).

Allah sent these clear signs to Pharaoh and his establishment and chiefs to guide them but they were blind and followed the command of Pharaoh. They chose to forgo the path of guidance and light that leads to salvation and victory.They followed the path of delusion and deception that leads to their destruction. Then, Allah ﷻ revealed their outcome as He says, "He will precede his people on the Day of Resurrection and lead them into the Fire; and wretched is the place to which they are led" (Hud: 98). Pharaoh is their ruler so he will lead them to a miserable drinking place which is the Hellfire. The believers, on the other hand, will follow their leader to goodness, fresh water, and pasture. They followed Pharaoh in search of goodness, glory and empowerment. So, he said to them, "... O my people, does not the kingdom of Egypt belong to me, and these rivers flowing beneath me; then do you not see? (51) Or am I [not] better than this one [i.e. Moses] who is insignificant and hardly makes himself clear? (52)" (Az-Zukhruf: 51-52). Then Pharaoh and his chiefs said, "Should we believe two men like ourselves while their people are for us in servitude?" (Al-Mu'minun: 47). Then Allah ﷻ indicates that "they were followed in this [world] with a curse and on the Day of Resurrection. And wretched is the gift which is given" (Hud: 99). After their destruction, Allah ﷻ asserts that they would be verbally cursed by

all messengers after that, leading up to the final messenger, Muhammad ﷺ and to this day believers curse Pharaoh and whoever follows his religion.

يقول الله ﷻ : {وَلَقَدْ أَرْسَلْنَا مُوسَى بِآيَاتِنَا وَسُلْطَانٍ مُبِينٍ}[هود:96], {إِلَى فِرْعَوْنَ وَمَلَئِهِ فَاتَّبَعُوا أَمْرَ فِرْعَوْنَ وَمَا أَمْرُ فِرْعَوْنَ بِرَشِيدٍ}[هود:97], {يَقْدُمُ قَوْمَهُ يَوْمَ الْقِيَامَةِ فَأَوْرَدَهُمُ النَّارَ وَبِئْسَ الْوِرْدُ الْمَوْرُودُ}[هود:98], {وَأُتْبِعُوا فِي هَذِهِ لَعْنَةً وَيَوْمَ الْقِيَامَةِ بِئْسَ الرِّفْدُ الْمَرْفُودُ}[هود:99], {ذَلِكَ مِنْ أَنْبَاءِ الْقُرَى نَقُصُّهُ عَلَيْكَ مِنْهَا قَائِمٌ وَحَصِيدٌ}[هود:100], {وَمَا ظَلَمْنَاهُمْ وَلَكِنْ ظَلَمُوا أَنفُسَهُمْ فَمَا أَغْنَتْ عَنْهُمْ آلِهَتُهُمُ الَّتِي يَدْعُونَ مِنْ دُونِ اللَّهِ مِنْ شَيْءٍ لَمَّا جَاءَ أَمْرُ رَبِّكَ وَمَا زَادُوهُمْ غَيْرَ تَتْبِيبٍ}[هود:101].

"And We sent Musa with Our signs, and with clear proof," (Hud:96) "to Pharaoh and his chiefs, but they followed the command of Pharaoh, and Pharaoh's command was not well guided" (Hud:97) "He precedes his people on the Day of Resurrection, and he led them into the Fire, and what a miserable drinking place to be led to!" (Hud:98) "And they were followed by a curse in this(life) and on the Day of Resurrection; what a miserable gift to be gifted!" (Hud:99) "That is a part of stories of the towns that We narrate to you. Some of them are standing, and (some) harvested" (Hud:100) "We did not wrong them, rather they wronged themselves. The gods they invoked beside Allah were of no help at all when the command of your Lord came, and only contributed to their ruin" (Hud:101).

talked about and the painful end of the doomed nations who ﷻ Allah disbelieved in their messengers such as the people of Nuh, People of Hud, people of Lot, people of Saleh, the nation of Thamud, and the nation of Ad who were "and ˹then˺ Thamûd, sparing no one" .ﷺ two Arab tribes that uprooted by God (Al Njam:51). After that, the towns of Lot in the Jordan Valley and Midian, the In the end, Allah mentioned the .ﷺ people of Shuaib, were destroyed by God people of the Pharaoh when he said, "And We sent Musa with Our signs, and with clear proof" (Hud:96), "Musa" is one of the messengers of firm resolve and the Prophet of the Children of Israel who saved them from the humiliation of the

.Pharaohs by God's command"with Our signs" The great nine signs are as Allah says, "˹These are two˺ of nine signs for Pharaoh and his people". God sent Musa with nine signs, such as his staff, and his hand that comes out white when he puts it inside the opening of his garment. Also, the signs that God sent to the people of Pharaoh such as the flood, the locusts, the lice, the frogs, the blood, and the killing of their first born child. After that, God sent the greatest sign when He inspired Musa, "Strike the sea with your staff," and the sea was split; each part was like a huge mountain. So, Musa and those with him passed by and the Pharaoh drowned with his people. Therefore, God says that He sent Musa with signs and clear proof. "and with clear proof." First, the Pharaoh with his oppression and his strength did not reach him, God ﷻ said to Moses and his brother Aaron, "With Our signs, you and those who follow you will ˹certainly˺ prevail" (Al Qasas:35). He has a clear authority and a clear proof that he is the true Messenger of God. As the Pharaoh said, "Moses responded, "Even if I bring you a clear proof?" (Al shuara:30) "Pharaoh demanded, "Bring it then, if what you say is true." (Al shuara:31) "So he threw down his staff and—behold! it became a real snake." (Al shuara:32) "Then he drew his hand ˹out of his collar˺ and it was ˹shining˺ white for all to see" (Al shuara:33). People attributed these miracles to magic.

"And We sent Musa with Our signs, and with clear proof," (Hud:96) "to Pharaoh and his chiefs". The ministers and chiefs are the most important group among his people. Allah ﷻ says, "but they followed the command of Pharaoh and Pharaoh's command was not well guided." He was a tyrant and claimed to be a god. "O chiefs! I know of no other god for you but myself". The Pharaoh was a great corrupter in the land and used to kill children for fear that they would grow one day and seize his possession. He was a polytheist who claimed divinity and Lordship; he claimed that there is no other god for human beings but him. Allah says, "Indeed, Pharaoh ˹arrogantly˺ elevated himself in the land and divided its

people into ˹subservient˺ groups, one of which he persecuted, slaughtering their sons and keeping their women. He was truly one of the corruptors" (Al Qasas:4). They followed the command of the Pharaoh. Allah ﷻ says, "and Pharaoh's command was not well guided".

Then, God ﷻ indicates that the well-guided are the righteous ones who win in the Hereafter, but where does their compliance of the Pharaoh lead them to? Allah ﷻ says, "He precedes his people on the Day of Resurrection, and he led them into the Fire," (Hud:98). "He precedes his people" because he is their leader. "His people" are those who obey him; he precedes them on the Day of Resurrection. "and he led them into the Fire," This is a miserable scene, and God ﷻ mocks him because the leader is the one who advises his people and leads them to goodness, but Pharaoh led his people to Hell; a miserable place. "and he led them into the Fire," Allah ﷻ says, "What an evil place to be led into!" It is slander for there is no worse for a person than to be led to fire. "They were followed by a curse in this life" (Hud:99). God ﷻ made the curse of the Pharaoh and his people a saying on the tongues of His messengers and guardians until the Day of Resurrection. "and ˹will receive another˺ on the Day of Judgment. What an evil gift to receive!" (Hud:99). On the Day of Resurrection, they will receive an evil gift which is Hell.

After God ﷻ said that, He addressed His messenger saying, "That is of the stories of the towns—We relate them to you; some are still standing and some have withered away" (Hud:100). "That" is what Allah narrated to His Prophet from the history of these past people and their lives, starting with the first Messenger God sent to the people of the earth, namely Nuh, to Musa and all these messengers and their people. "That is of the stories of the towns". These are the heretic towns that lied to the messengers of God. "We relate them to you". God is the One Who tells these stories, so they are not a forgery, a decoration, or an exaggeration, but they are true. Moreover, this confirms that the Qur'an is from Him. "Some are still standing and some have withered away." While these towns

were standing and full of their people, they disbelieved and opposed their messengers. "And some have withered away." God ﷻ harvested them. "We did not wrong them". When God ﷻ harvested, destroyed, and uprooted them from this land, He did not wrong them. "We did not wrong them rather they wronged themselves" "rather" These people. "they wronged themselves". They wronged themselves by their disbelief, their stubbornness, and their rejection of the command of their Lord ﷻ, their hostility, their denial of the messengers in spite of their knowledge that they were the true and the honest messengers of God, and their superimposed crimes. So they led themselves to Hell.Allah says, "We did not wrong them, rather they wronged themselves." (Hud:101).

Then, Allah says, "The gods they invoked beside Allah were of no help at all when the command of your Lord came. Where are the gods that they invoked beside Allah? These nations worshiped various deities such as the people of Nuh who worshiped some of the righteous men. They said, "urging ˹their followers˺, 'Do not abandon your idols", especially, "and do not abandon Wadd, nor Souwa', nor Yaghooth and Ya'ooq and Nasra" (Noah:23). Also, the people of Ad said "All we can say is that some of our gods have possessed you with evil" (Hud:54). This is how they threatened their messenger, and so did the rest of these nations. The pharaohs used to worship the sun, the serpent, and the ram, and the greatest idol was the Pharaoh. All these are not true gods, but they claim that they are. God is the only Lord, Creator, Provider, and Possessor of His servant. However, if a god does not give favors to his worshipers, then how can he be a god? These gods were of no help at all. And when the command of your Lord came to punish these nations, their gods could not prevent them from this torment and did not protect them from the punishment of the Lord. A true God protects and guards his worshiper. Therefore, there is no guardianship for these people. Allah says, "The parable of those who take protectors other than Allah is that of a spider spinning a shelter. And the flimsiest of all shelters is certainly that of a spider, if

only they knew" (Al Ankabut:41). The gods they invoked beside Allah were of no help at all when the command of your Lord came. They did not save them from the punishment of God ﷻ. "The gods they invoked beside Allah were of no help at all when the command of your Lord came", to punish them "and they did not increase them in anything but ruin". These gods did not increase them in anything "but ruin". Ruin means destruction. They did not increase them in anything but destruction. These gods they invoked beside Allah were of no help at all but increased their destruction.

Allah ﷻ then says, "and they did not increase them in anything but ruin.". "And thus, is the seizure of your Lord when He seizes the cities" (Hud:102). "And thus". That is the seizure of your Lord was the same for all nations. The people of Nuh were drowned by God ﷻ, the people of Ad and the people of Thamud were destroyed and uprooted by God ﷻ. Also, the towns of Lot in Jordan were destroyed on the heads of their companions by God ﷻ. As well as Midian, the people of Shuaib with the punishment of the day of the black cloud seized them and God destroyed them. In the end, the people of Pharaoh whom God ﷻ brought out from their treasures and homes. "˹Imagine˺ how many gardens and springs the tyrants left behind," (Al Dukhan:25) "as well as ˹various˺ crops and splendid residences," (Al Dukhan:26) "and luxuries which they fully enjoyed" (Al Dukhan:27). They left behind everything. God brought them out to their destruction and drowned all of them in the sea. Allah ﷻ says, "And thus, is the seizure of your Lord". It is the seizure of your Lord of the infidels. "when He seizes the cities while they are committing wrong" God does not seize the cities unless they are committing wrong. "Indeed, His seizure is painful and severe" "His seizure" of these infidels. "Painful" awful "severe" strong. He is the strong Lord Who is indomitable and Mighty God Who is not overcome.

Moreover, Allah ﷻ says, "Surely in this is a sign for those who fear the torment of the Hereafter." (Hud:103).

“Surely in this is a sign”. “Surely in this” the destruction of the doomed. It is a sign that His seizure is painful and severe and He is the strong Lord who is indomitable, Mighty, and not overcome. “Surely in this is a sign for those who fear the torment of the Hereafter.” (Hud:103). It is a reminder to him that If God punishes his enemies in this way in this world, then how about the Hereafter, the place of settlement? The one who fears the torment of the Hereafter remembers this because the torment in this world is the introduction to torment of the Lord on the Day of Resurrection. “Surely in this is a sign for those who fear the torment of the Hereafter.” (Hud:103). Then, He indicates that the punishment of the Hereafter is certainly far worse.

Allah says, “That is a Day for which humanity will be gathered and a Day ˹that will be˺ witnessed ˹by all˺” (Hud:103). Thus, the shame, regret and loss are greater on the Day of Resurrection. “That is” On that day. “a Day for which humanity will be gathered”. God will gather all humanity on this earth. By your Lord, We will surely gather all of them. “And We will gather all ˹humankind˺, leaving none behind” (Al Kahf:47). God ﷻ will gather all humankind leaving none behind. Even those who were created and multiplied on the earth as long as the soul has breathed into him. Even if a baby had fallen from his mother's womb and his creation and growth did not complete, God will gather him as well. “That is a Day for which humanity will be gathered and a Day ˹that will be˺ witnessed ˹by all˺.” (Hud:103). “a Day ˹that will be˺ witnessed ˹by all˺”.

Moreover, God is the Subjugator over His servants and Their witness, and the angels all bear witness. Also, God ﷻ folds all heaven. Allah says, “The Day when We will fold the heaven like the folding of a [written] sheet for the records. As We began the first creation, We will repeat it. [That is] a promise binding upon Us. Indeed, We will do it” (Al Anbya:104). All of Heaven will be folded and the angels of the first heaven descend, then the second, then the third, then the fourth until the seventh, and they form a circle over all the gathered people. The angels

and the people are all present and no one of them has anything like a tent, a house, a palace and a tree. There is nothing on a day when there is no shade except his shade. God ﷻ says, "That is a Day for which humanity will be gathered". As the Prophet ﷺ said, "so that the announcer will be able to make them all-hear his voice and the watcher will be able to see all of them". The watcher will be able to see all of them and the announcer will be able to make them all-hear his voice because all of them will be gathered in one place. Consequently, all the creations and all the people will know the shame and the misery of the one who will be led to the fire. The eradication in this world is death and it ends, but the punishment in the Hereafter is greater and more severe than this.

"Day for which humanity will be gathered and a Day ˹that will be˺ witnessed ˹by all˺." (Hud:103).

Allah ﷻ says about that day, "And We do not delay it except for a limited term" (Hud:104). God ﷻ does not delay it except for a fixed term. This day is limited not by the hour but by the moment. God is the Only One who knows this limited term and does not reveal it. Therefore, no one of His creation is ever informed of its specific date. Even the angels who blow in the Trumpet, the beginning of this day, do not know this. The Prophet ﷺ said, "How can I be comfortable when the one with the horn is holding it in his lips and his forehead is leaning forward, waiting to be given permission to blow?" This is a command.

Allah says, "They ask you ˹O Prophet˺ regarding the Hour, "When will it be?" Say, "That knowledge is only with my Lord. He alone will reveal it when the time comes. It is too tremendous for the heavens and the earth and will only take you by surprise" (Al Araf:187). Allah ﷻ says, "That is a Day for which humanity will be gathered and a Day ˹that will be˺ witnessed ˹by all˺" (Hud:103) "And We do not defer it but for a limited term," (Hud:104). That day "but for a limited term" God ﷻ limited it. "We only count out [i.e., allow] to them a [limited] number"

(Maryam:84). God counts to them a limited number of hours and a limited day until the limited term comes.

Furthermore, Allah says, “When that Day arrives, no one will dare speak except with His permission.” (Hud:105). “When that Day arrives” When that Day arrives “no one will dare speak except with His permission”. No one can utter a word except with the permission of the Lord. Silence is the master of the situation because everyone is waiting for the result of the reckoning. It will be very terrible, difficult, severe, and hard day, as God ﷻ says, “for the deniers—not easy” (Al Muddaththir:10). “We fear from our Lord a frowning, grim day” (Al Insan:10). Frowning means the state of being gloomy. This whole day is anguish, delusion and severe distress.

Also, the face of the unbeliever and the hypocrite will be blackened, as He ﷻ says, “as if their faces were covered with patches of the night’s deep darkness.” Patches of the night’s deep darkness covered their faces. “and We will gather the wicked on that Day blue-faced ˹from horror and thirst˺.” (Taha:102) “They will whisper among themselves, “You stayed no more than ten days ˹on the earth” (Taha:103) “no one will dare speak except with His permission” (Hud:105). No one, even an angel, will dare speak except with His permission. As Allah ﷻ says, “on the Day the ˹holy˺ spirit and the angels will stand in ranks. None will talk” (Al Naba:38). Jibreel is the Spirit of God, the Holy Spirit, is a great creature who is trustworthy of God with his revelation and praised by Him as Allah ﷻ says, “which the trustworthy spirit ˹Gabriel˺ brought down” (Al Shu'ara:193) “into your heart ˹O Prophet˺—so that you may be one of the warners” (Al Shu'ara:194). Allah ﷻ also says, “He has been taught by one ˹angel˺ of mighty power” (Al Najam:5) “He has been taught”. “He” refers to Muhammed ﷺ “by one ˹angel˺ of mighty power” Jibreel “and great perfection” with a great power. “who once rose to ˹his˺ true form”. “while on the highest point above the horizon,” (Al Najam:7). This trustworthy powerful spirit will not talk on that day. “on the Day the ˹holy˺

spirit and the angels will stand in ranks. None will talk, except those granted permission by the Most Compassionate and whose words are true" (Al Naba:38). None will talk, except those granted permission by the Most Compassionate. "When that Day arrives, no one will dare speak except with His permission. Some of them will be miserable, others joyful" (Hud:105). "Some of them" means mankind and the children of Adam. "will be miserable" They will be greatly miserable. "others joyful": Happiness is also endless, infinite with joy, pleasure and great victory. "Some of them will be miserable, others joyful." God mentioned miserable first, because it is the context of warning, that is, beware, O people, that you will separate on the Day of Resurrection into these two groups, miserable and joyful.

After this summary, God ﷻ begins to detail the meanings of miserable and joyful. He says, "As for those bound for misery, they will be in the Fire, where they will be sighing and gasping," (Hud:106). Allah ﷻ says, "bound for misery" they bound for misery by themselves and choose this way. "they will be in the Fire" The Fire will be their place. It is not a visible fire with space around it in which they are tormented from a distance, but they enter it. The Fire has walls and it is a deep well. It is not like wells on the earth, but it accommodates all these criminals from the beginning to the end. The sun and the moon are two small stones, and the seat of the unbeliever in the fire as the extent between Mecca and Medina is four hundred kilos. The infidel will be very huge. His tooth in the fire will be like a mountain of Uhud, and between his shoulders in the fire is a three-day walk, and the thickness of his skin is three days for the traveler, so this is a terrible matter, God says about this great well, "˹Beware of˺ the Day We will ask Hell, "Are you full ˹yet˺?" And it will respond, "Are there any more?" (Qaf:30). It is a very great and serious matter. "they will be in the Fire" The fire of the Hereafter whose walls will completely surround them from everywhere and it's doors will be strictly locked. "they will be in the Fire, where they will be exhaling

and inhaling" (Hud:106). Exhaling means to breathe air out through your mouth or nose and inhaling means to draw in air, but in the fire, they will be exhaling and inhaling fire.

Allah then says, "staying there forever, as long as the heavens and the earth will endure" (Hud:107). "staying there forever" staying there forever in the fire, I seek refuge in God from that. "staying there forever" They will dwell therein for all the time. "as long as the heavens and the earth will endure. It may mean the duration of the endurance of the heavens and the earth from its creation until the Day of Resurrection. Or "as long as the heavens and the earth will endure". It may mean as long as the heavens and the earth will endure, but the earth will be changed into different earth and the heavens as well "⌜Watch for⌝ the Day ⌜when⌝ the earth will be changed into a different earth and the heavens as well, and all will appear before Allah—the One, the Supreme." (Ibrahim:48) So, the second meaning is right. ", as long as the heavens and the earth will endure" as long as the heavens and the earth will endure. Then, God ﷻ suspended this by will. "except what your Lord wills." If God ﷻ wills, he will not punish them, but God ﷻ wills that they will stay forever in the fire. "Surely your Lord does what He intends" (Hud:107). In Arabic, Faal is an exaggeration formula. "Lord does what He intends", Lord does what He intends and no one can prevent the Lord from doing what He desires, so he gathers these people in this way, changes the heavens and the earth and leads these people to Hell. Therefore, He can do what He wants.

Then, Allah ﷻ says, "And as for those destined to joy, they will be in Paradise, staying there forever, as long as the heavens and the earth will endure, except what your Lord wills—a ⌜generous⌝ giving, without end" (Hud:108). The second group "And as for those destined to joy," It is a passive verb because they did not choose happiness by themselves, but rather with the Lord's care, His guidance and His saving for them. Had it not for God we would not have been guided,

given charity or prayed? This joy is achieving victory and what is most needed. "And as for those destined to joy" They are destined to joy because they obey their Lord. He says, "they will be in Paradise," Paradise is a great garden with its gates, its walls. "they will be in Paradise," The great garden of the Lord, whose breadth is known only to God ﷻ, as He says, "And hasten towards forgiveness from your Lord and a Paradise as vast as the heavens and the earth" (Ali Imran:133). It is Paradise as vast as the heavens and the earth. "staying there forever" They shall be in Paradise living there forever. "as long as the heavens and the earth will endure, except what your Lord wills". It is all up to his will. Then, Allah says, "a ˹generous˺ giving" from God ﷻ. It is not a price for worshiping Him, but rather this is a generous giving from God ﷻ. "without end" never to be cut off. Rather, it is a continuous generous giving and a blessing for them.

يقول الله ﷻ: { يَوْمَ يَأْتِ لاَ تَكَلَّمُ نَفْسٌ إِلاَّ بِإِذْنِهِ فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ}[هود:105] { فَأَمَّا الَّذِينَ شَقُواْ فَفِي النَّارِ لَهُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ}[هود:106] {خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَالأَرْضُ إِلاَّ مَا شَاء رَبُّكَ إِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيدُ}[هود:107] {وَأَمَّا الَّذِينَ سُعِدُواْ فَفِي الْجَنَّةِ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَالأَرْضُ إِلاَّ مَا شَاء رَبُّكَ عَطَاء غَيْرَ مَجْذُوذٍ}[هود:108] {فَلاَ تَكُ فِي مِرْيَةٍ مِّمَّا يَعْبُدُ هَؤُلاء مَا يَعْبُدُونَ إِلاَّ كَمَا يَعْبُدُ آبَاؤُهُم مِّن قَبْلُ وَإِنَّا لَمُوَفُّوهُمْ نَصِيبَهُمْ غَيْرَ مَنقُوصٍ}[هود:109] {وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَاخْتُلِفَ فِيهِ وَلَوْلاَ كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ لَقُضِيَ بَيْنَهُمْ وَإِنَّهُمْ لَفِي شَكٍّ مِّنْهُ مُرِيبٍ}[هود:110] {وَإِنَّ كُلاًّ لَّمَّا لَيُوَفِّيَنَّهُمْ رَبُّكَ أَعْمَالَهُمْ إِنَّهُ بِمَا يَعْمَلُونَ خَبِيرٌ}[هود:111]

.says, "The Day it comes no soul will speak except by His permission ﷻ Allah ".And among them will be the wretched and the prosperous(Hud: 105) "As for those who were [destined to be] wretched, they will be in the Fire. For them therein is [violent] exhaling and inhaling." (Hud: 106) "[They will be] abiding therein as long as the heavens and the earth endure, except what your Lord should will. Indeed, your Lord is an effecter of what He intends." (Hud: 107) "And as for those who were [destined to be] prosperous, they will be in Paradise, abiding therein as long as the heavens and the earth endure, except what your Lord should

will - a bestowal uninterrupted." (Hud: 108) "So do not be in doubt, [O Muḥammad], as to what these [polytheists] are worshipping. They worship not except as their fathers worshipped before. And indeed, We will give them their share undiminished." (Hud: 109) "And We had certainly given Moses the Scripture, but it came under disagreement. And if not for a word that preceded from your Lord, it would have been judged between them. And indeed they are, concerning it [i.e., the Qur'ān], in disquieting doubt." (Hud: 110) "And indeed, each [of the believers and disbelievers] - your Lord will fully compensate them for their deeds. Indeed, He is Aware of what they do." (Hud: 111)

After Allah ﷻ described the punishments of the predecessor nations who denied and refused to believe in the messengers, and this was demonstrated in this surah. Allah ﷻ then says, "Indeed in that is a sign for those who fear the punishment of the Hereafter. That is a Day for which the people will be collected, and that is a Day [which will be] witnessed." (Hud: 103) "And We do not delay it except for a limited term." (Hud: 104) "The Day it comes no soul will speak except by His permission..." (Hud: 105) That is, when this Day occurs no one from the creature is allowed to speak except by Allah's permission, even the angels, no one will speak until Allah permits. After this, Allah explains the condition of people, and that's they are divided into two groups, He says, "And among them will be the wretched and the prosperous." (Hud: 105) Then Allah describes the state of the wretched ones in the next verse, He says, "As for those who were [destined to be] wretched, they will be in the Fire. For them therein is [violent] exhaling and inhaling." (Hud: 106) Meaning that they exhale and bring out the fire from their insides, and then they inhale the fire again. Allah says, "[They will be] abiding therein as long as the heavens and the earth endure, except what your Lord should will. Indeed, your Lord is an effecter of what He intends." (Hud: 107) Allah determines this for them, i.e. to live there for eternity and taste the punishments without ending.

Then Allah says, “And as for those who were [destined to be] prosperous, they will be in Paradise, abiding therein as long as the heavens and the earth endure, except what your Lord should will - a bestowal uninterrupted.” (Hud: 108) Meaning, a constant and uninterrupted bestowal. Allah wrote for the people of heaven endless blessings and rewards and He wrote for the people of Hell endless punishments and torture. Then Allah ﷻ directs His speech for His Messenger, He says, “So do not be in doubt, [O Muḥammad], as to what these [polytheists] are worshipping. They worship not except as their fathers worshipped before.” This means that those Arab polytheists who worship idols and stones are committing this sinful act only because they follow what their fathers used to do. “And indeed, We will give them their share undiminished.” (Hud: 109) This is a warning and a threat from Allah ﷻ. Allah promises them that they will pay for their actions, they will be punished according to their sins, and they will not be forgiven or forgotten. Then Allah informs them that the punishment would certainly occur, that they would be repaid for their infidelity and blindly following their fathers on this false religion they had invented.

Then Allah ﷻ says, “And We had certainly given Moses the Scripture, but it came under disagreement. And if not for a word that preceded from your Lord, it would have been judged between them. And indeed they are, concerning it [i.e., the Qur’ān], in disquieting doubt.” (Hud: 110) In this regard, the Prophet ﷺ is only one of the messengers, one of the chosen ones by Allah, and the Prophet ﷺ has been sent while there were on earth those who claim that they are following the Sunnah of the messengers of Allah ﷻ. There were, for example, the Jews who claimed that they are following the religion of Musa and his decree, and the Christians who believe in the message of Musa in the Torah, and believed that Isa ﷺ is the last prophet before our Prophet Muhammad ﷺ. In this regard, between the missionary of Prophet Muhammad and the missionary of Isa, there was a gap of 600 years. During this period, there were no prophets between Isa and

Muhammad. In this verse, Allah ﷻ informs that He had given Musa the Book which is the Torah, but it came under disagreement. That is, those who inherited Torah fall under disagreement; some of them denied the belief of the others, and so they divided into many sects, as the Prophet said, "The Jews were split up into seventy-one or seventy-two sects, and the Christians were split up into seventy-one or seventy-two sects..."

Then Allah ﷻ says, "And if not for a word that preceded from your Lord, it would have been judged between them." Means if not for the word and judgment preceded by Allah that He will judge each one according to their deeds on the Day of Judgment, Allah would have declared who is right and who is evil and annihilated the wrong ones. However, Allah left this matter to be resolved on the Day of Judgment. "And indeed they are, concerning it [i.e., the Qur'ān], in disquieting doubt." (Hud: 110) They refers to the ones who inherited the Book, who inherited the Torah and followed it. Allah says that they are in doubt about what they are in. That is, they were stuck with their belief that they were right and then walked astray from the right path by following it. So at the time of the Prophet too they were doubting their decree, and when Allah sent His Messenger Muhammed for them to clarify the right path for them they denied the religion and were doubting if the Prophet is the true prophet they were informed of, and if the message he came with is the true guidance. Although there were clear signs that confirms the truthfulness of the Prophet and some of them converted to Islam after confirming these signs, so they knew he was the true Prophet. Allah says, "Those to whom We gave the Scripture know him [i.e., Prophet Muḥammad ﷺ] as they know their own sons. But indeed, a party of them conceal the truth while they know [it]." (Al-Baqarah: 146)

Allah then says, "And indeed, each [of the believers and disbelievers] - your Lord will fully compensate them for their deeds. Indeed, He is Aware of what they do." (Hud: 111) Meaning that each one of those believers and disbelievers

from the Arabs, Christians, and Jews, they will be compensated for their deeds. To illustrate, the people of the Scriptures who denied the message and rejected to believe in the Prophet ﷺ, those who were persistent on following their distorted religion will be punished for that. "Indeed, He is Aware of what they do." (Hud: 111) That is, Allah is All-Aware of what they do. In this regard, the Prophet ﷺ was sent as the last Messenger to invite people to the upright path. The Prophet ﷺ said, "By Him in Whose hand is the life of Muhammad, he who amongst the community of Jews or Christians hears about me, but does not affirm his belief in that with which I have been sent and dies in this state (of disbelief), he shall be but one of the denizens of Hell-Fire." Thus, the Prophet came to call all these sects and nations to Allah's religion. "Say, [O Muḥammad], "O mankind, indeed I am the Messenger of Allah to you all." (Al-A'raf: 158) In fact, the Prophet was sent when the earth was filled with evil, Allah has chosen our Prophet Muhammed especially, to set a good model for religion and truth. At that time, there were few from the people of Scripture who followed the true religion, as the Prophet ﷺ said, "And verily, Allah looked towards the people of the world and He showed hatred for the Arabs and the non-Arabs, but with the exception of some remnants from the People of the Book."

Then Allah directs His speech to the Prophet ﷺ, "So remain on a right course as you have been commanded." I.e. remain on the right course as Allah commands, stay on the right path, the upright religion as you are ordered, "[You] and those who have turned back with you [to Allah]", those who are following you have to follow this upright path too. "And do not transgress. Indeed, He is Seeing of what you do." (Hud: 112) This is a firm prohibition from Allah regarding transgression; transgression means exceeding the limits Allah ordains in the paths of faith, in dealing with others, and in worship beware of transgression and only adhere to the command of Allah ﷻ. "So remain on a right course as you have been commanded, [you] and those who have turned back with

you [to Allah], and do not transgress. Indeed, He is Seeing of what you do." (Hud: 112) This is a threat and a warning, meaning that Allah sees what you do so beware of Him. The meaning of seeing here is accurate knowledge and no one knows better than Allah, He is the Most Knowing. "And do not incline toward those who do wrong, lest you be touched by the Fire, and you would not have other than Allah any protectors; then you would not be helped." (Hud: 113) Incline to something means to lean and trust it, so here Allah says that the wrongdoers cannot be trusted. Those who do wrong refers to the disbelieving sects from the Arab polytheists, the Jews, and Christians; do not trust or surrender to them or even believe in anything from their distorted religion because Allah sent this Prophet to declare war on those infidels, as the Prophet said, "I was sent with the sword before the Day of Judgment." He also said, "I have been commanded (by Allah) to fight people until they testify that there is no true god except Allah, and that Muhammad is the Messenger of Allah, and perform Salat and pay Zakat. If they do so, they will have protection of their blood and property from me except when justified by Islam, and then account is left to Allah". Also, Allah says to His Prophet, "So fight, [O Muḥammad], in the cause of Allah; you are not held responsible except for yourself. And encourage the believers [to join you] that perhaps Allah will restrain the [military] might of those who disbelieve. And Allah is greater in might and stronger in [exemplary] punishment." (At-Tawbah: 29) The Prophet from day one was sent to carry out the command of Allah ﷻ. He was not commanded to fight in the beginning, but he made it clear to everyone since the beginning of his mission that this is the true religion he was sent to invite people to and that everyone who does not adhere to this religion was sent to him by Allah is an infidel. "O Prophet, indeed We have sent you as a witness and a bringer of good tidings and a warner." (Al-Ahzab: 45) "And one who invites to Allah, by His permission, and an illuminating lamp." (Al-Ahzab: 46) Then after that, when Allah empowered His Messenger and people surrounded him to protect him, Allah ﷻ commanded him to fight the infidels.

Allah says, “And fight against them until there is no fitnah and [until] the religion [i.e., worship], all of it, is for Allah.” (Al-Anfal: 39) So everyone will submit and surrender for the Lord ﷻ. Allah says, “And do not incline toward those who do wrong.” (Hud: 113) Incline and approving of them mean to allow them to stay in their state of infidelity. “And do not incline toward those who do wrong, lest you be touched by the Fire.” Touched means to be burned in Hell and this is for inclining to the wrongdoers, as Allah says to His Prophet, “And if We had not strengthened you, you would have almost inclined to them a little.” (Al-Isra': 74) “Then [if you had], We would have made you taste double [punishment in] life and double [after] death. Then you would not find for yourself against Us a helper.” (Al-Isra': 75) The case was not that the Prophet will approve of them rather than let them be, this is what incline here means. For example, Arab polytheists wanted to be talked with separately, they wanted the Prophet to treat them in a different manner than the poor Muslims and slaves, but Allah denied this act and forbid it. He said to the Prophet, “And do not send away those who call upon their Lord morning and afternoon, seeking His face [i.e., favor]. Not upon you is anything of their account and not upon them is anything of your account. So were you to send them away, you would [then] be of the wrongdoers.” (Al-An'am: 52) Allah also says, “And keep yourself patient [by being] with those who call upon their Lord in the morning and the evening, seeking His face [i.e., acceptance]. And let not your eyes pass beyond them, desiring adornments of the worldly life, and do not obey one whose heart We have made heedless of Our remembrance and who follows his desire and whose affair is ever [in] neglect.” (Al-Kahf: 28) Allah labeled this act as inclining.

Allah says, “And do not incline toward those who do wrong, lest you be touched by the Fire, and you would not have other than Allah any protectors; then you would not be helped.” (Hud: 113) Meaning Allah won't abandon you if you do as He commands. On the other hand, if they disobey Allah’s command and

follow the disbelievers then Allah will not support Muslims. Allah says, "Let not believers take disbelievers as allies [i.e., supporters or protectors] rather than believers. And whoever [of you] does that has nothing [i.e., no association] with Allah, except when taking precaution against them in prudence." (Ali 'Imran: 28) "Then you would not be helped." Then you would not be helped by Allah if you disobeyed Him and made allies with His enemies.

Then Allah orders His Prophet to pray and worship Him with piety, He says, "And establish prayer at the two ends of the day and at the approach of the night. Indeed, good deeds do away with misdeeds. That is a reminder for those who remember." (Hud: 114) "And be patient, for indeed, Allah does not allow to be lost the reward of those who do good." (Hud: 115) "And establish prayer." An order from Allah to His Messenger and all Muslims. Establishing means performing it in the right way with all its conditions. For example, covering one's private parts, dressing properly, facing Qiblah, purifying completely; clean body, clean dress, and clean place to pray in, and the time of the prayer; are the conditions of prayer. Then comes the obligatory acts of prayer, starting with announcing God is great and ending with the greeting, there is submissiveness in it, the existence of all these conditions and obligatory acts is what establishes the prayer. "And establish prayer at the two ends of the day and at the approach of the night." The two ends of the day mean at the beginning and end of the day; Fajr and Asr prayers are at the end and beginning of the day, and Fajr and Asr prayers are the best prayers. "He who observed two prayers at two cool (hours) would enter Paradise."

"And at the approach of the night." I.e. referring to Maghrib and Isha prayers; they are the night prayers. "Indeed, good deeds." Praying makes you gain more good deeds, for it is a good act of worship. "Do away with misdeeds." The Prophet ﷺ said, "This prayer will be an expiation for his past sins, so long as he does not commit major sins" If a Muslim has sinned between prayer and the other,

then Allah will forgive him for what is between the two prayers, as the Prophet ﷺ said, "Five prayers and from one Friday prayer to (the next) Friday prayer is an expiation (of the sins committed in between their intervals) if major sins are not committed." So good deeds do away with misdeeds, "That is a reminder for those who remember." (Hud: 114) This is a reminder from Allah ﷻ to those who remember and as for the one who ignores this; this won't benefit them. Also from what the Prophet ﷺ said regarding prayer erasing the misdeeds, he said in the hadith, "Tell me, if there were a river at the door of one of you in which he washed five times daily, would any of his filthiness remain?" When he received the reply that none of it would remain, he said, "That is like the five times of prayer by which God obliterates sins."

Then Allah says, "And be patient, for indeed, Allah does not allow to be lost the reward of those who do good." (Hud: 115) Allah reminds the Prophet to be patient with the harm of these infidels and that the Prophet should take the previous messengers as role models for this. Also, Allah commands him to be patient in performing His commandments, for worship needs obedience and prayer means patience. In this regard, Allah afflicts His servants with good and evil to test them, there is no doubt that the one who is patient with what befalls him has done good. On the other hand, rejecting the command of the Lord and dissatisfaction with the judgment of Allah is an offense. Allah here emphasizes that He will never allow their rewards to be lost and the reward of this patience is not limited, nor is it counted, as He says, "Indeed, the patient will be given their reward without account [i.e., limit]." (Az-Zumar: 10) Meaning without account or limit.

Then Allah says at the end of this Surah, "So why were there not among the generations before you those of enduring discrimination forbidding corruption on earth - except a few of those We saved from among them? But those who wronged pursued what luxury they were given therein, and they were criminals." (Hud:

116) Meaning that, if there were there among the generations Allah has annihilated from the people of Nuh, Aad, Thamud, the people of Lut, and the people of Shuaib wise people who would enjoin righteousness and forbid people from evilness then these people would not have been annihilated; Allah would have saved and protected those people. In fact, there were only a few who followed their prophet and they were not among the leaders and people with influence. The leaders were transgressing and harming the prophets and messengers and those who followed them, "They said, "If you do not desist, O Noah, you will surely be of those who are stoned." (Ash-Shu'ara: 116) "They said, "If you do not desist, O Lot, you will surely be of those evicted." (Ash-Shu'ara: 167) "We only say that some of our gods have possessed you with evil [i.e., insanity]." (Hud: 54) So every messenger had been threatened that he would either live or meet death and destruction and the few who followed their messenger remained weak and powerless until Allah saved them. If there were people with minds and have the authority in their people to enjoin upon them what is right and prohibits from what is wrong; to stand against these foolish criminals, Allah would have saved these nations, but that was not the case, as narrated in the Hadith, "Woe to the Arabs because of an evil which has drawn near! Today an opening of this size has been made in the barrier restraining Ya'juj and Ma'juj (Gog and Magog people)." And he ﷺ made a circle with his thumb and index finger. I said, "O Messenger of Allah! Shall we perish while still there will be righteous people among us?" He ﷺ replied, "Yes, when wickedness prevails". This was the case with the preceded nations, it was filled with evil and corruption, transgression, and polytheism, to the point that their messenger call became helpless, it could not reach them, and after their messenger tried his best, the distraction was the only left choice. Allah says, "But those who wronged pursued what luxury they were given therein." Luxury means to enjoy women, money, and pleasures. So they followed their lusts; their purpose in life, and with this was their end. "But those who wronged pursued what luxury they were given

therein, and they were criminals." (Hud: 116), Criminals means they committed many sins.

"And your Lord would not have destroyed the cities unjustly while their people were reformers." (Hud: 117) Your Lord would not have destroyed the cities unjustly if their people still have good in them, forbid the corruption of the land, have a reason, and enjoin what is right and prohibit what is wrong. If they did so, Allah would not have destroyed the cities and the evil and sins would not have filled the land; the truth and right would not have been covered, that's why Allah rescued the few believers and annihilated the rest.

يقول الله ﷻ:{ فَلَوْلا كَانَ مِنَ الْقُرُونِ مِنْ قَبْلِكُمْ أُوْلُوا بَقِيَّةٍ يَنْهَوْنَ عَنِ الْفَسَادِ فِي الأَرْضِ إِلَّا قَلِيلًا مِمَّنْ أَنْجَيْنَا مِنْهُمْ وَاتَّبَعَ الَّذِينَ ظَلَمُوا مَا أُتْرِفُوا فِيهِ وَكَانُوا مُجْرِمِينَ}[هود:116], {وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْقُرَى بِظُلْمٍ وَأَهْلُهَا مُصْلِحُونَ}[هود:117], {وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلا يَزَالُونَ مُخْتَلِفِينَ}[هود:118], {إِلَّا مَنْ رَحِمَ رَبُّكَ وَلِذَلِكَ خَلَقَهُمْ وَتَمَّتْ كَلِمَةُ رَبِّكَ لَأَمْلأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ}[هود:119], {وَكُلًّا نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ مَا نُثَبِّتُ بِهِ فُؤَادَكَ وَجَاءَكَ فِي هَذِهِ الْحَقُّ وَمَوْعِظَةٌ وَذِكْرَى لِلْمُؤْمِنِينَ}[هود:120], {وَقُلْ لِلَّذِينَ لا يُؤْمِنُونَ اعْمَلُوا عَلَى مَكَانَتِكُمْ إِنَّا عَامِلُونَ}[هود:121], {وَانتَظِرُوا إِنَّا مُنتَظِرُونَ}[هود:122], {وَلِلَّهِ غَيْبُ السَّمَوَاتِ وَالأَرْضِ وَإِلَيْهِ يُرْجَعُ الأَمْرُ كُلُّهُ فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ}[هود:123}

says, "If only there had been among the ˹destroyed˺ peoples before ﷺ Allah —you, ˹O believers,˺ virtuous individuals who forbade corruption in the land .˺other than the few We had saved ˹from the tormentBut the wrongdoers ˹only˺ pursued their ˹worldly˺ pleasures, becoming wicked. And your Lord ˹O Prophet˺ would never destroy a society unjustly while its people were acting rightly. Had your Lord so willed, He would have certainly made humanity one single community ˹of believers˺, but they will always ˹choose to˺ differ— except those shown mercy by your Lord—and so He created them ˹to choose freely˺. And so the Word of your Lord will be fulfilled: "I will surely fill up Hell with jinn and humans all together." And We relate to you ˹O Prophet˺ the stories of the

messengers to reassure your heart. And there has come to you in this ˹sûrah˺ the truth, a warning ˹to the disbelievers˺, and a reminder to the believers. Say to those who disbelieve, “Persist in your ways; we will certainly persist in ours. And wait! Surely we ˹too˺ are waiting.” To Allah ˹alone˺ belongs the knowledge of what is hidden in the heavens and the earth. And to Him all matters are returned. So worship Him and put your trust in Him. And your Lord is never unaware of what you do" (Hud: 116-123).

These are the last verses of the chapter of Hud, in which there is a summary of mattes, a very great preaching to the believers and a guidance to the Prophet ﷺ. Firstly, Allah ﷻ clarified, after the destruction of these wrongdoers, that if only there had been virtuous individuals in these nations, "virtuous individuals" who had religion, mind, understanding and sight who knew that this was Allah's Way and this was the messenger of Allah ﷻ that they denied the wrongdoing of their nations, ordered good and forbid evil, and said follow this messenger. If there was a group in each nation that ordered good and forbid evil, these nations would not have been destroyed. "If only there had been among the ˹destroyed˺ peoples" the people that Allah had destroyed. " Before you, ˹O believers, ˺ virtuous individuals" who had a mind, sight and understanding. " Who forbade corruption in the land" means you could not have done so.

Allah ﷻ says, " other than the few We had saved ˹from the torment˺" it means the believing people who were with the Prophet, who were a small, weak group so that the disbelievers felt that they had the superiority over the believers, who did not have the choice that they neither defended themselves nor continued their Da'wah. The disbelievers said to them: if you did not stop calling to Allah, we would torture you painfully. They challenged Allah ﷻ by stopping His prophets from delivering the message or transgressed His signs, as the nation of Thamud did when they transgressed the sign that Allah ﷻ made useful for them, which was Allah's she-camel, that they killed it, Allah ﷻ says, " defying their Lord’s

command—and challenged ˹Ṣâliḥ˺, “Bring us what you threaten us with, if you are ˹truly˺ one of the messengers.”" (Al-A'raf: 77) All of them were like that, all of them challenged their messengers, saying: "bring us the torment that you threaten us with. They also wanted to shut him up so there was no way (to deal with them) but through destroying them, " If only there had been among the ˹destroyed˺ peoples before you, ˹O believers, ˺ virtuous individuals who forbade corruption in the land—other than the few We had saved ˹from the torment˺" "(Hud: 116). Allah ﷻ says, " But the wrongdoers ˹only˺ pursued their ˹worldly˺ pleasures, becoming wicked" (Hud:116) these wrongdoers pursued their worldly pleasures, which were their gardens, palaces, wives and offspring that they preferred, " becoming wicked" they were wicked, disbelieved in Allah ﷻ and challenged the messengers therefore, Allah ﷻ destroyed them. Allah ﷻ says, " And your Lord ˹O Prophet˺ would never destroy a society unjustly" (Hud:117) Allah ﷻ never did this as Allah ﷻ does not wrong anyone, " And your Lord ˹O Prophet˺ would never destroy a society unjustly" (Hud:117) these nations that Allah ﷻ had already destroyed, " unjustly while its people were acting rightly" if its people were acting rightly; if they did so, even if there was corruption but it was suppressed, Allah ﷻ would never destroy this society. But if the corruption dominated and rampant, that shut the right, Allah ﷻ would never let this corruption to increase.

Then Allah ﷻ told us that this is His Way, that there is not anyone superior to Allah. Allah ﷻ says, " Had your Lord so willed, He would have certainly made humanity one single community ˹of believers˺, but they will always ˹choose to˺ differ" (Hud:118), " except those shown mercy by your Lord—and so He created them ˹to choose freely˺" (Hud:119), " Had your Lord so willed, He would have certainly made humanity one single community ˹of believers˺" (Hud:118), one single guided community. If Allah ﷻ willed to make all people believers and obedient to Him, loving Him and to make them guided, Allah would have done

so, as nothing can frustrate Him, and the disbeliever did not choose to be like that except by Allah's Will. "Lord, so willed, He would have certainly made humanity, one single community ˹of believers˺" (Hud:118), it means to be guided. Then Allah ﷻ says, " but they will always ˹choose to˺ differ" it means they will always choose to differ in the past and in the future, since the Prophet was sent until the end of this world, they will always choose to differ. Some of them were believers and others were disbelievers, some of them chose to follow Allah's Way and others chose to show hostility to Allah's Prophets and messengers and to go against His Way, " but they will always ˹choose to˺ differ", " except those shown mercy by your Lord" which are those whom Allah ﷻ guide to His Way. Allah ﷻ says, " and so He created them ˹to choose freely˺" each of them chose to be believer or disbeliever, and to make the conflict between the right and the false a continuous tradition. Then Allah ﷻ says " and so He created them ˹to choose freely˺. And so the Word of your Lord will be fulfilled: "I will surely fill up Hell with jinn and humans all together."" (Hud:119), the Word of Allah will be fulfilled just as Allah ﷻ said it; it must be fulfilled, " And so the Word of your Lord will be fulfilled" it is a word that Allah ﷻ said so it will be fulfilled as Allah said it and this word is, ": "I will surely fill up Hell with jinn and humans all together."" (Hud:119), Allah ﷻ said this word the day that Satan disobeyed Him. So, He said, "I will surely fill up Hell with you and whoever follows you from among them, all together."" (Sad:85) a word that Allah ﷻ said and it must be fulfilled so it is impossible that Allah will guide or be pleased with Satan and it is impossible that those who followed Satan will enter Paradise as Allah ﷻ said to Satan," I will surely fill up Hell with you and whoever follows you from among them, all together."" (Sad:85), Allah ﷻ said that and it must be fulfilled. Allah ﷻ says, " And so the Word of your Lord will be fulfilled: "I will surely fill up Hell with jinn and humans all together." (Hud:119) The jinn are creatures that Allah ﷻ created from a ˹smokeless˺ flame of fire; as Allah ﷻ says, " He created humankind from ˹sounding˺ clay like pottery, and created jinn from a ˹smokeless˺

flame of fire" (Ar-Rahman: 14-15), Allah ﷻ created jinn from a smokeless flame of fire. Some of humankind and jinn are believers and disbelievers. As Allah ﷻ willed that some of the human beings are believers in Allah and others are disbelievers, also the jinn, some of them are believers and others are disbelievers, as Allah ﷻ says, " ˹Remember, O Prophet,˺ when We sent a group of jinn your way to listen to the Quran. Then, upon hearing it, they said ˹to one another˺, "Listen quietly!" Then when it was over, they returned to their fellow jinn as warners. They declared, "O our fellow jinn! We have truly heard a scripture revealed after Moses, confirming what came before it. It guides to the truth and the Straight Way. O our fellow jinn! Respond to the caller of Allah and believe in him, He will forgive your sins and protect you from a painful punishment" (Al-Ahqaf, 29:31), this is what the jinn said. It is also what Allah ﷻ says about them in the chapter of Al-Jinn, "And among us are those who have submitted ˹to Allah˺ and those who are deviant. So ˹as for˺ those who submitted, it is they who have attained Right Guidance. And as for the deviant, they will be fuel for Hell. '" (Al-Jinn, 14:15), so there are believers and disbelievers of the jinn and there are believers and disbelievers of the humans, so that Allah ﷻ judged that whoever disbelieved in Him whether from the jinn or the humankind, will be in the Hellfire. Allah says, "I will surely fill up Hell with jinn" it means who disbelieved not the believers, " and humans all together."" It means the humans who disbelieved as well, so, Allah ﷻ will gather the disbeliever from the jinn and the humans, as Allah ﷻ says, "O assembly of jinn! You misled humans in great numbers." And their human associates will say, "Our Lord! We benefited from each other's company, [1] but now we have reached the term which You appointed for us." ˹Then˺ He will say, "The Fire is your home, yours to stay in forever, except whoever Allah wills to spare."[2] Surely your Lord is All-Wise, All-Knowing. This is how We make the wrongdoers ˹destructive˺ allies of one another because of their misdeeds" (Al-An'am, 128:129), Allah ﷻ make the wrongdoers allies of one another. The devils of the humans and the devils of the

jinn; the disbelievers of the jinn and their followers from the humans, Allah ﷻ will gather them in Hellfire, God forbid! “I will surely fill up Hell with jinn and humans all together.”" (Hud:119), this is the word and the judgment of Allah so it must be fulfilled. " I will surely fill up Hell with jinn and humans all together.”" (Hud:119) So, it is Allah's Way and it should be like that.

Then Allah ﷻ says, ” And We relate to you ˹O Prophet˺ the stories of the messengers to reassure your heart" (Hud:120), " the stories of the messengers" we relate these stories, " And We relate to you ˹O Prophet˺ the stories of the messengers" Allah is the One Who relates as He says, " And We relate to you" Allah ﷻ told us about Himself using the plural pronoun to glorify Himself. " And We relate to you ˹O Prophet˺ the stories of the messengers" (Hud:120), the stories here mean the great new, the messengers, that Allah had sent starting from Nuh ﷺ, " to reassure your heart" these stories to reassure the heart of the Prophet ﷺ. So, when the Prophet ﷺ knew what had happened to the messengers, like Nuh, who was inflicted, besieged and mocked, so, what was the result? The result was that Allah ﷻ reassured and saved him and destroyed the wrongdoers. And like Hud with his nation, who was inflicted and threatened as well, then Allah ﷻ saved him. As well as Saleh and his nation, and Musa Bin Imran and what the Pharaoh did to him. Consequently, when all these stories were related to the Prophet, it is to set an example to him, as Allah ﷻ says, " So endure patiently, as did the Messengers of Firm Resolve" (Al-Ahqaf:35), be patient like them, so, it is a model that you must put into your consideration. It means taking them as a model O Muhammad. " And We relate to you ˹O Prophet˺ the stories of the messengers to reassure your heart" (Hud:120). " And there has come to you in this ˹sûrah˺ the truth, a warning ˹to the disbelievers˺, and a reminder to the believers. Say to those who disbelieve" (Hud:120), this is a praise to this chapter as Allah ﷻ mentioned in this chapter the truth, all what Allah said is the truth. " And there has come to you in this" meaning in this chapter, " the truth" it means what Allah ﷻ had related

from the beginning of this chapter, that Allah had chosen His messenger to deliver good news " Alif-Lãm-Ra. ˹This is˺ a Book whose verses are well perfected and then fully explained. ˹It is˺ from the One ˹Who is˺ All-Wise, All-Aware. ˹Tell them, O Prophet, ˺ "Worship none but Allah. Surely I am a warner and a deliverer of good news to you from Him. And seek your Lord's forgiveness and turn to Him in repentance. He will grant you a good provision for an appointed term and graciously reward the doers of good. But if you turn away, then I truly fear for you the torment of a formidable Day. To Allah is your return. And He is Most Capable of everything." (Hud, 1:4) this chapter is begun by announcing that Muhammad Bin Abdullah came as a warning to the world, a warner to the people and came as a deliverer of good news to the believers. He called to Allah's Way and said: "worship none but Allah". Then mentioning Allah's miracles, which show His ability, wisdom, and creation, and that there is no god but Allah. Then Allah ﷻ mentioned the reward that He made for who obeys Him and who disobeys Him. So, they are like, "The example of these two parties is that of the blind and the deaf, compared to the seeing and the hearing. Can the two be equal? Will you not then be mindful?" (Hud:24) Then, what Allah ﷻ relates from these stories, which are true and neither include an addition nor an exaggeration, but are related as the matter happened exactly. Allah ﷻ relates the truth, and that this is the end, so look what the end of each will be, " Some of them will be miserable, others joyful. As for those bound in misery, they will be in the Fire, where they will be sighing and gasping, staying there forever, as long as the heavens and the earth will endure, except what your Lord wills. [1] Surely your Lord does what He intends. And as for those destined to joy, they will be in Paradise, staying there forever, as long as the heavens and the earth will endure, except what your Lord wills—a ˹generous˺ giving, without end" (Hud: 106-108)

So all what Allah ﷻ relates is the truth. Allah ﷻ says, " And there has come to you in this ˹sûrah˺ the truth, a warning ˹to the disbelievers˺" Warning means firm

and soft words, in which there are prohibition and order, reminding of the fate and destiny, avoiding the tempted ways and complying with the good way. These things are always the aims of warning in the Quran. Therefore, Allah ﷻ mentioned it as a warning and a reminder of His torment, by which He rewards the disbelievers in the world as well as the torment of the Hereafter. So, it is a warning from Allah to the believers. "And a reminder to the believers" it is a great matter, that the believers must always remember. " And there has come to you in this ˹sûrah˺ the truth, a warning ˹to the disbelievers˺, and a reminder to the believers." (Hud:120), then at the end, "say to those who disbelieve, “Persist in your ways; we will certainly persist in ours. And wait! Surely we ˹too˺ are waiting.”" (Hud, 121:122), say to those who disbelieve, " Say to those who disbelieve" after the last speech addressed to them, say to them that you accept that way, which you are following now. " Say to those who disbelieve, “Persist in your ways; " (Hud:121), this is an order but is meant for threatening. "“Persist in your ways;" continue what you had done before." your ways; " the matter that you accepted before, and that you are following it, which is disbelief and obstinacy, and that is the way that they considered as the truth. "“Persist in your ways; we will certainly persist in ours" (Hud:121), I and the believers persist in our way and follow our method, which is Allah's Way. It is a comparison between belief and disbelief, between the Prophet, who said to the disbelievers: this is my way and I follow it, and that is the way of disbelief that you chose and are following, persist in it but how the result of each of them will be!

"And wait! Surely we ˹too˺ are waiting.”" (Hud:122) it means, wait Allah's ﷻ judgment, " Surely we ˹too˺ are waiting.”", We are waiting the judgment of Allah as well, and we will know who is on the right path and who is on the false path. The disbelievers followed their way and said we never violated our ancestry's way, as Al-Mughirah, Ubai Bin Khalaf, Abu Jahl and others who said: we hold on to our way and we never let Muhammad astray us from the way of our

ancestors. They continued on their way, until their masters were defeated in the Battle of Badr, which led to the death of seventy from their leaders. The Prophet ﷺ then stood, after he had gathered them, and called them by their names, so and so son of so and so "have you too found your Lord's promise to be true?"". He said to them, "did you see the Hellfire, the torment and the end? As I have certainly found my Lord's promise to be true, I have certainly found my Lord's promise to be true as well. He promised to grant me victory and it was". All what Allah ﷻ had promised His messenger in this world was fulfilled so, Allah ﷻ has fulfilled His promise to His messenger. The Prophet said to them, "did you see your reward now? So that Omar Bin Al-Khatab said: "O Allah's messenger! How did you speak to a dead person? The Prophet replied: " you did not hear me better than them" that means do not think that they did not hear me, as they hear me better than you do now. Allah ﷻ made them hear the Prophet's speech and they heard it better than the living people who were next to the Prophet ﷺ heard his saying. "“Persist in your ways; we will certainly persist in ours. And wait! Surely we ˹too˺ are waiting.” " (Hud: 121-122) This chapter was revealed in Mecca before the Battle of Badr, and before these results occurred and were exposed; before Allah ﷻ granted victory to His messenger and made him a person of high status, as Allah ﷻ said, "It is only a reminder to the whole world. And you will certainly know its truth before long" (Sad: 87-88) so look at the Prophet after a decade, his name was in everywhere, and his letters were sent to Kisra and Quisar, as he said to Kisra: (if you become a Muslim, you will be safe, and if you reject this invitation of Islam, you will be committing a sin by misguiding your Akkarin) and said to Quisar: (if you become a Muslim, you will be safe, and if you reject this invitation of Islam, you will be committing a sin by misguiding your Arithin), " Say, ˹O Prophet, ˺ “O People of the Book! Let us come to common terms" (Ali' Imran:74). He also sent to all kings some of which embraced Islam and others rejected it. Then after another decade, after only ten years, the Muslim armies conquered all these people and the thrones of these arrogant kings were

overthrown. Consequently, the name of the Prophet is being said in Azan everywhere, “I testify that there is no god but Allah and that Muhammad is the messenger of Allah”. Concerning the disbelievers, who were against this religion and thought that only their religion will stay forever and that Muhammad would be vanished, said: he is truncated, let him, he will be of status while he is alive, but when he die, he will be cut off and will vanish. So, Allah ﷻ said: " Indeed, We have granted you ˹O Prophet˺ abundant goodness. So pray and sacrifice to your Lord ˹alone˺. Only the one who hates you is truly cut off ˹from any goodness˺" (Al-Kawthar, 1:3), it means, the Prophet’s enemies are truly cut off from any goodness, but the Prophet was granted abundant goodness, " Indeed, We have granted you ˹O Prophet˺ abundant goodness" (Al-Kawthar:1) he was granted abundant goodness in everything including his followers as well. There is no man on earth that had followers that were ready to sacrifice their offspring, family and money to him, more than the Prophet ﷺ, whether during his life or after his death. In addition, there is no man that was followed in everything, his way of eating, drinking, sleeping and his worship as well as the Prophet ﷺ. How did he pray? How did he lick his fingers after eating? How did he walk? What did he say in particular situations? The people followed him in every big and small matter, glorified him, loved him, respected him, and made him above everything. They also loved him more than themselves-may my father and my mother be sacrificed for you ﷺ more than themselves. So, when Allah ﷻ said to His messenger: " Say to those who disbelieve, “Persist in your ways; we will certainly persist in ours. And wait! Surely we ˹too˺ are waiting" (Hud: 121-122) wait and see who will be rewarded and who will be punished by Allah ﷻ. "And wait! .Surely we ˹too˺ are waiting" (Hud:122)

" To Allah ˹alone˺ belongs the knowledge of what is hidden in the heavens and the earth" (Hud:123), Allah is the Greatest " To Allah ˹alone˺" not to anyone else, " belongs the knowledge of what is hidden in the heavens and the earth" what will

happen after that? You will return to Allah. They thought, according to their beliefs, that the Prophet and his effect would vanish. They thought that the Prophet ﷺ and his followers had no future as they were in Mecca a small, weak group; they were no more than 200 believers. The polytheists believed that this religion had no future and would end. They also thought that only they had the power and the authority and that the Prophet was just a barrier that one day would vanish from their way. Allah ﷻ told them the opposite of their beliefs. He first reminds them of the destiny of the previous nations saying, look what did Allah do with your ancestors? What Allah did to the nations of Nuh, Ad and Thamud, and the societies, which Allah ﷻ had destroyed before you. Your destiny would be like them while the destiny of the Prophet would be in safety and empowerment. Allah ﷻ would save him as He had saved the Prophets before him and he would be empowered as Allah ﷻ said that he would be granted abundant goodness, " It is only a reminder to the whole world. And you will certainly know its truth before long" (Sad, 87;88) it is a reminder to the whole world at all times to warn you until the Day of Judgment, " Blessed is the One Who sent down the Standard to His servant, so that he may be a warner to the whole world" (Al-Furqan:1), Allah ﷻ told them the good news and the disbelievers mocked the Prophet and thought that this is not a good destiny. They imaged that this is madness and what the Prophet said would not be achieved, but it was fulfilled exactly as Allah ﷻ said. Here, Allah ﷻ challenged them, saying, "Say to those who disbelieve, “Persist in your ways; we will certainly persist in ours. And wait! Surely we ˹too˺ are waiting.” To Allah ˹alone˺ belongs the knowledge of what is hidden in the heavens and the earth" (Hud: 121-123), there is no one who knows the future except Allah ﷻ. These polytheists thought that they know the future and said that the Prophet would be truncated and his effect would be vanished, but the reality is that only Allah knows all matters, " To Allah ˹alone˺ belongs the knowledge of what is hidden in the heavens and the earth. And to Him all matters are returned. So worship Him and put your trust in Him. And your Lord is never

unaware of what you do" (Hud:123) all matters means all matters of all creations are returned to Allah as Allah is the only One Who decides all matters, " Allah decides—none can reverse His decision" all the fatalistic universal matters in this world are returned to Allah ﷻ. Any movement or quietness, falling of any leaf, falling of rain drops from the heavens, the existence of all living creatures and their death; alive means anything enliven after death, all of this is decided by Allah ﷻ, " And to Him all matters are returned" all matters of all His servants. Allah ﷻ says, " So worship Him and put your trust in Him. And your Lord is never unaware of what you do" (Hud:123) these are great words, by which this chapter is concluded. O Muhammed! As long as Allah can do so, then "worship Him" it means worship your Lord, to Whom all matters will be returned, "and put your trust in Him" it means letting Allah ﷻ decide on all your matters for you. "And your Lord is never unaware of what you do" (Hud:123) it is a reminder and a firm warning as well, "And your Lord is never" Allah is never, "unaware" Allah never forgets nor ignores anything, " of what you do" rather Allah ﷻ is the All-Knowing of His creations. As well as, it is a reminder to the Prophet that he must follow Allah's Way, worship, and put his trust in Him as well. It is no doubt that it is an address to all believers that they must do so and put their trust in their Lord and worship Him. They also must fear Him in all their deeds, "And your Lord is never unaware of what you do" (Hud:123)

With this, this great chapter, the chapter of HU, ends. We mentioned that when the Prophet remembered this chapter, he said: "Hud caused me to turn gray" when Abu Bakr said to him: (you have grayed!) The Prophet said: "Hud and its sisters caused me to turn gray"

With this, this great Surah ends. We ask Allah to forgive our sins, repent to Him, turn to Him, and seek refuge in Him. Praise is to Allah, the Lord of the Worlds, at the beginning and the end. And peace be upon His servant and messenger Mohammad. We ask Allah to make it beneficial to Muslims in the east

and west of the earth, and to make this a treasure for us on the Day of Resurrection.

Yusuf

بسم الله الرحمن الرحيم: {الر تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ}[يوسف:1], {إِنَّا أَنزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ}[يوسف:2], {نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ وَإِنْ كُنتَ مِنْ قَبْلِهِ لَمِنَ الْغَافِلِينَ}[يوسف:3], {إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ}[يوسف:4], {قَالَ يَا بُنَيَّ لا تَقْصُصْ رُؤْيَاكَ عَلَى إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا إِنَّ الشَّيْطَانَ لِلإِنسَانِ عَدُوٌّ مُبِينٌ}[يوسف:5], {وَكَذَلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِنْ تَأْوِيلِ الأَحَادِيثِ وَيُتِمُّ نِعْمَتَهُ عَلَيْكَ وَعَلَى آلِ يَعْقُوبَ كَمَا أَتَمَّهَا عَلَى أَبَوَيْكَ مِنْ قَبْلُ إِبْرَاهِيمَ وَإِسْحَاقَ إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ}[يوسف:6].

In the name of Allah, the Entirely Merciful, the Especially Merciful, "Alif-Lãm-Ra. These are the verses of the clear Book. Indeed, We have sent it down as an Arabic Quran so that you may understand. We relate to you ˹O Prophet˺ the best of stories through Our revelation of this Quran, though before this you were totally unaware ˹of them˺. ˹Remember˺ when Joseph said to his father, “O my dear father! Indeed, I dreamt of eleven stars, and the sun, and the moon—I saw them prostrating to me!" He replied, “O my dear son! Do not relate your vision to your brothers, or they will devise a plot against you. Surely Satan is a sworn enemy to humankind. And so will your Lord choose you ˹O Joseph˺, and teach you the interpretation of dreams, and perfect His favor upon you and the descendants of Jacob—˹just˺ as He once perfected it upon your forefathers, Abraham and Isaac. .Surely your Lord is All-Knowing, All-Wise” (Yusuf: 1-6)

Yusuf is the son of Yaqub .ﷺ This is the beginning of the surah of Yusuf started when Ibrahim, Allah's ﷺ son of Ishaq son of Ibrahim. The story of Yusuf Prophet and the friend of Allah, emigrated from Ur of the Chaldees in Iraq after told his story, where he called his people to ﷺ his people expelled him. Allah as they were Sabians, they worshiped stars, but ;ﷺ worship none except Allah

they did not listen to him, and his father was one of those who opposed him and !said to him, "He threatened, “How dare you reject my idols, O AbrahamIf you do not desist, I will certainly stone you ˹to death˺. So be gone from me for a long time!” (Maryam: 46). A-Nimrod, who was the most unrighteous king at that time and who claimed to be a god, challenged Ibrahim when he was brought before him, and asked him about his Lord, he said, “My Lord is the One Who has the power to give life and cause death.” He argued, “I too have the power to give life and cause death”. It was said that A-Nimrod killed an innocent man that did not commit any crimes; meanwhile, he forgave a guilty man that was sentenced to death. Therefore, he considered his unjust behavior to be giving life and causing death. Thus, Ibrahim backed off this argument, and continued saying, “Allah causes the sun to rise from the east". Allah ﷻ says, "And so the disbeliever was dumbstruck. And Allah does not guide the wrongdoing people" (Al-Baqarah:258). Ibrahim's people made a fire to burn him, but Allah ﷻ saved him from that fire. They saw all these proofs, but they did not believe them. Consequently, Ibrahim emigrated. He said, "I will emigrate to my Lord ", then he migrated to the Levant, to Palestine to a city which is known now by his name; the city of Al- Khalil (Hebron).

Moreover, he lived in this city and married one of his relatives, Sarah- blessing be upon her- but they did not have any children for a long time. Then, he travelled to Egypt and this is a long story, but the most important matter is that his wife Sarah was given a woman called Hagar as a gift. Sarah, then, presented Hagar to Ibrahim as a gift. He married her and she gave birth to his first son, Ismail ﷺ. Then, Allah ﷻ ordered Ibrahim to settle Ismail and his mother in Firan, Mecca. So, he took his wife Hagar, and his son Ismail, and settled them in the place where Al-haram is now situated, the place of Zamzam and its famous story.

Ibrahim returned to the Levant, where he lived, but he would travel to see his son Ismail from time to time. Ismail grew up and got married; Allah ﷻ blessed

him. Ibrahim and Ismail built the Sacred House. Allah ﷻ blessed Ismail so that his offspring were all Arabs, Quhtanis and Adnananis. After Ibrahim lived in Palestine, in the Levant, Allah ﷻ gave him the good news that he would have a son from his wife, Sarah. It was after he became old that when the angels came to tell him, he said, "He wondered, "Do you give me good news despite my old age? What unlikely news!" They responded, "We give you good news in all truth, so do not be one of those who despair. He exclaimed, "Who would despair of the mercy of their Lord except the misguided?" (Al-Hijr: 54-56).

Allah ﷻ made Sarah and Ibrahim have kids after they became old; Ibrahim was elderly and his wife was an old woman as well, still, at this old age, Is-haq was born to them. Allah ﷻ gave them the good news that Is-haq would be a prophet, and his son Yaqubafter him. Then Is-haq grew up to be a prophet, and he got married and had Yaqubas his son. In a long story about the sons of Yaqoub, Israel son of Is-haq, who also lived in the Levant, they were not inhabitants of urban areas; rather, they were Bedouins. They lived as shepherds of sheep and camels in the Syrian Desert. These are the events of that long story. This chapter gathered Yusuf's story from its beginning, seeing the vision that was the cause of what happened to him afterwards, and what happened with him step by step until he reached the great honour that he received when his father, his mother and his brothers paid him honor by prostrating to him.

Then he was shown as a gracious prophet, good son and a good brother, who met the bad with charity. He was a good servant and a good prophet who did good wherever he was. He was a gracious and a great example. As the Prophet ﷺ said when he was asked, "Who is the most gracious one?" He said, (Yusuf, son of Yaqoub, son of Is-haq, son of Ibrahim). In terms of his graciousness, he was a descendant of prophets who were like that. Yusuf is the son of Yaqoub, who was a prophet, the son of Is-haq, who was a prophet, the son of Ibrahim, who was a prophet, a messenger, and Khalil Allah ﷻ. Yusuf and his father, Yaqoub, and Is-

haq before them, lived as Bedouin in the Syrian Desert, and their first urban residence was when they migrated to Egypt. Their migration was because of what Allah ﷻ related in this story, starting with his brothers who devised plot against him, then sold him as a slave in Egypt, then what the wife of Al-Aziz, who bought him from Egypt, did with him, and what happened to him in prison that lasted for a long time. Then, he was freed due to his intelligence. The essence is that Youssef then settled in Egypt, and as a result, he brought his brothers to Egypt, where they inhabited for 500 years by Allah's will, then their journey was out of Egypt, as will be detailed in Musa's story. This is a glimpse of this story that Allah narrated in the Quran. Then, the lessons that Allah ﷻ included, after Allah ﷻ related every part and every step of it will be mentioned.

Allah ﷻ starts this great chapter with the separated letters, "Alif-Lãm-Ra". Allah ﷻ says," These are the verses of the clear Book" (Yusuf:1). "These are" refer to this honored Book. Allah says, "These are the verses of the clear Book" (Yusuf:1). "These verses" means the clear proof. Each sentence in the Quran includes a clear proof that this speech belongs to Allah ﷻ by the miraculous formulation that is impossible to the eloquent Arabs, whom the Quran was revealed in their language, to formulate anything like it.

"These are the verses of the clear Book". Allah ﷻ called it a Book, as it was written in heaven, and it was sent down orally from Allah ﷻ to Jibreel, and from Jibreel to prophet Muhammad ﷺ, once the Prophet heard it, he kept it in his heart and memorized it. Allah says, "It is certainly upon Us to ˹make you˺ memorize and recite it" (Al-Qiyamah:17). Then it was written in earth, it is the greatest Book that is read and written on earth. "The clear"; it is clear that it is sent down from Allah. It also clarified all that was sent down of belief, rulings, Faith, and morals. It is the topic of the Quran as it detailed and clarified every meaning mentioned in the Quran.

Allah says, "These are the verses of the clear Book" (Yusuf:1), ", We have sent it down as an Arabic Quran so that you may understand" (Yusuf:2). "We" refers to Allah ﷻ, the only God. Allah ﷻ confirms that the Quran is from Him, and this is mentioned many times in the Quran. "We have sent it down as an Arabic Quran so that you may understand" (Yusuf:2). It is read in the Arabic language, "so that you may understand" O addressees! It's a blessing from Allah ﷻ to the Arabs that Allah sent down the Quran in their language. It is no doubt that they knew the meanings, terminologies, and morphology of the Arabic language so that they should understand it. If Allah ﷻ sent it down in another foreign language and anyone came to read this non-Arabic book to them, they would not have understood it, as Allah ﷻ says, "Had We revealed it as a non-Arabic Quran, they would have certainly argued, “If only its verses were made clear ˹in our language˺" (Fussilat:44). It means if only its verses were made clear in our language in order to understand it. He said to them, you could be excused if Allah ﷻ sent down the Quran to a non- Arab prophet, then it was read to them. So, remember, O Arabs, Allah's blessing upon you. If Allah ﷻ sent down a non-Arabic Quran to the prophet, then he translated it to them, they would have said, “If only its verses were made clear ˹in our language˺". It means if it was sent down in our language in order to understand it, "What! A non-Arabic revelation for an Arab audience!", "What! A non-Arabic revelation," it means the Book, "or an Arab audience!” It means an Arab prophet. Therefore, Allah ﷻ made His messenger from the Arab and His Quran in Arabic, which is a great blessing upon all those who could speak Arabic at that time, as it was very easy to reach Allah's aim.

Allah says, "We have sent it down as an Arabic Quran so that you may understand" (Yusuf:2). Also, this speech was directed to the whole world, as Arabic is the most honorable language, and the best in terms of showing the wanted meaning. This language was spoken by people whose basic profession

was language and they took great care of crafting words. They gave one item or creature dozen and hundreds of names. Each name signals a particular aspect of this item or creature. You may find that she-camel, sword, and lion had a hundred names in Arabic. It shows the description, as the sword was described by muhannad and sarem, and the lion was described by Leith, Hazber, Ghadanfar, and kasswarah. Therefore, each of these names gives a sense of the description of the named thing.

Moreover, Arabic has many synonyms and various meanings. For example, theft, embezzlement, and robbery have different terminologies, even though it refers to taking money from others. The Arabs set a particular name for each terminology so that the meanings will not be confused. Comparisons, allegories, and metonymies are heavily used in Arabic. We will not say that Allah made this language one of the richest languages in its terms that man has spoken in all its times, but it's the richest, the most eloquent, and clearest language, that was found and will be found on this earth. Also, the last word sent sown from Allah ﷻ to people was in Arabic, for Allah ﷻ will not send a messenger after His Messenger Muhammad ﷺ. This word will remain the argument of Allah to His servants until the Day of Resurrection. This Book is sent down for all worlds; this Book was sent in such a way, in this honorable, great, rich and clear language, so that it remains easy to be read and understood by all peoples and nations who learn this language and consequently will understand Allah's words.

If Allah ﷻ sent it down in another language, including the weak and poor languages, there is a huge confusion as they have few terminologies. One single word has many meanings, so a man would get tired of transmitting this word and trying to figure out the intended meaning. Also, it may be indeclinable, unlike the Arabic language, which is declinable. For example, the nominative noun in Arabic takes a particular sound such as (ketabun) while the genitive noun takes another sound such as (ketabin) and the noun that is a direct object of the verb

takes a different sound such as (ketaban). These sounds directly determine the position and case of any word in Arabic, whether if it was a subject, a direct object or a genitive. However, if it was (ketab) without any sound at the end of it, then more effort will be needed to know the position of that word in the context as well as the intended meaning. Therefore, this declension, with which the Arabic language is characterized, which makes reaching the meaning easier. Anyway, Allah's saying, " We have sent it down as an Arabic Quran so that you may understand" is a message to the Arab that the Book was sent down in their language and a message to all the worlds that the Book was sent down in the best and the most honorable language, which clarifies the meaning perfectly. It is, no doubt, that since Allah addressed His servants with this honored language then it is capable of being clear enough. Consequently, the argument will be perfected to the servants. " So that you may understand", it means to understand what Allah ﷻ wants from you, and what He wants for you.

Then, Allah ﷻ says, "We relate to you ˹O Prophet˺ the best of stories through Our revelation of this Quran, though before this you were totally unaware ˹of them" (Yusuf:3). " We" refers to Allah. This is an affirmation from Allah that this Quran and Allah's stories revealed to His Prophet are from none but Him. They were not revealed by anyone but Him and it is not just what Allah ﷻ wanted; rather, Allah ﷻ is the One Who relates. " We"; Allah ﷻ, " relate" Allah ﷻ is the One Who relates as well, " to you" O Prophet, " the best of stories", the best ever; this story has all kinds of beauty. It is a story of enjoyment, suspense, excitement, and waiting for the consequences. It may be a complicated story that would be solved at the end for it has too many scenes, conflicts of emotion, conflicts between right and wrong, conflicts between good and evil, and a happy ending.

Moreover, qualities of high benevolence from the very high ideals, righteous and religious of human beings are included in it. The evil in human beings reflected in their conspiracies and hatred is also described; it gives a

comparison between a man whom you make a favor and he gives you his back after that, to another, whom you make a favor and he never forgets that favor. It is a story that moves between all different environments; from peddlers in the streets, to kings in their palaces, to their bodyguards that they live with, to People's councils as well as their market councils, to the palaces, to the prisons. The story shows the whole community in all its scenes and all kinds of people, from the most honorable of people to the lowliest of people. It is a meaning, as well as what this story leads to from the beautiful consequences for the people of charity, and the bad consequences for the people of abuse. Allah ﷻ never discounts the reward of the good-doer, "Surely Allah never discounts the reward of the good-doers" (At-Tawbah:120). On the other hand, the abuser, the deceives will be punished at the end.

Furthermore, it is a clarification of Allah's Sunnah with His creation. The well-doer may start his life and his long way of doing good and he will find torment, hostility and stubbornness, but at the end his charity will benefit him. Meanwhile, the abuser, who has but evil and envy, and who might find success in the beginning, but will be punished after that. It is a clarification that rewards belong to the righteous people only. It is a manifestation of a great example of righteous character and morals of an adult man that should be imitated, which is among the lessons and the meaning of the story. Consequently, it is a story that guides people, according to Allah's Sunnah with His creation not according to the ways where falseness and bad, evil and hateful examples are praised, while the generous and honorable examples are humiliated. This is the opposite of Allah's Sunnah with His creation, and it is only fabricated speech. On the other hand, this story is the right and real speech that shows Allah's Sunnah. Also, it is the best of stories because they are real stories that are neither imagined nor fabricated. There is much difference between a fabricated story that does have any base of truth and these right stories that happened in reality. There is no doubt that these stories are

the best stories, for Allah ﷻ relates them to His servants. There is no story better than these stories in their beauty. They are the stories of Allah ﷻ; in this great chapter that relates one whole story in its multiple situations that Allah ﷻ takes us from scene to another and from a situation to another with the miraculous form of the story. This story is extremely perfected in its rhetoric and its topic which makes it the best of stories that there is no story that is better, more perfect or more beautiful than it. And concerning the meanings included in this story, it is something beyond description.

"We relate to you ˹O Prophet˺ the best of stories through Our revelation of this Quran, though before this you were totally unaware ˹of them" (Yusuf:3). By revealing Quran to you, as Allah ﷻ included in the Quran the best of stories for learning, enjoying, disciplining, clarifying, and proving. Being a proof that Muhammad ﷺ is a prophet and that he is a true and a real Messenger of Allah, is one of the aims and foresights of this story. This is a proof because how would he know the detailed news that are mentioned in the Quran such as Yusuf's vision that he related to his father, his brothers' plot, his brothers leaving him in such place, and the one who took him, all these accurate details; how would the Prophet know it when he did not read it in any book as he was illiterate. Further, it is not a fabricated story rather it is a real story that was known by the scholars, whom the Prophet never met and he did not know what they had known. Consequently, when the Prophet related this story with its details, the people of the Scripture would either trust him or deny him. If they believe in it and said that this is true, it would be a proof of his ﷺ honesty, but if they deny it, their lie would appear as this story was recorded and written in their Book. Therefore, the people of the Scripture, the Christians and the Jews, who were very careful to falsify the religion of the Prophet ﷺ, could not do anything about this story; they could not say that this story was fabricated as well. They did not say that Yusuf was not here, he did live in this place and did not even move to it nor did they say that

the, that the prophet mentioned, is not true. Admitting this, by them, is a proof that the prophet Muhammad ﷺ is truthful. It is also one of Allah's foresights to relate this story to us, "We relate to you ˹O Prophet˺ the best of stories through Our revelation of this Quran" (Yusuf:3), to be a proof that you are truly the messenger of Allah as well, and that the Quran was revealed from Allah ﷻ, "though before this you were totally unaware ˹of them" (Yusuf:3).

Before the revelation of the Quran, the Prophet did not know any of these stories. “Unaware” means not being present nor having knowledge about something. The Prophet had no knowledge about these matters; he did not know neither Yusuf, Yaqoub, how they lived, nor where they moved; the prophet had no knowledge about all these matters. Allah says, "And so, We have sent to you ˹O Prophet˺ a revelation by Our command. You did not know of ˹this˺ Book and faith ˹before˺. But We have made it a light, by which We guide whoever We will of Our servants" (Ash-Shurah:52). Allah ﷻ willed to reveal this story in order to be a proof for the prophet Muhammad ﷺ.

Allah ﷻ says, "˹Remember˺ when Joseph said to his father, “O my dear father! Indeed, I dreamt of eleven stars, and the sun, and the moon—I saw them prostrating to me!”. He replied, “O my dear son! Do not relate your vision to your brothers, or they will devise a plot against you. Surely Satan is a sworn enemy to humankind. And so will your Lord choose you ˹O Joseph˺, and teach you the interpretation of dreams, and perfect His favour upon you and the descendants of Jacob—˹just˺ as He once perfected it upon your forefathers, Abraham and Isaac. Surely your Lord is All-Knowing, All-Wise.”" (Yusuf: 4-6).

Allah ﷻ says that when Yusuf was a boy, he said to his father, "˹Remember˺ when Joseph said to his father" it means remember when Yusuf, the gracious prophet, the son of Yaqubthe son of Is-haq the son of Ibrahim, said to his father, Yaqoub, who is Israel, "“O my dear father!" he addressed him by this kind speech,

“O my dear father! Indeed, I dreamt of eleven stars, and the sun, and the moon—I saw them prostrating to me!” (Yusuf:4). The stars, which are in the sky, and the sun, which is the highest and biggest star for people on Earth, and the moon, which is smaller than the sun, which both are considered the biggest two miracles to people on Earth. he said, " Indeed I dreamt of eleven stars", from the stars in the sky, the sun and the moon prostrating to him, "I saw them prostrating to me!”. Prophet Yaqubknew and understood the meaning of this great vision; this boy, his son, would have a great position so that at the end, his father, mother and brothers would dignify him and prostrate to him.

When Yaqubknew from his son that he saw that great vision, he said to him, “O my dear son! Do not relate your vision to your brothers" (Yusuf:5). It means, do not tell your brothers about what you had seen in your vision, "or they will devise a plot against you" i.e., they might devise a plot against you if they knew the great honor which you would reach and this plot would be very harmful to him. "Surely Satan is a sworn enemy to humankind" (Yusuf:5). Yaqub ﷺ said that because he knew human nature and the intentions of creatures in general. Envy is the worst evil, as all evils that happened on earth were the result of envy. It is the beginning of evil as the first sin, which Allah ﷻ told us about, was the refusal of Satan to prostrate to Adam, and it was because of envy. Satan considered it a grave thing that Allah ﷻ ordered all angels to prostrate to that new creation, Adam ﷺ, when He said to them, "So when I have fashioned him", referring to Adam, "and had a spirit of My Own ˹creation˺ breathed into him, fall down in prostration to him." (Al-Hijr:29). Allah ﷻ says, "So the angels prostrated all together" (Al-Hijr:30). The envy of Satan drove him to disobey Allah in his refusal to prostrate. Satan thought, how could Adam get that great honor when he did not serve Allah! Satan saw himself better than Adam as he was created from fire while Adam was created from mud. Therefore, he said, it is not for me to prostrate to a human that was created from mud, he said, "Adding, “Do you see

this one you honored above me?" (Al-Isra:62). It means why did you honor him above me? "Do you see", tell me, "If you delay my end until the Day of Judgment, I will certainly take hold of his descendants, except for a few" (Al-Isea:62). If you delay my death until the Day of Resurrection, I can make his descendants follow me. "I will certainly take hold of his descendants". It means that he did not deserve to be honored by You, I am better than him. Thus, envy was Satan's motive to disobey, disbelief, and persist in misleading others. "Satan said, "By Your Glory! I will certainly mislead them all, except Your chosen servants among them" (Sad: 82-83).

All evil that came after that, from Satan's disbelief, hostility and polytheism as he tried to corrupt people on earth and to mislead the children of Adam, all were from an attribute of Satan's, which was envy. Envy was the first sin committed by people on Earth afterwards. Adam ﷺ committed sin in Paradise; he ate from the tree that Allah ﷻ forbade him to eat from. Although Adam did so inadvertently, it was because of the envy of Satan. The first sin that was committed on Earth afterwards was that one of Adam's sons killed the other. Why did that happen? It happened because of envy. They were brothers and there was no one on Earth other than them. It was mentioned in the Torah that they were called Cain (Habeel) and Abel (Qabeel) and one of them killed the other without any reason; it was because of the envy. Allah accepted the sacrifice of one brother and did not accept the sacrifice of the other. This was something that his brother has nothing to do with, as Allah ﷻ says, "Relate to them in truth ˹O Prophet˺ the story of Adam's two sons—how each offered a sacrifice" (Al-Ma'idah:27) each one offered a sacrifice, "Abel's offering was accepted" Allah ﷻ accepted Abel's offering "while Cain's was not. So, Cain threatened, "I will kill you!" His brother replied, "Allah only accepts ˹the offering˺ of the sincerely devout" (Al-Maidah:27). Abel abstained from defending himself and preferred to surrender to killing in order not to share his brother in his sin or in his disobedience. He said,

" If you raise your hand to kill me, I will not raise mine to kill you, because I fear Allah—the Lord of all worlds. I want to let you bear your sin against me along with your other sins, then you will be one of those destined to the Fire. And that is the reward of the wrongdoers." (Al-Ma'idah: 28-29) "Yet Cain convinced himself to kill his brother, so he killed him" (Al-Mai'dah:30). Killing is the greatest sin that was committed on Earth before polytheism, which was committed afterwards, and it was committed because of envy. The Prophet ﷺ said, "the first son of Adam takes a share of the guilt of everyone who murders another wrongfully because he was the initiator of committing murder" because of his envy.

The Jews, the great nation, the inheritor of the Scripture, were expected to be the first nation to follow the Prophet, as they had waited for him, he is the saver whom Musa and Isa prophesied that he would be the saver that would save them from the diaspora, death and the dominance of other nations over them. Allah then dispersed them through the land in groups because of their disbelief. He says, "We dispersed them through the land in groups—some were righteous, others were less so". (Al-A'raf:168). They were humiliated everywhere and by everyone including people in the Arab Peninsula. When they used to get humiliated and defeated by the Arabs, they used to say to them, (A prophet is about to be sent to us, with whom we will fight you and we will defeat you). He was their saviour that they waited for. However, when he came and they saw that he was from the Arab and from Ismail's offspring, meanwhile they were from Is-haq's offspring, they envied him. Allah ﷻ says, "Miserable is the price they have sold their souls for—denying Allah’s revelation and resenting Allah for granting His grace to whoever He wills of His servants! They have earned wrath upon wrath" (Al-Baqarah:90). Ismail was the son of Ibrahim, and Is-haq was also his son. They both were from Ibrahim's offspring, they had the same father, Ibrahim ﷺ. So, what if Allah ﷻ granted His grace, of selecting one to be his prophet, to

whoever He willed of His servants! They were cousins and brothers; if Allah revealed the revelation, the Quran and the last message to one of their cousins, why would they envy him? Yet, they chose to disbelief in Allah ﷻ and to fight that prophet forever that only ten of them believed in him. The most people, whom Allah ﷻ addressed in the Quran, in order to return to Him, were the Jews; starting from His speech in the chapter of Al-Baqarah, "O children of Israel! Remember My favours upon you. Fulfil your covenant and I will fulfil Mine, and stand in awe of Me ˹alone˺. Believe in My revelations which confirm your Scriptures. Do not be the first to deny them or trade them for a fleeting gain. And be mindful of Me" (Al-Baqarah: 40-41). Allah gave them a great speech, in which He reminded them, called them and clarified to them that His Way is the right and the one that would save them and lead them to happiness. But they said, no, we will not accept the message, which is revealed to one who is not from us. They denied him even though he was their cousin; all of this is because of envy, which is the worst evil. All evil that came after that is the result of envy. Yaqub ﷺ knew from his son, whom he greatly loved, the great position that he would attain after he had seen that vision that indicated that a great matter was waiting for this boy. He feared that if Yusuf related his vision to his brothers, they would devise a plot against him because of envy. Man may envy the closest one to him, even his brother. Add to that that some of Yusuf's brothers were half-brothers and he had only one full-brother who was called Benjamin. A half-brother is not the same as a full-brother; the brothers that have different mothers are more likely to dispute and disagree. Thus, Yaqub ﷺ, who was called Israel, said to Yusuf ﷺ, " He replied, “O my dear son! Do not relate your vision to your brothers, or they will devise a plot against you" (Yusuf:5). Devising a plot means harming others indirectly. The Arabs called the one who wants to harm another indirectly, a plotter. Devising a plot is always executed after arrangement and planning. "Surely Satan is a sworn enemy to humankind" (Yusuf:5) for Stan is the caller and the motivator to every

evil, so Satan may motivate your brother to devise a plot against you. "Sworn enemy", the one whose enmity is obvious and clear.

Then Yaqubsaid to Yusuf, "And so will your Lord choose you ˹O Joseph˺, and teach you the interpretation of dreams, and perfect His favour upon you and the descendants of Jacob—˹just˺ as He once perfected it upon your forefathers, Abraham and Isaac. Surely your Lord is All-Knowing, All-Wise" (Yusuf :6). "And so" it means, with the same care and careful selection, " will your Lord choose you" It means, as Allah ﷻ made you see that vision, " will your Lord choose you". Choosing means carefully selecting; it means that Allah ﷻ saw that he deserved to be a prophet. "Will your Lord choose you" to be a prophet, to be closer to Him and to attain His love? "And perfect His favour upon you" of prophethood, (carrying His) Message and having great morals. "And the descendants of Jacob" The descendants mean his offspring and his wives. Yaqubis Israel, and it was said that he was called Yaqubbecause his mother bore him after his twin brother, Esau, and he was holding on the heels of his brother when he was born. Thus, he called Yaqoub. "˹just˺ as He once perfected it" Allah ﷻ, "upon your forefathers" His forefathers are his grandfather, Is-haq, and the upper grandfather, Ibrahim. "˹just˺ as He once perfected it upon your forefathers, Abraham" he mentioned Ibrahim first as he is the upper grandfather and the most honored. "And Isaac"; the son of Ibrahim and the father of Yaqoub. " Surely your Lord is All-Knowing, All-Wise.”" (Yusuf :6) Such as Allah ﷻ perfected His favour upon your forefathers; your upper grandfather, Ibrahim, and Is-haq after him, Yaqubdid not mention himself here, by choosing them to be prophets, Allah ﷻ would choose you to be a prophet as this vision indicated that. Allah ﷻ would choose you for a great matter and would perfect His favour upon you by becoming a prophet. "Surely your Lord is All-Knowing, All-Wise", "Surely your Lord is All-Knowing" He knows His creations’ affairs, "All-Wise" These are to attributes of Allah ﷻ that He mentions showing that Allah ﷻ puts everything in its rightful

place. It is to indicate that Allah would choose this chaste and good boy to be a prophet.

The conversation ended here. Before the beginning of the story, which is complicated and mysterious, Allah mentioned what this vision was. He then mentions how it will be finished, how it will be devolved, what the matter is yet, this vision will not be interpreted and understood until the end of the story.

يقول الله ﷻ: {لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ آيَاتٌ لِلسَّائِلِينَ}[يوسف:7], {إِذْ قَالُوا لَيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَى أَبِينَا مِنَّا وَنَحْنُ عُصْبَةٌ إِنَّ أَبَانَا لَفِي ضَلَالٍ مُبِينٍ}[يوسف:8].

says, "Indeed, in the story of Joseph and his brothers there are ﷻ Allah lessons for all who ask. ˹Remember˺ when they said ˹to one another˺, “Surely Joseph and his brother ˹Benjamin˺ are more beloved to our father than we, even ".though we are a group of so many. Indeed, our father is clearly mistaken .(Yusuf: 7-8)

tells us that in the story Yusuf and his brothers there are many ﷻ Allah great lessons. Lessons about envy and disputes among brothers, how they might devise a plot against the one they envy, examples of these plots and the lies and honored answers the ﷻ how will these lies be exposed, how the one whom Allah harm with forgiveness and how the good man reveals the reality of those who .want to harm him using a good plan"This is how We inspired Joseph to plan. He could not have taken his brother under the King’s law, but Allah had so willed. We elevate in rank whoever We will. But above those ranking in knowledge is the One All-Knowing." (Yusuf:76). Notice the difference between the good plot and the bad plot, and notice how the good plot is a great matter. Compare how the sinful behaves to how the well-doer behaves. So, there are many great lessons in this story. "Indeed, in the story of Joseph and his brothers there are lessons for all who ask". (Yusuf:7). This story teaches us these lessons. "˹Remember˺ when they said ˹to one another˺, “Surely Joseph and his brother ˹Benjamin˺ are more

beloved to our father than we, even though we are a group of so many" (Yusuf:8). "When they said ˹to one another˺" it means Yusuf's brothers, "Surely Joseph and his brother ˹Benjamin˺" Surely is used for affirmation. Yusuf and his full-brother, Benjamin, were from the same mother while these brothers were half-brothers. "Are more beloved to our father than we, though we are a group of so many. Indeed, our father is clearly mistaken." (Yusuf :8) How he loved his young sons from his second wife while the other brothers were older and so they had to do the work; they used to pasture the livestock. Also, they were a group of so many; they were ten men working hard in order to provide the livelihood needs, while the other two brothers were only young boys. "Surely Joseph and his brother ˹Benjamin˺ are more beloved to our father than we" it means these two young boys, "even though we are a group of so many" we are a strong group, " Indeed, our father is clearly mistaken." (Yusuf :8). Our father is clearly mistaken because he preferred these young boys that were closer to his heart, to where he sets and to his attention, but we are farther from him in these matters. "Indeed, our father is clearly mistaken." (Yusuf :8). They considered their father to be mistaken for preferring these two young boys over the older sons who work hard in order to provide the livelihood needs.

يقول الله ﷻ: {اقْتُلُوا يُوسُفَ أَوِ اطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهُ أَبِيكُمْ وَتَكُونُوا مِنْ بَعْدِهِ قَوْمًا صَالِحِينَ}[يوسف:9].

Moreover, Allah says,"Kill Joseph or cast him out to some ˹distant˺ land so that our father's attention will be only ours, then after that you may ˹repent and˺ become righteous people!" (Yusuf:9). Satan made killing Yusuf or casting him out to some distant land appear to them as the only way to resolve their problem and to attain their father's attention. Cast him out to some distant land means to take him to a far place so perhaps he may be taken by some travelers to a distant place that he could never return from, and he might be sold as a slave. If this son, who was like a barrier between us and our father, goes away, then our

father's attention will be only ours. "Kill Joseph or cast him out to some ˹distant˺ land so that our father's attention will be only ours" (Yusuf:9). You would be closer to him as what hindered you from your father is not here anymore. "Then after that you may ˹repent and˺ become righteous people!" (Yusuf:9) It was said that the meaning of " then after that" means after the disappearance of Yusuf. "Become righteous people!" that repent to Allah ﷻ; " we will repent and return to Allah and consequently, we will be righteous people in Allah's view" or "then after that you may ˹repent and˺ become righteous people!" (Yusuf:9). It means in this world because if Yusuf disappeared, we would be a good family and become closer to our father, we would sit with him and he would love us. If the one who took our father's heart disappeared, he would love us, "then after that you may ˹repent and˺ become righteous people!" (Yusuf:9). It means in this world. "One of them said, "Do not kill Joseph" (Yusuf:10). " One of them said" it was said that this one was the elder among them and he was more reasonable than them.

يقول الله ﷻ: {قَالَ قَائِلٌ مِنْهُمْ لا تَقْتُلُوا يُوسُفَ وَأَلْقُوهُ فِي غَيَابَةِ الْجُبِّ يَلْتَقِطْهُ بَعْضُ السَّيَّارَةِ إِنْ كُنتُمْ فَاعِلِينَ}[يوسف:10].

Allah says, "One of them said, "Do not kill Joseph. But if you must do something, throw him into the bottom of a well so perhaps he may be picked up by some travelers" (Yusuf:10). If we have to choose between these two evil choices then let us choose the lesser evil. Killing is a grave crime and a grave sin that "Muslims continue to guard their Faith so long as they do not shed blood unjustly". It is a great crime for a man to kill his brother without a reason, so he said, "throw him into the bottom of a well" (Yusuf:10). (In the Arabic translation of the Qur'an) "Al-Jub" means the well, " ghaybah" refers to the bottom of the well; when a well was trenched, there would be a deep bottom and whoever is thrown into it, he could never come out from it by himself. He would never be able to come out except with the help of another that might let down his bucket into the well to take him out. If someone was thrown into the well alone, he would

be in the trenched place and would not be able to come out from it. However, travelers would come to a well to take water from it. So, when somebody comes to take water from the well, Yusuf would cry: save me! So that they would take him with them. He would be picked up then they would sell him as a slave. Consequently, Yusuf would be taken to a distant place, far from his brothers, by a more merciful way than murdering. "One of them said, “Do not kill Joseph. But if you must do something, throw him into the bottom of a well so perhaps he may be picked up by some travelers.”" (Yusuf:10) "Jub" is a well that is known to them and it was called Jub because it was trenched by cutting the ground. "So perhaps he may be picked up by some travelers”. Those who travel passing through this dessert, "But if you must do something, " it means, if you must make Yusuf disappear from his father. They agreed to do so, and they began to arrange to make their brother disappear from their father.

يقول الله ﷻ: {قَالُوا يَا أَبَانَا مَا لَكَ لا تَأْمَنَّا عَلَى يُوسُفَ وَإِنَّا لَهُ لَنَاصِحُونَ}[يوسف:11].

Then, Allah says, "They said, “O our father! Why do you not trust us with Joseph, although we truly wish him well?" (Yusuf: 11). "Why do you"; what is the matter? "Not trust us with Joseph" it means, you do not like to let Yusuf come with us when we go out to herd the sheep and you always prefer to make him stay with you. Yaqubpreferred to make Yusuf stay in his house and his place and never allowed him to go out with his brothers. "Why do you"; what is the matter? "Do you not trust us with Joseph, although we truly wish him well?" (Yusuf: 11) We are his brothers and we wish him well. We would never deceive or plot against him as we love our brother and truly wish him well. The one who wishes well to another would not deceive him and would wish him all good things.

يقول الله ﷻ: {أَرْسِلْهُ مَعَنَا غَدًا يَرْتَعْ وَيَلْعَبْ وَإِنَّا لَهُ لَحَافِظُونَ}[يوسف:12].

Allah says, "Send him out with us tomorrow so that he may enjoy himself and play. And we will really watch over him.”" (Yusuf :12). They said, "Send

him out with us tomorrow", when we go out to herd our sheep so that he "enjoy himself" it means, by eating, drinking, and running behind the sheep with other young boys, drinking milk and seeing the landscape. This was the state of the shepherds in this desert. "Enjoy himself and play" this is the most appropriate thing for a young boy as kids love to play. They said, “Let him go out with us” instead of staying at home so that he can enjoy himself by experiencing the life of shepherds. " And we will really watch over him”. “Really” is used for affirmation, and “him” refers to Yusuf, " really watch over" they said, we will watch over him from any bad that may reach him".

قال يعقوب: {قَالَ إِنِّي لَيَحْزُنُنِي أَنْ تَذْهَبُوا بِهِ وَأَخَافُ أَنْ يَأْكُلَهُ الذِّئْبُ وَأَنْتُمْ عَنْهُ غَافِلُونَ} [يوسف:13].

said to them, "He responded, “It would truly sadden me if you ﷺYaqub took him away with you, and I fear that a wolf may devour him while you are "”.negligent of him(Yusuf:13). Yaqubtold them what originally caused them pain. "He responded, “It would truly sadden me if you took him away with you" (Yusuf:13) Yaqubsaid, I do not like and I cannot bear to leaving him and I would feel sad if that boy leaves me, "It would truly sadden me" I would feel sad within myself, "if you took him away with you"; away from me. "And I fear that a wolf may devour him". He said, I fear from that matter as well. Yaqubwould not bear losing Yusuf and he also fears that his brothers would be negligent of him, being busy with their games, amusement, their sheep and looking after their sheep. "And I fear that a wolf may devour him while you are negligent of him” (Yusuf:13). Yaqubsaid, you may get negligent on him. He is a young boy, who cannot defend himself if you leave him somewhere and a wolf devours him. Yaqubﷺ expressed to them his love for Yusuf and clarified his fears. However, they took what he mentioned, about the wolf devouring Yusuf, as an argument that they would use when they performed what they arranged against Yusuf.

يقول الله ﷻ: {قَالُوا يَا أَبَانَا مَا لَكَ لا تَأْمَنَّا عَلَى يُوسُفَ وَإِنَّا لَهُ لَنَاصِحُونَ}[يوسف:11], {أَرْسِلْهُ مَعَنَا غَدًا يَرْتَعْ وَيَلْعَبْ وَإِنَّا لَهُ لَحَافِظُونَ}[يوسف:12], {قَالَ إِنِّي لَيَحْزُنُنِي أَنْ تَذْهَبُوا بِهِ وَأَخَافُ أَنْ يَأْكُلَهُ الذِّئْبُ وَأَنْتُمْ عَنْهُ غَافِلُونَ}[يوسف:13], {قَالُوا لَئِنْ أَكَلَهُ الذِّئْبُ وَنَحْنُ عُصْبَةٌ إِنَّا إِذًا لَخَاسِرُونَ}[يوسف:14], {فَلَمَّا ذَهَبُوا بِهِ وَأَجْمَعُوا أَنْ يَجْعَلُوهُ فِي غَيَابَةِ الْجُبِّ وَأَوْحَيْنَا إِلَيْهِ لَتُنَبِّئَنَّهُمْ بِأَمْرِهِمْ هَذَا وَهُمْ لا يَشْعُرُونَ}[يوسف:15].

says in Surah of Yusuf, “They said, "O our father, why do you not ﷻ Allah ”"?entrust us with Joseph while indeed, we are to him sincere counselors(Yūsuf: 11), “Send him with us tomorrow that he may eat well and play. And indeed, we will be his guardians” (Yūsuf: 12), “[Jacob] said, "Indeed, it saddens me that you should take him, and I fear that a wolf would eat him while you are of him unaware"” (Yūsuf: 13), “They said, "If a wolf should eat him while we are a [strong] clan, indeed, we would then be losers"” (Yūsuf: 14), “So when they took him [out] and agreed to put him into the bottom of the well...But We inspired to him, "You will surely inform them [someday] about this affair of theirs while they do not perceive [your identity]"” (Yūsuf: 15).

is telling this magnificent story Himself in the Quran to confirm ﷻ Allah .that Mohammad ibn Abd-Allah is His Messenger in truthHow would he know all these things otherwise? How would he have known this old story? The Prophet ﷺ had no means of knowing its events, details, characters, and narrator. He can only know these stories through revelation, and they are evidence of the honesty of the Prophet ﷺ. This story is an example of great morals, modal behavior, and meeting bad treatment with good. We will explain the great morals and lessons of this story later on. In the last episode, we talked about how the brothers of Yusuf were jealous of him because of his father favoring him. His father favored him after Yusuf told him of a dream he had, and Yaqoub, his father, realized that Yusuf will be a great person someday.

He said to him, “He said, "O my son, do not relate your vision to your brothers or they will contrive against you a plan. Indeed Satan, to man, is a manifest enemy"” (Yūsuf: 5). Yaqubﷺ took extra care of his son Yusuf after that. He did not like parting with him, and when his brothers saw that, they wanted to separate their brother from their father in any way possible, whether it was by murdering or leaving him in the middle of nowhere. They agreed to separate Yusuf from their father. Then, they started tricking their father to take Yusuf away. They asked him to take him to the sheep herding along with them, “They said, "O our father, why do you not entrust us with Joseph…” (Yūsuf: 11). Why do you not allow him to come with us? “We are to him sincere counselors?” We do not hold any grudges against him. We are sincere in our love for our brother, we want what is good for him, and we want him to come and play with us. “Send him with us tomorrow that he may eat well and play. And indeed, we will be his guardians” (Yūsuf: 12). “[Jacob] said, "Indeed, it saddens me that you should take him..."” (Yūsuf: 13), parting with him will be hard on me. “... and I fear that a wolf would eat him while you are of him unaware” (Yūsuf: 13), “They said, "If a wolf should eat him while we are a [strong] clan..."” (Yūsuf: 14). How can a wolf attack our brother and kill him while we are a strong group with him? They are his ten older brothers, “...While we are a [strong] clan, indeed, we would then be losers” (Yūsuf: 14). If a wolf attacks us and eats our brother, and we could not keep it away, then we would be losers of no use nor good.

Allah ﷻ says, “So when they took him [out] and agreed to put him into the bottom of the well…” (Yūsuf: 15), their father permitted them to take Yusuf with them, so they took Yusuf along with them one day to carry out their plan. Allah ﷻ said, “And agreed to put him into the bottom of the well”, “And agreed”, all of them agreed on this, his ten brothers, “To put him into the bottom of the well”, to leave him at the bottom of the well, in this dry place that is surrounded by water and far away from land. He was a boy who could not climb this well on his own,

nor could he escape the bottom of the well without anyone's help. He will stay at the bottom until a traveler discovers him and takes him as a prize. Allah ﷻ said, "...But We inspired to him, "You will surely inform them [someday] about this affair of theirs while they do not perceive [your identity]" (Yūsuf: 15). "But We inspired to him", Allah ﷻ inspired Yusuf that you will surely inform your brother someday of what they did to you. "You will surely inform them [someday] about this affair of theirs", this affair of theirs; their conspiring against you, leaving you at the bottom of this well, and abandoning you there. "...You will surely inform them [someday] about this affair of theirs while they do not perceive [your identity]" (Yūsuf: 15). That time they will not perceive that it is you, Yusuf, who is talking to them. Allah ﷻ comforted His servant Yusuf by these words. He told him that if he was patient, then one day he will tell this to his brothers while they do not perceive his identity. This way it will be easier to get their trust and remind them of the evil that they did to their innocent brother who did not do anything that recalls punishment.

يقول الله ﷻ: {وَجَاءُوا أَبَاهُمْ عِشَاءً يَبْكُونَ}[يوسف:16], {قَالُوا يَا أَبَانَا إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ عِنْدَ مَتَاعِنَا فَأَكَلَهُ الذِّئْبُ وَمَا أَنْتَ بِمُؤْمِنٍ لَنَا وَلَوْ كُنَّا صَادِقِينَ}[يوسف:17], {وَجَاءُوا عَلَى قَمِيصِهِ بِدَمٍ كَذِبٍ.....}[يوسف:18].

"says,"And they came to their father at night, weeping ﷻ Then, Allah (Yūsuf: 16), "They said, "O our father, indeed we went racing each other and left .Joseph with our possessions, and a wolf ate himBut you would not believe us, even if we were truthful"" (Yūsuf: 17), "And they brought upon his shirt false blood…" .(Yūsuf: 18)

"And they came to their father at night, weeping" (Yūsuf: 16), night-time starts at sunset. Sunset is the beginning of the night and then comes pitch-black darkness. They went back to their home, as shepherds do, at sunset. "And they came to their father at night, weeping" (Yūsuf: 16), their crying was a lie to make

their father believe their trick and to try to convince him of their version of the story. “They said, "O our father, indeed we went racing each other"” (Yūsuf: 17). “Racing each other”, shepherds used to fill their time by racing each other. “We went racing each other and left Joseph with our possessions” because he is young and cannot race. Thus, we left him with our possessions. They left him with the possessions that had food, drinks, and what shepherds usually take with them when they go herding. “And a wolf ate him”, when we went racing far away, a wolf took the chance of us being far away and ate our brother. Then, they said, “...But you would not believe us, even if we were truthful” (Yūsuf: 17). “But you would not”, this means their father, “Believe us”, you would not believe us. Belief here has a double meaning because it means believing in the unknown. A person does not say 'I believe in this' when they can see it. They do not say, 'I believe in this Book but I do not believe in you'. If you were told of an unknown event, then you can say, 'yes, I believe in it'. Belief means acknowledging the unknown. This matter was unknown to Yaqubbecause he did not see it. They said, “But you would not believe us”, you would not believe this thing that you did not witness, “Even if we were truthful”, you do not believe what we say. This is the feeling all liars have, that people do not believe them. Liars always feel that no matter how they try to prove their claim and honesty, no one believes them. They feel that people do not believe them. “But you would not believe us”, you would not believe our story, “Even if we were truthful”.

يقول الله ﷻ: {وَجَاءُوا عَلَى قَمِيصِهِ بِدَمٍ كَذِبٍ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ}[يوسف:18].

says, “And they brought upon his shirt false blood. [Jacob] ﷺ Allah then said, “Rather, your souls have enticed you to something, so patience is most .fittingAnd Allah is the one sought for help against that which you describe” (Yūsuf: 18).

“And they brought upon his shirt false blood…” (Yūsuf: 18). “And they brought upon his shirt”, upon Yusuf's shirt, “False blood”. They slaughtered a sheep and smeared its blood in Yusuf's shirt after they took it off of him and left him shirtless at the bottom of the well. They took this bloodied shirt and gave it to their father. Yaqubwas wise and unfolded the shirt. When he concluded that this was Yusuf's shirt, it had no cuts or tears. He said to them, 'since when are wolves wise enough to Kill Yusuf and eat him without tearing his shirt?' He said to them, this wolf must be wise to take off Yusuf's shirt before eating him. “...[Jacob] said, Rather, your souls have enticed you to something, so patience is most fitting. And Allah is the one sought for help against that which you describe” (Yūsuf: 18). “[Jacob] said”, Yaqubsaid to them that the truth is their souls have enticed them with something. This means that their souls tempted them to something that they have not mentioned. “So, patience is most fitting”, patience means to stop yourself from harming without being bored, hurt, or showing your grief. He said, “Is most fitting”, without cursing them, insulting them, or humiliating them. I am trying to be patient while I know what you have done. “...And Allah is the one sought for help against that which you describe” (Yūsuf: 18). Allah ﷻ is my Helper, “Is the one sought for help”. The one I seek when I need help, “Against that which you describe”, the lies that you told. He ended .the matter with this

يقول الله ﷻ: {وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُم فَأَدْلَى دَلْوَهُ قَالَ يَا بُشْرَى هَذَا غُلام وَأَسَرُّوهُ بِضَاعَةً وَاللَّهُ عَلِيمٌ بِمَا يَعْمَلُونَ}[يوسف:19].

takes us back to Yusuf in this scene; He says, “And there came a ﷻ Allah company of travelers; then they sent their water drawer and he let down his .bucketHe said, "Good news! Here is a boy.” And they concealed him, [taking him] as merchandise; and Allah was Knowing of what they did” (Yūsuf: 19).

“And there came a company of travelers; then they sent their water drawer…” (Yūsuf: 19). “A company of travelers”, traveler. “Then they sent their water drawer”, the water drawer is the person they send to bring them water. This road is well-known to travelers. They sent someone to draw water out of the well for them, “And he let down his bucket”. When he let down his bucket to draw water, someone held to that bucket and screamed from inside of the well, “He said, "Good news! Here is a boy"”. “Good news!” is something people say to show their happiness about something. This means this is good news to me, “Here is a boy”. A boy in a well is a great thing that not everyone gets, “Good news! Here is a boy”.

When he took him out of the well and to his company, he said to them not to mention him to anybody or look for the boy's parents, hide him. A group of thieves found him alone and they could have returned him to his father for the houses of Yaqubwere not far away from the well. If they asked around, they would have found his parents. However, no one finds a prize like this and then returns the boy to his parents. He ﷻ says, “And they concealed him, [taking him] as merchandise”. “And they concealed him”, they made him a secret. “[Taking him] as merchandise”, to be merchandise that they sell. They did not take him as a slave, rather, they wanted to sell him in Egypt away from the Levant. If they sold him in Egypt, they would have a good price for him. “...And they concealed him, [taking him] as merchandise; and Allah was Knowing of what they did” (Yūsuf: 19), Allah ﷻ knows that they are thieves. He knows that they are thieves, bandits, and criminals. This is a human, not merchandise, and if they asked around, they would have turned him back to his parents. However, Allah ﷻ wants something to happen, “...And Allah is predominant over His affair, but most of the people do not know” (Yūsuf: 21). Yusuf must have been sent to Egypt to become something great.

يقول الله ﷻ: {وَشَرَوْهُ بِثَمَنٍ بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ وَكَانُوا فِيهِ مِنَ الزَّاهِدِينَ} [يوسف:20].

says, “And they sold him for a reduced price - a few dirhams ﷺ Then, Allah and they were, concerning him, of those content with little” (Yūsuf: 20). These - are both thieves and idiots. They had the greatest treasures of that time, they had .However, they were blind to it .ﷺ the Prophet of Allah“And they sold him”, they sold him for a reduced price. Allah said, “A few dirhams”, they did not even sell him for a dinar. Rather, they sold him for a few dirhams, maybe three, four, or five. Dirhams that you can count on fingers. “... And they were, concerning him, of those content with little” (Yūsuf: 20), they wanted to get rid of him, so they sold him for a low price. They did not want to keep him in their service as a slave. They wanted to get rid of him at all costs, so they sold him for a low price. This great treasure that is Allah's Prophet, the good man who is son to a good man is sold for a few dirhams to a person who does not know his worth.

يقول الله ﷻ: {وَقَالَ الَّذِي اشْتَرَاهُ مِنْ مِصْرَ لِامْرَأَتِهِ أَكْرِمِي مَثْوَاهُ عَسَى أَنْ يَنفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الأَرْضِ وَلِنُعَلِّمَهُ مِنْ تَأْوِيلِ الأَحَادِيثِ وَاللَّهُ غَالِبٌ عَلَى أَمْرِهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لا يَعْلَمُونَ}[يوسف:21].

Allah then says, “And the one from Egypt who bought him said to his wife, "Make his residence comfortable. Perhaps he will benefit us, or we will adopt him as a son." And thus, We established Joseph in the land that We might teach him the interpretation of events [i.e., dreams]. And Allah is predominant over His affair, but most of the people do not know” (Yūsuf: 21).

“And the one from Egypt who bought him…” (Yūsuf: 21), Yusuf was lucky to be bought by Al-Azeez (Potiphar), the Minister of Finances of Egypt. This man, who bought him from Egypt, said to his wife, “Make his residence comfortable”, he told his wife not to treat him like a slave or a servant, rather, to treat him like a son. He said, “Make his residence comfortable”, “His residence”, his quarters. “Perhaps he will benefit us”, he found Yusuf to be smart and polite,

so he said, “Perhaps he will benefit us, or we will adopt him as a son”, when he grows older and we find him to be good, we might adopt him.

Allah ﷻ said, “And thus...Joseph”, “We established”, He established him by getting him out of his house and providing him with another house to settle in instead. He gave him a man who respected him and treated him as a son. This man also told his wife to treat Yusuf right. Allah established him by giving him a good house where he is respected. This is how He established him. Otherwise, he could have been sold to criminals who would have treated him as a slave and who would have humiliated him. Or he could have been sold to shepherds or other people. However, Allah ﷻ gave him a good and respectable house in Egypt to settle in, “And thus, We established Joseph in the land that We might teach him the interpretation of events [i.e., dreams]”. Allah ﷻ bestowed the gift of interpreting events on him, “The interpretation of events [i.e., dreams]”. The interpretation of dreams is the great attribute and the great gift that Allah ﷻ taught to Yusuf. All his life revolved around the dream where he saw himself as a great person and caused his father to cherish him more. All his life revolved around fulfilling that dream he saw as a child, for he saw this dream when he was a young boy. Then, all of the life events happened to fulfill this dream he saw when he was young. His dreams were also the reason for his survival and getting out of prison. Dreams were the main part of Yusuf's life, “That We might teach him the interpretation of events [i.e., dreams]”, the interpretation of dreams. “Of events [i.e., dreams]. And Allah is predominant over His affair”, Allah “Is predominant over His affair”. If He decreed something and wanted it to happen, no one can stop what He wants. Look at how Yusuf's brothers conspired to get rid of him and How Allah ﷻ made things go opposite of what they wanted to happen. Everything happens as God wants it to happen. “... But most of the people do not know” (Yūsuf: 21), they do not know that Allah ﷻ is predominant over His affair.

يقول الله ﷻ: {وَلَمَّا بَلَغَ أَشُدَّهُ آتَيْنَاهُ حُكْمًا وَعِلْمًا وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ}[يوسف:22].

says, “And when he [i.e., Joseph] reached maturity, We gave him ﷻ Allah .judgment and knowledge. And thus, We reward the doers of good” (Yūsuf: 22)

“And when he [i.e., Joseph] reached maturity”, “Aaturity” is when a person is at their strongest, and is between twenty-two or twenty-four years of age. This is the age where people reach their strongest. “We gave him judgment and knowledge”, Allah gave him sound judgment to be able to judge things wisely. Allah ﷻ gave him knowledge of other things. He gave Yusuf knowledge about Him, about His Messages, and His religion. He taught him all of this through revelation. He also gave him great morals and wisdom to do what is right and put things in their rightful place. “And thus, We reward the doers of good”, He gave him these gifts of care, knowledge, and teaching. Thus, Allah rewards good servants because of how good they are. This is how Allah ﷻ rewards them.

Then, Yusuf was given another affliction. The first affliction was his brothers' conspiring against him and leaving him at the bottom of the well. Then, Allah saved him and brought him into safety. He gave him a good and a respectable house to live in. .Then, the second affliction in Yusuf's life happened

يقول الله ﷻ: {وَرَاوَدَتْهُ الَّتِي هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ وَغَلَّقَتِ الأَبْوَابَ وَقَالَتْ هَيْتَ لَكَ قَالَ مَعَاذَ اللَّهِ إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ إِنَّهُ لا يُفْلِحُ الظَّالِمُونَ}[يوسف:23].

says, “And she, in whose house he was, sought to seduce him. She ﷻ Allah ."closed the doors and said, "Come, youHe said, "[I seek] the refuge of Allāh. Indeed, he is my master, who has made good my residence. Indeed, wrongdoers .will not succeed"” (Yūsuf: 23)

gave ﷻ And she, in whose house he was, sought to seduce him”, Allah“ .him this affliction through the wife of Al-AzeezHe said, “And she, in whose house he was”, this is to show how hard his affliction was; he was living in this woman's house, he was her servant, they were under the same roof. “Sought to

seduce him", this is the epitome of affliction, that the woman who seeks to seduce him is not behind these walls. He lived in this woman's house, and because he lived in her house, she had power over him, thus, the affliction became bigger. If he refused her, he might find himself on the streets. It was a hard time for him in all aspects. Moreover, she was the one seducing him and she was the one who wanted him. "She closed the doors", she prepared everything and went to seduce Yusuf and "she closed the doors", the doors of her palace. "And said, come, you", everything you want will be yours. 'Come' is a word those women use to call out to the man she loves, adores, and seeks after. Thus, Yusuf ﷺ said, "[I seek] the refuge of Allah". He ﷺ says, "Indeed, he is my master, who has made good my residence", he reminded her of the man who gave him residence in his house, was good to him and respected him. He said to her, "Indeed, he is my master", "Indeed, he is", he is, "My master". His master and her husband, "Who has made good my residence", how do I betray him with his wife?

This is betrayal. "...Indeed, wrongdoers will not succeed" (Yūsuf: 23). "Indeed", this is how things are; wrongdoers do not succeed. These are three things that Yusuf ﷺ clung to and mentioned to save himself. All these things are the best ways to get away from this affliction, the first one was to seek refuge in Allah. Then, he remembered the man whom he owes, and he knew that being with this man's wife is a betrayal of this man who gave him good residence. Then, he explained that fornication (Zina) is the way of wrongdoers whom Allah does not help be good, "...Indeed, wrongdoers will not succeed" (Yūsuf: 23). No wrongdoer ever succeeds. This is the law. The law that wrongdoers do not succeed and those who go through this path will never see success.

يقول الله ﷻ: {وَلَقَدْ هَمَّتْ بِهِ وَهَمَّ بِهَا لَوْلا أَنْ رَأَى بُرْهَانَ رَبِّهِ كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ}[يوسف:24].

says, “And she certainly determined [to seduce] him, and ﷻ Then, Allah .he would have inclined to her had he not seen the proof [i.e., sign] of his Lord And thus [it was] that We should avert from him evil and immorality. Indeed, he was of Our chosen servants” (Yūsuf: 24).

“And she certainly determined [to seduce] him, and he would have inclined to her”, Allah ﷻ says that if not for His care and protection for His servant, Yusuf, she would have seduced him and he would have inclined to her. However, Allah ﷻ saved him by showing him proof of his Lord. “Had he not seen the proof [i.e., sign] of his Lord”, the proof means clear evidence. It is a formidable force. The Quran did not mention this proof. However, it was mentioned that Yusuf saw his father biting his finger. He remembered his father, or maybe he saw Jibreel. The important thing here is that he saw something sent by Allah ﷻ to stop him and advise him against committing this sin, “Had he not seen the proof [i.e., sign] of his Lord”. He ﷻ says, “And thus [it was] that We should avert from him evil and immorality. Indeed, he was of Our chosen servants”. Allah ﷻ sent him this proof to protect him against committing this sin. “And thus [it was] that We should avert from him”, to get him away from “Evil and immorality”. 'Averting him' means to get him away from “Evil” things “And immorality”. Zina is immoral because it is a great sin. “Indeed, he was” Yusuf ﷺ, “of Our chosen servants” whom Allah saves from evil things and is under His protection.

يقول الله ﷻ:{وَاسْتَبَقَا الْبَابَ وَقَدَّتْ قَمِيصَهُ مِنْ دُبُرٍ وَأَلْفَيَا سَيِّدَهَا لَدَى الْبَابِ قَالَتْ مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ سُوءًا إِلَّا أَنْ يُسْجَنَ أَوْ عَذَابٌ أَلِيمٌ}[يوسف:25], {قَالَ هِيَ رَاوَدَتْنِي عَنْ نَفْسِي وَشَهِدَ شَاهِدٌ مِنْ أَهْلِهَا إِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ قُبُلٍ فَصَدَقَتْ وَهُوَ مِنَ الْكَاذِبِينَ}[يوسف:26], {وَإِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ دُبُرٍ فَكَذَبَتْ وَهُوَ مِنَ الصَّادِقِينَ}[يوسف:27], {فَلَمَّا رَأَى قَمِيصَهُ قُدَّ مِنْ دُبُرٍ قَالَ إِنَّهُ مِنْ كَيْدِكُنَّ إِنَّ كَيْدَكُنَّ عَظِيمٌ}[يوسف:28], {يُوسُفُ أَعْرِضْ عَنْ هَذَا وَاسْتَغْفِرِي لِذَنْبِكِ إِنَّكِ كُنتِ مِنَ الْخَاطِئِينَ}[يوسف:29].

says,“And they both raced to the door, and she tore his shirt from ﷻ Allah .the back, and they found her husband at the doorShe said, "What is the

recompense of one who intended evil for your wife but that he be imprisoned or a painful punishment?" (Yūsuf: 25), "[Joseph] said, "It was she who sought to seduce me." And a witness from her family testified, "If his shirt is torn from the front, then she has told the truth, and he is of the liars"" (Yūsuf: 26), "But if his shirt is torn from the back, then she has lied, and he is of the truthful" (Yūsuf: 27), "So when he [i.e., her husband] saw his shirt torn from the back, he said, "Indeed, it is of your [i.e., women's] plan. Indeed, your plan is great [i.e., vehement]" (Yūsuf: 28), "Joseph, ignore this. And, [my wife], ask forgiveness for your sin. Indeed, you were of the sinful" (Yūsuf: 29).

says, "And they both raced to the door", Yusuf fled the house and ﷻ Allah .the wife of Al-Azeez followed him to stop him from leaving"And they both raced to the door" because he wanted to leave and she wanted to bring him back. "And she tore his shirt from the back", while he was running away, she ran after him; then she grabbed his shirt and tore it from the back. "From the back"; from behind. When they got to the door, the master of the house, her husband was "At the door". She was able to make herself look like the victim with her deception, and she made Yusuf look like the aggressor. She said to her husband, "...She said, "What is the recompense of one who intended evil for your wife but that he be imprisoned or a painful punishment?"" (Yūsuf: 25). She twisted the facts and said to him, "What is the recompense of one who intended evil for your wife", to make him jealous, "For your wife". She claimed that Yusuf wanted to harm her. Then, she suggested a punishment; she said, "...But that he be imprisoned or a painful punishment?" (Yūsuf: 25). She suggested that Yusuf should be punished, beaten, and humiliated. It is great deceit to be able to twist the facts this quickly and smartly. Once the door was opened, she did not get confused, even though she was the one who ran after him and grabbed him to stop him from running away, and she was the one trying to seduce him moments ago.

At that point, Yusuf said innocently, “[Joseph] said, It was she who sought to seduce me…” (Yūsuf: 26). He said, ‘It was not me who sought to seduce her, nor was it me who attacked her. She was the one who sought to seduce me’. Things got mixed up, and the husband was torn between his wife who claimed she was attacked, and between this boy who he thought was good and clever, and was defending himself against these claims. Thus, the husband sought out some of his wife's relatives to judge, to keep this a secret if she was lying. That is why he did not seek out his relatives.

Moreover, Allah ﷻ says, “And a witness from her family testified”. This indicates that Al-Azeez sought out a man from his wife's relatives to show them how their relative behaves, and to cover the incident up if it was true. He did not want everybody to know of this story. This witness was wise, he said, “...If his shirt is torn from the front, then she has told the truth, and he is of the liars” (Yūsuf: 26). If Yusuf's shirt was torn from the front, then she was telling the truth because this means that he was the one who attacked her and wanted to rape her, and if she wanted to defend herself, she would have torn his shirt from the front. “...If his shirt is torn from the front, then she has told the truth, and he is of the liars” (Yūsuf: 26). “But if his shirt is torn from the back, then she has lied, and he is of the truthful” (Yūsuf: 27). However, if his shirt was torn from the back, this means that he was the one running away from her and she was the one trying to seduce him. It was her relative who gave this judgment and witnessed this, so his observations must be clear evidence.

then says, “So when he [i.e., her husband] saw his shirt torn from ﷻ Allah the back…” (Yūsuf: 28), when they brought his shirt, he saw that it was torn ...“ ,from the back and saidIndeed, it is of your [i.e., women's] plan. Indeed, your plan is great [i.e., vehement]” (Yūsuf: 28). This plan. This plan here means deceit, cunning to harm Yusuf by this false claim. “Indeed, your plan is great [i.e., vehement]”. The planning of women is great. Witness what she did to this man

whom she loved greatly. When she was about to be exposed, she accused him of these false, ugly accusations, “Indeed, your plan is great [i.e., vehement]”. The witness here passed his judgment by deduction just as Yaqub ﷺ concluded by deduction when he saw Yusuf's shirt. He deduced that when his sons brought him the shirt with the false blood on it and told them, 'Since when were the wolves wise to eat Yusuf without tearing his shirt off'. He deduced that wolves were absolved of killing Yusuf. The same here goes for this shirt and the evidence on it. Yusuf's shirts have a great deal to do with his story.

Then the witness or the master said, “Joseph, ignore this…” (Yūsuf: 29). This means, do not mention this incident outside of these walls; ignore it, do not talk about it, and do not expose this woman, “Joseph, ignore this…” (Yūsuf: 29). This is an order, “...And, [my wife], ask forgiveness for your sin. Indeed, you were of the sinful” (Yūsuf: 29). “And, [my wife], ask forgiveness for your sin”, Al-Azeez told his wife, “You were the one in the wrong and the one who wanted this. Ask for forgiveness”. “Indeed, you were of the sinful”. Is she going to ask forgiveness from Allah ﷻ? Did they believe in Allah? And that belief shows them that this was a sin that they should atone for? Or does this mean that she should apologize to the person she wronged and they did not believe in Allah? There is no doubt that they believed in Allah or their creeds because all nations and peoples believed in Allah in one way or another, for Allah says, “And most of them believe not in Allāh except while they associate others with Him” (Yūsuf: 106). They might think that this is a sin that requires making for forgiveness from Allah ﷻ. “And, [my wife], ask forgiveness for your sin”, ask for forgiveness from those whom you have wronged, if they did not believe in Allah this is how she asks for forgiveness. It was right to ask the wife to apologize for the person she has wronged. “Indeed, you were of the sinful” in this situation. These things cannot be concealed completely and will go out to the public one way or another, especially when a noblewoman is involved.

يقول الله ﷻ: {وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَةُ الْعَزِيزِ تُرَاوِدُ فَتَاهَا عَنْ نَفْسِهِ قَدْ شَغَفَهَا حُبًّا إِنَّا لَنَرَاهَا فِي ضَلَالٍ مُبِينٍ}[يوسف:30].

says, “And women in the city said, "The wife of al- ﷻ Furthermore, Allah .ʿAzeez is seeking to seduce her slave boy; he has impassioned her with love Indeed, we see her [to be] in clear error"” (Yūsuf: 30). These are the conversations of talkative, hypocrite, women who show the exact opposite of what they hide in their hearts. They seem to have been jealous of Al-Azeez's wife for having this young handsome man who was the talk of people. They said among each other, “And women in the city said…” (Yūsuf: 30). “Women”, a group of women, “In the city” where Yusuf ﷺ lived, the capital of Egypt. They said disdainfully, “The wife of al-ʿAzeez is seeking to seduce her slave boy”. Egypt's Potiphar, “Is seeking to seduce her slave boy”. How can a noblewoman and the Egypt's Potiphar wife seek out to seduce her slave boy? “He has impassioned her with love”, she had loved him greatly. “He has imprisoned her”, the Arabic text says, 'Shaghafaha', which means the membrane that covers the heart. 'Ashighaf' is the heart's membrane. He had imprisoned her and taken over her heart, “... He has impassioned her with love. Indeed, we see her [to be] in clear error” (Yūsuf: 30). “We”, these women pretended to be virtuous and accused Al-Azeez's wife of being in clear error for loving her slave boy.

يقول الله ﷻ: {فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُتَّكَأً وَآتَتْ كُلَّ وَاحِدَةٍ مِنْهُنَّ سِكِّينًا وَقَالَتِ اخْرُجْ عَلَيْهِنَّ فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلَّهِ مَا هَذَا بَشَرًا إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ}[يوسف:31], {قَالَتْ فَذَلِكُنَّ الَّذِي لُمْتُنَّنِي فِيهِ وَلَقَدْ رَاوَدتُّهُ عَنْ نَفْسِهِ فَاسْتَعْصَمَ وَلَئِنْ لَمْ يَفْعَلْ مَا آمُرُهُ لَيُسْجَنَنَّ وَلَيَكُونًا مِنَ الصَّاغِرِينَ}[يوسف:32].

Allah then says, “So, when she heard of their scheming, she sent for them and prepared for them a banquet and gave each one of them a knife and said [to Joseph], "Come out before them." And when they saw him, they greatly admired him and cut their hands and said, "Perfect is Allah! This is not a man; this is none

but a noble angel"" (Yūsuf: 31), "She said, "That is the one about whom you blamed me. And I certainly sought to seduce him, but he firmly refused; and if he will not do what I order him, he will surely be imprisoned and will be of those debased"" (Yūsuf: 32).

"So, when she heard of their scheming", when Al-Azeez's wife heard what women say about her, she knew they were scheming against her because they did not say this to pretend to be virtuous, they said this because they wished to have this and were scheming to get it. However, they were not showing this. "So when she heard of their scheming, she sent for them…" (Yūsuf: 31). She invited them as guests in her house, "And prepared for them a banquet". She prepared a great banquet for them. "A banquet" is a place for them to rest where food and drinks are offered and are nicely adorned. This place was considered to be one of the best places to receive guests at that time. Egyptians at that time enjoyed its gardens and springs as Allah described them. "And gave each one of them a knife". She gave them fruit, then gave them sharp knives to cut fruit with. "And said [to Joseph]", she said to Yusuf, "Come out before them". Yusuf was a slave at that house. "Come out before them", to give them food and drinks. Allah ﷻ says, "And when they saw him, they greatly admired him". These women sat in this comfortable place, eating and talking, then Yusuf ﷺ came out to them. He was the epitome of beauty and handsomeness as the Prophet ﷺ said, "Joseph had been given half of (world) beauty". Allah ﷻ gave half of the world's beauty to people. This means that all the beauty that women and men have in this world is half the beauty that Allah gave to Yusuf ﷺ.

When they saw the man who was granted all the beauty in this world, "And when they saw him, they greatly admired him", they saw something magnificent. He was the epitome of beauty and temptation to women. They were struck with awe, "They greatly admired him". Allah ﷻ says, "And cut their hands and said"; they were awestruck and bewildered to the point of not feeling the knives cut their

hands and the blood seeping out. This is an image given to us by Allah, Himself, the One Who revealed this Book. They said when they saw him, “Perfect is Allah! This is not a man”; they did not believe that he was a man. “This is not a man”, they said that he was not a man and could never be a man, “...this is none but a noble angel” (Yūsuf: 31). What we see in front of us is not a man, “...this is none but a noble angel” (Yūsuf: 31). He descended from Heaven.

At that point, she said to them, “She said, "That is the one about whom you blamed me…” (Yūsuf: 32). This is Yusuf, the one about whom you blamed me. You talked about me behind my back and said, “The wife of al-ʿAzeez is seeking to seduce her slave boy”. He is not a man like any other men, nor a slave like other slaves, “She said, "That is the one about whom you blamed me..."” (Yūsuf: 32). Then she told them of what she was planning to do in secret, she said, “That is the one about whom you blamed me. And I certainly sought to seduce him”. She herself confirmed the rumors around her, that she was the one to seduce him, “But he firmly refused”. This is a testimony from her that Yusuf was innocent and virtuous. “But he firmly refused”, refusing means resisting something firmly. Then, she confirmed that she had not given up on that matter.

He says, “...and if he will not do what I order him, he will surely be imprisoned and will be of those debased” (Yūsuf: 32). In the future, “And if he will not do what I order him”. This time she will not ask him, try to seduce him or get his compassion. This time she will order him as the mistress of the house, “And if he will not do what I order him”. This is where her love for him got her, “He will surely be imprisoned”. She will send him to prison, “And will be of those debased” (Yūsuf: 32). He will be humiliated greatly. This was a great affliction that befell Yusuf ﷺ. Only Yusuf and men as virtuous as him can withstand. The Prophet ﷺ said about these men, “A man whom an extremely beautiful woman seduces (for illicit relation), but he (rejects this offer and) says: 'I fear Allah'”. This needs a great deal of fear of God. Yusuf, here sought refuge

in Allah ﷻ who is the only One who can get him out of this. This thing reached the woman's husband and people while his wife still insisted on her ways.

يقول الله ﷻ: {قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ وَإِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُنْ مِنَ الْجَاهِلِينَ} [يوسف:33].

Then, Allah says, "He said, "My Lord, prison is more to my liking than that to which they invite me. And if You do not avert from me their plan, I might incline toward them and [thus] be of the ignorant" (Yūsuf: 33).

"He said, "My Lord, prison is more to my liking than that to which they invite me…" (Yūsuf: 33). He found that being sent to prison on a false accusation is better than living in this house where he might be respected but having to live with sin. "He said, "My Lord, prison is more to my liking than that to which they invite me…" (Yūsuf: 33). It is better than sin and agreeing to what this sinner wants of me. "...And if You do not avert from me their plan, I might incline toward them and [thus] be of the ignorant" (Yūsuf: 33). He said, 'my Lord if you do not avert from me their plan; the plans of these sinners who were trying to get Yusuf to obey his mistress to be granted gifts and such. They kept asking him why he refused her. So, now not only the wife of Al-Azeez was the one seducing him, all women joined her in pushing him towards this'. "And if You do not avert from me their plan, I might incline toward them", inclination means accepting their offer after refusing them and after believing in Allah and the truth. He might incline to these sinners, "And [thus] be of the ignorant". He might become one of the ignorant who follow this path that makes God angry. This is an ignorance of Allah.

يقول الله ﷻ: {فَاسْتَجَابَ لَهُ رَبُّهُ فَصَرَفَ عَنْهُ كَيْدَهُنَّ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ} [يوسف:34].

Allah says, "So, his Lord responded to him and averted from him their plan. Indeed, He is the Hearing, the Knowing" (Yūsuf: 34). Allah ﷻ responded to his

prayers and averted him from their plans. He was free of their persistence after they gave up and knew that he could not be seduced nor be frightened into submission. "...Indeed, He is the Hearing, the Knowing" (Yūsuf: 34). "Indeed, He is", Allah "The Hearing" of His servants' prayers. "The Knowing" of their situations. Yusuf ﷺ prayed sincerely to his Lord, so Allah ﷻ heard him and knew of his predicament. Thus, He answered his prayers and averted these women from him. They lost all hope of seducing him. Even the wife of Al-Azeez lost hope in seducing him; however, she resented him and she remained the talk of the city.

يقول الله ﷻ: {ثُمَّ بَدَا لَهُمْ مِنْ بَعْدِ مَا رَأَوُا الآيَاتِ لَيَسْجُنُنَّهُ حَتَّى حِينٍ}[يوسف:35].

says, "Then it appeared to them after they had seen the signs that ﷻ Allah he [i.e., al-ʿAzeez] should surely imprison him for a time" (Yūsuf: 35). "Then it ﷺ appeared to them", after a while, "After they had seen the signs" that Yusuf .was pure, virtuous, faithful to God, and deserves honorHowever, to absolve themselves of the accusations, they accused him and agreed that he must leave this place and be sent to prison. "Then it appeared to them after they had seen the signs…" (Yūsuf: 35). Her husband, who was a powerful man, and the men around him, "That he [i.e., al-ʿAzeez] should surely imprison him for a time". He wanted to send him to prison to silence people and make them forget him and this story, "That he [i.e., al-ʿAzeez] should surely imprison him for a time", this time was not decided. This is the third affliction that befell Yusuf ﷺ out of all the afflictions that befell him before. He got rid of that woman, who was his hardest affliction. Then, he was sent to prison even though he was innocent and did not commit any crime. He had no relatives or anyone to visit him. He had no protectors or allies to defend him. He was a stranger to this country and the ones who imprisoned him were the ones who bought him. .He was now all alone

يقول الله ﷻ: {وَدَخَلَ مَعَهُ السِّجْنَ فَتَيَانِ قَالَ أَحَدُهُمَا إِنِّي أَرَانِي أَعْصِرُ خَمْرًا وَقَالَ الآخَرُ إِنِّي أَرَانِي أَحْمِلُ فَوْقَ رَأْسِي خُبْزًا تَأْكُلُ الطَّيْرُ مِنْهُ نَبِّئْنَا بِتَأْوِيلِهِ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ}[يوسف:36].

says, “And there entered the prison with him two young men. One ﷻ Allah of them said, "Indeed, I have seen myself [in a dream] pressing [grapes for] ."wineThe other said, "Indeed, I have seen myself carrying upon my head [some] bread, from which the birds were eating. Inform us of its interpretation; indeed, we see you to be of those who do good"” (Yūsuf: 36).

“And there entered the prison with him two young men…” (Yūsuf: 36). When he was sent to prison, two other young men were sent to prison with him. It was said that these two men were accused of conspiracy. One of them was the cup-bearer of the Pharaoh while the other was his baker. This is the second time dreams are mentioned. Yusuf's miracle was interpreting dreams, and Allah ﷻ sent these men to him in prison to interpret their dreams. He said, “One of them said, 'Indeed, I have seen myself [in a dream] pressing [grapes for] wine"”. I saw in my sleep that I was pressing grapes for wine, to turn grapes to wine, while the other said, “Indeed, I have seen myself carrying upon my head [some] bread, from which the birds were eating”. I saw myself carrying bread upon my head and birds were eating from it. Prisoners always sought to know the future to find out if they were going to be executed or released or when they will be released. That is why they always sought the unknown. The unknown can be found out through dreams. Allah ﷻ sometimes sends dreams to reveal some of the unknown. These two prisoners thought that Yusuf was good and that he might be able to interpret their dreams. “Inform us of its interpretation”, inform us of the interpretation of these dreams, “Indeed, we see you to be of those who do good”, Yusuf ﷺ introduced himself to them and started preaching the path of Allah to them. This is a part of Yusuf's great story, the preacher to the path of Allah ﷻ who was also a noble Prophet.

قال لهم: {قَالَ لا يَأْتِيكُمَا طَعَامٌ تُرْزَقَانِهِ إِلَّا نَبَّأْتُكُمَا بِتَأْوِيلِهِ قَبْلَ أَنْ يَأْتِيَكُمَا ذَلِكُمَا مِمَّا عَلَّمَنِي رَبِّي إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لا يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالآخِرَةِ هُمْ كَافِرُونَ}[يوسف:37], {وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ

وَيَعْقُوبَ مَا كَانَ لَنَا أَنْ نُشْرِكَ بِاللَّهِ مِنْ شَيْءٍ ذَلِكَ مِنْ فَضْلِ اللَّهِ عَلَيْنَا وَعَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لا يَشْكُرُونَ}[يوسف:38].

He said to them, “He said, "You will not receive food that is provided to you except that I will inform you of its interpretation before it comes to you. That is from what my Lord has taught me. Indeed, I have left the religion of a people who do not believe in Allah, and they, in the Hereafter, are disbelievers"” (Yūsuf: 37), “And I have followed the religion of my fathers, Abraham, Isaac and Jacob. And it was not for us to associate anything with Allah. That is from the favor of Allāh upon us and upon the people, but most of the people are not grateful” (Yūsuf: 38).

It was mentioned before that Yusuf's miracle was interpreting dreams. His first interpretation in prison was seeing the king who will be his salvation. This dream paved the road for the great dream he saw that predicted the high status he will get, how he will be respected among people, how he will have the king's favor, and how he will prove his innocence. Yusuf first introduced himself to these prisoners then said to them, “He said, "You will not receive food that is provided to you except that I will inform you of its interpretation before it comes to you"”. He told them something of the unknown. Allah gave him this knowledge to prove to them that he is a prophet sent by Allah ﷻ. Allah gave him knowledge of some things to tell them, like the food that they will eat at the prison and what meals will be offered to them daily. “He said, "You will not receive food that is provided to you except that I will inform you of its interpretation before it comes to you”, this is extra information that Allah ﷻ gave to him.

ﷻ He said to them, “That is from what my Lord has taught me”, Allah .taught me this because he was his prophetThen, he explained his belief to them, “Indeed, I have left the religion of a people who do not believe in Allah”. He left the people who do not believe in Allah, “And they, in the Hereafter, are

disbelievers". Pharaohs, it seems, did not believe in the Hereafter. Ancient Egyptians believed that they had the same positions in the Hereafter as their positions in this life. For example, a Pharaoh stays a Pharaoh, a minister stays and minister, and a commoner stays a commoner. They believe that a person's soul lives on. That is why they buried a dead person's belongings with them so when their souls return to their bodies, they can have the same life. They buried wheat, honey, gold, and a person's belongings with them because they thought that a person's second life will be like their first. However, Allah's Hereafter is where people are resurrected to be judged by Him for their actions, "And they, in the Hereafter, are disbelievers".

Yusuf, Yaqoub, their family, and their nation believed in Allah alone. However, all the nations around them were disbelievers who worshiped idols. "...Indeed, I have left the religion of a people who do not believe in Allāh, and they, in the Hereafter, are disbelievers" (Yūsuf: 37), this confirms that they are disbelievers. "And I have followed the religion of my fathers, Abraham, Isaac, and Jacob…" (Yūsuf: 38), he said to them we are people who follow this religion. My ancestors and I follow, "The religion of my fathers, Abraham", the father of prophets ﷺ, "Isaac", his son, "And Jacob", Yusuf's father, and he is Israel ﷺ. "And it was not for us to associate anything with Allāh", that is, it is an infallibility, infallibility from God ﷻ for us to fall into polytheism. "And it was not for us", it was not for us and it never will be, "To associate anything with Allāh", anything. "That is from the favor of Allāh upon us", that is from the favor of Allah upon us that He chose this religion for us, taught us monotheism, and made us believers in Him alone without partners. "And upon the people", He also bestowed His favor upon people by making us preach to His path, "...But most of the people are not grateful" (Yūsuf: 38), He said to them that most people are ungrateful of Allah's favors towards them. They do not know that Allah sending them the prophets and putting them among them is a great favor that they should be

thanking Him for. A part of being grateful includes following these Prophets, "...But most of the people are not grateful" (Yūsuf: 38). They do not know that these Prophets are a favor from Allah, instead, they treat them badly; they disbelieve in them and do not thank Allah ﷻ that He sent them someone to guide them to the path of good.

قال لهما يوسف: {يَا صَاحِبَيِ السِّجْنِ أَأَرْبَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمِ اللَّهُ الْوَاحِدُ الْقَهَّارُ}[يوسف:39]

he ,ﷻ After Yusuf introduced himself and invited them to believe in Allah said to them, "O [my] two companions of prison, are separate lords better or .Allāh, the One, the Prevailing?" (Yūsuf: 39)

This is an invitation to believe in Allah alone by encouraging people to use their minds to reach that conclusion, "Are separate lords". Is Having many separate lords to worship better? Is worshipping several lords and asking them for favors "Better?" Or worshiping this Lord? The One, the Prevailing "Or Allāh?" Allah, the greatest name of God. The Name that Allah, the Creator of Heavens and earth is known by all peoples and nations throughout history. "The One, the Prevailing" over everything besides Himself. For He is Allah, the One who has no resemblance, no equal, no son, no wife, no female partner. Allah is the One and only God. "The Prevailing", prevalence means dominance, power, facilitating affairs, and executing His Judgment on everyone besides Him. He prevails over them, for He is, "The One, the Prevailing" who nothing can change His judgment or stop His fate. He is the One who prevailed over everything and whom everything submitted to. He is the One. So do not go and worship other deities who are not deities in truth. He said to them, "Are separate lords better". How can there be Lords other than God, the One and Only? There cannot be, for if there were other lords, they cannot agree among themselves. How can that be? How can one servant have more than one God? It cannot because the one who created this servant, proportioned them, balanced them, and provided for them

must be One. One person can't have several gods. This is impossible, and that means they are false gods, "Are separate lords better or Allāh, the One, the Prevailing?" (Yūsuf: 39). The One who prevailed over everything, dominated everything, and who all these creatures are under His command, and at His service.

قال الله: {مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءً سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا أَنزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنِ الْحُكْمُ إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لا يَعْلَمُونَ}[يوسف:40].

Then, He says that these lords are not lords and cannot be lords in truth."You worship not besides Him except [mere] names you have named them, you and your fathers, for which Allah has sent down no evidence. Legislation is not but for Allah. He has commanded that you worship not except Him. That is the correct religion, but most of the people do not know" (Yūsuf: 40).

He said to them, "You worship not besides Him", you have worshiped several lords besides Him. Everyone except for monotheists worships several deities. He said, "You worship not besides Him", these lords that you worship as your deities, "Except [mere] names". You are the ones who dubbed them as lords and deities when they are not lords nor deities in truth. For there is only One True God. All of this creation was created by One God and not by two. If there were two creators of this universe, a dispute would arise and creation would not be like this. How can there be one earth, one sky, one solar system operating in one way created by two gods? How can two gods have created this? If there were two gods, then both of them would create different things and the dispute would arise. They could not have created one thing that has the same way of working. These creatures were all created by one God and are evidence that God is One.

If there were two gods, then each god would take what they created, they would have fought for status and disputed with each other. We would have seen one sun attacking the other, one moon attacking the other, and so on. Each god

would have fought for prevalence and the universe would have been in ruin. We are living in a united, harmonic universe where every particle is completely attached to the other as a body sticks together. In this body, the hand is an organ, the eye is an organ and they are all in harmony. That is evidence that this body could not have been created by two gods. Thus, if anyone claimed to be a deity or a god other than Allah ﷻ, then they are lying. They have been given this name; however, it is not true. The sun was called a god, the sheep that Egyptians worship was called a god, the snakes, the Nile, the King, all these deities you are the ones who called them gods. You are the one who called the sheep a god, and it will stay a sheep no matter the divine attributes that you give to it. Calling it a god does not make it one. The same goes for the sun, no matter the attributes that you give the sun, or the names you give to it, it will stay the sun, the creature that God created and that roams in its orbit under its God and creator's commands. It will stay the sun as it is, not a god, but a creature. "And of His signs are the night and day and the sun and moon. Do not prostrate to the sun or to the moon, but prostrate to Allāh, who created them, if it should be Him that you worship" (Fussilat: 37).

says to them, "You worship not besides Him except [mere] names ﷺ Yusuf you have named them, you and your fathers, for which Allāh has sent down no did not send a law from Him that states that ﷻ evidence…" (Yūsuf: 40). Allah these deities are worshiped with Him, that they created anything, they do not have the means to reveal that they are Allah's equal, that they created or invented .something with AllahThen he said to them, "Legislation is not but for Allah", legislation here means that Divine Law and Religious Law belong to Allah. "Legislation is not but", for Allah in all these creatures that He rules, controls, and orders. These creatures obey His orders as well; the sun obeys Him, the moon obeys Him, the river, the sea, wombs, and all these creatures obey Allah because He is the One who rules them. "Legislation is not but for Allah. He has commanded that you worship not except Him" Allah ﷻ ordered every creature

and human to worship only Him. He ordered them to worship Him alone, for there is no Lord for the worlds except for Him, and no God in the world except for Him ﷻ. Thus, do not deify anyone but Him, and do not worship or submit to anyone but Him. This is to expose all the false deities from the Pharaoh to all these idols and deities that they worship besides Allah. "He has commanded that you worship not except Him", He told them that this religion is strong, and it is the creed that people should follow and adhere to. "That is the correct religion", He said to them, this is the straight path and the right creed that you should follow and it is 'Worship only Allah, ﷻ'. "...But most of the people do not know" (Yūsuf: 40), He said to them that most people in this existence do not know this, that they worship the sun, the stars, the sheep, the snake, etc. and worship all these false deities that they followed besides Allah.

Thus, he invited them to believe in Allah ﷻ and worship Him alone. This was great of Yusuf, because the darkness of the prison, the injustice that he endured, and the abandonment of the people who became close to him did not stop him from that. He endured Al-Azeez, Egypt's Potiphar, abandonment, the planning of his wife, and the fact that he was strange and alone here. He could not find anyone to protect him, defend him, ask about him, come to prison to see him, and talk to him. Allah did not make him weak and fill him with sadness and melancholy and stop him from preaching to Allah's way. On the contrary, he was good of heart, welcoming, and a good friend to his fellow prisoners, he listened to their conversation, and invited them to worship Allah ﷻ with a vibrant and clear soul that is confident of God. He preached this great thing. Look at the situation of Yusuf and look how he was the bright light in this darkness that covered the place.

After he invited them to worship Allah, which was the most important thing, he explained to them what they asked of him.

ثم قال: {يَا صَاحِبَيِ السِّجْنِ أَمَّا أَحَدُكُمَا فَيَسْقِي رَبَّهُ خَمْرًا وَأَمَّا الآخَرُ فَيُصْلَبُ فَتَأْكُلُ الطَّيْرُ مِنْ رَأْسِهِ قُضِيَ الأَمْرُ الَّذِي فِيهِ تَسْتَفْتِيَانِ}[يوسف:41].

He said, "O two companions of prison, as for one of you, he will give drink to his master of wine; but as for the other, he will be crucified, and the birds will eat from his head. The matter has been decreed about which you both inquire" (Yūsuf: 41).

"O two companions of prison", he called them his companions because this is a kind of kindness to call them his companions. He is saying that if a person accompanies you, they have a right over you, and prison compelled them to this companionship. He said to them, "O two companions of prison", those who prison brought me closer with, "As for one of you, he will give drink to his master of wine". He said to the prisoner who saw himself making wine in his sleep that he will be declared innocent, leave prison, and go back to his work, "He will give drink to his master". He will give to his master that he used to work for, "Wine". What he saw will come true. "But as for the other, he will be crucified, and the birds will eat from his head", he told the other one that he will be crucified and killed. Crucifixion means being nailed to a wooden cross, where one is vertical and the other is horizontal. A person's head and hands are nailed to it. "And the birds will eat from his head", this method of killing was used to frighten people because they did not only kill a person and eliminate him from the earth, they also nailed them and tied them up like that to frighten people and scare them into submission, He said, "He will be crucified, and the birds will eat from his head". When he dies on the cross, birds will eat the flesh of his body as they always do, so birds will eat from his head.

"...The matter has been decreed about which you both inquire" (Yūsuf: 41). This is in the passive voice. "About which you both inquire", this interpretation is a decree given by Allah ﷻ. This is given for granted and it became of the

unknown that must happen. "...The matter has been decreed about which you both inquire" (Yūsuf: 41), this could mean that Yusuf finished his talking and it should be taken for granted. However, "...The matter has been decreed about which you both inquire" (Yūsuf:41). "The matter has been decreed" means that Allah ﷻ decreed this matter that you enquire about which is the interpretation of your dreams and things will happen exactly as I told you they will; one of you will be killed, and the other will survive and go back to their work. This is a hard thing to do, to tell someone of the unknown and to tell someone they are doomed, that the judgment has been passed and will be carried out while the other will get their freedom. This story holds feelings of sadness, pain, happiness, and anticipation while Yusuf ﷺ was telling people of these things in prison.

يقول الله: {وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِنْهُمَا اذْكُرْنِي عِنْدَ رَبِّكَ فَأَنسَاهُ الشَّيْطَانُ ذِكْرَ رَبِّهِ فَلَبِثَ فِي السِّجْنِ بِضْعَ سِنِينَ} [يوسف:42].

Then, he remembered himself and his situation, so he said to the one whom he knew would go free,"And he said to the one whom he knew would go free, 'Mention me before your master. But Satan made him forget the mention [to] his master, and he [i.e., Joseph] remained in prison several years" (Yūsuf: 42).

said, "To the one whom he knew would go free", to the one ﷺ Yusuf among the two whom he thought would go free, the one he saw giving wine to ."his lord and told him he would go free, He said, "Mention me before your master He was a person who was sent to prison with no crime, on false accusations, without committing a crime or sin. He had no one here. He told the man that when he went back to his master, who had a high status in society, to mention him. Tell him of what transpired in prison, even if he was of a higher status, he might hear you out, tell him I was in prison, and there was a Hebrew with me from Egypt, tell him of the dream and how I told you you would leave, tell him of the other prisoner and how what I told you actually happened. Tell him that this man has

high morals and a good reputation in prison. Tell him that he might be locked up unjustly and to reconsider my situation. He said, "Mention me before your master", tell him of what I told you and of my situation, "Before your master". This was probably the only way that Yusuf had to make his voice heard from outside of prison. He had no parents or relatives here to help, his brothers threw him in a well and thought that they got rid of him, and he was alone in this foreign land, no one knew who he was or from where he came. The ones who knew him brought him, respected him, and knew of his honesty and high morals. However, they were the ones who imprisoned him. His situation was dire. Thus, Yusuf tried to get his voice outside of prison through this, "Mention me before your master".

Allah says, "But Satan made him forget the mention [to] his master". "Made him forget", this bad friend whom Yusuf was good to, whom he interpreted his dream for, and whom he invited to the path of Allah ﷻ and showed what is right, this man should have adopted his case and tried hard to get Yusuf out of prison. However, he did as most people do, he forgot those who did good to them. Allah ﷻ says, "But Satan made him forget the mention [to] his master", Satan made the cup-bearer forget this when he got out of prison and he forgot "The mention [to] his master". He forgot to mention the situation of Yusuf in prison to his master. Allah ﷻ says, "...and he [i.e., Joseph] remained in prison several years" (Yūsuf: 42). He stayed in prison for several years, and that means from three to nine years. He stayed all these years in prison and no one paid heed to him nor asked about him. A person feels that in these unjust countries where prisoners are left and no one asks for them that they have been abandoned completely. The one-person Yusuf hoped to tell of his situation and forgot to say anything. Some interpreters who were influenced by sophism thought that "But Satan made him forget the mention [to] his master" means Yusuf. They thought that Satan made Yusuf forget to mention his Lord. That he did not ask God or pray to him. That when Yusuf asked for a favor from a servant, Allah punished

him by making him stay in prison for several years. This is a false interpretation and it says about Allah what we do not know. Yusuf ﷺ did not forget to mention his God. When did he forget to do so?

Allah ﷻ explains that Yusuf's conversations with the men in prison were to invite them to worship Allah ﷻ without partners. He said to them, "O [my] two companions of prison, are separate lords better or Allāh, the One, the Prevailing?" (Yūsuf: 39), "You worship not besides Him except [mere] names you have named them, you and your fathers, for which Allāh has sent down no evidence. Legislation is not but for Allāh. He has commanded that you worship not except Him…" (Yūsuf: 40). When did Yusuf forget to mention his Lord? When he told the person who got out of prison to tell his master of his situation, he did that to try everything to get out of prison, and that is something Muslims must do. Muslims must declare their innocence. Just as Yusuf did when he was falsely accused by the wife of Al-Azeez, "[Joseph] said, "It was she who sought to seduce me..."" (Yūsuf: 26). He did not take Allah's help for granted, he tried everything to get out of prison. Therefore, he said to the man who he knew would survive, and who actually survived, "Mention me before your master". What Yusuf did does not mean to stop asking Allah ﷻ for help. This means that he took all valid reasons. Yusuf tried all ways to get out of prison. However, the man whose help he sought out forgot to mention him the moment he got out of prison; he forgot who did him good, he did not even visit him or tell people of his situation. When all was done and he got out of prison, he did not visit him and forgot his good prison companion who did him good and interpreted his dream, the one who forgot to mention things to his master was the cup-bearer who forgot his companion. "...But Satan made him forget the mention [to] his master, and he [i.e., Joseph] remained in prison several years" (Yūsuf: 42). ﷻ Then, Allah .dignified Yusuf after that and told of the way he was able to escape prison

يقول الله ﷻ:{وَقَالَ الْمَلِكُ إِنِّي أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعَ سُنْبُلاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ يَا أَيُّهَا الْمَلأُ أَفْتُونِي فِي رُؤْيَايَ إِنْ كُنتُمْ لِلرُّؤْيَا تَعْبُرُونَ}[يوسف:43], {قَالُوا أَضْغَاثُ أَحْلامٍ وَمَا نَحْنُ بِتَأْوِيلِ الأَحْلامِ بِعَالِمِينَ}[يوسف:44], {وَقَالَ الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ أَنَا أُنَبِّئُكُمْ بِتَأْوِيلِهِ فَأَرْسِلُونِ}[يوسف:45], {يُوسُفُ أَيُّهَا الصِّدِّيقُ أَفْتِنَا فِي سَبْعِ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعِ سُنْبُلاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ لَعَلِّي أَرْجِعُ إِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُونَ}[يوسف:46], {قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأَبًا فَمَا حَصَدْتُمْ فَذَرُوهُ فِي سُنْبُلِهِ إِلَّا قَلِيلًا مِمَّا تَأْكُلُونَ}[يوسف:47], {ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعٌ شِدَادٌ يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِمَّا تُحْصِنُونَ}[يوسف:48], {ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يُغَاثُ النَّاسُ وَفِيهِ يَعْصِرُونَ}[يوسف:49]

says, “And [subsequently] the king said, "Indeed, I have seen [in ﷻ Allah a dream] seven fat cows being eaten by seven [that were] lean, and seven green .spikes [of grain] and others [that were] dryO eminent ones, explain to me my vision, if you should interpret visions” (Yusuf: 43). “They said, "[It is but] a mixture of false dreams, and we are not learned in the interpretation of dreams” (Yusuf: 44). “But the one who was freed and remembered after a time said, "I will inform you of its interpretation, so send me forth” (Yusuf: 45). “[He said], "Joseph, O man of truth, explain to us about seven fat cows eaten by seven [that were] lean, and seven green spikes [of grain] and others [that were] dry - that I may return to the people; perhaps they will know [about you]” (Yusuf: 46). “[Joseph] said, "You will plant for seven years consecutively; and what you harvest leave in its spikes, except a little from which you will eat” (Yusuf: 47). “Then will come after that seven difficult [years] which will consume what you saved for them, except a little from which you will store” (Yusuf:48). “Then will come after that a year in which the people will be given rain and in which they will press [olives and grapes]" (Yusuf: 49).

tells that the king of Egypt saw a dream which ﷻ In these verses, Allah caused him great anxiety, “Indeed, I have seen [in a dream] seven fat cows being eaten by seven [that were] lean, and seven green spikes [of grain] and others [that ”.were] dryThe king saw in his dream seven lean cows coming out from the Nile

and eating seven fat cows near the river bank. Also, he saw seven green spikes of grain and other seven spikes that were dry. It was mentioned in the Torah that the king had this dream or vision many times, which called him to interpret it. The king then gathered his councilors and trusted people and said, "O eminent ones, explain to me my vision, if you should interpret visions". He asked them to interpret this vision he's been having over and over, and he knew it meant something for sure.

His trusted people and councilor said to him, "It is but a mixture of false dreams." They said, it seems to be a mishmash of dreams, and we do not know the interpretation of dreams. The word [adghath] is the plural form of [dighth] which literally refers to a bundle of chaff or husk separated from grain while threshing and is a collection of different kinds of waste material. The sense of their saying was that this dream was somewhat muddled, confused and an admixture of many thoughts and things, and they did not know how to interpret such dreams. Had it been a regular dream, they would have interpreted it.

Then Allah says, "But the one who was freed." among the attendees was the companion of Yusuf in the prison, and while watching the proceedings of this event, that released prisoner recollected the message given by Yusuf though after the passage of a long time in between, as Allah says, "But the one who was freed and remembered after a time said". This was the man with the dream mentioned in the previous verses of this Surah, "Indeed, I have seen myself [in a dream] pressing wine," he is the one who was freed as his innocence was proven and he went back to his previous work which was giving wine to his master. So, this person stepped forward and said that he may be able to tell him the interpretation of this dream, as mentioned in the Qur'an, "I will inform you of its interpretation". At that time, by mentioning the spiritual excellence of Yusuf, his expertise in dream interpretation, and his detention in the prison despite his innocence, he submitted that he be allowed to meet him in the prison. The king

arranged that for him. He came to Yusuf to describe this entire episode, the Holy Qur'an has used only one word, "So send me forth," [fa arsil uni]. It means, just send me to Yusuf.

This prisoner did not apologize for not helping Yusuf after he was released, like Yusuf, peace be upon him, has requested from him before, "Mention me before your master." And he was so excited to know the interpretation of the dream that he started to ask for the interpretation without delay and without apologizing, he said, "Joseph, O man of truth, explain to us about seven fat cows eaten by seven [that were] lean, and seven green spikes [of grain] and others [that were] dry…" he first confessed to the truthfulness of Yusuf in word and deed, "Joseph, O man of truth." and then requested him to give an interpretation of a dream. "Explain to us," this is a request for interpretation. "Explain to us about seven fat cows eaten by seven [that were] lean, and seven green spikes [of grain] and others [that were] dry." The dream he related was, the king has seen that seven fat cows are being eaten by seven lean ones; he has seen that there are seven years of grain which are green and seven others which are dry. So the man asked Yusuf to explain this to him saying, "That I may return to the people; perhaps they will know". It means the people and the king will know the truth behind the dream and work accordingly. Or in other interpretations, it means if you tell me the interpretation, it is possible that, when I go back to the people and report the interpretation to them, it is likely that, in this way, they will get to know your excellence and expertise.

So, Yusuf, peace be upon him, told the interpretation of the dream, without criticizing the man for forgetting his request that he had made to him. Neither did he make a precondition that he be released before explaining the meaning. Rather, he said, "You will plant for seven years consecutively." He said, 'you will receive the usual amount of rain and fertility for seven consecutive years.' He interpreted the cows to be years, because cows till the land that produces fruits and

vegetables, which represent the green ears of corn in the dream. He next recommended what they should do during these fertile years, "and what you harvest leave in its spikes, except a little from which you will eat." He said, whatever you harvest during those seven fertile years, leave it in the ears or spikes so as to preserve it better. This will help the harvest stay healthy longer, except for the amount that you need to eat, which should not be substantial.

Yusuf also advised them to stay away from extravagance because as said in the next verse, "Then will come after that seven difficult [years] which will consume what you saved for them." So don't eat or use more than you need to so that you use what remains of the harvest during the seven years of drought that will follow the seven fertile years. This was represented by the seven lean cows that eat the seven fat cows. During the seven years of drought, they will eat from the harvest they collected during the seven fertile years, as represented by the dry ears of corn in the dream. Yusuf told them that during these years, the remaining ears will not produce anything and whatever they try to plant, will not produce any harvest.

Then he said, "Then will come after that," that is after these seven years of infertility. "A year in which the people will be given rain and in which they will press" He delivered the good news to them that after the consecutive years of drought, there will come a fertile year, during which people will receive rain and the land will produce in abundance. The people will then press wine and oil, as usual, they will be relieved by the rain as the relief here refers to the rainfall since the rain relieves people; it is as if they were in a state of distress and agony and after that, the relief came to them.

يقول الله ﷻ: {وَقَالَ ٱلْمَلِكُ ٱئْتُونِى بِهِۦ ۖ فَلَمَّا جَآءَهُ ٱلرَّسُولُ قَالَ ٱرْجِعْ إِلَىٰ رَبِّكَ فَسْـَٔلْهُ مَا بَالُ ٱلنِّسْوَةِ ٱلَّـٰتِى قَطَّعْنَ أَيْدِيَهُنَّ ۚ إِنَّ رَبِّى بِكَيْدِهِنَّ عَلِيمٌ} [يوسف: 50].

Allah says, “And the king said, "Bring him to me." But when the messenger came to him, [Joseph] said, "Return to your master and ask him what is the case of the women who cut their hands. ".Indeed, my Lord is Knowing of their plan .(Yusuf: 50)

This man, Yusuf’s companion in the prison, did not return only with the vision interpretation, but also with a complete plan of action for avoiding such an expected disaster. Allah narrates to us that when the king had conveyed the interpretation of his dream, he liked Yusuf's interpretation and felt sure that it was true. He realized the virtue of Prophet Yusuf, recognized his knowledge in the interpretation of dreams and valued his good conduct with his subjects in his country. The king said, “And the king said, "Bring him to me.” The king ordered his people to bring Yusuf so he could hear from him and get to know him. When the king's emissary came to Yusuf and conveyed the news of his imminent release, Yusuf refused to leave the prison until the king and his subjects declared his innocence and the integrity of his honor, denouncing the false accusation that the wife of the `Aziz made against him. He wanted them to know that sending him to prison was an act of injustice and aggression, not that he committed an offense that warranted it. Allah ﷻ says, “But when the messenger came to him, [Joseph] said, "Return to your master and ask him what is the case of the women who cut their hands. .”Indeed, my Lord is Knowing of their plan

Here, by asking this question, the objective is to find out if he is still held in doubt about what had happened then and if he is still taken to be at fault in that matter. Also noteworthy at this stage is that Yusuf is, in the present context, talking about the women who had cut their hands - he has not mentioned the wife of the `Aziz who was the main cause of what had happened. In this conduct of his, there was consideration for the rights of his master's house where he lived and where he was brought up, something elementally respected by a person of natural gentleness in him. Then, not any less important was his real purpose, the

need to be exonerated from blame conclusively. If proof was needed, it could have come from those women as well. And it would not have brought much of a disgrace on them. Had they confessed to what was the truth, they would have been, at the most, charged for having given false advice only. This would have been contrary to the case of the wife of the `Aziz for, if she was made a target of the investigations, it would have proved far more disgraceful for her. And, along with this, Yusuf said "Indeed, my Lord is Knowing of their plan" He said this so that the king too will get to know the truth of the matter, which is a delicate approach to register his innocence in it.

يقول الله ﷻ: {قَالَ مَا خَطْبُكُنَّ إِذْ رَٰوَدتُّنَّ يُوسُفَ عَن نَّفْسِهِۦ ۚ قُلْنَ حَٰشَ لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِن سُوٓءٍ ۚ قَالَتِ ٱمْرَأَتُ ٱلْعَزِيزِ ٱلْـَٰٔنَ حَصْحَصَ ٱلْحَقُّ أَنَا۠ رَٰوَدتُّهُۥ عَن نَّفْسِهِۦ وَإِنَّهُۥ لَمِنَ ٱلصَّـٰدِقِينَ} [يوسف: 51]

Allah says, "Said [the king to the women], "What was your condition when you sought to seduce Joseph?" They said, "Perfect is Allah! We know about him no evil." The wife of al-ʿAzeez said, "Now the truth has become evident. It was I who sought to seduce him, and indeed, he is of the truthful. (Yusuf: 51).

At that point, the king had to open the files of this case and he invited the women who were in this famous gathering at the house of the wife of 'Aziz. "Said [the king to the women], "What was your condition when you sought to seduce Joseph?" This question of the king tells us that he, on his part, had become certain that the party at fault was not Yusuf. He took those women to be at fault, therefore, he said, "when you seduced Yusuf". They replied immediately, "They said, God forbid. We know about him no evil." The women answered the king, Allah forbid that Yusuf is guilty of this, for, by Allah, we never knew him to do evil. The wife of `Aziz was with them and she was the one who sought to seduce Yusuf, she said, "The wife of `Aziz said, "Now the truth has become evident.`` She was the one who was responsible for this seduction. At this point, she could never twist or hide the truth because all the women testified against her. She

admitted in front of everyone that it was she who sought to seduce Yusuf. “And indeed, he is of the truthful.” It was me who sought to seduce him. Also, it was me who ran after him and it was me who tore his shirt. She also said that Yusuf was an honorable man and he did not obey her in anything that she called him for.

يقول الله ﷻ: {ذَٰلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ بِٱلْغَيْبِ وَأَنَّ ٱللَّهَ لَا يَهْدِي كَيْدَ ٱلْخَآئِنِينَ} [يوسف: 52].

Allah says, “That is so `Aziz will know that I did not betray him in [his] absence and that Allah does not guide the plan of betrayers” (Yusuf: 52).

Yusuf has himself pointed out two considerations implied in the way he acted and in the option of delaying his release. He said, “That is,” i.e. I stayed in the prison and I waited there until the truth, in this case, was known and until those women were brought and they told the king about the truth. The first consideration was, “So he will know that,” i.e. this woman's husband who ordered my imprisonment and who falsely put me in this prison. “That I did not betray him in [his] absence,” that is, I delayed my release so that the `Aziz of Misr came to know for sure that I did not betray him in any way during his absence. He was so concerned about making the `Aziz of Misr become assured of his innocence because he thought it would be terrible if the `Aziz continues to harbor doubts in his heart against him and suffer more from them when unable to say much after the royal honor has been conferred on him. If so, he would be displeased with the honor given to him, and far more painful would be the silence he would have to maintain. Since he had been his master when he lived with him, his pain was too much to bear for Yusuf, intrinsically gentle as he was. Then, it was equally obvious that once `Aziz came to believe in his innocence, people would stop talking by themselves. This was even though Aziz was shown the truth about his women as mentioned in the previous verses, Allah says, “If his shirt is torn from the front, then she has told the truth, and he is of the liars” (Yusuf:26). “But if his

shirt is torn from the back, then she has lied, and he is of the truthful" (Yusuf: 27). "So when her husband saw his shirt torn from the back, he said, "Indeed, it is of the women's plan. Indeed, your plan is great" (Yusuf: 28). So, this was the testimony of his wife's relative, but the wife refused to admit so there was still suspicion of who is at fault and who is the liar of both. And she ordered for Yusuf to be put in jail before as she said, "What is the recompense of one who intended evil for your wife but that he be imprisoned or a painful punishment?" (Yusuf: 25). So, in any case, `Aziz was the one who ordered the imprisonment of Yusuf and perhaps some doubt remained in the heart that Yusuf might have inclined or might have committed immorality with his wife.

The second consideration he mentions is, Allah ﷻ says, "And that Allah does not guide the plan of betrayers" that is, he asked for investigations to be made in order that people may know that Allah does not lead the guile of betrayers to success. This statement could be taken to mean that an investigation would expose the betrayal of the betrayers and people would stand warned that betrayers are finally disgraced leaving a lesson for others to stay away from doing things like that in the future. Also possible here is another meaning, that is, had Yusuf received the royal honors in the same climate of doubt, it may have occurred to all watchers that it was not impossible to betray and be honored at the same time. This would have distorted their faith and would have driven away from the distaste for betrayal from their hearts. However, it was because of these two considerations that Yusuf did not favor his leaving the prison immediately after having received the message of his release. In fact, there was a touch of royal elegance in his manner when he demanded that his case be investigated first.

يقول الله ﷻ:{وَمَا أُبَرِّئُ نَفْسِي إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي إِنَّ رَبِّي غَفُورٌ رَحِيمٌ} [يوسف: 53].

Then, Yusuf said about himself, out of humility and out of devotion to Allah, Allah says, "And I do not acquit myself. Indeed, the soul is a persistent enjoiner of evil, except those upon which my Lord has mercy. Indeed, my Lord is Forgiving and Merciful" (Yusuf: 53).

Here, Yusuf refers to his previous talk with himself and his inclination, so he said that the soul is a persistent enjoiner of evil. "Except those upon which my Lord has mercy." In fact, this indicates Yusuf's high morals and modesty. He admitted that it was Allah ﷻ who saved and protected him from inclining to such an immoral act. "Indeed, my Lord is Forgiving and Merciful." Some of the scholars said that this verse is said by the wife of `Aziz. However, this interpretation is very far from the context, as this was from the speech of Yusuf who said, "That is so `Aziz will know that I did not betray him in [his] absence" (Yusuf: 52). As for the wife of `Aziz, she betrayed her husband in his absence and she insisted in this act as she confessed to the women that she was the one who wanted to seduce him and said, "And if he will not do what I order him, he will surely be imprisoned and will be of those debased" (Yusuf:32). She also sought to imprison him after that, and she did not feel guilty at all. As a result, her husband remained deceived in this way and believed that it was Yusuf, peace be upon him, who seduced his wife and that his wife was innocent. Also, "And that Allah does not guide the plan of betrayers" (Yusuf: 52), is a righteous speech, an evil woman who did all that would not utter it. Moreover, Yusuf said this when the truth appeared before the king and before everyone. So, look how Allah ﷻ made it into this way, He is the One Who made the people confused regarding this vision. After that Allah ﷻ paved the way to show Yusuf's knowledge and to disclose his innocence. At this point, Yusuf's knowledge, understanding and what Allah ﷻ has given him of dreams interpretation appeared. Moreover, Yusuf's innocence and honesty appeared in front of all people and in front of the highest position at that time, the king.

يقول الله ﷻ:{وَقَالَ الْمَلِكُ ائْتُونِي بِهِ أَسْتَخْلِصْهُ لِنَفْسِي فَلَمَّا كَلَّمَهُ قَالَ إِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ} [يوسف: 54], {قَالَ اجْعَلْنِي عَلَى خَزَائِنِ الأَرْضِ إِنِّي حَفِيظٌ عَلِيمٌ} [يوسف: 55], {وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الأَرْضِ يَتَبَوَّأُ مِنْهَا حَيْثُ يَشَاءُ نُصِيبُ بِرَحْمَتِنَا مَنْ نَشَاءُ وَلا نُضِيعُ أَجْرَ الْمُحْسِنِينَ} [يوسف: 56], {وَلَأَجْرُ الآخِرَةِ خَيْرٌ لِلَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ} [يوسف: 57]

says, “And the king said, "Bring him to me; I will appoint ﷻ Then, Allah him exclusively for myself." And when he spoke to him, he said, "Indeed, you .are today established [in position] and trusted" (Yusuf: 54)“[Joseph] said, "Appoint me over the storehouses of the land. Indeed, I will be a knowing guardian"(Yusuf: 55). “And thus We established Joseph in the land to settle therein wherever he willed. We touch with Our mercy whom We will, and We do not allow to be lost the reward of those who do good” (Yusuf: 56). “And the reward of the Hereafter is better for those who believed and were fearing Allah” (Yusuf: 57).

says in the context of the story of Yusuf, peace be upon him, that ﷻ Allah the king of Egypt said, “Bring him to me.” i.e., bring Yusuf in order to make Yusuf his follower as Yusuf was the slave of `Aziz and now the king gave him .his freedomThe king said, “And the king said, "Bring him to me; I will appoint him exclusively for myself” i.e., that I may make him among my close aides and associates. “And when he spoke to him,” i.e., when the king spoke to Yusuf and further recognized his virtues, great ability, brilliance, good conduct and perfect mannerism, he said to him, “Indeed, you are today established [in position] and trusted” today refers to the day on which Yusuf’s innocence and knowledge appeared. The king said to Yusuf, you have assumed an exalted status with us and are indeed fully trusted. This is because Yusuf's knowledge was not only limited to interpreting the dreams but also, he found a way to solve this upcoming crisis.

Moreover, Yusuf was a virtuous and honest man, he interpreted the dreams for his companion in the prison even when this man forgot to do him a single

favor. As Yusuf said before this man was released, “Mention me before your master.”, but the man has forgotten about him only to remember when there was this issue about the king’s dream. And even after he came to Yusuf and did not apologize, Yusuf did not complain and he interpreted the dream without any demand. He even gave them a solution without asking for a payment, or for status, or anything, as he said, “You will plant for seven years consecutively; and what you harvest leave in its spikes, except a little from which you will eat” (Yusuf: 47). So, with all of that, the king knew he was a trusted fellow and wanted him to become a part of his people.

Yusuf said to the king, “Appoint me over the storehouses of the land. Indeed, I will be a knowing guardian" (Yusuf: 55). Yusuf praised himself, for this is allowed when one's abilities are unknown and there is a need to do so. He said that he is an honest guard, and a knowing one, meaning that he has knowledge and wisdom about the job he is to be entrusted with. Prophet Yusuf asked the king to appoint him as minister of finance for the land, responsible for the harvest storehouses, in which they would collect produce for the years of drought which he told them will come. He wanted to be the guard, so that he could dispense the harvest in the wisest, best and most beneficial way. The king accepted Yusuf's offer, for he was eager to draw Yusuf close to him and to honor him. Thus, he offered to do this because he saw that he was the most suitable and the most appropriate person for this position and it was not a mere self-recommendation.

Then Allah ﷻ indicates that it was He Who facilitated this for Yusuf. Allah ﷻ says, “And thus We established Joseph in the land” (Yusuf: 56). “And thus,” through these continuous events that Allah ﷻ has arranged in such a way, “We established Joseph in the land”. This means that Allah empowered Yusuf in the land as he became a person with powerful status, and someone who can order and forbid. It also means that he became free and can move through the land without any restriction as he was in prison for many years before. Allah says, “To settle

therein wherever he willed." That is, he may go and control any place of Egypt's land from the north to the south and from the east to the west. This is because Yusuf was the custodian of all the storehouses and so he could see all the fields, all the crops, all the barns and all the stores that were prepared for this matter. Moreover, all those who worked in this matter were under his control.

Then Allah ﷻ says, "We touch with Our mercy whom We will." Whoever Allah ﷻ wants to touch with His mercy will get such mercy and no one can prevent the graces of Allah ﷻ. This mercy appeared in Allah's protection of Yusuf and in empowering him in the land. "And We do not allow to be lost the reward of those who do good" That is Allah ﷻ does not waste the reward of the good-doers in the Hereafter. So, whoever does well, Allah ﷻ will never waste his reward on the Day of Resurrection even if this deed was little; even if it is a kind word, charity, enjoining what is good and forbidding what is wrong. Allah ﷻ will save all the deeds of goodness for the one who has committed them.

Allah then says, "And the reward of the Hereafter is better for those who believed and were fearing Allah" (Yusuf: 57). Allah ﷻ gave Yusuf good things in life and in the Hereafter. As for the goodness in life, it was represented in that Yusuf held a great position in the land of Egypt, he was assigned by the king to control all that matter and this was a great position of life's positions. Then Allah states that what He has prepared for His Prophet Yusuf, peace be upon him, in the Hereafter is much greater, substantial and honored than the authority He gave him in this life. This is because, as Allah says, "those who believed and were fearing Allah". That is, the reward of the Hereafter is better for the faithful and pious people. "Were fearing Allah," this refers to those who are afraid of Allah ﷻ. Consequently, this piety is a heart action that leads to obeying Allah ﷻ in His orders and His prohibitions.

يقول الله ﷻ: {وَجَاءَ إِخْوَةُ يُوسُفَ فَدَخَلُوا عَلَيْهِ فَعَرَفَهُمْ وَهُمْ لَهُ مُنكِرُونَ} [يوسف: 58]

Then, the context of the story shifts to mention Yusuf's brothers. Allah ﷻ says,"And the brothers of Joseph came [seeking food], and they entered upon him; and he recognized them, but he was to them unknown" (Yusuf: 58).

The drought hit the land, Palestine, and the Levant as Yusuf interpreted, that's why Yusuf's brothers came to Egypt from the desert of the Levant in order to take grains as they needed some because they were working as farmers and shepherds. "And the brothers of Joseph came [seeking food], and they entered upon him." Yusuf's brothers entered upon him because it was he who was responsible for the disposal of the grains, the stored wheat and the other grains that were planted in Egypt, "And they entered upon him; and he recognized them." Yusuf recognized his brothers and this was because he knew them when they were adults, on the other hand, they did not recognize him, since when they left him he was a young boy, and now his features, size, and looks are different of course, Allah says, "He recognized them, but he was to them unknown" the other reason for not recognizing him is probably because they thought he will never be in this place and position. They had thrown him into a well and they thought that he might have been taken by some thieves, shepherds or farmers who were in the caravan, and thus, they imagined that he would remain in farming, shepherding or the like.

يقول الله ﷻ: {وَلَمَّا جَهَّزَهُمْ بِجَهَازِهِمْ قَالَ ائْتُونِي بِأَخٍ لَكُمْ مِنْ أَبِيكُمْ أَلا تَرَوْنَ أَنِّي أُوفِي الْكَيْلَ وَأَنَا خَيْرُ الْمُنزِلِينَ} [يوسف: 59]

Allah says, "And when he had furnished them with their supplies, he said, "Bring me a brother of yours from your father. Do not you see that I give full measure and that I am the best of accommodators?" (Yusuf: 59). "And when he had furnished them with their supplies," according to their needs and gave them what they wanted to buy. Yusuf used to give to every person one share. So, if a person came, he would not take any amount that he wanted, but

according to a system like the supplies ration system. So, when Yusuf gave each one of them his share on his camel, he said to them, "Bring me a brother of yours from your father." It seems that he asked them "who are you?" and "where are you from?" And then they told him about their whole situation. So, it seems that he asked them about the details of their situation, and the Torah says that in order to know these details and to know what was behind them, Yusuf accused them of something and made them say everything they had. After that, he told them, "If you are honest about this, then bring with you this brother that you mentioned, the brother that you left behind with your old father as you said." He also said to them that if they came again, he would not give them anything, not even one grain of wheat unless they bring this brother with them in order to know from him that they were honest in what they told him. In fact, when Yusuf's brothers came he was hospitable with them and treated them as strangers who came from another country.

قال لهم يوسف: {فَإِن لَّمْ تَأْتُونِى بِهِۦ فَلَا كَيْلَ لَكُمْ عِندِى وَلَا تَقْرَبُونِ} [يوسف: 60]

Yusuf then said to them, "But if you do not bring him to me, no measure will there be [hereafter] for you from me, nor will you approach me" (Yusuf: 60).

He threatened them that if the next time they come without their brother with them, they will not be allowed to buy the food that they need, "no measure will there be [hereafter] for you from me, nor will you approach me" Yusuf said to them, "I will know that the information that you told me about is false and I will not accept that you take any measure. Also, if you do not bring him, do not approach me here and do not come to the land of Egypt because you will not take anything and I will not give anything to you." Thus, they found themselves forced to do what he said.

يقول الله: {قَالُوا۟ سَنُرَٰوِدُ عَنْهُ أَبَاهُ وَإِنَّا لَفَٰعِلُونَ} [يوسف: 61]

Allah says,“They said, "We will attempt to dissuade his father from [keeping] him, and indeed, we will do [it]” (Yusuf: 61).

That is, he is with his father and his father does not allow him to leave him so we will attempt to dissuade his father from keeping him. This means that they will try over and over and will insist on their father many times to soften their father's heart so that he allows them to take their brother with them.

قال يوسف: {وَقَالَ لِفِتْيَانِهِ اجْعَلُواْ بِضَاعَتَهُمْ فِي رِحَالِهِمْ لَعَلَّهُمْ يَعْرِفُونَهَا إِذَا انقَلَبُواْ إِلَى أَهْلِهِمْ لَعَلَّهُمْ يَرْجِعُونَ} [يوسف: 62]

As for Yusuf, Peace be upon him, he said, “And [Joseph] said to his servants, "Put their merchandise into their saddlebags so they might recognize it when they have gone back to their people that perhaps they will [again] return.” (Yusuf: 62).

This refers to the merchandise that they had brought with them. This is because they used to bring goods of their own and exchange them, for example, leather, dry milk, silver, gold, money, wool and others. So Yusuf asked his servants, he said to them, “Put their merchandise into their saddlebags.” put their money or the merchandise they brought with them to exchange for food into their bags while they were unaware, “So they might recognize it when they have gone back to their people.” That is, perhaps if they opened their saddlebags and found the same merchandise, their gold, their dinars and their wool, the merchandise that they came to exchange, perhaps when they found that such merchandise were given back to them, they would understand that it was my action. Moreover, they would understand that he had given them the price back in such a generous way. He did not put them in an embarrassing situation and did not say, “No, I will give you the grains for free.” Rather, Yusuf treated them with generosity and put their merchandise into their saddlebags. It was said that Yusuf did this because he

feared that his brothers might not have any more merchandise, they could bring with them to exchange for food.

يقول الله: {فَلَمَّا رَجَعُوٓاْ إِلَىٰٓ أَبِيهِمۡ قَالُواْ يَٰٓأَبَانَا مُنِعَ مِنَّا ٱلۡكَيۡلُ فَأَرۡسِلۡ مَعَنَآ أَخَانَا نَكۡتَلۡ وَإِنَّا لَهُۥ لَحَٰفِظُونَ}
[يوسف: 63]

then says, “So when they returned to their father, they said, "O ﷻ Allah our father, [further] measure has been denied to us, so send with us our brother .[that] we will be given measureAnd indeed, we will be his guardians.” (Yusuf: 63).

Allah says that when they went back to their father, they said to him, our father! No more measure of grain shall we get after this time, unless you send our brother with us. So, send him with us, and we shall get our measure and we shall certainly guard him. The letter [faa] is used at the beginning of the verse attached to the [lama], which means as soon as they got back home, they said this to their father immediately. “So send with us our brother [that] we will be given measure.” That is, send him with us if you like us to take measures and to bring other grains, wheat and the like. Their brother is called Binyamin. “And indeed, we will be his guardians.” That is, we pledge that we will protect our brother when we take him to Egypt, do not fear for his safety, for he will be returned back to you.

قال لهم يعقوب: {قَالَ هَلۡ ءَامَنُكُمۡ عَلَيۡهِ إِلَّا كَمَآ أَمِنتُكُمۡ عَلَىٰٓ أَخِيهِ مِن قَبۡلُۖ فَٱللَّهُ خَيۡرٌ حَٰفِظٗاۖ وَهُوَ أَرۡحَمُ ٱلرَّٰحِمِينَ} [يوسف: 64]

However, Yaqoub, peace be upon him, said to them, “He said, "Should I entrust you with him except [under coercion] as I entrusted you with his brother before? But Allah is the best guardian, and He is the most merciful of the merciful.” (Yusuf: 64).

This means that he said to them, “you said the same words when you had taken Yusuf to play with you and to rejoice at the sheep in the desert; you said the same words at that time.” This is the same situation, I entrusted you with his brother before, I entrusted you with Yusuf but you betrayed this trust and claimed that the wolf had eaten him. Then he said, “But Allah is the best guardian, and He is the most merciful of the merciful” he said this to them, that Allah has the most mercy with me among all those who show mercy, He is compassionate with me for my old age, feebleness and eagerness for my son. I invoke Allah to return him to me, and to allow him and me to be together; for surely, He is the Most Merciful of those who show mercy.

يقول الله: {وَلَمَّا فَتَحُواْ مَتَٰعَهُمۡ وَجَدُواْ بِضَٰعَتَهُمۡ رُدَّتۡ إِلَيۡهِمۡۖ قَالُواْ يَٰٓأَبَانَا مَا نَبۡغِيۖ هَٰذِهِۦ بِضَٰعَتُنَا رُدَّتۡ إِلَيۡنَاۖ وَنَمِيرُ أَهۡلَنَا وَنَحۡفَظُ أَخَانَا وَنَزۡدَادُ كَيۡلَ بَعِيرٖۖ ذَٰلِكَ كَيۡلٞ يَسِيرٞ} [يوسف: 65]

says,“And when they opened their baggage, they found their ﷻ Allah merchandise returned to them. They said, "O our father, what [more] could we ?desireThis is our merchandise returned to us. And we will obtain supplies [i.e., food] for our family and protect our brother and obtain an increase of a camel's load; that is an easy measurement.” .(Yusuf: 65)

When they opened their baggage, they were surprised that “they found their merchandise returned to them,” Allah says, when Yusuf's brothers opened their bags, they found their merchandise inside them, for Yusuf had ordered his servants to return it to their bags. When they found their merchandise in their bags. “They said, "O our father, what [more] could we desire? This is our merchandise returned to us. And we will obtain supplies for our family and protect our brother and obtain an increase of a camel's load; that is an easy measurement". They said to their father what more can we ask for; our merchandise was returned to us and the `Aziz has given us the sufficient load we wanted. See how we were treated! We were treated kindly. After that they said,

“And we will obtain supplies for our family.” If you send our brother with us the next time, we go to buy food for our family, we cannot live without the grains and the country is hit by the drought. “And protect our brother,” this is a pledge from them that they will protect their brother, they said we shall guard our brother and add one more measure of a camel's load. “And obtain an increase of a camel's load,” they said these words to make their case more appealing, saying that taking their brother with them is worth this gain, we are ten and if our brother comes with us, we will take eleven shares. ”.That is an easy measurement“

قال يعقوب: { قَالَ لَنْ أُرْسِلَهُ مَعَكُمْ حَتَّىٰ تُؤْتُونِ مَوْثِقًا مِّنَ ٱللَّهِ لَتَأْتُنَّنِى بِهِۦٓ إِلَّآ أَن يُحَاطَ بِكُمْ ۖ فَلَمَّآ ءَاتَوْهُ مَوْثِقَهُمْ قَالَ ٱللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ }[يوسف:66]

In fact, these matters softened Yaqoub’s heart and he said to them, “[Jacob] said, "Never will I send him with you until you give me a promise [i.e., oath] by Allah that you will bring him [back] to me, unless you should be surrounded [i.e., overcome by enemies]." And when they had given their promise, he said, "Allah, over what we say, is Entrusted.” (Yusuf: 66).

So, Yaqubsaid to his sons, I will not send him with you until you swear by Allah with the strongest oath, So, Yaqubagreed to send Binyamin with them on the condition that they give him a certain covenant and swear to him by Allah that they will “will bring him [back].” That is, they will bring Binyamin back “Unless you should be surrounded by enemies.” unless something that is beyond your ability should happen, something that may surround you, such as the happening of a great ordeal or a trail that is beyond their ability. So, if they are surrounded by such things and they cannot bring Binyamin back, this will be the only way out for them from this covenant and this promise.

Thus, they accepted this condition and gave their father the covenant and the promise; they swore to him by Allah that they would do their best and exert every effort to bring their brother back with them after they buy the supplies from

the land of Egypt. “And when they had given their promise,” that is when they gave him this certain covenant. “He said, "Allah, over what we say, is Witness" Allah ﷻ is a Witness over what I and you have said. “A Witness,” this is an alarm for them against breaking the covenant because Allah ﷻ is the All-Knowing, the Watcher and the Disposer of the affairs of His servants.

This was the speech of Yaqoub, peace be upon him, and his consent for his sons to take with them their brother Binyamin, Yusuf’s brother, as Yusuf said to them that they had to bring this brother with them or he would not give them measure again.

يقول الله: {وَقَالَ يَا بَنِيَ لا تَدْخُلُوا مِنْ بَابٍ وَاحِدٍ وَادْخُلُوا مِنْ أَبْوَابٍ مُتَفَرِّقَةٍ وَمَا أُغْنِي عَنكُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِنِ الْحُكْمُ إِلَّا لِلَّهِ عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ}[يوسف:67], {وَلَمَّا دَخَلُوا مِنْ حَيْثُ أَمَرَهُمْ أَبُوهُمْ مَا كَانَ يُغْنِي عَنْهُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِلَّا حَاجَةً فِي نَفْسِ يَعْقُوبَ قَضَاهَا وَإِنَّهُ لَذُو عِلْمٍ لِمَا عَلَّمْنَاهُ وَلَكِنَّ أَكْثَرَ النَّاسِ لا يَعْلَمُونَ}[يوسف:68], {وَلَمَّا دَخَلُوا عَلَى يُوسُفَ آوَى إِلَيْهِ أَخَاهُ قَالَ إِنِّي أَنَا أَخُوكَ فَلا تَبْتَئِسْ بِمَا كَانُوا يَعْمَلُونَ}[يوسف:69]

says, “And he said, "O my sons, do not enter from one gate but ﷻ Allah enter from different gates; and I cannot avail you against [the decree of] Allah at .allThe decision is only for Allah; upon Him I have relied, and upon Him let those who would rely [indeed] rely." (Yusuf: 67) “And when they entered from where their father had ordered them, it did not avail them against Allah at all except [it was] a need [i.e., concern] within the soul of Jacob, which he satisfied. And indeed, he was a possessor of knowledge because of what We had taught him, but most of the people do not know.” (Yusuf: 68) “And when they entered upon Joseph, he took his brother to himself; he said, "Indeed, I am your brother, so do not despair over what they used to do [to me]"” (Yusuf: 69).

This was after Yaqub, finally agreed to send Yusuf’s brother, Binyamin with his siblings, who wanted food supplies from Egypt. Then, he advised them to enter from different gates rather than all of them entering from one gate. They

could be affected by the evil eye when the envier sees the entry of eleven men, brothers, and from the same father. Hence, he advised them saying, “And he said, "O my sons, do not enter from one gate but enter from different gates…"” Then, he said to them, “And I cannot avail you against [the decree of] Allah at all”. This precaution will not resist Allah's decision and appointed decree. Verily, whatever Allah wills, cannot be resisted or stopped. “The decision is only for Allah”. Whatever occurs in this vast universe occurs due to the decree and the predestination of Allah ﷻ. Honor and superiority, humiliation, and lowliness are in the hands of Allah ﷻ. Richness and poorness are in His hands alone.

Allah ﷻ controls all things, the matter is in His hands alone and the decision and the control are ultimately His alone. Allah ﷻ says, “And that it is He who enriches and suffices. And that it is He who is the Lord of Sirius. And that He destroyed the first [people of] ʿAad. And Thamūd - and He did not spare [them]” (An-Najm: 48-51). In the verses that preceded these, Allah ﷻ says, “And that to your Lord is the finality. And that it is He who makes [one] laugh and weep. And that it is He who causes death and gives life” (An-Najm: 42-44). It all belongs to Allah ﷻ, He also says, “Say, "O Allah, Owner of Sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will. You honor whom You will and You humble whom You will. In Your hand is [all] good. Indeed, You are over all things competent. You cause the night to enter the day, and You cause the day to enter the night; and You bring the living out of the dead, and You bring the dead out of the living. And You give provision to whom You will without account [i.e., limit or measure]"” (Ali-‘Imran: 26-27). Allah ﷻ says, “Indeed, [O Muhammad], you do not guide whom you like, but Allah guides whom He wills…” (Al-Qasas: 56). Allah ﷻ says, “Indeed, this is a reminder, so he who wills may take to his Lord a way. And you do not will except that Allah wills. Indeed, Allah is ever Knowing and Wise. He admits whom He

wills into His mercy; but the wrongdoers - He has prepared for them a painful punishment" (Al-Insan: 29-31).

The previous verses all indicate that the matter and the control are only in Allah's hands and none can challenge Him nor take away this right of His. Thus, the messengers judge with the command of Allah ﷻ as well as the scholars and those who exert effort in reasoning. The reason is in order to reach a supposed Islamic ruling, by assuming that the ruling in which they reasoned is the judgment and ruling of Allah ﷻ. "The decision is only for Allah" exclusively and restrictively.

"Upon Him I have relied" [Tawakkul] means to submit to Allah and put your trust in Him, of course after adopting means to reach an end. So Yaqub said, in Allah, I put my trust and let all those that trust, put their trust in Him not on these physical arrangements, but in Allah alone. And it is imperative for everyone that he or she should trust in and rely on Him alone and never place one's trust in physical and material means for He is the Disposer of all affairs.

says, "And when they entered from where their father had ordered ﷻ Allah them…" the sons carried out the instructions of their father and entered the city .from different gatesWhen they did so, the desire of their father stood fulfilled. Allah ﷻ says, "…It did not avail them against Allah at all". However, this measure taken by him could not avert anything already destined by Allah. But, as Allah ﷻ says, "…Except [it was] a need [i.e., concern] within the soul of Jacob, which he satisfied". This was out of Yaqub's paternal love and concern for his sons, which he did demonstrate to his heart's content. Then Allah ﷻ says, "And indeed, he was a possessor of knowledge because of what We had taught him" Allah ﷻ praised Yaqub he said he was a man of knowledge, and it is from the teaching of Allah ﷻ. It means that his knowledge was not acquired. It did not come from books. Instead, it was directly a Divine gift. Therefore, he did employ physical means,

something legally required, and commendable. But he did not place his total trust in it. "…But most of the people do not know" However, the truth is that most of the people do not know the reality behind it. Thus unaware, they would fall in doubt about Yaqub, thinking that the employment of these means did not match the station of a prophet. Yaqub is a Prophet among the righteous prophets of Allah ﷻ. Thus, being mentioned in this context denotes the extent of his belief in Allah ﷻ, the extent of his sincerity to Him, and the extent of his reliance and dependence on Allah ﷻ. It also portrays the depth of his feelings towards his children, his care, affection, and attachment to them. It also solidifies his love for Yusuf who saw that vision and dream. His father knew then and there that this dream entailed a great matter, and as predicted, in the end, Yusuf's father and mother along with his siblings prostrated to him in glorification, due to what Allah ﷻ has made apparent to them through him, of his high esteem and honor, goodness, favor, and merit upon him.

Then Allah ﷻ says, "And when they entered upon Joseph, he took his brother to himself; he said, "Indeed, I am your brother, so do not despair over what they used to do [to me]"" (Yusuf: 69). Allah ﷻ did not say [fa-lamma], but He said [wa-lamma], thus the letter [waw] i.e. and, is a particle of conjunction and it connotes addition. "And when they entered upon Joseph" he did not reach him instantly when he saw him, but it was after they had entered and settled. Allah states that when Yusuf's brothers went in before him along with his full brother Binyamin, he invited them to a place of honor as privileged guests. He granted those gifts and generous hospitality and kindness. He met his brother in confidence and told him the story of what happened to him and that he was in fact his brother. Then he said to him, "he took his brother to himself; he said, "Indeed, I am your brother, so do not despair over what they used to do [to me]" He ordered Binyamin to hide the news from them and to refrain from telling them that the

`Aziz is his brother Yusuf. He plotted with him to keep him in Egypt, enjoying honor and great hospitality.

يقول الله: {فَلَمَّا جَهَّزَهُمْ بِجَهَازِهِمْ جَعَلَ السِّقَايَةَ فِي رَحْلِ أَخِيهِ ثُمَّ أَذَّنَ مُؤَذِّنٌ أَيَّتُهَا الْعِيرُ إِنَّكُمْ لَسَارِقُونَ} [يوسف: 70]

says, “So when he had furnished them with their supplies, he put ﷻ Allah .the [gold measuring] bowl into the bag of his brotherThen an announcer called out, "O caravan, indeed you are thieves"” (Yusuf: 70).

After Yusuf supplied them with their provisions, he ordered some of his servants to place his silver bowl in Binyamin's bag. The bowl is the king’s bowl, it is either a showpiece where the supplies are kept and preserved, or it is drunk from. After that, when they exited the lands along with their brother Binyamin heading back to the Levant then an announcer sent by Yusuf cried, “O caravan, indeed you are thieves”. They were called by the government’s announcer and caller. They were visitors from other counties, and then it was said to them that a robbery occurred, not only that, but you are the thieves, hence you must return.

يقول الله: {قَالُواْ وَأَقْبَلُواْ عَلَيْهِم مَّاذَا تَفْقِدُونَ} [يوسف: 71]

Allah says, “They said while approaching them, "What is it you are missing?” (Yusuf: 71).
Yusuf’s brothers looked at the man who was heralding this statement and asked him, what is it that you have lost? They did not confess that they stole it, but they asked him what is it you have lost and what are you looking for?

يقول الله: {قَالُواْ نَفْقِدُ صُوَاعَ ٱلْمَلِكِ وَلِمَن جَآءَ بِهِۦ حِمْلُ بَعِيرٍ وَأَنَاْ بِهِۦ زَعِيمٌ} [يوسف: 72]

Allah says, “They said, "We are missing the measure of the king. And for he who produces it is [the reward of] a camel's load, and I am responsible for it."” (Yusuf: 72).

They said, we have lost the bowl of the king, which he used to measure food grains. It belonged to the king hence it is a special and valuable measuring cup. “And for he who produces it is [the reward of] a camel's load, and I am responsible for it” The announcer called to them saying, whoever brings it back will have a camel’s load worth of reward. “And I am responsible for it” I am responsible for it and I can vouch for it. This is as an assurance of delivery of the reward.

يقول الله: { قَالُواْ تَٱللَّهِ لَقَدْ عَلِمْتُم مَّا جِئْنَا لِنُفْسِدَ فِى ٱلْأَرْضِ وَمَا كُنَّا سَٰرِقِينَ} [يوسف: 73]

Allah says, “They said, "By Allah, you have certainly known that we did not come to cause corruption in the land, and we have not been thieves.” (Yusuf: 73).

Yusuf’s brothers swore by Allah ﷻ they did not do it. “You have certainly known” Indeed you know that we came not to make mischief in the land, and we are no thieves! Theft is not in our character, as you came to know. We have not come all the way from our land to cause corruption in this land. It is not from our manners, practices or character to commit such evil and malicious action.

يقول الله: {قَالُوا فَمَا جَزَاؤُهُ إِنْ كُنتُمْ كَاذِبِينَ} [يوسف: 74]

Allah says,“They [the accusers] said, "Then what would be its recompense if you should be liars?"” (Yusuf: 74). Yusuf’s men said, "Then what would be its recompense if you should be liars?" In reference to the thief, if it came out that he is one of you, what would be the penalty and the punishment if the thief was from among you?

يقول الله: { قَالُواْ جَزَٰٓؤُهُۥ مَن وُجِدَ فِى رَحْلِهِۦ فَهُوَ جَزَٰٓؤُهُۥ ۚ كَذَٰلِكَ نَجْزِى ٱلظَّٰلِمِينَ} [يوسف: 75]

Allah says, [The brothers] said, "Its recompense is that he in whose bag it is found - he [himself] will be its recompense. Thus do we recompense the wrongdoers." (Yusuf: 75).

They said, his penalty should be that he, in whose bag it is found, should be held for the punishment. "[The brothers] said, "Its recompense is that he in whose bag it is found - he [himself] will be its recompense…"" This was the law of Prophet Ibrahim, peace be upon him, that the thief be given as a slave to the victim of theft. This is what Yusuf wanted, and this is why he started with their bags first before his brother's bag, to perfect the plot.

يقول الله: { فَبَدَأَ بِأَوْعِيَتِهِمْ قَبْلَ وِعَآءِ أَخِيهِ ثُمَّ ٱسْتَخْرَجَهَا مِن وِعَآءِ أَخِيهِ ۚ كَذَٰلِكَ كِدْنَا لِيُوسُفَ ۖ مَا كَانَ لِيَأْخُذَ أَخَاهُ فِى دِينِ ٱلْمَلِكِ إِلَّآ أَن يَشَآءَ ٱللَّهُ ۚ نَرْفَعُ دَرَجَٰتٍ مَّن نَّشَآءُ ۗ وَفَوْقَ كُلِّ ذِى عِلْمٍ عَلِيمٌ} [يوسف: 76]

says, "So he began [the search] with their bags before the bag of ﷻ Allah .his brother; then he extracted it from the bag of his brotherThus did We plan for Joseph. He could not have taken his brother within the religion [i.e., law] of the king except that Allah willed. We raise in degrees whom We will, but over every possessor of knowledge is one [more] knowing." (Yusuf: 76)

Yusuf commenced to search for their bags before his brother's bag, that is, to cover up the real plan, the state officials first searched through the baggage of all brothers. They did not open Benyamin's baggage first lest that causes any doubts. Then Benyamin's baggage was opened up last of all and recovered from it was the bowl of the king. At that sight, all brothers were put to shame. They started chiding Benyamin for having disgraced them.

Allah ﷻ says, "Thus did We plan for Joseph", and this is a good plot that Allah likes and prefers, because it seeks a certain benefit using wisdom and the benefit of all. The goal and objective of this plan was for Yusuf's brother to remain with him on the Egyptian lands. Thus, he did so and schemed such a plan

to test his brothers and to keep his brother with him. Allah ﷻ ascribed that plan performed by Yusuf to Him. For it is Allah ﷻ Who taught Yusuf and it is Him who guided him to perform such a plan. “He could not have taken his brother within the religion [i.e., law] of the king except that Allah willed…” If he were to implement the law of Egypt’s king, he would not have had his brother remain behind with him because, according to their law of theft, there was a corporal punishment for the thief after which he was to be released against the payment of twice the cost of the stolen property. However, the command and punishment implemented were theirs, by applying their laws as they are certainly more accepting of their law.

Allah says, “We raise in degrees whom We will, but over every possessor of knowledge is one [more] knowing”. Allah ﷻ raises whomever He wishes from His slaves in rank. This connotes Yusuf’s elevated rank, for all his matters were applied and handled in a great manner, based on wisdom, solid mind, sense, religion, and piety. Hence, Allah ﷻ raised him in degrees and ranks through this way where he was able to keep his brother with him. “But over every possessor of knowledge...” of any type of knowledge, “Is one [more] knowing”, Allah ﷻ is above His slaves and He is the All-Knowing of every matter. Nothing goes past ,Him

يقول الله: {قَالُوا إِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَهُ مِنْ قَبْلُ فَأَسَرَّهَا يُوسُفُ فِي نَفْسِهِ وَلَمْ يُبْدِهَا لَهُمْ قَالَ أَنْتُمْ شَرٌّ مَكَانًا وَاللَّهُ أَعْلَمُ بِمَا تَصِفُونَ}[يوسف: 77].

Yet, here comes the surprise where Yusuf’s brother blamed him and pointed the fingers of blame towards him instead! “They said, "If he steals - a brother of his has stolen before". But Joseph kept it within himself and did not reveal it to them. He said, "You are worse in position, and Allah is most knowing of what you describe"” (Yusuf: 77). They tried to show themselves as innocent from being like Binyamin, saying that he did just like a brother of his did

beforehand, meaning Yusuf, peace be upon him! They have accused him as he was their half-brother only and not their sibling, thus they are different from him. Their double standards and differentiation made their appearance. Allah ﷻ says, “But Joseph kept it within himself” meaning the statement that he said afterwards, “He said, "You are worse in position” Yusuf said this to himself and did not utter it aloud, thus intending to hide what he wanted to say to himself even before he said it. “And Allah is most knowing of what you describe” of your accusation against this brother of yours. The first sentence has been uttered in the heart so that his brothers won’t recognize him and how he felt after they accused him. The other sentence possibly was said publicly as his response to what his brothers had said.

يقول الله: {قَالُوا يَا أَيُّهَا الْعَزِيزُ إِنَّ لَهُ أَبًا شَيْخًا كَبِيرًا فَخُذْ أَحَدَنَا مَكَانَهُ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ} [يوسف: 78]

They then went back to trying to arouse empathy and sympathy. Thus, they said, “They said, "O ʿAzeez, indeed he has a father [who is] an old man, so take one of us in place of him. Indeed, we see you as a doer of good"” (Yusuf: 78). When it was decided that Benyamin was to be taken and kept with Yusuf according to the law they adhered to, Yusuf's brothers started requesting clemency and raising compassion in his heart for them. They addressed him in such a glorifying and honoring manner. “Indeed, he has a father [who is] an old man” referring to Binyamin they said he has an old father, who loves him very much and is comforted by his presence from the son that he lost, “So take one of us in place of him” instead of Binyamin to remain with you, because his father cannot stand to be separated from this son of his and he is the youngest of his children. “Indeed, we see you as a doer of good” we see through your actions and the way you deal with us as well as with others that you are a good-doer and a kind man. It is a testimony from them and indeed it is a truthful testimony, for he was extremely generous and kind towards them during their first visit. He also

sent them a good home, returned their goods to them, and this time also honored them and treated them well.

يقول الله: {قَالَ مَعَاذَ اللَّهِ أَنْ نَأْخُذَ إِلَّا مَنْ وَجَدْنَا مَتَاعَنَا عِنْدَهُ إِنَّا إِذًا لَظَالِمُونَ}[يوسف:79], {فَلَمَّا اسْتَيْئَسُوا مِنْهُ خَلَصُوا نَجِيًّا قَالَ كَبِيرُهُمْ أَلَمْ تَعْلَمُوا أَنَّ أَبَاكُمْ قَدْ أَخَذَ عَلَيْكُمْ مَوْثِقًا مِنَ اللَّهِ وَمِنْ قَبْلُ مَا فَرَّطتُمْ فِي يُوسُفَ فَلَنْ أَبْرَحَ الأَرْضَ حَتَّى يَأْذَنَ لِي أَبِي أَوْ يَحْكُمَ اللَّهُ لِي وَهُوَ خَيْرُ الْحَاكِمِينَ}[يوسف:80], {ارْجِعُوا إِلَى أَبِيكُمْ فَقُولُوا يَا أَبَانَا إِنَّ ابْنَكَ سَرَقَ وَمَا شَهِدْنَا إِلَّا بِمَا عَلِمْنَا وَمَا كُنَّا لِلْغَيْبِ حافِظِينَ}[يوسف:81], {وَاسْأَلِ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَالْعِيرَ الَّتِي أَقْبَلْنَا فِيهَا وَإِنَّا لَصَادِقُونَ}[يوسف:82], {قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ عَسَى اللَّهُ أَنْ يَأْتِيَنِي بِهِمْ جَمِيعًا إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ}[يوسف:83]

says, “He said, "[I seek] the refuge of Allah [to prevent] that we ﷻ Allah .take except him with whom we found our possessionIndeed, we would then be unjust.” (Yusuf: 79) “So when they had despaired of him, they secluded themselves in private consultation. The eldest of them said, "Do you not know that your father has taken upon you an oath by Allah and [that] before you failed in [your duty to] Joseph? So I will never leave [this] land until my father permits me or Allah decides for me, and He is the best of judges.” (Yusuf: 80) “Return to your father and say, 'O our father, indeed your son has stolen, and we did not testify except to what we knew. And we were not witnesses of the unseen.” (Yusuf: 81) “And ask the city in which we were and the caravan in which we came - and indeed, we are truthful.” (Yusuf: 82) “[Jacob] said, "Rather, your souls have enticed you to something, so patience is most fitting. Perhaps Allah will bring them to me all together. Indeed, it is He who is the Knowing, the Wise" (Yusuf: 83).

Allah says that Yusuf’s brothers asked Yusuf to take one of them instead of their youngest, but Yusuf said, “He said, "[I seek] the refuge of Allah [to prevent] that we take except him with whom we found our possession…” that is, he gave his reply to their request according to the regulations followed in his country by telling them that they were not authorized to detain anyone they

wished. In fact, if they were to arrest someone other than the person from whose possession the lost property has been recovered, then, according to their own fatwa and ruling, they would be accused of being unjust. He said, "Except him with whom we found our possession". A general statement denoting that whoever hid their property is the one to be enslaved. "Indeed, we would then be unjust" if we substituted and captured the innocent instead of the guilty, we would then be unjust.

Allah ﷻ says, "So when they had despaired of him, they secluded themselves in private consultation…" (Yusuf: 80). So, when they lost hope in him, they went aside for consultation. Allah ﷻ did not say [Ya'su] instead of [Istay'asu], for the latter connotes their extensive trials in apologizing, seeking to substitute Binyamin with any of them, or to be pardoned altogether. However, their cries fell on deaf ears. "They secluded themselves in private consultation" they secluded themselves away from the public eyes to discuss this matter and that calamity which befell them. "The eldest of them said, "Do you not know that your father has taken upon you an oath by Allah'…" How could we return while knowing that our father has taken upon us an oath by Allah? An affirmed oath to the Lord ﷻ. He said to them, "And [that] before you failed in [your duty to] Joseph?" He has used the term [Farratum] which means to fail someone, yet they did not fail Yusuf, it was a planned and schemed felony. They have certainly committed a grave crime, but he has used that specific wording for he has also participated in that crime when they threw their brother in the bottom of the well. Then he said, "So I will never leave [this] land until my father permits me". I will stay here on this land, the Egyptian lands, "Until my father permits me or Allah decides for me" with His decision and judgment, "And He is the best of judges". He submitted his case to Allah, he said that I cannot leave my brother behind in accordance with the oath our father took upon us. "So I will never leave [this] land until my father permits me" until he calls me to return, and comforts me that

it is only the decision of Allah ﷻ and His decree, and thus submits the matter to Him.

Allah says, their brother said to them, "Return to your father and say, 'O our father, indeed your son has stolen…" return back with the goods, and tell him what happened, that our brother has stolen and thus he was enslaved as a punishment. And we saw that with our bare eyes, we saw how they took the cup out of his baggage. They said, "And we did not testify except to what we knew. And we were not witnesses of the unseen" We have no knowledge of the unseen and hence we cannot tell how he stole it and when.

Allah says, the older brother told them to tell their father, "And ask the city in which we were and the caravan in which we came - and indeed, we are truthful.'" (Yusuf: 82). If your father did not believe you and thought you to be liars, then tell him to ask whomever he wishes from the city that we were in, tell him to ask the people to testify and witness for the truth. Let him ask the caravan that we were part of. "And indeed, we are truthful" it is an affirmation that they are truthful in what we are saying regarding this matter.

Allah ﷻ says that when they returned and did as they were told, "[Jacob] said, "Rather, your souls have enticed you to something…" (Yusuf: 83). Yaqub said that it did not occur as you said it did. "Your souls have enticed you to something" You are hiding something behind that story, as your souls have prompted you to do so, for some reason, which is wanting to separate me from my son, or wanting to scheme against your brother. "So patience is most fitting. Perhaps Allah will bring them to me all together. Indeed, it is He who is the Knowing, the Wise." This is proof and evidence that the prophets do not possess knowledge of the unseen. Because at first after they abandoned Yusuf, and they approached Yaqub with their brother's Yusuf bloodied shirt, stained with false blood, he said to them, "And they brought upon his shirt false blood. [Jacob] said,

"Rather, your souls have enticed you to something, so patience is most fitting. And Allah is the one sought for help against that which you describe." (Yusuf: 18). And during this current situation when they came to him once again with the proof and evidence, he said, "Rather, your souls have enticed you to something" in both cases he believed they were liars, it was true in the first time, however, they were truthful in the second. Then Yaqub said, "So patience is most fitting" It is patience I choose to observe. Only that would be the best for me. I shall not curse you, nor insult you, nor will I pray against you. He has submitted his case to Allah ﷻ. "Perhaps Allah will bring them to me all together". At the bottom of his heart, he is still completely certain that Allah ﷻ would not let that be the last meeting with his sons, but that he will be reunited with them and they shall return to him someday. His certainty is based on the dream Yusuf saw and narrated to him. He then said, "…Indeed, it is He who is the Knowing, the Wise." truly, Allah is the All-Knowing in my distress, He is the All-Wise in His decisions and the decree and preordainment He appoints.

Then Allah says, that Yaqub "And he turned away from them and said, "Oh, my sorrow over Joseph," and his eyes became white from grief, for he was [of that] a suppressor." (Yusuf: 84). He turned away from his children and remembered his old grief for Yusuf, and said quietly, "And said, "Oh, my sorrow over Joseph". This incident rubbed salt on his old wounds. This new tragedy has reawakened his pain from the previous calamity of losing Yusuf. He has mentioned Yusuf specifically for the great rank, and the great prophethood he believes and hopes Yusuf possesses. As he said to him earlier, "And thus will your Lord choose you and teach you the interpretation of narratives [i.e., events or dreams] and complete His favor upon you and upon the family of Jacob, as He completed it upon your fathers before, Abraham and Isaac. Indeed, your Lord is Knowing and Wise." (Yusuf: 6). He was so sad and in pain that he couldn't see, as Allah says, "And his eyes became white from grief, for he was [of that] a

suppressor" (Yusuf: 84). "His eyes became white" his eyes turned white from his excessive crying and grief. Also, he suppressed his sorrow and grief in his heart, yet his eyes cried, making his sorrow and sadness known to the world. Hence, his eyes turned white from his never-ending sorrow and crying.

His children then told him,"They said, "By Allah, you will not cease remembering Joseph until you become fatally ill or become of those who perish." (Yusuf: 85). When the sons of Yaqub saw the extreme suffering and patience of their father, they said, by God, you will not stop remembering Yusuf, meaning thereby that every shock ends, after all, and nor does every sorrow. The passage of days in life makes one forget them. However, he continues to be where he was, even after the passage of such a long time with his sorrow being as fresh as when it came. "Until you become fatally ill or become of those who perish." This sadness of yours will ruin you and will make you perish until you die.

So, he responded saying, "He said, "I only complain of my suffering and my grief to Allah, and I know from Allah that which you do not know." (Yusuf: 86).

That is, I complain of my anguish and sorrow, not to you, or to anyone else, but to Allah ﷻ Himself. Therefore, leave me alone as I am. And, along with what he said, he also indicated that this remembrance of his will not go to waste for he knew from Allah what they did not know that he had been promised by Him that He would bring them all together with him.

Then he said to them, "O my sons, go and find out about Joseph and his brother and despair not of relief from Allah. Indeed, no one despairs of relief from Allah except the disbelieving people." (Yusuf: 87).

Then he said to them, go once again to the Egyptian lands once again not for the grains but to find Yusuf "Go and find out about Joseph". He commanded them to try to enquire about him and ask about him in secret, in order to find out

any news concerning Yusuf. “And despair not of relief from Allah” despairing is losing hope and being despondent. “From the relief of Allah” from His mercy. Do not lose hope that Allah ﷻ would save Yusuf and his brother from this great calamity. Then he said to them, “…Indeed, no one despairs of relief from Allah except the disbelieving people" Only the disbeliever is the one who despairs and loses hope in Allah ﷻ. Since the disbeliever has no hope whatsoever to receive the relief of Allah ﷻ. As Allah ﷻ has sentenced them for an eternity of punishment in the Fire. Furthermore, the disbeliever does not expect nor wait to receive any of His mercy in the worldly life either. For the disbeliever depends solely on himself and the means available, without any hope in Allah.

Allah ﷻ says, “So when they entered upon him [i.e., Joseph], they said, "O ʿAzeez, adversity has touched us and our family, and we have come with goods poor in quality, but give us full measure and be charitable to us. Indeed, Allah rewards the charitable.” (Yusuf: 88).

They have traveled back to Egypt, complying with their father’s command, to look for Yusuf and his brother. They approached Yusuf, walked into his assembly seeking his mercy and empathy saying, “O ʿAzeez, adversity has touched us and our family”. We have been afflicted with “Adversity” which is the extreme hardship and calamity that is losing Yusuf in the beginning, and then having Binyamin seized and enslaved years later for being accused with that accusation. It also reflects the continuous and persisting sorrowful state of their father whom they left behind, as well as the adversity caused by their poorness. Hence, they said, “and we have come with goods poor in quality”. This time, unlike the last time, we brought money for the food we want to buy, but it is not substantial, “But give us full measure and be charitable to us” meaning, in return for the little money we brought, give us the full measure that you gave us before. “Indeed, Allah rewards the charitable". They have directed his attention to the reward of Allah ﷻ, and that He rewards His charitable slaves. The brothers of

Yusuf have hit the lowest levels of humility, where they are asking for mercy and charity.

Yusuf, then responded to them saying, “He said, "Do you know what you did with Joseph and his brother when you were ignorant?" .(Yusuf: 89)

Allah says when Yusuf's brothers told him about the afflictions and hardship, and shortages in the food they suffered from in the aftermath of the drought that struck them, and he remembered his father's grief for losing his two children, he felt compassion, pity and mercy for his father and brothers. He felt this way, especially since he was enjoying kingship, authority and power, so he cried and revealed his true identity to them when he asked them, “He said, "Do you know what you did with Joseph and his brother when you were ignorant?” meaning when you separated between Yusuf and his brother. His saying, “When you were ignorant?" is his attempt to lighten the weight of their grave deed, excusing them. Although what they have done to Yusuf certainly falls under criminality, transgression and oppression, as they said, “Kill Joseph or cast him out to [another] land; the countenance [i.e., attention] of your father will [then] be only for you…” (Yusuf: 9). they have caused that tragedy. Similarly, with their brother Binyamin, they let him go and abandoned him the moment they became aware of the situation, and the moment he was accused of stealing, for they were quick to believe that accusation and accused him of stealing as well. Which was certainly another form of abandoning and neglecting him.

Then Allah says, “They said, "Are you indeed Joseph?" He said, "I am Joseph, and this is my brother. Allah has certainly favored us. Indeed, he who fears Allah and is patient, then indeed, Allah does not allow to be lost the reward of those who do good.” (Yusuf: 90).

They were in amazement because they had been meeting him for more than two years while unaware of who he really was. Yet, he knew who they were and

hid this news from them. Therefore, they asked in astonishment, "Are you indeed Joseph?" seeking confirmation. He replied to them saying, “He said, "I am Joseph, and this is my brother. Allah has certainly favored us”. He has finally revealed his identity to them that he is indeed Yusuf, and Binyamin is his brother. He said, “Allah has certainly favored us”. Allah has indeed been gracious to us by gathering us together after being separated all this time. He ascribed and attributed all the goodness he possesses and his immense power and glory to the Lord. Also, his brother took his side, as a minister and an advisor to him, supporting him in his position and responsibility. He said to them, “Indeed, he who fears Allah” whoever is pious and fears Allah ﷻ. “And is patient” over the calamities inflicted upon him by Allah. “…Then indeed, Allah does not allow to be lost the reward of those who do good” Allah ﷻ will not allow His reward to be wasted. Thus, being fearful of Allah ﷻ means worshiping Him as if you can see Him.

Only then did Yusuf’s siblings admit his superiority and merit, “They said, "By Allah, certainly has Allah preferred you over us, and indeed, we have been sinners." (Yusuf: 91). “They said, "By Allah” they swore by Allah, “Certainly has Allah preferred you over us” He favored and preferred you over us. Allah has given to you preference over us which you deserved, and we were surely in error in whatever we did and so, forgive us in the name of Allah. They have admitted the long list of wrongdoings and crimes they committed against Yusuf and his brother.

Allah says, “He said, "No blame will there be upon you today. May Allah forgive you; and He is the most merciful of the merciful.” .(Yusuf: 92)

“He said” referring to Yusuf, "No blame will there be upon you today” it is a sign of his refined and high manners, for he said, there will be no blame for you today or admonishment, and I will not remind you after today of your error

against me. He said this regardless of what was committed against him. He quickly overcame and forgave the insults and wrongdoings they had committed against him. Moreover, concerning the right of Allah, ﷻ, he said, "May Allah forgive you" for the sins and the offense you committed. Since any offense that occurs is an offense against Allah ﷻ, even if that offense was concerning others. Thus, the one who mistreats his parents, or offends his siblings has offended them. However, the one who offended them has certainly offended Allah ﷻ first, before he offended others. Thus, the right of the slaves must be returned, and they must be recompensed. While concerning the right of Allah ﷻ, they must ask for His forgiveness and repent to Him. "And He is the most merciful of the merciful" he has described Allah ﷻ as the Lord, the Deity, the Most Merciful, and there is none more merciful than Him.

يقول الله: {اذْهَبُوا بِقَمِيصِي هَذَا فَأَلْقُوهُ عَلَى وَجْهِ أَبِي يَأْتِ بَصِيرًا وَأْتُونِي بِأَهْلِكُمْ أَجْمَعِينَ}[يوسف:93], {وَلَمَّا فَصَلَتِ الْعِيرُ قَالَ أَبُوهُمْ إِنِّي لَأَجِدُ رِيحَ يُوسُفَ لَوْلا أَنْ تُفَنِّدُونِ}[يوسف:94], {قَالُوا تَاللَّهِ إِنَّكَ لَفِي ضَلالِكَ الْقَدِيمِ}[يوسف:95], {فَلَمَّا أَنْ جَاءَ الْبَشِيرُ أَلْقَاهُ عَلَى وَجْهِهِ فَارْتَدَّ بَصِيرًا قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ مِنَ اللَّهِ مَا لا تَعْلَمُونَ}[يوسف:96]

Allah ﷻ says, "Go with this shirt of mine and cast it over my father's face, and he will regain his sightThen come back to me with your whole family." (Yusuf: 93) "When the caravan departed ˹from Egypt˺, their father said ˹to those around him˺, "You may think I am senile, but I certainly sense the smell of Joseph." (Yusuf: 94) "They replied, "By Allah! You are definitely still in your old delusion." (Yusuf: 95) "But when the bearer of the good news arrived, he cast the shirt over Jacob's face, so he regained his sight. Jacob then said ˹to his children˺, "Did I not tell you that I truly know from Allah what you do not know?" (Yusuf: 96).

Allah ﷻ tells us that after Yusuf announced his identity for his brothers, and forgave them for their schemes, he said then to them, "Go with this shirt of

mine” Meeting his father was now his next concern. Given the conditions, he found it better that his father comes to him with the family. But, having come to know that his father had lost his eyesight as a result of his separation from him, that became his first concern. So, he said to his brothers to take his worn shirt, then “cast it over my father’s face, and he will regain his sight. Then come back to me with your whole family” It is obvious that putting someone's shirt on the face of a person cannot become the physical cause of eyesight to return. In fact, this was a miracle of Yusuf for he, by the will of Allah, knew that once his shirt was put over the face of his father, Allah would give him his eyesight back.

Allah ﷻ says, “When the caravan departed ˹from Egypt˺, their father said ˹to those around him˺, “You may think I am senile, but I certainly sense the smell of Joseph” And when the caravan set out and had reached barely outside the limits of the city, then, Yaqub said to those around him, I sense the scent of Yusuf if you do not take me to be senile. Although there was a long travel distance from the city of Egypt to Canaan, i.e., where Yaqub was living, he was sure that he would be united with his son soon. Unique is the power of Allah Who, from such a distance, carried all the way to Yaqub, the scent of his son through the shirt of his son Yusuf. And something of wonder certainly is that this scent, when Yusuf was sitting confined into a well of his own homeland, caused no reaction into the smell buds of his father! Right from here, we learn that no miracle is in the control of a prophet. In fact, a miracle is not even the personal act and action of the prophet. This is directly the act of Allah. When Allah wills, He makes a miracle manifest itself. And when the Divine will be not there, the nearest of the near recedes into the farthest. This is like what happened with Anas bin An-Nadr on Uhud.

Anas bin An-Nadr was absent from the Battle of Badr. He said, "O Allah's Messenger ﷺ! I was absent from the first battle you fought against the pagans. By Allah, if Allah gives me a chance to fight the pagans, no doubt. Allah will see

how bravely I will fight." On the day of Uhud when the Muslims turned their backs and fled, he said, "O Allah! I apologize to You for what these companions have done, and I denounce what these pagans have done." Then he advanced and Sa`d bin Mu`adh met him. He said "O Sa`d bin Mu`adh! By the Lord of An-Nadr, Paradise! I am smelling its aroma coming from before the mountain of Uhud," Later on Sa`d said, "O Allah's Apostle! I cannot achieve or do what he, i.e., Anas bin An-Nadr did. We found more than eighty wounds by swords and arrows on his body. We found him dead and his body was mutilated so badly that none except his sister could recognize him by his fingers. So, in conclusion, Anas smelling the aroma of Paradise was a gift and miracle from Allah. Then also, the visions the Prophets had, for example, Prophet Muhammad has told us about many events that he had seen. He saw the death of his companions, the death of Zaid Bin Harethah, Ja'far Bin Abi Taleb, and Abdullah Bin Rawahah, the three whom the prophet ordered them in the Battle of Mu'tah. So, while the Prophet was in Medina and Mu'tah, the Battle was in Syria and there were more than one thousand kilometers between them. The Prophet ﷺ saw and told those around him what was happening, then he said to inform others while shedding tears, “bin Rawahah took the flag, then he was injured as well”. Also, the Prophet ﷺ told them that Khaled bin Al-Walid took the flag, then he was given the victory. This is one of the matters that happened far from them. This is one example of the visions the Prophet had, and they are certainly many. So Yaqub smelled Yusuf’s smell and he told the others “You may think I am senile” because they were sure that Yusuf died when the wolf ate him, or he disappeared in a remote place and it is impossible to return again.

Allah says, “They replied, “By Allah! You are definitely still in your old delusion” (Yusuf: 95), which means those who surrounded him said you are in your old error. They meant that because of your love for Yusuf you will never forget him. Those around Yaqub commented on what he had said by wondering

that he still seemed to be engrossed in his old fallacy, that is, Yusuf is alive and we shall meet again. So, they uttered a harsh word to Yaqub that they should never have uttered to him, nor to a Prophet of Allah.

Allah ﷻ says, "But when the bearer of the good news arrived, he cast the shirt over Jacob's face" (Yusuf:96) when this man with the good news reached Yaqub and put the shirt of Yusuf over the face of his father, his eyesight returned and he became a sighted man. This is a paranormal matter; as the one who became blind because of grief and senility, will not regain his sight at once without removing the white water covering the sight, or removing the cornea, or treating the retina of the eyes. This was other than the normal reasons to treat the eyes, but once he cast the shirt over his face, Allah ﷻ returned Yaqub's sight. Allah says, "Jacob then said ˹to his children˺, "Did I not tell you that I truly know from Allah what you do not know?" Yaqub reminded his children saying, did I not say to you, I know from Allah that which you know not, that I know that Allah will return Yusuf to me.

Then Allah says, "They begged, "O our father! Pray for the forgiveness of our sins. We have certainly been sinful." (Yusuf: 97). "They begged," Now, when the truth of the matter became clear, the brothers of Yusuf asked for the forgiveness of their father in a spiritually endearing style by saying, "O our father! Pray for the forgiveness of our sins. We have certainly been sinful" they begged their father to ask Allah to intercede for them and to forgive the sins that they had done before.

Then Yaqub said to them, "He said, "I will pray to my Lord for your forgiveness. He ˹alone˺ is indeed the All-Forgiving, Most Merciful" (Yusuf: 98). Here, Yaqub has, instead of praying for them instantly, made a promise that he would pray for them soon. It was said that the reason for this is because his purpose was to pray for them particularly, in peace and with concentration,

towards the later part of the night because the prayer made at that hour is answered especially.

Allah ﷻ says, "When they entered Joseph's presence, he received his parents ˹graciously˺ and said, "Enter Egypt, Allah willing, in security" (Yusuf: 99).

Allah states that Yaqub went to Yusuf in Egypt. Yusuf had asked his brothers to bring all of their family, and they all departed their area and left their land to Egypt. When Yusuf received news of their approach to Egypt, he went out to receive them. The king ordered the princes and notable people to go out in the receiving party with Yusuf to meet Allah's Prophet Yaqub, peace be upon him. It is said that the king also went out with them to meet Yaqub. Yusuf said to his family, after they entered unto him and he took them to himself, "he received his parents ˹graciously˺" this is what the pious son does with his parents, it means that he took, hugged and loved them after this long farewell. Then he said to them, "and said, "Enter Egypt, Allah willing, in security" to live in it, "Allah willing" he returned the matter to Allah's Will, "in security". There will be no fear for you from anyone, but you will live in security in it.

يقول الله: {وَرَفَعَ أَبَوَيْهِ عَلَى ٱلْعَرْشِ وَخَرُّوا۟ لَهُۥ سُجَّدًا ۖ وَقَالَ يَـٰٓأَبَتِ هَـٰذَا تَأْوِيلُ رُءْيَـٰىَ مِن قَبْلُ قَدْ جَعَلَهَا رَبِّى حَقًّا ۖ وَقَدْ أَحْسَنَ بِىٓ إِذْ أَخْرَجَنِى مِنَ ٱلسِّجْنِ وَجَآءَ بِكُم مِّنَ ٱلْبَدْوِ مِنۢ بَعْدِ أَن نَّزَغَ ٱلشَّيْطَـٰنُ بَيْنِى وَبَيْنَ إِخْوَتِىٓ ۚ إِنَّ رَبِّى لَطِيفٌ لِّمَا يَشَآءُ ۚ إِنَّهُۥ هُوَ ٱلْعَلِيمُ ٱلْحَكِيمُ}[يوسف:100]

Then Allah says, "Then he raised his parents to the throne, and they all fell down in prostration to Joseph, who then said, "O my dear father! This is the interpretation of my old dream. My Lord has made it come true. He was truly kind to me when He freed me from prison, and brought you all from the desert after Satan had ignited rivalry between me and my siblings. Indeed my Lord is subtle in fulfilling what He wills. Surely He ˹alone˺ is the All-Knowing, All-Wise." (Yusuf: 100).

Yusuf has prepared for them a great chair. He said: “O my father! This is your chair, and O my mother! This is your chair and this is your bed” as if they were kings. The throne here does not mean the throne of the Egyptian king, but the throne that Yusuf has prepared for them and he asked them to sit in it. Yusuf was graceful even when treating his brothers who schemed to kill him, and because he was a faithful and righteous person who was patient all the way, Allah ﷻ has arranged this great position for him.

Then Allah ﷻ says, “And they all fell down in prostration to Joseph”. Yusuf's parents and brothers prostrated before him, and there were eleven men. This was permissible in their religion, to prostrate for someone out of glorifying their deeds and actions. This was not considered as worshiping a creature besides Allah nor polytheism. However, in Islam, it is not permissible, as the Prophet said, “If I were to order anyone to prostrate himself before another, I would have ordered a woman to prostrate herself before her husband” Therefore, this is one of the perfections of the Islamic Sharia', which Allah ﷻ revealed to His last Messenger Muhammad bin Abdullah ﷺ. For Yaqub and his wife and brothers, Yaqub's children did for Yusuf, who was allowed in their legalization.

Allah ﷻ says, “And they all fell down in prostration to Joseph”, “who then said,” it means after they did this, “O my dear father! This is the interpretation of my old dream” this is in reference to the dream that he narrated to his father before. The vision that he had seen, in which his father advised him, “Do not relate your vision to your brothers, or they will devise a plot against you. Surely Satan is a sworn enemy to humankind” (Yusuf: 5). Then he continued mentioning Allah’s favor upon him, “He was truly kind to me when He freed me from prison” Yusuf said, I entered the prison without any charge, and there was no one from my family to demand my right, but I was freed from the prison by Allah's ﷻ favor. Then he said, “brought you all from the desert” Yusuf ascribed the favor to Allah ﷻ that He is the One Who brought them, although Yusuf was the one who ordered

his brothers to bring their father, as he said, "Go with this shirt of mine, and cast it over my father's face, and he will regain his sight. Then come back to me with your whole family." (Yusuf: 93)

He also said, "after Satan had ignited rivalry between me and my siblings" he mentioned himself firstly that Satan ignited rivalry between them, although Yusuf did not participate in these schemes, he said that as if there was hostility between him and his brothers, but the reality is that he did not have any hostility towards his brothers, he also attributed this evilness to Satan to not make his brothers uncomfortable with their sin. Then, he said, "Indeed my Lord is subtle in fulfilling what He wills" Allah ﷻ destinies the subtle destinies by a way that people do not see the purpose, the reality and the wisdom of it, but Allah ﷻ arranges matters, by which He fulfills what He wills. "Surely He ˹alone˺ is the All-Knowing, All-Wise" Allah ﷻ is the All-Knowing with His creation, "All-Wise". Allah puts things in their right places that He knows us, so Allah ﷻ honored Yusuf and his parents as well because of their patience and contentment of the reward from Allah ﷻ. Allah also gathered them by this last meeting after these events, full of lessons by these great models from humankind, who were honored by Allah ﷻ with honesty, prophecy and patience.

Allah ﷻ says, "My Lord! You have surely granted me authority and taught me the interpretation of dreams. ˹O˺ Originator of the heavens and the earth! You are my Guardian in this world and the Hereafter. Allow me to die as one who submits and join me with the righteous" (Yusuf: 101).

Then Yusuf directed his speech to Allah ﷻ as if his mission and message on earth had ended, and so he asked Allah ﷻ to aid him to hold firm in this religion till his death. He said, "My Lord! You have surely granted me authority" granted me and gave me authority in this world, which is his position in Egypt as the second-highest person of status after the king. And of course, Yusuf attributed his

achieving this position to Allah. Allah has also granted him in addition to the power, the money and the land, he could have or live wherever he wanted in Egypt. Then he said, "and taught me the interpretation of dreams" this is one of Allah's favors upon him too, and the reason he reached this high position, that's when he interpreted the dream of his companion in the prison and then the vision the king had in his dreams. He then called Allah saying, "˹O˺ Originator of the heavens and the earth!" this is a call and praise to the Lord ﷻ, no one can create something in the whole world except for Allah, let alone creating the universe in this shape, as Allah says "Do the disbelievers not realize that the heavens and earth were ˹once˺ one mass then We split them apart? And We created from water every living thing. Will they not then believe?" (Al-Anbya: 30). Meaning that Allah created them for the first time and did not create them on the basis of a previous example, they were not built first and then Allah rebuilt them. Allah also says regarding this while directing His servants to look at the universe, "So, look again: do you see any flaws" "Then look again and again—your sight will return frustrated and weary." (Al-Mulk: 4).

Then Yusuf added, "You are my Guardian in this world and the Hereafter" Guardian means the protector. Allah ﷻ granted Yusuf great guardianship, firstly he was the descendant of the righteous prophets, then Allah ﷻ protected him after his brothers throw him in the well; He sent people to get him, then he was sold as a slave but to a man of high status, as Allah says, "The man from Egypt who bought him said to his wife, "Take good care of him, perhaps he may be useful to us or we may adopt him as a son." This is how We established Joseph in the land, so that We might teach him the interpretation of dreams. Allah's Will always prevails, but most people do not know" (Yusuf: 21) Then, Allah ﷻ tested him with afflictions to reveal his high and good morals. He stood firmly against Al-Aziz's wife's sedition, then he was patient in the prison, and after that, he interpreted the king's dream to save a great nation from going into starvation and

agony. Allah has protected him by giving him strength and knowledge through these events.

Then Yusuf uttered his desire after all this introduction, he said, "Allow me to die as one who submits and join me with the righteous". This is the invocation of Yusuf, the truthful one, to his Lord the Exalted and Most Honored. He invoked Allah after His favor was complete on him by being reunited with his parents and brothers, after He had bestowed on him prophethood and kingship. He begged his Lord the Exalted and Ever High, that as He had perfected His bounty on him in this life, to continue it until the Hereafter. He begged Him that, when he dies, he dies as a Muslim. It's worth mentioning that the case for the Prophets is different than regular people, for when the afflictions and tests end, they won't have the peaceful life as normal people wish, i.e., when the tests end and the purpose is completed then it's the death they wish for and the heaven of their Lord.

This is what happened to our Prophet ﷺ. His missionary life has been a series of calamities since the beginning of the revelation. Allah says to him, "O you covered up ˹in your clothes˺!" "Arise and warn ˹all˺." (Al-Muddaththir: 1-2). Allah tested him with many trials such as his people's denial, seeing the torture his companions went through, and the kinds of harm that he inflicted like insulting, slandering, throwing dirt on his back while prostrating. In Mecca, there were sorts of great restrictions on him and conspiring against him, then in Medina every year there were different kinds of affliction, as Allah says, "Do they not see that they are tested every year once or twice?" (At-Tawbah: 126) There were successive invasions, wars and enmity from those around him until Allah enabled him in the land. After that all the people of the island came in the year of delegations to declare their loyalty and their entry into Islam; the people entered into the religion of Allah in multitudes. Then Allah said after the Prophet completed the message and his duty as the Messenger of Allah, "When Allah's

˹ultimate˺ help comes and the victory ˹over Mecca is achieved˺ (1) "And you see the people entering into the religion of Allah in multitudes, (2) "then glorify the praises of your Lord and seek His forgiveness, for certainly He is ever Accepting of Repentance" (An-Naser: 1-3). Ibn Abbas, may Allah be pleased with him, when he was asked about the meaning behind this Surah, he answered that it is an obituary notice, meaning that Allah is announcing to the Prophet that he will die soon as his mission on earth is done.

Then Yusuf also said to Allah, "and join me with the righteous" Yusuf asked Allah to join him with the ranks of the righteous, with his brethren the Prophets and Messengers, may Allah's peace and blessings be on them all. So this is the desire of the righteous people, to be in Allah's heaven rather than living on earth. And with this, the story of Yusuf, peace be upon him, is completed.

Allah ends this story with His saying to the Prophet, "That is from the news of the unseen which We reveal, [O Muhammad], to you. And you were not with them when they put together their plan while they conspired." (Yusuf: 102) "And most people will not believe—no matter how keen you are" (Yusuf: 103).

That means what Allah relates to the Prophet in the story of Yusuf. "Is from the news of the unseen" the news means the great news. The unseen means were unknown by the Prophet because these matters occurred more than three thousand years ago from the time when they were revealed to the Prophet ﷺ and the Prophet was not a witness to any of that. Then Allah ﷻ says, "And you were not with them when they put together their plan while they conspired." Meaning that the Prophet was not present when the brothers were planning to kill, to sell, or to throw Yusuf in the well, but Allah revealed to him these unknown and unseen events, he would never know of such a thing without Allah's revelations, since no one knew about their schemes and what they were discussing before they decided to throw Yusuf in the well, no one except for them.

This is one of the signs that indicate the truthfulness of the Prophet Muhammad ﷺ, if these Arabs who denied the massage and the religion of Allah knew and understood this sign, they would be sure of the truthfulness of the Prophet Muhammad ﷺ and that he is the true and sincere Messenger of Allah.

Then Allah says to the Prophet ﷺ, "And most people will not believe—no matter how keen you are." (Yusuf: 103)This means that most of mankind will not believe even if you, O Muhammad, desire it eagerly. It's how things work in this life, only a few people will follow the right way, and many will not believe in Allah and will stay in this denial of whatever anybody said to them. In other verses, Allah says to the Prophet not to grieve because of these people denial of the truth, He says, "Perhaps you ˹O Prophet˺ will grieve yourself to death over their disbelief." (As-Shu'ara:3), and in another verse, "Now, perhaps you ˹O Prophet˺ will grieve yourself to death over their denial, if they ˹continue to˺ disbelieve in this message." (Al-Kahf: 6)

Then Allah adds, "even though you are not asking them for a reward for this ˹Quran˺. It is only a reminder to the whole world" (Yusuf: 104). You, O Muhammad, do not ask them in return for this advice and your call to all that is good and righteous, for any price or compensation for delivering it. Rather, you do so, seeking Allah's Face and delivering good and sincere advice to His creatures. Your mission is to tell them the truth and call them to the straight path. Allah says, "It is only a reminder to the whole world." That is, the Qur'an is no less than a reminder unto men and Jinn with which they remember, receive guidance, and save themselves in this life and the Hereafter.

Then, Allah ﷻ indicates that this unbeliever will be one of the heedless no matter what signs he sees. Allah says, "How many signs in the heavens and the earth do they pass by with indifference!" (Yusuf: 105)

Allah states that most people do not think about His signs and proofs of His Oneness that He created in the heavens and earth. Allah created brilliant stars and rotating heavenly objects and planets, all made subservient. There are many plots of fertile land next to each other on earth, and gardens, solid mountains, lively oceans, with their waves smashing against each other, and spacious deserts. There are many live creatures and others that have died; and animals, plants and fruits that are similar in shape, but different in taste, scent, color and attributes. All praise is due to Allah the One and Only, Who created all types of creations, Who Alone Allah says about Him creating the earth and heaven, "And We did not create the heavens and the earth and what is between them to play." (Ad-Dukhan: 38) "We did not create them except with truth, but most of them do not know." (Ad-Dukhan: 39). He also says, "We have not created the heavens and the earth and everything in between except for a purpose. And the Hour is certain to come, so forgive graciously." (Al-Hijr: 85)

Then Allah says, "With indifference!" This was a description of people who simply did not believe in the existence of Allah, the great Creator, and in His wisdom and power.

يقول الله في ختام سورة يوسف: {وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ (106) أَفَأَمِنُوا أَنْ تَأْتِيَهُمْ غَاشِيَةٌ مِنْ عَذَابِ اللَّهِ أَوْ تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ (107) قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ (108) وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوحِي إِلَيْهِمْ مِنْ أَهْلِ الْقُرَى أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ وَلَدَارُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ اتَّقَوْا أَفَلَا تَعْقِلُونَ (109) حَتَّى إِذَا اسْتَيْأَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِبُوا جَاءَهُمْ نَصْرُنَا فَنُجِّيَ مَنْ نَشَاءُ وَلَا يُرَدُّ بَأْسُنَا عَنِ الْقَوْمِ الْمُجْرِمِينَ (110) لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ مَا كَانَ حَدِيثًا يُفْتَرَى وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِقَوْمٍ يُؤْمِنُونَ} [يوسف:106-111].

says at the end of the story of Yusuf, "And most of them do not ﷻ Allah believe in Allah without associating others with Him ˹in worship˺. Do they feel secure that an overwhelming torment from Allah will not overtake them, or that

the Hour will not take them by surprise when they least expect ˹it˺? Say, ˹O Prophet,˺ "This is my way. I invite to Allah with insight—I and those who follow me. Glory be to Allah, and I am not one of the polytheists." We only sent before you ˹O Prophet˺ men inspired by Us from among the people of each society. Have the deniers not travelled through the land to see what was the end of those ˹destroyed˺ before them? And surely the ˹eternal˺ Home of the Hereafter is far better for those mindful ˹of Allah˺. Will you not then understand? And when the messengers despaired and their people thought the messengers had been denied help, Our help came to them ˹at last˺. We then saved whoever We willed, and Our punishment is never averted from the wicked people. In their stories there is truly a lesson for people of reason. This message cannot be a fabrication, rather ˹it is˺ a confirmation of previous revelation, a detailed explanation of all things, a guide, and a mercy for people of faith" (Yusuf:106-111).

tells us, at the end of the story of Yusuf, that His revelation of this ﷻ Allah story to His messenger, with these details and explanations, confirmed what was .written in the Scriptures, while the Prophet did not hear or read that story before This was one of the greatest pieces of evidence to all those who were given the Scripture and the Arab polytheists that Muhammad son of Abdullah was truly the Messenger of Allah. This news could not be composed or fabricated; these were real events that happened; they were transmitted and were known as they were written in the books of the people who transmitted it. The Prophet ﷺ did not read anything about this story, but it was revealed to him in detail, so it is evidence that no one can do so except Allah. Allah ﷻ says, "That is from the stories of the unseen which We reveal to you ˹O Prophet˺. You were not present when they ˹all˺ made up their minds, and when they plotted ˹against Joseph˺." (Yusuf:102), Allah says to the Prophet, you were not present when Yusuf's brothers plotted against him, and when they made up their minds to throw him into the bottom of the well. Then Allah ﷻ says to His messenger, "And most people will not

believe—no matter how keen you are" (Yusuf: 103). It means that, although there is clear evidence that the Qur'an was revealed from Allah ﷻ to His messenger, most people from these nations, to whom Allah ﷻ had sent the gracious Prophet, did not believe in him.

Allah ﷻ, then clarifies, "even though you are not asking them for a reward for this ˹Quran˺. It is only a reminder to the whole world" (Yusuf:104). It means that the Prophet who came with this great guidance, the clear light, and the straight way that led to Allah's Jannah and pleasure, did not ask them for a reward for that. He did not ask them for a reward for this guidance. The fact that he did not ask the people for a reward is, in itself, evidence that he told the truth; despite enduring the hardship and the torment to guide people and despite enduring their denial, yet he did not ask for a reward for guiding people to this great matter. "Even though you are not asking them for a reward for this ˹Quran˺. It is only a reminder to the whole world" (Yusuf:104).

Then, Allah ﷻ tells us that there were many signs, other than the Quran, that Allah ﷻ made in the universe; in the heavens and Earth, He says, " How many signs in the heavens and the earth do they pass by with indifference!" (Yusuf: 105), then Allah ﷻ says, " And most of them do not believe in Allah without associating others with Him ˹in worship˺" (Yusuf: 106). "Most of them" means most of these stubborn polytheists. They partly believed in Allah; they believed in Allah yet they associated others with Him in worship. He says, "And most of them do not believe in Allah without associating others with Him ˹in worship˺" (Yusuf: 106). Just like the Arab, whom the Prophet ﷺ called for belief, they believed in Allah as the One Who created the heavens and the Earth. They believed that Allah is the One Who created the heavens and the earth and created them as well, "And if you ask them who created the heavens and the earth, they will definitely say, "Allah!" (Luqman:25), "˹And˺ ask ˹them˺, "Who is the Lord of the seven heavens and the Lord of the Mighty Throne?" They will reply,

“Allah.” Say, “Will you not then fear ˹Him˺?” Ask ˹them also, ˺ “In Whose Hands is the authority over all things, protecting ˹all˺ while none can protect against Him, if you ˹really˺ know?” .They will reply, “Allah”" (Al-Mu'amun: 86-88)

was their Lord, but they believed that they ﷻ They admitted that Allah .cannot get closer to Him by worshipping Him aloneThey believed that they should also worship the ones that were close to Allah such as the angels. They believed that the angels were the daughters of Allah, and if they worship them beside Allah, they would intercede for them with Allah. They also worshipped other gods like the idols they made or a righteous person after he dies such as Allat. They believed that if they worshiped those righteous people, and these imagined gods, they would get them closer to Allah. Such was the state of the Arab polytheists. As well as the disbelieving Christians, they believed in Allah and called Him the father, the One Who created the heavens and the earth, and that He is a great God, who created the heavens and the earth. Yet, they believed that Allah produced, by Mariam, His first son, Isa ﷺ. They believed that he existed before that, but Allah ﷻ arranged this to happen; that Isa would be born from Mary, then he would call for Allah. Then, that he would be crucified and then would be enlivened after he had been crucified. And finally, that he would ascend to be with his father. They claimed that Allah, Isa and the Holy Spirit are one God. Although they believed in Allah, they believed that Allah is the father yet they also believed that Allah had a son who is similar to Allah as he came from him, or even he was himself, and he makes what Allah makes; he gives life, causes death, rewards with Jannah and takes them out of Hellfire. They made Isa, the son of Mariam, a similar and a partner to Allah, exalted be Allah above that.

There were many other disbelieving people who believed in Allah, the Creator of the heavens and the earth, but they associated others with Him in worship; whether associating others in His being, such as the Christians claimed, or associating others in His traits as many people claimed that their gods have the

same traits that Allah ﷻ has. Or associating others in His rights that they did not worship Him alone, "The pagans set aside for Allah a share of the crops and cattle He created, saying, “This ˹portion˺ is for Allah,” so they claim, “and this ˹one˺ for our associate-gods.” Yet the portion of their associate-gods is not shared with Allah while Allah’s portion is shared with their associate-gods" (Al-An'am :136). They associated gods with Allah in His rights. Allah ﷻ is the One Who created the crops, the udders and the cattle, but they claimed that some of the crops are for Allah and some are for their gods. They also claimed that some of the cattle are for Allah and some of them are for their gods.

How come that they believed in Allah, the One Who created the heavens and the earth, then they sacrificed for others besides Him! Further, if they needed to take the portion of Allah for their associate-gods, they did so, but it is impossible for them to take the portion of their associate-gods to sacrifice it for Allah. "What unfair judgment!", the polytheists are spiritually impure. " Indeed, the polytheists are ˹spiritually˺ impure," as Allah ﷻ says, it is a spiritual impurity to associate others with Allah, that there is no god except Him, the Creator of the heavens and the earth, Whom all people are His servants; His angels and His messengers are the servants of Allah, "There is none in the heavens or the earth who will not return to the Most Compassionate in full submission" (Maryam:93), all of them including the angles, "And they say, “The Most Compassionate has offspring!”" referring to the angles. Allah ﷻ says, " In fact, those ˹angels˺ are only ˹His˺ honoured servants", "who do not speak until He has spoken" (Al-Anbya: 27), they never speak before Him, "only˺ acting at His command." (Al-Anbya: 27), "He ˹fully˺ knows what is ahead of them and what is behind them. They do not intercede except for whom He approves, and they tremble in awe of Him." (Al-Anbya:28), "they" refers to the angels that fear Him, "Whoever of them were to say, “I am a god besides Him,” they would be rewarded with Hell by Us. This is how We reward the wrongdoers" (Al-Anbya:29). So, Allah ﷻ has no similar,

equal nor associate. He has no associates in any of His rights. Therefore, they believed in Allah, but they associated others besides Allah. Allah ﷻ says, "And most of them do not believe in Allah without associating others with Him ˹in worship˺" (Yusuf: 106). Associating others with Him is a noun phrase that functions as an adverbial phrase; meaning, they believed in Allah and associated others with Him in worship at the same time, " And most of them do not believe in Allah without associating others with Him ˹in worship˺" (Yusuf: 106).

as He says, "Do they feel ﷻ Here is a threat and a warning from Allah secure that an overwhelming torment from Allah will not overtake them". Do is the only One Who in whose hand are all ﷻ they feel secure from that? Allah .the mattersThese criminals deserved to be punished because of their disbelief, stubbornness and their denial of the messengers therefore they deserved to be punished. And the punishment may befall them at any time in this world before the Hereafter. So, do the people, who persisted against Allah, denied the messengers, associated others with Allah, sought to prove that disbelief is the right way and tried to remove the truth from existence, and tried to remove monotheism and improve polytheism, feel secure from the punishment? "Do they feel secure that an overwhelming torment from Allah will not overtake them" overwhelming torment from Allah means that this torment would cover them; Allah ﷻ would cover them with torment from all sides. "An overwhelming torment from Allah will not overtake them, or that the Hour will not take them by surprise when they least expect ˹it˺?" (Yusuf:107) It means, did they feel secure that the Hour will not take them by surprise! When they least expect it because a moment before the arrival of the Hour people will be busy working, eating and drinking. They will still see everything in its usual place; the sun still rises, the moon is bright, and the day, the night and trees are all the same. The Prophet ﷺ said, "the Hour will be established when some of you has raised his food to his mouth, but cannot eat it" it means the Hour will arrive while one is raising the

food to his mouth; there will be no signs to warn the one who eats that the Hour is arriving. (The Hour will arrive while) people are busy with their work; the urban people will be busy with their works and the Bedouins will be busy with their works. A Bedouin in the desert will be preparing the tank to water his livestock from it, another there will be eating, and another will be taking his livestock to sell them. All people will be busy with their works, and there will be no warning signs like for example, hearing a sound of shaking, hearing sounds in the heavens, hearing noises and cracking, or hearing a star blasts the earth. It will take them by surprise, as Allah ﷻ says, "They ask you ˹O Prophet˺ regarding the Hour, “When will it be?” Say, “That knowledge is only with my Lord. He alone will reveal it when the time comes. It is too tremendous for the heavens and the earth" (Al-A'raf:187); the Hour will take you by surprise.

says, " Do they feel secure that an overwhelming torment ﷻ Here, Allah from Allah will not overtake them, or that the Hour will not take them by .surprise" (Yusuf :107)The Hour will take people by surprise without them having any feeling or knowledge that it is arriving before it arrives. "When they least expect ˹it˺?" They cannot expect the time when the Hour will arrive. Allah ﷻ will destroy and punish all wrongdoers before the arrival of the Hour, and torment will overtake them. The disbelievers in the Battle of Badr were surprised by Allah's punishment as they thought that they would triumph before the battle. Yet, Allah ﷻ punished them with an overwhelming torment, "And disasters will continue to afflict the disbelievers or strike close to their homes for their misdeeds, until Allah’s promise comes to pass", " There is not a ˹wicked˺ society that We will not destroy or punish with a severe torment before the Day of Judgment. That is written in the Record" (Al-Isra:58). Allah ﷻ has recorded in His Book that He will destroy and punish the societies that deny His messengers, and this will continue till the Day of Resurrection. "Say, “He ˹alone˺ has the power to unleash upon you a torment from above or below you or split you into

⌜conflicting⌝ factions and make you taste the violence of one another”" (Al-An'am: 58). These are examples of Allah's punishment; He says, do they feel secure that punishment will not befall them? Do these people feel secure that Allah will not hasten their punishment and overtake them by torment before the Day of Resurrection? Or do they feel secure that the punishment of the Day of Resurrection will not overtake them? "Do they feel secure that an overwhelming torment from Allah will not overtake them, or that the Hour will not take them by surprise when they least expect ⌜it⌝?" .(Yusuf:107)

" Say, ⌜O Prophet, ⌝ “This is my way". This is a point of separation. After these verses, the clear verses of the Quran, which clarifies that the Prophet never composed this Quran by himself, accordingly, it is evidence that he is truly a prophet. As well as, the worldly signs and miracles, that Allah ﷻ has spread in this universe. Then, this warning is mentioned; what do you want after you have denied these verses and miracles? Therefore, say, O Prophet, to the disbelievers " This is my way", "I invite to Allah with insight—I and those who follow me. Glory be to Allah, and I am not one of the polytheists.”" (Yusuf :108), " Say, ⌜O Prophet, ⌝ “This is my way." It is a point of separation where the Prophet says, if you do not want the truth, I will never follow your way or embrace your religion, and I will never be with you. This is my way, that Allah ﷻ has legalized for me, " Say, ⌜O Prophet, ⌝ “This is my way." Allah ﷻ ascribed that way to the Prophet ﷺ because the Prophet is the one who called for it, and he is the leader in this way, " Say, ⌜O Prophet, ⌝ “This is my way." It is a point of separation; this is my choice, I chose to follow this way, which is Allah's way. Allah ﷻ ascribed it to the Prophet ﷺ because He made him the leader of this way and ordered him to call for this way. Allah says, " Invite ⌜all⌝ to the Way of your Lord with wisdom and kind advice, and only debate with them in the best manner" (An-Nahl :125). The Prophet called for Allah's Way. It is called his way because it was the Prophet's choice that he would never follow any other way but it. “This is my

way”; that I chose", which is the way of Allah ﷻ. " Say, ˹O Prophet,˺ “This is my way. I invite to Allah". This is my mission; I invite people to Allah. Inviting people means to say to them to follow Allah's Way, to worship Him, to worship none except Allah, to respond to Him and to adhere His orders.

"I invite to Allah with insight". I have an insight and knowledge of the matter; it means that he got this knowledge after consideration and witnessing; the insight of the eye and the insight of the heart as well. The insight of the heart which is attained with certainty and evidence. The revelation that came to the Prophet was rightly and truly from Allah, and Jibreel was the one who came to the Prophet, that the Prophet saw him with his own eyes, and he was the one who spoke to the Prophet on behalf of Allah ﷻ. The miracles of the Prophet were from Allah ﷻ. Thousands of miracles and all were from Allah ﷻ. What the Prophet said was neither from the Jinn, nor came out of imagination, rather it is a revealed religion from Allah ﷻ, the Creator of the heavens and the earth. There is no doubt concerning this. So, Allah says to the Prophet, "say to them; I invite to Allah with insight—I", "I" here refers to the Prophet ﷺ. "And those who follow me". There is no doubt that the Prophet had an insight; he was sure and was certain about what he had received from Allah, and that this is His religion, and this way is the one that leads to Allah's Paradise. Also, whoever follow the Prophet ﷺ has the same insight, that Muhammad bin Abdullah is truly a messenger of Allah. The Prophet gave many great proofs such as the Quran, with which Allah ﷻ challenged the earlier and the later generations, the unseen that Allah revealed to the Prophet of what would happen in the future and it happened like he said, and the unseen of the past that had happened in the old times and he related it exactly as it happened and as is mentioned in the Scriptures and the people who were given the Scripture had knowledge of the scripture knew about. " Say, ˹O Prophet,˺. “Allah is sufficient as a Witness between me and you, as is whoever has knowledge of the Scripture." (Ar-Ra'd:43) The people who were given the

Scripture, and whoever had the knowledge of the Scripture from the Christians and the Jews knew and witnessed that what the Prophet and Musa came with were the same. As Wraqah bin Noufal said to the Prophet: "What you said and what Musa came with are from the same source", and as Abdullah bin Sallam said to the Prophet: "O messenger of Allah! By Allah, I know you more than my son". It means that he knew him more than his son because all the details of the Prophet's manners and physical features were recorded in their Scripture and were applicable to the Prophet ﷺ. Therefore, whoever follows the Prophet is certain that this is Allah's ﷻ religion and His creed.

"I and those who follow me. Glory be to Allah". This is an exaltation and glorification of Allah from what will come. Glory be to Allah in every possible way of glorification and above everything. Glory be to Allah far above what was attributed to Him such as having a son, a partner and a counterpart. " And most of them do not believe in Allah without associating others with Him [in worship]" (Yusuf: 106) Glory be to Allah above the denial of the Prophet ﷺ, above their saying that there is no religion and no government when they said, " this is the only world and the only life, and there will be no resurrection". Glory to Allah far above such religion being His religion. Glorified be Allah from creating His creation without purpose. "Did you then think that We had created you without purpose, and that you would never be returned to Us?" Exalted is Allah, the True King!" (Al-Mu'minun:115) Exalted is Allah from any inapposite traits and from the characteristics that the polytheists gave to Allah ﷻ such as having a son, a partner and a counterpart, that Allah created the creation without purpose or reason, and that this life is the only life. Glory be to Allah ﷻ from all these false claims. Then, "and I am not one of the polytheists."" you have to know that I do not associate others with Allah, rather I am a prophet from among the monotheists who worship none but Allah ﷻ. "And I am not one of the polytheists" is an insinuation to the disbelievers because polytheism is their religion. The religion

of those people, whom the Prophet ﷺ left is polytheism, their religion is associating others with Allah whether this is associating in His traits, His acts, or His rights. So, their religion was polytheism, but the religion of the Prophet is monotheism; that there is no god but Allah. Allah ﷻ has no counterpart neither in Himself nor in His traits –Glory be to Him-. Consequently, no one can share Him in His rights as He is the Only One Who deserves to be worshiped because He is the Creator of all people, the Provider and the ruler of their affairs. None of those who were claimed to be gods had any role in His creation or His management. Allah has no partner. "And I am not one of the polytheists.”"

says, " We only sent before you ˹O Prophet˺ men inspired ﷻ Then, Allah .by Us from among the people of each societyHave the deniers not travelled through the land to see what was the end of those ˹destroyed˺ before them? And surely the ˹eternal˺ Home of the Hereafter is far better for those mindful ˹of Allah˺" (Yusuf:109). Here, Allah ﷻ tells us that the Prophet is like his previous brothers; Prophets. It is not an invented matter; it means that Muhamad ﷺ was not the only prophet, who came with unprecedented matter. Rather what the Prophet came with is the same as what the previous prophets came with. This is Allah's Way with His servants from the old ages, starting from Noah, the first messenger that came to the people on earth, then Ibrahim, then Musa, and Isa. There were among these messengers; a messenger to Aad who was Hud and a messenger to Thamud who was Saleh. Therefore, the Prophet was not the first messenger ever sent " Say, “I am not the first messenger ever sent" rather the Prophet was a messenger like the previous prophets, who called to Allah ﷻ. The Prophet's invitation to Allah did not differ from these messengers as all of them called for worshiping no one except Allah. Allah ﷻ says, " We only sent before you ˹O Prophet˺ men", just like you, " inspired by Us". There is nothing unbelievable or astonishing about the Prophet; he was a man whom Allah ﷻ chose and inspired him. Allah ﷻ did not send angels to invite to His religion rather He

sent men, such as the Prophet ﷺ, and who were "inspired by Us". They were inspired through angels, who transmitted Allah's revelation to His messengers in order to inform people about Allah's legalization. "Inspired by Us". Then, "from among the people of each society", meaning that Allah ﷻ chose all messengers from the people of the society, not from the Bedouins. Society here means a great city that gathers people, and a place in which the visitor is honored. If a man went to this society, he would not find any dispersed tents, as the situation is different in societies. Allah always chose the messengers from among the people of each society because in a society, people are gathered. They were chosen not from any society, rather from the mother of societies; a messenger was always sent from the capital, the base and the most important place of a region. If a messenger was sent in a distant county or village, people may not hear about him, so the messengers were sent from the most important place for a specific region.

"We only sent before you ˹O Prophet˺ men inspired by Us from among the people of each society" It excludes women, as Allah ﷻ never sent a woman as a messenger; all the messengers and prophets, whom He sent were men. Allah says “men from the people of each society”, then, He says, " Have the deniers not travelled through the land to see what was the end of those ˹destroyed˺ before them? And surely the ˹eternal˺ Home of the Hereafter is far better for those mindful ˹of Allah˺." (Yusuf:109). This is a declarative question. The effects of these messengers still exist; the Arab peninsula still exists and the impact of the messengers in the Arab peninsula is still there. Allah destroyed Aad in the south of the peninsula and the societies of Thamud still exist in the north of the peninsula, their houses still exist there, that were carved in the rocks until now. There are also the ruins of the nation of Lot in the Dead Sea, which Allah ﷻ destroyed by heavy and bad rain, and its impact still exists until now. So, Allah ﷻ says, "Have the deniers not travelled through the land to see what was the end

of those ˹destroyed˺ before them?" The punishment was that Allah ﷻ uprooted those disbelievers and saved the believers.

Then, Allah ﷻ says, " And surely the ˹eternal˺ Home of the Hereafter is far better" the ˹eternal˺ Home of the Hereafter is far better than this worldly life. What, mostly, prevented people from believing in the messengers is their holding firm to this world and preferring it, and they left behind what the messengers told them about Paradise. They did not want that; they wanted this worldly life. So, Allah says, " And surely the ˹eternal˺ Home of the Hereafter is far better" Home of the Hereafter; means to work for the Hereafter because it is the Home of stability and continuity, and it is better; better than this world. "For those mindful ˹of Allah˺." for the people who fear Allah ﷻ. "Will you not then understand?" Have you not a mind, by which you recognize these facts! This is the clear evidence of the prophets, their invitation to Allah ﷻ, the great victory for those who followed their path, and the clear damage in this world and in the Hereafter for those who did not follow this path.

Allah ﷻ says at the end of the surah of Yusuf, "We only sent before you ˹O Prophet˺ men inspired by Us from among the people of each society. Have the deniers not travelled through the land to see what was the end of those ˹destroyed˺ before them? And surely the ˹eternal˺ Home of the Hereafter is far better for those mindful ˹of Allah˺. Will you not then understand? And when the messengers saw despaired and their people thought the messengers had been denied help, Our help came to them ˹at last˺. We then saved whoever We willed, and Our punishment is never averted from the wicked people. In their stories there is truly a lesson for people of reason. This message cannot be a fabrication, rather ˹it is˺ a confirmation of previous revelation, a detailed explanation of all things, a guide, and a mercy for people of faith" (Yusuf: 109-111).

is like His previous brothers, the ﷺ told us that His Prophet ﷺ Allah .chose a messenger of every nation from its people ﷺ prophets. AllahTherefore, the Prophet was not a new concept; this is Allah's Way. Allah did not send an angel to guide people as the polytheists proposed; as they demanded that the messenger should be an angel and should have a great wealth. They also proposed that a messenger should not practice the ordinary life like them such as selling, buying, and trading in the markets; rather, he should have a great wealth in order to spend from it. Allah ﷻ says, "We only sent before you ˹O Prophet˺ men" just like the prophet. "Inspired by Us" Allah ﷻ chose and favored them by the prophecy as the revelation came to them from Allah to deliver it to the people. "From among the people of each society" Allah ﷻ chose the prophets from the cities not from the Bedouin, but from the Mothers of cities. Each messenger was sent in the capital of the country by Allah ﷻ.

Allah ﷻ says, "Have the deniers not travelled through the land", it means that they had already traveled through the land, "to see what was the end of those ˹destroyed˺ before them?" They did not see and did not learn a lesson from the end of those before them. They saw how Allah ﷻ destroyed Aad, Thamud, and Lot, while they traveled for trading, "You ˹Meccans˺ certainly pass by their ruins day. And night. Will you not then understand?" (As-Safat: 137-138).

Then Allah ﷻ says, "And surely the ˹eternal˺ Home of the Hereafter is far better". This is the essence of the messengers' message; they invited people to Paradise and to the Home of the Hereafter; the Home of stability, security, pleasure, happiness, and eternity. This is the great victory, which is better than this world. The most of the people left the messenger's religion only for the sake of this world which is not lasting, "Imagine ˹O Prophet˺ if We allowed them enjoyment for years, then there came to them what they had been threatened by: would that enjoyment is of any benefit to them ˹at all˺?" (Ash-Shua'ra: 205-207). What is the value of this world? What is the substitute when a man stays on the

earth one thousand years and enjoys all pleasures, then, he will be punished in the Hellfire? If what you were threatened by coming to you, the great enjoyment that you received in the world would not benefit you. The eternal Home of the Hereafter is better than this world. the enjoyment of this world is little, then it will end. If there was a responsibility after that and there was eternal life in the Hellfire, this pleasure has no meaning and would not benefit to man at all. The Prophet says, "among of the animates of Hell, a person who had led the most luxurious life in this world will be bought up, then, Allah ﷻ dipped him in the fire and asked him: O My servant! Did you ever experience any comfort? He will reply: By Allah, no I did not experience any comfort". A person placed in Hell swears by Allah that he never experienced any comfort, although he led the most luxurious life in this world, this pleasure ended. If he saw this torment, he would forget all these pleasures. As well as, one of the people of Paradise who had experienced the extreme misery in the life of this world, who was from those who were poor and miserable in this world, but he believed in Allah, then Allah ﷻ dipped him in Paradise just for a few seconds, Allah asked him: O My servant! Have you ever experienced any misery? He will reply: By Allah, no I never experienced any misery. This dipping will erase all pains and make him forget all the miseries that happened in the world. Therefore, the eternal Home of the Hereafter is far better. Allah says, "And surely the ˹eternal˺ Home of the Hereafter is far better" whatever this world was, the eternal Home of the Hereafter is far better, " for those mindful ˹of Allah˺ Will you not then understand?" Do you have a mind to recognize and know this speech; Allah's speech about these facts and results?

Then Allah ﷻ says, "And when the messengers saw despaired and their people thought the messengers had been denied help, Our help came to them ˹at last˺. We then saved whoever We willed, and Our punishment is never averted from the wicked people" (Yusuf:110).

said, "And when the messengers saw ﷻ Way, Allah ﷻ This is Allah's despaired". “Despaired” means reach the limit, so when the attractions and ordeals happened to the messengers, the disbelievers thought that the despair had been the victory, "their people thought the messengers had been denied help" this is a passive sentence, thought here means believed the messenger had been .denied helpThe second reading is that the messengers had been denied by their followers and the nations that they were sent to; that there was no chance for anyone to believe in them and people would return to their old religion, they totally despaired of the believing of the people. "And when the messengers saw despaired and their people thought the messengers had been denied help, Our help came to them ˹at last˺" (Yusuf:110). Allah's help will come to them in this case. As-Salaf explained that "and their people thought the messengers had been denied help" means that the news that came to them by helping and strengthening was not true. This is the image of breaking the hope and despair totally of receiving the help. It is no doubt that the messenger never doubted Allah ﷻ, but Ibn Abbas and others said they were humans, so that they may do so. Allah ﷻ depicted the step that the messengers may reach, they despaired of getting help, that would come only at the end, after the hope was about to break from victory and strengthening, "And when the messengers saw despaired and their people thought the messengers had been denied help, Our help came to them ˹at last˺" (Yusuf:110). Allah's help came to them.

"We then saved whoever We willed," in the second reading Allah ﷻ saved whoever He willed, "and Our punishment is never averted from the wicked people" we can see Lot ﷺ when the help came to him in the case when he said to the angels, whom he thought his gusts, "He responded, “If only I had the strength ˹to resist you˺ or could rely on a strong supporter" (Hud:80). In this case, Allah's help will come to him. We can see Nuh, the first messenger, as well; how and when Allah's help came to him? It came to him after despairing of people's belief

and it was said, "None of your people will believe except those who already have. So do not be distressed by what they have been doing" (Hud:36). After his nation said to him, “If you do not desist, O Noah, you will surely be stoned ˹to death˺.”" (Ash-Shuar'a:116). Allah ﷻ depicted his state, saying to his Lord, “I am helpless, so help ˹me˺!”" (Al-Qamar:10). He said, "I am helpless, my nation did not help me, so he said to Allah: "“I am helpless, so help ˹me˺!”" (Al-Qamar:10). Allah ﷻ says, "So We opened the gates of the sky with pouring rain, and caused the earth to burst with springs, so the waters met for a fate already set" (Al-Qamar: 11-12).

All the messengers were saved and Allah ﷻ destroyed the disbelievers. The help came to them after days of distress and trouble. In some cases, the prophet ﷺ had nothing to do except waiting Allah's help such as in the Battle of the Trench, when the Prophet ﷺ was besieged, the believers were about to be defeated as Allah ﷻ said, "˹Remember˺ when they came at you" it means the enemies, "from east and west, when your eyes grew wild ˹in horror˺ and your hearts jumped into your throats, and you entertained ˹conflicting˺ thoughts about Allah" (Al-Ahzab:10). And you entertained ˹conflicting˺ O Muslims, thoughts about Allah. " Then and there the believers were put to the test, and were violently shaken" (Al-Ahzab:11). Allah's ﷻ help did not come to them except this matter happened to them, but Allah ﷻ steadied them until the end. He says, "Indeed, in the Messenger of Allah you have an excellent example for whoever has hope in Allah and the Last Day, and remembers Allah often. When the believers saw the enemy alliance, they said, “This is what Allah and His Messenger had promised us. The promise of Allah and His Messenger has come true.” And this only increased them in faith and submission. Among the believers are men who have proven true to what they pledged to Allah. Some of them have fulfilled their pledge ˹with their lives˺, others are waiting ˹their turn˺. They have never changed ˹their commitment˺ in the least." (Al-Ahzab: 21-23).

showed us that His help came when the messengers were about to ﷻ Allah despair of coming Allah's help, then Allah's help came, "And when the messengers saw despaired and their people thought the messengers had been ",denied help, Our help came to them ˹at last˺. We then saved whoever We willed ,saved whoever He willed from His servants, the believers ﷻ (Yusuf:110). Allah ."said, "and Our punishment is never averted from the wicked people ﷻ Allah There is no one who can avert Allah's punishment that He gives to the disbelievers, "from the wicked people".

In this Surah, when did the help come to Yaqoub? A messenger from Allah ﷻ was tested and distressed, but when did the help come to him? After a long time and after breaking the hope that Yusuf would come, and after he had said, “Alas, poor Joseph!” And his eyes turned white out of the grief he suppressed" (Yusuf:84). He still had hope that Allah would fulfill His promise by the vision that Yusuf had seen and which must be achieved. Allah’s help came after this long period of patience and waiting. It was a guide from Allah ﷻ to His messenger and the believers; as He said to them: wait for help, do not precipitate Allah's help, you will be tested and distressed more and more, and Allah's help will come at the end. This Surah, Surat Yusuf was revealed in Mecca, when Muslims were at the beginning of the way. They suffered from the disbelievers’ wrongdoings and persisting; as if Allah ﷻ said to them that the way is still long and the help will come only after the severe suffering because it is Allah's Way in His servants, "And when the messengers saw despaired and their people thought the messengers had been denied help, Our help came to them ˹at last˺. We then saved whoever We willed, and Our punishment is never averted from the wicked people" (Yusuf:110).

Then Allah ﷻ says, "In their stories there is truly a lesson for people of reason. This message cannot be a fabrication", "In their stories" the stories of these messengers and prophets, "there is truly a lesson for people of reason". The

lesson is to look at the appearance of the incidents beyond them, and the consideration is to take the preaching, the awareness, the benefit, and the profit of the news, not just to enjoy the news and the story, but what is behind this story? What did it lead to? What do we benefit from that? What are the results of this? All of these mean the lesson. In their story, there is truly a lesson, but for people of reason, the mind and the heart, which is in the mind; that is the place of understanding, "Have they not travelled throughout the land so their hearts may reason, and their ears may listen? Indeed, it is not the eyes that are blind, but it is the hearts in the chests that grow blind" (Al-Hajj:46).

The lessons learned from what Allah ﷻ related to us in Yusuf's story are many and we have already mentioned some of them while explaining this Surah. Allah ﷻ mentioned in every scene the lesson learned; we summarize some lessons at the end of this Surah as follows.

Firstly, Allah ﷻ prevailed, so whatever the events seemed contrary to Allah's Will, Allah's Will must be true and His promise must be fulfilled no matter how much people tried to prevent it. Yusuf ﷺ saw a vision from Allah ﷻ when he was a young boy. He saw the sun, the moon, and eleven stars prostrating to him. Yaqubﷺ understood from his son's vision that Yusuf would be a prophet and he would have a great position. The sun and the moon, that would prostrate to him, were his mother and his father. Meanwhile, the eleven stars were his eleven brothers, so that they would prostrate to him to dignify him. Yaqubwas a prophet and Yusuf would be a prophet. Allah says, "And so will your Lord choose you ˹O Joseph˺, and teach you the interpretation of dreams, and perfect His favour upon you" by prophecy, "and the descendants of Jacob—˹just˺ as He once perfected it upon your forefathers, Abraham and Isaac. Surely your Lord is All-Knowing, All-Wise" (Yusuf: 6). Allah ﷻ informed through this vision, that Allah ﷻ made this young boy, Yusuf ﷺ, see, and Jacob knew this vision.

Then, see the long way, in which the incidents interlinked until this dream comes true. See the one who prevented that and how Allah ﷻ eliminated these barriers. Allah ﷻ achieved His Will in the end. The first who tried to prevent achieving this vision were Yusuf's brothers, who envied him and wanted to deprive him of his father by throwing him in the bottom of the well, but Allah ﷻ distract them from killing him because if they killed him, Allah's will would not be achieved. If they agreed to kill him and they already killed him, this vision would not be achieved and Allah's will would not be achieved. In the end, Allah made them think to throw him in the well.

See the people who took him; they took Yusuf from the well, some travelers so that they did not do good matters. They might say that this stray boy is from this place, in which they found him, and tried to return him to his family and took from them ransom, which is one or two sheep. They would say to them that they had found their son in this place. They might do something like that, but Allah's well would not be achieved by doing so. Therefore, they took him secretly. Allah says, "they took him secretly ˹to be sold˺ as merchandise", then, they might keep him with them as a slave to look after their livestock, but by doing so Allah's will would not be achieved. Allah ﷻ decreed him a matter that must be achieved. This bright, favor and beautiful boy became their slave, but Allah made them blind in order not to see this favor. Consequently, they sold him secretly for a few silver coins, " They ˹later˺ sold him for a cheap price, just a few silver coins—only wanting to get rid of him" (Yusuf:20). All these matters happened to fulfill Allah's will. Then, Allah facilitated him to be sold in a place, in which he found comfort, respect and strengthening. Allah says, "The man from Egypt who bought him said to his wife, “Take good care of him, perhaps he may be useful to us or we may adopt him as a son" Allah says, " This is how We established Joseph" by this way, Allah did not make him be sold to a common man or be taken by these Arab, who bought him, but Allah established him in the

land of Egypt and to be remote from them, "Allah’s Will always prevails, but most people do not know" Allah is overpowered as there is no one can defeat Allah. Neither Yusuf's brothers nor the people who sold him could not prevent Allah's will.

In addition, after the multiple attractions, Yusuf was distressed because Allah ﷻ wanted to show us his honor. The attraction of the woman that he severely refused. Then, we see Yusuf chastity, honor, nobility when he kept the favor of the one who took shelter in his house. He says, "From this, Joseph should know that I did not speak dishonestly about him in his absence, for Allah certainly does not guide the scheming of the dishonest" (Yusuf: 52). "I did not speak dishonestly about him" means the woman's husband and so on…, these incidents happened consecutively in order to know that Allah is overpowered. We can learn from that many great matters, which are if Allah ﷻ told us any information, it would be fulfilled; whatever the circumstances and states did not support to reach that information, it must be fulfilled. Allah told His messenger, that he would be the messenger and the prophet to all these nations and to be a warner to all worlds. The Quraish wanted to resist that and to get rid of the prophet. They also wanted to make him disappear and kill him; what happened? They disappeared, Allah ﷻ prevailed His Will and this messenger became the messenger of Allah ﷻ, so that his name is mentioned in all worlds; in every place, until now and till the end of this world. What Allah told the prophet ﷺ until the end of the world, must be fulfilled; even the coming down of Isa, the Son of Mariam, the destroying of the crucifix, all Muslims will embrace Islam, so Allah's promise must be fulfilled, "Allah’s Will always prevails", there is no anyone can prevail Allah ﷻ, "but most people do not know".

One of the great lessons also, " In their stories there is truly a lesson for people of reason" that is the messengers and the prophet were distressed and they were the most distressed people; as the Prophet said, "The prophets were the most

severely tested people, then the next best and the next best. A person is tested according to his religious commitment. If he is steadfast in his religious commitment, he will be tested more severely". See these are a group of prophets, see the test of Jacob. Allah tested him by this matter; to lose his beloved son, whom he expected would be a good person as Allah told him. See the long history; he felt grief for thirty years because he had lost his son. See the tests of Yusuf; he was tested more and more. Then, when he lived in stability by Allah's Will, Allah made him and his father, mother and brothers meet again and strengthened him in the land. What else? They died and left this world, "My Lord! You have surely granted me authority and taught me the interpretation of dreams. ˹O˺ Originator of the heavens and the earth! You are my Guardian in this world and the Hereafter. Allow me to die as one who submits and join me with the righteous" (Yusuf:101). the life of the prophets is a series of linked tests and they reach the stability and the end, Allah said, "be ready to die".

One of learned lessons is the result of patience, piousness and charity is good, "Surely whoever is mindful ˹of Allah˺ and patient, then certainly Allah never discounts the reward of the good-doers" (Yusuf:90), this is Allah's Way in His believing servants, " Surely whoever is mindful ˹of Allah˺ and patient, then certainly Allah never discounts the reward of the good-doers" (Yusuf:90), whoever is mindful of Allah and patient, Allah made his end good one, but whoever envies, loves this world, plots, surly his end will be bad. For example, Al Azeez's wife, who had a big part in the afflictions of Yusuf, was disgraced at the end. Then, she tried to conceal this disgrace more and more, but Allah ﷻ willed to reveal the truth. In addition, the women, who supported her were also disgraced. Whoever does evil, their end was bad and whoever did good, Allah ﷻ made their end good.

This Surah has great lessons, "In their stories there is truly a lesson for people of reason" Allah ﷻ said, "This message cannot be a fabrication," it was not

a story from fabricated imagination, but it was real facts " This message cannot be a fabrication, rather" it means this story, "˹it is˺ a confirmation of previous revelation," Allah ﷻ made these stories a confirmation of the previous revelation, what Allah ﷻ related and what happened for the people who were given the Scripture were revealed in the Quran to confirm it. "a detailed explanation of all things," Allah ﷻ clarified everything in the Quran. All that Allah ﷻ wanted from His believing servants is to be righteous. Allah ﷻ taught them how to perform ablution (Wudu') and how to judge between themselves. Moreover, Sharia' law mentions all details on how to deal with other nations. Allah says, "We have revealed to you the Book as an explanation of all things" Allah says, "a detailed explanation of all things, a guide, and a mercy" it is a guide to the right path and showing the stray Paths in order to be avoided by the servant. "And a mercy for people of faith" it is mercy because the believing servant, without the Quran, cannot be guided. They cannot understand and know the tests of the previous prophets and messengers without it. So, all of this is a mercy, "and a mercy of people of faith".

With this, this great Surah ends. We ask Allah to forgive our sins, repent to Him, turn to Him, and seek refuge in Him. Praise is to Allah, the Lord of the Worlds, at the beginning and the end. And peace be upon His servant and messenger Mohammad. We ask Allah to make it beneficial to Muslims in the east and west of the earth, and to make this a treasure for us on the Day of Resurrection.

Ar-R’ad

بسم الله الرحمن الرحيم:{ المر تِلْكَ آيَاتُ الْكِتَابِ وَالَّذِي أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ (1) اللَّهُ الَّذِي رَفَعَ السَّمَاوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ اسْتَوَى عَلَى الْعَرْشِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُسَمًّى يُدَبِّرُ الْأَمْرَ يُفَصِّلُ الْآيَاتِ لَعَلَّكُمْ بِلِقَاءِ رَبِّكُمْ تُوقِنُونَ (2) وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا رَوَاسِيَ وَأَنْهَارًا وَمِنْ كُلِّ الثَّمَرَاتِ جَعَلَ فِيهَا زَوْجَيْنِ اثْنَيْنِ يُغْشِي اللَّيْلَ النَّهَارَ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ

يَتَفَكَّرُونَ (3) وَفِي الْأَرْضِ قِطَعٌ مُتَجَاوِرَاتٌ وَجَنَّاتٌ مِنْ أَعْنَابٍ وَزَرْعٌ وَنَخِيلٌ صِنْوَانٌ وَغَيْرُ صِنْوَانٍ يُسْقَى بِمَاءٍ وَاحِدٍ وَنُفَضِّلُ بَعْضَهَا عَلَى بَعْضٍ فِي الْأُكُلِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ}[الرعد:1-4].

In the name of Allah, the Entirely Merciful, the Especially Merciful, "Alif Lām Mīm Ra. Those are the signs of the Scripture. And what has been sent down to you from your Lord is the truth, but most of mankind do not believe" (1) "Allah is the One Who raised up the heavens without pillars that you see, then He settled over the Throne, and He has subjected the sun and the moon, each running for a stated term. He governs matters; He details signs, that you may be certain of the meeting with your Lord" (2) "And He is the One Who spread the land and made in it firm mountains and rivers, and of all products he made therein two pairs; He causes the night to overwhelm the day; indeed, in that are signs for people who reflect" (3) "And in the land are neighboring plots and gardens of vines, and vegetation, and date-palms —from the same root or from distinct roots—irrigated with the same water, yet We make the produce of some taste better than others; most surely, in that are signs for people who reason" (Al-Ra'd: 1-4).

These verses are the beginning of the Surah of Al-Ra'd; the Surah of Al-Ra'd is Meccan surah. Allah started this Surah with these cut off letters, "Alif Lām Mīm Ra". It was previously mentioned the sayings of the scholars regarding the meanings of the cut off letters. Then, Allah referred to this Scripture, the Qur'an. He says, "Those are the signs of the Scripture", referring to the signs of the Scripture. The Scripture is the Qur'an which is a book. It is Allah's Scripture which He wrote in heaven in a Preserved Tablet, and it is the Scripture which Allah descended to be written on this earth and to be preserved. Further, it is the greatest book ever written and ever read by readers and ever preserved by learners. It is written in heaven and earth, read in heaven borne by the hands of scribes, noble and devoted. Read on earth, rather, it is clear signs in the hearts of the ones who know. "But none repudiate Our signs except the deniers", the Scripture. Either referring to the Scripture by Alif and Lām which are in these

senses of jurisdiction and covenant. This is the known Scripture which Allah guided us to, so this is the known Scripture which Allah wrote in heaven, spoke with, and descended to His servant. As He says, "Supremely Blessed be the One Who bestowed the Criterion from on high upon His servant, to be a warner to all realms" (Al-Furqan: 1), "All praise be to Allah, Who sent down the Scripture upon His servant and has not made therein any crookedness" (Al-Kahf: 1), or the Scripture that deserves to be called a Scripture which gathered all goodness that a Scripture can include. It is the Scripture of Allah; the grace of Allah's words over the words of humans is as the grace of Allah over His creation. Therefore, it is the Scripture on reality and the Scripture that should be named a Scripture, in reality, is this book, "Those are the signs of the Scripture", truth.

"And what has been sent down to you from your Lord is the truth", what is sent down to you from your Lord is entrusted which is this Scripture. The signs of this Scripture are the truth. Further, Truth is the firm settled truth that is against wrong which will be evanescent, thus, all of its news is truthful and all of its rules are just, for it is the truth. Truthful because all of its words are true in news and just in rules. "Thus the Word of your Lord has been completed, in truth and justice", all of what Allah told in this Scripture is truthful. "And whose word is more truthful than Allah?", all of what Allah ruled is just. "And what has been sent down to you from your Lord is the truth". Then, He says, "But most of mankind do not believe", yet, despite all of this; despite that this is the Scripture, the Scripture that should be named Scripture which none is included in this truthful attribute except it for it is the Scripture of Allah, which is written in heaven, from which no letter falls, and the one descended over His servant. Further, it is the words that reflect the worlds of Allah and which includes the truth. Despite that, most people do not believe in it; despite all the great things this Scripture includes, yet, the success in this world and hereafter is dependent on faith. However, denying it leads to loss in the world and the hereafter. "But

whoever denies it from among the(various) parties—the Fire is his promised place", despite that; despite the Scripture is as such, a truthful Scripture, a just Scripture, mercy, Allah's Scripture, His message, and His words to people, to His creation. He is free of need from them; He calls them to His forgiveness, pleasure, and mercy, yet, "But most of mankind do not believe", in it. This is amazed for the Lord's words be to people and His message be to people general as such, descended throughout this truthful Scripture. Yet, people turn away from it and do not believe in it.

Then, Allah started introducing Himself to the servants. The One Who descended this Book, He says, "Allah is the One Who raised up the heavens without pillars that you see", Allah is the greatest. "... Then He settled over the Throne, and He has subjected the sun and the moon, each running for a stated term. He governs matters; He details signs, that you may be certain of the meeting with your Lord" (Al-Ra'd: 2), know, O people, that the one who descended this Scripture is Allah, attributed with these attributes. "Allah is the One Who raised up the heavens without pillars that you see", look at this huge great strength. He raised up the heavens with no pillars that we see; seven heavens which only a few from these heavens reached to our sight, sense, and knowledge. Further, what is far and hidden from us is much greater; and what is reached to is also great. We live on this earth which is part of a system called the solar system attached to the sun, our mother which we are attached to. We are a small part of this group of planets; the sun is a million times bigger and there are some stars also bigger than us. All of our group, regarding what is behind it from groups in this one galaxy, is a small point in space and in a wide surrounding. A drop of a sea, then a galaxy, and, after that, thousands of galaxies each of which includes millions of millions of these stars which, compared to us, we are only an atom of sand from a wide desert. Allah raised up these heavens and put them into their place without pillars. Pillars are the plural of a pillar. Then, He says, "Without pillars that you see",

either without pillars you see; you see, that is an attribute with no pillars. Meaning that it is with pillars but you do not see it. Or without pillars; you see! When you look, you notice that it has no standing pillars. Whether it is with pillars that we do not see or without pillars and we see it as such; all of this, first of all, is proof over the power of Allah. Besides, there is no doubt that the perfect in power is that it is without pillars and that Allah established it with what He did. As He says, "Indeed, Allah ˹alone˺ keeps the heavens and the earth from falling apart. If they were to fall apart, none but Him could hold them up…" (Fatir: 41), Allah upholds the heavens and earth from falling apart, so it is upheld by the power of Allah. This sun that is raised in this place and stays in this place and revolves and moves in it; the earth which we are on and we are witnessing it with its oceans, mountains, people, buildings, and with all of who lives upon it. And we are a small ball hanging in this space, held with no pillars put on this earth. Further, it is in its orbit and does not go aside from its orbit, not even as small as an ant, not even a part from a thousand parts from Millimeter. Thus, this is a great power which raised the heavens over us, rather, raised us and we are part of it. Further, all of this is raised without pillars you see.

The Lord Who made this and raised these heavens without pillars and established it in this space with His power and order. There is no doubt that no mind can surround the great Lord's power and knowledge. Any mind, even the mind of angels and the mind of creatures, as Allah says about angels, "And they cannot encompass Him with knowledge", no one encompasses the knowledge about Allah except for Allah. Further, no matter how thoughtful we get to reach the knowledge about the power of Allah, the ultimate of this power, and the extent of this power to which it ends, we would not be able to reach for the power of Allah and His knowledge are great. This construction can never be established without great and numerous powers. Besides, great knowledge and wisdom for every atom and every orb of the orbs is put in its suitable and exact place. Further,

if any of its parts gets disordered, corruption and clashes would occur. "Indeed, Allah ˹alone˺ keeps the heavens and the earth from falling apart. If they were to fall apart, none but Him could hold them up…" (Fatir: 41), then, He establishes all of the creation and walks in this long years, long age; the age of heavens and earth that we do not know a beginning to it. Therefore, its knowledge is to Allah; these are moving in this great order without violating it. Allah said that this does not fatigue, tire, or weary Him. He says, "His knowledge has embraced the heavens and the earth, and their preservation does not fatigue Him", does not fatigue; does not tire Him, and does not weary Him. He preserved the heavens and earth. "For He is the All-High, the Great", Allah introduces Himself to us by saying that He did this. Therefore, when we look at this thing and this creation from Allah, there is no doubt that everyone who has reason and mind appreciates the power of the Lord. Appreciates it but cannot measure it for he does not reach the full truth regarding the power, knowledge, wisdom of the Lord.

"Allah is the One Who raised up the heavens without pillars that you see, then He settled over the Throne", the Throne is the surface of these creatures. Allah created seven heavens in layers and above these heavens, there is the chair and the throne of Allah which the Prophet said that no one can measure except for Allah; none of our senses can reach this. We reached the knowledge about the throne from what Allah taught us and taught the Prophet. Rather, we could not reach this knowledge regarding the throne with our sciences and abilities for we cannot see it, nor sense it, nor can our machines read it for it is above this. It is above these heavens; the Prophet says no one can measure it but Allah, meaning that no one understands nor knows the measure of this throne except for its Creator only. Only the Lord; no creature in this existence can measure the extent of this throne. Rather, no one knows its greatness, magnificence, and width except for its Creator. Further, Allah settled over the throne; a settlement in the language is known to be the height and altitude. Settling over the thing means getting high

and altitude over it. As in Allah's saying regarding the creatures, "... And provided you with ships and livestock on which you ride" (Az-Zukhruf: 12), "That you may settle yourselves upon their backs", settle over their backs. Settled upon the back of ships meaning stood over it. As Allah said to Nuh, "Then, when you and those with you are settled on the ship, say, 'Praise be to Allah who has delivered us from the unjust people" (Al-Mu'minun: 28). You and those with you settled upon the ships, meaning that you rode and stood over the ship. This is regarding the settlement of the creature, as for the settlement of the Creator, it is like the rest of His attributes, it is a matter that befits Him. Attributing it to Allah is the truth; all of what Allah attributed to Himself and described Himself with is the truth. Yet, how it works is not known to us for Allah attributed to Himself the words and that He speaks and calls. "And recall when Your Lord called to Moses, "Go to the unjust people" (Ash-Shu'ara: 10), your Lord called Musa. He says, "And Allah spoke to Moses with (direct) speech", and the Prophet told us that he talked to Allah while he was in heaven, he said "He enjoined upon me to perform fifty prayers in a day and a night". Therefore, Allah speaks with what He wills and when He wills, but how does He speak? How does He hear? How does He see? How does He settle? How does He descend to the worldly sky every night? All of these "Hows" are unknown, for the very essence of Allah is not known to us, so we prove the quality, but we deny the way. We do not know how this is. And in the famous report of Malik Ibn Anas, the Imam of Dar Al-Hijrah, when a man came to him and said to him, "the All-Merciful; on the Throne He settled", how did He settle? Hence, he said to him that settling is known but how is unknown, and asking about it is an innovation. Meaning that asking about how He settled is an innovation for Allah told us that after He created the heavens and the earth and that He established it in this way without pillars that you see, He says, "Then He settled over the Throne". This is the action of Allah, an attribute that befits Himself.

Then, He says, “And He has subjected the sun and the moon, each running for a stated term”, subjecting is exhibiting. He subjected the sun and the moon; He made the sun and the moon subject. And subjecting this to the people of the earth especially, its inhabitants, and the maintainers of this earth. He subjected the sun and made it a controlled creature, guided, and beneficial to His servants from light and heat. Further, this is the basic element in the existence of life on this earth. As well as the moon subjected by Allah, which is one of the earthly disciples revolves around it. Allah subjected it in its orbit, in its exact path, in a specific account. “The sun and the moon move according to plan” (Ar-Rahman: 5), the matter of its revolving and its striving is calculated an exact calculation; far and near from the earth, a revolve around the earth and a revolve around itself, a revolve of the moon around the earth. All of this is completely calculated, for Allah made this subjection, subjected and established it, through which our lives are established. Meaning that our life is due to this reason from the great reasons of Allah's creation. “And He has subjected the sun and the moon, each running for a stated term”, each of which is running; the running of the sun in its system and the moon running around the earth for a stated term which is the Day of Resurrection. This is the end that breaks this necklace, as He says, “So, when the sight is dazzled” (7) “And the moon is eclipsed” (8) “And the sun and the moon are joined together” (9) “Man says on that day, “Where is the escape?”” (10) “But no! There is no refuge” (11) “To your Lord on that day everything comes to reside” (Al-Qiyamah: 7-12). This is the time that is stated. A term that Allah stated; stated because it is mentioned. Allah called it as stated because he stated and determined it at the specific moment, the appointed hour, and the specific day.

This is written with Allah and is known to Allah; Allah willed that no one of His creation will ever see it, neither an angel close to Him nor a messenger nor descend it on the heart of a guardian from among His guardians, nor a pure of His

pure ones. No, rather, Allah is preferred with His knowledge even the angel who blows in the trumpet so that it would be the start and the effective act to this term which breaks this necklace. “When the sky splits apart” (1) “And when the planets are scattered” (2) “And when the seas are made to burst” (3) “And when the tombs are strewn around” (Al-Infitar: 1-4). This act; who does so which is the blow in the trumpet. “Then, when the Trumpet is blown with a single blast” (13) “And the earth and the mountains are lifted up and crushed with a single crush” (14) “On that day, the Inevitable Event shall come to pass” (15) “And the heaven shall crack, for on that day it shall be frail” (16) “And the angels are ranged around its borders, while eight carry the Throne of your Lord above them on that day” (17) “On that day you are presented, and no hidden secret of yours remains hidden” (Al-Haqqah: 13-18). Thus, this is the term which Allah stated to the end of the sun and the moon existence in this orbit and in this subjection and in this submission.

“And He has subjected the sun and the moon, each running for a stated term. He governs matters”, Allah; this is an attribute of the Lord that He created this creation and He Who governs the matter. The matter with Alif and Lām (in Arabic translation). All of the matters; absorption, Allah governs every universal matter and it is all of what occurs in His ownership. All that is within the ownership is a matter of Allah's matters no matter who does the act, an angel, jinn, human, a bird, or an animal. Nothing moves or shifts in any matter except with the order of Allah. And the birds above them, spreading their wings and folding them; none holds them except Allah for Allah is the One Who holds it. “And that to your Lord is the finality” (42) “And that it is He Who caused laughter and weeping” (43) “And that it is He Who caused death and gave life” (44) “And that He created the two spouses—the male and the female” (45) “From a sperm drop when emitted (46) and that upon Him is the next creation” (47) “And that it is He Who enriched and impoverished” (48) “And that it is He Who is the Lord

of Sirius" (49) "And that He annihilated ancient 'Ād" (50) "And Thamûd, sparing no one" (51) "And the people of Noah before that; indeed, they were more unjust and more exceeding of all limits" (52) "And He brought down the Ruined Cities" (53) "And covered them by that which He covered" (54) "So which of your Lord's marvels do you enter into controversies about?" (An-Najm: 42-55), "Say, "O Allah, Master of the dominion, You grant dominion to whomever You will and You strip dominion from whomever you will, and You honor whomever you will and You humiliate whomever you will; in Your hand is all goodness. You are indeed All-Powerful over everything" (26) "You cause the night to penetrate the day and cause the day to penetrate the night, and you bring the living out of the dead and You bring the dead out of the living, and You provide for whomever You will without measure" (Ali-I'mran: 26-27), "Yet you cannot will, unless Allah wills. Indeed, Allah has always been All-Knowing, All- Wise" (30) "He enters into His mercy whomever He wills, and the unjust— He has prepared for them a painful punishment" (Al-Insan: 31), "Indeed, you cannot guide whom you love, but Allah guides whom He wills, and He knows better of those who are guided" (Al-Qasas: 56).

Therefore, the universal fatalistic command is all His. Nothing falls into His ownership except by His universal fatalistic command from good and bad. The One Who raised and lowered, Who glories and humiliates, Who enriches and makes others poor, and from sickness and health. All of this is with His command for He Who orders the affairs of His servants. "Every day He is bringing about a matter", enriches a poor, satisfies the one who suffers, cures a sickness; all of the affairs of His servants were with the command of Allah and under His control and it is His matter. "He governs matters; He details signs", this is also from Allah's attributes that He details signs. Detailed signs here are the descended signs. He Who details these descended signs; He clarifies this clarification and separates between each meaning and another until the matters are clarified and

never gets mixed up. Thus, this is from His clarification for these signs; the detailed signs of Allah. Look how He detailed these signs for us in this clear evident book which clarifies everything. Therefore, this is from the Lord's attributes and is from His mercy over His servants that He clarified these signs as such. Calling them, warning them, urging them, demonstrating what benefits them, demonstrating what harms them, warning from this matter, urging, and frightening; all of this is from Him.

"That you may be certain of the meeting with your Lord", clarifies the signs as such; so, He demonstrates the signs of His power and creation, and demonstrates the signs of His legislation that you may, O people, be certain of the meeting with your Lord. May, according to the servant, because these are the causes of Allah; He gave it to the servants to demonstrate for them. Further, if Allah guides the servant and makes him succeed, he will benefit from these reasons. Yet, if He made him lost and blinded his eyes; then, these reasons will not benefit him. "That you may be certain of the meeting with your Lord", certainty, for the one who knows the power of the Lord as such, then nothing stops Him from bringing these people to life again. Further, this reflects upon the lack of mind of the disbeliever who denies the power of Allah. Therefore, look at the established creation of Allah; is not the One Who created this established creation able to bring it back again. Likewise, the One Who created this great and adorable creation, the One Who raised the heavens without pillars we see and settled the corners of His creation as such; so, it is not possible that His creation is for no reason or to mess up, there must be a reason. To let people disbelieve in Him, curse Him, insult Him, and do not obey His messengers or take the path to Him, and do the wrong harm and never punish them over this; this would be for no purpose and to mess up. "That you may be certain of the meeting with your Lord", if you know these signs in detail in this way, then this might compel you. Perhaps it would compel you to be certain of meeting your Lord, because this is

inevitable that He who created these heavens and the earth must gather His servants, as the believers understood and said, “Our Lord, You did not create this in vain. Highly Exalted are You”, Highly Exalted are you of having created this in vain. He says, “Most surely, in the creation of the heavens and the earth and in the alternation of night and day are signs for people of understanding” (190) “Those who remember Allah while standing and sitting and on their sides, and reflect upon the creation of the heavens and the earth: “Our Lord, You did not create this in vain. Highly Exalted are You, so protect us from the punishment of the Fire” (Ali-’Imran: 190-191), so, there is no doubt that Allah did not create this creation for no reason or to mess up.

Then, He says, “And He is the One Who spread the land and made in it firm mountains and rivers, and of all products he made therein two pairs; He causes the night to overwhelm the day; indeed, in that are signs for people who reflect” (Al-Ra'd: 3). Then, after that, Allah recited verses to demonstrate His greatness, power, and character, as an introduction of Himself to His servants, and so that they might take the path to Him.

Allah ﷻ says, “And He is the One Who spread the land and made in it firm mountains and rivers, and of all products he made therein two pairs; He causes the night to overwhelm the day; indeed, in that are signs for people who reflect” (3) “And in the land are neighboring plots and gardens of vines, and vegetation, and date-palms —from the same root or from distinct roots—irrigated with the same water, yet We make the produce of some taste better than others; most surely, in that are signs for people who reason” (Al-Ra'd: 3-4).

These verses from the Surah of Al-Ra'd in the context of introducing the servants with their Lord so that they would take the path to Him, beware of His punishment, and wish for His mercy. Thus, He describes Himself, He says, “And He is the One Who spread the land”, spread it and extended it; the earth is spread

and extended. “And made in it firm mountains”, He made mountains on this earth. He made mountains settle on this earth and told us that He did this so that it won't spread over us. In other words, so that it won't tilt, swerve and slip. This indicates that the earth is not stable, rather, it is hanging. Indeed, people knew after that, by examining, that this earth was raised. A small planet revolves around this sun, and its steadiness means that it moves in its constant orbit. Allah fixed it with these mountains, which He placed in these places so that it became like a weight that stabilizes its movement and makes it stable in its path and orbit. We know that the Earth now has two movements; a movement in which it rotates in its orbit, and at the same time, another movement in which it revolves around the sun in an elliptical orbit that revolves around the sun once, ending this full rotation once a year, which is the solar year. As for the time in which it revolves around its orbit, it rotates completely around the orbit in twenty-four hours; the day and night. Allah made these mountains pegs which Allah has laid on this earth, our mother, on which we live to settle in this rotation around itself and around the sun

“And He is the One Who spread the land and made in it firm mountains”, He made rivers in the earth, and they are also numerous rivers, from north to south, and from south to north, east to west, and west to east. And from the top of the mountain to plains and foothills, and from places of permanent rain to other places. Besides, the rivers are the lifeblood of human beings. They must cultivate it which they live upon, and their animals live on it. Further, Allah drives these rivers; drives them from the places of rain, and descends them throughout the year to places of dry, dry land with little rain. As He says, “Have they not seen that We conduct the water to a dry land, and with it We bring out vegetation from which their livestock eat, and they themselves? Do they not see?” (As-Sajdah: 27). The most suitable that this verse is referred to, “Have they not seen that We conduct the water to a dry land”, the Nile River because the water is drawn to the Nile River from the mountains of Abyssinia; from the middle of Africa, and the

equator. Then, the water is driven into the middle of dry land, an arid desert in the land of Egypt for the land of Egypt is with little rain, and no plants grow in it; a grass in its desert. Then, this Nile cuts through this desert and establishes green gardens, a garden among the gardens of Allah in His land. Allah drives the water thousands, more than a thousand, thousands of kilometers, it walks until Allah revives this dry land. "Have they not seen that We conduct the water to a dry land, and with it We bring out vegetation from which their livestock eat, and they themselves? Do they not see?" (As-Sajdah: 27), don't they see and examine the power of the Lord. Look how He drives the water from the mountains of Abyssinia and from the Lake of Victoria in Central Africa where the water runs. Who drove this and ordered it to do so? It is Allah.

"And made in it firm mountains and rivers, and of all products he made therein two pairs", from all products. And if a counter came to count what Allah made of products to the people of the earth, he would need a whole book for there are vines, figs, pomegranate, apples, and kinds of fruits. These products are multiple, different in shapes, colors, tastes, and characteristics. From all products with their differences. "And of all products he made therein two pairs", He made from these products and these trees two pairs. It was said that two pairs mean a male and a female, for there is the male of palm and there is the female of palm. Either it is as such, a male and female tree, or the flower itself might be a male and a female. Likewise, two pairs from all the types; so, there is no one pair of trees only. Rather, multiple varieties for the orange are pairs, the palm of types and pairs. Allah made from these products two pairs; a male and a female. Therefore, people would examine and would know that there is a Creator for this creation that is different and to be, in the end, compatible. This is from the proof that there is a selection and that there is a Creator behind this selection. The One Who created this and He Who managed this is Allah. As well as proof that this Creator is not but one and only. He says, "And He Who created all pairs and

provided you with ships and livestock on which you ride" (Az-Zukhruf: 12), "And We created all things in pairs, that you may remind yourselves" (Adh-Dhariyat: 49), Allah is the one and only Who has no equivalent nor a similar nor a wife nor a partner nor analogous.

"And of all products he made therein two pairs". Then, He says, "He causes the night to overwhelm the day", it is also from His actions; it is from His action and creation. He causes, covers, makes the night covers the day, overwhelms the day, and covers its place. On earth, there is a day in which the sun is raised, then, the night comes after the day. The sun runs away, it sets, and the night comes to cover its place as such. Further, it is a constant matter. "He causes the night to overwhelm the day, pursuing it persistently", for the night is running in the trace of the day as if it is the army of the night following the set of the running light. And the night follows it; this is an ongoing steady movement on the surface of the earth. "He causes the night to overwhelm the day", for the One Who made the night cover the place of the day is the Lord God, the Creator Who there is no god but He. He says, "Indeed, in that are signs for people who reflect", a great major sign. Signs are the plural of a sign; the sign is the clear evident proof. Meaning that in those are signs, the creation is all signs over the power of the creator, over His greatness, His mercy. For it is a mercy to His servants in which the night overwhelms the day. The day is mercy and the night is mercy, and we need both. Further, if there is only night we will die, and if there is day only, we will die as well. That is why it is from His mercy, as He says, "But out of His mercy, He has made for you night and day so that you may rest in it and seek of His grace…" (Al-Qasas: 73), a night in which you rest and a day to work in. This is from the completion of His mercy to His servants. "Indeed, in that are signs", to His power, greatness, knowledge, beneficence, and mercy to His servants. "For people who reflect", but to those who reflect, have thoughts, work with their minds and think about the signs which Allah created. It means that those who do

not reflect and do not have a mind cannot do so; so, he might see these signs, pass over them, and still does not care about them. “And how many a sign in the heavens and the earth do they pass by while they disregard them?” (Yusuf: 105), he does not think why this is created? Why is it created? Who created it? What is its fate? Can this creation be for no purpose and to mess up? He does not look at this and does not think nor talk about it. “Indeed, in that are signs for people who reflect”, so it is limited, these signs, as if it is for the people who reflect only. Therefore, who does not reflect does not consider this as a sign for he sees the sun, the moon, the mountains, rivers and does not reflect upon anything of this.

Likewise, from the signs of Allah, He says, “And in the land are neighboring plots and gardens of vines, and vegetation, and date-palms —from the same root or from distinct roots—irrigated with the same water, yet We make the produce of some taste better than others; most surely, in that are signs for people who reason” (Al-Ra'd: 4), “And in the land are neighboring plots”, a plot but these plots are different. You find a clear fertilized good land and another not suitable for cultivation and salty, you find a hard tough land and another soft. They are neighboring plots, yet different. Further, this difference and variation indicate selection, indicate that Allah is the One Who selects, and include evidence regarding the great wisdom, trial, and test for what is in a good land is different from what is in a bad land; this is tested with this. As Allah ﷻ says, “And the good land—its plants come out by the leave of its Lord, whereas that which has become nasty does not come out unless useless. Thus We diversify the signs for people who give thanks” (Al-Araf: 58), “Thus We diversify the signs”, people in a fertile land might give thanks, and people in another bemoaning land, in which no planting comes out from it except with bemoaning. Perhaps he will be patient because he is tested with patience and this is tested with thanks. Allah manages the matters of the servants as such; as He enriched this and made this poor and so from this management and varieties, so that test kinds from Allah are

varied for the servants. The land is neighboring plots, yet different. "And gardens of vines", Allah created gardens of vines, the plural of the vine; different vines with colors and shapes. White vine, black vine, purple vine, and vines with seeds in it, vines without seeds, rectangular vine and round vine. Colors and shapes of different colors, characteristics, and tastes. Further, this is also evidence on the choice and on that, there is a chosen Lord Who diversifies and distributes this attitude in His creation. "And vegetation", varied vegetation. This vegetation cannot be counted and it has different kinds and different types. "And date-palms from the same root or from distinct roots", palms from the same root; from the same root meaning, it has the same origin. Hence, the palm comes out and its cuttings are produced as well from it; so, it is from it, its mother. Its cuttings come beside it and are from it. It is just like its mother, and if left to produce fruits, it will produce the same fruits. The fruits of this are as the fruits of that. "Or from distinct roots", from different roots, not similar, different kinds. So, it is hundreds, rather, thousands of palm kinds, different dates.

"Irrigated with the same water", in which there is one land and is irrigated from the same water, yet, Allah makes its characteristics different. "Yet We make the produce of some taste better than others", we make this type of date better than this type, this is cold, this is hot, this is sweet so sweet, this is less sweet, this is dry hard and this is soft. This difference is as such and the Creator is one, while the effects may be the same. This is a palm and this is a palm; all of it from the same kind of trees, one land, and one water. Yet, Allah makes this palm tree different from that besides it. These are not from the same roots, so, their tastes differ. "Irrigated with the same water, yet We make the produce of some taste better than others; most surely, in that are signs", most surly, in that, all of the mentioned, are signs, the plural of a sign. Yet, "For people who reason", for people who have reason, to use their reason which Allah provided them with in thinking about the signs of Allah. The ones who use this reason and examine it in

this way, find this creation as a great reflection of the greatness of the Creator, His ability, and His knowledge. Likewise, His mercy towards His servants; it is more than mercy, it is benevolence. Allah can create for His servants a kind of food, unchangeable kind, that they eat and that is it. Yet, to vary in the fruits as such and to vary in the date which is one kind, yet, with lots of varieties. These delightful gardens, the changing fruits, a kind of kindness and elegance; meaning that Allah loves His servants through this creation. He Who creates for them from this adornment and these possessions, in this way with this tightened creation He created in this earth with the wisdom that their lives cannot be completed except with it. As having rivers in it, mountains, the sun in its place, and the moon in its orbit. These are things that must be as such in order for life to go on, then, after that, kindness and enjoyment. He did not create them and provide them with one type of food, one type of such, and for them to live just in this way... No, rather, varies for them in this abundant provision with different types. As He says, "And He has brought you of all what you asked Him, and if you were to count Allah's blessings, you would not be able to enumerate them…" (Ibrahim: 34) from what we know and do not know. Therefore, all of this diversification, alteration, change, and conversion are all evidence of the benevolence of the Lord, "Indeed, in that are signs for people who reason".

Then, He says, "And if you are amazed, then more amazing is their saying: "Can it be that when we have become dust—can it be that we will really be(resurrected) in a new creation? Those are the ones who have denied their Lord, and those are the ones with yokes around their necks, for those are the fellows of the Fire; therein they abide" (Al-Ra'd: 5).

If you are amazed from a matter that deserves to be amazed from; the most amazing thing is the saying of the disbelievers, "Can it be that when we have become dust—can it be that we will really be(resurrected) in a new creation?", meaning this human. The one who created this creation and existence in this earth

and sees what is in it from the power of the Lord over, first of all, His creation. How he is created from a sperm-drop and developed in creation until he became a man as such. And from the sun over him, from this moon he sees, and from the earth in which he lives on; from its mountains, oceans, rivers. Besides, the mentioned signs and this verified and different cultivation, which reflects upon a great Creator Who is merciful over His servants. He is their Provider, and He Who feeds them. Is there anyone who looks at this creation and looks at himself amazed by Allah bringing him back to life again if he dies? This is an amazing matter; this is amazing for this created person to be on this earth with this and looking at this creation as such, denies the ability of Allah to bring him back again? "And if you are amazed, then more amazing is their saying: "Can it be that when we have become dust—can it be that we will really be(resurrected) in a new creation?", this is the saying on the reality it causes amazement for who would a person says that Allah cannot bring him back again, or to say that He can bring us back but won't; that it is only our worldly life. This is because if he says that, He won't bring us back even if he believes that Allah is able to do so, this is cursing Allah and insulting Him. Why would it not be brought back? It is Allah Who created this creation as such; this great creation, and created humans as such, then left him with no purpose without commanding and forbidding him. Then, there would be no reward for the good-doer nor to the wrongdoer. The good doer obeyed the command of Allah, worshiped Him, followed His path and believed in Him. Then, He would make his end as the end of the one who cursed and insulted Him and attributed having a son to Him, and attributed what he did and worshiped other than Him, disbelieved and denied and did not obey Him. Allah would make the end of this as the end of that; this remained as cursing Allah.

"Shall We treat the Muslims like the criminals?" (Al-Qalam: 35), He does not raise anyone and does not take anyone to His judgment. "What is it with you? How do you judge?" (As-Saffat: 154), how is the judgment of Allah as such? To

equal between who believed and disbelieved in Him, who insulted and cursed Him, who glorified and obeyed Him, who followed His path and who turned against His path? How would He be equal between the thief, the criminal, the unjust, and the oppressed? It would be as if the One Who created this creation wanted it to be a mess, chaos, and with no purpose. This is an insult to Allah, for the disbeliever curses Allah and insults Him; it is from the wonder to say so. From the great wonders for the disbelievers to say that Allah won't bring us back and that there is no wisdom in the hereafter, and that no one will be judged. By saying so, he curses Allah whether he believed that Allah is capable of this matter, is able to do it, or denied His power; it will be a crime followed by another, "And if you are amazed, then more amazing is their saying: "Can it be that when we have become dust—can it be that we will really be(resurrected) in a new creation?".

He says, "Those are the ones who have denied their Lord", this is the saying of who denied the Lord; either he denied the Lord and attributed Him to unjust and works for no purpose or goal, and believed that He created the creation for no purpose and to mess around. So, he denied Allah, or worshiped other than Allah, for he thinks that Allah is incapable of this infidelity and disbelieves in His power. "Those are the ones who have denied their Lord". Then, He says, "And those are the ones with yokes around their necks", those criminals; those as if they were far away. Yokes are the plural of the yoke which is the constraint; meaning that they are pulled to Hell through the yokes on their necks. "And those are the ones with yokes around their necks", Allah said that this is news as if it happened because it will. It will happen on the Day of Resurrection, even if it will happen in the future. Yet, because it is inevitable and must happen, Allah referred to it as if it happened. "And those are the ones with yokes around their necks, for those are the fellows of the Fire; therein they abide", those, the far away, are the people of hell. Its people, for Allah inherits it to them as if He makes it possessed by them, or its people the ongoing ownership. Meaning they abide in hell; they

do not go out of it -God forbid-. Those are the people of hell; they, themselves, will abide in hell; staying in it without being interrupted.

Some of the interpretation scholars said, "And those are the ones with yokes around their necks", on the other saying it means the yokes of delusion. Further, Allah associated their delusion with this; He says, "Indeed, We placed shackles around their necks up to their chins, so that their heads are forced up" (8) "And We placed a barrier in front of them and a barrier behind them, and thus We blocked their vision so they cannot see" (9) "And it is the same for them whether you warn them or do not warn them—they believe not" (Ya-Sin: 8-10). As if Allah says, "And those are the ones with yokes around their necks", as if they are pulled to the path in which they are in from delusion with the pull of the one who has a chain and a yoke around his neck. And he walks into the path of delusion as such; as the devil says, "... If You reprieve me until the Day of Resurrection, I will most surely bridle his offspring, except for a few" (Al-Isra: 62), lead them behind me to Hell, or to drive them behind me to Hell. "And those are the ones with yokes around their necks", or the yokes which are their restrictions through which they are led to Hellfire. "Indeed, We have prepared for the deniers chains and yokes and a blaze" (Al-Insan: 4), chains that they get chained with, and yokes that surround their necks and tighten their hands and legs. Blaze is the fire.

For those are the ones who disbelieved in Allah and said that there is no raising, nor resurrection, nor judgment on the Day of Resurrection. "... Those are the ones who have denied their Lord, and those are the ones with yokes around their necks, for those are the fellows of the Fire; therein they abide" (Al-Ra'd: 5). Then, He says, "And they urge you to hasten evil before good, though exemplary punishments have occurred before them. And most surely your Lord is the Possessor of forgiveness to mankind despite their injustice, but most surely your Lord is stern in retribution" (Al-Ra'd: 6), "And they urge you to hasten evil before

good”, the case of these disbelievers that they hasten you. They say to the Prophet bring us the torment you promise us. “Yet they said, “Our Lord, hasten for us our share of punishment before the Day of Reckoning” (Sad: 16).

He says, “And they urge you to hasten the punishment. And were it not for a stated term, the punishment would have come to them…” (Al-'Ankabut: 53), and He says, “They urge you to hasten the punishment, and indeed, Hell is surely encompassing of the deniers” (Al-'Ankabut: 54), “On the day when the punishment envelops them from above them and from beneath their feet, and He says, “Taste what you used to do!” (Al-'Ankabut: 55), they hasten you; asking you to bring them this torment. They won't believe in the torment and say to bring it fast, rather, they say this out of mockery for they deny the Messenger in what he threatens and promises them of torment. And they say if it is true, the thing you threaten and promise us of, then bring it on. “And they urge you to hasten evil before good”, meaning that they are supposed to ask for the good, ask for forgiveness from the Lord, to refuge to Him, and to repent to Him. So, this is what they are supposed to do, or to ask for forgiveness instead of saying “... Our God, if this is the truth from You, then rain down upon us stones from the sky or bring us a painful punishment” (Al-Anfal: 32), they were supposed to say "O God, if this is the truth from you, then guide us to it, succeed us in it, and direct us to it." If it is the truth from you, we will follow it, yet, no, they said, “... And ˹remember˺ when they prayed, “O Allah! If this is indeed the truth from You, then rain down stones upon us from the sky or overcome us with a painful punishment” (Al-Anfal: 32), “And they urge you to hasten evil before good”. He says, “Though exemplary punishments have occurred before them”, the punishments. Exemplary punishments are the plural of exemplary punishment which is what Allah sent down of punishment to His enemies, “And most surely your Lord is the Possessor of forgiveness to mankind despite their injustice, but most surely your Lord is stern in retribution”.

يقول الله ﷻ: {وَيَسْتَعْجِلُونَكَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ وَقَدْ خَلَتْ مِنْ قَبْلِهِمُ الْمَثُلَاتُ وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ لِلنَّاسِ عَلَى ظُلْمِهِمْ وَإِنَّ رَبَّكَ لَشَدِيدُ الْعِقَابِ (6) وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا أُنْزِلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ إِنَّمَا أَنْتَ مُنْذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ (7) اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَى وَمَا تَغِيضُ الْأَرْحَامُ وَمَا تَزْدَادُ وَكُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ (8) عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيرُ الْمُتَعَالِ (9) سَوَاءٌ مِنْكُمْ مَنْ أَسَرَّ الْقَوْلَ وَمَنْ جَهَرَ بِهِ وَمَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ وَسَارِبٌ بِالنَّهَارِ (10) لَهُ مُعَقِّبَاتٌ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ وَمَا لَهُمْ مِنْ دُونِهِ مِنْ وَالٍ }[الرعد:6-11].

says, “And they urge you to hasten evil before good, though ﷻ Allah exemplary punishments have occurred before them. And most surely your Lord is the Possessor of forgiveness to mankind despite their injustice, but most surely your Lord is stern in retribution”)6(“And those who have denied say, “If only a ”?sign would be sent down to him from his LordIndeed, you are only a forewarner, as for every people there is a guide” (7) “Allah knows what every female carries and what the wombs lose(prematurely) or exceed, and everything with Him is in due measure” (8) “The Knower of the hidden realm and the manifest; the Supreme, the Highly Exalted” (9) “It is the same: whether one of you speaks secretly or aloud, whether he goes into hiding by night or goes out by day” (10) “For each one there is a succession(of angels) before him and behind him, preserving him from Allah’s command. Indeed, Allah does not change the condition of a people until they change what is within themselves. And if Allah wants an evil for a people, there is no turning it back, and apart from Him they have no guardian” (Al-Ra'd: 6-11).

These verses are from the Surah of Al-Ra'd; and it was mentioned that Allah started it with a cut off letters “Alif Lām Mīm Ra”, and referred to this Scripture, the Qur'an, He says, “Those are the signs of the Scripture”, that is the true Scripture that should be named a Scripture. Rather, nothing is worthy of being called a Scripture except for the Qur'an for it is the true Scripture which Allah wrote in a Preserved Tablet. Further, He descended it over His servant, Muhammad, to His last word of the prophethood and message words. A

miraculous Scripture over the last prophet ﷺ, “And what has been sent down to you from your Lord is the trutt”. Then, He says that most people do not believe, He says, “But most of mankind do not believe”. Then, Allah started demonstrating the signs after that, the signs of His greatness; the signs that reflect upon Him and which introduces Him to the servants. He says, “Allah is the One Who raised up the heavens without pillars that you see, then He settled over the Throne, and He has subjected the sun and the moon, each running for a stated term. He governs matters; He details signs, that you may be certain of the meeting with your Lord” (2) “And He is the One Who spread the land and made in it firm mountains and rivers, and of all products he made therein two pairs; He causes the night to overwhelm the day; indeed, in that are signs for people who reflect” (3) “And in the land are neighboring plots and gardens of vines, and vegetation, and date-palms —from the same root or from distinct roots—irrigated with the same water, yet We make the produce of some taste better than others; most surely, in that are signs for people who reason” (Al-Ra'd: 2-4).

These great signs in the creation reflect upon the Lord God, the One whom there is no god but He. Yet, the disbelievers deny that Allah can bring them back to life again and judge them over their deeds. And they think that their life is only the worldly life and that there is no mess up of raising or judgment in which Allah rewards each doer over good and bad. Therefore, either they describe Allah as being weak while they see the signs of Allah's power in creation, or they describe Allah as having a limited understanding and that He created this creation with no purpose and to mess up. Therefore, there is no way He would judge them over their deeds. He says, “And if you are amazed, then more amazing is their saying: “Can it be that when we have become dust—can it be that we will really be(resurrected) in a new creation?”. He says, “... Those are the ones who have denied their Lord, and those are the ones with yokes around their necks, for those are the fellows of the Fire; therein they abide” (Al-Ra'd: 5).

The strange thing is that these disbelievers hasten the torment of Allah out of mocking and denying the Prophet's promise of Allah for them. He says, “And they urge you to hasten evil before good”, instead of saying "O God, if this is the truth from you, then guide us to it and succeed us to it", Allah says, “... And recall when they said, “Our God, if this is the truth from You, then rain down upon us stones from the sky or bring us a painful punishment” (Al-Anfal: 32), they called for destruction to befall over them if this is the truth. Further, this is due to their severe injustice and stubbornness, and that they do not want this religion even if it will bring them destruction. Or that they deny that there would be raising and resurrection and that it is an impossible matter. “And they urge you to hasten evil before good”. He says, “Though exemplary punishments have occurred before them”, the exemplary punishments. Allah made His punishment to those deniers exemplary, so that it would frighten every preached and would take a lesson. Yet, they are not preached. “Though exemplary punishments have occurred before them”, Allah destroyed the people of Nuh, as well as Ad, Thamud, Lot and Median people. These are exemplary punishments that occurred before these Arabs to which the Prophet ﷺ was sent. Those who denied this message and what came to them. He says, “Though exemplary punishments have occurred before them”. Then, He says, “And most surely your Lord is the Possessor of forgiveness to mankind despite their injustice”, over this injustice. Their injustice toward themselves, denying and turning the truth. Yet, Allah is the Possessor of forgiveness to them for He delays them and gives them more time so that they might turn back to Him and to His religion.

Yet, “But most surely your Lord is stern in retribution”, the delay of Allah of torment over these deniers is from His mercy over them. Further, if they went back to Him, He would accept and forgive them over their sins and make them His righteous servants; this is from His wide mercy. He is also severe in punishment for, if He sent down a punishment over who deserves it from deniers

and stubbornness in the worldly life; in addition to the one who comes to Him on the Day of Resurrection as infidels, His punishment is a severe punishment. And this is like this verse in which Allah joined between these two attributes from His attributes that occurred a lot in the Qur'an. As Allah ﷻ says, "Inform My servants that I—only I—am the Oft-Forgiving, the Bestower of mercy" (Al-Hijr: 49), "And that My punishment is the painful punishment" (Al-Hijr: 50). And His saying, "Your Lord is most surely swift in punishment, and He is most surely Oft-Forgiving, Bestowing of mercy", Allah tells that He is swift in punishment and He is also Oft-Forgiving, Bestowing of mercy. "The Forgiver of(every) misdeed and the Granter and Acceptor of repentance, the Severe in punishment, the Bountiful in bounty; there is no god but He; to Him is the ultimate return" (Ghafir: 3) So, Allah joins these two attributes to demonstrate that the people of obedience deserved Allah's Mercy; His mercy, kindness, righteousness, and charity. "Allah is the Ultimate Guardian of those who have attained faith; He brings them out of the darkness(es) into the light, while those who have denied—their guardians are the false masters; they bring them out of the light into the darkness(es). Those are the fellows of the Fire; therein they abide" (Al-Baqarah: 257). He has done this to the people of obedience as well as the people of disobedience. He is swift in punishment and severe in punishment. "... And most surely your Lord is the Possessor of forgiveness to mankind despite their injustice, but most surely your Lord is stern in retribution" (Al-Ra'd: 6).

Then, in this context, the context of Allah's demonstration of these great signs, likewise, Allah is amazed after we were amazed due to the saying of the disbelievers in that there is no raising after death. "Can it be that when we have become dust—can it be that we will really be(resurrected) in a new creation?". Allah is amazed by saying that they want another sign, "And those who have denied say, "If only a sign would be sent down to him from his Lord…" (Al-Ra'd: 7). If only a sign would be sent down to him from his Lord, and all of these signs

that Allah made clear in this whole universe is not enough to support what the Prophet is calling for; that Allah is the one God who there is no god but He. The creator of this universe is one God and it cannot be two. Further, He calls them; this is His Messenger which the proof of his honesty was established for they never saw him lie within forty years while living among them, they never heard one lie from him. Now, he came to guide them and tell them that Allah chose me to be your Messenger. Would he abandon lying over people and start lying over Allah? Honesty evidence is established for he calls them for Allah with these proofs being witnessed over Allah and this is Allah's path. And the amazing thing is that the disbelievers after that, "And those who have denied say, "If only a sign would be sent down to him from his Lord…" (Al-Ra'd: 7). At this point, Allah responds to them with what they deserve saying, "Indeed, you are only a forewarner, as for every people there is a guide", say to them that I am only a forewarner. Allah sent me a forewarner for you, warning you from the torment that awaits the deniers. "As for every people there is a guide", each people from the previous peoples, there is a guide who guides them to the path of the Lord and directs them to the path of the Lord; this is a demonstrative and clear guidance. Thus, Allah sent for each people a forewarner, as He says, "... And there is no community but a warner has passed through it" (Fatir: 24). Hence, the answer to this amazing question from their saying which is "If only a sign would be sent down to him from his Lord", to tell them that I am only the Messenger of Allah, I am "He is just a warner to you before the advent of a severe punishment". Therefore, the proof, with which the Prophet came, is enough for whoever wanted to be guided to Allah. To whoever wants the truth to reach him. As for the denier, all of what he says is out of denial and out of what their desire asks them to and not asking for a guidance sign, for the signs reflecting upon what the Prophet came with are established and many. Say, "Indeed, you are only a forewarner, as for every people there is a guide".

Then, Allah started demonstrating the signs of the creation of His signs so that the one who is deaf might hear and the one who is blind might be guided and the one who blocked his heart might open it for these signs which Allah established in this universe. Allah ﷻ says introducing Himself, "Allah knows what every female carries". This is a sign and a threat at the same time. It is a sign and a promise, for Allah knows what each female carries in her belly, and every female here, refers to the human female and the animal female as well as the bird female; any female. What she carries in her belly of male or female, from fullness and prematurity, and regarding people from good and bad. What she carries and what the womp of a female carries, Allah knows it, rather, He created it. "Allah knows what every female carries and what the wombs lose(prematurely) or exceed…" (Al-Ra'd: 8), loss is reduction. Further, exceeding is known. "And what the wombs lose(prematurely) or exceed", Allah willed, in the ordinarily and in His sunnah, a specific period for each female during the period of her pregnancy. But, sometimes, pregnancy lasts for this period and, sometimes, it is shorter than this period. Therefore, the length and shortness of the pregnancy until the uterus pushes its pregnancy all of this is due to Allah. Allah knows this with His creation, His hearing, His sight, and His knowledge. "Allah knows what every female carries and what the wombs lose(prematurely) or exceed, and everything with Him is in due measure" (Al-Ra'd: 8), everything that He created is measured. Amount; a specific quantity, a specific time, as well as a measure in all the characteristics. In whatever characteristics it has; weight, taste, smell, composition, mixtures. All of this is known to Allah; everything is known to Him in measure and with a precise amount. Further, human beings have now known the greatness of the Lord in these measurements. In every creation of Allah, a very great measurement; from the elements, from the mixtures, in which none of them increases over the other, for everything is predestined, calculated, and codified; which indicates the breadth of His knowledge, the wisdom of His creation, and His benevolence; the extent of benevolence. All of this is by the

order of Allah the fatalistic universal order, and by His creation and knowledge, "Allah knows what every female carries and what the wombs lose(prematurely) or exceed, and everything with Him is in due measure" (Al-Ra'd: 8).

"The Knower of the hidden realm and the manifest; the Supreme, the Highly Exalted" (Al-Ra'd: 9), from the attributes of Allah that He is the knower of the hidden realm and the manifest. The hidden realm and the manifest regarding the creatures for every creature have matters that it manifests, which is what occurred under His sense, knowledge, and matters that are hidden from it. All the creatures are as such; the creatures of Allah from angels, Jinn, and humans. They have hidden realms and manifest their existence. As for the Lord, nothing is hidden from Him, nothing from the affairs of His creatures is hidden from Him for all of His creatures are within His hearing, sight, and knowledge in every time and in every moment. "Have you not seen that Allah knows whatever is in the heavens and whatever is in the earth? There is no secret conversation between three but He is their fourth, nor between five but He is their sixth, nor less than that nor more but He is with them wherever they may be. Then on the Day of Resurrection He will inform them of what they did; indeed, Allah is All-Knowing of everything" (Al-Mujadila: 7), "Is it not sufficient that your Lord is witness over everything?", "And with Him are the keys of the hidden realm; none knows them except He", "...And not a leaf falls but He knows it, nor a single grain in the darkness(es) of earth, nor is there anything wet or dry but is in an evident record" (Al-An'am: 59), so, all the creatures of Allah are manifest. That is, regarding the hidden realm and the manifest which has to do with creatures.

Then, there is a hidden realm that nobody knows except for Allah; this is a hidden realm from all creatures. Meaning that there are creatures who have hidden realms and manifest. Like ownership, for example, ownership is not recognized by his knowledge, sense, and sight. And what is out of this is considered to be a hidden realm. The angels do not know the hidden realm; what

is out of their knowledge that they do not know. “They said, “Highly Exalted be You! We have no knowledge except what You have taught us. Indeed, it is You Who are the All-Knowing, the All-Wise”, when Allah said to them, “Inform Me of the names of these, if you are truthful”, “They said, “Highly Exalted be You! We have no knowledge except what You have taught us…” (Al-Baqarah: 32), “Indeed, it is You Who are the All-Knowing, the All-Wise”, “He said, “O Adam, inform them of their names”. Allah told Adam over this thing from the hidden which the angels were not told about. The hidden realm and the manifest are regarding the creatures which Allah knows. Everything Allah knows is manifest; there is another hidden realm that is hidden from all creatures and is not hidden from Allah. Rather, it is within the knowledge of Allah. The hidden realm is what is hidden over all creatures, which are five that the Prophet said about, “The key of the Unseen are five, which no one knows but Allah”, “Indeed, with Allah rests the knowledge of the Hour. And He bestows the rain from on high and He knows what the wombs contain. But in no way does any soul know what it will earn tomorrow, and in no way does any soul know in what land it will die; indeed, Allah is All-Knowing, All-Aware”. No one knows these; rather, it is within the knowledge of Allah.

When Allah says, “The Knower of the hidden realm and the manifest” (Al-Ra'd: 9), regarding you, O creatures, nothing is hidden from Allah. “The Supreme”, from His attributes, for all this existence is small to the Lord. “Yet they did not render to Allah the respect that He deserves, for the entire earth is in His grip on the Day of Resurrection, and the heavens are folded in His right. Highly Exalted is He and Most High beyond the associations they make” (Az-Zumar: 67). The Prophet said that Allah, “Allah, the Exalted and Glorious would carry the Heavens on the Day of Judgment upon one finger and earths upon one finger and the mountains and trees upon one finger and the ocean and moist earth upon one finger, and in fact the whole of the creation upon one finger, and then

He would stir them and say: I am your Lord, I am your Lord". Ibn Abbas says, "The seven heavens and the seven earth, in the hand of the Most Merciful, is not but like a mustard in the hand of one of you". This is the Lord God Who is greater than all of His creation. His creations are small and despicable regarding Him. "The Supreme, the Highly Exalted", the highly exalted over His servants, for He overpowered everything and humiliated everything and is exalted over everything. Allah is settled over His throne, which is over all of His creation. He Whom all creatures fear, the ones who know and believe in Him. As for the ignorant, they do not fear Him out of the ignorant, for they do not know Him. On the other hand, the ones who know Allah and have knowledge about Allah, no matter how great their creation is, like angels, they are in fear from Allah. He says, "And they tremble in awe of Him", trembling is the extent of fear. Those angels, "Yet they said, "The All-Merciful has taken to himself offspring". Highly Exalted is He; rather, they are honored servants" (26) "Who never speak before Him, and they only act on His command" (27) "He knows what is before them and what is behind them, and they do not intercede except for those whom He approves, and they tremble in awe of Him" (Al-Anbya: 26-28). He also said about them, "Fearing their Lord above them and doing whatever they are commanded" (An-Nahl: 50), for they are frightened; in constant fear from their Lord. Allah is the supreme; the supreme over His creation, a real supreme, for He is the Highly Exalted Who overpowered all of His creations; everything, and everything is humiliated to Him.

Then, He says, "It is the same: whether one of you speaks secretly or aloud", the same to Allah. Who secretly spoke; said his saying secretly and who said it aloud; announced it, and called with it. All of this, to Allah, is the same. Allah does not hear more from the one who says things aloud over who says it secretly, rather, it is the same. Whether one of you speaks secretly or aloud, it is all the same to Allah. "It is the same: whether one of you speaks secretly or aloud,

whether he goes into hiding by night or goes out by day" (Al-Ra'd: 10), hidden in the night. The darkness of the night hides everything; and if a person uses what hides him in this darkness, he will be even more hidden. As the one who goes into a house then into a dark room in this house then into a cover of the bed. Thus, he went from one cover into another cover. All of this is the same to Allah. "Whether he goes into hiding by night or goes out by day", it is the day then goes out. Going freely is going out, and going out is the fissure or hole in the ground, so if he goes out by the day like rabbits, for example, who goes into its hole or the snack which goes into its hole or any insect or any other creeping thing goes into this and hides; it does not show up. The daylight rises but it is inside its hole. All of this is the same to Allah; this and that are not hidden from Him, "It is the same: whether one of you speaks secretly or aloud, whether he goes into hiding by night or goes out by day" (Al-Ra'd: 10).

"For each one there is a succession (of angels) before him and behind him, preserving him from Allah's command", for him; for this creature, this human being, has succession between his hands and behind him. Succession was said to be the angels, which are in front and behind him, protecting him from the Cause of Allah by destiny. These angels protect this creature from the command of Allah, which Allah does not want to hit him. A man walks and might fall into a pit and die in it, yet, if Allah did not want for him to die in this pit, then he will notice before he falls into it, even if before seconds. Might be driving his car and gets heedless and hits something that destroys him; moments before this happens, he wakes up and deviates from this matter that almost kills him. If it is a moment this heedless remains, then it would end him. Likewise, from behind, in which the person is walking and such and such and there will be something that he will be hit with in the head, fall into it, then pay attention suddenly, then avoid this matter. This is the guidance and preservation of this creature from this matter which Allah does not want to hit him. Allah did not write in His destiny for this

person to be affected by this thing; with the command of Allah, he is preserved from it, until what Allah has decreed to come to him and to be affected by it. "For each one there is a succession (of angels) before him and behind him, preserving him from Allah's command", how many people are in the destruction position, yet, Allah rescue them for some reason for His command was not established. Then, he might come out of this destruction, yet, after moments he dies in another destruction; so, it is as such. Allah commanded him to die here rather than there. "For each one there is a succession (of angels) before him and behind him, preserving him from Allah's command", that is from the command of Allah, which Allah did not will for it to hit him.

Then, He says, "Indeed, Allah does not change the condition of a people until they change what is within themselves", all of this are from the attributes of the Lord, from which they asked for a sign from the signs that this religion is true and that the Prophet is true and what he calls them for is true. This is the supreme Lord which the disbelievers disbelieved and denied that He would bring them back to life again. He says, "Indeed, Allah does not change the condition of a people until they change what is within themselves", this explains something here; a sunnah from Allah's sunnah's. And that what Allah made for people results from what they do with themselves. Therefore, if they did good and walked in the righteous path, they will gain a reward. And if they do bad and destroy, then Allah will punish them. Allah does not change the condition of a people from the good they are in, from security, and from safety, until they change what is within themselves from the reasons of this. At this point, Allah changes their condition, as He says, "And Allah set forth a parable: a town that was safe(and) secure, its provision coming to it abundantly from everywhere. Yet it denied Allah's blessings, so Allah made it taste the garment of hunger and fear on account of what they used to do" (An-Nahl: 112), so, what Allah made for them changed due to the change of their conditions. When they shifted from faith to disbelief and

denied the blessings of Allah after He blessed them, Allah changed what they are in. Likewise, if He is pleased over the humiliated and insulted people, Allah does not supreme them unless they change what is within themselves. Hence, if they changed what is within themselves of infidelity and stubbornness, Allah would change their condition; He won't punish them. Then, He says, “And if Allah wants an evil for a people, there is no turning it back, and apart from Him they have no guardian”.

Allah ﷻ says, "For each one there is a succession (of angels) before him and behind him, preserving him from Allah’s command. Indeed, Allah does not change the condition of a people until they change what is within themselves. And if Allah wants an evil for a people, there is no turning it back, and apart from Him they have no guardian (11) It is He who shows you the lightening, (causing) fear and ardent hope, and He produces the heavy clouds (12) And the thunder exalts Him with praise, and so do the angels out of fear of Him. And He sends the thunderbolts, striking with them whomever He wills. Yet they argue about Allah, while He is stern in His plan"(Al-Ra'd:11-13).

These verses are from the Surah of Al-Ra'd in the context of demonstrating the attributes of the Lord and His power over His servants. He says, "For each one", to this created human. "there is a succession(of angels) before him", Allah sent to this person succession of angels; succession angels. "before him and behind him, preserving him from Allah’s command". That is, what Allah did not want to affect him with until his destiny took place. At this point, for sure, the angels preserving him from the matter which Allah did not want, leaving him to his destiny which Allah wrote for him to be affected with. Then, He says, "Indeed, Allah does not change the condition of a people until they change what is within themselves", does not change their condition of blessing which Allah blessed them with unless they change its reasons which are faith and obedience. Likewise, He does not change the condition of people of bad and torment until they change

the reasons for which Allah punished him with this matter; which are their infidelity and stubbornness. Further, this is a demonstration that from the ongoing sunnah of Allah to reward and punish in this worldly life.

As He says, "And Allah set forth a parable: a town that was safe (and) secure, its provision coming to it abundantly from everywhere. Yet it denied Allah's blessings, so Allah made it taste the garment of hunger and fear on account of what they used to do" (An-Nahl:112). He says,"...and do We (thus) repay anyone except the staunch denier?"(Saba:17),"Surely, there used to be a sign for(the people of) Sheba in their residence : two gardens, on the right and on the left. "Eatpl of your Lord's provision and give thanks to Him." A good land and an Oft-Forgiving Lord (15) But they disregarded(God) , so We sent against them the torrent of the Arim(Dam) , and We substituted for them their two gardens with two gardens of bitter crops and thorny shrubs and something of sparse lote-trees. (16) Thus We repaid them on account". Allah repaid this punishment over their infidelity. Then, He says, "...and do We (thus) repay anyone except the staunch denier?"(Saba:17). Do we repay; meaning with this repayment, with this punishment except for the denier. As He says, "And in no way would your Lord destroy towns unjustly while their inhabitants are reformers"(Hud:117). Rather, after He calls them for the destruction of towns, comes after infidelity, stubbornness, and sending messengers. So, the witness that Allah's destruction, blessing, and benevolence to the people of earth, from the people of obedience and people of disobedience, is according to their behavior. Faith and obedience or disbelief and stubbornness. "Indeed, Allah does not change the condition of a people until they change what is within themselves".

Then, He says, "And if Allah wants an evil for a people, there is no turning it back", Allah does not want evil for people except for their stubbornness and their disbelief, then Allah will punish them. Further, He does not initiate the punishment without having committed what necessitates this punishment. As He

says, "And when We want to annihilate a town We command its affluent ones(to be righteous) , yet they defiantly disobey(Our commands) in it, so it deserves the decree and We annihilate it completely"(Al-Isra:16), their debauchery and their stubbornness must first occur, then the destruction of Allah will be. "And if Allah wants an evil for a people, there is no turning it back", no one can turn back the torment of Allah because, first of all, there is no one equal or qualified as Allah who can prevent His torment. Likewise, the servants of Allah and His slaves cannot, if the command of Allah is issued, there is no intercession. Allah does not accept the intercession of anyone regardless of his status to Allah.

As Allah says regarding Ibrahim when he sought intercession for the sake of the people of Lot; he was told, "O Abraham, disregard this; surely your Lord's command has come, and an irreversible punishment shall surely be brought upon them"(Hud:76), Moreover, the disbelievers, regardless of their strength, stamina and hardship, will not be prevented from the punishment of Allah. The people of Pharaoh, and the people of Ad who said, "Who is more powerful than us?", Allah destroyed them with a small army of His; with wind, air, Allah destroyed them with it. Thamud, the powerful tribe that went against the command of its Lord and killed the camel and said we are such and such; Allah destroyed them with a shout; a cry of an angel. The angel shouted at them with a single shout, and, suddenly, they were extinct. The people of Pharaoh who overwhelmed and oppressed and thought that there was no power on the earth like their power, and were forced against Allah, and their chief said, "I am your Lord, the Most High, and I am better than Musa and I and I". Then, Allah led him to his fate with his legs. By his disgrace, he went to his death, so, Allah drove him and his soldiers and drowned them in the sea. Therefore, this is the Lord whose punishment cannot be prevented. Qarun, who said it was me and I ... Indeed, it was only brought to me on account of knowledge I possess. Then, Allah caused the earth to swallow him, the land on which He is standing. He used to be overpowered

upon it and be proud, yet, he was swallowed. Allah says, “So We caused the earth to swallow him and his home, then he had no battalion to support him apart from Allah, and he was not of those who could help themselves"(Al-Qasas:81).

So, he cannot conquer before the Lord because, first of all, no one has a hand to turn the Lord’s torment from himself or take revenge from Him. "And if Allah wants an evil for a people, there is no turning it back", who can turn the punishment of the Lord if He willed it for people?

“and apart from Him they have no guardian", they have no, for those people whom Allah wrote torment for, apart from Him, apart from the Lord. Apart from Allah, a guardian. A guardian which victor them, supports them; there is nobody. They will never find a guardian apart from Allah. The angels of the Lord will not stand in their rank nor the messengers nor the prophets nor anything. Further, they, themselves, their army, and strength; no matter what they have between them of guardianship and victory, no one will guard and support them against Allah. "and apart from Him they have no guardian".

"It is He who shows you the lightening,(causing) fear and ardent hope, and He produces the heavy clouds"(Al-Ra'd:12), He, Allah. "who shows you the lightening,(causing) fear and ardent hope", this is a sign from Allah's signs. Further, lightning is known to be this great spark that appears when we see the clouds hitting each other. So, this spark appears which walks, sometimes, and lights what is under it. Thus, if people see this lightning, their condition would divide into two matters; fear from lightning for it might be accompanied by thunderbolts. These thunderbolts might burn or kill. As well as rain, the rain came from a peach. So, they stay frightened and greedy; frightened from this lightning with what might accompany it of burn and thunderbolts. And greedy in rain, which is usually accompanied with this lightning. "It is He who shows you the lightening, (causing) fear and ardent hope..."(Al-Ra'd:12), notice the power of the

Lord and His greatness. Joining between fear and greed is proof that this person is weak. These are all the affairs of a person meaning frightened and greedy and this is its form. Allah combined the matter and the whole matter is to Him, and the whole matter is with Him and it is what He did. For you, O man, your fear is one of the causes of which the Lord causes, and your greed is also caused by the Lord for He possesses the matter from which you fear. As well as the matter that you agreed to, all of it is up to the Lord.

"It is He who shows you the lightening,(causing) fear and ardent hope, and He produces the heavy clouds"(Al-Ra'd:12), produces it. Allah produces it, the heavy clouds. The sky is clear and there is nothing in it. Then we find that these clouds gather from everywhere, then they become layers and become heavy clouds, loaded with millions of millions of tons of water. Allah produced it and became known to people, that it is steamed from this wide ocean. It comes out, that is, it goes up to the layers of the atmosphere, then Allah joins it and makes it a mound, layers accumulated on top of each other. Further, the clouds in this mound become charged, which carries this water as a heavy cloud. Sometimes, you find some clouds, from its weight with water, approaching the earth from what it carries from this water, then when it is poured, you will see the flow of this great water, which covers this earth as rivers flow. See the flow of all these rivers, which all flow on this earth, all descending from the sky. "and He produces the heavy clouds", the great Lord, the great Lord is the God; there is no god but He. This is His action and this is His deed; all of these are signs, and all of these are among His signs.

"And the thunder exalts Him with praise", this is also a sign from the signs of Allah accompanying this. Lightning, this great spark of fire that spreads in the clouds. Of course, it is accompanied by such a blast, accompanied by this explosion which is thunder. The sound of this collision and the sound of this spark and this explosion that occurs in the clouds, we are able to hear it. Of course, we

see lightning first and then we hear thunder after that, due to the speed of light. Meaning that light is faster than sound. Allah said that this thunder, this sound, which is the sound of this friction and the sound of this explosion that takes place from the lightning in the sky, exalt Him with praise. Either praise with the tongue of the words or the praise with the tongue of the case and both are ok. Because everything is exalting the praise of Allah. There is nothing that Allah created except exalting Him with praise; the heavens and the earth. "Have you not seen that to Allah prostrates whoever is in the heavens and whoever is in the earth, and the sun and the moon and the stars and the mountains and the trees and the treading creatures and many of mankind..."(Al-Hajj:18), all of these praises and prostrates to Allah."... But many others deserved the punishment. And whomever Allah shames, there is none to honor him. Indeed, Allah does whatever He wills"(Al-Hajj:18). Allah ﷻ says, "And there is not a thing that does not exalt Him with praise, but you do not comprehend their exaltation". The thunder exalts the praise of Allah, either with its voice itself is praise, or from within the thunder what exalts the praise of Allah. Exults His praise in a tongue we do not know; likewise, with the same case, because the Creator of this great creation, there is no doubt that this creation, all of creation, exalts the praise of Allah. With the praise of Allah, is his testimony that Allah is the Creator of this creation, and that there is no match for Him, no similar to Him, and no parallel for Him. Because, if He had a likeness and a counterpart, the creation would not have existed in the way it is based on. Then this is a testimony of the state, the testimony of the condition of every creature testifies that He has a God; exalting the Lord of having a match or a partner.

"And the thunder exalts Him with praise", exalting is to be praised when he is in the act of praise. Praising is exalting the Lord from everything that is not befitting Him. Further, the greatest things that Allah is exalted against are likeness, peer, partner, child, and wife. And whoever attributes one of these to

Allah, then he has insulted the Lord and disbelieved in Him. Then, after that, Allah is exalted from all the attributes of deficiency that a creature suffers from; among which are negligence, sleep, forgetfulness, sickness, and annihilation. These are all things that afflict the creature and all of them are deficiency attributes. Moreover, Allah is exalted from it, so, He is being exalted. As for praise, it is the confirmation of praise; that He is the Lord God the Most Merciful, the Most Compassionate God, and the Forgiving.

"And the thunder exalts Him with praise, and so do the angels out of fear of Him", the angels praise Allah out of fear. Meaning that they fear Him. So, they reminded us that they are anxious in the utmost fear and awe of Allah, because they are the most knowledgeable of creatures regarding the Lord. The angels are from the knowledgeable, rather, the most knowledgeable creation about their Lord; because of their closeness to Him and that they are in the sky, their great worship, and the purity of their element from the origin. Allah created them from the light and provided them with knowledge. So, the more they are closer to Allah and of a purer element and more obedient to Allah, the more they feared Allah because they were more knowledgeable about Him. Therefore, the more a creature is aware of Allah, the more fearful it is of the Lord. "and so do the angels out of fear of Him". He says, "And He sends the thunderbolts, striking with them whomever He wills", meaning that this is what He did as well. Besides, from the attribute of the Lord and among His actions is that He sends thunderbolts. This thunderbolt is this lightning that arrives after that with its spark, with its fire, to whom Allah wills to send it on the earth. The thunderbolt descends, sometimes, over a mountain and crushes it, over a building and crushes it, or over a person and burns him. So, He sends thunderbolts and strikes whoever He wills. Allah, with this lightning, strikes whoever He wills to strike.

Then, He says, "Yet they argue about Allah", after these great signs of the Lord of heaven, the unbeliever argues about Allah. Further, the arguments of the

disbelievers about Allah are a long argument all stemming from ignorance and darkness. Arguing about Allah that He will not create him again, that He is not able to create him, arguing that He did not send these messengers and that He has no messages. Arguing that He should not be worshiped alone, rather, these gods should be worshiped beside Him. Arguing about Allah that the Lord measures over His creatures. The disbelievers' arguments about Allah are endless darkness. "Yet they argue about Allah". He says, "while He is stern in His plan." He; Allah is stern in His plan. The plan (almahal in Arabic) is the origin of almumahala, which is stubbornness, resistance, and defending. So, if a person is described as being mamahil, then it means that he is stubborn in his opponents, a defender of his enemy, and he does not allow defeat to himself. This is regarding the creature. There is no doubt that no matter how much He gets enmity from the enemies of His creation, he will not be able to harm the Lord, nor to protect himself from the punishment of the Lord, for Allah, no matter how stubborn, arrogant, and from turning against the truth, Allah destroys him, removes him from his place, pushes him to his death through a way he does not expect. His death is in this matter when he thinks that his salvation is in it. Notice Ad people, thought it was mercy approaching them, when they saw the cloud, yet, it was the torment, "This is a cloud that will bring us rain", the result was destruction. "Rather, it is what you sought to hasten: a wind in which is painful punishment", "destroying everything by the command of its Lord." And when the morning came upon them, nothing could be seen except their residences..."(Al-Ahqaf:25). Look how did Allah seize the unbelievers; He seized them while they cannot comprehend and while they do not know and, sometimes, from the place of their safety. They will receive their punishment from their safe places, because no one can run away from Allah, nor escape from Him or turn away His punishment. Therefore, Allah will severely punish everyone who thinks that he is being stubborn against the Lord. He says, "Yet they argue about Allah, while He is stern in His plan"

Allah then says, "To Him belongs the call of truth, while those they call upon apart from Him do not respond to them with anything, except as someone who stretches his hands towards water so that it may reach his mouth, but never will it reach it. Thus the call of the deniers can only go astray"(Al-Ra'd:14). If the Lord is called upon, He will respond. So, whoever calls Him, calls the truth. Allah is the truth and, therefore, His call is true; that he directed this call to the One Who deserves it. the Lord is the One Who is able to respond, for Allah has the call of truth; the true call, and that He is the truth. Further, whoever did this, did the truth because he is responded to; whoever invokes Allah, Allah responds to him. "while those they call upon apart from Him do not respond to them with anything", as for those who call without Allah, and those who call without Him. Meaning that they call without Allah from these false gods; including the sun, the moon, the angels, the stars, and from what people took as gods without Allah from Isa, son of Maryam, Uzair, and from the righteous. Any call by which the polytheist calls his Lord and his god other than Allah, for the one was claimed to be his Lord and to be his god other than Allah. Allah says, "do not respond to them with anything", it cannot respond to you because it does not own benefit nor harm to itself, so, it cannot offer it to servants. It cannot; so, this one who you call without Allah does not respond to you. A person called the sun and started prostrating to it on sunrise and on sunset, prays for it, and calls it; what will it do to you? What can the sun do to you Other than the matter which Allah subjected and established for? Likewise, if you called the moon, called the angels, called people, called the messengers, called Ali, called the Hassan, called the Hussein, called the prophets, called the righteous, and called the saints. What do these have to give to others? They have nothing. All creatures are in need, poor to Allah. Allah says to His messenger, "Say, “I do not say to you the treasuries of Allah are with me, nor do I know what is hidden, nor do I say to you I am an angel. I only follow what is revealed to me..."(Al-An'am:50). He says, "... And had I known the hidden realm, I would have acquired much good, and no harm would have

touched me. I am only a warner and a herald of glad tidings to people who believe"(Al-A'raf:188), so, all that is called without Allah, whoever is called without Allah, is not accepted except being for Allah Who brings good and turns evil; from winning the heaven and surviving from hell. No one should be asked but Allah. He says, "while those they call upon apart from Him do not respond to them with anything".

Then, Allah compared and offered an example of those, He says "... except as someone who stretches his hands towards water so that it may reach his mouth, but never will it reach it. Thus the call of the deniers can only go astray"(Al-Ra'd:14), an example of the impossibility for those to respond to them. Allah gave an example regarding who sits on the edge of a well and calls for water, saying "go up to me, O water, I want to drink from you". Thus, if he sat on the edge of this well calling the water to go up to drink from it for a hundred years, it wouldn't respond to him. The water will not respond to him, it will not float by itself, it will not come out by itself, and won't respond to him. Therefore, Allah says if the water responds to this who is stretching his hand to it so that it reaches its mouth to reach it, then, these gods are able to respond to them. So, this is the example of Allah. He says, "except as someone who stretches his hands towards water", meaning that he calls it, come out to me! reach me! so that it reaches his mouth. He says, "but never will it reach it", because water does not respond to supplication, rather, water responds to a specific reason; you go and scoop water and drink. Yet, as soon as you utter your supplication, it does not respond to you. He says, "but never will it reach it. Thus the call of the deniers can only go astray", what deniers called of their gods, that they called without Allah can only go astray. A deluded supplication which does not reach the intended owner, nor does it reach the ear of the one who was called upon; and if it reaches his ear, it does not benefit him. "And who is more misguided than one who calls upon, apart from Allah, those who will not respond to him until the Day of Resurrection and who

are oblivious to their invocation?"(Al-Ahqaf:5), "And when mankind is herded, those(false gods) become enemies to them and deny their worship of them"(Al-Ahqaf:6). This is a form of the forms of polytheists' evilness which is their calling to the dead who do not respond to them; even if they stood on his grave calling him till the Day of Resurrection. "... those who will not respond to him until the Day of Resurrection and who are oblivious to their invocation?"(Al-Ahqaf:5), "And when mankind is herded, those(false gods) become enemies to them"(Al-Ahqaf:6), these shall be the owners of these graves, if they are of the righteous, then they shall be the enemies of these. "and deny their worship of them", they say that we did not see you or such-and-such and we did not feel you and we did not acknowledge your worship to us. Thus, the unbeliever's call is in astray. The unbeliever's supplication to someone other than Allah is in astray. Even if he called angels, messengers, or Allah's prophets. All that is called without Allah there is no doubt that his supplicant has gone astray. "Thus the call of the deniers can only go astray".

says, “And to Allāh prostrates whoever is within the heavens and ﷻ Allah the earth, willingly or by compulsion, and their shadows [as well] in the mornings "?and the afternoons” (Ar-Ra‘d: 15), “Say, "Who is Lord of the heavens and earth Say, "Allāh". Say, "Have you then taken besides Him allies not possessing [even] for themselves any benefit or any harm?" Say, "Is the blind equivalent to the seeing? Or is darkness equivalent to light? Or have they attributed to Allāh partners who created like His creation so that the creation [of each] seemed similar to them?" Say, "Allāh is the Creator of all things, and He is the One, the Prevailing"” (Ar-Ra‘d: 16).

God ﷻ shows His greatness, explains His verses, and presents Himself to His creatures and servants here. He says, “And to Allah prostrates whoever is within the heavens and the earth, willingly or by compulsion…” (Ar-Ra‘d:15). To Allah and no one else “Prostrates whoever is within the heavens and the earth,

willingly". These creatures prostrate to Allah ﷻ willingly "Or by compulsion", against their will. "And their shadows [as well]" prostate as well, "In the mornings and the afternoons". The Angels in Heavens also worship their God and prostrate to Him as Allah ﷻ says, "Indeed, those who are near your Lord [i.e., the angels] are not prevented by arrogance from His worship, and they exalt Him, and to Him they prostrate" (Al-A'rāf: 206). They prostrate to Him and o no one else, for God did not say, 'they prostrate to Him', He said, 'to Him they prostrate'. Those who are near your Lord means His angels; these angels prostrate to Him as it was mentioned in the Hadith, "heaven has squeaked, and it has right to do so, there is not a space of four fingers", or as the Prophet said, "in which there is not an angel who is prostrating his forehead before Allah, the Exalted". The angels in Heaven pray and prostrate to Allah all the time. The Prophet described the Bait-ul-Ma'mur (the frequented House) that he visited when he ascended to heaven at Mi'raj Night. When he asked about that house, Gabriel said to him, "It is the Bait-ul-Ma'mur. Seventy thousand angels enter into it daily and after they come out, they never return". Every day seventy thousand angels enter into it and never come back because other angels enter into it to pray. Those who are near your Lord in Heaven prostrate to Him.

"And to Allah prostrates whoever is within the heavens" and those are the angels that Allah ﷻ told us about. Maybe there are other creatures that Allah created and other worlds that worship Allah, that He did not tell us about, "And to Allah prostrates whoever is within the heavens and the earth, willingly or by compulsion…" (Ar-Ra'd: 15). On earth, those who prostrate willingly are believers, for believers prostrate to Allah ﷻ willingly. The same goes for all the creatures that Allah ﷻ have put on earth; they prostrate to Him. Allah said, "Do you not see [i.e., know] that to Allah prostrates whoever is in the heavens and whoever is on the earth and the sun, the moon" in Heavens, "The stars, the mountains", on earth. The sun, the moon, and the stars are in the sky. Then, Allah

said, “The mountains, the trees, the moving creatures”, on earth. “And many of the people?” This means believers.

Then, Allah ﷻ says, “And he whom Allah humiliates - for him there is no bestower of honor. Indeed, Allah does what He wills”. Thus, all creatures like mountains, trees, and moving creatures prostrate to Allah ﷻ. They prostrate to Allah willingly; they prostrate by their own will; they obey Allah and prostrate to Him. They worship Allah ﷻ and prostrate to Him in a way that is not known to us; the way angels prostrate, the way the sun prostrates, the way the moon prostrates, the way the stars prostrate, we know nothing of this. However, there is no doubt that they prostrate to Allah ﷻ because He is their Creator, Disposer, and Ruler. He is also the One who taught them how to pray and prostrate to Him. And if He told us that they prostrate to Him, then they do in a way that is not known to us. How does the sun prostrate? It does so in a way that is not known to us. The sun is a creature that prostrates to Allah willingly.

Some prostrate to Allah by compulsion, this means against their will. Those who prostrate by compulsion are disbelievers for they prostrate against their will on the Day of Resurrection. Yes, when the trumpet blows, they are in shock and fall on their faces. They will prostrate against their will on the Day of Resurrection, “The Day it comes no soul will speak except by His permission. And among them will be the wretched and the prosperous” (Hūd: 105). As for their prostration in this life, it is also compulsory. How can that be? We do not know the way they prostrate. Perhaps when we see the earth orbiting with its people this way, all of them are prostrating to Allah and submitting to Him. They are at one point prostrating to God. Maybe that is what Allah means by “And their shadows [as well] in the mornings and the afternoons”. A shadow is a reflection of an item that is cast on a surface that is opposite of a ray of light. If the sun-rays are cast on a person or an object, then their shadow will manifest in the opposite direction. If a person is standing up then their shadow will lay on the ground, and

if they are prostrating, then their shadow's head and forehead will also be on the ground. Allah is telling us that these creatures' shadows are prostrating to Allah, “And their shadows [as well] in the mornings”. The sun in the morning is the opposite of the West. If the sun is in the East, then shadows are in the West. In the afternoons it is when the sun goes down. In the Asr time, you find shadows on the ground. All creatures prostrate to Allah ﷻ; they prostrate either willingly or by compulsion. Those who prostrate by compulsion through any method, Allah is their creator, and the earth orbits while they are on it and under it, they prostrate to Allah by compulsion. Their shadows prostrate by compulsion as well. They find that their shadows prostrate against their well. This is because of God's omnipotence; God's power encompasses all of His creatures, “And to Allah prostrates whoever is within the heavens and the earth, willingly or by compulsion, and their shadows [as well] in the mornings and the afternoons” (Ar-Ra‘d: 15).

After explaining the previous verses of Surah Ar-Ra'd; the verses of creation in which Allah ﷻ shows His servants miracles of creation, next comes Allah's speech to these disbelievers.

Allah ﷻ says, say to them, “Say, 'Who is Lord of the heavens and earth?’” This is addressed to disbelievers and polytheists. Arabs believed that Allah was the Lord of Heavens and earth; they believed that He was their Creator, their Lord, their God, and their Disposer. They acknowledged that fact, “Say, 'Who is Lord of the heavens and earth?' Say, 'Allah'”. Allah gave both the question and its answer because they already acknowledge this fact, “Say, ‘Allah’”. Thus, “Say, 'Have you then taken besides Him allies not possessing [even] for themselves any benefit or any harm?'” This rhetorical question aims to rebuke and humiliate them. Say, If God ﷻ was the Creator of Heavens and earth and their Disposer, then He is the Only God. The existence of another deity besides Him is impossible as long as He is the Lord of Heavens and earth, their Creator and Disposer. “Say,

‘Have you then taken besides Him allies’”. This is a rhetorical question, not an interrogative one. Have you taken allies besides this God, the Creator of Heavens and earth? Have you taken allies in angels, good servants of Allah, or idols like Al-Lat, Al-Uzza, and Manat, idols that you have created, “Not possessing [even] for themselves any benefit or any harm?” These allies whom you have taken besides Allah do not possess any benefit or harm for themselves. They only can benefit or harm themselves by their Creator's order and will. “Say, ‘I hold not for myself [the power of] benefit or harm, except what Allah has willed’”. Allah is the One who holds this. He tells His Prophet, who is the best and most honorable of His servants, to say, “Say, ‘I hold not for myself [the power of] benefit or harm, except what Allāh has willed. And if I knew the unseen, I could have acquired much wealth, and no harm would have touched me…’” (Al-A‘rāf: 188). Say, I am subjected to Allah's fate as well because I do not know the unknown. The Messenger of Allah is the worthiest of being worshiped besides Allah if that was allowed. He would have been the worthiest of worship besides Allah, even though he is Allah's servant, Mohammad ibn Abd-Allah, His Messenger, he does not hold any benefit or harm for himself. It was said to them, “Say, ‘Have you then taken besides Him allies not possessing [even] for themselves any benefit or any harm?’” Any benefit; they do not hold any kind of benefit or any kind of harm for themselves, no matter how small it is.

“Say, ‘Is the blind equivalent to the seeing?’” This is another rhetorical question that aims to rebuke and reprimand them. Is the blind who did not see their God and Lord, the Creator of Heavens and Earth, equivalent to the seeing who acknowledged their Lord, ﷻ, and acknowledged that He is the One True God and followed Him? Disbelievers are blind; those who worship anyone besides Allah are blind because they worshiped someone who is not worthy of worship. However, believers are seeing because they acknowledged their Lord and God, “Say, ‘Is the blind equivalent to the seeing? Or is darkness equivalent to light?’”

Is the darkness that disbelievers dwell in equivalent to the light that believers live in? “Or have they attributed to Allah partners who created like His creation?” This is another question that aims to rebuke and reprimand them. Allah is asking those disbelievers who took allies besides Allah if their allies created something similar to what Allah created so they got confused. A deity can only be a creator; when you worship these deities besides Allah, like the sun, the moon, angels, good men, etc. Did these allies create something with Allah and it made you confuse Allah's creation with theirs? Allah ﷻ says, “Or have they attributed to Allah partners who created like His creation so that the creation [of each] seemed similar to them?” Were they confused? The answer to this is 'no' because there is not one particle in this universe that was not created by Allah ﷻ. No creature in this universe can take credit for creating any of this. Bring any deity that is worshiped beside Allah to claim that they created anything; whether it was a tree, a rock, a mountain, a star, anything in the sky, anything in the sea, or fish. No one can take credit for creating any of this. Does any sane person suspect that these were not created by one Creator? These were created by God, the Only, the One who sent the messengers and the Books. No one can claim that they have created anything besides Allah ﷻ. Can the deities who disbelievers worship takes any credit for creating anything? Or did disbelievers mix up between their deities' creation and Allah's creation? Those whom they worship besides Allah. “Or have they attributed to Allah partners who created like His creation so that the creation [of each] seemed similar to them?”

Allah says, “Say, ‘Allah is the Creator of all things, and He is the One, the Prevailing’”, say to them that Allah is the Creator of everything; He created everything in Heavens and on earth, things that we can see and things that we cannot. “And He is the One”, unparalleled in His Person, in His Attributes, and His Creation. Allah ﷻ did not give anyone other than Him the ability to create, or help Him with creating the universe, or allowed them to give Him any creation

advice. Allah does not have a counselor that gives Him advice on creating any of His creatures because He is God, the One and Only. "Say, 'Allah is the Creator of all things, and He is the One, the Prevailing'", Allah prevailed over all of His creatures; All of them are under His control and behave according to His will and knowledge. "But is it not sufficient concerning your Lord that He is, over all things, a Witness?" He is Omniscient and knows what every soul has committed. Allah knows what every soul has done and if it does anything, then Allah knows of it. Allah knows the hearts of His creatures, what they see, what they do, and where they go. "And, [O Muḥammad], you are not [engaged] in any matter and do not recite any of the Quran and you [people] do not do any deed except that We are witness over you when you are involved in it. And not absent from your Lord is any [part] of an atom's weight within the earth or within the heaven or [anything] smaller than that or greater but that it is in a clear register" (Yūnus: 61). He encompasses everything with His Knowledge; everything is subjected to His Knowledge, Hearing, Seeing, and Will. No movement or stillness is done besides His will, "There is no creature but that He holds it by its forelock [i.e., controls it]". Heavens and earth are His and under His control for He subjected them to Him.

"Then He directed Himself to the heaven while it was smoke and said to it and to the earth, 'Come [into being], willingly or by compulsion'. They said, 'We have come willingly'" (Fussilat: 11). We have come willingly. Willingly in the Arabic text has masculine pronouns and not feminine ones because Allah is the One who is uttering these words. These are the words of sane people; we have come willingly. "And He completed them as seven heavens within two days and inspired [i.e., made known] in each heaven its command", they are willingly submitting to Allah. "When the sky has split [open]" (Al-Inshiqāq: 1), "And has listened [i.e., responded] to its Lord and was obligated [to do so]" (Al-Inshiqāq: 2), "And when the earth has been extended" (Al-Inshiqāq: 3), "And has cast out

that within it and relinquished [it]" (Al-Inshiqāq: 40), "And has listened [i.e., responded] to its Lord and was obligated [to do so]" (Al-Inshiqāq: 5). This great and formidable Heaven, and the great earth and everything on it (the great earth that is firmly steadied by mountains), submit to Allah. The dwellers of Heaven, angels, the great creatures that the Prophet say that about, "I have been permitted to tell about one of Allah's angels who bear the throne that the distance between the lobe of his ear and his shoulder is a journey of five hundred years". This is only one of Allah's angels, and all of them submit to Allah. This means that Allah ﷻ prevailed over all of them and owns all of them. They do not do anything, whether it was a movement, a stillness, or ascending to earth from Heaven without Allah's orders.

"[Gabriel said], And we [angels] descend not except by the order of your Lord. To Him belongs that before us and that behind us and what is in between. And never is your Lord forgetful" (Maryam: 64). This is what Gabriel said to the Prophet when the Prophet asked him to visit more. He loves him. The Prophet loves Gabriel, the Faithful Spirit. He is Allah's Faithful Spirit. When Gabriel descended the Prophet said to him, 'visit us more', so Allah ﷻ revealed this verse, "[Gabriel said], And we [angels] descend not except by the order of your Lord. To Him belongs that before us and that behind us and what is in between…" (Maryam: 64). Gabriel says that he cannot descend except by Allah's orders, for he has to follow Alla's orders precisely and he follows Allah's will. Gabriel frightened the Prophet when he descended to him when he was in the cave of Hira'. The Prophet said that he saw Gabriel while he was descending from Hira' and he (Gabriel) spread all over the horizon of the sky. 'Whenever I looked at the sky I found him before me'. Gabriel said to him, 'You are the Prophet of this nation'. This great strong Prophet was frightened at the sight of Gabriel and said, 'wrap me up, wrap me up'. He came to Khadija (may Allah be pleased with her) completely frightened and shaking and said to her, 'wrap me up, wrap me up', all

because he saw Gabriel. These great angels do not do anything or descend to earth without Allah's orders. “Indeed, We sent it [i.e., the Quran] down during the Night of Decree” (Al-Qadr: 1), “And what can make you know what is the Night of Decree?” (Al-Qadr: 20, “The Night of Decree is better than a thousand months” (Al-Qadr: 3), “The angels and the Spirit [i.e., Gabriel] descend therein by permission of their Lord for every matter” (Al-Qadr: 4). Angels descend by the permission of Allah for every matter. “Peace it is until the emergence of dawn” (Al-Qadr: 5). Angels do not descend, ascend, or do anything without Allah's permission for He is the One, the Prevailing. He prevailed over everything He created. Everything He created submits to Him, praises Him, and thanks Him. Only disbelievers are blind. Only disbelievers are unable to see that, “Say, ‘Allah is the Creator of all things, and He is the One, the Prevailing’”.

Then, Allah ﷻ started talking about some of His great signs of creation. He says, “He sends down from the sky, rain, and valleys flow according to their capacity, and the torrent carries a rising foam. And from that [ore] which they heat in the fire, desiring adornments and utensils, is a foam like it. Thus, Allah presents [the example of] truth and falsehood. As for the foam, it vanishes, [being] cast off; but as for that which benefits the people, it remains on the earth. Thus does Allah present examples” (Ar-Ra‘d: 17).

Like the examples He gave about belief and disbelief, and about right and wrong, He says, “He sends down from the sky, rain”. Allah is the One who sends rain down from the sky. The sky is where clouds dwell. Allah sends rain down to earth. Allah ﷻ says, “And valleys flow according to their capacity”. Valleys follow according to their capacity; this means they carry water according to their depth, and if a valley is wide, it carries lots of water. However, if it is narrow, it carries little water and becomes a creek. “And valleys flow according to their capacity”. Allah says, “And the torrent carries a rising foam”, a torrent means the rainwater's rush into the earth. When water rushes into the earth it carries a rising

foam. This foam increases the more the water rushes the ground. Rainwater falls from the sky and becomes valleys that flow according to their capacities, then rising foam forms over this water. Allah ﷻ says, "And from that [ore] which they heat in the fire, desiring adornments and utensils, is a foam like it", the foam also forms when metals are melted. When adornments and utensils are made, people melt metals like gold, lead, or any other metal with fire. When they melt it foam forms over it because of other residues that get mixed with these metals, and pure gold goes down to the bottom of the melting pot. "And from that [ore] which they heat in the fire, desiring adornments and utensils, is a foam like it", the foam also forms on melted metals. Then Allah ﷻ said, "As for the foam, it vanishes, [being] cast off". The foam that forms over water or melted metals vanishes because it is of no use. It vanishes because it is trivial and is of no use, it goes away. The water foam that forms on beaches vanishes and is of no use, also the foam that forms over melted metals is removed because it has no use. "But as for that which benefits the people", what benefits people, "It remains on the earth". The water remains in the earth and people benefit from it. The melted metal, as well, remains in its pot and people benefit from it. People do not benefit from foam; they benefit from water and metal. Metal stays while its foam is hardened by the sun, then it gets tossed away.

Allah says, "Thus does Allah present examples", He presents examples to explain matters. What matters? Allah says this about truth and falsehood, "Thus Allah presents [the example of] truth and falsehood", He presents truth and falsehood; foam, which represents falsehood, vanishes and is cast away. "As for the foam, it vanishes, [being] cast off; but as for that which benefits the people, it remains on the earth", falsehood means polytheism and disbelief. Polytheists placed their hopes on something other than Allah. They also worshiped what they have created. They created statues for their deities; they spent time and effort on these deities. However, all their effort is like foam, it vanishes. They worshiped

the wrong deity, they prayed to the wrong deity, and that does not benefit them at all. There is no benefit to this. All the effort they put is like the foam on water or the foam on top of melted gold that is of no use. Disbelievers do not benefit from their deeds and all of it returns to dust, even if it were a lot. Believers, on the other hand, their deeds are true. Those who worship Allah ﷻ as their only deity and pray to Him are right. Their deeds remain and they will be rewarded for all their efforts by Allah ﷻ because they followed the right path. These people followed the truth that leads to Heaven and saves them from Hell. They get the reward for their efforts because their deeds are true like the water that goes into the ground and benefits people. Allah said, "Thus Allah presents [the example of] truth and falsehood", Allah presents examples of truth and falsehood, "As for the foam", i.e., falsehood, "It vanishes, [being] cast off; but as for that which benefits the people, it remains on the earth. Thus does Allah present examples".

This example has another meaning which is that everybody takes their capacity of the truth. For example, the water that drops from the sky becomes valleys. Allah says, "And valleys flow according to their capacity", every valley flows according to its capacity. The same goes for believers, everyone takes a portion of the truth according to their capacity; some of them take a great sum, while others take little of it. As the Prophet said, "The similitude of guidance and knowledge with which Allah has sent me is like a rain which has fallen on some ground". Like rain which has fallen on some ground. The Prophet ﷺ likened knowledge that is sent from Heaven to rain that falls on some ground, that is if the land was fertile. He said, "A fertile part of the earth has absorbed water and brought forth much grass and herbs. Another part, which is solid, held the water. But some of it has fallen on a portion of sandy land that neither retains the water nor produces herbage. It is also the likeness of the man who neither raises his head on that account (meaning he does not benefit from what the Prophet was sent with) nor accepts Allah's Guidance with which I am sent". The water that

drops from the sky benefits people a lot. If people take what Allah also sends from the Book and the Sunnah, their knowledge would overflow, “And valleys flow according to their capacity”.

يقول الله ﷻ: {لِلَّذِينَ اسْتَجَابُوا لِرَبِّهِمُ الْحُسْنَى وَالَّذِينَ لَمْ يَسْتَجِيبُوا لَهُ لَوْ أَنَّ لَهُمْ مَا فِي الأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لافْتَدَوْا بِهِ أُوْلَئِكَ لَهُمْ سُوءُ الْحِسَابِ وَمَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمِهَادُ (18) أَفَمَنْ يَعْلَمُ أَنَّمَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَى إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ (19) الَّذِينَ يُوفُونَ بِعَهْدِ اللَّهِ وَلَا يَنْقُضُونَ الْمِيثَاقَ (20) وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ (21) وَالَّذِينَ صَبَرُوا ابْتِغَاءَ وَجْهِ رَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً وَيَدْرَءُونَ بِالْحَسَنَةِ السَّيِّئَةَ أُولَئِكَ لَهُمْ عُقْبَى الدَّارِ (22) جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ (23) سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ }[الرعد:18-24].

says, “Or those who have responded to their Lord is the best ﷻ Allah [reward], but those who did not respond to Him - if they had all that is in the earth entirely and the like of it with it, they would [attempt to] ransom themselves .therebyThose will have the worst account, and their refuge is Hell, and wretched is the resting place” (Ar-Ra‘d: 18), “Then is he who knows that what has been revealed to you from your Lord is the truth like one who is blind? They will only be reminded who are people of understanding” (Ar-Ra‘d: 19), “Those who fulfill the covenant of Allah and do not break the contract” (Ar-Ra‘d: 20), “And those who join that which Allah has ordered to be joined and fear their Lord and are afraid of the evil of [their] account” (Ar-Ra‘d: 21), “And those who are patient, seeking the face [i.e., acceptance] of their Lord, and establish prayer and spend from what We have provided for them secretly and publicly and prevent evil with good - those will have the good consequence of [this] home” (Ar-Ra‘d: 22), “Gardens of perpetual residence; they will enter them with whoever were righteous among their forefathers, their spouses, and their descendants. And the angels will enter upon them from every gate, [saying]” (Ar-Ra‘d: 23), “Peace [i.e., security] be upon you for what you patiently endured. And excellent is the final home” (Ar-Ra‘d: 24).

Allah says this after the example where He differentiated between right and falsehood, and after likening right to the water that remains on the earth and people benefit from and falsehood to the foam that vanishes in this verse, "He sends down from the sky, rain, and valleys flow according to their capacity, and the torrent carries a rising foam. And from that [ore] which they heat in the fire, desiring adornments and utensils, is a foam like it. Thus Allāh presents [the example of] truth and falsehood. As for the foam, it vanishes, [being] cast off; but as for that which benefits the people, it remains on the earth. Thus does Allah present examples" (Ar-Ra'd: 17).

After that, Allah ﷻ explained the fate of those who followed the truth and obeyed their Lord and the fate of those who did not. Allah says, "For those who have responded to their Lord is the best [reward]". Those who have responded to their Lord, those who obeyed their Lord by following His way, believing what the Prophets were sent with, and followed the path of God that the Prophets instructed them to follow. God said, 'Those who have responded' instead of those who responded to indicate that their response was sincere. They responded to their Lord by saying, 'Yes, Lord, here we come, we believed in you, we heard and obeyed you'. They have responded to their Lord and answered His invitation that He sent them through His Messengers.

"For those who have responded to their Lord". Then, Allah ﷻ says, "To their Lord". Their sincere response is to their Lord; their God, Creator, Provider, and Disposer of their affairs. Their response is true and in the right place for they did not respond to something impossible or wrong. They responded to their Lord who invited them to this way.

Allah says, "Is the best [reward]". God used the superlative form of 'good' which is 'best'. This includes the best of everything and the ultimate reward which is Heaven. Allah's highest reward for believers is Heaven because it is their

final residence and the residence of happiness, immortality, and the end. Their reward includes being close to their Lord and the kinds of delights that Heaven has. The best reward in Heaven is seeing their Lord ﷻ, "For them who have done good is the best [reward] - and extra". The extra is seeing their Lord. Allah promised those who responded to Him the best reward; this includes the best rewards in this life as well. This means that Allah ﷻ will give them several rewards in this life, like a good life, assurance, and tranquility of heart when it comes to God ﷻ as He says, "Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do" (An-Nahl: 97). The best reward in this life does not mean having an extravagant life that is filled with desires. No, this means the real good life where all steps believers take rewards them from Allah ﷻ. Believers know that it is right, so their hearts are content that they are following the right path. Disbelievers, on the other hand, follow the path of darkness, doubt, and blindness; their loss increases every day with every step they take and every sip of water they drink. Look at the difference between them. "Allah is the Ally of those who believe. He brings them out from darknesses into the light". The believers who responded to their Lord in this life became in Allah's alliance and protection, even the afflictions that befall them happen because Allah loves them; The Prophets are the most severely tried, then those nearest to them, then those nearest to them. "And We will surely test you until We make evident those who strive among you [for the cause of Allah] and the patient, and We will test your affairs" (Muhammad: 31). "And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient" (Al-Baqarah: 155), "Who, when disaster strikes them, say, "Indeed we belong to Allah, and indeed to Him we will return" (Al-Baqarah: 156). Even the afflictions that befall them are a part of Allah's well and they are best for them. This is a part of Allah's reward to them because 'He whom Allah intends good;

He makes him suffer from some affliction'. All the afflictions and hardship that they face in their lives are a part of their reward and Allah's favor towards them. These afflictions increase their reward, reduce their sins, and increase their good deeds. They became in Allah's favor when they became in His protection, alliance, guidance, light, then at the end, in His Heaven, where there is no tiredness or distress.

"For those who have responded to their Lord is the best [reward]". Allah ﷻ says about the other party, "But those who did not respond to Him - if they had all that is in the earth entirely and the like of it with it, they would [attempt to] ransom themselves thereby". Allah ﷻ gave them an idea of what their end would be in the Hereafter; it is a horrible situation and they are at their worst. Everything they will face will be horrid and of the worst. Look at how they will try and escape the punishment they will face. Allah ﷻ says, "If they had all that is in the earth entirely and the like of it with it". If every one of them, "And if each soul that wronged had everything on earth, it would offer it in ransom". "If they had all that is in the earth entirely", this means if every one of them had all that is in the earth in its entirety and the like of it with it, above what they already had. If they had all the treasures, goods on earth, and the like, they would have given it as a ransom to escape punishment. They would have given all of that up to escape punishment. However, every single one of them will come naked and without any of their belongings. They would not have that ransom. However, they will be asked, even if you had all the gold on earth, will you give it as a ransom to escape punishment? They will answer, by God, we would. Allah will tell them, 'This is a lie'. Allah has asked to do something far easier than that, not to associate anything with Him, but they refused. Allah asked them not to associate anything with Him and if they did their deeds would not be accepted, even if they ransomed themselves with all the treasures on earth if they had them. "If they had all that is in the earth entirely and the like of it with it, they would [attempt to] ransom

themselves thereby", they would have offered all these treasures to ransom themselves. 'If' shows that they would not have done that, and their ransom as well, would not have been accepted.

Allah ﷻ says, "Those will have the worst account". Those who are far away and did not respond to their Lord, "Will have the worst account, and their refuge is Hell, and wretched is the resting place". The worst account means the end of their account. Disbelievers' deeds are not counted, they are not judged, reprieved, or rebuked. They are not asked about their deeds, instead, they are dragged to Hell. Disbelievers will be dragged to Hell. Allah ﷻ does not assign them any weight on the Day of Resurrection because they are already weightless; they have no good deeds to be measured. Rather, they have the worst account and it means being dragged to Hell. "[Allah will say], "Seize him and shackle him" (Al-Hāqqah: 30), "Then into Hellfire drive him" (Al-Hāqqah: 31), "Then into a chain whose length is seventy cubits insert him" (Al-Hāqqah: 32), "Indeed, he did not used to believe in Allāh, the Most Great" (Al-Hāqqah: 33). Disbelievers take their record of deeds, and find that all of their records have been filled with their sins, so their faces darken. Then someone says seize them and shackle them, "But as for he who is given his record in his left hand, he will say, "Oh, I wish I had not been given my record"" (Al-Hāqqah: 25), "And had not known what is my account" (Al-Hāqqah: 26), "I wish it [i.e., my death] had been the decisive one" (Al-Hāqqah: 27), "My wealth has not availed me" (Al-Hāqqah: 28), "Gone from me is my authority" (Al-Hāqqah: 29). These are his words. Then someone says, "[Allah will say], "Seize him and shackle him"" (Al-Hāqqah: 30), "Then into Hellfire drive him" (Al-Hāqqah: 31), "Then into a chain whose length is seventy cubits insert him" (Al-Hāqqah: 32), "Indeed, he did not used to believe in Allah, the Most Great" (Al-Hāqqah: 33).

This is their account, and they are told then, "[It will be said], "Read your record. Sufficient is yourself against you this Day as accountant"" (Al-Isrā': 14).

They find no good deeds next to their bad deeds because bad deeds cancel all good deeds and eliminate them. A disbeliever and a polytheist do not have good deeds in the first place. Those are the people who come to their Lord as criminals. "Indeed, he who associates others with Allah - Allah has forbidden him Paradise", "Indeed, whoever comes to his Lord as a criminal - indeed, for him is Hell; he will neither die therein nor live" (Tā-ha: 74). Those will have the worst account. This is their account.

"And their refuge is Hell", a refuge is a place people go to find peace. This is what a refuge is, as a house, a tent where people live. A refuge does not only mean a place to find peace, it also means a residence and a resting place. This is their dwelling place. This is where they will end up. Where is their refuge? Where is their residence? Where is their dwelling place? In Hell, "And their refuge is Hell". Hell is a deep will with walls made of fire and a very deep bottom. If someone threw a stone in Hell, it may take up to seventy years without reaching its bottom. Its cover is made of fire as well, Allah forbid. "They will have from Hell a bed and over them coverings [of fire] …" (Al-A'rāf: 41). They will have a bed of Hell and fire will be covering them, Allah forbid. This is their refuge, and refuge here does not mean a place to rest and settle, it means a place where they will be imprisoned. "And We have made Hell, for the disbelievers, a prison-bed", they will be imprisoned in it, Allah forbids. "And their refuge is Hell". Allah said, "And wretched is the resting place", wretched is their resting place. However, it is not a place for rest. Humans call a place restful when it is made for people's comfort. Like a baby's crib, for example, it is made for their comfort. Now, if the place where a person lies is made of fire, then wretched is their resting place, Allah forbid.

Then, Allah ﷻ draws a comparison between the two parties, "Then is he who knows that what has been revealed to you from your Lord is the truth like one who is blind…" (Ar-Ra'd: 19). Are those two equals? Those who know what

your Lord revealed to you, "Then is he who knows that what has been revealed to you from your Lord is the truth". What has been revealed to you; the revelation, the Quran that Allah ﷻ sent to you. They know that this is the truth. Are those who see this and know that the Quran is the truth that has been sent from Allah ﷻ, "Like one who is blind?". Are they like those who were blind to it and did not know the Quran or look at it? These people are blind. They are blind to this great light that surpasses the sun; Allah's Book. Those who believe in the Quran and use it to guide their way will reach the right way. They will know their Lord and God; they will know their beginning and fate. Those who believe in the Quran, know the truth, and know Allah's Straight Path, will know that believers will go to Heaven and disbelievers will go to Hell. Are those who know this and see this like those who are blind to everything? Are they like those who know nothing and do not believe in Allah ﷻ and His Messages? Like those who do not know that there is Heaven, Hell, and Resurrection? Like those who live blindly?

Allah says, "They will only be reminded who are people of understanding". They will only remember; remembering means to use your mind and reflect on things, to be as a lesson to those who remember. "They will only be reminded". This means they will reflect, think, know and take it as a lesson, but only for, "Who are people of understanding". Those who have sound minds. Any person of a sound mind will remember this and take it as a lesson. As for those who do not think, understand or remember, they will definitely remain blind.

Then, Allah ﷻ started describing those who understand; He talked about who they are and their attributes. He described believers. Allah ﷻ said, "Those who fulfill the covenant of Allah and do not break the contract" (Ar-Ra'd: 20). Those who fulfill means those who complete things. Fulfilling something men's doing it completely. Fulfillment means achieving something completely. "Those who fulfill the covenant of Allah", means those who achieve it completely just as they promised Allah they would do. The covenant of Allah to them. Allah ﷻ made

a covenant with humans to believe in Him, follow His path, and not worship anybody besides Him. "Did I not enjoin upon you, O children of Adam, that you not worship Satan - [for] indeed, he is to you a clear enemy" (Yā-Sīn: 60), "And that you worship [only] Me? This is a straight path" (Yā-Sīn: 61), "And he had already led astray from among you much of creation, so did you not use reason?" (Yā-Sīn: 62).

Allah's covenant is sent to people through His Messengers. These Messengers were called by their Lord and He invited them to follow His way. He promised them that when they follow His way they will have the best reward, and that they will be given several rewards. This is what Allah ﷻ promised them. He also said that if they denied Him and disobeyed Him, they would have His punishment waiting for them in this life and the Hereafter. This is Allah's discourse to them; He made a covenant with all of His servants that they should abide by, He promised rewards for those who respond and punishment for those who refuse. Those who fulfill Allah's covenant say, 'we hear, obey, and abide by the covenant of Allah'. Those who say 'I bear witness that there is no god to be worshiped but Allah, and that Mohammad is the Messenger of Allah' made a covenant with Allah ﷻ. They have a covenant with Allah now and they drew a connection between them and Allah. This connection means that they are Allah's servants who believe in Him, follow His path, and fulfill His covenant. If they say this, they must fulfill it. "Those who fulfill the covenant of Allah…" (Ar-Ra'd: 20), this is one meaning of it. Besides, a covenant of Allah means any covenant that people give to someone else and makes Allah their witness; every covenant, relation, or agreement between two people is a covenant of Allah ﷻ as well.

Allah says, "Those who fulfill the covenant of Allah and do not break the contract" (Ar-Ra'd: 20). Breaking a contract means not fulfilling it after agreeing to it. Drawing a covenant means agreeing to it and strengthening it while breaking

it means not fulfilling it. “And do not break the contract”, the contract is also the covenant. A contract is an agreement. Agreeing to something means to affirm it. They do not break their contract. They do not break a covenant they agreed upon with Allah ﷻ or with other people. “And do not break the contract”, and the greatest of these contracts is the contract between servants and their Lord not to worship anyone besides Him.

“And those who join that which Allah has ordered to be joined…” (Ar-Ra‘d: 21). And those who join which Allah has ordered to be joined. They join everything that Allah ordered them to join. What Allah ordered us to join are His rope and path, as Allah said, “And hold firmly to the rope of Allah all together and do not become divided”. Hold firmly to that rope, be connected firmly to Allah's rope. Allah ﷻ ordered people to keep good relations with our relatives, like our parents. We have to keep good relations with our relatives and not sever ties with them because no person who severs ties with relatives enters Heaven. Those who sever ties with their parents are ingrate. Severing ties means cutting them. Keeping relations with your relatives means keeping relations with Allah because Allah said about them, “I will keep good relation with the one who will keep good relation with you, (womb i.e., Kith and Kin) and sever the relation with him who will sever the relation with you, (womb, i.e., Kith and Kin)”. Those who sever relationships with their relatives also sever relations with Allah ﷻ. Those who join everything which Allah has ordered to be joined, everything that He ordered to be joined, those who hold fast to His Book, to the Sunnah of His Prophet, also keep good relationships with their relatives. As long as your Lord ordered you to join something, then you should adhere to it.

“And those who join that which Allah has ordered to be joined and fear their Lord…” (Ar-Ra‘d: 21). Fear and reverence; they fear Allah ﷻ and revere Him because Allah punishes people for their wrongdoings and His punishment is severe. They fear that Allah will punish them for their wrongdoings. They are in

constant fear of Allah ﷻ and this fear is what encourages them to do good and abandon wrongdoings. “And are afraid of the evil of [their] account”, “And fear their Lord and are afraid of the evil of [their] account”. They fear that their account will be severe on the Day of Resurrection in front of Allah, for those whose accounts are judged, they will be punished. If they were asked, ‘why have you done this?’ they will be tortured. They will be tortured for the evil that they committed. Believers' accounts will be read swiftly to Allah and their judgment will be easy. “Then as for he who is given his record in his right hand” (Al-Inshiqāq: 7), “He will be judged with an easy account” (Al-Inshiqāq: 8), “And return to his people in happiness” (Al-Inshiqāq: 9), “But as for he who is given his record behind his back” (Al-Inshiqāq: 10), “He will cry out for destruction” (Al-Inshiqāq: 11), “And [enter to] burn in a Blaze” (Al-Inshiqāq: 12).

They fear the evil of their account and the consequences of it. They fear the consequences of judging their accounts, the decrease in their good deeds, and the increase of their bad deeds. They fear having to go to Hell even for a moment or a short period. They fear being sent to Hell greatly. They also fear the Standing and the great afflictions of the Day of Resurrection. Believers are in constant fear of that day. They say, “Indeed, We fear from our Lord a Day austere and distressful” (Al-Insān: 10), “And fear their Lord and are afraid of the evil of [their] account”.

“And those who are patient, seeking the face [i.e., acceptance] of their Lord”. This is another attribute of those who understand and respond to their Lord, “And those who are patient, seeking the face [i.e., acceptance] of their Lord”. They are patient in face of every hardship; they were patient regarding obedience, disobedience, and the hardships of this life, “And We test you with evil and with good as a trial”. They were patient with the harm they faced while following this path. All of this is included in what believers are ordered to endure. They have to be patient when it comes to obedience because obedience needs

patience, like praying constantly; it needs patience. Fasting needs patience, Haj and its hardships need patience, giving Zakat needs patience, especially if a person is stingy. Fighting for Allah's cause needs patience and it is the greatest patience. All of this is patience regarding obedience.

Patience regarding disobedience; this disobedience may be a desire that a person longs for, like Zina and lust. If a person is patient in face of these afflictions and asks for Allah's help, they are patient. Not following one's desires needs patience. It needs self-control. Patience also means anger-management; if a person got attacked and was patient in face of this great injustice, they are patient. Being patient in face of injustice is the greatest type of patience.

Patience also means having patience in the face of afflictions like the death of a loved one, sickness, or any type of affliction. “And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient” (Al-Baqarah: 155), “Who, when disaster strikes them, say, "Indeed we belong to Allah, and indeed to Him we will return” (Al-Baqarah: 156).

Patience also includes being patient in the face of the attacks and harm of disbelievers. This is a great thing even though it is hard. They are patient in the face of it. Those who endure this do so because they are seeking the face of their Lord. They endured all of this and their motive for that is they were seeking the face of their Lord. They wanted to get closer to Allah ﷻ, win His Pleasure and what He promised them.

“Seeking the face [i.e., acceptance] of their Lord, and establish prayer”. They established prayer and did it perfectly; this is yet another attribute of those who understand, “And spend from what We have provided for them secretly and publicly”. They spend their money and give away from what Allah has provided for them. Everything a person has is a part of what Allah has provided for them.

They gave from it secretly and publicly. Allah said secretly first because giving to people in secret is greater, better, and more honorable than giving to people in public. He said, “Secretly and publicly”, “And prevent evil with good”. They prevent evil with good. If they were wronged, they meet that wrong with good. If someone cursed at them or slandered them, they prayed for them, forgave them, and met their wrong with good. As Allah said, “And not equal are the good deed and the bad. Repel [evil] by that [deed] which is better…” (Fussilat: 34). This means, repel bad deeds with better deeds, with good deeds. These people prevent evil with good. Allah ﷻ said, “Those will have the good consequence of [this] home”. Those people who have these attributes will have the good consequences of this home. The final Home.

Allah ﷻ says, "And those who are patient, seeking the face [i.e., acceptance] of their Lord, and establish prayer and spend from what We have provided for them secretly and publicly and prevent evil with good - those will have the good consequence of [this] home" (Ar-Ra‘d:22). "Gardens of perpetual residence; they will enter them with whoever were righteous among their forefathers, their spouses, and their descendants. And the angels will enter upon them from every gate, [saying]" (Ar-Ra‘d:23). "Peace [i.e., security] be upon you for what you patiently endured. And excellent is the final home" (Ar-Ra‘d:24).

In these verses from Surah Ar-Ra‘d, Allah mentions the attributes of those of understanding and those who responded to their Lord. After He gave an example of both parties and drew a comparison between them to give us a lesson, He said, "Then is he who knows that what has been revealed to you from your Lord is the truth like one who is blind..." (Ar-Ra‘d:19). Those who acknowledged that the Prophet and the Book were sent by Allah ﷻ, knew that the revelation that was sent to the Prophet is true, followed the path of light that leads to God' Paradise and Pleasure, this path that keeps all the evils and woes of this life and the Hereafter away from believers, are not the same as the other party. The

greatest evil in the Hereafter is Hellfire. Are the ones who follow the right path like those who are blind and do not know the Prophet or the Quran? They will end up in Hell.

Then, Allah started explaining the attributes of those of understanding who have sane minds and Allah loved and chose to follow this path. He says, "Those who fulfill the covenant of Allah and do not break the contract" (Ar-Ra‘d:20). "And those who join that which Allah has ordered to be joined and fear their Lord and are afraid of the evil of [their] account" (Ar-Ra‘d:21). "And those who are patient, seeking the face [i.e., acceptance] of their Lord, and establish prayer and spend from what We have provided for them secretly and publicly and prevent evil with good - those will have the good consequence of [this] home" (Ar-Ra‘d:22). Those who have these great attributes, "will have the good consequence of [this] home". They will have good consequences. Consequence means the end. Home here means the Paradise that Allah grants to believers. Their good consequence is the home and their home is Paradise. Then, Allah ﷻ described their home. He said, "Gardens of perpetual residence; they will enter them". This is their good consequence; Gardens of perpetual residence. A garden is a great grove where its branches twist on each other and hide whatever and whoever is inside. This is what God's Gardens look like in the Hereafter. "Gardens of perpetual residence". Allah called them gardens of perpetual residence because residence means staying.

Moreover, they do not enter them alone. Allah ﷻ said, "with whoever were righteous among their forefathers, their spouses, and their descendants". Allah ﷻ will bring them together with their righteous fathers. If their fathers were righteous, Allah will put them together with their offspring in Heaven. As Allah ﷻ says, "And those who believed and whose descendants followed them in faith - We will join with them their descendants". The wife who died a believer, Allah will join her with her husband. The same goes for their descendants and children,

Allah ﷻ will join them with their fathers in their statuses. This does not mean that Allah will lower people's statuses to join each other. Rather, He raises their statuses to join their families in higher statuses. He says, "And those who believed and whose descendants followed them in faith - We will join with them their descendants, and We will not deprive them of anything of their deeds..."(At-Toor:21). He will not deprive them of anything of their deeds. "Every person, for what he earned, is retained". This is Allah's Grace.

It is a part of His mercy to join spouses and fathers with their children in Paradise, for He says, "And the angels will enter upon them from every gate, [saying]". From every gate of Paradise, "And the angels will enter upon them from every gate, [saying]" to congratulate them, "Peace [i.e., security] be upon you for what you patiently endured. And excellent is the final home" (Ar-Ra‘d:24). Paradise has eight gates. They will receive them in numbers from every gate and say to them, "Peace [i.e., security] be upon you for what you patiently endured..." (Ar-Ra‘d:24). They will welcome them. This is an honorable status that they will have. God's angels will enter upon believers and welcome them by saying, 'peace be upon you'. It is as if a person endured a long trip of never-ending hardships, then came to have a rest. Then, they find this magnificent reception. Because of what they patiently endured; they were rewarded with this in Paradise. They were rewarded with God's Paradise and Garden because of their patience. They endured what they had to endure; they endured desires, afflictions, and hardships in this worldly life.

Allah says, "Peace [i.e., security] be upon you for what you patiently endured. And excellent is the final home" (Ar-Ra‘d:24). 'Excellent' is used here to praise and compliment them. Excellent is the final home; their fate will be in this great home. "And excellent is the final home". The most important thing is their home at the end. Some will reside in Paradise while some will reside in Hell. Allah says, "And excellent is the final home". "Gardens of perpetual residence;

they will enter them with whoever were righteous among their forefathers, their spouses, and their descendants. And the angels will enter upon them from every gate, [saying]" (Ar-Ra‘d:23), "Peace [i.e., security] be upon you for what you patiently endured. And excellent is the final home" (Ar-Ra‘d:24). These are the believers.

Then Allah describes the second kind of people. The Quran mentions both kinds of people, and it is insightful. Allah ﷻ knows of the path believers take and He knows of the path disbelievers take. Allah ﷻ says, “But those who break the covenant of Allah after contracting it and sever that which Allah has ordered to be joined and spread corruption on earth - for them is the curse, and they will have the worst home” (Ar-Ra‘d:25).

"But those who break the covenant of Allah after contracting it". Breaking a covenant means not fulfilling it. They broke the covenant that they agreed upon with Allah after contracting it. "And sever that which Allah has ordered to be joined". Everything that Allah ordered them to do is to believe in Him and His Prophet and to be good to whom Allah ordered people to treat well, like parents and relatives. "And sever that which Allah has ordered to be joined and spread corruption on earth". Corruption has many faces; stealing is corruption, so is adultery. Killing yourself is the worst kind of corruption. Killing your children, your offspring, or yourself is corruption. Any wrongdoing or act of disobedience against Allah’s orders on earth are corruption. Allah orders people to be good and prosper. Some of these acts are worse than others. The worst form of corruption is associating someone with Allah because it means worshiping someone besides Allah for the greatest deed a human can do is worship, and the only one who is worthy of being worshiped is their Creator, Provider, and Lord, the Creator of Heavens and earth. If a person worships something that is not worthy like the sun, the moon, the stars, or another person, then they have misplaced their worship. If they do that, then they are worshipping something that is not worth prostrating,

bowing to, or showing reverence or trust to. Worshiping someone besides God, is a form of corruption on earth. It causes corruption to happen, "and spread corruption on earth".

Allah says, "for them is the curse". For those who have these attributes is the curse. They will be kicked away from Allah's mercy. Cursing to Arabs means kicking someone out of the tribe and banishing them. People who committed crimes and atrocities were banished from their tribes for these people brought shame to them. They announced to the other tribes that they cursed a person, saying we banished them from our tribe, and if they did something, they would only abuse themselves. To Allah cursing means being banished from His mercy, care, protection, and servitude. Allah disowns them. Just as Allah cursed Satan and all those who followed him. "For them is the curse, and they will have the worst home". The worst home is Hell. No home a person resides in is worse than this one. In this life, we can describe a home as being small; it is bad because it is tight, or because it smells; it has a moldy smell to it. We say it is bad because of the neighbors. However, no home is worse than Hell. There is nothing worse than residing in Hell because it closes its doors completely after a person goes into it. Allah says, "Indeed, it [i.e., Hellfire] will be closed down upon them" (Al-Humazah:8), "In extended columns" (Al-Humazah:9).

Moreover, this home has all sorts of torture imaginable. If someone was tortured with one of these torture methods, they would die. However, they do not die because of that. They are also made to eat the poisonous foods that ruin their intestines like Zaqqum and other drinks, "And other [punishments] of its type [in various] kinds" (Sād:58). Allah says, "...And death will come to him from everywhere, but he is not to die. And before him is a massive punishment" (Ibrāhīm:17). Wretched is their home. Allah curses them and banishes them away from His mercy. When Allah ﷻ banishes them away from His mercy, He does not accept any intercession for them; He does not accept their pleas no matter how

they scream. No matter how they scream for help, they will not be helped. Rather, their punishment increases the more they ask for help. Allah says, "And if they call for relief, they will be relieved with water like murky oil, which scalds [their] faces. Wretched is the drink, and evil is the resting place". And if they prayed for death, they are told even if they prayed for a thousand times, they will not be granted death. "And they will call, "O Malik, let your Lord put an end to us!" He will say, "Indeed, you will remain" (Az-Zukhruf:77). "[They will be told], "Do not cry this Day for one destruction but cry for much destruction" (Al-Furqān:14). Do not cry this Day for one destruction upon yourselves. Destruction means death; they are asking Allah to kill them. He refuses their plea and tells them to cry out for whatever they want, "but cry for much destruction". No home is worse than this home. "For them is the curse, and they will have the worst home". With this, Allah ﷻ explains these inevitable ends to His servants.

Then, Allah ﷻ returns to talk about this life after the Hereafter. He says, "Allah extends provision for whom He wills and restricts [it]. And they rejoice in the worldly life, while the worldly life is not, compared to the Hereafter, except [brief] enjoyment" (Ar-Ra‘d:26). Why do people disbelieve in their God? What is the biggest motive for disbelief and stubbornness? This is the path of God and the Hereafter is inevitably happening. So, why do disbelievers not go back to Allah when they hear of these punishments? All of this is for this life. They hold fast to this life and put all their hopes on it. This life is for Allah; however, disbelievers hold fast to it and prefer it to God's path. Allah is the One who extends provision to whom He wills and restricts. If a person becomes rich, it is because of Allah, and if they become poor and in need it is also because of Allah and because of no one else. He says, "Extends provision". Extension here means to become comfortable. And provision means everything that has a benefit. Everything a person benefits from is a provision from Allah ﷻ. Food is a provision, drinks are a provision, clothes are a provision, a home is a provision.

All of these are provisions. Allah extends provision for whom He wills and restricts whom He wills.

Allah says, "And they rejoice in the worldly life". Disbelievers and hypocrites rejoice in this worldly life when Allah extends provisions for them because they are ignorant. This rejoicing makes them forget about the Hereafter and they do not work for it as a consequence. They put all their efforts and hopes into this life. Allah says, "while the worldly life is not, compared to the Hereafter, except [brief] enjoyment". No matter how magnificent this worldly life is, it is nothing compared to the Hereafter. The enjoyment of this life is like a fleeting thing compared to an immortal life with all kinds of happiness that do not end. Whoever prefers being happy for a fleeting moment to having a never-ending life of enjoyment, if a person does that and replaces immortal happiness with a fleeting moment of joy in this life is not a sane person. This person has no mind. How do they do that when it is not only immortal enjoyment at stake; those who prefer this worldly enjoyment do not only lose the enjoyment of the Hereafter, they will also go to Hell. This is another thing at stake. They will go to Hell even if there was no Hell and they will not be punished, they replaced their true life with the enjoyments of this life. This is evidence of their stupidity and lack of wit. They will part with these worldly enjoyments and go to Hell. This is the worst kind of evil.

Then, Allah ﷻ says, "And those who disbelieved say, "Why has a sign not been sent down to him from his Lord? Say, [O Mohammad], "Indeed, Allah leaves astray whom He wills and guides to Himself whoever turns back [to Him]" (Ar-Ra‘d:27).

"And those who disbelieved say, "Why has a sign not been sent down to him from his Lord?" This is the same sentence that they say over and over. Allah ﷻ is making us wonder at the state of these disbelievers whom He sent all these

signs to. Their very existence is a sign of Allah; their lives and existence are signs that God is their Creator, and that Allah could never have created this in vain. This is impossible. Allah gave disbelievers signs in all that they see; what is in front of them, behind them, to their right, to their left, what they hear, and all these creatures are signs. All of these are signs from Allah ﷻ. Messengers brought these clear signs and showed people the path of God the best way. They told people that they were Allah's Messengers, that He created Heavens and earth, and that He invites people to follow His path. Then, they explained how to follow that path completely. "And We have sent down to you the Book as clarification for all things". It clarifies everything that God wants it to explain. What more do you want? What more do you want, disbeliever? What signs do you want? Allah says, "And those who disbelieved say, "Why has a sign not been sent down to him from his Lord?" After all, these signs that prove the Messenger's honesty.

Allah says, "... Say, [O Mohammad], "Indeed, Allah leaves astray whom He wills and guides to Himself whoever turns back [to Him]" (Ar-Ra'd:27). This answer clarifies that those who go astray from Allah's signs do so because of Allah's will. "Say, [O Mohammad], "Indeed, Allah leaves astray whom He wills". These are the greatest signs. The path of God is the clearest; clearer than the noon sun. However, disbelievers cannot see it. How can a person not see the sun? There is a great secret behind this. There is something important behind this. Allah says that disbelievers who miss these great signs do so because of Him. "Say, [O Mohammad], "Indeed, Allah leaves astray whom He wills". Even though the signs are as clear as day, disbelievers are unable to see them. The greatest sign is disbelievers going astray from God's path. What is this sign? And disbelievers have a mind that helps them think, they also have insight; however, they do not believe. They are going to Hell. Allah warns them that the path they are taking will eventually lead to Hell. However, they stay blind and continue on their path. There is another secret to this. Why are they not able to understand?

Why can they not look? Why can they not see? The secret is that Allah is the One Who made them go astray because when Allah shows them the truth, they acknowledge it, yet deny it. They do not want to follow it, so they go astray. Allah then makes them walk through that wrong path to Hell while they are laughing. Hell is in front of them, yet they are laughing. Allah says, "Indeed, he had [once] been among his people in happiness" (Al-Inshiqāq:13). "Indeed, he had thought he would never return [to Allāh]" (Al-Inshiqāq:14).

"And guides to Himself whoever turns back [to Him]". This is another sign of Allah. Allah ﷻ guides Himself whoever turns back. “Turns back” means repents and takes refuge in Allah. Those who turn back to Allah ﷻ, He guides them to Himself. They may be not that smart, yet Allah guides them to Him. How many geniuses that Allah made go astray, and how many people are not as smart as these geniuses, yet Allah guides them to His path. Those who remember God, revere Him, hold fast to this religion, and fear going astray even for a moment from the path of God.

When Allah ﷻ guides people like Bilal, Ammar, Suhaib, Sumayya, and other weak people like them, and deprives others of guidance, like Abu Al-Hakam ibn Hisham, Said, Al'as ibn Wael Assahmy, Umayya ibn Khalaf, these people as Amro ibn Al'as used to say, had minds as heavy as mountains. These people were very smart and had great minds, yet these great minds were made to go astray by Allah. These weak people may know less about this life and science than those who had great minds, yet Allah guided them when they acknowledged the truth and when they followed the Messenger and obeyed him. While the other party knew that Prophet yet they did not follow him. They said, how do you expect us to follow him? We are Banu Hashim. This man says that he is a Prophet, yet we will not follow him. If the Quran was revealed to a better man than Mohammad, we would have followed him. Allah says, "...Why was this Quran not sent down upon a great man from [one of] the two cities?" (Az-Zukhruf:31). These people

go astray. Allah ﷻ takes their insight and leaves them to follow the path of Hell with their own feet. They pay all their money and effort on these false idols and refuse to worship other than them. He says, "...the eminent among them went forth, [saying], "Continue, and be patient over [the defense of] your gods. Indeed, this is a thing intended" (Sād:6). They knew that their gods were false and that they did not benefit them, yet they persisted in worshiping them. This is a sign of Allah; he made disbelievers go astray despite their great minds. As He says about Ad and Thamud, "Aad and Thamūd". "And they were endowed with perception". They were endowed with perception. They were perceptive in this life. Look at the Pharaoh and his people, they had science, understanding of this life, smartness, and many skills; they knew lots of sciences and skills, they were not like the Children of Israel, yet their pride prevented them from believing. They said to the Children of Israel, "...two men like ourselves while their people are for us in servitude?" (Al-Mu'minūn:47). Allah deprived them of guidance even though they had an insight. Allah says, "And they rejected them, while their [inner] selves were convinced thereof, out of injustice and haughtiness..." (An-Naml:14). At that point, Allah made them lose their insight, and they saw all signs that He sent, yet they did not believe in them. God ﷻ said when these disbelievers asked for a sign, "And those who disbelieved say, "Why has a sign not been sent down to him from his Lord?" Do you want a sign? "... Say, [O Mohammad], "Indeed, Allāh leaves astray whom He wills and guides to Himself whoever turns back [to Him]" (Ar-Ra'd:27). This is one of Allah's greatest signs; He makes those who go astray, go astray even further, and guides those who want guidance. Allah is the One Who does this.

Then, Allah ﷻ talks about those who turned back, He says, "Those who have believed and whose hearts are assured by the remembrance of Allah. Unquestionably, by the remembrance of Allāh hearts are assured" (Ar-Ra'd:28).

Those turn back to Allah, "Those who have believed and whose hearts are assured by the remembrance of Allah..." (Ar-Ra‘d:28). Allah sent them the clear sign through Messengers so they believed in Him and their hearts were assured. Their hearts became assured with belief. They were assured that they were right. They were assured that they followed Allah's path. When Allah is mentioned, their hearts are assured by that because they know that God is true, that He is the true Lord, that their path is right, that this is the Messenger of Allah, that this is their path, and that they have relied on Allah ﷻ Who owns the whole matter. So, they surrendered everything to Allah and were assured by that.

Allah says, "...Unquestionably, by the remembrance of Allah hearts are assured". Whoever remembers Allah gets assured by that and knows that they are following the truth, that they are following the right path, that they will meet their God, and that Allah will fulfill His promise to them. Allah will fulfill his promise to them and that will make their hearts rest assured.

يقول الله ﷻ: {الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ(28) الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ طُوبَى لَهُمْ وَحُسْنُ مَآبٍ(29)كَذَلِكَ أَرْسَلْنَاكَ فِي أُمَّةٍ قَدْ خَلَتْ مِنْ قَبْلِهَا أُمَمٌ لِتَتْلُوَ عَلَيْهِمُ الَّذِي أَوْحَيْنَا إِلَيْكَ وَهُمْ يَكْفُرُونَ بِالرَّحْمَنِ قُلْ هُوَ رَبِّي لا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ مَتَابِ}[الرعد:28-30]

says, “Those who have believed and whose hearts are assured by ﷻ Allah the remembrance of Allah. Unquestionably, by the remembrance of Allah hearts are assured” (Ar-Ra‘d: 28), “Those who have believed and done righteous deeds a good state is theirs and a good return” (Ar-Ra‘d: 29), “Thus have We sent you - to a community before which [other] communities have passed on so you might recite to them that which We revealed to you, while they disbelieve in the Most .MercifulSay, "He is my Lord; there is no deity except Him. Upon Him, I rely, and to Him is my return” (Ar-Ra‘d: 30).

Then, Allah praised believers by saying, “Those who have believed and done righteous deeds - a good state is theirs and a good return” (Ar-Ra‘d: 29).

This is a great sign from Allah ﷻ. “Those who have believed and done righteous deeds….” (Ar-Ra‘d: 29). These are news from God ﷻ to every person who believes and does righteous deeds. Allah mentioned both belief and doing righteous deeds together for getting the reward in Paradise is linked to both believing and doing righteous deeds. Furthermore, righteous deeds mean every action that Allah ﷻ loves and rewards people for. Praying, giving Zakat, fasting, and being a good person, and all branches of belief are righteous deeds. “Those who have believed and done righteous deeds - a good state is theirs….” (Ar-Ra‘d: 29), a good state means a high state. “A good state is theirs and a good return”, of course, the best reward of believers is going to Paradise for it is the good state and the home of good people. It is also the best home to live in. “A good state is theirs”, they will also have good things along their path, starting from the moment of their belief until they go to Paradise. Everything good will be theirs because Allah ﷻ is the one who chooses these good things for them. “A good state is theirs and a good return”, a good state could also be about the trees of Paradise where a person walks in the shade of one of these trees for a hundred years without surpassing it. Whoever has this has a good state. The good state is a magnificent thing, “A good state is theirs and a good return”. A good return means coming home because the best return is to go back from a long journey and rest. “And a good return”. This is different from the disbelievers' return, who leaves everything in this life behind and goes to Hell.

This is the return of believers, “Those who have believed and done righteous deeds - a good state is theirs and a good return” (Ar-Ra‘d: 29). Who is the one giving them these tidings? These are God's tidings to believers in response to those who said, ‘we want a sign’. The disbelievers who asked for the sign wanted a sign that fit their desires and moods. They wanted a sign, they wanted to make things difficult for the Prophet ﷺ and claim that he did not bring them a clear sign. They wanted a sign that they liked; they asked to see the angels, they

said, ‘we want to see the angels, and we want to see God’. “And those who do not expect the meeting with Us say, ‘Why were not angels sent down to us, or [why] do we [not] see our Lord….’” (Al-Furqān: 21). They want to see the Lord to believe, “They have certainly become arrogant within themselves and [become] insolent with great insolence”, “The day they see the angels - no good tidings will there be that day for the criminals, and [the angels] will say, ‘Prevented and inaccessible’” (Al-Furqān: 22).

Allah says to His Messenger, “Thus have We sent you to a community before which [other] communities have passed on so you might recite to them that which We revealed to you, while they disbelieve in the Most Merciful. Say, ‘He is my Lord; there is no deity except Him. Upon Him I rely, and to Him is my return’” (Ar-Ra‘d: 30). “Thus, have We sent you”, We sent you, O Mohammad, “To a community before which [other] communities have passed on”. The Prophet is not a novelty; rather, Allah sent a Messenger to every nation just as he sent Mohammad to this community. “Thus, have We sent you to a community”, a community is a group of people that have things in common. The Prophet ﷺ was sent to All communities and not to Arabs alone; he was sent to all communities of the earth, “Before which [other] communities have passed on so you might recite to them that which We revealed to you”. Allah ﷻ makes it the Prophet's mission to recite the revelation that Allah sent to them. Then He makes them accountable. He makes them accountable for their actions. Allah says, “...But if you turn away - then upon him is only that [duty] with which he has been charged, and upon you is that with which you have been charged. And if you obey him, you will be [rightly] guided. And there is not upon the Messenger except the [responsibility for] clear notification” (An-Noor: 54). So that you might recite to them; recite means read, which We revealed to you is the Quran. You recite to them the revelation that Allah sent to you; you deliver it to them,

“That I may warn you thereby and whomever it reaches”, to deliver this message to them.

Allah says, “While they disbelieve in the Most Merciful”, these disbelievers disbelieve in the Most Merciful; they acknowledge the existence of Allah, yet they disbelieve in Him. ‘The Most Merciful’ is one of God's attributes and names. The Most Merciful whose mercy encompasses everything. No creature on earth does not live on Allah's Mercy; ants live because of Allah's Mercy because He is the One Who created them, guided them to their path, and taught them how to collect their food, how to store it, and how to do many things. The same goes for birds in the sky; they only fly because of Allah's Mercy because He is the One Who created them, guided them, taught them how to build their nests, how to build their homes, how to teach their fledglings, how to fly, how to obtain their food, how to protect themselves, etc. Allah's Mercy encompasses everything, and look at Allah's Mercy towards humans, He leveled the earth for them, lifted the sky, gave them water, gave them wind, He firmly set the mountains on earth, gave them the sea, He gave them the rivers. He is Allah who, “...And sent down rain from the sky and produced thereby some fruits as provision for you and subjected for you the ships to sail through the sea by His command and subjected for you the rivers” (Ibrāhīm: 32), “And He subjected for you the sun and the moon, continuous [in orbit], and subjected for you the night and the day” (Ibrāhīm: 33). “And He gave you from all you asked of Him”, this is the Most Merciful; this is His doing. “..... And if you should count the favor [i.e., blessings] of Allah, you could not enumerate them. Indeed, mankind is [generally] most unjust and ungrateful” (Ibrāhīm: 34).

How do you disbelieve in ﷻ Whose Mercy encompasses all; nothing in Heavens or earth stands without Allah's Mercy, without His Mercy. He put the sun in its place as a mercy on His servants for if it was not in its place, they would have not been alive. He placed the moon as a mercy, the leveling of the earth is a

mercy, and the sea is also a mercy. All of these things are a part of Allah's Mercy. "While they disbelieve in the Most Merciful", how do you disbelieve in the Most Merciful whose Mercy encompasses everything and who placed His Mercy in all of His creatures?

"Say, 'He is my Lord; there is no deity except Him'", Say to them, He is the Most Merciful, who gave His servants this mercy when He created them. "..... Who gave each thing its form and then guided [it]" (Tā-ha: 50). "Say, 'He is my Lord'", my Lord, my Creator, my Master, my God, and my Disposer; all of these refer to God. He is my Owner Who owns me and disposes of my affairs; thus, He is the God that I worship nobody except Him. "Say, 'He is my Lord; there is no deity except Him'". Anyone else that claims divinity is false. Those who claim that something other than Allah is a Lord, like a cow, the sun, the moon, a creature, a prophet, or a king is a liar. All of these are false deities. They are creatures that are subjected to their Creator's Will. None of these creatures can benefit or harm themselves; not the king, nor the messengers, prophets, good men, trees, stones, the sun, nor the moon. Anything of these that was dubbed a deity is false without a doubt. For example, Isa is a servant of Allah ﷻ and not a deity; he did not create himself, provide for himself, he cannot create life or take it away. He is in constant need of his God, Creator, and Lord. Isa is like any other human and he is like Adam, "Indeed, the example of Isa to Allah is like that of Adam…." (Āl-'Imrān: 59). He certainly was created from a female without a male, yet Adam was created with neither; Allah created Adam from clay for He creates whatever He wants and however He wants. "Indeed, the example of Isa to Allah is like that of Adam. He created him from dust; then He said to him, 'Be', and he was" (Āl-'Imrān: 59). Allah said to him, be and he was, "And it is a matter [already] decreed". With a breath from an angel, Mariam carried Isa ﷺ and Isa was created with Allah's order and the word which is 'Be'. Any creature who is called a god besides Allah is false. Say to them that my Lord is the Most Merciful

whose Mercy encompasses everything, He is the One who created His creatures with His Mercy; the river runs because of His Mercy, the sun moves because of His Mercy, also the mare that lifts its hooves away from its foal; if it did not it would kill its foal; however, it lifts its hooves away because of Allah's Mercy that He placed in His creatures to be merciful towards each other. As the Prophet ﷺ said, "Allah Almighty has divided mercy into one hundred parts. He sent down one part to earth. Because of that one single part, creatures are merciful to one another". All creatures are merciful towards one another because of this part, "So that even the mare will lift its hooves away from its foal". This lift; the way the mare lifts its hooves away from its foal is a part of Allah's mercy. Look at other examples, when the cow gives birth, and cows are picky animals, they do not drink any foul water, but when a cow gives birth, it cleans its baby even though it is covered with birth water. After a few hours, the baby becomes squeaky clean, the cow does that even though it is picky. The picky cows who do not drink or eat anything do that. Compare Allah's Mercy to this cow's; He is the One Who placed that mercy in its heart even though it is merely a cow. Look at Allah's Mercy that encompasses all of His creatures.

"Thus, have We sent you to a community before which [other] communities have passed on so you might recite to them that which We revealed to you, while they disbelieve in the Most Merciful…." (Ar-Ra'd: 30). Say to them that the deity in who you disbelieve, "Say, 'He is my Lord; there is no deity except Him. Upon Him I rely, and to Him is my return'". I rely on Him and no one else. Reliance means resigning all one's sadness, resolution, and hope to Allah. It means surrendering everything to Allah and handing Him power over their affairs for He is the One who controls everything. I rely on Allah on this dispute between us because you slandered me and claimed that I was a madman, etc. I surrendered my affairs to Allah and gave Him power over everything in my life. "Upon Him,

I rely, and to Him is my return", my return is to Allah and no one else; my repentance, return, and reliance is on my God ﷻ.

Then, Allah says to make us wonder about the doings of these criminals, "And if there was any Quran [i.e., recitation] by which the mountains would be removed or the earth would be broken apart or the dead would be made to speak, [it would be this Quran], but to Allah belongs the affair entirely. Then have those who believed not accepted that had Allah willed, He would have guided the people, all of them? And those who disbelieve do not cease to be struck, for what they have done, by calamity - or it will descend near their home - until there comes the promise of Allah. Indeed, Allah does not fail in [His] promise" (Ar-Ra'd: 31).

"And if there was any Quran [i.e., recitation] by which the mountains would be removed". If any Quran caused mountains to move when recited, it would be this Quran. This Quran would be most deserving of this description. Its words are most deserving of moving mountains. Allah orders mountains to move through the Quran and the mountains comply. "And if there was any Quran [i.e., recitation] by which the mountains would be removed or the earth would be broken apart", or the earth would be broken apart; if the earth was to break apart, then Allah's words are the ones who cause this. "Or the dead would be made to speak, [it would be this Quran]". The dead are ordered to rise and so they do. If there are words that cause the dead to rise, then they are the words of the Quran. The Quran would be most deserving of this description. The answer to this conditional sentence is known even though it is not mentioned. "And if there was any Quran [i.e., recitation] by which the mountains would be removed or the earth would be broken apart or the dead would be made to speak, [it would be this Quran]". Even though the answer to this conditional sentence is not mentioned, we know it is the Quran. The Quran would be the worthiest of this. Allah ﷻ even said that if this Quran was sent down upon a mountain, "You would have seen it

humbled and splitting from fear of Allah". However, these people are deaf; their hearts are unwilling to perceive anything. The Quran has a great status because it is God's clear words that rebuke all doubts that explain the truth, and leaves no room for any doubt. If Allah ﷻ enabled words to move mountains, break the earth apart, and make the dead speak, then He would have given it to the Quran because the Quran is most deserving of having this. "And if there was any Quran [i.e., recitation] by which the mountains would be removed or the earth would be broken apart or the dead would be made to speak, [it would be this Quran]".

Then, Allah says, "But to Allah belongs the affair entirely", but to Allah belongs the affair entirely. If these people did not understand these words and did not realize that these are the clear words of Allah, which means that to Allah belongs the affair entirely. Allah is the One Who led them astray and He is the One Who made them blind to it. All affairs; all servants' affairs belong entirely to Allah ﷻ for He is the One Who will judge them for their deeds. "But to Allah belongs the affair entirely", the affairs and all things in this universe happen because of Allah's fate, order, and will. Then, Allah said to believers, "Then have those who believed not accepted that had Allah willed, He would have guided the people, all of them?" Have they not given up? Giving up means losing hope. He is asking believers if they have not lost hope yet. "Then have those who believed not accepted that had Allah willed, He would have guided the people, all of them?" Have they not given up on this matter, have they not accepted that Allah is the One Who leads disbelievers astray by His own will? That He is the One Who willed this. So, believers, stop hoping that all people will believe because this is not Allah's Will. Allah did not want all people to believe, and if he wanted everyone to believe they would have. He is ordering believers to lose hope in guiding everyone to faith because God Himself did not will or want that. "Then have those who believed not accepted that had Allah willed, He would have guided the people, all of them?"

Then He warns disbelievers who have gone astray. Of course, disbelievers are the ones who chose disbelief in the first place so Allah led them astray; these disbelievers saw guidance, yet they did not believe, so Allah led them astray. Allah first warns them because even if they were led astray by Allah, they were the ones who chose this path. Thus, they will be punished for choosing this path and persisting on it. Allah gives them this punishment as a consequence. They will also be punished after going astray. They will be punished in this life and the Hereafter.

Allah says, "And those who disbelieve do not cease to be struck, for what they have done, by calamity - or it will descend near their home - until there comes the promise of Allah. Indeed, Allah does not fail in [His] promise". They do not cease; they persist. Disbelievers will be struck by calamities in this life; they will be struck. It both will strike their heads and kill them immediately, or it will descend near their home and frighten them. They will be either killed or frightened. This punishment must persist, "And those who disbelieve do not cease to be struck, for what they have done by calamity", for their persistence on disbelief, their heads will be struck. "Or it will descend near their home", or this calamity will descend upon them near their houses. They will see how it affects others and they will be frightened because of it. They will be either killed or frightened. "Until there comes the promise of Allah", this calamity will keep descending upon disbelievers until Allah's promise comes. And Allah's promise is the Day of Resurrection in which they will be judged. "Indeed, Allah does not fail in [His] promise", Allah does not fail in His promise; He promised and warned disbelievers that they will end up in Hell, so they will. He also promised believers that they will be sent to Heaven, and so they will. Allah ﷻ does not fail in His promise, "Indeed, Allah does not fail in [His] promise".

Then, Allah ﷻ consoled His Prophet ﷺ, so, He said to him, "And already were [other] messengers ridiculed before you, and I extended the time of those

who disbelieved; then I seized them, and how [terrible] was My penalty" (Ar-Ra'd: 32).

O, Mohammad, many messengers were ridiculed before you, you were not the only one. The Prophet ﷺ had to endure great ridicule from disbelievers. They mocked him and ridiculed him, "Is this the one whom Allah has sent as a messenger?" This is what they used to say, "Is this the one whom Allah has sent as a messenger?" This means, did Allah not find anyone better to send to us? "And they said, 'Why was this Quran not sent down upon a great man from [one of] the two cities?'" (Az-Zukhruf: 31). They said that he was crazy, that he was a magician and a liar. They said that he had a hidden agenda; they doubted the Prophet's honest intentions. They mocked the Prophet, despised him and those who believed in him. They claimed that his agenda will not happen and this religion will have no future. They said that it will end and disappear. Allah ﷻ, as a result, sent this to cheer on the Prophet ﷺ and to show him that other Messengers faced the same things that he was facing.

Allah says, "And already were [other] messengers ridiculed before you, and I extended the time of those who disbelieved…." (Ar-Ra'd: 32). Extending their time means giving them more time so they increase in disbelief and stubbornness. "And I extended the time of those who disbelieved", Allah gave them an extension to increase in stubbornness and disbelief. "Then I seized them", after this extension to increase in disbelief, Allah ﷻ seized them and killed them. "Then I seized them, and how [terrible] was My penalty", this is a rhetorical question. The answer is that it was terrible. Look at how the people of Nuh mocked him and did so many things to him. Allah ﷻ then seized all of them; He drowned them, and this is a grave punishment. Ad as well, were a people who were proud and did so many atrocities; they challenged their Messenger. Allah ﷻ seized them by sending them great storms that killed them all. ".... For seven nights and eight days in succession, so you would see the people therein fallen as

if they were hollow trunks of palm trees" (Al-Hāqqah: 7). Thamud, the people of Lot, and the people of Midian. This is the end of past nations. "Then I seized them, and how [terrible] was My penalty", how did God ﷻ punish these people? This is a rhetorical question to make people think. Look how severe was the punishment that Allah ﷻ gave to these people. The answer is, 'very severe'. By Allah, their punishment was very severe.

يقول الله ﷻ: {أَفَمَنْ هُوَ قَائِمٌ عَلَى كُلِّ نَفْسٍ بِمَا كَسَبَتْ وَجَعَلُوا لِلَّهِ شُرَكَاءَ قُلْ سَمُّوهُمْ أَمْ تُنَبِّئُونَهُ بِمَا لا يَعْلَمُ فِي الأَرْضِ أَمْ بِظَاهِرٍ مِنَ الْقَوْلِ بَلْ زُيِّنَ لِلَّذِينَ كَفَرُوا مَكْرُهُمْ وَصُدُّوا عَنِ السَّبِيلِ وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ(33) لَهُمْ عَذَابٌ فِي الْحَيَاةِ الدُّنْيَا وَلَعَذَابُ الآخِرَةِ أَشَقُّ وَمَا لَهُمْ مِنَ اللَّهِ مِنْ وَاقٍ} [الرعد:33-34].

says, "Then is He who is a maintainer of every soul, [knowing] ﷻ Allah ?what it has earned, [like any other]But to Allah they have attributed partners. Say, 'Name them. Or do you inform Him of that which He knows not upon the earth or of what is apparent [i.e., alleged] of speech?' Rather, their [own] plan has been made attractive to those who disbelieve, and they have been averted from the way. And whomever Allah sends astray - there will be for him no guide" (Ar-Ra'd: 33), "For them will be punishment in the life of [this] world, and the punishment of the Hereafter is more severe. And they will not have from Allah any protector" (Ar-Ra'd: 34).

says, "Then is He who is a maintainer of every soul, [knowing] ﷻ Allah He is the Maintainer of ,ﷻ what it has earned, [like any other]?" This is Allah every soul knowing what it has earned, and He is also the Witness over every .soulHe knows what every soul earns and where it goes. As He says, "Have you not considered that Allah knows what is in the heavens and what is on the earth? There are not three in a private conversation but that He is the fourth of them, nor are there five but that He is the sixth of them - and no less than that and no more except that He is with them [in knowledge] wherever they are. Then He will inform them of what they did, on the Day of Resurrection. Indeed, Allah is, of all

things, Knowing" (Al-Mujādalah: 7). He also says, "And, [O Muhammad], you are not [engaged] in any matter and do not recite any of the Quran and you [people] do not do any deed except that We are witness over you when you are involved in it. And not absent from your Lord is any [part] of an atom's weight within the earth or within the heaven or [anything] smaller than that or greater but that it is in a clear register" (Yūnus: 61).

"But is it not sufficient concerning your Lord that He is, over all things, a Witness?" Allah ﷻ is the Knower of the unseen and the witnessed. He does not miss a thing of His creatures' affairs, for He is with them every second. He is also the Maintainer for what every soul has earned; He knows what they do and is a witness to it. He also judges these souls by either giving immediate punishment for whom He wills or deferring it for whom He will. He also rewards every person for what they did; He gives them their reward in this life and the Hereafter. There will be a reward in this life as well as in the Hereafter; which is the home of reward. Every person will get the reward that they deserve for their deeds. This is God, the Maintainer of every soul that He created, the Creator of every soul, the Knower of what it does, and the Judge of its actions. How can someone associate anything with Him? How can they consider anyone His rival? Or His equal? Do the partners that polytheists associate with Allah have these attributes?

He says, "Then is He who is a maintainer of every soul, [knowing] what it has earned, [like any other]?" He maintains them, teaches them, disposes of their affairs, and judges them for their deeds. This is God who is the maintainer of every soul knowing what it has earned. How can they associate anyone with Him? How can they attribute to Him a partner? Do they not fear Him? Allah says, "But to Allah, they have attributed partners". Allah, who has these attributes and who is the maintainer of every soul knowing what it has earned, has attributed partners to Him. How could they give God's attributes to partners whom Allah maintains and knows what they do? "Say, Name them", those whom you claim are Allah's

partners in His attributes and rights, those whom you worship when worship is only for Allah, "Say, Name them". Name your partners so we could draw a comparison between them and God, the only deity. Are they the angels? Allah created them.

"They fear their Lord above them, and they do what they are commanded" (An-Nahl: 50). Messengers and Prophets were in constant fear of Allah and they worshiped Him. The sun, moon, stars, and planets? They are driven by Allah's desire and disposed of by Allah's order, they cannot benefit or harm themselves. Humans? No human nor angel can harm or benefit themselves; thus, they can only harm or benefit others by Allah's will. "Say, Name them", name these partners so that everyone knows who they are and know who the God that you associate partners with, "Or do you inform Him of that which He knows not upon the earth?" Allah ﷻ is mocking these polytheists. Are you informing Allah ﷻ of a partner that He does not know of? Is there a hidden god on this earth that He does not know of? So, you took it upon yourselves to inform God of this and say, 'OH, God, Owner of Heavens and earth, there is a partner to you that you do not know of'. "Or do you inform Him of that which He knows not upon the earth or of what is apparent [i.e., alleged] of speech?" What is apparent in speech? It is lies. They say blatant lies. When they claim that Allah has a partner, there is no doubt that they are slanderers and liars. The ones who claimed that Isa was Allah's partner and equal, that he is God Himself, that he created and provided. The same goes for those that claimed the angels were Allah's partners, and those who worshiped their idols. All of this is associating others with Allah. And those who have sane minds know that their words are lies. "Or of what is apparent [i.e., alleged] of speech?" They declare these words while they know they are lies. They might also know deep down that their deities are false and do not deserve worship, "Or of what is apparent [i.e., alleged] of speech?"

Allah says, “Rather, their [own] plan has been made attractive to those who disbelieve”. This is the truth, “Their [own] plan has been made attractive to those who disbelieve”. Their plan has been made attractive to their heart and minds. Their lies are mischievous. They made up these lies by taking these deities besides Allah ﷻ. They did this slander all by themselves along with those who followed them. Their actions were made attractive to them; they liked them and followed them. They were made to love their disbelief. Even if they were the ones who made up these lies, they believed them eventually and followed them. “Rather, their [own] plan has been made attractive to those who disbelieve”, this is in the passive voice. The one who made this attractive to them is the devil. He is the one who made their heinous plans attractive to them. The devil is the one who made polytheism, which is hideous, attractive to them. Every form of polytheism is hideous. He made it attractive to them so they would follow it. “Rather, their [own] plan has been made attractive to those who disbelieve, and they have been averted from the way”, ‘they have been averted’ is also in the passive voice. From the way; the right way. Someone averted them away from the right way and made them follow the path of the devil. The devil is the one who did this; he averted them away from the path of Allah ﷻ from the right path that leads to God and led them to the path of sin.

Then, Allah says, “And whoever Allah sends astray - there will be for him no guide”, whoever Allah ﷻ sends astray from those whom He could have guided, “There will be for him no guide”. Allah ﷻ led them astray when they followed the devil. When the devil made their plans attractive to them and they followed him, and when he stopped them from following the path of Allah, and they complied with him. Thus, Allah punished them by sealing their hearts; He made them blind. He sent them astray so they followed the devil because they liked the slanders and lies, they told and because they followed that path, “And whoever Allah sends astray - there will be for him no guide”.

Allah to threaten them, “For them will be punishment in the life of [this] world, and the punishment of the Hereafter is more severe. And they will not have from Allah any protector” (Ar-Ra‘d: 34). To those polytheists who took partners with Allah, “Punishment in the life of [this] world”, they will have a punishment in advance in this life; they will be given afflictions. This is a lower form of punishment; they will be sent illnesses, plagues, calamities, earthquakes, misfortunes, killings, etc. Allah will torture them for their disbelief and polytheism with a lesser form of punishment. Allah says, “And We will surely let them taste the nearer punishment short of the greater punishment that perhaps they will return [i.e., repent]” (As-Sajdah: 21). He also says, “And those who disbelieve do not cease to be struck, for what they have done, by calamity - or it will descend near their home - until there comes the promise of Allah. Indeed, Allah does not fail in [His] promise”. “For them will be punishment in the life of [this] world, and the punishment of the Hereafter is more severe….” (Ar-Ra‘d: 34). Allah is confirming that the punishment of the Hereafter is more severe than the punishment of this life because the punishment of this life is temporary, while the punishment of the Hereafter is permanent and inescapable. Their punishment is being sent to Hell. .They will not have an ally besides Allah or a protector who would avert God's punishment. They will not have an intercessor to intercede and end Allah's punishment... No, for Allah ﷻ said that they died disbelievers and polytheists... No, they will have no protectors from Allah.

When Allah talks about the fate of disbelievers, He also mentions the fate of believers. Allah says, “The example [i.e., description] of Paradise, which the righteous have been promised, is [that] beneath it rivers flow. Its fruit is lasting, and its shade. That is the consequence for the righteous, and the consequence for the disbelievers is the Fire” (Ar-Ra‘d: 35).

“The example [i.e., description] of Paradise, which the righteous have been promised”, Allah ﷻ is giving us a description of Paradise, God's Greatest Garden,

His Garden in the Day of Resurrection, His Garden in Paradise that Allah created and kept along with all the good and honor for the obedient people. “The example [i.e., description] of Paradise, which the righteous have been promised”, ‘Have been promised’ is in the passive voice, God is the One who promised them. “Which the righteous have been promised”, who feared Allah ﷻ, revered Him, and believed in Him. Righteousness is protection; righteous people took a barrier between them and Allah's punishment by believing in Him, revering Him, and keeping away from His prohibitions. “The example [i.e., description] of Paradise, which the righteous have been promised, is [that] beneath it rivers flow”, beneath it. Beneath these Gardens means beneath its trees, orchards, and castles. “Is [that] beneath it rivers flow. Its fruit is lasting”, its fruits that are ready to eat. They are everlasting; they are not seasonal like fruits of this world. The fruits of this world are seasonal, they are either winter fruit that you cannot find in the summer, or summer fruit that you cannot find in winter, or the fall, etc. In Paradise, however, fruits are everlasting; they do not become extinct or end. Every time a piece of fruit is picked, another grows immediately in its place. Their fruits are everlasting and their shadows are not diminished by the sun. No sun casts its light to form shadows then moves that shadow to somewhere else, like the shadows at dawn when the sunlight casts and the day starts until the sunrise. It is in perpetual light and a perpetual shadow. It has perpetual shadows and shadow-casting trees. “There is a tree in Paradise (which is so big and huge that) if a rider travels in its shade for one hundred years, he would not be able to cross it”. “Its fruit is lasting, and its shade”, its shade is lasting. Its shade is everlasting as well.

Then, Allah ﷻ informed us that rivers are flowing from beneath it. In another place in the Quran, He said that these rivers have different contents and not one type of water; it has several types of drinks. Like Allah says, “Wherein are rivers of water unaltered, rivers of milk the taste of which never changes, rivers of wine delicious to those who drink, and rivers of purified honey”. These

rivers are of different kinds. "Its fruit is lasting, and its shade. It is their consequence, their fate, the place they will go, at last, the end of things, "The consequence for the righteous" who feared Allah ﷻ. "And the consequence for the disbelievers is the Fire", the consequence for the disbelievers is the Fire. There is no comparison between the two. Allah ﷻ compares the two consequences; He compares the reward and the consequence of the companions of Heaven to the consequence of the companions of Hell. Allah shows the huge difference between Heaven and Hell in one verse. "The example [i.e., description] of Paradise, which the righteous have been promised, is [that] beneath it rivers flow. Its fruit is lasting, and its shade…." (Ar-Ra'd: 35). Look at the state of believers; they are living in an everlasting Garden from which beneath it rivers flow. They have everlasting shade, everlasting fruit with different tastes, and different shapes. They are also in a constant state of happiness. "That is the consequence for the righteous, and the consequence for the disbelievers is the Fire".

Then, Allah ﷻ says to show us through context and evidence that this religion is the true religion, and that Mohammad ibn Abd-Allah ﷺ was sent with the right religion from Allah. He says, "And [the believers among] those to whom We have given the [previous] Scripture rejoice at what has been revealed to you, [O Mohammad], but among the [opposing] factions are those who deny part of it [i.e., the Quran]. Say, 'I have only been commanded to worship Allah and not associate [anything] with Him. To Him I invite, and to Him is my return'" (Ar-Ra'd: 36).

"And [the believers among] those to whom We have given the [previous] Scripture rejoice at what has been revealed to you, [O Mohammad]". The ones Allah ﷻ have given previous Scriptures before the Prophet ﷺ i.e., the Torah and the Gospel, "Rejoice at what has been revealed to you, [O Mohammad]". They rejoice greatly for being sent the hope and savior that Allah ﷻ gave them good tidings of in the Torah and the Gospel. When they learn of the Prophet, they

rejoice, just like Abd-Allah ibn Salam and Salman Al-Farsi did; people among the Christians and Jews who rejoiced when they learned of the truth that Allah revealed to His Prophet ﷺ. They were also happy with it and embraced this religion. "And [the believers among] those to whom We have given the [previous] Scripture rejoice at what has been revealed to you, [O Mohammad]". Allah says, "But among the [opposing] factions are those who deny part of it [i.e., the Quran]", the opposing factions are disbelievers and all the nations that the Prophet ﷺ was sent to. "Are those who deny part of it [i.e., the Quran]", they deny part of what Allah ﷻ sent to the Prophet ﷺ to dub it as lies. "Say, 'I have only been commanded to worship Allah and not associate [anything] with Him'". Say to all of them, 'I have been ordered'; to specify, "I have only been commanded to worship Allah and not associate [anything] with Him". Allah ﷻ sent me and commanded me to worship Him alone without partners, "To Him I invite". I only invite Him and to no one else "To Him I invite", my invitation to Allah ﷻ. The Prophet's invitation was all to Allah; He did not invite people to Himself, to Quraysh, or Arabs. His invitation was only to Allah. "And to Him is my return", the return is to Allah ﷻ; mine and yours, all of us will return to Him.

Then, Allah says, "And thus We have revealed it as an Arabic legislation and if you should follow their inclinations after what has come to you of knowledge, you would not have against Allah any ally or any protector" (Ar-Ra'd: 37).

"And thus We have revealed it as an Arabic legislation". And thus, this revelation, i.e., the Quran, was revealed. Allah ﷻ is the One who revealed it. He attributed this revelation to Himself, "As an Arabic legislation", legislation that people refer to in everything they disagree on. It is legislation that people of the Scripture refer to in what they disagree on from their Scriptures. It judges the things they changed as false and slander. It gives a judgment on everything nations disagree on; in every matter of dispute, like God, His unknown, His path,

His way, what He likes, What He does not like, and what He wants His servants to do. Allah sent all of that in His legislation, the Quran. The Quran is definite legislation from Allah.

"And thus We have revealed it as an Arabic legislation", in the language of Arabs to be clear. This language is both clear and miraculous; it is not like other languages where many words have different shades of meaning and could change the truth. Allah ﷻ chose to send His last Book; the Noble Quran, in the clear language of Arabs that explain things perfectly, unlike other languages. "And thus We have revealed it as an Arabic legislation", no one now can claim not to understand what Allah meant, because it was said in this clear language. "And thus We have revealed it as an Arabic legislation".

Then, Allah ﷻ says, ".... And if you should follow their inclinations after what has come to you of knowledge, you would not have against Allah any ally or any protector" (Ar-Ra'd: 37). This is a warning from Allah ﷻ to His Prophet ﷺ; however, this is addressed to everyone but the Prophet. And if you should follow their inclinations; the inclinations of Jews and Christians who want to dissuade you to not follow what Allah ﷻ has sent to you after what has come to you of knowledge; the clear knowledge. If you abandon the knowledge that Allah has sent to you, you would not have against Allah any ally or any protector. Allah will abandon you and you will have no ally or a protector against Allah's punishment. You will be punished, and you will have no protection against Allah ﷻ.

Then, Allah ﷻ says to His Messenger, "And We have already sent messengers before you and assigned to them wives and descendants. And it was not for a messenger to come with a sign except by permission of Allah. For every term is a decree" (Ar-Ra'd: 38).

"And We have already sent messengers before you", this is Allah's way; from Nuh to Isa, who was the last Prophet before our Prophet, Mohammad ﷺ. There were no Prophets between Isa and Mohammad. He said about the Prophets that He sent before the Prophet Mohammad, "And assigned to them, wives and descendants". We assigned wives to these Messengers; wives and descendants. They had wives and offspring like Ibrahim, Nuh, Hud, Saleh, and Lot. All these Messengers had wives and sons and were humans. They were human beings who married and had children and faced the struggles of life just like any other human. They used to sell, buy, and go to markets.

"...And it was not for a messenger to come with a sign except by permission of Allah. For every term is a decree" (Ar-Ra'd: 38). Also, no messenger can come with a sign except by permission of Allah. Allah ﷻ did not give messengers the right to come up with signs for disbelievers by themselves without His permission; they only follow what Allah ordered them to do. If Allah ﷻ wanted to give them a sign, He would have. Signs are sent by Allah. This is a response to polytheists who said, 'why did Allah not send us an angel to talk to us directly? An angel from the sky that Allah sends to talk to us'. This is a form of obstinacy. Allah ﷻ chose messengers from among humans to be closer to them and know who they are; to be able to understand that they are merely messengers and that they are honest in their preaching. Allah ﷻ supports them by sending them miracles. They become role-models to their people when it comes to deeds, beliefs, and following the way that Allah ﷻ wants. A messenger from humans is different from a messenger from angels, and if angels were sent as messengers, they will manifest to humans in human form, and that will cause confusion to humans. They will question whether this messenger was a human or an angel, what they exactly are, and when this messenger has come from. They will be confused. Allah ﷻ made these messengers live just like any other human would. "And they say, 'What is this messenger that eats food and walks in the markets?

Why was there not sent down to him an angel so he would be with him a warner?'" (Al-Furqān: 7). This is a part of disbelievers' obstinacy. Allah ﷻ wanted His prophets to live like other humans and to struggle through life like them; to fall sick, to fall out of sickness, to become rich, to become poor, to be hungry one day and full the other. To be like humans. He also gave them wives, sons, family burdens, and work just like humans. This is better for Prophets to be like humans in everything. No, humans, "Say, 'I am only a man like you'". Allah is telling us that the Prophet ﷺ is like the other messengers before him. Disbelievers, on the other hand, wanted the Prophet to be on a higher status; to have a nice house, a garden that suffices his needs, to have a salary, to not struggle through life like this. They did not want the Prophet to struggle from raising children like other humans.

Allah says, "And We have already sent messengers before you and assigned to them, wives and descendants. And it was not for a messenger to come with a sign except by permission of Allah….." (Ar-Ra'd: 38). Signs, as well, are from Allah ﷻ, "Say, The signs are only with Allah", prophets do not have the permission to come up with signs by themselves. Allah said, "For every term is a decree", for every term that Allah deferred there is a decree in a Book. This is something scary for every sane person that everything has a decree. Everything will be recorded and counted, and this decree must be one day. "For every term is a decree", this is a warning for them; be careful because if Allah ﷻ threatened people that He will do something, then He will. Know that your decree is recorded and will happen. "For every term is a decree", Allah ﷻ laid out this perfectly with His Knowledge, Decree, and Record. He decreed that everything will happen in the time that He decided.

Then, Allah says, "Allah eliminates what He wills or confirms, and with Him is the Mother of the Book" (Ar-Ra'd: 39), elimination means removal and confirmation means documentation. The Mother of the Book; its origin, the

Preserved Slate. This Preserved Slate that Allah ﷻ wrote the fates of everything. What happens in real life does not differ from what Allah wrote one bit. As for the actions that Allah ﷻ decreed, He wrote consequences for them. Allah ﷻ made keeping good relationships with relatives a cause of wealth, while disobedience causes poverty. This is what Allah decreed with the actions that He knows the consequences of. Allah ﷻ, however, told His servants that if this happens, then this will be the consequence and vice versa. If a servant disobeys Allah, He might hold back a provision that He wrote for them. The elimination and confirmation are written and decreed by Allah ﷻ, "Allah eliminates what He wills or confirms, and with Him is the Mother of the Book" (Ar-Ra'd: 39).

يقول الله ﷻ:{وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَاجًا وَذُرِّيَّةً وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ لِكُلِّ أَجَلٍ كِتَابٌ(38) يَمْحُوا اللَّهُ مَا يَشَاءُ وَيُثْبِتُ وَعِنْدَهُ أُمُّ الْكِتَابِ (39) وَإِنْ مَا نُرِيَنَّكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِنَّمَا عَلَيْكَ الْبَلاغُ وَعَلَيْنَا الْحِسَابُ(40)أَوَلَمْ يَرَوْا أَنَّا نَأْتِي الأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا وَاللَّهُ يَحْكُمُ لا مُعَقِّبَ لِحُكْمِهِ وَهُوَ سَرِيعُ الْحِسَابِ}[الرعد:38-41].

says, "And We have already sent messengers before you and ﷻ Allah assigned to them wives and descendants. And it was not for a messenger to come .with a sign except by permission of AllahFor every term is a decree" (Ar-Ra'd: 38), "Allah eliminates what He wills or confirms, and with Him is the Mother of the Book" (Ar-Ra'd: 39), "And whether We show you part of what We promise them or take you in death, upon you is only the [duty of] notification, and upon Us is the account" (Ar-Ra'd: 40), "Have they not seen that We set upon the land, reducing it from its borders? And Allah decides; there is no adjuster of His decision. And He is swift in account" (Ar-Ra'd: 41).

Allah answered the polytheists by saying that He sent messengers before the Prophet ﷺ and that they also had wives and descendants. He said, "And We have already sent messengers before you and assigned to them wives and descendants. (Ar-Ra'd: 38). They lived like other humans and went through the

same struggles the humans go through. However, Allah did not hand them the fates of His servants, and He did not make signs under their command to do whatever they wanted with them. He did not permit them to break rules as they liked; for example, He did not enable them to open up the sky, break the earth open, make it rain, grow plants at command, or raise the dead...etc. No, all the signs are from Allah. No prophet can come up with signs on his own because Allah did not give him the power to do so. Any sign that a prophet presents comes by permission and command of Allah and they can perform these signs with Allah's permission only. Allah says, "And it was not for a messenger to come with a sign except by permission of Allah". Then, Allah says, "For every term is a decree", for every term that Allah ﷻ promised will happen, there is a written decree. This is a warning for these disbelievers. This means, know that your fate is written and that which Allah ﷻ promised you will happen is written and it must happen just as He promised you it would.

Allah says, "Allah eliminates what He wills or confirms, and with Him is the Mother of the Book" (Ar-Ra'd: 39). Allah ﷻ has all fates in His hands. He also has previous knowledge of His creatures' lives because He wrote their fates before creating them. The Hadith states, "The first thing God created was the pen. He told it to write and when it asked Him what it should write He told it to write what was decreed, so it wrote what had taken place and what would take place to all eternity". This Book of fates never changes because there are things that are a part of Allah's knowledge. There are, also, fated matters that He made reliant on causes and consequences; if the cause happens then the consequence follows, and if the cause did not happen then there are no consequences. As the Prophet ﷺ said, "He who is desirous that his means of sustenance should be expanded for him or his age may be lengthened should join the tie of relationship". This Hadith states that joining ties with one's relations may extend one's age. Some say that this length in age means an abundance of good fortune, and having good fortune is a

kind of lengthening. Others believe that this lengthening is real and good lengthens one's age if they keep good ties with their relations. The Prophet ﷺ also said, "And a man may be deprived of the provision by a sin that he commits". If a person sins, they will be deprived of provision; this provision was written for them in Allah's Record if they did not commit that sin. When they committed that sin, Allah deprived them of this provision. The Prophet ﷺ also said, "Prayers quarrel with fate", the prayers that servants say, revert the punishment that Allah fated. When they pray, their prayers and fate quarrel with each other, and the strongest win. All of these are causes and consequences that Allah ﷻ wrote. Allah already knows what will happen in the end. It is what Allah has already written in the Preserved Slate.

He says, "Allah eliminates what He wills…." (Ar-Ra'd: 39), of these fates, "...Or confirms, and with Him is the Mother of the Book" (Ar-Ra'd: 39), where the final fates were written. Scholars also said that Allah erases what He wills and rewrites things that the angels wrote. If a person does a good deed, then follows it up with sin, then the good deed is erased. If they give to charity then their good deeds are written, and if they follow it up with gloating or harm on the ones, they gave charity to, their good deeds will be erased and so will their reward. On the contrary, if a person sins then repents and asks Allah for forgiveness, then their sins will be erased and their repentance stays. Allah ﷻ erases what He wills and keeps what He wills of people's deeds and from what the angels wrote. He also has the Mother of the Book; the first fate, it has the first and final fate about what will happen and things that Allah already knows about. Allah ﷻ has the fates of all of His creatures in the palm of His hand, and He changes them as He wills. "Allah eliminates what He wills or confirms, and with Him is the Mother of the Book" (Ar-Ra'd: 39), this does not mean that Allah ﷻ changes what he already knows. No, what is in Allah's previous Knowledge never changes, and what Allah ﷻ decreed never changes; He knows who will go to Heaven and who will go to

Hell, and every term has a decree. Every deferred matter has a decree that must be done. However, for all these causes and consequences Allah ﷻ, "Eliminates what He wills or confirms, and with Him is the Mother of the Book" (Ar-Ra'd: 39).

says, "And whether We show you part of what We promise ﷻ Then, Allah them or take you in death, upon you is only the [duty of] notification, and upon .Us is the account" (Ar-Ra'd: 40)"And whether We show you part of what We promise them" of punishment, this also what Allah means with, "Allah eliminates what He wills or confirms, and with Him is the Mother of the Book" (Ar-Ra'd: 39). Maybe their punishment was nigh and when they went back to Allah ﷻ, He lifted their punishment. All of this depends on Allah's will. "And whether We show you", O Prophet, "Part of what We promise them", the punishment that Allah promises them in your time, "Or take you in death", or punish them after your death, "Upon you is only the [duty of] notification, and upon Us is the account". Allah ﷻ is the only One Who is entitled to punish them. He is the only One Who can hasten their punishment or postpone it after your death. Allah is the One Who holds that power and the Prophet cannot punish his people or judge them for he is not their disposer. Their fate is up to Allah, "And whether We show you part of what We promise them or take you in death, upon you is only the [duty of] notification, and upon Us is the account" (Ar-Ra'd: 40). This is a warning to disbelievers that Allah ﷻ can punish them in the presence of their Prophet; however, Allah ﷻ honored this nation with the presence of their Prophet ﷺ. He says, "But Allah would not punish them while you, [O Muhammad], are among them, and Allah would not punish them while they seek forgiveness" (Al-Anfāl: 33). We say again that even if their punishment was written, there was a cause that made Allah lift it. As the Prophet ﷺ said after the Battle of Badr when Muslims took ransoms to release the prisoners, "I have been shown your punishment as close as this tree". This means it is very near; however, Allah ﷻ

lifted that punishment from believers, forgave them, and allowed them to take their share of the spoils. He says, "So consume what you have taken of war booty [as being] lawful and good, lifted the punishment that could have befallen them when they took the ransom. As Allah said, "It is not for a prophet to have captives [of war] until he inflicts a massacre [upon Allah's enemies] in the land. You [i.e., some Muslims] desire the commodities of this world, but Allah desires [for you] the Hereafter. And Allah is Exalted in Might and Wise" (Al-Anfāl: 67), "If not for a decree from Allah and fear Allah. Indeed, Allah is Forgiving and Merciful" (Al-Anfāl: 69). Allah ﷻ forgave them and that preceded, you would have been touched for what you took by a great punishment" (Al-Anfāl: 68). If it was not for a preceding decree from Allah, you would have been punished for this. ".... You would have been touched for what you took by a great punishment" (Al-Anfāl: 68). Allah ﷻ would have punished you if you took and accepted the spoils when you should not have. And the fittest was to kill the prisoners. The best course of action was killing the hostages. The moral of this story is that what Allah has written since the beginning of time was bound to happen; however, causes and consequences may differ. Allah also, "Allah eliminates what He wills or confirms, and with Him is the Mother of the Book" (Ar-Ra'd: 39), "And whether We show you part of what We promise them or take you in death, upon you is only the [duty of] notification, and upon Us is the account" (Ar-Ra'd: 40).

Then, Allah ﷻ says in the context of warning disbelievers for their denial of the Prophet ﷺ, "Have they not seen that We set upon the land, reducing it from its borders? And Allah decides; there is no adjuster of His decision. And He is swift in account" (Ar-Ra'd: 41). "Have they not seen", this means disbelievers, ".... That We set upon the land, reducing it from its borders? And Allah decides; there is no adjuster of His decision. And He is swift in account" (Ar-Ra'd: 41). Some scholars say that, "Have they not seen that We set upon the land, reducing it from its borders…." (Ar-Ra'd: 41) means the land of disbelievers; Allah

reduces it from its borders by reducing disbelievers' territories and adding them to Muslim territory. Allah ﷻ will support the Muslim nation and country by increasing it and decreasing the lands of disbelievers. This will continue for a while. "Have they not seen that We set upon the land, reducing it from its borders…." .(Ar-Ra'd: 41), the land of disbelievers

"And Allah decides; there is no adjuster of His decision. And He is swift in account", some scholars and scientists say that the earth loses some of its particles and components while rotating around itself; these components vanish as if it is being reduced from its borders. If this was true, then it is a sign of Allah's ability of creation. "Have they not seen that We set upon the land, reducing it from its borders? And Allah decides; there is no adjuster..." (Ar-Ra'd: 41). All kinds of decisions, Allah decides over matters of the universe as well as over matters of religion. No one can adjust Allah's decision. This also includes Allah's decisions over the sins and wrongdoings of people, He is the One Who decides and there is no adjuster of His decision. "And Allah decides; there is no adjuster of His decision", no one can adjust this decision by saying this is right or this is wrong, change this or replace this...etc. No one can adjust Allah's decision for He has the decision at the beginning and the end because Allah's decisions are fateful and are bound to happen. And what Allah decides concerning religion cannot be adjusted by making permitted things prohibited and prohibited things permitted, no one can change or replace anything. Also, concerning Allah's decisions when it comes to the good deeds and misdeeds of His servants, or concerning who goes to Paradise and who goes to Hell, Allah ﷻ decides whatever He wills, and no one can adjust His decision. "And He is swift in account", He is swift in account; someone might commit a sin and punishment might immediately follow. A person's heart could avert from the truth; they might see the truth and avert away from it, the moment they avert away from the truth, Allah ﷻ might avert them away as well and punish them by sealing their hearts and insights and give them

the severest punishment. Being led astray and having no insight by Allah is the severest punishment a person could be given in this life. They might be given several punishments by God. And Allah ﷻ punishes His servants however He wills, "And He is swift in account".

Then, Allah ﷻ says, "And those before them had plotted, but to Allah belongs the plan entirely. He knows what every soul earns, and the disbelievers will know for whom is the final home" (Ar-Ra'd: 42).

"And those before them had plotted", the people who came before Arab polytheists plotted against their messengers; the people of Nuh, the people of Hud, the people of Lot, the people of the Pharaoh, and the people of Shuaib. All these nations plotted against their messengers; they devised lots of lies and tricks to avert people away from Allah's path. They devised many tricks and wanted to harm the messengers secretly. Plotting means to harm people secretly and it might include feigning love for the other person, then harming them secretly. This plotting also includes lying, resorting to gimmicks, and devising tricks. The concept of plotting is only given to evil plans; otherwise, some plots are good when they aim to secretly harm those who deserve to be harmed, this is good plotting. Plotting against plotters is good. "And those before them had plotted", they plotted against messengers and wanted to trick Allah and believers. "And those before them had plotted", those disbelievers had plotted.

Allah says, "But to Allah belongs the plan entirely", all plans belong to Allah ﷻ, so, He knows of their plotting. No matter how many plots they devise, Allah hears and sees their plots; He knows about all of their plotting. Allah ﷻ says, "But to Allah belongs the plan entirely". Allah knows what every soul does. If there was someone who wanted to harm their enemy secretly, then, Allah is the one who is most deserving of carrying these plans out. He plans against these evil people and gives them the consequences of their actions. Allah knows of their

plots; He knows how it begins and how it ends, and He punishes them the same way they plotted to hurt others. Punishment comes to them while they are unaware; their punishment will hit them in their safe place. “But to Allah belongs the plan entirely”, all their plots are under Allah's scrutinizing eyes and ears. Allah ﷻ is the Most Capable of defeating their plans and making punishment fall upon them while they are not aware.

“He knows what every soul earns”, this means that all plans belong to Him. He knows what good or bad every soul earns. Then, He says as a warning, “And the disbelievers will know for whom is the final home". The disbelievers will know for whom is the final home in this life and the Hereafter. The final home in this life means winning against enemies and having the prevalence and high status that Allah ﷻ promised believers. This also means the defeat, destruction, and curses that Allah will send to disbelievers. The final home in this life means winning, prevalence, and status for fearing servants of Allah, and shame, regret, defeat, and humiliation for disbelievers in this life. The final home in the Hereafter is different. In the Hereafter, disbelievers will know for whom is the final home when Allah ﷻ sends them to Hellfire and honors His Messenger and believers in Paradise. Only then will they know for sure who is the final home.

stood at the edge of the well of Badr and chose a rotting ﷺ The Prophet well, then he collected the seventy dead bodies of disbelievers and threw them .in itThe Prophet then stood at the edge of the well and called them by their names one by one. He called them all while his companions were around him hearing his words. He said to these polytheists, “Have you found what your Lord promised to be true? For I have found what my Lord promised me to be true”. He said have you found what Allah ﷻ promised you to be true? I have found what Allah promised me to be true. His companions said to him then, ‘why are you speaking to dead rotting bodies?’ You are addressing bodies that are starting to smell. They have died in a while and they are starting to reek. He answered, “You

do not hear what I say any better than they do, but they cannot answer". They hear me better than you do now. This is the final home; this is their fate. This is the fate of these disbelievers who used to gloat and say that this Messenger is hopeless, that his way leads nowhere, and that they will win. That was hours before they were killed at Badr. When Abu Sufyan said to the army, 'Go back, I have given you back your goods', Abu Jahl stood his ground and said, 'We will slaughter animals, singers will sing to us, and all Arabs will hear of this and fear us'. He said that because he genuinely thought that they would prevail and win this battle. The morning of the Battle of Badr he stood among people and said, 'O Allah, the one who cuts ties with their relatives, talks about things that he does not know, and the one you hate the most among us, made him die today'. Grant him defeat on this day. Only after a few hours, everything was resolved and Allah ﷻ gave the consequence of the final home for the Prophet and believers and granted defeat to these disbelievers.

Allah ﷻ says, "And the disbelievers will know for whom is the final home". For whom the final home will be in this life, as well as in the Hereafter. The Prophet said to them, 'Have you known what your Lord promised you to be true?' He means Hell. They were burning and being tortured in Hell. 'I have found what my Lord promised me to be true'. Yes. Look at history; fourteenth centuries have passed and we are now in the fifteenth. Allah ﷻ granted victory, honor, prevalence, and endurance to this religion, to His Messenger ﷺ, and believers all through history. He also granted humiliation and defeat to disbelievers all through history, in every century, Allah made this religion the enduring truth. And all the legions of disbelievers, Allah ﷻ, ended them and destroyed them. "And the disbelievers will know for whom is the final home" in this life and the Hereafter when the whole truth is revealed. The whole truth will be revealed to everyone and the companions of Fire and disbelievers will see their fate. Believers will also see their fate and receive Allah's Pleasure and Mercy.

ends this great Surah with a great verse. He says, “And those who ﷻ Allah .’have disbelieved say, ‘You are not a messengerSay, [O Mohammad], ‘sufficient is Allah as Witness between me and you, and [the witness of] whoever has knowledge of the Scripture’” (Ar-Ra‘d: 43).

explained and all this evidence and all ﷻ After all these verses that Allah .”’these insights, “And those who have disbelieved say, ‘You are not a messenger They say that this Prophet is not actually a prophet! After all this evidence proves that he is the Messenger of Allah in truth, these disbelievers tell the Prophet, yet again, ‘You are not a Messenger’. This is confusing; it is very confusing that someone will be this adamant to deny something, “And those who have disbelieved say, You are not a messenger”. Allah ﷻ talks about these disbelievers in the present tense. He says, “And those who have disbelieved say, You are not a messenger”, because this is what disbelievers always said from that day until our day. “And those who have disbelieved say, ‘You are not a messenger’”, disbelievers say to the Prophet that he is not a messenger. Until this day, disbelievers among Jews, Christians, polytheists, and others say that Mohammad is not a messenger. Even though they have an abundance of evidence, they say that he is not a messenger. “Say, [O Mohammad], ‘Sufficient is Allah as Witness between me and you’”. There is nothing else to say after all these pieces of evidence, “Say, [O Mohammad], ‘Sufficient is Allah as Witness between me and you’”. It is enough for me to make Allah a Witness between me and you; to see who is honest and who is telling lies. Allah ﷻ is the Witness on this in this life and the Hereafter. Say, ‘Allah is Sufficient’. Allah suffices us and it is enough for us that He is a Witness between us, “And [the witness of] whoever has knowledge of the Scripture”. And whoever has knowledge of the Scripture means Jews and Christians. I invoke them to witness if I am the Messenger of Allah in truth or not. The ones who had knowledge of the Scripture kept witnessing that Mohammad ibn Abd-Allah is the Messenger of Allah. Many sects from

Christians and Jews believe in him after their Scriptures witness that Mohammad ibn Ab-Allah is the Messenger of Allah in truth, and that Allah ﷻ has shown through His signs throughout history that Mohammad ibn Abd-Allah is His Messenger in truth. Also, through the testimony of those, "...Say, [O Mohammad], 'Sufficient is Allah as Witness between me and you, and [the witness of] whoever has knowledge of the Scripture'" (Ar-Ra'd: 43).

With this, this great Surah ends. We ask Allah to forgive our sins, repent to Him, turn to Him, and seek refuge in Him. Praise is to Allah, the Lord of the Worlds, at the beginning and the end. And peace be upon His servant and messenger Mohammad. We ask Allah to make it beneficial to Muslims in the east and west of the earth, and to make this a treasure for us on the Day of Resurrection.

Ibrahim

بسم الله الرحمن الرحيم: "الر كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطِ الْعَزِيزِ الْحَمِيدِ (1) اللَّهِ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَوَيْلٌ لِلْكَافِرِينَ مِنْ عَذَابٍ شَدِيدٍ (2) الَّذِينَ يَسْتَحِبُّونَ الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا أُولَئِكَ فِي ضَلَالٍ بَعِيدٍ (3) وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا بِلِسَانِ قَوْمِهِ لِيُبَيِّنَ لَهُمْ فَيُضِلُّ اللَّهُ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الْحَكِيمُ (4) وَلَقَدْ أَرْسَلْنَا مُوسَى بِآيَاتِنَا أَنْ أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَذَكِّرْهُمْ بِأَيَّامِ اللَّهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِكُلِّ صَبَّارٍ شَكُورٍ (5)" [إبراهيم: 1-5].

In the Name of Allah, the Most Compassionate, Most Merciful, "Alif-Lãm-Ra. ˹This is˺ a Book which We have revealed to you ˹O Prophet˺ so that you may lead people out of darkness and into light, by the Will of their Lord, to the Path of the Almighty, the Praiseworthy (1). Allah, to Whom belongs whatever is in the heavens and whatever is on the earth. And woe to the disbelievers because of a severe torment! (2) ˹They are˺ the ones who favor the life of this world over the

Hereafter and hinder ˹others˺ from the Way of Allah, striving to make it ˹appear˺ crooked. It is they who have gone far astray (3). We have not sent a messenger except in the language of his people to clarify ˹the message˺ for them. Then Allah leaves whoever He wills to stray and guides whoever He wills. And He is the Almighty, All-Wise (4). And We certainly sent Moses with Our signs, [saying], 'Bring out your people from darknesses into the light and remind them of the days of Allah'. Indeed in that are signs for everyone patient and grateful (5)" (Ibrahim: 1-5).

This is the beginning of Surah Ibrahim. It is a Meccan Surah that means it was revealed before the Hijra of Prophet Muhammad ﷺ. The general context of this Surah revolves around the purpose of the messages revealed by Allah ﷻ and the way He punishes the wrongdoers who hinder others from following the path of Allah ﷻ. These wrongdoers strive to make it appear crooked, and threaten their messengers and force them to choose death, displacement, or to stop calling to Allah. This Surah clarifies Allah's way in punishing those unbelievers in this world and in the Hereafter, who resisted and rejected the messengers.

Allah ﷻ begins this Surah with three separated Arabic letters; Alif, Lam, and Ra', "Alif-Lãm-Ra". Then, He says, "˹This is˺ a Book which We have revealed to you ˹O Prophet˺" (Ibrahim: 1). This Book refers to the Quran revealed to Allah's messenger and servant Muhammad. It was called a Book because Allah ﷻ wrote it in the heavens, then it was revealed orally on earth, then it was written and spread by people in mushafs. It is the greatest Book ever recited by any human being and a guide to Allah's straight path. It is also the last Book containing the words of Allah to the people of earth. Allah speaks about Himself in a plural form to glorify Himself as He is the Glorified God and the Great Lord. Allah reveals in multiple verses that the Quran was revealed by Him as a reminder for humanity. Furthermore, it serves as a reminder for all worlds that this Book contains His words and this is His direct speech to all of mankind. It is not indirect

speech said by Jibreel and Prophet Muhammad about Allah, on the contrary, it was revealed by Allah using His words and letters. Allah ﷻ says about Himself, "Blessed is He who sent down the Criterion upon His Servant that he may be to the worlds a warner" (Al-Furqan: 1). He also says, "[All] praise is [due] to Allah, who has sent down upon His Servant [Muhammad (ﷺ)] the Book and has not made therein any deviance (1) [He has made it] straight, to warn of severe punishment from Him… (2)" (Al-Kahf: 1-2).

Then Allah ﷻ says, "So that you may lead people out of darkness and into light, by the Will of their Lord, to the Path of the Almighty, the Praiseworthy" (Ibrahim: 1). The purpose of the Quran is to avert people from darkness which includes all forms of darkness such as polytheism, disbelief, obstinacy, permitting whatever is forbidden and steering others away from the path of Allah. However, the Quran is the light because it reveals the way of Allah ﷻ and the Creator of this world. Allah has created His servants to worship Him and worshiping Him is the truth on which the heavens and the earth were created. Then Allah ﷻ decreed upon His servants legislations and this religion. This religion is pure and any other way that strays from this path is considered darkness. Allah ﷻ is the One leads them out of this darkness through His will as He says, "But you cannot will ˹to do so˺ unless Allah wills" (Al-Insan: 30). Allah ﷻ is the One Who guides whomever He wills to His Way and the Prophet ﷺ is the means of this guidance through what was revealed in the Book of Allah.

Allah ﷻ deserves to be praised because of Himself, His names and traits, His blessings and favors bestowed upon His creations. Allah ﷻ praised Himself in the most suitable manner and no one from among all of humanity can praise Him in such a way. Allah is praised by all creations as He says, "There is not a single thing that does not glorify His praises" (Al-Isra: 44). Even the angels, that are His great creation, praise and glorify Allah ﷻ, He says, "They exalt [Him] night and day [and] do not slacken" (Al-Anbya: 20). The unbelievers, on the other

hand, are blind because they do not praise or thank Allah ﷻ, although their mere existence without a doubt reflects that Allah is Praiseworthy. Allah ﷻ created, provided and maintained all their matters. These are signs from Him to prove that there is no god but Him.

Allah ﷻ says, "Allah, to whom belongs whatever is in the heavens and whatever is on the earth" (Ibrahim: 2). Everything belongs to Allah ﷻ including what lies between the seven heavens, whatever is over, whatever is on the earth, and what is below. He is the only One who can control them because He is the Creator of night and day, the sun and the moon, and all creations and arrangements belong to Allah the Almighty. Therefore, it is impossible for anyone to resist God to Whom everything submits. Then, Allah ﷻ says, "And woe [i.e. destruction] to the disbelievers from a severe punishment" (Ibrahim: 2). Allah threatens those who disbelieve that He will cast upon them severe punishment because they denied and rejected these signs and proofs after they were revealed to them.

described these disbelievers by saying, "The ones who prefer the ﷻ Allah worldly life over the Hereafter and avert [people] from the way of Allah, seeking .to make it [seem] deviantThose are in extreme error" (Ibrahim: 3). The main reason for their disbelief is that they favor life in this world over the Hereafter. The word, *dunya*, i.e. the worldly life, is derived from the word *dunu*, i.e. near, meaning this worldly life is near and close while the Hereafter is far away. The word *dunya* is also a derivative of the word *dane'a*, i.e. ignoble, meaning this worldly life is lowly while life in the Hereafter is lofty. The unbelievers prefer and enjoy this near life and detest the Hereafter. This is the greatest form of deviation and a sign of their lack of intellect because they favor this little enjoyment and reject the enjoyment and bliss of the Hereafter which is eternal, so they were punished severely in the Hellfire. In addition, these people hinder themselves and others from following the path of Allah. They also strive to make

it seem crooked and distorted to those who follow it. The unbelievers are in extreme error because they have gone astray meaning they have deviated from the right path.

Allah ﷻ displays His mercy towards His servants and says, "And We did not send any messenger except [speaking] in the language of his people to state clearly for them" (Ibrahim: 4). It is from Allah's Mercy and Grace to send messengers that speak the language of their people in order to clarify the message for them. If a messenger was from another people and spoke in another language, then he would require a translator for his message and that would be arduous. Then, Allah ﷻ says, "And Allah sends astray [thereby] whom He wills and guides whom He wills. And He is the Exalted in Might, the Wise" (Ibrahim: 4). The religion of Allah is clear for all people, but in the end, He guides whomever He wills and drives astray whomever He wills. Allah ﷻ is Exalted over everything as nothing can overcome Him. He is also All-Wise, Who puts each matter in its rightful place. Therefore, whoever deserves to be guided will be guided by Him and whoever deserves to be led strayed will deviate. Allah ﷻ says, "As for he who gives and fears Allah (5). And believes in the best [reward] (6), We will ease him toward ease (7). But as for he who withholds and considers himself free of need (8). And denies the best [reward] (9), We will ease him toward difficulty (10)" (Al-Layl: 5-10).

Then, Allah ﷻ reminds mankind that He had sent His servant and messenger, Musa because he was the messenger who came before the prophet Muhammad ﷺ and Jews still followed his legislations. The Christians followed Isa and he followed Musa's legislation. Allah ﷻ says, "And We certainly sent Moses with Our signs" (Ibrahim: 5). In this verse, Allah ﷻ confirms that He sent Musa to the Children of Israel with clear evidence of the right path. Musa came forth with nine great signs such as his staff that turned into a serpent, his hand that turned white when he placed it into his pocket. He had black skin so his whole

hand turning while the remainder of his body is black is indeed a miracle from Him. In addition, Allah ﷻ revealed great signs to the Pharaohs and subjected them to severe punishments. He says, "So We plagued them with floods, locusts, lice, frogs, and blood—all as clear signs, but they persisted in arrogance and were a wicked people" (Al-A'raf: 133). The biggest miracle of Musa was the splitting of the sea when he struck it with his staff. Allah ﷻ ordered Musa to cross the sea saying, "Leave with My servants ˹at night˺ and strike a dry passage for them across the sea. Have no fear of being overtaken, nor be concerned ˹of drowning˺" (Taha: 77).

says, "]To] bring out your people from darknesses into the light ﷻ Allah .and remind them of the days of Allah" (Ibrahim: 5)The purpose of this message was to guide the Children of Israel out of darkness and into light of monotheism. He also reminded them of the days ascribed to Allah ﷻ. He then tested the Children of Israel with good and evil. Allah tested them with evil, when Pharaoh and his people afflicted them with severe torment by slaughtering their sons and keeping their women. Those days were miserable and that was by Allah's Will. Then, Allah ﷻ saved them through a strong force so they were blessed. Allah took them out of Egypt through His guidance and Musa's leadership. It was a great day because when they reached Sinai they were saved by the splitting sea. Allah ﷻ says, "And [recall] when We saved you [i.e. your forefathers] from the people of Pharaoh, who afflicted you with the worst torment, slaughtering your [newborn] sons and keeping your females alive. And in that was a great trial from your Lord (49). And [recall] when We parted the sea for you and saved you and drowned the people of Pharaoh while you were looking on (50)" (Al-Baqarah: 49-50).

They witnessed with their own eyes the destruction of Pharaoh and his people. They restored their dignity when they saw their enemy, who afflicted them with severe harm in Egypt drowning and dying before their very eyes. They

also wandered through the land for forty years. Then, they abstained from entering the sacred land and fighting its people until they were granted victory. However, they were cowards and refused to fight, so Allah ﷻ punished them.

On the other hand, Allah ﷻ had mercy on them, when He shaded them with clouds in the hot and barren desert. Allah also caused the springs to gush out for them in the dry desert. When Musa struck a certain rock with his staff, then twelve springs gushed out, so that each tribe of them drank from a single spring and not to cause disputes over water. Furthermore, Allah ﷻ provided them with manna and quails that came to them without any hardships. These were the days of Allah's favor upon them. Then, He says, "Indeed in that are signs for everyone patient and grateful" (Ibrahim: 5). Allah ﷻ indicates that those severe days require patience and steadfastness while the good days require showing gratitude. This is Allah's method of testing His believing servants with both good and evil.

يقول الله ﷻ: "وَإِذْ قَالَ مُوسَى لِقَوْمِهِ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ أَنجَاكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ وَيُذَبِّحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَلِكُمْ بَلاءٌ مِنْ رَبِّكُمْ عَظِيمٌ (6) وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ (7) وَقَالَ مُوسَى إِنْ تَكْفُرُوا أَنْتُمْ وَمَنْ فِي الأَرْضِ جَمِيعًا فَإِنَّ اللَّهَ لَغَنِيٌّ حَمِيدٌ (8)" [إبراهيم: 6-8].

says, "And [recall, O Children of Israel], when Moses said to his ﷻ Allah people, 'Remember the favor of Allah upon you when He saved you from the people of Pharaoh, who were afflicting you with the worst torment and were .slaughtering your [newborn] sons and keeping your females aliveAnd in that was a great trial from your Lord' (6). And [remember] when your Lord proclaimed, 'If you are grateful, I will surely increase you [in favor]; but if you deny, indeed, My punishment is severe' (7). And Moses said, 'If you should disbelieve, you and whoever is on the earth entirely - indeed, Allah is Free of need and Praiseworthy' (8)" (Ibrahim: 6-8).

says to the Children of Israel to remember when Musa called them ﷻ Allah .to recall the favors of Allah upon themHe says, “When He saved you from the people of Pharaoh, who were afflicting you with the worst torment and were slaughtering your [newborn] sons and keeping your females alive” (Ibrahim: 6). The Children of Israel first set foot in Egypt at the time of Prophet Yaqub i.e. Israel. He traveled with his eleven children to Egypt and his twelfth son, Prophet Yusuf, had been there before them. There is an entire Surah that narrates their story as Allah ﷻ says, “We relate to you ˹O Prophet˺ the best of stories through Our revelation of this Quran” (Yusuf: 3). When Israel and his children were invited to live in Egypt by Yusuf, Allah ﷻ strengthened them in the land and they remained there for a long time. As a result, Pharaoh feared their expansion in the land and came up with an exceptional policy to deal with the Children of Israel. Pharaoh divided them into subservient groups, forced them to perform arduous labor to torment them. Every day they were assigned with difficult tasks related to construction, agriculture and many other things. Then, Pharaoh had their sons killed, while he kept their daughters alive to weaken them. Allah ﷻ says, “Indeed, Pharaoh exalted himself in the land and made its people into factions, oppressing a sector among them, slaughtering their [newborn] sons and keeping their females alive. Indeed, he was of the corrupters” (Al-Qasas: 4). Allah rescued those people from Pharaoh by sending their savior, Musa ﷺ, who rescued them from the Egyptians, then he took them to Sinai. Then Allah ﷻ says, “And in that was a great trial from your Lord” (Ibrahim: 6). Pharaoh’s torment and Allah’s favor upon them were both tests for them from their Lord.

Then Musa said to them, “And [remember] when your Lord proclaimed, 'If you are grateful, I will surely increase you [in favor]; but if you deny, indeed, My punishment is severe’” (Ibrahim: 7). He proclaimed continuously that if they are grateful to Allah ﷻ for His favors, then He will give them more. They show gratitude to Allah ﷻ through their words, actions and from the depths of their

hearts. People thank Allah through prayer, fasting, pilgrimage and all forms of worshiping. However, if they deny His favors by not remembering them in their words and actions and within their hearts then they are deserving of Allah's punishment upon them. Allah ﷻ threatens them that His punishment is indeed severe. Those who are given favors from Allah ﷻ and deny them, then they deserve to be punished. They will be cast into the Hellfire in the Hereafter and they may suffer sudden punishments in this world.

is Self-Sufficient of His servants ﷻ Then, Musa reminds them that Allah as He says, "And Moses said, 'If you should disbelieve, you and whoever is on .the earth entirely - indeed, Allah is Free of need and Praiseworthy'" (Ibrahim: 8) If the Children of Israel or the people of Allah as they called themselves or even all of mankind were to disbelieve, then Allah is Self-Sufficient of all people and He is Praiseworthy. He also does not need His servants to worship Him because He does not benefit from their acts of worship. The Prophet said in the Hadith Qudsi: "O My servants, if the first of you and the last of you, and the humans of you and the Jinn of you, were all as pious as the most pious heart of any individual amongst you, then this would not increase anything from My Kingdom". He also said, "O My servants, if the first of you and the last of you, and the humans of you and the Jinn of you, were all as wicked as the most wicked heart of any individual amongst you, then this would not decrease anything from My Kingdom".

يقول الله ﷻ: "أَلَمْ يَأْتِكُمْ نَبَأُ الَّذِينَ مِنْ قَبْلِكُمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَالَّذِينَ مِنْ بَعْدِهِمْ لا يَعْلَمُهُمْ إِلَّا اللَّهُ جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَرَدُّوا أَيْدِيَهُمْ فِي أَفْوَاهِهِمْ وَقَالُوا إِنَّا كَفَرْنَا بِمَا أُرْسِلْتُمْ بِهِ وَإِنَّا لَفِي شَكٍّ مِمَّا تَدْعُونَنَا إِلَيْهِ مُرِيبٍ (9) قَالَتْ رُسُلُهُمْ أَفِي اللَّهِ شَكٌّ فَاطِرِ السَّمَوَاتِ وَالأَرْضِ يَدْعُوكُمْ لِيَغْفِرَ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُؤَخِّرَكُمْ إِلَى أَجَلٍ مُسَمًّى قالوا إِنْ أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا تُرِيدُونَ أَنْ تَصُدُّونَا عَمَّا كَانَ يَعْبُدُ آبَاؤُنَا فَأْتُونَا بِسُلْطَانٍ مُبِينٍ (10) قَالَتْ لَهُمْ رُسُلُهُمْ إِنْ نَحْنُ إِلَّا بَشَرٌ مِثْلُكُمْ وَلَكِنَّ اللَّهَ يَمُنُّ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ وَمَا كَانَ لَنَا أَنْ نَأْتِيَكُمْ بِسُلْطَانٍ إِلَّا بِإِذْنِ اللَّهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ (11) وَمَا لَنَا أَلَّا نَتَوَكَّلَ عَلَى اللَّهِ وَقَدْ هَدَانَا سُبُلَنَا وَلَنَصْبِرَنَّ عَلَى مَا آذَيْتُمُونَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ (12)" [إبراهيم: 9-12]

- says, “Has there not reached you the news of those before you ﷻ Allah ?the people of Noah and ʿAad and Thamūd and those after themNo one knows them [i.e. their number] but Allah. Their messengers brought them clear proofs, but they returned their hands to their mouths and said, ‘Indeed, we disbelieve in that with which you have been sent, and indeed we are, about that to which you invite us, in disquieting doubt’ (9). Their messengers said, ‘Can there be doubt about Allah, Creator of the heavens and earth? He invites you that He may forgive you of your sins, and He delays you [i.e. your death] for a specified term’. They said, ‘You are not but men like us who wish to avert us from what our fathers were worshiping. So bring us a clear authority [i.e. evidence]’ (10). Their messengers said to them, "We are only men like you, but Allah confers favor upon whom He wills of His servants. It has never been for us to bring you evidence except by permission of Allah. And upon Allah let the believers rely (11). And why should we not rely upon Allah while He has guided us to our [good] ways. And we will surely be patient against whatever harm you should cause us. And upon Allah let those who would rely [indeed] rely (12)” (Ibrahim: 9-12).

- says, “Has there not reached you the news of those before you ﷻ Allah ?the people of Noah and ʿAad and Thamūd and those after themNo one knows them [i.e. their number] but Allah” (Ibrahim: 9). Prophet Musa ﷺ reminded his people and Allah ﷻ reminded His servants, who received this Quran of the accounts of the previous nations. For example, the people of Nuh, the tribe of Aad, the tribe of Thamud and all nations and messengers that came after them and only knows the total number of these nations and messengers. All these messengers were sent with clear proof, but their nations were astonished regarding what was revealed by the messengers. They said, “Indeed, we disbelieve in that with which you have been sent, and indeed we are, about that to which you invite us, in disquieting doubt” (Ibrahim: 9). Messengers were

normal people just like them, so they were astonished. As a result, they firmly rejected the invitation to believe in Allah as the Only God and the Lord of the heavens and the earth. He is the Lord of all worlds and there is no god deserved to be worshiped except Him because Allah created and maintained them. This was the invitation that all messengers conveyed that there is only one God and that they must follow His straight path. However, most nations were in doubt of these messengers because they could not affirm or disconfirm its truth.

Allah ﷻ says, "Their messengers said, 'Can there be doubt about Allah, Creator of the heavens and earth?'"(Ibrahim: 10). Every reasonable person must not feel uncertainty regarding this matter. There should not be any doubts about Allah, the Originator of the heavens and the earth. How could they have come into existence without a creator? All these creations are arranged in a perfect system. It is impossible for the sun and the earth to be placed in their exact positions by themselves. It is also impossible for human beings to create themselves in this form. Consequently, any reasonable person who sees this world must believe that there is a creator.

Then Allah says, "He invites you that He may forgive you of your sins, and He delays you [i.e. your death] for a specified term" (Ibrahim: 10). The messenger was sent to guide them to the path of the Lord so He may pardon their sins. Allah also states that He will delay them until a specific time. This is both a promise and a threat as everyone has an appointed term, which only Allah ﷻ knows. Furthermore, this entire worldly life has an appointed term, which only Allah ﷻ knows as well. Then, Allah ﷻ will judge His servants in the Hereafter. However, the polytheists of every nation rejected the invitation. They said, "You are not but men like us" (Ibrahim: 10). The premise of their argument is false because how could sending a human being as a messenger violate reason, logic, or wisdom? It is from Allah's wisdom that He chose a man from among them, whom they knew well, so that they may trust him. As a result, when he invited them, they could

easily know whether he was truthful or not. Then, Allah ﷻ provided His messenger with miracles to confirm his honesty. Then they make another claim and say, "[the messengers] wish to avert us from what our fathers were worshiping" (Ibrahim: 10). Even if their forefathers lacked reason and worshiped cows, stones, idols, the sun, the moon or anything else that cannot benefit or harm them their descendants are not obliged to follow along their path. So, their second claim is also dismissed because the polytheists did not have any concrete evidence or scriptures to prove their claims.

Then they said, "So bring us a clear authority [i.e. evidence]" (Ibrahim: 10). They wanted to receive powerful signs that they were indeed Allah's messengers and that these were His miracles. However, they wanted to propose miracles based on their desires. Some nations demanded to see Allah ﷻ, the angels, to receive a book, or a treasure, or to cause a spring to emerge from the earth, and so on. Each one of them demanded a compelling proof that they believed would enable them to believe in Allah. This is as they would bless Allah ﷻ by their belief in Him. Therefore, Allah ﷻ gave them compelling proof that can abolish any argument, but it is not according to their desires. If they still do not believe even after these compelling proofs have been provided then He will destroy them like He had done with Thamud. Surely, Allah destroyed them because they asked from Allah what they wanted and Allah gave it to them, but they abstained from His Way.

Then, their messengers responded, "We are only men like you, but Allah confers favor upon whom He wills of His servants" (Ibrahim: 11). The messengers of Allah are human beings that were born and they will die as well. They fall ill, eat, and drink just like everyone else. They are humans who are judged by the same law, but Allah favors them from among all of humanity to convey the message. He knows the proper man who can deliver the message of Allah ﷻ and He knows the best place to reveal His message and only Allah ﷻ can

do so. Then, He says, “It has never been for us to bring you evidence except by permission of Allah. And upon Allah let the believers rely” (Ibrahim: 11). Messengers cannot provide these compelling miracles except with the permission of Allah ﷻ. He states that the believers should place their trust in Allah alone and not anyone else. In this verse, “upon Allah” is mentioned before “the believers”. This emphasizes that Allah is the only reliable source and therefore, believers should place their trust in Him.

Then, the messengers replied, “And why should we not rely upon Allah while He has guided us to our [good] ways. And we will surely be patient against whatever harm you should cause us. And upon Allah let those who would rely [indeed] rely” (Ibrahim: 12). They said to themselves and to their people why should they not put their trust in Allah? Allah ﷻ is the One Who guided the messengers and believers to the very best of ways, which is the straight path of Allah. The prophets also bear any harm inflicted by their people. In addition, the faithful among their nations must put their trust in Him. is the King and ﷻ Allah .the Powerful support who never disappoints whoever places their trust in Him

يقول الله ﷻ: "وَقَالَ الَّذِينَ كَفَرُوا لِرُسُلِهِمْ لَنُخْرِجَنَّكُمْ مِنْ أَرْضِنَا أَوْ لَتَعُودُنَّ فِي مِلَّتِنَا فَأَوْحَى إِلَيْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ الظَّالِمِينَ (13) وَلَنُسْكِنَنَّكُمُ الْأَرْضَ مِنْ بَعْدِهِمْ ذَلِكَ لِمَنْ خَافَ مَقَامِي وَخَافَ وَعِيدِ (14) وَاسْتَفْتَحُوا وَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ (15) مِنْ وَرَائِهِ جَهَنَّمُ وَيُسْقَى مِنْ مَاءٍ صَدِيدٍ (16) يَتَجَرَّعُهُ وَلَا يَكَادُ يُسِيغُهُ وَيَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَمَا هُوَ بِمَيِّتٍ وَمِنْ وَرَائِهِ عَذَابٌ غَلِيظٌ (17)" [إبراهيم: 13-17].

says, “And those who disbelieved said to their messengers, ‘We ﷻ Allah .’will surely drive you out of our land, or you must return to our religionSo their Lord inspired to them, ‘We will surely destroy the wrongdoers (13). And We will surely cause you to dwell in the land after them. That is for he who fears My position and fears My threat (14). And they requested decision [i.e. victory from Allah], and disappointed, [therefore], was every obstinate tyrant (15). Before him is Hell, and he will be given a drink of purulent water (16). He will gulp it but

will hardly [be able to] swallow it. And death will come to him from everywhere, but he is not to die. And before him is a massive punishment (17)" (Ibrahim: 13-17).

The unbelievers threatened their messengers and coerced them to either stop their calling to Allah's path or they will be expelled from their land. He says, "And those who disbelieved said to their messengers, 'We will surely drive you out of our land, or you must return to our religion'" (Ibrahim: 13). The unbelievers from all nations beginning with the nation of Nuh to the last nation all made these same statements as if they all agreed on them. They swore to drive the messengers out of their lands if they did not return to their religion. However, these lands belong to Allah ﷻ because He is the One Who created the earth. They believed that as long as Allah ﷻ created them in this land then it became their own property and they had a right to do whatever they wanted. Then Allah said to His messengers, "So their Lord inspired to them, 'We will surely destroy the wrongdoers" (Ibrahim: 13). Allah ﷻ sent angels to them with His revelation to inform them. Allah ﷻ also threatened the unbelievers and described them as the wrongdoers because they transgressed against the messengers of Allah ﷻ.

says, "And We will surely cause you to dwell in the land after ﷻ Allah .them. That is for he who fears My position and fears My threat" (Ibrahim: 14) will destroy the wrongdoers and purify the land from them. Then He will ﷻ Allah give the messengers, their followers, and their offspring this land to reside in it safely and peacefully. This is Allah's promise to those who stand in awe before from among the believers. This also refers to those believers who stand ﷻ Allah will also fulfill His promise ﷻ on the Day of Judgement. Allah ﷻ before Allah .for those who fear the threats of punishment from Him

says, "And they requested decision [i.e. victory from ﷻ Then, Allah Allah]" (Ibrahim: 15). The unbelievers requested a decision meaning they wanted

to judge between them and the messengers. These accursed infidels ﷻ Allah thought they were following the right path while the messengers were in .falsehoodThere were many among them wandering blindly, such as Abu Jahl who called upon Allah the Prophet. He claimed that the Prophet had severed blood ties and brought forth something unknown to them. He stated that their religion was passed down for generations and it was known by their forefathers, but this prophet came to us with a new religion and a new system, which they did not know. Abu Jahl thought that the Prophet was false and he was right. So, Allah ﷻ blinded the unbelievers after they fabricated lies and denied the right path. Then Allah ﷻ says, "And disappointed, [therefore], was every obstinate tyrant" (Ibrahim: 15). This is the greatest disappointment because they thought they were triumphant, but in reality, they were destroyed and doomed. In addition, they were obstinate tyrants who excessively punished others and denied the straight path and insisted on remaining delusional.

Then, Allah ﷻ clarified the punishment of these stubborn tyrants saying, "Before him is Hell" (Ibrahim: 16). The Hellfire is awaiting the wrongdoers because they neglected this threat and forgot. This is another form of disappointment because this forgotten matter indeed exists and they will be cast into it. Then He says, "And he will be given a drink of purulent water" (Ibrahim: 16). Allah ﷻ called it water, but He clarified that it is unlike the water that we know in this world. It is thick water like molten brass. It is thick like metal, not liquid like the normal water and it is rotten as well. In addition, it is very high in temperature and as a result it will burn their faces. Allah ﷻ says, "When they cry for aid, they will be aided with water like molten metal, which will burn ˹their˺ faces" (Al-Kahf: 29). The water is described as *sadeed*, i.e. purulent, which is derived from the word *sad*, i.e. to repel or repulse something.

Then He says, "He will gulp it but will hardly [be able to] swallow it" (Ibrahim: 17). They will drink this water, but it will not quench their thirst. They

will also find great difficulty in swallowing it. This is one of the greatest torments which is enough to lead to death. Drinking this water is like drinking heated molten water which grips the throat and tears apart the insides; as Allah ﷻ says, “[They] are given to drink scalding water that will sever their intestines” (Muhammad: 15).

says, “And death will come to him from everywhere, but he ﷻ The Allah is not to die” (Ibrahim: 17). These torments will come from everywhere meaning .there will be more than one form of tormentEach could lead to death from its intensity, but those who are tortured will not die. Some forms of torment include, drinking this purulent water, eating zaqqum, being bitten by snakes, and being stroked by maces of iron that could destroy a mountain as stated by the Prophet ﷺ. They will also suffer from torment from the Hellfire, in which he resides. This fire arises from every place and burns every part of their bodies. Even their garments will torment them as Allah ﷻ says, “Their garments of liquid pitch and their faces covered by the Fire” (Ibrahim: 50). All these forms of punishment could cause their death but the unbelievers will not die. He says, “And before him is a massive punishment” (Ibrahim: 17). Allah ﷻ states that on top of all these forms of punishment there will be many more types, for example, they will be hit, insulted, dragged and pulled into the Hellfire.

يقول الله ﷻ: "مَثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ أَعْمَالُهُمْ كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ لا يَقْدِرُونَ مِمَّا كَسَبُوا عَلَى شَيْءٍ ذَلِكَ هُوَ الضَّلالُ الْبَعِيدُ (18) لَمْ تَرَ أَنَّ اللَّهَ خَلَقَ السَّمَوَاتِ وَالأَرْضَ بِالْحَقِّ إِنْ يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ (19) وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ (20)" [إبراهيم: 18-20].

says, “The example of those who disbelieve in their Lord is [that] ﷻ Allah their deeds are like ashes which the wind blows forcefully on a stormy day; they .are unable [to keep] from what they earned a [single] thingThat is what is extreme error (18). Have you not seen [i.e., considered] that Allah created the

heavens and the earth in truth? If He wills, He can do away with you and produce a new creation (19). And that is not difficult for Allah (20)" (Ibrahim: 18-20).

Then Allah ﷻ described the deeds of the unbelievers that they thought would benefit them. Allah ﷻ says, "The example of those who disbelieve in their Lord is [that] their deeds" (Ibrahim: 18). The phrase "their deeds" is *badal* and it is an extension of the subject "those who disbelieve" which indicates that these deeds are a part of the disbelievers. There are many plausible explanations of this verse, one of which is that the disbelievers thought that their good deeds offered to Allah would benefit them. But the truth is that they will not benefit them on the Day of Judgement because they were disbelievers and polytheists in this life. This is indicated in a Hadith narrated by Aisha (may Allah be pleased with her): "O messenger of Allah! Abdullah bin Gad'an hosted the guest, fed the pilgrim, had a good relation with his family and supported the right; will it benefit him before Allah?" The Prophet ﷺ replied, "No, because he never said, 'O my Lord, I hope you will forgive my flaws, on Judgement Day'". Abdullah bin Gad'an performed many good deeds that benefited him in this life only. In the pre-Islamic era, he fed and watered the pilgrims without receiving any payment. He also had Dar An-Nadwah next to Al-Ka'ba, which supported those who were wronged. He helped the needy and had a good relationship with his family, but all these good deeds will not benefit him when he stands before Allah because he never said, "O my Lord, I hope you will forgive my flaws on Judgement Day". Similarly, the deeds of the unbelievers will not benefit them because they were polytheists. Allah ﷻ says, "Their deeds are like ashes which the wind blows forcefully on a stormy day; they are unable [to keep] from what they earned a [single] thing. That is what is extreme error" (Ibrahim: 18). Allah ﷻ is making a comparison between the ashes and the deeds of the disbelievers. Ashes are powder that is a product of something that was burned and if it is blown by the wind it becomes impossible for anyone to gather it again. The deeds of the unbelievers are compared to ashes

that do not benefit them. They will gain nothing from what they have earned and they will not be rewarded Paradise. They will only be rewarded by Allah ﷻ in this worldly life which may be in health, wealth, offspring, or anything else. If they obey their parents, give to charity, and perform good deeds, this could only benefit them in this life and not in the Hereafter. This is the delusion because they are in extreme error for thinking that their deeds will benefit them.

The second meaning is that their hard work in this life, such as planting and cultivating the lands will become like ashes on the Day of Judgement. The disbelievers will find out that their hard work in this life will not benefit them. They will fail on this Day because they did not perform any good deeds that would benefit them. Allah ﷻ says, "And what will his wealth avail him when he falls?" (Al-Layl: 11). There is nothing that could benefit them even if they gather everything in this world it will not benefit them. On the Day of Judgement, they stand without any money or status and anything that they had in this life would vanish. They will come and have no choice other than the Hellfire as mentioned in Hadith Qudsi: "If you were to possess gold, filling the whole earth, would you like to secure your freedom by paying that? The disbeliever would say, 'Yes O my Lord'. Then, it will be said to him, 'You were asked for something easier than that; to worship none except Allah, then you refused". They would pay all their wealth just to save themselves from the punishment not to enter Heaven. So, all their hard work in this life will not pay off in the Afterlife.

Then, Allah ﷻ says, "Have you not seen [i.e. considered] that Allah created the heavens and the earth in truth?" (Ibrahim: 19). Allah ﷻ created the heavens and the earth and He is known by this name to all peoples from the ancient times to the Day of Judgement. There is one who is named Allah. He did not create the heavens and the earth in vain. Allah designed and created them in this form and they will for a reason as well. He says, "And We did not create the heaven and the earth and that between them aimlessly. That is the assumption of those who

disbelieve, so woe to those who disbelieve from the Fire" (Sad: 27). It is false to assume that Allah created these matters and left them without a purpose. It is also false to think that Allah ﷻ did not clarify for His servants what is permissible and forbidden. He did not leave them to wander aimlessly fulfilling their own desires. In that case, there would be no purpose or wisdom in creating these great creations. Allah ﷻ also says, "And We did not create the heavens and earth and that between them in play (38). We did not create them except in truth, but most of them do not know (39)" (Ad-Dukhan: 38-39). Their true purpose is to worship Allah ﷻ and to believe that there is no God other than Him. So, this is Allah's right upon His servants. As the Prophet ﷺ said to Mu'adh bin Jabal, "O Mu'adh! Do you know what Allah's Right upon His servants is and what the servants' right upon Allah is? Mu'adh replied, 'Allah and His Prophet know best'. The Prophet said, Allah's Right upon His servants is to worship Him (Allah) and to join none in worship with Him (Allah)". This is Allah's Right upon His servants, Allah created and brought them into this world, and therefore, they must worship Him alone and join none in worship with Him.

Allah ﷻ says, "If He wills, He can do away with you and produce a new creation" (Ibrahim: 19). All their matters are according to Allah's Will. If Allah ﷻ wills, He can eliminate them and produce a new creation because the existence of human beings is not obligatory meaning Allah could have not created them if He willed. The earth existed for God knows how many years before mankind was created, then human beings came along as a new creation upon this planet. Allah ﷻ says, "Has there [not] come upon man a period of time when he was not a thing [even] mentioned?" (Al-Insan: 1). In a certain period human beings never existed, then they were mentioned when they descended upon the earth and were ordered to follow the path of Allah. Hence, the existence of mankind is by Allah's Will and their elimination is by Allah's Will, meanwhile, the Kingdom of Allah will not change by doing so. Allah will produce a new creation that will worship Him

and obey His commands. So, the assumption that human beings are the center of this universe is a misleading belief. There is no doubt that mankind is a weak creation in comparison with other greater creations. Allah ﷻ says, “And do not walk upon the earth exultantly. Indeed, you will never tear the earth [apart], and you will never reach the mountains in height” (Al-Isra: 37). The earth on which mankind strides is far greater, bigger, and stronger than them, such as mountains. Then Allah ﷻ says, “And that is not difficult for Allah” (Ibrahim: 20). The matter of exchanging human beings with another creation is not difficult for Allah ﷻ. He created us from mud and Allah has the ability to create another creation from another material as all matters return to Him. Allah is the Predominate and no one can dominate Him.

يقول الله ﷻ: "وَبَرَزُوا لِلَّهِ جَمِيعًا فَقَالَ الضُّعَفَاءُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنْتُمْ مُغْنُونَ عَنَّا مِنْ عَذَابِ اللَّهِ مِنْ شَيْءٍ قَالُوا لَوْ هَدَانَا اللَّهُ لَهَدَيْنَاكُمْ سَوَاءٌ عَلَيْنَا أَجَزِعْنَا أَمْ صَبَرْنَا مَا لَنَا مِنْ مَحِيصٍ (21) وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعْدَ الْحَقِّ وَوَعَدْتُكُمْ فَأَخْلَفْتُكُمْ وَمَا كَانَ لِيَ عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي فَلَا تَلُومُونِي وَلُومُوا أَنْفُسَكُمْ مَا أَنَا بِمُصْرِخِكُمْ وَمَا أَنْتُمْ بِمُصْرِخِيَّ إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونِ مِنْ قَبْلُ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ (22)" [إبراهيم: 21-22].

says, “And they will come out [for judgment] before Allah all ﷻ Allah together, and the weak will say to those who were arrogant, ‘Indeed, we were ’?your followers, so can you avail us anything against the punishment of Allah They will say, ‘If Allah had guided us, we would have guided you. It is all the same for us whether we show intolerance or are patient: there is for us no place of escape’ (21). And Satan will say when the matter has been concluded, ‘Indeed, Allah had promised you the promise of truth. And I promised you, but I betrayed you. But I had no authority over you except that I invited you, and you responded to me. So do not blame me; but blame yourselves. I cannot be called to your aid, nor can you be called to my aid. Indeed, I deny your association of me [with Allah] before. Indeed, for the wrongdoers is a painful punishment’ (22)” (Ibrahim: 21-22).

Then, Allah ﷻ indicates the condition of people on the Day of Judgment. He says, "And they will come out [for judgment] before Allah all together" (Ibrahim: 21). They come out from their graves after the second blast of the trumpet when whoever was under the ground will rise above it. Allah ﷻ says, "Indeed, it will be but one shout (13), And suddenly they will be [alert] upon the earth's surface (14)" (An-Nazi'at: 13-14). One shout means it will take only one mighty blast and at once they will be above ground standing before Allah ﷻ. He will not leave a single one of them, even if they were buried in a distant place, or their bodies were burned, or thousands of birds feasted on their bodies, or they were thrown into the sea and their bodies were dispersed and consumed by whales, they will indeed appear before Allah in one place.

Allah ﷻ says, "And the weak will say to those who were arrogant" (Ibrahim: 21). In this verse, the weak people among the commoners blamed their elite leaders, whom Allah called "the arrogant leaders". They were arrogant and refused to accept the truth. So, the weak from among them, not in the physical sense, rather they are weak for being subordinates who are dependent on their leaders. They said to them, "Indeed, we were your followers". They did not make their own decisions because they were their followers. Yet, Allah ﷻ will punish them both. They would say, "So can you avail us anything against the punishment of Allah?". They will ask if their leaders could bear a portion of the punishment that is going to befall them because they misled these people, therefore, they are not at fault and their leaders should be punished alone. Then the arrogant leaders would respond, "If Allah had guided us, we would have guided you. It is all the same for us whether we show intolerance or are patient: there is for us no place of escape" (Ibrahim: 21). They attributed guidance to Allah ﷻ, but the truth is that Allah ﷻ had shown them the right path and the messengers were sent to them, but they were arrogant and did not follow the messengers out of their arrogance. They are saying if Allah ﷻ had guided the leaders then the commoners would have been

guided to Allah's path. However, they are both the same as they will both mourn and scream asking for help because of the torment. Or they could be patient without screaming or asking for help. It is clear that there is no escape for them as Hellfire has been closed from all sides. There is no difference whether they mourn their fate or have patience as there is no escape from the Fire. The followers would become ashamed and frustrated for obeying their leaders who had led them astray. Allah ﷻ says, "And they will say, 'Our Lord, indeed we obeyed our masters and our dignitaries, and they led us astray from the [right] way (67). Our Lord, give them double the punishment and curse them with a great curse' (68)" (Al-Ahzab: 67-68). Yet, this would be of no benefit for them, as the Almighty says "For each is double, but you do not know" (Al-A'raf: 38).

Satan is the origin of evil and on the Day of Judgment, he will ascend on a platform made of fire before his followers. He had sworn to lead the children of Adam to the Hellfire out of hatred and animosity. His envy also made him disobey Allah ﷻ when he was commanded to prostrate to Adam. He acted arrogantly and refused to obey, so Allah ﷻ expelled him from His mercy. As a result, he has been determined to mislead mankind and to drive the largest number of them with him to Hell. On the Day of Judgment, when the matter had been concluded and the disbelievers were dragged to Hell while the believers were rewarded with Paradise, Satan will say to his followers, "Indeed, Allah had promised you the promise of truth. And I promised you, but I betrayed you" (Ibrahim: 22). Satan is revealing a truth that if they had obeyed Allah ﷻ then He would have allowed them to enter Paradise and He would have protected them from Satan. Satan also made a promise to them, but he failed them because he is a liar. He promised the unbelievers and polytheists Paradise, but they were on the path to Hell. He also promised those who desire worldly life with paradise. He adorned the world in their eyes and made it their ultimate hope and goal. This was, of course, a false promise as their preference for this world rather than the Hereafter led them to

the Hellfire. Allah ﷻ says, "Whoever desires the life of this world and its adornments - We fully repay them for their deeds therein, and they therein will not be deprived (15). Those are the people for whom there is nothing in the Hereafter except fire. And nullified is what they have worked herein and void is what they have been doing (16)" (Hud: 15-16).

Then Satan declares, "But I had no authority over you except that I invited you, and you responded to me" (Ibrahim: 22). He did not have the power to make people obey him. Human beings were weak-minded, so as soon as the Devil called them to the path of falsehood they responded to him and followed him. The devil strived to mislead them, adorn evil for them, tempt them to follow the evil, and make false promises. However, he had no authority over them, nor did he force them to be polytheists or to commit sins, rather, he only called them to disobey Allah and associate others with Him and they responded to him. Allah ﷻ says, "So when you recite the Quran, [first] seek refuge in Allah from Satan, the expelled [from His mercy] (98). Indeed, there is for him no authority over those who have believed and rely upon their Lord (99). His authority is only over those who take him as an ally and those who through him associate others with Allah (100)" (An-Nahl: 98-100). The authority of Satan is only over those who take him as a patron. He adorns the wrong path for them and makes false promises to misguide them. Then the Devil says, "So do not blame me; but blame yourselves" (Ibrahim: 22). He states that they should blame themselves because they lacked intellect, substance, foresight, and did not make the correct choice.

Then, he will say to them, "I cannot be called to your aid, nor can you be called to my aid" (Ibrahim: 22). Those who followed Satan cried out for aid, but he cannot save them and neither can they save him. "Indeed, I deny your association of me [with Allah] before" (Ibrahim: 22). Satan denounces their previous association of him with Allah in loyalty. He also denounces that they worshiped him, took him as a deity, and followed him. In reality, they were

worshipers of Satan by following his path and following his legislations. Allah ﷻ says, “Did I not command you, O Children of Adam, not to follow Satan, for he is truly your sworn enemy (60), but to worship Me ˹alone˺? This is the Straight Path (61). Yet he already misled great multitudes of you. Did you not have any sense? (62) This is the Hell you were warned of (63). Burn in it Today for your disbelief (64)” (Ya-Sin: 60-64).

Then He says, “Indeed, for the wrongdoers is a painful punishment” (Ibrahim: 22). They are all wrongdoers. Satan is a wrongdoer because he did not follow the truth and unbelievers are wrongdoers because they followed Satan, so all of them will suffer a painful torment in Hell. It is an eloquent declaration from the accursed Satan and it will make the people of Hell feel worse because their leader who misguided them is betraying them and is holding them responsible for their outcome. So, this will increase their distress and sorrow that will surround them in Hellfire. The arrogant leaders will disown their followers and Satan will disown all of his followers. Therefore, on the Day of Judgment, they will despise and curse one another, which will increase their punishment.

يقول الله ﷻ: "وَأُدْخِلَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الأَنْهَارُ خَالِدِينَ فِيهَا بِإِذْنِ رَبِّهِمْ تَحِيَّتُهُمْ فِيهَا سَلامٌ (23) أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ(24) تُؤْتِي أُكُلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ اللَّهُ الأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ (25)" [إبراهيم: 23-25].

says, “And those who believed and did righteous deeds will be ﷻ Allah admitted to gardens beneath which rivers flow, abiding eternally therein by ’!permission of their Lord; and their greeting therein will be, ‘Peace(23). Have you not considered how Allah presents an example, [making] a good word like a good tree, whose root is firmly fixed and its branches [high] in the sky? (24) It

produces its fruit all the time, by permission of its Lord. And Allah presents examples for the people that perhaps they will be reminded" (Ibrahim: 23-25).

moves on to discuss the second group, which is the people ﷻ Then Allah of Paradise. He says, "And those who believed and did righteous deeds will be admitted to gardens" (Ibrahim: 23). This sentence is in the passive voice, yet .is the One Who will admit them into these gardens ﷻ there is no doubt that Allah combined both faith and good deeds in every verse of the Quran because ﷻ Allah .He will not admit anyone into Heaven without having both faith and good deeds Their belief must be planted within their hearts, so they believe in the revelations of God and in the unseen told by Him. They fear Him, turn to Him, and seek His mercy and entrust Him. They also perform physical deeds, such as praying, fasting, paying zakat, performing hajj, and honoring parents. All the branches of *iman*, i.e. belief are related to doing good deeds which include following the legislations of Allah ﷻ because they have benefits in this life and in the Hereafter. Allah ﷻ says, "Indeed, Allah orders justice and good conduct and giving [help] to relatives" (An-Nahl: 90).

Then Allah ﷻ begins describing these gardens as He says, "Beneath which rivers flow" (Ibrahim: 23). Rivers of different colors flow under these gardens filled with coiled trees. Allah ﷻ also says, "Is the description of Paradise, which the righteous are promised, wherein are rivers of water unaltered, rivers of milk the taste of which never changes, rivers of wine delicious to those who drink, and rivers of purified honey, in which they will have from all [kinds of] fruits and forgiveness from their Lord…" (Muhammed: 15). Its inhabitants will also be granted all kinds of fruit and they will be forgiven for their past sins.

Then Allah ﷻ says, "[They will be] abiding eternally therein by permission of their Lord; and their greeting therein will be, 'Peace!'" (Ibrahim: 23). In Arabic, the word *kholood* means they will remain there for a long period. It will

not end after an era or two or after a long period of time, rather, they will reside there forever without end. All this is by the Will of their Lord, for He guides them to this path. Allah says, "By permission of their Lord" to indicate their closeness to Him and to state that this is from His bounty and benevolence upon them. He is their Lord, their Creator and the Maintainer of their affairs. They are the ones who believed in this and declared that they were satisfied with Allah as their Lord, Islam as a religion, and with Muhammad, a Prophet and Messenger. The greatest greeting is peace be upon you, which is the greeting of Allah ﷻ to His servants, as well as, peace from Allah. "[And] 'Peace', a word from a Merciful Lord" (Ya-Sin: 58). Peace will be their greeting from the Merciful Lord as well as from angels, as Allah ﷻ says, "Peace [i.e. security] be upon you for what you patiently endured. .And excellent is the final home" (Ar-Ra'd: 24)

"Have you not considered how Allah presents an example, [making] a good word like a good tree, whose root is firmly fixed and its branches [high] in the sky?" (Ibrahim: 24). Allah ﷻ indicates that He has set forth a parable of the good words of the people of faith and the good outcomes upon them. The people of faith begin their path with a good speech. They said, 'We bear witness that there is no god but God, and We bear witness that Muhammad is the Messenger of Allah. This then results in good rewards which are admission into the Garden of Eternity. Allah ﷻ compares a good word to a good tree, e.g. a palm tree that grows from a seedling until it becomes a great tree. The roots of the tree are firm in the earth and its branches reach the sky. The palm tree is strong so it is the best example to apply to this image. Then Allah says, "It produces its fruit all the time, by permission of its Lord" (Ibrahim: 25). Every year palm trees produce many kinds of dates for harvest by the will of their Lord ﷻ. He says, "And Allah presents examples for the people that perhaps they will be reminded" (Ibrahim: 25). The believers who declared that there is no god except Allah are the ones who will

harvest the fruit that would lead them afterward to Paradise. So, they are like this palm tree that starts with a seedling, then it becomes a great tree.

يقول الله ﷻ: "وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ (26) يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَيُضِلُّ اللَّهُ الظَّالِمِينَ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ (27)" [إبراهيم: 26-27].

says, "And the parable of a bad word is like a bad tree, removed ﷻ Allah .from the top soil, having no firm root)26(Allah makes the believers steadfast with the firm Word ˹of faith˺ in this worldly life and the Hereafter. And Allah leaves the wrongdoers to stray. For Allah does what He wills (27)" (Ibrahim: 26-27).

.mentions the parable of a bad word which is like a bad tree ﷻ Then Allah ,Blasphemy is the worst form of bad words such as claiming that there is no god or that Allah has associated, or that Allah has a son, a partner, or an equal, or that .Allah will not resurrect usThese are all blasphemous claims and they have horrible effects. Allah compares these bad words to fruit from a bad tree such as the colocynth that produces harmful, bitter fruit that could cause eye inflammation upon touching it. In addition, this bad tree has no firm roots, so it can be easily uprooted. Those who commit sins, such as fornication or stealing, do not care about disobeying the Lord ﷻ because they do not believe in Him. So, sins are the fruits of disbelief and their branches. He says, "And the parable of a bad word is like a bad tree, removed from the top soil, having no firm root" (Ibrahim: 26). There is a great difference between believers and disbelievers. As a result, there is a difference between those who say good words, such as I bear witness that there is no god but Allah and that Muhammad is the Messenger of God, and those who utter words of blasphemy.

Allah ﷻ says, "Allah makes the believers steadfast with the firm Word ˹of faith˺ in this worldly life and the Hereafter" (Ibrahim: 27). Allah makes the

believers firm in their faith that fills their hearts, so they believe and remain firm even if they are threatened to be killed or tempted to fall. In addition, Allah makes the believers steadfast with the firm in the Afterlife when they are asked in the grave, who is your Lord? What is your religion? What do you say about this man who was sent to you? The believer is made steadfast by Allah. The believers will respond that their Lord is Allah, their religion is Islam, and Muhammad ﷺ is the servant of Allah and His Messenger who guides all of mankind. Allah ﷻ also makes them steadfast with the firm word on the Day of Judgment as narrated in the following Hadith: "People are gone, what are you waiting for? They say we are waiting for our Lord; they say we used to worship Allah, who there is no god but He".

Then Allah ﷻ says, "And Allah leaves the wrongdoers to stray. For Allah does what He wills" (Ibrahim: 27). Allah ﷻ misled, blinded, and made them abide by this falsehood thinking that it was the truth. Allah ﷻ does what He wills and nothing can hold back His judgment. He is the Wise Lord ﷻ who puts every matter into its rightful place.

يقول الله ﷻ: "أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ (28) جَهَنَّمَ يَصْلَوْنَهَا وَبِئْسَ الْقَرَارُ (29) وَجَعَلُوا لِلَّهِ أَنْدَادًا لِيُضِلُّوا عَنْ سَبِيلِهِ قُلْ تَمَتَّعُوا فَإِنَّ مَصِيرَكُمْ إِلَى النَّارِ (30) قُلْ لِعِبَادِيَ الَّذِينَ آمَنُوا يُقِيمُوا الصَّلَاةَ وَيُنفِقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعٌ فِيهِ وَلَا خِلَالٌ (31)" [إبراهيم: 28-31].

says, "Have you not seen those ˹disbelievers˺ who meet Allah's ﷻ Allah ?favors with ingratitude and landed their people in the house of destruction(28) In Hell they will burn. What an evil place for settlements (29). They set up equals to Allah to mislead ˹others˺ from His Way. Say, ˹O Prophet, ˺ 'Enjoy yourselves! Surely your destination is the Fire' (30) [O Muhammad], tell My servants who have believed to establish prayer and spend from what We have provided them,

secretly and publicly, before a Day comes in which there will be no exchange [i.e., ransom], nor any friendships (31)" (Ibrahim: 28-31).

blessed the disbelievers of Quraysh with the mission of the ﷺ Allah to the people of ﷺ This is the greatest blessing of Allah .ﷺ Prophet Muhammad earth. It is also a great blessing that He chose a prophet from among the Arabs to .and to the path towards Paradise ﷺ guide them to the path of AllahHowever, they met Allah's favors with ingratitude instead of acceptance as He says, "Have you not seen those ˹disbelievers˺ who meet Allah's favors with ingratitude and landed their people in the house of destruction?" (Ibrahim: 28). They should have obeyed the Messenger, abided by his Sunnah, and supported him, yet they accused him of lying and madness. The unbelievers led their people who followed them to disbelief and destruction, which is the Hellfire. There is nothing useful in it that could benefit anyone as everything is made of fire, such as the beds, the walls, the blankets, the food, and the drinks because Hellfire is the house of destruction. They will enter their final abode and suffer from its severe heat as Allah ﷻ says, "In Hell they will burn. What an evil place for settlements" (Ibrahim: 29). Furthermore, this verse is applicable to anyone who received the signs, but abandoned them.

Then Allah ﷻ says, "They set up equals to Allah to mislead ˹others˺ from His Way" (Ibrahim: 30). The unbelievers among the Arabs set up equals to Allah in worship; they worshiped their gods as they worshiped Allah ﷻ. They performed various acts of worship such as offering sacrifices to them, taking oaths upon them, fearing them, seeking them, and praying to them as they did to Allah ﷻ. They are many forms of polytheism that set equals to Allah ﷻ, such as Christianity, which claims that Isa is a god and the son of a true God. They believe that he creates, sustains, gives life, and causes death. However, Allah is Glorified and Highly Exalted above what they claim. Another example is Pharaoh who equated himself to Allah ﷻ and said to his followers, "O eminent ones, I have not

known you to have a god other than me…" (Al-Qasas: 38). Pharaoh claimed that he must be worshiped and obeyed as the creator of all. Another case is Nimrod who denied that Allah has all the authority over this earth and said, "... 'I give life and cause death'. Abraham said, 'Indeed, Allah brings up the sun from the east, so bring it up from the west'" (Al-Baqarah: 258).

The polytheists among the Arabs also set up equals to Allah such as the angels and their many idols. When the Prophet ﷺ entered Mecca there were three hundred and sixty idols surrounding the Kaaba and all of these idols were worshiped besides Allah ﷻ. So, whoever sets up an equal to Allah in worship must be driven to disobey the Lord ﷻ and to become misguided. Allah ﷻ says, "To mislead ˹others˺ from His Way" (Ibrahim: 30). They misled their followers from the path of Allah ﷻ. So, He responded, "Say, ˹O Prophet, ˺ 'Enjoy yourselves! Surely your destination is the Fire'" (Ibrahim: 30). The unbelievers were told to enjoy this world for a little period because they will end up in the Hellfire. This decree is a threat and warning to them because of their delusion. This is the ultimate warning, but the unbelievers' mind, heart, eyes, and ears were all sealed, so they did not pay attention to this threat until they entered the Hellfire as Allah ﷻ had commanded.

says, "]O Muhammad], tell My servants who have believed ﷻ Then, Allah to establish prayer and spend from what We have provided them, secretly and to the ﷻ publicly" (Ibrahim: 31). This is the word and the command of Allah honored them by ﷻ Allah .ﷺ people of faith who believed in the Prophet .attributing them to Him as they are the servants of their LordAllah commanded them to establish prayer because it is a form of remembrance of Allah and showing gratitude to Him. He also commanded them to donate from what Allah had provided for them. Allah ﷻ does not command them to spend all their money. They donate their money either secretly or publicly. Allah ﷻ mentioned private

donations before donations made in public because it is more rewarding and far better with Him.

Then Allah ﷻ says, "Before a Day comes in which there will be no exchange [i.e. ransom], nor any friendships" (Ibrahim: 31). He states that this is an opportunity to work in this world, before the Day of Resurrection comes when people cannot exchange their sins with their money. Every person is rewarded for their own deeds, they cannot buy good deeds from others or give up their bad deeds to others for money. Allah says, "there will be no exchange [i.e. ransom], nor any friendships" (Ibrahim: 31). Friends will not be able to benefit one another at this time except those who are righteous. The friends and relatives of the disbelievers will not be able to benefit them on this Day. Allah ﷻ also says, "On a day when a person flees from his brother (34) and his mother and his father (35) and from his wife and sons (36), every one of them will have enough concern to make him careless of others" ('Abasa: 34-37). In addition, He says, "Close friends will be enemies to one another on that Day, except the righteous" (Az-Zukhruf: 67). Rather, whoever crosses As-Sirat, i.e. the Bridge and does not fall into Hell, will seek intercession for their brothers who fell in it. Only then will there be benefit and intercession, but only for the people of faith. As the Prophet said, "No one of you disputes more intensely for something that is rightly his in this world, than the believers will dispute with their Lord for their brothers who have entered the Fire. They will say: 'Our Lord, our brothers used to pray with us and fast with us, and perform Hajj with us, and you have caused them to enter the Fire?' He will say: 'Go and bring forth whomever you recognize among them". The friendship of the people of faith is useful for them to intercede for one another on this Day. But Allah ﷻ does not accept intercession for the unbelievers even if their relatives are from among the people of faith. The path of the people of faith is clear and so is the path of the people of disbelief.

يقول الله ﷻ: "اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالأَرْضَ وَأَنزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ وَسَخَّرَ لَكُمُ الْفُلْكَ لِتَجْرِيَ فِي الْبَحْرِ بِأَمْرِهِ وَسَخَّرَ لَكُمُ الأَنهَارَ(32) وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ دَائِبَيْنِ وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ(33)" [إبراهيم: 32-33].

says, "It is Allah Who created the heavens and the earth and sends ﷻ Allah .down rain from the sky, causing fruits to grow as a provision for youHe has subjected the ships for your service, sailing through the sea by His command, and has subjected the rivers for you (32). He has ˹also˺ subjected for you the sun and the moon, both constantly orbiting, and has subjected the day and night for you (33)" (Ibrahim: 32-33).

,says ﷻ introduces Himself to His servants. Allah ﷻ In these verses, Allah It is Allah Who created the heavens and the earth and sends down rain from the" sky, causing fruits to grow as a provision for you" (Ibrahim: 32). These creations who is the Creator of the heavens and the earth. Mankind ﷻ are attributed to Allah knows very little about them and even science and machines cannot grasp their magnitude because they are far greater and more powerful than what our minds .can encompassThere is limited knowledge of the land on which people live and the unknown is far greater than the known. Even within ourselves, little is known about the human body compared to what is known. Allah also sent down rain from the sky that causes various kinds of fruit and trees to grow.

says, "He has subjected the ships for your service, sailing ﷻ Then Allah :through the sea by His command, and has subjected the rivers for you" (Ibrahim made the sea larger than land according to His great wisdom. It ﷻ Allah .(32 ﷻ facilitates the movement of people from one part of the land to another. Allah subjected the ships meaning they abide by His laws and regulations. He also taught people the means of manufacturing these great ships and how to travel .through the sea by His will and commandAllah also subjected the rivers with its pure water utilized for many purposes. Then Allah says, "He has ˹also˺ subjected

for you the sun and the moon, both constantly orbiting, and has subjected the day and night for you" (Ibrahim: 33). The sun and the moon orbit constantly without stopping and without any interruptions. This subjection brings forth various benefits including the stillness and coolness of the night that follows the heat and the brightness of the day for the human to work and seek His bounty. Allah ﷻ says, "And out of His mercy He made for you the night and the day that you may rest therein and [by day] seek from His bounty and [that] perhaps you will be grateful" (Al-Qasas: 73).

يقول الله ﷻ: {اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالأَرْضَ وَأَنزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ وَسَخَّرَ لَكُمُ الْفُلْكَ لِتَجْرِيَ فِي الْبَحْرِ بِأَمْرِهِ وَسَخَّرَ لَكُمُ الأَنهَارَ(32) وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ دَائِبَيْنِ وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ (33) وَآتَاكُمْ مِنْ كُلِّ مَا سَأَلْتُمُوهُ وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لا تُحْصُوهَا إِنَّ الإِنسَانَ لَظَلُومٌ كَفَّارٌ} [إبراهيم 32-34]

Allah says, "It is Allah Who created the heavens and the earth and sends down rain from the sky, causing fruits to grow as a provision for you. He has subjected the ships for your service, sailing through the sea by His command, and has subjected the rivers for you" (32), "He has ˹also˺ subjected for you the sun and the moon, both constantly orbiting, and has subjected the day and night for you" (33), "And He has granted you all that you asked Him for. If you tried to count Allah's blessings, you would never be able to number them. Indeed, humankind is truly unfair, ˹totally˺ ungrateful." (Ibrahim: 32-34).

These three verses descend to describe some of Allah's tremendous favors upon His servants. Allah says, "It is Allah Who created the heavens and the earth and sends down rain from the sky, causing fruits to grow as a provision for you. He has subjected the ships for your service, sailing through the sea by His command, and has subjected the rivers for you" In the first verse, Allah mentions some of the favors He has done for His creatures, such as creating the heavens as a protective ceiling and the earth as a bed. He also sends down rain from the sky

and, in its aftermath, brings forth a variety of vegetation, fruits and plants of different colors, shapes, tastes, scents and uses. Allah also made the ships sail on the surface of the water by His command and He made the sea able to carry these ships in order that travelers can transfer from one area to another to transport goods. Allah also created the rivers that flow through the earth from one area to another as a provision for the servants which they use to drink and irrigate, and for other benefits.

Then He says, "He has ˹also˺ subjected for you the sun and the moon, both constantly orbiting..." (Ibrahim: 33), both constantly pursuing their courses, rotating by night and by day. "And has subjected the day and night for you" the night is dark and quiet; it's the time for rest, while the day where there is light and loudness is to work and pursue. This also means that both of them have been put in the service of human beings to provide convenience and comfort.

Then Allah says, "And He has granted you all that you asked Him for". Allah has prepared for you all that you need in all conditions, and what you ask Him to provide for you. Allah granted His servants with knowledge and ability, and this is observed through the continuous development that is increasing with every generation. Then He ﷻ adds, "If you tried to count Allah's blessings, you would never be able to number them..." (Ibrahim: 34) Allah states that the servants are never able to count His blessings, let alone thank Him. Allah's blessings upon His servants are endless, there are blessings which can be observed, yet there are many other blessings hidden Allah grants for His servant for He cares for them and protects them.

Then Allah finishes this verse by saying, "Indeed, humankind is truly unfair, ˹totally˺ ungrateful" Man is unquestionably unjust and ungrateful. It means that he should face adversity with patience, refrain from complaining, and remember that the fate he is facing has come from a wise Master, and that being in His infinite Wisdom is nothing but a blessing, and that when he is blessed with

what is good and comforting, he should express his gratitude from his heart both verbally and practically - as is the law of justice. However, common human behavior deviates from the norm. They would lose patience and go about announcing their situation if they felt any discomfort or agony. And if they find a benefit or a small amount of money, they will get enamored with it and forget about Allah, their Provider.

Then, the Surah shifts to address Arab polytheists and not all humans as in the previous verses. It's worth mentioning that this Surah is directed to the Arabs, as Allah starts it by saying, "Alif-Lãm-Ra. ˹This is˺ a Book which We have revealed to you ˹O Prophet˺ so that you may lead people out of darkness and into light, by the Will of their Lord, to the Path of ﷻ, the Praiseworthy" (Ibrahim: 1). This is a declaration from Allah that he has sent the Prophet Muhammed ﷺ so that he may lead people out of darkness into light. He also says, "We have not sent a messenger except in the language of his people to clarify ˹the message˺ for them. Then Allah leaves whoever He wills to stray and guides whoever He wills. And He is the Almighty, All-Wise" (Ibrahim: 4) this is also a declaration that Allah ﷻ has sent Prophet Muhammed ﷺ in the language of his people (Arabic) to clarify the message for them and to lead them to the way of Allah ﷻ. Hence, Allah ﷻ addresses in the next verse the Arabs especially who were proud of their lineage to Ibrahim, and used to say 'This is his house and this is his footprint here in the Kaaba, and we are his descendants from Ismael. These people were proud of this, however, they didn't follow the steps of their father, Ibrahim.

يقول الله ﷻ: {وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الأَصْنَامَ} [إبراهيم: 35].

says, "˹Remember˺ when Abraham prayed, 'My Lord! Make this ﷻ Allah city ˹of Mecca˺ secure, and keep me and my children away from the worship of idols'" (Ibrahim: 35)

While presenting more evidence against Arab polytheists, Allah reveals that the Sacred House in Mecca was founded on Allah's worship alone, without .any partnersHe also says that Ibrahim, who built the House and the father of the Prophets such as Ismael and Isaac, renounced all who worshiped gods other than Allah, and that he prayed to Allah to make Mecca peaceful and secure, he said while praying, "My Lord! Make this city ˹of Mecca˺ secure…" and Allah has accepted his supplication, and made the city of Mecca secure from evil and He preserved the Sacred House. This was the case even during the time when stealing and killing were like a profession for Arabs, the sanctity of the place remained, and there was unanimous agreement that this was the sacred House of Allah ﷻ and it should remain a safe place where no killing can happen. Allah says regarding this, "Have they not seen how We have made ˹Mecca˺ a safe haven, whereas people ˹all˺ around them are snatched away?" (Al-'Ankabut: 67).

Ibrahim also supplicated to Allah saying, "And keep me and my children away from the worship of idols". It is normal for whoever prays to Allah to additionally ask for the well-being of his parents and children, in addition to himself. Following that, Ibrahim stated that idols had led many people astray, and he renounced those who worshiped them and brought their case to Allah. It should be noted that Ibrahim through his life was determined to denounce worshiping idols; he firstly started by destroying the stones his father made and people in his village worshiped, he invited people in Iraq who were worshiping idols to stop and worship Allah alone. That's why they intended to burn him alive but Allah has protected him through all these events. After he was banished he moved to the Levant calling people to monotheism, then Allah ordered him to make his wife and son Ismael dwell in the land of Mecca, that's when Ibrahim invoked Allah to make this place secure for his son and his descendants.

ثم قال إبراهيم: { رَبِّ إِنَّهُنَّ أَضۡلَلۡنَ كَثِيرٗا مِّنَ ٱلنَّاسِۖ فَمَن تَبِعَنِي فَإِنَّهُۥ مِنِّيۖ وَمَنۡ عَصَانِي فَإِنَّكَ غَفُورٞ رَّحِيمٞ}
[إبراهيم:36]

Then Ibrahim said, “My Lord! They have caused many people to go astray. So whoever follows me is with me, and whoever disobeys me—then surely You are ˹still˺ All-Forgiving, Most Merciful.” (Ibrahim: 36) Ibrahim explains why this supplication is being said. He stated he wanted refuge from idolatry since it had led many people astray. He said this because he had witnessed his father and his people fall prey to the idol-worshiping tradition, which had robbed them of any opportunities for advancement in their life. He then said, “So whoever follows me is with me, and whoever disobeys me—then surely You are ˹still˺ All-Forgiving, Most Merciful” He knew that the judgment is with Allah’s hands alone, so he said whoever follows this religion in worshiping Allah alone then he for sure will be with me and from my decedents, i.e. from the people of heaven and from the ones I cherish. But whoever follows the evil path, and worships others besides Allah then he is denounced, I denounced him from being one of my decedents or followers, and hell and punishment are awaiting for him.

ثم قال: {رَّبَّنَآ إِنِّيٓ أَسۡكَنتُ مِن ذُرِّيَّتِي بِوَادٍ غَيۡرِ ذِي زَرۡعٍ عِندَ بَيۡتِكَ ٱلۡمُحَرَّمِ رَبَّنَا لِيُقِيمُواْ ٱلصَّلَوٰةَ فَٱجۡعَلۡ أَفۡـِٔدَةٗ مِّنَ ٱلنَّاسِ تَهۡوِيٓ إِلَيۡهِمۡ وَٱرۡزُقۡهُم مِّنَ ٱلثَّمَرَٰتِ لَعَلَّهُمۡ يَشۡكُرُونَ} [إبراهيم:37]

Then he said, “Our Lord! I have settled some of my offspring in a barren valley, near Your Sacred House, our Lord, so that they may establish prayer. So make the hearts of ˹believing˺ people incline towards them and provide them with fruits, so perhaps they will be thankful.” (Ibrahim: 37)

Ibrahim says that he settled his wife and son in a barren valley, i.e. Mecca, where there were no flowing rivers or enough rain, so the people did not cultivate and thus there was no plant in it like the Levant. “Near Your Sacred House”, means that I have settled them near Your Sacred House. This is evidence that Allah has made this place sacred on the day the heavens and the earth were created. He then invoked to Allah saying, “So that they may establish prayer” to revive this place, live in it, and establish prayer to Allah ﷻ. Prayer is worship, a

symbol of worship and an embodiment of the unification of the Lord ﷻ because it is standing, kneeling and prostrating between His hands. Then he said, "So make the hearts of ˹believing˺ people incline towards them" Ibrahim asked Allah to make the heart of people incline towards this place, to be attached to this place, so that his family won't be alone in this barren land. And this supplication was accepted even though there was no planet in this place and no mean to life, Allah has made into a place where people from all around the world gather in it to worship Allah alone, to perform Hajj and Umrah, to invoke Allah and prays to Him alone in this sacred place. Allah says addressing Ibrahim in another Surah, "Call ˹all˺ people to the pilgrimage. They will come to you on foot and on every lean camel from every distant path" (Al-Hajj: 27). "So they may obtain the benefits ˹in store˺ for them, and pronounce the Name of Allah on appointed days". Hence Allah has made it into a place where people will come from everywhere to pray in this place to Him alone. Ibrahim has also prayed for the people of this land, who will be living in it along with his family, he said, "and provide them with fruits" Mecca was a barren valley, but Ibrahim prayed to Allah ﷻ to provide the people of this land with fruits so that they may be helped in obeying You, and because this is a desolate region.

Then Ibrahim said, "So perhaps they will be thankful" This is a great prayer from Ibrahim to the people of Mecca, he prayed that they will be thankful to Allah, which means they will be faithful servants. In this context, Allah reminds the Arabs of His grace and of their father Ibrahim, who prayed for them to live in the blessings of this world, and although their father Ibrahim was on monotheism, they were unbelievers and converted into polytheism.

ثم دعا إبراهيم ربه قائلا: {رَبَّنَآ إِنَّكَ تَعۡلَمُ مَا نُخۡفِي وَمَا نُعۡلِنُۗ وَمَا يَخۡفَىٰ عَلَى ٱللَّهِ مِن شَيۡءٖ فِي ٱلۡأَرۡضِ وَلَا فِي ٱلسَّمَآءِ} [إبراهيم:38]

Then Ibrahim continued invoking to Allah, as Allah says, “Our Lord! You certainly know what we conceal and what we reveal. Nothing on earth or in heaven is hidden from Allah.” (Ibrahim: 38) meaning Allah understands the purpose of this supplication for the inhabitants of this town, it’s of course in the purpose of seeking the pleasure of Allah, and in sincerity to Allah. Also, Allah is aware of all things, both visible and hidden, and nothing escapes His notice on earth or in heaven.

وقال إبراهيم: {الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ إِسْمَاعِيلَ وَإِسْحَاقَ إِنَّ رَبِّي لَسَمِيعُ الدُّعَاءِ}[إبراهيم:39]

Then Ibrahim said, “All praise is for Allah who has blessed me with Ishmael and Isaac in my old age. My Lord is indeed the Hearer of ˹all˺ prayers” (Ibrahim: 39)

Ibrahim thanked Allah ﷻ and praised Him, as one of the favors Allah bestowed upon him was that He granted him two sons after he became an old man. God has blessed him with Ismael from Hager and Isaac from Sara. Allah mentions Ismael first because he is the firstborn of Ibrahim and Isaac after that. Ibrahim said here that Allah accepts the supplication of those who invoke Him, and has accepted my invocation when I asked Him to grant me offspring.

ثم أضاف إبراهيم: { رَبِّ ٱجْعَلْنِى مُقِيمَ ٱلصَّلَوٰةِ وَمِن ذُرِّيَّتِى ۚ رَبَّنَا وَتَقَبَّلْ دُعَآءِ}[إبراهيم:40]

Then he added, “My Lord! Make me and those ˹believers˺ of my descendants keep up prayer. Our Lord! Accept my prayers.” (Ibrahim: 40) Ibrahim prayed to Allah saying, O my Lord! Make me one of those who keep up prayer, i.e. preserving its obligations and limits. This is because praying is the most honored act of worship and the most which the servant will benefit from in the hereafter. “And those ˹believers˺ of my descendants”, and also of my offspring who establishes the prayer, make them among those who establish the prayer. He specified this prayer to include only believers. He then said, “Our

Lord! Accept my prayers." Meaning I ask Allah to accept all of my invocation which I invoked herein.

ثم قال إبراهيم: {رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ}[إبراهيم:41]

Then he said, "Our Lord, forgive me and my parents and the believers on the day when the reckoning takes place" (Ibrahim: 41). Ibrahim started by supplicating for himself, and this is how supplication must be performed. Then he invoked for his parents, then for all the believers; Ibrahim asked Allah to forgive their sins all in the Day of Judgment, i.e. on the Day when Allah will reckon His servants and recompense or reward them for their deeds, good for good and evil for evil. Ibrahim supplications are from the greatest ones, he asked Allah to make Mecca a place where people want to reach, so Allah accepted his supplication, as He says, "Allah has made the Kaaba—the Sacred House—a sanctuary of well-being for all people, along with the sacred months, the sacrificial animals, and the ˹offerings decorated with˺ garlands" it has become the center of the world and the center of faith for everyone. All Prophets after Ibrahim have performed Hajj in this land, and then Allah made it the Qibla for Muslims. Then his supplication to preserve his descendants and make them from those who establish prayer, and Allah accepted his supplication too. Muhammad ﷺ was from his decedents who carried Allah's message and thus Islam spread all over the world.

Then He prayed for his parents, he prayed for his father as he promised him before, but after that, it was revealed that his father will remain in disbelief, he became an enemy to this religion and asked Ibrahim to leave him and go away, he said, "So, leave me for a long while". in this context Allah orders His servants to take Ibrahim as a model, He orders His servants to pray and supplicate for their parents, as He says, "You already have an excellent example in Abraham and those with him, when they said to

their people, ‘We totally dissociate ourselves from you and ˹shun˺ whatever ˹idols˺ you worship besides Allah. We reject you. The enmity and hatred that has arisen between us and you will last until you believe in Allah alone’. The only exception is when Abraham said to his father, ‘I will seek forgiveness for you˹’ adding, ‘but˺ I cannot protect you from Allah at all’” (Al-Mumtahana: 4), but Allah orders His servants not to pray for a disbeliever for it won’t benefit them, even if they are the parents, as He says, “As for Abraham’s prayer for his father’s forgiveness, it was only in fulfilment of a promise he had made to him. But when it became clear to Abraham that his father was an enemy of Allah, he broke ties with him. Abraham was truly tender-hearted, forbearing” (At-Tawbah: 114). All of the previous verses serve as a reminder to the Arabs who honored their lineage but did not work according to Ibrahim’s will.

يقول الله: {وَلا تَحْسَبَنَّ اللَّهَ غَافِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الأَبْصَارُ (42) مُهْطِعِينَ مُقْنِعِي رُءُوسِهِمْ لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ وَأَفْئِدَتُهُمْ هَوَاءٌ (43) وَأَنْذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ فَيَقُولُ الَّذِينَ ظَلَمُوا رَبَّنَا أَخِّرْنَا إِلَى أَجَلٍ قَرِيبٍ نُجِبْ دَعْوَتَكَ وَنَتَّبِعِ الرُّسُلَ أَوَلَمْ تَكُونُوا أَقْسَمْتُمْ مِنْ قَبْلُ مَا لَكُمْ مِنْ زَوَالٍ (44) وَسَكَنْتُمْ فِي مَسَاكِنِ الَّذِينَ ظَلَمُوا أَنْفُسَهُمْ وَتَبَيَّنَ لَكُمْ كَيْفَ فَعَلْنَا بِهِمْ وَضَرَبْنَا لَكُمُ الْأَمْثَالَ (45) وَقَدْ مَكَرُوا مَكْرَهُمْ وَعِنْدَ اللَّهِ مَكْرُهُمْ وَإِنْ كَانَ مَكْرُهُمْ لِتَزُولَ مِنْهُ الْجِبَالُ}[إبراهيم:42-46]

says, “Do not think ˹O Prophet˺ that Allah is unaware of what the ﷺ Allah wrongdoers do. He only delays them until a Day when ˹their˺ eyes will stare in horror”)42(“as they rush forward with their necks outstretched, their heads ”.upraised, their eyes unblinking and their hearts void(43) “And warn the people of the Day when the punishment will overtake ˹the wicked among˺ them, and the wrongdoers will cry, “Our Lord! Delay us for a little while. We will respond to Your call and follow the messengers!” ˹It will be said, “Did you not swear before that you would never be removed ˹to the next life˺?” (44) “You passed by the ruins of those ˹destroyed peoples˺ who had wronged themselves. It was made clear to you how We dealt with them, and We gave you ˹many˺ examples.” (45)

“They devised every plot, which was fully known to Allah, but their plotting was not enough to ˹even˺ overpower mountains ˹let alone Allah˺”” (Ibrahim: 42-46).

concludes this Surah, Surah Ibrahim, with these great admonitions ﷻ Allah for His creation. He directs the speech to His Prophet Muhammad saying, “Do .not think ˹O Prophet˺ that Allah is unaware of what the wrongdoers doHe only delays them until a Day when ˹their˺ eyes will stare in horror” (Ibrahim: 42). This Surah was revealed in Mecca, when the Prophet and the believers were facing the disbelievers’ worst treatment and torture. The situation was so severe that a believer was afraid to pray or worship Allah except in secret away from people's eyes so he won’t get tortured. This was the case for the believers inside and outside Mecca. So Allah is addressing the Prophet saying, do not assume that Allah is unconcerned by the actions of the wicked disbelievers. Do not suppose that since Allah granted them a reprieve and postponed their punishment, He is uninformed of or uninterested in punishing them for their actions from saying falsehood, opposing the Messengers, denying the signs of Allah ﷻ and threatening the Messengers and the believers.

This divine speech came to reassure the Prophet and the believers that Allah keeps full account of this for them and keeps it on record against them, and that He will punish them in the right moment, and He has prepared for them a great punishment.

In this verse, Allah ﷻ labels the infidels as the wrongdoers because they did many unjust actions; they exchanged the obedience of Allah ﷻ and His Messengers for denial, mockery and turning the believers away from the Way of Allah.

Allah says, “He only delays them until a Day when ˹their˺ eyes will stare in horror”. The delay of sudden punishment against these unjust humans is no better for them since, in the end, they will be caught up in the enormous punishment of the Day of Judgment, which will overtake them all at once.

Then Allah describes their condition when they see this punishment in the Hereafter, firstly their eyes shall remain upraised in terror, as mentioned in the previous verse. Also, He ﷻ says, "As they rush forward with their necks outstretched, their heads upraised, their eyes unblinking and their hearts void." They shall be hastening forward in a hurry with their heads raised upward toward the caller where they will be gathered to be judged for their sins in worldly life. Also, their eyes will not blink, meaning, their eyes are staring in confusion, trying not to blink because of the horror and tremendous insights they are experiencing, and fear of what is going to strike them. Then He says, "and their hearts void" meaning, their hearts are empty due to extreme fear and fright. Their hearts are empty, and there is nothing in it, meaning as if they are not thinking of anything, but the heart is empty because of fear and terror. They can't even utter their name from the fear they are in nor can they understand or comprehend anything, for their hearts are only full of terror on that Day.

Then Allah says to His Prophet ﷺ, "And warn the people of the Day when the punishment will overtake ˹the wicked among˺ them, and the wrongdoers will cry, "Our LordDelay us for a little while. We will respond to Your call and follow the messengers!" ˹It will be said, "Did you not swear before that you would never be removed ˹to the next life˺?" (Ibrahim: 44) Allah ﷻ asks His Prophet to warn people from the great punishment in the Hereafter. On the Day of Judgment, when the punishment will overtake the wicked among them torment will come to them and they realize and are certain that they are inevitably to fall into it, so those who have wronged say crying for their Lord, seeking help from Him, praying to Him, they will say, "and the wrongdoers will cry, "Our Lord! Delay us for a little while. We will respond to Your call and follow the messengers". Meaning they will be asking Allah to bring them back to life and give them another appointed time and delay this matter for a little while. They will say, "We will respond to Your call and follow the messengers". They say if

that happens we will respond to Your call of Your messengers and we follow the messengers in what they command and forbid us. This is also the case if Allah ﷻ sent down their punishment in this world, then they will wish they would remain in this world, and that Allah ﷻ would give them a second chance to believe and follow the messengers. However, after making this request and prayers, they will be told, "˹It will be said, "Did you not swear before that you would never be removed ˹to the next life˺?" Allah says to them had you not previously pledged that nothing will change, that there will be no Resurrection or Reckoning, As a result, bear this suffering as a result of what you've vowed and sworn before.

Then Allah mentions what was their condition and saying the worldly life, He says, "You passed by the ruins of those ˹destroyed peoples˺ who had wronged themselves. It was made clear to you how We dealt with them, and We gave you ˹many˺ examples." (Ibrahim: 45) Allah says to them you settled in the residences of those who had wronged themselves before you. Thus, it became clear to you how We dealt with them and punished them in this life before the Hereafter, such as Pharaoh's people who drowned in the sea with Allah's Will, the people of Ad who were destroyed, and people of Thamud and people of Lot who were uprooted. Allah ﷻ reminds them of the destinations of the doomed by the revealed Quran and through the tongue of His Messengers. However, these disbelievers did not draw a lesson from the end of these people, nor did the fact that Allah punished them by providing an example for them.

Allah ﷻ says, "They devised every plot, which was fully known to Allah, but their plotting was not enough to ˹even˺ overpower mountains ˹let alone Allah˺" (Ibrahim: 46). Meaning that the disbelievers worked out their plot and whatever they plot is before Allah, even though their plot is such as would move the mountains. This may be further described by noting that those individuals attempted to dismantle the real faith and carried out their most heinous intentions to hurt Muslims who had responded to the call of truth. But, whether open or

hidden, all of their intentions are exposed before Allah, Who is completely aware of them and perfectly capable of foiling them, even if their machinations were so exact and devastating that they would have pushed mountains back out of their way, nothing worked in the end before Allah's faultless strength.

يقول الله: {فَلَا تَحْسَبَنَّ ٱللَّهَ مُخْلِفَ وَعْدِهِۦ رُسُلَهُۥٓۚ إِنَّ ٱللَّهَ عَزِيزٌ ذُو ٱنتِقَامٍ} [إبراهيم: 47]

Then Allah ﷻ says, "So never think that Allah will break His promise to His messengers. Indeed, Allah is Almighty, Capable of vengeance" (Ibrahim: 47). Do not assume Allah would break His promise to His Messengers. His promise is to give them victory in this life, empower them, and enable them in the land, as well as on the Day of the Witnesses. Allah says, "And whose word is more truthful than Allah's?" No one, of course, is more truthful than Allah ﷻ. Allah says that He will protect the Prophet, the believers and Islam from all the plots and schemes the disbelievers commit, as He says in another Surah, "And (remember) when the disbelievers were plotting against you to hold you (in detention) or to kill you or to expel you. And they were plotting and Allah was plotting, and Allah is the best of those who plot" (Al-Anfal: 30). And Allah's promise was done, after all these schemes and plots the victories ones were the believers, and Islam spread all around the world, while the disbelievers lived in shame and disgrace. Allah confirms that He will not break His promise by saying, "Indeed, Allah is Almighty, Capable of vengeance". Allah declares that He is All-Powerful, that whatever He commands is beyond His reach, and that no one can defy Him. Allah declares that anyone who disbelieves in Him and rejects Him will face punishment.

يقول الله: {يَوْمَ تُبَدَّلُ الأَرْضُ غَيْرَ الأَرْضِ وَالسَّمَوَاتُ وَبَرَزُوا لِلَّهِ الْوَاحِدِ الْقَهَّارِ} [إبراهيم: 48]

Then Allah ﷻ describes the condition of these people in the Day of Judgment, He says, "'Watch for' the Day 'when' the earth will be changed into a different

earth and the heavens as well, and all will appear before Allah—the One, the .Supreme" (Ibrahim: 48)

On the Day of Judgement when the earth will be changed to another earth and so will be the heavens, meaning, Allah's promise shall come to pass on the Day when the appearance of the earth will be changed not the earth itself. All that is on the surface of the earth will change, such as lofty mountains, lowlands, rivers, etc. Also, the mountains will be blown as dust, as Allah says, "And they ask you about the mountains. So, you say, "My Lord will blow them up totally (as dust) (105), leaving the earth level and bare (106), with neither depressions nor elevations to be seen" (Taha: 105-107). There will not be depressions or elevations. Rather, the land is flat, and people will be on a white, dusty land in which there is no landmark for anyone and there is no tree or anything on it. Also, the heavens will be changed as well. Everything in the sky will change such as suns, moons, florid stars, and its beautiful blue color in the day and its dark night. It will be "On that Day the sky will be like molten brass" (Al-Ma'arij: 8) the sky will be like molten brass. The Prophet said regarding this, "the sun would draw so close to the people" When the sun is wrapped up in darkness and it would draw so close to the people that there would be only a distance of one mile. Also, the people would be submerged in perspiration according to their deeds, some up to their knees, some up to the waist and some would have the bridle of perspiration. Then Allah says, "and all will appear before Allah—the One, the Supreme." describing when the creatures will be resurrected before Allah from their graves, to the One, the Irresistible, Who has full power and control over all things and to Whom the necks and minds are subservient. To the One Who no one can defy, nor can anyone have anything like His attributes, characteristics, and deeds. On this Day, no one will dare to speak except with Allah's permission, as He says, "When that Day arrives, no one will dare speak except with His permission." (Hud: 105) Also Allah ﷻ says "on the Day when the Spirit and the angels will

stand in rows. They will not speak, except the one who is permitted by the Rahman (the All-Merciful) and speaks aright" (An-Naba: 38) the Spirit here is Jibreel, so even Jibreel and then the angel will not speak, except with Allah's permission.

يقول الله: {وَتَرَى الْمُجْرِمِينَ يَوْمَئِذٍ مُقَرَّنِينَ فِي الأَصْفَادِ} [إبراهيم: 49]

says, "On that Day you will see the criminals bound together in ﷻ Then Allah chains" (Ibrahim: 49). On the Day when the earth will be changed to another earth and so will be the heavens and the creations will be brought before their ,and Islam ﷺ Lord, these criminals who disobeyed Allah and harmed the Prophet O Muhammad, you will see those criminals who committed the crimes and .mischief bound together, each with his or her likeThey will be in shackles humiliated and in ignominy and each will be next to the ones who had committed similar crimes and sins.

يقول الله: {سَرَابِيلُهُمْ مِنْ قَطِرَانٍ وَتَغْشَى وُجُوهَهُمُ النَّارُ} [إبراهيم: 50]

Then Allah says, "Their attires made of tar, and the Fire covering their faces." (Ibrahim: 50) Their garments are made of tar that is a thick black liquid made from coal and comes out from the earth's interior. If the fire touches this tar, it becomes very hot and sticky and clings to anything, then its heat is more than the heat of fire. "And the Fire covering their faces." It means that the fire surrounds them from everywhere and covers their faces, it's like they are drowned in this fire till it reaches their faces and burns them over and over.

يقول الله: {لِيَجْزِيَ ٱللَّهُ كُلَّ نَفْسٍ مَّا كَسَبَتْ ۚ إِنَّ ٱللَّهَ سَرِيعُ ٱلْحِسَابِ} [إبراهيم: 51]

Then Allah says, "As such, Allah will reward every soul for what it has committed" (Ibrahim: 51) this is their punishment, and Allah will reward every soul for what it has committed on the Day of Judgment. "Surely Allah is swift in reckoning" Allah is swift in reckoning because of their sin. When He wills to

reckon a servant of His, for He knows everything and nothing ever escapes His observation. Verily, His power over all of His creation is the same as His power over one creature.

يقول الله: {هَٰذَا بَلَٰغٌ لِّلنَّاسِ وَلِيُنذَرُواْ بِهِۦ وَلِيَعۡلَمُوٓاْ أَنَّمَا هُوَ إِلَٰهٞ وَٰحِدٞ وَلِيَذَّكَّرَ أُوْلُواْ ٱلۡأَلۡبَٰبِ} [إبراهيم: 52]

says, "This ˹Quran˺ is a ˹sufficient˺ message for humanity ﷺ Then Allah so that they may take it as a warning and know that there is only One God, and so that people of reason may be mindful." (Ibrahim: 52)

,All that is mentioned in this Surah is a message for humanity to be warned was sent for all humanity, this warning includes describing the ﷺ for the Prophet punishments of the criminals so that people will protect themselves from this .punishment and work accordinglyThis is to know and believe that there is only One God in the entire universe, there is no god other than Him, Allah is the One Who possesses everything, Who judges the creation, and Who will torment those who disobeyed His commands. "And know that there is only One God" Using its proofs and evidences that testify that there is no true deity except Allah, "And so that people of reason may be mindful". Allah ﷻ sent down the Quran so that the people of reason may be mindful and understand what Allah has revealed.

With this verse and warning, this Surah was completed. Surat Ibrahim contains eloquent preaching, and it contains a special address for the Arabs, especially the descendants of Ismail, son of Ibrahim -peace be upon him-, a special address to them so that they may remember their fathers will and return to Allah.

Al-Hijr

بسم الله الرحمن الرحيم: {الر تِلْكَ آيَاتُ الْكِتَابِ وَقُرْآنٍ مُبِينٍ}[الحجر:1]، {رُبَمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا

مُسْلِمِينَ}[الحجر:2]، {ذَرْهُمْ يَأْكُلُوا وَيَتَمَتَّعُوا وَيُلْهِهِمُ الأَمَلُ فَسَوْفَ يَعْلَمُونَ}[الحجر:3]، {وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا وَلَهَا كِتَابٌ مَعْلُومٌ}[الحجر:4]، {مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَأْخِرُونَ}[الحجر:5]، {وَقَالُوا يَا أَيُّهَا الَّذِي نُزِّلَ عَلَيْهِ الذِّكْرُ إِنَّكَ لَمَجْنُونٌ}[الحجر:6]، {لَوْ مَا تَأْتِينَا بِالْمَلائِكَةِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ}[الحجر:7]، {مَا نُنَزِّلُ الْمَلائِكَةَ إِلَّا بِالْحَقِّ وَمَا كَانُوا إِذًا مُنْظَرِينَ}[الحجر:8]، {إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ}[الحجر:9]

In the name of Allah the most Gracious and the most Merciful, "Alif-Lãm-Ra. Those are the verses of the Book; the clear Quran" (1), "Perhaps those who have denied will wish they had been Muslims" (2), "˹So˺ let them eat and enjoy themselves and be diverted by ˹false˺ hope, for they will soon know" (3), "We have never destroyed a society without a destined term" (4), "No people can precede their appointed time nor can they exceed it" (5), "They say, 'O you to whom the Reminder is revealed! You must be insane!'" (6), "Why do you not bring us the angels, if what you say is true?" (7), "We do not send down the angels except with truth; and they [i.e., the disbelievers] would not then be delayed" (8) "It is certainly We Who have revealed the Reminder" (9) (Al-Hijr: 1-9).

These verses are from Surat Al-Hijr, which is a Meccan Surah. Allah ﷻ begins it with three separate letters "Alif-Lãm-Ra". Then, Allah ﷻ refers to the Holy Qur'an by saying, "Those are the verses of the Book; the clear Quran". Those is a demonstrative noun for a remote which indicates the greatness of the revealed verses of Allah ﷻ. Moreover, Allah ﷻ labeled this revealed Qur'an as the Book, for it was written in the sky, sent down to the Prophet Muhammad ﷺ then written on earth, also and it became the greatest Book since it contains the words of Allah ﷻ. Allah says in another Surah, "Blessed is the One Who sent down the Standard to His servant, so that he may be a warner to the whole world" (Al-Furqan: 1) then Allah also describes this Book saying, "The clear Quran" it is named [Quran] because it is the greatest book that is read in heaven and on earth, and it is recited by the final Prophet Muhammad ﷺ. In conclusion, no book is read like the Quran. "The clear Quran" shows the truth completely, does not leave any confusion in

the truth. Allah says, "This is how We make Our signs clear, so the way of the wicked may become distinct" (Al-An'am: 55), it distinguishes between the truth and falsehood, thus people should appreciate the value of this message that is revealed to them from Allah ﷻ.

Then, Allah ﷻ says, "Perhaps those who have denied will wish they had been Muslims" (Al-Hijr: 2) It is said that in this world disbelievers may, when they know the truth of Islam, wish to be Muslims. As some of the Arab infidels wished but their ignorance and stubbornness made them stay in the darkness, they said as Allah tells, "And they exclaimed, 'If only this Quran was revealed to a great man from ˹one of˺ the two cities!'" (Az-Zukhruf: 31). So they believe that it is a great book and it calls for good, but they thought that the Messenger is not qualified to have this Qur'an revealed to him. When they know the truth of Islam, those who denied wished to be Muslims, but the life of this world deceived them like the case for Hercules, the great Roman leader. When Hercules received the message of the Prophet ﷺ that stated, 'It is a call from Muhammad Ibn Abdullah to the great Hercules of the Romans. Peace be upon the one who follows the guidance, but after, you have to follow Islam in order to be saved and Allah will reward you twice, but if you do not become Muslim, you have the sin of the Ariths'. "Say, ˹O Prophet, ˺ 'O People of the Book! Let us come to common terms: that we will worship none but Allah, associate none with Him, nor take one another as lords instead of Allah'. But if they turn away, then say, 'Bear witness that we have submitted ˹to Allah alone˺'" (Ali-Imran: 64). Abu Sufyan, who was an infidel at that time after the Treaty of Hudaybiyyah, was brought forward since he was in the Levant for the purpose of trading, then Hercules asked him about the Prophet. Hercules said to them, 'Which of you is a closer relative to this man who claims to be a prophet?' Abu Sufyan replied, "I am the nearest relative to him" Heraclius said, "Bring him close to me and make his companions stand behind him." Heraclius told his translator to tell Abu Sufyan's companions

that he wanted to put some questions to Abu Sufyan regarding that man, the Prophet, and that if Abu Sufyan told a lie then, his companions should contradict Abu Sufyan." Abu Sufyan added then, "By Allah! Had I not been afraid of my companions labeling me a liar, I would not have spoken the truth about the Prophet."

Then, he asked Abu Sufyan ten questions and he answered them, then Hercules said after these questions and after he explained them, 'If what you say is true, he will own the position of these two feet' and this was in Jerusalem. Then, he said 'I wish to be faithful to him'. This means that he wished to leave his possession and go to the Prophet Muhammad, he said, 'if I were with him, I would have washed his feet. Even with all of this, Hercules did not convert to Islam and did not leave his possession until he perished after that. He wished as an unbeliever to be one of the people of Islam. This is the first interpretation of the scholars to this verse.

The second interpretation is that in the Hereafter, when the disbelievers witness the torment, they will wish that they had been Muslims in this world, had embraced Islam, believed and followed the Messenger in order to be saved from the destruction.

Then, Allah ﷻ says, "˹So˺ let them eat and enjoy themselves and be diverted by ˹false˺ hope, for they will soon know" (Al-Hijr: 3), let those who knew the truth and denied it. "Eat and enjoy themselves and be diverted by ˹false˺ hope", that is, their ultimate hope and concern are to enjoy this life that they eat and enjoy themselves and be diverted by false hope, that they will not be judged or punished. Allah ﷻ says, "For they will soon know", Allah ﷻ warns them that they will know then the consequence of what they have done, the consequence of their disbelief in Allah ﷻ and His Messengers. Also, they had been deceived by this worldly life and had been diverted by false hope, so they were running after a mirage in the end.

Then, Allah ﷻ says, “And We did not destroy any city but that for it was a known decree” (Al-Hijr: 4) Allah is reminding His creation that He has never eliminated a township unless He has established proof for it and the time limit for it has come. When the designated moment for a nation's downfall has arrived, He never delays it or advances it ahead. This was a message and a warning to the people of Mecca, reminding them that they deserved to be destroyed because of their polytheism, stubbornness, and unbelief.

Then Allah says, “No people can precede their appointed time nor can they exceed it” (Al-Hijr: 5), no people can precede their appointed time for destruction. Also, they cannot exceed this appointed time, but destruction will come to them at the time that Allah ﷻ has appointed.

Then, He ﷻ says, “They say, “O you to whom the Reminder is revealed! You must be insane!” (Al-Hijr:6), the infidels mocked and belittled the Prophet, they did not say, O Muhammad, nor O Messenger of Allah, but they said ‘O you to whom the Reminder is revealed from Allah ﷻ. “You must be insane!” they described the Prophet as a madman because they did not believe that Allah ﷻ had chosen His servant and Messenger Muhammad ﷺ and honored him by revealing this message from heaven that He had never given anyone in the world, and ordered him to convey His message to all people, thus they said this is impossible and insane. They also described the Prophet as a madman because of the great news that he talked about, that he will have a great nation, that his religion will spread to the horizons, that the nations will enter this religion, that the reward will be for him, and that Allah will destroy the unbelievers. They see that it is something that can only be issued by a madman who is not aware of the reality of the matter.

Then, they said to him, “Why do you not bring us the angels, if what you say is true?” (Al Hiir: 7), that is, why do you not bring angels to us, i.e. to bear witness

to the accuracy of what you have brought to us is true, if you are really telling the truth, if you are truly honest that Allah has chosen you and sent this message to you. What they said is evidence of their narrow-mindedness, stubbornness, and disbelief, for Allah is Wise and knows where to place His message and to whom He shall give it.

Allah ﷻ answers them, "We do not send the angels down except for a just cause, and then ˹the end of˺ the disbelievers will not be delayed" (Al-Hijr: 8), Allah does not send the angels down except by the command of Allah ﷻ and for a just cause. Allah has sent Jibreel to the Prophet with His words, and only the prophet could see or hear the angel. If people were able to see angels they would be terrified, just as the case when the Prophet saw Jibreel for the first time. Also, if they descended in a human form, people would be confused and would not believe they are truly angels. Allah also says, "and then ˹the end of˺ the disbelievers will not be delayed" meaning that if humans and disbelievers were to see the angels they will die from the shock. Another meaning here, is that one of the purposes of the angels is to punish the disbelieving nations such as the case for Thamud and Ad.

Then, Allah ﷻ says, "It is certainly We Who have revealed the Reminder, and it is certainly We Who will preserve it" (Al-Hijr: 9 Allah ﷻ confirms and informs that He is the One Who revealed this Qur'an. In this statement [inna] which is a word to emphasis, the facts were repeated twice to indicate and highlight this important fact, that Allah is the One Who revealed the Book to the people, and He will preserve it from vanishing and alteration. Moreover, preserving the Qur'an is one of Allah's lasting signs and miracles, Allah has promised His Prophet to preserve it and since it was kept as it is unlike the other Holy Scripture like the Bible. In addition to that, the Qur'an with its meaning, knowledge, structure, etc., is a miracle by itself. There is no one in this whole creation who can come up with a verse similar to the Qur'an, let alone a

whole book, and this was a challenge for Arab disbelievers when the Prophet challenged them to create a verse at least but they failed. This should have been enough for them and for the whole world as a sign that this Book is calling for the truth. Allah addresses the disbelievers in another verse regarding this, "Is it not sufficient for them that We have sent down to you the Book that is being recited to them? Surely in it there is mercy and advice for a people who believe" (Al-Ankabut: 51)

Then, Allah ﷻ relates that these unbelievers who opposed the Prophet are just like the disbelieving nations which existed before them. Allah say, "Indeed, We sent messengers before you ˹O Prophet˺ among the groups of early peoples" (Al-Hijr:10), "But no messenger ever came to them without being mocked" (Al-Hijr: 11). Consoling His Messenger for the rejection of the disbelieving Quraysh, Allah says that He has sent Messengers before him to the nations of the past. Allah sent a warner and a messenger for each nation before as He says, "There is no community that has not had a warner" (Fatir: 24) Then Allah says commenting on what happened to the messengers, "But no messenger ever came to them without being mocked" (Al-Hijr: 11), whenever a Messenger came to a nation they would reject him and mock him just as was the case for the Prophet.

Then Allah ﷻ says, "Thus We insert it into the hearts of the criminals" (Al-Hijr: 12). Allah says that He showed the truth for these disbelievers, presented the signs to them, and sent for them Messengers, yet they stayed in disbelief and stubbornness. Thus He tells the Prophet that He lets disbelief enter the hearts of those sinners who are too stubborn and too arrogant to follow His guidance, and this is also for the infidels who harmed the Prophet and the people of Islam and mocked them.

Allah says, “They would not believe in this ˹Quran˺ despite the ˹many˺ examples of those ˹destroyed˺ before” (Al-Hijr: 13). This is their case, they won’t believe, faith will not enter their hearts for their hearts are stony, Allah made it this way as they were ignorant and harmed His messengers. Then Allah says that already the example of the ancients has gone forth. Meaning the destruction wrought by Allah on those who rejected His Messengers, and how He saved His Prophets and their followers in this world and in the Hereafter, is well known.

Then, Allah ﷻ says, “And even if We opened for them a gate to heaven, through which they continued to ascend” (Al-Hijr: 14), “Still they would say, ‘Our eyes have truly been dazzled! In fact, we must have been bewitched’” (Al-Hijr: 15). Allah explains the extent of their disbelief and stubborn resistance to the truth by stating that even if a door to heaven were to be opened for them, and they were to be taken up through it, they would still not believe. Opening a gate to heaven is not a natural cause, rather it’s miraculous, but Allah relates this example to show how ignorant and unjust they are, for He knows what is in their hearts and knows how they will act. Allah says that in case He opened for them a gate to the sky they would say, “Still they would say, ‘Our eyes have truly been dazzled’” (Al-Hijr: 15), it means that they will not say ‘Glory be to Allah, there is no God but Allah, this is the creation of Allah and these are His signs’, but they will say, “Our eyes have truly been dazzled’” meaning this is not reals, our eyes are fooling us, we are not seeing things clearly and this is from our imagination, or we were bewitched. Because of their disbelief and stubbornness, they accuse themselves that their eyes have truly been dazzled, closed. So Allah ﷻ tells that these unbelievers have reached this level of stubbornness and arrogance by casting this example.

Then, Allah ﷻ directs them to His clear signs in the universe, and that this universe is a living sign that any person of reason can infer it on the Oneness of

the Lord. Allah ﷻ says, “Indeed, We have placed constellations in the sky, and adorned it for all to see” (Al-Hijr: 16) Allah mentions His creation of the heavens, with their immense height, and both the fixed and moving heavenly bodies with which He has adorned it. The sky is everything above our heads, from the stars, the sun, the planet, the clouds, etc. Allah has created the sky without billers and this is one of His greatest signs. Then He also says, “And adorned it for all to see” Allah ﷻ adorned the day sky with this great bright sun and the night sky with this bright moon and these twinkling stars whose appearance changes all the time. Also, the dome of the sky changes and appears in another appearance every day, each form of the sky is a great sign.

Then Allah says, “And We protected it from every accursed devil” (Al-Hijr: 17) Allah ﷻ relates that He has saved heaven from every accursed devil, Satan; the great rebel. Arabs label every rebel of any race as the devil, it is also mentioned in hadith, “The black dog is a devil”. Allah also says in another Surah, “The Satans of mankind and jinn. They reveal to one another ornamented words in order to deceive”. Moreover, the rebellious jinn, who disbelieve in Allah ﷻ, are devils because they have deluded greatly. “And We protected it from every accursed devil” Allah has protected the sky from the jinn, for they used to take up positions there for eavesdropping, but after the missionary of the Prophet, whoever dares eavesdrop then a flare lying will wait for them, and this is one sign of Allah ﷻ.

يقول الله ﷻ:{وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا لِلنَّاظِرِينَ}[الحجر:16]، {وَحَفِظْنَاهَا مِنْ كُلِّ شَيْطَانٍ رَجِيمٍ}[الحجر:17]، {إِلَّا مَنِ اسْتَرَقَ السَّمْعَ فَأَتْبَعَهُ شِهَابٌ مُبِينٌ}[الحجر:18]، {وَالأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ شَيْءٍ مَوْزُونٍ}[الحجر:19]، {وَجَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ وَمَنْ لَسْتُمْ لَهُ بِرَازِقِينَ}[الحجر:20]، {وَإِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ وَمَا نُنَزِّلُهُ إِلَّا بِقَدَرٍ مَعْلُومٍ}[الحجر:21]، {وَأَرْسَلْنَا الرِّيَاحَ لَوَاقِحَ فَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَسْقَيْنَاكُمُوهُ وَمَا أَنْتُمْ لَهُ بِخَازِنِينَ}[الحجر:22]، {وَإِنَّا لَنَحْنُ نُحْيِي وَنُمِيتُ وَنَحْنُ الْوَارِثُونَ}[الحجر:23]

says, “Indeed, We have placed constellations in the sky, and adorned it ﷻ Allah ”for all to see” (Al-Hijr: 16), “And We protected it from every accursed devil (Al-Hijr: 17), “Except the one eavesdropping, who is then pursued by a visible ”.flare(Al-Hijr: 18), “As for the earth, We spread it out and placed upon it firm mountains, and caused everything to grow there in perfect balance” (Al-Hijr: 19), “And We made in it means of sustenance for you and others, who you do not provide for” (Al-Hijr: 20), “There is not any means ˹of sustenance˺ whose reserves We do not hold, only bringing it forth in precise measure” (Al-Hijr: 21), “We send fertilizing winds, and bring down rain from the sky for you to drink. It is not you who hold its reserves” (Al-Hijr: 22), “Surely it is We Who give life and cause death. And We are the ˹Eternal˺ Successor.” (Al-Hijr: 23). These are some of Allah’s clear signs, which Allah mentions to prove the sincerity of the Call of the Messenger ﷺ and that people should worship the One God, whom there is no god but He, the Creator of everything. One of His signs is that He created the sky in this magnificent shape, and then, “And We protected it from every accursed devil” (Al-Hijr: 17), Allah ﷻ protected the sky from every accursed devil to penetrate it and listen to the words of the angels as they speak about the news that Allah ﷻ has decreed in heaven. then Allah says, “Except the one eavesdropping, who is then pursued by a visible flare.” (Al-Hijr: 18), except the ones of these devils who keep eavesdropping, then they will be pursued by a visible flare to burn them. Flare means a bright light or flame that burns steadily and is used as a signal in the dark, these flares are only moved by Allah’s command to pursue the devil. Allah's Prophet said that devils ride each other to reach the sky, and that when Allah decrees an order in heaven, the angels flutter their wings indicating complete surrender to His saying which sounds like chains being dragged on rocks. The first one of the angels to wake up from the effect is Jibreel, so the other angels ask him, ‘What has your Lord ordered?’ He says that He has said that which is true and just, and He is the

Most High, the Most Great. Then, he tells them of what Allah ﷻ has ordered. Then, the stealthy listeners hear this order, and they pass it from one another until it reaches the last one of them. The Prophet said that each one of them adds a lie to this truth until there are a hundred lies within this news, and they pass it then to the fortuneteller. So Allah here says, that He sends a burning flame pursuing those devils who eavesdrop in the sky, this flame can be seen clearly in the earth.

Then Allah moves to mention His signs in creating the earth, He says, "As for the earth, we spread it out and placed upon it firm mountains, and caused spread the ﷻ everything to grow there in perfect balance" (Al-Hijr: 19), Allah has cast into the ﷻ earth, expanded and furnish it in this wonderful way. Allah earth these mountains in the places that Allah has established for them to anchor the earth. He says, "and caused everything to grow there in perfect balance" Allah caused fruits and grains and the good things to grow on the earth in perfect ﷻ .balance so that humans can enjoy on this earth, and this is a sign of careThis balance is a blessing from Allah, He has estimated everything. There is a certain balance for the existence of each creature such as predators, herbivores, insects, etc. if the human were to intervene with this balance it will only cause damage to the earth, and this was observed through many events, such as the case in the Australian continent, when some colonists left only six pairs of rabbits there, it was not until two or three decades ago that rabbits dominated the whole continent, and almost perished and wiped out the grazing on the continent, then after that man undertook long struggles to control the rabbits.

Then Allah says, "And We made in it means of sustenance for you and others, who you do not provide for" (Al-Hijr: 20), made means created for people means of sustenance like the dwellings in which people live, the industries and crafts with which people make furniture and belongings, the things in which people store food in. Allah is the One Who sustains all of the things for the humans, He created the sea for them with all these millions of fishes and creatures, they are

food for the people, yet the humans do not have anything in raising those fishes, for Allah is the One Who manages their affairs. Also, Allah has granted humans with all graces in the land from planets and from animals to use and eat from, and Allah is the One Who manages their affairs as well.

Then Allah says, "There is nothing but We have treasures of it" (Al-Hijr: 21). Allah tells us that He is the Owner of all things, such as the creature, the rain, the sea, all of these and everything belongs to Allah. Also, everything is easy for Him, for He sends down the rain, manages His creation, makes the plants grow, etc. He has the supplies for all things with Him. "And We do not send it down but in a determined quantity" Allah ﷻ did that because of a great reason that if Allah had given abundant provisions to all His servants, they would have certainly transgressed in the land.

Then Allah ﷻ says, "And We have sent the fertilizing winds and sent down water from the sky and given you drink from it. And you are not its retainers" (Al-Hijr: 22). Meaning either fertilizing the clouds so that they give rain, or fertilizing the trees so that they open their leaves and blossoms. Those winds are stated in the plural because they generate results, as opposed to the barren wind, which is mentioned in the singular in other verses, and defined as barren since it does not produce anything; results can only be formed when two or more things are present. Allah says, "and sent down water from the sky", after the clouds fertilize each other when they strike each other, Allah ﷻ sends down water from the sky, that is the rain, for His servants to drink from it. Allah ﷻ says, "And you are not its retainers" it means that "You are not taking care of it; rather We send it down and take care of it for you, making springs and wells flourish on the earth. " If Allah willed, He could make it disappear, but by His mercy, He sends it down and makes it fresh and sweet, maintaining the springs, wells, rivers and so on, so that they may drink from it all year long, water their livestock and irrigate their crops.

Then Allah says,

Then, ﷻ says, “Surely it is We Who give life and cause death. And We are the ˹Eternal˺ Successor” (Al-Hijr: 23), Here, Allah demonstrates His ability to create and replenish the world. He is the One Who gives life to beings when they were lifeless, then causes them to die, and then resurrects them all on the Day of Judgment when He gathers them all together. “And We are the ˹Eternal˺ Successor” He also says that He will inherit the earth and everyone on it, and that they will all return to Him. Allah says in another Surah, “Indeed, it is We Who will succeed the earth and whoever is on it. And to Us they will ˹all˺ be returned” (Maryam: 40), Allah ﷻ is the Owner of everything and He is the Eternal Successor.

Then Allah ﷻ says, “We certainly know those who have gone before you and those who will come after ˹you˺” (Al-Hijr: 24). Allah ﷻ knows the first generations are all those who have passed away since the time of Adam, i.e. who have gone before you in this world. Also, He knows the present generations and those who will come afterward, i.e. those who are alive now and who are yet to come, until the Day of Resurrection.

Then Allah says, “Surely your Lord ˹alone˺ will gather them together ˹for judgment˺. He is truly All-Wise, All-Knowing” (Al-Hijr: 25), Allah addresses His Prophet here to honor him; He says Allah, your Lord, will gather them all on the Day of Judgment. “He is truly All-Wise, All-Knowing” He puts every matter in its proper place, everything is done with the divine wisdom. “All-Knowing”, He is aware of the conditions of his creation and nothing is hidden from Him. These verses, in this context, demonstrate the power of Allah over His creation, and present some of Allah’s blessings upon His servants; these blessings are signs for humans to observe Allah’s greatness.

Then, Allah ﷻ begins to explain His wisdom in creating humans, how He created Adam, i.e. the father of all humans, and the story regarding Iblis disobedience.

Allah says, "Indeed, We created man from sounding clay moulded from black mud" (Al-Hijr: 26), "As for the jinn, We created them earlier from smokeless fire" (Al-Hijr: 27). Allah ﷻ relates that He creates the humans, and here referring to Adam because he is the father of mankind, "From sounding clay moulded from black mud" sounding clay, means the dried clay that comes from mud, which is soil. This also means this clay makes a sound for it becomes hard when it's dry.

And then He says about jinn, "As for the jinn, We created them earlier from scorching fire" (Al-Hijr: 27), this means that Allah has created jinn before creating Adam, peace be upon him. And jinn are creatures from Allah's many creations, and Iblis is one of them, as Allah says in another Surah, "But not Iblîs, who was one of the jinn". These creatures are named jinn which in Arabic indicates the meaning of hidden, for they are not seen by humans, they are invisible to mankind. So Allah says that He has created them "From scorching fire" Allah relates that is a ripple flame rising from the deep core of the fire, it's said to be a smokeless flame that kills. With this, there are three kinds of creation, as the Prophet ﷺ said, "Angels were created from light, jinn were created from a smokeless flame of fire, and 'Adam was created from that which you have been told (i.e., sounding clay like the clay of pottery)".

Allah ﷻ says, "˹Remember, O Prophet˺ when your Lord said to the angels, 'I am going to create a human being from sounding clay moulded from black mud.'" (Al-Hijr: 28). Allah informs us of how He mentioned Adam to His angels before He created him, He informed them that He will create him from the clay. He created Angels from light, jinn from fire and now a man from clay.

Then He ordered the angels saying, “So, when I have formed him and breathed into him of My spirit, fall down to him, prostrating” (Al-Hijr: 29) with this Allah has honored Adam by commanding the angels to prostrate him. He said to them as soon as I form and breathed into him of My spirit, prostrate to him. The word spirit is mentioned in the Qur’an in certain places where it refers to Jibreel as Allah says, “Which the trustworthy spirit ˹Gabriel˺ brought down” (Ash-Shu’ara: 193), and also in another Surah, “Say, ‘The holy spirit has brought it down from your Lord with the truth” Also, Allah has informed that He has created Isa with a breath of Jibreel, He says, “And We sent to her Our spirit, so He appeared to her as a human being in perfect shape” (Maryam: 17) “She appealed, ‘I truly seek refuge in the Most Compassionate from you! ˹So leave me alone˺ if you are God-fearing’” (Maryam: 18), “He responded, ‘I am only a messenger from your Lord, ˹sent˺ to bless you with a pure son’” (Maryam: 19). And also this was mentioned in another Surah in the Qur’an, Allah says, “˹There is˺ also ˹the example of˺ Mary, the daughter of ’Imrân, who guarded her chastity, so We breathed into her ˹womb˺ through Our angel ˹Gabriel˺” (At-Tahrim: 12), and also, “Indeed, the example of Jesus in the sight of Allah is like that of Adam. He created him from dust, then said to him, ‘Be!’ And he was!” (Ali-Imran: 59) hence the example of Isa in the sight of Allah is like that of Adam. Isa was created with the breath of the angel; the spirit of Allah ﷻ, and Adam was created also with a breath of the Spirit of Allah ﷻ. Then, Allah adds, “fall down to him, prostrating” that is, as soon as this person becomes alive by breathing the soul into him, they must fall down in prostration to him in compliance with the command of Allah ﷻ and in honor of Allah for this person.

يقول الله ﷻ: {فَسَجَدَ الْمَلائِكَةُ كُلُّهُمْ أَجْمَعُونَ}[الحجر:30]، {إِلَّا إِبْلِيسَ أَبَى أَنْ يَكُونَ مَعَ السَّاجِدِينَ}[الحجر:31]، {قَالَ يَا إِبْلِيسُ مَا لَكَ أَلَّا تَكُونَ مَعَ السَّاجِدِينَ}[الحجر:32]، {قَالَ لَمْ أَكُنْ لِأَسْجُدَ لِبَشَرٍ خَلَقْتَهُ مِنْ صَلْصَالٍ مِنْ حَمَإٍ مَسْنُونٍ}[الحجر:33]، {قَالَ فَاخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ}[الحجر:34]، {وَإِنَّ عَلَيْكَ اللَّعْنَةَ إِلَى يَوْمِ الدِّينِ}[الحجر:35]

says, “So the angels prostrated all together” (Al-Hijr: 30) “but not ﷻ Allah ”.Iblîs, who refused to prostrate with the others(Al-Hijr: 31) “Allah asked, “O Iblîs! What is the matter with you that you did not join others in prostration?” (Al-Hijr: 32) “He replied, “It is not for me to prostrate to a human You created from sounding clay moulded from black mud.” (Al-Hijr: 33) “Allah commanded, “Then get out of Paradise, for you are truly cursed.” (Al-Hijr: 34) “And surely upon you is condemnation until the Day of Judgment.” (Al-Hijr: 35)

These verses demonstrate Iblis's hatred and envy towards humans, because after Allah created Adam from the clay from the earth and breathed into him, He ordered the angels to prostrate to him. The angels obeyed Allah’s order, as He says, “So the angels prostrated all together” (Al-Hijr: 30) the stricter of this statement demonstrates that all the angels have obeyed Allah’s order immediately without any delay or protest, all of them obeyed Allah’s order and prostrate to Adam.

However, Allah adds to this statement by saying, “but not Iblis”, who refused to prostrate with the others.” (Al-Hijr: 31) Iblis is from the jinn and is not an angel as Allah says in another Surah, “and ˹remember˺ when We said to the angels, “Prostrate before Adam,” so they all did—but not Iblis, who was one of the jinn, but he rebelled against the command of his Lord.” so he did not comply with the command of Allah ﷻ, and refused to prostrate for Adam.

Allah then says, “Allah asked, “O Iblis! What is the matter with you that you did not join others in prostration?” (Al-Hijr: 32) This is a question directed to Iblis so that he expresses his inner feeling towards this matter, even though Allah ﷻ knows what prevented Iblis from prostrating, so the question was asked to make Iblis admit his depravity and sin.

Then Iblis said, “He replied, “It is not for me to prostrate to a human You created from sounding clay moulded from black mud.” (Al-Hijr: 33), meaning that this cannot be and will not happen, for me to prostrate to a human being that was created from clay, hence in Iblis mind Adam is inferior to him. This claim of Iblis was based on that fire is stronger and mightier than clay, and thus it’s better. So how could he prostrate to Adam while he is better than him in creation. This is an objection and refusal against complying with the command of Allah ﷻ as well as arrogance. Not only that, but he also saw that the command of Allah ﷻ contradicts wisdom and logic, for how would he, who is better and more honorable, prostrate to those who are below him in creation.

With this statement, Allah said to him, “Allah commanded, “Then get out of Paradise, for you are truly cursed.” (Al-Hijr: 34), Allah ﷻ expelled Iblis from paradise. It was said that he was expelled from Heaven or from the exalted assembly, or from the mercy of Allah. Allah has cursed him for his arrogance and disobedience.

Allah says, “And surely upon you is condemnation until the Day of Judgment.” (Al-Hijr: 35) You have this condemnation until the Day of Judgment, and condemnation means Allah's wrath and punishment are afflicted upon Iblis. The origin of cursing in the language of the Arabs is exiling from a tribe; if the Arab tribe has a son with many offenses and crimes, and he brings shame through his evil actions to the tribe, then the tribe expels him and he becomes cursed. The members of a tribe go to the market and announce that they have expelled this person from the tribe, and that his crimes and offenses are his own and his shame is for him not for the tribe. However, cursing in the language of the Qur’an, means the one who is expelled from Allah's mercy and is out of Allah's guardianship.

After that, Iblis said with an increase in his evilness and delusion, “My Lord! Then delay my end until the Day of their resurrection.” (Al-Hijr: 36) meaning

postpone my end, [unðˤurni] means to postpone and it was mentioned in another Surah in a different context, as Allah says, “If it is difficult for someone to repay a debt, postpone it until a time of ease.” Here in Surat Al-Hijr Iblis asked Allah to delay his punishment and death until the Day of resurrection.

Then Allah says, “Allah said “You will be delayed”(Al-Hijr: 37) “until the appointed Day.” (Al-Hijr: 38) Allah ﷻ granted him his request, and this is to increase his grief and regret and to increase his bad deeds, for his actions keep getting worse and worse. He requested what is worse for him, so Allah ﷻ granted him this request.

Iblis said then, ”Satan responded, “My Lord! For allowing me to stray I will surely tempt them on earth and mislead them all together.” (Al-Hijr: 39) Allah informed about the rebellion and arrogance of Iblis, in that he said to the Lord, “My Lord! For allowing me to stray” i.e., because You misled me and misguided me. “I will surely tempt them” I shall indeed adorn the path of error for the progeny of Adam. What Satan will adorn and beautify is every departure from obeying Allah, starting with disbelief that Satan adorns and beautifies in the view of the sons of Adam, and ending with every disobedience and deviation from Allah's obedience. This is Satan’s purpose until the Day of Judgment. “on earth” meaning - I will make sin dear to them, and will encourage, provoke and harass them to commit sin. “and mislead them all together.” meaning - just as You have misled me and have ordained that for me.

Then, Satan said, “except Your chosen servants among them.” (Al-Hijr: 40) meaning only the servants whom You choose and save, I would have no authority over them. The chosen means the one who is saved and protected by Allah ﷻ and is protected from Satan's temptation. Of course, this applies to those who obey Allah, believe in Him and His Messengers and are righteous.

Allah ﷻ then says, “Allah said, “This is the Way, binding on Me” (Al-Hijr: 41) meaning all of you will return to Allah, and Allah will reward or punish humans and jinn according to their deeds: if they are good then Allah will reward them, and if they are bad then Allah will punish them. Allah also clarified this Straight Path for His servants through the Messengers and the signs scattered around the universe.

Then Allah says, “you will certainly have no authority over My servants, except the deviant who follow you,” (Al-Hijr: 42) Allah attributes His faithful servants to Him, also Allah ﷻ denies that Satan has any influence over them. He said to Iblis, you will have no way to reach those for whom I have decreed guidance. “Authority” is domination, power and oppression but the authority of Satan is not with power and oppression, rather it is with delusion and adorning, as Satan will say, on the Day of Resurrection when he preaches to his followers, “I did not have any authority over you. I only called you, and you responded to me.” This is his authority. Then Also Allah adds to this great statement, “Except the deviant who follow you” the ones who entered the way of temptation and delusion, and were tempted by Satan’s beautifying for them the disobediences of Allah ﷻ.

Allah says, “and surely Hell is their destined place, all together” (Al-Hijr: 43) Hell, the great prison and the burning fire of Allah, which Allah ﷻ prepared and preserved for the disobedient servants. Their destined place is Hell, and their punishment will be on the Day of Resurrection, and no one from these disbelievers and disobedients will be pardoned or excluded after the judgment.

Allah says describing Hell, “It has seven gates, to each a group of them is designated.” (Al-Hijr: 44) Its doors are not at one level, rather they are a door under another reaching to the depth of Hell. The closest the door is to the depth of Hell the harsher and crueler the punishment is. Also, each of those gates is a

class assigned, meaning every disobedient will go into these doors according to his crimes, and as Allah wills. This is Allah's promise and it will occur on the Day of Judgment.

Then Allah moves to describe what He has prepared for His believing and righteous servants, He ﷻ says, "Indeed, the righteous will be amid Gardens and springs" (Al-Hijr: 45) Since Allah mentioned the condition of the people of Hell, He followed that by mentioning the people of Paradise. He tells us that they will dwell in Gardens and water springs, as it came in the hadith, "Paradise is a fruitful tree, a steady river, and a beautiful nymph". This is the reward prepared for the righteous ones, and the righteous is the one who fears Allah and works accordingly to protect himself from the great punishment, so he obeys Allah, does good deeds, and repents whenever he commits a sin.

Allah addresses His righteous servants saying, "⌜It will be said to them,⌝ "Enter in peace and security." (Al-Hijr: 46) This is what they will be told upon entering Heaven, "Enter in peace" meaning free of all problems. "And security." meaning free from all fear and concern. They will not have any fear of expulsion, nor will they fear that their condition will be disrupted or end.

Allah ﷻ says, "We will remove whatever bitterness they had in their hearts. In a friendly manner, they will be on thrones, facing one another" (Al-Hijr: 47) This is also one of the things Allah promised His faithful servants, that there will be no bitterness between two who enter Paradise. This feeling may exist in the hearts of a believer, he may feel envy or hatred but keep it inside his heart. However, in paradise, the dwellers won't have evil thoughts or feelings. "In a friendly manner, they will be on thrones, facing one another" meaning they are in the ultimate state of friendship, and they will be next to each other, as mentioned in another verse in the Quran, "⌜All will be⌝ on jeweled thrones" (Al-Waqi'ah:15) "reclining face to face" (Al-Waqi'ah:16). Also, they will be sitting on beds that are "furnishings

lined with rich brocade", this is for the people who are in the highest place in heaven. Also, He says that (the furnishings) for those in the lower sect are "green cushions and splendid carpets" (Ar-Rahmān: 76) they will be on their thrones that are woven of gold, and the silk covers or the silk lining are placed over them, and they will be facing each other.

Then Also, Allah says, "No fatigue will touch them there nor will they ever be asked to leave" (Al-Hijr: 48) In Paradise, the believers will not be touched by any kind of fatigue; the word touch was used here to emphasize that even the smallest amount of hardships or fatigue will not exist in their life in Heaven. They will always be healthy, strong, and they will have servants around them so they won't even have to work or do anything. Even the fruits will be near them from the trees around them, as Allah says, "..... and its fruit will be made very easy to reach" (Al-Insān: 14). In heaven, whatever the dwellers desire will be in front of them, so they won't have to work or move or cook or anything, their only purpose is to enjoy the reward that was prepared for them. Also, "nor will they ever be asked to leave", with this Allah reassures His servants that their staying in heaven is not for a period of time rather it's endless and the rewards are endless.

After this, Allah mentions some of His attributes, He says, "Inform My servants ˹O Prophet˺ that I am truly the All-Forgiving, Most Merciful" (Al-Hijr: 49) "and that My torment is indeed the most painful" (Al-Hijr: 50) O Muhammad, tell My servants that I am the source of mercy and I am the source of punishment. "My servants", all of Allah's servants, but those who benefit from this informing are His servants who choose the servitude to the Lord are from the believers. "that I am truly the All-Forgiving, Most Merciful" Allah the One Who conceals the sins, and forgives His servants, thus a believer should repent and hope for Allah's mercy if he committed a sin. Also, from Allah's mercy is to protect and guide His servants, for He sent them these words and guidance, and prepared all means to protect them from Iblis.

“And that My torment is indeed the most painful” (Al-Hijr: 50) Allah's punishment is the most painful torment; there is no torment like the torment of Allah ﷻ, no one punishes his enemies as Allah does. Allah says in another Surah, “On that Day He will punish ˹them˺ severely, like no other” (Al-Fajr: 25) “and bind ˹them˺ tightly, like no other” (Al-Fajr: 26) No one binds his enemies tightly as Allah does. Whatever the known chains and shackles are, or what tackles man prepares for his enemies, there is no comparison between a man's binding of another man as a way of punishment and Allah’s binding His enemies.

يقول الله ﷻ:{وَنَبِّئْهُمْ عَنْ ضَيْفِ إِبْرَاهِيمَ}[الحجر:51]، {إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلامًا قَالَ إِنَّا مِنْكُمْ وَجِلُونَ}[الحجر:52]، {قَالُوا لا تَوْجَلْ إِنَّا نُبَشِّرُكَ بِغُلامٍ عَلِيمٍ}[الحجر:53]، {قَالَ أَبَشَّرْتُمُونِي عَلَى أَنْ مَسَّنِيَ الْكِبَرُ فَبِمَ تُبَشِّرُونَ}[الحجر:54]، {قَالُوا بَشَّرْنَاكَ بِالْحَقِّ فَلا تَكُنْ مِنَ الْقَانِطِينَ}[الحجر:55]، {قَالَ وَمَنْ يَقْنَطُ مِنْ رَحْمَةِ رَبِّهِ إِلَّا الضَّالُّونَ}[الحجر:56]، {قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ}[الحجر:57]، {قَالُوا إِنَّا أُرْسِلْنَا إِلَى قَوْمٍ مُجْرِمِينَ}[الحجر:58]، {إِلَّا آلَ لُوطٍ إِنَّا لَمُنَجُّوهُمْ أَجْمَعِينَ}[الحجر:59]، {إِلَّا امْرَأَتَهُ قَدَّرْنَا إِنَّهَا لَمِنَ الْغَابِرِينَ}[الحجر:60]

,mentions an example of His forgiving, mercy ﷻ Then after these verses, Allah ﷻ and care of His believing servants and His punishment for the disbelievers. He “ says, “And inform them ˹O Prophet˺ about Abraham’s guests” (Al-Hijr: 51) ”!who entered upon him and greeted ˹him with˺, “PeaceHe ˹later˺ said, “Surely we are afraid of you.” (Al-Hijr: 52) “They reassured ˹him˺, “Do not be afraid! Surely we give you good news of a knowledgeable son.” (Al-Hijr: 53) “He wondered, “Do you give me good news despite my old age? What unlikely news!” (Al-Hijr: 54) “They responded, “We give you good news in all truth, so do not be one of those who despair.” (Al-Hijr: 55) “He exclaimed, “Who would despair of the mercy of their Lord except the misguided?” (Al-Hijr: 56) “He ˹then˺ added, “What is your mission, O messenger-angels?” (Al-Hijr:57) “They replied, “We have actually been sent to a wicked people.” (Al-Hijr: 58) “As for

the family of Lot, we will certainly deliver them all" (Al-Hijr: 59) "except his wife. We have determined that she will be one of the doomed." (Al-Hijr: 60)

The story of Ibrahim has two aspects, one is that Allah is the Forgiver and the Most Merciful, and the other aspect is that Allah's punishment is severe. "And inform them ˹O Prophet˺ about Abraham's guests" (Al-Hijr: 51) This story is about when three angels were sent to Ibrahim while looking like humans, among them was Jibreel. Allah has sent them to inform him that Allah would grant him a son from his wife Sarah.

"Who entered upon him and greeted ˹him with˺, "Peace!" He ˹later˺ said, "Surely we are afraid of you." (Al-Hijr: 52) they greeted him and Ibrahim thought they were passing by like any other traveler and welcomed them. However, Ibrahim feared them since they did not eat from the food he offered, as Allah tells in another Surah, "And certainly did Our messengers [i.e., angels] come to Abraham with good tidings; they said, "Peace." He said, "Peace," and did not delay in bringing [them] a roasted calf." (Hūd: 69) "And when he saw that their hands did not reach for the food, he became suspicious and fearful of them…" (Hūd: 70)

Then the angels replied, "They reassured ˹him˺, "Do not be afraid! Surely we give you good news of a knowledgeable son." (Al-Hijr: 53) the news they came to deliver is that Sarah, Ibrahim's wife, will bear a son for Ibrahim.

"He wondered, "Do you give me good news despite my old age? What unlikely news!" (Al-Hijr: 54) meaning he spoke with wonder and astonishment, asking for confirmation because he was old and his wife was old.

"They responded, "We give you good news in all truth, so do not be one of those who despair." (Al-Hijr: 55) they said to him, we tell you the truth, the

constant truth that this news must happen, so do not be one of those who despair, this means do not doubt that Allah's promise won't be fulfilled.

He then said to them, "He exclaimed, "Who would despair of the mercy of their Lord except the misguided?" (Al-Hijr: 56) he assured them that he is not one to lose hope, for he knows the greatness and mercy of Allah and what Allah can create, subject and do to His faithful servants.

Then he asked, "He ˹then˺ added, "What is your mission, O messenger-angels?" (Al-Hijr:57) He was assured after they revealed to him the promise of Allah, and the good news that they gave him. Then, he asked them about their destination, and their mission, what were they sent for?

Allah ﷻ says, "They replied, "We have actually been sent to a wicked people." (Al-Hijr: 58) they used the passive form to reply, for it's known that Allah alone orders them, and thus He is the One Who has sent them with this mission. The angels said that they were sent to a wicked people, i.e. the people of Lot, to punish them.

Then they also said, "As for the family of Lot, we will certainly deliver them all" (Al-Hijr: 59) they added that only Lot and his family will survive from Allah's punishment, i.e. Lot and his two daughters.

Also, the angels added, "except his wife. We have determined that she will be one of the doomed." (Al-Hijr: 60) the wife of Lot was excluded from his family, she was one of those who would be left behind and will be destroyed. Allah determined that she is one of those wicked people who deserve His punishment.

Then Allah says, "So when the messengers came to the family of Lot" (Al-Hijr: 61), "he said, "You are surely an unfamiliar people!"(Al-Hijr: 62) Allah tells us about when the angels came to Lot in the form of young men with handsome faces. When they entered his home, he said, you are people unknown to me, this

is the first time I see you, and for you to come to me at this time. Also, he was scared that his people would harm them for they came looking like young beautiful men.

They said and reassured him, "They responded, "We have come to you with that ˹torment˺ which they have doubted" (Al-Hijr: 63) the angels informed Lot of their truth, they said, we have come to you with that torment which they have been doubting. Meaning that they were bringing the punishment and destruction that the people doubted they would ever suffer from.

Then they added, "We come to you with the truth, and we are certainly truthful" (Al-Hijr: 64) They said this in affirmation of the news that they brought him, that he would be saved and his people would be destroyed.

They told him what he must do, they said, "So travel with your family in the dark of night, and follow ˹closely˺ behind them. Do not let any of you look back, and go where you are commanded." (Al-Hijr: 65) Allah tells us that His angels ordered Lot to set out after part of the night had passed. They told him to walk behind them, to protect them. "Do not let any of you look back" meaning when you hear the people screaming from their torment, do not turn around to look at them; leave them to face whatever punishment and vengeance are coming to them. "and go where you are commanded." It is as if they had a guide with them to show them the way. It was said they were in the valley of Jordan and then moved to the Levant.

Allah says, "We revealed to him this decree: "Those ˹sinners˺ will be uprooted in the morning." (Al-Hijr: 66) This means that Allah has previously informed Lot that his people will be uprooted and punished in this world, that those sinners would be rooted out in the early morning. The word [dabir] was used here to mean the last person of those people, so if the last one will be uprooted then those before him as well will die also, and no one will survive this punishment, none at all.

After that, Allah ﷻ reveals how the people of Lot acted when they saw the angels in their form as handsome men with Lot, and what did Lot, peace be upon him, say to them. This is to show every observer the blindness of the disbeliever until the last moment, in which the torment of the Lord afflicts him. Allah says, "And there came the men of the city, rejoicing" (Al-Hijr: 67) Allah tells us about how Lot's people came to him when they found out about his handsome guests, and they came happily rejoicing about them. They thought they were easy prey and they could easily harm them for they are strangers away from their tribe and people.

Lot said to them, and this is before he knew they were angels, "Lot pleaded, "Indeed, these are my guests, so do not embarrass me" (Al-Hijr: 68) Those who are staying in my house are my guests, so do not disgrace me; do not abuse them sexually or attack them. Do not humiliate me by committing a crime against my guests.

He said to them also, "Fear Allah and do not humiliate me." (Al-Hijr: 69) meaning that fear Allah does not make me feel humiliation and disgrace, by attacking me and my guests in this way.

His people replied to him, "Have we not forbidden you from protecting anyone?" (Al-Hijr: 70), meaning, we have previously forbidden you from defending and from protecting anyone at your home. Lot replied, "He said, "O my people! Here are my daughters ˹so marry them˺ if you wish to do so."(Al-Hijr: 71). The scholars said that he might be referring to his daughters or the women in general. This came in another verse in the Qur'an, Allah says that Lot said to his people, "Why do you ˹men˺ lust after fellow men" (Ash-Shu'ara: 165) "leaving the wives that your Lord has created for you? In fact, you are a transgressing people." (Ash-Shu'ara: 166) Allah says, "By your life ˹O Prophet˺, they certainly wandered blindly,

intoxicated ˹by lust˺."(Al-Hijr:72) Allah swore by the life of His Prophet, which is an immense honor reflecting his high rank and noble status. Meaning, by your life and the length of your stay in this world, they are in their misguidance state playing and wandering blindly. It's like they are drunk, their minds are gone and they can't comprehend anything.

Then Allah says, "So the ˹mighty˺ blast overtook them at sunrise" (Al-Hijr: 73) [Sayhah] i.e. the mighty blast, When the sunrise started, the angels made one mighty blast at Lot's people and destroyed them all.

Allah ﷻ says, "And We turned the cities ˹of Sodom and Gomorrah˺ upside down and rained upon them stones of baked clay" (Al-Hijr: 74) Allah ﷻ turned these villages upside down over their inhabitants. Allah overturned them as they are the overturned villages. Jibreel carried these villages, placed the edge of his wing under them, carried and then overturned them over the heads of their owners. Also, "and rained upon them stones of baked clay" so this is the piercing sound that came to them when the sun rose, which was accompanied by the city being flipped upside down, and stones of baked clay [As-Sijjil] raining down upon them.

Allah ﷻ says, "Surely in this are signs for those who contemplate" (Al-Hijr: 75) There are many signs in this universe for the one who ponders about it, not one sign but rather many. One of these signs is that Allah protects and preserves His believing servants, for He in this event, has saved Lot and his family from these evil people and fulfilled His promise. Also, from His signs is this punishment to those criminals, He is capable of punishing them all and no one was excluded. "Surely in this are signs for those who contemplate" Meaning that the traces of the destruction of that city are easily visible to anyone who ponders about it, whether they look at it with physical eyesight or mental and spiritual

insight. And such signs are scattered around the universe, such as the rain, the animals, the plants, etc.

Allah ﷻ says, "Their ruins still lie along a known route" (Al-Hijr: 76) meaning that the city of Sodom, which was physically and spiritually turned upside down, and pelted with stones until it became a foul-smelling lake (the Dead Sea), is on a route that is easily accessible until the present day.

Then Allah ﷻ emphasizes, "Surely in this is a sign for those who believe" (Al-Hijr: 77) meaning all that We did to the people of Lot, from the destruction and the vengeance, to how We saved Lot and his family, these are clear signs to those who believe in Allah and His Messengers.

Then Allah mentions another nation's punishment, "And the residents of the Forest were truly wrongdoers" (Al-Hijr: 78) The Destruction of the Dwellers of [Al-Aykah] their name refers to intertwined trees, and they were the People of Shuaib. Their evildoing included associating partners with Allah, banditry and cheating in weights and measures. They wronged themselves with this great sin so Allah punished them with the [Sayhah] the awful cry or torment, the earthquake, and the torment of the Day of Shadow. They lived near the people of Lot, but at a later time, and the people of Lot were known to them.

Allah informs that, "So We inflicted punishment upon them. The ruins of both nations still lie on a well-known road."(Al-Hijr: 79) So Allah says that He sent the punishment for they have wronged themselves, and then He adds that both the people of Lot and the people of Shuaib are both on an open route, plain to see. Then, Allah ﷻ reminds the Arabs of other people who perished who lived on the way that Quraysh and the Arabs take to the Levant when they go for trading. He says, "Indeed, the residents of the Stone Valley also denied the messengers" (Al-Hijr: 80)
The Dwellers of the Al Hijr were the people of Thamud who rejected their

Prophet, Salih. Whoever denies even one Messenger, then he has disbelieved in all of the Messengers, thus they are described as rejecting "the Messengers". These people lived in the northwest of the peninsula, between Medina and the Levant.

Then Allah says, "We gave them Our signs, but they turned away from them" (Al-Hijr: 81) Allah tells us that Salih brought them signs to prove that what he was telling them was true, such as the she-camel which Allah created for them out of a solid rock in response to the supplication of Salih. This she-camel was grazing on their lands, and the people and the camel took water on alternate days that were well-known. Allah says regarding this in Surat Al-A'raf, "...this is Allah's she-camel as a sign to you. So leave her to graze ˹freely˺ on Allah's land and do not harm her, or else you will be overcome by a painful punishment" (Al-A'rāf: 73) so they denied Allah's sign and killed the she-camel.

Allah also says about them, "They carved their homes in the mountains, feeling secure" (Al-Hijr: 82) They used to hew out dwellings from the mountains, thinking it would save them, they were without fear and they had no real need for those houses; it was merely a form of extravagance and work without a purpose. These houses exist till now as a sign from Allah.

Allah then says, "But the ˹mighty˺ blast overtook them in the morning" (Al-Hijr: 83) The Angle made this mighty blast which caused them to die in the morning after they disobeyed Allah's order. Allah says about this, it was "…˹only˺ one ˹mighty˺ blast, leaving them like the twigs of fence-builders" (Al-Qamar: 31) "the twigs of fence-builders" means plant; if a plant is placed and kept for a year in a barn, it falls apart and its parts separate from each other, detach; this was their condition.

Then Allah says, "and what they achieved was of no help to them" (Al-Hijr: 84) meaning all of the benefits that they used to gain from their crops and fruits,

and the water which they did not want to share with the she-camel that they killed so that it would not reduce their share of the water - all of that wealth would not protect them or help them when the command of their Lord came to pass.

These are three nations that Allah ﷻ had destroyed and all of them are contiguous in time and place. Allah ﷻ reminds the Arabs, to whom the Prophet ﷺ was sent, with the punishment each of these nations faced for their sins, and this is a warning for the Arabs to be aware of Allah's punishment, and obey the words of Allah and His Messenger.

يقول الله ﷻ: {وَمَا خَلَقْنَا السَّمَوَاتِ وَالأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَإِنَّ السَّاعَةَ لَآتِيَةٌ فَاصْفَحِ الصَّفْحَ الْجَمِيلَ}[الحجر:85]، {إِنَّ رَبَّكَ هُوَ الْخَلَّاقُ الْعَلِيمُ}[الحجر:86]، {وَلَقَدْ آتَيْنَاكَ سَبْعًا مِنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ}[الحجر:87]، {لا تَمُدَّنَّ عَيْنَيْكَ إِلَى مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ وَلا تَحْزَنْ عَلَيْهِمْ وَاخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ}[الحجر:88]، {وَقُلْ إِنِّي أَنَا النَّذِيرُ الْمُبِينُ}[الحجر:89]، {كَمَا أَنْزَلْنَا عَلَى الْمُقْتَسِمِينَ}[الحجر:90]، {الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ}[الحجر:91]، {فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ}[الحجر:92]، {عَمَّا كَانُوا يَعْمَلُونَ}[الحجر:93]، {فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ}[الحجر:94]، {إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ}[الحجر:95]، {الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ إِلَهًا آخَرَ فَسَوْفَ يَعْلَمُونَ}[الحجر:96]، {وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ}[الحجر:97]، {فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِنَ السَّاجِدِينَ}[الحجر:98]، {وَاعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ}[الحجر:99]

says, "And We have not created the heavens and earth and that ﷻ Allah between them except in truth. And indeed, the Hour is coming; so forgive with gracious forgiveness" (Al-Hijr: 85), "Indeed, your Lord - He is the Knowing ".Creator(Al-Hijr: 86), "And We have certainly given you, (O Muḥammad), seven of the often repeated (verses) and the great Qur'ān." (Al-Hijr: 87), "Do not extend your eyes toward that by which We have given enjoyment to (certain) categories of them (i.e., the disbelievers), and do not grieve over them. And lower your wing (i.e., show kindness) to the believers." (Al-Hijr: 88), "And say, "Indeed, I am the clear warner" (Al-Hijr: 89), "Just as We had revealed (scriptures) to the separators" (Al-Hijr: 90), "Who have made the Qur'ān into

portions." (Al-Hijr: 91), "So by your Lord, We will surely question them all" (Al-Hijr: 92), "About what they used to do." (Al-Hijr: 93), "Then declare what you are commanded and turn away from the polytheists." (Al-Hijr: 94), "Indeed, We are sufficient for you against the mockers" (Al-Hijr: 95), "Who make (equal) with Allah another deity. But they are going to know." (Al-Hijr: 96). "And We already know that your breast is constrained by what they say" (Al-Hijr: 97), "So exalt (Allah) with praise of your Lord and be of those who prostrate (to Him)." (Al-Hijr: 98), "And worship your Lord until there comes to you the certainty (i.e., death)." (Al-Hijr: 99).

These are a set of sermons and guidance from Allah the Great and All-Knowing to His servant and Messenger Muhammad ﷺ, as well as the humanity. These are mentioned at the end of Surah Al-Hijr, after revealing why Allah ﷻ had punished a group of nations who lived near the Arabian Peninsula.

After this, Allah ﷻ says at the end of this Surah: "And We have not created the heavens and earth and that between them except in truth....." (Al-Hijr: 85). This is a statement from Allah ﷻ that He has not created the heavens and earth except with truth. Then the purpose of this creation is for these creatures to worship the Lord, the One God, there is no god but Him, and this is a great and honorable purpose. Allah says in another Surah, "And I did not create the jinn and mankind except to worship Me" (Adh-Dhariyat: 56) Also, believing that there is no message, command nor prohibition of Allah ﷻ in this worldly life, that life ends with death and there is no judgment after that, is an accusation against Allah ﷻ that He has created the heavens and earth vainly and aimlessly, and that no judgment will occur. So the oppressed may die while he is oppressed and crushed, and so that the beneficent people would not get the reward of their goodness, nor the wrong-doer would be punished for his wrong deeds. Of course, this can't happen, as Allah says, "Then will We treat the Muslims like the criminals?" (Al-Qalam:35), "What is (the matter) with you?

How do you judge?" (Al-Qalam:36) then Allah emphasizes in this verse that, "and indeed, the Hour is coming", the Hour is the Day of Resurrection, Allah ﷻ has named it the Hour because it has a specific time that must come. Then He says, "so forgive with gracious forgiveness", this means to turn away from the polytheists and their harms without slandering them as they did or hurting them the way they did to the Prophet and His companions. it is like what Allah says, "...and when the ignorant address them (harshly), they say (words of) peace". (Al-Furqan:63).

Then Allah says, "Surely your Lord is the Master Creator, All-Knowing." (Al-Hijr: 86) your Lord Who sent you, O Muhammad, is the Master Creator; an exaggerated adjective of creation, and He is the only Creator of everything. Allah says regarding this in Surat Saba' "Say, (O Muḥammad), "Invoke those you claim (as deities) besides Allah." They do not possess an atom's weight (of ability) in the heavens or on the earth, and they do not have therein any partnership (with Him), nor is there for Him from among them any assistant." (Saba:22), Allah creates and owns everything in the whole universe.

Then Allah directs His servant Muhammed to the great blessing that Allah has given him, He ﷻ says, "And We have certainly given you, (O Muḥammad), seven of the often repeated (verses) and the great Qur'ān" (Al-Hijr: 87) it was said that seven refers to seven Suras that are often repeated. The long repeated seven is, undoubtedly, Al-Baqrah, Ali-Imran, An-Nisa, Al-Ma'idah, Al-An'am, Al-A'raf, and Yunus or Al-Anfal and At-Tawba together as said by some scholars. These Suras include the aims of the whole religion and all the topics of the Qur'an. Also, it was said that the seven of often repeated is Al-Fatihah which has seven verses, and they are often repeated in each prayer and each Rakaa. Al-Fatihah is the face of gratitude because it is the introduction of the Qur'an, and it has the overall and comprehensive meanings of all religions; Allah ﷻ gathered all the facts of religion in it.

“In the name of Allah, the Entirely Merciful, the Especially Merciful.” (Al-Fatihah: 1), “[All] praise is [due] to Allah, Lord of the worlds” (Al-Fatihah:2), “The Entirely Merciful, the Especially Merciful”(Al-Fatihah:3) “Sovereign of the Day of Recompense.” (Al-Fatihah: 4), “It is You we worship and You we ask for help.” (Al-Fatihah: 5) “Guide us to the straight path” (Al-Fatihah: 6), The path of those upon whom You have bestowed favor, not of those who have earned [Your] anger or of those who are astray”. (Al-Fatihah:7). Tafsir scholars have taken special care in explaining its meanings because it includes the whole religion, and Sharia stipulates that it is necessary to give it special attention; for there is no prayer accepted for anyone who doesn’t read Al-Fatihah from the Book. And from what indicates that the seven often repeated verses are pointing to Al-Fatihah is that the Prophet ﷺ in the hadith of the two Sahihs, said to Obay Ibn Ka'b -may Allah be pleased with him- and he was the best reciters of Quran among the Companions. The Prophet said to him, “Shall I teach you the greatest surah before I leave the masjid?' Then he went to leave, and I said: 'O Messenger of Allah, what about what you said?' He said: “Surat Al-Fatiha. These are the seven oft-recited that I have been given, and the Grand Quran.” He said to him that Al-Fatihah of the Book is the greatest Surah in the Qur’an. It is the seven of the often-repeated verses, meaning the seven verses which are repeated, and the great Qur’ān that I have been given, and this is identical to the saying of Allah in this verse. This does not prevent that what is meant with the seven verses is Al-Fatihah of the Book, as well as the seven long Sūrahs, this is because Qur’an is often repeated, as Allah says, “Allah has sent down the best statement: a consistent Book wherein is reiteration. The skins shiver therefrom of those who fear their Lord; then their skins and their hearts relax at the remembrance [i.e., mention] of Allah. That is the guidance of Allah by which He guides whom He wills. And one whom Allah sends astray - for him there is no guide.....”(Az-Zumar: 23)The Qur’an is often repeated and it’s not like any other book, it contains much knowledge that is yet to be explained.

Also, Allah says in this verse, "and the great Qur'ān", to mention of the general after the particular, and to indicate that the seven often-repeated, whether the seven Suras or Al-Fatiha, contain or make the biggest part of the Qur'an. this is Allah's gift to the Prophet, He has honored the Prophet ﷺ, this final Prophet Muhammad Ibn Abdullah, by sending down this Qur'an which carries great meanings and knowledge in it.

Then Allah ﷻ says, "Do not extend your eyes toward that by which We have given enjoyment to (certain) categories of them (i.e., the disbelievers), and do not grieve over them. And lower your wing (i.e., show kindness) to the believers." (Al-Hijr: 88) Allah is saying to His Prophet, since We have given you the Grand Qur'an, then do not look at this world and its attractions, or the transient delights that we have given to its people in order to test them. Also, "and do not grieve over them" Do not envy what they have in this world, and do not upset yourself with regret for their rejection of you and their opposition to your religion. For the Prophet felt sad whenever these disbelievers turned away, he was upset since he knew where their final destination will be. "And lower your wing [i.e., show kindness] to the believers" This is what the Prophet's morals and behavior should be with his believing companions, and lowering the wing to them means to treat them with tenderness, kindness and benevolence, and to be patient with them when you teach them about Islam.

Then Allah says to His Prophet, "And say, "Indeed, I am the clear warner" (Al-Hijr: 89), Allah commanded His Prophet to tell the people, that he is only a warner for them, coming to warn the people of severe punishment that they will suffer if they reject him, as happened to those nations before them who disbelieved in their Messengers, upon whom Allah sent His punishment and vengeance. Also, this was what the first speech of the Prophet to the people in public contained after he stood on the Safa Mountain, the most honorable mountain for Mecca because it is the closest of these mountains to the Kaaba and from it, the running begins in

Hajj. The Prophet stood and rose on the Safa while he was in the middle of Mecca and called to everyone in Quraysh, and said to them “if I tell you that the horses behind this valley want to invade you”, would you trust me? If I tell you that there is an enemy coming against you who wants to fight you, would you believe me? They replied: We have never heard you lying. He said, for ”I'm a warner for you over a severe torment”. Allah has sent me to warn you from His punishment in the Hereafter.

”says, “Just as We had revealed (scriptures) to the separators ﷺ Then Allah (Al-Hijr: 90), [Al-Muqtasimin] i.e. the separators, refers to those who had made a pact to oppose, deny, and insult the Prophets. The people of Quraysh met when they saw that Islam began to spread within the tribes, and people from outside began to come to the Prophet to embrace Islam, so they decided by themselves so they wouldn't ,ﷺ that they will boycott Bani Hashem, the family of the Prophet buy from them along with the Muslims, nor sell for them, they wouldn’t marry their daughters, nor their sons and will boycott them, what people today call an .economic boycott, but this was economic and social as wellThey besieged Muslims and the prophet's family harshly. Bani Hashem and Bani al-Muttalib showed support to the Prophet, even the disbelievers among them, and everyone was so badly struck, that they ate the leaves and ate the skins, and they suffered severely from a very great matter. So those criminals agreed over this falsehood, and the place in which they came to this decision was Kheef Bani Kenana in Mena.

Then Allah says about them, “Who have made the Qur’ān into portions.” (Al-Hijr: 91), meaning, they have split up the Books that were revealed to them, believing in parts of them and rejecting parts of them. These people have always mocked the Prophet with the Qur’an and demanded him to bring another one according to their liking.

Allah says, “So by your Lord, We will surely question them all” (Al-Hijr: 92), “About what they used to do.” (Al-Hijr: 93) Allah swears by Himself and adds the Messenger to Him in honor of the Prophet ﷺ, that those who shared disbelief and rejected this Qur’an in this way and wanted to accept from it what they are like and reject what they don’t like, and they thought that some of it could be from Allah and some of it from others will be judged and questioned. This is a promise from Allah and a threat as well, since after they are questioned they will be thrown into Hellfire for disbelieving in Allah and His Messengers, and denying all the signs Allah has sent for them.

Then Allah says to His Prophet, “Then declare what you are commanded and turn away from the polytheists.” (Al-Hijr: 94), Allah commanded His Messenger to convey what He sent him with, to proclaim and spread the Message, that was when the Prophet was inviting people to Islam secretly. Then Allah commanded him to call people publicly and confront the idolaters with it. Allah also ordered the Prophet to not pay attention to the idolaters who want to turn you away from the signs of Allah.

Allah then says, “Indeed, We are sufficient for you against the mockers” (Al-Hijr: 95), Allah declares that He is, the Mighty God, sufficient to protect the Prophets from those mockers. Allah has favored and honored him with this great message and Qur’an, but those criminals were saying to him, “…Why was this Qur’ān not sent down upon a great man from [one of] the two cities?” (Az-Zukhruf: 31), or “And when those who disbelieve see you, [O Muḥammad], they take you not except in ridicule, [saying], "Is this the one who mentions [i.e., insults] your gods?" And they are, at the mention of the Most Merciful, disbelievers.” (Al-Anbya: 36). They also said he is a madman, a magician, a liar, and that he has a worldly purpose from this message. The heads of those mockers were five, Al-A's Ibn Wael Al-Sahmi and he was their leader, Al- Waleed Ibn Al-Mughira who was the more hostile one to the Prophet, Al-Aas Ibn Wael Al-

Sahmi, Al-Hath Ibn Abed Yaghouth Al-Zuhri, as well as Al-Harrs Ibn Al-Talataleh Al-Khuzai. These five were killed one by one with Allah's will. And the verse here indicates that Allah has put an end to their mockery.

Allah says, "Who make (equal) with Allah another deity. But they are going to know." (Al-Hijr: 96). This is their major crime in addition to mocking the Prophet. And this is a strong warning and grave threat against those who have other deities along with Allah.

Allah then says to His Prophet, "And We already know that your breast is constrained by what they say" (Al-Hijr: 97), Allah ﷻ knows what befalls the Prophet of worry and distress because of their mockery and ridicule of him, and those heinous sayings that they say about him, such as he is a magician, he is insane, etc.

Allah says, "So exalt (Allah) with praise of your Lord and be of those who prostrate (to Him)." (Al-Hijr: 98), this means do not let that weaken your resolve or cause you to give up conveying the Message of Allah. Put your trust in Him, for He will suffice you and will support you against them. Keep yourself busy with remembering Allah, praising Him, glorifying Him, and worshiping Him.

Allah says, "And worship your Lord until there comes to you the certainty (i.e., death)." (Al-Hijr: 99). [yaqeen] i.e. certainty means death, as in the hadith of Umm Al-Alaa Al-Ansariyyah, that when Uthman Ibn Maza`un died, and he was like a brother of the Prophet ﷺ, he flew for them in the lot for these Al-An'sar, and when Uthman Ibn Maza'un died, the Prophet came to him. She said while the Prophet heard my testimony for you, Aba Al Thaeb, who is Uthman Ibn Maza'un, that Allah has honored you, and Umm Ala said, I don't know a man who prays the five better than him, so my testimony for you, Aba Al-Thaeb. She said that Allah had honored you, so the Prophet said to her, and what made you know that Allah has honored him? She said "Glory be to Allah, O Messenger of Allah, she

said: who Allah would honor if He didn't honor him, then he said to her, by Allah, I am the Messenger of Allah, I do not know what would be done to me tomorrow, but certainty had come to him and I hope for him good. She said by Allah, I would never recommend anyone after him.

So this verse directs the Prophet to keep praying and worshiping Allah till death, and this should be the case for all humans, and Allah's faithful servants. These are great sermons and great guidance to His Messenger ﷺ during this harsh period of time that he went through in Mecca, with the polytheists plotting and deceiving him, and a great reminder from Allah.

With this, this great Surah ends. We ask Allah to forgive our sins, repent to Him, turn to Him, and seek refuge in Him. Praise is to Allah, the Lord of the Worlds, at the beginning and the end. And peace be upon His servant and messenger Mohammad. We ask Allah to make it beneficial to Muslims in the east and west of the earth, and to make this a treasure for us on the Day of Resurrection.

An-Nahl

بسم الله الرحمن الرحيم: {أَتَى أَمْرُ اللَّهِ فَلا تَسْتَعْجِلُوهُ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ}[النحل:1]، {يُنَزِّلُ الْمَلائِكَةَ بِالرُّوحِ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ أَنْ أَنذِرُوا أَنَّهُ لا إِلَهَ إِلَّا أَنَا فَاتَّقُونِ}[النحل:2]، {خَلَقَ السَّمَوَاتِ وَالأَرْضَ بِالْحَقِّ تَعَالَى عَمَّا يُشْرِكُونَ}[النحل:3]، {خَلَقَ الإِنسَانَ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ}[النحل:4]

In the name of Allah, the Entirely Merciful, the Especially Merciful, "The command of Allah is coming, so be not impatient for it. Exalted is He and high above what they associate with Him." (An-Nahl: 1) "He sends down the angels, with the inspiration [i.e., Revelation] of His command, upon whom He wills of His servants, [telling them], "Warn that there is no deity except Me; so fear Me." (An-Nahl: 2) "He created the heavens and earth in truth. High is He above what

they associate with Him" (An-Nahl: 3), "He created man from a sperm-drop; then at once he is a clear adversary" (An-Nahl: 4).

This is the beginning of Surah Al-Nahl, which was revealed in Mecca. Allah ﷻ begins this surah by saying, "The command of Allah is coming, so be not impatient for it…" (An-Nahl: 1) Allah is informing about the approach of the Hour in the past tense in Arabic in order to confirm that it will undoubtedly come to pass. The command of Allah means His torment with which He promised and threatened the disbelievers who were mocking the Prophet and challenging him that there is no punishment for them, as Allah says, "And they urge you to hasten the punishment. And if not for [the decree of] a specified term, punishment would have reached them" (Al-'Ankabut: 53), and in another verse, "And they say, "Our Lord, hasten for us our share [of the punishment] before the Day of Account" (Sad: 16), i.e. hasten the punishment which Muhammed is threatening us with. Allah ordered His Prophet to be patient and endure their harm, He says, "Be patient over what they say". This is because Allah's promise will happen without a doubt. Allah then says in this verse, "So be not impatient for it" which means what was far is now near, so do not try to rush it. And of course, the impatient ones are the people who have no mind or understanding, for how could someone be impatient to punish himself. Then Allah says, "Exalted is He and high above what they associate with Him" glorification for Him, and high above what they associate with Allah. There is no point in comparing Allah ﷻ with these claimed gods, whatever they are. They associate His angels with Him but the fact is, they are His servants and they are under His control, the Messengers and the righteous are also His servants, and none of them has any benefit or harm for himself. They associate the sun, the moon, stars, those are His creatures and inventions, He ﷻ created them and established them. None of those can benefit or harm or create anything, all the matters are in Allah's hands, and no one else, for He is the Creator and the Disposer.

Then Allah says, "He sends down the angels, with the inspiration [i.e., revelation] of His command, upon whom He wills of His servants, [telling them], "Warn that there is no deity except Me; so fear Me."(An-Nahl: 2). so Allah sends the angels with inspiration; with this religion and divine law. Allah ﷻ names this religion [ar-ruh] which means the soul because it revives the hearts and revives life. A disbeliever is dead but the believer is alive, he knows his Lord, knows the way, he benefits from all these capabilities that Allah ﷻ gives him. He benefits from his heart, eyesight, and benefits from his ear but the disbeliever corrupts all these tools of science and knowledge that Allah ﷻ has given to him. He is blind and does not see the truth, has no heart, does not know the way. He walks to Hell while he does not hear or see. Then Allah says, "Upon whom He wills of His servants", Allah is the One Who chooses His Messengers and Prophets and sends the angels with the revelation from Him to "Warn that there is no deity except Me; so fear Me", this is what all Messengers mission was, to invite people to worship Allah only, as Allah says, "And We sent not before you any messenger except We revealed to him that, "There is no deity except Me, so worship Me." (Al-Anbiya: 25). This is the core of the message, Allah says, "And We certainly sent into every nation a messenger, [saying], "Worship Allah and avoid ṭāghūt" (An-Nahl: 36) and worshiping Allah only means to fear His punishment, obey His order, and do good deeds hoping for His great heaven.

Then Allah says, "He created the heavens and earth in truth. High is He above what they associate with Him" (An-Nahl: 3) Allah tells us about His creation of the upper realm, which is the heavens, and the lower realm, which is the earth, and everything in them. They have been created for a true purpose, not in vain, and their purpose is to worship Allah only.

Then after this, Allah ﷻ begins to reveal His bliss and grace upon creatures, and that no one associates with Him in these actions. Firstly, He ﷻ says, "He created man from a sperm-drop; then at once he is a clear adversary" (An-Nahl:

4). The father of mankind, Adam, was created by Allah from the mud of this earth with Allah's hands. Then, after that, the descendants of Adam came from this humble fluid from which humans are formed, the sperm-drop which forms the human life, and this is all with Allah's will. "Then at once he is a clear adversary", This is a statement of the creation of the disbeliever, that he forgets his Lord, God and Creator, forgets his origin, that he was in that humble thing, and that Allah ﷻ created him the perfect creation, but once he became dependent, he challenged his Lord, set up an equal to Allah and attributed a partner to Allah. He began to defend his association, insulted his Lord, proclaimed that Allah has a son, He has a partner, He has a wife, and many other claims.

Then Allah ﷻ begins to show what He created for this human, He says, "And the grazing livestock He has created for you; in them is warmth and [numerous] benefits, and from them you eat" (An-Nahl: 5) "And for you in them is [the enjoyment of] beauty when you bring them in [for the evening] and when you send them out [to pasture]" (An-Nahl: 6). Allah reminds His servants of the bounty in His creation of [An'am] i.e. the grazing livestock, which comprises camels, cows, and sheep, as stated in detail in Surat Al-An'am, which mentions the "eight pairs." The blessings include the advantages gained from their wool and hair, which are used to make clothing and furniture, as well as "and from them you eat" i.e. their milk and young, which are consumed.

Then He adds, "And for you in them is [the enjoyment of] beauty when you bring them in [for the evening] and when you send them out [to pasture]" (An-Nahl: 6). When they're brought back from the pasture in the evening, that is. This refers to the fattening of their flanks, the filling of their udders with milk, and the enlargement of their humps. "And when you send them out [to pasture]" In the morning, when you send them out to the pasture.

Then Allah says, "And they carry your loads to a land you could not have reached except with difficulty to yourselves. Indeed, your Lord is Kind and Merciful" (An-Nahl: 7) it means to carry your loads, the heavy burdens that you cannot move or carry by yourselves, this livestock that Allah blessed you with. It also means carrying you to places you could not have reached without this livestock except with great hardship. If Allah ﷻ created the human without creating these camels to use, the man would have carried his luggage himself on his back or pulled it, then also he would have to travel with his loads from country to country which would be difficult. Allah has written for His servants to perform Hajj, and this would be extremely hard without this livestock Allah facilitated for the human to ride on. So this is from Allah's mercy and belovedness upon His creation.

Then He says, "And [He created] the horses, mules and donkeys for you to ride and [as] adornment. And He creates that which you do not know." (An-Nahl: 8) These are the livestock that Allah has facilitated for humans to ride on; the horses, mules, and donkeys. And also, as adornment; they are created in a beautiful shape, so that humans feel amiable with their appearance. "And He creates that which you do not know" of tools and machines that perform this task; adornment and carrying. And this refers to the machines, which Allah has guided the humans to create and establish, such as ships, trains, plans, etc. Some scholars deduced that the meat of horses, mules and donkeys, are forbidden to be eaten. The authentic hadith is to prohibit donkey's meat, as in the hadith of Ali Ibn Abi Talib on the day of Khaibar. The Prophet sent a caller to call on the day of Khaibar, "Allah and His Messenger have prohibited for you (eating of) the flesh of the donkeys, for it is unclean".

Then Allah says, "And upon Allah is the direction of the [right] way, and among them [i.e., the various paths] are those deviating. And if He willed, He could have guided you all" (An-Nahl: 9) When Allah mentioned the animals

which may be used for the purpose of physical journeys, He also referred to the moral, religious routes that people may follow. This verse means that it is up to Allah to clarify, to explain the guidance and misguidance. Then He says, "And among them [i.e., the various paths] are those deviating", inclined paths, meaning among you are those who stray from the straight path. As it came in another verse, "And, [moreover], this is My path, which is straight, so follow it; and do not follow [other] ways, for you will be separated from His way" (Al-An'am:153). Then Allah says, "And if He willed, He could have guided you all", if Allah wills to make all of you in this one way and in the one path, He would do.

Then Allah ﷻ begins to mention His grace and bliss upon His creatures. He says, "It is He who sends down rain from the sky; from it is drink and from it is foliage in which you pasture [animals]" (An-Nahl: 10). When Allah mentions the gifts of cattle and other animals that He has bestowed upon humans, He also says how He has bestowed these blessings by pouring rain down from the heavens, which has been fulfilling people's necessities and providing delight to their cattle. "From it is drink" Allah made the rain fresh and pure so people could drink it rather than salty and undrinkable. "And from it is foliage in which you pasture animals" meaning, from this water He raised plants on which your cattle graze.

يقول الله ﷻ: {هُوَ الَّذِي أَنزَلَ مِنَ السَّمَاءِ مَاءً لَكُمْ مِنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ}[النحل:10]، {يُنْبِتُ لَكُمْ بِهِ الزَّرْعَ وَالزَّيْتُونَ وَالنَّخِيلَ وَالأَعْنَابَ وَمِنْ كُلِّ الثَّمَرَاتِ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَتَفَكَّرُونَ}[النحل:11] {وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومُ مُسَخَّرَاتٌ بِأَمْرِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ}[النحل:12]، {وَمَا ذَرَأَ لَكُمْ فِي الأَرْضِ مُخْتَلِفًا أَلْوَانُهُ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَذَّكَّرُونَ}[النحل:13]، {وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لِتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا مِنْهُ حِلْيَةً تَلْبَسُونَهَا وَتَرَى الْفُلْكَ مَوَاخِرَ فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ}[النحل:14]، {وَأَلْقَى فِي الأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِكُمْ وَأَنْهَارًا وَسُبُلًا لَّعَلَّكُمْ تَهْتَدُونَ}[النحل:15]، {وَعَلامَاتٍ وَبِالنَّجْمِ هُمْ يَهْتَدُونَ}[النحل:16]، {أَفَمَنْ يَخْلُقُ كَمَنْ لا يَخْلُقُ أَفَلا تَذَكَّرُونَ}[النحل:17]، {وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لا تُحْصُوهَا إِنَّ اللَّهَ لَغَفُورٌ رَحِيمٌ}[النحل:18]

says, “It is He who sends down rain from the sky; from it is drink and ﷻ Allah .from it is foliage in which you pasture [animals]” (An-Nahl: 10)“He causes to grow for you thereby the crops, olives, palm trees, grapevines, and of all the fruits. Indeed in that is a sign for a people who give thought” (An-Nahl: 11) “And He has subjected for you the night and day and the sun and moon, and the stars are subjected by His command. Indeed in that are signs for a people who reason.” (An-Nahl:12), “And [He has subjected] whatever He multiplied for you on the earth of varying colors. Indeed in that is a sign for a people who remember.” (An-Nahl:13), “And it is He who subjected the sea for you to eat from it tender meat and to extract from it ornaments which you wear. And you see the ships plowing through it, and [He subjected it] that you may seek of His bounty; and perhaps you will be grateful” (An-Nahl:14), “And He has cast into the earth firmly set mountains, lest it shift with you, and [made] rivers and roads, that you may be guided” (An-Nahl:15), “And landmarks. And by the stars they are [also] guided” (An-Nahl:16), “ Then is He who creates like one who does not create? So will you not be reminded?” (An-Nahl:17), “And if you should count the favors of Allah, you could not enumerate them. Indeed, Allah is Forgiving and Merciful.” (An-Nahl:18).

This is a group of Allah's blessing and bounty upon His servants, which comes here in the context of this surah, Surah Al-Nahl, in which Allah ﷻ reminds the people with some of His blessings that He has bestowed upon them, to compare between that He is the Lord and the Creator while what is worshiped besides Allah does not create anything, so how does it deserve to be worshiped.

Allah says, “And He has subjected for you the night and day and the sun and moon, and the stars are subjected by His command. Indeed in that are signs for a people who reason.” (An-Nahl:12), Allah mentions the enormous signs and immense bounties contained in His creation of night and day, which follow one

another and this is a permanent subject for humans, without delay or end. The occurrence of night and day on this earth is necessary and essential for a human 's life, a night with its blackness, coldness and darkness is for stillness and rest, to rest and renew the energy again, and the day with its heat and light to work and earn. Moreover, subjecting the sun to serve these creatures with its heat, and also the moon revolving around earth, both the moon and the sun are useful to calculate the days and years in addition to other functions. "Indeed in that are signs for a people who reason" meaning, they are indications of His immense power and might, for those who think about Allah and understand His signs.

Then Allah says, "And [He has subjected] whatever He multiplied for you on the earth of varying colors. Indeed in that is a sign for a people who remember." (An-Nahl:13), When Allah shows out the wonders of the sky, He also points out the wonderful things He has created on earth, such as the variety of animals, minerals, plants, and inanimate characteristics, all of which have distinct colors and forms, as well as varied advantages and attributes. "Indeed in that is a sign for a people who remember." Referring to those who recall Allah's gifts and express gratitude to Him for them.

Allah ﷻ says, "And it is He who subjected the sea for you to eat from it tender meat and to extract from it ornaments which you wear. And you see the ships plowing through it, and [He subjected it] that you may seek of His bounty; and perhaps you will be grateful" (An-Nahl:14), Allah has created the creatures in the sea for a great benefit for humans, which is to eat from them. Moreover, Allah is the One to care for those creatures, and unlike animals who live above the surface of the earth, the creatures on the sea do not need human care, they will grow and produce without needing a human to feed them or anything. Also another reason for creating these great seas is for humans to collect ornaments to wear, such as pearls. "And you see the ships plowing through it" this is another reason, for the sea is used for transportation, and to move from one place to

another using the ships and boats. "And [He subjected it] that you may seek of His bounty", to seek the bounty of Allah ﷻ in trade and travel. "And perhaps you will be grateful", being grateful means to obey Allah's orders, and worship Him alone. To know Allah in truth and work accordingly, for He has given humans so many blessings and signs.

Allah ﷻ says, "And He has cast into the earth firmly set mountains, lest it shift with you, and [made] rivers and roads, that you may be guided" (An-Nahl:15), Allah mentions the earth and how He created mountains that remain and stand strong, making it stable and preventing it from moving in such a manner that the animals who live on it would perish. When Allah created the earth before the mountains, it was moving and disturbing, then Allah ﷻ made it stable with the mountains. It was said that Allah created mountains and placed them on this earth after the creation of the earth. So, this is a blessing from Him that even though the earth is moving 24 hours around the sun and around itself, these mountains are stable and steady. Then He says, "and [made] rivers and roads," Allah has created rivers that flow from one location to another, providing food for His creation. Rivers originate in one location and transport provision to humans in another. They flow across mountains and hills, through pastures, fields, and wildernesses, until they reach the area whose people they are supposed to benefit. They meander through the country, flowing sometimes and pausing occasionally, flowing from their origins to the locations where the water accumulates, flowing quickly or slowly, as Allah has determined. There is no other deity but Him, and no other Lord than Him. He also created roads or paths for people to move from one region or city to another, and He even created holes in the mountains for people to walk through. These blessings are from Allah so that, "you may be guided" guided in your travel and transportation from one place to another.

Allah ﷻ says, "And landmarks. And by the stars they are [also] guided" (An-Nahl:16), "And landmarks", means signs such as big mountains and little

hills, red lands, flat fields, all of these are used by land and sea travelers to locate their way if they become lost. If Allah ﷻ has created the earth in one pattern and in one shape, then the human would not be guided to his way and this is Allah's blessing upon His servants. Allah also says, "And by the stars they are [also] guided" Stars are also landmarks in the sky by which a human is guided when walking on the earth and also when sailing in the sea. Allah ﷻ has fixed stars in the sky so because they don't move it's easy for humans to use them as an indicator and tool to tell the directions, such as the polar star, it is fixed in its place, so people knew the directions by the existence of this star.

Then Allah says, "Then is He who creates like one who does not create? So will you not be reminded?" (An-Nahl: 17), Allah tells us of His greatness, and that worship should be directed to Him alone, not to any of the idols which do not create but are rather themselves created. This is a question that is meant as a declaration, denunciation and reproach. It's a question directed to everyone; how can someone equal the Creator of everything to a thing that didn't create even an atom! Allah says, "So will you not be reminded", a person who uses his mind and is reasonable will be reminded of Allah's blessings and greatness.

Then Allah says, "And if you should count the favors of Allah, you could not enumerate them. Indeed, Allah is Forgiving and Merciful." (An-Nahl:18). Meaning, if you decided to count the favors of Allah, you couldn't enumerate them, you couldn't reach the last of them. Allah has favored humans with many blessings such as the sun, the animals, the moon, the five senses. These are His blessings that are apparent, but also there are many other blessings that are still to be discovered and even with the technological and knowledge development still, there are many yet to be discovered. Allah says regarding this, "And amply bestowed upon you His favors, [both] apparent and unapparent?" So there is no way humans can count the blessings of Allah for they are infinite.

Allah concluded this verse by saying, "Indeed, Allah is Forgiving and Merciful." Allah is Forgiving and Merciful, for if He asked humans to thank Him for everything, He bestows upon them, they will spend their entire life thanking Him and it's still not enough, thus He pardoned them and forgive them, and even when this human disobeys Him, He gives him many chances to repent.

Allah then threatens the disbelievers by saying, "And Allah knows what you conceal and what you declare" you should know that Allah, the Lord, Who has created all creatures and has given them all favors, He knows what you conceal, hides from others and from Him, what you reveal to the public, for He knows everything, and nothing goes past Him.

Then He says, "And those they invoke other than Allah create nothing, and they [themselves] are created." (An-Nahl: 20) Allah tells us that the idols which people call on instead of Him cannot create anything, they are themselves created, whatever they invoked, like angels, humans, inanimate objects, plants, or any deity for whom the divinity was called falsely.

Then Allah says, "They are [in fact] dead, not alive, and they do not perceive when they will be resurrected" (An-Nahl:21) They are inanimate and lifeless, they do not hear, see, or think. They do not know when the Day of Resurrection will come, so how can anyone hope for any benefit or reward from these idols? They should hope for it from the One Who knows all things and is the Creator of all things.

Then Allah states, "Your god is one God. But those who do not believe in the Hereafter - their hearts are disapproving, and they are arrogant." (An-Nahl:22).

Allah tells us that there is none to be worshiped besides Him, the One, the Unique, the Lone, the Self-Sufficient. Then He tells that the hearts of the disbelievers deny this, they think they are so high above worshiping Allah, they are too proud to do

this, and their hearts reject this fact. They also deny the Day of Resurrection, and think they won't be judged for that.

Allah says, "Assuredly, Allah knows what they conceal and what they declare. Indeed, He does not like the arrogant" (An-Nahl:23) assuredly means undoubtedly. This means those who are arrogant over worshiping the Lord, Allah knows what they conceal, hide, and what they declare. Also, Allah hates and detests those who are arrogant over worshiping Him even though He is the Lord, their Creator and the One Who has bestowed them all these blessings.

يقول الله ﷻ: {إِلَهُكُمْ إِلَهٌ وَاحِدٌ فَالَّذِينَ لا يُؤْمِنُونَ بِالآخِرَةِ قُلُوبُهُمْ مُنكِرَةٌ وَهُمْ مُسْتَكْبِرُونَ}[النحل:22]، {لا جَرَمَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ إِنَّهُ لا يُحِبُّ الْمُسْتَكْبِرِينَ}[النحل:23]، {وَإِذَا قِيلَ لَهُمْ مَاذَا أَنزَلَ رَبُّكُمْ قَالُوا أَسَاطِيرُ الأَوَّلِينَ}[النحل:24]، {لِيَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَامَةِ وَمِنْ أَوْزَارِ الَّذِينَ يُضِلُّونَهُمْ بِغَيْرِ عِلْمٍ أَلا سَاءَ مَا يَزِرُونَ}[النحل:25]، {قَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَأَتَى اللَّهُ بُنْيَانَهُمْ مِنَ الْقَوَاعِدِ فَخَرَّ عَلَيْهِمُ السَّقْفُ مِنْ فَوْقِهِمْ وَأَتَاهُمُ الْعَذَابُ مِنْ حَيْثُ لا يَشْعُرُونَ}[النحل:26]

says, "Your god is one God. But those who do not believe in the ﷻ Allah Hereafter - their hearts are disapproving, and they are arrogant" (An-Nahl (22: .Assuredly, Allah knows what they conceal and what they declare"Indeed, He does not like the arrogant" (An-Nahl:23) "And when it is said to them, "What has your Lord sent down?" they say, "Legends of the former peoples" (An-Nahl:24) "That they may bear their own burdens [i.e., sins] in full on the Day of Resurrection and some of the burdens of those whom they misguide without [i.e., by lack of] knowledge. Unquestionably, evil is that which they bear" (An-Nahl:25) "Those before them had already plotted, but Allah came at [i.e., uprooted] their building from the foundations, so the roof fell upon them from above them, and the punishment came to them from where they did not perceive" (An-Nahl:26).

After a long introduction in Surah An-Nahl and the demonstration of what Allah has granted to His creatures from these great blessings, Allah addresses His servants saying, "Then is He who creates like one who does not create? So will you not be reminded?" (An-Nahl: 17), then after that He directs people to worship Him only, and threatens the disbelievers for their crimes and their sayings.

Then Allah says, "And when it is said to them, "What has your Lord sent down?" They say, "Legends of the former peoples" (An-Nahl:24) Allah informs us that when it is said to those liars, those disbelievers, "what is it that your Lord has revealed" what are Allah's orders and words? They would say, not wanting to answer, "Tales of the men of old!" meaning nothing is revealed to him, what he is reciting to us is just tales of the men of old, taken from the previous Books. This word emphasizes their delusion and ignorance, they have no proof whatsoever, but they utter these words while knowing the truth.

Then Allah says, "That they may bear their own burdens [i.e., sins] in full on the Day of Resurrection and some of the burdens of those whom they misguide without [i.e., by lack of] knowledge. Unquestionably, evil is that which they bear" (An-Nahl: 25) [awzar] i.e., burdens and sins, so Allah said let them carry their sins in full on the Day of Judgment. Everything they utter out of ignorance and all their stubbornness will become a burden and they will bear it in full on the Day of Resurrection. Also, "and some of the burdens of those whom they misguide without [i.e., by lack of] knowledge." They also, and this is especially meant for leaders and people with status who admire them, those people bear some of the burdens of those whom they misguide without knowledge. "Unquestionably, evil is that which they bear" without knowledge; because this claim is not based on any truth.

Allah then discloses that they have precedents in stubbornness, disbelief and arrogance. He ﷻ says, "Those before them had already plotted, but Allah

came at [i.e., uprooted] their building from the foundations, so the roof fell upon them from above them, and the punishment came to them from where they did not perceive" (An-Nahl:26). Meaning that also the criminal disbelievers who preceded them have also plotted against their Prophets, they claimed as these ones that the words of Allah are legends of the former people, and they misled their people. Pharaoh is a great example, for he twisted the facts and truths, and even after the wizards who has brought them to support him admitted that Musa was not a wizard and then converted to Musa's religion, he denied their words and said, "Indeed, this is a conspiracy which you conspired in the city to expel therefrom its people. But you are going to know" (Al-A'raf:123), "I will surely cut off your hands and your feet on opposite sides" (Al-A'raf:124). So, he claimed they were plotting against him before, and he also said about Musa and Harun, "Indeed, these are two magicians who want to drive you out of your land with their magic and do away with your most exemplary way [i.e., religion or tradition]" (Taha:63). This was his claim even when it was known that Musa came to take the Children of Israel out of the land, and not to conquer Egypt. Then Allah says in this verse, "but Allah came at [i.e., uprooted] their building from the foundations" meaning, He uprooted it and brought their efforts to naught. "So the roof fell upon them from above them" after there is no foundation left then the roof will ultimately fall upon their heads, all their claims have no base. "And the punishment came to them from where they did not perceive" The punishment and the torment of the Lord that He hastened for them from where they did not expect in this life.

Then Allah says, "Then on the Day of Resurrection He will disgrace them and say, "Where are My 'partners' for whom you used to oppose [the believers]?" Those who were given knowledge will say, "Indeed disgrace, this Day, and evil are upon the disbelievers" (An-Nahl: 27).

Disgrace is feelings of remorse, disappointment, loss, and destruction. This is what they will feel on the Last Day, they will be exposed in front of all people, and they will be pulled and dragged to Hellfire. They will be asked, "Where are My 'partners' for whom you used to oppose [the believers]?" this is a question to humiliate them, meaning you fought and made enemies for their sake, so where are they now to help and save you, where are your idols who will protect you? Then those who were given knowledge of the truth, this religion, and who are the leaders in this world and the Hereafter and who know about the truth in this world and the Hereafter, these people will say, "Indeed disgrace, this Day, and evil are upon the disbelievers" meaning, today those who thought before that they have the power, who thought they will not be punished, that they are on the right path, and who disbelieved in Allah and worshiped others who have no power either to benefit or to harm them, those are now surrounded by disgrace and punishment. Their false gods cannot help them nor stand up for them, they will be in disgrace and shame as they are led and dragged to Hellfire.

Then Allah ﷻ says about them, "The ones whom the angels take in death [while] wronging themselves, and [who] then offer submission, [saying], "We were not doing any evil." But, yes! Indeed, Allah is Knowing of what you used to do" (An-Nahl:28) the state of the wrongdoers, who worshiped false gods besides the Lord, and who are doing wrong to themselves for they lost their soul and led it to Hellfire, they will "offer submission" when death approaches and the angels come to seize their evil souls, meaning that they won't argue and will act like they were submitting to Allah's orders way before. They will say, "We were not doing any evil." Meaning that they will repudiate their deeds for they are now in loss and destruction. They will deny that they worshiped anyone besides Allah. Allah says, "But, yes! Indeed, Allah is Knowing of what you used to do" Allah knows best what you used to do, and your denial is nothing but lies, so don't think what you committed is hidden from Allah's knowledge.

Then Allah ﷻ says, “So enter the gates of Hell to abide eternally therein, and how wretched is the residence of the arrogant.” (An-Nahl:29) They will enter Hell, and Hell has seven doors, which are categorized according to the people's sins. So these people will enter Hell and will eternally abide therein. [biʔs] i.e. wretched is used to show slander, and then also the word resident does not mean it's a comfortable place, rather it's for mocking these disbelievers for they will have to stay in this wretched place forever, this place that is full of misery and torment. Allah describes this place in Surat Al-Hajj, He says, “Poured upon their heads will be scalding water”, “By which is melted that within their bellies and [their] skins” (Al-Hajj: 20), “And for [striking] them are maces of iron” (Al-Hajj:21), “Every time they want to get out of it [i.e., Hellfire] from anguish, they will be returned to it, and [it will be said], “Taste the punishment of the Burning Fire!” (Al-Hajj: 22), so this is and many other hidden images of the torment are prepared for those criminals.

Then Allah says, and this is regarding the people of faith, “And it will be said to those who feared Allah, "What did your Lord send down?" They will say, "[That which is] good." For those who do good in this world is good; and the home of the Hereafter is better. And how excellent is the home of the righteous - ” (An-Nahl:30) Here we are told about the blessed, as opposed to the doomed, who, when they are asked, (What is it that your Lord has revealed) they will reluctantly answer, "He did not reveal anything, these are just the fables of old." But the blessed, on the other hand, will say, "That which is good," meaning - He revealed something good, meaning mercy and blessings for those who followed it and believed in it. Then we are told about Allah's promise to His servants which He revealed to His Messengers.

The believers will be asked about this Qur’an that is revealed in this world, what did Muhammad tell you, “What did your Lord send down”? They will answer, "[That which is] good." [Khair] i.e., good, and means that this book was

not revealed except with goodness, mercy, and blessings for those who followed it and believed in it. It calls for monotheism, guidance, and knowledge. Allah says, "For those who do good in this world is good;" the ones who believed in Allah, obeyed Him and the Prophet ﷺ, were patient in front of the tests and hardships, and did righteous, Allah prepared for these people, "For those who do good in this world is good;" it means the adornment of this world because whatever Allah ﷻ gives the believer in this world of its goodness. "And the home of the Hereafter is better." Paradise, the home of the Hereafter is better than this world. "And how excellent is the home of the righteous -" [niʕm] i.e., excellent, and it is used to praise, it's the opposite of wretched. Allah describes the believers with "the righteous", in Arabic it means the ones who fear Allah, for they feared Allah and thus worked accordingly to protect themselves from His punishment.

Then Allah says, "Gardens of perpetual residence, which they will enter, beneath which rivers flow. They will have therein whatever they wish. Thus does Allah reward the righteous -" (An-Nahl:31) "Gardens of perpetual residence, which they will enter" gardens and orchards, full of trees with their branches twisted and covering all the place. Then "beneath which rivers flow." from under its trees and under its palaces there are running rivers; different kinds of rivers from water, milk, honey, and wine "They will have therein whatever they wish." there will be all that souls could desire, and all that eyes could delight in, whatever they wish for will presented to them immediately, nothing is prohibited for them, "Thus does Allah reward the righteous" meaning, this is how Allah rewards everyone who believes in Him, fears Him, and does good deeds. Allah also says about heaven in another Surah, He says, "Wherein they will hear no unsuitable speech" (Al-Ghashiyah:11) they won't even hear what they dislike from words, it's just full of joy and adornment. And this is Allah's reward the Most-Generous, the Giver, He will multiply each good deed and reward His servants for it.

Then Allah ﷻ says, The ones whom the angels take in death, [being] good and pure; [the angels] will say, “Peace be upon you. Enter Paradise for what you used to do” (An-Nahl:32) Believers were described as good and pure, and in another Surah, the disbelievers are described as impure, “the polytheists are ˹spiritually˺ impure”. So, when the pure and good people die and the angels come to seize their souls, the angels will say to them, “Peace be upon you.” This is said when they come to take their souls, and in another verse, this will be said to them also when they are in their graves and when they enter heaven. Then the angels will say, “enter Paradise for what you used to do”, This is an honor to enter the Heaven of the Lord, because of their work, because they did these good deeds and were good, these good deeds, fearing Allah, and hoping for His pleasure, all of these were reasons for them entering Paradise.

Allah ﷻ says, "Are they but waiting for the angels to come to them, or for the command of your Lord to come? Those before them did likewise. And Allah did not do them any injustice, but to themselves they used to do injustice"[An-Nahl:33], "So they were struck by the evil consequences of what they did and were enveloped by what they used to ridicule"[An-Nahl:34]. After Allah demonstrated the fate and outcome that will fall upon the ones who believed in Him, believed that this Qur'an is His book and is from Him, and believed in this message with which the Prophet was sent. This is the fate of the ones who said that this Qur'an is not but the legends of the ancients and that they do not believe in it. Allah demonstrated their case by addressing the disbelievers. "Are they but waiting for the angels to come to them", what does the disbeliever, who is stubborn against the command of Allah, wait for after the clarity of the argument and the evidence. Waiting from the wait, but for the angels to come to them to draw their souls, which is inevitable and must be. "Or for the command of your Lord to come", with their destruction. Or the command of your Lord to come as Allah did to the previous people. He says, "Those before them did likewise", those

before them did likewise; they remained in denial and stubbornness against the messengers and turned away their matter until the command of the Lord came. He says, "And Allah did not do them any injustice", when He destroyed them with what He did. Allah was not unjust with them, rather, they had what they deserved after this infidelity and stubbornness. " But to themselves they used to do injustice", used; these previous disbelievers, which Allah destroyed, used to do injustice to themselves. They did injustice to themselves, further, "themselves" is preceded here, to show that the injustice that occurred among them is confined to themselves. Meaning they did not do wrong to Allah, because no one can do wrong to Allah, no one can harm the Lord even if all the people of the earth disbelieve, this would not harm the Lord. Therefore, the infidelity of the disbeliever is only against himself and his injustice that was destroyed is his injustice to himself. He wronged himself by depriving it of faith in Allah and from entering His pleasure in Paradise. Forbid it and diverted it to this dark path. So, his injustice was for himself. "But to themselves they used to do injustice". So, what befell them the Lord's punishment is due to them, otherwise, if they turned against this wrong and followed the path of truth, they would have survived and benefited.

He says, "So the evils of what they had done afflicted them", afflicted them; afflicted the previous people. The evils of what they had done. The one who had done evil, their evilness afflicted them. This bad reward befell them. "... and they became surrounded by what they used to ridicule"(An-Nahl:34), they became surrounded, afflicted, and destroyed by what they used to ridicule; the torment which they ridiculed. They said to their messenger, where is the torment? Bring us the torment. So, this torment they used to ridicule, afflicted them. This is a great preach and threat that is obvious to the disbeliever with this clear Arab language. Yet, this disbeliever is wandering blindly; this disbeliever is blind. They remained as such in their blindness until they were afflicted by the

punishment of Allah due to which they died while infidels and killed those who were killed in Badr. Further, the disbeliever remained blind as such; and the one whom Allah guided saw the path.

Then, Allah started exposing the corruption of those disbelievers and their nasty saying in infidelity and their nullified arguments. From their nullified arguments, arguing that what they are in is from the will of the Lord and His command and order.

He says, "And those who had associated (others with Allah) said, “Had Allah willed, we would never have worshiped anything apart from Him—neither us, nor our forefathers, nor would we have prohibited anything without (permission from) Him.” Those before them did likewise. So are the messengers responsible for anything but evident proclamation?" [An-Nahl: 35]. "And those who had associated (others with Allah) said", associated others with Allah. Further, the polytheists are many, the Arabs were all polytheists despite their belief that Allah is the Creator of this universe, yet, He is not worshiped alone. Rather, He is associated with His daughters in worship, as they thought; the angels. Further, the sun is worshiped with Him, in addition to these gods which they made, it is worshiped with Allah. It is used to intercede for them, with which they ask for rain and other things. Further, they made for each type of provision a god, a god for milk, a god for camels, a god for each matter of the good matters; they made for it a god called without Allah. "And those who had associated (others with Allah) said, “Had Allah willed, we would never have worshiped anything apart from Him", what we are in is what Allah willed and what Allah wanted. He Who established us in what we are in. So, their argument was that their current fates are what Allah willed for and commanded. "neither us, nor our forefathers, nor would we have prohibited anything without(permission from) Him", and that if He willed for us to prohibit what we did for the Qur'an blamed them for permitting and forbidding out of falsehood and not following the law of

the Lord. They said that nor would we have prohibited anything without the permission from Him, that is by themselves, and we did not take it from falsehood laws. He says, "Those before them did likewise", their argument that what they are in from infidelity and polytheism is due to the will of the Lord. He says, "So are the messengers responsible for anything but evident proclamation?" The ones who argue regarding this are liars, for Allah commands them to be upright on His matter and to follow His method. Allah did not command them to adhere to polytheism, infidelity, and stubbornness. Rather, Allah commanded them over the tongues of His Messengers to take the path to Him and that He won't judge them except for what they are capable of. With what they can do, thus, they can have faith, the ability to take the path to the Lord. Yet, they are the ones who turned away out of arrogance and stubbornness against this matter. Further, their case is as the case of Satan who refused to prostrate despite his ability to do so, yet, he refused. Then, "He said, “My Lord, since You have deluded me, I will most surely adorn for them(evil deeds) on earth, and I will most surely delude them all"[Al-Hijr:39], the same thing with which those polytheists are arguing; as if they, and the head of the infidelity, Satan, had one heart. They say, "neither us, nor our forefathers, nor would we have prohibited anything without (permission from) Him", "Those before them did likewise", that is in their arguments; starting with Satan and the previous people. He says, "So are the messengers responsible for anything but evident proclamation?", meaning that Allah did not assign the messengers except to proclaim their people with the evident proclamation. So, they tell them "This is the path of the Lord and this is His way" and to demonstrate the truth for them. So, whoever follows this truth, survives, and whoever insists on infidelity and stubbornness, destruction will afflict them.

He says, "For very truly, in every community We sent a messenger: “Worship Allah and avoid false masters", this is the message of Allah which is

clear, straightforward, synoptic, and outright, and which all the Messengers said. "For very truly, in every community We sent a messenger", for very truly; Allah is telling and making sure that He chose, and sent a messenger to every community. In every community, there is a messenger from them. "Worship Allah and avoid false masters", two words. Two sentences with which the messenger was sent; worship Allah and avoid false masters (Taghut in Arabic). Every messenger used to say to his people, worship only Allah and avoid false masters. The false masters are a subject noun derived from the false master. Further, the false master is transcending the truth, so, whoever exceeds the limits, this is only the beginning, he would become a false master. Then, if we exaggerate, we say the falsest master (Taghiah in Arabic) by adding the feminization Ta'. Then, with exaggeration, it becomes a false master by adding the Waw and Ta'. Further, the false master is everyone who exceeded his limit of those who claimed deity or divinity and called for him without Allah. So, idols are false masters and the head of false masters is Satan for he is the greatest of those who followed without Allah and who contradicted the commands of Allah. So, he is the greatest caller to evil, and he is the head of all false masters and the head of all evil and sin in this world and the one who calls for it. Further, he is the head of false masters; everyone who calls to worship himself is, undoubtedly, a false master, and whoever legislates without the legislation of Allah is a false master, because he has exceeded his limit, and because the legislation belongs to only Allah. Therefore, whoever says to the people worship me without Allah, is the greatest false master. As in Pharaoh who said, ´I am your lord, the most high´. So, these are the false masters who have the great false. So, the matter is that Allah sent the messengers with two words to worship Allah and to avoid false masters.

He says, "So some of them Allah has guided", Allah has guided some of them, guided them to His obedience, relieved their hearts, and enlightened their

sights when they took the path of the Lord. "And some of them have deserved misguidance", some of them deserved misguidance; a must, and that is due to their infidelity, stubbornness, and following Satan. They deserved misguidance for Satan said to Allah when He banished him from His mercy. He said, "I will most surely bridle his offspring, except for a few", "He said, “Go! Whoever of them follows you—then indeed, Hell is your repayment, an ample repayment" (Isra:63), so, all of those who followed Satan and turned against the command of the Lord deserved the misguidance. This misguidance became a must for him. "And some of them have deserved misguidance. ". He says, "So journey through the earth and look what the outcome was for the disbelievers", so, journey through the earth, walk on it, look what the outcome was for the disbelievers who denied the messenger with their stubbornness and argued with what those argued with; This is the will of the Lord, and Allah established us as such. "So journey through the earth and look what the outcome was for the disbelievers", from Thamoud, the ones near to you in Hijr. Ad in the south of the peninsula. The villages of Lot, the villages of Madyan, and the Pharaoh's people. Look what the outcome was for those disbelievers, did not Allah eradicate and destroy them while they were empowered and argued with what you are arguing? Look at the painful and bad outcomes that they end up with.

Then, Allah says to His Messenger, "(Even) if you are concerned about their guidance,(still) Allah surely does not guide whomever He leads astray, and they will have no helpers" (An-Nahl:37), meaning, after this constant demonstration from the Lord with the word of Allah sent down to them. Meaning, that no one has an excuse for abandoning the path of the Lord after this clear demonstration. Further, the Prophet ﷺ used to be concerned that all people believe in him, all people, compassion for them ﷺ and a desire for them to escape from the Fire. Allah told him, He says, "(Even) if you are concerned about their guidance", all of them, to guide all of them, "(still) Allah surely does not guide

whomever He leads astray", know that Allah does not guide whomever He leads astray; whoever Allah leads astray will not be guided. The one who is destined to be deluded is misguided due to his, of course, stubbornness and being away from Allah. So, Allah misguides him, makes him feel satisfied, happy, and sees the beauty of this; this delusion becomes beautiful in their souls and his deeds become decorated for them. "...(still) Allah surely does not guide whomever He leads astray, and they will have no helpers"[An-Nahl:37], and they will have no helpers to help them without Allah. Who can help them without Allah as long as Allah had led them astray, sealed their hearts and hearing, and placed a cover over their sight; Allah deluded them as such, accordingly, no one can help them without Allah or bring them back to what is taken away from them or guide them to this path through which they will be survived from the Lord's punishment? "and they will have no helpers".

Allah demonstrates another matter from the matters of their misguidance and responses to it. He says, "And they have sworn by Allah their most solemn oaths that Allah does not resurrect whoever dies". Look at the extent of their delusion. "And they have sworn by Allah their most solemn oaths", sworn, made an oath. Swearing is making an oath by Allah while they believe in Him, glorify Him and believe that He is the Creator of heavens and the earth. Their most solemn oaths, meaning the extent of their solemn oaths, the extent of oaths, and sworn. Their most solemn oaths, meaning that they spent effort in it, they reached the extent of the spent effort in oaths, why? Over what? "That Allah does not resurrect whoever dies", a sentence through which they deny the resurrection. So, this is their confirmation of this matter by solemn oaths. "That Allah does not resurrect whoever dies", so, look at this nullified matter, with all kinds of nullification with what they argued about. First of all, they saw that it is greater than Allah; how do you see that this matter is greater than being done by Allah while you believe in Him and believe that He started the creation. The One Who

started the creation won't fail in resurrecting it. Further, creating is not greater than resurrecting; He who created the heavens and earth. "The creation of the heavens and the earth is certainly greater than the creation of humanity..."[Ghafir:57], death and life is a constant process; in every moment there is death and life. So, Allah Who gives life and causes death; so, what drives the disbeliever to deny the resurrection? Further, if the Lord is the One Who created this creation, there is no doubt that He is the All-Wise, the All-Knowing. He did not create it to mess up, He did not do so to mess up. If there is no resurrection, this world and this life would be the biggest lie and a great game and the winner in it would be the criminal. The ones who would win in it would be the people of criminality only, for they are the people of power, strength, and the ones who do wrong, steal, eat, and do what they want. Then, after that, they die with no punishment, on the other hand, the poor and weak ones would die; they get destroyed and crash and never get anything of their right and are treated unjustly. Further, he might be from the people of benevolence and the people of good. Then, after that, he would get nothing, Allah does not reward him with anything. Why did Allah create him? Allah created him so that he worships Him and does to him what this unjust does and this is the end of it. So, the winner in this life is the strong overpowered and the unjust evildoer who wins and is the one who obtained luck and obtained good in this life and dies with nothing upon him.

Allah says, "Shall We treat the Muslims like the criminals?"[Al-Qalam:35], "What is the matter with you? How do you judge?"[Al-Qalam:36], how do you judge Allah to be and say to the disbeliever, "So what makes you still deny the recompense?"[At-Tin:7], "Is Allah not the Wisest of judges?"[At-Tin:8], Allah is the wisest judge. Any judge in the world, no matter what, won't accept for his judgment to be in vain and a game in which the good-doer does not get rewarded for his good deeds and the wrong-doer does not get punished over his

bad deeds and whoever does a thing just does it. Then, after that, there would be no judgment for the good-doer and the wrong-doer, thus, this won't be a judge. So, how would this be attributed to Allah? So, all the matters and proof are based on that there must be a resurrection. Rather, if the messengers were not sent and the books were not descended and knew Allah the reason knowledge only, this reason would have been guided; we are obligated by the necessity of this reason that the Creator of this universe if people die in this way, He must be able to revive them once again, so that the benefactor takes his reward and the wrongdoer takes his punishment. This must be, even if there is no divine news; so, how about when we have the certain divine news that Allah must reward every benefactor with his benevolence and every wrongdoer with his wrong, this is impossible. These disbelievers swore by Allah with the most solemn oaths that Allah does not resurrect whoever dies. This contradicts your belief that Allah is the Creator of the heavens and the earth, the basis of your belief; so, how this could be, then, at the same time, sworn by Allah with the most solemn oaths over this. Over this false case; you swore over it with these void oaths. "And they have sworn by Allah their most solemn oaths that Allah does not resurrect whoever dies".

He says, "Yes indeed, it is a promise binding on Him", yes, indeed, Allah must resurrect who dies, it is a promise binding on Him. He promised His servants and He is committed to it for He Who made it a must and He Who obliged it over Himself. A promise binding on Him, and must be. Then, He says, "but the majority of mankind does not know", the majority of mankind does not know this. They forgot this day, denied it, disbelieved in it. Although this is opposed to their belief in the Lord, yet, they went blind over this day. "But the majority of mankind does not know".

He says, "(This is) to clarify for them what they differ over, and so that those who have denied know that they were liars"[An-Nahl:39], this day must be, so that Allah clarifies for them what they differ over. What they differ over is

belief and infidelity; Allah is the One God. Yet, there are these multiple gods, each of them took a god without Allah; the messengers got fought, got killed, and insulted. The wars were established over the faith issue, infidelity issue, good and bad, right and corruption, and benevolent and evil. The conflict of people is against all of these issues. If the person is dead and the matter is over, won't there be a resurrection, and people would remain in what they differed over? Each of which was based upon his religion, faith, and method that he used to be following without clarifying things for him? It does not clarify to the disbeliever that he disbelieved, fabricated, denied, and committed falsehood. And does not clarify for the believer that what he believed in is the truth and that this is the day that you have been promised. This would be abandoned? It cannot be, He says that He will resurrect them and clarify things for them; a promise binding on Him. "(This is) to clarify for them what they differ over", to demonstrate to each person, each person would know the truth behind his deeds. "... and so that those who have denied know that they were liars"[An-Nahl:39], Allah must tell them that they were liars. They used to lie, they used to swear that there would be no Day of Resurrection, while, deep down, they know and believe that Allah is the One and only God. Nevertheless, they used to argue and turn away this truth with what they have of falsehood. So, they must get exposed and for their lie to be exposed and be shown to people and get insulted in front of everybody.

Then, He says, "Indeed, Our only saying to anything, once We have wanted it, is to say to it, “Be,” and so it is"[An-Nahl: 40], there is nothing hard over Allah. "Indeed, Our only saying to anything, once We have wanted it, is to say to it, “Be,” and so it is"[An-Nahl:40], here, Allah shows us that anything He wants is directed by the divine order. If the divine order is directed, Be, which is a two-letter order only; Be and so it is at once. Then, this command must be, so, by directing the divine order to what Allah wants, then it must be for nothing fails Allah. As for humans, if he wants anything, he works for it; cultivation,

manufacturing, making, taking, putting. Whatever humans want, they must work for it. Thus, nothing stands against the will of Allah and nothing fails Allah. Further, the establishment of the Hour is by destroying the established heavens and earth, by changing its form, by raising people from their graves, putting them in one place, giving each person his right and what he deserves, and sending the people of hell to hell and the people of heaven to heaven. This is a must, and it is easy for Allah and does not fail the Lord.

Then, He says, "And those who emigrated for Allah after they had been dealt with unjustly—We will surely settle them in a good place in the Earlier(Life) , and the reward of the Hereafter is truly greater, if they only knew"[An-Nahl:41], "Those are the ones who endured patiently, and in their Lord they place their trust"[An-Nahl:42], this is a gentle and kind promise from Allah to those who were patient in His path so they emigrated for the sake of Allah. He says, "And those who emigrated for Allah after they had been dealt with unjustly", this Surah is descended concerning the believers and the disbelievers, reflecting the constant conflict. Further, this group who believed in Allah endured the injustice and the oppression of the disbelievers. This obliges the believers of Mecca to go out of it, escaping with their religion to other places in which they feel safe over themselves and their religion. So, some of them emigrated to Ethiopia. Allah says, "And those who emigrated for Allah after they had been dealt with unjustly", emigrated for Allah, meaning that their emigration was for the sake of Allah after they were oppressed in Mecca and that, of course, includes everyone. Includes all of the ones who emigrated for Allah. He says, "We will surely settle them in a good place in the Earlier (Life)", confirming Lam. To settle them; settle them means that Allah empowers them. Or to settle them, that is to descend them. Allah descended them in this life and empowered them in a good place in the world. A good place in the world that is secure, comfortable, empowered, and decisions, and it was. Allah settled them and empowered their

religion after this diaspora and emigration for the sake of Allah. He says, "and the reward of the Hereafter is truly greater", the reward of the hereafter is the heaven of Allah which is greater than what Allah gave them from the rewards of the world. "If they only knew", meaning if they only knew, if they all only knew; there is no doubt that what is with Allah is greater than what is in this world.

"Those are the ones who endured patiently, and in their Lord they place their trust"[An-Nahl: 42]. Those are the ones who endured patiently over the harm of those disbelievers and were patient over their religion and adhered to it. And over their Lord, they placed their trust. They submitted their matters to Allah and made Allah their ultimate goal and what they wanted and submitted their affairs to Him. Further, they suffered from this torment and waited for the rescue of Allah and His benevolence. Allah tells them that this benevolence, this rescue, and this empowerment, must be. It is a promise from Allah to the elite rank of His faithful servants.

يقول الله ﷻ: {وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوحِي إِلَيْهِمْ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لا تَعْلَمُونَ}[النحل:43]، {بِالْبَيِّنَاتِ وَالزُّبُرِ وَأَنزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ}[النحل:44]، {أَفَأَمِنَ الَّذِينَ مَكَرُوا السَّيِّئَاتِ أَنْ يَخْسِفَ اللَّهُ بِهِمُ الأَرْضَ أَوْ يَأْتِيَهُمُ الْعَذَابُ مِنْ حَيْثُ لا يَشْعُرُونَ}[النحل:45]، {أَوْ يَأْخُذَهُمْ فِي تَقَلُّبِهِمْ فَمَا هُمْ بِمُعْجِزِينَ}[النحل:46]، {أَوْ يَأْخُذَهُمْ عَلَى تَخَوُّفٍ فَإِنَّ رَبَّكُمْ لَرَءُوفٌ رَحِيمٌ}[النحل:47]، {أَوَلَمْ يَرَوْا إِلَى مَا خَلَقَ اللَّهُ مِنْ شَيْءٍ يَتَفَيَّأُ ظِلالُهُ عَنِ الْيَمِينِ وَالشَّمَائِلِ سُجَّدًا لِلَّهِ وَهُمْ دَاخِرُونَ}[النحل:48]، {وَلِلَّهِ يَسْجُدُ مَا فِي السَّمَوَاتِ وَمَا فِي الأَرْضِ مِنْ دَابَّةٍ وَالْمَلائِكَةُ وَهُمْ لا يَسْتَكْبِرُونَ}[النحل:49]، {يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ}[النحل:50]

"And never did We send as messengers before you except men to whom We reveal. So ask the people of the Reminder if you do not know"[An-Nahl: 43], "(We sent them) with evident proofs and books. And We sent down to you the Reminder, that you may clarify to mankind what was bestowed upon them from on high, and that they may reflect"[An-Nahl:44], "Do those who have schemed evils feel secure that Allah will not cause the earth to cave in beneath them, or

that the punishment will not come upon them from where they are unaware"[An-Nahl:45], "Or that He will not seize them while they go about ˹their day˺, for then they will have no escape?"[An-Nahl: 46],"Or that He will not seize them gradually? Yet indeed, your Lord is truly Compassionate, Bestowing of mercy"[An-Nahl: 47], "Have they not seen all things that Allah has created—their shadows revolving from the right and the left, prostrating to Allah as they shrink away?"[An-Nahl: 48], "And to Allah prostrates whatever is in the heavens and whatever is in the earth of every treading creature, as well as the angels, and they do not act arrogantly"[An-Nahl: 49]," fearing their Lord above them and doing whatever they are commanded"[An-Nahl: 50].

In Allah's saying, "And never did We send as messengers before you except men to whom We reveal..."[An-Nahl: 43], is a response from Allah to the suspicions of the disbelievers concerning the issue of how Allah chooses a Messenger from humans to send to them; why did not He send an angel if He wanted to send them a message? So, Allah says that His Sunnah with His creation, since the messages started, has been sent to men. "And never did We send as messengers before you", that is in a nation from the nations, "except men", and Allah's saying "men" indicates that Allah did not choose a woman to be a prophet or a messenger. Then, He says, "to whom We reveal", meaning that the description of these men or their uniqueness from others is in that Allah reveals to them. Further, revealing in the Arabic language is informing secretly, and the revelation to the Messengers is in a hidden way; through an angel which people could not see while the Prophet could, or through the voice of the angel himself as the prophet said regarding the revelation, "Sometimes it comes to me like the ringing of a bell, and that is the hardest for me, and when it leaves me I remember what it has said. And sometimes the angel appears to me in the likeness of a man and talks to me and I remember what he says". This is revelation because it is from Allah; this is the revelation of Allah to the messengers which is informing

in a hidden way. Meaning that people around the messenger would not see it. “We reveal” these messages and knowledge which Allah reveals to them. He says, "So ask the people of the Reminder if you do not know", ask the people of the reminder, the ones to which this reminder reached from the previous nations; the Jews and the Christians, who read the books of Allah and know that all the previous messengers were but human beings because this is recorded for them in the Torah. So, ask the people of the reminder from among the followers of the previous messages, if you do not know; if you do not know that this is the Sunnah of Allah that He chooses for His servants a messenger from among themselves who would convey His message to them. "Say, “I am not different from the other messengers"; it is not a different thing for Muhammad, son of Abdullah ﷺ, to be a messenger from among the mankind, whom Allah sent to his people, for all the previous messengers were as such. "So ask the people of the Reminder if you do not know"

Then, He says, "(We sent them) with evident proofs and books", meaning that we sent all of the previous messengers with evident proofs. The evident proofs are the plural of an evident proof, and an evident proof is a clear proof which does not leave any suspicion about the truth. Further, the evident proofs are regarding that they are the messengers of Allah; each messenger sent by Allah to a people, Allah gave him evident proof, powerful argument, and miraculous proof which indicates that he is a messenger from Allah. A proof upon which all who challenge the messenger are cut off for they know that he did not get this miraculous matter except by being a messenger from Allah. So, with evident proofs and books; books refer to the scriptures. Books are the plural of a book, which is a scripture. Allah sent down books for each messenger so that his message is said orally as well as written, as Allah sent the Gospel to Isa, the Torah to Musa, and the Zabur to Dawood ﷺ and Scriptures to Ibrahim. So, every

messenger sent by Allah, was also sent with a written book. "(We sent them) with evident proofs and books."

Then, He says, "And We sent down to you the Reminder, that you may clarify to mankind what was bestowed upon them from on high". Allah selected His servant and Messenger, Muhammad, with the reminder. This Qur'an, which Allah called the Reminder, for it reminds; it reminds of all these great things. Further, it includes great information; Allah gathered everything in it; it is a book, it is a reference for guidance, light, and law which makes it, in itself, an evident proof. It is the proof of the honesty of the messenger ﷺ, for it is a sign with which Allah sent him to prove to everyone that he is truly the messenger of Allah. And Allah challenged the people to whom the messenger was sent that if they denied this prophet, they should bring a surah that is like or similar to the ones of the Qur'an's in its beauty, forming, and wording. Arabic words like these Arabic words which are sent to them, yet, there is no doubt that they failed in bringing one surah like what is in the Qur'an. "We sent down to you the reminder", this reminder, the Quran, "that you may clarify to mankind what was bestowed upon them". So, the messenger delivers the reminder and clarifies to mankind what was revealed to him. A clarification, and the way that the messenger clarifies is either through the practical method, by interpreting this Qur'an; that his actions would be a practical interpretation of the words of Allah, this is the practical method. Allah commanded the prophet to pray, fast, pay zakat, and perform Hajj and his performance of these worships is a clarification of what Allah wants and a clarification of this revealed Book. So, with the practical method, as well as the oral method is an explanation to it; either an explanation and interpretation of the words of Allah and demonstrating what Allah wants from people. As well as reporting these words that are for the prophet used to report and confirm what came in the Qur'an. So, the speeches of the prophet, his preaches, and his teachings, all of these are included under reporting the words of Allah. So, these

are three forms of clarification by his action. "Pray as you have seen me praying and learn your rituals from me", by his interpretation, review, clarification, and explanation of what Allah wants from His words, as well as by his reporting and confirming the words of the Lord. "... that you may clarify to mankind what was bestowed upon them from on high, and that they may reflect"[An-Nahl: 44], and that they may reflect upon this, because this is the greatest means of guidance; for Allah to choose a messenger from them, addressing them in their language, and sent with this Messenger a book, which the Messenger clarifies it, presenting for them, a good example. So that, perhaps, after the great mentioned means of guidance, they would be guided and directed to the path and the way of the Lord, reflect upon this matter, and thank Allah for this; for sending this messenger, making their way to the Lord.

Then, Allah threatens them with different kinds of threats demonstrating the power of the Lord over His servants and that they cannot escape from Him. He says, "Do those who have schemed evils feel secure that Allah will not cause the earth to cave in beneath them, or that the punishment will not come upon them from where they are unaware"[An-Nahl: 45], a question intended to blame, insult, and humiliate; so that these people might look at what they are walking in of challenging the Lord. He says, "Do those who have schemed evils feel secure", schemed evil; scheme means that they schemed with evils and for evils. Further, scheming is trying to harm others in hidden ways. Those schemed in hidden ways and in their plots; planning how to nullify the message of the messenger, how to prevent him, and how to turn people against this religion. All of this is schemed evils, like when they agreed upon having no truce with Bani Hashem and Bani Muttalib that they would not accept their requests for marriage and would not marry them. Besides their gathering and agreement to say what turns people away from this Qur'an. So, they thought, we say that it is but magic, he is not but a priest. And they agreed upon saying that Muhammad came with magic, a word

of magic that distance between the man and his brother, between the husband and his wife and between the son and his father; despite these relations, he separated between them. So, this scheme was used to turn people away from, and to make people hate, the religion of the messenger. Scheming includes all of these suspicions which they made and spread about this religion and messenger, to turn people away from his religion. "Do those who have schemed evils feel secure that Allah will not cause the earth to cave in beneath them..."[An-Nahl: 45], so, this is regarding the power of Allah and His capability; this firm settled earth on which they disbelieve Allah and on which they scheme, Allah is capable of destroying and making the earth to cave in beneath them, making their graves directly beneath it."... That Allah will not cause the earth to cave in beneath them, or that the punishment will not come upon them from where they are unaware?"[An-Nahl: 45] The torment come to them from where they did not except that this will bring them torment, for Allah has the power over His creation and over humans and nothing fails Him. Further, He can afflict them with any harm which they could never imagine or capture. Actually, those nations which Allah destroyed, He destroyed them in a hidden manner. Such as a flood in which water explodes from beneath them and the water falls over them, then Allah drowns them; wind originates from a place that hits them until it destroys them, shade (of the deadly cloud) from the extreme heat until it kills them in their places. Or with a thunderbolt, a shout from an angel who shouts with one shout so they get a thunderbolt to their term, a storm of stones, stones fall upon them and destroys them, or overturning their villages upon them by Allah, just as He overturned the villages of Lot; He raised it and overturned it over them. So, this is the power of the Lord in punishing His servants with what He wills; it is an easy thing for the Lord. "Say, “He ˹alone˺ has the power to unleash upon you a torment from above or below you or split you into ˹conflicting˺ factions and make you taste the violence of one another..."[Al-An'am:65] All of these are kinds of torment; if Allah wants bad for a nation, it won't be turned and the torment would afflict them

from where they are unaware. The torment would afflict them from where they do not imagine that it would; as such, the torment comes from Him. "Do those who have schemed evils feel secure that Allah will not cause the earth to cave in beneath them, or that the punishment will not come upon them from where they are unaware?"[An-Nahl: 45].

"Or that He will not seize them while they go about ˹their day˺, for then they will have no escape?"[An-Nahl: 46] Or seize them with torment while they go about the day; going about the day is moving; moving in all the blessings, while they are enjoying these numerous blessings. Going about the comfortable homes and the luxurious mansions to the rich farms and various gardens to the kinds of travelling for the sake of entertainment and walking, to their joy with money and offspring. So, this is their movement and going about enjoying these blessings. Allah seizes them while they go about His blessings. while they are empowered and have more than one blessing in which they move from one blessing to another. "Or that He will not seize them while they go about ˹their day˺, for then they will have no escape?"[An-Nahl: 46] For then, they will have no escape; those disbelievers who are stubborn against Allah and who scheme evils, will have no escape. They cannot escape from Allah; escaping or running away from Him. So, is it possible that the Lord is unable to afflict them with His torment? There is no one who can escape, meaning that no one can escape from the Lord.

"Or that He will not seize them gradually? Yet indeed, your Lord is truly Compassionate, Bestowing of mercy"[An-Nahl: 47], or that He won't seize them, gradually; progressively, bit by bit. So, Allah seizes them a group followed by another, bit by bit; such that He reduces them and reduces them until Allah destroys them with all kinds of diseases and trials. This means that Allah is capable of uprooting them at once during the time of their strength. As well as He is capable of seizing them, reducing them, by, for example, facing hunger,

drought, or a disease that seizes them from here and there until Allah destroys them bit by bit. He says, "... Yet indeed, your Lord is truly Compassionate, Bestowing of mercy"[An-Nahl:47] Your Lord is truly Compassionate, Bestowing of mercy; despite His power over His creation as such, He delays them, He sends the message for them and sends a warning after another to them. Further, Allah forbears them and provides them, so that they might go back to their minds and go back to their reason and take the path of the Lord. "Or that He will not seize them gradually? Yet indeed, your Lord is truly Compassionate, Bestowing of mercy"[An-Nahl: 47].

Then, Allah demonstrates His power, and that this creation which He created, all of it worships Him. He says, "Have they not seen all things that Allah has created—their shadows revolving from the right and the left, prostrating to Allah as they shrink away?"[An-Nahl: 48] "Have they not seen", have they not known, "things that Allah has created", everything which Allah created, "... their shadows revolving from the right and the left, prostrating to Allah as they shrink away?"[An-Nahl: 48] …their shadows revolving; the shadow is the reflection of a body when the light of the sun falls on it. So, the reflection of this body is this shadow, the shadow of the thing; anything that is visible over the surface of the earth if the light of the sun reflects on it, the result would be a shadow. The shadow occurs before the sunset, then, after sunset; it is all shadow. So, shadows come again when the sun goes from the middle of the sky, fading away, and when it sets. So, the shadow moves from the west and comes back again to the east and the sun goes to the western side. Therefore, these shadows, the shadow of everything on this earth, are formed; the shadow of everything forms on the ground. This means that everything in existence prostrates to Allah, as He says, "And to Allah bow in prostration all who are in the heavens and the earth, willingly or unwillingly, as do their shadows, morning and evening"[Ar-Ra'd: 15] In the morning and the evening, every creature prostrates to Allah, all of Allah's

creatures on earth, everything on this earth prostrates to Allah; whether it is a great mountain, a tree, or any other thing, all prostrate to Allah. As He says, "Have you not seen that to Allah prostrates whoever is in the heavens and whoever is in the earth, and the sun and the moon and the stars and the mountains and the trees and the treading creatures and many of mankind? But many others deserved the punishment. And whomever Allah shames, there is none to honor him. Indeed, Allah does whatever He wills"[Al-Hajj:18] These creatures either prostrate to Allah willingly; which is the prostration of the believers, the angels and the believers prostrate to Allah willingly, as well as these inanimate objects. However, the disbeliever prostrates to Allah reluctantly; these things prostrate by existing on this earth for they prostrate with the prostration of earth, and his shadow that falls on the ground also prostrates to Allah. "And to Allah prostrates whoever is in the heavens and the earth, willingly", this is by the believers, "or reluctantly", unwillingly. He says, "As do their shadows in the mornings and before sunset", their shadows also prostrate in the morning and in the evening. Allah says, "Their shadows revolving from the right and the left". From the right and the left; if a person is directed towards All-Ka'ba, then the right of the qiblah and the left of the qiblah with regard to the addressee; the viewer, "prostrating to Allah". All of these prostrate to Allah; the thing and its shadow, everything that has a shadow. "As they shrink away?", that is, humiliated, humbled and subdued. So, all of these prostrate; from the sun in the sky to the smallest thing on earth, all prostrate to Allah humbled to Him, subjected to the command of their Lord.

Then, He says, "And to Allah prostrates whatever is in the heavens and whatever is in the earth of every treading creature, as well as the angels, and they do not act arrogantly"[An-Nahl: 49] "And to Allah", not to anyone else, only to Allah; here, the thing being done is mentioned before the action (according to Arabic translation). "And to Allah", He did not say “prostrates to Allah” because if it is like that, it would be possible that he prostrates to Allah as well as to others.

Yet, to Allah, only, prostrates, it is only to Him. "And to Allah prostrates whatever is in the heavens and whatever is in the earth of every treading creature..."[An-Nahl: 49] Whatever is in the heavens, all of it, the seven heavens, and whatever is in the earth of every treading creature. A treading creature is everything that treads over the earth from the small ant to what is greater than this; everything that walks and treads the earth, all of these prostrate to Allah. "And to Allah prostrates whatever is in the heavens and whatever is in the earth of every treading creature..."[An-Nahl: 49], and its prostrating is either willingly or reluctantly. This earth during its rotation around itself, its people, individuals, and what is established over it prostrates to Allah. Then, He says, "As well as the angels, and they do not act arrogantly", meaning that the angels as well prostrate to Allah and they do not act arrogantly. Allah specified the angels here after generalizing, for they are the greatest of Allah's creation in regard to their power, strength, knowledge, status, and superiority for they are the superior among the creations of Allah. They are the supreme of Allah's creatures, for Allah created them from light and established them with great strength, and for great supreme jobs. Indeed, all of the angels are obedient; all of the angels obey Allah and none of them disobeys Him. "Who never disobey Allah in anything He commands them, and they carry out whatever they are commanded", "Indeed, those who are in the presence of your Lord are not too arrogant to worship Him, and they exalt Him, and to Him they prostrate themselves"[Al-A'raf:206].

Also, He created them; their creation, is great in itself, like what the Prophet said, "I have been permitted to tell about one of Allah's angels who bears the throne that the distance between the lobe of his ear and his shoulder", this small distance in a human being, in the creation of human beings, which is probably not more than twenty centimeters, a little more or a little less, yet, regarding an angel, the distance "between the lobe of his ear and his shoulder is a journey of seven hundred years". This means that if a bird flies in this space of

an angel, it would take five hundred years flying and it would not reach this distance from here to there. So, how about the whole length of this angel? How long would the bird need to cross it. A thousand years to pass the distance of the length of a single angel of Allah's angels! Allah described Jibreel with great description, He says, "taught to him by the extremely powerful"[An-Najm: 5],"the one of vigor. He settled"[An-Najm:6],"while he was at the highest horizon"[An-Najm:7] Described as extremely powerful, taking into consideration that Allah only tells us about some of His strength, such as when He says, "And recall when We suspended the mountain over them as if it was a dark cloud, and they thought it would fall on them". Suspending a mountain; Jibreel places his hand over a mountain and uproots it from its place, then he brings it to the children of Israel, all of them, and places it over their heads. Further, Allah commands them to hold fast to the covenant which they had with Him and to act according to it. So, uprooting a mountain from its place and placing it over the heads of people, the children of Israel, which at that time, were more than seven hundred and fifty thousand people. The mountain was big enough to cover them all, as Allah says, "And recall when We suspended the mountain over them as if it was a dark cloud, and they thought it would fall on them: “Hold fast to what We have given you and remember what it contains, that you may remain mindful(of God)"[Al-A'raf:171] This was the action of Jibreel; Allah commanded him to do this act, thus, there is no doubt that this is a great power the angels have. Those angels prostrate to Him, He says, "as well as the angels, and they do not act arrogantly", that they prostrate to Allah in a state that they are not arrogant against worshiping Allah, against prostrating to Him. Allah specifically talks about prostration here because it is the greatest position that indicates the humiliation of the one who is prostrating to the one being prostrated to, for the worshiped. This is his humiliation because the one who prostrates puts the most honorable part of him, his forehead and face, on the ground in submission to his God, his Lord and his Master. So, he is in a state of complete humiliation and submission;

the angels do this for the Lord, indeed, all creatures prostrate to Allah. "And to Allah prostrates whatever is in the heavens and whatever is in the earth of every treading creature, as well as the angels, and they do not act arrogantly"[An-Nahl: 49].

"Fearing their Lord above them..."[An-Nahl: 50], this is the case of the angels. "Fearing their Lord above them..."[An-Nahl: 50], for their Lord is on His throne and all of Allah's creations are below this throne. "And doing whatever they are commanded." They do whatever they are commanded; what Allah commands them to, they do it at once and as Allah commanded. Further, they do not make a movement except by His order and His will. "“And we do not descend except by the command of your Lord; to Him belongs whatever is before us and whatever is behind us and whatever is between them, and your Lord has never been forgetful"[Maryam:64] Allah established them for what He did of great deeds like directing the winds, directing the rain, and the wombs; there is an angel assigned for wombs and granting souls. Each angel is assigned for a job of the jobs doing it in a complete manner as Allah commands. "... until, when death has come to one of you, Our messengers take him away, and they never neglect(their tasks)"[Al-An'am:61] They are not delayed a second and not preceded a second, rather, they adhere to the exact timing which Allah stated in withdrawing the soul, carrying it, and returning it. They adhere with complete obedience to their Lord. "Fearing their Lord above them and doing whatever they are commanded"[An-Nahl: 50] “whatever they are commanded” is in the passive voice; meaning what their Lord commands them to do, they obey.

يقول الله ﷻ: {وَقَالَ اللَّهُ لا تَتَّخِذُوا إِلَهَيْنِ اثْنَيْنِ إِنَّمَا هُوَ إِلَهٌ وَاحِدٌ فَإِيَّايَ فَارْهَبُونِ}[النحل:51]، {وَلَهُ مَا فِي السَّمَوَاتِ وَالأَرْضِ وَلَهُ الدِّينُ وَاصِبًا أَفَغَيْرَ اللَّهِ تَتَّقُونَ}[النحل:52]، {وَمَا بِكُمْ مِنْ نِعْمَةٍ فَمِنَ اللَّهِ ثُمَّ إِذَا مَسَّكُمُ الضُّرُّ فَإِلَيْهِ تَجْأَرُونَ}[النحل:53]، {ثُمَّ إِذَا كَشَفَ الضُّرَّ عَنْكُمْ إِذَا فَرِيقٌ مِنْكُمْ بِرَبِّهِمْ يُشْرِكُونَ}[النحل:54]، {لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ فَتَمَتَّعُوا فَسَوْفَ تَعْلَمُونَ}[النحل:55]

says, "And Allah has said: “Do not take two gods; He is but One ﷻ Allah God, so of Me alone be in awe"[An-Nahl: 51], "And to Him belongs whatever is .in the heavens and the earth, and religion is His foreverAre you then mindful of anyone other than Allah?"[An-Nahl:52], "And whatever blessing you have is from Allah, then when harm touches you, it is to Him that you cry for help"[An-Nahl:53], "Then when He lifts off harm from you, a group of you associate(others) with their Lord"[An-Nahl:54], "so as to deny what We have given them. So enjoy yourselves, for you will come to know"[An-Nahl: 55].

After Allah demonstrated, in the previous verses, that He is the Lord God, the only One to whom all creatures prostrate willingly and reluctantly, and that their shadows prostrate with them as well. He says, "And to Allah prostrates whatever is in the heavens and whatever is in the earth of every treading creature, as well as the angels, and they do not act arrogantly"[An-Nahl: 49]," fearing their Lord above them and doing whatever they are commanded"[An-Nahl: 50], here, Allah stats His command. Allah stated His command to His servants to not worship a god other than this one God, which is the Lord God, the One and only. "And Allah has said: “Do not take two gods", Allah stated this command by mentioning the name of the doer, which is Allah. He did not say I said, or it has been said or obligated, rather, He mentioned the name of the speaker to demonstrate that He is the One Who commanded this. Furthermore, the speaker Who commanded this is Allah, which you and all creatures know by this name, and that He is the God worthy of worship. So, He is Allah; no one deserves this name but He, and this is His great name which refers to Him. Thus, He is the God, the true God who there is no god but He. Here, Allah, the Owner of this name says, "Do not take two gods"; do not take, O people, two gods. “Two” is mentioned to indicate this number. Do not take this, "He is but One God"; He is, referring to the Lord God, and it’s the truth and fact that there is no god but He. In other words, there is only one God in this universe, which is the Lord.

"He is but One God", one God who deserves this, and there is no god in this universe but one God. All this existence is created and established by one Creator Who manages and controls it. He is the only one God, one Lord, and one Creator. He has no partner with Him, and no one ever had a partnership with Him in creating even an atom of this existence, nor in controlling an atom. So, all management and ownership are His; He who established the creation, created it out of nothing, and formed it from nothing. He who established it the way it is, and managed it in such a state; regarding wealth and poverty, life and death. So, He gives life and causes death with His order. He grants wealth, poverty, guidance, and leaves others to stray, and He causes laughter and sadness. Furthermore, the blessings are only from Him, and harm is only caused by Him; no creature possesses the ability to cause harm or benefit itself, except with the will of his Creator and Lord. Therefore, there is no god but He, there is no creator but He, no manager but He, and no provider of blessings but He. So, He is the only God and there is no god but Him; there must be no god but He. Thus, everyone that claims divinity is a falsehood because he does not create, or provide, nor can benefit or cause harm for himself. So, what are the benefits a polytheist can get from worshiping others besides Allah, or taking a god other than Allah and worshiping a god with Him? Of course, Allah does not accept such partnership, for He has no partners in divinity nor in His attributes. In that sense, regarding His right from His servants, He does not accept having a competitor or a partner to be given the same right as Allah's, to be prostrated to with Allah, kneeled to with Allah, and called for with Allah. No, rather, Allah does not accept except to be worshiped alone, with no partners.

"He is but One God", meaning that the truth and fact in this universe are having one true God. If you worship another god, then you are no longer obedient to this One God, and you are exposed to His anger and wrath, for you followed the falsehood, and made what is not god a god; that is oppression. "So of Me

alone be in awe", “so, of Me alone”; Him only, not anyone else. "Be in awe", awe is fear out of greatness, with sensing the greatness of the fearful matter. Further, Allah is the One who deserves to be awed and feared; for He punishes intolerably, inflicts a painful torment, and His penalty is severe. Thus, if a person dares to disobey Him as such, and insult Him by saying that He has a son and that He has a partner or an equivalent, then, he will be exposed to the rage of the Lord and gets severely punished; for no one punishes as Allah does. "On that day, none can punish as He punishes"[Al-Fajr: 25], "and none can shackle as He shackles"[Al-Fajr: 26], "so of Me, only, be in awe." Allah frightens His servants from Him, that they should fear Allah, and not to violate His right by worshiping a god besides Him; for there is no god but He.

Then, He says, "And to Him belongs whatever is in the heavens and the earth, and religion is His forever. Are you then mindful of anyone other than Allah?"[An-Nahl: 52], so, this One God which is full of apprehension, and who we shall always fear His punishment. "And to Him belongs whatever is in the heavens and the earth", all that is in the creatures in the skies. The heavens with what it includes, and the earth with what it includes as well is His. He is the Possessor, He who created it, and He who managed it. "And religion is His forever", the submission of the servants to Him is a constant submission, endlessly. While the servants might submit to others such as the ones who claim divinity and deism or overpowers people, yet, this would remain for a small period of time. An unjust king, tyrant, and evil, will live in his tyranny for days and then disappear, Allah will make him disappear. So, he disappears from the surface of the earth. As for the Lord, the submission of His servants is constant; all of the servants are submitting to Him eternally. And religion is His; the religion which is submission. The religion here means the submission and the reward Allah bestows to His servants; He rewards them constantly in this world and also in the hereafter, so, the religion is all His. Religion also means the decree,

method, and the path which shall be followed. So, the servants' submission to the religion of Allah, His powerful religion for His servants, where they live, die, and act with all actions according to the fatalistic universal order. So, the submission to Him is a constant submission that is not interrupted. Allah does not possess a power only in a specific time over other times, or in a specific place over other places; for the religion is His forever. “And religion is His forever. Are you then mindful of anyone other than Allah?"[An-Nahl:52], so, the One who possesses the constant submission of servants, the complete submission in all times, will the creature worship or fear or ask for protection from anyone other than Him? "Are you then mindful of anyone other than Allah?” Is there anyone other than Allah? Anyone other than Allah, the Lord God; the One whose might, actions, possession are as such. Is there anyone other than Him to be mindful of? "Are you then mindful of anyone other than Allah?” fear.

Then, "And whatever blessing you have is from Allah", and whatever you have, you address, of blessing, any blessing. Life is a blessing, this whole entity, the entity of the human is a blessing, what this entity includes of sight, hear, heart, nail, and any bit of these bits is a blessing. And we cannot count the blessings of Allah in the entity of humans. Then, what He provides of provision to the human from these blessings; the food he eats, drinks he drinks, clothes he wears, and his wife, children, house, home, furniture, the land he sets over, the sea he looks at, and the sky over him. All of these blessings are from Him. All the blessings that this creature goes through are from Him and not from anyone else. "And whatever blessing you have", any blessing. "Is from Allah", because He is the only Creator and the one Provider; for no one creates but He, and no one provides these blessings but He. Who created this sun? The greatest of Allah's blessings on this earth and to whoever is on it. So, the one who created it is the Lord. Who created the moon? Who created the sea? Who created these fishes in this sea? All of these blessings are provided by Allah and He who formed and created it; Exalted be

He. "And whatever blessing you have is from Allah, then when harm touches you, it is to Him that you cry for help."[An-Nahl:53], and this is the case of Arabs and the case of many disbelievers and polytheists; when they are facing some hardships, severe hardships, just as the case of the one who is about to drown in the sea. A great hardship in which he sees death. "It is to Him that you cry for help", then when harm touches you, affects you and harm befalls on you; any harm in a land or sea. Then, it is to Him, not to anyone else that you will ask for help. Crying for help means raising the voice with supplication, mayday call, and seeking refuge from Allah. So, it is to Him that you cry for help. Meaning that you raise your voice asking for help and refuge from Allah to save you from the harm you are in.

"Then when He lifts off harm from you, a group of you associate (others) with their Lord"[An-Nahl: 54], so, this is the Lord God, to whom creatures' seek refuge when they face harm. Then when He lifts off harm after the upheaval of the sea and almost being drowned, they leave Him. So, Allah calmed the wind, the storm ended, they got relieved and got out from the depth of the sea to the earth. And when the earth and land were under their feet, they forgot Allah and went back to worshiping their idols and polytheism. They were in harm, a severe drought, they did not get rain, they sought refuge from Allah, calling Him for help to send them rain, so, Allah sent them rain, and rivers started forming and cultivation started growing. Then, after that, most people would forget the Lord, from whom they sought refuge in times of harm. "Then when He lifts off harm from you, a group of you..."[An-Nahl: 54], a group, a crowd. “Of you associate (others) with their Lord", with their Lord, with their Creator, their Provider, with the One to whom they sought refuge from, called for help from, and turned towards with supplication. They associate others with Him, making Allah a partner by calling others without Him, by asking from others, by prostrating to

them and performing other kinds of worship from what is not permissible and should not be except for Allah.

He says, "So as to deny what We have given them", the Lam letter here is used to reflect the future, “to deny”, meaning that they would go back to infidelity, to polytheism. To polytheism against Allah and forget that they called their Lord in times of harm. The outcome was that they went back to infidelity and disbelieving in Allah. He says, "so as to deny what We have given them", from these blessings; among which is saving them from the harm they were in. He says, "So enjoy yourselves", this is a threat. It means enjoy yourselves with what you have of pleasure right now. "For you will come to know", for you will come to know, i.e., you will know the outcome for your criminality, the outcome of your polytheism against Allah; turning to Him when you are in harm then going back to polytheism and infidelity after Allah blessed and saved you from the harm you were in. He says, "... So enjoy yourselves, for you will come to know"[An-Nahl: 55].

Then, Allah started a new kind from the kinds of polytheism and infidelity that these polytheists are in. He says, "And they set up to what they do not know a share of what We have provided for them. By Allah, you will surely be asked about what you used to fabricate"[An-Nahl: 56],

"And they set up to what they do not know a share of what We have provided for them..."[An-Nahl: 56], setting up here means to make, i.e., making a part of these blessings which Allah blessed them with from cultivation and cattle, then they make it and direct it to others. Allah says, "To what they do not know", to what they do not know that it is not a god, they are idols which they made and formed with their hands; a claimed god. A share, i.e., they make a share from what We provided them with. We are the ones who provided them with this. So, this cultivation which is farming and fruits, and these cattle are a provision

from Allah to them. Yet, they take it, these provisions and grace of Allah, to them and they give it to others. They set it up to the gods they formed as peers to Allah. "And they set up to what they do not know a share of what We have provided for them. By Allah, you will surely be asked about what you used to fabricate"[An-Nahl:56], Allah described the idols they worshiped saying, "to what they do not know", for they do not have knowledge nor they are aware that these gods are as such; although they worshiped the sun, Hubal, the moon, stars, Lat, Uzza, and worshiped others, yet, they do not have any knowledge nor authority nor a proof that these gods deserve to be worshiped. And deserve to be given what they gave them from Allah's provision which He provided them with. "And they set up what they do not know a share of what We have provided for them. By Allah, you will surely be asked about what you used to fabricate" [An-Nahl: 56]. By Allah, by God; Allah swears by Himself. You will surely be asked, referring to the unnamed doer, and He who will ask you. Allah will ask them about what they used to fabricate and deny. Because this is a fabrication, for the things that do not possess harm nor benefit to be named as gods. They are not gods, rather, Allah is the One God. "By Allah, you will surely be asked about what you used to fabricate".

Then, another act of their impure hearts, polytheism, infidelity, and attributing what is unsuitable to Allah. He says, "And they set up to Allah daughters—Highly Exalted is He—and unto themselves whatever they desire"[An-Nahl: 57], "But when one of them is given the glad tidings of a female (infant), his countenance remains darkened as he suppresses his anguish"[An-Nahl: 58], "He hides himself from people because of the evilness of the glad tidings he has been given. Should he keep it, in shame, or bury it (alive) in the dust? Undoubtedly, evil is the way they judge!"[An-Nahl: 59].

"And they set up to Allah daughters", "they set up", setting up here is in the sense of belief. “They set up to Allah daughters”, they claimed that the angels are the daughters of Allah, that they are not males, and that they are the daughters

of Allah which have been born to Allah from Jinn. They claimed that Allah got married to Jinn and gave birth to angels, Highly Exalted is He. “They set up to Allah daughters” taking into account that they, themselves, do not accept daughters. Meaning that this ignorant Arab polytheist used to severely hate having a daughter. So, if you do not accept having a daughter, then you make angels as the daughters of Allah as you claim? If Allah is the Creator who creates whatever He wills, the One who provides His servants with males and females. So, if He provides them with males, and takes females to Himself, why would you set up this division to your Lord? He says, "And they set up to Allah daughters", so, they claim that angels are the daughters of Allah. He says, "Highly Exalted is He", Highly Exalted is He from having a son, or a daughter. Highly Exalted is He from making angels as females. For masculinity and femininity are only regarding humans and Jinn. As for angels, they are the kind of creation that has nothing like a male or a female. Rather, Allah created angels as such without the so-called masculinity and femininity. He says, "... Highly Exalted is He—and unto themselves whatever they desire"[An-Nahl: 57], to them, to themselves, whatever they desire. They like having whatever they desire, and their desires are having sons.

Allah says, look how much they hate females. "But when one of them is given the glad tidings of a female (infant)" when one of them is given the glad tidings; the glad tidings are telling the good news. Yet, here it means that he is told that he had a daughter, he had a female, then, Allah says, "his countenance remains darkened", from grief, worry and distress, if he had a girl. "As he suppresses his anguish", suppresses his anguish, meaning restraining their rage. Meaning that he feels angry, severe anger, yet, he restrains his rage so that he won't explode out of anger. "As he suppresses his anguish", "He hides himself from people", Allah describes the condition of the disbeliever when he gets a daughter, how does he react? First of all, he suppresses his anguish, grief, and

distress, and he, on the same day in which he had a daughter, hides from people. He does not attend their gatherings, does not meet with them, rather, he escapes from facing people so that they won't laugh at him because of this. "He hides himself from people because of the evilness of the glad tidings he has been given", meaning from this severely bad matter which he was given glad tidings of, so that he won't be laughed at, insulted, mocked at, and such. "He hides himself from people because of the evilness of the glad tidings he has been given", then, "Should he keep it, in shame, or bury it(alive) in the dust?", meaning that he remains confused between these two options; what to do with this daughter that he had. Should he keep it, while feeling shame, that is to leave her alive while feeling the shame and humiliation. Humiliation in himself and in the community, who feels sorry for him and insults him. Or bury it alive in the dust, or to take it secretly, take it out, dig a hole for this daughter, and bury it in the dust; infanticides and covers it. This is the condition of the polytheist; a great extent of worry, distress, and grief. The greatest grief for him is to have a daughter. So, how, O polytheist, whom this is your condition when having a daughter, think and say that Allah created angels as females and attribute this to Allah? Anyway, if you want, set up what you, yourself, desire to Allah. Because if you hate females, how could you set up the females to Allah? Meaning that their corruption in thinking reached to attributing imperfection to Allah which they do not desire to themselves, yet, they accept it to Allah. He says, "Undoubtedly, evil is the way they judge!" without a doubt. You have to know; this technique is used for informative purposes. Evil is the way they judge, meaning that what they judge is wrong; for they judged Allah with what they do not accept and desire for themselves. They accepted the imperfectness of Allah which they do not accept to themselves. "Undoubtedly, evil is the way they judge!"

Then, He says, "For those who do not believe in the Hereafter is an evil example, while to Allah belongs the highest example. And He is the Almighty, the All-Wise"[An-Nahl:60],

"For those who do not believe in the Hereafter", those polytheists do not believe in the hereafter; they think that life is nothing but a worldly life, and that if they die, there would be no resurrection, nor reviving, nor life after that. And that this world is going and heading to what it is directed to like that; the sun is stable and this universe is stable. What is true, according to them, is that there are wombs that produce, and earth that is swallowing the living at the end. So, there would be no judgment, nor resurrection, nor an end to this world, rather, it will continue in this way and there would be no resurrection for them. "For those who do not believe in the Hereafter". He says, "Is an evil example", an evil example; the evil example applies to them in everything, for they are deviated in their understanding, in their minds, and in their judgment of the Lord. So, the one who believes that Allah will not revive people to hold them accountable, and thus, makes Allah as if He created this creation in vain and without a purpose, is one of the worst creatures in intellect and understanding; for he judged his Lord, the God who created this creation, as such. And that foolishness and recklessness were attributed to Him, and that He creates for no purpose nor a goal. So, the one whose mind is as such, yet believes that Allah is the Creator of this universe. You! If you believe that Allah is the Creator of this universe, then, you must believe in His great wisdom, complete knowledge, and mercy over His servants. So, how is it appropriate for this Lord who created this universe to leave it and neglect it in vain and uselessness! Therefore, what was issued from them, which they attributed to Allah from foolishness and recklessness, and that He did not create His creation for a purpose nor a goal, rather, He created them in vain and to mess. The one who attributed this to Allah can attribute other things to Allah. From among these kinds is that Allah created angels as females, and He specifies

Himself with females and gives them the males. "For those who do not believe in the Hereafter is an evil example". He says, "... while to Allah belongs the highest example. And He is the Almighty, the All-Wise"[An-Nahl: 60], Allah has the highest example; for Allah is the One who deserves perfection. Every perfection that is in the creation of Allah deserves it alone. So, if wisdom was from the attributes of perfection in creation, then Allah deserves it. Likewise, if knowledge was from the attributes of perfection, then, Allah deserves it. Every attribute of perfection in the creation, Allah deserves it; for Allah is its Creator and He who established it. So, every perfection in creation, Allah deserves it. "While to Allah belongs the highest example. And He is the Almighty", the Victor who no one can overpower Him. "The All-Wise", who puts each matter into its right place.

يقول الله ﷻ: {لِلَّذِينَ لا يُؤْمِنُونَ بِالآخِرَةِ مَثَلُ السَّوْءِ وَلِلَّهِ الْمَثَلُ الأَعْلَى وَهُوَ الْعَزِيزُ الْحَكِيمُ}[النحل:60]، {وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِظُلْمِهِمْ مَا تَرَكَ عَلَيْهَا مِنْ دَابَّةٍ وَلَكِنْ يُؤَخِّرُهُمْ إِلَى أَجَلٍ مُسَمًّى فَإِذَا جَاءَ أَجَلُهُمْ لا يَسْتَأْخِرُونَ سَاعَةً وَلا يَسْتَقْدِمُونَ}[النحل:61]، {وَيَجْعَلُونَ لِلَّهِ مَا يَكْرَهُونَ وَتَصِفُ أَلْسِنَتُهُمُ الْكَذِبَ أَنَّ لَهُمُ الْحُسْنَى لا جَرَمَ أَنَّ لَهُمُ النَّارَ وَأَنَّهُمْ مُفْرَطُونَ}[النحل:62]، {تَاللَّهِ لَقَدْ أَرْسَلْنَا إِلَى أُمَمٍ مِنْ قَبْلِكَ فَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَهُوَ وَلِيُّهُمُ الْيَوْمَ وَلَهُمْ عَذَابٌ أَلِيمٌ}[النحل:63]

says, "For those who do not believe in the Hereafter is an evil ﷻ Allah .example, while to Allah belongs the highest exampleAnd He is the Almighty, the All-Wise" [An-Nahl: 60], "And if Allah were to hold mankind for their injustices, He would not leave upon it a single treading creature, but He defers them to a stated term. Then, when their term has arrived, they cannot delay it by one hour nor can they advance it"[An-Nahl:61], "And they set up for Allah what they themselves hate, while their tongues describe the lie that theirs is the best(reward); without doubt, for them is the Fire and (without doubt) they will be driven to it quickly"[An-Nahl:62], "(I swear) by Allah, We sent messengers to communities before you, but Satan adorned their deeds for them, so that he is their master today, and they will have a painful punishment" [An-Nahl:63].

Allah informs that the ones who believed in the hereafter, like the case of the Arab polytheists to whom this honorable Prophet Muhammad was sent. They used to deny the existence of the hereafter completely, think that it is impossible to take place, and that there is one life, and this life is eternal and unending. They also believed that there will be no Day of Resurrection in which they will be judged for their deeds in life in front of Allah. So, they thought what they wanted to think, and attributed evil to Allah; some examples include that they said Allah got married to Jinn, gave birth to the angels, and that the angels are all females. So, they attributed the evil to Allah, since, according to them, females are evil, and they hated having a daughter of their own.

But when one of them is given the good tidings, "But when one of them is given the glad tidings of a female (infant), his countenance remains darkened as he suppresses his anguish"[An-Nahl: 58], "He hides himself from people because of the evilness of the glad tidings he has been given", he doesn't want to meet people so that they won't insult and mock him over this matter. "He hides himself from people because of the evilness of the glad tidings he has been given. Should he keep it, in shame, or bury it (alive) in the dust..."[An-Nahl: 59]. This was the fate of the female when born to them, yet they attribute angels to Allah. They claim that Allah chooses angels for Himself. Here, Allah tells them that you attributed to Allah what you hate to yourself. While it was supposed to attribute every perfection to Allah. It's supposed for every perfection to be attributed to Allah. Since every perfection in creatures Allah alone is the worthiest of. As for attributing the imperfection of a creature to Allah, this only means that they lack judgment, their injustice, their ignorance, and their saying about Allah without knowledge.

He says, "For those who do not believe in the Hereafter is an evil example", those are the ones who deserve every imperfection and every evil for they do not believe in the hereafter. Further, these ones who do not believe in the hereafter,

attributed to Allah that He had created this creation in vain and without a purpose. They also said that He is not the most just out of all judges, Highly Exalted is He above all these claims.

So, the ones whose minds were deluded as such are fitting to such evil qualities. "Whereas to Allah belong the finest attributes.", every perfection that is attributed to humans, Allah is the only One who deserves it; such as forgiving, generosity, hospitality, strength, and might. These are all characteristics Allah granted to His servants. And Allah deserves these perfect attributions rather than His creation, for He who grants the perfections to His creatures. Thus, how would He make His creation perfect while Allah is in the imperfect position? Highly exalted is He above what they claim. "For those who do not believe in the Hereafter is an evil example, while to Allah belongs the highest example. And He is the Almighty..."[An-Nahl: 60], the victor whom no one can overcome. The All-Wise, who puts every matter into its right place.

Then, He says, "And if Allah were to hold mankind for their injustices, He would not leave upon it a single treading creature, but He defers them to a stated term. Then, when their term has arrived, they cannot delay it by one hour nor can they advance it."[An-Nahl: 61].

"And if Allah were to hold mankind for their injustices", meaning seizing the people for their transgression; i.e., if Allah were to punish people immediately for their wrongdoing, then, there would be no one and no creature wandering on this earth. That is because annihilating the disbeliever will be followed by the destruction of the earth, the destruction of field and progeny, and the destruction of everything over this earth. As it was the case when the people of Nuh did injustice, Allah destroyed them and what surrounded them. He drowned the earth with all it included, and the ones who survived are only the ones who were on the ship. Likewise, the villages of Lot; Allah overturned it upon the heads of its

residents with all it included. In addition to the people of Ad, whom Allah has eliminated. As He says, "... And when the morning came upon them, nothing could be seen except their residences. Thus We repay the criminal people"[Al-Ahqaf: 25].

"And if Allah were to hold mankind for their injustices, He would not leave upon it a single treading creature", And here they are, the Arab disbelievers, still saying great things about Allah and wronged themselves with great injustice, like attributing the son to Allah. Not only this, but they have also attributed females to Him rather than males. And they claimed that He has a wife that He marries just like humans. Highly exalted is He above all their claims. Besides, they claimed He has a partner in this universe. Those who claimed that His daughters are the angels, have also worshiped them -the angels- besides Allah. They are worshiped besides Him. Exalted be He. Moreover, Allah provided them with a provision, but they divided it unjustly with their Lord. In which they offered to their idols the same of what they offered to Allah, then they even violated the right of Allah, thinking it's better to offer what is best to their idols. As He says, "And they set aside for Allah a share of the (yield of the) fields and the livestock He created, and they said, “This is for Allah,” according to their claim, “and this is for our associates.” But whatever was (deemed) for their associates does not reach Allah..." [Al-An'am:136], i.e., what they offer for their associates cannot be slaughtered to get closer to Allah. "Yet whatever was (deemed) for Allah reaches their associates. Evil is their judgment!” i.e., if He punishes them for their unjust actions, He will destroy them and what surrounds them. "And if Allah were to hold mankind for their injustices, He would not leave upon it", upon this earth, "a single treading creature", i.e., a moving creature.

"But He defers them to a stated term", but Allah's wisdom willed to delay their punishment. So, He would leave them to do whatever they want in this life; infidelity, stubbornness, and torment, and He might not root them up in this world

and delay their punishment to a stated term. "The stated term" means the Day of Resurrection; it is referred to as stated, for it is appointed by Allah and would not be delayed for even a second from its time. "Then, when their term has arrived, they cannot delay it by one hour nor can they advance it", if their term for Allah to destroy them has reached this world, they won't be delayed a moment from this term. Likewise, if their term has arrived, the term of everyone to be presented and judged in front of Allah, they won't be delayed for a single moment from their judgment. "Then, when their term has arrived, they cannot delay it by one hour nor can they advance it", an hour time, they will not be early for a moment from the term appointed by Allah, nor will they be late from it.

Then, a new addition in this context, and another example of those disbelievers' injustice and violation against Allah. He says, "And they set up for Allah what they themselves hate, while their tongues describe the lie that theirs is the best (reward); without doubt, for them is the Fire and (without doubt) they will be driven to it quickly"[An-Nahl: 62], "And they set up for Allah what they themselves hate", they hate females, yet they attributed them to Allah. They also offer to Allah what they dislike from their provision. An example of the provisions they dislike is the nasty invalid ones; they offer these to Allah. So, they think of Allah and they consider His right as an extra and of little value. Hence, what they do not need is what they offer and give to Allah. Besides, they attribute what they dislike to Allah; they despise females, yet, they attribute them to Allah. Highly Exalted is He.

"While their tongues describe the lie that theirs is the best (reward)". “While their tongues describe”, i.e., say; their tongues tell lies. Further, Allah attributed lies to their tongues here that they say with their tongues. It's not only a belief, they believe it and also utter it with their tongues. "That theirs is the best reward", that the best reward is theirs in everything. The best reward is that Allah loves them, wants them, provides them, and favors them. And, supposedly, if

there is a Day of Resurrection, they will still get the best reward. As Allah ﷻ says, "And even if I am returned to my Lord, I will have the very best with Him", that is, if that happened, and there is a Day of Resurrection, the rich ones will remain rich, the ones whom Allah provided them with wealth in this world, they say, they will be given the same in the hereafter. As the ignorant disbelievers say that the rich in the world are also rich in the hereafter. This means their standard states that the rich ones in this world are the ones Allah favors, loves, and will make them rich and loved in the hereafter as well.

As Al-Aas bin Wael Al-Sahmi said, he said to Suhaib when he went to charge him the money Al-Aas took from him and never paid back; he was the head of his people in Quraish. He said to him, give me my money, he replied, I won't give you anything unless you disbelieve in Muhammad. He said to him: if you disbelieve in Muhammad, I will give you your money back. Then, he replied: by Allah, I won't disbelieve in Muhammad until you die and be resurrected. He replied, ok then, if I die and be resurrected, then I will have lots of money. When I get resurrected, I will give you your money back and pay the debt; he says this out of mockery and his belief that, if there will be another life, he will be a rich man and will give him what he asks for from debt.

Allah says, "Have you seen the one who denied Our signs and said, “I will most surely be given wealth and children”?"[Maryam: 77], "Has he viewed the hidden realm, or has he taken with the All-Merciful a covenant?"[Maryam: 78], "But no! We will write what he says and keep extending the agony for him exceedingly"[Maryam: 79], "and we will inherit from him whatever he says, and he will come to Us solitary"[Maryam: 80]. “And we will inherit from him”, this is a crime. This unjust saying is what they will inherit in the hereafter. “And he will come to Us solitary,” alone; Allah will judge him as he is. So, the tongues of those who speak lies; that they will have the best reward from Allah, and that

Allah loves them since He provided them and enriched them in this world this means He loves them. Consequently, the best reward will be theirs anyway.

He says, "without doubt, for them is the Fire and (without doubt) they will be driven to it quickly". "Without doubt", i.e., there is no doubt that the fire is for them on the Day of Resurrection. And they will be driven to it quickly; forgotten, neglected, and left in it forever. Meaning that they will enter into the fire, then they will be left there in an obligatory way. Furthermore, their cries, complaints, and shouts won't be heard or responded to, as Allah ﷻ says, "So today We forget them like they forgot the meeting on this day of theirs", their shelter will be in the fire. "So today We forget them"; leave them, and abandon them. So, it becomes obligatory for them. Here, Allah demonstrates that they fell from the Lord's eye, and that their fate, on the Day of Resurrection, will be in Hell and that their complaints won't be responded to. "Without doubt, for them is the Fire and (without doubt) they will be driven to it quickly", they will be abandoned, lost, and neglected in the fire -God forbid-. This is the greatest response to their lies regarding being Allah's beloved ones and closest creatures, and that He provided and enriched them in this world. Thus, if the Day of Resurrection occurred, their state would be the one in the world because they think Allah has favored them in the world, accordingly, He will favor them in the hereafter. "Without doubt, for them is the Fire and (without doubt) they will be driven to it quickly"

Then, He says, "(I swear) by Allah, We sent messengers to communities before you, but Satan adorned their deeds for them, so that he is their master today, and they will have a painful punishment"[An-Nahl:63].

“By Allah”, Allah swears by Himself, with His name, by Allah. "We sent messengers to communities before you", certainly, Allah confirms that He sent, before sending the Prophet , Messengers to the previous nations. "But Satan adorned their deeds for them", Satan came, adorned and beautified these evil

deeds in the hearts of these disbelievers. Taking into account that these are evil and bad deeds which do not relate to mind, nor to good manners, nor religion in a thing; for it has nothing to do with reason to worship a god besides Allah; there is no god but He. What kind of mind accepts such a thing! That the sun, the moon, the stars, the angels, the people, or others are gods that are worshiped besides Allah, what is the reason for this! There is no reason nor such manners. They have no manners; those who take a god besides Allah, worship him, thank him, attribute grace to him, and are afraid of him. Yet, in fact, there is no favor in his hand that he can give, and he cannot push away the harm from befalling on his worshippers. Further, he does not have any benefit nor harm for him. Then, forgets the Lord; forgets Allah, the Lord God, the Creator whom there is no god but He and denies His favors. So, what kind of manners do they have! These people have no manners at all. This religion, that they have adopted, has no manners. Further, Satan beautified these acts for them. Adorned their deeds to them from polytheism, infidelity, and denial. Then, their other deeds are examples of this polytheism and originate from it. Such as judging over the provision of Allah to whoever they want out of their desire. How! Allah is the Creator of this creation, while you make whatever you want permissible and forbid whatever you want out of your desire, and do not go back to your Lord and God to know His judgment in this matter. How can that happen! This is aggression! So, they permit deeds saying whatever they want, and they legislate for themselves what they like, so, where is the reason in this! And what kind of manners is this! There is no reason nor manner, yet, this was beautified to them by Satan. He says, I have free will, I do whatever I want, and how are you free! You are created by Allah, the Lord of the worlds, the Creator of this creation, the one who has a decree and a system for everything. Besides, He sent messengers and said this is my path, whoever follows it shall survive, and whoever goes astray shall be destroyed. And you go astray from this path and think that this Lord won't judge you, or you won't meet Him, and that there is no judgment from Him…

No, how could this be! Yet, all of this is due to Satan's adornment; Satan adorned their deeds to them, he says, "(I swear) by Allah, We sent messengers to communities before you, but Satan adorned their deeds for them..."[An-Nahl: 63], adorned and beautified their deeds for them in their hearts and souls. He says, "So that he is their master today", he is, Satan, is their master today. Today means the Day of Resurrection. Meaning that Allah let them adhere to this Satan and push them towards him so that they would be with him in Hell -God Forbid-. "Then they were toppled into it, together with the deluded ones"[Ash-Shu'ara:94], "and the entire army of Iblis, all together"[Ash-Shu'ara:95], so, they gathered with him. This is the one you worshiped, so, go with him. This is the one they worshiped, made a master, followed his path, and left the path of the Lord for they were with him. As He says, "And recall when We said to the angels, “Prostrate to Adam.” So they prostrated—but not Iblis. He was one of the unseen beings2, so he defied the command of his Lord". Then, He says,"... Will you take him and his offspring as guardians apart from Me when they are an enemy to you? What a miserable bargain for the unjust!"[Al-Kahf: 50], will you take him and his offspring? Will you take Satan and his offspring as guardians apart from Me? You leave the guardianship of the Lord and follow Satan and his offspring when they are an enemy to you? And, in fact, Satan and his offspring are your enemies. What a miserable bargain for the unjust, as long as you bargained the guardianship of Satan over the guardianship of the Lord, then you shall be with him. He says, "so that he is their master today, and they will have a painful punishment", and they will have, to all of them, to the adorned and beautified Satan and those blind ones whose sight were blocked and followed and walked behind him.

Then, He says to His Messenger, "And We have not sent down to you the Scripture but that you may clarify for them what they have differed over, and as a guidance and a mercy for people who believe"[An-Nahl: 64], this is the blessing of the Lord over His guardians after demonstrating this evilness and unjust path

that the disbelievers walked in, and their evil deeds such as attributing what they wanted to Allah. Besides their fabrication that they are the people of truth, and because Allah favored them in this world, thus, He will favor them in the hereafter even after all these evil acts and that it is obligatory. Yet, Allah demonstrates the case of the people of faith, He says, "And We have not sent down to you the Scripture but that you may clarify for them what they have differed over..."[An-Nahl:64], and We have not sent down to you, Allah tells that He did not send down this Scripture, the Scripture of mercy, the Qur'an; it is called a Scripture because it is written, Allah wrote it in the heaven and was sent down to be written in the earth and be reserved. “But that you may clarify for them what they have differed over”, meaning that He sent this Qur'an to His servant and Messenger, Muhammad , so that this Qur'an would be clarification for them over what they have differed in. All the matters which people were arguing over, Allah sent in it the real truth. What the Jews differed over, what the Christians differed over, what the Arab polytheists differed over, and what the nations differed over with all kinds of differences; regarding the reality of the Lord, regarding the right path to Him, regarding prophet hood, regarding the Messages, regarding the decree of the Lord, regarding what He loves, and demonstrating His straight path from the path of Satan. All of them have been revealed by Allah in this Qur’an which was sent so that it clarifies to people the way to Him. "... but that you may clarify for them what they have differed over, and as a guidance and a mercy for people who believe"[An-Nahl: 64], this Qur'an was sent as guidance. Guidance; a path to guidance as well as the heart's guidance. Heart guidance refers to success guidance and demonstrative guidance. Besides it’s a mercy, a mercy from Allah to save them; saves the believers with this Qur'an from delusion and leads them to guidance, erasing any doubt and demonstrating the truth, and saving them from being lost to clear their sight. "For people who believe", only for people who believe, it is limited to them. Guidance and mercy are limited for the people who believe; we ask Allah to be one of them.

Then, after this, there is a new chapter in this surah in which Allah demonstrates His blessing over His servants. This surah, An-Nahl, is the blessing surah, the surah in which Allah counts His blessings over His servants and the attitude of these servants regarding these blessings. Especially the attitude of the disbelievers who deny the favor of Allah and attribute it to others apart from Allah. They think of these blessings that are not true.

Furthermore, the attitude of the people of faith regarding this blessing. He says, "And Allah has sent down, from the sky, water with which He revived the earth after it was lifeless; indeed, in this is a sign for people who hear"[An-Nahl: 65], this is from His doing, generosity, and from Him to His servants. Further, no one from the ones whose divinity was claimed to can do such a thing. "And Allah has sent down, from the sky, water with which He revived the earth after it was lifeless..."[An-Nahl: 65], "water"; rainwater, from the sky, from up high. "With which He revived the earth", the reviving of the earth is within itself, with it, earth is revived; for it shakes and swells and life is developed in it. A movement in the earth, after that through the separation of its atoms from each other and producing plants. Then, reviving with plants, which is a life over it which is a pleasure to the ones who understand. “He revived the earth after it was lifeless", after being lifeless and in reverence before the rain falls, dry land in which its atoms join into each other. "And of His signs is that you see the land still, but when We send down water upon it, it shakes and swells", "and germinates all kinds of lovely plant", so, this is the reviving of the earth, Allah sends down the rainwater to revive the earth after it has been lifeless.

"Indeed, in this is a sign for people who hear", this is a sign; this is a huge transformation from lifeless to revival by the falling rainwater. Look at the way it is being disposed over the surface of this earth, for Allah made it move and spread over the surface of this earth in a beautiful manner, easy, and elegant. Look at this cloud which Allah establishes then moves it with winds that spread it over

the sky, then, the rain falls in places in the form of separated drops. It does not fall as a one-piece that might destroy the earth. Rather, it falls as such in the form of drops or snow atoms when it falls over the earth. A great matter and it has a changing system, it falls from a very high place far from the residences of the people of earth and over their heads. It moisturizes and cools the weather for them; the weather and the air. Further, the air gets washed during its fall. A mercy of all kinds of mercy, a wonderful and magnificent matter, for it includes pleasure and beauty and has very great wisdom in its creation, distribution and management. "And Allah has sent down, from the sky, water with which He revived the earth after it was lifeless; indeed, in this is a sign..."[An-Nahl: 65], in all of this, there is a sign, yet, only to the people who hear the truthful saying. Allah reminds them with this saying, that the ones who hear and understand are the ones who benefit from this sign. As for the blind who sees this sign in front of his eyes and hearing, yet he passes over it unaware of it and does not think about it; this one is blind, and does not hear. He is deaf and does not hear a thing. "Indeed, in this is a sign for people who hear"

Then, He says, "And indeed, there is a lesson for you in livestock: We give you to drink of what is in their bellies—from between filth and blood—pure milk, palatable to the drinkers."[An-Nahl: 66]. Look at the creation of the great Lord, He says another thing that has a lesson in it. "And indeed, there is a lesson for you in livestock", livestock which is these eight couples from sheep, goats, camels and cows are an example to you. The lesson is from consideration and it came from “consider” which is looking at what is beyond things. Consider and think of the apparent from the matter into what is beyond it, what is wanted out of it, how it existed, and what its wisdom in its creation. "And indeed, there is a lesson for you in livestock", a moral and a lesson. He says, "... We give you to drink of what is in their bellies—from between filth and blood—pure milk, palatable to the drinkers"[An-Nahl: 66], this is a great lesson; for Allah makes us drink from the

pure white milk. Sometimes, it is a pure white or it tends to be more of a blue color from whiteness in some cattle, or to yellowish in others. Pure, there is no defect in any of the paths through which it is produced in the stomachs of cattle because cattle eat from the grass of this land; and from what they eat is the variety of grass that they eat. Then, see these paths in which the food goes through, the path of bright red blood and the path of filth that goes to dung after that to the exit and the urinary path. Then, look at the path, after that, the path of pure milk, all of which follow these paths and are pure from between filth and blood. It went through these mixtures, which are inside the belly of the animal, going through these mixtures of this different food that it eats. Yet, Allah produces it from these bellies, this pure, white, bright milk. "Palatable to the drinkers", the palatable means it is easy to drink. Palatable to drink for everyone, so no one chokes with it. Meaning that no one chokes with it and does not get stuck in their throat. Rather, it is palatable to the drinkers. There is no doubt that whoever has a mind and a reason and looks at this milk-producing animal, this splendid factory which takes this variety of food mixtures. Then, look how it produces this mixture, after that, into a completely different mixture, into milk, the pure milk in such a process. Then, to what is included in the formation and components of this creature from its meat, bones, and skin. Then, the filth takes its way out without getting mixed up. This is a thing that, undoubtedly, no one is capable of but Allah, the Lord and God.

يقول الله ﷻ: {وَإِنَّ لَكُمْ فِي الأَنْعَامِ لَعِبْرَةً نُسْقِيكُمْ مِمَّا فِي بُطُونِهِ مِنْ بَيْنِ فَرْثٍ وَدَمٍ لَبَنًا خَالِصًا سَائِغًا لِلشَّارِبِينَ}[النحل:66]، {وَمِنْ ثَمَرَاتِ النَّخِيلِ وَالأَعْنَابِ تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَعْقِلُونَ}[النحل:67]، {وَأَوْحَى رَبُّكَ إِلَى النَّحْلِ أَنِ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ}[النحل:68]، {ثُمَّ كُلِي مِنْ كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلُلًا يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَتَفَكَّرُونَ}[النحل:69]

says, "And indeed, for you in grazing livestock is a lesson. We give you ﷻ Allah

,drink from what is in their bellies - between excretion and blood - pure milk ".palatable to drinkers(An-Nahl: 66) "And from the fruits of the palm trees and grapevines you take intoxicant and good provision. Indeed in that is a sign for a people who reason." (An-Nahl: 67) "And your Lord inspired to the bee, 'Take for yourself among the mountains, houses [i.e., hives], and among the trees and [in] that which they construct." (An-Nahl: 68) "Then eat from all the fruits and follow the ways of your Lord laid down [for you]'. There emerges from their bellies a drink, varying in colors, in which there is healing for people. Indeed in that is a sign for a people who give thought" (An-Nahl: 69).

These verses of Surah An-Nahl are stated in the context of mentioning the blessings and favors of Allah ﷻ upon His servants, that He had created for them many things to facilitate their lives. Allah directs people to look around them and appreciate Allah's blessing, to believe through these blessings that there is one true God, and that the false gods can't create or do anything. "And indeed, for you in grazing livestock is a lesson. We give you drink from what is in their bellies - between excretion and blood - pure milk, palatable to drinkers." (An-Nahl: 66) A reminder to ponder and reflect upon the panderers, "…We give you drink from what is in their bellies - between excretion and blood - pure milk, palatable to drinkers" Pure milk is extracted from the bellies and the stomachs of the livestock, although their stomachs include other fluids and passages; a passage for the blood, a passage for the urine from the bladder, and a passage for the feces, yet Allah made them produce pure milk, pleasant for those who drink it.

Allah ﷻ says, "And from the fruits of the palm trees and grapevines you take intoxicant and good provision. Indeed in that is a sign for a people who reason." (An-Nahl: 67). Allah mentions the date and the grapes, both these fruits have different uses, and different tastes at each growing stage. Allah says also, "you take intoxicant" The verse is calling them to appreciate and be grateful for

it, since these verses are Meccan verses, when wine and intoxicants had great status in the Arabs life and poetry. They say, describing it, 'When we drink it, it makes us feel as mighty as kings and as powerful as lions, unshaken and unbegged when we meet on the battlefield". Allah ﷻ says, "and good provision" This is a good provision derived from the fruits of palm trees and grapevines in which they preserve and make sweets and jams, etc. Allah ﷻ says, "Indeed in that is a sign for a people who reason" It's a sign for the palm tree and the grapevines have tremendous advantages and benefits, they are used as a cure, drink, and food. Moreover, they are easily preserved, thus a person can live eating only dates and drinking water. It is appropriate to mention reason here, because it is the noblest feature of man. Hence Allah forbade this Ummah from drinking intoxicants, in order to protect their ability to reason.

Another great sign and blessing from Allah ﷻ are, "And your Lord inspired to the bee, 'Take for yourself among the mountains, houses [i.e., hives], and among the trees and [in] that which they construct." (An-Nahl: 68). [waħi] i.e. inspiration, this means announcing in a secretive and hidden manner. Allah ﷻ has inspired the bees, which are small in size but indeed the most beneficial of flies and insects, as they benefit mankind greatly. Allah taught them their ways of living, so what is meant by inspiration here is guidance and not a divine revelation as the case for Prophets. Allah says, "And your Lord inspired to the bee, 'Take for yourself among the mountains, houses [i.e., hives], and among the trees and [in] that which they construct." (An-Nahl: 68). "Then eat from all the fruits and follow the ways of your Lord laid down [for you]'. There emerges from their bellies a drink, varying in colors, in which there is healing for people. Indeed in that is a sign for a people who give thought" (An-Nahl: 69). The bees are guided to make their home in the mountains, in trees and in structures erected by man. The bees' home is a solid structure, with its hexagonal shapes and interlocking forms, there is no looseness in its combs. This leaves no unused room. The walls

that the bees built in the shape of hexagons are used to keep their eggs, the honey, and their pollen. Thus, there is no wasted space whatsoever. If their homes were circular, or in a spherical shape, there would have been much-wasted space in between them.

The bee system is indeed unique. They build their hives out of wax, they make their honey out of nectar, they also gather the pollen which they feed on, and the queens also feed on a special secretion, the royal jelly, excreted from the glands of the worker bees. These are four products that the bees make. The bees live in colonies; thus, they must have a way of communication. The lifespan of a bee is around forty days, about five weeks. During that period, they spend around a week learning their duties and responsibilities, then they spend another week in training, and then they spend the remaining weeks of their lives working and performing these duties. There are the male honeybees, the worker bees, and the queen of the bees. Each bee has a role, a duty to perform, and a system to follow. There is a specific way to collect the nectar, ventilation in the hive, and waxing as well. There is a specific way treaded when the hive becomes bound with honey, and how they are covered by a layer of wax to preserve it. There is a specific way of protecting the hive, for it needs protection against the enemies, and how to stand against them. The scientific study of bees is an entire field, and to study it in-depth, one would need volumes of journals and books to tackle all the details concerning them. Allah is the One Who guided those bees to live in that way and system.

So in these two verses, Allah explains that He has guided the bees to make their homes in the mountains, caves, and trees. Then Allah decrees that the bee will have permission to eat from all fruits, “Then eat from all the fruits” . Those bees can benefit from any kind of flower, each flower has its own value in the eyes of bees. This is also from Allah’s wisdom and blessings. “and follow the ways of your Lord laid down [for you]…” to follow the ways which Allah has

made easy for it, wherever it wants to go in the vast spaces of the wilderness, valleys and high mountains. Then each bee comes back to its hive without swerving to the right or left, it comes straight back to its home where its offspring and honey are. It makes wax from its wings, and regurgitates honey from its mouth, and lays eggs from its rear, then the next morning it goes out to the fields again. Then Allah says, "There emerges from their bellies a drink, varying in colors" A drink emerges from the bellies of the bees, where there is a pouch or a sac in which the honey gets stored, in their stomachs. "A drink" Allah ﷻ has referred to it as a drink, for it is a liquid. Also, the variety in color denotes their types, beauty, and difference. These drinks come in a variety and a vast array of colors, from the milky white shade to the dark black shade. A variety of shades fall in between them, such as the yellow shade, or the yellow shade with a green tint, to the brown honey, to the almost transparent and white honey, to the red-toned honey.

Then Allah says, "In which there is healing for people" It's in the indefinite form. If it was, there is the healing, or in a definite form, it would mean that honey cures any illness. It was narrated in a hadith that there is healing in the honey. Which is a further affirmation to the statement of Allah ﷻ, that there is healing in honey for all diseases, the physical and spiritual diseases. "For people" Allah ﷻ did not specify and limit it to the believers only. As stated in the hadith, "A man came to the Prophet ﷺ and said: 'My brother is suffering from loose bowels'. (Loose bowels means diarrhea) "He said: 'Let him drink Honey'. So, he drank it. Then he came and said: O Messenger of Allah ﷺ! He has drunk honey, but it has only made him more worse.' So, the Messenger of Allah ﷺ said: 'Let him drink honey'. He said: 'So he drank it. Then he came and said: 'O Messenger of Allah! I gave him some more to drink, but it has only made him worse''. He said: 'The Messenger of Allah ﷺ said: 'Allah has told the truth, and your brother's stomach has lied. Give him honey to drink'. So he gave him some more honey to drink

and he was cured". This is evidence that was mentioned in the Sunnah that there is healing in honey.

Prophet Muhammad ﷺ also said, "If there is any healing in your medicines, then it is in cupping, a gulp of honey or branding with fire (cauterization) that suits the ailment, but I don't like to be (cauterized) branded with fire". And in another narration, he ﷺ said, "But I forbid my nation to use cauterization". Through the trials and experiences of people, they can testify and attest to the mind-blowing healing factors of honey for various diseases. Prophet Muhammad ﷺ said, "O people! Be treated! There is no disease that Allah has created, except that He also has created its treatment. Then, seek treatment", "That is known by some people and unknown to others". Thus, there is healing in honey. It is indeed of the beneficence of bees, that everything the bee makes has healing in it. Whether it was the pollen that they collect, or the wax that they built, or the royal jelly created specifically as food for their queens and it is indeed of the most beneficial food and nourishment. Even its venom and the fever it causes are extremely beneficial and have healing qualities. In addition to that Prophet Muhammad ﷺ said, "All flies are in the Fire, except the bees", this refers to the significance of these bees.

Allah ﷻ says, "Indeed in that is a sign for a people who give thought" (An-Nahl: 69). The fact that Allah inspires this frail tiny creature to go over wide fields and feed on every sort of fruit, then gather it for wax and honey, which are among the greatest things, is a sign for those who consider the greatness and might of the bee's Creator who causes all of this to happen. They know that He is the Initiator, the All-Powerful, the All-Wise, the All-Knowing, the Most Generous, and the Most Merciful as a result of this.

Then Allah ﷻ says, "And Allah created you; then He will take you in death. And among you is he who is reversed to the most decrepit [old] age so that he

will not know, after [having had] knowledge, a thing. Indeed, Allah is Knowing and Competent" (An-Nahl: 70). Allah ﷻ is the One who created you. He structured you and made you from nothing, and He shaped you in these forms. "Then He will take you in death" He will gather you by taking your souls at death and causing you to die. "And among you is he who is reversed to the most decrepit [old] age". Only a small percentage of mankind will be reached and to old age, which is the most exhausting and feeblest age. It's worth mentioning that the age range of the generations that followed Prophet Muhammad ﷺ till our generation is as said in the hadith, "The ages of (the people in) my nation will be between sixty and seventy". So "The most decrepit [old] age" begins at the age of seventy-five. Which are the beginning of senility and its symptoms, such as memory loss, visual problems, other difficulties, and relapses in other strengths. Such as difficulty in standing and sitting, other diseases spreading and appearing in the body organs. Man would be burdened by his lack of health and his relapse, and others would be burdened by him as well.

"so that he will not know, after [having had] knowledge, a thing" meaning this one will forget his children and those around him. He will no longer be able to recognize his wife, nor the people surrounding him, or the things around him. This is a sign from the signs of Allah ﷻ. It is also a reminder from Allah that this life shall end, and that man who is elevated from other creatures will face a day when he will be demoted and lowered until he meets their end.

"Indeed, Allah is Knowing and Competent" Allah ﷻ is the All-Knowing. His knowledge has encompassed all things. He is also the Most Capable and Competent. Hence, from His power and competency, He created the creatures from nothing in such a manner. From His competency that He has allowed those creatures to reach elevated stages of power and strength, to be lowered and demoted in creation in such a manner. Indeed, this encompasses a great lesson. It is a lesson exemplifying the capability of Allah ﷻ over His creation. It is a lesson

to mankind that this life shall come to an end and there will come a day when he will cease to exist and will be demoted and lowered to the lowest points after he has reached the highest top. Then let mankind desist and repent to Allah ﷻ. Especially when he begins his descent. Let him know and beware that his end and his destination will come and that it is the beginning of his end.

يقول الله ﷻ: {وَاللَّهُ خَلَقَكُمْ ثُمَّ يَتَوَفَّاكُمْ وَمِنْكُمْ مَنْ يُرَدُّ إِلَى أَرْذَلِ الْعُمُرِ لِكَيْ لا يَعْلَمَ بَعْدَ عِلْمٍ شَيْئًا إِنَّ اللَّهَ عَلِيمٌ قَدِيرٌ}[النحل:70]، {وَاللَّهُ فَضَّلَ بَعْضَكُمْ عَلَى بَعْضٍ فِي الرِّزْقِ فَمَا الَّذِينَ فُضِّلُوا بِرَادِّي رِزْقِهِمْ عَلَى مَا مَلَكَتْ أَيْمَانُهُمْ فَهُمْ فِيهِ سَوَاءٌ أَفَبِنِعْمَةِ اللَّهِ يَجْحَدُونَ}[النحل:71]، {وَاللَّهُ جَعَلَ لَكُمْ مِنْ أَنفُسِكُمْ أَزْوَاجًا وَجَعَلَ لَكُمْ مِنْ أَزْوَاجِكُمْ بَنِينَ وَحَفَدَةً وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَةِ اللَّهِ هُمْ يَكْفُرُونَ}[النحل:72]، {وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لا يَمْلِكُ لَهُمْ رِزْقًا مِنَ السَّمَوَاتِ وَالأَرْضِ شَيْئًا وَلا يَسْتَطِيعُونَ}[النحل:73]، {فَلا تَضْرِبُوا لِلَّهِ الأَمْثَالَ إِنَّ اللَّهَ يَعْلَمُ وَأَنْتُمْ لا تَعْلَمُونَ}[النحل:74]

says, "And Allah created you; then He will take you in death. And ﷻ Allah among you is he who is reversed to the most decrepit [old] age so that he will not .know, after [having had] knowledge, a thingIndeed, Allah is Knowing and Competent." (An-Nahl: 70) "And Allah has favored some of you over others in provision. But those who were favored [i.e., given more] would not hand over their provision to those whom their right hands possess [i.e., slaves] so they would be equal to them therein. Then is it the favor of Allah they reject?" (An-Nahl: 71) "And Allah has made for you from yourselves mates and has made for you from your mates sons and grandchildren and has provided for you from the good things. Then in falsehood do they believe and in the favor of Allah they disbelieve?" (An-Nahl: 72) "And they worship besides Allah that which does not possess for them [the power of] provision from the heavens and the earth at all, and [in fact], they are unable." (An-Nahl: 73) "So do not assert similarities to Allah. Indeed, Allah knows and you do not know" (An-Nahl: 74).

These verses of Chapter An-Nahl are stated in the context of declaring and and His actions. As well as ﷻ clarifying the capability and competency of Allah

upon His slaves. Consequently, it ﷻ numbering the blessings and favors of Allah crystalizes how weak and insignificant those deities that are worshipped besides .HimIt also solidifies how incapable and powerless they are, for they hold none of the qualities of the Lord, nor are they capable of bringing benefit to themselves or causing harm.

"And Allah has favored some of you over others in provision. But those who were favored [i.e., given more] would not hand over their provision to those whom their right hands possess [i.e., slaves] so they would be equal to them therein. Then is it the favor of Allah they reject?" (An-Nahl: 71) It is from His wisdom that He has made some people rich and expanded the provision for them. It is also from His wisdom that He has made others poor and constricted the provision for them. Also, those that Allah ﷻ favored in provision would not like "Whom their right hands possess" referring to their slaves, to be equal with them in provision. This example signifies that what man does not accept for himself, certainly cannot expect that Allah would accept such a thing for Himself. So how could those disbelievers equal Allah with His creation? While in reality they would never like or want their male or female slaves to be equal to them in property or the provision that Allah ﷻ granted them. "Then is it the favor of Allah they reject?" It is a question meant to rebuke and reprimand. have those whom Allah has made rich and blessed them with these provisions, rejected the favor and blessing of Allah ﷻ upon them?

"And Allah has made for you from yourselves mates and has made for you from your mates sons and grandchildren and has provided for you from the good things. Then in falsehood do they believe and in the favor of Allah they disbelieve?" (An-Nahl: 72) Ever since Allah ﷻ has created Adam ﷺ, He created for him a mate from himself. He took a rib from his ribs and created a woman and a wife for him as his counterpart. Then Allah ﷻ has made it for other males and females to be created through the sexual joining of the male and female. The

Prophet ﷺ said, "Women are counterparts of men". So, it is indeed from the mercy of Allah ﷻ, for if He had created for the man a female from another species, he would not have found security, tranquility, and computability.

"and has made for you from your mates, sons, and grandchildren…" Allah ﷻ has mentioned the sons specifically, for it calls for pride and boastfulness. "And grandchildren" this word [ħafad] means grandchildren, it also gives the meaning that these grandchildren will serve and obey their fathers, this is what the Arabic word gives a hint of. Then, "And has provided for you from the good things" He has provided you with wholesome and good sustenance and provision. This includes the good food, drinks, and clothes He provided you with. These good products and provisions can't be counted, their numbers and amounts are unlimited and countless. "Then in falsehood do they believe?" The falsehood refers to the deities and gods they worship besides Allah ﷻ. They worship them, thank them, and present sacrifices to them which is certainly false. Those deities and gods have not created a thing from which Allah ﷻ has created, nor have they blessed or favored their slaves with a single thing. "…And in the favor of Allah they disbelieve?" so they disbelieve in Allah ﷻ, by believing in a counterpart to Him, one who has not created a thing, nor provided them or given them a thing from what the Lord provided them with. "They disbelieve?" This declarative statement reveals that this was indeed their deed. As if their confirmed and settled action of theirs was disbelieving in Allah ﷻ. While disbelieving in Allah ﷻ is denying Him, rejecting Him, and attributing others to Him. Thus, they disbelieve in the favors of Allah ﷻ, they conceal them, reject them, and ascribe partners to Him.

Allah ﷻ says, "And they worship besides Allah that which does not possess for them [the power of] provision from the heavens and the earth at all, and [in fact], they are unable." (An-Nahl: 73). After all these blessings and favors from Allah, they worship those who do possess no power over the provision or

anything else. Those gods they worship besides Allah ﷻ do not send down rain for them, nor do they cause their plants to grow from the soil. "And [in fact], they are unable" All those deities that they have worshipped besides Allah ﷻ are incapable of creating an atom, nor a grain of wheat, nor a grain of rice. So how could the slave refrain from worshipping Allah, the Deity, Whom there is no deity except Him. There is no Bestower but Him. Yet, that ignorant slave chose to worship that which lacks the power to grant him any provision from the heavens or the earth.

Then Allah ﷻ says, "So do not assert similarities to Allah. Indeed, Allah knows and you do not know" (An-Nahl: 74) the false comparisons and parables which they made, by claiming that He has a partner and has daughters which are the angels. They claim that they worship the angels so they would draw them nearer to Allah ﷻ. They compare worshipping the angels to the kings on earth, for one cannot directly contact the king, as he would be in need of a mediator and an intermediary to draw them closer to that king. They said, "We only worship them that they may bring us nearer to Allah in position" (Az-Zumar:3). They are referring to those they worship besides Allah ﷻ, from the angels. The polytheists used to say, "Here I am at Thy service, there is no associate with Thee. But one associate with Thee, You possess mastery over him, but he does not possess mastery (over You)." Allah ﷻ possesses these deities which are the angels, yet they possess nothing. But they pray to them regardless, believing that they bring them closer to Allah ﷻ and deliver their prayers to Him. Allah ﷻ commanded them, "So do not assert similarities to Allah" the similarities, comparisons, and parables of disbelief and polytheism. "Indeed, Allah knows and you do not know" Indeed, Allah ﷻ knows, and His knowledge has encompassed all things.

Then Allah ﷻ draws two comparisons and presents two examples to His Divine Self and those who are worshipped besides Him. Allah ﷻ says, "Allah presents an example: a slave [who is] owned and unable to do a thing and he to

whom We have provided from Us good provision, so he spends from it secretly and publicly. Can they be equal? Praise to Allah! But most of them do not know" (An-Nahl: 75).

The example is a representation drawn about an intangible object, being objectified by being represented and compared to a tangible object. The example is regarding "A slave [who is] owned and unable to do a thing". Meaning this slave is unable to work and unable to take a single step or movement without his master's permission. On the other hand, there is the one, "to whom We have provided from Us good provision" this man is free and was provided with a good provision from Allah ﷻ. "So he spends from it secretly and publicly" he is free to act however he wishes and spends his money however he likes, whether in secret or in public. "Can they be equal?" This is a rhetorical question, it's to state that these two men are not equal. The first image represents humans, they are not free, and they are provided by Allah, they can't create anything or own anything for it all for Allah, also they cannot benefit or bring harm for Allah is the One Who controls the matters. The other image represents Allah, for He is the Great, Who owns everything, and spends whoever He likes unlike His servants. None can oblige Him or command Him to do a thing. So, in that sense, of course, Allah has no equal, and is not equal to His slaves. The angels, humans, Jinn, the heavens, and the earth all belong to Allah ﷻ. None is capable of performing a thing without the command of their Protector. The angels cannot act regarding any matter without the permission of their Protector. They cannot travel downwards, or upwards, or exit, or enter without His permission. Similarly, the rest of the creation lies in His fist, under His control and subjugation. "So is it other than the religion of Allah they desire, while to Him have submitted [all] those within the heavens and earth, willingly or by compulsion, and to Him they will be returned?" (Ali-'Imran:83).

Allah ﷻ drew another example illustrating the immense difference between the Lord, the Deity, whom there is no god but Him, and between what is being worshipped besides Him. Allah ﷻ says, "And Allah presents an example of two men, one of them dumb and unable to do a thing, while he is a burden to his guardian. Wherever he directs him, he brings no good. Is he equal to one who commands justice, while he is on a straight path?" (An-Nahl: 76). The other example is regrading two men, "one of them dumb" Meaning that the idol is dumb and cannot speak or say anything, good or otherwise. It cannot do anything at all, no words, no action, it is dependent and is a burden on its master. Losing the ability to speak is usually succeeded in losing the ability to hear, and since hearing is a method of learning and teaching. Hence, this man is "unable to do a thing" hence he has not learned a thing and is incapable of performing a thing. "While he is a burden to his guardian". he is exhausting to deal with, and an utter burden to his guardian. The guardian could be his father, his older brother, or his master. So, he burdens them with all matters concerning him that he should be doing for himself. "Wherever he directs him, he brings no good" if his guardian or master directed him to any mission or direction, he would be an utter nuisance to him, and will bring no good, since he does not know a thing. So Allah asserts with this example the state of those idols. Another rhetorical question, "…Is he equal to one who commands justice, while he is on a straight path?" The other part of the comparison is a man who enjoins justice, knows proper justice, and is on the straight path commanding for it; a man who embodies justice, truth. So this other man could he ever be equal to the other dumb one? This is the state of the idols they worship beside Allah ﷻ. They worship deaf-mute idols that are incapable of doing a thing. They bring no benefit to their owner, in addition to being a burden to their owner. Since, their owner has to move it, protect it, decorate it, and cover it. Even he is the one who makes and shapes them. This example emphasizes the uselessness of the idols, and thus how could anyone worship them without a gain in return.

Then Allah ﷻ says, “And to Allah belongs the unseen [aspects] of the heavens and the earth. And the command for the Hour is not but as a glance of the eye or even nearer. Indeed, Allah is over all things competent” (An-Nahl: 77). It is a threat and a promise to those disbelievers, to await the punishment. Those disbelievers whose sights were blinded in such a way and have equated Allah ﷻ to those creatures and those despicable and vile statues. Allah ﷻ says, “And to Allah belongs the unseen [aspects] of the heavens and the earth”. The unseen matters regarding the heavens and the earth. Whether that unseen was related to additional matters, or to the future whom none but Allah ﷻ knows of. Thus, it is everything that has remained unseen and unknown in the heavens and the earth to the creation. “And the command for the Hour”. This occurrence of the Hour that shall take place and which others find it to be too great and impossible to happen, “Is not but as a glance of the eye”. If Allah commanded for it to occur, it will happen in the glance of an eye. It would not need prior preparation and long planning. “Or even nearer” or it is even nearer and faster than the glance of the eye. “Indeed, Allah is over all things competent” Allah ﷻ is competent over all things. The occurrence of the Hour in such a manner, and being brought to be in the glance of the eye or even nearer is indeed of Allah’s great competence over His creation.

Then Allah ﷻ says, “And Allah has extracted you from the wombs of your mothers not knowing a thing, and He made for you hearing and vision and hearts [i.e., intellect] that perhaps you would be grateful” (An-Nahl: 78). The context of this chapter returns to reminding the creation of the favors and blessings of Allah ﷻ upon them. As well as His signs that are witnessed in His creation, His blessings, His kindness, and His bestowment upon them from what He created for them. Allah ﷻ first mentioned the creation of man, that accountable person to whom the speech is directed to. “And Allah has extracted you from the wombs of your mothers”. The mothers’ wombs are the beginning of life, and the first

seed of man is planted there, in the wombs of the mothers, located in her stomach. "Not knowing a thing" The infant when extracted from his mother's womb does not know a thing. Then, the blessings of the Lord were bestowed upon Him. "And He made for you hearing" which is the greatest method of guidance. When he hears a sound, he would be able to recognize the meaning behind it. Allah ﷻ has mentioned hearing first for it is the greatest means of gaining knowledge to man. "And vision" is another method of learning. "And hearts [i.e., intellect]" These are the methods of knowledge and the means through which man can learn. "That perhaps you would be grateful" Allah ﷻ bestowed upon you these blessings perhaps you would be grateful.

It is of the signs of Allah ﷻ to His creation. Allah ﷻ says, "Do they not see the birds controlled in the atmosphere of the sky? None holds them up except Allah. Indeed in that are signs for a people who believe." (An-Nahl: 79). The various bird species are "controlled in the atmosphere of the sky?" they are subjected and subdued in the midst of air and the sky. They fly from east to west, from a specific environment they are confined in, to migrating from a continent to the other. Thus, they are controlled and subdued in the atmosphere of the sky in such a manner. Indeed, it is a sign among the signs of Allah ﷻ. Allah ﷻ says, "None holds them up except Allah". Nothing holds them through their consecutive journeys from here to there except Allah ﷻ. Or else that bird would not have had the ability to fly in such a way or to fly for long hours as they do if Allah ﷻ did not hold them. Allah ﷻ has given great powers and abilities to specific bird species, by giving them the ability to cross vast oceans. Surely, it is a great power and ability. "Indeed in that are signs for a people who believe". in that creation referred to earlier, which is the creation of birds and subduing and controlling them in midair in such a way. "Are signs" clear and apparent signs of the competency and power of Allah ﷻ. "For a people who believe" it is limited to the believers only, for the disbelievers, the deniers, and the rejecters seem to

forget about these signs. “And how many a sign within the heavens and earth do they pass over while they, therefrom, are turning away” (Yusuf:105). They do not think, reflect or ponder upon them.

Allah ﷻ states yet another sign and blessing of His. Allah ﷻ says, “And Allah has made for you from your homes a place of rest and made for you from the hides of the animals tents which you find light on your day of travel and your day of encampment; and from their wool, fur and hair is furnishing and enjoyment [i.e., provision] for a time” (An-Nahl: 80). This is yet another blessing from Allah ﷻ and another favor He blessed the Children of Adam with. Allah made that their, the mankind, homes that they built by numerous materials, whether by stone, clay, or hay to be a place of rest, tranquility, comfort, and security for one to sleep in them and rest in them. “And made for you from the hides of the animals tents”. Allah guided people to make from the slaughtered animals’ skin and tannage tents and homes out of it. “Which you find light on your day of travel and your day of encampment” these tents made out of the skins of the animals are packable and light to be carried when people travel. For it’s hard when traveling to pack up a home made of stone and clay, but having a home made out of skins and hair is more practical to be carried when traveling. “And your day of encampment” similarly when settling down, it’s easy to make use of that home. “And from their wool, fur and hair” the wool of the sheep and cattle, the fur of the camels, and the hair of the goats. “Is furnishing and enjoyment [i.e., provision] for a time”. Which is used inside and outside the house until death and until the end of life. This is all of the creation of the Lord and His bestowment.

يقول الله ﷻ: {وَاللَّهُ جَعَلَ لَكُمْ مِنْ بُيُوتِكُمْ سَكَنًا وَجَعَلَ لَكُمْ مِنْ جُلُودِ الأَنْعَامِ بُيُوتًا تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ إِقَامَتِكُمْ وَمِنْ أَصْوَافِهَا وَأَوْبَارِهَا وَأَشْعَارِهَا أَثَاثًا وَمَتَاعًا إِلَى حِينٍ}[النحل:80]، {وَاللَّهُ جَعَلَ لَكُمْ مِمَّا خَلَقَ ظِلالًا وَجَعَلَ لَكُمْ مِنَ الْجِبَالِ أَكْنَانًا وَجَعَلَ لَكُمْ سَرَابِيلَ تَقِيكُمُ الْحَرَّ وَسَرَابِيلَ تَقِيكُمْ بَأْسَكُمْ كَذَلِكَ يُتِمُّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تُسْلِمُونَ}[النحل:81]، {فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلاغُ الْمُبِينُ}[النحل:82]، {يَعْرِفُونَ نِعْمَةَ اللَّهِ ثُمَّ يُنكِرُونَهَا وَأَكْثَرُهُمُ الْكَافِرُونَ}[النحل:83]

says, “And Allah has made for you from your homes a place of ﷻ Allah rest and made for you from the hides of the animals tents which you find light on your day of travel and your day of encampment; and from their wool, fur and ”.hair is furnishing and enjoyment [i.e., provision] for a time(An-Nahl: 80) “And Allah has made for you, from that which He has created, shadows [i.e., shade] and has made for you from the mountains, shelters and has made for you garments which protect you from the heat and garments [i.e., coats of mail] which protect you from your [enemy in] battle. Thus does He complete His favor upon you that you might submit [to Him].” (An-Nahl: 81) “But if they turn away, [O Muḥammad] - then only upon you is [responsibility for] clear notification.” (An-Nahl: 82) “They recognize the favor of Allah; then they deny it. And most of them are disbelievers” (An-Nahl: 83).

These verses of Surat An-Nahl present the numerous blessings of Allah ﷻ upon His slaves. It also showcases that the Lord, the Deity, whom there is no god but Him, has created for His slaves all these blessings and none have helped Him in their creation.

Allah ﷻ says, “And Allah has made for you, from that which He has created, shadows [i.e., shade] and has made for you from the mountains, shelters and has made for you garments which protect you from the heat and garments [i.e., coats of mail] which protect you from your [enemy in] battle. Thus does He complete His favor upon you that you might submit [to Him].” (An-Nahl: 81) this means that man can find shade in various things which Allah has created for him. He can find shade in the mountains, the trees, homes, the roofs of the homes. They will shade under anything propped with a roof of sorts. “and has made for you from the mountains, shelters”, Allah ﷻ has established those mountains for humans, He made inside them “shelters” i.e. the caves. Although the cave might have a small opening, yet if one enters it, he might find it to be immensely spacey. Thus, the shepherds with their sheep and livestock seek refuge in them, enter

them, and rest in them to shield them from the rain for example. "And has made for you garments which protect you from the heat". This refers to the clothes that protect people from the heat. Allah ﷻ has mentioned heat and did not mention the cold, for the need for the garments in the cold is greater than their need in the heat. Thus, He has clarified their importance by shedding light on the less important need over the greater need. Also, He has guided humans to make garments to wear for the purpose of protection in war, while fighting the enemies in the battle. The garments of the war are the shields and armors made out of iron and steel. They protect the one wearing them from the lashes of the swords, spears, and arrows. Allah ﷻ says, "Thus" through these blessings available in numerous places and locations. "Does He complete His favor upon you" He perfects and completes His favor upon you. "That you might submit [to Him]" That you might submit to Him, surrender to Him, devote yourself to Him, and oblige to what He commands you with. Hence, all thanks, gratitude, and worship are to Him alone, since He is the One Who has blessed you and favored you with these blessings. This is the true meaning of Islam, which is to submit, yield, and comply with Him.

Allah ﷻ says, "But if they turn away, [O Muḥammad] - then only upon you is [responsibility for] clear notification" (An-Nahl: 82). This call is from Allah ﷻ, Allah ﷻ is introducing Himself to His slaves with these words, that He is their Lord, their Creator, Who has created these blessings for them, and He is the One calling them to respond to Him. Thus, if they turn away from this blessed calling from Allah ﷻ and refuse to submit to Him, "Then only upon you is [responsibility for] clear notification". The speech is directed to the Messenger ﷺ that he is only responsible with what Allah ﷻ has appointed him to do, from conveying and preaching the message to the disbelievers. "Clear" a clear and evident conveyance. Which he certainly did; he performed his responsibility by conveying the Qur'an and reading it to them. Here, Allah says to the Messenger

that he must not force them to submit and enter into Islam forcefully, for the matter is to Allah.

Then Allah ﷻ describes the state of those disbelievers. Allah ﷻ says, "They recognize the favor of Allah; then they deny it. And most of them are disbelievers" (An-Nahl: 83). These criminals recognize and know the favor of Allah, that these plentiful blessings that they are submerged in and surrounded with are from the blessings and favors of Allah ﷻ upon them. However, they reject them and deny them with their hearts and tongues. "They deny it" by not attributing and ascribing these favors and blessings to the Lord. Instead, they attribute them to other than Him. "And most of them are disbelievers". most of the people whom the Messengers were sent to, "Are disbelievers". It is in the definite form, connoting that disbelief is of their attributes.

Allah ﷻ then reminds them of their end and their final destination on the Day of Judgement. Allah ﷻ says, "And [mention] the Day when We will resurrect from every nation a witness [i.e., their Prophet]. Then it will not be permitted to the disbelievers [to apologize or make excuses], nor will they be asked to appease [Allah]" (An-Nahl: 84). On the Day of Judgment, Allah will bring the Messengers who delivered the message for those criminals to testify against them while he is their Messenger. the Messenger will witness for those who were obedient and complied with his message and they will consequently be rewarded with Paradise. He will also witness against those who disobeyed him, and they will consequently be admitted into the Fire. As Allah ﷻ says, "So how [will it be] when We bring from every nation a witness and We bring you, [O Muḥammad], against these [people] as a witness? That Day, those who disbelieved and disobeyed the Messenger will wish they could be covered by the earth. And they will not conceal from Allah a [single] statement" (An-Nisa: 42-43). Then Allah says, "Then it will not be permitted to the disbelievers [to apologize

or make excuses]" They will not be allowed nor permitted to talk, nor ask for forgiveness or mercy. "nor will they be asked to appease [Allah]" They will not be permitted to present their complaint, nor will they be allowed to argue back. Allah ﷻ will admonish them, rebuke them for the actions they have committed, yet they will not be permitted to apologize and give excuses, in order to be forgiven by Allah ﷻ.

Then Allah ﷻ says, "And when those who wronged see the punishment, it will not be lightened for them, nor will they be reprieved" (An-Nahl: 85). When the wrongdoers see it and witness the punishment and the horror of the Day of Judgment, it will never be lightened for them, yet it is in constant increase. It is as Allah says, "And if they call for relief, they will be relieved with water like murky oil, which scalds [their] faces" (Al-Kahf: 29). Also, Allah says describing the Fire, "Every time it subsides, We increase [for] them blazing fire" (Al-Isra:97).

Allah says, "Nor will they be reprieved" They will not be granted any delay or respite nor will their punishment be lightened, not even for a day. Allah says that the people of the Fire will call onto its keepers and say, "…Supplicate your Lord to lighten for us a day from the punishment" (Ghafir:49). However, their request will be denied and it will be said to them, "They will say, "Did there not come to you, your Messengers with clear proofs?" They will say, "Yes." They will reply, "Then supplicate [yourselves], but the supplication of the disbelievers is not except in error [i.e., futility]." (Ghafir: 50).

Allah ﷻ says, "And when those who associated others with Allah see their "partners," they will say, "Our Lord, these are our partners [to You] whom we used to invoke [in worship] besides You." But they will throw at them the statement, "Indeed, you are liars." (An-Nahl: 86).

On the Day of Judgment, when the criminals see the false gods, whom they have associated with Allah ﷻ, they will finally realize their great loss. Their false gods

like the stones and statues, the kings and leaders who they made into gods, the righteous people, the angels, Isa son of Meriam, etc. So Allah ﷻ says, “they will say, "Our Lord, these are our partners [to You] whom we used to invoke [in worship] besides You" the criminals will say that those which they have worshipped besides Allah are associated with them in the sin, it’s like they were forced to worship them and it was not by their free will. Allah ﷻ says, “But they will throw at them the statement”. This means that those who were worshipped will reply in an instant without delay whatsoever, "Indeed, you are liars.” You are indeed liars, for we have not called you to worship us, nor did we agree, wish, and consent to it. The ones who said so are the believers, they are the ones whom the best reward and finest deeds have preceded them from Allah ﷻ. As for the angels, Allah ﷻ will ask the angels after these criminals’ lies, "Did these [people] used to worship you?" They will say, "Exalted are You! You, [O Allah], are our benefactor excluding [i.e., not] them. Rather, they used to worship the jinn; most of them were believers in them." (Saba:40-41). And Isa who was the most worshipped man besides Allah ﷻ, Allah will permit him to give his statement and declaration in front of those who have worshipped him. Allah ﷻ questions him saying, “And [beware the Day] when Allah will say, "O Jesus, Son of Mary, did you say to the people, 'Take me and my mother as deities besides Allah?'" He will say, "Exalted are You! It was not for me to say that to which I have no right. If I had said it, You would have known it. You know what is within myself, and I do not know what is within Yourself. Indeed, it is You who is Knower of the unseen. I said not to them except what You commanded me - to worship Allah, my Lord and your Lord. And I was a witness over them as long as I was among them; but when You took me up, You were the Observer over them, and You are, over all things, Witness. If You should punish them - indeed they are Your servants; but if You forgive them - indeed it is You who is the Exalted in Might, the Wise" (Al-Ma’idah:116-118). This is the state of the slaves of Allah ﷻ who were worshipped instead of Allah ﷻ and of course they will not be punished, for it’s not their fault

or sin. However, the ones who urged people to worship them and acted like they are mighty gods will be punished. When the criminals accuse them they will deny and say that they did not order anyone to worship them, however, that was not the truth, then they will curse at each other. This is their condition on the Day of Judgment, as Allah says, "And [yet], among the people are those who take other than Allah as equals [to Him]. They love them as they [should] love Allah. But those who believe are stronger in love for Allah. And if only they who have wronged would consider [that] when they see the punishment, [they will be certain] that all power belongs to Allah and that Allah is severe in punishment." (Al-Baqarah: 165). "[And they should consider that] when those who have been followed disassociate themselves from those who followed [them], and they [all] see the punishment, and cut off from them are the ties [of relationship]" (Al-Baqarah:166) "Those who followed will say, "If only we had another turn [at worldly life] so we could disassociate ourselves from them as they have disassociated themselves from us…" (Al-Baqarah: 167). They wish they could go back and return to their worldly life once again, only so they would disassociate themselves just like they were dissociated and disowned by the criminal tyrants that they have worshipped in worldly life. Allah ﷻ says, "Thus will Allah show them their deeds as regrets upon them" to both parties, "And they are never to emerge from the Fire" (Al-Baqarah:167). None of them will be permitted to exit the Fire, whether it is the tyrants who called people to worship them or the weak-minded, brainless followers who have followed those tyrants and worshiped them instead of Allah ﷻ.

Allah ﷻ says, "And they will impart to Allah that Day [their] submission, and lost from them is what they used to invent" (An-Nahl: 87). The things that they used to worship, which were all based on fabrications and lies, will all disappear, and they will have no helper or supporter, and no one to

turn to. They have finally surrendered after their scandal, shame, disgrace, and dishonor were revealed, and after realizing that the ones they hoped would save them and rescue them would not be able to. They have surrendered themselves to Allah ﷻ and succumbed to whatever He decides to do with them. "…And lost from them is what they used to invent" Everything they have invented and lied about concerning others, and everything they convinced themselves of, has vanished. It deserted them and vanished. Hence, it refers to abandonment and deviation from the truth.

Then Allah ﷻ says, "Those who disbelieved and averted [others] from the way of Allah - We will increase them in punishment over [their] punishment for what corruption they were causing" (An-Nahl: 88). Those criminals have either deviated from the correct path, or in addition to that have called others to deviation. Those two types will be punished, but the second group their punishment will be doubled. Allah says, "We will increase them in punishment over [their] punishment for what corruption they were causing" A punishment that is more severe than the punishment of the disbeliever who did not call others to disbelief since they were corrupting others and calling them to deviation, disbelief, and polytheism.

Then Allah ﷻ says, "And [mention] the Day when We will resurrect among every nation a witness over them from themselves [i.e., their Prophet]. And We will bring you, [O Muḥammad], as a witness over these [i.e., your nation]. And We have sent down to you the Book as clarification for all things and as guidance and mercy and good tidings for the Muslims" (An-Nahl: 89). Abovementioned verse above showcases the state of all nations that each Messenger will be resurrected to witness over his people. Then Allah ﷻ clarifies the state of the nation that Prophet Muhammad ﷺ was sent to with the revelation, this is to show the specialty of this nation. "And We will bring you, [O

Muḥammad], as a witness over these [i.e., your nation]" Allah ﷻ will bring Muhammad ﷺ as a witness over his people. This indeed brings comfort and joy to the eyes of the believers, to the ones who believed in the Prophet, supported him, and honored him. However, the ones who rejected him, were stubborn enough to refuse his message, fought him, and stood against him, will certainly be dishonored, disgraced, and shamed. Allah ﷻ says, "So how [will it be] when We bring from every nation a witness and We bring you, [O Muḥammad], against these [people] as a witness? That Day, those who disbelieved and disobeyed the Messenger will wish they could be covered by the earth And they will not conceal from Allah a [single] statement" (An-Nisa: 41-42). They would wish they were leveled with the earth, as in they would wish to be buried and swallowed by the earth completely. Also, they will not be able to withhold or conceal any statement. Even if it was a mere thought that was never uttered or spoken, it will also be revealed. Thus, the one who thought he could conceal or hide anything against Prophet Muhammad ﷺ, let him know that Allah ﷻ will reveal everything. Then Allah ﷻ says, "And We have sent down to you the Book as clarification for all things…". This Book i.e. the Qur'an was sent down piecemeal, gradually, to Prophet Muhammad ﷺ. It was named so as it was written by Allah ﷻ in the heavens, then it was written in the Preserved Tablet, then it was sent as a revelation to Prophet Muhammad ﷺ, where it was read to him by Jibreel who heard it from the Lord. Allah says, "As clarification for all things". Everything that assists the guidance of the nation was sent and clarified by Allah ﷻ. The greatest clarification is how Allah ﷻ clarified and explained that He is the One True Lord, the Deity, whom there is no God but Him. The greatest clarification is His clarification concerning His attributes and names. As well as the clarification provided concerning the worlds and creatures that Allah ﷻ has created, beginning from the creation of man. He has also clarified the truth about the straight path as well as the deviated paths, in order to disprove the falsehood and the deviation. Allah ﷻ has disproved all types of falsehood that the

disbelievers raised. Furthermore, He also explained the journey of a man that Allah ﷻ has shaped in the best and most perfect form. Thus, it is a complete and comprehensive Book that entails and encompasses anything one might need for guidance, and to remain firm and steadfast upon the command of Allah ﷻ, and to continue treading the path of guidance and light to the Lord ﷻ.

Then Allah says, "and mercy and good tidings for the Muslims" (An-Nahl: 89). It is a clarification to all things, and it is also guidance and mercy exclusively to the believers alone. It encompasses a special and unique success to the believers, where Allah ﷻ will guide them with the verses of the Holy Qur'an. Allah ﷻ says, "And We send down of the Qur'ān that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss" (Al-Isra :82). It offers them mercy and protection from disbelief, doubt, and instability. Allah ﷻ is Merciful to them by providing them with certainty. It is also a mercy that qualifies them to receive the greatest mercy of Allah ﷻ, to be saved from the Fire and admitted into Paradise. The Qur'an conveys the good tidings from Allah ﷻ to the Muslims, to those who have submitted to Allah that He would make them steadfast upon the faith, that He would guide them, grant them success, and support them. He gave them the glad tidings that He would destroy their enemies, that He would support them and rescue them from all destruction.

يقول الله ﷻ: {إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَى وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ}[النحل:90]، {وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلا تَنقُضُوا الأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ}[النحل:91]، {وَلا تَكُونُوا كَالَّتِي نَقَضَتْ غَزْلَهَا مِنْ بَعْدِ قُوَّةٍ أَنكَاثًا تَتَّخِذُونَ أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ أَنْ تَكُونَ أُمَّةٌ هِيَ أَرْبَى مِنْ أُمَّةٍ إِنَّمَا يَبْلُوكُمُ اللَّهُ بِهِ وَلَيُبَيِّنَنَّ لَكُمْ يَوْمَ الْقِيَامَةِ مَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ}[النحل:92]، {وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ وَلَتُسْأَلُنَّ عَمَّا كُنتُمْ تَعْمَلُونَ}[النحل:93]

says, "Indeed, Allah orders justice and good conduct and giving ﷻ Allah [help] to relatives and forbids immorality and bad conduct and oppressionHe.

admonishes you that perhaps you will be reminded." (An-Nahl: 90) "And fulfill the covenant of Allah when you have taken it, [O believers], and do not break oaths after their confirmation while you have made Allah, over you, a security [i.e., witness]. Indeed, Allah knows what you do." (An-Nahl: 91) "And do not be like she who untwisted her spun thread after it was strong [by] taking your oaths as [means of] deceit between you because one community is more plentiful [in number or wealth] than another community. Allah only tries you thereby. And He will surely make clear to you on the Day of Resurrection that over which you used to differ." (An-Nahl: 92) "And if Allah had willed, He could have made you [of] one religion, but He sends astray whom He wills and guides whom He wills. And you will surely be questioned about what you used to do" (An-Nahl: 93).

These are comprehensive verses that sum up the divine commands and says, "Indeed, Allah orders justice and good ﷻ Allah .ﷻ prohibitions of Allah conduct and giving [help] to relatives and forbids immorality and bad conduct .and oppressionHe admonishes you that perhaps you will be reminded." (An-Nahl: 90) Allah has stated His name clearly in this verse, this portrays the significance of this command. "Allah orders justice and good conduct" all the commands of Allah ﷻ are just, as He does not command for a thing unless it calls for justice. Allah ﷻ here is commanding His slaves to be just and observe justice in all their affairs. Justice contrasts with injustice and it is opposite to unfairness. Hence, monotheism and believing in Allah ﷻ is justice. While polytheism and associating others with Allah ﷻ is injustice, as Allah says, "Indeed, association [with Him] is great injustice" (Luqman:13). Consequently, giving each person their right and what they are due is the optimum of justice. While refusing to give them their rights, subduing and subjugating others is a grave injustice. Undoubtedly, it is of the attributes of the Lord that He is the All Just. Allah ﷻ says, "Indeed, Allah does not do injustice, [even] as much as an atom's weight" (An-Nisa: 40).

Then Also Allah orders “good conduct” i.e. [Ihsaan]. The entire religion and everything that Allah ﷻ has commanded is indeed founded on good conduct since He has made it based on conducting anything in its best form. When good conduct is mentioned with justice, then it connotes what is commendable and preferred. For justice is the truth and it acts as the minimum and the least required rights. While good conduct is what exceeds the bare minimum of justice. Thus, providing what is required and mandatory is justice while providing what exceeds those requirements is considered to be good conduct. Hence, whoever takes his right from whoever was unjust towards him, has then accomplished justice. While whoever forgives and moves past the injustice of the unjust, has then accomplished good conduct. Prophet Muhammad ﷺ was asked about [Ihsaan] good conduct and he said, “To worship Allah as if you see Him, and if you cannot achieve this state of devotion then you must consider that He is looking at you.” Thus, being aware and truly believing that Allah ﷻ sees you at all times and during every action you do, it will certainly urge you to accomplish each action perfectly and in the best form possible.

Then Allah says, “And giving [help] to relatives” Giving relatives their due of every merit and goodness one might possess. The term relatives refers to one’s parents, siblings, and then the relatives from the father’s side of the family and the mother’s side. However, the kinship and the relatives of the mother are prioritized and are superior to the relatives of the father’s side. A person came to Messenger of Allah ﷺ and asked, "Who among people is most deserving of my fine treatment?" He ﷺ said, "Your mother". He again asked, "Who next?" "Your mother", the Prophet ﷺ replied again. He asked, "Who next?" He -the Prophet ﷺ- said again, "Your mother." He again asked, "Then who?" Thereupon he ﷺ said," Then your father.” Thus, giving relatives their due by any means is from the commands of Allah ﷻ.

Allah then says in this verse, "And forbids immorality and bad conduct and oppression" These are what the Lord has prohibited and forbidden. "Immorality" is every major sin. It refers to the atrocious, ugly, and lowly sins. "And bad conduct" is every evil and shameful deed that is abominated by all creeds and legalizations and rejected by common sense. The people whom Allah ﷻ has blessed with good common sense reject every bad conduct by their hearts. "And oppression" every aggression and injustice.

Then Allah ﷻ says, "He admonishes you" This admonishment and this instruction are from Allah ﷻ, where He is clearly ordering you to adhere to His commands and His prohibitions. Admonishment is the instruction that sheds light on the consequences of the action. The consequences of adhering to the instruction would be honor, superiority, and goodness from Allah ﷻ. On the other hand, the consequences of ignoring the divine prohibition and abandoning the command of Allah ﷻ would be punishment in this worldly life as well as in the hereafter. "He admonishes you that perhaps you will be reminded" That you might be reminded of the commands of Allah ﷻ so that you would comprehend it and understand it and thus work according to it.

Then Allah ﷻ says, "And fulfill the covenant of Allah when you have taken it, [O believers], and do not break oaths after their confirmation while you have made Allah, over you, a security [i.e., witness]. Indeed, Allah knows what you do." (An-Nahl: 91). Allah commands you to fulfill every covenant of Allah you have taken between you. For the covenant you took is the covenant of Allah ﷻ, where Allah ﷻ was a Witness over it. So whatever that covenant may be must be fulfilled, as long as it fulfills the legalized conditions between a Muslim and a non-Muslim, between a buyer and a seller, between a lessor and a lessee, between a wife and a husband, etc. then Allah says adding to this command, "and do not break oaths after their confirmation" Do not break nor violate the oaths after you have agreed and ratified the covenant. "While you have made Allah, over you, a

security [i.e., witness]…" This is the case when the covenants and pledges are taken, where Allah ﷻ is made a witness and security. The guarantor or a surety is the one who takes responsibility and pledges that the one who took the covenant will follow with it and be true to it. Thus, the ones who take the covenant make Allah ﷻ their surety and their witness.

Allah ﷻ says, "Indeed, Allah knows what you do" (An-Nahl: 91). This is a warning against breaking covenants. Allah has commanded us that any allowed and lawful covenant between two parties must be performed, no matter who the parties of the covenant were, even if it was between Muslims and non-Muslims. So, "Indeed, Allah knows what you do" is a warning against any sort of betrayal, breach, deception, or cunningness meant to break the covenant that the Muslim made to His Lord.

Then Allah ﷻ says, "And do not be like she who untwisted her spun thread after it was strong [by] taking your oaths as [means of] deceit between you because one community is more plentiful [in number or wealth] than another community. Allah only tries you thereby. And He will surely make clear to you on the Day of Resurrection that over which you used to differ" (An-Nahl: 92). This is an example and an illustration made by Allah ﷻ to the believers concerning the ones who breach their oaths. They were drawn to be like the dumb woman that exerts immense effort in weaving her wool threads, and after knitting it well, she unweaves it back to threads, then she would knit it again, then she would unravel it once more. Although she has exerted immense effort in knitting it, she has also exerted effort in unraveling it, making her effort worthless and in vain. Thus, Allah ﷻ has drawn this example to whoever sets conditions to the covenant and the pledge then breaches them. Breaking the covenant entails breaking the covenant of Allah ﷻ, the covenant that Allah ﷻ was made a surety and a witness over it. Hence, he would then await the punishment of the Lord. Consequently,

all the actions he exerted effort in, his belief, his righteous work, his piety, would have been breached and in vain for breaking the covenant of Allah ﷻ.

Allah ﷻ says, "[By] taking your oaths as [means of] deceit between you…" It connotes that they swore and took their oaths while hiding their deceit and their true intentions of breaching the covenant when they are apparently agreeing to the oath they took. "because one community is more plentiful [in number or wealth] than another community" For instance, if a covenant was made between the Muslims who are the bigger group, and between another group that is lesser in number, they would not be interested nor pay heed to break the covenant since they have the upper hand, and since the other group, the lesser group, is incapable of avenging them. However, you have taken a covenant with Allah ﷻ so regardless of whether you were in a position of power or a position of weakness, you must fulfill the covenant.

Allah ﷻ says, "Allah only tries you thereby". Allah ﷻ is testing you with this command so that you would fulfill it. "And He will surely make clear to you on the Day of Resurrection that over which you used to differ" it is a confirmed fact that Allah ﷻ will certainly make it clear to His slaves on the Day of Judgement what they used to differ on, concerning monotheism, polytheism, and the topics of belief and disbelief. Thus, any topics regarding these covenants they made with each will be made clear to them. Consequently, since the matter will be made clear to them, and thus the punishment and the reward will be made clear to them as well. Thus, there will be compensation after the clarification.

Then Allah ﷻ says, "And if Allah had willed, He could have made you [of] one religion, but He sends astray whom He wills and guides whom He wills. And you will surely be questioned about what you used to do" (An-Nahl: 93). if Allah ﷻ had willed, He could have guided you all, where there would not be a believer and a disbeliever, or a believing nation and a disbelieving nation. "But He sends

astray whom He wills and guides whom He wills" the will of Allah ﷻ and His wish was to lead someone astray and to guide some to guidance, but undoubtedly man will be questioned concerning his actions. As Allah ﷻ will lead some astray based on their actions and for choosing the path of deviation, hence Allah ﷻ would accordingly lead him astray. Allah ﷻ will also guide some to guidance based on their actions and for choosing the path of guidance. Thus, whoever turns to Allah ﷻ, "As for he who gives and fears Allah. And believes in the best [reward], We will ease him toward ease. But as for he who withholds and considers himself free of need. And denies the best [reward], We will ease him toward difficulty." (Al-Layl: 5-10). Also, Allah ﷻ says, "Say, "Whoever is in error - let the Most Merciful extend for him an extension [in wealth and time]…" (Maryam:75). Allah ﷻ says, "And when they deviated, Allah caused their hearts to deviate…" (As-Saf: 5). Allah ﷻ has made these reasons and these means so that He would hold each person accountable for the path they chose to tread.

Then Allah ﷻ confirms this matter by saying, "And do not take your oaths as [means of] deceit between you, lest a foot slip after it was [once] firm, and you would taste evil [in this world] for what [people] you diverted from the way of Allah, and you would have [in the Hereafter] a great punishment" (An-Nahl: 94). This is a confirmation from Allah ﷻ that whoever swore by Allah ﷻ and took an oath and a covenant to perform a certain matter, and did not fulfill it, his foot would slip away from the faith. "Lest a foot slip after it was [once] firm" to slip is to slide and drift away from being firm on the path. "Lest a foot slip" lest it slips and deviates from the path of the Lord. "After it was [once] firm" after it was already firm and secure. Thus, it would have fallen into disbelief after it was once firm upon faith and belief. Allah has presented this physical illustration in order to portray the intangible concept regarding faith and disbelief. Thus, He has drawn an example of a man whose foot has slipped while walking on a slippery and slimy road. Allah says, "and you would taste evil [in this world]" all types of

evil in this worldly life and in the hereafter. "For what [people] you diverted" for diverting people from the path of Allah ﷻ. Since the one who accepts the faith, takes an oath, and then breaches it and abandons the faith, could divert others from the faith and belief. "And you would have [in the Hereafter] a great punishment" This is a severe threat and promise from Allah ﷻ to whoever committed this action, and to whoever took an oath yet intended deceit with it.

Allah ﷻ says, "And do not exchange the covenant of Allah for a small price. Indeed, what is with Allah is best for you, if only you could know" (An-Nahl: 95). The verse warns against exchanging the covenant of Allah with a small price; one would have made a covenant with Allah ﷻ and intended to fulfill it. But he then wished to breach the covenant and to not fulfill it for a matter related to this worldly life, in exchange for a small price. He could have done so for fearing the punishment of the disbelievers and its consequences or for preferring this worldly life, and regardless of what he gains from it, it would undoubtedly be considered a small and cheap price. This entire world is a small and cheap price when compared to the hereafter. Thus, remaining steadfast and firm upon faith and the truth holds a great reward and compensation, which is Paradise. "Indeed, what is with Allah is best for you" to whoever fulfills his covenant and remains patient upon this religion is indeed the greatest and the best thing one could be granted in this worldly life. "If only you could know" if you truly knew, you would have distinguished between what is with Allah ﷻ and what is in this worldly life.

Allah ﷻ says, "Whatever you have will end, but what Allah has is lasting. And We will surely give those who were patient their reward according to the best of what they used to do." (An-Nahl: 96). This denotes the great merit and favor of the reward of the hereafter over the reward of worldly life. Whatever it is you have and no matter how plentiful it is, will certainly end and vanish, whether it was money, or honor. "But what Allah has is lasting" while what Allah ﷻ has is everlasting, the great reward, His paradise, and His pleasure are

everlasting to the believers and will never come to an end. "…And We will surely give those who were patient their reward according to the best of what they used to do" This is a promise and an oath taken by the Lord Almighty, promising the ones who remain patient in their faith, those who fulfill the covenants of Allah ﷻ, and the covenants they make to others. Those who were patient will be rewarded according to the finest deeds they performed and according to their best actions. Prophet Muhammad ﷺ said, "Verily, Allah ﷻ has ordered that the good and the bad deeds be written down. Then He explained it clearly how (to write): He who intends to do a good deed but he does not do it, then Allah records it for him as a full good deed, but if he carries out his intention, then Allah the Exalted, writes it down for him as from ten to seven hundred folds, and even more…"

So, Allah ﷻ would grant him the reward according to the finest action they performed. Thus, if his best deeds were prayer, then all your rewards will be according to the finest deeds you have performed and the level of excellence you have reached. This is a promise from Allah ﷻ to those slaves of His, the ones who were patient when performing the righteous actions and worshipping Him. The ones who were patient upon the covenant of Allah ﷻ and any other covenant they took between others and remained faithful to it and did not breach it.

يقول الله ﷻ: {مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أُنثَى وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُ حَيَاةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ}[النحل:97]، {فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ}[النحل:98]، {إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ آمَنُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ}[النحل:99]، {إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَالَّذِينَ هُمْ بِهِ مُشْرِكُونَ}[النحل:100]، {وَإِذَا بَدَّلْنَا آيَةً مَكَانَ آيَةٍ وَاللَّهُ أَعْلَمُ بِمَا يُنَزِّلُ قَالُوا إِنَّمَا أَنْتَ مُفْتَرٍ بَلْ أَكْثَرُهُمْ لا يَعْلَمُونَ}[النحل:101]، {قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ آمَنُوا وَهُدًى وَبُشْرَى لِلْمُسْلِمِينَ}[النحل:102]

,says, "Whoever does righteousness, whether male or female ﷻ Allah while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what

”.they used to do(An-Nahl: 97) “So when you recite the Qur’ān, [first] seek refuge in Allah from Satan, the expelled [from His mercy].” (An-Nahl: 98) “Indeed, there is for him no authority over those who have believed and rely upon their Lord.” (An-Nahl: 99) “His authority is only over those who take him as an ally and those who through him associate others with Allah.” (An-Nahl: 100) “And when We substitute a verse in place of a verse - and Allah is most knowing of what He sends down - they say, "You, [O Muḥammad], are but an inventor [of lies]." But most of them do not know.” (An-Nahl: 101) “Say, [O Muḥammad], "The Pure Spirit [i.e., Gabriel] has brought it down from your Lord in truth to make firm those who believe and as guidance and good tidings to the Muslims" (An-Nahl: 102).

clarified His laws and His reward for His believing slaves in this ﷻ Allah ,says, “Whoever does righteousness ﷻ worldly life and the hereafter. Allah whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] ”.according to the best of what they used to do(An-Nahl: 97) This is a promise from Allah to those Children of Adam, male or female, who do righteous deeds in accordance with the Book of Allah and the Sunnah of His Prophet. “While he is a believer” For one to be rewarded for his righteous actions, he must be a believer first and foremost. However, if an unbeliever were to perform these righteous acts, he would receive his reward in this life, but Allah ﷻ will not reward him in the hereafter. Allah ﷻ says, “We will surely cause him to live a good life…” an affirmation that Allah will definitely make him live a good life, which is not necessarily a luxurious one. But a pure life, far from maliciousness and evilness. The good life includes feeling tranquillity in all aspects of life. Also, the believer is in a state of constant goodness; if he received anything good, he would thank Allah ﷻ and will consequently be rewarded. On the other hand, if he was afflicted by evil or was hit by affliction, he would remain patient, and would

consequently be rewarded. There is goodness in all his affairs. This is the meaning of a good life which only the believer knows of. The Prophet ﷺ said, "Whoever possesses the following three qualities will have the sweetness (delight) of faith: The one to whom Allah and His Apostle becomes dearer than anything else. Who loves a person and he loves him only for Allah's sake. And finally, who hates to revert to Atheism (disbelief) as he hates to be thrown into the fire."

On the other hand, the disbeliever might have wealth, friends, and family, he might have whatever he wants. However, his life would be empty and meaningless for there is no meaning for it. Allah ﷻ says, "And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." (Taha:124). This is a miserable life indeed.

Then Allah ﷻ mentions the best and greatest action performed by the servant, which is reciting the Holy Qur'an. Allah ﷻ directs His speech to His Messenger ﷺ on how to be consistent and firm upon this great action, "So when you recite the Qur'ān, [first] seek refuge in Allah from Satan, the expelled [from His mercy]." (An-Nahl: 98) "Indeed, there is for him no authority over those who have believed and rely upon their Lord." (An-Nahl: 99) "His authority is only over those who take him as an ally and those who through him associate others with Allah." (An-Nahl: 100). The Qur'an is the speech of Allah ﷻ, it was named the Qur'an referring to the greatness and grandeur of its recitation. It is recited in the heavens by the angels. It is read on earth by the believers through different times and ages. No book is recited as much as this book. Allah says, "[It is recorded] in honored sheets, Exalted and purified, [Carried] by the hands of Messenger-angels, Noble and dutiful" ('Abasa :13-16). It was read by the tongue of Prophet Muhammad ﷺ, then after that the believers. Some of them used to recite the entire Qur'an in one single night, some used to recite it in three nights, some used to recite it in a week, and some used to recite in a month.

Allah says, "So when you recite the Qur'ān, [first] seek refuge in Allah from Satan, the expelled [from His mercy]" For Satan is a criminal, he is keen on deviating man from the path of Allah ﷻ, and ruining the actions of the believer. As he tries to block him away from every act of goodness. He whispers for the believer during prayer, when he gives charity, and whenever a believer intends to do a good deed to deviate him from performing it. He beautifies the world life and its adornment in the eyes to turn away the believer from Allah's path. Thus Allah ﷻ has ordered us to seek refuge in Him from Satan, the expelled. Seeking refuge in Allah ﷻ means requesting His refuge and His protection. Since man does not possess the power to avert him for Satan is an enemy that cannot be seen, and Satan can also access man's body. Prophet Muhammad ﷺ said, "The devil flows in a man like his blood." And the blood flows in the entire body, from the hair follicles to the nail, to the skin pores, to the blood vessels that cover the cells in the human body. Satan is perched on the heart of the son of Adam, as Prophet Muhammad ﷺ said, "The devil is couching at the heart of the son of Adam. When he mentions God he withdraws, but when he is neglectful he makes evil suggestions." Hence, he is observing, following, and accompanying men. Moreover, "Satan" is from the devils. The head of devils is Iblis and those are his offspring and his supporters.

Then Allah ﷻ says, "Indeed, there is for him no authority over those who have believed and rely upon their Lord" (An-Nahl: 99). The believing slaves are those who rely upon Allah ﷻ, the ones who have submitted all matters to Him and the ones who have believed in Allah ﷻ. These ones, Satan does not have any authority or power over them. He cannot raise doubts for them, nor could he avert them from the truth or deviate them from the correct path, since those believers are under the protection of the Lord.

"His authority is only over those who take him as an ally and those who through him associate others with Allah" (An-Nahl: 100). Those who take him as

their patron, and those who take him as an ally, must love him, support him, obey his commands, and tread his path. They are the ones whom Satan has beautified his ways of evil too, and they are the ones who followed that path evil and trod on it. “and those who through him associate others with Allah” Those who have associated Satan in worship with the Lord. Those who obeyed him, supported him until he became their god and the one they directed their worship to besides the Lord. Satan will tell his followers on the Day of Judgement, “But I had no authority over you except that I invited you, and you responded to me. So do not blame me; but blame yourselves" (Ibrahim: 22)

Then Allah ﷻ clarifies this dubious point that the allies of Satan and Satan raise regarding the Qur’an. Allah ﷻ says, “And when We substitute a verse in place of a verse - and Allah is most knowing of what He sends down - they say, "You, [O Muḥammad], are but an inventor [of lies]." But most of them do not know” (An-Nahl: 101). Allah ﷻ abrogates some verses with others. Allah ﷻ has set rulings at the beginning of Islam that were suitable for the state of the believers, then Allah abrogated them with other rulings after the state was changed. For instance, drinking alcohol and intoxicants was allowed at the beginning of Islam. Then Allah abrogated that ruling. Allah ﷻ says, “And from the fruits of the palm trees and grapevines you take intoxicant and good provision…” (An-Nahl: 67). Then the divine command was sent, "O you who have believed, do not approach prayer while you are intoxicated until you know what you are saying…” (An-Nisa: 43). Then Allah ﷻ has upgraded that ruling of prohibiting alcohol and intoxicants to its final state, “O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone altars [to other than Allah], and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful” (Al-Ma’idah:90). Thus, a verse has substituted the ruling of another verse. Another example would be how Allah ﷻ has ordered the believers, in the beginning, to restrain their hands from fighting, to not fight back

the disbelievers nor should they protect themselves from them. Then Allah ﷻ abrogated that ruling with these verses, “Permission [to fight] has been given to those who are being fought, because they were wronged. And indeed, Allah is competent to give them victory. [They are] those who have been evicted from their homes without right - only because they say, "Our Lord is Allah..." (Al-Hajj:39-40).

Hence, Allah ﷻ substitutes His verses. Abrogation and substitution occur in rulings and not in facts. For the facts of Allah ﷻ and His declarations cannot be abrogated. Allah ﷻ states that the believers will be admitted into Paradise, then they undoubtedly will. Allah ﷻ states that the polytheists and the disbelievers will be admitted into Fire, then they undoubtedly will. If Allah ﷻ states that this specific person will die in disbelief, then he will certainly die in disbelief. Allah ﷻ says, “May the hands of Abū Lahab be ruined, and ruined is he. His wealth will not avail him or that which he gained. He will [enter to] burn in a Fire of [blazing] flame.” (Al-Masad:1-3). This is a declaration that this will certainly occur and will take place just like Allah ﷻ has stated.

Abrogation is from the wisdom of Allah, Allah ﷻ says, “We do not abrogate a verse or cause it to be forgotten except that We bring forth [one] better than it or similar to it. Do you not know that Allah is over all things competent?” (Al-Baqarah:106). Allah ﷻ is capable and competent over all things. Thus, He abrogates a verse and substitutes a verse with another, and substitutes the ruling with another. So in conclusion, Allah tells us of the weak minds of the idolaters, and their lack of faith and conviction. He explains that it is impossible for them to have faith when He has decreed that they are doomed. When they saw that some rulings had been changed by being abrogated, they said to the Messenger of Allah, “They say, "You, [O Muḥammad], are but an inventor [of lies]” they said that he is a liar, imposter, spreading lies, and uncertain of his speech.

Allah ﷻ responds saying, “But most of them do not know” Most of them do not know the truth and do not know that this is indeed from Allah ﷻ. The accusation made against Prophet Muhammad ﷺ is the biggest sign of their ignorance, idiocy, and injustice. For all evidence and proof portray his truthfulness, and those with a solid mind and common sense can never think otherwise nor could they have doubts concerning the truthfulness of the Prophet ﷺ.

Then Allah ﷻ orders him to respond to them saying, “Say, [O Muḥammad], "The Pure Spirit [i.e., Gabriel] has brought it down from your Lord in truth to make firm those who believe and as guidance and good tidings to the Muslims" (An-Nahl: 102). The one who brought down and delivered the Qur’an is the Holy Spirit, Jibreel. He is referred to as a spirit and he is ascribed to Allah ﷻ for being called the Holy Spirit or the Pure Spirit. “The Pure Spirit [i.e., Gabriel] has brought it down from your Lord”. Allah ﷻ ascribed Muhammad ﷺ to Him, for the Qur’an is sent from Allah ﷻ, the Lord of the Prophet. “In truth” Its content and the one who delivered it from Allah ﷻ is the truth as well. “To make firm those who believe” so that they will believe what was revealed earlier and what was revealed later, and humble themselves towards Allah. It’s from Allah’s wisdom that He had sent that Qur’an in this way, for if it was sent in one piece it would be harder on Muslims. Also, regarding the abrogation, if the wine for example was to be prohibited it would be impossible for most believers, that’s why this is Allah’s wisdom in revealing the Qur’an in this way. With this He helped the believers to stay firm in their religion. Allah says, “And those who disbelieve say, "Why was the Qur’ān not revealed to him all at once?" Thus [it is] that We may strengthen thereby your heart. And We have spaced it distinctly. And they do not come to you with an example [i.e., argument] except that We bring you the truth and the best explanation.” (Al-Furqan :32-33). “Say, [O Muḥammad], "The Pure Spirit [i.e., Gabriel] has brought it down from your Lord in truth to make firm

those who believe…" Thus, the Qur'an was brought down and revealed in such a manner so it would make those who believe firm upon their faith.

"And as guidance and good tidings to the Muslims." A guidance to the truth. A guidance that denotes clarity and success. As in Allah ﷻ made the Qur'an a balm, a cure, and healing to them. Allah ﷻ guides them by the Qur'an so that when they hear it, their hearts would be comforted by it, and they would be guided to the paths of goodness and will be successful. "And We send down the Qur'ān that is healing and mercy for the believers, but it does not increase the wrongdoers except in loss." (Al-Isra:82). Allah also says, "And whenever a sūrah is revealed, there are among them [i.e., the hypocrites] those who say, "Which of you has this increased in faith?" As for those who believed, it has increased them in faith, while they are rejoicing. But as for those in whose hearts is disease, it has [only] increased them in evil [in addition] to their evil. And they will have died while they are disbelievers." (At-Tawbah:124-125). It is a glad tiding to them for what the Qur'an encompasses from the good news from Allah ﷻ to His Muslim slaves, whether this news is related to worldly matters, how they will be granted victory, be empowered, and will be granted a good life, or whether it is regarding what awaits them in the hereafter from the pleasure, happiness, and being admitted to the Paradise of Allah ﷻ.

يقول الله ﷻ: {وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ لِسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجَمِيٌّ وَهَذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ}[النحل:103]، {إِنَّ الَّذِينَ لا يُؤْمِنُونَ بِآيَاتِ اللَّهِ لا يَهْدِيهِمُ اللَّهُ وَلَهُمْ عَذَابٌ أَلِيمٌ}[النحل:104]، {إِنَّمَا يَفْتَرِي الْكَذِبَ الَّذِينَ لا يُؤْمِنُونَ بِآيَاتِ اللَّهِ وَأُوْلَئِكَ هُمُ الْكَاذِبُونَ}[النحل:105]، {مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالإِيمَانِ وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ}[النحل:106]، {ذَلِكَ بِأَنَّهُمُ اسْتَحَبُّوا الْحَيَاةَ الدُّنْيَا عَلَى الآخِرَةِ وَأَنَّ اللَّهَ لا يَهْدِي الْقَوْمَ الْكَافِرِينَ}[النحل:107]، {أُوْلَئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَسَمْعِهِمْ وَأَبْصَارِهِمْ وَأُوْلَئِكَ هُمُ الْغَافِلُونَ}[النحل:108]، {لا جَرَمَ أَنَّهُمْ فِي الآخِرَةِ هُمُ الْخَاسِرُونَ}[النحل:109]

says, “And We surely know that they say, ‘No one is teaching him ﷺ Allah except a human.’ But the man they refer to speaks a foreign tongue, whereas this .Quran˺ is ˹in˺ eloquent Arabic” (An-Nahl: 103)˹“Surely those who do not believe in Allah’s revelations will never be guided by Allah, and they will suffer a painful punishment” (An-Nahl: 104). “No one fabricates lies except those who disbelieve in Allah’s revelations, and it is they who are the ˹true˺ liars” (An-Nahl: 105). “Whoever disbelieves in Allah after their belief—not those who are forced while their hearts are firm in faith, but those who embrace disbelief wholeheartedly—they will be condemned by Allah and suffer a tremendous punishment” (An-Nahl: 106). “This is because they prefer the life of this world over the Hereafter. Surely Allah never guides those who ˹choose to˺ disbelieve” (An-Nahl: 107). “They are the ones whose hearts, ears, and eyes are sealed by Allah, and it is they who are ˹truly˺ heedless” (An-Nahl: 108). “Without a doubt, they will be the losers in the Hereafter” (An-Nahl: 109).

Allah has addressed what the disbelievers say and how it shows their lack of reason and understanding. When the disbelievers see that Allah replaces one verse’s ruling with another, when He abrogates one verse and gives another, they accuse the Prophet ﷺ of being fraudulent.

Allah then tells us another thing which the disbelievers say and which shows they lack reason altogether and are only interested in distortion, “And We surely know that they say, ‘No one is teaching him except a human.’ But the man they refer to speaks a foreign tongue, whereas this ˹Quran˺ is ˹in˺ eloquent Arabic” (An-Nahl: 103). Allah affirms His knowledge of their blasphemous, hideous utterance that he, meaning the Messenger, is taught by a mere human. Allah says, “But the one they refer to speaks a foreign tongue”. The one they refer to or think about in their hearts, claiming that he is the one teaching the Prophet, speaks a foreign tongue. The one they referred to is a Roman boy in Mecca with whom the Prophet ﷺ sat at times. They claimed that Muhammad learned the

Qur'an from this Roman foreigner; even though Allah has challenged Arabs to imitate one of its chapters and they couldn't even with their great talents in poetry, yet with that, they still attribute the Qur'an to this foreigner and claim that the Prophet learns from him. Allah says, "But the one they refer to"; [Lahd] means inclination. They incline their hearts to this belief that only a human teaches him, meaning that it is not from Allah. Allah says, "whereas this ˹Quran˺ is ˹in˺ eloquent Arabic". This Qur'an is sent down in clear, eloquent Arabic to challenge all Arabs.

Allah then says, "Surely those who do not believe in Allah's revelations will never be guided by Allah, and they will suffer a painful punishment" (An-Nahl: 104). This is the crux of the matter. Those who do not believe in the signs of Allah when they appear clearly before them, who do not act in fear of Allah, in reverence and veneration of Him, worshiping Him alone without associating anyone else; this is the core principle of faith, to believe in these clear Signs which Allah ﷻ sent down, whether His recited or His observable Signs. "Surely those who do not believe in Allah's revelations will never be guided by Allah…" those will be punished by Allah, He will block all their pathways of knowledge and understanding, and He will not guide or support them. This means that He will not grant them good things or guide them to their path. They will remain misguided in this life, and a painful punishment will await them in the Hereafter.

Allah then says, "No one fabricates lies except those who disbelieve in Allah's revelations, and it is they who are the ˹true˺ liars" (An-Nahl: 105). "No one fabricates lies except…" This exception shows who exactly fabricates and makes up lies: those who disbelieve in Allah's revelations. If they reject and refuse Allah's revelation, then they are truly liars since they have seen Allah's Signs and still rejected them. Those are the true liars and not the Messenger of Allah ﷺ as they claim. The Messenger of Allah believes in Allah ﷻ, is observant of the truth, walks on the path of righteousness and guidance, and he is nothing

like a liar. He lived among them for forty years and they have never known him to be a liar.

Allah then says, "Whoever disbelieves in Allah after their belief—not those who are forced while their hearts are firm in faith, but those who embrace disbelief wholeheartedly—they will be condemned by Allah and suffer a tremendous punishment." (An-Nahl: 106). This is Allah's judgment on those who embrace Islam wholeheartedly then upon learning the truth and believing in it they regress from it. "Whoever disbelieves in Allah after their belief;" then Allah makes an exception saying, "not those who are forced while their hearts are firm in faith;" except those who are forced to utter the word of disbelief while their hearts remain firm in faith. The one who is forced is exempted from this ruling of Allah, because he does so unwillingly. This is part of Allah's mercy over Muslims: He forgives anyone who is forced to announce disbelief while his heart remains faithful. For example, Ammar Bin Yaser, one of the companions of the Prophet in Mecca, had complained to the Prophet about how much the infidels tortured and insulted him and how they did not stop until he insulted the Prophet ﷺ and praised their gods. The Prophet said to him, "How do you find your heart?" He said, "Firm in belief." The Prophet said, "If they do it again, repeat what you said." Meaning if they torture you again, utter what you said again, as long as your heart is firm in belief.
Yet there are some companions who remained firm on belief inside and out despite the cruel torture inflicted by the infidels. Such was the case of Bilal Bin Rabah, who was tortured severely by his owner and master, Ubayy Bin Khalaf, who used to take him out to the desert on a hot day in Mecca, throw him bare-back on the sand, bring a large boulder, and place it on his chest in the excessive heat. He would tell him, "I will not lift it off you until you declare disbelief in Muhammad." But Bilal would reply, "One God, One God." Meaning Allah ﷻ is One. Bilal said, "If I know of any word that irritates you more, I would say it."

He remained firm on uttering the word of truth despite the severity of his torture. This is the highest level of faith, but Allah ﷻ has pardoned those who utter the word of disbelief when afraid. Among those who were steadfast is Sumayyah the mother of Ammar. She remained steadfast on uttering the word of truth until they killed her; she was the first martyr in Islam -may Allah be pleased with her greatly. Among those as well was Abdullah Bin Huthafa As-Sahmi. This was during the reign of Umar Ibn Al-Khattab. The Romans captured him and took him back to their king. The king told him, “I will allow you to marry my daughter and join me in my kingdom if you become Christian.” He replied, “By Allah, if you give me your entire kingdom or even the whole world just so that I may utter disbelief in Allah for one second, I would not do it.” The king said, “Then I will kill you.” He replied, “Do as you wish.” A brass, cow-shaped instrument was brought in and placed over the fire until it became red with heat and fire, then a Muslim prisoner was brought forth and placed in it, and he became mere bones in a matter of minutes. The king said, “This is what will become of you.” Abdullah was being lifted to be placed in it when he seemed to cry. They thought they had gotten to him, so they asked, “Why do you cry?” He replied, “I cry because I only have but one life to give, and I wish I had many lives so that I can die many times over in the cause of Allah.” They then took him away, locked him up, and deprived him of food so that he may weaken. Then they brought him pork and wine, but he refused to eat despite his great need. He was then told, “Why do you not eat?” He replied, “It is permissible for me, but I do not want to give you the chance to gloat.” After that, they grew despondent of him and said, “We release you.” The king told him, “I will release you if you kiss my head.” He replied, “Will you release all Muslim captives along with me?” He said, “Yes.” So he consented and kissed his head, and the king of the Romans released all of the Muslim prisoners. When they returned to Umar Ibn Al-Khattab, he said, “It is every Muslim’s obligation to kiss the head of Abdullah Ibn Huthafa”. So the Muslims flocked to him, each, in turn, kissing his head. He and the likes of him

have stood firm on truth and religion despite the dangers and possibility of death. They remained believers, which is the optimal choice. However, if someone is afraid of death and severe torture and utters the word of disbelief, he is pardoned by Allah ﷻ. "Whoever disbelieves in Allah after their belief—not those who are forced while their hearts are firm in faith, but those who embrace disbelief wholeheartedly…" (An-Nahl: 106). If one embraces disbelief wholeheartedly, accepts it willingly, or is satisfied with it, Allah says, "They will be condemned by Allah and suffer a tremendous punishment". They will incur the wrath of Allah ﷻ and they will be greatly punished in the Hereafter. They will be condemned by Allah in this life and will suffer a tremendous punishment in the Hereafter.

Allah then says, "This is because they prefer the life of this world over the Hereafter. Surely Allah never guides those who ˹choose to˺ disbelieve" (An-Nahl: 107). They deserved this punishment because they prefer and love this life more than the Hereafter. Whoever does this does not deserve to be honored by Allah, for he has preferred disbelief over belief, has preferred this life's fading pleasure to the everlasting graces of the Hereafter, and has chosen people's approval over Allah's. "Surely Allah never guides those who ˹choose to˺ disbelieve" Allah does not guide the infidels because they have disbelieved and because their souls are so decadent that they settle for this meager life instead of the Hereafter. Allah ﷻ therefore does not guide them to truth or goodness.

Allah says, "They are the ones whose hearts, ears, and eyes are sealed by Allah, and it is they who are ˹truly˺ heedless" (An-Nahl: 108). "They;" meaning those who regressed to disbelief after Islam. Allah has sealed their hearts. To seal is to stamp or to lock. Allah has made disbelief a cause for sealing a heart, and only He can reopen their hearts to faith. "They are the ones whose hearts, ears, and eyes are sealed by Allah …" Their hearts do not comprehend, their ears do not hear the truth, and their sight is also sealed off from seeing the truth. "And it is they who are ˹truly˺ heedless." They are heedless from the true faith, from

monotheism, from believing in Allah, from the fruits of belief, and from what degradation awaits every disbeliever in this life and the Hereafter. Such is the heedless person. They become heedless because Allah ﷻ has blocked all pathways of knowledge and guidance from them.

"Without a doubt, they will be the losers in the Hereafter" (An-Nahl: 109). Allah ﷻ confirms that those who have preferred this life and have chosen disbelief over belief have undoubtedly lost. This is a bad bargain; anyone who sells his afterlife for this meager life has definitely made a bad bargain and lost because he has chosen the lesser in exchange for the better. He has abandoned an eternity in the blissful abode and in Allah's satisfaction in exchange for Allah's wrath and punishment.

Allah then says, "As for those who emigrated after being compelled ˹to renounce Islam˺, then struggled ˹in Allah's cause˺, and persevered, your Lord ˹O Prophet˺ is truly All-Forgiving, Most Merciful after all" (An-Nahl: 110). There are Muslims in Mecca who were compelled to renounce Islam by the infidels. The infidels tortured them until they renounced their religion, but once an opportunity arose, they emigrated from Mecca to Allah and His Messenger to preserve their faith. Allah ﷻ tells how those Muslims complied with the disbelievers when they tortured them and compelled them. So they said to the disbelievers what they wanted to hear, lived with them, and announced disbelief. But then they emigrated and fought with the Prophet ﷺ and were steadfast in their faith. Allah says, "Your Lord ˹O Prophet˺ is truly All-Forgiving, Most Merciful after all". After all of this trial they endured in Mecca and after they fled with their religion to Allah is All-Forgiving, Most-Merciful of the sin they committed.

Allah then demonstrates every man's situation on the Day of Judgment, "˹Consider˺ the Day ˹when˺ every soul will come pleading for itself, and each will be paid in full for what it did, and none will be wronged" (An-Nahl:

111). This is a great exhortation that comes in the context of trial, perseverance, emigration for the cause of Allah, choosing religion over the lower life, choosing Allah's approval over people and enduring harm in the way of this, even if it leads to death. In this context, Allah reminds His worshippers of the Day of Judgment and how severe it is. Man must do whatever he can for this day, because this day's torment and trial are severe. "⌜Consider⌝ the Day ⌜when⌝ every soul will come pleading for itself…" Every man comes alone to plead for himself, to try to exempt himself from the fiery punishment, and to enter into Heaven. No one defends anyone else; no father, brother, relative, husband, wife, son, or father. Every person on that day is concerned with himself. "On that Day every person will flee from their own siblings" ('Abasa: 34); "and ⌜even⌝ their mother and father" ('Abasa: 35); "and ⌜even⌝ their spouse and children." ('Abasa: 36). "For then everyone will have enough concern of their own" ('Abasa: 37). The disbelievers will naturally plead for themselves with wrongful means, such as claiming they never disbelieved. "Their only argument will be: 'By Allah, our Lord! We were never polytheists" (Al-An'am: 23). Allah says, "See how they will lie about themselves and how those ⌜gods⌝ they fabricated will fail them!" (Al-An'am: 24). They deny their associates, saying 'we were never polytheists,' pleading for mercy and compassion, and asking Allah to return them back to life. "Our Lord! Take us out of this ⌜Fire⌝. Then if we ever return ⌜to denial⌝, we will truly be wrongdoers" (Al-Mu'minun: 107). All manners through which the disbelievers plead for themselves to deliver themselves of punishment or to return to life are of course futile. "The calls of the disbelievers are only in vain." As for believers, whoever stands for exact reckoning will surely be punished; but whoever is pardoned and forgiven by Allah, only in this way will he have an easy reckoning. "As for those who are given their record in their right hand" (Al-Inshiqaq: 7); "they will have an easy reckoning" (Al-Inshiqaq: 8); "and will return to their people joyfully" (Al-Inshiqaq: 9).

Allah says, “Each will be paid in full for what it did” [Wafa’] means to pay in full. Thus whoever commits wrong will be paid in full, and whoever does good will also be paid in full. Allah says describing the unbelievers’ actions, “And We will certainly give them their share ˹of punishment˺ in full, without any reduction” (Hud: 109) Allah also says, “The wrongdoers will certainly have a share ˹of the torment˺ like that of their predecessors. So do not let them ask Me to hasten ˹it˺” (Adh-Dhariyat: 59). “Woe then to the disbelievers when they face their Day which they are warned of!” (Adh-Dhariyat: 60). They will take their share of punishment in full, and the believers will also be paid their reward in full without any reduction. “Indeed, Allah never wrongs ˹anyone˺—even by an atom’s weight. And if it is a good deed, He will multiply it many times over and will give a great reward out of His grace” (An-Nisa’: 40).

Allah then says, “And Allah sets forth the example of a society which was safe and at ease, receiving its provision in abundance from all directions. But its people met Allah’s favours with ingratitude, so Allah made them taste the clutches of hunger and fear for their misdeeds” (An-Nahl: 112). This example which Allah sets for the people of Mecca. Mecca, the Sacred City of Allah was safe and secure because Allah made it so. Its people lived a life of well-being. Allah says, “Have they not seen how We have made ˹Mecca˺ a safe haven, whereas people ˹all˺ around them are snatched away? How can they then believe in falsehood…?” (Al-‘Ankabout: 67). Abraham prayed to Allah, “˹Remember˺ when Abraham prayed, ‘My Lord! Make this city ˹of Mecca˺ secure, and keep me and my children away from the worship of idols” (Ibrahim: 35). And also, “And ˹remember˺ when Abraham said, ‘My Lord, make this city ˹of Mecca˺ secure and provide fruits to its people—those among them who believe in Allah and the Last Day.’ He answered, ‘As for those who disbelieve, I will let them enjoy themselves for a little while, then I will condemn them to the torment of the Fire. What an evil destination!” (Al-Baqarah: 126). Because of this

security which Allah provided for Mecca, even though the Arabs were bigoted, narrow-minded, prideful disbelievers, yet if one of them saw his father's killer in Mecca, he would not harm him until he left the Sacred City. The people of the Sacred House, Quraysh, were held in esteem by all Arabs. They would go to trade in the Levant and in Yemen, and they would be secure in knowing no one would harm them because all Arabs held them in esteem and called them the preservers of Allah's Sacred House. Allah says, "˹At least˺ for ˹the favour of˺ making Quraysh habitually secure," (Quraysh: 1); "secure in their trading caravan ˹to Yemen˺ in the winter and ˹Syria˺ in the summer," (Quraysh: 2); "let them worship the Lord of this ˹Sacred˺ House," (Quraysh: 3); "Who has fed them against hunger and made them secure against fear" (Quraysh: 4). Their city is a land of hunger without plants, but Allah has fed them and made their city filled with foods from every land. He has made them secure against fear; all people around them are afraid while they are secure. But they still disbelieved in the grace of Allah ﷻ, His signs, and His Messenger. They denied his message and denied the grace of Allah ﷻ Who sent down the Qur'an in their tongue and started fighting the Prophet ﷺ and the believers, repelling them from the cause of Allah, chasing them away from every land, and driving people away from entering into this religion. Whenever a tribe from outside of Mecca came to Hajj, they would prevent them from listening to the Prophet ﷺ. "So Allah made them taste the clutches of hunger and fear for their misdeeds." Allah made them taste the clutches of hunger. It is as if hunger was a garb that they put on. Hunger and fear surrounded and enveloped them from every direction, inside Mecca and outside. Allah ﷻ set His Messenger ﷺ against them, so he stood waiting for them on their trade routes to Yemen and the Levant. Allah says, "Permission ˹to fight back˺ is ˹hereby˺ granted to those being fought, for they have been wronged. And Allah is truly Most Capable of helping them ˹prevail˺'" (Al-Hajj: 39). So they became afraid that the Prophet would one day return to Mecca and fight them. After that, after they increased in their disbelief, the Prophet ﷺ prayed to Allah that He may punish

them with a dry year like the years of Yusuf, so a drought befell them until they ate animal skins and drank blood to appease their hunger. They suffered from a severe famine to the point that they came to the Prophet ﷺ asking for his compassion and telling him, 'We ask your forgiveness. You are one of our own.' He says, "For their misdeeds". This is for the crimes they did by driving people away from the path of Allah, driving the Prophet ﷺ and the believers out of Mecca, and fighting against this religion by trying to push people away from it. Allah sets forth this example to show that the Lord Almighty is capable of taking His favors away from them for these reasons.

Allah then says, "A messenger of their own actually did come to them, but they denied him. So the torment overtook them while they persisted in wrongdoing." (An-Nahl: 113). So, Allah punished them with this drought after they fabricated lies and denied the signs of Allah. They denied the blessing of Allah that He had sent them an Arabic Messenger from among them to teach them and guide them, so they deserved the punishment.

After setting forth the example of Mecca in the previous verses, Allah continues by calling people to His path, saying, "So eat from the good, lawful things which Allah has provided for you, and be grateful for Allah's favours, if you ˹truly˺ worship Him ˹alone˺." (An-Nahl: 114). The food that we are given is not good and lawful if we do not believe in Allah ﷻ, thank Him for His favors, and recognize that all favors are bestowed on us by Allah, their Creator and Provider. Allah says, "O humanity! Eat from what is lawful and good on the earth and do not follow Satan's footsteps. He is truly your sworn enemy." (Al-Baqarah: 168). This is a call to all people. Allah says, "O believers! Eat from the good things We have provided for you. And give thanks to Allah if you ˹truly˺ worship Him ˹alone˺." (Al_Baqarah: 172). Goodness is the opposite of harmfulness. Harmfulness is when the harm outweighs the benefits because of taste, smell, or effect on the body. For example,

we call the tobacco plant a pernicious plant, and cannabis a pernicious plant. They have more harmfulness than goodness. Good things are those in which the benefits outweigh the harm. “And give thanks to Allah if you ˹truly˺ worship Him ˹alone˺.” One must first recognize the favors of Allah with his heart, then praise and commend Allah with his tongue for His graces and favors, then with his actions he must obey Allah and strive to please Him. “And give thanks to Allah if you ˹truly˺ worship Him ˹alone˺.” If you truly worship Allah ﷻ alone without associates, this is the manner of being grateful to Him for the favors He has bestowed upon you.

Allah then demonstrates that forbidden things are limited while all the rest is permissible. “He has only forbidden you ˹to eat˺ carrion, blood, swine, and what is slaughtered in the name of any other than Allah. But if someone is compelled by necessity—neither driven by desire nor exceeding immediate need—then surely Allah is All-Forgiving, Most Merciful” (An-Nahl: 115). Allah mentions that He has forbidden things which harm them in both religious and worldly affairs, this verse mentions four things. First, “carrion” i.e. any animal that has died without slaughter. This is how Allah allowed us to eat animals: Allah’s name must be mentioned when slaughtering them and they must be handled in a lawful way by cutting the carotid arteries and jugular veins to clear all the blood, then it would be ready for eating. Allah says in another verse in Surah Al-Ma'idah, “Forbidden to you are carrion, blood, and swine; what is slaughtered in the name of any other than Allah; what is killed by strangling”; any animal that dies by strangling, “beating”; any animal that is beaten to death on the head, “a fall;” any animal that dies by falling from a high place, “or by being gored to death;” any animal that dies by being gored by another, “what is partly eaten by a predator;” any animal attacked and killed by a predator is forbidden for eating. Allah then says, “Unless you slaughter it”; meaning unless you catch in time and slaughter it correctly. This is an exception. Except those

which you slaughter correctly; you may eat only those. That which you slaughter correctly you may eat, and that which you do not you may not eat, for it is carrion.

Moreover, the Qur'an and the Hadith also permit eating fish even if it is dead. This is a dead animal which Allah has allowed for eating. Fish is not slaughtered when caught, and even if it dies after being caught, it is a dead animal which Allah has permitted us to eat. Locusts also die when caught and they may be eaten. The Prophet ﷺ said in the Hadith, "Two kinds of dead meat and two kinds of blood have been permitted to us. The two kinds of dead meat are fish and locusts, and the two kinds of blood are the liver and spleen." "Blood." Blood here is mentioned in general, but it is detailed in the verse, "Say, ˹O Prophet,˺ 'I do not find in what has been revealed to me anything forbidden to eat except carrion, running blood, swine" (Al-An'am: 145) Running blood is that which is spilled and poured out of the animal either when it is slaughtered by cutting the carotid arteries or while it is alive. The Arabs used to consume the blood spilled in slaughter by pouring it into a bowl and eating it when it solidified. Another way they used to consume blood is from the still-breathing animal. They would cut open a camel's vein then put a bowl under it and fill it. The animal's wound is then closed, and when the blood solidifies they would eat it. The only blood that is permissible is that in the spleen due to the high density of blood in it; so it can be eaten, and it is called 'blood' for this reason. The same goes for the liver and any blood that stays in the blood vessels after slaughter. If the animal's blood is drawn out, then whatever blood remains in the veins or stuck to the flesh is included in the meaning of the Hadith. The mother of the believers, Aisha, said, "The smoke of cooked meat was not considered detestable to us". They used to eat meat and would try to cut all the veins in the flesh to draw all the blood out.

"Swine"; this animal meat is forbidden as well as its fat which is included in the meaning of meat. Allah has forbidden us to eat this animal due to its uncleanliness. "And what is slaughtered in the name of any other than Allah."

[Ihlal] means to speak aloud, and here refers to the sacrifice for the false gods. It is derived from the word [Hilal] i.e. crescent because Arabs used to wait for its arrival at the beginning of each month and yell loudly upon seeing it to welcome the new month. Therefore, every raising of the voice is considered Ihlal, like raising the voice at the beginning of Hajj or Umrah. A person who raises his voice at the start of Hajj or Umrah to say "Here I begin Umrah [or Hajj] to You, O Lord!" has done [Ihlal]. The polytheists also did Ihlal as they raised their voices when slaughtering animals for their idols, and they would say "In the name of Hubal," or in the name of whoever. This is what it means to slaughter with [Ihlal] to anyone besides Allah, to mention another's name out loud when slaughtering the animal. These four things are forbidden for their physical or spiritual uncleanliness.

Allah then says, "But if someone is compelled by necessity—neither driven by desire nor exceeding immediate need—then surely Allah is All-Forgiving, Most Merciful". If someone is compelled by necessity; meaning they were driven unwillingly to do so. Whoever is driven to eat one of these types of food must not desire it or be content with it, nor must he exceed his immediate need. If one is forced to eat such foods in order to save himself from death, he may do so. Allah says, "Then surely Allah is All-Forgiving, Most Merciful." All-Forgiving; Allah conceals His servants' sin and shows mercy to them by allowing them to do this for necessity so that they do not die. This verse was phrased in this manner to demonstrate Allah's Mercy over His servants and how limited the things that Allah has forbidden are compared to the things He has permitted, which are everything that is left on Earth. "O humanity! Eat from what is lawful and good on the earth and do not follow Satan's footsteps. He is truly your sworn enemy" (Al-Baqarah: 168). Everything on Earth besides this, everything in Allah's creation is allowed for us except for what He has forbidden, i.e. those four types of food.

Allah then says, "Do not falsely declare with your tongues, 'This is lawful, and that is unlawful,' ˹only˺ fabricating lies against Allah. Indeed, those who fabricate lies against Allah will never succeed" (An-Nahl: 116). Allah admonishes His servants not to declare things lawful or unlawful based on their desires by fabricating lies against Allah. The Arabs used to have many fabrications about lawfulness and unlawfulness. Allah says, "Never did Allah institute (the superstitions of): the ear-slit she-camel or the free-grazing she-camel or the successive female-bearing cattle or the protected ten-sire camel. But the disbelievers fabricate lies against Allah, and most of them do not understand" (Al-Ma'idah: 103). [Bahīrah] means the ear-slit camel which was devoted to the idols. [Sā'ibah] means the camel which is left to graze freely, as it is devoted to the idols and so it is left to wander and gaze without being ridden so that it may be devoted to their idols. [Wasīlah] is the she-camel that bears only females; if it gives birth a number of times with all-female bellies then they consider it to have fulfilled its duty and they leave it alone. [Hām] is the virile male camel; if it impregnates other camels ten times they consider it to have fulfilled its duty and protected its line, so they leave it alone and devote it to the idols. As for what they deemed permissible, they used to eat carrion and blood and they would slaughter animals for their idols and eat from them. This would also extend to what is inside the camels' wombs; they would sometimes state that whatever this camel bears is strictly for males and not for their spouses that it is strictly for males and not for females. Then if it gives birth to a dead calf they allow both males and females equally to eat from it. These are great superstitions: making things forbidden or permissible based on their minds and desires then attributing this to Allah ﷻ. This is a fabrication against Allah. Allah says, "Do not falsely declare with your tongues, 'This is lawful, and that is unlawful.'" It makes no difference whether they make things forbidden or permissible by attributing this to Allah or by doing so themselves then saying it is Allah's will. Allah says, "The polytheists will

argue, 'Had it been Allah's Will, neither we nor our forefathers would have associated others with Him ˹in worship˺ or made anything unlawful".

Allah says, "˹Only˺ fabricating lies against Allah". Allah is the Creator of all things, and so He is the One Who makes things lawful or unlawful; it is His prerogative alone. Whoever makes things lawful or unlawful of his own accord has infringed upon the right of Allah, and by consequence has fabricated lies against Allah. "Indeed, those who fabricate lies against Allah will never succeed."

Whoever fabricates lies against Allah ﷻ will not succeed. [Falah] means to win, to gain the ultimate reward. Man's ultimate reward is to enter into Paradise and the good life and to be saved from Hellfire. Allah says in another verse about these people, "Who does more wrong than those who fabricate lies against Allah or deny His signs?" (Al-An'am: 21). Allah ﷻ has condemned this fabricator with a divine, unalterable judgment, for they have committed a great crime, and thus they will never succeed and perdition will be their lot forever.

Allah then illustrates the form of their perdition saying, "˹It is only˺ a brief enjoyment, then they will suffer a painful punishment." (An-Nahl: 117). Allah will allow them to enjoy this life briefly, but then He will cast them into a painful torment. Allah says, "We allow them enjoyment for a little while, then ˹in time˺ We will force them into a harsh torment." (Luqman: 24). The meaning of "force them" is to push them against their will, to cast them into punishment, and to drive them forcefully to it against their will. They will acquire this harsh punishment like property. They will suffer greatly in the Hereafter.

Allah then says, "To the Jews, We have forbidden what We related to you before. We did not wrong them, but it was they who wronged themselves" (An-Nahl: 118). Here, Allah addresses a claim about how the circle of Haram is narrow while the circle of Halal is wide. Allah ﷻ has made all good things permissible. However, many good things were made forbidden for the Jews.

Allah responds that this legislation was specific to the Jews due to their wrongdoing. As Allah had told us before in Surah Al-An'am, He says, "For those who are Jewish, We forbade every animal with undivided hoofs and the fat of oxen and sheep except what is joined to their backs or intestines or mixed with bone. In this way We rewarded them for their violations. And We are certainly truthful" (Al-An'am: 146). Allah ﷻ made all these good things forbidden for them, because of their violations and transgressions. Allah says, "We forbade the Jews certain foods that had been lawful to them for their wrongdoing, and for hindering many from the Way of Allah" (An-Nisa': 160), "taking usury despite its prohibition, and consuming people's wealth unjustly. We have prepared for the disbelievers among them a painful punishment" (An-Nisa': 161). When they acted unjustly and strayed away from Allah's commands, Allah punished them in this life by forbidding them to eat many good things, so that if one of them eats those good things which are forbidden they would be transgressors consuming forbidden things.

Allah says, "We did not wrong them;" Allah was not unjust when He forbade them to eat these good things. "But it was they who wronged themselves"; Allah punished them in this manner, and this was their own wrongdoing and not an injustice that befell them from Allah ﷻ.

Allah then says, "As for those who commit evil ignorantly ˹or recklessly˺, then repent afterwards and mend their ways, then your Lord is surely All-Forgiving, Most Merciful" (An-Nahl: 119). Allah ascribes the Messenger to Himself to honor the status of the Prophet ﷺ and also to show that He is the One Who makes these laws. "As for those who commit evil ignorantly ˹or recklessly˺;" It is called wrongdoing because it ultimately harms its committer. "Then repent afterwards"; if after committing wrongdoing they repent and mend their ways and walk on the straight path and rectify their behavior, "Then your Lord is surely All-Forgiving, Most Merciful". Allah repeats this phrase "Your

Lord". If after committing their previous wrongdoing they mend their ways, then Allah is All-Forgiving, Most-Merciful. This is a declaration from Allah ﷻ that every believer who commits a sin ignorantly or recklessly – as this is the only way a believer may do that – if they repent and revert to Allah ﷻ, He will forgive them. Allah says, "Allah only accepts the repentance of those who commit evil ignorantly ˹or recklessly˺ then repent soon after—Allah will pardon them. And Allah is All-Knowing, All-Wise" (An-Nisa': 17). "However, repentance is not accepted from those who knowingly persist in sin until they start dying, and then cry, 'Now I repent!' nor those who die as disbelievers" (An-Nisa': 18). If they repent from their wrongdoing before death, Allah ﷻ will forgive them. The Prophet ﷺ said, "Anyone may be forgiven as long as he has not yet gurgled [for death]".

يقول الله ﷻ: {إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ}[النحل:120]، {شَاكِرًا لِأَنْعُمِهِ اجْتَبَاهُ وَهَدَاهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ}[النحل:121]، {وَآتَيْنَاهُ فِي الدُّنْيَا حَسَنَةً وَإِنَّهُ فِي الآخِرَةِ لَمِنَ الصَّالِحِينَ}[النحل:122]، {ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنِ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ}[النحل:123]، {إِنَّمَا جُعِلَ السَّبْتُ عَلَى الَّذِينَ اخْتَلَفُوا فِيهِ وَإِنَّ رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ}[النحل:124]، {ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ}[النحل:125]، {وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ}[النحل:126]، {وَاصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ وَلا تَحْزَنْ عَلَيْهِمْ وَلا تَكُ فِي ضَيْقٍ مِمَّا يَمْكُرُونَ}[النحل:127]، {إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ}[النحل:128]

says, "Indeed, Abraham was a model of excellence: devoted to ﷻ Allah Allah, ˹perfectly˺ upright—not a polytheist—")An-Nahl: 120), "˹utterly˺ grateful .for Allah's favors˹So˺ He chose him and guided him to the Straight Path." (An-Nahl: 121). "We blessed him with all goodness in this world, and in the Hereafter he will certainly be among the righteous." (An-Nahl: 122). "Then We revealed to you ˹O Prophet, saying˺: 'Follow the faith of Abraham, the upright, who was not one of the polytheists" (An-Nahl: 123). "˹Honoring˺ the Sabbath was ordained only for those who disputed about it. And surely your Lord will judge between

them on the Day of Judgment regarding their disputes" (An-Nahl: 124). "Invite ˹all˺ to the Way of your Lord with wisdom and kind advice, and only debate with them in the best manner. Surely your Lord ˹alone˺ knows best who has strayed from His Way and who is ˹rightly˺ guided" (An-Nahl: 125). "If you retaliate, then let it be equivalent to what you have suffered. But if you patiently endure, it is certainly best for those who are patient" (An-Nahl: 126). "Be patient ˹O Prophet˺, for your patience is only with Allah's help. Do not grieve over those ˹who disbelieve˺, nor be distressed by their schemes" (An-Nahl: 127). "Surely Allah is with those who shun evil and who do good ˹deeds˺"" (An-Nahl: 128).

,Allah first puts forth a set of exhortations for His servant and Messenger .then at the end of this Surah, He commends His servant Ibrahim ,ﷺ Muhammad and Ibrahim, a blood ﷺ With this, Allah shows the relation between the Prophet .relation as well as a relation of faith and religionThis is a call to Arabs who would proudly state their relation to Ibrahim to enter into this religion, the religion of Ibrahim, their father whom they hold in esteem and to whom they ascribe the act of building Al-Kaaba. Thanks to his prayer, the Sacred House was built here. He was the banner by which Allah guided all nations, and all the Prophets were descended from him.

In this Surah, Surah An-Nahl, Allah lists a number of His favors upon His creation and calls on them to recognize that they are Allah's favors upon them and to thank Him, for He is the Lord Almighty. For this reason, Allah mentions Ibrahim's quality and how he was grateful for Allah's favors. Allah says, "Indeed, Abraham was a model of excellence: devoted to Allah, ˹perfectly˺ upright, not a polytheist," (An-Nahl: 120), "˹Utterly˺ grateful for Allah's favors. ˹So˺ He chose him and guided him to the Straight Path" (An-Nahl: 121). Allah ﷻ tells Muslims that Ibrahim, the father of Prophets ﷺ, was a model of excellence, a model individual, and a leader. Allah says, "˹Remember˺ when Abraham was tested by his Lord with ˹certain˺ commandments, which he fulfilled. Allah said, 'I will

certainly make you into a role model for the people.' Abraham asked, 'What about my offspring?' Allah replied, 'My covenant is not extended to the wrongdoers" (Al-Baqarah: 124). Allah also gave him a unique status by making all following Prophets and Messengers come from his line, whether from Ishaq's line or Ismael from whose line came the last Prophet, Muhammad ﷺ. The last Prophet for the Children of Israel was Isa ﷺ, and all of them came from Ibrahim from the line of Ishaq and then his son Yaqub. Allah made Ibrahim a role model for all people, for he was the sole believer in his time. He called people to the way of Allah, and the first to believe in him was Lot ﷺ. Allah says, "So Lot believed in him" it's mentioned in the true Hadith that before this, that Ibrahim told his wife when they came to the land of Egypt, "O Sarah, there are no believers on Earth except you and me." He was the only believer before all other people. All the Earth was filled with polytheism, and even his own people gathered to burn him after he had shattered their idols and called them to Allah ﷻ.

"Indeed, Abraham was a model of excellence: devoted to Allah…" (An-Nahl: 120). He was obedient to Allah. Devoted means obedient. "Perfectly upright;" He tried all paths of polytheism but turned away from them and directed himself to the path of the Lord, the straightforward path. He said, 'O people, I forsake all that you associate with Him.' Allah says, "Abraham responded, 'Have you ˹really˺ considered what you have been worshipping" (Ash-Shu'ara: 75), "You and your ancestors?" (Ash-Shu'ara: 76). "They are ˹all˺ enemies to me, except the Lord of all worlds." (Ash-Shu'ara: 77). "˹He is˺ the One Who created me, and He ˹alone˺ guides me" (Ash-Shu'ara: 78). "˹He is˺ the One Who provides me with food and drink" (Ash-Shu'ara: 79). "And He ˹alone˺ heals me when I am sick" (Ash-Shu'ara: 80). "And He ˹is the One Who˺ will cause me to die, and then bring me back to life" (Ash-Shu'ara: 81). "And He is ˹the One˺ Who, I hope, will forgive my flaws on Judgment Day" (Ash-Shu'ara: 82). "My Lord! Grant me wisdom, and join me with the righteous" (Ash-Shu'ara: 83).

Allah then says about Ibrahim, “not a polytheist.” The pre-Islamic Arabs had claimed and attributed polytheism to Ibrahim ﷺ and claimed that he used to draw lots as they portrayed in the Kaaba, but Allah denied all their claims in this verse and statement. When the Prophet ﷺ entered the Kaaba in the eighth year after the Hijra, he found that the polytheists had portrayed Ibrahim and Ismael drawing lots. The Prophet ﷺ said, “By Allah, he never drew lots”. To draw lots is a form of polytheism. Then the Prophet ordered that this portraiture be removed from the Kaaba, for Ibrahim was never a polytheist as they claimed.

Allah then mentions one of Ibrahim’s qualities most suitable for this Surah. Allah says, “⌜utterly⌝ grateful for Allah’s favors. ⌜So⌝ He chose him and guided him to the Straight Path.” (An-Nahl: 121). He was ever grateful for Allah's favors in his heart, tongue, and actions, in all manners of gratefulness. Allah says, “⌜So⌝ He chose him and guided him to the Straight Path.” Allah ﷻ chose him over all people and guided him to the Straight Path after he had turned away from all paths of polytheism.

Allah says, “We blessed him with all goodness in this world, and in the Hereafter he will certainly be among the righteous.” (An-Nahl: 122). Allah relates that He bestowed upon His servant all the goodness of the world, for he had a great fortune in camels, cows, and sheep. An example of this is when he was visited by the three angels who came to deliver glad tidings to him when he did not know them. They came to destroy the cities of Lot’s people. In an instant, Allah says, “Then he slipped off to his family and brought a fat ⌜roasted⌝ calf” (Adh-Dhariyat: 26). He brought them a full calf and pushed it closer to them even though they were three people. Allah then says, “And in the Hereafter he will certainly be among the righteous” Allah confirms that Ibrahim is certainly among the righteous in the Hereafter. This status can be bestowed on any believing servant of Allah, even those who are neither prophets or messengers. Allah ﷻ

calls Ibrahim, the father of Prophets, by this title, which indicates that the believer who earns this title has earned a great status.

Allah ﷻ says, "Then We revealed to you ˹O Prophet, saying˺: 'Follow the faith of Abraham, the upright, who was not one of the polytheists" (An-Nahl: 123). Allah says that He had granted Muhammed ﷺ the message and ordered him to follow the steps of his father, Ibrahim. When the Prophet ﷺ first received revelation, he was unprepared for it and did not know he was going to receive it. When Jibreel first visited him, he feared and did not know whether he was a jinn or an angel of Allah. Allah says, "Saying: 'Follow the faith of Abraham, the upright"; adhere to his path of monotheism. "Who was not one of the polytheists." Allah affirms that Ibrahim ﷺ was not in any way a polytheist.

Allah then responds to the Jews who pride themselves on their relation to Ibrahim and that they are his descendants who follow his religion, blaming others for not following them and honoring the Sabbath like them. Allah says, "˹Honoring˺ the Sabbath was ordained only for those who disputed it. And surely your Lord will judge between them on the Day of Judgment regarding their disputes." (An-Nahl: 124). The Children of Israel asked Musa to have a day to worship Allah ﷻ and devote themselves to worship on it. They stayed away from Friday, the favorite day of Allah and the best day of the week, and they chose this day because they claimed it was the day Allah finished creating the Heavens and the Earth. With this they ascribed the worst possible insult and fabrication to Allah, claiming that Allah made this day His day of rest, they even wrote this in the Torah claiming that Allah rested on the seventh day of creation. They believe that God started creation on Sunday, then Monday, Tuesday, until Friday, making six days, and Saturday is the seventh day when God rested. Allah says, "Indeed, We created the heavens and the earth and everything in between in six Days, and We were not ˹even˺ touched with fatigue" (Qaf: 38). [Laghoub] means the slightest fatigue, Exalted is Allah above it. Allah ﷻ says, "His Seat encompasses

the heavens and the earth, and the preservation of both does not tire Him. For He is the Most High, the Greatest". He is the Lord Almighty, the Most-High, the All-Powerful, the All-Capable. "If We ever will something ˹to exist˺, all We say is: 'Be!' And it is!" (An-Nahl: 40). Allah does not tire, is not overwhelmed, and is not fatigued by anything.

Thus Allah has ordained for them this day to devote themselves to worshiping Him as they requested. Allah says, "only for those who disputed over it;" the Jews disputed about what day was favorable to Allah, and they chose this day so it was ordained for them. The Prophet ﷺ said, "We are the last [to come] but will be the foremost on the Day of Resurrection." He also said, "The Jews strayed from Friday and chose Saturday, so they had Saturday and the Christians had Sunday. Then Allah guided us to Friday before them". After Friday comes Saturday, the day of the Jews, then Sunday for the Christians. It is said that at the time of Constantine when the Christians wanted to differ from the Jews, they started changing the foundations of their religion. So instead of honoring Sabbath they honored Sunday, instead of praying in their direction of prayer, to Al-Aqsa Mosque in Jerusalem, they prayed towards the east and the sunset, and so they built all their churches towards the East and changed Saturday to Sunday. Allah says, "˹Honoring˺ the Sabbath was ordained only for those who disputed about Abraham. And surely your Lord will judge between them on the Day of Judgment regarding their disputes" (An-Nahl: 124). Allah judges between the Jews and Christians and the polytheists, on the Day of Judgment regarding their religion, the straightforward path, guidance and misguidance, truth and falsehood. The Prophet ﷺ commands us to abandon those who dispute religion and to follow what Allah ordained for us. Allah ordained for this nation laws that do not follow the Jewish or Christian laws, but an independent law specific to the last Prophet. Part of this law is honoring Friday, the best day of the week in Heaven and Earth.

This is the day Allah created Adam and the day He admitted him into Heaven and the day He banished him from it, and on this day the Hour will arrive.

In the next four verses, Allah gives His Prophet a set of exhortations. He says, "Invite ˹all˺ to the Way of your Lord with wisdom and kind advice, and only debate with them in the best manner. Surely your Lord ˹alone˺ knows best who has strayed from His Way and who is ˹rightly˺ guided" (An-Nahl: 125). Allah commands His Prophet, and when the Prophet was commanded it extends to all Muslims. As Allah says, "Say, ˹O Prophet,˺ 'This is my way. I invite to Allah with insight—I and those who follow me. Glory be to Allah, and I am not one of the polytheists" (Yusuf: 108). Invite all to the Way of your Lord. This phrase demonstrates the whole purpose and cause of inviting people to the Way of Allah. In another verse He says, "Rather, invite ˹all˺ to ˹the Way of˺ your Lord, and never be one of the polytheists". Allah then says, "With wisdom and kind advice, and only debate with them in the best manner". With three things. First, with wisdom, which is an inclusive noun for putting things in their correct order. Many behaviors fall under the meaning of wisdom, and wisdom in [Da'wah] i.e. calling people to Allah, includes gentleness in addressing people. Allah says, "Speak to him gently, so perhaps he may be mindful ˹of Me˺ or fearful ˹of My punishment˺" (Ta-Ha: 44). It also includes prioritizing the more important over the less important. The Prophet said to Mu'ath, "Verily you would reach a community of the people of the Book, so let the very first thing to which you call them by the worship of Allah alone". One must first call people to monotheism. He continues, "If they obey, instruct them that He has enjoined five prayers on them during the day and the night, and if they obey, then instruct them that Allah has made Zakat obligatory for them which would be collected from the wealthy amongst them and distributed to the needy". This is part of wisdom. Also included in wisdom is when the Prophet said, "And avoid selecting the best [items] of their riches". It is

wise not to take the most precious belongings of people and to avoid being unjust with anyone.

Also, it's wise to talk to people about what they recognize and understand. This is why the Qur'an urged people to look at many observable signs in creation. Allah did not mention many of the facts that were not known at the time lest people disbelieve, like the truths about the sun, the moon, and the earth. Allah says, "He wraps the night around the day, and wraps the day around the night". When this verse was read to the Arabs, they understood it in a certain way, but if they were taught the true meaning of it they would have denied it.

Then the second thing, "Invite ˹all˺ to the Way of your Lord with wisdom and kind advice". Kind advice is speech that instructs the hearer, advises him about what is beneficial, warns him about what is harmful, and puts forth examples for him. It is a speech that affects the living heart. As the Hadith says, "The Prophet delivered a lecture on account of which our hearts trembled and our eyes shed tears." "Kind advice". [Hasanah] means perfect or complete. Brevity is appropriate in some situations while verbosity is suitable in others. It is wise to choose the right kind of advice for people according to the occasion.

Then the third thing, "and only debate with them in the best manner". [Jidal] i.e. debate, this means listening to the opponent's argument and presenting your own. It is derived from [Jaddal] i.e. to make a knot in a rope, as if each party lays out their rope. This is one of the ways of Da'wah which the Prophet ﷺ used with polytheists and the Jews and Christians. He listened to their arguments and responded to them without libel, slander, or violence. Allah says, "Surely your Lord ˹alone˺ knows best who has strayed from His Way and who is ˹rightly˺ guided" (An-Nahl: 125). This shows that the one who invites people does not have the ability to guide them, but only Allah has that ability. The one who invites people to Allah must fulfill his duty of inviting them through these means, and

Allah alone ultimately knows best who has strayed from His Way and who is rightly guided.

Allah then says, "If you retaliate, then let it be equivalent to what you have suffered. But if you patiently endure, it is certainly best for those who are patient" (An-Nahl: 126). Allah commands His Prophet that if he retaliates against injustice it must be equivalent to what he has suffered. Also, He says, patiently enduring injustice is better than retaliation, and Allah preferred patience for His Prophet. Allah then says, "Be patient ˹O Prophet˺, for your patience is only with Allah's help. Do not grieve over those ˹who disbelieve˺, nor be distressed by their schemes" (An-Nahl: 127). This is why the Prophet did not avenge himself against those who oppressed him; he only retaliated when Allah's Sacred Laws were violated; he would be angry for the sake of Allah. "Do not grieve over them;" The Prophet used to feel deep sorrow and grief to the verge of death for the ones who disbelieved in Allah and rejected believing in him, thus Allah commanded him not to grieve over them. "Nor be distressed by their schemes". Do not be concerned with their schemes, for Allah knows their schemes and they will not be able to stop the advancement of this Da'wah and this message which Allah sent to all the worlds.

Allah then says, "Surely Allah is with those who shun evil and who do good ˹deeds˺" (An-Nahl: 128). Allah is with them, supporting them, guiding them, and empowering them. This is how Allah stands with those who fear Him and those who do good things. Allah is also with all of His creation; nothing escapes His knowledge. This is the general kind of accompaniment. "Do you not see that Allah knows whatever is in the heavens and whatever is on the earth? If three converse privately, He is their fourth. If five, He is their sixth. Whether fewer or more, He is with them wherever they may be" (Al-Mujadilah: 7). This is the general kind; and the special kind of accompaniment is this, "Surely Allah is with those who shun evil…" (An-Nahl: 128).

With this, this great Surah ends. We ask Allah to forgive our sins, repent to Him, turn to Him, and seek refuge in Him. Praise is to Allah, the Lord of the Worlds, at the beginning and the end. And peace be upon His servant and messenger Mohammad. We ask Allah to make it beneficial to Muslims in the east and west of the earth, and to make this a treasure for us on the Day of Resurrection

Al-Isrā

بسم الله الرحمن الرحيم: {سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّه هُوَ السَّمِيعُ الْبَصِيرُ}[الإسراء:1]، {وَآتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ هُدًى لِبَنِي إِسْرَائِيلَ أَلَّا تَتَّخِذُوا مِنْ دُونِي وَكِيلًا}[الإسراء:2]، {ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ إِنَّهُ كَانَ عَبْدًا شَكُورًا}[الإسراء:3]، {وَقَضَيْنَا إِلَى بَنِي إِسْرائِيلَ فِي الْكِتَابِ لَتُفْسِدُنَّ فِي الأَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوًّا كَبِيرًا}[الإسراء:4]، {فَإِذَا جَاءَ وَعْدُ أُولاهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَنَا أُولِي بَأْسٍ شَدِيدٍ فَجَاسُوا خِلالَ الدِّيَارِ وَكَانَ وَعْدًا مَفْعُولًا}[الإسراء:5]، {ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ وَأَمْدَدْنَاكُمْ بِأَمْوَالٍ وَبَنِينَ وَجَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا}[الإسراء:6]، {إِنْ أَحْسَنتُمْ أَحْسَنتُمْ لِأَنفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا فَإِذَا جَاءَ وَعْدُ الآخِرَةِ لِيَسُوءُوا وُجُوهَكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبِّرُوا مَا عَلَوْا تَتْبِيرًا}[الإسراء:7]، {عَسَى رَبُّكُمْ أَنْ يَرْحَمَكُمْ وَإِنْ عُدْتُمْ عُدْنَا وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ حَصِيرًا}[الإسراء:8]

In the name of Allah, the Entirely Merciful, the Especially Merciful, “Exalted is He who took His Servant [i.e., Prophet Mohammad] by night from al-Masjid al-Haram to al-Masjid al-Aqsa, whose surroundings We have blessed, to show him of Our signs. Indeed, He is the Hearing, the Seeing” (Al-Isrā’: 1), “And We gave Moses the Scripture and made it a guidance for the Children of Israel that you not take other than Me as Disposer of affairs” (Al-Isrā’: 2), “O descendants of those We carried [in the ship] with Noah. Indeed, he was a grateful servant” (Al-Isrā’: 3), “And We conveyed to the Children of Israel in the Scripture that, ‘You will surely cause corruption on the earth twice, and you will surely reach [a degree of] great haughtiness’” (Al-Isrā’: 4), “So when the [time of] promise came for the first of them, We sent against you servants of Ours - those of great military

might, and they probed [even] into the homes, and it was a promise fulfilled" (Al-Isrā': 5), "Then We gave back to you a return victory over them. And We reinforced you with wealth and sons and made you more numerous in manpower" (Al-Isrā': 6), "[And said], 'If you do good, you do good for yourselves; and if you do evil, [you do it] to them [i.e., yourselves]'. Then when the final [i.e., second] promise came, [We sent your enemies] to sadden your faces and to enter the masjid [i.e., the temple in Jerusalem], as they entered it the first time, and to destroy what they had taken over with [total] destruction" (Al-Isrā': 7), "[Then Allah said], It is expected, [if you repent], that your Lord will have mercy upon you. But if you return [to sin], We will return [to punishment]. And We have made Hell, for the disbelievers, a prison-bed" (Al-Isrā': 8). These verses are taken from the beginning of this Surah about the Children of Israel; Surat Al-Isra'. This Surah is Meccan in its entirety.

Allah ﷻ starts this Surah by exalting Himself, He says, "Exalted is He who took His Servant [i.e., Prophet Mohammad] by night from al-Masjid al-Haram to al-Masjid al-Aqsa, whose surroundings We have blessed, to show him of Our signs. Indeed, He is the Hearing, the Seeing" (Al-Isrā': 1). 'Exalting' means to consider the exalted infallible and far above committing sins. Allah ﷻ is Exalted and Sacrosanct; He is far above any evil and far above having a partner or a son. He is Exalted of having partners, equals, or rivals. He is also exalted of injustice or any other imperfections that creatures have. Allah is Exalted above any imperfection for He is the Ever-Living who does not die, He is the One Who neither drowsiness overtakes Him nor sleep, He is the Great Strong God Who does not wrong anyone, He is the One Who owns everything in His hands and Who everything goes back to, and He is the Creator and Disposer of Everything. He never falters; neither in His Actions nor in His Behavior. God ﷻ is Exalted far above any imperfection, and every creature of His praise, exalt, and sanctify Him.

All His creatures bear witness to this either in their hearts or by saying it with their tongues.

He says, "Exalted is He who took His Servant [i.e., Prophet Mohammad]", Allah ﷻ said that He is the One "Who took His Servant [i.e., Prophet Mohammad] by night from al-Masjid al-Haram to al-Masjid al-Aqsa, whose surroundings We have blessed". Allah ﷻ took His servant and Messenger Mohammad ﷺ there by night. Allah ﷻ described His Messenger Mohammad here as His servant. This is an honor to the Prophet ﷺ for He mentioned him here in an honorable situation which is the Night Journey; to be able to see Allah's signs, and the Ascension into the Heavens to Sidrat Al-Muntaha (Lote Tree of the Utmost Boundary) to talk to his Lord in this great place and be given these great orders and he took back to earth. This honor was not given to anyone else among humans, so Allah ﷻ called Mohammed ﷺ His servant here to signify the high status that he has. There is no doubt that servitude to God in truth is the greatest honor. The servitude that is meant here is serving Allah ﷻ by choice; the servitude of belief and obedience to God. Otherwise, all creatures in Heavens and earth are servants of Allah ﷻ. He says, "There is no one in the heavens and earth but that he comes to the Most Merciful as a servant" (Maryam: 93), "He has enumerated them and counted them a [full] counting" (Maryam: 94).

There is another type of servitude, which is servitude due to creating, subjugation, and disposition. Allah ﷻ is the Lord of all His creatures and the Lord of the worlds. However, He gave some of His servants the choice of servitude; the choice of believing, and the more they strive to obey Allah, the more their status in servitude increases and the higher their status will be to God ﷻ. He said, 'By night', to confirm that this journey happened at night. "From al-Masjid al-Haram to al-Masjid al-Aqsa, whose surroundings We have blessed", Al-Masjid al-Haram is the mosque in Mecca. Only the mosque around the Kaaba is called al-Masjid al-Haram. However, all Mecca is sacred to Allah. That is why Allah ﷻ

says, “And do not fight them at al-Masjid al-Haram until they fight you there”. All of Mecca is sacred and all of it is called al-Masjid al-Haram. The mosque around the Kaaba is also called al-Masjid al-Haram. The Prophet ﷺ was taken by Allah ﷻ from Mecca, from his house. Some stories say that the Prophet's Night Journey started from Al-Hijr and that he was in Al- Hijr (the unroofed portion of the Kaaba) when Allah took him to Heaven during that night. The right story is that the Prophet was taken from Mecca; from his house in Mecca to be particular. This mosque is sacred because Allah gave it a special sanctity; Allah made lots of permitted things forbidden to do there, like hunting, taking what a pilgrim has dropped, cutting trees, or taking its trees and plants. These are a special set of rules that Allah assigned to this sacred piece of land. God distinguished it from the rest of the lands on earth. The Prophet ﷺ then made this city sacred just as Ibraheem did. There are two spots, one of them is this city and within its borders; the mosque borders, are the only lands that Allah ﷻ made sacred on this entire earth and no other lands have this status other than them.

“To al-Masjid al-Aqsa”, Al-Aqsa means the farthest; the farthest from Mecca. The mosque of Al-Madinah is nearby. However, this mosque; Al-Masjid Al-Aqsa, or Masjid Beit Al-Maqdis, is in Jerusalem. It is also the mosque of Prophets. Allah ﷻ took His servant Mohammad ﷺ from al-Masjid al-Haram to al-Masjid al-Aqsa. Then, Allah ﷻ described Al-Masjid Al-Aqsa by saying, “Whose surroundings We have blessed”. Allah ﷻ blessed the surroundings of Al-Masjid Al-Aqsa with all kinds of blessings; one of them is mundane blessings. Allah ﷻ blessed this spot of the Levant with all kinds of good things that are abundant there, like freshwater, different kinds of plants and fruit, and fresh air. This spot is blessed and its blessings are not only mundane for Allah ﷻ blessed it with other kinds of blessings; namely religious blessings for it is the land of prophets starting from Ibrahim ﷺ, the father of prophets, until Isa, son of Mariam the last prophet before our Prophet Mohammad ﷺ. There are no other prophets between Isa and

Mohammad. This is Isa' land and place of assignment; He was assigned in this sacred land.

Then, Allah ﷻ says, "To show him of Our sigs". Allah ﷻ sent His servant in one night to this place; from Mecca, from Al-Masjid Al-Haram to Al-Masjid Al-Aqsa in Jerusalem. He says, "Whose surroundings We have blessed to show him of Our signs", to show him of Allah's signs. During his Night Journey and Ascension into the Heavens, the Prophet ﷺ saw great things about Allah's signs. As Allah says, "So will you dispute with him over what he saw?" (An-Najm: 12), "And he certainly saw him in another descent" (An-Najm: 13), "At the Lote Tree of the Utmost Boundary" (An-Najm: 14), "Near it is the Garden of Refuge [i.e., Paradise]" (An-Najm: 15), "When there covered the Lote Tree that which covered [it]" (An-Najm: 16), "The sight [of the Prophet] did not swerve, nor did it transgress [its limit]" (An-Najm: 17), "He certainly saw of the greatest signs of his LorD" (An-Najm: 18). He saw, the Prophet Mohammad ﷺ, from the great sings of His Lord; he saw how he moved from one place to a farther place on earth quickly. During that time, this long distance was covered in a month on camels and horses until they reach, and another month to go back. However, the Prophet ﷺ covered it in moments, and then he ascended from Jerusalem to the lowest heaven, then the second, until he reached the seventh heaven, the Lote Tree of the utmost boundary. There, he saw the Garden of Refuge that Allah ﷻ prepared for His servants. During that time, he saw Hell, and he saw great things from the humans there, the kinds of people who are tortured in Hell, to the close messengers. Then, He prayed with the messengers as their Imam in his journey back to Al-Masjid Al-Aqsa. The Prophet ﷺ saw all these signs of his Lord in one night. He crossed great distances in a short time, he saw heavens, he saw the angels, he saw the messengers because Allah ﷻ resurrected them for him to see; they greeted him, prayed for him, congratulated him, and advised him. These are

great things that the Prophet ﷺ saw in one night, “He certainly saw the greatest signs of his Lord” (An-Najm: 18).

Allah says, “To show him of Our signs. Indeed, He is the Hearing, the Seeing”. This is a great attribute of God ﷻ for He is the Hearing of all of His creatures wherever and whoever they were; He does not confuse their sounds together no matter the language they use or the sounds they make, even if these sounds were very low. He says, “It is the same [to Him] concerning you whether one conceals [his] speech or publicizes it and whether one is hidden by night or conspicuous [among others] by day” (Ar-Ra‘d: 10), whether these speakers were in the highest Heaven or on the lowest earth, nothing escapes Allah's Hearing even if it were the sound of a black ant on a black stone at night. “Indeed, He is the Hearing, the Seeing”, He is also the Seeing of His creatures. Nothing escapes Allah's Hearing or Seeing at any given time. This is a great sign; these are great attributes of the Lord and are evidence of His absolute perfection. He is the Lord Who encompasses everything, whose Hearing encompasses everything, and whose Seeing encompasses everything. Nothing escapes Him or is hard for Him to know or see. “But is it not sufficient concerning your Lord that He is, over all things, a Witness?” This is a verse where Allah praises His great journey that He took His servant and messenger Mohammad on, which is the Night Journey.

The Night Journey concludes that it happened to the Prophet ﷺ before Hijra; before he migrated to Al-Madinah. It was said that it was either a year or sixteen months before his migration. All of the Prophet's companions told the story of the Night Journey in different ways; some of these stories can be found in the Sahihain and some were not. The moral of the story is that before the Night Journey, Jibreel woke up the Prophet ﷺ while he was sleeping, he split his chest open and washed it with Zamzam. Then he brought him a steed called Alborak. It was said the Alborak was called after its speed; for it places its hooves where its sight ends and it is faster than lightning (Albark) and faster than light. The

Prophet ﷺ rode on the back of that steed along with Jibreel until they reached Jerusalem, then they ascended to the sky. The Prophet ﷺ ascended with Jibreel ﷺ to the first Heaven where he saw Adam ﷺ. He greeted the Prophet by saying, 'Welcome, what a good son you are! what a good Prophet you are!' In the second Heaven, he met Isa, son of Mariam, and his cousin Yahya son of Zacharia. The Prophet also greeted them and they said, 'Welcome to the good brother and good Prophet'. Then he ascended to the third Heaven where he met Yusuf ﷺ. The Prophet described him as "Who had been given half of (world) beauty". He had half of the beauty that Allah ﷻ distributed on humans. He also welcomed the Prophet by saying, 'Welcome to the good brother and good Prophet'. In the fourth Heaven, he found Idris who also prayed for the Prophet and greeted him by saying, 'Welcome to the good brother and good Prophet'. In the fifth Heaven, he met Haroun who said, 'Welcome to the good brother and good Prophet'. In the sixth, he met Musa who also greeted him by saying, 'Welcome to the good brother and good Prophet'. It was said that he cried when the Prophet passed him. He was asked, 'What made you cry?' He said, 'O Lord, this young man whom You have sent after me, more of his Ummah will enter Paradise than from my nation'. This is not jealousy; it is blessedness for the Prophet ﷺ. When they came to the Seventh Heaven, they met Ibraheem who greeted them, prayed for the Prophet, and said, 'Welcome to the good son and the good Prophet'. After that, he saw the Lote Tree of the utmost boundary.

The Prophet said when he wanted to describe it, "It is covered with colors that none of Allah's creatures can describe". It was covered completely as Allah ﷻ says, "When there covered the Lote Tree that which covered [it]" (An-Najm: 16), "The sight [of the Prophet] did not swerve, nor did it transgress [its limit]" (An-Najm: 17). The sight did not swerve; the sight of the Prophet did not swerve nor did it transgress. The Prophet's sight was fixed upon it and he saw it with his own eyes. What the Prophet saw, he saw with his eyes. At the Lote Tree of the utmost

boundary, he was ordered to come forward, so he did. Allah ﷻ talked to him and informed him that He imposed upon him and his nation fifty prayers a day. When he came back carrying that Divine Order that came directly from Allah; this was not given through revelation, it was an address from Allah ﷻ. He talked to Allah directly. While he was going back Musa asked him, 'What has your Lord ordered you?' He said, 'Fifty prayers have been enjoined on me'. He said, 'Return to your Lord and ask Him to reduce the number of prayers. Your followers cannot put up with such an obligation. I had the hardest experience to bring Bani Israel to obedience'. He returned to Allah ﷻ, he returned to His Lord and asked Him for reduction and He made it forty. Then again Musa told him to ask Allah to reduce them. So, he did multiple times until they became five. Then, Allah said to him, "O, Mohammad! Indeed, My Word does not change; these five prayers will be recorded for you as fifty". Allah's Word does not change, and as He enjoined fifty prayers upon this nation, He made them five and gave them the record of fifty. This is a part of God's Mercy, Charity, and Grace upon this nation.

The Prophet ﷺ then went back to Jerusalem where all the prophets gathered and prayed together and he was their Imam. He led a section in two rak'as. While the Prophet was going back to Mecca, he saw Qurayshi travelers and travelers from other places. He saw them on their way out and on their way back. He saw certain things that happened to those caravans. One certain caravan was led by a camel who carried two sacks, one black and the other of another color, one camel who was lost then found, and one camel whose leg broke during the road. Allah ﷻ made the Prophet a witness to all of these things so they could be evidence when disbelievers denied his story and asked him for the evidence that he went on that journey. When he went back to Mecca and it was the morning, he wanted to tell people his story, some of his companions and family asked him not to tell people, like Umm Hani (may Allah be pleased with her), she said to not tell people lest they deny his story. He persisted and told people that he was sent on

a Night Journey from Mecca to Jerusalem. Of course, stubborn disbelievers thought they had a good opportunity to prove that the Prophet ﷺ was lying. Therefore, they gathered everyone and said look at your companion; they said that to Muslims, look at your companion, he claims that he went to Jerusalem and back in one night, and this journey takes us a month to reach and another to get back. It takes two months in total, and he claims that he covered this journey in one night. Some of them asked him to describe Jerusalem. The Prophet then told them that he went during the night time. Then, Allah ﷻ helped him and he was able to describe Jerusalem just as if it was in front of him. Then he told them of the caravans returning to Mecca. He said that this camel led this caravan and this camel held two sacks, that some caravan lost a camel and found him in this place, that some caravan's camel broke its leg in that place. Some of them said to wait until the caravans returned so they could make sure of these things. When they came back and confirmed the claims, it was as if the Prophet was with them. After the Journey, the Night Journey, some people went to Abu Bakr and said to him, look at what your companion is saying. He said that he went to Jerusalem and came back in one night. Do you want me to tell you something? They said yes. He said I believe that he went further than that. I do believe him; I believe him when he says that he went to heaven. I believe that revelation comes to him from Heaven and there is no doubt that Heaven is further away from Jerusalem. Abu Bakr was called Al-Siddiq (the truthful) because he was very faithful and believed in the Prophet ﷺ all the time.

This Night Journey had a great effect on the Prophet ﷺ. It changed him personally and it changed the way he carried himself out. There is no doubt that the Prophet ﷺ saw what Allah ﷻ promised him to be true; he saw Heaven, Hell, the angels, he saw the angel Ridwan who guards the gates of heaven, he saw Malik who guards the gates of Hell. He also greeted the angels in every Heaven. He saw Gabriel's real form. He once saw him in Mecca and was frightened of him

when he brought revelation to him for the first time. This time he saw his real form that Allah created at the Lote Tree of the utmost boundary. Then he saw all these signs starting from his journey to Jerusalem and ending in Heavens. This is a great thing. That is why the Prophet's belief came because he saw everything for truth; he saw his Lord's greatest signs. This is also an honor that no other human had, not before the Prophet nor after him. No one ascended to Heavens and talked to Allah directly. And talking to Allah ﷻ is the greatest honor. As Allah says, "Those messengers - some of them We caused to exceed others. Among them were those to whom Allah spoke", some of them Allah spoke to, "And He raised some of them in degree". Musa was the Converser of Allah and Adam was His Word. Adam was Allah's Word when He created him in the Heavens. And Musa became the Converser of Allah when He called for him and talked to him in Tur Sinai, "And you were not at the side of the mount when We called [Moses]". When Allah called Musa, "But [were sent] as a mercy from your Lord", Allah ﷻ told him of this. The only servant that Allah spoke to at the Lote Tree of the utmost boundary was Mohammad ﷺ. Allah ﷻ spoke to him honorably and enjoined prayer upon him and his nation; which is the greatest of honor. Prayer is the greatest and most honorable order from Allah ﷻ to His servants on earth. The best order that Allah enjoined on earth is praying, and enjoining it in Heavens is another evidence of how honorable and great this act of worship that the Prophet ﷺ was enjoined with is.

They said that this journey came after the Year of Sorrow. This was the year that Khadijah and his uncle and Abu Talib died. This was very hard on the Prophet ﷺ and this Night Journey and Ascension to Heaven came in this difficult time on the Prophet to expand his horizon, show him these great signs, and keep him steadfast on that which His Lord ordered him to do. There is no doubt that the Night Journey and Ascension to Heaven are great events that had great effects. ."says, "To show him of Our signs. Indeed, He is the Hearing, the Seeing ﷻ Allah

يقول الله ﷻ: {سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّه هُوَ السَّمِيعُ الْبَصِيرُ}[الإسراء:1]، {وَآتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ هُدًى لِبَنِي إِسْرَائِيلَ أَلَّا تَتَّخِذُوا مِنْ دُونِي وَكِيلًا}[الإسراء:2]، {ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ إِنَّهُ كَانَ عَبْدًا شَكُورًا}[الإسراء:3]، {وَقَضَيْنَا إِلَى بَنِي إِسْرَائِيلَ فِي الْكِتَابِ لَتُفْسِدُنَّ فِي الأَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوًّا كَبِيرًا}[الإسراء:4]، {فَإِذَا جَاءَ وَعْدُ أُولاهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَنَا أُولِي بَأْسٍ شَدِيدٍ فَجَاسُوا خِلالَ الدِّيَارِ وَكَانَ وَعْدًا مَفْعُولًا}[الإسراء:5]، {ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ وَأَمْدَدْنَاكُمْ بِأَمْوَالٍ وَبَنِينَ وَجَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا}[الإسراء:6]، {إِنْ أَحْسَنتُمْ أَحْسَنتُمْ لِأَنفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا فَإِذَا جَاءَ وَعْدُ الآخِرَةِ لِيَسُوءُوا وُجُوهَكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبِّرُوا مَا عَلَوْا تَتْبِيرًا}[الإسراء:7]، {عَسَى رَبُّكُمْ أَنْ يَرْحَمَكُمْ وَإِنْ عُدْتُمْ عُدْنَا وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ حَصِيرًا}[الإسراء:8].

says in the name of Allah the Entirely Merciful, the Especially ﷻ Allah Merciful, “Exalted is He who took His Servant [i.e., Prophet Mohammad] by night from al-Masjid al-Haram to al-Masjid al-Aqsa, whose surroundings We .have blessed, to show him of Our signsIndeed, He is the Hearing, the Seeing” (Al-Isrā’: 1), “And We gave Moses the Scripture and made it a guidance for the Children of Israel that you not take other than Me as Disposer of affairs” (Al-Isrā’: 2), “O descendants of those We carried [in the ship] with Noah. Indeed, he was a grateful servant” (Al-Isrā’: 3), “And We conveyed to the Children of Israel in the Scripture that, ‘You will surely cause corruption on the earth twice, and you will surely reach [a degree of] great haughtiness’” (Al-Isrā’: 4), “So when the [time of] promise came for the first of them, We sent against you servants of Ours - those of great military might, and they probed [even] into the homes, and it was a promise fulfilled” (Al-Isrā’: 5), “Then We gave back to you a return victory over them. And We reinforced you with wealth and sons and made you more numerous in manpower” (Al-Isrā’: 6), “[And said], ‘If you do good, you do good for yourselves; and if you do evil, [you do it] to them [i.e., yourselves]’. Then when the final [i.e., second] promise came, [We sent your enemies] to sadden your faces and to enter the masjid [i.e., the temple in Jerusalem], as they entered it the first time, and to destroy what they had taken over with [total]

destruction" (Al-Isrā': 7), "[Then Allah said], It is expected, [if you repent], that your Lord will have mercy upon you. But if you return [to sin], We will return [to punishment]. And We have made Hell, for the disbelievers, a prison-bed" (Al-Isrā': 8). Allah ﷻ exalted Himself at the beginning of this Surah; Surat Al-Isra', the Surah of the Children of Israel. He exalted Himself for He took His servant, Mohammad ﷺ by night from al-Masjid al-Haram in Mecca to al-Masjid al-Aqsa in Jerusalem in the Levant. He says, "Whose surroundings We have blessed" with the blessings of this life for it is a Holy Land. It was also blessed by the blessings of religion for it was the land of prophets from Ibraheem until Isa to show the Prophet Mohammad ﷺ of Allah's signs in Heaven and earth. God, indeed, is the Hearing of all His creatures and the Seeing of all of them.

Then, Allah says, "And We gave Moses the Scripture and made it a guidance for the Children of Israel that you not take other than Me as Disposer of affairs" (Al-Isrā': 2). One of the reasons why the Prophet ﷺ was sent from al-Masjid al-Haram to al-Masjid al-Aqsa was to gather all the prophets in one place and for the Prophet ﷺ to be their Imam by Allah's order. This was to clarify that the Prophet became the inheritor of this religion; Allah's religion and to show that Mohammad ibn Abd-Allah ﷺ became its inheritor and the one responsible for it and that all the prophets handed him this responsibility. The Prophet was sent to be the Imam of all prophets in the place where they were handed the responsibility; all the prophets from Adam, Nuh, Ibraheem, to Isa; Allah ﷻ gathered all of them there so the prophet would be their Imam. This was a clarification from Allah ﷻ to all people that the Prophet became the Imam of the entire world and the Imam of all people, that Allah's path can only be followed through this Prophet, that the Prophet was handed the keys of earth and he became in possession of them, that he was Allah's Messenger and everybody must submit to him. Every living person on earth must follow one path and it is the path of the Prophet Mohammad ﷺ. As he said, "By Allah were Moses alive and came in

touch with my prophetic mission he would follow me", he would have followed the Prophet Mohammad ﷺ. When Isa descends at the end of times, he becomes the Imam of this nation and he follows this religion and this creed that the Prophet Mohammad was sent with.

Allah ﷻ at first mentions how He sent His Prophet to Jerusalem, then, He explained how He gave Musa the Scripture, "And made it a guidance for the Children of Israel". This is because all the prophets from the time of Musa until Isa were sent in this place and all of them followed the Scripture that Allah ﷻ gave to Musa; the Torah. Allah says, "And We gave Moses the Scripture". The Scripture is a gift from Allah ﷻ. The scripture here means the Torah. He says, "And made it a guidance for the Children of Israel". Allah ﷻ made the Torah their guidance, as He says, "Indeed, We sent down the Torah, in which was guidance and light. The prophets who submitted [to Allah] judged by it for the Jews, as did the rabbis and scholars by that with which they were entrusted of the Scripture of Allah, and they were witnesses thereto. So do not fear the people but fear Me……" (Al-Mā'idah: 44). Allah ﷻ also says, "And We sent, following in their footsteps, Jesus, the son of Mary, confirming that which came before him in the Torah; and We gave him the Gospel, in which was guidance and light and confirming that which preceded it of the Torah as guidance and instruction for the righteous" (Al-Mā'idah: 46). Allah ﷻ made Isa ﷺ the last Prophet He sent to the Children of Israel. He says about Isa, "...Confirming that which came before him in the Torah; and We gave him the Gospel, in which was guidance and light and confirming that which preceded it of the Torah as guidance and instruction for the righteous" (Al-Mā'idah: 46).

"And let the People of the Gospel judge by what Allāh has revealed therein", Isa was sent confirming that which came before him in the Torah. The Gospel, as well, confirms the Torah. The Torah was the guide of the Children of Israel and to Isa, son of Mariam. Allah ﷻ also says about Isa, "And He will teach him writing

and wisdom and the Torah and the Gospel" (Āl-'Imrān: 48). "And [make him] a messenger to the Children of Israel, [who will say], 'Indeed I have come to you with a sign from your Lord in that I design for you from clay [that which is] like the form of a bird'". Allah ﷻ taught him writing and wisdom and the Torah and the Gospel because he will follow its rules.

"And We gave Moses the Scripture and made it a guidance for the Children of Israel....." (Al-Isrā': 2). The Children of Israel are the sons of Yaqub ﷺ. The great Prophet Musa was the savior of the Children of Israel from the oppression of the Pharaoh and his people, and the one who took them out of Egypt to Sinai. Then, the Exodus happened. When they were not able to enter the Holy Land, his assistant Yusha' bin Nun entered it after Musa. Musa was sent to the Children of Israel, and he united them as one nation and one people. Allah sent them the Torah to follow and pass on to their descendants until Isa ﷺ. Allah ﷻ says that He made the Torah "....A guidance for the Children of Israel that you not take other than Me as Disposer of affairs" (Al-Isrā': 2). That was the conclusion of the Message and the greatest advice, "That you not take other than Me as Disposer of affairs". Allah ﷻ made a covenant with the Children of Israel through the Scripture that He sent to them through Musa ﷺ that they would not take other than Him as Disposer of their affairs, that they would rely on Allah regarding all their affairs, and to only take Him as Disposer of their affairs and no one else. "That you not take other than Me as Disposer of affairs", they can only adhere to that covenant by actually following Allah's orders, adhering to His creed, submitting to Him completely, and following His religion, creed, and the path that He paved for them, "That you not take other than Me as Disposer of affairs". This sentence concluded all the messages that Allah ﷻ sent in the Torah to the Children of Israel, "That you not take other than Me as Disposer of affairs".

Allah says, "O descendants of those We carried [in the ship] with Noah…" (Al-Isrā': 3), this is an honorable attribute that Allah ﷻ calls them by This means

O descendants of those We carried with Noah; you are the descendants of those Allah carried with Nuh, the best people that boarded the ship with Nuh. Then, Allah ﷻ praised Nuh by saying, "Indeed, he was a grateful servant". Remember Allah's grace upon you by making you the descendants of these righteous people, then, strive to be like your father, Nuh ﷺ who was a grateful servant of Allah ﷻ. Thank Allah ﷻ for His graces, for He sent you the Scripture and He sent you those messengers from Moses until the last of them. The Children of Israel had an abundance of prophets; every time a prophet died, Allah sent them another one and their guidance was the Torah, so thank Allah for this great grace that He sent you. "O descendants of those We carried [in the ship] with Noah..." (Al-Isrā': 3), O descendants of those We carried with Nuh. Nuh ﷺ "Was a grateful servant". Allah is praising His servant and messenger, Nuh the Prophet, the first messenger to the people of the earth, and all the prophets who came after were his descendants. "Indeed, he was a grateful servant", a grateful servant of Allah ﷻ. A grateful person is an eternally thankful person, and giving thanks in language means expressing gratitude. Servants thank their Lord by acknowledging His grace and charity upon them and reporting God's favor on them, "But as for the favor of your Lord, report [it]" (Ad-Duhā: 11). Then, adhering to the pillars of belief and being obedient to God ﷻ; performing prayers shows gratitude and fasting shows gratitude. Allah ﷻ ordered us to thank Him through these acts of worship for worship shows gratitude towards Him. Praising Allah got these graces as well; whether these graces were external or eternal, whether they were His graces of guidance to religion or the graces of this life. Noah was indeed a grateful servant for Allah ﷻ.

Then, Allah ﷻ talks about the Children of Israel. He says, "And We conveyed to the Children of Israel in the Scripture that, 'You will surely cause corruption on the earth twice, and you will surely reach [a degree of] great haughtiness'" (Al-Isrā': 4). This Quran was sent to the Prophet Mohammad ﷺ and in which,

Allah ﷻ talks about the Children of Israel. This is not merely a retelling of events that is devoid of meaning, it also serves as a lesson. Allah ﷻ tells us these stories to explain to us the morals and lessons of them. Look at one of the guided nations whom Allah sent all these messengers, gave them these Commandments, and sent them the Scripture; however, when they diverted from the Divine Order, Allah ﷻ punished them. Thus, beware, Mohammad's nation, not to divert away from the truth as these people who were punished for it. This Surah started from the point where Allah mentioned how He sent His servant to Jerusalem, how He handed the Prophet ﷺ the keys of the messages, and how his message became the last message and he became the last Prophet and his nation became the last nation. Remember what happened to previous nations so you would not divert as they did and be punished by Allah ﷻ as a consequence.

"And We conveyed to the Children of Israel". 'We conveyed' means 'We told', "To the Children of Israel in the Scripture". In the Scripture that was revealed to them, the Torah, "That, 'You will surely cause corruption on the earth twice'". Allah ﷻ told them of the kinds of evil that they will commit to warn them against doing them and to know that He will punish them if they did these evils. Allah ﷻ also told this nation of some of these evils so they would steer away from them. "And We conveyed to the Children of Israel in the Scripture that, "You will surely cause corruption on the earth twice….." (Al-Isrā': 4), the land that they corrupted was the Levant, for they established a great country on it. "And you will surely reach [a degree of] great haughtiness", you will surely reach great haughtiness. They will reach a high status and reach great haughtiness against implementing Allah's order. They become ungrateful and evil and they go back to disbelief, stubbornness, worshiping the false deities on earth, and condescension of other humans. They think that Allah ﷻ honored them for themselves and not for the righteousness and obedience they had before. "And you will surely reach [a

degree of] great haughtiness", they always claimed to be Allah's Chosen People and no matter what they did, Allah would never punish them.

Allah says, "So when the [time of] promise came for the first of them, We sent against you servants of Ours - those of great military might, and they probed [even] into the homes, and it was a promise fulfilled" (Al-Isrā': 5). "So when the [time of] promise came for the first of them", the time of the promise came; this is their first corruption and haughtiness on earth, "We sent against you servants of Ours - those of great military might". Scholars said that Assyrian people led by Nebuchadnezzar II, who led his armies from Babylon in Iraq to the Levant, invaded their lands and defeated them. He even invaded Jerusalem and probed into the homes. Their enemies even reached their homes. Allah says, "And it was a promise fulfilled", this promise that Allah gave was a promise fulfilled. Allah ﷻ is the Knower of the unseen and the Capable of implementing His Order and Allah's Order is Divine and must happen, "And it was a promise fulfilled". When Nebuchadnezzar II invaded them and defeated them, he took the Children of Israel as slaves to Babylon after destroying their houses.

Allah ﷻ says, "Then We gave back to you a return victory over them". Allah ﷻ gives them victory back, and they have power and prevalence. "...And We reinforced you with wealth and sons and made you more numerous in manpower" (Al-Isrā': 6). Allah ﷻ reinforced them with wealth and sons because sons are more capable of fighting. "And made you more numerous in manpower", more manpower for wars if a war was declared and men were called to fight. Manpower means an army. He gave them more manpower to fight wars, "If you do good, you do good for yourselves". If you do good after Allah ﷻ bestowed all that upon you; saving you from slavery, enabling you to go back to your countries, rebuilding your country, and giving you numerous sons who can carry weapons and fight. Allah ﷻ says that this is a grace from Him. If you do good after Allah bestowed all this upon you, then you do good for yourselves. Doing good always

benefits oneself because the consequences of that goodwill benefit them. “And if you do evil, [you do it] to them [i.e., yourselves]”, if you do evil again; if you go back to tyranny, pride, condescension, worshipping idols, and not adhering to what Allah ﷻ ordered you to do, this evil will affect you and no one else. “Then when the final [i.e., second] promise came”, the second promise means the second corruption, “[We sent your enemies] to sadden your faces”, to sadden your faces means to give you a jarring defeat that saddens your faces. “And to enter the masjid [i.e., the temple in Jerusalem], as they entered it the first time”, these soldiers will enter the masjid as they entered it the first time they defeated you. “And to destroy what they had taken over with [total] destruction”, destruction means elimination. They will destroy what they had taken over with total destruction. Everything on the ground; every building that you built will be leveled to the ground. “And to destroy what they had taken over with [total] destruction”, scholars said that the second time was when Romans invaded them. Romans invaded their country and destroyed it for the second time. What they called Solomon's Temple is the masjid that was leveled to the ground. The Romans destroyed their country completely.

Moreover, Allah ﷻ says to them, “It is expected, [if you repent], that your Lord will have mercy upon you”. ‘It is expected’ means ‘I hope’, Allah ﷻ does not have to fulfill that. This means I hope that Allah ﷻ will have mercy upon you. “[Then Allah said], It is expected, [if you repent], that your Lord will have mercy upon you”. After this humiliation and destruction, if you repent and return to Allah ﷻ, He will remove the effects of this destruction from you. “But if you return [to sin], We will return [to punishment]”, this is a reminder from Allah ﷻ. “[Then Allah said], It is expected, [if you repent], that your Lord will have mercy upon you”, this repentance must include returning to Allah and taking pride in Him. However, if you go back to corruption, Allah will go back to destruction just as He destroyed you the first time and the second time. Allah will make people

destroy you just like He did the first two times. Then, Allah ﷻ says, "And We have made Hell, for the disbelievers, a prison-bed". This is Allah's punishment in this life and there is another punishment awaiting disbelievers in the Hereafter; the great punishment. And We have made and prepared Hell; the greatest prison ever, the ever-burning Fire that has walls, grounds, and covers made of fire. This Hell will be a prison-bed for disbelievers. Allah made it a prison-bed for disbelievers. Prison-bed either means confinement; when they enter it, it closes on them and they will never be able to leave.

As Allah says, "Indeed, it [i.e., Hellfire] will be closed down upon them" (Al-Humazah: 8), "In extended columns" (Al-Humazah: 9). It closes its doors when its residents enter it. And when its doors are closed, they will be never opened again, Allah forbid. It is a prison that locks them in and that they will be able to escape. Allah says, "Every time they want to get out of it [i.e., Hellfire] from anguish, they will be returned to it, and [it will be said], 'Taste the punishment of the Burning Fire!'" (Al-Hajj: 22). "Every time they want to get out of it [i.e., Hellfire] from anguish..." (Al-Hajj: 22). From anguish means from the severity of their situation, they try to escape it; however, they will be returned to it by maces of iron. "And for [striking] them are maces of iron" (Al-Hajj: 21), "Every time they want to get out of it [i.e., Hellfire] from anguish, they will be returned to it, and [it will be said], 'Taste the punishment of the Burning Fire!'" (Al-Hajj: 22). The second meaning of prison-bed means beddings made of hay. "And We have made Hell, for the disbelievers, a prison-bed", it will be like a bed laid out for them where they constantly rollover because of anguish, Allah forbid.

Then, Allah ﷻ says, "Indeed, this Quran guides to that which is most suitable and gives good tidings to the believers who do righteous deeds that they will have a great reward" (Al-Isrā': 9), "And that those who do not believe in the Hereafter - We have prepared for them a painful punishment" (Al-Isrā': 10). This is praise by Allah ﷻ of the Quran that He sent to His servant and Messenger, Mohammad

ﷺ. Allah ﷻ says, “Indeed, this Quran”. ‘This’ means that it is near. This Quran became between people's hands. It was revealed to the Prophet ﷺ and became very close to people. “Indeed, this Quran”, that you read and which is revealed by Allah ﷻ, “Guides to that which is most suitable”. It guides people to what is more suitable concerning every matter; it gives them the best solution and the best ways. Concerning prohibited things and permitted things is guides to what is most suitable for Allah only prohibits malicious things and permits every good thing. This is regarding prohibitions and permissions. This also applies when talking about contracts that Allah ﷻ wrote so people enter the most suitable agreements; the marriage contract, the inheritance contracts, the Contracts of Gift, the selling contracts, the conditions of selling, and what Allah permits in commerce, leasing. etc. Allah ﷻ wrote all contracts and creeds the best way possible. This also includes every matter of life, like purity, adornments, and guidance towards the natural dispositions, all of these were done most suitably. Allah ﷻ explained all matters of this life and made them in the best way for His believing servants. The creed of Allah is a good tolerant creed. As Allah says, “And has not placed upon you in the religion any difficulty”. And the Prophet said, “I was sent with the tolerant creed”. This tolerant creed is as far away from intolerance and the constraints of previous creeds as possible. Allah ﷻ removed all of that from this good tolerant creed that He sent with the Quran.

It also guides to which is the most suitable of these ways, the Quran came to lead to Allah's Straight Path that leads to Him. That is why it explained the meanings of Belief fully; believing in Allah ﷻ, His Messages, and the matters of the unseen that He explained and gave us the best attributes of. He did that so belief might be clear and has no confusions or mysteries. This also includes matters of worship; Allah ﷻ explained the matters of worship in this Quran in the most suitable way. These worships include praying, fasting, giving Zakat, and performing Hajj. Allah ﷻ made all matters of worship for His servants in a great

way; they must pray five times a day and they must be clean to always be able to thank God. He also organized these times. “Establish prayer at the decline of the sun [from its meridian] until the darkness of the night and [also] the Quran [i.e., recitation] of dawn. Indeed, the recitation of dawn is ever witnessed” (Al-Isrā’: 78). Both the prayers that are performed at night and those performed during the day were organized in a great way. Allah also included rules that made this act of worship the best kind of worship to Him; whether through the rules, it has to be performed that includes cleanliness of the body, the place, and the clothes. These rules also include performing this prayer in the same direction at all times. The rules include praying in groups and what the Imam has to be. Allah assigned five prayers a day, a prayer that is done once a week, and two kinds of prayer performed on Eid. These are great matters. Fasting has great rules as well; it is done one month a year and has all the rules surrounding it. Hajj, in the form that Allah laid out for this nation, is done once in a lifetime; it has great benefits and rules. Zakat is the thing that is not hard on anyone; it is given from the surplus and its percentage is one to forty or two and a half percent that is only taken when the money reaches a certain amount and whoever has under this amount does not have to pay Zakat. This worship only has to be given out by rich people and is distributed to those in need. The Quran guides people to what is most suitable in every matter. It guides people in every matter because it is the complete pure religion and the good tolerant creed that was sent to us through the last of prophets and messengers ﷺ.

يقول الله ﷻ: {إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا}[الإسراء:9]، {وَأَنَّ الَّذِينَ لا يُؤْمِنُونَ بِالآخِرَةِ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا}[الإسراء:10]، {وَيَدْعُ الإِنسَانُ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ وَكَانَ الإِنسَانُ عَجُولًا}[الإسراء:11]، {وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَتَيْنِ فَمَحَوْنَا آيَةَ اللَّيْلِ وَجَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً لِتَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ وَلِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ وَكُلَّ شَيْءٍ فَصَّلْنَاهُ تَفْصِيلًا}[الإسراء:12]، {وَكُلَّ إِنسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنشُورًا}[الإسراء:13]، {اقْرَأْ كِتَابَكَ كَفَى بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا}[الإسراء:14]

says, "Indeed, this Recital guides to what is most upright and gives ﷻ Allah glad tidings to the believers who do righteous deeds that for them there is a supreme reward"[Al-Isra:9], "and that those who do not believe in the Hereafter—We have prepared for them a painful punishment"[Al-Isra:10], "And man calls for evil as he calls for good, and man has always been very hasty"[Al-Isra:11], "And We have made the night and the day as two signs, then We erased the sign of the night and made the sign of the day as an eye-opener, that you may seek grace from your Lord and that you may learn the number of years and the calculation; and everything have We explained in detail"[Al-Isra:12], "And for every person We have attached his augury to his neck, and on the Day of Resurrection We will bring out for him a record which he will find spread open"[Al-Isra:13], "Recite your record; today your own self is sufficient as a .reckoner" [Al-Isra:14]After Allah mentioned what He promises the Children of Israel of in their Book and His decree to them, informing them and demonstrating that it is an inevitable fate. Telling them that they will cause corruption in the land twice and they will most surely become arrogant. Then, Allah told them that if they returned back to cause corruption, Allah would empower their enemies over them. He says, "Hopefully your Lord will have mercy on you. But if you revert, We will revert. And We have made Hell a prison for the deniers"[Al-Isra:8], Allah addresses the people of Islam informing them of this; to warn them from committing what the Children of Israel committed such as becoming arrogant and cause corruption in the land, for Allah's Decree is always the same. As Allah empowered the enemies of the Children of Israel when they caused corruption and became arrogant in the land. Further, their enemies ransacked their land for the first time, and destroyed what the Children of Israel built the second time. Then, Allah demonstrated that this is His firm rule over them. He says, "But if you revert, We will revert", i.e., if you revert to cause corruption in the land, We will revert to empowering your enemy against you. This is Allah's way and Allah's rule; here, it is a declaration from Allah to the believers that the law of

Allah won't change to the nation of Islam, and will stay as it was in the time of the Children of Israel. So, with faith, good deeds, and adhering to the commands of Allah, they will have pride and empowerment. On the other hand, violating the commands of Allah, causing corruption in the land, and acting arrogant will cause the empowerment of enemies over them; this is an unchangeable rule.

Allah indicates, after that, that this Quran, which is sent down to His servant and Messenger Muhammad, guides to what is most upright in everything; it is a complete religion, the upright legalization, and the straight path. Further, the legalization which Allah ordained and cleared from all the heavy hindrances, the shackles, loads, and discomfort which was restraining the ones before us. Allah removed all of this and sent the Prophet ﷺ with the merciful Hanifa and full legalization. "Today I have perfected your religion for you and have completed My blessings upon you, and I have approved Islam as a religion for you", the upright manner and the straight path for everything; including transactions, manners, habits, attributes, guidance, and all other features. "Indeed, this Recital guides to what is most upright and gives glad tidings to the believers who do righteous deeds that for them there is a supreme reward"[Al-Isra:9], Allah descended His glad tidings, in this Qur'an, to the people of faith who perform righteous deeds. Also, Allah joined between faith and righteous deeds; for it is the path of success and the path to heaven. And that won’t occur by the faith of the heart only, but with both the faith of the heart, the intentions in the heart, and the deeds performed in life. "And gives glad tidings to the believers who do righteous deeds", the righteous deeds are the plural of a righteous deed which is the good deed. And the most honorable, and most important act of the righteous deeds is praying, then zakat, then fasting, then Hajj; as they are the pillars of Islam then comes the rest of Islam rituals. As the Prophet ﷺ says, "Iman has over sixty branches - the uppermost of which is the declaration: 'None has the right to be worshipped but Allah'; and the least of which is the removal of the harmful object

from the road, and modesty is a branch of Iman". These are the righteous deeds. Allah gives them glad tidings that they will have a great reward for doing them. A reward from Allah; when Allah gives a reward, it will be a great reward out of the greatness of its giver which, is the Lord God, the great Giver. And this reward will be to obtain the pleasure of Allah, His heaven, and the constant blessing which is, indeed, a great reward.

Then, "and that those who do not believe in the Hereafter—We have prepared for them a painful punishment"[Al-Isra:10], meaning that the Qur'an is descended with this threat to those who do not believe in the hereafter, like the Arab polytheists who denied the hereafter completely. Likewise, other nations from the disbelieving nations which, despite their belief in the hereafter, yet, their faith in the hereafter is not as it's imposed in the Book of Allah, and what is in Book is the right path. So, while believing in the hereafter, some of them thought they will enter heaven even while denying and disbelieving in Allah. Others thought that what they worshiped will intercede to them in front of Allah, so, this is a fake faith; it's the humiliation in the hereafter, and does not benefit its owners. "And that those who do not believe in the Hereafter..."[Al-Isra:10], which is the Day of Resurrection, the Day when Allah judges and rewards His servants. He ﷻ says, "We have prepared for them a painful punishment", we have prepared, i.e., we prepared, it is already set, and exists. This painful punishment, the torment in Hell -God forbid- which nothing is more severe than it. A painful punishment on its owners, so, it is a real torment that inflicts their souls and bodies. And it is not as people think, just a painful torment to souls only. No, it is a painful to the soul and body. So, they are the people of Hell; they drink from scalding water, eat from Zaqqum, get hit by iron tools, get bitten by snakes, taste the heat of the fire, and their skins get burned by the fire. "Every time their skins are roasted through, We will replace them with other skins so that they may(continue to) taste the punishment", so, it is a painful punishment falling upon their bodies and souls as

well. Also, it's a painful punishment with all meaning of physical, mental, and psychological pain. Furthermore, they are getting cursed and reprimanded, mocked at, insulted, and cursed by one another, so it is a painful punishment with all kinds of pain -God forbid-.

Then, a new chapter starts after that in this surah, the Surat of Al-Isra; the Surat of the Children of Israel. Allah demonstrated within it lots of facts regarding His signs, judgment, and His Divine decree for His creation. These verses begin with demonstrating the reality of humans and that they are weak creatures, unfortunately, who lack patience. Thus, if any harm afflicts the human, he will start asking for what is more harmful to him. He ﷻ says, "And man calls for evil as he calls for good, and man has always been very hasty"[Al-Isra:11], "And man calls for evil", for himself and his kids. "As he calls for good", likewise, as he hastens to obtain what is good, he hastens to obtain what is evil as well. And this is due to him being hasty, his impatience, irritation, and lack of appreciation for things. So, he wants to escape from the current condition and might, therefore, escape to the worst condition if it gets difficult for him. Likewise, he hastens good, the good that might be in its way to him but he hastens to get it before. Yet, if it is far from his grip, he might turn to what is closer and quicker to obtain. So, he prefers the easiest path over the longest and hardest path. This is the nature of the human. For sure, this is how a human being is, for he has the human characteristic, then for he is a disbeliever. As for the believer, he is not included in such a case. He ﷻ says, "And man calls for evil", the man calls for evil over himself, kids, and family. "As he calls for good", meaning just as he calls and asks for good, but he is also hasty. "and man has always been very hasty", hastens things and does not wait or look at the consequences, as He ﷻ says, "Indeed, man was created fretful"[Al-Ma'arij:19], "when touched by adversity he is impatient"[Al-Ma'arij:20], "and when touched by good he is ungenerous"[Al-Ma'arij:21], "except the prayerful"[Al-Ma'arij:[Al-Ma'arij:22], "who are constant

at their prayers"[Al-Ma'arij:23], "and those in whose wealth is a rightfully acknowledged share"[Al-Ma'arij:24], "for the asker and the deprived"[Al-Ma'arij:25], "and those who believe in the Day of Recompense"[Al-Ma'arij:26], "and those who fear their Lord's punishment"[Al-Ma'arij:27], till the end of the verses. So, these believers are the ones who are not included in this fretful and fearful state, which is from the attributes of this human. "And man calls for evil as he calls for good, and man has always been very hasty"[Al-Isra:11], he is supposed to be aware of such feature, or instinct, or creation, or attribute which is in the human, and which remains within him if he was a disbeliever. Yet, he gets rid of it, i.e., from this attribute, after believing in Allah. He gets into another state which is being patient. Thus, faith teaches him patience, faithfulness, to wait for Allah's rescue, and to prefer the long hard path over the easiest one. So, if he gets into a trial and evil, he knows that this will not last and asks Allah to relieve him from what he is in from hardships. So, any condition of a believer is considered to be good for him if he truly believed in Allah. Yet, if he kept preferring evil, this would be his condition, "And man calls for evil as he calls for good, and man has always been very hasty"[Al-Isra:11].

Then, Allah demonstrates some of His signs within His creation, He says, "And We have made the night and the day as two signs, then We erased the sign of the night and made the sign of the day as an eye-opener, that you may seek grace from your Lord and that you may learn the number of years and the calculation; and everything have We explained in detail"[Al-Isra:12]. "And We have made the night and the day as two signs", for the servants, the night is known and the day is known. Allah made them as two signs, and they follow each other within a systematic sequence on the surface of the earth. A sign, these are signs; the night is a sign and the day is a sign of Allah's signs. A sign in terms of the occurrence of such a change, the knowledge of the date we sense because of this change, that is due to this great movement, the rotation of the earth. This earth with its oceans,

mountains, fields, people, and nations rotates this complete rotation around itself, around this huge diameter once every twenty-four hours in front of this sun. This causes night and day; this reflects the great power of the Lord; for this earth to rotate as such is a great deal. Likewise, it's a sign regarding the great benefit and great creation, because the night is totally suitable for the creation since it's the time to rest, and during it all plants, humans, and animals get an amount of rest. Everything gets calm, even the plants; the plants' leaves join together and rest. There is comfort in the night and calmness due to its dark environment, its coolness when the sun sets, and with its air calmness. As for the day, its brightness and heat are suitable for creatures in which freshness starts. The human, animal, and plant are awake; everyone works, strives, and moves forward in this period of time. Further, this change in the night and day is suitable to the condition of this creation greatly. It's also completely applicable and this is a matter that no one is capable of except for Allah.

And this includes great matters from mysteries, wisdom, and signs. "And We have made the night and the day as two signs", for the servants. He says, "then We erased the sign of the night", the sign of the night which is the moon. This is one of its signs which appears in it, He erased it by light. Erasing here means hiding and not removing since it still exists. The moon exists in the middle of the day, yet, when the light of the sun comes, it is erased, covering it while it is still out there. "Then We erased the sign of the night and made the sign of the day as an eye-opener", the sign of the day is the sun. Allah made it an eye-opener. And can be noticed by anyone, and stays like this from the moment it rises till it sets. As for the moon, no, the moon does not appear in the sky unless the sun is gone and darkness starts to spread, at this point, it appears as a crescent, then it appears as a first-quarter moon till it becomes a full moon, then, it slowly reduces during the rest of the month. So, Allah made it a full moon first then it started reducing this way, then it went back again as a crescent and so on. He ﷻ says, "and that

you may learn the number of years and the calculation", meaning that Allah made these signs and apparent marks of the sun and the moon so that you, humans, may learn the number of years and their calculation. For example, calculating that a month is twenty-nine days, twenty-nine and a half days, thirty days, then, accordingly, we know the calculation of years, the calculation of ages, and the calculation of dates. So, you know the calculation through this systemic sequence, and Allah makes for each day its visible sign as such, He ﷻ says, "and that you may learn the number of years and the calculation", and this includes lots of great benefits; benefits in agriculture, in dates, in registering the events. So, with this knowledge of the days, months, years, and calculating each; all of the matters of people are organized according to this knowledge. He ﷻ says, "and everything have We explained in detail", everything is explained in detail regarding this creation. Likewise, with the demonstrative explanation descended in the book of Allah. Allah explained His signs, decree, and path for us, and demonstrated the beginning of creation and its end. So, Allah explained for us in full detail, including the explanation of His signs in creation so that we pay attention to what surrounds us. And so that we know that the Lord God is the only one capable of such creation.

Also, from His signs, He ﷻ says, "And for every person We have attached his augury to his neck, and on the Day of Resurrection We will bring out for him a record which he will find spread open"[Al-Isra:13], "And for every person", every; a form indicates generality. And the humans are all the sons of Adam, from Adam and the ones who came after him. "We have attached", attaching is holding, and the attached judgment that won't be detached. "His augury to his neck", his augury, his luck, his fate. Allah obliged it over him and it became linked to him. Meaning that it accompanies him and is never separated from him. To his neck, the nick is known; this is a demonstrative expression that a person is bound by his luck, fate, and fortune is attached to him. Allah ordains it for him and it

becomes attached to him, just as the necklace is attached to the neck and won't be detached. The augury is taken from Arabs, which is called the fortune, you refer to the good with the augury. And its origin is from omen and omen are used to know the luck, fate, and fortune in the future whether it's good or bad. So, if an Arab wants to know something regarding a certain matter, like marriage, travel, trade, or any kind of action, he would come to a bird standing on the ground and take a stone, then he scares the bird. So, if it hits it, the bird will either fly to the right side or the left side. Further, if the bird flies to the right side of the hitter, he will feel optimistic because this means grace and happiness. Accordingly, this means that God is pleased with me and this is good. And if it flies to the left side, the left means pessimism, bad, and evil. It went from the left and the left is bad and evil so he gets pessimistic. Accordingly, if he wants to travel, he turns back, and if he wants to marry, he changes his mind, and if he has a trade or a deal, he goes back to the matter he wanted to do or is willing to do. This omening became a reflection of fortune. In addition, if they wanted to bless a marriage, they used to say, with pleasure, happiness, and the best bird. With the best bird, they mean that may your marriage have the best luck and the best fate. "And for every person We have attached his augury to his neck", his augury, his luck, fate, and fortune. This is attached to him as the necklace is attached to the nick. "We have attached his augury to his neck", attached to his neck, so he is attached to his fate and would never detach from it. Therefore, the matter is decided, as it came in the Hadith, "O Messenger of Allah ﷺ, is one's deed in that which has already dried of the Pen and what has passed of the Divine Decree, or is it in the future?' He said: 'No, ...each person is facilitated for what he has been created".

Thus, the human acts in his life with what Allah willed for him and wrote for him in the Preserved Tablet before He created us. So, Allah wrote the fates of the creation, thus there is no movement, nor calmness, nor a word, nor a step to the right, nor a step to the left, nor a provision or anything else except what is written

and counted. Written since forever, and is written, after that, to the human since the puff of the soul in him. As it came in the Hadith, " When forty-two nights pass after the semen gets into the womb, he says, My Lord, what are his deeds? My Lord, what about his age? wretched or a blessed? a male or female?". So, these matters have been written since he was born, one word after another, so destiny does not change. As it came in the saying of the Prophet ﷺ, "The creation of you (humans) is gathered in the form of semen in the womb of your mother for forty days, then it becomes a clinging thing in similar (period), then it becomes a lump of flesh like that", in similar, that is like it, within forty days. "Then Allah sends an angel who breathes the life into it; and (the angel) is commanded to record four things about it: Its provision, its term of life (in this world), its conduct; and whether it will be happy or miserable. By the One besides Whom there is no true god! Verily, one of you would perform the actions of the dwellers of Jannah until there is only one cubit between him and it (Jannah), when what is foreordained would come to pass and he would perform the actions of the inmates of Hell until he enters it. And one of you would perform the actions of the inmates of Hell, until there is only one cubit between him and Hell. Then he would perform the acts of the dwellers of Jannah until he would enter it, and the pen has dried after writing what you are going to confront". The pen has dried with what the human will do in life.

So, Allah says, "And for every person We have attached his augury to his neck, and on the Day of Resurrection We will bring out for him a record which he will find spread open"[Al-Isra:13], “We will bring out for him a record”, this is the record of each person. The record is the deeds recorded for each person. "So as for the one who was brought his record in his right hand"[Al-Inshiqaq:7], those are the people of heaven. "But as for the one who was given his record in his left hand". The Prophet says, "the scrolls (of deeds) fly into their hands; some will take it in the right hand and some in the left", it will be said to him; this record

comes to him which is the record of his deeds. Each person will get his record of deed flying, and it will come to him. It comes to the believer from the right and he takes it with his right hand. While it comes to the disbeliever from the left from behind his back and he takes it with his left hand. And each person's record is spread open so he could see his deeds' record. That's when the disbeliever says, "... What is with this record that leaves nothing, small or big, but it has enumerated it?" And they found whatever they had done present(before them) , for your Lord is never unjust to anyone"[Al-Kahf:49], so, neither a backbiter, nor a slanderer, nor a wink, will be missed; all that was issued by this person, "Not a word does he utter, but close to him is a watcher, constantly ready"[Qaf:18], the two angels were writing what is uttered from words. Any word with which a person utters is constantly recorded in this book. "... and on the Day of Resurrection We will bring out for him a record which he will find spread open"[Al-Isra:13], spread open, wide open. It is not a sealed or a closed book. No, rather, it is a spread open book which its owner opens and reads what it includes of deeds.

Then, it is said to him, "Recite your record; today your own self is sufficient as a reckoner"[Al-Isra:14], recite your record, everyone here will be reciting. Your book, the record of your deeds. "... today your own self is sufficient as a reckoner"[Al-Isra:14], meaning, reckon yourself now over this. For sure, if the disbeliever sees what is written in this record from his deeds, and since nothing will be missed; hence it did not leave anything from the acts of his infidelity, polytheism, all are there. Thus, he cannot deny anything from it. Yet, if he denies, witnesses will be witnessing over him, witnesses from within himself. As it came in the Hadith that, on the Day of Resurrection, they say let's deny, let's claim that we didn't do anything. They say to the Lord, we do not accept any witness except for ourselves. So, they deny these records and say that it was written by Your angels. Then, Allah commands their body parts to witness over them. As He ﷻ says, "And you were unable to hide yourselves in a way that neither your hearing

nor your sight(s) nor your skins were prevented from testifying against you, and you thought that Allah does not know much of what you do"[Fussilat:22], and He also says, "on the day when their tongues and their hands and their feet testify against them regarding what they used to do"[An-Nur:24], "On that day, Allah pays them their true recompense in full, and they learn that it is Allah who is the Evident Truth"[An-Nur:25], so, the hand testifies, saying I did so and so on the day of so and so, and the foot testifies, and every part from his body testifies with what it did. "Recite your record; today your own self is sufficient as a reckoner".

Then, He ﷻ says, "Whoever is guided—he is only guided to his own benefit, while whoever goes astray—he goes astray to his own detriment. And no bearer of burden carries the burden of another, for never do We punish until We have sent a messenger"[Al-Isra:15], these are also a set of Allah's laws in creation and judgment. He ﷻ says, preaching to His servants, "Whoever is guided—he is only guided to his own benefit", whoever is guided and walked in the right path, then the benefit of this guidance is to the soul of its owner. For Allah is not benefited by the worship of His worshipers, even more, the disobedience of the wrongdoers does not harm Him as well. For He is free of need, the Praised One. No one can count the praise He provided to Himself, for He is the Lord God who there is no god but He, free of need from all of His creation. So, whoever is guided to the truth and follows it, the benefit of this guidance and its effect will come back to himself alone. He says, "he is only guided to his own benefit", for Allah wrote success for him in this life and the hereafter. "While whoever goes astray—he goes astray to his own detriment", whoever goes astray from the truth, goes astray to his own detriment. So, the effect and outcome of this astray are over its owner. "And no bearer of burden bears the burden of another", the burden of one soul is not carried by another soul, even if they have the closest relation; the father does not bear the burden of his son, the son does not bear the burden of his father, nor the man does for his brother. Everybody, each person bears the burden for

himself. Allah says, "for never do We punish until We have sent a messenger", so, there is no punishment except after warning.

يقول الله ﷻ: {مَنِ اهْتَدَى فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَلا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى وَمَا كُنَّا مُعَذِّبِينَ حَتَّى نَبْعَثَ رَسُولًا}[الإسراء:15]، {وَإِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا فَحَقَّ عَلَيْهَا الْقَوْلُ فَدَمَّرْنَاهَا تَدْمِيرًا}[الإسراء:16]، {وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِنْ بَعْدِ نُوحٍ وَكَفَى بِرَبِّكَ بِذُنُوبِ عِبَادِهِ خَبِيرًا بَصِيرًا}[الإسراء:17]، {مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَّلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلاهَا مَذْمُومًا مَدْحُورًا}[الإسراء:18]، {وَمَنْ أَرَادَ الآخِرَةَ وَسَعَى لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُوْلَئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا}[الإسراء:19]، {كُلًّا نُمِدُّ هَؤُلاءِ وَهَؤُلاءِ مِنْ عَطَاءِ رَبِّكَ وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا}[الإسراء:20]، {انظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ وَلَلآخِرَةُ أَكْبَرُ دَرَجَاتٍ وَأَكْبَرُ تَفْضِيلًا}[الإسراء:21]

says, "Whoever is guided—he is only guided to his own benefit, while ﷻ Allah .whoever goes astray—he goes astray to his own detrimentAnd no bearer of burden carries the burden of another, for never do We punish until We have sent a messenger"[Al-Isra: 15], "And when We want to annihilate a town We command its affluent ones (to be righteous), yet they defiantly disobey (Our commands) in it, so it deserves the decree and We annihilate it completely"[Al-Isra: 16], "And how many generations have We annihilated after Noah? Thus sufficient is your Lord as All-Aware, All-Seeing of the misdeeds of His servants"[Al-Isra: 17], "Whoever has been wanting the hasty (life of this world) —We hasten for him therein whatever We will to whomever We desire. Then We assigned for him Hell where he roasts, condemned, defeated"[Al-Isra:18], "But whoever wanted the Hereafter and, as a believer, pursued it as it should be pursued, those—their pursuit has always been thanked"[Al-Isra:19], "To all—these and these(as well) —We extend from the gifts of your Lord, for the gifts of your Lord have never been restricted"[Al-Isra:20], "Look at how We have favored some of them over others, yet the Hereafter is more superior in degrees(of rank) and more superior in preference"[Al-Isra:21]. These are a set of lessons and facts which Allah guides humans to. He says, "Whoever is guided—

he is only guided to his own benefit", an absolute fact that whoever is guided, the benefit of this will affect only him. So, you shall know that. Meaning, a human shall know that if he is guided, the effect of this guidance and the benefit of it will afflict only him. Further, Allah talked about the benefit of this guidance, which is uprighting to the command of Allah, he will live a good life, and Allah would save him from Satan; his greatest enemy, to reserve him, to be His guardian, to be the ally for him. Allah will take him by the hand, so that He would save him from all of these desolations. For example, Allah will save him from Hell, and he will win His pleasure and heaven. So, the great consequences that result from this guidance are great, and all afflicting the human. Besides, Allah is free of need from the worship of His servants; He is the praised Lord with Himself.

"While whoever goes astray—he goes astray to his own detriment", Allah does not harm you. Whoever goes astray from the path of the Lord, the effect of this and the darkness of this will affect him alone. In addition, the harm and torment will inflict him in the world and in the hereafter. Further, the explanation of this matter is long, including Allah's saying, "He said, “My Lord, why did You herd me blind though I used to see?"[Taha: 124], “He said, “My Lord, why did You herd me blind though I used to see?"[Taha:125], "He said, “Just as Our signs came to you and you forgot them, today you will be forgotten"[Taha:126], he will obtain wretchedness and torment in this world and in the hereafter; this will affect him and won't harm Allah in a thing. Then, "And no bearer of burden carries the burden of another", a fact, an absolute fact that Allah won't bear a human the burden of another human, not by the divine fatalistic universal command, nor anyone has the ability to bear the burden of others no matter how close he was to him. Every person, who is like a guardian to another person, won't bear anything of his burden. "On a day when a person flees from his brother"['Abasa: 34], "and his mother and his father"['Abasa:35], "and his female companion and his children"['Abasa: 36], "every one of them on that day has enough to preoccupy

him"['Abasa: 37], so, the allies, on the Day of Resurrection, will be enemies. Further, it is not possible for the world's allies, who died in infidelity and polytheism in Allah, to feel pity over another person and bear anything from his burden. Likewise, if he was from the people of righteousness, he won't bear a thing from the burden of others, even if he was his father or a beloved one. No bearer of burden carries the burden of another, each person will bear his own burden. The burden is his bad deed, you won't bear the burden of others. Thus, each person will bear his own burden.

Then, He says, "For never do We punish until We have sent a messenger", we won't punish except after We sent a Messenger to you, so that there would be a proof in this message, and an evident proclamation, in order to cut off any excuses. As He says, "Messengers—bearing glad tidings and forewarning, that mankind may have no excuse before Allah after the (coming of the) messengers..."[An-Nisa: 165], so, after the coming of the Messengers, they would have no excuse. Because if no messenger was sent, they will not know the truth and the religion of Allah, then, they would protest and say, O Lord, we did not know the path, and did not know what You wanted from us. That is why we did not worship You; we did not receive any proclamation from You. In that sense, if a messenger is sent, then the excuses are cut off. "For never do We punish until We have sent a messenger".

Then, He says, "And when We want to annihilate a town We command its affluent ones (to be righteous), yet they defiantly disobey (Our commands) in it, so it deserves the decree and We annihilate it completely"[Al-Isra: 16], "And how many generations have We annihilated after Noah? Thus sufficient is your Lord as All-Aware, All-Seeing of the misdeeds of His servants."[Al-Isra:17], "And when We want to annihilate a town", if Allah wanted the annihilation of a town, He won't do it, except if its people committed sins and evil that make them deserve this. So, He won't annihilate it while it has righteous people. And we

won't destroy towns while their inhabitants are reformers, rather, there must be corruption. He says, "We command its affluent ones (to be righteous), yet they defiantly disobey (Our commands) in it", which is the fatalistic universal command that must be. It must happen; the command of the Lord is the fatalistic universal command which must be fulfilled in His creation. "We command its affluent ones(to be righteous) , yet they defiantly disobey(Our commands) in it", He said the affluent, which are the people of affluent, the people of richness and the blessed ones with all kinds of blessings. Yet, they use all of these blessings in disobeying Allah. "We command its affluent ones (to be righteous), yet they defiantly disobey (Our commands) in it", disobeyed; disobedience means to stop obeying the commands of Allah, at this point, they deserve the punishment. "So it deserves the decree", the decree means the decree of Allah with annihilation. He says, "And We annihilate it completely", annihilation and destruction. Further, annihilation is destruction; Allah destroyed it and annihilated it over the heads of its owners. As He did with the people of Nuh, Ad, Thamud, Pharoah people, and all those who denied the Messengers; Allah annihilated and destroyed them. "And We annihilate it completely"

He says, "And how many generations have We annihilated after Noah..."[Al-Isra: 17], “how many” to indicate the abundant number. Allah annihilated them and destroyed them. "Generations" are the plural of a generation, which is the group of people living in a place at the same time. And what is righter is that the time is one hundred years; since what on the earth changes almost every one hundred years. So, nearly every one hundred years, no one remains on the surface of the earth from the same generation. If we took one hundred years as the Prophet says ﷺ, "Do you see this night of yours, upon the head of one hundred years from it there shall not remain anyone who is upon the surface of the earth today", i.e., from the ones existing over this earth, after one hundred years, no one of them would remain. This is the system here. Look, this earth will eat all those existing,

so, they will be under its land, and a new generation will be established. Humans do not notice this thing because death on this earth is daily. And producing a new life is daily as well in this world, therefore, the human does not notice this, yet, here it means that the earth folds many generations throughout this movement. Thus, the destruction is either partial or complete destruction. "And shocking events continue to afflict those who have denied—on account of what they have done—or fall near their home, until Allah's promise comes true; indeed, Allah never breaks a promise".

"And when We want to annihilate a town We command its affluent ones(to be righteous) , yet they defiantly disobey(Our commands) in it, so it deserves the decree..."[Al-Isra:16], meaning that they deserve the decree of Allah which is annihilation, for Allah issued the decree with the annihilation for the unjust villages. "Indeed, your Lord is certainly ever-watchful"[Al-Fajr: 14], Allah is Ever-watchful for every arrogant, denier, and disobedient against the command of Him, and He shall annihilate them. He says, "And how many generations have We annihilated after Noah?"[Al-Isra: 17], since after Nuh till the Prophet ﷺ was sent, there were many generations which Allah annihilated. Allah mentioned that He annihilated the ancient Ad and Thamûd, sparing no one; Pharaoh's people were annihilated too. So, these are generations, besides the villages of Lot and Midian; all of these were from the nations which Allah annihilated. "And how many generations have We annihilated after Noah..."[Al-Isra: 17], He says, "... Thus sufficient is your Lord as All-Aware, All-Seeing of the misdeeds of His servants"[Al-Isra:17], sufficient is He, demonstrating that the Lord God is the All-Aware and All-Seeing of the sins of His servants. He is the All-Knowing of all the knowledge. With awareness, and awareness is the whole hidden knowledge regarding their deeds. Meaning that all what they kept as a secret and whatever they announce to public. He is All-Seeing of this; therefore, He did not punish them except after what they committed of sins that made them deserve

this annihilation. "... Thus sufficient is your Lord as All-Aware, All-Seeing of the misdeeds of His servants"[Al-Isra: 17].

Then, notice this comparison, He says, "Whoever has been wanting the hasty (life of this world) —We hasten for him therein whatever We will to whomever We desire. Then We assigned for him Hell where he roasts, condemned, defeated"[Al-Isra:18], "But whoever wanted the Hereafter and, as a believer, pursued it as it should be pursued, those—their pursuit has always been thanked"[Al-Isra:19], "To all—these and these(as well) —We extend from the gifts of your Lord, for the gifts of your Lord have never been restricted"[Al-Isra:20]. A comparison; there are two kinds of people with no third. A kind that wants this life, and a kind that wants the hereafter. The kind that wants the worldly life will get an inevitable outcome, and who wants the hereafter will get an inevitable outcome as well. He says, "Whoever"; from people with the generality style. "Whoever has been wanting the hasty (life of this world)", the hasty means the worldly life, for it comes before the hereafter, while the delayed hereafter which is the Ultimate Abode (the Hereafter); Heaven. Wanting it is in the sense of desiring it on purpose, intention, action, and a life. And he made his concern and aim which is the worldly life, "Whoever has been wanting the hasty (life of this world)", what is the outcome of this? What is the inevitable? He says, "We hasten for him therein whatever We will to whomever We desire", We hasten for him, meaning regarding this worldly life, therein whatever We will. He does not take anything from a provision nor good except with what his Lord wills for him. So, he does not take anything against Allah's wish, without His permission, and without His will. Rather, he only takes what Allah willed and destined for him, likewise, “to whomever We desire”, to provide and give in this world. So, not everyone, from the ones who want the worldly life and seek it, will get what he wishes and desires for. No, rather, what Allah willed, and not what the servant wanted to himself. So, he might run towards the provision, yet can’t catch a

glimpse of this provision, and will not reach it. Also, he might desire from this world what he wants, yet, lives as a poor man and in need, for Allah may not provide him except for what He willed for him. Furthermore, not everything that the people of this world desire can be obtained, rather, Allah might let some have it while some do not. So, the command and the will in the worldly judgment and the worldly provision is up to Him and not to any other. "We hasten for him therein whatever We will to whomever We desire", He says, "Then We assigned for him Hell where he roasts, condemned, defeated", this is the outcome, so, he does not obtain anything from life except what Allah willed for him. Then, Allah assigns for him Hell which he enters reluctantly. This is the matter of assigning, the divine assigning, Allah assigned this matter to him. This is the fatalistic universal assigning, an outcome that he must have. "Then We assigned for him Hell", this great prison, in which he roasts, tastes its heat, and tastes its fire. Condemned; condemned by everyone. Condemned, first of all, by himself; he condemns himself so he gets angry over it and says 'if only I were reasonable, if only I could see, I would not reach this'. As the saying of Allah about them, "And they said, “Had we listened or reasoned, we would not have been among the fellows of the Blaze"[Al-Mulk: 10], He says, "Thus they acknowledged their misdeed, so away with the fellows of the Blaze"[Al-Mulk: 11], and condemned from the ones with him; all of those who are in Hell, condemning each other. “Every time a community entered, it cursed its sister-community"

Condemned from Satan who is coming to this Hell; he says to them, "So do not blame me, but blame yourselves", you are the reason for your annihilation, I had no power over you, you are the ones who followed me with no sense and no understanding. "... Indeed, Allah promised you the promise of truth, and I promised you but I failed you. And never did I have any authority over you except that I called you and you responded to me. So do not blame me, but blame yourselves; I cannot come to your aid nor can you come to my aid ;(now) I have

indeed denied your earlier association of me (with Allah). Indeed, for the unjust is a painful punishment"[Ibrahim: 22], even his Satan, who seduced him, condemns him and disgraces him that he has reached Hellfire. Further, all the people of Hell and all the angels curse and insult them; the angels say to them, "They said, “Did not your messengers come to you with evident proofs?” They said, “Yes"..." [Ghafir: 50], so, it was not obligatory, "They said, “Yes.” They said, “Then call.” But the calling of the deniers is but in vain", so, they do not gain anything from the torment angels but insults and curses. Thus, they are condemned and insulted by everyone. Allah is angry at them and insults them, which increases their grief. As He says, "He said, “How long did you remain on earth in terms of number of years?"[Al-Mu'minun:112], "They said, “We remained a day or part of a day, so ask those who keep count"[Al-Mu'minun:113], "He will say, “You only remained for a little while, if only you knew"[Al-Mu'minun:114], "Did you then think that We had created you without purpose, and that you would never be returned to Us?"[Al-Mu'minun:115], "Rather, Most High is Allah, the True King". And when they say, "Our Lord! Take us out of this ˹Fire˺. Then if we ever return ˹to denial˺, we will truly be wrongdoers"[Al-Mu'minun:107], "Allah will respond, “Be despised in there! Do not ˹ever˺ plead with Me ˹again˺!"[Al-Mu'minun:108], "Indeed, there was a group of My servants who used to say, ‘Our Lord, we have attained faith, so forgive us and have mercy on us, and You are the best of the merciful"[Al-Mu'minun:109], "but you were ˹so busy˺ making fun of them that it made you forget My remembrance. And you used to laugh at them"[Al-Mu'minun:110], "Today I have indeed rewarded them for what they endured patiently, forit is they who are the triumphant ones"[Al-Mu'minun:111], so, they get insulted, condemned, and mocked at from everyone. So, the disbeliever is condemned and defeated; condemned even from himself.

"Where he roasts, condemned, defeated", defeating refers to the one who goes to this evil and torment with force. We say that the army got defeated in the sense

that the other army made it seek refuge, defeated them, and removed them from their land. As He says, "As for those who disbelieve, I will let them enjoy themselves for a little while, then I will condemn them to the torment of the Fire. What an evil destination!" He says, "We give them a little enjoyment, then We compel them to a harsh punishment"[Luqman: 24], compel them, meaning that they get defeated and resort to a harsh punishment with force. So, they get raised from their graves with force. "They said, "Woe to us! Who has resurrected us from our resting place?" This is what the All-Merciful has promised, and the emissaries have spoken the truth"[Ya-Sin: 52], then they get dragged. "On that day, they follow the caller without any crookedness, and voices were (hushed) in reverence to the All-Merciful, so that you hear nothing but a murmur"[Taha: 108], they are dragged to hell. First of all, the angels surround them from everywhere, and they get dragged to hell and enter it with force. They enter it while being pushed and pulled. "The day when they are shoved into the Fire of Hell forcefully"[At-Tur: 13], meaning that they are pushed reluctantly. "This is the Fire in which you used to disbelieve"[At-Tur: 14], or they are taken in this situation by being pulled from their forelock or by being pulled from their feet. As He says, "... then taken by the forelocks and the feet"[Ar-Rahman: 41], they are being taken by their forelocks. The forelock is the top hair of the head. Or by the feet; they are being defeated. This defeat makes them go through it reluctantly and will be herded as such. And from the forms of herding, He says, "... and We will herd them on the Day of Resurrection on their faces, blind and dumb and deaf; their shelter is Hell; whenever it abates, We intensify the blaze for them"[Al-Isra: 97], so, these are the forms of defeat, severe forms. Allah says"... We hasten for him therein whatever We will"[Al-Isra:18], this is a form of it, and this is the judgment of Allah regarding everyone from those who made their only concern to live in this world, and to this worldly life only. And do not have any concern for working for the hereafter, nor intention, nor a goal, nor a purpose. He

left it behind his back and got busy with this world and does not want anything but this world, so, this is his fate.

Then, He says, "But whoever wanted the Hereafter and, as a believer, pursued it as it should be pursued, those—their pursuit has always been thanked"[Al-Isra: 19], whoever wanted the hereafter, which is Allah's heaven. Who wanted the hereafter, to survive from the torment of Allah, and to get into Allah's heaven. "Pursued it as it should be pursued", this hereafter is a hope, a far hope, and wish that needs pursuing. It needs working towards this goal. Pursue means the fast walk. "Pursued it as it should be pursued", pursued, here, is a great word; for adding the word of pursuing to the hereafter has great meaning. Because the pursuit to the hereafter is a great pursuit, which is to obey all the commands of Allah, and stop doing whatever causes the Lord's wrath; all of these refer to “pursue”. So, whoever pursues the hereafter by fearing Allah, doing what He ordered you to, and stop doing what He forbad you from doing; that includes all the commands and the prohibitions. So, pursuing the hereafter includes doing prayers on its exact time, fasting the obligatory fasting which Allah ordained, to perform Hajj once in the lifetime, to be dutiful to his parents, to believe in the truth, and having good relations with family. Do all of what Allah commanded, as well as abandoning what Allah prohibited, starting with the infidelity, polytheism, and to the last backbiter and slanderer from sins. So, the one who does so, pursues the hereafter. He says, "As a believer", in case he was a believer, as a believer reflects the current condition. Meaning that he must be pursuing the hereafter while he believes in Allah; he does so because he believes in Allah, fears Allah, and seeks Allah with all the meaning of faith. He says, "those—their pursuit has always been thanked", "those", they were referred to as if they were far away in order to reflect their status and raise them. "Their pursuit has always been thanked", the pursuit that they did was thanked, and increased; i.e., thanking is increasing. Meaning that if he intends to do a certain action, Allah writes for

him the full action according to his intention. Allah also gives him the reward of this deed in full due to his intention. If he only intended doing it, Allah will write it as if he has done it ten times. So, He gives him his reward ten times more. And Allah might double it to seven hundred and might double it to even more. For example, he intended to give a dinar as a charity but he did not, it will be written for him as a dinar as long as he had the intention to do it. And even though he didn't have the dinar, as a result, he did not give it as a charity, the dinar will be written for him as if he had the dinar and gave it as charity. It will be written for him ten, as if he gave ten dinars. Meaning that the reward that Allah wrote over this dinar, on the Day of Resurrection, is as if he gave ten dinars in full. Then, Allah makes it doubly to seven hundred to some people.

Then, He makes it doubly as He says, "The parable of those who spend their wealths in the way of Allah is that of a grain that has germinated seven ears; in each ear are a hundred grains. For Allah multiplies for whom He wills. And Allah is All-Embracing, All-Knowing"[Al-Baqarah: 261], so he will come and see that a date became a mountain of rewards, and this is due to being doubled. Because Allah does not reward charity especially at once, rather, He rewards it after He makes it grow. Like the Prophet ﷺ says, "Allah fosters the sadaqa for him, as one of you fosters his mare", it's like the person who fosters his mare. The owner of the mare would feed him, offer him drink, train him, wash him, and get him clean for he seeks its benefit. The Prophet tells that when a person gives a charity of a dinar, Allah fosters it, makes it fruitful for him till the Day of Resurrection, and until this fruit becomes mountain-like. Mountains of dates, meaning that Allah doubled it. For example, a person might get a dinar in one year, so he invests it and will get another dinar, so the profit is one hundred percent. Then, after one year, it became one hundred dinars, he invested it; in the previous year it brought two hundred dinars, this year, the two hundred became four hundred dinars. Then, a year later, it became eight hundred dinars, then one thousand and six hundred

dinars and so on. So, if one hundred years pass on, it will become millions upon millions of dinars. And Allah will reward him for this; Allah the Lord God, the free of need, the Great, the Generous will reward him. Not a reward that is the same amount as he gives, a date for a date, no; it doubled and became as if he gave charity of this mountain of dates after Allah fostered it for him. So, look, "those—their pursuit has always been thanked", doubled for him, increased for him. He is not only rewarded for the action he did at the time with one reward. Rather, Allah increased and doubled it. This is in terms of Sadaqa. Likewise, regarding prayer, fast, and in any other kind of righteous deeds. As the Prophet ﷺ says, "God records the good deeds and the evil deeds. If anyone intends to do a good deed but does not do it, God enters it for him in His record as a complete good deed: and if he intends to do a good deed and does it, God enters it for him in His record as ten to seven hundred and many more times as much", so, this is from Allah's mercy. He says, those, referring to them as if they were far. "Their pursuit has always been thanked", thanked and doubled.

Then, He says, "To all—these and these(as well) —We extend from the gifts of your Lord, for the gifts of your Lord have never been restricted"[Al-Isra:20], to all, that is from the world's residence, people, and the ones who seek it as well as the people of the hereafter who worked for it. "These and these (as well) —We extend", the ones who seek the world will be given from the gifts of Allah, and the ones who seek the hereafter will be given from it, given from the gifts of Allah. To all, "these and these (as well) We extend". To these, the people who want the world, and these, the people who want the hereafter. "From the gifts of your Lord"; for Allah is the One Who provides them. "For the gifts of your Lord have never been restricted", the gifts of your Lord, for His creation, have never been restricted. That means it is not prevented, no one can prevent Allah's gifts from you, whether it is to the people of the world or the people of the hereafter. "Whatever mercy Allah unfolds for mankind, none can withhold it; and whatever

He withholds, none can release it thereafter..."[Fatir: 2], for He Who rewards Who possesses the world and the hereafter and the One Who provides whoever He wants, and prevents it from whoever He wants; He is the great Lord God whom there is no god but He and no god other than Him.

يقول الله ﷻ: {مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَّلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلاهَا مَذْمُومًا مَدْحُورًا}[الإسراء:18]، {وَمَنْ أَرَادَ الآخِرَةَ وَسَعَى لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُوْلَئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا}[الإسراء:19]، {كُلًّا نُمِدُّ هَؤُلاءِ وَهَؤُلاءِ مِنْ عَطَاءِ رَبِّكَ وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا}[الإسراء:20]، {انظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ وَلَلآخِرَةُ أَكْبَرُ دَرَجَاتٍ وَأَكْبَرُ تَفْضِيلًا}[الإسراء:21]

says, "Whoever has been wanting the hasty (life of this world) —We ﷻ Allah .hasten for him therein whatever We will to whomever We desireThen We assigned for him Hell where he roasts, condemned, defeated"[Al-Isra:18], "But whoever wanted the Hereafter and, as a believer, pursued it as it should be pursued, those—their pursuit has always been thanked"[Al-Isra:19], "To all—these and these(as well) —We extend from the gifts of your Lord, for the gifts of your Lord have never been restricted"[Al-Isra:20], "Look at how We have favored some of them over others, yet the Hereafter is more superior in degrees(of rank) and more superior in preference"[Al-Isra:21]. Allah says that whoever is concerned with the hasty and this world, wanted it and wanted to live worldly life only, did not pay attention to the hereafter, did not wish for the mercy of Allah in the hereafter, and did not fear His punishment. Rather, he was concerned with this world and the extent of his wish, as in the case of every disbeliever who denied the hereafter or abounded it behind their backs. Whoever wanted the worldly life, "Whoever has been wanting the hasty(life of this world)", this worldly life. He says, "We hasten for him therein whatever We will", from the provision; since he does not take from the provision, age, the pleasures of life except for what Allah willed for him and to whoever He willed. So, not everyone who seeks the worldly life and works for it reaches it and obtains it. Rather, he

won't get but what Allah willed for him. Further, Allah might want to provide some of those who want worldly life and forbid it from others as He wills. "Then We assigned for him Hell where he roasts, condemned, defeated", then, in the hereafter, he has no fate nor a reward from Allah but to roast in Hell; in which he enters condemned and defeated. The condemned is the one who receives condemnation from everyone, besides condemning himself, so he also denounces himself. "Indeed, those who denied will be addressed, “The loathing of Allah is greater than your loathing of yourselves—for you were invited to the faith, but you refused"[Ghafir: 10], and that is when they say, "... And they said, “Had we listened or reasoned, we would not have been among the fellows of the Blaze"[Al-Mulk: 10], condemned from the ones around him, which are the people of hell, and condemned from Satan. Likewise, he insults and curses them, for they curse each other. Condemned also from the angels, condemned from the believers, and from everyone. Defeated, overpowered with force; he is dragged and forced to enter into hell. Further, he does not enter it except with shame and humiliation. Like being pushed or pulled over his face or to be taken from his forelock and his feet."... then taken by the forelocks and the feet"[Ar-Rahman:41], "The day when they are shoved into the Fire of Hell forcefully"[At-Tur:13], "This is the Fire in which you used to disbelieve"[At-Tur:14], this is the case of the one who is only concerned with the world and, thus, he won’t obtain anything from it except what Allah willed for him and this is his fate and outcome.

"But whoever wanted the Hereafter", heaven. "Pursued it as it should be pursued", followed the path leading to it and worked hard in pursuing it. Moreover, its pursuit starts with all the aspects of faith, from saying there is no god except Allah to removing harm from the road; this is the pursuit of heaven. And it includes obligatory pursuits like establishing prayer, paying zakat, fasting Ramadan, and Hajj, as well as preferred pursuits. “And, as a believer, pursued it as it should be pursued", in case he was a believer. "Those—their pursuit has

always been thanked", doubled; Allah doubles the good deed ten times to seven hundred times to doubly. He says, "To all—these and these(as well) —We extend from the gifts of your Lord..."[Al-Isra:20], "to all", from the ones who want the world and the ones who want the hereafter, we extend these and these; for Allah is the one who owns all good, all blessings, as well as the prevention. So, He who extends whatever He wills. "To all—these and these(as well)", the people of the world and the people of the hereafter, "... from the gifts of yours Lord, for the gifts of your Lord have never been restricted"[Al-Isra:20], prevented; no one can prevent the gifts of Allah from anyone, so, if Allah wills, "Whatever mercy Allah unfolds for mankind, none can withhold it; and whatever He withholds, none can release it thereafter..."[Fatir:2].

Then, He says, "Look at how We have favored some of them over others, yet the Hereafter is more superior in degrees (of rank) and more superior in preference"[Al-Isra: 21], "Look at how We have favored some of them over others"[Al-Isra: 21], in the world; Allah favored some of them over others in provision a great deal. Some people own millions and piles upon piles and branded horses, silver, cattle, and land. So, this person owns and goes about the blessings of Allah a great deal. While some of them do not own anything except for an enough amount for his day, and a single piece of cloth that he wears. So, there is a major favoring in provision between the people of the world. Moreover, Allah says that the hereafter is heaven. "Is more superior in degrees (of rank) and more superior in preference", meaning that when the people of heaven enter it, they will be favored in it in a great way. The lowest rank in heaven is the one whom Allah says to, "For you have what is equal to ten times the world", equal to this world and ten times the world; Allah gives him this. So, this is the lowest rank. The lowest rank is for the one who thinks that there is no one richer, happier, and more provided from the Lord than him. He is pleased with them, so He blesses everyone. Everyone, from those who enter heaven, will be provided until

they are pleased. He says to him, wish, so he wishes and asks... He tells him, this is yours, this is another one. Then Allah says, this is yours and ten times more. Ten times like what you wished for from castles, from homes, from the fair ones, from rivers, from gardens, from farms, and from everything. Whatever he wishes for, he gets. He says this is yours and ten times more.

Yet, if it is compared to the one with a higher rank, the difference would be huge. As the Prophet ﷺ said, "The dwellers of Jannah will look at those in the upper abodes above them", meaning in the rank above them, "as you look at a shining star which remains in the eastern or western horizon because of the superiority some have over others", so this is due to the far status between each rank and the other. The people of this rank see the rank above them as we see, in this world, the far star on the horizon. Further, heaven is one-hundred ranks. As the Prophet ﷺ said, "In Jannah there are a hundred grades", a hundred grades; the highest and the best of them is Firdaws. Further, the Throne is above Firdaws. So, this is the preference in heaven, between the people of heaven, a great preference between the one who is in the low rank and the one in the high rank. Further, what the one with the lowest rank has, cannot be compared to the case of the richest person in the world. If a person owns the world with what is within it and owns all of it, it would be small and a part of what is in the hereafter regarding the amount and value as well as price and pleasure. Like the Prophet ﷺ said, "A place in Jannah as small as the whip of your horse is far better than the world and all that it contains", the place of your horsewhip; referring to what this whip covers of space, and the whip is only the stick. This small space of the ground in heaven is far better than the world and all that it contains. Rather, the Prophet ﷺ says, "the woman's headcover in heaven", the headcover is what she uses to cover her head with. "And her head cover is better than the world and whatever is in it", likewise, there is no room for comparison and differentiation between the pleasures of this world and the pleasures of the Hereafter. This is to show the

preference here, that the preference in the ranks of heaven and these ranks are attained by their owners through increasing their good deeds. The more the believer works and the more faithful he is, the higher his rank in heaven. “Look at how We have favored some of them over others, yet the Hereafter is more superior in degrees (of rank) and more superior in preference"[Al-Isra: 21], this verse motivates the people of faith to strive to attain higher ranks.

Then, comes a new chapter in this surah which starts with Allah's saying, "Do not set up another god with Allah, lest you remain condemned, damned"[Al-Isra:22], to "... And do not set up with Allah another god, lest you be thrown in Hell, blamed, banished"[Al-Isra:39], this chapter is part of the guidance to us from Allah, and His guidance to the generous morals, which are the meanings of Allah’s saying, "Indeed, this Recital guides to what is most upright and gives glad tidings to the believers who do righteous deeds that for them there is a supreme reward"[Al-Isra:9], so, this is from the guidance of the Qur'an to the most upright. A set of lessons, commands, and prohibitions, through which the believer can obtain the upright path in this world and follow the best decrees to find the way to his Lord and to see His blessings upon the creation. Allah started these great lessons by saying, "Do not set up another god with Allah, lest you remain condemned, damned"[Al-Isra:22], this is the greatest and supreme lesson. "Do not set up another god with Allah..."[Al-Isra: 22], setting up here in the sense of believing; there is no god but Allah. However, who set up another god with Allah is only assuming, illusion, imagining, and lying. Further, whoever lies, fabricates, and thinks that there is another god with Allah, while the fact is that He is Allah the One, who there is no god but He. There is no god but He, no god deserves this name, the divine name, except for Allah; for He is the Creator, the Provider, and the Lord of the worlds. The Master of the whole creation, the One who's in charge over them, and who has no partners from His creation, in anything of His creation. He has no partner and has never been aided by any creature from

His creation with anything regarding establishing this creation. Not in the creation of himself nor in the creation of others. Allah says about Jinn, "I did not make them witness the creation of the heavens and the earth, nor their own creation, and never was I to take the misguiding people for assistants"[Al-Kahf: 51], so, they are not helpers nor supporters to Allah. Likewise, the angels did not help the Lord and no one supported Allah over anything of His creation. "Yet they said, “The All-Merciful has taken to himself offspring.” Highly Exalted is He; rather, they are honored servants"[Al-Anbya:26], "who never speak before Him, and they only act on His command"[Al-Anbya:27], "He knows what is before them and what is behind them, and they do not intercede except for those whom He approves, and they tremble in awe of Him"[Al-Anbya:28], "And whoever of them says, “I am a god apart from Him,” We will repay him with Hell; thus We repay the unjust"[Al-Anbya:29], "Say, “Call upon those whom you claimed(to be gods) apart from Allah; they do not possess an atom’s weight in the heavens nor in the earth, and they do not have therein any association(with God) , and He does not have any assistant from among them"[Saba:22], "And intercession cannot be of benefit before Him, except for one to whom He has given permission".

So, Allah is the only God who there is no god but He. Thus, whoever sets up another god with Allah; for example, he says there is another existing god with Allah who deserves to be worshiped as Allah. Also, he makes him a partner with Allah, as the Christians said about Isa; that he is a god from a god who creates, provides, gives life, and causes death. Therefore, he is being worshiped and is called as the Lord is being called. Or as the saying of the Arab polytheists about the angels, that they are the daughters of Allah who should be worshiped and prayed to, despite their awareness that they are owned by Him and do not own anything. As they used to say, 'I am here at Your service, O Allah, I am here at Your service. I am here at Your service, You have no partner, I am here at Your service'. Or the Sabians' polytheists and others who made the sun a worshiped

god, which they worshiped with Allah. They also worshiped the stars and planets, or in cases, these many illusions claimed by people and what they adopted and stated as a god with Allah from idols, fetishes, Jinn, devils, animals, plants, rivers, and trees. Thus, the human polytheists have in this aspect, the polytheism aspect, a great number of illusions that do not end. A human can barely see anything from this existence, then he starts worshiping it. Even more, this human also created a god from his imagination, using his mind and not senses. So, in his mind, he imagines that it exists outside while it does not. Likewise, he imagines certain gods that do not exist and worship and seek them with praying while they do not exist. So, the one who worshiped the sun; the sun exists, yet, the one who created a god from his mind which does not exist and worshiped it without Allah; this is surely too much.

Allah says, "Do not set up another god with Allah..."[Al-Isra: 22], do not believe and follow another god with Allah. ”Do not set up another god with Allah..."[Al-Isra: 22], for Allah is the only God. "Lest you remain condemned, damned", remain condemned, and damned. Condemned, first of all, from Allah since Allah hates polytheism and polytheists and condemns them. Condemned by the angels, and condemned by the people of faith, and this condemnation is real. Likewise, condemned by everyone with reason, everyone with reason who has a mind and understanding condemns whoever worships other than Allah, who takes a god without Allah. So, how would the one who worships the sun, or the moon, or Isa, or the Virgin (Maryam), or others won't be condemned? Thus, he is condemned by everyone who has a reason. Moreover, he is damned; the damned are the frustrated loser who gets attached to something with which he thinks it’s for his survival and benefit, then, it turns out that nothing results from this matter. So, this is being damned, this is damned. It damns him because, if he called it and asked for refuge from it, it won't support him since the matter is not up to him. This worshiped god, without Allah, does not benefit nor harm his worshiper, it

cannot benefit nor harm him. So, it cannot benefit its worshiper nor harm him and does not owe him anything. So, if he seeks refuge from him, asks for help from him, and puts his trust in him, he won't aid him; damned. "Do not set up another god with Allah, lest you remain condemned, damned"[Al-Isra: 22].

Then, He says, "And your Lord has decreed that you shall worship none but Him", decreed; informed, prohibited, and judged. A divine lawful command, a divine law not a fatalistic universal command; for if Allah commanded this by the fatalistic universal command, in which He says Be and so it is, then humans won't have a god apart from Allah and will worship only Allah. Yet, “decreed” is in the sense of divine religious law; for He commanded this and informed His servants with it. Moreover, this is a matter which He decreed, ordained, and made a consequence for this from reward for the one who does it, i.e., to worship Allah alone with no partners. And punishment for whoever violates and goes astray from this matter, and your Lord decrees. Also, the addition of the Prophet here to Allah is an honorable thing. That you shall worship none but Him, do not worship anyone but Him, worshiping is an adjective and a common noun, in which it gathers all the deeds and sayings which Allah approved. Allah approved Himself and commanded that it shall not be used except for Himself; as supplication and asking for a matter cannot be to anyone except for Him. So is the case for other acts of worship like prostration and bowing down while praying; all of this can’t be performed to anyone but Allah. Allah has legalized it so that the servant would glorify his Lord with and would remember Him with. And fasting is done for Him, in addition to slaughtering, making vows, and many other deeds in the heart like apprehension. "So do not fear mankind, but fear Me", and fear, "... So do not fear them, but fear Me if you are believers"[Ali-'Imran: 175], and love, in the sense of divine love. "Yet of mankind is one who takes (others) apart from Allah as rivals to Him. They love them with a love like that due to Allah, yet those who have attained faith are stronger in love for Allah..." [Al-Baqarah: 165], and the

desire for what Allah has, and the fear from His punishment. So, these are from the deeds of the hearts and are all included in the concept of worship. Likewise, obeying the command and avoiding the prohibited; responding to the divine command, so, if Allah told you to do so, you obey; this is worship. And do not do then you shall obey, this is also worship. Obeying His command and avoiding the prohibited. "And your Lord has decreed that you shall worship none but Him", all of these meanings, Allah is the only One who deserves this worship, and this worship is what He legalized and showed to His servants.

So, nothing from the concepts of this worship should be offered to anyone other than Him. Whoever offers something of this from prostrating, bowing, or loving, loves these gods as he loves Allah, this means that he committed polytheism. "And your Lord has decreed that you shall worship none but Him", then, He says, "and (He has decreed) excelling in doing good to both parents", meaning excel in good to your parents, the mother, and father. Here, Allah gathered both parents, yet it came in another place that He specified only the mother after the gathering. He says, "And We have enjoined upon man the care of his parents", then He says, "His mother carried him with hardship upon hardship", so, He specified the mother after referring to both parents to demonstrate that her right is preceded over the right of the father from good companionship, and act kindly to her as in the Hadith, "Who among the people is most deserving of a fine treatment from my hand? He (the Holy Prophet) said: Again, it is your mother. He (again) said: Then who? He (the Holy Prophet) said: Again, it is your mother. He (again) said: Then who? He (the Holy Prophet) said: Again, it is your mother. He (again) said: Then who? Thereupon he said: Then it is your father". So, Allah commanded us to be good and righteous with our parents, i.e., the mother and the father. He says, "And (He has decreed) excelling in doing good to both parents", it is a short sentence, yet, carries a great meaning. That is, do good to your parents; it includes doing good in saying, action, and all that has to do with the fair and good aspect.

So, ease, good utterance, doing service, care, and all kinds of righteousness, all of these are from the meanings of being good to your parents.

Then Allah confirmed that this is a special circumstance for parents, which is the state of being old. He says, "... If either of them or both of them reach old age with you, then do not say to them “Fie” nor scold them, but speak to them using noble words"[Al-Isra:23], this is the time when parents need more care, He says, "If either of them or both of them reach old age with you", if they reached this age, while you are alive, i.e., both the parents. Both of them or one of them, the mother or the father. "If either of them or both of them reach old age with you, then do not say to them “Fie", do not say to them "Fie". Fie, this noun reflects an action which is showing boredom. So, it is from showing boredom and a way to reflect your annoyance and hatred for a certain action or thing. Meaning, do not show them any sign of boredom or hatred to complain about their situation; whether it is from being old since the time of old age is the time of power losing. "And to whomever We give long life, We reverse his development..."[Ya-Sin:68], whoever turns back to the most abject age, when being old, he no longer knows anything after having acquired knowledge, his strength gets weakened, and from these strengths is his mental strength. So, he remains senility, and he went back in senility to a lower state like a little boy. Further, the effect of such a thing is hard and heavy over the ones around him. Thus, taking care of him, standing by him, washing him, cleaning him, fulfilling his desires, and fulfilling his wishes is a hard matter. So, Allah commands us here to not show boredom at such a time; do not show annoyance due to their conditions when getting old. "Then do not say to them “Fie” nor scold them", prohibiting saying “Fie”; this is a prohibition for the younger to not say for the older, and then the son is being prohibited from a far worse act which is scolding. Scolding is reproaching and preventing them with force from a matter that they do. And he says that because they are not in their right mind and so on. "Nor scold them", as the case with

scolding the little boy; for we might scold the little boy if he did wrong as cursing, screaming, showing his private aspects, did wrong, and oppressed others. So, we teach him manners through scolding. Yet, here, we can't do that; the father and mother should not be scolded because this is not the time to be taught, rather, it is the time of being guided. So, if anything occurred from them, we talk to them with ease, mercy, and by paying attention to them, and if possible, by speaking with noble words with them. As for being scolded as the little boy is being scolded and taught, no, that must not happen. He says, "Nor scold them, but speak to them using noble words", in all cases; speak to them, in all cases, using noble words. Noble words such as saying, O father, why would you do that? Or take this or leave this or this is better, or that is better for you, or this is good and so on.

يقول الله ﷻ : {وَقَضَى رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلاهُمَا فَلا تَقُلْ لَهُمَا أُفٍّ وَلا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا}[الإسراء:23]، {وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا}[الإسراء:24]، {رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ إِنْ تَكُونُوا صَالِحِينَ فَإِنَّهُ كَانَ لِلأَوَّابِينَ غَفُورًا}[الإسراء:25]

,says, "And your Lord has decreed that you worship not except Him ﷻ Allah and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], "uff," and do not repel them but speak to them a noble word" (Al-Isrā': 23(, "And lower to them the wing of humility out of mercy and say, "My Lord, have mercy upon them as they brought me up [when I was] small" (Al-Isrā': 24(, "Your Lord is most knowing of what is within .yourselvesIf you should be righteous [in intention] - then indeed He is ever, to the often returning [to Him], Forgiving" (Al-Isrā': 25). These verses were taken from the Surat of Al-Isra' in which Allah ﷻ presented a group of orders, prohibitions, and advice to His faithful servants to guide them to what is best. In this Surah, Allah says as well, "Indeed, this Quran guides to that which is most suitable and gives good tidings to the believers who do righteous deeds that they will have a great reward" (Al-Isrā': 9). Allah ﷻ presented this great group of

orders, prohibitions, and advice to guide His servants to the Straight Path. Allah started this Surah by declaring His Oneness and prohibiting people of polytheism. Monotheism means believing in One God, worshipping Allah alone without partners, and acknowledging He owns the beginning and the end.

started these instructions by saying, "Do not make [as equal] with ﷻ Allah .Allah another deity and [thereby] become censured and forsaken" (Al-Isrā': 22(Then, He says, "And your Lord has decreed that you worship not except Him", that you worship Him alone for He is the only One Who deserves to be worshiped. He is the Lord of the worlds, the Creator of all creatures, and the Disposer of their affairs. He has no partner in anything He created and no one deserves to be a God except for Him. Thus, every deity other than Him is false, and every deity that is worshiped and prayed to is false because it means putting something in its unjust place. It is injustice, "Indeed, association [with Him] is great injustice". Only Allah ﷻ deserves Divinity. Then, He ordered people to treat their parents well. He says, "And to parents, good treatment", treat parents well. "..... Whether one or both of them reach old age [while] with you, say not to them [so much as], 'uff', and do not repel them but speak to them a noble word" (Al-Isrā': 23). Allah ﷻ says that parents need special care in their old age, that their children should not be bored of them or complain about their health, and that they should always speak to them in noble words. He says, "Say not to them [so much as], uff", do not complain. "And do not repel them", repelling one's parents means screaming at them just as you would small children when they misbehave. You should never do that to parents because they will not be in a state that allows for screaming at them and ordering them around when they get older. Old people might start losing their memory, develop Alzheimer's, and do inappropriate things; however, their children should never repel them. "And do not repel them but speak to them a noble word".

Then, Allah ﷻ says, "And lower to them the wing of humility out of mercy and say, 'My Lord, have mercy upon them as they brought me up [when I was] small'" (Al-Isrā': 24). Lowering the wing of humility means not to hit them, curse them, or scream at them. No, you should lower your wing to them. Allah ﷻ says here, the wing of humility; treat them as a servant, treat their master, be humble to them, submit to them, and treat them with the utmost humility. And lower to them the wing of humility out of mercy and say, "And lower to them the wing of humility out of mercy…" (Al-Isrā': 24). Your motive must be to be merciful towards them when they reach this old age. "...And say, 'My Lord, have mercy upon them as they brought me up [when I was] small'" (Al-Isrā': 24), pray God to have mercy upon them, as well, in the Hereafter. He says, 'As they brought me up [when I was] small'. This is a debt; you do all this to repay your debt towards them. Your parents were merciful to you, your mother and father cried when you were hurt as a young child. They also worked hard for your sake, were merciful to you, and served you. This servitude means cleaning after you, bathing you, clothing you, feeding you, carrying you around...etc. This is a great debt of mercy and servitude that should be repaid. You should remember how they brought you up when you were small. And what you do now is repay your debt towards your parents, "..... And say, 'My Lord, have mercy upon them as they brought me up [when I was] small'" (Al-Isrā': 24).

Then, Allah ﷻ says, "Your Lord is most knowing of what is within yourselves. If you should be righteous [in intention] - then indeed He is ever, to the often returning [to Him], Forgiving" (Al-Isrā': 25), this is a great promise. Servants should know that Allah ﷻ knows what is within themselves and not only their overt deeds; their actions. No, He also knows what is in their souls and what their souls tell them to do. God ﷻ is most known of this, "Your Lord is most knowing of what is within yourselves. If you should be righteous [in intention] - then indeed He is ever, to the often returning [to Him], Forgiving" (Al-Isrā': 25). If

you should be a rightful servant means that you want to do what is good and strive to achieve it. If you do a bad deed, then return to Allah ﷻ, then He is Forgiving. However, if a person is bad at heart, and has malicious intentions, then they are a bad person even if they feigned goodness. Allah ﷻ knows their truth. If a person is among the righteous servants whose hearts and souls are good, and do a bad deed then return to Allah, He accepts their repentance. "Then indeed He is ever, to the often returning [to Him]", to the repenting. Returning means going back; they go back to Allah ﷻ and repent for their mistakes. Allah forgives these people; He conceals their sins and forgives them. He ﷻ erases their sins and forgives them for it because He is Merciful. This verse could also mean that if a person does their parents wrong, or does something that goes against Allah's orders, morals, and politeness in a moment of madness or anger, then returns to Allah, repent for their mistake, and fixes what went wrong, then Allah ﷻ will forgive them.

Moreover, Allah ﷻ says, "And give the relative his right, and [also] the poor and the traveler, and do not spend wastefully" (Al-Isrā': 26). After mentioning the parents, Allah orders people to be good towards their relatives. Your relatives are every relation of yours besides your parents, like your siblings, then your aunts and uncles, and so forth. All this circle of people who relate to a person through their mother or their father are their relatives. Allah says, 'His right'. Give your relatives their rights that Allah imposed upon you. Allah ﷻ imposed keeping good relations with one's relatives; you should always visit them and not cut ties with them. Keeping good relations is the opposite of cutting them; cutting one's ties with their relatives. Keeping good relations with them means always visiting them, helping them, sharing their good times and bad times with them, and everything that is included in helping one's relatives. The Prophet ﷺ explained that keeping good ties with your relations does not include your relatives with whom you have good relations already. Those who keep good ties are those whose relatives do not keep good ties with them. It does not mean good

relations with your siblings, aunts, and uncles with whom you have good relations already. No, it means keeping good ties with the relatives who cut ties with you. These are the good ties that you should uphold.

"And give the relative his right", that Allah ﷻ imposed. "And [also] the poor", the poor are the needy who become tired and sick because of poverty. They are needy because they require basic things and they are the people who do not appear poor and are worse off than those who declare their poverty to people. As the Prophet ﷺ said, "A Miskin (needy) is not the one who can be turned away with a morsel or two". They are not like beggars who ask people for money. Poor or needy people are people who do not have someone to give them money or charity. They are unlike what people call a beggar that asks people for help. These people might be poor; however, they are concealed. Needy people are poor but they are not known. Allah ﷻ mentioned them here because they are in more need than people who ask for help. "And the traveler", the traveler who has run out of money and has none left to go back to their country. These people might be rich in their homeland; however, they ran out of money for a reason during their travel; they lost it, they spent it on something, or they were hit by an illness and ran out of money. These people are in dire need of someone to help them. "And the traveler", they were called people of the road in the Arabic text because the road became their home, the path that they are taking became theirs. Allah ﷻ says, "And do not spend wastefully", do not spend. Spending wastefully means throwing your money as a farmer would do with their seeds; they throw more than they need then pick and choose between their plants. This is how farmers cultivate the land. This is how spenders spend their money as well; they spend it on unnecessary things without counting their money. "And do not spend wastefully", do not wastefully spend. "And do not spend wastefully", this is a prohibition from wasting money on any unnecessary things. This could mean not giving those people more than they need; give them as much as they need only

and what keeps them alive. Do not give them more than they actually need and what exceeds generosity. This, "And do not spend wastefully", could mean generally. Do not spend wastefully on yourself, on your family, or any other matter. Do not spend any dinner unnecessarily. You should be moderate in your spending, as Allah ﷻ described His servants; the servants of the Most Merciful. He says, "And [they are] those who, when they spend, do so not excessively or sparingly but are ever, between that, [justly] moderate" (Al-Furqān: 67). They are moderate; they are people who spend moderately. They do not spend wastefully nor are they stingy. Rather, they are moderate people who spend moderately. Moderation means economy. They are moderate and economic. They have a reason to spend their money and give people their rights. They do not spend money wastefully, "And do not spend wastefully".

Then in, "And do not spend wastefully", Allah ﷻ, says that He hates wasteful spending in general. He says, "Indeed, the wasteful are brothers of the devils, and ever has Satan been to his Lord ungrateful" (Al-Isrā': 27), wasteful people are the brothers of the devil. "Indeed, the wasteful", those who wastefully spend their money on unnecessary things. It also includes spending money on prohibited things; spending money on prohibited things is the greatest form of wasteful spending. Then, spending way too much on permitted things comes after it. Then, comes spending way too much on charity, even if it was good spending. Allah says, "Indeed, the wasteful are brothers of the devils, and ever has Satan been to his Lord ungrateful" (Al-Isrā': 27), they are their brothers in sin.

Devils are insolent rebels who steer away from Allah's orders. Devils here means devils of the jinn who are away from Allah's orders and order people to do bad things. One of their bad orders is wasteful spending, "Indeed, the wasteful are brothers of the devils, and ever has Satan been to his Lord ungrateful" (Al-Isrā': 27). This is how things have always been between Allah ﷻ and the devils since the time of their father, Satan. He is ungrateful to Allah ﷻ for he denies

Allah's blessings upon him and did not do what Allah ordered him to do and preferred to remain a disbeliever. A part of his ungratefulness is asking his companions to disobey Allah's orders. A part of disobedience to Allah's orders is the wasteful spending of money on unnecessary things, "And ever has Satan been to his Lord ungrateful".

says, "And if you [must] turn away from them [i.e., the needy] ﷻ Then, Allah awaiting mercy from your Lord which you expect, then speak to them a gentle .word" (Al-Isrā': 28("And if you [must] turn away from them", and if you must turn away those who Allah ordered you to spend money on. i.e., the relatives, the poor, and the traveler. If you must turn away from them because you have no money to spare; if they come to you and ask you for money, yet you have nothing to give, "And if you [must] turn away from them [i.e., the needy] awaiting mercy from your Lord which you expect….." (Al-Isrā': 28). If you are awaiting mercy and charity from Allah ﷻ, "Then speak to them a gentle word". Turn them away when they ask you with a gentle word, like saying, 'May Allah send someone else your way for I have nothing to give you. If I had something I would have helped you. I ask Allah to help you and give you provision'. This is an example of gentle words to turn away people. Do not turn them away in a bad way; neither helping them nor being kind to them. If you did not have anything to give and were waiting for Allah's charity yourself, then turn them away with a gentle word.

Furthermore, Allah ﷻ says, "And do not make your hand [as] chained to your neck or extend it completely and [thereby] become blamed and insolvent" (Al-Isrā': 29). "And do not make your hand [as] chained to your neck", this is an image that Allah ﷻ gives us of stingy people. Stingy people who do not spend any money are like people whose hands are chained to their necks and cannot spend anything because of that. If their hands are chained to their necks and they were asked to spend money, they would say that they cannot, they would say that they

cannot unchain their hands and give money away. "And do not make your hand [as] chained to your neck", this is how stingy people are, they are like those whose hands have been chained to their necks. "And do not make your hand [as] chained to your neck or extend it completely…" (Al-Isrā': 29), to extend your hand means to open it completely and spend all the money you have. "Or extend it completely", extend your hand moderately. Allah ﷻ says, "And [thereby] become blamed and insolvent", if you do this, you would become blamed and insolvent. If you spend all the money you have, you would be blamed. You would blame yourself for spending all your money and being insolvent. You would be insolvent because of the state you got yourself into for spending all your money.

Then, Allah ﷻ says, "Indeed, your Lord extends provision for whom He wills and restricts [it]. Indeed, He is ever, concerning His servants, Aware and Seeing" (Al-Isrā': 30). Your Lord means Allah ﷻ. Allah also mentioned the Prophet here to honor him. This is to show that this was done by the Lord of Mohammad ﷺ. "Indeed, your Lord extends provision for whom He wills and restricts [it]", he extends it and makes it more for whom He wills for a reason that He only knows of. This extension can be given to a believer or a disbeliever. "For whom He wills and restricts [it]", and restricts it. Restricting it means giving whom He wills less for a great reason that He only knows. "Indeed, He is ever, concerning His servants, Aware and Seeing", indeed, Allah "Is ever, concerning His servants, Aware and Seeing". One of these reasons might be that a believer might be only good if they were poor and if Allah ﷻ gave them money, they would become a tyrant and steer away from the right path. Some of them only become good if they were rich. Some servants of Allah, He gives money and extends to them because this is better for them and protects them this way from many things. If Allah restricts provisions on them, they might disbelieve. As the Prophet ﷺ said of those whom he gives charity, "I give a man something while another man is dearer to me than him, fearing that he may fall into Hell on his face". Allah ﷻ is Aware and

Seeing of His servants. And He might restrict provisions to some of His faithful servants to increase their status and encourage them. Also, to occupy their time with something better in this life. Allah's wisdom is great concerning whom He decides to extend provision to and whom He restricts it on. "Indeed He is ever, concerning His servants, Aware and Seeing", awareness means knowing things, especially hidden things. We say Aware and we say an Expert. Allah is Aware of hidden things. He is Aware of what His servants hide and Seeing of what they do. All of this is under His Scrutiny and nothing escapes Him.

Allah then says, "And do not kill your children for fear of poverty. We provide for them and for you. Indeed, their killing is ever a great sin" (Al-Isrā': 31). "And do not kill your children for fear of poverty", Arabs used to do this, especially with girls. They killed their children for fear of poverty. Poverty here means abject poverty. This is, of course, a great crime. As was mentioned in the Hadith, the Prophet ﷺ was asked by Ibn Masoud, "O Allah's Messenger! Which sin is the biggest in Allah's Sight?" The Prophet said, "To set up rivals unto Allah though He Alone created you". That man said, "What is next?" What comes after this, "The Prophet said, 'To kill your son lest he should share your food with you'. The man said, 'What is next?' The Prophet said, 'To commit illegal sexual intercourse with the wife of your neighbor'". Killing one's child in fear that they should share food and provisions with you is a great crime when Allah is the One Who provides for them and you. Allah ﷻ is the One Who provides for everyone. "And do not kill your children for fear of poverty", they fear the future; they fear poverty if they have more children. Allah says, "We provide for them and for you". Allah ﷻ will provide for them. He will provide for their young children and you alike. He is the One who provides for you. Then, Allah ﷻ says, "Indeed, their killing is ever a great sin", killing them, your offspring, is ever a great sin, a very great sin. If ignorant people in ancient times killed their children after birth, ignorant people in current times kill them before birth. This killing is

unforgivable. People who now kill their children for fear of poverty are unforgivable as is prevalent in many countries of disbelievers around the world; they kill millions of babies during pregnancy and even after it. Unfortunately, even Muslims do this. If a woman gets pregnant and they fear having too many mouths to feed, they abort the baby. This is a murder. Killing a baby after forty days is a murder, because Allah gave them souls already, as was mentioned in the Hadith, “When forty-two nights pass after the semen gets into the womb, Allah sends the angel and gives him shape. The angel asks, (O Lord!) Will it be a male or female, a wretched or a blessed? My Lord, what about his livelihood? And what will his age be?” Allah records this. This is a soul that has been murdered. If the father or the mother kills this soul for fear of having another mouth to feed and spend on while being poor, this is murder. Killing one's children is murder and a great transgression that comes after polytheism. As was mentioned in the Hadith that Ibn Masoud narrated. He said, “O Allah's Messenger! Which sin is the biggest in Allah's Sight? The Prophet said, ‘To set up rivals unto Allah though He Alone created you’. That man said, ‘What is next?’ The Prophet said, ‘To kill your son lest he should share your food with you’. The man said, ‘What is next?’ The Prophet said, ‘To commit illegal sexual intercourse with the wife of your neighbor’”. .here prohibits people from killing their children ﷻ Allah

يقول الله ﷻ : {وَلا تَقْتُلُوا أَوْلادَكُمْ خَشْيَةَ إِمْلاقٍ نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا}[الإسراء:31]، {وَلا تَقْرَبُوا الزِّنَى إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا}[الإسراء:32]، {وَلا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لِوَلِيِّهِ سُلْطَانًا فَلا يُسْرِفْ فِي الْقَتْلِ إِنَّهُ كَانَ مَنصُورًا}[الإسراء:33]، {وَلا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّى يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا}[الإسراء:34]، {وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا}[الإسراء:35]، {وَلا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُوْلَئِكَ كَانَ عَنْهُ مَسْئُولًا}[الإسراء:36]، {وَلا تَمْشِ فِي الأَرْضِ مَرَحًا إِنَّكَ لَنْ تَخْرِقَ الأَرْضَ وَلَنْ تَبْلُغَ الْجِبَالَ طُولًا}[الإسراء:37]، {كُلُّ ذَلِكَ كَانَ سَيِّئُهُ عِنْدَ رَبِّكَ مَكْرُوهًا}[الإسراء:38].

says, “And do not kill your children for fear of poverty. We provide ﷻ Allah .for them and for youIndeed, their killing is ever a great sin” (Al-Isrā’: 31), “And do not approach unlawful sexual intercourse. Indeed, it is ever an immorality and is evil as a way” (Al-Isrā’: 32), “And do not kill the soul [i.e., person] which Allah has forbidden, except by right. And whoever is killed unjustly - We have given his heir authority, but let him not exceed limits in [the matter of] taking life. Indeed, he has been supported [by the law]” (Al-Isrā’: 33), “And do not approach the property of an orphan, except in the way that is best, until he reaches maturity. And fulfill [every] commitment. Indeed, the commitment is ever [that about which one will be] questioned” (Al-Isrā’: 34), “And give full measure when you measure, and weigh with an even [i.e., honest] balance. That is the best [way] and best in result” (Al-Isrā’: 35), “And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight, and the heart - about all those [one] will be questioned” (Al-Isrā’: 36), “And do not walk upon the earth exultantly. Indeed, you will never tear the earth [apart], and you will never reach the mountains in height” (Al-Isrā’: 37), “All that [i.e., the aforementioned] - its evil is ever, in the sight of your Lord, detested” (Al-Isrā’: 38).

These verses talk about the great orders, prohibitions, and advice that leads to the Straight Path. “Indeed, this Quran guides to that which is most suitable” that Allah ﷻ laid out to His faithful servants. Allah ﷻ says, “And do not kill your children for fear of poverty”, Allah ﷻ prohibited the killing of children as people did in the first Jahiliya and modern times for fear of poverty; for fear of abject poverty. Arabs used to kill baby girls for fear of poverty and fear of shame. Allah ﷻ pictured their situation to us when girls came; when they have baby girls. “And when one of them is informed of [the birth of] a female, his face becomes dark, and he suppresses grief” (An-Nahl: 58), “He hides himself from the people because of the ill of which he has been informed. Should he keep it in humiliation

or bury it in the ground? Unquestionably, evil is what they decide" (An-Nahl: 59).

This was what they did; they killed their children, and that is one of the greatest sins. The Hadith said, "O Allah's Messenger! Which sin is the biggest in Allah's Sight? The Prophet said, 'To set up rivals unto Allah though He Alone created you'. That man said, 'What is next?' The Prophet said, 'To kill your son lest he should share your food with you'. The man said, 'What is next?' The Prophet said, 'To commit illegal sexual intercourse with the wife of your neighbor'". This Hadith agrees with the prohibitions of these verses. Allah ﷻ started talking about associating others with Him. Then, He says, "And do not kill your children for fear of poverty. We provide for them and for you….." (Al-Isrā': 31). Allah ﷻ is stating that both the provision of children and the provision of parents is from Him for He is the Creator of all creations and the Creator of all provision, the One who distributes it and enables people to reach it. This does not happen by servants' ability, rather, it is sent by Allah ﷻ and by His Help. If it was not for Allah, no person would have any provision or even a drop of water. People cannot provide for themselves. Then, Allah ﷻ says, "Indeed, their killing is ever a great sin", killing one's children is a grave sin. We previously mentioned the Prophet's saying, "To kill your son lest he should share your food with you".

Then, Allah ﷻ says, "And do not approach unlawful sexual intercourse. Indeed, it is ever an immorality and is evil as a way" (Al-Isrā': 32). Unlawful sexual intercourse means having unlawful relations with an unlawful woman in any way; the highest of which is intercourse. As the Prophet ﷺ said, "God has decreed for a man his portion of fornication which he will inevitably commit. The fornication of the eye consists in looking, and of the ears in hearing, and of the tongue in speech, and of the nose in smell. The soul wishes and desires and the private parts accord with that or reject it", all of the senses commit Zina. The Prophet also said, "Of the hand in violence". "And do not approach unlawful sexual intercourse",

Allah ﷻ says do not approach instead of saying do not commit. This is a sign of prohibition, and it means do not approach the things that could lead to unlawful sexual intercourse. These things as mentioned in the Hadith are the Zina of looking, of smell, of hearing, and all the things that could eventually lead to unlawful sexual intercourse. Things like being alone with a strange woman, a woman traveling alone without a prohibited man, a woman going out without her headscarf. All these are things that could lead to unlawful sexual intercourse, and that is why Islam prohibited all things that could lead to it. says, "And ﷻ Allah ."do not approach unlawful sexual intercourse

Then, He says, "Indeed, it is ever an immorality", this is a grave, hideous thing. It is very hideous. "And is evil as a way", it is an evil way; it is an evil path. That is because Zina's evil does not end with the act itself, it has many consequences like besmirching the bed, soiling the reputation of the doers' families and relatives, also the possibility of having children out of wedlock and their spread in society, and posing bastard children as the children of unaware fathers and that leads to including undeserving people in the will and exposing the family's secrets to non-family members. Therefore, it is an evil way. If a person follows this way, then lots of bad consequences will follow them that may ruin a society completely. It is the path of destruction. If these children, the result of Zina, spread, then corruption will spread as well, society will fall, the relationships of love and caring between families will diminish. The mother will be hated by her children and the cheating wife will be hated by her husband and family, so will the cheating husband. That will result in the diminishing of all that it means to be a parent, a child, or a relative. This is the result of having bastard children; no one can tell which child belongs to which parent or keep track of who their relatives are. This will lead to cutting the ties of relations and giving way to individuality, selfishness, and putting one's desire over all things. A person will only think of fulfilling their desire and all meanings of love and caring between family and

relatives will die; they will end. Allah says, “And is evil as a way”, this is an evil way that must lead to great evils and corruption.

Then, Allah ﷻ says, “And do not kill the soul [i.e., person] which Allah has forbidden, except by right”, Allah ﷻ forbade people from killing the soul which He has forbidden. Then, He made an exception and said, except by right. The soul that Allah has forbidden is the believing soul. Every believer who has borne witness that there is no god to be worshiped but Allah and that Mohammad is the Messenger of Allah has protection over their life and money and a violation against them is a violation against a forbidden soul that Allah ﷻ forbade its killing. Then, He said, except by right which means that there are only three cases where Muslims are allowed to be killed. The Prophet ﷺ said, “It is not permissible to spill the blood of a Muslim except in three [instances]: the married person who commits adultery, a life for a life, and the one who forsakes his religion and separates from the community”. These are the only three cases where Muslims are killed or given legal retribution; they are killed when they kill, when they commit adultery while married, and when they forsake their religion. The Prophet ﷺ also said, “He who changes his religion (i.e. apostates) kill him”. The soul that Allah has forbidden except by right includes those who made a covenant with Muslims; these people are DHIMMIS; the covenanted. The covenanted people are not killed. Killing a covenanted person is killing the soul that Allah has forbidden despite the covenant of safety that they took from Muslims.

says, “And whoever is killed unjustly - We have given his heir ﷻ Then, Allah authority”, those who kill someone unjustly in transgression. A person who was ,”says, “We have given his heir authority ﷻ killed unjustly in transgression. Allah .this means the avenger of blood heirThe avenger of blood heir could be the father, the sons, or the brothers. It means the closest people to the unjustly killed person. Authority means legal and fateful authority. As for the legal authority, then Allah ﷻ ordered for legal retribution. He ordered for legal retribution and

ordered Believers to comply. As Allah ﷻ says, "O you who have believed, prescribed for you is legal retribution for those murdered - the free for the free, the slave for the slave". He also says, "And there is for you in legal retribution [saving of] life, O you [people] of understanding……" (Al-Baqarah: 179). Allah ﷻ also granted them a cosmic fate of His, this means an unstoppable force and help from Him to the avenger of blood heir to avenge those who killed their relatives. "We have given his heir authority", He has given him help to avenge their relatives. Allah ﷻ says, "But let him not exceed limits in [the matter of] taking life. Indeed, he has been supported [by the law]", but let him not exceed limits in [the matter of] taking life. Exceeding the limits of taking life could mean taking revenge too far, like disfiguring the body and so no. Legal retribution does not mean killing a person in the same way they killed or killing more than one person. Killing someone related to the killer like their brother, uncle, or a relative, like revenge, always goes. People avenge their dead by killing someone close to the killer if they could not catch them; like killing their father, brother, son, uncle, all of this is exceeding the limits in taking life. He says, "But let him not exceed limits in [the matter of] taking life. Indeed, he has been supported [by the law]", they will be supported if they follow the path that Allah ﷻ has laid out, which is taking revenge from the killer themselves. "But let him not exceed limits in [the matter of] taking life. Indeed, he has been supported [by the law]", they must succeed. It was mentioned that ibn Abbas (may Allah be pleased with him) quoted this verse to indicate that the war between Ali ibn Abi-Talib and Muawiyah bin Abi-Sufyan will end in the triumph of Muawiyah bin Abi-Sufyan because he was trying to avenge the death of Uthman bin Affan who was unjustly killed. Allah ﷻ says, ".....And whoever is killed unjustly - We have given his heir authority, but let him not exceed limits in [the matter of] taking life. Indeed, he has been supported [by the law]" (Al-Isrā': 33), this is the conclusion of this verse.

Then, Allah ﷻ says, “And do not approach the property of an orphan, except in the way that is best, until he reaches maturity. And fulfill [every] commitment. Indeed, the commitment is ever [that about which one will be] questioned” (Al-Isrā’: 34). “And do not approach the property of an orphan” Allah ﷻ forbade people from approaching the property of orphans. Orphans are those whose father died before they reached the age of maturity. When they reach the age of maturity, they are not considered orphans anymore. The Hadith said, “No one is considered an orphan after he has attained the age of maturity”. The state of being an orphan ends with maturity, this means when a person reaches maturity.

Expanding their money in commerce. This is a good deed to do with orphan's money while keeping their capital intact. Those who want to expand an orphan's money in business must ensure that the capital stays intact. They also must spend on the orphan from their money in the best way. They must consider if spending on the orphan from their money is better or if putting their money with the orphan's money is better. If spending on them from their money alone is better, then they must do that. And if spending on the orphans from the custodian’s money is better, then they must do that. Like if the orphan shares the food and sustenance with the custodians' children. Allah ﷻ says, “And if you mix your affairs with theirs - they are your brothers”, “And they ask you about orphans. Say, ‘Improvement for them is best’”. “Say, ‘Improvement for them is best’. And if you mix your affairs with theirs - they are your brothers”. If you put your money with the orphan's money, a partner becomes a brother. And that does not mean you could steal an orphan's money for being an orphan. No. Allah ﷻ says here, “Except in the way that is best”. Do not approach their money unless you mean to do something good for this orphan. You should never take their money before they grow old because orphans are weak and if their money is gone, they have nobody to demand that money back from their custodian. No, Allah will be your rival and He is the One forbidding you from doing this.

"And do not approach the property of an orphan, except in the way that is best, until he reaches maturity……" (Al-Isrā': 34), until he reaches maturity; until he becomes an adult. As Allah ﷻ says, "And test the orphans [in their abilities] until they reach marriageable age. Then if you perceive in them sound judgment, release their property to them", if they reach a marriageable age they are tested to see if they know how to manage their money and if they know it is worth it. When they reach maturity. They are handed their money when they reach maturity and become the sole disposer of it. Then, Allah ﷻ says, "And fulfill [every] commitment". This is an order from Allah ﷻ to fulfill every commitment. Fulfilling something means doing it perfectly and fully. And a commitment has two parties; it is a binding agreement between two parties where each party must fulfill their terms. "And fulfill [every] commitment" between you. Any commitment that you agreed upon with your Muslim brother, whether in times of peace, war, selling, buying, commerce, etc. Then, Allah ﷻ says, "Indeed, the commitment is ever [that about which one will be] questioned", the Commitment that you agree upon between yourselves makes you responsible when you stand in front of Allah; you will be questioned whether you fulfilled these commitments or not. "Indeed, the commitment is ever [that about which one will be] questioned".

Then, Allah ﷻ says, "And give full measure when you measure". Give full measure, the measure is known, if you measure to someone else, fulfill it. If you are selling something to others, then fulfill the measurements. Fulfill the measurements when selling to people. "And weigh with an even [i.e., honest] balance", the weight must be measured with an even balance. An even balance means a just balance that does not have any tricks or cheating; like cheating people into taking less. No, the balance must be even, "And weigh with an even [i.e., honest] balance". The honest, even balance is the balance in which both sides are the same and does not have a weight under it or a string that makes it

lean in favor of the salesman. “That is the best [way] and best in result”, that is; if you do this it is the best way for you and the best in result; the best end. It results in the best outcome. If you give a buyer's right in full and weigh them in an even balance, then the best outcome will happen; both parties will be happy, they will not dispute among themselves, they will be in harmony, and both of them will be blessed. This is the outcome of this. The opposite is also true; if the salesman cheated, their reputation will be hurt, buyers will not trust them, disputes might erupt which may lead to fighting and corruption that ruin people's affairs and the market, and Allah will lift His blessings from the market. Weighing things lawfully means fulfilling commitments and giving full measure when measuring goods. Allah ﷻ says, “That is the best [way] and best in result”, that is the best way in any case.

“And do not pursue that of which you have no knowledge”, this is a great prohibition from Allah ﷻ. Do not pursue and follow. Pursuing means following something, as if you are following the tracks of a person. Do not follow that of which you have no knowledge. Do not act or judge unless you have full knowledge of something, this means do not act because of doubt. “And do not pursue that of which you have no knowledge”, following this matter means assuming something based on doubt, like cursing, swearing at people, or doing anything based on doubt. Acting on something that you based on doubt. No, you should have knowledge before acting. “And do not pursue that of which you have no knowledge…..”. Then, Allah ﷻ says, “...Indeed, the hearing, the sight, and the heart - about all those [one] will be questioned” (Al-Isrā’: 36). All these are tools and means of obtaining knowledge that people use to know things. The highest of these senses is hearing because people know through hearing the knowledge of this world. Then, they use sight to see these things. Then, they understand it by heart who analyses and understands what it receives through hearing and seeing. You are responsible for all of that; you are responsible for your hearing

for you should only hear what is right and listen to what is right. You should never hear something then claim that you did not, or see then claim that you did not, or know something for sure then claim to not know. You will be questioned of what you hear, see, and understand, “About all those [one] will be questioned”.

says, “And do not walk upon the earth exultantly”, do not walk ﷻ Then, Allah upon the earth as if you were exultant and overly proud. Do not walk exultantly .hates it ﷻ because this is the walk of the overbearing proud person and Allah Allah hates the proud, the overbearing, and the snobbish, “And do not walk upon says, “....Indeed, you will never tear the earth ﷻ the earth exultantly”. Allah [apart], and you will never reach the mountains in height” (Al-Isrā’: 37(. Humans created. The ﷻ are small creatures when compared to other creatures that Allah .earth people walk upon is far greater, stronger, and formidable than they areAnd no matter what they do, they will not be able to tear the earth apart because it is a great formidable mass. Know that this earth that Allah ﷻ created is far greater than you are. Even the mountain that you see is far greater than you are and you will never be able to conquer this great mountain with your small weak constitution. You will never be bigger than it. What are you when compared to Allah's creations? You are a small creature when compared with other great creatures. You are not as strong or as capable. Why do you have so much pride? Why do people become this proud? If people looked at themselves and how they were created, they would find that they cannot be proud. First, they were created from dirty sperm, and they end up as a corpse that is thrown into a hole in the ground, while they carry disgusting fecal matter in their intestines, they cannot be proud. The earth that they walk upon is better than they are even if they thought they were the best. The earth carries them and their food, it gives them a home and it absorbs their corpse when they die. “Have We not made the earth a container” (Al-Mursalāt: 25), “Of the living and the dead?” (Al-Mursalāt: 26), “And We placed therein lofty, firmly set mountains and have given you to drink

sweet water" (Al-Mursalāt: 27). This is the doing of Allah ﷻ and no matter what people do they cannot reach this. Why do you have so much pride? O people, why are you so proud? While everything that Allah ﷻ created around you is greater than you are. "And do not walk upon the earth exultantly. Indeed, you will never tear the earth [apart], and you will never reach the mountains in height" (Al-Isrā': 37).

Then, Allah ﷻ says, "All that [i.e., the aforementioned]" that Allah ﷻ advised us to do from the beginning of this great Surah; the Surah of Israa, the Surah of the Children of Israel. From this verse where Allah ﷻ says, "Do not make [as equal] with Allāh another deity and [thereby] become censured and forsaken" (Al-Isrā': 22). "And your Lord has decreed that you worship not except Him", Allah ﷻ referred to all of this by saying, "All that [i.e., the aforementioned] - its evil is ever, in the sight of your Lord, detested" (Al-Isrā': 38). Its evil is ever; this means that these are the evil things that Allah ﷻ forbade. He detests these evils, He hates them. This hatred does not mean that people can do it, rather, it means that these things are forbidden. Everything that Allah ﷻ hates is undoubtedly forbidden. These are things that Allah does not like, detests, and hates. He hates the act itself and hates those who commit it. "All that [i.e., the aforementioned] - its evil is ever, in the sight of your Lord, detested" (Al-Isrā': 38), he says that all of these bad things are evil ever, in the sight of your Lord, detested.

Then, Allah ﷻ says, "That is from what your Lord has revealed to you, [O Mohammad], of wisdom. And, [O mankind], do not make [as equal] with Allāh another deity, lest you be thrown into Hell, blamed and banished" (Al-Isrā': 39). That is what Allah ﷻ revealed to him. "That is from what your Lord has revealed to you, [O Mohammad], of wisdom", the high wisdom and perfect knowledge that help place everything in its right place. These orders and prohibitions enable their follower to be a wise person who puts everything in its right place. This is

the high wisdom that God ﷻ leads us to, to make humans the best, purest version they could be; to make their souls good.

يقول الله ﷻ: {أَفَأَصْفَاكُمْ رَبُّكُمْ بِالْبَنِينَ وَاتَّخَذَ مِنَ الْمَلائِكَةِ إِنَاثًا إِنَّكُمْ لَتَقُولُونَ قَوْلًا عَظِيمًا}[الإسراء:40]، {وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِيَذَّكَّرُوا وَمَا يَزِيدُهُمْ إِلَّا نُفُورًا}[الإسراء:41]، {قُلْ لَوْ كَانَ مَعَهُ آلِهَةٌ كَمَا يَقُولُونَ إِذًا لابْتَغَوْا إِلَى ذِي الْعَرْشِ سَبِيلًا}[الإسراء:42]، {سُبْحَانَهُ وَتَعَالَى عَمَّا يَقُولُونَ عُلُوًّا كَبِيرًا}[الإسراء:43]، {تُسَبِّحُ لَهُ السَّمَوَاتُ السَّبْعُ وَالأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لا تَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُ كَانَ حَلِيمًا غَفُورًا}[الإسراء:44].

says, "Then, has your Lord chosen you for [having] sons and taken ﷻ Allah ?[i.e., adopted] from among the angels daughtersIndeed, you say a grave saying" (Al-Isrā': 40), "And We have certainly diversified [the contents] in this Quran that they [i.e., mankind] may be reminded, but it does not increase them [i.e., the disbelievers] except in aversion" (Al-Isrā': 41), "Say, [O Mohammad], 'If there had been with Him [other] gods, as they say, then they [each] would have sought to the Owner of the Throne a way'" (Al-Isrā': 42), "Exalted is He and high above what they say by great sublimity" (Al-Isrā': 43), "The seven heavens and the earth and whatever is in them exalt Him. And there is not a thing except that it exalts [Allah] by His praise, but you do not understand their [way of] exalting. Indeed, He is ever Forbearing and Forgiving" (Al-Isrā': 44).

After the previous intercession in the Surah in which Allah ﷻ explained several orders and prohibitions from His Divine Wisdom and Guidance to the Straight Path, He says, "That is from what your Lord has revealed to you, [O Mohammad], of wisdom". He started these orders by saying, "Do not make [as equal] with Allah another deity and [thereby] become censured and forsaken" (Al-Isrā': 22). "And your Lord has decreed that you worship not except Him", Allah ﷻ first prohibited people from associating others with Him and ordered them to worship Him alone without partners. Then, He ordered people to be good to their parents, He says, "And to parents, good treatment". He especially talked about parents in

their old age, He says, "...Whether one or both of them reach old age [while] with you, say not to them [so much as], 'Uff', and do not repel them but speak to them a noble word" (Al-Isrā': 23). Then, Allah ﷻ ordered people to be good to their relatives, He says, "And give the relative his right, and [also] the poor and the traveler…" (Al-Isrā': 26). Then, He prohibited people from spending wastefully, He says, "And do not spend wastefully". "Indeed, the wasteful are brothers of the devils…" (Al-Isrā':27). Then, He ordered people to spend moderately, He says, "And do not make your hand [as] chained to your neck or extend it completely and [thereby] become blamed and insolvent" (Al-Isrā': 29). Then, Allah ﷻ prohibited people from committing the worst sin after associating others with Allah, which is killing one's children, He says, "And do not kill your children for fear of poverty. We provide for them and for you. Indeed, their killing is ever a great sin" (Al-Isrā': 31). Then, He prohibited Zina, He says, "And do not approach unlawful sexual intercourse. Indeed, it is ever an immorality and is evil as a way" (Al-Isrā': 32). Then, He prohibited killing the soul which He has forbidden, except by right, He says, "And do not kill the soul [i.e., person] which Allāh has forbidden, except by right. And whoever is killed unjustly - We have given his heir authority, but let him not exceed limits in [the matter of] taking life. Indeed, he has been supported [by the law]" (Al-Isrā': 33). Then, He forbade people from approaching the property of orphans, He says, "And do not approach the property of an orphan, except in the way that is best, until he reaches maturity..." (Al-Isrā': 34).

Then, He ordered people to give full measure when they measure, so He says, "And give full measure when you measure, and weigh with an even [i.e., honest] balance. That is the best [way] and best in result" (Al-Isrā': 35). Then, He ordered people not to be proud and always be humble, He says, "And do not walk upon the earth exultantly. Indeed, you will never tear the earth [apart], and you will never reach the mountains in height" (Al-Isrā': 37). Then, Allah ﷻ says, "All that

[i.e., the aforementioned] - its evil is ever, in the sight of your Lord, detested" (Al-Isrā': 38). Allah concluded these orders, prohibitions, guidance, and great wisdom by warning people against polytheism, He says, "..... And, [O mankind], do not make [as equal] with Allah another deity, lest you be thrown into Hell, blamed and banished" (Al-Isrā': 39).

when He gave these orders to show how ﷻ addressed the Prophet ﷺ Allah honorable they are and to show that even the Prophet is given these orders and says, "...'That is from what your ﷻ prohibitions, so everyone must comply. Allah Lord has revealed to you, [O Mohammad], of wisdom. And, [O mankind], do not make [as equal] with Allah another deity, lest you be thrown into Hell, blamed .and banished" (Al-Isrā': 39(This is the punishment of those who associate others with Allah. They are blamed by everyone and by themselves. They will be banished and defeated. Banishment means defeat and the need of others. Allah ﷻ says, "We grant them enjoyment for a little; then We will force them to a massive punishment" (Luqmān: 24), then We will force them to a massive punishment and they will be thrust towards Hell against their will. "The Day they are thrust toward the fire of Hell with a [violent] thrust, [its angels will say]" (At-Toor: 13), "This is the Fire which you used to deny" (At-Toor: 14). Allah ﷻ also says, "...And they will be seized by the forelocks and the feet" (Ar-Rahmān: 41). After this great intercession of Divine and Supreme Guidance by Allah ﷻ to His faithful servants. This is the Straight Path, "Indeed, this Quran guides to that which is most suitable". This is the Straight Path to follow and has all these orders and prohibitions; it has all things that a servant needs to be guided and have a pure soul on this earth.

After that, Allah ﷻ started addressing stubborn polytheistic disbelievers who deny this Quran, so He debated their beliefs and what they attributed to Him with them. He says, "Then, has your Lord chosen you for [having] sons and taken [i.e., adopted] from among the angels daughters? Indeed, you say a grave saying" (Al-

Isrā’: 40), has He chosen for you and singled you out. Here, He says your Lord instead of Allah, to signify that He is their Creator, Provider, and Disposer of their affairs. Their very existence is because of Him. Has your Lord and God who created you, singled you out, and gave you sons and adopted daughters for Himself? “Then, has your Lord chosen you for [having] sons and taken [i.e., adopted] from among the angels daughters…” (Al-Isrā’: 40). You claimed that angels are Allah's daughters. Is that what you think of Allah's Wisdom and Fate? To give you what you prefer, which is sons and leave daughters for Himself? Allah ﷻ says, “Indeed, you say a grave saying”. What you, disbelievers, are saying, what you claim, is grave. This is a vile and heinous lie that you said about Allah ﷻ. The question here, “Then, has your Lord chosen you for [having] sons”. This question is meant to reprimand and bash them. It is to show the hideousness and corruption of that claim. Even what they thought was true is vile; thinking that Allah ﷻ would make His angels daughters and give them sons. This is their thought process, so it is not surprising that they would deny the Quran. This is Allah's Wisdom in mentioning this; it is not unthinkable that they would do this, because this is their thinking, and it is not surprising that they would attribute this deficiency to Allah ﷻ.

Allah ﷻ says, “And We have certainly diversified [the contents] in this Quran that they [i.e., mankind] may be reminded, but it does not increase them [i.e., the disbelievers] except in aversion” (Al-Isrā’: 41). “And We have certainly diversified [the contents] in this Quran”, from these examples, We diversified the contents. This means that Allah ﷻ diversified the speech to them, gave them examples like these, and addressed them honorably. Rebuking their claims and beliefs is an example of this diversification. Allah's saying, “Then, has your Lord chosen you for [having] sons and taken [i.e., adopted] from among the angels daughters?” (Al-Isrā’:40) is a great example of this explanation. This is a question that leads those in the depths of the error to guidance. Those who have these false

beliefs and hear this speech must go back to their sanity if they have insight and realize that this belief only stems from deep ignorance; this is a slandering and disrespect to Allah ﷻ. How do they find this suitable for Him? How could they ever happen to do this? How do they find it acceptable? Allah tells us that He diversified the contents of this Quran; He rebuked and explained the claims of disbelief through this great debate, once by way of asking questions, once by warning, or by comparison, or by giving examples. Allah ﷻ did all of this so they "Maybe reminded", so they may be reminded, so that they might remember. Remembering means reflecting and trying to understand and see that what they are claiming is the epitome of disrespect towards God ﷻ. That this is considered as cursing God ﷻ to say that He has a child is, which is a kind of imperfection, and claiming that He gave perfection to them. May Allah be far Exalted above .what they claim

This is another explanation and rebuke of their false beliefs. Allah ﷻ says, "Say, [O Mohammad], 'If there had been with Him [other] gods, as they say, then they [each] would have sought to the Owner of the Throne a way'" (Al-Isrā': 42). Say to them, "If there had been with Him [other] gods", if there had been other gods with Allah ﷻ as they claim. several gods; idols. There is not any other and no other deserves to be called a God besides one who creates, provides for and owns. Someone who owns their servants, and gives graces and blessings to them. That is the God who deserves worship. How do they consider these other creatures gods? How do they worship them? A God creates... Their servants owe them for creating them, providing for them, giving them life, and taking it away. A God can benefit and harm its servants. That is the God that deserves worship. As for others who do not have these attributes, how can they be considered gods? How can someone who cannot benefit nor harm their servants be called a god? They cannot benefit or harm their servants or do anything to them. This is called placing divinity in its wrong place. Allah says that if there were others with Him, if there

were other gods with Allah as they claimed, real gods who create, provide, give life, take it, and grace their servants, the result would be that "They [each] would have sought to the Owner of the Throne a way".

Then each deity would have taken what it created, and some of them would have [sought to] overcome others. If there were other deities as they claim, then each deity would have taken what it created, and some of them would have [sought to] overcome others. Every deity would rule over what they had created; one would take their galaxies if they created them, one would take their sun, their humans...etc. Every deity would take their creatures that they rule over. Then, the dispute must ensue among these gods. Therefore, "[If there had been], then each deity would have taken what it created, and some of them would have [sought to] overcome others". Each one of these deities would seek to overcome the others and they would kill each other until one remains and becomes the one and only god. "Exalted is He and high above what they say by great sublimity" (Al-Isrā': 43), Exalted is He above the existence of another god who creates, provides, gives life, takes life away, and has other creations that Allah ﷻ did not create. That is why Allah ﷻ says, "Had there been within them [i.e., the heavens and earth] gods besides Allah, they both would have been ruined". If there were other real gods besides Allah who create, provide, give life, and take it away.

Allah ﷻ says, "Exalted is He and high above what they say by great sublimity" (Al-Isrā': 43), Exalted is He; Exalted and Praised may He be. Exaltation means extolment and elevating. Allah ﷻ is far above this bad belief. God ﷻ is the Lord of the Great Throne who everything submitted to, and who subdued everything. No particle can escape His Judgment and Order. He is the Judge over everything and everything returns back to Him; all of us return to Him. He is the One, the Eternal Refuge, who, "He neither begets nor is born" (Al-Ikhlās: 3), "Nor is there to Him any equivalent" (Al-Ikhlās: 4), "Exalted is He and high above what they

say….” (Al-Isrā’: 43), these silly notions that there are other gods, by great sublimity. He is far raised above these slanders.

“The seven heavens and the earth and whatever is in them exalt Him. And there is not a thing except that it exalts [Allah] by His praise, but you do not understand their [way of] exalting. Indeed, He is ever Forbearing and Forgiving” (Al-Isrā’: 44). This is God's Truth, “The seven heavens and the earth and whatever is in them exalt Him”.

says, “But you do not understand their [way of] exalting”, you ﷻ Then, Allah do not understand. You do not comprehend. Your comprehension level does not is the One who taught ﷻ Allah .ﷻ fathom the exaltation of these creatures to Allah their creatures how to exalt Him and He is the One who knows how they exalt .Him“Allah is exalted by whoever is within the heavens and the earth and [by] the birds with wings spread [in flight]? Each [of them] has known his [means of] prayer and exalting [Him]”, Allah ﷻ taught all these creatures their means of prayer and exalting. “Do you not see [i.e., know] that to Allah prostrates whoever is in the heavens and whoever is on the earth and the sun, the moon, the stars, the mountains, the trees, the moving creatures and many of the people? But upon many, the punishment has been justified. And he whom Allah humiliates - for him there is no bestower of honor. Indeed, Allah does what He wills” (Al-Hajj: 18). He says, “Except that it exalts [Allah] by His praise”, they exalt Him by praising Him. Exaltation means extolment and elevation, while praise is confirmation. They glorify Allah by both exalting and praising Him. They also raise Allah far above every kind of imperfection; whether it was polytheism, having children, a wife, a rival, or an equal. They exalt Allah from having a rival, an equal, or any imperfection in His Person, like negligence, sleep, death, defect, or injustice.

All these are included in the meaning of praise; it means raising Allah far above any defect or evil, then saying His praises for He is the Great, the Transcendent, the Most Merciful, the Ever-Merciful, the All-Forgiving, and the Most Loving. All of these are His Names and they are Attributes of His that have different meanings. All His Attributes are good, "The seven heavens and the earth and whatever is in them exalt Him. And there is not a thing except that it exalts [Allah] by His praise, but you do not understand their [way of] exalting. Indeed, He is ever Forbearing and Forgiving" (Al-Isrā': 44). The end of this verse explains all of it. He is ever Forbearing means that He does not hasten the punishment. Even if these disbelieving criminals who attributed these to Allah; the other gods and making angels His daughters, those who say these heinous and immoral claims and attribute them to God deserve to be punished immediately for these crimes. However, Allah ﷻ is Ever-Forbearing; He is cursed and slandered but bears it and does not hasten the punishment. He also explains, warns, explains again, and forebears. Disbelievers may live for years saying these slanders about God ﷻ without being punished. They might return to Allah ﷻ in the end, and Allah forgives them and erases all their sins and wrongdoing, for He is Ever-Forbearing and Forgiving. Those who say these things even for one day and if Allah was not Ever-Forbearing and Forgiving, He would have punished them immediately for this audacious and impudent lies and slander about Allah and all this cursing. However, He is Ever-Forbearing and Forgiving and He does not hasten the punishment. As we mentioned, disbelievers may live for years and persist in their disbelief, repeating these slanders all the time, worshiping someone other than Allah, and saying these grave lies about Him, Allah may give them health, provision, and richness. If they repent after that, Allah ﷻ will forgive them and erase all their sins. There is no deity except Allah. There is no deity except Allah, "But you do not understand their [way of] exalting. Indeed, He is ever Forbearing .and Forgiving" (Al-Isrā': 44(

?explained the reason for this. Why do these people go astray ﷻ Then, Allah Verses are explained to them this way; however, they refuse to understand and says, "And when you recite the ﷻ take back these grave claims of theirs. Allah Quran, We put between you and those who do not believe in the Hereafter a concealed partition" (Al-Isrā': 45(, "And We have placed over their hearts .coverings, lest they understand it, and in their ears deafnessAnd when you mention your Lord alone in the Quran, they turn back in aversion" (Al-Isrā': 46). This is their predicament, "And when you recite the Quran, We put between you". When you recite this clear Quran that rebukes these false claims and which is a light that leads to the truths and the path of guidance. "And when you recite the Quran", the Book of Allah ﷻ. He called it the Quran because it is the best Book ever read in Heavens and earth. "And when you recite the Quran, We put between you and those who do not believe in the Hereafter a concealed partition" (Al-Isrā': 45). Allah ﷻ made between the Prophet and those who do not believe in the Hereafter a partition. A partition that makes them not able to understand as if the Quran is calling them from afar in a language that they do not understand and a tongue that they cannot decipher because they do not believe in the Hereafter. Not believing in the Hereafter is a great disrespect towards Allah ﷻ. How do they find it suitable for God to create His creatures and make this life the end of it all, even when His creatures are believers and disbelievers, good and bad, criminals and believers...etc.? Then He does not judge any of them, as if Allah ﷻ created everything in vain without giving orders and prohibitions. Those who do not believe in the Hereafter slander Allah ﷻ and curse Him.

They also attribute absurdity and vanity to Him. "Then will We treat the Muslims like the criminals?" (Al-Qalam: 35), "What is [the matter] with you? How do you judge?" (Al-Qalam: 36), "And We did not create the heaven and the earth and that between them aimlessly. That is the assumption of those who disbelieve, so woe to those who disbelieve from the Fire" (Sād: 27), "And We did

not create the heaven and earth and that between them in play" (Al-Anbiyā': 16), "Had We intended to take a diversion, We could have taken it from [what is] with Us - if [indeed] We were to do so" (Al-Anbiyā': 17). Allah ﷻ, would never do this. Those who do not believe in the Hereafter when the Quran is read clearly do not understand it, for Allah placed a partition between them and it; He placed it between them and the Quran.

يقول الله ﷻ: "وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِذَا ذَكَرْتَ رَبَّكَ فِي الْقُرْآنِ وَحْدَهُ وَلَّوْا عَلَى أَدْبَارِهِمْ نُفُورًا (46) نَحْنُ أَعْلَمُ بِمَا يَسْتَمِعُونَ بِهِ إِذْ يَسْتَمِعُونَ إِلَيْكَ وَإِذْ هُمْ نَجْوَى إِذْ يَقُولُ الظَّالِمُونَ إِنْ تَتَّبِعُونَ إِلَّا رَجُلًا مَسْحُورًا (47) انظُرْ كَيْفَ ضَرَبُوا لَكَ الأَمْثَالَ فَضَلُّوا فَلا يَسْتَطِيعُونَ سَبِيلًا (48) وَقَالُوا أَئِذَا كُنَّا عِظَامًا وَرُفَاتًا أَئِنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا (49) قُلْ كُونُوا حِجَارَةً أَوْ حَدِيدًا (50) أَوْ خَلْقًا مِمَّا يَكْبُرُ فِي صُدُورِكُمْ فَسَيَقُولُونَ مَنْ يُعِيدُنَا قُلِ الَّذِي فَطَرَكُمْ أَوَّلَ مَرَّةٍ فَسَيُنْغِضُونَ إِلَيْكَ رُءُوسَهُمْ وَيَقُولُونَ مَتَى هُوَ قُلْ عَسَى أَنْ يَكُونَ قَرِيبًا (51) يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ وَتَظُنُّونَ إِنْ لَبِثْتُمْ إِلَّا قَلِيلًا (52) وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ إِنَّ الشَّيْطَانَ يَنزَغُ بَيْنَهُمْ إِنَّ الشَّيْطَانَ كَانَ لِلإِنسَانِ عَدُوًّا مُبِينًا (53) رَبُّكُمْ أَعْلَمُ بِكُمْ إِنْ يَشَأْ يَرْحَمْكُمْ أَوْ إِنْ يَشَأْ يُعَذِّبْكُمْ وَمَا أَرْسَلْنَاكَ عَلَيْهِمْ وَكِيلًا (54)" [الإسراء: 46-54].

says, "And We have placed over their hearts coverings, lest they ﷻ Allah understand it, and in their ears deafnessAnd when you mention your Lord alone. in the Quran, they turn back in aversion (46). We are most knowing of how they listen to it when they listen to you and [of] when they are in private conversation, when the wrongdoers say, 'You follow not but a man affected by magic' (47). Look how they strike for you comparisons; but they have strayed, so they cannot [find] a way (48) And they say, 'When we are bones and crumbled particles, will we [truly] be resurrected as a new creation?' (49) Say, 'Be you stones or iron' (50). Or [any] creation of that which is great within your breasts'. And they will say, 'Who will restore us?' Say, 'He who brought you forth the first time'. Then they will nod their heads toward you and say, 'When is that?' Say, 'Perhaps it will be soon (51) On the Day He will call you and you will respond with praise of Him and think that you had not remained [in the world] except for a little (52). And tell My servants to say that which is best. Indeed, Satan induces [dissension]

among them. Indeed Satan is ever, to mankind, a clear enemy (53). Your Lord is most knowing of you. If He wills, He will have mercy upon you; or if He wills, He will punish you. And We have not sent you, [O Muḥammad], over them as a manager (54)" (Al-Isra: 46-54).

covered their hearts and prevented them from understanding this ﷻ Allah message. He also says, "So have they not traveled through the earth and have ?hearts by which to reason and ears by which to hearFor indeed, it is not eyes that are blinded, but blinded are the hearts which are within the breasts" (Al-Hajj: 46). A covering is meant to preserve and save something, such as caves in mountains that protect people from rain, wind, and heat. They are unable to realize the truth because Allah ﷻ covered their hearts and this is their punishment. In addition, He says, "... and in their ears deafness" (Al-Isra: 46). Their ears are covered with a heavy material, such as lead or metal, making them deaf. Then He says, "And when you mention your Lord alone in the Quran, they turn back in aversion" (Al-Isra: 46). This truth is obvious to the people of sound minds, however, these unbelievers averted from it. This truth is encapsulated in the declaration that there is no god worthy of worship other than Allah. Furthermore, He is the Creator and Maintainer of everything as nothing can exist without a creator. Allah ﷻ says, "Indeed, Allah holds the heavens and the earth, lest they cease. And if they should cease, no one could hold them [in place] after Him…" (Fatir: 41).

The Quran was revealed to invite people to believe in monotheism so they may worship Allah alone without associating anyone with Him. The unbelievers turned their backs from those who reminded them of the truth. This is the greatest form of evil, thereby they will be punished in the Hellfire. Human beings are creations of reason who have wisdom; however, those who diverge from this truth are foolish. Therefore, those who avert from this great message must be deluded

and blinded by Allah ﷻ because of their obstinance, disbelief, and aversion. This is great sign that Allah ﷻ leads astray whomever He wills.

Then, Allah ﷻ says, "We are most knowing of how they listen to it when they listen to you and [of] when they are in private conversation" (Al-Isra: 47). The pronoun "We" refers to Allah ﷻ. He knows that some of the unbelievers would listen to the Prophet ﷺ reciting the Quran secretly at night and some of them would listen to Abu Bakr when he recited the Quran as well. They did not listen to it to be guided, on the contrary, they wanted to find something to mock it. They listened to the Quran which guides and clarifies the right path that leads to Allah ﷻ and His Paradice. The Allah ﷻ says, "... when the wrongdoers say, 'You follow not but a man affected by magic'" (Al-Isra: 47). This is how they described the Prophet ﷺ. They believed he was bewitched and what he said was by the effect of magic. They claimed that this clear and perfect Quran revealed by Allah, the All-Knowing Lord, was devised by a man bewitched by the Jinn. They said the Quran was a product of a delirious man affected by magic. However, exalted is Allah above this falsehood.

Allah ﷻ says, "Look how they strike for you comparisons; but they have strayed, so they cannot [find] a way" (Al-Isra: 48). The Prophet ﷺ is addressed in this speech as Allah reveals the matter in which they were deluded. These unbelievers would compare the Prophet ﷺ to a bewitched man and before that they claimed he was insane.And those who disbelieve say, "This [Quran] is not except a falsehood he invented, and another people assisted him in it" (Al-Furqan: 4). They have gone so far astray to the point they claimed the Prophet was a delusional, insane man. Consequently, they would never be able to believe in him and continued to mock him. They will never find a way to obtain guidance and will continue in their delusion.

Then, they said to the Prophet, “When we are bones and crumbled particles, will we [truly] be resurrected as a new creation?” (Al-Isra: 49) This is one of their false beliefs as they denied resurrection altogether. This question illustrates their rejection, condemnation, and amazement of the Prophet's speech. After death the body starts to decay and all that remains are bones and ashes mixed into the ground. They ask in amazement, how will we be resurrected as a new creation again and how will we return to life again? However, they denied the Resurrection and thought it was beyond reason. to ﷻ They deemed it impossible for the Lord .revive them once again after their death

,terminated their claims as He says, “Be you stones or iron)50(ﷻ Then Allah .or [any] creation of that which is great within your breasts)51(” (Al-Isra: 50-51) Even if they become stones, iron, or whatever else they deem impossible to will revive them and bring them back to life. Then, they asked ﷻ resurrect, Allah told him to respond ﷻ Who will restore us?” (Al-Isra: 51). Allah“ ,ﷺ the Prophet .and say, “He who brought you forth the first time” (Al-Isra: 51)The One Who created them the first time is the One Who will bring them back to life. The one who created something from nothing can surely recreate it if it gets damaged. For example, Allah ﷻ created human beings from nothing, meaning they did not exist before they were born and then they came into existence. Human beings start out as a sperm-drop, then they gradually develop and grow.

Allah ﷻ says, “And certainly did We create man from an extract of clay (12). Then We placed him as a sperm-drop in a firm lodging [i.e. the womb] (13). Then We made the sperm-drop into a clinging clot, and We made the clot into a lump [of flesh], and We made [from] the lump, bones, and We covered the bones with flesh; then We developed him into another creation. So blessed is Allah, the best of creators (14)” (Al-Mu'minun: 12-14).

The One Who created and originated mankind in such a way, can easily bring them back to life. This is a fact just like a mathematical equation, in which one plus one equals two. The One Who created the creations for the first time, can bring them back to life just as they were before. Allah ﷻ also says, "Rather, We dash the truth upon falsehood, and it destroys it, and thereupon it departs…" (Al-Anbya: 18). Allah ﷻ refuted their argument and set them in their place with this response as He says, "And they will say, 'Who will restore us?' Say, 'He who brought you forth the first time'" (Al-Isra: 51). Those who have presented their argument cannot reply after this response. Then, Allah ﷻ says, "Then they will nod their heads toward you and say, 'When is that?' Say, 'Perhaps it will be soon" (Al-Isra: 51). They will shake their heads at the Prophet ﷺ mocking and condemning him by asking him when the Resurrection will come.

Then, Allah ﷻ tells the Prophet ﷺ to say in response, "Perhaps it will be soon" (Al-Isra: 51). This is a warning that it will happen soon because the average lifespan for a human being is relatively short, approximately sixty or seventy years. However, many could die even earlier, such as the disbelievers who were killed in Mecca and others who were killed in the Battle of Badr. Allah ﷻ also says, "And those who disbelieve do not cease to be struck, for what they have done, by calamity - or it will descend near their home - until there comes the promise of Allah" (Ar-Ra'd: 31). Then Allah ﷻ says, "On the Day He will call you and you will respond with praise of Him and think that you had not remained [in the world] except for a little" (Al-Isra: 52). Allah ﷻ will call them on the Day of Judgment. Allah ﷻ commanded the angel to blow on the trumpet once, so they may rise up. "And the Horn will be blown, and whoever is in the heavens and whoever is on the earth will fall dead except whom Allah wills. Then it will be blown again, and at once they will be standing, looking on" (Az-Zumar: 68). Allah ﷻ also says, "Indeed, it will be but one shout (13), And suddenly they will be [alert] upon the earth's surface (14)" (An-Nazi'at: 13-4). "One shout" refers to

one blast from the trumpet, which is enough to make them rise above the ground. They will rise up from their tombs, responding to Allah ﷻ by praising Him for their Resurrection because Allah All-Wise and All-Just. Allah will not leave His servants in this world for eternity as He will reward the believers and punish the wrongdoers. Allah ﷻ says, "Then will We treat the Muslims like the criminals? (35). What is [the matter] with you? How do you judge? (36)" (Al-Qalam: 35-36). He also says, "So what yet causes you to deny the Recompense? (7) Is not Allah the most just of judges? (8)" (At-Tin: 7-8) The most just of all judges is the One Who raises these dead bodies from their graves, so that everyone will be compensated and the ultimate form of divine justice will be served.

Then, after Allah had clarified the false beliefs of the disbelievers, He directed His speech towards the believers. Allah ﷻ says, "And tell My servants to say that which is best. Indeed, Satan induces [dissension] among them. Indeed Satan is ever, to mankind, a clear enemy" (Al-Isra: 53). This is a commandment from Allah's wisdom to His believing servants. They must choose the best words to say to one another. Allah warns them of following Satan who is their sworn enemy and seeks to sow discord among the believing servants to make them dispute. If believers are not wary of the Devil then he may lead them to evil by any way, for example, a believer may say something harmful to another person by mistake and cause a dispute. The Devil will make it seem as if the believers wanted to say these hurtful words, so they would argue with each other.

Then, Allah ﷻ says, "Your Lord is most knowing of you" (Al-Isra: 54). This statement is addressed to His servants. Only Allah knows the reality of your hearts and your deeds. Allah ﷻ determines who is indeed guided or misguided. The One Who provides a true description is Allah, therefore, mankind must fear Allah ﷻ because He is All-Knowing of His creations. Where they are placed in the Hereafter does not depend on the opinion of others or their personal opinions, but on the One Who will judge them because every person is destined to return to

Allah ﷻ. Then, He says, “If He wills, He will have mercy upon you; or if He wills, He will punish you” (Al-Isra: 54). Allah ﷻ will have mercy upon His servants by guiding them and saving them from sins and from Satan. Or He will punish them by driving them astray by allowing the Devil to mislead them. Then, Allah says, “And We have not sent you, [O Muḥammad], over them as a manager” (Al-Isra: 54). The Prophet ﷺ was not sent as a keeper over his people. This means he will not judge them because Allah ﷻ is the only One Who can judge them. The Prophet ﷺ is only a warner and a deliverer of good news. Furthermore, he is a witness over the people to whom he was sent. He will testify that the believers are deserving of Paradise and the unbelievers are deserving of the Hellfire. However, the Prophet cannot punish or reward as these matters return to Allah.

يقول الله ﷻ: "وَرَبُّكَ أَعْلَمُ بِمَنْ فِي السَّمَوَاتِ وَالأَرْضِ وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَى بَعْضٍ وَآتَيْنَا دَاوُدَ زَبُورًا (55) قُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِهِ فَلا يَمْلِكُونَ كَشْفَ الضُّرِّ عَنكُمْ وَلا تَحْوِيلًا (56) أُوْلَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَى رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا (57) وَإِنْ مِنْ قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ الْقِيَامَةِ أَوْ مُعَذِّبُوهَا عَذَابًا شَدِيدًا كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا (58) وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالآيَاتِ إِلَّا أَنْ كَذَّبَ بِهَا الأَوَّلُونَ وَآتَيْنَا ثَمُودَ النَّاقَةَ مُبْصِرَةً فَظَلَمُوا بِهَا وَمَا نُرْسِلُ بِالآيَاتِ إِلَّا تَخْوِيفًا (59)" [الإسراء: 55-59].

says, “And your Lord is most knowing of whoever is in the heavens ﷻ Allah and the earth. And We have made some of the prophets exceed others [in various .ways], and to David We gave the book [of Psalms] (55(Say, ‘Invoke those you have claimed [as gods] besides Him, for they do not possess the [ability for] removal of adversity from you or [for its] transfer [to someone else]’ (56). Those whom they invoke seek means of access to their Lord, [striving as to] which of them would be nearest, and they hope for His mercy and fear His punishment. Indeed, the punishment of your Lord is ever feared (57). And there is no city but that We will destroy it before the Day of Resurrection or punish it with a severe punishment. That has ever been in the Register inscribed (58) And nothing has prevented Us from sending signs [i.e. miracles] except that the former peoples

denied them. And We gave Thamūd the she-camel as a visible sign, but they wronged her. And We send not the signs except as a warning (59)" (Al-Isra: 55-59).

says, And your Lord is most knowing of whoever is in the heavens and ﷻ Alah is most knowing of the creations that reside in ﷻ the earth" (Al-Isra: 55). Allah the heavens such as the angels and those that reside on earth. Allah's knowledge in all matters. He knows who is truly ﷻ leads them to submit to the will of Allah says, "And We have made some of ﷻ guided and who is misguided. Then, Allah the prophets exceed others [in various ways], and to David We gave the book [of .Psalms]" (Al-Isra: 55(It is from Allah's wisdom that He did not place all prophets in the same ranking as He favored some over others. Allah favored the messengers of the firm resolve above others, such as Nuh, Ibrahim, Musa, Isa, and Muhammad ﷺ. Allah also favored Ibrahim and Muhammad who were known as the close friends of Allah ﷻ. He says, "And Allah took Abraham as an intimate friend" (An-Nisa: 125). Prophet Ibrahim was sent by Allah ﷻ as a role model for his people. This is the highest degree of closeness one could reach with Allah ﷻ. Prophet Muhammad ﷺ also said, "If I were to choose amongst the people of earth someone as my close friend, I would choose Abu Bakr, but Allah has taken me, the Prophet ﷺ himself, as a close friend". Among human beings, a close friend means someone who carries love that infiltrates the heart, but as for Allah, a close friend is an honorable position that indicates a person's closeness to Allah ﷻ.

The two prophets are the greatest and closest friends to Allah ﷻ, but there is no doubt that Muhammad ﷺ has a higher position than Ibrahim ﷺ. Even though Ibrahim is the father of all prophets, but Allah ﷻ favoured Prophet Muhammad ﷺ over all other messengers and the prophets. Allah ﷻ has given him a praiseworthy station, which is his position in Paradise which is not given to anyone other than him. The Prophet ﷺ said, "The praiseworthy station or the highest rank is a position in Jannah, as it is not given to anyone except one servant and I hope this

servant to be me". The Prophet also has a praiseworthy position on the Day of Judgment as the intersector for all servants to Allah ﷻ. Allah will judge mankind and the Prophet will intercede for those who deserve to enter Paradise, then Allah will allow them to enter. This is a great task that all other messengers and prophets are unable to perform, from Adam to Isa, who is the last prophet before Muhammad ﷺ. All of them will say "I am concerned with my own self; go to someone else". Mankind will to each prophet and they will all respond in the same manner until they reach Prophet Muhammad ﷺ. The Prophet ﷺ will say, "I am the leader of the sons of Adam, and it is not boast". He is the leader of the sons of Adam. So, it is evident that Allah ﷻ has favored some prophets and messengers above others.

Allah ﷻ says, "Those messengers - some of them We caused to exceed others. Among them were those to whom Allah spoke, and He raised some of them in degree. And We gave Jesus, the son of Mary, clear proofs, and We supported him with the Pure Spirit [i.e. Gabriel]. If Allah had willed, those [generations] succeeding them would not have fought each other after the clear proofs had come to them. But they differed, and some of them believed and some of them disbelieved. And if Allah had willed, they would not have fought each other, but Allah does what He intends" (Al-Baqarah: 253).

Then, Allah ﷻ says, "and to David We gave the book [of Psalms]" (Al-Isra: 55). Allah ﷻ favored Dawood with prophecy, kingship, and wisdom. He bestowed upon him the Psalms which is a book of preachings and aphorisms, not a book that ordains commandments. Allah ﷻ also blessed Dawood with a beautiful voice, whenever he recited the Psalms everything around him was humbled, including the mountains and the birds would echo his hymns. "... O mountains, repeat [Our] praises with him, and the birds [as well]. And We made pliable for him iron" (Saba: 10). So, these are Allah's favors bestowed upon His good servant, Prophet Dawood ﷺ.

Then, Allah ﷻ directed His speech to the polytheists again, discussing their false beliefs. He says, “Invoke those you have claimed [as gods] besides Him” (Al-Isra: 56). Allah told the polytheists to call upon their false gods. The Arab claimed that angels were Allah’s partners and daughters, exalted is Allah ﷻ above these false claims. They worshiped the angels and many idols besides Allah ﷻ to bring them closer to Him. Allah ﷻ says, “For they do not possess the [ability for] removal of adversity from you or [for its] transfer [to someone else]” (Al-Isra: 56). These false deities do not have the power to remove the harm that afflicts the polytheists. If they are tested with disease, adversity, or infertility, they do not have the power to make it less harmful or to transfer it to another person. .ﷻ Everything in this world cannot benefit them or benefit others except for Allah

says, “Those whom they invoke seek means of access to their ﷻ Then, Allah Lord, [striving as to] which of them would be nearest, and they hope for His .mercy and fear His punishment” (Al-Isra: 57)The angels and the other false gods whom they invoked seek to find a way to gain Allah's satisfaction by competing to be closer to Him. For example, in a certain incident the Prophet ﷺ was praying and he said after kneeling, “Allah hears whoever praises Him”. The Prophet ﷺ then heard a man behind him saying, “O our Lord! All the praises are for You, many good and blessed praises”. When the Prophet finished praying he asked, “Who among you said, ‘O our Lord! All the praises are for You, many good and blessed praises?’” Then one of the companions responded, “O Messenger of Allah, I wanted to gain Allah's satisfaction by saying these words”. The Prophet said, “I saw over thirty angels racing one another to be the first to record it”. All of these angles wanted to reach Heaven to the Almighty. There is no doubt that Allah ﷻ knows best what the companion said, but He willed that the angels heard this praise and raised it to Him. They are also responsible for recording the deeds of the servants and raising them to Allah as the Prophet ﷺ said, “Angels keep on descending from and ascending to Heaven in turn, some at night and some by

daytime. All of them assemble together at the time of the Fajr and Asr prayers. Then those who have stayed with you over-night, ascend unto Allah, Then He says, 'How have you left My servants? They reply, 'O Lord, we have left them praying as we found them praying'".

The angels come to those who continue to establish prayer. They are a witness over them, so the Lord asks them, but He knows the answer. The Prophet ﷺ also said, "Allah has supernumerary angels who rove about seeking out gatherings, in which Allah's name is being invoked, they sit with them, filling which is between them and between the lowest heaven". When they reach Heaven, Allah ﷻ asks them about the people they witnessed and says, "What did they say?" The angels reply, "O our Lord! They were glorifying You, exalting you, praising You and asking of You." Allah says, "What do they ask Me?" The angels reply, "They ask You for Your Paradise and fear Your punishment." Allah says, "Have they seen My Paradise?" They say, "No, O Lord." Allah ﷻ says, "How would it be if they had seen My Paradise!" The angels reply, "They would invoke You constantly and seek Your protection from the Hellfire." Allah ﷻ says, "Have they seen My Hellfire?" The angels reply, "No, O Lord." Allah says, "How would it be if they had seen My Hellfire?" The angels reply, "They would constantly ask for Your protection." Allah ﷻ says, "I testify to you [the angels] that I Have forgiven them." Then, they reply, "O Lord, among them there is among them a sinner, who was merely passing by and sat down with them." Allah ﷻ says, "He who sits with such people shall not suffer." Whoever sits with the believers, even for merely an hour will be rewarded as well. This is the mercy of Allah ﷻ and His blessing that by being in the presence of the people of faith they receive the same reward.

Then Allah ﷻ says, "Indeed, the punishment of your Lord is ever feared" (Al-Isra: 57). The angels fear the punishment of Allah ﷻ even with their strength and power. Those who are reasonable and mindful also fear His punishment. Allah ﷻ says regarding the angels, "They fear their Lord above them, and do whatever

they are commanded" (An-Nahl: 50). They fear Allah ﷻ because they know the greatness of His power and the severity of His torment as well. However, there are ignorant human beings and jinn that never take that into consideration.

says, "And there is no city but that We will destroy it before the ﷻ Then, Allah .Day of Resurrection or punish it with a severe punishment" (Al-Isra: 58)This verse is an affirmation that this decree inflicts all wicked cities. Allah could destroy them completely by erasing them or by severely punishing them with civil strife, severe drought, plague, or any other calamity. As Allah ﷻ says, "... And those who disbelieve do not cease to be struck, for what they have done, by calamity - or it will descend near their home - until there comes the promise of Allah. Indeed, Allah does not fail in [His] promise" (Ar-Ra'd: 31). Then Allah ﷻ says, "That has ever been in the Register inscribed" (Al-Isra: 58). This divine judgment was inscribed in the Register and there is no doubt that this decree is just as Allah ﷻ never wrongs anyone. These wicked cities are destroyed because of their wrongdoing as Allah ﷻ says, "... And We would not destroy the cities except while their people were wrongdoers" (Al-Qasas: 59). Allah ﷻ also confirmed this matter at the beginning of Surah Al-Isra as He says, "And when We intend to destroy a city, We command its affluent but they defiantly disobey therein; so the word [i.e. deserved decree] comes into effect upon it, and We destroy it with [complete] destruction" (Al-Isra: 16). "And how many have We destroyed from the generations after Noah". This means from the beginning of time until the Quran was revealed. "And sufficient is your Lord, concerning the sins of His servants, as Aware and Seeing" (Al-Isra: 17). Allah ﷻ narrates tales of the previous nations who were destroyed. Then He confirms the outcome of the future wicked nations as He says, "And there is no city but that We will destroy it before the Day of Resurrection or punish it with a severe punishment" (Al-Isra: 58). Allah will continue to do so until the Day of Judgment.

Even Medina, the latest Islamic city, would be destroyed as the Prophet ﷺ said, "Faith would recede in Medina just as the serpent crawls back into its hole that is in the latter days". The Prophet ﷺ illustrated an analogy of an alarmed snake that seeks refuge by shrinking back in its hole when it spots danger. In the latter days, Muslims will become a minority and will recede to Medina. However, Medina will be destroyed before the Day of Judgment comes as many Hadiths mentioned. It could be destroyed in the trial of the Antichrist when seventy thousand people chase him after it will be destroyed by severe earthquakes. The Prophet ﷺ also said, "The Last Hour will happen upon two shepherds of the tribe of Muzainah. They will enter Medina driving their sheep but will find it full of wild beasts and would turn away. When they will arrive at the hill named Thaniyyat-ul-Wada' they will fall on their faces". Nothing will remain in Medina other than wild animals such as snakes, scorpions and wild beasts that will chase them to Thaniyyat-ul-Wada' where they will fall on their faces. This is proof that all cities will perish, even Mecca. The Prophet ﷺ foretold that a man with short legs will destroy Al-Ka'ba, stone by stone with an ax. All thriving societies will be destroyed before the Day of Judgment because of their wrongdoings. Allah ﷻ says, "He ˹alone˺ has the power to unleash upon you a torment from above or below you or split you into ˹conflicting˺ factions and make you taste the violence of one another" (Al-An'am: 65). Allah ﷻ warned whoever deviated from His Way that the punishment and disaster will befall them. As the Prophet ﷺ said, "Woe to the Arabs because of an evil which has drawn near! Today an opening of this size has been made in the barrier restraining Gog and Magog people. And the Prophet ﷺ made a circle with his thumb and index fingers. They said to him: 'O messenger of Allah, shall we perish while still there will be righteous people among us?' He replied, 'Yes, when the wickedness prevails'". The Prophet ﷺ described what would happen before the Last Hour. He said, "Adultery will prevail, women will increase, men will decrease and the agitation will increase, they asked, 'O messenger of Allah, what is the meaning of agitation?' He replied,

‘murder, murder, murder, murder’”. The Prophet ﷺ foretold that corruption will prevail on earth until the Day of Judgment.

.says, “And nothing has prevented Us from sending signs [i.e ﷻ Then, Allah .miracles] except that the former peoples denied them” (Al-Isra: 59(These Meccan verses refer to the unbelievers who denied this Quran and hindered others from following the path of Allah. The earlier people demanded signs from their messengers to believe in Allah. However, when they received these signs they denied them. Consequently, Allah ﷻ cast upon them His punishment and destroyed them. Allah ﷻ gives an example of a disbelieving nation as He says, “And We gave Thamud the she-camel as a visible sign, but they wronged her” (Al-Isra: 59). In this verse, Allah ﷻ gives an example of the Arab tribe, Thamud, that demanded a she-camel emerge from the mountain as a sign from Allah. He granted their demand and their prophet, Saleh ﷺ, said to them, “And O my people, this is the she-camel of Allah - [she is] to you a sign. So let her feed upon Allah's earth and do not touch her with harm, or you will be taken by an impending punishment” (Hud: 64). This is one of Allah's signs that will benefit them by producing milk for the whole tribe. Prophet Saleh ordered them to drink from their well every other day and to leave a day for she-camel to drink alone, but on that day the unbelievers from his tribe would deepen the well, so it would not be able to drink. They harassed the she-camel, although it did not cause them any harm nor did it cost them anything. Allah ﷻ gave them what they had demanded, but they denied this sign and slaughtered it in the end. This was an aggression against Allah's command as if they had challenged Allah, therefore, their messenger threatened them and said, “Enjoy yourselves in your homes for three days. That is a promise not to be denied [i.e. unfailing]” (Hud: 65). Allah ﷻ declares that these signs were sent as a warning for them to follow His path as He says, “And We send not the signs except as a warning” (Al-Isra: 59). ,However .ﷻ they rejected them, so they deserve the punishment of Allah

يقول الله ﷻ: "وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ وَنُخَوِّفُهُمْ فَمَا يَزِيدُهُمْ إِلَّا طُغْيَانًا كَبِيرًا (60) وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ قَالَ أَأَسْجُدُ لِمَنْ خَلَقْتَ طِينًا (61) قَالَ أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْتَ عَلَيَّ لَئِنْ أَخَّرْتَنِ إِلَى يَوْمِ الْقِيَامَةِ لَأَحْتَنِكَنَّ ذُرِّيَّتَهُ إِلَّا قَلِيلًا (62) قَالَ اذْهَبْ فَمَنْ تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَاؤُكُمْ جَزَاءً مَوْفُورًا (63) وَاسْتَفْزِزْ مَنِ اسْتَطَعْتَ مِنْهُمْ بِصَوْتِكَ وَأَجْلِبْ عَلَيْهِمْ بِخَيْلِكَ وَرَجِلِكَ وَشَارِكْهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ وَعِدْهُمْ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا (64) إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ وَكَفَى بِرَبِّكَ وَكِيلًا (65)" [الإسراء: 60-65].

,says, “And [remember, O Muḥammad], when We told you, ‘Indeed ﷻ Allah your Lord has encompassed the people’. And We did not make the sight which We showed you except as a trial for the people, as was the accursed tree .[mentioned] in the QuranAnd We threaten [i.e. warn] them, but it increases them not except in great transgression (60). And [mention] when We said to the angels, ‘Prostrate to Adam’, and they prostrated, except for Iblees. He said, ‘Should I prostrate to one You created from clay?’ (61) [Iblees] said, ‘Do You see this one whom You have honored above me? If You delay me [i.e. my death] until the Day of Resurrection, I will surely destroy his descendants, except for a few’ (62). [Allah] said, ‘Go, for whoever of them follows you, indeed Hell will be the recompense of [all of] you - an ample recompense (63) And incite [to senselessness] whoever you can among them with your voice and assault them with your horses and foot soldiers and become a partner in their wealth and their children and promise them’. But Satan does not promise them except delusion (64). Indeed, over My [believing] servants there is for you no authority. And sufficient is your Lord as Disposer of affairs (65)” (Al-Isra: 60-65).

,says, “And [remember, O Muḥammad], when We told you, ‘Indeed ﷻ Allah encompaces all ﷻ your Lord has encompassed the people’” (Al-Isra: 60). Allah people, this means that He knows everything they do. These words are enough .is All-Knowing ﷻ night and day because Allah ﷻ to make people fear Allah says, “And We did not ﷻ However, they act as if they are unaware. Then, Allah :make the sight which We showed you except as a trial for the people” (Al-Isra

recieved in his dream ﷺ This refers to the inspiration Prophet Muhammad .(60 This dream was a trial for the people to distinguish between the .ﷻ from Allah ﷺ showed the Prophet ﷻ believers and the unbelievers. In his dreams Allah ,different forms of punishment. In this verse, the sight also refers to physical sight the Hellfire, Paradise, and the angels ﷺ showed the Prophet ﷻ meaning Allah during Al-Isra and Al-Miraj. The people of faith will believe these matters and .while the unbelievers will stubbornly reject and deny him ﷻ fear Allah

Then, He says, "As was the accursed tree [mentioned] in the Quran" (Al-Isra: 60). Allah ﷻ described this tree and told us that the unbelievers will eat from it as Allah ﷻ says, Indeed, the tree of zaqqum (43) Is food for the sinful (44), Like murky oil, it boils within bellies (45)" (Ad-Dukhan: 43-45). These sinners will eat from its fruit that will become like molten metal boiling in their bellies. Allah continues to describe this tree in another surah. He says, "Indeed, it is a tree issuing from the bottom of the Hellfire (64), Its emerging fruit as if it was heads of the devils (65). And indeed, they will eat from it and fill with it their bellies (66). Then indeed, they will have after it a mixture of scalding water (67). Then indeed, their return will be to the Hellfire (68)" (As-Saffat: 64-68). Allah ﷻ mentioned this cursed tree to make them fear it, but they did not fear it.

Then, Allah ﷻ says, "And We threaten [i.e. warn] them, but it increases them not except in great transgression" (Al-Isra: 60). Allah warns them by mentioning the outcome of the nations who disobeyed Him. In addition, the Prophet ﷺ informs them of the visions he had seen and the torment he had witnessed with his own eyes. Allah continues to warn them by describing the different forms of torment that will afflict them in the Hereafter, such as their only source of food will be from the zaqqum tree. However, they were not bothered by these warnings as they only increased their defiance and rebelliousness.

Allah ﷻ says, “And [mention] when We said to the angels, ‘Prostrate to Adam’” (Al-Isra: 61). The angels prostrated before Adam to honor him. Allah ﷻ wanted to honor this new creation that was made from mud, so He commanded the angels to prostrate before Adam. Allah ﷻ also says, “So the angels prostrated - all of them entirely” (Sad: 73) All the angels prostrated together at the same time, “except for Iblees. He said, ‘Should I prostrate to one You created from clay?’” (Al-Isra: 61). Iblees was among the angels, but he was not one of them because he was of the jinn as Allah says, “He was of the jinn and departed from [i.e. disobeyed] the command of his Lord” (Al-Kahf: 50). Iblees was arrogant because he thought that since he was created from fire then, he must be superior to a creature created from mud. Therefore, he refused to obey Allah’s command and scorned this human being. Allah says, “[Iblees] said, ‘Do You see this one whom You have honored above me?’” (Al-Isra: 62). He states that Allah did not order them to prostrate before any other creations from among the angels or the jinn, this only happened when Adam ﷺ was created. Then He says, “If You delay me [i.e. my death] until the Day of Resurrection, I will surely destroy his descendants, except for a few” (Al-Isra: 62). Iblees requested to delay his judgment until the Day of Resurrection so that he may lead the Children of Adam astray and make them follow him. Satan compared human beings to animals which are controlled by pulling on their muzzles which makes it easier for them to ride and handle. Then, Iblees said, “except for a few” (Al-Isra: 62). There are some from amongst the descendants of Adam who will be be saved from the Devil as Allah ﷻ says, “And Iblees had already confirmed through them his assumption, so they followed him, except for a party of believers” (Saba: 20).

Then, Allah ﷻ says, “Go, for whoever of them follows you, indeed Hell will be the recompense of [all of] you - an ample recompense” (Al-Isra: 63). Allah ﷻ allowed him to do what he pleased and expelled him from His mercy. This is his outcome and the outcome of those who followed him and knew that Allah ﷻ

honored Adam. They were guided to the path of Allah ﷻ and knew that Satan was their enemy and yet they diverged. They followed Satan even though he swore to lead them to the Hellfire from the beginning, so they deserve to be destroyed because they chose to follow the path of Satan. They will be cast into the Hellfire as a recompense. Then, Allah ﷻ says, "Then will you take him and his descendants as allies other than Me while they are enemies to you?" :Al-Kahf) .(50

says, "And incite [to senselessness] whoever you can among ﷻ Then Allah them with your voice" (Al-Isra: 64). Satan entices mankind to follow his path .either through his direct voice or through those who follow himAnyone who misleads others into following the path of Satan is considered among the evil unbelievers. Likewise, sounds of entertainment, music, singing, etc, are the sounds of Satan because he is their originator. Satan can control people and entice them to follow his path through his whispers or through his spokespeople who call others to disbelief and immorality. Then, Allah ﷻ says, "and assault them with your horses and foot soldiers" (Al-Isra: 64). Allah tells Satan to rally up his roaring horses and soldiers either those that are actually in his possession or the armies he controls from among mankind to fight in the wars waged by the Devil. Allah ﷻ says, "Those who believe fight in the cause of Allah, and those who disbelieve fight in the cause of ṭāghūt. So fight against the allies of Satan. Indeed, the plot of Satan has ever been weak" (An-Nisa: 76). This is the cavalry and infantry of Satan, which is fueling these armies gathered to fight against Islam.

Then He says, "and become a partner in their wealth and their children and promise them" (Al-Isra: 64). Satan could be a partner in their wealth, in a direct manner, for example, it is stated that he eats the food, in which the name of Allah ﷻ was not mentioned and drinks from the water, in which the name of Allah ﷻ was not mentioned. Satan also shares the bedding and clothing as well. The Prophet ﷺ said, "There is bedding for a man, bedding for a woman, bedding for

a guest, and bedding for Satan". Satan could also be a partner in their wealth in an indirect manner, for example, wealth that does not benefit people, meaning it is not spent for the sake of Allah ﷻ is considered part of Satan's wealth, including money that was spent excessively. Furthermore, the wealth of the unbelievers belongs to Allah ﷻ, but because they wasted it on sinful acts and deeds, it becomes part of Satan's wealth. On a related note, the Devil could also be a partner in their children as the Prophet ﷺ said, "If anyone means to have intercourse with his wife and says, 'In the name of Allah, O Allah! keep us away from Satan and keep Satan away from what you provided us', should it be ordained that a child be born to them thereby, no devil will ever harm him'". This Hadith illustrates that whoever does not mention the name of Allah, then their children may be subject to Satan's harm and manipulation. A righteous child will benefit and rescue his father, but an unrighteous child will be among disbelievers and will follow the path of Satan.

Then Allah ﷻ says, "He [i.e. Satan] promises them and arouses desire in them. But Satan does not promise them except delusion" (An-Nisa: 120). Although disbelievers follow the wrong path, Satan promises that Allah will forgive them. They show hostility towards Allah and defame His religion, so they will be punished. Allah ﷻ says, "Indeed, those who disbelieve spend their wealth to avert [people] from the way of Allah. So they will spend it; then it will be for them a [source of] regret; then they will be overcome. And those who have disbelieved - unto Hell they will be gathered" (Al-Anfal: 36). "And [remember] when Satan made their deeds pleasing to them and said, 'No one can overcome you today from among the people, and indeed, I am your protector'. But when the two armies sighted each other, he turned on his heels and said, 'Indeed, I am disassociated from you. Indeed, I see what you do not see; indeed, I fear Allah. And Allah is severe in penalty'" (Al-Anfal: 48). Satan falsely promises his followers that they will triumph, dominate and rise above Islam with their false

religion. He also promises them security and forgiveness in the Hereafter. So, one of the disbelievers said, "... And even if I should be brought back to my Lord, I will surely find better than this as a return" (Al-Kahf: 36). Another unbeliever said, "... and [even] if I should be returned to my Lord, indeed, for me there will be with Him the best" (Fussilat: 51). However, what awaits them is the punishment of Allah ﷻ. He also says, "And the evil consequences of what they earned struck them" (Az-Zumar: 51). "And there will appear to them from Allah that which they had not taken into account" (Az-Zumar: 47). They were anticipating something else from Allah ﷻ but then they received the opposite outcome. So, Allah ﷻ says, "But Satan does not promise them except delusion" (Al-Isra: 64). Satan deluded and convinced the disbelievers that evil matters were good for them, so they followed the Devil and lost in the end.

says, "Indeed, over My [believing] servants there is for you no ﷻ Then, Allah mentions His servants and the Devil described ﷻ authority" (Al-Isra: 65). Allah ﷻ them as "except for a few" (Al-Isra: 62). Indeed, they are few and Allah ﷻ ascribed them to Himself and called them "My [believing] servants". Allah declared that Satan does not have authority over Allah's servants as He will says, "And sufficient ﷻ rescue and save them from Satan's delusion. Then, Allah is your Lord as Disposer of affairs" (Al-Isra: 65). Allah is sufficient as the Guardian as believers do not need anyone besides Allah. Those who put their do not need anyone besides Him ﷻ trust by submitting all their matters to Allah .to guard them

يقول الله ﷻ: {رَبُّكُمُ الَّذِي يُزْجِي لَكُمُ الْفُلْكَ فِي الْبَحْرِ لِتَبْتَغُوا مِنْ فَضْلِهِ إِنَّهُ كَانَ بِكُمْ رَحِيمًا}[الإسراء:66]، {وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِيَّاهُ فَلَمَّا نَجَّاكُمْ إِلَى الْبَرِّ أَعْرَضْتُمْ وَكَانَ الإِنْسَانُ كَفُورًا}[الإسراء:67]، {أَفَأَمِنتُمْ أَنْ يَخْسِفَ بِكُمْ جَانِبَ الْبَرِّ أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ثُمَّ لا تَجِدُوا لَكُمْ وَكِيلًا}[الإسراء:68]، {أَمْ أَمِنتُمْ أَنْ يُعِيدَكُمْ فِيهِ تَارَةً أُخْرَى فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا مِنَ الرِّيحِ فَيُغْرِقَكُمْ بِمَا كَفَرْتُمْ ثُمَّ لا تَجِدُوا لَكُمْ عَلَيْنَا بِهِ تَبِيعًا}[الإسراء:69]

says, "Your Lord is the One Who propels for you the ships at sea, that ﷻ Allah you may seek of His grace; indeed, to you He has always been Merciful"[Al-Isra:66], "And when harm touches you at sea,(all) those you call upon become .lost except for HimBut when He delivered you to the shore, you disregarded(Him); thus man has always been a staunch denier"[Al-Isra:67], "Are you confident that He will not cause a side of the shore to collapse beneath you or unleash a tornado against you, and then you find no trustee?"[Al-Isra:68], "Or are you confident that He will not return you to it once again and unleash a hurricane of wind against you anddrown you for your denial, and then you find no attending followers against Us?"[Al-Isra:69], after Allah demonstrated in this context, the context of surat the Children of Israel, the real reason which made the disbelievers insist over their infidelity as such, i.e., following the devil whose assumption regarding them was fulfilled, and who said to Allah in the highest assembly "... He said, “Do You see this one whom You have honored more than me? If You reprieve me until the Day of Resurrection, I will most surely bridle his offspring, except for a few"[Al-Isra:62], and Allah says to him, "... Go! Whoever of them follows you—then indeed, Hell is your repayment, an ample repayment"[Al-Isra:63], "And entice whomever of them you can with your voice, and rally against them your cavalry and your infantry, and share with them in wealth and children, and promise them.” But Satan promises them nothing but a deception"[Al-Isra:64], "You surely have no authority over My servants.” And sufficient is your Lord as a trustee"[Al-Isra:65].

Here also a resumption to the delusion of these deluded polytheists who deluded, and a form of their stubbornness forms and turning away from the truth. Further, this is a form from their asking for a refugee from Allah in the hardships, then forgetting their Lord in times of satisfaction. He says, "Your Lord is the One Who propels for you the ships at sea..."[Al-Isra:66], your God, your Creator, your Provider, and Lord. So, this is a reminder that this blessing is from Him.

“Propels”, propelling is pushing easily and smoothly, i.e., the ships, and that is with what Allah granted you from laws and orders regarding the floating of bodies over the surface of the water, besides this power of the wind with which the ship is being pushed over the water. He says, "Your Lord is the One Who propels for you the ships at sea..."[Al-Isra:66], the ship, boats. He says, "that you may seek of His grace", that you may seek His grace in travel, trade, and transferring goods from one place to another. So, Allah is the One who established this. Established the sea for such matters and placed this power which is the power of the wind to push ships. And created humans with what He provided them from the ability to make this ship and He who creates this and controls it. "Indeed, to you He has always been Merciful", indeed, the Lord with His establishment to you, providing this sea as such, and subjecting the winds is being merciful to you. This is from His mercy over His servants; for He tamed for them this great instrument with which they move their goods, trade, and move within this device.

Then, He says, "And when harm touches you at sea,(all) those you call upon become lost except for Him..."[Al-Isra:67], "And when harm touches you at sea", harm, i.e., almost drowning when the wind blows and the waves of the sea are raging, and his companions are certain that there is no way out or escape from this matter except with Allah’s help. He says, "those you call upon become lost except for Him", become lost, meaning that they forgot their gods, which they worship on the land and did not ask for refuge except from the Lord. The God who they believed that no one will help them from this hardship except for Him, the One who will get them out from this harm and the darkness of the sea, no one will do except for Him. He says, "(all) those you call upon become lost except for Him", meaning that when they got lost, they forgot about their gods. He says, "But when He delivered you to the shore, you disregarded(Him)", so when Allah fulfilled what you asked for, and you were seeking refuge from Him, and this is from His mercy; that He saves the ones in need. As He says, "Or who(else then) is

the one who responds to someone in need when he calls upon Him and relieves evil and makes you successors on earth? Is there any other god with Allah..."[An-Naml:62], when He delivered you to the shore in response to your call and supplication to Him, He says, "you disregarded (Him)", i.e., you turned away from Allah? And disregarding means turning away, i.e., that he passes as if he did not ask Allah for aid when this hardship occurred and forgets about it. He says, "thus man has always been a staunch denier", this is the nature of the disbeliever the one who disregards Allah, a staunch denier, a severe denier. Here, the origin of infidelity is covering and hiding. Meaning that he covers and hides the blessing of Allah, denies it, and forgets about this and that. And this is a great denial. He says, "thus man has always been a staunch denier", a denier forgetting the blessings of Allah and His grace, forgetting this helping that he asked from Allah, and how He saved him. Yet, he forgets all of this and denies the grace of Allah, does not thank Allah for it, and does not mention this grace.

He says, "Are you confident that He will not cause a side of the shore to collapse beneath you", being safe out of the sea, will the person be safe from the rage of Allah and His punishment? Does being on the shore mean you are safe from punishment? Allah can collapse the shore. To cause this land which they think is hard to collapse, and that you think you are safe from being affected by the rage of Allah and His punishment in the land. "Are you confident that He will not cause a side of the shore to collapse beneath you or unleash a tornado against you..."[Al-Isra:68], from over you while you are on the land, so, He would unleash a tornado against you. A torment from over you that destroys you with stones. And the storm of stones is from stoning, meaning, stones that fall upon you from the sky. "And then you find no trustee?", that is, if Allah wants to punish you with this punishment, He would cause the side of the shore to collapse beneath you or punish you from over it. Who would be a trustee over your affairs, can support you, and push away the punishment of Allah from you? "And then

you find no trustee?", a trustee who is entrusted over you and your affairs and pushes the punishment of the Lord away from you.

"Or are you confident that He will not return you to it once again", or are you confident that He would not return you to it again, that He might cause you a need that obliges you to ride the sea again for trade or such? He could make you go back to it again after a need or a desire is established for you, which forces you to ride the sea again. The place you thought after what afflicted you from destruction, when you asked Allah for help and He helped you that the matter is over, yet, you could be returned once again into this sea. "Or are you confident that He will not return you to it once again and unleash a hurricane of wind against you and drown you for your denial", this time, He sends over you a hurricane of wind. The hurricane of wind destroys everything. Hence, He would drown you for your denial of Him. For you disbelieve in Allah after you called for Him and He helped you. You did not remember this favor of Allah and did not know the grace of Allah over you. "And then you find no attending followers against Us?", then, if the punishment of Allah afflicted you as such and drowned you, "you find no attending followers against Us?", i.e., any follower to this matter who asks you for repayment. Asks you for repayment over this drowning; for Allah is the One who drowned you with what you denied and no one can push away the command of Allah from over you. Or to ask for repayment from Allah while they do not have a right; for Allah drowned them in their denial. "And then you find no attending followers against Us?".

Then, He says, "Yet very truly We have honored the Children of Adam and carried them on land and sea and provided them with good things and greatly favored them over many of those We have created"[Al-Isra:70], this is a reminder from Allah with His blessings and grace over humans, the children of Adam, the human being. Adam the Prophet ﷺ the father of all humans, whom Allah created from the mud of the earth with His hands and created all these people from his

offspring. "Yet very truly We have honored the Children of Adam", honoring with great kinds of honor, first of all, He ordered all the angels to prostrate to Adam. Moreover, this is considered to be an honor to the whole offspring through honoring the self of this father whom Allah honored him as such. Likewise, from this honor, before this prostrating, is that Allah created him from the mud of this earth with His hands, then He created him in heaven. Besides making Adam live in the Garden of Eternity and telling him that it belongs to him and the obedient ones from his offspring after He descended Adam to the earth due to his disobedience. From this honor also, the honoring of Allah to Adam after he sinned, that He blessed him with repentance, seeking forgiveness, and turning back to Allah. Then, after that, when Allah sent Adam down to the earth, He subjected for him all that is within the earth and sky. So, Allah subjected the earth to him which Allah fixed firmly with mountains, flowing rivers, produced plants, and sent down water. All of these great things, great blessings are from Allah's blessings and grace over the children of Adam. "Yet very truly We have honored the Children of Adam", with all kinds of honor. "And carried them on land and sea", this is also from honoring that Allah made them carry over other things; for they are carried on land by many kinds of animals then, after that, on kinds of machines, on camels, donkeys, mules, and horses. Allah created all of these for them, He says, "And horses and mules and donkeys—that you may ride them, and as an adornment; and He creates what you do not know"[An-Nahl:8], and on cattle. He says, "and on them and on ships you are carried"[Al-Mu'minun:22], on cattle and the ship, Allah carried us, then, He says and He creates what you do not know from these devices which can be ridden, which Allah made subjected to be ridden. He says, "Yet very truly We have honored the Children of Adam and carried them on land" with cattle, machines, and the sea with these ships. He says, "and provided them with good things", from food, drink, clothes, and wives, all of these are good things. "And greatly favored them over many of those We have created", Allah favored them over many of His creation in a great way with

these kinds of honor. Many of those "We have created", He did not say over all of those we created for there might be a creation that is way better than the creation of humans. And to be truthful, angels are the supreme creatures in origin and root and with what Allah established them with from good deeds. "And greatly favored them over many of those We have created", this is a reminder of these blessings, the great blessings from Allah over him and his offspring.

Then, He informed about the consequence saying, "On the day when We call every group of people by their leader, then whoever is given his record in his right hand—those will read their record, and they will not be dealt with unjustly by as much as the hair upon a date-stone"[Al-Isra:71], this is the honoring of the children of Adam, all of them. This meant to everyone; to the believer and the disbeliever, Allah honored them with this honor and provided them with this great provision for everyone. Then, after that, He says, "On the day when We call every group of people by their leader", this is on the Day of Judgment, all people, every group of people with their leader. Their leader, i.e., their Messenger who was sent to call them. Likewise, with their guide, their book which they were commanded of following so that this would testify and judge over them. Like the Prophet ﷺ said about the Qur'an, "and the Qur'an is a proof either for you or against you", He says, "So how will it be when We bring forth a witness from every community and We bring you forth as a witness over all these?"[An-Nisa:41], "On that day, those who denied and disobeyed the Messenger wish that the earth would be leveled with them, for they conceal nothing from Allah"[An-Nisa:42]. And He says, "And We drew out from every community a witness, then said, "Produce your proof," so they realized that the truth belongs to Allah..."[Al-Qasas:75], Allah will call each group of people with their leader. He says, "... then whoever is given his record in his right hand—those will read their record, and they will not be dealt with unjustly by as much as the hair upon a date-stone", that people are divided into two parts. Some of which are the people of the right; the one who

is given his record in his right hand. His record, i.e., the record of his deeds, with his right hand and this is a sign of honor. He says, those, by referring to the distance to honor them.

"will read their record, and they will not be dealt with unjustly by as much as the hair upon a date-stone", they read their record, a read of pleasure and happiness with what is in it, as He says, "So as for the one who was given his record in his right hand, he says, “Here, take my record and read it"[Al-Haqqah:19], "Indeed, I was certain that I would meet my reckoning"[Al-Haqqah:20], "So he will be in a well-pleasing living"[Al-Haqqah:21], "in a lofty Garden(of Paradise)"[Al-Haqqah:22], "its clusters(of fruit) within reach"[Al-Haqqah:23], "[They will be told,] “Eat and drink joyfully for what you did in the days gone by"[Al-Haqqah:24]. So, those are the people of the right whom Allah gives them their record when the scrolls fly, they get their record with their right hand. "Then whoever is given his record in his right hand", is given, is given his record with his right hand. "Those will read their record, and they will not be dealt with unjustly by as much as the hair upon a date-stone", A date-stone is the thin line located over the seed of the date. The date seed, this seed has a cover and it has a thin line when the date is split open. So, this, if he did the slightest thing from good deeds, Allah won't be unjust to him. Meaning that He does not omit it or remove it, rather, He records it and rewards him over it. And this is due to the complete blessings and grace of Allah over His faithful servants that He does not lose an atom of good they did, as He says, "Indeed, Allah does not do an atom’s weight of injustice. And if it is a good deed, He multiplies it and gives from Himself a great reward"[An-Nisa:40], "those will read their record, and they will not be dealt with unjustly by as much as the hair upon a date-stone".

"But whoever is blind in this(life) —he will be blind in the Hereafter and further astray from the way"[Al-Isra:72], "But whoever is blind in this", that is, in this world, blind from the truth. He got blind from the truth and did not see it.

"He will be blind in the Hereafter", his sight is blocked as well; blind from the upright path to heaven. "And further astray from the way", that is for his way -God forbid- will be to Hell. So, his way is astray and will lead him to Hell. Further, blindness here means the heart blindness rather than the blindness of sight, as He says, "Therefore, it is not the sight(s) that go blind, but it is the hearts within the chests that go blind", this is the truth blindness because the blindness of sight might occur with the enlightenment of heart, its brightness, and guidance. So, he might be guided to the upright path. However, the one with the blinded heart, his opened eyes will not benefit him, it won't benefit him in anything; for his heart is blocked from guidance. "But whoever is blind in this(life)", from the truth. "... he will be blind in the Hereafter and further astray from the way"[Al-Isra:72].

and it reflected upon the ﷺ Then, Allah directed the speech to the Prophet strive of the disbelievers in turning the Prophet away from the truth and in trying .in every way possible to prevent him from spreading the truthAll of this is in the context of counting those disbelievers' crimes. Notice their blindness from the truth as such, in addition to their strive to turn the Prophet away from the truth. He says, "And they almost lured you away from what We have revealed to you so that you would fabricate something else in Our name, and in that case they would have taken you for a close friend"[Al-Isra:73], "Had We not given you stability, you were about to incline towards them a little"[Al-Isra:74], "Then We would have made you taste double in life and double at death, then you would have found for yourself no supporter against Us"[Al-Isra:75], look to what extent the criminality of the disbelievers reached and their attempts by every possible way to turn others away from the path of Allah. Even, they tried this with the Prophet which Allah sent, and made him adhere to this religion. He says, "And they almost lured you away from what We have revealed to you", this reflects upon their severe concern and strive in trying to turn the Prophet astray from the

true path; for they, for several times, went to the Prophet ﷺ and told him, we are ready to hear you but first make those go away from here. How could we sit with our servants? Make them go away so that they won't dare to speak to us. They might dare to speak to us if we listened to you in this way. This was one of their ways of trying with the Prophet ﷺ to drag him slowly to them, i.e., to their side, to sit to them, to listen to them so that they might be guided. And the Prophet ﷺ was concerned with guiding people in every way, rather, he used to grieve greatly if they turned away from the truth. As He says to him, "Perhaps you are going to destroy yourself with sorrow because they do not believe?"[Ash-Shu'ara:3], He says, "So perhaps you would decimate yourself, sorrowing after them, if they do not believe in this discourse"[Al-Kahf:6], "And they almost lured you away from what We have revealed to you so that you would fabricate something else in Our name..."[Al-Isra:73], as they said, bring us a Qur'an other than this or change it. He says, "and in that case they would have taken you for a close friend", meaning if you accept anything from what they call you for, then they will take you as a friend. So, they would make you a friend and establish a friendship with you as such. And the case is that their enmity is not with the Prophet ﷺ rather it is against the truth which the Prophet came with. As Allah says to the Prophet, "... but it is not really you whom they disbelieve; rather, it is the signs of Allah that the unjust repudiate"[Al-An'am:33], their denial of Allah's signs. Yet, before the Prophet came with this message, he was considered truthful and trustworthy to them and there was no enmity between the two of them. Therefore, all of their hatred is against this truth that he came with and they are trying to turn the Prophet from this truth so that he would be at the end..., i.e., they would take him as a friend to them. "And in that case they would have taken you for a close friend".

He says, "Had We not given you stability, you were about to incline towards them a little"[Al-Isra:74], "Then We would have made you taste double in life and double at death, then you would have found for yourself no supporter against

Us"[Al-Isra:75], Had We not given you stability over the truth, and ordered him not to accept anything from what they propose like even sitting with him in private, with no one attending with him from those who they insult from their servants and from the ones they disrespect. Tus the Prophet ﷺ did not agree with them over this. And Allah said to him, "And keep yourself patient in the company of those who pray to their Lord morning and evening, seeking His Countenance, and do not turn your eyes away from them, seeking the adornment of the Earlier Life, and do not obey one whose heart We have made heedless of Our remembrance so that he has followed his own whim and his affairs have become confused"[Al-Kahf:28], and Allah told him, "And do not expel those who call upon their Lord morning and evening, seeking His Countenance; you are not responsible for their reckoning in any way, nor are they responsible for your reckoning in any way. So were you to expel them, you would be of the unjust"[Al-An'am:52], "And thus We have tried some of them by means of others". He says, "And thus We have tried some of them by means of others", the rich ones over the poor ones. "That they may say, “Are these the ones whom Allah has favored from among us?". He says, "Does not Allah know better of those who are thankful?", the disbelievers were deluded saying if this religion was true and good, no one would have preceded us to it from the servants and from those who do not have an opinion, as for us, the people of proof and reason, how this would be away from us? "Are these the ones whom Allah has favored from among us?", He says, "Does not Allah know better of those who are thankful?". He says, "Had We not given you stability, you were about to incline towards them a little"[Al-Isra:74], had you inclined to them in a little thing like making a private session or for the Prophet to turn his face towards them and leave and dismiss those poor from him.

He says, "Then We would have made you taste double in life and double at death..."[Al-Isra:75], meaning a doubled torment in the world and a doubled

torment after death; for if the person is more honored and supreme his sin will be greater. Meaning that the sin gets greater when the rank of a person is greater, as Allah says to the wives of the Prophet, "O wives of the Prophet, if any one of you were ever to commit an evident obscenity, the punishment for her would be doubled twofold. And that has always been easy for Allah"[Al-Ahzab:30], her punishment would be doubled two folds due to the rank and position that she is in. So, if a woman is punished by the believers' women over sin, if the same sin was committed by one of the Prophet's wives, she will be punished double as much. He says, "Then We would have made you taste double in life and double at death, then you would have found for yourself no supporter against Us"[Al-Isra:75], you will not find anyone to support you against Us. And the Prophet ﷺ for his feet to slip. Rather, he is infallible by Allah and is supported by the revelation of Allah. Yet, this speech is to demonstrate that if the Prophet himself is being addressed with such a speech, there is no doubt that others deserve such a speech more than him. Allah holds accountable the sin and punishes over it, and there must be an upright over His command.

Then, He also told in the context of demonstrating the severity of the stubbornness of these disbelievers and their attempt to turn away the Prophet from the truth with threats. That they wanted to turn him away with threat and encouragement. The encouragement that it is possible for them to be guided and it is possible to enter with him in this religion. As for the threat and the attempt to remove the Prophet from the face of the earth. All of this is in the context of showing the intensity of these disbelievers ' resistance to the truth, and their insistence on their polytheism and stubbornness against Allah, and this is what they did with the Messenger ﷺ.

يقول الله ﷻ: {وَإِنْ كَادُوا لَيَسْتَفِزُّونَكَ مِنَ الأَرْضِ لِيُخْرِجُوكَ مِنْهَا وَإِذًا لا يَلْبَثُونَ خِلافَكَ إِلَّا قَلِيلًا}[الإسراء:76]، {سُنَّةَ مَنْ قَدْ أَرْسَلْنَا قَبْلَكَ مِنْ رُسُلِنَا وَلا تَجِدُ لِسُنَّتِنَا تَحْوِيلًا}[الإسراء:77]، {أَقِمِ الصَّلاةَ لِدُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا}[الإسراء:78]، {وَمِنَ

اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَكَ عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَحْمُودًا}[الإسراء:79]، {وَقُلْ رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ وَاجْعَلْ لِي مِنْ لَدُنْكَ سُلْطَانًا نَصِيرًا}[الإسراء:80]،{وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا}[الإسراء:81]

says, "They almost provoked you so as to evict you from the land, and ﷻ Allah ,in that case they would not have lasted after you except briefly"[Al-Isra:76] such has been Our rule with the messengers We have sent before you, and you" never find any change in Our rule"[Al-Isra:77], "Establish the prayer at the ;decline of the sun until the dusk of the night, as well as the Recitation at dawn indeed, Recitation at dawn has always been witnessed"[Al-Isra:78], "And keep vigil with it during parts of the night as an extra(deed) ; hopefully your Lord will raise you to a laudable position"[Al-Isra:79], "And say, “My Lord, let me enter through an entry of truth and let me exit through an exit of truth and grant me from You a supporting manifestation"[Al-Isra:80], "And say, “Truth has come while falsehood has withered away; indeed, falsehood is bound to wither away"[Al-Isra:81], Allah tells about the stubbornness of these disbelievers and .away from the religion's path ﷺ their attempt to turn the ProphetAmong which they try with encouragement and try to turn the Prophet to their side in every way. As He says, "And they almost lured you away from what We have revealed to you so that you would fabricate something else in Our name, and in that case they would have taken you for a close friend"[Al-Isra:73], "Had We not given you stability, you were about to incline towards them a little"[Al-Isra:74], and that is when they asked him to have a private session in order to speak with them and to get rid of these believers from the weak and poor ones. And they said we won't sit with our servants and showed him kinds of kindness in order to turn the Prophet ﷺ into their side. Yet, Allah made His Prophet steadfast and said to him, "And do not expel those who call upon their Lord morning and evening, seeking His Countenance; you are not responsible for their reckoning in any way, nor are they responsible for your reckoning in any way. So were you to expel them, you

would be of the unjust"[Al-An'am:52], and said to him, "And keep yourself patient in the company of those who pray to their Lord morning and evening, seeking His Countenance, and do not turn your eyes away from them, seeking the adornment of the Earlier Life, and do not obey one whose heart We have made heedless of Our remembrance so that he has followed his own whim and his affairs have become confused"[Al-Kahf:28], so this is regarding their trying to turn the Prophet and to make him go astray from the upright path which Allah draw and legalized for him.

The other thing is their attempt to remove the Prophet from existence, getting him out from Mecca, and standing against his call with all ways. He says, "They almost provoked you so as to evict you from the land..."[Al-Isra:76], "They almost provoked you so as to evict you from the land", provoking the Prophet ﷺ through laying pressure over him with torment and harm that will fall upon him ﷺ. They accused him of all kinds of accusations, that he is a madman, a sorcerer, and that he fabricated what he came with. Besides, they harmed his companions and made them lost throughout the countries. He says, "so as to evict you from the land", to evict you from the land of Mecca. He says, if they "and in that case they would not have lasted after you except briefly", meaning if they did so to the Prophet and evicted him with force from the land of Mecca and forced him to get out, Allah would remove them from existence. And in that case, they would not have lasted after you except briefly; meaning in your place in Mecca, except briefly, except for a little while.

"Such has been Our rule with the messengers We have sent before you..."[Al-Isra:77], this is Allah's rule with every messenger that if the disbelievers gave them the last chance that either you stop from what you came in with or we destroy you or we punish you, at this point, Allah uproots them. "Such has been Our rule with the messengers We have sent before you, and you never find any change in Our rule"[Al-Isra:77], that Allah's rule and habit in punishing the

disbelievers and, if they challenged their messenger and prevented his message or evicted him from his village, then, Allah must destroy them. As the people of Lot said to him, "... Unless you refrain, O Lot, you will most surely be of those evicted"[Ash-Shu'ara:167], and when they were with him as such; either he refrains or get evicted, at this point, the divine order came to remove them from existence. Likewise, the people of Nuh said to him, "... If you do not refrain, O Noah, you will most surely be of those stoned"[Ash-Shu'ara:116], this is when he called upon Allah and upon what happened. Allah survived him and destroyed the unjust. Likewise, are all messengers, He says, "and you never find any change in Our rule", that what will occur to these criminals, from the disbelievers of Quraish and the disbelievers of the Arabs, is the same as what happened to the previous nations. Allah destroys them; that is why Allah inspired His Prophet to get out with himself, emigrating for the sake of Allah from the middle of those disbelievers. And not to be evicted by them; to evict or to stop him. So, the consequence would be destruction, that is destroying them. He says, "such has been Our rule with the messengers We have sent before you, and you never find any change in Our rule"[Al-Isra:77].

Allah demonstrated, after that, the stubbornness of the disbelievers. Here, Allah directed the speech to His Prophet ﷺ, to be upright on His command and to strive in His worship to His Lord. Likewise, in the worship obliged over him and over all Muslims. However, Allah obliged him with a voluntary prayer, which is the night prayer, so that it would be his raise to the praised position; which is praised by the previous and the later ones. He says to him, "Establish the prayer at the decline of the sun until the dusk of the night, as well as the Recitation at dawn; indeed, Recitation at dawn has always been witnessed"[Al-Isra:78], Allah commanded establishing the five prayers on its time. "Establish the prayer at the decline of the sun", its decline is its removal from the middle of the sky and heading towards the west side. So, this is the call to the Noon prayer. Then comes

Asr time, and its time is known when the shadow of everything becomes similar to it. "Establish the prayer at the decline of the sun until the dusk of the night"[Al-Isra:78], the dusk of the night starts when the sun sets, this is the Maghrib prayer. The night dusk is when the darkness of the night comes, at this point, this would be the end of dusk and the beginning of twilight; this is Isha prayer. So, this is the night prayer, Maghrib, and Isha prayers. Then, He says, "... as well as the Recitation at dawn; indeed, Recitation at dawn has always been witnessed"[Al-Isra:78], Allah called the Fajr prayer, the recitation of Fajr, due to what He ruled in it from extending in recitation. Fajr time is from the split of light and being seen on the horizon. He says referring to this, "indeed, Recitation at dawn has always been witnessed", the angels witness it; this is an attendance matter, the angels attend it. Further, it is the best of time as the Prophet says, "Angels take turns among you by night and by day, and they all assemble at the dawn and afternoon prayers. Those (of the angels) who spend the night among you, then, ascend", that is in Fajr prayer. "And their Lord asks them, though He is the best informed about them: How did you leave My servants? -they say: We left them while they were praying and we came to them while they were praying". So, the angels witness this prayer, and Allah is the Witness over His servants at all times. And this is a special witness from the Lord. It means that, know that Allah and His angels witness this prayer the one celebrated with and cared for. "... as well as the Recitation at dawn; indeed, Recitation at dawn has always been witnessed"[Al-Isra:78], so, these are three times; the noon and Asr prayers are within the same time, which is after the decline of the sun and turn to the west. While the Maghrib and Isha prayers are in the dusk of the night, the beginning of sunset, and the end of the twilight. And the time of the Fajr prayer. That is why it combines the noon and Asr prayer. The Prophet prescribed combining between prayers when traveling. As for the prayer (observed) at the place of residence, the Prophet ﷺ indicated the time of these and the time of these. And it came in the Sahih praying between these two times when Jibreel came and taught the Prophet

the prayer times as five, and the Prophet ﷺ maintained that the five daily prayers should be established on its time, except for what was given by the concession of combining the two-day prayers, noon and Asr, at the time of one of them. At the time of noon or at the time of Asr. And the Maghrib and Isha at the time of one of them as well. The Prophet combined Isha to Maghrib and sometimes combined Maghrib to Isha. As for Fajr, it is an independent prayer that is established on time only, and it is not combined with others. Thus, this is a command from Allah to establish the five daily prayers on time, and it is the most honorable thing that Allah has set for human beings from deeds. And the greatest of the prayers are the five obligatory prayers, which Allah imposed on His Prophet, in heaven, on the day he was ascended. Allah told him, "I enjoined upon you and your Ummah five prayers on the day and night, so establish them, you and your Ummah".

Then, after that, the voluntary prayers. He says, "And during the night, wake up for salah, an additional prayer for you. It is very likely that your Lord places you at a Praised Station"[Al-Isra:79], "And during the night, wake up for salah", waking up is abandoning rest, and rest is to sleep. To abandon rest in order to pray. “During” refers to the night, meaning in its time. "An additional prayer for you", the additional prayer is extra over the imposed prayers. Extra over these five prayers. And Allah's saying "for you", is to indicate that the obligation of this is only over the Prophet ﷺ and not over the whole nation. And this is, of course, after the descent of the Surah of Al-Muzzammil, in which the night prayer was imposed over everyone. As He says, "O you enwrapped one"[Al-Muzzammil:1], "stand up during the night except a little"[Al-Muzzammil:2], "for half of it or reduce it a little"[Al-Muzzammil:3], "or add to it, and chant the Recital slowly and distinctly"[Al-Muzzammil:4], even if this speech is directed to the Prophet, which is the enwrapped one, as Allah called him the enwrapped. Yet, if the speech directed to the Prophet had no indication of being private, then, it is generalized to the whole nation. Accordingly, the Prophet alongside the believers did this

divine command until Allah descended, at the end of this surah; and the end of it was descended after eight months which is Allah's saying, "Surely your Lord knows that you ˹O Prophet˺ stand ˹in prayer˺ for nearly two-thirds of the night, or ˹sometimes˺ half of it, or a third, as do some of those with you. Allah ˹alone˺ keeps a ˹precise˺ measure of the day and night. He knows that you ˹believers˺ are unable to endure this, and has turned to you in mercy", He knows that you ˹believers˺ are unable to endure this, that is to pray all of your life at night as Allah commanded you from two-thirds of the night to a third. The least is one-third, and the most is two-thirds. "... So recite ˹in prayer˺ whatever you can from the Quran. He knows that some of you will be sick, some will be travelling throughout the land seeking Allah's bounty, and some fighting in the cause of Allah. So recite whatever you can from it. And ˹continue to˺ perform ˹regular˺ prayers, pay alms-tax, and lend to Allah a good loan. Whatever good you send forth for yourselves, you will find it with Allah far better and more rewarding. And seek Allah's forgiveness. Surely Allah is All-Forgiving, Most Merciful"[Al-Muzzammil:20], so, this verse, which is at the end of the Surah of Al-Muzzammil, Allah descended it after eight months from imposing the prayer of the night over Muslims. And, here, in Allah's reminder to His messenger and commanding him to pray the night prayer, Allah told him that it is for you. That it is only for the Prophet ﷺ and is favored regarding the rest of the nation. Yet, Allah's saying, "And during the night, wake up for salah, an additional prayer for you. It is very likely that your Lord places you at a Praised Station"[Al-Isra:79], very likely from Allah; there is no doubt that it is an inevitable matter. Not as likely regarding the people. Meaning do so, likely I would come to you tomorrow; he means that for hope. As for Allah, He does not hope from anyone, rather, if Allah says likely, then, it is for sure and inevitable. "... It is very likely that your Lord places you at a Praised Station"[Al-Isra:79].

Your Lord places you at a Praised Station. This Praised Station is interpreted as being the station in which he raises, between the hands of Allah, intercession to the servants of his nation to enter heaven. People will be terrified due to the horror of the situation on the Day of Resurrection. So, they will seek intercession from Allah, and they seek to go to Adam who apologizes to them. Adam says I have disobeyed my Lord, I do not control this matter. He says to them, did anything remove you from Paradise except for the disobedience of your father, my soul, myself. Go to someone else, go to Nuh, and they go to Nuh, then after that Nuh apologizes, then to Ibrahim, then Musa, then Isa, then at the end, to the servant of Allah and His Messenger, Muhammad ﷺ. Then, the Prophet says 'I am for that'. The Prophet ﷺ rises and prostrates under the throne of Allah and calls. The Prophet says, "Then I will ask for my Lord's permission, and it will be given, and then He will inspire me to praise Him with such praises as I do not know now. So I will praise Him with those praises and will fall down, prostrate before Him. Then it will be said, 'O Muhammad, raise your head and speak, for you will be listened to; and ask, for your will be granted (your request); and intercede, for your intercession will be accepted.' I will say, 'O Lord, my followers! My followers! I will say, 'O Lord, allow me to intercede for whoever said, 'None has the right to be worshiped except Allah.' Then Allah will say, 'By my Power, and my Majesty, and by My Supremacy, and by My Greatness, I will take out of Hell (Fire) whoever said: 'None has the right to be worshipped except Allah'". Thus, comes, after that, the entry of the people of Paradise, this Praised Station in the hands of Allah for which the believers of all nations praise him for. That is for he is the only one who interceded for them with Allah and accepted his intercession from the Lord God who said to him "O Muhammad, raise your head and speak, for you will be listened to; and ask, for your will be granted (your request); and intercede, for your intercession will be accepted", Likewise, from the Praised Station which Allah saved for His Prophet ﷺ, the Praised Station in heaven. And this Hadith demonstrated the saying of the Prophet ﷺ, "Then ask God to give me

the wasila, which is a rank in paradise fitting for only one of God's servants, and I hope that I may be the one. If anyone asks that I be given the wasila, he will be assured of my intercession", Allah made a station in heaven, a status in heaven, which Allah made for a single servant from His servants from all of the children of Adam. No one reaches it except for one and the Prophet said 'I hope that I may be the one. I hope that I may be the one whom Allah favored with this high rank in heaven which no one reaches nor obtains except for one servant from Allah's servants.' There is no doubt it is our Messenger Muhammad ﷺ. God's blessings, peace, and grace be upon your servant and your messenger Muhammad. So, the night prayer was the cause of being raised as such and obtaining pleasure from Allah. Allah commanded him of the five prayers in addition to the night prayer so that he would reach this great rank from Allah. "And during the night, wake up for salah, an additional prayer for you. It is very likely that your Lord places you at a Praised Station"[Al-Isra:79].

"And say, "My Lord, let me enter through an entry of truth and let me exit through an exit of truth and grant me from You a supporting manifestation"[Al-Isra:80], a direction from Allah to His Messenger to call with this combined supplication, my Lord, that is O God. "Let me enter through an entry of truth", every entry of the Prophet would be an entry of truth. So, each entry of him is to good and truth for praying, fasting, zakat, Hajj, and righteous are all included in the entry of truth to good deeds. "And let me exit through an exit of truth", and let me exit from every matter an exit of truth. So, any entry of exit; any entry in a deed or exit from it is according to the divine command. As Allah commanded and legalized. So, the entry and exit of the Prophet ﷺ is for truth, which Allah made as truth. "And grant me from You a supporting manifestation", and grant me from You, a supporting manifestation with which I get supported. whether through an argument with the disbelievers, in establishing proof, or in any matter to be supported from You with a supporting manifestation. Authority, power, and

a compelling matter, with which Allah supports us. And grant me from You a .supporting manifestation

"And say, “Truth has come while falsehood has withered away; indeed, falsehood is bound to wither away"[Al-Isra:81], "And say, “Truth has come while falsehood has withered away..."[Al-Isra:81], the truth has come, if truth has come, the falsehood is withered away. The truth has come with the descent of this message over the Prophet ﷺ and what came in this of the truth. And falsehood is bound; this sentence is an informative sentence and a supplication at the same time. And it is a piece of news intended as glad tidings. Truth has come while falsehood has withered away. Withered away refers to death. As He says, "and that their souls depart while they are deniers", falsehood has withered away; withered away, and died. "... indeed, falsehood is bound to wither away"[Al-Isra:81], this is its nature, it won't remain; the falsehood would never stay. Rather, it is bound to wither away. If the truth came, the falsehood is bound to wither away at once and end. As if the coming of the truth is killing the falsehood and it was. When the truth came with the supplication of the Prophet ﷺ, the falsehood, which was there, gone at once. As if the truth was delayed and did not come, then falsehood would spread and grow. And in demonstrating the withering of the falsehood away, Allah provided an example regarding this, He says, "And the parable of a nasty word is that of a nasty tree that has been uprooted: it has no stability"[Ibrahim:26], so, the falsehood does not have stability, just like the tree which has a small root over the surface of the earth, once it is rotted up even with the foot, it dies. As for the truth, it is as solid as mountains. And Allah provided an example regarding the solidity of truth with the solidity of the balm tree over the earth. As He says, "Do you not see how Allah compares a good word to a good tree? Its root is firm and its branches reach the sky"[Ibrahim:24], "˹always˺ yielding its fruit in every season by the Will of its Lord. This is how Allah sets forth parables for the people, so perhaps they will be mindful"[Ibrahim:25], and

Allah is All-Knowing of everything. "And say, “Truth has come", this is the revelation of Allah and His religion which was descended over the Prophet. "... while falsehood has withered away; indeed, falsehood is bound to wither away"[Al-Isra:81], and the Prophet ﷺ says this word when he entered Mecca victor and opened in the eighth year from his emigration. He took the spear and, while he was walking, he hit the idols that were above Al-Ka'ba, and they fell, smashed, and says, "... Truth has come while falsehood has withered away; indeed, falsehood is bound to wither away"[Al-Isra:81], the truth has come with this monotheism, religion, and worshiping Allah alone with no partners; there is no god but Allah. While falsehood has withered away; referring to worshiping these idols which their worshipers worshiped. So, it fell over its faces smashed. He says, "indeed, falsehood is bound to wither away".

Then, He says, "And We bestow from on high of the Recital that which is a healing and a mercy for the believers, but it does not increase the unjust except in loss."[Al-Isra:82], this is a demonstration of these great blessings after Allah directed His faithful servants towards the five prayers and to get up at night for optional prayer. And that the truth came while the falsehood was gone. He demonstrated that this Qur'an is the way to guidance and its path. "And We bestow from on high of the Recital that which is a healing and a mercy for the believers"[Al-Isra:82], Qur'an is Allah's words. It is called Qur'an because it is read, which can be read. It is healing from these great illnesses; first of which is the infidelity illnesses, doubt, and polytheism. These are major illnesses for every illness that afflicts the heart from these major matters which kills it and makes it sick, there is no doubt that Qur'an is its healing. To whoever accepts this healing for everyone, who accepts this truth and follows it, will be healed from all of these illnesses. Which is healing and a mercy for the believers, the ones believing in it. Meaning the ones who believe in this Qur'an and that it is the true word of Allah, then, Allah will remove all illnesses from them; which are within their hearts from

doubt, polytheism, infidelity, hypocrisy, and bad morals. Further, this would be fulfilled by the right direction; first of all, that the Qur'an is proof from Allah, in which He did not leave a thing that the disbelievers might argue about from their false religion except He showed and nullified it. As He says, "Rather, We hurl the truth against falsehood so that it crushes it, and thus it vanishes..."[Al-Anbya:18], He says, "And whatever similitude they come to you with, We provide you with the truth and a better exposition"[Al-Forqan:33], besides the lessons within it; the lessons of the people of faith, reminding of the Day of Resurrection, reminding of this, and reminding of the consequence of the human. As well as the promise of Allah to His faithful servants with His heaven and pleasure. And encouraging them to do good so that they would obtain what is with Allah. All of this heals the heart. "And whenever a surahmis revealed, some of them say, “Which of you has this increased in faith?” As for those who have attained faith—it increases them in faith and they anticipate glad tidings"[At-Tawbah:124], with Allah's mercy, favor, grace, and promise. "But as for those in whose hearts is sickness—it adds abomination to their abomination and they die as deniers"[At-Tawbah:125], "Say, ˹O Prophet,˺ “It is", that is the Qur'an. "... Say, ˹O Prophet,˺ “It is a guide and a healing to the believers. As for those who disbelieve, there is deafness in their ears and blindness to it ˹in their hearts˺. It is as if they are being called from a faraway place"[Fussilat:44], He says, "And We bestow from on high of the Recital that which is a healing and a mercy for the believers, but it does not increase the unjust except in loss"[Al-Isra:82], the Qur'an does not increase the unjust except in loss. The unjust is the one who placed the matter in the wrong place. The unjust to himself with denial, doubt, and infidelity, the one who made in the place of believing...The supposed thing is believing, taking the words of Allah seriously, and that it is the truth and good. Yet, he was unjust to himself and denied the Qur'an. Therefore, the Qur'an does not increase the unjust except in loss for the evil is decorated for him and mocks from His signs. As the case of the stubborn disbelievers for hearing the Qur'an, its proofs, and pieces of

evidence did not increase them except in loss besides blocking their sights and being far from the truth. As He says regarding the denying Jews and Christians, "will only cause many of them to increase in wickedness and disbelief", so, they will increase in wickedness and disbelief with what Allah sent down, and this was the case of the hypocrites. As He says, "And whenever a surah is revealed, some of them say, “Which of you has this increased in faith?” As for those who have attained faith—it increases them in faith and they anticipate glad tidings"[At-Tawbah:124], "But as for those in whose hearts is sickness—it adds abomination to their abomination and they die as deniers" [At-Tawbah:125],

يقول الله ﷻ {وَإِذَا أَنْعَمْنَا عَلَى الإِنسَانِ أَعْرَضَ وَنَأَى بِجَانِبِهِ وَإِذَا مَسَّهُ الشَّرُّ كَانَ يَئُوسًا}[الإسراء:83]، {قُلْ كُلٌّ يَعْمَلُ عَلَى شَاكِلَتِهِ فَرَبُّكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَى سَبِيلًا}[الإسراء:84]، {وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا}[الإسراء:85]، {وَلَئِنْ شِئْنَا لَنَذْهَبَنَّ بِالَّذِي أَوْحَيْنَا إِلَيْكَ ثُمَّ لا تَجِدُ لَكَ بِهِ عَلَيْنَا وَكِيلًا}[الإسراء:86]، {إِلَّا رَحْمَةً مِنْ رَبِّكَ إِنَّ فَضْلَهُ كَانَ عَلَيْكَ كَبِيرًا}[الإسراء:87]، {قُلْ لَئِنِ اجْتَمَعَتِ الإِنسُ وَالْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا}[الإسراء:88]، {وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ فَأَبَى أَكْثَرُ النَّاسِ إِلَّا كُفُورًا}[الإسراء:89]

says, "And when We bless man, he disregards(Us) and distances ﷻ Allah ,himself. But when evil touches him, he staunchly despairs"[Al-Isra:83], "Say Each does according to his disposition, but your Lord knows better of the one“ ;who is more guided to the way"[Al-Isra:84], "And they ask you about the Spirit say, “The Spirit is by the command of my Lord, and you were not given of knowledge but little"[Al-Isra:85], "And if We will, we can surely take away what We have revealed to you , then you would find for yourself no trustee against Us"[Al-Isra:86], "except through a mercy from your Lord; indeed, His grace upon you has been supreme"[Al-Isra:87], "Say, “Most surely, if all humans and ,all unseen beings were to come together to bring forth the like of this Recital they could never bring forth the like of it, even if they backed up one another"[Al-Isra:88], "And most surely, We have diversified for mankind in this

Recitalc every kind of parable, but most of mankind refused anything but .constant denial"[Al-Isra:89]Allah says that if He blessed a person, He says, "And when We bless man, he disregards(Us) and distances himself..."[Al-Isra:83], and this is the case of the disbeliever, for Allah blesses him with kinds of blessing, yet, he disregards his Lord God. He disregards the truth and distances himself away from the right path. And this is a metaphor of the disbeliever distancing himself from the upright path and from Allah's call to him to believe and do good. He says, "But when evil touches him, he staunchly despairs", when evil touches him; touching means the least of being affected. The evil, i.e., any evil. He staunchly despairs, despondent, and hopeless for this evil to end. And this is like Allah's saying, "Indeed, humankind was created impatient" [Al-Ma'arij:19], "when touched by adversity he is impatient" [Al-Ma'arij:20], "and when touched by good he is ungenerous"[Al-Ma'arij:21], "And when We bless man, he disregards(Us) and distances himself. But when evil touches him, he staunchly despairs"[Al-Isra:83]. And no one is excluded from this type of manner except for the people of faith; if Allah blessed the believer, he knows it's from Allah and his heart gets filled with thanks to Allah and glorifying Him. Likewise, if evil touches him, he asks for Allah's mercy, while he knows that what afflicted him would not have missed him and what missed him would not have afflicted him. And that Allah chooses the good for him, will make it up for him, that this evil is not the end of the road, and relief will come after it. "So indeed, with hardship comes ease"[Ash-Sharh:5], "indeed, with hardship comes ease"[Ash-Sharh:6], so, the state of the believer is not like this state. Allah here talks about the state of the disbeliever. "And when We bless man, he disregards(Us) and distances himself. But when evil touches him, he staunchly despairs"[Al-Isra:83].

He says, "Say, "Each does according to his disposition", tell them that each of you and each of us does according to his disposition. He acts in this world

according to his disposition, and like the ones similar to their disposition. So, the people of infidelity will do as the disbelievers and get attached to their attributes and similarities. And the people of faith will do as the people of faith do and they will love, befriend the people of faith, and follow the path of the people of faith. As it is said, “Birds of a feather flock together”. "Say, “Each does according to his disposition, but your Lord knows better of the one who is more guided to the way"[Al-Isra:84], Because your Lord, your Creator, your Provider, the One in charge over your affairs, and your Master knows better who is more guided to the way whether it’s us or you. That is because these disbelievers were in their infidelity and stubbornness and Allah mentioned in this surah a constant record of their crimes, lack of reason, and following polytheism despite the clear evident monotheism. And despite what they used to be in, they used to think that they are the people of the path, the people of the right path; they are the ones following the right method, and that the Prophet is misled and the one who went astray from the path of the truth and the upright path. So, here, at the end of the matter, it is a compulsion to them to adhere to the path they choose, accordingly, they will know the consequence of this, and will know the end of it. Allah knows better who is the more guided to the way, i.e., from you and from us. "Say, “Each does according to his disposition, but your Lord knows better of the one who is more guided to the way"[Al-Isra:84].

Then, He says, "And they ask you about the Spirit; say, “The Spirit is by the command of my Lord, and you were not given of knowledge but little"[Al-Isra:85], this is also a kind of their questioning and arrogance against the Prophet ﷺ, Here, Allah prevents them from knowing the answer to this question by saying that it is by the command of the Lord and it is a knowledge for Allah alone and His creation has nothing to do with it. "And they ask you about the Spirit", the reality behind the Spirit which is the divine secret regarding this creature. Moreover, if it went out

of it, it turns into a dead body, it dies; so, what is a spirit? "And they ask you about the Spirit". He says, "say, “The Spirit is by the command of my Lord", from the Lord's command. The command here is either referring to the single matter in the sense that it is from Allah's matters, or referring to the single command, that it is commanded with Allah's commands. This and that both are true because it is established with the command of Allah as an existing creation, puffing into the body, and getting out of it. "Allah takes up the selves at the time of their death, and those that have not died(He takes up) during their sleep", so, the spirit is from His command and matter; from what He specified Himself with its knowledge and did not tell the creation about its reality. "say, “The Spirit is by the command of my Lord". Then, He says, "and you were not given of knowledge but little", that is Allah did not provide the creation and humans except with little knowledge. Knowledge refers to the divine knowledge surrounding everything. But very little from the knowledge that they know. As He says, "and they do not encompass any of His knowledge except according to what He wills", so, no one encompasses anything from Allah's knowledge except according to what He wills of informing the creation of. And it is from the grace and blessings of Allah that He made this matter under His Own control. Nevertheless, He challenged the creation to control this spirit.

and He says, "... why, if you are not to be held to account"[Al-Waqi'ah:86], "do you not bring it back if you are truthful?"[Al-Waqi'ah:87], bring it back; bring the spirit back to the body once again. This matter is Allah's matter; puffing into the body, getting it out of the body, and facilitating it. Its establishment and reality are Allah's matter, this is the Lord's matter. "And they ask you about the Spirit; say, “The Spirit is by the command of my Lord, and you were not given"[Al-Isra:85], that is, O people, "of knowledge but little", Allah's knowledge. And Allah made the concept of His knowledge close to us, He says, "If all the trees on earth were pens and the ocean ˹were ink˺, refilled by seven other oceans, the

Words of Allah would not be exhausted..."[Luqman:27], so, Allah's words and His knowledge encompasses everything, in addition to the human, this entity which is from substance and spirit. The human did not, till these days, encompass even the substance aspect. Moreover, the other aspect, the spiritual aspect, is not sensed by any of the human senses. Not by sight, nor touch, not smell, nor taste, rather, it is sensed by the mind only. The spirit is a matter that is sensed by the mind only and we cannot recognize its entity, nor its shape, nor the way of its disposition. Thus, it is Allah's matter; even the substance aspect which has to do with the entity of the human, the human did not encompass its knowledge, so, how about the other aspect? The spiritual aspect. And what about what is behind this from this extended creation which he did not encompass? I.e., that no one could encompass its extension with his knowledge except for Allah. As the Prophet says, "no one knows the extent of the throne except for Allah", so, the people did not get any knowledge except for little. He says, "and you were not given of knowledge but little".

Then, He says, "And if We will, we can surely take away what We have revealed to you, then you would find for yourself no trustee against Us"[Al-Isra:86], here, Allah says that sending the Qur'an down over the Prophet ﷺ is a favor from Allah and a grace. Furthermore, this is not from the Prophet and not by his own effort or is naturally acquired. Rather, it is from the favor of Allah and blessings and, if He wants to take it away, He could. Besides, the matter is not as the disbelievers thought, that the Prophet came with this Qur'an from himself, rather, it is a revelation from Allah which He revealed to him, and the Prophet has nothing to do with the matter. Allah says, "And if We will, we can surely take away what We have revealed to you"[Al-Isra:86], removing it from the Prophet's heart, making him forget it, and cutting off this revelation from him. "Then you would find for yourself no trustee against Us", then you would find for yourself, O Prophet, through this matter, no trustee against Us. Any trustee over this matter

that he might return this knowledge to you. Rather, this matter is Allah's matter alone. And this news is from Allah, and this received revelation, which the Prophet receives, is a favor from Allah and grace over His servant and Messenger Muhammad ﷺ, and that the Prophet has no gain out of this, rather, it is for pleasing Allah.

He says, "except through a mercy from your Lord", meaning except through mercy from your Lord in descending this Qur'an over you, making you able to preserve it in your heart, to make you follow it, and call for it. All of this is mercy from the Lord. "Except through a mercy from your Lord; indeed, His grace upon you has been supreme."[Al-Isra:87], His grace, blessing, and favor, and these blessings are from Him upon you. Meaning, O Prophet, supreme for Allah specified him with prophethood, message, and the great revelation with His words; Allah's words descended from Him over this righteous servant and Prophet ﷺ. The master of all prophets and messengers. In addition to what Allah subjected for him in the world and the hereafter from supreme. Allah favored His Prophet, Muhammad ﷺ, with a great favor that He did not provide to any of the humans before or after. Therefore, the favor of Allah over His Prophet is supreme. Allah reminds him of this, "... indeed, His grace upon you has been supreme"[Al-Isra:87].

Then, demonstrating this Qur'an and its greatness, He says, "Say, “Most surely, if all humans and all unseen beings where to come together to bring forth the like of this Recital, they could never bring forth the like of it, even if they backed up one another"[Al-Isra:88], say to them, most surely, if all humans, all of them, and all unseen beings, all of them. Humans are people, and the unseen beings are Jinn which Allah created out of the fire. "To bring forth the like of this Recital", meaning to cooperate in this matter, and come together to bring forth a Qur'an like this Qur'an. He says, "they could never bring forth the like of it", there is no doubt, they will not be able to bring forth the like of the Qur'an in any form of

similarity. Meaning in its form, its tenderness, and the level of its Arabic structure. Allah challenged the eloquent Arabs to bring forth a surah like the Qur'an surahs since it is impossible for the creation to bring forth a Qur'an similar to this Qur'an. "They could never bring forth the like of it, even if they backed up one another", this means a supporter, someone who supports and helps the other in forming a Qur'an similar to this Qur'an, they could not do it. "Even if they backed up one another", and this is in the form and style. As for the meanings and guidance, this is greatly far because this Qur'an was descended with Allah's knowledge; His knowledge of His creation and humans, and His knowledge regarding the path leading to Him. Besides His knowledge regarding all beliefs humans adopted and the way to prove it's wrong. So, this Qur'an included this great science knowledge that people can never reach. How would people, no matter what, reach the knowledge of Allah's attributes as He attributed Himself? Or know Allah's laws in the universe, life, and the worlds which Allah created, in addition to the truth in this world and the good path to Him. As well as the upright creation, supreme wisdom, and placing all matters into its right place. Likewise, the right legislation in all that Allah legislates is established over just, truth, and knowledge. The humans cannot; i.e., the creation from humans and Jinn cannot bring forth a similar to this Qur'an. And, of course, not even similar to its meaning; it is much farther. "Say, “Most surely, if all humans and all unseen beings were to come together to bring forth the like of this Recital, they could never bring forth the like of it, even if they backed up one another"[Al-Isra:88], backed up, support.

Then, He says, "And most surely, We have diversified for mankind in this Recital every kind of parable, but most of mankind refused anything but constant denial"[Al-Isra:89], "and most surely, We have diversified", set out all kinds for mankind which are addressed in this Qur'an. The Qur'an which is descended from Allah; "every kind of parable", from every kind of parables that brings the

meaning closer to understanding. Allah provided these parables in this Qur'an, parables regarding His supreme self-compared to what is being worshiped without Him. As He says, "He has set forth for you a parable from yourselves: do you make those whom you rightfully possess full partners in the wealth We have given you, so that you are equal in regard to it, fearing them as you have fear of each other? We thus detail the signs for people who reason"[Ar-Rum:28], the parables which Allah set for monotheism and polytheism in all of the aspects and issues of this matter. The parable which Allah sets to the guided and deluded regarding the case of the guided and the case of the deluded. To the truth and falsehood, to who has followed the truth and then relapsed, what is his parable? So, Allah sets parables about him and nullifies each argument with which the falsehood argues. All of the arguments of the disbelievers were nullified by Allah. "And whatever similitude they come to you with, We provide you with the truth and a better exposition"[Al-Furqan:33], whatever similitude they come to you with regarding infidelity. "... We provide you with the truth and a better exposition"[Al-Furqan:33], and Allah sets a parable to them regarding the false faiths, their consequences, and how it would be. Allah versified in the speech of this Qur'an and addressed His servants with all the versified styles between threatening, promising, encouraging, directing, clarifying, and bringing the meaning closer to understanding by the sensed matters. Besides nullifying the falsehood and inciting over good and alienating evil. "And most surely, We have diversified for mankind in this Recital every kind of parable..."[Al-Isra:89]. He says, "but most of mankind refused anything but constant denial", refused anything but constant denial. They did not want to act or behave in any way except being deniers of this Qur'an. This is due to their extreme hatred for the truth; that denying is their only solution, that it is the assured choice, the only choice they chose, and they never preferred any other choice. "but most of mankind refused anything but constant denial", with Allah, His messages, and Books.

This is, after that, a form of their arrogance forms. He says, "And they said, “We will not believe in you until you make a spring gush forth from the ground for us"[Al-Isra:90], they said, the disbelievers, Macca's polytheists. They said to the Prophet, we won't believe in you. “Won't” means deny even in the future. We will not believe in you. "... until you make a spring gush forth from the ground for us"[Al-Isra:90], a spring gush forth from the ground of Mecca and a running river. "Or possess a garden of palms and vines, then cause rivers to gush forth, pouring through them;"[Al-Isra:91], "or possess a garden of palms", they choose palms for it is the best of trees. "... and vines, then cause rivers to gush forth, pouring through them"[Al-Isra:91], and you get rich with this. You live in this garden and this orchard with all of these fruits so that you would need not work in the markets and endure the hardship of gaining. "Or make the sky fall on us in pieces, as you claimed"[Al-Isra:92], or make the sky fall, i.e., make the sky in pieces so it will fall over us. It falls over us as pieces of torment from the sky. "Or bring Allah and the angels before us", and this is them hasten the torment over themselves, as well as being arrogant with themselves that they won't believe except if Allah and angels were brought before them so they could observe them. "Or bring Allah and the angels before us", that is before us.

"Or possess a house of gold", or that you have a house; they asked for heaven to be granted to him, or a golden house, that is a house made of [zokhrouf] i.e., gold. "Or ascend into the sky", ascend, rise, i.e., ascending into the sky. "Even then, we will not believe in your ascension", we won't believe. They say, yes you might raise in the sky before us, but you might affect our eyes with sorcery, so, you must bring us something touchable. "We will not believe in your ascension", that is in the sky. "Until you bestow upon us from on high a scripture that we can read", so if you bestow upon us from this ascending to the sky, you shall bring a book from the sky that we read. A book that we can read, not only a book to see from far, rather, it gets opened before us and we read from it. This is a form of

their arrogance, for they are requesting these things from the Prophet ﷺ. Signs and they say we will not believe except if these signs are fulfilled. He says, "Say, “Highly Exalted is my Lord. Have I been anything except a human messenger?", say to them Highly Exalted is my Lord; Exalting Allah from every shortage and exalting to be in Him from responding to the requests to these criminal disbelievers; for they ask these things out of being arrogant and conceited. "They have acted arrogantly regarding themselves and have become excessively defiant", and the disbelievers said, we will not believe in you. Their request of seeing the angels and the Lord is out of arrogance and conceited. And their request for the Prophet ﷺ to have this thing; a garden from which he eats, an orchard, or a gold house, and that this, in their assumption, is what agrees with reason and logic. That, if he is the Messenger of the Lord of the worlds, then He must make him free of need. The case is that the Messengers whom Allah sent did not have such a thing, rather, they were just like other people. This is Allah's wisdom which agrees with reason and logic. Therefore, if they were brought from heaven with an angel calling them, they would not be able to see him. Likewise, if this Messenger was more special than them as such, he would be in the position of envy, and their obedience to him would be like submitting to a master from the world’s masters, and not to a guided messenger who guides them to Allah, shows them facts, and get tested with them regarding their faith. Allah did not respond to their arrogant requests; if they would not believe in the signs they are requesting, then, at this point, Allah must root them up, for this is out of being challenged by them. He says, "Say, “Highly Exalted is my Lord", exalting Allah from every shortage and evil. "Have I been anything except a human messenger?", Have I been anything except a human messenger? I cannot bring a sign from these signs; rather, all of these signs are within the control of my Lord, my Creator, and my Master, the One Who sent me. "Have I been anything except a human messenger?", meaning that this is the reality of the Prophet ﷺ; he is a human like them and he is a Messenger sent from Allah. Further, Allah knows

better where to send His Message and Messengers in the way He did. They are humans suffering from life as humans do. They get sick, die, gain their livelihood as people do from the matters that Allah facilitated. They get hungry and events occur to them; the events of this life from good, bad, benefit, and harm. ".... for We test you with evil and good as a means of trial, and to Us you are returned"[Al-Anbya:35], so, they face what people face from trials. They are Allah's Messengers supported with miracles from the Lord. Allah supported each Messenger with miracles so that people can believe him. "Say, “Highly Exalted is my Lord. Have I been anything except a human messenger?".

Then, He says, "And what prevented mankind from believing when guidance came to them, except that they said, “Did Allah send a human messenger?"[Al-Isra:94], this is the argument and calamity of all the disbelievers of the previous nations which turned them away against faith that they said; how could Allah send a human as a messenger? A question indicating denial regarding this matter. They denied and excluded that Allah might send a human as a Messenger from Him to humans. He says, "And what prevented mankind from believing", previous people. "When guidance came to them", from Allah; guidance came to them with the established evidence. "Except that they said, “Did Allah send a human messenger?". He says, "Say, “If there were angels on earth walking around in peace, We would have bestowed upon them from heaven an angel messenger."[Al-Isra:95], "Say, “If there were angels on earth", if the earth is inhabited by angels walking around in peace, for it's their land, place, and living over it, He says, "We would have bestowed upon them from heaven an angel messenger", then, they shall; one of their kind shall be sent to them calling them to Allah. So, because they are humans, Allah sent them a Messenger from their kind that they know and are aware of his actions and morals. Thus, he is from them, talking to them with their language and hence, they know of his truthfulness. As if other than their kind was sent to them, like an angel coming to

a human, how would they know that this is an angel who came with this message? How would they verify what he says? his speech would be strange to them. Further, an angel to humans, the matter must be different for them, since humans cannot see angels and communicate with them.

يقول الله ﷻ: {قُلْ كَفَى بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا}[الإسراء:96]، {وَمَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضْلِلْ فَلَنْ تَجِدَ لَهُمْ أَوْلِيَاءَ مِنْ دُونِهِ وَنَحْشُرُهُمْ يَوْمَ الْقِيَامَةِ عَلَى وَجُوهِهِمْ عُمْيًا وَبُكْمًا وَصُمًّا مَأْوَاهُمْ جَهَنَّمُ كُلَّمَا خَبَتْ زِدْنَاهُمْ سَعِيرًا}[الإسراء:97]، {ذَلِكَ جَزَاؤُهُمْ بِأَنَّهُمْ كَفَرُوا بِآيَاتِنَا وَقَالُوا أَئِذَا كُنَّا عِظَامًا وَرُفَاتًا أَئِنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا}[الإسراء:98]، {أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ وَالأَرْضَ قَادِرٌ عَلَى أَنْ يَخْلُقَ مِثْلَهُمْ وَجَعَلَ لَهُمْ أَجَلًا لا رَيْبَ فِيهِ فَأَبَى الظَّالِمُونَ إِلَّا كُفُورًا}[الإسراء:99]

says, "Say, 'Allah is an adequate witness between ﷺ Having said that, Allah "you and me; indeed, He has always been All-Aware, All-Seeing of His servants (Al-Isra: 96), "And whomever Allah guides is the guided one, and whomever He leads astray—for them you will find no guardians apart from Him, and We will ;herd them on the Day of Resurrection on their faces, blind and dumb and deaf their shelter is Hell; whenever it abates, We intensify the blaze for them" (Al-Isra: 97), "That is their repayment for having denied Our signs and for having said, 'Can it be that when we have become bones and fragments—can it be "?that we will really be resurrected as a new creation(Al-Isra: 98), "Have they not seen that Allah, Who created the heavens and the earth, is Able to create the likes of them? And He has assigned for them a term in which there is no doubt. But the unjust refused anything but constant denial" (Al-Isra: 99), after that, Allah nullified the disbelievers' suspicions and showed their arrogance. The divine command came for the Prophet to say, "Say, 'Allah is an adequate witness between you and me….." (Al-Isra: 96), we do not need with the witness of Allah any witnesses of any other, because Allah is All-witnessing; He is the Witness and Observer to what I do and say. He Who observes your deeds and sayings as well. Thus, if I were as you claim, in that I fabricated and did not bring this religion from Him, and that I fabricated and attributed what I did to Allah, then

Allah is the One Who will judge me over this. Further, you, with your action, infidelity, stubbornness, and disregarding the truth, Allah witnesses what you do, and He Who will punish you over this. This verse frightens and warns these stubborn polytheist disbelievers. Yet, stubbornness and infidelity remain the only choice for the people of infidelity. "Say, 'Allah is an adequate witness between you and me…" (Al-Isra: 96), entrusting the matter to Allah and that He Who witnesses His servant and He Who judges over the whole matter. "Indeed, He has always been All-Aware, All-Seeing of His servants", He has always been All-Aware of His servants, all of them. Further, awareness is the most specific of knowledge. That is, the All-Aware with the hidden matters of the servants, All-Seeing of His servant's deeds.

Then, Allah says, "And whomever Allah guides is the guided one", this is a demonstration that the guidance is Allah's guidance; Allah guides to the successful guidance. The ones guided are guided because Allah chooses to guide them. "And whomever He leads astray—for them 1 you will find no guardians apart from Him", as for whom Allah deludes, they do not have guardians apart from Him to direct them to the upright path, "And whomever He leads astray—for them 1 you will find no guardians apart from Him". Then, He says that those will be punished according to the kind of their deeds, "And We will herd them on the Day of Resurrection on their faces, blind and dumb and deaf", the herd is the gathering; Allah gathers them and they get pushed into Hell as such, over their faces. They walk on their faces rather than their feet because they were relapsing in the world. They were ever relapsing their heads below them and their feet are above, so their punishment would be as such. One of the companions said to the Prophet, how would they be heard over their faces? He ﷺ said, "Is not He Who made him walk with his legs in this world, able to make him walk on his face on the Day of Resurrection?". "And We will herd them on the Day of Resurrection on their faces, blind", as they were blind in this world and dumb meaning that

they do not speak as their case was that they were dumb from the truth, they do not utter truthfully, and deaf meaning that their ears do not hear because they were as such in the world. "Their shelter is Hell", their shelter, their home, and settlement. The shelter in the language is the place to which the person refuges seeking comfort and rest, and this is so. As for the hereafter, the shelter of the people of faith would be heaven. So, this is the garden of shelter, the settlement. Yet, the shelter of the disbelievers, their settlement, and their survival would be in Hell, God forbid. "Their shelter is Hell", their home, settlement, and their place of comfort are in it. Hell, this great prison, in which Allah collected all kinds of torment. "Whenever it abates, We intensify the blaze for them", abates, meaning its fire gets lightened and starts lightening, Allah intensifies the blaze and the burning for them in it. "Whenever it abates, We intensify the blaze for them", and it remains in constant burn, God forbid.

He says, "That is their repayment", that is, this evil repayment for them which is according to their deeds. "That is their repayment for having denied Our signs", they denied it; they knew it, yet, they covered and denied it. They did not believe in it despite its clarity and their knowledge that it is from Allah. "..... And for having said, 'Can it be that when we have become bones and fragments—can it be that 1 we will really be resurrected as a new creation?" (Al-Isra: 98), this is what they said. "When we have become bones", after the flesh wears out when they die. The remains are what remains of the bones. "Can it be that 1 we will really be resurrected as a new creation?" an exclusion from them, can it be that we will really be resurrected as a new creation. And this exclusion is evidence of the lack of reason and the lack of logic. They disregard this with arrogance, or else, reason indicates that who believes that Allah is the One who created them, believes that He can resurrect them if they died. They used to believe in this; they used to believe that Allah is the One Who created them and created the heavens

and the earth. Thus, why is it excluded, why is it excluded that Allah can resurrect these bodies after they die.

He says, "Have they not seen that Allah, Who created the heavens and the earth, is Able to create the likes of them…" (Al-Isra: 99), have they not seen that; know that. Rather, this is from intuitive knowledge that does not need effort. Therefore, it is an intuitive issue like the issues of logic; one plus one equals two, for He who created these heavens and the earth and they acknowledge this. That Allah is the Creator of the heavens and the earth. How is He incapable of creating something that is less than this creation? Because the creation of human is less than the creation of the heavens and the earth. As He says, "The creation of the heavens and the earth is certainly greater than the creation of humanity, but the majority of mankind does not know" (Ghafir: 57). "Have they not seen that Allah, Who created the heavens and the earth, is Able to create the likes of them…" (Al-Isra: 99), did not they know this? So, this is a matter that is in reach for every thinking mind. He says, "And He has assigned for them a term in which there is no doubt", Allah told them that they have an assigned term in which there is no doubt. A term to the end of this life and it must end on its time and for the people to rise for the Lord of the worlds, so that each one would take the reward for his deeds. He says, "But the unjust refused anything but constant denial", refused; refusing is rejecting. The unjust; here, Allah described them with the suitable attribute that suits them, and that what made them commit this denial is unjust. But constant denial, meaning that they abandoned all choices except for the choice of infidelity. This is the only choice for them to deny what Allah has descended. "But the unjust refused anything but constant denial", they refused any other path but the path of infidelity.

He says to them, "Say, 'If you were to possess the treasuries of my Lord's mercy, you would withhold them for fear of spending(them)'. And man has always been stingy" (Al-Isra: 100). Tell them "... If you were to possess the

treasuries of my Lord's mercy, you would withhold them for fear of spending(them)'. And man has always been stingy" (Al-Isra: 100), Allah is the Lord God the Most Compassionate, Most Merciful. His treasuries, the treasuries of His mercy, are uncountable, and from His treasuries of mercy that He must reward the people of faith over their faith. The people of faith believed in Allah and worshiped Allah, so how would Allah not reward them over their belief and good deeds? "If you were to possess the treasuries of my Lord's mercy, you would withhold them for fear of spending(them)" (Al-Isra: 100), if the fear of spending afflicted you, you would withhold spending from these treasuries. "For fear of spending(them). And man has always been stingy", the disbelieving person. If the disbeliever possesses the treasuries of the mercy of the Lord, he would not spend them for he is stingy. As for the Lord God, the Most Compassionate, and Most Merciful for there is no doubt that He created this creation and that He must reward the philanthropist with his beneficence. The people of faith did beneficence and their reward is from Allah, and Allah must give them their reward for their deeds, "Say, 'If you were to possess the treasuries of my Lord's mercy, you would withhold them for fear of spending(them)'. And man has always been stingy" (Al-Isra: 100).

Then, He says, "And very truly We gave Moses nine evident signs, so ask the Children of Israel about when he went to them, then Pharaoh said to him, 'Indeed, I think that you, O Moses, are bewitched" (Al-Isra: 101), Allah compared the liars and stubborn condition, who disregarded the message of the Prophet Muhammad ﷺ from the Arab polytheists, with the people of Pharoah's condition. This is because these, the people of Pharaoh, evident signs were sent to them by Musa the Prophet ﷺ. Yet, they disregarded them and denied them despite the fact that they know they are Allah's signs. He says, "And very truly We gave Moses nine evident signs", Allah gave him nine evident signs. These nine signs are, first of all, his staff turning into a serpent, putting his black hand into his side then he

gets it out white flawless, unlike the whole body at once. Besides what Allah sent to the people of Pharaoh of punishments as He says, "So We sent upon them the flood and the locusts and the lice and the frogs and blood—all explicit signs—but they acted arrogantly, and they were a criminal people" (Al-A'raf: 133), then, the sea was split. The sea split before the people of Pharaoh, so, this is a sign. Further, the punishment and the torment which Allah afflicted the people of Pharaoh with; these are nine evident signs which Musa, the Prophet Messenger, came with to the people of Pharaoh. Yet, they did not believe. The last sign from these nine is the split of the sea, which is a great sign, as He says, "So We revealed to Moses: 'Strike the sea with your staff', whereupon it split, so that each part was like a great hill" (Ash-Shu'ara: 63). Despite that, Pharaoh comes and stands over the edge of the sea as such and sees this sign as such, as the way was split for the children of Israel as they pass by a dry road in the depth of the sea. "..... And strike for them a dry road across the sea. You will not be afraid of being overtaken nor apprehensive" (Taha: 77), and Pharaoh stands with his army before this great sign which, if the hard-hearted saw, would break in tears and fall prostrating to Allah. Yet, these dark hearts, which no light goes into it, stood before this sign and denied it. They thought that it is from sorcery which Musa follows, and they got down to the sea following them so that they would catch up with them in order to return them back once again. Thus, these signs did not benefit them, some of which were great like blood. Allah says, "So We sent upon them the flood and the locusts and the lice and the frogs and blood—all explicit signs…." (Al-A'raf: 133), blood. The woman or man comes and takes water from the river, from the people of Pharaoh; as soon as he takes it with his jar, it turns into blood, a pureblood. While the children of Israel take from the same water as pure water. Further, the Israelite says to the woman from the people of Pharaoh, 'Pour me from your jar', so she pours her some. The Israelite pours out of her jar for the woman from the people of Pharaoh; as soon as it reaches the Pharaoh's jar, it turns into blood. Yet, they did not believe in this. Thus, Allah depicts the

denial of the disbeliever, that his heart is full of darkness, and that light does not enter into it no matter what he sees from the signs of Allah.

"And very truly We gave Moses nine evident signs, so ask the Children of Israel about when he went to them, then Pharaoh said to him, 'Indeed, I think that you, O Moses, are bewitched'" (Al-Isra: 101), meaning with the occurrence of these signs, Pharaoh says to Musa 'I think that you, O Musa, are bewitched', while he is a liar and knows that this is not the condition of the bewitched who overpowered his mind and self. Rather, he is the Messenger of Allah truthfully and honestly, and these are Allah's signs. Therefore, Musa addresses Pharaoh saying, "... You have most surely known that none sent these down except the Lord of the heavens and the earth, (as) insights. And indeed I think that you, O Pharaoh, are doomed to demise" (Al-Isra: 102), he tells him you have most surely known in your heart that none sent these down; referring to the signs, it is not from me, "Except the Lord of the heavens and the earth". Allah sent them down as insights, so that you would have insight. To know that these signs are from the Lord and to follow the path to Allah. Yet, they refused but blindness, infidelity, and stubbornness. Then, he said to him, "And indeed I think that you, O Pharaoh, are doomed to demise", I think that you are doomed to demise, and destroyed. This means that Allah will destroy you if you remain in infidelity, "And indeed I think that you, O Pharaoh, are doomed to demise", doomed to demise is destruction.

He says, "so he wanted to provoke them to leave the land…" (Al-Isra: 103), so he wanted, Pharaoh, to provoke you. That is the children of Israel, to leave the land, the land of Egypt. He says, "But We drowned him and those with him, all together", but We drowned him; this is the end. "But We drowned him and those with him, all together", from the ones who followed and supported him in this infidelity and stubbornness. As if Allah, with this, warns these stubborn disbelievers from having the same fate. This is their fate and outcome, "So he

wanted to provoke them to leave the land, but We drowned him and those with him, all together" (Al-Isra: 103).

"And after him, We said to the Children of Israel settle in the land…" (Al-Isra: 104), we said, that is the Lord God, after him, after the destruction of Pharaoh, to the children of Israel; the children of Yaqub to whom Musa was sent. "... Settle in the land; yet when the promise of the Hereafter comes, We will bring you forth in a mixed multitude" (Al-Isra: 104), settle in the land. Here, the land refers to Palestine, for it is the sacred land which Allah promised them of. As Musa's saying, "O my people, enter the Holy Land which Allah has prescribed for you, and do not turn on your heels lest you return as losers" (Al-Ma'idah: 21), "..... Settle in the land; yet when the promise of the Hereafter comes, We will bring you forth in a mixed multitude" (Al-Isra: 104), when the promise of the hereafter comes from Allah, We will bring you forth in a mixed multitude. Meaning in groups brought to be gathered on the Day of Resurrection.

Then, He says, "And with the truth We sent it down, and with the truth it descended", with the truth We sent it down. This Qur'an is sent down with the truth meaning that it includes all the truth from Allah in all that the Qur'an came with. Its news is truthful and its rules are just. "Thus the Word 1 of your Lord has been completed, in truth and justice", with the truth it descended, that it was descended with the truth. Thus, its revelation to the Prophet ﷺ, is the truth so that Allah would get whoever He wills out from darkness to light. As He says, "A Scripture that We sent down to you, that you may bring mankind out from darkness(es) into light". He says, "All praise be to Allah, Who sent down the Scripture upon His servant and has not made therein any crookedness" (Al-Kahf: 1), "Most upright, to warn of a severe chastisement from Himself, and(to) give glad tidings to the believers who do righteous deeds that for them is an excellent reward" (Al-Kahf: 2), "wherein they stay forever" (Al-Kahf: 3]. He also says, "Supremely Blessed be the One Who bestowed the Criterion from on high upon

His servant, to be a warner 1 to all realms" (Al-Furqan: 1), so it is bestowed. The descent of this Qur'an is the truth to fulfill these great goals and purposes. Getting whoever He wills from darkness to light, establishing the proof from Allah over His servants, to divide people according to it to a believer and a disbeliever, and the consequence of the people of faith would be heaven and the disbelievers to Hell. The Qur'an, thus, came with glad tidings and warnings. "And with the truth We sent it down, and with the truth it descended. Thus We have not sent you but as a bearer of glad tidings and as a warner" (Al-Isra: 105), this is your mission. We have not sent you but as a bearer of glad tidings to the people of faith; that this is glad tidings for them from Allah. If they obeyed Allah and followed His path, the path of good and success in the world and hereafter, glad tidings from Allah would be to the people of faith. As a warner to the people of infidelity, so the Prophet ﷺ is a warner to whoever disbelieves in him, to whoever disbelieves in the path of the Lord. That is wait for the punishment, the Lord's punishment in the world and the hereafter.

Then, He says, "And a Recital which We apportioned, that you may recite it to mankind leisurely. And We surely bestowed it from on high" (Al-Isra: 106), and a recital, referring to this Qur'an. Allah called it Qur'an because it is the best of what is read and was read in this heaven between the angels' hands. "But no, indeed this is a Reminder" ('Abas: 11), "So whoever wills shall remember it" ('Abas: 12), "(It is) in honorable Scrolls" ('Abas: 13), "Exalted and purified" ('Abas: 14), "Borne by the hands of scribes" ('Abas: 15), that they read it. "Noble and devoted" ('Abas: 16), a Qur'an recited on the earth. "In fact, it is evident signs in the chests of those given knowledge, and none repudiate Our signs except the unjust ones" (Al-'Ankabut: 49). "A Scripture that We sent down to you , blessed, that they may ponder its signs and that those endowed with understanding may remind themselves" (Sad: 29), a Scripture; as Allah said in the Hadith, "The Book to you which cannot be washed away by water, so that you may recite it while in

the state of wakefulness or sleep", so this great Scripture, the Qur'an, that is recited and was recited by a generation after generation to get closer to Allah. A light and guidance from Allah. "And a Recital 1 which We apportioned", apportioned, we made it detailed and separated between the truth and falsehood; each meaning of the meanings was detailed and separated from the other meaning so that each meaning would be clear from other meanings and for the matters won't get mixed up with each other. Rather, it is a Criterion as Allah called it. A Criterion with which Allah separates between the truth and falsehood. "And a Recital 1 which We apportioned, that you may recite it to mankind leisurely…" (Al-Isra: 106), meaning that Allah descended it in stages; sometimes, a verse is descended or part of a verse, other times a set of verses are descended, and sometimes, a surah. Then, according to the events that occur to the Muslims, Allah descends a command to each event and each suspicion. "And a Recital 1 which We apportioned, that you may recite it to mankind leisurely…" (Al-Isra: 106), twenty-three years; twenty-three years during the descending of the Qur'an upon Allah's servant and Messenger, Muhammad ﷺ. "And a Recital 1 which We apportioned, that you may recite it to mankind leisurely..." (Al-Isra: 106), this has great wisdom, among which to make the Prophet's heart steadfast in addition to the believers' hearts during its descendent; meaning during the time it is descended, because this Qur'an is new. Meaning that its verses are newly descended from heaven. Likewise, whenever the disbelievers come up with a new suspicion, Allah would reveal what nullifies it. Also, whenever the believers are ready for a law, Allah would send this law from heaven. Therefore, Allah raises them towards the truth and good path gradually. As He says, "And those who denied said, 'If only the Recital had been sent down upon him as one complete whole!'" (Al-Furqan: 32), He says, "Yet (it is sent in this way) in order to strengthen your heart thereby, and We (revealed it to be) chanted slowly and distinctly", "And whatever similitude they come to you with, We provide you with the truth and a better exposition" (Al-Furqan: 33), "And a Recital 1 which

We apportioned, that you may recite it to mankind leisurely" (Al-Isra: 106), leisurely; this time, the twenty-three years which is the age of the Prophet with the Message. "And We surely bestowed it from on high", and We surely bestowed it from on high, meaning apportioned as such from Allah.

Then, He says, "Say, 'Believe in it or do not believe', this is the end of this surah is adhering them to this path that they chose. "Say, 'Believe in it or do not believe", the result and the outcome of this matter are yours. If you believe then this is the path of success and good, and if you disbelieve, infidelity would be upon you. "Say, 'Believe in it or do not believe'. Indeed, those who were brought knowledge before it—when it is recited to them, they fall to their chins, prostrating" (Al-Isra: 107), "And they say, 'Highly Exalted is our Lord. The promise of our Lord is sure to be fulfilled'" (Al-Isra: 108). "Say, 'Believe in it or do not believe", this is, first of all, a call for them and it includes detail and clarification, that the benefit of this matter will affect them at the end of the road. Likewise, loss and destruction during infidelity will affect them as well. Then, demonstrating that the elite from Allah's creation is the ones who will hasten towards believing in Him. "Indeed, those who were brought knowledge before it", those who were brought knowledge before it, before the Qur'an was revealed. Those who were brought knowledge from the people of the two books, the people of the Torah and the Gospels. "When it is recited to them, they fall to their chins, prostrating", when it is recited to them, this Qur'an, they knew it is the verses of Allah. So, they revered Allah and feared Him. Therefore, they fall to their chins, prostrating, and the meaning of falling is that they drop. They drop, as they stand, falling at once as if something affects the roof, as a result, it falls over the ground. "They fall to their chins, prostrating", chins would be towards the ground. Prostrating, over their faces prostrating.

"And they say, 'Highly Exalted is our Lord. The promise of our Lord is sure to be fulfilled'" (Al-Isra: 108), and they say, 'Highly Exalted is our Lord', exalting

Allah. "... The promise of our Lord is sure to be fulfilled" (Al-Isra: 108), meaning that the promise of your Lord was fulfilled. Allah promised the people of the book in their book that He will send them the savior, the great Prophet who saves the whole nation with Allah's religion. Thus, this is the savior Muhammad, the son of Abdulla ﷺ. The savior which the Jews were waiting for, as it came in their book, and which the Christians are waiting for as Isa told them. "And they say, 'Highly Exalted is our Lord. The promise of our Lord is sure to be fulfilled" (Al-Isra: 108), "And they fall to their chins weeping..." (Al-Isra: 109), because they found their purpose and hope; this savior came, Muhammad the son of Abdulla ﷺ. "And it adds to their humility", this Qur'an adds to them more humility and directing towards Allah.

يقول الله ﷻ: {وَبِالْحَقِّ أَنزَلْنَاهُ وَبِالْحَقِّ نَزَلَ وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا}[الإسراء:105]، {وَقُرْآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْثٍ وَنَزَّلْنَاهُ تَنزِيلًا}[الإسراء:106]، {قُلْ آمِنُوا بِهِ أَوْ لا تُؤْمِنُوا إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ مِنْ قَبْلِهِ إِذَا يُتْلَى عَلَيْهِمْ يَخِرُّونَ لِلأَذْقَانِ سُجَّدًا}[الإسراء:107]، {وَيَقُولُونَ سُبْحَانَ رَبِّنَا إِنْ كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا}[الإسراء:108]، {وَيَخِرُّونَ لِلأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا}[الإسراء:109]، {قُلِ ادْعُوا اللَّهَ أَوِ ادْعُوا الرَّحْمَنَ أَيًّا مَّا تَدْعُوا فَلَهُ الأَسْمَاءُ الْحُسْنَى وَلا تَجْهَرْ بِصَلاتِكَ وَلا تُخَافِتْ بِهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا}[الإسراء:110]، {وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الذُّلِّ وَكَبِّرْهُ تَكْبِيرًا}[الإسراء:111]

says, "And with the truth We sent it down, and with the truth it ﷻ Allah descended. Thus We have not sent you but as a bearer of glad tidings and as a warner" (Al-Isra: 105), "And a Recital 1 which We apportioned, that you may .recite it to mankind leisurelyAnd We surely bestowed it from on high" (Al-Isra: 106), "Say, 'Believe in it or do not believe'. Indeed, those who were brought knowledge before it—when it is recited to them, they fall to their chins, prostrating" (Al-Isra: 107), "And they say, 'Highly Exalted is our Lord. The promise of our Lord is sure to be fulfilled'" (Al-Isra: 108), "And they fall to their chins weeping, and it adds to their humility" (Al-Isra: 109), "Say, 'Call upon Allah or call upon the All-Merciful; whichever you call upon, to Him belong the

most beautiful names'. And be neither loud in your prayer nor silent in it, but follow a way in between" (Al-Isra: 110), "And say, 'All praise be to Allah, Who has not taken any offspring(for Himself) , nor has He ever had an associate in the dominion, nor has He ever had an ally out of humbleness. And glorify Him constantly'" (Al-Isra: 111), Allah says that this Qur'an was sent with the truth, and with the truth it descended. Thus, its descending over the Prophet ﷺ is the truth for it is the greatest message, Allah's words. The sacred Book through which Allah wanted people to get out from darkness into light with His will. And for this Book to be a warning to the worlds, "Supremely Blessed be the One Who bestowed the Criterion from on high upon His servant, to be a warner 1 to all realms" (Al-Furqan: 1), He says, "All praise be to Allah, Who sent down the Scripture upon His servant and has not made therein any crookedness" (Al-Kahf: 1), "Most upright, to warn of a severe chastisement from Himself, and(to) give glad tidings to the believers who do righteous deeds that for them is an excellent reward" (Al-Kahf: 2), "Wherein they stay forever" (Al-Kahf: 3), this Qur'an came from Allah with glad tidings, warning, and guidance to the people to the upright path of Allah. Therefore, it was descended; its descending is truth and what it came with is the truth. All that the Qur'an came with is the truth; whether from the attributes of Allah and the unseen news which Allah informed us about or rules and laws which Allah subjected. Or nullifying what He did of falsehood and responding to all of the infidelity suspicions. Thus, the Qur'an, all of it, came with the truth from Allah. "And with the truth We sent it down, and with the truth it descended", with the truth we sent it, it came down revealing the truth. Thus, We have not sent you, that is the Prophet Muhammad ﷺ, "But as a bearer of glad tidings and as a warner". Thus, this is his mission with which Allah sent him; to provide glad tidings to the people of faith regarding what awaits them from Allah in the world and the hereafter, and to warn the people of infidelity.

A Recital, this Qur'an is apportioned for Allah sent it over the age of the Prophet as a Messenger, since the revelation came down from "Read" till before ;The Qur'an was being sent down over him gradually .ﷺ the death of the Prophet ,surah after surah, or verses after verses, or a verse after a verse, or some verses .or a part from a verse sometimesAllah says, “And a Recital which We apportioned”, over these years, “... That you may recite it to mankind leisurely. And We surely bestowed it from on high” (Al-Isra: 106), there was great wisdom in this, among which for the revelation to be in a constant connection with the Prophet ﷺ. As Allah says, “Whenever they bring you an argument, We come to you with the right refutation and the best explanation” (Al-Furqan: 33), there is no suspicion fabricated except comes what nullifies it. Besides, no problem nor an event occurs except Allah reveals something regarding it in Qur'an; as what happened in Badr in which, something regarding it, was revealed in the Qur'an. As well as Uhud, Al-Hudaibiya, Tabuk, and the events according to which the companions run to the Prophet in order to know its rule. They ask you about wine, they ask you about orphans, then the answer is descended. They ask you for a ruling, say Allah gives you the ruling. Thus, there was great wisdom in revealing the Qur'an gradually and that Allah did not send it as a written Book at once. “And a Recital 1 which We apportioned, that you may recite it to mankind leisurely” (Al-Isra: 106), accordingly, the Qur'an becomes connected with the events, and it would be known in which event each verse was revealed and why it was revealed and about whom it was revealed. Therefore, it would be connected in their minds and this would facilitate its learning and teaching, “And We surely bestowed it from on high”.

Then, Allah argued with them regarding this saying to the disbelievers, “Say, ‘Believe in it or do not believe”, meaning that it is up to you, at the end. You won't harm Allah with your infidelity, and you won't benefit Him with your faith. Rather, Allah is free from the need of His servants. Then, Allah says that He

subjected the believers of this Qur'an, from which were the scholars of the Children of Israel and scholars of the Christians, who found that it is the exact Qur'an with which the savior came; which they are waiting for and which they were giving glad tidings about in their books. Allah says, "Indeed, those who were brought knowledge before it", that is before the Qur'an, "When it is recited to them, they fall to their chins, prostrating", out of love and being thankful to Allah because the savior they were waiting for, and which they were given glad tidings about, came. So, they prostrate to Allah. "They fall to their chins, prostrating", "And they say, "Highly Exalted is our Lord. The promise of our Lord is sure to be fulfilled" (Al-Isra: 108), the promise of Allah must be fulfilled. Further, Allah's promise regarding sending them the Prophet ﷺ was fulfilled by sending this Holy Prophet ﷺ, "... The promise of our Lord is sure to be fulfilled" (Al-Isra: 108).

"And they fall to their chins weeping…" (Al-Isra: 109), out of joy. Their joy with what they obtained and fulfilled; in that Allah extended their ages until the savior Prophet ﷺ came. Thus, they would follow him and they would gain the reward doubled. As the Prophet ﷺ said, "Here are three (classes of persons) who would be given their reward twice: a man amongst the People of the Book who believed in his Prophet then believed in me". This is a great favor over those from Allah, for they took the reward of believing doubled. The first is when they believed in their prophet, and the second when they believed in Muhammad ﷺ. Thus, their prostration to Allah is out of being thankful and grateful for they knew the truth. "And they fall to their chins weeping, and it adds to their humility" (Al-Isra: 109), the Qur'an will add to their humility to Allah; as to say to these ignorant Arab disbelievers and those whom Allah has bestowed on this blessing, whoever believes in this Qur'an and whoever gets guided. And whoever knows this truth of the Qur'an, when it is recited over him, he will prostrate out of thanks to Allah and out of gratitude.

Then, Allah says, “Say, ‘Call upon Allah or call upon the All-Merciful; whichever you call upon, to Him belong the most beautiful names’. And be neither loud in your prayer nor silent in it, but follow a way in between” (Al-Isra: 110), “And say, ‘All praise be to Allah, Who has not taken any offspring(for Himself) , nor has He ever had an associate in the dominion, nor has He ever had an ally out of humbleness. And glorify Him constantly’” (Al-Isra: 111), this is the conclusion of this great surah; the children of Israel surah, Surat Al-Isra. Allah concluded it with these preaches and directions and with teaching His Prophet ﷺ and the believers. This occurred a lot in the Qur'an, in which the conclusion of the surah includes a direction to the people of faith; as it came in the Surah of Al-Baqarah, this great supplication, “The Messenger has attained faith in what was sent down to him from his Lord, as have the believers”, then He says, “Allah does not task any self beyond its capacity. To its credit is what it has earned, and against it is what it has committed. ‘Our Lord, do not take us to task if we forget or make a mistake. Our Lord, and do not burden us with a heavy load as You burdened those before us…” (Al-Baqarah: 286), these are the conclusions of surah Al-Baqarah; with what it includes of preaches and directions from Allah to the people of faith to call Allah with this great supplication and to thank Him with it. Likewise, the conclusion of Surah Ali-'Imran in Allah's saying, “O you who have attained faith, be patient and have outlasting patience and be ever at the ready and be mindful of Allah, that you may succeed” (Ali-'Imran: 200). It occurred a lot in the surahs of the Qur'an, in which Allah concludes with preaches directed to the Prophet and the believers so that they would act according to it; among which is Allah's saying, “But no! Do not obey him, but prostrate yourself and draw near” (Al-'Alaq: 19), “..... So do not let those who lack certitude belittle you” (Ar-Rum: 60), this is included a lot in the Qur'an.

From this here, “Say, ‘Call upon Allah or call upon the All-Merciful; whichever you call upon, to Him belong the most beautiful names” (Al-Isra: 110),

first of all, it includes a response over those who denied from Allah's names, the Merciful, and said 'we do not know this and we do not know an attribute of Allah as such.' The case is that the Merciful is Allah's name as Allah is the name of the Lord. Likewise, the verse includes a direction to the people of faith to call Allah with all of His Names for all of His names are beautiful. Allah says, "Say, 'Call upon Allah", with this name, for Allah is the greatest of the Lord's names which all nations know Him with. They know that Allah refers to the Lord of the heavens and earth, and that everything worshiped without Him never was named by the praise of Allah, with this name so as to associate others with Allah's name. Even if they associate them with Allah's divinity. The case is that Allah has no partners; therefore, Allah was the greatest name to the Lord's self. Allah is from God, in the sense of the God being worshiped for He is the worshiped; the divine, who is deified by all of His creation. "Say, 'Call upon Allah or call upon the All-Merciful", the All-Merciful is Allah's name, it is derived from mercy, and the mercy of Allah encompasses everything. There is nothing except encompassed with Allah's mercy. "Our Lord, You have encompassed everything in mercy and knowledge", Allah's knowledge encompasses everything and so does His mercy. That is from being merciful over the creation is existence, so, the existence is merciful. If Allah existed a thing, then, it is out of His mercy, beside the divine care over this creature. Thus, this creature cannot survive and continue except by the Lord's care over him; by subjecting food, provision, and direction to him for He is "...The One Who gave everything its creation then guided(it)" (Taha: 50), everything from Allah's creatures, He created and guided to His path, how to walk into the guidance path of the Lord. Allah created the ant and subjected paths for it, in which it walks and what it includes and how to cover its young, how to save its food, hide its eggs, and how to protect itself. All of these are from Allah's mercy. The Prophet says, "Allah Almighty has divided mercy into one hundred parts. He kept ninety-nine parts and sent down one part to earth. Because of that one single part, creatures are merciful to one another so that even the mare will

lift its hooves away from its foal so that it does not trample on it", this is a part of this divine mercy which Allah subjects in the creation. “And ninety-nine reserved for the Day of Resurrection”, Allah is the Merciful.

Allah is being called, it is said 'O Allah, guide me, grant me success, provide me, honor me, O merciful have mercy over me for Allah has the beautiful names.' “Say, ‘Call upon Allah or call upon the All-Merciful; whichever you call upon”, that is from these names. “To Him belong the most beautiful names”, with what you call from names to Him are the most beautiful names; exaggerating in the intensity, not only beautiful, rather, the most beautiful. All of Allah's names are beautiful, and it came in the Hadith, “Allah has ninety-nine names, i.e., one-hundred minus one, and whoever knows them will go to Paradise”. Some of which were mentioned in the Surah of Al-Hashr, “He is Allah—there is no god ˹worthy of worship˺ except Him: Knower of the seen and unseen. He is the Most Compassionate, Most Merciful” (Al-Hashr: 22), “He is Allah—there is no god except Him: the King, the Most Holy, the All-Perfect, the Source of Serenity, the Watcher ˹of all˺,, the Supreme in Might, the Majestic. Glorified is Allah far above what they associate with Him ˹in worship” (Al-Hashr: 23), “He is Allah: the Creator, the Inventor, the Shaper. He ˹alone˺ has the Most Beautiful Names. Whatever is in the heavens and the earth ˹constantly˺ glorifies Him. And He is, All-Wise” (Al-Hashr: 24). Therefore, these are of Allah's names all of which are beautiful. Allah, the Most Compassionate, Most Merciful, the King, the Holy, the Peace (Giver), the Believer, the Overseer, the Irresistible, the Sublime. Each name of these; the Creator, the Maker, the Designer, first of all, includes a meaning for it is not rigid names, rather are names derived. Each name is derived from its meaning. The Creator is from creation, the Merciful is from Mercy, the Irresistible from resisting, for He is the victor who is not defeated, the All-Hearing from hearing, the All-seeing from sight, and the Sublime from supreme. Each

name from Allah's beautiful names is derived from its meaning, from which Allah got this Name, “And to Allah belong the most beautiful names”.

“While to Allah belongs the highest example”, the highest example belongs to Him in everything; in hearing, in sight, and in generosity for Allah belongs to Him the highest example. Every name with which He associates with the creature is from the association aspect like generosity, hear, and sight. Yet, the difference between what Allah is attributed to and what the creature is attributed to is like the difference between the Creator and the created. Therefore, we say this is all-hearing, Allah is All-Hearing and the creature is all-hearing. Yet, a huge difference is between the hearing of Allah and the hearing of the creature. Allah is the All-Aware; however, the creature might be described as being all aware. “We bring you glad tidings of a knowledgeable boy”, yet, there is a difference in the awareness of Allah as the difference between Allah's self and the creatures self. “To Him belong the most beautiful names”, so He is called by His names. Allah commanded and directed us to call upon Him with His Names and this is from begging to Allah so that the supplication would be fulfilled. Meaning this is the way for the supplication to be fulfilled to praise Allah, to compliment Him, and to call Him with His names so that He would respond to us. Therefore, when we ask for the provision, we say O Provider, so we ask Him with the meanings of His Names. O Provider, provide me with provision. With His names, O Merciful have mercy over us; O Forgiver, forgive us; O Almighty, grant us victory over our enemies. The Lord is, the Victor whom no one can overpower Him. “Whichever you call upon, to Him belong the most beautiful names”, whichever you call upon with a name from these names for Allah's names are beautiful, so call upon Allah with it.

Then, Allah says, “Do not recite your prayers too loudly or silently, but seek a way between”, do not recite your prayers too loudly or silently. It is said here that prayers refer to the known prayer with your recitation. It was also interpreted as

your supplication for prayer in the language, it comes in the sense of supplication and it also comes in the sense of supplication in the Qur'an and Sunnah. As He says, "Indeed, Allah showers His blessings upon the Prophet, and His angels pray for him. O believers! Invoke Allah's blessings upon him, and salute him with worthy greetings of peace" (Al-Ahzab: 56), so Allah commanded us to bless His servant and Messenger Muhammad; to supplicate for him as the Prophet taught us. He said, "Say: 'O Allah, bless Muhammad and Muhammad's family as Thou didst bless Abraham and Abraham's family. O Allah, grant favours to Muhammad and Muhammad's family as Thou didst grant favours to Abraham; Thou art indeed praiseworthy and glorious", this is the supplication and invocation to Allah for Allah to shower His blessings over His Prophet. Blessing from Allah is not supplication because Allah does not supplicate anyone above Him. Rather, Allah is the One who fulfills supplications, so blessings from Allah over one of His servants, over His Prophet and His servants is fulfilling their supplication. To fulfill their supplications, to bless them with His favor, blessings, and grace. As He says, "O believers! Always remember Allah often" (Al-Ahzab: 41), "And glorify Him morning and evening" (Al-Ahzab: 42). "He is the One Who showers His blessings upon you", Allah showers you with His blessing, meaning that He blesses His faithful servants, in the sense that He fulfills your prayers and supplication. As for the angels' blessings over Allah's faithful servants, it refers to the supplication of the angels to their Lord for the believers, as He says, "Those ˹angels˺ who carry the Throne and those around it glorify the praises of their Lord, have faith in Him, and seek forgiveness for the believers, ˹praying:˺ 'Our Lord! You encompass everything in ˹Your˺ mercy and knowledge. So forgive those who repent and follow Your Way, and protect them from the torment of the Hellfire" (Ghafir: 7), "Our Lord! Admit them into the Gardens of Eternity which You have promised them, along with the righteous among their parents, spouses, and descendants. You ˹alone˺ are truly, All-Wise" (Ghafir: 8), "And protect them from ˹the consequences of their˺ evil deeds. For

whoever You protect from the evil of their deeds on that Day will have been shown Your mercy. That is ˹truly˺ the ultimate triumph" (Ghafir: 9), this is the supplication of the angels for Allah's faithful servants. All of the angels who are carrying the throne and from around the throne are angels exalting the praise of their Lord and believing in Him and praying for forgiveness to the believers. The Prophet says, "Whoever follows a path in the pursuit of knowledge, Allah will make it easy for him a path to Paradise. The angels lower their wings in approval of the seeker of knowledge, and everyone in the heavens and on earth prays for forgiveness for the seeker of knowledge, even the fish in the sea".

The witness, here, is that the prayer comes in the sense of supplication; for this, it came that some predecessor interpreted here, "Do not recite your prayers too loudly", that is with your supplication. And it came, also, do not recite your prayers too loudly, that is your recitation. The prayer is called as recitation because recitation is a part of its deeds. As we call it kneeling and prostrating, we say I kneeled two kneels, and I prostrated two prostrate. Likewise, regarding reciting as Allah says, "Establish the prayer at the decline of the sun until the dusk of the night, as well as the Recitation 1 at dawn; indeed, Recitation at dawn has always been witnessed" (Al-Isra: 78), Allah says, indeed, recitation at dawn, referring to Fajr prayer; it was called recitation because it is its greatest pillar. The greatest prayer pillar of Fajr prayer is recitation, that is why the Prophet used to extend recitation in the Fajr prayer. "Do not recite your prayers too loudly or silently", "It was narrated that Ibn 'Abbas said: This verse was revealed when the Messenger of Allah ﷺ was preaching secretly in Makkah: 'And offer your Salah neither aloud nor in a low voice' (Al Isra' 17: 110). He said: When he led the companions in prayer, he raised his voice reciting the Qur'an, and when the mushrikeen heard that, they reviled the Qur'an, the one who revealed it and the one to whom it was sent. Then Allah said to his Prophet: 'And offer your Salah (prayer) neither aloud' i.e, when reciting, lest the mushrikeen hear and revile the

Qur'an,`nor in a low voice` that your companions cannot hear the Qur'an, so that they can learn it from you; `but follow a way between", sometime, some disbelievers would come secretly to hear the recite of the Prophet fearing that, if anyone of the polytheists see them, they would deny what they do. Yet, if they came while the Prophet was reciting silently, they would not hear anything. Accordingly, the Prophet ordered, and it is, of course, an order to the believers as well, to recite in a way between silent and loud. Not too loud so that the disbelievers would not hear it from the one who does not want to hear, and not too silent so the disbelievers who want to hear it would do. Allah commanded that their recite should be between silent and loud. "Do not recite your prayers too loudly or silently, but seek a way between", that is what is always supposed to be in the night prayer whether the disbelievers are listening or not. Like what came about the case of Omar who used to raise his voice when reciting the Qur'an at night. Abu Bakr used to recite silently, so he was asked, why do you recite silently? He said the intended supplication and call heard me. And it was said to Omar as well, he said, I am waking up the idols and getting rid of devils for reciting gets rid of devils and makes the idols wake up, the ones that sleep. Thus, it was said to Omar to lower his voice and to Abu Bakr to raise up his voice. Thus, this became the law of the night prayer, to recite in it in a fair way, not too loud nor too silent. "Do not recite your prayers too loudly", reciting loudly, "Or silently, but seek a way between", this is the recite of the night.

This is Allah's direction to His faithful servants to call upon Him with His names and attributes. Besides, to recite in their night prayer a fair recitation between loud and silent. As for the supplication, it came that it is better to be silent, as He says, "Call upon your Lord in supplication and in secret. Indeed, He does not love the transgressors" (Al-A'raf: 55). Therefore, the supplication is better to be done silently, and the Prophet commanded to be silent when supplicating when he heard females supplicating loudly in one of his travels. So,

he said to them, “Restrain yourselves, people; you are not supplicating one who is deaf or absent, but are supplicating One who hears, sees and is with you. He whom you are supplicating is nearer to each of you than the neck of his riding-beas”. He said to them when you call Allah, call Him within your souls; whether it was during the prayer or other times, it should be silent. As for the recitation, which is the night prayer recitation, it should be in between; fair.

Then, Allah says, “And say, ‘All praise be to Allah, Who has not taken any offspring(for Himself) , nor has He ever had an associate in the dominion, nor has He ever had an ally out of humbleness. And glorify Him constantly” (Al-Isra: 111), this is a great conclusion to this surah. “And say, ‘All praise be to Allah’, praise with the overbearing Alf and Lam (Al-Hamdu in Arabic); all praise be to Allah because Allah is praised over His supreme attributes, His names, and to His honorable self. Allah is the Lord God who was praised to Himself and is praised to Himself. Further, all of His attributes and names are good, so praise be to Him that He is the Lord God the Creator, Provider, who gives life and causes death, the Supreme, Powerful and Arrogant. All of His names are good for Allah is praised for himself as well as His blessings and favors. Each favor and blessing are from Him, and everyone who is favored is favored by Him. The favor of the world, the Messengers, parents, the favor of every favored one over the others is from Him. He who subjects all blessings, the shown and the hidden, the religious and the worldly; all of these are from Him for Allah is the praised. And He who owns the whole praise, “And say, ‘All praise be to Allah”. Besides, from His attributes, “Who has not taken any offspring(for Himself)”, He has no son nor a wife. “How can He have offspring when He never had a consort?”, He has no equivalent, nor a partner, nor a part from Him; the son is a part, and Allah has no part from Him. “Say, ˹O Prophet,˺ ‘He is Allah—One ˹and Indivisible˺’” (Al-Ikhlas: 1), “Allah—the Sustainer ˹needed by all˺” (Al-Ikhlas: 2), “He has never had offspring, nor was He born” (Al-Ikhlas: 3), “And there is none comparable

to Him" (Al-Ikhlas: 4). That is why they denied and lied and said that Allah has a son; the Jews said that Uzair is Allah's son, and Christians said that Isa is Allah's son, and said a god from God who creates, provides, gives life, and causes death. So, they denied the divinity and deism of the Lord. Allah Exalted is He from what they say. And the Arab polytheists disbelieved in Allah and said that angels are Allah's daughters, a part from Him and they have a share in supplication, in which they are being called to be intercessor before Allah. Highly Exalted is He from what they say because Allah never had a son.

"Nor has He ever had an associate in the dominion", He has no associate in His dominion. There is no king who is associated with Allah, nor a servant, nor a messenger. Rather, everything in the heavens and earth are servants, His servants. The angels are His servants and not His daughters or sons as the polytheists thought. All of His creation is in the position of worshipers to Him, whether it is the reluctant worship like the worship of the disbelievers or willing worship, which is the worship of all believers from angels, humans, and Jinn. Thus, Allah has no associate in His dominion. "Nor has He ever had an ally out of humbleness", He never had an ally out of humbleness. Allah takes an ally from His servants but is not to be cherished. Yet, Allah loves and takes allies from His servants out of His mercy for the Messengers are His allies. Further, Allah took Ibrahim for a close friend in the supreme stages of love and guardianship to Allah. Allah takes allies from His faithful servants, and Allah is the Ultimate Guardian to every believer. "Allah is the Ultimate Guardian of those who have attained faith; He brings them out of the darkness(es) into the light", yet, Allah did not take these as allies so that He would gain victory and to get stronger with them out of humbleness; not that Allah is humble and needs those who would victor Him. "Nor has He ever had an ally out of humbleness", rather, He takes allies out of His mercy and love for His faithful servants. "And glorify Him constantly", "Nor has He ever had an ally out of humbleness. And glorify Him constantly",

glorify, believe that He is the glorified. Allah is the most glorified of all of His creation, glorified over the heavens and earth, over the angels and throne and His chair. All the creation of Allah are little regarding Allah, "The seven heavens and the seven earths in the palm of the Most Merciful are no more than a mustard seed in the hand of one of you", as the Prophet ﷺ said, which is an aphorism Hadith from ibn 'Abbās, Allah described this, He says, "They have not shown Allah His proper reverence—when on the Day of Judgment the ˹whole˺ earth will be in His Grip, and the heavens will be rolled up in His Right Hand. Glorified and Exalted is He above what they associate ˹with Him˺!" (Az-Zumar: 67). He says, "On that Day We will roll up the heavens like a scroll of writings. Just as We produced the first creation, ˹so˺ shall We reproduce it. That is a promise binding on Us. We truly uphold ˹Our promises" (Al-Anbya: 104), Allah is the glorified over all of His creation.

With this, this great Surah ends. We ask Allah to forgive our sins, repent to Him, turn to Him, and seek refuge in Him. Praise is to Allah, the Lord of the Worlds, at the beginning and the end. And peace be upon His servant and messenger Mohammad. We ask Allah to make it beneficial to Muslims in the east and west of the earth, and to make this a treasure for us on the Day of Resurrection.

Al-Kahf

بسم الله الرحمن الرحيم: {الْحَمْدُ لِلَّهِ الَّذِي أَنزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَل لَّهُ عِوَجَا}[الكهف:1]، {قَيِّمًا لِّيُنذِرَ بَأْسًا شَدِيدًا مِّن لَّدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا}[الكهف:2]، {مَّاكِثِينَ فِيهِ أَبَدًا}[الكهف:3]، {وَيُنذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا}[الكهف:4]، {مَا لَهُم بِهِ مِنْ عِلْمٍ وَلَا لِآبَائِهِمْ كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ إِن يَقُولُونَ إِلَّا كَذِبًا}[الكهف:5]، {فَلَعَلَّكَ بَاخِعٌ نَّفْسَكَ عَلَى آثَارِهِمْ إِن لَّمْ

يُؤْمِنُوا بِهَذَا الْحَدِيثِ أَسَفًا}[الكهف:6]، {إِنَّا جَعَلْنَا مَا عَلَى الأَرْضِ زِينَةً لَهَا لِنَبْلُوَهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا}[الكهف:7]، {وَإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا}[الكهف:8]

In the Name of Allah, the Most Compassionate, Most Merciful, "All praise is for Allah Who has revealed the Book to His servant, allowing no crookedness in it" (Al-Kahf: 1), "˹Making it˺ perfectly upright, to warn ˹the disbelievers˺ of a severe torment from Him; to give good news to the believers—who do good—that they will have a fine reward" (Al-Kahf: 2), "In which they will remain forever" (Al-Kahf: 3), "And to warn those who say, 'Allah has taken a son'" (Al-Kahf: 4), "They have no knowledge of this, nor did their forefathers. What a terrible claim that comes out of their mouths! They say nothing but lies" (Al-Kahf: 5), "Now, perhaps you ˹O Prophet˺ will grieve yourself to death over their denial, if they ˹continue to˺ disbelieve in this message" (Al-Kahf: 6), "We have indeed made whatever is on earth as an adornment for it, in order to test which of them is best in deeds" (Al-Kahf: 7), "And indeed, We will make that which is upon it [into] a barren ground" (Al-Kahf: 8).

These are the first verses of Surah Al-Kahf, and this Surah is a Meccan Surah, i.e. all of its verses were revealed to the Prophet ﷺ before Hijra. There are many hadiths indicating the excellence of this Surah such as, "Whoever memorizes ten verses from the beginning of Surah Al-Kahf will be immune to the False Messiah". And "Whoever recites Surat Al-Kahf on Friday will have a light between this Friday and the next."

Allah ﷻ begins this Surah with praising Himself for the revelation of this book, the Qur'an, He says, "All praise is for Allah Who has revealed the Book to His servant, allowing no crookedness in it" (Al-Kahf: 1) [Laam Al-Istighraaq] is used here to denote the inclusion of all entities; this means all praise is for Allah. Allah praises His Holy Self at the beginning and end of matters, since He is the One to be praised and thanked in all circumstances, all praise and thanks be to

Him, in the beginning and in the end. He praises Himself for revealing this Mighty Book to His noble Messenger Muhammad ﷺ, the Prophet is called servant in honoring his status, this great status Allah bestowed him with. This Qur'an, which is the greatest blessing and reward that Allah has granted the people of this earth, is called the Book; because it was written in heaven before it was revealed to the Prophet, then it was written in the earth after that in order to preserve it. Allah says, "It is certainly We Who have revealed the Reminder, and it is certainly We Who will preserve it" (Al-Hijr: 9). Then moving to the great words of Allah in this Book, the knowledge, and everything, Allah has made it a Book that is straight, "allowing no crookedness in it" neither distorted nor confusion therein. Allah says, "The Word of your Lord has been perfected in truth and justice". No one on the whole earth can bring a book as such, it's a blessing, a sign, and a challenge, for it continues no falsehood nor confusion.

Then Allah says in describing this Book, "˹Making it˺ perfectly upright, to warn ˹the disbelievers˺ of a severe torment from Him; to give good news to the believers—who do good—that they will have a fine reward" (Al-Kahf: 2) It is a valuable book because Allah is One Who sent it down with His words. "˹Making it˺ perfectly upright," in Arabic it is [Qayim] which means it's straightforward there is no twisting words or falsehood, through the Qur'an, Allah brings people out of the darkness into light. It clearly guides to a straight path, plain and manifest, warning and threatening the disbelievers and bringing good tidings to the believers. Also, this word [Qayim] indicates that it's a valuable book; there is no more valuable book than Quran because Allah ﷻ guides people and establishes evidence against them with it, Allah says, "To warn ˹the disbelievers˺ of a severe torment from Him", this is one of the purposes behind revealing the Qur'an. Allah says, "Glorious is the One who has revealed the Criterion to His servant, so that he may be a warner to the worlds" (Al-Furqan: 1) Those who oppose the Prophet ﷺ and disbelieve in His Book, Allah issues a

warning of severe punishment hastened in this world and postponed to the world Hereafter. For example, the Qur'an relates the destruction of the previous nations, like the people of Pharaoh, Thamud, and the cities of Lot. Allah says, "His seizing is indeed most painful, most severe", none can punish as He punishes, as He says, "On that Day He will punish ˹them˺ severely, like no other" (Al-Fajr: 25), "And bind ˹them˺ tightly, like no other" (Al-Fajr: 26). Allah ﷻ will punish His enemies severely, "a severe torment from Him", from Allah. For none can punish as He punishes and none is stronger or more reliable than Him.

Then, He says, "To give good news to the believers—who do good—that they will have a fine reward" the Quran is sent down to give good news to the believers. These good tidings include telling them that Allah is their Lord, Supporter, and Protector. It states that they shall not fear for Allah will make them victorious in the end, and He will empower them on earth. The Qur'an also relates to the believer their rewards in this life, the blessings Allah bestows for them, and the Paradise, i.e. their reward in the Hereafter, prepared for them by Allah. He says, "Those who do righteous deeds", Allah ﷻ mentions belief with good deeds, As Imam al-Ajurri said that he has observed the verses in the Qur'an which mention the Paradise, and he has found that there were fifty-seven verses out of them that were accompanied by mentioning belief and good deeds within them. This is because belief is accompanied by good deeds, faith is the deed of the heart, and good deeds are the act of limbs. The Prophet said, "To believe in Allah, His Angels, His Books, His Messengers, the Last Day and the divine decree, both good and bad". Therefore, belief is the deed of the heart. Then, he was asked about Islam, he ﷺ replied, "Islam is to testify that none has the right to be worshipped but Allah, and that Muhammad ﷺ is the Messenger of Allah, that you observe Salat, pay Zakat, observe Saum of Ramadan and perform Hajj of the House, provided you have resources of making journey to it", all of these are apparent deeds, good deeds, i.e. acts of the limbs. There is also the good deeds the Prophet included in the hadith, "Iman has over seventy branches - or over

sixty branches - the uppermost of which is the declaration: 'None has the right to be worshiped but Allah'; and the least of which is the removal of harmful object from the road, and modesty is a branch of Iman". Good deeds are all that Allah ﷻ has commanded, either in the Qur'an or the command of the Prophet ﷺ in the Sunnah, everything mentioned in the religion is a good deed.

Then Allah says, "In which they will remain forever" (Al-Kahf: 3) this is after "That they will have a fine reward". This means that Allah gives the believers who believe in Him and the Prophet, and who believe in this Qur'an and confirm their faith by righteous actions a fair reward i.e. a beautiful reward from Him. This reward is the Paradise where they shall abide and live therein, their staying therein is never ending or ceasing to be. Their reward will be paid in full, for Allah is Just. He says, "Indeed, Allah never wrongs ˹anyone˺—even by an atom's weight. And if it is a good deed, He will multiply it many times over and will give a great reward out of His grace" (An-Nisa: 40). He will reward them for every single deed, as the Prophet mentioned in the hadith, "Do not belittle any good deed, even meeting your brother (Muslim) with a cheerful face" so even this small good deed will not go to waste. Moreover, this single deed may be the reason for entering heaven, or being in a higher place in heaven, since heaven has ranks, and each one will enter the rank according to his deed. The Prophet said, "The dwellers of Jannah will look at those in the upper abodes above them as you look at a shining star". This indicates the differences between each rank, and the higher it's the finest rewards there will be. However, heaven in itself is great, nothing can be compared to it, in it there will be whatever the soul desires, no punishment, no pain, no fatigue, nothing that disturbs the heart, and it's the ultimate pleasure. Allah says, "And whatever they desire" (Ya-sin: 57), "Enter the Garden (of Paradise), you and your spouses, filled up with joy" (Az-Zukhruf: 70). The Qur'an is filled with verses describing heaven and the pleasures therein.

Then after mentioning that the Qur'an is a threat in the second verse, Allah restates this one purpose of sending the Qur'an again, He says, "And to warn those who say, 'Allah has taken a son'" (Al-Kahf: 4) This is a warning from Him ﷻ to the greatest criminals who slander, cursed, insulted Allah ﷻ, and attributed to Him what should never be attributed to Him that is having an offspring. The Arabs said that angels are the daughters of Allah, and also the Jews said that Uzayr is the son of Allah. The greatest criminals of those who said these are the Christians, who claimed that Isa is the son of God, a god from the God, they said that he is his firstborn and true son. However, Allah states in the Qur'an that there is no god but Him, and He is the Only, and the Unique, He has no son or daughter, and He has no counterpart, nor partner, nor a spouse. So making and fabricating these lies, which are falsehoods and the mind can't comprehend them, means insulting Allah. They also said that Isa, who they made a god, was tortured, helpless, starving, and then crucified and killed. How can a god be helpless and in need of others, it's like they are saying Allah is also weak and helpless, and accusing Him the Most Powerful and the Almighty of these attributes that are human-like!

Allah ﷻ says, "They have no knowledge of this, nor did their forefathers. What a terrible claim that comes out of their mouths! They say nothing but lies" (Al-Kahf: 5), what a terrible claim, it is the most terrible claim in sin and immorality. This is said by them without understanding, it comes out of the tongue without understanding. They fabricated lies against Allah ﷻ, and equaled him to humans in attributes and actions. "What a terrible claim" or in other interpretations "mighty is the word" this highlights the seriousness and enormity of the lie they have made up. "That comes out of their mouths! They say nothing but lies" meaning, it has no basis apart from what they say, and they have no evidence for it apart from their own lies and fabrications.

يقول الله ﷻ: {فَلَعَلَّكَ بَاخِعٌ نَفْسَكَ عَلَى آثَارِهِمْ إِنْ لَمْ يُؤْمِنُوا بِهَذَا الْحَدِيثِ أَسَفًا}[الكهف:6]، {إِنَّا جَعَلْنَا مَا عَلَى الأَرْضِ زِينَةً لَهَا لِنَبْلُوَهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا}[الكهف:7]، {وَإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا}[الكهف:8]، {أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا}[الكهف:9]، {إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا}[الكهف:10]، {فَضَرَبْنَا عَلَى آذَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا}[الكهف:11]، {ثُمَّ بَعَثْنَاهُمْ لِنَعْلَمَ أَيُّ الْحِزْبَيْنِ أَحْصَى لِمَا لَبِثُوا أَمَدًا}[الكهف:12]

says, "Now, perhaps you ˹O Prophet˺ will grieve yourself to ﷻ Allah :death over their denial, if they ˹continue to˺ disbelieve in this message" (Al-Kahf 6), "We have indeed made whatever is on earth as an adornment for it, in order to test which of them is best in deeds" (Al-Kahf: 7), "And surely, We are going ˹to turn what is thereon into a barren land" (Al-Kahf: 8), "Have you ˹O Prophet thought that the people of the cave and the plaque were ˹the only˺ wonders of Our signs?" (Al-Kahf: 9) "˹Remember˺ when those youths took refuge in the cave, and said, "Our Lord! Grant us mercy from Yourself and guide us rightly through our ordeal" (Al-Kahf: 10), "So We caused them to fall into a dead sleep in the cave for many years" (Al-Kahf: 11), "Then We raised them so We may show which of the two groups would make a better estimation of the length of their stay." (Al-Kahf: 12).

After Allah praised His Holy Self for revealing this Qur'an, the greatest Book, to humanity. He then mentions two purposes of sending this Book which are; as a warning and threat for those who disobey His commands, and the other purpose is to bring good tidings for believers who do righteous. He then declares a specific warning for those who slandered and insulted Allah by saying that He has offspring and equaled him with humans.

Allah ﷻ then directs His speech to the Prophet ﷺ in order to console him, Allah ﷻ says, "Now, perhaps you ˹O Prophet˺ will grieve yourself to death over their denial, if they ˹continue to˺ disbelieve in this message" (Al-Kahf: 6) Allah

consoles His Messenger for his sorrow since the Prophet was in grieve and pain after seeing the rejection from the disbelievers and polytheists, it was to the point that Allah says to him, 'you would kill yourself in grief over them' in this verse. Those people turned their backs and abandoned the religion of Allah ﷻ even after they have received the message, thus they deserve the punishment.

Then, Allah ﷻ says, "We have indeed made whatever is on earth as an adornment for it, in order to test which of them is best in deeds" (Al-Kahf: 7), "And surely, We are going to turn what is thereon into a barren land" (Al-Kahf: 8), Allah says [Inna] which means We indeed, this word is used to emphasis. So Allah tells that He has made what is in this earth an adornment, He filled this earth with adornments and pleasures all around as He says, "The enjoyment of ˹worldly˺ desires—women, children, treasures of gold and silver, fine horses, cattle, and fertile land—has been made appealing to people" (Ali-'Imran: 14). The purpose and reason behind that are started in this verse, "in order to test which of them is best in deeds" That is, which of people is best in deeds, and the righteous deeds must be accompanied with faith, i.e. believing in Allah alone, then also obeys His commands and turn away from what He dislikes and has forbidden.

Allah says, "And indeed, We will turn what is on it into barren soil" (Al-Kahf: 8) this means after having adorned the earth to test humans, Allah will destroy it and make everything on it bare and dry, with no vegetation or any other benefit, this will be in the Day of Judgment by blowing in Trumpet, Allah says, "When the sun will be folded up" (At-Takwir: 1), "And when the stars fall down" (At-Takwir: 2), "And when the mountains are blown away" (At-Takwir: 3), "And when pregnant camels are left unattended" (At-Takwir: 4), "And when wild beasts are gathered together," (At-Takwir: 5). Allah also says about this Day, "When the sky splits open" (Al-Infitar: 1), "And when the stars fall away" (Al-Infitar: 2), "And when the seas burst forth" (Al-Infitar: 3), "And when the graves

spill out" (Al-Infitar: 4), "⌜Then⌝ each soul will know what it has sent forth or left behind" (Al-Infitar: 5). Also, "At last, when the Trumpet will be blown with one blast" (Al-Haqqah: 13), "And the earth and mountains will be lifted up and crushed with one blow" (Al-Haqqah: 14), "On that Day the Inevitable Event will have come to pass" (Al-Haqqah: 15), "The sky will then be so torn that it will be frail" (Al-Haqqah: 16), "With the angels on its sides. On that Day eight ⌜mighty angels⌝ will bear the Throne of your Lord above them" (Al-Haqqah: 17). So all the adornments will be destroyed, all that is on earth will be gone on the Last Day.

Then, another topic in this Surah, and it's an answer to a question from the infidels directed to the Prophet. It was mentioned in the biography that the Arab polytheists when they heard about the Prophet ﷺ, they asked the Jews and said 'You are the People of the Book, and a man came out from us saying such-and-such'. They wanted to know what the Jews thought and if the Prophet was a true Prophet. So the Jews answered them 'Ask him about the spirit and about the group of youths in early ages, if he answered then he is a Messenger from Allah'. The Jews were already informed about the group of youths in their Torah. So when the Arabs asked the Prophet, he said to them, 'I will answer you tomorrow'. He did not say, Allah willing, so the revelation was not revealed to him for fifteen days, after that this Surah was revealed. Allah ﷻ says, "Have you ⌜O Prophet⌝ thought that the people of the cave and the plaque were ⌜the only⌝ wonders of Our signs?" (Al-Kahf: 9) Allah says addressing the Prophet and His servants, the case of the people of the cave is not as amazing as the creation of the heavens and earth, the alternation of night and day, and the subjection of the sun, moon, and celestial bodies, among other magnificent signs, demonstrate Allah's enormous strength and demonstrate His capacity to accomplish anything He wills. Allah has created humans from Adam from the clay of this earth, then He created this generation with His power, He made humans breed through a small sperm, this is far greater than making this young group of men stay in a deep sleep and

preserve them for hundreds of years. He is capable of far greater feats than the story of the people of the cave. [Al-Kahf] i.e. the cave, refers to a cave in a mountain, which is where the young men sought refuge. [Ar-Raqim] i.e. the plaque, is a tablet of stone on which they wrote the story of the people of the Cave, then they placed it at the entrance to the Cave.

Then, Allah ﷻ begins to relate their story, He says, "[Remember] when those youths took refuge in the cave. And said, 'Our Lord! Grant us mercy from Yourself and guide us rightly through our ordeal" (Al-Kahf: 10) the youths took refuge in the cave in the mountain to escape from their people. They left their people who were infidels and worshipers of idols, and Allah ﷻ guided these youths to Him. They knew that if their people learned of their religion, they would kill them, so they ran away and took refuge far away. 'Our Lord! Grant us mercy from Yourself" They prayed to Allah to grant them mercy from Him; that is all types of this mercy such as protection from their people, their survival and being steadfast in their faith until they meet Allah ﷻ. "Guide us rightly through our ordeal", guide us rightly through our ordeal. Their ordeal means their reassurance of religion, their adherence to it, and the departure of their families and their homeland.

Allah ﷻ says, "So, We veiled their hearing (putting them to sleep) in the Cave for a number of years" (Al-Kahf: 11), Allah veiled their ears because hearing is the basic sense which enables the sleeper to communicate with the surrounding. When sleeping the eyes are shut, the heart is in a deep slump, so the only significant sense is hearing. So with this Allah has indicated He has put them to sleep for a number of years.

Then, Allah says, "Then We raised them so We may show which of the two groups would make a better estimation of the length of their stay" (Al-Kahf: 12) Allah ﷻ raised them and awakened them after their long sleep. "So We may

show which of the two groups would make a better estimation of the length of their stay" this part has two interpretations, one is to know and see which is the victorious party after those years, i.e. if the believers are still oppressed or were empowered on earth, the other interpretation is that to know who would know better the exact years of their stay in the cave.

Then, Allah ﷻ says, "We relate to you ˹O Prophet˺ their story in truth Indeed, they were youths who believed in their Lord, and We increased them in guidance" (Al-Kahf: 13) This story is reported by people and because of that some had increased on it, and added whatever they like, so it was not entirely accurate. So here Allah ﷻ is the One Who relates their story in truth, "Indeed, they were youths who believed in their Lord, and We increased them in guidance" Allah states that they were boys or young men, and that they were more accepting of the truth and more guided than the elders who had become stubbornly set in their ways and clung to the religion of falsehood. For the same reason, most of those who responded to Allah and His Messenger were young people. As for the elders of Quraysh, most of them kept to their religion and only a few of them became Muslims. So Allah tells us that the people of the cave were young men who were granted guidance from their Lord.

Allah says, "And We strengthened their hearts when they stood up and declared, 'Our Lord is the Lord of the heavens and the earth. We will never call upon any Allah besides Him, or we would truly be uttering an outrageous lie'" (Al-Kahf: 14)
Here Allah is saying: `We gave them the patience to go against their people and their city, and to leave behind the life of luxury and ease that they had been living.' Allah has given them the strength and power to remain in this faith, even when the people wanted to harm them and kill them. They denied worshiping idols and denied their fathers' religion, they believed in the Creator of heaven and earth. They said, "We will only worship one god, Allah, the Almighty, the

Creator, and our Protector. They said if we ever thought of worshiping another false god then we have truly become misguided".

Then they said, "These, our people, have taken for themselves gods apart from Him, if only they would come forth with a clear manifestation of them, who then does more wrong than those who fabricate lies against Allah?" (Al-Kahf: 15)

They said our people have taken to worship gods other than Allah, idols to worship. Why then can't our people produce some clear evidence and genuine proof for their behavior? Why don't they provide us with evidence that those false gods do have powers, that they can create, or do anything, that's in case they are truthful? "Who then does more wrong than those who fabricate lies against Allah?" This is a rhetorical question meant as a statement, for there is no one more wrong in his deed than the one who fabricates lies against Allah.

Then Allah says, "Since you have distanced yourselves from them and what they worship besides Allah, take refuge in the cave. Your Lord will extend His mercy to you and accommodate you in your ordeal" (Al-Kahf: 16) Praise be to Allah these young men could distance themselves from their people, these infidels and polytheists, for these young men believe and worship Allah only. "Take refuge in the cave" Allah led them to the Cave by His will, so they could take refuge and shelter there. "Your Lord will extend His mercy to you and accommodate you in your ordeal", meaning Allah will cover you with His mercy and will accommodate you in your ordeal for it's an unfamiliar place, with nothing like home in it, but Allah will grant you the relief in it, He will facilitate things for you. This is because these young men run away for Allah's sake, to stay firm in their belief, and to turn away from their people's sins and misguidances. They believed in Allah only, even after they were threatened and their people wanted to kill them, that's why Allah has protected and saved them.

Allah ﷻ then indicates how He took care of them, He says, "And you would have seen the sun, as it rose, inclining away from their cave to the right, and as it set, declining away from them to the left, while they lay in its open space. That is one of the signs of Allah. Whoever Allah guides is truly guided. But whoever He leaves to stray, you will never find for them a guiding mentor" (Al-Kahf: 17).
"And you would have seen the sun, as it rose, inclining away from their cave to the right, and as it set, declining away from them to the left," The Location of the Cave This indicates that the entrance to the cave faced north, because Allah tells us that when the sun was rising, sunlight entered the cave. "While they lay in its open space", in the shadow. The sun does not touch them in the cave when it rises and sets. This is from the mercy of Allah ﷻ that He placed them in this position so that the sun's heat won't awake them, it only enters the cave to warm it and preserve it while they are in the shadow. "That is one of the signs of Allah", this means preparing the cave in this way and their sleep in this place are among the signs of Allah. "Whoever Allah guides is truly guided", whoever Allah guides is the one who gets the right path. Allah ﷻ choose these people from among the infidels, Allah ﷻ singled out these young men and granted them guidance. "But whoever He leaves to stray, you will never find for them a guiding mentor". That they will not find a guardian, protector and mentor to guide them for good and truth if Allah leaves them to stay astray.

Then, Allah says, "And you think them awake, although they are asleep. And We turn them over to the right and to the left while their dog stretched his forelegs at the entrance. Had you looked at them, you would have certainly fled away from them, filled with horror" (Al-Kahf: 18)
If anyone looks at them, he will think they are awake, although they are asleep. Then, He says, "And We turn them over to the right and to the left", Allah attributes this matter to Him, for He is the One Who turns them over in their sleep

because they are in deep sleep like death. It was said that Allah did that so the earth would not eat anything of their bodies if they were on one side. “While their dog stretched his forelegs at the entrance” Their dog lay down at the door, as is the habit of dogs. It was said that it belonged to one of them or that the dog followed them on the road, most importantly is that it was their dog that was with them. “Had you looked at them, you would have certainly fled away from them, filled with horror” Allah says to His Messenger and to everyone, ‘If you had looked at them, you would have fled from them’. Allah ﷻ protects them with horror, they are covered with it, so that no one would dare to come near them, so this is a protection from Allah ﷻ that He made them in that way.

يقول الله ﷻ: {وَكَذَلِكَ بَعَثْنَاهُمْ لِيَتَسَاءَلُوا بَيْنَهُمْ قَالَ قَائِلٌ مِنْهُمْ كَمْ لَبِثْتُمْ قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالُوا رَبُّكُمْ أَعْلَمُ بِمَا لَبِثْتُمْ فَابْعَثُوا أَحَدَكُمْ بِوَرِقِكُمْ هَذِهِ إِلَى الْمَدِينَةِ فَلْيَنظُرْ أَيُّهَا أَزْكَى طَعَامًا فَلْيَأْتِكُمْ بِرِزْقٍ مِنْهُ وَلْيَتَلَطَّفْ وَلا يُشْعِرَنَّ بِكُمْ أَحَدًا}[الكهف:19]، {إِنَّهُمْ إِنْ يَظْهَرُوا عَلَيْكُمْ يَرْجُمُوكُمْ أَوْ يُعِيدُوكُمْ فِي مِلَّتِهِمْ وَلَنْ تُفْلِحُوا إِذًا أَبَدًا}[الكهف:20]، {وَكَذَلِكَ أَعْثَرْنَا عَلَيْهِمْ لِيَعْلَمُوا أَنَّ وَعْدَ اللَّهِ حَقٌّ وَأَنَّ السَّاعَةَ لا رَيْبَ فِيهَا إِذْ يَتَنَازَعُونَ بَيْنَهُمْ أَمْرَهُمْ فَقَالُوا ابْنُوا عَلَيْهِمْ بُنْيَانًا رَبُّهُمْ أَعْلَمُ بِهِمْ قَالَ الَّذِينَ غَلَبُوا عَلَى أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِمْ مَسْجِدًا}[الكهف:21]

says, “And so We awakened them so that they might question one ﷻ Allah ’?˹another. One of them exclaimed, ‘How long have you remained ˹asleepSome replied, ‘Perhaps a day, or part of a day’. They said ˹to one another˺, ‘Your Lord knows best how long you have remained. So, send one of you with these silver coins of yours to the city, and let him find which food is the purest, and then bring you provisions from it. Let him be ˹exceptionally˺ cautious, and do not let him give you away’” (Al-Kahf: 19), “For, indeed, if they find out about you, they will stone you ˹to death˺, or force you back into their faith, and then you will never succeed” (Al-Kahf: 20), “That is how We caused them to be discovered so that their people might know that Allah’s promise ˹of resurrection˺ is true and that there is no doubt about the Hour. When the people disputed with each other about the case of the youth ˹after their death˺, some proposed, ‘Build a structure around

them. Their Lord knows best about them'. Those who prevailed in the matter said, 'We will surely build a place of worship over them" (Al-Kahf: 21).

tells that he has awakened them and did not delay them to the Day ﷻ Allah of Resurrection, He says, "And so We awakened them so that they might question .one anotherOne of them exclaimed, 'How long have you remained ˹asleep˺?' Some replied, 'Perhaps a day, or part of a day'. They said ˹to one another˺, 'Your Lord knows best how long you have remained. So, send one of you with these silver coins of yours to the city, and let him find which food is the purest, and then bring you provisions from it. Let him be ˹exceptionally˺ cautious, and do not let him give you away'" (Al-Kahf: 19), the purpose behind their awaking is so that they know the greatness of Allah, to indicate Allah's ability of resurrection, and so that their story becomes widespread as a miracle and a sign from Allah to all the humanity. When they were awakened, they started asking each other about the time and for how long they were sleeping, "One of them exclaimed, 'How long have you remained ˹asleep˺?" they replied, "Some replied, 'Perhaps a day, or part of a day", so all of them thought that they were asleep for about a day or less than a day, since the sun was still in the sky. It was said that they slept at the beginning of the day and they saw the sun was still in the sky and it had not set. When they disagreed, they said "They said ˹to one another˺, 'Your Lord knows best how long you have remained", it seems that they were not sure about how long they had slept, and Allah knows best. Then they turned their attention to more pressing matters, like their need for food and drink, so they said, "So, send one of you with these silver coins of yours to the city". They had some coins with them so they wanted to buy some food with them. The city here refers to their city, which they had left. The definite article indicates that they were referring to a known city. "And let him find which food is the purest", Purest means good and clean, and it seems that they are trying to bring the food that their souls desire, the delicious.

“And then bring you provisions from it”, means some food therefrom. “And he must be polite”, that is, let him be nice when he goes to the city, he should not make anyone feel suspicious about him or follow him so that no one will discover this hideout and where they were hiding. This is because they know that if they were to be found, their people would kill them or make them worship idols.

Then, they explained the reason of that, “For, indeed, if they find out about you, they will stone you ˹to death˺, or force you back into their faith, and then you will never succeed” (Al-Kahf: 20) they believed that if the disbelievers found and discovered their identity and whereabouts they will stone them to death, this cruel way of punishment and torturing before death. They were afraid either of being killed or being forced to worship idols and leave worshiping Allah. “Or force you back into their faith, and then you will never succeed”, it means that they knew in their hearts that if they were to be returned to their fathers’ religion, they will never succeed, because they will be infidels, and they will die on infidelity, and the infidel will never succeed.

Then Allah says, “That is how We caused them to be discovered so that their people might know that Allah’s promise ˹of resurrection˺ is true and that there is no doubt about the Hour. When the people disputed with each other about the case of the youth ˹after their death˺, some proposed, ‘Build a structure around them. Their Lord knows best about them’. Those who prevailed in the matter said, ‘We will surely build a place of worship over them” (Al-Kahf: 21). Allah tells that this is how they were found and discovered, He did not detail this part of the story because it is common sense to figure that alone. It would mostly be that the young man who went to buy food felt the change in the appearance of the city after three hundred and nine years. After these generations, there is no doubt that everything in the city has changed such as the buildings, the people and everything. This young man felt the change and he did not recognize anyone, thus he felt confused and wanted to go back to tell his friends but then he had to

buy some food first. He went to one of the men selling food, gave him the money he had and asked him to sell him some food. When the man saw the money he did not recognize it or its imprint, so he passed it to his neighbor and they all began to pass it around, saying, "Maybe this man found some treasure." They asked him who he was and where he got this money. He said, "I am from this land, I was living here yesterday", he told them the name of the ruler from his time too. Then they accused him of being crazy, he most likely ran away and they followed him. Then the reason behind that is, "so that their people might know that Allah's promise ˹of resurrection˺ is true" For everyone to know that the promise of Allah of resurrection is true, likewise, His promise of kindness to His faithful servants is true because Allah ﷻ has been Merciful to those young men and protected them for this long period of time, then Allah ﷻ awaken them to let them know about the fact that He will make His faithful servants empowered in the land, then after that He caused them to die after fulfilling their purpose. "And that of the Hour there is no doubt", the Hour means the Day of Judgment. Allah called it the Hour because it has a specific hour, and there is no doubt about it means undoubtedly, there must be an Hour. Allah ﷻ preserved these bodies for this long period so that when these youth were awakened, they did not feel the slightest change, neither in their skin nor in their hair, nor in their nails, nor in their condition or in their bodies, but as if they had slept for short period, so this manifests that Allah ﷻ is Powerful over everything.

Then, Allah ﷻ says, "When the people disputed with each other about the case of the youth ˹after their death˺", when the people discovered them, the truth about them, and the sign was fulfilled, they disputed among themselves about their case, meaning, about Resurrection. Some believed in it and some denied it, so Allah made their discovery of the people of the cave evidence either in their favor or against them. Then some suggested. "Some proposed, 'Build over them a structure'. Their Lord knows better about them", that is, seal the door of their

cave over them, and leave them as they are. Their Lord knows better about them means to leave them to Allah ﷻ. Allah says, "Those who prevailed in the matter said, 'We will surely build a place of worship over them". Those who said this were the people of power and influence said that they wanted to build a mosque in that cave. There is no doubt that this is not evidence that if a righteous person dies, a mosque should be built over his grave, because Allah ﷻ has forbidden this, as the Prophet ﷺ said, "Allah has cursed the Jews and the Christians who took the graves of their Prophets and righteous people as places of worship" By that he warned his follower of imitating them, by doing that which they did. Building mosques over graves is forbidden in all religions revealed by Allah, and not only in Islam. People did that out of misguidance, e.g. the people of Nuh have taken gods besides Allah ﷻ such as Wadd, Suwâ', Yaghûth, Ya'ûq, and Nasr, and this is because of their misguidance only. Satan has whispered and tempted them to build statues for these people in order to be closer to God, then with time they started worshiping them thinking it's the right way to be closer to Allah. Likewise, for the Christians if a righteous man died, they would put pictures of him in churches, and they would build churches over his grave. As Umm Habiba and Umm Salama made a mention before the Messenger of Allah ﷺ of a church which they had seen in Abyssinia and which had pictures in it. The Messenger of Allah ﷺ said, "When a pious person amongst them (among the religious groups) dies they build a place of worship on his grave, and then decorate it with such pictures. They would be the worst of creatures on the Day of judgment in the sight of Allah". So the Prophet indicated that they would be the worst of creatures in the Last Day even worse than the polytheists who do not believe in God.

Then, Allah ﷻ says, "Some will say, 'They were three, their dog was the fourth', while others will say, 'They were five, their dog was the sixth', ˹only˺ guessing blindly. And others will say, 'They were seven and their dog was the eighth". Say, ˹O Prophet, ˺ 'My Lord knows best their ˹exact˺ number. Only a

few people know as well'. So do not argue about them except with sure knowledge, nor consult any of those ˹who debate˺ about them" (Al-Kahf: 22). Allah tells us that people disputed over the number of the people of the Cave. The verse mentions three views, proving that there was no fourth suggestion. Allah indicates that the first two opinions are invalid, by saying, "˹Only˺ guessing blindly". Meaning that they spoke without knowledge, like a person who aims at an unknown target, he is hardly likely to hit it, and if he does, it was not on purpose. Then Allah mentions the third opinion, and does not comment on it, or He affirms it by saying, "And others will say, 'They were seven and their dog was the eighth'". Indicating that this is correct and this is what happened. Allah says, "Say, ˹O Prophet˺ 'My Lord knows best their ˹exact˺ number". Indicating that the best thing to do in matters like this is to refer knowledge to Allah, because there is no need to indulge in discussing such matters without knowledge. If we are given knowledge of a matter, then we may talk about it, otherwise, we should refrain. Allah says, "Only a few people know as well". Then Allah says, "So do not argue about them except an apparent argumentation", meaning debate not except with the clear proof gently and politely, for there is not a great deal to be gained from knowing about that. What's important is that they were young men, few in number and they believed in the One God. "Nor consult any of those ˹who debate˺ about them" you should not ask anyone of these about them because they guess blindly without knowledge and Allah ﷻ is the only One Who knows the truth.

Then Allah ﷻ says, "And never say of anything, 'I will definitely do this tomorrow'" (Al-Kahf: 23), "Without adding, 'if Allah so wills!' But if you forget, then remember your Lord, and say, 'I trust my Lord will guide me to what is righter than this'" (Al-Kahf: 24). Allah guides His Messenger and the believers to the correct etiquette when determining to do something in the future; this should always be referred to the will of Allah, the Knower of the Unseen, Who

knows what was and what is yet to be and what is not to be, and how it will be if it is to be. “But if you forget, then remember your Lord,” it was said that this means if you forget to say "If Allah wills", then say it when you remember. As Ibn Abbas said ‘Even after a year’ that is, even if you forget and then remember after a year, you should say if Allah wills. This is different from taking an oath to do something and then break the promise that was made in the Name of Allah, this is considered as of breaking the promise of Allah and there are severe consequences for it and a penance. “and say, ‘I trust my Lord will guide me to what is righter than this” meaning, `if you (O Prophet) are asked about something you know nothing about, ask Allah about it, and turn to Him so that He may guide you to what is right.' And Allah knows best.

It was mentioned in the hadith that Sulaiman the Prophet's son of Dawood the Prophet said, "Tonight I will go round (i.e. have sexual relations with) one hundred women (my wives) everyone of whom will deliver a male child who will fight in Allah's Cause." On that an Angel said to him, "Say: 'If Allah will.' “But Sulaiman did not say it and forgot to say it. Then he had sexual relations with them but none of them delivered any child except one who delivered a half person. The Prophet ﷺ said, "If Sulaiman had said: 'If Allah will,' Allah would have fulfilled his (above) desire and that saying would have made him more hopeful."

It was said that the reason for this verse that was revealed in the context of the story of the people of the cave, was because the Prophet did not say “if Allah wills” after the infidels came to him inquiring about the spirit and the story of these young men to test if he was truthful. Because of that, i.e. not saying “if Allah wills” and promising them to give them an answer in the next day, the revelation did not come to the Prophet for fifteen days. So in this way Allah is informing the Prophet of the manner and right attitude when intending to do something in the future.

Then, Allah ﷻ says, “They had remained in their cave for three hundred years, adding nine” (Al-Kahf: 25) Here Allah tells His Messenger the length of time the people of the Cave spent in their cave, from the time when He caused them to sleep until the time when He resurrected them and caused the people of that era to find them. The length of time was three hundred plus nine years in lunar years, which is three hundred years in solar years. The difference between one hundred lunar years and one hundred solar years is three years, which is why after mentioning three hundred, Allah says, `adding nine.'

Allah says, “Say, ˹O Prophet,˺ “Allah knows best how long they stayed. With Him ˹alone˺ is ˹the knowledge of˺ the unseen of the heavens and the earth. How perfectly He hears and sees! They have no guardian besides Him, and He shares His command with none.”” (Al-Kahf: 26) “Say, ˹O Prophet,˺ “Allah knows best how long they stayed.” the knowledge of everything is attributed to Allah ﷻ. “With Him ˹alone˺ is ˹the knowledge of˺ the unseen of the heavens and the earth.” means that Allah knows what is absent from creation because nothing is hidden from Him. Allah says, “Not ˹even˺ an atom’s weight is hidden from Him in the heavens or the earth; nor anything smaller or larger than that, but is ˹written˺ in a perfect Record” (Yunus: 61). This means no one knows about the unseen except Him, and whoever among His creatures He chooses to tell. He with His own will chooses to inform the angels, the Prophets, and other creatures, but no one can know anything without His will. The unseen includes; the hidden knowledge of the things going on in this world, the future matters, and the history of old nations and eras. “How perfectly He hears and sees!” No one hears or sees more than Allah, Allah hears and sees everything, He encompasses everything and nothing goes past Him. “They have no guardian besides Him,” all creation has no guardian apart from Him, neither an ally nor a supporter, for Allah is the Protector, the Most Powerful, and Almighty. “And He shares His command with none.” Allah has no partner, there is no one who can determine the things going

on in this universe except for Him. He has no adviser, supporter or partner, may He be exalted and hallowed. Allah is the One Who has the power to create and to command, the One Whose ruling cannot be overturned. Allah is the One Who causes death, wealth, life, poverty, etc. He says, "But you cannot will ˹to do so˺, except by the Will of Allah" (Al-Insan: 30) anyone of human, angel and Jinn cannot intend to do anything unless by the will of Allah. Likewise, no one interferes with His religious judgment; Allah permits whatever He wills, forbids whatever He wills, and legislates for His servants whatever He wills. As He ﷻ says, "He legislated for you the same religion He enjoined upon Noah, and what We revealed to you, and what We enjoined upon Abraham and Moses and Jesus: 'You shall establish the religion and not be disunited therein'" (Ash-Shura: 13).

The difference between the fateful cosmic rule and the religious legislation is that the fateful cosmic rule must take place, while the other may be violated by people, and of course, the result of disobeying Allah's command is facing His punishment. Still disobeying Allah is known to Him so this is also by His will, all of what happens is His will, as He says, "Whenever We intend to destroy a society, We command its elite ˹to obey Allah˺ but they act rebelliously in it. So the decree ˹of punishment˺ is justified, and We destroy it utterly" (Al-Isra: 16), "˹Imagine˺ how many peoples We have destroyed after Noah". He also says, "Had it been your Lord's Will, they would not have done such a thing. So leave them and their deceit".

Then, Allah ﷻ says, "Recite what has been revealed to you from the Book of your Lord. None can change His Words, nor can you find any refuge besides Him" (Al-Kahf: 27) Allah commands His Messenger to recite His Holy Book and convey it to mankind, Allah says, "What has been revealed to you", meaning from your Lord by Jibreel, and that is the Qur'an. Allah says, "None can change His Words", meaning, no one can alter them, distort them or misinterpret them.

Likewise, the judgments of Allah ﷻ cannot be changed such as the destiny of the believers and disbelievers, the Paradise, the Hellfire, the Last Day, and the Judgment. "Nor can you find any refuge besides Him" meaning no one can find anyone to protect themselves from Allah in this life or on the Day of Judgment. Also, Allah directs His speech to the Prophet as well saying, 'if you disobey the Lord's commands and did not convey the message as you were ordered then no one can protect you from Allah's wrath this includes all people as well. Allah says, "O Messenger! Convey everything revealed to you from your Lord. If you do not, then you have not delivered His message. Allah will ˹certainly˺ protect you from the people" (Al-Ma'idah: 67), there is no refuge for the Prophet, nor for anyone else besides Allah.

يقول الله ﷻ: {وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا وَلا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا}[الكهف:28]، {وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيَكْفُرْ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا وَإِنْ يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا}[الكهف:29]

says, "And patiently stick with those who call upon their Lord ﷻ Allah morning and evening, seeking His pleasure. Do not let your eyes look beyond .them, desiring the luxuries of this worldly lifeAnd do not obey those whose hearts We have made heedless of Our remembrance, who follow ˹only˺ their desires and whose state is ˹total˺ loss" (Al-Kahf: 28). "And say, ˹O Prophet, ˺ "˹This is˺ the truth from your Lord. Whoever wills let them believe, and whoever wills let them disbelieve." Surely We have prepared for the wrongdoers a Fire whose walls will ˹completely˺ surround them. When they cry for aid, they will be aided with water like molten metal, which will burn ˹their˺ faces. What a horrible drink! And what a terrible place to rest!" (Al-Kahf: 29).

"And patiently stick with those who call upon their Lord morning and evening, seeking His pleasure." Allah ﷻ commands His Messenger to compel

himself to be patient. He does not tell him, ‘Be patient’ but ‘compel yourself to be patient.’ If the desires do not want to be patient, he must force and compel them. “With those who call upon their Lord morning and evening, seeking His pleasure.” Those are the meek and wretched who have hastened to enter into this religion, and Allah commands His Messenger to stick patiently with them. Allah ﷻ praises these faithful elites who hastened towards guidance, light, and goodness. Allah says, “Those who call upon their Lord morning and evening.” They call upon their Lord morning, evening, and night, seeking His pleasure. They are devoted to Allah ﷻ, and they are the people of Allah, His selected elite, and His loved ones. Allah says, “Do not let your eyes look beyond them,” do not look beyond them, “desiring the luxuries of this worldly life,” desiring those people of luxury, status, riches, and fame from among the polytheists. “And do not obey those whose hearts We have made heedless of Our remembrance.” Do not obey those whom Allah made heedless of His remembrance. Such is the disbeliever heedless of Allah’s remembrance, busy with his affairs, prideful of himself. “Who follow ˹only˺ their desires;” those who follow whatever they desire. “And whose state is ˹total˺ loss.” He who abandons the Lord, abandons religion and the way of Paradise, adheres to this life, and wastes his life chasing after his desires, he is wasteful and lost and his state is a total loss. [Furut] means dispersed and squandered. This means he who has control over his affairs is the pious believer who walks along the path of salvation, salvation from Hellfire and entry into Paradise. But he who is lost, who walks towards Hellfire, abandons Paradise, and follows His desires, he is wasteful and lost.

Al-Imam Muslim writes in his book that Sa’d Bin Abi-Waqqas reports, “I was with Abdullah Bin Mas’oud, a man from Huthayl, Bilal, and two other men; we were around six men. Then some high-ranking infidels came and said to the Prophet ﷺ, ‘Cast those out because they dared think themselves our equals.” They told him to send them away and they would be willing to sit down with him. “How can our slaves, those low-ranking, lesser servants, think themselves equal

to us when we sit down together?" Sa'd says, "The Prophet had certain thoughts in his heart, then Allah sent down this verse, "And patiently stick with those who call upon their Lord morning and evening, seeking His pleasure. Do not let your eyes look beyond them, desiring the luxuries of this worldly life. And do not obey those whose hearts We have made heedless of Our remembrance, who follow ˹only˺ their desires and whose state is ˹total˺ loss." (Al-Kahf: 28). The Prophet was eager to have the rich and high-ranking of the people of Quraysh enter into this religion, because by entering into the religion they will be followed by all their servants and followers. However, Allah ﷻ admonished His Messenger ﷺ not to look eagerly to that. Allah also says, "He frowned and turned ˹his attention˺ away" ('Abasa: 1), "˹simply˺ because the blind man came to him ˹interrupting˺." ('Abasa: 2). "You never know ˹O Prophet˺, perhaps he may be purified" ('Abasa: 3), "or he may be mindful, benefitting from the reminder." ('Abasa: 4). "As for the one who was indifferent" ('Abasa: 5), "you gave him your ˹undivided˺ attention," ('Abasa: 6), "even though you are not to blame if he would not be purified." ('Abasa: 7). "But as for the one who came to you, eager ˹to learn˺" ('Abasa: 8), "being in awe ˹of Allah˺" ('Abasa: 9), "you were inattentive to him" ('Abasa: 10). Allah ﷻ commands His Messenger to stick patiently to those poor and meek Muslims, those who were servants and slaves, who were marginalized and ignored.

Allah says, "And say, ˹O Prophet, ˺ "˹This is˺ the truth from your Lord. Whoever wills let them believe, and whoever wills let them disbelieve." Surely We have prepared for the wrongdoers a Fire whose walls will ˹completely˺ surround them. When they cry for aid, they will be aided with water like molten metal, which will burn ˹their˺ faces. What a horrible drink! And what a terrible place to rest!" (Al-Kahf: 29) Say to those disbelievers, this religion is the truth, and it is not from me but from your Lord, your God, your Creator, Allah the Master of the Heavens and the Earth. "Whoever wills let them believe, and

whoever wills let them disbelieve" Now the command is directed at you. Whoever wishes to take the path of belief then this is his path, and whoever wishes to disbelieve this is his path. Allah then says, "Surely We have prepared for the wrongdoers a Fire whose walls will ˹completely˺ surround them" Allah informs that there are consequences and punishment for those who choose to disbelieve. Surely We, meaning the Lord Almighty, have prepared; the word here emphasizes how well-prepared it is. We have prepared for the wrongdoers; a wrongdoer is he who chooses disbelief over belief, who places things in their false order. A fire; the fire of the Hereafter. Its walls will completely surround them. [Suradeq] is the hallway that circles and surrounds them from every direction. Allah says in another verse, "And We have made Hell a ˹permanent˺ confinement for the disbelievers."

Then Allah says, "When they cry for aid, they will be aided with water like molten metal." Allah says they will be aided; they will ask for water, for mercy, they will ask to leave this prison, but they will be answered with an increase in torment. They will be aided with water like molten metal, water different from the water of this world. Allah then says, "Which will burn ˹their˺ faces" If they go to drink this water, it will burn their face from the heat even before they drink it, and once they drink it, it will tear their insides apart. Allah tells about this water in another Surah, He says, "[They are] left to drink boiling water that will tear apart their insides". Allah says, "What a horrible drink!" There is no torture uglier or more loathsome than this drink. "And what a terrible place to rest!" An abode is supposed to be welcoming and full of amenities that make a person feel welcome. But the amenities of this abode for the people of Hellfire only include giving them this water.

Then Allah says, "As for those who believe and do good, We certainly never deny the reward of those who are best in deeds." (Al-Kahf: 30) As for those who choose the path of the Lord Almighty, those who believe; and when belief is paired with

good deeds, it becomes an action of the heart. The Prophet ﷺ was asked about belief, and he said, "That you should believe in Allah, His angels, His Books, His Apostles, the Last Day, and that you should believe in the decreeing of both good and evil." These are the principles of belief. Good deeds are called actions of Islam and the actions of belief, and they are the outer behaviors. The Prophet was also asked about Islam, and he said, "Islam means that you should testify that there is no god but Allah, [and this is the testimony of the tongue] and Muhammad is Allah's Apostle, that you should observe prayer, pay Zakat, fast during Ramadan, and perform Hajj to the House If you have the means to go." Good deeds include all of what Allah commands. The Prophet said, "Iman has over sixty branches, the uppermost of which is the declaration: 'None has the right to be worshiped but Allah'; and the least of which is the removal of harmful objects from the road, and modesty is a branch of Iman." These are all good deeds; some of them are obligatory, some desirable. Allah always pairs between good deeds and belief in reward, for Heaven is the reward of belief and good deeds. Allah never says anywhere in the Qur'an that belief alone without good deeds can salvage men and admit them into Paradise, but He always links between belief and good deeds.

"We certainly never deny the reward of those who are best in deeds." the believer who does good in the name of Allah, Allah says he will be rewarded much like a worker; Allah will not forget a single drop of goodness done by anyone, and He will reward them for it. Allah says, "Indeed, Allah never wrongs ˹anyone˺—even by an atom's weight. And if it is a good deed, He will multiply it many times over and will give a great reward out of His grace." (An-Nisa: 40) For this reason the Prophet ﷺ lectured us not to dismiss any good deed, for it will be rewarded. "Don't consider anything insignificant out of good things even if it is that you meet your brother with a cheerful countenance." Do not consider it

insignificant to meet your brother with a cheerful countenance, for you will be rewarded greatly by Allah for this.

Allah then illustrates the reward of those people, saying, "It is they who will have the Gardens of Eternity, with rivers flowing under their feet. There they will be adorned with bracelets of gold, and wear green garments of fine silk and rich brocade, reclining there on ˹canopied˺ couches. What a marvelous reward! And what a fabulous place to rest!" (Al-Kahf: 31) If man looks at what is required of him by Allah, he will find it is very little, and he is given freedom with the rest of good things. Allah has allowed all good things we desire within the confines of what He has made permissible, without excess or profligacy. One may take from life the greatest fortune as long as he fulfills the good deeds that do not strain him or cause him trouble. Allah says, "Allah does not require of any soul more than what it can afford."

So Allah illustrates the reward of those who did as He ordered them, He says, "It is they who will have the Gardens of Eternity" here the distal demonstrative is used to elevate their status. "With rivers flowing under their feet." Rivers flow beneath their mansions, beneath trees, while they are high above in their stately tents with rivers flowing beneath them. It was narrated in the Hadith that, "Every believer will have a tent made of a single hollowed pearl, the height of which would be sixty miles." This is one tent. "In every corner he would have a family." He would have a family here and there, and they would not see each other due to the enormous breadth. This tent which is not a mansion has rivers flowing beneath it, beneath the mansions, beneath this and that.

Then Allah says, "There they will be adorned with bracelets of gold." An ornament adorns a person making them beautiful. When a person wears adornments he becomes more handsome than without them. "And [they will] wear green garments of fine silk and rich brocade." The men of Paradise will be adorned with gold and will wear the clothes of [Sundus] i.e. fine silk and of

[Istabraq] i.e. thick brocade. This is the adornment of men. As for women, they are themselves adornments. Allah says, “Those ˹maidens˺ will be ˹as elegant˺ as rubies and coral” (Ar-Rahman: 58). He also says, “As if they were pristine pearls” (As-Saffat: 49). “Reclining there on ˹canopied˺ couches.” To recline is to sit leaning or to lie placing one’s hand on the couch. These couches are sewn from gold, and their cushions are as Allah says in another Surah, “furnishings lined with rich brocade.”

Allah says then, “What a marvelous reward!” Their reclining on couches is an indication that they have no work or toil, everything is prepared for them. In this world, everything has to be processed and treated to become ready. In Paradise, one looks at a fruit, desires it, and falls instantly. The branch dangles in front of him and he would eat what he desires from the tree. Then, once he is finished, he would see a bird, desire it, and it would fall cooked and ready before him, and he would eat his fill. Then he would fly around Paradise, moving from one place to another without toil. Allah says, “Indeed, on that Day the residents of Paradise will be busy enjoying themselves” (Ya-Sin: 55). They are busy only with pleasures. This is the reward of the people of Paradise for the deeds they have done. For that Allah says, “And hasten towards forgiveness from your Lord and a Paradise as vast as the heavens and the earth, prepared for those mindful ˹of Allah˺” (Al-Imran: 133). It is prepared with everything, even the bowls and plates and the furnishings. This is the kindness they are given, and this exceeds kindness, and it is a great bestowal from Allah ﷻ.

يقول الله ﷻ:{وَاضْرِبْ لَهُمْ مَثَلًا رَجُلَيْنِ جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَابٍ وَحَفَفْنَاهُمَا بِنَخْلٍ وَجَعَلْنَا بَيْنَهُمَا زَرْعًا}[الكهف:32]، {كِلْتَا الْجَنَّتَيْنِ آتَتْ أُكُلَهَا وَلَمْ تَظْلِمْ مِنْهُ شَيْئًا وَفَجَّرْنَا خِلالَهُمَا نَهَرًا}[الكهف:33]، {وَكَانَ لَهُ ثَمَرٌ فَقَالَ لِصَاحِبِهِ وَهُوَ يُحَاوِرُهُ أَنَا أَكْثَرُ مِنْكَ مَالًا وَأَعَزُّ نَفَرًا}[الكهف:34]، {وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِنَفْسِهِ قَالَ مَا أَظُنُّ أَنْ تَبِيدَ هَذِهِ أَبَدًا}[الكهف:35]، {وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِنْ رُدِدْتُ إِلَى رَبِّي لَأَجِدَنَّ خَيْرًا مِنْهَا مُنقَلَبًا}[الكهف:36]، {قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ أَكَفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ

سَوَّاكَ رَجُلًا}[الكهف:37]، {لَكِنَّا هُوَ اللَّهُ رَبِّي وَلا أُشْرِكُ بِرَبِّي أَحَدًا}[الكهف:38]، {وَلَوْلا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لا قُوَّةَ إِلَّا بِاللَّهِ إِنْ تَرَنِ أَنَا أَقَلَّ مِنْكَ مَالًا وَوَلَدًا}[الكهف:39]، {فَعَسَى رَبِّي أَنْ يُؤْتِيَنِ خَيْرًا مِنْ جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِنَ السَّمَاءِ فَتُصْبِحَ صَعِيدًا زَلَقًا}[الكهف:40]

says, "Give them ˹O Prophet˺ an example of two men. To ˹the ﷺ Allah disbelieving˺ one We gave two gardens of grapevines, which We surrounded .with palm trees and placed ˹various˺ crops in between" (Al-Kahf: 32)"Each garden yielded ˹all˺ its produce, never falling short. And We caused a river to flow between them" (Al-Kahf: 33). "And he had other resources ˹as well˺. So he boasted to a ˹poor˺ companion of his, while conversing with him, 'I am greater than you in wealth and superior in manpower" (Al-Kahf: 34). "And he entered his property, while wronging his soul, saying, 'I do not think this will ever perish,'" (Al-Kahf: 35), "nor do I think the Hour will ˹ever˺ come. And if in fact I am returned to my Lord, I will definitely get a far better outcome than ˹all˺ this" (Al-Kahf: 36). "His ˹believing˺ companion replied, while conversing with him, 'Do you disbelieve in the One Who created you from dust, then ˹developed you˺ from a sperm-drop, then formed you into a man?" (Al-Kahf: 37). "But as for me: He is Allah, my Lord, and I will never associate anyone with my Lord ˹in worship˺" (Al-Kahf: 38). "If only you had said, upon entering your property, 'This is what Allah has willed! There is no power except with Allah!' Even though you see me inferior to you in wealth and offspring" (Al-Kahf: 39), "perhaps my Lord will grant me ˹something˺ better than your garden, and send down upon your garden a thunderbolt from the sky, turning it into a barren waste" (Al-Kahf: 40).

These verses from Surah Al-Kahf are in the context of Allah's response to the rich people of Quraysh who took pride in their money and what Allah gave them and looked down upon entering into religion with the poor and wretched. Allah says, "Give them ˹O Prophet˺ an example of two men. To ˹the disbelieving˺ one We gave two gardens of grapevines, which We surrounded with palm trees

and placed ˹various˺ crops in between" (Al-Kahf: 32). Give those people i.e. Quraysh, an example of two men; one of them is rich and Allah is the One Who made him so, for He is the Creator, the Sustainer, and the Provider. Allah says, We made for one of them two gardens. [Jannah] means a garden. "Gardens of grapevines, which We surrounded with palm trees" These are the finest fruits on Earth: grapes and palm trees. Grapes either sprout from the ground or climb as a vine, and with palm trees around it the view becomes exquisite. Allah says, "And We placed ˹various˺ crops in between." This means that all the land was filled with greenery. There were small crops, surrounded by grapevines, surrounded by palm trees, so a person would see a green covering laid out before his view.

Allah says, "Each garden yielded ˹all˺ its produce, never falling short. And We caused a river to flow between them" (Al-Kahf: 33). Both of these gardens yielded all their produce. Produce is that which is eaten, i.e. fruits, plants with ripe fruits, full-bearing grapevines, and full-yielding palm trees. "Never falling short." never falling short in their fruits. Allah says, "And We caused a river to flow between them." Part of the beauty and wonder as well as the richness and firmness of the land is that a river flowed between the two gardens.

Allah says, "And he had other resources ˹as well˺. So he boasted to a ˹poor˺ companion of his, while conversing with him, 'I am greater than you in wealth and superior in manpower" (Al-Kahf: 34). Allah ﷻ depicts the sight of this rich man, the owner of the two gardens full of beauty, magnificence, grace, and fruitfulness, able to withstand and survive for long periods, for palm trees are long-living, fruitful trees, and so are grapevines. The owner thinks that this is everlasting and stable, and that there is no toil or effort needed to preserve it. Allah says, "So he boasted to a ˹poor˺ companion of his, while conversing with him;" he told his companion, a poor man, he boasted proudly saying, "I am greater than you in wealth and superior in manpower." I am superior in money, might, manpower, servants, followers, and entourage. He said this proudly,

bragging about his money, gardens, and the entourage of servants and workers around him.

Allah says, "And he entered his property, while wronging his soul, saying, 'I do not think this will ever perish,'" (Al-Kahf: 35), he wronged himself by being so prideful and thinking that what he was given this due to his competence, merit, and well-deserved status. "Saying, 'I do not think this will ever perish" in his thinking all the physical means of preserving these two gardens are available which means this will never perish. "Nor do I think the Hour will ˹ever˺ come. And if in fact I am returned to my Lord, I will definitely get a far better outcome than ˹all˺ this" (Al-Kahf: 36). He denied resurrection and life after death, and said supposing that what the messengers and prophets claim is true and that there is indeed life after death, I will definitely (with certainty) find a far better outcome than this. As the ignorant people and Quraysh used to say, 'He who is wealthy in this life is wealthy in the Hereafter.'

It was narrated that when Suhayb went to ask Al-'As Bin Wa'el As-Sahmi, who was a wealthy man with power and might, for money he owed him for a service that he provided, he told him, 'I will not give you your pay until you renounce Muhammad.' Suhayb answered, 'I will not renounce Muhammad, even if you die and are resurrected.' He replied mockingly, 'Will we be resurrected?' Suhayb replied, 'Yes, we will.' He said, 'Then wait until I am resurrected and I will have money to pay you.' He was mocking him. Allah says, "Have you seen ˹O Prophet˺ the one who rejects Our revelations yet boasts, 'I will definitely be granted ˹plenty of˺ wealth and children ˹if there is an afterlife˺'?" (Maryam: 77). "Has he looked into the unseen or taken a pledge from the Most Compassionate?" (Maryam: 78). "Not at all! We certainly record whatever he claims and will increase his punishment extensively" (Maryam: 79). "And We will inherit what he boasts of, and he will come before Us all by himself" (Maryam: 80). This

inheritance which he will carry on the Day of Judgment is a result of this blasphemous utterance.

Here, his poor and believing companion told him "His ˹believing˺ companion replied, while conversing with him, 'Do you disbelieve in the One Who created you from dust, then ˹developed you˺ from a sperm-drop, then formed you into a man?" (Al-Kahf: 37). His poor companion heard him and answered him. [Hiwar] i.e. dialogue, is derived from [Har] meaning returned. He replied to him and returned an answer. "Do you disbelieve in the One Who created you from dust, then ˹developed you˺ from a sperm-drop, then formed you into a man?" He told him that he is now a disbeliever of Allah ﷻ. First you believe that you have earned this rightfully, as if you created this and made it your own, then you refuse to believe that this is Allah's favor upon you and His bestowal. He said to him you're made of dust then a drop of semen, this is how you came to be. Allah has made you from a measly drop into a man and you were nothing. So now when you are a man you dare disbelieve in Allah even though you were nothing.

"But as for me: He is Allah, my Lord, and I will never associate anyone with my Lord ˹in worship˺." (Al-Kahf: 38). As for me; here the exception is for himself. He said, I believe firmly that Allah is my Lord, my Creator, Who fashioned and formed me. I will never associate anyone with my Lord. Everything I have, He has bestowed upon me, He is my Lord, there is no god except Him, to Him belong all my affairs.

Then he directs him to the good, saying, "If only you had said, upon entering your property, 'This is what Allah has willed! There is no power except with Allah!' Even though you see me inferior to you in wealth and offspring" (Al-Kahf: 39), If only; meaning this is what you ought to have done upon entering your garden, you should have said, 'This is what Allah has willed! There is no

power except with Allah!' [Ma Sha' Allah] means 'This is what Allah has willed to be.' It is a phrase that invokes blessing and attributes the matter to Allah ﷻ. This garden which has these running rivers, which is surrounded by trees, which yields such fruits, are all due to the Will of Allah, due to His Creation and Will. "Even though you see me inferior to you in wealth and offspring;" you should remember Allah's Favors upon you. You should have seen how others were not given what you were given and you should have remembered Allah's Grace upon you for He has granted you this.

Then he told him, "perhaps my Lord will grant me ˹something˺ better than your garden, and send down upon your garden a thunderbolt from the sky, turning it into a barren waste" (Al-Kahf: 40). He told him, 'This life is not my last ambition, but my ambition is to gain something beyond this life.' ['Asa] i.e. perhaps, is used for hopeful aspiration. This servant has hope in Allah, and he calls Him 'my Lord' to ascribe himself to Allah, the Lord Almighty Who controls all things. "My Lord will grant me ˹something˺ better than your garden," meaning in the Hereafter, for Allah's Favors and Reward for His righteous servants in the Hereafter are greater than this. "And [may He] send down upon your garden a thunderbolt from the sky, turning it into a barren waste" as for your earthly garden it is subject to ruin due to your disbelief. Allah will send upon it a punishment from the sky to annihilate it. This garden that you once boasted about and were proud of and believed that it will never perish, it will become a barren waste.

His poor companion told him that his garden will perish due to his disbelief, "Or its water may sink ˹into the earth˺, and then you will never be able to seek it out" (Al-Kahf: 41). Allah will cause these running rivers bursting from these fountains to sink into the earth. [Ghaur] means the descent of water below the earth, whereas [Far] means to rise upwards. "And then you will never be able to seek it out." You will not be able to seek out this water from the belly of the ground to extract it. He told him, 'I place my hope in the Hereafter, while you can

lose everything in this life at any time because you have disbelieved in Allah ﷻ. He will punish you, and you will perish one way or another, either through a calamity from the sky or from the earth.'

Allah says, "And so all his produce was ˹totally˺ ruined, so he started to wring his hands for all he had spent on it, while it had collapsed on its trellises. He cried, "Alas! I wish I had never associated anyone with my Lord ˹in worship˺!"" (Al-Kahf: 42). All his produce, all the fruits he had was surrounded from all sides and ruined. The punishment here is swift and the phrase is abrupt. All his produce was ruined; only two words in Arabic, a two-word phrase with a passive construction, not even mentioning what ruined it. Then Allah depicts the state of this blasphemous rich man, saying, "So he started to wring his hands for all he had spent on it." He first remembered all the work he put into it, all the money he put into digging a path for the river, planting the trees, and tilling the land. Crops only grow through immense efforts, and he probably spent his life's savings on this garden, the fruit of his toil. Allah says, "While it had collapsed on its trellises." A trellis is the roof of the garden. The roof collapsed and so did the walls. This also depicts the summits of trees falling with their branches and boughs, until the whole garden collapses on its trellises. The roof of the garden went underneath, and whatever surrounded it went over it. He cried with agony and regret, "Alas! I wish I had never associated anyone with my Lord ˹in worship˺!" I wish! He used [Layta] which is used for wishing things far from being achieved. I wish I had never associated anyone with my Lord, that I never had done this. He associated himself with Allah, for he made himself a partner of Allah, believing he had fashioned, created, and sustained himself and that he earned this rightfully. This is the same thing the Arab polytheists used to say, those who believed that Allah had made them special by making them rich and depriving others of wealth, so they measured the bounties of religion with the bounties of this life, claiming that if it [i.e. Islam] was good then they [i.e. the

poor] would not have preceded them to it. If this religion was good then Bilal and Ammar and the rest of our slaves and servants would not have preceded us to it, for as Allah gave us these favors in this earthly life, so we would have been more worthy of this religion if it were any good.

Allah says, "And he had no manpower to help him against Allah, nor could he ˹even˺ help himself." (Al-Kahf: 43). The manpower which he boasted about, his children, his servants, his entourage, all of them could not fend off Allah's punishment which befell his garden. "Nor could he ˹even˺ help himself." He could not help himself for he is a weak creature, and he did not have any manpower to help support him against Allah.

Allah says, "At this time, support comes ˹only˺ from Allah—the True ˹Lord˺. He is best in reward and best in outcome" (Al-Kahf: 44). This man was now certain that Allah ﷻ is the only Supporter, but he remembered this too late after Allah had sent down this punishment on him in this life. It could also mean that there, in the Hereafter, true patronage is from Allah, meaning those who are allies of Allah, the True Lord, will be shown. 'True' here is an attribute of Allah, for Allah is the True Lord, and all other worshiped gods are false. There, it will become clear who is an ally of Allah: is it the believers even though they were poor, wretched, and miserable, or is it those to whom Allah granted many things in life but was deprived of infidels. For Allah does not grant the disbelievers favors in life as a sign of approval or because He supports them, loves them, and prioritizes them and wants to give them this wealth. This is a test and a trial to them from Allah to see whether they are grateful or whether they disbelieve. They have disbelieved, so they will not find support when punishment befalls them in this life or in the Hereafter, and then they will know that Allah is the only Patron. And when they see that those whom they regarded as contemptible and insignificant are now in the Grace of Allah ﷻ in Paradise, even the people of the heights [i.e. Al-A'raf] will call out to those in the Fire, "'Are these ˹humble

believers˹ the ones you swore would never be shown Allah's mercy?'" They would tell them, are those poor people in Heaven the same ones you swore would not be shown mercy? "˹Finally, those on the heights will be told: ˺ 'Enter Paradise! There will be no fear for you, nor will you grieve" (Al-A'raf: 49). Allah says, "At this time, support comes ˹only˺ from Allah—the True ˹Lord˺." There, in the Hereafter, it will become clear whom Allah supports, and that His support of His believing servants is the true support.

Allah, "is best in reward;" There cannot be anyone who rewards like Allah. If one could grant a reward, it would be a limited, earthly reward. But Allah ﷻ "is best in reward and best in outcome" Anyone who was with Allah will receive a good outcome. In the end, the poor and wretched will receive this outcome from Allah, for they are the believers, and the other disbelievers who take pride in their wealth will receive a different outcome.

يقول الله ﷻ:{وَاضْرِبْ لَهُمْ مَثَلَ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيَاحُ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُقْتَدِرًا}[الكهف:45]، {الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا}[الكهف:46]، {وَيَوْمَ نُسَيِّرُ الْجِبَالَ وَتَرَى الأَرْضَ بَارِزَةً وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا}[الكهف:47]، {وَعُرِضُوا عَلَى رَبِّكَ صَفًّا لَقَدْ جِئْتُمُونَا كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ بَلْ زَعَمْتُمْ أَلَّنْ نَجْعَلَ لَكُمْ مَوْعِدًا}[الكهف:48]

says, "And give them a parable of this worldly life. ˹It is˺ like the ﷻ Allah plants of the earth, thriving when sustained by the rain We send down from the .skyThen they ˹soon˺ turn into chaff scattered by the wind. And Allah is fully capable of ˹doing˺ all things." (Al-Kahf: 45). "Wealth and children are the adornment of this worldly life, but the everlasting good deeds are far better with your Lord in reward and in hope" (Al-Kahf: 46). "˹Beware of˺ the Day We will blow the mountains away, and you will see the earth laid bare. And We will gather all ˹humankind˺, leaving none behind" (Al-Kahf: 47). "They will be presented before your Lord in rows, ˹and the deniers will be told, ˺ 'You have surely

returned to Us ˹all alone˺ as We created you the first time, although you ˹always˺ claimed that We would never appoint a time for your return" (Al-Kahf: 48).

gives disbelievers of Quraysh and the Arabs another parable about ﷻ Allah .that which they hold dear and cling to, this lifeAllah gives this parable to show how transient life is and how quickly its pleasures fade. He says, "And give them a parable of this worldly life." This worldly life is called [Dunya] i.e. the lowest/nearest life, either because it is lowly in comparison to the Great Afterlife, or because it is near while the Afterlife is far. "And give them a parable of this worldly life." How quickly it passes and fades. "˹It is˺ like the plants of the earth, thriving when sustained by the rain We send down from the sky." When rain falls on the prairies and plains, it is mixed with the plants of the earth, and this is a great matter. Allah then says, "Then they ˹soon˺ turn into chaff scattered by the wind." Soon here refers to their transience. These plants which adorn themselves are struck by the sun, then they grow yellow, dry up, wither, and break off, then the wind comes and scatters them away towards the left or right wherever it blows. Allah gives this parable many times in the Qur'an. Allah says, "The life of this world is just like rain We send down from the sky, producing a mixture of plants which humans and animals consume, then just as the earth looks its best, perfectly beautified, and its people think they have full control over it, there comes to it Our command by night or by day, so We mow it down as if it never flourished yesterday!" This is a parable of how every person's life passes by in this world.
Allah says, "And Allah is fully capable of ˹doing˺ all things." A quality of Allah is that He is capable of all things. He is capable of causing the plants to grow and spreading them on Earth in this way. He is also capable of the opposite of that, of ending this matter, for it is His doing. Allah says, "Glorify the Name of your Lord, the Most High" (Al-A'la: 1), "Who created and ˹perfectly˺ fashioned ˹all˺" (Al-A'la: 2), "and Who ordained precisely and inspired accordingly," (Al-A'la: 3),

“and Who brings forth ˹green˺ pasture” (Al-A’la: 4), “then reduces it to withered chaff.” (Al-A’la: 5). He has brought forth green pastures, caused the plants and fields to grow so that people may herd their sheep, camels, cows, and cattle in them. Then after it had been flourishing with green and different colors of flowers, it became withered chaff.

Allah then says, “Wealth and children are the adornment of this worldly life, but the everlasting good deeds are far better with your Lord in reward and in hope” (Al-Kahf: 46). Wealth includes all monetary gain, be it gardens, cattle, gold, silver, houses, mansions, cars, money, offspring, male offspring; they are the adornment of this worldly life. These are the adornments of worldly life, meaning they adorn life and make it more beautiful. “But the everlasting good deeds are far better with your Lord in reward and in hope” (Al-Kahf: 46). Wealth and children are the adornments of this life, and this adornment quickly fades. In contrast, the everlasting good deeds are better with your Lord in reward. Allah does not directly mention Paradise here, but the means of getting into Paradise. A number of scholars mentioned that the everlasting good deeds are “Exalted is Allah,” “Praise be to Allah,” “There is no god but Allah,” “Allah is Greater,” and “There is no power or might except with Allah.” These words are easy to utter, but they are dear to the Most Gracious, and He rewards them greatly. The Prophet ﷺ said, “Two words are light on the tongue, weigh heavily in the balance, and are loved by the Most Merciful One: ‘Glorified is Allah and praised is He,’ ‘Glorified is Allah the Most Great.’” These are the trees of Paradise. These are planted by the believer as trees and remain in Paradise. It is reported in the true Hadith that “Abu Musa Al-Ash’ari was traveling and mentioning the name of Allah ﷻ, saying “There is no power or might except with Allah,” and every Muslim was making mention of Him. So the Prophet told him, ‘O Abdullah bin Qais [the name of Abu Musa Al-Ash’ari], should I not point you to one of the treasures of Paradise?’ I said, ‘Yes, O Messenger of Allah.’ So he

told me: ‘There is no power and no might except by Allah. It is one of the treasures of Paradise”. Meaning this is something to treasure. When you say “There is no power or might except with Allah,” you receive a great reward from Allah, you receive a great treasure in Paradise.

When Ibrahim met the Prophet ﷺ during the Prophet’s ascension in the seventh heaven, he told him, “Welcome, righteous son and righteous prophet.” Then he told him, “Give your followers my regards.” He told them that Paradise has good soil and refreshing water, and its trees are “Exalted is Allah” and “Praise be to Allah.” He told him to describe Paradise for them in this way. This is the Lord’s Garden, and for one to have a plant in it he has only to say “Exalted is Allah,” “Praise be to Allah,” and “There is no god but Allah.” This is what Ibn Abbas and several scholars said; that the everlasting good deeds are these words, taking into consideration what the Prophet said. Other scholars said that the everlasting good deeds are every good deed, be it prayer, fasting, Zakat, or Hajj. When one prays, his reward lasts in the Hereafter, and the same if he fasts or gives Zakat; his reward is stored for him in the Hereafter. The correct interpretation is that the everlasting good deeds are every good deed, and those first scholars merely stressed the reward of “Exalted is Allah” and “Praise be to Allah” because they are easy to say, in contrast to those who desire this life and work hard for it. The Prophet ﷺ said, “The uttering of the words: "Subhan-Allah (Allah is free from imperfection), Al-hamdu lillah (all praise is due to Allah), La ilaha illallah (there is no true god except Allah) and Allahu Akbar (Allah is the Greatest)' is dearer to me than anything over which the sun rises.”

With this Allah ﷻ gives us an opposition between this life along with those who adhere to it and lay claim to it, and the people of the Hereafter who recognize the true value. Allah says, “Wealth and children are the adornment of this worldly life, but the everlasting good deeds are far better with your Lord in reward and in hope” Allah rewards for every atom’s weight of goodness. If one does one atom’s

weight of good deeds, one ant's weight of goodness, Allah will not dismiss it, but will reward him, and the reward of Allah is great. A man was admitted into Paradise for giving water to a dog. A prostitute's sins were forgiven because she gave water to an animal. A man was admitted into Paradise for cutting off a tree branch that was in people's way. Small deeds but Allah is the Generous, and He is Just, He admitted these people who did small deeds to heaven, this was His reward for their sincere good deed.

Allah says that the everlasting good deeds are far better with your Lord in reward. "Far better with your Lord in reward and in hope." Hope means the good that a person hopes for and waits for. Hope for what Allah gives is the greatest of all. To hope that Allah will reward this deed. People in this life might hope for a good son, and he may turn out evil and be a source of agony. One might hope for money, gold, and silver, then die without spending them, and they will be given to his inheritor. However, the real lasting hope is in the Hereafter.

Allah then informs about the Hereafter so that people may learn the truth. Allah says, "˹Beware of˺ the Day We will blow the mountains away, and you will see the earth laid bare. And We will gather all ˹humankind˺, leaving none behind." (Al-Kahf: 47). The mountains will be moved. Allah illustrates in the Qur'an's verses how this change will occur. First, the Blast occurs. "And ˹if˺ they ask you ˹O Prophet˺ about the mountains, ˹then˺ say, 'My Lord will wipe them out completely'" (Taha: 105), "leaving the earth level and bare," (Taha: 106), "with neither depressions nor elevations to be seen." (Taha: 107). Allah also says, "The Striking Disaster!" (Al-Qari'ah: 1). "What is the Striking Disaster?" (Al-Qari'ah: 2). "And what will make you realize what the Striking Disaster is?" (Al-Qari'ah: 3). "˹It is˺ the Day people will be like scattered moths" (Al-Qari'ah: 4), "and the mountains will be like carded wool" (Al-Qari'ah: 5). The mountains will be like carded wool, then Allah will bring something to blow them away. Allah says, "And you will see the earth laid bare." All the earth will be visible because

the mountains will no longer cover the land beyond them. All the earth will be level and bare. This is the land where the Gathering takes place. "And We will gather all ˹humankind˺, leaving none behind". Allah ﷻ will gather the first and the last of people on one plain. "That is a Day for which humanity will be gathered and a Day ˹that will be˺ witnessed ˹by all˺" (Hud: 103). "And We will gather all ˹humankind˺, leaving none behind" We will leave no person behind, whether a child, a cripple, a lame person, a stately person, an insignificant person, etc. Allah attributed the act of gathering to Himself, because He commands it.

Allah says, "They will be presented before your Lord in rows, ˹and the deniers will be told, ˺ 'You have surely returned to Us ˹all alone˺ as We created you the first time, although you ˹always˺ claimed that We would never appoint a time for your return" (Al-Kahf: 48). All of creation will be presented before your Lord. Allah here does not mention His Name. He says, 'before your Lord,' to show the great status of the Prophet ﷺ and how He is ascribed to the Lord Who controls the fate of all creatures. "And the deniers will be told, ˹ 'You have surely returned to Us ˹all alone˺ as We created you the first time'" You have returned to Us, to the Lord Almighty, as We created you the first time. The Prophet ﷺ said, "You will be gathered before Allah ﷻ naked," i.e. without clothes, "barefoot," without shoes, sandals, or socks on their feet, the same feet they were born with, "and uncircumcised." Everything returns to its original state, even circumcision. "Just as We produced the first creation, ˹so˺ shall We reproduce it. That is a promise binding on Us. We truly uphold ˹Our promises˺!" (Al-Anbya: 104). Allah says, "although you ˹always˺ claimed that We would never appoint a time for your return" meaning, you did not think that this would happen to you or that it would come to pass. To claim is to speak untruthfully. The disbelievers would claim that there is no Day of Resurrection, no resurrection of the body, and no return to Allah.

Allah says, “And the record ˹of deeds˺ will be laid ˹open˺, and you will see the wicked in fear of what is ˹written˺ in it. They will cry, “Woe to us! What kind of record is this that does not leave any sin, small or large, unlisted?” They will find whatever they did present ˹before them˺. And your Lord will never wrong anyone.” (Al-Kahf: 49). The record here refers to the scrolls that will fly to the people and land on their right or left hand, as the Prophet ﷺ explained, “The scrolls will fly into their hands; some will take it in the right hand, some in the left.” Allah says, “As for those who are given their record in their right hand,” (Al-Inshiqaq: 7), “they will have an easy reckoning” (Al-Inshiqaq: 8), “and will return to their people joyfully.” (Al-Inshiqaq: 9). “And as for those who are given their record ˹in their left hand˺ from behind their backs,” (Al-Inshiqaq: 10), “they will cry for ˹instant˺ destruction,” (Al-Inshiqaq: 11). When he looks at it, he will see the horrendous things he has committed, for all his deeds are there, and he would wish death on himself. “And will burn in the blazing Fire” (Al-Inshiqaq: 12).

Allah says, “And you will see the wicked in fear of what is ˹written˺ in it.” those who committed the sins of disbelief, obstinacy, regressing from Allah’s path, and denying the Appointed Time. “In fear of what is ˹written˺ in it.” [Ishfaq] is the highest form of fear, fear which tears the heart apart. Of what is in it; of what is in their book. When they look into their book, they will see that every sin they committed is in it, whether minor or major. They will cry, “Woe to us! What kind of record is this that does not leave any sin, small or large, unlisted?” They use the intensified form to convey their agony and request. It means ‘O our doom! O our calamity!’ “Woe to us!” Woe means ruin. It is a word of lamentation and agony. And of course, they will be told, “Read your record. You ˹alone˺ are sufficient this Day to take account of yourself” (Al-Isra’: 14). They will say, “What kind of record is this that does not leave any sin, small or large, unlisted?” It does not leave any sin, small or large, which they committed, unlisted! It lists them and writes them all. Allah says, “They will find whatever they did present

˹before them˺." They will find whatever they did present in front of them, everything they did.
Allah says, "And your Lord will never wrong anyone." Allah ﷻ will never wrong anyone, punish them for a sin they did not commit, or punish them for someone else's sin. No soul burdened with sin will bear the burden of another. Also, the Lord's punishment is severe. Whatever punishment you can imagine for a sin; Allah's punishment will be more severe. "He will punish ˹them˺ severely, like no other," (Al-Fajr: 25), "and bind ˹them˺ tightly, like no other." (Al-Fajr: 26). The disbeliever who rejects Allah ﷻ will be punished in perpetual Hellfire, an everlasting abode in Hellfire, without escape, without comfort, and without peace.

يقول الله ﷻ : {وَإِذْ قُلْنَا لِلْمَلائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِي وَهُمْ لَكُمْ عَدُوٌّ بِئْسَ لِلظَّالِمِينَ بَدَلًا}[الكهف:50]، {مَا أَشْهَدْتُهُمْ خَلْقَ السَّمَوَاتِ وَالأَرْضِ وَلا خَلْقَ أَنفُسِهِمْ وَمَا كُنتُ مُتَّخِذَ الْمُضِلِّينَ عَضُدًا}[الكهف:51]، {وَيَوْمَ يَقُولُ نَادُوا شُرَكَائِيَ الَّذِينَ زَعَمْتُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَجَعَلْنَا بَيْنَهُمْ مَوْبِقًا}[الكهف:52]، {وَرَأَى الْمُجْرِمُونَ النَّارَ فَظَنُّوا أَنَّهُمْ مُوَاقِعُوهَا وَلَمْ يَجِدُوا عَنْهَا مَصْرِفًا}[الكهف:53]

.'says, "And recall when We said to the angels, 'Prostrate to Adam ﷻ Allah .So they prostrated—but not IblisHe was one of the unseen beings, so he defied the command of his Lord. Will you take him and his offspring as guardians apart from Me when they are an enemy to you? What a miserable bargain for the unjust!" (Al-Kahf: 50), "I did not make them witness the creation of the heavens and the earth, nor their own creation, and never was I to take the misguiding people for assistants" (Al-Kahf: 51), "And on the day when He says, 'Call on My associates whom you have claimed'. So they called on them, but they did not respond to them. And We placed between them a barrier" (Al-Kahf: 52), "Then the criminals saw the Fire, so they realized that they were bound to tumble into it and they found no escape from it" (Al-Kahf: 53). After Allah demonstrated and told us about the case of the disbeliever, on the Day of Resurrection, and the case

and outcome that they turn to. This was in the context of responding over these criminal rich who disregarded the Prophet's message out of objecting regarding being with these poor ones from their people. He said in demonstrating the Day of Resurrection, "And on the day when We set the mountains in motion and you see the earth emerging; and We herded them together and left none of them behind" (Al-Kahf: 47), "And they were presented, lining up before your Lord. 'Very truly, you have come to Us as We created you the first time……" (Al-Kahf: 48), O you proud of your rich and wealthy in the world, you come to Allah while you are naked and barefoot, without being circumcised, while having nothing. "No indeed, you claimed We would never set an appointment for you", "And the record was placed", the deeds record. "And you see the criminals fearful of whatever is in it, and they say, 'Woe to us! What is with this record", which is your record; each one says regarding his record, "That leaves nothing, small or big", that is from what we have done. "But it has enumerated it?", is there written. He says, "And they found whatever they had done present (before them)", Allah is never unjust to anyone, rather, He will punish them over what they did. Yet, the torment with which Allah punishes is a severe torment, for it is a constant life in this Hell, God forbid. "A fitting repayment" (An-Naba: 26), for their denial and deeds. "For they were not expecting any reckoning" (An-Naba: 27), "And they disbelieved Our signs with utter disbelief" (An-Naba: 28).

Then, Allah demonstrates the disbeliever's ignobility and that he took the most of his enemies to be his ally without Allah. Allah Who created him, provided him, gave him, established him, Who has favors over him and his Lord. He leaves the Lord, forgets Him, disregards Him, and runs after who? After his enemy; the most of his enemies, Satan. He clings to him, takes him as an ally, walks behind him, follows his method and law, and leaves the Lord whom these are His actions and deeds with this person. Therefore, the disbelieving person is a criminal who takes an enemy as a friend and leaves the Lord God who created him, provided him,

and established him. He says, “And recall when We said to the angels, ‘Prostrate yourselves to Adam”, recall, remember this when we said to the angels. Allah ordered the angels to prostrate to Adam out of gracing and honoring him. To this new creature which Allah created from the mud of this earth and honored as such. He says, “So they prostrated themselves”, all the angels. Prostration here was from all the angels as He says, “So the angels prostrated themselves, all of them together” (Al-Hijr: 30). He says, “But not Iblis. He was one of the unseen beings”, he was from Jinn. He was there with the angels and was commanded with the divine command to prostrate to Adam. Jinn is another section from the creation. Allah created angels from light, and Jinn from fire, as the Prophet says that Adam was created from what was mentioned to you, as He says, “While We created the unseen being before from the fire of the searing wind” (Al-Hijr: 27). He also says, “..... From a smokeless flame of fire” (Ar-Rahman: 15), this is the creation of Jinn. So, Iblis, which was from Jinn, Allah says, “So he defied the command of his Lord”, defied; defying is rebelling. Meaning that he rebelled from his Lord's command and did not prostrate to Adam out of objecting and arrogance against Allah's command. “So he defied the command of his Lord”, he defied Allah's command of prostrating to Adam. He said I won't prostrate. “He said, ‘I am better than him; You created me from fire and created him from clay’” (Al-A'raf: 12).

Then, Allah directs the speech to these, He says, “Will you take him and his offspring as guardians apart from Me when they are an enemy to you?”, you take Satan, whose first sin was that he did not accept to be a part from your father's Adam honoring. He refused to prostrate to Adam which Allah commanded him out of honoring this creature and showing his supreme position. And, now, you come, O son of Adam, take your enemy and my enemy, Satan, as an ally and leave the Lord Who created you as such and honored your father. Further, the honoring of our father is our own honor; an honor to all mankind. Will you take him and his offspring, Satan's offspring? How do they multiply? Do they multiply

as mankind multiplies into males and females? Pregnancy and birth as in humans? Or do they have another way of multiplying? Some people talk about this matter, yet, we do not know from the unseen; likewise, we do not know from them except what Allah told us. Among the anecdotes is what Al-Shabi was asked about; one of the biggest followers, may Allah have mercy on him, who said to him, does this Satan give birth or lay an egg? How does he multiply? So, he told him that this is a wedding we did not witness. He said that we did not witness Iblis's wedding and how it was. Yet, Allah says that he has an offspring. Will you take him and his offspring, his children and the kids of his children, as guardians apart from Me? Other than Me? When they are an enemy to you; this is a conditional sentence here, meaning that these are your enemy. A reasonable person takes his enemy as a guardian and leaves the Lord God, his Master, Creator, and Provider? "..... Will you take him and his offspring as guardians apart from Me when they are an enemy to you? What a miserable bargain for the unjust!" (Al-Kahf: 50), miserable for dispraise. For the unjust; this is unjust for he put guardianship into the wrong place. The guardianship should be to Allah, guardianship is to love, support, and obey the one who created you, provided you, and favored you. The one who honored you is the one who deserves to be your guardian. As to take your enemy as a guardian, which wants to take you to Hell, this is unreasonable. The one who does this has no reason; therefore, they deserve this. As if Allah says that these criminals deserve this outcome. Will you take him! A question to blame, insult, and reproach. "As guardians apart from Me when they are an enemy to you? What a miserable bargain for the unjust!" miserable bargain. This bargain to the unjust, to bargain with their Lord, Creator, Provider, and the One in charge over their matters. To bargain the guardianship of Allah with the guardianship of the devil, their severe enemy.

Then, He says, what do the devils have? What do they have? "I did not make them witness the creation of the heavens and earth", I did not make them witness;

to witness, to attend to the creation of the heavens and earth, for they are an established creation from these creations. And Allah created the heavens and earth before He created those. “I did not make them witness the creation of the heavens and the earth, nor their own creation” (Al-Kahf: 51), Allah is the One Who created them, and created their own selves as well. Allah did not make them witness this creation. “And never was I to take the misguiding people for assistants”, and never was I to take the misguiding people, the devils; Allah described them as the misguiding people because this is their case and this is their deeds, for they are misguided. Their act, deeds, and job are to misguide; so, this is what the devil took upon himself, “He said, ‘Do You see this one whom You have honored more than me? If You reprieve me until the Day of Resurrection, I will most surely bridle his offspring, except for a few” (Al-Isra: 62). He also says, “He said, ‘Then, by Your majesty, I will most surely delude them all” (Sad: 82), “Except for your sincere chosen servants among them” (Sad: 83). He also said, “Then I will most surely come at them from before them and from behind them and from their right and from their left, and you will not find most of them appreciative” (Al-A'raf: 17). That he will set for them in every ambush, in every door of doors, to misguide them for they are misguiding. This is their job; this misguided who made misleading as his job and mission. This is being taken as a guardian? Allah says, “And never was I to take the misguiding people for assistants”, supporters. And the humerus is this part of the hand which is the part above the arm and under the shoulder; the humerus strengthens the human. Allah says, 'never was I to take assistants' refers to a power by which I get strengthened. Allah does not get strengthened by anyone and would not take assistants and power from the misguided from the unjust. The unjust are not Allah's guardians nor His assistants. “And never was I to take the misguiding people for assistants”, so they are cursed and banished from Allah's mercy, far from Allah, and have nothing to do with the creation. Allah did not honor them by making them witness the creation of the heavens and earth or to witness their own creation or subject

them in any matter that has to do with the order of this universe. No, their job, since the infidelity of their father, Iblis, is to misguide, him and his offspring. They are a group of this creation, but they have no job but to misguide. As if the saying is that Allah did not establish them in any of the good deeds. Rather, they do this miserable deed, which is misguiding. So, how would a person take those, whom these are their attributes, as their guardians? "And never was I to take the misguiding people for assistants".

Allay says, "And on the day when He says, 'Call on My associates whom you have claimed'. So they called on them, but they did not respond to them. And We placed between them a barrier" (Al-Kahf: 52), this is a capturing from Allah to those who took assistants, got strengthened, and took Allah's enemies as their guardians from the devils. This is their condition on the Day of Resurrection and the devils got attached to them with delusion, falsehood gods, to which they got attached. They said these are your worshipers; the sun, moon, stars, planets, idols, rocks, fetishes, rivers, and anything from these creations, with which the devils made them attached.

Further, they might let them get attached to pure creations, like angels, but out of delusion. They worship the angels without being pleased with it. Like Isa, they got attached to him and said he is Allah and Allah's son. He is Allah or the son of Allah; a god from a god who creates, provides, gives life, and causes death. Satan made them get attached to this belief. Isa is not a god and not a Lord and he is disowned from this in his life and, on the Day of Resurrection, he gets disowned from all of this. Thus, Satan made them leave the guardianship of Allah, the true God, and get attached to these claimed gods. Either it is something that has no position and a vile thing, despicable tyrants, Idols and fetish, or honorable creatures from the ones who worship the Lord and should not be worshiped. None of them told the people, come and worship me. The angels did not call for the worship of themselves; they could not do such a thing, nor did these messengers

who were worshiped apart from Allah say this. Allah says, “No person to whom Allah has given the Scripture and wise judgment and prophethood would ever say to mankind, ‘Be my servants apart from Allah’. Rather, ‘Be godly” (Ali-'Imran: 79), all of the people; they called for all people to be godly, worshiping the Lord. “Rather, ‘Be godly on account of the Scripture which you used to teach and on account of what you used to learn”. He says, “Nor would he command you to take the angels and the prophets as lords….” (Ali-'Imran: 80), Allah does not command this at all; Allah does not command taking another god apart from Him so that people would worship. Allah does not command you to make prophets and angels as gods. “Would he command you to denial after you became Muslims?” a command of becoming disbelievers, and Allah does not command this. Allah commands to be worshiped alone and for nothing to be worshiped apart from Him.

Allah calls these who worshiped others apart from Him and were made as Allah’s associates, Allah says to them, “And on the day when He says, ‘Call on My associates whom you have claimed”, My associates in the matter, in creation, or in the right, for the polytheists made associates for Allah. Either in the matter; they rule for them as Allah does, or in creation, for they said this is the creation of Allah, and this created this, and those created with Allah. Or in right, Allah's right to be worshiped alone; those said no, these are worshiped as well, we do vows to them, and we slaughter for them. Allah has no partners either in creation; no one is associated with Him for He is the only creator. Nor in the matter; whether it is the universal fatalistic matter or the divine law matter, it is all His. “Judgment belongs to none but Allah. He has commanded that you worship none but Him”, nor in right; worship Allah devoting religion to Him. “Undoubtedly, faithful religion is due to Allah!”, all worship should be to Allah, not one part from the worship parts, should not be directed to anyone apart from Allah, for Allah has this, it is His right. He is the only creator; the creation is His own alone.

The matter is His alone, the worship is His alone. So, they tell them, call on My associates, which you made associates. Associate in the matter, in creation, and in right, "Call on My associates whom you have claimed", which you claimed are my associates.

Allah says, "So they called on them, but they did not respond to them", they called on them. Allah says let everyone cling to what he worshiped in the world. "But they did not respond to them And We placed between them a barrier", a general word that they did not respond to them. All that was worshiped apart from Allah gets disowned, on the Day of Resurrection, from their worshipers. First of all, he gets disowned by his worshiper, as if it was worshiped with his permission, then he gets disowned, "So they cast to them the statement, 'Very truly, you are liars", and curses one another. The one worshiped by his permission is a tyrant, Satan who was worshiped with his permission and he commanded people to worship him, and the tyrants from the ones who said I am your supreme Lord like Pharaoh and Nimrod and others. And everyone who stated himself as a god with Allah, whether he says that he is Allah's partner in the creation or that this creation is his or the matter is his or the right is his, commanded the people to worship him as the Lord is being worshiped; they curse each other on the Day of Resurrection. As He says, "Recall when those who were followed disowned those who had followed (them), and they saw the punishment and ties between them were severed" (Al-Baqarah: 166), this is regarding the ones worshiped with their permission. As for the ones worshiped without their permission, whom people worshiped and have nothing to do with it like angels. Our Lord says to angels, "Is it you that these used to worship?", "They said, 'Highly Exalted are You; You are our Ultimate Guardian, not them. Rather, they used to worship the unseen beings; most of them are believers in them" (Saba: 41). They said, 'Highly Exalted are You, You are our Ultimate Guardian, not them. Our guardianship is to You, we have nothing to do with those. We did not command them with this

and we are not pleased with their worship to us as such'. The disbelievers used to worship angels in delusion. Likewise, Isa ﷺ is the biggest human who was worshiped without Allah, yet, worshiped without his permission. He did not command this, not in his life nor after his death.

Allah says to him, "Did you say to mankind, 'Take me and my mother as two gods apart from Allah?", this is in front, before all of the ones who worshiped him. "He said, 'Highly Exalted are You!", exalting the Lord. "He said, 'Highly Exalted are You!", "To say what I have no right to", Allah prevented him from saying about Allah except for the truth. "..... He said, 'Highly Exalted are You! It is not for me to say what I have no right to. Had I said it, You would have known it. You know whatever is within my (inner) self, and I do not know whatever is within Your Self. You are indeed the Superb Knower of the hidden realms'" (Al-Ma'idah: 116), "Never did I tell them except what You commanded me: that you shall worship Allah, my Lord and your Lord. And I was a witness over them as long as I was among them, but when You took me up, You became the Watcher over them, and You are Witness over everything" (Al-Ma'idah: 117), "If You punish them, they are Your servants; but if You forgive them, You are, the All-Wise" (Al-Ma'idah: 118). "Allah said, "This is the day when the truthful benefit from their truthfulness", so Isa and all those who have been worshiped without their permission, disown as such.

As Allah said regarding the ones who worshiped the guardians and righteous in their graves while they are unaware of it, He says, "And who is more misguided than one who calls upon, apart from Allah, those who will not respond to him until the Day of Resurrection and who are oblivious to their invocation?" (Al-Ahqaf: 5), "And when mankind is herded, those (false gods) become enemies to them and deny their worship of them" (Al-Ahqaf: 6), so the one worshiped in his grave and was said to him O such and such and prostrate to him, walked around his grave, got blessed with it, ask from him what should not be asked except from

Allah, he is unaware of this; he did not hear nor recognize it. “And who is more misguided than one who calls upon, apart from Allah, those who will not respond to him…...” (Al-Ahqaf: 5), if he stood calling him till the Day of Resurrection, “And who are oblivious to their invocation?”, “And when mankind is herded”, that is the Day of Resurrection. “Those (false gods) become enemies to them”, these dead who were worshiped without their permission are enemies to those. “And deny their worship of them”, Allah says, “And on the day when He says, ‘Call on My associates whom you have claimed’. So they called on them, but they did not respond to them. And We placed between them a barrier” (Al-Kahf: 52), we made between them and what they worshiped a barrier. Destruction; those are in Hell and these are in Heaven. The one who has been worshiped without their permission like the angels far from these and Isa and the righteous; where are they? Those are in Allah's heaven, “Indeed, those who deserved goodness from Us—those are kept away from it” (Al-Anbya: 101), “They do not hear its hissing, and in what their hearts have desired they abide” (Al-Anbya: 102), Allah descended this verse after saying, “You and what you worship apart from Allah are indeed fuel for Hell. You are bound to approach it” (Al-Anbya: 98), you, O disbelievers, and what you worship apart from Allah. That is, what you worship without Allah and apart from Allah, are the fuel of Hell. You will be thrown into Hell all of you, and you are bound to approach it.

They said okay, as long as we and what we worship are in Hell; we worship the angels, let them be with us, while Christians worship Isa, so he would be with them. They mock the Lords' word, so He says, “Indeed, those who deserved goodness from Us—those are kept away from it” (Al-Anbya: 101), “They do not hear its hissing, and in what their hearts have desired they abide” (Al-Anbya: 102), rather, the fuel of the Hell is those, them and their false gods. His rock and falsehood god, that he worshiped, are all with him. He is with them; he gets gathered with his people. As Allah says about Pharaoh, “He precedes his people

on the Day of Resurrection, and he led them into the Fire, and what a miserable drinking place to be led to" (Hud: 98). "Herd those who were unjust and their spouses, and what they used to worship" (As-Saffat: 22), "Apart from Allah, and guide them to the path to purgatory" (As-Saffat: 23), herd; gather the ones who disbelieved and their partners, their likes and what they used to worship apart from Allah. What they worshiped without Allah like their idols, rocks, and fetishes, which they used to worship without Allah. All of them get herd to Hell, as He says, "Then they were toppled into it, together with the deluded one" (Ash-Shu'ara: 94), "And the troops of Iblis, all of them" (Ash-Shu'ara: 95), all of the deluded ones from who called upon others without Allah or called to the worship of himself, all are together. "And We placed between them a barrier", we made between them destruction. Between these unjust disbelievers and the ones whom Allah survived, and which the disbelievers took as gods while they are not. They did not call for the worship of themselves and are not pleased with this worship.

Allah says, "Then the criminals saw the Fire, so they realized that they were bound to tumble into it and they found no escape from it" (Al-Kahf: 53). "Then the criminals saw the Fire", it was shown to them, the fire was apparent to them. The first situation without fire, then Hell comes after that, so the disbelievers see it and get amazed. "Then the criminals saw the Fire", as the Prophet said ﷺ, Hell will be brought on that Day (the Day of Resurrection) with seventy thousand bridles, and with every bridle will be seventy thousand angels, pulling it to the situation. When they see it, while it almost bursts with rage, a boiling volcano, and burning, they are told that this is your prison and you are entering this place. He says, "So they realized that they were bound to tumble into it", realizing here, is in the sense of believing that they will tumble into it. They will fall into it. This is a must. This is their fate, for they were given glad tidings and warnings regarding this. And their path leads them to this place, in which there is no escape. That they would turn left and right looking for escape? There is none. "But no!

There is no refuge" (Al-Qiyamah: 11), there is no shelter. "To your Lord on that day everything comes to reside" (Al-Qiyamah: 12). "Then the criminals saw the Fire, so they realized that they were bound to tumble into it……" (Al-Kahf: 53), He says, "And they found no escape from it", and they found no escape from it; the escape is the exit. That is a way out, they cannot go back, because they are surrounded. The angels are surrounding them from everywhere, and there is no escape from the left or right. Destruction, a way to get destroyed, to get out with. A door from the doors. There is nothing that can turn away this torment. "And they found no escape from it", every escape; all tricks and possibilities, which can turn away the torment from them, they would try it. Yet, it is not working; crying, asking to go back, anything with which we redeem ourselves with, and we get out with. No way; friends, a friend. What about the ones they worshiped so that they support them? There is no way which they can get attached to get out of it. Supporters; what about we lie, and deny that we have associates, as they say, "By Allah, our Lord, we were not polytheists". He says, "Look how they lied to themselves, and whatever they used to fabricate strayed away from them" (Al-An'am: 24), there is no way. All ways are closed and there is no remaining way nor escape nor a way to get out, "Then the criminals saw the Fire, so they realized that they were bound to tumble into it and they found no escape from it" (Al-Kahf: 53).

Allah says, after capturing this view and this outcome, the severe and miserable to which the disbelievers will turn into. Those pride out of their richness and money. Besides, the deniers refused to enter into the religion as long as Bilal, Ammar, Suhaib, and these poor people entered it. How could we enter into a religion in which these, from our servants and our slaves, are in? "Then the criminals saw the Fire, so they realized that they were bound to tumble into it and they found no escape from it" (Al-Kahf: 53), He says, "And We have elaborated in this Recital for mankind every kind of parable, but man has always been the

most argumentative being" (Al-Kahf: 54), Allah says, we have elaborated, verified in this Qur'an for people to demonstrate the path for them. We warn them, frighten them that this is the outcome. Why would you take your enemy as your guardian without Allah? There is no example from these examples except Allah strikes it to demonstrate this matter. Among which are these examples which Allah mentioned here, in this context, before a while like a man which Allah gave two gardens and was proud of them. Then, his outcome was his destruction in the world. And the example regarding the world in the speed of its removal. "And set forth for them a parable for the Earlier Life :(it is) like water that We sent down from the sky", Allah sets forth these parables to demonstrate these mental matters. It becomes as if it is real and happened. Then, Allah demonstrates this hereafter matter as if we see it with our eyes. We have elaborated and verified in this Qur'an to the people from every parable. Then, He says, "But man has always been the most argumentative being", the man was this mankind, the most argumentative being. Argumentative, falsehood argument, disregarding the truth by falsehood. There is no creature from the creatures which Allah created more argumentative than this creature, which is the human. "But man has always been the most argumentative being", the most, that is argumentative occurs from him. Argumentative is from the argument; he hears the truth and turns it. Then, he is told once again and argues; argues with who? He argues to nullify the truth of Allah. He argues regarding the Lord God's word, which there is no god but He. This is a warning from Allah, demonstrating this great Qur'an, and reminding of the beginning of this Surah. "All praise be to Allah, Who sent down the Scripture upon His servant and has not made therein any crookedness" (Al-Kahf: 1), "Most upright, to warn of a severe chastisement from Himself", look the form of this warning, with which Allah warns regarding this crookedness. And how Allah forms and explains this explanation and warns people from the outcome of following a path other than the path of the truth.

فيقول الله ﷻ:{وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِلنَّاسِ مِنْ كُلِّ مَثَلٍ وَكَانَ الإنسَانُ أَكْثَرَ شَيْءٍ جَدَلًا}[الكهف:54]، {وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَى وَيَسْتَغْفِرُوا رَبَّهُمْ إِلَّا أَنْ تَأْتِيَهُمْ سُنَّةُ الأَوَّلِينَ أَوْ يَأْتِيَهُمُ الْعَذَابُ قُبُلًا}[الكهف:55]، {وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ وَيُجَادِلُ الَّذِينَ كَفَرُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ وَاتَّخَذُوا آيَاتِي وَمَا أُنْذِرُوا هُزُوًا}[الكهف:56]، {وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ فَأَعْرَضَ عَنْهَا وَنَسِيَ مَا قَدَّمَتْ يَدَاهُ إِنَّا جَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِنْ تَدْعُهُمْ إِلَى الْهُدَى فَلَنْ يَهْتَدُوا إِذًا أَبَدًا}[الكهف:57]

says, "And We have elaborated in this Recital for mankind every kind ﷻ Allah :of parable, but man has always been the most argumentative being" (Al-Kahf (54, "And what prevented mankind from attaining faith when guidance came to them and from seeking their Lord's forgivenessUnless they are waiting for the? rule of (God regarding) the ancients to come upon them or to have the punishment come upon them in many types" (Al-Kahf: 55), "And We do not send emissaries except as bearers of glad tidings and as forewarners. But those who have denied argue using falsehood in order to defeat the truth thereby, and they took My signs and what they were warned of for a joke" (Al-Kahf: 56), "And who is more unjust than the one who was reminded of his Lord's signs then disregarded them and forgot what his hands had put forth? Indeed, We have placed veils over their hearts, preventing them from comprehending it, and heaviness in their ears. And if you call them to guidance they will not be guided, ever" (Al-Kahf: 57)

Allah says that He elaborated in this Qur'an, which He descended to all people, from every parable. Elaborating is varying; varying the speech of this Qur'an, the divine speech to all people. Allah elaborated in it, from all kinds of speech, a great elaboration; from preaching, blaming, threatening, explaining, clarifying, encouraging, and setting forth parables to people when He urges them over a deed, clarifies for them the consequences of this deed and the benefit out of it. And sets forth parables regarding others, what if they did or did not? Allah, also, addresses people with this speech, in every way possible, to demonstrate the truth. He clarifies the path for them and directs them to do good and to avoid

falsehood. This is from the Lord's mercy because it is an honorable speech; this is from His mercy over His servants to demonstrate for them as such and elaborate and repeat the word and say it again in this Holy Book. "This is˹ a blessed Book which We have revealed to you ˹O Prophet˺ so that they may contemplate its verses……" (Sad: 29), "Allah has bestowed the most beautiful of all teachings from on high: a Scripture consistent and paired. The skins of those who fear their Lord shiver from it, then their skins and their hearts soften up to the remembrance of Allah….." (Az-Zumar: 23).

Notice the way of promising; how Allah promises His servants, demonstrating that, whoever spends money, is as he lends Allah, gets into trade with Allah, and that Allah will give him double what He took. The difference between the world and the hereafter; what He has from what He prepared for His faithful servants from blessings, joy, and pleasure. Allah describes heaven with all of its attributes, its ground, rivers, trees, fruits, and the joy of its people. He repeats this speech and elaborates it into many kinds in a great elaboration. Likewise, in threatening; Allah elaborates in threatening and elaborates the speech in a great way. Threatening, promising, reminding about the ancients' destruction, showing what the outcome would be, describing Hell, describing the misery of its people, their cry for help, their drink, their food, and the forms of insult with which they are faced. Allah warns from this and that, what you have now, is an opportunity that won't be repeated for there is no return to the world once again. Further, every path that the servant thinks is the way to go out of everlasting torment; there would be no way out. No intercession, nor selling, nor friends, nor an escape, nor disposal, or responding to their cry for help; a great matter. There is no doubt that this honorable divine speech, the Qur'an, Allah elaborated in its speech in a great way. "And We have elaborated in this Recital for mankind every kind of parable…." (Al-Kahf: 54), that is for them to remember, get preached, and for the fact to be shown for them. And so that Allah shows them the path. He says, "But

man has always been the most argumentative being", but man is the most argumentative from Allah's creation; arguing and turning away the truth. The most argumentative is this person who argues his Lord, his God, and his Creator. Allah is his Creator, Former, Who blesses him, Who controls the whole matter, and Who has the matter. He addresses and calls him, 'O my servant this is the right path, do not you ever go astray from this path. This path has your success in the world and in the hereafter.' Yet, human beings argue with their Lord, and disregard His verses, "But man has always been the most argumentative being".

Then, He says, "And what prevented mankind from attaining faith when guidance came to them and from seeking their Lord's forgiveness? Unless they are waiting for the rule of (God regarding) the ancients to come upon them or to have the punishment come upon them in many types" (Al-Kahf: 55), and what prevented mankind, these criminal disbelievers, from attaining faith with their Lord's speech, with Allah's messengers, from attaining faith when the guidance came to them, when this guidance came to them from Allah through the tongues of the messengers. "And from seeking their Lord's forgiveness?", and this is what Allah wants from His servants; believing in Him, seeking forgiveness, and asking for Allah's forgiveness for their sins, disobedience, and being far from Him. He says, "Unless they are waiting for the rule of (God regarding) the ancients to come upon them", with destruction. "Unless they are waiting for the rule of (God regarding) the ancients to come upon them", Allah's rule in the ancients refers to His method and habit. The ancients refer to the ones preceded this nation, the nation of Muhammad ﷺ. They remained in denial till the punishment came from Allah. This was the case of the people of Nuh, people of Hud, people of Salih, and all the other people whom Allah destroyed from the ones who remained in their blindness and denial till Allah destroyed them. Allah says that these are also, "And what prevented mankind from attaining faith when guidance came to them and from seeking their Lord's forgiveness? Unless they are waiting for the rule

of(God regarding) the ancients to come upon them or to have the punishment come upon them in many types" (Al-Kahf: 55), for the punishment came upon them in many types; meaning before them, in front of them. At this point, they will believe. Those, who were blind and argued with Allah as such, won't believe except if Allah roots them up by destruction. As what happened with previous nations, or for Allah to show them the punishment before their eyes. If Allah showed them the punishment in front of their eyes, this won't benefit them because, believing when witnessing the punishment, is not useful. Allah does not accept people's beliefs after seeing the punishment.

Allah says, "And We do not send emissaries except as bearers of glad tidings and as forewarners", meaning that Allah did not send the messengers powerful, in charge over people, and force them to attain faith. Rather, He sent them as bearers of glad tidings for whoever obeys. Glad tidings are informing with what brings pleasure. Meaning to tell these glad tidings from the pleasure of Allah, His blessings and His heaven in the hereafter. Likewise, surviving His faithful servants, and the good life which Allah promised the ones who follow His path. Thus, they are bearers of glad tidings for those; bearers of glad tidings to who obeys Allah with success in the world and the hereafter, and as forewarners and frightening. Forewarners, the warning is informing about what is evil, which is frightening and threatening, so the messengers are bearers of glad tidings to the people of obedience and forewarners to the people of disobedience. He says, "But those who have denied argue using falsehood in order to defeat the truth thereby", this is a mockery sentence regarding the case of these disbelievers who argue with falsehood in order to defeat the truth. How could falsehood defeat the truth? The truth is firm and stable, which does not get changed or replaced. The falsehood, on the other hand, is what will fade away and destroy, and those are arguing with the fading and destroying falsehood, which has no reality. They want to nullify the firm truth with it. Disbelieving in Allah is falsehood, because Allah is the

truth, His threat is truth, His promise is truth, His heaven is truth, Hell is truth, His path is truth, the Prophets are true, the angels are true, and meeting Him is also true. Therefore, when a person comes and says, denies and disregards heaven, Hell, and resurrection, all of these are considered to be falsehood. This is a lie; so, how would a falsehood lie overcome the stable firm truth? It cannot be.

"..... But those who have denied argue using falsehood in order to defeat the truth thereby, and they took My signs and what they were warned of for a joke" (Al-Kahf: 56), they took my signs; these signs attributed to Allah, the recited Qur'an descended from Allah which, each of its sentences, is a proof that it is from Allah. Thus, it is Allah's evident and clear signs which indicate, with its entity and existence, that it is from the Lord God Whom there is no god but He. No one can come up with what is similar to this Qur'an, because it is a Book of miraculous, words with which Allah challenged the previous and later ones for it's His signs. Yet, those took Allah's signs and what they were warned; what they were warned is this warning, this frightening, these descended signs are from the divine frightening from the severe punishment. The Lord's punishment in the world and the hereafter. They took it as a joke, they made fun of it, and they made fun of the Qur'an's signs and of Allah's promise and threat to them. What a crime! What a clear delusion! Allah is being kind to His servant, descending His words to him, frightening and clarifying for him and such, then, he responds with making fun of Him and His divine promise, with which Allah promises the disbelievers. They, also, say it won't be or; as Abu Jahl said that Zaqqum is Yathrib's date with butter and such with what Allah threatened from Hell which over it is nineteen. They said that we can defeat them, and concerning the cursed tree, in the Qur'an, that trees do not grow in the Qur'an and such from long disbelieving jokes from the previous ones and today's disbelievers. This is their effort in disregarding Allah's signs and making fun of it, "And they took My signs and what they were warned of for a joke".

Then, He says, “And who is more unjust than the one who was reminded of his Lord’s signs then disregarded them and forgot what his hands had put forth?”, this was a major crime. The major crime is for Allah's signs to come over a servant; His Holy speech, His direct words to him, then, he makes jokes out of it. Then, the Lord's promise comes to him. The Lord frightens him and says to him beware before you get such from punishment if you went astray from this path. “...So whoever wills—let him believe, and whoever wills—let him disbelieve; We have indeed prepared for the unjust a fire whose curtains have hemmed them in, and when they cry for relief, they are relieved with water like molten brass which scalds the faces. What a miserable drink, and what a bad place of rest!” (Al-Kahf: 29), such a divine speech comes to him which includes a threat, yet, he makes jokes out of it. He says, “And who is more unjust than the one who was reminded of his Lord’s signs then disregarded them”, a declarative question, so that it would be said who is more unjust? Is there anyone more unjust than a person to whom the signs of his Lord come; his God, Creator, Provider, Master, and the God who there is no god but He. Allah's signs come to him and he disregards it. Then disregarded them; disregarded and turned his back against it. “And forgot what his hands had put forth”, forgetting, neglecting and leaving what his hands had done from crimes, major sins, disbelieving in Allah, saying about Allah without knowledge, and fighting the messengers. He forgot all of these and disregarded Allah's signs, His reminder, and His threat. He left all of this; is there more unjust than this? The answer is, of course not. No one is more unjust than this. Then, this answer was declarative; no one is more unjust than the one to which Allah's signs are mentioned and disregards them and forgets what his hands had done.

Allah says clarifying, “Indeed, We have placed veils over their hearts, preventing them from comprehending it”, here, Allah demonstrates the reason and the secret why those do not believe, despite the evident and clear proof. Allah

says that He punished them with an urgent punishment in the world. He says, “Indeed, We have placed veils over their hearts”, the veil is the envelope and preserve. A veil over the heart, which is the place of comprehending and understanding. Allah placed a veil over it preventing any guidance from reaching it. “Indeed, We have placed veils over their hearts, preventing them from comprehending it”, preventing them from comprehending it; they do not comprehend it. They cannot comprehend it, and comprehending is understanding, the right understanding. So that they won't understand this Qur'an; the Qur'an is recited before him and gets reminded with Allah's signs and frightened from what is in the hereafter of punishment and severe torment, yet, as if nothing has been recited or read before him. “And heaviness in their ears”, that is, Allah made their condition as such. He placed veils over their hearts, made their heart blocked as such, which no guidance can ever reach. Besides, He made heaviness in their ears, heaviness in their ears that prevents voice from reaching it, so as if he cannot hear. “And heaviness in their ears. And if you call them to guidance”, if you call them O Prophet to guidance, “They will not be guided, ever”, so no matter how much you call them after that to guidance, because Allah did so to them, “They will not be guided, ever”, they will not be guided, for this is for what Allah made for them. He placed veils over their hearts, and heaviness in their ears, that is heaviness and deaf which prevents it from hearing. Then, there is no way after that, and no chance for their guidance ever to the right path.

Then, He says, “And your Lord is the Forgiver, the Possessor of mercy”, your and this is honoring and respecting the Prophet ,ﷺ Lord, O Muhammad .for Allah added the Prophet to Him ,ﷺ MuhammadHe says, “And your Lord is the Forgiver, the Possessor of mercy”, the Forgiver who forgives. Forgiving is covering; covering the sins of His servants and does not punish them over it and that is, of course, after they return from their infidelity and stubbornness, then Allah forgives. The Possessor of mercy; the Possessor is the owner. The owner

of mercy for mercy is one of Allah's attributes. Here, He demonstrated how His forgiveness and mercy over these criminals would be. He says, "Were He to call them to account for what they have earned, He would hasten the punishment for them", if Allah calls these criminals to account for what they have earned, with this evil, He would hasten the punishment for them. He would, as soon as they disbelieved, when disbelief occurred from them, besides this stubbornness and this disregarding of Allah's signs and mocking at Allah's signs and promises; the torment would encompass them at once. Yet, Allah does not do so to them. "Were He to call them to account for what they have earned, He would hasten the punishment for them", that is in this world. "Rather, for them is an appointment from which they will find no escape", rather, for them is an appointment, in the hereafter, from which they will find no escape. The escape is the refuge, the place where a person flees to find the protection. Meaning security, and a refuge to which he can resort. This would not be, they will not have an appointment for this torment that will fall upon them, for Allah says that it is part of His mercy and forgiveness to forgive these criminals and extend in the term for them. Perhaps, with this, some of them will return to Allah so that Allah would meet him with forgiveness and remission, and have mercy on him and save him from what he is in. Yet, with continuing in crime and evil from the criminal and evildoer, and his reaching the hereafter and his death in disbelief, then Allah has made torment present for him. Thus, they have an appointment, in the hereafter, for this torment, they will not find without it any escape. They will not; Allah here tells about the denial of the act in the future, they will not find. These disbelieving criminals, will not find without it, without this torment, an escape; a refuge to which they seek refuge, or a guardian who protects them and prevents them from Allah's torment.

Then, He says, "And those towns—We annihilated them when they committed injustices, and We set an appointment for their moment of

annihilation” (Al-Kahf: 59), and those towns; by referring to the distant of these prosperous cities that lived, enriched, and multiplied their people, enriched the land, built it and lived in it. Those towns; the people of Nuh, the people of Pharaoh, Ad, who said, 'who is more powerful than us?' Thamud, who were in their homes with great joy of living, carved mountains as safe houses and cultivated them in valleys, and no one enjoyed life as they did. Those unjust and unbelieving towns. He says, “And those towns—We annihilated them when they committed injustices…….” (Al-Kahf: 59), Allah annihilated them. Annihilated them with the torment which fell upon them, rooted them up, and removed them from the surface of the earth. He says, when they committed injustices with infidelity, stubbornness, and disregarding the sent message. This is their injustice, “And We set an appointment for their moment of annihilation”. He says, “And We set an appointment for their moment of annihilation”, for each town its annihilation, in a specific time, when the stated time comes, then “...So when their term has arrived, they cannot then delay by one hour nor can they advance” (Al-A'raf: 34). “And We set an appointment for their moment of annihilation”, this is a great threat to those addressed with this Qur'an from the Arabs and others. That is, what are you waiting for? Either the torment from Allah, who made an appointment for it, in the Hereafter, you will not find without it an escape, in case you come to Allah while you are in infidelity and stubbornness. Or the root up torment, with which Allah roots you up. Notice the outcomes of the previous ones, in the towns that were before you; how Allah destroyed them when the time for its destruction came.

After He concluded this chapter, stating this apparent detailed warning and giving parables to the previous ones in this way, Allah started a chapter from this great Surah; the Surah of Al-Kahf. He tells us a story about Musa and a servant from Allah's servant, Al-Khidr. This story reflects upon the greatness of the Lord and His knowledge that encompasses everything that He provides from His

knowledge to who He wills from His servants and that He creates whatever He wills and chooses. Besides His care and mercy in this story regarding the two orphans in a town of the towns, which is not cared for. Allah is taking care of them and subjects from reasons that encompasses them. Likewise, a servant from Allah's servants is guarded by Allah's care, and Allah nullifies a possible harm that may befall him, from a child if he grows up, he would burden his parents' injustice and disbelief. Also, from a group of poor people who work in the sea, the care of the Lord comes to them; Allah takes care of them and guides them to one of the reasons with which He saves the means by which they live, which is this ship. The witness is that we will see, in this story, that Allah tells colors of the Lord's mercy and His care for His allies and righteous servants, and that His mercy may be revealed in a place that no one knows but He. This is Musa Ibn Imran ﷺ, one day, he stood among his people and preached them, and his people said to him, O Musa, meaning O Messenger of God. Is there, on earth, someone who is more knowledgeable than you? He said no and he made no exception. He did not say, I do not know or Allah knows best; he thought that he was a messenger among the children of Israel, and the children of Israel, in the whole earth, are on the religion of the Lord and that there is no one who is more knowledgeable about Allah than he is in this whole earth. Thus, Allah told him and revealed to him that I have a servant, in the junction of the two seas, who is more knowledgeable than you. The junction of the two seas is in the land of Egypt, in which Musa ﷺ lived at this time. Allah says to him there is a servant of mine, that you do not know, he is in the junction of the two seas, and is more knowledgeable than you. So, he said, O Allah! Guide me to him. Then He said to him, take a fish and if you lose it, then that is the junction of the two seas.

The witness of this story comes in this context to demonstrate the greatness of the Lord, His mercy, and care for His faithful servants. As well as His deeds with the disbelievers, for He is the Lord God who encompasses everything with His

knowledge and who does not miss anything from the actions of His servants. He says, “And recall when Moses said to his young assistant, ‘I will not give up until I reach the junction of the two seas, even if it takes me eons’” (Al-Kahf: 60), “So when they reached the junction between them, they forgot about their fish, and so it found its way into the sea, slipping away” (Al-Kahf: 61), “Then when they went further, he said to his young assistant, ‘Bring us our lunch; very truly, we have encountered in our travel much fatigue’” (Al-Kahf: 62). The Prophet ﷺ says as it came in the Hadith of Imam Al-Bukhari, “Who is the most learned person among the people? Moses replied, ‘I (am the most learned)’. Allah then admonished Moses for he did not ascribe all knowledge to Allah only (Then) came the Divine Inspiration: -- ‘Yes, one of Our slaves at the junction of the two seas is more learned than you”. The junction of the two seas is the meeting of the two seas; the meeting of the sweet sea with the salty sea. It seems that this matter or this story took place while Musa ﷺ was in Egypt. He and his people at the time of the message, before he left with the children of Israel from Egypt to the land of wandering in Sinai. If the matter was as such, the junction of the two seas is the meeting of the Nile River and the sea at its pore in the sea. Allah told him that I have a servant in the junction of the two seas who is more knowledgeable than you. Thus, when he knew that there is, in the earth and in a place near him, a servant from Allah's servants more knowledgeable than Musa, the Prophet and the Messenger; who is one of the Messengers of firm resolve, he said, O Lord! Guided me to him so that I could learn from him. Then, Allah guided him and revealed to him to take a fish with him. Fish in a container; a basket which is a small container made of palm wicker and such, and in which the dates were picked. If you lost it, if this fish escaped from you, know that this servant is in this place. Musa ﷺ prepared for his journey to the junction of the two seas from the place he was in, and he took his assistant with him, Yusha' bin Nun ﷺ, to be his aid and support for this journey.

He says, “And recall when Moses said to his young assistant”, that is, remember O Muhammad! Musa, the Messenger, and Prophet of the children of Israel said to his assistant, Yusha', “I will not give up until I reach the junction of the two seas”, that is this is his intention and his will, until he reaches the junction of the two seas. “Even if it takes me eons”, even if I spend whatever I do of time and effort, I insist on reaching this matter. He asked it from Allah, He says, “So when they reached the junction between them, they forgot about their fish, and so it found its way into the sea, slipping away” (Al-Kahf: 61).

يقول الله ﷻ : {وَإِذْ قَالَ مُوسَى لِفَتَاهُ لا أَبْرَحُ حَتَّى أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا}[الكهف:60]، {فَلَمَّا بَلَغَا مَجْمَعَ بَيْنِهِمَا نَسِيَا حُوتَهُمَا فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا}[الكهف:61]، {فَلَمَّا جَاوَزَا قَالَ لِفَتَاهُ آتِنَا غَدَاءَنَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا}[الكهف:62]، {قَالَ أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحُوتَ وَمَا أَنْسَانِيهُ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا}[الكهف:63]، {قَالَ ذَلِكَ مَا كُنَّا نَبْغِ فَارْتَدَّا عَلَى آثَارِهِمَا قَصَصًا}[الكهف:64]، {فَوَجَدَا عَبْدًا مِنْ عِبَادِنَا آتَيْنَاهُ رَحْمَةً مِنْ عِنْدِنَا وَعَلَّمْنَاهُ مِنْ لَدُنَّا عِلْمًا}[الكهف:65]

says, “And recall when Moses said to his young assistant, ‘I will not ﷻ Allah give up until I reach the junction of the two seas, even if it takes me eons’” (Al-Kahf: 60), “So when they reached the junction between them, they forgot about ,their fish, and so it found its way into the sea, slipping away” (Al-Kahf: 61) ;Then when they went further, he said to his young assistant, ‘Bring us our lunch“ very truly, we have encountered in our travel much fatigue” (Al-Kahf: 62), “He ?said, ‘Did you see when we rested by the rockI forgot about the fish, and none except Satan made me forget it. And it found its way to the sea, wondrously’” (Al-Kahf: 63), “He said, ‘That is what we were looking for’. And so they turned back, retracing their footsteps” (Al-Kahf: 64), “Then they came upon a servant of Our servants whom We had given mercy from Us and whom We had taught knowledge from Our Own” (Al-Kahf: 65). Imam Al-Bukhari narrated from the Hadith of Abu Hurairah that the Messenger of God ﷺ said, “Moses got up to deliver a sermon before Bani Israel and he was asked, ‘Who is the most learned

person among the people?' Moses replied, 'I (am the most learned)'. Allah then admonished Moses for he did not ascribe all knowledge to Allah only (Then) came the Divine Inspiration: - 'Yes, one of Our slaves at the junction of the two seas is more learned than you'. Moses said, 'O my Lord! How can I meet him?". And that is for he longed when he learned that there is a man on earth, who is more knowledgeable than Musa Ibn Imran ﷺ, the Messenger of Allah and the one who talked to Him, and to which Torah was descended and is one of the Messengers of firm resolve. Thus, he wanted to learn from him. Despite his majesty, when he knew that he is more knowledgeable than him, he wanted to see him and to learn from him. So, he said, O Lord! How can I meet him? Guide me to him. Then Allah revealed to him, "Allah said, 'Take a fish in a basket and wherever the fish is lost, follow it (you will find him at that place)", if you lose this fish, know that he is in this place. ,ﷺ 'Thus, Musa took his assistant, Yusha .and went intending to meet this righteous servant or righteous Prophet

Allah says, "And recall when Moses said to his young assistant, 'I will not give up until I reach the junction of the two seas, even if it takes me eons'" (Al-Kahf: 60), the junction of the two seas is the meeting of the sweet sea that pours into the salty sea. Allah said to him, follow it. "Even if it takes me eons", he said this out of his determination. Even if a long time and great effort had passed for me, I will meet this servant. He says, "So when they reached the junction between them, they forgot about their fish, and so it found its way into the sea, slipping away" (Al-Kahf: 61), when they reached this place, while Musa and Yusha' went to sleep resting. Then, after that, they raised from this rock and walked in this path. Then, after this walk from this rock, Musa said to his assistant Yusha', bring us our lunch to eat, "... Very truly, we have encountered in our travel much fatigue" (Al-Kahf: 62), and lunch is the food which is eaten in the morning. Yusha' said, did you see when we rested by the rock in which we slept and I forgot about the fish. Forgot it, forgot to preserve it. "And so it found its way into the

sea, slipping away”, "and so it found its way" referring to the fish which was in the basket. It jumped from the basket and went into the sea. The Prophet ﷺ says that it left its way looking like a tunnel, so Yusha' was astonished by this matter after he saw this. He saw that the fish, when it went into the sea, left its way looking like a tunnel, so this was astonishing to him. “... Did you see when we rested by the rock? I forgot about the fish, and none except Satan made me forget it. And it found its way to the sea, wondrously” (Al-Kahf: 63), this fish took its way in the sea wondrously. Wondrously for it left what is behind it as slipping away like a tunnel behind it.

Allah says, “Then when they went further”, they went further from the rock, “.... He said to his young assistant, ‘Bring us our lunch; very truly, we have encountered in our travel much fatigue’” (Al-Kahf: 62), this long travel which we encountered. We were fatigued severely in it. “He said, ‘Did you see”, tell me, “When we rested by the rock? I forgot about the fish, and none except Satan”, he attributed forgetting to Satan; this is the act of Satan in the evil that afflicts the human being, “Made me forget it. And it found its way to the sea, wondrously”. Thus, Musa said to him, “That is what we were looking for”, this is what we wanted from this long travel, the fish to get lost from this place, for it is the sign which Allah made to find this righteous servant and righteous prophet whom Musa wanted to meet. He said, “That is what we were looking for”, this is what we wanted; the loss of this fish in this place. He says, “And so they turned back, retracing their footsteps”, they turned back, retracing their footsteps over the earth. Retracing their footsteps so that they turn back again to the rock from which the fish escaped into the sea. He says, "And so they turned back", both of them; retracing their footsteps over the earth, which is the place in which they walked. Retracing their footsteps so that they would reach to the rock again.

Allah says, “Then they came upon a servant of Our servants whom We had given mercy from Us and whom We had taught knowledge from Our Own” (Al-

Kahf: 65), when they reached it, the Prophet ﷺ says 'we came upon a man covered with a garment.' That is, laying asleep over this rock. Musa greeted him. Then, he replied, ‘Is there any such greeting in your land?’ He said to him, ‘I am Musa’, he replied, ‘Musa of Bani Israel?’ Musa said, ‘Yes’, and added, ‘May I follow you so that you teach me something of the Knowledge which you have been taught?’ He says, “Then they came upon a servant of Our servants”, they came upon a servant over this rock. Allah called him a servant to honor him for the position of worship is the most honorable position of people. The most honorable is the one whom Allah made His servant. He says, “Then they came upon a servant of Our servants”, that is the righteous. “Whom We had given mercy from Us”, "we had given", we gave him mercy from us. Mercy from Allah, knowledge from Him. Revelation from what we revealed. Guidance with which Allah guides His righteous servants and Prophets. “And whom We had taught knowledge from Our Own”, Allah taught him knowledge from His own, for Allah made him witness a lot from the unseen that is from Allah. The additional unseen, likewise, the unseen which Allah specified himself with. The additional unseen is to know what is beyond the seen from what is hidden and is there. Likewise, knows the future unseen. That is, Allah taught him the thing in the future, as will come from his killing a boy because, if he grows up, he will be a corrupt criminal who will burden his parents with disbelief. Thus, Allah taught him and made him witness a lot of His unseen, and whom We had taught knowledge from Our Own.

“Moses said to him, ‘May I follow you so that you may teach me some of the prudence you were taught?” (Al-Kahf: 66), here, Musa's manners, his good desires, and his kindness to be a student to this servant are shown. Therefore, he says to him, ‘May I follow you?’ And he presents this as a question and does not present it in an imperative or an assertive form. ‘May I follow you? Be your follower so that you may teach me some of the prudence you were taught so that I get to learn from what Allah has taught you about the matters of prudence’.

Thus, he will show him that he is prudence first, is qualified to learn, and that Musa also wants to be a student and pupil of him, he said, "... May I follow you so that you may teach me some of the prudence you were taught?" (Al-Kahf: 66). This servant said to him, "He said, 'Indeed, you will not be able to endure patiently with me" (Al-Kahf: 67), He said to him, "Indeed", this is for confirmation, "... You will not be able to endure patiently with me" (Al-Kahf: 67), you won't be patient with me, in my path for the knowledge, which Allah gave him from the unseen and he acts according to what Allah made him witness. Whoever follows him, cannot be patient over what he might do with what he sees against the apparent, for he does not know the hidden thing beyond this. He says to him, "..... You will not be able to endure patiently with me" (Al-Kahf: 67), "And how can you endure patiently what you have not encompassed with knowledge?" (Al-Kahf: 68), this is also a question about a kind of exaggeration of the matter and a statement that Musa will not be able to be patient with him in this path. He said to him, "And how can you endure patiently what you have not encompassed with knowledge?" (Al-Kahf: 68), how can you endure patiently what you have not encompassed with knowledge? The knowledge which is from the unseen. As if it contains a response to what Musa said, I know, that is I do not know on earth who is more knowledgeable than me, for there is someone who is more knowledgeable than him and who Musa cannot follow because this servant has knowledge that Musa cannot reach or be patient over. He told him, "And how can you patiently endure what you have not encompassed with knowledge?" Al-) .(Kahf: 68

And Musa is determined to follow this good, righteous servant and learn from him and the way of knowledge he has. "He said, "You will find me patient, Allah willing, and I will not disobey you in any command of yours" [Al-Kahf:69], he said, you will find me patient, Allah willing, and he attached this matter to Allah's will. This is the divine manner with which Allah disciplines His righteous

servants, to attach every matter to the will of the Lord. “He said, ‘You will find me patient, Allah willing, and I will not disobey you in any command of yours” (Al-Kahf: 69), and I will not disobey you in any command of yours. I will do whatever you command me to do because I want to learn, and this is the quality of the one who means the truth. He gave the description of someone who wants to receive true knowledge from its owners. This is the attitude towards the messengers and the prophets of Allah as Allah commanded to take from the Messenger, to not argue with him, to not reject the matter, and should not ask him about something before he teaches us ﷺ. “He said, ‘You will find me patient, Allah willing, and I will not disobey you in any command of yours’” (Al-Kahf: 69).

At this point, Al-Khidr ﷺ began to stipulate what he stipulated upon Musa, “He said, ‘So if you follow me, then do not ask me about anything until I bring about a mention of it to you” (Al-Kahf: 70), you can follow me but with this condition. “He said, ‘So if you follow me”, if you wanted to follow me, “Then do not ask me about anything”, do not ask me about an act or something that I do. “..... About anything until I bring about a mention of it to you” (Al-Kahf: 70), until I mention it, until I do the talk by myself and tell you why I did this thing and why I left that thing. “Until I bring about a mention of it to you”, of it, of this matter. This was his condition, not to ask him about something or an act or behavior that he is disposing of, unless al-Khidr tells him the reason, cause, and manner in which he acted in this matter. Musa agreed upon this because he wanted to learn and see good.

Allah says, “So they both set out”, by referring to two, Al-Khadir and Musa ﷺ. It indicates that Musa dismissed His assistant and he remained with the service and the company of this righteous servant. “So they both set out”, He did not say so they set out because, if He said so, then, Yusha' bin Nun would be included in the matter. Rather, the companionship of Yusha' was only to get to this servant.

As He says, “So they both set out until, when they had boarded the ark, he holed it. He said, ‘Did you hole it so as to drown its people? You have done something awful’” (Al-Kahf: 71), the Prophet ﷺ says that, when he came to the shore of the sea, al-Khader pointed at a ship, and he and Musa ﷺ rode around to the other side. This means that they crossed in the ship to the other side, then, when they wanted to pay, they did not take a fee from them because they knew al-Khidr. They knew al-Khidr in the sense that he seemed to be from the people of the place, and they know him as a righteous servant. Further, it is the habit of these good people not to receive a fee from this servant; they carried them without pay, and they did not take from them a fee for carrying them on the ship. Yet, Musa saw that Al-Khader was shifted to another side of the ship, and he began to work with a carving machine or a hammer or so, and made a hole in the ship. Here, Musa saw something of astonishment; people who met them with this kindness for they carried them in the ship and did not take any fee from them, then Al-Khader would come and reward them with this reward, which he saw as an unjust reward. And he breaks their ship, as if he met charity with an offense, and this is not suitable. This is a strange matter in law and it does not happen, how would you meet this kindness with this offense? Thus, Musa said to him, ‘People carried us without a fee, you come to their ship and break it?’ A strange thing, of course, a thing that he cannot be patient over, and Musa was not patient over this matter.

At this point, Al-Khader reminds him of his condition. He says, “So they both set out until, when they had boarded the ark, he holed it”, he said, O Musa! “He said, ‘Did you hole it so as to drown its people”, it seems that he did not tell them about the place of the hole, rather, he broke it and left. “He said, ‘Did you hole it so as to drown its people”, they are sailing in a broken ship. It is a hole that might get them drowned; you reward them with this? “You have done something awful”, he said to him, you have done something awful that is a matter, in which there is a conspiracy and a departure from the path of truth and the right path.

Thus, how can you face the good with this bad in this way? Al-Khader mentioned it and said to him, "..... Did I not tell you that you would not be able to endure patiently with me?" (Al-Kahf: 72), that is, did I not tell you that you would not be able to endure patiently with me on this path. Also, you violated the condition because I told you not to ask me about anything until I mentioned it to you. Musa, here, violated the condition with two violations; the first matter is that he denied this matter, and the second thing that he should not ask him any question until he had a mention of it. Musa, who was angry about this act and saw it as a violation of the right, was reminded of what he stipulated on himself, and that this is also the servant whom Allah told him is more knowledgeable than you. He said, that is Musa ﷺ to Al-Khader, "..... Do not rebuke me for forgetting, and do not make my matters difficult" (Al-Kahf: 73), do not rebuke me for forgetting, for I forgot the condition and that what he did, in reality, made the mind wonder. "And do not make my matters difficult", he said to him, do not make my matters difficult for he saw that the thing he did violating the right thing completely. That is, do not make it difficult over me as such and do not make the matter difficult for me as your follower and student a severe difficulty, so you would rebuke me with the matter which I forgot.

Allah says, "So they both set out", in their journey, "Until, as soon as they said that Musa and Al-Khader ﷺ encountered a boy, he killed him", the Prophet .came to a kindergarten, where children were playingAl-Khader called one of the boys and took him and then twisted his head and neck and pulled them out. Here, Musa saw something more terrible and greater than the issue of the ship. A child, who had not yet reached puberty, comes to Al-Khader who uproots his head as such. He says, "Then they both set out until, as soon as they encountered a boy, he killed him". He said, that is Musa ﷺ, "..... Did you kill a sinless self which killed no one? Most surely, you have done something dreadful" (Al-Kahf: 74), "Did you kill a sinless self", sinless is pure. Sinless is purity and goodness, did

not commit sins yet, and Allah did not record for it anything of sinfulness. Sins are not recorded until reaching the age of puberty, and here, he did not reach puberty yet, such as killing, that there is no fair retribution. That is, killing needs a person who killed deliberately to be killed. He says, "Most surely, you have done something dreadful", by this action, most surely, you have done something dreadful. Dreadful is a very great evil and killing the soul that Allah has forbidden. There is no doubt that it is, in all the laws of religion, a very great matter and a great evil matter. Musa's denial in this matter was more severe than his denial of breaking the ship.

At this point, Al-Khader said to him, "He said, 'Did I not tell you that you would not be able to endure patiently with me?'" (Al-Kahf: 75), he reminded him a second time of his condition that he stipulated on him, and that Musa had stipulated that he should respond to this condition and not to ask. He said to him, 'Did I not tell you' Again, that you; certainly, would not be able to endure patiently with me. Then, it is as if Musa ﷺ was ashamed to ask him the second time and to apologize a second time for forgetting. Therefore, he said to him, "If I ask you about anything after this, then do not keep company with me", you are free after this. That is, if, after that, I violate the condition by asking you about something, do not accompany me, for you are free from my companionship. "Certainly, by then you would have had enough of an excuse from me", you would have had enough of an excuse from me in that I, indeed, could not endure patiently with you in the path you are following.

As if Al-Khader ﷺ accepted his excuse regarding this and they went back on their trip, "So they both set out until, when they reached the people of a town, they asked them for food, but they refused to offer them hospitality. There they found a wall tending to collapse, so he repaired it. He said, 'If you wanted, you could have charged a reward for it" (Al-Kahf: 77). He says, "So they both set out until, when they reached the people of a town", they reached in one of the towns;

the town is the city in which the guest sets in and finds someone who offers him hospitality. So, they are strangers and went to a town. “They asked them for food, but they refused to offer them hospitality”, which indicates that they are among the people of extreme miserliness and ruthlessness of hearts, for the guests go to their place and do not find from the whole town anyone who offers them hospitality and who honors them. So, they found nothing; Allah says, but they refused. And the refusal is to refrain, which indicates that they also requested hospitality and did not find it, “But they refused to offer them hospitality”. said, “There they found a wall tending to collapse”, they found a wall that is slant and almost collapsing; the saying of Allah ‘Tending’ is to attribute the wall to the will and the will to the wall. "Tending to collapse", indicating that inanimate objects have perceptions and that what falls from inanimate objects by falling from above or by pouncing or by such is not a spontaneous compulsory matter, rather, it contains a will for inanimate objects. Allah attributed this will to the inanimate objects. This indicates that it has awareness. Tending to collapse, break down; so, he set it up. The Prophet ﷺ said that Al-Khader came with his hand and placed it on the wall, as a result, the wall straightened in its place. Meaning that he set the wall straight with a touch of his hand and returned the wall as it was. The matter is, at the beginning of the story, that he met the good of people; the good of the ship's owners with the offense. This, on the surface of it, that he broke the ship, and here, he met the abuse of these stingy people, he met their offense with good to them, in that he repaired this wall tending to collapse. Thus, Musa said to him, “If you wanted, you could have charged a reward for it” that is doing good to these stingy people is not putting the matter in its place. That, if you wanted, you would have been paid in exchange for your repairing and modifying this construction.

At this point, Al-Khader ﷺ found that he had fulfilled his condition with Musa, and that Musa would not be able to be patient in this path, so Al-Khader told him,

"He said, 'This is the parting between you and me", 'This is' referring to his third question, after forgetting the first and second time, and this is the third time which he conditioned over himself. He says, "..... This is the parting between you and me. I will tell you the interpretation of what you were unable to endure patiently" (Al-Kahf: 78), he said that this event separates between me and you for the covenant which we had and the condition which we had. You did not follow the condition and this is the end. We should go apart at this point. Then he says to him, "I will tell you the interpretation of what you were unable to endure patiently", I will tell you the interpretation. The interpretation is demonstrating the truth in everything that you were unable to endure patiently. Then, he ﷺ started telling him about these matters. He said to him, "As for the ark, it belonged to some destitute people working at sea, so I wanted to make it defective, for there was a king coming after them, seizing every ark by force" (Al-Kahf: 79).

يقول الله ﷻ : {قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنِكَ سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا}[الكهف:78]، {أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسَاكِينَ يَعْمَلُونَ فِي الْبَحْرِ فَأَرَدْتُ أَنْ أَعِيبَهَا وَكَانَ وَرَاءَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا}[الكهف:79]، {وَأَمَّا الْغُلامُ فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ فَخَشِينَا أَنْ يُرْهِقَهُمَا طُغْيَانًا وَكُفْرًا}[الكهف:80]، {فَأَرَدْنَا أَنْ يُبْدِلَهُمَا رَبُّهُمَا خَيْرًا مِنْهُ زَكَاةً وَأَقْرَبَ رُحْمًا}[الكهف:81]، {وَأَمَّا الْجِدَارُ فَكَانَ لِغُلامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنزٌ لَهُمَا وَكَانَ أَبُوهُمَا صَالِحًا فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنزَهُمَا رَحْمَةً مِنْ رَبِّكَ وَمَا فَعَلْتُهُ عَنْ أَمْرِي ذَلِكَ تَأْوِيلُ مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا}[الكهف:82]

says, "He said, 'This is the parting between you and me. I will tell ﷺ Allah :you the interpretation of what you were unable to endure patiently" (Al-Kahf (78, "As for the ark, it belonged to some destitute people working at sea, so I wanted to make it defective, for there was a king coming after them, seizing every ark by force" (Al-Kahf: 79), "And as for the boy, his parents were believers and :we feared he would overwhelm them with transgression and denial" (Al-Kahf (80, "So we wanted their Lord to replace him with someone of better purity and nearer to mercy" (Al-Kahf: 81), "And as for the wall, it belonged to two orphaned boys in the city, and beneath it was a treasure that belonged to them, and their

father was a righteous man, so your Lord desired that they attain their full .strength and(then) extract their treasure—a mercy from your LordAnd I never did it of my own accord. This is the interpretation of what you were unable to endure patiently" (Al-Kahf: 82)

"He said, 'This is the parting between you and me'", Al-Khader's speech to Musa ﷺ, after he asked him or told him at the third time, "He said, 'If you wanted, you could have charged a reward for it"", regarding the wall. Thus, he said to him, this is a separation between me and you for it is the end of the covenant that they had between them. Al-Khader made a condition upon Musa that, if he followed him to learn from him, not to ask him about anything until he brought a mention of it. Musa accepted this condition and said to him, "..... You will find me patient, Allah willing, and I will not disobey you in any command of yours" (Al-Kahf: 69), yet, Musa could be patient over the actions Al-Khader made which was, in its surface, a matter that violates the law, wisdom, and reason. Therefore, when he saw him breaking the ship for those poor people, who were good to Musa ﷺ and Al-Khader and rode them to the other side without a fee, and that Al-Khader ﷺ tends to the ship and makes a hole in it, Musa could not be patient and said, "..... Did you hole it so as to drown its people? You have done something awful" (Al-Kahf: 71), then, he reminded him, "He said, 'Did I not tell you that you would not be able to endure patiently with me?" (Al-Kahf: 72). The first violation from Musa was because he forgot, "He said, 'Do not rebuke me for forgetting, and do not make my matters difficult'" (Al-Kahf: 73). Then, the second time was very difficult for him because Al-Khader ﷺ passed by a kindergarten, in which children are playing, and called on a kid from among them and took him aside, then he rooted up his neck. He twisted his head and rotted it up. When Musa ﷺ saw this, he could not be patient, and said to him, "Did you kill a sinless self which killed no one?", you kill a self without presenting yourself to fair retribution. "Most surely, you have done something dreadful", so he

reminded him, “He said, ‘Did I not tell you that you would not be able to endure patiently with me?’” (Al-Kahf: 75). He said to him, “He said, ‘If I ask you about anything after this, then do not keep company with me; certainly, by then you would have had enough of an excuse from me’” (Al-Kahf: 76), when they went to this miserly town with its miserliness people, in which they asked its people to offer them hospitality. Asking for hospitality is asking for food, so, they refused. Then, when they found a slanted wall tending to collapse, Al-Khader ﷺ placed his hand over the wall and set it as it was moderate, so he told him, “If you wanted, you could have charged a reward for it”. That is, how could you treat those cheap people with this good, at this point, Al-Khader said to him, “He said, ‘This is the parting between you and me’”, the condition is off, and your term has ended. “He said, ‘This is the parting between you and me”, we should separate. Then, he told him that he will inform him about the interpretation of what he was unable to endure patiently. The matters which you were unable to endure patiently over, I will tell you its interpretation.

He says, “As for the ark, it belonged to some destitute people working at sea”, which indicates that they were destitute people. There is no doubt that the destitute is the poor person and who is in need. Further, they have this ark which is the source of their provision, and which they eat from working on it. He says, “So I wanted to make it defective”, I wanted to make it invalid, “For there was a king coming after them, seizing every ark by force”, a king coming after them; unjust king, seizing every ark that is valid. If he passes upon a valid ark, he takes it by force and makes it his. So, if this king's guards passed by the ark and found it in a good condition, they would seize it and abandon those destitute people whom this ark is their source of provision. This hole, even if it is partial harm, yet, nullifies bigger harm from them. Thus, there is no doubt it is for their own benefit. By this, Al-Khader has done them a huge favor. And if this matter was upon the person's control, he would have made the same. The owner of the ark

would have done the same, to make it defective, so that it won't be seized from him by force. Thus, he did them a huge favor because Allah made him witness this unseen, that the unjust king's soldiers were about to seize his ark. Therefore, the thing that he did, saved them and was good to them. Yet, it came in the form of an offense for the reason is not known. That is, what is behind this matter was unknown, but Allah made Al-Khader see this so he did that.

Then, he said to him, "For there was a king coming after them, seizing every ark by force". This is the son of a righteous man, believers; His father and mother are believers. He says, "..... And we feared he would overwhelm them with transgression and denial" (Al-Kahf: 80), and we feared; he is talking about himself, his future fear would overwhelm them. That is, if he grew up and became big with power, he would overwhelm them with transgression, ingratitude, denial, disbelieving in Allah, and making these parents disbelieve. So, he would be as suffering and a misfortune for them.

He says, "So we wanted their Lord to replace him with someone of better purity and nearer to mercy" (Al-Kahf: 81), so the killing of this boy was mercy for everyone; a mercy for the boy because he was killed without puberty, and this is a way for him to enter heaven and he was saved. Also, in the knowledge of Allah, if he grew up, he would be a disbeliever. Further, it is a mercy for the parents because he was killed before he becomes a disbeliever, ingratitude, and tyrant. Very great mercy; a mercy for the parents because he, first of all, had mercy on their son by killing and saving them from having this distress and misfortune in this life. Thus, the act of Al-Khader was according to the order of Allah which is a great act. An act of mercy, a mercy from Allah over these two good faithful parents.

He said to him, "And as for the wall, it belonged to two orphaned boys in the city", possessed it. This wall is possessed by two orphaned boys. The boy is the

one below puberty or preceding puberty. Orphans; an orphan whose father died without him reaching the age of puberty. In the town in which they stayed; the town of miserliness. “And beneath it was a treasure that belonged to them”, under this was a treasure. According to the habit of people, in these times, they were hiding their gold in jars and placing it into the walls and under walls, and built on it, so that it would be absent from the thieves. “And their father was a righteous man”, the father of those two boys was righteous. “So your Lord desired”, and here, the attribution of the will to Allah because this is good. Further, when there is an evil, Al-Khader would attribute it to himself, and when there is goodness, he attributes it to Allah; this is from being etiquette with Allah. “So your Lord desired that they attain their full strength”, that is, the two boys. “And(then) extract their treasure”, by themselves; if this treasure appeared, when the wall falls while they are weak boys, they would not be able to turn back the evil of the greedy. Their relatives might get greedy as well. “O your Lord desired that they attain their full strength and(then) extract their treasure”, then, he said to him, “A mercy from your Lord”, all of this was a mercy from Allah, mercy from your Lord for those poor people whose ship was saved, and for these righteous parents whom Allah saved from the tyranny of a son, who would cause them a very great affliction, and mercy from Allah for two orphaned boys, whose father was a righteous man. Allah preserved the goodness of this father in his offspring, so He kept their treasure for them so that they could extract it, themselves, when they are able to protect it. “A mercy from your Lord”, all of this was done out of mercy.

Then, he said to him, “And I never did it of my own accord”, I did not do these things on my behalf because this matter has an additional unseen and an unseen that only Allah knows. The ship and the king after them who wants to seize it, this is from the additional unseen. This is, undoubtedly, a favor from Allah to make His servant witness that. As well as the treasure that is under the wall is

from the additional unseen. From where would Al-Khader know that their father was a righteous man and that he hid some money under this wall. Besides this, killing the boy is from the unseen that only Allah knows, because when this son grows up, in the future, he will be a tyrannical disbeliever; this is something that only Allah knows. No one knows what is in the future but Allah, and all this has been made known to him by Allah, to this righteous servant, which is Al-Khader ﷺ. He says, "And I never did it of my own accord", rather, all of this was ordered by Allah. Then, he said, "This is the interpretation of what you were unable to endure patiently", When the ambiguous act of Al-Khader was interpreted, which was on the surface dreadful; for all the deeds that he did were dreadful or outwardly misplaced. Yet, in the reality of the matter, they are only acts of mercy, and acts of benevolence and goodness. He said to him, "This is the interpretation of what you were unable to endure patiently", when the truth of the matter was absent from you, you could not be patient over that. However, of course, after he explained the truth of the matter to him, the matter became clear, and the actions of Al-Khader ﷺ, became a correct and successful thing to do. Rather, it is from goodness and mercy.

The Prophet says that Al-Khader, after he completed that, showed Musa a bird on a river. The bird drank from the river, then he said to him, 'Musa, what my knowledge and your knowledge reduce from the knowledge of Allah except as this bird reduces from the sea'. This is the conclusion of the lesson, the conclusion of the lesson that Musa took; every knowledgeable knows nothing compared to the knowledge of Allah. A very little thing; so, Musa knew that Allah taught him a great knowledge. Allah revealed to him the Torah, on this great knowledge. He made him witness this until Musa said; he said when he was told whether there is in the earth who is more knowledgeable than him? He said no; he said this knowing that there is no one in this whole earth, according to his knowledge, that no one is more knowledgeable than him. A messenger of Messengers of firm

resolve leading a nation to Allah. The Torah descends to him, Allah speaks to him; he said no, so Allah said to him 'I have a servant close to you, in the junction of the two seas who is more knowledgeable than you.' Thus, he said, O Lord! Let me meet him, then it was. Then, Allah made it clear that Allah had given this servant something of the knowledge of Allah, which He did not give to Musa. Rather, Musa was impatient regarding the action which Al-Khader acted with the command of Allah in this regard. Therefore, the lesson is that the knowledge of Allah encompasses all things, and that every knowledgeable person is a part that cannot be compared with the knowledge of the Lord.

The other matter, and this is in the context of this story, that Allah tells in this Surah; showing the mercy of the Lord and His good deeds to His faithful servants. Notice the Lord's management for them; the actions that Al-Khader did with the ship's owners and with this boy, which he killed as a mercy for his parents, and with the wall that he built as a mercy for the orphaned boys and to preserve the favor of the righteous man, whom Allah preserved for him. He made this to him as a result of his righteousness in preserving his boys. All of this is done by Allah, this is the act of Allah, and so Allah commanded Al-Khader to do so. See the Lord God; the King of the heavens and the earth, who there is no god but He, who is in charge over this universe. The One who takes the heavens with His right hand and the earth in His other hand and puts all creatures on one finger, and moves them and says 'I am the Lord, I am the King, where are the kings of the earth?' “On the day when We fold the heaven as the scribe rolls up scriptures. Just as We began the first creation, we restore it—a promise from Us. We will indeed act” (Al-Anbya: 104), “Yet they did not render to Allah the respect that He deserves, for the entire earth is in His grip on the Day of Resurrection, and the heavens are folded in His right. Highly Exalted is He and Most High beyond the associations they make (Az-Zumar: 76). This is the great Lord, the Creator of the heavens and the earth, whose knowledge encompasses the heavens and the earth,

“His knowledge has embraced the heavens and the earth, and their preservation does not fatigue Him”, the preservation of the heavens and the earth. “For He is the All-High, the Great”, He; nevertheless, He knows His creation in detail, and His mercy matters reach of His faithful servants in detail. This is the great general mercy, the mercy of guidance and success. Notice Allah's care over these poor people who are working in the sea and how He prepared for them one of the reasons that Allah will save their ship by. Further, the Lord's care over these believing parents; how did Allah preserve their faith and remove from over them one of the great evils, it is in the form of the good of evil, because this was a child of their children, a part from their souls. Yet, there will be evil from him. Allah removed this from their path out of mercy. However, notice the care of the Lord over two orphaned boys, in which Allah prepares for them someone to preserve their treasure until they get stronger. These are the deeds of the Lord and His care for His creation. Many people with shaggy and dusty hair, and driven away from doors (because of their poverty and shabby clothes) were to swear by Allah (that something would happen), Allah will certainly make it happen. Notice the dignity of the believer to Allah and his status and the Lord's care over him and His mercy for him and managing the fates of caring over the believer servant; He is God, the considerable and great God. Notice the punishment, threats, hardship, and extreme oppression, and afflicting the disbelievers with these painful punishments in the worldly life and the hereafter.

The completion of these verses, “And those towns—We annihilated them when they committed injustices, and We set an appointment for their moment of annihilation” (Al-Kahf: 59), Allah ended the previous chapter and said, “And those towns”. Look, “..... We annihilated them when they committed injustices, and We set an appointment for their moment of annihilation” (Al-Kahf: 59). Then, He said, “And recall when Moses said to his young assistant, ‘I will not give up until I reach the junction of the two seas, even if it takes me eons’” (Al-

Kahf: 60), it is as if Allah is transferring us from His deeds to the disbelievers, and how Allah eradicated their land and homes and destroyed them as such. "And those towns—We annihilated them when they committed injustices, and We set an appointment for their moment of annihilation" (Al-Kahf: 59), and then, notice how the Lord takes care of His faithful servants. Notice, this is a form, a detailed and practical form of the Lord's care over some weak people of faith, whom are not cared for. Poor people working in the sea, a faithful man and his wife and they have a son. They may be happy with him and think that he is good but he is evil. So, our Lord removes this evil for them. Ibn Abbas says, (the Lord replaced him with someone of better purity, a little girl). Allah provided them with provision after killing this boy, a little girl who would be better for them.

"So we wanted their Lord to replace him with someone of better purity and nearer to mercy" (Al-Kahf: 81), that it will be closer to faith and will preserve family relationship; the family relationship of his mother and father. This is all of care; we say that this story came here to show the care of the Lord and His care over His faithful servants in this detail, and in this great story, in which the Prophet ﷺ said, "We wished that Moses could have been more patient so that He (Allah) could have described to us more about their story", that is, we wish if Musa was patient over the actions of Al-Khader, the apparent deeds. There is no doubt that they were severe, regarding its surface, for the one who does not know the inside. Yet, when the facts are known, they change. We wish if Musa had patience so that he would tell us more about Al-Khader and tell us more about what he has of the secrets of Allah's judgment and great management.

Then, a transformation, after that, in this Surah to another aspect from the management of the Lord with one of the kings, the great kings, who possessed this land. He says, "And they ask you about Zul-Qarnayn. Say, 'I will read for you an account of him as a reminder'" (Al-Kahf: 83), "Indeed, We empowered him in the land and brought him all kinds of means" (Al-Kahf: 84), "So he

pursued a certain courses" (Al-Kahf: 85), "Until, when he had reached the setting of the sun, he found it setting in a murky spring, and found a people in its vicinity. We said, 'O Zul-Qarnayn, you may either punish or else treat them kindly'" (Al-Kahf: 86), "He said, 'As for the one who has committed injustices, we will punish him, then he will be returned to his Lord and He will punish him with a dreadful punishment'" (Al-Kahf: 87), "But as for the one who has attained faith and has acted righteously, then for him is the excellent(reward) as repayment, and we will speak to him with ease regarding our command" (Al-Kahf: 88), "Then he pursued a course" (Al-Kahf: 89). "And they ask you about Zul-Qarnayn", it was said that this is one of the things which Quraysh asked the Messenger ﷺ about, testing the Prophet, whether he was a prophet or not? And this was under the guidance of the Jews. He said, ask him about a king man, the king of the East and West of the Earth for the first time; what was his story and what was going on. Therefore, these verses were descended as an answer from Allah to this question, in support of His Messenger ﷺ. Likewise, it is a demonstration regarding the Lord's wisdom and His deeds. This is the Lord's deeds with some of the ones He empowered in the earth. This is an empowered Prophet, a king whom Allah empowered. Notice his righteous biography and his great management and what Allah supported him with of power, success, and placing each matter into its place. In addition to the goodness which Allah placed over his hands. "And they ask you about Zul-Qarnayn", Zul-Qarnayn, the owner of the Qarnayn. The Qarn is known, it refers to the thing that has something comparable to it. As we say the 'Contract of the Qaran, marriage contract because it combined a man and a woman in one Qaran. A woman's strands are also called the horns (Qarn) of a woman, because they are coupled with each other. As for having two braids (Qarn) in this way. He says, "Say, 'I will read for you an account of him as a reminder" (Al-Kahf: 83), I will read for you an account of him as a reminder, from his reminder, some news regarding this righteous king, "..... Say, 'I will read for you an account of him as a reminder" (Al-Kahf: 83).

"Indeed, We empowered him in the land", He says affirming that Allah has empowered him on earth. He said, 'Indeed'; Allah referring to Himself, 'We empowered him in the land'. Empowerment on the land is to strengthen him and make him firm in it by having a strong army, an established system of firm ruling, ministers and collaborators, and an existing nation. Besides strong capabilities of money and equipment; so, this empowerment on the land means it is not a light emergency interfered with by events from all sides. No, rather, he is a ruler, and he has the tools of judgment that prove, strengthen, and enable his rule on land, "Indeed, We empowered him in the land and brought him all kinds of means" (Al-Kahf: 84), "So he pursued a certain course" (Al-Kahf: 85), from everything of what the rulers and the powerful need. A reason, in the army, in spies, in power, in the machine, in the tools, and we will see that he was empowered by things of tools that there are no analogs for today in the lives of people, because the dam that he built according to the form in which it was built cannot be. That is, this building has no analogs, and there are no tools and machines that people have today to build such a dam in the way that it was built. Therefore, He says, "And brought him all kinds of means" (Al-Kahf: 84), among the causes of strength, whether it is building strength, the power of an army, the power of money, the power of vision, he extended his hand over his kingdom. "So he pursued a certain course" (Al-Kahf: 85), that is, one reason is followed by another, so each of these reasons also creates other causes of the causes of power. As if it has multiple means and causes that strengthen his possession and tighten this king.

Allah ﷻ says, "Until, when he had reached the setting of the sun, he found it setting in a murky spring", the setting of the sun and the rising of the sun according to the place because, now, the earth is divided into the east, which is the side from which people start looking at the sunrise, and the west; the west of the earth, and the center of the earth. Thus, the sunset means in the west of the earth. "He found it setting in a murky spring", he found that the land there is a

land in the west of the earth, towards sunset. “Setting in a murky spring”, the spring is either a spring of murky water; that is, a stinky land. Perhaps it is a plaster of dirt, and the murky land is the stinky dead. “And found a people in its vicinity”, near this in the west of the earth. “..... We said, ‘O Zul-Qarnayn, you may either punish or else treat them kindly’” (Al-Kahf: 86), this is the revelation of Allah to him. That Allah has released his hand over these people. He said to him either to punish; to torment them for the unjust out of obedience and order. Or to treat them kindly, to be good to them, and treat them with kindness. This means that Allah released his hand and let him take the policy that he thinks is good in treating these people.

يقول الله ﷻ : {وَيَسْأَلُونَكَ عَنْ ذِي الْقَرْنَيْنِ قُلْ سَأَتْلُوا عَلَيْكُمْ مِنْهُ ذِكْرًا}[الكهف:83]، {إِنَّا مَكَّنَّا لَهُ فِي الأَرْضِ وَآتَيْنَاهُ مِنْ كُلِّ شَيْءٍ سَبَبًا}[الكهف:84]، {فَأَتْبَعَ سَبَبًا}[الكهف:85]، {حَتَّى إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ فِي عَيْنٍ حَمِئَةٍ وَوَجَدَ عِنْدَهَا قَوْمًا قُلْنَا يَا ذَا الْقَرْنَيْنِ إِمَّا أَنْ تُعَذِّبَ وَإِمَّا أَنْ تَتَّخِذَ فِيهِمْ حُسْنًا}[الكهف:86]، {قَالَ أَمَّا مَنْ ظَلَمَ فَسَوْفَ نُعَذِّبُهُ ثُمَّ يُرَدُّ إِلَى رَبِّهِ فَيُعَذِّبُهُ عَذَابًا نُكْرًا}[الكهف:87]، {وَأَمَّا مَنْ آمَنَ وَعَمِلَ صَالِحًا فَلَهُ جَزَاءً الْحُسْنَى وَسَنَقُولُ لَهُ مِنْ أَمْرِنَا يُسْرًا}[الكهف:88]، {ثُمَّ أَتْبَعَ سَبَبًا}[الكهف:89]، {حَتَّى إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ وَجَدَهَا تَطْلُعُ عَلَى قَوْمٍ لَمْ نَجْعَلْ لَهُمْ مِنْ دُونِهَا سِتْرًا}[الكهف:90]، {كَذَلِكَ وَقَدْ أَحَطْنَا بِمَا لَدَيْهِ خُبْرًا}[الكهف:91]

says, “And they ask you about Zul-Qarnayn. Say, ‘I will read for you ﷻ Allah an account of him as a reminder” (Al-Kahf: 83), “Indeed, We empowered him in the land and brought him all kinds of means” (Al-Kahf: 84), “So he pursued a ,certain course” (Al-Kahf: 85), “Until, when he had reached the setting of the sun .he found it setting in a murky spring, and found a people in its vicinityWe said, ‘O Zul-Qarnayn, you may either punish or else treat them kindly’” (Al-Kahf: 86), “He said, ‘As for the one who has committed injustices, we will punish him, then he will be returned to his Lord and He will punish him with a dreadful punishment’” (Al-Kahf: 87), “But as for the one who has attained faith and has acted righteously, then for him is the excellent(reward) as repayment, and we will speak to him with ease regarding our command” (Al-Kahf: 88), “Then he pursued

a course" (Al-Kahf: 89), "Until, when he reached the rising of the sun, he found it rising on a people for whom We had provided no shelter from it" (Al-Kahf: 90), "So it was. And surely We encompassed what he had with knowledge" (Al-Kahf: 91), He tells that He has a servant from His servants, a king of the righteous kings which is Zul-Qarnayn. He says, "Indeed, We empowered him in the land", and empowering him on the land means fixing him in it with stable and firm ownership, whose tools include a strong army, a system of supporters, assistants, ministers, and people gathered around him, so it is stable and firm ownership. He says, "..... We empowered him in the land and brought him all kinds of means" (Al-Kahf: 84), all kinds from what a powerful king needs; tools, army, money, vision, and knowledge. "So he pursued a certain course" (Al-Kahf: 85), he pursued the course which Allah provides him with other courses of strength and empowerment.

"Until, when he had reached the setting of the sun", in the earth there is west and east. The side to which the sun directs when it sets. "He found it setting in a murky spring", he found the land there a stinky land, as if it were stinky marshes, not good land. "And found a people in its vicinity. We said, 'O Zul-Qarnayn, you may either punish", we said, the Lord God from what He revealed to him. "You may either punish or else treat them kindly", Allah has released his hand with the authority he wants in reforming these people and carrying them towards the road. "He said, 'As for the one who has committed injustices", this is the policy which this king followed. "He said, 'As for the one who has committed injustices", injustice refers to any injustice. Injustice with polytheism and disbelief, injustice by transgression and aggression against the servants of Allah. "..... He said, 'As for the one who has committed injustices, we will punish him, then he will be returned to his Lord and He will punish him with a dreadful punishment'" (Al-Kahf: 87), then, his place is when he is returned to Allah and He will punish him with a dreadful punishment. Allah's punishment is

not like the king's punishment; a very severe punishment. No one can punish the way Allah punishes. No matter what the punishment of the king is, it cannot be like the punishment of Allah for imprisonment with Allah, is a prison of fire. Its land, cover, walls, and food, God forbid, from the state of the people of Hell. "On that day, none can punish as He punishes" (Al-Fajr: 25), "And none can shackle as He shackles" (Al-Fajr: 26), the one who dies as a disbeliever and an unjust, is returned to Allah who will punish him with a dreadful punishment.

"But as for the one who has attained faith and has acted righteously, then for him is the excellent (reward) as repayment……" (Al-Kahf: 88), from Allah. The reward was preceded here, He says, "And we will speak to him with ease regarding our command", as for this one who is a believer and does righteous deeds, he has a good reward from his Lord in the Hereafter. Here, this righteous king said to him 'And we will speak to him with ease regarding our command'. We will treat him with kindness and all our speech and words to him will be with ease, so he will not carry beyond his power and will be good to him in all meanings of goodness, "And we will speak to him with ease regarding our command". He says, "Then he pursued a course" (Al-Kahf: 89), in his strive and walk upon the earth. "Until, when he reached the rising of the sun, he found it rising on a people for whom We had provided no shelter from it" (Al-Kahf: 90), he found the people who are in the east are poor, and there is no covering between them and the sun of canyons, buildings, or dense trees. Rather, their land, as if it is a barren land, and nothing protects them from the sun. We had provided no shelter from it, from the sun; a shelter by which they hide. He says, "So it was. And surely We encompassed what he had with knowledge" (Al-Kahf: 91), likewise, this is a news from Allah of what was the matter of Zul-Qarnayn, that Allah had the knowledge and awareness of all his conditions. "Then he pursued a course" (Al-Kahf: 92), in his strive and walk on this earth. "Until, when he reached the point separating the two barriers, he found beside them a people who

could barely comprehend any word" (Al-Kahf: 93), he found between the two barriers. Allah mentioned that there are two barriers, and Zul-Qarnayn found people at these two barriers. He says, "Who could barely comprehend any word", they are weak-minded, and their understanding of others is heavy and hardly comprehensible to a saying they are told, "Who could barely comprehend any word".

"They said", these people. "O Zul-Qarnayn, Gog and Magog are corrupting the land", they told him about this sect of people, Gog and Magog; they are a race from the earth, and the truth is that they are from the children of Adam. As it came in the Hadith that they are from the children of Adam, that they inhabit in this land, and they are the ones who are corrupting it, at the end of time. Further, it seems that, at this time, they were powerful over the earth and were corrupting what is around them. As for their last corruption, this will be a great corruption, because they will lean on the earth one time, as He says, "Until, when Gog and Magog are opened, and they swarm down from every mound" (Al-Anbya: 96), from all mounds. The mound is the tuber of the valley, behind the heaps of mountains. They swarm down; swarming down is jogging, less than jogging. "And the true promise has drawn near— then, the sight(s) of those who denied glaze over: 'Woe to us. We have been oblivious to this. Rather, we were unjust'" (Al-Anbya: 97), Gog and Magog will be mentioned in detail from the words of the Prophet ﷺ. The witness is that Gog and Magog are people of Adam's children, but they are corrupt, and they lived near those people whom Allah described as being, "Who could barely comprehend any word", "They said, 'O Zul-Qarnayn, Gog and Magog are corrupting the land, so can we make for you a tribute on condition that you build a barrier between us and them?'" (Al-Kahf: 94), so, can we make for you a tribute, a tax. That is, you impose a tribute over us to collect from people and give to you as an exchange for building a barrier between us and them. A barrier that protects us from their attacks, from Gog and Magog.

Notice the good deed of the king, who is empowered from Allah. Here, he notices a matter; corruption. Those people, Gog and Magog, are people who corrupt on the earth. They eat everything green, as it is said, and attack those who are near them. This righteous king, Zul-Qarnayn, has arrived at this place. Notice what he did in turning back this evil from the people, and now, they told him that we are ready with what you have of the strength and capabilities we give you; we collect from the money a tax we give to you so that you do this work for us. "..... So can we make for you a tribute on condition that you build a barrier between us and them?" (Al-Kahf: 94), notice what he said, "He said, 'What my Lord has empowered me with is better", he said what my Lord empowered me with; from strength, power, money, and what he has, is better. I do not want a tribute from you. I want to do good for the sake of Allah, not to collect money from people. He said what my Lord empowered me with, that is of empowerment and what Allah has given me, is better from this tribute that you will give me. However, assist me with power, that is, bring me men who can assist me with power. "And I will set a barricade between you and them", I set a barricade between you, between these people and Gog and Magog.

Then, he thought about this matter, that the gap through which Gog and Magog enter to the land of these people, was a gap between two mountains. So, he decided to build a barrier between these two mountains. A barrier which they cannot go over or break. He said to them, "Bring me blocks of iron", blocks of iron. The blocks are pieces, the little iron pieces. "Then when he had leveled up between the two cliffs", the two cliffs, which are the top of the mountains. That is, he built the iron blocks, one after another. As for us, we put iron wires in the pillars, and after that, we put cement, steel, and sand, this mixture. He made something far stronger than this and is better than this matter, which is to make an alloy of cast iron. Cut the iron, then cast it with copper, and mix the iron with copper and melt it so an alloy that is bronze, which is stronger than steel, of iron

steel. He says, “Bring me blocks of iron. Then when he had leveled up between the two cliffs”, he made a barrier which reaches the mountain cliff, the two cliffs of the mountain, which is its top. “He said, ‘Blow”, blow the fire; he made the blow for the fire to melt the iron blocks. “He said, ‘Blow’. And having turned it into a fire”, turned the iron. This iron turned into fire. “He said, ‘Bring me tar to pour over it”, bring me tar to pour over it, over the iron; the tar is melted copper. The building of a barrier in this way between two mountains. At the present time, humans do not have the machines to build it. We do not have furnaces for melting iron between two mountains until it reaches from the base of the mountain to its top, and people now do not have cranes that raise Hundreds of tons, perhaps thousands of tons of melted copper, to be raised over the mountains and then poured from above. This is something that is beyond human capabilities, in our time, despite the advancement of people's science.

Allah ﷻ says, “So neither could they climb it”, so neither could they, all of Gog and Magog, climb over it. “..... Nor could they penetrate it” (Al-Kahf: 97), they could not penetrate this solid alloy, to penetrate it and to open it to get out of it, in order to corrupt the earth. Then, he told them, this righteous king, “He said, ‘This is a mercy from my Lord”, this barrier, with this tight construction, is a mercy from my Lord, a mercy from Allah for those. “But when the promise of my Lord comes true”, the Lord's promise of taking came true, with which Allah promised His servants. “He will turn it into a flat surface”, he made this barrier a flat surface by leveling it. “And the promise of my Lord has always been true”, and the promise of my Lord has always been true, the Lord's promise regarding the hereafter has been true and must be. For this is one of the Hour signs or a sign that indicates that the Hour is nearby. As He says, “Until, when Gog and Magog are opened, and they swarm down from every mound” (Al-Anbya: 96), “And the true promise has drawn near— then, the sight(s) of those who denied glaze over:

‘Woe to us. We have been oblivious to this. Rather, we were unjust’” (Al-Anbya: 97).

The Prophet ﷺ told that the opening of this barrier will be after the descent of Isa, son of Maryam. Isa, son of Maryam, descends in Damascus over the White Minaret, and he leads the Muslims in a war, in which the Muslims are victorious over the Christians with a crushing victory, for Isa is sent by Allah to break the cross, kill the pig, perform the prayer, and place the tribute. After this great victory for the Nation of Islam under the leadership of Al-Mahdi, then Christ will come. Perhaps, Al-Mahdi is the one who leads the Muslims at the descent of Isa (the Messiah). At this point, Allah reveals to Isa, He says to him, “Take my slaves to At-Tur, for I have sent down some creatures of Mine which no one shall be able to kill”. Taking them in the sense of alignment. That is, refuge and collect those with you from the believers to the Tur. He, also, told him, I will send creatures of Mine, which will kill the rest of the infidels on the earth. No one shall be able to kill, no one has the power to stand before them. No one shall be able to kill; even the Muslims in Isa's time, cannot stand against their power. Thus, Isa takes the Muslims to the Tur, at this point, Gog and Magog manage to break the barrier. If they break the barrier, they go out through it and start corruption over the land. The Prophet ﷺ says that the first of them arrive at Tiberias in Palestine and drink it, and if the last of them has passed, he finds that it has dried up. And they say there was water here, 'there was water here in this place'. Since they are wiping out the green of the earth, they do not leave anything standing over it. Of course, the believers are examined at this time by a very great test that the Prophet ﷺ says while he and the Muslims are in the Tur far from this sweeping torrent of Gog and Magog. The Prophet says, “That the head of the ox would be dearer to them than one hundred dinars”. Taking into account that the Shah was in a dinar at the time of the Prophet ﷺ. That is the Shah was in a diner, so the head of the ox is better than a hundred shahs, at this time, out of the severity of the situation.

Then, after that, Isa and the believers turn to Allah in the matter of Gog and Magog. Thus, Allah sends them a disease, a worm that comes in their necks, Myiasis, then, it kills them. Killing them will be like killing one soul. He ﷺ said, "Until they all will perish like a single person". Isa and the Muslims wake up, in the morning, while Allah destroys all of Gog and Magog at once, so they get out from the place to which they refused. Yet, they found that the land is full of their corpses and their stench. Their stench and body smell covered the earth. So, Isa ﷺ and the Muslims refuge to Allah. Thus, Allah sends over them birds, the Prophet says, "Whose necks will be like those of Bactrian camels", that is, the necks of these birds are like those of Bactrian camels. This is like the previous birds that used to be on the earth before the humans' life which is called the dinosaurs. It takes them and throws them into the sea. It carries the bodies of those and throws it to where Allah wills. Then, Allah commands the sky to send down rain, so it does for forty days until it appears like a mirror. The Prophet says the earth appears like a mirror after forty days of constant rain. That is like a pure mirror, so the earth gets cleaned completely. Then, the earth will be told to bring forth its fruit and restore its blessings. The Prophet says, "There will grow such a big pomegranate that a group of people will eat from it". A single pomegranate is eaten by a group of people, enough for seven or eight people. They seek shelter under its skin, the half of the pomegranate might be used as a shelter to them. The milk of one she-camel will suffice for a large company, one camel from the milk-producing camels suffices a tribe. The sheep will give so much milk that the whole family will be able to drink out of. Thus, the earth gets blessed and the believers live this good life after the destruction of Gog and Magog. Then, the rest of the signs of the Hour will be after the coming out of the Antichrist which gets killed by Isa, son of Maryam, and the Hour after that remains close. As the Prophet said, "The Hour will come upon the people, like a pregnant woman whose family does not know when she will suddenly give birth", does not know when is the time is, i.e., the Hour. The pregnant woman who has completed her

nine months, for she waits days, hours, to give birth. Likewise, this is how time is in relation to the Hour, the Hour becomes the time has passed, as He says, "And the true promise has drawn near— then, the sight(s) of those who denied glaze over: 'Woe to us. We have been oblivious to this. Rather, we were unjust" (Al-Anbya: 97).

Here, Zul-Qarnayn said, this righteous king which this is his good policy. He said after he built this great barrier, with which Allah protected and isolated Gog and Magog from the rest of the people, "He said, 'This is a mercy from my Lord; but when the promise of my Lord comes true, He will turn it into a flat surface. And the promise of my Lord has always been true" (Al-Kahf: 98). There is no doubt regarding the existence of this barrier on the earth, but it is one of the signs of the Hour, and human beings cannot, that is, we cannot know it, because knowing it is witnessing something unseen. There is no doubt that it will be at the time that Allah wills. The Prophet woke up one day in the morning and said, "None has the right to be worshiped but Allah! Woe to the Arabs because of evil that has come near. Today a hole has been made in the wall of Gog and Magog as large as this. Pointing with two of his fingers making a circle. Zainab said, 'O Allah's Messenger (ﷺ)! Shall we be destroyed though amongst us there are pious people?' He said, 'Yes, if evil increases", He said yes, if evil increases. That is, there would be destruction. After all, there is no doubt that the barrier exists and that the day will come when it breaks. And that those people, whom Allah made absent, will come out. They are now behind this barrier which is inevitably present on the earth somewhere, and they will go out on the day that Allah wills. This is one of the signs of the Hour, which Allah told about in the Qur'an in the verses we heard. Likewise, in Allah's saying, "Until, when Gog and Magog are opened, and they swarm down from every mound" (Al-Anbya: 96), "And the true promise has drawn near— then, the sight(s) of those who denied glaze over: 'Woe to us. We have been oblivious to this. Rather, we were unjust'" (Al-Anbya:

97). He said, O Zul-Qarnayn, this, referring to the barrier, "This is a mercy from my Lord; but when the promise of my Lord comes true", that is in the hereafter. "He will turn it into a flat surface", Allah will turn it into a flat surface, and leveling is demolition till the bottom. "And the promise of my Lord has always been true", and the promise of my Lord has always been true regarding the hereafter.

Then, He says, "And We left them surging upon one another on that day……." (Al-Kahf: 99), and We left them surging upon one another. We let these, Gog and Magog, surge upon people. That is, they will be like waves of these, surging upon one another and they get killed and perished and spoiled. Then, "And the Trumpet was blown and We gathered them together", blowing in Trumpet. The Trumpet is the horn that Allah has made as a call and a marker for the establishment of the Hour of Resurrection. The blower in the Trumpet is one of the angels of Allah, which the Prophet reported about, and he is Inrail. The Prophet said, "How can I be comfortable when the one with the horn is holding it to his lip, his ears listening for when he will be ordered to blow, so he can blow", Israfil is waiting for the command of the Lord and the order to blow in the Trumpet. The first blow in the Trumpet means death and the breakage of this regular contract in the heavens and the earth. "When the sky splits apart" (Al-Infitar: 1), "And when the planets are scattered" (Al-Infitar: 2), "And when the seas are made to burst" (Al-Infitar: 3), "And when the tombs are strewn around" (Al-Infitar: 4), "Each self will know what it has put forth and what it has deferred" (Al-Infitar: 5). "Then, when the Trumpet is blown with a single blast" (Al-Haqqah: 13), "And the earth and the mountains are lifted up and crushed with a single crush" (Al-Haqqah: 14), "On that day, the Inevitable Event shall come to pass" (Al-Haqqah: 15), "And the heaven shall crack, for on that day it shall be frail" (Al-Haqqah: 16), "And the angels are ranged around its borders, while eight carry the Throne of your Lord above them on that day" (Al-Haqqah: 17), the first blow in the Trumpet heralds

the breakdown of the heavens and the dispersion and scattering of the stars. "When the sun is rolled up" (At-Takwir: 1), "And when the stars are dimmed" (At-Takwir: 2), "And when the mountains are set in motion" (At-Takwir: 3), "And when pregnant camels are abandoned" (At-Takwir: 4), "And when the beasts are herded" (At-Takwir: 5), "And when the oceans are set aflame" (At-Takwir: 6), "And when the souls are paired" (At-Takwir: 7), "And when the baby girl that was buried alive is aske" (At-Takwir: 8), "For what misdeed she was killed" (At-Takwir: 9), "And when the scrolls are made public" (At-Takwir: 10). This is in the hereafter; the first blow in the Trumpet is to demolish this existing building, and the second blow, "Then it was blown another time, whereupon they all stood looking on", "And the earth shone with the Light of its Lord, and the record was placed, and the prophets and the witnesses were brought in, and it was judged between them in truth, and they were not dealt with unjustly" (Az-Zumar: 69).

"And We left them surging upon one another on that day, and the Trumpet was blown……" (Al-Kahf: 99), which is the first blow. "And We gathered them together", in the second blow. "And the Trumpet was blown", that is, in the second blow. "And We gathered them together", Allah gathers them together. "And We left them surging upon one another on that day, and the Trumpet was blown……" [Al-Kahf: 99], that is the second blow. "And We gathered them together", "And We displayed Hell to the deniers on that day in full display" (Al-Kahf: 100), that is, while the people are in the crowd, Hell comes and is presented to the people. As the Prophet ﷺ said, "With seventy thousand bridles; and with every bridle will be seventy thousand angels, pulling it", then it comes and gets close and people see it. They see this great prison, which there is no prison similar to it, and in which all the enemies of Allah are gathered. "Then they were toppled into it, together with the deluded ones" (Ash-Shu'ara: 94), "And the troops of Iblis, all of them" (Ash-Shu'ara: 95), the people are thrown into it, a group

followed by another, and it says is there more? And it does not stop until the Lord of Might put His foot in it, and it overlaps with each other and says 'enough, enough'. “And We displayed Hell to the deniers on that day in full display” (Al-Kahf: 100), before them.

“Those whose eyes were covered from My Reminder and were unable to hear” (Al-Kahf: 101), that is, these infidels, “Those whose eyes were covered from My Reminder” (Al-Kahf: 101), a cover. That is, Allah reminds them, sends them His revelations, but as if the eyes have a cover; they do not remember Allah and do not see the signs of the Lord. “And were unable to hear”, no eyes to see, and no ears to listen to the command of Allah.

يقول الله ﷻ : {قَالَ هَذَا رَحْمَةٌ مِنْ رَبِّي فَإِذَا جَاءَ وَعْدُ رَبِّي جَعَلَهُ دَكَّاءَ وَكَانَ وَعْدُ رَبِّي حَقًّا}[الكهف:98]، {وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ وَنُفِخَ فِي الصُّورِ فَجَمَعْنَاهُمْ جَمْعًا}[الكهف:99]، {وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِلْكَافِرِينَ عَرْضًا}[الكهف:100]، {الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ عَنْ ذِكْرِي وَكَانُوا لا يَسْتَطِيعُونَ سَمْعًا}[الكهف:101]، {أَفَحَسِبَ الَّذِينَ كَفَرُوا أَنْ يَتَّخِذُوا عِبَادِي مِنْ دُونِي أَوْلِيَاءَ إِنَّا أَعْتَدْنَا جَهَنَّمَ لِلْكَافِرِينَ نُزُلًا}[الكهف:102]، {قُلْ هَلْ نُنَبِّئُكُمْ بِالأَخْسَرِينَ أَعْمَالًا}[الكهف:103]، {الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا}[الكهف:104]، {أُولَئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ فَحَبِطَتْ أَعْمَالُهُمْ فَلا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزْنًا}[الكهف:105]، {ذَلِكَ جَزَاؤُهُمْ جَهَنَّمُ بِمَا كَفَرُوا وَاتَّخَذُوا آيَاتِي وَرُسُلِي هُزُوًا}[الكهف:106]

says, “He said, ‘This is a mercy from my Lord; but when the promise ﷻ Allah .of my Lord comes true, He will turn it into a flat surfaceAnd the promise of my Lord has always been true’” (Al-Kahf: 98), “And We left them surging upon one another on that day, and the Trumpet was blown and We gathered them together” (Al-Kahf: 99), “And We displayed Hell to the deniers on that day in full display” (Al-Kahf: 100), “Those whose eyes were covered from My Reminder and were unable to hear” (Al-Kahf: 101), “Did those who have denied think that they could take My servants for masters apart from Me? Indeed, We have prepared Hell for the hospitality of the deniers” (Al-Kahf: 102), “Say, ‘Shall We inform you of the

biggest losers regarding deeds" (Al-Kahf: 103), "Those whose efforts in the Earlier Life have gone astray, while they assume that they are doing well" (Al-Kahf: 104), "Those are the ones who denied the signs of their Lord and the meeting with Him, so their deeds were nullified, and on the Day of Resurrection We will consider them of no weight" (Al-Kahf: 105), "That is their repayment—Hell—on account of their denial and their taking My signs and My messengers in mockery" (Al-Kahf: 106). "He said, 'This is a mercy from my Lord; but when the promise of my Lord comes true", The saying of Zul-Qarnain, the righteous Prophet, the righteous king; whom Allah told us from his story of what happened here, that he owned the East and West of the Earth, and that his life was on a commendable life. Further, the last of his good deeds was building the barrier that separated Gog and Magog from the others. Besides, it was mentioned that Gog and Magog are from the sons of Adam and that they cause corruption, as Allah described from their news about these people. However, their greatest corruption will be near the Day of Resurrection, and their departure is one of the major signs of the Hour. Here, Zul-Qarnayn pointed out, after he built the barrier with this great building from this alloy of iron and copper, and said, "This is a mercy from my Lord; but when the promise of my Lord comes true". He did not boast that he was the one who built and did, rather, he referred this to Allah out of humility to Allah; just like the righteous servants of Allah who are empowered by Allah on earth. "He said, 'This is a mercy from my Lord; but when the promise of my Lord comes true'" (Al-Kahf: 98), His promise regarding the hereafter. He turns it, this barrier, "He will turn it into a flat surface. And the promise of my Lord has always been true", about the Day of Resurrection.

Allah says, "And We left them surging upon one another on that day" (Al-Kahf: 99), this is a commentary on the words of Zul-Qarnayn, that Allah leaves Gog and Magog, after that surging, upon one another in the earth. That is, their surge comes a surge after another. As the Prophet ﷺ talked about their departure,

and that, if they leave, no one can stand in their face. And that the believers, at this time, will be with Isa, son of Maryam, who has been descended while Allah has done much good on His hands. And that Allah says to him, “Take my slaves to At-Tur, for I have sent down some creatures of Mine which no one shall be able to kill”. Thus, Isa, the son of Maryam, and the believers' refuge to the Tur, the Tur of Sinai, and they remain confined to it in great distress from the world. The Prophet says, “Until the head of a bull on that day would be better to them than a hundred Dinar to one of you today”, that is, in the life of the Prophet ﷺ from the hardship they encounter and the high cost of things. So, if they came out, they do not leave green or dry in front of them. Rather, they head to some rivers and drink them to the last drop; as the Prophet told that, if they passed through Tiberias, the first arriving from them would drink it. Then, when the groups after them come, they say 'there was water here.' Then, Allah, with the supplication of Isa and those with him, sends them Myiasis, a worm that comes in their necks. The necks of Gog and Magog, until they all perish like a single person; as if one dies. These colossal numbers, immense millions, die as if they were only one soul; they die. Isa, the son of Maryam, and those with him among the believers go out and find that the earth is full of their corpses, and they refuge to Allah, then, He sends birds as if their heads, say the Prophet, Bactrian. The Bactrian is the plural of Bakhti. The Bakhti is the big camel, it takes them and throws them in the sea. Then, He sends rain for forty days, until the earth becomes like a mirror, like a clean and shiny mirror. Then, the earth will be told to bring forth its blessing.

The witness regarding the matter of the departure of Gog and Magog, at the end of time, on the way Allah described in the Qur'an here, “And We left them surging upon one another on that day……” (Al-Kahf: 99), which was detailed by the Prophet ﷺ, as this was mentioned in the divans of the Sunnah, including Sahih of Imam Bukhari and Muslim, in detail about how they will leave and its time.

Also, it accompanies the descent of Isa, son of Maryam, as well as a companion of the Antichrist. These are three signs associated with each other. “And We left them surging upon one another on that day, and the Trumpet was blown…….” (Al-Kahf: 99), this is the second blow in the Trumpet, after the first blow which includes the dispersion and scattering of this cosmic system. The second blow, “Then it was blown another time, whereupon they all stood looking on”, “And the Trumpet was blown and We gathered them together”, all people. “And We displayed Hell to the deniers on that day in full display” (Al-Kahf: 100), display, watching. It appears to them so that they see it. This is to increase the grief, delusion, and sadness of the disbelievers, and to tell about this fire. This is your fate and destiny, “And We displayed Hell to the deniers on that day in full display” (Al-Kahf: 100). Then, Allah explained the reason for this; their sins. He says, “Those whose eyes were covered from My Reminder and were unable to hear” (Al-Kahf: 101), their eyes are covered against the remembrance of Allah, and they could not hear. Likewise, they do not look at the signs of Allah and do not hear. Their ears went deaf and their eyes got blinded against the signs of Allah.

Then, Allah says at the conclusion of this Surah great preaches, besides demonstrating the wisdom behind all that preceded. Allah says, “Did those who have denied think that they could take My servants for masters apart from Me……” (Al-Kahf: 102), ‘Did those’ with the interrogative Alf (in Arabic translation). This question is to blame and insult, rather than an interrogation. “Did those who have denied think……”, to think is assuming. “Did those who have denied think that they could take My servants for masters apart from Me…….” (Al-Kahf: 102), ‘My servants’ who are Allah's servants such as Isa, son of Maryam ﷺ, the angels, and whoever worshiped without Allah. That is, those who take My servants without Me as masters to worship them, to give them the right of Allah just as the Christians gave the rights of Allah to Isa. Thus, they

said a god from God who creates, sustains, gives life, and causes death; they worshiped him completely as the Lord. Likewise did the Arab polytheists, they said that angels are the daughters of Allah and made them a part of Allah, "Yet they ascribed to Him a portion of His servants. Surely, man is indeed an evidently staunch denier" (Az-Zukhruf: 15). They said, "We only worship them so that they may bring us closer to Allah", and they got closer to them with deeds and thought that they were partners with Allah and everyone from the ones who were called saints and others. The Jews worshiped Uzair; many of the ignorant people, in some of the ones called as saints and righteous, worshiped them without Allah and gave them the rights of Allah.

"Did those who have denied think that they could take My servants for masters apart from Me……" (Al-Kahf: 102), the answer here is omitted, yet understood. Allah won't punish them and do so to them. No, this cannot happen; that these disbelievers take the servants of Allah as masters, which are His servants and are not His equals. They are not equal nor Allah's partners so they take them. They worship them without Allah, and Allah does not punish them for this major crime? Polytheism and disbelief in Him, "Did those who have denied think that they could take My servants for masters apart from Me…." (Al-Kahf: 102). Then, Allah says, "Indeed, We have prepared Hell for the hospitality of the deniers", these have disbelieved in Allah, and Allah has prepared for them hospitality in Hell. Hospitality refers to what is offered to a guest when he comes, and here, Hell is not hospitality. That is, it is not hospitality, but it is hospitality to these disbelievers. It was said that this is a mockery of them because it is not an honor and it is not something that is offered to the guest. The honorable thing is offered to dear ones, but, because they disbelieved in Allah, He mocks them and says your hospitality from Me is this. The hospitality of the disbelievers from Allah is Hell; this is a mockery and contempt for them. As His saying, "So give them glad tidings of a painful punishment" (Al-Inshiqaq: 24), glad tidings refer to telling

what brings joy. Yet, for the glad tidings to be informed about a painful torment is to mock them. "Indeed, We have prepared Hell for the hospitality of the deniers", guesthouse, or hospitality. The hospitality is the place of stay. A house that Allah has prepared with what He has prepared all kinds of torment; including snakes, scorpions, and maces of iron, boiling water, Zaqqum, and various drinks of torment. As Allah says, "All this, so let them taste it—scalding water and purulence" (Sad: 57), "And another (torment) similar to it, of diverse kinds" (Sad: 58), another, that is, other drinks of the form of scalding water and purulence, God forbid, because Allah tells them to prepare it. He prepared it descended with what Allah prepared for it of kinds of torment. "Indeed, We have prepared Hell for the hospitality of the deniers", it was prepared, erected, laid, and everything was ready to receive these disbelievers, "Indeed, We have prepared Hell for the hospitality of the deniers".

Then, Allah says, "Say, 'Shall We inform you of the biggest losers regarding deeds?" (Al-Kahf: 103), "Those whose efforts in the Earlier Life have gone astray, while they assume that they are doing well" (Al-Kahf: 104), "Those are the ones who denied the signs of their Lord and the meeting with Him, so their deeds were nullified, and on the Day of Resurrection We will consider them of no weight" (Al-Kahf: 105). "Say", to them, O Prophet of God. "..... Shall We inform you of the biggest losers regarding deeds?" (Al-Kahf: 103), a call for them. A question calling them. Do you want us to inform you? Inform you, tell you of the biggest losers regarding deeds; Those who did all their deeds, while their deeds are with no result except loss. The origin of loss is the reduction of the merchant's money; if the merchant's money reduces, his capital decreases, then this is the loss. Yet, the real loss is the loss of those who lost their deeds. Every deed they did and hoped to gain profit and good from behind it, yet, only harm and evil were behind it, "Say, 'Shall We inform you of the biggest losers regarding deeds?" (Al-Kahf: 103).

Allah says, “Those whose efforts in the Earlier Life have gone astray, while they assume that they are doing well” (Al-Kahf: 104), this is the greatest loss. Their efforts went astray. Their efforts went astray, the effort, here, is walking fast. Astray is the departure from the path of truth and rightness, so everyone, who is lost from the road and does not know the leading road, is lost. Delusion comes in the sense of decay and destruction, as the words of the disbelievers, “Can it be that when we have become lost into the earth—can it be that we will really be brought to a new creation?”, become lost into the earth; decayed, corrupted, and our bodies got mixed with earth's soil and became lost in it. Wasted within it. “Whose efforts in the Earlier Life have gone astray”, their effort, and their walk went astray. He is not walking to the intention and to the result that they hope for. “While they assume that they are doing well”, they are walking towards something other than the goal they hoped and sought for, and they think that they are doing well. This is the biggest delusion for the person to walk with pride and hope for great things in his pursuit, behind his pursuit, then he discovers that his pursuit has gone astray.

Allah says, “Those are the ones who denied the signs of their Lord and the meeting with Him, so their deeds were nullified, and on the Day of Resurrection We will consider them of no weight” (Al-Kahf: 105), this is regarding the disbelievers' deeds for these disbelievers did what they did and hoped with what they did. Some of them are waiting for good in the hereafter, but when their deeds were based upon polytheism and delusion, they come carrying nothing of good deeds on the Day of Resurrection. “Some faces on that day are(subdued) in reverence” (Al-Ghashiyah: 2), “Toiling, exhausted” (Al-Ghashiyah: 3), “Roasting in a hot fire” (Al-Ghashiyah: 4). “But those who have denied—their deeds are like a mirage in a desert: the thirsty one thinks it is water until when he has reached it he finds it to be nothing, but there he finds Allah, Who settles his account in full. For Allah is Swift in reckoning” (An-Nur: 39), so their deeds,

which they thought were useful for them before Allah and that it will bring them closer to Allah and with which they will gain His pleasure, Allah does not accept a thing from it. "And We proceeded to the work they had done and turned them into scattered dust" (Al-Furqan: 23), scattered dust cannot be collected for the scattered dust, which is the fire ash, if it gets spread into the air by the severe wind, there is no way for it to be collected after that. Allah says, "And turned them into scattered dust", where? For they are unable to do it. "Those who denied their Lord: their deeds are like ashes on which the wind blew severely upon a stormy day; they have no control over anything they have earned", they have no control over anything they have earned to get it. To get the reward of what they have earned. The result of what they have earned is lost for Allah nullified their deeds due to being established over polytheism and disbelieving in Allah. Allah says about those, "Those are the ones who denied the signs of their Lord and the meeting with Him, so their deeds were nullified……" (Al-Kahf: 105), nullified. The origin of nullifying is a disease that affects the camels due to lots of eating and eating a poisonous plant. Its bellies get puffed and look as if they are healthy and fat, yet, this disease is located at its bellies and it does its work. Then, it falls out of a sudden and dies. Allah compared the deeds of the disbeliever as such, that it shows and gets puffed and blown and it has decoration and adornment and a look, yet, it is a false look. Then, it gets revealed that it is actually nothing and falls; their deeds are nullified. Allah says, "And on the Day of Resurrection We will consider them of no weight", on the Day of Resurrection, we will consider them of no weight, we do not record weight for it, we do not care for it. That is, they are disregarded, very small, and of no value. They have no value before Allah. As in the Hadith, the Prophet says, "On the Day of Resurrection, there will be brought forth a bulky person (person of noteworthy status)", that is from the people of Hell. "Whose value to Allah will be less than that of the wing of a mosquito", has no value, not even of the wing of a mosquito. As in the Hadith, "A man passed by Allah's Messenger (ﷺ) and Allah is Apostle asked (his

companions), ‘What do you say about this (man)?’ They replied, ‘If he asks for a lady's hand, he ought to be given her in marriage; and if he intercedes (for someone) his intercessor should be accepted; and if he speaks, he should be listened to”, that is he is the most honorable of people. They told him, this is one of the most honorable people, if he speaks, he should be listened to, and if he asks for a lady's hand, he ought to be given her in marriage. “Allah's Messenger (ﷺ) kept silent, and then a man from among the poor Muslims passed by, an Allah's Apostle asked (them), ‘What do you say about this man?’ They replied, ‘If he asks for a lady's hand in marriage he does not deserve to be married, and he intercedes (for someone), his intercession should not be accepted; And if he speaks, he should not be listened to’. Allah's Messenger (ﷺ) said, ‘This poor man is better than so many of the first as filling the earth’.

Allah says that these disbelievers, “Those whose efforts in the Earlier Life have gone astray, while they assume that they are doing well” (Al-Kahf: 104), this is their case on the Day of Resurrection; Allah gives them no weight in the sense that they are insulted and disregarded with no value. Likewise, on the Day of Resurrection, we will consider them of no weight for their deeds include no goodness to be weighed. Rather, the one, whose good and bad deeds are weighed, is the one who has a thing of it, so, this is the one who gets his deeds weighed. Allah says regarding the ones whose deeds are weighed, “So the one whose scales weigh heavy—those are the successful” (Al-Mu'minun: 102), “And the one whose scales weigh light—those are the ones who have lost themselves; in Hell they abide” (Al-Mu'minun: 103), so those have no weight for they have no good deed. .Allah nullified all of their good deeds

Allah says, “That is their repayment—Hell—on account of their denial and their taking My signs and My messengers in mockery” (Al-Kahf: 106). “That is their repayment”, the appointed to is what Allah told about their outcome; the fire that awaits them. Their neglect and insult that they have no weight, then, this Hell.

“That is their repayment—Hell—on account of their denial and their taking My signs and My messengers in mockery” (Al-Kahf: 106), that is because of their infidelity. “And their taking My signs and My messengers in mockery”, due to the disbelief and mockery of the signs of Allah and His messengers. Taking it in mockery, that is, they mocked them with kinds of mockery regarding Allah's signs and His messengers. This is a wide section of its kind, despising and belittling the messengers, and it is said to them you are those whom Allah sent. Allah did not send messengers; they thought that others were more suitable than them. These are of the many things that the disbelievers did in mocking Allah's signs and His messengers, so this was their reward.

Then, Allah mentioned the contrary to those, the other group. This is the Hell group whose outcome from Allah is Hellfire. The other group, Allah says, “Indeed, those who have attained faith and have done righteous deeds—the Gardens of Paradise have always been there for their hospitality” (Al-Kahf: 107), indeed, with the confirmation. Allah confirms, “Those who have attained faith”, faith is believing and acting according to this belief. Believing in God is the faith with all of its six pillars; believing in Allah, His angels, His Messengers, the hereafter, fate good and bad from Allah. These are the bases of faith for they believed in all which Allah told about the unseen. All of this unseen, they believed in it according to the way which the Lord told about. Then, “And have done righteous deeds”, Allah always attaches in reward between faith and good deeds. Doing good deeds is the plural of a good deed, and all that Allah commanded is from good deeds, on top of which is reciting the Qur'an, establishing prayer, paying zakat, fasting Ramadan, and Hajj. As Allah says, “Indeed, those who read the Scripture of Allah and have established the prayer and have spent of what We have provided for them, secretly and publicly, expect a bargain that will not fail” (Fatir: 29), anyway, good deeds are all of the faith branches. As the Prophet ﷺ said, “Iman has over seventy branches -or over sixty branches- the uppermost of

which is the declaration: 'None has the right to be worshipped but Allah'; and the least of which is the removal of harmful object from the road, and modesty is a branch of Iman", "Indeed, those who have attained faith and have done righteous deeds—the Gardens of Paradise have always been there for their hospitality" (Al-Kahf: 107), the Gardens of Paradise; paradise is a place in heaven which is higher than the heaven. As the Prophet said, "So, when you ask Allah (for something), ask for Al-firdaus which is the best and highest part of Paradise. (i.e., The sub-narrator added, 'I think the Prophet also said, 'Above it (i.e., Al-Firdaus) is the Throne of Beneficent", and Allah mentioned this here, of course, is paradise, not heaven, rather, heavens, great gardens prepared by Allah for those. "Indeed, those who have attained faith and have done righteous deeds—the Gardens of Paradise have always been there for their hospitality" (Al-Kahf: 107), hospitality. Hospitality for them, this is their hospitality from Allah; the hospitality of the people of faith and righteous deeds that Allah has prepared for them of the Gardens of Paradise. Hospitality, as well as hostels; house, this is their home from Allah.

"Abiding therein, never seeking to leave it" (Al-Kahf: 108), abiding therein, staying in it without being interrupted. As Allah says, "An uninterrupted grant", so abiding in it is forever. Abiding is the long-stay regarding the Arab language. That they are staying in it without being interrupted. "Abiding therein, never seeking to leave it" (Al-Kahf: 108), their hearts are attached to it, the attachment to the thing that they do not want to get separated from; they are never seeking to leave it. That dullness, distress, or boredom does not occur in their hearts. Rather, they are not seeking to leave it no matter what, and this is a great matter. A long stay, for example, a long stay in a place in relation to this worldly life, a person may become bored and dull, regardless of the kinds of joy, happiness, and excitement that it includes. A person may get bored and dull one day. Yet, Allah says that the people of Paradise will not get bored in it and they will not become

dull, bored or tired, rather, they hold tight to it and love it with all their hearts. "..... Never seeking to leave it" (Al-Kahf: 108), leave. Leaving it to another place, to think about another place or another location to leave it to.

"Say, 'If the sea were to become ink for the words of my Lord, the sea would run out before the words of my Lord ran out, even if We were to bring the like of it in replenishment'" (Al-Kahf: 109), at the conclusion of this Surah, a demonstration of an attribute of Allah's attributes and is suitable here to what was mentioned regarding the story of Al-Khader and Musa ﷺ. Al-Khader, who taught Musa this great lesson and said to him, at the end of the lesson, when he showed him a bird drinking from the sea. He said to him, your knowledge and mine, won't reduce Allah's knowledge except as this bird reduces from the sea by drinking from it. "Say", to them, "If the sea were to become ink for the words of my Lord", the sea, Alf and Lam; all the earth's seas were to become ink, the writing ink for the words of my Lord, Allah encompasses everything with His knowledge, whose knowledge is not limited. If this sea became ink to write Allah's words and knowledge, "The sea would run out", it runs out, the sea would run out. "Before the words of my Lord ran out", before the words of my Lord ran out for it is His knowledge, which does not run out nor has an equivalent nor has a limit to which it ends. "Even if We were to bring the like of it in replenishment", even if we brought another sea like this one. Rather, if there were seven seas replenishing this sea and more, Allah's knowledge does not run out and His words do not end. The sea would run out, and end. "..... Before the words of my Lord ran out, even if We were to bring the like of it in replenishment" (Al-Kahf: 109), Highly Exalted is the great Lord which encompasses everything with His knowledge and which His knowledge has no boundaries.

Then, Allah says, "Say", say to them O Muhammad, O Holy Prophet ﷺ, "Say, 'Indeed, I am only a human being like you. It is revealed to me", indeed, by limiting, I am only a human being like you, O people. It is revealed to me. Like

you in mankind, he is born as humans are born and dies as humans die, and he gets sick and suffers like humans suffer from sickness and sleep and does from all human affairs, including food, drink, and relieving all of the necessities. Thus, the Prophet ﷺ is a human being exactly like humans, and not of another race of creation, such as angels. "Say, 'Indeed, I am only a human being like you", yet, Allah chose and distinguished him from other humans and from the others who were not revealed to. He says, "It is revealed to me", Allah distinguished him with the revelation. "It is revealed to me", so Allah distinguished him with the revelation and message, which He descended over him, and the context of this revelation is, "It is revealed to me that your god is One God", this is the context to what Allah revealed. It is revealed to me that your god is One God, O people. Your worshiper, which you should worship, is One God, you have no other god besides Him. This is the truth and this is the reality and there is no other reality besides this one. All creatures do not have but One God, which is Allah who is not disputed by anyone, is not likened to him, is not matched, has no child, and there is no equivalent to him. He is the first which no one is before Him and the last which no one is after Him. The Manifest which no one is above Him and the Hidden which no one is below Him, and He who created everything and is entrusted over everything. "Allah is the Creator of everything, and He is the Ultimate Trustee over everything" (Az-Zumar: 62), all that is below Him are created, following a god, oppressed, does not have any benefit or harm for itself, and all the matter is to Him and, in His hand, is the whole possession. Thus, He is the only God, there is no god but He for all creation, "Say, 'Indeed, I am only a human being like you. It is revealed to me that your god is One God'".

Then, Allah says, "...So whoever expects to meet his Lord, let him do righteous work and never associate anyone in the worship of his Lord" (Al-Kahf: 110), "So whoever expects to meet his Lord", expects to meet his Lord, hopes for what is from Allah. Therefore, this is encouraging the efforts and directing sights

and hearts to this Lord, in whose hand is the dominion of everything. He possesses the world and the hereafter. “So whoever expects to meet his Lord”, and finds with Him the great victory and great reward, then, “Let him do righteous work”, this is the one who expects to meet his Lord and who wants to who? To meet his Lord. “Let him do righteous work and never associate anyone in the worship of his Lord”, at this point, he obtains what Allah mentioned. “Indeed, those who have attained faith and have done righteous deeds—the Gardens of Paradise have always been there for their hospitality” (Al-Kahf: 107), likewise, the concept of this is as long as he hopes to meet Allah and covets what he has and covets eternal happiness and eternal abode, then, he must fear this Lord because He, likewise, punishes with guilt. “So whoever expects to meet his Lord”, hopes for what He has of goodness, hopes for the abode and stays in blessings forever. Likewise, He warns from what He has of painful torment. “Let him do righteous work”, Allah demonstrated these righteous works. “And never associate anyone in the worship of his Lord”, for Allah does not accept except for pure work for Him. “And never associate anyone in the worship of his Lord”, whether it is from these creatures worshiped without Allah. Likewise, he does not make a deed out of ostentation, with which he is ostentatious before the creatures due to his deeds to Allah, for Allah does not accept deeds except what was truly for His sake. Thus, whoever prays, fast, pays zakat, or strives for the sake of Allah, yet, wants to be praised by people or another meaning, rather than meeting his Lord and rather than what is from Allah, then, he will have no reward. Lots of Hadiths came regarding this like the Prophet's saying, “The Messenger of Allah (ﷺ) said: ‘Whoever fights so that the Word of Allah may be supreme is the one who (is fighting) in the cause of Allah”.

By this, this is the completion of this Surah. .Surat Al-Kahf

Maryam

بسم الله الرحمن الرحيم: }كهيعص}[مريم:1]، {ذِكْرُ رَحْمَةِ رَبِّكَ عَبْدَهُ زَكَرِيَّا}[مريم:2]، {إِذْ نَادَى رَبَّهُ نِدَاءً خَفِيًّا}[مريم:3]، {قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاشْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا}[مريم:4]، {وَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا}[مريم:5]، {يَرِثُنِي وَيَرِثُ مِنْ آلِ يَعْقُوبَ وَاجْعَلْهُ رَبِّ رَضِيًّا}[مريم:6]، {يَا زَكَرِيَّا إِنَّا نُبَشِّرُكَ بِغُلامٍ اسْمُهُ يَحْيَى لَمْ نَجْعَلْ لَهُ مِنْ قَبْلُ سَمِيًّا}[مريم:7]، {قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلامٌ وَكَانَتِ امْرَأَتِي عَاقِرًا وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا}[مريم:8]، {قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّنٌ وَقَدْ خَلَقْتُكَ مِنْ قَبْلُ وَلَمْ تَكُ شَيْئًا}[مريم:9]

says, “Kāf, Hā Yā, ‘Ain, Sād” (Maryam: 1), “A reminder of ﷻ Allah your Lord’s mercy towards His servant Zechariah” (Maryam: 2), “When he called out to his Lord a call in seclusion” (Maryam: 3), “He said, ‘My Lord, my bones have become feeble and my hair is aflame with gray, and never, in calling upon You my Lord, have I been wretched” (Maryam: 4), “And indeed, I am afraid of what my protégés will do when I am gone, for my wife has always been .barrenSo grant me from Yourself a guardian” (Maryam: 5), “To inherit from me and inherit from Jacob’s folk, and make him, my Lord, pleasing” (Maryam: 6), “O Zechariah, indeed, We give you glad tidings of a boy whose name is John; We have never made anyone similar to him before” (Maryam: 7), “He said, ‘My Lord, how can I have a boy when my wife has always been barren and I have become decrepit with old age?’” (Maryam: 8), “He said, ‘Thus said your Lord, “It is easy for Me, and I have certainly created you before when you were nothing” (Maryam: 9).

The Surah of Maryam is a Meccan Surah. It was stated in the Sahih that Ja'far ibn Abi Talib (May Allah be pleased with him) at the time of his emigration,

when he was immigrating to Abyssinia, and he was at the head of the migrants who migrated from Mecca to Abyssinia.

Allah started this Surah, Maryam, with these five cut off letters, "Kāf, Hā Yā, 'Ain, Sād" (Maryam: 1), which interpretation was previously mentioned, the best of which is that these letters are a warning and a reminder from Allah to the Arabs, who deny this Qur'an, and that this Qur'an is from these letters that they speak with. If they doubt it, let them write a book like it, fabricate from these letters and from these words from the Arabic language with which they speak a Qur'an, with which they oppose this Qur'an. Also, told that if people and the jinn come together to bring such a Qur'an, they will not come with something like it. "It is not ˹possible˺ for this Quran to have been produced by anyone other than Allah". He says, "But if you do not—and you will not—then be mindful of the Fire whose fuel is people and stones; it has been prepared for the deniers" (Al-Baqarah: 24). "Kāf, Hā Yā, 'Ain, Sād" (Maryam: 1), a warning and a mention to the reason behind naming this Surah as such, and the departure of the Qur'an in a form that has never been observed, as well as in human speech, so that it would be also a miracle.

"A reminder of your Lord's mercy towards His servant Zechariah" (Maryam: 2), this is a reminder of your Lord's mercy towards His servant, Zechariah, the reminder of Allah and Allah tells us in the Qur'an that this surah was revealed by Allah for His servant Zachariah, the righteous Prophet, one of the prophets of the Children of Israel. A reminder of the Lord's mercy to him so that the believers may learn, and to let them know how Allah treats His guardians from among the prophets and messengers, as well as from the truthful and righteous people. This is the Sunnah of Allah and His method in treating His faithful servants, and then, in mentioning the case of Zechariah and how Allah gave him the boy despite his old age and his barren wife, who never gave birth. Thus, it was one of Allah's signs, and Allah decided, by this, to mention Maryam, and how Allah created Isa,

son of Maryam, without a father so that this would be a sign compared to that sign. Also, Yahya was the one who was born from parents, from whom birth does not come, for his mother is barren, and his father became decrepit with old age. This was a creation indicating the power of Allah. Besides, Isa, the son of Maryam, was created by Allah without a male, without a man, so that he would be one of Allah's signs. Also, these two signs were linked, because Isa and Yahya are the sons of a maternal aunt, thus, their pregnancy was simultaneous, and this came and followed this one. Further, the whole of Surah Maryam, in its entirety, is a speech from Allah to the Christians, who exaggerated Isa to the extent that they said he is the son of God or that he is a god. Highly Exalted is He; it is fabrication, not only an exaggeration. That matter started with exaggeration, little by little, then after that, they fabricated lies about Allah; they said that he is God or He is the son of God, Highly Exalted is He. "A reminder of your Lord's mercy towards His servant Zechariah" (Maryam: 2), this is a reminder of your Lord's mercy towards His servant Zechariah. Your Lord, here, is that the speech is to the Prophet Muhammad ﷺ, and in the addition of the Prophet, to the Lord and that Allah is his Lord. This is also showing love and a statement that this is the act and mercy of Allah to His allies. Thus, the analogy on this is that the actions of Allah with His allies and His Messengers and His Prophet Muhammad ﷺ, are of the same kind as this good and favor. As He is the Lord God who chose this elite of His creation, these Prophets and Messengers.

"A reminder of your Lord's mercy towards His servant Zechariah" (Maryam: 2), Allah mentioned Zechariah with this description that he is His servant, and this is the highest rank of mankind. This is the highest status that a person can attain. Allah's servant by choosing him, and distinguishing him, and elevating him on the ladder of servitude, so that, in the end, he would be the true servant of Allah. Zachariah, with reduction, and Zechariah extension, a great prophet of the children of Israel. One of the last of their prophets, his son, Yahya, is the prophet

and he was at the same time, compared to Isa. And Isa is the last prophet of the children of Israel. The children of Israel, the children of Yaqub, was ruled over by the Prophets. It was from the grace of Allah over them that prophethood did not cut off from them. Rather, the Prophet would undertake the mission; the mission of explaining, guiding, religion, receiving revelation from Allah and teaching the people. As well as the political mission, ruling the children of Israel, so their religious and worldly affairs are entrusted to the prophets. As the Prophet ﷺ said, "Banu Israel were ruled over by the Prophets. When one Prophet died, another succeeded him".

"When he called out to his Lord a call in seclusion" (Maryam: 3), remember when he called out to his Lord; Zechariah cried out to his Lord secretly. He called Him; he called the Lord. It is mentioned here in the form of calling because as if it was from the heart and raised a voice to his Lord. Yet, it was a call-in seclusion; away from people for he cried out to Allah and called Him and supplicated to Him with a voice. He asked for refuge from Him, turned to Him, and insisted on Him in this matter. It is a matter that he sees as one of the important fateful matters for the children of Israel after him. This is out of being concerned over his people that they might go astray after him and be handled by the incompetent. "When he called out to his Lord a call in seclusion" (Maryam: 3), away from people, and this is the right form of supplication. As Allah says, "Call upon your Lord in supplication and in secret. Indeed, He does not love the transgressors" (Al-A'raf: 55), supplication, humility, and in secret from people, between you and Allah so that it would invite sincerity and invite Allah's response to the supplication.

"He said", that is Zechariah ﷺ. "..... My Lord, my bones have become feeble and my hair is aflame with gray, and never, in calling upon You my Lord, have I been wretched" (Maryam: 4), he described his condition to Allah humiliating while being poor to Him. "He said, 'My Lord", that is, my Lord, "My bones have become feeble", the feebleness is weakness. That is, my bones got weak out of

getting old, in that the bones get feeble, weak, and fragile. "My bones have become feeble and my hair is aflame with gray", my hair is aflame with gray. This means that the white hair spread all over it like the spread of fire over dry stalks. The Arabs compared the spreading of white hair in the head with the speed spreading of fire over grass. "And my hair is aflame with gray", that is my head is full of white hair. "In calling upon You my Lord, have I been wretched", I used not to be wretched in calling upon You. I never called You except You respond to me, "In calling upon You my Lord, have I been wretched", never, rather, you have been always responding quickly to my supplication.

"And indeed, I am afraid of what my protégés will do when I am gone, for my wife has always been barren. So grant me from Yourself a guardian" (Maryam: 5), "And indeed, I am afraid of what my protégés will do when I am gone", over his people, over the children of Israel. He carried the distress over his people in his life and after death; afraid of what my protégés will do, who becomes in charge after me. Afraid over my people for he did not see anyone from his protégés, in religion, a competent man which Allah informs and becomes entrusted over the people after him, "And indeed, I am afraid of what my protégés will do when I am gone". Then, he said, "For my wife has always been barren", so, he mentions his condition regarding this request for he asks for a son and mentions that his wife is barren, that is she does not give birth. She has never given birth and cannot give birth because she is barren. The barren is the woman who cannot give birth to a child. "So grant me from Yourself a guardian", "To inherit from me and inherit from Jacob's folk, and make him, my Lord, pleasing" (Maryam: 6), so grant me from Yourself. Granting is providing; provide me with a provision from Yourself, from You because You are the only One capable of this. "So grant me from Yourself a guardian", a guardian for me. A supporter, and an assistant, "To inherit from me and inherit from Jacob's folk……" (Maryam: 6), to inherit from me knowledge and prophethood. That is, he inherits this

prophethood, knowledge, and inherits Yaqub's folk. Yaqub's folk, Israel ﷺ and his household. These Prophets who descended from Him, and it was from Allah's mercy over the children of Israel that He made the prophethood constant in them, fulfilling the supplication of Ibrahim ﷺ who said when Allah told him, "..... He said, 'I am appointing you as a leader for mankind'. He said, 'And of my offspring?' He said, 'My covenant does not include the unjust" (Al-Baqarah: 124), he called Allah to make from his offspring those whom Allah will inherit to lead the religion. Thus, Allah told him that the unjust do not attain the covenant of Allah. That is, the loyal guardians of Allah are the ones who will attain the covenant, and it was. Allah made prophethood in the children of Israel successive, as it was mentioned in the hadith of the Prophet ﷺ, "Banu Isra'il were ruled over by the Prophets. When one Prophet died, another succeeded him". Thus, this is from Allah's mercy over them, which they disregarded after that.

"To inherit from me and inherit from Jacob's folk, and make him, my Lord, pleasing" (Maryam: 6), this Prophet inherits me, Knowledge, religion, and prophethood, and inherits from Yaqub's folk. There is no doubt that whoever among the commentators said that he asked someone to inherit his money to inherit him and his money. Undoubtedly, this is an objectionable and distant matter; it cannot be that the Prophet be afraid for his money from being taken by his relatives for the money, if there are no sons, the money goes to his relatives. That is to be afraid to be taken by his relatives, so he calls Allah with this supplication and insists on Him with this call, so that He would grant him a child who would have his money. The prophets are far from that, besides, Zechariah ﷺ did not own that much of money. Rather, he was, as it came in the Sahih of Imam Bukhari, a carpenter; he ate from the work of his hand. Therefore, he used to work in carpentry and eat from the work of his hand, and the prophets, in any case, are not inherited. As the Prophet ﷺ said, "Our (Prophets') property is not to be inherited and whatever we leave behind is charity", so what the Prophet leaves of

money is a charity whose inheritors do not take. Thus, there is no doubt that his supplication here, "To inherit from me and inherit from Jacob's folk……" (Maryam: 6), inherits the prophethood, knowledge, and religion. "And make him, my Lord, pleasing", make him, my Lord. O Lord, make what you grant me, this son that you grant me pleasing. Pleasing, from the people of pleasure, which You get pleased from and the creation are pleased with, "And make him, my Lord, pleasing".

Allah says responding to His servant Zechariah's supplication, "O Zechariah, indeed, We give you glad tidings of a boy whose name is John; We have never made anyone similar to him before" (Maryam: 7), O Zechariah, Allah called him by his name. "Indeed, We give you glad tidings", indeed, we, Allah, give you glad tidings. Glad tidings are telling with joy and this is joyful news for Zechariah ﷺ, great glad tidings. "Of a boy whose name is John", Allah named him as such, Yahya, from life. "We have never made anyone similar to him before", similar, that is similar in his name. This name, Yahya, no one was named Yahya before him. And Yahya includes the revival meanings for he does not die while a child. Rather, he remains until he reaches this point, the prophethood, trusteeship, and doing it. However, he lives the life of religion for the one who attains religion is alive and others are dead, and this is one of the aspects of interpreting 'Similar'. That is, who is named as Yahya, or similar as his analogous and equivalent. "We have never made anyone similar to him before", that is, who resembles him or is close to him; this is, undoubtedly, not at all, for Yahya ﷺ was preceded by one of the great prophets and messengers who are higher than him in position; such as Ibrahim ﷺ, Musa, his father Zechariah as well as Isaac and Yaqub. Thus, he was preceded by a large group of the messengers and the prophets who are, undoubtedly, higher and better than Yahya ﷺ. Yet, it might be here that no one is similar to him among these, that Allah gave him and made him carry this trusteeship when he was a boy. Thus, no one carried the same or was similar to

him in this matter. Rather, the messengers used to receive prophecy when they were over forty. Yet, Allah, regarding Yahya, said that he had given judgment to him as a boy, or that he had no similar in the one who preceded him from all of the people, for he was born from a barren mother and from a father who is an old sheikh, whose bones got weak and has no procreation material. Therefore, this is similar to him in this way, "O Zechariah, indeed, We give you glad tidings of a boy whose name is John; We have never made anyone similar to him before" (Maryam: 7).

He said, O Zechariah, when glad tidings and this news came to him and this matter came to him, which is against the used habit, and against Allah's current law in creation, the general law. "He said, 'My Lord, how can I have a boy when my wife has always been barren and I have become decrepit with old age?" (Maryam: 8), he said, that is Zechariah ﷺ, wondering and questioning regarding how to get this boy. "He said, 'My Lord, how can I have a boy", how am I going to have a boy? "When my wife has always been barren", my wife is originally barren and does not give birth. "And I have become decrepit with old age", he describes his condition. Wondering and questioning from the Lord; how am I going to have a boy? He is not excluding this matter and that it cannot be. Rather, he is like the one who is burning and longing for it to be, that Allah tells him how this miracle will be.

"He said", the Lord to him. "... Thus said your Lord, 'It is easy for Me, and I have certainly created you before when you were nothing" (Maryam: 9), "He said, Thus said your Lord", likewise, like this saying that you heard. If Allah says, then His words and judgment will not be returned. This is His judgment. "He said, 'Thus said your Lord", your Creator; in the words of Allah, your Lord, is a reminder to him that He is his Lord and he is a creature created by Allah while he was nothing. "He said, Thus said your Lord, 'It is easy for Me", it is, this matter, easy for me. The matter is not hard. "And I have certainly created you

before when you were nothing", I have created you before; that is, Zechariah, and you were nothing. This is more telling, and this is much more than a miracle that a man was created from nothing before he was a thing. Then, Allah created him from an existing father and an existing mother. And her being barren and he is old, Allah can create procreation material and then have a boy. Thus, the one created from nothing, there is no doubt, is harder for existence to be from nothing better than the existence of something invalid that gets valid. That is Allah makes it valid, "And I have certainly created you before when you were nothing".

"He said", that is Zechariah ﷺ. "My Lord, give me a sign", my Lord; O Lord. Give me a sign that this goodness is going to happen. As if this was from Zechariah ﷺ a passion and missing for this matter to happen. Thus, he asked Allah a sign that this will happen. "He said, My Lord, give me a sign", that is a sign from you that this matter is going to be fulfilled. "He said", Allah says to him, "..... Your sign is that you do not speak to people for three nights,(despite) being in perfect shape" (Maryam: 10), the sign which indicates that this matter is going to be fulfilled as Allah told you. Allah made a sign from Himself that, "..... Your sign is that you do not speak to people for three nights, (despite) being in perfect shape" (Maryam: 10), as being in perfect shape, perfect in creation, complete without any fault. Yet, you get prevented and avoid speaking, so he prevents his tongue from speaking with people, despite the fact that he is not suffering from any fault from dumbness. Rather, he speaks, yet, in these three days, he cannot speak to people. "... He said, 'Your sign is that you do not speak to people for three nights, (despite) being in perfect shape'" (Maryam: 10), while being in your perfect shape.

Allah says, "So he came out to his people from the sanctuary and signaled to them to exalt(God) , morning and evening" (Maryam: 11), after He gave Zechariah ﷺ these glad tidings and after his supplication to the Lord, calling Him, and asking this, and the Lord's informing that this will be, that his wish will be

fulfilled and gave him the sign which indicates that this matter must be. At this point, he came out to his people, the children of Israel, from the sanctuary. The sanctuary refers to the isolation in which they used to get isolated to worship Allah. From his sanctuary, from his isolation which is used for worship, "..... And signaled to them to exalt(God) , morning and evening" (Maryam: 11), for sure, he cannot speak, so, here, he started using signals. Signaling is informing and telling in a hidden method. Signaled to them, signaled his people; he speaks to them with signs. Exalt Allah, the Lord. He said to them, exalt and praise the Lord who is in heaven for He will bring a great sign from His signs, which is that He will create and produce from him and his barren wife a boy.

يقول الله ﷻ: {يَا يَحْيَى خُذِ الْكِتَابَ بِقُوَّةٍ وَآتَيْنَاهُ الْحُكْمَ صَبِيًّا}[مريم:12]، {وَحَنَانًا مِنْ لَدُنَّا وَزَكَاةً وَكَانَ تَقِيًّا}[مريم:13]، {وَبَرًّا بِوَالِدَيْهِ وَلَمْ يَكُنْ جَبَّارًا عَصِيًّا}[مريم:14]، {وَسَلَامٌ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيًّا}[مريم:15]، {وَاذْكُرْ فِي الْكِتَابِ مَرْيَمَ إِذِ انتَبَذَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا}[مريم:16]، {فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا}[مريم:17]، {قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنتَ تَقِيًّا}[مريم:18]، {قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا}[مريم:19]، {قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمْسَسْنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا}[مريم:20]، {قَالَ كَذَلِكِ قَالَ رَبُّكِ هُوَ عَلَيَّ هَيِّنٌ وَلِنَجْعَلَهُ آيَةً لِلنَّاسِ وَرَحْمَةً مِنَّا وَكَانَ أَمْرًا مَقْضِيًّا}[مريم:21]

says, "O John, hold on to the Scripture firmly, and We gave him wise ﷻ Allah judgment in his youth" (Maryam: 12), "And tenderness from Us and purity, and he was mindful (of God)" (Maryam: 13), "And was very kind to his parents, and he was never a disobedient coercer" (Maryam: 14), "And peace be upon him the :day he was born and the day he dies and the day he is resurrected alive" (Maryam And remember in the Scripture Mary, when she secluded herself from her" ,(15 family in an eastern location" (Maryam: 16), "And she took a cover for herself away from them, and We sent to her Our spirit, so He appeared to her as a human being in perfect shape" (Maryam: 17), "She said, 'I seek refuge from you with the All-Merciful, if you are mindful (of God)" (Maryam: 18), "He said, 'I am ,only a messenger of your Lord to grant you a pure boy" (Maryam: 19), "She said

How can I have a boy when no human being has touched me, nor have I ever‘ ”?been a harlot(Maryam: 20), “He said, ‘Thus said your Lord, “It is easy for Me, and We will make him a sign for humanity and a mercy from Us, and it has been a matter already decreed’” (Maryam: 21). After Allah mentioned what He favored His servant Zachariah with, who asked Allah to grant him a boy despite his old age and his barren wife, and that Allah fulfilled his wish, Allah started this Surah, Maryam, by mentioning this mercy. He says, “A reminder of your Lord’s mercy towards His servant Zechariah” (Maryam: 2), this is a reminder of your Lord’s mercy towards His servant Zechariah, where Allah demonstrated His power and goodness over the creation and that He creates whatever He wills and according to the manner He wills. From His power and goodness over His servant is that He grants him a boy from an old man who complained from his weakness to his Lord. He says, “... My bones have become feeble and my hair is aflame with gray, and never, in calling upon You my Lord, have I been wretched” (Maryam: 4), “And indeed, I am afraid of what my protégés will do when I am gone, for my wife has always been barren. So grant me from Yourself a guardian” (Maryam: 5). Allah fulfilled his wish, which is against the usual habit Allah made for humans. Besides, from Allah's mercy that Allah named this granted boy as Yahya. He says, “We have never made anyone similar to him before”, he is named with this name, and it is a name match with the description with which it is established, for he survives with this religion which Allah revives in it whoever He wills for religion is life.

Allah called upon him, He says, “O John, hold on to the Scripture firmly, and We gave him wise judgment in his youth” (Maryam: 12), after Allah favored and raised this boy up within the protection of his father and prepared him to take control over the children of Israel after him, Allah addressed him. He informed him and said to him ‘Hold on to the Scripture firmly’. The Scripture here refers to Torah, which law and religion descended over Musa and Allah passed it, after

that, to Isa, son of Maryam, which is the last prophet from the children of Israel's prophets. “O John, hold on to the Scripture firmly……” (Maryam: 12), with diligence, determination, vigor, and firmness. This is Allah's command for all the Messengers, all the Prophets, and all His servants; to take His words and to carry it seriously for it is serious with no mockery in it, and to follow it. And it was the first with which the Prophet ﷺ was addressed of the message. “O you shrouded (in your mantle)” (Al-Muddaththir: 1), “Stand up and warn!” (Al-Muddaththir: 2), “And your Lord glorify!” (Al-Muddaththir: 3), “And your clothes purify!” (Al-Muddaththir: 4), “And abominations forsake!” (Al-Muddaththir: 5), “And show no favor, seeking self-gain!” (Al-Muddaththir: 6), “And to your Lord endure patiently!” (Al-Muddaththir: 7), so, it is a set of orders to carry this religion firmly. He says, “O John, hold on to the Scripture firmly, and We gave him wise judgment in his youth” (Maryam: 12), this is also from Allah's mercy and favor that He gave His servant Yahya the judgment. The judgment is judging over things; he gets consulted and offers judgment in conflicts and in people's problems and matters while he is youth. A youth who did not reach puberty yet, and this is a matter against general habits, for judgment requires complete reason. Youth is still at the beginning of reason and thinking; however, Allah completed for him his reason and wisdom at this young age. “And We gave him wise judgment in his youth”, while he is still youth did not reach knowledge yet. He reached the extent to which a complete reasoned man reaches for the prophethood, for example, and the message is not sent except after forty, after the completion of reason. The completion of the reason is at this age, yet, Allah favored His servant Yahya and made him with complete reason at this young age. It was mentioned in this youth that, once, his peers told him to come and play, he said, we are not created for this. We are not created for this. He was reluctant to even have fun with boys from among his peers. Rather, he directed completely to the seriousness and serving the religion, as if he is a man of complete reason.

“And tenderness from Us”, tenderness is compassion and mercy. From us, from ourselves. Allah made him with a complete reason, as well as a complete tenderness and mercy over others. Over the elderly people as his father, and over youngsters. So, he is a merciful and soft-hearted man. “And tenderness from Us”, from us, he did not get this attribute, rather, Allah imposed it in his heart and made him as such. “And purity”, Allah made him a pure young guy away from all impurities and evil. “And purity”, referring to the purity of his soul and manners. “And he was mindful(of God)”, and he was mindful, fearing Allah. Mindful, here, is fearing Allah and observing Him. He observes his Lord and fears Him, and these attributes, with which Allah attributed His righteous servant and righteous prophet, Allah gathered all of the perfection attributes and provided it to him in this young age. This was from Allah's mercy over His servant Zachariah. “A reminder of your Lord’s mercy towards His servant Zechariah” (Maryam: 2), notice how Allah favored him with this boy as such. This might interpret Allah's saying, “We have never made anyone similar to him before”, likewise, for these attributes to be gathered; these attributes did not gather in a boy at this age. Thus, Allah made him with these great attributes at this young age, judgment, tenderness, compassion, soft-hearted, pureness, complete purity, and is not in anything of young joy. He has nothing to do with messing up and the play of youngsters, rather, he was reluctant against it, “And he was mindful (of God)”, fears Allah.

Then, “And was very kind to his parents”, kind. The origin of kindness is keeping good relation, that is, he keeps good relation and merciful. Kindness is a word which gathers all of good attributes. He does all of the good attributes regarding his parents. “And was very kind to his parents, and he was never a disobedient coercer” (Maryam: 14), after Allah provided him with all of these attributes of perfection, He denied the imperfect attributes from him. He says that he was not a coercer. The coercer is the hard-hearted person, the powerful, and

the oppressor. He is never disobedient, that is to his Lord or disobedient to his parents. Rather, he obeys his Lord, and follows Him. Likewise, he obeys his parents, and is good to them. "... And he was never a disobedient coercer" (Maryam: 14), "And peace be upon him the day he was born and the day he dies and the day he is resurrected alive" (Maryam: 15), peace from Allah. Allah draws peace upon him, which is from His mercy, choosing, distinguishing, and elevating his rank, besides being peaceful against evilness and pests. Allah made him peaceful, He provided him with this peace especially when he remembers Allah in times of severe need. He says, "The day he was born", since he was born, Allah granted him peace and descended His peace over him. "... And the day he dies and the day he is resurrected alive" (Maryam: 15), likewise, in all of these conditions, the start and end of this life, resurrecting and rising, he is in mercy from Allah and is in peace, goodness, and compassion. Allah's peace includes all of this.

A great attribute of this is the mercy of Allah over a servant of His servants. This is Zachariah, Allah's prophet, he is one of the prophets of the Children of Israel; notice Allah's care over him, His joy with him, and how, when he called his Lord, He responded to him and the response was in this great way. With this righteous prophet whom Allah granted for him. Then, Allah mentioned, after this, what is more surprising than this from His great mercy. Allah says, "And remember in the Scripture Mary, when she secluded herself from her family in an eastern location" (Maryam: 16), and remember in the Scripture, in this Scripture, descended over Allah's servant and Messenger Muhammad ﷺ, the Qur'an. Maryam, daughter of 'Imran; she is also a descendant of Dawood from the children of Israel. "... When she secluded herself from her family in an eastern location" (Maryam: 16), secluding is going far. She secluded in an isolated place far from people. In an eastern location from the mosque for her mother vowed her to the house when she was pregnant with her. She said, "... My Lord, I have

indeed vowed(to dedicate) to You what is in my belly, dedicated(solely to You) , so accept from me; indeed, You are the All-Hearing, the All-Knowing" (Ali-'Imran: 35), "So when she gave birth to her", and she is Maryam. "She said, 'My Lord, I have indeed given birth to her, a female". Allah says, "... And Allah knows better what she has delivered, 'And the male is not like the female, and I have indeed named her Mary, and I do seek refuge with You for her and her offspring from Satan, the outcast" (Ali-'Imran: 36), "So her Lord accepted her with good acceptance and brought her up a good upbringing and entrusted her to the sponsorship of Zechariah. Whenever Zechariah entered upon her in the sanctuary, he found with her provision…" (Ali-'Imran: 37). This is Maryam, whose mother vowed her to the House while she was in her belly. She vowed her, she thought she was going to have a male, then she gave birth to Maryam. Thus, she fulfilled her vow to Allah, and Allah accepted her and established her a fine goodness establishment for He made her in the position of prophethood. He made her sponsorship to her uncle Zachariah ﷺ. He says, "And entrusted her to the sponsorship of Zechariah". According to what Allah narrated, he took her with a lot because, the children of Israel, competed over having the honor of her sponsorship for she is from the prophethood position and she was vowed to the House. Thus, Allah made her sponsorship to Zachariah so that she would be established a good establishment within the protection of the prophet. When she grew up and got older, she secluded herself in the mosque away from people. Allah says, "And remember in the Scripture Mary, when she secluded herself from her family in an eastern location" (Maryam: 16), a secluded in which she isolated herself to worship Allah. In an eastern location, the eastern side regarding the mosque, Jerusalem.

Allah says, "And she took a cover for herself away from them", she took, referring to Maryam, away from them, away from her people. A cover, that is a veil, she made herself a veil and a place for worship, in which she isolated herself

to worship her Lord. Allah says, "... And We sent to her Our spirit, so He appeared to her as a human being in perfect shape" (Maryam: 17), we sent, Allah tells about Himself. To her, to Maryam. Our spirit, Allah's spirit, referring to Jibreel. Allah called him as spirit because he is descended with what revives hearts and souls; the spirit. He says, "The Trustworthy Spirit came down with it" (Ash-Shu'ara: 193), "Upon your heart, that you may be of the forewarners" (Ash-Shu'ara: 194), "In an evident Arabic tongue" (Ash-Shu'ara: 195). "The Trustworthy Spirit came down with it" (Ash-Shu'ara: 193), The Trustworthy Spirit, Jibreel. "Say, The Holy Spirit has bestowed it from on high from your Lord, with the truth, in order to strengthen those who have attained faith, and as guidance and glad tidings for Muslims" (An-Nahl: 102), The Holy Spirit; The Holy Spirit for he is secured from every fault. As Allah says, "Obeyed there and trustworthy" (At-Takwir: 21), so to Allah, he is trustworthy; entrusted over Allah's revelation. Allah sent Jibreel to Maryam, and he entered into her prayer chamber, her veil, which she secured and made away preventing anyone from entering into it besides her. Allah says, "And she took a cover for herself away from them, and We sent to her Our spirit, so He appeared to her", that is, Jibreel. "As a human being in perfect shape", he came to her in the shape of a human. Of course, he did not come to her in the angel's shape, with which Allah created him, for seeing the angel in the form that Allah created is terrifying and a human being cannot bear it. This is our Prophet ﷺ, when he saw Jibreel while he was in Mecca in the form with which Allah created him while he was descending from Hira' mountain. He says, "I looked at the horizon wherever I look, he is in front of me", he said that the angel, which came to me in Hira', is all over the horizon and has six hundred wings. He said I got frightened from him, he got frightened severely and went quickly to Mecca, while saying wrap me, wrap me, or cover me, cover me out of fear. This is why an angel never comes to the ones which Allah sends them to in his form. Rather, he is shaped in a pleasant shape to them, a human shape. He says, "So He appeared to her", that he came in the form. "As a human being in perfect shape", perfect in

creation, perfect in shape, and there is nothing in him against the regular shape of humans. In the shape of humans, in their creation and perfect shape. Nothing is imperfect in him and he does not have, for example, a human with wings or in another form. Rather, a perfect-shaped human, with perfect parts and creation.

"She said", that is Maryam. "... I seek refuge from you with the All-Merciful, if you are mindful(of God)" (Maryam: 18), she sought refuge from Allah at once due to this person, who got into her isolation and prayer chamber. Here, she thought that he was a man whose intention is evil against her. Thus, she refuged the matter of the mindful people of Allah. "She said, 'I seek refuge from you with the All-Merciful……." (Maryam: 18), I seek refuge, that is I refuge to Allah and I refuge to Him from you. "If you are mindful(of God)", that is, back of. "If you are mindful(of God)", if you are mindful, who fears Allah, so get out and back off from touching me of any evil. This is from her perfect religion and manners and that she is the pure, mindful, and righteous virgin. However, Allah praised her, He says, "And Mary, the daughter of Imran, who guarded her chastity, and so We breathed into her of Our Spirit, and she believed in her Lord's Words and His Scriptures and was one of the devout" (At-Tahrim: 12).

"He said", Jibreel responded, "I am only a messenger of your Lord", that is, I am not a human as you think. Rather, I am a messenger from your Lord, I am the Lord's angel. I came from the Lord. Here, he said your Lord instead of my Lord for the sake of bringing her closer. That, this is your Lord who sent me; therefore, adding her to the Lord makes her feel close and loved, and that her Lord can never intend evil to her. "He said, 'I am only a messenger of your Lord to grant you a pure boy" (Maryam: 19), he told her, after that, about the intention and goal with which he came, and that is to grant her a pure boy. A boy, a male boy; pure, that is he is of pure soul and pure heart. Purity is pure and perspicuous. He said, "To grant you a pure boy".

Here, she got surprised, “She said, ‘How can I have a boy when no human being has touched me, nor have I ever been a harlot?’” (Maryam: 20), she thought it was glad tidings of the boy, then, she wondered how she will have a boy? “She said, ‘How can I have”, how can it be, how? “Have a boy when no human being has touched me”, it is glad tidings to have a boy. She said, no human touched me before. “Nor have I ever been a harlot?”, that is I am not a harlot, which is fornication. I do not do anything from this. Thus, she denies bad from herself from what preceded and yet to come of time. “She said, ‘How can I have a boy when no human being has touched me, nor have I ever been a harlot?’” (Maryam: 20), before, never been touched by a human. “Nor have I ever been a harlot?”, this is not from my manners nor from my religion, nor from my attributes. Rather, she is a mindful servant. So, how would it be? Is she going to get married? In what form will it be? She is asking about this matter.

“He said, ‘Thus said your Lord, “It is easy for Me”, it is going to exist for no reason of human reasons. He said, Thus, that is the matter, said your Lord. Thus, O Maryam, said your Lord. If Allah says something, then, it must happen. It is easy for Me, this matter, which is to grant you a boy without this common law of the gathering of a male and a female, is easy for Allah because Allah creates whatever He wants the way He wants. He said, “And We will make him a sign for humanity”, we will make him, this boy who is granted to you with no husband. A sign for humanity. The sign is the mark that reflects upon Allah's power, goodness, and favor over this mindful girl, which her mother vowed her to Allah. Thus, He took care of her and accepted her with a fine acceptance, and these are the blessings of Allah's acceptance to her for this boy to be granted for her, which is pure and who will be a prophet to the children of Israel and whom Allah will teach and would be the light with which the universe gets bright. He said, “And We will make him a sign for humanity and a mercy from Us”, a mercy for the creation. A mercy for the creation who guides to the Lord's path and a mercy from

us, from Allah. “And it has been a matter already decreed”, and it has been a matter already decreed, that the matter with which Jibreel was sent. It must be decreed and fulfilled for its Allah's command. Allah says, “And it has been a matter already decreed”, the matter which Jibreel came with. Further, Allah demonstrated, in another site of the Surah, that Jibreel breathed into her. He says, “And so We breathed into her of Our Spirit”, with this breath, Allah created from her Isa ﷺ.

Allah says, “So she carried him and secluded herself with him in a remote place” (Maryam: 22), carried him, what is in her belly, and secluded herself with him in a remote place, ran away from the place. She went out of this place and looked for a remote place, away from Jerusalem. It was said that she went to Bethlehem. And Bethlehem near Jerusalem; she went away from this place for she feared scandal for she is a mindful woman. Then, after that, her pregnancy shows while she has no husband. The matter is extremely hard; therefore, she went away from this place, from her prayer chamber, in which she used to be. The truth is that this pregnancy passed through nine months just as humans' pregnancy and is not as it is said that it was at the same time. That is, the breath, the complete pregnancy, and birth, all of these happened within the same hour. No, this is not right, rather, she carried him as humans, and passed through these nine months of pregnancy. During this time, she hid in a place and went to this far place. Allah says, “So she carried him and secluded herself with him in a remote place” (Maryam: 22), secluded herself with him; she went away to a remote place, which is Bethlehem, in which Isa ﷺ was born.

Allah says, “Then the birth pangs compelled her to come to the trunk of the palm tree”, then, the birth pangs compelled her; she went through labor. This labor, which is the contraction that comes as a warning of birth, made her refuge to the trunk of the palm tree. She did not find a place to get covered with except for the trunk of the palm tree. This indicates that she was far away with no family,

home, or anyone to back her up in this trial. To the trunk of the palm tree, that is to hold tight to it, just as the woman who suffers from birth and contractions pain so she holds tight to anything so that it assists her in her birth. Allah says, "Then the birth pangs compelled her to come to the trunk of the palm tree. She said, 'If only I had died before this and been a thing forgotten, completely forgotten!" (Maryam: 23), the case of Maryam at this severe time and a great trial. A virgin girl gets pregnant without a husband, there is no family around her, and fears scandal and shame after her birth, so, hardship has gathered at once over her. She has no shelter, no home, no sister, nor a mother; it is a tough thing. She refuged to the trunk of the palm tree, the palm which has the hardest trunk, so it is not a soft tree, rather, the palm tree's trunk is known of its hardness and thorns.

"She said, 'If only I had died before this and been a thing forgotten, completely forgotten!", she wished death rather than witnessing this great trial. Before this, that is, what she is in. "And been a thing forgotten, completely forgotten!", a thing forgotten is the nasty thing which people throw and get rid of. It was said that it is the rag, the blood rag which is thrown away, or a thing forgotten is the little thing that a human put and forgets. People always, when there is something valuable, they fix it in a place and make a place for it and remember it; in a cupboard or so. But if it is invaluable belongings, then, if you throw it, you forget where you placed it. A thing forgotten, completely forgotten means something from the invaluable belongings that are not cared for. Thrown in a place then forgotten. Therefore, she wished if she was a forgotten thing, not cared for, and not in the situation in which she is now for she is known in the children of Israel. She is vowed to the House, and upon her hand were revealed lots of blessings. Zachariah used to get into her prayer chamber and finds that she has fruits that are from other seasons and is not present at this time. He says to her, "He said, 'O Mary, how did you get this?' She said, 'It is from Allah; indeed, Allah provides whomever He wills without measure", she is known for she is always at the

mosque; she is the servant of Jerusalem, so she is known with such. Then, she gets afflicted with this matter as such. This matter was so tough on her; therefore, she wished if she was dead and said these severe words, "... If only I had died before this and been a thing forgotten, completely forgotten!" .(Maryam: 23)

يقول الله ﷻ: "فَنَادَاهَا مِنْ تَحْتِهَا أَلَّا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا (24) وَهُزِّي إِلَيْكِ بِجِذْعِ النَّخْلَةِ تُسَاقِطْ عَلَيْكِ رُطَبًا جَنِيًّا (25) فَكُلِي وَاشْرَبِي وَقَرِّي عَيْنًا فَإِمَّا تَرَيِنَّ مِنَ الْبَشَرِ أَحَدًا فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنْسِيًّا (26) فَأَتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ قَالُوا يَامَرْيَمُ لَقَدْ جِئْتِ شَيْئًا فَرِيًّا (27) يَاأُخْتَ هَارُونَ مَا كَانَ أَبُوكِ امْرَأَ سَوْءٍ وَمَا كَانَتْ أُمُّكِ بَغِيًّا (28) فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا (29) قَالَ إِنِّي عَبْدُ اللَّهِ آتَانِيَ الْكِتَابَ وَجَعَلَنِي نَبِيًّا (30) وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا (31) وَبَرًّا بِوَالِدَتِي وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا (32) وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا (33) ذَلِكَ عِيسَى ابْنُ مَرْيَمَ قَوْلَ الْحَقِّ الَّذِي فِيهِ يَمْتَرُونَ (34) مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَلَدٍ سُبْحَانَهُ إِذَا قَضَى أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ (35) وَإِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ (36)" [مريم: 24-36].

says, "But he called her from below her, 'Do not grieve; your Lord ﷻ Allah has provided beneath you a stream)24(And shake toward you the trunk of the palm tree; it will drop upon you ripe, fresh dates (25). So eat and drink and be contented'. And if you see from among humanity anyone, say, 'Indeed, I have vowed to the Most Merciful abstention, so I will not speak today to [any] man' (26). Then she brought him to her people, carrying him. They said, 'O Mary, you have certainly done a thing unprecedented (27). O sister [i.e. descendant] of Aaron, your father was not a man of evil, nor was your mother unchaste' (28). So she pointed to him. They said, 'How can we speak to one who is in the cradle a child?' (29) [Jesus] said, 'Indeed, I am the servant of Allah. He has given me the Scripture and made me a prophet' (30). And He has made me blessed wherever I am and has enjoined upon me prayer and zakat as long as I remain alive (31) and [made me] dutiful to my mother, and He has not made me a wretched tyrant (32). And peace is on me the day I was born and the day I will die and the day I am raised alive' (33) That is Jesus, the son of Mary - the word of truth about which

they are in dispute (34). It is not [befitting] for Allah to take a son; exalted is He! When He decrees an affair, He only says to it, 'Be', and it is (35). [Jesus said], 'And indeed, Allah is my Lord and your Lord, so worship Him. That is a straight path' (36)" (Maryam: 24-36).

Allah ﷻ says, "But he called her from below her" (Maryam: 24). She was surprised when she gave birth to her child, so her new born baby called her, even before she carried him. He said to her, "Do not grieve; your Lord has provided beneath you a stream" (Maryam: 24). Allah provided her with a small river close to where she had given birth. There was no prepared house, food, a midwife, or family surrounding her which is usually the case for women giving birth. She was alone with no companion except for Allah ﷻ and her newborn baby. So, her child reassured her from below her and told her not to grieve.

Then, he said, "And shake toward you the trunk of the palm tree; it will drop upon you ripe, fresh dates" (Maryam: 25). This is a strange request for a weak woman who had just given birth. If the strongest of men gathered to shake the trunk of a palm tree until the ripe dates fall, they would not be able to do so. Yet, Allah ﷻ told her to shake the palm tree as if it were delicate like a mulberry tree that drops its fruit when shaken. However, a palm tree is a strong and sturdy tree, but Allah ﷻ gave it extraordinary attributes and made its ripe fruit drop down upon being shaken slightly. These matters do not occur normally to any human being, when a woman is about to give birth, she is surrounded by family, warmth, bedding and hot water to help her in the process. However, none of these things were prepared for Maryam. So, in order to support her Allah ﷻ provided her with miracles such as her new born child speaking to her to console her. In normal circumstances, a new born child should be washed and swaddled. Yet, he comforted and informed her of these extraordinary matters.

Then, her baby said, “So eat and drink and be contented” (Maryam: 26). Her son, Isa, told her to eat from the fresh ripe dates and to drink from the water of the river that Allah provided them. He also told her to be content and he put her at ease because she was frightened of the shame and disgrace of giving birth to this child, although she was a virtuous, reputable, and righteous woman. Consequently, Allah ﷻ assured her and put her heart at ease. He said, “And if you see from among humanity anyone, say, 'Indeed, I have vowed to the Most Merciful abstention, so I will not speak today to [any] man’” (Maryam: 26). He told her not to speak to anyone and vow silence to the Most Compassionate, which was a tradition spread among the people of the Scripture. She notified them non verbally because she had already begun her vow of silence before she returned to her people. Then, Allah ﷻ made her newborn son, Isa, speak to defend his mother and explain the truth behind his birth. Allah ﷻ took care of this matter and explained through Isa that she conceived him by the command of Allah ﷻ. She was surrounded by His divine providence that defied the natural order, such as ripe dates falling from a palm tree, a stream springing below her feet, and a newborn child speaking. Allah ﷻ took care of her because she was a righteous servant of Allah and this is His mercy towards His righteous servants.

Allah ﷻ says, “Then she brought him to her people, carrying him. They said, ‘O Mary, you have certainly done a thing unprecedented” (Maryam: 27) After giving birth, Maryam returned to her people, the Children of Israel. They were shocked when they saw her carrying a child because she was not married. So, they said with confirmation that she had done something horrible which is adultery. The Children of Israel said, “O sister [i.e. descendant] of Aaron, your father was not a man of evil, nor was your mother unchaste’” (Maryam: 28). They said she was a descendent of Harun, a righteous servant of Allah. They also mentioned the piety and righteousness of her father and the chastity of her mother.

They exclaimed how Maryam could diverge from such a virtuous and chaste family. They asked, how could she conceive a child out of wedlock?

Then, Allah ﷻ says, "So she pointed to him" (Maryam: 29). Maryam pointed to her child, so they could speak to him instead of her because she had taken an oath of silence. They took it as if she was ridiculing them and said, "How can we speak to one who is in the cradle a child?" (Maryam: 29). Then, Allah ﷻ says, "[Jesus] said, 'Indeed, I am the servant of Allah" (Maryam: 30). This was the ultimate surprise and the divine miracle that Isa ﷺ was able to speak while he was a child in the cradle. The first words uttered by Isa were a confirmation that he is the servant of Allah and not His son as they claimed. Being the servant of Allah ﷻ is the highest rank a human being could reach. Then, Isa said, "He has destined me to be given the Scripture" (Maryam: 30). This verse is in the past tense, although he was still in his cradle when he uttered these words. The Scripture would also be revealed to him later when he reached the age of maturity and strength. Yet, Allah used the past tense to express a future action to confirm that this matter would indeed happen as this was the preordained command of Allah ﷻ. Allah says, "The command of Allah is coming, so be not impatient for it…" (An-Nahl: 1). Isa was destined to become a prophet and receive a specific book from Allah which is the Gospel and he was also taught the Torah. Then, he said, "And He has made me blessed wherever I am" (Maryam: 31). He was blessed with abundant blessings from Allah. He was given the ability to heal the disabled, the blind, the deaf and the lepers with a touch from his hand. Therefore, wherever he went, people would call him. One would ask him to heal his paralysed son, while another had an ill daughter, and another was blind asking to be healed. Isa healed all these people and spread goodness and blessings wherever he went as they increased everywhere. He was blessed wherever he went because he encouraged good, forbade evil, and called to the path of Allah ﷻ. He was also

blessed in religious and spiritual matters. Consequently, he was chosen for prophethood and was granted the role of guiding people to righteousness.

Then, Isa said, "and has enjoined upon me prayer and zakat as long as I remain alive" (Maryam: 31). Allah ﷻ has enjoined upon Isa these matters because he is the beloved servant of Allah ﷻ whom He wants to be guided to this path. He was commanded to pray for the sake of Allah and to pay zakat. The word zakat in Arabic generally means purification, so he has pure morals, however in this context it specifically refers to giving part of one's money for the cause of Allah. Isa also declared that these commands will never be abrogated as long as he is alive. This was ordained by Allah ﷻ upon all His believing servants as Allah assigned to His messenger, Muhammad ﷺ. Allah ﷻ says, "And worship your Lord until there comes to you the certainty [i.e. death]" (Al-Hijr: 99). This verse indicates that one must worship Allah ﷻ until death comes to them as did the messengers and prophets of Allah ﷻ who worshiped Him until they died.

He also said, "and [made me] dutiful to my mother, and He has not made me a wretched tyrant" (Maryam: 32). Allah ﷻ made him kind to his mother, which was one of his many attributes. Allah ﷻ also did not make him arrogant as he did not punish or force people to do what he wanted. Rather, he called to the path of Allah ﷻ by advising them and clarifying His guidance. Isa did not have compelling authority to force people to do anything because he was not a tyrant. who is far from the faith. Tyrants are those who defy the commands of Allah ﷻ and remain far from His guidance and religion, while Isa was a servant of Allah ﷻ who submitted to and obeyed His commands.

Then, Isa said, "And peace is on me the day I was born and the day I will die and the day I am raised alive'" (Maryam: 33). In this verse, Isa is speaking about himself, he also states the three main stages of one's life which are birth, death and resurrection. Human beings require the mercy of Allah ﷻ in all three stages

of their life to drive away all forms of evil. This verse indicates that Allah ﷻ had mercy over Isa and blessed him in all stages of his life. Indeed, the Children of Israel were surprised by all these miracles bestowed upon Prophet Isa ﷺ and his mother. This indicates the power and glory of Allah ﷻ Who creates whatever and whoever He wills by the way that He wills. Prophet Isa and his mother, Maryam are honorable so those who honor them are amongst the virtuous and those who dishonor them are among the disgraced.

Subsequently, Allah ﷻ comments on the previous verses and says, "That is Jesus, the son of Mary - the word of truth about which they are in dispute" (Maryam: 34). The pronoun that refers to the story of Prophet Isa's life from the beginning to the end. Allah ﷻ also declares that these words and verses, retelling the story of Isa are the truth. This also reveals that anything else said about him and his mother are fabricated lies. To this day, the criminals from among the Jews still accuse Maryam of adultery and claim that Isa was an illegitimate child. They claimed she did so with a carpenter to whom she was engaged, but they did not get married, so Isa was born out of wedlock. However, in the Quran, Allah ﷻ acquits them and says, "And [We cursed them] for their disbelief and their saying against Mary a great slander" (An-Nisa: 156). Others claimed that Maryam was raped by Roman soilders who were occupying Palestine at that time and that Isa was the child of one of those soilders. While Christians, raised the status of Isa and claimed that he is the son of Allah, His first real son who is part of Allah. Exalted is Allah above these false claims.

After Allah ﷻ narrated the story of Isa, He says, "It is not [befitting] for Allah to take a son; exalted is He!" (Maryam: 35). In this verse, Allah ﷻ responds to their claims and states that it is impossible for Allah ﷻ to take a son because He is the Lord, the One, and Indivisible. He does not have any offspring, nor was He born. Allah has no equals as none is comparable to Him, so how can He have a son! Moreover, He has no wife as well. Exalted is Allah ﷻ above having partners

or associates, since having a son is a sign of imperfection. If Allah has a son, the son will be equal to his father and as a consequence, he will have all of Allah's attributes such as creating, providing, causing death, and giving life. Then Allah ﷻ says, “When He decrees an affair, He only says to it, ‘Be’, and it is” (Maryam: 35). If Allah determines and wills a matter, this matter will be, immediately as nothing frustrates Allah. So, having Maryam give birth to Isa ﷺ without a husband is a simple matter for Allah ﷻ as He is the Creator of all creations.

Then, Allah ﷻ says, “[Jesus said], ‘And indeed, Allah is my Lord and your Lord, so worship Him. That is a straight path’” (Maryam: 36). This is the continuation of Isa's speech to the Israelites. Allah ﷻ is known to all of mankind as the Creator of the heavens and the earth and the Lord of the worlds. He commands his people to worship Allah ﷻ and to follow the straight path. This is the true path of Allah ﷻ that has been explained in the Torah and the Gospel.

يقول الله ﷻ: "فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ مَشْهَدِ يَوْمٍ عَظِيمٍ (37) أَسْمِعْ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْتُونَنَا لَكِنِ الظَّالِمُونَ الْيَوْمَ فِي ضَلَالٍ مُبِينٍ (38) وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ (39) إِنَّا نَحْنُ نَرِثُ الْأَرْضَ وَمَنْ عَلَيْهَا وَإِلَيْنَا يُرْجَعُونَ (40) وَاذْكُرْ فِي الْكِتَابِ إِبْرَاهِيمَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا (41) إِذْ قَالَ لِأَبِيهِ يَاأَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا (42) يَاأَبَتِ إِنِّي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا (43) يَاأَبَتِ لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا (44) يَاأَبَتِ إِنِّي أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ مِنَ الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا (45) قَالَ أَرَاغِبٌ أَنْتَ عَنْ آلِهَتِي يَاإِبْرَاهِيمُ لَئِنْ لَمْ تَنْتَهِ لَأَرْجُمَنَّكَ وَاهْجُرْنِي مَلِيًّا (46) قَالَ سَلَامٌ عَلَيْكَ سَأَسْتَغْفِرُ لَكَ رَبِّي إِنَّهُ كَانَ بِي حَفِيًّا (47) وَأَعْتَزِلُكُمْ وَمَا تَدْعُونَ مِنْ دُونِ اللَّهِ عَسَى أَلَّا أَكُونَ بِدُعَاءِ رَبِّي شَقِيًّا (48) فَلَمَّا اعْتَزَلَهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَكُلًّا جَعَلْنَا نَبِيًّا (49)" [مريم: 37-49].

says, “Then the factions differed [concerning Jesus] from among ﷻ Allah them, so woe to those who disbelieved - from the scene of a tremendous Day .(37)How [clearly] they will hear and see the Day they come to Us, but the wrongdoers today are in clear error (38). And warn them, [O Muḥammad], of the Day of Regret, when the matter will be concluded; and [yet], they are in [a state

of] heedlessness, and they do not believe (39). Indeed, it is We who will inherit the earth and whoever is on it, and to Us they will be returned (40). And mention in the Book [the story of] Abraham. Indeed, he was a man of truth and a prophet (41). [Mention] when he said to his father, 'O my father, why do you worship that which does not hear and does not see and will not benefit you at all?' (42) O my father, indeed there has come to me of knowledge that which has not come to you, so follow me; I will guide you to an even path (43). O my father, do not worship [i.e. obey] Satan. Indeed Satan has ever been, to the Most Merciful, disobedient (44). O my father, indeed I fear that there will touch you a punishment from the Most Merciful so you would be to Satan a companion [in Hellfire] (45). [His father] said, 'Have you no desire for my gods, O Abraham? If you do not desist, I will surely stone you, so avoid me a prolonged time' (46). [Abraham] said, 'Peace [i.e. safety] will be upon you. I will ask forgiveness for you of my Lord. Indeed, He is ever gracious to me' (47). And I will leave you and those you invoke other than Allah and will invoke my Lord. I expect that I will not be in invocation to my Lord unhappy [i.e. disappointed] (48). So when he had left them and those they worshiped other than Allah, We gave him Isaac and Jacob, and each [of them] We made a prophet (49)" (Mayram: 37-49).

Then, He says, "Then the factions differed [concerning Jesus] from among them" (Maryam: 37). Some of the Isrealities accused Maryam of having committed adultery, some other group claimed that Isa is the son of Allah, and another group revealed the truth that Isa is indeed the servant and messenger of Allah. This group of people were known as the disciples who believed in the message of Prophet Isa ﷺ. Then, Allah ﷻ says, "So woe to those who disbelieved - from the scene of a tremendous Day" (Maryam: 37). In this verse, Allah ﷻ threatens those who disbelieved in Isa that they will be destroyed. The word "woe" could also refer to a specific place in the Hellfire. Then, He says, "... from the scene of a tremendous Day" (Maryam: 37). This refers to the Day of Judgment

when they will be punished severely because they were disgraceful and fabricated lies against Isa ﷺ and his mother. Then, Allah ﷻ says, "How [clearly] they will hear and see the Day they come to Us, but the wrongdoers today are in clear error" (Maryam: 38). They had closed their ears and eyes so as not to hear or see Allah's words or signs in the world, but on the Day of Judgment, they will clearly hear and see. Allah ﷻ describes them as "the wrongdoers" because they wronged Isa ﷺ by claiming that he is the son of Allah ﷻ. They claimed he existed with his father before the beginning of time and that he has the ability to create, provide, can cause death and give life. Exalted is Allah ﷻ above these false claims. Instead they should have believed in his message of truth that he is in fact, the servant and messenger of Allah who they must follow.

However, they will realize the truth on the Day of Judgment, their faces will be gloomy and Isa will disown them and testify against them as well. He will say, "I said not to them except what You commanded me - to worship Allah, my Lord and your Lord. And I was a witness over them as long as I was among them; but when You took me up, You were the Observer over them, and You are, over all things, Witness" (Al-Ma'idah: 117). In this verse of the Quran Allah ﷻ reveals the truth that there is no god worthy of worship other than Him. This was also stated in the previous scriptures such as the Torah and the Gospel. Allah did not state in the Torah or the Gospel that He had a son, these Scriptures declare that he is the servant and messenger of Allah ﷻ. Then, the final prophet, Muhammad ﷺ, brought forth evidence from Allah ﷻ that was confirmed as the truth by Christian sages. For example, when Surah Maryam was recited to An-Najashi, he took a straw and pointed to the priests surrounding him and said, "By Allah! The status of Isa does not exceed what is revealed in this surah". But, of course, they stood up and revolted against him. This was An-Najashi, the wise ruler from among the Christians and there were many others from among the Christians, who believed in Islam when the Quran was recited to them. After that, all of them

knew the truth about Isa, but many of the Christians remained in their blindness. Allah ﷻ says, "How [clearly] they will hear and see the Day they come to Us, but the wrongdoers today are in clear error" (Maryam: 38). This also refers to those who remained in their blindness. It is clear for all people that they are wrongdoers because Allah ﷻ does not have a son, rather He is the Only God.

Then, Allah ﷻ addresses His messenger and says, "And warn them, [O Muḥammad], of the Day of Regret, when the matter will be concluded; and [yet], they are in [a state of] heedlessness, and they do not believe" (Maryam: 39). The Prophet warns those who said false things about Isa about the Day of Judgment. Allah says it is the Day of Regret when they will feel disappointed over their past actions that could have been corrected and made right. But on this Day, they will have nothing but regrets which is unlike any other because they will not cannot repent. Those who claimed anything other than the truth and disbelieved in Allah ﷻ will be eternally punished. They will try to appeal to their Lord, but there is nothing they can do to gain His forgiveness on this Day. The matter has been settled and whoever comes to their Lord, as a disbeliever will be punished. This is from Allah's mercy, that He sent His messenger, Muhammad ﷺ, to warn them, so that they may return to Allah.

He says, "O People of the Scripture, do not commit excess in your religion or say about Allah except the truth. The Messiah, Jesus the son of Mary, was but a messenger of Allah and His word which He directed to Mary and a soul [created at a command] from Him. So believe in Allah and His messengers. And do not say, 'Three'; desist - it is better for you. Indeed, Allah is but one God. Exalted is He above having a son. To Him belongs whatever is in the heavens and whatever is on the earth. And sufficient is Allah as Disposer of affairs" (An-Nisa: 171).

This is Allah's speech, which He sent down to His servant and messenger, Muhammad, to warn them, but the wrongdoers remained in their way and in their delusion.

Then, Allah ﷻ says, "Indeed, it is We who will inherit the earth and whoever is on it, and to Us they will be returned" (Maryam: 40). The pronoun, "We" refers to Allah ﷻ, the Lord of the worlds, the Creator of all creations. Allah ﷻ possess all that exists upon the earth and those who own anything must know that it is from Allah ﷻ, but only for a short period until they die. Allah can give to whomever He wills and then He will take it back. All of mankind including the blessings and benefits upon the earth belong to Allah ﷻ. Then, He says, "And to Us they will be returned" (Maryam: 40). Allah did not say, "they will return to Us" because the inversion in this verse shows that they will not return to anyone other than Allah ﷻ to hold them accountable on the Day of Judgment.

He says, "Indeed, it is We who will inherit the earth and whoever is on it, and to Us they will be returned" (Maryam: 40). This is a great conclusion to this part of the surah about Isa, the son of Maryam. If the wrongdoers heard the call of Allah and obeyed Him, then they would be guided and saved from the Hellfire, but if they remained in their delusion, then they would be punished. This Quran is the final revelation to His messenger, Muhammad ﷺ. Allah ﷻ preserved this Book throughout ages so it can address these wrongdoers. This speech is directed to the generations of the Christians, however, many of them remain in their delusion.

In the next part of this surah, Allah ﷻ reveals His mercy and favor upon His praised and righteous servant, Prophet Ibrahim ﷺ. Allah ﷻ says, "And mention in the Book [the story of] Abraham" (Maryam: 41). Allah ﷻ commanded Prophet Muhammad ﷺ to mention Ibrahim in the Quran who was brought up in Iraq, where he received revelation from Allah ﷻ. When he began preaching to his

people they harmed and expelled him, so he migrated for the sake of Allah ﷻ to the Levant, specifically to Palestine, where he resided. Then, Allah ﷻ says, "Indeed, he was a man of truth and a prophet" (Maryam: 41). Ibrahim was a man who believed in the words of Allah and he was granted prophethood. Then, Allah ﷻ says, "[Mention] when he said to his father, 'O my father, why do you worship that which does not hear and does not see and will not benefit you at all?'" (Maryam: 42). Allah mentions his call, to his father, to worship Allah ﷻ without associating anyone with Him and to abandon the worship of idols. In another verse He also mentions Ibrahim's speech to his father, Azar. He says, "And [mention, O Muḥammad], when Abraham said to his father Āzar, 'Do you take idols as deities? Indeed, I see you and your people to be in manifest error'" (Al-An'am: 74).

He says, "O my father, why do you worship that which does not hear and does not see and will not benefit you at all?" (Maryam: 42). This is a direct question to his father. Ibrahim asked, why do you worship what cannot hear or see? These idols can neither benefit him nor drive away harm. Although this question is composed of a few simple words it has the power to destroy their beliefs regarding worshiping idols because people need basic things such as health, wealth, happiness, and safety in their lives. They also stay clear of anything that could cause harm such as diseases. These idols cannot do any of these things. These people devoted themselves to their idols by invoking them, taking vows in their name, and offering sacrifices for their sake. They performed various acts of worship which included submitting, obeying, returning, and loving these idols.

Then, Allah ﷻ says, "O my father, indeed there has come to me of knowledge that which has not come to you" (Maryam: 43). When Ibrahim addresses his father he indicates that he has come with specific knowledge that was revealed to him from Allah ﷻ. This knowledge is not gained with old age or experience because usually a father's knowledge in matters of life is far greater than a son's.

Ibrahim then shares this knowledge given to prophets with his father, which Allah the Almighty did not give to his father. Then, Ibrahim says, "So follow me; I will guide you to an even path" (Maryam: 43). He tells his father to follow the path revealed to the prophets that was sent down to him, which is the path of Allah ﷻ.

Then, Allah ﷻ says, "O my father, do not worship [i.e. obey] Satan" (Maryam: 44). In this verse, Allah clarifies the truth that the idols did not call them to worship them, rather Satan was the one who called for the worship of idols and made this act appealing to them. So, in reality they worshiped Satan who prompted them to worship the idols. Allah ﷻ says, "Indeed Satan has ever been, to the Most Merciful, disobedient" (Maryam: 44). Satan was cast away by Allah ﷻ as he disobeyed and rebelled against Him. The Devil disobeyed Allah when He commanded him to prostrate before Adam, so Allah ﷻ expelled him from His mercy.

Then, Allah ﷻ says, "O my father, indeed I fear that there will touch you a punishment from the Most Merciful so you would be to Satan a companion [in Hellfire]" (Maryam: 45). This is another part of Ibrahim's invitation to his father to follow the path of Allah ﷻ. He wants to benefit his father and save him because if he remains a polytheist then he will be punished by Allah ﷻ. Whoever takes the enemy, Satan, as a guardian will certainly suffer a tremendous loss and the worst evil. However, Azar, the father of Ibrahim, rejected this great invitation based on evidence. Then, "[His father] said, 'Have you no desire for my gods, O Abraham?" (Maryam: 46). Ibrahim had rejected his father's idols, which he glorified and worshiped. So, his father threatened his son and said, "If you do not desist, I will surely stone you, so avoid me a prolonged time" (Maryam: 46). This was a big issue for him because his son disobeyed him and said that his idols would not benefit him. Azar did not argue with his son about any of the pieces of evidence he provided, but he detested Ibrahim's disobedience. So, his father threatened to stone him to death if he did not abstain from such claims and told

Ibrahim to avoid him for a long time. Ibrahim's father settled the matter without giving his son a chance to speak. Then, Ibrahim ﷺ responded, "[Abraham] said, 'Peace [i.e. safety] will be upon you. I will ask forgiveness for you of my Lord'" (Maryam: 47). Ibrahim realized that his father had completely rejected this invitation, so he said, "peace be upon you" and he prayed to Allah ﷻ to forgive him. Then, he said, "Indeed, He is ever gracious to me" (Maryam: 47). Allah ﷻ bestowed His care on Ibrahim and has been gracious to him. Allah guided him and answered his prayers.

Then, Allah ﷻ says, "And I will leave you and those you invoke other than Allah and will invoke my Lord" (Maryam: 48). Ibrahim declared that he will distance himself from his father and those who worship other that Allah ﷻ. Ibrahim also confirmed that he will continue worshiping Allah ﷻ and he will pray for him. Then, he said, "I expect that I will not be in invocation to my Lord unhappy [i.e. disappointed] (Maryam: 48). Ibrahim hopes that he will never be disappointed in invoking Allah ﷻ. He also hopes that Allah ﷻ will answer his prayers, support him, and aid him in his desperate moments when he leaves his tribe and migrates.

Then, Allah ﷻ says, "So when he had left them and those they worshiped other than Allah, We gave him Isaac and Jacob, and each [of them] We made a prophet" (Maryam: 49). Allah ﷻ displays His grace and care upon His servant, Ibrahim ﷺ to compensate him after he left his country and family for the sake of Allah ﷻ, so He granted Ibrahim a better family. Allah ﷻ blessed him with his son, Ishaq, from his first wife, Sarah and then Ishaq was blessed with a son, Yaqub. also ﷻ Allah made each of Ishaq and Yaqub prophets to support and accompany Ibrahim on .his journey

يقول الله ﷻ: { قَالَ سَلَامٌ عَلَيْكَ سَأَسْتَغْفِرُ لَكَ رَبِّي إِنَّهُ كَانَ بِي حَفِيًّا (47) وَأَعْتَزِلُكُمْ وَمَا تَدْعُونَ مِنْ دُونِ اللَّهِ وَأَدْعُو رَبِّي عَسَى أَلَّا أَكُونَ بِدُعَاءِ رَبِّي شَقِيًّا (48) فَلَمَّا اعْتَزَلَهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَكُلًّا جَعَلْنَا نَبِيًّا (49) وَوَهَبْنَا لَهُمْ مِنْ رَحْمَتِنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا }[مريم:50].

says, "]Abraham] said, 'Peace [i.e., safety] will be upon you. I will ﷻ Allah .ask forgiveness for you of my LordIndeed, He is ever gracious to me'" (Maryam: 47), "And I will leave you and those you invoke other than Allah and will invoke my Lord. I expect that I will not be in invocation to my Lord unhappy [i.e., disappointed]" (Maryam: 48), "So when he had left them and those they worshipped other than Allah, We gave him Isaac and Jacob, and each [of them] We made a prophet" (Maryam: 49), "And We gave them of Our mercy, and We made for them a mention [i.e., reputation] of high honor" (Maryam: 50).

In these verses, Allah ﷻ talks about Ibraheem. Ibraheem said to his father, "[Abraham] said, 'Peace [i.e., safety] will be upon you. I will ask forgiveness for you of my Lord. Indeed, He is ever gracious to me'" (Maryam: 47). This was an answer to Ibraheem's father negative response to Ibraheem's preaching. He said to his son, "[His father] said, 'Have you no desire for my gods, O Abraham? If you do not desist, I will surely stone you, so avoid me a prolonged time'" (Maryam: 46). When his father refused to follow the right path completely and asked his son to avoid him and leave the place, Ibraheem said, "Peace [i.e., safety] will be upon you". I will only respond in peace; I will not curse or slander you, and "I will ask forgiveness for you of my Lord. Indeed, He is ever gracious to me". Allah ﷻ says that the request of forgiveness lasted only for a specific period, "And the request of forgiveness of Abraham for his father was only because of a promise he had made to him. But when it became apparent to him [i.e., Abraham] that he [i.e., the father] was an enemy to Allah, he disassociated himself from him. Indeed was Abraham compassionate and patient" (At-Tawbah: 114). So, he disowned his father after he insisted on being a disbeliever. When Ibraheem left his people and emigrated, he said, "...Indeed, I will emigrate to [the service of]

my Lord. Indeed, He is the Exalted in Might, the Wise….'" (Al-'Ankabūt: 26). He emigrated from Iraq to the Levant. He settled in Palestine, in Hebron, and lived there.

Allah ﷻ says that He gave Ibraheem compensation for having to leave his country and people after emigration. He compensated him with a son from his wife Sarah, Ishaq, whom Allah says this about, "Indeed, we give you good tidings of a learned boy". Then, after that, Ishaq had a son, Yaqub, or Israel ﷺ. He also says, "So when he had left them and those they worshipped other than Allah". What they worshipped other than Allah were idols, "...We gave him Isaac and Jacob, and each [of them] We made a prophet" (Maryam: 49). This is a great matter and a great reward from Allah ﷻ to Ibraheem. Allah ﷻ says, "And We gave them of Our mercy". Allah gave Ibraheem, Ishaq, and Yaqub "Of Our mercy". The great mercy means prophethood, the Message, the great blessings, preaching to Allah ﷻ and doing His bidding. This mercy means bestowing religion upon them, and it also means His great mercy of bestowing riches upon them in this life. "...And We made for them a mention [i.e., reputation] of high honor" (Maryam: 50).

Allah made them a mention of great honor. He gave them an honest tongue that only spoke the truth. "Of high honor", they spoke of great wisdom about the great matters which are belief in Allah ﷻ alone, His worship, and inviting people to do good and rightful deeds. This is indeed a great honor, "And We made for them a mention [i.e., reputation] of high honor". Allah ﷻ also made people mention them in high honor forever. Ibraheem was praised by all the prophets that came after him, the last of which is our Prophet Mohammad ﷺ. Allah ﷻ praised him greatly and talked about him in the Quran. Believers also still mention him and praise his great qualities and graces.

Allah then ﷻ says, “And mention in the Book, Moses. Indeed, he was chosen, and he was a messenger and a prophet” (Maryam: 51). In this series of good, rightful prophets, Allah ﷻ mentioned His servant, Musa ﷺ. “And mention in the Book, Moses”, Musa is the great Messenger of the Children of Israel, and the savior who came to save them from the humiliation and slavery that they suffered in Egypt at the hands of the Pharaohs for a long time. “And mention in the Book, Moses. Indeed, he was chosen”, he was chosen by Allah ﷻ and absolved of every evil and bad thing that people wanted to inflict upon him. God took care of him and saved him of every evil and made him a faithful worshipper and preacher to Him.

“And he was a messenger and a prophet”, he was a messenger to the Children of Israel, and a prophet of Allah ﷻ. Allah gave him both the Message and prophethood. He was a messenger because he was sent with a brand-new religion and a brand-new creed. Allah ﷻ revealed the Torah to him and that makes him a messenger. He is a prophet for he was sent by Allah ﷻ. The meaning of he was chosen is that from the start, when he was born, the Pharaohs tried to kill him as they used to kill the baby boys of the children of Israel. They killed the boys and spared the girls sometimes. Allah ﷻ saved him from being killed. He saved him and placed him to be raised in the house of his greatest enemy; the Pharaoh. When he was playing with the Pharaoh once, he pulled at his beard, so the Pharaoh inferred that this boy was the one who was going to kill him. His fortune-tellers had told him before that he was going to be killed by a boy of the Children of Israel, so he thought it would be Musa. Allah ﷻ saved him by sending the Pharaoh's wife to protect him. She said that he was a little boy who could not tell a date from a piece of burning coal. So, the Pharaoh ordered that the boy would be served both dates and burning coal, if he took the date and left the coal then he is special and that means he meant to kill the Pharaoh. When Musa placed his hand on the burning coal, by Allah's order, instead of the date and placed it in his

mouth, this was the reason for his survival. He also faced a series of hardships other than this. We will talk about these hardships when we reach Allah's saying, “And tried you with a [severe] trial”. He was tried severely while Allah ﷻ saved him from all of these trials and did not enable his enemies from getting to him until he completed Allah's Message.

Furthermore, Allah says, “And We called him from the side of the mount at [his] right and brought him near, confiding [to him]” (Maryam: 52). God ﷻ called him, “From the side of the mount at [his] right”, the mount is a mountain in Sinai. That was while he was crossing Sinai, after living in Midian, running away from Egypt after killing the Egyptian man in an act of manslaughter. He did not mean to kill him when he pushed him. He ran away when he knew that people were after him, “Indeed, I am to you of the sincere advisors”. Allah ﷻ says, "And a man came from the farthest end of the city, running. He said, ‘O Moses, indeed the eminent ones are conferring over you [intending] to kill you, so leave [the city]; indeed, I am to you of the sincere advisors’” (Al-Qasas: 20). Allah ﷻ says, “So he left it, fearful and anticipating [apprehension]....” (Al-Qasas: 21). He left Egypt and stayed in Midian where he got married and lived there for ten years. Then, he went back to Egypt to see his family and siblings. Allah ﷻ called him when he was in the Sinai Peninsula next to the mount. While he was next to the mount, he faced bandits and could not tell his way in the dark. Allah ﷻ showed him fire from afar. So, he said to his people, “...Indeed, I have perceived a fire. I will bring you from there information or will bring you a burning torch that you may warm yourselves” (An-Naml: 7). When he reached the fire, he saw great light engulfing a tree; it was said that it was a Blackberry tree. Then, Allah ﷻ called him. He first introduced Himself as God ﷻ. He said to Musa, “Indeed, I am your Lord, so remove your sandals. Indeed, you are in the blessed valley of Ṭuwā” (Tā-ha: 12), “And I have chosen you, so listen to what is revealed [to you]” (Tā-ha: 13), “Indeed, I am Allah. There is no deity except Me, so worship Me and establish

prayer for My remembrance" (Tā-ha: 14). Then, Allah ﷻ ordered him to go to the Pharaoh and introduce the Message of the Lord to him.

Allah ﷻ says, "And We called him from the side of the mount at [his] right and brought him near, confiding [to him]" (Maryam: 52). Allah ﷻ brought Him near and confided in Him in length, this means that he talked to Allah ﷻ directly without a mediator. This was great a confidence between Allah ﷻ and Musa ﷺ and a great honor. This is the greatest of honor because Allah, ﷻ, who there is no god but He, the Lord of Heavens and earth confided in His servant Musa and talked to him. He said to him, "And what is that in your right hand, O Moses?" (Tā-ha: 17), "He said, 'It is my staff; I lean upon it, and I bring down leaves for my sheep and I have therein other uses'" (Tā-ha: 18), "[Allah] said, 'Throw it down, O Moses'" (Tā-ha: 19), "So he threw it down, and thereupon it was a snake, moving swiftly" (Tā-ha: 20), "[Allāh] said, "Seize it and fear not; We will return it to its former condition" (Tā-ha: 21). These are great words that God ﷻ said to him. Allah ﷻ lists His good graces and charity that He bestowed upon His servant, Musa ﷺ. "And We called him from the side of the mount at [his] right and brought him near, confiding [to him]" (Maryam: 52). He singled him out and honored him, "...O Moses, I have chosen you over the people with My messages and My words [to you]. So, take what I have given you and be among the grateful" (Al-A'rāf: 144).

Moreover, Allah ﷻ says, "And We gave him out of Our mercy his brother Aaron as a prophet" (Maryam: 53), this is another grace that God ﷻ bestowed upon His servant Musa; He accepted his plea to make his brother, Aaron, a prophet to support him when he goes to meet the Pharaoh. Allah ﷻ said to Musa, "Go to Pharaoh. Indeed, he has transgressed [i.e., tyrannized]" (Tā-ha: 24), so he asked Allah ﷻ to send his brother along with him. He had to go to this tyrant, give him orders and prohibitions, and tell him that his religion is false. Musa had to tell him that even though he claimed divinity, that he is not a god nor a deity, that

his god is Allah. He had to surprise him that his Lord is Allah. He had to tell him this great information. This would shatter all that his claim to the throne depended on, and all that his country depended on as well. For this country, kingship and ownership depended on the fact that the Pharaoh is the lord and God whose words should be heard and should never be opposed. He was exalted as the creator of the Heavens and earth. These words would be very grave and that is why Musa asked Allah ﷻ to send his brother along with him. "And my brother Aaron is more fluent than me in tongue, so send him with me as support, verifying me. Indeed, I fear that they will deny me" (Al-Qasas: 34). He also says, "And appoint for me a minister [i.e., assistant] from my family" (Tā-ha: 29), "Aaron, my brother" (Tā-ha: 30), "Increase through him my strength" (Tā-ha: 31), "And let him share my task" (Tā-ha: 32), "That we may exalt You much" (Tā-ha: 33), "And remember You much" (Tā-ha: 34), "Indeed, You are of us ever Seeing" (Tā-ha: 35), "[Allāh] said, 'You have been granted your request, O Moses'" (Tā-ha: 36). Your request which is sending your brother a prophet with you was granted by Allah ﷻ, so, Allah ﷻ said, "And We gave him out of Our mercy his brother Aaron as a prophet" (Maryam: 53).

By his request. It was said that no one has done anything as good to another as what Musa had done to Aaron, for he asked Allah to make him a prophet which is the greatest honor and status a human can get; he honored him by asking Allah to make him a prophet. No other person requests as good a request as the request Musa asked of Allah to his brother Aaron. This is a great favor of Allah ﷻ who answered Musa' request and accepted his request that he asked for his brother. He says, "And We gave him out of Our mercy his brother Aaron as a prophet" (Maryam: 53), this is but one chapter of the stories of these good prophets.

After that, Allah ﷻ sent him a good servant of these prophets. Allah ﷻ says, "And mention in the Book, Ishmael. Indeed, he was true to his promise, and he was a messenger and a prophet" (Maryam: 54). "And mention in the Book", in

this great Quran that was sent by Allah ﷻ and Allah's last word on this earth, the absolved of any defect and evil, and the one revealed by the Lord of the worlds to all humanity. Allah ﷻ says, "And mention in the Book, Ishmael", Ismael ﷺ, the son of Ibraheem from his Egyptian wife Hagar, whom Ibraheem made settle, by Allah's Order, in Al-Masjid Al-Haram in Mecca. He had a great history of preaching to Allah ﷻ and found a monotheistic nation; the Arabs. After that, God ﷻ chose the last Prophet ﷺ Mohammad ibn Abd-Allah from the descendants of Ismael ﷺ. "And mention in the Book, Ishmael", the father of all the Arabs, whether they were from Qahtan or Adnan. "Indeed, he was true to his promise, and he was a messenger and a prophet", here, Allah ﷻ praised His servant Ismael by saying that he was true to his promise. "He was true to his promise", he never broke his promise. It was said that someone made an appointment with him, so he waited for him for three days in the same place without moving. Keeping a promise is a branch of belief, and Allah ﷻ bestowed this branch upon him and enabled him to keep to it perfectly. "And mention in the Book, Ishmael. Indeed, he was true to his promise, and he was a messenger and a prophet", he was a messenger of Allah to his people who were Arabs. "And a prophet".

Moreover, he was bestowed great news by Allah ﷻ. Allah says, "And he used to enjoin on his people prayer and zakāh and was to his Lord pleasing [i.e., accepted by Him]" (Maryam: 55), Allah ﷻ praised His servant Ismael for having this other attribute. Allah ﷻ praises these attributes in His servants because they are the best and the example that people should look up to.

"And he used to enjoin on his people", his wife and children, "Prayer", he used to order them to pray to God ﷻ, "And zakāh", zakah in all of its meanings; giving charity for the sake of Allah, having a purity of body and soul. The purity of the soul includes all the great morals that are considered zakah. The purity of the soul. "And was to his Lord pleasing [i.e., accepted by Him]", Ismael ﷺ was, "To his

Lord". To the Lord who there is no deity except for Him, "Pleasing [i.e., accepted by Him]", Allah ﷻ was pleased by him. This is a great thing.

Then, Allah ﷻ says, "And mention in the Book, Idrees. Indeed, he was a man of truth and a prophet" (Maryam: 56), "And We raised him to a high station" (Maryam: 57). Idrees, who was another prophet sent to the Children of Israel, "Indeed, he was a man of truth and a prophet", he was a truthful man and a prophet sent by Allah ﷻ. Then, Allah ﷻ says, "And We raised him to a high station" (Maryam: 57), in this life and the Hereafter. Allah ﷻ bestowed a high station for him in this life and the Hereafter for carrying out His orders.

Then, Allah ﷻ says, "Those were the ones upon whom Allah bestowed favor from among the prophets of the descendants of Adam and of those We carried [in the ship] with Noah, and of the descendants of Abraham and Israel [i.e., Jacob], and of those whom We guided and chose. When the verses of the Most Merciful were recited to them, they fell in prostration and weeping" (Maryam: 58).

Those whom Allah mentioned starting with 'Zachariah' whom Allah ﷻ talked about the mercy that he bestowed upon Maryam. Then, 'Ibraheem', 'Musa', 'Ismael', then, 'Idrees'. Allah ﷻ says, "Those were the ones upon whom Allah bestowed favor from among the prophets of the descendants of Adam and of those We carried [in the ship] with Noah…" (Maryam: 58), the descendants of Adam. All the Prophets that came after Nuh are his descendants and Nuh is the descendant of Adam ﷺ. "Those were the ones upon whom Allah bestowed favor from among the prophets of the descendants of Adam and of those We carried [in the ship] with Noah…." (Maryam: 58), those Allah carried with Noah are the people who boarded the ship with him. It was said that Nuh was the second Adam because all the humans and prophets who came after that are his descendants. "And of the descendants of Abraham and Israel [i.e., Jacob]", and from the descendants of Ibraheem those who came after him, Ishaq, Yaqub, Musa, and

from the descendants of all the prophets that were sent to the Children of Israel, the last one was Isa ﷺ. "And of those whom We guided and chose", of these whom Allah ﷻ guided and chose. He guided them to His religion and chose them to carry out prophethood and the Message. Allah ﷻ says, "...When the verses of the Most Merciful were recited to them, they fell in prostration and weeping" (Maryam: 58). This is how they behave with God because they are believers in Him and His verses. "When the verses of the Most Merciful were recited to them", his recited verses when they are read, remind them of His Greatness and Pride, they order them to submit to Him, prostrate to Him, and obey Him. This is an order; they must prostrate to Allah ﷻ when He ordered them to.

"The Most Merciful", is one of Allah's Names that denotes an exaggeration of mercy for Allah's Mercy encompasses everything. Every single thing that He created has received some of His Mercy because it encompasses all of them. "Our Lord, You have encompassed all things in mercy and knowledge", there is another type of Allah's special Mercy that He only bestows to some of His creatures. It is mercy because of belief, piety, and submission to Him. This is special mercy other than the general mercy. Every creature lives because of Allah's Mercy; their provision, food, drink, life, and grace, all of this is because of God's Mercy. He also gave a special kind of Mercy to believers.

"...When the verses of the Most Merciful were recited to them, they fell in prostration and weeping" (Maryam: 58). "They fell", falling means to fall from a high place all at once. This means that they do not prostrate slowly, no, they fall all at once. "They fell in prostration", they fell "In prostration", they prostrated to Allah ﷻ. The Prostration that we have been ordered to do is on seven bones. Prostrators should stack seven bones on the ground, as the Prophet said, "We have been ordered to prostrate on seven bones". He first pointed at his forehead, then his noses, his hands, his knees, then the tips of the feet. Prostration in Islam is done like this and it is not laying down on the ground. "They fell in prostration",

that is what they did, “In prostration and weeping”. They were weeping in fear and reverence of Allah ﷻ. The highest and greatest form of worship is fear of Allah ﷻ, and crying for fear of His punishment and in reverence of His Greatness.

Then, Allah ﷻ says, “But there came after them successors [i.e., later generations] who neglected prayer and pursued desires; so they are going to meet evil” (Maryam: 59). There came successors after these prophets who brought guidance and wisdom to show people the Straight Path. Their descendants, who came after them, lost the way, they did not follow the way that these messengers pointed out to them. Instead, they went astray and followed another path. “Who neglected prayer”, which is the most honorable and greatest deed that Allah ﷻ enjoined to people on earth. Praying is the best deed, and it aims to give Allah His right of worship, praise Him, and thank Him.

Allah says, “Who neglected prayer”, which is the most honorable deed. No deed a person does is more honorable than praying. These people lost the most honorable and best deed. It is also the purest, the most pious, and the nearest to Allah ﷻ and the most beneficial to them. They lost this deed by either abandoning it completely or by not performing it in the best way. Not performing prayers in the best way means performing them out of their allocated times or not performing their pillars as they should be done. All of this is considered neglecting prayers. “Who neglected prayer and pursued desires”, the desires of their souls, whether it was food, drink, etc. They pursued the things that they desired from this life; they followed them and ran after them for they are their wish and final desire. Allah ﷻ says, “So they are going to meet evil”, in the future, they are going to meet evil. This evil means temptation. When they abandoned the path of the Lord ﷻ He increased their temptation. And this temptation means that they will follow the path of destruction unknowingly. “So they are going to meet evil”, this is a punishment for them from Allah ﷻ. As He says, “And whoever

turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life….” (Tā-ha: 124). Allah ﷻ also says, “And whoever is blinded from remembrance of the Most Merciful - We appoint for him a devil, and he is to him a companion” (Az-Zukhruf: 36), “And indeed, they [i.e., the devils] avert them from the way [of guidance] while they think that they are [rightly] guided” (Az-Zukhruf: 37). “But as for he who withholds and considers himself free of need” (Al-Layl: 8), “And denies the best [reward]” (Al-Layl: 9), “We will ease him toward difficulty” (Al-Layl: 10). He says, “And when they deviated, Allah caused their hearts to deviate”. He also says, “Say, ‘Whoever is in error - let the Most Merciful extend for him an extension [in wealth and time] ….’” (Maryam: 75). Allah will increase their delusion for they chose that way to follow. “So they are going to meet evil”, this either means temptation or a place in Hell. This is their suitable place for neglecting prayers and pursuing their desires.

يقول الله ﷻ: {فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهَوَاتِ فَسَوْفَ يَلْقَوْنَ غَيًّا (59) إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ شَيْئًا (60) جَنَّاتِ عَدْنٍ الَّتِي وَعَدَ الرَّحْمَنُ عِبَادَهُ بِالْغَيْبِ إِنَّهُ كَانَ وَعْدُهُ مَأْتِيًّا (61) لَا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَامًا وَلَهُمْ رِزْقُهُمْ فِيهَا بُكْرَةً وَعَشِيًّا (62) تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ مِنْ عِبَادِنَا مَنْ كَانَ تَقِيًّا (63) وَمَا نَتَنَزَّلُ إِلَّا بِأَمْرِ رَبِّكَ لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا وَمَا بَيْنَ ذَلِكَ وَمَا كَانَ رَبُّكَ نَسِيًّا (64) } [مريم:59-64].

says, “But there came after them successors [i.e., later generations] ﷻ Allah ”who neglected prayer and pursued desires; so they are going to meet evil (Maryam: 59), “Except those who repent, believe and do righteousness; for those will enter Paradise and will not be wronged at all” (Maryam: 60), “]Therein are] gardens of perpetual residence which the Most Merciful has promised His .servants in the unseenIndeed, His promise has ever been eminent” (Maryam: 61), “They will not hear therein any ill speech - only [greetings of] peace - and they will have their provision therein, morning and afternoon” (Maryam: 62), “That is Paradise, which We give as inheritance to those of Our servants who were fearing of Allah” (Maryam: 63), “[Gabriel said], ‘And we [angels] descend

not except by the order of your Lord. To Him belongs that before us and that behind us and what is in between. And never is your Lord forgetful'" (Maryam: 64).

Allah ﷻ previously told us about this great band of prophets and messengers, Ibraheem, Musa, Zackaria, and Ismael ﷺ. Allah said that Ismael was true to his promise, a messenger, and a prophet. Some may think that staying true to your promise is an easily achievable branch of belief. Thus, how is a great prophet, a great messenger, and the messenger of Arabs and their father given that attribute, which is the keeping of promises, and praised for it? Staying true to your promise is a great attribute to have, of course. However, Ismaell kept his promise even if it meant his death. When his father Ibraheem told him this, He said, "...O my son, indeed I have seen in a dream that I [must] sacrifice you, so see what you think. He said, 'O my father, do as you are commanded. You will find me, if Allah wills, of the steadfast'" (As-Sāffāt: 102). He gave his father a promise and said, "You will find me, if Allah wills, of the steadfast". Things happened this way and Ibraheem prepared that after a few days' things might change, but then he told his son that they were going to fulfill Allah's order. Ismael stayed true to his promise and said, "You will find me, if Allah wills, of the steadfast". He was true to his promise and went along with his father outside of Mecca because there is no bloodshed allowed in Mecca. The devil met them and tried to change Ibraheem's mind. The moral of the story is that keeping his promise meant being slaughtered, yet, he did not try to break his promise and did not ask his father to apologize or plead to God to change his mind. He said a promise is a promise. He said, "O my father, do as you are commanded. You will find me, if Allah wills, of the steadfast", he kept his promise ﷺ.

After that came others whom Allah says about, "But there came after them successors [i.e., later generations] who neglected prayer and pursued desires…." (Maryam: 59). After these rightful prophets came people from their descendants

who did not adhere to what their ancestors followed. These descendants neglected prayers, which is the most honorable of their deeds and the most honorable deed in general. It is the best deed a person can do. Praying is the best thing that was placed on this earth. "And pursued desires", they followed their desires. "Beautified for people is the love of that which they desire - of women and sons, heaped-up sums of gold and silver, fine branded horses, and cattle and tilled land…." (Āl-'Imrān: 14), they followed these desires with all their might and abandoned the best of deeds. Allah ﷻ says, "So they are going to meet evil", they will meet that evil and follow it. It will be a great affliction. This evil also means a valley in Hell that they will be fated to for abandoning the most honorable of actions and pursuing their desires. Allah ﷻ says, "Except those who repent, believe and do righteousness; for those will enter Paradise and will not be wronged at all" (Maryam: 60). "Except those who repent", of these servants. Repentance means going back from the path of delusion to the path of guidance and good deeds. And "Believe" in Allah ﷻ and the branches of belief.

Allah ﷻ mentions belief along with doing righteous deeds because if people do these together, then the heart will be dedicated to the belief and the body will be dedicated to doing righteous deeds. The most honorable of righteous deeds is praying. "For those will enter Paradise and will not be wronged at all", those who turned back from the path of delusion and evil believed in Allah ﷻ and did righteous deeds, Allah says about them, "For those will enter Paradise". They will go to God's great garden. His great garden encompasses Heavens and earth. "And hasten to forgiveness from your Lord and a garden [i.e., Paradise] as wide as the heavens and earth…" (Āl-'Imrān: 133). He also says, "Race [i.e., compete] toward forgiveness from your Lord and a Garden whose width is like the width of the heavens and earth, prepared for those who believed in Allah and His messengers…" (Al-Hadīd: 21). "For those will enter Paradise and will not be wronged at all", they will not be wronged means Allah ﷻ will not decrease any

of their good deeds, even if it amounted to a little particle, He will record that deed to them and forgive their sins when they repent. Allah ﷻ will record all their good deeds even the small ones, "And will not be wronged at all". Allah ﷻ described this Paradise by saying, "[Therein are] gardens of perpetual residence", not one small garden, several. Not one paradise, several paradises, "Of perpetual residence". Gardens of eternal and perpetual residence, unlike the gardens of this life, which are temporary. This life is temporary and will eventually end; however, these gardens are of permanent and perpetual residence and its residents reside there eternally with no interruptions.

"[Therein are] gardens of perpetual residence which the Most Merciful has promised His servants in the unseen", the Most Merciful gave this promise. Allah ﷻ used His Name the Most Merciful here to convey that His Mercy encompasses everything and that Heaven is a part of His Mercy as a gift and a residence to His faithful servants. "His servants", the servants of the Most Merciful who loved and followed this path to Him, those who believed and did righteous good deeds, "In the unseen". Allah ﷻ promised them the Paradise that they have not seen. It is a promise that they have not seen, yet, Allah ﷻ promised them that they will be rewarded with it and told them of its attributes. They believed in its existence and believed in God's promise so they were rewarded with it. It was their reward because they believed in Allah's promise and believed in Him; they acknowledged the existence of Paradise and believed that Allah ﷻ will fulfill His promise to them and that there is no person more Truthful than Allah. When they believed in Heaven, despite not seeing it, and believed in Allah's promise, they were given this great reward.

"[Therein are] gardens of perpetual residence which the Most Merciful has promised His servants in the unseen. Indeed, His promise has ever been eminent" (Maryam: 61). "Indeed, His", God's, "Promise has ever been eminent". If Allah ﷻ made a promise, then that promise must be fulfilled. Allah ﷻ will never break

His promise. Will Allah ever break His promise? No, for Allah ﷻ praised one of His servants; Ismael ﷺ , for being truthful to his word. Fulfilling promises is a great attribute that Allah ﷻ loves. When God ﷻ gives a promise, then there is no doubt that He will fulfill it. Allah would never break His promise nor does He fail His promise. If Allah ﷻ promised His faithful servants that He will send them to Heaven, which has these attributes, then He will fulfill it, "His promise has ever been eminent". It must happen and be fulfilled and those who were promised Heaven will be granted their promise, because it was a promise given by Allah ﷻ and He will fulfill His promise. Indeed, "His promise has ever been eminent".

Then, Allah ﷻ described some of the attributes of Paradise. He says, "They will not hear therein any ill speech - only [greetings of] peace - and they will have their provision therein, morning and afternoon" (Maryam: 62). It was confirmed that this Heaven transcended above all else and this life in that no corner of it has any ill speech, "Wherein they will hear no unsuitable speech" (Al-Ghāshiyah: 11). "They will not hear therein any ill speech", ill speech to Arabs means the language of birds. Birds speak in gibberish and people do not understand what they say. Ill speech means an unimportant speech in general or faded sounds that are heard but not understood; they are only unintelligible sounds. All of these words are not beneficial or harmful. This kind of speech does not exist in Heaven; no one said ill speech or raises their voice above another, "They will not hear therein any ill speech" ever. Allah ﷻ says, "Wherein they will hear no unsuitable speech" (Al-Ghāshiyah: 11). "Only [greetings of] peace, only [greetings of] peace", they only hear, "[Greetings of] peace", all their words are peaceful and devoid of evil and flaws. Their words are also devoid of cursing, offensive words, or aggression. It is all peaceful. The people of Heaven only say good words to each other, and they are peaceful with each other, for there will be no hostility or conflict, therefore, no wars, estrangement, or hatred. There is no hatred in Heaven, "Only [greetings of] peace - and they will have their provision therein,

morning and afternoon", for the people of Heaven. "Their provision therein", their provisions of food, drinks, graces, and great clothes. "Morning and afternoon", this means during all times. "Morning", this means first in the morning, and afternoon means at the end of the day. During all their times; whether it was in the morning, the evening, or the afternoon, their provisions will be provided for them. It is an eternal, never-ending provision that does not need effort or searching. Rather, their food and all kinds of provisions will be present at all times and they will enjoy all of them.

"That is Paradise", 'That' was used to praise Heaven and show its high status. "That is Paradise, which We give as inheritance to those of Our servants who were fearing of Allah" (Maryam: 63), we will give it as an inheritance. Inheritance means what relatives get after a person dies. It was also said that inheritance is the greatest way of moving property from one person to another. Property is moved in so many ways; be it by giving gifts, charity, selling, buying. However, the greatest way of moving property is by inheritance because the original owner of that property passed away and their property is not theirs anymore. That is why we say people cannot own anything besides their will, except if it was an inheritance, for it happens besides a person's will. Other things are owned by choice; buying things or whether to accept gifts or refuse them. Someone can accept a gift; however, they cannot reject inheritance even if they hated it or did not want to own it.

Allah ﷻ gave Paradise to believers and imposed that inheritance upon them. Their ownership of it became fixed and real ownership that cannot be taken back; there is no way to change this for Allah gave them ownership of it as their inheritance. This does not mean that someone else could have had it instead of them, no, this is ownership given by God ﷻ. This is Allah's gift to them; He gave it to them as an inheritance. This inheritance is absolute and does not disappear in any way possible. "That is Paradise, which We give as inheritance to those of

Our servants who were fearing of Allah" (Maryam: 63), this is its description; it is for those fearing Allah, those who fear God ﷻ and fear standing in front of Him and being judged by Him. Those who used to cry when committing sins because they know that Allah ﷻ will punish them for it. Those who hasten to do good deeds. These are the people who fear Allah, who hasten to do good deeds and stay away from sins and fear standing between the hands of Allah ﷻ on the Day of Resurrection. Those are the people who fear Allah whom He will give Paradise as an inheritance. This is the end of this chapter and a new chapter will begin.

Our Prophet ﷺ used to love Jibreel greatly. Jibreel is the Faithful spirit and the one who carries revelation from Allah ﷻ. This revelation, which is guidance, light, reinforcement, and a connection between the Prophet ﷺ and his Lord. These words are sent to the Prophet by Allah ﷻ, through Jibreel, the Faithful Spirit. The Prophet ﷺ loved Jibreel and loved when he brought revelation. The revelation was only sent when needed, and Jibreel would visit the Prophet when Allah sent the Quran with him. Sometimes, the Quran would be sent in parts along with the reasons for its revelation. The Prophet, however, wanted Jibreel to visit him more, so he said to Jibreel, 'What prevents you from visiting us more frequently?' This means, would you not visit us more? Thus, Allah ﷻ sent these verses, "[Gabriel said], 'And we [angels] descend not except by the order of your Lord. To Him belongs that before us and that behind us and what is in between. And never is your Lord forgetful" (Maryam: 64), "Lord of the heavens and the earth and whatever is between them - so worship Him and have patience for His worship. Do you know of any similarity to Him?" (Maryam: 65). Jibreel does not descend to earth "Except by the order of your Lord". Jibreel, along with God's other angels, do not descend from Heavens to earth except by order of Allah ﷻ; they do not make a move or stay still except by Allah's orders. They are absolutely obedient to Allah ﷻ. All their moves are by order of God and all their deeds like descending to earth, ascending to Heaven is not by their own choice, they do not

even move or do anything except by Allah's orders. All the deeds that Allah ﷻ ordered them to do are not by their choice and they cannot do anything by their own will.

"[Gabriel said], 'And we [angels] descend not except by the order of your Lord'", God, the only deity and who there is no deity except for Him. "To Him belongs that before us and that behind us and what is in between", Angels belong to Allah ﷻ and all their actions belong to Him, as well. What is before them, whether it was the time or things, they did not create. All of it belongs to Allah ﷻ, "And never is your Lord forgetful", and your Lord was never forgetful. Allah ﷻ does not forget you, you are in His Mind and He witnesses your actions. And Allah ﷻ takes care of His servant and Prophet Mohammad ﷺ and never forgets him. The descending of Jibreel always happens when the Prophet is in need or if Allah ﷻ has a new order for him. Allah ﷻ would never abandon or forget about His Messenger. Allah said to him that He would never forget him because he is always in Allah's Mind. Allah ﷻ said to the Prophet, "For indeed, you are in Our eyes [i.e., sight]", he is in Allah's Eyes and Protection. This is to calm down the Prophet and bring him closer to His God ﷻ. "And never is your Lord forgetful. Lord of the heavens and the earth and whatever is between them", the Lord who has sent you the Book and this Mercy is the Lord of Heavens and earth; their Owner and Creator. He owns them and disposes of them; He disposes of Allah the seven Heavens. "And the earth and whatever is between them", and the creatures and celestial bodies that are between Heavens and earth. "So worship Him and have patience", so worship this great God who has this great status. The One who has no likeness, the Lord of Heavens and earth, your Creator, the Lord of angels and the spirit. Yous should worship Him. This worship means doing all deeds and saying all the words that Allah likes and is pleased with. Do all these kinds of worship and be diligent in it.

"And have patience for His worship", patience means stopping oneself from doing bad deeds or trying to withstand something that people hate doing and trying to submit to it. The word in Arabic is worded differently (Istaber) instead of (Usbur). This changes the meaning of the word, and (Istaber) here means have great patience. "For His worship", sometimes some kinds of worship involve great hardship and people do not like it. As Allah ﷻ said to His Prophet, "Indeed, We will cast upon you a heavy word" (Al-Muzzammil: 5). Praying all night, preaching publicly, facing polytheists, fighting for the cause of Allah, spending for the cause of Allah, facing all these great troubles for this religion, fasting, and going to Hajj are all deeds that require doing great effort and having a great amount of patience, "And have patience for His worship".

"...Do you know of any similarity to Him?" (Maryam: 65), there is no one similar to Allah. Similar means likeness, and equality. This is a rhetorical question and its answer is no, there is no one similar to Allah. This means do you know that Allah ﷻ has no similarity like Him. The Creator of Heavens and earth, the One who gives life and takes it away, the King who not one particle can escape His kingdom, and no one who shares these attributes with Him. Thus, there is not anyone who has any likeness or similarity to Allah ﷻ, for He is the One Lord who none share His attributes. No one is greater than Him. He is the One who owned everything and whom everything submitted to. There is no one like Him; He has no likeness, no equal, and no match. No one can disobey His orders or disapprove of His Judgement because His Judgement applies to everyone. "So, is it other than the religion of Allah they desire, while to Him have submitted [all] those within the heavens and earth, willingly or by compulsion, and to Him, they will be returned?" (Āl-'Imrān: 83), If you cannot name anyone similar to Allah ﷻ, then He is the God to whom you should worship and dedicate yourself to.

"Do you know of any similarity to Him?" This is what this chapter talked about. This chapter is included in this great loved Surah in which Allah ﷻ talked

about the great band of Prophets, Messengers, and companions. He talked about how He, God, took care of His prophets and companions, like Zacharia, Yahya, and Maryam. Allah ﷻ took care of these Prophets. This Surah has great subjects because it involves Allah's Mercy upon His faithful servants and what He prepared for them in Heaven for abandoning the path of disbelievers. The Prophet also asked Jibreel, in this Surah, to visit him more often. With Allah's answer and revelation this chapter ends.

Then, Allah ﷻ explains the status of disbelievers, "And man [i.e., the disbeliever] said, 'When I have died, am I going to be brought forth alive?'" (Maryam: 66), "Does man not remember that We created him before, while he was nothing?" (Maryam: 67), "So by your Lord, We will surely gather them and the devils; then We will bring them to be present around Hell upon their knees" (Maryam: 68), "Then We will surely extract from every sect those of them who were worst against the Most Merciful in insolence" (Maryam: 69), "Then, surely it is We who are most knowing of those most worthy of burning therein" (Maryam: 70), "And there is none of you except he will come to it. This is upon your Lord an inevitability decreed" (Maryam: 71), "Then We will save those who feared Allah and leave the wrongdoers within it, on their knees" (Maryam: 72).

Disbelievers say, all of them, say this grave and sinful claim, "When I have died, am I going to be brought forth alive?" This is a rhetorical question to disapprove, "When I have died, am I going to be brought forth alive?" They used to deny this. All Arab disbelievers believed in this, "Rather, their knowledge is arrested concerning the Hereafter. Rather, they are in doubt about it. Rather, they are, concerning it, blind" (An-Naml: 66). All of them except for the few who wandered earth to look for a religion, so Allah ﷻ guided some of them to the true religion, like Amro bin Nafil who still followed the Abrahamic religion and believed that Allah ﷻ had another religion other than what people follow. The same goes for Waraqa bin Nawfal whom Allah guided; he studied the Torah and

the Gospel. He also believed in Isa, son of Maryam. He believed in all the Prophets and he knew the Prophet for he was informed that the Prophet would come before he came. All Arabs insisted on polytheism, disbelief, and denial of the resurrection. They only believed in this life, "And they say, 'There is none but our worldly life, and we will not be resurrected'" (Al-An'ām: 29). "And they say, 'There is not but our worldly life; we die and live, and nothing destroys us except time….'" (Al-Jāthiyah: 24), they think that after growing old and having a long life, it will be the end and that there is no life after that. This is what disbelievers believe. Arabs, in general, had that same idea, "When I have died, am I going to be brought forth alive?"

Allah ﷻ says, "Does man not remember that We created him before, while he was nothing?" (Maryam: 67). This is to remind them of the first creation and to rebuke their denial of the second one. Resurrection after death merely means repeating something that already existed. The first creation involved creating something that did not exist. There is no doubt that repeating something is far easier than creating it the first time. He says, "Does man not remember", this disbeliever, "That We created him before", created them the first time, "While he was nothing?" These people did not exist in the first place. How can they deny resurrection when it follows the first creation?

يقول الله ﷻ: {وَيَقُولُ الْإِنْسَانُ أَإِذَا مَا مِتُّ لَسَوْفَ أُخْرَجُ حَيًّا (66) أَوَلَا يَذْكُرُ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ قَبْلُ وَلَمْ يَكُ شَيْئًا (67) فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَالشَّيَاطِينَ ثُمَّ لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا (68) ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ عَلَى الرَّحْمَنِ عِتِيًّا (69) ثُمَّ لَنَحْنُ أَعْلَمُ بِالَّذِينَ هُمْ أَوْلَى بِهَا صِلِيًّا (70) وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَى رَبِّكَ حَتْمًا مَقْضِيًّا (71) ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًّا }[مريم:72]

says, "And man [i.e., the disbeliever] says, 'When I have died, am I ﷻ Allah "'?going to be brought forth alive(Maryam: 66), "Does man not remember that We created him before, while he was nothing?" (Maryam: 67), "So by your Lord, We will surely gather them and the devils; then We will bring them to be present

around Hell upon their knees" (Maryam: 68), "Then We will surely extract from every sect those of them who were worst against the Most Merciful in insolence" (Maryam: 69), "Then, surely it is We who are most knowing of those most worthy of burning therein" (Maryam: 70), "And there is none of you except he will come to it. This is upon your Lord an inevitability decreed" (Maryam: 71), "Then We will save those who feared Allah and leave the wrongdoers within it, on their knees" (Maryam: 72).

tells us how disbelievers deny the resurrection. He says, "And man ﷻ Allah [i.e., the disbeliever] says, 'When I have died, am I going to be brought forth "'?alive(Maryam: 66), this question is asked by the disbeliever who denies resurrection completely. "When I have died, am I going to be brought forth alive?" am I going to be brought forth alive one more time? All polytheistic Arabs had the same belief; they believed that death is the end and that there was no life after it. "And they say, 'When we are bones and crumbled particles, will we [truly] be resurrected as a new creation?'" (Al-Isrā': 49). "And they say, 'When we are lost [i.e., disintegrated] within the earth, will we indeed be [recreated] in a new creation?" (As-Sajdah: 10). "And he presents for Us an example and forgets his [own] creation. He says, 'Who will give life to bones while they are disintegrated?'" (Yā-Sīn: 78). This is what disbelievers say. Who revives bones when they have disintegrated if not for God? They marveled at the thought of God being able to revive disintegrated bones. This is what disbelievers say, ".....When I have died, am I going to be brought forth alive?" (Maryam: 66). Here, Allah ﷻ answered their claim with clear evidence and showed that it is based on ignorance. They discredited this, denied this, and believed that Allah cannot achieve such a thing.

He says, "Does man not remember", that disbelieving person, "That We created him before, while he was nothing?" Allah ﷻ created humans from nothing; they were nothing, they did not exist. He brought you to existence and

gave you all these senses, and if you die, and He wanted to bring you back to life, it would be easier for Him. Bringing back what existed before is certainly easier than creating a new thing that did not exist in the first place. He said, do you not remember? "Does man not remember that We created him before, while he was nothing?" This rebukes and renders their claim obsolete, this is a compelling proof. "Say, 'Be you stones or iron" (Al-Isrā': 50), "Or [any] creation of that which is great within your breasts. And they will say, 'Who will restore us?' Say, 'He who brought you forth the first time….'" (Al-Isrā': 51), this is an irrefutable claim. Allah ﷻ says, "....Then they will nod their heads toward you and say, 'When is that?' Say, 'Perhaps it will be soon'" (Al-Isrā': 51). Allah fights falsehood with what is right and defeats it; He refutes their claims. He refutes the claims that disbelievers have.

Allah ﷻ then, brings forth new evidence, which is His oath and solemn promise, and Allah's promise is bound to happen. He says, "So by your Lord, We will surely gather them and the devils", by your Lord, Mohammad. Allah ﷻ swears by His Great Person and that He is Mohammad's Lord. He says, "So by your Lord, We will surely gather them", He will gather and assemble them. "So by your Lord", this verse had all these confirmations and promises from your Lord who does not have to give a promise in the first place; however, He solemnly swears that this is the truth to remove any doubt that disbelievers might have. "So by your Lord", He swears that "We will surely gather them and the devils", they will be gathered with the devils because of their disbelief. "And the devils" are the rebel jinn who disobeyed Allah ﷻ did not believe in Him, strived to corrupt people, and spread evil among them. "...Then We will bring them to be present around Hell upon their knees" (Maryam: 68), Allah ﷻ showed us how humiliated and shamed deniers will be on the Day of Resurrection. "Then We will bring them", after the Assembly and resurrection from their graves around Hell; which is a great well and a prison that will encompass all of them along with their deities

and everything that they worshiped. “To be present around Hell upon their knees”, they will be upon their knees; they will not be able to stand up straight for they will be brought to their knees. This is how humiliated and subdued these people will be, “Around Hell upon their knees”, they will be on their knees.

“Then We will surely extract from every sect those of them who were worst against the Most Merciful in insolence” (Maryam: 69), to extract is to forcefully remove. Allah ﷻ will extract from every sect, “Those of them who were worst against the Most Merciful in insolence”. From every nation, He will extract the tyrants and criminals who lead people to evil. As Allah ﷻ says about the people of the Pharaoh, “And We made them leaders inviting to the Fire….” (Al-Qasas: 41), this is their leader; the criminal who leads people to evil. “Then We will surely extract from every sect those of them who were worst against the Most Merciful in insolence” (Maryam: 69), insolence means stubbornness, haughtiness, and being away from what is right. These insolent, haughty, and cruel people deny the resurrection and persist on stubbornness are meant by this verse, “Then We will surely extract from every sect those of them who were worst against the Most Merciful in insolence” (Maryam: 69).

“Then, surely it is We who are most knowing of those most worthy of burning therein” (Maryam: 70), Allah ﷻ says ‘We’ praising Himself, “Are most knowing of those worthiest of burning therein”. This is because Allah ﷻ knows what every soul committed because no soul does anything without Allah's Knowledge and Witness. Those are “Most worthy of burning therein”, most worthy of burning in Hell means they are most worthy of suffering its heat and being sent to it. Allah ﷻ knows who is worthiest among His creatures of being sent to Hell, “Then, surely it is We who are most knowing of those most worthy of burning therein” (Maryam: 70).

Then, Allah ﷻ made a promise, “And there is none of you except he will come to it. This is upon your Lord an inevitability decreed” (Maryam: 71). “And there is none of you”, you who are addressed, both believers and disbeliever. “And there is none of you except he will come to it”, except they will come to Hell. “This is upon your Lord an inevitability”, this is inevitable upon Allah. An inevitable matter is something that must happen, something that cannot be escaped. “Decreed”, it will undoubtedly happen. Coming to Hell means visiting it like saying come to the water while going means leaving. Coming means visiting while going means leaving. “Except he will come to it”, they will visit it and come near it. Does it mean that all will go to hell? Or does it only mean passing through it? Ibn Abbas interprets coming to Hell as entering it; however, it does not hurt believers, and Allah ﷻ saves them from it and throws disbelievers in it. Some companions like Ibn Masoud (may Allah be pleased with him) interpret coming to Hell as merely walking above the bridge over Hell to reach Heaven. This is the interpretation that is backed up by Hadiths that talk about the Day of Resurrection. The Prophet told people that Hell comes near people when they are assembled ‘Hell will be brought on that Day (the Day of Resurrection) with seventy thousand bridles; and with every bridle will be seventy thousand angels, pulling it’ during the Assembly. As Allah ﷻ says, “And Hellfire will be brought forth for the deviators” (Ash-Shu‘arā’: 91), it will be brought forth, and what was just a description of Fire becomes a reality seen by the naked eye. “It almost bursts with rage….” (Al-Mulk: 8), Hell almost bursts with rage waiting impatiently for its residents to come, Allah forbid.

The Prophet ﷺ said, ‘Then a bridge will be laid over Hell’. This is the Path above Hell from each end; one end is facing the Assembly while the other is facing Heaven. This bridge is erected for believers only. As for disbelievers, they are sent to Hell in groups through its gates. As Allah ﷻ says, “The Day they are thrust toward the fire of Hell with a [violent] thrust, [its angels will say]” (At-

Toor: 13), thrusting means pushing. He also says, ".....And they will be seized by the forelocks and the feet" (Ar-Rahmān: 41), they will be seized by their forelocks and feet and pushed towards Hell. This is one way of going to Hell. He says, as well, "And those who disbelieved will be driven to Hell in groups until, when they reach it, its gates are opened…." (Az-Zumar: 71), they were thrown in it, Allah forbid. This is how companions in Hell are sent to it, they come in groups and are pushed and thrown by angels until they fall in it. It was mentioned in the Hadith that Allah ﷻ says, 'Whoever used to worship anything should follow that thing'. All these people who used to worship these false gods try to cling to these gods. They are pushed into Hell, Allah forbid. Hell has seven gates and every gate is divided into parts.

As for believers, they stay in the Assembly until the end. Then, Allah ﷻ places the path on the two ends of Hell. The companions asked the Prophet ﷺ to describe the path, so he said, 'It is a slippery bridge'. A slippery surface is a surface where feet cannot stay still; they always glide over it. He said, 'It is a slippery bridge'. Their feet are unable to stay still 'On which there are clamps and hooks'. Clamps are hooks made of iron that are used to carry things. Those who carry goods like hay or cotton use it. Butchers also use it to carry meat. The Prophet said, 'Hooks', and he likened them to a 'Thorny seed'. Do you know what thorny seeds are? The Prophet says to them that it is wide at one side and narrow at the other and has thorns with bent ends. Such a thorny seed is found in Najd and is called As-Sa'dan. He says that no one knows how big it is except for Allah ﷻ. This hook, under the Straight Path, no one knows how big it is except for Allah, and people walk upon the Straight Path not knowing when the hook might launch and take them. Then, people are ordered to pass. People pass according to their deeds as the Prophet said. He said, 'Some of the believers will cross the bridge as quickly as the wink of an eye, some others as quick as lightning, fast horses or she-camels'. They will cross in a wink on an eye, or as quick as lightning. See how

quick lightning is, it ends in a moment. Also, as quick as fast horses and she-camels. Horses are good at running. The same goes for she-camels. The Prophet says that some of them walk, some of them crawl, and some of them walk a step then stumble, all will cross according to their deeds. This hook, the Prophet ﷺ says, launches to catch Muslims; however, they pass safely without any harm. The Hook comes from under the Path and scratches a Muslim, but it does not take them to Hell. They are saved, but they are scratched. Their scratches are as much as their sins. Those who are hit in the head are taken to Hell, Allah forbid. This is the coming to Hell's interpretation according to Ibn Masoud (may Allah be pleased with him).

And a group of ancestors interpreted Allah's verse, "And there is none of you except he will come to it", He said that coming to Hell means crossing over it; believers cross over it and some of them pass safely and some of them fall. Those who fall are disobeying believers. They come out of it by the intervention of intercessors and the Mercy of the Most Merciful. "And there is none of you except he will come to it". Allah ﷻ says, ".....This is upon your Lord an inevitability decreed" (Maryam: 71), this is an inevitable decree, it must happen. As Allah ﷻ says addressing everyone; this is addressed to both believers and disbelievers, "Competition in [worldly] increase diverts you" (At-Takāthur: 1), "Until you visit the graveyards" (At-Takāthur: 2), "No! You are going to know" (At-Takāthur: 3), "Then, no! You are going to know" (At-Takāthur: 4), "No! If you only knew with knowledge of certainty…." (At-Takāthur: 5), "You will surely see the Hellfire" (At-Takāthur: 6), "Then you will surely see it with the eye of certainty" (At-Takāthur: 7), "Then you will surely be asked that Day about pleasure" (At-Takāthur: 8). They will be asked whether they praised Allah for His Graces, this is God's solemn promise, He solemnly promised that everyone will come to Hell.

Then, Allah ﷻ says, "Then We will save those who feared Allah", Allah ﷻ will save those who fear him. According to Ib Abbas, they enter Hell for a while, then,

Allah ﷻ saves them from it. The other interpretation states that they cross over the Straight Path and Allah saves them from Hell. ".....Those who feared Allah and leave the wrongdoers within it, on their knees" (Maryam: 72), Allah abandons them, "And leave the wrongdoers within it, on their knees", they will be on their knees in Hell, Allah forbid. The ones who stay in Hell eternally are stubborn disbelievers. As for believers who fall down in Hell, they will be saved from it by the intercession of others. As the Prophet ﷺ said after the last person will cross by being dragged (over the bridge), 'You (Muslims) cannot be more pressing in claiming from me a right that has been clearly proved to be yours than the believers in interceding with Almighty for their (Muslim) brothers on that Day, when they see themselves safe'. They will say, 'O Allah! (Save) our brothers (for they) used to pray with us, fast with us, and also do good deeds with us'. Allah will say, 'Go and take out (of Hell) anyone in whose heart you find faith equal to the weight of one (gold) Dinar'. Those who crossed the bridge will not be harmed by Hell, so they will go to Hell and try to recognize those who have faith equal to the weight of one (gold) Dinar and they take them out. The companions of the Prophet asked, 'O Messenger of Allah. How do they recognize them?' The Prophet answers them, 'For the Fire will consume all of the sons of Adam apart from the place of prostration', only the place of prostration is safe from the Fire. Because they prostrated to Allah ﷻ, the Fire does not consume their place of prostration, which is the face, the hand, the knees, and the feet.

This is how they recognize them. They recognize their friends, companions, brothers who used to pray with them and fast with them. This is what Allah meant by 'The weight of a Dirham and a Dinar'. They can take them out. However, they go back once more and intercede with God, by saying, 'O Allah! (Save) our brothers (for they) used to pray with us, fast with us, and also do good deeds with us'. And Allah will say (to them), 'Go and take out (of Hell) anyone in whose heart you find faith equal to the weight of one-half Dinar'. They will take out

whomever they will recognize and return. Some people remain in Hell, so they go again. They intercede with God ﷻ until they say, 'O God, only those who were locked in Hell because of the Quran remain. Hell does not have any disbelievers left, only those locked by the Quran remain'. Those locked by the Quran are the ones which the Quran said will remain eternally in Hell. Those whom Allah decreed will stay an uninterrupted and eternal stay in Hell. These people are polytheists and disbelievers. "Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills…." (An-Nisā': 48), these polytheists who died without repenting have been condemned by Allah to an eternal and uninterrupted stay in Hell. This is one interpretation of this. It could also mean those who were locked by the Quran because it stated they will stay eternally in Hell until Allah ﷻ decrees otherwise. "But whoever kills a believer intentionally - his recompense is Hell, wherein he will abide eternally, and Allah has become angry with him and has cursed him and has prepared for him a great punishment" (An-Nisā': 93), they say that only those locked by the Quran remain in Hell. This, for the most part, applies to those who died polytheists, Allah forbid. "Then We will save those who feared Allah and leave the wrongdoers within it, on their knees" (Maryam: 72), they will be on their knees in Hell, Allah forbid.

Then, Allah ﷻ explained the situation of those disbelievers who deny Resurrection. He says, "And when Our verses are recited to them as clear evidences, those who disbelieve say to those who believe, 'Which of [our] two parties is best in position and best in association?'" (Maryam: 73). "And when Our verses are recited to them", when they are read to them, "As clear evidences". These verses clarify the truth and rebuke the falsehood that disbelievers and polytheists believe in. This falsehood that they follow is denying the resurrection, and what better evidence than the one Allah gave to refute their creed. However, they deny this clear evidence, they deny these verses and start showing off the

graces that have been bestowed upon them. So, they say, "Which of [our] two parties is best in position and best in association?" Which of the two parties; them, the disbeliever who are rich and have a high status and always deny messengers, or those who believed in the Prophet ﷺ who were at first poor, weak, and previous slaves. Those who people looked down upon, so they say, "Which of [our] two parties". Us or you? Us disbelievers, or those believers? "Is best in position", who has houses, castles, property, money, status, women, and "And best in association?" Better in association means the places they meet to talk with each other. Of course, believers did not have big houses, castles, money, or associations. They did not have associations to meet in, so they say, "Which of [our] two parties is best in position and best in association?" They take these graces and status that they have as a piece of evidence that they are right and on the side of good, and that Allah ﷻ would not give them what He has given them if He did not love them and honor them. And that He did not bestow these people these worldly graces because He hated them and did not want to associate with them. How can these poor people be better guided than they are? They were deluded by this. They were deluded by their riches, "And when Our verses are recited to them as clear evidences, those who disbelieve say to those who believe". They said to them, "Which of [our] two parties", us or you? "Is best in position", in this life, "And best in association?" Allah ﷻ says in response to their claim that He gave them what He gave them because He loved them and honored them and that He did not give these poor people the same graces is because He doesn't want them to be guided. "Is it these whom Allah has favored among us?" How could that be?

Allah ﷻ says, "And how many a generation have We destroyed before them who were better in possessions and [outward] appearance?" (Maryam: 74). How many generations "Have We destroyed", Allah ﷻ destroyed these people in many ways; He drowned Noah's people, He destroyed people by the strong wind, He

destroyed the people of Ad with thunder, Thamud with the scream, some were destroyed by fire and burning coal. etc. As Allah ﷻ did with villages of Lot. As He did the day of the black cloud with the people of Midian. He destroyed many generations and people before them. He called them a generation because they live at the same time. "Who were", those who Allah destroyed were "Better in possessions and [outward] appearance?" Possessions mean the furniture that people make, like couches and furnishings that people put in their houses, like their beddings, curtains, cars. etc. Allah ﷻ says that He destroyed generations who were better in possessions. This means that they had better lodgings and furnishings like the ones the people of the Pharaoh had. Quraysh could not compare to them. No matter how great Quraysh was, and no matter how rich they were, they undoubtedly had less than Ad, Thamud, and the Pharaohs. These people were better in possession than them "And [outward] appearance?" They had an air of elegance surrounding them. They also had greater possessions; the Pharaohs had luxurious chariots, great horses, clothes made of gold and silk, they had great splendor. What they had in their houses, their way of walking, what they wore are great incomparable things to what Arabs had. No matter how great Arabs were, they were much poorer and had so much less than these people. However, Allah destroyed them all the same, "And how many a generation have We destroyed before them who were better in possessions and [outward] appearance?" (Maryam: 74).

Then, Allah ﷻ says, "Say, 'Whoever is in error - let the Most Merciful extend for him an extension [in wealth and time] until, when they see that which they were promised - either punishment [in this world] or the Hour [of resurrection] - they will come to know who is worst in position and weaker in soldiers'" (Maryam: 75). "Say" to them, "Whoever is in error". Those who were in error like this and denied the truth using these silly claims, those who deny the truth by saying that Allah will not resurrect them once again and that because He gave

them these graces in this life this means that they are better guided and more deserving of this than these poor people. “Say, ‘Whoever is in error’” like this, “Let the Most Merciful extend for him an extension [in wealth and time]”, Giving them an extension means leading them astray more and more. “Let the Most Merciful extend for him an extension [in wealth and time] until when they see that which they were promised”, on the Day of Resurrection. When they see the punishment that Allah ﷻ promised them, “Either punishment [in this world]” will come to them. “Or the Hour [of resurrection]” while they are alive, “They will come to know who is worst in position and weaker in soldiers”.

يقول الله ﷻ: {وَإِذَا تُتْلَى عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا أَيُّ الْفَرِيقَيْنِ خَيْرٌ مَقَامًا وَأَحْسَنُ نَدِيًّا (73) وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ أَحْسَنُ أَثَاثًا وَرِئْيًا (74) قُلْ مَنْ كَانَ فِي الضَّلَالَةِ فَلْيَمْدُدْ لَهُ الرَّحْمَنُ مَدًّا حَتَّى إِذَا رَأَوْا مَا يُوعَدُونَ إِمَّا الْعَذَابَ وَإِمَّا السَّاعَةَ فَسَيَعْلَمُونَ مَنْ هُوَ شَرٌّ مَكَانًا وَأَضْعَفُ جُنْدًا (75) وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ مَرَدًّا }[مريم:76].

Allah ﷻ says, “And when Our verses are recited to them as clear evidences those who disbelieve say to those who believe, ‘Which of [our] two parties is best in position and best in association?’” (Maryam: 73), “And how many a generation have We destroyed before them who were better in possessions and [outward] appearance?” (Maryam: 74), “Say, ‘Whoever is in error - let the Most Merciful extend for him an extension [in wealth and time] until, when they see that which they were promised - either punishment [in this world] or the Hour [of resurrection] - they will come to know who is worst in position and weaker in soldiers” (Maryam: 75).

Allah ﷻ tells us about the pride that disbelievers took in the graces, the splendor, and the money they had. When the verses of God were recited to them by the Messenger and believers to invite them to the path of Allah, they claimed that they were on the right side because of the riches that Allah bestowed upon them. “Those who disbelieve say to those who believe”, they said to them,

“Which of [our] two parties” between the two of us “Is best in position”, in this life “And best in association” from those who have money, riches, big houses, and great associations where they meet? As for poor people, they are weak and own nothing, so these disbelievers say that God, who gave them this high status and all these riches in this life, must be on their side, and if He wanted to guide someone to His way, they would have been more deserving of this guidance. “Which of [our] two parties”, among the two of us “Is best in position and best in association?” Who is best in association?

Allah ﷻ says, “And how many a generation have We destroyed before them who were better in possessions and [outward] appearance?” (Maryam: 74). Allah says that He destroyed many generations before them. A generation is a group of people who lived at the same time. Like the people of Nuh, the people of Ad, Thamud, the villages of Lot, the people of Midian, and the Pharaoh and His people. “And how many a generation have We destroyed before them who were better in possessions”, their houses had all kinds of splendor and fine furnishings. “Who were better in possessions and [outward] appearance?” If you saw these people in their chariots and you noticed their clothes, food, associations, and parties, you would have realized that they were far greater than Arabs were, for Arabs had less money and less power than these great disbelieving nations that Allah ﷻ had destroyed.

“Say, ‘Whoever is in error - let the Most Merciful extend for him an extension [in wealth and time]”. Disbelievers say that we are in error, that we have come up with this religion, that it is not true, that what we believe in is false, that you are the ones who are right, and that Allah chose you. Whoever is in error among us, let the Most Merciful extend for them an extension. Let the Most Merciful extend their error, even if this appears to be a challenge for both parties on who is the wrong one, the disbelievers must be defeated because they are the ones who are in error. Allah ﷻ shows how He will increase their punishment.

Allah ﷻ says, “Until when they see that which they were promised”, if those who were in error and who Allah extended their error and gave them time, “That which they were promised” of Allah's Punishment. Allah says, “Either punishment” in this world, whether by being killed or imprisoned as Allah ﷻ punished them in the Battle of Badr, or by a punishment that is sent down from Heaven like Allah did with previous generations of disbelievers. “Either punishment [in this world] or the Hour [of resurrection]”, or they will die, then be resurrected on the Hour where their punishment awaits them. “They will come to know who is worst in position”, at that time, they will know “Who is worst in position”, them or believers “Who is worst in position and weaker in soldiers”. During the Hour, disbelievers will see that they have the worst position, for they will be dragged to meet God's punishment for them. As for believers, they will be honored and taken care of by their Lord and will have His Paradise and Pleasure, even though they were weaker soldiers. The Prophet and those who were with him were weak and humiliated.

These verses are Meccan and were sent when Muslims were in a very weak position. Then, disbelievers were proud of their formidable power and believed that believers had no path nor a future. Believers did not have enough soldiers or arsenal to stand up against disbelievers. Allah ﷻ says that at this point if His punishment was sent in this life, they will know who is weaker in soldiers. The soldiers of Allah ﷻ, the believers who were with Allah and supported by Him. Look at how Allah ﷻ supported them in their first battle by sending angels, “[Remember] when your Lord inspired to the angels, ‘I am with you, so strengthen those who have believed. I will cast terror into the hearts of those who disbelieved, so strike [them] upon the necks and strike from them every fingertip’” (Al-Anfāl: 12). Allah ﷻ also says, “[Remember] when you were asking help of your Lord, and He answered you, ‘Indeed, I will reinforce you with a thousand from the angels, following one another’” (Al-Anfāl: 9). Allah ﷻ says

that when Allah's punishment is due or when the Hour comes, they will know who is weaker in soldiers. Them or believers. They knew that they were undoubtedly weaker in soldiers and that the soldiers of Allah would triumph. Allah sent these verses in Mecca to be the greatest evidence that this Quran was sent by Him, for these verses talk about the unseen future that happened just as God ﷻ has told us.

Then, Allah ﷻ says,"And Allah increases those who were guided, in guidance, and the enduring good deeds are better to your Lord for reward and better for recourse" (Maryam: 76). Just as Allah ﷻ extends disbelievers in error, He increases those who were guided in guidance. Any person who takes a step towards good, Allah ﷻ increases that good for them by either helping them do other forms of good or by increasing their faith and making it stronger. Faith increases with both knowledge and deeds. Deeds increase with other deeds. If Allah ﷻ guides a person to a good deed, He guides them to another, and so on. Allah ﷻ increases those who were guided in guidance just as He extends those who were in error. This is what Allah ﷻ gives to obedient and disobedient people. "And Allah increases those who were guided, in guidance", 'Increase' is in the present tense and this is to show that this increase never ceases to end. "And Allah increases those who were guided, in guidance", then, Allah continues answering those who were proud of their possessions.

Allah ﷻ says, "...And the enduring good deeds are better to your Lord for reward and better for recourse" (Maryam: 76). "And the enduring good deeds", the enduring, "Good deeds" are the real treasure and the really good. Not the money that is lost in this life. The enduring good deeds are every deed that Allah ﷻ rewards people for; every good deed and the good thing has its reward that is given by Allah and saved for believers, even if this good deed amounts to a particle. These enduring good deeds include praying, fasting, zakat, Hajj, treating parents well, honesty, and any good deed that people do. Our ancestors

considered it a good deed to say, glorified is Allah, the praise is for Allah, there is none worthy of worship but Allah, and Allah is the Greatest. Glorifying, praising, and acknowledging that Allah is the Worthiest and the Greatest are of the best and most rewarding deeds to Allah ﷻ. As was mentioned in the Hadith, "Two words are light on the tongue, weigh heavily in the balance, and are loved by the Most Merciful One: Glorified is Allah and praised is He, Glorified is Allah the Most Great".

These are the deeds that believers do. Some of these deeds are easy and done by praising Allah and saying prayers. These do not exert effort and Allah rewards people greatly for them. These are the enduring good deeds, and they are better than the money these disbelievers take pride in. They say, "....Which of [our] two parties is best in position and best in association?" (Maryam: 73). These poor people that disbelievers look down on are the ones that Allah ﷻ granted the real reward and real increase because they praised, glorified, obeyed Allah, and did these good deeds. This is the real treasure and they are "Better to your Lord for reward and better for recourse". They are better at the end and for recourse to Allah ﷻ. They will have the great residence that humans will be sent to in the Hereafter. They will be sent to the residence that never goes away or ceases to exist. They will stay in it forever. Disbelievers will be sent to Hell; it will be their residence, their refuge, and their worst recourse. As for believers who committed all these good deeds and kept it to receive their rewards at the Day of Resurrection will reap their benefits and have these great rewards as a consequence. Those who occupied all their time in collecting things in this life will find that all their labor not only returned to dust, they will also reap the punishment for their sins and be granted Allah's anger for it. There is a huge difference between these two parties. These verses were a response to what disbelievers said, "...Which of [our] two parties is best in position and best in association?" (Maryam: 73).

The disbelievers challenged believers to know who is better guided, so Allah ﷻ gave them an answer to refute their grave claim. First of all, He says, "And how many a generation have We destroyed before them who were better in possessions and [outward] appearance?" (Maryam: 74). Your money and high status are nothing. How many generations were better and richer than you, and Allah ﷻ destroyed them all the same. None of this stays the same for Allah might destroy you along with your money at any given time. Then, He says, "Say, 'Whoever is in error - let the Most Merciful extend for him an extension…'" (Maryam: 75), this is something that should break your morals. Be careful! for God ﷻ will extend you in error. "Until, when they see that which they were promised - either punishment [in this world] or the Hour [of resurrection]", at that time, "They will come to know who is worst in position and weaker in soldiers", "And Allah increases those who were guided, in guidance, and the enduring good deeds are better to your Lord for reward and better for recourse" (Maryam: 76).

Then, Allah ﷻ mentions a certain situation that happened with a disbelieving person. This, however, applies to all disbelievers and not only to this man, in particular. Allah ﷻ says, "Then, have you seen he who disbelieved in Our verses and said, 'I will surely be given wealth and children [in the next life]?'" (Maryam: 77), "Has he looked into the unseen or has he taken from the Most Merciful a promise?" (Maryam: 78), "No! We will record what he says and extend [i.e., increase] for him from the punishment extensively" (Maryam: 79), "And We will inherit him [in] what he mentions, and he will come to Us alone" (Maryam: 80).

"Then, have you seen he who disbelieved in Our verses?" This is something that Allah ﷻ tells His Prophet ﷺ about the disbeliever who came to Suhaib Al-Rumi looking for a job. Suhaib was a smith and made something for Al-As. Al-As stalled him. When Suhaib went asking for his pay, Al-as said to him stubbornly, 'I will not give you your pay until you disown Mohammad. I will not give you your money until you do what I ask'. Suhaib answered, 'By Allah, I will

not do this even when you die and get resurrected again'. Al-As answered sarcastically, 'Will I be resurrected after I die'. He added, 'If I get resurrected, then, I will give you your money for I will have the money and children I had in this life. Only then will I give you your money'. He did this disdainfully. Disbelievers mocked believers by saying, "If resurrection happened, that is if it existed in the first place'. They denied resurrection completely and saw it as an impossible thing to happen. That God ﷻ even if He was their Creator, Provider, Disposer of their affairs, and Disposer of this universe cannot bring back these bodies that turned into dust. He said as long as you believe in the resurrection, I will give you your right because I will have money and children. Allah ﷻ says, "Then, have you seen he who disbelieved in Our verses and said, 'I will surely be given wealth and children [in the next life]?'" (Maryam: 77), in the Hereafter, I will have the same things that I had in this life. Thus, Allah ﷻ says, "Has he looked into the unseen or has he taken from the Most Merciful a promise?" (Maryam: 78). Has Allah given him a promise and a covenant that he will have this and therefore was comforted by this? If Allah made him this promise, then He will fulfill it for sure. When in fact he has not looked into the unseen nor has he taken a promise from the Most Merciful. He is but a liar and a slanderer.

Allah ﷻ says, "No! We will record what he says…." (Maryam: 79). "No!" this is an answer to this disbeliever's lies. He says, "We will record what he says", these lies that he said about Allah, ﷻ, will be recorded. "...And extend [i.e., increase] for him from the punishment extensively" (Maryam: 79), in the Hereafter. "And extend [i.e., increase] for him from the punishment extensively", this increase will be in time, place, and the types of punishment. All of these will be extended for him. As for the place, the Prophet ﷺ says that the seat disbelievers sit in Hell is like the space between Mecca and Al-Madinah. This is their seat in Hell. The molar of their teeth will be like Uhud (mountain), the distance between their shoulders will be like the distance of three days, their skin as well, the

distance of three days. As if I walked for three days straight. People cross forty kilos in one day, so that makes the thickness of their skin amount to 120 kilos. This is how disbelievers will be in Hell, Allah forbids. They will be increased in time; their time will never end. They will be punished in different ways eternally, "They will circulate between it and scalding water, heated [to the utmost degree]" (Ar-Rahmān: 44). "This - so let them taste it - is scalding water and [foul] purulence" (Sād: 57), these are their drinks. "And other [punishments] of its type [in various] kinds" (Sād: 58), other drinks and punishment like the scalding water and foul purulence. Disbelievers will have different kinds of punishments, Allah forbid. "No! We will record what he says and extend [i.e., increase] for him from the punishment extensively" (Maryam:79), they will have a great increase in time, space, and kinds of punishment.

"And We will inherit him [in] what he mentions", he will inherit what he mentions; this money, splendor, and status that he has in this life. Allah ﷻ will take his life and he will leave all of these things behind for Allah is the One who inherits the Heavens and earth. "And We will inherit him [in] what he mentions, and he will come to Us alone" (Maryam: 80), He will come to Allah, "Alone". He will come alone without his money, children, houses, castles, and all the things that he took pride in this life. All of this will go back to Allah ﷻ, "And We will inherit him [in] what he mentions", to Allah belongs the heritage of the heavens and the earth. "And he will come to Us alone", on the Day of Resurrection, he will come alone; all this money that he had in this life will not follow him to the Day of Resurrection. This is an answer to this disbeliever's claims. This is how Allah ﷻ refuted his claim in a way that leaves no room for doubt in the mind of this disbeliever if he had any sense. However, he does not understand because Allah sealed his heart because of his disbelief. That makes Allah's clear words not reach him. As Allah ﷻ says, "...Indeed, We have placed over their hearts coverings, lest they understand it, and in their ears deafness. And if you invite

them to guidance - they will never be guided, then - ever" (Al-Kahf: 57), Allah ﷻ covered their hearts and made them unable to believe. Otherwise, Al-As and other disbelievers, if they read Allah's answer to their claims, should have been guided and race to believe in Allah ﷻ. However, their hearts darken and that leaves no room for the light of revelation to enter them.

Then, Allah ﷻ says, "And they have taken besides Allah [false] deities that they would be for them [a source of] honor" (Maryam: 81), "No! They [i.e., those 'gods'] will deny their worship of them and will be against them opponents [on the Day of Judgement]" (Maryam: 82). This is another reason that caused disbelievers to go astray; they clung to the false gods that they worshiped and placed all hopes on. Allah ﷻ says, "And they have taken besides Allah [false] deities that they would be for them [a source of] honor" (Maryam: 81). "And they have taken", disbelievers, "Besides Allah [false] deities", they have taken and believed in these deities. "Deities" is the plural of the word deity, and it means the worshiped Idol. They took these idols and worshiped them besides Allah. Arab polytheists worshiped angels and claimed that they are the daughters of Allah and that they worshiped them so that they could bring them closer to their father. To bring them nearer in position to Allah, may Allah be far raised above what they claim. They made their idols with their own hands. These are the descriptions of these idols. Al-Uzza was a she-demon in Taif. Hubal is merely a statue that they praised and placed in the most honorable place in Ka'ba. Asaf and Na'ela are a man and a woman who committed adultery in Ka'ba, so Allah ﷻ turned them to stones. Arabs worshiped them. Al-Lat was a good man who came to perform Hajj, and when he died, they built him a statue. These idols create numerous delusions and doubts, they worship many gods. Every Arabic tribe worshiped different idols. Sometimes they had statues of these idols in their homes to glorify them. They even placed three hundred and sixty idols around the Kaaba. Each person would place their idol on the roof of the Kaaba. Other

nations also had their false idols, for example, Christians, who were monotheistic went astray and changed the truth about Christ. They claimed that he is the son of Allah, they worshiped him and elevated him to a God that creates, provides, gives life, and takes it away. They claimed that he is Allah himself, and he was a part of a holy trinity. May Allah be far raised above what they claim. Jews had others whom they glorified as well. Their crime was that they cursed and swore at God. They worshiped Uzair as the son of Allah. Numerous nations took false gods. If we examine the creeds of the Sabians and Majus (Zoroastrians) who had lots of delusions in their faith. There is not a thing in this existence that was not worshiped; people worshiped the sun, the moon, the stars, planets, the wind, rivers, trees, even animals like mice, cows, and rodents. Even some parts of the human body were worshiped. These are the delusions people worship besides Allah ﷻ. The reason why Arabs worshiped these deities is that they thought they brought them glory and power. They used to say that those who worshiped Al-Uzza will have glory. They also worshiped trees; there was a tree called That Anwat between Mecca and Taif. When disbelievers wanted to go to war, they hung their swords on it in the night preceding the battle. They believed that this would bless them. They believed that they would have triumph and victory after leaving their swords on the tree. "And they have taken besides Allah [false] deities that they would be for them [a source of] honor" (Maryam: 81), they have taken these deities so they would be an honor for them, to bring them honor and triumph over their enemies.

Allah ﷻ says, "No! They [i.e., those 'gods'] will deny their worship of them and will be against them opponents [on the Day of Judgement]" (Maryam: 82). "No!" This is a denial of their false creed and association of others besides Allah ﷻ. "They [i.e., those 'gods'] will deny their worship of them" on the Day of Resurrection when they are punished. "They [i.e., those 'gods'] will deny their worship of them", of these false gods "And will be against them opponents [on

the Day of Judgement]", both of them. These idols will be their opponents and against them; they will deny their doing. If these false gods were good men and prophets, like Isa, they would deny them and say, 'O Lord, we did not ask them to worship us, they went astray by themselves and chose this way'. If they were inanimate objects, Allah ﷻ will give them the ability to speak and deny these worshipers. "No! They [i.e., those 'gods'] will deny their worship of them and will be against them opponents [on the Day of Judgement]" (Maryam: 82), they will be their opponents, these disbelievers will even deny their idols when they realize how powerless they are and that they will not save them.

يقول الله ﷻ: {أَلَمْ تَرَ أَنَّا أَرْسَلْنَا الشَّيَاطِينَ عَلَى الْكَافِرِينَ تَؤُزُّهُمْ أَزًّا (83) فَلَا تَعْجَلْ عَلَيْهِمْ إِنَّمَا نَعُدُّ لَهُمْ عَدًّا (84) يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفْدًا (85) وَنَسُوقُ الْمُجْرِمِينَ إِلَى جَهَنَّمَ وِرْدًا (86) لَا يَمْلِكُونَ الشَّفَاعَةَ إِلَّا مَنِ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا (87) وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا (88) لَقَدْ جِئْتُمْ شَيْئًا إِدًّا (89) تَكَادُ السَّمَاوَاتُ يَتَفَطَّرْنَ مِنْهُ وَتَنْشَقُّ الْأَرْضُ وَتَخِرُّ الْجِبَالُ هَدًّا (90) أَنْ دَعَوْا لِلرَّحْمَنِ وَلَدًا (91) وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا (92) إِنْ كُلُّ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ إِلَّا آتِي الرَّحْمَنِ عَبْدًا (93) لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا (94) وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيَامَةِ فَرْدًا }[مريم:95]

says, "Have you not seen that We have dispatched the devils against ﷻ Allah "?the deniers, exciting them with incitement(83), "So do not hurry about them; indeed, We are only counting(down) for them precisely" (84), "On a day when We herd the ones who were mindful(of God) to the All-Merciful as a delegation" (85), "And flock the criminals into Hell, thirsty" (86), "With no power of intercession—except for the one who had taken with the All-Merciful a covenant" (87), "And they said, 'The All-Merciful has taken(for himself) offspring'" (88), "You have come up with something monstrous!" (89), "The heavens almost rupture at it, and the earth splits and the mountains fall, crumbling" (90), "That they have attributed a son to the All-Merciful" (91), "And in no way is it fitting for the All-Merciful to take(for Himself) a son" (92), "There is none in the heavens and the earth but is bound to come to the All-Merciful as a servant" (93), "He has enumerated them and counted them precisely" (94), "And each one of

them is bound to come to Him on the Day of Resurrection solitary" (Maryam: 95).

He reflects upon the punishment to these disbelievers and that He punished them with a severe punishment in the world that He dispatched devils over them. He says, "Have you not seen that We have dispatched the devils against the deniers, exciting them with incitement?" (Maryam: 83). Allah attributed this action to Himself. He says, "We have dispatched", the Lord, "The devils", the plural of a devil which is rebellious, and the arrogant one. What is meant here, of course, are the devils of Jinn who have many powers and abilities over the disbelievers, besides whispering. Here, Allah says that they annoy the disbelievers' big times and move them towards disobedience. They took possession over them and took possession over their reins, and they became a game in the hands of the devil, which he controls as he pleases, and leads him to his goal, to the fire, and torment with his own foot. "Have you not seen that We have dispatched the devils against the deniers, exciting them with incitement?" (Maryam: 83), "Exciting them", moving them, "With incitement", with movement; it makes them go ahead with evil deeds and infidelity while he is in his power, strength, will, and might be with joy, and happiness as he is walks to his torment and to fire as such. This is a divine punishment for they disbelieved. Haven't you seen that we sent the devils to the disbelievers for they disbelieved? Thus, Allah does this to them as He says, "And whoever shuns the remembrance of the All-Merciful, We assign for him a Satan who then becomes his comrade" (Az-Zukhruf: 36), "And indeed, they certainly bar them from the way, though they think they are guided" (Az-Zukhruf: 37), the devil Jinn, the arrogant disregards his ally from humans from the path, the real path. The path refers to Allah's path. "They think they are guided", this fool person, the ignorant, rather the disbeliever, and the stubborn thinks that he is on guidance and safety. The case is that he is on the seduction path, evil, and fire path, as well as torment.

Allah says, “And thus We make the unjust allies of one another on account of what they used to earn” (Al-An'am: 129). The human, who disbelieved in Allah, is an ally; to whom? To his enemy, his greatest enemy, “And thus We make the unjust allies of one another on account of what they used to earn” (Al-An'am: 129). He says, O assembly of unseen beings. Allah calls them on the Day of Resurrection, He says, “..... O assembly of unseen beings, you have surely done so much against humans. But their allies among humans said, ‘Our Lord, we enjoyed one another, and we have reached the term that you have assigned for us’. He said, ‘The Fire is your dwelling, wherein you abide, except as Allah wills. Indeed, your Lord is All-Wise, All-Knowing’” (128), “And thus We make the unjust allies of one another on account of what they used to earn” (Al-An'am: 129). Allah made them allies to each other. They were allies, the humans became allies to the Jinn, followed them, and listened to them. Also, Jinn became allies to these humans, they became their allies, and all of them took each other to the Hellfire, God forbid. “Then they were toppled into it, together with the deluded ones” (94), “And the troops of Iblis, all of them”, so this guardianship over evil and being allies to each other is a punishment from Allah due to their infidelity. “Have you not seen that We have dispatched the devils against the deniers, exciting them with incitement” (Maryam: 83), this verse came in completing the demonstration. A response over the infidelity report which that disbeliever said. “Have you seen the one who denied Our signs and said, ‘I will most surely be given wealth and children?’” (77), “Has he viewed the hidden realm, or has he taken with the All-Merciful a covenant?” (78), “But no! We will write what he says and keep extending the agony for him exceedingly” (79), “And we will inherit from him whatever he says, and he will come to Us solitary” (Maryam: 77-80).

Then, Allah says, “And they took, apart from Allah, other gods to be a source of might for them” (Maryam: 81), that is, the disbelievers took other gods to be a

source of might for them while they do not know that these gods they took are the reason for their humiliation, torment, and destruction. It will be all of these; they assume that these gods to be a source of might for them, they worship it to be a source of might for them. Nevertheless, it is a source of humiliation and torment. Allah says, "But no! They will deny their worship of them and become opponents against them" (Maryam: 82), then, He demonstrated why; Allah demonstrated that this is their punishment from Him. "Have you not seen that We have dispatched the devils against the deniers, exciting them with incitement?" (Maryam: 83), he goes to this idol, travels a long way to glorify it, and he might fight for the sake of supporting his idol and his false god with what he got of power. We saw how the polytheists, all kinds of polytheists, supported their falsehood with what they wanted. Notice this shout which came from Europe that Isa's grave is in danger as well as the cross. Go and support your cross and long wars are established. Hundreds of years for the sake of supporting a false god. This cross, which is worshiped apart from Allah, while Isa ﷺ is not a god, nor he is the lord, nor he was crucified. Rather, all of these are lies and falsification. Yet, for the sake of this lie and falsification, lots of the European nations' money were spent and destroyed. It was destroyed for the sake of supporting this false belief. Before this and this, and before this was Persians in their false, and Byzantines in their false. In addition, Arabs fought Islam for a long time in supporting this false, which they followed, and their false gods, which they worshiped apart from Allah. Allah says, "And the chiefs among them proceeded, (saying), 'Walk away(from the Prophet) and hold fast to your gods; indeed this is certainly something planned" (Sad: 6). Abu Sufyan stood in Uhud saying, raise Hubal; so, what is its value? It is only for moving the armies; they spent money, and exerted their efforts in order to support this falsehood.

"Have you not seen that We have dispatched the devils against the deniers, exciting them with incitement?" (Maryam: 83), moving them to support their

polytheism, as well as moving them towards transgression and sins. Thus, it moves to immorality, fornication, murder, and refraining from the path of Allah. Rather, he strives in this with all his energy, and with all his power he follows the devil, which guides him to evil, and takes him to Hell, God forbid, "Have you not seen that We have dispatched the devils against the deniers, exciting them with incitement?" (Maryam: 83). Allah says, "So do not hurry about them", with torment, and destruction. That is, do not call Allah to hasten their torment and eradication. "So do not hurry about them", this is making them patient by Allah, making His Messenger patient over the matter in which he is in, and not to hasten the suffering of the people. Then, Allah says, "Indeed, We are only counting(down) for them precisely" (Maryam: 84), "So do not hurry about them; indeed, We are only counting(down) for them precisely" (Maryam: 84), for the time of their destruction, we count the days for them. Allah stated for them a time in which their destruction occurs, their torment, and their removal. This matter became inevitable by Allah and their days, in which they walk, are counted. Days are counted by Allah, so do not hasten their torment before this date and time which Allah sat for that, "So do not hurry about them; indeed, We are only counting(down) for them precisely" (Maryam: 84).

Then, Allah demonstrates the case of these and how it would be on the Day of Resurrection. He says, "On a day when We herd the ones who were mindful(of God) to the All-Merciful as a delegation" (Maryam: 85), "On a day", referring to the Day of Resurrection. Also, the case of the mindful people would be as such, "We herd the ones who were mindful(of God)", herding is gathering, and the mindful are the ones who fear Allah and worship Him from these believers which the disbelievers think are weak and shrink their matter. "On a day when We herd the ones who were mindful(of God)", the believers refer to those who fear Allah, fear the punishment of Allah by believing in Him, doing what He commands them of and avoiding what He forbade them of. This is the truth of mindfulness. "On a

day when We herd the ones who were mindful(of God) to the All-Merciful as a delegation" (Maryam: 85), to Allah. "The All-Merciful", our Lord was mentioned with His name and attribute, "The All-Merciful", which indicates that they are going to the All-Merciful, to their Lord attributed with complete wide mercy.

"Delegation", the delegation. The delegation is always seeking good; this is evidence of Allah's description of them that they are always a delegation. When a group goes to a great one, and that of high position, they go as a delegation. Rather, they are going, greedy for what He has, and hoping for merit and goodness. They will come as a delegation; they are a delegation coming to the Lord, and coming on whom? To Allah, the All-Merciful. Coming to the All-Merciful. "On a day when We herd the ones who were mindful(of God) to the All-Merciful as a delegation" (Maryam: 85), in case of being delegated. Therefore, they will be waiting for hope. Waiting and hoping for His forgiveness, remission, and His heaven.

As for the others, He says, "And flock the criminals into Hell, thirsty" (Maryam: 86), and the flock is for the angels to be behind them, leading them with torment whips, and the flock is always for flocks. These disbelievers will be treated as flocks that are lead. Yet, this one led to his death, not a flock led to fields. No, this will be a flock, and flocking is pushing and gathering. He is led to what humans are led to. They say, I lead the cattle. And flocking always comes from behind; the angels would be in their trace pushing them and directing them to the Hellfire side, "The day when they are shoved into the Fire of Hell forcefully" (At-Tur: 13), "This is the Fire in which you used to disbelieve" (At-Tur: 14). "And flock the criminals into Hell, thirsty" (Maryam: 86), "Thirsty", thirsty, led by the angels; the angels beat them in their faces, their backs, and the fire gathers them in front of them, and they are going while they are thirsty, God forbid. This means torment over torment, which includes insult in that they are like a flock which is led. That is, they have no will. It does not go by his will. Not

like a delegation; as if it had taken its will from it, and went by itself. As for these, they will be led by angels, God forbid. Then, they go while they are thirsty. They are in bad condition, and what awaits them is worse.

"And flock the criminals into Hell, thirsty" (86), "With no power of intercession", this is another state of torment, misfortune, despondency, and despair. "With no power of intercession—except for the one who had taken with the All-Merciful a covenant" (Maryam: 87), intercession is the origin of interceding, which is the pair. That is bringing one into one. The one is the Witr (odd), then, if another joins it, it becomes Shaf (even). Also, the intercession here, is that for them to have someone who asks for them from Allah to remove harm from them, or bring goodness to them; there is no intercessor for them. "With no power of intercession", and that is because Allah is the one who has the intercession, all of it. Thus, all of what they hoped would be their intercession before Allah; like the Arabs who used to believe that the angels are the daughters of Allah, and if they worshiped the angels, they would intercede for them before Allah. Further, of course, those who worshiped Isa believed that he was their intercessor, and he is an intercessor before his Father, Highly Exalted is He, and that He is the one who enters them into Heaven. They also worshiped Maryam apart from Him, or the saints, and that these intercede. As well as those who worshiped what they did of the Prophets, and those who called them allies, they thought that they were intercessors before Allah. The case is that Allah is the one who owns all intercession, "Who is it who can intercede with Him except by His leave?", Allah says about angels, "And they do not intercede except for those whom He approves", because the truth of intercession, according to what the disbelievers and people believe in intercession, lacks the essence of the Lord and is not befitting of the very essence of the Lord. For the intercession of its people, in this world, is the intercessor of the intercessor, even if the intercessor is not satisfied with it. He may be a king or an authoritarian who is angry with someone

who offended him, cursed him, and rose against him. Then, he who offended the king turns to whoever has status or luck before the king, as his son, minister, or something else. He takes him as an intercessor for him before the king. The king sometimes accepts intercession, and he is compelled not to want this to happen, and he does not want this person to come forward to intercede for this person because he wants to kill him, and he wants to torment him. Yet, reluctantly, he accepts it, and accepts it with hate because he may fear, or want something from this one interceding to him. No one can intercede before Allah without His permission. Further, no one can intercede in intercession, not through Allah if Allah wanted and wrote for this Hellfire. Then, Allah does not accept anyone to intercede to him for whom Allah wants for torment. All intercession is up to Allah. "Say, 'All intercession is up to Allah……" (Az-Zumar: 44), Allah is the one who raises the intercessor, and He is the one who is satisfied with the intercessor. The two are due to Him, so the intercessor resides in the one who intercedes. The intercessor does not rise unless Allah has established him. Like the Prophet ﷺ, he is the owner of the greatest intercession. He says, prostrates under the throne of my Lord; Allah inspires me to praise Him and thank Him. Then, it is said ('O Muhammad, raise your head and speak, for you will be listened to; and ask, for your will be granted (your request); and intercede, for your intercession will be accepted'. I will say, 'O Lord, my followers! My followers!'). And then it will be said, 'Go and enter who has no judgment from your followers from the right door of heaven. They are the partners of the people in other parts of that. So, I will praise Him with those praises and will fall down, prostrate before Him'. Then it will be said, 'O Muhammad, raise your head and speak, for you will be listened to; and ask, for your will be granted (your request); and intercede, for your intercession will be accepted'. I will say, 'O Lord, my followers! My followers!'). The Prophet says, My Lord will give me a limit, so he admitted them to Heaven. His saying, 'My Lord will give me a limit, which means a limit?' A limit to enter them into heaven. This is either a description

because they are people who have reached in the faith of such-and-such or a name called by Allah who intercedes for them. Thus, he will intercede for them, and make them enter Heaven. So, the prophet suggests neither description nor name, nor does he suggest to the congregation, and says to Allah, I intercede for them. No, rather, Allah is the One who defines them, and so is the intercession of the believers. The Prophet says, even if they stray the believers from the path, he says you did not appeal more strongly to me in truth than the appeal of the believer to their Lord on that day. They say, my Lord, our brothers used to pray with us and fast with us. He says, go! and whoever you find in his heart the weight of a dinar of faith, then take him out. It is Allah who defines the attribute upon which faith is referred to. They appealed to the Lord and said, Lord, our brothers used to pray with us, and fast with us without mentioning these people, that is so-and-so or so-and-so. Then. Allah specifies for them the attribute, the characteristic of the person, and the persons for whom they intercede. Thus, all intercession is up to Allah; no king, nor a prophet, or an ally will intercede except, first of all, for Allah to give him permission or to give permission regarding the intercession to. Allah says that the disbeliever does not have intercession because they will not have an intercessor, and that is because Allah has written for the disbeliever eternity in the Fire. "Indeed, whoever comes to his Lord as a criminal, then surely for him is Hell, where he neither dies nor lives" (Taha: 74), as long as he came as a criminal and died on infidelity, Allah would not accept an intercession for them. "Never would it befit the Prophet and those who have attained faith to ask forgiveness for the polytheists, even if they were near relatives, after it has become evident to them that they are the fellows of purgatory" (At-Tawbah: 113), the disbeliever, who died on infidelity, is from the people of Hell, consequently, he won't be prayed upon, nor supplicated for, nor asking mercy for. All of these are from intercession, it is the end. The first matter, some people, if they wanted to intercede for their dead relatives who died on infidelity, Allah descended His saying, "Never would it befit the Prophet", He started with the prophet because

he might think that he has a rank before Allah, therefore, intercede as he wills. He says, "Never would it befit the Prophet and those who have attained faith to ask forgiveness for the polytheists, even if they were near relatives, after it has become evident to them that they are the fellows of purgatory" (At-Tawbah: 113). Allah says that this is, "Indeed, Allah does not forgive associating(any partners) with Him, yet He forgives anything less than that for whomever He wills……." (An-Nisa: 48). He says that disbelievers will come on the Day of Resurrection, first of all, pulled into Hell, God forbid; the angels pull them, and they come while thirsty and that they have no hope to cling to. The intercession which though would be beneficial for them. This is a hope that does not exist, "With no power of intercession". Then, Allah says, "..... Except for the one who had taken with the All-Merciful a covenant" (Maryam: 87), the intercession is only beneficial to the ones who have a covenant with Allah. Also, the disbeliever has no covenant with Allah for he violated his covenants with Allah. He did not believe in Allah. As for the one who has a covenant with Allah, this is the believer. This is the believer for Allah willed the survival of the people of faith, and that He committed Himself to reward them and bring them to Heaven. If some of these people of faith have deficiencies and sins that do not amount to disbelief, in this, there is a way for Allah to intercede for whomever He willed of His creation. The Messenger interceding for him, the good of the believers interceding for him, and ultimately, obtaining the intercession of the Lord and He is the Most Merciful. "..... Except for the one who had taken with the All-Merciful a covenant" (Maryam: 87), "A covenant", regarding survival and salvation, and this is not for the disbeliever, rather, for the believer.

Then, He demonstrated the ugliness of the infidelity in these, Allah says, "And they said, 'The All-Merciful has taken(for himself) offspring" (Maryam: 88), "You have come up with something monstrous!" (Maryam: 89), "And they said", that is the disbelievers' saying. "The All-Merciful has taken(for

himself) offspring", of course, the great disbelievers' tribes on earth, are all on this basis. The polytheists of the Arabs attributed the angels to Allah in the form of their assumption, that Allah married the Jinn, and the angels were born to Allah, Highly Exalted is He. The second great tribe, which the Prophet sent who are present, and spread all over the earth, are the Christians. They said that Allah took a child, which is Isa, the son of Maryam. They said that he is a god from a god, who was with his father for ages. Then, He created him as a person, born from Maryam's womb, humanized, and that, of course, they had countless illusions about this. They differed over more than a thousand sayings about Isa ﷺ, whether it is a theological and human nature mingled, or mixed, with one will, two wills, the body is divine, not divine, long matters of illusions which they said. It is a lie they lied, and of course, they were involved in this lie. Everyone tries to explain this lie with an explanation is involved in it. The lie they said that he is the son of God, Highly Exalted is He. Then, after that, I started with the people of sonship, does his sonship; how was it? How did it start? Did it start the day he was born? Or did it start ages ago? Was Isa in this way a man, a god? With one will or with two wills? And if it was with two wills and two natures, were the two natures disordered and mixed? Mixed like wine and water, or mixed like beans, and lentils, for example, with endless illusions. As well as the Jews who exalted a prophet of their prophets, Uzair ﷺ, and said that he is the son of God. "And they said", the polytheists' tribes. "The All-Merciful has taken(for himself) offspring". He says, "You have come up with something monstrous!" (Maryam: 89). "You have come up with", with your saying, and your belief. "Monstrous", severe in terms of rudeness, lie, falsify, and this falsehood is monstrous. "You have come up with something monstrous!" (Maryam: 89), "The heavens almost rupture at it, and the earth splits and the mountains fall, crumbling" (Maryam: 90), rupture and split due to the ugliness of this saying and reaching the extent of wrong, nastiness, and evilness to attribute the son to Allah. Also, Allah is the One and only, the Indivisible who did not have a partner nor a son and could not have a son for He

is the One and only. If He had a son, he would have been His equivalent, pair, and partner. Therefore, the universe would corrupt. Allah says, “The heavens almost rupture at it”, from this saying. “The earth splits”, that is out of glorifying this bad matter. “And the mountains fall, crumbling”, the mountains fall from the greatness of this bad saying. “Crumbling”, fall crumbling, and there is no doubt that all of these inanimate objects have realizations. If Allah did not hold it, this would have happened due to this great sin and from this evil saying which was said about Allah. “That they have attributed a son to the All-Merciful!” (Maryam: 91), that these heavens split and rupture, the earth split, and the mountains fall; all of these due to their saying that Allah has a son, “That they have attributed a son to the All-Merciful!” .(Maryam: 91)

يقول الله ﷻ: {وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا (88) لَقَدْ جِئْتُمْ شَيْئًا إِدًّا (89) تَكَادُ السَّمَاوَاتُ يَتَفَطَّرْنَ مِنْهُ وَتَنْشَقُّ الْأَرْضُ وَتَخِرُّ الْجِبَالُ هَدًّا (90) أَنْ دَعَوْا لِلرَّحْمَنِ وَلَدًا (91) وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا (92) إِنْ كُلُّ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ إِلَّا آتِي الرَّحْمَنِ عَبْدًا (93) لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا (94) وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيَامَةِ فَرْدًا }[مريم:88-95]

says, “And they said, ‘The All-Merciful has taken(for ﷻ Allah ”!himself) offspring”)88(, “You have come up with something monstrous(89), “The heavens almost rupture at it, and the earth splits and the mountains fall, crumbling” (90), “That they have attributed a son to the All-Merciful!” (91), “And in no way is it fitting for the All-Merciful to take(for Himself) a son” (92), “There is none in the heavens and the earth but is bound to come to the All-Merciful as a servant” (93), “He has enumerated them and counted them precisely” (94), “And each one of them is bound to come to Him on the Day of Resurrection solitary” (Maryam: 88-95).

Allah tells about the evilest and wrong saying of the disbelievers regarding their claim that Allah has a son. The disbelievers, also, said kinds of disbelievers and polytheists, and the Arab polytheists in their saying that angels are Allah's

daughters. Besides, Christians said that Isa, son of Maryam, is the son of God, Highly Exalted is He. Further, Jews said that Uzair is the son of God. “And they said, ‘The All-Merciful has taken(for himself) offspring’” (Maryam: 88). Allah says to all of these, “You have come up with something monstrous!” (Maryam: 89), severe in its rudeness, lie, fabrication, so, it is a lie, fabrication, and saying about Allah without knowledge. In addition to what follows this lie of other lies. As long as they said and claimed that it is Allah's son, they will get closer to it, will worship it as the Arab polytheists used to make kinds of things with which they get close and worship the angels. They worshiped Isa and thought that he was a god from the God who creates, gives lives, and causes death. So, they attributed this to him and worshiped him with all kinds of worship besides glorifying him. Therefore, all of those who said that he is Allah's son, there is no doubt that they worship him as well, and this is falsehood based on belief. Then, after that, he would fight and defend this false god and this false saying and spend his life and money for its sake. Thus, it is polytheism, a false saying, infidelity saying, which is followed by major matters of evilness and corruption. “The heavens almost”. He says regarding this wrong disbeliever saying, “The heavens almost rupture at it”, from this saying, which exceeds its limits of evilness, lie, and sin. “The heavens almost rupture at it”, split, “And the earth splits and the mountains fall, crumbling, that they have attributed a son to the All-Merciful!” (Maryam: 91). Allah says, “And in no way is it fitting for the All-Merciful to take(for Himself) a son” (Maryam: 92), there is no way that the All-Merciful would take a son for He is the One and only, the Individual, and the free of need. “And they said, ‘The All-Merciful has taken(for himself) offspring’” (Maryam: 88), He is free of need from all others, He does not need a son. The creature needs a son as an extension of his life, and a support for him. As for the Lord, no, “He is the First and the Last and the Manifest and the Innermost, and He is All-Knowing of everything” (Al-Hadid: 3), He is the Lord, the only God. Then, if He had a son, he would be his partner, pair, similar, and equivalent, Highly Exalted

is He, “And in no way is it fitting for the All-Merciful to take(for Himself) a son” (Maryam: 92).

Then, Allah says, “There is none in the heavens and the earth but is bound to come to the All-Merciful as a servant” (Maryam: 93). “Here is none in the heavens and the earth”, and they are His creation, the heavens, and the earth. All of these are His creation; all which Allah created is His creation. “But is bound to come to the All-Merciful as a servant”, all that is within the heavens from the angels, and from creation that we do not know Allah created, as well as within the earth, “But is bound to come to the All-Merciful as a servant”, comes to Allah as a servant. Allah says regarding the angels, “Yet they said, ‘The All-Merciful has taken to himself offspring’. Highly Exalted is He; rather, they are honored servants” (26), “Who never speak before Him, and they only act on His command” (27), “He knows what is before them and what is behind them, and they do not intercede except for those whom He approves, and they tremble in awe of Him” (Al-Anbya: 26-28), fearing them an extreme fear. “And whoever of them says, ‘I am a god apart from Him’, We will repay him with Hell; thus We repay the unjust” (Al-Anbya: 29). “There is none in the heavens and the earth but is bound to come to the All-Merciful as a servant” (Maryam: 93), likewise, all that is in the earth of humans and Jinn all come to Allah as servants. His servants, none of which says that he is the son of God. “He has enumerated them and counted them precisely” (Maryam: 94), Allah counted them, all of these creations. “Enumerated them and counted them precisely”, counting is an enumeration, that is, He knew them one by one. Allah knew and counted them. “And each one of them is bound to come to Him on the Day of Resurrection solitary” (Maryam: 95), each one of those comes to Allah as an individual, by himself, not in a group, tribe, and a horde. No, he comes alone and is judged by his own. “And each one of them is bound to come to Him on the Day of Resurrection solitary” (Maryam: 95), while they are alone. As for having guards, hordes, and soldiers, no, rather

he comes alone, humiliated, and Allah judges him whoever he is. “And each one of them is bound to come to Him on the Day of Resurrection solitary” (Maryam: 95), after this divine demonstration to the faith of these disbelieving polytheists, this matter destroys this falsehood to the end, and is sealed to the end, and there is no way for a polytheist to cling to a thing from his polytheism after that. Yet, there is no ponder to this Qur'an. Further, the disbeliever does not come back, he remains in his blindness despite this divine clarification as such. Yet, he remains on his blindness, which he is in, and worships others apart from Allah, and says this is the son of God and remains in this falsehood till he dies. Of course, this is a punishment from Allah as long as he is an infidel and on polytheism, then, he remains on falsehood.

Then, Allah demonstrated, at the end of the matter, the other group; the people of faith's page. Allah says, “Indeed, those who have attained faith and have done righteous deeds—the All-Merciful will give them love” (Maryam: 96), glad tidings from Allah. “Indeed, those who have attained faith and have done righteous deeds”, Allah gathered between two deeds of those which are faith and righteous deeds. This is always attached to this in terms of rewarding. Allah does not order the hereafter reward from heaven, eternity, and reward except, “The All-Merciful will give them love”, except by the gathering of the two matters. With the gathering of faith and righteous deeds. If faith and righteous deeds are gathered, then, faith would be regarding the heart's deeds; believing in Allah and what this includes of fearing Him, loving Him, hoping from Him, glorifying Him, Exalting Him, mentioning Him, and believing in the Lord. Then, after that, what he does from righteous deeds, the heart's deeds, and the parts deeds from prying, fasting, paying zakat, and Hajj. Besides, what Allah commanded to do from deeds. Doing a deed which Allah loves and is pleased by. “Indeed, those who have attained faith and have done righteous deeds”, Allah says, “The All-Merciful will give them love”, the All-Merciful will give them. Here, Allah mentioned

Himself in terms of exposing the rewarding of these servants by the All-Merciful name, to show the greatness of His grace and favor over them. He is the All-Merciful who possesses wide mercy. “Love”, love is affection, and this love was interpreted that it is love from Him to them, as well as love from the angels to them, and love from the believers. He makes great love for them. Further, it came in the Hadith that Allah, first of all, if He loves a servant, He says, (Allah loves so and so, O Gabriel love him). This is the first thing; Allah loves the faithful servant and Allah will provide him with the reasons of Allah's love for a servant of His servants. Then, He calls upon Gabriel, the Lord's angel, and the holy spirit, Allah addresses him, (I love so and so, O Gabriel love him), so Gabriel loves him, this servant is loved by Gabriel through the order of Allah. Then, Gabriel would call upon the angels, Gabriel is the angels' master, he would say to them, (Allah loves so and so, love him) and they do. Then, he is granted the pleasure of the people on the earth, Allah grants for this servant the pleasure of the people of faith on the earth and people would love him with no apparent reason. Allah places the love of this servant which Allah loved into the servants' hearts. Notice how the believers loved the Prophet ﷺ, how they loved the companions, Abu Bakr, and how they loved Omar despite the distance of place and the distance of times. How they loved Othman, and how they loved Ali, Saad, and Saeed. These are the Prophet's companions, and how the Ansar were loved; lots of people have nothing to do with the Ansar, not a lineage relationship, nor a relative's relationship. You find the believer at the ends of the earth, but he believed in Allah and did what the Ansar did, that is, this matter in religion, or Allah places the love of these in the hearts of His servants. Thus, the people of faith would love each other. Allah places acceptance for him on the earth. This is from the love which Allah gives, love from Him, from angels, and from believers, and vice versa; if Allah hates a slave, He says, (O Gabriel I hate so- and-so, so hate him.' Then Jibreel also hates him). Then, Gabriel calls out among the people of the earth that I hate so-and-so, so you also hate him. Thus, they also start to hate him,

that is, he attains hatred, and the people of faith would hate him. This is first, as for the guardianship and love of the Lord, a person attains the love of Allah through faith and righteous deeds, "Indeed, those who have attained faith and have done righteous deeds". The Prophet ﷺ says showing how a person can reach this, he says, Allah says that this is a Hadith that the Prophet says, and a Hadith from Allah's saying. Hadith Qudsi; the Prophet says that Allah says, "I will declare war against him who treats with hostility a pious worshipper of Mine", the Lord's words, and there is no doubt that the context is from Allah and its meaning is also from Allah. This is Hadith Qudsi, which differs from the Qur'an; the Qur'an is descended for miracles, and reciting in prayer, and the hadith Qudsi is descended for demonstrating, and the Prophet ﷺ tells it. It is not a Qur'an to be recited in prayer. It is Sahih from the sayings of the scholars regarding Qudsi Hadiths. The Lord says, "I will declare war against him who treats with hostility a pious worshipper of Mine", I informed him that a war is over him, a war against him. Then, the Lord says that the most beloved thing with which My slave comes nearer to Me, is what I have enjoined upon him. First is with what Allah enjoined, and My slave keeps on coming closer to Me through performing Nawafil (voluntary prayers or doing extra deeds besides what is obligatory) until I love him, (so much so that) I become his hearing with which he hears, and his sight with which he sees, and his hand with which he strikes, and his leg with which he walks; and if he asks Me something, I will surely give him, and if he seeks My Protection (refuge), I will surely protect him. Then, this servant becomes within the confines of the Lord, and in His mercy. Allah establishes his entity in Allah's obedience and in the Lord's love. "Indeed, those who have attained faith and have done righteous deeds—the All-Merciful will give them love" (Maryam: 96), and if they were within Allah's love, Allah loves them and He is the Oft-Forgiving, the Most Loving. Allah's love is an attribute of perfection and it fits Allah. It came in many verses from the Qur'an, as Allah's saying, "..... Indeed, Allah loves those who frequently repent, and He loves those who cleanse themselves" (Al-

Baqarah: 222), loves those who frequently repent, and He loves those who cleanse themselves, “Those who cleanse themselves”. It also came in Allah's saying, “O you who have believed, whoever of you should revert from his religion - Allah will bring forth [in place of them] a people He will love and who will love Him [who are] humble toward the believers, powerful against the disbelievers; they strive in the cause of Allah and do not fear the blame of a critic...” (Al-Ma'idah: 54), so, love is one of Allah's attributes which fits the Lord. Allah says that the people of faith and righteous deeds, “The All-Merciful will give them love”, a great glad tiding. As long as Allah gives them this love, then, this would be attained in the world, as well as the hereafter. Allah loves them, therefore, what results from the Lord's love of mercy, pleasure, and heaven. All of these are the result of Allah's love for His faithful servants. We ask Allah to make us and our faithful brothers from those.

“So indeed, We have made it easy in your tongue, that you may give glad tidings to the ones who were mindful(of God)...” (Maryam: 97), “So indeed”, the case and the condition. A confirmation from Allah. “We have made it easy in your tongue”, made it easy, this Qur'an. Allah descended it from Him with His words and made it easy to be recited with the Prophet's tongue. The Prophet's tongue is Arabic, that is, in the Arabic language with which the Prophet ﷺ speaks. “So indeed, We have made it easy in your tongue, that you may give glad tidings to the ones who were mindful(of God) and warn with it a hostile people” (Maryam: 97), “That you may give glad tidings to the ones who were mindful(of God)”, this book is a glad tiding to the mindful of Allah. The glad tiding is telling the good news, and here, it is limited over the mindful of Allah. The ones who are mindful of Allah and fear Him. “That you may give glad tidings to the ones who were mindful(of God) and warn with it a hostile people”, warn; the warning is telling bad news. People refer to the Arabs, the Prophet's people. “Hostile”, the hostile is the severe enmity. They are people of stubbornness and enmity which

are the Arabs attributes. If they get hostile, they do severely and they adhere to what they are in till the end. Further, they are ready to spend for the sake of what they adhere to, believe in, glorify, and praise everything they have. Rather, they spend their money and lives for the sake of falsehood. "And the chiefs among them proceeded, (saying), 'Walk away (from the Prophet) and hold fast to your gods; indeed this is certainly something planned'" (Sad: 6). Likewise, they were stubborn with all stubbornness and argued regarding falsehood by holding on to what they are in because they are hostile people, a people of hostility, people of stubbornness, strife, and intransigence. In this, first of all, fixing of the Prophet ﷺ that he is meeting stubborn people, and, therefore, he must prepare for this and be patient with this matter. Also, that Allah made this Qur'an easy, and in the language of the Arabs. That is, it is supposed that this clear and evident Qur'an stated in this way, which nullifies all falsehood, exposes all suspicions, and shows the path without any ambiguity, they were supposed to hasten towards it. That is, when the Lord's words and these clear and evident signs are established regarding the truthfulness of the Prophet ﷺ; many proofs regarding the truthfulness of the prophet were revealed, countless proofs. Also, there is no doubt nor a suspicion state that the prophet is lying and that he brought this matter from himself. Rather, all proofs are established that this matter, with which the prophet came, is from Allah. Being illiterate and came with all these sciences, regarding the people of the book agree with him, and in this challenge, regarding these words and for them to come up with a Surah similar to it. They see that this is an Arabic word which people are incapable of, and they were unable to follow up with it in any form, with what he told them about the future unseen and happened. Also, with what he told them about previous unseen, and it was in the people of the book, and happened as he told. All of these matters; a man who is free from mistakes, he does not ask for a worldly matter, does not ask for a matter of things, and is exposed to the most severe hostilities. He came up with a religion that contradicts all that people owe. His people are against this religion, other than that which he

brought, and the Christians are against it, other than this religion, and all of the land is based on false religions. Also, the Prophet came to state that all of these people are disbelievers. Therefore, all these nations and peoples gathered against him, and when he was hitting them in their greatest sanctities, consequently, they enrage, blame, rise, sought to kill him, and remove him by any means. This is one of the greatest pieces of evidence of his truthfulness. How does a person lie about a matter that will bring him the enmities of the whole earth, while there is nothing behind this lie of material gain? Then, he must be sincere, the one who endures this matter must be honest. He obtains the enmity of all nations, peoples, his people, relatives, and he says a saying about which he is a liar to gain enmity? No one with reason would do such a thing. Therefore, he has made this matter, in which he bears this matter, and it is proven in this way that he must be truthful in this matter, these are evidence of truthfulness. Thus, the witness is that all the evidence of truthfulness is confidential, and states that he is the Messenger of God really and truthfully. Despite that, they did not believe in him, "So indeed, We have made it easy in your tongue, that you may give glad tidings to the ones who were mindful(of God) and warn with it a hostile people" (Maryam: 97).

Then, demonstrated His ability to destroy these. Notice the previous ones, "And how many a generation have We annihilated before them……" (Maryam: 98), "And how many", numerical multiplication. Allah tells that He annihilated many generations before the people of the Prophet ﷺ, before the Arabs. The people of Nuh who filled the earth, and there was none other than them. When they disbelieved, Allah did not care for them and drowned them. He eradicated them and raised them from this land. Ad, an Arab tribe, came back in the south of this Peninsula, and a strong tribe strengthened and built what they built. "Do you build a sign on every height for vanity's sake?" (128), "And you set up fortresses, hoping to live eternally?" (129), "And when you strike, you strike mercilessly?" (130), "So be mindful of Allah and obey me" (Ash-Shu'ara:

128-131). They rebelled on the earth, and were overwhelmed, and said, who is stronger than us? Thus, Allah would not have destroyed them because of a minor reason. He recruited from His soldiers, the wind. Allah conquered them with the sterile wind until it destroyed them. Allah says, "..... So here are their residences, uninhabited after them but little, and We have always been the inheritors" (Al-Qasas: 58), so, there is nothing seen except for their residences.

Thamud is the other Arab tribe, and Allah destroyed it when it became overwhelmed, despised, and turned away from the command of Allah. The Overturned Cities, Lot villages, they filled the earth with villages, cultivation, and raising, but when they resisted their Messenger and did the atrocities and crimes they did, Allah destroyed them and overturned their villages on their heads. The people of Pharaoh, who were in what they were of glory, the honorable position, and the eternal buildings, gold, silver, good cloths, and income. Then, Allah took them and rooted them up. He gathered them all; Pharaoh and his soldiers, gathered them all and drowned them in the sea. The power of the Lord over His creation is great. So, where did they go? He says, "And how many a generation have We annihilated before them? Can you feel a single one of them..." (Maryam: 98), do you feel a single one of them, only feeling from one of these generations which Allah destroyed? Is there anyone left from Thamud tribe, did they still have descendants in it, or Ad, or anyone of the Pharaohs? All of them were uprooted by Allah to the end, and none remained of them. As He says, "And Thamûd, sparing no one" (An-Najm: 51), "And the people of Noah before that; indeed, they were more unjust and more exceeding of all limits" (An-Najm: 52), Allah up rooted them and none remained from them. "..... Can you feel a single one of them or hear from them the slightest whisper?" (Maryam: 98), or hear one of these, from the nations which Allah destroyed. The slightest whisper refers to the hidden sound; is there any hidden sound remaining for them? There is no feel nor sound remaining for them, rather, Allah destroyed them. Further, this is a

demonstration that these hostile people will be destroyed by Allah if they remained as such. As well as other nations and people, to which Allah sent His Messenger ﷺ, and it was. This is because Allah destroyed the Arabs who destroyed them from the stubborn ones. “Indeed, We have sufficed you against the mockers” (Al-Hijr: 95), then, Allah up rooted them. “On the day when We assault with the biggest onslaught, We will indeed wreak vengeance upon them” (Ad-Dukhan: 16), in Badr, then, after that, they wake up and go back to Allah, the Lord. Then, the arrogant nations from Persians and Romans, likewise, Allah overpowered His soldiers against them, the Islam soldiers. Thus, they destroyed their thorns and removed them from the face of the earth, and Allah established His religion. As He Allah says, “It is He who sent His Messenger with the guidance and the religion of truth to make it prevail over all religions, for Allah suffices as Witness” (Al-Fath: 28), this is Allah's command. At the end, this is a glad tiding from the Lord and showing that He destroyed these and that He is capable of destroying those. “And how many a generation have We annihilated before them? Can you feel a single one of them or hear from them the slightest whisper?” (Maryam: 98), no feel nor a whisper, even the hidden sound did not remain, and none remained but their news which moves. This is their news which Allah tells. With this, this Surah ends, the Surah of Maryam, to Allah is praise and grace. I ask Allah to forgive every sin of mine and yours. Peace be upon the Prophet Mohammad.

With this, this great Surah ends. We ask Allah to forgive our sins, repent to Him, turn to Him, and seek refuge in Him. Praise is to Allah, the Lord of the Worlds, at the beginning and the end. And peace be upon His servant and messenger Mohammad. We ask Allah to make it beneficial to Muslims in the east and west of the earth, and to make this a treasure for us on the Day of Resurrection.

Taha

بسم الله الرحمن الرحيم: { طه (1) مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى (2) إِلَّا تَذْكِرَةً لِمَنْ يَخْشَى (3) تَنْزِيلًا مِمَّنْ خَلَقَ الْأَرْضَ وَالسَّمَاوَاتِ الْعُلَى (4) الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى (5) لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَى (6) وَإِنْ تَجْهَرْ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَأَخْفَى (7) اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَى }[طه:1-8]

In the Name of Allah, the Most Compassionate, Most Merciful, "Tâ Ha" (1), "We have not sent down the Recital upon you for you to be wretched" (2), "But only as a reminding for one who fears" (3), "A bestowal from on high by the One Who created the earth and the highest heavens" (4), "The All-Merciful; on the Throne He settled" (5), "To Him belongs whatever is in the heavens and whatever is in the earth and whatever is between them and whatever is beneath the ground" (6), "And if you speak aloud, indeed, He knows the secret and the most hidden" (7), "Allah—there is no god but He; to him belong the most beautiful names" (Taha: 1-8).

This is the beginning of the Surah of Taha, which is a Meccan Surah with its whole. It descended from the Qur'an before the Prophet's emigration. Allah started this Surah with these two letters, Tâ and Ha; its case is as the previously mentioned letters in many beginnings of many surahs. Alif Lām Mīm, Alif Lām Mīm Ra, Kāf Hā Yā 'Ain Sād, Ha Mīm, 'Ayn Sîn Qaf. The best interpretation regarding all of these cut-off letters that it is a warning tool and a demonstration from the Lord that this descended book over His servant and Messenger Muhammad ﷺ, its words were formed from these letters which Arabs speak with. Further, it reflects upon the Arabs who doubted it and accused the Prophet ﷺ that he came up with it from himself, or was told about it from other people, or was taught from a boy who used to sit with him from all of these silly things and the different saying that they said. They accused the Prophet ﷺ that this Qur'an is

from the same language they speak with. “So let them produce a discourse like it if they are truthful” (At-Tur: 34), “Say, ‘Then produce ten surahs like it, fabricated, then bring a single surah of its like’”, and they were incapable of doing so. Allah challenged them, “But if you do not—and you will not”, that is to come with something similar to this Qur'an. “But if you do not—and you will not—then be mindful of the Fire whose fuel is people and stones; it has been prepared for the deniers” (Al-Baqarah: 24).

“Tâ Ha” (Taha: 1), two letters which are not a name for the Prophet ﷺ, as some said that this is one of the Prophet's names. The reason why they said that it might be a name of the prophet's names, is that the following verse contains a direct speech to the prophet ﷺ. “We have not sent down the Recital upon you for you to be wretched” (Taha: 2), Allah addressed His Messenger with His saying, “We have not sent down the Recital upon you for you to be wretched” (Taha: 2), Allah denied that the descendent of this Holy Qur'an over His servant and Messenger, Muhammad ﷺ, is for his wretched. That is to overload him, rather, Allah's book was descended as guidance, light, and a reminder for His servant and Messenger Muhammad ﷺ. “And indeed it is surely a message for you and for your people, and you will be asked” (Az-Zukhruf: 44), Allah did not assign him except with what He assigned the Messengers, the messengers with resolve who preceded him. Therefore, it came in this surah, after that, the great experience, and the great message life, rather, the life of Musa ﷺ before his message and after. In addition to what it included of trials, suspicions, and kinds of tests since the day he was born till his death. Thus, the Prophet's matter, in assigning him with this message, is as the matter of other messengers which Allah assigned for them to do the necessary for this message. And the meaning of that he must do what is necessary for this message is to be patient for its sake for it's his pride, happiness, and rise. Also, this book is to the worlds; a reminder to the worlds, so he should be patient, as the messengers with resolve were patient.

Allah says, “We have not sent down”, that is, O Mohammad ﷺ. “The Recital upon you for you to be wretched”, the Qur'an, Allah's words descended from Him. It is called a Qur'an because it is recited in the heavens and in the earth; honorable Scrolls. “Borne by the hands of scribes” (Abas: 15), “Noble and devoted” (Abas: 16), it is recited in heaven upon the angels' hands, and is recited with the Prophet's tongue then teaches it. Then, the knowledgeable recite it. The people of Islam recite it, a generation after a generation. Their Bibles are in their hearts, keep it! Because it is the greatest book read on earth, and in heaven. “The Recital upon you for you to be wretched”, wretchedness occurs for him; the worldly wretchedness, a kind of wretchedness which is distress, sadness, trials, and heavy load, which does not include but suffer and pain. No, rather, the Qur'an is other than this. The Qur’an revealed to His Prophet Muhammad ﷺ is a healing balm for it is the Book of Allah and His revealed lamp, which He descended as a reminder to the worlds, and a guide for all creation. Light guidance, clarification, and glad tidings for believers, and a warning to disbelievers, and a nullification of all falsehood. “Rather, We hurl the truth against falsehood so that it crushes it, and thus it vanishes. And woe unto you for what you describe” (Al-Anbya: 18), confirmation for the believers, and a detail of the path that Allah loves; the straight path of Allah.

“Tâ Ha” (Taha: 1), “We have not sent down the Recital upon you for you to be wretched” (Taha: 2), “But only as a reminding for one who fears” (Taha: 3), this is the reason for the Qur'an descendent, the goal and purpose. “But only as a reminding for one who fears” (Taha: 3), We revealed the Qur'an for you. “A reminding”, preparing the mind and directing this speech to worship Allah and fearing Him. Thus, this book is a reminder for those who fear. “But only as a reminding for one who fears” (Taha: 3), and Allah limited the reminding with Qur'an because those are the ones who get benefited with Allah's book and get reminded with it. As Allah says, “The God-fearing will constantly remember”

(Al-A'la: 10), “But the wretched will avoid it” (Al-A'la: 11), who fears Allah is the one who gets benefited with this reminder. Therefore, whoever fears Allah and is mindful of Him, knows that He punishes, and holds accountable over sins and judges over it and that He punishes severely. Thus. this is the one who will be reminded; as for the one who does not care about it and did not take this thing seriously or disregarded it or denied it, or disbelieved in it, this reminder won't benefit him. “But only as a reminding for one who fears” (Taha: 3), “A bestowal from on high by the One Who created the earth and the highest heavens” (Taha: 4), the Qur'an is a revelation, “By the One Who created the earth”, a revelation from Allah and Allah described Himself here as the Creator of the earth “And the highest heavens”, for He is the Lord God and the Creator of all of these heavens, what we see and know and what we do not know, and the earth on which we live. “And the highest heavens”, after this. “A bestowal from on high by the One Who created the earth and the highest heavens” (Taha: 4), and it is seven heavens. There is no doubt that its reality and width is not known except by the Lord God because He created this great creation; the earth on which we live. “And the highest heavens”, He who revealed this Qur'an over His servant and Messenger Muhammad ﷺ.

“The All-Merciful”, the All-Merciful is His name and attribute. Allah is the All-Merciful; the All-Merciful is derived and includes the meaning of mercy. This weight, the most merciful, indicates affliction, and Allah is the One whose mercy encompasses everything. All of His creation is encompassed by His mercy; general mercy by virtue of creation, care, upbringing, sustenance, guardianship, and undertaking in this regard. Then, mercy, after that, for His faithful servants, who turn to Him. He is being merciful to them by guiding them in their paths, by helping them, by protecting them from their enemy, by taking them on the path of guidance, and light to His paradise and His pleasure, and heaven is from His mercy for He is the Most Merciful whose mercy encompasses everything.

“..... On the Throne He settled” (Taha: 5), “The Throne”, Allah's Throne is the surface of these creations, above the heavens. And no one knows the width of this throne, greatness, and adornment except by its Creator. Also, no one measures its measurement except for Allah, no one measures the value of the throne except for Allah, because it is the surface of all of these creations. Allah is settled over the throne, a settlement that fits His majesty and perfection. There is no doubt that how Allah is attributed with these attributes, you do not know the attribute, and you do not know how. Allah described Himself with mercy, described Himself with speaking that He speaks, described Himself as straightforward, and described Himself as settling and coming. “And your Lord comes with the angels, rank after rank” (Al-Fajr: 22), but the method in which He settles, how He comes, how He talks, and all of these methods is not known by the creation for they are prevented from this knowledge. The self of the Lord; they do not know the self of the Lord and knowing the attributes, the qualities is a branch of self-knowledge. Allah is veiled from His creation by His greatness and pride. “Sight(s) cannot grasp Him, while He grasps all sight(s) , and He is the Subtle, the All-Aware” (Al-An'am: 103), “The All-Merciful; on the Throne He settled” (Taha: 5), and, in this, there is superior over all of His creation, and His subjugator over all of them. They are all in His grip, under His subjugation, and His authority. As Allah says, “And He is the Subjugator over His servants…….” (Al-An'am: 18), all of Allah's servants are below Him and under His Subjugator. He also says about the angels, “Fearing their Lord above them and doing whatever they are commanded” (An-Nahl: 50), so, this is the Lord God, the All-Merciful. He who revealed this Qur'an over His servant and Messenger, Muhammad ﷺ, and this includes glorification to this Qur'an. That this descended Qur'an over you is from this Lord God, the All-Merciful, who created the earth and the high heavens and who settled over the throne, the surface of all creations.

“To Him belongs whatever is in the heavens and whatever is in the earth and whatever is between them and whatever is beneath the ground” (Taha: 6), this is the Lord God, the All-Merciful. “To Him belongs whatever is in the heavens”, all within the heavens and the earth of creations and existence are all His for He who created them. “And whatever is in the earth”, all within this earth, of all of existence, are to Allah and that Allah is their Creator. He who manages their matters and is in charge of it. He possesses it as a real possession. Allah's possession over all of these is a real possession. However, the possession of others is a naked possession; His possession is real because He owns its neck, first of all, owns its whole. He who created it from nothing and He who controls it. Besides, none of these creatures nor existence acts with action without His fatalistic universal command. For the sun does not move a single movement, and the moon does not move a single movement, the sea, the star, the human, animal, and plant, does not do a single movement, and every stillness of these creatures is all by the Lord's fatalistic universal command. None exceeds His fatalistic universal command. Therefore, His possession to this existence is a real possession; the possession of the neck, self, and disposition. “Allah is the Creator of everything, and He is the Ultimate Trustee over everything” (Az-Zumar: 62), created it and is in charge over it. None of the humans nor Jinn nor an angel nor an animal nor a plant nor an inanimate object; none of them does a movement nor a stillness except by the fatalistic universal order of Allah. “To Him belongs whatever is in the heavens and whatever is in the earth and whatever is between them”, what is between the heavens and the earth.

“And whatever is beneath the ground”, whatever is beneath the ground; the ground is the first earth's soil. What is beneath it of seed, plant, from Layers to the core of the lower ground. All of this is possessed by Allah, none of which is possessed by other than Allah or created by others or others who were partners with Him. Rather, all of it, is possessed to Allah. “To Him belongs whatever is in

the heavens and whatever is in the earth and whatever is between them", what is between the heavens and the earth, "And whatever is beneath the ground".

"And if you speak aloud, indeed, He knows the secret and the most hidden" (Taha: 7), "And if you speak aloud", to make them hear, then, know that Allah, "He knows the secret and the most hidden", the secret is the hidden words. The hidden words between the two; like supplication. "And the most hidden", the more hidden than a secret. The thing more hidden than a secret is what is laid in the hearts, the souls' whispers, what a human whisper and does not say with his tongue, rather, he keeps it in his soul. He did not utter it nor say it, so, this is the most hidden. The secret; a person might talk with others secretly while no one else hears. This is a secret which Allah knows and knows what is more hidden than this from what lies in the soul, which is within the soul. What occurs in the human's soul and in his heart, from what he thinks about, from what he does not utter nor say to anyone, Allah knows it. "And if you speak aloud, indeed, He knows the secret and the most hidden" (Taha: 7), that is, the hidden.

"Allah—there is no god but He; to him belong the most beautiful names" (Taha: 8), "Allah", the greatest name regarding Allah's self, the greatest of His names, to whom all names are referred to. This name, the known name of Allah, which all creations know and none was named with this name apart from Him. None of the existence is named with this name nor a creature from the creatures was named with this name. Rather, this name is called, and people call it while everyone knows it refers to Allah, the Creator of the heavens and the earth. The Lord of the worlds, whether it is for who denies Allah or believes in Him, all of them knows that "Allah", is the Lord of the worlds, the Creator of the heavens and the earth.

"Allah—there is no god but He", there is no god but He. In the language of the Arabs, God is the deity, everything that is worshiped, the Arabs call a deity,

whether true or false, that is true or false worship. If he makes an idol, and people worshiped it with all kinds of acts of worship; such as sanctification, the exaltation of the idol, reverence, pride, asking it, praying for it, offering slaughter to it, he slaughters a sacrifice for this idol, getting blessed from it, getting wiped from it, and circumambulating around it, all these are forms of worship. If an idol is in this way, or a stone is a monument as the Arabs used to erect a monument and worship there. Further, they worshiped stones; if the person finds a beautiful stone, he sets it up and worships it. Or a plant like a tree, for Arabs used to worship trees; they see that this tree has a kind of sacredness, and the characteristic that comes above the causes is not a material quality in its leaves, in its fruits; no, a characteristic above the causes, such as victory. Just as the Arabs had, for example, dhat 'anwat; they called a tree dhat 'anwat. If they wanted to fight, they would go to this tree, then they hang up their swords over this tree, and in the morning, they know that if they did this, this tree gives them victory over their enemies. It became an idol, it was worshiped with this belief that it has this characteristic that is above the causes, and that it brings victory. However, the case is that it does not have anything. They worshiped angels; they worshiped them thinking that they are the daughters of Allah. Further, humankind was worshiped just like messengers to whom the divinity is called. All of these, all that the Arabs worship is called a god, and it is not necessary for this deity to create, provide, give life, or cause death. Yet, they worshiped these for meaning, that it benefits its worshiper in characteristic above the causes, and above its own characteristic. The stone is a stone of its own. It is a stone that we can use in building, in making something. Yet, to say that it points the way, guides to good, forbids evil, benefits you from what is in your life by helping you in your work, and preventing you from harm and evil, no. Taking this bead, they hang the beads, and they think that if he hangs it, it denies the eye, envy, and evil; no, this is worship. This is the worship of the servant of this stone. Arabs called everything that they worshiped a god. Then, when the Prophet came and forbade them from

worshiping everything that is worshiped besides Allah, every worship should not be except for the Creator of the heavens, and the earth. He is the one who deserves worship; for all good is in His hands, and He is able to harm the servants by His command. Also, He who has goodness for them and possesses their harm. He is the one who owns their lives, is the one who favors them in existence. Thus, the creation of existence is from Allah, its provision and disposal are from Allah. So, He alone deserves to be thanked, to be worshiped, to pray to Him, to prostrate to Him, and to spend all kinds of worship for Him. When they were called for this, they said, did the gods make one God? How is it that we worship all these idols that they worship for various benefits to them, and we attain worship only in Allah who denies Him. The god is the deity; a worshiped cow is called a deity in the language, but is it a deity in reality? That is, is it a god who deserves this in reality? When it was worshiped, was it worshiped right? The answer is, no; it was worshiped in vain, for every worship apart from Allah is false, and true worship is for the true God. The God who deserves to be a god should be worshiped alone; it is Allah. Allah's saying, "Allah—there is no god but He", there is no god but He in reality and in the whole existence. Otherwise, there are many gods in existence; there is nothing on the earth, and in the beings except was worshiped. They worshiped people, the worshipers of the polytheists worshiped all that is in the heavens, and everything on the earth, they worshiped the sun, the moon, the stars, the planets, the mountains, the trees, the rivers, the human beings, and the jinn; everything was worshiped, but there is no true god but Allah. Then, He says, "..... To him belong the most beautiful names" (Taha: 8), to Allah. "Names", He is called with the most beautiful Names which reach the extent of beauty. Allah has many Names, each of which is extremely meaningful regarding the meaning it contains. Thus, the Lord, when it is said that the All-Generous, All-Hearing, and All-Knowing has all of these Names' meanings, and all of his Names have a beautiful meaning, and it is very extreme, it has no limit. Therefore, Allah's hearing encompasses all voices, and there is no voice in the

universe except being encompassed with His hearing, and the sight of the Lord encompasses all beings, and nothing is lost from His sight. Also, the knowledge of Allah encompasses all creatures, He is the one who has encompassed everything with His knowledge. The weight of an atom, within the heavens and the earth, is not lost from Him. There is no atom that exists, neither in the heavens nor on the earth, except known with the knowledge of Allah. As well as, there is no movement of beings, any movement, except with His knowledge; a leaf would not fall from a tree, any tree in all existence, and this falling leaf of trees is a permanent and constant work in the fall, and at all times they fall, trees that drop their leaves. Yet, none of these leaves falls except with the knowledge of Allah, for Allah has the most beautiful Names. If it is said the All-Knowing, then, it is the good meaning and the meaning appropriate to Allah's Self; there is no limit to this meaning which the Lord is attributed with. "Allah—there is no god but He; to him belong the most beautiful names" (Taha: 8). The Prophet ﷺ, also, said, "Verily! Allah has ninety-nine Names concerning which he who retains them in his memory will enter Paradise", counted it, knew it, knew its meanings and believed in it. Allah, there is no god but He, the Living, the All-Sustaining, the Possessor of majesty and nobility. The All-Hearing, All-Knowing, and All-Seeing. These are Allah's most beautiful Names. "Allah—there is no god but He; to him belong the most beautiful names" (Taha: 8), this is a piece of information from the Lord to His servant and Messenger, Muhammad ﷺ, that he is taking this Qur'an from his Lord which these are His attributes. "And indeed, you are surely receiving the Recital from One who is All-Wise, All-Knowing" (An-Naml: 6), this is a great introduction to this Surah, in which Allah addresses His Messenger. "We have not sent down the Recital upon you for you to be wretched" (Taha: 2), "But only as a reminding", the Qur'an is descended, "..... As a reminding for one who fears" (Taha: 3). "A bestowal", this Qur'an. "From on high by the One Who created the earth and the highest heavens" (Taha: 4), "The All-Merciful; on the Throne He settled" (Taha: 5), "To Him belongs whatever is in the heavens

and whatever is in the earth and whatever is between them and whatever is beneath the ground" (Taha: 6), "And if you speak aloud, indeed, He knows the secret and the most hidden" (Taha: 7), He is the all-Knowing of all these creations, its secrets, and public. "Allah—there is no god but He; to him belong the most beautiful names" (Taha: 8). Allah ended this chapter by saying, "Allah—there is no god but He; to him belong the most beautiful names" (Taha: 8), to indicate that Allah has other beautiful Names that were not mentioned here; all of Allah's names are beautiful. Then, after that, a reminder regarding the message of Musa ﷺ comes to be a reminder for His Prophet and the believers. ,Besides .ﷺ the great benefit of this great message to Musa the Prophet

يقول الله ﷻ: {وَهَلْ أَتَاكَ حَدِيثُ مُوسَى (9) إِذْ رَأَى نَارًا فَقَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا لَعَلِّي آتِيكُمْ مِنْهَا بِقَبَسٍ أَوْ أَجِدُ عَلَى النَّارِ هُدًى (10) فَلَمَّا أَتَاهَا نُودِيَ يَامُوسَى (11) إِنِّي أَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى (12) وَأَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوحَى (13) إِنَّنِي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي (14) إِنَّ السَّاعَةَ آتِيَةٌ أَكَادُ أُخْفِيهَا لِتُجْزَى كُلُّ نَفْسٍ بِمَا تَسْعَى (15) فَلَا يَصُدَّنَّكَ عَنْهَا مَنْ لَا يُؤْمِنُ بِهَا وَاتَّبَعَ هَوَاهُ فَتَرْدَى}[طه:9-16]

says, "And has the story of Moses reached you?")9(, "When he saw ﷻ Allah a fire, so he said to his family, 'Stay; I have noticed a fire; perhaps I can bring you a torch therefrom or find some guidance by the fire'")10(, "So when he .reached it, he was called, 'O Moses'")11(, "Indeed, I—I am your LordSo take off your sandals; you are indeed in the sacred valley of Tuwa" (12), "And I have chosen you, so listen to what is revealed" (13), "Indeed I—I alone—am Allah. There is no God but I, so worship Me and establish the prayer for My remembrance" (14), "The Hour is indeed coming—I almost hide it—so that every single self is paid for what it endeavors" (15), "So let not the one who denies it and has been following his own whim bar you from it, lest you fall(into doom)" (Taha: 9-16).

at the beginning of this ,ﷺ After Allah addressed His Prophet Muhammad Surah, by saying, “Tâ Ha”)1(, “We have not sent down the Recital upon you for you to be wretched”)2(, “But only as a reminding for one who fears”)3(, “A ”bestowal from on high by the One Who created the earth and the highest heavens The All-Merciful; on the Throne He settled”)5(, “To Him belongs whatever“ ,(4) is in the heavens and whatever is in the earth and whatever is between them and whatever is beneath the ground”)6(, “And if you speak aloud, indeed, He knows the secret and the most hidden”)7(, “Allah—there is no god but He; to him .belong the most beautiful names” (Taha: 1-8)

Allah told him that this descended Qur'an is from the Lord God, which these are His attributes, and that this Qur'an is revealed as a reminder from Him to who is mindful and it is from His great mercy for this Qur'an gathers and gets those who reminds into the Lord's path. The Lord God, whose these are His attributes, “Allah—there is no god but He; to him belong the most beautiful names” (Taha: 8). Then, this Qur'an is not revealed for the wretchedness of our servant and Messenger Muhammad ﷺ. Then, Allah mentions a long speech regarding Musa, in which all the Surah verses get ordered to be a form for this Prophet Messenger, to the messengers with resolve, such as Musa ﷺ, the son of Imran. The messenger of the children of Israel, which his message and life as a messenger included lots of great commands, major trials, great suspicions, and great endurance. Likewise, in his life, before the message, he faced lots of tests and major trials, as if Allah puts this message form to be as an excellent role model and an excellent example by which the Prophet ﷺ follows. As it was said to the Prophet, “So be patient, as the messengers with resolve were patient, and do not be hasty regarding them…….” (Al-Ahqaf: 35), and is an excellent role model for Allah's faithful servant which follows and takes lessons from the life of this noble prophet, and from what happened with the believers with him. Also, to take lessons from

regarding how Allah treated the ones who denied Him from the mighty ones, the arrogant; Pharaoh, and others.

Allah started Musa's speech, He said to the prophet, "And has the story of Moses reached you?" (Taha: 9), and this is a question intended for minimizing. Also, that this speech came, Musa's speech, the Prophet, the children of Israel's Musa, the greatest messenger sent to them and upon which Torah was descended, and he is from the messengers with resolve. Further, he is the savior with which Allah saved them from the humiliation of the Pharaoh and got them out of Sinai land so that he would build them a possession in Levant, in Palestine. "And has the story of Moses reached you?" (Taha: 9), "When he saw a fire, so he said to his family, 'Stay; I have noticed a fire…" (Taha: 10), the story starts; what Allah tells regarding Musa's story, which is the turning point in his life. The beginning of the speech of Allah to him with revelation, and this started when he saw a fire while returning from Midian to Egypt. Midian, to which he went fleeing from the Copts in Egypt after he killed a soul of them, and they sought to arrest and kill him. Thus, he went out as a runaway, lived in Midian for ten years, during which he got married. After these ten years, he returned with his family thinking that the matter ended, and that they may have forgotten this Coptic murder, and returns to his family, his mother and brother in the land of Egypt. While crossing from Median, which is the land of Jordan now to Egypt, in Sinai, he saw a fire in the night; a cold, dark night. He saw from a distance a fire. He said to his family, his wife, stay in your place, meaning he kept them in the place where they are staying. "I have noticed a fire", I have noticed from a distance; I saw a fire. Noticing is from notice that there are people who are present. As long as there is a fire, then people are around it, so he will get pleasure with them in this cruelty, and in this desert, in which there is no one. So, he got pleased with this. "I have noticed a fire; perhaps I can bring you a torch therefrom", perhaps if I go to those, who lit the fire, I would ask them for a torch. The torch is a piece of fire, to be taken from

it, and to be brought from it. “..... Or find some guidance by the fire” (Taha: 10), who guides me to the way. It was said that he got lost; he lost the way back and wants a person who can guide him to it, “Or find some guidance by the fire”. Allah says, “So when he reached it, he was called, ‘O Moses” (Taha: 11), when he reached the fire, it was a glowing light. It was said, it came in some of the children of Israel's books, that it was a blackberries tree, from which fire was coming while it is green as it is and light is being produced from it. And he was called from this tree, “So when he reached it, he was called, ‘O Moses” (Taha: 11). “He was called”, by referring to the unknown doer with the proof of the saying, “And recall when Your Lord called to Moses, ‘Go to the unjust people” (Ash-Shu'ara: 10), “So when he reached it, he was called, ‘O Moses’” (Taha: 11), Allah called him with his name. “O Moses”, “Indeed, I—I am your Lord. So take off your sandals…” (Taha: 12). The first thing was for Allah to let him know the source of this call, the leader of this call, and that he is Allah. He says, “Indeed, I—I am your Lord”, He said Allah first, to please him for He is the Lord God, his Creator, and Former. “Indeed, I—I am your Lord. So take off your sandals”, he ordered him to take off his sandals at first, so that he would be in the position of reverence, and humility to the Lord God for, being barefoot, there is no doubt, is best in reverence, and humility.

He says, “... So take off your sandals; you are indeed in the sacred valley of Tuwa” (Taha: 12), “You are indeed”, now, in your place, in this holy valley. The valley is the low ground between the two mountains, the holy and the sanctified, and the sanctification of Allah to the valley. First of all, these blessings are for the light that Allah shone in, and for its touching the word of the Lord for the call of the Lord echoes, and the atmosphere of this valley hears Musa ﷺ. “You are indeed in the sacred valley of Tuwa”, the name of the valley. Thus, Allah informed him about the place that it is a holy place, that he will address his Lord, and that He is the one who addresses him. Also, that he must take off his sandals

to stand humiliated, reverent to hear the words of the Lord; a very great matter. This is a great matter, and a great raise, grace, and a great favor from Allah, the Creator of the heavens, and the Earth, the Lord of the worlds over a slave of His servants, which He wants to choose, and to send him as a messenger to save the children of Israel. As well as to call Pharaoh and his people to believe in Allah, the One and only.

He says, "And I have chosen you, so listen to what is revealed" (Taha: 13), after Allah told him that He was the one speaking to him, and commanded him to stand in this manner in His hands, and informed him about the place in which he was, he told him of the purpose for which He spoke to him. He said to him, "And I have chosen you", I am the Lord. "And I have chosen you", and He has the choice. He has chosen him and assigned him. "So listen to what is revealed", He commanded him to listen to what Allah reveals to him. The revelation is, of course, informing in a hidden way, and that this call was not heard from all these things except from Musa ﷺ. "So listen to what is revealed", to you. "Indeed I—I alone—am Allah. There is no God but I, so worship Me and establish the prayer for My remembrance" (Taha: 14), this is the major issue and the central issue. Allah introduced him about who is, Allah Who speaks to him, and what is His right. He says, "Indeed I", Allah, "I alone—am Allah", the greatest Name of Allah, the knowledge of which none is better. "Indeed I—I alone—am Allah. There is no God but I", there is no true god but I; all that is worshiped without Him from what people call a god cannot be a god. Rather, it is a false god; they call it a god, while it is not a god. The true God is Allah. "Indeed I—I alone—am Allah. There is no God", truly, "But I", there is no god, in reality, except Allah and every god other than Him is false, it cannot be a god, a lie, a false one for whom divinity is called for and not a god. His name in the language, people call him in their language a god, but he is not because Allah is the true God.

“Indeed I—I alone—am Allah. There is no God but I, so worship Me”, there is no God but He who deserves to be worshiped but He; the Creator of everything, the Creator of everyone, and who is entrusted over them. Thus, He who deserves being worshiped. “And establish the prayer for My remembrance”, Allah commanded him with a general command to worship, and worship is a name that includes all that Allah loves and pleases Him from words, deeds, and forms, and it is taken from worship, in the language of the Arabs, which is humiliation and submission. They say this is a paved road meaning that the feet were stepped on and paved it. They make what is rightfully possessed as a slave because he is bought, and he belongs to his master, humiliated to him. As for the servitude of the Lord, it is not fulfilled except by believing in Him, and obeying Him. Obedience with humiliation, submission, and love. Obedience cannot be out of hatred; obedience out of hatred is not a worship, it is not a worship unless it is with humiliation, submission, and love for the one who commanded, and love for the divine command that He commands. This worship is the truth worship.

“So worship Me”, Allah singled out the prayer, after that, among the various acts of worship because it is the most honorable and supreme act of worship. Worship has many duties, sayings, and many actions. Prayer is the best, the most honorable, and the highest. “And establish the prayer for My remembrance”, establishing the prayer is not merely performing it, rather, establishing it. The word ‘Establish the prayer’ is a short word that includes everything that the prayer needs to be in its best form. Its strings are included in this, all that is required for it to be. Thus, the establishment includes the strings of getting purified; purity in the body, in the garment, in the place, the covering of the private parts, and the reception of a destination. After that, it includes its elements, its forms, its reverence, the entry of the heart into it; all of these are included in the meaning of establishing. “And establish the prayer”, instead of saying perform its strings and conditions, He said establish the prayer, which reflects upon performing it

according to the straight and upright manner. “For My remembrance”, this is also the goal of the prayer; its goal is to remember Allah to remind me of that. Prayers are held in the remembrance of Allah. Therefore, prayer is a prayer of praise, exalt, glorification, and complement of the Lord and submission to Him by standing in His hands. The performance of humiliation and bowing is a form of submission to the Lord, and prostration, which is the greatest form of humiliation of a servant in the hands of his God, and his Master, “And establish the prayer for My remembrance”.

Then, Allah says, “The Hour is indeed coming—I almost hide it—so that every single self is paid for what it endeavors” (Taha: 15), “The Hour is indeed coming”, after Allah demonstrated for him the goal for which he was created and chose, which is to worship Allah, Allah demonstrated the Hour which He stated for His servants. So, He told him that the Hour is coming. “The Hour”, the Day of Judgment is called the Hour for it has a term, a specific hour. “The Hour is indeed coming”, coming, it will come. “I almost hide it”, "I almost" means that Allah hid it from all of His creations. No one ever knew about the Hour because it is not known except by Allah. “They ask you about the Hour, ‘When will it take place?’ Say, ‘Knowledge of it rests with my Lord; none can reveal its coming except He…’” (Al-A'raf: 187), does not order or reveal or tell the angel to blow, so that this the start of the Hour, except Allah. He did not tell about its time and term neither a close angel, or a sent angel, nor a sent messenger. Rather, Allah made it known to Him, and it came in some recitations, “I almost hide it”, nothing is hidden from Allah, but this is a form of showing that Allah did not tell, and He never tells about the Hour to anyone. “..... So that every single self is paid for what it endeavors” (Taha: 15), that the Hour is coming. “So that every single self is paid for what it endeavors”, this is the purpose of the Hour of Resurrection, for Allah to give every soul its reward. A good reward for good deeds, and a bad reward for evil deeds. Thus, every seeker receives his reward; if he strives with

good then he will receive his reward from Allah, and if he pursues evil, likewise, he will receive his reward from Allah. “So that every single self is paid for what it endeavors”, for what it endeavors. “So as for the one who has given and has been mindful(of God)” (5), “And has believed in ultimate goodness” (6), “We will ease his way towards ease” (Al-Layl: 7), to heaven. “But as for the one who has been stingy and complacent” (8), “And has disbelieved in ultimate goodness” (9), “We will ease his way towards difficulty” (Al-Layl: 10).

Allah says, “So let not the one who denies it and has been following his own whim bar you from it, lest you fall(into doom)” (Taha: 16), this is teaching and directing from Allah to His servant and messenger Musa in this great situation. The first situation in which he stands, informed about, and is sent to. Allah addresses him. Allah's speech reaches his ears. The Lord God tells him that this is the Hour. “So let not the one who denies it”, don't let it deny you; denying is turning away. Turning you away from this Hour, from believing in it and striving for it. “Who denies it”, from the ignorant, doubters, and deniers. “And has been following his own whim bar you from it”, the one who does not want the Hour, denies it, and turns it always, and follows his whim; this is correlating. Following his own whim in the world, following his desires which lead him to fall in this world. Whoever follows it, walks behind it, and forgets about the Hour which Allah stated to each one, they take their reward. “Lest you fall(into doom)”, if you listen to those who do not believe in it, you will be destroyed. Besides, if you listen to those who follow their desires and turn you from the Hour, you would fall into doom. You get destroyed and fall into Hell, and doom is destruction. “So let not the one who denies it and has been following his own whim bar you from it, lest you fall(into doom)” (Taha: 16), this is a lesson, a great lesson; a great lesson from the Lord God to His servant and Messenger, Musa, in order to prepare him to be sent with this message. Then, Allah wanted to relieve him from distress and make a surprise, in which He brought him here. He did not know before that

Allah will address him with this speech, not even the slightest knowledge that he would meet the speech of the Lord. And that, in this situation, he would hear the words of the Lord. He did not have any preparation for this matter, rather, he came and placed his family here and came in this place. Then, his request was to go to this fire that he saw, to take a torch with which he and his family get guided, and to ask those around the fire about the way. This was the only thing in Musa's mind. Then, in his way when he went to this fire, he was surprised that Allah was the One who was addressing him, and, of course, a great terror, fear, and loneliness happened to him. Allah wanted to please him, so He said to him,

"And what is that in your right-hand, O Moses?" (Taha: 17), a question intended for pleasing him so that he would speak, so that Musa would speak about an existing thing. He said to him, "And what is that", pointing at "In your right-hand", with your right hand. "O Moses", so Musa started talking and knew that the Lord pleased him with this, so he said, and this information is not a hard matter. "He said, 'This is my staff. I lean on it, and I beat down(leaves) for my sheep with it, and I have other uses for it" (Taha: 18). He said to the Lord God, "He said, 'This is my staff'", it is my staff. "I lean on it", leaning is to lean over it; he lays a pressure over it when he wants to stand up or when he wants to climb something high. Therefore, he leans on it. "And I beat down(leaves) for my sheep with it", he beats with it to collect the edges of his sheep group. Likewise, beating is to beat with it, as the shepherd does, if he is under a tree, so he beats the tree to make its leaves fall down and feeds his sheep. "And I beat down(leaves) for my sheep with it", on the trees to get its leaves down. "And I have other uses for it", Musa found that he was in ease with his speech with the Lord, and he went and talked about a matter that, there is no doubt, is known to the Lord. Yet, he was pleased with the speech of the Lord God and wanted to sum up this, "And I have other uses for it", I have with this staff other uses as well. "Other uses for it", turning an enemy with it, and producing water from its springs. So, the staff has

benefits other than these two benefits which Musa ﷺ, mentioned. I lean over it and beat down leaves for my sheep, and this is also from Musa's manners that he summed up the matter and said, "And I have other uses for it", the Lord who wanted to please him and wanted him to answer himself about this staff, which will have a great matter, He says, "He said, 'Cast it, O Moses" (Taha: 19), "Cast it", cast your staff, Allah says, "So he cast it, and thereupon it became a moving serpent" (Taha: 20), this staff which Musa said it was his staff and is not sent from heaven. Rather, he does with the staff the matter that is usually done with a staff. He beats down leaves for his sheep with it, he leans on it; He says, "Cast it", so, he cast it, suddenly, He says, "And thereupon", the surprise that this staff turns and becomes a moving serpent. A great serpent that moves, so it is not only the form of a serpent, rather, a real moving serpent. "He said, 'Pick it up and be not afraid; We will restore it to its original condition'" (Taha: 21). Allah says to Musa, "Pick it up", pick this staff up, "And be not afraid", He has indicated, in another position, that when he cast it in this way, he turned away and did not comment and that he was terrified when he saw this serpent. Thus, Allah called him to come back, and to pick up the serpent because it will turn into a staff, into your staff the same staff again. "He said, 'Pick it up and be not afraid", pick this staff up, which became a serpent, and do not be afraid of it. "We will restore it to its original condition", we will restore it at once, as soon as you pick it up. "Condition", that is, as it was. "Original", that is for the staff to go back as it was. "And press your hand to your side …" (Taha: 22), press that is to catch, gather your hand. "To your side", the human's side is his armpit, "It will come out white without any bad affliction", if you get it out again, it will come out white. "Without any bad affliction", the hand's color changes, the skin color. Musa was a black man, so if he puts his hand, it comes out white. "Without any bad affliction", an affliction refers to leprosy; the whiteness of leprosy. Vitiligo is white due to illness, as for whiteness, it is the regular white body of the human, as the white human. A human with another color, other than white, would be

brown or black. So, it would be as such, turning in seconds, through putting it into his pocket or pressing it to his side and armpit, then, takes it out with its color-changing at once. This is an abnormal matter that is completely against the habit, for the color of the skin does not change at all. It cannot be changed normally, it is impossible. So, for it to turn at once, this is another miraculous sign reflecting upon Allah's power. “And press your hand to your side; it will come out white without any bad affliction—another sign” (Taha: 22), “Another sign”, with the first sign, the sign of the staff, which turned into a serpent, and this one also turns into a white hand. “That We may show you of Our greatest signs” (Taha: 23), we showed you this. “That We may show you of Our greatest signs” (Taha: 23), so these are the greatest signs. Then, after that, likewise, it would be a preface to what he will see of Allah's greatest and major signs which reflects upon the Lord's power and that nothing fails Him. It is also evidence that he carries, that would be his proof when he meets Pharaoh and tells him that he is a messenger from Allah, sent from the Lord God. This is His power, and that none is capable of these things except for the Lord.

يقول ﷻ: {اذْهَبْ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى (24) قَالَ رَبِّ اشْرَحْ لِي صَدْرِي (25) وَيَسِّرْ لِي أَمْرِي (26) وَاحْلُلْ عُقْدَةً مِنْ لِسَانِي (27) يَفْقَهُوا قَوْلِي (28) وَاجْعَلْ لِي وَزِيرًا مِنْ أَهْلِي (29) هَارُونَ أَخِي (30) اشْدُدْ بِهِ أَزْرِي (31) وَأَشْرِكْهُ فِي أَمْرِي (32) كَيْ نُسَبِّحَكَ كَثِيرًا (33) وَنَذْكُرَكَ كَثِيرًا (34) إِنَّكَ كُنْتَ بِنَا بَصِيرًا (35) قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يَامُوسَى (36) وَلَقَدْ مَنَنَّا عَلَيْكَ مَرَّةً أُخْرَى (37) إِذْ أَوْحَيْنَا إِلَى أُمِّكَ مَا يُوحَى (38) أَنِ اقْذِفِيهِ فِي التَّابُوتِ فَاقْذِفِيهِ فِي الْيَمِّ فَلْيُلْقِهِ الْيَمُّ بِالسَّاحِلِ يَأْخُذْهُ عَدُوٌّ لِي وَعَدُوٌّ لَهُ وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِنِّي وَلِتُصْنَعَ عَلَى عَيْنِي}[طه:39]

says, “Go to Pharaoh; indeed, he has exceeded all limits”)24(, He ﷻ Allah ”said, ‘My Lord, expand my chest for me’”)25(, “And ease my mission for me And untie the knot from my tongue”)27(, “So that they can comprehend“ ,(26) ,my speech”)28(, “And appoint for me an assistant from my family”)29(Aaron, my brother”)30(, “Strengthen me with him”)31(, “And associate him“ with me in my mission”)32(, “That we may exalt You much”)33(, “And

”remember You much”)34(, “Indeed, You have always been All-Seeing of us He said, ‘You have been granted your request, O Moses’”)36(, “And most“ ,(35) surely, We have conferred favor upon you on another occasion”)37(, “When We revealed to your mother what was revealed”)38(, “Throw him in the coffer then throw it into the waters, so that the waters will cast it onto the bank where an .enemy of Mine and an enemy of his will pick him upFor I bestowed upon you love from Me and so that you may be modeled before My eye” (Taha: 39).

He says that He called upon His servant and Messenger Musa ﷺ in the Tur, when Musa was on his way back from Midian to Egypt and that Allah made him carry this message. He said to him, “And I have chosen you, so listen to what is revealed” (13), “Indeed I—I alone—am Allah. There is no God but I, so worship Me and establish the prayer for My remembrance” (14), “The Hour is indeed coming—I almost hide it—so that every single self is paid for what it endeavors” (15), “So let not the one who denies it and has been following his own whim bar you from it, lest you fall(into doom)” (16), “And what is that in your right-hand, O Moses?” (17), “He said, ‘This is my staff. I lean on it, and I beat down(leaves) for my sheep with it, and I have other uses for it” (Taha: 13-18). Allah showed him this staff which is a regular staff, and these are its attributes, and it is not descended from heaven as some Qur'an interpreters said. Rather, it is a staff which Musa took, so Allah showed him this sign. He says, “He said, ‘Cast it, O Moses” (Taha: 19), “So he cast it, and thereupon it became a moving serpent” (Taha: 20), “He said, ‘Pick it up and be not afraid; We will restore it to its original condition’” (Taha: 21), “And press your hand to your side…….” (Taha: 22), place it into your side. “It will come out white without any bad affliction”, without leprosy. “..... Another sign” (Taha: 22), “That We may show you of Our greatest signs” (Taha: 23).

Then, Allah says to him, “Go to Pharaoh; indeed, he has exceeded all limits” (Taha: 24), after Allah told him that He is the one addressing him and that He

chose him for this message and preached him to seek the Hour in his deeds, and not to allow anyone to turn him against this Hour, so let him not bar you from it. He says, “The Hour is indeed coming—I almost hide it—so that every single self is paid for what it endeavors” (Taha: 15), “So let not the one who denies it and has been following his own whim bar you from it, lest you fall(into doom)” (Taha: 16). After Allah taught him this and showed him these two signs from Him and told him that he will witness major signs of the Lord's, He informed him about his destination and why he is being sent. The Lord said to him, “Go to Pharaoh; indeed, he has exceeded all limits” (Taha: 24), Pharaoh is the title; the description given to each of the Coptic kings in ancient times. The Coptic kings are Pharaohs, the one is Pharaoh, just as the Persian kings are the Khosraus and the one is Khosrau, while the Roman kings are Caesars, and the one is Caesar. “Go to Pharaoh; indeed, he has exceeded all limits” (Taha: 24), exceeding all limits is truly transgressing all bounds. The Arabs say 'the water exceeded its limits in the river', in the sense that it overloaded its limits. It used to follow a certain limit, then, if it exceeded and got out of these shores, it is said that it exceeded its limits. And from it, Allah says, “Indeed, when the waters overflowed We carried you in the running ship” (Al-Haqqah: 11), overflowed got high and exceeded, until it reached the top of the mountains. Pharaoh exceeded his limits in many things; first of all, that he is the people's god, their supreme lord, that he is their creator, their worshiper, and entrusted over their affairs. He said to the people, ‘O people I did not know a god for you except me’, and he commanded people to worship him and that he is the one who commands and forbids; none but he. “I do not show you except what I see, and I do not guide you except to the way of prudence” (Ghafir: 29), so what is supposed to be seen is only what he shows them and that his way is the way of prudence. So, you do not have the right to deny him or to suggest for him. That the way he points at is the right way, which there is no better than it and none like it. This is considered to be exceeding the limits. Likewise, from his exceeding the limits is the oppression he placed over

the children of Israel, due to his fear that they might overcome them and get higher than them, and due to the people's saying that one of them will kill him and possess his kingdom. Thus, he started killing males and keeps their females to humiliate them for, the people whom females are many while their males are few, are more humiliated and insulted. As Allah says, "Indeed, Pharaoh became exalted in the land and divided its people into sects, deeming a faction of them weak and oppressed: slaughtering their sons while keeping their women alive(in bondage) . Indeed, he was one of the corrupters" (Al-Qasas: 4), so these are kinds of exceeding the limits, he exceeded the limits with all its kinds; denying the Lord, putting himself in the place of the lord and that he who commands, forbids, and deserves to be worshiped. Likewise, dividing the people who live in his kingdom into parts i.e., sects. Then, he takes this sect, the children of Israel, and does evil to them from killing their offspring and afflicting them with bad torments. "Go to Pharaoh; indeed, he has exceeded all limits" (Taha: 24), so, this is the goal and purpose of the Lord's choosing Musa. There is no doubt it is a hard and tough matter for Musa who is from the children of Israel, the weakened, to go to this bad oppressor, who claims divinity, who does not allow anyone to deny him, and says to his people, "..... I do not show you except what I see, and I do not guide you except to the way of prudence" (Ghafir: 29). The one who kills the children of Israel as such and does these things; to humiliate them as such and to go to him, Allah says, "Go to Pharaoh; indeed, he has exceeded all limits" (Taha: 24).

Thus, it was not from Musa ﷺ, except that he said, "He said, 'My Lord, expand my chest for me" (Taha: 25), he accepted the matter and said, "He said, 'My Lord, expand my chest for me" (Taha: 25). This is his first supplication and his first request, with which he asks Allah, which reflects upon his success, extreme intelligence, being smart besides understanding the matter. Therefore, the first thing is, "He said, 'My Lord, expand my chest for me" (Taha: 25), expanding the

chest is widen it so that it won't tighten, for no one can face this great oppression except who possesses this expanded chest who can endure this thing, bear the harm, strong in this matter, and separates. He might be faced with suspicions and great matters, so he would have, from the chest expansion, what absorbs these shocks, and to answer the correct answer. "He said, 'My Lord, expand my chest for me" (Taha: 25), "And ease my mission for me" (Taha: 26), a hard and tough mission which needs to be facilitated by the Lord. "And ease my mission for me", all of my mission; how to reach the goal and purpose with the shortest way and best methods. "And ease my mission for me", make my mission easy, especially this mission, which is the message mission assigned by the Lord. "And untie the knot from my tongue" (Taha: 27), "So that they can comprehend my speech" (Taha: 28), untying is loosening; to uplift the knot from my tongue. The knot is that he had a heavy tongue. It was said, and it will come in the hadith of that test, God willing, that he took an ember from the dish that Pharaoh offered him. Pharaoh offered him dates and ember, when he removed a lock of hair from his beard, and he said this boy is the one who will kill me. So, his wife said, He does not know the dates from the ember. Thus, he offered him a bowl, he said, give him dates, and embers, if he extended his hand and took the dates, then he would be aware and able to distinguish. Yet, he extended his hand over the embers, took the embers, and put it in his mouth. It is said that Jibreel took the embers with his hand and left the embers so that he saved Musa, yet, it burned his tongue; as a result, his tongue became heavy since then. Pharaoh says after that, "Or am I not better than this one who is despicable and can barely express himself?" (Az-Zukhruf: 52), and it seems that he insults him with this first matter, otherwise Allah solves this knot. "And untie the knot from my tongue" (Taha: 27), so that I can display and talk about what I want. "So that they can comprehend my speech" (Taha: 28), so that they can comprehend what I want to say. My request is for them to hear what I say, to comprehend what I say, so that he would be guided to the saying, which those would comprehend and understand fully.

Then, He says, “And appoint for me an assistant from my family” (Taha: 29), the assigned assistant who carries loads from the king. The king's assistant who carries the king's loads with the king. “And appoint for me an assistant from my family” (Taha: 29), he requested this assistant to be from his family, for they are the closest to him, and are the ones who care for good to be his. They are the most or people who assist him more than the assistant that might be from other people far in relativity. Then, he suggested that this assistant be his brother; he said, “Aaron, my brother” (Taha: 30). He chose his brother to be his assistant, and he is who Allah chooses to be an assistant and a help for him. “Strengthen me with him” (Taha: 31), he requested from Allah to choose, send, and make his brother Harun as a prophet; he says, “Strengthen me”, strengthen is enhancing and overpowering. “Strengthen”, the origin of the garment is the place of the garment over the hand, as if he tightens the place of the garment and tightens his waist, he would get strengthened in reality. This brother would be next to him, strengthens him, empowers him, and assists him over this tough mission. “And associate him with me in my mission” (Taha: 32), make him an associate with me in this mission; the call and prophethood mission. Calling Pharoah to Allah as well as taking the children of Israel out of what they are in. “And associate him with me in my mission” (Taha: 32), the whole mission, “That we may exalt You much” (Taha: 33), do this to us O Lord. “That we may exalt You much”, by exalting you much. “And remember You much” (Taha: 34), remember Allah much. “Indeed, You have always been All-Seeing of us” (Taha: 35), praising Allah and a confusion from Musa that he was upon the grace of Allah since the beginning. “Indeed, You have always been All-Seeing of us”, All-Seeing of us and healing our weaknesses. Musa remembers that Allah saved him from getting killed, when the knife was near his neck when he was a little baby and could not save himself. Thus, Allah saved him as well as Allah raised Musa in Pharaoh's house, who seeks to kill him. So, he raised him, he spent over him, took care of him, and made Pharaoh's family and wife be compassionate with him. Likewise, when he

killed the Coptic, Allah saved him, the Coptic could not take him and kill him. Rather, Allah saved him, so it was appropriate for him to say, "You have always been All-Seeing of us", you were, O Lord, regarding us, our affairs, and our family, "All-Seeing".

He said, that is the Lord God to Musa, "He said, 'You have been granted your request, O Moses" (Taha: 36), "He said, 'You have been granted", you have been given; Allah gave him what he requested, all of it. All that he asked for and requested, He fulfilled for him. "You have been granted your request, O Moses", a call from Allah to him, and informing him that Allah fulfilled his request. There is no doubt that, from what he requested, is the making of his brother, Harun, a prophet. It has been said that there is no, or no such intercession on earth for his brother; the greatest intercession that occurred from a person for his brother. For Musa ﷺ interceded for his brother with the prophethood, that Allah would make him a prophet and associate him in this matter, and it was. He is the brother who offered the greatest favor over his brother, and Allah fulfilled all of that to him, He says, "You have been granted your request, O Moses", then, Allah reminded him of the great blessings before the message; the greatest of which is the blessing of the message, the major one. Allah started reminding him of His blessings since the beginning and says, "And most surely, We have conferred favor upon you on another occasion" (Taha: 37), "We have conferred favor", 'Most surely' for confirmation. The favor is grace and blessing, "Upon you", O Musa. "On another occasion", once, before that, other than this favor now, which is the message and to go to this great matter. "When We revealed to your mother what was revealed" (Taha: 38), remember. "When We revealed to your mother what was revealed", revelation is a hidden revelation from Allah. Allah revealed to her, with the knowledge of no one from the ones around her. Rather, Allah revealed to her in her heart. "To your mother", Musa's mother. "What was revealed", which is revealed. "Throw him in the coffer then throw it into the waters, so that the waters

will cast it onto the bank where an enemy of Mine and an enemy of his will pick him up. For I bestowed upon you love from Me and so that you may be modeled before My eye" (Taha: 39], when Musa's mother gave birth to Musa, this was at the beginning of the year which is the killing year. The year in which the offspring is being killed. They said that Pharaoh was following, in his law with the children of Israel, to make in the killing year that whoever gives birth to a male in this year, gets killed, and the other year, they are left alive so that some males will remain. As for females, they are not killed so that people would multiply and males' numbers get reduced. Musa was born in the year in which males are getting killed, so Allah revealed this revelation to his mother. "Throw him in the coffer", it came, before that, to nurse him in another verse to 'Nurse him, then when you fear for him, cast him into the waters. "Throw him in the coffer", the coffer is a box. To make a box, to nurse Musa ﷺ, to place him in the coffer and to throw him. It is a box, but it is not covered and is not tightly closed. Allah says, "Cast it onto the bank", throw him into water. "The bank", that is the sea. What is meant here is the river, the Nile River. And Pharaoh's palaces were, as usual, the building of his palace on the shore of the Nile. As He says, "And are these rivers not flowing beneath me", flowing beneath me; beneath his palaces, as well as his dams and bridges. "Throw him in the coffer then throw it into the waters, so that the waters will cast it onto the bank", a divine command, and that Allah would make this river carry this box till it reaches the shore, the river's shore. "Where an enemy of Mine and an enemy of his will pick him up", will pick him, will take him. "An enemy of Mine and an enemy of his", an enemy of his, for he looks for this offspring to kill it. He goes to him, and an enemy of Allah because he is an oppressor, criminal, and claims divinity. So, this is the greatest of Allah's enemies, for his enmity over the Lord's authority and his claim that he is the lord, a god, and that there is no god to people but he, "Where an enemy of Mine and an enemy of his will pick him up".

The protection, with which Allah protected Musa, “For I bestowed upon you love from Me”, this protection; Musa did not have anything with him when he was a little boy, except for the box carrying him. He had no guards, nor soldiers, nothing. Rather, the protection, which Allah sent with him, that whoever sees him falls in love with him. “For I bestowed upon you love from Me”, it is a love from Allah; and love in the servants' hearts. No one sees Musa except loves him but Pharaoh; except for Pharaoh the enemy. Allah bestowed this love upon him, with which He protects him and that this boy does not fit for being killed. When they come to kill him, they say never, this is a boy who does not deserve to be killed. “..... For I bestowed upon you love from Me and so that you may be modeled before My eye” (Taha: 39), modeled; modeling is from Allah. Modeling is this building which gets built and raised. “Before My eye”, before Allah's eye, that is within the hearing of Allah, within the sight of Allah for He who takes care of him, raises him, and prepares all reasons to be established the establishment which Allah wants for him, from carrying this message and from being faithful to the children of Israel. “And so that you may be modeled before My eye”, this modeling, my preservation, and care. That they consider you as modeling from .the Lord

Then, from the divine care after that, “Recall your sister walking along and saying, ‘Shall I tell you about someone who can foster him…” (Taha: 40), recall. “Recall your sister walking along and saying”, Musa's sister, when Musa's mother placed the box into the water. “Thus she said to his sister, ‘Trail him…” (Al-Qasas: 11), trail him; the trail is following the trace. Follow the box, look where would the box go, but do not let anyone notice that you are watching it, so that no one would make a connection between this sister and this box and say that she must know him and knows who he is, so she might be taken and confess. Thus, the source of this box gets known and the son of whom is this who was thrown into the water as such. As Allah says, “Thus she said to his sister, ‘Trail him’. So

she watched him from afar while they were unaware" (Al-Qasas: 11), "So she watched him", she was watching him. "From afar", from the side of her eye. "While they were unaware", while they are around her unaware that this sister is watching the box, in which there is her brother. "Recall your sister walking along", from afar, she is watching the box and following its trace from afar, so that no one can see or notice that she is watching it. "And saying, 'Shall I tell you about someone who can foster him'", when his sister knew that Pharaoh's people are the ones who took the box and let it into the palace. When they first saw him, Pharaoh's wife loved him, he filled into her heart and said, while she was introducing him to her husband, Pharaoh, "So Pharaoh's wife said, 'A comfort to the eye for me and for you. Do not kill him; hopefully he may be useful to us, or we may take him as a son……." (Al-Qasas: 9), but Pharaoh hated him and said, a comfort to your eye alone. He saw that his wife had clung to him, and got attached to him, and he did not want to force her to take him away and kill him. This whole matter was according to Allah's will, "So that Allah might carry out a predetermined matter", ".....And Allah always prevails in His affairs, yet the majority of mankind does not know" (Yousef: 21).

She began to search for a nursing female to nurse the child, so Allah forbade Musa to accept the breast of any woman, whenever a woman offered to nurse Musa, he did not accept her breast. And, of course, he began to cry, and they were looking, after that, about who would nurse this boy. Thus, this sister who watched him and knew where he was, came to the palace, as if she was the one who would guide them. She said, I have a nursing woman, shall I tell you who would nurse him? Who nurses him, and who he would accept her breast? While they did not think that she might be Musa's mother.

"Recall your sister walking along and saying, 'Shall I tell you about someone who can foster him?'....." (Taha: 40), she said to Pharaoh's wife and her maid of honor, "Shall I tell you about someone who can foster him?" fosters this boy,

preserves him, and takes care of him. Allah says, “So We returned you to your mother, that her eye may be comforted and(that she may) not grieve”, after this journey, in which he was feared upon from death, from everything, from getting drowned, and from getting killed from Pharaoh. He was placed within the hands of the one who ordered the killing of this offspring, yet, Allah saved him and brought him back safe and healthy to his mother. And for his mother to be in the palace near Pharaoh. “So We returned you to your mother, that her eye may be comforted and(that she may) not grieve”, this is a mercy from Allah and kindness to this mother, who is in distress over her son. She was in grief that he might get killed or drowned, yet, Allah brought him back to her. This is Allah's care, kindness, and mercy over Musa's mother.

Then, Allah says to him, “And you killed a person, but We delivered you from stress”, when Musa grew up, Allah also reminds Musa of another blessing from His grace and His favor over him, that, when he killed a soul, and the story of his killing a soul, which Allah interpreted in the Surah of Al-Qasas. Once, he entered the city in the absence of its people, the time was said at noon, and that he found two men fighting in it. The first one was a man of his tribe, meaning the Israelites of the Children of Israel, and the other is from the Coptic, their enemy. The Israelite sought help from Musa, to help him against the Copt, so Musa came and pushed him. Allah says, “So Moses struck him and put an end to him”, he pushed the Coptic from the Israelites. He pushed him, and there was, in this push, his destruction. It seems that he collided with something, or that this push was strong and came in a spot that kills. Thus, he died. At this point, Musa was surprised because he did not want to kill him. Rather, he wanted to push him away from the one who was among his people, and the matter happened in this way. Allah says, “..... so the one of his sect solicited his assistance against the one from his enemies, so Moses struck him and put an end to him. He said, ‘This is of Satan’s work; he is indeed an evidently misguiding enemy’” (15), He said, ‘My Lord, I

have indeed been unjust to myself, so forgive me'. So He forgave him; indeed, He is the Oft-Forgiving, the Bestower of mercy" (16), "He said, 'My Lord, because of the blessings You have bestowed upon me, I shall not be a backup for criminals'" (Al-Qasas: 17).

Yet, the next day, "So the next morning he was walking about the city, fearful(and) vigilant, when suddenly the man who had sought his support the day before cried out to him. Moses said to him, 'You are an evident deluder'" (18), "And as he was about to strike the one who was their enemy, he said, 'O Moses, do you want to kill me as you killed someone yesterday? You only want to be a tyrant in the land and do not want to be of the reformers" (Al-Qasas: 19). This is the saying of the Israelites. Then, a man from the people of Pharaoh, who used to love Musa and care for him, said to him, "The chiefs are conspiring to kill you", he was from the court of Pharaoh, and he heard the case discussed in the court of Pharaoh, with Pharaoh, and he ordered him to be arrested and killed. Then, he said to him, "The chiefs", the chiefs are the heads of Pharaoh's people. "... The chiefs are conspiring to kill you, so get out; I am indeed one of those who seek to advise you" (Al-Qasas: 20). Allah says, "'So he went out of it, fearful(and) vigilant……" (Al-Qasas: 21), so this is the soul which Musa killed. "And you killed a person, but We delivered you from stress", Allah saved him from grief. Allah accepted his excuse for this killing, and got him out of it; otherwise, he would have been killed. Killing is afflicted; if a person kills out of injustice, he will be afflicted with severe distress, which Allah saved him from, accepted His excuse, and accepted his seek for forgiveness. He says, "But We ."delivered you from stress

يقول اللهﷻ: {إِذْ تَمْشِي أُخْتُكَ فَتَقُولُ هَلْ أَدُلُّكُمْ عَلَى مَنْ يَكْفُلُهُ فَرَجَعْنَاكَ إِلَى أُمِّكَ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ وَقَتَلْتَ نَفْسًا فَنَجَّيْنَاكَ مِنَ الْغَمِّ وَفَتَنَّاكَ فُتُونًا فَلَبِثْتَ سِنِينَ فِي أَهْلِ مَدْيَنَ ثُمَّ جِئْتَ عَلَى قَدَرٍ يَامُوسَى (40) وَاصْطَنَعْتُكَ لِنَفْسِي (41) اذْهَبْ أَنْتَ وَأَخُوكَ بِآيَاتِي وَلَا تَنِيَا فِي ذِكْرِي (42) اذْهَبَا إِلَى فِرْعَوْنَ إِنَّهُ طَغَى

(43) فَقُولَا لَهُ قَوْلًا لَيِّنًا لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى (44) قَالَا رَبَّنَا إِنَّنَا نَخَافُ أَنْ يَفْرُطَ عَلَيْنَا أَوْ أَنْ يَطْغَى (45) قَالَ لَا تَخَافَا إِنَّنِي مَعَكُمَا أَسْمَعُ وَأَرَى }[طه:40-46]

says, "Recall your sister walking along and saying, 'Shall I tell you ﷺ Allah '?about someone who can foster himSo We returned you to your mother, that her eye may be comforted and(that she may) not grieve. And you killed a person, but We delivered you from stress and We tested you thoroughly. Then you stayed for years among the people of Midian. Then you came as ordained, O Moses" (40), "And I modeled you for Myself" (41), "Go, you and your brother, with My signs, and do not slacken in remembering Me" (42), "Go to Pharaoh—he has indeed exceeded all limits" (43), "But say a lenient word to him, that he may remind himself or be fearful" (44), "They said, 'Our Lord, we fear he may persecute us or exceed all limits'" (45), "He said, 'Be not afraid; I am indeed with you, hearing and seeing'" (Taha: 40-46).

These verses from the Surah of Taha, in the context of the Lord's speech to Musa when he was in the Tur on his way back from Midian to Egypt. There, due to Allah's will, He made him carry His Message to Pharaoh and his people and to let the children of Israel out of there. The context of Allah's reminding, in which Allah reminds Musa of His grace over him. He says, "Recall your sister walking along and saying, 'Shall I tell you about someone who can foster him?". That is, because when Musa's mother gave birth to him, Allah revealed to her to nurse him, place him in a box, and throw it into the water. And that Allah will preserve him, will return him back to her, and will comfort her eye with him. Also, that Allah will favor him, after that, when he grows up with the message, so you did what Allah commanded. "When We revealed to your mother what was revealed" (Taha: 38), "Throw him in the coffer then throw it into the waters, so that the waters will cast it onto the bank where an enemy of Mine and an enemy of his

will pick him up. For I bestowed upon you love from Me…….” (Taha: 39), this is the protection with which Allah protects Musa from getting killed, from the killing of Pharaoh and his allies, and that whoever sees him, he falls into his heart. “For I bestowed upon you love from Me and so that you may be modeled before My eye” (Taha: 39), Allah models him as a tough, strong young man, who gains lots of great lessons out of these events and trails which he passes through. “And so that you may be modeled before My eye”, before the care of Allah within His sight. He who moves him from a lesson to another and from a condition to another, so that he would grow with the ability to do the mission with which Allah assigns him. The mission of this great message and getting the children of Israel out of Pharaoh's humiliation and let them worship Allah.

“Recall your sister walking along”, when the coffer was running upon the surface of the river, and when the people of Pharaoh picked the coffer up and looked for a nursing woman for Musa, yet, he did not accept any woman's breast at all. His sister said, “Shall I tell you about someone who can foster him?”. Allah says, “So We returned you to your mother”, when she told them about Musa's mother, she came and he accepted her breast at once, and got comfort for that. Then, Pharaoh's wife commanded that she stays in her palace so that she would be his nurse. “So We returned you to your mother, that her eye may be comforted and(that she may) not grieve. And you killed a person, but We delivered you from stress”, this is also a grace and favor from Allah over Musa who killed the Coptic, which had enmity with a man of the children of Israel, and that the Israelite cried for Musa's help. Thus, Musa came and pushed the Coptic away from him, yet, this push caused his death. “And you killed a person, but We delivered you from stress”, the stress of committing this thing for Musa turned back to Allah and said, “..... This is of Satan’s work; he is indeed an evidently misguiding enemy” (Al-Qasas: 15). Also, he said, “..... So forgive me. So He forgave him; indeed, He is the Oft-Forgiving, the Bestower of mercy” (Al-Qasas: 16).

“And We tested you thoroughly”, we tested you. “Thoroughly”, a confirmation of the test, or severe test. The Imam Al-Nasa’i and Imam bin Al Jarir narrated a long hadith by Ibn Abbas regarding this test and the series of events that took place against Musa since his birth, and until his death. A long hadith, and this hadith, some of it, is related to Ibn Abbas, and it seems that it is taken from the Israeli's whose prophetic text came in the permissibility of talking about the children of Israel. He said, (relate traditions from the children of Israel; there is no harm), but with the truthfulness of what we have from the book, there are some details that came that are not present in the Qur’an as a kind of sedition. This is Musa sat one day on Pharaoh’s lap and he pulled his beard to the ground, and those around him said to him, ‘This boy is the one who will kill you and remove your possession’. Thus, Pharaoh’s wife interceded for him a second time that he was a young boy who did not know this matter. Then he was told, offer him dates and embers, or two pearls, and embers, and see his hand goes to which of these two plates. His hand went to the plate of the embers, and placed the embers in his mouth. Thus, it was said that this was the reason for this weight that was in his tongue. Anyway, Allah mentioned this test that happened to Musa as a great matter for he was tested, while he was a little boy and killing was in his trace, for he was raised from these people, the children of Israel, who are chased with killing, and slaughtering their sons. A test, after that, when he killed the Coptic, and he was commanded to be killed and Allah saved him. His test when he set out on the run, fleeing from the land of Egypt, and went to a Midian, in which he knows no one in the place, and sat alone at a well. Their well, from which they were watered. And Allah narrated when he sat, He says, “And as he headed towards Midian, he said, ‘Hopefully, my Lord will guide me to the right way” (22), “And when he arrived at the waters of Midian he found there a crowd of people drawing water, and he found two women holding their flocks on the side. He said, ‘What is the matter with you?’ They said, ‘We cannot draw water until the shepherds depart, and our father is a very old man” (23), “So he drew water

for them and then turned away to the shade and said, 'My Lord, I am in dire need of whatever good you have sent down for me" (Al-Qasas: 24).

Notice this supplication to Allah and humiliation, "My Lord, I am in dire need of whatever good you have sent down for me", because he is a stranger from this place and does not know anyone in it and needs shelter, food, and a job. Then, after that, Allah favored him in Midian and this righteous man offered him shelter, offered him to marry his daughter, and he remained working with him for ten years. "He said, 'I surely wish to marry you to one of these two daughters of mine, provided you work for me for the term of eight pilgrimages; but if you complete ten, that is up to you, for I do not desire to impose any hardship on you. You will find me, Allah willing, one of the righteous" (27), He said, 'Let this be(an agreement) between you and me; whichever of the two terms I fulfill, I will not have transgressed, and Allah is a trustee over what we say" (Al-Qasas: 28).

To be truthful, Musa spent the majority of his time, ten years, then he went back to Egypt with his family. There was a test throughout the road, carrying his family, then arriving at an unknown matter, in which he does not know anything about his fate. Yet, Allah received him with acceptance and gave him the message on his way back to Egypt. This was the divine speech and the divine call to Musa and loading him with this trusteeship and this long speech from Allah. "And We tested you thoroughly. Then you stayed for years among the people of Midian", stayed for years among the people of Midian. He stayed for ten years among the people of Midian, working with this righteous man in exchange for a dowry. His wage was the dowry to marry his daughter.

"..... Then you came as ordained, O Moses" (Taha: 40), "Then you came", Allah brought you. "As ordained", that Allah ordered it. That is, your coming was not based upon an agreement, rather, Allah ordered it so that He makes him carry the message at this time. Also, for the carrying of this message be in this holy

place, in which Allah calls and speaks with him and makes him carry the trusteeship of this message. "You came as ordained", that is an order from Allah, O Musa. "And I modeled you for Myself" (Taha: 41), great information from Allah to Musa that He modeled him as such; 'Modeled you', made you. Modeled you with the addition of Alta' (in Arabic translation) to demonstrate that the events which Allah placed over him are to model Musa as a complete strong young man who passed through all of these great experiences. Experiences since the beginning, the birth, till he became a man for the lessons that he gained are great. His lessons of growing into a palace under Pharaoh's protection, to get to know the palace life and people's life. As well as lessons in his establishment among the children of Israel and within a stalked people, he knows the amount of suffering which those face; of humiliation, insult, and facing kinds of torments.

A lesson in this pursuit, Pharaoh's pursuit of him to kill him after he killed the Egyptian. Then, after that, he takes a lesson in crossing this desert alone, and what is in this of endurance, lashing, and knowledge of the ways, as if Allah arranged this for him because he would go on this path once again, while he leads his people out of Egypt. A lesson in that he lives ten years as an employee, and how much this employee can afford and learn; especially his work here in shepherding sheep, and there are great lessons in it. There is no prophet but shepherding sheep, learning to care, kindness, protection, and mercy. Sheep shepherding includes great lessons and exhortations, and raising those who do this matter is a lesson in chastity and adherence to the truth. This is because he used to look at his position at the well, and his service to these two weak girls, and his brokenness, and his chastity and the girl, as soon as she describes the boy, she says, "..... Father, hire him; indeed, the best one you can hire is one who is strong (and)trustworthy" (Al-Qasas: 26), so she describes him with trust for what she saw from his supreme manners because he did not utter a word not a wink or such things. All of these are lessons Allah modeled him with the lessons which He placed over him to be

this. “And I modeled you for Myself” (Taha: 41), so that he would be a faithful servant to Allah because Allah loves him and brings him closer.

“Go, you and your brother, with My signs, and do not slacken in remembering Me” (Taha: 42), the divine command came to him here, after Allah remind him of His great favors over him and that He raised him as such, He says to him, “Go, you and your brother”, you first, and your brother is second, which Allah made a prophet upon Musa's request. “With My signs”, go with my signs to Pharaoh; Allah's signs descended over them. His signs which He provided him with of these miracles; his staff which turns into a serpent, his hand which he placed into his side and comes out white flawless. “And do not slacken in remembering Me”, slacken is weakness; do not get weakened and slacken, rather, hasten in this matter, the real pursuit and do not get cut off from it. There is no time to sit and comfort, rather, it is the time of constant work, and this is a command from Allah to His messenger. Notice Allah's saying to His servant, prophet, and messenger Muhammad, when he first was ordered of this message, “O you shrouded(in your mantle)” (1), “Stand up and warn!” (2), “And your Lord glorify!” (3), “And your clothes purify!” (Al-Muddaththir: 1-4).

“Go, you and your brother, with My signs, and do not slacken in remembering Me” (Taha: 42), in remembering Allah whether in their worshiping to the Lord and their call to Pharaoh and his people to Allah.

Go to Pharaoh—he has indeed exceeded all limits” (Taha: 43), “Go”, Musa“ To Pharaoh—he has indeed exceeded all limits”, and Pharaoh is“ .ﷺ and Harun .Egypt's king, he is called Pharaoh and he who owns the CopticThis title, the position in which he is, is the king position. “He has indeed exceeded all limits”, he exceeded his limits. “He”, that is Pharaoh, “Exceeded all limits”, exceeded the limits with all of its kinds. First of all, he exceeded the limits in stating himself as a god apart from Allah, rather, a lord for people whom they exalt. He commands

them and they obey and that he who commands and sees nothing but the right and truth. “..... I do not show you except what I see, and I do not guide you except to the way of prudence” (Ghafir: 29), and that he is the lord worshiped without Allah. “O chiefs, I have never known of any god for you other than me”, these are his words. He exceeded with his humiliation and insulting the children of Israel, besides his killing the males and letting the females alive and using them in work, hard work; like hitting bricks and carrying weights, and such of all kinds of hard work, and they used to torment them with such hard work. “Go to Pharaoh—he has indeed exceeded all limits” (Taha: 34).

“But say a lenient word to him” (Taha: 44), this is a direction from Allah for them to go to this oppressor, major oppressor, and to say a lenient word to him. Allah says, “That he may remind himself or be fearful” (Taha: 44), the lenient word is other than hard word, other than the word that has toughness and insult, an insult to Pharaoh and cursing him. Rather, it should be a lenient word and Allah demonstrated this lenient word here of being the display of the religion to him. Not by commanding, rather, to display the matter and not by commanding, as saying, “And I will guide you to your Lord, so you will be in awe” (An-Nazi'at: 19), so they say to him, we came to guide you to the right and true path. “..... Do you care to be purified?” (An-Nazi'at: 18), “And I will guide you to your Lord, so you will be in awe” (An-Nazi'at: 19). “Do you care”, with displaying. “To be purified”, purified; he did not say to purify you, rather, to be purified. “And I will guide you to your Lord”, guide you to Allah. “So you will be in awe”, fear Allah; so, the lenient word is to display this message not by obliging it. Likewise, for the saying to be away from toughness, hardship, and cursing. “But say a lenient word to him, that he may remind himself or be fearful” (Taha: 44), that Pharaoh may remember his Lod God, his Creator, his Master, the true path, and the right path, or to fear Allah and fear His punishment and being tormented due to his exceeding the limits and oppression. ‘May’, here, is according to the creature, not

according to the Lord because Allah has the foreheads of the servants (i.e., He has control over them), and nothing fails Him for He guides whoever He wills. But this, "That he may remind himself or be fearful", he offers these reasons that Pharaoh may be benefited with these reasons and be reminded or fearful.

"They said", Musa and Harun. "..... Our Lord, we fear he may persecute us or exceed all limits" (Taha: 45), Musa and Harun said, when Allah commanded them of this matter of carrying the message and going to Pharaoh, "Our Lord, we fear he may persecute us", Pharaoh. "Or exceed all limits", extremely exceed the limits, so the first thing, that if he hears that we came to display the matter over him or to tell him something, or to display him with a religion other than his, he might close the door completely and not hear a word from us. 'Or exceed all limits", exceeding the limits that he might order to imprison us and the killing of us as the usual matter for he is an oppressor, or to exceed in preventing this truth from reaching him, or exceed in hitting and tormenting us, or such.

Allah says, "He said, 'Be not afraid; I am indeed with you, hearing and seeing'" (Taha: 46), a comfort from Allah. Allah responded to their saying regarding their fear from Pharaoh. "He said, 'Be not afraid", from Pharaoh and his people. "I am indeed with you", with you in support, help, and strength. Then, He says, "Hearing and seeing", you are not absent from the hearing and seeing of Allah. Also, that Allah cannot but fulfill His message and continue with His promise, it must be. "He said, 'Be not afraid; I am indeed with you, hearing and seeing" (Taha: 46), the companionship, here, is the companionship of Allah with Musa; the companionship of victory, support, strength, and that He is with him. Otherwise, there is no doubt that Allah is with all of His servants with His knowledge; nothing is absent from Him from His creatures' conditions and deeds. "Have you not seen that Allah knows whatever is in the heavens and whatever is in the earth? There is no secret conversation between three but He is their fourth, nor between five but He is their sixth, nor less than that nor more but He is with

them wherever they may be…….” (Al-Mujadila: 7), “But He”, that is Allah. “..... With them wherever they may be. Then on the Day of Resurrection He will inform them of what they did; indeed, Allah is All-Knowing of everything” (Al-Mujadila: 7), yet, this companionship is to Musa and Harun and is the companionship of victory, support, mercy, and care from Him, “... I am indeed with you, hearing and seeing” (Taha: 46).

“So approach him and say, ‘We are the messengers of your Lord, so send the Children of Israel with us and do not punish them; we have surely brought you a sign from your Lord, for peace is upon whoever has followed the guidance’” (Taha: 47), this is the sum up of what they are sent with. Go to Pharaoh, and approach him in his place. “And say”, to Pharaoh. “We are”, the two of us. “The messengers of your Lord”, Musa and Harun. “The messengers of your Lord”, here, they said “Your Lord”, it includes a reminder that the one who sent them is Pharaoh's Lord. His Lord, here, is the one who Created him, provided him, and in charge over his affairs. Thus, as if they say that we are reminding you of the Lord, your Creator, Provider, Former, and the One who made you a king for He is your Master. The Lord is the Master, the Owner, and the One in charge. They did not say we are our Lord's messengers, rather, they said, “The messengers of your Lord”, it is also from the lenient word and from draughting the matter closer and from the granulation of Pharaoh to turn back to his Lord and Creator, and to go back to the truth. “Say, ‘We are the messengers of your Lord, so send the Children of Israel with us”, we do not want to stay with you, nor want your kingdom, rather, we want you to send the children of Israel with us, to leave the children of Israel go out from Egypt and let them worship Allah somewhere else. Let them go out to the wilderness of Sinai, then to the land that they are promised to inhabit, and we want to get out of your kingdom in Egypt. “So send the Children of Israel with us”, the children of Israel, Yaqub 's sons. “And do not

punish them", stop punishing them with what you afflicted upon them of killing their males and making them work hard out of injustice.

"We have surely brought you a sign from your Lord", we brought you a sign from your Lord. A sign, a proof of our truthfulness for anyone can call such a call that he is the Lord's messenger, yet, we have the proof that distinguishes between the truthful and the liar. Thus, they said, we brought you a sign from the Lord. "..... We have surely brought you a sign from your Lord, for peace is upon whoever has followed the guidance" (Taha: 47), they did not say peace upon him as an individual while he is a disbeliever, rather, they said peace upon whoever followed the guidance. "For peace is upon whoever has followed the guidance", whoever followed the guidance has peace from us. The thing understood is that whoever did not follow the guidance; for the believer is not a peace for the disbeliever and to Allah's enemy, rather, he supplicates against him. Thus, he is upon the Lord's destruction; however, he is warned of getting destroyed and tormented. They said, "For peace is upon whoever has followed the guidance", Pharaoh will be included, if he followed the guidance, and everyone who follows the guidance of the Lord will be included in it.

Then, He said to him preaching, "It has indeed been revealed to us that punishment falls upon whoever has disbelieved and turned away" (Taha: 48), this is a warning to Pharaoh and a demonstration. "To us", Musa and Harun. "It has been revealed to us", it has been revealed by the unknown doer, and the one who revealed it is Allah; that punishment falls upon whoever has disbelieved and turned away. The punishment in the world and the hereafter. "Whoever has disbelieved", the truth. Musa and Harun came with the truth, so it is the call to worship only Allah. Likewise, a call to save the people from humiliation and oppression, so all of their calls came in truth. Thus, the punishment is over, "Whoever has disbelieved", what came to him of truth "And turned away", disregarded; turning away is disregarding and going away from the truth without

any deed. This is the message which Allah made Musa and Harun carry to Pharaoh. A clear and evident call with its proof established. There is no unclarity in it; understood by everyone presented to. Yet, Pharaoh's tyranny prevented him from accepting the truth, and so, his arrogance and stubbornness began. “He said, ‘So who is your Lord, O Moses?” (Taha: 49), just like that; notice the divine speech to him that they are telling him that they came to call you to your Lord, O Pharaoh, but he denies, after that, having a Lord, and attributes this Lord to Musa. “He said, ‘So who is your Lord, O Moses?” (Taha: 49), for Pharaoh thought that he was the lord god, who there is no other god to the people other than him. Then, he sees those addressing him and that they are apart from his worship and divinity. “He said, ‘So who is your Lord, O Moses?” (Taha: 49), he says so out of arrogance and according to what he believes in of being the people's lord and that he is their lord.

Musa answered him with a great answer, “He said, ‘Our Lord is the One Who gave everything its creation then guided(it)” (Taha: 50), he concluded the attribute of the Lord in demonstrating that He who created everything, and He who placed each creature into its place and work. “Gave everything its creation”, everything, all that Allah made is from His creation. Then, every creature is put into its place in which it runs. So, Allah created everything and is in charge over everything.

يقول الله ﷻ: {قَالَ فَمَنْ رَبُّكُمَا يَامُوسَى (49) قَالَ رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى (50) قَالَ فَمَا بَالُ الْقُرُونِ الْأُولَى (51) قَالَ عِلْمُهَا عِنْدَ رَبِّي فِي كِتَابٍ لَا يَضِلُّ رَبِّي وَلَا يَنْسَى (52) الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَسَلَكَ لَكُمْ فِيهَا سُبُلًا وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ أَزْوَاجًا مِنْ نَبَاتٍ شَتَّى (53) كُلُوا وَارْعَوْا أَنْعَامَكُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِأُولِي النُّهَى (54) مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى (55) وَلَقَدْ أَرَيْنَاهُ آيَاتِنَا كُلَّهَا فَكَذَّبَ وَأَبَى (56) قَالَ أَجِئْتَنَا لِتُخْرِجَنَا مِنْ أَرْضِنَا بِسِحْرِكَ يَامُوسَى (57) فَلَنَأْتِيَنَّكَ بِسِحْرٍ مِثْلِهِ فَاجْعَلْ بَيْنَنَا وَبَيْنَكَ مَوْعِدًا لَا نُخْلِفُهُ نَحْنُ وَلَا أَنْتَ مَكَانًا سُوًى (58) قَالَ مَوْعِدُكُمْ يَوْمُ الزِّينَةِ وَأَنْ يُحْشَرَ النَّاسُ ضُحًى}[طه:49-59].

says, “He said, ‘So who is your Lord, O Moses?”)49(, “He said, ‘Our ﷻ Allah ,Lord is the One Who gave everything its creation then guided(it)”)50(, “He said ”?So what about the former generations‘(51), “He said, ‘Knowledge thereof is with my Lord in a record; my Lord never goes astray nor does He forget’” (52), “(He is) the One Who has made the earth a cradle for you and traced in it ways for you, and sent down from the sky water with which We brought out pairs of diverse plants” (53), “Eat and pasture your livestock. Most surely, in that are signs for ones endowed with intelligence” (54), “From it We created you, and into it We return you, and from it We bring you out once again” (55), “And very truly We showed him all of Our signs, but he disbelieved and refused” (56), “He said, ‘Have you come to us to evict us from our land with your sorcery, O Moses?” (57), “We will most surely bring you sorcery like it; so make between us and you an appointment which we will not break—neither us nor you—in a suitable place” (58), “He said, ‘Your appointment is the day of the festival, so let the people be herded together at forenoon” (59), (Taha: 49-59).

The verses are in the context of Musa's call to Pharaoh and that, when Musa displayed his call to Pharaoh, he said, “We are the messengers of your Lord”, he and Aaron, “... So send the Children of Israel with us and do not punish them; we have surely brought you a sign from your Lord, for peace is upon whoever has followed the guidance” (Taha: 47), “It has indeed been revealed to us that punishment falls upon whoever has disbelieved and turned away” (Taha: 48). That is, beware of turning this evident call away, or else, you will be from the people who disbelieved and turned away. Yet, Pharaoh denied and said with insult and minimizing, “So who is your Lord”. Your Lord, not his, yours taking into account that they said, “We are the messengers of your Lord”, O Pharoah, “He said, ‘So who is your Lord, O Moses?’” (Taha: 49). At this point, he said, “..... Our Lord is the One Who gave everything its creation then guided(it)” (Taha: 50), a complete answer includes the Lord's attributes with this generality, as the Lord's

saying, “Glorify the Name of your Lord, the Most High” (Al-A'la: 1), this is your Lord the supreme, “Who created and proportioned” (Al-A'la: 2), “And Who determined and guided” (Al-A’la: 3). As well as Allah's saying, “Allah is the Creator of everything, and He is the Ultimate Trustee over everything” (Az-Zumar: 62), so, the first information introduced regarding knowing the Lord is that He who created everything and that each creature is placed, ordered, and run into its course. “The One Who gave everything its creation then guided(it)”, he said, “Gave everything its creation then guided(it)”, each creature took its creation, whether it is created in greatness, in smallness, in precision… The big sun, the small ant, the great galaxy, the running river, the bird on the tree, the worm in the ground; every creature with its attributes and characteristics, this is the Lord's creation. He says, “Gave everything its creation then guided(it)”, guided each creature into his livelihood path, or else, how would this creature know its path, know how to preserve its offspring, preserve its eggs, preserve its food and store it? All of these were established within each creature. Allah guided it to its path and way. He says, “Gave everything its creation then guided(it)”, for each creature to walk into its path, preserve itself, preserve its kind, and protect itself from the enemies. This is a great matter for Allah created everything and is in charge of everything. He is the one entrusted with everything, “Glorify the Name of your Lord, the Most High” (1), “Who created and proportioned” (2), “And Who determined and guided” (Al-A'la: 1-3).

This answer was enough for Pharaoh to know and recognize who is Allah, the Lord of the worlds. Yet, he went astray, went out of the subject, and did not discuss this thing in this evident and clear matter, which there is no way to be turned. “He said, ‘So what about the former generations?’” (Taha: 51), so, what about the former generations; they used to tell that the former generations, of our fathers and grandfathers, were in this religion that we are following, faith, and were as such. They were not following or believing in what Musa ﷺ said. Further,

Musa answered him with a short answer, that he does not go into the twists and turns of this matter, with which Pharaoh intended to mislead Musa's mind with this question and talking about it. Musa ﷺ said, "He said, 'Knowledge thereof is with my Lord in a record'", Allah knows all of these former generations, He counted its deeds, and are recorded with Him in a book. "He said, 'Knowledge'", the knowledge of these former generations. "Thereof is with my Lord", my Lord God, "In a record", the record of their deeds. "..... My Lord never goes astray nor does He forget" (Taha: 52), "Never goes astray", from anything from the existence and truth for Allah is the witness over everything and never forgets anything. Rather, count all of their deeds and all actions and will reward each person; if he had good deeds, then he will attain good reward and if he had bad deeds, he will attain bad reward. That is a nation that has passed. For them is what they have earned, that is, each will attain what he earned and you will not be accountable for what they have done. So, the matter is over so that Musa would not enter into a discussion with him regarding whether these generations were following the truth or not. Were they not following the truth? Who of them will be judged and enter into heaven? Who will enter into Hell? He said, all of these generations, "He said, 'Knowledge thereof is with my Lord in a record; my Lord never goes astray nor does He forget" (Taha: 52).

Then, Musa started demonstrating the Lord's attribute and care over His creation and showing that we are living within the Lord's possession and in what He facilitated from livelihood to creatures. He says, "(He is) the One Who has made the earth a cradle for you", the Lord, whom I am calling you to, is the One who made the earth a cradle as such, extended the earth as such. "And traced in it ways for you", made traced ways into it. There are traced ways in the mountains so that people would be able to go out of valleys, from this region to that region. Thus, He made traced ways on this earth. "And sent down from the sky water", which is rainwater, "..... With which We brought out pairs of diverse plants"

(Taha: 53), “With which We brought out”, the Lord attributed bringing out to himself. Pairs; the pair is everything that has a match of its kind, so it is paired, that is, it is a harmonic form. “Of diverse plants”, of diverse plants, almost uncountable, because the kinds of plants are more than one kind from the ones that once existed on this earth. “..... With which We brought out pairs of diverse plants” (Taha: 53), “Eat and pasture your livestock”, eat from these plants. “And pasture your livestock”, that is, plants are for people to eat and plants are for livestock to pasture, and this livestock is for people, upon which they live eating its meat and dairy. “Eat and pasture your livestock. Most surely, in that are signs for ones endowed with intelligence” (Taha: 54), this is regarding Allah's creation and facilitating livelihood to people as such, all of these are signs but “For ones endowed with intelligence”, the ones endowed with intelligence are people of sound judgment, which prevents them from evil. It is called intelligence from forbidding because it forbids evil. It is called intelligence for it prevents its owner from falling into evil, and it is called prohibition because it prohibits its owner as well from evil things that do not help. This queen, the queen of understanding was named by intelligence, by prohibition, and by sound judgment, “In that are signs for ones endowed with intelligence”, the owners of great minds.

“From it We created you”, from this earth, “We created you”, a reminder from Allah and Musa's speech directed to the worlds here because this Qur'an is descended to all people and a call from Allah to all people. Thus, what Musa said is a call from Allah to all doers and demonstrating His signs to all worlds. “From it”, O people, “We created you”, from this earth for our father, Adam, humankind's father, Allah created him from the mud of this earth. “And into it We return you”, after death. The person dies and must go back to this earth. “..... And from it We bring you out once again” (Taha: 55), from this earth, Allah brings us back again. “And from it We bring you out”, O people, “Once again”, again. This is the second raise to the Lord of the worlds for judgment.

Then, after that, there is no death, for it is the home of permanence; either in heaven for the people of obedience and faith, or in Hell for the people of infidelity and disobedience, "From it We created you, and into it We return you, and from it We bring you out once again" (Taha: 55).

Allah says, "And very truly We showed him all of Our signs, but he disbelieved and refused" (Taha: 56), Allah mentioned, after that, all the signs which Musa displayed to Pharaoh; from his staff which turns into a serpent, his white hand, and the other signs which Allah showed to Musa from the kinds of punishments, with which Allah afflicted the Pharaohs. Thus, it is informing that Pharaoh remained over his infidelity and stubbornness till the end, "And very truly We showed him all of Our signs, but he disbelieved and refused" (Taha: 56), denied the truth, and refused following it. Thus, he denied the truth and right which came to him from Allah, his Lord, the Lord of the worlds, that he who created this universe, that he who gave everything its creation, claimed that all of these are his, to Pharoah, and refused following the truth or hearing it. "But he disbelieved and refused", and turned all of this saying, Musa saying, and the signs which Allah showed upon his hands by attributing what Musa did to sorcery. "He said, 'Have you come to us to evict us from our land with your sorcery, O Moses?'" (Taha: 57), this malignant started saying that Musa's call is a conspiracy and that he has a goal and a hidden purpose and that what he did is from sorcery kinds. Thus, he attributed these signs to sorcery and attributed Musa's evident and clear call to be linked to a hidden goal. "He said, 'Have you come to us to evict us from our land with your sorcery, O Moses'" (Taha: 57), to evict us from our land, from Egypt, "With your sorcery", with this sorcery which you came with. "O Moses", he calls him with this kind out of insult. "O Moses", he calls him with his name here insulting him and that he is from people in the position of slaves. "We will most surely bring you sorcery like it", we will bring you sorcery that nullifies yours. "... Sorcery like it; so make between us and you an appointment which we

will not break—neither us nor you—in a suitable place" (Taha: 58), state an appointment. "So make between us and you an appointment which we will not break—neither us", Pharaoh commits that he won't break it. "Neither us nor you", escaping from it. You will come, "In a suitable place", in a suitable place, a commonplace, whether between you and us and agreed upon. A suitable and leveled place on which everyone can meet, and everyone is equal, everyone who comes from the sect of Musa, or the people of Pharaoh. "Suitable", everyone gathers in one place equal, and everyone attends, and we won't break the agreement nor will you. This is, of course, what Musa wanted so that Allah's signs would be shown to these gatherings, and that it might be the reason to call everyone to enter into faith.

Allah included this here, He demonstrated in other places that Pharaoh displayed over his chiefs, "They said, 'These two are nothing but sorcerers who want to evict you from your land with their sorcery and abolish your exemplary way of life'" (Taha: 63), he pointed, that is, they referred to him, he said, and send summoners to the cities. "To bring you every knowledgeable magician" (Ash-Shu'ara: 37), and that if the magician they will beat the sorcery of Musa and will show it, and that they agreed with him upon this matter. He said this to Musa, that they agreed upon this matter. He says, "... So make between us and you an appointment which we will not break—neither us nor you—in a suitable place" (Taha: 58).

At this point, Musa said, "He said, 'Your appointment is the day of the festival", he saw that the day suitable for this matter is the festival day and it is the day of their feast in which they bring out their adornments and take a holiday from work and is a day of joy and play. "He said, 'Your appointment is the day of the festival, so let the people be herded together at forenoon'" (Taha: 59), Musa chose this day for it is a day off from work in which all people can attend. Likewise, he chose the noontime for it is an apparent time in which the sun is the

brightest and the sorcerers cannot hide anything. As for the dark time, they can deceive in it, on the other hand, under the light of the sun, everything is apparent. "He said, 'Your appointment is the day of the festival, so let the people be herded together at forenoon", people gather, "At forenoon", at forenoon time. Allah says, of course, the meeting ended and there is an appointment for people to gather as such.

Allah says, "Then Pharaoh turned away and put together his plot, and then he came" (Taha: 60), turned away that is, went in his way, the stubborn way. "And put together his plot", his plot, the sorcerers and encouraged them that if they beat Musa, they will attain what they will and will be close to him, and will give them a great reward. He started plotting, Pharaoh started plotting and putting his plot together and forming his conspiracy to nullify this truth with all that he could. "Then he came", came with his sorcerers and soldiers and what he prepared from thoughts regarding what would happen so that he would be prepared for everything. "Then he came", "Moses said to them, 'Woe to you. Do not fabricate lies against Allah or He will destroy you with a punishment, and surely, the one who fabricates lies is bound to fail" (Taha: 61). Musa started with warning the heads and people from fabricating lies about Allah that Musa is not His messenger and the signs he has are from sorcery and that they will nullify it. He said to them, "Do not fabricate lies against Allah", say lies about Allah that this is their land and country and that this is their Pharaoh and lord. All of these are fabrications of lies that he is their lord and his path is the best and that Musa is not right, rather, is falsehood, and wants to get them out of their land with this sorcery, all of these are lies. "Do not fabricate lies against Allah or He will destroy you with a punishment", destroying is nullifying and rooting up. Destroy you with a punishment that is to root you up with a punishment from Him. "And surely, the one who fabricates lies is bound to fail", the one who fabricates lies is bound to fail. The one who fabricated the liar is bound to failed; no matter how much he

thinks that, by his lies, he will succeed, yet, he fails. Allah must show the liar's lie, “And surely, the one who fabricates lies is bound to fail”.

Allah says, “Then they disagreed with each other about their matter and conversed secretly” (Taha: 62), at this time in which they are getting ready for this match, they started, all of them, negotiate with the other, disagreed in the matter, this one says something and the other says something else. “Then they disagreed with each other about their matter”, what is the right way to nullify the proof of Musa. “And conversed secretly”, conversed secretly. "Conversed" refers to the secret conversation, they speak secretly between each other. “They said”, agreeing upon this matter, “These two are nothing but sorcerers”, referring to Musa and Aaron, most surly sorcerers. “Who want to evict you from your land with their sorcery”, this is their intention, and this is what they want and this is their hidden goal. “Who want to evict you”, that is O Coptic, Pharaoh's people. “With their sorcery”, with this sorcery, and they overcome you saying that these are Allah's signs and everyone listens. Then, after that, they make their people, they try to get the people out of their land. “..... And abolish your exemplary way of life” (Taha: 63), Musa and his brother abolish, “Your exemplary way of life”, the method of life that you follow which has no similarity for it is the exemplary way of life and the greatest. This is also from the lies for the method upon which they lived is the method which makes the ruling family as gods and makes the rest of people as slaves. Pharaoh makes all people as his servants who work upon his service in building graves and building the grave in which he will be buried. All people work all of these years in order to build this grave for the king, and work with sorcery and worship this person who made himself as a god apart from Allah. Thus, they called this method of oppression, injustice, and torment to be an exemplary way of life. “And abolish your exemplary way of life”, deceit and lie by these arrogant, vain people over these poor, needy people.

“So decide your plot, then come, lined up(in ranks); and the one who gains the upper hand is surely bound to succeed today” (Taha: 64), here, Pharaoh encourages his people that this is a conspiracy from Musa and Aaron that we must stand as one line, all of us, the rulers and people, all of us should stand as one line before this conspiracy which afflicts all of us so that we nullify it. “So decide your plot”, your plot, everything with which you can plot Musa and who is with him. “Then come, lined up(in ranks)”, be, all of you, one line behind the ruler, behind Pharaoh. “And the one who gains the upper hand is surely bound to succeed today”, the upper hand is the one who succeeds today, if we defeat Musa and his people for those will attain the matter, and if we defeat them, the matter is ours. “And the one who gains the upper hand is surely bound to succeed today”, the sorcerers which Pharaoh gathered from everywhere came, the expert sorcerers and displayed the reward to Pharaoh, “..... Is there a reward for us if we are the overcomes?” (Ash-Shu'ara: 41), “He said, ‘Yes, and you will then most surely become of those brought near(to me)’” (Ash-Shu'ara: 42), and the sorcerers prepared their sorcery and plot, all that they were capable of from the sorcery, they came with it and prepared it. Therefore, when they came to this day, they said, that is the sorcerers, “They said, ‘O Moses, either you cast or we will be the first to cast’” (Taha: 65), they asked Musa regarding who will cast his sorcery, as they said, first? Who will start casting staff and ropes? Who will start? “Either you cast”, that is what you have, the staff you came with which turns into a serpent, or we will be “The first to cast”, and this includes something of equality that they asked Musa who will start first. Thus, Allah revealed to Musa to make them go first in the matter, “He said, ‘Rather, you cast’”, you cast first.

Allah says, “..... And suddenly, their ropes and staffs were made to appear to him, because of their sorcery, to be slithering” (Taha: 66), the event in which we are in now is the whole nation is gathered, all people gathered from everywhere in this wide space. Pharaoh is sitting in his balcony above all of these

gatherings with his chiefs and soldiers. On the other hand, here we have Musa and his brother coming with nobody but his staff. The gatherings are cheering and encouraging the sorcerers all of which came with his tools of sorcery, that is the tools needed. There is no doubt before the event starts, there is fear in Musa's soul for, Musa and his brother, have no one with them, and all of these are the king's gatherings, chiefs, and people. The whole encouragement and all hearts are with Pharaoh, with his people, and with his sorcerers, and they are all standing behind the sorcerers. The sorcerers cast, Musa said to them, "Rather, you cast". Allah says, "..... And suddenly, their ropes and staffs were made to appear to him, because of their sorcery, to be slithering" (Taha: 66), "And suddenly", suddenly, as soon as they cast, each one cast his rope and staff, suddenly, these ropes and staff, Musa himself the Lord's messenger, "Were made to appear to him", because of their sorcery. "To be slithering", that it is a real great serpent slithering over the ground. Thus, if this was Musa's case, then, there is no doubt, everyone witnessing this event thought more than that. As Allah says, "They affected the eyes of the people with sorcery and intimidated them and came up with great sorcery" (Al-A'raf: 116), all the people's eyes were afflicted by sorcery and started seeing these slithering over the ground are real slithering serpents. "Intimidated them", they became intimidated and a great fear that the whole ground and valley was full of serpents, and fear reached Musa ﷺ. Allah says, "So Moses felt apprehensive within himself" (Taha: 67), Musa felt apprehensive within himself that this sign might get lost within these great gatherings of serpents. That is if a serpent is one of those, that is, the sign is lost. He felt apprehensive within himself that this multiplicity might overcome the sign he brought, "So Moses felt apprehensive within himself" (Taha: 67).

Allah says, "We said, 'Be not afraid; you are the highest'" (Taha: 68), comfort from the Lord and a demonstration. "Be not afraid; you are the highest", a

confirmation from Allah that he is the highest over all of these gathered to support the falsehood, and that the truth must get highest.

يقول الله ﷻ: {قَالُوا يَا مُوسَى إِمَّا أَنْ تُلْقِيَ وَإِمَّا أَنْ نَكُونَ أَوَّلَ مَنْ أَلْقَى (65) قَالَ بَلْ أَلْقُوا فَإِذَا حِبَالُهُمْ وَعِصِيُّهُمْ يُخَيَّلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّهَا تَسْعَى (66) فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُوسَى (67) قُلْنَا لَا تَخَفْ إِنَّكَ أَنْتَ الْأَعْلَى (68) وَأَلْقِ مَا فِي يَمِينِكَ تَلْقَفْ مَا صَنَعُوا إِنَّمَا صَنَعُوا كَيْدُ سَاحِرٍ وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ أَتَى (69) فَأُلْقِيَ السَّحَرَةُ سُجَّدًا قَالُوا آمَنَّا بِرَبِّ هَارُونَ وَمُوسَى (70) قَالَ آمَنْتُمْ لَهُ قَبْلَ أَنْ آذَنَ لَكُمْ إِنَّهُ لَكَبِيرُكُمُ الَّذِي عَلَّمَكُمُ السِّحْرَ فَلَأُقَطِّعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خِلَافٍ وَلَأُصَلِّبَنَّكُمْ فِي جُذُوعِ النَّخْلِ وَلَتَعْلَمُنَّ أَيُّنَا أَشَدُّ عَذَابًا وَأَبْقَى (71) قَالُوا لَنْ نُؤْثِرَكَ عَلَى مَا جَاءَنَا مِنَ الْبَيِّنَاتِ وَالَّذِي فَطَرَنَا فَاقْضِ مَا أَنْتَ قَاضٍ إِنَّمَا تَقْضِي هَذِهِ الْحَيَاةَ الدُّنْيَا (72) إِنَّا آمَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا خَطَايَانَا وَمَا أَكْرَهْتَنَا عَلَيْهِ مِنَ السِّحْرِ وَاللَّهُ خَيْرٌ وَأَبْقَى (73) إِنَّهُ مَنْ يَأْتِ رَبَّهُ مُجْرِمًا فَإِنَّ لَهُ جَهَنَّمَ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى (74) وَمَنْ يَأْتِهِ مُؤْمِنًا قَدْ عَمِلَ الصَّالِحَاتِ فَأُولَئِكَ لَهُمُ الدَّرَجَاتُ الْعُلَى (75) جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَلِكَ جَزَاءُ مَنْ تَزَكَّى}[طه:65-76]

says, “They said, ‘O Moses, either you cast or we will be the first to ﷻ Allah .’cast’”)65(, “He said, ‘Rather, you castAnd suddenly, their ropes and staffs were made to appear to him, because of their sorcery, to be slithering” (66), “So Moses felt apprehensive within himself” (67), “We said, ‘Be not afraid; you are the highest’” (68), “And cast what is in your right hand—it will swallow what they have crafted; what they have crafted is only a sorcerer’s trickery, for the sorcerer will not succeed wherever he may go” (69), “So the sorcerers fell down prostrate. They said, ‘We have attained faith in the Lord of Aaron and Moses’” (70), “He said, ‘Have you attained faith in him before I have given you permission? He must be your chief who has taught you sorcery. So I will most surely cut off your hands and your feet on alternate sides, and I will most surely crucify you on the trunks of the palm-trees. Then you will most surely know which of us is more severe in punishment and more lasting” (71), They said, ‘We will not prefer you over what has come to us of evident proofs nor(over) the One Who originated us, so decree whatever you decree; you can only decree for this Earlier Life’” (72), “We have indeed attained faith in our Lord

so that He may forgive us our offenses and what you have compelled us to practice of sorcery, for Allah is better and more lasting" (73), "Indeed, whoever comes to his Lord as a criminal, then surely for him is Hell, where he neither dies nor lives" (74), "But whoever comes to Him as a believer, having done righteous deeds, then for those are the highest degrees(of rank)" (75), "Gardens of Perpetuity beneath which rivers flow, abiding therein, for that is the repayment of the one who purifies himself" (Taha: 65-76).

The Almighty says that the sorcerers said to Musa after the gathering was set and Pharaoh sat at the top of the gatherings and people cheered and encouraged their sorcerers and that the sorcerers asked Musa either he be the first to start and cast his staff or that they cast their staff and ropes. "They said, 'O Moses, either you cast or we will be the first to cast'" (Taha: 65), so Musa told them rather, you cast, you start first, says, "..... And suddenly, their ropes and staffs were made to appear to him, because of their sorcery, to be slithering" (Taha: 66), that is, when they cast their ropes and staff it became in Musa's sight, they saw as if they were slithering and that it became real serpents. Not only Musa but everyone attending, as Allah says, "..... They affected the eyes of the people with sorcery and intimidated them and came up with great sorcery" (Al-A'raf: 166), they affected the eyes of the people with sorcery, and people became seeing these ropes and staff which they cast became real serpents when it was cast into the ground. "Were made to appear to him", that is, O Musa, "Because of their sorcery, to be slithering". Allah says, "So Moses felt apprehensive within himself" (Taha: 67), he was apprehensive and concerned that Musa feared the sign that Allah had sent him with. "We said", Allah revealed to him in this stressful situation.

"We said, 'Be not afraid; you are the highest" (Taha: 68), do not fear this matter. "You are the highest", the supreme over these, Allah will make you the highest over all of these. "And cast what is in your right hand", which is his staff,

the only thing he came with. “..... It will swallow what they have crafted; what they have crafted is only a sorcerer’s trickery, for the sorcerer will not succeed wherever he may go” (Taha: 69), here, Musa's sign, his staff, turned not only to a serpent, rather, a living serpent which nullifies all of this sorcery by itself. “It will swallow”, swallow is devouring quickly. That is, it will open its mouth, this serpent opens its mouth and swallows all of this lie and falsehood of these ropes and staff, so it swallows and devours. “And cast what is in your right hand—it will swallow what they have crafted”, on the form of a serpent opening its mouth. A serpent cannot chew, rather, it swallows at once. It takes what it takes and swallows it. “It will swallow what they have crafted”, all of which they crafted. “What they have crafted is only a sorcerer’s trickery”, that is, what they crafted is a sorcerer’s trickery. The sorcerer's work is all in deceiving people and the matter is made to appear as such in their eyes and he does not do a real transformation. A sorcerer cannot turn sights, turning a stone into bread for example, or turning a rope into a serpent, it cannot be. This is impossible for, a sorcerer, cannot turn sights, for he cannot turn copper into gold, and stone into a date, no. All that he is capable of is to deceive the watcher that he turned this thing from a state into another state. “What they have crafted is only a sorcerer’s trickery, for the sorcerer will not succeed wherever he may go”, the sorcerer does not succeed, Allah won't make him succeed for all of his deeds are evil. All of the sorcerer's work is evil, falsification, and lying. Allah does not allow his work to succeed. “For the sorcerer will not succeed wherever he may go”, in any valley he is or is any deed he does, no, there is no benefit from sorcery. As Allah says regarding those, “Even so, they learn from them the means to cause separation between a man and his spouse”, this is the most they do. “But never could they harm anyone except by Allah’s leave. And they learn what would harm them and not benefit them. Yet they did know that whoever purchased it would have no share in the Hereafter”, and this was a great sign, showing Allah's signs perfectly, that Musa's staff which is seen by everyone attending, a staff he casts

and turns into a great serpent which slithers into the ground, then, gathers and collects all of their lies and falsehood and swallows and ends it completely. Then, this great serpent stands alone, the one that nullified all of this.

Of course, when the sorcerers saw this, they got surprised by this matter and they are the people of this craft and can distinguish between reality and imagination, between sorcery which is a lie, and the real divine sign. Thus, they saw this as a real sign from the Lord which no one is capable of but the Creator of the heavens and earth, the Lord God. At this point, when they saw this sign as such, they immediately fell down, so Allah says, “So the sorcerers fell down prostrate”, "fell down" referring to the unknown doer, they did not fall down on their own. As if there is someone who made them and caused them to fall down prostrating. “So the sorcerers fell down prostrate”, that is, they fell down not out of their own will. “Prostrate”, prostrating to Allah, not to Musa. They used, before this, to prostrate but to Pharaoh. Yet, here, the first prostrated to Allah when they saw Allah's sign clear and evident and checked from the deep of their heart. “Fell down”, that is out of the effect of this sign, that the sorcerers which are the people of this craft, knew the truth so they fell down and prostrated to Allah, “..... They said, ‘We have attained faith in the Lord of Aaron and Moses” (Taha: 70). “We have attained faith”, announcing to all of them that they believed in Musa and Aaron's Lord and not by Pharaoh. “In the Lord of Aaron and Moses”, his Lord, his God, his Creator. The one who sent him and this is a great form of faith for the people of lie, fabrication, and falsehood. The sorcerers are the people of lie, fabrication, and falsehood and were upon their lie, fabrication, and falsehood moments ago, suddenly, they saw the sign and attained faith and turned completely in this fast time as soon as this sign appeared. None of them is not included, rather, all of them attained faith, so this is a great form of attaining faith forms which is this sudden transformation in no time. They did not take time to discuss the matter or to say anything. Rather, it was immediate for they saw this

sign and checked that it was a sign from Allah for sure. The faith of the sorcerers was supposed to be a great proof to everyone on top of which is Pharaoh that this testimony is the testimony of truth and to believe that this is not sorcery and that it is a sign from Allah and if those believed, then everyone should follow, everyone attending should attain into believing in Allah. Yet, from the wonder that the criminal Pharaoh managed to turn this scene, the whole faith scene after people were almost entering into faith, all of them. He turns it once again at once into infidelity and stubbornness and overcomes everyone with his intelligence, wickedness, and vanity.

"He said", that is, Pharaoh, this reflects upon his intuition and his control over matters. He was not surprised, nor did he wait or think about it, rather, directly, he lied, fabricated, and turned the matter into infidelity and stubbornness. "He said, 'Have you attained faith in him before I have given you permission", so the first matter started that he showed that the first crime was for those to attain into the faith without his permission and that they were supposed before they announce this faith, they were supposed to ask the permission of Pharaoh because they are following him from the first place. "He said, 'Have you attained faith in him before I have given you permission", so here, he accused them of crime. Further, this might affect the crowd, that is, yes, they were supposed to ask his permission and return to their king who established them in this matter from the first place and gave them the reward and such. Also, he who brought them here, therefore, if they saw that this was a sign, they were supposed to return to him and say, O master, what Musa came with is a sign from Allah and we must return. However, to believe as such in Musa and turn to another side, Musa's side, without turning back to their boss and king, is considered to be a trespass on the ruler.

"He said, 'Have you attained faith in him before I have given you permission? He must be your chief who has taught you sorcery'", then he moved into another

thing, to accuse them of a greater crime, he said, "He must be your chief who has taught you sorcery", that is you, you agreed upon this matter at night and did not occur only now, and that your apparent faith now is only a lie that you agreed upon before. You agreed with Musa before you came to this place, he said, "He must be your chief who has taught you sorcery", this sorcery which you have took from him, from Musa. Thus, he is the owner of this sorcery and took you as his student. Then, at this point, he stated his judgment directly so that he leaves no space for no one to think. "So I will most surely cut off your hands and your feet on alternate sides, and I will most surely crucify you on the trunks of the palm-trees", he stated his judgment, that is, he established the court and stated his final judgment and chose the worst kind of punishment, he said, "So I will most surely cut off your hands and your feet on alternate sides", cutting off the feet and hands on alternate sides. That is, the right hand with the left foot and vice versa so that the person won't be able to feel comfortable on both sides until he dies as such. Then, he was not satisfied with only this, rather, he crucified him from the remaining foot over the trunk of the palm tree. Also, he does not choose a tree over which this man whose hand and feet are cut off can lay his back over and never affect him. Rather, he is being crucified over the trunk of the palm tree, and on the trunk of the palm tree, some things might get into his body, that is, thorns that might get into his back or belly when he gets crucified. However, crucifixion is to be like a cross to be extended, for his body to be tied and his hands get extended to be in the form of a cross.

"..... And I will most surely crucify you on the trunks of the palm-trees. Then you will most surely know which of us is more severe in punishment and more lasting" (Taha: 71), "Then you will most surely know", with this punishment with which I will punish you. "Which of us", from this and that who is the god which Musa's claim. "Is more severe in punishment", for his enemies. "And more lasting", regarding punishment, me or him. This reflects upon his exceeding the

limits in criminality, infidelity, fabricating accusations, and taking over the scene. The scene was directed to faith with the faith of these sorcerers, and if the scene continued as such, everyone would have attained faith because they were made to choose. They said, come to the match and the one who wins, then "..... And the one who gains the upper hand is surely bound to succeed today" (Taha: 64), the one who wins will be truthful. Yet, when Pharaoh saw that he managed to nullify his falsehood and overcome him, he turned the scene as such. Allah made the sorcerers adhere to their faith and replied to Pharaoh with a great response. They said, that is, the sorcerers, "They said, 'We will not prefer you over what has come to us of evident proofs nor(over) the One Who originated us, so decree whatever you decree; you can only decree for this Earlier Life'" (Taha: 72), "We will not", which nullifies all future actions. "We will not prefer you over what has come to us of evident proofs", prefer you, that is, to prefer your reward, your closeness, your repay, or to stay with you. "Over what has come to us of evident proofs", evident proofs that are the clear proofs that this is Allah's sign. "We will not prefer you over what has come to us of evident proofs nor(over) the One Who originated us", the one who originated us, to be a swear from them by their Lord; by the Lord who originated us, we will not prefer you. "Over what has come to us of evident proofs", or "We will not prefer you over what has come to us of evident proofs nor(over) the One Who originated us", that is, over Allah. To prefer you over Allah and to prefer your obedience over our Lord God's obedience. "So decree whatever you decree", that is, judge with whatever you want, killing, burning, crucifying over the trunks of the palm tree, all of what you have of criminality, and from the punishment which you want to afflict us with, just do it. "So decree whatever you decree; you can only decree", they submitted their matter to Allah and said do with us whatever you can, for sure, they could not... A group of sorcerers, and this is Pharaoh with his soldiers, his supporters, his forces, and... They have no power over doing anything, so they submitted to Allah's matter and command and said to Pharaoh, "So decree whatever you

decree", judge us with whatever you want. "You can only decree for this Earlier Life", your judgment upon us is only in the earlier life. What can you do? You can do whatever until we die, then, after death, we escape from you and go to our Lord God and Master, "....So decree whatever you decree; you can only decree for this Earlier Life" (Taha: 72). His judgment is only in this earlier life, yet, in the hereafter, the judgment would be upon you. That is, the Lord's judgment would be upon you and we would have escaped from you with our souls to our Lord and Master. "We have indeed attained faith in our Lord", that is there is no going back. "We have indeed", confirmation, "Attained faith in our Lord", we believed in what Allah sent us and submitted to it, feared Allah, asked from Him, and followed His path. "We have indeed attained faith in our Lord", our Lord God Master, the Owner, and the Creator. "So that He may forgive us our offenses", they remembered their past in sins, sorcery, lying, and fabrication. "So that He may forgive us our offenses and what you have compelled us to practice of sorcery", and this sorcery which we have been compelled to practice. Their compel to it might be by threatening them, that he brought them here with threats and promises as well. Thus, he brought them with promises that he will make them possess, to give them, and to bring them closer, and they might be brought with the threat that the one who would deny this would be punished and might afflict him with his anger. "..... And what you have compelled us to practice of sorcery, for Allah is better and more lasting" (Taha: 73), Allah is better. All of which you provide us with is nothing compared to what Allah has. "Better and more lasting", Allah's reward is more lasting for His reward is heaven and heaven is lasting and does not end.

Then, from what they said, "Indeed, whoever comes to his Lord as a criminal, then surely for him is Hell, where he neither dies nor lives" (Taha: 74), "Indeed", the case and condition. "Whoever comes to his Lord as a criminal", who dies and comes to Allah as a criminal, that is, dies and comes to Allah on the Day of

Judgment while he is a criminal. A criminal here by infidelity, stubbornness, and turning away from Allah's path. “Then surely for him is Hell, where he neither dies nor lives”, then, surely, for him is Hell. Hell is the prison which Allah prepared for His enemy, the fire prison. All of it is of fire, its bed is of fire, “For them is Hell as a resting place, and above them are sheets of fire…….” (Al-A'raf: 41), and its walls are of fire. “We have indeed prepared for the unjust a fire whose curtains have hemmed them in”, so its curtains are of fire which are its walls surrounding them from everywhere. Thus, it's a prison of fire, everything in it is of fire, maces of iron in it, and trees of fire; it is a tree called Zaqqum. “Indeed, it is a tree that comes out from the very origin of purgatory” (As-Saffat: 64), so it grows in the very origin of purgatory. “Its yield is as if it were devils’ heads” (As-Saffat: 65), “So they are sure to eat from it and fill their bellies with it” (As-Saffat: 66), “Then, on top of it, they will have a brew of scalding water” (As-Saffat: 67), “Then their return is sure to be to purgatory” (As-Saffat: 68). The water which they drink, is it cold? Rather, it is boiling water reaching its limits in terms of heat for it boiled in this fire and reached its extent in terms of heat and it is not smooth light water as the worldly water, rather, it is thick water like molten brass, like melted iron burning the faces. Thus, this is Hell. “Then surely for him is Hell, where he neither dies nor lives”, does not die so that he rests, and does not live a useful life and could be called life, rather he is in constant torment, as Allah says, “And death comes at him from everywhere but he is not to die”. Every cause of torment in Hell is sufficient for death. Hell, alone, is sufficient for someone to be placed in it and it kills him, and his soul is gone, but he does not die. “Every time their skins are roasted through, We will replace them with other skins so that they may(continue to) taste the punishment”, the cause, death is a cause, that is, fire is a cause that can lead to death but he does not die by it, and this water that he drinks and swallows and is hardly tasted is a cause of death, but he does not die; their intestines get cut, but he does not die. “Then surely for him is Hell, where he neither dies nor lives”, does not die and rest and does not live a useful life.

“But whoever comes to Him as a believer, having done righteous deeds, then for those are the highest degrees(of rank)” (Taha: 75), as for who comes to Allah as a believer believing in Allah. His faith in Allah is out of the belief that is believing in the unseen and Allah's promise and working accordingly. “Having done righteous deeds”, this is always attached to the reward. Faith must be attached to righteous deeds. “Righteous deeds”, the plural of a righteous deed and it includes all righteous deeds and all the branches of faith are righteous deeds. “Iman has over seventy branches - or over sixty branches - the uppermost of which is the declaration: ‘None has the right to be worshipped but Allah’; and the least of which is the removal of harmful object from the road, and modesty is a branch of Iman”, all faith deeds are righteous deeds, praying, fasting, zakat, Hajj, truthfulness, righteousness to parents, maintaining good relations with relatives, fulfilling covenants, all of these are righteous deeds. “Having done righteous deeds, then for those are the highest degrees(of rank)”, those, referring to the far indication and raising their case. “For those are”, to those. “The highest degrees(of rank)”, degrees in heaven; degrees are ranks. “The highest”, the highest in heaven, as Allah says describing the heaven, He says, “..... A lofty Garden(of Paradise)” (Al-A'la: 22), so it is high, supreme in heaven, in the highest of the heaven the roof of heaven is the All-Merciful throne. “The Gardens of Eden”, the Gardens of Eden, the gardens are the orchards. The heaven is orchards, “Eden”, everlasting that is they are the orchards of the Lord and He made it everlasting, endless, and their people never leave. They do not leave, and their people also do not leave, they do not travel, they do not die, and they do not... “Gardens of Perpetuity beneath which rivers flow”, beneath it, beneath its palaces, houses, tents, and beneath the walking over it. Thus, it is beneath its trees, running rivers, bursting rivers under trees, and under palaces. “Beneath which rivers flow”, beneath these trees. “Abiding therein”, remaining in it an uninterrupted remain. Abiding is the root of eternity which is survival, and abiding is remaining, and this abiding is abiding in heaven which is not

interrupted, that is, a long-lasting abiding which has no limits. “For that is”, the mentioned blessings. “..... The repayment of the one who purifies himself” (Taha: 76), “The repayment of the one who purifies himself”, the repayment of Allah, Allah's reward and a provision from Allah which He provides. “The one who purifies himself”, the purified, who gets purified from evilness the greatest of which is polytheism. Polytheism in Allah is the greatest of evilness. “The polytheists are surely but an impurity”, because it is an impurity to the heart for each polytheism is based upon a lie, first of all, that Allah has a similar and has an associate and that there is who deserves to be worshiped with Him. This is a lie for Allah has no associate. It is based upon a lie, denial, and disregarding the Lord for if worship is directed to someone other than Him then they denied the Lord's right and did not do what Allah commanded him to do. There is no doubt that polytheism causes evilness and disobedience, so first of all, it causes disobedience of the Lord regarding His commands to the servants and forbidding what He did from His servants. As for those who committed polytheism against Allah and made another god with Allah who states for them, commands them, forbids them, and gets close to him, he must state what is forbidden for them against what pleases Allah. Besides allowing what is forbidden which is evilness, all that Allah forbade, there is no doubt, it is impure. Soul impurity and impure in itself and with it follows. “Indeed, Allah commands to justice and excelling in doing good and bringing (charity) to the relative, and He forbids obscenity and what is deplorable and oppression…” (An-Nahl: 90), all that Allah forbad is evil, denied, abhorrent, injustice, and aggression. That is why religion is purity, the religion which Allah chose for His servants is purity, zakat, and what is opposite is impurity. Therefore, they said that those will have, “For that is”, the highest degrees, gardens of perpetuity beneath which rivers flow, abiding therein.

All of this, “The repayment of the one who purifies himself”, with faith and righteous deeds. The one who purifies himself with faith and righteous deeds and

his soul gets purified, then, this is the repayment from Allah. These were the words of those sorcerers who were minutes ago criminals, oppressors, conspirators, with Pharaoh to nullify the Lord's proof and signs. Then, after these signs of the Lord were shown and they knew it, they turned completely as such and turned from infidelity into faith and left this side and endured in this what Pharaoh promised them of killing and punishments. Yet, they stood firm and were patient and this is a form of faith which did not happen again in the whole history, the sudden belief of the sorcerer, and the surprising thing about this matter is their adherence to this matter and settling over it and this was from the greatest proof to Pharaoh's people if they wanted the truth. Yet, with their stubbornness and with insistence and the establishment of these signs, they did not believe in it, then, there is no power and no might except by Allah.

وبعد؛ فيقول الله ﷻ: {وَلَقَدْ أَوْحَيْنَا إِلَى مُوسَى أَنْ أَسْرِ بِعِبَادِي فَاضْرِبْ لَهُمْ طَرِيقًا فِي الْبَحْرِ يَبَسًا لَا تَخَافُ دَرَكًا وَلَا تَخْشَى (77) فَأَتْبَعَهُمْ فِرْعَوْنُ بِجُنُودِهِ فَغَشِيَهُمْ مِنَ الْيَمِّ مَا غَشِيَهُمْ (78) وَأَضَلَّ فِرْعَوْنُ قَوْمَهُ وَمَا هَدَى (79) يَابَنِي إِسْرَائِيلَ قَدْ أَنْجَيْنَاكُمْ مِنْ عَدُوِّكُمْ وَوَاعَدْنَاكُمْ جَانِبَ الطُّورِ الْأَيْمَنَ وَنَزَّلْنَا عَلَيْكُمُ الْمَنَّ وَالسَّلْوَى (80) كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَلَا تَطْغَوْا فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِي وَمَنْ يَحْلِلْ عَلَيْهِ غَضَبِي فَقَدْ هَوَى (81) وَإِنِّي لَغَفَّارٌ لِمَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَى}[طه:77-82].

says, "And very truly, We revealed to Moses: “Journey by night with ﷻ Allah .My servants and strike for them a dry road across the seaYou will not be afraid of being overtaken nor apprehensive(77)So Pharaoh pursued them with his troops, but there overwhelmed them of the waters that which overwhelmed them(78)Thus Pharaoh led his people astray and never did he guide(them)(79)O Children of Israel, We have surely saved you from your enemy, and have made an appointment with you by the right side of Mount Tûr, and sent down to you manna and quails(80)Eat of the good things We have provided for you , but do not exceed the limits in it lest you deserve My wrath upon you, for the one upon whom My wrath is deserved has surely fallen(81)And very truly I am Forgiving

towards the one who repented and attained faith and acted righteously and then remained guided"[Taha:77-82].

Allah informs us that after His sign was shown and Pharaoh lost the challenge, so the sorcerers turned into faith prostrating to Allah after it had been shown to them that Musa miracle was from Allah and not a kind of sorcery as they thought and like they accused him of. And also, that Pharaoh had threatened to kill them when they did this, and he said, "He said, “Have you attained faith in him before I have given you permission? He must be your chief who has taught you sorcery. So I will most surely cut off your hands and your feet on alternate sides, and I will most surely crucify you on the trunks of the palm-trees. Then you will most surely know which of us is more severe in punishment and more lasting(71)They said, “We will not prefer you over what has come to us of evident proofs nor(over) the One Who originated us, so decree whatever you decree; you can only decree for this Earlier Life"[Taha:71-72]

After this proof was shown, Pharaoh turned the whole situation with his arrogance and perkiness and that he is the only god. He also started threatening these sorcerers in this manner. And said that this is a trial that they made with Musa since before and they intended to lead people astray with this. And unfortunately, after he said this, people believed and agreed with him. He says, "And Pharaoh called out among his people; he said, “O my people, do I not have the dominion over Egypt, and are these rivers not flowing beneath me? Do you not see?(51)Or am I not better than this one who is despicable and can barely express himself?(52)So, if only some bracelets of gold had been cast on him, or if angels had come with him in comradeship!(53)Thus he fooled his people, and they obeyed him; indeed they were a defiantly disobedient people" [Az-Zukhruf:51-54]. Pharaoh gave this sermon, and he said I am better than Musa, he also made a comparison between him and Musa and threatened those who believed. Thus, after that, the situation became evident, that this is an obvious

sign, and this miracle, of course, succeeded in demonstrating the sign and showing the proof to all, which made the sorcerers believe and follow the path to the Lord. Did Pharaoh implement his promise to them? that he will kill them as he said, or did not? This thing is not known by us. Yes, they were threatened to be killed and perhaps they died after that as martyrs for the sake of Allah and received what Allah prepared for them of the rewards and pleasure. Pharaoh could not pursue Musa after that with killing or a threat, and at that time, Allah revealed to His servant Musa to prepare himself and all of the Children of Israel so that they can leave the land of Egypt, and to leave at night without anyone knowing anything, i.e., the people of Egypt. He decided on a day in which all of them will leave together. Everyone shall be prepared, and go out, i.e., each one shall finish his work and his purposes before leaving, then, everyone goes out in one night heading to the side of the sea to cross the sea and head outside Egypt. He says, "And very truly, We revealed to Moses: “Journey by night with My servants", Journey by night means leaving during night time. And Allah's servants here are the Children of Israel who believed in Him, whose Musa came to save and let them out of this humiliation which they were in. "and strike for them a dry road across the sea", and strike for them a dry road across the sea, this road will be dry. The dry means that it has no water in it. And this is a multi-sided miracle from the Lord's miracles, how did he strike a road within the sea, and how did the water split to be over the two sides, while the bottom of the sea which is usually full of mud, yet here the state of the sea is like what Allah says that it is going to be a dry road. "You will not be afraid of being overtaken", from the enemy. "overtaken", to be overtaken by the soldiers of Pharaoh. "...nor apprehensive"[Taha:77], do not be apprehended from anything from the sea or any dangers because Allah will preserve you. He says, "So Pharaoh pursued them with his troops, but there overwhelmed them of the waters that which overwhelmed them"[Taha:78], Allah distinguishes in this matter, i.e., that is when the Children of Israel left at night and the Pharaoh's raised from their sleep, they

found that the Children of Israel have left, all of them, and without making any sound or a trace, at this point, the Pharaoh got angry. The matter could have ended with this at this point if he stayed put, yet, he thought that this action would affect his arrogance, pride, and his claimed divinity ... So how can they leave in this way, safe, without keeping them in his humiliation and oppression?

At this point, he sent, as He says, "So Pharaoh sent summoners to the cities"[Ash-Shu'ara:53], that is, to gather people. He says, "Indeed, these are just a small gang"[Ash-Shu'ara:54]. "and they certainly do enrage us"[Ash-Shu'ara:55], "But indeed, we are cautious"[Ash-Shu'ara:56]. There is no need to be cautious after that; for they have gone out, and left. So, he was supposed to say, let them go wherever they want, and we finally got rid of them. Yet, he said, we "But indeed, we are cautious", as if the people were threatened that they would gather up then they return. Then, they will provoke them once again, so we must go after them, and let us bring them back again to humiliation and oppression. And this matter which Pharaoh did with his plot, deceit, pride, and arrogance was the plan of the Lord to bring him out of his majesty, his place, and his possession in order to humiliate him in the greatest way. So, that He would throw him and his soldiers to the sea. He says, "So We got them out from gardens and spring"[Ash-Shu'ara:57], "and treasures and a noble domicile" [Ash-Shu'ara:58], Allah got them out in this way with what he had in his heart of rage, and his arrogance which made him go after them, Allah made this reason for him to gather his army and soldiers and to go out after the Children of Israel. ,He says ."So Pharaoh pursued them with his troops"

He says, "...but there overwhelmed them of the waters that which overwhelmed them"[Taha:78], Allah folded the page of events and demonstrated it here quickly. He says, "overwhelmed them", that is, quickly, i.e., the water overwhelmed them. Overwhelming means the covering; covering them with the water, the sea. "that which overwhelmed them", that is, what overwhelmed them.

And what overwhelmed them were many things from water with its deepness, the state of the sea, its mud, its intimidation, and its fishes. That is, the sea came to them with everything in it to overwhelm them with sorrow, distress, and anger. All of these overwhelmed them at once. Besides, He explains that in detail, and that Musa and his people when they were separated from the land of Egypt and went to the seaside, and the sea here is the Red Sea. "the followers of Moses said, “We are indeed overtaken!"[Ash-Shu'ara:61], Musa followers said, no, that is, there is no way out for the sea is before us, and here is Pharaoh coming with his soldiers behind us. They will surround us and take us back to humiliation, oppression, and slavery. At this point, Musa said, "He said, “By no means! My Lord is indeed with me; He will guide me"[Ash-Shu'ara:62]. He says, "So We revealed to Moses: “Strike the sea with your staff, whereupon it split", He says, "...whereupon it split, so that each part was like a great hill"[Ash-Shu'ara:63], each split of the sea. "was like a great hill", like the great high mountain. "Then We saved Moses and those with him, all of them"[Ash-Shu'ara:65]. Musa ﷺ entered with his people into this wide road, a road, "and strike for them a dry road across the sea", not a narrow way, i.e., it’s not narrow which they pass. No, rather, a dry road in the sea. "you will not be afraid of being overtaken", from the enemy. "nor apprehensive", a great sign from Allah's signs that breaks the heart who appreciates the miracles of Allah and the power of Allah over the creation. This fluid sea by striking this stick, this is with His order, no, it is not one of the reasons that Allah led to this result. Rather, it is only a sign; the Lord's power is what caused this effect, and divided the sea in this way to move away from the road, to stop, and for the water body to stop, like the impenetrable dam does not move. So, this fluid sea stands in this way, and this is a power, the power of the Lord. It was a great sign from the signs of Allah. It was supposed when Pharaoh saw this sign to say, this cannot be done by sorcery. Sorcery cannot do it; sorcery does not do this. He is a man who learned sorcery, he was a king, the sorcerers were around him, he used them, and they were part of his soldiers. No, sorcery is a known

matter, and the sorcerers' power, the sorcerers do not change anything, and he does not turn the insights. He was supposed to know that these were Allah's signs, and he did. Yet! His insights were as Musa told him before, "He said, “You have most surely known that none sent these down"[Al-Isra:102], that is Musa's signs. "...except the Lord of the heavens and the earth,(as) insights. And indeed I think that you, O Pharaoh, are doomed to demise"[Al-Isra:102], you must die. This was his doom. Notice how he got blind, that is, his eyes got covered and walked in this path to his death, so he will remain in it as such. He entered; he saw the Children of Israel enter into this road in the sea. Likewise, he pursued them with these soldiers who walked blindly after this criminal leader who led them to their doom and destruction. As He says, "And We made them leaders calling to the Fire, and on the Day of Resurrection they are not supported"[Al-Qasas:41], and he is a leader who leads his people to Hellfire and torment as such and did not get benefited from what he saw of signs. He says, "So Pharaoh pursued them with his troops", he pursued them by entering behind them into the sea. He says, "...but there overwhelmed them of the waters that which overwhelmed them"[Taha:78], Allah clarified this, and that is when Musa looked behind him to see these gatherings and Pharaoh rushing to get them, he got afraid. So, he wanted to strike the sea with his stick so that the sea would block them and make a block between them. Yet his Lord said to him, "And leave the sea parted(behind you) ; indeed, they are an army to be drowned"[Ad-Dukhan:24], just walk and leave this matter. "indeed, they are an army to be drowned", that is, they must enter so that Allah drowns them. "So Pharaoh pursued them with his troops, but there overwhelmed them of the waters that which overwhelmed them"[Taha:78], i.e., the Lord's explanation in His saying, "but there overwhelmed them of the waters that which overwhelmed them", to show the ignorant of the ones overwhelmed and demonstrate the greatness of what overwhelms them; this is how the matter is described, and the ignorance here is more which is from intimidation. This is from detailing, so, the thing that overwhelmed them here, there is no doubt, made their

mind go in every direction regarding the thing that overwhelmed them. And it is known that what overwhelmed them was water which covered them and mud. It also came in the Hadith that this is the state of the sea which Allah ordered it to be in. And that is when it came in the Hadith that Pharaoh when the sea overwhelmed him, he started drinking from the water and became overtaken by drowning, he said, [I believe that there is no god but the God of the Children of Israel and I am from the Muslims]. And Jibril started taking from the seawater and placed it into his mouth; so that he would not complete his words and so that Allah's mercy won't afflict upon him, this is out of Jibril's rage over this criminal who did all of this many deeds of criminality. And this is from the overall of what afflicted them "but there overwhelmed them of the waters", the seawater. "that which overwhelmed them".

He says, "Thus Pharaoh led his people astray and never did he guide(them)"[Taha:79], he misguided them from the beginning. It was possible when he saw the signs in front of him, the signs of Musa, and his honorable call to faith. If he had believed, said yes, this is the truth, and you are the Messenger of Allah, I bear witness that there is no god but Allah, and that you are the Messenger of Allah, he would have led his people to happiness, to heaven, to stability, to the stability of his possession, its stability and to all goodness that comes after that from behind faith. Yet, he took the path of stubbornness, intransigence, pride, and transcendence over the command of Allah. Further, his matter was as such, he became a leader and a commander of his people, but to the fire. "Thus Pharaoh led his people astray", with this long chain of lying to them, and misleading them from the truth of the matter. "and never did he guide(them)". He did not guide them to the path of rightness. Further, he had the power to do so when he knew the truth and knew that this was Allah's sign to lead his people to guidance, but he went astray and strayed whoever was behind him.

Their page was folded, and Allah began addressing the Children of Israel, the Children of Jacob. He says, "O Children of Israel, We have surely saved you from your enemy", this is a reminder from Allah to the Children of Israel. The Lord is calling them, this is a direct call to the Children of Israel. "O Children of Israel, We have surely saved you from your enemy", surly, for confirmation. "We have surely saved you", saving against destruction. "from your enemy", your enemy, Pharaoh, which intended evil to you as such. Allah saved you, first of all, from his captivity, humiliation, oppression, and slavery which you were in with him. Likewise, Allah saved you from getting killed and from returning to all of this; Allah saved you.

"...and have made an appointment with you by the right side of Mount Tûr, and sent down to you manna and quails"[Taha:80], "and have made an appointment with you by the right side", this was the Lord's appointment to the leader who led them and the savior who saved them. That is Musa ﷺ. Allah made an appointment with him by this right side of the Tur with which Allah made him carry this message so that he would be the savior for them. "and sent down to you manna and quails", when they went to the wilderness, the wilderness of Sinai. A desert, the sun is over their heads, and the earth is a sandy, sandy barren land. Yet, Allah prepared a good life for them to live in this wilderness. The clouds overshadowed them, and He sent them the manna, which is honey that descends at night on the trees and the rocks. They gather it in the form of flour, which is sweet as honey. If they catch it and mix it with water, it becomes a drink. Likewise, quails come to them, which are quail birds that come to them and do not flee from them so they hunt them without any effort. They took it and ate its meat. "O Children of Israel, We have surely saved you from your enemy, and have made an appointment with you by the right side of Mount Tûr, and sent down to you manna and quails"[Taha:80], honey and the best meat, i.e., the most honorable types of food. And all of this comes to them without cost, nor pursuit, nor taming

bees, or raising these birds. Rather, it comes to them without paying any cost and does not escape from them. "Eat of the good things We have provided for you", eat, a command from Allah to indicate it's permissible and showing its blessing. "of the good things We have provided for you", of these good things. There is nothing better than it, nor is it more delicious than this food that comes to them in this way.

"...but do not exceed the limits in it lest you deserve My wrath upon you, for the one upon whom My wrath is deserved has surely fallen"[Taha:81], "but do not exceed the limits in it", in this goodness from exceeding, disgust, and denying it, yet they did. And from exceedingly also is to hoard it, and store it; for Allah did not command them to store it. They do not need to store any of it because this will come to them every day. Every day, their provision is brought to them in this way, honey, manna, and quails that come to them daily, besides birds. Yet, Allah forbade them from hoarding and storing for the upcoming days; for Allah ensured them in this matter daily. However, they would take it, and also hide it and cover it. So, Allah struck this meat that they hid with stink, and this was the beginning of the appearance of the stink of meat on the earth. Before this, the meat would not get stinky if it remained, yet, when the Children of Israel did so, they were punished with this punishment. Then, it became the punishment throughout the earth. As the Prophet said ﷺ, "Had it not been for the B. Isra'il meat would not have gone bad", and its bad smell is the appearance of stink besides the stinky smell when it remains for a while after slaughtering. "Were it not for Bani Israel, meat would not decay; and were it not for Eve, no woman would ever betray her husband".

"Eat of the good things We have provided for you , but do not exceed the limits in it", do not exceed in Allah's blessing. Unfortunately, their exceed had already shown, they had exceeded the limits when they said, "And recall when you said, "O Moses, we shall not endure one kind of food..."[Al-Baqarah:61], they said this

is one kind of food, and this is repeated every day in front of us only, but we don't want this. They said you brought us here as it came in the Torah. You brought us out of Egypt, while, if you did not, we would have our pots boiling with meat. They said, "one kind of food, so call upon your Lord to bring out for us of what the earth germinates: of its herbs and its cucumbers and its garlic and its lentils and its onions." He said, "Would you exchange what is better for what is less? Go down to Egypt where you will have what you asked for." And they were struck with humiliation and destituteness, and they incurred wrath from Allah", Allah exhorted them about this food that He gave them, and Allah prepared this for them. When they refused to enter, they remained for forty years. Allah judged that they will stay in the land of Sinai for forty years, wandering through the land. He says, "He said, "Then surely, it is forbidden for them", which is Palestine. "...for forty years as they wander through the land, so do not grieve over the defiantly disobedient people"[Al-Ma'idah:26]. The Lord says, "Eat of the good things We have provided for you, but do not exceed the limits in it lest you deserve My wrath upon you..."[Taha:81], deserve, deserving is the occurrence and descending of Allah's wrath. "for the one upon whom My wrath is deserved has surely fallen"[Taha:81], for the one upon whom My wrath is deserved, descended, and Allah's rage fell upon him. "has surely fallen", fallen, which means ruined and destroyed. So, this is a warning to them that they should take the Lord's provision, thank Him for it, and not to exceed the limits in what Allah provided them.

"And very truly I am Forgiving towards the one who repented and attained faith and acted righteously and then remained guided"[Taha:82], as well as Allah punished and gets angry over the opposer and stubborn disobeyer, Allah is also Forgiving. "And very truly I am Forgiving", Forgiving, i.e., forgives a lot. And the origin of forgiveness is covering, that He covers the wrong of the deeds. The wrong of the ones who attain it and ask Him for covering and forgiving. Allah

covers this wrong and judges him over it. "towards the one who repented", repented and returned. That is, he returned to Allah from his sin and repented to Allah, thus Allah will remove, forgive, and cover this sin that preceded to happen for him. "repented and attained faith", believed in Allah. "and acted righteously", for these are the pillars of repentance. The pillars of repentance are to avoid sins, believe in Allah, and be willing to adhere to the truth. Then, after that, he acted righteously. "and acted righteously and then remained guided", then remained guided and upright on Allah's command. This is the condition of repentance and the proof that the repented person has repented for sure, and his state is upright. "And very truly I am Forgiving towards the one who repented and attained faith and acted righteously and then remained guided"[Taha:82]. The Children of Israel came out of the land of Egypt, Allah saved them from the people of Pharaoh, Allah made them live in the wilderness of Sinai. Then Allah provided them with this provision, prepared for them a good life, and blessed one in this place. In this wilderness of the desert, the cloud has continued to shade them, the water has burst by the striking of Musa ﷺ over the stone. So, twelve springs explode out of the stone for each tribe of them, and each descendant has a special spring so that this would be more comfortable to mankind. And the comfort that a person and his relatives drink from a special spring so that they do not mix with their entirety on the water. So, this would be for each tribe a special spring of water from which to drink. Then, their food, which had come to them from honey and meat at no cost. Allah prepared for them the best way to live in this place and to have all they need to exist.

Then, Allah made an appointment with Musa so that Torah would be descended over him, teaches him, and educate him. A term of education and teaching that is in the sense of preparing him to new knowledge and a way of leading the Children of Israel; for he is the teacher and messenger. Musa left his people and hasten to his Lord's appointment before Allah's stated term has

reached yet. Allah says, "And what made you rush ahead of your people, O Moses?"[Taha:83], what made you rush in coming to your Lord's appointment. As He says, "And We appointed for Moses thirty nights..."[Al-A'raf:142], that is to be alone with the Lord. "and completed them with ten. And thus the time appointed by his Lord was forty nights". He says addressing Musa, "And what made you rush ahead of your people, O Moses?"[Taha:84], "of your people", which are the Children of Israel. What made you rush in coming and leave your people behind you. "O Moses", a call from Allah. "He said, “They are following in my footsteps. And I hurried on to You, my Lord, that You may be well pleased"[Taha:84], "They are”, my people. "following in my footsteps", that is, are following me over my footsteps to come to this place. "And I hurried on to You, my Lord, that You may be well pleased", and I hurried on to You, I came before the appointed term you stated out of hastening to Allah and out fearing to miss this appointment which Allah stated. And I thought that this hasten is a strive to gain Your pleasure. "He said, “They are following in my footsteps. And I hurried on to You, my Lord, that You may be well pleased"[Taha:84], so that You would be pleased with me; for I came hurrying to your appointment.

يقول الله ﷻ: { وَمَا أَعْجَلَكَ عَنْ قَوْمِكَ يَامُوسَى (83) قَالَ هُمْ أُولَاءِ عَلَى أَثَرِي وَعَجِلْتُ إِلَيْكَ رَبِّ لِتَرْضَى (84) قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِنْ بَعْدِكَ وَأَضَلَّهُمُ السَّامِرِيُّ (85) فَرَجَعَ مُوسَى إِلَى قَوْمِهِ غَضْبَانَ أَسِفًا قَالَ يَاقَوْمِ أَلَمْ يَعِدْكُمْ رَبُّكُمْ وَعْدًا حَسَنًا أَفَطَالَ عَلَيْكُمُ الْعَهْدُ أَمْ أَرَدْتُمْ أَنْ يَحِلَّ عَلَيْكُمْ غَضَبٌ مِنْ رَبِّكُمْ فَأَخْلَفْتُمْ مَوْعِدِي (86) قَالُوا مَا أَخْلَفْنَا مَوْعِدَكَ بِمَلْكِنَا وَلَكِنَّا حُمِّلْنَا أَوْزَارًا مِنْ زِينَةِ الْقَوْمِ فَقَذَفْنَاهَا فَكَذَلِكَ أَلْقَى السَّامِرِيُّ (87) فَأَخْرَجَ لَهُمْ عِجْلًا جَسَدًا لَهُ خُوَارٌ فَقَالُوا هَذَا إِلَهُكُمْ وَإِلَهُ مُوسَى فَنَسِيَ (88) أَفَلَا يَرَوْنَ أَلَّا يَرْجِعُ إِلَيْهِمْ قَوْلًا وَلَا يَمْلِكُ لَهُمْ ضَرًّا وَلَا نَفْعًا (89) وَلَقَدْ قَالَ لَهُمْ هَارُونُ مِنْ قَبْلُ يَاقَوْمِ إِنَّمَا فُتِنْتُمْ بِهِ وَإِنَّ رَبَّكُمُ الرَّحْمَنُ فَاتَّبِعُونِي وَأَطِيعُوا أَمْرِي}[طه:90]

says, "And what made you rush ahead of your people, O ﷻ Allah .Moses?(83)He said, “They are following in my footstepsAnd I hurried on to You, my Lord, that You may be well pleased(84)He said, “Yet, We have surely tested your people in your absence, and the Samiri led them astray(85)So Moses

returned to his people, wrathful(and) sorrowful. He said, “O my people, did your Lord not promise you a good promise? Was the(time of the) covenant too long for you? Or did you want wrath from your Lord to descend upon you, so you broke your promise to me?(86)They said, “We did not break our promise to you by our choice, but we were made to carry burdens of the people’s ornaments, so we cast them and so did the Samiri cast(87)So he brought out for them a calf—a mere body with a lowing sound. And they said, “This is your god and the god of Moses, but he has forgotten(88)Do they not see that it cannot return a word to them, nor does it possess for them harm or benefit?(89)And Aaron had most surely said to them before, “O my people, you are indeed being tested by this, and indeed your Lord is the All-Merciful, so follow me and obey my command"[Taha:90].

Allah says that He called upon His servant Musa ﷺ, and when he attended his appointment with the Lord before the term, which Allah stated. He left the Children of Israel and entrusted his brother the prophet Harun, i.e., entrusted him over them. Musa went to the appointment which Allah appointed for him to stay thirty nights, isolated. Then, Allah completed them with ten, so, it became forty nights. As He says, "And We appointed for Moses thirty nights, and completed them with ten. And thus the time appointed by his Lord was forty nights. And Moses said to his brother Aaron: “Take my place among my people, and be upright, and do not follow the way of the corrupters"[Al-A'raf:142], this is the commandment of Musa to his brother Harun. "Take my place among my people", be in my place, i.e., take care and lead the Children of Israel while I am absent. "and be upright, and do not follow the way of the corrupters", do not do as the corrupters do. Do not follow this path, steadfast to the truth which you are in. Allah says that he told Musa who came early before the stated appointment, "And what made you rush ahead of your people, O Moses?"[Taha:83], "He said, “They are following in my footsteps..."[Taha:84], "They are", that is his people, the

Children of Israel. "... in my footsteps. And I hurried on to You, my Lord, that You may be well pleased"[Taha:84], i.e., I came before the appointed time because I seek Your pleasure. .I'm hastening to please You, my Lord

Allah told him, "He said, "Yet, We have surely tested your people in your absence", we tested them, and some of them went astray. "He said, "Yet, We have surely tested your people in your absence", your people which are the Children of Israel, Allah tested them, Allah put them under a trial from Him. "..., and the Samiri led them astray"[Taha:85], the Samiri led them astray, a man from the Children of Israel.

He says, "So Moses returned to his people, wrathful(and) sorrowful", when He told him this news after this appointment and taking what he took from the revelation of Allah. His commands, which Allah wrote upon mud scrolls, were written in heaven and descended over him. Musa took the scrolls and went back to his people. Allah told him what had happened with his people while he was absent so that he wouldn't be surprised with this matter and be ready for this great shift. So, Allah told him about this, thus he went back to wrath. Wrathful here means he is full of wrath, full of anger. And sorrowful, i.e., he sorrowed that his people failed in this test, and fell in it with such a fall. When Musa arrived and saw the matter as such, he called upon his people, he said, "did your Lord not promise you a good promise?" He reminds them here of the Lord's promise and that He promised them a good promise regarding victory, empowerment, establishing a country and a nation that worships Allah, to remove their enemy, and to make them own the land of Palestine. "did your Lord not promise you a good promise? Was the(time of the) covenant too long for you?", did Allah's covenant take too long of a time for you, and the fulfillment of this was late for you? Thus, you started violating your covenant with Allah regarding following the religion, having faith and piety so that you can obtain His promise and pleasure.

"did your Lord not promise you a good promise? Was the(time of the) covenant too long for you? Or did you want wrath from your Lord to descend upon you". Or did you want wrath from your Lord to descend upon you by falling into what you fell in from this nasty polytheism, "so you broke your promise to me?"[Taha:86], you broke your promise to me, which is to follow the command of Allah and walk upright in it. Also do not do anything until I come back to you, and walk upon what I left you from faith and good deeds.

"They said, “We did not break our promise to you by our choice, but we were made to carry burdens of the people’s ornaments, so we cast them and so did the Samiri cast"[Taha:87], here, they started apologizing over this matter which had happened, and that is was not out of their own will, and it was over their power and they started explaining what happened. "but we were made to carry burdens of the people’s ornaments", "we were made to carry" refers to the unknown doer. There is no doubt that they carried this, yet, this saying seems to spread all over them. As it came in Torah that when they intended to leave Egypt, they wanted to steal the gold of the Egyptians as they left. So, each woman from them, from the Children of Israel, went to another woman of the Pharaohs asking for their gold to get ornamented with in a wedding. So, the Pharaoh's woman gave her the gold, so they took their gold and left with it. This might interpret Allah's saying, "but we were made to carry burdens of the people’s ornaments", they called it burdens because they are sins. "of the people’s ornaments", from the gold of the people. The gold of the people, the people here refer to Pharaoh's people. "So we cast them", so we cast them, i.e., threw them. And this was by Harun’s command. That is, when he knew, the prophet Harun, that they stole gold from the Egyptians while they were leaving, he told them this is not permissible for you. The thing which you took is not permissible to you since you deceived them. Even if they were infidels, their money should not be stolen as such. So, he told them to cast it away, since for sure, it cannot be returned to the people of Pharaoh whose men

had drowned and their women are staying in the land of Egypt. He told them, cast it away, so they did. They said, "so we cast them", that is, we threw it away, this gold in our hands, and cast it away because it is not permissible.

He says, "and so did the Samiri cast", the Samiri is one of them, he saw this gold, took this gold, and gathered it. He used to work as a goldsmith, so he melted it, i.e., put it over the fire and melted it. During melting it, he previously saw some of the track of Jibreel. It was the horse that Jibreel rode whenever it touched something on the ground, the ground turned green. So, he found this thing a great matter. So, he took something from the trail of Jibreel, he took a bit of dirt off the trail of Jibreel. He took it and kept it with him. Then an idea came to him and he threw it into the gold. He took a fist from this and threw it into this gold water. Then he mixed it with it, and he made this gathered gold in the form of a cow-calf. Moreover, cows are the Children of Israel's favorite animal. So, he formulated it from the image of a calf from a cow-calf. And Allah wanted to test them, so, the calf has turned into a body, that has a movement, and has a bellow. Alive, i.e., life fell into it considering that it was made of gold, yet it came to life. And a golden calf appeared flashing, shining, and it had this bellowing, and it had this movement. So, it tempted them, it deceived them, and they said that this is a god. He says, "and so did the Samiri cast", the Samiri cast what he took as it came in Allah's saying. He says, "He said, "What do you have to say, O Samiri?" [Taha:95]. "He said, "I perceived what they did not perceive..."[Taha:96], I saw something no one thought of before. "So I grasped a handful from the messenger's traces", I took a fist of the messenger's trace. And the messenger who came to them was Jibreel who led their way out of Egypt. "and I flung it away", and I flung it away, he flung it away in this vessel in which he melted the gold. "...And thus my soul prompted me"[Taha:96]. "and thus", thus, my soul prompted me to do this. As if this was done to complete this test for them. That is, to separate

between the true God whose there is no god but He, and these gods which are made of what humans want.

He says, "So he brought out for them a calf—a mere body with a lowing sound..."[Taha:88], the Samiri brought out a calf. Further, the calf is referred to as the male cow whose body is small. Allah confirmed that this calf is a body and not an inanimate idol. Rather, a body, and a body is not referred to except for a living body. Then, He says, "with a lowing sound", it has a lowing, and the lowing is a caw voice. These confirmations are to demonstrate that it had life and not only an inanimate golden statue. It was not inanimate as some interpreters said that he only brought out a curved golden statue. As for "with a lowing sound", they said that will happen when they turned it, i.e., he made a hole from the mouth, from the inside, and from the back, that is, if the air coming into it from the mouth and went out, it produces these sounds. This is not true, all of this is not true, rather, Allah said with this clarity and confirmation that he brought them a living body whose origin is from this gold and truce which the Samiri took from Jibreel's truce. And he placed it in this gold water so that this test would be harder for them. They said, when he brought out this calf as such, this is your god. When they saw it, this shining, gold-made calf, this is your god. With their silly minds and sick imagination, since they have never seen such a thing. The cow-calf is usually from flesh and blood and is known how it looks, yet, for this calf to be in such beautiful shape and from gold as such, and also can jump here and there and produce these sounds, it astonished them. And with their small minds, they said this is a god, this is our god who rescued us and let us out of Egypt and all of these signs occurred here. What about Musa? They said that Musa forgot that his god is here, rather he went looking for it over the mountain, and in fact, they thought that it was here. "And they said, “This is your god and the god of Moses, but he has forgotten"[Taha:88], he said this is one of the wonders of the matter, that is how a nation and people which their Lord would run these signs upon the

hands of their Messenger, and watch these glorious signs of the Lord; the staff of Musa, his hand, the victory of these glorious signs over the action of sorcerers what Allah struck the pharaohs with for their sake. "So We sent upon them the flood and the locusts and the lice and the frogs and blood—all explicit signs", the blood sign was seen from each one of them. Their women go, i.e., the Israeli woman, she scoops up from the river's water in her jar, into her vessel, and takes it to her house. And the Pharaohs go to scoop from the river, so, if she scoops up from the river's water, if it is put in her jar, it becomes blood. The Israeli says, give me some of the water you have in my jar. She pours for her, so, if she pours it, the water will drop from the Israeli jar, but if it reaches the Pharaonic jar, it turns into blood.

These Children of Israel saw these glorious signs of the Lord God, who there is no god but He. The Creator of the heavens and the earth. And Musa came with a message telling them that Allah is the Creator of all things, He is the Creator of the heavens and the Earth, and is the Lord of the worlds. Then, how come when he made them a calf, they say that this is god, the lord of the worlds, the lord of the heavens and the earth, this is from the extreme wonder from the minds of those. And the most wonder that when they went away, "And We made the Children of Israel pass over the sea, then they came upon a people who were devoted to some human-shaped idols of theirs. They said, "O Moses, make for us a god as they have gods..."[Al-A'raf:138]. They directly envied those who saw them worship idols and fetishes, and they wanted to be like them, and they asked their Messenger to make for them molten gods to worship them just as these polytheists worship their idols. This is a matter of astonishment among the Children of Israel, indicating the decline of their minds, the absurdity of their perceptions, and their failure to differentiate between the Lord God, who there is no god but He, the Possessor of the heavens and the earth, the Creator of all, and between these gods that do not benefit nor harm.

He says, "So he brought out", that is the Samiri. "for them a calf—a mere body with a lowing sound", this group which worshiped the calf and went astray by it. "This is your god", "this is" referring to it, this seen touchable thing is your god, who you should worship. "and the god of Moses", not only the god that we worship, rather, Musa god as well, who sent him and he is the god. "...but he has forgotten"[Taha:88], that his god is here while he went to address the Lord. He thinks that the Lord would address him from the mountain.

He says, "Do they not see that it cannot return a word to them, nor does it possess for them harm or benefit?"[Taha:89], this is a question intended for blame, insult, and showing horribleness. The horribleness of these ignorant polytheists. "Do they not see that it cannot return a word to them", that this calf, if they talked to it, greeted it, it won't greet them back. If they spoke to it about anything, it won't respond, if they ask it for guidance, it won't guide them. How would this be a lord god while it is dumb does not speak except with this lowing and does not benefit its worshiper in a thing. "Do they not see that it cannot return a word to them", if they said a thing, it won't respond to them. "nor does it possess for them harm or benefit?", it does not cause them harm, it does not harm them. Nor benefit, it cannot benefit them. What do they think of the Lord god, their Creator, Provider, and the One who rescued them from Pharoah and split the sea for them? How would it be this? How would they make this despicable creature as the lord god which they made with their own hands? Highly Exalted is He. "Do they not see that it cannot return a word to them, nor does it possess for them harm or benefit?"[Taha:89].

Then, He says, "And Aaron had most surely said to them before, “O my people, you are indeed being tested by this, and indeed your Lord is the All-Merciful, so follow me and obey my command"[Taha90], Allah demonstrates the speech of Harun here after he was overpowered by his people and started addressing them that the thing, they are doing is an awful thing. He told them;

Harun, the prophet, who was entrusted by Musa to take care of them. "O my people, you are indeed being tested by this", O people, he calls them a call of a brother and a beloved one from among them. "O my people, you are indeed being tested by this", indeed, by limiting. "you are indeed being tested by this", a test, the devil led them astray, besides their sick, small minds and silly behaviors regarding this matter. "And indeed your Lord is the All-Merciful", your Lord which you should worship is the All-Merciful whose mercy encompasses everything of His creation. So, being the-Merciful is one of Allah's attributes; for He who created all of these creations are encompassed with His mercy. The Possessor of the heavens and the earth. "And indeed your Lord is the All-Merciful, so follow me", do not worship this thing and follow me in what I call you for worshiping Allah the-Merciful. "...And obey my command"[Taha:90]. "They said", these polytheists, the ignorant ones, who rushed behind this test with their whole. "We will not give up consecrating it", we won't abandon it. "We will not", which nullifies the future action. "give up consecrating it", we will remain to consecrate this calf. And consecration is constantly remaining around it, night and day. We will remain in our night and day consecrating around this for they were passionate about it and loved it from all of their hearts. As He says, "in their hearts they were soaked in(the worship of) the calf", their hearts were soaked, they were soaked with the love of the calf in their hearts, it reached the extent of being passionate about it. They said, "We will not give up consecrating it", we will adhere to it till the end. We should consecrate on it. So, they stayed up around it in the night and during the day until he returned to Egypt. "until Moses returns to us", as if they are telling him that this is the god. "They said, “We will not give up consecrating it until Moses returns to us"[Taha:91], and if he has another thing to say, let him say it. The Lord says about Musa, "He said, “O Aaron, what prevented you, when you saw them going astray"[Taha:92], "from following me? Have you disobeyed my command?"[Taha:93], this was the first attempt of Musa ﷺ when he saw this awful thing which made him very angry and full of rage. So,

he started with his brother. "He said, “O Aaron", he called him. "what prevented you, when you saw them going astray"[Taha:92], "from following me..."[Taha:93], what prevented you when you saw them went astray as such in worshiping others other than Allah and their claim that this calf is the lord god. "from following me", from what I commanded you to adhere to the truth, the worship of the Lord, steadfast in it, and not to follow the path of the corrupters. "Have you disobeyed my command?"[Taha:93], that is, have you disobeyed my command which I commanded you with. So, Harun ﷺ started apologizing to Musa, to his brother. "He said, “O son of my mother, do not seize me by my beard nor by my head", he called him with the relative relationship and said, "O son of my mother", the same mother and father, yet, he called him with because the mother is closer; because the sons of a mother are closer and the gathering of brothers regarding the mother side is greater than relation from the father side because they were born within the same womb. He says, "O son of my mother", the son of my mother; you are my brother from my mother. "do not seize me by my beard nor by my head", and that is, due to Musa’s rage he seized his brother, that he clutched him from the hair of his head, and beard dragging him to him as he said that he took him, dragged him to him. He said to him, do not seize me by my beard nor by my head. "...I feared you would say, ‘You have caused division among the Children of Israel and have not regarded my word"[Taha:94]. He said to him, I was afraid that if I punished these people, and I took them with abuse, that you would say that I caused conflict between the Children of Israel, and divided the Children of Israel into two parts. And would not expect my saying to them to be good, and that to let them remain in their unity, and not cut their stick until you came. So, I wanted to keep the matter as he denied it with words. He did not deny it after that by hand, that is, Harun ﷺ only denied them verbally regarding what they had done. And he did not deny it by hand because he was afraid that if he did deny it by hand, punish them, and destroy the calf he would lead to the division of the Children of Israel, and they would fight each other.

Then, there will be sedition that he alone cannot stop. He wanted the matter to remain as it is until Musa ﷺ returned.

Harun said to his brother, "He said, “O son of my mother, do not seize me by my beard nor by my head; I feared you would say, ‘You have caused division among the Children of Israel and have not regarded my word"[Taha:94], he went after this, i.e., Musa ﷺ accepted Harun’s apology. Then, he brought the head of the evil, of this trial that is the Samiri. "He said, “What do you have to say, O Samiri?"[Taha:95], your adjustment and explanation regarding this matter. "He said, “What do you have to say, O Samiri?"[Taha:95], the Samiri said, demonstrating this matter. "He said, “I perceived what they did not perceive", that is I saw something that no one ever saw which is the truce of Jibreel. "So I grasped a handful from the messenger’s traces", so I grasped a handful, a handful, the full hand. "from the messenger’s traces ", from the trace of Jibreel. "and I flung it away", flung it away in the alloy, in the melted gold. "...And I flung it away, and thus my soul prompted me"[Taha:96], he said that it is an idea which occurred to me. "and thus my soul prompted me", prompted, in the sense that it whispered to him and his soul revealed to him in this matter. And he did not take this thing from anyone nor from a book, rather, his soul prompted for him to take this trace. And if he puts it in the alloy, what will happen? So, what happened from the matter has happened. He says, "...and thus my soul prompted me"[Taha:96].

"He said", that is to him, Musa ﷺ. "Be gone! For indeed your lot in this life is to say, ‘No touching", He told him, Allah struck you with this illness, the illness of severe body sensitivity in a way that if a fly falls upon him as if a mountain fell upon him. And this is a known illness till our days. Severe sensitivity in which a human does not bear for anything to fall over his body. And does not bear his own clothes. His sense of these outdoor matters is a severe sensitivity. Therefore, he went into this wilderness and said, no touching… no touching, that is, do not

touch me. No one shall touch me; for if anyone touches him, only a touch, it falls upon his body like a hammer, so he remains in these pains until he dies.

يقول الله ﷻ: "قَالَ فَمَا خَطْبُكَ يَاسَامِرِيُّ (95) قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ فَقَبَضْتُ قَبْضَةً مِنْ أَثَرِ الرَّسُولِ فَنَبَذْتُهَا وَكَذَلِكَ سَوَّلَتْ لِي نَفْسِي (96) قَالَ فَاذْهَبْ فَإِنَّ لَكَ فِي الْحَيَاةِ أَنْ تَقُولَ لَا مِسَاسَ وَإِنَّ لَكَ مَوْعِدًا لَنْ تُخْلَفَهُ وَانْظُرْ إِلَى إِلَهِكَ الَّذِي ظَلْتَ عَلَيْهِ عَاكِفًا لَنُحَرِّقَنَّهُ ثُمَّ لَنَنْسِفَنَّهُ فِي الْيَمِّ نَسْفًا (97) إِنَّمَا إِلَهُكُمُ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ وَسِعَ كُلَّ شَيْءٍ عِلْمًا (98)" [طه:95-98].

,says, "]Moses] said, 'And what is your case, O Samirī?')95(He said ﷻ Allah I saw what they did not see, so I took a handful [of dust] from the track of the' .messenger and threw it, and thus did my soul entice me')96([Moses] said, 'Then go. And indeed, it is [decreed] for you in [this] life to say, 'No contact.' And indeed, you have an appointment [in the Hereafter] you will not fail to keep. And look at your 'god' to which you remained devoted. We will surely burn it and blow it [i.e. its ashes] into the sea with a blast (97). Your god is only Allah, except for whom there is no deity. He has encompassed all things in knowledge'" (Taha: 95-98).

Then, Musa ﷺ said, "And what is your case, O Samirī? (95) He said, 'I saw what they did not see…(96)" (Taha: 95-96). The Samaritan claimed he saw the green tracks left behind by the angel Jibreel and that none of the other Israelites had noticed when they left Egypt. Then, he said, "I took a handful [of dust] from the track of the messenger and threw it" (Taha: 96). He threw the dust on the gold collected from the Israelites' stolen ornaments. He melted the gold and formed it into a calf that came to life. This was their trial from Allah ﷻ. Then he said, "... and thus did my soul entice me" (Taha: 96). The Samaritan claimed that he did this on his own accord. He stated that he did not take it from anyone nor did he read about it. So, Musa said to him, "Then go". Musa expelled him from the community and said to him, "And indeed, it is [decreed] for you in [this] life to say, 'No contact'" (Taha: 97). Musa told him that he would be inflicted with a

disease that leads to hypersensitivity upon contact with anything or anyone. This disease would trigger immense pain as if massive rocks were falling on top of him from a simple touch. So, the Samaritan escaped into the wilderness away from people in fear that someone would touch him and cause him agony.

Then, Musa said to him, "And indeed, you have an appointment [in the Hereafter] you will not fail to keep" (Taha: 97). This appointment is the divine punishment for what his hands have reaped. He made the calf and claimed it was the only god of Musa. Then, he said, "And look at your 'god' to which you remained devoted. We will surely burn it and blow it [i.e. its ashes] into the sea with a blast" (Taha: 97). The so-called god he worshiped will also be burned and will melt and solidify into magmatic rocks. Then it will be crushed and its ashes will be scattered into the sea. This is also absolute proof that the golden calf was indeed transformed into a live calf because if it were gold, then it would become a liquified form of metal upon exposure to high temperatures, that is it would not turn into ashes. However, the calf turned into ashes after it was burned and then it was scattered into the sea, therefore, it must have been a body with flesh and bones as Allah ﷻ says, "[The statue of] a calf which had a lowing sound" (Taha: 88). This is the destiny of his false god, but nothing like this could happen to a true god.

Then He says to the people, "Your god is only Allah, except for whom there is no deity" (Taha: 98). This verse indicates the exclusivity of worship to Allah ﷻ Whose Name represents His divine Being. There is no god worthy of worship in all of existence except Him. Worshiping Allah ﷻ is the truth while worshiping anyone else is falsehood because others are not worthy of worship. Everything else is a creation and a servant of Allah ﷻ who can neither benefit nor harm itself and thus cannot benefit nor harm anyone else. How could one obligate others to worship and obey him as a god if he cannot benefit nor harm himself let alone anyone else. Indeed, the One Who deserves to be worshiped is only Allah ﷻ. He

says, “Your god is only Allah, except for whom there is no deity. He has encompassed all things in knowledge” (Taha: 98). Allah has encompassed all things in His knowledge. This is the greatest criterion of distinction between the Lord, God ﷻ and whatever is worshiped other than Him. This attribute is not applicable to anyone or anything else, whether an angel, a messenger, a celestial body, such as the sun, the moon or anything else. Their knowledge will remain limited, but the Lord has encompassed all creatures in the universe with His knowledge and nothing in the earth or the heavens is absent from His knowledge, not even a single atom. This is the end of the speech of the Lord ﷻ regarding Musa ﷺ.

At the beginning of this surah, Allah ﷻ begins it by addressing Prophet Muhammad ﷺ. He says, “We have not sent down to you the Quran that you be distressed” (Taha: 2). This Quran was revealed to the Prophet ﷺ. “But only as a reminder for those who fear [Allah]” (Taha: 3). Allah ﷻ sent it down as a reminder for those who fear Him. The Prophet ﷺ bore the heavy responsibility of conveying this religion to the worlds, so that they remember Him and follow His path. “A revelation from He who created the earth and highest heavens” (Taha: 4). “The Most Merciful [who is] above the Throne established” (Taha: 5). This is a great message from the Lord, the God, the Creator of the heavens and the earth, and it is a great honor for the Prophet ﷺ to bear this message. Then Allah ﷻ narrates the story of another prophet, Musa ﷺ, and how Allah ﷻ sent him with the message to the Children of Israel. He was exposed to great calamities and continuous tribulations even before he received revelation. Then he received the message from Allah ﷻ which is a heavy burden because he had to face Pharaoh, the greatest tyrant during that time. Upon their meeting, Pharaoh began condemning Musa for his previous crime when he killed one of Pharaoh’s soldiers. He said to Musa ﷺ, “Did we not raise you among us as a child, and you remained among us for years

of your life? (18) And [then] you did your deed which you did, and you were of the ungrateful" (Ash-Shu'ara: 18-19).

Furthermore, Musa was sent to ruthless and delusional people who insisted on following their ruler without any proof or evidence. After that Musa was tested with stiff-necked people, as they were described in the Torah. This means that it took great effort from Musa ﷺ to convince them to follow this religion and yet they ended up worshiping a calf, which was the last mention of their deviance and disobedience. They said the calf was God and that Musa had forgotten him and went to the mountain to speak to Allah ﷻ. Musa faced many adversities, hardships and calamities from his enemies, as well as from his followers from among the Israelites. The story of Prophet Musa ﷺ is a model and example for Prophet Muhammad ﷺ that the message revealed to him is a heavy burden. There were many messengers before him who carried this burden and conveyed the message of the Lord.

says, "Thus, [O Muḥammad], We relate to you from the news of what ﷻ Allah has preceded. And We have certainly given you from Us a message [i.e. the .Quran] (99(Whoever turns away from it - then indeed, he will bear on the Day of Resurrection a burden [i.e. great sin] (100), [Abiding] eternally therein, and evil it is for them on the Day of Resurrection as a load (101). The Day the Horn will be blown. And We will gather the criminals, that Day, blue-eyed (102). They will murmur among themselves, 'You remained not but ten [days in the world]' (103). We are most knowing of what they say when the best of them in manner [i.e. wisdom or speech] will say, 'You remained not but one day' (104). And they ask you about the mountains, so say, 'My Lord will blow them away with a blast' (105). And He will leave it [i.e. the earth] a level plain (106); You will not see therein a depression or an elevation (107). That Day, they [i.e. everyone] will follow [the call of] the Caller [with] no deviation therefrom, and [all] voices will be stilled before the Most Merciful, so you will not hear except a whisper [of

footsteps] (108). That Day, no intercession will benefit except [that of] one to whom the Most Merciful has given permission and has accepted his word (109). He [i.e. Allah] knows what is [presently] before them and what will be after them, but they do not encompass it [i.e. what He knows] in knowledge (110)" (Taha: 99-110).

Allah ﷻ said to His Prophet Muhammad after he had related the story of Musa ﷺ, "Thus, [O Muḥammad], We relate to you from the news of what has preceded. And We have certainly given you from Us a message [i.e. the Quran]" (Taha: 99). This verse praises the wisdom of this Book revealed by Allah ﷻ to His servant and messenger, Muhammad ﷺ. The Quran was sent as a reminder of the way and path of the Lord. Then He says, "Whoever turns away from it - then indeed, he will bear on the Day of Resurrection a burden (100), [Abiding] eternally therein, and evil it is for them on the Day of Resurrection as a load (101)" (Taha: 100-101). Whoever turns away from this message will bear a load of great sins on the Day of Resurrection for all of eternity with no escape.

Then, Allah ﷻ explains the state of those who carried this heavy load of sins and denied the message of the Prophet on the Day of Judgment. He says, "The Day the Horn will be blown" (Taha: 102). On the Day of Resurrection the horn will be blown. The verse is in the passive voice, but the blower of the horn is the angel Israfel who will blow the horn to announce the destruction of this universe. Then, He says, "When the sky breaks apart (1). And when the stars fall, scattering (2), And when the seas are erupted (3). And when the [contents of] graves are scattered [i.e. exposed] (4)" (Al-Infitar: 1-4). He also says, "Then when the Horn is blown with one blast (13) And the earth and the mountains are lifted and leveled with one blow [i.e., stroke] (14) Then on that Day, the Occurrence [i.e. Resurrection] will occur" (Al-Haqqah: 13-15). Then there will be a second blow as He says, "... Then it will be blown again, and at once they will be standing, looking on" (Az-Zumar: 68).

Then He says, “And We will gather the criminals, that Day, blue-eyed” (Taha: 102). He will gather the criminals who committed the greatest crime which is disbelieving in Allah ﷻ. They were also stubborn and dismissed the message revealed to the Prophet ﷺ. Allah ﷻ describes them as being blue-faced when they gathered. In the Arabic language, the word *zurqah*, i.e. jet black color with blue undertones, is a derivative of the word *azraq*, i.e. blue. Arabs, for example in Sudan, still use this term to refer to someone with a very dark complexion.

Allah ﷻ says, “For them who have done good is the best [reward] - and extra. No darkness will cover their faces, nor humiliation. Those are companions of Paradise; they will abide therein eternally (26). But they who have earned [blame for] evil doings - the recompense of an evil deed is its equivalent, and humiliation will cover them. They will have from Allah no protector. It will be as if their faces are covered with pieces of the night - so dark [are they]... (27)” (Yunus :26-27).

On the Day of Judgment, the faces of the wrongdoers will be as dark as the night sky, which is the darkest shade of blackness. They will be furious and pitiful on this Day because they are awaiting their eternal torment in the Hellfire. This is how they will look on this Day. Then, Allah ﷻ says, “They will murmur among themselves, ‘You remained not but ten [days in the world]’” (Taha: 103). Allah describes how they will speak to one another on this Day. They will murmur to one another and claim that they have only lived in this worldly life for ten days. They undermined and sneered at the period of time they spent in this life. Some of them lived for more than a hundred years, which is more than most nations. However, they described their time on earth as being only ten days.

Allah ﷻ says, “We are most knowing of what they say when the best of them in manner [i.e. wisdom or speech] will say, ‘You remained not but one day’” (Taha: 104). Allah is All-Knowing of what those who are mindful, understanding, and appreciative from among them will say on the Day of Judgment. They will

say that it was not ten, rather they lived for only one day. They will belittle the time they spent on earth and claim it passed by quickly to the point that some will say they only remained an hour. They spent their days playing and being entertained and for that reason their whole lives passed by as if it were only an hour. Allah ﷻ says, “And the Day the Hour appears the criminals will swear they had remained but an hour…” (Ar-Rum: 55).

Allah ﷻ also says, “[Allah] will say, "How long did you remain on earth in number of years? (112) They will say, ‘We remained a day or part of a day; ask those who enumerate’ (113). He will say, ‘You stayed not but a little - if only you had known (114). Then did you think that We created you uselessly and that to Us you would not be returned? (115) So exalted is Allah, the Sovereign, the Truth; there is no deity except Him, Lord of the Noble Throne (116)” (Al-Mu'minun: 112-116).

Then, Allah ﷻ says, “And they ask you about the mountains sosay ‘My Lord will blow them away with a blast” (Taha: 105). The Prophet ﷺ spoke about resurrection and the destruction of the universe on the Day of Judgment and that the earth will become a single surface that is not claimed as anyone's territory, but their minds wandered to ask about the destruction of mountains. The Prophet responds, “My Lord will blow them away with a blast” (Taha: 105). The mountains will explode and become particles of dust that are scattered by the wind as Allah ﷻ says, “The Striking Calamity (1). What is the Striking Calamity? (2) And what can make you know what is the Striking Calamity? (3) It is the Day when people will be like moths, dispersed (4). And the mountains will be like wool, fluffed up (Al-Qari'ah: 1-5). He also says, “And the mountains will become a heap of sand pouring down” (Al-Muzzammil: 14).

:says, “And He will leave it [i.e. the earth] a level plain” (Taha ﷻ Then, Allah .(106 The earth will become an empty plain with nothing left, not even any rocks

.or treesHe says, “You will not see therein a depression or an elevation” (Taha: 107). The earth will become a leveled surface with no pits or holes present in the ground. There will not be any hills or any high surfaces as the Prophet ﷺ said: “You are gathered on the Day of Resurrection on a white plain with a reddish tinge with no marks set up for anyone”. Then, Allah ﷻ says, “That Day, they [i.e. everyone] will follow [the call of] the Caller [with] no deviation therefrom” (Taha: 108). On that Day, those criminals who were stubborn in the worldly life, will follow the caller who is an angel. He will order them to follow his commands without questioning them or deviating from them.

Allah ﷻ says, “And [all] voices will be stilled before the Most Merciful, so you will not hear except a whisper [of footsteps] (108). That Day, no intercession will benefit except [that of] one to whom the Most Merciful has given permission and has accepted his word (109)” (Taha: 108-109). All voices and sounds will be stilled and hushed before the Most Merciful, the Lord, and the Predominate over all His servants. In addition, only those who are addressed from among them by Allah ﷻ will be allowed to speak. All the gathered people and nations will not speak but they will whisper amongst themselves. Then, He says, “That Day, no intercession will benefit” (Taha: 109). The disbelievers thought that there will be someone who will intercede on their behalf, someone who will protect them, save them, benefit them, or bring them closer to Allah ﷻ. They will address the Lord ﷻ to forgive their sins and to accept them in Paradise. There will be no intercession that would benefit them “except [that of] one to whom the Most Merciful has given permission and has accepted his word” (Taha: 109). However, if one intercedes with what Allah does not please Him, then Allah will not accept the intercession, such as intercession for a disbeliever or a polytheist. Allah ﷻ declares that he has forbidden Paradise to the disbelievers and there is no exception to this rule as the Prophet ﷺ said, “On the Day of Resurrection Ibrahim will meet his father Azar whose face will be dark and covered with dust. Prophet

Ibrahim will say to him, 'Did I tell you not to disobey me?' His father will reply: 'Today I will not disobey you.' ‘Ibrahim will say, 'O Lord! You promised me not to disgrace me on the Day of Resurrection and what will be more disgraceful to me than cursing and dishonoring my father?' Then Allah will say to him, 'I have forbidden Paradise for the disbelievers’. Then he will be addressed, 'O Ibrahim! Look! What is underneath your feet?' He will look and there he will see a Dhabh, i.e. an animal, blood-stained, which will be caught by the legs and thrown in the Hellfire”.

Then, Allah ﷻ says, He [i.e. Allah] knows what is [presently] before them and what will be after them, but they do not encompass it [i.e. what He knows] in knowledge” (Taha: 110). Allah knows everything about them including their past, future, and their wrongdoings. He knows what their intercessors will say in an attempt to be pardoned. The Arabs thought that an intercession from the angels would be accepted by Allah. He knows what is ahead of the angels and what lies behind them. Allah ﷻ encompasses all His creatures in His knowledge and there is no creature of Allah’s creation that encompasses Allah in his knowledge , including the angels. The angels themselves do not know the true Being of Allah ﷻ as no one encompasses Allah in his knowledge except for Him. Allah taught His creations about Himself even with their limited abilities. As for the Lord ﷻ He is Greater, more Honorable than being encompassed in the knowledge of any of His creations. .above these claims ﷻ Exalted is Allah

يقول الله ﷻ: "وَعَنَتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا (111) وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا يَخَافُ ظُلْمًا وَلَا هَضْمًا (112) وَكَذَلِكَ أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا وَصَرَّفْنَا فِيهِ مِنَ الْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ أَوْ يُحْدِثُ لَهُمْ ذِكْرًا (113) فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَى إِلَيْكَ وَحْيُهُ وَقُلْ رَبِّ زِدْنِي عِلْمًا (114)" [طه: 111-114].

says, “And [all] faces will be humbled before the Ever-Living, the ﷻ Allah .Self-Sustaining. And he will have failed who carries injustice)111(But he who

does of righteous deeds while he is a believer - he will neither fear injustice nor deprivation (112). And thus We have sent it down as an Arabic Quran and have diversified therein the warnings that perhaps they will avoid [sin] or it would cause them remembrance (113). So high [above all] is Allah, the Sovereign, the Truth. And, [O Muḥammad], do not hasten with [recitation of] the Quran before its revelation is completed to you, and say, 'My Lord, increase me in knowledge' (114)" (Taha: 111-114).

Allah ﷻ says, "And [all] faces will be humbled before the Ever-Living, the Self-Sustaining" (Taha: 111). All people will be humbled and will submit with tired and weary faces awaiting their terrible punishment. Allah ﷻ is the Ever-living means He is living in and of Himself as He is not like any other creature. He is not like human beings who have many essential needs to survive, such as eating and drinking. Allah ﷻ is also the Self-Sustaining Who sustains Himself and all creations are sustained by Him. Allah ﷻ says, "And he will have failed who carries injustice" (Taha: 111). Those who are burdened with wrongdoing will be at a loss on the Day of Judgment as the worst act of injustice is disbelieving in Allah ﷻ. However, some people may commit minor sins that do not drive them to failure on this Day. They will be held accountable, but those who believed in Allah ﷻ and His message will triumph and be rewarded with Paradise.

says, "But he who does of righteous deeds while he is a believer ﷻ Then, Allah commanded ﷻ he will neither fear injustice nor deprivation" (Taha: 112). Allah - mankind to perform righteous deeds, such as establishing prayer, fasting, paying zakat, pilgrimage, and obeying parents. All these deeds are from the branches of said, "Iman has over seventy branches - or over sixty ﷺ faith as the Prophet branches - the uppermost of which is the declaration: 'None has the right to be

worshiped but Allah'; and the least of which is the removal of harmful object reassures ﷻ from the road, and modesty is a branch of Iman". In this verse, Allah the believers not to fear any injustice by refusing to reward them for their good also never decreases their ﷻ deeds or by torturing them in Hell injustly. Allah ﷻ good deeds, rather He will give them more than what they deserve as Allah will reward them for even a small deed. While the disbelievers wait their says, "Whoever turns away from it - then indeed, he will ﷻ punishment as Allah .bear on the Day of Resurrection a burden [i.e. great sin])100([Abiding] eternally therein, and evil it is for them on the Day of Resurrection as a load (101)" (Taha: 100-101).

Then, Allah ﷻ says, "And thus We have sent it down as an Arabic Quran and have diversified therein the warnings" (Taha: 113). The Quran was revealed as a reminder in the Arabic language. It contains a variety of warnings, for example, on the Day of Judgment some people will become blue-faced and sorrowful because they will be cast into the Hellfire. They would also eat from the tree of zaqqum and Allah ﷻ says, "The Day they are thrust toward the fire of Hell with a [violent] thrust, [its angels will say]" (At-Tur: 13). He also says, "And for [striking] them are maces of iron (21). Every time they want to get out of it [i.e. Hellfire] from anguish, they will be returned to it, and [it will be said], 'Taste the punishment of the Burning Fire!' (22)" (Al-Haj: 21-22). These threats are directed to the disbelievers who will be punished in this world before they receive their punishment in the Hereafter. Allah ﷻ mentions some of the forms of torment that await the disbelievers to warn and remind them. Allah ﷻ says, "And [remember, O Muḥammad], when We told you, 'Indeed, your Lord has encompassed the people'. And We did not make the sight which We showed you except as a trial for the people, as was the accursed tree [mentioned] in the Quran. And We threaten [i.e. warn] them, but it increases them not except in great transgression" (Al-Isra: 60).

Allah ﷻ says, “that perhaps they will avoid [sin] or it would cause them remembrance” (Taha: 113). This is a request, but it is not a request from Allah ﷻ because He never requests anything from anyone. Allah ﷻ does whatever He wills. If He wills to guide all of them, then He will and if He wills to misguide them then He will do so. Allah ﷻ sent down the Quran in such a way to guide people, but most of them do not benefit from it and hinder others and themselves from following the words of Allah. The Quran was also revealed so that they may remember their Lord and fear Him by following His commands and forbidding what He prohibited upon them. So, here Allah ﷻ threatens the disbelievers and reminds them of the truth, so they may return to the right path.

Then, Allah ﷻ says, “So high [above all] is Allah, the Sovereign, the Truth. And, [O Muḥammad], do not hasten with [recitation of] the Quran before its revelation is completed to you, and say, ‘My Lord, increase me in knowledge’” (Taha: 114). Exalted is Allah of what the unbelievers claimed such as associating other gods with Him. Allah ﷻ is the Only God and there is no god worthy of worship except Him. They also claimed that Allah will accept intercession for anyone even to those who are not approved by Him. They also stated that they will not be resurrected and will not be accounted for by Allah. However, if this was the case then this life would be without any purpose. It means that Allah created the heavens, earth, and the whole world without purpose. It is not possible that Allah ﷻ created the universe and these creations and left them to do whatever they please to commit crimes and injustice such as killing and adultery. These unbelievers must also be held accountable for associating other gods with Allah ﷻ. He says, “And We did not create the heavens and earth and that between them in play” (Ad-Dukhan: 38). He also says, “Had We intended to take a diversion, We could have taken it from [what is] with Us - if [indeed] We were to do so” (Al-Anbya: 17).

Allah ﷻ is "the Sovereign" to Whom all worlds belong and He judges His servants fairly. Everyone must be accounted for in their deeds, so the good doer will be rewarded and the wrongdoer will be punished. Allah will also settle all disputes between His servants. Allah is also "the Truth" which is the opposite of falsehood. This means that Allah ﷻ the Ever-Being and tSelf-Sustaining God. Therefore, Allah is the True. He says, "Then will We treat the Muslims like the criminals? (35) What is [the matter] with you? How do you judge? (36)" (Al-Qalam: 35-36).

Then, Allah ﷻ says to His messenger, "And, [O Muḥammad], do not hasten with [recitation of] the Quran before its revelation is completed to you, and say, 'My Lord, increase me in knowledge'" (Taha: 114). When Jibreel recited the verses of the Quran to the Prophet ﷺ, he rushed to recite after him before they were properly conveyed to him. The Prophet ﷺ did so because he was afraid he would miss or forget what had been revealed to him. So, Allah ﷻ said to him, "Move not your tongue with it, [O Muhammad], to hasten with it [i.e. recitation of the Quran] (16). Indeed, upon Us is its collection [in your heart] and [to make possible] its recitation (17)" (Al-Qiyamah: 16-17). Allah ﷻ will make the Prophet memorize and recite the Quran. "Then upon Us is its clarification [to you]" (Al-Qiyamah: 19). Allah ﷻ told him to only repeat after him when the whole surah is revealed and say, "My Lord, increase me in knowledge" (Taha: 114). This verse is additional proof that this Book is from Allah ﷻ because this surah includes the story of Musa ﷺ beginning from the fire that he saw to when Allah ﷻ spoke to him. The Prophet ﷺ did not know anything about these matters, so narrating them in detail is evidence that this Quran was revealed by Allah ﷻ. Another piece of evidence is that the Prophet memorized the Quran the moment it was recited to him even though he was illiterate. Then he would recite it to his companions and he would always recite it the exact way it was revealed without writing it down or making an effort to memorize it. This is indeed an extraordinary miracle from

Allah ﷻ. It is also stated that people should only request an increase in knowledge because it is a great matter.

says, "And We had already taken a promise from Adam before, but ﷻ Allah .he forgot; and We found not in him determination)115(And [mention] when We said to the angels, 'Prostrate to Adam', and they prostrated, except Iblees; he refused' (116). So We said, 'O Adam, indeed this is an enemy to you and to your wife. Then let him not remove you from Paradise so you would suffer' (117) Indeed, it is [promised] for you not to be hungry therein or be unclothed (118). And indeed, you will not be thirsty therein or be hot from the sun (119). Then Satan whispered to him; he said, 'O Adam, shall I direct you to the tree of eternity and possession that will not deteriorate?' (120) And they [i.e. Adam and his wife] ate of it, and their private parts became apparent to them, and they began to fasten over themselves from the leaves of Paradise. And Adam disobeyed his Lord and erred (121)" (Taha: 115-117).

At the end of this surah, Allah ﷻ mentions the disobedience of Adam and how it led to his descending to this earth. He says, "And We had already taken a promise from Adam before, but he forgot; and We found not in him determination" (Taha: 115). Adam forgot Allah's covenant with him which was not to eat from the tree. Adam had resided in Paradise and Allah ﷻ ordered him not to eat, but Satan whispered to him to eat from it and he did so, then he was punished for defying the divine order. Thus, Adam lacked determination as Satan took advantage of his idleness and made him break his covenant with Allah ﷻ.

Then, Allah ﷻ says, "And [mention] when We said to the angels, 'Prostrate to Adam," and they prostrated, except Iblees; he refused'" (Taha: 116). Allah ﷻ commanded the angels to prostrate before Adam to glorify him. They obeyed Allah ﷻ and prostrated before Adam and He clarified this as He says, "So the angels prostrated - all of them entirely (30), Except Iblees; he refused to be with

those who prostrated (31)" (Al-Hijr: 30-31). Iblees abstained arrogantly and refused to prostrate before a creation that he believed was inferior to him. Then, Allah ﷻ says, "So We said, 'O Adam, indeed this is an enemy to you and to your wife. Then let him not remove you from Paradise so you would suffer'" (Taha: 117). Allah ﷻ warned Adam of Satan as he is his and his wife's worst enemy. He warned Adam not to let Iblees drive them both out of Paradise because they would suffer hardships in the world.

Then Allah ﷻ says, "Indeed, it is [promised] for you not to be hungry therein or be unclothed" (Taha: 118). Allah ﷻ declares that Paradise is the home of bliss, in which there will be no suffering and all needs are met. But if Adam and Hawa were to descend from it, then they would indeed suffer. They would not be able to get food unless they work hard. They must sow the seeds, tend to the plants, harvest the crop, and grind or weave the produced crops to make food and clothing. For that reason, Allah ﷻ warned and said, "Then let him not remove you from Paradise so you would suffer" (Taha: 117). Then He says, "And indeed, you will not be thirsty therein or be hot from the sun" (Taha: 119). Adam will never feel tired or hot because of the sun's heat in Paradise.

Allah ﷻ says, "Then Satan whispered to him; he said, 'O Adam, shall I direct you to the tree of eternity and possession that will not deteriorate?'" (Taha: 120). Satan approached Adam indirectly to tempt him. He suggested that Adam should go and eat from the tree, but he did not coerce him to do so. Satan told Adam that the tree will grant him immortality if he eats from its fruit. Satan also promised that Adam would have his own kingdom and it will never fade away.

Then, Allah ﷻ says, "So they both ate from the tree" (Taha: 121). They both ate from the tree as a consequence of Satan's cunning temptations. "Then their nakedness was exposed to them, prompting them to cover themselves with leaves from Paradise" (Taha 121). They became naked the moment they disobeyed Allah

ﷻ and they tried to cover themselves with leaves from the trees in Paradise. Then He says, “So Adam disobeyed his Lord, and ˹so˺ lost his way” (Taha: 121). Adam disobeyed Allah's order which was also clarified in another verse as He says, “O Adam, dwell, you and your wife, in Paradise and eat from wherever you will but do not approach this tree, lest you be among the wrongdoers” (Al-A'raf: 19). Allah ﷻ is the Lord and Protector of Adam and Hawa Who warned them from Iblees and yet they fell for his false temptations.

يقول الله ﷻ: "ثُمَّ اجْتَبَاهُ رَبُّهُ فَتَابَ عَلَيْهِ وَهَدَى (122) قَالَ اهْبِطَا مِنْهَا جَمِيعًا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَى (123) وَمَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى (124) قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَقَدْ كُنْتُ بَصِيرًا (125) قَالَ كَذَلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيتَهَا وَكَذَلِكَ الْيَوْمَ تُنْسَى (126) وَكَذَلِكَ نَجْزِي مَنْ أَسْرَفَ وَلَمْ يُؤْمِنْ بِآيَاتِ رَبِّهِ وَلَعَذَابُ الآخِرَةِ أَشَدُّ وَأَبْقَى (127) أَفَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُونِ يَمْشُونَ فِي مَسَاكِنِهِمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِأُوْلِي النُّهَى (128) وَلَوْلا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَكَانَ لِزَامًا وَأَجَلٌ مُسَمًّى (129) فَاصْبِرْ عَلَى مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا وَمِنْ آنَاءِ اللَّيْلِ فَسَبِّحْ وَأَطْرَافَ النَّهَارِ لَعَلَّكَ تَرْضَى (130) وَلا تَمُدَّنَّ عَيْنَيْكَ إِلَى مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَى (131)" [طه: 122-131].

Allah ﷻ says, “Then his Lord chose him and turned to him in forgiveness and guided [him] (122), [Allah] said, ‘Descend from it [i.e. Paradise] - all, [your descendants] being enemies to one another. And if there should come to you guidance from Me - then whoever follows My guidance will neither go astray [in the world] nor suffer [in the Hereafter] (123). And whoever turns away from My remembrance - indeed, he will have a depressed [i.e. difficult] life, and We will gather [i.e. raise] him on the Day of Resurrection blind’ (124). He will say, ‘My Lord, why have you raised me blind while I was [once] seeing?’ (125). [Allah] will say, ‘Thus did Our signs come to you, and you forgot [i.e. disregarded] them; and thus will you this Day be forgotten’ (126) And thus do We recompense he who transgressed and did not believe in the signs of his Lord. And the punishment of the Hereafter is more severe and more enduring (127). Then, has it not become clear to them how many generations We destroyed before them as they walk

among their dwellings? Indeed in that are signs for those of intelligence (128). And if not for a word that preceded from your Lord, it [i.e. punishment] would have been an obligation [due immediately], and [if not for] a specified term [decreed] (129). So be patient over what they say and exalt [Allah] with praise of your Lord before the rising of the sun and before its setting; and during periods of the night [exalt Him] and at the ends of the day, that you may be satisfied (130). And do not extend your eyes toward that by which We have given enjoyment to [some] categories of them, [its being but] the splendor of worldly life by which We test them. And the provision of your Lord is better and more enduring (131)" (Taha: 122-131).

says, "Then his Lord chose him and turned to him in forgiveness and ﷻ Allah guided [him]" (Taha: 122). Allah chose Adam for his grace and revealed to him .the words of repentanceThen, Adam and Hawa said, "Our Lord! We have wronged ourselves. If You do not forgive us and have mercy on us, we will certainly be losers" (Al-Araf: 23). Allah ﷻ also says, "Thereupon Adam received words from his Lord. Thus, He granted him repentance and accepted it from him. Indeed, it is He Who is the Superb Granter and Acceptor of repentance, the Bestower of mercy" (Al-Baqarah: 37). Allah accepted his repentance and guided him to the right path. Then, He commanded him to descend from Heaven to this earth which is filled with hardship and difficulty. In this world, people cannot obtain their food and drink to sustain themselves without laborious work. Allah ﷻ said to Adam and his wife, "Descend from it [i.e. Paradise] - all, [your descendants] being enemies to one another" (Taha: 123). Allah tells them to descend all together which could refer to their offspring and descendents or it could refer to the Devil descending to earth with them. Thus, some human beings will be enemies with others such as the people of faith will be enemies of the people of infidelity. Then, He says, "And if there should come to you guidance from Me - then whoever follows My guidance will neither go astray [in the world]

nor suffer [in the Hereafter]" (Taha: 123). Allah ﷻ sends them guidance through messengers and scriptures to show them the right path. This is the decree of the Lord ﷻ and whoever follows His guidance from among the jinn and mankind will not suffer or be led astray in this worldly life or in the Hereafter. In this world they will not suffer from distress, filth, and polytheism and in the Hereafter, they will not be tormented.

Allah ﷻ says, "And whoever turns away from My remembrance - indeed, he will have a depressed [i.e. difficult] life" (Taha: 124). "My remembrance" could refer to the message of Allah ﷻ which reminds the servants of the path of Allah ﷻ. Or it could refer to remembering the Lord ﷻ, the Master, and the Creator Who is the only god worthy of worship. Those who turn away from His remembrance will live a difficult and useless life. A difficult life is when people lack health, happiness, faith, or purpose and even if they manage to obtain these matters they will still lack internal stability and happiness. Their lives will be filled with distress, worries, anguish, and void of truth and goodness. This is a good description of the life of an unbeliever who turns away from the reminder of Allah ﷻ. Or it be directed to polytheists who waste their time and effort in falsehood by worshiping something that does not benefit or harm them. On the contrary, the harm is much greater because they disobeyed the Lord by committing crimes such as, fornication, drinking wine, murder, and bloodshed. Allah ﷻ forbids all forms of indecency and wickedness and whoever falls into sin will live in filth and distress as Allah ﷻ says, "Indeed, Allah orders justice and good conduct and giving [help] to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded" (An-Nahl: 90).

Then Allah ﷻ says, "And We will gather [i.e. raise] him on the Day of Resurrection blind" (Taha: 124). This is their punishment from Allah ﷻ that they will be blinded from the truth and from the religion of Allah in this world and the Hereafter. On the day of Judgment, the unbelievers will say, "My Lord, why have

you raised me blind while I was [once] seeing?" (Taha: 125). Then Allah ﷻ responded to them, "[Allah] will say, 'Thus did Our signs come to you, and you forgot [i.e. disregarded] them" (Taha: 126). Allah ﷻ revealed His signs through His messengers as He says, "Blessed is He who sent down the Criterion upon His Servant that he may be to the worlds a warner" (Al-Furqan: 1). Allah ﷻ sent down the Criterion, i.e. the Quran, to the Prophet who is a warner to the whole world. Allah then moves on to address those who disregard this reminder and says, "And thus will you this Day be forgotten" (Taha: 126). On the Day of Judgment, they will be forsaken as their punishment. They will be cast into the Hellfire and forgotten there without any concern. Allah ﷻ is the All-Knowing as His knowledge encompases the heavens and the earth. He states that they will be forgotten on this Day which indicates that they will be left and abandoned in the Hellfire.

Then, Allah ﷻ says, "And thus do We recompense he who transgressed and did not believe in the signs of his Lord. And the punishment of the Hereafter is more severe and more enduring" (Taha: 127). They are recompensed with a miserable life, then they will be raised blind and left to reside in the Hellfire where no one can help them. They disbelieved, sinned, transgressed, and associated partners with Allah ﷻ. They also did not believe in the signs of the Lord revealed in the Quran. Allah ﷻ says, "And the punishment of the Hereafter is more severe and more enduring" (Taha: 127). The unbelievers will be punished in this world with diseases and disasters and in the Hereafter they will be severely punished. Allah ﷻ says, "Then have those who believed not accepted that had Allah willed, He would have guided the people, all of them? And those who disbelieve do not cease to be struck, for what they have done, by calamity - or it will descend near their home - until there comes the promise of Allah" (Ar-Ra'd: 31).

In the last verses of this surah, Allah provides His worshipers with various exhortations and reminders to awaken their hearts and their faith. Allah ﷻ says,

"Then, has it not become clear to them how many generations We destroyed before them as they walk among their dwellings?" (Taha: 128). The punishment of the previous generations who used to dwell upon the earth should serve as a warning for unbelievers and motivate them to follow the truth. In addition, since Allah ﷻ punished the previous nations because of their crimes and oppression then He is able to inflict His punishment upon them as well. The unbelievers used to walk through the ruins of the wrongdoing nations that Allah ﷻ had destroyed, such as the people of Pharaoh, Thamud, Aad, Lot, and Shuaib. Then Allah ﷻ says, "Indeed in that are signs for those of intelligence" (Taha: 128). The destruction of these wrongdoing nations is a clear sign for "those of intelligence". In the Arabic language, these people are called *oli an-nuha*, which is derived from the word *naha*, i.e. prevent, because they abstain from committing sins and evil acts.

Then, Allah ﷻ says, "And if not for a word that preceded from your Lord, it [i.e. punishment] would have been an obligation [due immediately], and [if not for] a specified term [decreed]" (Taha: 129). These people should be punished at an appointed time determined by Allah ﷻ. He will immediately uproot these disbelievers who opposed the Prophet ﷺ just as He uprooted the previous nations. Then Allah says, "So be patient over what they say and exalt [Allah] with praise of your Lord before the rising of the sun and before its setting; and during periods of the night [exalt Him] and at the ends of the day, that you may be satisfied" (Taha: 130). The Prophet ﷺ should be patient with the claims of the unbelievers as they accused him of being a magician, a priest, and a liar who wants to gain personal benefits from this message. Allah ﷻ says, "And the eminent among them went forth, [saying], 'Continue, and be patient over [the defense of] your gods. Indeed, this is a thing intended'" (Sad: 6). Allah ﷻ will punish them because they threatened the Prophet ﷺ and their false claims regarding Allah ﷻ. They worshiped the angels thinking they would bring them closer to Allah ﷻ. They were obstinate and denied the commands of Allah ﷻ. Then His prophet was

commanded to worship the Lord and praise Him excessively. Allah ﷻ is free from all evil and does not have any deficiency because He is Allah! There is no god worthy of worship except Him, the Ever-Living, All-Sustaining. Neither drowsiness nor sleep overtakes Him and He does not neglect anything. He is the Ever-Living Who does not die, He is the just Judge Who does not commit injustice, and He is free from any defect and imperfection. Allah ﷻ must also be praised for His high attributes and all His beautiful actions, including His generosity and blessings upon all His creations whom He maintains.

Allah ﷻ encourages the Prophet ﷺ to praise Him as He is the creator of the universe. "Exalt [Allah] with praise of your Lord before the rising of the sun and before its setting" (Taha: 130). Allah ﷻ prescribed Fajr prayer which is the highest and most honorable prayer. The Fajr prayer is performed during the time from dawn to sunrise. Allah ﷻ decreed upon Muslims to remember Him and praise Him. "The Quran [i.e. recitation] of dawn. Indeed, the recitation of dawn is ever witnessed" (Al-Isra: 78). Then Allah ﷻ mentions the Asr prayer, which is a prayer that Allah ﷻ has decreed upon Muslims before sunset. The Asr prayer begins when the shadow of an object equals its actual length plus its shadow during noon until sunset. These two prayers are the most honorable of the five daily prayers. There are many hadiths and verses that mention their favor. For example Allah ﷻ says, "Maintain with care the [obligatory] prayers and [in particular] the middle [i.e. Asr] prayer and stand before Allah, devoutly obedient" (Al-Baqarah: 238). In addition, the Prophet ﷺ said, "They diverted us from establishing the middle prayer, i. e. the Asr prayer. So, may Allah fill their houses and graves with fire". It was a supplication from the Prophet ﷺ to the unbelievers during the Battle of the Trench. The Prophet ﷺ also said, "He who observes the two cool times of prayer (at dawn and after nightfall) will enter paradise". The Fajr and Asr prayers come at times when night shifts and when the day shifts into night. This is one of the greatest signs of Allah ﷻ that serve as reminder of the Lord ﷻ and the Creator.

Allah ﷻ says, “Blessed is He who has placed in the sky great stars and placed therein a [burning] lamp and luminous moon (61). And it is He who has made the night and the day in succession for whoever desires to remember or desires gratitude (62)” (Al-Furqan: 61).

Then Allah ﷻ says, “... and during periods of the night [exalt Him] and at the ends of the day” (Taha: 130). Allah also decreed that mankind should observe the prayer in the hours of the night. Allah ﷻ has prescribed Maghrib prayer at the beginning of the night and Isha prayer begins when complete darkness has arrived and the red twilight in the sky has disappeared. Allah ﷻ also mandated the prayer “at the ends of the day”. This refers to the prayer in the middle of the day which is Dhuhr prayer. Thi verse also includes the supererogatory prayers because Allah prescribed these prayers for the believers at different times in the day and night. However, there are exceptions as the Prophet ﷺ forbade praying after Fajr prayer until sunrise and after Asr prayer until sunset. In addition, there is a small time frame at noon known as zawal time in which prayer is forbidden. The Prophet was ordered to establish the five obligatory prayers that were decreed in the Heavens as well as the supererogatory prayers. Then He says, “that you may be satisfied” (Taha: 130). Allah ﷻ encourages the believers to perform good deeds as they will be satisfied with the rewards and will be granted the pleasure and favor of Allah ﷻ in the Hereafter. Then, Allah ## said to His Prophet, “And he is going to be satisfied” (Al-Layl: 21).

says, “And do not extend your eyes toward that by which We ﷻ Then, Allah relates ﷻ have given enjoyment to [some] categories of them” (Taha: 131). Allah that some unbelievers are given some means of enjoyment in this world. Some of the polytheists among the Arabs were very wealthy, especially their leaders .who had beautiful gardens in Taif and various other blessingsIn addition, many other great rulersas such as Khosrow and Caesar possessed silk, brocade, and money despite their unbelief and stubbornness. However, human beings spend a

very short time on this earth as Allah ﷻ says, “The example of [this] worldly life is but like rain which We have sent down from the sky that the plants of the earth absorb - [those] from which men and livestock eat - until, when the earth has taken on its adornment and is beautified and its people suppose that they have capability over it, there comes to it Our command by night or by day, and We make it as a harvest, as if it had not flourished yesterday…” (Yunus: 24).

Allah ﷻ also says, “And present to them the example of the life of this world, [its being] like rain which We send down from the sky, and the vegetation of the earth mingles with it and [then] it becomes dry remnants, scattered by the winds. And Allah is ever, over all things, Perfect in Ability” (Al-Kahf: 45). The glamor and beauty of this worldly life is only temporary and very similar to a beautiful flower that will eventually wither away. Then, Allah ﷻ says, “the splendor of worldly life by which We test them” (Taha: 131). He tested them through the possessions they enjoyed in this life. However, they forgot about Allah ﷻ and the Hereafter. Then Allah ﷻ says, “And the provision of your Lord is better and more enduring” (Taha: 131). Allah asserts that the enjoyments in Paradise are eternal, unlike the life in this world that will cease to exist as He says, “Indeed, We have made that which is on the earth adornment for it that We may test them [as to] which of them is best in deed” (Al-Kahf: 7).

يقول الله ﷻ: "وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا لَا نَسْأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ لِلتَّقْوَى (132) وَقَالُوا لَوْلَا يَأْتِينَا بِآيَةٍ مِنْ رَبِّهِ أَوَلَمْ تَأْتِهِمْ بَيِّنَةُ مَا فِي الصُّحُفِ الْأُولَى (133) وَلَوْ أَنَّا أَهْلَكْنَاهُمْ بِعَذَابٍ مِنْ قَبْلِهِ لَقَالُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ آيَاتِكَ مِنْ قَبْلِ أَنْ نَذِلَّ وَنَخْزَى (134) قُلْ كُلٌّ مُتَرَبِّصٌ فَتَرَبَّصُوا فَسَتَعْلَمُونَ مَنْ أَصْحَابُ الصِّرَاطِ السَّوِيِّ وَمَنِ اهْتَدَى (135)" [طه: 132-135].

says, “And enjoin prayer upon your family [and people] and be ﷻ Allah steadfast therein. We ask you not for provision; We provide for you, and the .[best] outcome is for [those of] righteousness)132(And they say, ‘Why does he not bring us a sign from his Lord?’ Has there not come to them evidence of what

was in the former scriptures? (133). And if We had destroyed them with a punishment before him, they would have said, 'Our Lord, why did You not send to us a messenger so we could have followed Your verses [i.e. teachings] before we were humiliated and disgraced?' (134) Say, 'Each [of us] is waiting; so wait. For you will know who are the companions of the sound path and who is guided' (135)" (Taha: 132-135).

He was sent .ﷺ continues to relate His instructions to the Messenger ﷻ Allah with this great message to warn all of mankind and not only the Arabs including the Jews, the Christians, the Persians, the Romans, and all the people of the earth who came after him until the end of time. However, many people remained in complete blindness such as the Christians who remained in their polytheism and .ﷻ the Jews who remained delusional, stubborn, and told lies about about Allah They also accused the Messenger of God of falsehood and denied the Day of to the kings of the earth and claimed ﷻ Resurrection. They also compared Allah .that He accepts intercessions from others on their behalf

says, "And enjoin prayer upon your family [and people] and be ﷻ Allah to enjoin his ﷺ steadfast therein" (Taha: 132). Allah commands the Prophet .family and all of mankind to perform prayerHe also commands them to be steadfast when performing the prayers because there are mandatory conditions such as ablution, covering the private parts, facing the qiblah and purifying the body, clothing, and the place of worship as well as fulfilling the pillars of prayer. Establishing the five prayers and continuing to perform them requires great patience as the time to perform them is spread throughout the day and the night. Some prayers are performed during times of rest or enjoyment. Allah ﷻ says, "And indeed, it is difficult except for the humbly submissive [to Allah]" (Al-Baqarah: 45). Allah ﷻ confirms that establishing prayers, for example the nightly prayers, is a heavy burden because people would rather rest. However, those who sacrifice their time of rest to stand in prayer will be rewarded. Allah ﷻ says,

"Indeed, the hours of the night are more effective for concurrence [of heart and tongue] and more suitable for words" (Al-Muzzammil: 6). These prayers are more impactful on the body and the soul, so they require patience.

Then Allah ﷻ says, "We ask you not for provision; We provide for you" (Taha: 132). Allah is the One Who provides for His servants and mankind should seek provisions from Him. Allah provides for His servants who strive in this life to obtain sustenance from Allah ﷻ. Then He says, "And the [best] outcome is for [those of] righteousness" (Taha: 132). Those of righteousness will receive the best outcome, in contrast to those who opposed the Prophet among the wealthy people and others who claimed that the Prophet ﷺ was a magician, a priest, and a liar. The righteous will have the best outcome in this world and in the Hereafter as they will be victorious, empowered, and honored. The believers will enter Paradise and be granted eternal happiness as for the disbelievers, they will fail in this world and will be punished in the Hereafter.

Then, Allah ﷻ says, "And they say, 'Why does he not bring us a sign from his Lord?' Has there not come to them evidence of what was in the former scriptures?" (Taha: 133). The unbelievers rejected and denied the truth they asked for signs and Allah ﷻ had already revealed this book which confirms the earlier Scriptures that were revealed to the previous messengers. These Scriptures are in the hands of the People of the Book. This illiterate prophet could not have invented a book with such eloquence and detail, so this is one of the greatest pieces of evidence that he is truly the Messenger of God. How could he have known what the previous prophets had gone through such as Musa, Yusuf, Nuh, Ibrahim, and the stories of the apostles which are narrated in the previous Scriptures. Therefore, they had to believe the Prophet ﷺ when he brought forth this truth. Allah ﷻ says, "And you did not recite before it any scripture, nor did you inscribe one with your right hand. Then [i.e. otherwise] the falsifiers would have had [cause for] doubt" (Al-'Ankabut: 48). The Prophet lived for forty years

before prophethood and they did not hear a word from him about this religion and revelation.

Then, Allah ﷻ says, "And if We had destroyed them with a punishment before him…" (Taha: 134). If these unbelievers were destroyed and punished in the Hellfire when they were stubborn polytheists before Prophet Muhammad ﷺ was sent to them, then they would have said on the Day of Resurrection, "Our Lord, why did You not send to us a messenger so we could have followed Your verses [i.e. teachings] before we were humiliated and disgraced?" (Taha: 134). Allah could have told them that they distorted the religion of Ismael and therefore they are deserving of the humiliating and disgraceful punishment in the Hereafter. However, Allah ﷻ established a case against them by sending them Prophet Muhammad, but they rejected this message and therefore on the Day of Ressurection they will not be able to make this claim.

Allah ﷻ says, "Say, 'Each [of us] is waiting; so wait. For you will know who are the companions of the sound path and who is guided'" (Taha: 135). The unbelievers are awaiting the moment when the religion of Muhammad ﷺ will fail and the believers who supported him would separate. They thought that he was a mad man and once he died then he and his false message would not be remembered just like the previous poets who were forgotten. The believers are also awaiting a different outcome. They are waiting for the unbelievers to be punished in this world and in the Hereafter, if they do not obey the commands of Allah ﷻ. Thus, Allah says to them, "Each [of us] is waiting; so wait" (Taha: 135). The believers are awaiting the promise of Allah ﷻ that the unbelievers will be disgraced, humiliated, and destroyed in this world and tormented in the Hereafter.

In an incident after the Battle of Badr, the Messenger of Allah stood by a well filled with the bodies of seventy of those polytheists who had been killed on the battlefield. They were thrown together into the well to be buried in a mass grave.

Then the Prophet began calling them one by one by their names and questioned whether they found the determined outcome they were promised. As for the Prophet ﷺ. He found the promises of my Lord to be perfectly correct. The people of Quraysh were arrogant and hostile towards this message, so they died in this horrible manner. Their relatives and supporters could not even bury their bodies because they were either killed, imprisoned, or fled. They will also suffer the punishment of Allah ﷻ because infidels who die while being disbelieve will be cast into the Hellfire as Allah ﷻ says, "And if you could but see when the angels take the souls of those who disbelieved They are striking their faces and their backs and [saying], 'Taste the punishment of the Burning Fire' (50). That is for what your hands have put forth [of evil] and because Allah is not ever unjust to [His] servants (51)" (Al-Anfal: 50-51). This is a treat from Allah ﷻ as He reveals how they will suffer on the Day of Resurrection. Then Allah ﷻ says, "For you will know who are the companions of the sound path and who is guided" (Taha: 135). This is the knowledge of certainty as the Prophet ﷺ joined the party of Allah ﷻ while the disbelievers joined the party of Satan.They will know who are the people of guidance. Before the Battle of Badr took place Abu Jahl had said, "O Allah, destroy this day whoever amongst us has severed ties of kinship, brought which we had never known and hated You more, kill him today". This arrogant disbeliever thought that he and his people followed the right path and they were the closest to God, but they were wrongdoers. Allah ﷻ said to them, "If you [disbelievers] seek the decision [i.e. victory] - the decision [i.e. defeat] has come to you" (Al-Anfal: 19). If they sought the judgment of God between themselves and the Prophet instantly, then the judgment has come to them. Allah ﷻ continues and says, "And if you desist [from hostilities], it is best for you; but if you return [to war], We will return, and never will you be availed by your [large] company at all, even if it should increase; and [that is] because Allah is with the believers" (Al-Anfal: 19).

This is the end of this great surah and these reminders are for the Prophet ﷺ and there is no doubt that he adhered to Allah's commands.

Allah ﷻ says, "And do not extend your eyes toward that by which We have given enjoyment to [some] categories of them, [its being but] the splendor of worldly life by which We test them. And the provision of your Lord is better and more enduring (131). And enjoin prayer upon your family [and people] and be steadfast therein. We ask you not for provision; We provide for you, and the [best] outcome is for [those of] righteousness (132)" (Taha: 131-132).

The Prophet followed these commands perfectly as he did not pay attention to this world, rather he was only interested in the Hereafter and lived a humble life and it is difficult for anyone to live a similar lifestyle to the Prophet ﷺ. There are many examples that reveal the modest lifestyle of the Prophet ﷺ. For example, the Mother of the Believers, Aisha relates to her nephew, Urwah, how she and the Prophet ﷺ live. She said, "O my nephew! We used to see the crescent, and then the crescent and then the crescent in this way we saw three crescents in two months and no fire (for cooking) used to be made in the houses of Allah's Messenger". Then Urwah responded, "O my aunt! Then what would sustain you?" Aisha said, "The two black things: dates and water". It is absolutely impossible for anyone except this honorable Prophet to live such a life.

In another incident, Umar bin al-Khattab entered upon the Messenger of Allah ﷺ when he was (sitting) on a reed mat. He sat down and (saw that) he was wearing a waist wrap, and there was no other barrier between him and the mat but his waist wrap, and the reed mat had made marks on his side. And he saw in a corner of the room a skin hanging up. Umar said, "O Prophet of Allah, why should I not weep? This mat has made marks on your side, and this is all you have accumulated, I cannot see anything other than what I see (here), while Chosroes and Caesar live among fruits and rivers. You are the Prophet of Allah and His

Chosen One, and this is what you have accumulated". The Prophet ﷺ responded, "O ibn al-Khattab, What is there between myself and the world? This world and I are just like a rider who stops to rest beneath the shade of a tree then goes and leaves it. Does it not please you (to know) that (these things) are for us in the Hereafter and for them in this world?" After the death of the Prophet ﷺ, Aisha brought out a patched garment and a coarse lower garment and told them that the Messenger of Allah passed away while he was wearing these garments. When the ailment of Allah's Messenger ﷺ became aggravated, he was not able to perform the congregational prayer, so he said, "Tell Abu Bakr to lead the people in the prayer". The story of his last illness is long, when he wanted to pray, he fainted, so he said, "Pour on me the water of seven animal skin pouches". He felt a little refreshed and tried to go to pray, but he fell unconscious once again, so he told them to let Abu Bakr lead the prayers. The Prophet ﷺ always wore coarse clothes made of wool, but a patient would prefer to wear comfortable and light clothing made of cotton. In another incident, before the Messenger of Allah passed away he had pledged his shield to a Jewish man for thirty saa' of barley to feed his family.

With this, this great Surah ends. We ask Allah to forgive our sins, repent to Him, turn to Him, and seek refuge in Him. Praise is to Allah, the Lord of the Worlds, at the beginning and the end. And peace be upon His servant and messenger Mohammad. We ask Allah to make it beneficial to Muslims in the east and west of the earth, and to make this a treasure for us on the Day of Resurrection.

Al-Anbya

بسم الله الرحمن الرحيم: "اقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُعْرِضُونَ (1) مَا يَأْتِيهِمْ مِنْ ذِكْرٍ مِنْ رَبِّهِمْ مُحْدَثٍ إِلَّا اسْتَمَعُوهُ وَهُمْ يَلْعَبُونَ (2) لَاهِيَةً قُلُوبُهُمْ وَأَسَرُّوا النَّجْوَى الَّذِينَ ظَلَمُوا هَلْ هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ أَفَتَأْتُونَ السِّحْرَ وَأَنْتُمْ تُبْصِرُونَ (3) قَالَ رَبِّي يَعْلَمُ الْقَوْلَ فِي السَّمَاءِ وَالْأَرْضِ وَهُوَ السَّمِيعُ الْعَلِيمُ (4) بَلْ قَالُوا

أَضْغَاثُ أَحْلَامٍ بَلِ افْتَرَاهُ بَلْ هُوَ شَاعِرٌ فَلْيَأْتِنَا بِآيَةٍ كَمَا أُرْسِلَ الْأَوَّلُونَ (5) مَا آمَنَتْ قَبْلَهُمْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا أَفَهُمْ يُؤْمِنُونَ (6) وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُوحِي إِلَيْهِمْ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنتُمْ لا تَعْلَمُونَ (7) وَمَا جَعَلْنَاهُمْ جَسَدًا لا يَأْكُلُونَ الطَّعَامَ وَمَا كَانُوا خَالِدِينَ (8) ثُمَّ صَدَقْنَاهُمُ الْوَعْدَ فَأَنجَيْنَاهُمْ وَمَنْ نَشَاءُ وَأَهْلَكْنَا الْمُسْرِفِينَ (9) لَقَدْ أَنزَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ أَفَلا تَعْقِلُونَ (10) وَكَمْ قَصَمْنَا مِنْ قَرْيَةٍ كَانَتْ ظَالِمَةً وَأَنشَأْنَا بَعْدَهَا قَوْمًا آخَرِينَ (11)" [الأنبياء: 1-11].

In the name of Allah, the Entirely Merciful, the Especially Merciful, "[The time of] their account has approached for the people, while they are in heedlessness turning away (1). No mention [i.e. revelation] comes to them anew from their Lord except that they listen to it while they are at play (2). With their hearts distracted. And those who do wrong conceal their private conversation, [saying], 'Is this [Prophet] except a human being like you? So would you approach magic while you are aware [of it]?' (3) He [the Prophet ﷺ] said, 'My Lord knows whatever is said throughout the heaven and earth, and He is the Hearing, the Knowing' (4). But they say, '[The revelation is but] a mixture of false dreams; rather, he has invented it; rather, he is a poet. So let him bring us a sign just as the previous [messengers] were sent [with miracles]' (5). Not a [single] city which We destroyed believed before them, so will they believe? (6) And We sent not before you, [O Muḥammad], except men to whom We revealed [the message], so ask the people of the message [i.e. former scriptures] if you do not know (7). And We did not make them [i.e. the prophets] forms not eating food, nor were they immortal [on earth] (8). Then We fulfilled for them the promise, and We saved them and whom We willed and destroyed the transgressors (9). We have certainly sent down to you a Book [i.e. the Quran] in which is your mention. Then will you not reason? (10) And how many a city which was unjust have We shattered and produced after it another people (11)" (Al-Anbya: 1-11).

Surah Al-Anbya is a Meccan surah. At the beginning of this surah, Allah ﷻ mentions that many are heedlessly turning away from the Quran sent to the

Messenger ﷺ to warn all of mankind of the punishment of Allah ﷻ. He says, "[The time of] their account has approached for the people, while they are in heedlessness turning away" (Al-Anbya: 1). The Hereafter has drawn near because the lifespan of people is short and the end of this world is also near. Furthermore, Prophet Muhammad ﷺ is the final prophet, so the age of this nation is relatively short in comparison to the previous times and ages. The Day of Resurrection also draws near as this universe will end and people will rise to be held accountable by the Lord of the Worlds. Some will enter the Hellfire where an eternal punishment awaits them as they will not die nor will they be able to rest for a single hour. On the other hand, others will be admitted into His Paradise, the Garden of Allah ﷻ where they enjoy everlasting bliss. This verse also illustrates the condition of people who ignored and turned away from the reminder. The Noble Quran from Allah ﷻ reminds His servants of this great matter before it comes, of the reckoning and of standing between the hands of the Lord.

Allah ﷻ says, "No mention [i.e. revelation] comes to them anew from their Lord except that they listen to it while they are at play" (Al-Anbya: 2). Whenever new matters and reminders are sent down, the unbelievers only listen to them jokingly and thus they do not apply them. These declarations are from their Lord, their Creator and their Master, so they should listen to His words because He wants what is good for them and this is His right over them. However, they were distracted and diverted their attention elsewhere.

Then, they fabricated lies against Allah ﷻ and denied the truth. Allah ﷻ says, "With their hearts distracted. And those who do wrong conceal their private conversation, [saying], 'Is this [Prophet] except a human being like you?'" (Al-Anbya: 3). The evildoers would converse secretly with one another and claim that the Prophet is not the messenger of Allah ﷻ. They stated that the Prophet is a human being like themselves and that Allah should have sent angels as messengers. They belittled and despised him because he was a man, so why

would Allah ﷻ choose him over anyone else. Then, He says, "So would you approach magic while you are aware [of it]?'" (Al-Anbya: 3). They also had private conversations accusing the Prophet of being a magician who separated people and deceived them by claiming prophethood. They claimed that he was a mere human being who should not be preferred over them, so all of what he says is a form of sorcery.

Then, Allah ﷻ says, "He [the Prophet ﷺ] said, 'My Lord knows whatever is said throughout the heaven and earth, and He is the Hearing, the Knowing'" (Al-Anbya: 4). The Lord is the One Who sent the Prophet ﷺ and revealed this Quran. Allah ﷻ knows all of his words because He is the All-Hearing of every word and the All-Knowing as He knows everything and nothing is hidden from Him, so the Prophet cannot fabricate lies against Allah ﷻ. This verse also warns them because if they deny the signs of the messengers and oppose the Lord, then He will punish them.

Allah ﷻ says, "But they say, '[The revelation is but] a mixture of false dreams'" (Al-Anbya: 5). The unbelievers accused the Prophet ﷺ of four false things. They said that the Quran was a set of confused and complicated dreams. The Quran was not revealed in a chronological order, so they claimed it was a collection of separate dreams from various affairs because when a person dreams, he moves from one matter to the next without a specific order. The Quran includes a description of the Lord ﷻ, His attributes, His straight path, knowledge from the unseen, His messages, and His rulings. They claimed these matters were a set of confused dreams. Then, He says, "rather, he has invented it". They also claimed that the Prophet ﷺ fabricated the revelation. This is different from their first claim because in this matter includes slander against the Prophet ﷺ as they are questioning his integrity. How can the Prophet be a liar when he was known among them for being honest and trustworthy. They knew he had never lied to a

human being for forty years, so it is not possible that he fabricated lies against Allah.

Then, Allah ﷻ says, "rather, he is a poet". They claimed that the Quran was poetry and that the Prophet was similar to other poets who devised rhymed poetry. The truth is that the Prophet was not a poet because the Quran did not resemble poetry whether in its subject matters or its rhythmic structure. Allah ﷻ says, "And the poets - [only] the deviators follow them (224); Do you not see that in every valley they roam (225) And that they say what they do not do? (226)" (Ash-Shu'ara: 224-226). Poets tended to speak about wine, women, or other matters. They also utilized poetry to describe, praise, or denounce others. So, their poems were completely different from the words of the Lord ﷻ. On the other hand, the Quran addresses the servants of Allah ﷻ to remind them of the purpose of their creation, the right path, their beginning, how they were created starting from Adam in Heaven, and how they descended to this earth. Therefore, this Quran is a wise Book and was not devised by the Prophet as they had falsely claimed. Allah ﷻ says, "... And indeed, it is a mighty Book (41). Falsehood cannot approach it from before it or from behind it; [it is] a revelation from a [Lord who is] Wise and Praiseworthy (42)" (Fussilat: 41-42). How can the well perfected words of Allah ﷻ be called poetry. The truth in fact is that the Prophet ﷺ is not a poet because he did not praise, ridicule anyone, or mention wines or women. Those who are mindful understand that the Prophet ﷺ is not a poet as the Arabs claimed.

In this verse, their final false claim is the following: "So let him bring us a sign just as the previous [messengers] were sent [with miracles]" (Al-Anbya: 5). They asked for a sign that proves he is a messenger as he claims. They demanded the Prophet to bring forth a miracle such as the camel of Saleh, the staff of Musa, and the many miracles of Isa. However, the words of Allah ﷻ are the greatest sign and all the previous signs cannot be equal to it. This Quran was revealed in the

Arabic language and was sent as a challenge to the Arabs from Allah ﷻ as He says, "Then let them produce a statement like it, if they should be truthful" (At-Tur: 34). They were unable to do so, and yet they made this false claim due to their obstinance to make following the path of God difficult for others.

Then, Allah ﷻ says, "Not a [single] city which We destroyed believed before them" (Al-Anbya: 6). Allah ﷻ relates that He does not destroy the unjust town they receive visible signs. Although they know that they are the signs of Allah ﷻ, they do not benefit nor do they believe in them and as a consequence they are punished and uprooted. All the disbelieving nations had the same condition and yet they will deny it and God will uproot them. Then, He says, "So will they believe?" (Al-Anbya: 6) This question indicates that they will never believe and they will be the same as their predecessors who rejected His path.

says, "And We sent not before you, [O Muḥammad], except men ﷻ Allah .to whom We revealed [the message" (Al-Anbya: 7(This is a response to one of their suspicions regarding the truth of this religion. They said how could God choose a messenger that was a man just like them. Allah ﷻ responds that his fellow messengers were also men sent by Allah ﷻ to warn people and show them the way of the Lord ﷻ. He also uses the word "men" to indicate that He did not choose women to become prophets or messengers, in fact those chosen to convey the message were all men. Then, He says, "so ask the people of the message [i.e. former scriptures] if you do not know" (Al-Anbya: 7). The Arabs are not among the people of the former scriptures. They do not have books previously revealed to them such as the Torah or the Bible, so Allah ﷻ tells them to ask the people of the Book to confirm this statement, beginning with Nuh, the first Messenger sent to the people of the earth. Then other messengers were sent after him, such as Ibrahim, Musa, Isa, and many others. Allah ﷻ did not send angels as messengers, but rather he sent them men to guide them to His path. Then, Allah ﷻ says, "And We did not make them [i.e. the prophets] forms not eating food, nor were they

immortal [on earth]" (Al-Anbya: 8). The messengers were human beings who ate food and walked in the markets just like other people. Likewise, these messengers were not immortal in the sense that God ﷻ did not decree that they would live eternally but rather, they lived and died just like any other human being and Prophet Muhammad ﷺ is like these messengers who preceded him.

Then, Allah ﷻ says, "Then We fulfilled for them the promise, and We saved them and whom We willed" (Al-Anbya: 9). Allah ﷻ promised the Messengers and their people that whoever believes in the message will be saved and whoever disbelieves will be destroyed. Allah ﷻ also saved the people of faith from the disbelievers who threatened their messengers, such as Nuh whose people told him, "If you do not desist, O Noah, you will surely be of those who are stoned" (Ash-Shu'ara: 116). The people of Prophet Lot also told him, "If you do not desist, O Lot, you will surely be of those evicted" (Ash-Shu'ara: 167). The people of Saleh also conspired to kill him, "Take a mutual oath by Allah that we will kill him by night, he and his family…" (An-Naml: 49). In addition, there is Prophet Hud who endured hardships because of his people. They said, "We only say that some of our gods have possessed you with evil [i.e. insanity]" (Hud: 54). Every messenger sent to a people was at some point was threatened to be murdered, deportated, or exilled. He says, "And those who disbelieved said to their messengers, 'We will surely drive you out of our land, or you must return to our religion'. So their Lord inspired to them, 'We will surely destroy the wrongdoers'" (Ibrahim: 13).

Then Allah ﷻ says, "And destroyed the transgressors" (Al-Anbya: 9). Allah ﷻ inflicted upon transgressors severe punishment such as the people of Nuh who drowned and no one was alive except those on the Ark. Allah ﷻ also saved Saleh, Hud and the believers and destroyed the unbelievers.

Then, Allah ﷻ directs His speech to the Arabs to whom Prophet Muhammad ﷺ was sent. He says, "We have certainly sent down to you a Book [i.e. the Quran] in which is your mention. Then will you not reason?" (Al-Anbya: 10). He is the Lord of the heavens and the earth and there is no god worthy of worship other than Him. He sent down the Quran which addresses them directly and reminds them that this book will glorify them in this world and in the Hereafter. If they believe in this Book, then they will be mentioned among the believing nations. Allah ﷻ says, "And indeed, it is a remembrance for you and your people, and you [all] are going to be questioned" (Az-Zukhruf: 44). Yet, they do not appreciate this matter, although this message was revealed to the Prophet from Allah ﷻ.

Then, Allah ﷻ says, "And how many a city which was unjust have We shattered" (Al-Anbya: 11). Allah has destroyed many towns because they disbelieved in Him and denied His signs, such as the people of Nuh, Aad, and Thamud. Then, Allah ﷻ says, "and produced after it another people" (Al-Anbya: 11). Allah removed them from the face of the earth and established thereafter other people after them to live on earth. This is a warning for the deniers among the Arabs. If they lie then Allah ﷻ is capable of destroying them just as He has destroyed the previous ones. Moreover, it is not difficult for Allah ﷻ to bring forth another nation to dwell upon the earth.

يقول الله ﷻ: {وَكَمْ قَصَمْنَا مِنْ قَرْيَةٍ كَانَتْ ظَالِمَةً وَأَنْشَأْنَا بَعْدَهَا قَوْمًا آخَرِينَ (11) فَلَمَّا أَحَسُّوا بَأْسَنَا إِذَا هُمْ مِنْهَا يَرْكُضُونَ (12) لَا تَرْكُضُوا وَارْجِعُوا إِلَى مَا أُتْرِفْتُمْ فِيهِ وَمَسَاكِنِكُمْ لَعَلَّكُمْ تُسْأَلُونَ (13) قَالُوا يَاوَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ (14) فَمَا زَالَتْ تِلْكَ دَعْوَاهُمْ حَتَّى جَعَلْنَاهُمْ حَصِيدًا خَامِدِينَ (15) وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَاعِبِينَ (16) لَوْ أَرَدْنَا أَنْ نَتَّخِذَ لَهْوًا لَاتَّخَذْنَاهُ مِنْ لَدُنَّا إِنْ كُنَّا فَاعِلِينَ (17) بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ وَلَكُمُ الْوَيْلُ مِمَّا تَصِفُونَ }[الأنبياء:11-18].

says, "And how many a city which was unjust have We shattered ﷻ Allah and produced after it another people" (Al-Anbiyā': 11(, "And when they [i.e., its

:’inhabitants] perceived Our punishment, at once they fled from it” (Al-Anbiyā]Some angels said], ‘Do not flee but return to where you were given luxury“ ,(12 and to your homes - perhaps you will be questioned’” (Al-Anbiyā’: 13(, “They !aid, ‘O woe to usIndeed, we were wrongdoers’” (Al-Anbiyā’: 14), “And that declaration of theirs did not cease until We made them [as] a harvest [mowed down], extinguished [like a fire]” (Al-Anbiyā’: 15), “And We did not create the heaven and earth and that between them in play” (Al-Anbiyā’: 16), “Had We intended to take a diversion, We could have taken it from [what is] with Us - if [indeed] We were to do so” (Al-Anbiyā’: 17), “Rather, We dash the truth upon falsehood, and it destroys it, and thereupon it departs. And for you is destruction from that which you describe” (Al-Anbiyā’: 18).

.says that He shattered many cities that disbelieved before Mecca ﷻ Allah was sent to take a ﷺ That is a warning to Arab polytheists to whom the Prophet .lesson from the destruction of previous nationsHow many “We shattered”? Shattering means destroying and eliminating. “A city...have We shattered”, many a city “Which was unjust”. They were disbelieving, stubborn, far away from God's path, and denying the Messenger's words. Allah then produced after them other generations that inhabited the land where these nations resided, and removed these nations off the face of the earth as He did with the people of Nuh, with Thamud, with Ad, with the villages of Lot, and other cities that Allah ﷻ shattered and destroyed its people for their disbelief.

is telling us of the disbelievers' reaction when their punishment ﷻ Allah was due. He says, “And when they [i.e., its inhabitants] perceived Our .punishment, at once they fled from it” (Al-Anbiyā’: 12(When they perceived the punishment; when they suffered from it, when it commenced, “At once they fled from it”. They fled from their strong cities where they had lived, resided in magnificent houses, farms, and gardens. He says, “[Some angels said], ‘Do not flee but return to where you were given luxury and to your homes - perhaps you

will be questioned'" (Al-Anbiyā': 13), this is a mockery of them. It was either said by the angels or God about those who fled from God's punishment in a disgraceful status, while some hours ago they were proud in their denial of God's rights and ridicule of their messenger. "[Some angels said], 'Do not flee but return to where you were given luxury and to your homes'", return once again "To where you were given luxury". To your graces and luxurious things, like your gardens, feathers, furnishings, and beautifully adorned houses. Return to all of that, "Perhaps you will be questioned", perhaps you will be asked for favors by people like before because of how powerful you were. Or, "Perhaps you will be questioned", means perhaps you will be judged for your deeds. You will only be judged when you stand in front of God where you will be naked, barefoot, and punished in this life. Then, on the Day of Resurrection, you will come humiliated and subdued and you will be judged, in this state, at the hands of God ﷻ.

"They said, 'O woe to us! Indeed, we were wrongdoers'" (Al-Anbiyā': 14), why were they humiliated like this? "They said, 'O woe to us!'" they remembered their misdeeds. "Indeed, we were wrongdoers", woe to us, damn us for that which befell upon us, "Indeed, we were wrongdoers". They admitted to being wrongdoers for their denial of messengers, straying far away from the right path, and disobedience of Allah's order, "They said, 'O woe to us! Indeed, we were wrongdoers'" (Al-Anbiyā': 14). Allah ﷻ says, "And that declaration of theirs did not cease until We made them [as] a harvest [mowed down], extinguished [like a fire]" (Al-Anbiyā': 15), their declaration did not cease for they kept admitting their misdeeds and declaring that they were wrongdoers. Allah ﷻ says, "Until We made them [as] a harvest [mowed down]", the harvest here is mowed down and "Extinguished [like a fire]". Allah ﷻ harvested them after they were living well and prevailing on earth. Then, they became like rooted-out plants. Allah ﷻ uprooted them and extinguished them on the land of torture, immovable.

Allah ﷻ says in explanation, "And We did not create the heaven and earth and that between them in play" (Al-Anbiyā': 16). This creation, that Allah ﷻ created, cannot be without purpose. He did not create humans to play, have fun, eat, drink, and have no purpose other than these things. Allah did not create them without giving them orders, prohibitions, a Straight Path, or guidance. He did not leave them to waste their lives away, may Allah be far exalted above this. Allah ﷻ says, "And We did not create the heaven and earth and that between them in play" (Al-Anbiyā': 16). This great creation; the Heavens and earth, Allah ﷻ did not create them in play or in vain. Then, Allah ﷻ says, "Had We intended to take a diversion, We could have taken it from [what is] with Us - if [indeed] We were to do so" (Al-Anbiyā': 17), Allah condescends and addresses these disbelievers to explain to them that it is not suitable for Him to create anything in play. Allah is far greater, far more magnificent, and far exalted than being vain and heedless. Heedlessness is an attribute that creatures have; it shows imperfection. If a great king was described as vain and heedless, then he would not be perfect. Then, how do you attribute that to the Lord and Creator of Heavens and earth?

Allah ﷻ says, "Had We intended to take a diversion". If Allah wanted to take a diversion, "We could have taken it from [what is] with Us". This means without telling His creatures about it, may Allah be far exalted above this. And for Allah it is the highest attribute. If a King is known for his strength, resilience, and seriousness, and he wanted to take a diversion, he would have done it alone away from the eyes of his people because if they knew, he would not be respected again. Allah ﷻ says, "If [indeed] We were to do so", if Allah were ever to do so, and Allah ﷻ would never take a diversion and He could never do so. Or "If [indeed] We were to do so", this 'If clause' means that if Allah ﷻ were to do this, we would. Allah ﷻ could never make heedlessness one of His attributes, He is far raised above this. Taking a diversion is an imperfection and Allah is far raised

above imperfection. Here, He is simply explaining this to these criminals, stubborn disbelievers, who accused Him of creating the universe in vain.

The creation of Heavens and earth, and the creation of humans, is great, and they accused God of creating it in vain and gave people the right to play and engage in diversions as they want until the end of their lives. They said that Allah ﷻ plays and takes diversions, may He be far raised above this. Rather, Allah ﷻ only created the Heavens and earth in truth and a rigorous manner, ".....And if there should come to you guidance from Me - then whoever follows My guidance will neither go astray [in the world] nor suffer [in the Hereafter]" (Tā-ha: 123), "And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind" (Tā-ha: 124), "He will say, 'My Lord, why have you raised me blind while I was [once] seeing?'" (Tā-ha: 125), "[Allah] will say, 'Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten'" (Tā-ha: 126). "Then did you think that We created you uselessly and that to Us you would not be returned?" (Al-Mu'minūn: 115), "So exalted is Allah, the Sovereign, the Truth…" (Al-Mu'minūn: 116). Allah ﷻ must have created a creed, an order, and a law; whoever follows this creed will be rewarded, and whoever disobeys it will be punished. "Then will We treat the Muslims like the criminals?" (Al-Qalam: 35), "What is [the matter] with you? How do you judge?" (Al-Qalam: 36). Allah ﷻ could never make criminals equal to believers. There must be rules and judgment where everyone is given what they deserve. Allah ﷻ would have never created anything in vain, "And We did not create the heaven and earth and that between them in play" (Al-Anbiyā': 16). "Had We intended to take a diversion, We could have taken it from [what is] with Us - if [indeed] We were to do so" (Al-Anbiyā': 17), He would never do so, Allah ﷻ would never do this.

“Rather, We dash the truth upon falsehood, and it destroys it, and thereupon it departs. And for you is destruction from that which you describe” (Al-Anbiyā’: 18). “Rather”, God ﷻ dashes the truth upon falsehood, and it destroys what the claims of disbelieving criminals that Allah ﷻ created all of this in vain, that He has a child, a wife, or that He has a partner or any of these slanders and claims. How could Allah ignore any of this? He says, “Rather, We dash the truth”, that He sent with the messengers, “Upon falsehood, and it destroys it”, and it destroys it. In Arabic, this word means hitting someone on their head, thus breaking their skull and killing them instantly. “And it destroys it”, killing a person instantly. This refers to irrefutable proof that comes upon falsehood and destroys it, “Rather, We dash the truth upon falsehood”. Allah ﷻ dashes the truth by revealing His verses that reveal this falsehood and slander. “And it destroys it, and thereupon it departs”, and thereupon it departs. This means all that disbelievers slanders, that includes their polytheism, their disbelief, stubbornness, denial of the resurrection, and denial of God's Wisdom that is revealed in the Quran. All these verses destroy it and thereupon it departs. “And thereupon it departs”, it will all be eliminated. “And for you is destruction from that which you describe”, this is a warning and a promise from Allah ﷻ for these slanderers, like Arabs, who based their religion upon myths and doubts by saying that Allah married a jinn woman, that the angels are his daughters, and that praying to these angels will bring them closer to Him. They also believed that this life is the end, that Allah honors them and bestows His graces upon them because they deserve it and many more absurdities and false doubts. They also, at their behest, did as they liked, prohibited and permitted things as they wished, and lived their lives as they desired as if they would never return to God. They did not fear or revere Him. Christians did this, Jews also did this, and all polytheists who worshiped millions upon millions of false gods besides Allah did this. How could Allah ﷻ leave wrongdoers to do as they please. “Rather, We dash the truth upon falsehood, and it destroys it, and thereupon it departs. And for you is destruction from that which

you describe" (Al-Anbiyā': 18). "And for you is destruction", He warns them of a valley in Hell that is awaiting them. "From that which you describe", for the falsehood, disbelief, polytheism, and attributing to Allah what He is not suitable. "From that which you describe", for all these slanders that you believe in.

Then, Allah says, "To Him belongs whoever is in the heavens and the earth. And those near Him [i.e., the angels] are not prevented by arrogance from His worship, nor do they tire" (Al-Anbiyā': 19). This is God ﷻ the Only God in heavens and earth and their Creator, "To Him belongs whoever is in the heavens and the earth". Whoever is in the heavens and the earth belongs to Him because they are His creatures and are subdued to Him. He controls their fate and entire existence. "To Him belongs whoever is in the heavens and the earth", they belong to Him. "And those near Him [i.e., the angels] are not prevented by arrogance from His worship, nor do they tire", those near Him are the angels. The angels of God ﷻ who are near Him in heaven, "Are not prevented by arrogance". They are obedient and subject to Him. None of them is prevented by arrogance or pride from worshiping God ﷻ.

"Nor do they tire", no do they tire. Tiring here means becoming less and less enthusiastic until their enthusiasm ends. Their ardent adherence to worship never ends or becomes less because of fatigue or need for rest. Rather, they are in constant worship of God ﷻ. "Nor do they tire", their worship never lessens, they are in a constant state of worship of God ﷻ.

Allah says, "They exalt [Him] night and day [and] do not slacken" (Al-Anbiyā': 20), when they praise Allah ﷻ, they exalt Him above what is not suitable for Him. They also praise Him for His grace at night and day; they spend all their nights and days praising God and exalting Him. "[And] do not slacken", slackening means getting tired. They do not tire from the constant obedience of Allah ﷻ and they always praise Him. Here, Allah ﷻ describes the angels, who are

near Him, as His servants who constantly worship Him; day or night. They do not tire of this or lessen their worship. Rather, they are always enthusiastic to perform their constant worship, praise, and reverence to their Lord.

Then, Allah ﷻ says, "Or have they [i.e., men] taken for themselves gods from the earth who resurrect [the dead]?" (Al-Anbiyā': 21), this is a rhetorical question to deny this and explain how silly these false gods are. "Or have they [i.e., men] taken for themselves gods from the earth who resurrect [the dead]?" (Al-Anbiyā': 21), the gods that they took, like their idols, humans, etc. "From the earth who resurrect [the dead]?" Do these gods resurrect or create? Do they have the ability to create and resurrect these servants of theirs? Can they resurrect them, give them life, or create others like them? ?Can they create

Allah says, "Had there been within them [i.e., the heavens and earth] gods besides Allah, they both would have been ruined. So exalted is Allah, Lord of the Throne, above what they describe" (Al-Anbiyā': 22). Allah ﷻ says, "Had there been within them [i.e., the heavens and earth] gods", in truth. "Within them", i.e., the heavens and earth, "Gods", in truth. Some real gods deserve divinity. A true god is only considered true if they can create, provide, give life, take it away, own their servants, can benefit them, or can do them harm. In truth, only Allah ﷻ, the Lord of the worlds, is the One Who can do all of this. He can benefit His servants and harm them; He is their Creator and the only Disposer of their affairs. As for the others, they did not create anything; rather, they were created themselves, and they cannot benefit those who worship them or harm them, for that matter. Thus, we can deduce that they are false and not gods in truth. How can they be considered gods? How can people worship who cannot give them food or drink, who cannot provide, create, give life, nor take it away? Someone who is helpless and cannot do any benefit or harm for their worshipers. How can they be considered gods? Allah says, "Had there been within them", in heavens and earth, another god, like Allah who creates, provides, gives life and takes it away, "They

both would have been ruined". Heavens and earth would be ruined if there had been another true god besides Allah ﷻ. The will of these two gods would clash; the will of God ﷻ, the Lord of Heavens and earth, and the will of this other god who creates, provides, gives life, and takes it away. Both would create, provide, give life, create, and so on. Their wills must clash, and when they do each god would take what they created.

They would also fight and have disputes, and the universe would be ruined as a consequence. As Allah ﷻ says, "Rather, We have brought them the truth, and indeed they are liars" (Al-Mu'minūn: 90), "Allah has not taken any son, nor has there ever been with Him any deity…." (Al-Mu'minūn: 91). If there had been, "....Then each deity would have taken what it created, and some of them would have [sought to] overcome others. Exalted is Allah above what they describe [concerning Him]" (Al-Mu'minūn: 91). Had there been another deity, then, each of them would have taken what they have created. Every deity that has created or provided would have taken what they have created away, "And some of them would have [sought to] overcome others", every true god would have fought the other. Allah ﷻ says, "Exalted is Allah above what they describe [concerning Him]", exalted may Allah be the One who has no equal. No one is like Him and there are no gods other than Him. Even if He had a son, His son would also be a god who creates, provides, gives life, and takes it away. This son would have a separate will from His father and be a god as well. "Rather, We have brought them the truth, and indeed they are liars" (Al-Mu'minūn: 90), "Allah has not taken any son, nor has there ever been with Him any deity. [If there had been], then each deity would have taken what it created, and some of them would have [sought to] overcome others. Exalted is Allah above what they describe [concerning Him]" (Al-Mu'minūn: 91). "Had there been within them [i.e., the heavens and earth] gods besides Allah", in truth, "They both would have been ruined". These gods that they took exist but they do not possess the ability to

benefit, create, provide, give life, or take it away. That is why Allah places all these deities along with their worshipers in Hell. "Indeed, you [disbelievers] and what you worship other than Allah are the firewood of Hell. You will be coming to [enter] it" (Al-Anbiyā': 98), if these were gods in truth, they would not have been sent to Hell. If these gods that people worshiped were true, they would not have been sent to Hell. A god who is formidable, and can create, provides, and is powerful, can save themselves from Hell. A deity who is dragged to Hell along with its worshipers is a false deity.

"Indeed, you [disbelievers] and what you worship other than Allah are the firewood of Hell. You will be coming to [enter] it" (Al-Anbiyā': 98), "Had these [false deities] been [actual] gods, they would not have come to it, but all are eternal therein" (Al-Anbiyā': 99). As for their so-called gods that they worship, they did not accept that worship nor did they accept their worshipers. Rather, Allah ﷻ keeps them away from the deities that they worshiped, like the angels who were worshiped besides their own will. That is why Allah ﷻ asks them, "And [mention] the Day when He will gather them all and then say to the angels, 'Did these [people] used to worship you?'" (Saba': 40). Did these polytheists worship you? "Did these [people] used to worship you?" "They will say, 'Exalted are You! You, [O Allah], are our benefactor excluding [i.e., not] them….'" (Saba': 41). We were your allies excluding them. Rather these people, "....Rather, they used to worship the jinn; most of them were believers in them" (Saba': 41), rather, these polytheists did not worship us. They actually worshiped jinn, because jinn possessed these idols and spoke to people through them. They are worshiping jinn and devils and believe in them.

As for us, we are your allies and we do not associate with those who worshiped us on their own accord and at their own behest. We have nothing to do with them. Angels and Isa, son of Maryam ﷺ were worshiped besides Allah and given all attributes and rights of Divinity. People claimed that Isa creates,

provides, gives life, and takes it away, just as God ﷻ does, and they claimed that he was God Himself. Allah ﷻ brings him on the Day of Resurrection and asks him, "And [beware the Day] when Allah will say, 'O Jesus, Son of Mary, did you say to the people, Take me and my mother as deities besides Allah?'" He will say, 'Exalted, are You! It was not for me to say that to which I have no right. If I had said it, You would have known it. You know what is within myself, and I do not know what is within Yourself. Indeed, it is You who is Knower of the unseen'" (Al-Mā'idah: 116), "I said not to them except what You commanded me - to worship Allah, my Lord, and your Lord. And I was a witness over them as long as I was among them; but when You took me up, You were the Observer over them, and You are, over all things, Witness" (Al-Mā'idah: 117), "If You should punish them - indeed they are Your servants; but if You forgive them - indeed it is You who is the Exalted in Might, the Wise" (Al-Mā'idah: 118), "Allah will say, 'This is the Day when the truthful will benefit from their truthfulness….'" (Al-Mā'idah: 119). Thus, he dissociates with them. Everything that was worshiped besides Allah and given attributes of Divinity while also being a faithful servant of Allah abandoned those who worshiped them. For those worshipers are sent to Hell, while those who worshiped Allah ﷻ and exalted Him are sent to Heaven.

"Indeed, those for whom the best [reward] has preceded from Us - they are from it far removed" (Al-Anbiyā': 101), "They will not hear its sound, while they are, in that which their souls desire, abiding eternally" (Al-Anbiyā': 102). Allah refutes these people's claim by saying, "Had there been within them [i.e., the heavens and earth] gods besides Allah". Had there been gods in Heaven and earth besides Allah, had there been numerous gods, "They both would have been ruined", they would be ruined. These gods must fight and try to eliminate one another. They would destroy each other's suns or moons and that would destroy the earth. As Allah ﷻ says, "....Then they [each] would have sought to the Owner

of the Throne a way" (Al-Isrā': 42), these deities would have sought to the Owner of the Throne a way to fight Him, Allah is far exalted above this. He says, "....So exalted is Allah, Lord of the Throne, above what they describe" (Al-Anbiyā': 22). Exalted be Allah ﷻ who described Himself here as the Lord of the Throne. The Throne is the roof of all creatures that covers all of them. All creatures from the deepest realms of earth and to the Heavens, from the first heaven to the seventh, to the Chair, are under God ﷻ who resides on His Throne. Allah ﷻ is the Owner of the Throne which is the roof of all creatures. That is to say, Allah ﷻ subdued all His creatures and all of them follow His orders, "So exalted is Allah, Lord of the Throne, above what they describe".

"Say, [O Mohammad], 'If there had been with Him [other] gods, as they say, then they [each] would have sought to the Owner of the Throne a way'" (Al-Isrā': 42). If there had been other gods, as they say, "Then they [each] would have sought to the Owner of the Throne a way". They would have fought God, may He be far exalted above that. "Had there been within them [i.e., the heavens and earth] gods besides Allah, they both would have been ruined. So exalted is Allah, Lord of the Throne, above what they describe" (Al-Anbiyā': 22).

Allah also says, "He is not questioned about what He does, but they will be questioned" (Al-Anbiyā': 23). He creates and does whatever He wants, whether it was creating, disposing, or destroying. He destroys the disbelieving villages and none can question Allah ﷻ about this, for there is no one equal to Allah ﷻ to question Him about His actions. No one can ask Him for the reason He did this, created this, or did not create this. All of His creatures are questions while He is not. No one can do that because He is the One Lord who has the final words, the will, and the execution. No one can oppose God ﷻ, "He is not questioned about what He does, but they will be questioned" (Al-Anbiyā': 23). All of them, angels are questioned, Isa, all messengers, humans, all humans are questioned for their actions, even the Messengers that Allah chose, "Then We will surely question

those to whom [a message] was sent, and We will surely question the messengers" (Al-A'rāf: 6). All the creatures of Allah ﷻ are questioned about their deeds and will be judged for it in front of Him. As for God, the Creator, and the Only God, no one can question or judge Him. For He is the only one who can decide and make His will come true, and no one can oppose His words or will. What He wants will be and what He does not will not be, "He is not questioned about what He does, but they will be questioned" (Al-Anbiyā': 23).

يقول الله ﷻ: { أَمِ اتَّخَذُوا مِنْ دُونِهِ آلِهَةً قُلْ هَاتُوا بُرْهَانَكُمْ هَذَا ذِكْرُ مَنْ مَعِيَ وَذِكْرُ مَنْ قَبْلِي بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ الْحَقَّ فَهُمْ مُعْرِضُونَ (24) وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ (25) وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا سُبْحَانَهُ بَلْ عِبَادٌ مُكْرَمُونَ (26) لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ (27) يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَى وَهُمْ مِنْ خَشْيَتِهِ مُشْفِقُونَ (28) وَمَنْ يَقُلْ مِنْهُمْ إِنِّي إِلَهٌ مِنْ دُونِهِ فَذَلِكَ نَجْزِيهِ جَهَنَّمَ كَذَلِكَ نَجْزِي الظَّالِمِينَ}[الأنبياء:24-29].

says, "Or have they taken gods besides Him? Say, [O ﷺ Allah Mohammad], 'Produce your proof. This [Quran] is the message for those with .'me and the message of those before meBut most of them do not know the truth, so they are turning away" (Al-Anbiyā': 24), "And We sent not before you any messenger except We revealed to him that, 'There is no deity except Me, so worship Me'" (Al-Anbiyā': 25), "And they say, 'The Most Merciful has taken a son'. Exalted is He! Rather, they are [but] honored servants" (Al-Anbiyā': 26), "They cannot precede Him in word, and they act by His command" (Al-Anbiyā': 27), "He knows what is [presently] before them and what will be after them, and they cannot intercede except on behalf of one whom He approves. And they, from fear of Him, are apprehensive" (Al-Anbiyā': 28), "And whoever of them should say, 'Indeed, I am a god besides Him' - that one We would recompense with Hell. .Thus do We recompense the wrongdoers" (Al-Anbiyā': 29(

explains the absurdity of polytheists' minds for ﷻ In these verses, Allah ﷻ worshiping these false gods with no evidence and only based on doubts. Allah

informs us that these deities do not create. "Or have they [i.e., men] taken for "?themselves gods from the earth who resurrect [the dead](Al-Anbiyā': 21), these deities that they took and created statues for from the stones of earth, do they create, provide, give life, or take it away? "Who resurrect [the dead]?" can they resurrect their worshipers or create anything else for that matter? "Had there been within them [i.e., the heavens and earth] gods besides Allah, they both would have been ruined.." (Al-Anbiyā': 22), if there was another god or more in Heavens or on earth besides Allah, "They both would have been ruined". Also, these gods must strive to overrule one another and rule alone. As Allah ﷻ says, "Rather, We have brought them the truth, and indeed they are liars" (Al-Mu'minūn: 90). "Allah has not taken any son", because a son would be a creator and a provider like his father. "Nor has there ever been with Him any deity", who creates, provides, gives life, and takes it away. ".... [If there had been], then each deity would have taken what it created, and some of them would have [sought to] overcome others. Exalted is Allah above what they describe [concerning Him]" (Al-Mu'minūn: 91). "Exalted is Allah above what they describe [concerning Him]" because Allah is the Only God in this universe, and that ensures its unity and stability. That is why it follows a stable order, that it is united, and why every part of it completes the other like a machine in an organized and magnificent system where no particle can escape it. This great system that Allah ﷻ created is evidence that it was created by one God. The unity of the creation shows the existence of one God. If there were two creators, there is no way the creation would be this way and it would be in ruin and constant dispute. Every piece of creation would differ from the other for every god would create everything differently and ruin the system of this universe. "Had there been within them [i.e., the heavens and earth] gods besides Allah, they both would have been ruined", had there been true gods. However, these gods are false and are good for nothing; they do not create, provide, give life, take it away, or benefit their worshipers in any way. These false gods are also subdued by Allah ﷻ then, they are gathered

and thrown in Hell along with their worshipers. “Indeed, you [disbelievers] and what you worship other than Allah are the firewood of Hell. You will be coming to [enter] it” (Al-Anbiyā’: 98), if these false gods were true, they would not have been thrown into Hell along with their worshipers in this humiliating manner.

“Had there been within them [i.e., the heavens and earth] gods besides Allāh, they both would have been ruined. So exalted is Allāh, Lord of the Throne….” (Al-Anbiyā’: 22), He is the Owner of the Dominant Throne that covers all existence. Allah ﷻ is its Lord, Owner, and Creator. He also resides upon His Throne in the way that is suitable for Him for He is the Ever-Exalted and the Dominant over His servants. “...Lord of the Throne, above what they describe” (Al-Anbiyā’: 22), “He is not questioned about what He does, but they will be questioned” (Al-Anbiyā’: 23).

“Or have they taken gods besides Him?” They have taken gods besides Him who are not even gods in truth. They are so-called gods. They are not real gods. “Say, [O Mohammad], Produce your proof. This [Quran] is the message for those with me and the message of those before me”, produce your proof that these gods are real. Bring forth proof that these deities that you worship are real, like Hubal, Al-Lat, Manat, Al-Uzza, the angels, Isa, and others like trees, stones, and idols. A true god can give life, take it away, create, provide, benefit those who worship them and harm them. Rather, these false deities do not benefit their worshipers, they cannot even benefit or harm themselves outside of their Creator's and Lord's will. They cannot do anything for their worshipers. “Say, [O Mohammad], Produce your proof”, produce your proof to justify your disbelief and polytheism and to prove that what you worship is a god in truth.

“This [Quran] is the message for those with me and the message of those before me”, this means I have proof that God, the Lord, and Creator of Heavens and earth, is the only God. I have my proof, “This [Quran] is the message for

those with me and the message of those before me", is the message for those with me, it is the revelation that Allah ﷻ has sent to me as proof? It is the revelation from Allah ﷻ. "And the message of those before me", of the messengers and the Scriptures of Allah ﷻ that we still have among us and that invite people to worship Allah, the One True God.

Allah ﷻ says, "....But most of them do not know the truth, so they are turning away" (Al-Anbiyā': 24). "But most of them", most of these people do not know the truth, and that is why they have taken these false gods besides Allah ﷻ based on doubts and guessing rather than clear proofs. "So they are turning away", from the truth. They are turning away from the mentioning of Allah ﷻ.

Then, Allah ﷻ says that what the Prophet was sent with is the truth. Allah ﷻ says, "And We sent not before you any messenger except We revealed to him that, 'There is no deity except Me, so worship Me'" (Al-Anbiyā': 25). Every messenger that Allah ﷻ sent to people before the Prophet Mohammad invited people to believe that Allah ﷻ is the One and Only God in truth. That He is the God who deserves Divinity in truth. "Except Me", except for Allah who sends this revelation to His Messenger and servant Mohammad ﷺ. "So worship Me", O, people! The Scriptures of Allah ﷻ still exist and declare that Ibraheem invited people to worship Allah alone, so did Nuh, Musa, and Isa whom these criminals said these wrong claims about. The Gospel still exists, and despite being changed, it is still clear in its invitation of worshiping God alone and saying that Isa is Allah's Messenger and not the partner of His God, Lord, and Creator, that He was sent to people to order them to worship God, the One True God and the Lord of Heavens and earth. All the Messengers that Allah ﷻ sent invited their people to worship the One True God, "And We sent not before you any messenger". Any Messenger, "Except We revealed to him". The revelation was sent to that messenger, "That, 'There is no deity except Me'". There is no true deity except for God, "So worship Me", O people.

says, “And they say, ‘The Most Merciful has taken a son’”. Allah ﷻ Allah :’says, “....Exalted is He! Rather, they are [but] honored servants” (Al-Anbiyā ﷻ This is what Arab disbelievers used to say, “And they say, ‘The Most .(26 Merciful has taken a son’”, they claimed that the angels were the children of Allah They accused God of marrying a jinn and having angels, may Allah be far .ﷻ says, “And they have made [i.e., claimed] ﷻ raised above what they say. As Allah .between Him and the jinn a lineage….” (As-Sāffāt: 158)They made between Allah and the jinn a lineage; they claimed that He married one of them and had angels, may Allah be far raised above this. The criminals among the Jews also made this grave claim that Allah's sons thought that human women were beautiful, so they took them as wives, may Allah be far exalted above this. “And they say, "The Most Merciful has taken a son”, this was said by Christians who are the greatest disbelieving and polytheistic nation because they attributed this polytheism to God Allah Allah. Allah ﷻ says, “....Exalted is He! Rather, they are [but] honored servants” (Al-Anbiyā’: 26), these angels who people claimed were Allah's sons and daughters are but “Honored servants”, whom Allah ﷻ created to be His servants, not His children. Rather, Allah ﷻ honored them by giving them their good qualities and by making them His servants. “They cannot precede Him in word, and they act by His command” (Al-Anbiyā’: 27). “They cannot precede Him in word”, this means that they do not speak until God speaks; they do not give suggestions, they only listen to God's words. “They cannot precede Him in word, and they act by His command” (Al-Anbiyā’: 27), that is because they are entirely dedicated to worshiping their God, Lord, and Creator. “And they act by His command”, they only act by Allah's command and they never disobey Him. They only obey Allah's orders.

“He knows what is [presently] before them and what will be after them”. Allah ﷻ, “Knows what is [presently] before them”, what is in front of them, for all the unseen and all their future actions, Allah ﷻ knows of. “And what will be

after them", also, He knows all of their previous actions. Allah ﷻ knows and is all-encompassing of their previous and future actions. "He knows what is [presently] before them and what will be after them, and they cannot intercede except on behalf of one whom He approves…." (Al-Anbiyā': 28), they do not intercede. Allah ﷻ forgives some servants, delivers them from punishment, and sends them to Paradise through any type of intercession. Intercession is only asked from Allah ﷻ in favor of those interceded to give them good or deliver them from harm. They only intercede for those Allah ﷻ approves of, namely believers who Allah is pleased with. They do not intercede for a disbeliever or on their own accord. As they prayed for believers as we see in this verse, "Those [angels] who carry the Throne". Namely angels, "And those around it", who are also angels? "....Exalt [Allāh] with praise of their Lord and believe in Him and ask forgiveness for those who have believed, [saying], 'Our Lord, You have encompassed all things in mercy and knowledge, so forgive those who have repented and followed Your way and protect them from the punishment of Hellfire'" (Ghāfir: 7), "Our Lord, and admit them to gardens of perpetual residence which You have promised them and whoever was righteous among their forefathers, their spouses, and their offspring. Indeed, it is You who is the Exalted in Might, the Wise" (Ghāfir: 8), "And protect them from the evil consequences [of their deeds]. And he whom You protect from evil consequences that Day - You will have given him mercy. And that is the great attainment" (Ghāfir: 9).

These honorable prayers and great intercession from the angels of God ﷻ are in favor of His faithful believing servants. This connection between angels and believers in Allah is the connection of belief rather than the connection of blood or family. Angels are different creatures from humans, Allah ﷻ created them from light. Humans, as well, are different creatures and are the sons of Adam. However, because angels love believers, they pray for them because of their beliefs. "Those [angels] who carry the Throne and those around it exalt

[Allāh] with praise of their Lord and believe in Him and ask forgiveness for those who have believed…" (Ghāfir: 7), they only ask forgiveness for believers by saying, "Our Lord", our God, "You have encompassed all things in mercy and knowledge". They describe their Lord's Mercy and Knowledge as all-encompassing of all of His creatures. All creatures are affected by Allah's Mercy and of His Knowledge as well. Every creature is created by Allah's Mercy and they live by it as well. Allah's Mercy encompasses all of His creatures, "Our Lord, You have encompassed all things in mercy and knowledge, so forgive those who have repented and followed Your way". Notice how all their prayers are directed at those who repented; those who repented of polytheism and disbelief. They do not pray for those who insist on disbelief, stubbornness, and sins. "So forgive those who have repented", this is what they say and it is proof that they only intercede for those God ﷻ approves of. "So forgive those who have repented and followed Your way", those who repent of their sins and follow Allah's orders. This is true repentance.

As for those who insist on committing sins and staying away from Allah's path, angels do not intercede for them. "....So forgive those who have repented and followed Your way and protect them from the punishment of Hellfire" (Ghāfir: 7), "Our Lord, and admit them to gardens of perpetual residence which You have promised them…." (Ghāfir: 8), Allah's promise is for believers. They pray to Allah ﷻ to send believers to Paradise, whom He promised to send them to. "Our Lord, and admit them to gardens of perpetual residence which You have promised them and whoever was righteous among their forefathers, their spouses, and their offspring. Indeed, it is You who is the Exalted in Might, the Wise" (Ghāfir: 8). "And protect them from the evil consequences [of their deeds]", they pray to Allah ﷻ to protect the sinners from the consequences of their sins in the Hereafter. "And he whom You protect from evil consequences that Day - You will have given him mercy", this is what angels say and it is a great thing.

Whoever Allah protects from the evil consequences of their sins in that great Day and formidable Assembly, then He has given them mercy. "....And he whom You protect from evil consequences that Day - You will have given him mercy. And that is the great attainment" (Ghāfir: 9), this is how angels intercede for believers in this life and how they pray to their God ﷻ. This intercession is not an order to Allah ﷻ where they order Allah and tell Him who to forgive and who to send to Paradise. No, may Allah be far exalted above this. Rather, they are servants who pray to their God ﷻ and call Him with all of His great attributes, "Our Lord, You have encompassed all things in mercy and knowledge". They plead to Him to protect their believing brothers with whom they have no blood-ties. Thus, Allah ﷻ says, "And they cannot intercede except on behalf of one whom He approves", they do not intercede at the Day of Resurrection for those whom Allah ﷻ does not approve of, namely, disbelievers. .Angels never intercede for disbelievers

"....And they, from fear of Him, are apprehensive" (Al-Anbiyā': 28). "And they", angels, "From fear of Him", from the fear of God, "Are apprehensive", they are scared. They have great fear. This is a surprising thing, that when humans know of, they should stay away from their pride, arrogance, and not fearing their God, Creator, and Lord. Angels are a far greater, formidable, and stronger creation than weak humans. Humans have a weak constitution, a weak will, and a frail body. They are no match to the angels. We cannot compare the great angels to humans. The Prophet says, 'I have been permitted to talk about one of Allah's angels who bear the throne that the distance between the lobe of his ear and his shoulder is a journey of five hundred years'. If a hawk flies for five hundred uninterrupted years, it will not be able to cross that distance. Think of an angel's length, how many thousands of years, and what speed this bird needs to cross it. They are a great creation. Allah ﷻ says about one of His angels, Jibreel, this, "And [mention] when We raised the mountain above them as if it was a dark cloud…" (Al-A'rāf: 171). Jibreel takes a chunk of a mountain and places it over the heads

of the Children of Israel. "....Take what We have given you with determination and remember what is in it that you might fear Allāh" (Al-A'rāf: 171), Allah ﷻ also sent Jibreel to the villages of Lot. He sent Jibreel, Mikhail, and Israfil to the villages of Lot and ordered its people to get out. "So set out with your family during a portion of the night and follow behind them and let not anyone among you look back and continue on to where you are commanded" (Al-Hijr: 65). He says, "....That those [sinners] would be eliminated by early morning", (Al-Hijr: 66), in the morning, Jibreel places the tip of his wing under all of these villages, a valley fully inhabited by people, villages, and buildings. Then, he flips all of it with the people on it. What great power does he have! This is the power of one of God's angels. How can we compare these angels to weak, limited humans? Angels have this formidable strength, yet, they are in constant fear of their Lord, God, and Creator. As Allah ﷻ says, "They fear their Lord above them, and they do what they are commanded" (An-Nahl: 50). Here, Allah ﷻ says, "....And they, from fear of Him, are apprehensive" (Al-Anbiyā': 28). "And they", these angels, "From fear of Him", from fear of Allah ﷻ, "Are apprehensive". Apprehension is the epitome of fear. When a person is so fearful, they are apprehensive, and angels are always apprehensive of their Lord, Creator, and God.

Then, Allah ﷻ says, "And whoever of them should say, 'Indeed, I am a god besides Him' - that one We would recompense with Hell. Thus do We recompense the wrongdoers" (Al-Anbiyā': 29). After Allah ﷻ denied that the angels are haughty towards Him. And after clarifying that they are afraid of Him, only do as they are told, that they never give Him suggestions, or speak before Him, He said another thing that they can never do. If they were actually what people say they are, they would be judged for this and not obey God ﷻ as they do. If they claimed to be gods with Allah ﷻ and His equals. Allah ﷻ says, "And whoever of them should say, 'Indeed, I am a god besides Him' - that one We would recompense with Hell". Let us suppose that one of these angels claimed

that he is a god "Besides Him", besides God ﷻ. That he ordered people to worship him. Allah ﷻ says, "That one We would recompense with Hell", these angels who were honored by God ﷻ and in His care will be sent to Hell for being arrogant. This is a great lie for there is no other god with Allah ﷻ. He is the One True God who is the only One worthy of worship. He does not accept anyone else being worshiped or considered a god alongside Him. No angel is worshiped besides Him and no angel accepts to be worshiped besides Allah ﷻ. Any angel who claims to be a god besides Allah and orders people to prostrate, hail, and be worshiped like God is punished, "And whoever of them should say, 'Indeed, I am a god besides Him' - that one We would recompense with Hell. Thus do We recompense the wrongdoers" (Al-Anbiyā': 29). This is because this is God's right and He does not allow any angel, messenger, or servant of His to take His right to be the only one worshiped. He is the only one who should be worshiped. Those who worshiped prophets and messengers. Allah ﷻ says, "It is not for a human [prophet] that Allah should give him the Scripture and authority and prophethood and then he would say to the people, "Be servants to me rather than Allah…." (Āl-'Imrān: 79).

Allah has not given them that authority after giving them and bestowing the Message upon them and then say, "And then he would say to the people, 'Be servants to me rather than Allāh'". No, a prophet could ever do that. "It is not for a human [prophet] that Allāh should give him the Scripture and authority and prophethood and then he would say to the people, 'Be servants to me rather than Allāh', but [instead, he would say], 'Be pious scholars of the Lord because of what you have taught of the Scripture and because of what you have studied'" (Āl-'Imrān: 79). "Nor could he order you to take the angels and prophets as lords…." (Āl-'Imrān: 80), Allah ﷻ does not order His servants to worship angels and prophets and consider them deities whom they accept orders and prohibitions from, and who are obeyed. Rather, obedience is only due to God alone, the One

True God who is owed worship, and the Master of all. He is the only Master. There is no other god with Allah and no diet except for Him. Allah does not order His servants to do this, nor do the angels. Therefore, if there was an angel who ordered people to worship him and claimed to be a god who is owed worship, fasting, zakat, or prostration to bring people closer to God because he is His angel, he would be tortured. "And whoever of them", any of them, "And whoever of them should say, 'Indeed, I am a god besides Him' - that one We would recompense with Hell", this angel will be sent to Hell. "Thus do We recompense the wrongdoers", Allah ﷻ does not accept anyone to be worshiped other than Him. Those who worship other than Him will lose. Those who order people to worship them are juggernauts. Those who order people to worship them besides Allah are juggernauts. Angels, who were worshiped by these people, would never do that, and Allah said that if they did, they would be tortured, and if an angel invited people to worship him, Allah would eliminate and torture him.

"That one We would recompense with Hell", the same goes for messengers. All the messengers that Allah ﷻ sends to people to invite them to worship Allah, the One. No messenger, who was sent by Allah, would ever order people to worship them, pray for them, fast, prostrate, or give Allah's rights for them for being His messengers and being sent by them. They would not order people to revere them. No, "It is not for a human [prophet] that Allah should give him the Scripture and authority and prophethood and then he would say to the people, 'Be servants to me rather than Allah'". That could not happen. "...But [instead, he would say], 'Be pious scholars of the Lord because of what you have taught of the Scripture and because of what you have studied'" (Āl-'Imrān: 79). And if it ever happened, if a prophet ever said this, then, they would commit the biggest slander against Allah ﷻ and then be punished by Him. No prophet could ever say this. Every person who invites people to worship them is a juggernaut, and every person who tries to take that right for themselves will be eliminated by

Allah ﷻ no matter who they were. This is a great answer from Allah ﷻ to His servants and polytheists who worshiped angels. It is a completion to what Allah says, “Rather, We dash the truth upon falsehood, and it destroys it, and thereupon it departs. And for you is destruction from that which you describe” (Al-Anbiyā’: 18). The falsehood that disbelievers did by worshiping others besides Allah, they have added rules and adornments to, they have also created justifications for that by themselves. They said that they worship angels to bring them closer to God. Those who worshiped Isa also created lots of justifications that Allah ﷻ rebuked by His clear words that He sent. He said that the angels confirmed they are Allah's servants.

يقول الله ﷻ: {أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ (30) وَجَعَلْنَا فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِهِمْ وَجَعَلْنَا فِيهَا فِجَاجًا سُبُلًا لَعَلَّهُمْ يَهْتَدُونَ (31) وَجَعَلْنَا السَّمَاءَ سَقْفًا مَحْفُوظًا وَهُمْ عَنْ آيَاتِهَا مُعْرِضُونَ (32) وَهُوَ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ كُلٌّ فِي فَلَكٍ يَسْبَحُونَ (33) وَمَا جَعَلْنَا لِبَشَرٍ مِنْ قَبْلِكَ الْخُلْدَ أَفَإِنْ مِتَّ فَهُمُ الْخَالِدُونَ (34) كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَنَبْلُوكُمْ بِالشَّرِّ وَالْخَيْرِ فِتْنَةً وَإِلَيْنَا تُرْجَعُونَ}[الأنبياء:30-35].

says, “Have those who disbelieved not considered that the heavens ﷻ Allah and the earth were a joined entity, and then We separated them and made from ?water every living thingThen will they not believe?” (Al-Anbiyā’: 30), “And We placed within the earth firmly set mountains, lest it should shift with them, and We made therein [mountain] passes [as] roads that they might be guided” (Al-Anbiyā’: 31), “And We made the sky a protected ceiling, but they, from its signs, are turning away” (Al-Anbiyā’: 32), “And it is He who created the night and the day and the sun and the moon; all [heavenly bodies] in an orbit are swimming” (Al-Anbiyā’: 33), “And We did not grant to any man before you eternity [on earth], so if you die - would they be eternal?” (Al-Anbiyā’: 34), “Every soul will taste death. And We test you with evil and with good as trial, and to Us you will be returned” (Al-Anbiyā’: 35).

These verses propose a new context and a new chapter of the Surah of Al-Anbiya. In them, Allah ﷻ presents a group of signs in the heavens and earth, and explains how disbelievers insisted on their beliefs despite all these signs; they neither contemplated them nor did they use them to help them reach the one true Creator. "Have those who disbelieved not considered that the heavens and the earth were a joined entity, and then We separated them". Heavens mean everything that is above us. Allah ﷻ told us that they are seven; however, our knowledge of them remains scarce, for Allah expanded them greatly, and humans cannot, no matter the power or machines they have, know their dimensions. "And the heaven We constructed with strength, and indeed, We are [its] expander" (Adh-Dhāriyāt: 47). "Then I swear by the setting of the stars" (Al-Wāqi'ah: 75), "And indeed, it is an oath - if you could know - [most] great" (Al-Wāqi'ah: 76). If all of these stars that we see with the naked eye are in this first heaven, how about the second, third, fourth, or seventh heavens? "And the earth" that we reside on. Allah ﷻ tells us, "That the heavens and the earth were a joined entity". Previous scholars said that "a joined entity" means the clear sky that has no clouds. "And then We separated them", Allah ﷻ separated the sky by the clouds, which are also the source of rain. He also separated the earth by plants; when it rains, the earth separates, and plants come out from the cracks.

Moreover, He says, "And made from water every living thing", Allah ﷻ made from rainwater that drops from the clouds, "Every living thing". Every living creature on earth lives thanks to water; plants live because of water, so do humans and animals. Some scholars interpret this verse in light of what science has discovered in this age about our solar system and the universe; these heavens and earth were one unit, then the big bang occurred and caused the creation of all of these stars and moons, and caused them to fall in their place. Then, all of these celestial bodies, big or small, came closer together, and that closeness caused their rotation. This was only a hypothesis; how can all of these stars, moons, and

galaxies come about from the first material, the dark matter? Then, the big bang happened and scattered it around the universe? The ones who came out with that theory are disbelievers. Disbelieving physicists believe that there is no explanation for the existence of dark matter. Then, who created that dark matter before the big bang? How did the big bang occur? What made the dark matter explode like this? How were all of these celestial bodies organized and put into place after the big bang? How were they put in their respective orbits? Of course, they believe that all of this happened by coincidence, that there is no god or a creator behind it, and that this universe is in a state of absurdity and it organized itself without the help of a disposer to do that. That is the worst form of falsehood. It is falsehood itself. The existence of heavens and earth is known to humans. And they know now that every particle of this matter is built perfectly. That the nucleus, the electrons, and all other parts of this particle that rotate around the nucleus differ according to the matter; if it is as light as hydrogen, it differs from the parts of another heavy one like iron.

The world that includes heavens and earth is built in a formidable way; every single particle of humans, for example, carries within it all its genetic traits. How can all of this be created without a creator and an explanation? This is the explanation that ignorant people give. We cannot claim that there is no explanation for this. Rather, we know that all of this must be done by a Creator and a Disposer. This Creator is not a part of what He created. He is the One Who created and subdued it. They explained the existence of this universe, its creation, its system, and its organization in the theory that they called the Big Bang Theory. However, Allah ﷻ tells us that they, "Were a joined entity". Perhaps they were a joined entity, but Allah ﷻ separated them and placed every part of this matter in its designated place.

Allah says, "Have those who disbelieved not considered that the heavens and the earth were a joined entity, and then We separated them and made from

water every living thing….” (Al-Anbiyā’: 30), the water was given only to this planet. Earth is but a celestial body among all other celestial bodies that we see, like, the moon, Mars, Mercury, and other planets that revolve in our solar system. Allah ﷻ gave water to this earth that enabled life to grow on it. Water, this magnificent and weird element that has great benefits, the first of which is keeping everything alive. It is the source of life for all these creatures; no plant, human, or animal can live without water, “And made from water every living thing”. Allah ﷻ says, “...Then will they not believe?” (Al-Anbiyā’: 30), people would believe if they thought of these great magnificent signs that can only be brought about by a strong Creator Who can place every celestial body in its rightful place and dispose of its rotations and movements. For example, this great sun is a million times the size of the earth, “The sun and the moon [move] by precise calculation” (Ar-Rahmān: 5). This precise calculation does not stray for even a millimeter of a second, nor does it falter. This precision proves God's great strength and ability to create and dispose of all of this. Allah ﷻ says, “...Then will they not believe?” (Al-Anbiyā’: 30). Then why will they not believe in God, the Creator of these Heavens and earth, which were a unity, then separated in this manner, and in who made everything alive by water?

Then, Allah ﷻ says, “And We placed within the earth firmly set mountains, lest it should shift with them”, Allah ﷻ tells us that He placed this earth firmly by mountains. He set these mountains in their places and set the earth firmly by them. This enabled it to move without its residents feeling the slightest of its movement, unless this movement was made by Allah ﷻ like earthquakes. This is a reminder of the great earthquake, “When the earth is shaken with its [final] earthquake” (Az-Zalzalah: 1), “And the earth discharges its burdens” (Az-Zalzalah: 2), “And man says, ‘What is [wrong] with it?’” (Az-Zalzalah: 3), “That Day, it will report its news” (Az-Zalzalah: 4).

Allah ﷻ says, "And We placed within the earth firmly set mountains", mountains are placed in their places just like ships in the sea. A ship sets sail when it stops moving. Allah ﷻ placed mountains that are firmly set on earth and made them unable to move. "Lest it should shift with them", this means the earth; these mountains made it stable. "...And We made therein [mountain] passes [as] roads that they might be guided" (Al-Anbiyā': 31), when Allah ﷻ placed these mountains on earth, He did not put them as one entity that is impenetrable as if they were a wall that separates two places. Rather, He separated them by roads that enable people to move around them. There is no huge entity of mountains that close the earth like a wall. "And We made therein [mountain]", this means a wide road. "Passes [as] roads", these roads are narrower than these ways. "That they might be guided", that they may be guided when they roam the realms of earth.

Allah says, "And We made the sky a protected ceiling, but they, from its signs, are turning away" (Al-Anbiyā': 32). "And We made the sky", Allah ﷻ created the sky as a protected ceiling. Scholars say that this protected ceiling prevents devils from penetrating the sky and listening to the exalted assembly. As Allah ﷻ says about the devils, "[So] they may not listen to the exalted assembly [of angels] and are pelted from every side" (As-Sāffāt: 8), "Repelled; and for them is a constant punishment" (As-Sāffāt: 9), "Except one who snatches [some words] by theft, but they are pursued by a burning flame, piercing [in brightness]" (As-Sāffāt: 10). Allah ﷻ protected it from the ascension of devils and penetrating it. Humans have now discovered that the earth has a protective ceiling. Allah ﷻ raised it and closed it above it to protect its residents from the cosmic rays that organize this universe, and from the meteors that travel everywhere around this universe. It is said that if this atmosphere had a hole the size of a needle, and rays came through it, it would kill all residents of earth and spare no one of them. "And We made the sky a protected ceiling", the sky that is above this earth is "A

protected ceiling", Allah protects them so they are not killed by these cosmic rays.

Allah ﷻ says, "But they, from its signs, are turning away", they are from the signs of this sky, "Are turning away". These great signs that Allah ﷻ put in this sky are its beauty, its magnificence, its celestial bodies, and its organization. All that people now know of the system of this universe and its existence did not enable them to see these signs for they are turning away from them. They never think about the Creator if it, the One True God, that He would never have created it in vain, and that He is the One Who sent down the Scriptures to lead them to Him and informed His servants of His path. However, these disbelievers turn away from the signs that Allah ﷻ placed in this sky, "But they, from its signs, are turning away".

says, "And it is He who created the night and the day and ﷻ Then, Allah the sun and the moon; all [heavenly bodies] in an orbit are swimming" (Al- and no one else, "Who created the night ﷻ Anbiyā': 33(. "And it is He", Allah .and the day". The night and the day are ever-changing on this earthOn the earth that we live in, night and day change all the time every twenty-four hours. And we have a whole day then a whole night. Allah ﷻ is the one "Who created the night and the day". Night and day are important for all the creatures on this earth, for they cannot organize their life or live it without the night and day. The night is for rest and sleep because of its coolness, calmness, and darkness. This enables all creatures to rest; plants go to sleep, animals, and humans go to sleep and take a rest. Then, after that, morning comes where all stir up and begin moving. Plants move and perform photosynthesis. Animals and humans move as well to look for their provisions, "And out of His mercy He made for you the night and the day that you may rest therein and [by day] seek from His bounty and [that] perhaps you will be grateful" (Al-Qasas: 73). "And it is He who created the night and the day and the sun and the moon", sun, this great celestial body that gives us warmth,

light, and brightness. It is the one that gives life to this earth, if not for it, we would not live, or exist in the first place. Allah ﷻ placed it alongside "The moon", our beloved planet near earth. It has great benefits, for it gives a beautiful sight for the earth, and its light and movement give it the means to measure time; from the crescent until the full-moon and the crescent again. "They ask you, [O Mohammad], about the crescent moons. Say, 'They are measurements of time for the people and for hajj [pilgrimage]...." (Al-Baqarah: 189), its movements and gravity also affect ebb and flow. Our planet needs it and that is why Allah ﷻ created it.

Moreover, Allah ﷻ says, "And it is He who created the night and the day and the sun and the moon; all [heavenly bodies] in an orbit are swimming" (Al-Anbiyā': 33), all these celestial bodies are swimming in their orbits. Look at this Divine description of night and day, Allah ﷻ did not say, and He is the one who created the earth, and the sun, and the moon, all in an orbit are swimming. Instead, He says, "The night and the day and the sun and the moon; all [heavenly bodies] in an orbit are swimming". He mentioned night and day, knowing that night and day are phenomena that are seen on earth. If, at that time when the Quran was revealed, God ﷻ said to them that the earth also moves and swims in an orbit on the universe, just as the moon and the sun, this would have been the greatest incentive for their disbelief and stubbornness. They would deny it and say that the Prophet is talking nonsense. Rather, He described them in that manner in order not to scare the addressed with the truth about the universe, and that the earth is a celestial body that exists in the vacuum of space, and that it rotates just like the sun and the moon in a perfect manner that does not falter for even a second or a part of it. It rotates around itself and travels around the sun. This is a great thing that humans knew later on. This is one of the signs that Allah ﷻ says about, "But they, from its signs, are turning away", "And it is He who created the night and

the day and the sun and the moon; all [heavenly bodies] in an orbit are swimming" (Al-Anbiyā': 33).

Allah says, "And We did not grant to any man before you eternity [on earth], so if you die - would they be eternal?" (Al-Anbiyā': 34). Then, Allah ﷻ explained that He fated all creatures on this earth to die and perish. "And We did not grant to any man before you eternity [on earth]", every human being that Allah ﷻ placed on this earth will die. "So if you die - would they be eternal?" This is to answer their claim; they were waiting for the Prophet to die so he would be forgotten like the poets before him who died and were never mentioned again. Allah ﷻ said to explain that the Prophet will die just like any other human, and just as they will die. He says, "And We did not grant to any man before you eternity [on earth]", eternity means immortality. "So if you die - would they be eternal?" If you die, will that make them eternal? Death is the fate that Allah ﷻ gave to all creatures. As for the Prophet, he will be mentioned on earth and Heavens forever. "Did We not expand for you, [O Mohammad], your breast?" (Ash-Sharh: 1), "And We removed from you your burden" (Ash-Sharh: 2), "Which had weighed upon your back" (Ash-Sharh: 3), "And raised high for you your repute" (Ash-Sharh: 4). Allah ﷻ raised his repute high for him and preserved this religion that He sent to people. "Say, 'It is great news'" (Sād: 67), "From which you turn away" (Sād: 68), this great news must persevere for the good of the worlds, "It is but a reminder to the worlds" (Sād: 87), "And you will surely know [the truth of] its information after a time" (Sād: 88).

Then, Allah ﷻ says, "Every soul will taste death…." (Al-Anbiyā': 35). This is the rule of God, the Creator of this universe. He decreed that every soul will taste death; a time will come where every person dies and their soul will be taken out of their bodies. "Every soul will taste death. And We test you with evil and with good as trial, and to Us you will be returned" (Al-Anbiyā': 35). "And We test you", give you a test, "With evil and with good". Allah ﷻ tests His servants

“With evil and with good”. He tests them with evil to see their patience and bring them back to their Lord and God. Evils are numerous, they can include illnesses, sickness, poverty, and so on. These are trials that Allah ﷻ tests with whomever He wants of His servants. “And with good”, like graces, money, health, and other numerous graces. “As trial”, as a trial and an affliction. Allah ﷻ says to believers, “And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient” (Al-Baqarah: 155), “Who, when disaster strikes them, say, "Indeed we belong to Allah, and indeed to Him we will return” (Al-Baqarah: 156). He tests them with good that they might know that it is from Allah ﷻ and that they should thank Him for His graces. “And We test you with evil and with good as trial, and to Us you will be returned”, Allah mentioned evil first because it is the greatest test and affliction.

Then, Allah ﷻ says, “And when those who disbelieve see you, [O Mohammad], they take you not except in ridicule, [saying], ‘Is this the one who mentions [i.e., insults] your gods and they are, at the mention of the Most Merciful, disbelievers” (Al-Anbiyā’: 36). Allah ﷻ mentioned all these signs on the creation of heavens and earth, and how He prepared the earth and made it fit for the people to live in; He put water on it, the night, and the earth. He also said that disbelievers turn away from God's creation and signs in the universe, and told them that they are in His control. He said that whatever good or bad that happens to people on this earth is sent by Allah ﷻ as a trial to test His servants and their faith and reward them according to that trial.

shows the darkness of the hearts and minds of disbelievers ﷻ Here, Allah .ﷺ and how far away from the guidance they are for what they did to the Prophet And when those who disbelieve see you, [O Mohammad], they take you not“ except in ridicule”, this is what they do when they see the Prophet, the first thing .that comes to their minds is ridicule“And when”, this is a conditional clause, “Those who disbelieve see you, [O Mohammad]”. The moment that they see the

Prophet ﷺ, the wise, the knowledgeable, the truthful, and the trustworthy who was sent by Allah ﷻ with all the wisdom, light, and proof. Yet, Allah ﷻ says, "They take you not except in ridicule", the only thing they do is ridicule the Prophet. They say, "Is this the one who mentions [i.e., insults] your gods?" They say in disdain to the Prophet, "Is this the one", they see him unfit. "Who mentions [i.e., insults] your gods?" Who mentions them in evil and claims that they do not harm nor good, and insults them? "Is this the one who mentions [i.e., insults] your gods?" They claim that he is not fit to talk about their gods and what they think of as holy. They honor their gods and ridicule the Prophet ﷺ.

Allah ﷻ says, "...And they are, at the mention of the Most Merciful, disbelievers" (Al-Anbiyā': 36). Look at these delusional people who honor these idols that do no harm nor benefit; they honor them to the point of not seeing the Prophet fit to talk about them or criticize them when they disbelieve in God, the Creator of heavens and earth who sent them His signs. Allah ﷻ says, "And they are, at the mention of", of whom? "The Most Merciful", whose mercy encompasses all of His creatures including them; their existence, life, food, drink, and provisions are a part of Allah's mercy upon them. However, they are to the mention of the Most Merciful, the Lord, the Creator, and the Disposer of all this universe, "Turning away". They turn away from Allah ﷻ. What kind of delusion and blindness that these people live in? They honor what cannot create anything or do any benefit to them. They created these gods from stone, or any other material and saw that the Prophet ﷺ was unfit to criticize or devalue them.

Allah ﷻ says after that, "Man was created of haste [i.e., impatience]. I will show you My signs [i.e., vengeance], so do not impatiently urge Me" (Al-Anbiyā': 37), this is a great warning from Allah ﷻ. The likes of these criminals should not stay on earth because this is what they do on Allah's earth and under His sky. Allah ﷻ says, "Man was created of haste [i.e., impatience]". Humans always hasten things as if they were created of haste and impatience, "Man was

created of haste [i.e., impatience]". Allah ﷻ says, "I will show you My signs [i.e., vengeance], so do not impatiently urge Me". Disbelievers used to urge Allah ﷻ to send them His punishment if it were true; they hated the truth that the Prophet was sent with, and said that if it were true and actually sent by Allah, they would not accept it and prefer death to it. To them, death was better than following Islam, the path of guidance and light. "And [remember] when they said, "O Allah, if this should be the truth from You, then rain down upon us stones from the sky or bring us a painful punishment" (Al-Anfāl: 32), they challenged the Messenger several times and said, if you are able to do this, so they said to bring forth this punishment that you promise us because they thought it improbable that the Prophet would be right and that Allah ﷻ would punish them because of their sins. Allah ﷻ warns them by saying, be patient, "Man was created of haste [i.e., impatience]. I will show you My signs [i.e., vengeance]" by punishing and eliminating you, "So do not impatiently urge Me", do not urge your destruction, disbelievers, for you will see Allah's signs when they befall upon you.

يقول الله ﷻ: {وَإِذَا رَآكَ الَّذِينَ كَفَرُوا إِنْ يَتَّخِذُونَكَ إِلَّا هُزُوًا أَهَذَا الَّذِي يَذْكُرُ آلِهَتَكُمْ وَهُمْ بِذِكْرِ الرَّحْمَنِ هُمْ كَافِرُونَ (36) خُلِقَ الْإِنْسَانُ مِنْ عَجَلٍ سَأُرِيكُمْ آيَاتِي فَلَا تَسْتَعْجِلُونِ (37) وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ (38) لَوْ يَعْلَمُ الَّذِينَ كَفَرُوا حِينَ لَا يَكُفُّونَ عَنْ وُجُوهِهِمُ النَّارَ وَلَا عَنْ ظُهُورِهِمْ وَلَا هُمْ يُنْصَرُونَ (39) بَلْ تَأْتِيهِمْ بَغْتَةً فَتَبْهَتُهُمْ فَلَا يَسْتَطِيعُونَ رَدَّهَا وَلَا هُمْ يُنْظَرُونَ (40) وَلَقَدِ اسْتُهْزِئَ بِرُسُلٍ مِنْ قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ}[الأنبياء:36-41].

Allah ﷻ says, "And when those who disbelieve see you, [O Mohammad], they take you not except in ridicule, [saying], 'Is this the one who mentions [i.e insults] your gods?' And they are, at the mention of the Most Merciful, disbelievers" (Al-Anbiyā': 36), "Man was created of haste [i.e., impatience]. I will show you My signs [i.e., vengeance], so do not impatiently urge Me" (Al-Anbiyā': 37), "And they say, 'When is this promise if you should be truthful?'" (Al-Anbiyā': 38), "If those who disbelieved but knew the time when they will not avert the Fire from their faces or from their backs and they will not be aided…"

(Al-Anbiyā’: 39), “Rather, it will come to them unexpectedly and bewilder them, and they will not be able to repel it, nor will they be reprieved” (Al-Anbiyā’: 40), “And already were messengers ridiculed before you, but those who mocked them were enveloped by what they used to ridicule” (Al-Anbiyā’: 41).

tells us about what these stubborn disbelievers did to the Prophet ﷺ Allah the Truthful and Trustworthy, who was supported by revelation, and which ,ﷻ all evidence proved that he is the Messenger of Allah in truth. These criminals ,says, “And when those who disbelieve see you ﷺ were blinded to this fact. Allah [O Mohammad], they take you not except in ridicule”, this is their reaction to .seeing the Prophet, they ridiculed him“And when those who disbelieve see you, [O Mohammad], they take you not except in ridicule”, they ridiculed him because they saw him unfit to question their gods. They say, “Is this the one who mentions [i.e., insults] your gods?” They say this to belittle the Prophet. They say that this person talks about our gods and the sacred things that we worship. Allah ﷻ says, “And they are, at the mention of the Most Merciful, disbelievers”, these criminals, “At the mention of the Most Merciful”, He is the Creator of this universe Whose mercy encompasses everything. Nothing can exist without His mercy, also nothing can survive without His mercy that He put in this existence. “And they are”, their existence, survival, life, sleep, waking up, food, and drink is all up to Allah's mercy. They exist because of that, yet, they refuse to mention God ﷻ. They do not mention, praise, or revere Him. Instead, they worship these deities that do not benefit or harm them; they revere and sanctify them. They also claim that the Prophet is unfit to talk about them while they do not mention Allah ﷻ. Refusal to mention Allah is the greatest crime a creature could ever do against their God, Creator, and Lord.

Allah ﷻ says threatening them, “Man was created of haste [i.e., impatience]. I will show you My signs [i.e., vengeance], so do not impatiently urge Me” (Al-Anbiyā’: 37), people are haste. They were created out of haste and

they are impatient regarding every aspect of their life, whether they wanted something good to happen or make something bad go away. He says, "I will show you My signs [i.e., vengeance]". Wait, you will see Allah's signs in His vengeance in a way that you cannot imagine, "...So do not impatiently urge Me" (Al-Anbiyā': 37).

Allah says, "And they say, 'When is this promise if you should be truthful?'" (Al-Anbiyā': 38). When God threatens them with punishment for their crimes, disbelief, associating others with Him, and ridiculing His Prophet, they say, 'When'. "When is this promise if you should be truthful?" They think it is impossible that they will be punished. "When is this promise if you should be truthful?" If you were telling the truth, Prophet, and that we will be punished for our crime. When will it come? When will it happen? Allah ﷻ says, "If those who disbelieved but knew the time when they will not avert the Fire from their faces or from their backs and they will not be aided…." (Al-Anbiyā': 39). Their punishment that they are waiting for will come at a time where they will not be able to avert the Fire from their faces. A face is the most honorable part of a human body. Or from their backs. They could never avert Fire from either their faces or their backs. "If those who disbelieved but knew the time when they will not avert", averting means stopping. Here it means trying to divert Fire using one's palms. This means that they cannot avert Fire from burning their faces or their backs. "If those who disbelieved but knew the time when they will not avert the Fire from their faces or from their backs", they would have never said, "When is this promise if you should be truthful?" If they saw how things would be like and if they knew what their situation would be, they would have never said these blasphemous words, denied punishment, and they would have been fast to repent and ask forgiveness. They would have been haste to repent and believe to escape this painful fate that waits for them. "...And they will not be aided" (Al-Anbiyā': 39). "And they will not be aided", when they are sent to that place, they will not

be aided nor will they find someone to help them escape Allah's punishment and overcome it. They will not be aided; they will not find a helping hand or a supporter.

Allah ﷻ says, "Rather, it will come to them unexpectedly and bewilder them", the Hour will come and their punishment will come "Unexpectedly and bewilder them". It will bewilder them to the point of not being able to speak. People get bewildered because of something surprising that they could have not imagined would happen. These people could not imagine that their punishment and the Hour would come this way. They are bewildered and are not able to say anything regarding this. It is also called a fable, a great lie because when people are surprised by a great lie that they did not anticipate, their tongues get knotted and they get bewildered. "And bewilder them", it will leave them speechless, wondering, and unable to give an answer or escape the punishment that God ﷻ has laid out to them. "If those who disbelieved but knew the time when they will not avert the Fire from their faces or from their backs and they will not be aided" (Al-Anbiyā': 39), "Rather, it will come to them unexpectedly and bewilder them, and they will not be able to repel it, nor will they be reprieved" (Al-Anbiyā': 40).

They cannot escape the Hour when it comes to them, "Nor will they be reprieved". They will not be deferred to another time when they ask for it. Then, they will be deferred to the punishment of the Hereafter. As Allah ﷻ says about the people of Nuh's punishment, "Because of their sins they were drowned and put into the Fire…." (Nūh: 25). They were drowned, that was their punishment in this life, then, they were immediately sent to Hell, "Rather, it will come to them unexpectedly and bewilder them, and they will not be able to repel it, nor will they be reprieved" (Al-Anbiyā': 40).

Then, Allah ﷻ sent His Messenger who is now being ridiculed and humiliated just as the messengers before him. Allah ﷻ says, "And already were

messengers ridiculed before you", the messengers before the Prophet Mohammad ﷺ were ridiculed by these criminals. "...But those who mocked them were enveloped by what they used to ridicule" (Al-Anbiyā': 41), "But those", were enveloped, "Who mocked them". Those who mocked the messengers "Were enveloped by what they used to ridicule". The Punishment was sent to them. The people of Nuh ridiculed the punishment that they were promised. As Allah ﷻ says, "And whenever an assembly of the eminent of his people passed by him", these people, "They ridiculed him". He says to them, wait, "...If you ridicule us, then we will ridicule you just as you ridicule" (Hūd: 38), "And you are going to know who will get a punishment that will disgrace him [on earth] and upon whom will descend an enduring punishment [in the Hereafter]" (Hūd: 39). Thamud ridiculed Saleh, Ad ridiculed Hud and every other nation ridiculed their Messenger and treated him with condescension. Then, they knew that the punishment they were threatened with was true when it fell upon them, so the punishment of Allah descended upon them, "And already were messengers ridiculed before you, but those who mocked them were enveloped by what they used to ridicule" (Al-Anbiyā': 41).

repeated these words to these stubborn disbelievers who ﷺ Then, Allah .believe that nothing will happen to them because they are now at peaceHe says, "Say, 'Who can protect you at night or by day from the Most Merciful?' But they are, from the remembrance of their Lord, turning away" (Al-Anbiyā': 42), Say to them, who can protect you at night or by day from the Most Merciful? "Protect you", fend for you, and guard you at night and by day from the Most Merciful, the Creator of these Heavens and earth, your Creator? Are there guards who can protect you against the Most Merciful? If Allah ﷻ wanted to ascend His punishment upon you during any time, be it night or day, do you have any protectors who can protect you from the wrath of God? "Say, Who can protect you at night or by day from the Most Merciful?" Allah ﷻ says, "But they are,

from the remembrance of their Lord, turning away". These blind disbelievers are "From the remembrance of their Lord". He is their Creator, their Lord, and God who disposes of all their affairs "Turning away" from remembering their God, from the remembrance of who disposes of their lives, their God, Creator, and Master.

Allah ﷻ says, "Or do they have gods to defend them other than Us? They are unable [even] to help themselves, nor can they be protected from Us" (Al-Anbiyā': 43).

"Or do they have gods to defend them", they were assured by their reliance on strong and formidable gods who could avert God's punishment away from them. "Or do they have gods?" Idols, "To defend them other than Us?" Who can protect them and defend them when God's punishment comes for them. Allah ﷻ says, "...They are unable [even] to help themselves, nor can they be protected from Us" (Al-Anbiyā': 43). These false gods cannot even defend themselves. How could they defend their subjects when they could not even fend for themselves? If a fox came and urinated on an idol as one Arabi man said when he was going to perform a sacrificial rite at the altar of one of the idols, these idols were in the wilds and deserts. He found that foxes had urinated on the idols. So, he said, 'A god that foxes urinate on is not a god worth worshipping'.

How could I sacrifice anything to them? These are their gods! Even if they place them in the most honorable of places, as Quraysh did to their beloved idol, Hubal, they placed it inside the Kaaba. However, can Hubal fend for itself? If a person pushes it, can it protect itself? All of their false idols could not fend for themselves. "They are unable [even] to help themselves, nor can they be protected from Us", these idols cannot be protected from Allah ﷻ, or by Him. Allah ﷻ cannot protect them, or take care of them. They will be humiliated by God and punished by Him.

Then, Allah ﷻ says, "But, [on the contrary], We have provided good things for these [disbelievers] and their fathers until life was prolonged for them. Then do they not see that We set upon the land, reducing it from its borders? Is it they who will overcome?" (Al-Anbiyā': 44). God ﷻ says that the reason for the crime, insolence, and pride of these disbelievers is that they are living in God's favor. He says, "But, [on the contrary], We have provided good things for these [disbelievers] and their fathers until life was prolonged for them", Allah ﷻ has provided them with great money, great graces, and prolonged life. The pride and prevalence that they live in is the reason for their stubbornness.

God ﷻ then mentions the reason for that is that Allah provided for them. This is a warning from Allah ﷻ to them, that He will reduce the lands of disbelievers from its borders, and make these borders, little by little, join the lands of Islam. This way, the land of Islam will increase and the lands of disbelievers will be reduced. Allah ﷻ supports the Prophet ﷺ with His soldiers. When the Prophet immigrated to Al-Madinah, Muslims had only this little piece of land. Then, Allah's light and Islam started increasing and expanding to encompass all that is around it. As the Prophet ﷺ said, "I have been commanded to go to a town which will devour all towns". This means that Allah ﷻ ordered him to go to Mecca, the Mother of Cities and the place where he started preaching, "That you may warn the Mother of Cities [i.e., Makkah] and those around it". After that, Allah ﷻ ordered him to move to another city, Al-Madinah. The Prophet said that this city devoured all towns around it, so he moved there, and that city devoured all lands around it and remained the first land of Muslims, then it expanded to include all of the earth. "Then do they not see that We set upon the land", the land of disbelievers, "Reducing it from its borders? Is it they who will overcome?" Is it disbelievers who will overcome? Allah ﷻ is telling us that the land of Islam will expand and the land of disbelievers will decrease. It decreased to the point where

Mecca, the center of opposition against the Prophet ﷺ, was a Muslim land and all its people embraced Islam.

Then, Allah ﷻ says, “Say, ‘I only warn you by revelation’. But the deaf do not hear the call when they are warned” (Al-Anbiyā’: 45). He says that he only conveys the revelation that he has. “Say, ‘I only warn you by revelation’”, I only warn you, for I do not possess Divine punishment to strike down upon you. Rather, Allah ﷻ will do this and I only warn you by revelation. The revelation is Allah's speech to His Prophet Mohammad ﷺ. His warning is sent through words. Whose words are they? They are the words of God ﷻ. The Prophet says that he can only warn them using God's words. However, this is a great warning and a great promise because the one who is actually giving that warning is Allah ﷻ. This revelation was sent by Him, “Say, I only warn you by revelation”, but, “The deaf do not hear the call when they are warned”, but deaf people cannot hear the call. “But the deaf do not hear the call when they are warned”. Allah ﷻ says that these people refuse to hear the call and the warning against His punishment as if they were not told anything, they were not scared by anything. They are like deaf people who cannot hear the call.

says, “And if [as much as] a whiff of the punishment of ﷻ Then, Allah !your Lord should touch them, they would surely say, ‘O woe to usIndeed, we have been wrongdoers’” (Al-Anbiyā’: 46). “And if [as much as] a whiff”, a whiff is a small thing that comes through a door and it brings good with it. Here, it means a whiff of evil that brings punishment along with it. “And if [as much as] a whiff...should touch them”, only touch them. Even if Allah ﷻ afflicts them with so little of His punishment, “They would surely say, "O woe to us! Indeed, we have been wrongdoers”. They would, at once, abandon the wrongdoing and slandering that they have been committing and believe that they have been wrong in their disbelief, stubbornness, and denial of God's punishment. “And if [as much as] a whiff of the punishment of your Lord should touch them”, this means the

punishment of this life and the Hereafter. If a part of Allah's punishment has been inflicted upon them in this life, they would immediately abandon the wrong they are committing and admit that they have been unjust and stubborn for not believing in God. They would also believe that they deserve this punishment, "They would surely say, 'O woe to us! Indeed, we have been wrongdoers'".

Then, Allah ﷻ says, "And We place the scales of justice for the Day of Resurrection, so no soul will be treated unjustly at all. And if there is [even] the weight of a mustard seed, We will bring it forth. And sufficient are We as accountant" (Al-Anbiyā': 47).

"And We place the scales of justice for the Day of Resurrection", that they are waiting for. "And We place the scales of justice", the just scales, "...For the Day of Resurrection, so no soul will be treated unjustly at all. And if there is [even] the weight of a mustard seed, We will bring it forth. And sufficient are We as accountant" (Al-Anbiyā': 47). That Allah ﷻ will place, to judge His servants, just scales that do not do injustice even for the weight of seed, whether it was good or bad they will show it. These scales are very accurate and just and it does not do injustice even if there is a weight of a seed, it is shown on these scales. "And We place the scales of justice for the Day of Resurrection", these scales will be placed on the Day of Resurrection. "So no soul will be treated unjustly at all", no soul will be treated unjustly. "And if there is [even] the weight of a mustard seed" of good, "We will bring it forth", so its doer will be judged for it. "And sufficient are We as accountant", Allah ﷻ is sufficient as an accountant. God ﷻ praises Himself by saying that He does not need these scales. Rather, He places them for His servants. Nothing escapes His Knowledge of the deeds of His creatures, whether big or small. He even knows their thoughts. "And We have already created man and know what his soul whispers to him, and We are closer to him than [his] jugular vein" (Qāf: 16), this is Allah's Knowledge. Then, He records all of it. "When the two receivers [i.e., recording angels] receive, seated

on the right and on the left" (Qāf: 17), "He [i.e., man] utters no word except that with him is an observer prepared [to record]" (Qāf: 18). That is why these criminals say of the Day of Resurrection, and they will say, "Oh, woe to us! What is this book", the book of their deeds, "That leaves nothing small or great except that it has enumerated it?" Allah ﷻ says, "...And they will find what they did present [before them]. And your Lord does injustice to no one" (Al-Kahf: 49), Allah ﷻ does injustice to none of His servants and creatures. "And your Lord does injustice to no one", Allah ﷻ is a sufficient accountant. These verses were revealed to remind these criminals and disbelievers of what is awaiting them. However, it is as Allah ﷻ said these deaf people do not hear the call when they are warned.

Then, Allah ﷻ explained how he guides His creatures, He says, "And We had already given Moses and Aaron the criterion and a light and a reminder for the righteous" (Al-Anbiyā': 48), "Who fear their Lord unseen, while they are of the Hour apprehensive" (Al-Anbiyā': 49). Allah ﷻ says that He gave His servant, the Prophet Musa, the Prophet of the Children of Israel, and his brother Haroun, who became a prophet with his brother's interception, "The criterion", This is the criterion that differentiates between right and wrong. Allah ﷻ called the Book that He sent to Musa the criterion because the Torah differentiated between right and wrong and showed the path of God ﷻ. "And a light", a light that illuminates life and makes right clear. It makes the wrong clear as well. "And a reminder for the righteous", a reminder for them of what is waiting for them when they meet Allah ﷻ and what He had promised them. It reminds them of His way so they would remember Him and understand Him. However, Allah says that it is "For the righteous" who fear and revere Him. They are the ones who will benefit from this reminder and this criterion and light. As Allah ﷻ says in His Book, the Quran, that He sent upon His servant and Messenger, Mohammad, "Alif, Lām, Meem" (Al-Baqarah: 1), "This is the Book about which there is no doubt, a guidance for

those conscious of Allāh" (Al-Baqarah: 2). This Book is guidance to those conscious of Allah; Allah guides them to the right way through this Book. "Who believe in the unseen, establish prayer, and spend out of what We have provided for them" (Al-Baqarah: 3), this was the aim of the Torah as well. "And We had already given Moses and Aaron the criterion and a light and a reminder for the righteous" (Al-Anbiyā': 48), "Who fear their Lord unseen, while they are of the Hour apprehensive" (Al-Anbiyā': 49).

sent about the Quran that He ﷻ These are the same verses that Allah revealed to His servant and Messenger Mohammad, so these righteous people ,"Who fear their Lord unseen" .ﷺ benefit from this Book that He sent to Musa ,yet ,ﷻ Unseen", they fear Him unseen. They never saw Allah" ,ﷻ they fear Allah they believe in His verses that He revealed when they heard them and His signs .that they saw when He sent them in this universe, so they fear their Lord unseen "While they are of the Hour apprehensive", these righteous people are "Of the Hour apprehensive". They fear the Hour greatly. They are in constant fear of the Hour and being punished for their sins by Allah ﷻ. That is why they are in constant fear, and they are given reassurance by being sent to Paradise. Allah ﷻ says, "This is the Book about which there is no doubt, a guidance for those conscious of Allāh" (Al-Baqarah: 2), "Who believe in the unseen, establish prayer, and spend out of what We have provided for them" (Al-Baqarah: 3), "And who believe in what has been revealed to you, [O Mohammad], and what was revealed before you, and of the Hereafter they are certain [in faith]" (Al-Baqarah: 4), "Those are upon [right] guidance from their Lord, and it is those who are the successful" (Al-Baqarah: 5).

يقول الله ﷻ: {وَلَقَدْ آتَيْنَا مُوسَى وَهَارُونَ الْفُرْقَانَ وَضِيَاءً وَذِكْرًا لِلْمُتَّقِينَ (48) الَّذِينَ يَخْشَوْنَ رَبَّهُمْ بِالْغَيْبِ وَهُمْ مِنَ السَّاعَةِ مُشْفِقُونَ (49) وَهَذَا ذِكْرٌ مُبَارَكٌ أَنْزَلْنَاهُ أَفَأَنْتُمْ لَهُ مُنْكِرُونَ (50) وَلَقَدْ آتَيْنَا إِبْرَاهِيمَ رُشْدَهُ مِنْ قَبْلُ وَكُنَّا بِهِ عَالِمِينَ (51) إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا هَذِهِ التَّمَاثِيلُ الَّتِي أَنْتُمْ لَهَا عَاكِفُونَ (52) قَالُوا وَجَدْنَا آبَاءَنَا لَهَا عَابِدِينَ (53) قَالَ لَقَدْ كُنْتُمْ أَنْتُمْ وَآبَاؤُكُمْ فِي ضَلَالٍ مُبِينٍ (54) قَالُوا أَجِئْتَنَا بِالْحَقِّ أَمْ أَنْتَ مِنَ

اللَّاعِبِينَ (55) قَالَ بَلْ رَبُّكُمْ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ الَّذِي فَطَرَهُنَّ وَأَنَا عَلَى ذَلِكُمْ مِنَ الشَّاهِدِينَ (56) وَتَاللَّهِ لَأَكِيدَنَّ أَصْنَامَكُمْ بَعْدَ أَنْ تُوَلُّوا مُدْبِرِينَ}[الأنبياء:48-57]

says, "Indeed, We granted Moses and Aaron the standard ˹to ﷺ Allah ,distinguish between right and wrong˺—a light and a reminder for the righteous .who are in awe of their Lord without seeing Him, and are fearful of the Hour And this ˹Quran˺ is a blessed reminder which We have revealed. Will you ˹pagans˺ then deny it? And indeed, We had granted Abraham sound judgment early on, for We knew him well ˹to be worthy of it˺. Remember˺ when he questioned his father and his people, "What are these statues to which you are so devoted?" They replied, "We found our forefathers worshipping them." He responded, "Indeed, you and your forefathers have been clearly astray. They asked, "Have you come to us with the truth, or is this a joke?" He replied, "In fact, your Lord is the Lord of the heavens and the earth, Who created them ˹both˺. And to that I bear witness." ˹Then he said to himself,˺ "By Allah! I will surely plot against your idols after you have turned your backs and gone away" (Al-Anbya: 48-57).

begins to mention ﷺ This is a new topic in Surat Al-Anbya, in which Allah indicates that sending His ﷺ a group of His prophets and messengers. Allah had sent, before ﷺ is His Way with His creation as Allah ﷺ Prophet Muhammad starts with ﷺ a group of righteous messengers and prophets. Allah ,ﷺ Muhammad says, "Indeed, We granted Moses and ﷺ mentioning Musa and Harun, Allah Aaron the standard ˹to distinguish between right and wrong˺—a light and a .reminder for the righteous" (Al-Anbya: 48)Musa is Allah's Messenger sent for the Children of Israel, as he rescued them from the Pharaoh and granted them a good life in Allah's land. Also, Allah granted them many great blessings, other than what He has granted for humanity, in order to worship Him and be thankful. Also, Musa's brother, Harun was granted the prophecy after his brother invoked Allah. Allah says, "and grant me a helper from my family, Aaron, my brother.

Strengthen me through him, and let him share my task, so that we may glorify You much and remember You much, for truly You have ˹always˺ been overseeing us." Allah responded, "All that you requested has been granted, O Moses" (Taha, 29:36). Allah ﷻ has granted him what he asked and sent with him Harun to help him convey this great message to the Children of Israel. Allah gave Musa the Torah, i.e. the standard to distinguish between right and wrong, that's why it's called in Arabic [Furqan]. "the standard ˹to distinguish between right and wrong˺—a light" it means a guiding light. "and a reminder for the righteous" it also has reminded the righteous with Allah's orders and prohibitions, and has warned them of disobeying Allah. The Torah contained Allah's order, commandments, and explanations, as well as prohibitions, as Allah says, "We wrote for him on the Tablets ˹the fundamentals˺ of everything; commandments and explanations of all things…" (Al-A'raf:145)

Then, Allah ﷻ clarifies the characteristics of those who benefit from this book, containing Allah's words. He says, "who are in awe of their Lord without seeing Him, and are fearful of the Hour" (Al-Anbya:49). These people are in awe of Allah ﷻ, although they have never seen Allah, they believed in His words and signs. This is what people of understanding do, they see Allah through His signs and blessings in this universe, they comprehend the words He sent with His prophets, and they fear Him, for He is great and His punishment is severe. Allah says, "and are fearful of the Hour" . They are fearful of the Hour because no one knows his destiny, every one of them is working his best hoping for Allah's mercy and paradise. The records will be shown to people only on the Day of Judgment, and only then each one will know where he will be; either in heaven or hell or in between.

These are the same verses, in which Allah ﷻ mentions those who have benefited from the Quran sent down His servant and messenger, Muhammad; as Allah ﷻ says, "Alif-Lãm-Mĩm. This is the Book! There is no doubt about it—a

guide for those mindful ˹of Allah, who believe in the unseen, establish prayer, and donate from what We have provided for them, and who believe in what has been revealed to you ˹O Prophet˺ and what was revealed before you, and have sure faith in the Hereafter. It is they who are ˹truly˺ guided by their Lord, and it is they who will be successful" (Al-Baqarah: 1-5).

Both the Qur'an and the Torah were revealed for all humans, but only those who have fear from Allah and who are righteous will comprehend these words and benefit from them. Unlike the blind people, who insisted on being in denial and ignorant despite reciting and hearing Allah's words. Allah says, "And We have certainly made the Quran easy to remember. So is there anyone who will be mindful?" (Al-Qamar:32). Also, "Ramaḍân is the month in which the Quran was revealed as a guide for humanity with clear proofs of guidance" so this is a guidance for all people, that means a clarification for them.

mentions the Book, which has been revealed to His servant ﷺ Then, Allah saying, "And this ˹Quran˺ is a blessed reminder ,ﷺ and Messenger Muhammad .which We have revealedWill you ˹pagans˺ then deny it?" (Al-Anbya: 50) means, the Magnificent Qur'an, which falsehood cannot approach, from before it or behind it, revealed by the All-Wise, Worthy of all praise. It's called [Thikr] i.e. reminder, for it reminds the servants of Allah to mention Him and thank Him at all times. Then it's also blessed, for Allah is the One Who sent it, it's blessed with goodness, clarification, and guidance. Reciting the Qur'an is recorded as a good deed, and the reward for that is great, as the Prophet said, "Whoever recites a letter from the Book of Allah, he will be credited with a good deed, and a good deed gets a ten-fold reward. I do not say that Alif-Lam-Mim is one letter, but Alif is a letter, Lam is a letter and Mim is a letter"

Also memorizing the Quran is a great deed, as the Prophet said, "The best among you is he who learns and teaches the Qur'ān'". And also, "he one who was

devoted to the Qur'ān will be told to recite, ascend and recite carefully as he recited carefully when he was in the world, for he will reach his abode when he comes to the last verse he recites"

So the Qur'an is a blessing from Allah to His creation to increase their good deeds. This is Allah's gift for His Messenger so he can guide with it to Allah's path, He says, "And so We have sent to you ˹O Prophet˺ a revelation by Our command. You did not know of ˹this˺ Book and faith ˹before˺. But We have made it a light, by which We guide whoever We will of Our servants. And you are truly leading ˹all˺ to the Straight Path—the Path of Allah, to Whom belongs whatever is in the heavens and whatever is on the earth. Surely to Allah all matters will return ˹for judgment˺" (Ash-Surah: 52-53). The first verses revealed to the Prophet were, "Read, ˹O Prophet˺ in the Name of your Lord Who created—created humans from a clinging clot. Read! And your Lord is the Most Generous, Who taught by the pen—taught humanity what they knew not" (Al-Alaq: 5) this verse has changed the Prophet's life completely, for now he has a message to convey and it's a great responsibility. Allah says, "O you covered up ˹in your clothes˺! Arise and warn ˹all˺. Revere your Lord ˹alone˺. Purify your garments. ˹Continue to˺ shun idols. Do not do a favour expecting more ˹in return˺. And persevere for ˹the sake of˺ your Lord" (Al-Muddathir: 1-7), these are the verses that had been sent down to the Prophet, in which Allah ﷻ has taught the Prophet this religion.

This is how the words of Allah, this Book, was revealed; this lasting miracle and gift to the last Prophet and to the nations. This Book in which contains guidance was also a challenge for the Arab disbelievers, Allah says, "Will you ˹pagans˺ then deny it?" (Al-Anbya: 50) this is a rhetorical question to admonish the disbelievers, for they accused the Prophet of writing it or that he has invented it and that it's not the words of Allah. Even though this Qur'an contains great wisdom and light in it, it contains great knowledge, there is no lies or twisting in

its words, as Allah says, "All praise is for Allah Who has revealed the Book to His servant, allowing no crookedness in it" (Al-Kahf:1), it means that this Quran has no crookedness neither in its style, words or meanings as all of it is the truth. "The Word of your Lord has been perfected in truth and justice. None can change His Words. And He is the All-Hearing, All- Knowing" (Al-An'am:115), the Quran has been perfected in truth and justice. So, Allah ﷻ says to them, "Will you ˹pagans˺ then deny it?" This is a warning and threatening to those who had denied the Qur'an and had not accepted it.

Then Allah says, "And indeed, We had granted Abraham sound judgment early on, for We knew him well ˹to be worthy of it˺" (Al-Anbya:51). Allah tells us about His close Friend Ibrahim, peace be upon him, and how He bestowed upon him guidance, i.e., from an early age He inspired him with truth and evidence against his people. Also, "early on" indicates that he was a Prophet before Musa and Harun who were mentioned in the previous verse, he was granted the message before them and they are from his descendants. Ibrahim is the father of the prophets; he has two sons; Ishaq from Sarah and Ismael from Hagar. Prophet Muhammed is a descendent of Ismael, and he is the Seal of the prophets. Whereas Ishaq is the father of Yaqub i.e., Israel, Yousef, and many prophets who were sent for the Children of Israel. It's worth mentioning that many prophets were sent to the Children of Israel, whenever one of the prophets dies another one is sent by Allah. The Prophet ﷺ said, "The Children of Israel were ruled over by the Prophets". The last prophet from among them was Isa, son of Meriam, peace be upon him.

Allah ﷻ says, "And indeed, We had granted Abraham sound judgment early on," here, Allah ﷻ has affirmed that He is the One Who had granted Ibrahim sound judgment and had guided him to Him. "for We knew him well ˹to be worthy of it˺" means, and he was worthy of this message and responsibility.

Then Allah says, “Remember] when he questioned his father and his people, “What are these statues to which you are so devoted?” (Al-Anbya: 52) This is the guidance which he had been given during his youth: his denunciation of his people's worship of idols instead of Allah. Ibrahim said to his father Azer and his people, “What are these statues to which you are so devoted?” his question meant that he denied their act, for it’s not logical to worship a stone. [tamatheel] means statues, a carved or cast figure of a person or animal, and the polytheists used to carve statues for righteous people, sun, moon, animals, etc. “which you are so devoted?” [akef] means devoted, for they were worshiping them day and night.

They replied Ibrahim by saying, “They replied, “We found our forefathers worshiping them.” (Al-Anbya:52) this means they had no other evidence apart from the misguided actions of their forefathers. This represents their little understanding, just because their fathers did so they have followed their steps. Without considering, understanding, or questioning they carved statues and worshiped them besides Allah, the Creator, their Creator, the One Who is worthy of being worshiped only.

He responded to them by saying, “He responded, “Indeed, you and your forefathers have been clearly astray.” (Al-Anbya:54). He said to them, speaking to your fathers whose actions you cite as evidence would be the same as speaking to you. Both you and they are misguided and are not following any straight path.

When he called their intelligence into question, and said that their fathers were misguided and belittled their gods they said to him, “They asked, “Have you come to us with the truth, or is this a joke?” (Al-Anbya:55) They asked, these words that you are saying, are you speaking in jest or are you telling the truth?" For we have never heard such a thing before. “or is this a joke?” It means are you mocking us.

Ibrahim then said to them, "He replied, "In fact, your Lord is the Lord of the heavens and the earth, Who created them ˹both˺. And to that I bear witness" (Al-Anbya:56). Allah is the One Whom you must worship, means the Creator, Who has created you and has created the heavens and the earth. This is your true Lord, Whom you must take Him as your master, obey and worship Him and not these false gods. "Who created" [fatar] i.e. create, it means originate from nothing, to establish something in a new form. Allah has created heaven and earth from nothing, they are not created in anything similar to anything. Then Ibrahim said, "And to that I bear witness." Allah is the One Who initiated their creation; He is the Creator of all things, and I Ibrahim, bear witness that there is no God other than Him and no Lord except Him. It also means that he is created by Allah as all other humans and creation, and his existence is evidence of the greatness of Allah. Also, him wandering and meditating in the universe and discovering the true Lord and that these statues are false gods is through Allah's guidance. It also indicates that he is now a Prophet, who was bestowed the message from Allah and he has the responsibility to convey it to his people.

After that, Ibrahim wanted to push them to the Faith, so he said, "By Allah! I will surely plot against your idols after you have turned your backs and gone away" (Al-Anbya:57). He wanted to make them see with their eyes that these statues are not worthy of being worshiped. So he plotted to damage these statues, and make them try to understand the worthlessness of their act. "After you have turned your backs and gone away" means after you are far away from the idols, this is in order to provoke their hearts and turn them to the truth.

Allah ﷻ says, "So he smashed them into pieces, except the biggest of them, so they might turn to it ˹for answers˺." (Al-Anbya:58). Ibrahim smashed them all, except for the biggest idol, this is after his people went to attend a festival so no one could see him. "except the biggest" he left the biggest statues untouched, this

is “so they might turn to it ˹for answers˺”. It means they might believe that this big one is the one that had damaged the other idols.

يقول الله ﷻ: {قَالَ بَلْ رَبُّكُمْ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ الَّذِي فَطَرَهُنَّ وَأَنَا عَلَى ذَلِكُمْ مِنَ الشَّاهِدِينَ (56) وَتَاللَّهِ لَأَكِيدَنَّ أَصْنَامَكُمْ بَعْدَ أَنْ تُوَلُّوا مُدْبِرِينَ (57) فَجَعَلَهُمْ جُذَاذًا إِلَّا كَبِيرًا لَهُمْ لَعَلَّهُمْ إِلَيْهِ يَرْجِعُونَ (58) قَالُوا مَنْ فَعَلَ هَذَا بِآلِهَتِنَا إِنَّهُ لَمِنَ الظَّالِمِينَ (59) قَالُوا سَمِعْنَا فَتًى يَذْكُرُهُمْ يُقَالُ لَهُ إِبْرَاهِيمُ (60) قَالُوا فَأْتُوا بِهِ عَلَى أَعْيُنِ النَّاسِ لَعَلَّهُمْ يَشْهَدُونَ (61) قَالُوا أَأَنْتَ فَعَلْتَ هَذَا بِآلِهَتِنَا يَاإِبْرَاهِيمُ (62) قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا فَاسْأَلُوهُمْ إِنْ كَانُوا يَنْطِقُونَ (63) فَرَجَعُوا إِلَى أَنْفُسِهِمْ فَقَالُوا إِنَّكُمْ أَنْتُمُ الظَّالِمُونَ (64) ثُمَّ نُكِسُوا عَلَى رُءُوسِهِمْ لَقَدْ عَلِمْتَ مَا هَؤُلَاءِ يَنْطِقُونَ (65) قَالَ أَفَتَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكُمْ شَيْئًا وَلَا يَضُرُّكُمْ (66) أُفٍّ لَكُمْ وَلِمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ أَفَلَا تَعْقِلُونَ}[الأنبياء:56-67]

says, “He replied, “In fact, your Lord is the Lord of the heavens ﷻ Allah .˹and the earth, Who created them ˹bothAnd to that I bear witness.” (56)˹Then he said to himself,˺ “By Allah! I will surely plot against your idols after you have turned your backs and gone away.” (57).So he smashed them into pieces, except the biggest of them, so they might turn to it ˹for answers˺. (58) They protested, “Who dared do this to our gods? It must be an evildoer!" (59) "Some said, “We heard a young man, called Abraham, speaking ˹ill˺ of them.” (60) They demanded, “Bring him before the eyes of the people, so that they may witness ˹his trial˺.” (61) They asked, “Was it you who did this to our gods, O Abraham?” (62) He replied ˹sarcastically˺, “No, this one—the biggest of them—did it! So ask them, if they can talk!”(63).So they came back to their senses, saying ˹to one another˺, “You yourselves are truly the wrongdoers!” (64). Then they ˹quickly˺ regressed to their ˹original˺ mind-set, ˹arguing,˺ “You already know that those ˹idols˺ cannot talk.”(65) He rebuked ˹them˺, “Do you then worship—instead of Allah—what can neither benefit nor harm you in any way? (66) Shame on you and whatever you worship instead of Allah! Do you not have any sense?” (Al-Anbya: 56-67)

In these verses, Allah relates how Ibrahim admonished his people's act of worshiping false gods, the statues that can't benefit them, nor even protect themselves. He discussed and argued with them, but they did not respond to him, so he plotted a way to turn them to the truth. Ibrahim smashed all of the statues except for the biggest one, so that they turned away from it.

When his people saw what happened to their statues they said, "They protested, "Who dared do this to our gods? It must be an evildoer!" (Al-Anbya: 59). When they saw what Ibrahim had done to their statues, humiliating them and lowering their status, proving that they were not divine and that those who worshiped them were fools. "Who dared do this to our gods?" this indicates their little minds for their idols were not able to protect themselves, how can they then benefit these stupid people! They said, "It must be an evildoer!" in their point of view, who smashed their gods is an evildoer, unjust and transgressor.

Allah says, "Some said, "We heard a young man, called Abraham, speaking ˹ill˺ of them." (Al-Anbya:60). Those who had heard Ibrahim swearing to plot against them said what they heard. They said we heard him speaking ill about them and his name is Ibrahim. They said [yuqal] meaning called in the passive form, this is in order to emphasize his insignificance in their eyes, and that his words were nothing but a joke to them, for Ibrahim was not unknown as they presented him; he and his father were known and from among the wealthy people.

"They demanded, "Bring him before the eyes of the people, so that they may witness ˹his trial˺." (Al-Anbya: 61). Some of them requested that they bring him and interrogate him in front of a huge crowd. They thought they would humiliate him with this, but this is what Ibrahim wanted, he wanted to show all his people that these idols are useless and they are foolish in thinking they would

benefit them. They wanted to make an example in pinching him, so no one would dare to scheme against them or their statues.

"They asked, "Was it you who did this to our gods, O Abraham?"(Al-Anbya:62). It should be noticed at this point that they were still ignorant to the fact that their idols are not as mighty and powerful as they believed; they saw the statues broken and, in that state, but they did not question that instead, they turned to look for the culprit.

Ibrahim answered them, "He replied ˹sarcastically˺, "No, this one—the biggest of them—did it! So ask them, if they can talk!" (Al-Anbya: 63). Hoping that they would turn to the truth and to the right path, Ibrahim told them that the biggest statue was the one to smash the smaller ones, for he might want to be the only god. He told them to ask this idol and it might speak or utter a word as he is a god in their eyes. Ibrahim was hoping that they would admit of their own volition that these idols could not speak and that this idol would not say anything because it was inanimate.

Allah says, "So they came back to their senses, saying ˹to one another˺, "You yourselves are truly the wrongdoers!" (Al-Anbya: 64). Ibrahim's speech affected some of them or maybe all of them. They were alarmed by the point that their gods are not powerful enough to protect themselves, so how would they protect the people who worshiped them? This was only in the heat of the moment and temporary. Then they returned to their misguidance, and they said, "You yourselves are truly the wrongdoers" They blamed themselves for not taking precautions and protecting their gods.

Allah says, "Then they ˹quickly˺ regressed to their ˹original˺ mind-set, ˹arguing,˺ "You already know that those ˹idols˺ cannot talk."(Al-Anbya: 65). They regressed to their original mind-set after their awakening for a short time. Then they turned to Ibrahim blaming him for asking such a ridiculous question,

for he knew that these idols can't utter a word, so how could he say this and mock them?

Allah ﷻ says, "He rebuked ˹them˺, "Do you then worship—instead of Allah—what can neither benefit nor harm you in any way?" (Al-Anbya:66). Ibrahim meant to say if they can't speak and they can neither benefit you nor harm you, then why do you worship them instead of Allah? This is a question to admonish and rebuke them.

He then said to them, "Shame on you and whatever you worship instead of Allah! Do you not have any sense?" (Al-Anbya: 67) Ibrahim said to them, do you not realize the extent of the misguidance and extreme disbelief which you are following, which no one could accept but one who is an ignorant and evil wrong-doer. He defeated them in an argument and left them with no way out. [Uff] means shame on you, and using this phrase here indicates that he got tired of their mindless behavior. "Do you not have any sense?" if you have sense, you would not worship these statues and would know there is only One God.

Instead of thinking about what he said and be reasonable, they were angry at him because of their narrow mindedness, "They concluded, "Burn him up to avenge your gods, if you must act." (Al-Anbya:68) They turned to using their influence and strength when their arguments were refuted and their falsehood became obvious, when the truth was shown they have nothing to do except for this. They said, "Burn him up" . They wanted to kill him using fire, which is the hardest and harshest punishment and way to kill; it's extremely painful and cruel. "to avenge your gods," this was his crime, which is not a crime. "if you must act." This is the action they should take, no other punishment can be satisfying for them but this.

Allah says, " We ordered, "O fire! Be cool and safe for Abraham!" (Al-Anbya:69) They gathered together a huge amount of wood, then they made a hole

in the ground and set it aflame, and it burned with huge sparks and immense flames. There had never been a fire like it. They put Ibrahim, peace be upon him, into a catapult, and throw him into the fire. Allah ordered the fire then, “O fire! Be cool and safe for Abraham!” Allah ordered the fire to be cool and safe, safe because Ibrahim would have been harmed by its coldness.

Allah protected His Messenger, for he has no one other than Allah. Ibrahim stood up and faced his people alone, he did not fear them or their might, he was brave and firm, for he believed Allah will protect him, and this is what truly happened. Ibn Abbas says that Ibrahim said, "Sufficient for me is Allah, and He is the best disposer of affairs,” when he was thrown into the fire. This is the same as what the Prophet ﷺ said when the disbelievers gathered to plot against him after Uhud, Allah says, “Those who were warned, “Your enemies have mobilized their forces against you, so fear them,” the warning only made them grow stronger in faith and they replied, “Allah ˹alone˺ is sufficient ˹as an aid˺ for us and ˹He˺ is the best Protector.” (Ali 'Imran:173). “So they returned with Allah’s favours and grace, suffering no harm. For they sought to please Allah. And surely Allah is ˹the˺ Lord of infinite bounty.” .(Ali' Imran: 174)

Allah says, “They had sought to harm him, but We made them the worst losers” (Al-Anbya: 70) They were crushed and humiliated because they intended to conspire against Allah's Prophet, but Allah had defeated their plans and protected him from the flames, therefore they were defeated in all aspects. “but We made them the worst losers” Allah made them the worst losers in life and in the hereafter, they could not punish Ibrahim to defeat him, the flames only burned the chains they put on him. As for Ibrahim, he went out with no scratch or harm, and it was obvious that he is supported and protected by the true God. Even after this scene they did not believe and did not turn to the truth, they kept insisting in worshiping the false gods and walking in the dark path.

Allah says, “Then We delivered him, along with Lot, to the land We had showered with blessings for all people.” (Al-Anbya : 71). Allah tells us that He saved Ibrahim from the fire lit by his people, and brought him out from among them, migrating to the land that He blessed with all the blessings in this worldly life. Blessings such as crops, fruits, water, wonderful air, and a beautiful climate, as well as the blessings of the Hereafter, to the sacred regions thereof. Allah says that He saved him along with Lot, for none among all these crowds, and from all people believe with him, except his nephew Lot, as Allah ﷻ says, “So Lot believed in him. And Abraham said, “I am emigrating ˹in obedience˺ to my Lord” (Al-'Ankabut: 26)

Then Allah says, “And We blessed him with Isaac ˹as a son˺ and Jacob ˹as a grandson˺, as an additional favor—making all of them righteous” (Al-Anbya : 72) Allah gave him his second son Ishaq from Sarah, and he also had another son, his eldest son, from his Egyptian wife Hager. Only he and Lot and his wife Sarah were the ones who believed in Allah and migrated to the Levant. Allah says that He granted Ibrahim a son from his first wife and then a grandson, i.e. Yaqup son of Ishaq. “as an additional favor” meaning that this is an additional and great favor from Allah. “making all of them righteous” means, both of them were good and righteous people.

Allah says, “We ˹also˺ made them leaders, guiding by Our command, and inspired them to do good deeds, establish prayer, and pay alms-tax. And they were devoted to Our worship” (Al-Anbya: 73) This means, that those who are mentioned here, Allah made them examples to be followed. [Imam] means leader. Allah granted them the leadership in this land to guide people to His path, and He revealed to them and directed them to do righteous, to perform good deeds. In addition to that Allah inspired them to pray and worship Him and pay Zakat, these two acts of worship are the most honorable ones after believing in Allah, these two are from the Pillars of Islam, along with the two testimonies of faith in Islam,

Hajj, and fasting. Allah says, "And they were devoted to Our worship" to Allah alone and to no one else, they worshiped Him and were devoted only to Allah, they obeyed His orders and followed the straight path in submitting to Him.

Then Allah ﷻ mentions Lot who went out with Ibrahim, He says, "And to Lot We gave wisdom and knowledge, and delivered him from the society engrossed in shameful practices. They were certainly an evil, rebellious people" (Al-Anbya : 74)

Allah gave him wisdom and knowledge; He sent Revelation to him, made him a Prophet and appointed him to Sadum in the Jordanian valley and its vicinity. The people in this village, as well as being disbelievers and corrupts, they have also committed a great sin which is to have intercourse with men, a man with another man, which is indeed a great sin, Allah says, "Why do you ˹men˺ lust after fellow men (165) leaving the wives that your Lord has created for you? In fact, you are a transgressing people." (Ash-Shu'ara: 166) Allah also says, "Do you really lust after ˹other˺ men, abuse the travellers, and practice immorality ˹openly˺ in your gatherings?" (Al-Ankaboot: 29) so they also used to attack travelers, and they were not ashamed of anything. So, Lut invited these people to Allah's path, the Straight path, but they rejected him and resisted him, so Allah utterly destroyed them, as He tells us in several places in His Book.

Allah says, "And We admitted him into Our mercy, ˹for˺ he was truly one of the righteous." (Al-Anbya: 75)

Allah protects His righteous servants and rewards them, and this was the case for Lot, for he was a righteous man inviting his people to the straight path. So he will be in heaven, this great reward, Allah says, "And whoever obeys Allah and the Messenger will be in the company of those blessed by Allah: the prophets, the people of truth, the martyrs, and the righteous—what honourable company!"

(An-Nisa: 69) "This is Allah's favor, and Allah fully knows ˹who deserves it˺." (An-Nisa: 70) thus Allah will bring good people together and admit them to Paradise for the entirety.

Allah ﷻ says, "And ˹remember˺ when Noah had cried out to Us earlier, so We responded to him and delivered him and his family from the great distress" (76) "And We made him prevail over those who had rejected Our signs. They were truly an evil people, so We drowned them all" (Al-Anbya: 76-77).

,tells us how He responded to His servant and Messenger Nuh ﷺ Allah peace be upon him, when he prayed to Him against his people for their disbelief .in him"Noah had prayed, "My Lord! Do not leave a single disbeliever on earth" (Nuh: 26) "For if You spare ˹any of˺ them, they will certainly mislead Your servants, and give birth only to ˹wicked˺ sinners, staunch disbelievers" (Nuh: 27). This was after Nuh used all his resources to convince his people, but only a small group of them believed and followed him. Allah says, "urging ˹their followers˺, 'Do not abandon your idols—especially Wadd, Suwâ', Yaghûth, Ya'ûq, and Nasr" (Nuh: 23) "Those ˹elite˺ have already led many astray. So ˹O Lord˺, only allow the wrongdoers to stray farther away" (Nuh: 24). Allah ﷻ told Nuh, "And it was revealed to Noah, "None of your people will believe except those who already have. So do not be distressed by what they have been doing." (Hud: 36) meaning the end of these people is known and punishment will be sent to them. It should be noted that the word "earlier" here means that Nuh was a Prophet before the existence of Ibrahim, Lot, etc. He was sent to the people after they were in darkness for many years and after Satan whispered to them and directed them to worship idols besides Allah. Allah mentions here that Nuh prayed for Allah after he tried all possible means to convey the message, "I am helpless, so help ˹me˺!" (Al-Qamar: 10)

Allah answered His servant's request, He says, "so We responded to him and delivered him and his family from the great distress" (Al-Anbya: 76) these criminals caused great harm for Nuh, they used to curse at him and threaten to kill him if he won't stop, so Allah protected him along with the few believers.

Allah says, "And We made him prevail over those who had rejected Our signs. They were truly an evil people, so We drowned them all" (Al-Anbya: 77). Allah drowned them and made the believers prevail over them; those who were in power and sinners were now destroyed. This is Allah's way, He gave these people a chance to repent, sent to them a prophet from among them, warned them with the great punishment in this life and the hereafter, and then when they rejected to follow Allah's path and insisted in committing sins Allah caused their end.

After that, Allah ﷻ mentions two prophets from the Children of Israel. These two prophets are decedents from Ibrahim, the father of the prophets, and this is Allah's favor upon him. Allah ﷻ says, "And ˹remember˺ when David and Solomon passed judgment regarding the crops ruined ˹at night˺ by someone's sheep, and We were witness to their judgments" (78) "We guided ˹young˺ Solomon to a fairer settlement, and granted each of them wisdom and knowledge. We subjected the mountains as well as the birds to hymn ˹Our praises˺ along with David. It is We Who did ˹it all˺" (79) "We taught him the art of making body armor to protect you in battle. Will you then be grateful?" (Al-Anbya: 80).

Allah mentions these two prophets, Dawud and his son Sulayman, who are descendants of Ibrahim from his son Ishaq. Allah tells about an event that occurred to these two prophets while judging between two men regarding the crops owned by one of the two men that were ruined by the other sheep. These two men wanted a judgment so they sought Dawud's judgment, who was a prophet and the ruler at that time. Dawud ruled that the owner of the grapes should

keep the sheep because the other man was reckless and was at fault. When the two men went out, and Sulayman asked about the judgment, he had another opinion, he said to his father, 'Not like this, O Prophet of Allah!' meaning that his judgment was not fair for the two men. Dawud said, `How then' he asked his son to give his judgment that he thinks is fair. Sulayman said: `Give the grapes to the owner of the sheep and let him tend them until they grow back as they were, and give the sheep to the owner of the grapes and let him benefit from them until the grapes have grown back as they were. Then the grapes should be given back to their owner, and the sheep should be given back to their owner.' So this was Dawud judgment and the other judgment was Sulayman, and both of them had great wisdom and knowledge which Allah has granted them with. Allah says, "and We were witness to their judgments" Allah is a witness over everything, and their judgment was nothing but guidance from Allah.

Allah then says, We guided ˹young˺ Solomon to a fairer settlement, and granted each of them wisdom and knowledge. We subjected the mountains as well as the birds to hymn ˹Our praises˺ along with David. It is We Who did ˹it all˺" (Al-Anbya: 79). Allah is the One Who guided Sulayman to this judgment, so that both parties feel justice and fairness. "and granted each of them wisdom and knowledge." Allah granted both of them the knowledge and wisdom to settle and judge matters in the best and fairer way. "We subjected the mountains as well as the birds to hymn ˹Our praises˺ along with David. It is We Who did ˹it all˺" another favor and blessing that Allah bestowed to His Prophet Dawud, this is about the beauty of his voice when reciting Az-Zabur. The birds would halt and linger in the air, repeating after him, and the mountains would reply and echo his words when he recited it in a lovely manner, not like the echo we know, but it's like a human repeating what he heard. This means both intimate objects and living beings responded to him, and this is a great matter indeed. This Book, i.e. Az-Zabur contained in its rulings, sermons, and remembrance of Allah.

Allah then says, "We taught him the art of making body armor to protect you in battle. Will you then be grateful?" (Al-Anbya: 80). Allah ﷻ has granted him the knowledge to create the body armor that is made of metal to protect from swords' attacks, arrows, etc. Dawud was the first one to create this kind of clothes using metal, Allah granted him the power of controlling iron without using fire. This is a blessing from Allah to His Prophet and to the people, for they are indeed in need of this kind of cloth. "Will you then be grateful?" This question intends to invite people to thank Allah, because He blessed them when He inspired His servant Dawud and taught him that for the sake of all people.

Allah ﷻ says, "And to Solomon We subjected the raging winds, blowing by his command to the land We had showered with blessings. It is We Who know everything" (Al-Anbya: 81)

subjected the raging wind for Sulayman, when he ordered the wind ﷻ Allah ,to blow it would obey him. The wind would carry him along with his troops .horses, camels, and tents"blowing by his command to the land We had showered with blessings." The land here is the land of the Levant, but it was not limited to that land, for he went to Saba, i.e. Sheba in Yemen. It was mentioned in Surah An-Naml that the hoopoe brought news about this kingdom to the Prophet Sulayman, Allah says, "…I have found out something you do not know. I have just come to you from Sheba with sure news (22) Indeed, I found a woman ruling over them, who has been given everything ˹she needs˺, and who has a magnificent throne" (23) "I found her and her people prostrating to the sun instead of Allah. For Satan has made their deeds appealing to them—hindering them from the ˹Right˺ Way and leaving them unguided" (24) "so they do not prostrate to Allah, Who brings forth what is hidden in the heavens and the earth, and knows what you ˹all˺ conceal and what you reveal" (25) "˹He is˺ Allah! There is no god ˹worthy of worship˺ except Him, the Lord of the Mighty Throne." (An-Naml: 22-26).

Sulayman was able to converse and hear from animals and they would obey him, and this hoopoe brought him this news and delivered his message to these people, Allah says, "Go back to them, for we will certainly mobilize against them forces which they can never resist, and we will drive them out from there in disgrace, fully humbled." (An-Naml 37). After knowing of the greatness of Sulayman and his army, and that they can't be defeated, the Queen submitted and came to him.

Allah says, "And ˹We subjected˺ some jinn that dived for him, and performed other duties. It is We Who kept them in check" (Al-Anbya: 82) In addition to the wind, Allah granted him the power to control some jinn; they feared him and could not disobey him by Allah's will. And in the story of Sheba, is that when the people of this kingdom were traveling to Sulayman as he ordered them before coming with his troops, he wanted to show them the great ability Allah granted him, so he said, "Which of you can bring me her throne before they come to me in ˹full˺ submission?" (An-Naml: 38) So in answer to this one of the jinn said, "One mighty jinn responded, "I can bring it to you before you rise from this council of yours. And I am quite strong and trustworthy for this ˹task˺." (An-Naml: 39) however another one said, "But the one who had knowledge of the Scripture said, "I can bring it to you in the blink of an eye." So when Solomon saw it placed before him, he exclaimed, "This is by the grace of my Lord to test me whether I am grateful or ungrateful. And whoever is grateful, it is only for their own good. But whoever is ungrateful, surely my Lord is Self-Sufficient, Most Generous."" So, this is what Allah bestows upon His servant, great blessings and he was thankful for them. Allah says, "My Lord! Forgive me, and grant me an authority that will never be matched by anyone after me. You are indeed the Giver ˹of all bounties˺ (35) So We subjected to him the wind, blowing gently at his command to wherever he pleased (36) And ˹We subjected to him˺ every builder and diver of the jinn (37) and others bound together in chains (38)

˹Allah said,˺ “This is Our gift, so give or withhold ˹as you wish˺, never to be called to account.” (Sad: 35-39) Allah granted him an authority that will never be matched by anyone after him, it was narrated that the Prophet ﷺ said, “A wicked one of the jinn escaped yesterday to interrupt my prayer, but God gave me power over him, so I seized him and intended to tie him to one of the pillars of the mosque in order that you might all look at him; but I remembered the supplication of my brother Sulayman, “My Lord! Forgive me, and grant me an authority that will never be matched by anyone after me. (Sad: 35) so I made him clear out.”

So, these jinns would obey him, do as he command, bring pearls from the depth of the sea, also other tasks, as Allah says, “They made for him whatever he desired of sanctuaries, statues, basins as large as reservoirs, and cooking pots fixed ˹into the ground˺. ˹We ordered:˺ “Work gratefully, O family of David!” ˹Only˺ a few of My servants are ˹truly˺ grateful” (Saba: 13) whatever he desires.

Allah says, “It is We Who kept them in check” meaning that Allah protected him from their whispers and harm, he would imprison whoever he wanted, ask for whatever he wanted, demand whatever he need, etc. they were obedient to the point that they did not discover he was dead until 50 years after, that was when the earthworm ate his stick and he fell, that was when they knew about his death. This was because Sulayman wanted them to work even after his death, so he asked Allah not to announce to them that he was dead.

يقول الله ﷻ: {وَأَيُّوبَ إِذْ نَادَى رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ (83) فَاسْتَجَبْنَا لَهُ فَكَشَفْنَا مَا بِهِ مِنْ ضُرٍّ وَآتَيْنَاهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِنْ عِنْدِنَا وَذِكْرَى لِلْعَابِدِينَ (84) وَإِسْمَاعِيلَ وَإِدْرِيسَ وَذَا الْكِفْلِ كُلٌّ مِنَ الصَّابِرِينَ (85) وَأَدْخَلْنَاهُمْ فِي رَحْمَتِنَا إِنَّهُمْ مِنَ الصَّالِحِينَ (86) وَذَا النُّونِ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَى فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ (87) فَاسْتَجَبْنَا لَهُ وَنَجَّيْنَاهُ مِنَ الْغَمِّ وَكَذَلِكَ نُنْجِي الْمُؤْمِنِينَ }[الأنبياء:83-88]

"And Job, when he called upon his Lord: “Great harm has touched me, yet You are the Most Merciful of the merciful(83)So We responded to him and lifted the harm which had afflicted him, and We brought him his family and their like with them—a mercy from Us, and a reminding for the worshipers(84)And Ishmael and Enoch and Ezekiel; each is one of the steadfast(85)And We entered them into Our mercy; indeed, they are of the righteous(86)And (remember) Dhunnun (the man of the fish, namely Yunus), when he walked away in anger and thought that We will never put him to trouble. Then, he called (Us) in depths of darkness saying, "There is no god but You. Pure are You. Indeed I was among the wrongdoers (87) so We responded to him and delivered him from stress, for thus We save the believers"[Al-Anbya: 83-88].

These verses are from the Surah of Al-Anbya in the context of Allah's mentioning of this holy and great sect from whom Allah choose for prophethood and message, among which are, He says, "And Job, when he called upon his Lord: “Great harm has touched me", Ayyub in one of the Children of Israel's prophets. "he called upon his Lord", he called him saying, "Great harm has touched me", this call indicates that he complained from the pain that touched him without exaggerating his pain, he said, "Great harm has touched me", and touch is the least degree of affliction. The harm that affected him is in his body. Allah struck his body until much of his skin fell apart, and the affliction continued for a long time until the people around him said that Ayyub had disobeyed Allah's great disobedience. Thus, He cursed him with this affliction, even his family, his wife who was serving him she left him, and after that, the people of the village drove him to a far place so that his plague would not spread. So, the harm afflicted him in all kinds, harm in his body, harm in people avoiding him, and their words to him, and their saying about him that if he had not committed a great sin, Allah would not strike him with this affliction in this way, and his suffering after that, which is caused by his wife leaving him after she used to serve him, visit him and

bring him food and drink. Then, after that, it seems that she got tired of it, and left him. Therefore, he was affected by harm in all respects. Thus, he turned to Allah asking Him to remove this harm from him. "Great harm has touched me, yet You are the Most Merciful of the merciful", he begged Allah by His attributes, by His names, and that Allah is the Most Merciful of the merciful, and that He afflicts with His mercy whoever turns to Him and returns to Him. So, with his patience, this long patience over the affliction without complaining, without grumbling, and without indignation against Allah, he came and addressed his Lord with this pure speech, sympathetically with the Lord asking for His mercy. And that he had been afflicted by harm, and he asked Allah to remove the harm within him.

He says, "So We responded to him and lifted the harm which had afflicted him", "so" for commenting that as soon as he prayed to Allah in such a way, Allah responded to his call and lifted the harm which afflicted him, all kinds of harm. Allah lifted it from him and removed it. "and We brought him his family and their like with them", Allah brought back his family; for his wife came back when she used to visit him. It is said that when she came and saw that Allah recovered him after he called upon Allah with this call and Allah said to him, "Stamp your foot—this is a cool washing-place and drinking-place"[Sad:42], "Stamp your foot", that is, hit your foot on the ground, so, his foot struck the ground, then, a cold spring burst out of it, he drank from it, and washed with it. So, after he did wash with it, he recovered as if he did not have an illness at all. Then, when his wife came to visit him, she used to visit him before and took care of his needs. She said to him, O servant of Allah, haven't you seen the afflicted prophet of God at this place, and she was talking to her husband, i.e., his appearance changed. Also, Ayyub has sworn before by God to hit her a hundred whips, if Allah healed him, and because she was a patient woman, and she stood beside him for this long time,

Allah commanded him to fulfill this oath, and not to hit her a hundred whip, but with a palm-tree with a hundred twigs in it.

He says, "And take with your hand a bundle of grass, and strike with it so as not to breach(your oath)..."[Sad:44], that the oath must be as he swore, so, the Lord says, "and We brought him his family", his wife came back to him and Allah settled what was between them. "and their like with them", that is, Allah multiplied his goodness and money, he also got married to another wife beside his first wife. And it came in Jibril's hadith that Ayyub ﷺ while washing, Allah sent him a great number of gold locusts, that is, flaying gold came to him like locusts. So, he started collecting them, then, his Lord called him, 'O Ayyub! Didn't I make you rich enough to dispense what you saw now? Ayyub said, 'Yes, O Lord! But I cannot dispense Your Blessings. This is from Allah's kindness to him that He provides Ayyub with the worldly blessings before the hereafter's blessings, because of his patience and seeking Allah for refuge. "and We brought him his family and their like with them—a mercy from Us", all of these blessings and favors from Allah over His righteous servants, are only mercy from the Lord God which there is no God but He. "and a reminding for the worshipers", Ayyub's affliction, and what happened after that, from his praying to Allah, the Lord's protection upon him, lifting the harm away, from what He provided him from the goodness of this world, and what He has from provision to grant to the Prophets in the hereafter, all of this is "a reminding for the worshipers". A reminder for the worshipers, all who worship Allah will be reminded through this. And from the worship of Allah is to be patient over the affliction; for this is from worshiping Allah, and that if a servant got afflicted and was patient, this patient man is called a worshiper of Allah. Rather, patience is from the greatest worship ever, and this is the case in which a servant gets what is not given to others when he performs patience. "...Indeed, the patient ones will be rendered their reward in full without measure"[Az-Zumar:10]. So, this is a reminder from Allah regarding Ayyub's

story, "a reminding for the worshipers". To whoever wants to worship Allah, he shall remember it. This servant remembers how it was as such and that Allah praised him by saying that he was patient. "...What an excellent servant; indeed, he often turns unto Us"[Sad:44], "What an excellent servant", that is, Ayyub, which Allah afflicted and he was patient. He afflicted him with this severe illness, the people turned away from him, what evil people said about him, and all the people abandoned him, yet, he was seeking Allah's promise and was patient. and" ."a reminding for the worshipers

Then, Allah mentioned these prophets, "And Ishmael and Enoch and Ezekiel; each is one of the steadfast"[Al-Anbya:85], "And We entered them into Our mercy; indeed, they are of the righteous"[Al-Anbya:86]. Ishmael, the son of Ibrahim, the Arab's father of Ibrahim's Egyptian wife, Hajar. However, Ibrahim had inhabited him and his mother in the land of Mecca by the order of Allah, and Allah raised him there, then he got married to the Arab tribe. And Allah blessed his descendants, and from his descendants are Arabs, all of them, Qahtani, and Adanani, they are all Ishmael's descendants. So, Ishmael, who was blessed by Allah and who Allah multiplied his children, was one of Allah's prophets who called to Allah and established monotheism in his descendants until it was changed after that. The Arabs changed the religion of Ishmael during the time of Umar Ibn Hayy al-Khuza'i when Khuza'a defeated the house, then the religion changed. History declares that he is the father of the Arabs, and he is the father of the Prophet Muhammad ﷺ because our Prophet Muhammad ﷺ is from the descendants of Ishmail through the Adanani, and the Adanani are the sons of Ishmael. This is one of the great blessings that Allah has blessed His Prophet with.

"And Ishmael and Enoch and Ezekiel", as for Enoch and Ezekiel, they are from the second branch of the Children of Israel's prophets. From Jacob's branch of Israel, Jacob was the son of Isaac, the son of Ibrahim. He says, "each is one of

the steadfast", all of them were from the steadfast. And Allah mentioned regarding Ishmael's steadfast a great matter which is steadfast over being killed when his father said to him, "...I see in a dream that I am sacrificing you, so look—what do you see ?" He said, "O my father, do as you are commanded; you will find me, Allah willing, of the patient ones"[As-Saffat:102]. This is a matter that no one can steadfast in it, yet, this righteous prophet was patient as such and did not break his promise to Allah, as He says, "And mention in the Scripture Ishmael; he was indeed true to his promise, and he was a messenger(and) a prophet"[Maryam:54]. And from his truthfulness in the promise is the promise he gave to his father when he said to him, "you will find me, Allah willing, of the patient ones", and he was patient; for he did not break his promise that he took upon himself and gave to his father. And that he would be patient over this affliction which is to be killed and sacrificed with his father's hands. As for Enoch and Ezekiel, there are no details mentioned in the Qur'an regarding their afflictions. There is no doubt that they are from the righteous prophets of Allah, who were afflicted with what they did, and were patient over this affliction. Allah says, "each is one of the steadfast", all of these prophets were one of the steadfast with all the meaning of patience; for patience includes being patient over obedience, worship, events, and afflictions. Allah runs kinds of afflictions over these prophets; for the most afflicted are the prophets. The most perfect, then the perfect, the person is afflicted according to the perfection of his religion, so, if his faith is perfect then the affliction would be harder.

The history of these prophets is a continuous series of afflictions, and therefore, all of them are patient, but each of them may have a kind of affliction that distinguishes them from others. The affliction that Ayoub is characterized with is the affliction of the body. And the affliction that afflicted Ishmael is an affliction of getting killed, to be killed by his father, and that this is the command of Allah, so, he will be patient for this matter, He says, "each", from those

mentioned above. "And Ishmael and Enoch and Ezekiel; each is one of the steadfast"[Al-Anbya:85].

Then, He says, "And We entered them into Our mercy; indeed, they are of the righteous"[Al-Anbya:86], this is the honor of Allah and His blessings over these righteous prophets in the hereafter. "And We entered them into Our mercy", i.e., in Allah's major mercy, which is letting them enter His heaven and His pleasure. These were Allah's blessings over those in this world, then, His blessings over them in the hereafter to let them enter His major mercy which is His heaven. "they are of the righteous", they are from the righteous servants. Then, Allah mentioned another prophet from the Children of Israel's prophets.

He says, "And (remember) Dhunnun (the man of the fish, namely Yunus), when he walked away in anger and thought that We will never put him to trouble. Then, he called (Us) in depths of darkness saying, "There is no god but You. Pure are You. Indeed I was among the wrongdoers"[Al-Anbya:87], Dhunnun is the man of the fish. The Nun is the fish. Further, he is named Dhunnun for what he had of the fish's matter; for Allah imprisoned him in this whale, that is, he imprisoned this prophet, Yunus bin Matta ﷺ, in the whale's belly. Dhunnun is Yunus bin Matta ﷺ which Allah sent to the people of Nineveh in Iraq. "when he walked away in anger", angry out of what his people afflicted him with severe harm, pain, and insult which he endured through preaching to his people. So, he got angry, and out of being angry, he left them. Yet, it is not permissible for a prophet to leave his position in which Allah sends him except by the command of Allah. Rather, he cannot emigrate from the city to which he was sent, unless Allah allows him to emigrate; for whenever a prophet is subjected to a certain mission, a task from Allah, he must do it. Or else, he will be confronted about his message and about the way he dealt with this matter; for it is a divine mission, that is, the prophethood is an honoring for who is being chosen and selected, then, a divine assignment, i.e., that is if he was assigned with this mission, he must

fulfill it. "O Messenger, proclaim what was sent down to you from your Lord; but if you do not, then you will not have proclaimed His message, for Allah safeguards you from mankind..."[Al-Mai'dah:67], if there are harmful people, then, Allah will safeguard this prophet from mankind. This is a safeguard from the Lord so he must do what he is assigned for, what Allah assigned him for and subjected him to, and if he did not do his mission well, he will be asked about it.

So, Allah called Yunus as Dhunnun. "when he went off angrily", angry over his people. "and he thought that We would not restrain him", that is, when he went out angry over his people, he thought that Allah would not be able; to be able here in the sense that Allah would restrict him, in the sense that He would not punish him for leaving his people as such. And Allah may send him to other nations, and then he may complete this mission, this responsibility, and this prophecy in others. Yet, no, it is not the Prophet's duty to leave until Allah orders between him and the ones he is sent to, who he is commanded to preach and teach them religion.

"and he thought that We would not restrain him", yet, Allah punished him with a worldly punishment so that he carries him back the matter. So, he boarded a ship, and the waves manipulated it, then its load increased, and it was necessary to abandon or dispense some of the load so that the rest would be saved, some passengers must be disposed of to save the others. Then, of course, they could not take any individual and cast him like that, so a lot was drawn and they shall vote, then, whoever is picked through this lot will be cast into the sea to save the others. When they hit the lot, the name Yunus ﷺ came out. People were sympathetic with him because he was well-known that he is a man of the people of religion, and righteousness, and a prophet. Then, the lottery was done once again and his name came out. Then, a third time, his name came out, so he was thrown into the sea. When they threw him into the sea, Allah prepared a great fish for him and it swallowed him, as He says, "and he drew lots and was of those who lost"[As-

Saffat:141], drawing lots is referring to the lottery. "and was of those who lost", he is the one defeated in this lot. "Then the fish swallowed him while he was reproaching his own self"[As-Saffat:142], "And had he not been one of those who highly exalt God"[As-Saffat:143], "he would have stayed in its belly until the day they are resurrected"[As-Saffat:144]. Yet, when he was thrown into this darkness, which is darkness within many darkness's. The darkness of the fish belly. There is no prison in the world worse than this. The belly of the fish is known for its great things. He is imprisoned in the cover of the fish that is the body of the fish, and after that, he is imprisoned in the sea in which he is. This is the narrowest place, the narrowest place, and the worst place.

He says, "And had he not been one of those who highly exalt God"[As-Saffat:143], that is exalting Allah. "There is no god but You! Highly Exalted are You! Indeed, I have been one of the unjust!", there is no god but You, he mentioned Allah with monotheism. He is the God who there is no god but He. He says, "Highly Exalted are You!", exalting Him. "Indeed, I have been one of the unjust!", that is due to what he has done of leaving his people out of anger at them. "And Jonah, when he went off angrily and he thought that We would not restrain him . But then He cried out in the darkness(es)", darkness(es), not only one, the darkness of the fish belly, the fish body, and the sea darkness in which a human can see nothing. "There is no god but You! Highly Exalted are You! Indeed, I have been one of the unjust!" He confessed his sin and mistake and returned to Allah -the Almighty. He says, "So We responded to him", at once. He called with this supplication in this place in which no one sees him but Allah.

He says, "So We responded to him and delivered him from stress, for thus We save the believers"[Al-Anbya:88], "So We responded to him", the Lord responded to his request. "and delivered him from stress", stress is the heavy severe grave which afflicts the heart and soul. And this stress which Dhunnun

was suffering from cannot be described. He went through severe stress and the overwhelming state which he was in inside the belly of the whale.

Then, He says, "for thus We save the believers", a reminder from the Lord, that this response is not regarding a prophet from Allah's prophets, rather, regarding all of the people of faith; for if he sought refuge to Allah, said this supplication, and confessed his sin, the Lord will surely save him. He says, "for thus", and “thus” the conditional which was a matter which no one can save him from except the Lord of all servants. This whale is only a creature which Allah addresses and commands it to swallow Yunus, do not squeeze, and do not digest him; for it takes only seconds to digest him in this fish's belly then he will die at once. Yet, he stayed alive, and Allah preserved him as such and saved him from the darkness which he fell into, with Allah guaranteeing for him of preservation, care, and to command the fish to throw him into the shore. To deliver him to the shore, it did not throw him into the sea again; for if he got out into the middle of the sea in this condition of illness and exhaustion, he would die. Yet, Allah commands the fish to deliver him to the shore and to place him in a safe land. He says, "So We responded to him and delivered him from stress, for thus We save the believers"[Al-Anbya:88].

Thus, this is the delivery, just as Allah delivered His servant Youns as such, He delivers His faithful servants. Then, He says mentioning another great prophet of the Children of Israel's prophets, He says, "And Zechariah, when he called out to his Lord, “My Lord, do not leave me solitary, while You are the best of inheritors(89)So We responded to him and granted him John, and We rehabilitated his spouse for him. Indeed, they used to hasten towards good works and call upon Us wishfully and in awe, for they used to be reverent towards Us"[Al-Anbya:89-90]. Zechariah is from the last prophets who were sent to the Children of Israel. "when he called out to his Lord, “My Lord, do not leave me solitary, while You are the best of inheritors", and that is when he knew that there

is no one to hold the trusteeship of the prophethood after him, so, he prayed to Allah saying that he became old, his bones have become feeble, and that there is no one left that can take the prophecy from him, as He says, "A reminder of your Lord's mercy towards His servant Zechariah(2)when he called out to his Lord a call in seclusion(3)He said, "My Lord, my bones have become feeble and my hair is aflame with gray, and never, in calling upon You my Lord, have I been wretched(4)And indeed, I am afraid of what my protégés will do when I am gone, for my wife has always been barren. So grant me from Yourself a guardian(5)to inherit from me and inherit from Jacob's folk, and make him, my Lord, pleasing"[Maryam:2-6]. So, Allah responded to his supplication despite his old age and his old wife being barren. She was old and barren as well, and he was old, yet, Allah broke all of these boundaries and responded to him. "And Zechariah, when he called out to his Lord, "My Lord, do not leave me solitary", he had no offspring. "while You are the best of inheritors", he asked Allah to grant him a son to inherit him. The inheritance here is not money; for it is not suitable for a prophet to be worried over his money and who inherits him from the ones who are not from his own, like being inherited by his uncle or brother. So, to avoid that he asks Allah to grant him a son to inherit his money. No, this cannot happen from one of the righteous rather than being one of Allah's prophets. Rather, the inheritance he is worried about is the religion and knowledge and he wanted to inherit this to a son of his own; for he did not find who is qualified to take charge of this. The Children of Israel were ruled over by the Prophets. When one Prophet died, another succeeded him. Besides, Zechariah was poor for he was a carpenter, this is his profession. A carpenter ﷺ, so, he did not have that much of money that he fears upon and calls Allah with this supplication to break this order, and he says, You are the best of inheritors, grant me a son. A son that inherits me, to inherit my money, no, it cannot be. So, whoever thinks that he fears over his money and wants Allah to grant him children who will inherit his money, then he has said a great saying about this Prophet and all the prophets. For the matter of

the prophets is that they do not bequeath, for the inheritance of the prophets is not money, there is no money from them to be bequeathed. Rather, the inheritance of the prophets, the inheritance of the prophets is the religion, it is the religion as it came in the hadith that the Prophet did not leave a dinar or a dirham. Rather, he leaves with the knowledge that whoever took, gained ample luck. So, this is the call of Zechariah to his Lord, and who said to his God, "My Lord, do not leave me solitary, while You are the best of inheritors".

He says, "So We responded to him", Allah responded to him at once and granted him a son of his own and from his barren old wife. "John", Allah called him as such and named him John to revive the hearts with it. This includes a piece of information from Allah that He will inherit this religion and he was a great prophet from Allah's prophets. Allah provided him with wisdom and prophethood since he was a young boy, as He says, "O John, hold on to the Scripture firmly," and We gave him wise judgment in his youth"[Maryam:12], while he is a young boy and can judge over matters with Allah's judgment and with the light which Allah provides him with.

He says, "and We rehabilitated his spouse for him", a worldly rehabilitation and it might be in the hereafter as well. "and We rehabilitated his spouse for him", for this spouse was not qualified to have a baby, so, Allah made this baby from her. "and We rehabilitated his spouse for him".

Then, He says, "Indeed, they used to hasten towards good works", this is the conclusion of this great sect of those prophets that these prophets were, "they used to hasten towards good works", and hasten means to compete. That is, each of them competes with the other to perform good deeds, and whoever finds something better than what Allah loves, then, he hastens to do it; in the night prayers, in prayer, in charity, in zakat, in righteousness, in charity, and any aspect of good aspects, then, he hastens to do it to please Allah.

"and call upon Us wishfully and in awe, for they used to be reverent towards Us", calling Allah in case of being wishful of what Allah has and in awe and fear from the Lord's punishment. "for they used to be", to Allah. "reverent towards Us", praise from Allah at the end of mentioning those prophets of their cases and conditions as such, all of them. "Indeed, they used to hasten towards good works and call upon Us wishfully and in awe, for they used to be reverent towards Us".

يقول الله ﷻ: {وَزَكَرِيَّا إِذْ نَادَى رَبَّهُ رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ (89) فَاسْتَجَبْنَا لَهُ وَوَهَبْنَا لَهُ يَحْيَى وَأَصْلَحْنَا لَهُ زَوْجَهُ إِنَّهُمْ كَانُوا يُسَارِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا وَكَانُوا لَنَا خَاشِعِينَ (90) وَالَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهَا مِنْ رُوحِنَا وَجَعَلْنَاهَا وَابْنَهَا آيَةً لِلْعَالَمِينَ (91) إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ}[الأنبياء:89-92]

says, "And ˹remember˺ when Zachariah cried out to his Lord, "My ﷻ Allah ".Lord! Do not leave me childless, though You are the Best of Successors(89) "So We answered his prayer, granted him John, and made his wife fertile. Indeed, they used to race in doing good, and call upon Us with hope and fear, totally humbling themselves before Us." (90) "And ˹remember˺ the one who guarded her chastity, so We breathed into her through Our angel, ˹Gabriel,˺ making her and her son a sign for all peoples." (91) "˹O prophets!˺ Indeed, this religion of yours is ˹only˺ one, and I am your Lord, so worship Me ˹alone˺." (Al-Anbya: 89-92)

At the end of the great group of prophets, Allah mentions His servant and Messenger Zachariah, and His favor upon him, Allah says, "And ˹remember˺ when Zachariah cried out to his Lord, "My Lord! Do not leave me childless, though You are the Best of Successors." (Al-Anbya: 89) He asked Allah to grant him a son who would succeed his knowledge and lead the Children of Israel after him, for the leadership of the Children of Israel used to be succeeded from one prophet to another after his death. The lineage of prophets was connected and was not interrupted till the last of their prophets, Isa, peace be upon him. Allah

answered his prayer and granted him a son despite his old age. "saying, "My Lord! Surely my bones have become brittle, and grey hair has spread across my head, but I have never been disappointed in my prayer to You, my Lord! " (Maryam: 4) Further, he added that his wife was barren and old, yet, despite all of that, Allah answered his prayer and granted him a son.

Allah ﷻ says, "So We answered his prayer, granted him John, and made his wife fertile. Indeed, they used to race in doing good, and call upon Us with hope and fear, totally humbling themselves before Us." (Al-Anbya: 91) Yahya, the unprecedented prophet, whom was granted wisdom while he was still a child, "….And We granted him wisdom while ˹he was still˺ a child" (Maryam: 12) After Allah mentions those prophets He says, "Indeed, they used to race in doing good". They used to race in doing any good that Allah ﷻ commands, and work hard to fulfill it. Any good deed like praying, fasting, paying zakat, performing Hajj, being righteous, being kind to others, calling for Allah, being patient, and any other good that Allah commands. Then, "and call upon Us with hope and fear", calling upon Allah, or supplication is itself a worship, as the prophet said, "verily, supplication is worship". Then He says, "with hope and fear". hoping means the wish for something good, for a bounty from Allah, to happen. Indeed, all the bounty and all the good is in the Hand of Allah, whether it is the good of this world or the good of the Hereafter. "and fear" they call upon Allah while in a state of fear of His punishment in this world and in the Hereafter. Indeed, this is the state of the prophets and messengers. Then, He says, "totally humbling themselves before Us." humbled to Him, submissive to His orders and commands.

Then, Allah mentions the righteous woman which Allah privileged her above all other women, Maryam, the daughter of Imran. Allah talks about her after talking about the prophets, yet she was not a prophet, rather she was a woman of truth, as Allah says, "And ˹remember˺ the one who guarded her

chastity, so We breathed into her through Our angel, ˹Gabriel,˺ making her and her son a sign for all peoples." (Al-Anbya : 91) the virgin who guarded her chastity and gave birth to Isa after Jibreel breathed into her womb. Our Spirit refers to Jibreel, who is the Spirit of Allah ﷻ, as He says, "which the trustworthy spirit ˹Gabriel˺ brought down" (193) "into your heart ˹O Prophet˺ so that you may be one of the warners" (Ash-Shu'ara: 193-194) He also says, "….Then We sent to her Our Spirit, so he appeared before her as a man, perfectly formed" (Maryam: 17) "She appealed, "I truly seek refuge in the Most Compassionate from you! ˹So leave me alone˺ if you are God-fearing." (18) "He responded, "I am only a messenger from your Lord, ˹sent˺ to bless you with a pure son." (Maryam: 18-19) Allah ﷻ attributed the act of breathing to Himself, for He is the One who commanded for this to happen, though the one who actually performed the breathing was Jibreel, "….so We breathed into her of Our Spirit"

Then, Allah says, "a sign for all people", a sign indicating great matters; the Power of the Lord, His care, and His mercy. Those were from among the chosen people by Allah Maryam conceived without a husband, yet Allah cleared and honored, and He frustrated the evil plans of those who accused her by making her newborn baby speak while still in his cradle when she returned to her people carrying him. As He says, "Then she returned to her people, carrying him. They said ˹in shock˺, "O Mary! You have certainly done a horrible thing!" (Maryam: 27) "O sister of Aaron! Your father was not an indecent man, nor was your mother unchaste." (Maryam: 28) "So she pointed to the baby. They exclaimed, "How can we talk to someone who is an infant in the cradle?" (Maryam: 29) "˹Jesus˺ declared, "I am truly a servant of Allah. He has destined me to be given the Scripture and to be a prophet." (Maryam: 30) "He has made me a blessing wherever I go, and bid me to establish prayer and give alms-tax as long as I live," (Maryam: 31) "and to be kind to my mother. He has not made me arrogant or defiant." (Maryam: 32) "Peace be upon me the day I was born, the day I die, and

the day I will be raised back to life!" (Maryam: 30-33) Allah ﷻ has made her a sign for all people; since she was a fetus in her mother's womb, and her mother dedicated her to the service of Allah, Allah watched over her, guarded her and made her a sign. She was protected from the devils; she was entrusted to the care of Zachariah, brought up in a house of prophets. Allah guarded her and protected her that she became a righteous servant of Allah. Allah is the One that made her conceive in that way, tested her and cleared her from the accusations, honoring her by selecting her. "O Mary! Surely Allah has selected you, purified you, and chosen you over all women of the world." (Al-Imran: 42)

After Allah mentions this great group of prophets, Ibrahim, Musa, Harun, Nuh, Zachariah, Yahya, Thun-Nun, and Ayoub, in this Surah, He ﷻ says, addressing all His servants, "˹O prophets!˺ Indeed, this religion of yours is ˹only˺ one, and I am your Lord, so worship Me ˹alone˺." (Al-Anbya : 92) This great group of prophets and messengers is only one nation, the nation of faith, the nation of guidance, and the nation of belief in Allah and worshiping Him alone. "and I am your Lord, so worship Me"; a speech from Allah to the believers, that Allah is our Lord, I am your Lord, O addressees, "so worship Me". Worshiping is a collective noun that includes doing everything that Allah commands doing or saying, of words and deeds, which Allah made for His sake alone. Allah made them as means to get closer to Him alone, and not to anyone else; these include, being humble and submissive to Allah, obeying His orders while in love with Him.

Then Allah ﷻ says, "Yet the people have divided it into sects. But to Us they will all return." (Al-Anbya: 93) the generations that succeeded those prophets and messengers have divided "this religion" into sects. They divided it as if it was a piece of cloth that they tore up, each taking a piece of it. They divided religion into sects, parties and groups, like the Jews who are divided into different sects and the Christians who are divided into different sects as well. He says in

another verse, “Yet the people have divided it into different sects, each rejoicing in what they have.” (Al-Mu’minun: 53) Allah ﷻ says, “But to Us they will all return”, indeed, the religion of Allah is only one, and Allah commanded His servant and messenger, Muhammad, as well as the believers to “Say, “We believe in Allah and what has been revealed to us; and what was revealed to Abraham, Ishmael, Isaac, Jacob, and his descendants; and what was given to Moses, Jesus, and other prophets from their Lord. We make no distinction between any of them. And to Allah we all submit.” (Al-Baqarah: 136) This is the religion of Allah ﷻ, and we, the believers, believe in all that was revealed from Allah to each of the prophets. He also says, in other verses, “Say, ˹O Prophet,˺ “We believe in Allah and what has been revealed to us and what was revealed to Abraham, Ishmael, Isaac, Jacob, and his descendants; and what was given to Moses, Jesus, and other prophets from their Lord—we make no distinction between any of them, and to Him we ˹fully˺ submit.” (84) “Whoever seeks a way other than Islam, it will never be accepted from them, and in the Hereafter they will be among the losers.” (Ali-Imran: 84-85) Allah states that His servant and Messenger, Muhammad, as well as the believers, each one of them believes in all the Messengers of Allah, as He says, “The Messenger “Muhammad” believes in what has been sent down to him from his Lord, and “so do” the believers. Each one believes in Allah, His Angels, His Books, and His Messengers. “They say”, "We make no distinction between one another of His Messengers" - and they say, "We hear, and we obey. “We seek” Your Forgiveness, our Lord, and to You is the return “of all”."“ (Al-Baqarah: 285)

They make no distinction which leads them to believe in one Messenger but deny another. “… We make no distinction between one another of His Messengers" - and they say, "We hear, and we obey. “We seek” Your Forgiveness, our Lord, and to You is the return “of all” (Al-Baqarah: 285) Verily, this is the true religion, and what the Jews did is but disbelief; they believed only

in some of the Messengers, when a Messenger, Isa, confirming what was with them, they denied him, insulted him and tried to kill him. They are disbelievers for they denied Isa as well as all the other prophets. The same could be said about the Christians, for they believed in the prophets and Messengers before Muhammad, but when Muhammad, son of Abdu-Allah, came to them as a Messenger of Allah, confirming what the previous prophets came with, calling for what the previous prophets called for, they denied him and rejected what he came with. There is no doubt that these are disbelievers, for everyone from among the Jews and the Christians that hears about Prophet Muhammad and does not believe in him, Allah will make him among the people of Fire, as the Prophet ﷺ said, "By Allah, he who amongst the community of the Jews or Christians hears of me and then dies without believing in my message, will be among those who go to hell". Also, if a Muslim believes in Muhammad but denies any of those Prophets making a distinction between the prophets, saying for example, that he does not believe in Moses as he was one of the Children of Israel, or that he does not believe in one of the Prophets, he would have disbelieved. This is because disbelieving in one of the Prophets means disbelieving in all the Prophets and all the Messengers, for they all but one nation and one religion.

Then, Allah ﷻ says, "So whoever does some good and is a believer will never be denied ˹the reward for˺ their striving, for We are recording it all." (Al-Anbya: 94) Whoever, anyone from among those in general. "whoever does some good and is a believer" Allah mentions doing good before believing because doing good is a convincing proof of belief. Of course, Allah does not command but what is good; what is good for the soul and what makes life good. "So, whoever does some good", some here is used because if a servant is commanded to perform all good deeds, it would be ultimately difficult to be fulfilled.

"So whoever does some good and is a believer" "and is a believer" this person must be in a state of complete belief because belief is one thing that cannot

be divided; disbelieving in any part of belief is disbelieving in all of its parts. For example, if one disbelieves in the angels, or even one of the angels, is considered disbelief in Allah and disbelief in His messages. "Say, ˹O Prophet,˺ "Whoever is an enemy of Gabriel should know that he revealed this ˹Quran˺ to your heart by Allah's Will, confirming what came before it—a guide and good news for the believers," (97) "Whoever is an enemy of Allah, His angels, His messengers, Gabriel, and Michael, then ˹let them know that˺ Allah is certainly the enemy of the disbelievers." (Al-Baqarah: 97-98)

Then, He says, "will never be denied ˹the reward for˺ their striving". means that Allah will never deny anyone the reward of their deeds; He will never for example, cover up his good rewards or not reward him for his striving, never. Allah says, "Indeed, Allah never wrongs ˹anyone˺—even by an atom's weight. And if it is a good deed, He will multiply it many times over and will give a great reward out of His grace." (An-Nisa: 40)

Allah says, "for We are recording it all." This is a confirmation from the Lord that even the littlest of striving for good is recognized by Him. "We are recording it all"; recording refers to what He recorded in the Preserved Tablet of pre-ordainments as well as what the angels of the Lord record for every servant.

Then, Allah ﷻ says, "There is a ban upon any community which We have destroyed: that they shall not return." (Al-Anbya: 95) If something is under a ban then it is prohibited, it is as if Allah says that it is prohibited for any community which We have destroyed to return to worldly life. Every community which Allah has destroyed because of their sins, such as He destroyed the people of Nuh, the people of Aad and the people of Thamud, saving the believers from among them, as well as the people of Pharaoh. Every community which Allah has destroyed, cannot return to worldly life. They will be returned but not to this life, as He says, "˹Imagine˺ how many societies of wrongdoers We have destroyed, raising up

other people after them!" (11) "When the wrongdoers sensed ˹the arrival of˺ Our torment, they started to run away from their cities." (12) "˹They were told,˺ "Do not run away! Return to your luxuries and your homes, so you may be questioned ˹about your fate˺." (13) "They cried, "Woe to us! We have surely been wrongdoers." (Al-Anbya: 11-14) They will pray to Allah to return them back to this life so that they can do good and correct the wrong they have committed. Yet, Allah has decreed that He will not return any community which He destroyed, and caused to die.

Allah says, "until ˹after˺ Gog and Magog have broken loose ˹from the barrier˺, swarming down from every mound, (96) ushering in the True Promise. Then—behold!—the disbelievers will stare ˹in horror, crying,˺ "Oh, woe to us! We have truly been heedless of this. In fact, we have been wrongdoers." (Al-Anbya: 96-97) Allah ﷻ will keep this life going until the major portents signaling the approaching of the Hour, which happen before the Hour, before the Day of Judgment. "until ˹after˺ Gog and Magog have broken loose ˹from the barrier˺"; when Gog and Magog break loose, then the Hour is just to occur. It is like a pregnant woman awaiting the moment of delivery. Gog and Magog are actually a big community; they are from the descendants of Adam. Allah talks about them in the Quran, and He revealed many details about them to the Prophet. Among these details is that they are people who used to spread corruption, so one of the great righteous leaders reached them and the people around them, who complained about the corruption they spread. "They pleaded, "O Ẓul-Qarnain! Surely Gog and Magog are spreading corruption throughout the land. Should we pay you tribute, provided that you build a wall between us and them?" (94) "He responded, "What my Lord has provided for me is far better. But assist me with resources, and I will build a barrier between you and them." (Al-Kahf: 94-95) So, he came to the way they used to take to approach those people, which was a pass between two mountains, and he built a thick barrier from iron and molten copper

, as He says, “Bring me blocks of iron!”; ingots of iron, “Then, when he had filled up ˹the gap˺ between the two mountains,” between the top of the two mountains, “he ordered, “Blow!”, so that the iron becomes red hot, then, “he said, “Bring me molten copper to pour over it.” Allah ﷻ says, “And so the enemies could neither scale nor tunnel through it.” (97) “He declared, “This is a mercy from my Lord. But when the promise of my Lord comes to pass,” referring to the Hereafter, “He will level it to the ground. And my Lord’s promise is ever true.” (98) “On that Day, We will let them surge ˹like waves˺ over one another…..” (Al-Kahf: 97-99)

Allah ﷻ will break loose that mighty community, which destroy anything before them, leaving nothing, Allah says, “We will let them surge ˹like waves˺ over one another…..”(Al-Kahf: 99) Surge over one another by killing and destroying everything, even the rivers will be drunk by them, as the prophet ﷺ said, they will pass the lake of Tiberias and drink out of it. “And when the last of them would pass, he would say: There was once water there” They are destructive people, and Allah says that when they will be let loose, will be the time for Isa, son of Mary, to descend, and lead the believers. Then, Allah will reveal to Isa to ascend to Mount Tur, for “I have sent such persons “Gog and Magog” that none would dare fight against them.” no one would dare stand before them. Thus, the believers will seek refuge in Mount Tur, which it was said that is in Sinai, away from those people who will destroy everything. They will be besieged there, and they will run out of food to the point that, as the prophet said, “the head of the ox would be dearer to them than one hundred dinars”. This means that, out of their hunger and lack of supply, being besieged there, the head of an ox will be dearer than a hundred dinars. Then, Isa and the believers will supplicate Allah, so He destroys that exceedingly destructive army, Gog and Magog. Allah will send to them insects which will attack their necks and in the morning they will perish like one single person. All of them will die at once as if they were a single person, taking into consideration that this community includes millions and millions of

people that will spread everywhere. Allah tells us about this, which is one of the major signs of the Hour. One of the divine punishments for the disbelievers at that time will be, "until ˹after˺ Gog and Magog have broken loose ˹from the barrier˺,". This means that the barrier, which blocked those from the people, will be destroyed, and those will be free from their besiegement. "swarming down from every mound"; Gog and Magog will be. "from every mound", a mound is a pass in a mountain. "Swarming down" means running in large masses; they will be coming from everywhere and no one will be able to stop these huge destructive masses.

Allah says, "Ushering in the True Promise. Then—behold!—the disbelievers will stare ˹in horror, crying,˺ "Oh, woe to us! We have truly been heedless of this. In fact, we have been wrongdoers." (Al-Anbya: 97)

"The disbelievers will stare ˹in horror", meaning that they will be looking fixedly in horror, that the eyes will not be able to blink. Their eyes "will stare ˹in horror", unable to blink because of the horror. They will be looking fixedly at the horrible scene before them that they will not be able to blink. "The disbelievers will stare ˹in horror" and they will cry "Oh, woe to us! We have truly been heedless of this". They will supplicate for woe upon themselves, and woe means perdition and destruction. "In fact, we have been wrongdoers"; we have been totally heedless of this. This will be the reaction of the disbelievers; they were shocked with the spread of Gog and Magog, then when the Hour comes and the people are raised from their graves, the disbelievers will change "their beliefs and deeds" witnessing that the Promise of Allah has come. Then, "the disbelievers will stare ˹in horror" and their hearts will be void. Allah ﷻ says, "Then—behold!—the disbelievers will stare ˹in horror, crying,˺ "Oh, woe to us! We have truly been heedless of this. In fact, we have been wrongdoers.". Then, they will acknowledge their crimes, which they will have committed. "have been wrongdoers" means being astray from the Truth and committing injustice. This

will be the result of their disbelief and stubbornness, for they will have abandoned and forgotten the divine commands and the divine warnings. Then, after they have testified against themselves, they will acknowledge the fact that they are wrongdoers.

يقول الله ﷻ: {وَحَرَامٌ عَلَى قَرْيَةٍ أَهْلَكْنَاهَا أَنَّهُمْ لا يَرْجِعُونَ حَتَّى إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُمْ مِنْ كُلِّ حَدَبٍ يَنسِلُونَ وَاقْتَرَبَ الْوَعْدُ الْحَقُّ فَإِذَا هِيَ شَاخِصَةٌ أَبْصَارُ الَّذِينَ كَفَرُوا يَا وَيْلَنَا قَدْ كُنَّا فِي غَفْلَةٍ مِنْ هَذَا بَلْ كُنَّا ظَالِمِينَ إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصَبُ جَهَنَّمَ أَنْتُمْ لَهَا وَارِدُونَ لَوْ كَانَ هَؤُلاءِ آلِهَةً مَا وَرَدُوهَا وَكُلٌّ فِيهَا خَالِدُونَ لَهُمْ فِيهَا زَفِيرٌ وَهُمْ فِيهَا لا يَسْمَعُونَ إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَى أُوْلَئِكَ عَنْهَا مُبْعَدُونَ لا يَسْمَعُونَ حَسِيسَهَا وَهُمْ فِي مَا اشْتَهَتْ أَنفُسُهُمْ خَالِدُونَ لا يَحْزُنُهُمُ الْفَزَعُ الأَكْبَرُ وَتَتَلَقَّاهُمُ الْمَلائِكَةُ هَذَا يَوْمُكُمُ الَّذِي كُنتُمْ تُوعَدُونَ }[الأنبياء:95-103]

says, "It is impossible for a society which We have destroyed to ﷻ Allah ever rise again" (Al-Anbya: 95), "until ˹after˺ Gog and Magog have broken loose from the barrier˺, swarming down from every hill" (Al-Anbya: 96), "ushering˹ .in the True PromiseThen—behold!—the disbelievers will stare ˹in horror, crying,˺ 'Oh, woe to us! We have truly been heedless of this. In fact, we have been wrongdoers" (Al-Anbya: 97). "Certainly you ˹disbelievers˺ and whatever you worship instead of Allah will be the fuel of Hell. You are ˹all˺ bound to enter it." (Al-Anbya: 98). "Had those idols been ˹true˺ gods, they would not have entered it. And they will be there forever" (Al-Anbya: 99). "In it they will groan, and will not be able to hear." (Al-Anbya: 100). "Surely those for whom We have destined the finest reward will be kept far away from Hell" (Al-Anbya: 101), "not even hearing the slightest hissing from it. And they will delight forever in what their souls desire" (Al-Anbya: 102). "The Supreme Horror ˹of that Day˺ will not disturb them, and the angels will greet them, ˹saying,˺ 'This is your Day, which you have been promised'" (Al-Anbya: 103). These verses come in the context of Allah's response at the close of this great Surah, Surah Al-Anbya, in which Allah mentions the elite group which He has selected to carry His prophecies and messages, as well as His Great Favor of

calling creatures to follow the path of this righteous elite, this great nation, the nation of religion and guidance. Allah tells us that every society which He destroys does not return after being destroyed. It is wiped out forever, and it is impossible for a society which Allah destroyed to return to this life, until after Gog and Magog break loose. This is one of the biggest events before the Coming of the Hour; the liberation of Gog and Magog whom Allah preserved, and from whose destruction He preserved mankind through the wall which was built in ancient times by the great king, Ẓul-Qarnain, whose story Allah related in Surah Al-Kahf. He built a wall to protect people from this destructive society, Gog and Magog, who are descended from Adam. When Allah ﷻ gives permission, the wall will break to signify the nearness of the Hour, and Gog and Magog will roam free and wreak havoc on earth, killing, pillaging, and sparing no soul. Allah says that when Gog and Magog break loose, signifying the nearness of the Hour, this will be accompanied by the descent of Isa son of Maryam who will lead the believers of that time. "Ushering in the True Promise. Then—behold!—the disbelievers will stare ˹in horror, crying,˺ 'Oh, woe to us! We have truly been heedless of this. In fact, we have been wrongdoers'" (Al-Anbya: 97).

Then Allah addresses those people saying, "Certainly you ˹disbelievers˺ and whatever you worship instead of Allah will be the fuel of Hell. You are ˹all˺ bound to enter it" (Al-Anbya: 98). Allah thus addresses them in this life to tell them what will happen in the Hereafter. You, O obstinate disbelievers, and everything you worship besides Allah, are the fuel of Hell. [Hassab] is derived from [Hasba'] which is the small stones that break off mountain rocks to form small stones.

In the Hadith, the Prophet ﷺ said that, "Allah calls upon all creatures after gathering them on the Day of Resurrection; the believer and the disbeliever are on one plain, visible to everyone. All can be heard and seen. They are all on one

land, yet they have varying degrees: some of them have received Allah's mercy, while others are tormented, wretched, and petrified from the Horror".

Allah says, "⌜Consider⌝ the Day ⌜when⌝ the enemies of Allah will be gathered for the Fire, all driven in ranks" (Fussilat: 19). It is a prison prepared for Allah's enemies of demons and their following. Allah said to Iblis, "I will surely fill up Hell with you and whoever follows you from among them, all together" (Sad: 85). Hell was prepared for Iblis and all those who follow him, be it his offspring or Adam's descendants who followed Satan.

Allah then says, "Had those idols been ⌜true⌝ gods, they would not have entered it. And they will be there forever" (Al-Anbya: 99). A true god is one who has the properties of a deity: creation, provision, causing death, giving life, and disposing of creation. This is the God worthy of being worshiped, and no other god is worthy of it. These idols are creatures that cannot benefit themselves or protect others. They called them gods but they are not true gods. Allah alone is the true God, because He is the Creator and Sustainer Who created this universe and sustains His creatures. "Allah is the Creator of all things, and He is the Maintainer of everything" (Az-Zumar: 62). "Glorify the Name of your Lord, the Most High" (Al-A'la: 1), "Who created and ⌜perfectly⌝ fashioned ⌜all⌝," (Al-A'la: 2), "and Who ordained precisely and inspired accordingly" (Al-A'la: 3), "and Who brings forth ⌜green⌝ pasture" (Al-A'la: 4), "then reduces it to withered chaff." (Al-A'la: 4). All of this is His doing and no one else's. He alone is the Lord Almighty, but these idols which are worshiped besides Him are not. People have worshiped a large number of these idols; some of them are so puny that they cannot benefit or protect the person who made them.

The worshiped god can also be an honored servant of Allah who was not pleased with people's worship and did not ask people for it. They are innocent of asking people to associate anyone with Allah. An example of this is the angels.

Angels are servants of Allah, yet there are Arab polytheists who worshiped them, believed they were the daughters of Allah, believed that they will intercede for them before Allah, and presented them with sacrifices that should only be presented to Allah. The angels are innocent of this. "And ˹consider˺ the Day He will gather them all together, and then ask the angels, 'Was it you that these ˹polytheists˺ used to worship?'" (Saba: 40). "They will say, 'Glory be to You! Our loyalty is to You, not them. In fact, they ˹only˺ followed the ˹temptations of evil˺ jinn, in whom most of them had faith'" (Saba: 41). They worshiped the angels, but the angels are not content with being worshiped besides Allah. The disbelievers worshiped them without their approval. Another example is the prophets and messengers. Of those who were worshiped was one of the greatest messengers, Isa son of Maryam, who was worshiped as a god besides Allah. Allah says, "The Messiah, son of Mary, was no more than a messenger. ˹Many˺ messengers had ˹come and˺ gone before him." He is a messenger, just like every previous messenger, like Musa and Ibrahim. "His mother was a woman of truth." She is also not a goddess. One mustn't worship Maryam by praying or fasting for her as the Christians do. "They both ate food." They were people living like people. They would need food, eat, and then need to relieve themselves after the food has been digested. Those righteous, pure beings who were worshiped, whether they were angels or prophets or messengers, they are innocent of all of this. They adhered to Allah and rejected those who worshiped them. Allah ﷻ relates that on the Day of Judgment He addresses Isa in front of all of his worshippers saying, "And ˹on Judgment Day˺ Allah will say, 'O Jesus, son of Mary! Did you ever ask the people to worship you and your mother as gods besides Allah?" He will answer, "Glory be to You! How could I ever say what I had no right to say? If I had said such a thing, you would have certainly known it. You know what is ˹hidden˺ within me, but I do not know what is within You. Indeed, You ˹alone˺ are the Knower of all unseen. I never told them anything except what You ordered me to say: "Worship Allah—my Lord and your Lord!"

And I was witness over them as long as I remained among them. But when You took me, You were the Witness over them—and You are a Witness over all things. If You punish them, they belong to You after all. But if You forgive them, You are surely ﷻ, All-Wise." Allah will declare, "This is the Day when ˹only˺ the faithful will benefit from their faithfulness" (Al-Ma'idah: 116-119).

This is the truth. Isa never commanded anyone to worship him or his mother, but he called on them to worship the One and Only God. Allah ﷻ tells all about these groups. Of course, there is one more group who worships someone other than Allah. They worship the tyrants who demanded to be worshiped. This is an oppressive tyrant who encroaches on the right of Allah, transgresses on Allah's commands and prohibitions, permitting things and forbidding others as he wills for people, like Pharaoh who says to his people, "Pharaoh assured ˹his people˺, 'I am telling you only what I believe, and I am leading you only to the way of guidance'" (Ghafir: 29). There must be prostration, obedience, servility, and submission for him. He is a tyrant, one of the biggest tyrants, a demon. Pharaoh called people to worship him. Other tyrants, presidents, and chiefs asked people to glorify them in many forms of glorification that are only allowed for the Lord Almighty. Out of this glorification comes worship, which is only acceptable for Allah. The Prophet ﷺ said, "Whoever wishes that he be received by men standing then, let him take his seat in the Fire." Whoever likes to be received by people standing and fidgeting from one foot to the other like a horse. Horses are called [Safinat], because when they stand for long they lean on three hoofs and place the tip of the fourth hoof on the ground. The Prophet is saying that whoever likes to see people fidgeting from long-standing let him take his seat in the Fire.

Allah then illustrates their situation and how they are not dead, how they are not merely cast into the Fire and then die. No. He says, "In it they will groan, and will not be able to hear" (Al-Anbya: 100). [Zafir] is the exhale of air from the

chest. In it, they will groan. Allah relates in the Qur'an's verses that they will inhale and exhale in it. They will take in the hot air coming from the Fire into their lungs, then they will exert it in groans. This indicates they are alive, but a life that does them no good. They are tortured continuously in this manner, this is due to the intensity of the punishment. When a person is tortured while deaf, it will be more severe than while being able to hear, for at least he can hear where the torture is coming from. The same is if one is tortured while blind. Torture while blind is much worse than torture while being able to see, for the blind cannot tell whence the punishment comes.

As for those who are obedient to Allah, those who were worshiped without their approval, they will not be treated the same. Allah says in relation to that, "Surely those for whom We have destined the finest reward will be kept far away from Hell" (Al-Anbya: 101). The finest reward of Allah is to select them to carry His message and prophecy, to carry faith. Even if they are worshiped, they are not included in this punishment because they were worshiped without their approval. Jesus was worshiped without his approval. Allah tells him this on the Day of Judgment, and He also tells the angels "Was it you that these ˹polytheists˺ used to worship?" "They will say, 'Glory be to You! Our loyalty is to You, not them. In fact, they ˹only˺ followed the ˹temptations of evil˺ jinn, in whom most of them had faith'" (Saba: 41). Those for whom Allah has destined the finest reward will be kept far away from Hell. Also included in this are all the believers whom Allah destined for salvation and whom He guided to religion, faith, and obedience.

Allah is the One Who selects from among the angels, messengers and from among people. He selects these messengers and He guides them to Him. Allah ﷻ said to His Messenger ﷺ, "Allah has revealed to you the Book and wisdom and taught you what you never knew. Great ˹indeed˺ is Allah's favour upon you!" (An-Nisa': 113). "By the morning sunlight, and the night when it falls still! Your

Lord ˹O Prophet˺ has not abandoned you, nor has He become hateful ˹of you˺. And the next life is certainly far better for you than this one. And ˹surely˺ your Lord will give so much to you that you will be pleased. Did He not find you as an orphan then sheltered you? Did He not find you unguided then guided you? And did He not find you needy then satisfied your needs? So do not oppress the orphan" (Ad-Duha: 1-9), This is the Grace of God. "Have We not uplifted your heart for you ˹O Prophet˺, relieved you of the burden which weighed so heavily on your back, and elevated your renown for you?" (Ash-Sharh: 1-4). This is Allah's Favor upon His servant and messenger, Muhammad ﷺ. Muhammad is the best of mankind, the most honored, and is the highest in degree before Allah. He gained what he gained only due to Allah's Grace and mercy.

Allah says, "Not even hearing the slightest hissing from it. And they will delight forever in what their souls desire." (Al-Anbya: 102). The hissing of the Fire is the sound of its clamor and its crashing into itself, for the Fire destroys itself and eats up what is inside it. "The Fire [is] fuelled with people and stones." Allah also tells that it has a noise. "Almost bursting in fury." This is the hissing of the Fire, its rustling, the boiling lava it shoots out, the stones it eats up as well as the human flesh. It burns up people's bodies and eats them up, and it has a sound of bursting in fury. These are Allah's servants whom He honored and for whom He has destined the finest reward: belief, good deeds, prophecy, or revelation. They can receive whatever they desire from Paradise. Anything they desire will be brought before them, and they will delight forever in what their souls desire. They will remain there indefinitely. They will live for endless ages in Paradise.

Allah says, "The Supreme Horror ˹of that Day˺ will not disturb them, and the angels will greet them, ˹saying,˺ 'This is your Day, which you have been promised'" (Al-Anbya: 103). The Supreme Horror will not disturb them. Allah ﷻ tells that they will not hear the hissing of the Fire, and they will also not be afraid

of the Supreme Horror which frightens everyone. Everyone will be terrified except the believers, for they are not afraid of the Supreme Horror, for they have received glad tidings from Allah. Hell is first brought near to the disbelievers before they enter it. The Prophet ﷺ said, "Hell will be brought forth having seventy thousand bridles, and with every handle will be seventy thousand angels dragging it." When it is brought forth for people to see it, to see the prison they will be cast into, this is when the Supreme Horror takes place and where everyone collapses from fear.
The angels receive the believers as they exit their graves, and they tell them this greatly comforting line, "This is your Day, which you have been promised" (Al-Anbya: 103). This is your Day, your Great Day. Here the Day is ascribed to them, because it is the day they have been waiting for from Allah, the day Allah honors the believers and fulfills His promise to them by honoring them and placing them in a high degree and admitting them into Paradise.

Allah ﷻ says, "On that Day We will roll up the heavens like a scroll of writings. Just as We produced the first creation, ˹so˺ shall We reproduce it. That is a promise binding on Us. We truly uphold ˹Our promises˺! Surely, following the ˹heavenly˺ Record, We decreed in the Scriptures: "My righteous servants shall inherit the land." Surely this ˹Quran˺ is sufficient ˹as a reminder˺ for those devoted to worship" (Al-Anbya: 104- 106).

Allah informs us about the events that will happen on the Last Day after He explains the condition of disbelievers and believers when they are resurrected, He ﷻ says, "On that Day We will roll up the heavens like a scroll of writings. Just as We produced the first creation, ˹so˺ shall We reproduce it. That is a promise binding on Us. We truly uphold ˹Our promises" (Al-Anbya :104). Allah ﷻ tells that on the Day of Resurrection, He will roll up the heavens like the folding of a written sheet for the records, like the scroll of writings. This image is used to simplify the meaning to humans, for it has never occurred before them nor will it

until the Last Day, these great heavens will be rolled and folded one by one, this indicates Allah's great power and ability. Allah says, "They have not shown Allah His proper reverence—when on the Day of Judgment the ˹whole˺ earth will be in His Grip, and the heavens will be rolled up in His Right Hand. Glorified and Exalted is He above what they associate ˹with Him˺!" (Az-Zumar: 67). It was also narrated in the Hadith that a Jewish Rabbi came to Allah's Messenger ﷺ and said, "O Muhammad! Allah will put the Heavens on one finger and the earth on one finger, and the trees and the rivers on one finger, and the rest of the creation on one finger, and then will say, pointing out with His Hand, 'I am the King.' "On that Allah's Apostle smiled and said, "No just estimate have they made of Allah such as due to Him. (Az-Zumar: 67)"

Allah is Great, and these acts are small to Him, Allah ﷻ says, "When the sun is put out" (At-Takwīr :1) "and when the stars fall down" (At-Takwīr :2) "and when the mountains are blown away" (At-Takwīr :3), "and when the seas are set on fire" (At-Takwīr :6) Allah's power can't be measured for there is no limit to it. He is capable of doing anything, all He has to do is say "be", and then the matter is settled.

Allah then says, Allah ﷻ says, "That is a promise binding on Us." which means, this will inevitably come to pass on the Day when Allah creates His creation anew. As He created them in the first place, He is surely able to re-create them. This must inevitably come to pass because it is one of the things that Allah has promised, and He does not break His promise. He is able to do that. Allah ﷻ says, "We truly uphold ˹Our promises" Allah has created this all and He can easily get rid of it, also Allah's words are true, He promises and the promise will be fulfilled.

says, "Surely, following the ˹heavenly˺ Record, We decreed ﷻ Then Allah in the Scriptures: "My righteous servants shall inherit the land.")Al-Anbya :105)

the Scripture, i.e. Az-Zabur the Book revealed to Dawud, it's a book that was filled with sermons and remembrance that's why Dawud used to recite it in a .beautiful voiceAs for the rulings he used to judge according to the Torah descended to Musa, that's why Allah says, "following the heavenly Record" referring to the Torah. Allah ﷻ says, "We wrote for him on the Tablets ˹the fundamentals˺ of everything; commandments and explanations of all things." (Al-A'rāf :145) The rulings are detailed in the books, in addition to the act of worship details which are followed by sermons as in every Heavenly Book.

So, Allah tells in this verse that He decreed that the land will be inherited by His righteous servants. It's said that the land refers to the land in this life, and this is after Allah annihilates the evil people corrupting in the land. This decree is not meant for Az-Zabur only, but it's Allah's Sunnah and Way in all the nations. It's as Nuh prayed for the Lord, "Noah had prayed, "My Lord! Do not leave a single disbeliever on earth, For if You spare ˹any of˺ them, they will certainly mislead Your servants, and give birth only to ˹wicked˺ sinners, staunch disbelievers". (Nuh :26-27) Allah ﷻ removed them from the surface of the earth. Allah destroyed all these unjust disbelievers. Then, the land remained inhabited only by the people of righteousness. Whenever evil and corrupt people are, Allah sends His messengers to warn them, then He punishes them after the messengers convey the message and the people deny so the land would be only for the righteous, Allah ﷻ says, "The disbelievers then threatened their messengers, "We will certainly expel you from our land, unless you return to our faith." So their Lord revealed to them, "We will surely destroy the wrongdoers and make you reside in the land after them. This is for whoever is in awe of standing before Me and fears My warning" (Ibrahim: 13-14).

The second meaning of the land is the land of Paradise, "We decreed in the Scriptures "My righteous servants shall inherit the land." The land of paradise shall be inherited by the righteous servants of Allah. Allah ﷻ says, "And those

who were mindful of their Lord will be led to Paradise in ˹successive˺ groups. When they arrive at its ˹already˺ open gates, its keepers will say, "Peace be upon you! You have done well, so come in, to stay forever. The righteous will say, "Praise be to Allah Who has fulfilled His promise to us, and made us inherit the ˹everlasting˺ land to settle in Paradise wherever we please." How excellent is the reward of those who work ˹righteousness. You will see the angels all around the Throne" (Az-Zumar: 73-75) Allah ﷻ tells in these verses that in the Hereafter angels led all the righteous to Paradise. They will enter Paradise, and then they will mention the promise of Allah ﷻ. Both the first and second meanings are true, but in this context, the first meaning is more suitable.

Allah says, "Surely this ˹Quran˺ is sufficient ˹as a reminder˺ for those devoted to worship" (Al-Anbya: 106). This means that in this Qur'an which Allah has revealed to His servant Muhammad ﷺ, there is a plain message which is beneficial and is sufficient for a people who worship Allah. This refers to those who worship Allah in the manner which He has prescribed and which He loves and is pleased with, and they would rather obey Allah than follow the devil or their own desires.

Then Allah ﷻ says, "We have sent you ˹O Prophet˺ only as a mercy for the whole world" (Al-Anbya :107) Allah ﷻ directs the speech to the Prophet ﷺ, a statement to the Prophet and all people. Allah tells us that He has made Muhammad a mercy to the whole world, i.e. He sent him as a mercy for all of them, the Prophet ﷺ was not sent for a specific nation, rather to all humans and jinn. Allah ﷻ says, " Say, ˹O Prophet,˺ "O humanity! I am Allah's Messenger to you all. To Him ˹alone˺ belongs the kingdom of the heavens and the earth. There is no god ˹worthy of worship˺ except Him. He gives life and causes death." So believe in Allah and His Messenger, the unlettered Prophet, who believes in Allah and His revelations. And follow him, so you may be ˹rightly˺ guided" (Al-A'rāf:158).

The Prophet is a mercy who came to guide people to the straight path, Allah says, “And We have certainly made the Quran easy to remember. So is there anyone who will be mindful?” (Al-Qamar :22). The Prophet was given the Qur’an, the greatest book ever, it contained knowledge of the unseen, whether in the past, present, or future. It’s a lasting miracle until the Day of Judgment, Allah has preserved it from being altered as other heavenly books.

So, the Prophet guides to the truth and the right path, as Allah says, “O believers! Be mindful of Allah in the way He deserves, and do not die except in ˹a state of full˺ submission ˹to Him, And hold firmly to the rope of Allah and do not be divided. Remember Allah’s favour upon you when you were enemies, then He united your hearts, so you—by His grace—became brothers. And you were at the brink of a fiery pit and He saved you from it. This is how Allah makes His revelations clear to you, so that you may be ˹rightly˺ guided” (Ali-‘Imran:102-103).

So, whoever accepts this mercy and gives thanks for this blessing, will be happy in this world and in the Hereafter. But whoever rejects it and denies it, will lose out in this world and in the Hereafter.

يقول الله ﷻ: {وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِلْعَالَمِينَ قُلْ إِنَّمَا يُوحَى إِلَيَّ أَنَّمَا إِلَهُكُمْ إِلَهٌ وَاحِدٌ فَهَلْ أَنْتُمْ مُسْلِمُونَ فَإِنْ تَوَلَّوْا فَقُلْ آذَنْتُكُمْ عَلَى سَوَاءٍ وَإِنْ أَدْرِي أَقَرِيبٌ أَمْ بَعِيدٌ مَا تُوعَدُونَ إِنَّهُ يَعْلَمُ الْجَهْرَ مِنَ الْقَوْلِ وَيَعْلَمُ مَا تَكْتُمُونَ وَإِنْ أَدْرِي لَعَلَّهُ فِتْنَةٌ لَكُمْ وَمَتَاعٌ إِلَى حِينٍ قَالَ رَبِّ احْكُمْ بِالْحَقِّ وَرَبُّنَا الرَّحْمَنُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ}[الأنبياء:107-112]

says, “We have sent you ˹O Prophet˺ only as a mercy for the ﷺ Allah whole world.”)107(“Say, “What has been revealed to me is this: ‘Your God is ’.only One GodWill you then submit?” (108) “If they turn away, then say, “I have warned you all equally. I do not know if what you are threatened with is near or far.” (109) “Allah surely knows what you say openly and whatever you hide.” (110) “I do not know if this ˹delay˺ is possibly a test for you and an

enjoyment for a while." (111) "˹In the end, ˺the Prophet said, "My Lord! Judge ˹between us˺ in truth. And our Lord is the Most Compassionate, whose help is sought against what you claim" (Al-Anbya: 107-112).

These verses are at the end of Surah Al-Anbya, this great Surah that begins with depicting the state of people who turned away from Allah's path and denied and accused him of being a sorcerer and a mad ﷺ the message sent to the Prophet .manThen Allah mentions a group of the Prophets, and what they have faced from people's rejection and His blessings upon them. Then Allah indicates that He empowered the Prophets while these disbelievers faced His punishment, this is as a warning to the Arabs who denied the message and harmed the Prophet. Allah then directs His speech to the Prophet and all humans and states that the Prophet ﷺ was sent as a mercy from God to them.

Allah then says, "Say, "What has been revealed to me is this: 'Your God is only One God.' Will you then submit?" (Al-Anbya:108). This is the core of religion that Allah is the only God and there is no god but Him. God means the one you worship, honor, and obey, He is the Creator of everything, the Disposer of all affairs, and the Provider, He is the Only God and other creatures which are worshiped are called gods but they are nothing close to divinity. They are false gods and can't benefit their worshiper or themselves. "Say, ˹O Prophet˺ "Call upon those you claim ˹to be divine˺ besides Allah. They do not possess ˹even˺ an atom's weight either in the heavens or the earth, nor do they have any share in ˹governing˺ them. Nor is any of them a helper to Him" (Saba:22). The angels, Isa son of Maryam, idols, righteous people, tyrants, etc. were called gods but in fact, they can't do anything without Allah's will nor do they have anything to do with Allah's judgment, they are nothing but weak creatures. Allah says, "and He lets no one share His authority." Allah orders His servants to worship only Him, for there is no creature worthy of being worshiped, Allah says, "For your Lord has decreed that you worship none but Him." It is a judgment and a command, Allah

presents the punishment of those polytheists in a previous verse of this Surah, He says, "Surely, you and whatever you worship other than Allah are the fuel of Jahannam. There you will have to arrive." Had those idols been ˹true˺ gods, they would not have entered it. And they will be there forever" (Al-Anbya: 89).

Also, Allah mentions how will the worshiped disown the polytheists in the Day of judgment after being asked by Allah, Isa for example will be asked and he will answer, as Allah says, "I never told them anything except what You ordered me to say: "Worship Allah—my Lord and your Lord!" And I was witness over them as long as I remained among them. But when You took me, You were the Witness over them—and You are a Witness over all things." "If You punish them, they belong to You after all. But if You forgive them, You, are surely ﷻ, All-Wise." (Al Madah:117-118) As for the tyrants and people who requested and demanded from people to worship them, they will lie and deny, Allah says, "And when the polytheists see their associate-gods, they will say, "Our Lord! These are our associate-gods that we used to invoke besides You." (Al Nahl:86) "They will offer ˹full˺ submission to Allah on that Day, and whatever ˹gods˺ they fabricated will fail them." (Al Nahl:87)

Then, Allah presents a question in this verse, "Will you then submit?" (Al-Anbya: 108). This is meant as an invitation and order to comply and obey Allah. Will you submit and worship Allah alone as He orders you? Allah has cleared everything for His servants, what's left for them is only to choose.

Allah then says, "If they turn away, then say, "I have warned you all equally. I do not know if what you are threatened with is near or far." (Al-Anbya: 109)

Allah says to His Prophet that if they, the polytheists, decided and chose to ignore this heavenly message and the call to Allah then this is enough. The messenger was only sent as a warner and he did what he was commanded to, "I have warned

you all equally", warned in Arabic is [Aðen] it's from the same branch as the word [Aðan], which means the prayer call or announcement. So the Prophet has conveyed the message and declared it to those people, but they are the ones who refused it. Allah says, tell the O Prophet, "I do not know if what you are threatened with is near or far." This refers to the Hour and the Last Day, for no one knows about its time but Allah. This is the Day where people will be judged for their deeds in front of Allah, and the polytheists will be admitted to Hellfire as they were promised. This is the Day that they were mocking the Prophet that it will never come, for they didn't believe in the hereafter.

Allah says, "Allah surely knows what you say openly and whatever you hide." (Al-Anbya: 110) Allah knows the unseen in its entirety. [Jahr] means openly, it's headed by other people and not meant to be hidden. So Allah knows what His creatures do openly and what they do secretly. He knows what is visible and what is concealed; He knows what is secret and hidden. He knows what these polytheists do to harm the Prophet and the believers, that they used to say to the Prophet, "And they exclaimed, "If only this Quran was revealed to a great man from ˹one of˺ the two cities!" (Az-Zukhruf:31), He knows they ignored the message, and He knows they worshiped other than Him while knowing He is the Only God, thus He will judge them for that, for both minor and major actions.

Allah says, I do not know if this ˹delay˺ is possibly a test for you and an enjoyment for a while." (Al-Anbya: 111) "I do not know, perhaps it is a trial for you, and an enjoyment for a while." That is your disbelief and stubbornness is a trial for you from Allah ﷻ that when you lied and resisted, Allah sealed your hearts and concealed the truth from you and you continued in this disbelief, so Allah ﷻ will let you enjoy you with worldly goods for a while, as Nuh, peace be upon him, said to his people "My advice will not benefit you—no matter how hard I try—if Allah wills ˹for˺ you to stray. He is your Lord, and to Him you will ˹all˺ be returned" (Hud:34). Allah also says in another Surah, "As for those who

persist in disbelief, it is the same whether you warn them or not—they will never believe." "Allah has sealed their hearts and their hearing, and their sight is covered. They will suffer a tremendous punishment." (Al-Baqarah:6-7)

This is the will of Allah that they disbelieve. He says, "Yâ-Sĩn. By the Quran, rich in wisdom! You ˹O Prophet˺ are truly one of the messengers upon the Straight Path. ˹This is˺ a revelation from the Almighty, Most Merciful, so that you may warn a people whose forefathers were not warned, and so are heedless. Certainly, most of them deserved the decree on them, for they refuse to believe" (Ya-Sin:1-7). That is the decree of torment has already been justified against most of them, for they will never believe. "It is the same whether you warn them or not—they will never believe. You can only warn those who follow the Reminder and are in awe of the Most Compassionate without seeing Him. So give them good news of forgiveness and an honorable reward" (Ya-Sin:10-11). Allah has warned them because they are tested with their disbelief as Allah has indicated "We turn their hearts and eyes away ˹from the truth˺ as they refused to believe at first, leaving them to wander blindly in their defiance" (Al Anam:110). Allah ﷻ turn their hearts because it is sealed and their eyes because Allah has concealed the truth from them, this is because they insisted on denying, so this is their punishment.

Allah says, "˹In the end, ˺the Prophet said, "My Lord! Judge ˹between us˺ in truth. And our Lord is the Most Compassionate, whose help is sought against what you claim" (Al-Anbya: 112). This is the Prophet invoking and supplicating Allah to judge between the believers and those deniers. Allah has answered His Prophet's supplication, He empowered him in the land and made the Muslims the superior, they conquered Mecca and people from all over the Peninsula came to convey to Islam; this great religion. Allah annihilated those who mocked the Prophet one by one, as He says, "Surely We will be sufficient for you against the mockers," (Al-Hijr: 95) those criminals such as Al-Walid Ibn Al-Mughira, Al-

Asi Bin Salem, the children of Zum`ah, these are the worst criminals who used to stand up and accuse the Prophet sayings, "You are a magician or a priest." As Al-Walid Ibn Al-Mughira said "This is magician", as Allah ﷻ says, "He thought and determined. May he perish—how he determined! Again: may he perish—how he determined! Then he looked, then frowned and scowled, then he retreated and acted arrogantly then said, 'This is nothing but traditional magic; this is nothing but the word of a human being." (Al-Muddaththirer:18-25). Then, Allah ﷻ says, "Soon I will burn him in Hell!" (Al- Muddaththirer: 26) So Allah destroyed him with a small piece of iron that entered his foot, which caused him to die in humiliation.

Allah also blessed His servant and Prophet as He facilitated for him to immigrate to Medina, where he gathered with the believers and started the nation of Islam from there. "And Our Lord is the Most Compassionate" His mercy encompasses everything. Allah ﷻ created all creation from His mercy; therefore, no one can deviate from His command and oppose Him because the existence of this stubborn creature is from the Lord and with the mercy of the Lord. "The One whose help is sought against what you describe." the One whose help is sought against what you describe as lies, falsehood, insults, despising the Prophet ﷺ , and accusing him that he fabricated this Quran. This was difficult for the Prophet ﷺ because it was a great harm, they were announcing this loudly and mocking him. Also, the Prophet is harmed for their sayings and lies, in addition, he used to grieve over them, for he knew their end will come and they will be admitted to Hell for their actions. Allah says, "Now, perhaps you ˹O Prophet˺ will grieve yourself to death over their denial, if they ˹continue to˺ disbelieve in this message." (Al-Kahf:6)
"the One whose help is sought against what you describe" (Al-Anbya:112).

Allah ﷻ is the One whose help is sought against what you describe as fabrication, insulting Allah ﷻ and claiming that he has a son, that the angels are

the daughters of Allah, and that Allah has married Jinn and gave birth to the angels. Allah will fulfill His promise and will admit all of you to Hell for these crimes.

With this, this great Surah ends. We ask Allah to forgive our sins, repent to Him, turn to Him, and seek refuge in Him. Praise is to Allah, the Lord of the Worlds, at the beginning and the end. And peace be upon His servant and messenger Mohammad. We ask Allah to make it beneficial to Muslims in the east and west of the earth, and to make this a treasure for us on the Day of Resurrection

Al-Hajj

بسم الله الرحمن الرحيم: {يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمْ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ}[الحج:1], {يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَارَى وَمَا هُمْ بِسُكَارَى وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ}[الحج:2], {وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّبِعُ كُلَّ شَيْطَانٍ مَرِيدٍ}[الحج:3], {كُتِبَ عَلَيْهِ أَنَّهُ مَنْ تَوَلَّاهُ فَأَنَّهُ يُضِلُّهُ وَيَهْدِيهِ إِلَى عَذَابِ السَّعِيرِ}[الحج:4]

In the name of Allah, the Entirely Merciful, the Especially Merciful, "O humanity! Fear your Lord, for the ˹violent˺ quaking at the Hour is surely a dreadful thing." (Al-Hajj: 1) "The Day you see it, every nursing mother will abandon what she is nursing, and every pregnant woman will deliver her burden ˹prematurely˺. And you will see people ˹as if they were˺ drunk, though they will not be drunk; but the torment of Allah is ˹terribly˺ severe." (Al-Hajj: 2) "˹Still˺ there are some who dispute about Allah without knowledge, and follow every rebellious devil." (Al-Hajj: 3) "It has been decreed for such devils that whoever takes them as a guide will be misguided and led by them into the torment of the Blaze." (Al-Hajj: 4)

These verses are the beginning of Surah Al-Hajj, which is a Median Surah; this means that it was revealed after the Hijrah of the Prophet ﷺ. Allah begins this

Surah with a great beginning which includes preaching and a stern warning of what people will experience at the Hour, when the judgment comes to pass, He says, "O humanity! Fear your Lord, for the ˹violent˺ quaking at the Hour is surely a dreadful thing." (Al-Hajj: 1) A speech from Allah to all human beings; Allah revealed the Quran to be for all human beings. As Allah says, "Blessed is the One Who sent down the Standard to His servant, so that he may be a warner to the whole world." (Al-Furqan :1) Allah also indicates this in Surah Al-Kahf, He says, "All praise is for Allah Who has revealed the Book to His servant, allowing no crookedness in it," (Al-Kahf: 1) "˹making it˺ perfectly upright, to warn ˹the disbelievers˺ of a severe torment from Him; to give good news to the believers—who do good—that they will have a fine reward," (Al-Kahf: 2) "in which they will remain forever;" (Al-Kahf: 3)

Thus the Quran has been revealed from Allah ﷻ to be a great warning to the whole world, He sent the Prophet ﷺ to the whole world; to all nations, to all humanity, "Say, ˹O Prophet,˺ "O humanity! I am Allah's Messenger to you all." (Al-Araf: 158) "Had We willed, We could have easily sent a warner to every society. So do not yield to the disbelievers, but strive diligently against them with this ˹Quran˺." (Al-Furqan: 51-52) "O humanity"; this is a speech from the Lord to all people, all humans, where He addresses them saying, be mindful of Allah, fear Him ﷻ. Being mindful means protecting oneself and seeking protection from Him, from His punishment, by seeking refuge in Him as one cannot flee from Him but to Him, " flee to Allah…" (Adh-Dhariyat :50) Fleeing from the punishment of Allah is by fleeing to Him, this is because Allah is the Owner of punishment and He is the only One that can save from it; no one can save another from the punishment of Allah but Him, and a servant cannot be mindful of Allah except by believing in Him, obeying His orders and avoiding what He prevents him from. Allah says, "The Messenger ˹firmly˺ believes in what has been revealed to him from his Lord, and so do the

believers. They ˹all˺ believe in Allah, His angels, His Books, and His messengers. ˹They proclaim,˺ "We make no distinction between any of His messengers." And they say, "We hear and obey…" (Al-Baqarah: 285) Religion is hearing and obeying; the servant has to hear Allah's orders and obey them; indeed, this is the way to be mindful of Allah. Otherwise, who doesn't hear nor obey, has denied and turned away; this is a stubborn disbeliever who has sought no protection from the punishment of Allah thus he will be punished. Allah says great things about the Last Day, when He will judge all humans, "for the ˹violent˺ quaking at the Hour is surely a dreadful thing." (Al-Hajj: 1). He also says, "When the earth is shaken ˹in˺ its ultimate quaking" (Az-Zalzalah :1) "and when the earth throws out ˹all˺ its contents," (Az-Zalzalah : 2) "and humanity cries, "What is wrong with it?" (Az-Zalzalah : 3) "on that Day the earth will recount everything," (Az-Zalzalah : 4) "having been inspired by your Lord ˹to do so˺." (Az-Zalzalah : 5) This is because the earth will be lifted up then shaken with one blow, "At last, when the Trumpet will be blown with one blast," (Al-Haqqah :13) "and the earth and mountains will be lifted up and crushed with one blow," (Al-Haqqah :14) "on that Day the Inevitable Event will have come to pass." (Al-Haqqah :15) "The sky will then be so torn that it will be frail," (Al-Haqqah :16) "with the angels on its sides. On that Day eight ˹mighty angels˺ will bear the Throne of your Lord above them." (Al-Haqqah :17)

This Last Hour, when the Trumpet will be blown, will only come upon the worst of creatures, as the Prophet ﷺ said, "The Hour will only come upon the worst of creatures, taking them by surprise." The Hour will take people on earth by surprise, and it will not occur until no one on earth knows Allah, as the Prophet ﷺ said, "The Hour [Resurrection] will not occur until 'Allah, Allah' is not said on earth."

The quaking at the Hour refers to its Horrors, which will happen consecutively, one after the other, resulting in the hearts being shaken, for the quaking of the

Hour will affect the hearts and the states of people. The first of these Horrors, as was described by the Prophet, is when people are assembled barefooted, naked and uncircumcised, all in one place with the sun coming closer to their heads, as close as one mile apart from their heads to an extent, as the Prophet said, that the sweat will reach up to the middle of the ears. The sweat of people will reach up to the middle of their ears, not knowing whether they will end up in Paradise or not. Then, the record (of deeds) will be flying, and one will either catch his record with his left hand or with his right hand, not knowing how he will receive his record. Allah says, "…They will cry, "Woe to us! What kind of record is this that does not leave any sin, small or large, unlisted?" They will find whatever they did present ˹before them˺. And your Lord will never wrong anyone." (Al-Kahf :49) The major quaking will be, as the Prophet ﷺ said, as was narrated by Abu Hurairah for the Bukhari, when "The Lord will call Adam and say: O Adam, send forth those who are to be sent to the Fire. He will say: O Lord! How many are to be sent to the Fire? He will say: From every one-thousand there are nine-hundred and ninety-nine for the Fire" Nine-hundred and ninety-nine out of a thousand (will be for the Fire), thus only one will be for Paradise. Abu Hurairah narrated that when the Prophet said that, it was tough on the companions of the Prophet ﷺ; they got extremely worried that they said, "O Allah's Apostle! Who is that one?" the Prophet ﷺ replied, "…. one person will be from you and one-thousand will be from Gog and Maggot. He further said, "You (Muslims) (compared with non-Muslims) are like a black hair in the skin of a white ox or like a white hair in the skin of a black ox, or a round hairless spot on the foreleg of a donkey.") This means that your number, O Muslims, from the time of the Prophet till the end of existence, is very small compared with the number of the nations of delusion and disbelief.

Then, Allah ﷻ, says more about it, He says, "The Day you see it, every nursing mother will abandon what she is nursing, and every pregnant woman will deliver

her burden ˹prematurely˺. And you will see people ˹as if they were˺ drunk, though they will not be drunk; but the torment of Allah is ˹terribly˺ severe." (Al-Hajj: 2) The greatest state of care in a human is when a mother nurses her baby, for then, all her senses and thoughts would be for the baby she is nursing, yet with all that care, at the Hour, she will abandon her baby, which she is nursing. "And every pregnant woman will deliver her burden ˹prematurely˺." Every pregnant woman will deliver her burden prematurely out of the Horrors of that time. "And you will see people ˹as if they were˺ drunk, though they will not be drunk"; if you look at people, you see them as if they were drunk, even though they would not have drunk any alcohol. "though they will not be drunk", out of alcohol. "but the torment of Allah is ˹terribly˺ severe", the torment will make them drunk in the sense that he makes them unconscious, not knowing where they are. These are the Horrors of the Day of Resurrection, which Allah ﷻ warns His creation from, with this clear warning, that the quaking of the Hour is surely a dreadful thing.

Yet, see what some of those whom were delivered this speech do, He ﷻ says, "˹Still˺ there are some who dispute about Allah without knowledge, and follow every rebellious devil. It has been decreed for such devils that whoever takes them as a guide will be misguided and led by them into the torment of the Blaze." (Al-Hajj : 3-4) Still, some of those, some people, dispute about Allah without knowledge, and disputing [Jidal] means rejecting what is being said. They dispute about Allah and His verses, even though Allah has sent down clear revelations and sent His messengers with the true religion and the straight path which perfectly clarifies the message and the revelations. Still, they dispute about Allah without knowledge, they have nothing that can refute the word of Allah ﷻ. This is a rebellious devil, and "rebellious devil" is the one that rebels and who stubbornly and arrogantly persists against the command of Allah, following every rebellious devil in their suspicious evil matter and their elegant words, leaving the clear truth revealed from Allah.

Allah ﷻ says, “It has been decreed for such devils that whoever takes them as a guide will be misguided and led by them into the torment of the Blaze.” (Al-Hajj: 4) It has been decreed; it has been destined with the cosmic fatalistic predestination, that whoever follows the rebellious devils, will be misguided and led into the torment of Blaze.

The mission of Satan, from the beginning of time, is to misguide humans and lead them to Fire. Satan has already known his destiny, “Allah commanded, “Then get out of Paradise, for you are truly cursed. And surely upon you is My condemnation until the Day of Judgment.” (Sad :77-78) so he wanted to lead whomever he can from among the humans to the same destiny, he said to the Lord, “Adding, “Do you see this one you honoured above me? If you delay my end until the Day of Judgment, I will certainly bridle his descendants, except for a few.” (Al-Isra :62) This is the mission of Satan; misguiding whomever he can from the descendants of Adam to lead them to the Fire. Allah ﷻ says, “Allah responded, “Be gone! Whoever of them follows you, Hell will surely be the reward for all of you—an ample reward.” (Al-Isra :63) This is the decree of the Lord; whoever of them follows you, Hell will surely be the reward for all of you, an ample reward. “And incite whoever you can of them with your voice, mobilize against them all your cavalry and infantry, manipulate them in their wealth and children, and make them promises.” But Satan promises them nothing but delusion. ˹Allah added,˺ “You will truly have no authority over My ˹faithful˺ servants.” And sufficient is your Lord as a Guardian.” (Al-Isra : 64-65) Allah has decreed that if Satan takes control of that person, he will take control of him and lead him, with himself, to the Fire.

Allah says, “Would you then take him and his descendants as patrons instead of Me, although they are your enemy? What an evil alternative for the wrongdoers ˹to choose˺!” (Al-Kahf :50) Allah addresses His messengers here, say, would you then take him and his descendants as patrons instead of Me, although they

are your enemy? What an evil alternative for the wrongdoers ˹to choose˺. As long as they have alternated being obedient to Allah and alternated faith with following Satan, believing in him and taking his steps, "Do you ˹O Prophet˺ not see that We have sent the devils against the disbelievers, constantly inciting them?" (Maryam :83), He also says, "And whoever turns a blind eye to the Reminder of the Most Compassionate, We place at the disposal of each a devilish one as their close associate," (Az-Zukhruf :36) "who will certainly hinder them from the ˹Right˺ Way while they think they are ˹rightly˺ guided." (Az-Zukhruf :37) "But when such a person comes to Us, one will say ˹to their associate˺, "I wish you were as distant from me as the east is from the west! What an evil associate ˹you were˺!" (Az-Zukhruf :38) "˹It will be said to both,˺ "Since you all did wrong, sharing in the punishment will be of no benefit to you this Day." (Az-Zukhruf : 39) Allah also says, "Satan has taken hold of them, causing them to forget the remembrance of Allah. They are the party of Satan. Surely Satan's party is bound to lose." (Al-Mujadilah :19) Taking hold of someone means possessing him and completely controlling him. Satan has taken hold of them, causing them to forget the remembrance of Allah, this is because Allah left them after they left His path. Still, they love Satan and happily follow him, happy about his sins, wrongdoings, and disbelief. He adorns disbelief to them that they see it as an appealing thing. "Are those whose evil-doing is made so appealing to them that they deem it good ˹like those who are rightly guided˺? ˹It is˺ certainly Allah ˹Who˺ leaves to stray whoever He wills, and guides whoever He wills." (Fatir :8) Disbelief for them becomes religion and decree, attached to their hearts; it becomes the truth that is deeply implanted in them.

This is a great opening of this great Surah, Surah Al-Hajj, where Allah reminds His servants of this destination and end as well as the major Horrors of the Hour, which they will experience. Indeed, this reminder is out of the mercy of Allah ﷻ, reminding all His servants, but who will be mindful? "Those in awe ˹of Allah˺

will be mindful ˹of it˺." (Al-A'la :10) "But it will be shunned by the most wretched," (Al-A'la :11) "who will burn in the greatest Fire," (Al-A'la :12)

Then, Allah begins refuting the major belief of the disbelievers which is denying resurrection. Allah ﷻ says, "O humanity! If you are in doubt about the Resurrection, then ˹know that˺ We did create you from dust, then from a sperm-drop, then ˹developed you into˺ a clinging clot ˹of blood˺, then a lump of flesh—fully formed or unformed—in order to demonstrate ˹Our power˺ to you. ˹Then˺ We settle whatever ˹embryo˺ We will in the womb for an appointed term, then bring you forth as infants, so that you may reach your prime. Some of you ˹may˺ die ˹young˺, while others are left to reach the most feeble stage of life so that they may know nothing after having known much. And you see the earth lifeless, but as soon as We send down rain upon it, it begins to stir ˹to life˺ and swell, producing every type of pleasant plant." (Al-Hajj :5) Allah has given evidence on the truth of resurrection, and that it is the next stage after death. Humans see that evidence in this worldly life which is that a human had been nothing but dust, then Allah created him and gave him life. This is evidence that whoever granted you your life from nothing, is capable of bringing you back to life after your death because reviving is easier than creating. The other evidence is this earth, which man sees it devoid of life, but as soon as Allah sends down rain upon it, it begins to stir to life and swell producing every type of pleasant plant. "O humanity!", a speech following another addressed to all human beings. "If you are in doubt about the Resurrection" If you are in doubt about the Resurrection; doubt means suspicion, and the Resurrection is part of the Day of Resurrection when people will be brought back to life after they die. So, "˹know that˺ We did create you from dust," We have created all of human beings from dust, for all humanity came from one being, which is Adam, whom Allah created from the clay of this earth. No one witnessed the creation of Adam, but it is the truth as long as that is what Allah says. "Is there not a period of time when each

human is nothing yet worth mentioning?" (Al-Insan :1) Humans can also reach this conclusion, that human beings are not the essence of this universe, rather their existence is only temporary, and they will return back to dust, which can tell us that the origin of humanity was but dust. This is the sensual evidence which is accompanied by what Allah tells us about the origin of humanity; which was nothing but dust.

يقول الله ﷻ: {يَا أَيُّهَا النَّاسُ إِنْ كُنْتُمْ فِي رَيْبٍ مِنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ مِنْ مُضْغَةٍ مُخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِنُبَيِّنَ لَكُمْ وَنُقِرُّ فِي الأَرْحَامِ مَا نَشَاءُ إِلَى أَجَلٍ مُسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ وَمِنْكُمْ مَنْ يُتَوَفَّى وَمِنْكُمْ مَنْ يُرَدُّ إِلَى أَرْذَلِ الْعُمُرِ لِكَيْلا يَعْلَمَ مِنْ بَعْدِ عِلْمٍ شَيْئًا وَتَرَى الأَرْضَ هَامِدَةً فَإِذَا أَنزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ وَأَنْبَتَتْ مِنْ كُلِّ زَوْجٍ بَهِيجٍ}[الحج:5], {ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّهُ يُحْيِي الْمَوْتَى وَأَنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ}[الحج:6], {وَأَنَّ السَّاعَةَ آتِيَةٌ لا رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ}[الحج:7]

says, "O humanity! If you are in doubt about the Resurrection, then ﷻ Allah know that˹ We did create you from dust, then from a sperm-drop, then˹ developed you into˹ a clinging clot ˹of blood˺, then a lump of flesh—fully˹ .formed or unformed—in order to demonstrate ˹Our power˺ to you˹Then˺ We settle whatever ˹embryo˺ We will in the womb for an appointed term, then bring you forth as infants, so that you may reach your prime. Some of you ˹may˺ die ˹young˺, while others are left to reach the most feeble stage of life so that they may know nothing after having known much. And you see the earth lifeless, but as soon as We send down rain upon it, it begins to stir ˹to life˺ and swell, producing every type of pleasant plant" (Al-Hajj:5). "That is because Allah ˹alone˺ is the Truth, He ˹alone˺ gives life to the dead, and He ˹alone˺ is Most Capable of everything" (Al-Hajj:6). "And certainly the Hour is coming, there is no doubt about it. And Allah will surely resurrect those in the graves" (Al-Hajj:7).

These verses are from Surat Al-Hajj a Median Surah, which was revealed to begins Surat Al-Hajj with ﷺ after his emigration to Medina. Allah ﷺ the Prophet

a statement and firm warning and then reminds the people of the horrors of the .Day of Resurrection

clarifies in these lines of verses the visible mental evidence of ﷻ Then, Allah .the Resurrection that could be witnessed by a personThe disbelievers used to say that it is impossible after the bodies are worn out, to be resurrected as the Prophet claim, Allah says, "Still ˹they ask˺ ˹mockingly˺, "When we are disintegrated into the earth, will we really be raised as a new creation?" (As-Sajdah:10) so they denied the ability of Allah to resurrect them, however Allah answered them, He says, "O humanity! If you are in doubt about the Resurrection then ˹know that˺ We did create you from dust". Allah has created Adam, peace be upon him, from the dust of this earth, and it is easy for Him. Then He says, "then from a sperm-drop", meaning that the rest of humanity, except for Hawa who was created from Adam's rib, are created through a sperm drop during the intercourse of the male and the female. "then ˹developed you into˺ a clinging clot ˹of blood˺", meaning that the sperm-drop, if settled in the womb, it clings to it. "then a lump of flesh—fully formed or unformed". If the sperm-drop settles in the woman's womb for forty days, more material and cells are added to it, and it transforms into a crimson clot by Allah's grace, clinging to the womb, and it stays that way for another forty days. Then it transforms into a lump of flesh with no form or shape, similar to a chunk of meat. Then it starts to take on a form and shape, developing a head, arms, chest, stomach, thighs, legs, feet and all its members.

Allah then says that this is "in order to demonstrate ˹Our power˺ to you" in this detailed explanation, to show you the basis of your creation, how you started from the beginning of the sperm-drop. Then, Allah ﷻ says, "˹Then˺ We settle whatever ˹embryo˺ We will in the womb for an appointed term" it means either sometimes the fetus remains in the womb and is not miscarried, while there are also miscarriage cases; it's all with Allah's will and according to what He decrees for

this drop of sperm. This Also means that Allah knows the characteristics and features of this human before its complete creation, if this fetus will have mental or physical problems or destiny for example. As it comes in Hadith, that Allah's Messenger ﷺ said, "When the drop of (semen) remains in the womb for forty or forty five nights, the angel comes and says: My Lord, will he be good or evil? And both these things would be written. Then the angel says: My Lord, would he be male or female? And both these things are written. And his deeds and actions, his death, his livelihood; these are also recorded. Then his document of destiny is rolled and there is no addition to nor subtraction from it." Then Allah says, "For an appointed term" that is decided by Allah; the appointed time for this embryo to come out of its mother's womb. Allah ﷻ is the One Who decides the appointed term for the delivery. This is not by chance, this is Allah's will for this embryo to be born at that specific time and hour. Allah then says, "then bring you forth as infants" meaning into this life from the wombs of your mothers, "as infants" means, weak in his body, hearing, sight, senses, stamina and mind. "so that you may reach your prime" Then Allah gives the infants strength, gradually and causes his parents to treat him with tender kindness night and day. And his strength increases until he reaches the vitality and handsomeness of youth. It is said, the perfection of physical strength is in the twenty-fourth and twenty-five and at forty a person attains complete mental strength. Allah says, "So that you may reach your prime. Some of you ˹may˺ die ˹young˺, while others are left to reach the most feeble stage of life so that they may know nothing after having known much". Some of you may die before reaching this age, while he is still young. While some may pass the stage of physical and mental strength perfection, meaning he will die when he is old and weak in mind and body. This is the most feeble stage of life, that is when both physical strength and the mental capacity diminish and they may disappear and vanish completely. "so that they may know nothing after having known much. So in that phase of life, this person will be hardly able to recognize even his own

children, it will be harder for him to acquire any knowledge. These lines indicate the ability of the Lord ﷻ to create man from the sperm-drop into a complete human with strength and sane mind. Then it shows how this proud human will turn into a weak creature as he used to be, his body and mental strength will decrease and he won't be capable of doing anything or recognizing anyone. These verses indicate the Greatness of Allah, and the weakness of this human who was created from a simple drop.

Then in the same verse, Allah mentions another great sign as an evidence that there will be resurrection for those disbelievers, He says, "And you see the earth lifeless, but as soon as We send down rain upon it, it begins to stir ˹to life˺ and swell, producing every type of pleasant plant" (Al-Hajj:5). This is just another indication of Allah's ability to bring the dead back to life, just as He does with the barren, lifeless ground in which nothing grows. "And you see the earth lifeless," Allah addresses all humans to see this great sign, this lifeless earth, [Hamida] means lifeless, there is nothing moving in it. "but as soon as We send down rain upon it," when Allah sends down the rain, the rain which was created with Allah's will, and descended whenever Allah wills. "it begins to stir ˹to life˺ and swell," This same dry parched land begins suddenly to stir because a movement starts in the same soil. This earth that was lifeless increases and rises in soil due to this rain falling. "producing every type of pleasant plant." It is roused to life when Allah sends rain onto it, in the sense that vegetation begins to sprout and it comes to life after being dead. After the dirt has settled, it rises and produces a variety of fruits and vegetables with a variety of colors, tastes, scents, forms, and advantages. This is a great sign, this lifeless soil that no one expected to see a plant in, just with the rain, it will give out great plants and crops with Allah's will.

Allah then says, "That is because Allah ˹alone˺ is the Truth, He ˹alone˺ gives life to the dead, and He ˹alone˺ is Most Capable of everything" (Al-Hajj:6). "That is" refers to the creation of Allah; the creation of man in this way from this sperm-

drop, and turning the lifeless soil into a field of plants after sending the rain. "That is because Allah ˹alone˺ is the Truth" This creation is an indicator for every reasonable and intellectual person that Allah is the truth, Allah is the Only God, the Creator, the One, and the Unique. Because this is only done by Allah ﷻ. Allah is the Creator of everything. The Lord, Allah, must exist because all this creation cannot be found without a God. Likewise, Allah is the truth that He Who has established and He Who has made this creation. Also as Allah ﷻ is capable of creating this creation from nothing, then He is capable of giving life to the dead. and He ˹alone˺ is Most Capable of everything" (Al-Hajj:6).

Allah then says, "And certainly the Hour is coming, there is no doubt about it. And Allah will surely resurrect those in the graves" (Al-Hajj:7). It is called the Hour because it has a specific time which Allah ﷻ has appointed. It has a specific time, and will occur with no delay. "There is no doubt about it" Allah ﷻ tells that the Hour will inevitably come to pass. "And Allah will surely resurrect those in the graves" Allah will resurrect those in the graves whose atoms have melted and mixed with each other in the Last Day, this is Allah's will.

After this clear obvious evidence for every reasonable person, Allah ﷻ identifies who is the headless disbeliever, He says, " ˹Still˺ there are some who dispute about Allah without knowledge, guidance, or an enlightening scripture" (Al-Hajj:8)

the disbeliever denies the words of Allah ﷻ and utters words that contradict the words of Allah, with no correct rational thought, and no clear transmitted text; what they say is based only on their opinions and whims. This person keeps on saying that there is no Resurrection or revival and Allah ﷻ can never revive these bodies a second time. He has no "knowledge, guidance, or an enlightening scripture" The disbeliever has no traces of knowledge, nor a guide to the right path, nor a clear scripture on which he relies. His reliance is only on his

ignorance, stubbornness and his collision with the Cause of Allah ﷻ and his argument against the truth.

Allah then adds, " turning away ˹in pride˺ to lead ˹others˺ astray from Allah's Way. They will suffer disgrace in this world, and on the Day of Judgment We will make them taste the torment of burning." (Al-Hajj: 9) This ignorant person is too proud to follow the truth, he does not accept the words of Allah ﷻ when he hears them, but rather turns himself away to the other side. [Thani Itfih] i.e. bending his neck in pride, means, twisting his neck, i.e., turning away from the truth to which he is called, bending his neck out of pride and arrogance. Allah says: "to lead ˹others˺ astray from Allah's Way." This either refers to those who are stubborn, or it means that the person who does this has been created like this so that he will be one of those who lead others astray from the path of Allah. Allah ﷻ says, "They will suffer disgrace in this world" This is the judgment of Allah ﷻ to disgrace him, either with a torment Allah inflicts upon him, or a punishment by showing his helplessness and ignorance. Allah decrees for him that he will face humiliation and shame, such as when he is too arrogant to heed the signs of Allah, so Allah will send humiliation upon him in this world and will punish him in this world, before he reaches the Hereafter, because this world is all he cares about and all he knows. Allah then says, "and on the Day of Judgment We will make them taste the torment of burning" (Al-Hajj - 9) This is his punishment in the Hereafter. Tasting here is not with the tongue, but with all the senses, he will hear the sound of the fire and the people screaming, he will see the blazing fire, touch it, burned in it, and he will drink the boiling water, all kinds of torture as a punishment for being ignorant and turning away from Allah's path.

Allah says, " ˹They will be told,˺ "This is ˹the reward˺ for what your hands have done. And Allah is never unjust to ˹His˺ creation." (Al-Hajj: 10) That is a divine punishment in this world and in the Hereafter for being stubborn, arrogant and turning away from the religion of Allah ﷻ and arguing with

falsehood. It is said, this is the punishment for all that "your hands have done." Because the hand is the organ that acts the most, so most of the actions that a person does involve using the hand. "And Allah is never unjust to ˹His˺ creation" (Al-Hajj:10). Allah never wrongs His creation and servants, but He rewards them with what they deserve.

Allah says, " And there are some who worship Allah on the verge ˹of faith˺: if they are blessed with something good, they are content with it; but if they are afflicted with a trial, they relapse ˹into disbelief˺, losing this world and the Hereafter. That is ˹truly˺ the clearest loss." (Al-Hajj: 11) This is another group Allah mentions in this Surah; the first ones were the people who are stubborn in committing sins and have followed Satan willingly and were devoted to him. The second group mentioned here is identifying the people who are believers as it looks from the outside, but they are believers only in the condition of prosperity. They only worship Allah ﷻ on the verge of faith, means, in doubt, or they are on the edge, such as on the edge or side of a mountain, i.e., (this person) enters Islam on the edge, and if he finds what he likes he will continue, otherwise he will leave. Allah says, "if they are blessed with something good, they are content with it" meaning if the matters of livelihood and life are easy for them and Allah ﷻ surrounds them with His blessings in this world, they feel secure of this good, it is security not faith. So long as they are in comfort, security, richness, livelihood, and wellness from Allah ﷻ, they are content with what Allah ﷻ has given them and he is not content with Allah. The true believer is content with Allah ﷻ "..... Surely in the remembrance of Allah do hearts find comfort" (Ar-Ra'd:28).

So these people would worship Allah and are content with this religion as long as their life is progressing peacefully. However, Allah says, "but if they are afflicted with a trial, they relapse ˹into disbelief˺" [Fitnah] means affliction. So if they are affected by Allah as a test for them, if Allah ﷻ tested them with some

harm in themselves, in their children, in those surrounding, then they would turn to disbelief.

Allah mentions in another Surah that Allah tests His faithful servants, this is Allah's way of distinguishing between a true believer and a hypocrite or weak-minded human, Allah says, "Do people think once they say, "We believe," that they will be left without being put to the test?" (Al-'Ankabūt: 2) "We certainly tested those before them. And ˹in this way˺ Allah will clearly distinguish between those who are truthful and those who are liars" (Al-'Ankabūt 3) It is Allah's way to distinguish and identify the true believers. Allah depicts the states of turning from belief to disbelief like "he turns back on his face" this means that he turns to disbelief quickly not wasting one minute, for he was not a true believer. Allah ﷻ says, "losing this world and the Hereafter". The loss of the world is when he turned to disbelief and was not patient through the trial and affliction. With that, he has lost his reward and then he has lost the straight path, so if he dies in this disbelief, there is no doubt that he will be among the people of Hell. Allah says, "Say, "The ˹true˺ losers are those who will lose themselves and their families on Judgment Day. That is indeed the clearest loss" (Az-Zumar: 15). Allah ﷻ says, "That is ˹truly˺ the clearest loss" (Al-Hajj: 11) the greatest loss and the losing deal, he has truly lost everything.

يقول الله ﷻ: {وَمِنَ النَّاسِ مَنْ يَعْبُدُ اللَّهَ عَلَى حَرْفٍ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ وَإِنْ أَصَابَتْهُ فِتْنَةٌ انقَلَبَ عَلَى وَجْهِهِ خَسِرَ الدُّنْيَا وَالآخِرَةَ ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ يَدْعُوا مِنْ دُونِ اللَّهِ مَا لا يَضُرُّهُ وَمَا لا يَنْفَعُهُ ذَلِكَ هُوَ الضَّلالُ الْبَعِيدُ يَدْعُوا لَمَنْ ضَرُّهُ أَقْرَبُ مِنْ نَفْعِهِ لَبِئْسَ الْمَوْلَى وَلَبِئْسَ الْعَشِيرُ إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الأَنْهَارُ إِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ }[الحج:11-14].

says, "And of the people is he who worships Allah on an edge. If he ﷻ Allah is touched by good, he is reassured by it; but if he is struck by trial, he turns on .his face [to unbelief]He has lost [this] world and the Hereafter. That is what is the manifest loss" (Al-Hajj:11) "He invokes instead of Allah that which neither harms him nor benefits him. That is what is the extreme error" (Al-Hajj:12) "He

invokes one whose harm is closer than his benefit - how wretched the protector and how wretched the associate" (Al-Hajj:13) "Indeed, Allah will admit those who believe and do righteous deeds to gardens beneath which rivers flow. Indeed, Allah does what He intends" (Al-Hajj:14).

Allah ﷻ says that this is how people believe in Him as if they were on the edge of belief; as if anything could change their minds. If they have good health, peace, and provision, their hearts will be assured by this good and assured by their belief as long as this good continues in this life. However, if an affliction befalls upon them, then they say it is from Allah ﷻ. This means if they were tested with a hard test because tests are a prerequisite of belief. "And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient. Who, when disaster strikes them, say, "Indeed we belong to Allah, and indeed to Him we will return" (Al-Baqarah:155-156). If Allah wanted something good to happen to someone, He would give it to them. "Alif, Lām, Meem" (Al-‘Ankabūt:1) "Do the people think that they will be left to say, "We believe" and they will not be tried?" (Al-‘Ankabūt:2) "But We have certainly tried those before them, and Allah will surely make evident those who are truthful, and He will surely make evident the liars" (Al-‘Ankabūt:3). If they were afflicted by something, Allah ﷻ says, "he turns on his face [to unbelief]. He has lost [this] world and the Hereafter. That is what is the manifest loss". No other loss is clearer than this one. "He invokes instead of Allah that which neither harms him nor benefits him". They turn from believing in Allah ﷻ and adhering to Him to invoking other gods besides Allah which neither harm nor benefit them. Any god that is worshiped or invoked besides Allah, neither harm nor benefit their worshipers because they cannot harm or benefit themselves except by the will of their Lord and Creator. "That is what is the extreme error". No error is worse than this, asking a creature that can neither benefit a person if they pray to that god nor harm them if they do not.

Allah says, "He invokes one whose harm is closer than his benefit - how wretched the protector and how wretched the associate" (Al-Hajj:13). They might give their hearts, money, and effort to their false god. "But they have taken besides Allah [false] deities that perhaps they would be helped" (Yā-Sīn:74) "They are not able to help them, and they [themselves] are for them soldiers in attendance" (Yā-Sīn:75). In the service of their lord whom they waste their money and effort on. So, they do themselves harm rather than good. Their false gods harm them rather than benefit them because they spend their money and effort on these false gods with no benefit to be reaped from this. "How wretched the protector and how wretched the associate". How wretched is this protector whom you went to and asked them to protect you, provide for you, keep you safe, be with you, and benefit you? You are spending all this effort on something which neither benefits nor harms you, this is a very bad ordeal, indeed. How wretched are the protector and the associate? If you had an associate that you live with, like your wife, your brother, or someone else, they cannot benefit you and them doing you harm is more probable. This is the wretched association. Allah ﷻ says that those whom they invoke besides Allah are not good. How wretched the protector and how wretched the associate? Look at what these erroneous people replaced Allah, who protects those who believe in Him, who has all good in His hands, and who lifts harm from people with. No one can lift harm or evil except for Him, and no one can bring good except for Him. They abandoned the protection of God ﷻ and followed which can neither harm nor benefit them. Rather, their harm is greater than their benefit. This is how those who replaced the worship of Allah ﷻ with another will end up.

Then, Allah ﷻ says, "Indeed, Allah will admit those who believe and do righteous deeds to gardens beneath which rivers flow. Indeed, Allah does what He intends" (Al-Hajj:14). This is the Honor of God ﷻ and Grace that He bestows upon believers who believe in Him, adhere to that belief, and do righteous deeds.

Righteous deeds include any deed that Allah ﷻ ordered us to do, and Allah only orders us to do righteous deeds. The best of these righteous deeds in this life are establishing prayer, fasting, giving zakat, going to hajj, being good to one's parents, and being honest. These deeds are the real manifestation of belief and its rewards are "gardens". Gardens mean Heavens. Arabs call heaven gardens because their trees are intertwined and hide their castles. Those who enter them do not find wasteland. Rather, they find gardens that hide those who enter them. These are the heavens of the Great God which are as wide as the Heavens and earth "beneath which rivers flow". Beneath these gardens and intertwined trees, rivers flow. These rivers have different flavors and attributes. "Is the description of Paradise, which the righteous are promised, wherein are rivers of water unaltered, rivers of milk the taste of which never changes, rivers of wine delicious to those who drink, and rivers of purified honey, in which they will have from all [kinds of] fruits..." (Muhammad:15). These different rivers do not only consist of water, they have water, alcohol, milk, and honey. Then, Allah ﷻ said, "Indeed, Allah does what He intends". This is Allah ﷻ He does whatever He intends, for He is the Strong God who holds everything in His hand. God ﷻ, can send these believers to Heaven because that is His will. He also leaves wrongdoers in their erroneous ways.

says, "Whoever should think that Allah will not support him ﷻ Then, Allah [i.e., Prophet Mohammad] in this world and the Hereafter - let him extend a rope to the ceiling, then cut off [his breath], and let him see: will his effort remove that which enrages [him]?" (Al-Hajj:15). Scholars said that the interpretation of this verse is that whoever thought that Allah will not support His servant and in this world, over his enemies and send him to His ,ﷺ Messenger Mohammad heaven and pleasure, "let him extend a rope to the ceiling, then cut off [his will not support His Messenger should ﷻ breath]". Those who think that Allah go and, "Then let them ascend through [any] ways of access". Let them try

for ﷺ ascending to Heaven and cut off the reasons of triumph from this Prophet through ﷻ the reasons of his triumph come from Heaven and are sent by Allah His angels who support him. If this opponent and hateful of the Prophet and who thinks that Allah will not support His Prophet could ascend to Heaven and cut let them see will their effort ,ﷺ off the means of triumph from this Prophet ?remove that which enrages themWhat enrages them is the Prophet and that the means of his triumph are not on earth and not only because of believers or other strategies that Allah gave to him to help him win. No, rather, the reasons for his triumph come from Heaven. Those who think Allah will not support His servant should ascend to Heaven and cut off the means of triumph from the Prophet and see will their effort remove that which enrages them? Those who hate the Prophet should see if this removes the enragement and anger that they have for the Prophet ﷺ. The second interpretation of this verse is that it means, whoever of you, stubborn disbelievers, think that Allah ﷻ will not support His servant and Messenger, Mohammad, in this world, and the Hereafter, should hang a rope from their ceiling and hang themselves if that could remove their rage towards the Prophet ﷺ. He said to die in your rage. As Allah ﷻ said about these disbelievers who bite their fingers in rage every time they saw the Prophet ﷺ, "Die in your rage. Indeed, Allah is Knowing of that within the breast". Let this rage increase in you until it kills you for Allah ﷻ will fulfill His promise to His Prophet ﷺ. This is the second interpretation of this verse; that these hateful opponents of the Prophet should hang themselves and see if this can remove their rage towards the Prophet ﷺ.

Allah ﷻ says, "And thus have We sent it [i.e., the Quran] down as verses of clear evidence and because Allah guides whom He intends" (Al-Hajj:16). This Quran was sent in this clear way. Notice from the beginning of this Surah, how Allah ﷻ advised people on the Day of Resurrection, then gave examples of resurrection, the creation of humans, the creation of plants, then telling us about

how disbelieving people act towards religion, how they oppose Allah's signs, how they follow the devil, disobey Allah's orders, or those trivial people who only worship Allah when it suits them; if their life was good, they believe, and if they were afflicted, they turn their faces. He also talks about those who adhere to religion and how Allah rewards them. Then, Allah ﷻ challenges those who think that He will not support His Prophet, that they will not be able to win against him because Allah has decreed his triumph and decreed the prevalence of this religion and that it must win. Allah ﷻ said that He sent this Quran down as verses of clear evidence and that He guides whom He intends. These verses are clear evidence and irrefutable arguments from Allah ﷻ. These are clear evidence from Allah; however, He only guides whom He intends to His path and religion. The matter is up to Him regarding guidance. Look at how clear these pieces of evidence are, but the darkness of the disbelievers' hearts, their denial of these clear signs, their pursuit of doubts and ignorance, and their following of their worst enemy, the devil, make them leave that clear evidence. This shows us that Allah ﷻ guides whom He intends and whom He wills. No matter how clear the signs were, no person can be guided if Allah did not decree guidance for them.

Then, Allah ﷻ says, "Indeed, those who have believed and those who were Jews and the Sabeans and the Christians and the Magians and those who associated with Allah - Allah will judge between them on the Day of Resurrection. Indeed, Allah is, over all things, Witness" (Al-Hajj:17). Allah ﷻ mentioned different and various nations and began with those who believed and He meant those who followed the Prophet Mohammad ﷺ. those who embraced Islam and belief, those people became the last believing nation on earth. "Indeed, those who have believed". Allah ﷻ started with believers because of how honorable they are. "and those who were Jews and the Sabeans". The Sabeans were a nation that worshiped idols, and stars. These are the people Ibrahim was sent to and invited them to follow Allah ﷻ. As for the Christians, they followed

Isa son of Maryam, and strayed from the right path. The Magians (Zoroastrians) are from Persia. Hindus as well and others. Those who associated with Allah are the Arab polytheists and all other nations who believed in Allah but worshiped other gods besides Him. Allah ﷻ says, "Allah will judge between them on the Day of Resurrection". These different nations will be judged by Allah ﷻ "Indeed Allah is, over all things, Witness". Nothing can escape His knowledge, and He is a witness of all of His creatures; nothing can escape Him, not even a grain of sand. "...And not absent from your Lord is any [part] of an atom's weight within the earth or within the heaven or [anything] smaller than that or greater but that it is in a clear register" (Yūnus:61). Allah ﷻ witnesses everything and nothing can escape Him for He is Omniscient; He knows of all these nations' status, what they said, believed in, and committed. Then, He will judge them for all of that on the Day of Resurrection.

Then, Allah ﷻ says, "Do you not see [i.e., know] that to Allah prostrates whoever is in the heavens and whoever is on the earth and the sun, the moon, the stars, the mountains, the trees, the moving creatures and many of the people? But upon many, the punishment has been justified. And he whom Allah humiliates - for him there is no bestower of honor. Indeed, Allah does what He wills" (Al-Hajj:18). You know that "to Allah prostrates whoever is in the heavens and whoever is on the earth". We know how people prostrate, for the Prophet ﷺ ordered us to prostrate on seven bones, he pointed at his forehead, his palms, his knees, and the tips of his feet. He told us that these are the bones that touch the ground when we prostrate. However, Allah ﷻ tells us that all those in the Heavens and earth of His creatures prostrate to Him. And He told us that angels who dwell in Heaven, starting from those who carry the Throne and all creatures in between Heavens and earth prostrate to Him. Allah ﷻ says, "and the sun". The sun, this great star which is known to all humans. And the sun and the moon of our planet, and these stars that Allah ﷻ scattered in the sky and adorned it with. All that on

earth as well, like the mountains, the trees, and all planets, and all other creatures on earth starting from the ant to the great elephant prostrate to Him. Then, Allah ﷻ says, "and many of the people?" Allah ﷻ told us that many people prostrate to Him. Then, He says, "But upon many, the punishment has been justified". Many .willingly ﷻ people deserved punishment for not prostrating to Allah

says about those people who do not prostrate and deserve ﷻ Then, Allah punishment, "And he whom Allah humiliates - for him there is no bestower of willingly are honored by Him because ﷻ honor". Those who prostrate to Allah ,this prostration is an honor to them. All these creatures prostrate to the Creator .because He created them to do so ,ﷻProstrating to one's Creator is an honor for the created. As the Prophet used to say in his prostration, "I have prostrated my face to the One Who created it and gave it hearing and sight by His might and His power. Glory is to Allah, the Best of creators". Prostrating your face to the One Who created it is an honor to your face to know their Lord, Creator, and God. Allah ﷻ honors the face that prostrates to Him. As for the face that does not prostrate to Allah ﷻ it is humiliated, excluded from the honoring that God bestows upon His creatures, from being attributed to Allah, and from His worship. It is humiliated just like Allah humiliated Satan and threw Him away from His Mercy. Allah does whatever He wills. This prostration to Allah ﷻ is done by all creatures in heavens and on earth.

These creatures are either rational like angels, humans, and jinn, or inanimate like mountains, trees, or irrational creatures like animals. What is the truth of this prostration that Allah ﷻ attributed to all of His creatures? They prostrate and praise Allah. All creatures praise Allah ﷻ. Praising means exalting Allah and it is done with words, while prostration is an action that needs movement, there is another way of prostrating to Allah other than these two, and it is by being. All of these creatures glorify Allah and prostrate to Him because they are witnesses that they have One God and Creator who created them that way. Their existence

is their testimony. The existence of these creatures is a testimony; the sun, the moon, the trees, every creature, even the disbelieving human is a testimony that there is One God and Creator. Their very existence is the testimony of Allah's existence. As for the testimony of the words and the rites of worship, Allah ﷻ says that these inanimate objects and irrational creatures do them; however, we can understand that rational creatures who have their own will praise Allah ﷻ. Angels, for example, are not prevented by arrogance from His worship, praise Him, and worship Him. Praising Allah is done by words and prostration is done by the body. Angels prostrate like this because they are rational creatures with volitions of their own, so are believers. As for the praising and prostration that these inanimate and irrational creatures do, there is no doubt that they have consciousness because Allah ﷻ told us that they do. He says, "And there is not a thing except that it exalts [Allah] by His praise, but you do not understand their [way of] exalting". There is not a thing except that it exalts Allah by His praise. Then, Allah ﷻ says, "but you do not understand their [way of] exalting". You, humans, do not understand their way of exalting.

Allah ﷻ says, "And to Allah belongs the dominion of the heavens and the earth..." (An-Noor:42). Allah ﷻ says, "and the earth and [by] the birds with wings spread [in flight]? Each [of them] has known his [means of] prayer and exalting [Him]". Allah ﷻ has known the means of prayer and exalting of all these birds; they pray, praise, prostrate, and bow to Allah. Their praise of Allah is said with words; however, this is only known by Allah for He is the One who taught them how to do these acts of worship and exaltation of Him. They prostrate; there is no doubt that these creatures prostrate to Allah, even if we do not know how they do it. We do not know how trees, the sun, and the moon prostrate. There is no doubt that they do even if we do not know how. Their praise of Allah is also only known by Him.

"Do you not see [i.e., know] that to Allah prostrates whoever is in the heavens and whoever is on the earth and the sun, the moon, the stars, the mountains, the trees, the moving creatures and many of the people? But upon many, the punishment has been justified. And he whom Allah humiliates - for him there is no bestower of honor. Indeed, Allah does what He wills" (Al-Hajj:18). They deserve punishment for not prostrating to Allah ﷻ as He ordered them to do willingly. They prostrate unwillingly as Allah ﷻ says their shadows do in the mornings and the evenings. Their shadows prostrate to Allah besides their will; this prostration is a prostration of humiliation and subjugation. As for believers, they prostrate to Allah and praise Him by their own will because they want to do that. This grants them honor, high status, and reward from Allah ﷻ. "And he whom Allah humiliates - for him there is no bestower of honor. Indeed, Allah does what He wills" (Al-Hajj:18) to His creatures; He honors one and humiliates the other. Allah honors whom He wills and humiliates whom He wills and He does what He intends for He has the Will alone.

يقول الله ﷻ: {هَذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ فَالَّذِينَ كَفَرُوا قُطِّعَتْ لَهُمْ ثِيَابٌ مِنْ نَارٍ يُصَبُّ مِنْ فَوْقِ رُءُوسِهِمُ الْحَمِيمُ يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ وَالْجُلُودُ وَلَهُمْ مَقَامِعُ مِنْ حَدِيدٍ كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا مِنْ غَمٍّ أُعِيدُوا فِيهَا وَذُوقُوا عَذَابَ الْحَرِيقِ إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ وَهُدُوا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ وَهُدُوا إِلَى صِرَاطِ الْحَمِيدِ}[الحج:19-24].

Allah ﷻ says, "These are two opposing groups that disagree about their Lord: as for the disbelievers, garments of Fire will be cut out for them and boiling water will be poured over their heads (19) melting whatever is in their bellies, along with their skin (20) And awaiting them are maces of iron (21) Whenever they try to escape from Hell—out of anguish—they will be forced back into it, ˹and will be told,˺ "Taste the torment of burning!" (22) ˹But˺ Allah will surely admit those who believe and do good into Gardens, under which rivers flow, where they will be adorned with bracelets of gold and pearls, and their clothing will be silk (23)

for they have been guided to the best of speech, and they have been guided to the Commendable Path" (24)) (Al-Hajj: 19-24).

mentioned that all that exists in the universe bow down in submission ﷻ Allah among which some bow down willingly, which are the people of ,ﷻ to Allah says, "Do you not see ﷻ faith, and some do not, which are the disbelievers. Allah that to Allah bow down ˹in submission˺ all those in the heavens and all those on the earth, as well as the sun, the moon, the stars, the mountains, the trees, and all˺ living beings, as well as many humans, while many are deserving of˹ punishment. And whoever Allah disgraces, none can honour." (Al-Hajj: 18) ,Many humans are deserving the punishment of Allah, for they don't, willingly ,disgraces them and expels them from His mercy ﷻ bow down to Him, thus Allah ".Surely Allah does what He wills"Allah does whatever He wills with His creation; He honours whoever He wills with faith and submission to Him, and He disgraces whoever He wills by expelling them from His mercy and turning him away from worshipping Him. Actually, if one is turned away from worshipping Him then he is expelled from His mercy. He says, "As for the disbelievers, garments of Fire will be cut out for them and boiling water will be poured over their heads (19) melting whatever is in their bellies, along with their skin (20) And awaiting them are maces of iron (21) Whenever they try to escape from Hell—out of anguish—they will be forced back into it, ˹and will be told,˺ 'Taste the torment of burning!'" .(Al-Hajj: 19-22) (22)

Then, Allah mentions an example of the consequences of this divine will. He says, "These are two opposing groups that disagree about their Lord". Allah ﷻ points out two opposing groups whose opposition is about Allah ﷻ; one group is the believers in Allah and His messages, and the other group is the disbelievers who disbelieve in Allah and turn away from the truth that was sent to them from Him. "As for the disbelievers", Allah starts mentioning the bad consequences for the disbelievers, and what He will do to them in the Hereafter. Then, He mentions

His reward and grace upon the obedient people. Scholar of Interpretation of the Quran said this verse was revealed about the opposing groups in the Battle of Badr, which was the first battle between the hosts of Allah led by the Prophet ﷺ and the hosts of disbelieving led by Abu-Jahl and the Chiefs of Quraish. At the beginning of the Battle of Badr, the disbelievers sent a message to the Prophet saying, send us the best of your hosts so that we can have a sword duel, as was the customary practice for the Arabs before a battle. The Arabs used to send one or more from among the two hosts to have a duel before the two hosts clashed. This duel was meant to show the strength of each host; killing the knight from one of the hosts would either weaken the host or protect them.

Three of the disbelievers went out for the duel. They were Utbah bin Rabiah, Al-Sheebah bin Rabiah, and Al-Waleed bin Utbah; two brothers and a third who was Al-Waleed bin Utbah. Then, the Prophet selected from among his host ones to face them, and when they were going to the field, a group of Al-Ansar stopped them and said to the Prophet, O Muhammad, send us the best ones from among our people. This is because, for them, if they kill someone inferior or weaker than them, this would not prove their strength and capabilities. Thus, the Prophet selected three of the firmest knights from among the Muslims saying, arise o Hamza, arise o Ali, and arise o Obaideh bin Hareth bin Abdul Muttalib, who all were from the children of Hashim and those all were from the Abd-Shams and all of them were Quraishis. They were cousins, but a group of them were with the disbelievers and the others were with the believers. The three knights met in the field and each fought his opponent; Hamza did not wait before he killed his opponent as did Ali bin Abi-Taleb, whose opponent was Al-Waleed bin Utbah. Only Shaibah bin Rabeah and Obaideh bin Hareth were still fighting when Obaideh bin Hareth received two hits from the back that broke his leg, which led Ali bin Abi-Taleb and Hamzah to attack Shaibah and kill him. In the end, the

result was that the three disbelievers were killed and the three believers got away from the field safely except for the wounds that Obaideh received.

Ali bin Abi-Taleb said I am among the first who fought for the sake of the Lord, this is the first blood being shed for the sake of Islam. Allah says, "These are two opposing groups that disagree about their Lord". Allah ﷻ draws our attention to this opposition; those were cousins belonging to the same tribe and group, yet they disagreed about their Lord. One group believed in the Prophet and believed in the truth sent from Allah, and the other group disbelieved and were insistent on that. "These are two opposing groups that disagree about their Lord"; they disagreed about Allah and see what the result of disagreeing about Allah is; Allah ﷻ says, "as for the disbelievers, garments of Fire will be cut out for them and boiling water will be poured over their heads" (Al-Hajj: 19).

This is the punishment of Allah for those who disbelieve in Him. That group of the Arabs denied the resurrection, and when the Prophet came to them with those clear signs, they stubbornly denied that and then fought him. For those disbelievers, garments of Fire will be cut out for them to wear; Allah cut out for them garments of Fire, and He says that sometimes these garments will be of tar, He says, "with garments of tar, and their faces covered with flames." (Ibrahim: 50). They will wear Sarabeel of tar, a Serbal is a shirt, and their faces will get covered with flames. So, they will wear garments and shirts of Fire, cut out of Fire, and boiling water will be poured over their heads. Al-Hameem (boiling water) will be poured over their heads, and Al-Hameem is water that achieved its extreme heat, as Allah ﷻ says, "scalding water), and He says, (˹It will be said,˺ “Seize them and drag them into the depths of the Hellfire. (47) Then pour over their heads the torment of boiling water.”(48) ˹The wicked will be told,˺ “Taste this. You mighty, noble one!” (49) (Ad-Dukhan: 47-49). This Hameem is not like hot water in this worldly life, rather it is like molten metal, He says, "When they

cry for aid, they will be aided with water like molten metal" molten metal, "which will burn ˹their˺ faces. What a horrible drink! And what a terrible place to rest"

"Melting whatever is in their bellies, along with their skin." (Al-Hajj: 20). This boiling water which will be poured over their heads, if they drink it, it will melt their intestines, rather whatever is in their bellies; their intestines, stored fat there, etc. It will also melt their skin; if it is poured over their skin, it will melt so that it becomes liquid. "And awaiting them are maces of iron." (Al-Hajj: 21) This is another image of their punishment; maces of iron; a mace is a tool with a curved end, a hammer or a stick with a heavy iron end like the mace an elephant rider uses to make it move. Yet, the Prophet said about those maces that if one of them fell on a mountain, it would destroy it. Also, Allah described these maces as maces of iron; they will not be for example of bamboo or palm branches, rather they will be of iron. "Whenever they try to escape from Hell—out of anguish—they will be forced back into it"; whenever those disbelievers try to escape from Hell out of anguish, the severity of the situation and the anguish crushing their chests that they try to escape in any possible way, they will be forced back into it. While he is trying to escape looking for an exit, an angel approaches him and hits him with his mace forcing him back into the bottom of Hell. Allah says, "Whenever they try to escape from Hell—out of anguish—they will be forced back into it" in this manner, forced back with maces of iron. "˹and will be told,˺ "Taste the torment of burning!"" (Al-Hajj: 22). All these images of torment afflict the punished all at once; his garment will be of Fire, boiling water will be poured over his head, he drinks boiling water which melts whatever is in his belly, he will be hit with maces of iron, as well as this prison of burning fire surrounding him, as Allah says, "Death will overwhelm them from every side, yet they will not ˹be able to˺ die." This is the end of those who denied and rejected the belief

and fought the people of faith in that way and were proud of their strength. See !how they will end up

Then, Allah says, “ˆBut˜ Allah will surely admit those who believe and do good into Gardens", this is Allah’s reward for His worshippers. Allah is the One Who will admit those who believe and do good into Gardens. Allah always joins good deeds to belief, for these are the reasons for one to be saved (from Hell). Also, if faith is accompanied by good deeds, faith will control the deeds of heart; it will make them honest, be submissive to Allah, and make their hearts humble to Allah, loving Him, fearing Him, seeking what He has for them, glorified Him and exalting Him. Then they do the good deeds which Allah commanded them to do; they pray, fast, pay Zakat, perform Hajj, all the good deeds. "But˜ Allah will surely admit those who believe and do good into Gardens"; orchids, "under which rivers flow". Under those Gardens and Palaces, rivers of different flavors flow. "Where they will be adorned with bracelets of gold", something that adorns is something that beautifies; Allah will add beauty to their existing beauty by adorning them with visible bracelets and necklaces. A bracelet is a piece of jewelry worn on the wrist and these bracelets are of gold that is not the same as the gold of this worldly life. As well as pearls. Pearl is a rare, worthy lustrous stone coming from shellfish, yet the pearls we talk about are the pearl of Paradise. "And their clothing will be silk"; their garments in Paradise will be made of silk, and this silk is not the silk we know, produced by silkworms. This is the silk of Paradise, which, there is no doubt, is different from the silk of this worldly life, it is a silk that is suitable for the people of Paradise to wear.

So, see how the Lord honours His believers and worshippers; He will bestow all these blessings upon them; those Gardens under which different rivers flow, they will be adorned with bracelets of gold and pearls, and their clothing will be silk. "For they have been guided to the best of speech, and they have been guided to the Commendable Path." It is in the passive voice meaning Allah guides them;

Allah inspires them, and helps them with that so that this becomes their manners in Paradise. When they are in Paradise, no bad word, sinful talk or idleness comes out of their mouths, nor a wink, rather they only utter the best of speech. "and their greeting will be, “Peace!”"(Yunus:10) "There they will never hear any idle or sinful talk, only good and virtuous speech" (Al-Waqiah: 25-26) They will only utter the good and virtuous of speech; it will include no fighting, no insults, no one will curse another, all of this will be forbidden in Paradise, "for they have been guided to the best of speech, and they have been guided to the Commendable Path" (Al-Hajj: 24). Allah have guided them to His path, the good path, which will lead them to that place. Yet there is another way of interpreting this last verse; "for they have been guided to the best of speech, and they have been guided to the Commendable Path" (Al-Hajj: 24) This other interpretation takes the verse to refer to this worldly life, that Allah ﷻ guides the people of faith to the best of speech in this world; admitting that there is no god but Allah and that Muhammad is His messenger, as there is no better of speech than this. As well as glorifying and praising Allah and praying to Him, command beneficence and forbid malfeasance, and calling for good deeds; Allah has guided them to the best of speech. "Have you not seen how Allah has set forth a parable: A good word is like a good tree, having its root firm and its branches in the sky." (Ibrahim: 24) The good word and the good speech that is uttered by the people of faith in this worldly life, which Allah has taught them, and the best and most honourable of which is the word of Monotheism, that there is no god but Allah. Allah has guided them to His path, His way which is lit with praying, fasting, paying Zakat, and performing Hajj. This is the path of the Lord which they took and where they were guided to the best of speech and the straight path; this is applicable in this worldly life as well as in the Hereafter.

Then Allah ﷻ says, "Surely "We will punish) those who disbelieve and prevent (people) from the way of Allah and from Al-Masjid-ul-Harām (the Sacred

Mosque), which We have made for all men, where residents and visitors are all equal. And whoever intends therein to commit deviation with injustice, We will make him taste a painful punishment."(Al-Hajj :25) Allah, here, refers to the disbelief of those disbelievers whom Allah punished them this way. This is disbelief added to disbelief, for the disbelievers from Quraish in Mecca, who fought the Prophet ﷺ and expelled him from among them and started war against him. They went to fight him (and his hostel) in the Battle of Uhud and the Battle of the Trench; they drove them out of Mecca and did not allow them to reach the Sacred Mosque, the house of God which He established to be a place for worshipping Him, He says, "those who disbelieve and prevent (people) from the way of Allah and from Al-Masjid-ul-Harām (the Sacred Mosque". Thus, in addition to their disbelief, they prevent people from the way of Allah. Preventing is keeping something from happening; this could be either an intransitive verb meaning that he prevented himself from the way of Allah, or a transitive verb meaning that he prevents others from the way of Allah; he prevented someone else from the way of Allah. They spread suspicions and lies by insulting the Prophet ﷺ, by claiming that he was a magician, as well as by threatening and torturing those who believe in Allah. This way they prevented people from embracing Islam and prevented them from the way of Allah; using their words as well as their actions. "Al-Masjid-ul-Harām (the Sacred Mosque". They prevented people from the Sacred Mosque; they prevented people from worshipping Allah and exalting Him at the Sacred Mosque in Mecca. Indeed, Allah made the whole land of Mecca sacred and made the house for worshipping Him in it. The land of Mecca has been sacred since the beginning of time; when Allah created the heavens and the earth, He made the Land of Mecca a sacred place so that the house of God would be established in it.

"Allah has made the Ka'bah, the Sacred House, a source of stability for people" Allah made it so, so that He establishes people to follow His religion in it, to be

a symbol for them, a place for them, a place for reward, and a place where they meet great benefits since Allah created the heavens and the earth. Then, Ibrahim established this House, and Allah commanded him to invite people to perform pilgrimage to the house of Allah. Then the last Prophet ﷺ was chosen from this land, the Mother of Cities, so that it is the source and origin of his call, the place where people repent and return to from around the world, a place for them to be rewarded by God for performing the rituals which Allah has prescribed for His servants to perform in it. This is the Sacred Mosque, the honorable and revered place by Allah and where Allah forbade things that are allowed anywhere else, like hunting, seeking revenge or committing a sin. Allah has made this place a sanctuary, to the point that even picking up what was dropped is Haram (forbidden). Allah ﷻ says, "which We have made for all men, where residents and visitors are all equal" This is the law of Allah to make all men in it equal; whether one is a resident or a visitor. A resident is the one that lives in that place, and a visitor is a foreigner who comes to that place from somewhere else. This Mosque is not owned by anyone, rather Allah has made it for all men, where all men are equal in worshipping Allah in it, visiting it, perform Hajj to it; whether one is a resident who lives or a visitor coming from outside that land, they all are equal in their safety, stay and peace there.

Then Allah ﷻ says, "And whoever intends therein to commit deviation with injustice, We will make him taste a painful punishment." (Al-Hajj :25) Whoever intends, thinks, or considers to deviate from the command of Allah, the origin of Ilhad (deviate) is to stray from and from it what is dug in the ground inclined is called Lahd. Ladah, Yalhad (he deviates) meaning he strays and deviates from the path of the truth and from belief. "with injustice", any injustice; if he wrongs anyone visiting or staying in it, with any kind of injustice, or even if he wrongs himself by committing sins, He says, "We will make him taste a painful punishment"; there is no doubt that such a person will taste and suffer from this.

Allah says "make him taste" meaning that he will suffer from a painful punishment and we have described the images of that painful punishment, Allah has mentioned images of that painful punishment, He says, " as for the disbelievers, garments of Fire will be cut out for them and boiling water will be poured over their heads, (19) melting whatever is in their bellies, along with their skin.(20) And awaiting them are maces of iron.(21) Whenever they try to escape from Hell—out of anguish—they will be forced back into it, ˹and will be told,˺ “Taste the torment of burning!”" (Al-Hajj :19-22). These are images of a painful punishment, which Allah made the end for those who prevent people from the way of Allah and from the Sacred Mosque; the one who commits these sins, of preventing people from the way of Allah and from the Sacred Mosque, Allah threatens him with this painful punishment.

Then, Allah begins talking about the place and history of this House. He says, "And (remember) when We pointed out for Ibrāhīm the place of the House (of Allah) saying, “Do not associate anything with Me as My partner, and purify My House for those who make Tawāf (circumambulation around it), and those who perform Qiyām (standing up in worship) and those who perform Rukū‘ (bowing down) and Sujūd (prostration)(26) and announce among people about (the obligation of) Hajj, so that they should come to you on foot, and on every camel turned lean, traveling through every distant hilly pathway,(27) so that they witness benefits for them, and recite Allah’s name in specified days, over the provision He gave them from the cattle. “So, eat thereof and feed the distressed, the poor.”(28) Then, they must remove their dirt, and fulfill their vows, and make Tawāf of the Ancient House” (29) (Al-Hajj: 26-29).

Allah shows how He established this House to be a place and guidance to people, He says, "And (remember) when We pointed out for Abraham the place of the House (of Allah)” Pointed out means showed; Allah ﷻ pointed out the place of the House and made the place suitable for its purpose from the beginning of

the creation. It was said that it was first built by the angels and that Ibrahim ﷺ was the first human to have built it based on the bases which the angels built after the descent of Adam. "And (remember) when We pointed out for Abraham the place of the House (of Allah)"; We showed and informed him about where to build the House of Allah, and Allah enabled him to build it.

Pointed out for you means that Allah granted you this status and this honour and enabled you; Allah enabled Ibrahim and facilitated things for him to build the House in the exact place where Ibrahim built it, Ibrahim ﷺ the father of prophets, the father of Ismail and Ishaq, and all the prophets after him were from his lineage. The House is the House of God and Ka'bah is the symbol and the guidance for people to pray to. "Do not associate anything with Me as My partner". It was meant that this House is for (worshipping) Allah and no one else, no associates, when Ibrahim built the House, it was purely meant for Allah ﷻ, there were no idols, no associates or partners in this House. Ibrahim built it for the worship of Allah alone; this is the House of Allah alone and no associates could be associated with it.

"And purify My House for those who make Tawāf (circumambulation around it), and those who perform Qiyām (standing up in worship) and those who perform Rukū' (bowing down) and Sujūd (prostration)" Purity means cleanliness and purity here refers to both sensual and moral purity; purity from all sensual impurities and dirt so that the place remains clean and pure for the worship of Allah for those who come to circumambulate around this House, around Ka'bah. Allah allowed His servants to worship Him by circumambulating around His House, the known circumambulating, which is moving in circles around that building. As well as for those who perform standing in worship, who direct themselves in their prayers in the direction of this House, and those who bow down and prostrate. As if this House was meant for those who perform these acts of worship; circumambulating through which one worships Allah, performing

standing in worship, bowing down and prostrating. See this great House which Allah has made it His house so that all men, from around the world, come to it to worship Allah with those great acts of worship; circumambulating which indicates the servants' submission to their Lord, for this circumambulation is a sign of their humiliation, submission and response to the command of Allah, as well as standing in worship, bowing and prostrating, all are forms of submission and humiliation, and this is the essence of worshipping the Lord. "And (remember) when We pointed out for Ibrāhīm the place of the House (of Allah) saying, "Do not associate anything with Me as My partner, and purify My House for those who make Tawāf (circumambulation around it), and those who perform Qiyām (standing up in worship) and those who perform Rukū' (bowing down) and Sujūd (prostration)".

All of this is to answer those disbelievers who prevent people from the House of Allah; those who transferred it after that into a house for their idols that they put their idols inside the Ka'ba, such like Hubal that was placed inside the Ka'bah. Also, they placed the idols on top of the House; 360 idols were placed on top of the House, which the Prophet destroyed when he conquered Mecca. They also placed some idols around the House, such as Ousaf that was placed on As-Safa and Naela which was placed on Al-Marwah. So, they made it a house of polytheism and disbelief after it was originally built to be the House of God "Do not associate anything with Me as My partner", pure of all kinds of impurities, whether sensual or moral, considering that the worst of impurities is the existence of disbelievers in it and the placement of idols in and around it.

يقول الله ﷻ: {إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَالْمَسْجِدِ الْحَرَامِ الَّذِي جَعَلْنَاهُ لِلنَّاسِ سَوَاءً الْعَاكِفُ فِيهِ وَالْبَادِ وَمَنْ يُرِدْ فِيهِ بِإِلْحَادٍ بِظُلْمٍ نُذِقْهُ مِنْ عَذَابٍ أَلِيمٍ وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَنْ لا تُشْرِكْ بِي شَيْئًا وَطَهِّرْ بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَعْلُومَاتٍ عَلَى مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الأَنْعَامِ فَكُلُوا مِنْهَا وَأَطْعِمُوا الْبَائِسَ الْفَقِيرَ ثُمَّ لْيَقْضُوا تَفَثَهُمْ وَلْيُوفُوا نُذُورَهُمْ وَلْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ ذَلِكَ وَمَنْ يُعَظِّمْ

حُرُمَاتِ اللَّهِ فَهُوَ خَيْرٌ لَهُ عِنْدَ رَبِّهِ وَأُحِلَّتْ لَكُمُ الأَنْعَامُ إِلَّا مَا يُتْلَى عَلَيْكُمْ فَاجْتَنِبُوا الرِّجْسَ مِنَ الأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ}[الحج:25-30].

says, "Indeed, those who have disbelieved and avert [people] from the ﷻ Allah - way of Allāh and [from] al-Masjid al-Ḥarām, which We made for the people equal are the resident therein and one from outside - and [also] whoever intends [a deed] therein of deviation [in religion] by wrongdoing - We will make him ,taste of a painful punishment" (Al-Hajj: 25), "And [mention, O Muḥammad] when We designated for Abraham the site of the House, [saying], 'Do not associate anything with Me and purify My House for those who perform ṭawāf ,and those who stand [in prayer] and those who bow and prostrate'" (Al-Hajj: 26) And proclaim to the people the ḥajj [pilgrimage]; they will come to you on foot" ,and on every lean camel; they will come from every distant pass" (Al-Hajj: 27) That they may witness [i.e., attend] benefits for themselves and mention the" name of Allāh on known [i.e., specific] days over what He has provided for them .of [sacrificial] animalsSo eat of them and feed the miserable and poor" (Al-Hajj: 28), "Then let them end their untidiness and fulfill their vows and perform ṭawāf around the ancient House" (Al-Hajj: 29), "That [has been commanded], and whoever honors the sacred ordinances of Allāh - it is best for him in the sight of his Lord. And permitted to you are the grazing livestock, except what is recited to you. So avoid the uncleanliness of idols and avoid false statement" (Al-Hajj: 30).

explained the fate that will face those who disputed over Him, "These ﷻ Allah .are two adversaries who have disputed over their LordBut those who disbelieved will have cut out for them garments of fire. Poured upon their heads will be scalding water" (Al-Hajj: 19), "By which is melted that within their bellies and [their] skins" (Al-Hajj: 20), "And for [striking] them are maces of iron" (Al-Hajj: 21), "Every time they want to get out of it [i.e., Hellfire] from anguish, they will

be returned to it, and [it will be said], 'Taste the punishment of the Burning Fire!'" (Al-Hajj: 22).

This is the fate of the disbelieving nation who disputed with believers and abandoned the path of the Lord and disbelieved in Him. Then, He talked about the other people, the believers, "Indeed, Allāh will admit those who believe and do righteous deeds to gardens beneath which rivers flow. They will be adorned therein with bracelets of gold and pearl, and their garments therein will be silk" (Al-Hajj: 23), "And they had been guided [in worldly life] to good speech, and they were guided to the path of the Praiseworthy" (Al-Hajj: 24). Then, Allah ﷻ started talking about the status, the greatness, and the holiness of His Old House that He established on this land, precisely in its center, Mecca, to be a light for all people.

Allah ﷻ says in the beginning, "Indeed, those who have disbelieved and avert [people] from the way of Allāh and [from] al-Masjid al-Ḥarām, which We made for the people - equal are the resident therein and one from outside - and [also] whoever intends [a deed] therein of deviation [in religion] by wrongdoing - We will make him taste of a painful punishment" (Al-Hajj: 25). Averting people from the way of Allah means forcing believers away from this House; this is an additional crime to the crimes of those who dispute over Allah. This is a crime particularly committed by the Arab polytheists who resided in Mecca and fought believers to force them out of that House. He says, "Indeed, those who have disbelieved", this is the first crime, "And avert [people] from the way of Allah", away from His path. They did not want people to believe and pursue the path of God ﷻ. "And [from] al-Masjid al-Haram", Al-Masjid Al-Haram is Allah's way, Islam's Kaaba, and the light of God's Path. Allah ﷻ says, "Which We made for the people - equal are the resident therein and one from outside". Allah ﷻ created its creed and prepared for the people whether they are residents therein or from the outside; this means whether they live in it or those from the outside who must

find this House open and not be forbidden from entering it. Everyone from all over and from outside this House has a right to this House because it is Allah's House that He established for all people.

Then, Allah ﷻ says, "And [also] whoever intends [a deed] therein of deviation [in religion] by wrongdoing - We will make him taste of a painful punishment". This is a warning and a promise from God ﷻ to those who intend a deed therein of deviation in this House or those who want to deviate from the path of right by committing wrongdoing will taste painful punishment from Allah. By wrongdoing means to commit an injustice against any of Allah's servants therein. Allah ﷻ says, "We will make him taste of a painful punishment", this is a warning from Allah ﷻ to them. This painful punishment is what Allah ﷻ described in the previous verses. He says, "But those who disbelieved will have cut out for them garments of fire. Poured upon their heads will be scalding water". "By which is melted that within their bellies and [their] skins". "And for [striking] them are maces of iron".

Then, Allah ﷻ says, "And [mention, O Mohammad], when We designated for Abraham the site of the House", Allah ﷻ showed it to him, taught it to him, and showed him the place where he will build Allah's house. Allah ﷻ prepared this by ordering Ibrahim to place his son Ismail and his wife Hajar in this place. When Ibrahim left his wife Hajar and his son Ismail in this wilderness, no one resided in Mecca in the place where the House is now. This was done by Allah's order. At that point, Hajar ran after Ibrahim asking him why he's leaving them in this place where no human lives, he answered her that it is Allah's order. Then, she asked him, did Allah order you to do this? He shook his head yes without uttering a word. Then, she answered, 'Then, we will never be lost'. After that, she breastfed her son until she ran out of water and food, and her son started crying out in hunger. She looked around for the nearest place, as the Prophet ﷺ said, and started looking for water. she found the Safa, so she climbed and looked left and

right to search for signs of people. When she found none, she went down and walked until she reached the valley between the Safa and the Marwa, so she started running back and forth, then climbed again to look for people, then went down again and ran. She did those seven times. When she reached the Marwa for the seventh time, she heard a faint sound. Thus, she called out, 'If you have water, please give it, where is this sound coming from'. Then, she ran back to the place where she left Ismail and found Jibreel there disguised as a man. He had struck the earth with his foot and caused water to burst out. He said to her, 'This is the site on which the House of Allah will be built by this boy'. He told her that here is Allah's House and those who follow him and assured her that she will not be lost here for Allah ordered His House to be established in this place by her boy.

Allah ﷻ made Ibrahim reside in this place, and when Ismail grew older, his father said to him that Allah had ordered him to build His House in this place and asked for Ismail's help. He agreed, rolled up his sleeves, and started moving stones and staking them up together saying, "Our Lord, accept [this] from us. Indeed, You are the Hearing, the Knowing" (Al-Baqarah: 127). Allah ﷻ is the One who ordered Ibrahim to establish His House and helped him to do so. "And [mention, O Mohammad], when We designated for Abraham", it was not an idea that Ibrahim came up with. Rather, it was an order by Allah ﷻ to build His House in this place. This is an honor to Allah's Houses, that it was built on a direct order from Him and not an inspiration that He gave to Ibrahim. It was an order by Allah ﷻ that He sent through His angel to Ibrahim to build a House of His in this place. "And [mention, O Mohammad], when We designated for Abraham the site of the House", in the place where he resided at that time. It was said that the House that Ibrahim built had already established foundations that were placed by the angels when Adam ﷺ descended. Allah ordered him to not associate anything with Him and to build the House of Allah ﷻ for Him alone with no partners. "Do not associate anything with Me and purify My House for those who perform ṭawāf

and those who stand [in prayer] and those who bow and prostrate" (Al-Hajj: 26), this means purity in all of its shades of meaning; physical purity of all forms of defilement and spiritual purity; which means not putting any kind of defilement in this House, like pictures, idols, and statues that are worshiped besides Allah ﷻ. For those who perform tawaf means the way people worship Allah around the Kaaba. And those who stand, pray, bow, and prostrate; these are the pillars of praying around the House and the kind of worship that Allah ﷻ loves. Allah loves tawaf around His House, praying, bowing, and prostrating.

"And proclaim to the people the ḥajj [pilgrimage]; they will come to you on foot and on every lean camel; they will come from every distant pass" (Al-Hajj: 27), proclaim to the people and tell them to come to this place to perform hajj. Hajj in Arabic originally meant frequently visiting a certain place for a specific reason. Allah ﷻ established rites of worship for His servants to perform in His House. If we look closely at these rites, we find that all of them are tied closely with Ibrahim ﷺ. First, Allah ﷻ made Ibrahim reside in the Kaaba. Then, circumambulation around the Kaaba (tawaf) looks like Ibrahim building the Kaaba and circulating it to build one layer after the other until he finished building it in full. Moreover, the walkway between the Safa and the Marwa is what Hajar did when Ibrahim went back to the Levant and left her alone with her son in an abandoned place where neither humans nor jinn resided. She climbed the Safa, looked around, went down, and walked around the valley where the Prophet ﷺ ran; he did what Hajar did before. She climbed the Marwa then went back again. Allah ﷻ made her actions a spiritual rite for His servants to perform. "Indeed, aṣ-Ṣafā and al-Marwah are among the symbols of Allāh. So whoever makes ḥajj [pilgrimage] to the House or performs ʿumrah - there is no blame upon him for walking between them. And whoever volunteers good - then indeed, Allāh is Appreciative and Knowing" (Al-Baqarah: 158).

Allah ﷻ also made going to Mina and throwing pebbles another rite that is related to Ibrahim ﷺ. When he wanted to slaughter his son, he took him to that place, then, the devil came to him in the shape of a human and asked him, ‘Where are you going? Why are you slaughtering your son? what is wrong with you?’ Thus, Ibrahim took some pebbles and threw them at the devil in these three places where Muslims now throw pebbles at the devil as a rite of worship. This is exactly what Ibrahim did, he mentioned the name of Allah, ‘In the name of Allah, Allah is Great’. This symbolic act mimics the real act that Ibrahim had done before. This is a declaration from believers that your enemy is the devil. Allah ﷻ made Zamzam erupt for Ismail and his mother Hajar has become a rite as well. The Prophet ﷺ drank from it while facing the Kaaba, ordered people to drink from it, and to keep it as a source of water for pilgrims who come to perform hajj. Allah ﷻ has made it a never-ending well that still stands to this day to be associated with what Allah ﷻ did to this honored family; Ibrahim, Ismail, and Hajar.

Allah ﷻ turned all their unintentional actions into rites; what Hajar ﷺ did was not an act of worship. Rather, she did it to find someone in that barren place to save them. Allah ﷻ turned that act into an act of worship that all believers who descend from Ibrahim should do until the time of the Day of Resurrection. Allah, also, gave these rites a higher status with the sending of the Prophet Mohammad ﷺ for he is the greatest to call people to perform hajj to Allah's Houses and his nation is the greatest nation to perform hajj to Allah's House. Hajj has been performed since Ibrahim called people to perform it in this House. All prophets who came after Ibrahim performed Hajj, except for Isa, for he will perform it at the end of time. While the Prophet was going to perform hajj, coming down from the mountain track of Harsha. He (the Holy Prophet) said which is this mountain track? They said it is the mountain track of Harsha. He observed (I feel) as If I am seeing Musa in a well-built red dormitory, with a cloak of wool around him.

The Prophet crossed that mountain track mentioning Allah's name. He said that he feels as if he is seeing Musa on a well-built dromedary, with a cloak of wool around him. He described the dromedary of that she-camel as if Musa was crossing next to him mentioning Allah. He also mentioned several other prophets who performed hajj to Allah's House before the Prophet ﷺ. Allah ﷻ said to Ibrahim "And proclaim to the people the hajj' to come to this place repeatedly. Hajj, in language, means to visit a place repeatedly. They will come to you on foot. This is the call of hajj that Ibrahim said to people personally for he did not have the means to send this call to all the earth. However, Allah ﷻ made this call of worship to this House a call that all prophets whom Allah sent advocate. They will come to you on foot means that they will come to you immediately to answer Allah's call to all people. They will come with love and longing to that place thanks to Ibrahim's call, "So make hearts among the people incline toward them and provide for them from the fruits that they might be grateful" (Ibrāhīm: 37). They will come to you on foot from faraway places. It was until recently that the pilgrimage caravans who came from India, China, and the West, which consisted of men, women, and children, walked on foot. Throughout history, that happened. The Yemeni people also walked on their feet, some of them even carried their parents on their backs on their way to this House.

This is a miracle from Allah, a declaration from Him, and a piece of evidence that Allah exists. Whoever saw these people go to pilgrimage on their foot carrying weights believes that. I have seen it myself; I saw men coming from Africa carrying all of their luggage on their heads and their wives behind them carrying a child on their backs and another holding firmly by the hand going to Hajj. I also saw people coming from the countries of Asia, from the Maghreb and Algeria on foot. They were caravans of men and women who came to visit Allah's House. And proclaim to the people the hajj, they will come to you on foot and every lean camel. A lean camel means a camel that has lost its belly fat due to

walking long distances. People come to hajj on every lean animal and from every distant pass. These animals come from every distant pass and place that you have never heard of before; villages and cities after the oceans and mountains. People come from these places to visit Allah's House. This is a great sign of Allah ﷻ.

"And proclaim to the people the ḥajj [pilgrimage]; they will come to you on foot and on every lean camel; they will come from every distant pass" (Al-Hajj: 27), "That they may witness [i.e., attend] benefits for themselves", these are the reasons that Allah ﷻ has given to the visit of His House; He said that they may witness and see great benefits for themselves in this life and the Hereafter. The benefits of this life include commerce, meeting different people, and learning from them. The benefits of the Hereafter include getting great rewards from the greatest place to obtain it. "And [mention] when We made the House [i.e., the Kaʿbah] a place of return for the people and [a place of] security", Allah ﷻ made praying in this Houses the greatest deed a servant can do for praying their counts as one-hundred-thousand prayers. This is a great honor for this place to count a prayer there as equal to one-hundred-thousand prayers in other places. As the Prophet ﷺ said, "One prayer in this mosque of mine (i.e., the mosque in Medina) is better than a thousand elsewhere, except the sacred mosque". Prayers in Al-Masjid Al-Haram are better than a hundred prayers in the mosque of the Prophet ﷺ, which becomes one-hundred thousand. As for the prayers in Al-Masjid Al-Aqsa, they are counted as half of those in the mosque of the Prophet; they are only five hundred. Allah increases the reward that He bestows for those who pray and lead prayer in His House. It also serves as a gathering for all Muslims across nations that belong to the nation of the Prophet ﷺ.

Also, across other nations; considering that the Kaaba is the destination and the one Musa bin Imran went to, the one that Ibrahim built, and the one where all the prophets who came after him came to visit. Musa, the savior of the Children of Israel whom Allah sent the Torah, and the greatest Messenger of the messengers

of the Children of Israel visited it. Ismail is the one who built the House before Musa and established a monotheistic nation that worships Allah. Then, the last Prophet to this nation, the master of the first and the last, Mohammad ibn Abd-Allah ﷺ, the last Prophet who was sent to all people, visits this House and makes it the direction of worship, the Kaaba, and the destination of everyone around the earth. Praying is the greatest act a Muslim can do, and they pray five times in a day and a night facing the Kaaba. That way the hearts of Muslims get attached to that place; the symbol that Allah ﷻ established and placed great benefits in. Allah said that they may witness many benefits of visiting His House. Then, He says, "And mention the name of Allāh on known [i.e., specific] days over what He has provided for them of [sacrificial] animals", one of these benefits is mentioning the name of Allah and the great reward that follows from doing that. They mention the name of Allah on these specific days because Allah ﷻ allocated them to perform hajj rites. As Allah ﷻ says, "Hajj is [during] well-known months, so whoever has made ḥajj obligatory upon himself therein [by entering the state of iḥrām], there is [to be for him] no sexual relations and no disobedience and no disputing during ḥajj…." (Al-Baqarah: 197).

The time when hajj is called for is during the months of Shawwal, Dhu Al Qa'da, and ten days of Dhu Al Hijja. These are the times of hajj that include special rites that are done on specific days like the day of Arafa. Arafa is a special day that falls on the ninth of Dhu Al Hijja. Sacrifice falls on the tenth and throwing pebbles fall on the Tashriq Days. The rites of hajj are associated with these times. Mentioning Allah on these specific days means the Tashriq Days. As for Arafa, the day that Allah ﷻ allocated a time to mention His name over what He has provided for them of sacrificial animals. These sacrificial animals include eight pairs; both the females and males of camels, cows, sheep, goats. Two sheep, two goats, two camels, and two cows. These animals are one of Allah's greatest bestowals that Allah has provided for His servants. Meat is the best food for

humans, then comes milk, which is the perfect nutritional food for them. People also benefit much from animals, like their skins, horns, and bones. They can also use animals to carry them and their goods and slaughter them for food. A person's life is based mainly on animals; for food and drink. Then, they depend on plants. This is a great grace as Allah ﷻ says about these animals, "And of the grazing livestock are carriers [of burdens] and those [too] small. Eat of what Allāh has provided for you and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy" (Al-An'ām: 142), that you use to carry your goods. You also use their skins as beddings; the hair and wool that people take from goats and sheep are used to make their beddings. Animals are a great blessing from Allah ﷻ. Allah ﷻ has ordered people to mention His name on the slaughter animals during the rites of hajj to make them remember the blessings that He gave to them. Therefore, they should mention His name on the slaughter animals. Allah ﷻ says, "So eat of them and feed the miserable and poor" (Al-Hajj: 28), Allah permitted this to them to make them remember His blessings. He also ordered them not to forget the poor's rights and to feed the poor and the miserable of these animals' meat. Allah ﷻ allowed the slaughterer to eat from the meat of the sacrificed animal, and to feed the poor from it too. The Prophet ﷺ did when he went to hajj; he slaughtered 36 animals, took a part of every animal to eat from, and distributed the rest to the poor and the miserable.

يقول الله ﷻ: {وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ}[الحج:27], {لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَعْلُومَاتٍ عَلَى مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الأَنْعَامِ فَكُلُوا مِنْهَا وَأَطْعِمُوا الْبَائِسَ الْفَقِيرَ}[الحج:28], {ثُمَّ لْيَقْضُوا تَفَثَهُمْ وَلْيُوفُوا نُذُورَهُمْ وَلْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ}[الحج:29], {ذَلِكَ وَمَنْ يُعَظِّمْ حُرُمَاتِ اللَّهِ فَهُوَ خَيْرٌ لَهُ عِنْدَ رَبِّهِ وَأُحِلَّتْ لَكُمُ الأَنْعَامُ إِلَّا مَا يُتْلَى عَلَيْكُمْ فَاجْتَنِبُوا الرِّجْسَ مِنَ الأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ}[الحج:30], {حُنَفَاءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ فَتَخْطَفُهُ الطَّيْرُ أَوْ تَهْوِي بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ}[الحج:31].

says, "And proclaim to the people the ḥajj [pilgrimage]; they will ﷻ Allah come to you on foot and on every lean camel; they will come from every distant

pass” (Al-Hajj: 27), “That they may witness [i.e., attend] benefits for themselves and mention the name of Allāh on known [i.e., specific] days over what He has .provided for them of [sacrificial] animalsSo eat of them and feed the miserable and poor” (Al-Hajj: 28), “Then let them end their untidiness and fulfill their vows and perform ṭawāf around the ancient House” (Al-Hajj: 29), “That [has been commanded], and whoever honors the sacred ordinances of Allāh - it is best for him in the sight of his Lord. And permitted to you are the grazing livestock, except what is recited to you. So avoid the uncleanliness of idols and avoid false statement” (Al-Hajj: 30), “Inclining [only] to Allāh, not associating [anything] with Him. And he who associates with Allāh - it is as though he had fallen from the sky and was snatched by the birds or the wind carried him down into a remote place” (Al-Hajj: 31).

tells us about the holiness of this Ancient House and of its benefits ﷻ Allah .and great aims that He established it for in this placeHe also tells us that after He ordered Ibrahim to build it, He ordered him to call people to hajj and informed him that people will come from all over the earth on their feet. “And proclaim to the people the ḥajj [pilgrimage]; they will come to you on foot and on every lean camel; they will come from every distant pass” (Al-Hajj: 27), “That they may witness [i.e., attend] benefits for themselves”, in both the mundane and the spiritual. “And mention the name of Allāh on known [i.e., specific] days over what He has provided for them of [sacrificial] animals. So eat of them and feed the miserable and poor” (Al-Hajj: 28), after that, they will perform sacrificial rites on several specific days; the Tashriq Days. They start slaughtering the animals at the dawn of Eid, the tenth day of Dhu Al-Hijjah, until the fourth day of Eid; the day of slaughter, and three days after that. These are the days where Allah's name should be mentioned on the animals that are sacrificed to the House as thanks to Allah ﷻ and obedience of His order to slaughter animals during these days, and also as a part of hajj rites. All of this is because Allah ﷻ ransomed His servant

and Messenger Ismail after He tested the father with killing his son. "And when they had both submitted and he put him down upon his forehead" (As-Sāffāt: 103), "We called to him, 'O Abraham'" (As-Sāffāt: 104), "You have fulfilled the vision." Indeed, We thus reward the doers of good" (As-Sāffāt: 105). Allah ﷻ also says, "And We ransomed him with a great sacrifice" (As-Sāffāt: 107), "And We left for him [favorable mention] among later generations" (As-Sāffāt: 108), "Peace upon Abraham" (As-Sāffāt: 109).

Allah ﷻ laid out this order for us to remind us of His blessings on these good servants and honorable Messengers, Ibrahim and Ismail. Also, to remind people of the animals that He bestowed upon His servants to slaughter and eat; meat is the best among food and so is milk, which is the best among drinks and the best of them in nutritional value. Animals also help people carry their luggage and their skins (hair and wool) are made into beddings. These are great benefits that pose as a reminder of these blessings and to mention the name of Allah during these specific days on these animals, so eat of them, oh servants of Allah, and feed the poor and the miserable. We have mentioned before that the Prophet ﷺ ate and drank a part of the one-hundred camels that he slaughtered. This is an order to the person who gave the sacrifice to distribute a part of their sacrifice to the people who witnessed the sacrificial rite or the inhabitants of the place and surrounding places. He also allowed people to take the meat of these sacrifices back with them and give them to those who reside outside of Al-Masjid Al-Haram. Then let them end their untidiness means let them become tidy. This untidiness refers to the state of pilgrims during the consecration. During the consecration period, pilgrims are not allowed to wear adornments, clip their nails, remove extra hair, cut their hair. They are not allowed to cut their hair clip, their nails, or wear perfume, so with traveling and hajj rites, they become untidy and unkempt. As Allah ﷻ described the servants when they come to hajj and are at Arafa, which is the epitome of hajj rites, 'Look at my servants who have come to

me disheveled, dusty and crying out from every deep valley'. Allah ﷻ praises them in front of the angels.

This untidiness that happens to them is from not being able to keep themselves during the rites. 'And fulfill their vows', all that they vowed to this House must be fulfilled in this holy place and during this holy time. A vow is what a person obliges themselves to do. It is different from Allah's orders; like the five prayers, and fasting the month of Ramadan. Vows are what people obliged themselves to do to bring them closer to Allah and as a form of obedience to Him. It is different from Allah's orders to people. These are the vows that they must fulfill to Allah ﷻ. 'And perform ṭawāf around the ancient House'. Then, they must perform tawaf around the ancient House; the ancient House is Allah's Kaaba. It was said that Allah ﷻ called it the ancient House because it is old; it is the first House that was established to people on earth. It was also called the Ransomed House because Allah ﷻ saved it from the tyrants. No one could attack it and destroy it without Allah's order at the end of time. Since the day Ibrahim built it, Allah ﷻ protected it all these years with His care and no tyrant could remove it from its place. When some tyrants came to remove it, Allah ﷻ removed them instead. That was Abraha al-Ashram, who took an army from Yemen to destroy the Kaaba because Ethiopians (Abyssinians) then built a great church and wanted people to go to hajj there. An Arab defiled that church, so Abraha swore to destroy the Kaaba in retribution. When he reached the valley of Mashar in Mecca just before Mina, Allah ﷻ destroyed him. As Allah ﷻ says, "Have you not considered, [O Mohammad], how your Lord dealt with the companions of the elephant?" (Al-Feel: 1), "Did He not make their plan into misguidance?" (Al-Feel: 2), they planned to destroy Allah's House. "And He sent against them birds in flocks" (Al-Feel: 3), "Striking them with stones of hard clay" (Al-Feel: 4), "And He made them like eaten straw" (Al-Feel: 5).

Their bodies were disfigured, they were inflicted with sickness, and their army was destroyed. When Abraha came back, his body fell apart one part at a time during the road. Allah ﷻ destroyed them in the valley of Mashar. The rest of the army were also eliminated on their way back. This is an ancient and a ransomed House that Allah ﷻ saved from being destroyed by tyrants. The Prophet ﷺ told us that the Kaaba will only be destroyed at the end of time by an Abyssinian with short legs who will climb up the roof of Kaaba and destroy it one stone at a time. He said, 'An Abyssinian with short legs will destroy the Kaaba'. He said, 'I feel as if I hear his pick destroying the House'. This happens at the end of time when no one on earth reclaims Allah as the only God. Then, all Scriptures will be taken to Heaven; angels will take them and erase every last verse of the Quran. The House will be destroyed as well and people will become savages who do not differentiate between good and bad and God's name will be forgotten. This will happen at the end of time. 'And perform ṭawāf around the ancient House' that Allah ﷻ saved from these tyrants.

Allah ﷻ says, "That [has been commanded], and whoever honors the sacred ordinances of Allah - it is best for him in the sight of his Lord. And permitted to you are the grazing livestock, except what is recited to you. So avoid the uncleanliness of idols and avoid false statement" (Al-Hajj: 30). This is a reference to what Allah ﷻ mentioned before about His news, laws, and magnificent miracles. He said, and whoever honors the sacred ordinances of Allah among His creatures, it is best for them in the sight of their Lord. Allah's ordinances mean the things that He prohibited; He prohibited infringement upon them or destroying them. These ordinances are attributed to Allah and are everything that Allah ﷻ prohibited transgression against in any way. The Kaaba is the greatest ordinance of Allah ﷻ because its establishment was ordered by Him. Therefore, everyone who wanted to destroy it had been destroyed by Allah, instead. Al-Masjid Al-Haram, the rites, the symbols, the Safa, the Marwa, and Zamzam are

all a part of Allah's ordinances. The pilgrims that come to Mecca and say, ‘Here I come, O God Here I come’ are the greatest ordinance of Allah, even greater than the Kaaba.

Allah says, “O you who have believed, do not violate the rites of Allah or [the sanctity of] the sacred month or [neglect the marking of] the sacrificial animals and garlanding [them] or [violate the safety of] those coming to the Sacred House seeking bounty from their Lord and [His] approval”. These are Allah's ordinances, ‘O you who have believed, do not violate the rites of Allah or [the sanctity of] the sacred month’. The sacred months are four months. Three of these months were made sacred because of the hajj and the House; three of these months are consecutive for the hajj and one comes alone, which is Rajab. Dhu Al Qa'dah, Dhu Al Hijjah, and Muharram. While Rajab is the seventh month of the Arabic calendar as the order that Omar ibn Al-Khattab established. Or [the sanctity of] the sacred month or [neglect the marking of] the sacrificial animals. These animals are the sacrificial animals like the sheep, camels, or cows that are given as a sacrifice to the House. Or [violate the safety of] those coming to the Sacred House. Those who come to visit the House are a part of Allah's ordinances who perform His rites and seek bounty from their Lord and His approval. You are not allowed to attack those who come seeking the approval of their Lord; do not do injustice or transgress against those who come to perform tawaf around Allah's House. The Prophet ﷺ said when he performed tawaf around the Kaaba, ‘You are so honorable and holy to Allah. By Allah, Muslims are more honorable and holier than you are’. There is no doubt that believers are more sacred than the Kaaba. Attacking a Muslim is greater than attacking the Kaaba, for Muslims are honored by Allah ﷻ with belief and good deeds. That is why transgression against believers is a grave thing, “But whoever kills a believer intentionally - his recompense is Hell, wherein he will abide eternally, and Allah has become angry

with him and has cursed him and has prepared for him a great punishment" (An-Nisā': 93).

If this believer was going to the Sacred House, then they are one of Allah's greatest rites. And those who honor the sacred ordinances of Allah; what Allah forbade transgression against, like believers, especially during the hajj time and rites. And those who honor the sacred ordinances of Allah know what is best for them in the sight of his Lord. They should honor the sacred ordinances of Allah. This also means honoring these rites, like respecting the day of Arafa. That is why Allah ﷻ ordered us to fast if we were not at Arafa. Mosques are cleaned like the Kaaba; no mosque of Allah should be defiled or desecrated. Any camel that is sacrificed for the sake of Allah's House should not be humiliated because it became a rite of Allah and a gift to His House. Anyone who resides beside the House should be honored and any pilgrim should be honored and served because they are visiting the House of Allah. All of these explain the meaning of honoring the sacred ordinances of Allah, and whoever honors the sacred ordinances of Allah - it is best for him in the sight of his Lord.

Then, Allah ﷻ says, "And permitted to you are the grazing livestock, except what is recited to you", permitted to you is in the passive voice and the subject is Allah ﷻ. And permitted to you are the grazing livestock, except what is recited to you. This means the four animals that we were allowed to eat; sheep, goats, camels, and cows. Except what is recited to you. This means what has a special situation, for Allah ﷻ prohibited some of these animals, like the blood and what was slaughtered as a sacrifice to other than Allah. As Allah ﷻ says, "Prohibited to you are dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allāh". Then, He mentioned the types of dead animals, who are prohibited if they die in the following ways, "And [those animals] killed by strangling or by a violent blow or by a head-long fall or by the goring of horns, and those from which a wild animal has eaten, except what you [are able to]

slaughter [before its death]". All of these are considered prohibited dead animals, except what is recited to you. This means that these animals who are not mentioned in the Quran are not prohibited. "So, avoid the uncleanliness of idols", avoidance means to physically distance yourself from the uncleanliness of idols. Idols mean every animal, human, or stone that is made into statues for the purpose of worship. Idols include everything that is worshiped, whether it has a statue or not, so avoid it. Uncleanliness here is only spiritual. These idols could be made of stone, wood, gold, or silver; however, its uncleanliness stems from the fact that it was made to be a symbol of polytheism and rivalry towards Allah ﷻ to steal His rights of worship. Allah ﷻ says, "So avoid the uncleanliness of idols and avoid false statement", avoid false statements. False statements include any words that are not true in their entirety, so avoid all lies and false statements.

Here, Allah ﷻ mentioned polytheism, along with saying false statements. False statements mean lying all the time and Allah prohibited it because it is a grave act. As the Prophet ﷺ said, "Shall I not inform you of the biggest of the great sins? We said, 'Yes, O Allah's Messenger', He said, 'To join partners in worship with Allah: to be undutiful to one's parents'. The Prophet sat up after he had been reclining and added, 'And I warn you against giving forged statement and a false witness; I warn you against giving a forged statement and a false witness'". Abu Dhar said, 'The Prophet kept on saying that warning till we thought that he would not stop', because of how many times the Prophet repeated the warning against forged statements. Saying false statements is always mentioned when talking about polytheism because lying is the pretext of polytheism, for polytheism is based on lies. Those who made up these gods to be worshiped besides Allah ﷻ had told lies. Saying that angels intercede, that Isa is a god just like Allah ﷻ and that these idols benefit and harm people are all lies. Thus, He says, avoid the uncleanliness of idols and avoid false statements, "Inclining [only] to Allāh, not associating [anything] with Him". Inclining comes from the word incline, and in

Arabic, it means a lame person. Here, it means a person who is away from all paths of polytheism and only inclined to the path of Allah ﷻ.

Allah ﷻ described Ibrahim as inclined to His Path and away from all paths of polytheism that people followed. "…. Say, 'Rather, [we follow] the religion of Abraham, inclining toward truth, and he was not of the polytheists'" (Al-Baqarah: 135), Ibrahim was inclining away from all paths of polytheism and to the path of God ﷻ, so servants of Allah, be inclined towards Him and stay away from all paths of polytheism. Instead, follow the path of Allah ﷻ. 'Not associating [anything] with Him' also a confirmation of the meaning of inclining towards the truth. 'Not associating [anything] with Him', this includes polytheism in all of its meaning; for it could be giving Allah's attributes to one of His creatures; like saying a creature creates, provides, gives life, takes it away, hears like Allah, sees like Allah, or had other attributes of God ﷻ. Allah's attributes are suitable for His Person while the attributes of the servant fit their situation. Those who give a creature an attribute of Allah ﷻ like giving life or providing, have committed polytheism against Allah ﷻ regarding an attribute of Allah. Polytheism can also be against Allah's Person, like claiming as the Christians do that Isa ﷺ is one with God ﷻ. They believe that the Father, the Son, and the Holy Spirit are the Holy Trinity (God is one God, but three coeternal and consubstantial persons). It is an act of polytheism against Allah ﷻ to equate His creatures to Him or to give His attributes and rights to His servants who should be worshiping Him alone with all kinds of worship, like praying, bowing, prostrating, giving sacrifice, swearing vows to Him, fearing Him, and praying to Him. All of these are rights of Allah ﷻ that should not be given to anyone else. Those who give any of these to a creature of Allah is a polytheist who gave Allah's rights to someone else. All those who give Allah's rights to others besides Him are polytheists. Polytheism also means taking it upon yourself to lay laws. Allah ﷻ is the only One who has the right to permit, prohibit, and lay laws for His servants. He is the One who lays laws for

His servants, who gives them the way, the creed, and the Sharia law. He also has the Divine Law. The command, "His is the creation and the command". All creation and command are Allah's and those who give a creature a part of that has associated others with Allah ﷻ. People who permit and prohibit things without Allah's orders have overstepped their boundaries and committed an act of polytheism against Him. Not associating anything with Him includes all types of polytheism, 'Inclining [only] to Allah, not associating [anything] with Him'.

Then, Allah ﷻ showed us the misery, humiliation, and shame of disbelievers. He says, "Inclining [only] to Allāh, not associating [anything] with Him. And he who associates with Allāh - it is as though he had fallen from the sky and was snatched by the birds or the wind carried him down into a remote place" (Al-Hajj: 31), this leads to loss, destruction, and torture. Allah ﷻ gave us an example of those who commit polytheism against Him by giving His rights to others. He said, 'And he who associates with Allah - it is as though he had fallen from the sky and was snatched by the birds'. If a person falls from the sky to the ground, birds will snatch their body and tear their meat apart. A person who falls to the ground must die. Then, birds will eat their meat and take pieces of them everywhere. They are lost and rendered to nothing.

This is how polytheists are like; they have no protectors or allies. Rather, they are lost. "Or the wind carried him down into a remote place", the wind will carry them and throw them in a remote place away from society, from their home, and away from people. They will be lost in a remote place, away from all people. They will be lost. Disbelievers are lost because they have no Lord and no ally. Allah ﷻ likened the detriment of disbelievers who associate others with Allah like a person who fell from the sky and was eaten by birds or like a person who was thrown away in a remote place. The Prophet ﷺ talked about what happens to the disbelievers' souls when they die. He described the ascension of the believers' disbelievers' souls; the soul of believers is received by the angels and is shrouded

with a cloth from Heaven. When they take it to Heavens and pass other angels, they smell the best perfume on earth, until they reach the Heaven where Allah resides, He says, give my servant's soul back to them for I created them and I return it to them. That soul goes back to the dead person's grave and the angels ask them, who is your God? What is your religion? And who is your Prophet? etc. As for disbelievers and hypocrites; their souls get snatched. The Prophet says, ‘The angel of death sits beside their head and says to their soul, ‘Come out, wicked soul, which was in the wicked body’. Then it becomes dissipated in his body, and he draws it out as a spit is drawn out from moistened wool’. He seizes it like he seizes meat from moistened wool; when wool moistens, it becomes hard. This is the Prophet's description. The angels of Hell then shroud them in a cloth from Hell and ascend with it, then, the Heavens close their doors in its face because of its foul smell, and it gets thrown into the ground. The Prophet recited Allah's verse, “Inclining [only] to Allāh, not associating [anything] with Him. And he who associates with Allāh - it is as though he had fallen from the sky and was snatched by the birds or the wind carried him down into a remote place” (Al-Hajj: 31).

يقول الله ﷻ: {ذَلِكَ وَمَنْ يُعَظِّمْ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ لَكُمْ فِيهَا مَنَافِعُ إِلَى أَجَلٍ مُسَمًّى ثُمَّ مَحِلُّهَا إِلَى الْبَيْتِ الْعَتِيقِ وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا لِيَذْكُرُوا اسْمَ اللَّهِ عَلَى مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الأَنْعَامِ فَإِلَهُكُمْ إِلَهٌ وَاحِدٌ فَلَهُ أَسْلِمُوا وَبَشِّرِ الْمُخْبِتِينَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَالصَّابِرِينَ عَلَى مَا أَصَابَهُمْ وَالْمُقِيمِي الصَّلاةِ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ وَالْبُدْنَ جَعَلْنَاهَا لَكُمْ مِنْ شَعَائِرِ اللَّهِ لَكُمْ فِيهَا خَيْرٌ فَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافَّ فَإِذَا وَجَبَتْ جُنُوبُهَا فَكُلُوا مِنْهَا وَأَطْعِمُوا الْقَانِعَ وَالْمُعْتَرَّ كَذَلِكَ سَخَّرْنَاهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ لَنْ يَنَالَ اللَّهَ لُحُومُهَا وَلا دِمَاؤُهَا وَلَكِنْ يَنَالُهُ التَّقْوَى مِنْكُمْ كَذَلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ وَبَشِّرِ الْمُحْسِنِينَ}[الحج: 36-32]

says, "That [is so]. And whoever honors the symbols [i.e., rites] of ﷻ Allah ,.Allah - indeed, it is from the piety of hearts" (Al-Hajj:32) "For you therein [i.e the animals marked for sacrifice] are benefits for a specified term; then their place of sacrifice is at the ancient House" (Al-Hajj:33) "And for every [religious]

community We have appointed a rite [of sacrifice] that they may mention the .name of Allah over what He has provided for them of [sacrificial] animalsFor your god is one God, so to Him submit. And, [O Mohammad], give good tidings to the humble [before their Lord]" (Al-Hajj:34) "Who, when Allah is mentioned, their hearts are fearful, and [to] the patient over what has afflicted them, and the establishers of prayer and those who spend from what We have provided them" (Al-Hajj:35). "And the camels and cattle We have appointed for you as among the symbols [i.e., rites] of Allah; for you therein is good. So mention the name of Allah upon them when lined up [for sacrifice]; and when they are [lifeless] on their sides, then eat from them and feed the needy [who does not seek aid] and the beggar. Thus have We subjected them to you that you may be grateful" (Al-Hajj:36).

These verses are from the Surah of Al-Hajj. Allah ﷻ talked about several pilgrimage rites, starting from this verse, "Indeed, those who have disbelieved and avert [people] from the way of Allah and [from] al-Masjid al-Ḥarām, which We made for the people - equal are the resident therein and one from outside - and [also] whoever intends [a deed] therein of deviation [in religion] by wrongdoing - We will make him taste of a painful punishment" (Al-Hajj:25). Allah ﷻ mentioned a number of these rites and said about them, "And whoever honors the symbols [i.e., rites] of Allah - indeed, it is from the piety of hearts". Through these verses, Allah tells us that honoring His symbols mean showing respect and solemnity, placing them on a high status, knowing that all these rites, places, and deeds are from Allah ﷻ, and acknowledging that He is the One Who ordained them. In other words, their importance comes from the fact that they are attributed to Allah ﷻ and that He is the One Who enforced them.

Believers are the greatest rite of Allah because they establish His orders; they bear witness that there is no god to be worshiped but Allah and that Mohammad is the Messenger of Allah. The Kaaba is also a rite of Allah and so is the Adhan

(call to prayer); one of the greatest rites of Allah. Praying is one of Allah's rites, fasting is one of Allah's rites. The rites that Allah ﷻ established in Hajj are great things; the Kaaba should be honored, Al-Masjid Al-Haram should be honored, and the rites of the Safa and Marwah as well. As Allah ﷻ says, "Indeed, aṣ-Ṣafā and al-Marwah are among the symbols of Allah. So whoever makes ḥajj [pilgrimage] to the House or performs ʿumrah - there is no blame upon him for walking between them..." (Al-Baqarah:158). Honoring these places also means honoring the deed and the rite that is done there. These deeds of worship, like circumambulation, the walkway between the Safa and the Marwah, and throwing Pebbles are all of Allah's rites that should be honored. "And whoever honors the symbols [i.e., rites] of Allah".

Another one of Allah's rites is the sacrificial animals that are given to the House. These animals are marked by either a mark or a necklace. The Prophet used to mark sheep by putting necklaces. For camels; they used a blood sign; they used to mark them by hitting them with an arrow on the side of their hump until their blood bled and dried. That way, whoever sees them knows that they are a gift of Allah's House and that they will be sacrificed as a rite of Allah. The sacrificial animals and the expiation are done by all whether they were pilgrims or not. The Prophet ﷺ used to gift the meat to pilgrims and non-pilgrims. All of these are a part of Allah's rites. "That [is so]. And whoever honors the symbols [i.e., rites] of Allah - indeed, it is from the piety of hearts" (Al-Hajj:32). This honoring is from the piety of hearts because it stems from fear of Allah ﷻ and honoring His order. Those who honor Allah ﷻ, they then honor His order, and honor all that is attributed to Him have piety of heart. Piety belongs in the heart, as the Prophet ﷺ said, "Taqwa (piety) is right here. And he pointed to his chest three times".

Then, Allah ﷻ says, "For you therein [i.e., the animals marked for sacrifice] are benefits for a specified term; then their place of sacrifice is at the ancient House"

(Al-Hajj:33). Allah permitted the owners of animals that were gifted to the House to benefit from them until they are dragged to the market on the day of immolation where they will be slaughtered. The Prophet ﷺ saw a man driving forward a camel which he was going to sacrifice, and he told him to ride it. The man said, "Messenger of Allah, it is an animal that I am going to sacrifice," and he replied, "Ride it, woe on you," either the second or the third time". Arabs used to honor these sacrificial animals to the point of refusing to ride them because they were a gift to the House. Islam came and permitted benefitting from their milk and ride them until they are brought for slaughter. Then they were slaughtered in the ancient House and their meat was distributed. This ancient House, the Kaaba, that Allah ﷻ saved from every tyrant and unjust ruler, and was preserved by His Care, and Protection until the end of days. It is also the ancient House that Allah established. It was the first House that was built to the worship of God ﷻ. "Indeed, the first House [of worship] established for mankind was that at Bakkah [i.e., Makkah] - blessed and a guidance for the worlds" (Āl-‘Imrān:96). The first house that was established on earth for the worship of God is the House of Mecca.

Then, Allah ﷻ says, "And for every [religious] community We have appointed a rite [of sacrifice] that they may mention the name of Allah over what He has provided for them of [sacrificial] animals..." (Al-Hajj:34). These rites that Allah ﷻ established for His Muslim servants by way of His Messenger during Hajj are not special. Rather, they are rites that He enforced on previous nations to mention His name over the sacrificial animals He provided for them. The rite of sacrificing an animal as an offering to Allah ﷻ existed in previous nations. Allah gave previous nations rites like these where they offered sacrifices to Him. This also exists in Islam; Allah ﷻ established this rite of sacrifice to us to bring us closer to Him. "For your god is one God". Your God who established this is the One Worshiped God. The God of Muslims, previous nations, Christians, and Jews is but one God, and He is the one who established these rites. "so to Him submit".

Submit to Allah ﷻ the only deity. Submit, obey, and follow Him. Islam means following, obeying, submitting, and embracing this religion that Mohammad ﷺ was sent with. "And, [O Mohammad], give good tidings to the humble [before their Lord]". This is an order to the Prophet ﷺ to give good tidings to the humble. A humble person is a person who is submissive and subject to their Lord. Humility (or Khubut in Arabic) means falling or getting stuck to earth, it also means a fire that has been burned out. A humble servant is a servant who reveres their Lord. They revere, submit, accept His orders, and are subdued to Him the way He wants. This is the real servant who reveres Allah ﷻ. This is an attribute of believers, but this is how believers should always be; humble to their Lord and submitting to Him, and fulfilling His orders without disobedience or pride.

"Who, when Allah is mentioned, their hearts are fearful". These are the attributes of humble people. Humility is a general attribute that anyone can have, and every faithful servant of Allah is humble towards Him; their hearts are fearful when Allah is mentioned. This sentence is in the passive voice and the subject here is the Messenger. "Their hearts are fearful". The fear here means dread; their hearts fear God ﷻ because He is fast and severe in punishment, He punishes people for their sins, and severely punishes those who disobey His orders. No one punishes like Allah ﷻ does. "So on that Day, none will punish [as severely] as His punishment" (Al-Fajr:25) "And none will bind [as severely] as His binding [of the evildoers]" (Al-Fajr:26). Believers fear their Lord ﷻ. They put their fear above any other feeling of hope or love because it is Allah's right to be feared by His subjects, to revere Him, to implore Him, and hope for His charity. For God is Rich, Generous, and Forgiving. They should love Him for His Graces, Blessings, and Higher Attributes. However, Fear of Him should be above all of this.

"Who, when Allah is mentioned, their hearts are fearful, and [to] the patient over what has afflicted them, and the establishers of prayer and those who spend

from what We have provided them" (Al-Hajj:35). These servants are humble and patient because of the afflictions that befall upon them; they know that they have stopped themselves from doing bad things without objections or restlessness. Those who are patient in the face of the evils and hurtful things that befall upon them, like sickness, or the loss of a loved person, or any other evils and happenings that befall upon them. They are patient because they know that these afflictions are a test from Allah ﷻ and that they are a test. They are patient in the face of these afflictions. They are also patient in the face of the tiring deeds; they are patient when they fast on very hot days, they are patient when they go to fight for the sake of Allah, and in the face of painful wounds, they get. These things are what it means to have patience when committing deeds. This is a testimony from God that He described them as establishers of prayer.

Establishing prayers means performing them in the best way that Allah loves. A prayer only counts when all its conditions are met; like covering up one's private parts, being neat, being pure, and performing it in its allocated time. Then, one's heart must be solemn and one must dedicate their prayer to Allah ﷻ. Establishing prayer also means performing all its pillars; every pillar of prayer should be performed the exact way as we were ordered to. "And the establishers of prayer and those who spend from what We have provided them". Another one of the humble believers' attributes is spending from what Allah ﷻ has provided them. Allah said, "from what We have provided them" because everything a servant has is from Allah ﷻ. Everything good they have is a provision, and provision means everything a person benefit from. The highest form of provision is the rain that falls for all humans to benefit from. Also, the plants that grow from the earth, and the animals are provisions for people and Allah created them for the benefits they give to people. What is meant here are the provisions that a person gets and that they must give charity for the sake of Allah, either

compulsory charity like Zakat or voluntary, like giving money for charitable causes.

Allah did not say they spend what We have provided them. Rather, they should spend a part of it. This verse had the attributes of these humble servants whom Allah ﷻ loves and gives good tidings to. These humble servants who, when Allah is mentioned, their hearts are fearful, who are patient over what has afflicted them, who establish prayer, and who spend from what Allah has provided them. Those who have these great attributes are the ones who have good tidings from Allah ﷻ and who honor the symbols and rites of Allah ﷻ, especially in these great places and during this great time, the Hajj time. This is a time where Allah ﷻ ordered us to honor His rites which are Mecca, the Kaaba, the Safa, the Marwah, the pilgrims, the visitors. The Hajj is even, "Hajj is [during] well-known months, so whoever has made hajj obligatory upon himself therein [by entering the state of iḥrām], there is [to be for him] no sexual relations and no disobedience and no disputing during ḥajj..." (Al-Baqarah:197). It has certain customs, certain rituals, and certain times. It means submitting to a complete creed of worship and complete dedication to what is around you; you should honor it. This is a direction from Allah ﷻ towards honoring this rite of worship. "That [is so]. And whoever honors the symbols [i.e., rites] of Allah - indeed, it is from the piety of hearts" (Al-Hajj:32) "For you therein [i.e., the animals marked for sacrifice] are benefits for a specified term; then their place of sacrifice is at the ancient House" (Al-Hajj:33) "And for every [religious] community We have appointed a rite [of sacrifice] that they may mention the name of Allah over what He has provided for them of [sacrificial] animals. For your god is one God, so to Him submit. And, [O Mohammad], give good tidings to the humble [before their Lord]" (Al-Hajj:34) "Who, when Allah is mentioned, their hearts are fearful, and [to] the patient over what has afflicted them, and the establishers of prayer and those who spend from what We have provided them" (Al-Hajj:35).

Then, Allah ﷻ mentioned the camels and cattle which are among Allah's symbols. He gave us the rules that Muslims and pilgrims should follow when sacrificing them. Allah ﷻ says, "And the camels and cattle We have appointed for you as among the symbols [i.e., rites] of Allah". The camels here refer to especially big ones. Allah ﷻ says, "We have appointed for you". Allah has appointed and created these animals to be one of His symbols and rites; they have their own rules and descriptions when they are given for Allah as a sacrifice at His House. "And the camels and cattle We have appointed for you as among the symbols [i.e., rites] of Allah; for you therein is good". The good thing Allah ﷻ created for these animals is riding them, drinking their milk, eating their meat, and the work that they do on behalf of humans. These animals can carry goods and pull carriages. They have four different benefits for humans; meat, milk, carrying things and pulling them. They also have other benefits, like providing leather and hair for human use. There are great benefits to these animals. They also benefit people in the Hereafter, for Allah ﷻ made them a way to get reward by sacrificing them as offerings to Him. This results in great reward and a great benefit to the poor and the miserable who are given their meat as a charity. "So mention the name of Allah upon them when lined up [for sacrifice]". So, mention the name of Allah, upon them, you cannot sacrifice them without mentioning Allah's name upon them. You have to say "In the name of Allah". The slaughter should be done mercifully. Killing this animal and benefiting from its meat should be done in the name of Allah ﷻ. "So mention the name of Allah upon them when lined up [for sacrifice]". When they are lined up. These animals are lined up by tying up one of their front legs, then they are slaughtered that way; the one who slaughters them should stand at their left with his right hand while saying, "in the name of Allah". "and when they are [lifeless] on their sides". When animals are slaughtered, they must be slaughtered where their bodies meet their heads, namely their necks. Then they should bleed and fall on their sides; they must fall on their sides.

"Then eat from them and feed the needy [who does not seek aid] and the beggar". This is an order from Allah ﷻ, to His servants who gave these sacrificial animals to Him. He ordered them to eat from these animals that they gifted to Him. This is permission and an honor to humans; to allow them to eat from their gift. This means that they have chosen the best animals for slaughter and that they are not above feeding the needy and the poor from them. It is better for the giver of food to eat a part of it; so, eat from them and feed the needy and the beggar. After that, feed the needy and the beggar. These are two attributes of poor people who are in need, yet, they do not ask people for help; they are content even if they are poor. These people refuse to ask people for help. Both the needy and the beggars should be given from these animals, however. Allah ﷻ says, "Thus have We subjected them to you that you may be grateful". Allah subjected these animals to us, and even though they are big and strong, they are not wild animals that cannot be domesticated. Rather, Allah ﷻ subjected them to people, and even though they are very strong, they come to the little child who hits them with a stick and leads them wherever he wants. These great and powerful creatures were subjected by Allah ﷻ to humans; they can close doors on them, feed them whatever they want, ride on their backs, make them carry heavyweights, move them in whatever direction they want, and make them run the mil. This subjugation means that Allah made them domesticated animals because they were wild animals like other wild animals, humans would not have been able to subject and subdue them this way. Look at how Allah ﷻ subdued this great ox for humans. "Thus have We subjected them to you that you may be grateful". That you, servants, may be grateful to Allah ﷻ for subjecting these animals to you. The best of these animals are camels; Allah, subjected them to people and permitted them to slaughter them the way He ordered.

Then Allah ﷻ says, "Their meat will not reach Allah, nor will their blood, but what reaches Him is piety from you. Thus have We subjected them to you that

you may glorify Allah for that [to] which He has guided you, and give good tidings to the doers of good" (Al-Hajj:37). God ﷻ is Rich and does not need the meat of these animals or their blood drop to go waste. Rather, He ordered you to give these gifts, and the only thing He gets is the piety of your hearts. He wants His servants to obey His orders, submit to Him, and perform His orders the way He wanted them to. The piety of the heart means that this heart follows Allah ﷻ and submits to Him. This is what Allah ﷻ wants from His servants and that is what He gets; the morals of their hearts. That is what God wants, rather than trying to get closer to Him through the meat and blood of these animals for He gets none. He wants the piety of these people; He wants people to be pious and fear Him.

"Thus have We subjected them to you that you may glorify Allah for that [to] which He has guided you, and give good tidings to the doers of good" (Al-Hajj:37). Allah ﷻ reminded people once more that He subjected these animals to His servants. He subjected these animals to people that they may glorify Allah for which He has guided them to. He subjected them to you that you may glorify Allah and honor Him for that which He has guided you. Glorifying Allah is the greatest thing for He is more Glorious than anything. He is Greater than all of His creatures; He is the Great God and His creatures are nothing in comparison to Him. The Heavens and earth can be placed on the palm of His hand like a grain of sand. Allah ﷻ is greater than all of His creatures. So, glorify Allah ﷻ and revere Him for guiding you to His religion, Islam, and for guiding you to this creed of slaughtering animals in this way and worshiping Him in this way. And give good tidings to the doers of good. Doing good means doing something perfectly. As the Prophet said, "Verily, Allah has prescribed proficiency in all things. Thus, if you kill, kill in the least painful manner you can; and when you slaughter an animal, do it in the best possible way; and any of you should sharpen his blade so that the animal may be spared from the suffering of the slaughtering." Allah

decreed proficiency and doing good in all of our deeds; we should do all of the most perfect. And give good tidings to the doers of good who do all of their actions perfectly. These actions must be done by the reverence of Allah ﷻ. When the Prophet was asked about doing good, he said, "Ihsan is to worship Allah as if you see Him, and if you do not achieve this state of devotion, then (take it for granted that) Allah sees you". Those who worship Allah ﷻ, as if they see Him perform all their deeds perfectly; praying, fasting, zakat, hajj, sacrificing for His sake. They do all of that perfectly. This is Ihsan, "and give good tidings to the doers of good".

يقول الله ﷻ: {إِنَّ اللَّهَ يُدَافِعُ عَنِ الَّذِينَ آمَنُوا إِنَّ اللَّهَ لا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ}[الحج:38], {أُذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظُلِمُوا وَإِنَّ اللَّهَ عَلَى نَصْرِهِمْ لَقَدِيرٌ}[الحج:39], {الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ وَلَوْلا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَهُدِّمَتْ صَوَامِعُ وَبِيَعٌ وَصَلَوَاتٌ وَمَسَاجِدُ يُذْكَرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا وَلَيَنصُرَنَّ اللَّهُ مَنْ يَنصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ}[الحج:40], {الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الأَرْضِ أَقَامُوا الصَّلاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ وَلِلَّهِ عَاقِبَةُ الأُمُورِ}[الحج:41].

says, "Indeed, Allah defends those who have believed. Indeed, Allah ﷻ Allah does not like everyone treacherous and ungrateful" (Al-Hajj:38) "Permission [to .fight] has been given to those who are being fought, because they were wronged And indeed, Allah is competent to give them victory" (Al-Hajj:39) "They are] those who have been evicted from their homes without right - only because they say, "Our Lord is Allah." And were it not that Allah checks the people, some by means of others, there would have been demolished monasteries, churches, synagogues, and mosques in which the name of Allah is much mentioned [i.e., praised]. And Allah will surely support those who support Him [i.e., His cause]. Indeed, Allah is Powerful and Exalted in Might" (Al-Hajj:40) "[And they are] those who, if We give them authority in the land, establish prayer and give zakāh and enjoin what is right and forbid what is wrong. And to Allah belongs the outcome of [all] matters" (Al-Hajj:41).

This is a new chapter of this great Surah, Al-Hajj. This chapter includes a number of rules regarding fighting. Rather, these were the first verses that Allah ﷻ revealed regarding fighting and allowing Muslims to fight and defend themselves. The first verse that handled fighting and its legislation is in what Allah ﷻ says, "Indeed, Allah defends those who have believed. Indeed, Allah does not like everyone treacherous and ungrateful" (Al-Hajj:38).

This is an announcement by Allah ﷻ and a confirmation that He defends those who have believed, for believers were Allah's companions, the best of His servants, and the ones attributed to Him. He is their Ally and therefore defends them. Allah ﷻ defends them and announces that. This is how God is, and this is how believers are, there are small numbers, that is why Allah ﷻ took it upon Himself to defend them. Since belief existed, so did injustice towards its people, hostility towards them, aggression towards them, and trying to eliminate them from the earth. God, therefore, defended and protected them from their enemies. He even destroyed and eliminated their enemies off the face of the earth. Like He had done with the people of Noah, Ad, Thamud, the people of Lot, and the people of Midian. He also talked about the other nations that He ordered to fight, like the Children of Israel; He protected them, defended them, and helped them triumph over their enemies. "Indeed, Allāh defends those who have believed". This is what God does, He defends believers and steers the evil and aggression of wrongdoers away from them.

Then, Allah ﷻ says, "Indeed, Allāh does not like everyone treacherous and ungrateful". Allah does not like the "treacherous", treacherous people. This is how disbelievers treat believers; they always lay out traps for them, betray them, and have always tried to transgress against them no matter the time or place. "ungrateful". Those who are stubborn disbelievers. Allah hates those who are ungrateful of Him and His graces, and for that, He protects believers and defends them. "Indeed, Allāh defends those who have believed. Indeed, Allāh does not

like everyone treacherous and ungrateful" (Al-Hajj:38). Then, Allah ﷻ says, "Permission [to fight] has been given to those who are being fought, because they were wronged. And indeed, Allāh is competent to give them victory" (Al-Hajj:39). Permission means giving forgiveness and removing sins, guilt, and prohibition. The One Who gave that permission is Allah ﷻ. There is no doubt that He is the One Who gave that permission. "Permission [to fight]". This is in the passive voice. "has been given to those who are being fought because they were wronged". Those who are being fought are Allah's faithful servants. They were fought, driven away from their homes, and fought by these disbelievers; they were wronged. They were wronged because they were Allah's faithful servants. Islam started spreading in Mecca at that time, and disbelievers stood against Muslims and started torturing them, and killed them as they did to Sumayya (may Allah be pleased with her), they scattered them in the land and kicked them out of Mecca. Muslims were scattered in the land; some of them went to Ethiopia, some of them went there and here. Those who did not accept their embrace of Islam from their tribes exposed them.

"Permission [to fight] has been given to those who are being fought, because they were wronged". Allah ﷻ says, "And indeed, Allāh is competent to give them victory". This is an announcement and a confirmation that Allah ﷻ is Competent and Able to do this. This is an exaggeration to convey Allah's ability to give them victory against their enemies and help them prevail over them. Allah ﷻ is competent and able to do this, "And indeed, Allāh is competent to give them victory". Then, Allah ﷻ described the situation of these believers. He says, "They are those who have been evicted from their homes without right". Those who were evicted from their homes in Mecca without right at the beginning for Mecca was the first home for believers. "without right". It was done unjustly. Those who evicted people out of their homes, away from their belongings and houses without right, even though they were the people of Allah's House and have never

committed a crime against disbelievers. "Only because they say, 'Our Lord is Allah". They never attacked them, stole their money, fought them, harassed them, or committed any act of transgression or injustice against them. Their belief in Allah is what made disbelievers' lives difficult; they could not bear the existence of someone saying that there is no god except for Allah and that Mohammad is His Messenger amongst them. They did not want anyone to abandon their religion. "Only because they say, "Our Lord is Allah". That is their crime; they say, "Our Lord is Allah". What is wrong with saying this? This is the truth and there is no doubt that Allah ﷻ is the Lord of His servants and the Lord of everyone. This is not a crime. However, disbelievers considered it a crime, for these believers went out and said that Allah is the only God, that they only worshiped Him, while disbelievers still worshiped myths and idols, and they had their creeds and legislation, how could believers abandon that and follow another religion?

Then, Allah ﷻ explained why He defends those who have believed and protects them against their enemies. "And were it not that Allah checks the people". He explains why He allowed Muslims to fight. He says, "And were it not that Allah checks the people, some by means of others, there would have been demolished monasteries, churches, synagogues, and mosques in which the name of Allāh is much mentioned [i.e., praised]. And Allāh will surely support those who support Him [i.e., His cause]. Indeed, Allāh is Powerful and Exalted in Might" (Al-Hajj:40). Were it not that Allah ﷻ checks disbelievers using believers and checks people some using others. Allah checks disbelievers by means of His believing servants and orders them to fight and defend themselves. "Permission [to fight] has been given to those who are being fought because they were wronged". He averts the evils of disbelievers away from believers as long as there are Houses where He is worshiped. "there would have been demolished monasteries". He started with monasteries because these houses of worship do not bother people by their outward appearance; they are a pointed building and most of the time,

dwellers of these monasteries build them away from people in remote places and worship Allah in seclusion. They do not even worship in groups, they worship Allah individually. Even this monastery, God's house where priests worship God in seclusion, is attacked by disbelievers because of their rage. They destroy it because they do not want a place where Allah is worshiped to exist, even if it was a place in the wild. "Monasteries, churches". 'Churches' is the plural of the word church and it is another place where God is worshiped. "synagogues", is another place that is built for the worship of God. "and mosques". These are the places of worship for Muslims. So, the monasteries, the churches of Christians, the churches of Jews, the synagogues of Christians and Jews as well. "and mosques". These are the houses of worship of Muslims, they are also called masjids because people do the act of sujood (prostration) in them. "and mosques". These are places where people prostrate to God. "in which the name of Allāh is much mentioned [i.e., praised]". All these houses that were built for the worship of God, "in which the name of Allāh is much mentioned [i.e., praised]". This is a great thing. the mention of Allah ﷻ the Creator of Heavens and earth, the Lord of everyone, the Lord of the worlds, how can he not be mentioned? The mention of Allah's name is a right and it is the establishing of the truth. The thanking and praise of God should be done in a way that is suitable to His Person; this is one of the greatest deeds. Rather, it is the greatest deed a person can do; to mention their God and Creator. "in which the name of Allāh is much mentioned [i.e., praised]".

Then, Allah ﷻ says, "And Allāh will surely support those who support Him [i.e., His cause]". This is an announcement, a ruling, and a good tiding from Allah ﷻ that He will support those who support Him. Those who work to support God by trying to establish His religion on this earth, make His word prevail, and establish the right that Allah ruled and sent will be supported by Allah. Allah will support them in every possible way; He will make their hearts calm, send angels to encourage them, and send all kinds of punishments to their enemies either by

way of angels or thunderbolts that come from a high place. "And those who disbelieve do not cease to be struck, for what they have done, by calamity - or it will descend near their home". Or by planting fear in their hearts. These are great things. Allah ﷻ will support his faithful servants in any way He wants, will provide the means of victory for them, and will send the means of defeat towards their enemies. "And Allāh will surely support those who support Him [i.e., His cause]". Allah will support those who support Him; their victory is only granted through this. "Indeed, Allāh is Powerful and Exalted in Might". Allah followed His condition with this to convey that He does not need the support of His servants nor does He need anybody's help. Rather, He is the Powerful who owns all the strength in existence. "Exalted in Might". He is Exalted in Might and cannot be defeated. However, this is an affliction and a test from Him to believers to do His orders.

This verse explains the reasons for ordering believers to fight in Islam; the first reason is to enable believers to protect themselves because if they did not protect themselves and their religion, there would be no place for Allah ﷻ where He is worshiped because they will be demolished. The previous verse was the verse where Muslims were permitted to carry swords to defend their religion and fight disbelievers who attacked them. Before that, fighting was prohibited, for in Mecca Allah ordered them to not fight disbelievers and not defend themselves. He says, "And leave Me with [the matter of] the deniers, those of ease [in life], and allow them respite a little" (Al-Muzzammil:11). And He says, "So leave Me, [O Muḥammad], with [the matter of] whoever denies this statement [i.e., the Qur'ān]. We will progressively lead them [to punishment] from where they do not know" (Al-Qalam:44) "And I will give them time. Indeed, My plan is firm" (Al-Qalam:45). The Prophet also ordered us to disregard the disbelievers' annoyance, "and disregard their annoyance, and rely upon Allāh". Believers were also told not to defend themselves. Allah ﷻ says, "Have you not seen those who

were told, "Restrain your hands [from fighting] and establish prayer and give zakāh"? But then when battle was ordained for them, at once a party of them feared men as they fear Allāh or with [even] greater fear. They said, "Our Lord, why have You decreed upon us fighting? If only You had postponed [it for] us for a short time." Say, "The enjoyment of this world is little, and the Hereafter is better for he who fears Allāh. And injustice will not be done to you, [even] as much as a thread [inside a date seed]" (An-Nisā':77).

This was the Divine order to believers; to restrain their hands from fighting disbelievers and be patient in the face of harm until Allah ﷻ wills that they will prevail. Khabbab ibn Al-Art says, "We complained to the Messenger of Allah regarding the persecution inflicted upon us by the disbelievers while he was lying in the shade of the Kaaba, having made a pillow of his cloak. We submitted: "Why do you not supplicate for our prevalence (over the opponents)?". He replied, "Among those people before you, a man would be seized and held in a pit dug for him in the ground and he would be sawed into two halves from his head, and his flesh torn away from his bones with an iron comb; but, in spite of this, he would not wean away from his Faith. By Allah, Allah will bring this matter to its consummation until a rider will travel from San'a' to Hadramout fearing none except Allah, and except the wolf for his sheep, but you are in too much of a hurry". The Prophet answered Khabbab that people before Muslims went through all kinds of afflictions and tests that were harder than what they went through in Mecca. Muslims, have gone through beating, humiliation, eviction from their homes, burning, being thrown into a fire pit in Mecca, placing huge rocks on their chests, like Bilal, placing ropes around their necks and dragging them through the streets, beating them, humiliating them, and being condescending to them. One example of this was killing Sumayya (may Allah be pleased with her) with a heated spear. all of this is lesser than the afflictions that believers went through before Islam. The Prophet ﷺ said, "Among those people before you, a man would

be seized and held in a pit dug for him in the ground and he would be sawed into two halves from his head". All of this was done while they were alive. They were sawed into two halves, "and his flesh torn away from his bones with an iron comb". Their flesh was torn away from their bones until they became a skeleton and died because of this. Despite this, they would not wean away from their Faith. They were not ordered nor allowed to say a word of disbelief, and fighting was prohibited in Mecca, so believers were not allowed to defend themselves. Then, when Allah ﷻ enabled His Prophet to immigrate to Al-Madinah and gave Him people to stand with him and help him beat the Aws and Khazraj, who were seasoned fighters, only then did Allah order Muslims to fight. So He says, "Indeed, Allāh defends those who have believed. Indeed, Allāh does not like everyone treacherous and ungrateful" (Al-Hajj:38) "Permission [to fight] has been given to those who are being fought, because they were wronged. And indeed, Allāh is competent to give them victory" (Al-Hajj:39) "They are] those who have been evicted from their homes without right - only because they say, "Our Lord is Allāh." And were it not that Allāh checks the people, some by means of others, there would have been demolished monasteries, churches, synagogues, and mosques in which the name of Allāh is much mentioned [i.e., praised]. And Allāh will surely support those who support Him [i.e., His cause]. Indeed, Allāh is Powerful and Exalted in Might" (Al-Hajj:40)

Then, Allah ﷻ praised those whom He supported, and explained that He supported them to achieve His will and worship Him. He says, "[And they are] those who, if We give them authority in the land, establish prayer and give zakāh and enjoin what is right and forbid what is wrong. And to Allāh belongs the outcome of [all] matters" (Al-Hajj:41). This is a good tiding from Allah ﷻ and praise of believers that He will accept all of their deeds. He says, "[And they are] those who, if We give them authority in the land". Those whom Allah ﷻ supports and defends.``We give them authority". Giving authority in the land means

prevalence and stability where they are not fought or tortured like believers were in Mecca, for they did not have any authority and were attacked from everywhere; they feared for their jobs and were in danger of being evicted from their lands and felt threatened. As for that authority, it means stability and settling down, it means that there are no threats of eviction or annoyance from disbelievers. "[And they are] those who, if We give them authority in the land". Those whom we made stable and prevalent in the land; who had power in it. "establish prayer and give zakāh and enjoin what is right and forbid what is wrong". They established the worship of God. Allah started with the greatest form of worship which is to, "establish prayer" which is the most honorable of deeds and the most honorable thing that Allah ﷻ has placed on earth; to pray to Him. "establish prayer". They did it perfectly; the prayer that was established for the worship of God and His mention. "and give zakah". They gave zakat. "zakah" is a right of Allah ﷻ from a believer's money that is spent in the ways that Allah ﷻ explained. "and enjoin what is right and forbid what is wrong". What is right means what is good, it is one of the religion's legislations that Allah ﷻ made known to us and ordered us to do; He made it known and loved to believers' hearts. It is a good thing. As for what is wrong, it means everything that Allah ﷻ hates and forbids. It was called wrong because Allah ﷻ forbade it and made it hated to the instincts and hearts of believers. They enjoin people to do what is right, which means that they learned it, excelled in it, ordered people to do it, and forbade people from missing it. They forbid people by teaching them what is wrong and forbidding them from doing it by punishing its doer. All of this is included in the meaning of forbidding people from doing what is wrong. "And to Allāh belongs the outcome of [all] matters". To Allah and no one else belongs, "the outcome of [all] matters". The outcome of all matters belongs to Allah ﷻ; the outcome belongs to Allah ﷻ.

This is a good tiding from Allah ﷻ to those whom He permitted to fight and defend themselves that they will prevail in the land. "establish prayer and give

zakāh and enjoin what is right and forbid what is wrong". Allah's words have come true just as He told us it would. Those weak people who were chased out of Mecca, tortured, humiliated, and scattered in the land were given shelter by Allah ﷻ protected by Him. He also helped them prevail and made their enemies lose in the end and eliminated them from the face of the earth. Allah ﷻ also helped their religion prevail; so, they built mosques, and Muslims were able to worship God out in the open, and Muslim armies fought for the sake of Allah everywhere around earth. Allah helped them prevail in the land, so, they enjoined people to do what is right. "and forbid what is wrong. And to Allāh belongs the outcome of [all] matters". These words were revealed to the Prophet ﷺ in the second year of Hijra where Muslims were still very weak. Where is Quraysh now? Where are the other opposers? God says, "And remember when you were few and oppressed in the land, fearing that people might abduct you, but He sheltered you, supported you with His victory, and provided you with good things - that you might be grateful" (Al-Anfāl:26). Here, the will of God came to existence, "[And they are] those who, if We give them authority in the land, establish prayer and give zakāh and enjoin what is right and forbid what is wrong. And to Allāh belongs the outcome of [all] matters" (Al-Hajj:41).

Then, Allah ﷻ says, "And if they deny you, [O Muḥammad] - so, before them, did the people of Noah and ʿAad and Thamūd deny [their prophets]" (Al-Hajj:42) "And the people of Abraham and the people of Lot" (Al-Hajj:43) "And the inhabitants of Madyan. And Moses was denied, so I prolonged enjoyment for the disbelievers; then I seized them, and how [terrible] was My reproach" (Al-Hajj:44). This is a reminder from God of the fate of these previous nations who denied their messengers. Look at their fate, "And if they deny you". This is addressed to the Prophet Mohammad ﷺ and to those who were denied by polytheistic Arabs and the Jews and Christians who settled in the Peninsula and outside of it. All of them denied the Prophet ﷺ and accused Him of lying. "And

if they deny you, [O Mohammad] - so, before them, did the people of Noah and ʿAad and Thamūd deny [their prophets]" (Al-Hajj:42). These were nations that denied their messengers; look at their fate. Look at the fate of the people of the Prophet Nuh, the Arabic Tribe of Ad, and the Tribe of Thamud, "And the people of Abraham" denied him. "and the people of Lot". All of them were deniers, "And the inhabitants of Madyan". These were the destroyed sinful cities. "And Moses was denied". This statement is in the passive voice, the subject is the Pharaoh, Haman, Korah, and their people. Allah ﷻ says, "so I prolonged enjoyment for the disbelievers". Alla gave them an extension and gave these disbelievers more time to do more acts of disbelief and denial of the Prophet. Allah ﷻ gave them time so they would commit more heinous acts of disbelief and stubbornness. "then I seized them". Then, in the end, Allah seized them and tortured them. Allah ﷻ seized them after giving them this prolonged enjoyment. "and how [terrible] was My reproach". This is a rhetorical question, how terrible was Allah's reproach. This question aims to show how terrible and great Allah's reproach was towards them. Look at these great nations who denied their messengers, look at how Allah ﷻ gave them a chance then seized them, punished them, and demolished them. The people of Noah were all drowned by Allah ﷻ and there were no survivors. The people of Ad were destroyed by Allah, as well; the whole tribe was demolished. Thamud was eradicated entirely, as well. The people of Ibrahim were destroyed by Allah ﷻ through different forms of punishment. The people of Lot; Allah destroyed all of their villages. As for the inhabitants of Madyan, were choked during the Day of Gloominess and died in their places. Musa was denied, so Allah destroyed the Pharaoh and his soldiers. Allah ﷻ says, "And the inhabitants of Madyan. And Moses was denied, so I prolonged enjoyment for the disbelievers; then I seized them, and how [terrible] was My reproach" (Al-Hajj:44).

Then, He says, "And how many a city did We destroy while it was committing wrong - so it is [now] fallen into ruin - and [how many] an abandoned well and [how many] a lofty palace" (Al-Hajj:45). "And how many" how many, "a city" of theirs, "did We destroy". Allah ﷻ attributed the destruction to Himself; He was the One who destroyed them. "while it was committing wrong". Allah ﷻ only destroys cities that commit wrong; He destroys them for being wrong. They wronged themselves by disbelieving in Allah ﷻ by being stubborn, by denying the messenger's message, and not following Allah's orders. Allah ﷻ says, "so it is [now] fallen into ruin". They are abandoned and in ruin. "into ruin". Their thrones have fallen, their roofs and walls have fallen as well. "so it is [now] fallen into ruin - and [how many] an abandoned well". They abandoned the wills that they used to get water from and raced to get to. Like any other nation, the girls and animals used to race to get to the water in that well. But now, it is abandoned. "And [how many] a lofty palace". No one lives there now. That palace was huge, but now it remains abandoned after Allah ﷻ destroyed it and eliminated its dwellers and owners.

يقول الله ﷻ: {وَإِنْ يُكَذِّبُوكَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَثَمُودُ}[الحج:42], {وَقَوْمُ إِبْرَاهِيمَ وَقَوْمُ لُوطٍ}[الحج:43], {وَأَصْحَابُ مَدْيَنَ وَكُذِّبَ مُوسَى فَأَمْلَيْتُ لِلْكَافِرِينَ ثُمَّ أَخَذْتُهُمْ فَكَيْفَ كَانَ نَكِيرِ}[الحج:44], {فَكَأَيِّنْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا وَهِيَ ظَالِمَةٌ فَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا وَبِئْرٍ مُعَطَّلَةٍ وَقَصْرٍ مَشِيدٍ}[الحج:45], {أَفَلَمْ يَسِيرُوا فِي الأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا فَإِنَّهَا لا تَعْمَى الأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ}[الحج:46].

says, "And if they deny you, [O Muḥammad] - so, before them, did ﷻ Allah the people of Noah and ʿAad and Thamūd deny [their prophets]" (Al-Hajj:42) And the people of Abraham and the people of Lot" (Al-Hajj:43) "And the" .inhabitants of MadyanAnd Moses was denied, so I prolonged enjoyment for the disbelievers; then I seized them, and how [terrible] was My reproach" (Al-Hajj:44). "And how many a city did We destroy while it was committing wrong - so it is [now] fallen into ruin - and [how many] an abandoned well and [how

many] a lofty palace" (Al-Hajj:45). "So have they not traveled through the earth and have hearts by which to reason and ears by which to hear? For indeed, it is not eyes that are blinded but blinded are the hearts which are within the breasts" (Al-Hajj:46).

In these verses of Surah Al-Hajj, Allah ﷻ explains to His Prophet ﷺ the fate and outcome of these stubborn disbelievers who denied the messengers who came before our Prophet Mohammad. This is a reminder that these stubborn people will end up just like previous ones, "And if they deny you", means the Prophet Mohammad for he was denied by the disbelievers of Quraysh, then, by the entire Arab nation, the Christians in the Peninsula, the Jews of the Peninsula turned people who came outside of this Peninsula against him. The Prophet was denied by all whom he was sent to; in the beginning a few believed in him. As we said before, these verses were sent in the year after the Prophet's Hijra.

Allah ﷻ says, "And if they deny you, [O Mohammad] - so, before them, did the people of Noah and ʿAad and Thamūd deny [their prophets]" (Al-Hajj:42) "And the people of Abraham and the people of Lot" (Al-Hajj:43) "And the inhabitants of Madyan". All these nations and cities denied their messengers. They said to their messengers, "you are a liar, what you claim is false, it is not the truth". They denied the existence of Allah ﷻ and that there is no deity except for Him, they denied the Day of Resurrection and that they will be judged for their disbelief and polytheism. This is what they did. Allah ﷻ says, "so I prolonged enjoyment for the disbelievers". I gave them time. Allah ﷻ gave them more time so they might repent. "then I seized them" by punishing them. Allah ﷻ seized all these nations with a seizure of one Exalted in Might and Perfect in Ability. ``and how [terrible] was My reproach". This question aims to show the gravity of God's punishment that He sent upon them. How was My reproach upon them? This is Allah's reproach, of course; Allah ﷻ denies their actions, and their denial of the messengers. They denied Allah ﷻ insistently, this is a great thing. That is why He

drowned the people of Nuh, He flooded the entire land, He eliminated Ad, He eliminated Thamud, He destroyed the people of Ibrahim, He also destroyed the people of Lot and their cities, He destroyed the people of Madyan on the Day of Gloominess, He also destroyed the people of Musa by drowning them and causing the earth to swallow them. "And We caused the earth to swallow him and his home..." (Al-Qasas:81).

This is done to Korah. Allah ﷻ says, "then I seized them, and how [terrible] was My reproach" (Al-Hajj:44). Then, He says, "And how many a city did We destroy while it was committing wrong". How many of these cities? Look what happened to them after that, "did We destroy while it was committing wrong". Allah only destroys these cities if they are committing wrong. "so it is [now] fallen into ruin". They have fallen after Allah ﷻ destroyed them; they have fallen into ruin. Their lands were left in ruin and in time, roofs and walls fell as well. "so it is [now] fallen into ruin - and [how many] an abandoned well". A well that people used to race to is now abandoned "and [how many] a lofty palace". A great lofty palace; the Pharaohs had great palaces that no other than them took residence in. So did Ad, they carved into stones and that no one else took residence in. Then, Allah ﷻ talked about them. "So have they not traveled through the earth and have hearts by which to reason". Haven't they traveled through the earth? Haven't they had hearts? Allah ﷻ attributed reasoning to the heart because understanding and reason come from the heart, this muscle in human's chests. "and have hearts by which to reason" and see the fate of these previous generations and understand that if they deny Allah ﷻ, they will have the same punishment as these people because Allah does not have favorites. "and have hearts by which to reason and ears by which to hear?" Did they not have ears to hear Allah's warnings when He warned them through this miraculous and clear Book? "For indeed, it is not eyes that are blinded". Eyes are not blinded. Allah ﷻ denied that they were blinded because this blindness is partial. Some people might

not have sight but they have insight, knowledge, and reason, instead, and that helps them in their worldly life and the Hereafter if they believe. "For indeed, it is not eyes that are blinded but blinded are the hearts which are within the breasts". This is true blindness; if there were true blindness that makes a person lose all hope, it is the blindness of the heart. The blindness of the heart is the true blindness; losing one's sight does not compare to it. "but blinded are the hearts which are within the breasts". This is true blindness. Allah ﷻ attributed blindness to these people because they do not understand and knowledge does never seep into their hearts. Therefore, they could not benefit from what was sent to them. When their hearts become blind, all their other senses are rendered obsolete. Then, Allah ﷻ made fun of them and explained the extent of their severe blindness.

Allah ﷻ says, "And they urge you to hasten the punishment. But Allāh will never fail in His promise. And indeed, a day with your Lord is like a thousand years of those which you count" (Al-Hajj:47). Disbelievers ask Allah to hasten the punishment for them for the Prophet ﷺ tried to explain to them that if they continue what they are doing, Allah's punishment will fall upon them. They will be punished in this life and the Hereafter, so come back to Him and repent, for if you continue on this road, God will punish you. So, they hastened that punishment and wanted it to befall them now. "And [remember] when they said, "O Allāh, if this should be the truth from You, then rain down upon us stones from the sky or bring us a painful punishment" (Al-Anfāl:32). They ridiculed the Prophet ﷺ and said, bring us the punishment. "And they urge you to hasten the punishment". The punishment of God. Allah ﷻ says, "But Allāh will never fail in His promise". Allah ﷻ promised them of the punishment, so He will never fail in His promise. They will be punished because Allah ﷻ would never promise a disbeliever of the punishment then fail in His promise. This must happen. Allah's promise to the disbelievers that He will punish them must take place, "But Allāh will never fail

in His promise". What are you waiting for? Do you think that God will change His mind?

Then, He says, "And indeed, a day with your Lord is like a thousand years of those which you count" (Al-Hajj:47). "And indeed, a day with your Lord". A day of God on the Day of Resurrection "is like a thousand years of those which you count". If they were to be punished for a day in the Hereafter, then it would be like a thousand years. What are they hastening? How can these blind people hasten punishment? How can they hasten God's punishment when one day of punishment equals a thousand of our years. What are these criminals hastening? Of course, they will not be punished for a day, they will be punished for many consequential ages, "In which they will remain for ages [unending]" (An-Naba':23) "They will not taste therein [any] coolness or drink" (An-Naba':24). "And indeed, a day with your Lord is like a thousand years of those which you count". This is a grave threat and a warning to those that Allah's punishment is severe, and if they were given that punishment, they will not be saved, even if it were for a day.

Then, Allah ﷻ says, "And for how many a city did I prolong enjoyment while it was committing wrong. Then I seized it, and to Me is the [final] destination" (Al-Hajj:48). "And for how many a city". Many of these disbelieving unjust cities, "did I prolong enjoyment while it was committing wrong". Allah ﷻ gave them a long extension even though they were disbelievers; however, He did not send them punishment in due time, instead, He gave them more time to increase their disbelief. "While it was committing wrong". They were committing wrong by disbelieving and stubbornness; however, Allah gave them an extension. "Then I seized it". In the end, they must be punished and Allah will seize them. "and to Me is the [final] destination". To Allah ﷻ and no one else will the destination of His servants be in the Hereafter. They will be punished there, and the punishment of the Hereafter is more severe than the punishment of this life. "Because of their

sins they were drowned and put into the Fire, and they found not for themselves besides Allāh [any] helpers" (Nūh:25).

Allah says, "Say, "O people, I am only to you a clear warner" (Al-Hajj:49). This statement came after the warning of Allah's punishment in this life and the Hereafter, and after telling them about the demise of the previous generations. This came to tell them to think. Then, Allah ﷻ told them that the Prophet was sent to them as a warning. "Say, "O people, I am only to you a clear warner" (Al-Hajj:49).

Then, He says, "And those who have believed and done righteous deeds - for them is forgiveness and noble provision" (Al-Hajj:50) "But the ones who strove against Our verses, [seeking] to cause failure - those are the companions of Hellfire" (Al-Hajj:51). These three verses sum up the Message of the Prophet ﷺ. "Say, O people". This is an order from Allah ﷻ to the Prophet; He told him to teach people the Message to people and invite them to it. "O people". This is a call to everyone on earth, with no regard to their color, shapes, tribes, or races. "Say, "O people, I am only to you a clear warner" (Al-Hajj:49). "I am" the prophet "only" only me "to you" all of you "a clear warner". A very clear warning. A warning is threatening someone with the evil to come. The Prophet is a warning of the Hour that comes before the punishment that will befall upon those who do not believe in Allah ﷻ. "I am only to you a clear warner"."And those who have believed and done righteous deeds - for them is forgiveness and noble provision" (Al-Hajj:50). "And those who have believed" of what you were sent with; of what this Prophet ﷺ was sent with. "and done righteous deeds". Righteous deeds are good deeds and they include everything that Allah ﷻ ordered us to do, and they are fundamentally good; praying, fasting, giving zakat, going to pilgrimage, being good to one's parents, being honest, being good to one's neighbor, dividing a will justly, marriage rules, and divorce rules, all of these are good deeds. Everything

that Allah ﷻ ordered us to do is a righteous deed that makes our life better and rewards us in the Hereafter.

"And those who have believed and done righteous deeds - for them is forgiveness and noble provision" (Al-Hajj:50). "for them is forgiveness" for their sins. Allah will forgive their sins and mistakes; He will remove them. "and noble provision" in Heaven. "noble". There is nothing better or greater than the provision that Allah prepared in Heaven for His faithful servants. They will have a noble provision in Heaven; comfortable beddings, pure water, a beautiful wife, all sorts of delicious food and drinks, clothes made of the finest silk, eternally young servants, and a great estate that goes beyond imagination, and where running rivers go under. Heaven is a noble provision in all the meanings of the word. "...And therein is whatever the souls desire and [what] delights the eyes, and you will abide therein eternally" (Az-Zukhruf:71). Everything that a soul desires exists therein, and everything that they can imagine or conjure up exists. "and [what] delights the eyes". Everything their sight falls upon will be a delight to them; its trees, fruit, birds, women, melodies, its ground, its spaces, its markets, the gathering of its people, its happiness, and its cups. Everything in it is a delight. "and you will abide therein eternally". There is no leaving from this Heaven and no end to that stay because it is a noble provision in every sense of the word. "for them is forgiveness" from their Lord ﷻ. He says to them that He will remove all of their sins, that He is pleased with them, and that He will never be angry with them after that. A noble provision to those who believed and did righteous deeds. This is the warning that the Prophet told us about; he told us of Allah's severe punishment. However, he also told us of the safety and good tidings that Allah ﷻ has for believers.

"But the ones who strove against Our verses, [seeking] to cause failure - those are the companions of Hellfire" (Al-Hajj:51). "But the ones who strove against Our verses, [seeking] to cause failure". These disbelievers sought to cause failure

against Allah's verses. "seeking] to cause failure". They sought to cause a failure without reverence for God's verses; they went against Him and did whatever they wanted, whether it was disbelief or stubbornness. They thought that they would escape the punishment and that Allah ﷻ would not be able to punish them. They wanted to nullify Allah's religion. They sought to cause the messengers of Allah to fail by refuting their argument, making people forget about their message, triumph against them, and causing this religion to disappear. They wanted their disbelief and stubbornness to prevail. They strive against Allah's verses, "[seeking] to cause failure". They believed that they could win against God and escape from Him or win against Him and His religion. They thought they would destroy this religion and do whatever they wanted and that no one could stand in their way. Allah ﷻ says, "those are the companions of Hellfire". Those who strive in this life, rivaling God and seeking to cause His religion to fail are "The companions of Hellfire". They became its owners and residents; they are the companions of Hell and they are not able to escape it. Hellfire means the great Fire that Allah prepared for them; a bed made of fire and a never-ending pit. If a stone falls from the edge of Hell, it takes seventy years without reaching its bottom. Its walls are also made of fire, "Indeed, We have prepared for the wrongdoers a fire whose walls will surround them". It is covered with fire as well. "They will have from Hell a bed and over them coverings [of fire]..." (Al-A‘rāf:41). They are surrounded by the fire from under them and from above them. Their punishment comes from beneath their feet. The punishment of Hellfire comes from everywhere, from beneath them, above them. Hell is like a huge oven where its fire never goes out or loses its heat as Allah ﷻ says, that it never becomes less and it boils up. Allah ﷻ says, "...while it boils up" (Al-Mulk:7). "It almost bursts with rage..." (Al-Mulk:8). It almost bursts with rage because of its companions who sought to cause the failure of God's religion, sought to rival Him and strove against His verses to cause them failure, remove His Message, and stay in their disbelief. This is their fate. "But the ones who strove against Our

verses, [seeking] to cause failure - those are the companions of Hellfire" (Al-Hajj:51). This sums up the Prophet's Message. "Say, "O people, I am only to you a clear warner" (Al-Hajj:49). This is my work and what occupies me, Allah sent me with this Message to be a clear warner to everyone. "And those who have believed and done righteous deeds - for them is forgiveness and noble provision" (Al-Hajj:50). Those who believed in Allah ﷻ and what He sent will have forgiveness from their Lord and a noble provision. "But the ones who strove against Our verses, [seeking] to cause failure - those are the companions of Hellfire" (Al-Hajj:51). This explains that these stubborn disbelievers must be defeated and humiliated this way. "those are the companions of Hellfire".

Then, a new chapter of this Surah started. This chapter has a sort of a test and affliction that Allah ﷻ uses to test His faithful servants. Allah says, "And We did not send before you any messenger or prophet except that when he spoke [or recited], Satan threw into it [some misunderstanding]. But Allāh abolishes that which Satan throws in; then Allāh makes precise His verses. And Allāh is Knowing and Wise" (Al-Hajj:52). "[That is] so He may make what Satan throws in [i.e., asserts] a trial for those within whose hearts is disease and those hard of heart. And indeed, the wrongdoers are in extreme dissension" (Al-Hajj:53). "And so those who were given knowledge may know that it is the truth from your Lord and [therefore] believe in it, and their hearts humbly submit to it. And indeed is Allāh the Guide of those who have believed to a straight path" (Al-Hajj:54). "But those who disbelieve will not cease to be in doubt of it until the Hour comes upon them unexpectedly or there comes to them the punishment of a barren Day" (Al-Hajj:55).

Allah ﷻ tells us that, "And We did not send before you any messenger or prophet except that when he spoke [or recited], Satan threw into it [some misunderstanding]". All the Prophets that Allah sent before the Prophet Mohammad, "any messenger or prophet except that when he spoke [or recited]",

spoke here means recite, "when he spoke [or recited], Satan threw into it [some misunderstanding]". Satan would throw some of his words into the Prophets' recited verses, and some people would hear it and think it the truth that was sent by Allah ﷻ and recited by the Prophet, "Satan threw into it [some misunderstanding]". "But Allāh abolishes that which Satan throws in". Allah abolishes what Satan throws in, by sending verses that refute what Satan has thrown in; people might have heard it with their ears or felt it in their hearts. Satan might throw into the hearts of disbelievers some words and make them think that the Prophet has said it when he did not say them and they were not a part of Allah's verses. "But Allāh abolishes that which Satan throws in" by sending other verses from Himself to them. "then Allāh makes precise His verses". He makes them precise in a way that does not allow the fault to come through them; they become clear and easy to know. Allah's verses explain the truth in every aspect whether it be knowing Allah, believing in Him, knowing His rules, or His prohibitions. "then Allāh makes precise His verses. And Allāh is Knowing and Wise" (Al-Hajj:52). Allah ﷻ is "Knowing" of everything, and "Wise". He places things in their rightful places; he does not misplace anything. He told us, then, that this is a part of his Fate.

"[That is] so He may make what Satan throws in [i.e., asserts] a trial for those within whose hearts is disease and those hard of heart. And indeed, the wrongdoers are in extreme dissension" (Al-Hajj:53). "[That is] so He may make". Allah ﷻ is the One who made Satan do this, He made Satan throw that into the hearts and ears of disbelievers and made them think that they were the words of Allah and His Messenger. Allah says, "[That is] so He may make what Satan throws in [i.e., asserts]". These words are "a trial for those within whose hearts is disease". They will be a trial for them. They will think that these were the orders and prohibitions of Allah when Allah did not order nor prohibit any of this. Thus, they will follow this falsehood that Satan threw into their hearts. "for those within

whose hearts is disease". They have the disease of doubt that prevents them from following the right path. ``and those hard of heart". Those hard of heart who do not fear Allah or revere Him, and who love what is wrong and follow it.

Then, Allah ﷻ says, "And indeed, the wrongdoers are in extreme dissension". These wrongdoers who committed all these unjust acts, who heard Satan and followed what he had thrown into their hearts "are in extreme dissension". They disagree with and steer away from the truth; they do not have one opinion. Rather, they have many. All these different opinions are thrown into their hearts and minds by Satan. Here, we will mention a weak Hadith that describes the reason for the revealing of these verses, it states that while the Prophet ﷺ was reciting the verses of Surah Al-Najam, disbelievers could hear him. Among the verses that he recited are the following. "By the star when it descends" (An-Najm:1). "Your companion [i.e., Mohammad] has not strayed, nor has he erred" (An-Najm:2). "Nor does he speak from [his own] inclination" (An-Najm:3). All of this Surah invites people to only worship Allah ﷻ and explains the ignorance of disbelievers by pointing out that their worship of the angel and other beings is all based on doubts. "...They follow not except assumption and what [their] souls desire, and there has already come to them from their Lord guidance" (An-Najm:23). Allah ﷻ also says, "And how many angels there are in the heavens whose intercession will not avail at all except [only] after Allāh has permitted [it] to whom He wills and approves" (An-Najm:26). "And how many angels there are in the heavens". So many of them "whose intercession will not avail at all" to those whom they intercede for "except [only] after Allāh has permitted [it]". Meaning the angels. "to whom He wills and approves".

This means interceding. Angels do not speak to Allah for people except by the order of Allah ﷻ. Satan threw the phrase, 'these great cranes, whose intercession

is hoped for'. Cranes are kinds of birds. This bird is white with soft feathers and a white feather on top of its head and on its belly. Some people call these birds' Abu Qardan'. They used to liken these birds with angels. 'These great cranes'. These great cranes are the angels who appear to be like white birds and whose intercession is hoped for. When disbelievers heard these verses, they were happy with the Prophet for mentioning their gods in a good manner. You praised our gods, the angels. When they were around the Prophet while he was reciting Al-Najm, he prostrated and they all followed him because they thought he mentioned their gods in a good manner. This is not a true story, it is a weak story, actually, and should not be mentioned here because it does not go with the theme of these verses. Their claim that the Prophet ﷺ said what Satan has thrown in does not go with the Surah. In fact, the Surah itself refutes that claim. Allah ﷻ says, "And how many angels there are in the heavens whose intercession will not avail at all except [only] after Allāh has permitted [it] to whom He wills and approves" (An-Najm:26). Refuting the disbelievers' claim that angels are god's daughters and that they could intercede with Allah is a false word that Satan has thrown into their hearts at that time. Looking at the context of this Surah, we can deduce that this story is weak and should not be used to interpret this surah. To sum up, Satan throws words into the Prophet's recitation, by either throwing it into disbelievers' ears or hearts. However, Allah ﷻ makes His verses precise and refutes what Satan has thrown in. Disbelievers cannot differentiate between what the devil has thrown into their hearts and what Allah said. But Allah always sends verses that refute all of their claims and doubts. As Allah ﷻ says, "And they do not come to you with an example [i.e., argument] except that We bring you the truth and the best explanation" (Al-Furqān:33).

يقول الله ﷻ: {وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلا نَبِيٍّ إِلَّا إِذَا تَمَنَّى أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ فَيَنْسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ ثُمَّ يُحْكِمُ اللَّهُ آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ}[الحج:52], {لِيَجْعَلَ مَا يُلْقِي الشَّيْطَانُ فِتْنَةً لِلَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْقَاسِيَةِ قُلُوبُهُمْ وَإِنَّ الظَّالِمِينَ لَفِي شِقَاقٍ بَعِيدٍ}[الحج:53], {وَلِيَعْلَمَ الَّذِينَ أُوتُوا الْعِلْمَ أَنَّهُ الْحَقُّ مِنْ

رَبِّكَ فَيُؤْمِنُوا بِهِ فَتُخْبِتَ لَهُ قُلُوبُهُمْ وَإِنَّ اللَّهَ لَهَادِ الَّذِينَ آمَنُوا إِلَى صِرَاطٍ مُسْتَقِيمٍ}[الحج:54], {وَلا يَزَالُ الَّذِينَ كَفَرُوا فِي مِرْيَةٍ مِنْهُ حَتَّى تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً أَوْ يَأْتِيَهُمْ عَذَابُ يَوْمٍ عَقِيمٍ}[الحج:55]

says, "And We did not send before you any messenger or prophet ﷺ Allah except that when he spoke [or recited], Satan threw into it [some .[misunderstandingBut Allāh abolishes that which Satan throws in; then Allāh makes precise His verses. And Allāh is Knowing and Wise" (Al-Hajj:52) "[That is] so He may make what Satan throws in [i.e., asserts] a trial for those within whose hearts is disease and those hard of heart. And indeed, the wrongdoers are in extreme dissension" (Al-Hajj:53). "And so those who were given knowledge may know that it is the truth from your Lord and [therefore] believe in it, and their hearts humbly submit to it. And indeed is Allāh the Guide of those who have believed to a straight path" (Al-Hajj:54). "But those who disbelieve will not cease to be in doubt of it until the Hour comes upon them unexpectedly or there comes to them the punishment of a barren Day" (Al-Hajj:55).

These verses are from the Surah of Al-Hajj. In the previous episode, we talked about what some scholars said about the false story of the high cranes. In short, the Prophet was reading Surat Al-Najm in Mecca and a number of polytheists and Muslims were around him. He read, "So have you considered al-Lāt and al-ʿUzzā?" (An-Najm:19) "And Manāt, the third - the other one?" (An-Najm:20) "Is the male for you and for Him the female?" (An-Najm:21) "That, then, is an unjust division" (An-Najm:22) "They are not but [mere] names you have named them - you and your forefathers - for which Allāh has sent down no authority. They follow not except assumption..." (An-Najm:23) "...and indeed, assumption avails not against the truth at all" (An-Najm:28). After that, disbelievers heard the Prophet say, "these high cranes, whose intercession is sought after". "Cranes" is a plural, and a crane is a white bird that they used to liken angels to. These high cranes mean angels that dwell in Heaven. Their intercession is sought after means the angels that these polytheists used to worship; they called them Allah's

daughters and prayed to them to bring them closer to Him. This is a story that many scholars deemed untrue and false because the Prophet ﷺ is protected against saying anything but the truth by Allah ﷻ.

This is not of his hand and Allah says, "Nor does he speak from [his own] inclination" (An-Najm:3). "It is not but a revelation revealed" (An-Najm:4). These verses show that disbelievers would never be happy with what Allah said. It was said that when disbelievers heard the words, these high cranes, their intercession should be sought after, they said that the Prophet mentioned their gods in a good way and that when the prostration came, they prostrated with him. The true story is that when the Prophet read these verses, he prostrated, believers and disbelievers prostrated along with him, one of the disbelievers took a bunch of dirt, placed it on his forehead, and said, this is enough for me. Ibn Masoud said that, later, in the Battle of Badr, he saw that disbeliever who did that get killed. "So prostrate to Allāh and worship [Him]" (An-Najm:62). There is no mention in the Sahihien any mention of this story; there is no mention that the Prophet said, these high cranes, whose intercession is sought after. This is another story that has nothing to do with these verses.

It is also improbable because the Surah of An-Najm prohibits polytheism and looks down upon the disbeliever's creed who worship angels and claim that they are gods, you can find all of this in this surah. How can they expect and believe that the Prophet said, these high cranes, whose intercession is sought after? Knowing that Allah says in this surah, "So have you considered al-Lāt and al-ʿUzzā?" (An-Najm:19) "And Manāt, the third - the other one?" (An-Najm:20) "Is the male for you and for Him the female?" (An-Najm:21) "That, then, is an unjust division" (An-Najm:22) "They are not but [mere] names you have named them - you and your forefathers - for which Allāh has sent down no authority. They follow not except assumption..." (An-Najm:23). "...and indeed, assumption avails not against the truth at all" (An-Najm:28) "So turn away from whoever

turns his back on Our message and desires not except the worldly life" (An-Najm:29)."That is their sum of knowledge".

Then, Allah ﷻ says, "And how many angels there are in the heavens whose intercession will not avail at all except [only] after Allāh has permitted [it] to whom He wills and approves" (An-Najm:26). Allah says, "And how many", which means a lot, "angels there are in the heavens whose intercession will not avail at all except [only] after Allāh has permitted [it] to whom He wills and approves" (An-Najm:26). Their intercession is dependent upon Allah's approval upon those interceded for. Allah ﷻ would never be pleased with a polytheist. The other matter is whether Allah gave them permission to intercede or not. "Who is it that can intercede with Him except by His permission?" Then, how could this be? What disbelievers understood and believed is that the angels' intercession is a given and that Allah ﷻ must accept it. The story is very different and has nothing to do with the reason that this verse was revealed. "And We did not send before you any messenger or prophet except that when he spoke [or recited]". This was interpreted in two ways, the first is "Satan threw into it [some misunderstanding]". And it is the words that Satan throws into the minds, hearts, and hearing of disbelievers to make them doubt Allah's words and lead people astray from His Path. "But Allah abolishes that which Satan throws in; then Allāh makes precise His verses. And Allāh is Knowing and Wise" (Al-Hajj:52). What Satan throws in and tells his companions is as Allah said when He forbade people from eating dead animals. Satan told disbelievers when they asked Mohammad about a dead sheep that Allah is the one who killed it, and that, "what you kill yourselves you claim is halal and good and what Allah kills is haram, are you better than Allah?"

This is the work of the devil. He makes people doubt what Allah ﷻ has revealed. "And do not eat of that upon which the name of Allah has not been mentioned, for indeed, it is grave disobedience. And indeed do the devils inspire

their allies [among men] to dispute with you. And if you were to obey them, indeed, you would be associators [of others with Him]" (Al-An‘ām:121). The devil inspires these doubts to his companions to use against believers. Allah ﷻ says, "And if you were to obey them, indeed, you would be associators [of others with Him]". Allah ﷻ makes His verses precise and sends what abolishes the claims of disbelievers that they took from the devils. Allah ﷻ says, "And they do not come to you with an example [i.e., argument] except that We bring you the truth and the best explanation" (Al-Furqān:33). "Rather, We dash the truth upon falsehood, and it destroys it, and thereupon it departs..." (Al-Anbiyā’:18). "...But Allāh abolishes that which Satan throws in; then Allāh makes precise His verses. And Allāh is Knowing and Wise" (Al-Hajj:52).

"[That is] so He may make what Satan throws in [i.e., asserts] a trial for those within whose hearts is disease and those hard of heart. And indeed, the wrongdoers are in extreme dissension" (Al-Hajj:53). These people who have the disease of doubt in their hearts receive the doubts that the devil throws into them. So do those hard of heart who hear and see Allah's great signs, yet their hearts do not soften and do not accept these signs because of how hard their hearts are. How many signs has Allah shown them that they did not accept because of how had and full of disease their hearts are. These are the people that receive the words of the devils. "And indeed, the wrongdoers are in extreme dissension". They follow various opposing paths and their creeds are as far away from the right as can be. They disagree on this religion; some of them claim that the Prophet is a magician, some say that he is a priest, some say that he received these words from other people, and others claim that he came up with these words by himself. They have very different opinions regarding the Prophet. They differ and are in extreme dissension away from the truth.

"And so those who were given knowledge may know that it is the truth from your Lord". This explanation from Allah ﷻ is so that, "those who were given knowledge", "may know that" this religion "is the truth from your Lord and

[therefore] believe in it", "and their hearts humbly submit to it". So that their hearts may humbly submit; humility means peace and acceptance of Allah's words and acknowledging that He is the One who sent them. "...And indeed is Allāh the Guide of those who have believed to a straight path" (Al-Hajj:54). These are good tidings from Allah ﷻ and a confirmation that He will guide believers to the Straight Path. This is how He rewards believers. "...And indeed is Allāh the Guide of those who have believed to a straight path" (Al-Hajj:54). Because of their belief and acknowledgment of what Allah sent. He will guide them to that path. As for the disbelievers, Allah ﷻ says, "But those who disbelieve will not cease to be in doubt of it until the Hour comes upon them unexpectedly or there comes to them the punishment of a barren Day" (Al-Hajj:55). As for disbelievers, Allah ﷻ says that they will persist in their disbelief. Their doubt leads to Allah, eventually, writing their end, by sending the Hour upon them unexpectedly. The Hour will come while they persist on their doubt. "or there comes to them the punishment of a barren Day". The punishment of a barren day means a day where no good happens. It comes at the darkest hour of the day. This barren day could come during this worldly life, it is a day where no good happens. Some scholars say it is like the day of Badr, for it was a barren day where Allah punished disbelievers severely. Or "the punishment of a barren Day" could mean the Day of Resurrection. This "barren Day" is a day that has no good for disbelievers and after it comes to the punishment of Hell, Allah forbid. Then, Allah ﷻ says, "[All] sovereignty that Day is for Allah..." (Al-Hajj:56). This indicates that the second interpretation is true, that the barren day means the Day of Resurrection.

"[All] sovereignty that Day is for Allah..." (Al-Hajj:56). All sovereignty is to Allah means that He will reveal Himself to His creatures. Otherwise, Sovereignty belongs to Him at all times, for He is the King of Heavens and earth, He owns this life and the Hereafter. Allah says this because there were kings in this life that had sovereignty and control by Allah's order or by His sharia order. They

appeared to have sovereignty in this life. "O my people, sovereignty is yours today, [your being] dominant in the land..." (Ghāfir:29). They have apparent sovereignty on earth and become arrogant because of that. As Allah ﷻ says, "Have you not considered the one who argued with Abraham about his Lord [merely] because Allāh had given him kingship?" (Al-Baqarah:258). Scholars said that "merely] because Allāh had given him kingship?" mean Nimrod for he thought that sovereignty belonged to him and so did disposition. So, he killed and forgave as he liked. When he was told that Allah gives life and takes it away, he replied, "I give life and take it away". He thought that sovereignty belonged to him. Rather, the kings of this life are only kings in appearance, and Allah ﷻ is the One True King. "Indeed, it is We who will inherit the earth and whoever is on it, and to Us they will be returned"(Maryam:40).

Sovereignty belongs to Allah both in this life and in the Hereafter. He is also the only One who disposes of this universe's affairs without His permission. On the Day of Resurrection, everyone realizes that sovereignty belongs to Allah alone and that all these kings stole that sovereignty. "There is no one in the heavens and earth but that he comes to the Most Merciful as a servant" (Maryam:93). But "He has enumerated them and counted them a [full] counting" (Maryam:94) "And all of them are coming to Him on the Day of Resurrection alone" (Maryam:95). Everyone comes alone; their sovereignty, power, and retinue, and everything else have abandoned them. "And you have certainly come to Us alone [i.e., individually] as We created you the first time, and you have left whatever We bestowed upon you behind you..." (Al-An‘ām:94). This is the call of God to all of His creatures, "And you have certainly come to Us alone [i.e., individually] as We created you the first time". Humans come out of their mothers naked with nothing to cover them. "And you have certainly come to Us alone [i.e., individually] as We created you the first time, and you have left whatever We bestowed upon you". The sovereignty that Allah gave you, "...behind you.

And We do not see with you your 'intercessors' which you claimed that they were among you associates [of Allāh]. It has [all] been severed between you, and lost from you is what you used to claim" (Al-An‘ām:94).

Sovereignty on that Day belongs to Allah, not to anyone else. No person comes that day with any sovereignty, land, clothes, slaves, money to spend, headcover, or even shoes to wear. The Prophet says, "You will be gathered (on the Day of Judgment), bare-footed, naked, and not circumcised". "As We began the first creation, We will repeat it". As Allah ﷻ began the first creation, He will repeat it. Allah created humans naked and uncircumcised when they came from their mothers. They will also be assembled like this, naked and uncircumcised. "[All] sovereignty that Day is for Allāh". Everyone will stand in front of Him without anything of their belongings. "He will judge between them". Because He has sovereignty, He also has judgment. Allah will judge between all of His creatures. And this is the result of that judgment, "So they who believed and did righteous deeds will be in the Gardens of Pleasure" (Al-Hajj:56) "And they who disbelieved and denied Our signs - for those there will be a humiliating punishment" (Al-Hajj:57). "So they who believed and did righteous deeds". This is a group of people, they, "will be in the Gardens of Pleasure". This is Allah's judgment; they will be in the gardens "of Pleasure". They will enjoy everything there; they will have what their eyes and souls desire, they will have all sorts of happiness for it will come to them from everywhere. Heaven means a fruitful tree, a running river, a beautiful wife, clothes that do not get ruined, a never-ending youth, and the good company of prophets, righteous people, believers, and martyrs. "And whoever obeys Allāh and the Messenger - those will be with the ones upon whom Allāh has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions" (An-Nisā’:69). "They will not hear therein ill speech or commission of sin" (Al-Wāqi‘ah:25) "Only a saying [of] peace, peace" (Al-Wāqi‘ah:26). They will not have to work

or toil. They will have everything that they desire and will be like brothers "On thrones facing one another" (As-Sāffāt:44). They will have all sorts of food, drinks, and pleasure, for the pleasures of heaven, are never-ending.

"Indeed, this is Our provision; for it, there is no depletion" (Sād:54). This is the fate of those who believed and did righteous deeds. Allah distributes Heaven based on belief and good deeds for people must do them. Belief is in the heart and it means fearing God revering Him, honoring Him, and loving Him. These are the pillars of the heart and the meaning of belief. It also means believing all that Allah ﷻ told us about His unseen, His angels, His Message, His Heaven, His Hell, and about the Day of Resurrection. Those who have believed, acknowledged all of this, believed in it and did the deeds that are due to this belief; they did the good deeds that Allah ﷻ ordered them to do, whether they were actions like praying, fasting, giving zakat, or going to hajj. Or they were ruling that Allah ﷻ ordered them to adhere to in all of their affairs, like marriage, divorce, inheritance, selling, buying, or giving. They adhered to Allah's boundaries and never crossed them. These are the people who did righteous deeds and believed in Allah ﷻ. They will be sent to the gardens of pleasure; this is their great fate.

Allah says, "And they who disbelieved and denied Our signs - for those there will be a humiliating punishment" (Al-Hajj:57). As for those who disbelieved, who knew what was right and saw the evidence, yet denied it and disbelieved in it. Disbelief means denying something and not believing in it even when clear evidence exists and shows that Allah ﷻ is the only God and that Mohammad is His servant and Messenger who invites people to Him. Even when they saw His Straight Path, His orders, and all of these miracles that have evidence and witness that this is the true religion. Even with all of that, they refused to believe and denied all of it. Disbelief means covering this evidence and pushing them away

from their souls and hearts. They denied the verses and signs of Allah ﷻ and said that they were all lies, magic, poetry, or the myths of generations past. They also claimed that the Prophet took them from the Torah and The Gospel, or that he took them from someone else. They denied these verses and claimed that they come from Mohammad and not from Allah. They denied the revealed verses and the signs that Allah sent. The sign of Allah is that He created Heavens, earth. They denied that and did not attribute it to Allah, the Creator, and Disposer of all of this. They either attributed it to coincidence and that it was created with no god, that an explosion made things happen this way. They stopped their hearts from believing that these are the signs of Allah ﷻ and that He created this universe as a testament to His oneness and greatness. "Indeed, in the creation of the heavens and the earth, and the alternation of the night and the day, and the [great] ships which sail through the sea with that which benefits people, and what Allāh has sent down from the heavens of rain, giving life thereby to the earth after its lifelessness and dispersing therein every [kind of] moving creature, and [His] directing of the winds and the clouds controlled between the heaven and earth are signs for a people who use reason" (Al-Baqarah:164).

Any human with a sane mind knows that these signs are clear evidence to the oneness of God that He is the Strong, the Capable, the Subjugator, the All-Knowing, who created this great universe, made it perfect and disposed of it. "Indeed, Allāh holds the heavens and the earth, lest they cease. And if they should cease, no one could hold them [in place] after Him. Indeed, He is Forbearing and Forgiving" (Fātir:41). Those who denied the signs and verses of Allah ﷻ who denied what they saw and heard, "for those there will be a humiliating punishment".For those, "there will be a humiliating punishment".This is humiliating. Allah ﷻ described the punishment of the Hereafter with many descriptions; He said that it is painful, harsh, and humiliating. Allah could torture them without humiliating them, however, they are sent to Hell dragged and

pushed. "The Day they are dragged into the Fire on their faces [it will be said], "Taste the touch of Saqar" (Al-Qamar:48). Being sent to Hell is one thing, and there is no doubt that Hellfire is very painful. But the way they are dragged on their faces and struck with an iron hammer is very humiliating. "[It will be said], "Taste! Indeed, you are the honored, the noble!" (Ad-Dukhān:49). They will have nothing to say, then, they will be thrown into the flames on their heads. "[It will be commanded], "Seize him and drag him into the midst of the Hellfire" (Ad-Dukhān:47). Seizing means throwing with force. "into the midst of the Hellfire" into its middle. "Then pour over his head from the torment of scalding water" (Ad-Dukhān:48). They will be subdued, "[It will be said], "Taste! Indeed, you are the honored, the noble!" (Ad-Dukhān:49). They will face all sorts of humiliation and condescension; they will scream and ask for help, yet, no one will come to them. "And they will call, "O Mālik, let your Lord put an end to us!" He will say, "Indeed, you will remain" (Az-Zukhruf:77). One of Allah's days equals one thousand of our years; they will be left for a thousand years, then they will respond to them as a mercy. "O Mālik, let your Lord put an end to us!" Pray to your Lod to put an end to us and give us relief from this prison. After a thousand years he answered them, "Indeed, you will remain", "We had certainly brought you the truth, but most of you, to the truth, were averse" (Az-Zukhruf:78). They will suffer all sorts of humiliation. This, of course, is a deserved punishment for humiliating Allah's verses, not believing in them, and denying the signs of their Lord and Creator, Allah, the only God. So because they were condescending towards the signs of Allah and did not believe in them or adhere to them, they deserved that punishment. As Allah ﷻ says, "An appropriate recompense" (An-Naba':26) "Indeed, they were not expecting an account" (An-Naba':27) "And denied Our verses with [emphatic] denial" (An-Naba':28). When they denied the signs of Allah, humiliated them, and pushed them away, Allah ﷻ humiliated them in the Hereafter. "And they who disbelieved and denied Our signs - for those there will be a humiliating punishment" (Al-Hajj:57).

Then Allah talked specifically about a group of believers for the great deeds that they did. He says, "And those who emigrated for the cause of Allāh and then were killed or died - Allāh will surely provide for them a good provision. And indeed, it is Allāh who is the best of providers" (Al-Hajj:58) "He will surely cause them to enter an entrance with which they will be pleased, and indeed, Allāh is Knowing and Forbearing" (Al-Hajj:59). These are a group of believers who went through all sorts of great affliction in this life. This includes immigrating for the sake of Allah; they left their homes and moved somewhere else. They left because of what disbelievers did to them, like in Mecca, where believers left because of the great harm they faced on their hands. So, they had to leave their homes and go to Abyssinia (Ethiopia) as the Prophet told them. When they wanted to leave the Prophet said to them, "Go to Abyssinia, for there is a king where no one is treated unjustly". He said that this man is just. So, go to him. So they did. Others left to live with other tribes until Allah ﷻ gave them shelter and a home to go to, which is Al-Madinah. "And those who emigrated for the cause of Allāh and then were killed or died". Those who died fighting disbelievers or with no apparent reason. Allah ﷻ says, "Allāh will surely provide for them a good provision. And indeed, it is Allāh who is the best of providers" (Al-Hajj:58). Allah ﷻ will honor them by sending them to Heaven, "Allah will surely provide for them a good provision".

Before sending them to Heaven on the Day of Resurrection, He will provide them with a good provision. It was said that the souls of these martyrs, who died for the sake of Allah, roam around heaven and settle in lamps that are hung beneath the Throne. "And never think of those who have been killed in the cause of Allāh as dead. Rather, they are alive with their Lord, receiving provision" (Āl-‘Imrān:169) "Rejoicing in what Allāh has bestowed upon them of His bounty, and they receive good tidings about those [to be martyred] after them who have

not yet joined them - that there will be no fear concerning them, nor will they grieve" (Āl-‘Imrān:170) "They receive good tidings of favor from Allāh and bounty and [of the fact] that Allāh does not allow the reward of believers to be lost" (Āl-‘Imrān:171).

يقول الله ﷻ: {وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا أَوْ مَاتُوا لَيَرْزُقَنَّهُمُ اللَّهُ رِزْقًا حَسَنًا وَإِنَّ اللَّهَ لَهُوَ خَيْرُ الرَّازِقِينَ}[الحج:58], {لَيُدْخِلَنَّهُمْ مُدْخَلًا يَرْضَوْنَهُ وَإِنَّ اللَّهَ لَعَلِيمٌ حَلِيمٌ}[الحج:59], {ذَلِكَ وَمَنْ عَاقَبَ بِمِثْلِ مَا عُوقِبَ بِهِ ثُمَّ بُغِيَ عَلَيْهِ لَيَنصُرَنَّهُ اللَّهُ إِنَّ اللَّهَ لَعَفُوٌّ غَفُورٌ}[الحج:60], {ذَلِكَ بِأَنَّ اللَّهَ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَأَنَّ اللَّهَ سَمِيعٌ بَصِيرٌ}[الحج:61], {ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ}[الحج:62], {أَلَمْ تَرَ أَنَّ اللَّهَ أَنزَلَ مِنَ السَّمَاءِ مَاءً فَتُصْبِحُ الأَرْضُ مُخْضَرَّةً إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ}[الحج:63], {لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الأَرْضِ وَإِنَّ اللَّهَ لَهُوَ الْغَنِيُّ الْحَمِيدُ}[الحج:64]

says, “As for those who emigrate in the cause of Allah and then are ﷻ Allah .martyred or die, Allah will indeed grant them a good provisionSurely Allah is the Best Provider.” (Al-Hajj: 58) “He will certainly admit them into a place they will be pleased with. For Allah is truly All-Knowing, Most Forbearing.” (Al-Hajj: 59) “That is so. And whoever retaliates in equivalence to the injury they have received, and then are wronged ˹again˺, Allah will certainly help them. Surely Allah is Ever-Pardoning, All-Forgiving.” (Al-Hajj: 60) “That is because Allah causes the night to merge into the day, and the day into the night. Indeed, Allah is All-Hearing, All-Seeing.” (Al-Hajj: 61) “That is because Allah ˹alone˺ is the Truth and what they invoke besides Him is falsehood, and Allah ˹alone˺ is truly the Most High, All-Great.” (Al-Hajj: 62) “Do you not see that Allah sends down rain from the sky, then the earth becomes green? Surely Allah is Most Subtle, All-Aware.” (Al-Hajj: 63) “To Him belongs whatever is in the heavens and whatever is on the earth. Allah ˹alone˺ is truly the Self-Sufficient, Praiseworthy” (Al-Hajj: 64).

tells that those who migrate for the sake of Allah, seeking to earn His ﷻ Allah ,pleasure and that which is with Him, leaving behind their homelands, families and friends, leaving their countries for the sake of Allah and His Messenger to support His religion, and are killed, i.e., in Jihad, or die, i.e., without being .involved in fighting, will have earned an immense reward and the believers migrated twice; the first time when they went ﷺ The Prophet .from Mecca to Abyssinia, to protect themselves and their religionThe second time, when they migrated to Medina and from there the Islam nation was established.

So Allah tells that those who migrated for the sake of Allah, then died, "Allah will indeed grant them a good provision." (Al-Hajj:58). Will is used to affirm and indicate that Allah's promise will be fulfilled, which means, He will reward them from His bounty and provision in Paradise with that which will bring them joy. Allah ﷻ says, "Never think of those martyred in the cause of Allah as dead. In fact, they are alive with their Lord, well provided for_" (Ali Imran:169) "rejoicing in Allah's bounties and being delighted for those yet to join them. There will be no fear for them, nor will they grieve'" (Ali Imran:170). So, Allah will make them enter Paradise before all people, as it has been mentioned in the Hadith that the souls of the martyrs are in green birds, enjoying the fruit of Paradise and saved under the shade of Allah's Throne. Allah then says, "Surely Allah is the Best Provider" (Al-Hajj:58) no one can provide like Allah ﷻ, Allah is the Best Provider.

Allah ﷻ also says about the reward of the martyr, "He will certainly admit them into a place they will be pleased with. For Allah is truly All-Knowing, Most Forbearing." (Al-Hajj: 59) when the martyr dies, he will be happy and delighted with his reward to the point that he will wish to come back to the world again and dies again and again for the sake of Allah. It's as mentioned in the Hadith, that the Prophet ﷺ said, "No one who has entered Jannah will desire to return to this

world even if he should be given all that the world contains, except a martyr. For he will yearn that he should return to the world and be killed ten times on account of the dignity that he will experience by virtue of his martyrdom." Allah then says, "For Allah is truly All-Knowing, Most Forbearing" (Al-Hajj:59). It means that Allah ﷻ is All-Knowing of His servants who emigrated, fought, and died in the cause of Allah ﷻ. "Most Forbearing" means that Allah may not accelerate the punishment of those who killed or caused the death of this faithful servant. For they might reconsider their actions and repent after some time, they might return to the religion and to the Islam, although they have killed and displaced the close servants of Allah ﷻ from their homes, but Allah ﷻ is Most Forbearing.

Then Allah ﷻ says, "That is so. And whoever retaliates in equivalence to the injury they have received, and then are wronged ˹again˺, Allah will certainly help them. Surely Allah is Ever-Pardoning, All-Forgiving." (Al-Hajj: 60) Allah informs that whoever from those believers who migrated for the sake of Allah and were harmed, demanded and wanted to punish those who harmed them or their relatives, then it's their right. Allah says, "The reward of an evil deed is its equivalent." (Ash-Shura:40). but still, Allah encourages them to forgive for He is the Forgiver, as He says, "Surely Allah is Ever-Pardoning, All-Forgiving" (Al-Hajj:60) Allah ﷻ has mentioned two of His traits; Ever-Pardoning, All-Forgiving, although He is able to punish every wrongdoer and every aggressor, but Allah ﷻ pardons, forgives, and delays the punishment, for perhaps those sinners would repent. Allah says, "And whoever endures patiently and forgives—surely this is a resolve to aspire to." (Ash-Shura:43). Also, "The reward of an evil deed is its equivalent. But whoever pardons and seeks reconciliation, then their reward is with Allah." (Ash-Shura:40). Allah ﷻ has preferred forgiveness, He says, "Good and evil cannot be equal. Respond ˹to evil˺ with what is best, then the one you

are in a feud with will be like a close friend. But this cannot be attained except by those who are patient and who are truly fortunate."(Fussilat: 34-35).

Allah then says, "That is because Allah causes the night to merge into the day, and the day into the night. Indeed, Allah is All-Hearing, All-Seeing" (Al-Hajj:61). Here Allah identifies some of His visible signs in the world, as a reminder for those who had denied Allah's signs, as well as a reassurance for the hearts of the believers in order to know their Lord and His traits. "Allah causes the night to merge into the day, and the day into the night." The meaning of "merging" the night into the day and the day into the night is that the one encroaches upon the other, and vice versa. Sometimes the night is long and the day is short, as in winter, and sometimes the day is long and the night is short, as in summer. This is a great ability of Allah ﷻ Who arranges the night and the day in such a way that He sometimes makes the night longer than the night and vice versa. This sign caused people to discover many things including that the earth is round, and facts about the solar system, etc. Allah ﷻ says, "The sun and the moon ˹travel˺ with precision." (Ar-Rhman:5) there is no one who can make this accurate process except Allah ﷻ, thus this highlights the fact that there is no god but Him only. Allah then says, "Indeed, Allah is All-Hearing, All-Seeing" (Al-Hajj:61). He hears and sees everything His slaves say; nothing about them or their movements is hidden from Him in any way. As He says, "He certainly knows what is secret and what is even more hidden." (Taha:7). When Allah says that He is in charge of all that exists, that He judges, and that no one can overturn His decision, we should take notice.

Then Allah says, "That is because Allah causes the night to merge into the day, and the day into the night. Indeed, Allah is All-Hearing, All-Seeing." (Al-Hajj: 61) meaning that all of this "that is", i.e. this creation and these signs are evidence that there is One God, the true Lord who deserves to be worshiped alone. No one else but Him deserves to be worshiped for He is the creator and the Disposer of

all affairs. “and what they invoke besides Him is falsehood” it means that the associated gods besides Allah, those which people made into gods, are nothing but false gods. They can’t create anything, do anything, benefit anyone, or control anything, they are nothing but humble and insignificant creatures. People through the time worshiped many things but these are false gods; the sun, the moon, the trees, the animals, the stone, righteous people, tyrants, angels, Isa son of Maryam, etc. Allah says to those who worshiped Isa, “The Messiah, son of Mary, was no more than a messenger. ˹Many˺ messengers had ˹come and˺ gone before him. His mother was a woman of truth. They both ate food. See how We make the signs clear to them, yet see how they are deluded ˹from the truth˺!” (Al-Ma’idah:75). So, how does he become a god? In spite of that, millions of people have followed this false claim, which has no real meaning, but it is a clear delusion, “What a terrible claim that comes out of their mouths! They say nothing but lies” (Al-Kahf:5). So, there is no god but Allah and what is invoked besides Him is falsehood.

Allah then says, “and Allah ˹alone˺ is truly the Most High, All-Great.” (Al-Hajj: 62) Everything is subject to His strength and might; there is no God or Lord other than Him, for He is the Almighty and none is mightier than Him Allah says in another verse addressing those who worshiped the angels, “Surely those ˹angels˺ nearest to your Lord are not too proud to worship Him. They glorify Him. And to Him they prostrate” (Al-A’raf: 206). Also, “Those ˹angels˺ who carry the Throne and those around it glorify the praises of their Lord, have faith in Him, and seek forgiveness for the believers, ˹praying:˺ “Our Lord! You encompass everything in ˹Your˺ mercy and knowledge. So forgive those who repent and follow Your Way, and protect them from the torment of the Hellfire” (Ghafer:7). This is the state of the angels, “They fear their Lord above them, and do whatever they are commanded.” (An-Nahl:50). Also, “and they tremble in awe of Him” (Al-Anbya:28)

Thus, Allah is the Most High and none is higher than Him, the Most Great and

none is larger than He. Far beyond anything that the evildoers say, He is exalted, sanctified, and adored. Allah says in another Surah, "They have not shown Allah His proper reverence—when on the Day of Judgment the ˹whole˺ earth will be in His Grip, and the heavens will be rolled up in His Right Hand. Glorified and Exalted is He above what they associate ˹with Him˺!" (Az-Zumar:67) so, Allah ﷻ is the Most High over His creations, All Great.

Then Allah mentions another sign of His great and visible signs, He says, "Do you not see that Allah sends down rain from the sky, then the earth becomes green? Surely Allah is Most Subtle, All-Aware" (Al-Hajj:63). This is a further sign of His might and power; that He sends the winds to drive the clouds which deliver rain to the barren land where nothing grows, land which is dry, dusty and desiccated. "then the earth becomes green" This depicts the order of events and how everything proceeds in accordance with its natural course. The process is swift, it does not take much time to happen, i.e. the barren lifeless land would turn to a green lively one after the rain. "Surely Allah is Most Subtle, All-Aware" is Ever Kind to His servants, as one of His kindness to them is sending down the rain, which gives their lives meaning. Allah is All-Aware of the affairs, He knows what seeds, no matter how little, are in various parts of the world. He sees everything, and nothing escapes His knowledge. Each seed gets its fair portion of water and begins to sprout. There is nothing hidden from Him, it's from Allah's awareness that He makes the water in this process and sends it in such a way, so that it has these great benefits for all creatures.

Then Allah says, "To Him belongs whatever is in the heavens and whatever is on the earth. Allah ˹alone˺ is truly the Self-Sufficient, Praiseworthy" (Al-Hajj:64) it means whatever is in the heavens of the great creatures belong to Allah, the angels, the birds, Paradise, rain, etc. In addition to what is on the earth belongs to Allah, so the earth with its people, creatures, goods, cattle, trees and whatever is

on it. “Allah ˹alone˺ is truly the Self-Sufficient, Praiseworthy” He owns all things, and He has no need of anything besides Himself, everything is in need of Him and in a state of submission to Him. Allah does not need any of His creatures, as Allah is Self-Sufficient of all these creatures. Consequently, all creatures need Allah ﷻ; they need their Creator and Provider because without Allah, they are not to be created. Allah says, “Allah is the Creator of all things, and He is the Maintainer of everything.” (Az-Zumar:62) it means that Allah ﷻ knows well every place in which He puts His servants, for He has authorized an angel to cause the people death, angels to write the good and evils, angels to transmit the deeds of righteous servants to Him. Also, Allah has not created Jinn and humans to depend on them or to aid Him, rather their purpose is to worship Him alone, and thank Him for these blessings He bestows upon them. Allah is truly the Self-.Sufficient

يقول الله ﷻ: {أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَا فِي الأَرْضِ وَالْفُلْكَ تَجْرِي فِي الْبَحْرِ بِأَمْرِهِ وَيُمْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الأَرْضِ إِلَّا بِإِذْنِهِ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ}[الحج:65], {وَهُوَ الَّذِي أَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ إِنَّ الإِنسَانَ لَكَفُورٌ}[الحج:66], {لِكُلِّ أُمَّةٍ جَعَلْنَا مَنسَكًا هُمْ نَاسِكُوهُ فَلا يُنَازِعُنَّكَ فِي الأَمْرِ وَادْعُ إِلَى رَبِّكَ إِنَّكَ لَعَلَى هُدًى مُسْتَقِيمٍ}[الحج:67], {وَإِنْ جَادَلُوكَ فَقُلِ اللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ}[الحج:68], {اللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَامَةِ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ}[الحج:69]

says, “Do you not see that Allah has subjected to you whatever is in ﷻ Allah ?the earth as well as the ships ˹that˺ sail through the sea by His commandHe keeps the sky from falling down on the earth except by His permission. Surely Allah is Ever Gracious and Most Merciful to humanity.” (Al-Hajj: 65) “And He is the One Who gave you life, then will cause you to die, and then will bring you back to life. ˹But˺ surely humankind is ever ungrateful.” (Al-Hajj: 66) “For every community We appointed a code of life to follow. So do not let them dispute with you ˹O Prophet˺ in this matter. And invite ˹all˺ to your Lord, for you are truly on the Right Guidance.” (Al-Hajj: 67) “But if they argue with you, then say, “Allah

knows best what you do." (Al-Hajj: 68) "Allah will judge between you ˹all˺ on Judgment Day regarding your differences" (Al-Hajj: 69)

These verses are in the context of presenting Allah's great signs in the universe; Allah directs the humans to look at these signs and sense His greatness and His attributes. For this is His creation, the One, the Creator, the Disposer, He is the One Who revealed this Book and sent this Messenger with the message. Allah mentions first how He wraps the night around the day, and wraps the day around the night; this great sign which is a mercy upon His servants, for that they should be grateful and thankful, with this sign they should know that there is One true God. Then Allah mentions another sign and favor; the rain that descended from the heavens and water the planet, another great sign. He then indicates that all that is in heavens and earth is His alone, for He is the creator, the Self-Sufficient.

Then, Allah ﷻ says, "Do you not see that Allah has subjected to you whatever is in the earth as well as the ships ˹that˺ sail through the sea by His command? He keeps the sky from falling down on the earth except by His permission. Surely Allah is Ever Gracious and Most Merciful to humanity." (Al-Hajj: 65) this is a rhetorical question to indicate this fact, i.e. that Allah has indeed subjected whatever on earth. This includes animals, inanimate things, flowing rivers, the rain, crops, and fruits. Allah also created the seas for humans; Allah ﷻ has created all kinds of fish and is the One Who takes care of them, there is no need for humans to feed those fish they catch or anything. Allah ﷻ says, "And He is the One Who has subjected the sea, so from it you may eat tender seafood and extract ornaments to wear" (An-Nahl:14) Also, Allah ﷻ has subjected the mountains as well, He established them, and made them as signs so people can identify their way in traveling. Allah also has made them as a barrier for moving wind; they are part of the rain cycle. Allah says, "Have We not made the earth a lodging for the living and the dead, and placed

upon it towering, firm mountains, and given you fresh water to drink?" (Al-Mursalat: 25-27)

In addition to that, Allah ﷻ has subjected the cattle to humans, the plants, etc. these are His creation and these are managed by Him alone. Allah says, "Have you considered what you sow? Is it you who cause it to grow, or is it We Who do so?" (Al-Waqi'ah: 63-64) so, Allah is the Only One Who causes it to grow in such a way, "Have you considered the water you drink? Is it you who bring it down from the clouds, or is it We Who do so? If We willed, We could make it salty. Will you not then give thanks?" (Al-Waqi'ah: 68-70) this is Allah's favor and blessings upon His servants.

Allah then says, "as well as the ships ˹that˺ sail through the sea by His command?" (Al-Hajj: 65) Allah has guided man to create the ships to travel and sail in the sea. It's easier to travel through the sea than traveling on land. If Allah made the sea rampageous at all times, it will never be of benefit to us, it will cause only harm, but with Allah's mercy, He made it like this to facilitate our life. Allah says also in this verse, "He keeps the sky from falling down on the earth except by His permission." The sky includes the planets, the stars, the moons, etc. Allah has created it in such way, i.e. without pillars, He keeps it with His power from falling down until the Last Day, as He says, "At last, when the Trumpet will be blown with one blast, and the earth and mountains will be lifted up and crushed with one blow, on that Day the Inevitable Event will have come to pass. The sky will then be so torn that it will be frail, with the angels on its sides. On that Day eight ˹mighty angels˺ will bear the Throne of your Lord above them" (Al-Haqqah: 13-17)

Allah says, "Surely Allah is Ever Gracious and Most Merciful to humanity." (Al-Hajj:65) one of Allah's mercy is that He has subjected humanity to whatever is in the earth. "Do you not see that Allah sends down rain from the sky with which We bring forth fruits of different colours? And in the mountains are streaks of varying shades of white, red, and raven black; just as people, living beings, and

cattle are of various colours as well. Of all of Allah's servants, only the knowledgeable ˹of His might˺ are ˹truly˺ in awe of Him" (Fatir: 27-28) it is Allah's ﷻ mercy and care to vary and subject whatever is in the earth.

Then, Allah ﷻ says, "And He is the One Who gave you life, then will cause you to die, and then will bring you back to life. ˹But˺ surely humankind is ever ungrateful." (Al-Hajj:66) Allah is the One Who gave the people life after they were nothing, and brought them into existence, He says, "just as I created you before, when you were nothing!'" (Maryam: 9) Allah also says, "How can you deny Allah? You were lifeless and He gave you life, then He will cause you to die and again bring you to life, and then to Him you will ˹all˺ be returned" (Al-Baqarah: 28) Allah has created us from nothing and then He gave us the life after we were a lifeless entity. "then will cause you to die" death is inevitable for every creature as well as humans. "and then will bring you back to life" Allah ﷻ tells us that He will bring us back to life; it is a promise from Him on the Day of Resurrection to judge everyone. Then Allah ﷻ says: ". ˹But˺ surely humankind is ever ungrateful." Surely, after this creation, these blessings, favors, subjecting, and everything this human is still denying the existence of Allah, the greatness of this Creator. He denies and is unthankful, for he worships others besides Allah; false gods that do not benefit him in any way, it is a creature just like him. Allah says, "O humanity! What has emboldened you against your Lord, the Most Generous, Who created you, fashioned you, and perfected your design, moulding you in whatever form He willed?" (Al-Infitar: 6-8) "Condemned are ˹disbelieving˺ humans! How ungrateful they are ˹to Allah˺!" ('Abasa:17).

After this, Allah ﷻ addresses His Messenger ﷺ, He says, "For every community We appointed a code of life to follow. So do not let them dispute with you ˹O Prophet˺ in this matter. And invite ˹all˺ to your Lord, for you are truly on the Right Guidance" (Al-Hajj:67) [Mansak] means religious ceremonies or a code of life, this means that every Prophet's nation has its religious ceremonies as

ordained by Allah, as Allah ﷻ says, "To each of you We have ordained a code of law and a way of life." So, Allah ﷻ has ordained specific religious ceremonies for each nation; like the Jews and the Christians. Allah then says, "So do not let them dispute with you ˹O Prophet˺ in this matter" it means do not let the disbelievers dispute with you in this matter in order to add anything other than what Allah ﷻ has ordered and commended you in worship. In Islam Al-Hajj foe example is different than Al-Hajj for the Jews or Christians. The Prophet ﷺ had performed Hajj in such a way, and he said, "Learn your rituals (of Hajj) from me". Because of this difference in religious ceremonies, the polytheists tried to argue with the Prophet ﷺ, as Quraysh had added many events in Hajj they were performing before Islam. For example, they refused to go to Mount Arafat because it is out of Al-Haram. However, Allah ﷻ has ordered the Prophet to go forth with the people, "Then go forth with the rest of the pilgrims" so Quraysh had no reason to stand alone in this place. Allah says to the Prophet ﷺ, "And invite ˹all˺ to your Lord" means to invite the people to worship, glorify, pray to Allah ﷻ and call them to His Straight Path. This religion belongs to Allah ﷻ, not to the Prophet and his tribe, as he had invited to his Lord. "For you are truly on the Right Guidance" this is an affirmation from Allah ﷻ that His Prophet is truly on the Right Guidance and on the Straight Way.

Allah then says, "But if they argue with you, then say, "Allah knows best what you do." (Al-Hajj:68) they refers to the disbelievers, who had argued the Prophet in the religion, as the Jews and the Christians had argued him because each one of them wanted to keep performing their religion's rituals and ignore what the Prophet said. "then say, "Allah knows best what you do.`` This is a stern warning and definite threat to those who falsely argued, for Allah ﷻ knows best what they do and He will account for them.

Allah says, "Allah will judge between you ˹all˺ on Judgment Day regarding your differences." (Al-Hajj:69) Allah ﷻ is the One Who will judge on the Day of

Judgment. "regarding your differences." He will judge between you of what you have disputed, as the Jews did, "The Jews and Christians each say, "Follow our faith to be ˹rightly˺ guided." Say, ˹O Prophet,˺ "No! We follow the faith of Abraham, the upright—who was not a polytheist" (Al-Baqarah: 135). Also, the polytheist wanted to add their false thoughts and rituals to Allah's religion, Allah orders the Prophet to reply to them, He says, "Say, ˹O Prophet,˺ "O you disbelievers! I do not worship what you worship, nor do you worship what I worship. I will never worship what you worship, nor will you ever worship what I worship. You have your way, and I have my Way" (Al-Kafirun:1-6) so this is an order for the Prophet to hold on and follow Allah's Way, and leave the matter of those people to Allah ﷻ, for Allah will judge between them on the Day of Judgment.

Allah then says, "Do you not know that Allah ˹fully˺ knows whatever is in the heavens and the earth? Surely it is all ˹written˺ in a Record. That is certainly easy for Allah." (Al-Hajj:70)
This is an affirmation from Allah ﷻ that He will judge between His servants regarding their differences, because He "˹fully˺ knows whatever is in the heavens and the earth?" Not even the weight of a speck of dust, or less than that or greater escapes His knowledge in the heavens or in the earth. He knows all things even before they happen, and He has written that in His Record, "Surely it is all ˹written˺ in a Record" the Record is the Preserved Tablet, in which Allah ﷻ had written everything's destiny and actions. "That is certainly easy for Allah." All of the events are written and recorded and it may seem difficult for humans to comprehend or do that, but this is easy and simple for Allah, the Creator. Allah says, "With Him are the keys of the unseen—no one knows them except Him. And He knows what is in the land and sea. Not even a leaf falls without His knowledge, nor a grain in the darkness of the earth or anything—green or dry—but is ˹written˺ in a perfect Record" (Al-An'am: 59).

Allah then says, "Yet they worship besides Allah that for which He has sent down no authority, and of which they have no knowledge. The wrongdoers will have no helper" (Al-Hajj:71) This statement is a mockery at those polytheists who had neglected worshiping Allah ﷻ and chose the false gods. They are in their ignorance and denial, these polytheists worship false gods besides Allah for whom Allah has not given any authority, i.e. no proof or evidence for such behavior. Allah ﷻ has not told them to worship them as they used to think that worshiping these stones, angels, people, etc., would make them closer to Allah. Allah says, "Would he ask you to disbelieve after you have submitted?" (Ali' Imran:80). Allah has never ordered anyone to worship anything except Him, "For your Lord has decreed that you worship none but Him." (Al-Isra:23) so, there is nothing that deserves to be worshiped except Allah ﷻ. These which are worshiped have no authority nor power over anything in the universe nor their selves. "and of which they have no knowledge" meaning, they have no understanding of the matter on which they invent falsehoods; it is merely something passed down to them from their fathers and ancestors, with no evidence or proof, and its beginning is when Satan has beautified for them and made appealing to them to worship these false gods. They also accused Allah of marrying Jinn, of having a son, and of having daughters, there is no basis to that, nor anyone has brought evidence for it, these are nothing but lies and they believed in them without thinking. Then, Allah ﷻ says, "The wrongdoers will have no helper." At every time, in the Hereafter and in this life, the polytheists are wrongdoers for they have given the rights of Allah to false gods and worshiped others besides Him. Allah says, "For associating ˹others with Him˺ is truly the worst of all wrongs.""(Luqman:13) So, these wrongdoers have no helper, as there is no one who will help them, even their idols, which they had worshiped, will not help them before Allah ﷻ. "And who could be more astray than those who call upon others besides Allah—˹others˺ that cannot respond to them until the Day of Judgment, and are ˹even˺

unaware of their calls? And when ˹such˺ people will be gathered together, those ˹gods˺ will be their enemies and will disown their worship" (Al-Ahqaf: 5-6). "And when the polytheists see their associate-gods, they will say, "Our Lord! These are our associate-gods that we used to invoke besides You." Their gods will throw a rebuttal at them, ˹saying,˺ "You are definitely liars" (An-Nahl: 86). "All your ties have been broken and all your claims have let you down" (Al-An'am: 94).

يقول الله ﷻ: {وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا وَمَا لَيْسَ لَهُمْ بِهِ عِلْمٌ وَمَا لِلظَّالِمِينَ مِنْ نَصِيرٍ}[الحج:71], {وَإِذَا تُتْلَى عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ تَعْرِفُ فِي وُجُوهِ الَّذِينَ كَفَرُوا الْمُنْكَرَ يَكَادُونَ يَسْطُونَ بِالَّذِينَ يَتْلُونَ عَلَيْهِمْ آيَاتِنَا قُلْ أَفَأُنَبِّئُكُمْ بِشَرٍّ مِنْ ذَلِكُمُ النَّارُ وَعَدَهَا اللَّهُ الَّذِينَ كَفَرُوا وَبِئْسَ الْمَصِيرُ}[الحج:72], {يَا أَيُّهَا النَّاسُ ضُرِبَ مَثَلٌ فَاسْتَمِعُوا لَهُ إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُبَابًا وَلَوِ اجْتَمَعُوا لَهُ وَإِنْ يَسْلُبْهُمُ الذُّبَابُ شَيْئًا لا يَسْتَنْقِذُوهُ مِنْهُ ضَعُفَ الطَّالِبُ وَالْمَطْلُوبُ}[الحج:73], {مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ}[الحج:74]

says, "And they worship besides Allah that for which He has not sent ﷻ Allah .down authority and that of which they have no knowledgeAnd there will not be for the wrongdoers any helper." (Al-Hajj:71) "And when Our verses are recited to them as clear evidences, you recognize in the faces of those who disbelieve disapproval. They are almost on the verge of assaulting those who recite to them Our verses. Say, "Then shall I inform you of [what is] worse than that? [It is] the Fire which Allah has promised those who disbelieve, and wretched is the destination." (Al-Hajj:72 "O people, an example is presented, so listen to it. Indeed, those you invoke besides Allah will never create [as much as] a fly, even if they gathered together for it [i.e., that purpose]. And if the fly should steal from them a [tiny] thing, they could not recover it from him. Weak are the pursuer and pursued." (Al-Hajj:73) "They have not appraised Allah with true appraisal. Indeed, Allah is Powerful and Exalted in Might" (Al-Hajj:74).

These verses of Surah Al-Hajj are in the context of narrating the fall of those disbelievers, the frailness and weakness of their creed and belief, as well as their attachment and their belief in mere delusions and false assumptions. Allah states that these disbelievers worship other false gods instead of worshipping the One God, and they do that without a piece of knowledge nor to comply with His command, for He has never decreed for anyone to worship other than Him. The massage of each prophet He sent was to worship Allah alone, as He says, “And We certainly sent into every nation a messenger, [saying], "Worship Allah and avoid ṭāghūt” (An-Nahl: 36). Then Allah indicates that those wrongdoers will be punished and they will have no one, including their idols, to protect them and help them. Allah says, “[And they should consider that] when those who have been followed disassociate themselves from those who followed [them], and they [all] see the punishment, and cut off from them are the ties [of relationship]” (Al-Baqarah: 166). All the reasons and the connection between those worshippers or those followers and the ones who they followed will be broken and will perish away. “Those who followed will say, "If only we had another turn [at worldly life] so we could disassociate ourselves from them as they have disassociated themselves from us." Thus will Allah show them their deeds as regrets upon them. And they are never to emerge from the Fire.” (Al-Baqarah:167). Thus, the wrongdoers will have no helper nor supporter to save them from Allah ﷻ.

Then Allah ﷻ elaborates further regarding the immense hatred those wrongdoers possess against the truth. Allah ﷻ says, “And when Our verses are recited to them as clear evidences, you recognize in the faces of those who disbelieve disapproval. They are almost on the verge of assaulting those who recite to them Our verses. Say, "Then shall I inform you of [what is] worse than that? [It is] the Fire which Allah has promised those who disbelieve, and wretched is the destination." (Al-Hajj:72). The behaviour of those disbelievers when the

verses of the Qur'an and clear evidence and proof for the Oneness of Allah are recited and mentioned to them, and they are told that there is no god besides Allah and that the Messengers are telling the truth, is denial, as He says, "you recognize in the faces of those who disbelieve disapproval." You can recognize the disgust, denial, and disapproval on their faces. They deny and disapprove of the truth until it becomes apparent on their faces. Allah ﷻ says, "And when Allah is mentioned alone, the hearts of those who do not believe in the Hereafter shrink with aversion, but when those [worshipped] other than Him are mentioned, immediately they rejoice" (Az-Zumar: 45). Their denial and disapproval of the truth become apparent on their faces, where you would be able to recognize their disapproval against monotheism, and worshipping Allah ﷻ alone without any partners. Then, "They are almost on the verge of assaulting those who recite to them Our verses…" (Al-Hajj:72). They almost assault, attack, and pounce on those who recite the verses of Allah ﷻ to them. Allah ﷻ says, "Say, "Then shall I inform you of [what is] worse than that?" referring to their current state of loathing this religion, and attempting to kill, wipe out those who recite to you the verses of Allah ﷻ and those who call you to Allah ﷻ. "[It is] the Fire" As there is no escape from it and there is no destination for you but the Fire. "…Which Allah has promised those who disbelieve, and wretched is the destination." Allah ﷻ has encompassed all types of evil in it; for it encompasses grief, sorrow, as well as a humiliating punishment. In addition to tasting and experiencing death through various means. Allah ﷻ has declared that this promise will be the reality of every disbeliever that meets Allah ﷻ on disbelief. They will only be met with the Fire. "Indeed, whoever comes to his Lord as a criminal - indeed, for him is Hell; he will neither die therein nor live" (Taha 20:74). There is no worse destination or a more wretched destination than this.

Then Allah ﷻ directs His speech at the end of this Surah to the deniers, those who rejected monotheism, and rejected that Allah ﷻ is One.

Allah ﷻ says, "O people, an example is presented, so listen to it. Indeed, those you invoke besides Allah will never create [as much as] a fly, even if they gathered together for it [i.e., that purpose]. And if the fly should steal from them a [tiny] thing, they could not recover it from him. Weak are the pursuer and pursued." (Al-Hajj:73). Allah ﷻ draws this example to His slaves, but it was stated in this verse in the passive voice so the doer was omitted. Because it's mainly directed to the disbelievers, who will hate most to hear Allah's name. Thus, Allah says instead, "O people, an example is presented, so listen to it. Indeed, those you invoke besides Allah" Those you invoke instead of Allah ﷻ, and those you invoke to bring you benefit, to push away the harm, or cause victory or any other means of beneficence that you seek, whether it was pushing away harm or making you victorious in your wars. However, that god whom the polytheists invoke "Will never create [as much as] a fly, even if they gathered together for it [i.e., that purpose]". Even if all the idols and false gods whom you worship were to come together to create a single fly, they would not be able to do that. They can't create an insignificant thing like that, yet Allah has created everything from nothing, this is a sign for people to consider His greatness. Also, "And if the fly should steal from them a [tiny] thing, they could not recover it from him" For some of these deities are idols and statues, so if a fly was to steal or snatch something from them, they would not be able to retrieve it. Similarly, if those flies were to transfer a disease or an infection to the acclaimed human gods or other than them, they would not be able to avenge those flies or to retrieve what was taken from them. Allah says, "…Weak are the pursuer and pursued" (Al-Hajj:73). "Weak are the pursuer" refers to this human that claims divinity and lordship. "And pursued" referring to this weak fly. That one is weak, and this one is weak as well. They are all weak creatures with limited abilities. But Allah ﷻ is alone the All-Powerful, the All-Mighty.

Allah then says, "They have not appraised Allah with true appraisal. Indeed, Allah is Powerful and Exalted in Might" (Al-Hajj:74). They have not recognized Allah's strength and power when they worship beside Him those who are incapable of even repelling a fly. They have not estimated Him truly or known Him as He should be known. Allah ﷻ says, "Indeed, Allah is Powerful and Exalted in Might" Allah ﷻ is Powerful and His power could be seen in the traces and signs presented in the creation. As the One who has raised the heavens without any pillars, the One Who has spread the earth and placed it in such a manner, and the One who has positioned each gram and inch of the sky in its position, is certainly "Powerful". Allah is "Exalted in Might" He is the All-Mighty, none could defeat Him, overpower Him or affect Him. Thus, how could this Lord, the Deity be compared to these weak deities that are worshipped besides Him that are incapable of creating a single fly or retrieving what that fly steals from them?

Then Allah ﷻ says, "Allah chooses from the angels messengers and from the people. Indeed, Allah is Hearing and Seeing" (Al-Hajj:75). This is a statement that Allah is the One Who chooses messengers from the angels as well as from mankind, in which Allah ﷻ sends His angels with His messages and revelations. However, this is not from the weakness of the Lord, for He does not need those that He sends. But this is a choice, a selection, and how He chooses to organize His sovereignty and His governance.
As for the angels they are assigned with different missions besides delivering the revelation. Jibreel is assigned with the revelation of Allah ﷻ. Allah ﷻ also sends His angels for other tasks and missions regarding His creation, for there is an angel that is assigned with taking away the souls, an angel that is assigned with sending down the rain, an angel that is assigned with the wombs. As narrated in the hadith, that the Prophet ﷺ said, "The creation of you (humans) is gathered in the form of semen in the womb of your mother for forty days, then it becomes a

clinging thing in similar (period), then it becomes a lump of flesh like that, then Allah sends an angel who breathes the life into it; and (the angel) is commanded to record four things about it: Its provision, its term of life (in this world), its conduct; and whether it will be happy or miserable…" So, the angel writes those four matters and does not exceed them. Some angels are assigned as the caretakers of mountains. There are also angels that Allah ﷻ assigned to trace the circles in which Allah ﷻ is mentioned and remembered, as well as visiting the righteous believers on earth. As mentioned in the hadith, that the Messenger of Allah ﷺ said, "Angels take turns among you by night and by day, and they all assemble at the dawn and afternoon prayers. Those (of the angels) who spend the night among you, then, ascend, and their Lord asks them, though He is the best informed about them: How did you leave My servants? -they say: We left them while they were praying and we came to them while they were praying." Also, it was mentioned in another hadith that, "Allah has angels who go about on the roads seeking those who remember God, and when they find people doing so they call to one another, and surround them with their wings up to the lowest heaven." He said that their Lord then asks them, although He is best informed about them, "What are my servants saying?" They reply, "They are extolling, magnifying, praising and glorifying Thee." He asks whether they have seen Him, and when they reply, "No indeed, they have not seen Thee, if they had seen Thee they would have engaged more earnestly in worshipping and glorifying Thee, and would have extolled Thee much more." He then says, "What are they asking for?" and they reply, "They are asking Thee for paradise." He asks whether they have seen it, and when they reply, "No indeed, my Lord, they have not seen it, if they had seen it they would have been more intensely eager for it, would have asked more earnestly for it, and would have had a greater desire for it." He asks what they are seeking refuge from, to which they reply that it is from hell. He asks whether they have seen it, and when they reply, "No indeed, my Lord, they have not seen it, if they had seen it they would have been more earnest in flying from it and fearing it."

Those messengers are sent by Allah ﷻ. Allah ﷻ also chooses messengers from the people, as He has selected messengers from the people. “Indeed, Allah chose Adam and Noah and the family of Abraham and the family of ʿImrān over the worlds -Descendants, some of them from others…” (Ali-‘Imran: 33-34). Allah ﷻ chose the messengers by selecting them, sending the messages to them, and commanding them to call the people to worship the Lord ﷻ. There is no doubt that Allah ﷻ is capable of conveying His messages to the worlds without assigning those messengers, but He chose this specific method of conveyance. “Indeed, Allah is Hearing and Seeing” (Al-Hajj:75). He is “Hearing” of all His creations. No sound, speech, or term of a creature of His that goes past Him. “…But is it not sufficient concerning your Lord that He is, over all things, a Witness?” (Fussilat :53). “And, [O Muḥammad], you are not [engaged] in any matter and do not recite any of the Qur’ān and you [people] do not do any deed except that We are witness over you when you are involved in it. And not absent from your Lord is any [part] of an atom's weight within the earth or within the heaven or [anything] smaller than that or greater but that it is in a clear register” (Yunus :61). "And with Him are the keys of the unseen; none knows them except Him. And He knows what is on the land and in the sea. Not a leaf falls but that He knows it. And no grain is there within the darknesses of the earth and no moist or dry [thing] but that it is [written] in a clear record” (Al-An’am :59). Thus, He is “Hearing” of all His creation. He is a Witness over all things with His hearing and His sight. “Have you not considered that Allah knows what is in the heavens and what is on the earth? There are not three in a private conversation but that He is the fourth of them,nor are there five but that He is the sixth of them - and no less than that and no more except that He is with them [in knowledge] wherever they are. Then He will inform them of what they did, on the Day of Resurrection. Indeed Allah is, of all things, Knowing.” (Al-Mujadila: 7). Allah ﷻ has encompassed all things in knowledge at all times. He has encompassed all things

that are heard and seen with His hearing and His sight. None could hide from Him or be concealed from Him.

Allah ﷻ then says, “He knows what is [presently] before them and what will be after them. And to Allah will be returned [all] matters” (Al-Hajj:76). Allah ﷻ knows “What is [presently] before” those messengers that He chose among the angels. Allah ﷻ knows everything concerning them as well as their future. “And what will be after them” Allah ﷻ knows what is behind them and after them. “And to Allah will be returned [all] matters” at the end of the road and at the final destination, Allah ﷻ will judge between His slaves. “to Allah” was mentioned first in this statement, this connotes that the action is specified to Allah ﷻ alone and none other than Him.

يقول الله ﷻ: {يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ}[الحج:77], {وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ فَنِعْمَ الْمَوْلَى وَنِعْمَ النَّصِيرُ}[الحج:78]

,says in the conclusion of Surah Al-Hajj, “O you who have believed ﷻ Allah ”.bow and prostrate and worship your Lord and do good - that you may succeed (Al-Hajj :77) “And strive for Allah with the striving due to Him. He has chosen you and has not placed upon you in the religion any difficulty. [It is] the religion of your father, Abraham. He [i.e., Allah] named you "Muslims" before [in former scriptures] and in this [revelation] that the Messenger may be a witness over you and you may be witnesses over the people. So establish prayer and give zakāh and hold fast to Allah. He is your protector; and excellent is the protector, and excellent is the helper” (Al-Hajj: 78).

to His believing ﷻ These two magnificent verses were directed from the Lord slaves at the end of Surah Al-Hajj, Allah says, “O you who have believed, bow and prostrate and worship your Lord and do good - that you may succeed” (Al-

to His believing slaves ﷻ Hajj :77). It is a calling and an invocation from Allah .by using this specific description in His calling to themThat description denotes motivation as well as enticement to adhere to that action. “O you who have believed”. It also contains a sense of obligation. “O you who have believed, bow and prostrate…” Bowing and prostrating are movements performed while praying, they are included in each unit of prayer. bowing is one of the greatest forms of glorifying the Lord ﷻ, as it represents the servitude of the slave to His Lord, where he bows and bends his back to His Lord, showing His humility, submission, and humbleness to his Maker, his Creator, and the One who has showered him with all these blessings; the blessing of existence, the blessing of providing for him with all that surrounds him. “And whatever you have of favor - it is from Allah…” (An-Nahl:53). As for prostrating it represents the utter submission and humility of the slave, where he bows to his Lord, his Creator, and his Maker. The slave would be prostrating on seven bones, as the Prophet ﷺ said, “We have been ordered to prostrates on seven bones and not to tuck up the clothes or hair.” This is the most perfect movement that portrays the sheer submissiveness and the humility of the slave to his Lord. Hence, Allah ﷻ honors and blesses this slave who performs such action. As mentioned in the hadith, "The closest that the slave comes to his Lord is when he is prostrating”. Allah also says, “No! Do not obey him. But prostrate and draw near [to Allah]” (Al-‘Alaq:19). Prostrating is the greatest form of drawing nearer to the Lord ﷻ, hence He has commanded us to invoke Him much and increase our supplications in this position. Then Allah ﷻ says, “And worship your Lord”. Worship encompasses bowing and prostrating, which are forms of worship, yet worship is much more comprehensive for it encompasses all things that Allah ﷻ loves His slave to perform, from the sayings and actions, whether these actions were of the actions of the heart which is certainly of the highest actions; such as fearing Allah ﷻ, turning to Him in repentance, dreading Him, on the other hand, being in awe of

Him, glorifying Him, and loving Him which are of the greatest actions of the heart. “The believers are only those who, when Allah is mentioned, their hearts become fearful, and when His verses are recited to them, it increases them in faith; and upon their Lord they rely - The ones who establish prayer, and from what We have provided them, they spend. Those are the believers, truly…” (Al-Anfal: 2-4). This includes all the actions of the heart, as well as the physical actions, which include praying, fasting, paying Zakat, performing Hajj. It also entails all that Allah ﷻ has commanded us to adhere to from the actions that draw us nearer to Him, in addition to the rituals set by Allah ﷻ to His slaves. Worship also encompasses obeying Allah ﷻ, where one would adhere to what He commands, and refrain from what He prohibits. “And worship your Lord” The Lord is the Creator, the Maker, the One who shapes this human, and the One who favors said human with these blessings. Then Allah says, “and do good” in the definite form, denoting the inclusion of everything that falls under any type of goodness. It was elaborated upon in this hadith, as Prophet Muhammad ﷺ said, "Let one of you not consider any good to be insignificant. If he has nothing, then let him meet his brother with a smiling face”. Thus, meeting another person with a kind and smiling face is from the acts of goodness, greeting others, helping the ones in need, being kind to the animals, and planting a seed of a plant. Thus, concerning this goodness, Allah ﷻ commands us to do all acts of goodness.

Then Allah ﷻ says, “That you may succeed” (Al-Hajj :77). This denotes hope, as those are the reasons and the means leading to success. if the slave was to adhere to the previously mentioned aspects, he might succeed. The one who succeeds is the one who gains his most desired need and want. Undoubtedly, success according to the Lord ﷻ is entering His Paradise, gaining His pleasure, His kindness, and being rescued from the Fire. This is the clear and complete .achievement and triumph

says, “And strive for Allah with the striving due to Him. He has ﷻ Then Allah .chosen you and has not placed upon you in the religion any difficulty[It is] the religion of your father, Abraham. He [i.e., Allah] named you "Muslims" before [in former scriptures] and in this [revelation] that the Messenger may be a witness over you and you may be witnesses over the people. So establish prayer and give zakāh and hold fast to Allah. He is your protector; and excellent is the protector, and excellent is the helper” (Al-Hajj: 78). This is a great command from the commands of the Lord ﷻ, where He urges and instigates His believing slaves to strive for “Allah with the striving due to Him”. [Jihad] encompasses any sort of striving or exertion of any effort. While the religious meaning of [Jihad] refers to striving for the sake of Allah ﷻ, to spread the word of Allah ﷻ on earth. Striving could also include striving with one’s soul by fighting the enemies. There is also financial striving, where one would spend money for the sake of Allah ﷻ. Allah says, “And striven in the cause of Allah with their wealth and their lives…” (At-Tawbah :20). Striving could be presented in a word meant to spread the religion, and striving through speech holds great weight, as it came in the hadith that a person asked the Prophet ﷺ, "What is the highest form of Jihad?" He said, “Speaking the truth in the presence of a tyrant ruler”. Hence, it was encompassed under the forms and types of striving for the sake of Allah ﷻ. Allah ﷻ says regarding striving with and through the Qur’an, “And if We had willed, We could have sent into every city a warner. So do not obey the disbelievers, and strive against them with it [i.e., the Qur’ān] a great striving” (Al-Furqan: 51-52). Striving through one’s speech could be the most honorable and most esteemed form of striving for His sake in some positions and cases.

Allah says, “With the striving due to Him…” (Al-Hajj :78). Allah ﷻ clarified that one should strive within his capabilities and abilities. Allah ﷻ says, “So fear Allah as much as you are able…” (At-Taghabun:16). However, Allah ﷻ urges us to exert as much effort as one can. One should exert the utmost effort as Allah ﷻ is

certainly deserving of it. Since He has blessed His slave with all that he possesses and owns. He has blessed the slave with his existence, with his fortune, and with his abilities. Allah ﷻ clarified that He has purchased this and will have a tremendous reward. "Indeed, Allah has purchased from the believers their lives and their properties [in exchange] for that they will have Paradise. They fight in the cause of Allah, so they kill and are killed. [It is] a true promise [binding] upon Him in the Torah and the Gospel and the Qur'ān. And who is truer to his covenant than Allah? So rejoice in your transaction which you have contracted. And it is that which is the great attainment" (At-Tawbah :112).

So, when Allah ﷻ takes this away from His slave and purchases it, He would have eternity in Paradise. So, the one who is killed for the sake of Allah ﷻ will get to live in the hereafter, He says, "And never think of those who have been killed in the cause of Allah as dead. Rather, they are alive with their Lord, receiving provision" (Ali-'Imran 3:169).

Even the money and fortunes one spends for the sake of Allah ﷻ will be compensated, where Allah ﷻ will grant them fortunes that cannot be fathomed nor measured. Prophet Muhammad ﷺ said that, "if a houri from Paradise appeared to the people of the earth, she would fill the space between Heaven and the Earth with light and pleasant scent and her head cover is better than the world and whatever is in it." This is a fraction of the pleasure and enjoyment of the people of Paradise that cannot be measured, nor could it ever equate to the entire earth.

then Allah ﷻ urges us to adhere to another command. He says, "He has chosen you". The Lord, the Deity, is commanding you with this. He has picked you specifically. He has chosen you by sending this message to His Arab, illiterate Messenger ﷺ.

Then Allah ﷻ says, "…And has not placed upon you in the religion any difficulty". Allah has chosen for you an easy, forgiving, and kind religion. It is a religion that contains no difficulty in any shape or form. It has no difficulty that

one would be embarrassed to perform. All the commands and prohibitions of Allah ﷻ are based upon justice and excellence. “Indeed, Allah orders justice and good conduct and giving [help] to relatives and forbids immorality and bad conduct and oppression…” (An-Nahl: 90). This religion endorses integrity, righteousness, purity, supremacy, superiority, high rank, and excellent manners. It is indeed sufficient for a man to implement such beautiful manners and moralities, regardless of the reward placed by Allah ﷻ for applying them. Yet Allah ﷻ rewards that steadfastness with a great reward and punishes the one who refuses to adhere, obey and remain steadfast with a punishment that awaits the disobedient.

It is a straight path, and its commands are pure, clean, and true. “[All] praise is [due] to Allah, who has sent down upon His Servant [Muḥammad ﷺ] the Book and has not made therein any deviance. [He has made it] straight…” (Al-Kahf:1-2) “And indeed, you invite them to a straight path” (Al-Mu’minun :73). “The path of Allah, to whom belongs whatever is in the heavens and whatever is on the earth. Unquestionably, to Allah do [all] matters evolve [i.e., return]” (Ash-Shuraa:53).

It is worth mentioning that all commands that Allah ﷻ ordained and commanded for are within the capabilities of mankind. Allah ﷻ does not burden a soul greater than it can bear, or greater than its capabilities or powers. Even when Allah ﷻ assigns a task to certain people that is greater than what they can bear, He would immediately send down a lighter command to ease it for them, in case of sickness, traveling, or the inability of understanding matters. “And Allah would not let a people stray after He has guided them until He makes clear to them what they should avoid…" (At-Tawbah :115). “While He has explained in detail to you what He has forbidden you, excepting that to which you are compelled…” (Al-An’am :119). Prophet Muhammad ﷺ was sent with the revelation of the simple and tolerant monotheism, i.e. Islam. Furthermore, all the burdens and restrictions that Allah ﷻ has placed upon the

past nations for their insolence and rebellion have been lifted from this nation. The Jews for instance have been inflicted with hard and rigid rulings as a punishment for them. Allah ﷻ says regarding them, "For wrongdoing on the part of the Jews, We made unlawful for them [certain] good foods which had been lawful to them…" (An-Nisa :160). limiting the options of lawful and good food for them was a punishment from Allah ﷻ. However, Allah ﷻ lifted that ruling and revoked it.

Allah ﷻ says in the conclusion of Surah Al-Baqarah, "Allah does not charge a soul except [with that within] its capacity. It will have [the consequence of] what [good] it has gained, and it will bear [the consequence of] what [evil] it has earned. "Our Lord, do not impose blame upon us if we have forgotten or erred. Our Lord, and lay not upon us a burden like that which You laid upon those before us. Our Lord, and burden us not with that which we have no ability to bear. And pardon us; and forgive us; and have mercy upon us. You are our protector, so give us victory over the disbelieving people." (Al-Baqarah: 286). Then Allah ﷻ says, "[It is] the religion of your father, Abraham. He [i.e., Allah] named you "Muslims"…" (Al-Hajj :78). This is directed at the Arabs specifically whom this speech of inducement is directed to. The Qahtaanian Arabs and 'Adnanian Arabs are from the progeny of Prophet Ismail, they are all from his offspring. As mentioned in the hadith, The Prophet ﷺ passed by some people of the tribe of Bani Aslam (Qahtaanian) who were practicing archery. The Prophet said, "O children of Ismail! Practice archery as your father Ismail was a great archer." Thus, Allah ﷻ says, "[It is] the religion of your father, Abraham". This denotes that this creed, legalization, and religion that Allah ﷻ chose, Islam, was also the religion of this honorable and glorified father of the Arabs. Although the Arabs were polytheists, yet they glorified Ibrahim. They also believed that they were following his religion and his creed. However, they have altered his religion and his creed and changed the religion of Ismail. The tribe of Banu Khuza'ah alerted them.

Allah ﷻ says, “[It is] the religion of your father, Abraham. He [i.e., Allah] named you "Muslims" before [in former scriptures]…” (Al-Hajj :78). Ibrahim has named this nation “Muslims” when he was praying to Allah ﷻ after he was done building the Sacred House. He and Ismail then said, “Our Lord, and make us Muslims [in submission] to You and from our descendants a Muslim nation [in submission] to You. And show us our rites [of worship] and accept our repentance. Indeed, You are the Accepting of Repentance, the Merciful” (Al-Baqarah:128). Thus, they said, “And make us Muslims [in submission] to You” referring to Ismail and Ibrahim. “And from our descendants…” the descendants of Ibrahim and Ismail which are the Arabs that came to be later on. Prophet Muhammad ﷺ when he was asked about himself and his call, said, “I am the supplication of my forefather Ibrahim”. For Prophet Ibrahim then prayed, “Our Lord, and send among them a messenger from themselves who will recite to them Your verses and teach them the Book and wisdom and purify them. Indeed, You are the Exalted in Might, the Wise." (Al-Baqarah :129). Prophet Muhammad ﷺ is the answer to the supplication Prophet Ibrahim made to Allah ﷻ.

Allah ﷻ has favored the Arabs greatly by sending him to them. Allah ﷻ says, “Certainly did Allah confer [great] favor upon the believers when He sent among them a Messenger from themselves, reciting to them His verses and purifying them and teaching them the Book [i.e., the Qur’ān] and wisdom, although they had been before in manifest error” (Ali-‘Imran:164). This is the doing of the Lord ﷻ.

Then Allah ﷻ says, “…And in this [revelation] that the Messenger may be a witness over you…” refers to complying and applying these great commands that Allah ﷻ ordained for. Allah has made Prophet Muhammad witness for the believers, that this specific person or that person have trusted him, believed in him, honored him, supported him, and accompanied him in battles. This also encompasses a warning to the stubborn ones and the liars, as the Prophet would

witness against them as well. Allah ﷻ says, "So how [will it be] when We bring from every nation a witness and We bring you, [O Muḥammad], against these [people] as a witness? That Day, those who disbelieved and disobeyed the Messenger will wish they could be covered by the earth. And they will not conceal from Allah a [single] statement" (An-Nisa :41-42). Their faces will certainly be darkened from their shame when the Prophet ﷺ would witness against them that they were stubborn and that they rejected him, denied him, and performed grave deeds.

Allah also says, "and you may be witnesses over the people…" with this final revelation and message, you will be witnessing over all people. Prophet Muhammad ﷺ said, "You are Allah's witnesses on earth." The believers will witness with the Qur'an, the testimony of Allah ﷻ with what He has sent upon this nation and assigning it as a witness over the people. "And thus We have made you a median [i.e., just] community that you will be witnesses over the people and the Messenger will be a witness over you…" (Al-Baqarah :143 Then Allah ﷻ concluded this Surah with a number of commands. Allah ﷻ says, "…So establish prayer and give zakāh and hold fast to Allah. He is your protector; and excellent is the protector, and excellent is the helper" (Al-Hajj :78). "So establish prayer" , perform it and execute it in its proper manner. "And give zakāh and hold fast to Allah" while fasting to Allah ﷻ is clinging to Him, depending on Him in all affairs, and having confidence in Him. "He is your protector" He is your Protector, your Patron, your Lord, and your Supporter. "And excellent is the protector" there is no greater Protector than the Lord ﷻ. "And excellent is the helper" there is no greater helper that would provide help than the Lord.

With this, this great Surah ends. We ask Allah to forgive our sins, repent to Him, turn to Him, and seek refuge in Him. Praise is to Allah, the Lord of the Worlds, at the beginning and the end. And peace be upon His servant and messenger Mohammad. We ask Allah to make it beneficial to Muslims in the east

and west of the earth, and to make this a treasure for us on the Day of Resurrection.

Al-Mu’minun

بسم الله الرحمن الرحيم: {قَدْ أَفْلَحَ الْمُؤْمِنُونَ}[المؤمنون:1], {الَّذِينَ هُمْ فِي صَلاتِهِمْ خَاشِعُونَ}[المؤمنون:2], {وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ}[المؤمنون:3], {وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ}[المؤمنون:4], {وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ}[المؤمنون:5]{إِلَّا عَلَى أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ}[المؤمنون:6]{فَمَنِ ابْتَغَى وَرَاءَ ذَلِكَ فَأُوْلَئِكَ هُمُ الْعَادُونَ}[المؤمنون:7], {وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ}[المؤمنون:8], {وَالَّذِينَ هُمْ عَلَى صَلَوَاتِهِمْ يُحَافِظُونَ}[المؤمنون:9], {أُوْلَئِكَ هُمُ الْوَارِثُونَ}[المؤمنون:10], {الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ}[المؤمنون:11]

In the name of Allah the Most Beneficent, the Most Merciful, “Certainly will the believers have succeeded” (Al-Mu’minun:1) “They who are during their prayer humbly intent” (Al-Mu’minun:2) “And they who turn away from ill speech” (Al-Mu’minun:3) “And they who are observant of zakāh” (Al-Mu’minun:4) “And they who guard their private parts” (Al-Mu’minun:5) “Except from their wives or those their right hands possess, for indeed, they will not be blamed” (Al-Mu’minun:6) “ But whoever seeks beyond that, then those are the transgressors” (Al-Mu’minun:7) “And they who are to their trusts and their promises attentive” (Al-Mu’minun:8) “And they who carefully maintain their prayers” (Al-Mu’minun:9) “Those are the inheritors Who will inherit al-Firdaus.” (Al-Mu’minun:10) “They will abide therein eternally” (Al-Mu’minun:11).

This is Surah Al-Mu’minun which Allah commenced with this magnificent beginning, announcing the success of the believers. Allah ﷻ says, “Certainly will the believers have succeeded” (Al-Mu’minun:1), it is an announcement from Allah and a confirmation that the believers have succeeded. “Certainly” there is no doubt about it, “ Have succeeded” success is to win and prosper. It is to win, achieve wishes, dreams, and needs. This type of success is mentioned in His

saying, "Who will inherit al-Firdaus. They will abide therein eternally" (Al-Mu'minun:11). To abide eternally in the Paradise of Allah is the success. "The believers" is the description of those slaves, and belief is acting out on that acceptance, through the actions of the heart, and the physical actions of the body parts. This is the meaning of belief from an Islamic perspective. Allah ﷻ informed us about the unseen, He informed us about Himself, about His Paradise, His Fire, His angels, the wisdom behind the creation, and how everything will come to an end in this universe. Thus, the believers are those who believe in what Allah announced regarding the matters of the unseen that they have not witnessed. "…And who is more truthful than Allah in statement" (An-Nisa:122). Hence, the ones who have believed in this, and acted according to that belief; i.e. fearing Allah, loving Allah, and seeking Him.

Then, Allah described those believers, He says describing them, "They who are during their prayer humbly intent" (Al-Mu'minun:2). Prayer is the best legalization and the best ritual that Allah ﷻ sent to His slaves, for prayer includes remembering Allah, glorifying Him, praising Him, thanking Him, and asking Him. It is the action that represents how weak and needy the slave is to his Lord. "Humbly intent" The humble one is the one who is submissive and reverent. It contrasts with arrogance, conceitedness, and rebellion. Humbleness in prayer means also serenity and calmness while praying which can only take place in the way and the movements that Allah ﷻ has ordered man to make during prayer; it is when man is standing in front of his Lord, setting his sight on the place of prostration, and placing his hands on his chest the way Prophet Muhammad ﷺ did. Prophet Muhammad ﷺ said, "Maintain tranquility during prayer. Maintain tranquility during prayer." Thus, humbleness includes stillness and calmness with one's body parts, as well as tranquility and serenity in one's heart.

Furthermore, "And they who turn away from ill speech" (Al-Mu'minun:3). This is a great quality that shows that they are serious for they are seeking great

work and an exceptional mission, which leaves them with no time for whatever lacks benefit. “Who turn away from ill speech” While prohibiting evil talk and sins includes evil talk, such as backbiting, gossiping, slandering, and insulting. However, ill speech is the idle talk of people that is pointless, which causes no benefit in religion, nor does it cause any benefit to this worldly life. It was also said that the Arabic word [Laghw] refers to the speech of the birds which man cannot understand. Thus, the meaning of this word was derived from that reference.

Then, Allah ﷻ says, “And they who are observant of zakāh” (Al-Mu’minun:4). Zakah linguistically refers to growth and purity. The Arabs say [Zaka az-Zar] as in the plants have grown and developed. They also describe a nice smell by using the same term of zakah. This term can be used to refer to or describe materialistic and tangible objects, or intangible and spiritual objects. Since the term can be used to describe the plants or the soul, connoting that it is a good and decent soul or a bad and evil soul. As Allah ﷻ says, “He has succeeded who purifies it” (Ash-Shams :9) The good and pure soul is intangible for it cannot be grasped or held, while the soul can be purified through decent and beautiful manners and following the path of the Lord Almighty. Thus, the one who is honest, sincere, righteous, and virtuous has purified his soul. The soul would be purified as well, for it is hardwired to stinginess and loving goodness. “Indeed, mankind was created anxious: When evil touches him, impatient, And when good touches him, withholding [of it], Except the observers of prayer” (Al-Ma’arij:14-22). This is when man exits that state of anxiety, of trying to collect, being tight-fisted and refusing to give, and panics at times of evil. However, man exits that state through religion, “Those who are constant in their prayer. And those within whose wealth is a known right. For the petitioner and the deprived - And those who believe in the Day of Recompense And those who are fearful of the punishment of their Lord - Indeed, the punishment of their

Lord is not that from which one is safe - And those who guard their private parts Except from their wives or those their right hands possess, for indeed, they are not to be blamed - But whoever seeks beyond that, then they are the transgressors - And those who are to their trusts and promises attentive. And those who are in their testimonies upright" (Al-Ma'arij :23-33). Thus, those who are described as such and have these qualities have indeed purified their souls and managed to exit from that state of anxiety.

Furthermore, they observe purifying their souls, so the general meaning of Zakah could refer that they are those "who are observant of zakāh", they observe all things that purify them. The entire religion and all which Allah ﷻ commanded for leads to the purification of one's soul. Consequently, prayer is purification, fasting is purification, giving a portion of one's money is purification and was named as Zakah as well, so does Hajj, as Allah says, "Ḥajj is [during] well-known months, so whoever has made ḥajj obligatory upon himself therein [by entering the state of iḥrām], there is [to be for him] no sexual relations and no disobedience and no disputing during ḥajj. And whatever good you do - Allah knows it. And take provisions, but indeed, the best provision is fear of Allah……" (Al-Baqarah :197). Man must make provision in the form of right conduct and righteousness, by fearing the Lord ﷻ when he performs the acts of worship.

Moreover, giving one's money in charity is the best form of purification, for it is performed regardless of the stinginess of man, his miserliness, and refraining from giving. On the other hand, the disbeliever is heartless, Allah says, "Have you seen the one who denies the Recompense? For that is the one who drives away the orphan And does not encourage the feeding of the poor" (Al-Ma'un 107:1-3). This portrays his cold-heartedness and how impure his heart is. So in conclusion, the term Zakah generally refers to adhering to the commands and ordainments of religion, while Zakah in this context refers to giving a portion out

of one's money in the means which Allah ﷻ has legalized for them to be given in.

Then, Allah ﷻ says, "And they who guard their private parts Except from their wives or those their right hands possess, for indeed, they will not be blamed -" " (Al-Mu'minun: 5-6). Guarding the private parts is more general than just prohibiting them from adultery. Guarding the private parts involves covering them, abstaining from adultery.

Then, He says, "Except from their wives or those their right hands possess, for indeed, they will not be blamed" " (Al-Mu'minun:6). The spouse is the husband or the wife, "Or those their right hands possess" the slave women are those which their right hands possess. "For indeed, they will not be blamed" Allah ﷻ does not blame them for it, for He has legalized them to do so.

Then, Allah ﷻ says, "But whoever seeks beyond that, then those are the transgressors" " (Al-Mu'minun:7). Whoever seeks other than one's spouse and slave women, Allah ﷻ says regarding them, "Then those" the ones that are pointed at are the aggressors, "Are the transgressors". For he has transgressed by seeking what Allah has prohibited and by seeking beyond what was allowed for them.

Then, Allah ﷻ says, "And they who are to their trusts and their promises attentive" " (Al-Mu'minun:8) When they are entrusted with something, they do not betray that trust, but they fulfill it, and when they make a promise or make a pledge, they are true to their word. Trusts refer to everything that man is trusted with whether that was money or a secret. Thus, a trust could be a few words, and it could also be concerning a tangible matter or an intangible trust. Certainly, a trust could be for Allah ﷻ, where there would be trust for the slave to fulfill and be faithful to. Promises and pledges are made between people as well. Thus, whatever Allah ﷻ entrusted us with is everything He has commanded us to perform. For man could be deceitful,

could break the trust and the promise, but none other than Allah ﷻ would be able to see his truth. Hence, some of the predecessors used to say that Ghusl Al-Janabah (Major Ablution) is a trust. It is a trust, for it is hidden and concealed from the eyes of others, where man could be in a state of Janabah yet would not shower from it. He would have then broken the trust since the ghusl is from the commands of Allah. Allah ﷻ says, "And if you are in a state of janābah, then purify yourselves" (Al-Ma'idah :6)

Another form of trust is concerned with the ones who are in positions of authority since they are initially entrusted by Allah where he chooses and assigns a certain man as a ruler or a prince. Prophet Muhammad ﷺ said regarding positions of authority, "…Authority is a trust. and on the Day of judgment it is a cause of humiliation and repentance except for one who fulfills its obligations and (properly) discharges the duties attendant thereon".

Thus, if you were to breach that trust, you would be received with harsh punishment as Prophet Muhammad ﷺ said regarding the one who takes from the charity money to himself, The Messenger of Allah ﷺ appointed a man from the Asad tribe who was called Ibn Lutbiyya in charge of Sadaqa (i. e. authorized him to receive Sadaqa from the people on behalf of the State. When he returned (with the collections), he said: This is for you, and (this is mine as) it was presented to me as a gift. The narrator said: The Messenger of Allah ﷺ stood on the pulpit and praised God and extolled Him. Then he said: What about a State official whom I give an assignment and who (comes and) says: This is for you and this has been presented to me as a gift? Why didn't he remain in the house of his father or the house of his mother so that he could observe whether gifts were presented to him or not. By the Being in Whose Hand is the life of Muhammad, any one of you will not take anything from it but will bring it on the Day of Judgment, carrying on his neck a camel that will be growling, or a cow that will be bellowing or an ewe that will be bleating."

Consequently, man would be questioned for whatever is entrusted to him and

whatever rights that he is entrusted with. As Prophet Muhammad ﷺ said, "All of you are guardians and are responsible for your subjects".

Restoring what deposits were entrusted to you to their rightful owners is another form of fulfilling that trust. Allah ﷻ says, "Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice……..…" (An-Nisa :58). This is a command to the subjects to restore and render the trusts back to their rightful owners and by showing excellence in their actions to those whom the speech is directed to. However, if they do not restore what is not theirs to the rightful owners, great evil would inflict them. Prophet Muhammad ﷺ has stated that this is indeed a sign from the signs that indicate the nearing of the Hour. He said, "When the practice of honoring a trust is lost, expect the Last Day. A man asked: 'How could it be lost?' He replied, 'When the government is entrusted to the undeserving people, then wait for the Last Day'".

"And they who are to their trusts and their promises", so is the case with promises. A promise is a pledge that is made between two parties, where two parties agree on certain terms and conditions. There is also a promise and a pledge between the slaves and their Lord. Whoever accepts Islam has indeed made a promise and pledge with Allah to establish that religion and adhere to it, by fulfilling the promise he made to Allah ﷻ, then Allah would fulfill His promise to the believing slave. "O Children of Israel, remember My favor which I have bestowed upon you and fulfill My covenant [upon you] that I will fulfill your covenant [from Me], and be afraid of [only] Me" (Al-Baqarah :40). Allah ﷻ has made a covenant with them as He ﷻ says, "We had already taken the covenant of the Children of Israel and had sent to them messengers" (Al-Ma'idah :70) their pledges that they have made to Allah ﷻ is to establish this legalization that Allah ﷻ has sent upon them. Then, He ﷻ says, "So for their breaking of the covenant We cursed them and made their hearts hardened. They distort words from their

[proper] places [i.e., usages]…" (Al-Ma'idah: 13). Allah ﷻ punished them with these punishments in this worldly life for breaking their covenant. Thus, the ones who have believed in Allah ﷻ have made a covenant between them and Allah ﷻ. "Among the believers are men true to what they promised Allah. Among them is he who has fulfilled his vow [to the death], and among them is he who awaits [his chance]. And they did not alter [the terms of their commitment] by any alteration - That Allah may reward the truthful for their truth" (Al-Ahzab:23-24).

Furthermore, Allah has ordered His Prophet to fulfill the covenants he makes with the disbelievers and the polytheists. "If you [have reason to] fear from a people betrayal, throw [their treaty] back to them, [putting you] on equal terms. Indeed, Allah does not like traitors" (Al-Anfal :58) One must fulfill the promises and treaties, even the ones Prophet Muhammad ﷺ made with the disbelievers. He ﷻ says, "Excepted are those with whom you made a treaty among the polytheists and then they have not been deficient toward you in anything or supported anyone against you; so complete for them their treaty until their term [has ended]. Indeed, Allah loves the righteous [who fear Him]" (At-Tawbah :4). Allah ﷻ commanded us that they are supposed to fulfill the treaty with the polytheists as long as they are fulfilling theirs. In the state of war, Prophet Muhammad ﷺ has made a treaty with some groups to seize war between them and agreed on certain terms and conditions that would facilitate their state. Allah ordained us to fulfill that pledge and fulfill that treaty to its due term.
This verse, "And they who are to their trusts and their promises attentive" (Al-Mu'minun:8), is one of the most comprehensive and general verses that tackles many topics within it. It is concerned with the religion as a whole, as the slave must fulfill the trusts that he makes with Allah ﷻ and hence the people whether Muslims or not.

Then, Allah says, “And they who carefully maintain their prayers” “ (Al-Mu’minun:9). Allah starts the Surah by mentioning the first quality of the believer which is being humbly submissive during prayer, and concludes with the last quality of the believers which is maintaining and observing the prayers. Maintaining the prayers denotes maintaining the prayers which Allah has prescribed upon us; the five daily prayers. Maintaining and observing these prayers requires performing them at the beginning of their prescribed time, for observing prayer at the beginning of its time is of the greatest honor. Narrated by Ibn Mas'ud, may Allah be pleased with him, that Allah's Messenger said, “One of the best deeds is to offer Salat (prayer) in its early time”. One must also adhere to the conditions of prayer, there are the conditions that must be taken before prayers, such as complete purity, which includes the purity of the body, the purity of the clothes, and the purity of the place. Another condition that one must make prior to prayer is ablution or the major ablution for the one who is in a state of major impurity. Furthermore, one must cover their private parts, as well as wear clean and adorned clothes, “O children of Adam, take your adornment [i.e., wear your clothing] at every masjid…” (Al-A’raf :31). In addition to facing the Qibla, “So turn your face [i.e., yourself] toward al-Masjid al-Ḥarām……..” (Al-Baqarah :144). Another condition of prayer is the beginning of the time of prayer, “The Prayer is enjoined upon the believers at stated times” (An-Nisa :103). One must also complete the pillars of prayer, which is remembering Allah, being humbly submissive during the prayer. In addition to standing during it, bowing, prostrating, completing its form, the presence of the heart during it. These all come under the meaning of maintaining and observing prayer.

يقول الله ﷻ: {قَدْ أَفْلَحَ} {أُوْلَئِكَ هُمُ الْوَارِثُونَ}[المؤمنون:10], {الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ}[المؤمنون:11]

After Allah mentions the attributes of the believers in the opening of Surah ﷺ Al-Mu'minun and declares their success, Allah mentions that they are the

) ”inheritors, He says, “Those are the inheritorsAl-Mu'minun :(10 , Who will“ .inherit ParadiseThey will abide therein eternally” (Al-Mu'minun: 11). The Paradise of the Lord in which they will abide forever and endlessly, the greatest wish and the ultimate destination. It is the greatest goodness, and Allah has protected them from the greatest evil, which is the Fire. Allah says, “Those” referring to a far distance to honor them and to elevate their position, “Those are the inheritors”, inheritance in this world means that a person obtains money that was owned by another, then it becomes in his possession. Properties are transferred by several means such as gifting, selling and buying, charity, and donation, but the most common way is after the death of a person. However inheritance here does not mean that the believers will have Paradise in that sense, no it means that Allah will grant them to Paradise, as it is His alone, it’s His creation, His gift, His bliss and His accommodation which He has prepared for His faithful servants. Allah's donation of paradise for His believing servants is called inheritance because this is the greatest form of transferring a property, as if they inherit it and it transfers to their possession, and it becomes stable and settled.

In this regard, some scholars said that the meaning of inheritance is that everyone who was created by Allah among humans, Allah makes him a place in Heaven, and He makes him a place in Hell. If he disbelieves he loses his place in Heaven; then Allah transfers it to His faithful servants. Then they inherit, Allah gives them what was theirs in Paradise, Allah gives them the property of whoever had been a believer, he would have taken it, but when he went to Hell, his possession was transferred, and what he had in Heaven was transferred to the believing servants of Allah.

Then, Allah says, “Who will inherit Paradise. They will abide therein eternally” (Al-Mu'minun: 11). Paradise [Firdaus] was described by the Prophet ﷺ as mentioned in the authentic hadith, “when you make requests of God ask him

for Firdaus, for it is the best and highest part of paradise, above it is the throne of the Compassionate One, and from it the rivers of paradise issue.”. Thus the midst of Heaven is Paradise, which is the highest degree of Heaven, and there is nothing above it except the Throne of the Most Gracious and the rivers of Paradise in which all of their springs flow in Paradise, the highest of it. This Paradise is for the believers who are described in the beginning of this Surah. Moreover, Allah describes Paradise in the Book with a detailed description. He describes its land, trees, fruits, rivers, meadows, palaces, houses, cushions and furniture. As He says, “On thrones woven [with ornament]” (Al Waqi`ah: 15), means woven of gold, “Reclining on them, facing each other” (Al Waqi’ah: 16), and the joy of its people, their bliss, their speech, their joy, their great love for this paradise and their abode in, love of abode. “… They will not desire from it any transfer” (Al-Kahf: 108), they do not want to turn away from this paradise because they love it with all their hearts. This is the house that Allah has prevented from all evils, it has no evil, even the slightest evil. “Wherein they will hear no unsuitable speech” (Al-Ghashiyah: 11) As for greater evils such as diseases, illnesses, pains, preoccupations, worries, and troubles, all of them are removed by Allah from Paradise.

So this is the true success; that these people will inherit paradise, Allah says to them, ‘O people of Paradise, Do you want more things to give you?’ They reply, ‘Our Lord, what do we want? You made us enter Paradise, and gave us what no eye saw, no ear heard, and no human heart perceive’. Allah says to them, ‘May I grant you my pleasure, so I will never be angry with you after that.

Allah begins after this introduction in which He declares the success of the believers, the description of the believers, and the kind of their successfulness, those who inherit paradise. He begins to demonstrate His creation, and how He has created them. He says, “And certainly did We create man from an extract of clay” (Al-Mu'minun: 12), “Then We placed him as a sperm-drop in a firm lodging

[i.e., the womb]" (Al-Mu'minun: 13), "Then We made the sperm-drop into a clinging clot, and We made the clot into a lump [of flesh], and We made [from] the lump, bones, and We covered the bones with flesh; then We developed him into another creation. So blessed is Allah, the best of creators" (Al-Mu'minun: 14), "Then indeed, after that you are to die" (Al-Mu'minun: 15), "Then indeed you, on the Day of Resurrection, will be resurrected" (Al-Mu'minun: 16).

"And certainly did We create man from an extract of clay" (Al-Mu'minun: 12). Allah created Adam from an extract of clay from the earth on which we live; it was said in hadith that Allah when He decreed to create Adam, He sent Jibreel to the earth to bring Him from its sand and from its mud. Jibreel gathered all kinds of soil from fields, mountains, deserts, etc. and those were mixed in the sky, as Allah ﷻ says, "And We did certainly created man out of clay from an altered black mud" (Al-Hijr: 26) the clay that has an odor, clay that has a sound after which it becomes dry and makes a sound when knocking on it. Allah has depicted Adam, Adam was created in this way, and Allah has created him with His hands as it came in the words of Allah when He says to Iblees, "[Allah] said, 'O Iblees, what prevented you from prostrating to that which I created with My hands? Were you arrogant [then], or were you [already] among the haughty?'" Allah has created Adam from the clay of the earth, and breathed into him from His soul; then he became a normal human being, and He has created him in the sky.

Then Allah ﷻ says, "Then We placed him as a sperm-drop in a firm lodging [i.e., the womb]" (Al-Mu'minun: 13) the rest of the offspring of mankind was created by Allah from sperm in a firm lodging. The sperm-drop that a man ejaculates in a firm lodging, the stable place which is the woman's womb. Allah has made the settlement of the sperm-drop into a firm lodging in which this sperm resides, and it is like a drop of water like sputum that has no stability and is not a fixed thing. Allah has made this secure place that embraces it, which is the womb, and Allah made it stable in a firm lodging. Allah has surrounded the uterus with

the pelvic bones, which doctors now say that they are the hardest bones in the body, and He has tightened it to be like the quiet nest that is supported with these bones around him in this way so that the creation of man in this place.

Allah says, "Then We made the sperm-drop into a clinging clot, and We made the clot into a lump [of flesh], and We made [from] the lump, bones, and We covered the bones with flesh; then We developed him into another creation. So blessed is Allah, the best of creators" (Al-Mu'minun: 14), meaning that Allah has made the sperm-drop that comes from the loins of man into a clinging clot; i.e. it clings to the woman's womb as Allah wills. "and We made the clot into a lump [of flesh]" the created clot will turn to a little lump of flesh with no shape or form; it's an unformed lump. Moreover, it takes the image of the embryo because it is not flat, not round or rectangular, but rather as it has cilia and limbs like the forms of the embryo. "and We made [from] the lump, bones," Then when these limbs came out for this fetus the backbone in the back, the hands, the feet, and the skull of the head came out. Allah covered these bones in the meantime with flesh, "and We covered the bones with flesh; then We developed him into another creation" meaning a complete child who is depicted in the most complete form which is the image of man, and the soul is breathed into him at the beginning of this creation, as it was said in the hadith, "when forty-two nights pass after the semen gets into the womb, Allah sends the angel and gives him shape. Then he creates his sense of hearing, sense of sight, his skin, his flesh, his bones, and then says: My Lord, would he be male or female? And your Lord decides as He desires and the angel then puts down that also and then says: My Lord, what about his age? And your Lord decides as He likes it and the angel puts it down. Then he says: My Lord, what about his livelihood? And then the Lord decides as He likes and the angel writes it down, and then the angel gets out with his scroll of destiny in his hand and nothing is added to it and nothing is subtracted from it." Allah created these humans from a sperm drop and preserved them until they

became complete humans; with eyes, nose, mouth, and ears, all of these in the best of stature. Allah says, "We have certainly created man in the best of stature" (At-Tin: 4). There is no better image than the image of man in all the existing creatures on this earth, there is no doubt that the best of them, the highest, and the most appropriate is the man whom Allah made a human being who is not covered with hair, lint, and wool-like other animals, and he does not walk on four like them, nor feathers like the rest of the bird but He makes a human being showing his complexion, and making him harmoniously walk on two legs in this way. Then, Allah ﷻ says, "So blessed is Allah, the best of creators" (Al-Mu'minun: 14), Exalted is He Who has the greatest goodness. His blessing is the favors He granted to mankind from humiliating these materials for them. Then He promoted man until he was created to this form, and he gave him this strength, and perceptions. He gave him the perceptive mind, the penetrating vision, the hearing with which he hears, the heart with which he rationalizes is a very great thing, and great capabilities after that another creation that created a beginning of clay. The Lord is the best of creators. This is a very great transformation, and no such creation can be created except by the Lord because Allah is the Creator of everything.

Then, Allah reminds man after reminding him of his creation and his upbringing in this way. He says, "Then indeed, after that you are to die" (Al-Mu'minun: 15) Everyone, believers and disbelievers, know that death is the end of every living being, but this is a reminder to all that the end of this life is death.

Then a reminder after that, "Then indeed you, on the Day of Resurrection, will be resurrected" (Al-Mu'minun: 16) Allah tells that as a statement there is no doubt that this statement brings a proof that any human was created with a mind and thought that Who created him and developed him since the stage of his creation from this sperm, and destined him death, He can resurrect him so the statement of Allah is sufficient for the one who is aware.

Then Allah reminds man of the greatness of His creation of those around him. He says, “And We have created above you seven layered heavens, and never have We been of [Our] creation unaware” (Al-Mu'minun: 17). The Lord Allah Who has no god but the Creator has created seven-layered levels: the levels of the heavens, which Allah called levels because they are wide and they cover this creation over them. He says, “And constructed above you seven strong [heavens]”, seven heavens strengthened by Allah Who says, “So return [your] vision [to the sky]; do you see any breaks?” (Al-Mulk: 3), “Then return [your] vision twice again.[Your] vision will return to you humbled while it is fatigued” (Al-Mulk: 4).

Then, Allah ﷻ says, “And never have We been of [Our] creation unaware”, Despite the highness of heavens, Allah is above that but that this creation exists on earth. Allah is not unaware of them, but He knows every bit of every small and great deed of His creatures, He is the Knower of all the matters of His creatures.

يقول الله ﷻ: {وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَائِقَ وَمَا كُنَّا عَنِ الْخَلْقِ غَافِلِينَ}[المؤمنون:17], {وَأَنزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَسْكَنَّاهُ فِي الأَرْضِ وَإِنَّا عَلَى ذَهَابٍ بِهِ لَقَادِرُونَ}[المؤمنون:18], {فَأَنشَأْنَا لَكُمْ بِهِ جَنَّاتٍ مِنْ نَخِيلٍ وَأَعْنَابٍ لَكُمْ فِيهَا فَوَاكِهُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ}[المؤمنون:19], {وَشَجَرَةً تَخْرُجُ مِنْ طُورِ سَيْنَاءَ تَنْبُتُ بِالدُّهْنِ وَصِبْغٍ لِلآكِلِينَ}[المؤمنون:20], {وَإِنَّ لَكُمْ فِي الأَنْعَامِ لَعِبْرَةً نُسقِيكُمْ مِمَّا فِي بُطُونِهَا وَلَكُمْ فِيهَا مَنَافِعُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ}[المؤمنون:21], {وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ}[المؤمنون:22]

says, “And We have created above you seven layered heavens, and ﷻ Allah never have We been of [Our] creation unaware” (Al-Mu'minun And We“ ,(17 : .have sent down rain from the sky in a measured amount and settled it in the earth And indeed, We are Able to take it away” (Al-Mu'minun: 18), “And We brought forth for you thereby gardens of palm trees and grapevines in which for you are abundant fruits and from which you eat” (Al-Mu'minun: 19), “And [We brought forth] a tree issuing from Mount Sinai which produces oil and food [i.e., olives] for those who eat” (Al-Mu'minun: 20), “And indeed, for you in livestock is a lesson. We give you drink from that which is in their bellies, and for you in them

are numerous benefits, and from them you eat" (Al-Mu'minun: 21), "And upon them and on ships you are carried" (Al-Mu'minun: 22).

After Allah ﷻ reminds man of the beginning of his creation, He mentions the blessings and creation that He has prepared for man to benefit from them. Allah mentions the seven layered heavens first, He says, And We have created above you seven layered heavens, and never have We been of [Our] creation unaware" (Al-Mu'minun: 17), Allah tells that He created seven heavens and widened a great expansion, and strengthened it. "And the heaven We constructed with strength, and indeed, We are [its] expander" (Adh-Dhariyat: 47) and He says, "And constructed above you seven strong [heavens]" (An-Naba: 12), it was constructed with strength. "Are you a more difficult creation or is the heaven? He [i.e., Allah] constructed it" (An-Nazi'at: 27), "He raised its ceiling and proportioned it" (An-Nazi'at: 28), "And He darkened its night and extracted its brightness" (An-Nazi'at: 29)

Then, Allah ﷻ tells that He was never unaware of creation, nor He is unaware of creation, "and never have We been of [Our] creation unaware." Allah is never unaware of them but whatever is small or great never moves except by the knowledge of Allah. "… Not a leaf falls but that He knows it. And no grain is there within the darknesses of the earth and no moist or dry [thing] but that it is [written] in a clear record" (Al-An'am: 59).

Then, He ﷻ says, "And We have sent down rain from the sky in a measured amount and settled it in the earth. And indeed, We are Able to take it away" (Al-Mu'minun: 18), here, Allah reminds man of that He is One Who sends down rain from the sky in a measured amount because Allah ordains it and determines it with precise determination on the earth. Of course, if it were less than that, the earth would have become mostly desert, and if it were more than that, it would have been drowning, demolition, and corruption. "And settled it in the earth", when Allah sends it down, He makes it flow on the earth, then He settles it and makes it very great reservoirs under the earth, rock layers are under the earth, and

water flows through sand, soil, and some rocks, then Allah makes basins to preserve it, and very huge reservoirs that store it until man can elicit and bring it out after that. Allah ﷻ says, “And indeed, We are Able to take it away”, Allah is able to take the reservoirs away if He doesn’t make those reservoirs that prevent leakage. Then man would not be able to elicit or bring it out the earth again.

Allah ﷻ then says about the water, “And We brought forth for you thereby gardens of palm trees and grapevines in which for you are abundant fruits and from which you eat” (Al-Mu'minun: 20), Allah ﷻ sends down rain water and settles it inside the earth in order that man can bring it out. When rain water is sent down, it irrigates by itself or flows as rivers, so man is watered from it, or it is stored inside the earth. Then man can elicit it out or rivers flow through the earth, hidden rivers are underneath the earth. Likewise, man brings it out from the earth. He said, And We brought forth for you, with the water, gardens: orchards of palm trees and grapevines. Allah begins with these kinds of fruits, and begins with palm trees because it is the most honorable, higher, and the most beneficial fruit on the earth. Fresh and ripe dates are among fruits, among foods and among medicine because of the good qualities they have, they do not need a specific atmosphere to be stored and they don't need some kind of difficult preservation to preserve them. Man can depend on it. He can depend on only dates and water, and he may survive for months and years, his health and strength would not be consumed or diminished. Then Allah mentions the grapevines as the second most honorable rank of fruits. It is also food and one of fruits, one of sustenance. It is dried; then it becomes raisins, and it is stored, then it becomes food with its ease as well, ease of transportation, and ease of storing after it is dried. Allah mentions palm trees and grapevines in particular, then He enumerates many types of fruits such as figs, pomegranates, oranges, and other such many fruits that are hardly numbered on the earth. “And from which you eat”, from these fruits you eat because it is more than what people eat. The production is often more than what people need.

Then Allah also singles out from these trees what He brings forth with the blessing of this coming water. “And [We brought forth] a tree issuing from Mount Sinai which produces oil and a condiment for those who eat” (Al-Mu'minun: 20), it means, We brought you forth from the coming water a tree, the olive tree. “Issuing from Mount Sinai”, which is its original place, and then it spread all over the Levant; its oil which is olive oil, “And a condiment for those who eat” a condiment with which they color their food, their bread is colored, and they dip food in it, and they add this oil to their food so it colors their food. Allah has singled it out for the great benefits of this tree, and for the benefits of its oil.

After mentioning the creation of crops and plants, Allah speaks about the animal He created. He says, “And indeed, for you in livestock is a lesson. We give you drink from that which is in their bellies, and for you in them are numerous benefits, and from them you eat” (Al-Mu'minun: 21) Allah directs people to consider this great blessing He bestows upon them; to see the great benefit behind this creation that He allowed humans to subject and use for their needs. Allah mentions one of the benefits of these cattle, He says, “We give you drink from that which is in their bellies, and for you in them are numerous benefits, and from them you eat” (Al-Mu'minun: 21). The lesson of creating livestock also includes bringing milk out from their bellies. It comes out from the udder which is outside the cow, and the camel whose bellies have a very great factory. The excretion, nor its smell, nor the color of the blood is mixed within the milk, rather it's pure milk. The milk goes through filters that Allah created in the animal to come out in this form. Also, humans should consider the tremendous transformation, the transformation from grass that cattle eat to the milk that is extracted from them after that. It is white and sweet for drinkers, it is a very great thing. It's a lesson for everyone who is mindful but one who has no consideration, and he stops at the limits of what is existed, and he sees it, but does not think about it, and does not consider what is in it, this consideration is not useful for him, but he stands as a fool before that scene.

Allah says, “And for you in them are numerous benefits”, livestock has numerous benefits; some of them are ridden like camels, or pull objects like cows. Moreover, their wool, fur and hair, are our furnishings and cloth that we furnish, and the beautiful clothes created from wool and lint. All the furniture that is used out from the skins that we take, their bones, there is nothing in these cattle that can't be used, even their dung and what comes out of it, is a fertilizer for the soil, great benefits.

Allah says, “And upon them and on ships you are carried” (Al-Mu'minun: 22), upon that livestock like camels and on ships which Allah subjects for you in the sea. “Are carried”, Allah carries you upon them, “And We have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with [definite] preference” (Al-Israa: 70), this is a reminder from Allah of this blessing; the animal kingdom and what it includes. Allah honored man and carried him on the back of cattle and on the deck of ships, so that man knows that he was created by Allah Who created for him everything around that benefits him and lives with it in this existence.

Furthermore, the Lord Who created man in this way, and ordained him this way, and created this universe for him, has also sent His messengers to guide him. However, the response of most created people for whom Allah subjected all that was denial.

Allah says, “And We had certainly sent Noah to his people, and he said, ‘O my people, worship Allah; you have no deity other than Him; then will you not fear Him?’” (Al-Mu'minun: 23).

This is the first messenger whom Allah ﷻ sent to the people of earth. Allah tells that He sent Noah and the message; Allah is the One Who chose him, and He is the One Who sent him to his people. Nuh said, “O my people, worship Allah; you have no deity other than Him”, it is a clear and obvious word based on the proof and evidence. He directed them to worship Allah because there is no deity other

than Him; He is the Creator and Provider, and He is the One Who created all this universe. "then will you not fear Him?" don't you fear His punishment as you are worshiping other deities?

Allah ﷻ says, "But the eminent among those who disbelieved from his people said, 'This is not but a man like yourselves who wishes to take precedence over you; and if Allah had willed [to send a messenger], He would have sent down angels. We have not heard of this among our forefathers'" (Al-Mu'minun: 24). the eminent, the most honorable, and the leaders, i.e. those who disbelieved in what Nuh was sent with, they said, "This is not but a man like yourselves who wishes to take precedence over you", they directly accused him of evil and corrupted intention and that he wasn't a messenger from Allah. Rather, he is a man like them, and he wants to take precedence over them by claiming that he is a messenger. They said, "and if Allah had willed, He would have sent down angels," if They also protested against their Lord, and this became as if they were adjusting the matter for Allah, suggesting for Allah, and they thought that if Allah wanted to invoke them; He would not choose man beings, but rather He had to send down angels from heaven to invoke people for Him. Then they said, "We have not heard of this among our forefathers," The fact that there was no messenger before him, which is not evidence of this. Nuh is the first messenger sent by Allah, before his people the earth did not need a message because all people have been on monotheism since Adam. They were on the monotheism of Allah then polytheism occurred in them after that, as Ibn Abbas said, "People after Adam were on monotheism for ten centuries. Then some righteous men died among them, Satan came and began to put polytheism in them, he said to them, "Build on these righteous people, that is, build them a statue, if you see it, you will remember them". Then you would long to worship Allah. He said, "Perpetuate their remembrance, and do them statues". Then they made statues of those who passed away such as Wadd, Suwā, Yaghūth, Yaʿūq and Nasr who were righteous people. Ibn Abbas said, "When the time passed, these statues were

worshiped besides Allah, and people began to seek intercession with these statues and approach them for Allah, they ask them for rain, they worship them. Polytheism reached them. Therefore, Allah sent Nuh to invoke people to worship Allah alone.

Then, they claimed after they accused him of lying, and accused him that way, they said, “He is not but a man possessed with madness, so wait concerning him for a time” (Al-Mu'minin: 25)

This is a mad man who is possessed with madness because he claims that he is the Messenger of the Lord of the Heavens and the Earth. So wait concerning him for a time, leave him, and continue waiting for him until when his delusion appears, and his madness appears to every eye, and it is said that they threatened him after his invocation, and said to him, “They said, ‘If you do not desist, O Noah, you will surely be of those who are stoned” (Ash-Shu'ara: 116). They hated his reminder and invocations for Allah.

When Nuh found the matter like this, He said, “My Lord, support me because they have denied me” (Al-Mu'minin: 26)

because they denied him and insisted on this denial, and because the eminent of them informed the young no one is born among them without warning him against Nuh. Furthermore, Allah has told him, “And it was revealed to Noah that, ‘No one will believe from your people except those who have already believed’”, then he supplicated against them. He said: “My Lord, do not leave upon the earth from among the disbelievers an inhabitant” (Nuh: 26), “Indeed, if You leave them, they will mislead Your servants and not beget except [every] wicked one and [confirmed] disbeliever” (Nuh: 27)

Allah ﷻ says, “So We inspired to him, "Construct the ship under Our observation and Our inspiration, and when Our command comes and the oven overflows, put into it [i.e., the ship] from each [creature] two mates and your family, except him for whom the decree [of destruction] has proceeded. And do

not address Me concerning those who have wronged; indeed, they are to be drowned." (Al-Mu'minin: 27).

Allah revealed this matter to him either by sending an angel to him to address him in the image of a man, or He sent the angel for him to address him from a distance and he hears him. "Construct the Ark under Our observation and Our inspiration", with Our care of you, that is, Allah sees him, takes care of him, and directs him how he creates this ark, and Allah has revealed to him all stages of this ship. He is always with the revelation of Allah and Jibreel came down to him, teaching him how to build this ship, which will be a great ship on which to board, and all of the believers with him, as well as every animal and earth's reptiles and birds, a pair from every species. Allah told him, "And when Our command comes" Allah's command of torment, "And the oven overflows" overflowing with water, and the oven is the place in which is baked and the fire is lit, Allah made this as a sign. "Put into it [i.e., the ship] from each [creature] two mates and your family, except him for whom the decree [of destruction] has proceeded" put into this ship, this ark that you made of each of the creatures of the earth. "Two mates" a male and a female of the two mates, then also Nuh's family except for those who have previously disbelieved; those whom Allah had already decreed were to be destroyed. Then Allah ﷻ says to him, "And do not address Me concerning those who have wronged; indeed, they are to be drowned" meaning when you witness the heavy rain falling, do not let yourself be overcome with compassion and pity for your people, or hope for more time for them so that they may believe, for I have decreed that they will be drowned and will die in their state of disbelief and wrongdoing.

يقول الله ﷻ: {فَأَوْحَيْنَا إِلَيْهِ أَنِ اصْنَعِ الْفُلْكَ بِأَعْيُنِنَا وَوَحْيِنَا فَإِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ فَاسْلُكْ فِيهَا مِنْ كُلٍّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ مِنْهُمْ وَلا تُخَاطِبْنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُغْرَقُونَ}[المؤمنون:27], {فَإِذَا اسْتَوَيْتَ أَنْتَ وَمَنْ مَعَكَ عَلَى الْفُلْكِ فَقُلِ الْحَمْدُ لِلَّهِ الَّذِي نَجَّانَا مِنَ الْقَوْمِ الظَّالِمِينَ}[المؤمنون:28], {وَقُلْ رَبِّ أَنزِلْنِي مُنْزَلًا مُبَارَكًا وَأَنْتَ خَيْرُ الْمُنزِلِينَ}[المؤمنون:29], {إِنَّ فِي

ذَلِكَ لَآيَاتٍ وَإِنْ كُنَّا لَمُبْتَلِينَ}[المؤمنون:30], {ثُمَّ أَنشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا آخَرِينَ}[المؤمنون:31], {فَأَرْسَلْنَا فِيهِمْ رَسُولًا مِنْهُمْ أَنِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ أَفَلا تَتَّقُونَ}[المؤمنون:32], {وَقَالَ الْمَلَأُ مِنْ قَوْمِهِ الَّذِينَ كَفَرُوا وَكَذَّبُوا بِلِقَاءِ الآخِرَةِ وَأَتْرَفْنَاهُمْ فِي الْحَيَاةِ الدُّنْيَا مَا هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ يَأْكُلُ مِمَّا تَأْكُلُونَ مِنْهُ وَيَشْرَبُ مِمَّا تَشْرَبُونَ}[المؤمنون:33], {وَلَئِنْ أَطَعْتُمْ بَشَرًا مِثْلَكُمْ إِنَّكُمْ إِذًا لَخَاسِرُونَ}[المؤمنون:34], {أَيَعِدُكُمْ أَنَّكُمْ إِذَا مِتُّمْ وَكُنتُمْ تُرَابًا وَعِظَامًا أَنَّكُمْ مُخْرَجُونَ}[المؤمنون:35], {هَيْهَاتَ هَيْهَاتَ لِمَا تُوعَدُونَ}[المؤمنون:36], {إِنْ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ}[المؤمنون:37], {إِنْ هُوَ إِلَّا رَجُلٌ افْتَرَى عَلَى اللَّهِ كَذِبًا وَمَا نَحْنُ لَهُ بِمُؤْمِنِينَ}[المؤمنون:38], {قَالَ رَبِّ انصُرْنِي بِمَا كَذَّبُونِ}[المؤمنون:39]

says, “So We inspired him: ‘Build the Ark under Our ˹watchful˺ Eyes ﷻ Allah and directions. Then when Our command comes and the oven bursts ˹with water˺, take on board a pair from every species along with your family—except .those against whom the decree ˹to drown˺ has already been passedAnd do not plead with Me for those who have done wrong, for they will surely be drowned.’” (Al-Mu’minun: 27). “Then when you and those with you have settled in the Ark, say, ‘All praise is for Allah, Who saved us from the wrongdoing people.’” (Al-Mu’minun: 28). “And pray, ‘My Lord! Allow me a blessed landing, for You are the best accommodator.’” (Al-Mu’minun: 29). “Surely in this are lessons. And We ˹always˺ put ˹people˺ to the test.” (Al-Mu’minun: 30). “Then We raised another generation after them,” (Al-Mu’minun: 31), “and sent to them a messenger from among themselves, ˹declaring,˺ ‘Worship Allah ˹alone˺. You have no god other than Him. Will you not then fear ˹Him˺?’” (Al-Mu’minun: 32). “But the chiefs of his people—who disbelieved, denied the meeting ˹with Allah˺ in the Hereafter, and were spoiled by the worldly luxuries We had provided for them—said ˹to the masses˺, ‘This is only a human like you. He eats what you eat, and drinks what you drink.’” (Al-Mu’minun: 33). “And if you ˹ever˺ obey a human like yourselves, then you would certainly be losers.” (Al-Mu’minun: 34). “Does he promise you that once you are dead and reduced to dust and bones, you

will be brought forth ˹alive˺?" (Al-Mu'minun: 35). "Impossible, simply impossible is what you are promised!" (Al-Mu'minun: 36). "There is nothing beyond our worldly life. We die, others are born, and none will be resurrected." (Al-Mu'minun: 37). "He is no more than a man who has fabricated a lie about Allah, and we will never believe in him." (Al-Mu'minun: 38). "The messenger prayed, 'My Lord! Help me, because they have denied ˹me˺.'" (Al-Mu'minun: 39).

Allah ﷻ explains in this Surah, Surah Al-Mu'minun, how man was first created. He mentions the sequence of forms he passed through to become a man. Then Allah reminds him that he will die in the end and be resurrected. Allah tells him to contemplate this universe with all its heavens, the rainfall, the plants and how they grow, the animals and their multiple benefits. Allah demonstrates the state of man upon receiving revelation, starting from Nuh. He talks about Nuh and how He sent him to call his people with truth, Nuh called his people with proof and reason to contemplate the universe Allah created and His Signs in creation and the creation of everything around them, yet they still cast all sorts of accusations and called him a liar. When Nuh grew tired of them, Allah told him that they are hopeless. Allah then inspired him to build the Ark, "So We inspired him: 'Build the Ark under Our ˹watchful˺ Eyes and directions. Then when Our command comes and the oven bursts ˹with water˺,'" this is Allah's sign, "take on board," on board this Ark, "from every species" from every species on Earth, whether reptiles, birds, or animals, "a pair," a male and a female, "along with your family—except those against whom the decree ˹to drown˺ has already been passed. And do not plead with Me for those who have done wrong, for they will surely be drowned." (Al-Mu'minun: 27). Scholars said that "Do not plead with Me" means 'Do not ask for mercy or feel sorry for them after you see their punishment,' or it could mean 'Do not speak to Me of them before the punishment of Allah falls upon them.'

Then Allah says, “Then when you and those with you have settled in the Ark, say, ‘All praise is for Allah, Who saved us from the wrongdoing people.’” (Al-Mu’minun: 28). Allah says, “settled,” and by settling is meant riding the ship and floating on it. “You and those with you,” i.e. the believers, “in the Ark,” the ship, “say, ‘All praise is for Allah, Who saved us from the wrongdoing people.’” (Al-Mu’minun: 28). The definite article is used to mean that all Praise is due to Allah and that His attributes and actions must be commended. Praise Allah for His favors upon you and those with you by guiding you while others strayed, by distinguishing you with revelation, by guiding you to this, by saving you and the believers with you, by destroying all those misguided, disbelieving people. Allah destroyed them and saved us from the calamity that befell them. They had threatened their messenger saying, “If you do not desist, O Noah, you will surely be stoned ˹to death˺.” (Ash-Shu’ara: 116). So praise Allah ﷻ, and say, “All praise is for Allah, Who saved us from the wrongdoing people.” They are a people of wrongdoing, and their wrongdoing is seen in their disbelief, their obstinacy, and their adherence to their false gods. Their wrongdoing also includes their attacks on the believers and their derision of them. They had told Nuh, “We see that no one follows you except the lowliest among us, who do so ˹hastily˺ without thinking. We do not see anything that makes ˹all of˺ you any better than us. In fact, we think you are liars.” (Hud: 27). This shows their arrogance and rejection of the believers. Because the believers were poor and wretched they accused them of being lowly and base, when in truth they are the best of men; because those who rush to accept belief and accept the Signs of Allah are the best and most magnanimous of men. But such is their wrongdoing.

Allah says, “And pray, ‘My Lord! Allow me a blessed landing, for You are the best accommodator.’” (Al-Mu’minun: 29). “And pray,” pray to Allah ﷻ so that He may grant you “a blessed landing,” a blessed place to land with good soil,

clean air, nice weather, and fruitful plants. Pray for Allah to save you once the ship goes over the mountain summits, for there was not one mountain summit left not covered by the deluge. The Lord ﷻ relates that Nuh's son said, "I will take refuge on a mountain, which will protect me from the water." Nuh then replied, "'Today no one is protected from Allah's decree except those to whom He shows mercy!' And the waves came between them, and his son was among the drowned." (Hud: 43). No mountain will protect us today; there is no escape, no hiding place, no survival except for those on the Ark. The ark rose higher than the mountain tops which were all covered, and it stayed there for months, as the Torah mentions, rising over the mountain tops. Allah says, "And ˹so˺ the Ark sailed with them through waves like mountains." (Hud: 42). The Ark thus sailed and floated for a long period of time, as long as the flood remained, until everyone on Earth was destroyed.
Allah says, "For You are the best accommodator." (Al-Mu'minun: 29). Those believers are His servants and His guests, so if they pray to Allah, He will make their landing place a blessed one, and He is the best accommodator.

Allah then says, "Surely in this are lessons. And We ˹always˺ put ˹people˺ to the test." (Al-Mu'minun: 30). What He mentioned before is a lesson. The lessons show the clarity of the revelation sent with the messengers, its truthfulness, its directness, and the good it holds for the world. Here is Nuh, a man of goodness, kindness, and clarity in calling people. He calls unto them to worship their God, their Maker, their Sustainer, their Creator, their Fashioner, the One Who created them on this Earth and created for them everything on it.
This is the first lesson; the messengers call to worship Allah Who fashioned you and created the land which you are on, and He created for you all those things which you delight in. He is Allah, and Allah wants you to worship Him and submit to Him, not to worship anyone else because no one can do anything for

you, for they cannot help or protect themselves. The message is clear as the sun, but they are stubborn.

The second lesson is that disbelievers are obstinate. They are wrongdoers who attribute falsehood to the Prophet without any reason, only portray all his arguments as false, and reject the truth. They insist on this, and they chase after their falsehood.

Another lesson is that Allah punishes sin, and He punishes criminals for their wrongdoing, like the people of Nuh who committed a horrendous act. They fought against the prophet, and so they must be punished. This is the Divine Providence, the Providence of the Lord towards those believers. Allah says, "We certainly help Our messengers and the believers, ˹both˺ in this worldly life and on the Day the witnesses will stand forth ˹for testimony˺." (Ghafir: 51). Allah says also in this verse, "And We ˹always˺ put ˹people˺ to the test." (Al-Mu'minun: 30). This is Allah's command and His way; He always puts His servants and believers to the test, and He puts the messengers to the test by assigning this message to them despite those who disbelieve in them, curse them, and abuse them. Allah tells Muhammad that He only sent him with this message to put him to the test. He says, "O you covered up ˹in your clothes˺!" (Al-Muddaththir: 1). "Arise and warn ˹all˺." (Al-Muddaththir: 2). "Revere your Lord ˹alone˺." (Al-Muddaththir: 3). "Purify your garments." (Al-Muddaththir: 4). "˹Continue to˺ shun idols." (Al-Muddaththir: 5). "Do not do a favour expecting more ˹in return˺." (Al-Muddaththir: 6). "And persevere for ˹the sake of˺ your Lord." (Al-Muddaththir: 7). He carried this message. Allah says, "˹For˺ We will soon send upon you a weighty revelation." (Al-Muzzammil: 5). This is what Allah does, for He has sent the messengers to test them and to test people through them. Those who believed in the messengers when the signs were laid out before them, adhered to the path of Allah, and joined the side of the believers have done well. And those obstinate deniers who fear for their status, their wealth, their

fortune, those who had these obstacles, who fought against the truth, Allah covered their sight, and their ultimate end and outcome is known.

Allah then relates another example of those messengers whom Allah sends. He says, "Then We raised another generation after them;" (Al-Mu'minun: 31). After these people whom Allah destroyed, the disbelieving people of Nuh, Allah raised "Another generation after them." and they were called a society because they live in a society of one another.

Allah says, "And sent to them a messenger from among themselves, ˹declaring,˺ 'Worship Allah ˹alone˺. You have no god other than Him. Will you not then fear ˹Him˺?'" (Al-Mu'minun: 32). The same thing that happened with Nuh happened with this messenger, with this society, as though Allah chose Nuh's society because it best resembles this society. Allah did not mention this messenger's name, but the society which best fits the description is Thamud, and the messenger who was sent to them is Salih. "'˹declaring,˺ 'Worship Allah ˹alone˺. You have no god other than Him.'" It is a clear, unequivocal call, "Worship Allah alone," the Master of the Heavens and the Earth, the Creator of the Earth. "You have no god other than Him." There is no creator, no sustainer, no one who grants favors except Him; He has no equal, no likeness, and no competitor, no one in this entire universe. "Will you not then fear ˹Him˺?" how could you not fear Allah ﷻ, the Creator of the Heavens and the Earth, the One Who will punish you if you worship anyone other than Him or abandon this message and reject the messenger and insult him?

Allah says, "But the chiefs of his people—who disbelieved, denied the meeting ˹with Allah˺ in the Hereafter, and were spoiled by the worldly luxuries We had provided for them—said ˹to the masses˺, 'This is only a human like you. He eats what you eat, and drinks what you drink.'" (Al-Mu'minun: 33). "And if you ˹ever˺ obey a human like yourselves, then you would certainly be losers." (Al-

Mu'minun: 34). "Does he promise you that once you are dead and reduced to dust and bones, you will be brought forth ˹alive˺?" (Al-Mu'minun: 35). "Impossible, simply impossible is what you are promised!" (Al-Mu'minun: 36). "There is nothing beyond our worldly life. We die, others are born, and none will be resurrected." (Al-Mu'minun: 37). "He is no more than a man who has fabricated a lie about Allah, and we will never believe in him." (Al-Mu'minun: 38). They met this messenger and his clear, obvious, direct call with an overwhelming stream of lies, dishonesty, and contradictions. "But the chiefs of his people said;" the elite, the high-ranking chiefs who were grand and stately, "who disbelieved, denied the meeting ˹with Allah˺ in the Hereafter," who disbelieved, knowing that this is the truth and that this is a messenger, yet they denied, rejected, and covered the truth. They claimed there was no resurrection after death. Allah says, "And they were spoiled by the worldly luxuries We had provided for them;" the reason for this arrogance is the luxury they were living in. An abundance of luxury and wealth. A luxurious person is one who is drowning in wealth and luxury to the utmost. They were in a state of luxury and wealth to the point that it obscured their minds. The Prophet said, "Soon there will come a time that a man will be reclining on his pillow, saying, 'The Book of Allah is (sufficient) between us and you. Whatever it states is permissible, we will take as permissible, and whatever it states is forbidden, we will take as forbidden.'" This spoiled man has a full belly which obstructs his mind, and he thinks that he can do well without his God, his Maker, and his Lord. They said, "This is only a human like you." They used the exclusion, "This is nothing more than," so and so. This indicates how lowly they think of him. They said, "He eats what you eat, and drinks what you drink." (Al-Mu'minun: 33). They believe that a messenger should receive a banquet from the heavens and eat food sent by the Lord in Heaven, that he should be surrounded by angels, have a special house with adornments, a special garden, and receive fruits from the heavens because he is

the messenger of Allah. As if he should have such a status in this world besides his own status.

They then said, "And if you ˹ever˺ obey a human like yourselves, then you would certainly be losers." (Al-Mu'minun: 34). They made it a loss to follow the messenger. Those are the ones whose sight was obscured; observe how they judge matters and how they attribute falsehood to the religion they are called to.

They said, "Does he promise you that once you are dead and reduced to dust and bones, you will be brought forth ˹alive˺?" (Al-Mu'minun: 35). meaning when your bodies turn to dust and are mixed with the Earth, "and bones," when your flesh decays and turns to dust and only bones are left, "[Does he promise] you will be brought forth ˹alive˺?" That you will be brought forth again to the surface of the Earth? "Brought forth," as new people, created anew.

They said, "Impossible, simply impossible is what you are promised!" (Al-Mu'minun: 36). What you are promised by this messenger, that you will be brought back to life, be resurrected, stand for judgment and reckoning; they concluded that this man is a liar.

They said, "There is nothing beyond our worldly life. We die, others are born, and none will be resurrected." (Al-Mu'minun: 37). They denied the resurrection, and said that there is one life to live, they accused their Prophet of lying.

"He is no more than a man who has fabricated a lie about Allah, and we will never believe in him." (Al-Mu'minun: 38). Their conclusion of the matter is that this man fabricates lies about Allah. "He is no more," this messenger, whom we said most scholars agree was Salih, peace be upon him, but this is an example of how every society rejects their messenger. "And we will never believe in him." This shows they've made up their mind that they will never believe in this messenger. Look how clear this messenger's call is, how obvious, how

unequivocal, how truthful, and look how they have rejected it by utter lies and denial. Those people closed this door on themselves, stating they will never believe in this messenger, and there was no possibility of conversing or arguing with them.

At that the messenger prayed to his Lord, for He judges fully between him and them. “The messenger prayed, ‘My Lord! Help me, because they have denied ˹me˺.’” (Al-Mu’minun: 39). Help me against them, because they have rejected me, help me against them. I have delivered the message, and I await Your help.

Then Allah’s command and His Word came to him, “Allah responded, ‘Soon they will be truly regretful.’” (Al-Mu’minun: 40). They will regret having denied this and disbelieved in it, they will truly regret it. At that time they will bite their fingers and blame themselves fully for their actions, but the time will be too late.

Allah says, “Then the ˹mighty˺ blast overtook them with justice, and We reduced them to rubble. So away with the wrongdoing people!” (Al-Mu’minun: 41).

The mighty blast of the angel. He gave one scream, Allah says, “And We reduced them to rubble.” The rubble is carried off by the stream. When the stream flows, it carries off rubble, the remnants of plants, grass, dung, etc., and gathers it in one place. Their bodies and their houses will be like this. Allah says, “So away with the wrongdoing people!” .will send them away ﷻ Allah

يقول الله ﷻ: {ثُمَّ أَنشَأْنَا مِنْ بَعْدِهِمْ قُرُونًا آخَرِينَ}[المؤمنون:42], {مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَأْخِرُونَ}[المؤمنون:43], {ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرَا كُلَّ مَا جَاءَ أُمَّةً رَسُولُهَا كَذَّبُوهُ فَأَتْبَعْنَا بَعْضَهُمْ بَعْضًا وَجَعَلْنَاهُمْ أَحَادِيثَ فَبُعْدًا لِقَوْمٍ لا يُؤْمِنُونَ}[المؤمنون:44], {ثُمَّ أَرْسَلْنَا مُوسَى وَأَخَاهُ هَارُونَ بِآيَاتِنَا وَسُلْطَانٍ مُبِينٍ}[المؤمنون:45], {إِلَى فِرْعَوْنَ وَمَلَئِهِ فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا عَالِينَ}[المؤمنون:46], {فَقَالُوا أَنُؤْمِنُ لِبَشَرَيْنِ مِثْلِنَا وَقَوْمُهُمَا لَنَا عَابِدُونَ}[المؤمنون:47], {فَكَذَّبُوهُمَا فَكَانُوا مِنَ الْمُهْلَكِينَ}[المؤمنون:48], {وَلَقَدْ

آتَيْنَا مُوسَى الْكِتَابَ لَعَلَّهُمْ يَهْتَدُونَ}[المؤمنون:49], {وَجَعَلْنَا ابْنَ مَرْيَمَ وَأُمَّهُ آيَةً وَآوَيْنَاهُمَا إِلَى رَبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ}[المؤمنون:50]

:says, "Then We raised other generations after them." (Al-Mu'minun ﷻ Allah ".No people can advance their doom, nor can they delay it" .(42(Al-Mu'minun: 43). "Then We sent Our messengers in succession: whenever a messenger came to his people, they denied him. So We destroyed them, one after the other, reducing them to ˹cautionary˺ tales. So away with the people who refuse to believe!" (Al-Mu'minun: 44). "Then We sent Moses and his brother Aaron with Our signs and compelling proof" (Al-Mu'minun: 45), "to Pharaoh and his chiefs, but they behaved arrogantly and were a tyrannical people." (Al-Mu'minun: 46). "They argued, 'Will we believe in two humans, like ourselves, whose people are slaves to us?'" (Al-Mu'minun: 47). "So they rejected them both, and ˹so˺ were among those destroyed." (Al-Mu'minun: 48). "And We certainly gave Moses the Scripture, so perhaps his people would be ˹rightly˺ guided." (Al-Mu'minun: 49). "And We made the son of Mary and his mother a sign, and gave them refuge on high ground—a ˹suitable˺ place for rest with flowing water." (Al-Mu'minun: 50).

Allah relates in Surah Al-Mu'minun the story of the first society which denied their messenger, the society of Nuh. Allah destroyed them and drowned them as a punishment for their stubbornness and denial. Allah ﷻ informs that He must test His creatures by sending them a messenger. Whoever obeys the messenger will be saved like Nuh and those who believed in him, but whoever disobeys and blocks his own path to guidance, destruction will be his outcome. Another example of this is regarding another nation, most likely Thamud and their Prophet Salih. These people with such absurdity and denial they rejected the clear words of the messenger who told them to worship Allah alone. They were blinded from this messenger who came to them with such clear signs from their Lord. Nothing was left for the messenger but to say, "My Lord! Help me, because they have

denied ˹me˺." (Al-Mu'minun: 39). Allah replied, "Soon they will be truly regretful." (Al-Mu'minun: 40). They will surely be punished and regret their denial, obstinacy, and rejection of the messenger of the Lord of the worlds. Allah says, "Then the ˹mighty˺ blast overtook them with justice;" the angel gave one scream, one blast, Allah says, "and We reduced them to rubble." They were reduced to rubble: hay, dung, and dead plants carried off by streams as they flow. Their bodies were reduced in this way. "So away with the wrongdoing people!" (Al-Mu'minun: 41). Allah ﷻ sends them away as punishment and torture for being away from the truth. So Allah casts them out of His mercy.

Allah says, "Then We raised other generations after them." (Al-Mu'minun: 42). After Nuh's people came another generation. Generations, i.e. societies. [Qarn] is a group of people living in society concurrently.

Allah says, "No people can advance their doom, nor can they delay it." (Al-Mu'minun: 43). Every society has had the same story, the same cycle. The messenger guides them and calls them to Allah with signs and guidance, yet they reject him and remain obstinate. In the end, the messenger prays to his Lord, and so Allah saves him and those who believed in him, and He destroys the wrongdoers. Allah says, "No people can advance their doom, nor can they delay it;" Allah ﷻ is fully aware of the actions of His creatures even before He creates them, and so the time which He appoints to punish and destroy them arrives at precisely the right time, so they cannot delay or advance it.

Allah then says, "Then We sent Our messengers in succession: whenever a messenger came to his people, they denied him. So We destroyed them, one after the other, reducing them to ˹cautionary˺ tales. So away with the people who refuse to believe!" (Al-Mu'minun: 44). Allah ﷻ sent many messengers for people. "There is no community that has not had a warner." (Fatir: 24). Every community was sent a messenger from Allah to guide them. Allah has related some of their

stories, and others He did not relate. Allah says, "There are messengers whose stories We have told you already and others We have not." Allah says, "Whenever a messenger came to his people, they denied him." The same thing happens, the same situation; as if they had all agreed on one stance, to deny every messenger that comes to them. Allah says, "Did they suggest this to one another? Rather they are a transgressing people." (Adh-Dhariyat: 53). "Whenever We sent a warner to a society, its elite would say, 'We truly reject what you have been sent with.'" (Saba: 34). Allah says, "So We destroyed them, one after the other." Whenever a community is destroyed, Allah sends a messenger to the new community. Then they deny him, and so Allah sends them after their predecessors. One community is destroyed after another, and no one takes heed or takes note. "And We reduced them to ˹cautionary˺ tales." Meaning nothing is left of them but memories and cautionary tales. Memories of the living who survived, of course, and these memories remain as cautionary tales for those that follow them. Allah says, "So away with the people who refuse to believe!" (Al-Mu'minun:44). Damnation and rain fall upon them, and exertion from the mercy of Allah for their crimes, because they are a people "Who refuse to believe." They see the truth from Allah yet they refuse to believe in it.

Allah says, "Then We sent Moses and his brother Aaron with Our signs and compelling proof;" (Al-Mu'minun: 45). After Allah destroys the communities to which these messengers were sent leaving behind only cautionary tales, Allah sends His prophet Musa and his brother Harun. Harun became a prophet by request of Musa to his Lord, that He may send with him his brother Harun as his helper. He said, "Strengthen me through him," (Taha: 31), "and let him share my task," (Taha: 32), "so that we may glorify You much" (Taha: 33), "and remember You much." (Taha: 34). He was sent on a difficult and arduous task to meet with Pharaoh who had persecuted people and arrogantly proclaimed himself a god,

saying, O people, "I know of no other god for you but myself." He claimed that he controlled the universe and that people had no other god but him. He was tyrannical and oppressive. "Indeed, Pharaoh ˹arrogantly˺ elevated himself in the land and divided its people into ˹subservient˺ groups, one of which he persecuted, slaughtering their sons and keeping their women. He was truly one of the corruptors." (Al-Qasas: 4).

Allah obliged his request and made his brother Huarn his helper and made him a prophet. "With Our signs and compelling proof." With Allah's visible signs and clear, compelling miracles which leave no room for doubt. When Musa threw down his staff, it turned into a slithering snake which exposed the falsehood of the magicians' tricks. Musa's hand was also a sign; when he put it under his armpit it came out shining white, unembellished, different from the rest of Musa's skin which was darker. Another sign of Allah was the punishments He sent to the people of Pharaoh; a clear, compelling proof, for it was a supernatural and unusual punishment. Allah says, "So We plagued them with floods, locusts, lice, frogs, and blood—all as clear signs, but they persisted in arrogance and were a wicked people." (Al-A'raf: 133). Frogs spread all over the place, even inside their homes and on their beds, which was unusual. Blood that they took from the slaughterhouse would turn bad as soon as they reached their homes. These are all punishments, great signs of Allah. The splitting of the sea was also one of the greatest visible signs. All these signs did not cause the people of Pharaoh to be guided and repent to Allah for associating someone with Him and disbelieving in Him.

Pharaoh said to Musa, "And what is 'the Lord of all worlds'?" (Ash-Shu'ara: 23). "Moses replied, '˹He is˺ the Lord of the heavens and the earth and everything in between, if only you had sure faith.'" (Ash-Shu'ara: 24). "Pharaoh said to those around him, 'Did you hear ˹what he said˺?'" (Ash-Shu'ara: 25). "Moses added, '˹He is˺ your Lord and the Lord of your forefathers.'" (Ash-Shu'ara: 26). "Pharaoh said ˹mockingly˺, 'Your messenger, who has been sent to you, must be

insane.'" (Ash-Shu'ara: 27). "Moses responded: '˹He is˺ the Lord of the east and west, and everything in between, if only you had any sense.'" (Ash-Shu'ara: 28). These are clear, shining, unequivocal signs that the One Who sent Musa is the Lord of the worlds, of the universe, their Lord, the Lord of all people in the East and West. His command is superior to all, and His proofs are undeniable.

After these visible signs and miracles which Allah sent, He says, "to Pharaoh and his chiefs, but they behaved arrogantly and were a tyrannical people." (Al-Mu'minun: 46). they arrogantly refused to submit to this matter. They were the proud owners of the land, whereas this man was an outsider and his people were their slaves, so how can they follow and obey them? Allah says, "And they were a tyrannical people." They were a people of tyranny and corruption in the land.

Allah says, "They argued, 'Will we believe in two humans, like ourselves, whose people are slaves to us?'" (Al-Mu'minun: 47). This question is meant to deny that they would ever believe in Musa. Musa and Huarn, two humans, two men, they submit to us; their people, the Children of Israel, "are slaves to us." Their sons are killed and their daughters are kept in the worst possible tortures, slaving and laboring hard, milking cows, building houses from mud, moving stones, etc. "They concluded, 'These two are only magicians who want to drive you out of your land with their magic, and do away with your most cherished traditions.'" (Taha: 63). This is also part of their fabrications and lies.

Allah says, "So they rejected them both, and ˹so˺ were among those destroyed." (Al-Mu'minun: 48). Pharaoh and the chiefs of his people denied Musa and Huarn and rejected the truth which they brought forth. They claimed it was falsehoods, fabrications, lies, and not a sign from Allah. Allah says, "So they were among those destroyed." Allah ﷻ destroyed them all by drowning them. When Pharaoh marched with his soldiers, Allah gathered them all in the sea and drowned them.

Allah says, “Then Pharaoh and his soldiers pursued them unjustly and oppressively. But as Pharaoh was drowning, he cried out, ‘I believe that there is no god except that in whom the Children of Israel believe, and I am ˹now˺ one of those who submit.’” (Yunus: 90). “˹He was told,˺ ‘Now ˹you believe˺? But you always disobeyed and were one of the corruptors.’” (Yunus: 91). This is when Allah split the sea for the Children of Israel to escape from the Pharaoh.

Then He ﷻ says, “And We certainly gave Moses the Scripture, so perhaps his people would be ˹rightly˺ guided.” (Al-Mu’minun: 49). Allah emphasizes with certainty that He “gave Moses the Scripture,” the Torah, so that his people may be rightly guided to the path of the Lord ﷻ, for Allah has contained in this Book light, “Indeed, We revealed the Torah, containing guidance and light.” (Al-Ma’idah: 44). He says, “We wrote for him on the Tablets ˹the fundamentals˺ of everything; commandments and explanations of all things. ˹We commanded,˺ ‘Hold to this firmly and ask your people to take the best of it. I will soon show ˹all of˺ you the home of the rebellious.’” (Al-A’raf: 145). It is a book of exhortations, laws, and guidance to the path of the Lord. This is part of Allah’s Grace, Allah ﷻ granted them strength and sent down the Torah to guide them to the Way of the Lord.

Allah then mentions Isa, peace be upon him, He says, “And We made the son of Mary and his mother a sign, and gave them refuge on high ground—a ˹suitable˺ place for rest with flowing water.” (Al-Mu’minun: 50). the One Who made is Allah. “The son of Mary,” Isa, who is ascribed to his mother because Allah created him from her without a father. “And his mother,” Maryam, peace be upon her. “A sign” of creation, showing how Allah creates whatever He wills and however He wills. Allah’s creation of all humans, with the exception of Adam and Hawa, was through the joining of male and female. Allah created Adam, the father of humans, from the dust of the Earth with His own hands, without the need of a female or a male involvement. He created Hawa from one of Adam’s ribs,

without a female involvement. But He created Isa from his mother, Maryam, with one breath from Jibreel, and this is how Isa was created without a male involvement. All forms of creation were done by Allah, so that it may not be said that He is capable of only one way. "And We made the son of Mary and his mother a sign." Allah gave more signs to Isa, peace be upon him, to show to people, a large number of signs and miracles. He would mold a bird from clay and breathe into it and it would become a real bird by Allah's Will. He would heal the born-blind and the leper by Allah's Will. The born-blind who had no way of seeing would see with one touch of Jesus' hand, and the deaf would hear with one touch of his hand. He would raise the dead to life; he would order the dead to come out of his grave, and he would. This is in addition to making him talk to people while in the crib. "And he will speak to people in ˹his˺ infancy and adulthood and will be one of the righteous." (Al-Imran: 46).

Allah says, "And We gave them refuge on high ground—a ˹suitable˺ place for rest with flowing water." (Al-Mu'minun: 50). Allah bestowed a favor on them by giving them a high ground, "for rest," a resting-place, "with flowing water." When Maryam gave birth to her son, Allah gave her refuge on a hill where she placed Isa (PBUH). Maryam was told, "Do not grieve! Your Lord has provided a stream at your feet." (Maryam: 24). "And shake the trunk of this palm tree towards you, it will drop fresh, ripe dates upon you." (Maryam: 25). "So eat and drink, and put your heart at ease. But if you see any of the people, say, 'I have vowed silence to the Most Compassionate, so I am not talking to anyone today.'" (Maryam: 26). So did Allah harbor them and give them refuge in the Levant; high ground, "suitable for rest," since few earthquakes happened there with comparison to the rest of the Earth, "and with flowing water."

Allah then says, "O messengers! Eat from what is good and lawful, and act righteously. Indeed, I fully know what you do." (Al-Mu'minun: 51). "Surely this

religion of yours is ˹only˺ one, and I am your Lord, so fear Me ˹alone˺." (Al-Mu'minun: 52).

This speech comes after Allah demonstrates His Favors upon His believing servants and the destruction and wrath which will befall the disbelievers of all those communities, starting with Nuh to all the communities after him. Allah then addresses the messengers and believers, saying, "O messengers! Eat from what is good and lawful." The command here indicates permissibility, and this is part of Allah's favors. What is good and lawful is the opposite of what is pernicious; it is everything which has more benefits than harms. "And act righteously." Any good deed, no matter how small, even if it is the weight of an atom, has a great reward with the Lord ﷻ.

" Indeed, I fully know what you do." (Al-Mu'minun: 51). These are glad tidings, for Allah is Aware of their deeds and will reward them for their good deeds. Anything which Allah made permissible is called good and lawful, and anything which He forbade is pernicious. The Prophet said, "Allah ﷻ is Good and accepts only that which is good." Allah commanded the believers to do the same thing as the messengers. He says, "O believers! Eat from the good things We have provided for you. And give thanks to Allah if you ˹truly˺ worship Him ˹alone˺." (Al-Baqara: 172). This is a command for all, indicating the permissibility of eating good and lawful things.

"Surely this religion of yours is ˹only˺ one, and I am your Lord, so fear Me ˹alone˺." (Al-Mu'minun: 52). All the messengers which Allah mentions are one nation and one community, because they are sent by Allah ﷻ and they have one calling and one religion: to call people to the worship of Allah ﷻ alone without any associate. And their Lord is One. "And I am your Lord, so fear Me ˹alone˺."

.Fear Me

يقول الله ﷻ: {يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ}[المؤمنون:51], {وَإِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاتَّقُونِ}[المؤمنون:52], {فَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ زُبُرًا كُلُّ حِزْبٍ بِمَا

لَدَيْهِمْ فَرِحُونَ}[المؤمنون:53], {فَذَرْهُمْ فِي غَمْرَتِهِمْ حَتَّى حِينٍ}[المؤمنون:54], {أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُمْ بِهِ مِنْ مَالٍ وَبَنِينَ}[المؤمنون:55], {نُسَارِعُ لَهُمْ فِي الْخَيْرَاتِ بَل لا يَشْعُرُونَ}[المؤمنون:56], {إِنَّ الَّذِينَ هُمْ مِنْ خَشْيَةِ رَبِّهِمْ مُشْفِقُونَ}[المؤمنون:57], {وَالَّذِينَ هُمْ بِآيَاتِ رَبِّهِمْ يُؤْمِنُونَ}[المؤمنون:58], {وَالَّذِينَ هُمْ بِرَبِّهِمْ لا يُشْرِكُونَ}[المؤمنون:59], {وَالَّذِينَ يُؤْتُونَ مَا آتَوا وَقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَى رَبِّهِمْ رَاجِعُونَ}[المؤمنون:60], {أُوْلَئِكَ يُسَارِعُونَ فِي الْخَيْرَاتِ وَهُمْ لَهَا سَابِقُونَ}[المؤمنون:61], {وَلا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا وَلَدَيْنَا كِتَابٌ يَنطِقُ بِالْحَقِّ وَهُمْ لا يُظْلَمُونَ}[المؤمنون:62]

says, "O messengers! Eat from what is good and lawful, and act ﷻ Allah ".righteously. Indeed, I fully know what you do(Al-Mu'minun: 51). "Surely this religion of yours is ˹only˺ one, and I am your Lord, so fear Me ˹alone˺." (Al-Mu'minun: 52). "Yet the people have divided it into different sects, each rejoicing in what they have." (Al-Mu'minun: 53). "So leave them ˹O Prophet˺ in their heedlessness for a while." (al-Mu'minun: 54). "Do they think, since We provide them with wealth and children," (Al-Mu'minun: 55), "that We hasten to ˹honour˺ them ˹with˺ all kinds of good? No! They are not aware." (Al-Mu'minun: 56). "Surely those who tremble in awe of their Lord," (Al-Mu'minun: 57), "and who believe in the revelations of their Lord," (Al-Mu'minun: 58), "and who associate none with their Lord," (Al-Mu'minun: 59), "and who do whatever ˹good˺ they do with their hearts fearful, ˹knowing˺ that they will return to their Lord," (Al-Mu'minun: 60), "it is they who race to do good deeds, always taking the lead." (Al-Mu'minun: 61). "We never require of any soul more than what it can afford. And with Us is a record which speaks the truth. None will be wronged." (Al-Mu'minun: 62).

Allah relates in Surah Al-Mu'minun the stories of those communities which rejected their messengers, how Allah saved the messengers and their followers, and how He dealt with the disbelievers starting with Nuh's people. Allah then relates how the people of Nuh were followed by another nation that denied the message of the Prophet sent to them, and Allah punished them for their disbelief and arrogance; they acted the same as Nuh's people without considering the

punishment inflicted on those before them. Then Allah relates the story of Musa and Harum and their mission, how they came bearing Allah's Signs when the people of Pharaoh denied them. So Allah destroyed them. Allah relates how He bestowed His Favor on Musa by revealing the Guiding Scripture, the Torah, to him. He then shows His Favor over Isa and his mother. "And We made the son of Mary and his mother a sign, and gave them refuge on high ground—a ˹suitable˺ place for rest with flowing water." (Al-Mu'minun: 50). This is a mercy from Allah to His believing servants and to those messengers and prophets.

Allah then addresses the messengers, saying, "O messengers! Eat from what is good and lawful, and act righteously. Indeed, I fully know what you do." (Al-Mu'minun: 51). The Lord ﷻ bestowed a great favor upon them by permitting them to eat from good and lawful things. This is part of His mercy. "And act righteously;" meaning make all your deeds good in order to gain Allah's reward.

"Surely this religion of yours is ˹only˺ one, And I am your Lord, so fear Me ˹alone˺'" (Al-Mu'minun: 52), from Nuh and the messengers after him, to Musa, Harun, Isa and his mother. This religion is one, a religion of guidance. All the believers are part of one community, and Allah is their Lord. "And I am your Lord, so fear Me ˹alone˺." Allah has chosen and selected those messengers and granted them His Favors, and they are all part of one religion, as the Prophet ﷺ said, "All the prophets are paternal brothers; our religion is one." The religion of Allah is one, a call to the worship of Allah ﷻ alone without associating anyone with Him.

Allah ﷻ then says, "Yet the people have divided it into different sects, each rejoicing in what they have." (Al-Mu'minun: 53). The messengers were part of one religion, one community, a community of guidance, but the followers of each messenger divided themselves into different factions and denominations, each taking a part of their religion to follow and abandoning the rest. "Rejoicing;" happy with what they have. In this way discord arises, as the Prophet ﷺ said, "The Jews split into seventy-one sects, and the Christians split into

seventy-two sects." He also said, "This nation will split into seventy-three sects, all of them are in Hellfire except one." "The people," i.e. the followers of these messengers, "divided it into different sects, each rejoicing in what they have." (Al-Mu'minun: 53). If only they had recognized the truth, that all these messengers were sent by One God, that they called to the path of One God, that their religion is one, and that the latter of them calls to the path of the former. Isa followed the path of Musa and believed in him, and he accepted the Torah with which he was sent. The Children of Israel should have received him with rejoicing and acclamations and believed in him; for he is the messenger of Allah, supported with signs. Yet they rejected him and uttered heinous accusations against him and his mother. The same happened with the Christians and Jews when Muhammad Bin Abdullah was sent with these great signs and proofs by Allah ﷻ. They should have followed this miraculous Book of guidance and adhered to it, for it calls to the same path as those messengers in whom they believe.

Allah ﷻ then says, "So leave them ˹O Prophet˺ in their heedlessness for a while." (Al-Mu'minun: 54). They are away from the truth and removed from it, as if they are immersed in ingratitude and covered in disbelief. "For a while;" for a specific time which Allah has appointed for their destruction.

Allah then says, "Do they think, since We provide them with wealth and children," (Al-Mu'minun: 55), Do these ignorant disbelievers think, since Allah has given them and provided them with money and sons that this means He loves them and hastens to honor them with all kinds of good?

"[Do they think] that We hasten to ˹honour˺ them ˹with˺ all kinds of good? No! They are not aware." (Al-Mu'minun: 56). They are not aware that Allah gives them these Favors while He is angry and dissatisfied with them, and that this is merely a way to lead them on so they may be distracted from the way of the Lord until they are punished at the time which Allah has appointed for them.

Allah then speaks of the servants with whom He is satisfied and whom He loves. Allah says, "Surely those who tremble in awe of their Lord," (Al-

Mu'minun: 57). This is the first attribute, they tremble in awe and veneration, for they are in great fear and awe of Allah ﷻ. "In awe;" this is the ultimate form of fear, as one who reached the end form of fear, and only death remains ahead of him.

"And who believe in the revelations of their Lord," (Al-Mu'minun: 58). This is the second attribute: they believe in the revelations of their Lord, whether the recited revelations which were revealed to the Prophet or the visible signs which He created and dispersed in the world.

"And who associate none with their Lord," (Al-Mu'minun: 59). They do not associate anyone with their Lord, their Maker, their Creator, their Fashioner. all their worship is for Allah ﷻ. It is no difference whether this association is in belief or in worship. To associate in belief means to believe that Allah has a counterpart, an equal, or a likeness, that someone has the same attributes as Allah. Furthermore, they do not give any of the things due to Allah to anyone else, but rather He alone deserves to be worshiped.

"And who do whatever ˹good˺ they do with their hearts fearful, ˹knowing˺ that they will return to their Lord." (Al-Mu'minun: 60). meaning they worship Allah while in great fear. "˹Knowing˺ that they will return to their Lord." They ask whether Allah has accepted their deeds. Despite their righteousness, their prayer, their fasting, their pilgrimage, and their good deeds, yet they are incredibly fearful of Allah ﷻ. Ayisha asked the Messenger ﷺ about this verse, she asked if they are afraid because they steal and commit adultery. He replied: No, but they pray and fast and yet are afraid that it will not be accepted.

They are aware that their Lord takes every sin into account, and His punishments are the most severe. Therefore, they are afraid of Allah's punishment and afraid that He would leave them like this. Such is the believer, always afraid of the Hereafter. Allah says, "And those who fear the punishment of their Lord." (Al-Ma'arij: 27), "˹knowing that˺ none should feel secure from their Lord's punishment." (Al-Ma'arij: 28). None should feel secure from Allah's

punishment, for it can befall any person. This is why we find that the closer believers are to Allah, the greater their fear of Allah, like the Angels. Angels are the most obedient creatures, yet "They fear their Lord above them, and do whatever they are commanded." (An-Nahl: 50). The messengers are also the most fearful people of Allah. The Prophet said to Um-Alaa', a believing woman: "By Allah, even I, the Messenger of Allah, do not know what will become of me tomorrow." The Prophet would cry after taking ransom for the prisoners of Badr, saying: "I have seen your punishment, and it is closer than this tree." It is a difficult matter. The Prophet said: "By Allah, if you knew what I know you would laugh a little and weep a lot." Ayisha said that when he prayed, a voice would be heard from his chest like the sound of a boiler. He would cry and weep until his chest shook like the sound a boiler makes, like the sound water makes when it boils.

These are truly the people of Allah. Allah says, "It is they who race to do good deeds, always taking the lead." (Al-Mu'minun: 61) those mentioned here, whom Allah mentions with these attributes, each of them races to do good deeds. As soon as they learn a new gateway to goodness they race towards it. "[They are] always taking the lead." Those who have such attributes are doubtless going to take the lead in these magnanimous attributes, such as the fear of Allah, believing in Allah's revelations, not associating anyone with Him, and doing good deeds.

Allah then says, "We never require of any soul more than what it can afford. And with Us is a record which speaks the truth. None will be wronged." (Al-Mu'minun: 62). Allah says that He does not require from His servants more than their capacity. The worship of Allah is all within one's capacity. "And with Us is a record which speaks the truth." The record which Allah keeps speaks the truth, and that is the Preserved Tablet in which Allah destined the amounts of all things, not leaving anything. It is also the record which is written by the vigilant angels. "There is no soul without a vigilant angel ˹recording everything˺." (At-Tariq: 4). This is also brought forth and each person is handed his record. "This record of

Ours speaks the truth about you. Indeed, We always had your deeds recorded ˹by the angels˺." (Al-Jathiyah: 29). When each nation is brought forth, they are asked to read their book. "This record of Ours speaks the truth about you. Indeed, We always had your deeds recorded ˹by the angels˺." (Al-Jathiyah: 29). The angels are always writing what we do. "Not a word does a person utter without having a ˹vigilant˺ observer ready ˹to write it down˺." (Qaf: 18). Each person will be told: "Read your record. You ˹alone˺ are sufficient this Day to take account of yourself." (Al-Isra': 14). This surely makes the believer content in knowing that his deeds will not be lost, but they are recorded and reckoned by Allah. "Indeed, Allah never wrongs ˹anyone˺—even by an atom's weight. And if it is a good deed, He will multiply it many times over." (An-Nisa': 40). "˹Watch for˺ the Day when every soul will be presented with whatever good it has done." (al-'Imran: 30). If only the disbeliever understands, this would also make him worried and terrified that whatever he did is recorded, but the disbeliever is heedless of this and is surprised by it on the Day of Judgment as he is told to look at what he has done. "Allah has kept account of it all, while they have forgotten it." Allah has kept account of every small action or utterance in a record. "They will cry, 'Woe to us! What kind of record is this that does not leave any sin, small or large, unlisted?' They will find whatever they did present ˹before them˺. And your Lord will never wrong anyone." (Al-Kahf: 49). Every wrongdoer will be punished.

Allah then says, "But the hearts of those ˹who disbelieve˺ are oblivious to ˹all of˺ this, and they have other ˹evil˺ deeds, opposite to this, in which they are engrossed. (Al-Mu'minun: 63). The hearts of those disbelievers are oblivious, completely hidden away from this divine warning and unaware of it, as if they inhabit the bottom of the ocean immersed under water, oblivious to what is said on the surface of the earth. "And they have other ˹evil˺ deeds, opposite to this, in which they are engrossed." They are engrossed in doing evil deeds, so let them finish their deeds which they are destined to do. "So that the hearts of those who disbelieve in the Hereafter may

be receptive to it, be pleased with it, and be persistent in their evil pursuits." (Al-An'am: 113).

Allah says, "But as soon as We seize their elite with torment, they start to cry for help." (Al-Mu'minun: 64). They will continue their blasphemous deeds until they are seized suddenly by what Allah has forewarned them about. when the time comes, "as soon as We seize their elite with torment;" Allah will send down His punishment on them, on "their elites." Those are the ones who were immensely graced and who lived in the great luxury of food, drink, garb, feathers, and all sorts of enjoyment. "They start to cry for help." They start to cry and wail and wish for death and destruction to escape what has befallen them.

But they will be told, "Do not cry for help today. Surely you will never be saved from Us." (Al-Mu'minun: 65). They will not be saved from Allah and will have no help or support to take them away from Allah's torment or to push back this punishment or to intercede on their behalf. At first they denied Allah, abandoned His way, rejected the messengers, and were haughty and arrogant. Then when they see how Allah's punishment seizes them, and upon seeing the torment how they start to scream, wail, cry, and wish for death and destruction, and how they repent to Allah. But they are told, "Do not cry for help today." This wailing and screaming and crying will not help you.

Allah then reminds them of what they were like in their lifetime. "Indeed, My revelations were recited to you, but you used to back away ˹in disgust˺," (al-Mu'minun: 66).
They would turn away and their heels would back away as soon as they hear the Word of Allah. This shows how much they were repelled by the truth and how much they wanted to get away from it by any means.

Allah says, "Boasting of the Sacred House, and babbling ˹nonsense about the Quran˺ by night." (Al-Mu'minun: 67).
You boast that you deny and are obstinate. You refuse to submit to Allah's command and to listen to Allah's Word, but instead, you talk pointlessly as if

there is no duty or punishment. You babble nonsense and spend your time in meaningless enjoyment, backing away from the revelations of Allah.

Allah then says, “Is it because they have never contemplated the Word ˹of Allah˺? Or ˹because˺ there has come to them something that did not come to their forefathers?” (Al-Mu’minun: 68). Allah asks the question: did they not contemplate the Word of Allah? To contemplate is to ponder and to observe things in the distance. The Prophet ﷺ was telling them of great things, of the punishment that awaits them, of Hellfire which awaits the disbelievers. He urged them to look towards the end-result and outcome. Yet they do not contemplate, think, or observe what will become of them. “Or ˹because˺ there has come to them something that did not come to their forefathers?” (Al-Mu’minun: 68). They received this Messenger ﷺ with this religion and this clear law which their forefathers did not receive. They should have recognized that this was a Favor from Allah, for the Messenger came to them with clear signs.

يقول الله ﷻ: {أَفَلَمْ يَدَّبَّرُوا الْقَوْلَ أَمْ جَاءَهُمْ مَا لَمْ يَأْتِ آبَاءَهُمُ الأَوَّلِينَ}[المؤمنون:68], {أَمْ لَمْ يَعْرِفُوا رَسُولَهُمْ فَهُمْ لَهُ مُنكِرُونَ}[المؤمنون:69], {أَمْ يَقُولُونَ بِهِ جِنَّةٌ بَلْ جَاءَهُمْ بِالْحَقِّ وَأَكْثَرُهُمْ لِلْحَقِّ كَارِهُونَ}[المؤمنون:70], {وَلَوِ اتَّبَعَ الْحَقُّ أَهْوَاءَهُمْ لَفَسَدَتِ السَّمَوَاتُ وَالأَرْضُ وَمَنْ فِيهِنَّ بَلْ أَتَيْنَاهُمْ بِذِكْرِهِمْ فَهُمْ عَنْ ذِكْرِهِمْ مُعْرِضُونَ}[المؤمنون:71], {أَمْ تَسْأَلُهُمْ خَرْجًا فَخَرَاجُ رَبِّكَ خَيْرٌ وَهُوَ خَيْرُ الرَّازِقِينَ}[المؤمنون:72], {وَإِنَّكَ لَتَدْعُوهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ}[المؤمنون:73], {وَإِنَّ الَّذِينَ لا يُؤْمِنُونَ بِالآخِرَةِ عَنِ الصِّرَاطِ لَنَاكِبُونَ}[المؤمنون:74],

says, "Have they not pondered the Word? Or has there come to them ﷺ Allah what came not to their forefathers of old?"(Al-Mu'minun:68), "Or is it that they did not recognize their messenger so they disacknowledge him?"(Al-Mu'minun:69), "Or ˹because˺ they say, “He is insaneIn fact, he has come to them with the truth, but most of them are resentful of the truth"(Al-Mu'minun:70), "Yet were the Truth to follow their whims, the heavens and the earth and everyone in them would have become corrupted. Rather, We have come up to them with their Reminder, but they keep disregarding their Reminder"(Al-Mu'minun:71),

"Or are you asking them for a payment? Rather, your Lord's payment is better, for He is the best of providers"(Al-Mu'minun:72), "And indeed, you are surely calling them to a straight path"(Al-Mu'minun:73), "for those who do not believe in the Hereafter are most surely swerving from the path"(Al-Mu'minun:74), in this chapter of surah Al-Mu'minun Allah nullifies all which the polytheists got attached to; the falsehood arguments which they turned themselves away from believing in this great message which the prophet Muhammad was sent with. After Allah reminded them of their consequence, He says, "But their hearts are in perplexity as to this, and they have deeds other than that which they are doing"(Al-Mu'minun:63). They will keep up in this until torment comes to them. "until when We seize the affluent ones among them with punishment, they promptly begin to groan"(Al-Mu'minun:64), "...Do not groan today"(Al-Mu'minun:65), they are going to be told this on the Day of Resurrection. "...indeed, you will not be supported by Us"(Al-Mu'minun:65), "Surely, My signs used to be recited to you, but you used to turn back on your heels"(Al-Mu'minun:66), "in arrogance regarding it, conversing by night (about it) ,(yet) deserting it" (Al-Mu'minun:67). Then, He says, "Have they not pondered the Word?", a question intended to blame and warn them. They did not ponder the word which the Prophet Muhammad brought along with him. And this great warning is the Lord's speech through which He addresses, calls, and warns them of these great punishments awaiting them for their lies. "Have they not pondered the Word?", look at its result and consequence. "Or has there come to them what came not to their forefathers of old?" (Al-Mu'minun:68), there come to them what came not to their forefathers of old which is the honorable prophet with this great message. "Or is it that they did not recognize their messenger so they disacknowledge him?" (Al-Mu'minun:69).

That they knew this prophet because he is their son and brother. So, they knew him well for he grew up with them and they knew his truthfulness and trustworthiness. Further, they are all aware of his in and out conditions. However,

how would he come up with this great message while he was illiterate; he never read or written before that? How could he come with this great news about the previous nations which agrees with what the people of the book have in their Book. Besides this future news and this great Book with which Allah challenged them to fabricate a surah similar to it. All truthful proofs are witnesses which agree with this prophet, the first of which is that he never lied before the call, so how would he come after forty years and fabricate a lie about Allah? "Or is it that they did not recognize their messenger", that they did not recognize their messenger, a man from other people. "so they disacknowledge him", so they disacknowledged him and they wanted to make sure of him and his call. Their messenger Muhammad Bin Abdullah Qureshi is like them. He grew up with them and they knew him from the beginning and knew his news, his characteristics, his in and out, and that he did not lie. "Or is it that they did not recognize their messenger so they disacknowledge him?"(Al-Mu'minun:69), "Or ˹because˺ they say, “He is insane?", this is also from their silly and despicable sayings that he was insane. "In fact, he has come to them with the truth, but most of them are resentful of the truth"(Al-Mu'minun:70), an insane person comes with the truth. The insane utters reasonable words that the reasonable understand! The insane condition is known. So, it is out of insanity to accuse the prophet of being insane. That whoever accuses the prophet of being insane is the one who is totally out of mind. "Or ˹because˺ they say, “He is insane?". He says, "In fact, he has come to them with the truth, but most of them are resentful of the truth"(Al-Mu'minun:70), "In fact, he has come to them with the truth", the prophet ﷺ, "but most of them are resentful of the truth". "Yet were the Truth to follow their whims, the heavens and the earth and everyone in them would have become corrupted"(Al-Mu'minun:71).

If the truth was based upon their whims, He says, "the heavens and the earth and everyone in them would have become corrupted", their whims are attached to their belief aspect and their faith, they stated that Lord God, there is no god but

God alone, and which is capable of this creation, they said that He could not return it once again. That there is no resurrection or raising after that. And that the believer and infidel fate are the same; death. And that there is no judgment after that to grant the believer and that infidel their right. They cursed and insulted Allah by this saying because they accused Him of vain and that He created them to mess up; He does not command or forbid. And that He created this great creation with no purpose or a benefit or a goal. Thus, they accused the Lord of this, and this is the ultimate corruption for this creation to be as such and for the successful one to be a criminal who eats the people's money, kills them, oppresses them, and corrupts the earth, so this is the one who won in this existence with victory and glory.

As for the oppressed, he becomes the most far away and the most losing from people because there is no judgment to return his right from the one who oppressed him. And the one who believed in Allah, worshiped Him, and feared Him will gain no reward from Him. And the infidel who disbelieved in Him and was stubborn against Him and His messenger will have no punishment. As a result, the infidel would have more luck than the believer. They accused Allah, so this is corruption, the greatest corruption ever on the earth. Corruption by polytheism because they worship others apart from Allah from those who do not benefit nor harm them, thus, this is the greatest form of corruption. Besides what they stated from laws based upon their whims which are considered to be of corruption from killing their kids out of being afraid of poverty, their enmity against each other, stealing each other's money, from drinking wines, dealing with evil and bad things. So, if the truth was based upon those whims, corruption would have afflicted the heavens and earth. However, they thought that the angels which Allah created are females and are attributed to Him. Further, they associate with Allah and intercede before Him. If the truth was upon those whims and that what they said was the truth, He says, "the heavens and the earth and everyone in them would have become corrupted". He says, "Rather, We have come up to them

with their Reminder, but they keep disregarding their Reminder"(Al-Mu'minun:71). "Rather", the right thing is that Allah comes up to them, "with their Reminder", with what Allah reminds and shows them the path with, yet, from the reminder they are, "disregarding". Likewise, "their Reminder", to be reminded of the goodness in the world and the Hereafter, the good reminder. If they believed in Allah, He would empower them on this earth and would make them a righteous nation. The best nation ever brought to people and will subject all people and nations to them. He makes them the leaders as He did with the Arabs when they believed in Allah and He made them notable in the whole land after being neglected from the great nations at that time of Persians, Romans, and other nations that had power, strength, entity, and position. Where were the Arabs from those?

They did not have a position before those, then, Allah descended this message for them and gave them this religion with which Allah raised this nation and provided them with a high position and status. Further, He made them a guided nation calling for Him and he gave them a higher status over those nations who were led to the religion. Besides they had a favor over this existence because they removed the people of corruption and polytheism from the surface of the earth. This is a great matter, so Allah gave them a great position. He says, "Rather, We have come up to them with their Reminder", their reminder with which they are reminded. "but they keep disregarding their Reminder", that their disregard is against the greatest of their goodness. "but they keep disregarding their Reminder", to be reminded over this earth with favor, good reputation, and to be praised in this world and the hereafter. "but they keep disregarding their Reminder".

Then, He says mocking at them, "Or are you asking them for a payment? Rather, your Lord’s payment is better, for He is the best of providers"(Al-Mu'minun:72), "Or are you asking them for a payment?", repayment is a tax. The money that is taken from them for calling them to guidance and leading them to

glory and empowerment because the message with which the prophet came carries all the success and win in the world and the Hereafter. The prophet did not ask for repayment when he came with this, he did not ask for repayment over this great goodness which is from Allah. He did not ask them to pay a tax because I led you to this goodness, guided you to it, and taught you about it, so do it! No, rather, the prophet came with it announcing that his repayment is from Allah like all other messengers who said, “we do not ask you for repayment”. So, all the messengers who called his people to Allah did not get a tax over it and so that the infidel would have no excuse that there is a tax to be able to enter into this religion. No, there is no tax to attain faith.

"...Say, “I ask of you no reward for it except the genuine love offered among those of kinship.” And whoever scores a good deed, We will increase its goodness for him; indeed, Allah is Oft-Forgiving, Ever Thankful"(Ash-Shuraa:23), the prophet ﷺ asks for no reward. "Or are you asking them for a payment?", a tax and repayment over this. "Rather, your Lord’s payment is better, for He is the best of providers"(Al-Mu'minun:72), "Rather, your Lord’s payment", that is the reward and repayment which Allah has for the messenger is better. If people gathered all of their money and gave it to the prophet ﷺ, they would not be able to reward him for the great favor and great matter with which he came to them. Yet, the prophet's reward is from Allah and his reward from Allah is a great reward. His reward is the praised station, the supreme rank, and the high position in heaven.

Then, He says, "And indeed, you are surely calling them to a straight path"(Al-Mu'minun:73). "And indeed, you are surely", O Muhammad. The speech is directed to Muhammad ﷺ. "you are surely calling them", calling the deniers and stubborn people. "to a straight path", the prophet is not calling them bad, evil, or ignorant zeal. Rather, to Allah's path, the straight path includes truth, honesty, and goodness. "Indeed, Allah commands to justice and excelling in doing good and bringing (charity) to the relative, and He forbids obscenity and what is deplorable and oppression. He admonishes you, that you may remind yourselves"

(An-Nahl:90), this religion. "He admonishes you, that you may remind yourselves"(An-Nahl:90). Then, believing in the truth which is the truth in reality. The Lord's existence, His names, attributes, and His unseen as He told us from heaven, Hell, angels, the Hereafter, and all that the prophet is told about from the unseen is all truth. "Thus the Word of your Lord has been completed, in truth and justice..."(Al-An'am:115).

So, this is Allah's straight path in which all of its news is truthful, its laws are just, and its religion's goals are pure and clean. "I was sent to perfect good character", so, all of it includes good manners to purify this soul, to refine it, as well as to establish a good society with all meanings of goodness in which its individuals love each other, are brother, each takes his right, in which there is no unjust, there is no evil or corruption or impurity. So, religion is purity, purity for the soul, purity for the society, as well as mercy over everything. Mercy over the earth, mercy over the cultivation, mercy over the plants, mercy over animals, and mercy over everything. So, this is a religion in which all of it is good and carries goodness over everything of the existing things and does not fight except for corruption. Anything of corruption gets fought by it, gets nullified by it, and gets called to the straight path.

Then, He says, "for those who do not believe in the Hereafter are most surely swerving from the path"(Al-Mu'minun:74), but those, "those who do not believe in the Hereafter", they do not believe that there is a hereafter and that Allah will punish them. "from the path", the path with Alf and Lam (the) to refer to it as if there is no path except for this real path. "are most surely swerving", swerving, giving it their back. And that they swerved from this path and walked into another path and other roads, so those are lost. "from the path", the right path, Allah's path.

Then, He says, "And were We to have mercy upon them and remove whatever harm is upon them, surely they would continue to wander aimlessly while exceeding all limits"(Al-Mu'minun:75), "And most surely We gripped them with

punishment, but they did not surrender to their Lord, nor do they supplicate(Him)"(Al-Mu'minun:76). He says that the souls of those deniers from Quraish and the ones around them from the Arabs are tough and that they are people of intense enmity with leaning against the right. And that if Allah removes the partial harm that He afflicted them with in this world, they would think that the matter is over and would remain in their blindness. "And were We to have mercy upon them and remove whatever harm is upon them", with what Allah afflicted them when the prophet ﷺ supplicated against them when their enmity and denial got intense. He said, "send on them (famine-drought) years like the (famine-drought) years of (the Prophet) Yusuf (Joseph)", so they got so hungry that they ate rag. So, He says that if he removed this harm from them "surely they would continue to wander aimlessly while exceeding all limits", they will remain as such. "surely they would continue to wander aimlessly while exceeding all limits", their arrogance against this truth and staying away from it. "to wander aimlessly", walking like a blind man. To walk in this darkness like the blind, seeing not that Allah who afflicted them with this torment can afflict them with torment more severe than the first one and that He reminded them of this so that they would turn back to Him.

Then, He says, "And most surely We gripped them with punishment, but they did not surrender to their Lord, nor do they supplicate(Him)"(Al-Mu'minun:76), surrender is humiliation and submission and leaning towards the Lord's path. "nor do they supplicate(Him)", be humiliated to their Lord because this is a partial punishment with which Allah afflicted them so that they would know the Lord's power over them. Look, the One who afflicted you with this partial torment can afflict you with a greater torment. Yet, they did not surrender to their Lord nor do they supplicate to Him. Then, He says, "until, when We have opened before them a gate of intense punishment, they suddenly despair", (Al-Mu'minun:77), but if the intense punishment came to them, the hereafter punishment. Some scholars said that this intense punishment afflicts their great ones as Allah did in Badr. So,

He opened before them a gate "of intense punishment". And this gate is killing, Allah killed them in Badr, then, they were cast into Hell. "they suddenly despair", the despair is the confusion, that is, the surprise that this matter is as such; the one who does not know what to do or what happened to him from this matter and why this matter is as such. Despair refers to confusion, stillness, and the occurrence of the matter in which he does not know why this matter afflicted him and how it was.

"until, when We have opened before them a gate of intense punishment, they suddenly despair"(Al-Mu'minun:77), despaired and surprised. Then, He says, "And it is He Who initiated for you the hearing and the sight(s) and the burning hearts; scarcely do you give thanks!"(Al-Mu'minun:78), this is a reminder of the current blessing over them. "And it is He", Allah. "Who initiated for you the hearing and the sight(s) and the burning hearts", the elements of knowledge are the basis of the human entity. He began with hearing because it is the most beneficial tool in the human body and the biggest means of knowledge. Then, the sight, "and the sight(s) and the burning hearts", the hearts which is the reasonable position. "scarcely do you give thanks!", that is thanking Allah scarcely of thanks over Allah's provision of this matter. Or scarcely of them who thank Allah.

"And it is He Who scattered you on earth, and to Him you will be herded"(Al-Mu'minun:79), He is Allah Who scattered you. "scattered you", raised you and spread you on this earth. So, He who scattered all of these creations in this earth, Allah. "and to Him you will be herded", in the hereafter. "you will be herded", herding is gathering. So, this is the Lord's action, and this is a reminder that this is your Lord, your God, your Creator which there is no God except Him. So, the one who does these great actions and creates this great creation is Lord God who is capable of everything and to which worship is not permissible except for Him.

"And it is He Who gives life and causes death, and to Him is the alternation of night and day. Do you not reason?"(Al-Mu'minun:80), "And it is He Who", Allah. " gives life and causes death", all of the living ones, He who gives them

life. And all the dead ones, He Who causes them to die. And the process of life and death is a constant process that takes place every day because giving birth to humans and animals as well as producing plants, the plants' life, is a daily process. Rather, in every second and every moment. Likewise, death is a constant process; a life for a plant, animal, and human, and their death is there. He Who gives you life, O people. "And it is He Who gives life and causes death", gives life and causes death for all of these living, and causes their death. "and to Him is the alternation of night and day", to Him not to others. "the alternation of night and day", the alternation of night and day, this comes after that. As well as the alternation of night and day in summer and winter because the night of the summer is different from the night of the winter and the day of summer is different from the day of the winter in terms of its length and coldness. So, He alternated between the night and day of the summer. This day is bright and warm for people to work and this is dark, still, and cold so that it would be the time to rest. "But out of His mercy, He has made for you night and day so that you may rest in it..."(Al-Qasas:73)

"and seek of His grace", so this is from Allah's mercy in the alternation of night and day? Who brings night and day? Who alters it as such? Who gave the characteristics of this and that and distinguished the day and night in the different seasons? This is Allah's actions, none is capable of that except for Allah. And the case is that the existence of humans is attached with this creation to be as such. Thus, look at your Creator because Allah created you and gave you this. "And it is He Who initiated for you the hearing and the sight(s) and the burning hearts; scarcely do you give thanks!"(Al-Mu'minun:78), "And it is He Who scattered you on earth, and to Him you will be herded"(Al-Mu'minun:79), "And it is He Who gives life and causes death, and to Him is the alternation of night and day. Do you not reason?"(Al-Mu'minun:80), do not you have a reason! "Do you not reason?", the Lord is addressing them with this speech and demonstrates to you that He is your Lord Who created all of these creations and that there is a goal

and a purpose behind this creation. And that He calls you to worship Him alone with no partners or something else; a severe punishment is waiting for you if you do not worship Him. However, He calls you to His heaven and pleasure if you walked into His path. Do you not reason! "Do you not reason?". He says, "Rather, they said the like of what the ancients had said"(Al-Mu'minun:81)

"They said, “Can it be that when we have died and become dust and bones, can it be that we will really be resurrected?"(Al-Mu'minun:82), "Most surely, we were promised this before, we and our forefathers—these are nothing but legends of the ancients"(Al-Mu'minun:83). "Rather", they left all of these signs and all of these proofs and all of Allah's nullification of all of these suspicions and clung to this suspicion planted their hearts and totally believed it. "Rather, they said the like of what the ancients had said"(Al-Mu'minun:81), from the deniers. "They said, “Can it be that when we have died and become dust and bones, can it be that we will really be resurrected?"(Al-Mu'minun:82), a question from them intended for excluding and denying. That this matter is excluded and denied with all kinds of denial. "when we have died", after death, our lives end. "and become dust and bones", our flesh, our veins, and our nerves turned into dust and our bones ended and some remained of it, "and become dust and bones, can it be that we will really be resurrected?", a question to exclude. "We will really" with the interrogative hamza, we will really be resurrected after that and raised from our graves? "Most surely, we were promised this before, we and our forefathers—these are nothing but legends of the ancients"(Al-Mu'minun:83).

"we were promised", by referring to the unknown doer which is Allah's promise who created them or the prophet's promise descended from Allah. No, they made this promise and attributed it to the unknown doer. "Most surely, we were promised this before, we and our forefathers", likewise, "these are nothing but legends of the ancients", that this saying regarding being resurrected to the Day of Resurrection and being judged over our deeds is from legends, a legend written by the ancients and of no reality; that it is a legend. And it is said to be a

legendary story regarding the Day of Resurrection and is not real. "These are nothing but legends of the ancients", what was written by the ancients and it is not from Allah and there is no message from Him. Then, after that, Allah started arguing with them with the current arguments to show them that the thing they are in is infidelity and stubbornness.

He says, "Say, “To whom does the earth and everyone in it belong, if you happen to know?"(Al-Mu'minun:84), "They will say, “To Allah.” Say, “Will you never remember?"(Al-Mu'minun:85), "Say" to them that this is a matter that they used to believe. "Say, “To whom does the earth and everyone in it belong", this earth on which they live. "everyone in it", everyone in it from people. "To whom", is it? To whom? "They will say, “To Allah", the Arabs used to believe that Allah is their creator, the creator of the earth, the one who is in charge over their provision, and the creator of this universe in which they live. "They will say, “To Allah", they believe that Allah is the Lord of the heavens and earth. "Say, “To whom does the earth and everyone in it belong, if you happen to know?"(Al-Mu'minun:84), "They will say, “To Allah.” Say, “Will you never remember?"(Al-Mu'minun:85), if this matter is to Allah, will you never remember that if this Lord which these are His attributes and created this creation is the One calling you and He who sent you this messenger and He who placed this straight path for you to follow. "Will you never remember?", will you never remember that this Lord can never create this creation in vain and to mess up and that there is an outcome in which everyone will be judged over his deeds, or else, this creation would be created with no purpose or a goal. "Will you never remember?", and remembrance is remembering these meanings in the mind and looking at it and thinking about it.

يقول الله ﷻ: {قُلْ لِمَنِ الأَرْضُ وَمَنْ فِيهَا إِنْ كُنتُمْ تَعْلَمُونَ}[المؤمنون:84], {سَيَقُولُونَ لِلَّهِ قُلْ أَفَلا تَذَكَّرُونَ}[المؤمنون:85], {قُلْ مَنْ رَبُّ السَّمَوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ}[المؤمنون:86], {سَيَقُولُونَ لِلَّهِ قُلْ أَفَلا تَتَّقُونَ}[المؤمنون:87], {قُلْ مَنْ بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ وَلا يُجَارُ عَلَيْهِ إِنْ كُنتُمْ تَعْلَمُونَ}[المؤمنون:88], {سَيَقُولُونَ لِلَّهِ قُلْ فَأَنَّى تُسْحَرُونَ}[المؤمنون:89], {بَلْ أَتَيْنَاهُمْ بِالْحَقِّ وَإِنَّهُمْ

لَكَاذِبُونَ}[المؤمنون:90], {مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذًا لَذَهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ وَلَعَلا بَعْضُهُمْ عَلَى بَعْضٍ سُبْحَانَ اللَّهِ عَمَّا يَصِفُونَ}[المؤمنون:91], {عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَتَعَالَى عَمَّا يُشْرِكُونَ}[المؤمنون:92]

says, "Say, “To whom does the earth and everyone in it belong, if ﷻ Allah ”.you happen to know?"(Al-Mu'minun:84), "They will say, “To AllahSay, “Will you never remember?" (Al-Mu'minun:85), "Say, “Who is the Lord of the seven heavens and Lord of the Great Throne?" (Al-Mu'minun:86), "They will say, “To Allah.” Say, “Will you never be mindful(of God) ?" (Al-Mu'minun:87), "Say, “In whose hand is the dominance of everything, and He grants refuge but cannot be granted refuge, if you happen to know?" (Al-Mu'minun:88), "They will say, “Toa Allah.” Say, “Then are you bewitched?" (Al-Mu'minun:89), "Rather, We have come up to them with the truth, yet they are surely liars" (Al-Mu'minun:90), "Never has Allah taken any offspring nor has there ever been any god with Him, for then each god would have taken away what he had created, and some of them would have gained supremacy over others. Highly Exalted is Allah, far above what they describe"(Al-Mu'minun:91), "the Knower of the hidden realm and the manifest. So Most High is He, far above what they associate (as gods with Him)" (Al-Mu'minun:92).

These verses are from the Surah of Al-Mu'minun. Allah started it by turning the disbelievers’ belief in taking other gods with Allah and demonstrating that worship should not be and does not fit except for Allah Who there is no god except Him and He enforced them regarding the argument; what they believe in. He says, "Say, “To whom does the earth and everyone in it belong, if you happen to know?" (Al-Mu'minun:84), the Arabs used to believe that Allah created the earth and everyone in it and attributed creation to the Lord God Who there is no god but He. They believed in Him as a God but did not believe in Him as the One and only Who there is no god but He. Rather, they associated other gods with Allah. So, Allah is arguing with them, tell them O Muhammad, "Say, “To whom does the earth and everyone in it belong, if you happen to know?". If you really

know, then, "Say, “To whom does the earth and everyone in it belong". "They will say, “To Allah", and they admit it.

"Say, “Will you never remember?", will you remember this? Remember to whom is this earth and everything on it? To Allah, then He Who deserves to be worshiped because He owns this possession. Further, taking other gods with Allah is considered to be a contradiction, foolishness, and deviation from the requirements of the truth that you believe in. "Will you never remember?", does not ever occur to you in your minds that Allah who has the earth and everyone in it deserves to be worshiped only apart from anyone else. Another matter, "Say, “Who is the Lord of the seven heavens and Lord of the Great Throne?", this is being superior above what they witness in the earth and everyone on it to what is high above this earth.

"Say, “Who is the Lord of the seven heavens", which are these creatures which Allah made as a ceiling for this earth, layers one above another. Allah established it with a great firm construction. However, they used to believe that Allah built these heavens alone with no partners. "Say, “Who is the Lord of the seven heavens", its Lord, Creator, Former, Owner, the One in charge over it. "and Lord of the Great Throne?", Allah's Throne is above these heavens. "They will say, “To Allah", they admit it to Allah because the creation that they see from this earth and what they do not see above this earth, they all admit that Allah who is in heaven is the Lord of these creations. "Will you never be mindful (of God)"(Al-Mu'minun:87), Will you never be mindful, that is fear the Lord Who has the possession and created this great possession, there is no doubt He is Powerful, Conquering, and Great. He is All-Aware of everything, and He encompasses you with His knowledge, will you never be mindful of disobeying Him and following other gods with Him.

"Say, “In whose hand is the dominance of everything, and He grants refuge but cannot be granted refuge, if you happen to know?" (Al-Mu'minun:88), this is also one of the Lord's attributes. He is the Guardian over everything and in charge

of everything. The One in Whose Hand is the dominion of everything, an exaggerated attribute of possession because the dominion of everything is in His hand in terms of creation and management. He Who manages everything as He wills, the management of the owner over His possession. "and He grants refuge", when He is asked for refuge, He grants refuge. He is asked for refuge from an enemy and is asked for help because He grants refuge as He says, "Or who (else then) is the one who responds to someone in need when he calls upon Him and relieves evil and makes you successors on earth? Is there any other god with Allah..."(An-Naml:62), so He grants refuge, saves, and gets the one asking for His refuge out of the darkness. He says that Arabs used to seek refuge from Him in case of severe destruction.

As He says, "...until, when you are on ships, sailing in a good wind and they rejoice in it, a stormy wind arrives and the waves surge over them from every side and they realize that they are besieged—thereupon they call upon Allah, devoting religion to Him: “If You save us from this, we will most surely be of the thankful"(Yunus:22), "But when He has saved them, there they are, committing unjustified aggression in the land..." (Yunus:23). So, in case of hardship, they seek refuge from the Lord, and the Lord says to them that this Lord grants refuge. "but cannot be granted refuge", none can grant refuge other than Him; if Allah wanted harm to people, none could turn it. No one could turn His harm if He wanted to afflict people with it. So, He cannot be granted refuge, no one can fight against the Lord. He says, "In whose hand is the dominance of everything, and He grants refuge", Allah refuges His servant in times of hardship and saves them, yet, no one can save them except for Allah. Further, no people can assemble to fight the Lord because Allah is above His servant and high from their harm.

He says, "They will say, “To Allah", that is even this management is to Allah and that He is the Powerful Lord Who is Capable of refuging and saving the one who asks Him for refuge. None could turn His harm if He willed it, so what do you have after that? If you think so, how could you turn from worshiping Him to

worshiping others? How could you associate others from the ones who do not possess any of these attributes? He has no partners, creation, action, or management. " Say, “Then are you bewitched?"(Al-Mu'minun:89), how? "are you bewitched?" And the bewitched sees things against their real form due to what afflicts his mind with witchcraft. The witch overpowered him so that he no longer sees things in their real form.

"bewitched", that is, how would your condition be as such to see things against their real form as if you were bewitched and your minds and comprehension got flipped, as a result, you do not see things according to their real form. And this is the Lord God, the Lord of the worlds which you believe in is the Lord of the earth, its Creator and the Creator of the heavens and Great Throne and He is the One in charge and Who has the dominance of everything and is the One in charge over everything, how would you turn from Him? And worship others?

Then, He says, "Rather, We have come up to them with the truth, yet they are surely liars" (Al-Mu'minun:90), all that Allah came with from calling His servants to worship only Him with no partners and from sending this Prophet Muhammad ﷺ so that he would call to Him with His permission clarifying this straight path. So, everything with which Allah sends His messenger from informing them about their Lord and Creator and that He is the God Who there is no god but He. And they have no god but He to worship, this is the truth from their Lord. "Rather, We have come up to them with the truth", the firm which does not shift against falsehood.

"yet they are surely liars", in all that they claimed of this polytheism, infidelity, and turning against Allah's command. "surely liars", they did so through lying and fabrication because they were saying that there are gods worshiped apart from Allah, what is their motive behind this lying? From where did they bring the angels that are associated with Allah? And that they intercede for them before the Lord and that they are Allah's daughters which Allah created as such? And that they were born to Him? And that those idols and fetishes which they worshiped

and formed with their hands, benefit and harm them and that it has right and partnership with Allah. All of these were out of lies and fabrication.

Then, Allah demonstrated that if He had a son these heavens and earth would have corrupted. He says, "Never has Allah taken any offspring", never, so their saying that angels are Allah's daughters is a lie, the Christians saying that Isa is Allah's son is a lie, and the Jews saying that Uzair is Allah's son is a lie. So, whoever claims that Allah has a son is a liar and he has nothing of knowledge about what he says, rather, it is all a lie and fabrication. "nor has there ever been any god with Him", nor has there ever been any god with Allah, a real worshiped god. There is no god with Allah, they made a lie and false god with Allah. As for having a real god with Allah, it cannot be. The meaning of a real god is that it deserves to be worshiped as the Lord God does. In the sense that a real god must be a creator, provider, former, and he must benefit his servants, favor them, and create something from this creation, so this is a lie because there are no gods with Allah. He did not say or command anyone from His creation to worship others apart from Him; Allah did not say and never commanded anyone to follow a god other than Him. He did not say worship the angels, worship my messengers or worship this creature. Allah did not command except for worshiping Him. "And your Lord has decreed that you shall worship none but Him", this is upon the prophet's tongue and the tongues of all messengers.

"No person to whom Allah has given the Scripture and wise judgment and prophethood would ever say to mankind, “Be my servants apart from Allah..."(Ali-'Imran:79), the messenger does not fabricate lies against Allah, and Allah can never call His servants to worship others other than Him. "No person to whom Allah has given the Scripture and wise judgment and prophethood would ever say to mankind, “Be my servants apart from Allah.” Rather, “Be godly on account of the Scripture which you used to teach and on account of what you used to learn"(Ali-'Imran:79), "Nor would he command you to take the angels and the

prophets as lords. Would he command you to denial after you became Muslims?"(Ali-'Imran:80). None of the prophets called upon worshiping himself or worshiping others apart from Allah. Likewise, Allah cannot call towards worshiping others. "Nor would he command you", Allah does not command you, "to take the angels and the prophets as lords. Would he command you to denial after you became Muslims?". It cannot be because Allah has no son. "Never has Allah taken any offspring nor has there ever been any god with Him". Then, He says, "for then each god would have taken away what he had created, and some of them would have gained supremacy over others. Highly Exalted is Allah, far above what they describe"(Al-Mu'minun:91), that is, if the matter is as they claim

"for then each god would have taken away what he had created", if there is a real god, then it is one of two things. Either get detached from Him and goes with his creation to another side of existence and create a new existence and get detached from this god. Or to be humiliated by this other god, therefore, he would not be a god because whoever gets humiliated by others and becomes under his command is not a god. Rather, the one who deserves divinity is powerful, who is empowered over everything and to whom everything is submitted. And there is no god other than him. However, if there was a god with Allah as having a son, this son would be a creator, provider, gives life, and causes death, as a result, this earth would corrupt, then, it cannot be. Allah says, "for then each god would have taken away what he had created", if there were other gods with Allah. "each god would have taken away what he had created", got detached and this universe got corrupted.

"and some of them would have gained supremacy over others", some of them must gain supremacy over others so that this one would defeat the others and is the one and only which there is no god other than him. He says, "Highly Exalted is Allah, far above what they describe", Highly Exalted is Allah, exalting Allah from what they describe Him as these criminals, deniers, and liars from having a son. Rather, He is the One and only who there is no god but He. Who has no

partner, nor a competitor, nor an equivalent, nor a pair, nor a son who would take from His attributes that would be like Him; highly exalted is He. Rather, He is the one and only who there is no god but He to whom everything is submitted, is humiliated, and is oppressed. And everything is from His possession in the first place because He who created it from nothing and placed it upon His commands and authority. "Indeed, Our only saying to anything, once We have wanted it, is to say to it, “Be,” and so it is"(An-Nahl:40), as for the saying of those ignorant "Labbaik, You has no partner except a partner who You possesses, when He possesses none"; this is a saying produced out of ignorance. They mean that Allah possesses the angels and they possess none and that they intercede before their Lord. This is a fabricated lie because the angels are Allah's servants, not His daughters and they are upon His command.

"Yet they said, “The All-Merciful has taken to himself offspring.” Highly Exalted is He; rather, they are honored servants"(Al-Anbya:26), "who never speak before Him, and they only act on His command"(Al-Anbya:27), "He knows what is before them and what is behind them, and they do not intercede except for those whom He approves, and they tremble in awe of Him"(Al-Anbya:28), "And whoever of them says, “I am a god apart from Him,” We will repay him with Hell; thus We repay the unjust"(Al-Anbya:29), "And whoever of them says", from these angels whom they said are Allah's daughters. And this is Isa, the son of Maryam ﷺ, who is the greatest of humans which was worshiped apart from Allah and attributed with all of the Lord’s attributes from creation, giving life, and causing death and said that he is a god from a god. He says clarifying, "The Messiah, son of Mary, is no more than a messenger before whom other messengers had passed away, and his mother was an unwavering believer; they both used to eat food. Look how We make the signs evident for them, then look how they are(still) averted (from the truth)"(Al-Mai'dah:75), He says that he is His servant and messenger and on the Day on Judgment, all of those cries upon the great event. "And recall when Allah said, “O Jesus, son of Mary, did you say

to mankind, ‘Take me and my mother as two gods apart from Allah?’” He said, “Highly Exalted are You! It is not for me to say what I have no right to. Had I said it, You would have known it. You know whatever is within my(inner) self, and I do not know whatever is within Your Self. You are indeed the Superb Knower of the hidden realms"(Al-Ma'idah:116), "Never did I tell them except what You commanded me: that you shall worship Allah, my Lord and your Lord. And I was a witness over them as long as I was among them, but when You took me up, You became the Watcher over them, and You are Witness over everything"(Al-Ma'idah:117), "If You punish them, they are Your servants; but if You forgive them, You are, the All-Wise"(Al-Ma'idah:118), "Allah said, “This is the day when the truthful benefit from their truthfulness... "(Al-Ma'idah:119)

So, this is Isa who was worshiped apart from Allah. And it said to the Jews when they used to worship Uzair the son of Allah, he says you lied, "Never has Allah taken any offspring nor has there ever been any god with Him", this is the Lord's saying which He tells to His servants and which will be told to these disbelievers’ polytheists who followed a son with Allah and Allah does not have a son. They follow it in their minds due to their fabrication. Further, in the great gathering, Allah says to the Jews, people are gone, what are you waiting for? They say we used to worship Uzair the son of Allah, it will be said to them, 'You are liars, "Never has Allah taken any offspring nor has there ever been any god with Him". Of course, the Jews say O Lord! We are thirsty, so give us something to drink! Then they are directed to the Hell side, go there! So, when they went to the Hell side, they saw it as if it was a mirage. And the case is that Hell destroys itself, then, they go to it and fall into it. Then, it is said to the Christians, what are you waiting for? People are gone, so they say we used to worship Isa the son of Allah, then it will be said to them, 'You are liars.

"Never has Allah taken any offspring nor has there ever been any god with Him, for then each god would have taken away what he had created, and some of them would have gained supremacy over others", they will say, O Lord! We are

thirsty, so give us something to drink.' They will be directed to the Hell side, that is the water is there, so they go to Hell -God forbids- and they fall into it. So, the Lord says to His servants that all of these polytheists were warned from Allah for Isa warned his people while he was in the cradle. "He said, “I am Allah’s servant. He has brought me the Scripture and has made me a prophet"(Maryam:30), he did not say I am Allah's son. "And He has made me blessed wherever I may be and has enjoined upon me prayer and purifying charity so long as I live"(Maryam:31).

The one who prays and pays Zakat worships Allah, worships the Lord God who there is no god but He. A God never prays, how would a god pray to others and prostrate to others; highly exalted is He from having a partner or a son. Likewise, this prophet warned these polytheists who worshiped gods with Allah, each prophet called to the worship of Allah only with no partners. So, those were warned fully from the ones who believed in these falsehood beliefs and followed gods with Allah and claimed that those are gods. This is considered to be a fabricated lie against Allah. Therefore, Allah's argument was established upon him. "Rather, We have come up to them with the truth", came to them. "yet they are surely liars"(Al-Mu'minun:90)

"Never has Allah taken any offspring nor has there ever been any god with Him, for then each god would have taken away what he had created, and some of them would have gained supremacy over others. Highly Exalted is Allah, far above what they describe"(Al-Mu'minun:91), exalting Allah. "what they describe", "the Knower of the hidden realm and the manifest. So Most High is He, far above what they associate (as gods with Him)"(Al-Mu'minun:92), that the Lord God is the one who deserves to be worshiped. "the Knower of the hidden realm and the manifest", the knower of the hidden from us and what we witness, all of which the creation witness is known to Allah and all of which is hidden from the creation is known to Allah as well. Nothing is absent from Allah because He witnesses all of His creation for, He is the All-witness and encompasses

everything in every moment and every time over His creation. "Not an atom's weight in the heavens or in the earth escapes His knowledge", escapes or is hidden from the hearing and sight of Allah, not even the weight of an atom in the heavens and earth whether it is shown on the surface of the earth or is hidden within it, Allah knows it. Allah knows this apparent existence and what has no apparent existence like secrets whether they are kept secret or they are made public.

"...whether he goes into hiding by night or goes out by day"(Al-Rad:10), Allah knows all of it whether it is a public saying or a secret saying, rather, He knows the most hidden from this. He knows the secret and what is more hidden than this, and what is more hidden than a secret refers to what is hidden within the soul. Allah knows what is hidden within souls because He is the Lord God who knows the unseen. The unseen is called unseen in addition to the creature because angels are considered to be from the unseen, heaven and Hell are unseen for we did not witness them. As for the angels, their knowledge is manifest and they are absent against what they do not know as angels said to the Lord, "...They said, "We have no knowledge; indeed, it is You Who are the Superb Knower of the hidden realms"(Al-Ma'idah:109), Allah said to them, "...then He presented them to the angels and said, "Inform Me of the names of these, if you are truthful"(Al-Baqarah:31).

"They said, "Highly Exalted be You! We have no knowledge except what You have taught us. Indeed, it is You Who are the All-Knowing, the All-Wise"(Al-Baqarah:32), Allah is the only one who knows the hidden realms, and the angels do not know the hidden realm, Jinn does not know the hidden realm, and humans do not know the hidden realm. As for the Lord, He knows all of the hidden realms, all of the hidden realms are manifest to Him. "Is the One Who is watchful over what every single self has earned..."(Al-Rad:33), He, "the Knower of the hidden realm and the manifest. So Most High is He, far above what they associate (as gods with Him)"(Al-Mu'minun:92), Highly exalted is Allah from the polytheists. Angels are created upon His order; they do not utter a word except by His order

and they do not exceed from the place on which Allah established them. "And there is not one of us but has an assigned position"(As-Saffat:164). An angel within the first heaven does not move to the second one and the people of the second heaven are in their place, likewise the third. And Jibril has an assigned position to which he commits. "at the Lote-tree of the Extremity"(An-Najm:14).

And he does not exceed this position, that is why when the Prophet ﷺ was descended, he stood upon his position and said to Muhammad this is a position which does not fit to anyone but you, you have this closeness which is after the Lote-tree of the Extremity. Therefore, he stood upon it taking into account that he was his companion; he descended with the prophet and Jibril was with him, he was his companion within this descendent upon heavens. Yet, when he ended to his position as He says about the angels, "And there is not one of us but has an assigned position"(As-Saffat:164), "And we are indeed the aligned"(As-Saffat:165), "And we are indeed those who exalt God"(As-Saffat:166). The angels stand within the Lord's hands and exalt Allah. "...and they only act on His command"(Al-Anbya:27), "Indeed, those who are in the presence of your Lord are not too arrogant to worship Him, and they exalt Him, and to Him they prostrate themselves"(Al-A'raf:206).

The Lord God is the one who there is no god but He, highly exalted is He against what they associate Him with. That whether the thing they associate Him with is the Lord's angel's whom Allah created formed and in charge over. And they do not possess benefit nor harm to themselves except by His permission. Likewise, other than the angels from what they worshiped without Allah, a sun, a moon, a star, a human, or others. There is no doubt that Allah is highly exalted against all of this. There is no chance for Him to be compared to anything of His creatures. Rather, highly exalted is He against all that the polytheists associated Allah with.

Then, He says, "Say, “My Lord, if You would show me what they are promised"(Al-Mu'minun:93), "my Lord, do not make me among the unjust

people"(Al-Mu'minun:94). Here, it is a shift from addressing these polytheists to addressing the prophet ﷺ in order to direct him towards Allah's command, to supplicate for Allah, to make him from the people of faith, and to prevent him from following the people of injustice and infidelity's path.

يقول الله ﷻ: {قُلْ رَبِّ إِمَّا تُرِيَنِّي مَا يُوعَدُونَ}[المؤمنون:93], {رَبِّ فَلا تَجْعَلْنِي فِي الْقَوْمِ الظَّالِمِينَ}[المؤمنون:94], {وَإِنَّا عَلَى أَنْ نُرِيَكَ مَا نَعِدُهُمْ لَقَادِرُونَ}[المؤمنون:95], {ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ السَّيِّئَةَ نَحْنُ أَعْلَمُ بِمَا يَصِفُونَ}[المؤمنون:96], {وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ}[المؤمنون:97], {وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ}[المؤمنون:98], {حَتَّى إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ}[المؤمنون:99], {لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ كَلَّا إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا وَمِنْ وَرَائِهِمْ بَرْزَخٌ إِلَى يَوْمِ يُبْعَثُونَ}[المؤمنون:100], {فَإِذَا نُفِخَ فِي الصُّورِ فَلا أَنسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلا يَتَسَاءَلُونَ}[المؤمنون:101], {فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُوْلَئِكَ هُمُ الْمُفْلِحُونَ}[المؤمنون:102], {وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُوْلَئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ}[المؤمنون:103], {تَلْفَحُ وُجُوهَهُمُ النَّارُ وَهُمْ فِيهَا كَالِحُونَ}[المؤمنون:104]

says, "Say, “My Lord, if You would show me what they are ﷻ Allah promised"(Al-Mu'minun:93), "my Lord, do not make me among the unjust people"(Al-Mu'minun:94), "And We are surely able to show you what We .promise them"(Al-Mu'minun:95), "Repel what is bad by what is betterWe know better what they describe"(Al-Mu'minun:96), "And say, “My Lord, I seek refuge with You from the urgings of the devils"(Al-Mu'minun:97), "and I seek refuge with You, my Lord, lest they become present with me"(Al-Mu'minun:98), "Until, when death comes to one of them, he says, “My Lord, send me back"(Al-Mu'minun:99), "that I may act righteously in that which I have left(behind) .” But no! It is just a word that he says, and behind them is a barrier until the day they are resurrected"(Al-Mu'minun:100), "So when the Horn is blown, no ties of kinship between them exist on that day, nor do they ask one another"(Al-Mu'minun:101), "So the one whose scales weigh heavy—those are the successful"(Al-Mu'minun:102), "And the one whose scales weigh light—those are the ones who have lost themselves; in Hell they abide"(Al-Mu'minun:103), "The Fire lashes their faces, and therein they grimace"(Al-Mu'minun:104). From

Allah's saying "Say, “My Lord, if You would show me what they are promised"(Al-Mu'minun:93) till the end of Surat Al-Mu'minun, Allah started demonstrating the consequence with which those disbelievers’ stubbornness will end up, including the ones adhering to their polytheism, against Allah's call to worship only Him with no partners. This is the Truth which there is no Truth beyond it. He says directing His speech to the prophet ﷺ, "Say, “My Lord, if You would show me what they are promised"(Al-Mu'minun:93).

"my Lord, do not make me among the unjust people"(Al-Mu'minun:94), this is from the most intimidating to those disbelievers if they know. "Say", call Allah O Muhammad. "My Lord", that is O Lord. "if You would show me what they are promised", that if You show me what they are promised of torment. "my Lord, do not make me among the unjust people"(Al-Mu'minun:94), that is the prophet himself is calling Allah not to make him from the those because those are promised of a severe torment from Allah, a severe torment in the world and the Hereafter. "my Lord, do not make me among the unjust people"(Al-Mu'minun:94), when afflicting those with torment, save me with the beliefs and distance between us and those disbelievers. That is when you descend your punishment and torment upon those whom Allah called unjust; as unjust is misplacing the matter according to the Arabs' language. And those misplaced worship which is the most honorable of human deeds, misplaced it and worshiped what never benefited or harmed them, and left the God who deserves to be worshiped only. "...indeed, associating (others with Allah) is surely a great injustice"(Luqman:13), the greatest of injustice is for the human to follow a god other than Allah because he followed what is not a god which he made it a god and left Allah the One and only Who there is no god but He.

Then, Allah says to His messenger, "And We are surely able to show you what We promise them"(Al-Mu'minun:95), Allah confirms that He can show the prophet what Allah prepared for these disbelievers of torment and punishment. Allah can do that, to afflict them with torment while they are not aware of it, it

takes the form which they do not imagine or expect. Yet, Allah says to His messenger, "Repel what is bad by what is better. We know better what they describe"(Al-Mu'minun:96), Allah directed His messenger to treat those with benevolence and not to respond to their bad behaviors with badness. That is to respond to their curse, insult, and harm with forgiveness and goodness and not to respond to their curse with a curse, rather, to avoid them and not to harm them. Rather, he dealt with them in a good way, which is better than a bad way. Repel the bad with what is better than it, do not repel it with bad because badness does not repel badness, rather, with forgiveness, goodness, by calling those or by turning against them without punishing them.

As He says, "...and when the ignorant harassers address them, they say, “Peace"(Al-Furqan:63), that is all that you will get from us is peace because this is Allah's call to His messenger. Of course, this speech is to the prophet and to all believers to treat the disbelievers at this time, while they are in Mecca, not to respond to their bad with goodness. This is to comfort the prophet and to demonstrate that all of what they do is known by Allah. Allah knows it, then, He will punish them on time He wills, in the place He wills, and by the method He wills, as for you, follow the good path with them. "We know better what they describe", we know what they describe, how they try to insult Him, follow other gods apart from Him, and adhere to falsehood. They say, "And the chiefs among them proceeded, (saying), “Walk away (from the Prophet) and hold fast to your gods; indeed this is certainly something planned"(Sad:6), this is their adherence to the falsehood, turning against the truth, and their disgust from monotheism and worshiping only Allah with no partners. Allah says that we know all that they describe of this falsehood and cursing Allah.

"And say, “My Lord, I seek refuge with You from the urgings of the devils"(Al-Mu'minun:97), call Allah. "And say, “My Lord", that is O Lord. "I seek refuge with You from the urgings of the devils", I seek refuge; seeking refuge is to refuge and to seek safety from the Lord. "from the urgings of the devils", the urging of

the devil is his witchcraft, his puffing up, and his whisper which he throws upon the servants' hearts. The devil does not cast anything in the servants' hearts except for the evil and what harms them because he either turns them against the truth or pushes them towards evil or makes them despair from the mercy; these are the urgings of the devils. So, his urging is moving the human's heart with what he casts in it from these whispers and evil. Besides, this evil is being cast from the father of evilness, the former of evilness, the one who whispers it and casts it, "and I seek refuge with You, my Lord, lest they become present with me"(Al-Mu'minun:98), I seek refuge from you.

"my Lord, lest they become present with me", for the devils to be present because the presence of the devil and his whisper in a situation will certainly lead the human astray from the truth especially in the situation in which the devil affects the believer's heart to avenge to himself and do like the disbeliever does. Or to cast in the believer's heart from the disbeliever's arrogance and haughtiness and saying about Allah without knowledge and truth. Or the devil might cast what he does if Allah did not grant him victory. So, it is as if Allah is directing His faithful servants to refuge to Him and hold fast to Him in this bad condition caused by the arrogance of the disbelievers, fabrication, and lies against Allah besides harming the believers. Thus, this surah is a Meccan surah that descended while the Muslims were under a severe siege, and a severe hardship and torment while the disbelievers are arrogant with their infidelity and stubbornness. Therefore, the believers were commanded to be patient over the truth during these times, to supplicate to Allah, and never respond to the disbelievers with curses and harm, and to be patient over their harm. All of this needs great patience and great empowerment from Allah. Thus, Allah commanded His messenger and the believers to take refuge in Allah.

Then, Allah showed the consequence of those disbelievers and stubborn lairs, He says, "Until, when death comes to one of them, he says, "My Lord, send me back" (Al-Mu'minun:99). Those are following the falsehood path which they

followed from infidelity, polytheism, stubbornness, and harming the believers until when death comes to one of them and his soul starts to be taken out, "he says, “My Lord, send me back", at this point the transformation occurs. A sleeping man just woke up, a blind man began to see, and a deluded person from the guidance to which the result is clear. "he says", as soon as, "Until, when death comes to one of them, he says, “My Lord, send me back"(Al-Mu'minun:99), at the same time.

"My Lord, send me back", send me back. He addressed Allah with the plural form exalting Allah. My Lord, send me back again to the world. "that I may act righteously in that which I have left(behind)", that I may be begging. Now, he sees the falsehood he did and wants to start all over again so that he would do good. He forgot all of the falsehood that he went through and infidelity and wanted to go back to the world to start a new life and continue in life once again. The response comes as "But no! It is just a word that he says, and behind them is a barrier until the day they are resurrected"(Al-Mu'minun:100), that is this ward, "My Lord, send me back", "that I may act righteously in that which I have left(behind)", "a word that he says", that this disbeliever will say, and the case is that it won't be fulfilled. "and behind them is a barrier", the barrier is the block. They are in this barrier after death and before being resurrected. Some scholars call it the minor resurrection to Allah because it shows him the unseen facts. Then, after that, the disbeliever would be suffering from a torment before the torment. Then, comes the major resurrection which is on the Day of Resurrection upon the second blowing of the trumpet, and this major resurrection is established in which he will get his reward. So, this is the barrier that refers to this time between his worldly life and the Day of Resurrection, the second resurrection, the major resurrection.

"But no! It is just a word that he says", the disbeliever says it. "and behind them is a barrier until the day they are resurrected"(Al-Mu'minun:100), and he is within this minor resurrection, "the day they are resurrected", here, "So when the

Horn is blown, no ties of kinship between them exist on that day, nor do they ask one another"(Al-Mu'minun:101). Allah denied ties of kinship because they are used to be the greatest thing the Arabs used to refuge to in case of hardship. In case of hardship, they used to take refuge directly to the family and the tribe to protect them from danger. So, they are the refuge, fort behind which they used to get protection. "no ties of kinship between them exist on that day", rather, "nor do they ask one another", there is no friend or a dear one who has the desire to ask his friend for anything because, "on a day when a person flees from his brother"('Abasa:34), "and his mother and his father"('Abasa:35). "and his kinsfolk who shelter him"(Al-Ma'arij:13), "and everyone on earth, so it would then save him"(Al-Ma'arij:14), every one of them on that day has enough to preoccupy him, and Allah says, "though they are shown each other", they see, this see that, this is his father, this is his brother, this is his uncle, and this is his relative, yet, no one has anything to do with the others. Rather, each person flees from the other. "no ties of kinship between them exist on that day", to flee to and to refuge to gain protection from danger and to hope to turn the torment away from themselves or to victor each other, all of this is over. "nor do they ask one another", from the hardship, distress, and grief which afflicted them. He says, "and no intimate(friend) asks his intimate(friend)"(Al-Ma'arij:10), an intimate friend used to protect his friend in the world and to get angry for him. Yet, on the Day of Resurrection, they do not ask for each other. "though they are shown each other. The criminal wishes he could be redeemed from the punishment of that day by sacrificing his children"(Al-Ma'arij:11), "and his female companion and his brother" (Al-Ma'arij:12).

"and his kinsfolk who shelter him" (Al-Ma'arij:13), "and everyone on earth, so it would then save him"(Al-Ma'arij:14), that is, if they were the dearest to him, he is ready to give them away as a ransom to be saved. He would give his children, his wife, all of his tribe, and would give up all that is upon earth if he possessed them to be saved from this torment, yet, "But no! It is a raging fire"(Al-

Ma'arij:15), that Hell is waiting for them, He says, "So when the Horn is blown, no ties of kinship between them exist on that day, nor do they ask one another"(Al-Mu'minun:101), kinship ties are off on this Day and there is no more kinship, no father will look for his son, no son will look for his father, no brother will look for his brother to save him or to benefit him. "O mankind, be mindful of your Lord, and fear a day when no parent can repay anything on behalf of his child, nor can a child repay anything on behalf of his parent. The promise of Allah is indeed true, so let not the Earlier Life deceive you, and let not the Deceiver deceive you regarding Allah"(Luqman:33), no one will repay from anyone, He says to the believers, "Neither your relatives nor your children will benefit you; on the Day of Resurrection He will decide between you, for Allah is All-Seeing of what you do"(Al-Mumtahanah:3), kinship ties are cut off on the Day of Resurrection. "On that day, close friends will be enemies to one another, except for the ones who were mindful(of God)"(Az-Zukhruf:67), not only that he is not asked for, rather, an enemy from which he flees. "except for the ones who were mindful(of God)", those who their love will remain and their brotherhood before Allah. "So when the Horn is blown, no ties of kinship between them exist on that day, nor do they ask one another"(Al-Mu'minun:101), the result.

He says, "So the one whose scales weigh heavy—those are the successful"(Al-Mu'minun:102), "And the one whose scales weigh light—those are the ones who have lost themselves; in Hell they abide"(Al-Mu'minun:103), "So the one whose scales weigh heavy", scales weigh heavy of the good deeds, his good deeds were heavy in the scale. "weigh heavy", and his bad deeds weigh light, "those are the successful", so the human's kinship is his deeds. The human kinship is his deeds and what will save him. "So the one whose scales weigh heavy", has a heavy scale of good deeds and light of bad deeds, He says, "those are the successful". Those by pointing to the far to indicate their greatness. "are the successful", with the noun phrase, the real success. And the successful is the one who attains success, and success is prosperity and reaching the biggest demand and the evident win.

Thus, this is the one who succeeded. He succeeded because he is within Allah's heaven and pleasure. He settled, he went to the safe settlement, cast the walking staff, and ended in great permanence. The Home of Permanence, the heaven by which the eye gets comforted. Allah gathers in it all kinds of love, joy, and happiness to its people; thus, this is the success. "those are the successful", "And the one whose scales weigh light—those are the ones who have lost themselves; in Hell they abide"(Al-Mu'minun:103).

If his good deeds were little or did not have good deeds and his bad deeds scale got heavy, He says, "those are the ones who have lost themselves", those by pointing to the far to insult and minimize them. "the ones who have lost themselves", losing is the opposite of gaining. The loss might be upon something that a human possesses. The human might lose his money, his son, his family, his home, yet, the hereafter loss is losing of oneself for the person to lose himself which is between his sides because he cast it into Hell. Further, he lost it and lost himself because he will be in constant torment. Therefore, his soul is not saved, nothing is saved in him, neither his hand, nor a leg, or an eye, nor a head, nothing is saved. Rather, each part will get into the Fire and Fire will reach it and will cover all of it so that nothing will be saved because he cast himself into Hell -God forbids-. "Indeed, the losers are those who lost themselves and their people on the Day of Resurrection", this is the evident loss. "those are the ones who have lost themselves", that is how the loss forms. "in Hell they abide", they lost it by throwing it into Hell, and they became, "in Hell they abide", Hell this deep well which will encompass all of these. "Then they were toppled into it, together with the deluded ones"(Ash-Shu'ara:94), "and the troops of Iblis, all of them"(Ash-Shu'ara:95).

In which each disbeliever will have his own position in it as the distance between Mecca and Medina, this is the disbeliever’s position, they only part for the disbeliever. His tooth is like Uhud mountain, the distance between his shoulders is like three days walk, and the depth of his skin is like three days walk,

so, this is the greatest of disbelievers which is like the great set of earth mountains. Yet, they were thrown into it, every time a crowd is thrown into it when Allah throws into it from those disbelievers, "On the day when We say to Hell, “Are you full?” And it says, “Are there any more?"(Qaf:30), it asks for more than this as the prophet ﷺ says, as for the Fire, it would still be thrown therein and it would continue to say "Are there any more?", till the Lord of Power and Honor will put His Foot over it and its various sides will come close to each other, and it says, Qat! Qat! (sufficient! sufficient!). So, those are in Hell, Allah says, "in Hell", He made Hell a case for them. "in Hell they abide", that is, we abide forever without being interrupted, this is a constant abiding. "The Fire lashes their faces", that is, this is their case in Hell, all of their sides are from Fire, its ground, cover, and wall. Besides, the Fire burns and lashes their faces. Lashing is passing. And striking them, that the fire comes and strikes their faces with its flames, God forbid, "The Fire lashes their faces, and therein they grimace"(Al-Mu'minun:104).

The grimace is ugly shaped, and his face has a grimace. His lower lip gets lower and his upper lip gets higher and his eyes get filled with blood with what it produces, and the Fire burns his skin, so it falls apart. And his head skin gets detached as He says, "But no! It is a raging fire"(Al-Ma'arij:15), "that strips away the scalps"(Al-Ma'arij:16), it strips away his scalps so his face is the grimace with what it is affected and lashed by the Fire as such, God forbids. The addressee should imagine the Lord's speech and capture this and remember it because Allah describes this matter as such. Thus, the believer should imagine how the matter would be like and remember this reminder, "The Fire lashes their faces, and therein they grimace"(Al-Mu'minun:104)

Then comes after that what completes this torment, a mental torment in addition to a sensed torment, God forbids, "Were not My signs recited to you, but you used to disbelieve them?"(Al-Mu'minun:105). This insult and blame come to them while they are upon this hardship from the Lord. "Were not My signs recited

to you, but you used to disbelieve them?"(Al-Mu'minun:105), a question intended to blame and insult them while they are in this torment. "Were not My signs", Allah's recited signs. "recited to you", recited to you, the prophet recited it to you and the believers recited it to you. " but you used to disbelieve them", you used to disbelieve in these signs which are the Lord's signs. You disbelieved it and said that these are not Allah's signs, not truthful, and turned it away. "They said, “Our Lord, our wretchedness overcame us", they responded to the Lord, "They said, “Our Lord", O Lord.

"our wretchedness overcame us, and we were a people astray"(Al-Mu'minun:106), this is a confession from them now regarding what they used to be in the real world. "our wretchedness overcame us", that is the wretchedness because Allah made them from the wretched. This overpowered them; the record and wretchedness which was preceded in Allah's knowledge overpowered them. And it is what preceded in Allah's knowledge, it must be. We were wretched, and our wretchedness must be as such. "our wretchedness overcame us, and we were a people astray"(Al-Mu'minun:106), "and we were", this is in the world. "a people astray", astray from the truth, so they confessed their sin of being astray and that their wretchedness overpowered them and became attached to them. "Our Lord, bring us out of this, and if we ever return, we would truly be unjust"(Al-Mu'minun:107).

"Our Lord", they say O Lord, "bring us out of this", bring us out of this fire now. "and if we ever return", again. Bring us out and return us to it again and test us again. "and if we ever return", that is to infidelity and polytheism which we used to be in. "we would truly be unjust", we will be unjust in this case, therefore, you deserve the punishment. "Our Lord, bring us out of this, and if we ever return, we would truly be unjust"(Al-Mu'minun:107), the Lord's speech comes to them, and the response to this begging. "He said, “Be despised therein and do not speak to Me"(Al-Mu'minun:108), "He said", the Lord God ﷻ. "Be despised", be humiliated. .The despised is the humiliated and insulted, be humiliated

يقول الله ﷻ: "إِنَّهُ كَانَ فَرِيقٌ مِنْ عِبَادِي يَقُولُونَ رَبَّنَا آمَنَّا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الرَّاحِمِينَ (109) فَاتَّخَذْتُمُوهُمْ سِخْرِيًّا حَتَّى أَنسَوْكُمْ ذِكْرِي وَكُنتُمْ مِنْهُمْ تَضْحَكُونَ (110) إِنِّي جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوا أَنَّهُمْ هُمُ الْفَائِزُونَ (111) قَالَ كَمْ لَبِثْتُمْ فِي الأَرْضِ عَدَدَ سِنِينَ (112) قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ فَاسْأَلِ الْعَادِّينَ (113) قَالَ إِنْ لَبِثْتُمْ إِلَّا قَلِيلًا لَوْ أَنَّكُمْ كُنتُمْ تَعْلَمُونَ (114) أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لا تُرْجَعُونَ (115) فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ لا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ (116) وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لا يُفْلِحُ الْكَافِرُونَ (117) وَقُلْ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ (118)" [المؤمنون: 109-118].

Allah ﷻ says, "Indeed, there was a party of My servants who said, 'Our Lord we have believed, so forgive us and have mercy upon us, and You are the best of the merciful' (109). But you took them in mockery to the point that they made you forget My remembrance, and you used to laugh at them (110). Indeed, I have rewarded them this Day for their patient endurance - that they are the attainers [of success] (111). [Allah] will say, 'How long did you remain on earth in number of years?' (112) They will say, 'We remained a day or part of a day; ask those who enumerate' (113). He will say, 'You stayed not but a little - if only you had known (114). Then did you think that We created you uselessly and that to Us you would not be returned?' (115) So exalted is Allah, the Sovereign, the Truth; there is no deity except Him, Lord of the Noble Throne (116). And whoever invokes besides Allah another deity for which he has no proof - then his account is only with his Lord. Indeed, the disbelievers will not succeed (117). And, [O Muḥammad], say, 'My Lord, forgive and have mercy, and You are the best of the merciful' (118)" (Al-Mu'minun: 109-118).

Allah ﷻ says, "Indeed, there was a party of My servants" (Al-Mu'minun: 109). A group of Allah's servants believed in Him and thus they believed in the truth because Allah is the truth and the angels, Paradise, and Hell are all true. Prophet Muhammad and all the previous messengers are also truthful. The servants who believed said, "Our Lord, we have believed, so forgive us and have mercy upon us, and You are the best of the merciful" (Al-Mu'minun: 109). Those who believed in the truth, submitted to their Lord, and called upon Him were

subjected to mockery and sarcasm. Allah ﷻ says, "But you took them in mockery to the point that they made you forget My remembrance, and you used to laugh at them" (Al-Mu'minun: 110). The main goal of the unbelievers was to mock and ridicule the believers. The unbelievers forgot that Allah ﷻ will avenge the believers and grant them victory. They continued to mock the believers and did not care that they are attributed to Allah and should be held in high regard because they have been guided to the path of the Lord ﷻ. Then, Allah ﷻ says, "Indeed, I have rewarded them this Day for their patient endurance - that they are the attainers [of success]" (Al-Mu'minun: 111). The Lord, Allah ﷻ will reward the believers on the Day of Judgment for their patience towards the disbelievers who denied, mocked, and laughed at them. They are the only attainers of this success and victory.

Then comes another denunciation from the Lord ﷻ. "[Allah] will say, 'How long did you remain on earth in number of years?'" (Al-Mu'minun: 112). This question indicates the short time they have to enjoy their lives on this earth. After that severe torture will be awaiting them. They preferred their despicable possessions over the religion of Allah ﷻ and on this Day they will not help them. Then, "They will say, 'We remained a day or part of a day; ask those who enumerate'" (Al-Mu'minun: 113). They claimed that their stay on the earth was a day or part of a day. This statement could be a lie that they devised or it could be that their life on earth passed by so quickly that it felt as if it lasted a day or part of a day. Then they said to ask those who counted the years that we have stayed. Allah ﷻ also describes them similarly in another verse as He says, "The Day the Horn will be blown. And We will gather the criminals, that Day, blue-eyed (102). They will murmur among themselves, 'You remained not but ten [days in the world]' (103). We are most knowing of what they say when the best of them in manner [i.e. wisdom or speech] will say, 'You remained not but one day' (104)" (Taha: 102-104). In another verse, Allah ﷻ says, "And the Day the Hour appears

the criminals will swear they had remained but an hour. Thus they were deluded" (Ar-Rum: 55). They felt that the time they spent in this worldly life was short, while in reality some of them lived extremely long lives, but they did not remember this long period. Allah ﷻ says to them "But did We not grant you life enough for whoever would remember therein to remember, and the warner had come to you?" (Fatir: 37) They were granted enough time, so they may remember and become mindful of Allah as some lived for forty, fifty or sixty years. The warner, in this verse could refer to their graying hair that indicates their old age and warns them about what awaits or the warner could refer to the messengers who were sent to them. There is no doubt that they had lived in this world for a long time which is sufficient enough for them to become mindful. However, they wasted their lives and now, they regret their actions and feel remorseful.

Then, "He will say, 'You stayed not but a little - if only you had known" (Al-Mu'minun: 114). There is no doubt that they lived for a short period in this worldly life in comparison to their eternal stay in the Hereafter. In this verse, Allah ﷻ rebukes and despises them because they attributed to Him matters that no mindful human being should even consider.

Allah ﷻ says, "Then did you think that We created you uselessly and that to Us you would not be returned?" (Al-Mu'minun: 115). The unbelievers thought that there is no life after death. They claimed that death is the end of a person's life, so they assumed they were created without a purpose. They thought they could do whatever they pleased from eating and drinking, to killing and insulting one another. They also thought they could believe and worship whoever they wanted and abandon whoever they wanted. Then, one day they would die and that would be it. On the contrary, if the Lord of the heavens, the earth, and the universe left His servants to do as they pleased, did not send messengers to warn mankind and show them the straight path, and did not hold them accountable for their actions,

then this life would have been created in vain. Of course, this is an absurd matter because it would suggest that Allah was toying with His servants.

Then, He says, "So exalted is Allah, the Sovereign, the Truth; there is no deity except Him, Lord of the Noble Throne" (Al-Mu'minun: 116). Allah ﷻ is exalted over the false claims that He created this world with no rational, purpose, or wisdom. Allah ﷻ is "the Sovereign, the Truth" (Al-Mu'minun: 116). The rulers of the earth are described by their administration, their laws that prevent crimes, punish wrongdoers and reward the obedient. Allah is the Sovereign Who commands His servants to follow His straight path and He determines what is permissible and forbidden. He also commands his servants to obey Him, threatens those who do not follow His path, and promises those who pursue His path with victory and Paradise. Allah ﷻ is "the Truth; there is no deity except Him" (Al-Mu'minun: 116). There is no god other than Allah ﷻ and anything else worshiped besides Him is a false deity. He did not say that no other gods exist because the disbelievers and polytheists throughout time have worshiped many false deities. They worshiped existing beings such as the sun, the moon, the stars, the planets, etc. They also worshiped figments of their own imagination. The disbelievers worshiped, loved, submitted, called upon, and humbled themselves to these false gods. However, these matters only belong to Allah ﷻ, the Lord, God, and the Creator.

Allah ﷻ says, "[He is the] Lord of the Noble Throne" (Al-Mu'minun: 116). These are the attributes of Allah ﷻ and all creatures fall under the Throne of Allah ﷻ including the heavens and the earth and what lies between them. Thus, Whoever is settled upon the Throne dominates those below Him and that is Allah ﷻ, the Subjugator as He says, "And He is the subjugator over His servants. And He is the Wise, the Aware" (Al-An'am: 18). The Throne of Allah ﷻ is the greatest creation and none of His other creations, including the angels, have the ability to grasp its value, size, worth, and preciousness except Allah because their minds do not have the capacity to do so. All other so-called gods are inferior to Him

including the sun, the moon, the stars, and even Isa the son of Maryam. They are all small humble creatures that submit to the command of their Master ﷻ and to the owner of the Throne. Isa is a servant of Allah ﷻ and the angels submit to Allah even though they are great, magnificent, and marvelous creations. The Prophet ﷺ said, "I am authorized to tell you about one angle of the Throne: between his ear and his shoulders, the birds fly five hundred years". The Throne carriers are humble before their Lord and submit to Him in worship.

Then, Allah ﷻ says warning and threatening at the end of this surah, "And whoever invokes besides Allah another deity for which he has no proof - then his account is only with his Lord. Indeed, the disbelievers will not succeed" (Al-Mu'minun: 117). This is a threat from Allah ﷻ to those who call upon any god other than Him. Supplication is an act of worship and it is the noblest form of worship. Then, Allah ﷻ says, "for which he has no proof then his account is only with his Lord" (Al-Mu'minun: 117). This means that those who invoke other gods without formulating a conclusive argument will be punished by Allah ﷻ Himself. Allah will not command Jibreel or anyone else to punish them. The Lord is the One Who will judge them because He is their creator, provider, master, owner, and the One Who controls them, so He will judge them. This statement also refutes their argument because it is their Lord Who will hold them accountable for their actions and not those false deities that cannot benefit them nor harm them.

Then, Allah ﷻ says, "Indeed, the disbelievers will not succeed" (Al-Mu'minun: 117). This statement is a clear evident truth that indicates the state of the disbelievers. This is the judgment of Allah ﷻ that the disbelievers will not succeed. All those who worship gods other than Him are considered unbelievers because the evidence for monotheism has already been established. Everything that can be seen is proof that there is only One God. In addition, Allah ﷻ sent revelations to mankind that can be heard. He clearly indicated that He is to be worshiped without associating any partners with Him. There is no proof of

polytheism within these scriptures and revelations and thus polytheists are considered disbelievers. The Quran was revealed to Prophet Muhammad ﷺ and it is the greatest source of knowledge as this religion is the essence of monotheism. The following verse gives examples of the visible signs of Allah as well as His audible signs:

Allah ﷻ says, "Indeed, in the creation of the heavens and the earth, and the alternation of the night and the day, and the [great] ships which sail through the sea with that which benefits people, and what Allah has sent down from the heavens of rain, giving life thereby to the earth after its lifelessness and dispersing therein every [kind of] moving creature, and [His] directing of the winds and the clouds controlled between the heaven and earth are signs for a people who use reason" (Al-Baqarah: 164).

At the end of the surah, there is a call to the Prophet ﷺ to turn to Allah ﷻ with supplication, forgiveness, and mercy. Allah ﷻ says, "And, [O Muḥammad], say, 'My Lord, forgive and have mercy, and You are the best of the merciful'" (Al-Mu'minun: 118). This is also addressed to all of mankind and all believers. The believers called upon Allah ﷻ by referring to Him as their Lord, so that He may respond to their plea. This is also acknowledgement and praise that Allah ﷻ is indeed their Lord who they should invoke. Then they ask Allah ﷻ to pardon their sins which means to conceal, erase, and cover them. They also ask for His mercy upon them because He is the best of the merciful'" (Al-Mu'minun: 118).

With this, this great Surah ends. We ask Allah to forgive our sins, repent to Him, turn to Him, and seek refuge in Him. Praise is to Allah, the Lord of the Worlds, at the beginning and the end. And peace be upon His servant and messenger Mohammad. We ask Allah to make it beneficial to Muslims in the east and west of the earth, and to make this a treasure for us on the Day of Resurrection.

An-Nur

بسم الله الرحمن الرحيم: "سُورَةٌ أَنزَلْنَاهَا وَفَرَضْنَاهَا وَأَنزَلْنَا فِيهَا آيَاتٍ بَيِّنَاتٍ لَعَلَّكُمْ تَذَكَّرُونَ (1) الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِنْهُمَا مِائَةَ جَلْدَةٍ وَلا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الآخِرِ وَلْيَشْهَدْ عَذَابَهُمَا طَائِفَةٌ مِنَ الْمُؤْمِنِينَ (2) الزَّانِي لا يَنكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ لا يَنكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ وَحُرِّمَ ذَلِكَ عَلَى الْمُؤْمِنِينَ (3) وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا وَأُوْلَئِكَ هُمُ الْفَاسِقُونَ (4) [النور: 1-4].

In the name of Allah, the Entirely Merciful, the Especially Merciful, "[This is] a surah which We have sent down and made [that within it] obligatory and revealed therein verses of clear evidence that you might remember (1). The [unmarried] woman or [unmarried] man found guilty of sexual intercourse - lash each one of them with a hundred lashes, and do not be taken by pity for them in the religion [i.e. law] of Allah, if you should believe in Allah and the Last Day. And let a group of the believers witness their punishment (2). The fornicator does not marry except a [female] fornicator or polytheist, and none marries her except a fornicator or a polytheist, and that [i.e. marriage to such persons] has been made unlawful to the believers (3). And those who accuse chaste women and then do not produce four witnesses - lash them with eighty lashes and do not accept from them testimony ever after. And those are the defiantly disobedient (4)" (An-Nur: 1-4).

This is a completely Medinan surah and it was revealed after the Ifk Incident when the Mother of the Believers, Aisha (may Allah be pleased with her), was accused of adultery then Allah ﷻ sent down this surah that exonerated her and proved her innocence. This surah begins with a set of rulings regarding committing adultery, accusing chaste women of this crime, and specifically if a husband accuses his wife. Allah ﷻ sent down rulings and forms of etiquette to preserve the Muslim community and protect it from the scourge of these crimes. For example, seeking permission before entering a room within the house,

seeking permission to enter the house from the outside, allowing elderly women to alleviate their veils if they do not seek marriage, dressing modestly is a requirement for believers both men and women, lowering their gazes, and restricting those who are allowed to see the adornment of a believing woman. There are also rulings specific to the status of the Prophet ﷺ and those who hurt him. Allah ﷻ says, "Do not treat the Messenger's summons to you ˹as lightly˺ as your summons to one another. Allah certainly knows those of you who slip away, hiding behind others. So let those who disobey his orders beware, for an affliction may befall them, or a painful torment may overtake them" (An-Nur :63).

Allah ﷻ says "[This is] a surah which We have sent down and made [that within it] obligatory and revealed therein verses of clear evidence that you might remember" (An-Nur: 1). The imperative verbs indicate the gravity of adhering to these commandments and the obligation of following them. These commands are not preceded with a preface which is typical for Meccan surahs and some Medinan surahs as well. Some surahs are formulated by beginning with an introduction, then the topic of discussion, then specific details regarding this topic, then a conclusion that settles the subject matter. In Surah Al-Baqarah, for instance, Allah ﷻ begins the chapter with three divided Arabic letters. He says, "Alif, Lām, Meem" (Al-Baqarah :1). Then, Allah praises the Noble Quran and says, "This is the Book about which there is no doubt, a guidance for those conscious of Allah" (Al-Baqarah :2). After that, Allah indicates the different stances towards this Book. There are those who believed, those who disbelieved, and those who were hypocritical. Next, Allah ﷻ commands mankind to worship Him. Then, He establishes detailed evidence proving that Muhammad bin Abdullah is the Messenger of Allah. He says, "And if you are in doubt about what We have sent down [i.e. the Quran] upon Our Servant [i.e. Prophet Muḥammad ﷺ], then produce a sūrah the like thereof…" (Al-Baqarah: 23). After that, He provides details of the story of mankind and relates details of the rulings of Allah

ﷻ. He also reveals the invitation directed to the Jews and Christians to join this religion. He then reveals the scandals of the Jews and their disdain towards this invitation. Then, to conclude this surah Allah ﷻ reveals His legislations that were decreed upon His worshipers.

In the surah of An-Nur, Allah ﷻ begins with a verse that precedes His rulings. This is also found in Surah Al-Ma'idah as He says, "O you who have believed, fulfill [all] contracts. Lawful for you are the animals of grazing livestock except for that which is recited to you [in this Quran] - hunting not being permitted while you are in the state of iḥrām. Indeed, Allah ordains what He intends" (Al-Ma'idah: 1). Then Allah reveals the details of His rulings. Another example is Surah Al-Ahzab as He says, "O Prophet, fear Allah and do not obey the disbelievers and the hypocrites. Indeed, Allah is ever Knowing and Wise (1). And follow that which is revealed to you from your Lord. Indeed Allah is ever, of what you do, Aware (2)" (Al-Ahzab: 1-2).

Surah An-Nur begins with a brief introduction that clarifies that Allah ﷻ is the One Who revealed this surah. Allah ﷻ says, "[This is] a surah which We have sent down and made [that within it] obligatory and revealed therein verses of clear evidence that you might remember" (An-Nur: 1). He is the One Who imposed these rulings upon them. The word "surah" is the predicate for an omitted subject. A surah is a chapter in the Quran that consists of lines and verses. It also includes an introduction and a conclusion. The word surah in the Arabic language has multiple meanings. It could refer to something that is something specific that is surrounded by walls or surah could mean strength and power.

Allah ﷻ attributes the revelation of the Quran to Himself. This verse is a reminder for the believers that this is the word of Allah ﷻ and that the rulings revealed in this surah are His. These are Allah's commands and His prohibitions as He says, "We have sent down and made [that within it] obligatory" (An-Nur:

1). Allah has revealed that following this revelation is not an optional matter or a desirable action, rather it is an obligation. Then, He says, "and revealed therein verses of clear evidence" (An-Nur: 1). These commandments are clear and indicate His wisdom and meticulousness in putting every matter in its rightful place. In addition, to His clear instructions that are revealed within this surah. Furthermore, Allah ﷻ provides clear evidence that He is the One, True, Wise, and Mighty Lord ﷻ. Then He says, "that you might remember" (An-Nur: 1). This verse reminds them to be mindful of the revelation, so they may remember their Lord ﷻ and His grace upon them by revealing this guidance to preserve, protect, and purify themselves. This surah also illustrates that those who follow the religion of Allah ﷻ will be enlightened as He says, "Allah is the Light of the heavens and the earth. The example of His light is like a niche within which is a lamp…" (An-Nur: 35). Allah ﷻ will clarify the meaning of Light in the upcoming pages.

Allah ﷻ says, "The [unmarried] woman or [unmarried] man found guilty of sexual intercourse" (An-Nur: 2). The definite article "the" generally includes all those who commit adultery regardless of their marital status. It is indicated in the Sunnah of the Prophet and the Quran that the ruling of the adulterer who is or was married differs from the ruling of a bachelor. The ruling in this verse refers to a bachelor who is guilty of adultery. 'Ubada b. as-Samit reported the Prophet as saying, "Receive my teaching, receive my teaching God has appointed a way for those women. When the parties are unmarried they shall receive a hundred lashes and be banished for a year when they commit fornication and when they have been married they shall receive a hundred lashes and be stoned to death".

The previous ruling is indicated by Allah ﷻ in another surah as He said, "Those who commit immorality [i.e. unlawful sexual intercourse] of your women - bring against them four [witnesses] from among you. And if they testify, confine them [i.e. the guilty women] to houses until death takes them…" (An-Nisa: 15).

Previously, after the adultress was found guilty by the testimony of four witnesses, she would be sentenced to confinement within her house. Allah ﷻ says, "... or Allah ordains for them [another] way" (An-Nisa: 15). This statement indicates that Allah ﷻ set down a path for establishing the punishment. Therefore, when these verses were revealed, the Prophet ﷺ said, "Receive my teaching, receive my teaching". The Prophet ﷺ meant that he would clarify this matter. As the Prophet revealed in the Hadith, Allah ﷻ lessened the punishment for the bachelors who committed adultery. He sentenced them with a hundred lashes and a year of exile from the town in which they committed the obstinacy. After that year passes they are allowed to return to their town. While those who are found guilty of this crime and are or have been previously married then they are to be punished with a hundred lashes and are stoned to death as stated in this Hadith. This was implemented by the Prophet ﷺ, for example, Maiz Elasmay and Alghamdia were sentenced with this punishment.

The Caliphas also implemented this ruling as Umar bin Al Khattab (may Allah be pleased with him) said, "I fear that after a long time has passed, some will say: 'I do not find (the sentence of) stoning in the Book of Allah' and they will go astray by abandoning one of the obligations enjoined by Allah ﷻ. Rather stoning is a must if a man is married (or previously married) and proof is established, or if pregnancy results or if he admits it. I have read it (in the Quran). 'And if an old man and an old woman commit adultery, stone them both'. The Messenger of Allah ﷺ stoned (adulterers) and we stoned (them) after him".

This means that the Caliphas continued to execute this punishment even after the Prophet ﷺ passed away, including Abu Bakr and Umar bin Al Kattab. This ruling was mentioned in the Quran in Surah Al-Ahzab, however, the words of the text were abrogated while the ruling is retained. Likewise, the Prophet ﷺ affirmed this ruling with his words and actions as he said, "I urge you to adhere

to my Sunnah and the path of the Rightly-Guided Caliphs, and cling stubbornly to it [literally: with your molar teeth]".

As for the bachelor adulterers, they are sentenced to receive one hundred lashes, which is indicated in the Quranic verse, while the Sunnah added a year of banishment to the sentence. The Prophet ﷺ did not contradict the Quran, on the contrary, he elaborated the details of this ruling. Allah ﷻ decrees, "lash each one of them with a hundred lashes" (An-Nur: 2). They are beaten with a medium stick that hurts the skin, but it should not cut their flesh nor break their bones. Then, Allah ﷻ says, "and do not be taken by pity for them in the religion [i.e. law] of Allah" (An-Nur: 2). The adulterers should not be given any form of sympathy for their crime because these feelings of compassion may be a reason for people to disregard the judgment of Allah. He says, "if you should believe in Allah and the Last Day" (An-Nur: 2). If Muslims believe in Allah ﷻ and the Last Day, then they should beware of showing them mercy by not carrying out this sentence because this is a divine punishment from Allah ﷻ. They are commanded to carry out the judgment of Allah ﷻ. Then, He says, "And let a group of the believers witness their punishment" (An-Nur: 2). When the sentence is implemented a group of believers must be present to witness it. This is a requirement to deter those who committed this crime from doing so again and it deters those who are watching from committing adultery in fear of suffering the same fate. Furthermore, those who observe this punishment monitor it to ensure that it is executed in the correct manner. They ensure that they are neither lenient nor aggressive in executing the punishment.

Allah ﷻ says, "The fornicator does not marry except a [female] fornicator or polytheist, and none marries her except a fornicator or a polytheist, and that [i.e. marriage to such persons] has been made unlawful to the believers" (An-Nur: 3). The Arabic word *nikah* is derived from the verb *nakaha* which has multiple meanings, for example, it could mean sexual intercourse or marriage. However,

in the Quran, the word *nikah* always refers to marriage as Allah ﷻ says, "O you who have believed, when you marry believing women and then divorce them before you have touched them [i.e. consummated the marriage], then there is not for you any waiting period to count concerning them…" (Al-Ahzab: 49). Allah ﷻ also says, "And do not marry polytheistic women until they believe…" (Al-Baqarah: 221). It is impotant to make this distinction because some scholars interpreted the Arabic verse as the following: A male or female fornicator only has sexual intercourse with an adulteress like themselves because they will not object or a polytheist because they do not have any moral or religious resolve that deters them from obscenity. Thus, the correct interpretation of this verse is that a male or female fornicator can only marry a fornicator or polytheist.

The reason this verse was revealed is the incident that occurred with Ibn Abi Murthid Al-Ghanawi. He was a great companion of the Prophet ﷺ (may Allah be pleased with him). The Prophet used to send him from Medina to Mecca to rescue the weak believers who were tormented by the unbelievers. Murthid used to sneak into where they were held captive, release them, and bring them to Medina. One night, while he was walking in the alleys of Mecca. He saw a prostitute he knew from Jahiliyyah named Anak. She recognized him, called out to him, and invited him to stay the night with her. He refused her invitation and said that Islam prevents him from doing so. She then threatened to shout to draw people's attention if he did not oblige her request, so he fled away from her. At that moment, she screamed, exposing Murthid as the one who took their prisoners. So, the people of Mecca came out of their houses and began searching for him (may Allah be pleased with him). He was able to find shelter in a deserted house and hid until the disbelievers ceased their search for him. Then, he safely returned to Medina. He then presented the matter to the Prophet ﷺ and asked if he could marry Anak, who was his girlfriend in Jahiliyyah. The Prophet ﷺ remained silent and Allah ﷻ revealed the following verse: "The fornicator does

not marry except a [female] fornicator or polytheist, and none marries her except a fornicator or a polytheist, and that [i.e. marriage to such persons] has been made unlawful to the believers" (An-Nur: 3). The Prophet declared that this is the judgment of Allah ﷻ and he could either obey or disobey his command. When the Prophet said he could "obey" or "disobey", he did not mean that he had a choice because this matter is forbidden upon believers. However, if the fornicators repented then they would no longer be called fornicators and they can marry other believers.

Then, Allah ﷻ says, "And those who accuse chaste women" (An-Nur: 4). In Arabic, the word *muhsan* refers to someone who is protected and it also refers to someone who is virtuous. *Muhsanat* refers to married women who are virtuous and protected from sin. So, Allah ﷻ says, "And [also prohibited to you are all] married women except those your right hands possess…" (An-Nisa: 24). Allah ﷻ also states, "Prohibited to you [for marriage] are your mothers, your daughters, your sisters, your father's sisters…" (An-Nisa: 23). Allah ﷻ mentioned in detail all the women whom a Muslim is not permitted to marry. Then, He also states that it is not permissible to marry a woman who is already married.

Allah ﷻ says, "And those who accuse chaste women - lash them with eighty lashes and do not accept from them testimony ever after. And those are the defiantly disobedient" (An-Nur: 4). Those who accuse chaste women, specifically married women, of adultery and do not bring four witnesses to testify must be punished. First, they are sentenced to receive eighty lashes, in accordance with the specifications previously mentioned. Second, their testimony will become invalid for any type of contract whether for a sale, purchase, gift, or marriage. The final ruling is that Allah ﷻ determined that those who accuse virtuous women of indecency are defiantly disobeying Allah ﷻ.

يقول الله ﷻ: "إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (5) وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُنْ لَهُمْ شُهَدَاءُ إِلَّا أَنفُسُهُمْ فَشَهَادَةُ أَحَدِهِمْ أَرْبَعُ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ (6) وَالْخَامِسَةُ أَنَّ لَعْنَةَ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ (7) وَيَدْرَأُ عَنْهَا الْعَذَابَ أَنْ تَشْهَدَ أَرْبَعَ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الْكَاذِبِينَ (8) وَالْخَامِسَةَ أَنَّ غَضَبَ اللَّهِ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ (9) وَلَوْلا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ تَوَّابٌ حَكِيمٌ (10) إِنَّ الَّذِينَ جَاءُوا بِالإِفْكِ عُصْبَةٌ مِنْكُمْ لا تَحْسَبُوهُ شَرًّا لَكُمْ بَلْ هُوَ خَيْرٌ لَكُمْ لِكُلِّ امْرِئٍ مِنْهُمْ مَا اكْتَسَبَ مِنَ الإِثْمِ وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ (11)" [النور: 5-11].

says, "Except for those who repent thereafter and reform, for ﷻ Allah indeed, Allah is Forgiving and Merciful (5). And those who accuse their wives [of adultery] and have no witnesses except themselves - then the witness of one of them [shall be] four testimonies [swearing] by Allah that indeed, he is of the truthful)6(And the fifth [oath will be] that the curse of Allah be upon him if he should be of the liars (7). But it will prevent punishment from her if she gives four testimonies [swearing] by Allah that indeed, he is of the liars (8). And the fifth [oath will be] that the wrath of Allah be upon her if he was of the truthful (9). And if not for the favor of Allah upon you and His mercy and because Allah is Accepting of Repentance and Wise (10). Indeed, those who came with falsehood are a group among you. Do not think it bad for you; rather, it is good for you. For every person among them is what [punishment] he has earned from the sin, and he who took upon himself the greater portion thereof - for him is a great punishment [i.e. Hellfire] (11)" (An-Nur: 5-11).

says, "Except for those who repent thereafter and reform, for ﷻ Allah indeed, Allah is Forgiving and Merciful" (An-Nur: 5). If those who accuse chaste women of fornification seek Allah's mercy and forgiveness then they must repent They also must admit that they were uttering false .ﷻ by returning to Allah .accusationsThey must mend their ways by pledging to be honest and trustworthy and not tarnish the reputations of others. If they adhere to Allah's command then He will pardon them and erase their sins. In addition, He will show them mercy by not tormenting them for this sin. However, does this mean they are no longer

referred to as "the defiantly disobedient" (An-Nur: 4)? In addition, will their future testimonies be accepted after repentance? Are they spared from the prescribed punishment declared by Allah ﷻ? If they genuinely repent for their actions then they will no longer be considered among the rebellious and their testimonies will be accepted, however, accepting their testimonies is a controversial matter between some scholars. As for the prescribed punishment, there is a consensus that those who accuse chaste women of adultery will not be spared from it even if they repent or claim that they were lying or being hasty in accusing them.

Allah decreed a ruling specifically to those who accuse their wife of adultery. The Almighty says, "And those who accuse their wives [of adultery] and have no witnesses except themselves" (An-Nur: 6). These verses were revealed when one companion who witnessed his wife commit adultery, so he went to the Prophet ﷺ and said, "O Messenger of Allah, if a person sees his wife in a shameful situation with another man, should he wait to bring four witnesses? If he kills both of them out of anger, then you will hold him accountable. What must he do?" This companion was Uwaimir al-Ajlani and then Hilal Ibn Umayya came forth with the same statement. Then, the Prophet said to him "A revelation has been sent down about you and your wife, so go away and bring her". This ruling was revealed by Allah specifically regarding a man accusing his wife of adultery. The ruling is different in this case because it is easy for someone to falsely accuse any other woman of this sin. However, it is extremely difficult for a man to accuse his own wife unless it is the truth. No man would tarnish his or his wife's reputation and harm his future children by making a false accusation, unless he is a shameless and immoral man. Therefore, if a man accuses his wife of such an act, then he is most likely truthful, so he is not punished if he does not bring any witnesses.

Allah ﷻ says, "Then the witness of one of them [shall be] four testimonies [swearing] by Allah that indeed, he is of the truthful (6). And the fifth [oath will be] that the curse of Allah be upon him if he should be of the liars (7)" (An-Nur: 6-7). A man who witnesses his wife in this state is completely furious. He cannot remain calm nor can he speak up because he would be punished for accusing her without bringing four witnesses. So, Allah ﷻ revealed a specific ruling as a solution, which is to swear four times by Allah that he is truthful and the fifth time is to pray against himself to be cursed by Allah ﷻ if he is falsely accusing her. After that, the woman either confirms his accusations and therefore she is sentenced to be stoned or she denies them by swearing upon Allah ﷻ four times and the fifth time she prays to be cursed by Allah if his accusations are truthful. When this matter is raised to a figure of authority, such as a ruler, an imam, or a judge, he will ask the husband to testify "four testimonies [swearing] by Allah" that he is truthful. The husband is also testifying that he is a believer and that there is no god but Allah ﷻ.

Then, the Almighty says, "But it will prevent punishment from her" (An-Nur: 8). She will be spared from the stoning sentence if she testifies that her husband is lying. However, if she confirms his accusations then, as a married woman she would be sentenced to death by stoning as this will purify her for the Hereafter. If she denies his accusations then, "she gives four testimonies [swearing] by Allah that indeed, he is of the liars" (An-Nur: 8). In each testimony, she declares that he is throwing false accusations. The Allah ﷻ says, "And the fifth [oath will be] that the wrath of Allah be upon her if he was of the truthful" (An-Nur: 9). The man will take an oath that the curse of Allah ﷻ will be upon him if he is lying while the woman will be that the wrath of Allah ﷻ befalls her if she is lying. Of course, the wrath of Allah ﷻ is far greater than His curse. The wife in this situation could be lying to invalidate her husband's testimony. While the husband, in most cases, is truthful when he accuses his wife because no man

would tarnish his reputation this way, unless he is a shameful person, so if he is lying the curse of Allah ﷻ will befall him. However, if a woman who committed adultery denies the accusations and prefers this worldly life over the Afterlife then she is deserves to meet the wrath of Allah ﷻ. In addition, if she took these solemn oaths falsely then this would indeed be a terrible matter.

When these verses were revealed, the Prophet ﷺ called for Uwaimir al-Ajlani and his wife to perform *li'an*, i.e., mutual cursing. Then the Prophet preached to the woman and told her that the torment of this world is lesser than the torment of the Hereafter. She was silent for a while, then she said to herself, "I will not disgrace my family". Thus, she denied his accusations, so the Prophet separated them and she was given custody of her child. Uwaimir said to the Prophet ﷺ, "O Messenger of Allah, my wealth!" He said: "You are not entitled to any wealth. If you are telling the truth about her, then it is in return for having been allowed intimacy with her, and if you are lying then you are even less entitled to it". So, the Prophet decreed that she would keep her dowry and take custody of the child. They will also be separated and divorced eternally. They will be unable to return to one another again after the separation, neither through a new marriage contract nor by offering a new dowry.

Then, the Almighty says, "And if not for the favor of Allah upon you and His mercy" (An-Nur: 10). In this conditional sentence, the main clause is omitted and implies the following: "then Allah would have punished you and made you distressed". He revealed these great rulings to purify the souls of the believers, the community, and to free them from treason and fornication. They would not have received this insight if not for the grace and mercy of Allah ﷻ upon them. These commands were made as a way for repentance for those who sinned. Allah ﷻ has also made these prescribed punishments as a means for atonement. The Prophet ﷺ said, "Swear allegiance to me on the basis that you will not associate anything with God, or steal, or commit fornication, or kill your children, or

produce slander which you yourselves have falsely fabricated, or be disobedient concerning what is good. If any of you fulfills his promise, God will undertake his reward but if anyone perpetuates any of these things and is punished for it in this world, it will be an atonement for him".

The worldly punishment allows wrongdoers to atone for their sins, so Allah ﷻ may pardon them and conceal their sins in the Hereafter. This purifies the believers who committed sins and alleviates them as the torment in the Hereafter is more severe in comparison to this worldly torment. Several of these punishments may seem extremely severe to others. For example, those who commit adultery are whipped one hundred times if they are bachelors or they are stoned to death if they are married. In addition, those who accuse chaste women are lashed eighty times. But, Allah ﷻ declares that these punishments are still far less severe than the eternal torment in the Hereafter. These punishments also serve as a deterrence for others who may consider committing these sins. It also prevents those who have committed these sins from falling into them once again; this of course applies to the punishments that do not lead to death such as flogging. Thus, the fear of the prescribed punishment also prevents believers from disobeying Allah ﷻ.

Then, He says, "Allah is Accepting of Repentance" (An-Nur: 10). This is one of the attributes of Allah ﷻ Who is the One Who is Accepting of Repentance much more repeatedly from His servants. The servants of Allah repent by returning to Him and Allah accepts their repentance and dismisses their past mistakes. He is also "All-Wise" (An-Nur: 10). Allah sets every matter in its rightful place and this is the wisdom of the Lord in imposing these great judgments on His servants.

Then, Allah ﷻ says, "Indeed, those who came with falsehood are a group among you. Do not think it bad for you; rather, it is good for you. For every person

among them is what [punishment] he has earned from the sin, and he who took upon himself the greater portion thereof - for him is a great punishment [i.e. Hellfire]" (An-Nur: 11). In this verse of Surah An-Nur, Allah ﷻ mentions the slander against the Mother of the Believers, Aisha (may Allah be pleased with her). This was a serious incident in which she was accused of adultery. This was narrated by Imam al-Bukhari and Imam Muslim in the two Sahihs and in numerous Islamic works. Sahih al-Bukhari (may Allah have mercy on him) narrated the speech of Aisha, the wife of the Prophet ﷺ, regarding the slander against her. The defamation was known as the Ifk Incident. The word *ifk*, in this context, means to utter falsehood and to distort speech. When the people of falsehood threw these false accusations Allah ﷻ revealed to His Messenger Muhammad ﷺ these verses to prove the innocence of Aisha (may Allah be pleased with her). The accusations were not cleared due to the lack of witnesses. Moreover, the Prophet ﷺ did not receive any visionary inspiration from Allah ﷻ through his dreams that reveal her innocence. In fact, Allah ﷻ exonerated her and honored her in the Quran that will be recited until the Day of Judgment.

The wife of the Prophet ﷺ narrated the story of the incident. The hadith was narrated in Sahih al-Bukhari by Imam ibn Shihab al-Zahri, (may Allah have mercy on him) who gathered this narration from a group of companions who coincided with each other and some of them were more aware of the hadith than others. He said that Urwa told them that he heard Aisha (may Allah be pleased with her) say, "Whenever Allah's Messenger ﷺ intended to go on a journey, he would draw lots amongst his wives and would take with him the one upon whom the lot fell. During a battle of his, he drew lots amongst us and the lot fell upon me, and I proceeded with him after Allah had decreed the use of the veil by women. I was carried in a Howdah (on the camel) and dismounted while still in it. When Allah's Messenger ﷺ was through with his battle and returned home, and we approached the city of Medina, Allah's Messenger ﷺ ordered us to proceed at

night. When the order of setting off was given, I walked till I was past the army to answer the call of nature. After finishing I returned (to the camp) to depart (with the others) and suddenly realized that my necklace over my chest was missing. So, I returned to look for it and was delayed because of that. The people who used to carry me on the camel, came to my Howdah and put it on the back of the camel, thinking that I was in it, as, at that time, women were light in weight, thin and lean, and did not eat much. So, those people did not feel the difference in the heaviness of the Howdah while lifting it, and they put it over the camel.

At that time, I was a young lady. They set the camel moving and proceeded on. I found my necklace after the army had gone, and came to their camp to find nobody. So, I went to the place where I used to stay, thinking that they would discover my absence and come back in my search. While in that state, I felt sleepy and slept. Safwan bin Mu'attal As-Sulami Adh-Dhakwani was behind the army and reached my abode in the morning. When he saw a sleeping person, he came to me, and he used to see me before veiling. So, I got up when I heard him saying, 'Inna lil-lah-wa inn a ilaihi rajiun (We are for Allah, and we will return to Him)'. He made his camel kneel down. He got down from his camel, and put his leg on the front legs of the camel and then I rode and sat over it. Safwan set out walking, leading the camel by the rope till we reached the army who had halted to take a rest at midday. Then whoever was meant for destruction, fell into destruction, (some people accused me falsely) and the leader of the false accusers was Abdullah bin Ubai bin Salul".

Then, Allah ﷻ says "Indeed, those who came with falsehood are a group among you. Do not think it bad for you; rather, it is good for you. For every person among them is what [punishment] he has earned from the sin, and he who took upon himself the greater portion thereof - for him is a great punishment [i.e. Hellfire]" (An-Nur: 11). When Aisha and Safwan (may Allah be pleased with them) arrived in Medina, the people knew that she was the wife of the Prophet ﷺ

and upon witnessing them arriving together long after the army had arrived, the people began fabricating lies. Abdullah bin Ubai bin Salul played a major role in spreading these false rumors as he said, “This is the wife of your prophet, they certainly slept with each other”. It is a false accusation because if there was even the slightest reason to raise any suspicions, then Safwan (may Allah be pleased with him) would not have come with the Mother of the Believers in broad daylight, at noon to be exact. They would have waited until nightfall, so as not to draw any attention to themselves. However, they were both righteous believers in Allah ﷻ who were known for their high morals and excellent manners. It is not possible for anyone to doubt the wife of the Prophet ﷺ and this righteous believer Safwan bin Umayya (may Allah be pleased with him).

On the other hand, when Abdullah bin Ubai bin Salul coneverted to Islam, he did so, to plot against the believers. He did not enter Islam until after the battles of Khaybar and Badr. In addition, he had hurt the Prophet greatly before becoming a Muslim. He said to the Prophet ﷺ at a gathering, “Do not come near me. By Allah, the obnoxious smell of your donkey has offended me”. The Prophet ﷺ was passing by a group of Muslims, including Abdullah bin Rawahah, some Jews, among them were also polytheists from the Aws and Khazraj tribes. The Prophet ﷺ had come to guide them and invite them to convert to Islam. Then, Abdullah bin Ubai bin Salul told the Prophet ﷺ to remain in his place and to speak only to those who come to him without joining their gatherings. He only entered Islam when the Muslims were victorious and when he had seen that this religion had risen in prominence. Some of his people who had recently converted to Islam from Khazraj asked the Prophet to forgive Abdullah bin Ubai because Allah has granted him a sublime position. The people of Medina had decided to crown him as their king before the Prophet came to Medina. But then Allah made the people forget about this matter when they were blessed with Islam. The Aws and Khazraj turned to believing in Allah and the Prophet ﷺ became their imam and leader.

This made Abdullah bin Ubai jealous and his jealousy must have prompted this behavior. So, he left his previous creed and converted to Islam so he may secretly devise a plot against this religion. Moreover, he said to his close associates that they were the ones who fed and sheltered the Muhajirun, as the saying goes (fatten the dog and it will eat you too). In Surah Al-Munafiqun,

Allah ﷻ says, "They [the hypocrites] are the ones who say, 'Do not spend on those who are with the Messenger of Allah until they disband'. And to Allah belong the depositories of the heavens and the earth, but the hypocrites do not understand (7). They say, 'If we return to Medina, the more honored [for power] will surely expel therefrom the more humble'. And to Allah belongs [all] honor, and to His Messenger, and to the believers, but the hypocrites do not know (8)" (Al-Munafiqun: 7-8)

Abdullah bin Ubai said that if he returns to Medina, the inferior, referring to the Prophet, will expel the honorable, meaning himself. However, Allah ﷻ honored and glorified the Prophet with victory. Zaid bin Arqam was the one who told the Prophet, "O Messenger of God, I heard Abdullah bin Ubai saying that". So, the Prophet called him and said, "I know that you have said such-and-such". Then ibn Salul responded, "By God, O Messenger, I did not say this and this is a lie against me". Then, the Prophet blamed Zaid, and said to him: "Why did you accuse him of saying this?" After that, Zaid was dejected until Allah ﷻ sent down the following verses from Surah Al-Munafiqun to confirm his words.

Allah ﷻ says, "When the hypocrites come to you, [O Muḥammad], they say, 'We testify that you are the Messenger of Allah'. And Allah knows that you are His Messenger, and Allah testifies that the hypocrites are liars (1). They have taken their oaths as a cover, so they averted [people] from the way of Allah. Indeed, it was evil that they were doing (2)" (Al-Munafiqun: 1-2).

After that we returned to Medina, and I became ill for one month while the people were spreading the forged statements of the false accusers. I was feeling during my ailment as if I were not receiving the usual kindness from the Prophet ﷺ which I used to receive from him when I got sick. But he would come, greet and say, 'How is that (girl)?' I did not know anything of what was going on till I recovered from my ailment and went out with Um Mistah to the Manasi where we used to answer the call of nature, and we used not to go to answer the call of nature except from night to night and that was before we had lavatories near to our houses. And this habit of ours was similar to the habit of the old Arabs in the open country (or away from houses). So. I and Um Mistah bint Ruhm went out walking. Um Mistah stumbled because of her long dress and on that she said, 'Let Mistah be ruined.' I said, 'You are saying a bad word. Why are you abusing a man who took part in (the battle of) Badr?'" The Prophet ﷺ honored those who participated in the Battle of Badr as he said, "Allah looked at the participants of the battle of Badr (with mercy) and said: Do whatever you wish; I have forgiven you". Those who participated in Badr have a special status because they witnessed the first battle of Islam and it was one of the decisive battles in the history of Islam. So, Aisha (may Allah be pleased with her) asked her why would she say such a thing about someone who participated in the Battle of Badr? Then, "She said, 'O Hanata (you there) didn't you hear what they said?'

Then she told me the rumors of the false accusers. My sickness was aggravated, and when I returned home, Allah's Messenger ﷺ came to me, and after greeting he said, 'How is that (girl)?' I requested him to allow me to go to my parents. I wanted to be sure of the news through them. Allah's Messenger ﷺ allowed me, and I went to my parents and asked my mother, 'What are the people talking about?' She said, 'O my daughter! Don't worry much about this matter. By Allah, never is there a charming woman loved by her husband who has other wives, but the women would forge false news about her.' I said, 'Glorified be

Allah! Are the people really taking care of this matter?' That night I kept on weeping and could not sleep till morning. In the morning Allah's Messenger ﷺ called Ali bin Abu Talib and Usama bin Zaid when he saw the Divine Inspiration delayed, to consult them about divorcing his wife (i.e., Aisha). Usama bin Zaid said what he knew of the good reputation of his wives and added, 'O Allah's Messenger ﷺ! Keep your wife, for, by Allah, we know nothing about her but good.' Ali bin Abu Talib said, 'O Allah's Messenger ﷺ! Allah has not imposed restrictions on you, and there are many women other than her, yet you may ask the woman-servant who will tell you the truth.' Allah's Messenger ﷺ called Barirah and said, 'O Barirah. Did you ever see anything which roused your suspicions about her?' Barirah said, 'No, by Allah Who has sent you with the Truth, I have never seen in her anything faulty except that she is a girl of immature age, who sometimes sleeps and leaves the dough for the goats to eat". The Prophet requested to speak with the servant because she is always with his wife, Aisha and knows about her daily matters and who comes to visit her. So, she will know of any secrets her mistress may be hiding. Barirah was a slave who was emancipated by Aisha (may Allah be pleased with her) using her personal money. She then became a loyal servant to her mistress and attested that she is indeed a pure and chaste woman.

Allah says, "Indeed, those who produced the fabrication are a band of you. Do not consider it bad for you; rather, it is good for you. For each person of them is whatever sin he has earned, yet the one who played the major role—for him is a great punishment"(An-Nur:11). The mother of the believers Aishah said, the messenger of God stood up, saying, 'Is there anyone who can relieve me from Abdullah bin Ubayy Saloul. He wanted to stop the defamation of reputation ﷺ. Abdullah bin Ubayy Saloul was the head. She said, then the messenger of God, while standing on the pulpit, preached to the Muslims, and said, "O Muslims! Who will help me against the man who has harmed me by slandering my wife?".

O Muslims! Who will support me and see that I have an excuse and stop the slander of this evildoer, Abdullah bin Ubayy Saloul. The prophet did not mention him by name, he said, “Who will help me against the man who has harmed me by slandering my wife?” for the defamation of the Prophet’s wife is considered to be defamation of the prophet himself ﷺ. Then, he said, by Allah, I know nothing about my family, but good things. The prophet, the messenger of God is swearing to God that he did not know about his family but good things.

The Prophets are supported with Allah's revelation for he is the true and honest messenger of God. If the matter did not happen through revelation, the prophet's understanding, knowledge, and experience regarding the matter explains it. He said, I know nothing about my family, but good things. This man slandered my family and they mentioned a man whom I know nothing about, but a good thing which was Safwan bin Mu'tall Alsalmi ﷺ who lived and died while saying I never unveiled any woman. He never unveiled any woman, he never entered a woman’s place to see her.

The prophet ﷺ said, they mentioned a man whom I know nothing about but good and never entered my family’s house except with me. This is the prophet's testimony over his wife and over this great companion who was accused. The mother of the believers said, Sa`d bin Mu`adh Al-Ansari, the head of the Khazraj, stood up and said, "O Allah's Messenger ﷺ! By Allah, I will relieve you from him. If he is from the tribe of (Bani) Al-Aus, then I will decapitate him. And if he be from our brethren, the Khazraj, then you give us your order and we will obey it. Order us and we will bring him to you, we will give him a lesson, and we will fight for your sake. Just order us, what do you want? The mother of the believers said, Sa`d bin 'Ubada stood up, he is the head and chief of the Khazraj and is a pious believer.

Yet, the mother of the believers said, and before this incident, he had been a pious man but he was incited by his zeal for his tribe when he heard Sa`d ibn Muadh ordering them. If he was from the others that are from our brethren, the Khazraj, we will do what you ordered us to do. At this point, Sa`d bin 'Ubada was incited by his zeal for the Khazraj, he stood up and said, By Allah the Eternal, you have told a lie! You shall not kill him and you will never be able to kill him! The meaning of which is that he is from Khazraj and we will protect him. Abdullah bin Ubay once was a chief of the Khazraj. Usaid bin Hudair, the cousin of Sa`d (bin Mu`adh) stood up and said to Sa`d bin 'Ubada, "You are a liar! By Allah the Eternal, we will surely kill him, if the prophet orders to kill him, we will kill him".

Then, he said to him, you are a hypocrite defending the hypocrites! You are a hypocrite in your argument defending the hypocrites because Abdullah bin Ubay is the head of the hypocrites. Further, when Sa`d bin 'Ubada, a pious man, argued to defend a hypocrite, he said to him, "you are a hypocrite". He said "you are a hypocrite and defending the hypocrites". The mother of the believers said, "so the two tribes got excited, each of them got excited to face the other. The two tribes are Al-Aus and Al-Khazraj, they were on the point of fighting each other while Allah's Messenger ﷺ was standing on the pulpit. Allah's Messenger ﷺ continued quietening them till they became silent whereupon he became silent too. The prophet saw that the zeal was great, so he kept silent. She said, on that day I kept on weeping so much that neither did my tears stop, nor could I sleep. In the morning my parents were with me,

In the morning, her parents came to her; her father Abu Bakr ﷺ and her mother Umm Ruman. And she wept for two nights and a day without sleeping and with incessant tears till they thought that my liver would burst with weeping. They wanted to relieve her and if she kept crying,

She said, while they were with me and I was weeping, an Ansari woman, who was a good woman, asked permission to relieve the mother of the believers, Aisha. She said, I admitted her and she sat and started weeping with me. While I was in that state, the Prophet came to us, greeted us, and sat down. The Prophet entered upon them, his wife, Abu Bakr, Um Ruman Aisha's mother, and the Ansari woman who came in.

She said, “he has never sat with me since the day of defamation”. Rather, he used to come and ask, how are you? As it was said, the mother of the believers said, “He stayed a month without receiving any Divine Inspiration concerning my case”. She said, “Allah's Messenger ﷺ recited the Tashahhud after he had sat down, he testified that there is no god but Allah and that Muhammad is the messenger of Allah”. Then after this introduction, he started talking about the subject and that was the prophet's usual introduction in his preaches, then entering into the subject that he wanted. Thereafter, after praising and exalting Him, and the testimony that Allah is the one and only and the testimony that Muhammad has the message, he said, “O `Aisha! I have been informed such -and-such things about you. He addressed her about the matter; “if you are innocent, Allah will reveal your innocence. And if you have committed a sin, then ask for Allah's forgiveness and repent to Him” For when a servant confesses his sin and then repents to Allah, Allah accepts his repentance. This fell into the mother of the believers as the falling of the thunderbolt because she did not expect that the Prophet might have the slightest thought that his wife might do such a sin. When the Prophet said to her “if you have committed a sin”, that this thing might happen.

She said, When Allah's Prophet had finished his speech, my tears ceased completely and I no longer felt even a drop thereof. She was sad due to what was said about her and that people said these things about her. Yet, when she found that these sayings reached the Prophet and that he might have doubts regarding

it, the matter became extremely huge to her. She said, then I said to my father, "Reply to Allah's Messenger ﷺ on my behalf as to what he said. The Prophet is telling me if you have committed a sin, then ask for Allah's forgiveness and repent to Him. If you are innocent, Allah will reveal your innocence." Reply to Allah's Messenger ﷺ on my behalf as to what he said. He said, "By Allah, I do not know what to say to Allah's Messenger ﷺ". Then I said to my mother, "Reply to Allah's prophet. She said, "I do not know what to say to Allah's Messenger ﷺ". They surrendered and did not know a thing about that matter. The hypocrites were like a knife in the ring, to end that accusation, she must have turned out to be innocent, and those criminals have no proof that supports what they said. They said, "we do not know what to say to Allah's Messenger ﷺ".

She said, at this point when her mother and father did not say a thing, she said, "I was still a young girl and I had little knowledge of the Qur'an. She said, "I was a young girl as she was between thirteen and fourteen years old". Then, she said, By Allah, I know that you heard this story (of the Ifk) and you believed it. It has been stuck into your minds and you have believed it as true. So now, if I tell you that I am innocent, and Allah knows that I am innocent, you will not believe me". She made Allah her witness.

She said, "Allah knows that I am innocent, you will not believe me because the matter is planted into your minds. And if I confess something, and Allah knows that I am innocent of it; if I confess a thing that I did not do which Allah knows that I am innocent of, you will believe me. You will believe this because it agrees with what was planted into their minds from what was told. Then, she said, by Allah, I cannot find of you an example except that of Yusuf's father." "...so beautiful patience(is most fitting for me) , and Allah alone is besought for help against what you describe"(Yusuf:18). When his sons came to testify this false and lie testimony and said, "They said, "O our father, we went off racing one another and left Joseph by our belongings, so the wolf ate him. But in no way

would you believe us, even if we were truthful"(Yusus:17), "And they came with false1blood on his shirt"(Yusuf:18). What shall he do, he has no means with which he can turn what they came with when they came as such. The proof which they came with was funny; Yacoub took Yusuf's shirt and found that there was no scratch, rather, a shirt full of blood. He said to them, highly exalted is Allah! Since when was a wolf, solemn, knowing, eating Yusuf, without cutting his shirt? He said to them, “this wolf is solemn, it ate Yusuf and did not cut his shirt, that it should cut off his shirt and eat him.

I sought help from Allah ﷻ against what they described of this that she was thrown with and to be patient for the sake of the Lord. She turned against them. She said, “Allah will help me against this and He Who will judge over this matter”. She said, “I turned away and laid on my bed and at that time I knew that I was innocent and that Allah would reveal my innocence. Allah would never leave this matter as such; He will judge it”. She said, “God willing, Allah will reveal my innocence.

She said, “but by Allah, I never thought that Allah would send down something regarding my affair, Divine Inspiration that would be recited (forever). I did not think that Allah ﷻ would deliver a revelation, descend His words regarding my affair, descend it over the messenger to be recited and read and continue to be read till the end of the world. Allah's words and Allah Himself descend from His words and reveal the innocence of the mother of the believers, Aisha.

She said, “am I really worth it?”. She said, “as I considered myself too unworthy to be talked of by Allah with something that was to be recited”, and that was due to her humility, good manners, knowing herself, considering it a great matter, and due to Allah's grace and favor upon her. Yet, I hoped that Allah's Messenger ﷺ might have a vision in which Allah would prove my innocence. I

hoped if Allah would reveal to the Prophet with a revelation with a vision while he is sleeping with which Allah ﷻ would reveal my innocence, and the Prophet's vision is always truthful.

The mother of the believers said, “by Allah, Allah's Messenger ﷺ had not left his seat and nobody had left the house when the Divine Inspiration came to Allah's Messenger ﷺ.” She said “Allah's messenger did not leave, that he waited and did not leave the home, all of them were at the home.” As soon as she turned against them after saying what she did, Allah sent the revelation upon the messenger. So the hard condition which used to overtake him (when he was Divinely Inspired) came over him and the revelation was being sent to him, the heavy statement, "Indeed, We are about to cast upon you a heavy word"(Al-Muzzammil:5),

Heavy statement is when the revelation is sent on a very cold day. The Prophet's forehead then got sweaty and his body got heavy. If he was riding a camel, the camel's toe would hide into the ground out of the heaviness of the Prophet while he was being revealed to. Ossama said that once the prophet was being revealed to, while the prophet's leg was upon Ossama's leg, he said that it almost shattered my leg.

She said, “So the hard condition which used to overtake him (when he was Divinely Inspired) came over him and the revelation was being sent to him. This condition included fever so that the drops of his sweat were running down like pearls. The light falls upon these drops of sweat making them appear like pearls. She said, when that state of Allah's Messenger ﷺ was over he was smiling. Not only smiling but also laughing ﷺ, and the first word he said was, Aisha, Allah has declared your innocence.

After these verses were revealed, he called her by her name, he said to her, Aisha, Allah declared your innocence, your innocence was revealed from the

heavens. She said, my mother said to me, “get up and go to him and thank him”. Aisha said, “By Allah, I will not go to him and I would not thank anybody but Allah”, she was sad from what the Prophet said to her that was, if you committed a sin, then ask for Allah's forgiveness and repent to Him. She knew that people might doubt her, yet, she did not expect that the Prophet might doubt her. And Allah ﷻ sent these verses”, "Indeed, those who produced the fabrication are a band of you. Do not consider it bad for you; rather, it is good for you. For each person of them is whatever sin he has earned, yet the one who played the major role—for him is a great punishment",(An-Nur:11), the ten verses till Allah's saying, "And were it not for Allah’s grace upon you, and His mercy, and that Allah is Compassionate, Bestowing of mercy"(An-Nur:20). She said, “when Allah revealed this to confirm my innocence, Abu Bakr As-Siddiq, who used to provide for Mistah bin Uthatha because of the latter's kinship to him and his poverty, he used to be poor, he was from the Muhajirin and Abu Bakr As-Siddiq's relatives. So, he said, that is Abu Bakr As-Siddiq, “by Allah, I will never provide for Mistah anything after what he has said about Aisha. He said “I would cut off his expenses and I would not provide him with anything because of what he said about the mother of the believers.”

Then Allah ﷻ sent, "And let not the ones endowed with grace and affluence swear not to give to the near relatives and the destitute and the emigrants in the way of Allah, and let them pardon and let them overlook..."(An-Nur:22). Abu Bakr is a man of favor, among his favors that he released a group of slaves and servants like Belal. Likewise, a group of women who were made as slaves and getting tormented in Mecca. Thus, he bought them with his money and released them for the sake of Allah. Besides, he was the most generous of all people as the Prophet said, (Behold, of all people the most generous toward me in regard to his companionship and his property was Abu Bakr). "and affluence", from what Allah ﷻ provided him. "and affluence", the money, "in the way of Allah, and let

them pardon and let them overlook", over their bad. "...Do you not love that Allah should forgive you? For Allah is Oft-Forgiving, Bestowing of mercy"(An-Nur:22).

An honorable call from Allah ﷻ to His faithful servants who are the people of grace and favor that even if they receive bad from the ones they favored, they would face this bad with the good and forgive them. Allah ﷻ encouraged them to forgive so that they would be forgiven. If you forgive your Muslim brothers, Allah ﷻ will forgive you. "...Do you not love that Allah should forgive you? For Allah is Oft-Forgiving, Bestowing of mercy"(An-Nur:22). When the verse was revealed, see the saying of Abu Bakr, Abu Bakr said, By God, I would love for Allah to forgive me. So, he paid back the budget that he was spending on Mistah. And Abu Bakr said, “by Allah, I will never withhold it from him at all, no, I will never take it away from him, and will keep spending on him forever.” Aisha further said, “Allah's Messenger ﷺ also asked Zainab bint Jahsh about my case, and the Prophet also used to ask his wives: He asked Zainab bint Jahsh about my affair.”

He said, O Zainab! What have you seen? Or known about Aisha. She replied, O Allah's Messenger ﷺ! I protect my hearing and my sight (by refraining from telling lies). Even with this slander, I do not hear it. I protect my sight from bad. I know nothing but good (about Aisha). She said, I know nothing about the mother of the believers, Aisha, nothing but good. Aisha said, of all the wives of Allah's Messenger ﷺ, it was Zainab who aspired to receive from him the same favor as I used to receive from the Prophet. Yet, her jealousy, envy, and so, or the desire to distance Aisha from the Prophet to join in the saying of the people of slander.

She said, Allah saved her (from telling lies) because of her piety. But her sister, Hamna, kept on fighting on her behalf. Hamna bint Jahsh is Zainab bint

Jahsh's sister, yet, for the sake of her sister, she fought the mother of the believers Aisha and started spreading the slander out of supporting her sister. Allah ﷻ saved her sister from telling lies by her piety. Yet, this committed what she did of this and she was one of the people who received the prescribed number of lashes for falsehood because she did that for the sake of her sister. Allah says, "Indeed, those who produced the fabrication..."(An-Nur:11),

The ones who came with this slander, "a band of you" among which were the righteous believers who fell into this matter by hearing it and saying it without sensing its greatness because it was a great matter that could not be. Yet, as if they believed it and said it to others, among which were the hypocrites who fabricated this matter and spread it. He said, "Do not consider it bad for you", it is not bad, even if it includes a temptation and suffering to Muslims starting with the Prophet ﷺ, yet, it is affecting his wife and family.

Therefore, it is affecting him because the husband is harmed severely if one of his family falls into bed. This is the messenger of Allah ﷺ, yet, this test and temptation were good for the nation because it was from the greatest proofs about the honesty of the Prophet ﷺ and that he is the sincere and true messenger of Allah because any lair if he was in such situation, he would fabricate a lie to defend himself. He would not be silent. As for the messenger, he remained silent for a whole month while people are talking in this slander while he does not give an answer regarding this matter. If the Prophet was fabricating this religion from him, he would fabricate what turns this slander by himself. So, the messenger waits for the revelation and not turning this matter is one of the greatest proofs that Muhammad the son of Abdullah is the messenger of Allah sincerely and truthfully.

Also, this is proof that the messenger did not know the unseen and that the unseen is to Allah ﷻ, as this was his wife and family and the prophet did not know

the unseen. Rather, he said, “if you are innocent, Allah will reveal your innocence, and if you committed a sin, then ask for Allah's forgiveness and repent to Him, for when a servant confesses his sin and then repents to Allah, Allah accepts his repentance.” Thus, the prophet did not know the unseen, if he knew the unseen, he would know that his wife was innocent and that the people of the slander would say so and so. That he might get prepared for the matter as He said about him, "...And had I known the hidden realm, I would have acquired much good, and no harm would have touched me. I am only a warner and a herald of glad tidings to people who believe"(Al-A'raf:188),

The other matter refers to demonstrating the favor of the mother of the believers, Aisha. This was great because that woman, who was the most beloved by the prophet ﷺ as in the hadith, "I came to him and said, "Who is the most beloved person to you?" He said, " `Aisha." I asked, "Among the men?" He said, "Her father". So, her manners and favor were shown, a great favor despite her young age because she stood in situations that most men cannot adhere to. Besides, her mind and wisdom, the extent of mind and intelligence as Hassan described in the following poetic verse: "A chaste pious woman who arouses no suspicion. She never talks about chaste heedless women behind their backs". Further, it is also a test to the believers to teach them a lesson that not everything we hear should be spread because they should make sure of it first of all and it is among a set of great lessons which Allah ﷻ descended regarding this event. Allah ﷻ made lots of great lessons in it and it was from the goodness that resulted from this incident. However, this incident showed lots of human characteristics and that zeal is originated in the heads of Arabs and that it took a major role in order for the human to get rid of this ignorant zeal which used to be encouraged and people get affected by it from the ones other than the hypocrites as well as the people of faith.

يقول الله ﷻ: {إِنَّ الَّذِينَ جَاءُوا بِالإِفْكِ عُصْبَةٌ مِنْكُمْ لا تَحْسَبُوهُ شَرًّا لَكُمْ بَلْ هُوَ خَيْرٌ لَكُمْ لِكُلِّ امْرِئٍ مِنْهُمْ مَا اكْتَسَبَ مِنَ الإِثْمِ وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ}[النور:11], {لَوْلا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنفُسِهِمْ خَيْرًا وَقَالُوا هَذَا إِفْكٌ مُبِينٌ}[النور:12], {لَوْلا جَاءُوا عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ فَإِذْ لَمْ يَأْتُوا بِالشُّهَدَاءِ فَأُوْلَئِكَ عِنْدَ اللَّهِ هُمُ الْكَاذِبُونَ}[النور:13], {وَلَوْلا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ فِي الدُّنْيَا وَالآخِرَةِ لَمَسَّكُمْ فِي مَا أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ}[النور:14], {إِذْ تَلَقَّوْنَهُ بِأَلْسِنَتِكُمْ وَتَقُولُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَتَحْسَبُونَهُ هَيِّنًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ}[النور:15].

says, “Indeed, those who produced the fabrication are a band of ﷻ Allah .you. Do not consider it bad for you; rather, it is good for youFor each person of them is whatever sin he has earned, yet the one who played the major role—for him is a great punishment” (An-Nur: 11), “If only when you heard it, the believing men and the believing women had thought well of themselves and said, ‘This is an evident fabrication!’” (An-Nur: 12), “If only they had produced four witnesses against it. Yet since they did not come up with the witnesses, then before Allah they are the liars” (An-Nur: 13), “And were it not for Allah’s grace upon you, and His mercy in the Earlier(Life) and the Hereafter, you would have been touched by a great punishment for what you have ventured into” (An-Nur: 14), “Recall receiving it with your tongues and saying with your mouths what you had no knowledge of, and considering it trivial while with Allah it is greatly serious” (An-Nur: 15).

declared the mother of the believer's innocence and demonstrated ﷻ Allah the wisdom and benefits that this matter includes to the believers and the great says, “Indeed, those who produced ﷻ lessons benefited from this slander. Allah ﷻ the fabrication are a band of you…” (An-Nur: 11), so first of all, Allah .attributed the fabrication to the ones who came with this lieA lie contains words that are twisted to warp the truth.

“A band”, a group “of you”, from the Muslims who heard the news and spread it without making sure of it, and some are criminals, licentious, and

hypocrites who fabricated this lie. The one who fabricated it was Abdullah bin Abi bin Saloul and this was not the first time in which he harmed the Prophet ﷺ. Since he embraced faith and became a Muslim he was harming the prophet ﷺ; he who said, I do not see us with those (that is the Muhajirin), feed your dog and it will eat you.' Also, he who said, "Don't spend on those who are with Allah's Messenger (ﷺ), that they may disperse and go away from him", and he who said, "By Allah! If we return to Al-Madinah indeed the more honorable will expel therefrom the meaner". Also, he said after he disbelieved in the Prophet ﷺ, do not come near me. By Allah, the obnoxious smell of your donkey has offended me, and he who said to him, hey you! do not come to our sessions, whoever comes to you to be guided then recite to him. This was before he embraced Islam. Allah ﷻ says, "Do not consider it", that this fabrication, "Bad for you", that is, from all its aspects.

"Rather, it is good for you", it is a temptation and a great matter, yet, Allah ﷻ made its consequence good in which He elevated the Prophet's rank upon which his patience and tenderness and his wisdom in handling the matter were shown, and that he is Allah's messenger truly and sincerely. Besides, that he did not know the unseen and upon which the valuable origin of the mother of the believers, may Allah be pleased with her, was shown, and how she behaved the perfect behavior in her patience upon this great matter. The best of behaviors from patience, endurance, and submitting the matter to Allah ﷻ, and her saying after that, I cannot find of you an example except that of Yusuf's father, "...So (for me) patience is most fitting against that which you assert and it is Allah (Alone) Whose help can be sought" (Yusuf: 18).

Then, after that, these great manners with which Allah ﷻ subjected His faithful servants to. Among which is not spreading news and only spread news after making sure of it and to think good in their Muslim brothers. Besides the rest of the manners which Allah ﷻ sent to reserve the light of the Muslim

community, its brightness, purity, and good relations between its individuals. “Do not consider it bad for you; rather, it is good for you. For each person of them is whatever sin he has earned”, Allah ﷻ will punish everyone who has a role in this matter. “For each person of them”, from this band, “Is whatever sin he has earned”, so the fabricated liar will earn a punishment that suits his lie and fabrication. The sinful Muslim who heard the saying and spread it without making sure of it will have his punishment. Allah ﷻ prepared this punishment which is lashing to the ones who cannot bring four witnesses. “For each person of them is whatever sin he has earned, yet the one who played the major role—for him is a great punishment” (An-Nur: 11), “Yet the one who played the major role”, the one who took the major role and started saying, fabricating, and spreading it was Abdullah bin Ubay. “For him is a great punishment”, and this is threatening and promising him from Allah ﷻ with a great torment in the Hereafter.

Then, Allah ﷻ started preaching His faithful servants in this case, He says, “If only when you heard it, the believing men and the believing women had thought well of themselves and said, ‘This is an evident fabrication!’” (An-Nur: 12). If you hear it, the person would think, “Of themselves”, about their brothers because the brother is as oneself. To think this about his brother who was accused, “Well”, rather, because this afflicted person might be better than him as it happened to Abi Ayoub Al-Ansari and his wife because when he heard this, Abi Ayoub came and said to his wife, O so and so, if you were in the position of Aisha, would you do the matter with which you were afflicted? She said, by God no. He said, and if I were in the position of Safwan, I would never commit a sin. By God, Aisha is better than you, and Safwan is better than me, so how would this happen? So, they thought.

“Well of themselves”, if they were in this position, they would not do such a thing. The one afflicted with the great accusation and great fabrication was the mother of the believers Aisha, a chaste pious woman and the Prophet's wife. Also,

this is Safwan bin Mu'tall Al-Salami the prophet's companion and the one to which the prophet's witnesses that he never knew but good about. The honorable companion, how would he do such a thing? "If only when you heard it", if you heard this news and fabricated information, "The believing men and the believing women had thought well of themselveS", each believer will think well about his brothers, "...And said, 'This is an evident fabrication!'" (An-Nur: 12).

This was not supposed to be hidden from the believing men and women to say that this is an evident fabrication, a lie, and slander. "Evident", evident, clear in which there is no doubt in it. As soon as he receives this news and when he sees that the afflicted person can never do such a thing, then, Allah ﷻ says, "If only they had produced four witnesses against it…" (An-Nur: 13). If they were truthful in what they say, they should bring four witnesses to testify upon this action because this will prove such a thing. He says, "...Yet since they did not come up with the witnesses, then before Allah they are the liars" (An-Nur: 13), then, they are lying because Allah ﷻ stated that the sin of adultery cannot be assured except with four witnesses.

Then, Allah ﷻ says threatening and promising, "And were it not for Allah's grace upon you, and His mercy in the Earlier(Life) and the Hereafter, you would have been touched by a great punishment for what you have ventured into" (An-Nur: 14), if Allah ﷻ was graceful with you and was kind with you in not punishing you as soon as you commit the sin. "And were it not for Allah's grace upon you, and His mercy in the Earlier(Life) and the Hereafter, you would have been touched by a great punishment for what you have ventured into" (An-Nur: 14), "You would have been touched", that torment would have reached and afflicted you, "For what you have ventured into", from this fabrication. Ventured, that is said such and such. "A great punishment", in the world and the Hereafter. Then, Allah ﷻ demonstrated the truth behind this sin, He says, "Recall receiving it with your tongues", receiving it once after another. He passes it, then, comes the

second and passes it again and says it again, "Recall receiving it with your tongues and saying with your mouths what you had no knowledge of…" (An-Nur: 15).

You receive it with the tongue and you say it with your mouth while you have no knowledge regarding it. Knowledge must be the running proof. Yet, this is only a fabricated lie that comes to you and you pass it and tell it to others and you receive it with your tongue while you have no knowledge regarding it except that you heard it from others who heard it from an untrusted source as if the one who passed it did so with knowledge. "Recall receiving it with your tongues and saying with your mouths what you had no knowledge of, and considering it trivial…" (An-Nur: 15), "Considering it", that when you hear this lie and fabricated saying which damages the religion and damages the Prophet's home afflicting the believer woman. You hear it and it is news that has no proof then you pass it to others considering this matter as trivial. the only thing you did is that you heard some sayings and passed it like lots of people say. That he passes the saying as the narrator said, that I did not do anything, rather, I heard something and I am passing it. No, the one who passes sayings without making sure of it and did not know it is a part of this fabricated lie if it is a lie. As the Prophet ﷺ said, "If anyone relates a tradition from me thinking that it is false, he is one of the liars".

There is no doubt that he is a part of this lie, and the Prophet ﷺ said, "It is enough falsehood for a man to relate everything he hears". Not everything you hear is true, so you should not pass anything except what you are sure is true. If you hear something that is not fit to be believed, then you should reject it. Allah ﷻ says, "And considering it trivial", regarding hearing it then passing it to others without making sure of it. "...And considering it trivial while with Allah it is greatly serious" (An-Nur: 15), "It is", this sin, this matter, "While with Allah it is greatly serious", that is a great sin before Allah ﷻ and a great sin to be passed

without making sure of it, besides any saying that has to do with accusing chaste believing women.

Then, Allah ﷻ says, "And if only when you heard it you had said, 'It is not lawful for us to speak about this. Highly Exalted are You; this is a great slander'" (An-Nur: 16), a discipline from Allah ﷻ. He says, "And if only when you heard it", O believers. "When you heard it you had said, 'It is not lawful for us to speak about this'", God forbids, the faith sense and heart awakening is present in the believer. "It is not lawful for us to speak about this", how could we speak with something that has no proof! And the severity of this saying that it affects the mother of the believers and the Prophet's honor and his home, how would he speak of this! "And if only when you heard it you had said, 'It is not lawful for us to speak about this. Highly Exalted are You…'" (An-Nur: 16), exalting you O Lord of this to happen to the believers and to happen in the prophet's home. "This is a great slander", "Slander", a lie. It is called a great lie as such, a slander because it confuses the one to which it is said, that he remains confused and does not know what to say. "Slander", a fabricated lie, afflicts the one who hears it with confusion, "This is a great slander".

Then, Allah ﷻ said after this direction and threatened, "Allah admonishes you never to return to the like of it If you are believers" (An-Nur: 17) "And Allah clarifies the signs to you, for Allah is All-Knowing, All-Wise" (An-Nur: 18). He warns you time after time and informs you regarding the danger of what you fell in and the sin of what you fell in so that you won't do it again. "Allah admonishes you", with these great preaches, the powerful, "Never to return to the like of it", to return to it again to the like of it or to pass a saying as such without making sure of it and to fall into people's honors as such, "If you are believers", if you believe in Allah ﷻ, never return to the like of this sin. "And Allah clarifies the signs to you, for Allah is All-Knowing, All-Wise" (An-Nur: 18), Allah ﷻ from upon the seven heavens, clarifies this to you. He guides you with this evident

clarification. “And Allah clarifies the signs to you…” (An-Nur: 18), Allah ﷻ clarifies the descended signs this way. “For Allah is All-Knowing”, of everything. “All-Wise”, places things into their places, so this is from His wisdom. This preaching, directing, placing things into their place, and placing these laws is of His wisdom because He ﷻ places each matter into its right place.

Then, Allah ﷻ demonstrates an effect that is caused from this spread, that is spreading bad, Allah ﷻ says, “Indeed, those who love that obscenity should spread among the believers—for them is a painful punishment in the Earlier(Life) and the Hereafter, for Allah knows while you know not” (An-Nur: 19). The obscenity refers to the obscenity of adultery. It is referred to as an obscenity due to its severe ugliness. Thus, the ones who love this to be spread and move, “Among the believers”. Allah says that they are, “For them is a painful punishment in the Earlier(Life) and the Hereafter”, there is no doubt that passing this matter and that so and so did this and so and so did that, this will lead to the spread of the obscenity. The connection between this and the spread of obscenity is that if obscenity falls in this and falls in that, and that this is accused and that is accused, then, the other would say what is special in me, what makes me special from those?

Therefore, he would do like those as well as spreading the news without making sure of it which will infect the believers. Likewise, you inform people about the places of weakness. Some of the news spread without making sure it will be passed over and over. The pass of the disobedient man and women will alert people to the places of bad and evil, as a result, obscenity will spread. Therefore, this matter should be limited by reserving the people of faith's honors and not to pass news except with proof. Besides, making sure of every crime so that the people of obscenity would know themselves and prescribed punishments get established upon them. At this point, this obscenity would end and never spread. Yet, if the saying gets spread and each person had the ability to speak

with no punishment regarding this matter and does not stop, and does not watch his Lord ﷻ, at this point, the saying of obscenity would be spread in the community, and the obscenity must spread then.

"Indeed, those who love that obscenity should spread among the believers…" (An-Nur: 19), so everyone falls into it, the good and bad ones. Allah ﷻ says, "For them is a painful punishment in the Earlier(Life) and the Hereafter", just the desire for the obscenity to be spread, Allah ﷻ threatens those that, "For them is a painful punishment in the Earlier(Life) and the Hereafter", a painful punishment. Establishing the lawful prescribed punishments upon them which is the lashing with eighty lashes to every one of the ones who passed this news without making sure of it. Likewise, Allah ﷻ might subject the one who punishes them and He might test them with what He wills of trials in the early life besides the Hereafter Hell which is waiting for them. "For them is a painful punishment in the Earlier(Life) and the Hereafter", this is a threat and a promise from Allah ﷻ. "For Allah knows while you know not" (An-Nur: 19), "For Allah knows", with all matters, "While you know not", you might think that this matter has not bad, and the case is that it has a great bad effect because Allah ﷻ knows all the matters, so when He directs you to a thing and warns you from it, Allah ﷻ knows its result. The result of obscenity in this early life, so steadfast to Allah's law and the manners with which He provided you, "...For Allah knows while you know not" (An-Nur: 19).

Then, Allah ﷻ says at the end of this chapter, "And were it not for Allah's grace upon you, and His mercy, and that Allah is Compassionate, Bestowing of mercy" (An-Nur: 20). This is a conditional sentence which includes the conditional verb while the conditional result is omitted. "And were it not for Allah's grace upon you, and His mercy…" (An-Nur: 20), that is, He would punish you severely, or that He demonstrated this statement for you and will save your punishment to the Hereafter. Yet, Allah ﷻ says, "...And that Allah is

Compassionate, Bestowing of mercy" (An-Nur: 20). Thus, Allah ﷻ demonstrated to you and warned you, and clarified the severity of this action and how to detach from it, and Allah ﷻ stated the innocence of the innocent people with His verses, with the descended verses. Also, He insulted the people of the fabrication with what they did to reveal and show them. All of this is from His mercy and bestows upon His servants that He descended these evident and detailed verses as such. He did not haste the punishment for every one of the ones who fell into this matter because lots of the ones who fell into it did with good intentions and by wrong. Adding to this is that he did not consider the danger of the matter and thought that it is trivial that it is only a saying that was said and he passed it.

Then, Allah ﷻ started preaching His faithful servants to be upright upon His command and that all of these sins are of Satan's action. Allah ﷻ says, "O you who have attained faith, do not follow Satan's footsteps, for whoever follows Satan's footsteps(should know that) indeed he commands to obscenity and what is deplorable. And were it not for Allah's grace towards you, and His mercy, not one of you would ever have been purified, ever, but Allah purifies whomever He wills. For Allah is All-Hearing, All-Knowing" (An-Nur: 21), "O you who have attained faith", a call from Allah ﷻ to His faithful servant, Allah calls and addresses them with the most honorable names, the name of faith. This encourages them to steadfastly follow Allah's command. That is, as long as you are a believer you should obey Allah's command in what He commands you, "O you who have attained faith, do not follow Satan's footsteps, for whoever follows Satan's footsteps…" (An-Nur: 21).

"Footsteps", the plural of a footstep which is the move of the one foot, that is, to follow him. Satan is a collective noun here, their head is Iblis and whoever among his followers, friends, and descendants rebelled, and went in the temptation of the children of Adam, do not follow Satan. "Do not follow Satan's footsteps", he walks a step and you walk behind him. Then, Allah ﷻ demonstrates

Satan's footsteps. He says, “For whoever follows Satan’s footsteps(should know that) indeed he commands to obscenity and what is deplorable”, this is Satan's actions. “He commands to obscenity and what is deplorable”, he commands his guardians and who follows him and the ones who walk upon his footsteps, “To obscenity”, which is the obscenity sin, the great and major, and “Deplorable”, which is the sin, every sin because it is deplorable. It is deplorable because Allah ﷻ made it hated. Allah ﷻ hated it and made His servants hate it as well. Likewise, he made the people of faith's hearts deny it because the people of faith's hearts deny this action.

“Indeed he commands to obscenity and what is deplorable”, then, Satan is malignant and this is his matter. Following his footsteps means that the human walks behind him in this action of obscenity and what is deplorable because he does not command except for this. This is against Allah's commands because Allah ﷻ, “Indeed, Allah commands to justice and excelling in doing good and bringing(charity) to the relative…” (An-Nahl: 90). This is the Lord's path; He does not command except for justice and beneficence, “And bringing(charity) to the relative”, and all the good, beautiful deeds and great manners. “And He forbids obscenity and what is deplorable and oppression”, this is the forbidding of Allah ﷻ and Satan is against this because Satan commands his followers with obscenity and what is deplorable and turns them against justice and beneficence, “Indeed he commands to obscenity and what is deplorable”.

Then, Allah ﷻ says, “And were it not for Allah’s grace towards you, and His mercy, not one of you would ever have been purified, ever”, and were it not for Allah’s grace, His grace, favor, and provision upon you, O believers. “Not one of you would ever have been purified, ever”, “Purified”, purified, pacified, and polished himself because Allah ﷻ is the one who purifies the souls of His creation by inspiring them and directing them to the path of his obedience and pleasure. As for the human himself, he cannot get purified without being purified

by Allah ﷻ in which Allah purifies and guides him. The guidance is for Allah ﷻ; the guidance is His and purification is His, "And were it not for Allah's grace towards you, and His mercy, not one of you would ever have been purified, ever, but Allah purifies whomever He wills".

"Allah purifies", purifies and refines the souls of whomever He wills of His servants. Thus, He makes it purified, refined, and good and this includes testimony to the mother of the believers, Aisha, may God be pleased with her, that Allah ﷻ purified, refined, and polished her and that this purification is from Allah ﷻ. "For Allah is All-Hearing, All-Knowing", "All-Hearing", of His servants. "All-Knowing" about their conditions, then, He is, "All-Knowing" of the ones who deserve to be purified, so Allah ﷻ would purify him. Also, All-Knowing in the sense of the ones who deserve infidelity and evil, so Allah ﷻ would abandon him and leave him to his Satan. "Have you not seen that We have dispatched the devils against the deniers, exciting them with incitement?" (Maryam: 83), so purification is to Allah ﷻ, "Purifies whomever He wills", Highly exalted is He, "for Allah is All-Hearing, All-Knowing", and this is of Allah's grace and mercy.

Then, Allah ﷻ says, "And let not the ones endowed with grace and affluence swear not to give to the near relatives and the destitute and the emigrants in the way of Allah, and let them pardon and let them overlook. Do you not love that Allah should forgive you? For Allah is Oft-Forgiving, Bestowing of mercy" (An-Nur: 22), "And let not the ones endowed", swear; endowing is swearing. "The ones endowed with grace", the people of benevolence, "And affluence", affluence of money, "Swear not to give to the near relatives", to provide from their affluence and benevolence to near relatives.

"And the destitute and the emigrants in the way of Allah, and let them pardon and let them overlook", this verse was descended in Abu Bakr and Mistah

bin Uthatha when the innocence of the mother of the believer, Aisha, was sent. Also, Mistah was the son of Abu Bakr's aunt, he says, by Allah, I will never provide for Mistah anything after that ever. He used to spend over him from his money, so Allah ﷻ descended this verse, "And the destitute and the emigrants in the way of Allah, and let them pardon and let them overlook…" (An-Nur: 22), that is to pardon and let them overlook; he did bad but he deserves to be forgiven and he took his punishment by the prescribed punishments.

"...Do you not love that Allah should forgive you? For Allah is Oft-Forgiving, Bestowing of mercy" (An-Nur: 22), because Allah ﷻ loves the people of forgiveness and the people of pardon. Thus, whoever forgives, Allah ﷻ will reward him. Abu Baker said when he heard the verse, "By Allah, I wish that Allah should forgive me", so he resumed giving Mistah the aid he used to give him before. He also said, "By Allah, I will never withhold it from him at all".

يقول الله ﷻ: {إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْغَافِلاتِ الْمُؤْمِنَاتِ لُعِنُوا فِي الدُّنْيَا وَالآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ}[النور:23], {يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ}[النور:24],{يَوْمَئِذٍ يُوَفِّيهِمُ اللَّهُ دِينَهُمُ الْحَقَّ وَيَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ}[النور:25], {الْخَبِيثَاتُ لِلْخَبِيثِينَ وَالْخَبِيثُونَ لِلْخَبِيثَاتِ وَالطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ أُوْلَئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ}[النور:26]

says, "Those who accuse chaste, unwary, believing women are ﷻ Allah indeed cursed in the Earlier(Life) and the Hereafter, and for them is a great punishment" (An-Nur: 23), "On the day when their tongues and their hands and their feet testify against them regarding what they used to do" (An-Nur: 24), "On that day, Allah pays them their true recompense in full, and they learn that it is ,Allah who is the Evident Truth" (An-Nur: 25), "Nasty ones are for nasty men and nasty men are for nasty ones, and good ones are for good men, and good men .are for good onesThose are acquitted of what they say; for them is forgiveness and a noble provision" (An-Nur: 26).

says that these verses came with the punishment that waits the ﷻ Allah says, “Those who ﷻ ones who accuse chaste, unwary, believing women, Allah accuse chaste, unwary, believing women are indeed cursed in the Earlier(Life) .and the Hereafter, and for them is a great punishment” (An-Nur: 23)

”…He says, “Those who accuse chaste .ﷻ This law is a promise from Allah .(An-Nur: 23), the accusation here refers to the false accusation of adultery “Chaste”, these women were described as chaste because chastity means a woman’s will against falling into obscenity. “Unwary”, from evil and does not know its paths. Further, she is innocent; the unwary refers to being ignorant of obscenity paths and not unwary in the sense of foolishness and lack of wit. “Believing”, believing in Allah ﷻ is the biggest security against evil for believers always fear Allah.

Also, it came in the hadith, “The one who commits an illegal sexual intercourse is not a believer at the time of committing illegal sexual intercourse”. As the prophet ﷺ said, “No one who commits Zina is a believer at the moment when he is committing Zina; no one who steals is a believe at the moment when he is stealing; no one who drinks wine is a believer at the moment when he is drinking it; and no robber is a believer at the moment when he is robbing and the people are looking on”, so those who fall into this obscenity would not have actually fallen into it if they were real believers in Allah for they knew that Allah ﷻ witnesses what they do.

This is a severe threat from Allah ﷻ, “Are indeed cursed”, and cursing here is stated without mentioning the doer, and there is no doubt that the doer is Allah ﷻ. Allah ﷻ cursed them and banished them from His mercy, “In the Earlier(Life) and the Hereafter”, they are cursed in the early life and in the Hereafter, “And for them is a great punishment”, in the Hereafter. This is a demonstration that those who accuse the mother of the believers, Aisha, may God be pleased with her, will

attain this-worldly and Hereafter promise, “Are indeed cursed in the Earlier(Life) and the Hereafter, and for them is a great punishment” (An-Nur: 23).

“On the day when their tongues and their hands and their feet testify against them regarding what they used to do” (An-Nur: 24), “On that day, Allah pays them their true recompense in full, and they learn that it is Allah who is the Evident Truth” (An-Nur: 25), this is a general verse. “Those who accuse chaste…” (An-Nur: 23), that is chaste; and it has to do with the mother of the believers, Aisha, may God be pleased with her, for it has to do with her from the first place. Besides, the Prophet ﷺ says that accusing the chase unwary believing women is from the seven destructive things. The Prophet ﷺ said, “Avoid the seven destructive things”. It was asked: (by those present): “What are they, O Messenger of Allah?” He ﷺ said, “Associating anyone or anything with Allah in worship; practising sorcery, killing of someone without a just cause whom Allah has forbidden, devouring the property of an orphan”. Also, he said, “And slandering chaste women who never even think of anything touching chastity and are good believers”, so slandering chaste and believing women is of the seven destructive things. It agrees with Allah's saying, “Those who accuse chaste, unwary, believing women are indeed cursed in the Earlier(Life) and the Hereafter, and for them is a great punishment” (An-Nur: 23).

Then, Allah ﷻ says, “On the day when their tongues and their hands and their feet testify against them regarding what they used to do” (An-Nur: 24), Allah ﷻ orders these parts to speak, so it speaks against its owner when he denies and disregards because those infidel hypocrites will deny that this matter happened from them. “Then their only turmoil was when they said, ‘By Allah, our Lord, we were not polytheists’” (Al-An'am: 23), likewise says the infidel and the disbeliever. Allah says, “I do not accept a witness except of ourselves”, at this point, Allah ﷻ orders his parts to speak. His hand says I did so and so, his leg says I did so and so and I walked into so and so, and his skin witnesses against him as

well. Allah ﷻ also said about the infidel who said that Allah does not witness the hidden of our deeds, and that He only knows what we made public as Ibn Masoud said, "While two fat men roamed around the Kaaba from the Quraysh, one of them said to the other: You see that God knows what we do. He replied, He knows what we have done in public, and what we have done in secret, He did not know". Then, Allah ﷻ sent these verses, "And you were unable to hide yourselves in a way that neither your hearing nor your sight(s) nor your skins were prevented from testifying against you, and you thought that Allah does not know much of what you do" (Fussilat: 22), "And it is that thought of yours about your Lord that led you to ruin—so you became of the losers" (Fussilat: 23), so they used to hide because they thought that Allah ﷻ do not know about what they do secretly. Allah says to them what occurred within yourselves, your skins, hands, and legs will witness against you on the Day of Resurrection.

Thus, Allah ﷻ says here that those who did this denied action which the accusation of the chaste, unwary, believing women, Allah ﷻ will make their tongues speak. The tongue which speaks upon the human's will, upon this infidel's will while the hypocrite denies that he did this, so Allah makes his tongue, this muscle, and it witnesses against its owner. The hand is also called to witness against its owner and the leg witnesses against its owner. Besides, this disappointed person says to his parts, I was defending you and now you witness against me. You are the witnesses of me and I was defending you O hand, so they say, "Allah, Who made everything speak, made us speak", "On the day when their tongues…" (An-Nur: 24). "On that day, Allah pays them their true recompense in full…" (An-Nur: 25), "On that day", the Day of Resurrection, "Allah pays them", paying is giving the thing in full. "Their true recompense", their true reward. Recompense in the Qur'an refers to the reward. That is, Allah ﷻ will pay them their reward that they deserve in full. "...And they learn that it is Allah who is the Evident Truth" (An-Nur: 25), "And they learn", at this time the

certain learn that they will suffer from the Lord's torment and punishment. "...And they learn that it is Allah who is the Evident Truth" (An-Nur: 25), Allah ﷻ, "Truth", the evidence that has no suspicion of it, and therefore that His promise and threat are true and sincere.

Then, Allah ﷻ says, "Nasty ones are for nasty men, and nasty men are for nasty ones, and good ones are for good men, and good men are for good ones. Those are acquitted of what they say; for them is forgiveness and a noble provision" (An-Nur: 26), in the interpretation of Ibn Abbas, he said, "Nasty ones", that is the nasty word, "For nasty men", that it fits nasty men. "And nasty men", that is of men, "Are for nasty ones", from words that they deserve. "And good ones are for good men", these good words are for good men. "And good men", from men, "Are for good ones", the good words and deeds. "Those", that is the good men, "...Are acquitted of what they say; for them is forgiveness and a noble provision" (An-Nur: 26).

On the other interpretation, "Nasty ones are for nasty men", the nasty of nasty women; that is Allah's destiny and nature that He makes the nasty woman not fit and no one leans towards her nor loves her except for a nasty man just like her. Likewise, the nasty man is not fit except by a nasty woman like him because the ones who reconcile with each other must be from within the same origin. As for the good ones, it cannot fit with a nasty one ever. "And good ones are for good men", the good of women are for good men because nothing fits with a good man except for a good woman, likewise, "And good men are for good ones", good men are for good women. "Those", that is the good ones. "Those are acquitted of what they say", "Of what they say", of what the people of fabrication accuse them of lie. "...For them is forgiveness and a noble provision" (An-Nur: 26), this includes a demonstration for the Prophet ﷺ the best of good men, none is better that Allah's servant and messenger Muhammad ﷺ, the most honorable and best of creation and their master. The highest of them in rank before Allah ﷻ; none fits

him, there is no doubt, but a good woman, and a good soul, and his heart cannot lean and love except for a good woman and Aisha the mother of the believers which was the most beloved of creation to the Prophet Muhammad ﷺ. Thus, how could it be, how could it be captured that the best of Allah's creation might be fit and love a nasty woman that accepts obscenity and sin upon herself, this cannot be. Thus, this is a demonstration from Allah ﷻ that Allah does not ever make a good soul fit with love except a good soul like it.

"Nasty ones are for nasty men, and nasty men are for nasty ones, and good ones are for good men, and good men are for good ones. Those…" (An-Nur: 26), those good men and good women, "Are acquitted of what they say", that Allah ﷻ acquitted them which is dimension and integrity. "Of what they say", what the people of lie and fabrication say. "For them is forgiveness", from Allah ﷻ for their sins. "For them is forgiveness", for their sins from Allah ﷻ, "And a noble provision", in Paradise. This is Allah's promise. This comes at the end of the divine testimony, Allah's testimony regarding this great matter which is the testimony of the mother of the believers Aisha's innocence from what she was accused of by the people of fabrication. This testimony comes with this clarification and proof, with this great divine demonstration, and as the mother of the believers, Aisha says, "That she insults herself that she is unworthy for Allah to talk about her in a recited revelation". She says, "I hoped that Allah's Messenger ﷺ might have a vision in which Allah would prove my innocence". Notice this chaste pious woman, the humble, faithful, and chaste which Allah ﷻ descends this sign in her case to His servants to be recited till the Day of Resurrection witnessing her chaste and innocence and that her soul is good. Also, that the good soul of the prophet cannot be fit except with a good one like it, "....And good men are for good ones. Those are acquitted of what they say; for them is forgiveness and a noble provision" (An-Nur: 26). Then, Allah ﷻ started after that demonstrating the set of manners with which He taught the believers,

His faithful servants with these manners which should protect the Muslim's home and the believing family from falling into obscenity or for their deeds to get unpurified or to have any suspicion from which their enemy can enter.

Allah ﷻ says, "O you who have believed, do not enter houses other than your own houses until you ascertain welcome and greet their inhabitants. That is best for you; perhaps you will be reminded [i.e., advised]" (An-Nur: 27), this is the system of asking for permission from outside the house. "O you who have believed", a call from Allah ﷻ to His faithful servants.

"Do not enter houses other than your own houses until you ascertain welcome and greet their inhabitants", Allah ﷻ forbade His faithful servants from entering into houses other than his because it is the place of sleep. "Do not enter houses other than your own houses until you ascertain welcome", and asking for permission is for the visitor and the one who enters into others house to see that the people of this house welcome him. Welcoming him is in the sense that they do not feel uncomfortable and hate his visit. Rather, they are happy and pleased with this person's visit, so he must notice their acceptance and welcome from them rather than distress and discomfort from him. Further, if he felt that there is a heavy matter or something from which the people of this house hate this person to enter into their house, then he should not enter, rather, he must notice welcoming and warmth for his visit, "Until you ascertain welcome".

Then, He said, "And greet their inhabitants", do not enter except after you greet their inhabitants, which is saying peace and mercy of Allah be upon you, at least to say peace be upon you, and Allah's mercy is the next step, and His blessings is the third. "And greet their inhabitants", the inhabitants of these houses. "That is best for you", "That is", referring to the previously mentioned manner, the manner of asking permission. "That is best for you", the best. "Perhaps you will be reminded", with this divine manner with which Allah ﷻ

subjects you so that you would be reminded that this is teaching and learning from Allah ﷻ to you.

Allah says, "But if you find no one in them, then do not enter them until you are given permission. And if it is said to you, 'Turn back', then turn back. It is purer for you for Allah is All-Knowing of what you do" (An-Nur: 28). If you did not find the house owner in his house do not enter, "Do not enter them until you are given permission", unless you are given permission by saying that if you did not find me then enter the house and wait in this place, in this case, this is a permission given from him. "But if you find no one in them, then do not enter them until you are given permission. And if it is said to you, 'Turn back', then turn back", if it is said to you, only a saying. "If it is said to you", it should not be the house owner who says this, no. "If it is said to you", this saying was produced from the house owner, his family, or his sons. "If it is said to you, 'Turn back'", that our father is such or that we are not prepared to meet you, come back another time. "Then turn back". Allah's saying does not mean "And if it is said to you, 'Turn back', then turn back", that it is a must because if a person is told to go back while he is a visitor that he will return, he won't fight, nor stop, or to say such. The habit is to return, yet, the forbidden here, "Then turn back", without having anything is the soul against being turning back because the house owner has the right to do so for he might be embarrassed now from meeting anyone. "And if it is said to you, 'Turn back', then turn back", without having blame or hatred or anger regarding this, rather, this is the right of the house owner to say to his visitor if he was embarrassed by his visit now to tell him to turn back, "And if it is said to you, 'Turn back', then turn back; it is purer for you".

That is turn back with a pure soul, "It is purer for you", this is purer from causing embarrassment to your friend, brother, or mate, that you might enter while he is in distress and does not want you to enter now for you might witness some weaknesses that he does not want you to see. "It is purer for you", purer and

better. "...For Allah is All-Knowing of what you do" (A-Nur: 28). The end of the verse demonstrated that Allah ﷻ is All-Knowing of all of your deeds whether it is the heart deeds of the parts deeds.

Then, Allah ﷻ says, "You commit no sin by entering uninhabited houses in which there is convenience for you, for Allah knows whatever you disclose and whatever you conceal" (An-Nur: 29). That is, do not enter without asking for permission. "Uninhabited houses", houses that are uninhabited by its owners. The house is the place of stillness, comfort, and calmness. As for the uninhabited houses like markets and so of the open for everyone, it is not in the places of people's houses in which they inhabit and live, rather, "In which there is convenience for you".

That these are galleries, museums, markets, and other public places, the person can enter into it without asking for permission. "You commit no sin by entering uninhabited houses in which there is convenience for you" (An-Nur: 29), that from the places which are open to all people. "...For Allah knows whatever you disclose and whatever you conceal" (An-Nur: 29), "For Allah", He knows what you disclose of your deeds, that you show it, "And whatever you conceal", hid it whether by keeping it as a secret in the heart or to hid it from people, yet, Allah ﷻ knows this and that.

Then, Allah ﷻ says after that about the etiquette of homes and permissions, "Tell the believing men to restrain their sight(s) and to preserve their private parts; that is purer for them. Indeed, Allah is All-Aware of what they do" (An-Nur: 30), "And tells the believing women to restrain their sight(s) and to preserve their private parts, and not display their adornment except what is apparent thereof, and to draw their head coverings over their bosoms and not display their adornment except to their husbands, or their fathers, or their husbands' fathers, or their sons, or their husbands' sons, or their brothers, or their brothers' sons, or

their sisters' sons, or their womenfolk, or those whom they rightfully possess, or their male attendants who have no(sexual) urge, or children who are not yet aware of women's privacies, and they should not strike their feet to draw attention to their hidden adornment. Thus repent to Allah, all of you, O believers, that you may succeed" (An-Nur: 31).

These are sights manners with which Allah ﷻ taught His believing men and women. Further, sight is the first step towards adultery to look at private parts, so Allah ﷻ here, after demonstrating the manners of asking permission before entering into houses, He made asking for permission for the sake of sight. That is, you should ask for permission so that you won't witness what is in your Muslim brother's house of weaknesses and what is not permissible for you to witness. Sight came after that, Allah ﷻ says, "And tell the believing men to restrain their sight(s)..." (An-Nur: 30), a command from Allah ﷻ to His Messenger to tell the believing men to restrain their sights so they would because they are believers, 'Tell the believing men to restrain their sight(s)..." (An-Nur: 30).

Allah's saying, "Tell the believing men" because they are the ones who obey the action by their faith because they are believers, and this came, "Tell the believing men to restrain their sight(s)..." (An-Nur: 30). If you say to the believing men to restrain their sight, they will do. "Tell the believing men to restrain their sight(s)..." (An-Nur: 30), then, they will restrain their sights. Restraining is reducing the sight which is against the extension, that is to not extend in looking at the private parts. Rather, if your sight fell upon a private part, then reduce or remove your sight from it as in the Hadith when the prophet was asked about an accidental glance (on a woman). He said, "Turn your eyes away". Also, he said, "You are not to blame for the first, you have no right to the second", you will not be blamed for the first glance but you do not have the right to the second glance if you went back at looking and looked a second time, so you will be blamed for it. "Tell the believing men to restrain their sight(s)..." (An-Nur: 30), then, "And

to preserve their private parts", after that, to preserve the private parts, preserving it from adultery, and preserving from looking at private parts and being revealed. "That is purer for them", "That is", that is restraining the sights and preserving the private parts. "That is purer for them", purer and better, "...Indeed, Allah is All-Aware of what they do" (An-Nur: 30). "Indeed, Allah". This is a threat and a promise. "All-Aware", awareness is the exact knowledge, the hidden knowledge regarding the matters. That Allah ﷻ knows the hidden matters, so this is the meaning of awareness. "...Indeed, Allah is All-Aware of what they do" (An-Nur: 30). He said, "Of what they do", He did not say "Of what they make" because doing is more specific than making. Making includes all deeds, yet, doing is a fulfilled deed. Here, the eyesight and speaking with sight, wink, and ogle because eyes have language and this is something done. "...Indeed, Allah is All-Aware of what they do" (An-Nur: 30), that is, the most of specified deeds, the fulfilled deed in which a person thinks that this glance has a meaning for him and thinks that Allah does not know it, yet, Allah knows it. "He knows the treacherous look of the eyes and whatever the chests hide" (Ghafir: 19), that is, a treacherous look, Allah ﷻ knows it. He says, "Indeed, Allah is All-Aware of what they do" (An-Nur: 30), He did not say simply "Of what they make". Rather, if this glance was out of being smart, experienced, and has a language with which he sends, then Allah ﷻ is All-Aware of it even if he thinks that it is hidden from people, it cannot be hidden from Allah ﷻ, "...Indeed, Allah is All-Aware of what they do" (An-Nur: 30).

Then, Allah ﷻ says "And tell the believing women to restrain their sight(s)..." (An-Nur: 31), command the believing women as well to, "To restrain their sight(s)", restraining is reducing. "Their sight(s) and to preserve their private parts", the same thing which Allah ﷻ commands men with. "And not display their adornment except what is apparent thereof", "Display", showing. "Their adornment except what is apparent thereof", all of the women is an adornment,

and everything in it is a cause of temptation from the top of her head till the end of her legs. What she is beautified with, and with which she adorns her adornment upon her adornment. A woman's hair, face, hands and feet, and every part of her being is an adornment, charm, and beauty, and it draws attention, so Allah ﷻ commanded the believing women not to show anything of their adornment.

Then, Allah ﷻ said, "Except what is apparent thereof", it has two sides of interpretation to our righteous predecessors; Ibn Abbas says, "Except what is apparent thereof", the adornment that appears from her by virtue of what she shows of her body, which is the face and hands. He sees that the face and hands are what a woman shows, so what is required to cover is the entire body except for the face and hands. If there is an adornment on the face, such as if it has eye makeup, and the hand is a pigment in the hand, like a pigment, or a ring on the finger. This is an adornment, and this adornment is like her collyrium in her eyes, or her ring in her hand, or her pigment in her hand. She shows it by virtue of what is permitted to be shown. "Except what is apparent thereof", by virtue of what she shows of face and hands. The other interpretation is, "Except what is apparent thereof", against her will, against her will, as if by being in her veil then the wind comes and reveals something of her body, her leg, her foot. Thus, it will be "Except what is apparent thereof", against her will with no intention.

Allah ﷻ says, "⌜O Prophet!⌝ Tell the believing men to lower their gaze and guard their chastity. That is purer for them. Surely Allah is All-Aware of what they do. And tell the believing women to lower their gaze and guard their chastity, and not to reveal their adornments except what normally appears. Let them draw their veils over their chests, and not reveal their ⌜hidden⌝ adornments except to their husbands, their fathers, their fathers-in-law, their sons, their stepsons, their brothers, their brothers' sons or sisters' sons, their fellow women, those ⌜bondwomen⌝ in their possession, male attendants with no desire, or children who are still unaware of women's nakedness. Let them not stomp their feet, drawing

attention to their hidden adornments. Turn to Allah in repentance all together, O believers, so that you may be successful" (An-Nur, 30:31).

"And tell the believing women to lower their gaze" (An-Nur:31). After Allah ﷻ ordered the believing men to lower their gaze and guard their chastity, He ordered the believing women to do so as well. Allah says, "And tell the believing women to lower their gaze" (An-Nur:31). It means if you "O prophet" tell them to lower their gaze, they will do so. "and guard their chastity, and not to reveal their adornments except what normally appears", "and not to reveal their adornments" it means other than their taboos that will be mentioned in details in this verse. Everything in the woman is adornment, from her hair to her toes, whether her body, or what she wears; jewels or clothes. "and not to reveal their adornments except what normally appears", "except what normally appears" has two interpretations; the first one, "except what normally appears" means what the woman normally appears, as it is allowed to her to show her face and hands. So, if she adorns her face by putting eyeliner (kohl) in her eyes, and if she adorns her hands by wearing a ring in her finger or putting (henna) on her hands, this adornment will appear depending on what she shows of her face and hands; this is the first interpretation. The second one, "except what normally appears", means the adornments that appear on her clothes, or what unintentionally appears from her. For example, if she walks and the adornments under her clothes appear, so they appear unintentionally.

"and not to reveal their adornments except what normally appears. Let them draw their veils over their chests", it means to tie the veils well, the "veil" means the cover of the head, so she must draw her veil over her hair and head, until it reaches her neck. "over their chests", "jaib" means to split the clothes, so the women must tie and drew their veils over their hair and head, so that they do not appear the adornment and they must cover the neck and the chest as well. "Let them draw their veils over their chests" so the veil must cover the neck and chest

except the face and hands. This is the first interpretation that was said by Ibn Abbas, blessing be upon him, and a group of the companions. The second interpretation, "Let them draw their veils over their chests" it means they must draw their veils, so that it covers her face and over their chest as well, so they mustn't show their faces and bodies. "Let them draw their veils over their chests, and not reveal their ˹hidden˺ adornments except to their husbands", "reveal" means appear. "adornments" whatever the women adorn by, whether the jewel or clothes, and adornments refer to any part of her body as well. "Except to their husbands" they are different from what is allowed to the woman of what she shows, "to their husbands" it is allowed to the woman to appear all her adornments to her husband. "Except to their husbands, their fathers" it is allowed to the father to see his daughter's adornment such as her hair, arms and legs, but it is not allowed to him to see her naked. "And not reveal their ˹hidden˺ adornments except to their husbands, their fathers, their fathers-in-law," the father of her husband. "Their sons" it means her sons and his offspring and the fathers and their forefathers as well, as the father and the grandfathers are called fathers as well. "Their fathers, their fathers-in-law, their sons, their stepsons" the son of her husband is one of the woman's taboos. "Their brothers," whether her full brother or half- brother from her mother or her father, as all of them are brothers. "Their brothers, their brothers' sons' ' the brothers' sons that this woman is their aunt, the brothers' sons, whether full, half- brothers or brothers from the mother. "Or sisters' sons' ' the sons of her sister, that she is their aunt, so sisters' sons are taboos to their aunt, their mother's sister, "their brothers, their brothers' sons or sisters' sons,".

Then, Allah ﷻ says, "their fellow women" it is allowed to the woman to see the others, but there are some banned matters, as the prophet ﷺ said, "it is not allowed to the woman see the nakedness of the other woman, and it is not allowed to the men to see the nakedness of the other men as well" without clothes, but it

is allowed to them to see the adornment only, that the Islam and Sharia allow to her. “Their fellow women” Allah mentioned here, “their fellow women” to refer to the Muslims women only, for it not allowed to the disbelieving woman to do so, as it was said that she might describe the Muslim woman to others if she sees her, but the Muslim woman mustn’t do so; as the Prophet ﷺ said, “it is forbidden to any woman to describe any other woman to her husband, as if he sees her” it means to describe her hair, face or body, for the disbelieving woman may not follow these orders. This is about what Allah ﷻ says, “their fellow women" refers to Muslim women. “, those ˹bondwomen˺ in their possession” if the woman possesses a slave, it is allowed to him to see her some adornment, but it must to be a full possession, for if she possesses half or quarter of this slave, it is not allowed to see her adornment. “Male attendants with no desire” there are some men who are old. So, if he was a male attendant with no desire because of dotage or sexual disability, the woman is allowed to appear in her adornments before him.

“Male attendants with no desire, or children who are still unaware of women’s nakedness” “children” is a category of noun. “Who are still unaware of women’s nakedness” the children under the age of recognition and yet they do not know the meaning of nakedness, but if they recognize the nakedness, the woman mustn’t appear her adornments to him. “aware” it was said that it means knowledge and recognition, or it means sexual ability, so the woman must veil herself before him. “Or children who are still unaware of women’s nakedness. Let them not stomp their feet, drawing attention to their hidden adornments”. After Allah ﷻ prevented the women to appear their out adornments, He prevented them to draw attention to their hidden adornments as well. Let them not stomp their feet, “drawing attention to their hidden adornments” it means that she might adorn her leg by wearing bangle, for if she stomps her feet, its sound will be heard, as if it is a drawing attention for the men to see her adornment. So, Allah ﷻ

forbade the believing women to do so in order to appear in the hidden adornments by stomping their feet to draw attention. "Let them not stomp their feet, drawing attention" it means the strangers, "attention to their hidden adornments". Then, Allah ﷻ says, "Turn to Allah in repentance all together, O believers, so that you may be successful" (An-Nur:31).

Allah ﷻ ended this verse by ordering His believing male and female servants to turn to Allah in repentance, that means to ask His forgiveness, as the repentance means to turn to Allah. "To Allah" it means ask His forgiveness of all sins, that some of them are appeared and others are concealed, and it may be in the soul, "the heart yearns and desires" there are some steps in adultery; as the prophet ﷺ said, "The Zina of the eye is the (lustful) look, the Zina of the ears is the listening (to voluptuous songs or talk), the Zina of the tongue is (the licentious) speech, the Zina of the hand is the (lustful) grip, the Zina of the feet is the walking (to the place where he intends to commit Zina), the heart yearns and desires and the private parts approve all that or disapprove it." All of these matters are Zina, for whoever lives in a community of men and women, may commit any of these matters. So, Allah ﷻ has ordered all of us to turn to Him in repentance and ask Him forgiveness of the appeared or concealed sins. Allah says, "Turn to Allah in repentance all together, O believers, so that you may be successful" (An-Nur:31). "So that you may be successful", by following the way of chastity and the judgments, which Allah ﷻ sent down, you may be successful, and success means to achieve the target, as human's target is to get Allah's satisfaction, for He will reward him with Paradise and save him from His Hellfire.

Then, Allah ﷻ says, "Marry off the ˹free˺ singles among you, as well as the righteous of your bondmen and bondwomen. If they are poor, Allah will enrich them out of His bounty. For Allah is All-Bountiful, All-Knowing" (An-Nur:32), this is an order to all the believers, those who have and have not the authority, Allah ﷻ ordered all of them. "Marry off the ˹free˺ singles among you" a single

person means the one who has no partner, whether male or female, for it is said a single man that means he has no wife, and a single woman that means she has no husband. "Marry off the ˹free˺ singles among you, as well as the righteous of your bondmen and bondwomen", it means whoever has no partner, it must be sought to cause him marry, for it should not let any man without wife, or let any woman without husband. "Marry off the ˹free˺ singles among you" it means the free singles. He says, "as well as the righteous of your bondmen and bondwomen" as well as the righteous, "of your bondmen and bondwomen" it means the religious, as well as whoever is able to marry. "Of your bondmen" it means your men slaves, "and bondwomen" it means your women slaves, so it means if you possess a righteous bondman and bondwoman, you must seek to cause them marry and do not let the without marriage, so that all the community, whether free or slave must have a partner, "as well as the righteous of your bondmen and bondwomen".

Then, Allah ﷻ says, ". If they are poor, Allah will enrich them out of His bounty" if they are poor, when they are married, as if it is said that they do not have enough money to marry and spend, Allah ﷻ says, "Allah will enrich them out of His bounty" Allah ﷻ will give them, "out of His bounty" it means out of His bounty, favor and sustenance. "For Allah is All-Bountiful, All-Knowing.", "For Allah is All-Bountiful" it means that there are no limits to His bounty and favor, "All-Knowing." Allah ﷻ is All-Knowing His servants and who deserves the good in the world and in the Hereafter. Therefore, poverty does not prevent you from letting the poor marry, but marry off them and Allah ﷻ will enrich and ease his matters, "For Allah is All-Bountiful".

Then, Allah ﷻ says, "And let those who do not have the means to marry keep themselves chaste until Allah enriches them out of His bounty. And if any of those ˹bondspeople˺ in your possession desires a deed of emancipation, make it possible for them, if you find goodness in them. And give them some of Allah's

wealth which He has granted you. Do not force your ˹slave˺ girls into prostitution for your own worldly gains while they wish to remain chaste. And if someone coerces them, then after such a coercion Allah is certainly All-Forgiving, Most Merciful ˹to them˺" (An-Nur:33) Allah ﷻ ordered those who do not have the means to marry, "keep themselves chaste" Allah has ordered to keep the chastity and keep themselves away from the immorality. "Those who do not have the means to marry" whether because of poverty or slavery (whose master prevents him from marriage). So, it means who does not have the means to marry, whether because of poverty or because of other reasons. Therefore, Allah ﷻ has ordered those who do not have the means to marry to keep themselves chaste, and do not lose their morals. Allah says, "until Allah enriches them out of His bounty", "until Allah enriches them" out of His money in order to marry. "Out of His bounty" out of His favor and bounty. Then, Allah ﷻ says, "And if any of those ˹bondspeople˺ in your possession desires a deed of emancipation, make it possible for them, if you find goodness in them", "And if any of those ˹bondspeople˺ in your possession desires a deed of emancipation", "desires" means wants, "a deed of emancipation" it means that the slave asks his master to buy himself from his master. For example, the master says to the slave, give me one thousand dinar and I will cause you free. So, they agree on that in a known period, and the slave says, let me work for one or two years, so that I can give you the agreed amount of money. Therefore, this is the deed of emancipation, which means that the slave will agree with his master to give him an amount of money. If the slave pays the money, he will become free, so Allah ﷻ has ordered the people who possess any slaves, who desires a deed of emancipation, not to disagree and do not say to his slave, no, I will never cause you free, but he must cause him free if he asks that. Allah ﷻ says, "make it possible for them" this is an order from Allah to those who possess slaves to cause them free, if they ask, then He says, "if you find goodness in them" it means if they righteous and can earn money by depending on themselves, as when the slave becomes free, he should

depend on himself, so they must have the ability to earn money, as the slave depends on his master of eating and drinking, but if he becomes free, he must do so by himself. Allah ﷻ says, "make it possible for them, if you find goodness in them" it means if you find goodness in them, so that they can depend on themselves in this world and in the Hereafter as well.

Then, Allah ﷻ says, "And give them some of Allah's wealth which He has granted you." "give them" means give those slaves, who want to be free. "Some of Allah's wealth which He has granted you." As the wealth with which they have been granted by Allah ﷻ, so, this an address to all people who have slaves to save them from slavery, as if they give them some of their wealth, they will give from Allah's wealth. This speech is to those who do not have slaves, they must give some of Allah's wealth in order to save them from slavery. Therefore, Allah has made a part from Zakat for them, as He says, "Alms-tax is only for the poor and the needy, for those employed to administer it, for those whose hearts are attracted ˹to the faith˺, for ˹freeing˺ slaves, for those in debt, for Allah's cause" (At-Tawbah:60) "for ˹freeing˺ slaves" it means to give some of Zakat for freeing slaves, for the priority of freeing is to those who desires a deed of emancipation. Therefore, the slaves who desire emancipation are worthier to be given in order to become free, "And give them some of Allah's wealth which He has granted you."

Then, Allah ﷻ says, "Do not force your ˹slave˺ girls into prostitution for your own worldly gains while they wish to remain chaste." Allah ﷻ has prevented those who possess slave girls to force them. "Do not force your ˹slave˺ girls into prostitution while they wish to remain chaste." In the pre-Islam, the master bought the girls in order to force them to make immoral things by money, then he took this money, so Allah has prevented them from doing so, saying, "Do not force your ˹slave˺ girls into prostitution while they wish to remain chaste." If they were married and unchaste, their masters do not force them, so Allah ﷻ says, "while

they wish to remain chaste". This is an insinuation to those who do so, as his slave girl, who cares of morals, is more chastity than him, and he is lower than her because he lets her do so in order to earn money from immoral ways. For, the Prophet ﷺ has prohibited earning money from immoral ways, as its bad money for the unchaste, as it is worse than giving this money to her master, "Do not force your ˹slave˺ girls into prostitution while they wish to remain chaste." Allah ﷻ says, "for your own worldly gains" to gain money by doing so, "worldly gains" is the dowry of the unchaste woman.

Then, Allah ﷻ says, "And if someone coerces them, then after such a coercion Allah is certainly All-Forgiving, Most Merciful ˹to them˺." (An-Nur:33) it means the woman who is coerced to do so. Allah is All-Forgiving, Most Merciful to the coerced women, but not their masters, as there is no doubt that what they did is a crime and great sin. For it is a forbidden gain, as this verse includes a great insinuation to those who do so.

Then, Allah ﷻ praises these great verses which He has sent down, as He says, "Indeed, We have sent down to you clear revelations, along with examples of those who had gone before you, and a lesson to the God-fearing" (An-Nur:34) this is an address from Allah ﷻ to the believers, as Allah ﷻ praised and glorified the verses. Allah says, "Indeed, We have sent down to you clear revelations" (An-Nur:34) to clear these judgments in these clear revelations. "along with examples of those who had gone before you" it means "as well as, we have sent to down to you the examples, "of those who had gone before you" it refers to what Allah ﷻ did with the obedient and disobedient people; how did Allah ﷻ reward the obedient slaves by His favor and blessings! How was their end! As well as, how did He punish the disobedient in the world and the Hereafter as well. So, Allah ﷻ has set an example of these events, saying, "along with examples of those who had gone before you, and a lesson to the God-fearing." (An-Nur:34). "a lesson" with this speech, so a lesson means the direct speech, which Allah ﷻ directed to

His believing servants, ordering them to do so and so and preventing them from doing so and so because it will lead you to many punishments, but this lesson is to, “to the God-fearing." To those who fear Allah ﷻ, it means that the righteous people only can benefit from this lesson, but the disobedient will not be benefited.

يقول الله ﷻ: {اللَّهُ نُورُ السَّمَوَاتِ وَالأَرْضِ مَثَلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ الْمِصْبَاحُ فِي زُجَاجَةٍ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونِةٍ لا شَرْقِيَّةٍ وَلا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ نُورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ وَيَضْرِبُ اللَّهُ الأَمْثَالَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ}[النور:35], {فِي بُيُوتٍ أَذِنَ اللَّهُ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالآصَالِ}[النور:36], {رِجَالٌ لا تُلْهِيهِمْ تِجَارَةٌ وَلا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلاةِ وَإِيتَاءِ الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالأَبْصَارُ}[النور:37], {لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا عَمِلُوا وَيَزِيدَهُمْ مِنْ فَضْلِهِ وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ}[النور:38]

says, “Allah is the Light of the heavens and the earth. His light is ﷻ Allah like a niche in which there is a lamp, the lamp is in a crystal, the crystal is like a shining star, lit from ˹the oil of˺ a blessed olive tree, ˹located˺ neither to the east .nor the west, whose oil would almost glow, even without being touched by fire Light upon light! Allah guides whoever He wills to His light. And Allah sets forth parables for humanity. For Allah has ˹perfect˺ knowledge of all things. ˹That light shines˺ through houses ˹of worship˺ which Allah has ordered to be raised, and where His Name is mentioned. He is glorified there morning and evening by men who are not distracted—either by buying or selling—from Allah’s remembrance, or performing prayer, or paying alms-tax. They fear a Day when hearts and eyes will tremble, ˹hoping˺ that Allah may reward them according to the best of their deeds, and increase them out of His grace. And Allah provides for whoever He wills without limit” (An-Nur: 35-38).

sent down in this Surah Allah ﷻ After the great judgments which Allah says, “Allah is the Light of the heavens and the earth” (An-Nur: 35), “Allah” is

as all creatures and all people have known Him by ,ﷻ the proper name for Allah this name, so He is Allah, Lord of all worlds and the Creator of heavens and the .earth

"Allah is the Light of the heavens and the earth" (An-Nur: 35). The light is divided into two types, which are concrete and abstract. The concrete light is what we can see such as the light of the sun, the moon, the stars, the fire, and the lamps, so this is a concrete light. Meanwhile, the abstract light is what we compare to the light such as the light of the guidance, the right path and the knowledge, that can find out the facts of the matters; as it is said, knowledge is light, as the knowledge can find out the facts of the matters, for it enables you to know the facts of the matters, as if it is a light, which lighten your way to see the facts of the matters. This is real knowledge, not belief or guessing. Allah ﷻ does not like any of the creatures as Allah's ﷻ character and traits do not like any of His creatures. So, Allah is One ˹and Indivisible˺; he is the Sustainer ˹needed by all˺. He has never had offspring, nor was He born. And there is none comparable to Him. There is no doubt that Allah's character is not known for the creations, but when the Prophet ﷺ had been asked, "o Messenger of Allah! Had you seen your Lord? The Prophet said, "how can I see the light!" It means when the Prophet saw Him on The Night Journey, he had seen a light, or it means how can I see Him while the light veiled Him. As it is mentioned, "His Veil is Light, and if He were to remove it, the glory of his Face would burn everything of His creation, as far as His gaze reaches." It means if Allah removes the veil, which is between Allah ﷻ and His creatures, "and if He were to remove it, the glory of his Face would burn everything of His creation, as far as His gaze reaches." So, Allah is Light, as there is nothing like Him. Allah has created some of His creatures having the light, but He is not like any of His creations.

"Allah is the Light of the heavens and the earth" (An-Nur: 35). Some scholars have interpreted "the Light of the heavens and the earth." That He is the

Light of heavens and the earth with its creatures and the lights that He has created. So, Allah ﷻ lightened heavens and the earth by Him, just as He has lightened heavens by the stars and the sun, as well as He has lightened the earth by the reflection of the light of the sun and the moon, "Allah is the Light of the heavens and the earth." (An-Nur: 35). Then, Allah ﷻ says, "His light is like" the light here is interpreted by the abstract light, "His light is like" it means that He guides whomever He wills to His Light. Allah ﷻ says, "His light is like a niche in which there is a lamp" the niche means the opening that is in the wall, as if the lamp was in the space, its light will spread, but if the lamp was in the niche, which means the opening in the wall, the light will be gathered and reflected over each other, so the light will be stronger. "Like a niche" it means the opening hole in the wall in which there is a lamp. "The lamp is in a crystal," the lamp does not light without a crystal, as it makes the light clearer. "The crystal is like a shining star" the crystal, which is on the lamp, is clear, "like a shining star" it is like a pearl in its clearness and shining. As the stars that we see sometimes look like a pearl in its shining, and sometimes it looks like the red planet, as we called Mars the red planet, as the stars may have some darkness, but this is, "a shining star" it means that its white light is arose from it, as if it is a pearl in its shell. "lit" refers to this lamp, "from ˹the oil of˺ a blessed olive tree" the lamp is lightened by the olive oil, which one of the clearest oils used in lightening, but this oil comes from a tree, "˹located˺ neither to the east nor the west", "˹located˺ neither to the east" the eastern olive tree is the tree to which the sun comes from the sunrise until the midday, then it is veiled, as if the light does not come the sun in the sunset, the light will come to it from one direction. "Nor the west" the sun light does not come to it except after midday when the sun is about to go west, but if the sun comes to the olive tree in day and night, its oil will be clearer, for the oil is formed by the light. The olive is mentioned here because its oil is shiny, light, and pure. Allah ﷻ has called this tree blessed because it has great blessings as it is used as a food and a light and there are so many benefits of the olive oil.

“from ˹the oil of˺ a blessed olive tree, ˹located˺ neither to the east nor the west, whose oil would almost glow, even without being touched by fire” its oil is too pure, so if you put it, it will lighten, “even without being touched by fire” before it touches the fire. “Light upon light!” it becomes a light, “upon light!" the purity of the oil, the crystal and the niche, which gathers the light, so the light will be pure, clear and shiny. Then, Allah ﷻ says, “Allah guides whoever He wills to His light” it refers to Allah’s Light, that He puts in His believing servants’ hearts, the abstract light, the light of the guidance to Allah’s ﷻ obedience, it is also the light, by which Allah appears the facts of the seen or unseen matters. “Light upon light! Allah guides whoever He wills to His light”, “Allah guides” it means Allah puts this light in the hearts, “whoever He wills” it means whoever He wills of the servants. Then, Allah ﷻ says, “And Allah sets forth parables for humanity” Allah ﷻ has set forth parables for humanity, for it is from His favor and mercy upon His servants, for Allah has favored upon His messenger, Muhammad ﷺ when He sent down this clear Book, in which Allah ﷻ has set forth parables because the parables make the meaning clear that they bring the meaning close and the unseen as if you see it, as well as the parables make the abstract as if it concrete, so Allah says, “And Allah sets forth parables for humanity” Allah ﷻ is the One Who sets forth parables for humanity, as it is from His favor upon them. “For Allah has ˹perfect˺ knowledge of all things.” (An-Nur: 35) Allah has perfect knowledge of all things, as there is no hidden matter from Him. This is from Allah’s knowledge and setting parables in such way for humanity in order to know the intentioned meaning, the meaning of how is the believer’s heart and the light of the guidance, in which Allah puts and how the believer walk as if it is a clear light, for Allah wants by this light the facts of the matters, “Light upon light! Allah guides whoever He wills to His light. And Allah sets forth parables for humanity. For Allah has ˹perfect˺ knowledge of all things”.

Then, Allah ﷻ has clarified the means by which He puts His Light in the heart of the believing servant by prayer. Allah ﷻ says, "⌜That light shines⌝ through houses ⌜of worship⌝ which Allah has ordered to be raised, and where His Name is mentioned. He is glorified there morning and evening" (An-Nur:36) "⌜That light shines⌝ through houses" it means that Allah's Light shines in His believing hearts through the houses of Allah ﷻ that is the mosques. "Allah has ordered to be raised" Allah ﷻ ordered His servants to raise these houses, which means to save and keep them from absurdity and polytheism, for the mosques must be for worshipping Allah ﷻ only. As the Prophet ﷺ said, "Talking is not befitting during the Salat (prayer), for it (prayer) consists only of glorifying Allah, declaring His Greatness and the recitation of the Qur'an" the Prophet prohibited calling out in it about something lost, said, "And when you see anyone calling out in it about something lost, say, "May God not restore it to you" he also prohibited selling in the mosques, as he said, "beware of haphazardness* such as is found in markets." Absurdity, selling, buying and calling out about something lost must be prohibited in the mosques as well as dirty things, for Allah ﷻ ordered purify His houses, He says, "purify My House" when His house was established that is the first house was established for humanity, "Surely the first House ⌜of worship⌝ established for humanity is the one at Bakkah—a blessed sanctuary and a guide for ⌜all⌝ people" (Ali'Imran: 96).

Allah ﷻ said to Ibrahim, who had established His house, "purify My House for those who circle it, who meditate in it, and who bow and prostrate themselves ⌜in prayer⌝." (Al-Baqarah: 125) to purify it from pagans and idols as well as from abstract impurity. The Prophet ﷺ saw the saliva on the wall of Al- Quibla, he angered when it appeared in his face and said, "Allah is angry with that" it means that Allah severely dislikes that, so Allah's houses (mosques) must be purified. "Allah has ordered to be raised" raised here is abstract as it must be glorified, "to be raised" as well as the concrete raising, for it must be kept away from all kinds

of impurity. "To be raised" it does not mean to be raised in building, as it is disliked in Islam, "to be raised" to raise its building, for the Prophet prohibited to build or decorate the mosques, for it may take the attention of the prayers. Therefore, the mosque of the Prophet ﷺ was too simple and was the greatest mosque in which Allah ﷻ is worshipped after the Sacred House, the mosque of the Prophet ﷺ which the Prophet established, as Allah has praised those who worship Him in this mosque; He says, "Certainly, a mosque founded on righteousness from the first day is more worthy of your prayers. In it are men who love to be purified. And Allah loves those who purify themselves" (At-Tawbah:108), the mosque that founded on righteousness from the first day was the mosque that the Muslims wanted to establish, as the Prophet built it by brick, its door was made from stones and its roof was from bare palm branches. If the rain fell down, it fell down on the mosque as this roof did not prevent the raid from falling down on it. And the ground of the mosque was sand, so if the rain fell down, it would be mud. It is mentioned by Abi Said Al-Khaddar that he saw the Prophet ﷺ prostrated in the water and the mud, as he saw the effect of the mud on his head in the morning of that day that Abo swore that it was the Night of Glory. The essence is the Prophet said, "it is a throne like Moses'" as the Prophet established a mosque like Moses' throne.

Allah's saying; "through houses ˹of worship˺ which Allah has ordered to be raised" the right interpretation is not raising the building, but the abstract raising and the concrete raising from the impurity. "And where His Name is mentioned" Allah's Name must be mentioned in these houses. "Is mentioned" His Name must be mentioned in the prayer; for the prayer is full of Allah's Name. Then, "I have turned my face towards the One Who has originated the heavens and the earth—being upright" Al-Fatihah is full of Allah's ﷻ Name, "All praise is for Allah—Lord of all worlds, the Most Compassionate, Most Merciful, Master of the Day of Judgment. You ˹alone˺ we worship and You ˹alone˺ we ask for help.

Guide us along the Straight Path," (Al-Fatihah: 2-6) Al-Fatihah and reciting the Quran is considered one of mentioning Allah's Name. We mention Allah's Name in kneeling; glory is to My great Lord, in standing, then in prostrating, so the prayer is full of mentioning Allah's Name. We pray to Allah after the prayer by saying; glory be to Allah, all praise is due to Allah, there is no god but Allah, Allah is the Most Great, there is no power except with Allah, none has the right to be worshipped but Allah Alone, Who has no partner. His is the dominion and His is the praise, and He is Able to do all things. These are Azkar that the Prophet ﷺ legalized for us to say after prayer. So, this is the mission of the mosques that are Allah's Almighty houses. "Allah has ordered to be raised" to be raised from any fault, so it is concrete and abstract raising. "And where His Name is mentioned" the Name of Allah ﷻ is mentioned in these houses. Allah ﷻ says, "He is glorified there morning and evening" (An-Nur:36), "by men who are not distracted—either by buying or selling—from Allah's remembrance, or performing prayer, or paying alms-tax" (An-Nur: 37). "He is glorified" Allah ﷻ is glorified, that means excluding Allah from any fault, as Allah ﷻ is Most Glorified of any fault. Allah has not any faults neither in Himself, His traits nor His acts, for He does not sleep, forget, die or sicken like the creatures, so all diseases of the creatures do not come to the Creator, but He is Ever-Living, All Sustaining, "Allah! There is no god ˹worthy of worship˺ except Him, the Ever-Living, All-Sustaining. Neither drowsiness nor sleep overtakes Him" (Al-Baqarah: 255) then, He has no faults neither in His character nor in His traits, as He has the Most Beautiful Names, the Most High traits, the Most Good Deeds. All goodness is with His power, so He is glorified of all what Allah ﷻ is Exalted from any partner, counterpart or from any fault, Allah ﷻ is the Most Glorified.

"He is glorified there", "He" refers to Allah ﷻ, "there" refers to these houses, which must be raised from impurity. "morning and evening" morning means time that is before the afternoon, "and evening" this time starts from the

afternoon prayer and Al-Asr prayer, this is the most honored time in all the day, so Allah must be glorified morning and evening. Allah ﷻ has legalized to us obligatory prayers in this time that are the morning prayer and the afternoon prayers, which are Duhr and Asr that is the middle prayer, "He is glorified there morning and evening" (An-Nur:36), "by men who are not distracted—either by buying or selling—from Allah's remembrance, or performing prayer, or paying alms-tax" (An-Nur: 37) Allah ﷻ has praised those who mention Allah's Name and glorify Him in these houses. He says, "He is glorified there" refers to Allah, "morning and evening", "by men "Allah has specialized men because He has not obligated the congregational prayer, but it is better for the woman to pray in her house rather than in the mosque.

So, Allah ﷻ says, "by men who are not distracted—either by buying or selling—from Allah's remembrance" (An-Nur: 37). Buying or selling do not distracted the men, to whom these prayers are obligated, "buying or selling" it means any form of trading, whether buying or selling, "selling" selling is kind of trade, but trade is more common, as if He mentioned the especial after the common because selling is the most matter that takes the attention of humans, but the buyer may buy at any time as well as authorization, but the trader is busy by selling his goods. So, Allah ﷻ says, "selling", "by men who are not distracted—either by buying or selling—from Allah's remembrance" (An-Nur: 37) it means to remember Allah in the obligatory prayer. "Or performing prayer" to perform the prayer perfectly, so it means to perform the prayer in a perfect way. "Or paying alms-tax" they also are not distracted by paying alms-tax. Zakat has two meanings; the general meaning that is the state of being chaste, or the special meaning that is paying some of your money, as Allah ﷻ obligated, to the channels of spending Zakat that Allah ﷻ obligated. The money that is paid is called Zakat because it purifies the soul from being ungenerous, as every Muslim must give the poor some of his money in order to purify his money as well. As the money

is still impure as long as its owner does not pay Allah's share to the poor, as if he consumes a forbidden money, so Zakat purifies the money, "or paying alms-tax".

Allah ﷻ says, "They fear a Day when hearts and eyes will tremble" (An-Nur: 37) Allah ﷻ has described these men by this great description; firstly, "by men who are not distracted—either by buying or selling—from Allah's remembrance, or performing prayer, or paying alms-tax" then, in spite of that, they perform prayer and pay alms tax as well as they fear the Day of Resurrection, "They fear a Day when hearts and eyes will tremble", "They fear a Day" the Day of Resurrection, about which Allah says, "when hearts and eyes will tremble", "will tremble" their hearts and eyes will tremble of what they see and hear, as if they tremble left and right. the Day of Resurrection will be too severe, on which there will be many great situations, for before the believer is allowed to enter Paradise, he will be worried. He does not know his end, as he committed sins, his deeds will be scaled, then his record comes to him, and what is written in this record? For it will be said to him, "˹And it will be said,˺ "Read your record. You ˹alone˺ are sufficient this Day to take account of yourself."" (Al-Isra: 14) he will open his record, in which his sins will appear, and all his sin has been recorded. If Allah ﷻ punishes him for it, the matter will be fearful; this is for the believers. But for the disbelievers, it will be a disaster, as their faces will become black, the striking disasters will come to them and they will receive the punishment gradually, until they are thrown in the Hellfire-God forbids- since he comes out of his grave, he will be given the bad news, it will be said to him, "be ready for the worst day, you will be in the Hellfire, so his face will turn black. Then, he will see his deeds and will be blamed because of it, but he will try to deny it, then he will confess his deeds, as his organs will witness against him. Then, he will be near the Hellfire and will be told to him, this is the Hellfire as well as so many fearful matters one after another until he is thrown into the Hellfire, so this is a severe Day. Allah says that the believers fear this severe Day, so they do these

good deeds for the cause of Allah ﷻ, “He is glorified there” in these houses (mosques).

“by men who are not distracted—either by buying or selling—from Allah’s remembrance, or performing prayer, or paying alms-tax. They fear a Day when hearts and eyes will tremble” (An-Nur: 37) all people, even the messengers still fear that Day, until Allah ﷻ reassures them, as all messenger will say about the intercession, “every prophet will say: my Lord is angry as He had never been angry before and would never be angry afterwards, as all messengers will say: you go to someone else" so the messengers will be worry, will Allah punish them because of their sin or not? Therefore, the believers pray while they fear, as Allah ﷻ has described them, “and those who fear the punishment of their Lord, ˹knowing that˺ none should feel secure from their Lord’s punishment” (Al-Ma’rij: 27-28) none should feel secure from Allah’s punishment except after Allah ﷻ reassures him, rewards him by Paradise and satisfies upon him, but before these matters, the believers still fear the punishment, “They fear a Day when hearts and eyes will tremble” (An-Nur: 37).

Allah ﷻ says, “˹hoping˺ that Allah may reward them according to the best of their deeds, and increase them out of His grace. And Allah provides for whoever He wills without limit.” (An-Nur: 38) the people who are characterized by these good characters, Allah ﷻ will reward them; “according to the best of their deeds" Allah ﷻ will reward them according to the best of their deeds. “˹hoping˺ that Allah may reward them according to the best of their deeds” Allah ﷻ will reward them according to their good deeds, as Allah ﷻ has clarified that good deed gets a ten-fold reward to seven hundred-fold and more, “˹hoping˺ that Allah may reward” here Allah ﷻ is the One Who will reward them, and when it is said, “˹hoping˺ that Allah may reward” it is known the reward as the great reward indicates to the greatness of the One Who rewards, Who is Allah ﷻ. “According to the best of their deeds, and increase them out of His grace” Allah

will increase them out of His grace and favor. Whoever intends to do good deed, Allah records it as full good deed and if he does it, Allah records it ten-fold to one hundred-fold to seven hundred-fold to many folds that no one knows except Allah, as He may reward without accounting. As Allah ﷻ says, "Only those who endure patiently will be given their reward without limit."" (Az-Zumar: 10) it means without accounting, "and increase them out of His grace". Then, Allah ﷻ says, "And Allah provides for whoever He wills without limit." (An-Nur: 38) it means one of Allah's ﷻ traits that He, "provides for whoever He wills without limit." (An-Nur: 38) the greatest reward is Paradise, as His reward in the world is a provision and His reward by Paradise is a provision as well, as the believers said, "This is indeed Our provision that will never end".

Allah ﷻ says, "But those who disbelieved - their deeds are like a mirage in a lowland which a thirsty one thinks is water until, when he comes to it, he finds it is nothing but finds Allāh before him, and He will pay him in full his due; and Allāh is swift in account" (An-Nur:39) "Or [they are] like darknesses within an unfathomable sea which is covered by waves, upon which are waves, over which are clouds - darknesses, some of them upon others. When one puts out his hand [therein], he can hardly see it. And he to whom Allāh has not granted light - for him there is no light" (An-Nur:40).

After Allah ﷻ mentions in the previous verses His light that guides the hearts of His faithful servants, that this light blossoms in the hearts of believers through prayer. Allah ﷻ throws into the hearts of believers this light, which guides them to do good deeds, exalting Allah, attending mosques to establish prayer, and giving out zakat. "That Allāh may reward them [according to] the best of what they did and increase them from His bounty..." (An-Nur:38). Allah is the Just, and for them to perform good deeds and worship Him, He will surely reward them for everything. Allah will reward them according to the best of what they did and

increase them in bounty, for He is the Generous. Allah's reward includes what they are blessed with in this life and the hereafter; Paradise in all its meaning,

After that, Allah ﷻ sets forth an example of what the deeds of disbelievers are in the hereafter. He says, "But those who disbelieved - their deeds are like a mirage in a lowland which a thirsty one thinks is water until, when he comes to it, he finds it is nothing but finds Allāh before him, and He will pay him in full his due; and Allāh is swift in account" (An-Nur:39)

Allah informs that the disbelievers who were blinded by this life and thus their hearts were sealed their achievements and deeds in this life is just like a mirage. "their deeds" like their agriculture, their industries, and their worldly labor and wealth. Furthermore, most Arab polytheists performed good deeds like praying, giving charity, and doing good are done for worldly gains. They wanted Allah ﷻ to reward them for these deeds in this life. This is the other meaning of their deeds. "Are like a mirage in a lowland". A mirage which is seen in a desert plain, looking from a distance as if it is a deep sea. There are different kinds of mirage, one which appears after midday, and another which appears in the morning and looks like water between heaven and earth. So their deeds are like a mirage; if a person who is in need of water sees the mirage, he thinks that it is water so he heads towards it in order to drink from it, but when he reaches it, "when he comes to it, he finds it is nothing" Similarly, the disbeliever believes he is doing good and has accomplished something, but when Allah judges him on the Day of Resurrection, brings him to account, and examines his deeds, he will discover that nothing has been accepted at all, either because of a lack of sincere belief or because he did not follow Allah's orders. "when he comes to it, he finds it is nothing" because Allah ﷻ does not accept it. As He ﷻ says, "The example of those who disbelieve in their Lord is [that] their deeds are like ashes which the wind blows forcefully on a stormy day; they are unable [to keep] from what they earned a [single] thing. That is what is extreme error" (Ibrāhīm:18).

So, they do not find what they sought after. They reach all they want in this life and then find out that it has lost all meaning and that it is not the reason for happiness and tranquility. As Allah ﷻ says, "And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind" (Tā-ha:124).

Then, Allah says, "but finds Allāh before him and He will pay him in full his due". When they bring their deeds before Allah, they do not find what they hoped for. "...and Allāh is swift in account" (An-Nur:39). A swift account means that Allah might punish them in this life and He might punish them after death. There is no doubt that life is short, so the account will be swift even if Allah gave them a long time to live.

Then, Allah ﷻ says, "Or [they are] like darknesses within an unfathomable sea which is covered by waves, upon which are waves, over which are clouds - darknesses, some of them upon others. When one puts out his hand [therein], he can hardly see it. And he to whom Allāh has not granted light - for him there is no light" (An-Nur:40). This is another example that Allah sets forth of a disbeliever's deeds. Allah says that these disbelievers do not know what is good and what is bad for them, so they are like blind people feeling their way around. "Or [they are] like darknesses". The deeds of disbelievers are like darknesses "within an unfathomable sea which is covered by waves, upon which are waves, over which are clouds". Because it is so dark, he can barely see anything. This is the plain parable of the disbeliever's heart, who just follows and has no knowledge of the real nature of the one he is following or where he is heading. It's darkness over darkness, it's like they are in a disturbed sea in stormy weather where waves cover them and waves are covered by other waves. Then, some clouds cover the face of the earth and prevent sunlight from seeping in. These clouds also prevent the faint light of stars from reaching the earth. So the sea becomes dark from within, and because no light reaches it because of water, it adds more darkness.

“When one puts out his hand [therein] he can hardly see it”. They cannot even see their hands when they bring them close to their eyes to see in pitch-black darkness. This is how disbelievers live through life; his speech is darkness, his deeds are darkness, his coming in is darkness, his going out is darkness and his destiny on the Day of Resurrection will be darkness in the fire of Hell.

Allah ﷻ says, “...And he to whom Allāh has not granted light - for him there is no light” (An-Nur:40). Allah ﷻ is the Guide to His Light, and those whom He has not granted light within their hearts will never be able to be guided, Allah does not guide the hearts of ignorant, doomed, the utter loser and disbeliever. Allah says, about these people, “And when Allāh is mentioned alone, the hearts of those who do not believe in the Hereafter shrink with aversion, but when those [worshiped] other than Him are mentioned, immediately they rejoice" (Az-Zumar:45). They also see the Messenger as the most hateful creature, and harm him. On the other hand, they follow the devil and devote themselves to love and follow him.
“...And he to whom Allāh has not granted light - for him there is no light” This also indicates that Allah's Guidance and Light blossoms in the hearts of believers who heard Allah's words and followed His Light.

Then, Allah ﷻ says, “Do you not see that Allāh is exalted by whomever is within the heavens and the earth and [by] the birds with wings spread [in flight]? Each [of them] has known his [means of] prayer and exalting [Him], and Allāh is Knowing of what they do” (An-Nur:41)

This verse and what follows presents a new topic in this Surah; it points to the signs of Allah in this universe, and how the disbelievers mentioned before are blind to the point that they don’t see them. Allah says, “Do you not see that Allāh is exalted by whomever is within the heavens and the earth...” (An-Nur:41) this question serves as an indication to this great fact; that all creation exalting and

praising the Lord. The greatest form of exalting is raising Allah far above having an equal, a rival, or a likeness. The unity of the system in the universe that works in harmony is an indication that there is One Great God. The unity of creation is manifested through its greatness, its harmony, the link between Heaven and earth, and the connection of every organ and every particle of these creatures together in a beautiful and perfect system that also shows that the One Who has created this wonderful machine that has all these organs is One God. If there were two gods, they would have quarreled and this creation would have been contradictory. There could never be a creation this harmonic and united if that was the case. "Had there been within them [i.e., the heavens and earth] gods besides Allāh, they both would have been ruined..." (Al-Anbiyā':22). "Say, [O Muḥammad], "If there had been with Him [other] gods, as they say, then they [each] would have sought to the Owner of the Throne a way" (Al-Isrā':42). There must be one true God who created the Heavens, the earth, humans, and all the other creatures. "And some of them would have [sought to] overcome others". As He ﷻ says, "Rather, We have brought them the truth, and indeed they are liars" (Al-Mu'minūn:90) "Allāh has not taken any son, nor has there ever been with Him any deity. [If there had been], then each deity would have taken what it created, and some of them would have [sought to] overcome others. Exalted is Allāh above what they describe [concerning Him]" (Al-Mu'minūn:91). Allah is exalted above having an equal and a likeness.

Another thing is that this creation is perfectly created and this indicates the Wisdom of the Creator, His great Knowledge, and Omnipotence. He is the One who placed this formidable sun in its place, subdued it, and ordered it to move in its orbit without steering away from it for even a meter or delay its movement for even a fraction of a second. This great creation cannot be without a Disposer and an unstoppable force to control it. Allah informs us of this. He says, "Indeed, Allāh holds the heavens and the earth, lest they cease. And if they should cease,

no one could hold them [in place] after Him...” (Fātir:41) This creation bears witness to the Greatness of the Lord, and this what exalting means. Another meaning is that the creatures do literary praise and thank Allah but humans can’t hear or comprehend their praise. He says, “...And there is not a thing except that it exalts [Allāh] by His praise, but you do not understand their [way of] exalting. Indeed, He is ever Forbearing and Forgiving” (Al-Isrā’:44).

Humans do not understand how the sun, the moon, the stars, the sea, the trees, and the small pebbles exalt Allah, but they do as Allah informs and Allah’s words are the truth. the Prophet ﷺ said, “I recognize the stone in Mecca which used to pay me salutations before my advent as a Prophet and I recognize that even now”. When the Prophet was in Mecca, a stone used to pay salutations to him. The stone knew the Prophet. The companions of the Prophet as well used to hear the exaltations of pebbles on the hands of the Prophet ﷺ. Also, the crying of the tree; when the Prophet ﷺ used to address people and deliver speeches before having a mosque pulpit next to a tree and leaning on its trunk. After making the pulpit and when the Prophet used it in the next sermon, on Friday, the trunk cried loudly in the mosque, everyone could hear it. It was like the scream of a she-camel when its offspring was taken away from it. The Prophet heard that, so he left the pulpit, hugged the tree, and kept calming it down as you would with a crying baby until its voice went down gradually and it calmed down completely. These inanimate objects have a consciousness that Allah ﷻ might reveal to some people as He did to the Prophet and his companions. Allah ﷻ is All-Knowing; He is the One who created these inanimate objects and the One who knows about their consciousness and their exaltations that we do not know of.

Then after mentioning that all creatures in heaven and earth exalt Allah, Allah ﷻ says, “...[by] the birds with wings spread [in flight]?” When the birds spread their wings up in the air in flight, they stay like that for a while and flap their wings every once in a while. This is a sign from Allah, a bird takes flight

with its wings spread in the air, yet it flies fast without the need for a jet engine. Allah is the One Who holds a bird in the sky. Also, while they are flying they glorify their Lord and worship Him with the glorification with which they are inspired and to which they are guided.

Then Allah says, "Each [of them] has known his [means of] prayer and exalting [Him]". [kul] means each, which might refer to that Allah has guided every creature to its own way of worshiping Allah, or that Allah knows their means of praying and exalting Him. Both interpretations are right because Allah ﷻ knows how these creatures exalt Him for He is the One who taught them how to. "and Allāh is Knowing of what they do". Allah ﷻ "is Knowing" of what these creatures do; He knows their exaltations and deeds, for He is a Witness to all things.

يقول الله ﷻ:, "وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالأَرْضِ وَإِلَى اللَّهِ الْمَصِيرُ (42) أَلَمْ تَرَ أَنَّ اللَّهَ يُزْجِي سَحَابًا ثُمَّ يُؤَلِّفُ بَيْنَهُ ثُمَّ يَجْعَلُهُ رُكَامًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلالِهِ وَيُنَزِّلُ مِنَ السَّمَاءِ مِنْ جِبَالٍ فِيهَا مِنْ بَرَدٍ فَيُصِيبُ بِهِ مَنْ يَشَاءُ وَيَصْرِفُهُ عَنْ مَنْ يَشَاءُ يَكَادُ سَنَا بَرْقِهِ يَذْهَبُ بِالأَبْصَارِ (43) يُقَلِّبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِأُوْلِي الأَبْصَارِ (44) وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِنْ مَاءٍ فَمِنْهُمْ مَنْ يَمْشِي عَلَى بَطْنِهِ وَمِنْهُمْ مَنْ يَمْشِي عَلَى رِجْلَيْنِ وَمِنْهُمْ مَنْ يَمْشِي عَلَى أَرْبَعٍ يَخْلُقُ اللَّهُ مَا يَشَاءُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (45) لَقَدْ أَنزَلْنَا آيَاتٍ مُبَيِّنَاتٍ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ (46)" [النور: 42-46].

"And to Allah belongs the dominion of the heavens and the earth, and to Allah is the destination (42). Do you not see that Allah drives clouds? Then He brings them together; then He makes them into a mass, and you see the rain emerge from within it. And He sends down from the sky, mountains [of clouds] within which is hail, and He strikes with it whom He wills and averts it from whom He wills. The flash of its lightning almost takes away the eyesight (43). Allah alternates the night and the day. Indeed in that is a lesson for those who have vision (44). Allah has created every [living] creature from water. And of them are those that move on their bellies, and of them are those that walk on two

legs, and of them are those that walk on four. Allah creates what He wills. Indeed, Allah is over all things competent (45). We have certainly sent down distinct verses. And Allah guides whom He wills to a straight path (46)" (An-Nur: 42-46).

He says, "And to Allah belongs the dominion of the heavens and the earth" (An-Nur: 42). The *maamoul*, "And to Allah", proceeds the *amil*, "belongs the dominion of the heavens and the earth". This inversion emphasizes that the ownership of the heavens and earth belongs to Allah ﷻ and to no one else. Furthermore, all these creatures and kingdoms will return to Allah, their Creator Who will judge everyone.

Then, Allah ﷻ says in another verse, "Do you not see that Allah drives clouds?" (An-Nur: 43). Allah ﷻ states that the clouds are driven by the wind in the layer of the atmosphere closest to the earth. He says, "Then He brings them together; then He makes them into a mass, and you see the rain emerge from within it" (An-Nur: 43). These clouds gather into a huge mass layered upon each other to form cumulus clouds. Water condenses within these clouds and causes the water within them to rain upon the earth and its inhabitants. The fact that rain falls during winter in some places and during summer in others is a great sign from Allah that showcases His Knowledge, Wisdom, and the accuracy of His creations. He also says, "And He sends down from the sky, mountains [of clouds] within which is hail" (An-Nur: 43). When clouds culminate together, they look like mountains. If the temperature of the water within them drops to zero degrees Celsius, then the droplets of rain turn into hailstones. Hail is formed when an updraft lifts water droplets above the freezing level in the atmosphere. This process is repeated until they become too heavy to be carried up, so they fall to the earth in the form of hail. Then, He says, "and He strikes with it whom He wills and averts it from whom He wills" (An-Nur: 43). Allah ﷻ strikes whomever He wills with hail which could cause damage by destroying crops, fruit trees,

houses, and large hailstones could even kill people and animals. However, sometimes it could be a blessing if it was small in size and a mercy for people to witness. He also averts it from whomever He wills if it will cause them harm.

Allah ﷻ says, "The flash of its lightning almost takes away the eyesight" (An-Nur: 43). Lightening is this great light that ignites within the clouds. This phenomenon occurs when the negative charges within the cloud are attracted to the positive charges on the ground, creating a powerful surge of electricity that produces the visible lightning strike. A strike of lightning could cause flash blindness if one looks at it directly. This is another example of the greatness of Allah ﷻ that is evident in His creations as He is the Creator of Heavens and earth, and all of these are parts of His creation. This verse reveals how mercy intertwines with torture sometimes, for example, clouds could bring rain or hail as a mercy or a form of torture. Lightning is also an amazing phenomenon, but it could cause flash blindness. So, this is how Allah's mercy intertwines with His torture and this is how he manifests His signs that exalt Allah ﷻ. In another example, He says, "And the thunder exalts [Allah] with praise of Him - and the angels [as well] from fear of Him….." (Ar-Ra'd: 13). All creations, including thunder, are evidence of Allah's power and they exalt Him.

Another sign, He says, "Allah alternates the night and the day" (An-Nur: 44). The night changes into day and then the day once again changes into night. This is how Allah ﷻ alternates between night and day, between heat and cold, between short and long periods of time. There are distinguishing features between the two that benefit the creatures that dwell on the earth. During the day, people need warmth and the light to work, be active, and earn their livelihoods, while people need the quietness and darkness of night to sleep and take a rest. Some creatures need the exact opposite, for example, plants need light for photosynthesis and require the night for other purposes. Then He says, "Indeed in that is a lesson for those who have vision" (An-Nur: 44). This lesson goes

beyond what we are able to realize with our senses. Allah ﷻ is behind the creation of these great and magnificent creations, which could never exist without a creator. This creator must be innovative, wise, able, and powerful, and compelling. No one other than Allah ﷻ has the ability to maintain the course of night and day. In addition, only Allah ﷻ can maintain all of these creatures from the clouds in the sky to the rain and hail that fall upon whomever He wills. This is proof of His wisdom in setting every matter in its place and that the Lord has not created this universe in vain without any purpose. There must be law and order that reveals what is permissible and what is forbidden. This confirms that Allah ﷻ sent messengers and the Scriptures to guide His servants and to teach them about Himself, therefore, they must be obeyed. The people of insight understand this and that these creations are proof of Allah's Ability. These people have true vision that allows them to understand what is beyond these signs and the benefits of them. As for those who refuse to realize what lies beyond what they can physically see, then they can never benefit from them. Allah ﷻ says, "And how many a sign within the heavens and earth do they pass over while they, therefrom, are turning away" (Yusuf: 105). Those who turn away from these signs, believing that only science can explain the formation of clouds, rain, hail, and lightning are considered disbelievers.

Then, Allah ﷻ mentions another sign as He says, "Allah has created every [living] creature from water" (An-Nur: 45). Allah ﷻ does not have any associates who participated in creation. Rather, Allah ﷻ is the only Creator and no one other than Him has this ability, not even Jibreel, or other angels, or the jinn. If all who dwell in the heavens and earth gather to create a single particle they will not be able to do so. Allah ﷻ says, "O people, an example is presented, so listen to it. Indeed, those you invoke besides Allah will never create [as much as] a fly, even if they gathered together for it [i.e. that purpose]..." (Al-Hajj: 73). They could not create as much as a fly, even if they gathered together to do so. Allah ﷻ says, "Has

created every [living] creature from water" (An-Nur: 45). A living creature in Arabic is called a *dabah*, which refers to any animal that walks upon the earth, whether this creature is a small ant, a great elephant, a human being, a bird, or a reptile. It is said that the water in this verse refers to sperm which is the origin of creation. Water is an essential component for all creatures and no creature can live without it. For example, up to 90% of the organisms within the human body are originally composed of water. Allah ﷻ says, "and made from water every living thing" (Al-Anbya: 30). This verse could have two meanings; it could mean that all creations were created from water or that they depend on water to survive. "And of them are those that move on their bellies" (An-Nur: 45). Animals such as snakes and others crawl on the ground without legs and others crawl on their bellies because they have short legs, so they mainly depend on crawling to move around. "And of them are those that walk on two legs", such as humans and birds. "And of them are those that walk on four" (An-Nur: 45). Most animals, whether carnivores or herbivores walk on four legs.

Then, He says, "Allah creates what He wills. Indeed, Allah is over all things competent" (An-Nur: 45). Allah ﷻ does not have a teacher nor a guide that shows Him how to create these creatures, rather, He creates whatever He wills. He does not copy other creatures or gods. On the contrary, He is the Creator of the heavens and earth. Allah ﷻ created all these diverse creatures and there is great wisdom behind this. Why did He create thousands of kinds of the same species? For example, there are two thousand different kinds of flies and mosquitos, there are also tens of different kinds of deer. Human beings also differ in their colors as well, so people vary from pale to dark skin tones and everything in between. Human beings may also differ in their shapes and properties as every race differs in regards to even the composition of their sweat, tears, blood, skin type, hereditary components, and fingerprints. No two humans share the same genetic properties and this showcases the diversity of Allah's creation. He created

these creatures "dispersing therein every [kind of] moving creature" (Al-Baqarah: 164). There is no doubt that because Allah made His creations, He knows every minute detail about them. Allah ﷻ says, "And there is no creature on earth but that upon Allah is its provision, and He knows its place of dwelling and place of storage" (Hud: 6). Allah provides provisions for every creature and He knows where they dwell and where they store their eggs, babies, and food. This verse also illustrates the attributes of Allah as the Omniscient, Omnipotent, Wise, and All-Knowing God Who created these diverse creations with His Knowledge, Power, and without any difficulty.

After Allah ﷻ explained His signs of creation, He clarified that He is the One Who revealed these verses. He said, "We have certainly sent down distinct verses. And Allah guides whom He wills to a straight path" (An-Nur: 46). The Quran reveals these distinct verses, which convey His Attributes, Names, Deeds, and Ability. They are described as being "distinct" because they clarify His creed, commands, and prohibitions. Then, why do people not believe after Allah ﷻ provided this clear explanation? The Almighty says, "And Allah guides whom He wills to a straight path" (An-Nur: 46). The path of Allah is straight which means it is a clear path that has no crookedness. Every command and ruling of Allah ﷻ is just and righteous and all of the news He has revealed in the Quran is the truth. The path of Allah is clear without any distortion, deviation, lying or cheating. He says, "And Allah guides whom He wills". In this verse, guidance refers to success. This guidance is for all of mankind and even hypocrites and disbelievers may know about the path of Allah, but they do not adhere to it so they will attain success. Allah ﷻ guides those who repent to Him, return to Him, obey Him, follow His way, and believe what He has sent. As for those who deny these verses and deviate from God's path; Allah will punish them by driving them further astray. There are many other verses in the Quran that convey this principal. For example, Allah ﷻ says, "As for he who gives and fears Allah (5).

And believes in the best [reward] (6). We will ease him toward ease (7). But as for he who withholds and considers himself free of need (8). And denies the best [reward] (9). We will ease him toward difficulty (10)" (Al-Layl: 5-10). In addition, Allah ﷻ says, "Allāh is the Ally of those who believe. He brings them out from darkness into the light…" (Al-Baqarah: 257). The Almighty also says, "Indeed, this is a reminder, so he who wills may take to his Lord a way (29). And you do not will except that Allah wills. Indeed, Allāh is ever Knowing and Wise (30). He admits whom He wills into His mercy; but the wrongdoers - He has prepared for them a painful punishment (31)" (Al-Insan: 29-31).

Allah ﷻ admits "into His mercy" those who obeyed Him and followed His path. As for unjust and deceitful people, Allah told us that He will punish them because they abandoned the mention of the Most Merciful. He says, "And whoever is blinded from remembrance of the Most Merciful - We appoint for him a devil, and he is to him a companion (36). And indeed, they [i.e. the devils] avert them from the way [of guidance] while they think that they are [rightly] guided" (Az-Zukhruf: 36-37). He also says, "And We will turn away their hearts and their eyes just as they refused to believe in it [i.e. the revelation] the first time..." (Al-An'am: 110). Furthermore, He says, "O you who have believed, respond to Allah and to the Messenger when he calls you to that which gives you life. And know that Allah intervenes between a man and his heart…" (Al-Anfal: 24). Allah intervenes between them and guidance if they do not adhere to Allah's order. If they deny and abandon Allah's order, then He intervenes between them and guidance. "Indeed, those who disbelieve - it is all the same for them whether you warn them or do not warn them - they will not believe (6). Allah has set a seal upon their hearts and upon their hearing, and over their vision is a veil. And for .them is a great punishment)7(" (Al-Baqarah: 6-7)

يقول الله ﷻ: "وَيَقُولُونَ آمَنَّا بِاللَّهِ وَبِالرَّسُولِ وَأَطَعْنَا ثُمَّ يَتَوَلَّى فَرِيقٌ مِنْهُمْ مِنْ بَعْدِ ذَلِكَ وَمَا أُوْلَئِكَ بِالْمُؤْمِنِينَ (47) وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ مِنْهُمْ مُعْرِضُونَ (48) وَإِنْ يَكُنْ لَهُمُ الْحَقُّ

يَأْتُوا إِلَيْهِ مُذْعِنِينَ (49) أَفِي قُلُوبِهِمْ مَرَضٌ أَمِ ارْتَابُوا أَمْ يَخَافُونَ أَنْ يَحِيفَ اللَّهُ عَلَيْهِمْ وَرَسُولُهُ بَلْ أُوْلَئِكَ هُمُ الظَّالِمُونَ (50) إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُوْلَئِكَ هُمُ الْمُفْلِحُونَ (51) وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ وَيَخْشَ اللَّهَ وَيَتَّقْهِ فَأُوْلَئِكَ هُمُ الْفَائِزُونَ (52) وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ أَمَرْتَهُمْ لَيَخْرُجُنَّ قُلْ لا تُقْسِمُوا طَاعَةٌ مَعْرُوفَةٌ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ (53) قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِنْ تَوَلَّوا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَا حُمِّلْتُمْ وَإِنْ تُطِيعُوهُ تَهْتَدُوا وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلاغُ الْمُبِينُ (54)" [النور: 47-54].

"But they [i.e. the hypocrites] say, 'We have believed in Allah and in the Messenger, and we obey; then a party of them turns away after that. And those are not believers (47). And when they are called to [the words of] Allah and His Messenger to judge between them, at once a party of them turns aside [in refusal] (48). But if the right is theirs, they come to him in prompt obedience (49). Is there disease in their hearts? Or have they doubted? Or do they fear that Allah will be unjust to them, or His Messenger? Rather, it is they who are the wrongdoers [i.e. the unjust] (50). The only statement of the [true] believers when they are called to Allah and His Messenger to judge between them is that they say, 'We hear and we obey'. And those are the successful (51). And whoever obeys Allāh and His Messenger and fears Allah and is conscious of Him - it is those who are the attainers (52). And they swear by Allah their strongest oaths that if you ordered them, they would go forth [in Allah's cause]. Say, 'Do not swear. [Such] obedience is known. Indeed, Allah is [fully] Aware of that which you do' (53). Say, 'Obey Allah and obey the Messenger; but if you turn away - then upon him is only that [duty] with which he has been charged, and upon you is that with which you have been charged. And if you obey him, you will be [rightly] guided. And there is not upon the Messenger except the [responsibility for] clear notification' (54)" (An-Nur: 47-54).

.begins discussing a new topic in Surah An-Nur ﷻ In these verses, Allah in the universe. Then, Allah ﷻ The previous verses focused on the signs of Allah ;mentions a group of hypocrites who testify that they believe in Allah's signs ﷻ

,says ﷻ however, they do not follow His rules and persist in disobedience. Allah But they [i.e. the hypocrites] say, ‘We have believed in Allah and in the“ .Messenger, and we obey; then a party of them turns away after thatAnd those are not believers’” (An-Nur: 47). He revealed these verses about the hypocrites who rejected the clear signs of Allah after witnessing them. They declare their belief with their words and yet in their hearts they are truly disbelievers. They declare that they believe in the messenger sent by Allah ﷻ, but then they turn away meaning they diverge from His path. These people are not “believers” because those who steer away from Allah and His commands have disobeyed Him. Then, He says, “And when they are called to [the words of] Allah and His Messenger to judge between them, at once a party of them turns aside [in refusal]” (An-Nur: 48). In this verse, Allah is describing the hypocrites and states that they will turn aside in refusal when they are called by the Messenger of Allah or his representatives to judge between them.

Then, He says, “But if the right is theirs, they come to him in prompt obedience” (An-Nur: 49). However, if they find that Allah's judgment aligns with their desires, then they will agree to obey Allah’s command “in prompt obedience”. They obey, submit, and commit to Him because if they are in a dispute and they know that Allah's order and religion will be on their side, then they will obey Him. However, if they know that things are not going to be in their favor, they refuse Allah and His Messenger's judgment. They do not do this for the sake of Allah, rather they select whatever aligns with their personal desires. If they genuinely submitted to Allah's creed, then they would have submitted to all aspects of this religion. Then, Allah ﷻ says, “Is there disease in their hearts? Or have they doubted. Or have they doubted? Or do they fear that Allah will be unjust to them…” (An-Nur: 50). This is a rhetorical question that confirms the fact that there is indeed a disease in their hearts. They are doubtful and greedy which prevents them from fully submitting to Allah's commands. Do they fear

that if Allah ﷻ judges between them in a dispute then He would be unjust? Whether they were charged as guilty or innocent, Allah's judgment is just and fair for both parties. If what prevents them from accepting Allah's judgment is the greed, selfishness, and wantonness of their hearts, or their doubt that Allah ﷻ might do them injustice, then, this negates their assumption that Allah ﷻ could treat them unjustly because He is just. Allah says, "Indeed, Allah orders justice and good conduct and giving [help] to relatives…" (An-Nahl: 90).

Then, He says, "Or do they fear that Allāh will be unjust to them, or His Messenger?" (An-Nur: 50). They also fear that the Messenger ﷺ might be biased and rule in favor of someone else. However, the Prophet ﷺ only rules with Allah's rule as He says, "Indeed, We have revealed to you, [O Mohammad], the Book in truth so you may judge between the people by that which Allah has shown you. And do not be for the deceitful an advocate" (An-Nisa: 105). The Prophet's visions and insight are true as Allah ﷻ has revealed to him the pillars of the truth and righteousness to enable him to judge between people. The Prophet ﷺ could never be unjust in any case or follow his personal desires because Allah ﷻ him infallible. Then, Allah ﷻ says, "Rather, it is they who are the wrongdoers [i.e. the unjust]" (An-Nur: 50). This is how Allah ﷻ describes the them as being wrongdoers for refusing to adhere to the commands and rulings of Allah ﷻ.

Then, He says, "The only statement of the [true] believers when they are called to Allah and His Messenger to judge between them is that they say, 'We hear and we obey…" (An-Nur: 51). If the believers asked the Prophet to judge between them in a dispute or any of their affairs, then they would obey the commands of Allah and His Prophet, for the Prophet's order is Allah's order. They say, "We hear and we obey". This statement is a testament to what is in their hearts as their obedience is both internal and external. Then, Allah says, "And those are the successful". These people who obey Allah ﷻ and His Messenger ﷺ will be rewarded with the biggest wish a human could ever desire, which is

entering into Heaven, gaining Allah's pleasure, residing in the eternal home, and escaping Allah's punishment. He says, "... So he who is drawn away from the Fire and admitted to Paradise has attained [his desire]. And what is the life of this world except for the enjoyment of delusion" (Ali Imran: 185).

Then, Allah ﷻ says, "And whoever obeys Allah and His Messenger and fears Allah and is conscious of Him" (An-Nur: 52). Whoever obeys Allah ﷻ and His Messenger will attain His rewards because He is the One who lays down the orders. They also must fear Him which should be accompanied with reverence for His attributes and fear Him because His punishment is severe. This means that they put a barrier between them and God's punishment by being conscious of Him and that He punishes people for their sins, whether big or small. Everyone who commits a sin will be held at its mercy until they repent, whether it is an angel, a prophet, a messenger, or any person who committed any sort of sin. "It [i.e. Paradise] is not [obtained] by your wishful thinking nor by that of the People of the Scripture. Whoever does a wrong will be recompensed for it, and he will not find besides Allah a protector or a helper" (An-Nisa: 123). Allah ﷻ is threatening them by declaring that all of Allah's creatures are subjected to His will and therefore, He must be feared because His punishment is true and His torture is severe. They can only protect themselves from Allah's punishment by believing in Him, obeying His orders, and staying away from His prohibitions. Then, Allah ﷻ declares, "It is those who are the attainers" (An-Nur: 52). Allah honors them and gives them a high status as they are the only attainers. They gained the greatest reward from Allah ﷻ which is attaining His Pleasure, being sent to His Heaven, and escaping His Punishment. Those are the ones who are successful in the end.

Then, Allah ﷻ mentions the deeds of the hypocrites once again. He says, "And they swear by Allah their strongest oaths that if you ordered them, they would go forth [in Allah's cause]..." (An-Nur: 53). The hypocrites swore by

Allah's Name and this is a grave matter because they glorified Allah and made Him a witness over them. This indicates that what they say must be truthful and that they will perform what they had sworn to do. So, when someone swears by Allah, they make others believe that they are righteous and that they will do as they promised because they made Allah their witness and invoked the greatness of Allah in this manner. However, the hypocrites repeatedly took these strong oaths over and over again to show that they are truthful. So, if the Prophet ﷺ ordered them to leave for war then they would do so. Allah ﷻ responds and says, "Do not swear. [Such] obedience is known. Indeed, Allah is [fully] Aware of that which you do" (An-Nur: 53). There is no need for them to take these oaths because Allah ﷻ is aware of what they do. Their disobedience is clear and evident. If they are truthful then they should obey Allah ﷻ and the Prophet ﷺ without having to swear. "Indeed, Allah is [fully] Aware of that which you do" (An-Nur: 53). This verse could also mean that Allah ﷻ knows their intentions and if they submit to His commands and follow His orders then they do not need to confirm this by swearing because Allah will not dismiss any of their deeds.

Then Allah ﷻ says, "Obey Allah and obey the Messenger; but if you turn away - then upon him is only that [duty] with which he has been charged, and upon you is that with which you have been charged. And if you obey him, you will be [rightly] guided. And there is not upon the Messenger except the [responsibility for] clear notification" (An-Nur: 54). This includes everything that Allah and the Messenger orders them to do with no exceptions. Allah ﷻ repeated the command to show that the Prophet ﷺ should also be obeyed without any exceptions. Then, He says, "But if you turn away". This is addressed to the hypocrites if they turn away and refuse to obey Allah and His Messenger, "then upon him is only that [duty] with which he has been charged" (An-Nur: 54). The Prophet ﷺ is only responsible for what he has been charged with. He was ordered to convey the message of Allah, which is to believe and obey Allah ﷻ. As for

people, whether they obey or disobey, this is up to them. The Prophet will not be judged for their actions nor will he be held accountable for their disobedience as he is only responsible for delivering the message. If he did that, then he would have fulfilled his responsibility towards Allah ﷻ. As for the rest of mankind their responsibility is to listen to the word of Allah and obey the commands of the Prophet ﷺ. Allah ﷻ says, "And if you obey him, you will be [rightly] guided" (An-Nur: 54). Those who follow the right way and the way of success will reap the benefits of this guidance in this life and the Hereafter.

يقول الله ﷻ: {قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِنْ تَوَلَّوا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَا حُمِّلْتُمْ وَإِنْ تُطِيعُوهُ تَهْتَدُوا وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلاغُ الْمُبِينُ}[النور:54], {وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُم فِي الأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لا يُشْرِكُونَ بِي شَيْئًا وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُوْلَئِكَ هُمُ الْفَاسِقُونَ}[النور:55], {وَأَقِيمُوا الصَّلاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ}[النور:56], {لا تَحْسَبَنَّ الَّذِينَ كَفَرُوا مُعْجِزِينَ فِي الأَرْضِ وَمَأْوَاهُمُ النَّارُ وَلَبِئْسَ الْمَصِيرُ}[النور:57]

says, "Say, ` Obey Allah and obey the messenger. But if you turn ﷻ Allah away, then on him (the messenger) lies (the responsibility on what he is burdened .with and on you lies (the responsibility on what you are burdened withAnd if you obey him, you will get the right path. And the messenger is responsible for nothing more than to convey the message clearly" (An-Nur:54), "Allah has promised those of you who believe and do good deeds that He will certainly make them (His) vicegerents in the land, like He made those before them, and will certainly establish for them their religion that He has chosen for them and will certainly give them peace in exchange, after their state of fear; (provided that) they worship Me, ascribing no partner to Me. And whoever turns infidel after that, then such people are the transgressors" (An-Nur:55), "And establish Salah and pay Zakah and obey the messenger so that you may be favored with mercy" (An-Nur:56), "Never think that the disbelievers are (able) to frustrate (Allah's

plan) on the earth. And their abode is the Fire. And indeed it is an evil terminus" (An-Nur:57).

says, "And they ﷺ Allah's speech is to the hypocrites upon which Allah (the hypocrites) swear by Allah on eloquent oaths that if you (0 prophet) order "...them(An-Nur:53), that is to fight. "Say, ` do not swear, (the reality of your) obedience is known", your obedience, "obedience is known". Or obey Allah "obedience is known", by obeying His command and leaving to fight when you are called to strive. "Indeed Allah is fully aware of what you do"(An-Nur:53). "Say", O Muhammad. "Obey Allah and obey the messenger", Obey Allah with absolute obedience. "and obey the messenger", absolute obedience because obeying the prophet ﷺ is from obeying Allah. "But if you turn away", if they turn away. "then on him (the messenger) lies (the responsibility on what he is burdened with", "on him", on the prophet. "the responsibility on what he is burdened with", Allah made him carry the responsibility of the message. "and on you lies (the responsibility on what you are burdened with", the messenger is burdened with what Allah made him responsible for the matter and command, and you are burdened with what you are responsible for. Then, Allah demonstrated what he made the prophet ﷺ responsible for. He says, "And the messenger is responsible for nothing more than to convey the message clearly" (An-Nur:54), that he is responsible for conveying the message for you and if did not follow and respond to Allah's command, you will be burdened over denying and disbelieving. Then, Allah provided them with the glad tidings of this believing sect assigned to fight the world and to spread this religion on every horizon. And Allah will certainly fulfill His promise for them.

He says, "Allah has promised those of you who believe and do good deeds that He will certainly make them (His) vicegerents in the land, like He made those before them, and will certainly establish for them their religion that He has chosen for them and will certainly give them peace in exchange, after their state of fear;

(provided that) they worship Me, ascribing no partner to Me. And whoever turns infidel after that, then such people are the transgressors" (An-Nur:55), the promise. Allah's saying of this is good for them and that it will be fulfilled and it is against threat because it is a promise of evil. While the promise here is telling about the good in the future. "Allah has promised those of you who believe and do good deeds..."(An-Nur:55), this is a promise from Allah to those addressed from the prophet's companion of the ones who believed. "and do good deeds", Allah had a condition for this promise to be fulfilled which is the gathering between faith and good deeds. Further, if faith and good deeds are joined, the faith would turn into the heart deeds and the good deeds will turn into the corporal deeds. The heart deeds are from believing in Allah, submitting the matter to Him, refuging to Him, fearing Him, and asking from His grace. The heart deeds are the result of believing in the faith matter and good deeds are what results from the body parts from praying, paying zakat, Hajj, and striving for the sake of Allah. "Allah has promised those of you who believe and do good deeds that He will certainly make them (His) vicegerents in the land..." (An-Nur:55).

He will certainly make them His vicegerents in the land. To make them His vicegerents in the land after the disbelievers. Allah would destroy the disbelievers, overcome them, make them upon Islam's power, make the Muslims His vicegerents in the land. That Allah would destroy the oppressors and make them powerful after them as the case of all Allah's messages for Allah destroyed the disbelievers and remained His righteous and faithful servants. As He says, "And We have written in Zabur (Psalms) after the Dhikr (the Torah) that the land will be inherited by My righteous slaves" (Al-Anbya:105). "Surely, in this (the Qur'an) there is a message conveyed to a people who worship (Allah"(Al-Anbya:106). Allah promised them that this victory will come soon and won't be delayed to the future generations, rather, of those. "that He will certainly make them (His) vicegerents in the land, like He made those before them", like He made

those before them with striving like Musa's people because Allah made them His vicegerents in the land after He destroyed the disbelieving nations and empowered them over the land. And those before them of the nations who believed with their messengers are the ones who were made His vicegerents in the land and Allah destroyed their enemy. "and will certainly establish for them their religion that He has chosen for them", makes an establishment which is empowerment and firming their religion which was chosen for them which is Islam. And Allah's saying, "that He has chosen for them", which Allah loved and accepted for them and this includes praise to this religion and that Allah the possessor of the heavens and earth, the Lord of the worlds chose it. And as long as Allah chose it, then He loved it. It is a thing that Allah chose and loved. As He says, "and have chosen for you Islâm as your religion". "and have chosen", for this Islam to be your religion which Allah descended and wrote its laws and limits, so, to Allah is all praise and blessings. "that He has chosen for them and will certainly give them peace in exchange, after their state of fear", the exchange is the change after fear. Muslims lived in fear since the beginning of the call, since the prophet ﷺ started his call. Further, the believers believed in a state of fear of the disbelievers from their rage and power and the people of faith were harmed severely. And the prophet ﷺ was harmed severely as well in Mecca because he was cursed, insulted, and accused with lots of falsehood accusations, that he is a liar, a sorcerer, and that he has another goal that is not announced yet.

"And the leaders among them went forth saying (to their followers)," Walk away (from the Prophet) and stay firm on (adhering to) your gods. This (call of the Prophet) is surely something designed (for his personal benefit)"(Sad:6), he has another goal. "He is a sorcerer, a liar", about the Prophet ﷺ. "And when they see you, they take you as nothing but a laughing stock, (saying) "Is this the man whom Allah has sent as a messenger?"(Al-Furqan:41), "He would have almost led us astray from our gods, had we not been so firm..."(Al-Furqan:42), "and say,

"He is a madman indeed". His accusation of being a madman, sorcery, and divination, that he is a priest, and that he fabricated this Qur'an and wrote it from other nations. Many great kinds of harm, then they banished him and disregarded him as did the disbelievers with him in the Taif Day for they replayed in an ugly way to him when one of them said, (did not Allah find anyone other than you to send us?) Another said, (By God, if you are a liar, You are too low to respond to you, and if you are sincere; You are too great to respond to you). And they banished him without offering him any kind of hospitality which the Arabs were known for because whoever comes to them and visits their place, whoever he is, they honor him and offer him hospitality. Yet, this honorable, great prophet, the master of Adam's children visits their place and does not find any kind of hospitality. And the prophet came to them walking on foot from Taif to Mecca, a very great matter.

As for the ones who were with the prophet ﷺ they got scattered in the land, got hit, insulted, tormented, and some of them were killed, like Somaya, some others were burned in the fire; they were patient over this. Khabbab bin Al-Art says, I came to the prophet ﷺ when he was reclining on his rolled-up Burdah in the shade of the ka'aba. So, I said, will you not pray for victory for us, will you not pray to Allah for us? He said, the prophet ﷺ sat down and reminded them of the previous ones. He said, among the nations before you, a (believing) man would be put in a ditch that was dug for him, and a saw would be put over his head and he would be cut into two pieces; yet that (torture) would not make him give up his religion. His body would be combed with iron combs that would remove his flesh from the bones and nerves, yet that would not make him abandon his religion. He said, by Allah, this religion (i.e., Islam) will prevail till a traveler from Sana (in Yemen) to Hadrarmaut will fear none but Allah, or a wolf as regards his sheep, but you (people) are hasty. The prophet believes that this is Allah's religion and it must reach its purpose and for Allah to fulfill His promise.

Yet, the Muslims were in horror and severe fear, and severe harm in Mecca. Then, when they moved into Medina, they used to sit with their weapon and sleep with their weapon. The person's weapon is next to him with which he sits and waits every day for a shout or a call to strive or that an enemy comes to them. They used to say, cannot we get secured, cannot we sleep one night without being afraid, when will we be secured? Allah provides them with a glad tiding while they are within this condition of fear from their many enemies who are surrounding them from every side.

He says, "Allah has promised those of you who believe and do good deeds that He will certainly make them (His) vicegerents in the land, like He made those before them, and will certainly establish for them their religion that He has chosen for them and will certainly give them peace in exchange, after their state of fear..."(An-Nur:55), peace, comfort, and calmness. A person who walks in the land of Islam fear none but Allah, or a wolf as regards his sheep. As for fearing an enemy, no. Then, Allah demonstrated the wisdom in this, He says, "they worship Me, ascribing no partner to Me", a reward, this is their reward from Allah because they worshiped Allah ascribing no partners with Him. "they worship Me", and Allah's saying here is with first-person. That they "they worship Me", who? They worship who? The Lord God who there is no god but He, the possessor of everything. So, how would not fulfill what He promised them?

"They worship Me, ascribing no partner to Me", this is the greatest of commands that the creation was commanded of and for which the heavens and earth were established for the creation to worship the Lord and not to associate anyone else with Him with any kind of polytheism, whether it is polytheism in the self of Allah because He has no partners in His self or in His attributes or in His rights. Allah's right over His servants is to worship Him without associating others with Him because the prayer is His, fasting is His, slaughtering is His, vowing is His, fearing is His, and exalting is His; this is His right over His

servants. "they worship Me", with all kinds of worship. "ascribing no partner to Me". Then, He says, "And whoever turns infidel after that", that whoever turns infidel from those addressed believers. "After that", after this empowerment and fulfilling Allah's promise in the people of faith to empower their religion and to exchange their fear into peace and to establish this nation and empower it over the land, then, who would turn after that. "after that", from faith into infidelity. "...And whoever turns infidel after that, then such people are the transgressors" (An-Nur:55). "then such people", by pointing at them, "are the transgressors", by limiting the transgression on them. And transgression is turning away from the obedience of Allah. They are the ones who did not obey the Lord. Then, He says directing the speech to them, He says, "And establish Salah and pay Zakah and obey the messenger so that you may be favored with mercy"(An-Nur:56), to the most honorable of deeds. Allah directed them to the most honorable deeds to do because this is the cause of empowerment in the land. And this would be from the results of worshiping Allah besides doing the most honorable of deeds and worshiping is establishing prayer, paying zakat, and obeying the messenger ﷺ. He says, "And establish Salah", establish it and do it perfectly. "and pay Zakah", pay it because zakat is Allah's right in the believers' money. There is obligatory Zakat and there is voluntary Zakat and this one is open. It is called Zakat because it purifies the soul and zakat is purification, growing, and purifying the money. "and obey the messenger", He commanded them to obey the prophet ﷺ. "the messenger so that you may be favored with mercy", obeying the messenger is from obeying Allah. Obey him in what he commands you and there are no limits with which obeying the prophet is limited, not in his command regarding Allah's worship or in anything that has to do with human matters that is to do so regarding himself. There is no option for the human regarding himself when Allah commands and if the prophet commands. And Allah's command as He says, "And it is not open for a believing man or a believing woman -- once Allah and His

messenger have decided a thing -- that they should have a choice about their matter..." (Al-Ahzab:36).

If Allah commanded something and the Prophet ﷺ commanded something regarding this human's matter like divorce your wife, hold your wife, pay something of your money, give zakat with this, do that, go to strive, give your wife her right, free this slave, at this point, he cannot ignore this or to have the choice whether to take the prophet's command or not. The prophet's command is a must whether it is regarding judging between the litigants or judging a matter. Like what the prophet said to the ones who were absent from the battle that no one talks to them, and tell your wife, that is, do not keep your wife close to you for this period. This is something that he has no choice in to say, for example, no! stay with me my wife, or if his relative comes to speak to him. The person sees his relative, Kaab bin Malik, his cousin, and he is the most beloved of people to him, he came to him. He said, by God, I greeted him and he did not reply, and he was the first person who opened his house for him, and he entered upon him. He said to him, O so-and-so, do you bear witness that I love Allah and His Messenger, do you know that I love Allah and His Messenger. He says, by God, he did not answer me, and he repeated to him. He said, I appeal to you to God. Then, in the end, he said to him, God Almighty knows what, and he leaves the matter because anyone ordered by the Messenger ﷺ must obey his command. He says, "...and obey the messenger so that you may be favored with mercy" (An-Nur:56), "so that you may be favored with mercy", may be for begging. Begging according to the servant here. That is, so that you may if you followed this path and walked upon this path that Allah may have mercy over you. "favored with mercy". Mercy from the Lord and Allah's mercy encompasses saving from Hell and entering into His mercy and settlement in heaven. Then, He says, "Never think that the disbelievers are (able) to frustrate (Allah's plan) on the earth. And their abode is the Fire. And indeed it is an evil terminus" (An-Nur:57), a great

sign which makes the disbelievers worthless compared to the people of faith because the disbelievers' equation remains, Allah says, "Never think that the disbelievers are (able) to frustrate (Allah's plan) on the earth..." (An-Nur:57), "Never think", never think, thinking refers to assuming. "that the disbelievers", whoever they are, He says, "that the disbelievers", whoever they are they are the Arab polytheists or Persians or Romans or others of these nations who disregards the Islam or Jews or others, no.

He says, "Never think that the disbelievers are (able) to frustrate (Allah's plan) on the earth..."(An-Nur:57). "are (able) to frustrate (Allah's plan)", the Lord, that they can frustrate Allah and that the Lord is unable to overcome them or to victor His faithful servants. They cannot frustrate Allah or to make Allah in the position of inability regarding granting the propel of Islam with victory over them and that they overcome Him, overcome the Lord and His religion, not, it cannot be. "Never think that the disbelievers are (able) to frustrate (Allah's plan) on the earth..."(An-Nur:57), frustrating Allah that they frustrate Him or overcome Him and overcome His messengers and that victor is theirs. "Never think that the disbelievers are (able) to frustrate (Allah's plan) on the earth..." (An-Nur:57). Then, "...And their abode is the Fire. And indeed it is an evil terminus"(An-Nur:57), this is their case in the world that they cannot frustrate Allah and that Allah will overcome them and will fulfill His command upon them. Likewise, in the hereafter. "And their abode is the Fire", the abode is what a person refuses to seek comfort and calmness. Here, it is in the sense of settlement and the place to which they will end up. Their settlement is in it because Hell is their abode. He says, "And their abode is the Fire", that is, their settlement, the home of permanence, and the home at which they gather is Hell. And indeed, it is an evil terminus, Hell is never an abode -God forbid-, rather, this is evil and the one in it never feels anything of being in shelter or comfort, yet, this is his position and

settlement. "...And their abode is the Fire. And indeed it is an evil terminus" (An-Nur:57).

"And indeed it is an evil", evil to despise. This is an action that reflects upon dispraise. Lam is for confirmation. That it is an evil terminus, this terminus is the human's terminus, what he walks to and ends up to and it is the last station of his life. Further, it is a remaining station that does not end. It is an evil terminus for the human's terminus to be as such to be in Hell in which he abides without being interrupted -God forbid-. Then, the infidel is overcome in the world and hereafter, so they cannot frustrate Allah in the world and the victor is to Allah in the hereafter because He makes Hell his abode. He says, "And indeed it is an evil terminus", a terminus for them. With this, this great chapter of this surah ends, Surat An-Nur, in which Allah encouraged those hesitated people regarding supporting the Prophet ﷺ which swear with oaths that they will leave to strive, then, after that, they turn away when it gets serious.

They become afraid, so Allah treated this matter with this great treatment in this great chapter, starting with, "And they (the hypocrites) swear by Allah on eloquent oaths that if you (0 prophet) order them, they will certainly leave (their homes for Jihad). Say, ` do not swear, (the reality of your) obedience is known. Indeed, Allah is fully aware of what you do"(An-Nur:53), "Say, ` Obey Allah and obey the messenger. But if you turn away, then on him (the messenger) lies (the responsibility on what he is burdened with and on you lies (the responsibility on what you are burdened with. And if you obey him, you will get the right path. And the messenger is responsible for nothing more than to convey the message clearly" (An-Nur:54), "Allah has promised those of you who believe and do good deeds that He will certainly make them (His) vicegerents in the land, like He made those before them, and will certainly establish for them their religion that He has chosen for them and will certainly give them peace in exchange, after their state of fear; (provided that) they worship Me, ascribing no partner to Me. And

whoever turns infidel after that, then such people are the transgressors" (An-Nur:55), "And establish Salah and pay Zakah and obey the messenger so that you may be favored with mercy" (An-Nur:56), "Never think that the disbelievers are (able) to frustrate (Allah's plan) on the earth. And their abode is the Fire. And indeed it is an evil terminus" (An-Nur:57).

After this chapter, the context of the surah moves us after that to a set of manners that has to do with the subject for which the surah was descended. "This is a Surah We have sent down and prescribed and sent down in it clear signs, so that you may receive the advice" (An-Nur:1), "The fornicating woman and the fornicating man, flog each one of them with one hundred stripes. And no pity for them should withhold you from (complying with) Allah's religion, if you really believe in Allah and the Last Day. And a group of believers must witness their punishment" (An-Nur:2). This surah was descended regarding the fabrication case and what Allah stated of great laws starting with the reward for the one who commits adultery, the reward of false accusation of adultery, the way to deal with the fabrication case, exposing the ones who started this fabrication and demonstrating the divine reward for them in the world and hereafter. Then, a set of laws regarding asking for permission from outside the house, then commanding of chastity and restraining the sign of men and women, then the adornment which women should use in covering her adornments. Then after that, demonstrating that Allah is the light of the heavens and earth in the hearts of His faithful servants and what is the terminus to which those disbelievers will end up. Then, this chapter came in demonstrating Allah's signs, then a chapter in these hypocrites who turn away from obedience in the time of calmness and peace, then, if it gets serious, they obey Allah's command.

Then, the context came once again to demonstrate the attribute of asking permission inside the houses, how asking for permission would be. We end with asking for permission from outside the house, here, it has to do with asking for

permission from inside the house. He says, "O you who have attained faith, let those whom you rightfully possess and those of you who have not reached puberty seek your permission (before entering) on three occasions: before the dawn prayer and at noon when you lay aside your clothes and after the evening prayer—three occasions of privacy for you. At other times, neither you nor they commit sin by intermingling with one another; Allah thus clarifies the signs for you. For Allah is All-Knowing, All-Wise"(An-Nur:58), "And when the children from among you reach puberty, they must seek permission as the permission is sought by those before them. This is how Allah explains His verses to you. And Allah is All-Knowing, All-Wise"(An-Nur:59).

"O you who have attained faith", a speech from Allah to His faithful servants regarding this description. "O you who have attained faith", which includes an encouragement to work O believer. That is, O believer, then do, likewise, commit to work. "O you who have attained faith", from being in faith, you should obey Allah because it is a command for you to forbid with which He forbids you. So, respond to His command because you are the people of faith. "O you who have attained faith, let those whom you rightfully possess and those of you who have not reached puberty seek your permission..."(An-Nur:58), with the commanding Lam. And seeking permission is asking permission to enter. "let those whom you rightfully possess and those of you who have not reached puberty seek your permission", and they are your slaves and servants. Rightfully possess because the right is the holding. And a human says that he possesses his right with which he deals in terms of selling, buying, and offering as a gift. "let those whom you rightfully possess and those of you who have not reached puberty seek your permission...", "and those of you who have not reached puberty", they did not reach puberty which is the age of wet dreams (semen) regarding men, and puberty regarding women which is Menstruation. "on three occasions", on three occasions, on three times. "on three occasions". He says,

"before the dawn prayer and at noon when you lay aside your clothes and after the evening prayer". Then He says, "three occasions of privacy for you", the young ask for permission, likewise, men, women, slaves who enter to their masters, young ones who cannot comprehend till the age of puberty, all of them should ask for permission if they enter into the rooms and houses of old ones. The old of their father and mothers on these three occasions only, other than other times in day and night. "on three occasions: before the dawn prayer", the occasion is before the dawn prayer if this young child who cannot comprehend or servant or slave girl wants to enter to her father or her master, she must ask for permission. And the description of this permission is to say peace upon you, enter! Greetings first, then asking for permission, come in! Peace upon you, if it is said, you too, he says, come in! So, if it is said to come in, then he enters. If it is said, stop or turn back he does. So, they seek permission, "on three occasions". Allah says, "before the dawn prayer and at noon when you lay aside your clothes", and the meaning of "when you lay aside your clothes" is to lighten your clothes at noon to sleep in the nap time which is in the time between noon and Asr in which people usually rest, especially in hot places. "and after the evening prayer", likewise, after the evening prayer in which people usually get prepared to sleep, so no one should enter these three times except by seeking permission.

Then, Allah says, "three occasions of privacy for you", that these are three privacies because the time is the time of sleeping or closing houses and such. So, this old person might be shown some of his private parts, the father, mother, or old brothers. He says, "three occasions of privacy for you. At other times, neither you nor they commit sin by", after these three occasions, there is no sin for the comprehending young child, servant, and the slave girl to enter without seeking permission. "intermingling with one another", that Allah reduced the severity of seeking permission, that He did not command it at all times because by

intermingling those sons and daughters enter upon their fathers and mothers a lot at these times.

Allah ﷻ says, "O you who have attained faith, let those whom you rightfully possess and those of you who have not reached puberty seek your permission (before entering) on three occasions: before the dawn prayer and at noon when you lay aside your clothes and after the evening prayer—three occasions of privacy for you. At other times, neither you nor they commit sin by intermingling with one another; Allah thus clarifies the signs for you. For Allah is All-Knowing, All-Wise" (An-Nur:58), "And when the children among you reach puberty, let them seek permission as those before them have sought permission; Allah thus clarifies His signs for you. For Allah is All-Knowing, All-Wise"(An-Nur:59).

This chapter of this surah, An-Nur, includes a demonstration in which Allah showed the laws of seeking permission from outside the house and from inside the house which includes old people and might include servants, slave girls, and aware and unaware children. So, this is a command from Allah for His faithful servants from the rightfully possessed to seek permission, which are their servants and slave girls. Likewise, the ones who did not reach puberty from your children or from the ones who live in this house from your children and others. " who have not reached puberty", that they are under the age of puberty. Puberty refers to the age of wet dreams regarding males (the semen), and menstruation regarding the females. So, the ones who are not within puberty and are comprehending should be taught the laws of seeking permission before entering to their fathers, mothers, older brothers, or young brothers. They should not enter into their rooms and houses except after seeking permission, likewise the servants and slave girls. "rightfully possess", refers to your servants and slave girls. On three occasions rather than all other occasions. He says, "on three occasions: before the dawn prayer", this is the time in which a kid might enter into the room while people are getting ready for dawn prayer.

"Before the dawn prayer and at noon when you lay aside your clothes", "when you lay aside your clothes", lighten clothes to get rest and take a nap at noon. "and after the evening prayer", after the evening prayer while people are getting ready to sleep. Allah told us about these three occasions, He says, "three occasions of privacy for you", three occasions of privacy because it is in the time in which clothes are getting lightened, getting ready to sleep, or at the time of sleep. So, the comprehending kid, servant, and slave girl should not enter their master's room at these times except after seeking permission. And the way to seek permission is to greet them then ask for permission to get in, peace be upon you, can I come in? If he is told to come in, this is seeking permission. The Muslim replies, peace be you, and if he says can I come in? He replies, come in or turn back. He says, "three occasions of privacy for you. At other times, neither you nor they commit sin by", neither you nor they commit sin if your children, servants, slave girls enter into your room at times other than these without seeking permission, so they enter directly. They greet them then enter into the room or house without seeking permission whether to enter or not. He says, "by intermingling with one another", "intermingling", intermingling is moving and getting about the corners of the house in which he gets out of this room into that room and from this place into that place. And if seeking permission is a must on all occasions, it may cause hardship.

Allah says, "intermingling with one another", he gets into the other room without seeking permission because it is known that in this time the woman and man should be covered and not that the woman and man are with no clothes and ready to sleep as the case after the evening prayer or before the dawn prayer or at noon. No, any times which are prayer times and times after Asr, these are times in which people are sitting as usual, so there is nothing wrong if those who were commanded to seek permission when entering into houses to enter without permission. "intermingling with one another"(An-Nur:58), "Allah thus clarifies

the signs for you". "thus", like this statement, clarification, and detail, Allah clarifies the signs, clarifying them with this statement that He clarified to you. "Allah thus clarifies the signs for you", with this clarification and detail. "For Allah is All-Knowing, All-Wise", "All-Knowing", of everything. "All-Wise", He places things into their right place. These divine manners which Allah teaches and commands His righteous servants with have lots of good favors because if the servant or slave girl sees his master in a position or witnessing his private parts. Or if the children enter the room and their father and mother might be in a position that they should not witness, their witness of such a thing might cause them some psychological effects besides going astray from the reward. So, this is a divine manner, highness, and sublime in teaching how to be revered and respected, and the protection of sanctities, and the preservation of private places, seeking permission inside homes. These are the houses of the people of faith which are clean, pure, and good.

Then, He says, "And when the children among you reach puberty..."(An-Nur:59), if the child reaches puberty, reaches the state of men, "let them seek permission". At all times, it is not permissible for him to enter upon his father, mother, elder, or anyone else without asking permission because this is perfection, at what time he says peace be upon you, can I come? He gets out of his room into his elder brother's room, to his father's room, to his office, or his place. He does not enter except after seeking permission, so he says, peace be upon you father, can I come in? This is the old child who reached puberty. He replies, come in or turn back for now. He has the right to say this or that. Allah says, "And when the children among you reach puberty, let them seek permission..."(An-Nur:59), at all occasions. "as those before them have sought permission", which are the old ones. Allah points at the verse in which He says, "O you who have attained faith, do not enter houses other than your own houses until you announce your presence and greet their inhabitants with the greeting of

peace. That is better for you, that you may remind yourselves"(An-Nur:27). So, as Allah taught us that the one who comes from outside the house into the houses of his Muslim brothers must seek permission and be welcomed. That he must feel that the people of the house are pleased and happy with his visit and that he should greet them. "do not enter houses other than your own houses until you announce your presence and greet their inhabitants", Allah says that if the child reached the state of men, he is not permissible to enter from a place into another place and from a room into another room within the same house except after seeking permission before entering. "And when the children among you reach puberty, let them seek permission as those before them have sought permission..."(An-Nur:59).

Then, He says, "Allah thus clarifies His signs for you", "thus", with this surah which Allah clarifies. "Allah thus clarifies His signs for you", clarifies it, and mentions its details. "For Allah is All-Knowing, All-Wise". He said in the previous verse, "Allah thus clarifies the signs for you", with Alf and Lam which reflects upon all of the Lord's verses. Here, the signs are attributed to Allah. Attributing it to Him is greater in informing, so the collective noun was preceded which is the signs which include all kinds. Then, it was attributed to Him and this is the most eloquent in graduating from the matter into the more eloquent than it. "Allah thus clarifies the signs for you", for it is the Lord's verses. "For Allah is All-Knowing, All-Wise".

Then, He says, "And elderly women who do not expect (to be desired in) marriage—they commit no sin by taking off their outer clothing without flaunting their adornment, but to maintain modesty is better for them. For Allah is All-Hearing, All-Knowing"(An-Nur:60), this is another law that facilitates things for elderly women. He says, "And elderly women", elderly women are the plural of the elderly woman, and the old woman is the one who gets old. And she is called elderly, the Arabs call her elderly because she is sitting most of the time in her

place because she is not young, active, standing, and moving. Rather, she is old and passed the so-called climacteric and became, most of the time, sitting. It is not said elderly [referring to the male] because it is a description of women. As for a man, it is said to be old, grey-haired, and long in the tooth; and we say an elderly woman. "And elderly women who do not expect(to be desired in) marriage"(An-Nur:60), a description here, "who do not expect(to be desired in) marriage", which does not expect to be desired in marriage because she is old and ones like her are not asked for engagement nor marriage. "who do not expect(to be desired in) marriage—they commit no sin by taking off their outer clothing", "they commit no sin", a burden. This is the burden and blame. "taking off their outer clothing", that is their apparent clothes which covers every adornment, all of the body, and all of her adornment. Her clothes here do not mean that they can be naked, rather, the external clothes like the robe and head cover. So, if she takes off her robe and head cover and has something covering her body and a stranger enters upon her, then it is ok because she is not sought after and does not expect marriage. "they commit no sin by taking off their outer clothing". Yet, in one condition, He says, "without flaunting their adornment", flaunting adornment is showing with, "adornment", to be flaunting with adornment because being adornment even if she is an elderly woman, then she is sought after. And as it is said, every falling thing has someone to pick it up. So, she might be sought after despite her old age. So, if she shows something of adornment in her face, hands, body, or clothes even if she is an elderly woman, she might get sought after. So, Allah forbids her from taking off her clothes if she is showing something of adornment. Then, He says, "but to maintain modesty is better for them", "but to maintain modesty", from modesty by being in full cover with her head covered upon her head and wearing her robe as well. This is in the case of the presence of strangers who can lawfully marry her. "but to maintain modesty", being modest is more perfect. This is perfect regarding even if she was old from the elderly women. "but to maintain modesty is better for them", "better", this is better, and

the best is to maintain modesty by covering her head and adornment. Even if she is an elderly woman, yet, she is in her full modesty. "For Allah is All-Hearing, All-Knowing", "Allah", Allah. "All-Hearing", of all of His servants. "All-Knowing", regarding all of their affairs. This is a warning; beware, O believer, because Allah hears all of your sayings and knows all of your affairs because nothing is absent from Him. This is the law of elderly women.

Then, after that, Allah confirms the law regarding the human's entry into others' houses and eating without seeking permission. Allah forbids the believer from his believer brother's money except with his acceptance. In some cases, in which cost is absent, a human might eat and take from his brother's money without seeking permission. The verses came in here, He says, "There is no blame on the blind, nor any blame on the lame, nor any blame on the sick, nor on yourselves for eating at your houses, or your fathers' houses, or your mothers' houses, or your brothers' houses, or your sisters' houses, or the houses of your paternal uncles, or the houses of your paternal aunts, or the houses of your maternal uncles, or the houses of your maternal aunts, or those whose keys you own, or that of a friend of yours. You commit no sin by eating together or separately. But when you enter such houses, greet yourselves with a greeting from Allah, blessed(and) good; Allah thus explains the signs for you, that you may reason"(An-Nur:61). This is a law in which there is a reduction, and it also includes legitimacy controls for the people of faith. First of all, Allah lifted the blame of these blind, lame, and sick people. Often, these people will enter houses and receive hospitality, and their conditions are examined from this inability from being guided from the fact that this shortage may prevent them from earning their pension. Therefore, they may enter the houses of others, and these must be honored and fed. He says, "There is no blame on the blind", of what might happen if he entered into his Muslim brother's house. "nor any blame on the lame", the lame is known. "nor any blame on the sick". Likewise, "nor on yourselves", the

addressed. "for eating at your houses", for the human to eat from his house. Allah states that if those entered into their houses and ate from his money without seeking permission from the rest of the people within the same house, from his wife and children, or his brother associating with him in the matter, then there is no blame upon him.

"for eating at your houses, or your fathers' houses", if the human enters into his father's house and eats from it. To eat from it without seeking permission from his father whether to eat or not. "or your mothers' houses", the mothers' houses as well. "or your brothers' houses, or your sisters' houses, or the houses of your paternal uncles", the uncle, the father's brother. The brothers, or the cousin, or the mother's brother. "or the houses of your paternal aunts, or the houses of your maternal uncles", which is the mother's brother in any form, the brothers from the same mother and father, the brothers from a mother, or the brothers from a father. "or the houses of your maternal aunts, or those whose keys you own", "or those whose keys you own", if the human is entrusted over an orchard, he is set as a guard by the owner of this orchard or upon this storehouse which includes food or other things. "or those whose keys you own, or that of a friend of yours", a friend, if he enters into his friend's house, and the friend is a brother upon which there is loyalty, love, and long companionship and accordingly is called a friend. And a friend is taken from faithfulness because he is faithful to you and you are faithful to him. "or that of a friend of yours. You commit no sin by eating together or separately", "You commit no sin", blame. "by eating together", if you enter into these houses. "or separately", separated, and this is without seeking permission. Moreover, if you enter into a house that is not a friend's house, rather, a man hosted you and told you to come in, you cannot eat from his food except with permission, that is, you can eat if he offered you food and permitted you to eat. Thus, if he found a food that is not offered for a guest, then it is not permissible for him to extend his hand to it except with the

host's permission. And if a human enters a person's house, not as a guest, then it is not permissible for him to extend his hand to anything of his food except if it was offered to him and was upon his acceptance.

As for the aforementioned people, if he entered his friend's house and found some food or drink and ate or drank from it, then there is no blame to do so without permission because those gave him permission in the first place. The father, mother, uncle, aunt, and others mentioned above are the ones who get happy if their relatives enter their houses and eat or drink from them even if they did not seek permission. "You commit no sin by eating together or separately", a group entered. "separately", separated, "But when you enter such houses, greet yourselves", yet, when you enter, the entry of all of those, a blind person enters into a house even if he does not see, he should greet them. A lame, sick, son over his father, father to his children, a person to his paternal uncles, to his maternal uncles, to his aunts, even if they are his prohibitions, but it is not permissible for him to enter upon them without permission. He says, "But when you enter such houses", without specifying, any houses, any house. "greet yourselves", the greeting is saying greetings; peace is upon you is sufficient, and the mercy of Allah is additional, and His blessings are additional, and every increase is good. And the greatest greeting to be given is this in the whole earth, chosen by Allah. Greetings here do not include greetings with which people greet each other because this greeting is a supplication from the one who greets to the one being greeted for peace to be upon him, and to be blessed by Allah from every lesion, peace be upon you. Likewise, to be provided with peace, comfort, mercy, and being far from any distress and hardship. And the mercy of Allah and His blessings, they greet each other with this good. Good morning, have a good morning, have a good evening, well-being and boys, and such. Yet, the best of greetings is,

Thus, He says, "with a greeting from Allah, blessed(and) good", "greet yourselves with a greeting from Allah", which Allah chose and He who established it as in the hadith, "When Allah created Adam (ﷺ), He said to him: 'Go and greet that company of angels who are sitting there - and then listen to what they are going to say in reply to your greetings because that will be your greeting and your off-spring's", this is the greeting which Allah choose since His creation and He made it the greeting of the people of faith from which some were blind from the previous ones. Further, Allah guided it, He says, "a greeting from Allah", Allah is who descended it and who teaches it to you. " blessed", includes great blessings. Its blessing is in, first of all, establishing love between the ones who greet each other.

As the Prophet said, "You shall not enter Paradise until you believe, and you have not believed until you love one another. Shall I tell you of something you can do to make you love one another? Spread the greetings of Salam (peace) amongst yourselves (i.e., between each other)", spreading peace and expanding it is the first reason for Allah to create love between the hearts of the worshipers of the believers. Besides, it is a supplication from the noblest and greatest of supplication, and wishing for these good things to come from a Muslim to his brother Muslim. So, when peace be upon you is said, first of all, the peace which is from being safe, God blesses you from all pests and all evils. As well as peace from being in peace against war. However, peace is an attribute of Allah and He is the provider of peace and its giver. O Allah, You are Peace and from You comes a peace because peace is from Him. Thus, if it is said to him, peace be upon you, that is, peace, the reassurance of Allah and His mercy descend upon you. Peace be upon you, and then the mercy and blessings of Allah. The mercy of Allah, His mercies are countless in this world and the hereafter, and His blessings are His increase and His growth for His faithful servants. What Allah increases by His grace and kindness for His faithful servant because this greeting included all of

this. "a greeting from Allah", a greeting. The origin of greeting is from life and Arabs used to supplicate and greet a person when they call him a greeting with long life to him. They would say, may Allah prolong your life because this is all his request in this world. There is no hope after that in Allah's mercy in the hereafter, and in his paradise that he may have in the hereafter. Therefore, the greatest thing they hope for is that a person will prolong his life in this world, may Allah prolong your life, may Allah bless you, He remains you in life, that is may Allah prolong your life, extend your life, and then you attain every wish and welcome at the meeting. And upon entering from a person to a person is called a greeting because this supplication is said basically and is prevalent with longevity. So, it is a greeting from Allah, and if peace be upon you is not a long-life request, rather it contains safety and the mercy of Allah, and for peace to come upon you from Allah, and that peace, security, tranquility, and mercy be descended from Allah. "a greeting from Allah", He established and taught it. "blessed", contains all of this extra and the blessings it contains.

Likewise, it creates good deeds, so here, you are doing a wish for your Muslim brother whom you greeted, yet, this creates good deeds for you. As a result, Allah provides you with ten folds of good deeds. The mercy of Allah is twenty of good deeds, and His blessings are thirty of good deeds. And see it is all blessings as well because it is a worship to Allah and therefore it is a remembrance and is given a reward Allah for this is one of its blessings. "good", also from its characteristic that it is good against malice, in which it includes this goodness due to what it contains these beautiful wishes from the Muslim brother to his Muslim brother, or from every Muslim who greets his Muslim brother. "Allah thus explains the signs for you", "thus", this is also the detail and clarification, see how Allah explained and specified the ones which are permissible to enter their houses, eat their food, and drink from their drink without seeking permission.

So, He made the human soul, first of all, He lifted the blame from the sick, the lame, and the blind. Then, He lifted the blame from the person in his own house or from the one who shares in it. Then, in the houses of fathers and mothers, brothers and sisters, uncles and aunts, maternal uncles and aunts, and a friend. And whoever possesses the key of a matter which he is entrusted over like an orchard or such. Notice this clarification, and with this statement, Allah demonstrates and instructs His servants with these great manners of greeting when entering and the result of this greeting. "...thus explains the signs for you, that you may reason"(An-Nur:61), "that you may", with this explanation. "reason". He said here, "that you may reason", because Allah explained the matter with a complete explanation, so every reasoning person there is no doubt after this explanation and demonstration will reason this, would follow Allah's command, and be steadfast in this matter.

يقول الله ﷻ: {إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ وَإِذَا كَانُوا مَعَهُ عَلَى أَمْرٍ جَامِعٍ لَمْ يَذْهَبُوا حَتَّى يَسْتَأْذِنُوهُ إِنَّ الَّذِينَ يَسْتَأْذِنُونَكَ أُوْلَئِكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ فَإِذَا اسْتَأْذَنُوكَ لِبَعْضِ شَأْنِهِمْ فَأْذَنْ لِمَنْ شِئْتَ مِنْهُمْ وَاسْتَغْفِرْ لَهُمُ اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ}[النور:62], {لا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا قَدْ يَعْلَمُ اللَّهُ الَّذِينَ يَتَسَلَّلُونَ مِنْكُمْ لِوَاذًا فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ}[النور:63], {أَلا إِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَالأَرْضِ قَدْ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ وَيَوْمَ يُرْجَعُونَ إِلَيْهِ فَيُنَبِّئُهُمْ بِمَا عَمِلُوا وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ}[النور:64]

says, "Indeed, the believers are but those who have attained faith ﷻ Allah in Allah and His Messenger and, when they are with him for a matter of common .interest, they do not leave until they have sought his permissionIndeed, those who seek your permission—those are the ones who believe in Allah and His Messenger. So if they seek your permission to attend to some affair of theirs, give permission to any of them you wish and seek Allah’s forgiveness for them; indeed, Allah is Oft-Forgiving, Bestowing of mercy"(An-Nur:62), "Do not make the calling of the Messenger among yourselves like your calling of one another. Allah certainly knows those among you who slip away, concealed by others. So

let those who oppose his command beware, lest a trial afflict them or a painful punishment afflict them"(An-Nur:63), "Undoubtedly, to Allah does belong whatever is in the heavens and the earth; surely, He knows your condition. And on the day they are returned to Him, He informs them of what they did. For Allah is All-Knowing of everything"(An-Nur:64). These three verses came at the end of this great surah of An-Nur regarding the context of the whole surah. He says, "Indeed, the believers are but those who have attained faith in Allah and His Messenger and, when they are with him for a matter of common interest, they do not leave until they have sought his permission. Indeed, those who seek your permission..."(An-Nur:62), "Indeed, the believers", with restriction. Allah restricted in the call only the people of faith, "Indeed, the believers", then, Allah described those believers with Alf and Lam. And the name of faith is honorable. Faith is a name that Allah called the ones who believed in the words of Allah and His books and adhered to it. They believed what Allah told them about Himself and others and His messages and they worked accordingly. "Indeed, the believers", and if faith is used then it includes deeds. "Indeed, the believers". He says, "are but those who have attained faith in Allah and His Messenger", this is the first of their attributes, that is the real attribute of faith. He says, "are but those who have attained faith in Allah and His Messenger", "are but those who have attained faith in Allah", this includes their belief in everything He told about Himself and others, and there is no doubt that it is not considered to be faith except by admitting this, heart deeds then body deeds. Working according to this belief. "and His Messenger", Muhammad ﷺ which is Allah's messenger which Allah descended from Him and provided him with this message. Here, Allah attributes this messenger to Himself. He says, "and His Messenger", because he is His messenger which He sent. This includes the heart meanings of heart deeds and what it includes of body deeds. Then, Allah specified a matter here. After the general matter, here we have a specific matter. He says, "and, when they are with him for a matter of common interest, they do not leave until they have sought his

permission", this is from the requirements of their belief in Allah and His messenger. "and, when they are with him", that is if these believers were "with him", with the Prophet ﷺ. "for a matter of common interest", a matter that requires them to meet for it, such as jihad, this is a matter of common interest, or consultation, or one of the matters that is permissible for the Muslims, and the Prophet requests that they meet for it. As the Prophet used in a certain matter says, "The prayer is (to be offered) in congregation", and he gathered the people of faith. So, if it was one of the things that they should gather for, and the Prophet gathered them for it, as if he ordered them to go out, or he ordered them to meet in the mosque, a matter of common interest. He says, "they do not leave until they have sought his permission", that is, no one should leave this gathering unless he takes the Prophet's permission, as the Prophet is the leader of this nation, and he is its head because he gathered them for something, and there is no departure from this gathering without the permission of the Prophet ﷺ. Besides, he is not only the Messenger of Allah in conveying the message, but he is also their imam, their leader in wars, their leader who leads them, their master who orders one to lag behind or go out; the matter is his, the time order is his. "they do not leave until they have sought his permission", that is, they seek his order and permission to leave. If he got busy with a certain matter in his house and missed the meeting, or if he wanted to leave, then he must seek the Prophet’s permission.

Then, He says, "Indeed, those who seek your permission—those are the ones who believe in Allah and His Messenger", after Allah stated that the believers were those who believed in Allah and His Messenger in this general matter. Then, He made the special matter, which is to seek permission upon the matter of common interest. He informs of the opposite of this case in conformity with it, that those who ask the Prophet's permission when they want to leave from this matter of common interest are the people of faith. "Indeed, those who seek your permission—those are the ones who believe in Allah and His Messenger",

so, the issue becomes presented in this way, then it is called this way to correspond with each other. Thus, the people of true faith are those who believe in Allah and His Messenger, and they seek permission when leaving the matter of common interest, and those who seek the permission of the Prophet ﷺ at the matter common interest, those who believe in Allah and His Messenger, He says, "So if they seek your permission to attend to some affair of theirs, give permission to any of them you wish", "So if they seek your permission to attend to some affair of theirs", because there is a matter of their affairs that they should refer to, such as that he might have a patient in the house, or he has a compelling job that prevents him from walking with the Prophet in this battle, or he has something as such. "So if they seek your permission to attend to some affair of theirs, give permission to any of them you wish". Allah says, "to some affair of theirs", because not every matter requires permission, this indicates that a person does not seek permission except for a matter of concern that deserves to seek permission from him. Thus, he does not seek permission for any of the affairs. "to attend to some affair of theirs, give permission to any of them you wish", here, Allah allowed His Prophet to permit to whomever he wishes and that is to intervene. So, the matter here is in the hands of the Prophet ﷺ if he wishes he gives permission, and he may not, "give permission to any of them you wish and seek Allah's forgiveness for them", and this is a demonstration. "and seek Allah's forgiveness for them", ask the Lord's forgiveness. This indicates that even if the believer did this, yet, this is a kind of negligence and a kind of sin that deserves to seek the forgiveness of the Lord. "and seek Allah's forgiveness for them", for asking permission to leave at this time when they are supposed to be gathered with the Prophet ﷺ. "indeed, Allah is Oft-Forgiving, Bestowing of mercy", Allah is Oft-Forgiving. Forgiving is to conceal and cover faults and sins. Further, He is Bestowing mercy upon His servants for He stated this legislation for them in making a space in the matter of common interest for the human being to fall behind. Otherwise, if Allah dictated it and made it impermissible to seek

permission at all, no request for permission in the matter of common interest, this matter would have become a duty and an obligation. As it is said, this is an hour of war, and no apology or permission will be accepted. Allah legalizes this, and imposes it on His servants, yet, from the mercy of the Lord that He made it, He says, "...So if they seek your permission to attend to some affair of theirs, give permission to any of them you wish and seek Allah's forgiveness for them; indeed, Allah is Oft-Forgiving, Bestowing of mercy"(An-Nur:62).

Then, Allah puts His messenger in a great position where he must be. And this is especially for him apart from the rest of the people. He says, "Do not make the calling of the Messenger among yourselves like your calling of one another..."(An-Nur:63), that is, O believers, "Do not make the calling of the Messenger among yourselves like your calling of one another". Do not think and believe that the call of the Messenger, that is, his calling to one of the believers, is just as any believer calls his brother, and asks him for something. No, the Prophet's call to one of the believers is not like the call of any believer to another believer because he is the Messenger of God, so his call for a believer, come here O so-and-so, or come here! This becomes like a divine command that must be obeyed, and his disobedience is not permissible under any circumstances, even if he is in obedience or other desirable acts of worship, the command of the Prophet must be fulfilled because the command of the Prophet is obligatory. Just as when the Prophet ﷺ passed by a man who used to pray a voluntary prayer, then he said to him, O so-and-so, yet, the man completed his prayer, then the Prophet ﷺ came and the Prophet said to him, why didn't you come when I called you, He said, did not you hear Allah's saying, "O you who have attained faith, respond to Allah and to the Messenger when He calls you to that which revives you..."(Al-Anfal:24), so, the call of the Prophet to a believer even if he is praying a voluntary prayer, he must for a while stop his prayer and respond. Likewise, the parents because if the parents call their son while in voluntary prayer, he must obey their call and it

is a must. Allah says, "Do not make the calling of the Messenger among yourselves like your calling of one another..."(An-Nur:63). If the Prophet calls you, it is not as any of the believers calls you, and the same is the call of the Messenger. Meaning that you call to the Messenger ﷺ and your call to the Prophet, beware of making it as you call to anyone, for you may call your friend O so-and-so, O father of so-and-so, you may call him by a nickname, or by his name. As for the Prophet, he is not called by his name or by his last name, so he should not be called O Muhammad, nor O Muhammad bin Abdullah, nor O Abu Al-Qasim. No, rather, he is called by his attribute, describing him as the Messenger of God. So, it is said to him, O Prophet of God. O Messenger of God. Therefore, he can only be called by his attribute as being the servant of God and His Messenger, he is the Messenger of God, he is the Prophet of God. As for being called O Muhammad, or O Abu al-Qasim, or O Muhammad bin Abdullah, no. The Prophet is not called by his name, rather, he is called by his attribute. "Do not make the calling of the Messenger", here, the Messenger's call upon you or, "the calling of the Messenger", your call to the Messenger. "like your calling of one another", so, the first aspect if, "Do not make the calling of the Messenger", the Messenger's call upon you. "like your calling of one another". Then, He says, "Allah certainly knows those among you who slip away, concealed by others", that is a warning and frightening from Allah. "Allah certainly knows", "certainly ", for confirmation. "Allah certainly knows those among you who slip away, concealed by others", slipping away is escaping while hiding from the matter of the common interest without letting anyone know him. We say he slipped into this matter in the sense that he followed this path hiding in order to get into it. "Allah certainly knows those among you who slip away, concealed by others", "concealed by others", in the state of being concealed with something. That is, he hides behind a tree, behind a camel, behind a wall, or behind something, behind a person or a place where he gets concealed. He might get concealed in the night that he waits for the night so that no one could see him, so he gets concealed by

the night and goes. "Allah certainly knows those among you who slip away, concealed by others", concealed is to hide and refuge. That is to refuge to something that hides him from the sights. Then, He says, "...So let those who oppose his command beware, lest a trial afflict them or a painful punishment afflict them", (An-Nur:63), and this is a threat and blame and promise from Allah against opposing the Prophet's command. "beware", with the imperative Lam and the imperative verb to beware. The present tense preceded with the imperative Lam here becomes imperative. "So let those who oppose his command beware", to beware. "oppose his command", the Prophet's command. "lest a trial afflict them", the trial here is in the sense of polytheism and it comes in the sense of failing in a test. A test and a trial, then, the human is afflicted by a trial which means that he fails in it. A trial afflicts them; it does not refer to the test, rather, failing in the test because a test afflicts everybody in which Allah tests His servants and puts them into kinds of trials, kinds of tests. He tests them in their enemies, and He tests them with goodness. "...for We test you with evil and good as a means of trial, and to Us you are returned"(Al-Anbya:35), so, good and evil the aspect with which they are tested. Yet, there is someone whom Allah afflicts with evil and is tempted, that is, he falls into temptation. And there is someone whom Allah gives goodness and is tempted. So, this one got tempted, not only tested, rather tested and failed in the test. "lest a trial afflict them", it is not that Allah tests them with a test, but that they fail this test and fall into it either with polytheism which is the greatest temptation to fall into polytheism. And falling into polytheism is the greatest kind of affliction because whoever dies while in polytheism has no expiation. "Indeed, Allah does not forgive associating(any partners) with Him, yet He forgives anything less than that for whomever He wills..."(An-Nisa:116), this is the greatest kind of falling into temptation as He says, "And of mankind is one who worships Allah on edge, so that if something good befalls him, he is reassured by it; but if a trial befalls him, he turns about-face..."(Al-Hajj:11).He says, "...losing the Earlier(Life) and the hereafter; that is

the evident loss"(Al-Hajj:11), "Apart from Allah, he calls upon what can neither harm him nor benefit him; that is the extreme misguidance"(Al-Hajj:12), "He calls upon one whose harm is closer than his benefit; truly, what a miserable patron, and truly, what a miserable consort"(Al-Hajj:13)

This is the great temptation; the great temptation when a person is tempted after he has been tested, and he is called upon by others apart from Allah that which does not harm him and does not benefit him. He is tempted with polytheism, God forbid. And there is a temptation which results when going astray from Allah's command, then they are afflicted with divine punishment just like the one who stopped fighting. For example, in the Battle of Tabuk, some people rejected fighting, like Aljidu Bin Qais which the Prophet said to him, “O Jidu, will you fight Banu Asfar the Romans”, get up to fight the Romans, and he said, “O Messenger of God, the Roman women are beautiful and if I go there, I am afraid that I will be tempted by these beautiful women and fall into fornication”. He says, "And among them there is one who says, "Allow me..."(At-Tawbah:49), to stay behind. "and do not expose me to an ordeal". He says, "...Look! They have already fallen into an ordeal, and certainly the Jahannam has the disbelievers encircled"(At-Tawbah:49). He has fallen into temptation which is by opposing the Prophet's command ﷺ and what resulted from this opposing was divine punishment that came after. That afflicted the ones who stayed behind in the Battle of Tabuk and Allah described them with every shortage. He says, "...and it was said, “Stay behind with those staying behind"(At-Tawbah:46), and they were afflicted with the torment of the world and the hereafter. "lest a trial afflict them", punishment as well; either they fall into the polytheism, or they fall into opposition against the Prophet ﷺ and then they fall into the consequences of this opposition from being described with staying behind, debauchery, and deviation from obedience to Allah and what results of this from the punishment in the world and hereafter. "...or a painful punishment afflict them"(An-Nur:63),

either they get afflicted with this trial which might lead them to polytheism against Allah and disobedience. "or a painful punishment afflict them", a painful punishment in the world and the hereafter. Allah might empower His messenger against them to punish them. Or that He might save their painful punishment to the hereafter, God forbids. And all of this is the result of their opposition to the Prophet's command ﷺ and this is a severe sign and a demonstration that whoever opposes the Prophet's command ﷺ exposes himself to temptation from Allah and a painful punishment in the hereafter. "So let those who oppose his command beware, lest a trial afflict them or a painful punishment afflict them"(An-Nur:63). Here, it is to everyone, to the ones addressed with the Prophet ﷺ at the time of the descent from the companions and the ones after them as well. Everyone who opposed the Prophet's command, the Prophet commanded to do so and so, this is the Prophet's command and I obey only Allah's command and there is a difference between Allah's command and the Prophet's command, this person is exposed to the Lord's punishment. "...So let those who oppose his command beware, lest a trial afflict them or a painful punishment afflict them"(An-Nur:63).

Then, Allah preached His faithful servants with a general preach at the end of the verses, He says, "Undoubtedly, to Allah does belong whatever is in the heavens and the earth..."(An-Nur:64). "Undoubtedly", do O addressee. "Undoubtedly", the informative. "to Allah does belong whatever is in the heavens and the earth", "Undoubtedly", for confirmation. "to Allah", not to others, the One and only. "does belong whatever is in the heavens and the earth", all that is in the heavens and the earth, the heavens and what is in it, and the earth and everything in it is all for Allah. In the heavens are angels, Paradise, and what is in it that Allah has treasured are creatures that Allah did not create on them, all of these are what is in it, besides the treasures and gifts in it. "And in the heaven is your provision and what you are promised" (Adh-Dhariyat:22). All of these belong to Allah. The earth likewise belongs to Allah, "Undoubtedly, to Allah does belong

whatever is in the heavens and the earth; surely, He knows your condition..."(An-Nur:64). "surely", for confirmation. "He knows", Allah. " your condition", in any case, Allah knows all of your conditions, in a state of faith and obedience. And when deviation from the obedience to Allah. Besides, any hint of good and evil, even if it is in the hearts of Allah knows it. "surely, He knows your condition", which you are in. "surely", for confirmation. "He knows", Allah. "your condition", what you are in, Allah knows it. It is as He said, "Is it not sufficient that your Lord is witness over everything?"(Fussilat:53). And His saying, "For you do not engage in any affair, nor do you read any(portion) of the Recital, nor do you do anything, but We are witnessing over you as you undertake it. And not even the weight of an atom in the earth or in the heaven escapes your Lord, for nothing smaller than this nor larger but is in an evident record"(Yunus:61), He knows your condition O servants. "And on the day they are returned to Him, He informs them of what they did", "And on the day they are returned to Him", which is the Day of Resurrection. He says, "they are returned to Him", because the creation from Allah, He who began it, He who created it, and the fate of creation is from Allah. Thus, the fate of the servants is up to Allah to face His command and to face their judgment from Him. The return of all servants is to Allah in order to hold them accountable, with no intermediary. All of you will be presented to His Lord, there is no concealer between him and Allah, nor an interpreter which conceals him without Allah. He says to him: (Did not my messenger come to you and he informed you, and I brought you money? And I favored you! What did you do for yourself?). "Indeed, to Us is their return" (Al-Ghashiyah:25), "then upon Us is their reckoning" (Al-Ghashiyah:26). The return is returning back. The servants return back to Allah and their judgment is to Allah. No one judges the servants except for Allah. He says, "And on the day they are returned to Him", and this day is the Day of Resurrection. This is the day on which the servants will return to their Lord and Creator. He says, "He informs them of what they did", the information is great news. "He informs them of what they did", that is, Allah

tells them of all that they have done what they did. Allah tells them and this is because Allah has counted every soul's deed, and nothing is absent from Him from the deeds of His servants. That His knowledge has counted it and knows it. Likewise, this was counted by your record, Allah wrote before He created creation in the Preserved Tablet. Then, this writing was revealed as well without him. When the soul is breathed out, the entirety of its work is written, besides its end, its conclusion, wretched or happy, and its kind. He says to the Lord, O Lord, male or female, wretched or happy, what are his deeds, what is his livelihood, when is his death, then the detailed writing comes from the writing of the two angels.

"There is no self but has a preserver over it" (At-Tariq:4), none of the created souls which Allah created except has a preserver who counts his deeds on it. And on the Day of Resurrection, a person is given the record of these deeds on which he counted and wrote for him every step, this is your record. "Recite your record; today your own self is sufficient as a reckoner" (Al-Isra:14), every person will stand before his deeds, and Allah will give it to him on the day on which the scrolls fly, as the Prophet said, "when the scrolls (of deeds) fly into their hands; some will take it in the right hand and some in the left". So, the people of faith will take their records with their right hands. And the people of disbelief and disobedience will take their records with their left hands, and from behind their backs as an insult to them. That is, he is given his record from behind his back as an insult to him. So, he takes his record from behind his back, while the believer is given his record from the front to honor him. "And on the day they are returned to Him, He informs them of what they did"(An-Nur:64), what they did, all that they did. As He says, "Allah has kept count of it, but they have forgotten it", Allah has kept count of it, He counted it. And the human forgets, he might do a thing and then forgets it and he gets surprised when he sees it written. As He says regarding the disbelievers, "And the record was placed, and you see the criminals

fearful of whatever is in it, and they say, “Woe to us! What is with this record that leaves nothing, small or big, but it has enumerated it..."(Al-Kahf:49). He says, "...And they found whatever they had done present (before them), for your Lord is never unjust to anyone"(Al-Kahf:49), "He informs them of what they did". Then, He says, "...For Allah is All-Knowing of everything"(An-Nur:64). Allah is All-Knowing of everything, and none of the deeds of His servants are hidden from Him. This is the greatest preventer in the Qur’an which is Allah's informing His servants that He counts and is All-Knowing of their deeds but to who reason and believes and this is the path of beneficence. As the Prophet ﷺ says, "Ihsan (benevolence) is to worship Allah as if you see Him, and if you do not achieve this state of devotion, then (take it for granted that) Allah sees you". The believer knows that Allah sees him and witnesses him and he worships Him as if He is in front of him. Out of his belief that Allah sees him and knows every small and big. As for the disbeliever and the hypocrite, he uplifted this matter, went astray from it, and got blind by it.

"And you were unable to hide yourselves in a way that neither your hearing nor your sight(s) nor your skins were prevented from testifying against you, and you thought that Allah does not know much of what you do"(Fussilat:22), "And it is that thought of yours about your Lord that led you to ruin—so you became of the losers"(Fussilat:23). With this great conclusion, this surah ends which Allah started with this strong divine command. "A surah that We have sent down and ordained and sent down in it evident signs, that you may remind yourselves"(An-Nur:1), "The fornicating woman and the fornicating man—whip each one of them a hundred lashes and let no compassion towards them keep you from carrying out Allah’s religion, if you(truly) believe in Allah and the Last Day, and let their punishment be witnessed by a group of believers"(An-Nur:2). The surah went on explaining these rulings in this way, then, in explaining the conditions of these hypocrites and their attitude regarding jihad. Then, this surah

was concluded with these great sermons, stating the status of the Messenger in the nation, and that his call should not be as the call of anyone. Then they know that Allah is the King of heavens and the earth and that they will be informed in the hands of Allah about all that they have done. "Undoubtedly, to Allah does belong whatever is in the heavens and the earth; surely, He knows your condition. And on the day they are returned to Him, He informs them of what they did. For .Allah is All-Knowing of everything"(An-Nur:64)

With this, this great Surah ends. We ask Allah to forgive our sins, repent to Him, turn to Him, and seek refuge in Him. Praise is to Allah, the Lord of the Worlds, at the beginning and the end. And peace be upon His servant and messenger Mohammad. We ask Allah to make it beneficial to Muslims in the east and west of the earth, and to make this a treasure for us on the Day of Resurrection.

Al-Furqan

بسم الله الرحمن الرحيم: {تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا}[الفرقان:1] {الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَّرَهُ تَقْدِيرًا}[الفرقان:2] {وَاتَّخَذُوا مِنْ دُونِهِ آلِهَةً لا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ وَلا يَمْلِكُونَ لِأَنفُسِهِمْ ضَرًّا وَلا نَفْعًا وَلا يَمْلِكُونَ مَوْتًا وَلا حَيَاةً وَلا نُشُورًا}[الفرقان:3] {وَقَالَ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا إِفْكٌ افْتَرَاهُ وَأَعَانَهُ عَلَيْهِ قَوْمٌ آخَرُونَ فَقَدْ جَاءُوا ظُلْمًا وَزُورًا}[الفرقان:4] {وَقَالُوا أَسَاطِيرُ الأَوَّلِينَ اكْتَتَبَهَا فَهِيَ تُمْلَى عَلَيْهِ بُكْرَةً وَأَصِيلًا} [الفرقان:5] {قُلْ أَنزَلَهُ الَّذِي يَعْلَمُ السِّرَّ فِي السَّمَوَاتِ وَالأَرْضِ إِنَّهُ كَانَ غَفُورًا رَحِيمًا}[الفرقان:6].

In the Name of Allah, the Most Compassionate, Most Merciful,, “Blessed is He who sent down the Criterion upon His Servant that he may be to the worlds a warner” (Al-Furqān: 1), “He to whom belongs the dominion of the heavens and the earth and who has not taken a son and has not had a partner in dominion and has created each thing and determined it with [precise] determination” (Al-Furqān: 2), “But they have taken besides Him gods which create nothing, while they are created, and possess not for themselves any harm or benefit and possess

not [power to cause] death or life or resurrection" (Al-Furqān: 3), "And those who disbelieve say, 'This [Qur'ān] is not except a falsehood he invented, and another people assisted him in it'. But they have committed an injustice and a lie" (Al-Furqān: 4), "And they say, 'Legends of the former peoples which he has written down, and they are dictated to him morning and afternoon'" (Al-Furqān: 5), "Say, [O Muḥammad], 'It has been revealed by He who knows [every] secret within the heavens and the earth. Indeed, He is ever Forgiving and Merciful'" (Al-Furqān: 6).

This is the Surah of Al-Furqan. It is a Meccan Surah. Allah started it by glorifying Himself and mentioning how He sent the Quran as a warner. Allah ﷻ says, "Blessed is He who sent down the Criterion upon His Servant that he may be to the worlds a warner" (Al-Furqān: 1), blessed is Allah and makes all of His actions blessed. All of His actions are blessed. One of His great and blessed actions is sending His Book, the Quran, the Criterion upon His servant, and Messenger Mohammad ﷺ. This is the greatest and most blessed of actions. The blessings of the Quran are immeasurable; Allah guides whom He wanted of His servants to His way through it. It also introduced people to their Lord and Creator and guided them to the way of happiness during this life and the Hereafter. The effects of the Quran upon people and their lives are great and its blessings, benefits, and graces cannot be measured. "He who sent down the Criterion", He who sent down the Criterion is Allah. He refers to Allah. "The Criterion", the Criterion is the Quran. Allah called it the Criterion because it distinguishes between right and wrong. It distinguishes between Allah's Straight Path and the path of the Devil, between guidance and misguidance, between the companions of Heaven and the companions of Hell, and between the path of believers and the path of disbelievers. "And thus do We detail the verses, and [thus] the way of the criminals will become evident" (Al-An'ām: 55), Allah sent it as detailing and explanation of everything. It distinguishes between something and its opposite,

between right and wrong, guidance and misguidance, polytheism and monotheism, between God ﷻ and the Creator of everything, and these false gods that are worshiped besides Him. It is the Criterion. It is not merely a criterion. Rather, it is the Criterion that distinguishes between all these opposites.

"Upon His Servant", upon His Servant Mohammad ﷺ. Allah described Mohammad here as Allah's Servant. This is to honor and distinguish this Messenger for servitude to Allah is a voluntary one that a servant chooses by following the path of Allah. Being a servant of Allah is the most honorable of positions. The most honorable position a person can have is being a servant of Allah, to submit and obey Him. This is the most honorable position for righteous people who are the most noble. "Indeed, the most noble of you in the sight of Allāh is the most righteous of you", the most noble of you and the highest in status. Allah made Mohammad ﷺ the most righteous, the most knowledgeable of Him, the most fearing, and the most reverent of Him. That is why He is the most noble of people. Allah honored Him by calling him His servant. He granted Him the greatest position of honor. As Allah ﷻ says, "[All] praise is [due] to Allāh, who has sent down upon His Servant [Mohammad] the Book and has not made therein any deviance" (Al-Kahf: 1), He honored Him with the position of servitude when He sent down this Book, the Criterion, and when He entrusted him with the Message. He says, "And that when the Servant [i.e., Prophet] of Allāh stood up supplicating Him, they almost became about him a compacted mass" (Al-Jinn: 190), during the Israa (the Night Journey), He says, "Exalted is He who took His Servant [i.e., Prophet Mohammad] by night from al-Masjid al-Ḥarām to al-Masjid al-Aqṣā, whose surroundings We have blessed……" (Al-Isrā': 1). Allah described the Messenger as His Servant, "Exalted is He who took His Servant [i.e., Prophet Mohammad]....." (Al-Isrā': 1). When Allah talked about revealing the Book He says, "And if you are in doubt about what We have sent down [i.e., the Quran] upon Our Servant [i.e., Prophet Mohammad]....."

(Al-Baqarah: 23), this means Mohammad ﷺ. "Blessed is He who sent down the Criterion upon His Servant that he may be to the worlds a warner" (Al-Furqān: 1), "That he may be", meaning this Criterion, "To the worlds a warner". That this Criterion that was sent down to Allah's Servant and Messenger, "That he may be to the worlds", to all the people, "A warner", to warn them and make them feel fearful through informing them of God's punishment by sending this Quran. Allah says, "And if We had willed, We could have sent into every city a warner" (Al-Furqān: 51), "So do not obey the disbelievers, and strive against them with it [i.e., the Quran] a great striving" (Al-Furqān: 52). He says this about the Quran. He also says, "That I may warn you thereby and whomever it reaches", to warn you with this Quran and whomever it reaches.

The Quran is Allah's Message that He sent down upon His Servant to all people. Allah addressed His servants directly through His Prophet. The Prophet who received and carried out this Message was addressed to all people. That is why Allah addressed His servants directly in the Quran. He says, "O mankind, worship your Lord, who created you and those before you, that you may become righteous" (Al-Baqarah: 21). He also says, "O children of Adam, We have bestowed upon you clothing to conceal your private parts and as adornment. But the clothing of righteousness - that is best……." (Al-A'rāf: 26). O mankind, "O mankind, what has deceived you concerning your Lord, the Generous" (Al-Infitār: 6), "Who created you, proportioned you, and balanced you?" (Al-Infitār: 7). "O those who believed" means that Allah directly addresses believers and the Prophet ﷺ has to carry out this Message to people. "Blessed is He who sent down the Criterion upon His Servant that he may be to the worlds a warner" (Al-Furqān: 1), the Prophet is also a warner for people because He is the one who received and carried out this Message that Allah entrusted him with. "Be to the worlds a warner", Allah also told His Messenger that He sent him to all people, "Say, [O Mohammad], 'O mankind, indeed I am the Messenger of Allāh to you all, [from

Him] to whom belongs the dominion of the heavens and the earth. There is no deity except Him; He gives life and causes death'. So believe in Allāh and His Messenger, the unlettered prophet, who believes in Allāh and His words, and follow him that you may be guided" (Al-A'rāf: 158), our Prophet ﷺ was sent with this universal Message. He was tasked with Allah's Book that was sent to all people so that he may be a warner for them.

Then, Allah described Himself as the One who sent down this Book. He described Himself to His creatures by saying, "He to whom belongs the dominion of the heavens and the earth". Your Lord is the One who sent down the Criterion upon His Servant. He owns the Heavens and earth; He owns them and disposes of them. For He is the King and Sovereignty belongs to Him. We can only see a part of these heavens and earth, this means the land that we live on and the sky above us. As for the layers of the sky above, they are a part of our unseen. "..... So return [your] vision [to the sky]; do you see any breaks?" (Al-Mulk: 3), "Then return [your] vision twice again. [Your] vision will return to you humbled while it is fatigued" (Al-Mulk: 4). All that above us whether we see it or not is of what Allah told us and is impossible to see because it is beyond our understanding and our machines. Allah is the King of all of this. He has the dominion of the heavens and earth. He owns heavens and earth because He is the One who created them from nothingness. He is the Creator of heavens and earth for He created them from nothingness when they did not exist. He created their material and shaped them in the best and most magnificent way. "Who perfected everything which He created……" (As-Sajdah: 7), Allah made everything that He created of utmost beauty and elegance.

He also disposes of it, for the control of heavens and earth is up to Him. "Then He directed Himself to the heaven while it was smoke and said to it and to the earth, 'Come [into being], willingly or by compulsion'. They said, 'We have come willingly'" (Fussilat: 11), "And He completed them as seven heavens

within two days and inspired [i.e., made known] in each heaven its command……" (Fussilat: 12). The way they function and move meticulously is done by the order of Allah. Their movements never falter because they move according to God's calculations. "The sun and the moon [move] by precise calculation" (Ar-Rahmān: 5), by precise calculation. Allah owns and controls every particle in this existence. "You cause the night to enter the day, and You cause the day to enter the night, and You bring the living out of the dead, and You bring the dead out of the living. And You give provision to whom You will without account [i.e., limit or measure]" (Āl-'Imrān: 27). "Say, 'O Allāh, Owner of Sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will. You honor whom You will and You humble whom You will. In Your hand is [all] good. Indeed, You are over all things competent'" (Āl-'Imrān: 26), Allah owns the heavens and earth. He owns them in truth and holds their disposition in His hands. Not one part of them moves besides His will. Every single action, whether it was the rebellion that Satan and his followers conducted or the disbelief of some humans, all happen due to Allah's Divine Order. Allah owns everything and disposes of everything. "While Allāh created you and that which you do?" (As-Sāffāt: 96). "He to whom belongs the dominion of the heavens and the earth and who has not taken a son……" (Al-Furqān: 2), this is one of His attributes; He did not take a son from His creatures. He created everything but Himself. Allah is the One and Only. He has no equal and no rival. Everything but Him was created in pairs and different shapes. Heavens are numerous, angels are numerous pairs, humans and jinn are also innumerous. "And of all things, We created two mates [i.e., counterparts]; perhaps you will remember" (Adh-Dhāriyāt: 49), as for Allah, He is the One and Only. He has no equal, no wife, no son. If He had a son, then He would have an equal because a son is the image of his father and "like father like son". A son is exactly like his father. Allah has no son, no equal, no one looks like Him. "And who has not taken a son and has not had a partner in dominion", He has not taken

a son. He also has no partner in dominion from His creatures. To those who claim that they are creators, Allah is the only God and Creator. This is the only valid truth.

"Had there been within them [i.e., the heavens and earth] gods besides Allāh, they both would have been ruined……..." (Al-Anbiyā': 22), it is impossible for one of His creatures to be a partner to Allah in His dominion, like creating it, helping God create any of it, or having disposition over it besides Allah's will. This is impossible. No one can dispose of anything besides Allah's permission for everything belongs to Him. "And has not had a partner in dominion and has created each thing", Allah created everything, He created them from nothingness and designed them. This is the meaning of creation; Creation means creating something out of nothing and giving everything its attributes and lifespan. All of that is up to Allah, "..... Who gave each thing its form and then guided [it]" (Tā-ha: 50). "And determined it with [precise] determination", He determined everything, even the small cell that divides and multiplies until it turns into a human or an animal, a male or a female. Everything about this cell, from its composition, attributes, and its relationship with other cells, everything was created by Allah ﷻ. "And determined it with [precise] determination", He determined everything. If the DNA pairs in a cell were forty and one of these pairs was missing or if it was more than that number, then we will have a problem. Everything is determined by Allah, everything, not only the big things but also the small details. Humans were created meticulously. Allah gave every creature their attributes and lifespan. He gave them their characteristics, their fate, the time of their death, and their provision. Allah decided everything and gave it its attributes and fate in a very precise calculation. No one outlives their time even for a second, nor do they die before their time. All of that is written in a book. Allah gave all of His creatures a precise determination, so the One who sent this Book is God, the Great Lord. He sent this Criterion that differentiates between

right and wrong. Allah, the Owner of the heavens and earth, the Owner of this universe that we live in. Everything but Him, whether the heavens and earth, He is the One who created it and the One who disposes of it. "And who has not taken a son", to rival Him or be His partner, "And has not had a partner in dominion", of His angels or His creatures to share his dominion with whether in creation or disposition. No one can change a particle of this universe or dispose of it. Rather, everything belongs to Allah ﷻ. "..... And has created each thing and determined it with [precise] determination" (Al-Furqān: 2), He is the Creator of everything and He is the One who controls everything.

After describing the attributes of God, the One who sent the Quran to these blind people who worshiped others besides Him, He says, "But they have taken besides Him gods which create nothing, while they are created, and possess not for themselves any harm or benefit and possess not [power to cause] death or life or resurrection" (Al-Furqān: 3). "But they have taken", disbelievers and polytheists have taken besides Allah, "Gods", deities, "Gods", the singular is god and it means the worshiped deities. It means anything that you worship, pray to, bow to, prostrate to, perform sacrificial rites to, circumambulate to, ask for help from or pray to. Any deity that you do this to is a god to Arabs. That is why they called their idols gods. They said, "Has he made the gods [only] one God? Indeed, this is a curious thing" (Sād: 5), they dubbed the sun as a god. They worshiped it, prostrated for it, waiting for the time it rises to prostrate to it and the time it sets to prostrate to it. They also worshiped trees and idols. Everything that is worshiped is a god. Allah says that these people have taken besides Him gods. He is Allah, the Owner of Heavens and earth, the Creator of Heavens and earth, who created everything and determined it with precise determination. "But they have taken besides Him gods" these gods, "Which create nothing", they create nothing. None of these false gods can create anything; the sun does not create, nor do the idols and the angels. No one besides Allah can create anything. "While

they are created", "They", these false gods were created by Allah, like the sun and the moon, or they were created by humans who made them from wood, gold, metal, or dates. Some Arabs used to create idols from these materials. Allah is the One who created the sun. "And of His signs are the night and day and the sun and moon. Do not prostrate to the sun or to the moon, but prostrate to Allāh, who created them, if it should be Him that you worship" (Fussilat: 37).

Allah is the One who created the sun and the moon. They are His creatures. He also created the angels, and Isa, who is Allah's servant. These gods were created by Allah, or they were made and sculpted by human hands. Ibrahim said to his people who used to worship these idols. He said, "While Allāh created you and that which you do?" (As-Sāffāt: 96). Allah is your creator. Even your idols, Allah is the One who created them because their material was created by Him, whether it was gold, copper, stone, or mud. All of this was created by Allah in the first place. Your polytheism is a part of Allah's fate, but He is the One who gave you the ability to imagine and make these idols. If Allah did not give you the ability and the sight but you did this. If you were not given these abilities, you would not have done this. Allah is the One who created everything. He says, "But they have taken besides Him gods which create nothing, while they are created, and possess not for themselves any harm or benefit……." (Al-Furqān: 3), these creatures that were worshiped besides Allah do not possess harm nor benefit for themselves. The sun, the moon, the angels, Isa, and other humans do not possess the ability to harm or benefit besides the permission of their Lord and Creator. They cannot create their own fate, or do harm to benefit themselves. "And possess not for themselves any harm or benefit", Allah mentioned harm before benefit because it is easier for a person to harm themselves than benefit themselves. It is easier. a person can cut or kill themselves easily. As for benefiting yourself, it needs greater effort and that is why Allah mentioned harm before benefit and to show the weakness of these false gods who cannot even benefit or harm

themselves, let alone do that to others. “..... And possess not for themselves any harm or benefit and possess not [power to cause] death or life or resurrection” (Al-Furqān: 3), “And possess not [power to cause] death” to others, “Or life or resurrection”, they do not possess the power to cause death, life, or resurrection after death. All of that belongs to Allah. Resurrection means reviving dead bodies from their graves after death. These false gods do not have the power to cause this. Then, they are not gods in truth. They are only gods in name. How can someone who cannot benefit or harm themselves or others be called a god? “..... Death or life or resurrection” (Al-Furqān: 3), there is no doubt that these gods are helpless. That is why these people who worshiped them are delusional. Behold how the Criterion, Allah's book, was sent to distinguish between the One and only God and these false gods. “Blessed is He who sent down the Criterion upon His Servant that he may be to the worlds a warner” (Al-Furqān: 1), behold how Allah differentiated between His Person and those who were worshiped besides Him through the Criterion. This is one of the matters where humans got misguided. They strayed far from God, the Creator of everything, and worship these idols that do not cause benefit nor harm. Allah describes Himself in the Criterion. He says, “He to whom belongs the dominion of the heavens and the earth and who has not taken a son and has not had a partner in dominion and has created each thing and determined it with [precise] determination” (Al-Furqān: 2), this is Allah's description. Then, He describes these false gods by saying, “But they have taken”, meaning these polytheistic disbelievers, “Besides Him gods which create nothing, while they are created, and possess not for themselves any harm or benefit and possess not [power to cause] death or life or resurrection” (Al-Furqān: 3).

Then, Allah starts talking about the disbelievers' opinion regarding the Quran after Allah differentiated between His Person and these deities that were worshiped besides Him. Allah ﷻ says, “And those who disbelieve say, ‘This

[Quran] is not except a falsehood he invented, and another people assisted him in it'. But they have committed an injustice and a lie" (Al-Furqān: 4). Allah ﷻ says, "And they say, 'Legends of the former peoples which he has written down, and they are dictated to him morning and afternoon'" (Al-Furqān: 5). Allah ﷻ says, "Say, [O Mohammad], 'It has been revealed by He who knows [every] secret within the heavens and the earth. Indeed, He is ever Forgiving and Merciful'" (Al-Furqān: 6). "And those who disbelieve say", Allah reminds them of their character because that is what made them say these claims. "And those who disbelieve say, 'This [Quran] is not except a falsehood he invented……'" (Al-Furqān: 4), they dubbed the Quran as a lie. Lies are called falsehood because it is invented. They accused the Prophet of coming up with the Quran by himself. "And another people assisted him in it", other people assisted him in these lies. They claimed that these other people were a Roman child that used to sit with the Prophet ﷺ. He is not Suhaib Ar-Rumi. They claimed that other people helped him create this Quran. Those who accused the Prophet of lying are the ones who knew how the Prophet Mohammad ﷺ lived among them for forty years without lying. They did not catch him lying once. How can an honest person then invent this Quran by himself? They knew that he was honest and trustworthy, yet they called the Quran a lie. "And those who disbelieve say, 'This [Quran] is not except a falsehood he invented, and another people assisted him in it……..'" (Al-Furqān: 4). Allah ﷻ says, "..... But they have committed an injustice and a lie" (Al-Furqān: 4), "But they have committed" with their claim "An injustice", what caused them to commit this injustice is changing the truth. They knew they were liars and that the Prophet was sent this Quran by Allah and that he is truthful. Allah challenged them to come up with a Surah like the Quran. This is a part of the injustice they committed against the Prophet ﷺ. This is also a part of their lies. .ﷺ They were the ones who told lies, not the Prophet

يقول الله ﷻ: "وَقَالَ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا إِفْكٌ افْتَرَاهُ وَأَعَانَهُ عَلَيْهِ قَوْمٌ آخَرُونَ فَقَدْ جَاءُوا ظُلْمًا وَزُورًا (4) وَقَالُوا أَسَاطِيرُ الأَوَّلِينَ اكْتَتَبَهَا فَهِيَ تُمْلَى عَلَيْهِ بُكْرَةً وَأَصِيلًا (5) قُلْ أَنزَلَهُ الَّذِي يَعْلَمُ السِّرَّ فِي السَّمَوَاتِ وَالأَرْضِ إِنَّهُ كَانَ غَفُورًا رَحِيمًا (6) وَقَالُوا مَالِ هَذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ وَيَمْشِي فِي الأَسْوَاقِ لَوْلا أُنزِلَ إِلَيْهِ مَلَكٌ فَيَكُونَ مَعَهُ نَذِيرًا (7) أَوْ يُلْقَى إِلَيْهِ كَنزٌ أَوْ تَكُونُ لَهُ جَنَّةٌ يَأْكُلُ مِنْهَا وَقَالَ الظَّالِمُونَ إِنْ تَتَّبِعُونَ إِلَّا رَجُلًا مَسْحُورًا (8) انظُرْ كَيْفَ ضَرَبُوا لَكَ الأَمْثَالَ فَضَلُّوا فَلا يَسْتَطِيعُونَ سَبِيلًا (9) تَبَارَكَ الَّذِي إِنْ شَاءَ جَعَلَ لَكَ خَيْرًا مِنْ ذَلِكَ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الأَنْهَارُ وَيَجْعَلْ لَكَ قُصُورًا (10) بَلْ كَذَّبُوا بِالسَّاعَةِ وَأَعْتَدْنَا لِمَنْ كَذَّبَ بِالسَّاعَةِ سَعِيرًا (11) إِذَا رَأَتْهُم مِنْ مَكَانٍ بَعِيدٍ سَمِعُوا لَهَا تَغَيُّظًا وَزَفِيرًا (12)" [الفرقان: 5-12].

says, “And they say, ‘Legends of the former peoples which he has ﷻ Allah .written down, and they are dictated to him morning and afternoon’)5(Say, [O Muḥammad], ‘It has been revealed by He who knows [every] secret within the heavens and the earth. Indeed, He is ever Forgiving and Merciful’ (6). And they say, ‘What is this messenger that eats food and walks in the markets? Why was there not sent down to him an angel so he would be with him a warner?’ (7) Or [why is not] a treasure presented to him [from heaven], or does he [not] have a garden from which he eats?" And the wrongdoers say, ‘You follow not but a man affected by magic’ (8). Look how they strike for you comparisons; but they have strayed, so they cannot [find] a way (9). Blessed is He who, if He willed, could have made for you [something] better than that - gardens beneath which rivers flow - and could make for you palaces (10). But they have denied the Hour, and We have prepared for those who deny the Hour a Blaze (11) When it [i.e. the Hellfire] sees them from a distant place, they will hear its fury and roaring (12)” (Al-Furqan: 5-12).

Then, they said that the Prophet brought forth “legends of the former peoples which he has written down, and they are dictated to him morning and afternoon” (Al-Furqan: 5). Their statements contradict one another because at first they claim that the words of the Prophet were fabricated lies that he invented and then they claim the Quran is nothing but legends that were written by the ancients. They also claimed that it was dictated to him by teachers who taught

him in the morning and the evening. Then, He says, "Say, [O Muḥammad], 'It has been revealed by He who knows [every] secret within the heavens and the earth. Indeed, He is ever Forgiving and Merciful'" (Al-Furqan: 6). Allah ﷻ told the liars and fabricators who accuse the Prophet ﷺ of falsehood that this Quran was revealed by Allah ﷻ. Only Allah knows the fathomless secrets of the heavens and the earth because He is the All-Knowing Creator. The Knowledge of Allah ﷻ encompasses everything, including a single atom as He says, "And with Him are the keys of the hidden realm; none knows them except He. And He knows whatever is on land and sea, and not a leaf falls but He knows it, nor a single grain in the darkness(es) of earth, nor is there anything wet or dry but is in an evident record" (Al-An'am: 59). Every creature is created with perfection and precision and they hold mysteries that are only known to the Creator. In the modern era, many of these mysteries have been uncovered, for example, scientists have been able to observe a single atom or even a living cell, which is the smallest unit in a living body. A whole world exists within these cells that carry the genes that come from both parents. The genetic code creates a person with a set of their own characteristics that differ from others in terms of their race, voice, blood, tear, and hair composition, eye color, etc. These matters were not known to people for a long period until Allah ﷻ reveals a portion of these secrets to some people, but for the most part, they remain unfathomable. For example, what the Prophet said about Allah's Throne, "As for the Throne, no one can measure it except for Allah". Allah ﷻ also knows of the actions and dispositions of these creatures even where a chicken lays its eggs and how it feeds its chicks all of this is known to Allah. He says, "And there is no treading creature in the earth but its provision depends on Allah, and He knows its residence and its depository; all is in an evident record" (Hud: 6).

Furthermore, He knows what lies within the human soul as He says, "Indeed, Allah is All-Knowing of what lies within the chests" (Luqman: 23).

Every person has secrets that they keep to themselves and never disclose to anyone. In addition, Allah ﷻ says, "For you do not engage in any affair, nor do you read any (portion) of the Recital, nor do you do anything, but We are witnessing over you as you undertake it. And not even the weight of an atom in the earth or in the heaven escapes your Lord, for nothing smaller than this nor larger but is in an evident record" (Yunus: 61). He also says, "To Allah belongs whatever is in the heavens and whatever is in the earth. Hence, whether you disclose what is within your selves or hide it, Allah calls you to account for it; He then forgives whomever He wills and He punishes whomever He wills…" (Al-Baqarah: 284). Thus, the human's secret will be disclosed and Allah will reveal what lies within their hearts even if their deeds appear righteous, Allah ﷻ is aware of their hidden intentions. He also says, on the Day of Judgment, "the secrets are put on trial" (At-Tariq: 9). "Then he will have neither strength nor helper" (At-Tariq: 10). On this Day, people will be held accountable for their actions and nobody will be able to protect them from Allah.

Then, He says, "Say, [O Muḥammad], 'It has been revealed by He who knows [every] secret within the heavens and the earth. Indeed, He is ever Forgiving and Merciful'" (Al-Furqan: 6). This is one of the greatest attributes of Allah ﷻ as nobody except Him knows the secrets of the heavens and the earth, not even the angels because their knowledge and insight are limited. They also do not know what is hidden from them. For example, Allah ﷻ asked them to "... Inform Me of the names of these, if you are truthful" (Al-Baqarah: 31). "They said, 'Highly Exalted be You! We have no knowledge except what You have taught us. Indeed, it is You Who are the All-Knowing, the All-Wise'" (Al-Baqarah: 32). All the Prophets and other creations do not know anything except for what Allah ﷻ has taught them. Allah says, "It has been revealed by He who knows [every] secret within the heavens and the earth" (Al-Furqan: 6). This verse reflects the greatness of the Lord and it should also frighten the servants of Allah

ﷻ because He knows the smallest details of the human soul and how they were created. So, those who accuse the Prophet ﷺ of falsehood and fabrication should know that Allah ﷻ knows what they are thinking to themselves because His knowledge encompasses the heavens and the earth. The Quran is a testimony of this fact because it revealed many matters that were previously unknown to the Prophet ﷺ and to others, such as those related to the human body or the movement of the wind or the creation of the vastness of the skies. Ii is incomprehensible when Allah ﷻ says, "And the universe—We constructed it with power, and We are surely expanding it" (Adh-Dhariyat: 47). At the time of the Prophet, people did not realize the grandness of this universe because their resources were limited. How would the Prophet ﷺ have realized its vastness to the extent it is known today? Furthermore, how would he have known the manner in which embryos, plants, and the seas were created. All of these matters were revealed by Allah ﷻ in this Book and it was not devised by the Prophet ﷺ, so it may be a witness against them.

Allah concluded these verses as He says, "Indeed, He is ever Forgiving and Merciful" (Al-Furqan: 6). This is a great conclusion for this verse because even when this Quran was met with denial and rejection, Allah ﷻ states that He is ever Forgiving and Merciful. Thus, despite the denial of those criminals Allah will forgive them and bestow His mercy upon them if they return to Him. Allah ﷻ will pardon their sins when they were ungrateful disbelievers. Allah is merciful towards His servants as He does not hasten their punishment, rather, He gives them time and offers them kindness, and so they may perhaps return to Him.

Then, after these criminals have insulted the Noble Quran they move on to insulting the Prophet ﷺ. "And they say, 'What is this messenger that eats food and walks in the markets?'" (Al-Furqan: 7). They insulted the Quran and the Prophet because as long as they consider the Quran false, then the Messenger is the one who fabricated it. They claimed Muhammad was unfit to be the

messenger of Allah because he is a human being. They insulted him and mocked him and those who believed in him and his message. They claimed that a prophet from Allah should not have the same characteristics as human beings, such as the need to eat, drink, buy and sell his basic needs to sustain himself. They claimed that Allah ﷻ should have exalted him over these mundane tasks. Then, they say, "Why was there not sent down to him an angel so he would be with him a warner?" (Al-Furqan: 7). They claim Allah should have sent an angel from Heaven who does not need to eat or drink to be with the Prophet as a warner that confirms his truthfulness.

They also say, "Or [why is not] a treasure presented to him [from heaven]" (Al-Furqan: 8). They wanted Allah to send him treasures of gold and silver to spend from, so he will no longer need to work. They also say, "Or does he [not] have a garden from which he eats?" (Al-Furqan: 8). They claimed that the garden filled with different types of fruits and herbs would free him from worrying about trying to make ends meet. Then, they say, "And the wrongdoers say, 'You follow not but a man affected by magic'" (Al-Furqan: 8). These unjust people claimed that the Prophet ﷺ was a man manipulated by magic and bewitched by the jinn that altered his mind and made him spout nonsense. However, these are grave lies and false accusations directed to the Prophet. Allah chose him from among His servants as a messenger for mankind. Allah sent a human being to convey this message because he will be able to speak to them as he is closer to them. They know his mother and father, where he was raised, and his attributes, thus they can determine whether or not he is being truthful. Whereas if an angel was sent to them, then how would they deal with him and how would they know he was sent from Heaven? If the angel applied the commands of Allah ﷻ to himself and suffered alongside mankind then he would be just like a role model for humans. On the other hand, the messenger angel would not be able to support the people if he were placed in a high tower alone to command people to do good and to

avoid evil. However, it is from the wisdom of Allah that he sent prophets who were human beings, so they may set an example in endurance and hard work for the people of faith. Thus, this is the most perfect choice and yet, those wrongdoers suggest these alternatives due to their stubbornness.

Then, He says, "Look how they strike for you comparisons; but they have strayed, so they cannot [find] a way" (Al-Furqan: 9). Allah and His Messenger are astonished by those criminal infidels. They compared the honest and trustworthy prophet sent by Allah ﷻ to someone who fabricates lies with the help of others or to someone who is crazy and bewitched. Those who make these false comparisons are not sound in mind and they have certainly gone astray as long as they continue to describe the Prophet ﷺ with these false attributes. They are the ones who fabricated these lies, believed them, and followed them despite being clearly false, so they cannot find a way to guidance, which is the path of the Lord because their eyes went blind, "so they cannot [find] a way" (Al-Furqan: 9).

Then, Allah responds to their false and ridiculous suggestions as He says, "Blessed is He who, if He willed, could have made for you [something] better than that - gardens beneath which rivers flow - and could make for you palaces" (Al-Furqan: 10). Allah ﷻ is Supremely Blessed as His goodness, blessings, and great deeds increase in abundance. If Allah wills He would have granted the Prophet ﷺ with better blessings than the treasures and gardens of palm and grape trees that were suggested by them. Allah ﷻ states that in the Hereafter he will be granted with "gardens beneath which rivers flow - and could make for you palaces" (Al-Furqan: 10). He will be granted vast orchards and not only a single garden and rivers of water, milk, honey, and wine will flow beneath them. Then, He says, "and could make for you palaces" (Al-Furqan: 10). Allah ﷻ uses the present form of the verb, which indicates that He will always continue to make palaces. These palaces are different from the houses in this worldly life that are built from stone. The palaces of Paradise are made of gold from the outside and

the inside or they are layered with bricks of gold and silver. As for its pavilions, they are made of a single hollow pearl that is over sixty cubits high. These various blessings that are spread out in every direction within Heaven are specifically created for the believers.

Then, He says, "But they have denied the Hour, and We have prepared for those who deny the Hour a Blaze" (Al-Furqan: 11). They denied the Day of Judgment where there is no return or reckoning. On this Day, they will be held accountable as they will be in the hands of Allah. It is also known as the Hour because it will happen at a specific time; a specific hour. They were prompted to deny this Day because they thought that they would not meet Allah and that they would not be resurrected. They did not think they would be held accountable for their deeds, therefore, they let themselves fabricate lies because they did not know they would be tormented. The unbelievers assume they hold the power in their hands and that the Messenger ﷺ is a weak opponent. Furthermore, they thought he could be easily eliminated and forgotten at any given time as he did not have any dominance at the time. Then, Allah ﷻ says, "And We have prepared for those who deny the Hour a Blaze" (Al-Furqan: 11). This is a threat from Allah ﷻ warning them of a blazing fire that does not cease nor wane.

Then, He says, "When it [i.e. the Hellfire] sees them from a distant place, they will hear its fury and roaring" (Al-Furqan: 12). They will witness this blaze prepared by Allah ﷻ from a distant place before the gathering. They will hear it ragging as if it is in a state of extreme anger. There are two plausible interpretations of this verse. The first is that the Hellfire has real cognitive abilities that allow it to perceive the unbelievers and take revenge on them for their wrongdoings by burning them in its flames. Therefore, it could be compared to an angry person who seeks to harm his enemies. The other interpretation is that this Fire does not have any cognitive abilities and is considered an inanimate object. This assumes that the roaring and ragging sounds heard by them are the

sounds of the flames emitting from within it. While in reality all of the so-called inanimate objects have the ability to perceive their surroundings. This is indicated when Allah ﷻ says, “When it [i.e. the Hellfire] sees them from a distant place” (Al-Furqan: 12). It will call upon the people of the Hellfire when all of humanity is gathered before Allah ﷻ on the Day of Judgment. Then, the Hellfire will reveal a portion of its emissions and this will increase the anguish of the disbelievers.

يقول الله ﷻ: "وَإِذَا أُلْقُوا مِنْهَا مَكَانًا ضَيِّقًا مُقَرَّنِينَ دَعَوْا هُنَالِكَ ثُبُورًا (13) لا تَدْعُوا الْيَوْمَ ثُبُورًا وَاحِدًا وَادْعُوا ثُبُورًا كَثِيرًا (14) قُلْ أَذَلِكَ خَيْرٌ أَمْ جَنَّةُ الْخُلْدِ الَّتِي وُعِدَ الْمُتَّقُونَ كَانَتْ لَهُمْ جَزَاءً وَمَصِيرًا (15) لَهُمْ فِيهَا مَا يَشَاءُونَ خَالِدِينَ كَانَ عَلَى رَبِّكَ وَعْدًا مَسْئُولًا (16) وَيَوْمَ يَحْشُرُهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ فَيَقُولُ أَأَنْتُمْ أَضْلَلْتُمْ عِبَادِي هَؤُلاءِ أَمْ هُمْ ضَلُّوا السَّبِيلَ (17) قَالُوا سُبْحَانَكَ مَا كَانَ يَنْبَغِي لَنَا أَنْ نَتَّخِذَ مِنْ دُونِكَ مِنْ أَوْلِيَاءَ وَلَكِنْ مَتَّعْتَهُمْ وَآبَاءَهُمْ حَتَّى نَسُوا الذِّكْرَ وَكَانُوا قَوْمًا بُورًا (18) فَقَدْ كَذَّبُوكُمْ بِمَا تَقُولُونَ فَمَا تَسْتَطِيعُونَ صَرْفًا وَلا نَصْرًا وَمَنْ يَظْلِمْ مِنْكُمْ نُذِقْهُ عَذَابًا كَبِيرًا (19) وَما أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا إِنَّهُمْ لَيَأْكُلُونَ الطَّعَامَ وَيَمْشُونَ فِي الأَسْوَاقِ وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً أَتَصْبِرُونَ وَكَانَ رَبُّكَ بَصِيرًا (20)" [الفرقان: 13-20].

says, “And when they are thrown into a narrow place therein ﷻ Allah .bound in chains, they will cry out thereupon for destruction)13([They will be told], ‘Do not cry this Day for one destruction but cry for much destruction’ (14). Say, ‘Is that better or the Garden of Eternity which is promised to the righteous? It will be for them a reward and destination’ (15). For them therein is whatever they wish, [while] abiding eternally. It is ever upon your Lord a promise [worthy to be] requested (16). And [mention] the Day He will gather them and that which they worship besides Allah and will say, ‘Did you mislead these, My servants, or did they [themselves] stray from the way?’ (17). They will say, ‘Exalted are You! It was not for us to take besides You any allies [i.e. protectors]. But You provided comforts for them and their fathers until they forgot the message and became a people ruined’ (18). So they will deny you, [disbelievers], in what you say, and you cannot avert [punishment] or [find] help. And whoever commits injustice among you - We will make him taste a great punishment (19). And We did not

send before you, [O Muḥammad], any of the messengers except that they ate food and walked in the markets. And We have made some of you [people] as trial for others - will you have patience? And ever is your Lord, Seeing (20)" (Al-Furqan: 13-20).

Then, Allah ﷻ says, "And when they are thrown into a narrow place therein bound in chains, they will cry out thereupon for destruction" (Al-Furqan: 13). This statement is in the passive voice and the omitted subject is the angels. They cast them into the Fire as Allah says, "The criminals are recognized by their marks then taken by the forelocks and the feet" (Ar-Rahman: 41). The angels drag the infidels and cast them into Hell by their forelocks or by their feet. He also says, "The day when they are shoved into the Fire of Hell forcefully (13). This is the Fire in which you used to disbelieve (14)" (At-Tur: 13-14). They are shackled and dragged into a narrow place and this form of punishment combines both torment and anguish. They are cast into an enraging fire burning those who are in it. Furthermore, this narrow place, even without the fire, will still increase feelings of anguish and horror. If someone is thrown into a narrow tunnel, then he would feel fear and weight over their heart because of the terrifying atmosphere. So, how would someone who is chained up feel if they are thrown into a tight area surrounded by fire?! Then, Allah ﷻ says, "They will cry out thereupon for destruction" (Al-Furqan: 13). At this point, they would supplicate for demise and death. Then, Allah ﷻ responds to them and says, "[They will be told], 'Do not cry this Day for one destruction but cry for much destruction'" (Al-Furqan: 14). He is insulting them and mocking them by telling them to extend this supplication for a long time. Had they believed in the message and realized their fate then they would have realized that this is their fate and they would not have said these false statements.

Then, He says after He described the case of those stubborn on the Day of Resurrection, "Say, 'Is that better or the Garden of Eternity which is promised to

the righteous?'" (Al-Furqan: 15). That refers to the torment that awaits the infidels which is to be cast in the Hellfire for all of eternity. While in the Garden of Eternity where people reside and never die nor do they fall into despair. Its residences remain in the Garden without any interruptions and they live happily ever after. This Paradise is promised for those who are mindful and fearful of Allah. Indeed, He will fulfill His promise as He says, "It will be for them a reward and destination" (Al-Furqan: 15). It will be their reward and their repayment for their good deeds. This will be their final abode and their eternal outcome. Then, He says, "For them therein is whatever they wish, [while] abiding eternally" (Al-Furqan: 16). In this Paradise, they will be granted whatever they desire. Everything they want will be fulfilled by Allah as there are no barriers or restrictions that limit their desires and wishes. Then, He says, "It is ever upon your Lord a promise [worthy to be] requested" (Al-Furqan: 16). Allah made a promise to mankind, so He will fulfill it because Allah never breaks a promise. The faithful servants of Allah ﷻ asked for this paradise as He says, "Our Lord, and bring us what You have promised us through Your messengers and do not disgrace us on the Day of Resurrection. Surely, You never break(the promise of) the appointed time" (Ali 'Imran: 194). Allah does not lose nor forget the one who asks Him. The believers ask Allah in this world to fulfill His promise through supplication.

Allah has established a comparison between the state of those who denied the Quran and the state of the mindful believers. The former will be cast into the Hellfire while the latter will reside in the Garden of Eternity. Then, He says, "And [mention] the Day He will gather them and that which they worship besides Allah" (Al-Furqan: 18). Allah begins describing the state of those who denied the Book. They will be gathered together with their false gods and idols whom they worshiped aside from Allah ﷻ. Then, Allah will ask those whom they had worshiped besides Allah. He says, "Did you mislead these, My servants, or did

they [themselves] stray from the way?" (Al-Furqan: 17). Then, "They will say, 'Exalted are You!'" (Al-Furqan: 18). Those false gods will exalt the Lord ﷻ from all their false accusations. They will say, "It was not for us to take besides You any allies [i.e. protectors]" (Al-Furqan: 18). Those believers who were worshiped besides Allah ﷻ, such as Isa the son of Maryam and the angels of Allah confirmed that they did not make these false claims. They were worshiped without their acceptance as they did not command anyone to worship them. Therefore, those who worshiped them on the Day of Resurrection will be ridiculed. For example, Allah ﷻ says the following regarding Prophet Isa, "And recall when Allah said, 'O Jesus, son of Mary, did you say to mankind, 'Take me and my mother as two gods apart from Allah?' He said, 'Highly Exalted are You! It is not for me to say what I have no right to. Had I said it, You would have known it. You know whatever is within my (inner) self, and I do not know whatever is within Your Self. You are indeed the Superb Knower of the hidden realms (116). Never did I tell them except what You commanded me: that you shall worship Allah, my Lord and your Lord. And I was a witness over them as long as I was among them, but when You took me up, You became the Watcher over them, and You are Witness over everything (117). If You punish them, they are Your servants; but if You forgive them, You are the Almighty, the All-Wise' (118)" (Al-Ma'idah: 116-118).

Prophet Isa disowned those infidels who claimed he was a god and worshiped him alongside Allah ﷻ. He never told his people to worship him and his mother because he is the Messenger of Allah ﷻ. This is not permissible for Isa and he does not have the right to utter these false claims. Thus, on the Day of Judgment he disowns them and says to them, "I was a witness over them as long as I was among them, but when You took me up, You became the Watcher over them, and You are Witness over everything" (Al-Ma'idah: 117). Likewise, Allah ﷻ will herd them with the angels that they used to worship besides Allah ﷻ. Then, He says to the angels, "... Did these [people] used to worship you? (40) They will

say, ‘Exalted are You! You, [O Allah], are our benefactor excluding [i.e. not] them’” (Saba: 40-41). The angels exalted Allah ﷻ over the false accusations made by the misguided. They never accepted their actions nor have they commanded the unbelievers to worship them besides Allah. He also says, “Rather, they used to worship the jinn; most of them were believers in them” (Saba: 41). Some of them used to worship the Jinn as they claimed these creatures used to enter hollowed idols and talk to them through these statues.

To conclude all creatures that were associated with Allah ﷻ in worship, even if they were righteous servants of Allah or prophets, will disown their worshipers on the Day of Judgment because they never commanded them to worship them apart from Allah ﷻ as He says, “No person to whom Allah has given the Scripture and wise judgment and prophethood would ever say to mankind, ‘Be my servants apart from Allah’. Rather, ‘Be godly on account of the Scripture which you used to teach and on account of what you used to learn’” (Ali 'Imran: 79). Likewise, Allah ﷻ has never commanded anyone to worship someone apart from Him. Allah did not establish someone to be worshiped from among His creations, for example, worshiping the angels or the prophets. Allah ﷻ says, “Nor would he command you to take the angels and the prophets as lords…” (Ali ‘Imran: 80). The misguided claimed that the reason they worshiped other gods besides Allah was because He “provided comforts for them and their fathers until they forgot the message and became a people ruined” (Al-Furqan: 18), the infidels were allowed to enjoy what Allah ﷻ has provided for them and their predecessors in this worldly life. So, as a result, they forgot the message of Allah ﷻ to follow the path of monotheism. However, since they forgot they became ruined people which is similar to a barren land that cannot grow any crops.

Allah ﷻ says, “So they will deny you, [disbelievers], in what you say, and you cannot avert [punishment] or [find] help. And whoever commits injustice

among you - We will make him taste a great punishment" (Al-Furqan: 19). Thus false gods worshiped other than Allah will deny the polytheists regarding what they say that they are gods besides Allah. He says, "And whoever commits injustice among you - We will make him taste a great punishment" (Al-Furqan: 19). On the Day of Judgment, they will not be able to avert the punishment of Allah which is the Hellfire nor will they receive any support against Allah. This severe punishment is felt through all their senses. For example, they will taste the punishment by feeling excruciating pain in their skin when they are burned in the Hellfire. He says, "Every time their skins are roasted through, We will replace them with other skins so they may taste the punishment" (An-Nisa: 56). This is an extreme form of torture because it is never ending. There are also various other forms of torture in regards to their food that cuts their intestines, their water that roasts their faces and stomachs. There are also snakes, scorpions, shackles, blaze, and maces of iron. Furthermore, they are insulted, belittled, rebuked, and humiliated. Thus, these various punishments affect them both physically and psychologically.

Then, Allah enjoins the Messenger ﷺ who was met with their denial, contempt, and mockery and says to him, "And We did not send before you, [O Muḥammad], any of the messengers except that they ate food and walked in the markets" (Al-Furqan: 20). All the previous prophets and messengers were human beings who ate food and earned their own livelihoods by selling and buying merchandise. They were also needy and poor because they require food to sustain themselves just like other people. Then, He says, "And We have made some of you [people] as trial for others - will you have patience? And ever is your Lord, Seeing" (Al-Furqan: 20). The Prophet was sent as a trial for all of mankind to see whether they would believe in him or not. Allah ﷻ has chosen this Prophet and sent him with evidence of his truthfulness. So, whoever believes in this truthful and faithful messenger will be guided and whoever disbelieves will be led astray.

So, the Prophet becomes a test for people, as Allah says to His Messenger, “I have sent thee (the Holy Prophet) in order to put you to test and put (those to test) through you”. Likewise, the Messenger is also tested with conveying this message. He is also tested because the people of stubbornness and disbelief were hostile to him, cursed him, insulted him, and accused him of various matters, such as being a magician, a liar, a charlatan, and so on and so forth. In fact, this happened to every prophet and messenger sent from Allah ﷻ. They were accused of being magicians or madmen. All of the previous nations made the same claims as if they had agreed with one another as He says, “Did they suggest it to them? Rather, they [themselves] are a transgressing people” (Adh-Dhariyat: 53). Furthermore, the Prophet ﷺ must be patient because Allah ﷻ is testing him. He says, “So be patient, [O Muḥammad], as were those of determination among the messengers and do not be impatient for them” (Al-Ahqaf: 35). Allah ﷻ also says, “O Messenger, announce that which has been revealed to you from your Lord, and if you do not, then you have not conveyed His message” (Al-Ma'idah: 67). The Prophet had to endure hostility from his people which is indicated in the Hadith as the Prophet ﷺ said, “Verily, Allah commanded me to burn (kill) the people of Quraysh. I said: My Lord, they would break my head (like the tearing) of bread, and Allah said: You turn them out as they turned you out, you fight against them and We shall help you in this, you should spend and you would be conferred upon”.

يقول الله ﷻ: {وَما أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا إِنَّهُمْ لَيَأْكُلُونَ الطَّعَامَ وَيَمْشُونَ فِي الأَسْوَاقِ وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً أَتَصْبِرُونَ وَكَانَ رَبُّكَ بَصِيرًا}[الفرقان:20], {وَقَالَ الَّذِينَ لا يَرْجُونَ لِقَاءَنَا لَوْلا أُنزِلَ عَلَيْنَا الْمَلائِكَةُ أَوْ نَرَى رَبَّنَا لَقَدِ اسْتَكْبَرُوا فِي أَنفُسِهِمْ وَعَتَوْا عُتُوًّا كَبِيرًا}[الفرقان:21], {يَوْمَ يَرَوْنَ الْمَلائِكَةَ لا بُشْرَى يَوْمَئِذٍ لِلْمُجْرِمِينَ وَيَقُولُونَ حِجْرًا مَحْجُورًا}[الفرقان:22], {وَقَدِمْنَا إِلَى مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَنْثُورًا}[الفرقان:23], {أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُسْتَقَرًّا وَأَحْسَنُ مَقِيلًا}[الفرقان:24], {وَيَوْمَ تَشَقَّقُ السَّمَاءُ بِالْغَمَامِ وَنُزِّلَ الْمَلائِكَةُ تَنزِيلًا}[الفرقان:25], {الْمُلْكُ يَوْمَئِذٍ الْحَقُّ لِلرَّحْمَنِ وَكَانَ يَوْمًا عَلَى الْكَافِرِينَ عَسِيرًا}[الفرقان:26].

says, “And We did not send before you, [O Muḥammad], any of ﷻ Allah .the messengers except that they ate food and walked in the marketsAnd We have made some of you [people] as trial for others - will you have patience? And ever is your Lord, Seeing” (Al-Furqān: 20), “And those who do not expect the meeting with Us say, ‘Why were not angels sent down to us, or [why] do we [not] see our Lord?’ They have certainly become arrogant within themselves and [become] insolent with great insolence” (Al-Furqān: 21), “The day they see the angels - no good tidings will there be that day for the criminals, and [the angels] will say, ‘Prevented and inaccessible’” (Al-Furqān: 22), “And We will approach [i.e., regard] what they have done of deeds and make them as dust dispersed” (Al-Furqān: 23), “The companions of Paradise, that Day, are [in] a better settlement and better resting place” (Al-Furqān: 24), “And [mention] the Day when the heaven will split open with [emerging] clouds, and the angels will be sent down in successive descent” (Al-Furqān: 25), “True sovereignty, that Day, is for the Most Merciful. And it will be upon the disbelievers a difficult Day” (Al-Furqān: 26).

says, “And We did not send before you, [O Mohammad], any of ﷻ Allah the messengers except that they ate food and walked in the markets……” (Al-Furqān: 20). This verse was sent as an answer to the disbelievers who refused to .sent a human being as a Messenger of His ﷻ accept that AllahThey pictured the messenger as an angel or wanted an angel to ascend from the sky and attest to Him. Allah ﷻ answered these stubborn disbelievers that He always chose one person of every nation, who spoke their tongue, to send as a messenger to them. This is a part of Allah's Wisdom, for they will know the origin and upbringing of this messenger and he will be an example for them. If a human, like them, was given these orders from Allah ﷻ he will implement them, and they will follow his lead by example. However, if they were sent to an angel, they will feel the immense difference between an angel and a human. How will they be able to

fathom this when they cannot even dare to look at an angel? That is why Allah ﷻ sent humans as messengers to their people. This is the Divine Wisdom and Knowledge. "And We did not send before you, [O Muḥammad], any of the messengers except that they ate food and walked in the markets……" (Al-Furqān: 20), humans like every other human; they face the hardships of life, and strive after their living in marketplaces. They are humans like any other human. Allah ﷻ did not grant them special attributes more than what people have. Then, Allah ﷻ says, "And We have made some of you [people] as trial for others - will you have patience?" (Al-Furqān: 20), Allah ﷻ sent His messengers from humans as a trial and a test to people; those who believe in the prophet that Allah ﷻ sent will be guided and led to the truth, while those who chose to go astray, deny the clear signs, and deny the honest and the trustworthy, they will be punished by Allah ﷻ. The Messenger is also tested with these stubborn deniers who face him with denial, stupid suggestions, humiliation, and different types of abuse. He should be patient in the face of this trial so that his real character and real messenger-hood would show, and that people would believe that he is honest and trustworthy and that he is raised above a hidden agenda. A messenger is sent to invite people to Allah ﷻ without asking for a thing in return. He has to endure their abuse and idiocy as well. This is the greatest evidence that he does not have an agenda, nor an ulterior motive. He only wants to benefit people and take them from darkness to the light and guide them to the path of right and reward. Allah says, "And We have made some of you [people] as trial for others - will you have patience?" "Will you have patience?" This is addressed to messengers; will they have patience in the face of Allah's trials and strive to carry out this Message. As Allah ﷻ says to His Messenger at the beginning, "But for your Lord be patient" (Al-Muddaththir: 7).

These are the first pieces of advice that were sent to the Prophet ﷺ and the first orders he got when he was sent to people. "O you who covers himself [with

a garment]" (Al-Muddaththir: 1), "Arise and warn" (Al-Muddaththir: 2), "And your Lord glorify" (Al-Muddaththir: 3), "And your clothing purify" (Al-Muddaththir: 4), "And uncleanliness avoid" (Al-Muddaththir: 5), "And do not confer favor to acquire more" (Al-Muddaththir: 6), "But for your Lord be patient" (Al-Muddaththir: 7). Be patient for your Lord, "For your Lord". Here, the receiver of the action was mentioned before the doer of the action to show that the Prophet must be patient for the sake of Allah ﷻ. The order of patience was sent to the Prophet multiple times, "So be patient, [O Mohammad], as were those of determination among the messengers and do not be impatient for them……" (Al-Ahqāf: 35), the Prophet was ordered to be patient. "And keep yourself patient [by being] with those who call upon their Lord in the morning and the evening, seeking His face [i.e., acceptance]..." (Al-Kahf: 28), the Prophet was ordered to be patient for the sake of this Message. "..... Will you have patience? And ever is your Lord, Seeing" (Al-Furqān: 20), Allah ﷻ comforts the messengers by telling them that He knows what they do, and consequently, knows of their states. Allah ﷻ is Seeing of them because He is their Lord who sent them, He is the One who bestows mercy upon them, supports them, and helps them triumph. This is how He comforts them, as Allah ﷻ says to His Messenger, "And [remember] when you, [O Mohammad], left your family in the morning to post the believers at their stations for the battle [of Uḥud] - and Allāh is Hearing and Knowing" (Āl-'Imrān: 121). Allah ﷻ explains that in these situations He is Hearing and Knowing of his state, "And, [O Mohammad], you are not [engaged] in any matter and do not recite any of the Quran and you [people] do not do any deed except that We are witness over you when you are involved in it. And not absent from your Lord is any [part] of an atom's weight within the earth or within the heaven……" (Yūnus: 61). Allah ﷻ says to Musa and Haroun, "Indeed, I am with you both", when they feared that the Pharaoh might hurt them. "[Allāh] said, 'Fear not. Indeed, I am with you both; I hear and I see'" (Tā-ha: 46), as long as the Messengers obey Allah's orders, He supports them and says to them, I hear and

see you; both my Hearing and Sight are with you. He supports them this way. "..... Will you have patience? And ever is your Lord, Seeing" (Al-Furqān: 20), Allah ﷻ sees the affairs of His servants and the Messenger that He sent to them. When this Messenger who faces all of these trials, those criminals who deny his Message, and those who slander him like this, knows that Allah is Seeing of him, he gets comforted by this. As the Prophet ﷺ said to Abu Bakr when they were in the Cave when Abu Bakr articulated his fear for the Prophet and the future of the Message, he says, "O Prophet of Allah, if any of them should look under his feet, he would see us". He answers, "O Abu Bakr! What do you think of two (persons) the third of whom is Allah?" As Allah ﷻ says, "And he [i.e., Mohammad] said to his companion, 'Do not grieve; indeed, Allāh is with us'". When the Prophet was assured that Allah ﷻ is with them and will help them triumph, this gave him comfort and made any hardship appear easier, "..... Will you have patience? And ever is your Lord, Seeing" (Al-Furqān: 20).

We will start with another chapter that explains the stubbornness of these disbelievers, their never-ending requests, and their reproach of their Lord for not sending a Messenger from Him to guide them to His way. Allah ﷻ says, "And those who do not expect the meeting with Us say, 'Why were not angels sent down to us, or [why] do we [not] see our Lord…….'" (Al-Furqān: 21). This is another example of their stubbornness. Allah ﷻ says, "They have certainly become arrogant within themselves and [become] insolent with great insolence" (Al-Furqān: 21), "And those who do not expect the meeting with Us……." (Al-Furqān: 21). These are the disbelievers that denied the Message of Allah ﷻ because they did not expect to meet Him; they neither expect it, hope of it, or believe it to be true; therefore, they do not fear the consequences of what they say because they do not believe that they will go back to Allah ﷻ. "And those who do not expect the meeting with Us say……." (Al-Furqān: 21), they do not wait for it, hope for it, or believe in it. "Why were not angels sent down to us" "Why" now,

“Were not angels sent down to us”, “Sent down”, this sentence is in the passive voice. It means, why did Allah ﷻ not send angels down to us to say, “Allah, ﷻ, orders them to obey Him, and the God, who is in Heaven, sent us to you to teach you to worship Him”. “Why were not angels sent down to us, or [why] do we [not] see our Lord?” “Or [why] do we [not] see our Lord?” To manifest before us, talk to us without a barrier, and order us with what He wants. Allah ﷻ says, “They have certainly become arrogant within themselves”, this is arrogance and condescension of the truth, and denial of the Prophet's Message. Allah ﷻ praised them, took care of them, and sent them a person to invite them to Him; a person whom they know for his honesty and trustworthiness. However, they denied this prophet and said that Allah must come Himself and tell Him what He wants. “They have certainly become arrogant within themselves”, they have arrogance and condescension within themselves. This is a grave thing indeed, for they treated God's Person with sarcasm. God, who is the Strong Lord and the Lord of Heavens and earth. “..... They have certainly become arrogant within themselves and [become] insolent with great insolence” (Al-Furqān: 21), away from the truth. Insolence means being headstrong and adhering to what is wrong, it also means pride and refusal to follow Allah's orders. “And [become] insolent with great insolence” by asking Allah ﷻ to come Himself to tell them what He wants.

Allah ﷻ says, “The day they see the angels - no good tidings will there be that day for the criminals……..” (Al-Furqān: 22), when they see the angels that they wish Allah sent to invite them to Allah or to testify to the honesty of the prophet, Allah says, “No good tidings will there be that day for the criminals”. The witnessing of angels on that Day will not be a reason for happiness and rejoice. Rather, “No good tidings will there be that day for the criminals”, to these criminals, because angels will bring them punishment. “The day they see the angels - no good tidings will there be that day for the criminals, and [the angels]

will say, 'Prevented and inaccessible'" (Al-Furqān: 22), all the times that they see the angels, starting from their death, will be a hard time for them. Allah ﷻ says, "Then how [will it be] when the angels take them in death, striking their faces and their backs?" (Muhammad: 27). When they die, angels strike their faces and their backs. "..... Taste the punishment of the Burning Fire" (Āl-'Imrān: 181), "That is for what your hands have put forth and because Allāh is not ever unjust to [His] servants" (Āl-'Imrān: 182). When they die, their faces and backs are struck by angels. Allah ﷻ says, "And if you could but see when the wrongdoers are in the overwhelming pangs of death while the angels extend their hands, [saying], 'Discharge your souls! Today you will be awarded the punishment of [extreme] humiliation for what you used to say against Allāh other than the truth and [that] you were, toward His verses, being arrogant'" (Al-An'ām: 93), because you were arrogant upon the earth without right and because you were defiantly disobedient. "And if you could but see when the wrongdoers are in the overwhelming pangs of death….." (Al-An'ām: 93), all of these are wrongdoing disbelievers. Allah called them wrongdoers because they put something in its wrong place and instead of believing in Allah ﷻ they chose to disbelieve. "And if you could but see when the wrongdoers are in the overwhelming pangs of death……." (Al-An'ām: 93), while their souls are still leaving their bodies, "While the angels extend their hands" striking them, "[Saying], 'Discharge your souls!'" away from the punishment that you will face, "Today you will be awarded the punishment of [extreme] humiliation", the punishment of extreme humiliation. "..... Because you were arrogant upon the earth without right and because you were defiantly disobedient" (Al-Ahqāf: 20), this is the first-time disbelievers see angels. The second time is when they see Munkar and Nakir in their graves; two black and blue angels come to them and ask them, "who is your Lord?" "What is your religion?" "What do you say about this man?" The disbeliever answers, "I do not know, I heard people say something and I followed them". At that moment, they strike them with a hammer on their head, if it hit a

mountain, it would have tumbled it down. Then one cries from heaven, “He has lied, so spread out carpets from hell for him, and open a gate for him into hell”. They are told that will be your place in Hell when Allah resurrects you. This is another time they see angels. Another time is when they are resurrected from their graves, angels meet them and give them news of their punishment when they come out of their graves. Then, angels ascend from the sky and encircle people. This will be explained at the end of this Surah. Then, angels will push them towards Hell. “The Day they are thrust toward the fire of Hell with a [violent] thrust, [its angels will say]” (At-Tur: 13), “This is the Fire which you used to deny” (At-Tur: 14). After that, they meet the angels of punishment who are charged with punishing them, “Over it are nineteen [angels]” (Al-Muddaththir: 30), “And We have not made the keepers of the Fire except angels. And We have not made their number except as a trial for those who disbelieve…….” (Al-Muddaththir: 31). Allah warns His faithful servants from these angels of punishment. He says, “O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are [appointed] angels, harsh and severe; they do not disobey Allāh in what He commands them but do what they are commanded” (At-Tahrīm: 6). Allah answers these criminals by telling them that the angels that you were eager to see and asked why they did not invite you to Allah are as God ﷻ says, “The day they see the angels - no good tidings will there be that day for the criminals……” (Al-Furqān: 22), it will not be good tidings for these criminals to see the angels. Rather, they will see the angels the day they take their souls and when they punish them. At death, the angel of death says to the disbeliever's soul, “Come out, wicked soul, which was in the wicked body”. Then it becomes dissipated in his body, and he draws it out as a spit is drawn out from moistened wool. Starting from the angel of death and ending with Malik, the Keeper of Hell, these are the times they see the angels. “No good tidings will there be that day for the criminals”, those criminals will say, “..... And will say, ‘Prevented and inaccessible’” (Al-Furqān: 22). They

wish there was a wall between them and the angels. A wall is a dam that stops something. It was called a dam because it is encircled by walls, "Prevented and inaccessible". They wish for a wall between them and angels to keep them away from them. "Inaccessible" from all sides so angels could not reach them, "..... And [the angels] will say, 'Prevented and inaccessible'" (Al-Furqān: 22).

Then, Allah ﷻ says, "And We will approach [i.e., regard] what they have done of deeds and make them as dust dispersed" (Al-Furqān: 23). "And We will approach [i.e., regard] what they have done of deeds……." (Al-Furqān: 23), of these disbelievers that they thought were beneficial. Disbelievers did many deeds that they thought would bring them closer to Allah ﷻ like giving to charity, taking care of pilgrims; providing them with water and food. They also prayed and fasted; they fasted during Ashura' (the Tenth of Muharram). They also circumambulated around the Kaaba and performed the pilgrimage. Allah ﷻ says, "And their prayer at the House [i.e., the Kaʿbah] was not except whistling and handclapping. So taste the punishment for what you disbelieved [i.e., practiced of deviations]" (Al-Anfāl: 35). All of their actions, from freeing slaves, feeding the poor and the unfortunate, to sacrificing animals and gifting them to the House, are deeds that they thought were pleasing to Allah ﷻ. Allah says, "..... And make them as dust dispersed" (Al-Furqān: 23), dust is the particle of ash that the wind disperses. What fire burns turns into ashes that are made of little particles; the wood or the material that is burned turns into really small particles. If the wind blows it off, it gets stuck up in the air and gets dispersed everywhere. Who can collect it after that? No one can collect it after that. "..... And make them as dust dispersed" (Al-Furqān: 23), they reap nothing of what they sew.

Then, Allah ﷻ says, "The companions of Paradise, that Day, are [in] a better settlement and better resting place" (Al-Furqān: 24). "The companions of Paradise", these are the believers that believed in the Messenger of Allah and followed him. These are the companions and owners of Paradise. This means that

they both own it and are residents of it. Allah ﷻ gives it to them as an eternal inheritance that never goes to someone else. Allah gives each believer their eternal place in Paradise that they never lose and it never goes to anyone else because they never die. Their property in Paradise is as far as the eye can see; their property will be in front of them and it will be immense. The least of Paradise's companion's property is ten times the riches of the earth. These are the companions and owners of Paradise. "Are [in] a better settlement", the word better is a superlative of the word good. Paradise is better than the other side in everything. One party will go to Hell and the other to Heaven; they are opposites. Those in Hell face all kinds of torture, and they know no rest or calmness, while those in Heaven have all kinds of happiness and comfort, they have all that they desire and face not one kind of evil. "The companions of Paradise, that Day, are [in] a better settlement……" (Al-Furqān: 24), their settlement means their final resting place, which is the Gardens of Eden. Disbelievers will settle in Hell, while believers will settle in Paradise. "And better resting place", a resting place here means a napping place. A nap is taken in the middle of the day to take a rest. It was understood from this verse that when the middle of the Resurrection Day comes, the companions of Paradise will have been settled in it. The Day of Resurrection equates fifty thousand of our years, and when it is midday, the companions of Paradise will be in Paradise and the companions of hell will be in Hell. "The companions of Paradise, that Day, are [in] a better settlement and better resting place" (Al-Furqān: 24), those will be sent to Heaven, and the other party, whom we ask Allah not to be among them, will be sent to Hell.

Then, Allah ﷻ tells us of another way that the angels manifest to disbelievers. Allah ﷻ says, "And [mention] the Day when the heaven will split open with [emerging] clouds, and the angels will be sent down in successive descent" (Al-Furqān: 25), "True sovereignty, that Day, is for the Most Merciful. And it will be upon the disbelievers a difficult Day" (Al-Furqān: 26). "And

[mention] the Day when the heaven will split open with [emerging] clouds……" (Al-Furqān: 25), this happens during the Day of Resurrection. "Will split", the Heaven will split, "Open with [emerging] clouds", emerging clouds are these clouds that cover people. When these clouds emerge, the angels of God ﷻ will be on it. These pieces of cloud will ascend everywhere from heaven, "And the angels will be sent down in successive descent", "Will be sent down", this sentence is in the passive voice and Allah ﷻ is the doer of this action. "The angels", these are the messengers of Allah that He created from fire. "In successive descent", successive descent means one group after the other, as it was mentioned in Hadith that Allah sends the first group of angels to encircle the assembled people. People will be resurrected on flat ground, then angels will descend and line in a circle, or a straight line. Then, this Heaven is lifted, and the angels of the second Heaven descend, they descend one group after the other until the angels of the seventh Heaven descend. As Allah ﷻ says, "And your Lord has come and the angels, rank upon rank" (Al-Fajr: 22), "And brought [within view], that Day, is Hell - that Day, man will remember, but how [i.e., what good] to him will be the remembrance?" (Al-Fajr: 23), "And [mention] the Day when the heaven will split open with [emerging] clouds, and the angels will be sent down in successive descent" (Al-Furqān: 25). All angels of every Heaven descend and encircle people. To disbelievers, this is a time of fear and humiliation when they see the angels of God encircling them that way. There will be no refuge, "No! There is no refuge" (Al-Qiyāmah: 11), "To your Lord, that Day, is the [place of] permanence" (Al-Qiyāmah: 12). There is no refuge, "..... No refuge will you have that Day, nor for you will there be any denial" (Ash-Shūra: 47). There is no refuge for people to run to and no person to stand up with them against the punishment that they will face. "True sovereignty, that Day, is for the Most Merciful. And it will be upon the disbelievers a difficult Day" (Al-Furqān: 26). "True sovereignty, that Day, is for the Most Merciful……" (Al-Furqān: 26), "True sovereignty", everything but Allah is His; Heavens, earth, the Throne, the

Chair, and all types of creatures like angels, jinn, and humans. All of these are Allah's creations and He disposes of them as He wants.

True sovereignty is for Allah in this life and the Hereafter. He is The Owner of all Sovereignty at all times. "Say, 'O Allāh, Owner of Sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will. You honor whom You will and You humble whom You will. In Your hand is [all] good. Indeed, You are over all things competent'" (Āl-'Imrān: 26). However, Allah ﷻ gave some of His servants sovereignty over His creation. A person owns the money that they have and that they have been given by Allah ﷻ. Allah might give a person sovereignty over people to dispose of and be their king and master. "Say, 'O Allāh, Owner of Sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will……'" (Āl-'Imrān: 26), that is the case in this life. However, in the Hereafter, no one has any sovereignty, even the temporary sovereignty that He gave to some people. No sovereignty remains, no clothes, no shoes, no watches, no umbrella to shade them, and no house to go to. They will have nothing. "You will meet Allah barefooted, naked, walking on feet, and uncircumcised". "The Day when We will fold the heaven like the folding of a [written] sheet for the records. As We began the first creation, We will repeat it. [That is] a promise binding upon Us. Indeed, We will do it" (Al-Anbiyā': 104). All humans, whether kings or common people, will be assembled before Allah ﷻ just as their mothers gave birth to them; in their birthday suit. Kings and servants will be assembled like this, and there will be no difference between the two. Both will be standing on their bare feet. All people will be assembled like this and people see that Sovereignty belongs to Allah, "True sovereignty, that Day, is for the Most Merciful……" (Al-Furqān: 26). Allah ﷻ describes Himself that He is the Most Merciful, that He has true sovereignty, the way He shows Himself to His servants and creatures when they are assembled this way, that He is the Most Merciful. All of this shows His Mercy,

that His Mercy encompasses everything, and that only those who deserve it will be punished. "..... And it will be upon the disbelievers a difficult Day" (Al-Furqān: 26). That Day, the Most Merciful shows Himself to His servants when they are in these dire circumstances of poverty, weakness, and need of God. That Day disbelievers are the losers. These disbelievers who disbelieved in Allah ﷻ are the losers and that Day becomes the worst day for them. It will be a very hard day for them. Those are the people who said, "Why were not angels sent down to us, or [why] do we [not] see our Lord?" When these angels actually descend, this is how disbelievers will be.

يقول الله ﷻ: {وَيَوْمَ تَشَقَّقُ السَّمَاءُ بِالْغَمَامِ وَنُزِّلَ الْمَلائِكَةُ تَنزِيلًا}[الفرقان:25], {الْمُلْكُ يَوْمَئِذٍ الْحَقُّ لِلرَّحْمَنِ وَكَانَ يَوْمًا عَلَى الْكَافِرِينَ عَسِيرًا}[الفرقان:26], {وَيَوْمَ يَعَضُّ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا}[الفرقان:27], {يَا وَيْلَتَا لَيْتَنِي لَمْ أَتَّخِذْ فُلانًا خَلِيلًا}[الفرقان:28], {لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي وَكَانَ الشَّيْطَانُ لِلإِنسَانِ خَذُولًا}[الفرقان:29], {وَقَالَ الرَّسُولُ يَا رَبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا}[الفرقان:30], {وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِنَ الْمُجْرِمِينَ وَكَفَى بِرَبِّكَ هَادِيًا وَنَصِيرًا}[الفرقان:31].

says, "And [mention] the Day when the heaven will split open ﷻ Allah "with [emerging] clouds, and the angels will be sent down in successive descent .(Al-Furqān: 25), "True sovereignty, that Day, is for the Most MercifulAnd it will be upon the disbelievers a difficult Day" (Al-Furqān: 26), "And the Day the wrongdoer will bite on his hands [in regret] he will say, 'Oh, I wish I had taken with the Messenger a way'" (Al-Furqān: 27), "Oh, woe to me! I wish I had not taken that one as a friend" (Al-Furqān: 28), "He led me away from the remembrance after it had come to me. And ever is Satan, to man, a deserter" (Al-Furqān: 29), "And the Messenger has said, 'O my Lord, indeed my people have taken this Qur'ān as [a thing] abandoned'" (Al-Furqān: 30), "And thus have We made for every prophet an enemy from among the criminals. But sufficient is your Lord as a guide and a helper" (Al-Furqān: 31).

is telling us about the grave situation of disbelievers on the Day ﷻ Allah .of Resurrection when angels start punishing themThis verse came as an answer to what they said to the Prophet, "Why were not angels sent down to us, or [why] do we [not] see our Lord?" This is one of their objections and demands that came about because of their pride and condescension of Allah's orders and refusal of His way of sending a messenger to them from among themselves. He was a messenger whom they knew his parents and attributes; he was the Prophet Mohammad bin Abd-Allah ﷺ, the honest and the trustworthy. They denied his message and treated him with contempt. They also ridiculed the fact that God ﷻ would send a messenger to them who eats what they eat, drinks what they drink, walks among them in markets, does not have wealth from Allah, does not differ from them, and does not have angels who come down from Heaven to meet him. "And those who do not expect the meeting with Us say, 'Why were not angels sent down to us, or [why] do we [not] see our Lord…'" (Al-Furqān: 21).

Allah ﷻ says, "They have certainly become arrogant within themselves and [become] insolent with great insolence" (Al-Furqān: 21), "The day they see the angels - no good tidings will there be that day for the criminals……." (Al-Furqān: 22). The first time they see the angels is when the angel of death takes their souls out of their bodies and says, 'Come out, wicked soul, which was in the wicked body'. Then it leaves their body as a spit is drawn out from moistened wool. Then, the angels of punishment hit them on their faces and backs. As Allah ﷻ says, "And if you could but see when the angels take the souls of those who disbelieved...They are striking their faces and their backs and [saying], 'Taste the punishment of the Burning Fire'" (Al-Anfāl: 50), "That is for what your hands have put forth [of evil] and because Allah is not ever unjust to [His] servants" (Al-Anfāl: 51). They see the angels encircling them when they come out of their graves on that Day. Then, Allah comes to judge all of them, and the angels of punishment push them towards Hell and drag them from their foreheads and feet

to throw them into it. All the times that disbelievers will see the angels will be evil and hard times for them. "The day they see the angels - no good tidings will there be that day for the criminals, and [the angels] will say, 'Prevented and inaccessible'" (Al-Furqān: 22), they wish for a barrier to prevent angels from reaching them. "And We will approach [i.e., regard] what they have done of deeds and make them as dust dispersed" (Al-Furqān: 23), "The companions of Paradise, that Day, are [in] a better settlement and better resting place" (Al-Furqān: 24), "And [mention] the Day when the heaven will split open with [emerging] clouds, and the angels will be sent down in successive descent" (Al-Furqān: 25), "True sovereignty, that Day, is for the Most Merciful…" (Al-Furqān: 26).

None of the humans on that Day will have sovereignty. Allah will even take away the sovereignty that He gave to kings in this life and they will come before their Lord naked, barefoot, and uncircumcised before stepping into the fire. "As We began the first creation, We will repeat it", all will assemble that way; no one will come wearing clothes or having power; they will not have their allies, servants, retinue, or soldiers. Disbelievers say at that moment, "My wealth has not availed me" (Al-Hāqqah: 28), "Gone from me is my authority" (Al-Hāqqah: 29). "True sovereignty, that Day, is for the Most Merciful. And it will be upon the disbelievers a difficult Day" (Al-Furqān: 26).

Then, Allah ﷻ says, "And the Day the wrongdoer will bite on his hands [in regret] he will say, 'Oh, I wish I had taken with the Messenger a way'" (Al-Furqān: 27). They bite their hands in regret and fear of what is to come. They regret not believing before because if they did believe, they would not be facing punishment now. "And the Day the wrongdoer will bite on his hands [in regret] …" (Al-Furqān: 27), they bite both of their hands. This is what a person does in this life to show regret. However, the regret they have in the Hereafter is more severe. "He will say", those wrongdoers who worshiped others besides Allah will explain what made them regret their past actions, "...He will say, 'Oh, I wish I

had taken with the Messenger a way'" (Al-Furqān: 27). This is the Messenger that they treated with contempt, denied the Message of, and ridiculed. They said to him, 'Why did Allah send you? O Why didn't he give you a garden? Or an orchard? Why didn't he send an angel with you?' These wrongdoers bite their hands and "...He will say, 'Oh, I wish I had taken with the Messenger a way'" (Al-Furqān: 27). This Messenger that I denied, I wish I had followed his way. "Oh, I wish", this shows regret and wishing for something that cannot be changed anymore. There is no room for going back to the past and correcting one's mistakes. They cannot change their present situation as well; they will have to face their punishment.

"And the Day the wrongdoer will bite on his hands [in regret] he will say, 'Oh, I wish I had taken with the Messenger a way'" (Al-Furqān: 27), "Oh, woe to me! I wish I had not taken that one as a friend" (Al-Furqān: 28), "He led me away from the remembrance after it had come to me. And ever is Satan, to man, a deserter" (Al-Furqān: 29). "Oh, woe to me!" they damn themselves and wish for their own destruction. "I wish", they wish for something impossible. Allah told us that this is something that could not be rectified or changed. "...I wish I had not taken that one as a friend" (Al-Furqān: 28), that one refers to a person you do not want to mention the name of. It could be their companion of the jinn or a human who led them astray. A lot of these people went astray by following their friends who made the wrong path look pleasing to them "...I wish I had not taken that one as a friend" (Al-Furqān: 28), "He led me away from the remembrance after it had come to me…" (Al-Furqān: 29). "He led me away", being led away means leaving the right path and following the wrong one. "From the remembrance", this means remembering God, His path, His Message, and His religion. True remembrance is one that fills the believer's heart with true belief and true knowledge. "After it had come to me", after it was sent to them from Allah. Allah ﷻ says, "...And ever is Satan, to man, a deserter" (Al-Furqān: 29),

Satan drives people away from the right path and as a consequence, leads them to the path of Hell. "...And ever is Satan, to man, a deserter" (Al-Furqān: 29), this regret does not benefit the disbelievers. Allah described their situation as if it were happening in front of us. He says, "And the Day the wrongdoer will bite on his hands [in regret] ..." (Al-Furqān: 27), Allah describes disbelievers to us while they are biting their hands in regret and wishing that they had not denied the Messenger, had not obeyed their friends who led them astray, and had not followed Satan who led them astray and made them his followers. They wish that they had not followed him and abandoned the Messenger ﷺ.

Here, Allah ﷻ talks about the Prophet's complaint to Him that his people, the Arabs, have abandoned the Quran. Allah ﷻ says, "And the Messenger has said, 'O my Lord, indeed my people have taken this Qur'ān as [a thing] abandoned'" (Al-Furqān: 30). "And the Messenger has said", Mohammad ﷺ has said to Allah, "O my Lord", he is calling his Lord and praying to Him, "...Indeed my people have taken this Qur'ān as [a thing] abandoned" (Al-Furqān: 30). They abandoned this Great Book, the Book of God ﷻ, the Criterion, and the Holy Book that was revealed having these clear verses that invite people to do good and keep away from every evil. They did not hear it, read it, or believe in it. They abandoned it and kept it at bay. "And the Messenger has said, 'O my Lord, indeed my people have taken this Qur'ān as [a thing] abandoned'" (Al-Furqān: 30), this conveys the Prophet's complaint to His Lord about this grave matter. It is hard for the Prophet ﷺ because he wanted his people to believe in this Book and give it its due respect. However, it was met with abandonment, instead.

Allah ﷻ says, "And thus have We made for every prophet an enemy from among the criminals. But sufficient is your Lord as a guide and a helper" (Al-Furqān: 31). "And thus" because of what disbelievers did by abandoning this Quran and turning away from it, "Have We made for every prophet an enemy from among the criminals", made here means give. This is Allah's way of giving

each prophet "An enemy from among the criminals" to antagonize him, to deny the verses of Allah to give these false suggestions, and to try to lead people astray from the path of Allah in every possible way. Then, Allah ﷻ says, "..... But sufficient is your Lord as a guide and a helper" (Al-Furqān: 31). Allah ﷻ is sufficient and no one needs anything other than Him. He is sufficient "As a guide" to whom He wants to lead to the right path and wants to grant success to. "And a helper", Allah helps His faithful servants. These words are good tidings from Allah to every believer that He guided. He tells them that He is the One that handles it all. This also gives good tidings to the Prophet ﷺ that Allah will help him triumph because everything is in His hands, "...But sufficient is your Lord as a guide and a helper" (Al-Furqān: 31).

This is a new chapter that shows a new type of obstinacy and a new ridiculous suggestion of the disbelievers. Allah ﷻ says, "And those who disbelieve say, "Why was the Qur'ān not revealed to him all at once. Thus [it is] that We may strengthen thereby your heart. And We have spaced it distinctly" (Al-Furqān: 32), "And they do not come to you with an example [i.e., argument] except that We bring you the truth and the best explanation" (Al-Furqān: 33).

"And those who disbelieve say, 'Why was the Qur'ān not revealed to him all at once…'" (Al-Furqān: 32). Was the Quran revealed to the Prophet all at once, in one book? Why would you make such a suggestion? If you believed in Allah and that He is the One Who revealed this Quran, you should believe in His Wisdom of sending the Quran spaced. However, you are lying, you do not believe the Quran was sent by Allah ﷻ. Why did you give this suggestion, to begin with? Why does it matter to you if Allah sent the Quran all at once or spaced out like this? If you did not believe that the Quran was sent by Allah, then stick to your first claim that the Prophet came up with this Quran and that he was told the legends of the former peoples. "...And they are dictated to him morning and afternoon" (Al-Furqān: 5), they claimed that he took it from another human. This

only shows how contradictory their opinions are; every day they have a new opinion on the origins of the Quran. They only aim to deny the truth from the Lord, by all means, to lie possible.

All their claims contradict one another and they aim to make the Message of the Messenger ﷺ fail. Otherwise, this suggestion is meaningless. "And those who disbelieve say, 'why was the Qur'ān not revealed to him all at once…'" (Al-Furqān: 32). Allah ﷻ says, "Thus [it is] that We may strengthen thereby your heart", Allah explained His Wisdom in sending the Quran spaced like this; He sometimes revealed a whole Surah, a part of a Surah, a verse, or a part of a verse. They said, "That We may strengthen thereby your heart", because of the hardships that the Prophet ﷺ had to face because of disbelievers and other afflictions and trials. With every new hardship and trial, Allah revealed a new part of the Quran to strengthen the Prophet's heart and to tell him that Allah is with him. For example, some verses were revealed in Mecca to give the Prophet patience in the face of pain and hardship and give him a glimpse of what other prophets had to face to take comfort from that. He says, "Thus, [O Mohammad], We relate to you from the news of what has preceded. And We have certainly given you from Us a message [i.e., the Qur'ān]" (Tā-ha: 99), "Whoever turns away from it - then indeed, he will bear on the Day of Resurrection a burden [i.e., great sin]" (Tā-ha: 100). "And each [story] We relate to you from the news of the messengers is that by which We make firm your heart……." (Hūd: 120). The Prophet's heart gets strengthened when Allah tells him the news of previous messengers and the torture, humiliation, and denial that they faced from their people, just like him.

"Thus [it is] that We may strengthen thereby your heart", this also applies when the Quran was revealed in Medina after the Battle of Badr when Allah explained to Muslims how they won and why they were afflicted with defeat in the Battle of Uhud. Then, they needed strengthening from Allah so they revealed

verses of the Quran to them. The same happened at the Battle of the Trench; Allah revealed verses of the Quran to strengthen the hearts of Muslims and the heart of the Prophet ﷺ. He says, "O you who have believed, remember the favor of Allāh upon you when armies came to [attack] you and We sent upon them a wind and armies [of angels] you did not see. And ever is Allāh, of what you do, Seeing" (Al-Ahzāb: 9), "[Remember] when they came at you from above you and from below you, and when eyes shifted [in fear], and hearts reached the throats, and you assumed about Allāh [various] assumptions" (Al-Ahzāb: 10), "There the believers were tested and shaken with a severe shaking" (Al-Ahzāb: 11). "And [remember] when the hypocrites...said", until the end of the verses from the Surah of Al-Ahzāb that handled the Battle of the Trench.

This also happened during the Treaty of Hudaybiyyah for the great affliction that believers faced and when they were left with no choice but to fight. When the Prophet heard that Uthman ibn Affan, who was the Prophet's messenger to Quraysh, was killed, he said, 'We will not leave till we conquer it'. The number of Muslims was few compared to the disbelievers, so the Prophet said, 'Pledge that you will die and that you will not desert', so they did. This was another affliction where Allah revealed the Surah of Al-Fat'h, "Indeed, We have given you, [O Mohammad], a clear conquest" (Al-Fat'h: 1), "That Allāh may forgive for you what preceded of your sin [i.e., errors] and what will follow and complete His favor upon you and guide you to a straight path" (Al-Fat'h: 2). Allah praises the endurance of believers, their patience, and their support of the Prophet. "Certainly was Allāh pleased with the believers when they pledged allegiance to you, [O Mohammad], under the tree, and He knew what was in their hearts…" (Al-Fat'h: 18), the honesty and belief that they had. "...So He sent down tranquility upon them and rewarded them with an imminent conquest" (Al-Fat'h: 18), This also happened in the Battle of Tabuk. This was a hard battle, so Allah exposed the hypocrites and praised the believers. Then, He talked about His

Mercy of His Messenger and believers. “Allāh has already forgiven the Prophet and the Muhājireen and the Anṣār who followed him in the hour of difficulty after the hearts of a party of them had almost inclined [to doubt], and then He forgave them. Indeed, He was to them Kind and Merciful” (At-Tawbah: 117).

The Quran was revealed in parts, either some verses at a time, or complete Suras as the situation requires, especially during trials, afflictions, and situations that need explaining. Thus, Allah reveals the Quran during these times, He says, “Thus [it is] that We may strengthen thereby your heart”. It is a part of Allah's Wisdom that the Quran is revealed in parts, it is so that believers could feel the revelation every hour and every day while these verses are revealed. “And We have spaced it distinctly”, this means one after the other. “And We have spaced it distinctly”, “And they do not come to you with an example [i.e., argument] except that We bring you the truth and the best explanation” (Al-Furqān: 33), this is also another part of Allah's Wisdom; disbelievers came up with new examples and claims each day, and they do that for their evil aims. This way Allah explains their arguments. They said, “And they say, ‘What is this messenger that eats food and walks in the markets? Why was there not sent down to him an angel so he would be with him a warner?’” (Al-Furqān: 7), “Or [why is not] a treasure presented to him [from heaven], or does he [not] have a garden from which he eats? And the wrongdoers say, ‘You follow not but a man affected by magic’” (Al-Furqān: 8). Allah ﷻ also says about them, “And those who do not expect the meeting with Us say, ‘Why were not angels sent down to us, or [why] do we [not] see our Lord…’” (Al-Furqān: 21). They also said, “Why was the Qur’ān not revealed to him all at once?” This is a part of a long trend of the examples that they posed in their conquest of polytheism, associating others with Allah, denying His Message, denying the resurrection, and other false creeds of theirs. Allah says, “And they do not come to you with an example [i.e., argument]” to deny the truth and refute Allah's argument.

Allah ﷻ says, "...Except that We bring you the truth and the best explanation" (Al-Furqān: 33), this way Allah refutes their false arguments. "And the best explanation" of everything. The Quran explains everything in the best possible way because Allah revealed it in a clear Arab tongue and with an irrefutable argument. As Allah ﷻ says, "Rather, We dash the truth upon falsehood, and it destroys it, and thereupon it departs. And for you is destruction from that which you describe" (Al-Anbiyā': 18). There was no false claim of the disbelievers that Allah did not refute by revealing some verses to explain the situation. Look at the disbeliever's claims regarding why they worship the angels, "We only worship them that they may bring us nearer to Allāh in position". Allah refuted that argument, and the other arguments they claimed like Allah is not the only God and their denial of the resurrection. Allah refuted their denial of resurrection and their claim that Allah cannot bring them back to life. He shut them up completely and explained how resurrection is a thing that will be. As Allah says, "And he presents for Us an example and forgets his [own] creation. He says, 'Who will give life to bones while they are disintegrated?'" (Yā-Sīn: 78), "Say, 'He will give them life who produced them the first time; and He is, of all creation, Knowing'" (Yā-Sīn: 79), "[It is] He who made for you from the green tree, fire, and then from it you ignite" (Yā-Sīn: 80), "Is not He who created the heavens and the earth Able to create the likes of them? Yes, [it is so]; and He is the Knowing Creator" (Yā-Sīn: 81). For all malicious examples disbelievers come up with, Allah sends an example to explain the truth and refute their falsehood in the best explanation. "And they do not come to you with an example [i.e., argument]" of their false arguments, "Except that We bring you the truth" about the situation, "And the best explanation".

Then, Allah ﷻ says, "The ones who are gathered on their faces to Hell - those are the worst in position and farthest astray in [their] way" (Al-Furqān: 34). This is the end of this chapter. It explains the fate of these stubborn deniers of the truth.

“Who are gathered on their faces to Hell”, they walk on their faces in Hell. “The ones who are gathered on their faces to Hell…” (Al-Furqān: 34), this is a punishment that matches their deeds. They understood everything in a wrong and twisted way in this life. They turned the Prophet who was honest and trustworthy and whom every piece of evidence attests to his honesty into a liar. They said he is a liar and denied his words. The Quran, as well, which is Allah's Holy Book, claimed that it is the words of humans and legends that were written by people. All of their affairs were twisted and were not able to see the truth the way it actually is. That is why Allah turns their bodies upside down in Hell. This is what is suitable for them, “Who are gathered on their faces to Hell”. Allah ﷻ says, “The ones who are gathered on their faces to Hell…” (Al-Furqān: 34), those who are gathered on their faces to Hell are disbelievers who had these twisted points of view in this life. Allah twists their bodies in the Hereafter, as a consequence, “Those”, Allah pointed at them from afar, “Are the worst in position”, they will have the worst position, “Are the worst”, the worst “In position”. This is not a comparison with another type of evil, for there is nothing eviler than them, and believers are not compared to them. Believers will reside in Heaven while those people will reside in Hell; the place of all evil. And farthest astray in [their]“ .way”, from the truth

Allah's Messenger, how the non-believers‘ ,ﷺ A man asked the Prophet ’?are made to assemble on the Day of Resurrection (by crawling) on their faces Thereupon he said, ‘Is He Who is powerful to make them walk on their feet not powerful enough to make them (crawl) upon their faces on the Day of Resurrection?’ This is Allah's power. He made humans able to walk on their legs during this life, He can also make disbelievers walk on their faces in the Hereafter at the Assembly. They will walk this way while they are being dragged to Hell. As Allah ﷻ says, “The Day they are dragged into the Fire on their faces [it will be said], ‘Taste the touch of Saqar’” (Al-Qamar: 48). “Taste the touch of Saqar”,

touch it and feel it burn you. This is how disbelievers will end up, “The ones who are gathered on their faces to Hell - those are the worst in position and farthest astray in [their] way” (Al-Furqān: 34). Allah ﷻ says about the companions of Heaven after that, “The companions of Paradise, that Day, are [in] a better settlement and better resting place” (Al-Furqān: 24). The companions of Paradise are the ones who believed in the Quran and followed the Prophet ﷺ. “...Are [in] a better settlement and better resting place” (Al-Furqān: 24), as for these disbelievers, they will be gathered on their faces, Allah forbids. “Those are the worst in position and farthest astray in [their] way” (Al-Furqān: 34).

Then, Allah starts with a new chapter of this Surah to explain another example of belief and disbelief from the past generations.

يقول الله ﷻ: {وَقَالَ الَّذِينَ كَفَرُوا لَوْلا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَاحِدَةً كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ وَرَتَّلْنَاهُ تَرْتِيلًا}[الفرقان:32], {وَلا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا}[الفرقان:33], {الَّذِينَ يُحْشَرُونَ عَلَى وُجُوهِهِمْ إِلَى جَهَنَّمَ أُوْلَئِكَ شَرٌّ مَكَانًا وَأَضَلُّ سَبِيلًا}[الفرقان:34], {وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَا مَعَهُ أَخَاهُ هَارُونَ وَزِيرًا}[الفرقان:35], {فَقُلْنَا اذْهَبَا إِلَى الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَدَمَّرْنَاهُمْ تَدْمِيرًا}[الفرقان:36], {وَقَوْمَ نُوحٍ لَمَّا كَذَّبُوا الرُّسُلَ أَغْرَقْنَاهُمْ وَجَعَلْنَاهُمْ لِلنَّاسِ آيَةً وَأَعْتَدْنَا لِلظَّالِمِينَ عَذَابًا أَلِيمًا}[الفرقان:37], {وَعَادًا وَثَمُودَ وَأَصْحَابَ الرَّسِّ وَقُرُونًا بَيْنَ ذَلِكَ كَثِيرًا}[الفرقان:38], {وَكُلًّا ضَرَبْنَا لَهُ الأَمْثَالَ وَكُلًّا تَبَّرْنَا تَتْبِيرًا}[الفرقان:39]

says, "And those who disbelieve say, "Why was the Quran not ﷻ Allah revealed to him all at once?" Thus [it is] that We may strengthen thereby your .heartAnd We have spaced it distinctly"(Al-Furqān:32) "And they do not come to you with an example [i.e., argument] except that We bring you the truth and the best explanation" (Al-Furqān:33) "The ones who are gathered on their faces to Hell - those are the worst in position and farthest astray in [their] way" (Al-Furqān:34) "And We had certainly given Moses the Scripture and appointed with him his brother Aaron as an assistant" (Al-Furqān:35) "And We said, "Go both of you to the people who have denied Our signs." Then We destroyed them with

[complete] destruction" (Al-Furqān:36) "And the people of Noah - when they denied the messengers, We drowned them, and We made them for mankind a sign. And We have prepared for the wrongdoers a painful punishment" (Al-Furqān:37) "And [We destroyed] ʿAad and Thamūd and the companions of the well and many generations between them" (Al-Furqān:38) "And for each We presented examples [as warnings], and each We destroyed with [total] destruction" (Al-Furqān:39).

tells us that the Quran was sent in parts was because of His Divine ﷻ Allah during ﷺ wisdom and the great benefits it warrants. It was revealed to the Prophet the twenty years of his Message. "And those who disbelieve say, "Why was the says, "Thus [it is]", the way the ﷺ Quran not revealed to him all at once?" Allah Quran was revealed, "that We may strengthen thereby your heart". So that during sent the Prophet some verses to strengthen ﷺ every hardship and struggle, Allah ﷺ his heart. Think about the struggles the Prophet faced in Mecca and how Allah revealed verses of the Quran to him to strengthen him and comfort him by telling .him that he is only facing what other prophets before him faced

says, "and they say, Indeed, he is mad". Now, look ﷺ Look at what Allah at Allah's response to this and how He strengthened the heart of the Prophet by .giving him examples of what previous messengers went through"Thus [it is] that We may strengthen thereby your heart". The same happened with the Madinian verses. After the Battle of Uhud, Allah revealed eighty verses to explain why believers were defeated and to prepare the Prophet ﷺ and the believers to accept this and to help them to stay in this religion. "So do not weaken and do not grieve, and you will be superior if you are [true] believers" (Āl-ʻImrān:139) "If a wound should touch you - there has already touched the [opposing] people a wound similar to it. And these days [of varying conditions] We alternate among the people so that Allāh may make evident those who believe and [may] take to Himself from among you martyrs - and Allāh does not like the wrongdoers" (Āl-

‘Imrān:140) "And that Allāh may purify the believers [through trials] and destroy the disbelievers" (Āl-‘Imrān:141). Until the last verses that Allah ﷻ revealed regarding the Battle of Uhud. Allah ﷻ also revealed verses talking about the Battle of the Trench, which was a hard battle where Muslims were severely shaken. As Allah says, "and shaken with a severe shaking". Look at the verses that Allah ﷻ revealed during the Battle of Tabuk and every other hardship; He sent verses of the Quran to explain the situation, strengthen the heart of the Prophet, and strengthen the hearts of believers. Also, whenever disbelievers come up with a new false claim, Allah ﷻ sends verses to refute their arguments. "Rather, We dash the truth upon falsehood, and it destroys it..." (Al-Anbiyā’:18). Allah ﷻ says, "Thus [it is]". Thus, the Quran was revealed at different times and situations, "that We may strengthen thereby your heart" and help you adhere to the religion and the truth. "And We have spaced it distinctly". We have spaced the Quran distinctly means that Allah ﷻ made it spaced out verses magnificently followed each other; every Surah handled the same topic and the unity of its verses shows a complete and utter miracle of style. "And We have spaced it distinctly". "And they do not come to you with an example [i.e., argument] except that We bring you the truth and the best explanation" (Al-Furqān:33). "And they do not come to you", meaning disbelievers, "with an example [i.e., argument]", regarding their disbelief, "except that We bring you the truth", to refute their arguments, "and the best explanation".

Then, Allah ﷻ says, "The ones who are gathered on their faces to Hell - those are the worst in position and farthest astray in [their] way" (Al-Furqān:34). This is a comparison between the two parties; the first is the Prophet ﷺ and believers. The second party is disbelievers. Allah ﷻ told us that their fate is to be gathered on their faces to Hell. The one who enabled them to walk on their feet during this life can make them walk on their faces in the Hereafter. "The ones who are gathered". The ones who are gathered in the Assembly, "on their faces

to Hell - those are the worst in position". Evil here does not mean in the broad sense of the word. Rather, it means utter evil, while believers will be in utter good. "and farthest astray in [their] way" is from the right.

Then, Allah ﷻ gave an example of the previous disbelievers, and how they were not better than the ones at the time of the Prophet. Allah ﷻ says, "And We had certainly given Moses the Scripture..." (Al-Furqān:35). Here, Allah ﷻ mentions His Mercy and Charity that He bestowed upon His servant, Musa, the Prophet. "The Scripture" means the Torah, "...and appointed with him his brother Aaron as an assistant" (Al-Furqān:35). It was a blessing from Allah ﷻ to strengthen him and support him by sending his brother with him. As we see in Musa's request, "And appoint for me a minister [i.e., assistant] from my family" (Tā-ha:29) "Aaron, my brother" (Tā-ha:30) "Increase through him my strength" (Tā-ha:31) "And let him share my task" (Tā-ha:32) "That we may exalt You much" (Tā-ha:33) "And remember You much" (Tā-ha:34). Allah ﷻ gave Musa what he asked for and sent his brother with him as a minister. He was called a minister because he had the burden of carrying the message with his brother Musa ﷺ. "And We said". Allah ﷻ said to them, "And We said, "Go both of you to the people who have denied Our signs..." (Al-Furqān:36). They are the people of the Pharaoh. Allah ﷻ said, "Then We destroyed them with [complete] destruction". Allah ﷻ skimmed over their story in these verses because these verses aim to tell disbelievers of the plight of previous generations. He said, "Then We destroyed them with [complete] destruction". Allah ﷻ told in another Surah the long story of Musa and how he invited the Pharaoh to believe and how the people of the Pharaoh disbelieved in Allah. Their end was being driven away from their castles, houses, farms, and glamorous places by Allah. He then threw them in the sea. "Then We destroyed them with [complete] destruction". He destroyed everything they had. As Allah ﷻ says, "...And We destroyed [all] that Pharaoh and his people were producing and what they had been building" (Al-A‘rāf:137). This is

the end, Look at the end of these wrongdoers, as if Allah ﷻ is saying to these disbelievers that their end will not be better than these criminals who refused Allah's message that He sent to Musa and were stubborn in disbelief. Look at their fate and compare it to the fate of Musa ﷺ and those who were with him.

Allah ﷻ says, "And the people of Noah - when they denied the messengers, We drowned them..." (Al-Furqān:37). Also, the people of Nuh, who came before Musa, "when they denied the messengers, We drowned them". Allah ﷻ says, "when they denied the messengers". Allah ﷻ sent them but one messenger, Nuh ﷺ; denying one messenger is however like denying all of them because all messengers' aim was one, they invited people to the worship of Allah ﷻ. He says, "when they denied the messengers". The messengers of Allah ﷻ "We drowned them". No one of these people is protected against Allah's wrath. Allah ﷻ says, "We drowned them" to show His Greatness, Ability to create, and His Punishment to those who deny and disbelief. "And We made them for mankind a sign". Allah made these criminals and disbelievers, "for mankind" who came after them, "a sign". This is a sign that Allah ﷻ is the Strong, the Firm, and the Great and only God Who destroys those who oppose Him and want to steer His servant away from His way. "And We made them for mankind a sign". Allah ﷻ says, "...And We have prepared for the wrongdoers a painful punishment" (Al-Furqān:37). They are not only punished in this life; rather, the punishment of the Hereafter is awaiting them. To prepare means to make everything ready for these wrongdoers. "And We have prepared for the wrongdoers". Allah ﷻ called them wrongdoers because this is the most appropriate description of them and it is the reason why Allah prepared this punishment for them. "a painful punishment" in the Hereafter. as Allah ﷻ says, "Because of their sins they were drowned and put into the Fire, and they found not for themselves besides Allāh [any] helpers" (Nūh:25).

Then, Allah ﷻ says, "And [We destroyed] ʿAad and Thamūd and the companions of the well and many generations between them" (Al-Furqān:38).

"And [We destroyed] ʿAad", the tribe of Ad, "and Thamūd", and the tribe of Thamud. These were two Arab tribes. "and the companions of the well". Refers to the city of Ar-Rass. It also had people who denied their messenger. All of these people denied their messengers. Allah ﷻ says, "....and many generations between them" (Al-Furqān:38). "and many generations" between the people of Nuh and these disbelievers were many generations who defied Allah's order, so He destroyed all of them. Allah ﷻ says, "And for each, We presented examples [as warnings]..." (Al-Furqān:39). Allah ﷻ presented examples to all of these people and generations. He gave them examples to explain what will happen to them and make it clear to understand. "We presented examples [as warnings]", and made the fate of previous generations clear to them. Look at what happened to them. Each messenger warned his people and told them of what happened to the previous nations. As Hud warned his people about what happened to the people of Nuh. Saleh as well warned his people by telling them what happened to Ad and the people of Nuh. Shuaib as well warned his people by saying, "...let not [your] dissension from me cause you to be struck by that similar to what struck the people of Noah or the people of Hūd or the people of Ṣāliḥ. And the people of Lot are not from you far away" (Hūd:89).

He warned them lest what happened to previous nations befall upon them too. Allah says, "And for each, We presented examples [as warnings] ..." (Al-Furqān:39). Allah ﷻ presented the examples. He told them of what happened to previous nations and warned them against doing what they did lest they face the same fate. Then, Allah ﷻ says, "and each We destroyed with [total] destruction". "and each" of these stubborn deniers, "We destroyed". Destruction means elimination and crushing. "and each We destroyed with [total] destruction". We crushed them and eliminated them completely. "and each We destroyed with [total] destruction".

Then Allah ﷻ says, "And they have already come upon the town which was showered with a rain of evil [i.e., stones]. So have they not seen it? But they are not expecting resurrection" (Al-Furqān:40). All of this is addressed to the stubborn disbelieving Arabs of Quraysh and the places around it. "And they have already come upon the town which was showered with a rain of evil [i.e., stones]..." (Al-Furqān:40). These people came "upon the town which was showered with a rain of evil [i.e., stones]". These are the villages of Lot ﷺ that were in the Valley of Jordan and were a route for Quraysh's travel to the Levant. When they wanted to go to the Levant for commerce, they crossed Jordan and went through the villages of Lot that Allah ﷻ destroyed. The remnants of its rain are now called the Dead Sea; it still stands to this day. "And they have already come upon the town which was showered with a rain of evil [i.e., stones]..." (Al-Furqān:40). The rain of evil is the rain that befell upon them and destroyed them. To this day, no creature can live in that place. This place that they saw with their own eyes and saw that it was different from any other place on earth. All water bodies upon the earth, whether it was salty or fresh, are suitable for life, except for this evil place that stayed the same. Allah kept it this way as an example to people.

"And they have already come upon the town which was showered with a rain of evil [i.e., stones]. So have they not seen it?" (Al-Furqān:40). It is impossible to cross that area and not see what happened to it. Allah ﷻ told us that they did; however, these opponents and unaware people see Allah's signs, yet they do not learn. "So have they not seen it?" This is a rhetorical question to reproach and humiliate them. The answer is yes, they have seen it, yet, they did not believe in them because of their disbelief, stubbornness, and unawareness. "So have they not seen it?" Allah ﷻ says, "...But they are not expecting resurrection" (Al-Furqān:40). This is the problem, "...But they are not expecting resurrection" (Al-Furqān:40). These disbelievers were not expecting resurrection;

they did not desire it, hope for it, or wish for it. They did not want Allah ﷻ to resurrect them because they did not believe in it. They believed that this is the only life and that there is no resurrection after death. They believed that death is the end and that they will not be assembled. Then, why would they abandon the life that they believed was perfect? Why would they change their gods, the way they live? They permit what they want and prohibit what they want. They believed that their reward is in this life and that their way of life is the best. Therefore, they did not obey any of Allah's orders. Obeying Allah's orders is the best way to live by and it has an account after that; obedient people will be rewarded, while disobedient people will be punished. They did not believe in an account in the Hereafter, so they did not care for the Prophet's Message and were blind to every warning. "...But they are not expecting resurrection" (Al-Furqān:40). Even more than that.

Allah ﷻ says, "And when they see you, [O Mohammad], they take you not except in ridicule, [saying], "Is this the one whom Allah has sent as a messenger?" (Al-Furqān:41). When these stubborn, denying, blind disbelievers see you, "they take you not except in ridicule". Allah says that is the only thing they do when they see the Prophet; they only think of ridiculing him. "they take you not except in ridicule". This is their only attitude towards the Prophet; when they see him they ridicule him. "they take you not except in ridicule". They ridiculed him by saying, "...Is this the one whom Allāh has sent as a messenger?" (Al-Furqān:41). They ridicule the Prophet. They point at him and say, "...Is this the one whom Allāh has sent as a messenger?" (Al-Furqān:41). This is not only a slight against the Prophet, it is also a questioning of Allah's Wisdom in sending this Prophet to these people, for he is the One who chose him and sent him to them. The Prophet was great. He was the Trustworthy and the Honest. He was the epitome of morals and they knew that. They acknowledged that before he became a messenger they praised him for his morals, attributes, and gallantry. Every one of them attested

to that. Khadija (may Allah be pleased with her) says describing the character of the Prophet, "Never! By Allah, Allah will never disgrace you. You keep good relations with your kith and kin, help the poor and the destitute, serve your guests generously and assist the deserving calamity-afflicted ones". This was before he was sent by Allah ﷻ. All of these disbelievers attested that he was trustworthy and honest, that he had all good morals. They did not accuse him of any of these vile claims. However, their disbelief made them blind and made them look at the Prophet ﷺ in this condescending way. They said, "...Is this the one whom Allah has sent as a messenger?" .(Al-Furqān:41)

Then, they explain the reason for that ridicule. Allah says, "He almost would have misled us from our gods had we not been steadfast in [worship of] them." But they are going to know, when they see the punishment, who is farthest astray in [his] way" (Al-Furqān:42). Look at that blindness; the blindness of heart and insight. They thought that the Prophet's Message that invited them to believe in Allah ﷻ the One and only God, the Creator of heaven and earth, was unworthy and that Allah was unworthy of being worshiped alone. they thought that abandoning the worship of their gods, that they used to worship besides Allah, and worshiping Allah alone is the most idiotic thing and the worst act of evil. They thought that the Prophet almost destroyed that belief and made them leave polytheism; which is worshiping gods besides Allah. They thought that worshiping Allah alone and being monotheistic is the most idiotic thing to do. That is why they said, "Has he made the gods [only] one God?" (Sād:5). They were astonished; they should have been astonished by the ugliness of their minds. "...Indeed, this is a curious thing" (Sād:5). This is a curious thing, to worship only one God. They thought that each of the gods that they worshiped benefited them in a certain manner and that they could never abandon them. Look at how sick their souls and small their minds were, they denied monotheism, which is the greatest and the noblest thing in this universe. There is nothing clearer than the

fact that Allah ﷻ is the One and only God. "and there is not any deity except Allāh, the One". All of this universe will return to the One God who created it and disposed of it. "Allāh is the Creator of all things, and He is, over all things, Disposer of affairs" (Az-Zumar:62). He is the only One who deserves to be worshiped because He has no equal, no likeness, no son, nor wife. No one deserves to be worshiped alongside Him; all the rest are His servants. "There is no one in the heavens and earth but that he comes to the Most Merciful as a servant" (Maryam:93). This is the greatest truth that they deny and think is the most stupid thing to say. They ridicule the Prophet for inviting them to the worship of Allah ﷻ alone and warning them against worshiping these gods that do not benefit or harm anyone. Allah ﷻ is the One who made them blind and made them see light as darkness and darkness as light. He is the One who made them see monotheism as less and polytheism as sublime.

Then, Allah ﷻ says, "He almost would have misled us from our gods had we not been steadfast in [worship of] them." But they are going to know when they see the punishment, who is farthest astray in [his] way" (Al-Furqān:42). Then these people see the punishment of the Lord for committing the greatest sin by associating others with Allah ﷻ and refusing to worship Him alone. When these people see the punishment of the Lord and see that these low gods that they used to worship besides Allah get tossed into the fire without having the power to defend themselves when they see the angels that they worshiped besides Allah disown them, they say, "O God, we are innocent". "...They did not used to worship [i.e., obey] us" (Al-Qasas:63). Angels disown them, so do the messengers and the good servants of Allah. They will be denied in the Hereafter and thrown into Hell. "Indeed, you [disbelievers] and what you worship other than Allāh are the firewood of Hell. You will be coming to [enter] it" (Al-Anbiyā':98). When they see that these gods that they worshiped are of no use to them. Then, they know who is farthest astray in their way. is it who worshiped

Allah ﷻ the One True God? Or is it these people who worshiped these gods that do not benefit nor harm them? "...But they are going to know when they see the punishment, who is farthest astray in [his] way" (Al-Furqān:42). As Allah ﷻ says, "And [yet], among the people are those who take other than Allāh as equals [to Him]. They love them as they [should] love Allāh. But those who believe are stronger in love for Allāh. And if only they who have wronged would consider [that] when they see the punishment, [they will be certain] that all power belongs to Allāh and that Allāh is severe in punishment" (Al-Baqarah:165) "[And they should consider that] when those who have been followed disassociate themselves from those who followed [them], and they [all] see the punishment, and cut off from them are the ties [of relationship]" (Al-Baqarah:166) "Those who followed will say, "If only we had another turn [at worldly life] so we could disassociate ourselves from them as they have disassociated themselves from us." Thus will Allāh show them their deeds as regrets upon them. And they are never to emerge from the Fire" (Al-Baqarah:167). When the Day of Resurrection comes and they see the state of these gods that they worshiped in Hell, they will know who is farthest astray in their way. "...But they are going to know when they see the punishment, who is farthest astray in [his] way" (Al-Furqān:42).

Then, Allah ﷻ says, "Have you seen the one who takes as his god his own desire? Then would you be responsible for him?" (Al-Furqān:43). This is their mistake; they took as their god their own desire. Their desires are the ones who are making these deities up. "Have you seen". Allah is making His Messenger marvel at the situation of these people who took as their god their own desire. "Have you seen the one who takes as his god his own desire? (Al-Furqān:43). They made their desire their god; they loved these idols that brought them doubts. They loved them and had no patience, no knowledge, no clear evidence, nor any sanity to check. They only followed their desire. Desire is the thing that a soul wants and loves without evidence. It was called desire because it drives a person

to destruction. "Have you seen the one who takes as his god his own desire? Then would you be responsible for him?" (Al-Furqān:43). Allah tells the Prophet ﷺ that he is not responsible for these people. Allah ﷻ did not make him responsible for these people. Rather, Allah ﷻ is the One Who is responsible for them because he is their Lord, their Creator, and the Disposer of their affairs. The Prophet is but a warner and a messenger to deliver the religion and explain it. That he cannot guide or misguide anyone. He cannot do this. "...then would you be responsible for him?" (Al-Furqān:43). He could not guide those who are blind to the truth and took their desires as their gods.

?says, "Or do you think that most of them hear or reason ﷻ Then, Allah .They are not except like livestockRather, they are [even] more astray in [their] way" (Al-Furqān:44). "Or do you think", do you believe, "that most of them" most of these stubborn disbelievers who were delivered the religion "hear or reason?" If they were actually able to heart, they would know that there is nothing better than this Message from God and that there is no better way of explaining things more clearly. Yet, they do not hear; they hear but they do not listen. And these words do not reach their hearts or minds. So, it is as if they could not hear. "or reason?" They have no mind to think and reach the truth. Allah ﷻ denied the fact that they hear or reason because they did not use these two senses to get the truth. Then, Allah ﷻ says, "They are not except like livestock". This is who they are, "like livestock". They only think of eating and drinking and have no hopes besides that. They do not understand what is going around them, they only eat, drink, and live. Allah says, "They are not except like livestock". They only care about this worldly life and do not understand anything beyond it. Then, Allah ﷻ says, "...Rather, they are [even] more astray in [their] way" (Al-Furqān:44). "They are [even] more astray in [their] way" than livestock. They are more astray than livestock because livestock were created by Allah ﷻ this way. These are their abilities. However, Allah gave these people minds, consciousness, and ways to

get knowledge to know and be guided to His path. They are far away from this and that is why they became more astray than livestock because livestock, in the end, were created by Allah ﷻ for this purpose alone. Then, Allah ﷻ orders them when they are assembled on the Day of Resurrection to return to dirt and so they do. However, these disbelievers will be sent to Hell to be eternally punished, "...Rather, they are [even] more astray in [their] way" (Al-Furqān:44).

يقول الله ﷻ: {أَلَمْ تَرَ إِلَى رَبِّكَ كَيْفَ مَدَّ الظِّلَّ وَلَوْ شَاءَ لَجَعَلَهُ سَاكِنًا ثُمَّ جَعَلْنَا الشَّمْسَ عَلَيْهِ دَلِيلًا}[الفرقان:45], {ثُمَّ قَبَضْنَاهُ إِلَيْنَا قَبْضًا يَسِيرًا}[الفرقان:46], {وَهُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِبَاسًا وَالنَّوْمَ سُبَاتًا وَجَعَلَ النَّهَارَ نُشُورًا}[الفرقان:47], {وَهُوَ الَّذِي أَرْسَلَ الرِّيَاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ وَأَنزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا}[الفرقان:48], {لِنُحْيِيَ بِهِ بَلْدَةً مَيْتًا وَنُسْقِيَهُ مِمَّا خَلَقْنَا أَنْعَامًا وَأَنَاسِيَّ كَثِيرًا}[الفرقان:49], {وَلَقَدْ صَرَّفْنَاهُ بَيْنَهُمْ لِيَذَّكَّرُوا فَأَبَى أَكْثَرُ النَّاسِ إِلَّا كُفُورًا}[الفرقان:50], {وَلَوْ شِئْنَا لَبَعَثْنَا فِي كُلِّ قَرْيَةٍ نَذِيرًا}[الفرقان:51], {فَلَا تُطِعِ الْكَافِرِينَ وَجَاهِدْهُمْ بِهِ جِهَادًا كَبِيرًا}[الفرقان:52]

says, "Have you not seen how your Lord extends the shade—He ﷻ Allah could have simply made it ˹remain˺ still if He so willed—then We make the sun .its guide" (Al-Furqan: 45)"Causing the shade to retreat gradually? (Al-Furqan : 46). "He is the One Who has made the night for you as a cover, and ˹made˺ sleep for resting, and the day for rising." (Al-Furqan: 47). "And He is the One Who sends the winds ushering in His mercy, and We send down pure rain from the sky" (Al-Furqan: 48). "Giving life to a lifeless land, and providing water for countless animals and humans of Our Own creation." (Al-Furqan: 49). "We certainly disperse it among them so they may be mindful, but most people persist in ungratefulness." (Al-Furqan: 50). "Had we willed, we could have easily sent a warner to every society." (Al-Furqan: 51). 'So do not yield to the disbelievers, but strive diligently against them with this ˹Quran˺.' (Al-Furqan: 52).

After Allah ﷻ mentions in the previous verses the condition of the disbelievers; that they are stubborn people, enjoying their ignorance and adore

polytheism and disbelief. Allah here indicates that He is the One God, the Creator and the Disposer; in that sense, He reminds His servants of some of His blessings and signs to reconsider their disbelief, and turn to Allah in repentance.

Allah mentions some of His attributes and His great creation which He alone can do. He says, "Have you not seen how your Lord extends the shade—He could have simply made it ˹remain˺ still if He so willed—then We make the sun its guide" (Al-Furqan: 45). Allah presents for people the evidence for His existence and His perfect power to create various things and pairs of opposites. It's from Allah's mercy that He extends the shades, and the shades refers to the night and the period from the beginning of dawn until the sunrises. He says, "He could have simply made it ˹remain˺ still if He so willed" it's from Allah's mercy that this shade does not last and is in changing; for if there was always darkness then the life of human will be miserable, and so is the case if there was no shade and the light filled the earth twenty-four hours. 'then We make the sun its guide" because, without it, we would not know Allah's mercy for creating the shade. Thus both shade and light are important in the creation and for the creation.

Allah then says, "Causing the shade to retreat gradually? (Al-Furqan : 46) This is when the sun rises gradually. Allah wills for the shade to retreat and disappear slowly and gently after the sun rises, until there is no shade left on earth except under a roof or a tree, and the sun is shining on whatever is above it.

Allah then says, "He is the One Who has made the night for you as a cover, and ˹made˺ sleep for resting, and the day for rising." (Al-Furqan: 47). This is from His mercy that He made the night a cover for the humans. [Libas] means garment or clothes, for the night covers the earth with darkness as if it conceals it. "and ˹made˺ sleep for resting", [Subat] means sleep, Allah has made the night for resting and sleeping, so that people would recover their energy to start fresh the next day. "and the day for rising." meaning, people get up and go out to earn a

living and attend to their business. [Nushur] means for rising, as in rising after death, for sleep is like death and waking up is like returning to life. Thus the shade, the light, the night and the day are all signs and blessings from Allah, He created those for people, His servants, and they must be thankful and grateful, they should show their gratefulness through worshiping Him. Worshiping Allah with no other god, yet the ungrateful associate with Him false gods which can't create anything nor benefit anyone.

Allah then says, "And He is the One Who sends the winds ushering in His mercy, and We send down pure rain from the sky" (Al-Furqan: 48). The winds are sent by Allah as heralds of good news, bringing clouds behind them, clouds full of rain, to announce the coming of the rain, or to serve as shades. Winds come in a variety of shapes and sizes, depending on the reason for which they are sent. Some of them create the clouds, while some winds transport or drive them to the land, and yet others appear ahead of the clouds as heralds announcing their arrival. Some of them arrive earlier to stir up the land, and others fertilize or seed the clouds in order for rain to fall. Each has its purpose that Allah willed for them. Then He says, "And We sent down from the sky pure water". Pure water that purifies the land, clean and rich, it revives the earth and causes the crops to grow. Also, it purifies the polluted air, taking dirt and chemicals down to the earth, so the air would be cleaner for us to breathe.

Allah says, "Giving life to a lifeless land, and providing water for countless animals and humans of Our Own creation." (Al-Furqan: 49) Allah sent down this pure water to revive the lifeless land; this place that had been waiting for rain for a long time. There is no vegetation or anything else on it. When it rains, it springs to life, and its slopes are carpeted with a rainbow of brilliant flowers. As Allah says, "but as soon as We send down rain upon it, it begins to stir ˹to life˺ and swell, producing every type of pleasant plant". (Hajj: 5) "And among His signs is that you see the earth devoid of life, but as soon as We send down rain upon it,

it begins to stir ˹to life˺ and swell. Indeed, the One Who revives it can easily revive the dead. He is certainly Most Capable of everything.”. (Fussilat: 39) Allah says, “and providing water for countless animals and humans of Our Own creation.” (Al-Furqan: 49) Likewise, Allah sent the rain for the animals such as cattle to drink, it’s also for people to drink and use. Without water there is no means to live, for people are always in desperate need of water, they drink it, water their crops, give it to their cattle, etc.

Then Allah says, “We certainly disperse it among them so they may be mindful, but most people persist in ungratefulness.” (Al-Furqan: 50). This means 'We create rain to fall on this land but not on that, and We cause clouds to pass over one land and move to another, where We cause enough rain to fall so that its inhabitants have enough, but not a drop falls on the first.' There is a reason for this, and it is based on tremendous insight. there are places and lands in which rain falls down usually, in some lands it falls less often, other lands it rarely falls down; this is Allah’s will, and there is a purpose and reason behind this will. Allah distributed in such a way to make the matter in diversity between communities, and to cause variation in the creation each land produces. This is also a trial for His servants, such a thing should be dealt with patience and gratefulness. “We certainly disperse it among them so they may be mindful” meaning, so that they may be reminded, when Allah brings the dead earth back to life, that He is able to bring the dead and dry bones back to life, or that those from whom rain is withheld are suffering this because of some sin they have committed, so that they may give it up. Humans should always remember Allah’s blessings and favors upon them, His mercy that encompasses everything. “but most people persist in ungratefulness” most people decided to deny all of this; deny that there is One God, that He granted them all of this, that there are no other gods, that Allah is Great. They denied and ignored Allah’s signs, they rejected everything except to disbelief, so they attribute this to

someone other than God, it is as in the hadith, Allah's Messenger ﷺ led us in the morning prayer at Al-Hudaibiya after rain which had fallen during the night, and when he finished he turned to the people and said, "Do you know what your Lord has said?"
On their replying that God and His messenger know best he told them that He had said, "This morning there were among my servants one who believes in me and one who disbelieves. The one who said, 'We have been given rain by God's grace and mercy' is the one who believes in me and disbelieves in the star, but the one who said, 'We have been given rain by such and such a rainy star' is the one who disbelieves in me and believes in the star." Thus, this is the first act of one who disbelieves in God, he ascribes the rain to someone other than God. This person refuses to admit that it's Allah's will, he says it's because of the stars' movements, the heat, etc. while all of these are the creation of Allah, He is the Disposer of all affairs, and He is the One Who causes this to happen. Humans should be thankful and worship only Him, but most of them deny and persist in disbelief.

Allah then says, "Had we willed, we could have easily sent a warner to every society." (Al-Furqan: 51). If Allah wanted He could have sent a messenger to each nation and society. However, Allah has chosen this Prophet ﷺ, Muhammad, to be the Seal of the Prophet and the last warner for all the worlds; Jinn and humans. This heavy mission and message are his, and he is the one who was chosen to convey them.

Allah says to His Prophet ﷺ, "So do not yield to the disbelievers, but strive diligently against them with this ˹Quran˺." (Al-Furqan: 52). Allah orders His Messenger not to turn to the deniers, nor to yield to them, He orders him to be firm and strive against them, meaning with the Qur'an which they accused him of fabricating it. Allah has praised Himself at the beginning of this Surah for revealing these words, this Qur'an, as He says, "Blessed is the One Who sent

down the Standard to His servant, so that he may be a warner to the whole world." (Al-Furqan: 1) this Quran distinguishes between truth and falsehood, between polytheism and monotheism, between Allah's path and the path of His enemies, and He has chosen one person to deliver this message to the worlds; that's the Prophet Muhammed ﷺ. This Qur'an also serves as an evidence that Allah's message has reached all; for Allah has promised to preserve it.

Then comes another chapter; where Allah presents and highlights another blessing from His blessings upon His servants, He says, "And it is He who has released [simultaneously] the two seas [i.e., bodies of water], one fresh and sweet and one salty and bitter, and He placed between them a barrier and prohibiting partition." (Al-Furqan: 53) in the previous verses, Allah has mentioned some of His blessings upon His servants, i.e. the shade, the sun, the night, the day, and the rain; here He mentions the sign of His creation of the sea. Allah says that He has created two kinds of seas; one fresh and sweet and the other is salty. The fresh ones are the rivers running between lands and mountains, its water can be drinked for its freshness and cleanness, and it's beneficial for crops and animals. The salty sea is what makes two-third of the earth-space; the seas and oceans, it's salty but it preserves the fish in it, if it wasn't salty it would have created a hateful smell. Allah says that He has placed a barrier between these two seas so they won't mix; it is clarified in this verse that Allah's provision of two sorts of waters in line with mankind's requirements is a tremendous blessing and favor. Then, when a river of sweet water flows into the sea, the two streams, i.e. the salty water and the river, do not mix instantly where they meet, but remain separated despite the fact that there is no physical barrier between them. This is another demonstration of Allah's omnipotence.

Then Allah says, "And He is the One Who creates human beings from a ˹humble˺ liquid, then establishes for them bonds of kinship and marriage. For your Lord is Most Capable." (Al-Furqan: 54)

Allah ﷻ is the One Who created the humans from water, and water here or in other interpretations liquid refers to the drop of sperm each human started his journey from. Allah says, "He created humans from a sperm-drop, then—behold!—they openly challenge ˹Him˺" (Al-Nahl: 4). "And it is He Who created of water a human being, then made him related by lineage and marriage. And your Lord has always been All-Able". Furthermore, Allah says here [bashar] i.e. human which is derived from the word [bashara] which means skin, this is because the bodies of humans are not covered with thick hair or wool, and one can see the bare skin clearly. So these humans are created from a single sperm-drop, and from that the nations were established and grow. Allah says, "then establishes for them bonds of kinship and marriage." Allah indicates that the relations and bonds of kinship are created from this process, in order to have an offspring one must marry. Through marriage a bond of kinship will be created, people who are not related will mix to become one family. Family means love, alliance, bond, power, etc. they are what create societies.

Allah says, "For your Lord is Most Capable." This is all with Allah's power and might alone, He is the One Who willed for these bonds to be created, and for those people to become one family. He is the One Who placed love and care in the hearts of humans, these feelings that from it societies grow.

يقول الله ﷻ: {وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لا يَنفَعُهُمْ وَلا يَضُرُّهُمْ وَكَانَ الْكَافِرُ عَلَى رَبِّهِ ظَهِيرًا}[الفرقان:55], {وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا}[الفرقان:56], {قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِلَّا مَنْ شَاءَ أَنْ يَتَّخِذَ إِلَى رَبِّهِ سَبِيلًا}[الفرقان:57], {وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لا يَمُوتُ وَسَبِّحْ بِحَمْدِهِ وَكَفَى بِهِ بِذُنُوبِ عِبَادِهِ خَبِيرًا}[الفرقان:58], {الَّذِي خَلَقَ السَّمَوَاتِ وَالأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ الرَّحْمَنُ فَاسْأَلْ بِهِ خَبِيرًا}[الفرقان:59]

Then, Allah says, "Yet they worship besides Allah what can neither benefit nor harm them. And the disbeliever always collaborates against their Lord" (Al-Furqan: 55). "And We have sent you ˹O Prophet˺ only as a deliverer of good news

and a warner." (Al-Furqan: 56). "Say, "I do not ask you for any reward for this ˹message˺, but whoever wishes, let them pursue the Way to their Lord" (Al-Furqan: 57). "Put your trust in the Ever-Living, Who never dies, and glorify His praises. Sufficient is He as All-Aware of the sins of His servants" (Al-Furqan: 58). "˹He is˺ the One Who created the heavens and the earth and everything in between in six Days, then established Himself on the Throne. ˹He is˺ the Most Compassionate! Ask ˹none other than˺ the All-Knowledgeable about Himself" (Al-Furqan: 59).

After Allah has mentioned in the previous verses some of His blessings upon His servants that indicate His mercy and great power, He then establishes a comparison to present the uselessness of the false gods the polytheists worship.

Allah says, "Yet they worship besides Allah what can neither benefit nor harm them. And the disbeliever always collaborates against their Lord" (Al-Furqan: 55). The idolaters worship gods, false gods, which don't benefit them in anything; whether they abounded these gods or devoted their life for them, they won't benefit or present anything for them. Worshiping is the most honorable act; this must be directed only for Allah, the Creator and the Beneficent. Placing and directing this act to someone other than Allah is transgression; a person is a wrongdoer and unjust towards himself if he does that, for he has certainly lost his soul and admitted it to hell.

Allah says, "And the disbeliever always collaborates against their Lord." The disbelievers worship these false gods without any evidence or proof; their only motivation is their own whims and wishes, the whispers of Satan filled their hearts, and their ignorance blinded their sight. As a result, they consider these idols to be their protectors, and they fight for them, they fight Allah, His Messenger, and the believers.

Then Allah directed His speech to His Messenger in this context, He says to him, "And We have sent you ˹O Prophet˺ only as a deliverer of good news and a warner." (Al-Furqan: 56). Meaning you are not a manager over them or a maintainer for their affairs, you are only a warner from the punishment that will hit the disbelievers and to bring good tidings for the faithful believers. The Prophet is not responsible for who rejected the message, nor is he obliged to drag people by force to Allah's religion.

Allah says, "Say, "I do not ask you for any reward for this ˹message˺, but whoever wishes, let them pursue the Way to their Lord" (Al-Furqan: 57). Allah tells His Prophet to tell and inform the disbelievers that he is not getting any reward from them in his mission, i.e. calling them to Islam which will bring them great reward and pleasures. Tell him I don't want nor I ask you for anything for conveying this message and this warning, I do not ask for any reward from your wealth; I am only doing this for the sake of Allah. "But whoever wishes, let them pursue the Way to their Lord" the Prophet says that in case you wish to get closer to Allah then you can pay and give for His sake, but as your Prophet, I don't want anything.

says to the Prophet, "Put your trust in the Ever-Living, Who ﷻ Then Allah .never dies, and glorify His praisesSufficient is He as All-Aware of the sins of His servants" (Al-Furqan: 58). Meaning trust Allah in all your affairs, put your trust in Him, the Ever-Living Who never dies. Allah presents this attribute of His "the Ever-Living" for He never dies, unlike these idols the criminals worship. Of course, the end of every creature is to die or vanish, but Allah is the Ever-Living; He never dies or even sleep. "and glorify His praises." means, combine praising Him with glorifying Him. Hence the Messenger of Allah used to say, "Glory be to You, O Allah, and with Your praise." In other words, be sincere in worshiping Allah and putting your trust in Him. Then Allah says, "Sufficient is He as All-Aware of the sins of His servants" means, by His perfect knowledge nothing is

hidden from Him nor can anything be hidden from Him, not even a speck of dust's weight. As Allah says, "Not ˹even˺ an atom's weight is hidden from Him in the heavens or the earth; nor anything smaller or larger than that, but is ˹written˺ in a perfect Record" (Saba'a: 3). In fact, Allah tells His Prophet, 'rest assured for I know what they were saying and no one needs to inform me of that. These criminals used to say for example, "Is this the one that Allah has sent as a messenger?" (Al-Furqan: 41) so Allah encompasses all the things that are happening and knows everything about them and He will judge them accordingly.

Then Allah tells about Himself and His creation, "˹He is˺ the One Who created the heavens and the earth and everything in between in six Days, then established Himself on the Throne. ˹He is˺ the Most Compassionate! Ask ˹none other than˺ the All-Knowledgeable about Himself" (Al-Furqan: 59). An inclusive verse to clarify the signs of Allah; means, He is the Ever-Living Who never dies, He is the Creator, Sustainer and Sovereign of all things, Who by His might and power created the seven heavens with their vast height and width, and the seven earths with their great depths and density. He decreed for each its destiny and fate, and He created this great system in which everything is working according to it. Allah says, "Is the One Who has given everything its ˹distinctive˺ form, then guided ˹it˺." (Taha: 50). Also, "Allah is the Creator of all things, and He is the Maintainer of everything" (Az-Zumar: 62).

In fact, Allah has created all of this in six days, however, according to some interpretations, the six days are different from what we know, for this life has a small time frame. This was inferred from some of the verses mentioned in the Quran. Allah says, "But a day with your Lord is indeed like a thousand years by your counting" (Al-Hajj: 47). Or it is like the Day of Resurrection which is fifty thousand years long, as Allah says, "on a Day fifty thousand years in length" (Al-Ma'arij: 4). "So endure ˹this denial, O Prophet,˺ with beautiful patience" (Al-

Ma'arij: 5).

"˹He is˺ the One Who created the heavens and the earth and everything in between in six Days" everything in between includes the air, the clouds, the stars, and the creatures He placed on earth or heaven. All of these were created in a short period of time and it caused Allah no tiredness or fatigue. Allah is running all affairs and He decrees according to the truth, and He is the best of those who decide.

"Then established Himself on the Throne." Meaning He rose over the Throne above all the creation, nothing above it. As Allah says, "He reigns supreme over His creation. And He is the All-Wise, All-Aware."(Al- An'am: 18). "To Him ˹alone˺ good words ascend, and righteous deeds are raised up by Him." Also, Allah says, "from Allah, Lord of pathways of ˹heavenly˺ ascent"(Al-Ma'arij: 3). "˹through which˺ the angels and the ˹holy˺ spirit will ascend to Him on a Day fifty thousand years in length" (Al-Ma'arij: 4). Angels and spirit ascended to Allah, and the order descends from above, as He says, "Allah is the One Who created seven heavens ˹in layers˺, and likewise for the earth. The ˹divine˺ command descends between them so you may know that Allah is Most Capable of everything and that Allah certainly encompasses all things in ˹His˺ knowledge" (Al- Talaq: 12).

Allah says, "˹He is˺ the Most Compassionate!" He is the Merciful, [Ar-rahman] is written here in this way as an exaggeration from the adjective compassionate. Allah's mercy and compassion can be sensed in these words through the blessings He bestows to Hi creation. He guides the creature, protects them, blesses them, etc. from the smallest creature to the most dominant and powerful one. the Prophet ﷺ said, "Allah divided Mercy into one hundred parts. He kept ninety nine parts with Him and sent down one part to the earth, and because of that, its one single part, His Creations are merciful to each other, so that even the mare lifts up its hoofs away from its baby animal, lest it should trample on it". Allah guides the mare to leave its hoof when giving birth, so it

won't harm the little pony. Allah says, "But My mercy encompasses everything. I will ordain mercy for those who shun evil, pay alms-tax, and believe in Our revelations."(Al-A'raf: 156). In this regard, Allah's mercy in the hereafter encompasses the believers only, the pious, the ones who worked to obey Allah and blessed with His mercy, only those who deserve Allah's mercy.

Allah then says, "Ask ˹none other than˺ the All-Knowledgeable about Himself" (Al-Furqan: 59). There is no one who knows about Allah more than He does about Himself, that's why He is the One Who tells us about Himself in the Quran and through the revelation. Allah is the One Who tells us about His attributes, names, creation, etc. and He tells us this as a blessing and favor from Him to be alerted by our deeds, work harder for the hereafter, and make protection between us and His punishment. As He says, "Blessed is the One Who sent down the Standard to His servant, so that he may be a warner to the whole world." (Al-Furqan: 1). This Quran is to indicate Allah's greatness, attributes, blessings, His established way, reward and punishment.

says, "When it is said to them, "Prostrate to the Most ﷻ Then Allah ?'Compassionate" they ask ˹in disgust˺, "What is 'the Most CompassionateWill we prostrate to whatever you order us to?" And it only drives them farther away" (Al-Furqan: 60) After Allah identifies His creation, deeds and attributes, Allah describes the state of the disbelievers when they are called and asked to prostrate for Allah, to worship Him only, and submit to Him. Their response will be rejection, and they will protest saying we don't know the Most Compassionate you are informing us about! We don't know there is a creator as you claim. Prostrate means to worship, submit, and supplicate; it's a way of expressing submission for the Creator, for Allah. It's the greatest act a person can perform to express his submission, humiliation, and gratitude, yet these criminals deny this right of Allah with disgust. Allah says regarding them in another Surah, "Have you seen the man who prevents" (Al-Alaq: 9). "a servant ˹of Ours˺ from

praying?" (Al-Alaq: 10). "What if this ˹servant˺ is ˹rightly˺ guided" (Al-Alaq: 11). "or encourages righteousness?" (Al-Alaq: 12). "What if that ˹man˺ persists in denial and turns away?" (Al-Alaq: 13). "Does he not know that Allah sees ˹all˺?" (Al-Alaq: 14). "But no! If he does not desist, We will certainly drag him by the forelock" (Al-Alaq: 15). "a lying, sinful forelock." (Al-Alaq: 16). "So let him call his associates." (Al-Alaq: 17). "We will call the wardens of Hell." (Al-Alaq: 18). "Again, no! Never obey him ˹O Prophet˺! Rather, ˹continue to˺ prostrate and draw near ˹to Allah˺". (Al-Alaq: 19). The closest the servant to his Lord is while he is prostrating.

Then Allah also says in response to the wrongdoers who refused to protest to their Creator, "Blessed is the One Who has placed constellations in the sky, as well as a ˹radiant˺ lamp and a luminous moon" (Al- Furqan: 61). Another blessing of the great blessings Allah bestows on His servants. This is after mentioning the Qur'an in the first verse of this Surah. I.e. Allah has created this magnificent sky without pillars and He has placed in it these stars and planets. Great realms and worlds that we can't even figure out the extent of. "Blessed is the One Who has placed constellations in the sky, as well as a ˹radiant˺ lamp and a luminous moon" Allah mentions the sky first then He mentions the specific creation He placed in it. "a ˹radiant˺ lamp". This is referring to the sun. In this regard, the truth about the sun that it's a burning star was not known or discovered when the revelation of these verses. Also, "and a luminous moon". Referring to the moon we know. It brings light but it's not burning as the sun does. People later realized that the moon is a cold object, and the lights reflect on it. ,Hence .the earth shines with its light

يقول الله ﷻ: {وَإِذَا قِيلَ لَهُمُ اسْجُدُوا لِلرَّحْمَنِ قَالُوا وَمَا الرَّحْمَنُ أَنَسْجُدُ لِمَا تَأْمُرُنَا وَزَادَهُمْ نُفُورًا}[الفرقان:60], {تَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا وَجَعَلَ فِيهَا سِرَاجًا وَقَمَرًا مُنِيرًا}[الفرقان:61],

{وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً لِمَنْ أَرَادَ أَنْ يَذَّكَّرَ أَوْ أَرَادَ شُكُورًا}[الفرقان:62], {وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلامًا}[الفرقان:63], {وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا}[الفرقان:64], {وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا}[الفرقان:65], {إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا}[الفرقان:66], {وَالَّذِينَ إِذَا أَنفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا}[الفرقان:67], {وَالَّذِينَ لا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا}[الفرقان:68], {يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدْ فِيهِ مُهَانًا}[الفرقان:69], {إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُوْلَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا}[الفرقان:70].

says, "When it is said to them, "Prostrate to the Most ﷻ Allah ?'Compassionate," they ask ˹in disgust˺, "What is 'the Most CompassionateWill we prostrate to whatever you order us to?" And it only drives them farther away." (Al- Furqan: 60) "Blessed is the One Who has placed constellations in the sky, as well as a ˹radiant˺ lamp and a luminous moon" (Al- Furqan: 61) "And He is the One Who causes the day and the night to alternate, ˹as a sign˺ for whoever desires to be mindful or to be grateful" (Al- Furqan: 62). "The ˹true˺ servants of the Most Compassionate are those who walk on the earth humbly, and when the foolish address them ˹improperly˺, they only respond with peace" (Al- Furqan: 63). "˹They are˺ those who spend ˹a good portion of˺ the night, prostrating themselves and standing before their Lord" (Al- Furqan: 64). "˹They are˺ those who pray, "Our Lord! Keep the punishment of Hell away from us, for its punishment is indeed unrelenting" (Al- Furqan: 65). "It is certainly an evil place to settle and reside" (Al- Furqan: 66). "˹They are˺ those who spend neither wastefully nor stingily, but moderately in between." (Al- Furqan: 67) "˹They are˺ those who do not invoke any other god besides Allah, nor take a ˹human˺ life—made sacred by Allah—except with ˹legal˺ right, nor commit fornication. And whoever does ˹any of˺ this will face the penalty." (Al- Furqan: 68) "Their punishment will be multiplied on the Day of Judgment, and they will remain in it forever, in disgrace" (Al- Furqan: 69). "As for those who repent, believe, and do good deeds, they are

the ones whose evil deeds Allah will change into good deeds. For Allah is All-Forgiving, Most Merciful." (Al- Furqan: 70).

Allah ﷻ mentions signs of His power and His creation, saying "And He is the One Who merges the two bodies of water: one fresh and palatable and the other salty and bitter, placing between them a barrier they cannot cross" (Al-Furqan:53) "And He is the One Who creates human beings from a ˹humble˺ liquid, [1] then establishes for them bonds of kinship and marriage. For your Lord is Most Capable." (Al- Furqan: 54) "Yet they worship besides Allah what can neither benefit nor harm them. And the disbeliever always collaborates against their Lord" (Al- Furqan: 55). So, there is a significant difference between Allah, the true God whose signs exist in creation and life, and what is being worshiped other than Him because those who don't worship Him are blinded away from Allah; they left worshiping Him and resisted the Prophet Muhammad ﷺ and denied his message without taking it into consideration to worship other than Allah that can neither benefit nor harm them as Allah says, "Yet they worship besides Allah what can neither benefit nor harm them. And the disbeliever always collaborates against their Lord" (Al- Furqan: 55), the disbeliever always has aggression against Allah and collaborates with those who have this aggression against Allah.

says, "And We have sent you ˹O Prophet˺ only as a deliverer ﷻ Then, Allah ".of good news and a warner(Al- Furqan: 56) "Say, "I do not ask you for any reward for this ˹message˺, but whoever wishes, let them pursue the Way to their Lord."(Al- Furqan: 57) "Put your trust in the Ever-Living, Who never dies, and glorify His praises. Sufficient is He as All-Aware of the sins of His servants." (Al- Furqan: 58) "˹He is˺ the One Who created the heavens and the earth and everything in between in six Days, [1] then established Himself on the Throne. ˹He is˺ the Most Compassionate! Ask ˹none other than˺ the All-Knowledgeable about Himself." (Al- Furqan: 59). Allah is the Most Compassionate whose mercy has

contained everything "Ask ˹none other than˺ the All-Knowledgeable about Himself. As there is no one who is the all-knowledgeable about himself other than Allah, Allah He Who is the Most Compassionate, the All-Knowledgeable, the Most Compassionate and He Who is the All-Knowledgeable and the Most Compassionate is Allah because no one knows truly about Allah but Allah Himself and He the ruler of the universe, the generous has informed us some of His Attributes and His greatness but these stubborn disbelievers "When it is said to them, "Prostrate to the Most Compassionate," they ask ˹in disgust˺, "What is 'the Most Compassionate'? Will we prostrate to whatever you order us to?" And it only drives them farther away" (Al- Furqan:60), that is Allah's right which means that you should praise Him, glorify Him, submit to Him and be humble to Him "When it is said to them, "Prostrate to the Most Compassionate," they ask ˹in disgust˺, "What is 'the Most Compassionate'?" they ask in disgust and arrogance "Will we prostrate to whatever you order us to?" (Al- Furqan: 60). They disregarded and despised the Prophet Muhammad ﷺ when he asked them to believe in his message and to obey their lord, their god, the Most Compassionate. "And it only drives them farther away" that Muhammad ibn Abdullah, the true prophet of Allah, is asking them to prostrate to the Most Compassionate and also that Allah is named with a name that they don't know so they say we don't know who is the Most compassionate.

Allah ﷻ introduced Himself to His servants and confronted their arrogance and superiority saying "Blessed is the One Who has placed constellations in the sky, as well as a ˹radiant˺ lamp and a luminous moon." This is Allah ﷻ "Blessed" and glorified He is along with his blessings and his blessed actions. This word "Blessed" has come for the third time in this Surah, as Allah has praised Himself that He is the Greatest ruler of the universe whose blessings have encompassed everything. His generosity upon His creation is His revelation of the Holy Quran as He says in the beginning of this Surah, "Blessed is the One Who sent down the

Standard to His servant so that he may be a warner to the whole world." (Al-Furqan: 1).

Therefore, when they have said, why He didn't give his messenger "or a treasure had been cast down to him, or he had had a garden from which he may eat!" And the wrongdoers say ˹to the believers˺, "You are only following a bewitched man" (Al- Furqan: 8) Allah ﷻ answered them "Blessed is the One Who—if He wills—can give you far better than ˹all˺ that: gardens under which rivers flow, and palaces as well" (Al- Furqan: 10). Allah here is praising Himself as He Whose blessings have been greater than anything and He is also praising Himself for He will grant His prophet ﷺ what is greater than what the disbelievers has suggested as they say, addressing the prophet ﷺ you are claiming that you are the messenger of Allah, why don't you have a garden or a treasure that enrich you so you won't have to live life, resist it or have to walk in marketplaces like we do. Here Allah says, "Blessed is the One Who has placed constellations in the sky, as well as a ˹radiant˺ lamp and a luminous moon" (Al- Furqan: 61). This is from His signs of power and His great blessings upon His servants that He is the One Who has placed constellations in the sky. In Arabic constellation means the significant High building. Thus, Allah placed in the sky these great constellations, stars and these radiant lamps – the Sun and the moon- "as well as a ˹radiant˺ lamp and a luminous moon." (Al- Furqan: 61) "...a ˹radiant˺ lamp..." is the Sun and it is described "radiant" because it lights up everything around it, "and a luminous moon." The moon also lights up everything around it so the One Who builds all of this greatness indeed is a Great Creator Whose greatness and power are always there shining along with His blessings because the sun and the moon are blessings among His blessings. Without these blessings, there would be no life on this Earth.

"Blessed is the One Who has placed constellations in the sky, as well as a ˹radiant˺ lamp and a luminous moon" (Al- Furqan: 61) "And He is the One Who

causes the day and the night to alternate, ˹as a sign˺ for whoever desires to be mindful or to be grateful" (Al- Furqan: 62). It is Allah who those disbelievers refrained from prostrating to, and who they evaded His greatness and pride "And He is the One Who causes the day and the night to alternate, ˹as a sign˺ for whoever desires to be mindful or to be grateful" (Al- Furqan: 62). "The night" that must exist for people's rest, their peace of mind and their sleep. And "the day" which is a must; for its light to shine, to revive life, to revive activity, they only live by this. Those whose arrogance are keeping them away from worshiping Allah live in the night and day of Allah the One Who turns the night and the day in that way, with mercy for creation while they are turning away from His mercy likewise the movement of the Sun and the moon, and disbelieve it.

"And He is the One Who causes the day and the night to alternate, ˹as a sign˺ for whoever desires to be mindful or to be grateful" (Al- Furqan: 62); which means that they alternate each other, the night alternates the day while the day alternates the night "for whoever desires to be mindful". People need to remember their God, their creator, and their supporter. They also need to remember Allah Who created this creation and decreed for it the night and day which are signs of His power and greatness; even if people do not see this with their naked eye, it is not only a heartfelt vision, a scientific vision, but there is a visual vision as well. They see the earth revolving around itself in front of the sun, so it takes place from that night and day, this earth, its mountains, its people and its surroundings, and everyone on it has one ball that rotates in this infinite space, and Allah has established it in that way and this is one of the signs of His power. And Allah also says "…for whoever desires to be mindful or to be grateful" (Al- Furqan: 62). For those who want to thank Allah for His blessings, this is His Creation and this is His benefit which is shown in His demonstrations of this creation to people, so that they may thank, so the believer who believed in Allah, their Lord and believed that this is His Creation alone and that no one has helped nor shared

Allah in His creation and that he is the Most Compassionate so knowing this is a way to thank Allah "….for whoever desires to be mindful or to be grateful" (Al-Furqan: 62).

Then, Allah says that there are servants who know this, and thank Him, these servants Allah have referred to Himself, and they are not those who are contemptible and arrogant about His worship. Allah says, "The ˹true˺ servants of the Most Compassionate are those who walk on the earth humbly, and when the foolish address them ˹improperly˺, they only respond with peace." (Al- Furqan: 63). We see here that Allah refuses to refer the arrogant of His creation to Himself, those who He has described saying, "When it is said to them, "Prostrate to the Most Compassionate," they ask ˹in disgust˺, "What is 'the Most Compassionate'? Will we prostrate to whatever you order us to?" And it only drives them farther away" (Al- Furqan: 60).

Then, Allah ﷻ explained who His servants are, in truth; those who are referred to as the servants of the Most Merciful. He says, "And the servants of the Most Merciful". Allah here mentions the name that these polytheists refused to acknowledge and believe in. Allah ﷻ says, "And the servants of the Most Merciful are those who walk upon the earth easily..." (Al-Furqān:63). " easily". They walk upon the earth humbly and with no sense of pride. They are not proud, haughty, or condescending. Rather, they walk upon the earth easily. "...and when the ignorant address them [harshly], they say [words of] peace" (Al-Furqān:63). They do not enter into arguments with these ignorant people regarding their Lord. they say [words of] peace". This does not mean that they will only greet them; rather, it means that they will meet their ignorance with peace and not with ignorance like them. They will give their shoulder to the arguments of these ignorant people because they realize how ignorant these people are. "...and when the ignorant address them [harshly], they say [words of] peace" (Al-Furqān:63).

Then, Allah says, "And those who spend [part of] the night to their Lord prostrating and standing [in prayer]" (Al-Furqān:64). They are dedicated to the worship of their Lord. During the night, people rest, and everyone is busy with their loved ones and desires. However, these people love praying. The One Whom they love, adore, and dedicate themselves to during these hours of the night is their Lord, "And those who spend [part of] the night to their Lord prostrating and standing [in prayer]". They prostrate and pray for Allah. Everyone knows that the night is for rest and tranquility, or the time where people are with their beloved, etc. No, these people dedicate their nights to their Lord. Their nights are supposed to be tranquil and a rest from work, but they dedicated them to their Lord. "And those who spend [part of] the night to their Lord", He says, "prostrating and standing [in prayer]". He did not say prostrating and standing to their Lord because it is already understood that their prostration and standing are only to their Lord.

Allah says, "And those who say, "Our Lord, avert from us the punishment of Hell. Indeed, its punishment is ever adhering" (Al-Furqān:65). They pray to Allah during the night and dedicate the noblest of times to pray; the middle of the night, which is a time for rest and sleep. Even though they dedicated that time to Allah and prayed to Him, they are fearful of Allah and His punishment. Despite dedicating their time for obedience and worship they are fearful. They say, "And those who say, "Our Lord, avert from us the punishment of Hell..." (Al-Furqān:65). "Those who say", they pray, "Our Lord", our God, "avert from us the punishment of Hell". To avert means to push away and keep at bay. "...The punishment of Hell. Indeed, its punishment is ever adhering" (Al-Furqān:65). Adhering means abiding. The punishment of Hell is adhering and definitely happening; however, it is only imposed on disbelievers. That is why they prayed to their God to avert this punishment from them and others.

As if this verse, where Allah says, "And those who spend [part of] the night to their Lord prostrating and standing [in prayer]" (Al-Furqān:64) means that they prayed all night long and at dawn that Allah will avert this punishment from them. This is close to what Allah says in the Surah of Al-Mu'minun. Allah ﷻ says, “Indeed, they who are apprehensive from fear of their Lord” (Al-Mu’minūn:57) “And they who believe in the signs of their Lord” (Al-Mu’minūn:58) “And they who do not associate anything with their Lord” (Al-Mu’minūn:59) “And they who give what they give while their hearts are fearful because they will be returning to their Lord” (Al-Mu’minūn:60) “It is those who hasten to good deeds, and they outstrip [others] therein” (Al-Mu’minūn:61).

“And they who give what they give...” (Al-Mu’minūn:60) of acts of worship “while their hearts are fearful”, while their hearts are fearful that Allah might not accept their worship or might punish them. They obey Allah and fear Him. Allah ﷻ also says to these people, “No! Indeed, it is the Flame [of Hell]” (Al-Ma‘ārij:15) “A remover of exteriors” (Al-Ma‘ārij:16) “It invites he who turned his back [on truth] and went away [from obedience]” (Al-Ma‘ārij:17) “And collected [wealth] and hoarded” (Al-Ma‘ārij:18) “Indeed, mankind was created anxious” (Al-Ma‘ārij:19) “When evil touches him, impatient” (Al-Ma‘ārij:20) "And when good touches him, withholding [of it]" (Al-Ma‘ārij:21) "Except the observers of prayer" (Al-Ma‘ārij:22) "Those who are constant in their prayer (Al-Ma‘ārij:23) “And those within whose wealth is a known right” (Al-Ma‘ārij:24) “For the petitioner and the deprived” (Al-Ma‘ārij:25) “And those who believe in the Day of Recompense” (Al-Ma‘ārij:26) “And those who are fearful of the punishment of their Lord” (Al-Ma‘ārij:27) “Indeed, the punishment of their Lord is not that from which one is safe” (Al-Ma‘ārij:28).

Look at how Allah describes these believers; He says that they observe their prayers and give to charity, “...within whose wealth is a known right” (Al-Ma‘ārij:24) “For the petitioner and the deprived” (Al-Ma‘ārij:25). He says, “And

those who believe in the Day of Recompense" (Al-Ma'ārij:26). Even though they do all of these acts of worship, "And those who are fearful of the punishment of their Lord" (Al-Ma'ārij:27). Then, Allah ﷻ says, "fearful". They are dreadfully fearful. "Indeed, the punishment of their Lord is not that from which one is safe" (Al-Ma'ārij:28).

That is why when they are sent to Paradise, they say, "...Indeed, we were previously among our people fearful [of displeasing Allah]" (At-Tur:26) "So Allah conferred favour upon us and protected us from the punishment of the Scorching Fire" (At-Tur:27) "Indeed, we used to supplicate Him before. Indeed, it is He who is the Beneficent, the Merciful" (At-Tur:28). They remember the prayers that they said to Allah in this life and the acts of worship they did while being fearful, "And those who are fearful of the punishment of their Lord" (Al-Ma'ārij:27). They remembered the days in worldly life when they used to worship Allah. They will say, "Indeed, we were previously among our people fearful [of displeasing Allah]" "So Allah conferred favour upon us and protected us from the punishment of the Scorching Fire" (At-Tur:27) "Indeed, we used to supplicate Him before. Indeed, it is He who is the Beneficent, the Merciful" (At-Tur:28).

These are the servants of the Most Merciful. Allah says that "And those who spend [part of] the night to their Lord prostrating and standing [in prayer]" (Al-Furqān:64) "And those who say, "Our Lord, avert from us the punishment of Hell. Indeed, its punishment is ever adhering" (Al-Furqān:65) "Indeed, it", Hell, "...is evil as a settlement and residence" (Al-Furqān:66) "it is evil". It is the evilest place that can be. "as a settlement". A settlement is where a person settles. "and residence". A residence is where a person resides. It is the worst place for settlement and taking residence. There is nowhere worse than Hell. For a human to reside in Hell, to have a bed of fire, a cover of fire, cell walls made of fire, to be forced to drink scalding hot water, be tortured in many different ways, to be fed Zaqqum and Hamim, and to stay in that place eternally, there is no doubt that

this is the worst place a person can take residence in. “Indeed, it is evil as a settlement and residence” (Al-Furqān:66).

“And [they are] those who, when they spend, do so not excessively or sparingly...” (Al-Furqān:67). This is how Allah described the servants of the Most Merciful, “And [they are] those who, when they spend”. When they spend money in this life on lawful things or when they help others. “And [they are] those who, when they spend, do so not excessively or sparingly but are ever, between that, [justly] moderate” (Al-Furqān:67). Their spending on their sustenance and other matters is, “moderate”. They are justly moderate. Their spending is between excessive and sparing. They are not stingy nor are they excessive and spend on trivial matters. “And [they are] those who, when they spend, do so not excessively...” (Al-Furqān:67).

Allah does not like excessive spending, “Indeed, the wasteful are brothers of the devils, and ever has Satan been to his Lord ungrateful” (Al-Isrā’:27). Allah ordered His servants to follow that route in life. He says, “Say, "Who has forbidden the adornment of [i.e., from] Allah which He has produced for His servants and the good [lawful] things of provision?" Say, "They are for those who believed during the life of this world, exclusively [for them] on the Day of Resurrection." Thus, do We detail the verses for a people who know” (Al-A‘rāf:32). Allah made this lawful. He says, “O children of Adam, take your adornment [i.e., wear your clothing] at every masjid, and eat and drink, but be not excessive. Indeed, He likes not those who commit excess” (Al-A‘rāf:31). “and eat and drink”, of the goods that Allah made lawful to you. “...but be not excessive. Indeed, He likes not those who commit excess” (Al-A‘rāf:31).

Allah ordered His servants to be moderate in their spending. He says, “And do not make your hand [as] chained to your neck...” (Al-Isrā’:29). This is being stingy, “...or extend it completely and [thereby] become blamed and insolvent”

(Al-Isrā’:29). These people stuck to moderation in their spending on worldly matters. As for spending for the sake of Allah, they were not moderate. If a person spends all their money for the sake of Allah, that would not be counted as excessiveness. There is no such thing as excessiveness when spending for the sake of Allah. Any money that is spent for the sake of Allah is not excess. Moderation in spending only applies to lawful spending on worldly matters.

“And [they are] those who, when they spend, do so not excessively...” (Al-Furqān:67). They did not go overboard with excessive spending. “or sparingly”. Sparingly means stingily. “but are ever” their spending on their provision, “between that”, between excessiveness and sparing, “[justly] moderate”. They are moderate when it comes to spending. This is a perfect attribute of theirs, they are neither excessive nor stingy. This is how they worship Allah, "And those who spend [part of] the night to their Lord prostrating and standing [in prayer]" (Al-Furqān:64). They believe in Allah in their hearts and fear Him. “And those who say, "Our Lord, avert from us the punishment of Hell. Indeed, its punishment is ever adhering” (Al-Furqān:65). “Indeed, it is evil as a settlement and residence” (Al-Furqān:66). .They are also monotheists

says, “And those who do not invoke with Allah another deity or ﷻ Allah kill the soul which Allah has forbidden [to be killed], except by right, and do not .commit unlawful sexual intercourseAnd whoever should do that will meet a penalty” (Al-Furqān:68). These three sins are the worst of sins. They are far removed from these sins; invoking other deities with Allah, killing the soul which Allah has forbidden, and committing unlawful sexual intercourse. Allah absolves them of committing these major sins. “And those who do not invoke with Allah another deity...” (Al-Furqān:68). “who do not invoke”. Invocation means worshipping and praying “with Allah another deity”. They do not invoke another deity with Allah. Rather, they only invoke Allah ﷻ. Invocation is worship, like

the Prophet ﷺ said that it is the noblest form of worship. It is as he said, "'Hajj is Arafat".

Worship is an umbrella term of everything that Allah loves and accepts of words and acts. However, the most honorable form of worship is invoking Allah in prayer because it sums the truth about servitude to Him. In prayer, a needy and poor servant of God prays to their Lord and believers believe that the God that they pray to can give them, for He is a giver, and also can punish them. He is the One Who gives and they pray to Him and run towards Him in prayer. Praying is invoking Allah in its truth, in its recitations, bowing, and prostrating. It is merely remembering Allah and invoking Him. They do not invoke another deity with Allah. They only invoke God ﷻ the One and only God because they are monotheistic to their Lord. They only worship Him and invoke Him. "or kill the soul which Allah has forbidden [to be killed], except by right". The soul that Allah has forbidden is the believing soul or the people with whom you have a covenant. All believing souls are forbidden by Allah.

As the Prophet ﷺ said, "I am commanded to fight with men till they testify that there is no god but God and that Muhammad is God's messenger. When they do that, they will keep their lives and their property safe from me, except for what is due to Islam; and their reckoning will be at God's hands". Every soul that testifies that there is no god but Allah and that Mohammad is His Messenger becomes forbidden to be killed. Also, those who are in covenant with Muslims, either by Rights of Dhimmis or by a truce. These people are forbidden because of a covenant with Muslims. Those who acknowledge that there is no god except for Allah have a covenant with Allah. What Muslims agree to become an agreement with Allah as well. This is a covenant of Allah and His Prophet and people in that covenant are protected from being killed by it and Muslims must not attack them. A Muslim soul can only be killed in three cases as the Prophet ﷺ explained, "It is not permissible to spill the blood of a Muslim except in three

[instances]: the married person who commits adultery, a life for a life, and the one who forsakes his religion and separates from the community". Those who commit murder should be killed as a punishment, "O you who have believed, prescribed for you is legal retribution for those murdered..." (Al-Baqarah:178).

Those who commit premeditated murder should be killed and any person who attacks another aiming to kill them should be killed. Killing them is lawful even though they are Muslims because they committed premeditated murder. Only those who commit premeditated murder are killed, not those who commit manslaughter. Also, those who kill others, not in self-defense. Protecting oneself against those who attempt to murder you or steal your money and killing them is not punishable by death because it was done in self-defense. Only those who commit premeditated murder are killed. The next grave sin is married people who commit adultery, those people must be stoned to death. The last crime that is punishable by death is forsaking one's religion and separating from the community.

يقول الله ﷻ: {وَالَّذِينَ لا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا}[الفرقان:68], {يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدْ فِيهِ مُهَانًا}[الفرقان:69], {إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُوْلَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا}[الفرقان:70], {وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا}[الفرقان:71]

,says, "˹They are˺ those who do not invoke any other god besides Allah ﷻ Allah nor take a ˹human˺ life—made sacred by Allah—except with ˹legal˺ right, nor .commit fornicationAnd whoever does ˹any of˺ this will face the penalty. (Al-Furqan: 68). "Their punishment will be multiplied on the Day of Judgment, and they will remain in it forever, in disgrace" (Al-Furqan: 69). "As for those who repent, believe, and do good deeds, they are the ones whose evil deeds Allah will change into good deeds. For Allah is All-Forgiving, Most Merciful" (Al-Furqan:

70). “And whoever repents and does good has truly turned to Allah properly” (Al-Furqan: 71).

The context of these verses is in the Lord's description of the characteristics of His servants whom He attributes to Himself. This was as a response for the recalcitrant disbelievers; Allah has mentioned some of His traits and signs and then mentioned those believers and their attributes. Allah mentions that those believers, “˹They are˺ those who do not invoke any other god besides Allah, nor take a ˹human˺ life—made sacred by Allah—except with ˹legal˺ right, nor commit fornication. And whoever does ˹any of˺ this will face the penalty.” (Al-Furqan: 68). Supplication is the most noble and highest form of worship, thus they do not call another god with Allah. It’s a crime against oneself to worship anything besides Allah, for he causes injustice for his soul and his destiny will be Hellfire.

Also, “nor take a ˹human˺ life—made sacred by Allah—except with ˹legal˺ right”. Killing another person with no legal right is the second major crime. Thus Allah says that these believers do not kill the soul unjustly. Killing unjustly includes killing another Muslim, if a person bears witness that there is no god but Allah, and that Muhammad is the Messenger of Allah, his soul then is for Allah, and harming his soul means aggression against Allah. As He says, “And whoever kills a believer intentionally, their reward will be Hell—where they will stay indefinitely. Allah will be displeased with them, condemn them, and will prepare for them a tremendous punishment.” (An-Nisa: 93)

Furthermore, Muslims are the successors on this earth; Allah granted them the succession. Thus if they made a pledge with a disbeliever they must fulfill it; this is the second case of the forbidden souls. The covenant they established, which indicates that those disbelievers’ souls are secure from Muslims, is with Allah too, so if they perished the covenant it would be like they break this promise with Allah.

Allah says, "except with ˹legal˺ right". There are three cases in which the Muslim's blood shall be shed, the Prophet ﷺ said, "It is not permissible to spill the blood of a Muslim except in three [instances]: the married person who commits adultery, a life for a life (who kills another soul intentionally), and the one who forsakes his religion and separates from the community." These are the three cases for killing a Muslim with the legal right. As for the covenanter, their blood must not be shed as long as the covenant is established. If the covenant was violated by a disbeliever, then he's not secure anymore. Then He says, "nor commit fornication". This is the third crime that Allah forbids the believers from committing, i.e. committing adultery. The Prophet explained that adultery comes in many forms, he said, "The eye commits fornication, and the palm of the hand, the foot, body, tongue and private part of the body confirm it or deny it." These are all types, but the greatest fornication is the vulva, and all this entails.

So these are the three major crimes that a believer does not commit, and it's as narrated in the hadith that 'Abd Allah (bin Masud) said, "I asked Apostle of Allah ﷺ which sin is the gravest?" He replied "That you associate someone with Allah, while He has created you". I again asked "Which then?" He replied "That you commit adultery with the wife of your neighbour." Allah then revealed the verse in support of the statement of the Prophet ﷺ,"˹They are˺ those who do not invoke any other god besides Allah, nor take a ˹human˺ life—made sacred by Allah—except with ˹legal˺ right, nor commit fornication..." Then He said, "And whoever does ˹any of˺ this will face the penalty" Allah will punish whoever commits these sins gravely.

Then Allah shows the result of these sins, He says, "Their punishment will be multiplied on the Day of Judgment, and they will remain in it forever, in disgrace" (Al-Furqan: 69). The sinner's torment will be doubled on the Day of Resurrection, i.e., repetitive and intensified. Through the verses of the Qur'an,

Allah has described the grave punishment that faces the sinners according to their deeds, the gravest punishment will be directed to those who associate other gods with Allah. Allah might forgive other sins, but he who dies without repenting from being polytheist will be gravely punished. As Allah says, "Surely Allah does not forgive associating ˹others˺ with Him ˹in worship˺, but forgives anything else of whoever He wills. Indeed, whoever associates ˹others˺ with Allah has clearly gone far astray" (An-Nisa': 116). Only those who have no good in them at all remain in Hell, and whoever dies in disbelief and polytheism, "will remain in it forever, in disgrace".

Then He says, "As for those who repent, believe, and do good deeds, they are the ones whose evil deeds Allah will change into good deeds. For Allah is All-Forgiving, Most Merciful" (Al-Furqan: 70). This is from Allah's mercy upon His faithful servants; whoever repents from polytheism and disbelief, repent from other sins, and return to Allah. "And believe" Repenting includes believing in Allah, his message and messengers. "And do good deeds" This is evidence that he truly repented and believed in Allah. And doing good deeds includes praying, fasting, zakat, and Hajj. Allah says then that he who does that will be forgiven, He says, "For them Allah will replace their evil deeds with good". Because he repented and his repentance was truthful. This is as if this sin became a means of good for him; because by returning to Allah and asking for forgiveness from Him whenever he's reminded of this sin, Allah will reward him. Allah will reward him for this repentance by replacing what he previously did of his bad deeds, as it was mentioned in the hadith that the Prophet ﷺ said, "A believer will be brought close to Allah on the Day of Resurrection and enveloping him in His Mercy, He ﷻ will make him confess his sins by saying: 'Do you remember (doing) this sin and this sin?' He will reply: 'My Lord, I remember.' Then He ﷻ will say: 'I covered it up for you in the life of world, and I forgive it for you today.' Then the record of his good deeds will be handed to him". This is from Allah's mercy. Allah says, "For

Allah is All-Forgiving, Most Merciful" (Al- Furqan: 70). Most Merciful, He does not hold him accountable, nor blame him, but forgives. He conceals their deed .and does not punish them

Then Allah says, "And whoever repents and does good has truly turned to Allah properly". The person who gives up his sins, adheres to the right path, and does the righteous deeds, "has truly turned to Allah properly" This is the true repentant, meaning a true follower of this who was reformed in the rest of the life, gave up on these sins, and did not return to committing them.

Then Allah says, "⌜They are⌝ those who do not bear false witness, and when they come across falsehood, they pass ⌜it⌝ by with dignity." (Al-Furqan: 72). These are further attributes of the servants of the Most Gracious. They do not bear witness to falsehood, including lies, immorality, disbelief, foul speech and false words. The falsehood is an inclination, and false speech is inclined from the truth. "and when they come across falsehood, they pass ⌜it⌝ by with dignity" They do not go to places where untruth and falsehood are promoted, where idle talk is uttered, they don't turn to that, and if they do, they do not allow it to infect them in any way. .That shows how honourable and dignified they are

Then Allah says, "⌜They are⌝ those who, when reminded of the revelation of their Lord, do not turn a blind eye or a deaf ear to it" (Al-Furqan: 73). They are people of insight, unlike the disbelievers who are blind from seeing the truth. If those believers heard the verses of Allah they do not act as if they did not hear them or as if they did not see them. Rather, they listen carefully to comprehend and adhere to the Lord's command.

Allah ﷻ says, "⌜They are⌝ those who pray, "Our Lord! Bless us with ⌜pious⌝ spouses and offspring who will be the joy of our hearts, and make us models for the righteous" (Al- Furqan: 74) meaning those who pray to Allah to grant them pious spouses and bring forth

offspring from their loins who would follow Him and worship Him without associating anything with Him in worship. They hope from Allah to grant them this joy in life, this favour, a good righteous wife, and obedient pious offspring striving for Allah.

Then also, "and make us models for the righteous" they pray for Allah to either make them leaders who would be taken as examples in performing good deeds and obeying Allah. Or they invoke Him to make them from the ones who guide, who would call others to goodness. They wanted their worship to be connected to the worship of their children and offspring, and their guidance to go beyond themselves and benefit others. This would be more rewarding and a better end. They are humble in their supplication, they don't ask for a position for themselves, rather they ask for it for the sake of Allah, they ask to be granted the strength to be a role model for others, they ask to be able to guide others. They don't ask for money, wealth, and offspring to continue their lineage, or status. As Allah says, "That ˹eternal˺ Home in the Hereafter We reserve ˹only˺ for those who seek neither tyranny nor corruption on the earth. The ultimate outcome belongs ˹only˺ to the righteous" (Al-Qasas: 83). Asking for status is the characteristic of arrogant tyrants. On the other hand, the believer's request that God makes him a model for the righteous among the pious, is not from seeking elevation on earth, but from seeking to be a caller to Allah and a model for the righteous. Their desire is for what this is of a great reward. As the Prophet ﷺ said, "Envy is permitted only in two cases: A man whom Allah gives wealth, and he disposes of it rightfully, and a man to whom Allah gives knowledge which he applies and teaches it." The imamate of the pious is one of the most honourable acts.

Allah then says, "It is they who will be rewarded with ˹elevated˺ mansions ˹in Paradise˺ for their perseverance, and will be received with salutations and ˹greetings of˺ peace" (Al-Furqan: 75). "It is they " meaning, the people who are

described in this manner; the believing servants, their beautiful attributes, and their fine words and deeds. Allah will reward them on the Day of Resurrection, as He says, “who will be rewarded with ˹elevated˺ mansions ˹in Paradise˺ for their perseverance”. A great reward from Allah for their deeds. They will be in elevated mansions and palaces, as the Prophet ﷺ said, “The people of Paradise will look at the dwellers of the lofty mansions (i.e. a superior place in Paradise) in the same way as one looks at a brilliant star far away in the East or in the West on the horizon; all that is because of their superiority over one another (in rewards)." On that the people said, "O Allah's Messenger ﷺ! Are these lofty mansions for the prophets which nobody else can reach? The Prophet ﷺ replied," No! "By Allah in whose Hands my life is, these are for the men who believed in Allah and also believed in the Apostles”. So all of this is for the believers whose attributes were mentioned before, “for their perseverance” means, their patience in doing what they did; maintaining and establishing prayer, giving out zakat, fasting, and enduring the harm for disbelievers in case of harm. Also, they are thankful during hard times, as they know these are tests and trials for them, as Allah says, “And We test you ˹O humanity˺ with good and evil as a trial, then to Us you will ˹all˺ be returned” (Al-Anbya: 35).

Allah says, “and will be received with salutations and ˹greetings of˺ peace”, this implies that they will be greeted with words of welcome and respect. They will be in peace, and peace will be wished for them. Angels will approach them from every direction, saying, "Peace be upon you for your patience and perseverance! Excellent indeed is the final Home!" Allah says, “And “Peace!” will be ˹their˺ greeting from the Merciful Lord.” (Ya sin: 58), and greetings from the angels when they meet them at Heaven’s gates and in its rooms, “And the angels will enter upon them from every gate, ˹saying˺” (Ar- Ra’d: 23). “Peace be upon you for your perseverance. How excellent is the ultimate abode!” (Ar-Ra’d: 24).

Allah then says, “Staying there forever. What an excellent place to settle and reside!” (Al-Furqan: 76). This means, they will settle there and never leave or move or die, they will never exit or wish to move somewhere else. “What an excellent place to settle and reside!” Its appearance is beautiful and it is a good place in which to rest and to dwell. Then Allah addresses the stubborn and arrogant ones, He says, “Say, ˹O Prophet,˺ “You ˹all˺ would not ˹even˺ matter to my Lord were it not for your faith ˹in Him˺. But now you ˹disbelievers˺ have denied ˹the truth˺, so the torment is bound to come” (Al-Furqan: 77) meaning, Allah would not care to pay attention to you if you did not worship Him, for He only created mankind to worship Him Alone and to glorify Him morning and evening. Allah has revealed this Qur’an to invite you to respond, and walk in His path, and to establish the argument against you, so you won’t say we did not know, we had no warner when you see the punishment. “But now you ˹disbelievers˺ have denied ˹the truth˺”. You have denied Allah’s call that came to you in this book and with this messenger's eloquence, “so the torment is bound to come.” the torment will be for you.

Ash-Shu’ara

بسم الله الرحمن الرحيم: {طسم}[الشعراء:1], {تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ}[الشعراء:2], {لَعَلَّكَ بَاخِعٌ نَفْسَكَ أَلَّا يَكُونُوا مُؤْمِنِينَ}[الشعراء:3], {إِنْ نَشَأْ نُنَزِّلْ عَلَيْهِمْ مِنَ السَّمَاءِ آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ}[الشعراء:4], {وَمَا يَأْتِيهِمْ مِنْ ذِكْرٍ مِنَ الرَّحْمَنِ مُحْدَثٍ إِلَّا كَانُوا عَنْهُ مُعْرِضِينَ}[الشعراء:5], {فَقَدْ كَذَّبُوا فَسَيَأْتِيهِمْ أَنْبَاءُ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ}[الشعراء:6], {أَوَلَمْ يَرَوْا إِلَى الأَرْضِ كَمْ أَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ}[الشعراء:7], {إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ}[الشعراء:8], {وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ}[الشعراء:9], {وَإِذْ نَادَى رَبُّكَ مُوسَى أَنِ ائْتِ الْقَوْمَ الظَّالِمِينَ}[الشعراء:10], {قَوْمَ فِرْعَوْنَ أَلا يَتَّقُونَ}[الشعراء:11]

In the name of Allah, the Entirely Merciful, the Especially Merciful, “Ta, Seen, Meem” (Ash-Shu’ara: 1). “These are the verses of the clear Book” (Ash-Shu’ara: 2). “Perhaps, [O Muhammad], you would kill yourself with grief that they will

not be believers" (Ash-Shu'ara: 3). "If We willed, We could send down to them from the sky a sign for which their necks would remain humbled" (Ash-Shu'ara: 4). "And no revelation comes to them anew from the Most Merciful except that they turn away from it" (Ash-Shu'ara: 5). "For they have already denied, but there will come to them the news of that which they used to ridicule" (Ash-Shu'ara: 6). "Did they not look at the earth - how much We have produced therein from every noble kind?" (Ash-Shu'ara: 7) "Indeed in that is a sign, but most of them were not to be believers" (Ash-Shu'ara: 8). "And indeed, your Lord - He is the Exalted in Might, the Merciful" (Ash-Shu'ara: 9). "And [mention] when your Lord called Moses, [saying], "Go to the wrongdoing people" (Ash-Shu'ara: 10). "The people of Pharaoh. Will they not fear Allah?" (Ash-Shu'ara: 11).

These verses are at the beginning of Surah Ash-Shu'ara. Allah ﷻ begins this Surah with these three separate letters, "Ta, Seen, Meem" (Ash-Shu'ara: 1). the scholars' sayings concerning the meaning of these letters are that the knowledge of these letters is possessed only by Allah ﷻ, or they may be the names of these Surah or they may be alerting letters. "Ta, Seen, Meem" As if it warns the hearer to pay attention or listen to what is being said. Also, this may be a reference from Allah ﷻ to these letters, the Arabic letters, in which the Holy Quran was revealed and this includes a reference to the Arabs and a challenge to them that if they deny the Prophet ﷺ and claim that he invented this Quran, then they should compose words from these letters, from this language in which this Quran was revealed at the level of the good style and the eloquence of the speech of the Quran. Allah ﷻ has challenged them to create a book as the Qur'an, as He says, "Then let them produce a statement like it, if they should be truthful" (At-Tur: 34). Then Allah challenged them; saying, "Then bring ten surahs like it that have been invented." After that Allah challenged them to bring one Surah saying, "And if you are in doubt about what We have sent down upon Our Servant [Muhammad], then produce a surah the like thereof and call upon your witnesses

other than Allah, if you should be truthful" (Al-Baqarah: 23). Moreover, each one of these letters may refer to a word after it and in this case, each letter is the abbreviation of a name of the names of Allah ﷻ.

Allah then says, "These are the verses of the clear Book" (Ash-Shu'ara: 2). Here Allah uses the demonstrative pronoun that refers to the distant things as a kind of honoring and esteeming this great speech that was revealed. Also, Allah ﷻ shows that this Quran is the Book of Allah and that it is composed of verses and that each part of it is a sign. In this regard, the verse means the sign and the sign means a clear indication that this speech is the speech of Allah ﷻ with its inimitability of language and with the great meanings that this great book from Allah ﷻ included. So, this is a speech of honor from the Mighty Lord. "And indeed, it is a mighty Book." "Falsehood cannot approach it from before it or from behind it; [it is] a revelation from a [Lord who is] Wise and Praiseworthy" (Fussilat: 42). Also, it is a speech of mercy to Allah's faithful believers, a speech of guidance, a speech of eloquence, a speech of argument and a speech of judgment from Allah ﷻ. "These are the verses of the Book." a book because Allah ﷻ wrote it in heaven and then He ﷻ sent it down to the heart of the Prophet ﷺ. In addition, it was written in the earth in this Quran to be the greatest of the books. "The clear Book," means that it shows every meaning in this book as Allah ﷻ has clearly explained it and it was revealed in this plain and clear language. "In a clear Arabic language" (Ash-Shu'ara: 195). So this is a clear book. "The clear Book" here means that it is clear in itself; it is taken from becoming clear that means becoming apparent and it means the apparent and clear. Or the clear here may be taken from making clear which means that the Holy Quran clarifies all the meanings that were revealed in it as Allah ﷻ says, "And we have sent down to you the Book as clarification for all things." Thus, this is a beginning, an introduction, a reference to this Quran and an illustration that it is a clear book from Allah ﷻ.

After that, the verses enter into the topic of this Surah which is reassuring the says to His Prophet, “Perhaps, [O Muhammad], you would ﷻ Allah ,ﷺ Prophet kill yourself with grief that they will not be believers” (Ash-Shu’ara: 3). This is .in order to take the matter more easily ﷺ to His Messenger ﷻ a speech from Allah Allah shows that the Messenger will kill himself out of sadness and grief because ,mentions in another verse ﷻ of those who turned away from his religion as Allah ,Then perhaps you would kill yourself through grief over them, [O Muhammad]“ ,if they do not believe in this message, [and] out of sorrow” (Al-Kahf). In fact for those who disbelieve and his fear ﷺ this act is out of the pity of the Prophet In this regard, the Prophet knew the .ﷻ that they will meet the torment of Allah had prepared for the deniers and thus he used ﷻ extent of this torment that Allah .to be very sorry and very sad for the disbelievers who will face the torment

shows that if he wanted to force them to believe, he would do ﷻ Then, Allah that. Allah says, “If We willed, We could send down to them from the sky a sign willed ﷻ for which their necks would remain humbled” (Ash-Shu’ara: 4). if Allah ”.and wanted to send down to those disbelievers “from the sky a signThe sign here means a clear mark and this means that it is a powerful and compelling sign. “For which their necks would remain humbled” (Ash-Shu’ara: 4). This means that their necks would remain humbled for this sign that Allah ﷻ sends down. This sign may be represented in raising the mountain above them by Allah ﷻ. It may also be represented in a torment that comes to them from above them and therefore they will believe and submit. Moreover, they may see a fragment falling over them from the sky in order to destroy them, Allah is capable of doing that.

Then Allah ﷻ says, “And no revelation comes to them anew from the Most Merciful except that they turn away from it” (Ash-Shu’ara: 5). This means that those disbelievers went so far in their disbelief and their stubbornness, to the point that whenever a new revelation is sent from Allah ﷻ to His Messenger and the Messenger ﷺ reads it to them, they turn away from it. In fact, this revelation is

not an old speech from the scriptures of the early Messengers, but rather it is the speech of Allah ﷻ that He has just said and revealed to the heart of the Prophet Muhammad. "They turn away from it" this is evidence that shows their intense stubbornness and the hardness of their hearts as those disbelievers know by their hearts that this honest Prophet ﷺ, who is clear of all faults and defects, can never lie. In addition, the proofs of this challenging Quran are there and it challenges them to bring forth one surah like this Quran. However, they know that this Quran is the speech of Allah ﷻ and that it was revealed to them at the moment; Allah ﷻ is addressing them and they turn away from Him.

Allah then says, "For they have already denied, but there will come to them the news of that which they used to ridicule" (Ash-Shu'ara: 6). they have already been denied and thus they must encounter punishment. "But there will come to them," this is a threat from Allah ﷻ. "The news of that which they used to ridicule" The news here means the great news. that is the news of this Quran which they used to ridicule. In this regard, Allah ﷻ threatened them saying, "But whoever disbelieves in it from the various factions, the fire is his promised destination." Also, Allah ﷻ threatened them with immediate and long-term punishment. In fact, the punishment comes only after the denial and they have already denied the Quran as Allah ﷻ says in the previous surah, "For you have denied, so it is going to be adherent." This refers to the punishment, which means that the punishment for this denial is going to be adherent.

Then Allah ﷻ says to those who ask for the proof and then turn away, "Did they not look at the earth - how much We have produced therein from every noble kind?" (Ash-Shu'ara: 7). This refers to a sign from the signs of Allah ﷻ, the sign of the plants and they are thousands of thousands. In this regard, these plants are more than two million, i.e. two thousand multiplied by one thousand plants on earth. Also, the male and the female are two mates. Moreover, there are many

types of everything, for example, there are many types of grapevines, many types of oranges, fruits and wheat. Furthermore, each of these types has so many mates.

Allah ﷻ says, “Indeed in that is a sign. But most of them were not to be believers” (Ash-Shu’ara: 8). “In that” means in these plants that Allah ﷻ created in such a way from the plants and the fruitful and unfruitful trees is a sign for whoever has hearing or sight, but “Most of them were not to be believers.” This means that most of those to whom the Prophet ﷺ was sent were not believers, this is Allah’s established way in all nations; there is no Messenger that was followed by so many people but rather the few people were the ones who would follow him.

Allah says, “And indeed, your Lord - He is the Exalted in Might, the Merciful” (Ash-Shu’ara: 9). Allah is the Predominant that cannot be defeated by anyone. “The Merciful,” Allah ﷻ is Merciful to His faithful servants and towards His creation, for He does not hasten to punish the one who sins, but He gives him time to repent, and if he does not, then He seizes him with a mighty punishment.

Then, after this introduction, there come the details of this introduction. The verses start to talk about the nations and how these nations reacted to the signs and the messages of Allah ﷻ. Allah ﷻ begins to show the conditions of these nations starting with His Prophet Musa and how Allah ﷻ sent him to the people of Pharaoh with the plain and apparent argument, but those people showed denial and stubbornness.
Allah ﷻ says, “And [mention] when your Lord called Moses, [saying], "Go to the wrongdoing people” (Ash-Shu’ara: 10). “The people of Pharaoh. Will they not fear Allah?” (Ash-Shu’ara: 11). This call was by Al-Tur Mount When Musa was coming back from Madyan after he got married there. In this regard, Allah ﷻ relets Musa's story and his marriage from the daughter of the good man after he escaped to Madyan when he killed one of Pharaoh’s men while defending the

Israeli man. Thus, Musa escaped after that and remained there for ten years. Then, while returning, Allah ﷻ called him at Mount Sinai while he was alone as he left his family behind and went to the fire in one of the trees. In this regard, Musa went there because he thought that there were people that he might ask about the way and might bring a burning torch from them. Allah says, "He said to his family, stay here; indeed, I have perceived a fire. Perhaps I will bring you from there some information or burning wood from the fire that you may warm yourselves" (Al-Qasas: 29). But when Musa came to this fire, it turned out to be a light and then Allah ﷻ called him at it and entrusted him with the message to Pharaoh. "Go to the wrongdoing people" Allah ﷻ called them the wrongdoing people because they put the matters in their improper places; instead of worshiping Allah whom there is no god but Him, the Lord of the heavens and the earth, they worshiped the king. They worshiped a man from among them, Pharaoh, and made him the lord, the god, the creator, the provider and the one who arranges this universe. On his part Pharaoh said to them, "I have not known you to have a god other than me" and that Allah ﷻ is not there. He also said to them, "I do not show you except what I see, and I do not guide you except to the way of the right conduct" (Ghafir: 29) and they followed him in this matter, so this is from their wrongdoing. In addition, their wrongdoing included oppressing the Children of Israel who were beneath them and afflicting them with the worst torment.

"The people of Pharaoh. Will they not fear Allah?" (Ash-Shu'ara: 11). This is a call from Allah ﷻ to them in order to fear Him, and turn away from this disbelief and infidelity and worship Allah ﷻ, the One.

Musa replied to Allah ﷻ saying, "He said, "My Lord, indeed I fear that they will deny me" (Ash-Shu'ara: 12). In fact, Musa was not afraid of their denial itself, but rather he was afraid of what would come after this denial as they might insult him, imprison him, hit him, or kill him.

He said, “And that my breast will tighten and my tongue will not be fluent, do send for Aaron” (Ash-Shu’ara: 13). Meaning when he would start to speak; whoever his breast is tightened cannot say what he wants. “And my tongue will not be fluent,” i.e. with the words. It was said that the non-fluency of his tongue is attributed to what happened to him when he was young. In this regard, one day when Musa was young and he was sitting on Pharaoh’s legs, he pulled Pharaoh’s beard. At this point, Pharaoh sensed within himself apprehension from Musa since he was warned that a man from the Children of Israel would kill him and that this man would bring about Pharaoh’s destruction. In fact, Pharaoh was afraid of that young child, Musa, and felt that he would be that man. When Musa was picked from the sea and Allah ﷻ bestowed upon him love and “The wife of Pharaoh said, “He will be the comfort of the eye for me and for you” (Al-Qasas: 9). At this point, Pharaoh said, “He will be the comfort of the eye for you only but not for me.” Also, Pharaoh wanted to kill Musa, but he was prevented from doing that and his wife saved Musa and thus he lived. After that Musa grew up in Pharaoh’s palace and it was mentioned in the Fascinations (Futoon) hadith on the authority of the son of Abbas that Musa pulled the beard of Pharaoh and so Pharaoh said, “It is this boy.” Pharaoh’s wife replied to him saying, “He does not know, he is a little boy and he cannot differentiate the date from the firebrand.” So, Pharaoh said, “Bring him a vessel that contains dates and another that contains firebrands and if he picks the date and leaves the fire, so he understands and differentiates.” When the vessels were put in front of Musa, Jibreel came, took Musa's hand and put it at the vessel of the firebrands. After that Musa put the firebrand on his mouth and it burned his tongue and heaviness remained in Musa’s tongue as a result of putting the firebrand in his mouth. However, this was the reason behind Musa's safety and behind not being killed by Pharaoh. Then, “do send for Aaron” So, Musa asked Allah ﷻ to endow the prophecy to his brother Harun in order to increase his strength through him.

Also, he apologized to the Lord for doing this mission alone, as he said to Allah, "And they have upon me a claim due to sin, so I fear that they will kill me" (Ash-Shu'ara: 14). The sin that was upon Musa was that he killed a man from them before he escaped to Madyan. In this regard, Allah ﷻ says, "And he entered the city at a time of inattention by its people and found therein two men fighting: one from his faction and one from among his enemy" (Al-Qasas: 15) i.e. a man from the Children of Israel and the other from the Pharaohs. "And the one from his faction called for help to him against the one from his enemy, so Moses struck him," that is Musa brought him away from the Israeli man. "And killed him." This act of striking the man and this blow caused the death of that man and thus he died. At this point, Musa escaped as when the eminent among the people of Pharaoh knew that it was Musa who had done that, they searched for him in order to kill him but he had already escaped. A man from among them came to Musa as Allah ﷻ says, "And a man came from the farthest end of the city, running. He said, "O Moses, indeed the eminent ones are conferring over you intending to kill you, so leave the city; indeed, I am to you from the sincere advisors" (Al-Qasas: 20). "So he left it, fearful and anticipating" (Al-Qasas: 21). This is why Musa apologized to the Lord as they would say to him you came willingly; you killed and now we will kill you.

Allah ﷻ said to Musa, "No. Go both of you with Our signs; indeed, We are with you, listening" (Ash-Shu'ara: 15). Allah ﷻ accepted Musa's supplication and made Harun a Prophet with Musa and Harun was still in Egypt. Allah said to him, "Go both of you with Our signs." "Our signs," here refer to the scriptures that were revealed to him and the visible signs which Allah ﷻ granted him with. In this regard, Allah ﷻ said that He gave Musa two signs at the moment; He gave him the sign of his staff that would become writhing as if it was a snake if he threw it and the sign of his dark-skinned hand. In fact, Musa had dark skin and when he inserted his hand into the opening of his garment, it would come out

white without the disease. This means that it would come out without leprosy and without any disease. This means that Musa's hand would appear as if it belonged to a white-skinned man and there is no doubt that changing Musa's skin once he put his hand into his garment and took it out is a miracle.

يقول الله ﷻ: {وَإِذْ نَادَى رَبُّكَ مُوسَى أَنِ ائْتِ الْقَوْمَ الظَّالِمِينَ}[الشعراء:10], {قَوْمَ فِرْعَوْنَ أَلَا يَتَّقُونَ}[الشعراء:11], {قَالَ رَبِّ إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ}[الشعراء:12], {وَيَضِيقُ صَدْرِي وَلَا يَنْطَلِقُ لِسَانِي فَأَرْسِلْ إِلَى هَارُونَ}[الشعراء:13], {وَلَهُمْ عَلَيَّ ذَنْبٌ فَأَخَافُ أَنْ يَقْتُلُونِ}[الشعراء:14], {قَالَ كَلَّا فَاذْهَبَا بِآيَاتِنَا إِنَّا مَعَكُمْ مُسْتَمِعُونَ}[الشعراء:15], {فَأْتِيَا فِرْعَوْنَ فَقُولَا إِنَّا رَسُولُ رَبِّ الْعَالَمِينَ}[الشعراء:16], {أَنْ أَرْسِلْ مَعَنَا بَنِي إِسْرَائِيلَ}[الشعراء:17], {قَالَ أَلَمْ نُرَبِّكَ فِينَا وَلِيدًا وَلَبِثْتَ فِينَا مِنْ عُمُرِكَ سِنِينَ}[الشعراء:18], {وَفَعَلْتَ فَعْلَتَكَ الَّتِي فَعَلْتَ وَأَنْتَ مِنَ الْكَافِرِينَ}[الشعراء:19], {قَالَ فَعَلْتُهَا إِذًا وَأَنَا مِنَ الضَّالِّينَ}[الشعراء:20], {فَفَرَرْتُ مِنْكُمْ لَمَّا خِفْتُكُمْ فَوَهَبَ لِي رَبِّي حُكْمًا وَجَعَلَنِي مِنَ الْمُرْسَلِينَ}[الشعراء:21], {وَتِلْكَ نِعْمَةٌ تَمُنُّهَا عَلَيَّ أَنْ عَبَّدْتَ بَنِي إِسْرَائِيلَ}[الشعراء:22]

says, "And [mention] when your Lord called Moses, [saying], "Go to ﷻ Allah .the wrongdoing people" (Ash-Shuara: 10). "The people of PharaohWill they not fear Allah?" (Ash-Shuara: 11). "He said, "My Lord, indeed I fear that they will deny me" (Ash-Shuara: 12). "And that my breast will tighten and my tongue will not be fluent, so send for Aaron" (Ash-Shuara: 13). "And they have upon me a [claim due to] sin, so I fear that they will kill me" (Ash-Shuara: 14). "[Allah] said, "No. Go both of you with Our signs; indeed, We are with you, listening" (Ash-Shuara: 15). "Go to Pharaoh and say, 'We are the messengers of the Lord of the worlds," (Ash-Shuara: 16). "[Commanded to say], "Send with us the Children of Israel""(Ash-Shuara: 17). "[Pharaoh] said, "Did we not raise you among us as a child, and you remained among us for years of your life?" (Ash-Shuara: 18). "And [then] you did your deed which you did, and you were of the ungrateful" (Ash-Shuara: 19). "[Moses] said, "I did it, then, while I was of those astray" (Ash-Shuara: 20). "So I fled from you when I feared you. Then my Lord granted me wisdom and prophethood and appointed me [as one] of the messengers" (Ash-

Shuara: 21). “And is this a favor of which you remind me - that you have enslaved the Children of Israel?” (Ash-Shuara: 22).

These verses are from Surah Ash-Shuara and it is a Meccan Surah; here Allah ﷻ relets the story of Musa and Harun as Allah ﷻ sent them to Pharaoh. Then, Allah informs about the great incidents that took place in this story and that the matter ended by the denial of Pharaoh and his people to Musa in spite of the appearance of the plain and clear signs. After that, the result was that Allah ﷻ destroyed the disbelievers and saved the believers. Allah has mentioned this story to assure His Prophet that the victory and success will belong to the believers; and that he is not the only Prophet to suffer from his people's denial.

Allah mentions how He called Musa and commanded him to convey His message to the people of Pharaoh on his way back to Egypt. He commanded him to direct the people to worship Allah only, and not the tyrant Pharaoh who can’t protect or benefit them. Musa then invoked Allah to make his brother Harun a messenger with him, for he was afraid of these people after killing one of them before, and also because he had an injury in his mouth from his childhood; so he couldn’t speak fluently.

Allah has answered Musa’s request and made Harun a messenger with him; Allah said to reassure Musa, “[Allah] said, "No. Go both of you with Our signs; indeed, We are with you, listening” (Ash-Shuara: 15). “No.” That is, in spite of all that you said, Allah ﷻ will support and strengthen you in carrying your message and Allah ﷻ is with you. “[Allah] said, "No. Go both of you.” This is an order for both Musa and Harun to go and present the signs of Allah ﷻ. Allah ﷻ has stated that these signs that He gave Musa were nine signs. “These are among the nine signs you will take to Pharaoh and his people” (An-Naml: 12). These signs include the staff which turns into a great snake when they put it on the ground and then returns to normal staff again if they pick it. Also, these signs

include Musa's dark-skinned hand which becomes white when he puts it in the opening of his garment and takes it out. "Indeed, We are with you, listening" Allah ﷻ speaks about Himself in the plural form, as a kind of glorifying Himself since He is the Most Great Lord. "We are with you, listening." This is a reassurance from Allah for His servant and messenger Musa, peace be upon him, that Allah ﷻ listens what Musa says to Pharaoh and listens what Pharaoh replies to him with. So, Allah is with you and thus you have to be reassured by this and know that Allah will support and help you.

Allah says, "Go to Pharaoh and say, 'We are the messengers of the Lord of the worlds," (Ash-Shuara: 16). This is an order to Musa and Harun to go to Pharaoh's kingdom and not to send him a message, but rather go to him and talk with him face to face. "We," refers to both Musa and Harun. "Are the messengers of the Lord of the worlds." Allah here says the messenger [rasul] in the single form and does not say the two messengers of the Lord because their message is one, so it is as if they are one messenger from the Lord ﷻ. "We are the messengers of the Lord of the worlds," The word "Worlds" here is the plural of a world. It is Allah ﷻ Who is the Creator of all these worlds, the angels, the jinn, the humans, heavens and the earth; all of these are the worlds of Allah and Allah ﷻ is their Lord, their Creator, their Producer and their Master.

Allah says, "[Commanded to say], "Send with us the Children of Israel""(Ash-Shuara: 17). So, the core of the message is to bring the Children of Israel out of slavery and let them come out of the land of Egypt in order to worship Allah ﷻ wherever they want in this land. They wanted Pharaoh to let them come out to Sinai and bring them out of the humiliation of slavery.

,then says, "]Pharaoh] said, "Did we not raise you among us as a child ﷻ Allah "?and you remained among us for years of your life(Ash-Shuara: 18). These are arrogant words. "Did we not raise you among us as a child?" Pharaoh starts to

remind Musa that he had raised him in his palace as a newborn, when he was very young as Musa was raised in his palace. The story goes back to when Musa's mother feared for him and Allah ﷻ inspired her to suckle him and cast him into the river. Then the sea, which is the Nile River, delivered him to the palace of Pharaoh, so they picked him up from the water and took it. After that Allah ﷻ bestowed upon Musa love from Him and therefore whoever saw him loved him, and Pharaoh's wife loved him. So, after the soldiers of Pharaoh used to kill any boy they would find, Pharaoh's wife said, "He will be the comfort of the eye for me and for you" (Al-Qasas: 9). Allah ﷻ protected Musa and he grew up in Pharaoh's palace. So, Pharaoh reminded him of this.

Allah then says, "And [then] you did your deed which you did, and you were of the ungrateful" (Ash-Shuara: 19). Pharaoh also reminded Musa of the deed he committed, i.e. killing the man from the Pharaoh's people while defending one of the Children of Israel, then after knowing the truth and that he was misled by the other man and that the people wanted to kill him, he fled to Madyan. "And [then] you did your deed." By saying this Pharaoh wanted to exaggerate Musa's killing of the Coptic man though Musa killed him involuntarily not voluntarily, he just struck him because he was a wrongdoer and a transgressor. "Which you did, and you were of the ungrateful"" Pharaoh wanted to say to Musa that he was ungrateful to him. It is as if Musa denied the grace of his master and king, disobeyed him, did this great deed and fled with it.

Musa replied, "[Moses] said, "I did it, then, while I was of those astray" (Ash-Shuara: 20). Musa began to respond to Pharaoh. First of all, he began to absorb the shock of this heinous and false speech that Pharaoh said to him. As for the first claim from Pharaoh that Musa killed the man from Pharaoh's people, Musa had already apologized to his Lord ﷻ for doing that, repented and saw that he had done a mistake because he was not permitted to fight at this time. Musa said to him, "I was astray when I did this deed which you remind me of, that is right as I

was not permitted by Allah ﷻ to do this deed." Those astray here do not mean those who are astray from guidance and religion, but those who are astray from the right in this certain matter. Musa's confession was in order to absorb this accusation that Pharaoh accused him of as Pharaoh wanted to compel Musa to confess his crime and thus he would be guilty.

Musa also said, "So I fled from you when I feared you. Then my Lord granted me wisdom and prophethood and appointed me [as one] of the messengers" (Ash-Shuara: 21). Musa feared them because they do not judge justly and they would kill him while he did not deserve to be killed. This means that though it was Musa who did that, but it was not voluntary murder, nor aggression or wrongdoing. Rather, Musa was defending an oppressed man and he committed murder involuntarily. "Then my Lord granted me wisdom and prophethood" meaning Allah has granted me wisdom through this message and prophethood. In this regard, the message and the prophethood grant the prophet the judgment on all matters, the wise judgment on all matters because he rules according to the judgment of Allah ﷻ. "And appointed me [as one] of the messengers." That is, Allah ﷻ made me one of His messengers which means that Allah ﷻ prepared him and made him ready for (carrying) the message.

Then Musa said to Pharaoh, "And is this a favor of which you remind me - that you have enslaved the Children of Israel?" (Ash-Shuara: 22). Here, Musa started to show the Pharaoh that he did not have the right to consider raising one person from the Children of Israel in his palace as a favor while he had enslaved all of them. In this regard, Pharaoh used to slaughter the Children of Israel, kill their boys, leave their females alive and force them to do the most difficult works.

At that the Pharaoh did not respond, he then started to attack and accuse Musa, he said, "Said Pharaoh, "And what is the Lord of the worlds?" (Ash-Shuara: 23). This is a question from an ignorant person who pretends that he is uncared. This

is because this wicked person set himself up as a god and a deity of the people, and of course, he had forgotten the real Lord of the worlds. This real Lord is the Creator of everything and the God of everything; this Lord had become forgotten by him and this wicked disbeliever placed himself in the place of the Deity.

At this point, Musa replied to them saying, “[Moses] said, "The Lord of the heavens and earth and that between them, if you should be convinced” (Ash-Shuara: 24). Allah is the Lord of the heavens, its Creator, Producer, Maker and Inventor; He is its Master and Owner as He owns His creation since He is the Master of the heavens and the earth. He is the Lord of that between the heavens and the earth from the stars, the suns, the moons, the air, the winds and the clouds; everything between the heavens and the earth is owned by Him. “if you should be convinced”. That is, Musa said to them that Allah is the Lord of the heavens and earth if you have conviction and if you believe in this and know this, but if you deny, this is another matter.

Allah says, “[Pharaoh] said to those around him, "Do you not hear?" (Ash-Shuara: 25). In fact, Pharaoh said this out of controversy and out of turning people away from Musa’s speech. He did not reply to Musa here, but he regarded the speech said by Musa, which is an obvious speech that was proven by the powerful and compelling argument, as an incredible speech. In fact, this argument can never be refuted and this case can never be refuted.

Allah says, “[Moses] said, "Your Lord and the Lord of your first forefathers” (Ash-Shuara: 26). This is my God that sent me, the Lord of the worlds, and He is “Your Lord and the Lord of your first forefathers” So, Musa moved from the general which is the Lord of the worlds to the specific in his saying, “The Lord of the heavens and earth and that between them.”

At this point Pharaoh had no argument in order to refute Musa’s argument and thus he resorted to discrediting and to claiming that what Musa was saying is

madness. “[Pharaoh] said, "Indeed, your 'messenger' who has been sent to you is mad” (Ash-Shuara: 27). This is an insult from Pharaoh to Musa. Firstly, the Pharaoh claimed that Musa’s message was for the common people and not for him as he did not say that this messenger who has been sent to us is mad. No, but rather he said, “Indeed, your 'messenger' who has been sent to you” That is, he said, O People, and they were his group, his dignitaries and the eminent people around him.

is the Lord ﷻ At this point, Musa trapped them and made it clear that his Lord .of all things around them“[Moses] said, "Lord of the east and the west and that between them, if you were to reason"” (Ash-Shuara: 28). This means that Musa said to them that the Lord of the worlds about Whom you ask is not only the Lord of the worlds and the Lord of these addressees, but rather He is the Lord of everything on this earth from the east, where the sun and the stars rise, to the west, where all of them set. Moreover, He is the Lord of what is between the east and the west; He is Allah ﷻ. In the end, Musa said to them, “If you were to reason.” He said this in order to make it clear that whoever believes otherwise does not have a reason because this is the reality of the Lord.

So, Pharaoh found no argument to reply to this bright and clear matter which is like the rising sun that cannot be denied except by a blind person and thus he turned to the threat. He said to Musa, “[Pharaoh] said, "If you take a god other than me, I will surely place you among those imprisoned"” (Ash-Shuara: 29). In fact, this is the logic of criminality and the logic of disbelief since Pharaoh says about himself that he is the god and there is no god but him. He said to Musa that he ought not to take another god since Musa and all people have to worship Pharaoh. “I will surely place you among those imprisoned.” That is, I will place you with those whom I imprison.

Then, when the clear and mental existing argument and the revealed verses do not work, Musa starts here to bring forth the visible, extraordinary and miraculous signs. So, this is a shift from addressing the mind and the heart to providing perceptual and theoretical evidence. Musa said to Pharaoh, “Even if I brought you proof manifest?” (Ash-Shuara: 30). Means a clear and obvious proof that Allah ﷻ, the Lord of the worlds, is the One Who sent me.

Then Pharaoh had no choice but to seek this evidence. “[Pharaoh] said, "Then bring it, if you should be of the truthful"” (Ash-Shuara: 31). In fact, this saying of the Pharaoh is an accusation to Musa of being a liar and that he has no proof for what he said. “[Pharaoh] said, "Then bring it,” that is, bring this proof that you claimed is a manifest one.

At this point, Musa surprised them as Allah ﷻ says, “So [Moses] threw his staff, and suddenly it was a serpent manifest” (Ash-Shuara: 32). The [Faa] here is a conjunction meaning as soon as. That is, once Pharaoh said to Musa, “Then bring it, if you should be of the truthful” Musa threw his staff, and it turned into a snake; it was very clear and obvious, with a huge body and a big mouth, terrifying in appearance.

Then Allah says, “And he drew out his hand; thereupon it was white for the observers.” (Ash-Shuara: 33). Musa drew out his hand from his sleeve, then it was shining like a piece of the moon.

يقول الله ﷻ: {قَالَ لِلْمَلَإِ حَوْلَهُ إِنَّ هَذَا لَسَاحِرٌ عَلِيمٌ}[الشعراء:34], {يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ بِسِحْرِهِ فَمَاذَا تَأْمُرُونَ}[الشعراء:35], {قَالُوا أَرْجِه وَأَخَاهُ وَابْعَثْ فِي الْمَدَائِنِ حَاشِرِينَ}[الشعراء:36], {يَأْتُوكَ بِكُلِّ سَحَّارٍ عَلِيمٍ}[الشعراء:37], {فَجُمِعَ السَّحَرَةُ لِمِيقَاتِ يَوْمٍ مَعْلُومٍ}[الشعراء:38], {وَقِيلَ لِلنَّاسِ هَلْ أَنْتُمْ مُجْتَمِعُونَ}[الشعراء:39], {لَعَلَّنَا نَتَّبِعُ السَّحَرَةَ إِنْ كَانُوا هُمُ الْغَالِبِينَ}[الشعراء:40], {فَلَمَّا جَاءَ السَّحَرَةُ قَالُوا لِفِرْعَوْنَ أَئِنَّ لَنَا لَأَجْرًا إِنْ كُنَّا نَحْنُ الْغَالِبِينَ}[الشعراء:41], {قَالَ نَعَمْ وَإِنَّكُمْ إِذًا لَمِنَ الْمُقَرَّبِينَ}[الشعراء:42], {قَالَ لَهُمْ مُوسَى أَلْقُوا مَا أَنْتُمْ مُلْقُونَ}[الشعراء:43], {فَأَلْقَوْا حِبَالَهُمْ وَعِصِيَّهُمْ وَقَالُوا بِعِزَّةِ فِرْعَوْنَ إِنَّا لَنَحْنُ الْغَالِبُونَ}[الشعراء:44], {فَأَلْقَى مُوسَى عَصَاهُ فَإِذَا هِيَ تَلْقَفُ مَا

يَأْفِكُونَ}[الشعراء:45], {فَأُلْقِيَ السَّحَرَةُ سَاجِدِينَ}[الشعراء:46], {قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ}[الشعراء:47],
{رَبِّ مُوسَى وَهَارُونَ}[الشعراء:48]

says, “]Pharaoh] said to the eminent ones around him, "Indeed, this ﷻ Allah is a learned magician” (Ash-Shuara: 34). “He wants to drive you out of your land ”?by his magic, so what do you advise(Ash-Shuara: 35). “They said, "Postpone [the matter of] him and his brother and send among the cities gatherers” (Ash-Shuara: 36). “Who will bring you every learned, skilled magician"” (Ash-Shuara: 37). “So the magicians were assembled for the appointment of a well-known day” (Ash-Shuara: 38). “And it was said to the people, "Will you congregate” (Ash-Shuara: 39). “That we might follow the magicians if they are the predominant?” (Ash-Shuara: 40). “And when the magicians arrived, they said to Pharaoh, "Is there indeed for us a reward if we are the predominant?" (Ash-Shuara: 41). “He said, "Yes, and indeed, you will then be of those near [to me]"” (Ash-Shuara: 42). “Moses said to them, "Throw whatever you will throw"” (Ash-Shuara: 43). “So they threw their ropes and their staffs and said, "By the might of Pharaoh, indeed it is we who are predominant"” (Ash-Shuara: 44). “Then Moses threw his staff, and at once it devoured what they falsified” (Ash-Shuara: 45). “So the magicians fell down in prostration [to Allah]” (Ash-Shuara: 46). “They said, "We have believed in the Lord of the worlds,” (Ash-Shuara: 47). “The Lord of Moses and Aaron” (Ash-Shuara: 48).

After Musa presented for all the people and on top of them the Pharaoh the two signs Allah granted him, the Pharaoh could not argue with him anymore. He said to the eminent people around him, “[Pharaoh] said to the eminent ones around him, "Indeed, this is a learned magician” (Ash-Shuara: 34). This happened when Musa threw his staff and it turned into a serpent manifest. Also, Musa put his hand into the opening of his garment and took it out and then it became white for the observers. At this point, Pharaoh said these words to the eminent people who

were around him. “Indeed, this is a learned magician” He said that to refer to Musa who was learned in magic.

Then he said, “He wants to drive you out of your land by his magic” (Ash-Shuara: 35). Here he provokes their fear and nationalism claiming that Musa wants to harm them; he accuses Musa of bringing about evil; he said to them that Musa wants to drive you out of your land by this magic. Even so, when Musa first offered his call to Pharaoh, he told him that his mission is that he is the Messenger of the Lord of the Worlds. Musa said to Pharaoh I was sent just to free those people from your authority and to let them go out of the land of Egypt and worship Allah ﷻ wherever they want. So, Musa did not ask to stay and reside in Egypt, but rather he wanted Pharaoh to allow him to leave the land of Egypt with the Children of Israel. However, Pharaoh wanted to turn his people against Musa with his slyness and thus he said to them, “He wants to drive you out of your land by his magic, so what do you advise?” Advise me about what you see and what you order concerning this magician who wanted to cause this strife and this evil to us.

Allah says, “They said, "Postpone [the matter of] him and his brother and send among the cities gatherers” (Ash-Shuara: 36). That is, the eminent ones from Pharaoh’s people said to give him and his brother an appointed time. “And send among the cities gatherers” I.e. send gatherers among the cities of Egypt in order to gather for you magicians from every city. That is, we have magicians and they are more skilled and learned in magic than this Israeli and there is no doubt that our magicians are more knowledgeable and stronger than this Israeli.

“Who will bring you every learned, skilled magician"” (Ash-Shuara: 37). “Learned, skilled magician,” is an exaggeration of the magician. This means that he is skilled, great in magic and knowledgeable of it. So, this was their suggestion, and in fact, this was meant in order to fulfill the purpose of Allah ﷻ and in order

to establish the argument in front of all people. Allah ﷻ says, “Have you come to us to drive us out of our land with your magic, O Moses?” (Taha: 57). “Then we will surely bring you magic like it, so make between us and you an appointment, which we will not fail to keep and neither will you, in a place assigned” (Taha: 58). This was what Musa peace be upon him wanted as he wanted the people to gather and see the sign of Allah ﷻ before their eyes. Therefore, Musa suggested that this day should be a holiday also. “[Moses] said, "Your appointment is on the day of the festival when the people assemble at mid-morning"” (Taha: 59).

Allah ﷻ says, “So the magicians were assembled for the appointment of a well-known day” (Ash-Shuara: 38). The magicians were assembled and it was Pharaoh who brought them by the gatherers whom he sent in the cities in order to bring every learned and skilled magician. The appointed day was the day of their festival.

Allah says, “And it was said to the people, "Will you congregate” (Ash-Shuara: 39). That is, the people were invited to the gathering and it was said to them, “Will you congregate” on this day in order to see this great match and this significant event.

Allah says, “That we might follow the magicians if they are the predominant?” (Ash-Shuara: 40). This is their wish. That is, if they defeat Musa, peace be upon him.

Allah ﷻ says, “And when the magicians arrived, they said to Pharaoh, "Is there indeed for us a reward if we are the predominant?" (Ash-Shuara: 41). the magicians whom they gathered from everywhere. They gathered those magicians for this match, which the magicians thought that they would surely win and that no one would believe Musa. However, they wanted to make sure and to have the reward and the favor of Pharaoh who invited them and brought them from the

cities of Egypt. Thus they said to him, “Will we have a reward and a prize from you if we win in this matter and overcome Musa?”

The Pharaoh replied, “He said, "Yes, and indeed, you will then be of those near [to me]" (Ash-Shuara: 42). he agreed to give them a reward and a prize. Also, he said, when you win, you will be able to enter the palace whenever you want and sit with me. They will be from his companions, his associates, and his ministers, so he will bring them close to him.

Allah ﷻ says, “Moses said to them, "Throw whatever you will throw"” (Ash-Shuara: 43). This means that they gathered for this day and people were invited and came, the square was organized, the flags were placed and all people met together. Then Musa asked them to start, he allowed them to be the first to show the magic that they had.

Allah says, “So they threw their ropes and their staffs and said, "By the might of Pharaoh, indeed it is we who are predominant” (Ash-Shuara: 44). They threw their ropes and staffs in this great square and in front of this great crowd; then they turned in the square to whoever looked at them to snakes, people would imagine that they were moving like snakes from the great magic of those magicians. In this regard, Allah ﷻ says, “And suddenly their ropes and staffs seemed to him from their magic that they were moving like snakes” (Taha: 66). “And he sensed within himself apprehension, did Moses” (Taha: 67). Also, Allah ﷻ says, “They bewitched the eyes of the people and struck terror into them, and they presented a great [feat of] magic” (Al-A'raf:116). The eyes of all people were bewitched and they saw that this valley or this square in front of them was filled with serpents and snakes. Furthermore, they said when they threw these ropes and staffs while being proud of Pharaoh and while swearing at him. “And said, "By the might of Pharaoh” i.e. by his predominance. “Indeed it is we who are predominant,” i.e. they said that

they will win by the might of Pharaoh, so they swore by him. Also, they swore by him because, as they thought, he was the mighty and his might was going to make them the predominant and the rich.

says, "Then Moses threw his staff, and at once it devoured what they ﷻ Allah falsified" (Ash-Shuara: 45). Musa was alone in front of this great and grand crowd of magicians; he was alone and he had nothing but his staff. This staff had ,says ﷻ Allah .ﷻ nothing within it except that it was one of the signs of Allah ."And at once it devoured what they falsified"The devouring refers to the hard swallowing without chewing and this is what the snake actually does. "And at once it devoured what they falsified" This means that they falsified and invented all this and that they made people imagine that these ropes had already turned into serpents. However, this real serpent and this real snake which was the sign of Allah ﷻ at once ran, followed all these ropes and staffs and then swallowed them in its stomach.

At this point, the magicians realized that this was the sign of Allah ﷻ and that this was the action of Allah ﷻ and not magic. Allah ﷻ says, "So the magicians fell down in prostration [to Allah]" (Ash-Shuara: 46). Here Allah ﷻ uses the passive verb. It is as if someone took them and threw them and that it was not a voluntary action. That is, they did not fall down in prostration by themselves, but rather they were thrown as if someone took them and threw them prostrating on the ground.

And while they were on their way to prostrate, they said, "We have believed in the Lord of the worlds" (Ash-Shuara: 47). This Allah the Lord of the worlds, this was the first word that Musa said to Pharaoh. Musa said, "We are the Messengers of the Lord of the Worlds, me and my brother are the messengers of the Lord of the Worlds and we came to you."

Then, the magicians mentioned Musa and Harun in particular in order not to be thought that they believed in a lord other than Allah ﷻ. Thus, they said, "The

Lord of Moses and Aaron" (Ash-Shuara: 48). This was because Pharaoh thought that he was the lord of the worlds. Pharaoh said, "O eminent ones, I have not known you to have a god other than me" (Al-Qasas: 38). So, the magicians said this is the Lord of the Worlds that we believe in; He is "The Lord of Moses and Aaron"

So, Pharaoh stood aghast after their saying. However, he is a denier, a stubborn and a wicked person. He saw these visible and clear signs, such compelling signs which the magicians believed and fell down in prostration to Allah once they saw them as they were amazed by them. In fact, this was a clear sign for everyone, but when this wicked unbeliever stood aghast and felt that the matter would become out of his control, he used his slyness and his malice and he could turn the scene. "[Pharaoh] said, "You believed Moses before I gave you permission. Indeed, he is your leader who has taught you magic, but you are going to know. I will surely cut off your hands and your feet on opposite sides, and I will surely crucify you all"" (Ash-Shuara: 49). In no time and with Pharaoh's blasphemous intuition, he transformed the whole scene. At first, he accused these people of a procedural matter, which is how they could disobey him and obey Musa without taking Pharaoh's permission while he was the king. Then, Pharaoh started to defame the magicians and put them in charge of an accusation which they were innocent of. He said, "He is your leader who has taught you magic." Meaning that Musa is your grand leader and your headman, you did not learn magic except from. Thus, this means that as long as he taught them magic, they arranged this matter together as Allah ﷻ says, "This is a conspiracy that you conspired in the city to expel therefrom its people" (Al-A'raf: 123). So, Pharaoh said to them, "This is a conspiracy that you conspired and you arranged the matter in this way in order to expel the people out of the city and therefore you will become the rulers and the kings instead of the real king of Egypt." Then, he said to them, "But you are going to know." Here, Pharaoh began to threaten them and he issued the

judgment immediately. He did not wait for a trial and a case and for referring the matter to the judiciary in order to be considered, no, but he released his judgment. He said, “I will surely cut off your hands and your feet on opposite sides, and I will surely crucify you all"” (Ash-Shuara: 49). Pharaoh has chosen the most heinous and the most horrible form of murder, which is the murder by torture and insult. He ordered for their hands and feet to be cut off on opposite sides; “And I will surely crucify you all.” The crucifixion is making the person like a cross, his hands are stretched and his body is pulled to a stake. Pharaoh chose that this stake would be the trunks of palm trees, so he decided to crucify the magicians on the trunks of palm trees by pulling their hands in these trunks and tying the magicians to them. After that, this magician will be left bleeding like that in front of all people till he dies. He chose this heinous murder for them in order to deter everyone by this verdict that he issued. And in no time and in the same scene, Pharaoh caused all people to be horrified and made everyone fear. Pharaoh was defeated and the magicians were defeated and their lie and falsehood appeared. However, Pharaoh transformed the whole scene to another scene; he claimed that he was the victor and that this was a conspiracy. He also claimed that he discovered this conspiracy and knew the truth and that those magicians must be deterred and must be killed in this way.

In fact, the magicians were not surprised by this verdict. They were expecting that by their faith they would be the first believers in their people and in front of all people. They expected that as they witnessed (that Allah is the Lord of the Worlds), all people would witness as well. However, they were surprised that they were accused of conspiring in this matter and that they would be the ones that would be exposed to this harsh judgment. At this point, they could do nothing but submit to the judgment of the Lord ﷻ. The magicians said, “They said, "No harm. Indeed, to our Lord we will return” (Ash-Shuara: 50). When we die, we will return to Allah ﷻ. So, no matter how severe this matter will be, there will be

no harm in it. We will return to Allah ﷻ after death, then Allah is our Lord and He will receive us; He is our Protector and there is no doubt that our reward is with Him.

Allah say, “Indeed, we aspire that our Lord will forgive us our sins because we were the first of the believers” (Ash-Shuara: 51). This means that they desire the goodness that Allah ﷻ has, meaning to erase their past sins of infidelity and magic. “because we were the first of the believers” meaning because we were the first of the believers and we endured all this torture. So, we desire that Allah ﷻ will forgive us our sins because we were foremost in goodness and because we were the first of the believers. So, this story ended in this way with this great scene. It ended with the faith of those truthful magicians only, those magicians who came aspiring for a reward from Pharaoh, flattering him and swearing with his might and they were with him. However, Allah ﷻ bestow favor upon them and they believed in this miracle and after that, they were harshly harmed as a consequence of their faith. This shows that the people lost the path of the faith in Allah ﷻ in such a way as a result of Pharaoh’s criminality.

Then, Musa remained in Egypt for the period that Allah ﷻ willed and he was suffering with his people from Pharaoh’s torture and humiliation. After that the eminent ones of Pharaoh’s people asked Pharaoh how long he would leave them in this way. “And the eminent among the people of Pharaoh said," Will you leave Moses and his people to cause corruption in the land and abandon you and your gods?" [Pharaoh] said, "We will kill their sons and keep their women alive; and indeed, we are subjugators over them"” (Al-A’raf: 127). “Said Moses to his people, "Seek help through Allah and be patient. Indeed, the earth belongs to Allah. He causes to inherit it whom He wills of His servants. And the [best] outcome is for the righteous" (Al-A’raf: 128). “They said, "We have been harmed before you came to us and after you have come to us." He said, "Perhaps your

Lord will destroy your enemy and grant you succession in the land and see how you will do" (Al-A'raf: 129). So, Musa remained in such a way.

Then, Allah ﷻ inspired Musa to go out of the land of Egypt from Egypt's land. Allah ﷻ says, "And We inspired to Moses, "Travel by night with My servants; indeed, you will be pursued"" (Ash-Shuara: 52). This is after staying there for a period of time and after the signs appeared in such a way and the people of Pharaoh did not believe. "Travel by night with My servants." Allah ﷻ attributed them to Himself because they had chosen to worship Allah ﷻ and they were the Children of Israel with Musa. "Indeed, you will be pursued," Pharaoh's people will follow you.

Allah ﷻ says, "Then Pharaoh sent among the cities gatherers" (Ash-Shuara: 53). The Egyptians, Pharaoh and his people woke up and found that all the Children of Israel went out; they found that they went out and left the country empty. At this point, Pharaoh became crazy and instead of leaving them to be, he saw that this was an insult to them, to Pharaoh and his soldiers, for how they could leave his land while they were under his authority and being exposed to his humiliation. Thus, he saw that this was an insult and that he must follow them and bring them back to humiliation and submission.

Then the Pharaoh sent the soldiers among the cities of Egypt to gather people in order to say, "Indeed, those are but a small band," (Ash-Shuara: 54). "And indeed, they are enraging us," (Ash-Shuara: 55). "And indeed, we are a cautious society" (Ash-Shuara: 56). They went out in the cities of Egypt calling with these words. First, they said, "Indeed, those are but a small band," (Ash-Shuara: 54). First, they belittled the Children of Israel who believed in Egypt. It was said that there were about seven hundred and fifty thousand people. In this regard, the Children of Israel remained since they entered the land of Egypt at the time of Yousef, peace be upon him, to the time of Musa for about five hundred years and

their number increased to about seven hundred and fifty thousand. However, Pharaoh reduced the number of the Children of Israel in order to encourage his people to implement what he wanted from them, which was to insult the Children of Israel and bring them back to humiliation again.

"And indeed, they are enraging us," (Ash-Shuara: 55). That is, they are stirring our anger and they were angry because the Children of Israel went out in this way and fled from Pharaoh without being kept under captivity and under torture.

"And indeed, we are a cautious society" (Ash-Shuara: 56). Perhaps Pharaoh was telling the people that the Children of Israel might come back again and they might come powerful and the situation would be altered. Thus, their leave was not a final one and they might return in order to fight and therefore we have to go in order to eradicate them or bring them back to captivity, under our captivity and under our rule.

Allah says, "So We removed them from gardens and springs" (Ash-Shuara: 57). That is, this was a part of the lord's plan that they did not know. Allah ﷻ planned to drive them out of the land of Egypt in this way in order to meet their fate and in order to be drowned by Allah ﷻ.

"And treasures and honorable station" (Ash-Shuara: 58). "And treasures," as they were from the first people who discovered gold and silver and they adorned their wives, their palaces and their homes with this gold and silver.

يقول الله ﷻ: {وَأَوْحَيْنَا إِلَى مُوسَى أَنْ أَسْرِ بِعِبَادِي إِنَّكُمْ مُتَّبَعُونَ}[الشعراء:52], {فَأَرْسَلَ فِرْعَوْنُ فِي الْمَدَائِنِ حَاشِرِينَ}[الشعراء:53], {إِنَّ هَؤُلاءِ لَشِرْذِمَةٌ قَلِيلُونَ}[الشعراء:54], {وَإِنَّهُمْ لَنَا لَغَائِظُونَ}[الشعراء:55], {وَإِنَّا لَجَمِيعٌ حَاذِرُونَ}[الشعراء:56], {فَأَخْرَجْنَاهُمْ مِنْ جَنَّاتٍ وَعُيُونٍ}[الشعراء:57], {وَكُنُوزٍ وَمَقَامٍ كَرِيمٍ}[الشعراء:58], {كَذَلِكَ وَأَوْرَثْنَاهَا بَنِي إِسْرَائِيلَ}[الشعراء:59], {فَأَتْبَعُوهُمْ مُشْرِقِينَ}[الشعراء:60], {فَلَمَّا تَرَاءَى الْجَمْعَانِ قَالَ أَصْحَابُ مُوسَى إِنَّا لَمُدْرَكُونَ}[الشعراء:61], {قَالَ كَلَّا إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ}[الشعراء:62], {فَأَوْحَيْنَا إِلَى مُوسَى أَنِ

اضْرِبْ بِعَصَاكَ الْبَحْرَ فَانفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ}[الشعراء:63], {وَأَزْلَفْنَا ثَمَّ الآخَرِينَ}[الشعراء:64], {وَأَنْجَيْنَا مُوسَى وَمَنْ مَعَهُ أَجْمَعِينَ}[الشعراء:65], {ثُمَّ أَغْرَقْنَا الآخَرِينَ}[الشعراء:66], {إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ}[الشعراء:67], {وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ}[الشعراء:68]

says, "And We revealed to Moses: 'Journey with My servants by ﷻ Allah night; you will indeed be followed" (Ash-Shu'ara: 52), "So Pharaoh sent "summoners to the cities" (Ash-Shu'ara: 53), "Indeed, these are just a small gang (Ash-Shu'ara: 54), "And they certainly do enrage us" (Ash-Shu'ara: 55), "But indeed, we are cautious" (Ash-Shu'ara: 56), "So We got them out from gardens and springs" (Ash-Shu'ara: 57), "And treasures and a noble domicile" (Ash-.Shu'ara: 58), "So it wasAnd We made the Children of Israel inherit them" (Ash-Shu'ara: 59), "And they pursued them at sunrise" (Ash-Shu'ara: 60), "And when the two groups sighted each other, the followers of Moses said, 'We are indeed overtaken!'" (Ash-Shu'ara: 61), "He said, 'By no means! My Lord is indeed with me; He will guide me'" (Ash-Shu'ara: 62), "So We revealed to Moses: 'Strike the sea with your staff', whereupon it split, so that each part was like a great hill" (Ash-Shu'ara: 63), "And thereupon, we brought the others near" (Ash-Shu'ara: 64), "Then We saved Moses and those with him, all of them" (Ash-Shu'ara: 65), "Then We drowned the others" (Ash-Shu'ara: 66), "Most surely in that is a sign, and in no way were most of them believers" (Ash-Shu'ara: 67), "And most surely, your Lord is -the Almighty-, the Bestower of mercy" (Ash-Shu'ara: 68).

Allah says that He revealed to His servants and Messenger Musa ﷺ to leave with the children of Israel at night from the land of Egypt. This was after the hearts of the Pharaohs got afflicted with darkness and after they saw Allah's signs and did not attain faith. Therefore, they continued in what they are in of stubbornness, as says about them from the saying of Pharaoh, He said, "We will relentlessly kill their sons", when his people said, "And the chiefs of Pharaoh's people said, 'Will you leave Moses and his people to corrupt in the land and leave

you and your gods?' He said, 'We will relentlessly kill their sons and keep their women alive(in bondage), and indeed, we are subjugators over them'", (Al-A'raf: 127). This occurred after the evident sign and after the nullification of their proof besides the belief of the sorcerers who were gathered to defeat the Lord's sign. Yet, the Lord's sign defeated them, and the sorcerers believed and the gathering was off upon the occurrence of this thing. However, they did not believe it and they saw signs after that. As said, "So We sent upon them the flood and the locusts and the lice and the frogs and blood—all explicit signs—but they acted arrogantly, and they were a criminal people" (Al-A'raf: 133), they witnessed all of these signs, yet, they did not believe in Allah. Then, Allah revealed to His servant Musa, "Journey with My servants by night", that is, go out with them at night. The journey by night is to walk upon the night, and those servants were attributed to Allah because they are the ones who believed in Him, the children of Israel. "You will indeed be followed", Pharaoh will follow them, "So Pharaoh sent summoners to the cities" (Ash-Shu'ara: 53), Egypt cities to gather and collect them once again. If had any reason, he should have said the matter is ended and let them go to whatever they want, and he would be available for his own matters after that, even if he remains upon his infidelity. Yet, to fulfill Allah's command in him, Allah made him get out of what he is in glory, authority, and possession so that he would humiliate him and cast him into the sea with his people, "So Pharaoh sent summoners to the cities" (Ash-Shu'ara: 53).

He says to them, "Indeed, these are just a small gang" (Ash-Shu'ara: 54), the children of Israel. "And they certainly do enrage us" (Ash-Shu'ara: 55), and that is with this surprising departure as such. "But indeed, we are cautious" (Ash-Shu'ara: 56), cautious from them. That is, he might be afraid that they would return again or that he wants to fight them. said, "So We got them out from gardens and springs" (Ash-Shu'ara: 57), that is, Allah arranged them with this arrangement, and deceived them into this deception so that He would destroy

them. “So We got them out from gardens”, orchards, “And springs”, running water. “And treasures and a noble domicile” (Ash-Shu'ara: 58), “Treasures”, of what they treasured and saved, and some of their treasures remained till this day. They were the first to know gold and silver, and forge them and inlaid them, and with which they adorned their chariots and the ornaments of their women and their temples. “And treasures and a noble domicile” (Ash-Shu'ara: 58), “And a noble domicile”, in which they were from luxurious homes, fine mattresses, and great spaces. “And a noble domicile", valuable. “So it was”, this departure. “And We made the Children of Israel inherit them”, Allah inherited the children of Israel with the likes of these gardens, springs, land, and noble domicile. said, “And they pursued them at sunrise” (Ash-Shu'ara: 60), they followed them. Their army followed the children of Israel. “At sunrise”, at sunrise, that is as soon as the sun was rising, they were on their trace following them, “And they pursued them at sunrise” (Ash-Shu'ara: 60). said, “And when the two groups sighted each other”, “Sighted”, each of them saw the other, the children of Israel looked behind them and saw that these mighty armies which were Pharaoh and his soldiers had come, and Pharaoh who went out saw the children of Israel before him. “And when the two groups sighted each other”, they became in the level of vision for each other, “..... The followers of Moses said, “We are indeed overtaken!” (Ash-Shu'ara: 61), Musa’s followers are the children of Israel; Musa’s companions, they said, “We are indeed overtaken!”, with confirmation. That is, Pharaoh will overtake us and return us once again into humiliation, oppression, and slavery.

;By no means! My Lord is indeed with me .....“ ,ﷺ He said”, that is Musa“ He will guide me” (Ash-Shu'ara: 62), Musa whom Allah told him when He !assigned him this message, “He said, ‘By no meansSo god, with Our signs; We are with you, listening’” (Ash-Shu'ara: 15), and Allah told them, “I am indeed with you, hearing and seeing” (Taha: 46). The Lord is with him, and Allah made him steadfast when Allah made him carry this message. Besides, Allah was with

him in all his steps, while he was discussing with Pharaoh, and he was making his argument with him when this great crowd was gathered for him; Allah was with him. He said to him, "And cast what is in your right hand—it will swallow what they have crafted; what they have crafted is only a sorcerer's trickery, for the sorcerer will not succeed wherever he may go" (Taha: 69), and He was with him when he struck the Pharaohs with what he did of these great signs, "So We sent upon them the flood and the locusts and the lice and the frogs and blood—all explicit signs—but they acted arrogantly, and they were a criminal people" (Al-A'raf :133), so Allah was with him in all of this. "By no means! My Lord is indeed with me……" (Ash-Shu'ara: 62), in every journey, "He will guide me", to the way through which we get out of this new predicament, the new ordeal, and the coming of these armies to them. At once, Allah's relief and victory came. said, "So We revealed to Moses: "Strike the sea with your staff……" (Ash-Shu'ara: 63), "So We revealed", the revelation here is informing through a hidden way, that is, Allah informed him in the hidden path with which He revealed to him. "So We revealed to Moses: 'Strike the sea with your staff……'" (Ash-Shu'ara: 63), strike the sea with your staff, said, "Whereupon it split", that is, this sea, as soon as Musa strikes it with the stick, it splits off. The split is the cut, meaning that the sea split into two parts, one on the right, and the other on the left; and the water rose on the state of a wall. A great sign of Allah's visual signs that people see with their own eyes. This fluid water rose upright without a wall holding it back and preventing it. said, "..... Whereupon it split, so that each part was like a great hill" (Ash-Shu'ara: 63), "Each part", of water became, "Hill", the mountain. "A great", high. A brilliant sign from the Signs of the Lord who there is no god but He. He also said that the sea split in this way and that Allah made the path dry to walk in, and not muddy, or had water from the sea. "And very truly, We revealed to Moses: 'Journey by night with My servants and strike for them a dry road across the sea. You will not be afraid of being overtaken nor apprehensive" (Taha: 77), a hard path within the

sea as if it is dry land and a paved road upon the earth, “So that each part was like a great hill” (Ash-Shu'ara: 63).

Then, said, “And thereupon, we brought the others near” (Ash-Shu'ara: 64), Allah brought them near, that is, gathered them together and brought them in. When Musa struck his way in the sea, he and the children of Israel, and they began to walk in it, and Pharaoh came and saw this sign with his own eye. At this point, if he had reason and had a deterrent to deter him from stubbornness and disbelief, this sign would have sufficed when he saw it as such and that this is not sorcery. Who does not know the difference between the Lord's sign which is this amazing miracle, and sorcery which is a kind of deceit, lying, deceit, fraud, and lying to people? Pharaoh knows it, yet, it is stubbornness, and to let Allah afflict him with this, for the unbeliever has a veil upon his eyes, so whatever he sees of the signs he does not believe. However, he saw the sign, and this sign is not only a sign for him to believe, it is the sign of his destruction. The sight was blinded, and he came and entered, Pharaoh came and entered with his foot, and pushed his horse which he rides, the horse that he rides, and he pushed him onto the road. When Musa saw that Pharaoh's people entered the sea path behind them, he wanted to strike the sea with his staff so that it would close upon them. Allah said to him, “And leave the sea parted(behind you)”, that is still. “Indeed, they are an army to be drowned”. said, “And thereupon, we brought the others near” (Ash-Shu'ara: 64), “Then We saved Moses and those with him, all of them” (Ash-Shu'ara: 65), Allah saved Musa and those with him. “All of them”, he did not lose any one of them. Rather, all of them went out with their wives, kids, elderly, and youngsters. Moreover, they went out with their treasures, cattle, and all that they carried. They even carried the coffins of the dead, that is, from the messengers who died among them. They took the remains of Yusuf ﷺ, and the remains of Jacob also which they carried with them, so they crossed the sea while carrying all of this, and Allah saved them and nothing of them was lost. said, “Then We saved Moses and

those with him, all of them" (Ash-Shu'ara: 56), "Then We drowned the others" (Ash-Shu'ara: 66). Then, Allah commanded the sea, after Musa had left peacefully from it with his people, to close upon them. As a result, they all drowned after they entered it, said commenting upon this, "Most surely in that is a sign……." (Ash-Shu'ara: 67), "Most surely in that", the aforementioned. This is the story of Musa and Harun with Pharaoh which is a great sign, a sign from the Lord that Allah is the Mighty, the victor who never gets defeated, and that whoever Allah wills guidance for will be guided, and whoever wants his delusion will be deluded. However, the unbeliever does not benefit from the signs no matter what. If the evident and clearly visible signs of any benefit to anyone, it would have benefited Pharaoh and his people because they saw these signs. There is no doubt that a reasonable person who has a mind and does not believe in Allah, saw the signs clear and visible, but they remained upon their unbelief and stubbornness until Allah destroyed them. "Most surely in that is a sign, and in no way were most of them believers" (Ash-Shu'ara: 67), "And in no way were most of them", those upon which Musa was sent, believers, and thus, most people. "And indeed, it is your Lord who is surely -the Almighty-, the Bestower of mercy" (Ash-Shu'ara: 9), "And indeed, it is your Lord who is surely -the Almighty-……..." (Ash-Shu'ara: 9), the victor whom no one can overcome. Pharaoh and his people thought that they might defeat Allah, yet, the Lord defeated them. "The Bestower of mercy", to His faithful servants. Thus, whoever Allah wills to have mercy on him, He will and no one can prevent the mercy of Allah. This is one aspect that is intended to please the Prophet ﷺ and a demonstration that the matter of guidance and misguidance are not according to signs. Whoever Allah wills guidance for, He will guide him, and that the signs revealed to the Prophet ﷺ are sufficient for faith, but these people do not believe. "Perhaps you are going to destroy yourself with sorrow because they do not believe" (Ash-Shu'ara: 3), "If We will, We can bestow upon them a sign from heaven, at which their necks would stay bent in humility" (Ash-Shu'ara: 4), notice

the signs which were revealed to the people of Pharaoh, nevertheless, it did not affect them except in more denial and disbelief.

Then, Allah started showing another aspect of the messages, the aspect of His message, the message of Ibrahim ﷺ, and how he was faced with disbelief and stubbornness. said, "And relate to them the tiding of Abraham" (Ash-Shu'ara: 69), "And relate to them", recite for them, "The tiding", the great news, "Of Abraham", the Prophet, the father of the prophets, the father of our prophet ﷺ Muhammad who is a descendant of Ishmael, and Ishmael is the son of Ibrahim, and the father of the prophets is one of the descendants of Isaac who reproduce. All the prophets of Israel came from the descendants of Isaac. "And relate to them the tiding of Abraham" (Ash-Shu'ara: 69), "When he said to his father and his people, 'What do you worship?'" (Ash-Shu'ara: 70), a question from Ibrahim. "To his father and his people", so that he would make them admit that what they worship cannot benefit them. "They said, 'We worship human-shaped idols and we remain consecrating ourselves to them" (Ash-Shu'ara: 71), they admitted and said confessing regarding what they are making and worshiping. "They said, 'We worship human-shaped idols", idols which they made. "And we remain consecrating ourselves to them", consecrating, that they consecrate to them and remain with them long times. Notice those who have no reason, nor comprehending, nor vision. How would they remain and spend lots of hours there? "Consecrating", remaining consecrating to these idols which they made with their own hands and they consecrate it as such and spend what they do of these worships which are the most honorable of human deeds. Ibrahim said to them, "He said, 'Can they hear you when you call?" (Ash-Shu'ara: 72), these gods when you call and ask from them, do they hear you? "Can they hear you when you call" (Ash-Shu'ara: 72), when you call them. "Or can they benefit you, or can they do harm?" (Ash-Shu'ara: 73), can they benefit? Are you benefiting from them? Or would they harm you, for example, if you left their worship and did not

worship them, would they do harm to you? “Or can they do harm”, “They said, ‘Rather, we found our forefathers doing so” (Ash-Shu'ara: 74), they could not mention any benefit for them, nor any harm that could happen from them. Yet, all that they can say is that they found their forefathers upon this act, and they do what their forefathers do without thinking and questioning whether this is reasonable or not. Thus, they do not have a reasonable thing, nor know its fruit and usefulness, but this is how they found their forefathers on this method. “They said, ‘Rather, we found our forefathers doing so’” (Ash-Shu'ara: 74), like what we do with these idols. Their Prophet Ibrahim ﷺ said to them, “He said, ‘Have you seen what you have been worshiping’” (Ash-Shu'ara: 75), do you see those which you were worshiping? “You and your ancient fathers?” (Ash-Shu'ara: 76), “They are enemies to me, except for the Lord of all realms” (Ash-Shu'ara: 77), I am its enemy, “They are enemies to me”, all of these gods and idols which you worship. “They are enemies to me, except for the Lord of all realms” (Ash-Shu'ara: 77), “Except for the Lord of all realms”, the exception here is cut off, “The Lord of all realms”, meaning but the Lord of the worlds is not an enemy to him, this is the true Lord who is worshiped. “Except for the Lord of all realms”, “They are enemies to me, except for the Lord of all realms”.

Then, he demonstrated to them that the Lord of the realms is the one who deserves to be worshiped, “Who created me and therefore He guides me” (Ash-Shu'ara: 78). He who created me. Creation is to create from nothing. Likewise, He formed me as such and with these fates upon which I live. “Who created me and therefore He guides me” (Ash-Shu'ara: 78),. “He guides me”, to the path, besides what I do in this path from livelihood and my life all of this is from Him. That is, He possesses me, my creation, besides my behaviors; and this belongs to the Lord. “..... The One Who gave everything its creation then guided(it)” (Taha: 50), so Allah gave everything its creation, the little ant, the big elephant, the bird, the human being. Allah gave everything its creation, then guided it. Thus,

he says to them, my Lord "Who created me and therefore He guides me" (Ash-Shu'ara: 78), "And Who feeds me and gives me to drink" (Ash-Shu'ara: 79), "And Who", this is my God, Lord, and Master. "Feeds me", because He who created food for me, He who provided me with it, and He who guided me to eat it, and all of these kinds of food are from Him. Thus, my raise is by Allah; Allah is the one who raises me and He who feeds me. "And gives me to drink", all that I drink of water and others are from Allah, so drinking is from Him because He who created water and He who guided me to drink it and He who made my body as such. All of this is done by the actions of the Lord. "And Who", in reality, "Feeds me and gives me to drink", "And when I get sick, He heals me" (Ash-Shu'ara: 80), out of being polite with Allah, besides saying the truth that sickness because it is an evil thing, he did not attribute it to Allah. That is because evil, even if it was created by the command of Allah and His destiny and His judgment, yet, it is not attributed to Him because Allah might punish him with a punishment, or he might afflict him with a trial and test for His servants, "And when I get sick", me, so he attributed sickness to himself. "He heals me", and he attributed healing to Allah. "He heals me", He who removes this sickness and moves me to the state of being healthy, it is Allah. "He heals me", "And Who makes me die and then revives me" (Ash-Shu'ara: 81), likewise, the Lord whom I worship possesses death. "And Who makes me die and then revives me" (Ash-Shu'ara: 81), that is, in the hereafter. "And Whom I ardently hope will forgive me my offense on the Day of Recompense" (Ash-Shu'ara: 82), "And Whom I ardently hope", I hope and seek goodness from Him, "..... Will forgive me my offense" (Ash-Shu'ara: 82), that He may forgive my sins and mistakes on the Day of Resurrection.

Then, he went towards the Lord with supplication, he said, "My Lord, grant me wise judgment and include me with the righteous" (Ash-Shu'ara: 83), "My Lord", that is, O Lord. "Grant me wise judgment", from you. A knowledge that qualifies the servant to have a clear judgment, established, justice over all things;

judgment. “My Lord, grant me wise judgment and include me with the righteous”, when you judge my death. “Include me with the righteous”, the witness is that what Ibrahim ﷺ responded with to his people established for them compelling and clear evidence that what they worship is not something worthy of worship because it is an idol that they make with their own hands, they are the ones who favor it, and it is not worth it. Besides, they spend over them their most valuable time, the most of their valuable time in the day. They consecrate themselves to these idols to worship them, however, they do not have any tangible evidence that these idols benefit them, or there is harm from leaving them. Moreover, that the Lord God whom I worship is the Lord who possesses all of my life, my Lord whom I worship, for he is “Who created me and therefore He guides me” (Ash-Shu'ara: 78), “And Who feeds me and gives me to drink” (Ash-Shu'ara: 79), “And when I get sick, He heals me” (Ash-Shu'ara: 80), “And Who makes me die and then revives me” (Ash-Shu'ara: 81), “And Whom I ardently hope will forgive me my offense on the Day of Recompense” (Ash-Shu'ara: 82), “My Lord, grant me wise judgment and include me with the righteous” (Ash-Shu'ara: 83), “And make me a reputation of truth among later generations” (Ash-Shu'ara: 84) from Ibrahim’s supplication to his Lord to grant him a reputation of truth with which he gets mentioned. “Among later generations”, the truth reputation from the people of faith and truth reputation. To mention this righteous Messenger, righteous Prophet, and righteous servant Ibrahim ﷺ. “And make me a reputation of truth among later generations” (Ash-Shu'ara: 84), “And make me of the inheritors of the Garden of Bliss” (Ash-Shu'ara: 85), “And make me”, O God, make me, “..... Of the inheritors of the Garden of Bliss” (Ash-Shu'ara: 85), that is, from the ones who inherit the Garden of Bliss. Allah made heaven the inheritance of its people, the people of heaven. This inheritance is ownership from Him and an inheritance from Him. Inheritance is the greatest form of ownership. “And make me of the inheritors of the Garden of Bliss” (Ash-Shu'ara: 85), it is called Bliss because its people are in bliss in it with all kinds of bliss. “And forgive

my father—he was indeed one of those astray" (Ash-Shu'ara: 86), he supplicated for his father so that Allah would forgive him. He also said, "..... He was indeed one of those astray" (Ash-Shu'ara: 86), he did not say of the disbelievers, that is, those who went astray, and those who disbelieved in Allah. Even if he had disbelieved, he attributed him here to being deluded from the truth. This is to reduce the meaning of disbelief, and this supplication to his father, He told His faithful servants not to follow Ibrahim in that because this supplication was rather a call for a specific time, besides, it was made clear that he was an enemy of Allah that he disowned him. As He says, "And Abraham's seeking of forgiveness for his father was only due to a promise he had made to him. But when it became evident to him that he was an enemy of Allah, he disowned him. Abraham is most surely kind, clement" (At-Tawbah: 114). He said, "And forgive my father—he was indeed one of those astray" (Ash-Shu'ara: 86), those who went astray from the path of truth and worshiped these idols which do not benefit nor harm. "And do not disgrace me on the day they are resurrected" (Ash-Shu'ara: 87), from the supplication with which he supplicated, "And do not disgrace me on the day they are resurrected" (Ash-Shu'ara: 87). Disgrace on the Day of Resurrection will be through torment and the neglect of the Lord, and whoever Allah has brought into the fire, then this is the one who is most disgraced and the one whom Allah has insulted. "Our Lord, whomever You enter into the Fire, then You have truly disgraced him, for the unjust ones have no supporters" (Ali-'Imran: 192), likewise, the one who is neglected in this situation gets tormented with a torment which is more disgracing than the torment of the fire. All of these are different kinds of disgrace. He said, "And do not disgrace me on the day they are resurrected" (Ash-Shu'ara: 87), that is, make me from the ones honored and blessed before you on this great day. "And do not disgrace me on the day they are resurrected" (Ash-Shu'ara: 87), "The day when neither wealth nor children are of help" (Ash-Shu'ara: 88), "Except for one who has come to Allah with a sound heart" (Ash-Shu'ara: 89), this is the Day of Resurrection. "The day when neither

wealth nor children are of help" (Ash-Shu'ara: 88), that is, it does not benefit before Allah because wealth and children do not worth anything on behalf of their owner. Wealth is not suitable for a ransom to be ransomed with, with which he buys good deeds, with which he buys paradise, or redeeming himself with it from the torment of Allah. Wealth does not benefit him even if he has the amount of the whole earth, and the same is true regarding children. Every one of them has enough to preoccupy him on the Day of Resurrection. "A day when no patron will avail a protégé in any way, and they cannot be supported" (Adh-Dukhan: 41), there is no son. "O mankind, be mindful of your Lord, and fear a day when no parent can repay anything on behalf of his child, nor can a child repay anything on behalf of his parent. The promise of Allah is indeed true, so let not the Earlier Life deceive you, and let not the Deceiver deceive you regarding Allah" (Luqman: 33).

يقول الله ﷻ عن إبراهيم: {رَبِّ هَبْ لِي حُكْمًا وَأَلْحِقْنِي بِالصَّالِحِينَ}[الشعراء:83], {وَاجْعَلْ لِي لِسَانَ صِدْقٍ فِي الآخِرِينَ}[الشعراء:84], {وَاجْعَلْنِي مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ}[الشعراء:85], {وَاغْفِرْ لِأَبِي إِنَّهُ كَانَ مِنَ الضَّالِّينَ}[الشعراء:86], {وَلا تُخْزِنِي يَوْمَ يُبْعَثُونَ}[الشعراء:87], {يَوْمَ لا يَنْفَعُ مَالٌ وَلا بَنُونَ}[الشعراء:88], {إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ}[الشعراء:89], {وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ}[الشعراء:90], {وَبُرِّزَتِ الْجَحِيمُ لِلْغَاوِينَ}[الشعراء:91], {وَقِيلَ لَهُمْ أَيْنَ مَا كُنْتُمْ تَعْبُدُونَ}[الشعراء:92], {مِنْ دُونِ اللَّهِ هَلْ يَنْصُرُونَكُمْ أَوْ يَنْتَصِرُونَ}[الشعراء:93], {فَكُبْكِبُوا فِيهَا هُمْ وَالْغَاوُونَ}[الشعراء:94], {وَجُنُودُ إِبْلِيسَ أَجْمَعُونَ}[الشعراء:95], {قَالُوا وَهُمْ فِيهَا يَخْتَصِمُونَ}[الشعراء:96], {تَاللَّهِ إِنْ كُنَّا لَفِي ضَلالٍ مُبِينٍ}[الشعراء:97], {إِذْ نُسَوِّيكُمْ بِرَبِّ الْعَالَمِينَ}[الشعراء:98], {وَمَا أَضَلَّنَا إِلَّا الْمُجْرِمُونَ}[الشعراء:99], {فَمَا لَنَا مِنْ شَافِعِينَ}[الشعراء:100], {وَلا صَدِيقٍ حَمِيمٍ}[الشعراء:101], {فَلَوْ أَنَّ لَنَا كَرَّةً فَنَكُونَ مِنَ الْمُؤْمِنِينَ}[الشعراء:102], {إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ}[الشعراء:103], {وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ}[الشعراء:104].

says about Ibrahim, "My Lord, grant me wise judgment and include ﷻ Allah me with the righteous" (Ash-Shu'ara: 83), "And make me a reputation of truth among later generations" (Ash-Shu'ara: 84), "And make me of the inheritors of the Garden of Bliss" (Ash-Shu'ara: 85), "And forgive my father—he was indeed

one of those astray" (Ash-Shu'ara: 86), "And do not disgrace me on the day they are resurrected" (Ash-Shu'ara: 87), "The day when neither wealth nor children are of help" (Ash-Shu'ara: 88), "Except for one who has come to Allah with a sound heart" (Ash-Shu'ara: 89), "And the Garden(of Paradise) was brought near for those who had been mindful" (Ash-Shu'ara: 90), "While purgatory was displayed to the deluded ones" (Ash-Shu'ara: 91), "And they were told, 'Where ?is what you used to worship" (Ash-Shu'ara: 92), "Apart from AllahCan they support you or get support for themselves?" (Ash-Shu'ara: 93), "Then they were toppled into it, together with the deluded ones" (Ash-Shu'ara: 94), "And the troops of Iblis, all of them" (Ash-Shu'ara: 95), "They said, as they disputed about it" (Ash-Shu'ara: 96), "(We swear) by Allah, we were surely in evident misguidance" (Ash-Shu'ara: 97), "For equating you with the Lord of all realms" (Ash-Shu'ara: 98), "But no one misguided us except the criminals" (Ash-Shu'ara: 99), "And now we neither have intercessors" (Ash-Shu'ara: 100), "Nor any intimate friend" (Ash-Shu'ara: 101), "So if only we could have another chance, we would be of the believers" (Ash-Shu'ara: 102), "Most surely in that is a sign, and in no way were most of them believers" (Ash-Shu'ara: 103), "And most surely, your Lord is, the Bestower of mercy" (Ash-Shu'ara: 104).

established the argument of his people in explaining the corruption ﷺ Ibrahim of what they worshiped apart from Allah of these idols that do not benefit or harm, and that he is directed towards worshiping the Lord God, who there is no .god but HeHe said regarding their idols, "He said, 'Have you seen what you have been worshiping" (Ash-Shu'ara: 75), "You and your ancient fathers?" (Ash-Shu'ara: 76), "They are enemies to me, except for the Lord of all realms" (Ash-Shu'ara: 77), "Who created me and therefore He guides me" (Ash-Shu'ara: 78), "And Who feeds me and gives me to drink" (Ash-Shu'ara: 79), "And when I get sick, He heals me" (Ash-Shu'ara: 80), "And Who makes me die and then revives me" (Ash-Shu'ara: 81), "And Whom I ardently hope will forgive me my offense

on the Day of Recompense" (Ash-Shu'ara: 82), "My Lord, grant me wise judgment and include me with the righteous" (Ash-Shu'ara: 83), he started after that supplicating to Allah, supplicating to his Lord, he said, "My Lord, grant me wise judgment and include me with the righteous" (Ash-Shu'ara: 83), judgment, knowledge with which he can judge over matters. Judge with the divine law, with Allah's law, and with Allah's light. "And include me with the righteous", your righteous servants. That is, after death, include me with your righteous servants in heaven, who remember Allah's heaven. "And make me a reputation of truth among later generations" (Ash-Shu'ara: 84), a reputation of truth among people. A reputation of truth with which I will be mentioned by the people of faith and good, and Allah made him a great reputation of truth. As He says, "And make me a reputation of truth among later generations" (Ash-Shu'ara: 84), so faith is not mentioned except the mention of Ibrahim ﷺ, the father of the prophets because he is the father of all prophets from his time until the Day of Resurrection. He is the father of Ishaq, and Yaqoub after that, and what was born from the offspring of Israel to Isa bin Maryam. Then, when the message was transmitted To Muhammad the son of Abdullah, and Muhammad the son of Abdullah, whose lineage ends with Ismail the son of Ibrahim, the firstborn son of Ibrahim ﷺ was mentioned and Allah made him a beacon and an imam to be followed among all of them. Our Prophet Muhammad, the last of the Messengers, was sent according to his method, and on his religion. "Then We revealed to you: 'Follow the creed of Abraham, who turned away from all that is false, for never was he of the polytheists" (An-Nahl: 123), Ibrahim became mentioned in goodness, and we mention him when we pray. O Allah, bestow Your favor on Muhammad and on the family of Muhammad as You have bestowed Your favor on Ibrahim and the family of Ibrahim, You are Praiseworthy, Most Glorious. O Allah, bless Muhammad and the family of Muhammad as You have blessed Ibrahim and the family of Ibrahim, You are Praiseworthy, Most Glorious. "And make me a reputation of truth among later generations" (Ash-Shu'ara: 84), "And make me of

the inheritors of the Garden of Bliss" (Ash-Shu'ara: 85), who inherit it. That is, it becomes their inheritance and possession that never ends. The Garden of Bliss in the hereafter. "And forgive my father—he was indeed one of those astray" (Ash-Shu'ara: 86), he prayed for his father for forgiveness. Yet, He said that this supplication was only due to a promise that he promised him to return from his idols and repent, but when his father insisted on his way and remained on this, Ibrahim disowned him. As Allah says, "And Abraham's seeking of forgiveness for his father was only due to a promise he had made to him. But when it became evident to him that he was an enemy of Allah, he disowned him. Abraham is most surely kind, clement" (At-Tawbah: 114). "And do not disgrace me on the day they are resurrected" (Ash-Shu'ara: 87), "Disgrace", disgrace is any disgrace, the biggest of which there is no doubt is entering into fire. For whomever Allah puts in fire is indeed disgraced. "Whomever You enter into the Fire, then You have truly disgraced him", because he enters with shame and disgrace into eternal prison from which he does not come out, God forbid. Likewise, it may be less than this shame for a person to get ashamed by exposing his deeds in the hereafter. He will be exposed to the crowd; this great gathering which Allah gathers together, the first and the latter. "That is a day for which mankind will be gathered together", this is a day on which Allah gathers the first and the latter, and among those who are disgraced are the perfidious. As the Prophet ﷺ said, "On the day of resurrection every perfidious one will have a standard which will be raised for him according to the amount of his perfidy", and whoever has been tormented by Allah, even partial torment, then it is disgraceful in this sense. Thus, he referred to any disgrace, he supplicated to Allah ﷻ to not to be disgraced with any kind of disgrace on this great day in which the secrets are revealed, and the work of every person appears in it, and every person appears upon his truth. He says, "And do not disgrace me on the day they are resurrected" (Ash-Shu'ara: 87), "The day when neither wealth nor children are of help" (Ash-Shu'ara: 88), and it came in the hadith; the hadith of Imam Al-Bukhari (That Ibrahim meets his father Azar

on the Day of Resurrection, while Azar is wearing a garment of pitch; then Ibrahim says to him: O father, did I not tell you do not disobey me, that is, in this world. Then, Azar says to him: He says to his son Ibrahim: O my son, now I do not disobey you. Thus, Ibrahim calls His Lord and says: My Lord, You have promised me not "Disgrace me on the day they are resurrected". What disgrace is greater than a tormented father; and what disgrace is greater for me than that my father was taken to the fire, and this is Ibrahim's father. Allah says to him: O Ibrahim, I forbade Paradise for the unbelievers, and this is a divine judgment, the judgment of Allah. Further, the judgment of Allah does not change and does not shift. He said that Paradise is forbidden to the unbelievers, and look under your feet, and he does and sees Aldhiykh stained with blood, which is the hyena male. He transforms his father into a hyena, then he is taken with his legs, and is thrown into the fire). This is because there is no lineage taken into account on the Day of Resurrection, "So when the Horn is blown, no ties of kinship between them exist on that day, nor do they ask one another" (Al-Mu'minun: 101), and the unbeliever is not benefited by the intercession of the intercessors whoever he is, "So in no way can the intercession of intercessors help them" (Al-Muddaththtir: 48). Whoever is his intercessor. The intercession of the unbeliever's intercessor is not accepted. Allah does not ever accept an intercession for an unbeliever who has died upon disbelief.

"And do not disgrace me on the day they are resurrected" (Ash-Shu'ara: 87), "The day when neither wealth nor children are of help" (Ash-Shu'ara: 88), "Neither wealth", if it is assumed that he brought this wealth, it does not help. "Nor children", children do not help their father. As He says, "O mankind, be mindful of your Lord, and fear a day when no parent can repay anything on behalf of his child, nor can a child repay anything on behalf of his parent. The promise of Allah is indeed true, so let not the Earlier Life deceive you, and let not the Deceiver deceive you regarding Allah" (Luqman: 33), and whoever he sees of his

relatives and family, they will not help him. “Though they are shown each other. The criminal wishes he could be redeemed from the punishment of that day by sacrificing his children” (Al-Ma'arij: 11), “And his female companion and his brother” (Al-Ma'arij: 12), “And his kinsfolk who shelter him” (Al-Ma'arij: 13), “And everyone on earth, so it would then save him” (Al-Ma'arij: 14), rather, a person wishes to save himself, with whatever he pays; if he paid his children, his wife, and all people to save himself, it won't. This is a day in which each person is in front of his work, and only his work will benefit him. “The day when neither wealth nor children are of help” (Ash-Shu'ara: 88), “Except for one who has come to Allah with a sound heart” (Ash-Shu'ara: 89), the sound heart is the opposite of the sick one. As He says, “In their hearts is sickness, so Allah increased their sickness……” (Al-Baqarah: 10). Also, Allah's saying, “..... Lest the sick at heart lust after you, but speak forthright words” (Al-Ahzab: 32), then came a disease, the disease of hypocrisy, and the disease of the hypocrites, a disease of suspicion and denial, and a mean disease in which they show one thing and hide something else show faith and hide disbelief. It is malice, misfortune, and lie because this is from the disease of their hearts, and the second disease is the disease of desire, the disease of inclination to the forbidden, so this is sick; the one who tends toward what Allah has forbidden and looks at the wives of others, and those who are not with His prohibits and covets them. This person has sickness in his heart, besides the unbeliever has also sickness in his heart. Rather, his heart is black, sealed, and does not comprehend. This is one of the worst sicknesses of hearts; their lack of comprehension. They have hearts with which they cannot comprehend because it is an empty heart that has no meaning, referring to the meaning for which the heart was created, and it is reasoning; their hearts are unreasoning. “They have hearts with which they do not comprehend, and have eyes with which they do not see, and have ears with which they do not hear. Those are like cattle; in fact, they are further astray”, the heart's disease might be blindness; the blindness of the heart, and it might be hypocrisy, which

is lies and discoloration, and it might be the tendency to be forbidden. A healthy heart is one that is spared from all these scourges, is safe from all the pests of the heart because it is a heart that knows Allah, believes only in Allah, and is upright upon Allah's command. Did not incline to forbidden, and has no suspicion in it, rather, is a believing heart. This is a sound heart, and there is no doubt that the owner of a sound heart is working. Meaning that he has been righteous in the command of Allah. It cannot be a sound heart if he is not upright upon Allah's command because it is faith and Islam as well. This person with a sound heart must be a believer, a Muslim, a believer by the work of the heart, and a Muslim to Allah and obedient to Him. "Except for one who has come to Allah with a sound heart" (Ash-Shu'ara: 89), "And the Garden(of Paradise) was brought near for those who had been mindful" (Ash-Shu'ara: 90), a notification from God that at this time, that is, on the Day of Resurrection, Paradise will be brought near, will be closer. "The garden...for those who had been mindful", for those who fear God, the mindful who have made protection for them between them and the torment of God, and this can only be done by believing in God and obeying Him and ending His forbidden things, and devotion to Him. "The Garden(of Paradise) was brought near for those who had been mindful", "And the Garden(of Paradise) was brought near for those who had been mindful" (Ash-Shu'ara: 90), we ask Allah to make us from them. "While purgatory was displayed to the deluded ones" (Ash-Shu'ara: 91), "Displayed", it was shown. It is mentioned in the hadith that it will be dragged, and on the Day of Resurrection, it will be brought to the scene for the people to see it and that a portion comes out of it looking at the people. Then, the faces of the unbelievers who will fall into it turn black. We seek refuge from Allah against their condition. "While purgatory was displayed to the deluded ones" (Ash-Shu'ara: 91), "Purgatory", this great and deep prison which Allah made of fire. Its bottom, its cover, its walls, and everything in it, God forbids. "While purgatory was displayed to the deluded ones", the deluded one is the one who went astray, and delusion is walking upon

the path which is away from the truth, and got deluded is in the sense of going astray from the truth, “While purgatory was displayed to the deluded ones”. They were told in this state of hardship, “..... Where is what you used to worship” (Ash-Shu'ara: 92), “Can they support you or get support for themselves?” (Ash-Shu'ara: 93). “..... Where is what you used to worship” (Ash-Shu'ara: 92), a question intended to blame, insult, and disgrace. Where are your gods that you worshiped apart from Allah? And this is in the context of Ibrahim’s people because they worshiped idols that cannot benefit nor harm. He said to them, “What do you worship?”, “They said, ‘We worship human-shaped idols and we remain consecrating ourselves to them” (Ash-Shu'ara: 71), “He said, ‘Can they hear you when you call?” (Ash-Shu'ara: 72), “Or can they benefit you, or can they do harm?” (Ash-Shu'ara: 73), “They said, ‘Rather, we found our forefathers doing so” (Ash-Shu'ara: 74). Those and the ones like them all of them are calling, “..... Where is what you used to worship” (Ash-Shu'ara: 92), where are the ones that you used to worship? .Can they support you” (Ash-Shu'ara: 93)“

That is, from this situation, support you against Allah; support you against entering into Hell. “Or get support for themselves?” (Ash-Shu'ara: 93), themselves, and this is because these gods which you worship will be thrown with you and gather with you in Hellfire. “Can they support you or get support for themselves?” (Ash-Shu'ara: 93), that is, these gods which you worshiped apart from Allah. He says, “Then they were toppled into it, together with the deluded ones” (Ash-Shu'ara: 94), “And the troops of Iblis, all of them” (Ash-Shu'ara: 95), toppled into it, that is, thrown into it. They were thrown into it once after another, a crowd after another. “The deluded ones”, everyone who got deluded and went astray from the Lord's path and worshiped others apart from Allah; another god. His fate is to Hellfire, God forbids, “The deluded ones”. “And the troops of Iblis, all of them” (Ash-Shu'ara: 95), all the troops of the Iblis from mankind and jinn. From the jinn who have been recruited for this matter to mislead people, as well

as from the people who are concerned with seducing people as well. These and those are among the deluding leaders, among the demons of mankind, they are all gathered by Allah and put together, and they are thrown upon their faces in the fire, God forbid. “Then they were toppled into it, together with the deluded ones”, “And the troops of Iblis, all of them” (Ash-Shu'ara: 95), “They said, as they disputed about it” (Ash-Shu'ara: 96), “They said”, that is to each other. “As they”, “As they”, all of them, “Disputed about it”. The followers from the ones among those who misled them and mankind against the jinn who misled him. The demons respond to these, and the heads respond to the followers who followed them. Each of them blames the other, curses the other, and the other curses them and disputes. All of them are disputing in Hellfire, and insulting each other. “Indeed, that is certainly true: the disputing among the inhabitants of the Fire” (Sad: 64), “They said, as they disputed about it” (Ash-Shu'ara: 96), “(We swear) by Allah, we were surely in evident misguidance” (Ash-Shu'ara: 97), “By Allah”, swearing by God. “We were surely in evident misguidance” (Ash-Shu'ara: 97), here, they witnessed against themselves that they were in an evident delusion, clear, and obvious. There is no doubt that who says that what we were in was an evident and clear delusion, “For equating you with the Lord of all realms” (Ash-Shu'ara: 98), when we made you in the position of the Lord of the worlds then we worship you, we consecrate ourselves to you, we called you, we begged you, we feared you, we asked you, we gave you the fruit of our hearts. This fruit of the heart, and the most honorable deeds, such as prayer, circumambulation, supplication, and remembrance, what should be given to Allah, they gave it to these idols that do not benefit or harm, and for these gods, and for these tyrants that are fundamentally deluding. Satan is the greatest of these tyrants, and everyone who obeys Satan, calls for the worship of himself and calls to worship others apart from Allah is a deluding tyrant. “(We swear) by Allah, we were surely in evident misguidance” (Ash-Shu'ara: 97), “For equating you with the Lord of all realms” (Ash-Shu'ara: 98), “But no one misguided us

except the criminals" (Ash-Shu'ara: 99). "But no one misguided us", from Allah's path, "Except the criminals", from the leaders and heads, and from the criminal tyrants which were falsified for us and beatified the evil path for us besides worshiping others apart from Allah. "But no one misguided us except the criminals" (Ash-Shu'ara: 99), the criminality doers, and criminality is the major sin. "And now we neither have intercessors" (Ash-Shu'ara: 100), they acknowledge it themselves now after seeing the situation as it is. We do not have an intercessor, an intercessor to intercede for us before Allah. The Intercessor is the one who brings the cause of the other to the one who is interceded from as an intercessor because it is as if he is connected and becomes part with the one who asks for the removal of harm, or the bringing of benefit. "And now we neither have intercessors" (Ash-Shu'ara: 100), anyone to intercede for us before Allah. "Nor any intimate friend" (Ash-Shu'ara: 101), "Intimate", who protects, the friend is called an intimate friend if the friend is a sincere friend who protects his friend and he gets angry for his sake, and grieves due to his grief. They will meet the greatest torment which is entering into the fire, and no one will shed a tear over them, and there is no one who gets sad over their condition, nor feels pity over them. No friend regrets and laments their condition. Perhaps, if a person is afflicted with a calamity in this world, and has someone who grieves with him, and those who console him and be patient and fix him, this would lighten the matter for him. Yet, on the Day of Resurrection, no, the unbeliever will never have, he has no friend at all. Even the most faithful to him, and the closest to him from his lineage and so, if they are in Heaven then the connection between them is cut off, and if they are in Hell, then he does not see them. No one will feel pity over the other, rather, each of them insults and blames the other, no matter how much they were loved ones in the world. "On that day, close friends will be enemies to one another, except for the ones who were mindful(of God)" (Az-Zukhruf: 67), "Close friends", close friends in the world which were at the extent of friendship. "On that day, close friends will be enemies to one another, except

for the ones who were mindful(of God)" (Az-Zukhruf: 67), so each one of them would feel that he is alone and that there is no one who would cry over him or feel sorry from him, so he says, "Nor any intimate friend" (Ash-Shu'ara: 101). "So if only we could have another chance, we would be of the believers" (Ash-Shu'ara: 102), if this is for hoping for the impossible. If only we could have another chance, "Another chance", to return once again. The chance is to return, that we have a chance and we return to the world once again. "We would be of the believers", we attain into faith and fix our deeds so that we would survive from this torment. "So if only we could have another chance, we would be of the believers" (Ash-Shu'ara: 102), yet, the time of this hope is no longer available, so leave this.

And said that there is no return, "..... It is just a word that he says, and behind them is a barrier until the day they are resurrected" (Al-Mu'minun: 100), "So when the Horn is blown, no ties of kinship between them exist on that day, nor do they ask one another" (Al-Mu'minun: 101), there is no return to the world again, and there is no chance. It is a single chance. It is a single chance given to this person in this life. Thus, if he cares about it and believes, fears Allah, and follows His path, then he gets happy with eternal happiness. However, if he loses it, then he misses his life and loses everything. "..... Say, 'Indeed, the losers are those who lost themselves and their people on the Day of Resurrection'. Undoubtedly, that is the evident loss" (Az-Zumar: 15), the evident loss which there is no way to make it up at all and there is no chance to get out of it, so there is no chance to make it up nor for the human to get out of it. "So if only we could have another chance…" (Ash-Shu'ara: 102), that is to return to the world, "We would be of the believers". He says, "Most surely in that is a sign……." (Ash-Shu'ara: 103), "Most surely in that", this is an indication of what Allah narrates here from the news of Ibrahim ﷺ. "Is a sign", clear for the unbeliever who no sign can ever benefit him.

See the signs of Allah, the clear evidence, and His obvious argument made by Ibrahim to his people. How is it possible that no one benefited from it? and they remained in disbelief and stubbornness until it became such. "..... And in no way were most of them believers" (Ash-Shu'ara: 103), most of the people to whom Ibrahim ﷺ was sent were not believers because the outcome of those who believed Ibrahim was very little which includes his wife Sarah, who believed in him. He said to her one day, Sarah, there is no believer on earth today except you and me, and that is when they went to the land of Egypt, and then when he was after that in their country, in the Chaldeans in Assyria. He says, "Then Lot believed in him", only his nephew believed in him, and this is all the outcome that Ibrahim ﷺ came out with from this apparent and clear call. From exposing his people to the truth of monotheism, his breaking their idols, arguing with them, then burning him in the fire, and collecting the fire for him. Besides, the gathering of the whole nation to see this scene, then Allah saves him. His god saves him before them from the fire and they do not believe. "Most surely in that is a sign, and in no way were most of them……" (Ash-Shu'ara: 103), the ones to which Ibrahim ﷺ was sent. "..... And in no way were most of them believers" (Ash-Shu'ara: 103), "And most surely, your Lord", O Muhammad ﷺ, "Is", the victor who no one can ever defeat Him. "The Bestower of mercy", and from His mighty and victor that He defeated those unbelievers. Notice their outcome then Allah's mercy over His faithful servants.

Allah turned the page of these people, and the Lord started demonstrating the page of the messages after that. He says, "The people of Noah disbelieved the emissaries" (Ash-Shu'ara: 105), "When their brother Noah said to them, 'Will you never be mindful?" (Ash-Shu'ara: 106), "Indeed, I am to you a trustworthy messenger" (Ash-Shu'ara: 107), "So be mindful of Allah and obey me" (Ash-Shu'ara: 108), "And I ask of you no reward for this, for my reward is only from the Lord of all realms" (Ash-Shu'ara: 109), "So be mindful of Allah and obey

me” (Ash-Shu'ara: 110). Allah began by mentioning the messages, starting with Nuh ﷺ, then Hood, then Saleh, then Lot, then Shuaib according to this chronological order in this Surah. This was preceded with the story of Musa ﷺ, then Ibrahim, and perhaps the reason for the precedent of the story of Musa and Ibrahim that it was not given in its context in this surah is due to the importance of this matter. The verses with which Musa was sent are one of the greatest of these prophets. They are perhaps the greatest of the prophets' visual and indicative revelations. Further, he is one of the greatest and most of the messengers who were confronted with denial. Musa ﷺ, then also Ibrahim. The evidence with which Ibrahim came were very clear matters, from a compelling argument, then from a dazzling miracle. His miracle is that he was burned with fire, his people try to burn him with fire, then Allah delivers him. Therefore, the order of the stories came here, the stories of the prophets in this surah, Surat Ash-Shu'ara came according to the great verses that each messenger was sent with. Besides, being faced with denial, perhaps the greatest of messengers who were faced severely with denial was Musa ﷺ with his great arguments, then Ibrahim, then after that comes the context from Nuh. The context passes through the prophets according to chronological order. .ﷺ Nuh then Hud, Salih then Lot, and Shuaib

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يقول الله ﷻ: {كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ}[الشعراء:105], {إِذْ قَالَ لَهُمْ أَخُوهُمْ نُوحٌ أَلَا تَتَّقُونَ}[الشعراء:106], {إِنِّي لَكُمْ رَسُولٌ أَمِينٌ}[الشعراء:107], {فَاتَّقُوا اللَّهَ وَأَطِيعُونِ}[الشعراء:108], {وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ}[الشعراء:109], {فَاتَّقُوا اللَّهَ وَأَطِيعُونِ}[الشعراء:110], {قَالُوا أَنُؤْمِنُ لَكَ وَاتَّبَعَكَ الأَرْذَلُونَ}[الشعراء:111], {قَالَ وَمَا عِلْمِي بِمَا كَانُوا يَعْمَلُونَ}[الشعراء:112], {إِنْ حِسَابُهُمْ إِلَّا عَلَى رَبِّي لَوْ تَشْعُرُونَ}[الشعراء:113], {وَمَا أَنَا بِطَارِدِ الْمُؤْمِنِينَ}[الشعراء:114], {إِنْ أَنَا إِلَّا نَذِيرٌ مُبِينٌ}[الشعراء:115], {قَالُوا لَئِنْ لَمْ تَنْتَهِ يَا نُوحُ لَتَكُونَنَّ مِنَ الْمَرْجُومِينَ}[الشعراء:116], {قَالَ رَبِّ إِنَّ قَوْمِي كَذَّبُونِ}[الشعراء:117], {فَافْتَحْ بَيْنِي وَبَيْنَهُمْ فَتْحًا وَنَجِّنِي وَمَنْ مَعِيَ مِنَ الْمُؤْمِنِينَ}[الشعراء:118], {فَأَنجَيْنَاهُ وَمَنْ مَعَهُ فِي الْفُلْكِ الْمَشْحُونِ}[الشعراء:119], {ثُمَّ

أَغْرَقْنَا بَعْدُ الْبَاقِينَ}[الشعراء:120], {إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ}[الشعراء:121], {وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ}[الشعراء:122]

says, "The people of Noah rejected the messengers when their brother ﷺ Allah ?ˮNoah said to them, "Will you not fear ˹AllahI am truly a trustworthy messenger to you. So fear Allah, and obey me. I do not ask you for any reward for this ˹message˺. My reward is only from the Lord of all worlds. So fear Allah, and obey me." They argued, "How can we believe in you, when you are followed ˹only˺ by the lowest of the low?"[1] He responded, "And what knowledge do I have of what they do? Their judgment is with my Lord, if you had any sense! I am not going to expel the believers. I am only sent with a clear warning." They threatened, "If you do not desist, O Noah, you will surely be stoned ˹to death˺." Noah prayed, "My Lord! My people have truly rejected me. So judge between me and them decisively, and save me and the believers with me." So We saved him and those with him in the fully loaded Ark. Then afterwards We drowned the rest. Surely in this is a sign. Yet most of them would not believe. And your Lord is certainly ﷻ, Most Merciful." (Ash-Shu'ara: 105-122).

This is one of the messages; the message of Nuh ﷺ who was the first messenger and whom Allah ﷻ sent to the people of the earth. Allah ﷻ starts his story in the Surah of Ash-Shu'ara, clarifying that his people rejected him. Allah ﷻ says, "The people of Noah rejected the messengers" (Ash-Shu'ara: 105). This is the beginning of the story. This Surah clarified that most people, to whom the messenger has been sent, reject the messengers in spite of the clearness of the signs. It was an ease to the Prophet ﷺ, who was disappointed when the people rejected him and the right path that has been sent to them, when he heard this. Allah ﷻ says at the beginning of this Surah, "Perhaps you ˹O Prophet˺ will grieve yourself to death over their disbelief" (Ash-Shu'ara: 3).

Then, Allah ﷻ told him about all of the messages and his brothers of messengers who were sent with the clear signs and the strong proof but were denied and rejected, "Yet most of them would not believe" (Ash-Shu'ara: 103), "The people of Noah rejected the messengers" (Ash-Shu'ara: 105). Allah ﷻ told us that the people of Nuh rejected the messengers. Allah ﷻ says, "the messengers", although He did not send to them any messengers except Nuh, but rejecting Nuh means rejecting all Allah's ﷻ messengers. This messenger is one of the messengers, so rejecting one of them means rejecting all of them. "The people of Noah rejected the messengers when their brother Noah said to them, "Will you not fear ˹Allah˺?" (Ash-Shu'ara: 105-106). Remember, "when their brother Noah said to them" (Ash-Shu'ara:106) Allah says, "their brother" clarifies that he is one of them, from the same tribe, as they knew him, his language, his principle and everything about him; consequently, they might test his invitation in or order to know the truth. "When their brother Noah said to them, "Will you not fear ˹Allah˺?" (Ash-Shu'ara:106). This is an invitation to be a believer by choice not by obligation, "Will you not". This is a choice. "fear ˹Allah˺?" Fear your Lord, so that you may fear His punishment that cause you believe in Him and obey Him, "Will you not fear ˹Allah˺?", "I am truly a trustworthy messenger to you." (Ash-Shu'ara:107) "I am truly" this is an affirmation to them, "a trustworthy messenger to you." From Allah ﷻ, "a trustworthy" trustworthy over Allah's revelation as well as over you, as I will never deceive or cheat you because I will advise you, "I am truly a trustworthy messenger to you" (Ash-Shu'ara:107).

"So fear Allah, and obey me" (Ash-Shu'ara:108) this is the essence of the message, "Fear Allah" so that you may be saved from Allah's torment, "and obey me" as I am His messenger that He has sent to you. "I do not ask you for any reward for this ˹message" (Ash-Shu'ara:109), "I do not ask you" for delivering you this message because of which you will succeed and achieve the greatest

request in this world, then I will never ask you any reward in exchange of your belief for I seek no purpose and will not burden you with anything that might hinder you from obeying Allah ﷻ. "My reward is only from the Lord of all worlds" (Ash-Shu'ara:109) it means my reward of delivering this message and what I bear for the cause of it is only from the Lord of all worlds Who has sent me. "The Lord of all worlds' ' it refers to their Creator and Master, "all worlds" it means all of these worlds, as everything except Allah is called world and Allah ﷻ is its Lord because He is the Creator of everything.

"So fear Allah, and obey me" (Ash-Shu'ara:110) this is an affirmation and repetition, as he stayed long time with them, repeating his message more and more. So, see we are now before a messenger, who invited his people to this pure invitation that indicated all good meanings to them. He was also a trustworthy man that they knew. In addition, the proofs of his invitation were so clear that they came from the Lord of all worlds Who sent him. Therefore, see the bad reply from these blind criminals, "They argued, "How can we believe in you, when you are followed ˹only˺ by the lowest of the low?"" (Ash-Shu'ara:111), "How can we believe" here, they asked him, "How can we believe in you, when you are followed ˹only˺ by the lowest of the low?"" (Ash-Shu'ara:111) they condemned him instead of discuss his matter and knowing his purpose of his message, but they said, how can we believe in you and trust you, "when you are followed ˹only˺ by the lowest of the low?" it means you followers, who hastened to believe in you, "the lowest of the low?" They charged the followers of Nuh ﷺ with immorality, as they were from low class in the society. They saw that Nuh's followers were from the poor just like any messenger, whose followers are from the poor at the beginning of his invitation. There is no relation between poverty and immorality. So, the fact that a person is not from the high class, but from the low class and the vulgarity, that he is immoral, "They argued, "How can we

believe in you, when you are followed ˹only˺ by the lowest of the low?" Ash-) .(Shu'ara:111

said to them, "He responded, "And what knowledge do I have ﷺ Then, Nuh of what they do?" (Ash-Shu'ara:112) it means I do not know the reality of neither the hearts or the deeds of the people, but I am concerned about what they .appeared to me, as they hastened to believe in me and I will never expel them

"Their judgment is with my Lord, if you had any sense!" (Ash-Shu'ara:113), it means if you had any sense and knowledge of the right, you would know that the judgment of all people is with Allah ﷻ and the Prophet is not ordered to judge the people. Therefore, whoever believes in his message, he must accept him and does not ask him about what he conceals, "Their judgment is with my Lord, if you had any sense!" (Ash-Shu'ara:113). "I am not going to expel the believers" (Ash-Shu'ara:114), as if they asked him to expel the believers in order to believe in him just like when Quraysh asked the Prophet ﷺ to expel the poor believers. They said to him, "if you want us to hear your message, expel the poor Muslims and companions", who hastened to believe in the Prophet ﷺ in Mecca. So, Allah ﷻ said to His messenger, "˹O Prophet!˺ Do not dismiss those ˹poor believers˺ who invoke their Lord morning and evening, seeking His pleasure. You are not accountable for them whatsoever, nor are they accountable for you. So do not dismiss them, or you will be one of the wrongdoers." (Al-an'am:52). Then, Allah ordered him to patient with them, He said, "And patiently stick with those who call upon their Lord morning and evening, seeking His pleasure. Do not let your eyes look beyond them, desiring the luxuries of this worldly life. And do not obey those whose hearts We have made heedless of Our remembrance, who follow ˹only˺ their desires and whose state is ˹total˺ loss" (Al-Kahf: 28).

Therefore, Nuh said to his people, "I am not going to expel the believers. I am only sent with a clear warning."" (Ash-Shu'ara: 114-115), "I am only" it means

in fact, I am only a messenger, “sent with a clear warning”. It means I deliver to you the warning from Allah ﷻ. “I am only sent with a clear warning.”” (Ash-Shu’ara:115) it means what Allah ﷻ sent me with is clear, as I warn you from Allah’s punishment. See how they did not discuss him in this matter, but they kept away from his message, as they said, “They threatened, “If you do not desist, O Noah, you will surely be stoned ˹to death˺” (Ash-Shu’ara:116), they lost their reason to receive this clear invitation to belief, so they resorted to their violence, obstinacy and power. As they thought that they are stronger and higher than Nuh and his people, so that they threatened him to stone him, that is the worst type of killing. “They threatened, “If you do not desist, O Noah” (Ash-Shu’ara:116) it means if you do not stop inviting us to what you invite to, “you will surely be stoned ˹to death˺.”, “you will surely” they affirmed that, “be stoned ˹to death˺” means we will stone you to death, after his people had rejected him in such way, Nuh returned to Allah ﷻ, “Noah prayed, “My Lord! My people have truly rejected me” (Ash-Shu’ara:117). “My people” it means my people, to whom You have sent me. “Have truly rejected me” they charged him by telling lies and said to him what they said. “So judge between me and them decisively, and save me and the believers with me” (Ash-Shu’ara:118), “So judge between me and them decisively” (Ash-Shu’ara:118) it means judgment, as Allah ﷻ says, “If you ˹Meccans˺ sought judgment, now it has come to you” it means if you request judgment from Allah ﷻ of what is between you and the Prophet, now it has come to you. “So judge between me and them decisively” it means judge between me and them with your judgment. “And save me and the believers with me” (Ash-Shu’ara:118). Nuh asked Allah to save him and the believers with him from the divine punishment, which will overtake the disbelievers who rejected Allah’s message and threatened His messenger in such a way, that is if he does not desist, they will stone him to death.

Allah ﷻ says, “So We saved him and those with him in the fully loaded Ark” (Ash-Shu’ara:119), “So We saved him”, “we” refers to Allah ﷻ. “and those with him” refers to the believers who were with him, “in the fully loaded Ark” in his ship, “fully loaded” the ship was fully loaded with many types of birds and animals because Allah ﷻ ordered him to take on board a pair from every species; male and female. As Allah ﷻ ordered the earth with its creatures to be drowned along with all the disbelievers; meanwhile, He saved Nuh and the believers with him. So, the pair of every species kept on the earth, so that a new life would begin on a pure earth, after Allah ﷻ had purified it from these disbelievers.

Allah ﷻ said to Nuh, “So We inspired him: “Build the Ark under Our ˹watchful˺ Eyes and directions. Then when Our command comes and the oven bursts ˹with water˺, take on board a pair from every species along with your family—except those against whom the decree ˹to drown˺ has already been passed. And do not plead with Me for those who have done wrong, for they will surely be drowned.” Then when you and those with you have settled in the Ark, say, “All praise is for Allah, Who saved us from the wrongdoing people.” And pray, “My Lord! Allow me a blessed landing, for You are the best accommodator” (Al-Mu’minun: 27-29). After that the Ark settled in a blessed land, as another life was established with the believers, while Allah ﷻ destroyed the arrogant disbelievers. So, Allah ﷻ closed their page, as Allah ﷻ said, “Surely, following the ˹heavenly˺ Record, We decreed in the Scriptures: “My righteous servants shall inherit the land.” Surely this ˹Quran˺ is sufficient ˹as a reminder˺ for those devoted to worship” (Al-Anbya: 105-106). So, the righteous servants shall inherit the land, while Allah ﷻ destroyed the wrongdoers and kept the believers on it.

Allah ﷻ says at the end of this story, “Then afterwards We drowned the rest. Surely in this is a sign. Yet most of them would not believe. And your Lord is certainly ﷻ, Most Merciful” (Ash-Shu’ara, 120:122). This is the corollary that Allah ﷻ has mentioned after each message when He drowned the rest and saved

the believing group on the ship. Allah said, "But We delivered him and those in the Ark, making it a sign for all people" (Al-'Ankabut: 15).

drowned whoever rested on the earth. "Surely in this is a sign" (Ash- ﷻ Allah is ﷻ has related is a clear sign that Allah ﷻ Shu'ara:121) it means what Allah .certainly the Almighty, Most MercifulTherefore, each messenger has been rejected, but those who rejected him were more than those who believed in him. So, none believed with Nuh except for a few, "and those who believe." But none believed with him except for a few" (Hud: 40). "Surely in this is a sign. Yet most of them would not" (Ash-Shu'ara:121) it means the most of those, to whom Nuh has been sent, "believe", "And your Lord is certainly the Almighty" (Ash-Shu'ara:122) it means that Allah is the Prevalent, "Most Merciful".

After this story, Allah ﷻ related a new story of a new message; as Allah ﷻ says, "The people of 'Âd rejected the messengers" (Ash-Shu'ara:123) this is the same beginning of each story that Allah ﷻ has told us that Ad rejected the messengers. So, Ad is an Arab tribe who inhabited the sand-hills, "And remember the brother of 'Âd, when he warned his people, who inhabited the sand-hills" (Al-Ahqaf: 21), the sand hills is a known dessert at the end of the island. "The people of 'Âd rejected the messengers" (Ash-Shu'ara:132), Allah ﷻ says, "the messengers" so, although their brother Hud only who has been sent to them, but rejecting Hud means rejecting all the messengers that Allah ﷻ has sent, as all messengers invite to the same message.

Allah says, "When their brother Hûd said to them, "Will you not fear ˹Allah˺?" (Ash-Shu'ara:124). He is from their tribe, "Will you not fear ˹Allah˺?" will you not fear Allah ﷻ. Allah says, "I am truly a trustworthy messenger to you." (Ash-Shu'ara: 125) he told them and introduced himself to them, "I am a trustworthy messenger, as I will never deceive you, but I am here to advise you". Allah says,

"So fear Allah, and obey me." (Ash-Shu'ara:126) the essence of the message; "fear Allah ﷻ, and obey me as I am the messenger of Allah.

Then, Allah says, "I do not ask you for any reward for this ˹message˺. My reward is only from the Lord of all worlds" (Asu-Sh'ara:127) it means I do not ask you for any reward for delivering and teaching you the message, as my reward is only from Allah ﷻ. Allah ﷻ made the messengers in such a way in order not to doubt in their intentions; as it might said to them that they invite the people to benefit from them whether by money or authority. "...My reward is only from the Lord of all worlds" (Ash-Shu'ara:127), means my reward for this message and what I my suffering in order to deliver it is only from the Lord of all worlds Who sent me.

Then, he said to them, "˹Why˺ do you build a landmark on every high place in vanity," (Ash-Shu'ara:128) this is a condemnation question, "˹Why˺ do you build a landmark on every high place" it means on the mountains, "a landmark" it means a sign in the building. "in vanity," they built many great buildings for nothing, as any man builds to inhabit or benefit from this building, but they built many great buildings just for art and show their ability to do such great buildings, "˹Why˺ do you build a landmark on every high place in vanity," (Ash-Shu'ara:128) they lost their time, age and money for nothing.

Allah says, "And construct castles, as if you are going to live forever," (Ash-Shu'ara:129). You construct not for yourselves only, but for your coming generations, as if you do not live for yourselves, as if you are going to live in this world forever. So, he wanted to say; construct for your life only, and do not construct for your coming generations, as you think that it ensures that you are going to live forever in this world.

Then, Allah says, "And act so viciously when you attack ˹others˺?" (Ash-Shu'ara:130) he condemned them that when they attacked their enemy, they acted

so viciously because they were able-bodied; as Allah ﷻ says, "˹the people˺ of Iram—with ˹their˺ great stature, unmatched in any other land" (Al-Fajr: 7-8); they were giants and so strong, so that if they defeated their enemies, they would severely humiliate them.

Allah says, "So fear Allah, and obey me." (Ash-Shu'ara:131) it means fear Allah ﷻ, and obey me as I am the messenger of Allah ﷻ. Allah says, "Fear the One Who has provided you with ˹the good˺ things you know" (Ash-Shu'ara:132), "Fear" fear Allah ﷻ for He provided you with the good things, "you know:" it means that you know the good things that Allah ﷻ provided you with.

Then, he said, "He provided you with cattle, and children," (Ash-Shu'ara:133), "He provided you with cattle" it included the camels, the cows and the sheep, "and children," it means the sons, who gain money from their working, as the parents always prefer the sons other than the daughters that need to be provided all the time. Allah says, "And gardens, and springs." (Ash-Shu'ara:134). He provided you with gardens and "springs." It means the running water, so Allah ﷻ provided you with these great blessings in such a way. So, see the Prophet, how he has clarified their bad habits when they associated others besides Allah ﷻ in worship, their vanity of money and constructing, as if they were going to live forever. Then, he remembered them of Allah's blessings of what He has created for them from the cattle and the children, and what He has granted them from the gardens and the springs.

Then, he said, "I truly fear for you the torment of a tremendous day" (Ash-Shu'ara:135). It means on the Day of Resurrection, so see this clear invitation and statement, and how they met this invitation. "It is all the same to us" it means we will not follow you, whether you warn us from the Divine punishment in the Hereafter, clarify what bad matters we do and prohibited us from doing so, "or not" (Ash-Shu'ara:136) so, this is a fact for the people, whether you warn us or

not, “This is simply the tradition of our predecessors” (Ash-Shu’ara:137). That this is the tradition of our forefathers, and we are going to follow their way. Allah says, “And we will never be punished” (Ash-Shu’ara:138). There will not be a Day, on which we will be accounted, asked and punished. This is the greatest act of infidelity.

Therefore, Allah ﷻ says, “So they rejected him, and ˹so˺ We destroyed them Surely in this is a sign. Yet most of them would not believe” (Ash-Shu’ara:139). Allah ﷻ says, “and ˹so˺ We destroyed them.” Here, Allah ﷻ has closed their sheet by this sentence, “and ˹so˺ We destroyed them.” Allah ﷻ has detailed how they had been destroyed in other verses in the Quran, He says, “when We sent against them the devastating wind” (Adh-Dhariyat: 41). Allah ﷻ sent against them the devastating wind, “for seven nights and eight days, so that you would have seen its people lying dead like trunks of uprooted palm trees” (Al-Haqqah: 7), so, Allah ﷻ destroyed those arrogant people, who thought that there is no body is stronger than them, as there is no one can destroy them, by sending a devastating wind against them, so that they were lying deed, as this wind reached everyone on them on his house, even if they were at the mid of the mountain. Allah ﷻ says, “˹so˺ We destroyed them. Surely in this is a sign.” There is a sign in what Allah ﷻ mentioned about that great tribe, Ad, the people of Hud.

Then, Allah ﷻ says, “And your Lord is certainly the Almighty, Most Merciful.” (Ash-Shu’ara:140), Allah is the Prevalent, “Most Merciful” With His servants, so this is the same end that Allah ﷻ said at the end of each message in this Surah.

يقول الله ﷻ: {كَذَّبَتْ ثَمُودُ الْمُرْسَلِينَ}[الشعراء:141], {إِذْ قَالَ لَهُمْ أَخُوهُمْ صَالِحٌ أَلَا تَتَّقُونَ}[الشعراء:142], {إِنِّي لَكُمْ رَسُولٌ أَمِينٌ}[الشعراء:143], {فَاتَّقُوا اللَّهَ وَأَطِيعُونِ}[الشعراء:144], {وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ}[الشعراء:145], {أَتُتْرَكُونَ فِي مَا هَاهُنَا آمِنِينَ}[الشعراء:146], {فِي جَنَّاتٍ وَعُيُونٍ}[الشعراء:147], {وَزُرُوعٍ وَنَخْلٍ طَلْعُهَا هَضِيمٌ}[الشعراء:148], {وَتَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا فَارِهِينَ}[الشعراء:149], {فَاتَّقُوا اللَّهَ

وَأَطِيعُونِ}[الشعراء:150], {وَلا تُطِيعُوا أَمْرَ الْمُسْرِفِينَ}[الشعراء:151], {الَّذِينَ يُفْسِدُونَ فِي الأَرْضِ وَلا يُصْلِحُونَ}[الشعراء:152], {قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِينَ}[الشعراء:153], {مَا أَنْتَ إِلَّا بَشَرٌ مِثْلُنَا فَأْتِ بِآيَةٍ إِنْ كُنْتَ مِنَ الصَّادِقِينَ}[الشعراء:154], {قَالَ هَذِهِ نَاقَةٌ لَهَا شِرْبٌ وَلَكُمْ شِرْبُ يَوْمٍ مَعْلُومٍ}[الشعراء:155], {وَلا تَمَسُّوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابُ يَوْمٍ عَظِيمٍ}[الشعراء:156], {فَعَقَرُوهَا فَأَصْبَحُوا نَادِمِينَ}[الشعراء:157], {فَأَخَذَهُمُ الْعَذَابُ إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ}[الشعراء:158], {وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ}[الشعراء:159].

says, "The people of Thamûd rejected the messengers. when their ﷺ Allah ?˹brother Ṣâliḥ said to them, "Will you not fear ˹AllahI am truly a trustworthy messenger to you. So fear Allah, and obey me. I do not ask you for any reward for this ˹message˺. My reward is only from the Lord of all worlds. Do you think you will be ˹forever˺ left secure in what you have here: amid gardens and springs, and ˹various˺ crops, and palm trees ˹loaded˺ with tender fruit; to carve homes in the mountains with great skill? So fear Allah, and obey me. And do not follow the command of the transgressors, who spread corruption throughout the land, never setting things right." They replied, "You are simply bewitched! You are only a human being like us, so bring forth a sign if what you say is true." Ṣâliḥ said, "Here is a camel. She will have her turn to drink as you have yours, each on an appointed day. And do not ever touch her with harm, or you will be overtaken by the torment of a tremendous day." But they killed her, becoming regretful. So the punishment overtook them. Surely in this is a sign. Yet most of them would not believe. And your Lord is certainly the Almighty, Most Merciful." (Ash-Shu'ara: 141-159).

related to us. It is the ﷺ This is a new message of the messengers' that Allah ﷺ massage of the Prophet Salih to his people, the Arab tribe of Thamud. Allah relates this story after He relates the story of Hud with his people, Ad, and their end. As well as the story of Nuh with his people, to whom he has been sent, as that the most of those ﷺ the previous stories in this Surah are proofs from Allah .to whom the messengers had been sent, would not believe

begins to mention the people of Nuh, Ad and Thamud by saying, "The ﷻ Allah people of Noah rejected the messengers" (Ash-Shu'ara:105), "The people of 'Âd rejected the messengers" (Ash-Shu'ara:123), "The people of Thamûd rejected ,tells us that the Arab tribe ﷻ the messengers." (Ash-Shu'ara:141). Allah Thamud, which lived in the north of the Peninsula, rejected the messengers. They rejected Salih, who is one of the messengers, yet rejecting one messenger means sent, as all the messengers call for the ﷻ rejecting all the messengers that Allah .same message"The people of Thamûd rejected the messengers. when their brother Ṣâliḥ said to them," (Ash-Shu'ara: 141-142) he is one of the tribe's sons and they knew him ""Will you not fear ˹Allah˺?" it means will you not fear Allah, so that you may protect yourselves from Allah's torment. This is the reality of fearing Allah; the servant must protect himself from Allah's torment by believing in Allah ﷻ and obeying Him, ""Will you not fear ˹Allah˺?" it means your Lord and your Creator, Allah ﷻ.

"I am truly a trustworthy messenger to you" (Ash-Shu'ara:143) he told them that he is "a trustworthy messenger", which means that he is a righteous man, who does not deceive them; rather, he advises them. "So fear Allah, and obey me" (Ash-Shu'ara:144). This is the essence of the message; fearing Allah ﷻ and obeying the messenger in what he orders them. "I do not ask you for any reward for this ˹message˺" (Ash-Shu'ara:145). The messenger is impartial and righteous in his call, considering that the messengers came with the greatest gift that might be offered to humanity, which is the ultimate triumph, to be saved from the Hellfire and be rewarded Paradise. The messengers have guided their people to the ultimate triumph, yet they have not taken any reward from them, as their reward is from Allah ﷻ. "I do not ask you for any reward for this ˹message˺" (Ash-Shu'ara:145) It means that he does ask for any reward or benefit from them, for "my reward is only from the Lord of all worlds." (Ash-Shu'ara:145). This is

the same speech that each messenger, whom Allah ﷻ has sent to his people, used to say.

Then, he said to them, "Do you think you will be ˹forever˺ left secure in what you have here: amid gardens and springs, and ˹various˺ crops, and palm trees ,loaded˺ with tender fruit" (Ash-Shu'ara: 146-148) it means do you, O people˹ ,will leave you forever "in what you have here"! which means ﷻ think that Allah has entitled you, and "secure" means that you eat and drink ﷻ in what Allah Who has created, tested and ﷻ securely without any responsibility towards Allah asked you to follow His Way, "Did you then think that We had created you -without purpose, and that you would never be returned to Us?" (Al .(Mu'minun:115

"Do you think you will be ˹forever˺ left secure in what you have here:" (Ash-Shu'ara:146) then, he clarifies what "what you have here" refers to, "amid gardens and springs"; amid gardens, "and springs"; running water. "and ˹various˺ crops, and palm trees ˹loaded˺ with tender fruit" (Ash-Shu'ara:148) ˹various˺ crops means all kinds of crops which have weak stalks, and "palm trees", which is known, "˹loaded˺ with tender fruit", means the beginning of palm stalks, "˹loaded˺ with tender fruit" or it means the female palm trees, which means that Allah ﷻ has given to them the female palm trees which actually make fruits rather than the male trees with thick trunk. "˹loaded˺ with tender fruit"; or it means that it is loaded with the best types of dates that is tender which is preferable by Allah ﷻ, for some types of dates taste better than others, as Allah ﷻ says, "They are all irrigated with the same water, yet We make some taste better than others". So, he reminds them with Allah's favors upon them, that he provided them with the types of palm trees "˹loaded˺ with tender fruit"; its fruits are beautiful and tender, or because there are so many dates, the single date becomes smaller, tender, "and ˹various˺ crops, and palm trees ˹loaded˺ with tender fruit" (Ash-Shu'ara:148). "To carve homes in the mountains with great skill?" (Ash-Shu'ara:149) "To

carve" means to sculpt in the rocks, "homes", inside the mountains, "with great skill?" Meaning that these homes are very large; they are not only small shelters, rather they are large homes, with spacious rooms. Allah ﷻ enabled them to carve large homes in the mountains that still exist until now, carved in the mountains with its spacious rooms and beautiful decoration. "To carve homes in the mountains with great skill?" (Ash-Shu'ara:149). Allah also says about them in another chapter, "and Thamûd who carved ˹their homes into˺ the rocks in the ˹Stone˺ Valley;" (Al-Fajr:9), "carved" means sculpted, "the rocks in the ˹Stone˺ Valley;" which means the Valley they lived in; the stone Valley of Thamud. "So fear Allah, and obey me" (Ash-Shu'ara:150) it means fear Allah ﷻ and obey your messenger; it is a repetition of this matter and a reminder of the essence of the message, "So fear Allah, and obey me" (Ash-Shu'ara:150) it means fearing Allah and obeying the messenger.

Then, he said, "And do not follow the command of the transgressors" (Ash-Shu'ara:151). "Transgressors" refers to their transgressing leaders, as they rejected the messenger and hindered people from Allah's Way. So, he said: "And do not follow the command of the transgressors" (Ash-Shu'ara:151) "transgressors" means those who exceed the limits with their disbelief and stubbornness; or it means those who wastefully spend money. "And do not follow the command of the transgressors" (Ash-Shu'ara:151). "Who spread corruption throughout the land, never setting things right." (Ash-Shu'ara:152), "who spread corruption throughout the land" by inviting to associate others besides Allah in worship, continuing to follow their wrong way and resisting the messengers, "never setting things right."" It means that they never invite to what is right; as Allah ﷻ says, "And there were in the city nine ˹elite˺ men who spread corruption in the land, never doing what is right. They vowed, "Let us swear by Allah that we will take him and his family down by night. Then we will certainly say to his ˹closest˺ heirs, 'We did not witness the murder of his family. We are definitely

telling the truth.'" And ˹so˺ they made a plan, but We too made a plan," (An-Naml: 48-50) it might be that the nine elite men were a group of his people, who spread the corruption and plotted against Salih and wanted to take him and his family down by night. "Who spread corruption throughout the land, never setting things right."" (Ash-Shu'ara:152). So, see the situation of the people and their reply to this true message from their trustworthy messenger, who invited them to the good, wanted them to be favored and sought for them to follow the Right Path.

So, see how they met his message; Allah ﷻ says, "They replied, "You are simply bewitched!" (Ash-Shu'ara:153) it means you are being bewitched again and again until it controls you, "You are simply bewitched!" (Ash-Shu'ara:153). "You are only a human being like us, so bring forth a sign if what you say is true."" (Ash-Shu'ara:154) it means, you are only a human being like us, so why are you favored upon us? Why Allah ﷻ sent you from among us, why He favored you with the message not us? This is what a disbeliever does, try to come up with any excuse to refute the message though their excuses might contradict one another. They said: "You are simply bewitched!" (Ash-Shu'ara:153)

Then, they said, "You are only a human being like us" (Ash-Shu'ara:154); the two sentences are contradictory. So, they charged him that he is bewitched and then, they said that he is only a human being like them, so why has he been favored to be given the message among them? Then, they said "so bring forth a sign if what you say is true."" (Ash-Shu'ara:154) if he was bewitched as they said, how can he come with a sign! As only the reasonable man can be asked to bring a sign that is proof of what he says. So, they moved from a false argument to another in order to refute the truth, "so bring forth a sign if what you say is true."" (Ash-Shu'ara:154) it means bring a sign if you were true in what you are inviting us to; that you are a messenger of Allah ﷻ and that you are inviting us to worship Allah without associating others besides Him.

Their messenger, Salih, said to them, "Ṣâliḥ said, "Here is a camel. She will have her turn to drink as you have yours, each on an appointed day. And do not ever touch her with harm, or you will be overtaken by the torment of a tremendous day" (Ash-Shu'ara: 155-156). Some interpreters said, that they suggested to their messenger that they would not believe in him until he got out from the mountain a she-camel, so he sought his Lord to do that, then Allah ﷻ got out to them the she-camel as they had demanded. Allah ﷻ says, "And We gave Thamûd the she-camel as a clear sign, but they wrongfully rejected it." It was a visible and clear sign, but they wrongfully rejected it. "Ṣâliḥ said, "Here is a camel" so, Allah ﷻ has referred the she-camel to Him, as He says in another verse, "Allah's camel and her ˹turn to˺ drink!" (Ash-Shams:13). It is Allah's because Allah ﷻ made it as a sign that all the tribe would drink its milk; its milk was enough for a whole tribe. Then, he said to them, "She will have her turn to drink" it means that it has a day on which it drinks. "As you have yours, each on an appointed day" (Ash-Shu'ara:155) it means the she-camel shall drink on a day, so you shall avoid the well on that day, and you shall drink from it on the next day. "She will have her turn to drink as you have yours, each on an appointed day" (Ash-Shu'ara:155) Allah divided the days of drinking from the well between the she-camel and the people, "She will have her turn to drink as you have yours, each on an appointed day" (Ash-Shu'ara:155). "And do not ever touch her with harm," He has warned them from harming it, "or you will be overtaken by the torment of a tremendous day" (Ash-Shu'ara:156) because if you harm it, it will be a transgression against Allah's sign, which is a sign that they had demanded themselves, then Allah ﷻ has sent it to them. So, if they transgress this camel, they would have transgressed against what belonged to Allah ﷻ, so, it means a transgression against Allah ﷻ. He says, "And do not ever touch her with harm, or you will be overtaken by the torment of a tremendous day" (Ash-Shu'ara:156) it means the torment will overtake you on an appointed day.

Allah ﷻ says, “But they killed her, becoming regretful” (Ash-Shu’ara:157) Allah ﷻ ended their story quickly once they killed her. Allah ﷻ says, “becoming regretful” Allah clarified that there were just three days between killing the she-camel and the coming of the torment, as He says, “But they killed her, so he warned ˹them˺, “You have ˹only˺ three ˹more˺ days to enjoy life in your homes—this is an unfailing promise!”” (Hud:65). This is an unfailing promise from Allah ﷻ and it happened after that, when Allah ﷻ sent to them an angel who with only one mighty blast killed them all at once. “Indeed, We sent against them ˹only˺ one ˹mighty˺ blast, leaving them like the twigs of fence-builders.” (Al-Qamar:31). They were like the twigs of fence-builders that was gone after a year from its gathering. “Fence-builders”; the twigs that are put in its barn until it is gone, so Allah ﷻ compares their bodies after the blast came to them with the fence-builders.

He says, “But they killed her, becoming regretful” (Ash-Shu’ara:157). It means after that, they were sure that the torment would overtake them, “becoming regretful”. “So the punishment overtook them” at the time, which Allah ﷻ had appointed; three days after killing the she-camel. Allah ﷻ says, “Surely in this is a sign”; there is a clear sign in what Allah ﷻ has related to us, the story of Salih and his people, Thamud. A sign that most of people do not believe and only few believe, despite the clear proofs, such like Salih who was sent with a clear proof and a clear, visible miracle. “And We gave Thamûd the she-camel as a clear sign” then, his people met his message and sign with obstinacy and wrongfully refuted his sign, “They replied, “You are simply bewitched!” (Ash-Shu’ara:153), “You are only a human being like us, so bring forth a sign if what you say is true.”” (Ash-Shu’ara:154). Then, when the sign was sent to them, they rejected it and transgressed it. They transgressed what Allah has sent as a mercy for them; they killed it.

Then, Allah says at the end of this story, "And your Lord is certainly the Almighty," (Ash-Shu'ara:159). Allah ﷻ is the Triumphant, the "Most Merciful" with His believing servants, so see the mercy of Allah ﷻ upon His believing servants, whom were guided and believed with him, Glory be to Allah Who defeated the disbelievers.

This is one story of the messages' stories, Allah ﷻ says, "The people of Lot rejected the messengers, when their brother Lot said to them, "Will you not fear ˹Allah˺? I am truly a trustworthy messenger to you. So fear Allah, and obey me. I do not ask you for any reward for this ˹message˺. My reward is only from the Lord of all worlds. Why do you ˹men˺ lust after fellow men, leaving the wives that your Lord has created for you? In fact, you are a transgressing people." They threatened, "If you do not desist, O Lot, you will surely be expelled." Lot responded, "I am truly one of those who despise your ˹shameful˺ practice. My Lord! Save me and my family from ˹the consequences of˺ what they do." So We saved him and all of his family, except an old woman, who was one of the doomed. Then We utterly destroyed the rest, pouring upon them a rain ˹of brimstone˺. How evil was the rain of those who had been warned! Surely in this is a sign. Yet most of them would not believe. And your Lord is certainly the Almighty, Most Merciful." (Ash-Shu'ara: 160-175).

This is the story of Lot ﷺ. Allah ﷻ says, "The people of Lot rejected the messengers" (Ash-Shu'ara:160). The people of Lot were the inhabitants of Sodom and Gomorrah, the villages that were in the Jordan Valley, next to Palestine, and Lot emigrated with his uncle Ibrahim ﷺ from Iraq to Palestine, as Allah ﷻ says, "So Lot believed in him. And Abraham said, "I am emigrating ˹in obedience˺ to my Lord. He ˹alone˺ is indeed the Almighty, All-Wise."" (Al-'Ankabut:26). Lot only believed in Ibrahim from all his people and emigrated with him to Allah ﷻ to the Levant. Then, Allah ﷻ sent Lot to these villages in the Jordan Valley, which is known now as the Dead Sea. Allah ﷻ has sent him to

those people that completely loved him in the beginning; as Allah ﷻ describes them, "And Lot's brothers" he was their brother, whom they loved, although he was not from their tribe. Rather, when he emigrated to them and lived with them, and they completely loved him because of his good morals. But when he invited them to Allah and prevented them from doing bad deeds, they rejected him.

.says, "The people of Lot rejected the messengers" (Ash-Shu'ara:160) ﷻ Allah He did not send to them any messenger but Lot because Lot is one of the .messengers"when their brother Lot said to them, "Will you not fear ˹Allah˺?" (Ash-Shu'ara:161). He lived with them and they loved him just like our prophet Muhammad ﷺ before he was sent with the message; he was known among his people by his good morals and they loved him, but when he invited them to Allah, he became an enemy. The same happened to Lot, when he emigrated to their land, they loved him because of his good morals, then when Allah ﷻ sent him with His message and invited them to worship only Allah ﷻ, they rejected him.

"The people of Lot rejected the messengers" (Ash-Shu'ara:160), "when their brother Lot said to them, "Will you not fear ˹Allah˺?" (Ash-Shu'ara:161) it means will not you fear Allah, so that you protect yourselves from His punishment by believing in Him. "I am truly a trustworthy messenger to you." (Ash-Shu'ara:162), "I am" this is an affirmation, "to you." It refers to the people, "a messenger" from Allah ﷻ, "trustworthy" it means to be honorable and faithful that he did not deceive them, rather he was telling them the truth. "So fear Allah, and obey me" (Ash-Shu'ara:163); fear Allah and obey me. "I do not ask you for any reward for this ˹message˺. My reward is only from the Lord of all worlds" (Ash-Shu'ara:164) the same reply; I do not ask you for any reward for this message, rather my reward for inviting to Allah ﷻ is only from Allah, the Lord of all worlds.

Then, he said to them, rejecting what they do, "Why do you ˹men˺ lust after fellow men" (Ash-Shu'ara:165). This is a great obscenity; a man lusting after a fellow man amongst all people, "Why do you ˹men˺ lust after fellow men" (Ash-Shu'ara:165). "leaving the wives that your Lord has created for you? In fact, you are a transgressing people."" (Ash-Shu'ara:166), "leaving the wives that your Lord has created for you?" Allah ﷻ has created women for men, and this is the way that man can fulfill his lust and get children. Therefore, this is what Allah ﷻ created and this is the Divine Wisdom. But if men lust after fellow men, it will be against the innately nature as well as, impurity, impudence, and obscenity that have no benefits; it is but evil. So, he said, "Why do you ˹men˺ lust after fellow men" (Ash-Shu'ara:165). This is a question for denunciation and rebuke, "leaving the wives that your Lord has created for you? In fact, you are a transgressing people."" (Ash-Shu'ara:166), "you are a transgressing people." By doing so, you denied what is created for you and believed in what humanity abhorred, as those who did that thing abhorred it and thought that it is an impure matter, so they said, "Expel Lot's followers from your land! They are a people who wish to remain chaste!" (An-Naml:56). They charged the people of Lot to be people who wish to remain chaste; they liked this impurity. Therefore, they did not answer Lot's pure and clear invitation with an argument, rather they threatened him, saying, "They threatened, "If you do not desist, O Lot, you will surely be expelled." (Ash-Shu'ara:167), "If you do not desist" they threatened him and ordered him to stop inviting them to leave what they did, "you will surely be expelled."" It means we will expel you from our land. "Lot responded, "I am truly one of those who despise your ˹shameful˺ practice" (Ash-Shu'ara:168), "your ˹shameful˺ practice" it means your bad act, "I am truly one of those who despise" it means I dislike what you are doing. "My Lord! Save me and my family from ˹the consequences of˺ what they do." (Ashu'ara:169). He prayed to Allah ﷻ to save him and his family from the consequences of their shameful practice.

Allah ﷻ says, “So We saved him and all of his family” (Ashu’ara:170). Allah ﷻ saved him and all of his family, “except an old woman, who was one of the doomed.” (Ash-Shu’ara:171). It was said that his family were his two daughters only, as no one from these village, Sodom and Gomorrah, from all the villages in the Jordan Valley, believed in him except his two daughters, “Then ˹before the torment˺ We evacuated the believers from the city. But We only found one family that had submitted ˹to Allah˺.” (Adh-Dhariyat, 35:36). Only one family, that is Lot’s family, so Allah ﷻ evacuated and saved Lot and his two daughters only, as Allah ﷻ says, “So We saved him and all of his family” (Ashu’ara:170) it means that Allah ﷻ saved him, “and all of his family”, his two daughters, “except an old woman, who was one of the doomed.” (Ash-Shu’ara:171). This old woman was his wife, about whom Allah ﷻ says, “Allah sets forth an example for the disbelievers: the wife of Noah and the wife of Lot. Each was married to one of Our righteous servants, yet betrayed them. So their husbands were of no benefit to them against Allah whatsoever. Both were told, “Enter the Fire, along with the others!”” (At-Tahrim:10). “Then We utterly destroyed the rest” (Ash-Shu’ara:172) Allah ﷻ has detailed how they had been destroyed in another verse; Allah ﷻ ordered Jibreel to lift these cities on the tip of his wing and turn them upside, down, “Then We utterly destroyed the rest” (Ash-Shu’ara:172). “pouring upon them a rain ˹of brimstone˺. How evil was the rain of those who had been warned!” (Ashu’ara:173). This rain was a rain of punishment, not a mercy from Allah, which its effects still exist until now. This rain is still on this land that is called now the Dead Sea. Allah ﷻ says after that, “Surely in this is a sign. Yet most of them would not believe. And your Lord is certainly the Almighty, Most Merciful.” .(Ash-Shu’ara: 174-175)

يقول الله ﷻ: {كَذَّبَ أَصْحَابُ الأَيْكَةِ الْمُرْسَلِينَ}[الشعراء:176], {إِذْ قَالَ لَهُمْ شُعَيْبٌ أَلا تَتَّقُونَ}[الشعراء:177], {إِنِّي لَكُمْ رَسُولٌ أَمِينٌ}[الشعراء:178], {فَاتَّقُوا اللَّهَ وَأَطِيعُونِ}[الشعراء:179], {وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ}[الشعراء:180], {أَوْفُوا الْكَيْلَ وَلا تَكُونُوا مِنَ

الْمُخْسِرِينَ}[الشعراء:181], {وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ}[الشعراء:182], {وَلا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلا تَعْثَوْا فِي الأَرْضِ مُفْسِدِينَ}[الشعراء:183], {وَاتَّقُوا الَّذِي خَلَقَكُمْ وَالْجِبِلَّةَ الأَوَّلِينَ}[الشعراء:184], {قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِينَ}[الشعراء:185], {وَمَا أَنْتَ إِلَّا بَشَرٌ مِثْلُنَا وَإِنْ نَظُنُّكَ لَمِنَ الْكَاذِبِينَ}[الشعراء:186], {فَأَسْقِطْ عَلَيْنَا كِسَفًا مِنَ السَّمَاءِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ}[الشعراء:187], {قَالَ رَبِّي أَعْلَمُ بِمَا تَعْمَلُونَ}[الشعراء:188], {فَكَذَّبُوهُ فَأَخَذَهُمْ عَذَابُ يَوْمِ الظُّلَّةِ إِنَّهُ كَانَ عَذَابَ يَوْمٍ عَظِيمٍ}[الشعراء:189], {إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ}[الشعراء:190], {وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ}[الشعراء:191].

says, "The residents of the Forest rejected the messengers" (Ash- ﷺ Allah "?˹Shu'ara: 176), "when Shu'aib said to them, "Will you not fear ˹Allah(Ash-Shu'ara: 177), "I am truly a trustworthy messenger to you" (Ash-Shu'ara: 178), "So fear Allah, and obey me." (Ash-Shu'ara: 179), "I do not ask you for any reward for this ˹message˺. My reward is only from the Lord of all worlds." (Ash-Shu'ara: 180), "Give full measure, and cause no loss ˹to others˺." (Ash-Shu'ara: 181), "Weigh with an even balance" (Ash-Shu'ara: 182), "and do not defraud people of their property. Nor go about spreading corruption in the land" (Ash-Shu'ara: 183), "And fear the One Who created you and ˹all˺ earlier peoples" (Ash-Shu'ara: 184), "They replied, "You are simply bewitched!" (Ash-Shu'ara: 185), "Also, you are only a human being like us, and we think you are indeed a liar" (Ash-Shu'ara: 186), "So cause ˹deadly˺ pieces of the sky to fall upon us, if what you say is true." (Ash-Shu'ara: 187), "Shu'aib responded, "My Lord knows best whatever you do." (Ash-Shu'ara: 188), "So they rejected him, and ˹so˺ were overtaken by the torment of the day of the ˹deadly˺ cloud. That was really a torment of a tremendous day." (Ash-Shu'ara: 189), "Surely in this is a sign. Yet most of them would not believe" (Ash-Shu'ara: 190), "And your Lord is certainly the Almighty, Most Merciful" (Ash-Shu'ara: 191).

who was sent to the people of the ﷺ Here, the verses tell the story of Shu'aib ,Thicket; the Madyan people. And the story is a typical one; a messenger of Allah is sent; he is sincere, faithful, true, and does not ask for ﷺ chosen by Allah

anything in return for his message. He shows them the path and calls them to monotheism, and then, the stubborn, criminals, and the deniers oppose him and .avenges him and rescues him ﷻ attempt to reject him entirely, but then, Allah destroys the disbelievers. Thus, the result shows that many ﷻ Afterward, Allah of those, whom the Prophets were sent to, remained disbelievers, except a very .few who became believers"Surely in this is a sign. Yet most of them would not believe" (Ash-Shu'ara: 190), "And your Lord is certainly the Almighty, Most Merciful" (Ash-Shu'ara: 191).

The God ﷻ says it, for He says these two verses after each message and every occurrence of this cyclical sequence, Allah says, one can see the ending of the story from its beginning, that is its significance and conclusion, which is the evidence that we get from this surah to prove that most people are deniers of prophets. Allah ﷻ says, "The residents of the Forest rejected the messengers" (Ash-Shu'ara: 176), and this is the start of the chapter, an introduction to what Allah ﷻ tells about these people, the same beginning as in "The people of 'Âd rejected the messengers"(Ash-Shu'ara: 123), "The people of Thamûd rejected the messengers" (Ash-Shu'ara: 141), every story starts with Allah ﷻ telling about the people who rejected their messenger. "The residents of the Forest rejected the messengers" (Ash-Shu'ara: 176).

"Al-Aikah" [Thicket] is a big winding tree, and they were the people of orchards, and the winding gardens. "the messengers", Allah ﷻ says, the messengers" and their messenger is one who came to them and they witnessed; and that is Shu'aib ﷺ, yet, with them rejecting Shu'aib they become deniers of all messengers because all Prophets have the same mission, sent by one their God, Lord of all the worlds, their message is one, and their mission is one, so the denier of a messenger is a denier of all messengers. "when Shu'aib said to them …" (Ash-Shu'ara: 177), their Prophet, "Will you not fear ˹Allah˺?" he calls them to fear Allah ﷻ, "Will you not fear ˹Allah˺?" don't you fear Allah, and secure

yourself from His punishment, "Will you not fear ˹Allah˺?" it also came in the form of a suggestion, "I am truly a trustworthy messenger to you" (Ash-Shu'ara: 178), I'm a trustworthy messenger to you from Allah ﷻ, "trustworthy", honest, I don't deceive you for I am an advisor; and this is the matter of faithfulness, "So fear Allah, and obey me" (Ash-Shu'ara: 179), fear Allah ﷻ, and obey me with the calling to believe in the monotheism of Allah ﷻ.

"I do not ask you for any reward for this ˹message˺. My reward is only from the Lord of all worlds." (Ash-Shu'ara: 180), I do not ask [anything in return] for this calling, this message, or for teaching it to you or guiding you to the path, which will grant you an honorable life and glory in the Hereafter, in which you inherit the Lord's Paradise, a respectable life, a victorious life, and an enabling life; these are all connected to the obedience of Allah ﷻ. Still, I don't ask you for payment for guiding you to this great path, "…My reward is only from the Lord of all worlds." (Ash-Shu'ara: 180), my reward for conveying and carrying this message is on Allah ﷻ, Lord of all creation, Lord of all worlds, Knower of all the unseen, He is the Creator of all, the Lord of the universe, the Maker of all mankind, their Lord, and therefore, the Commandment, "The creation and the command belong to Him ˹alone˺", "Give full measure, and cause no loss ˹to others˺" (Ash-Shu'ara: 181), this was one of their sins after they shunned from the Lord and worshipping Him. They were people of grave sin; the sin of commerce fraud, so, he told them, "Give full measure, and cause no loss ˹to others˺." (Ash-Shu'ara: 181), give full measure when measuring for others, he says, that some people when measuring to others they decrease it, and when they measure from others they increase to themselves, "Give full measure, " to others [when selling], "and cause no loss ˹to others˺." to others [when buying]; by giving them less than they owe, "Weigh with an even balance" (Ash-Shu'ara: 182), meaning do not defraud in measures, and do not defraud in scales, "Weigh with an even balance" with a correct scale, "even balance" true and upright scale, and

they used to tamper the scale by adding weight to the side where they measure to their customers, the buyers, or they use scales that are lesser than standard, they deceive.

Then he said, "Weigh with an even balance" (Ash-Shu'ara: 182), "and do not defraud people of their property.", defraud means deducting, do not deprive people of what is theirs, as the previous examples show, likewise in offering for seal, so an object worth 10 he offers it for 1, to sabotage someone's else object selling, so the other person has to sell for lesser than the actual price of the object, or at the price of others' similar objects in the market, "and do not defraud people of their property. Nor go about spreading corruption in the land." (Ash-Shu'ara: 183), meaning going around spreading corruption, so do not go spread corruption on earth, don't cause disorder on earth just because you're corrupt, "…Nor go about spreading corruption in the land." (Ash-Shu'ara: 183), "And fear the One Who created you and ˹all˺ earlier peoples." (Ash-Shu'ara: 184), here it ends with the fear Allah ﷻ, "And fear the One Who created you". He is Allah ﷻ, "created you" originated you from nothing, and made you into what you're now, "O humanity! What has emboldened you against your Lord, the Most Generous" (Al-Infitar: 6) "Who created you, fashioned you, and perfected your design" (Al-Infitar: 7), "moulding you in whatever form He willed?" .(Al-Infitar: 8)

"And fear the One Who created you and ˹all˺ earlier peoples" (Ash-Shu'ara: 184), "jubilate". Allah created you and the generation before you, from your fathers and grandfathers to the creation of the beginning of all creation. Allah ﷻ is the Creator of all things, "And fear the One Who created you and ˹all˺ earlier peoples." (Ash-Shu'ara: 184) and here they were called to obey Allah Who created them, which encourages fearing Allah ﷻ, knowing that your Lord that you fear is your Creator, He is the Creator of you, so, fear Him ﷻ, notice that it's a noble call guide to happiness in life and the Hereafter, a calling to return to the Lord their Creator, a call to the righteousness path, and forbids unjustness, so,

what in this is evil? or inappropriate and opposes the rational and logic? yet, look at these wrongdoers' response just like their forefathers, the same matter, "Similarly, We made enemies for every prophet from among the wicked, but sufficient is your Lord as a Guide and Helper" (Al-Furqan: 31), "They replied," answering his calling [with], "You are simply bewitched!" (Ash-Shu'ara: 185), "innama" [You], used for exclusiveness, meaning that you are merely this [bewitched], "innama anta" [You are] O Prophet, Shu'aib "You are simply bewitched!" bewitched time after time, you are enchanted; thus, the bewitched is absentminded, he talks and rambles about anything, because those who are bewitched lose their sanity, so whatever you say is nonsense and hallucinations of dark magic, "You are simply bewitched!" (Ash-Shu'ara:185).

Then, their second response to reject was "Also, you are only a human being like us" (Ash-Shu'ara: 186), why are you the chosen? And why were you chosen among us? "Also, you are only a human being like us" (Ash-Shu'ara: 186); so how come you are the messenger, and we did not receive a mission and were not sent, why is he favored over us! They also doubted Allah's choice, what is the matter? Why Allah ﷻ would choose a prophet they know his lineage, they know him well, and they experienced his truth and his lies, to convey to them, the message of the Lord. They said, "Also, you are only a human being like us, and we think you are indeed a liar." (Ash-Shu'ara: 186), "think", they judged this great matter with a mere thought, "and we think"; and thinking is doubt, "you are indeed a lier" they accused him with dishonesty, so, at times, they accused him of being bewitched, and that his words do not match up, and at another time, they accused him of falsehood and lies, which needs a sane person to put these lies together. So, once he is delusional and at another, he is a mastermind of lies and deception, and even sometimes, they doubted His [Allah's] choice, the Lord's choice, and why He chooses him. And, then, they questioned in Allah's way of choosing a diviner from people to call them to worship Allah ﷻ.

After that, the vainglory is gone enough; they said, “So cause ˹deadly˺ pieces of the sky to fall upon us, if what you say is true” (Ash-Shu'ara: 187), Hallowed be Allah, at least, instead of making the matter- since it’s the matter of doubt and suspension, give the other possibly a side of preponderance, give it aside, that he may be honest, and if he was honest, you will receive some of the punishment that you were promised, still, they didn't consider that possibility at once, the possibility that their Prophet might be honest, they didn't make him status among them, yet, they were certain, that whatever their Prophet said is a mere lie. Even if it's the truth we won't accept, as the ones who followed them of Quraish’s disbelievers said, “And ˹remember˺ when they prayed, “O Allah! If this is indeed the truth from You, then rain down stones upon us from the sky or overcome us with a painful punishment.” (Al-Anfal: 32), if this is the truth and it's from You, we don’t want it, so, quicken our reckoning. Thus, it is rejection and hatred from them toward this truth, resentment, and hatred, they prefer doom over following the truth. So, it’s either because of resentment or because of their certainty that it is all lies and it is almost impossible for it to be [true], not even a fraction of tenth, one percent, or one of thousand that is true. Hence, they say, “So cause ˹deadly˺ pieces of the sky to fall upon us, if what you say is true.” (Ash-Shu'ara: 187), falling occurs at a high point, “kisafan” [pieces], “kisafan” is a piece, fragment of the sky, which means a piece of the sky falls on us. “if what you say is true.”, a torment of which if what you say is true, a challenge [they are challenging Allah] so it was, Allah ﷻ had to punish these disbelievers with the punishment that they suggested.

is unable in this matter, witnessing the stubbornness of ﷺ The Prophet Shu'aib .these deniers, knowing of the truth he holds within, and the truth of his message Nevertheless, a messenger cannot bring them doom, so, he entrusts his case to ”and says, “Shu’aib responded, “My Lord knows best whatever you do ﷻ Allah (Ash-Shu'ara: 188), “My Lord” the One Who sent me, “knows best whatever you

do” all the things you do of, deformation and lying, Polytheism, what their ,messenger forbade them to do of tampering with the weight and the scale haughtiness, and the corrupting of the earth, he says, “My Lord knows best whatever you do.” (Ash-Shu'ara: 188), Therefore, the punishment is not by me Shu’aib responded, “My Lord“ ,ﷻ [prophet Shu’aib], yet, it is from my Lord ”.knows best whatever you do(Ash-Shu'ara: 188), an abbreviated answer, which responses to all their fabrication, the things you do, threatening as such, your blustering and stubbornness against the Lord, He is aware of it all, “Shu’aib responded, “My Lord knows best whatever you do.” .(Ash-Shu'ara: 188)

says, “So they rejected him”, that is a denial of the Prophet, and what ﷻ Allah is sought after that if these deniers reject, they will receive the torment since says, “So they rejected him”, the ﷻ torment comes only after rejection, Allah ,rejection happened; so, they were tormented, since, they rejected the messenger ,”says, “and ˹so˺ were overtaken ﷻ the Lord will take revenge on them. Allah named ﷻ then follow “by the torment of the day of the ˹deadly˺ cloud.” Allah that torment day “the day of deadly cloud” a cloud comes to them and they think that it will shield and pour rain on them, so, they sat underneath it and gathered around, so it smashed and ranked them at their place, describing this torment ˺says, “and ˹so˺ were overtaken by the torment of the day of the ˹deadly ﷻ Allah ,cloud. That was really a torment of a tremendous day.” (Ash-Shu'ara: 189) overtaken” here means torment, they were destroyed with this torment by Allah“ says, “Surely in this is a ﷻ and it whacked them until they were killed. Allah ,ﷻ tells about these people is a “sign” that ﷻ sign.” (Ash-Shu'ara: 190), what Allah sent his warnings to people, yet, most of the people are disbelievers, and ﷻ Allah rescues the believers and tortures the ﷻ very few are believers; and that Allah .rejecters“Surely in this is a sign. Yet most of them would not believe.” (Ash-Shu'ara: 8), “And your Lord is certainly the Almighty, Most Merciful” (Ash-Shu'ara: 9), likewise, Surely in this is a sign” (Ash-Shu'ara: 8), to people who

follow, the torment of these nations is a sign to the people who came after them, that's the destiny [of deniers], they did not know that this is Allah's doing and way with deniers, yet, they do not become believers. Allah's destruction of Nuh's People is a sign to the those who followed them. Nonetheless, these people benefited nothing from this sign, as well as the torment of 'Ad is a sign to those that came behind them, yet, they did not benefit from this sign. As well the torment of Thamud, and the destruction of Lot's people, all these are signs, still, folks that followed they did not make use of this clear sign.

And after that Allah ﷻ told about these continuous sequences of missions, and after that the discourse, the discourse addresses the Prophet Muhammad ﷺ, the last sequence of the missions, and it is the greatest, noblest, and most honorable of all missions. Allah ﷻ says, "This is certainly a revelation from the Lord of all worlds" (Ash-Shu'ara: 192). "This is" this Quran, "revelation" revealed, "from the Lord of all worlds", Allah is the Creator of all existence, and each world represents a type or every type of creation in which shares one quality, so the angels are creation, mankind is creation, jinns are creation, the sky is creation, the sea is a creation, birds are creation, and these nations are creation. So, all the worlds Allah ﷻ created, Allah the Lord created them; moreover, there's no creation of these creations He didn't create, He is the Leader, Allah ﷻ is the Lord of all creation, and He is the One Who revealed the Quran O Muhammad.

Allah says, "which the trustworthy spirit ˹Gabriel˺ brought down" (Ash-Shu'are: 193), "the trustworthy spirit ˹Gabriel˺". Jibreel, Allah called him the trustworthy spirit because he comes down in spirit with the real-life, the livelihood of hearts, a religious livelihood, as Allah ﷻ called the Quran the spirit, says, "So We have revealed a spirit to you [Prophet] by Our command: you knew neither the Scripture nor the faith, but We made it a light, guiding with it whoever We will of Our servants. You give guidance to the straight path," (Ash-Shura: 52). Jibreel is the spirit of Allah, the spirit of Allah is not a quality attributes to

Self [Allah]; however, it's attributing the creation to the Creator, thus, he is a creation attribute to his Creator. Jibreel is a servant of Allah, his spirit, and his messenger, he is Allah's messenger to His Prophets, as Allah ﷻ says, "We sent Our Spirit to appear before her in the form of a perfected man." (Maryam: 17), "We sent Our Spirit to appear before her" to Maryam [PBUH], "Our Spirit" Jibreel, "to appear" Jibreel "before her in the form of a perfected man." "She said, 'I seek the Lord of Mercy's protection against you: if you have any fear of Him [do not approach]!'" (Maryam: 18), "but he said, 'I am but a Mes-senger from your Lord, [come] to announce to you the gift of a pure son.'" (Maryam: 19), he [Jibreel] is the messenger of Allah, and the spirit of Allah; Jibreel.

"which the trustworthy spirit ˹Gabriel˺ brought down" (Ash-Shu'ara: 193), entrusted, trustworthy is one of his characteristics, Allah ﷻ trusts him with His revelation as he does not add or lessen it. And he goes to wherever Allah ﷻ tells him to go, so, the descending of the Book by Allah on Prophet Muhammad ﷺ is by the trustworthy spirit; Jibreel who hears these words from the Lord, then, he delivers, reads it to the Prophet Muhammad's heart, reads it by his ear to the Prophet's heart, therefore, it secured in the Prophet's heart.

Allah says, "into your heart ˹O Prophet˺—so that you may be one of the warners—" (Ash-Shu'ara: 194), directly into your heart; the Prophet ﷺ hears it and it enters the heart, then, it's made reasonable in the heart, which Allah ﷻ has told him, "Do not rush your tongue trying to memorize ˹a revelation of˺ the Quran." (Al-Qiyamah: 16), "It is certainly upon Us to ˹make you˺ memorize and recite it." (Al-Qiyamah: 17), "So once We have recited a revelation ˹through Gabriel˺, follow its recitation ˹closely˺." (Al-Qiyamah: 18), "Then it is surely upon Us to make it clear ˹to you˺." (Al-Qiyamah: 19), "It is certainly upon Us" to retain this Quran into your heart [Prophet Muhammad], "We have recited" so you read it afterward, "Then it is surely upon Us to make it clear ˹to you˺." Al-)

Qiyamah: 19), to explain it to you, as well its commentary and interpretation is .ﷺ rom Allah

to be the teacher of Prophet ﷺ Hence, Jibreel was assigned by Allah which the trustworthy spirit ˹Gabriel˺ brought down" (Ash-" ;ﷺ Muhammad Shu'ara: 193), "into your heart". Thus, the revelation was uttered, Jibreel recites and sealed it upon your heart, that to ﷺ [the Qur'an] to be heard by the Prophet was not written on paper, or that it was written by ﷺ say, the revelation for Allah ,Jibreel and was written as book by Jibreel and given to the Prophet to read, no however, the revelation came to him as it was narrated by our mother Aisha's hadith "'How does the revelation come to you O Prophet?", he said, "Sometimes it comes to me like the ringing of a bell, and when it leaves me I remember what it has said. And sometimes the angel appears to me in the likeness of a man and ,ﷺ talks to me."These are the forms of how the revelation came upon the Prophet Jibreel read to him the Qur'an with loud recitation, that nobody heard but the he heard the revelation, he said, "like the ringing of a bell," and ,ﷺ Messenger the ringing bell is a loud sound, one of the loudest sounds in bell ringing, "and ,when it leaves me" when the revelation ends and I remember what happened meaning that the Prophet has memorized it by heart, and other times, Jibreel ,appeared to him personified as a man, he appeared in the likeness of a man; so .yet, nobody around the Prophet saw him ﷺ he spoke to the ProphetAs in the hadith of Aisha may Allah be pleased with her, "That the Prophet said to her, "Gabriel sends Salam (greetings) to you." She replied, Peace and Allah's Mercy be on him and upon you".

Sometimes some of the Prophet companies saw Jibreel in the form of a man; as came in the Sahih hadith "by 'Umar bin al-Khattab may Allah be pleased with him, in the Sahih he said, Whilst we were with the Messenger of Allah one day, a man came to us whose garment was exceedingly white and whose hair was exceedingly black, and we did not see any signs of travel on him, and none of us

knew who he was. He came and sat before the Prophet (ﷺ), resting his knees against his and placing his hands on his thighs. He said: O Muhammad, tell me about Islam: what is Islam? The Messenger of Allah (ﷺ) said: `Islam means to bear witness that there is no god except Allah and that Muhammad is the Messenger of Allah (ﷺ), to establish regular prayer, to pay zakat, to fast Ramadan and to perform pilgrimage to the House (the Ka`bah), if you have the means.` He said: You have spoken the truth. He ('Umar) said: It amazed us, how he questioned him and said that he had spoken the truth. He said: Tell me about faith (Eeman). He said: `Faith is to believe in Allah, His angels, His Books, His Messengers, the Last Day, and to believe in al-qadar (the divine will and decree), both good and bad.` He said: You have spoken the truth. He said: Tell me about Ihsan: what is ilisan? – he said: - `It is to worship Allah as if you can see Him, for although you cannot see Ilim, He sees you.` He said: Tell me about the Hour. He said: "The one who is asked about it does not know more than the one who is asking." He said: Then tell me about its signs. He said: `When the slave woman gives birth to her mistress, and when you see the barefoot, naked, destitute shepherds competing in the construction of lofty buildings." He [Umar] said: Then he went away. He waited for a while – he said: three (days). Then he (the Prophet (ﷺ) said to me: `O`Umar, do you know who that questioner was?` I said: Allah and His Messenger know best. He said: "That was Jibreel, who came to you to teach you your religion.`" That is Jibreel came to the Prophet ﷺ in the form of a man, as a questioner, with a beautiful form, exceedingly white clothes, very dark hair, Umar said, "and we did not see any signs of travel on him, and none of us knew who he was." The city is known by its people, hence, this is Jibreel, this is also, a form of how he [Jibreel] appeared and was seen by the companions of the Prophet.

Accordingly, Allah ﷻ says, "which the trustworthy spirit ˹Gabriel˺ brought down" (Ash-Shu'ara: 193), Jibreel is the spirit of Allah ﷻ, "trustworthy",

entrusted with the revelation of Allah ﷻ, "into your heart ˹O Prophet˺" recited the Quran and the Prophet ﷺ heard and maintained it upon his heart. "so that you may be one of the warners—" so the Prophet is of the Warners, one of the greatest missions of the Prophet, the Messenger ﷺ is a warner to all people, sent by Allah ﷻ to warn all creations, all creation of the earth of people and jinns as well, their Messenger ﷺ, is the Messenger of Allah to people and jinns since the beginning of his mission till the crack of doom. To warn them to fear Allah's punishment; as Allah ﷻ says, "But whoever from the ˹disbelieving˺ groups rejects it, the Fire will be their destiny." All those who are disbelieving of this calling, are promised of the Fire Will by Allah ﷻ, "But whoever from the ˹disbelieving˺" disbelieving in this Quran, "groups" all the groups that the Prophet were sent to; "the Fire will be their destiny.", "This is how We relate to you ˹O Prophet˺ some of the stories of the past. And We have certainly granted you a Reminder from Us." (Ta-Ha: 99), "Whoever turns away from it will surely bear the burden ˹of sin˺ on the Day of Judgment," (Ta-Ha: 100), "suffering its consequences forever. What an evil burden they will carry on Judgment Day!" (Ta-Ha: 101).

This Reminder [Quran] whoever rejects it, whoever rejects it will hold this sin till the Day of Judgment and remains under this sin for eternity. Thus, Allah ﷻ says, "All praise is for Allah Who has revealed the Book to His servant, allowing no crookedness in it," (Al-Kahf: 1), "making it˺ perfectly upright, to warn ˹the disbelievers˺ of a severe torment from Him;...." (Al-Kahf: 2) for the Prophet, to warn the disbelievers of great might and servants to be warned by this Quran of Allah's great might; great might in life and the Hereafter. Also, Allah ﷻ says, "Blessed is the One Who sent down the Standard to His servant, so that he may be a warner to the whole world." (Al-Furqan: 1), for this Qur'an be "a warner to the whole world", a warner to all creation, accordingly, Allah ﷻ says to his Messenger, "which the trustworthy spirit ˹Gabriel˺ brought down" (Ash-Shu'ara: 193), "into your heart ˹O Prophet˺—so that you may be one of the warners—"

(Ash-Shu'ara: 194), alarming of the great punishment, and the great curse of the rejectors, "Indeed, We will remove ˹that˺ torment for a while, and you ˹Meccans˺ will return ˹to disbelief˺." (Ad-Dukhan: 15), "˹Then˺ on the Day We will deal ˹you˺ the fiercest blow, We will surely inflict punishment" (Ad-Dukhan: 16).

يقول الله ﷻ: {وَإِنَّهُ لَتَنْزِيلُ رَبِّ الْعَالَمِينَ}[الشعراء:192], {نَزَلَ بِهِ الرُّوحُ الأَمِينُ}[الشعراء:193], {عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ}[الشعراء:194], {بِلِسَانٍ عَرَبِيٍّ مُبِينٍ}[الشعراء:195], {وَإِنَّهُ لَفِي زُبُرِ الأَوَّلِينَ}[الشعراء:196], {أَوَلَمْ يَكُنْ لَهُمْ آيَةً أَنْ يَعْلَمَهُ عُلَمَاءُ بَنِي إِسْرَائِيلَ}[الشعراء:197], {وَلَوْ نَزَّلْنَاهُ عَلَى بَعْضِ الأَعْجَمِينَ}[الشعراء:198], {فَقَرَأَهُ عَلَيْهِمْ مَا كَانُوا بِهِ مُؤْمِنِينَ}[الشعراء:199], {كَذَلِكَ سَلَكْنَاهُ فِي قُلُوبِ الْمُجْرِمِينَ}[الشعراء:200], {لا يُؤْمِنُونَ بِهِ حَتَّى يَرَوُا الْعَذَابَ الأَلِيمَ}[الشعراء:201], {فَيَأْتِيَهُمْ بَغْتَةً وَهُمْ لا يَشْعُرُونَ}[الشعراء:202], {فَيَقُولُوا هَلْ نَحْنُ مُنظَرُونَ}[الشعراء:203].

says, "This is certainly a revelation from the Lord of all worlds", (Ash- ﷻ Allah Shu'ara: 192), "which the trustworthy spirit ˹Gabriel˺ brought down" (Ash-Shu'ara: 193), "into your heart ˹O Prophet˺—so that you may be one of the ,warners" (Ash-Shu'ara: 194), "in a clear Arabic tongue" (Ash-Shu'ara: 195) ".And it has indeed been ˹foretold˺ in the Scriptures of those before"(Ash-Shu'ara: 196), "Was it not sufficient proof for the deniers that it has been recognized by the knowledgeable among the Children of Israel?" (Ash-Shu'ara: 197), "Had We revealed it to a non-Arab" (Ash-Shu'ara: 198), "who would then recite it to the deniers ˹in fluent Arabic˺, still they would not have believed in it!" (Ash-Shu'ara: 199), "This is how We allow denial ˹to steep˺ into the hearts of the wicked." (Ash-Shu'ara: 200), "They will not believe in it until they see the painful punishment" (Ash-Shu'ara: 201), "which will take them by surprise when they least expect ˹it˺." (Ash-Shu'ara: 202), "Then they will cry, "Can we be allowed more time?" (Ash-Shu'ara: 203).

Allah ﷻ concludes this Surah, the Surah of Ash-Shu'ara, by talking about the nations which rejected their messengers, stating that every nation that rejected its messenger, rejected all messengers. He says "The people of Noah rejected the

messengers" (Ash-Shu'ara: 105), "The people of 'Âd rejected the messengers" (Ash-Shu'ara: 123), "The people of Thamûd rejected the messengers" (Ash-Shu'ara: 141), until He says, "The residents of the Forest rejected the messengers" (Ash-Shu'ara: 176).

mentions these [nations], He says, "This is certainly a ﷻ After Allah revelation", this revealed Quran upon His servant and Prophet Muhammad is a which ,ﷻ and in this verse, there is a confirmation by Allah ,ﷻ revelation by Allah is enough to those who are sane to know that this Quran is a message from Allah .to all people ﷻ"which the trustworthy spirit ˹Gabriel˺ brought down" (Ash-Shu'ara: 193), "into your heart ˹O Prophet—". This message is attributed to Allah and it is sent by the great and trustworthy angel and messenger of Allah, Jibreel, to His Prophets. "which the trustworthy spirit ˹Gabriel˺ brought down" (Ash-Shu'ara: 193), "into your heart ˹O Prophet˺—", directly without any means; Jibreel hears it from Allah ﷻ Lord and then he conveys and reads it upon the Prophet ﷺ and these words are sealed into the Prophet's heart ﷺ. Allah says, "It is certainly upon Us to ˹make you˺ memorize and recite it." (Al-Qiyamah: 17), memorize it upon your heart, and recite it with your tongue. Allah made the Prophet read though he was illiterate, although the Quran, the intricacy of Quran and its homonyms, needs proficiency and the skills of years till one would be able to read into its differences, which sometimes maybe found in with a letter here and letter there.

Allah says, "into your heart ˹O Prophet˺—so that you may be one of the warners" (Ash-Shu'ara: 194), for this Prophet to be one of the warners, and he is one of the greatest warners known on earth, warning using the Holy Book that Allah ﷻ sent. Allah says, "Blessed is the One Who sent down the Standard to His servant, so that he may be a warner to the whole world." (Al-Furqan: 1). He is not a warner of a tribe or a small nation. Rather, he was sent to all creation; he is a warner against the Lord's punishment. Thus, this is the message of Allah and

whoever denies it will definitely be punished with no other destiny. Allah says, “But whoever from the ˹disbelieving˺ groups rejects it, the Fire will be their destiny.”, Allah made the Fire for those who disbelieve in the Qur’an. Therefore, this Quran is a warning, “Had We willed, We could have easily sent a warner to every society.” (Al-Furqan: 51), “So do not yield to the disbelievers, but strive diligently against them with….” (Al-Furqan: 52), with this Quran, “strive diligently”, “so that he may be a warner”.

says, “in a clear Arabic tongue.” (Ash-Shu'ara: 195). Allah ﷻ Then, Allah revealed these words and sent them down by way of His Messenger Jibreel “in a .”clear Arabic tongueThe Arabic language is a miracle, as the Quran is miraculous with its speech, thus, this Arabic tongue that is used by the Arabs before the revelation of the Qur’an is miraculous from the aspect of the Arabs’ versatility of their language, and with it, beings fixed to its rules, and their ability to differentiate between the detailed homonym and each semantic difference has its specific utterance. So, its readers won’t get confused with it. Moreover, the miraculous of this language, with its wide range of lexicon, is that no other language has the amount of Arabic lexicon; it has 4 million words because its system of words derivation, its morphology, and its grammatical rules. Therefore, it is a language, "a clear Arabic tongue” to make clear meaning, give a full expectation of it [the Quran] so that meanings do not get perplexing. That’s Allah’s choice to be the last Messenger from Arabs, and that the language of this warning book [Quran], to all creation, to be of this unique language [Arabic] out of all languages. Since languages other than Arabic fail to achieve context-bound meaning, which may lead to misunderstanding, or ambiguity, except this clear Arabic tongue.

Allah ﷻ says, “And it has indeed been ˹foretold˺ in the Scriptures of those before” (Ash-Shu'ara: 196), “it” glorification of the Qur’an, and glorification of the Prophet, “in the Scriptures of those before.” A Scripture refers to the Holy

Books of those before, like the Torah, the Gospel, and the scriptures of Ibrahim. Furthermore, all these scriptures were revealed by Allah and Allah ﷻ praised the Quran and praised His Prophet ﷺ in all of these books, "And it has indeed been ˹foretold˺ in the Scriptures of those before" (Ash-Shu'ara: 196), mentioning and praising it, "Was it not sufficient proof for the deniers that it has been recognized by the knowledgeable among the Children of Israel?" (Ash-Shu'ara: 197), "Was it not sufficient proof for the deniers", for these Arabs whose Prophet ﷺ of clear Arabic tongue is sent to [them], with the Book of Allah ﷻ in which Allah ﷻ challenged them to come up with one surah similar to [the Quran's] surahs.

Allah ﷻ says, "Was it not sufficient proof" a proof the truthfulness of the Prophet, "that it has been recognized by the knowledgeable among the Children of Israel?" (Ash-Shu'ara: 197). The Children of Israel knew that this Quran is from Allah, and knew that Muhammad is rightly and truthfully the Prophet of Allah; therefore, scholars of Israelites witnessed these proofs, and the noblest and greatest of them is Abdullah bin Salaam (may Allah pleased with him). He was in Al-Madinah when the Prophet was at it, so when he heard of the news about him, he came to the Prophet ﷺ and said to him, "I'll ask you about three things no one know except the Prophet. If you answered me, I'm aware of". So, he asked him about three things, which the Prophet ﷺ answered. Then, he tested him, firstly, he tested his appearance and subjectiveness, so, he said, when I looked at his face, I knew it is not a face of a liar, and that's because of his brightness and awareness. Whenever I looked at the face of the Prophet, I knew it couldn't be a face of a liar. Then, when he asked the Prophet ﷺ, he answered him and said, "previously, I was told these by Jibreel", he told him these matters that you asked me about, I was told about by Jibreel, he answered him, Jibreel, of all angles, is the enemy of Jewish people because they knew that he is the one who will convey the last Message and that he would come down and wage war against them. Then,

he said to him, I bear witness that there is no god to be worshiped but Allah, and that Muhammad is the Messenger of Allah.

Accordingly, he told him, O Prophet of Allah, Jewish are dishonest (Buht), as if they originated or made of lies. In Arabic, and bahita and Bhutan are lies, and it's called that because it baffles the person who the lies are told to, and the meaning of Bhutan Al-bahit is calmness as if one did not hear any lies; so, the hearer [of the lies] remains quiet with no answer. So, he said, "O Prophet they are dishonest people, they tell great lies, and if they heard about my conversion to Islam, they'll slander me to you". Then he told him, "Hide me and when they come to you ask them about me". So, when some of the Israelites scholars came to ask if this who came is a prophet or not; therefore, they sat arguing with the Prophet for an hour, and the Prophet is reciting and calling them to Islam, and reciting the Quran for them, and saying, believe in me, you indeed know that I'm the Prophet mentioned in the Torah, and you are aware of my sign. Hence, Abdullah bin Salaam has said to him, "O Prophet, I swear that I know you more than I know my children" because his sign is well known. The Prophet discussed and talked to them, yet, for an hour-long they continued arguing and disbelieving the Prophet. Then, the Prophet said, "Who is Abdullah bin Salaam to you?" They replied, "he is our rabi, scholar, and the son of our scholar". So, they praised him and described him as their rabi. A rabi is a scholar who reached the highest level of knowledge, it was said that habr [rabi in Arabic] is a thing that causes happiness or the ink that they use in writing. They said, he is our rabi, scholar, and the son of our scholars meaning that his knowledge was handed down from father to son.

The messenger said, what if he became a Muslim? Will you convert as well, since he is your rabi? They answered God forbid him from that! How come he embraces Islam! and then, Abdullah bin Salaam appeared from behind the Prophet ﷺ and said, I bear witness that there is no god to be worshiped but Allah, and that Muhammad is the Messenger of Allah. They said, "he is one of our evils

and son of our evil", they slandered him. At that moment, Abdullah bin Salaam said, O Messenger of Allah, that what I expected. I was scared that when I declares my Islam, they will slander me before you ask them about me; therefore, he let them admit [to the Prophet] the truth about him at first [before declaring his Islam], and so they said that. Thus, the trustworthy of the Israelites believed as such, and witnessed him as such, but, the deniers and the stubborn they opposed and despised; "Miserable is the price they have sold their souls for—denying Allah's revelation and resenting Allah for granting His grace to whoever He wills of His servants! They have earned wrath upon wrath. And such disbelievers will suffer a humiliating punishment." .(Al-Baqarah: 90)

Huyayy bin Akhtab was one of these, mother of believers and the Prophet's wife Safiyyah bint Huyayy said, I was loved by my father and uncle, and I used to run to them when they arrived and they held me and played with me. She said, "one day, I heard my uncle saying to my father, didn't you hear that Banu Quelah [the Ansar] has joined with a man, a prophet for them. Then, he said, let's look into it. So, they went out in the early morning till evening, Banu Quelah are the Ansar; therefore, Banu Khazraj and Banu Aus are related. She said, they did not arrive home till the evening, and they arrived defeated. And the defeated are the servile who came upon a matter that humiliates and defeats him. She said, I heard my uncle saying to my father, is he the one? My father answered him, I swear he is, said, he is the one. His brother asked, what will you do about him? He answered, he's my enemy for life, as long as my life goes on, he's my enemy. Notice that they; Hyayy bin Akhtab and his brother of masters of Banu Nadir and masters of the Jews were aware of him [the Prophet] yet, they denied [him], and there is Huyayy's daughter Safiyyah my Allah be pleased with her, witnesses what her father and uncle said. And sure enough, he remained as such till he died as a disbeliever.

Thus, Allah ﷻ is telling those Arabs that the Israelites scholars believed [the Prophet]; "Was it not sufficient proof for the deniers that it has been recognized by the knowledgeable among the Children of Israel?" (Ash-Shu'ara: 197), and before that, there is Warqah ibn Nawfal (my Allah be pleased with him). Before the message, he knew, the moment he [the Prophet] recited "read", the Prophet ﷺ told him that there's a man who is so and so, with the first revelation at Hira Cave, he [the Prophet] recited, "Read, ˹O Prophet,˺ in the Name of your Lord Who created—" (Al-Alaq: 1), "created humans from a clinging clot." (Al-Alaq: 2), "Read! And your Lord is the Most Generous," (Al-Alaq: 3), "Who taught by the pen—" (Al-Alaq: 4), "taught humanity what they knew not." (Al-Alaq: 5). He was a blind man. He said to him: son, this and what Musa borough stems from one niche. He said to him: this is the same as what was revealed to Musa, light from a lantern, one lantern. What he told him means that this and what was revealed to Musa are from one place. Then, he said to him, I wish I would be a young man when your people bring you out; to be a young man at the time your people of Makkah move you out of it. The Prophet said they're evacuating me [out of Makkah]! He answered him, son, no one has brought something like what you brought, without being felt hostility toward by people, and it did not pass much after that and Waraqa died.

Also, this matter was known to them, and that [Warqa] was one of their scholars who studied the Torah and read from it, and he was considered one of the Israelites' scholars, he was not originally from them, but from the scholars who knew what the Israelites had. Among these were Abdullah bin Salam (may Allah be pleased with him) and Mukhiriq and others who believed, even if they were few, they knew and testified for the Prophet's mission. Allah ﷻ says, "Was it not sufficient proof for the deniers that it has been recognized by the knowledgeable among the Children of Israel?" (Ash-Shu'ara: 197), a truthful and

sincere sign to them that this Prophet is the messenger of Allah and that he conveyed what the previous messenger had brought.

Then, Allah ﷻ says, "Had We revealed it to a non-Arab," (Ash-Shu'ara: 198), "who would then recite it to the deniers ˹in fluent Arabic˺, still they would not have believed in it!" (Ash-Shu'ara: 199). "Had we revealed it" this Quran, "to a none-Arab", a foreign Prophet, not Arab, "who would then recite it to the deniers ˹in fluent Arabic˺," So, this messenger came with his tongue, reciting to them using his language from the Roman language, or the Persian language, or any Syriac language, or any other language. "Who would then recite it to the deniers ˹in fluent Arabic˺, still they would not have believed in it!" (Ash-Shu'ara: 199), These Arabs would not have believed him. Arabs usually despise him and despise other nations and peoples, and they believe that their language is unique and ultimate. Allah ﷻ says, "...still they would not have believed in it!" (Ash-Shu'ara: 199). They would not believe in the Qur'an from Allah ﷻ which is revealed on others; so, let them notice the grace of Allah ﷻ on them, and that He addressed them in their language, and from a Messenger they know well, and they know his lineage and origin; meaning they know every matter about him [the Prophet], and before he revealed this calling, they hadn't accused him of lying, "Had We revealed it to a non-Arab," (Ash-Shu'ara: 198), "who would then recite it to the deniers ˹in fluent Arabic˺, still they would not have believed in it!" (Ash-Shu'ara: 199), they named others foreigners because the Arabs call every tongue other than theirs a foreign tongue, and the foreigner is the lack of expressions against al-Fusha, they called Al-Ajamah against al-Fusha, meaning that they are not eloquent, as if their language is close to the language of the Ajamat [Foreigner in Arabic] Had We revealed it to a non-Arab," (Ash-Shu'ara: 198), "who would then recite it to the deniers ˹in fluent Arabic˺, still they would not have believed in it!" (Ash-Shu'ara: 199).

Then, Allah ﷻ says, “This is how We allow denial ˹to steep˺ into the hearts of the wicked.” (Ash-Shu'ara: 200), “This is how We allow" We inserted it like a wire when it goes into something, in beads and other things, “˹to steep˺ into the hearts of the wicked.” That is denial, it is the denial that Allah ﷻ instilled “into the hearts of the wicked” because they’re criminals who knew that this was true, yet denied the truth; therefore, “This is how We allow denial ˹to steep˺ into the hearts of the wicked.” (Ash-Shu'ara: 200), “They will not believe in it until they see the painful punishment” (Ash-Shu'ara: 201), It is a punishment for them from Allah ﷻ, to put in denial into their hearts and make it as if denial has become certain, something that exists, a barrier that prevents them from believing because they knew that Muhammad bin Abdullah is honest and that this book from Allah ﷻ, yet they rejected this, so when they rejected it, Allah ﷻ brought denial into their heart, and denial became a characteristic of theirs.

deprived them of faith for the rest of their life, “until they see the ﷻ Allah painful punishment” (Ash-Shu'ara: 201), Except when the punishment of the did with Abu Jahl, Al-Asi bin Wael Al- ﷻ Lord is inflicted upon them, as Allah .Sahmi, Al-Walid bin Al-Mugheerah, and othersThe Walid knew this [the truth]. He used to say: This Qur’an. He said, “We knew all kinds of poetry, and I swear, that isn’t poetry, we knew fortune-telling, and we knew the rigor of the priests and their sayings. I swear, it isn’t by the priest. We knew magic, and the language of the bewitched, I swear, it isn’t magic”. He says: its words have sweetness, beauty, the start of it is fruitful, the ending of it is full, that it rises and is unsurpassable, and that it eliminates what is beneath it. He told them that it [the Quran] has a unique way of writing that is neither poetry nor magic, nor priesthood and that it carries the meaning fully; the start of it is plentiful, the ending is full, all meanings from start to finish, the meanings and toner took from it is lucrative, hence, it’s starting is great and the ending is extensive, and it’s above all speech, supreme, no one can come up with a speech that is superior to

these words, and that it eliminates what is beneath it [came before it]. So, any speech that could discuss any matter in comparison with the discussion that Muhammad brought, it will get demolished; the Lord's words will demolish what it came before it; therefore, they knew this, as Allah ﷻ says about the Al-Walied, "for he contemplated and determined ⌜a degrading label for the Quran⌝." (Al-Muddaththir: 18), "May he be condemned! How evil was what he determined!" (Al-Muddaththir: 19), "May he be condemned even more! How evil was what he determined!" (Al-Muddaththir: 20), "Then he re-contemplated ⌜in frustration⌝," (Al-Muddaththir: 21), "then frowned and scowled, " (Al-Muddaththir: 22), "then turned his back ⌜on the truth⌝ and acted arrogantly, " (Al-Muddaththir: 23),"saying, "This ⌜Quran⌝ is nothing but magic from the ancients." (Al-Muddaththir: 24), "This is no more than the word of a man."(Al-Muddaththir: 25), "Soon I will burn him in Hell!" (Al-Muddaththir: 26), "And what will make you realize what Hell is?" (Al-Muddaththir: 27), "It does not let anyone live or die," (Al-Muddaththir: 28), "scorching the skin." (Al-Muddaththir: 29), "It is overseen by nineteen ⌜keepers⌝." (Al-Muddaththir: 30).

Those who knew the truth like Al-Walid bin Al-Maghira, Asi bin Wael Al-Sahmi, Abi bin Khalaf, and Umayya bin Khalaf, and such criminals; Allah ﷻ says, "This is how We allow denial ⌜to steep⌝ into the hearts of the wicked." (Ash-Shu'ara: 200), "They will not believe in it until they see the painful punishment" (Ash-Shu'ara: 201), and the command of Allah ﷻ has accrued, for they did not believe in Him until the agonizing punishment had befallen them. Their first torment was in life when they were killed in Badr, and the Prophet called them by their names, O So-and-so son of So-and-So, did you know that what your Lord promised you with is true? For I know what my Lord has promised me with is truth. He told them that Allah's promise to him of victory has been fulfilled, and that faith lasted, did you know what your Lord promised you with of this torment and agony in life was true? And now they are thrown into the Hereafter, then, the

Prophet was asked, Oh Messenger of God, are you talking with dead people? they became rotten and the smell of their carcasses came out, he said, they hear me as you do and Allah ﷻ has warned them and promised them torture, and it happened just as it was promised.

Allah ﷻ says, "This is how We allow denial ˹to steep˺ into the hearts of the wicked." (Ash-Shu'ara: 200), "They will not believe in it until they see the painful punishment" (Ash-Shu'ara: 201), It has occurred, and to believe at the time [after seeing the punishment] is not useful, He says, "which will take them by surprise when they least expect ˹it˺." (Ash-Shu'ara: 202), Then the torment comes to them suddenly; a sudden death, or by being killed as happened to the people of Badr because they did not imagine that they would die, they believed that they were victorious in this battle without a doubt. They had no expectation nor part of a chance that they would be killed, captured, or fled; these were not considered as possibilities. As it was said to some of them: How did you do? He said, "By God, we didn't feel when we faced the people until we gave them our shoulders and our backs". Then, they fall into murder and captivity, "which will take them by surprise" urgent torment in life, "when they least expect ˹it˺." or the punishment of Allah ﷻ comes to them, the torment of Allah ﷻ in the Hereafter, "….. by surprise when they least expect ˹it˺." (Ash-Shu'ara: 202). The Hour of Resurrection comes to whoever lives on this earth, it will come to them suddenly, "They ask you ˹O Prophet˺ regarding the Hour, "When will it be?" Say, "That knowledge is only with my Lord. He alone will reveal it when the time comes. It is too tremendous for the heavens and the earth and will only take you by surprise." (Al-A'raf: 187), "by surprise".

Suddenly, it surprises them and astonishes them, and no one ever knew before the coming of the Hour that it is coming at this time or this morning, no one on this earth does, "The Hour is sure to come. My Will is to keep it hidden, so that every soul may be rewarded according to their efforts" (Tasha: 15). So, the Hour

comes, while one is eating his food and raises a bite from his bowl and does not put it in [his mouth], and another is making the tub muddy to water his camels, and people are busy with their jobs, then, it [the Day of Resurrection] takes them by surprise, “which will take them by surprise” the torment, “...by surprise when they least expect ˹it˺.” (Ash-Shu'ara: 202), its arrival, “Then they will cry, “Can we be allowed more time?” (Ash-Shu'ara: 203). those criminals who denial entered their heart, they said, “Can we be allowed more time?” Wishful words, but for something won’t happen, “Can we be allowed more time?” the person who is given another chance, given a new opportunity, to returned to this world, and Allah gives us another chance and a second life to stay. Or when torment surprises them, will our Lord extend life for us a second time so that we can fix the matter, “Then they will cry, “Can we be allowed more time?”(Ash-Shu'ara: 203).

Allah says, "Do they ˹really˺ seek to hasten Our torment?” (Ash-Shu'ara: 204), a question of condemnation, O disbeliever you ask this [torment] to be quickened? “Our torment?" The torment of the Lord, "Do they ˹really˺ seek to hasten” to quicken the torment of Allah, and the torment of Allah is very severe. He says, “Our torment?" He attributes this torment to himself, the torment of the Lord, no one torments as the Lord torments. He says, “On that Day He will punish ˹them˺ severely, like no other,” (Al-Fajr: 25), “and bind ˹them˺ tightly, like no other.” (Al-Fajr: 26) And the torment of the Lord is severe, and painful, "Do they ˹really˺ seek to hasten Our torment?" (Ash-Shu'ara: 204), they said, hasten it we don't care. The infidels were hastening the torment of Allah ﷻ, and they pray upon themselves and said, “They say ˹mockingly˺, “Our Lord! Hasten for us our share ˹of the punishment˺ before the Day of Reckoning.” (Sad: 16), hasten our portion of torment, before the Day of Resurrection, mockery, supremacy, and arrogance, “And ˹remember˺ when they prayed, “O Allah! If this is indeed the truth from

You, then rain down stones upon us from the sky or overcome us with a painful punishment.” .(Al-Anfal: 32)

says to these criminals and deniers, "Do they ˹really˺ seek to hasten ﷻ Allah ﷻ Our torment?" (Ash-Shu'ara: 204), A question of condemnation, Allah the ,ﷻ condemns that these criminals, who are oblivious to obeying their Lord .ﷻ ones who are denying are hastening what? Their torment of Allah

,Allah says, "Do they ˹really˺ seek to hasten Our torment?" (Ash-Shu'ara: 204) :Imagine ˹O Prophet˺ if We allowed them enjoyment for years,” (Ash-Shu'ara“ then there came to them what they had been threatened with:” (Ash-“ ,(205 Shu'ara: 206), “would that enjoyment be of any benefit to them ˹at all˺?” (Ash- .(Shu'ara: 207

tell me, “˹O Prophet˺ if allowed them ,ﷻ Imagine” A question from Allah“ enjoyment for years,” if we gave them enjoyment, “for years” For long years, to let one live with the blessings from the Lord, “for years" a thousand years, “then ,there came to them what they had been threatened with:” (Ash-Shu'ara: 206) of torment and ﷻ then, comes what they had been promised with from Allah destruction, “would that enjoyment be of any benefit to them ˹at all˺?” (Ash-Shu'ara: 207), “benefit to them ˹at all˺?” What benefits them what they have enjoyed in this world; therefore, when an unbeliever dipped in the hellfire of for a moment, will forgot him all the bliss that has passed on him, even ﷻ Allah ﷻ if he lived thousands of years. An unbelieving man will be brought, and Allah will drop him in Hell. Then, He asks him, O my servant, have you ever seen .Naim [pleasing/enjoyment]? he says, no, by your name, I have never seen bliss This is the punishment of the Hereafter. Moreover, in life, is only the disappearance of bliss, the mere disappearance of which makes the person feel he hasn’t been blessed before. For example, a person lived hundred years of torment in this world, then, death came to him, he will look at all this past time as if it

were a dream, as if it was over quickly, as if it were an hour in the day, it is over, it didn't last [forever]. How then, if this ends in torment, since all this that is enjoyed by him has no value, it won't benefit him then, "Imagine ˹O Prophet˺ if We allowed them enjoyment for years," (Ash-Shu'ara: 205), In this life, "then there came to them what they had been threatened with:" (Ash-Shu'ara: 206) of torment, "would that enjoyment be of any benefit to them ˹at all˺?" (Ash-Shu'ara: 207).

What will that benefit them from living this long life? A great lecture from the Qur'an's lecture; this advice is to everyone with sight [awareness] to know that this world does not change anything in the Hereafter and that if the matter was only an end of bliss. Then it is enough to know that this bliss has its duration and ended, so what's the point, what if this bliss followed a painful and permanent torment.

يقول الله ﷻ: {أَفَبِعَذَابِنَا يَسْتَعْجِلُونَ}[الشعراء:204], {أَفَرَأَيْتَ إِنْ مَتَّعْنَاهُمْ سِنِينَ}[الشعراء:205], {ثُمَّ جَاءَهُمْ مَا كَانُوا يُوعَدُونَ}[الشعراء:206], {مَا أَغْنَى عَنْهُمْ مَا كَانُوا يُمَتَّعُونَ}[الشعراء:207], {وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا لَهَا مُنذِرُونَ}[الشعراء:208], {ذِكْرَى وَمَا كُنَّا ظَالِمِينَ}[الشعراء:209], {وَمَا تَنَزَّلَتْ بِهِ الشَّيَاطِينُ}[الشعراء:210], {وَمَا يَنْبَغِي لَهُمْ وَمَا يَسْتَطِيعُونَ}[الشعراء:211], {إِنَّهُمْ عَنِ السَّمْعِ لَمَعْزُولُونَ}[الشعراء:212], {فَلا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَكُونَ مِنَ الْمُعَذَّبِينَ}[الشعراء:213], {وَأَنذِرْ عَشِيرَتَكَ الأَقْرَبِينَ}[الشعراء:214], {وَاخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ}[الشعراء:215], {فَإِنْ عَصَوْكَ فَقُلْ إِنِّي بَرِيءٌ مِمَّا تَعْمَلُونَ}[الشعراء:216], {وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ}[الشعراء:217], {الَّذِي يَرَاكَ حِينَ تَقُومُ}[الشعراء:218], {وَتَقَلُّبَكَ فِي السَّاجِدِينَ}[الشعراء:219], {إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ}[الشعراء:220].

:says, "Do they ˹really˺ seek to hasten Our torment?" (Ash-Shu'ara ﷻ Allah Imagine ˹O Prophet˺ if We allowed them enjoyment for years," (Ash-" (204 ":Shu'ara: 205), "then there came to them what they had been threatened with "?˹(Ash-Shu'ara: 206), "would that enjoyment be of any benefit to them ˹at all (Ash-Shu'ara: 207), "We have never destroyed a society without warners" (Ash-

Shu'ara: 208), “to remind ˹them˺, for We would never wrong ˹anyone˺.” (Ash-Shu'ara: 209), “It was not the devils who brought this ˹Quran˺ down:” (Ash-Shu'ara: 210), “it is not for them ˹to do so˺, nor can they, (Ash-Shu'ara: 211), “for they are strictly barred from ˹even˺ overhearing ˹it˺.” (Ash-Shu'ara: 212), “So do not ever call upon any other god besides Allah, or you will be one of the punished.” (Ash-Shu'ara: 213), “And warn ˹all, starting with˺ your closest relatives, (Ash-Shu'ara: 214), “and be gracious to the believers who follow you.” (Ash-Shu'ara: 215), “But if they disobey you, say, “I am certainly free of what you do.” (Ash-Shu'ara: 216), “Put your trust in the Almighty, Most Merciful,” (Ash-Shu'ara: 217), “Who sees you when you rise ˹for prayer at night˺,” (Ash-Shu'ara: 218), “as well as your movements ˹in prayer˺ along with ˹fellow˺ worshippers.” (Ash-Shu'ara: 219),” He ˹alone˺ is indeed the All-Hearing, All-Knowing.” .(Ash-Shu'ara: 220)

These verses are from the end of the Surah of Ash-Shu'ara, where there is a to the deniers of the message of this Prophet ﷺ great preaching by Allah "?says, "Do they ˹really˺ seek to hasten Our torment ﷺ Allah .ﷺ Muhammad (Ash-Shu'ara: 204). Do these stubborn criminals seek condemnation by the Lord for they ask for the torment to be quickened, and they said to the Prophet, “And ˹remember˺ when they prayed, “O Allah! If this is indeed the truth from You, then rain down stones upon us from the sky or overcome us with a painful punishment.” (Al-Anfal: 32). Moreover, they said, “They say ˹mockingly˺, “Our Lord! Hasten for us our share” (Sad: 16) their share of torment, “˹of the punishment˺ before the Day of Reckoning.” “Be patient ˹O Prophet˺ with what they say.” (Sad: 17), “Do they ˹really˺ seek to hasten Our torment?" (Ash-Shu'ara: 204), “Imagine ˹O Prophet˺ if We allowed them enjoyment for years,” (Ash-Shu'ara: 205), long [years], many years of living in this world with Allah’s various types of blessings and enjoyment, “then there came to them what they

had been threatened with" (Ash-Shu'ara: 206), "then there cane to them" the end of these long years of enjoyment.

"what they had been threatened with:", of torment, "would that enjoyment be of any benefit to them ˹at all˺?" (Ash-Shu'ara: 207). What will they gain from living in Allah's blessing, for if the blessing disappeared from someone's or of the servant's life, it will cause them pain of loss? Then one will look at these blessings he had been blessed with like it's nothing but a fleeting dream, and as if it were a summer cloud that ended quickly. How would it be, when this [life] followed an agonizing torment? And the torment befell on them, the torment of Allah ﷻ. Thus, Allah says, "Our torment?" attributes it [the torment] to Allah ﷻ Who no one torments as He does; "On that Day He will punish ˹them˺ severely, like no other" (Al-Fajr: 25), "and bind ˹them˺ tightly, like no other." (Al-Fajr: 26). Who can torture someone in a place that has all the causes of death and does not kill him? Allah can. The burning fire is a cause, meaning that it causes death immediately, at the spot, if it remains as it is on earth, yet, Allah makes this agonizing torment and punishment not to cause death. Therefore, the tormented remains alive in it and keeps tortured, and lava that's poured over his head, in addition to darkness, and boiling water that melts the guts, the iron is used to smash one's head, and snakes that eat one's flesh away, all reasons to cause death, "...Death will overwhelm them from every side, yet they will not ˹be able to˺ die. Awaiting them still is harsher torment." (Ibrahim: 17). No now torment as Allah ﷻ does. Allah says, "Do they ˹really˺ seek to hasten Our torment?" (Ash-Shu'ara: 204) "Imagine ˹O Prophet˺ if We allowed them enjoyment for years," (Ash-Shu'ara: 205), "then there came to them what they had been threatened with:" (Ash-Shu'ara: 206), "would that enjoyment be of any benefit to them ˹at all˺?" .(Ash-Shu'ara: 207)

"says, "We have never destroyed a society without warners ﷻ And then, Allah ".˺(Ash-Shu'ara: 208), "to remind ˹them˺, for We would never wrong ˹anyone

(Ash-Shu'ara: 209), no nation of which messengers were sent to, was destroyed without warners". It has a messenger to warn and scare them of“ ﷻ by Allah Allah’s torment, as, in the case of people of Nuh, Ad, Thamud, and the villages had a ,ﷻ of Lot. All the mentioned nations, which were destroyed by Allah ﷻ warner. Messengers warned and intimidated them of Allah’s torment. Allah says, “to remind”; the messengers came to remind people, and they warn of the says, “for We would never wrong ˹anyone˺.” That ﷻ punishments of Allah. Allah hastened and began this torment, without warning or a reminder, and ﷻ Allah for We would never“ ,ﷻ without warning them about the punishments of Allah .wrong ˹anyone˺.” (Ash-Shu'ara: 209)

Then, Allah says, “It was not the devils who brought this ˹Quran˺ down” (Ash-Shu'ara: 210), as these criminals say that this Qur’an was revealed by demons on .However, it was revealed by Jibreel .ﷺ the ProphetDemon refers to a rebel, and what is meant is the rebellious jinn because they are arrogant rebels. Whoever rebelled from jinn is a demon. The head of the demons, devils of the jinn, is Iblees (Satan). He is their head, their role model, and he is the main reason behind the deceiving of those who are straying, “It was not the devils who brought this ˹Quran˺ down” (Ash-Shu'ara: 210), “it is not for them ˹to do so˺, nor can they, (Ash-Shu'ara: 211). “It is not for them” They [jinns/demons] are not able to do this, and they cannot, nor are they qualified for it. They are not qualified enough to carry the message of Allah, or to reveal this Qur’an to the Prophet ﷺ these are things they cannot do. Allah says, “Say, ˹O Prophet,˺ “If ˹all˺ humans and jinn were to come together to produce the equivalent of this Quran, they could not produce its equal, no matter how they supported each other.” (Al-Isra: 88), it is above the abilities of everyone, above the abilities of all human beings, and above the abilities of all demons and jinn, “it is not for them”.

Moreover, they are not capable to come up with such Quran, “nor can they” they are unable to, “It is not ˹possible˺ for this Quran to have been produced by

anyone other than Allah...” (Yunus: 37). No creature can own this Qur’an because this is the words of Allah ﷻ his miracle that is revealed from Him, “it is not for them ˹to do so˺, nor can they, (Ash-Shu'ara: 211), “for they are strictly barred from ˹even˺ overhearing ˹it˺.” (Ash-Shu'ara: 212). “They” the jinns, “barred from ˹even˺ overhearing ˹it˺” from the Lord, “barred”. They do not hear the words of Allah ﷻ that He speaks to the angels. He banned them of Allah’s revelation. Thus, the words of Allah ﷻ reach through the angels to the messengers of Allah ﷻ, and they cannot hear at any point in this revelation of Allah to his Prophet, nor they can understand and hear it, until it reached the prophet ﷺ.

Allah says, “for they are strictly barred from ˹even˺ overhearing ˹it˺.” (Ash-Shu'ara: 212). Barred means forbidden and isolated them from the matter [the Quran]. Allah ﷻ said that He guarded the sky from which this Qur’an descended, “Indeed, We have adorned the lowest heaven with the stars for decoration” (As-Saffat: 6), “and ˹for˺ protection from every rebellious devil.” (As-Saffat: 7), “They cannot listen to the highest assembly ˹of angels˺ for they are pelted from every side,” (As-Saffat: 8), “˹fiercely˺ driven away. And they will suffer an everlasting torment.” (As-Saffat: 9), in The Day of Resurrection, Therefore, Allah ﷻ guarded the sky, and the jinns witnessed this Quran when they heard the Prophet ﷺ reciting it in Mecca, they said, “we have heard a wondrous recitation” (Al-Jinn: 1), and they heard it [the Quran] from the Prophet ﷺ after it was brought down from the sky and revealed to him, they did not know that the Qur’an had been revealed and said by Allah. Jibreel heard it, and Jibreel took it to the Prophet ﷺ, the Prophet was completely isolated from contacting the Jinn, for those unbelievers who claimed that the Messenger received this Quran from the jinn, Allah ﷻ is above that.

”.˺says, “for they are strictly barred from ˹even˺ overhearing ˹it ﷻ Thus, Allah guarded ﷻ (Ash-Shu'ara: 212), so as a way to forbidden them of hearing, Allah said that the jinns clamp each other ﷺ the sky so they unable to hear, the Prophet

.declared to the angels ﷻ to reach the sky; therefore, they hear what AllahThus, Allah said to the Prophet, when Allah dealers something, meaning that he spoke it, the angels get struck because of His words; they fall stunned when the Lord speaks. So, Jibreel is the first to wake up from the thunder, and they say what your Lord says, O Jibreel. He says, He said the truth and he is the Highest and the Greatest; Jibreel tells the angels what Allah ﷻ declared. Then, all the angels of heaven speak to those below them, the seventh heaven to those are below them, to the ones below them, and so on, until it reaches the earthly sky. Devils raise on top of each other, to hear from the angels [in the process] what Allah has declared; therefore, He sends meteors at them.

Sometimes the devil delivers the word that he heard from the angels to those below him, another time the meteor comes to him before he hears it, and he burns, and sometimes he gets it before the shooting star and that is what is called a stealthily eavesdrop. Allah ﷻ says, "But whoever manages to stealthily eavesdrop is ˹instantly˺ pursued by a piercing flare" (As-Saffat: 10), he stealthily eavesdrops and that's how he heard the words of the angels. Then, he's followed by a meteor. Sometimes he casts the word to who is below him, and the one below him adds a word, each one adds a lie or two, and they keep lying until it reaches their human follower and only one true word of what Allah ﷻ spoke, and with it, ninety-nine lies that they added [to the word], and these liars from the jinn, and Allah ﷻ makes this eavesdrop an agitator; so that people say that this fortune teller, or this such-and-such, didn't he say to you such-and-such and such-and-such will be such and such and it happened. All this is because the one word of truthfulness that the jinn heard from the king, and the rest of their speech is a lie. All the words of astrologers are lies except for this word or prophecy that they overheard from the angels. Allah ﷻ isolated them from hearing, and the jinn testified about this before the prophet was sent, they [the jinn] said, "˹Earlier˺ we tried to reach heaven ˹for news˺, only to find it filled with stern guards and shooting stars." (Al-Jinn: 8),

“We used to take up positions there for eavesdropping, but whoever dares eavesdrop now will find a flare lying in wait for them” (Al-Jinn: 9), he said we used to make specific spots to eavesdrop, hence, foretelling and productions were widespread before the Prophet ﷺ [time], therefore, the fortuneteller and these astrologers talked about many things in peoples’ lives, and many of such accrued, and that's before Allah ﷻ guarded the sky, before the mission of the prophet ﷺ.

Therefore, the jinn when they heard the revelation; “⌜Remember, O Prophet,⌝ when We sent a group of jinn your way to listen to the Quran. Then, upon hearing it, they said ⌜to one another⌝, “Listen quietly!” Then when it was over, they returned to their fellow jinn as warners.” (Al-Ahqaf: 29), “They declared, “O our fellow jinn! We have truly heard a scripture revealed after Moses, confirming what came before it. It guides to the truth and the Straight Way” (Al-Ahqaf: 30), “O our fellow jinn! Respond to the caller of Allah and believe in him, He will forgive your sins and protect you from a painful punishment.” (Al-Ahqaf: 31). The jinn who heard the Prophet ﷺ, “Say, ⌜O Prophet, ⌝ “It has been revealed to me that a group of jinn listened ⌜to the Quran, ⌝ and said ⌜to their fellow jinn⌝: ‘Indeed, we have heard a wondrous recitation” (Al-Jinn: 1), “It leads to Right Guidance so we believed in it, and we will never associate anyone with our Lord ⌜in worship⌝.” (Al-Jinn: 2), “⌜Now, we believe that⌝ our Lord—Exalted is His Majesty—has neither taken a mate nor offspring,” (Al-Jinn: 3), “and that the foolish of us used to utter ⌜outrageous⌝ falsehoods about Allah” (Al-Jinn: 4), “We certainly thought that humans and jinn would never speak lies about Allah.” (Al-Jinn: 5), “And some men used to seek refuge with some jinn—so they increased each other in wickedness” (Al-Jinn: 6), “And those ⌜humans⌝ thought, just like you ⌜jinn⌝, that Allah would not resurrect anyone ⌜for judgment⌝” (Al-Jinn: 7), “⌜Earlier⌝ we tried to reach heaven ⌜for news⌝, only to find it filled with stern guards and shooting stars” (Al-Jinn: 8), “We used to take up positions there for eavesdropping” (Al-Jinn: 9), before this “…but whoever dares eavesdrop now

will find a flare lying in wait for them" (Al-Jinn: 9), "Now, we do not really know whether evil is intended for those on earth, or their Lord intends for them what is right" (Al-Jinn: 10).

Thus, Allah ﷻ tells that the jinn are isolated from hearing, and here Allah ﷻ is telling these Arabs who doubted the Quran, and they attributed Allah's words to the jinn; however, jinn are isolated from hearing, and Jibreel revealed it to the Prophet ﷺ, as Allah ﷻ said before, "This is certainly a revelation from the Lord of all worlds" (Ash-Shu'ara: 192), "which the trustworthy spirit ˹Gabriel˺ brought down" (Ash-Shu'ara: 193), "into your heart ˹O Prophet˺—so that you may be one of the warners" (Ash-Shu'ara: 194). The one who revealed the Qur'an is the faithful spirit Jibreel, and the Prophet did not receive this Qur'an from a visionary of the jinn, as they claimed that the Prophet saw the jinn and demons in the form of human and that they were the ones who revealed it to him.

And then, "So do not ever call upon any other god besides Allah, or you will be one of the punished" (Ash-Shu'ara: 213), based on the previous, this is the book of Allah, this is the revelations of Allah ﷻ brought upon you; therefore, straighten up your path and follow Allah ﷻ. Allah invalidated everything that the infidels said about this Qur'an, and made it clear that this is His Messenger, and that this Quran is by Him, due to that the greatest calling that Allah ﷻ calls for his servant is to worship Him only with on other. He says, "So do not ever call upon any other god besides Allah, or you will be one of the punished." (Ash-Shu'ara: 213), so, the call of Allah ﷻ is not to worship but Him, "So do not ever call upon any other god besides Allah" (Ash-Shu'ara: 213) because Allah is the only God worshipped, the Lord whom there is no God but He, and any other god as some people call it, is false, is worshiped, yet it would be worshiped with lies, falsehood, doubt, and guesswork, There is no god but Him, there is no god worthy of worship but Allah ﷻ, "so don't even call" and calling [Allah for things] is a way to worship, "…upon any other god besides Allah, or you will be one of

the punished." (Ash-Shu'ara: 213), This is Allah's command, "For your Lord has decreed that you worship none but Him....." (Al-Isra: 23). There is no worship except for Him, the most honorable worship is supplication, and supplication is worship.

"So do not ever call upon any other god besides Allah" (Ash-Shu'ara: 213), prayer is a kind of worshipping; thus, do not worship another God with Allah ﷻ, that you pray to, fear, and ask, besides Allah. So do not ever call upon any other" god besides Allah, or you will be one of the punished" (Ash-Shu'ara: 213), and It is known that the Prophet was infallible .ﷺ this was directed to the Prophet therefore, this ;ﷺ from calling Allah with another god, or associate with Allah to everyone, even ,ﷺ speech is for everyone, to the angels, the managers of Allah for the prophets who are infallible, to show people that it's even directed to the .messengersTherefore, others may need this speech even more, so, if the torment will befall on prophets. Then, others are in much need for obedience. If they [the prophets] disobedient this matter, they will be tormented, so, how about others? Allah ﷻ says, "It has already been revealed to you—and to those ˹prophets˺ before you—that if you associate others ˹with Allah˺, your deeds will certainly be void and you will truly be one of the losers." (Az-Zumar: 65), "Rather, worship Allah ˹alone˺ and be one of the grateful." (Az-Zumar: 66), that is a command. He says about the Prophets, "This is Allah's guidance with which He guides whoever He wills of His servants. Had they associated others with Him ˹in worship˺, their ˹good˺ deeds would have been wasted." (Al-An'am: 88) "So do not ever call upon any other god besides Allah, or you will be one of the punished" (Ash-Shu'ara: 213), "And warn ˹all, starting with˺ your closest relatives" (Ash-Shu'ara: 214), a command by Allah ﷻ to the prophets to warn, his clan the closest to him; one's clan are his family from uncles and cousins, which are the closest relatives.

Therefore, the Prophet ﷺ did that when the command of Allah ﷻ came to him, he stood on the Al-Safa as a preacher, "the Messenger of Allah called Quraish

and they gathered, and he spoke in general and specific terms, then he said: 'O Banu Ka'b bin Lu'ayy! O Banu Murrah bin Ka'b! O Banu 'Abd Shams! O Banu 'Abd Manaf! O Banu Hisham! O Banu 'Abdul-Muttalib! Save yourselves from the Fire! O Fatimah! Save yourself from the Fire. I cannot avail you anything before Allah, but I will uphold the ties of kinship with you". So, he called everyone from Quraish generally and particularly. Some individuals, such as Al-Abbas, Safia, and Fatima, and told them that he was the warner to all people; to his close relatives and clan, as well as to all people, and told everyone save yourself from hellfire, as I will naught avail you beside Allah, and he said to his daughter who is obliged to support her. He told her, (O Fatimah, daughter of Muhammad, ask me for my money everything you want, I will naught avail you beside Allah). The meaning of the question she asked about the Prophet's money is because fathers are obligated to support their children, yet, as for their survival [in the Afterlife], that is not his duties, as their survival is down to their beliefs and good deeds, and as for the Prophet's intercession and prayer for them, it is only for people of faith. Every person must save himself.

Allah said to His Messenger, "And warn ˹all, starting with˺ your closest relatives" (Ash-Shu'ara: 214). Warn and frighten them of Allah's punishment if they don't believe, and that he who did not believe and died on that; won't benefit of the intercession of intercessors. Allah ﷻ gave examples of those who died while they remained disbelievers, from which relatives of the Messengers, yet, their blood connection won't benefit them, such as, Nuh ﷺ his connection to his son did not save him [from Allah's torment], he said to him, "O my dear son! Come aboard with us and do not be with the disbelievers" (Hud: 42), "He replied, "I will take refuge on a mountain, which will protect me from the water…" (Hud: 43), to save his son he said to Allah ﷻ, "...My Lord! Certainly my son is ˹also˺ of my family, Your promise is surely true, and You are the most just of all judges!"

(Hud: 45), “Allah replied, “O Noah! He is certainly not of your family—he was entirely of unrighteous conduct. So do not ask Me about what you have no knowledge of! I warn you so you do not fall into ignorance.” (Hud: 46), as well .his wife (Nuh’s wife)

says, “Allah sets forth an example for the disbelievers: the wife of ﷻ Allah .Noah and the wife of LotEach was married to one of Our righteous servants, yet betrayed them. So their husbands were of no benefit to them against Allah whatsoever. Both were told, “Enter the Fire, along with the others!” (At-Tahrim: 10), they both entered the Hellfire, though both were wives of prophets, Nuh’s wife and Lot’s wife. Their connection as wives of prophets did not benefit them to enter the Paradise, as well as Ibrahim’s father, Ibrahim (The friend of Allah), yet, he rejected him and refused to believe, and so Ibrahim didn’t benefit him [save him from hellfire], he couldn’t, as in the Sahih Hadith, “On the Day of Resurrection Abraham will meet his father Azar whose face will be dark and covered with dust”. As for the infidels, dust, and darkness on their face, and dustqutara [in Arabic] is darkness, on the Day of Judgment the infidels’ faces will be darkened, “On the Day of Judgment you will see ˹that˺ the faces of those who lied about Allah ˹will be˺ gloomy…..” (Az-Zumar: 60), as well as Allah ﷻ says, “as if their faces were covered with patches of the night’s deep darkness. It is they who will be the residents of the Fire. They will be there forever.” Allah ﷻ says, “and We will gather the wicked on that Day blue-faced ˹from horror and thirst˺” (Ta-Ha: 102), blue-faced. In the Arabic language it means very dark, and that is how they get gathered, So the Prophet told us that Ibrahim meets his father Azar and that Azar's face is blackened, Ibrahim will say to him, 'Didn't I tell you not to disobey me? In this world when he called him, hence, Allah ﷻ told us about Ibrahim’s call to his father, and that Ibrahim told him, “O dear father! I have certainly received some knowledge which you have not received, so follow me and I will guide you to the Straight Path” (Maryam: 43), “O dear father! Do not

worship Satan. Surely Satan is ever rebellious against the Most Compassionate." (Maryam: 44), "O dear father! I truly fear that you will be touched by a torment from the Most Compassionate, and become Satan's companion ˹in Hell˺" (Maryam: 45), but his father's response to him was bad "He threatened, "How dare you reject my idols, O Abraham!" (Maryam: 46), do you reject my gods and hate what I warship, "O Abraham! If you do not desist, I will certainly stone you ˹to death˺. So be gone from me for a long time!" (Maryam: 46), he said to him [to Ibrahim] if you don't stop this calling you serve, "will certainly stone you ˹to death˺. So be gone from me for a long time!" (Maryam: 46), "Abraham responded, "Peace be upon you! I will pray to my Lord for your forgiveness. He has truly been Most Gracious to me" (Maryam: 47), "As I distance myself from ˹all of˺ you and from whatever you invoke besides Allah, I will ˹continue to˺ call upon my Lord ˹alone˺, trusting that I will never be disappointed in invoking my Lord."(Maryam: 48).

So, he left when they expelled him in this way, and his father rejected him, therefore, Ibrahim reminds his father of this incident, and says to him, "Didn't I tell you not to disobey me?, his father will reply: 'Today I will not disobey you'." That now he will worship and follow what Ibrahim had called him to, worship Allah ﷻ, he [Ibrahim] says, O Lord, he will prey as the prayer in which he asked Allah not to disgrace him, he said in this world, "And do not disgrace me on the Day all will be resurrected—" (Ash-Shu'ara: 87), "the Day when neither wealth nor children will be of any benefit." (Ash-Shu'ara: 88), "Only those who come before Allah with a pure heart ˹will be saved˺." (Ash-Shu'ara: 89), he prays and says O Lord, you promised me you won't disgrace me on the Day of Resurrection, "and what will be more disgraceful to me than cursing and dishonoring my father?" What is more disgraceful than my father being thrown into Hellfire, "Then Allah will say (to him):' 'I have forbidden Paradise for the disbelievers." Then he will be addressed, 'O Abraham! Look! What is underneath your feet?' He

will look and there he will see a Dhabh", his father will be turned to Dhabh, which is a hyena, blood-stained, unpleasant sight, and the hyena is one of the ugliest animals, especially when it is stained with blood, then, "will be caught by the legs and thrown in the (Hell) Fire.",

"Then, when the Trumpet will be blown, there will be no kinship between them on that Day, nor will they ˹even care to˺ ask about one another." (Al-Mu'minun: 101). There will be no family ties, that is my father or that's my brother, your ties are your belief, your ties are your belief in Allah ﷻ, He only can save you. As for your father is a prophet, your son is a prophet, your husband is a prophet, this is a brother and his brother, God said to His Messenger; "And warn ˹all, starting with˺ your closest relatives, (Ash-Shu'ara: 214), warn and frighten them of Allah's punishment, the clan are the relatives who may depend on them and think that as long as he is a relative of the Messenger, this Messenger is his uncle, or his cousin, that this is one of his children, or from his descendants, and so on. He will Counts on this, and the Prophet warned of that, so, he said, "People will not bring me their actions" and you come to me with descendants, if you bring your lineage, it won't benefit you, save yourself from the Fire. I cannot avail you anything before Allah. The Prophet ﷺ called everyone in Makkah, and he said, "Save yourself from the Fire. I cannot avail you anything before Allah"

Allah ﷻ says, "And warn ˹all, starting with˺ your closest relatives" (Ash-Shu'ara: 214), whom are form you, fear them Allah's punishment on the Day of Resurrection, "and be gracious to the believers who follow you" (Ash-Shu'ara: 215). This is directed to the Prophet to be gracious, Wakhfid janahaka [in Arabic] is a metaphor to be humble towards them, contempt, and companion, and hand in Arabic has the meaning of Janah which means wing [in English], so, it a metaphor that resembles the idea that its side view looks like a bird's wing. Thus, do not raise your hand against them with a threat, or a feast, as someone is threatening or hitting them, or so, "and be gracious to the believers who follow you" (Ash-

Shu'ara: 215), for those who follow you be gracious with them, and that was Allah's demand for the prophet to be, accommodating, merciful with his companions, and he was, as Allah ﷻ said to him, "It is out of Allah's mercy that you ˹O Prophet˺ have been lenient with them. Had you been cruel or hard-hearted, they would have certainly abandoned you. So pardon them, ask Allah's forgiveness for them" (Aal-E-Imran: 159). He was like a compassionate father, kind, compassionate, and treats his companions as a father treats his children and more.

"The Prophet has a stronger affinity to the believers than they do themselves" (Al-Ahzab: 6) he is as a father to them, "And his wives are their mothers", compassionate and merciful Prophet, "There certainly has come to you a messenger from among yourselves. He is concerned by your suffering, anxious for your well-being, and gracious and merciful to the believers" (At-Tawbah: 128). He was compassionate and merciful, forgiven, teach the uneducated, visited patients, followed their funerals, limiting those who increased their prices [unfairly], encouraging those who were lazy, and he forgives who offended him, hence, he never took avenge, he is a compassionate and merciful father, "and be gracious to the believers who follow you." (Ash-Shu'ara: 215), beside this Allah commanded him to be patient, "And patiently stick with those who call upon their Lord morning and evening, seeking His pleasure. Do not let your eyes look beyond them, desiring the luxuries of this worldly life. And do not obey those whose hearts We have made heedless of Our remembrance, who follow ˹only˺ their desires and whose state is ˹total˺ loss" (Al-Kahf: 28). This Merciful Prophet was as such, and this was the guidance of the Lord, and the Lord placed in the prophet's heart mercy, patients, and perfection, But if they disobey you, say…." .(Ash-Shu'ara: 216)

يقول الله ﷻ : {وَمَا تَنَزَّلَتْ بِهِ الشَّيَاطِينُ}[الشعراء:210], {وَمَا يَنْبَغِي لَهُمْ وَمَا يَسْتَطِيعُونَ}[الشعراء:211], {إِنَّهُمْ عَنِ السَّمْعِ لَمَعْزُولُونَ}[الشعراء:212], {فَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ

فَتَكُونَ مِنَ الْمُعَذَّبِينَ}[الشعراء:213], {وَأَنذِرْ عَشِيرَتَكَ الأَقْرَبِينَ}[الشعراء:214], {وَاخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ}[الشعراء:215], {فَإِنْ عَصَوْكَ فَقُلْ إِنِّي بَرِيءٌ مِمَّا تَعْمَلُونَ}[الشعراء:216], {وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ}[الشعراء:217], {الَّذِي يَرَاكَ حِينَ تَقُومُ}[الشعراء:218], {وَتَقَلُّبَكَ فِي السَّاجِدِينَ}[الشعراء:219], {إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ}[الشعراء:220], {هَلْ أُنَبِّئُكُمْ عَلَى مَنْ تَنَزَّلُ الشَّيَاطِينُ}[الشعراء:221], {تَنَزَّلُ عَلَى كُلِّ أَفَّاكٍ أَثِيمٍ}[الشعراء:222], {يُلْقُونَ السَّمْعَ وَأَكْثَرُهُمْ كَاذِبُونَ}[الشعراء:223], {وَالشُّعَرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ}[الشعراء:224], {أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ يَهِيمُونَ}[الشعراء:225], {وَأَنَّهُمْ يَقُولُونَ مَا لا يَفْعَلُونَ}[الشعراء:226], {إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَذَكَرُوا اللَّهَ كَثِيرًا وَانتَصَرُوا مِنْ بَعْدِ مَا ظُلِمُوا وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنقَلَبٍ يَنقَلِبُونَ}[الشعراء:227].

says, "And in no way have the devils been descending with it"(Ash- ﷻ Allah ,Shu'ara:210), "for it neither suits them nor is it in their power"(Ash-Shu'ara:211(They are indeed barred from hearing(it)"(Ash-Shu'ara:212), "So do not call" ,upon any other god with Allah, lest you be of those punished"(Ash-Shu'ara:213) And warn your close kinsfolk"(Ash-Shu'ara:214), "and lower your wing for" those of the believers who have followed you"(Ash-Shu'ara:215), "But if they ,disobey you, say, “I am indeed innocent of what you do"(Ash-Shu'ara:216) And place your trust in -the Almighty-, the Bestower of mercy"(Ash-" Shu'ara:217), "Who sees you when you rise"(Ash-Shu'ara:218), "as well as your movement among those who prostrate"(Ash-Shu'ara:219), "indeed, He is the All-Hearing, the All-Knowing"(Ash-Shu'ara:220), "Shall I inform you upon whom the devils keep descending?"(Ash-Shu'ara:221), "They keep descending upon every sinful fabricator"(Ash-Shu'ara:222), "They give ear, and most of them are liars"(Ash-Shu'ara:223), "And as for the poets—the deluded ones follow them"(Ash-Shu'ara:224), "Have you not seen that they aimlessly roam in every valley?"(Ash-Shu'ara:225), "And that they say what they do not do?"(Ash-Shu'ara:226), "Except for those who attained faith and did righteous deeds and remembered Allah frequently and defended themselves after they had been dealt

.with unjustlyAnd those who have been unjust will know the place of return to which they are bound to return"(Ash-Shu'ara:227).

These verses came at the end of this surah, the surah of Ash-Shu'ara, which Allah starts with reflecting upon this Holy Qur'an, saying, "Tâ Sîn Mīm"(Ash-Shu'ara:1), "Those are the signs of the Evident Scripture"(Ash-Shu'ara:2). Then, Allah comforts His Messenger ﷺ; that most people did not believe in most of the (previous) messages and that the least of them only believed. Meaning that the Prophet is not different from the other Messengers ﷺ. So, Allah says to calm him down, "Perhaps you are going to destroy yourself with sorrow because they do not believe?"(Ash-Shu'ara:3), "If We will, We can bestow upon them a sign from heaven, at which their necks would stay bent in humility"(Ash-Shu'ara:4). The Lord is able to lead them to believe with force, but He did not want to do so. Rather, He sent them this Messenger Muhammad ﷺ who was supported with the miraculous signs, among which is this noble Book which is besides being a miracle, with which Allah challenged the eloquent to bring one surah similar to it, it is a Book of guidance, a book of mercy, a book of legislation, and a book of call from Allah, as it is the speech of Allah to the servants. So, it is the greatest of the signs that were sent to the Messengers; Allah revealed His Book as a miraculous proof which its effect remains till the end of time. Besides, this Holy Qur'an is the book of guidance, the book of clarification, the book of light, and the book of demonstration. The whole surah explains this fact; that most people disbelieved their messengers despite the clarity of their argument and the clarity of the proofs. Allah begins Musa ﷺ and the signs that Allah sent to him, and the stubbornness of the Pharaoh and his people despite the clarity of the signs, and Allah ended this saying, "Indeed, in that is a sign, and in no way were most of them believers"(Ash-Shu'ara:8), "And indeed, it is your Lord who is surely -the Almighty-, the Bestower of mercy"(Ash-Shu'ara:9), this verse was repeated eight times in this surah. The first time was after Allah mentioned this great sign; "have

they not seen the land— how many noble kinds of plants We have germinated therein?"(Ash-Shu'ara:7). This is the phenomenon of plants, with which Allah filled the earth, is one of the greatest signs of Allah for those who want to exhort, consider, and know that there is a Lord, God, and Creator. "Have they not seen the land— how many noble kinds of plants We have germinated therein?"(Ash-Shu'ara:7), "Indeed, in that is a sign, and in no way were most of them believers"(Ash-Shu'ara:8), "And indeed, it is your Lord who is surely -the Almighty-, the Bestower of mercy"(Ash-Shu'ara:9). Then, it was mentioned after Allah mentioned Musa. Then, after that, Allah mentioned Ibrahim and his brilliant argument for his people. Then, after Allah mentioned Nuh, then Hood, then Saleh, then Lot, then Shuaib, and in every conclusion for each episode of this series, the series of the prophets and the message of Allah, He says, "Indeed, in that is a sign, and in no way were most of them believers"(Ash-Shu'ara:8), "And indeed, it is your Lord who is surely -the Almighty-, the Bestower of mercy"(Ash-Shu'ara:9) Here, Allah demonstrates this great sign, the verses of the Qur'an revealed for His servant and Messenger ﷺ. He says, "And in no way have the devils been descending with it"(Ash-Shu'ara:210), "for it neither suits them nor is it in their power"(Ash-Shu'ara:211). Not as they say that this Qur'an was revealed and told to the Prophet by the devils and that he took it from the Jinn and came to take this from him, as He says, "And in no way have the devils been descending with it"; that it is from heaven or that it came from devils, "for it neither suits them nor is it in their power"(Ash-Shu'ara:211), that this is not in their power nor ability to do so. "Say, “Most surely, if all humans and all unseen beings were to come together to bring forth the like of this Recital, they could never bring forth the like of it, even if they backed up one another"(Al-Isra:88), "for it neither suits them nor is it in their power"(Ash-Shu'ara:211), "They are indeed barred from hearing(it)"(Ash-Shu'ara:212). He says, "They are indeed barred from hearing(it)", from heaven. "barred"; Allah has guarded the heaven and sends meteors in their trace when they ride on each other trying to reach the

heavens to hear the angels, as it came in the hadith, and in the words of Allah, "Indeed, We have adorned the lowest heaven with an adornment, the planets"(As-Saffat:6), "and as a protection against every defiant devil"(As-Saffat:7), "They cannot eardrop on the Higher Assembly, for they get bombarded from every side"(As-Saffat:8), "repelled, and they will have an unremitting punishment"(As-Saffat:9), "except for one who snatched a fragment and was then pursued by a piercing meteor"(As-Saffat:10). As well as what the Jinn said, "And that we sought to reach the heaven and found it filled with stern guards and meteors"(Al-Jinn:8), "And that we used to take up positions to listen in, but whoever listens now finds a meteor in wait for him"(Al-Jinn:9).

Then, after that, Allah directed His Messenger to worship only Allah; this is a command for him and a command for his nation. Indeed, this is the purpose of all the messages and the purpose of the Prophet's message; all the messengers called for worshiping only Allah, with no partners. "For very truly, in every community We sent a messenger: "Worship Allah and avoid false masters..."(An-Nahl:36). He says, "So do not call upon any other god with Allah, lest you be of those punished"(Ash-Shu'ara:213), "And warn your close kinsfolk"(Ash-Shu'ara:214), start by warning your close kinsfolk and the Prophet ﷺ gathered them and warned them. He addressed to them, O sons of So-and-so, O Bani Kaab, O Bani Uday, O Bani Hashem, O Abbas son of Abdul Muttalib, O Safiya the aunt of the Prophet's, O Fatima daughter of Mohammad's, the Prophet's uncle one of the heads of Quraysh, I cannot save you from Allah if you disobey Him. Also, he said to his daughter, ask whatever you wish of my property, but I cannot save you from Allah (if you disobey Him). "And warn your close kinsfolk"(Ash-Shu'ara:214). "and lower your wing for those of the believers who have followed you"(Ash-Shu'ara), whoever from among them, even the poor and weak ones. Also, his Lord commanded him to be patient with them. "And keep yourself patient in the company of those who pray to their Lord morning and evening, seeking His

Countenance, and do not turn your eyes away from them, seeking the adornment of the Earlier Life, and do not obey one whose heart We have made heedless of Our remembrance so that he has followed his own whim and his affairs have become confused"(Al-Kahf:28). Lowering the wing refers to harming them with his hand or an insult. Rather, the Prophet ﷺ was, as Allah commanded, lenient, tolerant, generous, compassionate, sympathetic, and bestowing of mercy, as Allah described him, "Very truly, there has come to you a messenger from among yourselves, concerned over your suffering, anxious over you; towards the believers he is compassionate, bestowing of mercy"(At-Tawbah:128), "So it is by mercy from Allah that you were gentle with them. And had you been harsh, hard-hearted, they would have dispersed from around you. So pardon them and ask forgiveness for them and consult them in the conduct of affairs. And when you are resolved, place your trust in Allah; indeed, Allah loves those who place their trust(in Him)"(Ali-'Imran:159). The Prophet was neither rude, nor rough, nor cruel, rather he was a merciful and compassionate. "and lower your wing for those of the believers who have followed you"(Ash-Shu'ara:215), "But if they disobey you, say, “I am indeed innocent of what you do"(Ash-Shu'ara:216) If those disbelievers disobeyed you and chose the path of delusion instead of guidance, "say, “I am indeed innocent of what you do"(Ash-Shu'ara:216), that is, my deeds affect me and your deeds affect you. "Say, “O deniers"(Al-Kafirun:1), "I do not worship what you worship"(Al-Kafirun:2), "nor do you worship what I worship"(Al-Kafirun:3), "nor shall I ever worship what you worship"(Al-Kafirun:4), "nor shall you ever worship what I worship"(Al-Kafirun:5), "you have your religion, and I have my religion"(Al-Kafirun:6), "But if they disobey you, say, “I am indeed innocent of what you do"(Ash-Shu'ara:216), "And place your trust in -the Almighty-, the Bestower of mercy"(Ash-Shu'ara:217). Trust is leaving the results of the matter to the Lord. The fruit of the heart, the attachment of the heart, is to what is behind the causes of the Lord's management and choice taking into consideration the reasons. The truth of trust is for a person to exert the

reasons that Allah has made as to the lead to the results, then, he submits the matter to Allah. For example, in jihad, it is required to attain victory over the disbelievers; the believing servant is commanded to strive in jihad by exerting the causes, like caution, equipment, army, from organizing the army, and being prepared; all of these causes are a must. Then, after that, submit the matter and the results to Allah. Indeed, the Prophet ﷺ was the master of trust upon Allah, and the greatest of people in exerting causes, and likewise, the greatest of people who placed their trust upon Allah. Notice his state in all of his conditions, in his call in Mecca, and his emigration. For example, in his emigration, he wanted to reach Medina so that the disbelievers wouldn't be able to follow him and to prevent the disbelievers from blocking him from this matter, notice how he took care of the matter and worked on it secretly. He did not tell anyone about it except for Abu Bakr Al-Siddiq and his children. How he stayed three days in the Cave of Thaur, (how he arranged) who would bring news to them, who would bring them food at this time, choosing the one who would lead them to another path other than the usual, so he would lead them to this path. Indeed, he exerted all the reasons that would help him. Then, he walked, placing his trust in Allah and submitting the matter to Him. And when Abu Bakr said to him in the cave, O Messenger of God, by God if any of them should look under his feet, he would see us. So, he replied, "O Abu Bakr! What do you think of two (persons) the third of whom is Allah? What do you think of two persons, the third of whom is Allah? Notice that, if the disbelievers took a step, they would have seen the Prophet ﷺ and Abu Bakr while they were hiding in the cave. Abu Bakr and the Prophet exerted all the reasons that they could exert so that they would leave Mecca to Madinah, and the matter was submitted to Allah after that. In this, the Prophet relied upon Allah and submitted his matter to Him, and he knew that the matter would be done as Allah wanted. Notice how he exerted the reasons, and see how much he trusted Allah. The Prophet did not think, regarding trust, I will go raise my sword high and in the middle of the day and let the disbelievers do whatever they want. Likewise,

in all of his affairs, like in the Battle of Badr, in the Battle of Uhud; In the Battle of Badr, he exerted all reasons and precautions for the matter and submitted the matter in the end to Allah. He supplicated to Allah and said, (O Allah! If you destroy this band of adherents to Islam, you will not be worshiped upon the earth). And in Uhud, he considered the matter, consulted his companions, prepared the equipment, and did not leave a single shield. Rather, he appeared between two shields, and positioned the Muslims in their places, as Allah says, "And recall when you left your household in the morning, assigning battle-positions for the believers. For Allah is All-Hearing, All-Knowing"(Ali-'Imran:121); he exerted all reasons and submitted the results to Allah. We take from this that Allah commanded the Messenger and said to him, "and place your trust in -the Almighty-, the Bestower of mercy"(Ash-Shu'ara:217), and trust does not mean, like most people believe, to leave the reasons and submit the matter to Allah. No, rather, the meaning of trust is for the believer to exert all reasons that lead to the intended result then he submits the matter to Allah. "in -the Almighty-", the Victorious Whom no one can defeat. "the Bestower of mercy" over His believing servants. So, Allah is and the Bestower of mercy and Allah combined these two attributes, which are mentioned next to each other here, to show His treatment and His pride over the disbelievers, and that He is the Mighty One who is not defeated, and the He is the Bestower of Mercy over His believing servants. He is the One who guides them and the One who grants them success and who facilitates all reasons for them to lead them to the pleasing results; attaining Allah's Paradise and His pleasure. "And place your trust in -the Almighty-, the Bestower of mercy"(Ash-Shu'ara:217), "Who sees you when you rise"(Ash-Shu'ara:218), to please the Prophet. "Who sees you when you rise"(Ash-Shu'ara:218), "as well as your movement among those who prostrate"(Ash-Shu'ara:219) "when you rise" means what you do, when you rise. And when the Prophet used to rise, it is the greatest of rising, for he used to rise to call to Allah and work for the sake of Allah. Allah sees you; do not be afraid because your

Lord is with you. This is intended for pleasing the Prophet ﷺ besides demonstrating that your Lord is with him. "as well as your movement among those who prostrate"(Ash-Shu'ara:219); movement is motion and going about. "among those who prostrate", that is, your rising in prostrating to Allah and doing such, or "as well as your movement among those who prostrate"(Ash-Shu'ara:219), among the believers. Among those who prostrate which Allah described with this description as if this is their state. As Allah described the Prophet's companions in another verse saying, "Muhammad is the Messenger of Allah, and those with him are stern against the deniers, merciful to one another; you see them kneeling, prostrating"(Al-Fath:29), "kneeling, prostrating" is their state. That is, whenever your sight falls upon them, you would see them either kneeling or prostrating; they pray most of the time. "as well as your movement among those who prostrate"(Ash-Shu'ara:219). And the Prophet ﷺ used to prostrate with those prostrating, the elite, and faithful who believed in him. Consider that this is a Meccan surah, and then he used to teach this in the house of Al-Arqam bin Abi Al-Arqam, connect with this, be with that, confirm this, and say to that to emigrate to this place. So, he was with them, "as well as your movement among those who prostrate"(Ash-Shu'ara:219), "indeed, He is the All-Hearing, the All-Knowing"(Ash-Shu'ara:220) "He is", the Lord. "the All-Hearing", of all of His servants, "the All-Knowing", of all of them. When the Muslim knows that His Lord is the All-Hearing and the All-Knowing, he gets pleased with this, rejoices about it, as well as, he watches his Lord and knows that He will not leave him and will not let his deeds go to waste and that He hears and knows everything about him. As Allah said to Musa when He sent him in the great mission to the Pharaoh, "He said, “Be not afraid; I am indeed with you, hearing and seeing"(Taha:46) When Musa complained to his Lord his severe distress out of going to Pharaoh, "They said, “Our Lord, we fear he may persecute us or exceed all limits"(Taha:45), "He said, “Be not afraid; I am indeed with you, hearing and seeing"(Taha:46). Then, if Allah, who sent them, is with them; with

His support and victory, and that He hears and sees them, then, they should not be afraid because Allah is with them. "And place your trust in -the Almighty-, the Bestower of mercy"(Ash-Shu'ara:217), "Who sees you when you rise"(Ash-Shu'ara:218), "as well as your movement among those who prostrate"(Ash-Shu'ara:219), "indeed, He is", the Lord, "the All-Hearing, the All-Knowing".

Then, Allah starts refuting the saying of those criminals who said that this Qur'an is but poetry and that Muhammad is but a poet. He says, "Shall I inform you upon whom the devils keep descending?"(Ash-Shu'ara:221), "They keep descending upon every sinful fabricator"(Ash-Shu'ara:222), "They give ear, and most of them are liars"(Ash-Shu'ara:223), "And as for the poets—the deluded ones follow them"(Ash-Shu'ara:224), "Have you not seen that they aimlessly roam in every valley?"(Ash-Shu'ara:225), "And that they say what they do not do?"(Ash-Shu'ara:226), "Shall I inform you upon whom the devils keep descending?"(Ash-Shu'ara:221). Divining, poetry, fortune-telling, and claiming to know the unseen, they attributed this to the Prophet ﷺ, that he does fortune-telling, divining, and reads poetry. They also used to think that each poet has a devil who reveals poetry to him, and they attributed the Prophet ﷺ to these, being a priest, fortune teller, and a poet. He says, "Shall I inform you upon whom the devils keep descending?"(Ash-Shu'ara:221) Informing is telling good news. Tell you about the ones with whom the devils get attached, descend upon, and reveal to them what they do of fabricated lies. "Shall I inform you upon whom the devils keep descending?"(Ash-Shu'ara:221). "They keep descending upon every sinful fabricator"(Ash-Shu'ara:222), this is the one to whom they fit, attach, descend upon, connect with, and give of what they do of news, some of which they hear from heaven secretly and some they fabricate. "upon every sinful fabricator", fabricator, the producer of a fabrication, fabricated saying. The origin or fabricate is the heart, for it is a saying that is turned and changed, and the fabricator is the one who fabricates and changes the facts in saying them. "fabricator", from these

priests and fortune-tellers. "sinful", a sinner, a criminal, a person with sins. A fabricator, a liar is sinful; this is to whom the devils descend upon. As for Muhammad ﷺ, he is far from this because he is truthful, righteous, and trustworthy and one who had never been accused of lying before this message. They have never said that he never lied though he lived among them for forty years before he was revealed to; they have never heard a lie from him nor a betrayal. As for the one who is a fortune-teller, priest, and poet from their poets, those are the people of fabrications upon whom the devils descend. Also, it was known that one cannot be from among the people of honesty and decent morals, yet the devil descends upon him. As Khadija said to the Prophet ﷺ when he said, I fear that something may happen to me from the thing he saw in the cave for the first time. Khadija said, 'Never! But have the glad tidings, for, by Allah, Allah will never disgrace you as you keep good relations with your Kith and kin, speak the truth, help the poor and the destitute, serve your guests generously and assist the deserving, calamity afflicted ones. The one who is attributed with these beautiful, exquisite, high, and pure morals, how would the devils descend upon him! The devil does not descend upon him and does not deal with him. "They keep descending", that is, the devils, Allah says that, "They keep descending upon every sinful fabricator"(Ash-Shu'ara:222), "They give ear, and most of them are liars"(Ash-Shu'ara:223), "They give ear", that is, the devils give ear to hear from the heaven, and those give ear to those devils. And the meaning of giving ear is that they listen to these fabricated lies. "and most of them are liars", "and most of them", the most of those whom the devils descend upon. "are liars", fabricators.

Then, He says, "And as for the poets—the deluded ones follow them"(Ash-Shu'ara:224), and that is because poetry is an art of saying. Poetry was common at this time; a poet wouldn't be considered a poet except if he is artistic in all kinds of sayings, praise, satire, pride, description, flirtation, winery poems, and all arts of saying. He had to be able to excel in all of that for him to be a poet. "And as

for the poets—the deluded ones follow them"(Ash-Shu'ara:224), the people of seduction and the people of delusion are their followers. The people of poetry are the companion of seduction; the companions of the people of seduction and delusion. This is the reputation of all poets, that the ones who stick around them are the people of seduction and delusion, the ones who love these topics about which the people of ignorance used to say poetry; flirtation, wine, description, satire, and false praise. "And as for the poets—the deluded ones follow them"(Ash-Shu'ara:224), "Have you not seen that they aimlessly roam in every valley?"(Ash-Shu'ara:225). "Have you not seen" He says that the case of the poets is that they "aimlessly roam in every valley"(Ash-Shu'ara:225). The valley is the road in which the torrent runs between mountains, and the meaning here refers to a valley of sayings. That is, in every valley of the valleys of saying and every art from the arts of poetry, they aimlessly roam. Who aimlessly roam is the one who walks and does not know where he is heading to; he does not have a destination to which he heads, rather, he roams aimlessly. "Have you not seen that they aimlessly roam in every valley?"(Ash-Shu'ara:225), that is, they walk without guidance. "And that they say what they do not do?"(Ash-Shu'ara:226); they are liars. One of them might say gentle flirtation while he does not have a base for this flirtation to refer to rather, he only fabricates it. Also, he may speak about himself, praise himself with courage while he is one of the most cowardly of the cowards. He might praise this praised person, and deep down in his soul, he degrades him, on the other hand, he might satirize another person while he knows that he is from the people of favor. Thus, they say what they do not do, and what contradicts what they think. "And that they say what they do not do?"(Ash-Shu'ara:226).

Then, He says, "Except for those who attained faith and did righteous deeds and remembered Allah frequently..."(Ash-Shu'ara:227), Allah excluded from the set of the people of poetry saying, "Except for those who attained faith". Those

who believed and worked according to this faith. "and did righteous deeds", good deeds, "and remembered Allah frequently"; were from the people who remember Allah. "and remembered Allah frequently", and remembering Allah requires being mindful of Allah and adhering to His commands. "and defended themselves after they had been dealt with unjustly"; defended themselves in saying. "after they had been dealt with unjustly", that they responded to who was unjust to them in saying and poetry. Responded against them in order to defend themselves. "after they had been dealt with unjustly". Among these poets were Hassan bin Thabit al-Ansari, Kaab bin Malik, and Abdullah bin Rawahah who were the Prophet's poets, as well as Lubaid bin Rabi'a. Hassan was a veteran poet who was in the pre-Islamic period of ignorance then he embraced Islam. And after that, he subjected his poetry to the service of Islam and the call to Allah. However, the Prophet used to order him to satirize Quraysh on his behalf because Quraysh had poets who satirized the Prophet ﷺ such as Abdullah bin Al-Zabari and others. The Prophet met this nasty poetry, which intended to block and deter others from the path of Allah, with the poetry of Islam. Hassan bin Thabit used to stand up to defend the Prophet ﷺ, and the Prophet used to praise his poetry and say to him, (your poetry on them, or your saying about them is greater than the falling arrows upon them in jihad in war). And he said, (Satirize them, O Hassan, and the Holy Spirit is with you). Also, during the ruling of Omar, Omar entered the mosque once and found Hassan reciting poetry, he said to him, (like a camel's bleating), trying to stop him, so, he said to him, I used to recite poetry inside this mosque in the presence of one who is more pious than you [i.e., the Prophet ﷺ]. So, he said, you are right, that is, the Prophet ﷺ. Hassan was one of the ones who supported Islam by their beautiful sayings, and after that poetry has been a weapon to spread the religion and defend Islam and the Muslims. Allah made an exception saying, "Except for those who attained faith and did righteous deeds and remembered Allah frequently and defended themselves after they had been dealt with unjustly..."(Ash-Shu'ara:227).

Then, He mentions a threaten at the end of this surah, "...And those who have been unjust will know the place of return to which they are bound to return"(Ash-Shu'ara:227) This is a firm threat from Allah to those oppressors who fought this Qur’an, and fought this Prophet and accused him of what they did of divination and poetry. He said those who have been unjust will know the place of return to which they are bound to return. The place of return is the destination and the end, and it happened. They ended up in an evil place, and some of them were killed in Mecca. "Indeed, We have sufficed you against the mockers"(Al-Hijr:95) Allah killed some of them in Badr and sent His revenge and torment upon them and what awaits them after that of torment and punishment in the Hereafter is more severe and enduring. And Allah granted victory to His servant and Messenger Muhammad ﷺ, and Allah subjected the horizons for this religion that He brought and this Qur’an. Thus, this surah ends with this great conclusion. "...And those who have been unjust will know the place of return to which they are bound to return"(Ash-Shu'ara:227), and there is no doubt that this is the evilest place for those unjust to return to due to following other gods besides Allah and fighting this religion.

With this, this great Surah ends. We ask Allah to forgive our sins, repent to Him, turn to Him, and seek refuge in Him. Praise is to Allah, the Lord of the Worlds, at the beginning and the end. And peace be upon His servant and messenger Mohammad. We ask Allah to make it beneficial to Muslims in the east and west of the earth, and to make this a treasure for us on the Day of Resurrection.

An-Naml

بسم الله الرحمن الرحيم : {طس تِلْكَ آيَاتُ الْقُرْآنِ وَكِتَابٍ مُبِينٍ}[النمل:1], {هُدًى وَبُشْرَى لِلْمُؤْمِنِينَ}[النمل:2], {الَّذِينَ يُقِيمُونَ الصَّلاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ بِالآخِرَةِ هُمْ يُوقِنُونَ}[النمل:3], {إِنَّ الَّذِينَ

لا يُؤْمِنُونَ بِالآخِرَةِ زَيَّنَّا لَهُمْ أَعْمَالَهُمْ فَهُمْ يَعْمَهُونَ}[النمل:4], {أُوْلَئِكَ الَّذِينَ لَهُمْ سُوءُ الْعَذَابِ وَهُمْ فِي الآخِرَةِ هُمُ الأَخْسَرُونَ}[النمل:5], {وَإِنَّكَ لَتُلَقَّى الْقُرْآنَ مِنْ لَدُنْ حَكِيمٍ عَلِيمٍ}[النمل:6]

In the name of Allah, the All-Merciful, the Most Compassionate, "Tâ Sîn. Those are the signs of the Recital and an Evident Scripture" (An-Naml:1), "guidance and glad tidings for the believers" (An-Naml:2), "who establish the prayer and bring the purifying charity and, of the Hereafter, they are certain"(An-Naml:3), "Indeed, those who do not believe in the Hereafter—We have adorned their deeds for them, so they wander aimlessly" (An-Naml:4), "those are the ones for whom is the worst punishment, and in the Hereafter they are the biggest losers"(An-Naml:5), "And indeed, you are surely receiving the Recital from One who is All-Wise, All-Knowing" (An-Naml:6). This is the beginning of Surat An-Naml which is a Meccan surah, in which Allah started with these two letters Tâ Sîn, "Tâ Sîn". The explanation of what the scholars said through interpretation in the cut-off letters was previously mentioned. Then, Allah referred to this Holy Qur’an. He says, "...Those are the signs of the Recital and an Evident Scripture"(An-Naml:1), "Those", by referring to the far to raise the state of this descendent Book from the Lord. "Those are the signs of the Recital", signs are the plural of a sign. And the sign is the mark, so each sentence and comma in this Qur'an is a sign. The sign indicates that these words are from Allah and nobody can descend such a thing except for the Lord. "And never could this Recital have been fabricated by anyone despite Allah..."(Yunus:37), "Say, “Most surely, if all humans and all unseen beings were to come together to bring forth the like of this Recital, they could never bring forth the like of it, even if they backed up one another"(Al-Isra:88), "And if you are in doubt about what We have bestowed upon Our servant from on high, then bring a single surah of its like, and call your witnesses apart from Allah if you are truthful" (Al-Baqarah:23), "But if you do not—and you will not—then be mindful of the Fire whose fuel is people and stones; it has been prepared for the deniers" (Al-Baqarah:24). "Those are the signs

of the Recital", Allah named His descended Book as Qur'an because it is recited. Further, there is no recited book in the heavens nor in the earth similar to this Qur'an and is read till the Day of Resurrection like this Qur'an. "But no, indeed this is a Reminder"('Abasa:11), "So whoever wills shall remember it"('Abasa:12), "(It is) in honorable Scrolls"('Abasa:13), "exalted and purified"('Abasa:14), "borne by the hands of scribes"('Abasa:15), "noble and devoted"('Abasa:16). So, this Qur'an, "borne by the hands of scribes"('Abasa:15), "noble and devoted"('Abasa:16), they recite it. And the good in reciting the Qur'an is with the noble and devoted on the Day of Judgment. It will be said to the Qur'an reciter, recite and ascend (in ranks) as you used to recite when you were in the world. Your rank will be at the last Ayah you recite. So, this is the Qur'an recited in the heavens and recited on earth. No book is recited as this Book and no book has the effect upon the whole world as the effect of these words descended from Allah. "...Those are the signs of the Recital and an Evident Scripture"(An-Naml:1), a Book from Allah which was written in heavens and descended upon the Prophet ﷺ from the Lord of Mighty to Jibreel and from Jibreel to the Prophet's heart. "The Trustworthy Spirit came down with "(Ash-Shu'ara:193), "upon your heart, that you may be of the forewarners" (Ash-Shu'ara:194), then, this Book was written on the earth which Allah favored us with to stay among us, to touch it with our hands, and to recite the Lord's words. "Evident", explaining all matters. "For We have bestowed upon you the Scripture from on high, as an explanation of everything", so it is evident and clear. Explaining everything we need to fulfill happiness, pleasure, and guidance to the Lord's path. Besides, the great win to the whole nation, is all descended in this Qur'an from Allah. Allah informed us about Him, about Himself, His names and attributes, His creation, and His favor upon this creation and existence. Then, regarding its establishment, Allah established us from the mud of this earth and He created our father and made the angels prostrate to him. Then, the messages which Allah sent to this race, Adam's race. And Allah narrated for us about each message, what each messenger said to his

people and what he was told, the events which happened and their results. Then, Allah stated for us the true path which He wants us to follow and loves us to do. He explained every single detail of all matters like purifications to the highest of matters regarding the heart deeds and directing it towards its Creator, Lord, and Master out of being mindful, loving, trusting, glorifying, exalting, and fearing. Then, all laws which the nation and the human need to be upright upon the right and true path. Guide us to the straight path; show us the upright path. Then, explaining the suspicions and sins so that truth and falsehood would be clear.

"And thus We detail the signs, and so that the way of the criminals can become evident"(Al-An'am:55), so, this is a great Book. No book is worthy of being named a book like this one because it is Allah's words. "...Those are the signs of the Recital and an Evident Scripture"(An-Naml:1), for all of these facts. "guidance and glad tidings for the believers" (An-Naml:2), the state of this Qur'an which was descended from Allah. "guidance", guidance. And Allah says that it is a guide to the worlds, all worlds can be guided through it because it is evident and clear. "And most surely We have made the Recital easy for remembrance, so is there anyone to remind himself"(Al-Qamar:17), because it clarifies all of the matters and special guidance to Allah's faithful servants. Special guidance, as He says, "(It was) the month of Ramadan in which the Recital was sent down as guidance for mankind..." (Al-Baqarah:185). All people are guided by this Qur'an. The hypocrite can comprehend it and the disbeliever can comprehend and know what the Lord wants from him. And it is special guidance to the believer as He says, "Alif Lām Mīm"(Al-Baqarah:1), "That is the Scripture; there is no doubt about it—a guidance for the mindful(of God)" (Al-Baqarah:2). So, it is a guidance to the mindful which is special guidance for He gathers between this and that. As for the deniers, they are blinded as He says, "Say, “For those who have attained faith, it is guidance and healing. But as for those who do not believe—there is deafness in their ears", they do not hear. "And whenever a surah is revealed, some

of them say, “Which of you has this increased in faith?” As for those who have attained faith—it increases them in faith and they anticipate glad tidings"(At-Tawbah:124), "But as for those in whose hearts is sickness—it adds..."(At-Tawbah:125), that is, the descendent of this Surah is from Allah. "...abomination to their abomination and they die as deniers" (At-Tawbah:125). And He said regarding the Jews and Christens, "will increase many of them in exceeding all limits and in denial, so do not be sorry for the denying people", they will increase with the descendent of the evident and clear Qur'an from Allah with these signs in exceeding all limits and in denial. "...will increase many of them in exceeding all limits and in denial, so do not be sorry for the denying people"(Al-Ma'idah:86). So, it is "guidance and glad tidings for the believer"(An-Naml:2). Allah limits the glad tidings which inform us of what brings joy. Then, He limits the guidance, which is in the sense of the special guidance, "and glad tidings". Glad tidings for Allah's faithful servants who believed in this Qur'an, loved it, and took it as their guidance. Special guidance for them with which Allah guides their hearts and gives them a glad tiding. The Qur'an carried kinds of glad tidings from Allah for His faithful servants. Allah gave them a glad tiding in this Qur'an regarding His mercy, pleasure, and that He will make them steadfast in this world and that He will grant them victory and support. And upon Allah "Allah has promised those of you who have attained faith and have done righteous deeds that He will most surely make them successors in the land as He made those before them successors (of others)..." (An-Nur:55). Allah promised them victory and empowerment. He says, "And something else you love: support from Allah and an imminent conquest. So give glad tidings to the believers" (As-Saf:13), Allah promised them to let them live a good life and to make them adhere to the firm word in their early life. Allah promised them His heaven and pleasure. Great glad tidings; this Qur'an carried these great glad tidings from Allah to His faithful servants who believed in this Qur'an. So, the Qur'an is guidance and glad tidings to the believers, and who are they? "who establish the prayer and bring the

purifying charity and, of the Hereafter, they are certain"(An-Naml:3). So, this is the reality of the believers; people who believe in this in their hearts, then perform the prayer, establish the prayer. And establishing the prayer is the performance of it most perfectly, that it is straight upright not a crooked prayer. Besides, the prayer is not upright unless it fulfills its conditions, as well as its pillars; the conditions and pillars must be fulfilled. Among the rituals of prayer are taking adornment, covering the private parts, beautifying oneself, complete physical purity, purity of clothing, and purity of the place. Purity is specified by ablution for prayer, washing in the case of impurity, facing the Qiblah in prayer because Allah made Muslims a specific side to which they turn in their prayer; it is necessary to face the Qiblah and enter the prayer time. "...Indeed, the prayer has been prescribed upon believers at specific times"(An-Nisa:103). So, the time of the prayer must be present so that prayer would be correct and upright. Thus, these conditions must be fulfilled. The prayer, we must stand for it if we are still able. As if we cannot stand, we sit. We must stand if we can stand, "and stand devout before Allah"(Al-Baqarah:238). Then, performing the prayer's movements or its positions according to the way which Allah taught us. And as it was explained by the Prophet ﷺ who said, “pray as you have seen me pray in the state of kneeling, in the state of being upright, and in the state of prostrating”. As the Prophet said to a person who prayed in a wrong way, he said to him, "When you get up for the prayer, perform the ablution properly and then face the Qibla and say Takbir (Allahu Akbar), and then recite of what you know of the Qur'an, and then bow, and remain in this state till you feel at rest in bowing, and then raise your head and stand straight; and then prostrate till you feel at rest in prostration, and then sit up till you feel at rest while sitting; and then prostrate again till you feel at rest in prostration; and then get up and stand straight". And the Prophet said, "there is no prayer for the one who does not settle his spine when bowing", he must settle his spine when kneeling, it is an attribute of prayer to settle when kneeling so that each bone of the backbones would go back to its

place. Then, prostrating, we were commanded to prostrate on seven bones. So, the prayer is not established except by fulfilling all of its pillars. So, those "who establish the prayer", and they are the believers. ``and bring the purifying charity", they bring it in the sense that they pay the zakat. "charity", these charities were named zakat because it is a purification to the money and soul. Paying this part which Allah stated from the Muslim's money is His right which is paid in the places He stated. "Indeed, donations are only for the poor and the destitute and those who administer them..."(At-Tawbah:60). The sign Allah named zakat because it purifies the soul of the one who pays zakat. And purifies money; the money gets purified when Allah's right is paid. As if Allah's right remained in his money, it becomes nasty because it contains Allah's right which was not paid. "...and bring the purifying charity and, of the Hereafter, they are certain"(An-Naml:3), "they", those believers who establish prayer and pay zakat. "...and, of the Hereafter, they are certain"(An-Naml:3). "Hereafter", other than the worldly life, the Hereafter is the end to which people will end up, in which they will last, it is on the Day of Resurrection and what it contains of the people of Hell's state and the entry of the people of heaven to their heaven where they settle and abode. So, those "of the Hereafter, they are certain", certainty is that they are certain about this completely because they believe in it. And they trust and are certain that this must be. So, those who are certain of the hereafter and that Qur'an is their guidance and glad tidings. "guidance and glad tidings for the believers"(An-Naml:2), "who establish the prayer and bring the purifying charity and, of the Hereafter, they are certain"(An-Naml:3), those are the ones who benefited from this Qur'an. Other people did not benefit from the Qur'an. He says, "Indeed, those who do not believe in the Hereafter—We have adorned their deeds for them, so they wander aimlessly"(An-Naml:4), "those are the ones for whom is the worst punishment, and in the Hereafter they are the biggest losers"(An-Naml:5). "Indeed, those who do not believe in the Hereafter..."(An-Naml:4). A confirmation from Allah that "those who do not believe in the Hereafter", the ones

who do not believe in the Hereafter, there is no doubt they disbelieved in Allah even if they believed that Allah is their Lord and Creator. Yet, they do not believe that He will return them, so this is infidelity against Allah because they made the Lord unable to return them once again. Further, they describe the Lord with what does not fit with Him that He created this creation in vain and for no reason and of no purpose. If there is no judgment in the hereafter, a reward for the people of heaven and punishment for the people of Hell. That is the reward of heaven for the obedient who obeyed the Lord and punishment of Hell to the disobedient who disbelieved in Allah. If this was not going to happen, this life would be in vain. This world would have been in vain and meaningless, and the winner in it would be the criminal, the fabricator who did whatever he wanted to get his belongings and other things he wanted. And the loser would be the believer, the pure and good person who maintains others' rights and does not exceed nor oppress, this would be the harmed one. And the criminal, fabricator and oppressor are the ones who win this life because he enjoys it and there is no judgment, no reward, no punishment. This is insulting Allah and accusing Him; so the ones who do not believe in the Hereafter disbelieve in Allah as such and accuse Him. Allah says, "We have adorned their deeds for them, so they wander aimlessly"(An-Naml:4), Allah punished them with this great punishment. "We have adorned their deeds for them", adornment is beautifying and improving. So, the adorned matter is improved and beatified. "We have adorned their deeds for them", the ugly deeds of infidelity, immorality, and oppression. All of those deeds they saw were good, therefore, they adhered to them and saw them as the best of ways, as Pharaoh used to say to his people. And every deed based upon ignorance, oppression, infidelity, and stubbornness in his claim that he is the lord of the people, he said, "O chiefs, I have never known of any god for you other than me", a lie, he is not the human's lord or their god. As well as his oppression of the people under his control, "Indeed, Pharaoh became exalted in the land and divided its people into sects, deeming a faction of them weak and oppressed: slaughtering their sons

while keeping their women alive(in bondage). Indeed, he was one of the corrupters"(Al-Qasas:4). Yet, he used to say to his people while he was living this life while people worship him, he used to say, "O chiefs, I have never known of any god for you other than me", "These two are nothing but sorcerers who want to evict you from your land with their sorcery and abolish your exemplary way of life"(Taha:63). Abolish your exemplary way of life, so he sees that this is the exemplary action, and what he commands is, "...I do not show you except what I see, and I do not guide you except to the way of prudence"(Ghafir:29). So, this is the way of prudence according to him. Thus, all disbelievers at all times, their deeds were adorned for them and saw that their deeds are good. The ones to whom the Prophet ﷺ was sent from Arabs and polytheists who turned against the Prophet saw that their way was the exemplary way and that the gods they worshiped are the right ones, as a result, their way is right. Therefore, He says, "Walk away(from the Prophet) and hold fast to your gods; indeed this is certainly something planned"(Sad:6), "Did he make all the gods into one God? Surely this is indeed something strange"(Sad:5). So, they used to be against worshiping only the Lord, and prefer, love, and see that this is the truth; to worship these idols which do not benefit nor harm. Then, following oppression, immorality, and falsehood besides permitting whatever they want and forbidding whatever they want without referring to the Lord God and Creator and waiting for His judgment. They see this as the exemplary way and they see that what the Prophet ﷺ calls for is worshiping only Allah with no partners and from following His path, this path is crooked, and that he deviated and went astray, and that he went away from the exemplary way. So, each disbeliever's deeds were adorned for him, and know "What about the one whose evil deed was adorned for him and so he came to regard it as good? Allah misguides whomever He wills and He guides whomever He wills, so let not your self be wasted sorrowing over them..."(Fatir:8), those are the ones who do not believe in the hereafter. He says, "Indeed, those who do not believe in the Hereafter—We have adorned their deeds for them..."(An-Naml:4).

Allah adorned their deeds for them in the sense that He beautified their nastiness in their eyes and made them think that it is good action. Therefore, they preferred it, loved it, and got prepared to die for its sake and to strive for this matter which they saw as exemplary. This is their punishment from Allah and this is from the Lord's action. Yet, the one who executes this matter is the devils which Allah sends upon them. "Have you not seen that We have dispatched the devils against the deniers, exciting them with incitement?"(Maryam:83). He says, "(I swear) by Allah, We sent messengers to communities before you, but Satan adorned their deeds for them, so that he is their master today, and they will have a painful punishment"(An-Nahl:63), from Allah's punishment that He sent devil upon them so that he would take from them what he does. As Allah says to him, "He said, “Go! Whoever of them follows you—then indeed, Hell is your repayment, an ample repayment"(Al-Isra:63), "And entice whomever of them you can with your voice, and rally against them your cavalry and your infantry, and share with them in wealth and children, and promise them.” But Satan promises them nothing but a deception"(Al-Isra:64). "You surely have no authority over My servants..."(Al-Isra:65), He empowered the devil upon those when they left the Lord's path and followed the devil because the devil adorned their deeds to them as such. And as the hoopoe said to Solomon, he said to him, "But he did not stay away for long and he said, “I have encompassed that which you have not encompassed, and I have come to you from Sheba with sure tidings"(An-Naml:22), "I found a woman reigning over them, and she has been given of everything, and she has a great throne"(An-Naml:23), "I found her and her people prostrating to the sun apart from Allah, for Satan has adorned their deeds for them and has thus barred them from the way, so that they are not guided" (An-Naml:24), this is the word of truth. This word, even if it is produced from a hoopoe, is all truthful. He confesses to him that the devil adorned the deeds of those who worshiped the sun and made this woman their leader. He says, "I found a woman reigning over them, and she has been given of everything, and she has

a great throne"(An-Naml:23), "I found her and her people prostrating to the sun apart from Allah, for Satan has adorned their deeds for them and has thus barred them from the way, so that they are not guided"(An-Naml:24), "that they do not prostrate themselves to Allah, Who brings out what is hidden in the heavens and the earth, and knows whatever you hide and whatever you make public" (An-Naml:25), that is, this is the truth, the right thing to do is to prostrate to Allah. "And of His signs are the night and the day and the sun and the moon. Do not prostrate yourselves to the sun nor to the moon, but prostrate yourselves to Allah Who created them, if it is Him that you worship"(Fussilat:37), "Indeed, those who do not believe in the Hereafter—We have adorned their deeds for them, so they wander aimlessly". "wander aimlessly", wandering aimlessly is blindness. And the one who wanders aimlessly is the one who was born in this state and has never seen anything. And the meaning of wandering aimlessly is that they walk in the paths of delusion and darkness like a blind person who does not know where to walk and this is the state of the disbeliever. This is the state of the disbeliever, God forbid. "those". He says, "...are the ones for whom is the worst punishment, and in the Hereafter they are the biggest losers"(An-Naml:5), "those", Allah distanced them by referring to the far. "are the ones for whom is the worst punishment", "for whom", that is, in the hereafter. "The worst punishment, and in the Hereafter they are the biggest losers"(An-Naml:5). "the worst punishment", the worse punishment. And Allah's punishment for the disbelievers is the worst in terms of humiliation because they get humiliated and insulted; his soul is taken out while striking is upon him. "And if only you could see as those who denied are taken at death by the angels, striking their faces and their backs and(saying), “Taste the punishment of burning"(Al-Anfal:50). Since taking out the soul and the striking starts, the angels' striking him. Then, he is given a glad tiding with this fire then he is humiliated in his grave, then he is gathered upon his face. "Those who are herded to Hell on their faces—those are in a worse position and further astray from the way" (Al-Furqan:34). He gathers him upon his face, that

is, Allah makes him walk upon his face and goes to Hell as such with humiliation forcefully. "The day when they are shoved into the Fire of Hell forcefully"(At-Tur:13), that they are pushed in it with force, they are pushed severely, the angels push them. "then taken by the forelocks and the feet"(Ar-Rahman:41), he is taken by his forelock to Hell. And he is taken by his feet to Hell. So, it is a humiliating torment for them. "those are the ones for whom is the worst punishment..."(An-Naml:5), he is tormented with the worst torment. Therefore, he is not entered into Hell with honor, rather, he enters with humiliation. As He says, "Here are two adversaries who have disputed regarding their Lord, so those who denied—garments of fire were tailored for them, with scalding water pouring over their heads"(Al-Hajj:19), "melting their insides and the skins"(Al-Hajj:20). And when the scalding water is pouring over their heads, they are told, "Taste! You—indeed you—are the mighty, the noble"(Ad-Dukhan:49), and when he seeks help, he is helped with severer torment than the one he is in. "and when they cry for relief, they are relieved with water like molten brass which scalds the faces. What a miserable drink, and what a bad place of rest!"(Al-Kahf:29), for them is the worst of torment from Allah. "...and in the Hereafter they are the biggest losers"(An-Naml:5). none is losing more than them because a human might lose his money or kids. Yet, the disbeliever who is put in Hell loses himself because he placed it into Hell and he lost this soul for it does not die in Hell or live. Rather, he remains in torment forever. "So worship whatever you wish apart from Him." Say, "Indeed, the losers are those who lost themselves and their people on the Day of Resurrection." Undoubtedly, that is the evident loss"(Az-Zumar:15).

So, these are two pages, the page of the people of faith and the page of the people of disbelief. And these two pages are regarding the Qur'an; this Qur'an which is Allah's message to the worlds, His evident signs. "guidance and glad tidings for the believers"(An-Naml:2), those "who establish the prayer and bring

the purifying charity and, of the Hereafter, they are certain"(An-Naml:3). The Qur'an is a guidance for those; guidance of success and glad tidings from Allah. Allah carries glad tidings for them, kinds of glad tidings to them. As for the disbeliever, he is blinded against this Qur'an, there is a barrier between them. "And when you recite the Recital, We place between you and those who do not believe in the Hereafter an invisible barrier"(Al-Isra:45), "And We have placed veils over their hearts preventing them from comprehending it, and heaviness in their ears. And when you mention your Lord alone in the Recital, they turn their backs in aversion"(Al-Isra:46). So, they became blinded from this Qur'an and there is a barrier between them that they do not comprehend. Therefore, their false deeds get adorned for them from what they are in of polytheism, infidelity, and stubbornness. This becomes good in their minds and hearts and they remain in this state until they reach this result, "those are the ones for whom is the worst punishment, and in the Hereafter they are the biggest losers."(An-Naml:5). We ask Allah not to make us from them nor with them.

يقول الله ﷻ : {وَإِنَّكَ لَتُلَقَّى الْقُرْآنَ مِنْ لَدُنْ حَكِيمٍ عَلِيمٍ}[النمل:6], {إِذْ قَالَ مُوسَى لِأَهْلِهِ إِنِّي آنَسْتُ نَارًا سَآتِيكُمْ مِنْهَا بِخَبَرٍ أَوْ آتِيكُمْ بِشِهَابٍ قَبَسٍ لَعَلَّكُمْ تَصْطَلُونَ}[النمل:7], {فَلَمَّا جَاءَهَا نُودِيَ أَنْ بُورِكَ مَنْ فِي النَّارِ وَمَنْ حَوْلَهَا وَسُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ}[النمل:8], {يَا مُوسَى إِنَّهُ أَنَا اللَّهُ الْعَزِيزُ الْحَكِيمُ}[النمل:9], {وَأَلْقِ عَصَاكَ فَلَمَّا رَآهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّى مُدْبِرًا وَلَمْ يُعَقِّبْ يَا مُوسَى لا تَخَفْ إِنِّي لا يَخَافُ لَدَيَّ الْمُرْسَلُونَ}[النمل:10], {إِلَّا مَنْ ظَلَمَ ثُمَّ بَدَّلَ حُسْنًا بَعْدَ سُوءٍ فَإِنِّي غَفُورٌ رَحِيمٌ}[النمل:11], {وَأَدْخِلْ يَدَكَ فِي جَيْبِكَ تَخْرُجْ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ فِي تِسْعِ آيَاتٍ إِلَى فِرْعَوْنَ وَقَوْمِهِ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ}[النمل:12], {فَلَمَّا جَاءَتْهُمْ آيَاتُنَا مُبْصِرَةً قَالُوا هَذَا سِحْرٌ مُبِينٌ}[النمل:13], {وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنْفُسُهُمْ ظُلْمًا وَعُلُوًّا فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ}[النمل:14].

says, "And indeed, you are surely receiving the Recital from One who ﷻ Allah ,is All-Wise, All-Knowing" (An-Naml:6), "Recall when Moses said to his family .I have surely glimpsed a fire“I will bring you some news from it, or bring you a firebrand, a borrowed flame, that you may warm yourselves" (An-Naml:7), "Then when he reached it, he was called: “Blessed is whoever is in the fire and

whoever is around it, and Highly Exalted is Allah, Lord of all realms"(An-Naml:8), "O Moses, it is indeed I, Allah, the All-Wise" (An-Naml:9), "Now, cast your staff." So when he saw it shaking as though it were a snake, he turned away, fleeing, and did not look back. "O Moses, fear not! Truly, in My presence emissaries have nothing to fear" (An-Naml:10), "except for one who did an injustice then substituted kindness for evil—then I am surely Oft-Forgiving, Bestowing of mercy" (An-Naml:11), "And put your hand inside the opening of your garment(and) it will come out white, without any evil affliction—among nine signs to Pharaoh and his people; they have indeed been a defiantly disobedient people"(An-Naml:12), "So when Our signs came to them as an eye-opener, they said, "This is evident sorcery"(An-Naml:13), "And they repudiated them, though their(inner) selves were certain of them—out of injustice and haughtiness; so look what the outcome was for the corrupters"(An-Naml:14).

These verses are from the Surah of An-Naml which Allah that Almighty started with these cut-off letters "Tâ Sîn", then He referred to this descended from the supreme and ﷺ Qur'an upon His servant and Messenger Muhammad .glorified LordHe says, "Those are the signs of the Recital", "Those", referring to it. "and an Evident Scripture", "guidance and glad tidings for the believers"(An-Naml:2). Allah limited the glad tidings for His faithful servants only who believed in this Qur'an and acted accordingly. "who establish the prayer and bring the purifying charity and, of the Hereafter, they are certain" (An-Naml:3).

Then, He mentions the other side who did not believe in this Qur'an, He says, "Indeed, those who do not believe in the Hereafter—We have adorned their deeds for them, so they wander aimlessly" (An-Naml:4). That is, their nasty deeds were adorned in their eyes. Therefore, they are wandering aimlessly and walking with no guidance like the blind person who does not see the road. "those are the ones

for whom is the worst punishment, and in the Hereafter they are the biggest losers" (An-Naml:5).

Then, Allah confirms that the descending of the Qur'an upon His Prophet is from Him, from the Lord God, He says, "And indeed, you are surely receiving the Recital from One who is All-Wise, All-Knowing" (An-Naml:6), he received it from Gabriel, the trusted by the Lord of Mighty. "And indeed, you are surely receiving the Recital", that is it is descended upon you. "...from One who is All-Wise, All-Knowing"(An-Naml:6). The All-Wise who places each matter into its right place. All-Knowing about all of the creation affairs. And from His wisdom and knowledge that He descended this Qur'an upon this Prophet, Muhammad ﷺ.

Then, Allah mentioned Musa, the son of Imran, the Prophet ﷺ, the Prophet of the children of Israel, and it's a great Prophet from the Prophets with Steadfast Resolution. And how people disbelieved in him despite the occurrence of the Lord's signs. Likewise, how the people of faith stood with him. The same story as the other prophets. He says, "Recall when Moses said to his family, “I have surely glimpsed a fire. I will bring you some news from it, or bring you a firebrand, a borrowed flame, that you may warm yourselves" (An-Naml:7), this is Musa the son of Imran ﷺ. Allah mentions from his story here starting with the descendent of the revelation upon him which he was not expecting and did not have an appointment with. Rather, he ran to this thing while he was returning to his family from Midian to which he fled from Egypt after he killed a man of Pharaohs and he was told, "...the chiefs are conspiring to kill you, so get out; I am indeed one of those who seek to advise you" (Al-Qasas:20), "So he went out of it, fearful(and) vigilant; he said, “My Lord, deliver me from the unjust people" (Al-Qasas:21). "And as he headed towards Midian, he said, “Hopefully, my Lord will guide me to the right way" (Al-Qasas:22). He used Midian's water and then the story happened which will be exposed in Al-Qasas. Allah narrated it and, in this story, the righteous man in Midian offered him to marry one of his two

daughters upon one condition which is to work for him for eight years and it would be voluntary if Musa completes ten years. Musa completed ten years then returned to see his family for he left his mother, brother, and all of the children of Israel in Egypt. And he went fleeing from Egypt to Midian alone. He returns now thinking that the matter after ten years is done and that people might have forgotten him. On the way back, on the way to Sinai at the Holy Valley. He says, "Recall when Moses said to his family..."(An-Naml:7), his wife. "I have surely glimpsed a fire", glimpsed in the sense that he saw it and noticed it from far. He saw a fire from far and it was a cold night and it seems that he lost his way. He said to his family, "I have surely glimpsed a fire. I will bring you some news from it", news about the way to go, that is he might find someone around this fire that might guide him to the way. A fire in the middle of the desert means that there are people around it that he may get pleased with against the distress of this road and they might lead him to the right way, "...or bring you a firebrand, a borrowed flame, that you may warm yourselves"(An-Naml:7). A firebrand is a staff that has fire on its top. "a firebrand", from this fire. "that you may warm yourselves", seek warmth with this fire. So, he left his family for this matter and noticed what Allah prepared for him. He went to bring a firebrand and the great light came, the great message from Allah, the Lord's words. He says, "Then when he reached it", reached the fire. "...he was called: “Blessed is whoever is in the fire and whoever is around it, and Highly Exalted is Allah, Lord of all realms" (An-Naml:8), a bright light, he found this fire as a bright light and a fire as if it is burning out of a tree from the blackberries trees. As it was mentioned for the people of the book that the fire is burning out of this tree while it is still green, the fire does not harm it. "he was called: “Blessed is whoever is in the fire". It is said, "whoever is in the fire", from the Lord's light or the angels who were around this fire. "and whoever is around it", from the Lord's angels and Musa whom Allah blessed. "...and Highly Exalted is Allah, Lord of all realms"(An-Naml:8), exalting Allah against all that do not fit Him for He is the Lord, the Lord of all realms, the Creator of all

creation. Their Master is settled upon the throne. And the throne is the surface of all of His creatures. "...and Highly Exalted is Allah, Lord of all realms"(An-Naml:8). "O Moses", Allah is addressing Musa. "O Moses, it is indeed I, Allah, the All-Wise" (An-Naml:9). "O Moses", a call from Allah to Musa by his name. "it is indeed", the case and condition that is the one who is addressing you now and calling you, "I", Allah is addressing you. "Allah", this is informing regarding the self of the Lord known by all creations among all nations and people. "the Almighty", the Victor whom no one can defeat. "the All-Wise", who places each matter into its right place. Allah informed him of His name and attribute here and that is to indicate and notify the great mission with which Musa will be assigned. And it is the message that he will carry to the greatest of people who exceed all limits upon the earth and the oppressed king. So that he would know that the one who sends him is the Lord God, Allah. "the Almighty", the Victor Whom no One can defeat. "the All-Wise", Who places each matter into its right place. So, He trusted him upon this message. "O Moses, it is indeed I, Allah, the All-Wise" (An-Naml:9). "Now, cast your staff", Allah commanded him to cast his staff. And it came in surah Taha that Allah asked him about his staff, what is it? "And what is that in your right-hand, O Moses?"(Taha:17), "He said, “This is my staff. I lean on it, and I beat down(leaves) for my sheep with it, and I have other uses for it" (Taha:18). His staff was like that of a shepherd and he worked as a shepherd for ten years. His staff with which he beat down leaves for his sheep and leans on it when he sits and stands. "...and I have other uses for it" (Taha:18), form measuring water, removing something, killing a serpent, and such staff. The Lord says, "He said, “Cast it, O Moses"(Taha:19), "Now, cast your staff". He says, "So when he saw it shaking as though it were a snake, he turned away, fleeing, and did not look back", when he saw that the staff turned, "shaking as though it were a snake", as if this staff is a Jana (the snakes' male) which is severe in terms of movement and ferocious, so it moves as such. It transformed into a great snake which moves as if it is the male of the snake. "he turned away, fleeing", "he turned

away", he turned his back against the call and this fire and he fled from what he saw out of fear. "and did not look back", that is, to turn and look behind him. He left the staff which was transformed into a snake and did not look back at it, rather, he fled. Then, he was called while he was in this state. "O Moses, fear not! Truly, in My presence emissaries have nothing to fear"(An-Naml:10), "except for one who did an injustice then substituted kindness for evil—then I am surely Oft-Forgiving, Bestowing of mercy"(An-Naml:11). "O Moses", a call from the Lord. "fear not!", this is secure from Allah. "...Truly, in My presence emissaries have nothing to fear"(An-Naml:10), "Truly, in My presence", Allah. "emissaries have nothing to fear", in His presence. "emissaries ", the one whom He chose and entrusted them. Rather, they are in a secure position from the Lord because they are His Messengers which He supports, grants victory, and empowers. "except for one who did an injustice then substituted kindness for evil—then I am surely Oft-Forgiving, Bestowing of mercy"(An-Naml:11), this is the one who is supposed to fear the Lord and fear His punishment. "who did an injustice", and injustice includes levels, and each disobeys against Allah is an injustice to the soul. "then substituted kindness for evil", that he did kindness deeds, "for evil", repentance, forgiveness, and return to Allah. "then I am surely Oft-Forgiving, Bestowing of mercy", Allah forgives him. This was one of Allah's signs in which He wanted to teach him how this sign is established through casting and such. And it came in other verses that Allah commanded him, He said to him, "He said, “Pick it up and be not afraid; We will restore it to its original condition"(Taha:21), so he took it, he took his staff and turned back to its original condition.

Then, He said to him, "And put your hand inside the opening of your garment(and) it will come out white, without any evil affliction..." (An-Naml:12), "And put your hand inside the opening of your garment", the opening of the garment is the split of the garment. The opening of his garment either here or that it has another split to put it in. Cover it for a while then take it out again. "it will

come out white, without any evil affliction—", a white hand for a black man. This is an extraordinary miracle because the skin is never colored. The color of a person's skin does not change in any year of his life. So, merely covering the hand in a garment, then taking it out turns the color of the skin into a white color. "without any evil affliction", without leprosy, and without sickness. Then, it returns as it was after that. One of Allah's signs. Then He mentions in general; He says, "among nine signs", That is, Allah sent him with nine signs, these are two of them; his staff which turns into a snake and his black hand which he covers in his garment and gets out white without any evil affliction. Nine signs, and Allah told him about the rest of these signs that they are kinds of torment that Allah sent upon the people of Pharaoh; an extraordinary torment. He says, "So We sent upon them the flood and the locusts and the lice and the frogs and blood—all explicit signs—but they acted arrogantly, and they were a criminal people"(Al-A'raf:133). Then, the torment, He says, "And when the torment befell them, they said, "O Moses, pray to your Lord for us according to the covenant He made with you; if you lift the torment from us, we will most surely believe in you, and we will most surely send the Children of Israel with you"(Al-A'raf:134), "But when We lifted the torment from them for a term they were to fulfill, they promptly broke their promise" (Al-A'raf:135). Allah sent him with these clear and evident signs which are from the great extraordinary against habits. The blood, for example, the water is taken from the river, then when it is placed in the Pharaoh's vessel it turns into fresh blood. A sign which is witnessed by each old and young person, the farmer, employee, and the king. Everyone sees this sign that their fresh water, the water of the river, the fresh river of the Nile, turns as soon as it is put in their vessels into fresh blood. Yet, when the children of Israel take the water, it remains as water that they drink, and they see these great signs. As He says, "...all explicit signs—but they acted arrogantly, and they were a criminal people"(Al-A'raf:133). "among nine signs to Pharaoh and his people", Allah sent this honorable Prophet the trustworthy authority over Allah's revelation calling for Allah to Pharaoh and

his people with these nine signs. Allah ﷻ says to him "...they have indeed been a defiantly disobedient people"(Al-Naml:12), out of Allah's obedience for they worshiped people whom they made as gods and they made gods for them other than Allah to worship. "O chiefs, I have never known of any god for you other than me", and they worshiped what they did after that and thought what they did of thought and illusions. Disobedient people from the obedience of Allah in their thoughts, deeds, and treatment of others. "Indeed, Pharaoh became exalted in the land and divided its people into sects, deeming a faction of them weak and oppressed: slaughtering their sons while keeping their women alive(in bondage). Indeed, he was one of the corrupters"(Al-Qasas:4).

He says, "So when Our signs came to them as an eye-opener, they said, “This is evident sorcery"(An-Naml:13), "So when Our signs came to them", Pharaoh and his people. "Our signs", Allah attributed the signs to himself, the signs of the Lord, Allah's signs. "as an eye-opener", that is, it is obvious to everyone who has sight and everyone who has eyes. So, the sign is an eye-opener. Allah attributed the eye-opener to the sign because it is a sign as if it says that I am a sign from Allah. And whoever sees them knows that it is extraordinary against usual habit and that no one can do so except for Allah. The changing of this staff into a snake then turning it back again into staff is a sign, an evident and an eye-opener sign. Likewise, Musa’s hand, the flood, the locusts, the lice, the frogs, and blood are all explicit signs. He says, "So when Our signs came to them as an eye-opener..."(An-Naml:13), the state of these signs is an eye-opener. "...they said, “This is evident sorcery"(An-Naml:13), they attribute these signs to Musa’s sorcery that he is a sorcerer, knowledgeable in sorcery. And that these signs with which he came are extraordinary and whoever comes with such a thing bringing it from sorcery. He says, "And they repudiated them, though their(inner) selves were certain of them"(An-Naml:14), "And they repudiated them", they repudiated these signs. Repudiating is denying the truth after knowing it. That is, they knew

the truth of the matter, yet, they denied it and said no. That is, they knew that these are Allah's signs but they repudiated and denied it and said that this is evident sorcery. "And they repudiated them", they repudiated these signs. "though their(inner) selves were certain of them", that is, they did not only know it, rather, they were certain of it. Certainty is the knowledge that makes the knowledge touchable because no one denies the touchable except for the arrogant. Like the one who denies the sun while it is touchable and seen. And no one argues regarding the touchable except for the unreasonable, the one who has no mind because these signs came as an eye-opener and they knew it and were certain of them. They saw them with their eyes and were certain about it the certainty of the one who sees the known as the touchable thing and the signs which they saw are touchable things. And they knew that the one behind this and the one who came with them is Allah because they are certain that these are the Lord's signs as came in Musa saying to Pharaoh, "He said, “You have most surely known that none sent these down except the Lord of the heavens and the earth,(as) insights. And indeed I think that you, O Pharaoh, are doomed to demise"(Al-Isra:102). "And they repudiated them, though their(inner) selves were certain of them..."(An-Naml:14). He says, "out of injustice and haughtiness", "out of injustice", for themselves and not injustice to Allah for they committed injustice to themselves for knowing the truth, yet, turning it. "and haughtiness", out of being arrogant against believing in a Prophet from the people of their servants and slaves. The Pharaoh Egyptians used to treat the children of Israel as their servants and slaves. "So they said, “Are we to believe in two human beings like us while their people are servants to us"(Al-Mu'minun:47), that is, the people of Musa and Harun. "to us", to the Egyptians. "servants to us", they worship us because they were made as worshipers and they assign them with hard work and mockery and they afflict them with the worst of torment and they do evil to them by killing their make sons and keeping their females alive. They said, how could we hear, admit, and follow people who are from the low ones and our slaves and servants. High, this

is haughtiness; it is the truth and honesty which they should believe in and never turn it to such reason because the truth is above everything. Further, they came with evident truth from Allah and they were supposed to listen to them and follow what they say, yet, they denied it. "They said, “Have you come to us to divert us from what we found our fathers practicing, and so that you both become prominent in the land? For we will never believe in you"(Yunus:78), we won't believe and we cannot attain this religion to which low people from our servants and slaves call us for. "And they repudiated them, though their(inner) selves were certain of them—out of injustice and haughtiness", "out of injustice", doing so is out of injustice because injustice is misplacing the matter and those misplaced all matters instead of believing in Allah. And they denied Allah and this is what they chose. And instead of disbelieving in false masters, they believed and worshiped him when he said to them, I am your king. "...O my people, do I not have the dominion over Egypt, and are these rivers not flowing beneath me? Do you not see?"(Az-Zukhruf:51), "Or am I not better than this one who is despicable and can barely express himself?"(Az-Zukhruf:52). Allah says, "Thus he fooled his people, and they obeyed him..."(Az-Zukhruf:54). And this is from injustice to obey a lair, a fabricator, the one who calls people to worship him and leave the truthful, and the trustworthy who calls them to Allah. "out of injustice and haughtiness". He says, "...so look what the outcome was for the corrupters"(An-Naml:14), this is a direction from Allah to the addressee. And the speech here is directed to the Prophet ﷺ to everyone to whom this Qur'an was directed. "...so look what the outcome was for the corrupters"(An-Naml:14), the outcome is the end and the result to which those earth corrupters end up. Corrupters with all kinds of corruption; as calling to the worship of others apart from Allah, is the greatest kind of corruption on earth. Then, calling for disobeying Allah and corrupting the earth because nothing results from polytheism and infidelity except for corruption. Likewise, nothing results from monotheism and faith in Allah except for everything good. "Indeed, Allah commands to justice and excelling in

doing good and bringing (charity) to the relative, and He forbids obscenity and what is deplorable and oppression. He admonishes you, that you may remind yourselves"(An-Nahl:90), this is Allah's law in the messages that He does not command worship except in the good. All of the messengers came with good and light. "And We have most surely sent down to you clarifying signs and a parable from those who passed on before you, and an admonition for the ones who were mindful(of God)"(An-Nur:34), Allah does not command the worship upon the tongues of the messenger except with everything good and does not forbid them except against everything evil. As for the false masters, they do not command except with everything evil and does not forbid anything except against good. So, those are the corrupters whose all of their deeds are in corruption. "...so look what the outcome was for the corrupters"(An-Naml:14), and this is the outcome was for the corrupters which Allah exposed and demonstrated in these signs. He demonstrated that Musa stayed among his people after that, calling them to Allah and commanding them to be patient upon the harm of Pharaoh people and from being bored out of the long term in which they remained patient. "They said, “We were hurt before you came to us and after you came to us..."(Al-A'raf:129). He said to them, "...Hopefully your Lord will destroy your enemy and make you successors in the land, then He will look at how you act"(Al-A'raf:129), Musa and those who follow him were patient. Further, Allah sent them the signs followed by other signs, yet, the Pharaohs turned all of these signs. Then, in the end, Allah has decreed to eradicate and to drown them. So, He commanded Musa ﷺ to leave with his people from Egypt at night. He says, "(Then His Lord commanded,) “Journey with My servants by night; indeed, you will be followed"(Ad-Dukhan:23), Pharaoh came and called upon his people to follow them and return them once again into slavery and they denied how they went out of their obedience as such and enrage them as such. They said, "Indeed, these are just a small gang"(Ash-Shu'ara:54), "and they certainly do enrage us"(Ash-Shu'ara:55), "But indeed, we are cautious"(Ash-Shu'ara:56). And that we must

return them to the oppression and humiliation which they used to be in. So, they left, their men went, all of them led by Pharaoh in this mission. And Allah commanded Musa to strike the sea with his staff and it split into two parts, each part like a great mountain. Then, Allah commanded Musa to enter with his people into the sea so that they would get out from the other side. He says, "And very truly, We revealed to Moses: “Journey by night with My servants and strike for them a dry road across the sea. You will not be afraid of being overtaken nor apprehensive"(Taha:77), So, Musa and all his followers came out, Allah saved all of them. None of them lost the path, not a young kid nor an old lady, rather, all of them went out. Allah saved them, Musa, and all of his followers from men, women, and kids. Then, Allah closed the sea upon Pharaoh and his people, so Allah drowned them. As He says, "So when they displeased Us, We took vengeance on them and We drowned them all"(Az-Zukhruf:55), "So We made them a precedent and an example for later people"(Az-Zukhruf:56), we made them an example to every oppressor which comes after them so that he would know the outcome of injustice. Notice the outcome of injustice, oppression, and exceeding the limits. Notice what Allah made to those and take a lesson or else know that this would be your outcome. Here, Allah surprises His Messenger. He says, "So look what the outcome was for the corrupters"(Al-A'raf:103), how Allah destroyed them. Here, Allah mentioned Musa’s story in general as such in this surah after referring to this descended Qur'an upon His servant and Messenger Muhammad ﷺ in which his people used to differ as such. And they used to face the Prophet ﷺ with denial and turning the truth and did not believe in this Qur'an. They said, "We will never believe in this Recital nor in what came before it", Allah this upon them so that they know the outcome of the injustice and the outcome of the criminals. Look what the outcome was for the corrupters as such.

Then, after that, Allah started demonstrating His favor and grace upon His faithful servants and the one who followed Musa ﷺ. He says, "And indeed, We brought David and Solomon knowledge, and they said, “Praise be to Allah, Who has favored us over many of His believing servants"(An-Naml:15), those are the believers. Look what the outcome was for the believers. After Allah demonstrates the outcome of the disbelievers, He demonstrates the outcome of the people of faith from the descendants of Musa of Imran ﷺ and upon our Prophet.

يقول الله ﷻ: {وَلَقَدْ آتَيْنَا دَاوُدَ وَسُلَيْمَانَ عِلْمًا وَقَالا الْحَمْدُ لِلَّهِ الَّذِي فَضَّلَنَا عَلَى كَثِيرٍ مِنْ عِبَادِهِ الْمُؤْمِنِينَ}[النمل:15]، {وَوَرِثَ سُلَيْمَانُ دَاوُدَ وَقَالَ يَا أَيُّهَا النَّاسُ عُلِّمْنَا مَنطِقَ الطَّيْرِ وَأُوتِينَا مِنْ كُلِّ شَيْءٍ إِنَّ هَذَا لَهُوَ الْفَضْلُ الْمُبِينُ}[النمل:16]، {وَحُشِرَ لِسُلَيْمَانَ جُنُودُهُ مِنَ الْجِنِّ وَالإِنْسِ وَالطَّيْرِ فَهُمْ يُوزَعُونَ}[النمل:17]، {حَتَّى إِذَا أَتَوْا عَلَى وَادِ النَّمْلِ قَالَتْ نَمْلَةٌ يَا أَيُّهَا النَّمْلُ ادْخُلُوا مَسَاكِنَكُمْ لا يَحْطِمَنَّكُمْ سُلَيْمَانُ وَجُنُودُهُ وَهُمْ لا يَشْعُرُونَ}[النمل:18]، {فَتَبَسَّمَ ضَاحِكًا مِنْ قَوْلِهَا وَقَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَى وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ}[النمل:19]

Allah ﷻ says, “And We had certainly given to David and Solomon knowledge and they said, ‘Praise [is due] to Allāh, who has favored us over many of His believing servants’” (An-Naml: 15), “And Solomon inherited DavidHe said, ‘O people, we have been taught the language of birds, and we have been given from all things. Indeed, this is evident bounty’” (An-Naml: 16), “And gathered for Solomon were his soldiers of the jinn and men and birds, and they were [marching] in rows” (An-Naml: 17), “Until, when they came upon the valley of the ants, an ant said, ‘O ants, enter your dwellings that you not be crushed by Solomon and his soldiers while they perceive not’” (An-Naml: 18), “So [Solomon] smiled, amused at her speech, and said, ‘My Lord, enable me to be grateful for Your favor which You have bestowed upon me and upon my parents and to do righteousness of which You approve. And admit me by Your mercy into [the ranks of] Your righteous servants’” (An-Naml: 19).

ﷻ Allah mentioned the fate of the pharaohs who denied their messenger Musa says, “And they ﷻ because of their ingratitude and denial of Allah's signs. Allah rejected them”, they rejected Allah's signs “While their [inner] selves were says, “So see ﷻ convinced thereof, out of injustice and haughtiness”. Then, Allah how was the end of the corrupters”. Allah explained how He drowned all of them .as a punishmentHe says, “So We took him and his soldiers and threw them into the sea…” (Al-Qasas: 40), that was their fate. He says, “And We destroyed [all] that Pharaoh and his people were producing and what they had been building” (Al-A‘rāf: 137), this is the fate of those who deny the messengers.

Then, Allah ﷻ mentioned His graces upon believers. Especially, on the Children of Israel, on Dawud ﷺ, and his son Sulaiman. Allah appointed Dawud a king over the Children of Israel. He also strengthened his kingdom. Allah ﷻ says, “And We strengthened his kingdom and gave him wisdom and discernment in speech” (Sād: 20). It was a strong and formidable kingdom. Sulaiman inherited this kingdom after his father. Look at how Allah gave the Children of Israel prevalence over the land. Allah ﷻ says to remind people of His graces upon His believing servants. “And We had certainly given to David and Solomon knowledge”, Allah mentioned Dawud and his son Sulaiman and talked about how He gave them knowledge. “...And they said, ‘Praise [is due] to Allāh, who has favored us over many of His believing servants’” (An-Naml: 15), This knowledge is of course knowledge of religion, religious laws, politics of ruling, and other forms of knowledge that Allah gave only to them. Allah gave His servant, Dawud, Knowledge of the Book of Psalms that He revealed to him. He also gave Dawud a beautiful voice in which he used to read the Psalms and made mountains and birds read alongside him. Allah also taught him to make armor. Dawud was the first one to make armors, as Allah ﷻ says, “And We taught him the fashioning of coats of armor to protect you from your [enemy in] battle. So will you then be grateful?” (Al-Anbiyā’: 80).

He was the first one to make armor and weaponry. Allah gave Sulaiman great knowledge; He gave Sulaiman power over jinn and demons. He allowed him to imprison them and subdue them to make them run errands for him. He also subdued the wind to him and made it go wherever he wanted. He gave Sulaiman the power to talk to birds, as well. These are some of the knowledge that Allah gave to them. "And We had certainly given to David and Solomon knowledge, and they said, 'Praise [is due] to Allāh, who has favored us over many of His believing servants'" (An-Naml: 15), they said; Sulaiman and Dawud, praise is due to Allah. They thanked Allah for all of His graces in every way possible; they praised Him and mentioned all of His graces upon them for favoring them over many of His believing servants. They praised Allah for favoring them over many of His believing servants; He gave them prophethood, reign, and knowledge.

Allah ﷻ says, "And Solomon inherited David", he inherited the ruling, the knowledge, and the politics of the Children of Israel. The Children of Israel were always led by prophets; every time a prophet died, Allah sent them another one. That is why Allah made Sulaiman inherit Dawud, and that is why He gave Sulaiman both the ruling and the prophethood. "And Solomon inherited David. He said, 'O people, we have been taught the language of birds…'" (An-Naml: 16), Sulaiman is addressing the Children of Israel saying, "O people, we have been taught the language of birds". One of the branches of knowledge that Allah bestowed upon Sulaiman and Dawud was understanding the language of birds. There is no doubt that there are several languages that the birds use because they are different kinds and nations. As Allah ﷻ says, "And there is no creature on [or within] the earth or bird that flies with its wings except [that they are] communities like you…" (Al-An'ām: 38), communities like humans. a community cannot become a community without a shared language that enables its members to communicate and talk to each other. Birds have their different languages that Allah gave Sulaiman knowledge of. "O people, we have been

taught the language of birds, and we have been given from all things", they have been given everything a king needs; reign, power, an army, and a great talent for ruling. They have been given great power. "And we have been given from all things. Indeed, this is evident bounty", these are the graces that they have been given, is truly, the evident bounty from Allah. This is Allah's clear and evident bounty.

Allah ﷻ says, "And gathered for Solomon were his soldiers of the jinn and men and birds, and they were [marching] in rows" (An-Naml: 17), and gathered for Sulaiman, the honorable prophet ﷺ, his soldiers that Allah subdued to him from humans, jinn, and birds. Allah said that these soldiers could do a lot of tasks that normal humans could not do. As Allah ﷻ says, "They made for him what he willed of elevated chambers, statues, bowls like reservoirs, and stationary kettles. [We said], 'Work, O family of David, in gratitude'. And few of My servants are grateful" (Saba': 13), "They made for him what he willed of elevated chambers", elevated chambers for prayers. "Statues, bowls like reservoirs", bowels are used for carrying food and they look like reservoirs. These were great bowls for cooking food. They also made great stationary kettles for cooking lamb and different types of meat. These great stationary kettles were big enough to feed entire armies. "And stationary kettles. [We said], 'Work, O family of David, in gratitude'", family of Dawud, work in gratitude for Allah, "And a few of My servants are grateful", they are grateful to Allah Allah ﷻ. Allah ﷻ says, "And gathered for Solomon were his soldiers of the jinn and men…" (An-Naml: 17), who were under his command, as well as the birds that were subdued to him. "And they were [marching] in rows", not all of the jinn were subdued to him. Allah says, "And of the devils [i.e., jinn] were those who dived for him and did work other than that. And We were of them a guardian" (Al-Anbiyā': 82), of the devils means some of them. Also, he did not command all humans on earth. However, he reigned over the Children of Israel and a group of birds who worked

under him and obeyed his orders. We will, later on, talk about what the bird that was in his servitude did for him. They were marching in rows. All of these great soldiers who gathered from jinn, humans, and birds were in rows. When they were called to fight, each of these races gathered along with their leaders and went about to do their assigned jobs. They were an orderly army who had their separate tasks.

Allah ﷻ says, "Until, when they came upon the valley of the ants, an ant said, 'O ants, enter your dwellings...'" (An-Naml: 18), Allah is telling us about a time where Sulaiman was marching with his army and came upon a valley of ants. This was a valley where different groups of ants resided. One ant said to warn its group, "...O ants, enter your dwellings that you not be crushed by Solomon and his soldiers while they perceive not" (An-Naml: 18), this ant apparently was one of the ants that kept an eye on the upcoming dangers and enemies. This ant warned its people to enter their dwellings lest they be crushed by Sulaiman and his soldiers while marching forward while they perceive not. The army will not look under its feet at an ant colony to avoid stepping on it.

Allah ﷻ says, "So [Solomon] smiled, amused at her speech", Sulaiman ﷺ heard what the ant said to warn its people, for Allah had taught him the language of birds and animals. Being able to understand its words, he smiled in amusement. A smile is a subtle raise of the side of the lips. He did not laugh loudly, he just smiled. The Prophet ﷺ also only ever smiled, he never laughed out loud. Allah ﷻ says, "So [Solomon] smiled, amused at her speech", these are good morals because laughing loudly is the act of ignorant and lowly people. "So [Solomon] smiled, amused at her speech, and said", at that moment, he mentioned Allah's grace upon him, "....My Lord, enable me to be grateful for Your favor which You have bestowed upon me and upon my parents and to do righteousness of which You approve. And admit me by Your mercy into [the ranks of] Your righteous servants" (An-Naml: 19). Look at how humble of his prayer to Allah, "My Lord,

enable me", enable me and help me to gather all my strength to be able to thank you fully, "To be grateful for Your favor which You have bestowed upon me", your favor which You have bestowed upon me. He said favor here but he meant all of Allah's favors that He bestowed upon him. "And upon my parents and to do righteousness of which You approve", and helped me to do righteousness which you approve of and reward me for. "And admit me by Your mercy into [the ranks of] Your righteous servants", and admit me by Your mercy into the ranks of Your righteous servants in this life and the Hereafter. Help me take the path of Your believing servants. This is the epitome of humility because he did not think himself above believers. Rather, he asked Allah to include him with His believing servants in this life and the Hereafter. "And admit me by Your mercy into [the ranks of] Your righteous servants", when he pondered this favor, this small favor, which is being able to understand birds and animals, and when he heard this ant that warned its people of the coming of his army lest they crush these ants while not perceiving them, all of this revived the feeling of gratitude to God for all the graces that He gave to him. Thus, he said this prayer.

Allah ﷻ says, "And he took attendance of the birds and said, 'Why do I not see the hoopoe - or is he among the absent?'" (An-Naml: 20)

"And he took attendance of the birds", he took attendance of the birds. This shows how vigilant of a leader and a king he was. He knew his kingdom well. He took attendance of the birds among his army to see if they were doing all the tasks that he gave to them or not. Allah ﷻ says, "And he took attendance of the birds and said, 'Why do I not see the hoopoe - or is he among the absent?'" (An-Naml: 20), the hoopoe was one of his soldiers. He had this formidable army, yet, he felt the absence of this small bird of his troops. He knew that the hoopoe was absent. Allah ﷻ says, "And he took attendance of the birds and said, 'Why do I not see the hoopoe - or is he among the absent?'" (An-Naml: 20), why cannot I see it? Or is it among the absent? Is it somewhere out of my sight?

Then, Allah says, "I will surely punish him with a severe punishment or slaughter him unless he brings me clear authorization" (An-Naml: 21), this is because of his strictness. This means that if this bird had deserted or was slacking, it must be punished. He chose the most severe punishment for it. He said, "I will surely punish him with a severe punishment", if the bird was slacking in doing its responsibilities, he would slaughter it. If the bird deserted as well and thought itself away from danger, "...Or slaughter him unless he brings me clear authorization" (An-Naml: 21). He will punish the bird if it was slacking or slaughter it if it ran away unless it brings clear authorization and with good excuses to explain its absence. He must bring a clear excuse for his absence from duty, "Unless he brings me clear authorization". Allah is telling us what a great leader Sulaiman was, how vigilant and knowledgeable he was of his soldiers, and how he noticed a bird missing its duty.

Allah ﷻ says, "But he [i.e., the hoopoe] stayed not long and said "I have encompassed [in knowledge] that which you have not encompassed, and I have come to you from Sheba with certain news" (An-Naml: 22).

"But he [i.e., the hoopoe] stayed not long", the hoopoe did not stay away for long. He came back shortly after and said to Sulaiman, "...I have encompassed [in knowledge] that which you have not encompassed, and I have come to you from Sheba with certain news" (An-Naml: 22). The hoopoe was proud of the great news that he was about to deliver to Sulaiman. It said to him, "I have encompassed [in knowledge] that which you have not encompassed", I know something that you do not know of. The bird was proud of knowing something that Sulaiman did not know. Sulaiman was a prophet who knew much and had great power, but the hoopoe came and said to him, "...I have encompassed [in knowledge] that which you have not encompassed, and I have come to you from Sheba with certain news" (An-Naml: 22). I came from Sheba, the kingdom that is located in Yemen, with certain news. This news is certain, I have seen it myself,

so the hoopoe did not desert or abandon duty. Rather, it was roaming the lands of Allah looking for kingdoms to conquer, for polytheists, and for places where the armies of Allah could go and take over. It said, “I have encompassed [in knowledge] that which you have not encompassed”, this is the purpose of the whole kingdom, to spread religion all over the land. The hoopoe said I have come to you with great news, “...I have encompassed [in knowledge] that which you have not encompassed, and I have come to you from Sheba with certain news” (An-Naml: 22).

Allah says, "Indeed, I found [there] a woman ruling them, and she has been given of all things, and she has a great throne” (An-Naml:23) “I found her and her people prostrating to the sun instead of Allah, and Satan has made their deeds pleasing to them and averted them from [His] way, so they are not guided,” (An-Naml:24)

“Indeed, I found [there] a woman ruling them”, it was surprising to him to find a female ruler. It said, “Indeed, I found [there] a woman ruling them”, she ruled over them, “And she has been given of all things”, she had great power. “And she has been given of all things” that rulers need; she had a throne, glamour, ministers, assistants, and an army that was completely equipped. “And she has been given of all things” that kings needed, “And she has a great throne”, it especially mentioned that she had a great and glamourous throne. It may have been gilded or made of ebony, she had a great throne that she sat on with all of her soldiers and ministers around her. “I found her and her people prostrating to the sun instead of Allāh”, I found that this great woman who had this power and her people were prostrating to the sun instead of Allah. They were polytheists who worshiped the sun instead of Allah. “I found her and her people prostrating to the sun instead of Allāh”, instead of Allah ﷻ, “And Satan has made their deeds pleasing to them”, Satan made these displeasing deeds pleasing to them. He made worshiping other deities instead of Allah ﷻ and having a woman as a ruler

pleasing to them. “And Satan has made their deeds pleasing to them and averted them from [His] way”, he averted them from the way of Allah ﷻ, away from His path. The only path deserving its name because it leads to Allah, His pleasure, and His Paradise. “And averted them from [His] way, so they are not guided”, so they are not guided for Satan made them blind and led them astray to polytheism and disbelief.

Moreover, Allah says, “[And] so they do not prostrate to Allāh, who brings forth what is hidden within the heavens and the earth and knows what you conceal and what you declare” (An-Naml: 25), “[And] so they do not prostrate to Allāh”, these people should prostrate to Allah ﷻ the only One who deserves to be prostrated to, the only One who you should prostrate to, “[And] so they do not prostrate to Allāh”. Then, he described Allah, “Who brings forth what is hidden within the heavens and the earth”, everything is hidden from everyone except for Allah. Nothing can be hidden from Allah, even the angels know some things and do not know of others. Jinn and humans as well know some things and know not of others. They know only what their senses perceive. They do not know what their senses cannot reach, while Allah is observing everything. He knows of what is hidden within the heavens and the earth. Everything that is hidden within the heavens and earth Allah knows it, “...Who brings forth what is hidden within the heavens and the earth and knows what you conceal and what you declare” (An-Naml: 25), He knows what you hide. He knows what all these creatures hide in their hearts. Even what they did not tell anyone of, and the secrets that they did not let anyone know even their spouses and friends. God is the only one who knows of these secrets. Allah is the One who knows them, “And knows what you conceal and what you declare”.

Allah says, “Allāh - there is no deity except Him, Lord of the Great Throne” (An-Naml: 26), Allah is the One who deserves to be prostrated to, not the sun. Allah is the name of God. All of Allah's names belong to Him. We say that Allah

is the Most Merciful, the Entirely Merciful, the Most Kind, and the All-Aware. All of these names are attributes of Allah's name. No one can be named after His name except for Him. For that is His name that all creatures know of. If Allah was invoked, then all the creatures know that this is the name of the Lord of heavens and earth, the Creator of this existence. "Allāh - there is no deity except Him…" (An-Naml: 26), Allah there is no deity except for Him. He is the true God and all other deities and gods other than Him are false. A god is worshiped. Any creature that is worshiped is called a god in Arabic, whether it was the sun or the idols that used to worship, "Has he made the gods [only] one God? Indeed, this is a curious thing" (Sād: 5). "They said, 'Who has done this to our gods? Indeed, he is of the wrongdoers'" (Al-Anbiyā': 59), these are gods. Every creature that is worshiped is called a god. However, any deity that is worshiped besides Allah is a false god and was invented by people. And all these names, "They are not but [mere] names you have named them - you and your forefathers - for which Allāh has sent down no authority", "Allāh - there is no deity except Him, Lord of the Great Throne" (An-Naml: 26), the Lord and Owner of the Great Throne, the roof of all the creatures. Allah created the earth, the seven Heavens, and above them is His Throne, the roof of all these creatures. All creatures are beneath Allah's Throne. Allah is the One who resides upon the Throne. His Throne is above the seven Heavens. "Lord of the Great Throne", Allah is the only One who knows the Greatness of the Throne. As the Prophet ﷺ said, "Allah is the only One who knows the Greatness of the Throne", no one can tell the capacity, the weight, and the greatness of the Throne except for its Creator, the Great God. "Allāh - there is no deity except Him, Lord of the Great Throne" (An-Naml: 26).

The hoopoe came and said this great news to Sulaiman ﷺ. He said that he, "...I have encompassed [in knowledge] that which you have not encompassed, and I have come to you from Sheba with certain news" (An-Naml: 22), "Indeed, I found [there] a woman ruling them, and she has been given of all things", it gave this

great news to Sulaiman ﷺ. Look at how Sulaiman, the strict king, faced this news. He said, "...We will see whether you were truthful or were of the liars" (An-Naml: 27), he did not believe nor disbelieve the hoopoe. He said that he will wait until he makes sure of this news. "[Solomon] said, 'We will see whether you were truthful or were of the liars'" (An-Naml: 27), to make sure that the news he brought is correct. He said to the bird, "Take this letter of mine and deliver it to them", Sulaiman wrote a letter, sealed it, and gave it to the hoopoe and said, "Take this letter of mine and deliver it to them. Then leave them and see what [answer] they will return" (An-Naml: 28). Deliver the letter and return, do not talk to any of them. The hoopoe is the one who will deliver the letter. He said, "...Then leave them and see what [answer] they will return" (An-Naml: 28), let us wait for their response. The hoopoe took the letter of Sulaiman ﷺ then went to the royal court and threw Sulaiman's letter on her throne. She was surprised with the letter and said immediately after opening it, "She said, 'O eminent ones, indeed, to me has been delivered a noble letter'" (An-Naml: 29). The queen of Sheba said, O eminent people, to her ministers, and leaders of the army, "...Indeed, to me has been delivered a noble letter" (An-Naml: 29).

يقول الله ﷻ: {قَالَ سَنَنظُرُ أَصَدَقْتَ أَمْ كُنتَ مِنَ الْكَاذِبِينَ}[النمل:27]، {اذْهَب بِكِتَابِي هَذَا فَأَلْقِه إِلَيْهِمْ ثُمَّ تَوَلَّ عَنْهُمْ فَانظُرْ مَاذَا يَرْجِعُونَ}[النمل:28]، {قَالَتْ يَا أَيُّهَا المَلَأُ إِنِّي أُلْقِيَ إِلَيَّ كِتَابٌ كَرِيمٌ}[النمل:29]، {إِنَّهُ مِنْ سُلَيْمَانَ وَإِنَّهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ}[النمل:30]، {أَلَّا تَعْلُوا عَلَيَّ وَأْتُونِي مُسْلِمِينَ}[النمل:31]، {قَالَتْ يَا أَيُّهَا المَلَأُ أَفْتُونِي فِي أَمْرِي مَا كُنتُ قَاطِعَةً أَمْرًا حَتَّى تَشْهَدُونِ}[النمل:32]، {قَالُوا نَحْنُ أُوْلُوا قُوَّةٍ وَأُولُوا بَأْسٍ شَدِيدٍ وَالأَمْرُ إِلَيْكِ فَانظُرِي مَاذَا تَأْمُرِينَ}[النمل:33]، {قَالَتْ إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا وَجَعَلُوا أَعِزَّةَ أَهْلِهَا أَذِلَّةً وَكَذَلِكَ يَفْعَلُونَ}[النمل:34]، {وَإِنِّي مُرْسِلَةٌ إِلَيْهِمْ بِهَدِيَّةٍ فَنَاظِرَةٌ بِمَ يَرْجِعُ الْمُرْسَلُونَ}[النمل:35].

says, "]Solomon] said, 'We will see whether you were truthful or were ﷻ Allah .of the liars'" (An-Naml: 27), "Take this letter of mine and deliver it to themThen leave them and see what [answer] they will return" (An-Naml: 28), "She said, 'O eminent ones, indeed, to me has been delivered a noble letter'" (An-Naml: 29),

“Indeed, it is from Solomon, and indeed, it is [i.e., reads]: ‘In the name of Allāh, the Entirely Merciful, the Especially Merciful’” (An-Naml: 30), “Be not haughty with me but come to me in submission [as Muslims]” (An-Naml: 31), “She said, ‘O eminent ones, advise me in my affair. I would not decide a matter until you witness [for] me’” (An-Naml: 32), “They said, ‘We are men of strength and of great military might, but the command is yours, so see what you will command’” (An-Naml: 33), “she said, ‘Indeed kings - when they enter a city, they ruin it and render the honored of its people humbled. And thus do they do’” (An-Naml: 34), “But indeed, I will send to them a gift and see with what [reply] the messengers will return” (An-Naml: 35).

saw the bird that was ﷺ Allah is telling us that when His servant Sulaiman absent for a while, threatened it by saying, “...Why do I not see the hoopoe - or ”?is he among the absent(An-Naml: 20), “I will surely punish him with a severe punishment or slaughter him unless he brings me clear authorization” (An-Naml: 21). Allah ﷻ says, “But he [i.e., the hoopoe] stayed not long”. Then the bird came to deliver this great news, it said, “I have encompassed [in knowledge] that which you have not encompassed”, I know something that you do not know of. “And I have come to you from Sheba with certain news”, “Indeed, I found [there] a woman ruling them, and she has been given of all things…” (An-Naml: 23), of splendor and sovereignty, “And she has a great throne”, “I found her and her people prostrating to the sun instead of Allah, and Satan has made their deeds pleasing to them and averted them from [His] way, so they are not guided” (An-Naml: 24), “[And] so they do not prostrate to Allah, who brings forth what is hidden within the heavens and the earth and knows what you conceal and what you declare” (An-Naml: 25), “Allah - there is no deity except Him, Lord of the Great Throne” (An-Naml: 26).

When the bird brought him this great news, Sulaiman ﷺ acted as a firm king and said, we will see, “[Solomon] said, ‘We will see whether you were truthful’”,

we'll check the news you brought, "...Or were of the liars" (An-Naml: 27). Then, he wrote a letter and said to it, "Take this letter of mine and deliver it to them", leave this letter with them. "...Then leave them and see what [answer] they will return" (An-Naml: 28), deliver it and come back. Allah tells us the story without extensive and unnecessary details. The bird took the book and threw it on the queen's throne. When she found it, "She said, 'O eminent ones'", she said to her ministers, advisors, and the people of the court, "...indeed, to me has been delivered a noble letter" (An-Naml: 29). She said that in the passive voice because she did not know how the letter reached her room. She described it as a noble book even though it was written in a threatening tone, for it started with 'In the name of Allāh, the Entirely Merciful, the Especially Merciful'. That was a noble invitation for these people to embrace the religion of Allah and it was sent from Sulaiman who respected her status and invited her to embrace the religion of Allah ﷻ.

She said, "...Indeed, to me has been delivered a noble letter" (An-Naml: 29), "Indeed, it is from Solomon", she obviously recognized Sulaiman, the king, because he was mentioned everywhere. This letter started like this, "...In the name of Allah, the Entirely Merciful, the Especially Merciful" (An-Naml: 30), Sulaiman started his letter with the name of Allah, the meaning of this is I start my letter with the name of Allah and it is sent in His name. I start my work and I ask the blessing of Allah this way. Allah, the One and only God, the Entirely Merciful whose Mercy encompasses all. The Especially Merciful towards His servants. This opening had three names of Allah; Allah, the Entirely Merciful, the Most Merciful. "Be not haughty with me but come to me in submission [as Muslims]" (An-Naml: 31), he got directly to the point; be not haughty with me. This is a threat that indicates that he is a very powerful man. "Be not haughty with me but come to me in submission [as Muslims]" (An-Naml: 31), but come to me in submission as Muslims. Submit to Allah in peace, embrace His religion,

and do not try to disobey His orders or be stubborn. “But come to me in submission [as Muslims]”, “She said, ‘O eminent ones, advise me in my affair’”, and this shows her wisdom and wit, even though she was a disbeliever. She was a wise woman who consulted her people, “She said, ‘O eminent ones, advise me in my affair’”, she consulted them on the matter that had befallen upon them because the letter asked them to abandon their worship and culture and come in submission to a king who wanted to include them in his territory. “...Advise me in my affair. I would not decide a matter until you witness [for] me” (An-Naml: 32), I would not decide a matter and reach a judgment until you witness this matter and give me your opinions on it. As we said, this was because of her wit and wisdom. She was not a tyrant who took decisions without consulting with anyone. Rather, she was a wise woman who did not take any decision without consulting her advisors.

They advised her as they thought themselves to be, “They said, ‘We are men of strength”, we are men of strength. This means that they were seasoned fighters and had great power, “And of great military might”, they had great military might, they had patience and experience in meeting enemies and using weapons. “But the command is yours, so see what you will command”, we are ready to fight back, we were threatened with war and we are ready to fight those who threaten us, but it is up to you, if you believe war is best, then we are ready, but if you think peace is better, then the command is yours and the final decision is up to you. So see what you will command. We will comply no matter what you choose. She said, “She said, ‘Indeed kings - when they enter a city, they ruin it’”, she meant that Sulaiman was a king, and kings used to destroy the cities and countries that they invaded because they were mighty and high. When kings stroke, they stroke as tyrants. They destroyed the cities they invaded and rendered its people's honor to nothing; they killed, beat, humiliated its people. All kings on earth did this. Nations used to invade each other and the strong used to eat the weak.

“Indeed kings - when they enter a city, they ruin it and render the honored of its people humbled”, the honored people means those of high status, ministers, and leaders. They rendered them humble and put them in servitude. “And thus do they do”, this is what they have always done. She thought Sulaiman to be one of these kings who threatened and ordered this way. They thought that if they lost the battle this is what would happen to them.

Then, she said, “But indeed, I will send to them a gift and see with what [reply] the messengers will return” (An-Naml: 35), she wanted to win herself more time before submitting. She wanted to win the favor of this king whom she thought was like other kings. She said, “But indeed, I will send to them a gift...” (An-Naml: 35), she sent him a gift because many kings were pleased with gifts. She thought that would spare them his might, that that would keep him at bay and the gift would be a bribe to make him leave them alone. “But indeed, I will send to them a gift and see with what [reply] the messengers will return” (An-Naml: 35), I will wait for the reply when the messengers, who will send this gift, return.

Allah ﷻ says, “So when they came to Solomon, he said, ‘Do you provide me with wealth? But what Allah has given me is better than what He has given you. Rather, it is you who rejoice in your gift’” (An-Naml: 36), “Return to them, for we will surely come to them with soldiers that they will be powerless to encounter, and we will surely expel them therefrom in humiliation, and they will be debased” (An-Naml: 37).

“So when they came to Solomon”, the messengers of the queen came with all sorts of gifts to Sulaiman, so he said, “Do you provide me with wealth?” They came to him with wealth. This gift could have gold, silver, utensils, Antiques, etc. “He said, ‘Do you provide me with wealth? But what Allah has given me is better than what He has given you’”, what Allah ﷻ has given me of money, antique, etc., is better than what He has given you. “Rather, it is you who rejoice in your gift”,

rather, you the disbelieving kings and queens, who worship others besides Allah, are the ones who rejoice in these gifts. As for Sulaiman, he was a prophet who implemented Allah's orders, spread His religion on earth, and implemented the rules of religion. He did not care for mundane materials that kings strived for. He was a king who was dedicated to the obedience of God. His father, Dawud ﷺ was the king before him, yet he only spent the money on his hard work. He did not spend the money of the kingdom. He used to make armor and sell it every day as Allah ﷻ says, "And We made pliable for him iron", "And We taught him the fashioning of coats of armor to protect you". Every time he sold an armor, he bought new iron with a third of the profit, he gave another third to charity and spent the last third on himself. As the Prophet ﷺ said, "No one has ever eaten better food than what he eats as a result of the labor of his hands. God's prophet David used to eat from what he had worked for with his hands". He used to eat from what he had worked for with his hands. Both of these prophets dedicated their sovereignty to the obedience of Allah and not to rejoice in all the riches this life had to offer, He says, "Rather, it is you who rejoice in your gift".

"Return to them", he made the bird go back with another letter. This letter did not include any invitation. It was a threat. "Return to them, for we will surely come to them with soldiers that they will be powerless to encounter, and we will surely expel them therefrom in humiliation, and they will be debased" (An-Naml: 37), he threatened them with soldiers that they could never encounter for declining his invitation. "Return to them" with another letter, "For we will surely come to them with soldiers that they will be powerless to encounter", we will surely come to them with soldiers that they will be powerless to encounter or defeat. "And we will surely expel them therefrom in humiliation, and they will be debased", we will surely expel them from their land. They will be debased and humiliated.

Sulaiman knew that after this last threat to send his soldiers that he sent in the last letter that they would come in submission to his order. Here, Allah shows one of the matters that He gave Sulaiman the power over. Sulaiman said, “[Solomon] said, ‘O assembly [of jinn], which of you will bring me her throne before they come to me in submission?’” (An-Naml: 38). While Sulaiman was among his soldiers and people, he asked them, who can bring me her throne? Who can bring the throne of Balqis which was back in Yemen, in Shiba, while Sulaiman was in Jerusalem before they came into submission? He knew that they would come in submission after this threat. Allah ﷻ says, “A powerful one from among the jinn said, "I will bring it to you before you rise from your place, and indeed, I am for this [task] strong and trustworthy” (An-Naml: 39). A demon from the jinn who was subdued by Sulaiman said, “I will bring it to you before you rise from your place”, I can bring the throne. The throne includes the chair of the ruler and the places that ministers and leaders sat, the tapestries, the carpets, and antiques in the throne room. He said, “I will bring it to you before you rise from your place”, I will move it all this distance of thousands of kilometers from Sheba in Yemen to Jerusalem in Palestine before Sulaiman rises from his place. This could take an hour for him to bring the throne. He said, “...I will bring it to you before you rise from your place, and indeed, I am for this [task] strong and trustworthy” (An-Naml: 39), I am for this task of bringing the throne strong and trustworthy. I will not ruin even one of its beads. I will bring it in excellent condition.

He offered this proposition to Sulaiman before another person got up and offered something better. Allah ﷻ says, “Said one who had knowledge from the Scripture, "I will bring it to you before your glance returns to you." And when [Solomon] saw it placed before him, he said, "This is from the favor of my Lord to test me whether I will be grateful or ungrateful. And whoever is grateful - his gratitude is only for [the benefit of] himself. And whoever is ungrateful - then indeed, my Lord is Free of need and Generous" (An-Naml: 40).

“Said one who had knowledge from the Scripture, ‘I will bring it to you before your glance returns to you’”, “Said one who had knowledge from the Scripture”, the one who had knowledge from the Scripture. Allah gave him this description. He did not explain whether this person was from the jinn or not. What Scripture did he have knowledge of? Does that mean the Torah? Or was it another one of Allah's Scripture? This was not specified. This person seems to be one of the believing jinns who had more knowledge than the little demon who offered to bring the throne in a long time. “Said one who had knowledge from the Scripture”, some interpreters said that the one with the knowledge from the scripture is Jibreel. Others said that it was Sulaiman. All of these interpretations have no basis. Rather, he is one of the people and soldiers that were subdued to Sulaiman by Allah. These jinns had the power to do tasks that humans could never do. As Allah ﷻ says, “They made for him what he willed of elevated chambers, statues, bowls like reservoirs, and stationary kettles. [We said], ‘Work, O family of David, in gratitude…’” (Saba’: 13). He says, “And of the devils [i.e., jinn] were those who dived for him and did work other than that. And We were of them a guardian” (Al-Anbiyā’: 82), they have powers that surpass what humans can do. It also seems that some jinns are stronger than others; the demon could bring the throne in an hour, while the one who had knowledge from the Scripture could bring it in the blink of an eye. “Said one who had knowledge from the Scripture, ‘I will bring it to you before your glance returns to you’”, he could bring the throne in a blink of an eye. It is astonishing to be able to move this throne this big and heavy for thousands of kilometers in the blink of an eye, “I will bring it to you before your glance returns to you”.

Allah ﷻ says, “And when [Solomon] saw it placed before him, he said, ‘This is from the favor of my Lord to test me whether I will be grateful or ungrateful’”. When Sulaiman ﷺ saw the throne placed before him in Jerusalem in the blink of an eye. When the one who had the knowledge of the Scripture placed it before

him in a blink of an eye, he said, this is from the favor of my Lord. All of this power to subdue all these soldiers and put them in my service is from the favor and charity of my Lord. None of it came about because of my power or knowledge. Rather, all of it is a favor and charity from Allah. Then, he said, "To test me whether I will be grateful or ungrateful", this blessing is a test. Will he be grateful? He said, to test me and see if I will thank Allah's graces upon me, or will I be ungrateful? Thanking a blessing is by attributing it to its bestower. The bestowed is God; He is the One who bestowed it upon Sulaiman and subdued all these soldiers to him. All of this is due to Allah's graces and favor. Being grateful to this means acknowledging it both in your heart and with your words. It also means doing the worship rites that are due to Allah, like praying, fasting, and subservience to Him. "Whether I will be grateful or ungrateful", being ungrateful means to think that you deserve all of this because of your own talents, denying its bestower by claiming that you had this power by yourself, and being self-important. "Whether I will be grateful or ungrateful". Sulaiman said, "And whoever is grateful - his gratitude is only for [the benefit of] himself", those who are grateful only benefit themselves because they will be rewarded for their gratitude. Allah rewards gratitude by increasing His blessings and graces upon His grateful subjects. "And [remember] when your Lord proclaimed, 'If you are grateful, I will surely increase you [in favor]; but if you deny, indeed, My punishment is severe'" (Ibrāhīm: 7), "And whoever is grateful - his gratitude is only for [the benefit of] himself. And whoever is ungrateful - then indeed, my Lord is Free of need and Generous", those who are ungrateful, then, indeed, Allah is free of the need of this ungrateful person and all of His servants. For Allah is Praiseworthy for His Person. He is the Self-sufficient and the Generous. He is the One who gives to His servants and does not need anyone.

Then, Sulaiman wanted to test the mind of this wise woman. He said, "He said, 'Disguise for her her throne; we will see whether she will be guided [to truth] or

will be of those who is not guided'" (An-Naml: 41). Sulaiman said to his soldiers, "Disguise for her her throne", change her throne and make it unrecognizable to her; place it somewhere else, change some things about it, change its color. Keep the throne but make some changes to it so she could not recognize it. He said, "...We will see whether she will be guided [to truth] or will be of those who is not guided" (An-Naml: 41), will she recognize her throne? He wanted to test her wit to see if she will be guided to the truth or be one of those who are not guided. She lived comfortably and in glamour. Will she be able to recognize it? "He said, 'Disguise for her her throne; we will see whether she will be guided [to truth] or will be of those who is not guided'" (An-Naml: 41).

Furthermore, Allah says, "So when she arrived it was said [to her], 'Is your throne like this?' She said, '[It is] as though it was it'. [Solomon said], 'And we were given knowledge before her, and we have been Muslims [in submission to Allah]'" (An-Naml: 42).

"So when she arrived" from Shiba with her royal parade that had many horses and camels as parades were at that time, "It was said [to her], 'Is your throne like this?'" When she was welcomed in, she was asked, does this look like your throne back in Yemen? She looked at it and said, "[It is] as though it was it", she said it is as though it was. It would have never come to her mind that her throne would be transferred all this distance and reach before her. "[It is] as though it was it", those who look at it closely liken it to her throne, Her answer showed her wit and cleverness. She said that this looked like the throne she left behind. Of course, Sulaiman wanted to astonish her and show her that submitting to him and embracing Islam is the right decision. That war was never a choice. "...She said, '[It is] as though it was it'. [Solomon said], 'And we were given knowledge before her, and we have been Muslims [in submission to Allāh]'" (An-Naml: 42), and we were given knowledge before her. Allah gave him knowledge of all things before her, and we have been Muslims. Allah favored Sulaiman over her. This

woman had knowledge and experience, but Sulaiman had the knowledge of a Prophet. His knowledge was more extensive than hers, and we were given knowledge before her, and we have been Muslims in submission to Allah. He favored him with the knowledge of this life and the Hereafter.

Allah ﷻ says, “And that which she was worshipping other than Allah had averted her [from submission to Him]. Indeed, she was from a disbelieving people” (An-Naml: 43), what she worshiped averted her from belief and Islam. What she worshiped and the idols that she worshiped besides Allah. “Indeed, she was from a disbelieving people”, even though she was witty, clever, and wise, she was raised between these polytheists and that is what averted her from this religion. “And that which she was worshipping other than Allah had averted her [from submission to Him]. Indeed, she was from a disbelieving people” (An-Naml: 43). Sulaiman ﷺ prepared another surprise for her that could have never come to her mind. This surprise was a type of worldly glamour that she could have never dreamt about or seen anything like it.

يقول الله ﷻ: {قَالَ نَكِّرُوا لَهَا عَرْشَهَا نَنظُرْ أَتَهْتَدِي أَمْ تَكُونُ مِنَ الَّذِينَ لا يَهْتَدُونَ}[النمل:41]، {فَلَمَّا جَاءَتْ قِيلَ أَهَكَذَا عَرْشُكِ قَالَتْ كَأَنَّهُ هُوَ وَأُوتِينَا الْعِلْمَ مِنْ قَبْلِهَا وَكُنَّا مُسْلِمِينَ}[النمل:42]، {وَصَدَّهَا مَا كَانَتْ تَعْبُدُ مِنْ دُونِ اللَّهِ إِنَّهَا كَانَتْ مِنْ قَوْمٍ كَافِرِينَ}[النمل:43]، {قِيلَ لَهَا ادْخُلِي الصَّرْحَ فَلَمَّا رَأَتْهُ حَسِبَتْهُ لُجَّةً وَكَشَفَتْ عَنْ سَاقَيْهَا قَالَ إِنَّهُ صَرْحٌ مُمَرَّدٌ مِنْ قَوَارِيرَ قَالَتْ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي وَأَسْلَمْتُ مَعَ سُلَيْمَانَ لِلَّهِ رَبِّ الْعَالَمِينَ}[النمل:44].

says, "He said, "Disguise for her her throne; we will see whether she ﷻ Allah will be guided [to truth] or will be of those who is not guided" (An-Naml:41) "So "?when she arrived, it was said [to her], "Is your throne like thisShe said, "[It is] as though it was it." [Solomon said], "And we were given knowledge before her, and we have been Muslims [in submission to Allah]" (An-Naml:42). “And that which she was worshipping other than Allah had averted her [from submission to Him]. Indeed, she was from a disbelieving people" (An-Naml:43) "She was told,

"Enter the palace." But when she saw it, she thought it was a body of water and uncovered her shins [to wade through]. He said, "Indeed, it is a palace [whose floor is] made smooth with glass." She said, "My Lord, indeed I have wronged myself, and I submit with Sulaiman to Allah, Lord of the worlds" (An-Naml:44).

when he received the throne of ﷺ tells us about His Prophet Sulaiman ﷺ Allah Balqees, from Yemen to Jerusalem, in a blink of an eye with the help of that said about, "Said one who had knowledge from the ﷺ person whom Allah Scripture, "I will bring it to you before your glance returns to you" in a blink of ,said, "... And when [Solomon] saw it placed before him, he said ﷺ an eye. Allah This is from the favor of my Lord to test me whether I will be grateful or" .ungratefulAnd whoever is grateful - his gratitude is only for [the benefit of] himself. And whoever is ungrateful - then indeed, my Lord is Free of need and Generous" (An-Naml:40). Then Sulaiman ﷺ said, "He said, "Disguise for her her throne". Change it a little bit, change its color and some of its attributes. Her throne means her seat of power. "... we will see whether she will be guided [to truth] or will be of those who is not guided" (An-Naml:41). when she came and entered the place where her throne resided, "it was said [to her], "Is your throne like this?" Does this look like your throne back in Yemen? She said something that conveyed her wisdom, intelligence, and cleverness, "She said, "[It is] as though it was it". As if it is the same throne. Her words carry two meanings; it either means that it is the same throne or a replica of it that was built in a hurry. This showed her cleverness, wisdom, intelligence, and meticulous attention to detail. Allah ﷺ said afterward, "[Solomon said], "And we were given knowledge before her, and we have been Muslims [in submission to Allāh]". If this was said by Sulaiman it means that Allah ﷺ gave him knowledge before her and that He blessed Sulaiman with submission to Allah ﷺ. However, if this was said by her, it means that Allah ﷺ had bestowed her with knowledge and that she had been submitted to Allah before standing before Sulaiman, and that she embraced Islam

when Sulaiman invited her to the religion. "Be not haughty with me but come to me in submission [as Muslims]'" (An-Naml:31). This means that she responded positively to that order.

Allah ﷻ said, "And that which she was worshipping other than Allāh had averted her [from submission to Him]. Indeed, she was from a disbelieving people" (An-Naml:43). She was drawn towards Islam for her sharpness of mind, singularity, and meticulous attention to detail. What stopped her from embracing the religion of Allah is that she was from a disbelieving people and her position of power as a queen. "And that which she was worshipping other than Allāh had averted her [from submission to Him]..." (An-Naml:43). This stopped her from embracing Islam despite the sharpness of her mind. "Indeed, she was from a disbelieving people". This was due to the influence of her environment and society that drove her away from Islam.

Sulaiman ﷺ also wanted to show her the grandiose of the reign that Allah ﷻ had bestowed upon him. So, he built a palace so grand and formidable out of glass. "She was told, "Enter the palace". Allah ﷻ said, "But when she saw it, she thought it was a body of water". When she saw the palace, she thought it was a body of water, so she uncovered her shins to wade through to the rooms of the palace before her. Then, she was told, “what is in front of you is not water, but a palace made of glass that is so soft and clear that you can see the water beneath it.” when a person looked at it, they could not tell that it was a glass flooring with water beneath where animals swam, fish, and otherwise. A spectator might think that he is looking into a river or a sea. When she uncovered her shins, she was told, "Indeed, it is a palace [whose floor is] made smooth with glass". This was a formidable building that could not be compared to the throne that she left behind. "She said, "My Lord, indeed I have wronged myself" with her disbelief, and polytheism when she worshiped the sun before that, "and I submit with Solomon to Allāh, Lord of the worlds". She declared her embrace of the religion and that

she submitted with Sulaiman, the Prophet, who invited her to the worship of Allah ﷻ and to leave the worship of the sun. She embraced the religion of Allah ﷻ thanks to the invitation of this Prophet and thanks to the power Allah has bestowed upon him that he used to obey Allah. This story came right after the story of Musa and the Pharaoh to explain the effects of belief and disbelief. Look at those disbelieving pharaohs who were prevalent on earth because of their power and sovereignty. Allah ﷻ eliminated them and gave them a sorrowful fate. He, then, compared them to those who embraced this religion and followed its path and orders, and how Allah ﷻ made them kings and leaders, and how they used what He gave them to obey Him and invite people around the earth to embrace Islam.

This chapter ends here. Then, Allah ﷻ goes into another chapter to clarify the effects of belief and disbelief and to talk about His way on earth. Allah ﷻ said, "And We had certainly sent to Thamūd their brother Ṣāliḥ, [saying], "Worship Allāh," and at once they were two parties conflicting" (An-Naml:45). Allah ﷻ certainly sent; Allah talks about Himself using the plural to convey His Great Person. He sent to Thamud, the well-known Arabic Tribe that was destroyed long time ago, "And We had certainly sent to Thamūd their brother Ṣāliḥ". He is the brother of that tribe, a part of it. Yet, Allah said that he was their brother because He only sends messengers after they come of age and become fully mature men of the age of forty. Their brother Salih invited them to believe in Allah. Allah ﷻ chose him because he was a part of that tribe, and that way they knew his upbringing, morals, his ins and outs, and all of his affairs. That enables them to know that he is telling the truth and not lying to them. "Worship Allāh". This is the Message that Salih and every prophet was sent with, to invite their people to the worship of Allah alone without partners. "Worship Allāh". Does this invitation cause evil, harm, or steering away from the right path? Rather, it is the clear Truth, for there is no god except for Allah ﷻ. He is the Creator of this universe and the Disposer of its affairs. Worship is His right and every grace is

from Him. "Worship Allāh". Allah ﷻ said, "and at once they were two parties conflicting". At once it shows surprise. The moment he said that his tribe split into two conflicting parties; the first one that believed in Salih, the other was stubborn in disbelief.

Allah says, "He said, "O my people, why are you impatient for evil before [i.e., instead of] good? Why do you not seek forgiveness of Allah that you may receive mercy?" (An-Naml:46). Salih said in pity for his people while inviting them to be good, "O my people, why are you impatient for evil before [i.e., instead of] good?" Why are you impatient for evil and God's punishment before good? Allah ﷻ blessed you with belief, and that belief insures that Allah ﷻ will keep you safe in your homes, bless your affairs and works, and will reward you in the Hereafter. Religion is all good, while disobeying Allah ﷻ means being punished in this life and the Hereafter. So, why are impatient for the evil before the good? Why do they damn themselves by way of disbelief and stubbornness instead of seeking good? Embracing religion means getting that good in this life and the Hereafter. "Why do you not seek forgiveness of Allah". Why do not you seek the forgiveness of your Lord because of your sins, polytheism, and disbelief, then go back to Him? "that you may receive mercy?" If you do this, you may receive mercy from Allah ﷻ. He will have mercy upon you and will not punish you in this life or in the Hereafter. Look at how gentle and full of pity was Salih's invitation to the Truth to his people, and how they met that invitation.

Allah then says, "They said, "We consider you a bad omen, you and those with you". "He said, "Your omen [i.e., fate] is with Allah. Rather, you are a people being tested" (An-Naml:47).

"They said, "We consider you a bad omen, you and those with you". We consider you a bad omen; a bad omen means evil portent. They mean that the presence of Salih and his companions is a bad omen for them. This either means

that their faces are a bad omen for them, or that their presence is a bad omen, for every time a Messenger came carrying a Message, punishment, and destruction followed soon after for those who denied that Messenger. This is due to the narrowness of their minds and their littleness. The Messengers who were sent to their people like Hud ﷺ to the Tribe of Ad; which was close to them. Ad was located on the southern side of the Peninsula while Thamud was located on its northern side. If they meant the Message of Hud ﷺ to Ad and the destruction that befell upon them when they did not believe, then that means that they think this Message is a bad omen, and that only shows the narrowness of their minds and the decadence of their ideals. It is, rather, a reason to believe and embrace the religion of Allah ﷻ for fear of punishment. In short, they told their prophet that his presence is a sign of a bad omen to them. "We consider you a bad omen, you and those with you". This form of pessimism is due to birds; Arabs used to use a flying bird to tell the future, the unseen, and fortune-telling. They did this by making a bird fly by throwing a pebble at it and looking where it went; if it flew to the right, then the person became happy because they believed their wants would be realized, whether it was travel, commerce, or anything else. If it flew to the left, they became pessimistic and believed their affairs would not be realized, and changed their plans, as a consequence. They said, "We consider you a bad omen, you and those with you" "He said, "Your omen [i.e., fate] is with Allāh". Salih ﷺ answered them, "He said, "Your omen [i.e., fate] is with Allāh". Your omen, your luck, your fate, and your fortune is in the hands of Allah ﷻ. "He said, "Your omen [i.e., fate] is with Allāh". Whatever good or bad luck that befalls upon you is due to Allah ﷻ for he is the Disposer of His servants' affairs. Then, he said to them, "Rather, you are a people being tested". Rather, you are a people being tested. You are being tested with afflictions; however, this also means that they have failed that test. Those who are tested are the ones who have failed. They are being tested because they denied their messenger and damned themselves, and because of that, they deserve the punishment of God ﷻ.

Allah ﷻ says, "And there were in the city nine family heads causing corruption in the land and not amending [its affairs]" (An-Naml:48). In this city, there resided nine family heads of Salih's people. "... causing corruption in the land and not amending [its affairs]" (An-Naml:48). They did all sorts of corruption, the worst of which was denying their messenger, steering people away from him, and plotting against him. They also did all sorts of other corruptions in the land; they killed, stole, etc. all of this is included when we mention causing corruption in the land. Allah ﷻ said, "causing corruption in the land". This land is the cities of Salih . "and not amending [its affairs]". They have not one good deed. They do not seek to better themselves or to call for the betterment of others. Their corruption was of the worst kind.

Allah says, "They said, "Take a mutual oath by Allah that we will kill him by night, he and his family. Then we will say to his executor, 'We did not witness the destruction of his family, and indeed, we are truthful" (An-Naml:49).

These nine heads ganged up and plotted for evil. They said to each other, "Take a mutual oath by Allāh that we will kill him by night, he and his family". They took an oath and swore, "by Allāh that we will kill him by night, he and his family". They wanted to kill him by night; they plotted to attack him and his family and kill them by night while people were sleeping. So, not only Salih, they wanted no witnesses whether it was his wife or children. They wanted to kill all residents of his household, "... Then we will say to his executor, 'We did not witness the destruction of his family, and indeed, we are truthful" (An-Naml:49). Then they will say to his close companions and tribe who might want to avenge him, they said, "We did not witness the destruction of his family, and indeed, we are truthful". We did not witness the destruction of his family. They wanted to swear while telling a lie. or it might mean that they did not witness the death because they could not see at night. They thought that could help them lie if they did not see the faces of those who they planned to kill, for they wanted to kill all

of them and burn his house during the dark hours of the night. That way they can tell this lie because they will not actually see the faces of whom they wanted to kill. "and indeed, we are truthful". It will be true that they did not actually see their faces.

Allah ﷻ says, "And they planned a plan, and We planned a plan, while they perceived not" (An-Naml:50). A plan here means a plot in secret to cause harm to one's enemy. Every person who planned a plan in secret to harm their enemy is sly. They planned a plan to kill Salih and his family unjustly at night. Then, in the morning, they will pretend to be innocent and swear that they saw nothing. This way, the case dies and they will be done with him. However, Allah ﷻ will plan a plan that defeats their plots. Allah ﷻ says, "... and We planned a plan, while they perceived not" (An-Naml:50). Allah ﷻ planned a plan against them. There is no doubt that the plans of servants are nothing compared to Allah's plans. For Allah is above them and knows what they plan. They, on the other hand, know not what Allah plans for them. "... and We planned a plan, while they perceived not" (An-Naml:50). They do not feel that Allah's destruction is coming their way.

He said, "Then look how was the outcome of their plan - that We destroyed them and their people, all" (An-Naml:51).

"Then look how was the outcome of their plan..." (An-Naml:51). Look. This is an order from Allah ﷻ to His Messenger and to all those who are addressed. Loot at the outcome of their plan. "Then look how was the outcome of their plan - that We destroyed them and their people, all" (An-Naml:51). We destroyed them and all of their people. Allah ﷻ ordered Salih to run away at night with his companions. Then He sent upon them one shriek by an angel. As Allah ﷻ says, "and they became like the dry twig fragments of a [animal] pen". "Indeed, We sent upon them one shriek [i.e., blast from the sky], and they became like the dry twig fragments of a [animal] pen" (Al-Qamar:31). They became like the dry twig

that disintegrates after a year. "and they became like the dry twig fragments of a [animal] pen". "Then look how was the outcome of their plan - that We destroyed them and their people, all" (An-Naml:51).

Allah says, "So those are their houses, desolate because of the wrong they had done. Indeed in that is a sign for people who know" (An-Naml:52). "Those" is a pronoun that refers to their houses, "their houses, desolate because of the wrong they had done". Desolate, no one resides there anymore because all of their residents were killed. Only wind blows there now. Allah ﷻ says, "because of the wrong they had done". This is because of their injustice, stubbornness, and denial of their messenger and His Message and plotting to kill him. That was their fate. "... Indeed in that is a sign for people who know" (An-Naml:52). The houses of Thamud, the people of Salih, that were engraved in stone in the mountains, are empty until this day. Indeed, that is a sign for the punishment that Allah ﷻ has sent to these wrongdoers and the way He saved His believing servants. "that is a sign for people who know". It is a sign of God's Ability and that He will be ready to destroy those who plan against His believing servants. "that is a sign for people who know".

Then, Allah ﷻ says, "And We saved those who believed and used to fear Allah" (An-Naml:53). Allah saved those who believed, who are Salih and his companions because They feared Allah, ﷻ. Thamud faced the same fate as others have faced before. Allah destroyed them like He destroyed the Pharaoh. He also saved believers and helped them triumph. Thamud was a tribe that Allah sent a messenger to invite them to Him. They had contradictory responses to this messenger; some believed and some disbelieved. Notice the difference between the fate of those who believed and those who disbelieved.

Then, another chapter talking about this Message and this religion. The Message of God ﷻ. Allah ﷻ says, "And [mention] Lot, when he said to his people,

"Do you commit immorality while you are seeing?" (An-Naml:54). Lot, the Prophet that Allah ﷻ sent to the villages of Jordan's Valley. He said to his people, "... Do you commit immorality while you are seeing?" (An-Naml:54). This is a question that shows contempt and condescension towards the addressed. "... Do you commit immorality while you are seeing?" (An-Naml:54). This immorality is approaching men with desire. This is immorality and an offensive matter and of the utmost ugliness. You commit this act of immorality while you are seeing. You commit it while you know that this is something that you and everyone with a pure nature should steer away from. "... Do you commit immorality while you are seeing?" (An-Naml:54).

Allah says, "Do you indeed approach men with desire instead of women? Rather, you are a people behaving ignorantly" (An-Naml:55). Do you? This is a rhetorical question to show disdain for this act and not a question to get an actual answer. "Do you indeed approach men with desire instead of women?". You desire men instead of women. "Rather, you are a people behaving ignorantly". You are people behaving ignorantly and you are committing something that shows your ignorance and obscenity.

Allah ﷻ says, "But the answer of his people was not except that they said, "Expel the family of Lot from your city. Indeed, they are people who keep themselves pure" (An-Naml:56). Look at how their response was to this pure reproach to their obscene acts. Allah says, "But the answer of his people". That is the only answer they had for their honorable messenger, "was not except that they said, "Expel the family of Lot from your city". They ordered them out of their village. "Indeed, they are people who keep themselves pure". This is a confirmation that the reason for throwing Lot and his believing companions out of the village is because they are pure people. They used their purity as an excuse to get them away from this impure crime. They turned their purity into a crime that merits getting them out of this village. That way they were admitting that

they were a people of impurity and that a pure person who does not agree with their acts should be kicked out of their village. "... they said, "Expel the family of Lot from your city. Indeed, they are people who keep themselves pure" (An-Naml:56).

The same thing happened to them. Allah ﷻ says, "So We saved him and his family, except for his wife; We destined her to be of those who remained behind" (An-Naml:57). So we saved him. Allah ﷻ got him and his family out of this sinful city, except for his wife because she agreed with that sinful act. Allah destined her to be of those who remained behind. She did not go out with the survivors; with Lot and her two daughters. She stayed behind with those who were punished. Allah ﷻ said, "... except your wife; indeed, she will be struck by that which strikes them. Indeed, their appointment is [for] the morning. Is not the morning near?" (Hūd:81). In the morning, Jibreel carried these villages on the tip of his wing and flipped them over their heads.

Then, Allah ﷻ says, "And We rained upon them a rain [of stones], and evil was the rain of those who were warned" (An-Naml:58). We rained upon them after that destruction. This rain was of fiery stones. After they were flipped, "... the rain of those who were warned" (An-Naml:58). This is the worst kind of rain because it is not a rain of mercy; it does not cause plants to grow or the earth to revive. rather, it is a salty corrupt rain that does not cause anything to grow. This rain still exists to this day in the shape of the Dead Sea. This is a sign from Allah ﷻ that He kept for us to be a witness of His Ability and the punishment that He inflicted upon these nations.

يقول الله ﷻ: {قُلِ الْحَمْدُ لِلَّهِ وَسَلامٌ عَلَى عِبَادِهِ الَّذِينَ اصْطَفَى آللَّهُ خَيْرٌ أَمَّا يُشْرِكُونَ}[النمل:59]، {أَمَّنْ خَلَقَ السَّمَوَاتِ وَالأَرْضَ وَأَنزَلَ لَكُمْ مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا بِهِ حَدَائِقَ ذَاتَ بَهْجَةٍ مَا كَانَ لَكُمْ أَنْ تُنْبِتُوا شَجَرَهَا أَإِلَهٌ مَعَ اللَّهِ بَلْ هُمْ قَوْمٌ يَعْدِلُونَ}[النمل:60]، {أَمَّنْ جَعَلَ الأَرْضَ قَرَارًا وَجَعَلَ خِلالَهَا أَنْهَارًا وَجَعَلَ لَهَا رَوَاسِيَ وَجَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزًا أَإِلَهٌ مَعَ اللَّهِ بَلْ أَكْثَرُهُمْ لا يَعْلَمُونَ}[النمل:61]، {أَمَّنْ يُجِيبُ الْمُضطَرَّ

إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الأَرْضِ أَإِلَهٌ مَعَ اللَّهِ قَلِيلًا مَا تَذَكَّرُونَ}[النمل:62]، {أَمَّنْ يَهْدِيكُمْ فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ وَمَنْ يُرْسِلُ الرِّيَاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ أَإِلَهٌ مَعَ اللَّهِ تَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ}[النمل:63]

says, "Say, 'Praise be to Allah and peace be upon His servants whom ﷻ Allah "?He has elected. Is Allah better or what they associate(An-Naml: 59), "Or who(else then) is the one who created the heavens and the earth, and sent down to you from the sky water with which We germinated gardens full of beauty, whose trees you could not have germinated? Is there any other god with Allah? Rather, they are a people who equate" (An-Naml: 60), "Or who(else then) is the one who made the earth habitable and made rivers flow through it and set firm mountains for it and placed a partition between the two seas? Is there any other god with Allah? Rather, most of them do not know" (An-Naml: 61), "Or who(else then) is the one who responds to someone in need when he calls upon Him and relieves evil and makes you successors on earth? Is there any other god with Allah? Little do you remind yourselves" (An-Naml: 62), "Or who(else then) is the one who guides you through the darkness(es) of the land and the sea, and who sends the winds as heralds of glad tidings before His mercy? Is there any other god with Allah? Most High is Allah above what they associate" (An-Naml: 63). Allah mentioned in this surah, the Surah of An-Naml, regarding His law in saving the believers and destroying the disbelievers, and that Allah's message caused the division of people into two parts, the believers' part and the disbelievers' part. Further, Allah's law in His faithful servants and disbelievers do not change in which He saves His faithful servants and afflicts the disbelievers with His punishment and anger. Allah mentioned Musa's message to Pharaoh and what was the outcome at the end of it. Allah ﷻ says, "And they repudiated them, though their(inner) selves were certain of them—out of injustice and haughtiness; so look what the outcome was for the corrupters" (An-Naml: 14), the corrupters from Pharaoh's people whom Allah destroyed.

Allah mentioned after that His grace upon His servant David and Solomon who are from the children of Israel, and how Allah grants them with this possession which was the fruit of their faith, the peoples' faith in Allah. Also, how they used what Allah granted them from these great possibilities from what He subjected for Solomon. It came that they spent it in Allah's obedience and in calling people to Islam. And how one of the kingdoms entered the religion by calling them to Allah; Sheba Kingdom. Allah mentioned the tribe of Thamud and how Allah sent them Saleh calling them to Allah and that they parted; the tribe split up. "And indeed, We sent to Thamûd their brother Saleh(saying), 'Worship Allah'. But they promptly became two disputing groups" (An-Naml: 45), notice the deeds of the criminals and the outcome in which Allah destroyed them! "And they schemed a scheme, and We schemed a scheme while they were unaware" (An-Naml: 50), "So look at how the outcome of their scheming was that We did destroy them and their people, all of them" (An-Naml: 51), "So here are their houses, vacant, on account of their injustice. Indeed, in this is surely a sign for people who know" (An-Naml: 52). Then, Allah ﷻ says, "And We saved those who believed and were mindful(of God)" (An-Naml: 53).

Then, notice what Allah did to them, what He did to Lot and the ones who believed with him, and what He did with the one who disbelieved in Him. He said, "And Lot(too), when he said to his people, 'Do you commit obscenity while you can see(its shamefulness)?" (An-Naml: 54), "Do you approach men with lust instead of women? Rather you are an ignorant people" (An-Naml: 55). Allah ﷻ says, "But the only response of his people was to say, 'Evict Lot's folk from your town; indeed, they are a few people who always keep themselves clean" (An-Naml: 56). Thus, the outcome would be; Allah ﷻ says, "So We saved him and his family, except for his wife, whom We destined to be of those who lingered behind" (An-Naml: 57), "And We rained upon them a rain, and so evil was the rain of the forewarned" (An-Naml: 58). This is a story after another from these

nations, and the outcome is the same which is the survival of the people of faith and the survival of the Messenger and the ones who believed with him and the destruction of the disbelievers and the oppressors.

Allah ﷻ says regarding the effect of this, "Say, 'Praise be to Allah and peace be upon His servants whom He has elected. Is Allah better or what they associate?" (An-Naml: 59), "Say, 'Praise be to Allah", a command from Allah to the servants to praise Him, Praise be to Allah. "Say, Praise be to Allah", Praise with Alif and Lam, all of praise and thanks is to Allah for it fits Him due to His great actions and blessings and glorified attributes. "Say, Praise be to Allah", Praise be to Allah who saved His faithful servants who are calling to Him. Likewise, for destroying the infidel criminals who denied and turned against His Messengers. "Say, 'Praise be to Allah and peace be upon His servants whom He has elected……." (An-Naml: 59), after praising Allah, He grants peace to Allah's servants whom He has elected with His Messengers and Prophets. And peace is a supplication to them from Allah with safety and of being safe against every bad and reduction. They are in peace with Allah by His forgiveness and mercy. "And peace be upon His servants whom He has elected", whom Allah has elected for Prophecy and message. Then, Allah ﷻ says, "Is Allah better or what they associate?", that is, whoever sees this matter, is a real matter. Musa and his call among the people of Pharaoh, Saleh and who he called from among his people, and Lot and who he called. "Is Allah better or what they associate?", is Allah better? Here, Allah makes us make a comparison between the Lord God, who there is no god but He, Allah the Lord of the heavens and the earth and the owner of creation, and between what they associate with idols, equals, and fetishes without Allah. Does the mindful servant choose the Lord and worship Him, or does he join these idols and sanctify them and worship them? See those who cling to Allah, believe in Him, and follow His path of those who believed in Allah, what was the fate in this world, and what a good fate awaits

them in the hereafter? Also, what was the fate of those who clung to these idols, these fetishes, and this nastiness and filthiness that they were on? “Is Allah better or what they associate?”, a question by which the worshipers think about who to follow, who deserves to be followed, worshiped, and glorified? The Lord God, who there is no god but He, the King of the heavens and the earth, or these idols, fetishes, and the so-called gods.

Then, Allah started demonstrating His blessings, grace, attributes, and His creation. These are Allah's attributes. “Or who(else then) is the one who created the heavens and the earth, and sent down to you from the sky water with which We germinated gardens full of beauty, whose trees you could not have germinated? Is there any other god with Allah? Rather, they are a people who equate” (An-Naml: 60), these are from His attributes and His mercy effects and these are His actions. “Or who(else then) is the one who created the heavens and the earth”, Allah, who is the one who created the heavens and the earth? Allah is the one who created the heavens and the earth, meaning is this the Lord God who created the heavens and the earth? He created it by giving it its characteristics and its method. As well as creating it out of nothingness. He is the one who brought it out of nothingness, and He is the one who gave each of these particles its characteristic from the heavens and earth. “And sent down to you from the sky water”, sent down to you, O servants. A reminder of Allah's blessing, of this great blessing without which there would be no life. Also, sent down to you, O servants, to the addressee, from the sky, from up high, water which is the rainwater. “With which We germinated gardens full of beauty”, He is the One who germinates. After the fall of this rain, Allah germinated gardens with it. Gardens are the plural of a garden, and the garden is the orchard; orchards, and gardens of beauty. Beauty is the pleasure and the joy of the heart and the pleasure of the eye and soul in these gardens with what it contains ripe flowers and fruits, trees with shade, flowing rivers, and this great and dazzling creation.

"Gardens full of beauty, whose trees you could not have germinated", you could not, O servants, to germinate such trees. That is, this is not upon your ability or power. Who can germinate a tree? To command a seed to come out and germinate a tree as such? If all creation gathered to create a seed, they could never, rather than, germinate it and make it produce fruit. "Whose trees you could not have germinated? Is there any other god with Allah?", is there any other god with Allah? A worshiped god who deserves to be worshiped with Allah and associated with this. Associated with Allah in this creation or helped Him or created another independent creation apart from Allah's creation. "Is there any other god with Allah?".

Allah ﷻ says, "Rather, they are a people who equate", rather, they are, those disbelievers and polytheists people who equate, equate others against Allah. That is, they equate to Him either in His self like what the Christians did and others from the ones who said that Jesus is equal. Rather, he is the self of the Lord who creates and gives him the Lord's attributes from creating, providing, giving life, causing death, and judging. As they say, he judges the living and dead, that he judges them, Highly exalted is He, or in His rights, to make their gods equate to Allah which they give the same as they give Allah. They give Allah some of the worship acts such as praying, rituals, and such. They give their gods what they give to Allah, so they slaughter for their sake, vow to them, and worship them apart from Allah. "Rather, they are a people who equate", equate Allah with others, and the truth is that there is nothing of these creations who creates, rather, Allah is the one who created everything and this is His creation. "Or who(else then) is the one who created the heavens and the earth, and sent down to you from the sky water with which We germinated gardens full of beauty, whose trees you could not have germinated? Is there any other god with Allah…" (An-Naml: 60), is Allah worshiped with others apart from Him? The Lord is the One who created all of this creation and did all of these things. They make a counterpart, a match,

and a peer that is made equal to Allah and worshiped with Him, “Is there any other god with Allah? Rather, they are a people who equate”.

“Or who(else then) is the one who made the earth habitable”, it is Allah who made the earth habitable. Habitable, stable ground and a place of settlement. That is, it is stable in its position and not churning, moving, and shaking. Therefore, life won't be possible upon it because the slightest movement from the earth, any movement, causes destruction and causes earthquakes. Allah made the earth stable and settled. “Or who(else then) is the one who made the earth habitable and made rivers flow through it”, made through this earth rivers, rivers from north to south and from south to north. Running from east to west and from west to east and runs through these valleys and gets down from these mountains and runs upon the edges of the mountains. Allah made these rivers through all the earth's sides. “And made rivers flow through it and set firm mountains for it’, He made firm mountains for this earth. “And the mountains He anchored” (An-Nazi'at: 32), He made it as pegs for this earth like the tent pegs which you tighten its side and made stable upon the ground. “And set firm mountains for it”, these great mountains. “And placed a partition between the two seas”, placed a partition between the two seas. The two seas are the fresh seas and the salty seas. Allah placed a partition to block this from that because the fresh seas flow and pour into the salty seas. And Allah does not make the authority of the salty seas until they exceed the limits, and if they exceed the limits and enter the rivers the life will be spoiled, so this is from this partition. “And the two waters are not equal: this one is fresh, sweet, good to drink, while this is salty, bitter’, so they are not equal, yet, Allah made the two of them a source of provision for the servants.

“Yet from each you eat tender meat and extract jewelry which you wear, and you see the ships plowing through them”, this is the Lord who made a partition between the two seas, the fresh sea, and the salty seas. Likewise, the seas are the same as the salty seas, for mankind has now learned that every ocean of the

oceans, every sea of seas, and every bay of bays although, in the end, they are intertwined, interconnected, and linked, yet, the characteristics of each sea are independent of the characteristics of the other sea in great proportions and great things. In terms of the established plants, the types and attributes of the existing aquatic organisms, and the level of the existing salinity.

As if there is a barrier preventing this water from that taking into account that they hit and barge into each other. "He merged the two water……" (Ar-Rahman: 19), the seas merge and enter into each other, yet "Between them is a barrier which they do not overrun" (Ar-Rahman: 20), between them; between these seas which his and barge into each other and reach each other through tides and waves, yet, "Between them is a barrier which they do not overrun" (Ar-Rahman: 20), "He merged the two waters, converging together" (Ar-Rahman: 19), "So which of your Lord's marvels do you disbelieve in?" (Ar-Rahman: 21), "From them come out pearls and corals" (Ar-Rahman: 22), "So which of your Lord's marvels do you disbelieve in?" (Ar-Rahman: 23).

"He merged the two waters, converging together" (Ar-Rahman: 19). Then, Allah ﷻ says, "Between them is a barrier which they do not overrun" (Ar-Rahman: 20), between them, between these seas. Even if it is linked, yet, there is a barrier between them like a block, like a dam which they do not overrun. People knew this after that by studying the properties of the seas with each other, the seas are salty and they are connected, but between this and this is a barrier which they do not overrun. The properties of this water do not overrun the properties of this water. Likewise, in the seas and rivers, Allah made a barrier between them. This barrier and this height, that this water is at a certain level, and this water is at a certain level, and Allah did not make this water exceed the limits which is the seawater to go into the rivers. "And placed a partition between the two seas", a partition that prevents this from happening. "Is there any other god with Allah?", He who does this great deed on this earth, is there a god with Allah that you take

and make a god with Allah, or is there a god with Allah? Indeed, a god with Allah, creator, provider, gives life, and causes death, does this act, created this creation, and did this action. "Is there any other god with Allah?", that is, after that, you will take a god with Allah and worship him with Allah? The reality is that Allah is the only one who made that and did that. "Or who(else then) is the one who made the earth habitable and made rivers flow through it and set firm mountains for it and placed a partition between the two seas? Is there any other god with Allah? Rather, most of them do not know" (An-Naml: 61), rather, most of them, most of the creation do not know that Allah is the only God and that this is His creation. Therefore, Him, only, deserves to be worshiped and that there is no other god with Him.

"Or who(else then) is the one who responds to someone in need when he calls upon Him and relieves evil and makes you successors on earth? Is there any other god with Allah? Little do you remind yourselves" (An-Naml: 62), "Or who(else then) is the one who responds to someone in need", the one in need is the one who refuged forcibly for that matter from which he suffers might cause his death, destruction, or ruin. Thus, when this person who is in need and his need forces him to seek help and he does not find a way out, he supplicates to his Lord God, and Allah will, for sure, respond to him. "Or who(else then) is the one who responds to someone in need", who fell into a problem as being in the darkness of the sea or in the darkness of the land in which he is not guided, might be afflicted with a severe illness, in distress, in debt, in subjection by men, a captive, or in severe destruction. Then, he refugees to the Lord God who there is no god but He and Allah respond to. "Or who(else then) is the one who responds to someone in need when he calls upon Him and relieves evil", relieves, removes. The evil is the illness or drought or such. If you call Him, He relieves and removes it. "And makes you successors on earth", and He makes you, O people, successors on earth. That is a generation from you that follows the other. He makes a

generation from you follow the other. The generation reaches a certain age then dies, and the other generation follows them. "Is there any other god with Allah?", that is, the Lord who makes and does this deed, and you do this to Him? You repay His deed by making a god with Him and worshiping this god and following idols to which you refuge, call, turn back to, vow for, slaughter for and forget about your Lord God and Creator? You forget that He who saved you from what you have been in and He who removed evil from you and did all these favors to you? "Is there any other god with Allah? Little do you remind yourselves", that is, your remembrance is little. "Remind", preached with these preaches, and remember your Lord God and Master. Nevertheless, you go astray from Him and worship others.

"Or who(else then) is the one who guides you through the darkness(es) of the land and the sea, and who sends the winds as heralds of glad tidings before His mercy? Is there any other god with Allah? Most High is Allah above what they associate" (An-Naml: 63). "Or who(else then) is the one who guides you through the darkness(es) of the land and the sea", He guides you through the darkness either by the signs which He established or by inspiration with limits throughout the land darkness. The land darkness is for the walker to get blinded against the road. He does not know where to go, he gets lost in the land and does not know the path and he becomes confused. Even though he is during the daytime, yet, he becomes as if he is in darkness or is in the land of darkness in which the day gets dark and stars are hidden and do not know the way of guidance. Yet, Allah is the One who guides him either by subjecting a matter to him or by relieving his heart to a certain way or inspiring him to save him from this destruction and loss. Likewise, in the sea, the sea might get overwhelmed, and things may be troubled and the ship lost, and the walker does not know the course and the path, then the mercy of Allah and favor take place and He guide him. As well as He guides you in the darkness of the land and the sea with the minds that He gave you, to make

you walk in this wide creation on land and seas of wide oceans. Also, Allah grants you the minds and gives you the machines to do this, and He placed the stars for you in the sky to guide you, and He is the One who created these, the dome of the sky as such, and he placed fixed stars in it so that man knows his way through it; Allah ﷻ says, "And landmarks, and by the star they are guided" (An-Nahl: 16), so Allah is the One who established this world as such and subjected these signs in the sky and earth. He did not make the earth upon the same kind, rather, He verified it. You find the yellow land, the red, and these are mountains with this color, and those are mountains of another shape and such. This is so that human gets to know the parts of this earth. Otherwise, if Allah made the earth of the same characteristics, one flat, or matter as it is, for example, in some parts of the earth, such as the Empty Quarter which is of one view around you in which people lose their paths and are not guided. Yet, Allah has made these paths and these signs, and signs in the sky, in order for people to be guided to their paths and the way to walk. "Or who(else then) is the one who guides you through the darkness(es) of the land and the sea", with or without a tool from what He created.

Then, "And who sends the winds as heralds of glad tidings before His mercy?", who sends the winds as heralds of glad tidings; a glad tiding. The winds as heralds of glad tidings are the winds that carry the rain, and people knew that if the wind comes from such side to such side and has a certain smell and certain humidity, then it comes full of rain. However, the blowing of these winds preceding the rain may have blown two days before and the people know that if this wind blew, the rain will come to us after a day or less or more. Therefore, the winds will bring glad tidings of the coming of the rain, and who sends the winds as heralds of glad tidings before His mercy? That is, before the coming of the rain, who sends you this wind in this way as heralds of glad tidings of salvation that the mercy of Allah will come soon upon you. "Is there any other god with Allah?", created this, did that. Is there any other god with Allah who creates this

and does that? “Is there any other god with Allah?”, you know this and you worship a god other than Allah. “Most High is Allah above what they associate”, Most High is Allah. The Lord's position and attributes are above that, above what they associate, and what do they associate? Sun, moon, stars, all of them are creatures, idols, men, angels, all of which they worship besides Allah there is no point in comparing the Lord with these deities who you worship without Him. Thus, Most High is Allah in His names, in His attributes, in His actions, in His glory and highness above what the associate of other gods.

Then, Allah ﷻ says, “Or who(else then) is the one who originates creation and then restores it, and Who provides for you from the sky and the land? Is there any other god with Allah? Say, “Produce your proof, if you are truthful” (An-Naml: 64), this is also from His attributes, actions, blessings, and favors that He originates creation and then restores it. “Or who(else then) is the one who originates creation”, Allah is the One who originates creation. The originating of the creation includes creating the humans starting with Adam. Then, the beginning of every human being with this known from this sperm, then Allah establishes him. He is the one who originates the creation of the heavens and the earth and He is the one who created it, for He is the Innovator of the heavens and the earth. He created it on a non-previous example, and He is the one who brought it out of nothing. “And then restores it”, then, restores the creation of the human being because the human whom Allah created as such, Allah stated the age to which he will end and die.

يقول الله ﷻ: {أَمَّنْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَمَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالأَرْضِ أَإِلَهٌ مَعَ اللَّهِ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنتُمْ صَادِقِينَ}[النمل:64]، {قُلْ لا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالأَرْضِ الْغَيْبَ إِلَّا اللَّهُ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ}[النمل:65]، {بَلِ ادَّارَكَ عِلْمُهُمْ فِي الآخِرَةِ بَلْ هُمْ فِي شَكٍّ مِنْهَا بَلْ هُمْ مِنْهَا عَمُونَ}[النمل:66]، {وَقَالَ الَّذِينَ كَفَرُوا أَئِذَا كُنَّا تُرَابًا وَآبَاؤُنَا أَئِنَّا لَمُخْرَجُونَ}[النمل:67]، {لَقَدْ وُعِدْنَا هَذَا نَحْنُ وَآبَاؤُنَا مِنْ قَبْلُ إِنْ هَذَا إِلَّا أَسَاطِيرُ الأَوَّلِينَ}[النمل:68]، {قُلْ سِيرُوا فِي الأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ}[النمل:69]، {وَلا تَحْزَنْ عَلَيْهِمْ وَلا تَكُنْ فِي ضَيْقٍ مِمَّا يَمْكُرُونَ}[النمل:70]

says, "Or who(else then) is the one who originates creation and then ﷻ Allah ?restores it, and Who provides for you from the sky and the landIs there any other god with Allah? Say, “Produce your proof, if you are truthful"(An-Naml:64), "Say, “No one in the heavens or the earth knows what is hidden except Allah.” For they are unaware of when they will be resurrected"(An-Naml:65), "rather, their knowledge has been reached in the Hereafter; rather, they are in doubt about it; rather, they are completely blind to it"(An-Naml:66), "And those who denied said, “Can it be that when we have become dust, and our forefathers—can it be that we will really be brought out?"(An-Naml:67), "Most surely, we were promised this before, we and our forefathers; this is nothing but the legends of the ancients"(An-Naml:68), "Say, “Journey through the earth and look what the outcome was for the criminals"(An-Naml:69), "But do not grieve over them and do not be troubled by what they scheme"(An-Naml:70). Allah's saying "Or who(else then) is the one who originates creation and then restores it, and Who provides for you from the sky and the land?", a reminder from the Lord of establishing a comparison between the Lord Who there is no god but He, and He Who deserves to be only worshiped, and between what those polytheists worship apart from Allah. And this chapter starts with Allah's saying, "Say, “Praise be to Allah", all praise is to Him because He is the Lord God, the Creator of everything and Who manages everything. "Say, “Praise be to Allah and peace be upon His servants whom He has elected", These are the only ones whose words and sayings were delivered from inclination and atheism. And they are the ones who told about Allah what is true because they are assigned by Allah to inform about Him and His unseen.

“.. and peace be upon His servants whom He has elected. Is Allah better or what they associate?"(An-Naml:59), a comparison between the Lord God and what they associate with apart from Allah. Then, Allah mentions His attributes, He says, "Or who(else then) is the one who created the heavens and the earth, and

sent down to you from the sky water with which We germinated gardens full of beauty, whose trees you could not have germinated? Is there any other god with Allah? Rather, they are a people who equate"(An-Naml:60), "Or who(else then) is the one who made the earth habitable and made rivers flow through it and set firm mountains for it and placed a partition between the two seas? Is there any other god with Allah? Rather, most of them do not know"(An-Naml:61), "Or who(else then) is the one who responds to someone in need when he calls upon Him and relieves evil and makes you successors on earth? Is there any other god with Allah? Little do you remind yourselves"(An-Naml:62), "Or who(else then) is the one who guides you through the darkness(es) of the land and the sea, and who sends the winds as heralds of glad tidings before His mercy? Is there any other god with Allah? Most High is Allah above what they associate"(An-Naml:63).

Then, He says, "Or who(else then) is the one who originates creation and then restores it", Allah is the one who originates the creation and no one was with Him. All of the creation, all of Allah's creation, He Who originates it and then restores it. He created humans; Allah created the humans from the mud. Then, He made his progeny from an extract of a despicable fluid as such. Then, He destined his death, He will restore him to life again to ask him so that the judgment is in His hands over the deeds, whether good or evil. ``and then restores it". Then, "and Who provides for you from the sky and the land?", provides for you from the sky. The falling rain is the reason for people's provision and the reason for their lives. Every life that was established upon earth was due to the rain which Allah descended from the sky. It is used for human drink, plant life, cultivation life, and the life of every living creature is due to the falling water from the sky. Then, from the land, from the land of the plants which Allah provides from this land, so it would have a life. And human lives upon this provision descended from the sky and upon the provision which Allah created for this land. ``and Who provides for

you from the sky and the land? Is there any other god with Allah?", That is, is there a god who deserves divinity with Allah? A god deserves to be worshiped to be a creator, provider, does this and that? The truth is that there is no true god but Allah. Rather, whoever claims divinity is a lair; he lies because there is no god with Him. There is no god in reality because a god must be a creator, provider, gives life, causes death, owns his servants, benefits him, and harms him. And there is no god in existence except for Allah who creates, provides, gives life, causes death, and owns His servants. Jesus, angels, the sun, and the moon, and all that other than Allah is a servant that does not own harm or benefit to its worshippers. They do not have benefit or harm for whoever worships them. "Is there any other god with Allah?", and is to blame for those, it is a question to insult them. Do you follow a god apart from Allah to worship? And the truth is that Allah is the One Who owns this, He Who originates the creation then restores it. He Who provides you from the sky and land. Then, He says, "Say, “Produce your proof, if you are truthful", the proof, the evident proof which confirms what you say. Say, produce your proof regarding associating others with Allah, regarding your infidelity, and that these gods are with Allah. If you are truthful, are those whom you worship true gods. The reality is that those are false gods and you named them gods while they are not.

"Say, “No one in the heavens or the earth knows what is hidden except Allah.” For they are unaware of when they will be resurrected"(An-Naml:65), this is also part of His attribute. That is, everyone in the heavens and the earth from what He created, none of them knows the hidden except for only Allah. The Knower of the hidden, so He does not disclose His hidden realm to anyone except for the one who is pleased with of the Messengers. The hidden refers to all the hidden according to the creatures. Every creature created by Allah has manifested and has a hidden realm. What he witnesses and what he sees is manifest and what he does not witness and what he does not know is a hidden realm. And only Allah is

the Knower of the hidden realm and the manifest. That is, what is hidden from some creatures and what some witness is not hidden from Allah. Nothing is hidden from Allah, everything is known by Allah for He witnesses everything and nothing is hidden from Him, whether it was or it will come. Allah knows what happened and what will happen and what is happening now and what cannot be, and if it happened what the situation might be, Allah only is the One Who knows the hidden. The keys of the unseen are five which no one knows except for Allah. None knows what will happen tomorrow, but Allah. And none knows when it will rain, but Allah. None knows (the sex) what is in the womb, but Allah. None knows where he will die, but Allah (knows that) for Allah is the knower of the hidden realm. Indeed, Allah has the knowledge of the Hour which is hidden from all creatures. "The Hour is indeed coming—I almost hide it—so that every single self is paid for what it endeavors"(Taha:15). "They ask you about the Hour, “When will it take place?” Say, “Knowledge of it rests with my Lord; none can reveal its coming except He. Heavy has its weight become throughout the heavens and the earth. It comes not upon you except suddenly..."(Al-A'raf:187), "Indeed, with Allah rests the knowledge of the Hour. And He bestows the rain from on high and He knows what the wombs contain. But in no way does any soul know what it will earn tomorrow, and in no way does any soul know in what land it will die..."(Luqman:34), Allah knows all of these and everything in heaven and earth, angels do not know the hidden. Likewise, the humans, Jinn, and others do not know the hidden.

Allah told the angels that they only know what Allah has told them, and they do not know many things from the hidden. From the present hidden, that is the present now which is hidden from them. And hidden in the future, they do not know, nor they know what will happen, as the angels did not know about Adam but Allah knew. Therefore, they thought that Adam and his offspring would be nothing but evil and would shed blood. They said to the Lord when He said to

them "... I am appointing a viceroy in the earth." They said, "Will You appoint in it someone who causes corruption in it and sheds blood, while we highly exalt You with praise and proclaim Your holiness?" He said, "Indeed, I know what you do not know"(Al-Baqarah:30), Allah knew the descendent of this creature which He created, Adam, and honor would be the prophets, messengers, believers, strivers, righteous, and the ones who offer their best, souls, and the most valuable for the sake of Allah. "He said, "Indeed, I know what you do not know", then He informed them that this creature might know things that they do not. He says, "And He taught Adam the names, all of them; then He presented them to the angels and said, "Inform Me of the names of these, if you are truthful"(Al-Baqarah:31), "They said, "Highly Exalted be You! We have no knowledge except what You have taught us. Indeed, it is You Who are the All-Knowing, the All-Wise"(Al-Baqarah:32). We do not know knowledge except what you taught us that you are the Knower of this hidden realm because Allah is the All-Knowing of the hidden. Besides, the angels do not know knowledge except what Allah has taught them. They do not know the knowledge of the Hour, they do not know; they do not know what will happen tomorrow, they only know what Allah taught them. As it came in the hadith, "When Allah, the exalted, speaks to send revelation, the inhabitants of heaven hear the clanging of a bell from the heavens like a chain being dragged across a rock, and they swoon. They continue to remain like that until Jibreel comes to them. When he comes to them, they recover and say: 'O Jibril, what did your Lord say?' He would say: 'The truth,' and they would say: 'The truth, the truth". Then, he tells them what Allah said and the angels start talking about the matter which Allah revealed. The angels did not know the hidden because Allah did not teach it to them.

The Messengers, before the descendent of the message, did not know that Allah would descend the message upon them. This is their master and Imam Muhammad the son of Abdullah ﷺ, before the revelation, he did not know that

the message would be and that he would be a messenger to the nation. Rather, he knew nothing about the previous messages or the knowledge that was descended upon him; he knew nothing about them. "And thus have We revealed a spirit to you by Our command. You did not know what the Scripture was nor what faith was, but We made it a light with which We guide whomever We will of Our servants. And most surely, you guide to a straight path"(Ash-Shuraa:52), Jibreel came to him while he was in the cave of Hira and said to him, Recite, to which he replied, I am not lettered. He took hold of him and said, recite, he replied, I am not lettered. In the known matter, the well-known story. Then, the Prophet took the words he heard from Jibreel. "Recite: And your Lord is the Most Noble"(Al-'Alaq:3), "the One Who taught by the pen"(Al-'Alaq:4), "taught man what he never knew"(Al-'Alaq:5). He took it and returned with these words. He memorized them and returned to Khadija saying, Wrap me! Wrap me! And said I feared hardship for myself that the thing that I saw might be Jinn. So, he did not know that what he saw was a messenger from Allah. It was Jibreel who brought him the revelation from Allah. Further, he did not know anything about these matters. However, when he sat with Waraqa bin Naufal, that was the same angel whom Allah sent to the Prophet Musa. He said to him, would that I was then (during your prophetic career) a young man. Would that I might be alive when your people would expel you! The Messenger of Allah (ﷺ) said: Will they drive me out? Waraqa said: Yes. Never came a man with a like of what you have brought but met hostility. So, he informed him that the message and revelation that was descended upon Musa is the same as the one that was descended to him. And that he will be the prophet of this nation. And he told him that if he was a young man, he would stand with the Prophet and support him and help him. He said, Would I be alive when your people would expel you! He told him that his people will expel him. He replied, to where will they expel me? What did I do to be expelled? He said: Will they drive me out? He said: Yes. Never came a man with a like of what you have brought but met hostility. He must be met with

hostility. So, the Prophet did not know all of these matters and Allah told him about it.

And the stories of the Prophet ﷺ regarding not knowing the hidden are many. After Allah informed him about the message, he did not know from the hidden except what Allah taught him. Further, he was met with groups of Arab criminal disbelievers who said we believe and the Prophet ﷺ believed them and sent with them the elite from his companions from the readers. Then, when they went out with them to their places, they killed them. They killed seven once and killed forty another. The Prophet sent forty with them while the Prophet did not know that they were from the lying hypocrites. And Allah said to His Messenger, "And of the nomadic Arabs around you there are hypocrites, and among the inhabitants of Madinah(too); they have become adamant in hypocrisy. You do not know them; We know them. We will punish them twice, then they will be returned to a great punishment"(At-Tawbah:101). The Prophet did not know the ones around him whether they were true believers or disbelievers. And he used to believe some of them while they were not believers. Likewise, the previous messengers, if this was the case of the Prophet, then the previous messengers were the same. This is Adam ﷺ, he ate the tree and damned Iblis who lied to him, "And he swore to them, “I am most surely a sincere advisor to you"(Al-A'raf:21). "So he lured them with deceit", and he is Allah's prophet whom He created with His hands, but he believed Iblis and Iblis deceived him and ate from this tree which Allah forbad. Likewise, all of Allah's messengers; Nuh said, O my Lord, my son is my family. And he was told, "... O Noah, he is not of your family; surely, it is an unrighteous deed , so do not ask Me about something you know nothing about; I surely admonish you lest you be one of the ignorant"(Hud:46), "He said, “O My Lord, I do seek refuge with You from asking You about what I have no knowledge of, and unless You forgive me and have mercy on me, I will be one of the losers"(Hud:47). And Abraham ﷺ, despite his high and supreme position; Allah

made him an Imam and was the friend of the Compassionate, he nonetheless did not know the hidden except for what Allah taught him. The angels came to give him a glad tiding and they were angels who did not eat and he cost himself slaughtering and cooking a calf. Then, he made it near them and said, “why do not you eat and he feared them when he saw that they do not eat from his food.” They said to him, do not be afraid, we brought you a glad tiding of a knowing son. "He said, “Have you brought me glad tidings when old age has touched me? So what glad tidings could you give?"(Al-Hijr:54), "They said, “We brought you true glad tidings, so be not of the despairing ones"(Al-Hijr:55). He did not know that Allah would grant him a son despite his old age. And his wife did not know this as well, and he was surprised that he would be granted a son after these years. And his wife said, "She said, “Woe to me. Shall I give birth when I am an old woman and this, my husband, is an old man? This is truly an amazing thing!"(Hud:72). So, he was given a glad tiding. Then, he did not know the destination of these angles, where they were going. He asked to them, “where are you going?” They told him that their destination was to the people of Lot to destroy them. So, he started begging them and saying wait and be patient with them. "He said, “Yet Lot is in it.” They said, “We know better of who is in it; we will most surely deliver him and his family, except for his wife; she has become one of those who linger behind"(Al-'Ankabut:32). Likewise, the angles themselves went to Lot in the form of handsome men while they were coming to inform Lot that Allah will protect him from those criminals. Yet, when he saw them, Allah said, he was troubled over them and concerned for them, and he said, “This is a dreadful day. And he said to them, "... If only I had strength against you or could rely on some intense support"(Hud:80). At this point, they told him who they were. "They said, “O Lot, we are the messengers of your Lord; they will not reach you". So, the witness out of all of this that Allah's prophets and messengers do not know the hidden and do not know from the hidden except for what Allah taught them of it because Allah is the Knower of the hidden realm. "The Knower

of the hidden realm—so He does not disclose His hidden realm to anyone" (Al-Jinn:26), "except to a Messenger of His choosing", except to a Messenger of His choosing, that is, He tells him from the hidden with what He wills. Except to a Messenger of His choosing because when Allah sends His message to this messenger, He protects it. "The Knower of the hidden realm—so He does not disclose His hidden realm to anyone"(Al-Jinn:26), "except to a Messenger of His choosing". Except to a Messenger of Allah's choice, then Allah would inform him about the hidden of what He wills. "except to a Messenger of His choosing, for He then dispatches guards before him and behind him"(Al-Jinn:27). "that He may know that they have compiled and proclaimed the messages of their Lord. But He has encompassed what they have..."(Al-Jinn:28), that is, Allah encompassed what they have. "and has tallied everything by number".

The Lord says, "Or who(else then) is the one who originates creation and then restores it, and Who provides for you from the sky and the land? Is there any other god with Allah? Say, “Produce your proof, if you are truthful"(An-Naml:64), "Say, “No one in the heavens or the earth knows what is hidden except Allah..."(An-Naml:65), all of the hidden. "For they are unaware of when they will be resurrected", so, Allah is the only One Who knows the hidden, then, these claimed gods do not know the hidden. Likewise, how would it be worshiped while it does not know the hidden, he does not know what will happen to him, good or bad. So, how would he possess to his worshiper a good or evil? Thus, Allah commanded His messengers to say this so that they would not be worshiped anymore. "Say, “I do not say to you the treasuries of Allah are with me, nor do I know what is hidden, nor do I say to you I am an angel", this is Nuh saying ﷺ and Mohammad's saying as well, the first of the messengers and last of them. "Say, “I do not say to you the treasuries of Allah are with me, nor do I know what is hidden, nor do I say to you I am an angel. I only follow what is revealed to me.” Say, “Are the blind and the seeing equal? Do you not reflect?"(Al-An'am:50),

"Say, “Indeed, I possess for you neither harm nor prudence"(Al-Jinn:21). And Allah commanded the Prophet to say, "... And had I known the hidden realm, I would have acquired much good, and no harm would have touched me. I am only a warner and a herald of glad tidings to people who believe"(Al-A'raf:188), so no one knows the hidden but Allah. The Prophets do not know the hidden, so, how would the one who do not know the hidden be worshiped? "Say, “No one in the heavens or the earth knows what is hidden except Allah..."(An-Naml:65). Then, "For they are unaware of when they will be resurrected", they are unaware; those who worship others apart from Allah. When they will be resurrected, the time on which Allah will resurrect them and be subjected upon His hands. Thus, these worshiped creatures who were worshiped apart from Allah do not possess harm or benefit. Therefore, it cannot harm or benefit its worshiper. Then, He demonstrated for each god worshiped apart from Allah after this destruction, removal, and extermination the meaning of divinity. The meaning of worshiping a god with Allah, and that there is no god with Allah. And that the one who deserves to be worshiped is only Allah who does these things. "Or who(else then) is the one who created the heavens and the earth, and sent down to you from the sky water with which We germinated gardens full of beauty, whose trees you could not have germinated? Is there any other god with Allah? Rather, they are a people who equate"(An-Naml:60), since this verse and Allah mentioned His great blessings, glorified actions, and His praised attributes. And that there is no comparison between the Lord and those worshiped with Allah.

Then, He mentions another crime from these polytheists' crimes. He says, "No! Their knowledge of the Hereafter amounts to ignorance. In fact, they are in doubt about it. In truth, they are ˹totally˺ blind to it"(An-Naml:66), "No! Their knowledge of the Hereafter amounts to ignorance", the Arabs. The matter amounts to ignorance is to fade bit by bit. The Arabs' knowledge regarding the hereafter perished because it went away from them bit by bit after they shifted

their religion. They used to follow Ismael's religion, the Prophet and Allah's Messenger. And they are his sons and were upon his religion. As He says, "And recall when Abraham said to his father and his people, “I am innocent of what you worship"(Az-Zukhruf:28). But the monotheism word was removed from them due to polytheism which entered into their souls. And the first to exchange the religion of the Arabs was Amr bin 'Amir bin Luhai Al-Khuza`i from the Khuza'a tribe. And the Prophet ﷺ said, "I saw `Amr bin 'Amir bin Luhai Al-Khuza`i dragging his intestines in the (Hell) Fire, for he was the first man who started the custom of releasing animals (for the sake of false gods)". After that, their religion was affected by what their beliefs were afflicted with; among which was their denial of the resurrection. "No! Their knowledge of the Hereafter amounts to ignorance. In fact, they are in doubt about it..."(An-Naml:66), the stage of doubt and doubt is the beginning of knowledge. That is, two matters that neither of them prevails. Then, they reached the stage of complete denial and certainty that there is no resurrection, nor returning, nor hereafter. "In truth, they are ˹totally˺ blind to it", so, this is the development of their state regarding the hereafter. He says, "No! Their knowledge of the Hereafter amounts to ignorance. In fact, they are in doubt about it. In truth, they are ˹totally˺ blind to it"(An-Naml:66), complete blindness. The Arab's blindness, after that, they were completely blind regarding the hereafter and denied it with all of their hearts.

And this is a form of denial forms, He says, "And those who denied said, “Can it be that when we have become dust, and our forefathers—can it be that we will really be brought out?"(An-Naml:67), they said that out of excluding it. "And those who denied said", denied Allah and denied meeting Him. "when we have become dust", after death, we become dust because the body turns into dust. Likewise, our fathers, who died before us, became dust. "can it be that we will really be brought out?", a question, can it be? The Interrogative Hamza. Can it be that we will really be brought out? After that, we come out of our graves and

return to life again. They completely excluded this; and if they reach this state that they have become dust, and their bones, flesh, and atoms are mixed with this dust and they have become dust from dirt. How would they come back to life again, and they felt that it is greater than Allah the Creator of the heavens and the earth who created them and originates them to bring them back to life again? "can it be that we will really be brought out?".

Then, they said, "Most surely, we were promised this before, we and our forefathers; this is nothing but the legends of the ancients"(An-Naml:68), that is, we heard this, and our fathers heard it as well. Our fathers heard it from the people of the Book, yet, they turned and denied all of it. "Most surely, we were promised this before, we and our forefathers; this is nothing but the legends of the ancients"(An-Naml:68), that what they said and what the messengers said regarding the resurrection, restoring, and being judged between Allah's hands is the legends of the ancients. The legends are the plural of a legend, and a legend is the written words. It was written by the ancients, that is, they fabricated it and was passed from them with no evident proof nor a clue. And they excluded the fact that Allah might say something like that. This is a denial from them; besides that, they heard these words. They heard that there will be a resurrection and a return. Of course, they heard it from the Prophet ﷺ and heard it before him from the messengers. Yet, they said that this is an excluded matter and that these are legends written by the ancients and from their fabrication and fiction. From their fables which they wrote and passed, and it has nothing to do with the truth.

He says, "Say, “Journey through the earth and look what the outcome was for the criminals"(An-Naml:69), tell them to journey through the earth. And to Journey through it is through looking at it. "... and look what the outcome was for the criminals"(An-Naml:69), from the deniers, and Allah has left their tracks. How did Allah destroy them when they denied the messengers? They denied the messengers in this. The Arab tribes that inhabited the Peninsula, Ad, and Thamud,

had been destroyed by Allah and they are passing on the stories regarding their destruction. And the reason for their destruction was that they denied the messengers what they called for believing in Allah and His unification, and belief in resurrection and being restored. So, see the consequence of Thamud, which is near you. And the consequence of Ad and it is present on the Peninsula, and the consequence of the people of Lot which you pass by and you know them. You know their homes and you know what remained of the trace of this torment from this malicious rain in the sea now called the Dead Sea. Besides, they know the trace of the Pharaohs and their end in that they were drowned by Allah. And if they walk through the land and dig in it, they will also know the outcome of the people of Noah, and the consequence of the people whom Allah removed and wiped from the surface of this earth because they denied its messengers.

"Say, “Journey through the earth and look what the outcome was for the criminals"(An-Naml:69), they are called criminals because the criminal is the one who commits crimes. "... and look what the outcome was for the criminals"(An-Naml:69). Likewise, on the other hand, look at how the outcome of the believers, who united Allah and those whom Allah inherited the earth and Allah delivered from this torment. "Say, “Journey through the earth and look what the outcome was for the criminals"(An-Naml:69), but only those who are truly sighted and insightful will benefit from walking through the earth and looking at it. "Have they not journeyed in the land and had hearts to reason with or ears to listen with? Therefore, it is not the sight(s) that go blind, but it is the hearts within the chests that go blind"(Al-Hajj:46).

يقول الله ﷻ: {وَقَالَ الَّذِينَ كَفَرُوا أَئِذَا كُنَّا تُرَابًا وَآبَاؤُنَا أَئِنَّا لَمُخْرَجُونَ}[النمل:67]، {لَقَدْ وُعِدْنَا هَذَا نَحْنُ وَآبَاؤُنَا مِنْ قَبْلُ إِنْ هَذَا إِلَّا أَسَاطِيرُ الأَوَّلِينَ}[النمل:68]، {قُلْ سِيرُوا فِي الأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ}[النمل:69]، {وَلا تَحْزَنْ عَلَيْهِمْ وَلا تَكُنْ فِي ضَيْقٍ مِمَّا يَمْكُرُونَ}[النمل:70]، {وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنتُمْ صَادِقِينَ}[النمل:71]، {قُلْ عَسَى أَنْ يَكُونَ رَدِفَ لَكُمْ بَعْضُ الَّذِي تَسْتَعْجِلُونَ}[النمل:72]، {وَإِنَّ رَبَّكَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَهُمْ لا يَشْكُرُونَ}[النمل:73]، {وَإِنَّ رَبَّكَ لَيَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ

وَمَا يُعْلِنُونَ}[النمل:74]، {وَمَا مِنْ غَائِبَةٍ فِي السَّمَاءِ وَالأَرْضِ إِلَّا فِي كِتَابٍ مُبِينٍ}[النمل:75]، {إِنَّ هَذَا الْقُرْآنَ يَقُصُّ عَلَى بَنِي إِسْرَائِيلَ أَكْثَرَ الَّذِي هُمْ فِيهِ يَخْتَلِفُونَ}[النمل:76]، {وَإِنَّهُ لَهُدًى وَرَحْمَةٌ لِلْمُؤْمِنِينَ}[النمل:77]، {إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ بِحُكْمِهِ وَهُوَ الْعَزِيزُ الْعَلِيمُ}[النمل:78]، {فَتَوَكَّلْ عَلَى اللَّهِ إِنَّكَ عَلَى الْحَقِّ الْمُبِينِ}[النمل:79]، {إِنَّكَ لا تُسْمِعُ الْمَوْتَى وَلا تُسْمِعُ الصُّمَّ الدُّعَاءَ إِذَا وَلَّوْا مُدْبِرِينَ}[النمل:80]، {وَمَا أَنْتَ بِهَادِ الْعُمْيِ عَنْ ضَلالَتِهِمْ إِنْ تُسْمِعُ إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا فَهُمْ مُسْلِمُونَ}[النمل:81]

says, "And those who denied said, “Can it be that when we have ﷻ Allah become dust, and our forefathers—can it be that we will really be brought out"(An-Naml:67), "Most surely, we were promised this before, we and our ,forefathers; this is nothing but the legends of the ancients" (An-Naml:68), "Say Journey through the earth and look what the outcome was for the criminals"(An-“ Naml:69), "But do not grieve over them and do not be troubled by what they scheme" (An-Naml:70), "And they say, “When is this promise, if you are truthful" (An-Naml:71), "Say, “Perhaps some of what you are asking to be hastened has drawn near"(An-Naml:72), "And indeed, your Lord is surely the Possessor of grace towards mankind, but most of them are not thankful"(An-Naml:73), "And indeed, your Lord knows whatever their chests harbor and whatever they make public"(An-Naml:74), "And never is there anything hidden in the heaven or the earth but it is in an evident record", (An-Naml:75), "This Recital indeed narrates to the Children of Israel most of what they differ over"(An-Naml:76), "and most surely it is a guidance and a mercy to the believers"(An-Naml:77), "Indeed, your Lord decrees between them by His wise judgment, and He is the Almighty, the All-Knowing"(An-Naml:78), "So place ,your trust in Allah; you are indeed upon the evident truth"(An-Naml:79) Indeed, you cannot make the dead hear, nor can you make the deaf hear the call" .if they withdraw and turn their backs"(An-Naml:80), ""(An-Naml:81)He tells about those polytheists' criminals who got blinded against the Lord's path and blinded against the truth. Further, they said with arrogance and haughtiness, "... Can it be that when we have become dust, and our forefathers—can it be that we

will really be brought out?" (An-Naml:67), a question of exclusion and denial. It is impossible for us, after being in this land as dust and our fathers have become dust and got mixed with the land, to be back and be brought out of our graves again. Then, they mocked this and said, "Most surely, we were promised this before, we and our forefathers..."(An-Naml:68), we have been promised of this, and it has been told to our fathers as well from what they heard from the Jews, Christians, and those who believe in the resurrection. "this is nothing but the legends of the ancients", this is, what the messengers say, is nothing but legends written by the ancients. Stories, tales, and myths about future matters. So, Allah told them, "Say, “Journey through the earth and look what the outcome was for the criminals"(An-Naml:69), as long as it is the myths of the ancients, look at how the consequences of the criminals were. The consequences of those who turned their messengers and denied them, the people of Noah, Thamud which is an Arab tribe whose homes still exist and their traces are still there, and Ad. See how Allah saved the believers, and how He destroyed the wrongdoers who opposed the messengers and disbelieved the resurrection. Look at this! This is the doing of Allah, and this is one of His signs. "... and look what the outcome was for the criminals"(An-Naml:69).

Then, He said to His Prophet "But do not grieve over them and do not be troubled by what they scheme"(An-Naml:70), do not grieve over them. The Prophet grieved because they are going to Hell. Because they are going to Hell with this disbelief and insistence on it and they stick to it. Thus, they are going to Hellfire. The Prophet used to grieve over them with compassion for them and being in distress over them. That is, he cared about them and he was the compassionate, the most merciful ﷺ, and the generous and compassionate forgives. Further, this grief which was over these infidels and their denial and disbelief almost killed the Prophet ﷺ. Allah says, "Perhaps you are going to destroy yourself with sorrow because they do not believe?"(Ash-Shu'ara:3). "So

perhaps you would decimate yourself, sorrowing after them, if they do not believe in this discourse"(Al-Kahf:6), that is, your sorrow decimates yourself, kills it. Kill yourself out of sorrow over these people for the prophet was very sad over the infidels because the matter is terrible. A great matter awaits them severe torment from Allah for disbelief, obstinacy, and denial. And because they will also lose the paradise of Allah and His pleasure. Further, the Prophet is keen to bring them to this path and he has explained to them and clarified them and the argument became clear to them, yet, they are stubborn and arrogant. Allah says, "But do not grieve over them", do not grieve over them for they chose the path of seduction, stubbornness, and arrogance. "... and do not be troubled by what they scheme"(An-Naml:70), be troubled. This trouble is less than grief. By what they scheme against Islam and the Messenger ﷺ. Their only concern and persistence were in thinking about the means by which they could prevent people from this path, and distance this Prophet from the truth in order to encourage him to leave it and to intimidate him from clinging to it. Very great things from the scheme which they did. "And they almost lured you away from what We have revealed to you so that you would fabricate something else in Our name..."(Al-Isra:73). Likewise, "They almost provoked you so as to evict you from the land..."(Al-Isra:76), "And recall: the deniers scheming against you to imprison you or kill you or evict you. And they scheme and Allah schemes..."(Al-Anfal:30). The scheme is this hidden management. Their covert management with every trick and every intrigue to how they would divert people from the religion of Allah and how to deter people from this path, and how to extinguish the light of Allah. "... and do not be troubled by what they scheme"(An-Naml:70), that their scheme is within the heart and sight of Allah; where would they go? Where would they go? What Allah willed must be, "But do not grieve over them and do not be troubled by what they scheme" (An-Naml:70).

Then, He says, "And they say, “When is this promise, if you are truthful?"(An-Naml:71), out of arrogance. This is also from their arrogance and stubbornness, and they say, those infidels, "... When is this promise, if you are truthful?"(An-Naml:71), this is, this promised with which you promise us that there will be a resurrection, turning back, a day of judgment and that we will be judged, and that there are heaven and fire. When will this be? If you are truthful, then tell us about its time. Tell us about its time, when this promise of resurrection and turning back will take place if you are truthful. This is a challenge from them to the Prophet ﷺ. He says, "Say, “Perhaps some of what you are asking to be hastened has drawn near"(An-Naml:72), tell them "Perhaps ", and perhaps from Allah means the confirmation. Perhaps from Allah means that it must be. "... Perhaps some of what you are asking to be hastened has drawn near"(An-Naml:72), drawn near. The drawn near is what sits behind the rider of the animal. A person rides the animal and then takes a companion with him. Thus, the drawn near is the companion who comes following the one in front of him. And, "... what you are asking to be hastened has drawn near"(An-Naml:72), that is, you say these words, yet, some of what you hasten is from Allah's torment and rage over you. Due to your words, some of the Lord's torment might afflict you. "Say, “Perhaps some of what you are asking to be hastened has drawn near"(An-Naml:72), to be drawn near you. That is, what you hasten from torment is on its way coming to you. Rode on the ride and is coming to you on the road. Coming to you on the way to let Allah afflict you with what He wills, and it was. It was because it is only a short time and the heads of these stubborn infidels were thrown, a head after another, with its body in an offensive well in Badr. Allah reaped seventy of them in the morning of one day, and seventy as well as prisoners of war. While the Prophet passes and says, If al-Mut‘im b. ‘Adi had been alive and spoken to me about these filthy ones, I would have left them for him. This is regarding the seventy prisoners, and as for the dead, the Prophet passes by and stands at the edge of the well, calling them O so-and-so, O so-and-so; he calls everyone by his name and his father's

name as well. "Have you found what your Lord promised to be true? For I have found what my Lord promised me to be true". It was as such, so, this is Allah telling them that why do you hasten the matter? "Say, “Perhaps some of what you are asking to be hastened has drawn near"(An-Naml:72). Then, came to them Allah's command.

Then, He says, "And indeed, your Lord is surely the Possessor of grace towards mankind, but most of them are not thankful"(An-Naml:73), and indeed, your Lord, O Muhammad. The Messenger here was attributed to Allah and it was said that your Lord is the Possessor of grace. This is a demonstration of the greatness of the Lord and the greatness of the one whom the Prophet ﷺ relies on. "And indeed, your Lord is surely the Possessor of grace towards mankind..."(An-Naml:73), grace. This demonstration is a message for them. Notice, despite their disbelief and stubbornness, Allah calls them again and again, and sends verses and reveals verses after verses and reminders after reminders, and he varies the speech for them, shapes it for them, and separates it for them. Further, He shows them the matter in this way and this image and in this way so that perhaps they become mindful. That is, perhaps they become pious and care because this is from His grace and benevolence. The revelation of this statement of the Qur’an, by what Allah has revealed, consists of reminders, warnings, intimidation, and varying the discourse in these different kinds so that they may repent and return to their senses. "And indeed, your Lord is surely the Possessor of grace towards mankind, but most of them are not thankful"(An-Naml:73). Nevertheless, most mankind is not thankful to Allah. Yet, they were supposed with the revelation of this Qur’an and the coming of this Messenger to thank Allah for He guided them, called them to Him, and enabled them to enter into His religion. And for facilitating this path for them, so they hasten to enter into the pleasure of Allah. "And thus We have sent it down as an Arabic Recital, and We have diversified the warnings in it, that perhaps they would become mindful(of God) or it would

bring about in them a remembrance"(Taha:113), so, this is the Arabic recital which is with their language and in which the warning was diversified in it with these colors. "that perhaps they would become mindful (of God) or it would bring about in them a remembrance", they were supposed to be thankful to Allah for descending this Qur'an and to hasten to His religion and to fear Him. "but most of them are not thankful".

Then, He says, "And indeed, your Lord knows whatever their chests harbor and whatever they make public" (An-Naml:74), intimidation. Intimidating and threatening them, as well as empowering the Prophet ﷺ and comforting him, that is where will they go from Allah? "And indeed, your Lord knows whatever their chests harbor and whatever they make public"(An-Naml:74), harboring is the preservation. So, what their chests harbor, that is what they hide and do not show to anyone, Allah knows it. Likewise, what they declare and make public, Allah knows it. Thus, among what they harbor in their chests and do not make public is what He said that they believe in the Prophet. That they know that this prophet is true and that he came with truth from Allah, but they do not say this and do not show this. "...but it is not really you whom they disbelieve; rather, it is the signs of Allah that the unjust repudiate"(Al-An'am:33). "Rather, what they previously used to hide was disclosed to them. And even if they were to be returned back they would revert to what they had been forbidden from..."(Al-An'am:28), so, what they used to hide is believing in this and knowing that there is no doubt that it is from Allah. "He said, “You have most surely known that none sent these down except the Lord of the heavens and the earth,(as) insights. And indeed I think that you, O Pharaoh, are doomed to demise" (Al-Isra:102), they know this in the truth of their hearts. The heads of Quraysh knew that this is true and that this religion is from Allah and that the Prophet could not lie and they believed him in everything other than this telling of this great news. They believed him, yet, how could they not believe him in this? And this is more evident than the sun

in the middle of the day. "And indeed, your Lord knows whatever their chests harbor and whatever they make public" (An-Naml:74), Allah knows their hidden realm and their manifest. Likewise, if their chests hide malice, envy, and hatred, as well as schemes, then it is known to Allah. Therefore, Allah will nullify their plotting and management.

Then, "And never is there anything hidden in the heaven or the earth but it is in an evident record"(An-Naml:75), and never is there anything hidden from the creatures. That is, it is hidden from creation, yet, it is not hidden from Allah because nothing is hidden from Allah. "And never is there anything hidden", a small atom, a leaf, a deed, a whisper, a brief, any hidden matter from which a person thinks are invisible and is not known; it is known from Allah. "And never is there anything hidden in the heaven or the earth but it is in an evident record"(An-Naml:75). It was written. This evident record is the reserved Tablet that Allah preserved. Allah wrote in it the destinies of everything from the greatest and most despicable matters. Indeed, everything. "And with Him are the keys of the hidden realm; none knows them except He. And He knows whatever is on land and sea, and not a leaf falls but He knows it, nor a single grain in the darkness(es) of earth, nor is there anything wet or dry but is in an evident record"(Al-An'am:59). There is no atom in this universe except that it was written and calculated, and it was not only written by itself but also its disposition. Every conjugation of it is also written. Its disposition, that is, a seed that fell and a tree grew and then became fruit, then this tree turned leaves and its leaves fell, then, and then. All of the disposition of this seed throughout its history, from which thousands of thousands of its like came from it after that because this seed with what is within it, after that, produced the amount of the seed thousands of thousands, millions of millions of times. Thus, all of this is mentioned and written in the record, and this record counts everything. A person started from the time he was a sperm, then he grew, then he was born, then he grew up, then he acted,

and then... All of his deeds, sayings, calculations, and the whispers of his hearts are all written. This is a great matter; there is no doubt that this is a great matter because if the person only looked at the whispers of his heart, the whispers that occur to him and what he thinks about. However, the heart cannot be closed as long as the person's eyes are open, then, the heart moves, and fluctuates in matters from east to west to north to south, and from sadness to joy to... And what it includes are great matters, even if a person goes to write everything that comes to his heart, and everything that he thinks about and everything that he turns about, he would need, in his day, a group of volumes to write only the movements of the heart. This is regarding only one creature, so how about all of these various changing creatures, people's whispers, their psychological conversations, their dreams, their daydreams, and what they think about. All of this has been counted by Allah and has been written. "To Allah belongs whatever is in the heavens and whatever is in the earth. Hence, whether you disclose what is within your selves or hide it, Allah calls you to account for it; He then forgives whomever He wills and He punishes whomever He wills, for Allah is All-Powerful over everything"(Al-Baqarah:284). Allah knew everything and counted everything. He left nothing except He wrote it and counted it, A whisper, a thought that comes to the heart except been written and counted. "And never is there anything hidden in the heaven or the earth but it is in an evident record"(An-Naml:75), and this is a demonstration to those who thought that Allah won't resurrect their bodies, how! Rather, all whispers and thoughts will be resurrected. "on the day when the secrets are put on trial" (At-Tariq:9), put on trial, gets scattered. The human's secret gets open and everything that was in it appears. And Allah tells him and makes his body and his organs witness over what he did. The hand says, I did such-and-such on such-and-such a day, and the eyewitnesses and the leg witnesses. Everything is recorded and written; there is nothing except written down and recorded. So, how can it be excluded from Allah to bring the bodies back to life again? "And

never is there anything hidden in the heaven or the earth but it is in an evident record"(An-Naml:75).

Then, He says, "This Recital indeed narrates to the Children of Israel most of what they differ over"(An-Naml:76), "and most surely it is a guidance and a mercy to the believers"(An-Naml:77). This is also one of the signs of the truthfulness of the Prophet Muhammad ﷺ this Qur'an which was revealed to the Prophet ﷺ from Allah. Among the evidence for the truthfulness of the Qur'an is that it tells the children of Israel about most of what they differed about; telling the truth in it. The children of Israel differed in major matters from what they passed and transferred from their fathers about the creation, and about that which was revealed to them in their books. For example, the Torah was written five hundred years after the death of Musa, and they added and took away from it and differed in many matters of it, starting with the attributes of the Lord to the last thing of the actions of their messenger, and from... All of this in which they differed in, this Qur'an tells them and brings them the truth, and it shows what was from the truth and what was from the falsehood and what was increased and what was reduced. However, the Prophet ﷺ never studied in a book, in a school, or in a synagogue from the children of Israel's synagogue. And he never sat to a rabbi from their rabbis, nor wrote a word, nor did he pass anything from that, nor did he know about these matters. And he did not know at all that these children of Israel had a message, and he did not know Musa or other prophets and messengers. Then, he came up with this detail as if he had studied all that they have and know what they have, then he brings the truth to all of this. This is undoubtedly one of the greatest proofs that this Qur'an is not from the Prophet ﷺ, rather, it is from Allah. That this Qur'an which is descended upon Allah's servant and Messenger Muhammad is from Allah. "... narrates to the Children of Israel most of what they differ over"(An-Naml:76), most of the things about which they differ, Allah narrated it over them and came with the truth in it. "O People of the

Scripture, Our Messenger has come to you, clarifying for you much", during a period of the messengers, he will explain to you most of the matters in which they differed. "O People of the Scripture, Our Messenger has come to you, clarifying for you much of what you kept hidden of the Scripture and overlooking much. A light from Allah has surely come to you, and an Evident Scripture"(Al-Mai'dah:15), "with which Allah guides whoever has followed—(for) His good pleasure—(to) the ways of peace, and brings them out of darkness(es) into light, by His permission, and guides them to a straight path"(Al-Mai'dah:16).

"This Recital indeed narrates to the Children of Israel..."(An-Naml:76), the children of Israel, Yaqub's sons. "most of what they differ over". Then, "and most surely it is a guidance and a mercy to the believers"(An-Naml:77). So, this is a verse that the Qur'an governs what the children of Israel differed over. Then another verse says that this Qur'an is a guidance and mercy for the believers. Guidance by all means of guidance, a statement, and guidance for everything because it explained everything and it is a guide to the creatures to their Lord God and Creator. And a demonstration of the attributes of this God in detail, so that they do not need after this anyone to describe God and who teaches them about Allah more than this teaching. Then, about all of His hidden from His angels, the Day of Resurrection, His paradise, His fire, and matters in detail. Regarding this man's journey beginning with creation and ending with death. And regarding history; the entire history of mankind, the history of all prophecies. Then, the future that will be and the events that will be, then the resurrection, then what is after this resurrection. Then, these worlds that Allah created from seven heavens, the seven lands, the angels, the ranks of these angels and their deeds, all this has been detailed by Allah. For to believe in Allah, His Angels, His Books, His Messengers, the Last Day, and the divine decree, both good and bad, all of these were explained by Allah and He guided people to this in detail. Then, He guided them to the upright path, the path of truth, the straight legislation, complete purity,

pure and complete legislation with all that He commands, as well as being fair and wise in everything that is forbidden. "Thus the Word of your Lord has been completed, in truth and justice".

This Qur'an is complete guidance, guidance, and mercy for the believers. Mercy for the believers because it is a guide for them. Allah mercy them and He addresses them with a speech of mercy, He preaches them, reminds them, calls them, and warns them. That is, with all kindness and with all mercy that He will have mercy on them. The divine speech is a speech of mercy to the faithful servants of God that heals hearts. "And We bestow from on high of the Recital that which is a healing and a mercy for the believers, but it does not increase the unjust except in loss"(Al-Isra:82), when a person looks at this speech, the speech of the Lord the believing servants of Allah, how He explains to them, how He explains the matter to them, how He warns them about what harms them, how He encourages them for what is beneficial for them, encourages them with all kinds of enticement. And urges them, do this and you will get a reward. He commands them to hasten. "And hasten towards forgiveness from your Lord and a Garden as wide as the heavens and the earth, prepared for the mindful(of God)"(Ali-'Imran:133). "those who spend in prosperity and adversity, and those who restrain(their) rage, and those who forgive mankind—for Allah loves those who excel in doing good"(Ali-'Imran:134), a great matter. How can they be patient when hardship and affliction befall them? How would he relieve them and make them patient? Notice Allah's speech for His faithful servants after Uhud. Very great patience and affirmation, and a statement that this matter that occurred was by His command and His will. And that this is good for them and that the choice of Allah is good for them. As well as the speech of Allah to the believers when there is a conflict between them or hardships or something like this, how to calm them down, and show them the way. "They ask you about the spoils(of war). Say, "The spoils are for Allah and the Messenger, so be mindful of Allah and

reconcile between yourselves and obey Allah and His Messenger, if you are believers"(Al-Anfal:1). Then He explains the matter to them in detail; how to do it, how to differ about this matter? Leave the judgment regarding the spoils to Allah and His Messenger, it is not up to you. The witness that this divine speech, the Qur'an's speech, is a speech of mercy to Allah's faithful servants. "and most surely it is a guidance and a mercy to the believers"(An-Naml:77). Then, He says, "Indeed, your Lord decrees between them by His wise judgment, and He is the Almighty, the All-Knowing"(An-Naml:78), Indeed, your Lord, He did not say here Indeed, Allah. Rather, He attributed the Messenger here to the Lord to honor the Prophet ﷺ and to demonstrate that the judgment of Allah and explanation is up to Muhammad's Lord who sent Muhammad ﷺ. However, "Indeed, your Lord " is honoring the Prophet ﷺ and a feeling from him of glory, and that Allah, the Lord of the Prophet is the one who will judge in all these matters among His creation. "Indeed, your Lord decrees between them by His wise judgment..."(An-Naml:78). Your Lord; O Muhammad, judges between them. Judging is separation and judgment. Between them; among all those who differ with His judgment. His judgment with which He judges. And Allah is the one who rules, and His judgment is not reflected upon and there is no one to comment on his judgment, and there is no one who asks the Lord. There is no God above Allah, nor with Allah to ask Him why did you do this, or why did you judge, why did you bring these people into Hell, why did you bring them out, why did you bring these people into Paradise, and why did you judge those with delusions. Allah is not asked about what He does because His judgment is what will be applied upon His creation. And none comments upon His judgment. "Indeed, your Lord decrees between them by His wise judgment, and He is the Almighty..." (An-Naml:78). The Almighty, the victor whom none can defeat Him. No one can defeat Allah, therefore, when He judges no one can defeat His command or turn His judgment. All-Knowing about His creation. So, if He descends His judgment, He does when His judgment is the right thing. He descends mercy into its place and descends

the punishment into its place as well. Thus, He is the All-Knowing about all of His creation, therefore, Allah's judgment is just. The just judgment, the judgment of the wise Lord regarding His creation who descends every judgment into its place.

ﷻ: {إِنَّ هَذَا الْقُرْآنَ يَقُصُّ عَلَى بَنِي إِسْرَائِيلَ أَكْثَرَ الَّذِي هُمْ فِيهِ يَخْتَلِفُونَ}[النمل:76]، {وَإِنَّهُ لَهُدًى وَرَحْمَةٌ لِلْمُؤْمِنِينَ}[النمل:77]، {إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ بِحُكْمِهِ وَهُوَ الْعَزِيزُ الْعَلِيمُ}[النمل:78]، {فَتَوَكَّلْ عَلَى اللَّهِ إِنَّكَ عَلَى الْحَقِّ الْمُبِينِ}[النمل:79]، {إِنَّكَ لا تُسْمِعُ الْمَوْتَى وَلا تُسْمِعُ الصُّمَّ الدُّعَاءَ إِذَا وَلَّوْا مُدْبِرِينَ}[النمل:80]، {وَمَا أَنْتَ بِهَادِ الْعُمْيِ عَنْ ضَلالَتِهِمْ إِنْ تُسْمِعُ إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا فَهُمْ مُسْلِمُونَ}[النمل:81]، {وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِنَ الأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لا يُوقِنُونَ}[النمل:82]

says, "Indeed, this Qur'an relates to the Children of Israel most of that ﷻ Allah .over which they disagree" (An-Naml: 76)"And indeed, it is guidance and mercy for the believers" (An-Naml: 77). "Indeed, your Lord will judge between them by His [wise] judgment. And He is the Exalted in Might, the Knowing" (An-Naml: 78). "So rely upon Allah; indeed, you are upon the clear truth" (An-Naml: 79). "Indeed, you will not make the dead hear, nor will you make the deaf hear the call when they have turned their backs retreating" (An-Naml: 80). "And you cannot guide the blind away from their error. You will only make hear those who believe in Our verses so they are Muslims [submitting to Allah]" (An-Naml: 81). "And when the word befalls them, We will bring forth for them a creature from the earth speaking to them, [saying] that the people were, of Our verses, not certain [in faith]" (An-Naml: 82).

shows that this Quran is one of the proofs that show the truthfulness ﷻ Allah This is because .ﷻ and that shows that this Quran is from Allah ﷺ of the Prophet it relates to the Children of Israel most of that over which they disagree, it is a

book that knows the accurate matters about the Children of Israel, tells about for ﷺ them and details them; thus it's not the creation of the Messenger of Allah .he grew up as an illiterate man and he had no idea about the previous messages

Also, this Quran "Is guidance and mercy for the believers" (An-Naml: 77). Allah ﷻ sent this Quran down as guidance, success and mercy for His faithful servants as Allah ﷻ guides them with this Quran and directs their hearts as this Quran makes these hearts obey the order of Allah ﷻ. Allah says, "This is the book about which there is no doubt, guidance for those conscious of Allah" (Al-Baqarah: 2). That is, this Quran is a special guidance and mercy to those who fear Allah.

Then, Allah ﷻ says, "Indeed, your Lord will judge between them by His [wise] judgment" (An-Naml: 78). That is, there is no judgment but the judgment of Allah ﷻ for Allah's judgment applies to all His servants and there is no one who can adjust, alter or prevent the judgment of Allah ﷻ. Also, Allah ﷻ is the Exalted in Might and the Predominant that can never be defeated by anyone. In addition, He is the All-Knowing of all the affairs of his creation and thus when He holds them accountable and judges between them, his judgment will be based on His knowledge that has encompassed all things.

Allah then says, "So rely upon Allah; indeed, you are upon the clear truth" (An-Naml: 79). these verses were revealed to the Prophet ﷺ when he was in Mecca during the period of the weakness of the believers and the haughtiness of the infidels. During this period, the infidels thought that the Prophet would never continue and that his religion and his call would come to an end. Thus, this speech of Allah ﷻ that was revealed to the Prophet at that time was meant to strengthen the Prophet ﷺ and to show that he came up with this message from Allah, the Sovereign of the heavens and the earth. "So rely upon Allah," that is, entrust your affairs to Allah and know that the whole matter belongs to Allah ﷻ. "You are

upon the clear truth" This is a confirmation from Allah ﷻ to the Prophet that he is upon the clear truth, i.e. the plain, obvious and established truth.

However, "Indeed, you will not make the dead hear, nor will you make the deaf hear the call when they have turned their backs retreating" (An-Naml: 80). This means that those people do not hear because they are dead, that is their hearts have died and therefore they do not benefit from their senses that follow these hearts. Allah says, "And We have certainly created for Hell many of the jinn and mankind. They have hearts with which they do not understand, they have eyes with which they do not see, and they have ears with which they do not hear. Those are like livestock; rather, they are more astray. It is they who are the heedless" (Al-A'raf: 179). So, those are dead people and Allah says to His Messenger that they will not hear from him. "nor will you make the deaf hear the call when they have turned their backs retreating" The deaf are the people who have lost their hearing sense. "The call," that is, when you call them saying, "come on, come O people. This is the religion and this is the success, they turned deaf to it and turned their backs retreating to the other side. Moreover, their evil deeds, their disbelief, their falsehood and the religion of their fathers and their forefathers were adorned to them. In fact, all these words from Allah ﷻ are meant to strengthen the Prophet ﷺ and to show that his religion is the truth and that it is from Allah ﷻ. Also, these words show that Allah ﷻ will implement His order and His judgment and that those disbelievers are dead that do not hear and that escape from the truth.

Allah then says, "And you cannot guide the blind away from their error. You will only make hear those who believe in Our verses so they are Muslims [submitting to Allah]" (An-Naml: 81). Meaning you can never guide the blind as long as he is led astray in this way. On the other hand, "You will only make hear those who believe in Our verses," that is those who trust our verses and believe that these are the verses of Allah ﷻ and believe in the proofs of these verses, the

proofs of its authenticity and that they are from Allah ﷻ from everyone who has eyes.

Then, Allah shows the fate they will meet. He shows that His verses will never stop till the Last Hour and shows what will happen in the Last Hour. Allah ﷻ says, "And when the word befalls them, We will bring forth for them a creature from the earth speaking to them, [saying] that the people were, of Our verses, not certain [in faith]" (An-Naml: 82). This means when the word of Allah ﷻ is sent to them concerning the approaching of the Last Hour and that it will surely come. "We will bring forth for them a creature from the earth speaking to them" This is one of the signs of Allah and one of the great indications of the Hour. That is, Allah will bring out a creature from the earth, not one of these known creatures that come through confinement, but a creature that the earth produces. The Prophet ﷺ told that this creature is one of the ten signs that will take place before the coming of the Hour. In this regard, it came in Sahih Muslim in the hadith of Hudhaifah Ibn Al-Yamani, may Allah be pleased with him that he said, "The Messenger of Allah ﷺ said, "The Hour shall not be established until you see ten signs. The sun rising from its setting place, Ya'juj and Ma'juj, the beast of the earth, and three collapses of the earth: A collapse in the east, a collapse in the west and a collapse in the 'Arabian peninsula. And a fire that comes out of a place within 'Adan, driving the people, or gathering the people, camping where they camp, and resting where they rest." The beast is mentioned here in the hadith as the third sign. In fact, there are many hadiths that describe this beast, some of which do not have a valid isnad (A chain of authorities attesting to the historical authenticity of a particular hadith). However, the authentic hadiths show that it is a beast that will come out from the earth. In some hadiths, they said that it will come out from Al-Safa Mountain. It was also mentioned that this beast will come out from land between Mecca and Medina. In addition, it will have three exits and when it comes out some people

will know about it and some others will not, then everyone will know about it. Moreover, it will name people, i.e. it will tell them. It will tell the believer that he is a believer and it will tell the disbeliever that he is a disbeliever so that people will know later that this beast has called this person a believer and has called this person a disbeliever. Allah tells here in these verses that this beast will speak to people in their own language. “That the people were, of Our verses, not certain [in faith].” That is, the people were not certain about the verses of Allah. So, this beast will be one of the signs and one of the indications to the people. The Prophet ﷺ told that the faith will be accepted upon the coming of some certain signs. However, there will be a sign that faith will not be accepted if it appears. Allah says, “Do they [then] wait for anything except that the angels should come to them or your Lord should come or that there come some of the signs of your Lord? The Day that some of the signs of your Lord will come no soul will benefit from its faith as long as it had not believed before or had earned through its faith some good. Say, "Wait. Indeed, we [also] are waiting"” (Al-An’am: 158). Also, the Prophet ﷺ showed this and told us that this is the sun rising from its setting place. So, if the sun rises from its setting place, it will be ordered to go back from where it came; when the people see it coming back from the sunset, they will all believe, everyone on earth will believe. Allah ﷻ says, “No soul will benefit from its faith as long as it had not believed before or had earned through its faith some good.” As for the rest of the signs, if they appear and the people believe when they see such signs, their faith will benefit them. For example, this may happen when Isa the son of Maryam, peace be upon him, comes down or at the time of the antichrist. Indeed, the faith at the time of the antichrist will be very limited because only a few people will remain in the faith, but the common people will be disbelievers. This may happen at the time of the beast or any other sign. Thus, Allah makes these signs from Him as indications that the Hour is near. Moreover, the appearance of these signs at these times is a proof from Allah ﷻ for the living servants that the religion of Allah is true and that this message, which Muhammad

the son of Abdullah has brought is from Allah. Consequently, they will believe in as the Prophet and the Quran that is revealed to him said.

This is what will happen in this life. As for the Hereafter, Allah ﷻ says, “And [warn of] the Day when We will gather from every nation a company of those who deny Our signs, and they will be [driven] in rows” (An-Naml: 83). All those who deny the Signs of Allah ﷻ will be gathered and assembled. Allah says, “[The angels will be ordered], "Gather those who committed wrong, their kinds, and what they used to worship” (As-Saffat: 22). “Other than Allah, and guide them to the path of Hellfire” (As-Saffat: 23).

Allah then says, “Until, when they arrive [at the place of Judgement], He will say, "Did you deny My signs while you encompassed them not in knowledge, or what [was it that] you were doing?"” (An-Naml: 83). Meaning when they arrive for the Day of Judgment and for retribution, Allah will rebuke them saying, “Did you deny My signs while you encompassed them not in knowledge, or what [was it that] you were doing?” This question is meant for rebuking, criticizing and reproaching them on this troubled and great day. Allah rebukes them for they did not encompass these signs in knowledge, were not certain about them, denied them from the very beginning claiming that they were not the signs of Allah ﷻ and they rejected them.

Allah says, “And the decree will befall them for the wrong they did, and they will not [be able to] speak” (An-Naml: 85). This decree of Allah will be obligatory on them because of their wrongdoing and their disbelief; this decree of Allah is the torment. “And they will not [be able to] speak.” They will not be able to find an answer and respond to the Lord ﷻ. This is because they have actually denied the signs of Allah, they did not encompass these signs in knowledge and they remained in this denial, disbelief and stubbornness until they died while being in this state.

Then, Allah mentions some of His signs in the creation in this life as well. Allah ﷻ says, "Do they not see that We made the night that they may rest therein and the day giving sight? Indeed in that are signs for a people who believe" (An-Naml: 86).

Allah has created the night in this way for it is dark, covering things, quiet and cold. After the sun goes down coolness begins and this is a suitable time for rest and quietness; all creatures rest during that time, the people rest, the cattle rest and the plants rest during it. "…and the day giving sight?" The day gives sight through this shining and powerful sun that Allah ﷻ has created in order to be the sign of the day. In this regard, the shining of the sun brings about heat and warmth and thus this causes activeness and sight. The people see their lives and their methods of agriculture, industry, herding and travel and therefore they see. Allah mentions the night and the day because they cover all creation and every creature is in need of them and cannot do without them. It is necessary for every person, but rather for every animal and every plant to have the day and the night to remain alive. Allah says, "Indeed in that are signs," not only one sign. First, these signs include the ability of the Lord ﷻ to create the night and day. In this regard, we now see the night and the day with our eyes after the earth was photographed. We know how this planet is hanging in the sky in this way; it revolves around itself and the sun shines on it. So, this side is shining and the other side that does not face the sun is dark. Then, it turns in this cycle in this great and wonderful way, which makes every sane person prostrate to Allah in honor of this Divine greatness. Allah is the One Who created this creation. He created the earth to be like this and it carries the mountains, the oceans, the people, the trees, the seas and the homes. All of these are signs for people who have a mind; for the believers.

Then, Allah says, "And [warn of] the Day the Horn will be blown, and whoever is in the heavens and whoever is on the earth will be terrified except whom Allah

wills. And all will come to Him humbled" (An-Naml: 87). The Prophet informed that one of the angels of Allah, Israfeel is the one who will blow the Horn. He also showed that this horn is a trumpet and that when this angel blows his horn, the events of resurrection will take place. It is mentioned in the Quran that there are two blowing trumpets. After the first blowing, this harmonious and accurate system of the universe will be broken. Allah says, "When the sky breaks apart" (Al-Infitar: 1). "And when the stars fall, scattering" (Al-Infitar: 2). "And when the seas are erupted" (Al-Infitar: 3). "And when the [contents of] graves are scattered" (Al-Infitar: 4). Also, "When the sun is wrapped up [in darkness]" (At-Takwir: 1). "And when the stars fall, dispersing," (At-Takwir: 2). "And when the mountains are removed" (At-Takwir: 3). "And when full-term she-camels are neglected" (At-Takwir: 4). "And when the wild beasts are gathered" (At-Takwir: 5). "And when the seas are filled with flame" (At-Takwir: 6). "And when the souls are paired" (At-Takwir: 7). "And when the girl [who was] buried alive is asked" (At-Takwir: 8). "For what sin she was killed" (At-Takwir: 9) "And when the pages are made public" (At-Takwir: 10). "And when the sky is stripped away" (At-Takwir: 11). "And when Hellfire is set ablaze" (At-Takwir: 12). "And when Paradise is brought near" (At-Takwir: 13). "A soul will [then] know what it has brought [with it]" (At-Takwir: 14). Then Allah says, "And [warn of] the Day the Horn will be blown, and whoever is in the heavens and whoever is on the earth will be terrified" (An-Naml: 87). the terror refers to the intensity of fear. Then, the first trumpet will be blown. In this regard, the Prophet says, "Then the Trumpet will be blown. Every one hearing it will turn his neck towards it and will raise it." This means that every person will turn his neck to the right and to the left in order to hear the blowing of the trumpet. Then, the Prophet says, "The first one to hear that Trumpet will be a man who will be busy repairing the basin for his camels. He will become unconscious." After that, this whole existence will be scattered. "Then when the Horn is blown with one blast" (Al-Haqqah: 13). "And the earth and the mountains

are lifted and leveled with one blow" (Al-Haqqah: 14). "Then on that Day, the Resurrection will occur" (Al-Haqqah: 15). "And the heaven will split [open], for that Day it is infirm" (Al-Haqqah: 16). "And the angels are at its edges. And there will bear the Throne of your Lord above them, that Day, eight [of them]" (Al-Haqqah: 17). "That Day, you will be exhibited [for judgement]; not hidden among you is anything concealed" (Al-Haqqah: 18). Allah says, "And all will come to Him humbled," the second blowing of the trumpet will take place and all these creatures will come to Him, they will come to their Lord ﷻ. "Humbled," means that they will be submissive regardless of the honor, status, cortege, servants, soldiers and supporters that they may have during their life. In this regard, the Prophet ﷺ said, "You will be gathered to your Lord barefooted, naked and uncircumcised." So, everyone will come and he will come alone. "And We will inherit him [in] what he mentions, and he will come to Us alone" (Maryam: 80). Allah ﷻ said this about Al-Aas Ibn Wael Al-Sahmi. This is because when Al-Aas got angry, fifty thousand of his people would be angry with him and those fifty thousand people would stand and carry the weapons for him. Allah says, "Then, have you seen he who disbelieved in Our verses and said, "I will surely be given wealth and children?" (Maryam: 77). I.e. I will surely be given wealth and children in the Hereafter. Al-Aas said these words to Suhaib. In this regard, this happened when Suhaib came to ask Al-Aas to take his wage from him as Suhaib made something of iron for him. He was a blacksmith and went to Al-Aas Ibn Wael and said to him, "Give me the debt that you owed to me." Al-Aas said, "You shall not be given anything until you deny Muhammad." So, Suhaib said, "No, not until you are dead and resurrected." He said, "After I die and I am resurrected?" that is, he asked Suhaib will there be a resurrection? So, Suhaib said, "Yes." Then, Al-Aas said to him, "I shall indeed have wealth and offspring to repay you with when I will be resurrected." That is, he mocked Suhaib. With this Allah says, that all people including this criminal will be submissive and humiliated on the Day of Judgment.

يقول الله ﷻ: {وَيَوْمَ يُنفَخُ فِي الصُّورِ فَفَزِعَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ وَكُلٌّ أَتَوْهُ دَاخِرِينَ}[النمل:87]، {وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِيَ تَمُرُّ مَرَّ السَّحَابِ صُنْعَ اللَّهِ الَّذِي أَتْقَنَ كُلَّ شَيْءٍ إِنَّهُ خَبِيرٌ بِمَا تَفْعَلُونَ}[النمل:88]، {مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَهُمْ مِنْ فَزَعٍ يَوْمَئِذٍ آمِنُونَ}[النمل:89]، {وَمَنْ جَاءَ بِالسَّيِّئَةِ فَكُبَّتْ وُجُوهُهُمْ فِي النَّارِ هَلْ تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ}[النمل:90]، {إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ رَبَّ هَذِهِ الْبَلْدَةِ الَّذِي حَرَّمَهَا وَلَهُ كُلُّ شَيْءٍ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ}[النمل:91]، {وَأَنْ أَتْلُوَ الْقُرْآنَ فَمَنِ اهْتَدَى فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَقُلْ إِنَّمَا أَنَا مِنَ الْمُنذِرِينَ}[النمل:92]، {وَقُلِ الْحَمْدُ لِلَّهِ سَيُرِيكُمْ آيَاتِهِ فَتَعْرِفُونَهَا وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ}[النمل:93]

says, “And [warn of] the Day the Horn will be blown, and whoever is ﷻ Allah in the heavens and whoever is on the earth will be terrified except whom Allah .willsAnd all will come to Him humbled” (An-Naml: 87). “And you see the mountains, thinking them rigid, while they will pass as the passing of clouds. [It is] the work of Allah, who perfected all things. Indeed, He is Acquainted with that which you do” (An-Naml: 88). “Whoever comes [at Judgement] with a good deed will have better than it, and they, from the terror of that Day, will be safe” (An-Naml: 89). “And whoever comes with an evil deed - their faces will be overturned into the Fire, [and it will be said], "Are you recompensed except for what you used to do?” (An-Naml: 90). “[Say, O Muhammad], "I have only been commanded to worship the Lord of this city, who made it sacred and to whom [belongs] all things. And I am commanded to be of the Muslims [those who submit to Allah]” (An-Naml: 91). “And to recite the Qur'an." And whoever is guided is only guided for [the benefit of] himself; and whoever strays - say, "I am only [one] of the warners"” (An-Naml: 92). “And say, "[All] praise is [due] to Allah. He will show you His signs, and you will recognize them. And your Lord is not unaware of what you do"” (An-Naml: 93).

Allah talks about the situation on the Day of Resurrection when the trumpet will be blown by Israfeel upon the order of Allah ﷻ. Although Israfeel is the one who will blow the trumpet, he does not know the exact time in which the trumpet will be blown. In this regard, the Hour is only known by Allah and He has not told

any of His creatures about its time, neither a close angel nor a prophet. The Prophet ﷺ said, "How can I be comfortable when the one with the horn is holding it in his lips and his forehead is leaning forward, waiting to be given permission to blow?" So, Israfeel is waiting in this way for the time when Allah will give His order. Then Allah tells how all creatures will be in fear and will gather in front of him in submission whoever they were before the occurring of the Hour.

Then Allah says, "And you see the mountains, thinking them rigid, while they will pass as the passing of clouds. [It is] the work of Allah, who perfected all things. Indeed, He is Acquainted with that which you do" (An-Naml: 88). Some of the Quran interpreters explained that this verse refers to one of Allah's signs on the Day of Resurrection. This is because the mountains on the Day of Resurrection will be blown away with a blast. In this regard, Allah says, "And they ask you about the mountains, so say, "My Lord will blow them away with a blast" (Taha: 105). "And He will leave the earth a level plain" (Taha: 106). "You will not see therein a depression or an elevation" (Taha: 107). Also, Allah says, "And the mountains will become a heap of sand pouring down" (Al-Muzzammil: 14). The heap of sand is the large amount of sand. "Pouring down," means that this sand will be poured on one another and will flow as if it is a liquid that is pouring down. Allah says, "The Striking Calamity" (Al-Qari'ah: 1). "What is the Striking Calamity?" (Al-Qari'ah: 2). "And what can make you know what is the Striking Calamity?" (Al-Qari'ah: 3). "It is the Day when people will be like moths, dispersed" (Al-Qari'ah: 4). "And the mountains will be like wool, fluffed up" (Al-Qari'ah: 5). The atoms of these mountains will become light like the wool and they will become separated from one another and will not be gathered rocks like its state now. After that Allah will remove them to the place that He wants. Then Allah says, "[It is] the work of Allah, who perfected all things. Indeed, He is Acquainted with that which you do" This means that this is the work of Allah who perfected all things.

Some scholars say that this verse is an indication that this happens in this world, which means that this is one of Allah's signs in this world and not a sign that will be on the Day of Resurrection. "And you see the mountains, thinking them rigid, while they will pass as the passing of clouds." That is, you think them rigid while they are passing and walking such as the passing clouds. They said that this is a proof that shows the speediness of the earth's runoff and that it is moving at this speed. In addition, it shows that the mountains that you think of as static only pass as the passing of clouds just as the earth on which they stand. In fact, this came in this verse because the human minds at the time of the revelation of the Quran could not comprehend that the fixed earth on which they sit and reside, passes and walks while carrying them. Thus, if the Prophet ﷺ informed them of this fact; that the earth on which you are living now is just running with you while carrying you, then this would be one of the greatest reasons for their denial. Also, they would say that this Quran came with words that contradict the perceived things, it contradicts what is in front of them. Furthermore, the scholars said that the first evidence that this sign is happening now is Allah's saying, "Thinking them rigid, while they will pass as the passing of clouds." In this regard, no one will think this about the mountains on the Day of Resurrection since all people will see the blowing away of the mountains and will see that they are like the heap of sand that is pouring down. So, Allah's saying, "thinking them rigid," shows that this sign is existing right now. Also, Allah says, "[It is] the work of Allah, who perfected all things." Working out in language refers only to the work that needs accuracy and experience. Thus, this verse shows that this existing matter, the condition of the mountains in this way as they are passing like the passing clouds, is the work of Allah ﷻ; this is the great and accurate work of Allah; He made the earth with this durability, with this breadth, with these mountains on it, with these seas and with these oceans. In fact, the earth has been walking in this way since the beginning of creation till the time that Allah wills. It will continue like that till the end of creation and till this

universe is dissolved; it will continue like that in an orbit that does not change or diverge by less or more than 1/1 million seconds. Allah says, "Indeed, He is Acquainted with that which you do" (An-Naml: 88). Allah is the Lord and the God who perfected all things in such a way and He is also Acquainted with that which you do. The acquaintance refers to the accurate knowledge. This means that Allah's accurate knowledge, His acquaintance encompasses all that which you do. In fact, this includes a threat and a warning from this Lord Who created this creation and Who perfected all things. So, these are the signs of Allah and He shows them to His servants and requires them to look at these signs.

At the end of this surah, Allah says some great words that show the rule of His reward. Allah says, "Whoever comes [at Judgment] with a good deed will have better than it, and they, from the terror of that Day, will be safe" (An-Naml: 89). The good deed here refers to the good matter, the good action and the good saying. Furthermore, the good deeds refer to the goodness that Allah commanded and ordered His servants with. Allah says, "Indeed Allah orders justice and good conduct and giving help to relatives" (An-Nahl: 90). Also, good deeds include uttering a good word, remembering Allah ﷻ, the prayer, fasting, Zakat and Hajj; all the branches of faith are good. The Prophet ﷺ said, "Faith has over sixty branches, the most excellent of which is the declaration that there is no god but God, and the humblest of which is the removal of what is injurious from the road. And modesty is a branch of faith." So, these are the enduring good deeds as Allah says, "Whoever comes [at Judgment] with a good deed will have better than it," Allah will give him better than this deed with regard to its ultimate fate and reward. Whatever a person does from good deeds, he will be rewarded generously for it, even though in fact he is blessed with many things from Allah; such as the sight. And as a person should be grateful for such blessings from Allah without desiring any reward in return,

still Allah rewards His faithful servants when they obey and thank Him. Moreover, there is no price for Paradise and it is not the price of the good deeds. It is not the reward of the deeds and it does not equal the deeds. Rather, Paradise is a gift from Allah to His servants; He gives them eternity, that is he makes them live eternally in that which they desire. They will be given pleasures whenever they ask for and even before they ask. Allah says, "Indeed the companions of Paradise, that Day, will be amused in [joyful] occupation" (Ya-seen: 55). "They and their spouses - in shade, reclining on adorned couches" (Ya-seen: 56). "For them therein is fruit, and for them is whatever they request" (Ya-seen: 57). "[And] "Peace," a word from a Merciful Lord" (Ya-seen: 58). "[Then He will say], "But stand apart today, you criminals" (Ya-seen: 59). So, this matter is beyond description and it cannot be equivalent to the deeds. "Whoever comes [at Judgment] with a good deed will have better than it" To illustrate, whoever does a good deed, Allah ﷻ will write it ten; this is with regard to the deeds. Likewise, Allah rewards this person for his intention, knowing that the intention is merely a will and he does not implement the deed. It is stated in the hadith that, "God records the good deeds and the evil deeds. If anyone intends to do a good deed but does not do it, God enters it for him in His record as a complete good deed." Thus, this is with regard to the mere intention without doing it. "And if he intends to do a good deed and does it, God enters it for him in His record as ten to seven hundred and many more times as much." Here Allah ﷻ multiplies the reward for whom He wills, but the minimum reward for the believer who does this good deed for the sake of Allah is the reward of ten good deeds. In fact, there are other deeds that differ such as the different types of charity that require more suffering and more hardship and in this case, the believer takes more reward for this. In this regard, there may be two persons who have performed Hajj. However, one of them may have experienced great hardships and thus he takes more reward for these hardships that he experienced. The Prophet ﷺ said to Aisha, may Allah be pleased with her, "Your reward follows your

tiredness."

Likewise, the charity is the same and there may be a person who has given a dinar as a charity and another person who has also given a dinar. However, the first person may be a wealthy and rich man who does not experience any difficulty in giving a dinar as a charity. On the contrary, the other person may not have any money except this dinar and he may be in privation and may be in need for this dinar, but in spite of this, he has given it as a charity. So, the person who has given the dinar while being poor in this way is greater than the first person for the charity in prosperity is different from the charity in poverty. "But he has not broken through the difficult pass" (Al-Balad: 11). "And what can make you know what is [breaking through] the difficult pass?" (Al-Balad: 12). "It is the freeing of a slave" (Al-Balad: 13). "Or feeding on a day of severe hunger" (Al-Balad: 14). "An orphan of near relationship" (Al-Balad: 15). "Or a needy person in misery" (Al-Balad: 16).

Also, Allah says, "And they give food in spite of love for it to the needy, the orphan, and the captive," (Al-Insan: 8). "We feed you only for the countenance of Allah. We wish not from you reward or gratitude" (Al-Insan: 9). So, this spending in the way of Allah is multiplied many times and this is not applied to the spending in other things. Allah says, "The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains" (Al-Baqarah: 261).

In fact, patience is a hard act of worship and it includes suffering because it requires enduring what the soul hates. Allah says about patience, "Indeed the patient will be given their reward without account." This Allah will not count their reward by ten or one hundred or seven hundred or even by many times over, but rather they will be given their reward without account. Moreover, it is mentioned that the reward of fasting will be in such a way because fasting equals patience. It is patience because it requires abstaining from the desire for food, drink and sexual intercourse during the day in the month of

Ramadan. So, it is mentioned in the hadith that Allah says, "Every act of the son of Adam is for him," i.e. it is written for him. "Except the fasting which is exclusively for Me, and I will reward him for it." Allah will give the reward of fasting and He will give the reward here without account. Also, Allah says, "Indeed, Allah has purchased from the believers their lives and their properties [in exchange] for that they will have Paradise. They fight in the cause of Allah, so they kill and are killed. [It is] a true promise [binding] upon Him" (At-Taubah: 111). The soul is the most precious thing that the human being has, so if someone dies while sacrificing his soul for the sake of Allah, Allah will reward you with the paradise for this soul that you gave Him. Allah promised this believer to give him Paradise in exchange for his life and his property. "[It is] a true promise [binding] upon Him in the Torah and the Gospel and the Qur'an." No one is true to his covenant like Allah ﷻ and when Allah promises, He will break His promise. Then Allah says, "So rejoice in your transaction which you have contracted." That is, know that your deal is profitable; it is the greatest deal because you sold for the Rich and Generous Lord. So, Allah will take this from you and he will give you in exchange something that you have never perceived. Then Allah ﷻ says in the same verse, "They, from the terror of that Day, will be safe" (An-Naml: 89). The terror here refers to the greatest terror and tremendous fear when the people come out of their graves and after the second blowing of the trumpet. After that people will encounter the greatest terror. In this regard, the faithful people will not be grieved by the greatest terror. So, this greatest terror will not annoy them because once the believer gets out of his grave, the Lord's angels will come to him and will say to him, "Rejoice, this is the day that you have been promised, so rejoice and do not be afraid." As for the unbeliever, he will be received by a slap and will be taken to the Hellfire. Also, he will be given tidings of all bad things and the angels will say to him, "This is your black day that you have been promised." Allah says, "And We will gather the criminals, that Day, blue-eyed" (Taha: 102). "They will murmur

among themselves, "You remained not but ten [days in the world]"" (Taha: 103). "We are most knowing of what they say when the best of them in manner will say, "You remained not but one day"" (Taha: 104). So, the retribution will start on this day, the Day of Regret. "And warn them, [O Muhammad], of the Day of Regret, when the matter will be concluded; and [yet], they are in [a state of] heedlessness, and they do not believe" (Maryam: 39). So, on this Day the believers will be safe once they go out of their graves; the believers who followed the Prophet Muhammad ﷺ will go directly in the first stage of the Day of Judgment to the Tank of the Prophet ﷺ, his Tank in the land of resurrection. In this regard, the Prophet said that this Tank extends from Mecca to the Kingdom of Hajr, which means that it extends along the width of the whole Arabian Peninsula; from Mecca in the west of the Peninsula to Hajr in the east of it. On this Tank, there are cups that are numerous like the numbers of the stars. Its water is sweeter than honey, whiter than milk and cooler than ice. In addition, the believer who drinks out of this Tank of the Prophet ﷺ would never feel thirsty. The Prophet ﷺ has given good tidings to the believers saying, "You should be patient until you meet me at the Cistern." Thus, the Prophet asked the believers to be patient till they meet him at the Tank as the first thing that they will encounter after getting out of their graves is meeting the Prophet ﷺ at his Tank.

يقول الله ﷻ: {مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَهُمْ مِنْ فَزَعٍ يَوْمَئِذٍ آمِنُونَ}[النمل:89]، {وَمَنْ جَاءَ بِالسَّيِّئَةِ فَكُبَّتْ وُجُوهُهُمْ فِي النَّارِ هَلْ تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ}[النمل:90]، {إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ رَبَّ هَذِهِ الْبَلْدَةِ الَّذِي حَرَّمَهَا وَلَهُ كُلُّ شَيْءٍ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ}[النمل:91]، {وَأَنْ أَتْلُوَ الْقُرْآنَ فَمَنِ اهْتَدَى فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَقُلْ إِنَّمَا أَنَا مِنَ الْمُنذِرِينَ}[النمل:92]، {وَقُلِ الْحَمْدُ لِلَّهِ سَيُرِيكُمْ آيَاتِهِ فَتَعْرِفُونَهَا وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ}[النمل:93]

says, "Whoever comes [at Judgement] with a good deed will have ﷻ Allah .better than it, and they, from the terror of that Day, will be safe" (An-Naml: 89) "And whoever comes with an evil deed - their faces will be overturned into the Fire, [and it will be said], "Are you recompensed except for what you used to

do?” (An-Naml: 90). “[Say, O Muhammad], "I have only been commanded to worship the Lord of this city, who made it sacred and to whom [belongs] all things. And I am commanded to be of the Muslims [those who submit to Allah]” (An-Naml: 91). “And to recite the Qur'an." And whoever is guided is only guided for [the benefit of] himself; and whoever strays - say, "I am only [one] of the warners"” (An-Naml: 92). “And say, "[All] praise is [due] to Allah. He will show you His signs, and you will recognize them. And your Lord is not unaware of what you do"” (An-Naml: 93).

This is the conclusion of Surah An-Naml; it contains admonitions from Allah ﷻ and an address for those who denied the message that was sent to Prophet Muhammad ﷺ. In addition, this conclusion carries good news for those believers who believed who were mentioned and described at the beginning of this Surah, in addition to mentioning the disbelievers and their lack of understanding.

Allah informs in the conclusion of this Surah that whoever comes with a good deed, he will be rewarded with better than it, and Allah will protect him from the terror on the Day of Judgment. On the other hand, Allah says, “And whoever comes with an evil deed - their faces will be overturned into the Fire, [and it will be said], "Are you recompensed except for what you used to do?” (An-Naml: 90). The evil deed is what brings evil for the one who commits it or causes harm to him or the others. In fact, all Allah’s prohibitions are related to evil deeds, and on the other hand, He orders with guidance and light. Allah says, “Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded” (An-Nahl: 90). So, Allah orders nothing but the good deeds and He prohibits nothing but the evil deeds.
then Allah mentions one of the most horrible forms of torment. “And whoever comes with an evil deed- their faces will be overturned into the Fire.” The face is the most honorable thing in a person and the highest part of his body. However,

this most honorable thing that belongs to those evil persons will be overturned into the Fire. In this regard, Allah says, “And they say, "When is this promise, if you should be truthful?"” (Al-Anbiya: 38). “If those who disbelieved but knew the time when they will not avert the Fire from their faces, or from their backs and they will not be aided.” (Al-Anbiya: 39). “Rather, it will come to them unexpectedly and bewilder them, and they will not be able to repel it, nor will they be reprieved” (Al-Anbiya: 40). Furthermore, Allah will make this unbeliever walk on his face on the Day of Judgment. “The ones who are gathered on their faces to Hell - those are the worst in position and farthest astray in [their] way” (Al-Furqan: 34). Someone asked, “O Messenger of Allah, how can he walk on his face? The Messenger said, “The One Who made him walk in this world on his feet is able to make him walk on his face.” Thus, the first part of his body that will be touched by torment is his face which is the most honorable thing in him. Then Allah says, “Are you recompensed except for what you used to do?” Allah says that this reward is due to their deeds. So, this is the reward of whoever disbelieved in the verses of Allah and turned away from them. In this regard, Allah’s speech was sent to this unbeliever through the Prophet ﷺ but he rejected them. Allah says, “And who is more unjust than one who invents about Allah a lie or denies His verses?” (Al-An’am: 21). This person who invents about Allah a lie as well as this who denies Allah’s verses is a criminal and therefore he will be punished in this way. Also, Allah tells that this punishment is in accordance with the deeds and that there is no increase or injustice for them. Allah says, “Indeed, Hell has been lying in wait,” (An-Naba: 21) “For the transgressors, a place of return” (An-Naba: 22) i.e. their destination and the place in which they will remain eternally. “In which they will remain for ages” (An-Naba: 23). “They will not taste therein [any] coolness or drink” (An-Naba: 24). “Except scalding water and [foul] purulence.” (An-Naba: 24). The scalding water is the very hot water and the purulence is a drink and it is called so due to its black color. Then Allah says, “An appropriate recompense” (Al-Naba’: 26). That is this recompense

is appropriate for the sin and as Allah says this is because "Indeed, they were not expecting an account" (Al-Naba': 27). So, they were not expecting that they will be held accountable and this is the greatest insult and accusation to Allah. The unbeliever thinks that he will not be held accountable for his deeds. He thinks that he is free to do whatever he wants and that there will not be an account; he thinks that there is no ruler or god that will ask him why he has done such and such. He thinks that Allah has created this universe and after that let the creatures do whatever they want. However, if the case is like what this unbeliever thinks, then this will be of no use, then this universe and this creation will be in vain and that the one who created this is playful that wanted to screw-up and play. "Then did you think that We created you uselessly and that to Us you would not be returned?" (Al-Mu'minoon: 115). "So exalted is Allah, the Sovereign, the Truth; there is no deity except Him, Lord of the Noble Throne" (Al-Mu'minoon: 116). Allah says, "Indeed, they were not expecting an account" (An-Naba': 27). This is the greatest crime, it is an insult for the Lord ﷻ. "And denied Our verses with [emphatic] denial" (An-Naba': 28). The verses came to them following one another and Allah ﷻ called them frequently, but they did not respond to these calls and turned away from God. "But all things We have enumerated in writing" (An-Naba': 29). Allah has known these deeds and has recorded them. "So taste and never will We increase you except in torment". No matter how much you cry or ask to get out of this torment, you will never go out and if you call for relief, you will be relieved with increasing the torment and not with reducing or ending it. Allah says, "And say, "The truth is from your Lord, so whoever wills - let him believe; and whoever wills - let him disbelieve." Indeed, We have prepared for the wrongdoers a fire whose walls will surround them. And if they call for relief, they will be relieved, they will be relieved with water like murky oil, which scalds [their] faces." (Al-Kahf: 29). Allah says, "Wretched is the drink, and evil is the resting place." That is, this resting place is evil; this word does not refer to gentleness, but rather this resting place is an evil one.

So, Allah here threatens those deniers with a great and severe torment for their evil and bad deeds.

orders His Prophet to say, "I have only been commanded to ﷻ Then, Allah worship the Lord of this city, who made it sacred and to whom [belongs] all .thingsAnd I am commanded to be of the Muslims" (An-Naml: 91). "I have only been commanded to," the verb here is a passive one and the One Who commanded the Prophet is Allah. No one has the right to command the Prophet with this except Allah ﷻ. "To worship the Lord of this city," its Master Who established it and gave it this position and this sanctity; this city is Mecca. In fact, these verses are Meccan verses and they were sent down in Mecca. As for the people of Mecca, they were enjoying the blessings of Allah in this city that Allah ﷻ made as a safe place. In this regard, the Arabs considered it a virtue to devour others; they used to see that this is a virtue and an honorable matter. They considered invading and raiding others, taking their money, taking their women and children, taking their possessions and oppressing them as virtues. Allah ﷻ made this spot and this city as a safe place and He put within it signs and landmarks that indicate His religion and His message. This is the Kaaba of Allah; it was built by Ibrahim, one of Allah's prophets. This Imam was the one who built the Kaaba, made it sacred and established it in this way. So, the Prophet said to them, "I have only been commanded to worship the Lord of this city." Allah ﷻ is the One Who made this city sacred. He forbade many matters there that are permitted anywhere else; this prohibition is a religious and universal one. As for the religious prohibition, Allah prohibited shooting the hunting animals and birds there. In fact, the Arabs used to hunt everything to eat, but Allah made these things, i.e. these hunting birds and animals, safe. Also, the fresh herbage there should not be cut, that is the grass of Mecca should not be touched. In addition, the bushes of Mecca should not be uprooted, that is no one should cut off its trees. Moreover, picking up its fallen things is illegal, i.e. no one should pick up these

fallen things, except by him who makes public announcements about it. Furthermore, no one should seek revenge in Mecca and everyone who enters it shall be safe. Thus, the person might see the killer of his father or the killer of his brother in the sacred land of Mecca, but he could not approach him. Indeed this is attributed to the universal and fatalistic prohibition for those people who were not bound by any religious law. However, Allah endowed this land with reverence and also He prohibited demolishing this Ka'ba or dominating it by any tyrant, this also is attributed to the universal and fatalistic prohibition. Also, Allah endowed the people of Mecca with a universal and fatalistic sanctity; so in spite of the ignorance, disbelief and stubbornness of the Arabs, they used to glorify and revere this Sacred Mosque. Thus, Quraysh used to walk thousands of kilometers with its trade to the Levant and thousands of kilometers to Yemen while being safe. Allah says, "For the accustomed security of the Quraysh" (Quraysh: 1). "Their accustomed security [in] the caravan of winter and summer" (Quraysh: 2). The caravan of winter was to Yemen and the caravan of summer was to the Levant. "Let them worship the Lord of this House" (Quraysh: 3). "Who has fed them, [saving them] from hunger and made them safe, [saving them] from fear" (Quraish: 4). So, this is out of Allah's grace, His care, His concern and His fatalistic and universal prohibition of this city. Allah ﷻ is the One Who made it sacred and this came on the tongue of Ibrahim, peace be upon him, for the first time as Ibrahim asked Allah to make this city safe saying, "My Lord, make this city secure." Then, Allah made this city safe by this invocation; He made it like that as a universal and fatalistic matter. Moreover, Allah made the unbelieving polytheists, even if they left religion, preserve the status, sanctity, security and safety of this Mosque in the hearts of all Arabs in spite of their disbelief and stubbornness. In this regard, when Abraha wanted to touch the Kaaba with Harm, Allah ﷻ killed him before he arrived there. Allah says, "Have you not considered, [O Muhammad], how your Lord dealt with the companions of the elephant?" (Al-Fil: 1). "Did He not make their plan into

misguidance?" (Al-Fil: 2). "And He sent against them birds in flocks" (Al-Fil: 3). "Striking them with stones of hard clay" (Al-Fil: 4). "And He made them like eaten straw" (Al-Fil: 5). So, this is the city that Allah protected and made it sacred. Then Allah says, "And to whom [belongs] all things." Allah owns the heavens and whatever is within it, the earth and whatever is within it, the Throne and the Footstool. "Allah is the Creator of all things and He is, over all things, Disposer of affairs" (Az-Zumar: 62). So, Allah is the Creator of everything and He is the One Who is entrusted with everything and the Disposer of everything. "Say, "O Allah, Owner of Sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will. You honor whom You will and You humble whom You will. In Your hand is [all] good. Indeed, You are over all things competent" (Al-Imran: 26). Then Allah says, "And I am commanded to be of the Muslims" (An-Naml: 91). I was commanded to be of the Muslims to Allah with my heart and my organs. As for the heart, it must yield to Allah and submit to Him and thus believe in what Allah has sent, obey His orders and avoid His prohibitions. Moreover, all the man's organs must respond to Allah's order.

Then Allah says, "And to recite the Qur'an." And whoever is guided is only guided for [the benefit of] himself; and whoever strays - say, "I am only [one] of the warners"" (An-Naml: 92). Allah orders the Prophet to read and recite the Qur'an, for it is Allah's argument upon His servants; it is either an argument for those who believed in Him and followed Him, or an argument against those who denied, disobeyed and turned away from Him. "And whoever is guided is only guided for himself." This means that the benefits and the fruits of this guidance will return to him because Allah ﷻ is not in need of the guidance of anyone. So, if all the servants are guided, this will not increase anything in the dominance of Allah. Allah says, "O My servants, were the first of you and the last of you, the human of you and the jinn of you to be as pious as the most pious heart of any

one man of you, that would not increase My dominion in anything." And vice versa, "O My servants, were the first of you and the last of you, the human of you and the jinn of you to be as wicked as the most wicked heart of any one man of you, that would not decrease My dominion in anything." So, whoever is guided to the path of righteousness is guided for himself, which means that the benefit and the consequence of that will be for him. "And whoever strays," i.e. whoever is led astray after hearing the truth and knowing it. "Say, "I am only [one] of the warners." Meaning I do not have the power to oblige you, people, in order to walk in the way of the Lord ﷻ; no, I just warn you. I warn you against the punishment of Allah. This is my mission to threaten and warn you from this punishment only.

Allah says, ""And say, "[All] praise is [due] to Allah. He will show you His signs, and you will recognize them. And your Lord is not unaware of what you do"" (An-Naml: 93). Praising Allah is a great word and it consists of the subject and the predicate. In fact, this includes providing all the praises to Allah, to His names and His attributes. Moreover, all praise is due to Allah for all His actions. "He will show you His signs, and you will recognize them." i.e. His signs in creation, in the people and in what He told about. One of these signs that He will show you is the victory of the faithful people and the humiliation of the disbelieving and disobedient people and this will be in this world. No one could imagine that the Prophet and the believers would be victorious and that their religion would be manifest over all religions. This matter was beyond imagination; this is one of Allah's signs. In addition, Allah signs are seen in what He shows from the indications of the Hour as He told in this Surah about the appearance of the beast. So, these are the signs of Allah. Then, "And your Lord is not unaware of what you do." This is the last warning. That is, know that Allah is not unaware of your deeds for all your deeds are under His hearing and His sight; therefore, He will reward you for this. This great .Surah, Surah An-Naml ends here

With this, this great Surah ends. We ask Allah to forgive our sins, repent to Him, turn to Him, and seek refuge in Him. Praise is to Allah, the Lord of the Worlds, at the beginning and the end. And peace be upon His servant and messenger Mohammad. We ask Allah to make it beneficial to Muslims in the east and west of the earth, and to make this a treasure for us on the Day of Resurrection.

Al-Qasas

بسم الله الرحمن الرحيم: {طسم}[القصص:1]، {تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ}[القصص:2]، {نَتْلُوا عَلَيْكَ مِنْ نَبَإِ مُوسَى وَفِرْعَوْنَ بِالْحَقِّ لِقَوْمٍ يُؤْمِنُونَ}[القصص:3]، {إِنَّ فِرْعَوْنَ عَلا فِي الأَرْضِ وَجَعَلَ أَهْلَهَا شِيَعًا يَسْتَضْعِفُ طَائِفَةً مِنْهُمْ يُذَبِّحُ أَبْنَاءَهُمْ وَيَسْتَحْيِي نِسَاءَهُمْ إِنَّهُ كَانَ مِنَ الْمُفْسِدِينَ}[القصص:4]، {وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضْعِفُوا فِي الأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ}[القصص:5]، {وَنُمَكِّنَ لَهُمْ فِي الأَرْضِ وَنُرِيَ فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا مِنْهُمْ مَا كَانُوا يَحْذَرُونَ}[القصص:6]

In the name of Allah, the Entirely Merciful, the Especially Merciful, "Ṭâ-Sĩn-Mĩm" (Al-Qasas: 1). "These are the verses of the clear Book." (Al-Qasa: 2). "We narrate to you ˹O Prophet˺ part of the story of Moses and Pharaoh in truth for people who believe." (Al-Qasa: 3). "Indeed, Pharaoh ˹arrogantly˺ elevated himself in the land and divided its people into ˹subservient˺ groups, one of which he persecuted, slaughtering their sons and keeping their women. He was truly one of the corruptors." (Al-Qasa: 4). "But it was Our Will to favour those who were oppressed in the land, making them models ˹of faith˺ as well as successors". (Al-Qasas: 5). "and to establish them in the land; and through them show Pharaoh, Hamân, and their soldiers ˹the fulfilment of˺ what they feared" (Al-Qasa: 6).

The Surah of Al-Qasas is Meccan. It was distinguished by the fact that God narrated in it the story of Musa ﷺ in more detail than He mentioned this story in other places in His book. "Ṭâ-Sĩn-Mĩm." (Al-Qasas: 1). Ta, S, and Mim. The sayings of scholars have passed on the meanings of these letters, and the best of what they said is that these are either letter of alert, "Ṭâ-Sĩn-Mĩm.". (Al-Qasas:

1). Thus, it is a style in which this Qur'an miraculous mention of these letters before mentioning the desired topic appears to alert the listener. Or it is a sign from God that this Qur'an in which the polytheists said what they said, it is magic and myth, is an Arabic book from these letters that they know. So let them come up with words or surahs like its surahs. If they are honest that the Prophet fabricated this book, then it is an indication that this book is from their language and with the same letters that they compose their words with.

God referred to this Qur'an as a sign of glorification, He says, "These are the verses of the clear Book." (Al-Qasas: 2), "Ṭâ-Sĩn-Mĩm." (Al-Qasas: 1). "These are the verses of the clear Book." (Al-Qasas: 2). It is a distant-pointing style to tribute to this blessed, great book that God revealed. Those are verses. They are intended as a sign, so every sentence of this Qur'an is a sign that it is a miracle from God and it is miraculous speech that carries evidence that it is God's words, whether in its meanings or in its structure in this language. It has been said in a way that it is impossible for humans to bring the same from their words. There can be no speech in rhetoric, eloquence, and declaration like this, for God has revealed it in this way, and challenged all people with this miracle one, "These are the verses of the clear Book." (Al-Qasas: 2). It is called a book because it is written on the preserved slate, written by God. "It is ˹written˺ on pages held in honour". (Abbas: 13). "highly esteemed, purified" (Abs: 14). "by the hands of angel-scribes" (Abs: 15). "honourable and virtuous" (Abs: 16). It has been written in heaven, then God has said that this book should be on earth. Thus, the greatest book spread among the hands of people to be a piece of evidence for His servants.

"Clear book", the clear evidence that has no ambiguity. Rather, it is facilitated by the remembrance of everyone who has hearing, sight, and mind. "And We have certainly made the Quran easy to remember. So is there anyone who will be mindful?". (Al-Qamar: 17). It is fully expressed in the sense that it is the manifestation of every meaning that it came, for it was revealed to clarify

everything. This Holy Book does not need any changes or improvement. It is a detailed book from the Lord. Moreover, this praise of the Qur'an is repeated frequently in God's book, so that God warns His creation to its greatness. It is His clear, preserved, and wise Book. All this is to alert people to venerate this Qur'an and place it in its correct position. It is the Lord's message to the World. He revealed it in this manner in which it is of clarification, and mercy to remind, exhort and detail everything. Thus, they would know the grace of God in bringing down this great blessed Qur'an, "These are the verses of the clear Book." (Al-Qasas: 2).

"We narrate to you ˹O Prophet˺ part of the story of Moses and Pharaoh in truth for people who believe." (Al-Qasas: 3). God is the one who reads because this speech is His own. We recite to you, O Muhammad, "part of the story of Moses". "The news" is great telling or indications. Thus, it is a great telling from the news of the Prophet Musa and Pharaoh to whom Musa was sent. "Truthful" means that God revealed it with the truth. God is the one Who speaks the truth, so no error or doubt touches His words, and His words cannot carry any falsehood but rather truth. Then He says, "for a people who believe", meaning as if He restricted the descent of this for a people who believe because they are the ones who believe in God's words. Hence, they benefit from it and take it. As for disbelievers, they refuse, turn away, doubt, and reject what God has revealed. As for Musa, he is the great messenger of Israel's people prophets. He is one of God's messengers. God sent him as a savior, and this surah shows how God made him loyal to them from the Pharaohs. He brought them out with His revelations and with wise leadership, from humiliating, exploiting, and weak people. He leads them after that to glory and strength, so that they would be a nation that worships God and calls for him.

Musa is a descendant of Israel (Yacoub), and it is known the reason for the presence of Israel's people in Egypt. It was the beginning when Yusuf the son of

Israel, the son of Ibraheem was sold because of his brothers' deceit. When they threw him into a well, then people who were walking picked him up and took him as if he was a commodity. They took him to Egypt's land and sold him in its market. A minister bought him. Then he put him in his home. God told his full story in a surah of this noble book, the Surah of Yusuf. In the fullness of this matter is that Yusuf brought his father, his mother, and his brothers and inhabited them in Egypt's land.

At this time, there were about twenty people who stayed there, grew, and procreated. The Pharaohs loved them because Yusuf also came to save them from a disaster that was waiting for them. The catastrophe of drought. Thus, he showed them how they would emerge from this disaster, and for his honesty, sincerity, and knowledge he was empowered with great empowerment. "This is how We established Joseph in the land to settle wherever he pleased." (Yousuf: 56). He could go anywhere he wanted from Egypt's land by order of its king, "We show Our mercy on whoever We will, and We never discount the reward of the good-doers". Then, when Israel's people stayed in Egypt and grew, the Pharaohs were worried about these people, as they might become sovereign and powerful. Thus, they began a campaign to eradicate and weaken them, by sending them down from the places, houses and high stairs in which they were to the lower houses. They gave them the most despicable work to do, hitting mud, cleaning, and so on. They began to weaken them by killing males and leaving females until this sect weakened, and they began with great servitude to them. It was from what God wanted to change this equation. Therefore, it was the matter that He sent the prophet Musa ﷺ, and this is what God talks about Musa, his people, and Pharaoh with the truth.

"We narrate to you ˹O Prophet˺ part of the story of Moses and Pharaoh in truth for people who believe." (Al-Qasas: 3). Pharaoh is a name for everyone who owned Egypt from the Copts. So, Pharaoh was called as a title for the king. As

Khosrow is said to everyone who possesses the Persians, and Caesar is said to everyone who was at the head of the Romans, "We narrate to you ˹O Prophet˺ part of the story of Moses and Pharaoh in truth for people who believe" (Al-Qasas: 3). From the Copts, he raised on the ground, in Egypt's. He exalted in it the meaning of compulsion, and that he made himself not a member of the people but differed from them. He considered himself as a God and the time has come when he says to his people, "O chiefs! I know of no other god for you but myself.". He imposed his opinion. "I am telling you only what I believe, and I am leading you only to the way of guidance.". What I see is what people must see, and his path is the path of rationality. It is the path of righteousness, and other than this path is the temptation and delusion's one. Then he began to carry out what he wanted by oppressing them, so he was arrogant and exalted in the land. "And divided its people into ˹subservient˺ groups". He divided people of the earth into groups and sects. "one of which he persecuted", seeing that they were weak and prevailed over them.

Then God explained the policy of this transcendent, and immoral one by saying, "slaughtering their sons and keeping their women. He was truly one of the corruptors.", slaughtering their children. He slaughters: the present tense, which indicates continuity and repeated action. Their sons mean their males, "and keeping their women." Their women remained alive. So, if the male boy was born, he was ordered to kill him, and if the female was born, he was commanded to remain, "and keeping their women". Their survival was also not from the blessing of Israel's people, but this was an increase in their weakness and their humiliation, because the female is to increase vulnerability and increase the humiliation according to pharaohs thoughts. Killing people, enslaving them, and weakening them in this way, and elevating one sect over another on the same land. This is from corruption on earth, "He was truly one of the corruptors".

“But it was Our Will to favour those who were oppressed in the land, making them models ˹of faith˺ as well as successors”. (Al-Qasas: 5). “And to establish them in the land; and through them show Pharaoh, Hamân, and their soldiers ˹the fulfillment of˺ what they feared.” (Al-Qasas: 6). See the reality that God has shown here, Lord’s will, the distant shift, and how it will take place after that. He says, “But it was Our Will to”. God's will must be fulfilled, “But it was Our Will to favour those who were oppressed in the land, making them models ˹of faith˺ as well as successors”. (Al-Qasas: 5). We gave our generosity to those who were weakened on earth, Israel’s people. We got them out of this humiliation in which they were, “making them models ˹of faith˺”. Imam means the leader of the congressional prayer. He should be followed. Thus, we made them leaders. “as well as successors”’. So, they will inherit the land with their children, and will be the successors.

“And to establish them in the land”, to empower means to stabilize. We made them fixed in the ground, and this empowerment can only be when they have stability, strength, and resilience. This is empowerment on earth; doing and staying with no force to budge or remove them. Not in the way they were, for they could not have the power on earth, but rather they were a vulnerable and subjugated sect. The whip is on their back and head, and the knife is pursued by their males and females, pursued by humiliation, and subjugation. Thus, they emerge from this state of weakness into a strength and empowerment one. “And to establish them in the land”. Then, “and through them show Pharaoh, Hamân, and their soldiers ˹the fulfillment of˺ what they feared”. (Al-Qasas: 6). God mentioned Haman because he was the minister executing Pharaoh’s policy. Haman and their recruited soldiers for them to implement the policy and the oppression of the army. “What they feared”. They were warning them that these people would defeat and vanquish them. They would have pride and power. This is what they warned them about, either with a future look or fear of themselves

or a vision. They were on the path of fortune-tellers and impostors who told Pharaoh that someone will come from Israel's people and kill them. We will show and prove to you that this person and this weak sect will have the survival, stability, and power on earth, and the king of these strong and arrogant ones is the one who will disappear.

After praising the Holy Qur'an which is the truth, narration from the news of Musa and Pharaoh with the truth, and that this truth only benefits people of faith. God began to clarify the existing reality that was. He says, "Indeed, Pharaoh ˹arrogantly˺ elevated himself in the land and divided its people into ˹subservient˺ groups". This current reality is an arrogant king with the soldiers and aides who weakened a group of his people and did with the cruelest humiliation, killing offspring, and keeping the women alive. God wants to make these vulnerable people the guided ones. He made them a beacon for the worlds and destroyed the wicked. Hence, the divine will regarding this reality was a distant thing. It is a suspense style. As if the listener says how will this matter happen? How will this equation be reversed and this reality changed? This radical change causes people on the bottom to become on the top and vice versa. How is this?

God began the story with the birth of the Savior of Musa, "We inspired the mother of Moses: "Nurse him, but when you fear for him, put him then into the river, and do not fear or grieve. We will certainly return him to you, and make him one of the messengers." (Al-Qasas: 7). God's will was the birth of Musa. The Savior was born on the day when every newborn was waiting for a knife to be killed. Pharaoh's spies spread in the alleys and villages in which Israel's people live to find out the news of every newborn that is born. There is no doubt that she was afraid of him, but God told her: "but when you fear for him, put him then into the river". A statement that affliction is also a danger. Meaning that throwing a child in the river is itself dangerous, terrifying, and may lead to death, but God shows that His will must be fulfilled. Thus, this first danger that Musa is exposed

to, which is being thrown into the sea, the Nile River, and placing a child in a box with no paddle or rudder with him to drive, and no guard to guard him is something in itself very dangerous. It is for God to show her not to fear, so here is The Lord's care, He said to her: “but when you fear for him”. If you are afraid, do not keep him with you, but rather throw him in the river, and God will take care of him despite all the dangers. This is an example that even if he will face great danger, God would deliver him and save him from what comes after. “put him then into the river”. Then He said: “And do not grieve, and do not fear or grieve”. She heard either an inspiration that came to her from God or took possession of her chest. Then she knew that this is the right or the voice of an angel who told her this matter. This was the same as what happened with Israel’s people who heard a sound. They heard a voice of an angel speaking to them. “We will certainly return him to you”. God affirmed that He will send him back to her. We will return Musa to you, “and made him one of the messengers”. Meaning that he will grow up, become a perfect man, and God will make him a messenger.

It is a telling from God that Musa’s matter will be in this way, and this is one of the most amazing things. God tells his mother about these matters, in which Musa was thrown into danger firstly, and then preached to her the great news. Since he will return to her so that she will be his mother. She is the one who breastfeeds him and embraces him. Then God will enable him, prolong his life, and make him a messenger. “But when you fear for him, put him then into the river, and do not fear or grieve.”. Fear is about what is coming, and sadness is about what has gone before. Meaning is not to be afraid of danger and worry about future matters. Fear for a future thing. Likewise, do not be sad about a past matter, but rather be assured with a steadfast heart that this is God's promise and it must be fulfilled.

يقول الله ﷻ: {وَأَوْحَيْنَا إِلَى أُمِّ مُوسَى أَنْ أَرْضِعِيهِ فَإِذَا خِفْتِ عَلَيْهِ فَأَلْقِيهِ فِي الْيَمِّ وَلا تَخَافِي وَلا تَحْزَنِي إِنَّا رَادُّوهُ إِلَيْكِ وَجَاعِلُوهُ مِنَ الْمُرْسَلِينَ}[القصص:7]، {فَالْتَقَطَهُ آلُ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَنًا إِنَّ

فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا كَانُوا خَاطِئِينَ}[القصص:8]، {وَقَالَتِ امْرَأَةُ فِرْعَوْنَ قُرَّةُ عَيْنٍ لِي وَلَكَ لا تَقْتُلُوهُ عَسَى أَنْ يَنفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا وَهُمْ لا يَشْعُرُونَ}[القصص:9]، {وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَى فَارِغًا إِنْ كَادَتْ لَتُبْدِي بِهِ لَوْلا أَنْ رَبَطْنَا عَلَى قَلْبِهَا لِتَكُونَ مِنَ الْمُؤْمِنِينَ}[القصص:10]، {وَقَالَتْ لِأُخْتِهِ قُصِّيهِ فَبَصُرَتْ بِهِ عَنْ جُنُبٍ وَهُمْ لا يَشْعُرُونَ}[القصص:11]، {وَحَرَّمْنَا عَلَيْهِ الْمَرَاضِعَ مِنْ قَبْلُ فَقَالَتْ هَلْ أَدُلُّكُمْ عَلَى أَهْلِ بَيْتٍ يَكْفُلُونَهُ لَكُمْ وَهُمْ لَهُ نَاصِحُونَ}[القصص:12]، {فَرَدَدْنَاهُ إِلَى أُمِّهِ كَيْ تَقَرَّ عَيْنُهَا وَلا تَحْزَنَ وَلِتَعْلَمَ أَنَّ وَعْدَ اللَّهِ حَقٌّ وَلَكِنَّ أَكْثَرَهُمْ لا يَعْلَمُونَ}[القصص:13]

says,"We inspired the mother of Moses: 'Nurse him, but when ﷻ Allah .you fear for him, put him then into the river, and do not fear or grieveWe will certainly return him to you, and make him one of the messengers'" (Al-Qasas: 7). "And ˹it so happened that˺ Pharaoh's people picked him up, only to become their enemy and source of grief. Surely Pharaoh, Hamân, and their soldiers were sinful" (Al-Qasas: 8). "Pharaoh's wife said ˹to him˺, '˹This baby is˺ a source of joy for me and you. Do not kill him. Perhaps he may be useful to us or we may adopt him as a son'. They were unaware ˹of what was to come˺'" (Al-Qasas: 9). "And the heart of Moses' mother ached so much that she almost gave away his identity, had We not reassured her heart in order for her to have faith ˹in Allah's promise˺'" (Al-Qasas: 10). "And she said to his sister, 'Keep track of him!' So she watched him from a distance, while they were unaware" (Al-Qasas: 11). "And We had caused him to refuse all wet-nurses at first, so his sister suggested, 'Shall I direct you to a family who will bring him up for you and take good care of him?'" (Al-Qasas: 12). "This is how We returned him to his mother so that her heart would be put at ease, and not grieve, and that she would know that Allah's promise is ˹always˺ true. But most people do not know" (Al-Qasas: 13).

Allah tells us in the Surah of Al-Qasas the details of Musa and Pharaoh's story. He begins to change the equation which was based on Pharaoh's authority over a group of Israel's sects. Their sons were slaughtered and their women were ashamed. Thus, God wanted to bring out Israel's sect and made them leaders, successors, strong on the earth, and to show Pharaoh and Haman what they were

warned from. Thus, Musa was born and God inspired his mother to breastfeed and throw him in the river. He says, “But when you fear for him, put him then into the river”. He gave her evidence that His will must be carried out. He delivered him from the sea in front of everyone by a divine miracle, for a child's chest to be thrown into the sea, and saved from this situation is nothing but a miracle.

Then, Allah let Pharaoh take him to be raised in their house, “We inspired the mother of Moses: ‘Nurse him, but when you fear for him, put him then into the river, and do not fear or grieve. We will certainly return him to you, and make him one of the messengers’” (Al-Qasas: 7). Allah says, “And ˹it so happened that˺ Pharaoh’s people picked him up”. God decided that nobody would take this child except the people of Pharaoh’s palace. On the shore of the Nile River, some servants saw it, took it out, and opened the box. Everyone saw this child fall in love with him, this beautiful brunette child, “And ˹it so happened that˺ Pharaoh’s people picked him up”, “Only to become their enemy and source of grief”. He would be their enemy and grief. A cause of sadness for them. God will tell how Musa became a cause of grief for these. Allah says, “Surely Pharaoh, Hamân, and their soldiers were sinful”, they were doers of sin. Their incrimination in this way, killing of offspring and humiliating them. It is the misery of torment.

He says, “Pharaoh’s wife said ˹to him˺, ‘˹This baby is˺ a source of joy for me and you’”. When the Pharaoh's wife saw him, God brought his love into her heart, and she said, “Pharaoh’s wife said ˹to him˺, ‘˹This baby is˺ a source of joy for me and you’”. "a source of joy" 'to eye' means that the reassuring and happy eye is calm, and as for the frightening eye, it is moving. Or it has another meaning which is the cold, the cry that is the cold as if the reassuring happy eye is cold and its tears are cold. As it is said, tears of joy are cold, but for the sad, and weeping eye is hot, and its tears are hot. That is why it is said that it is hotter than the tears of a woman who does not have children. Her tears are hot. The source

of joy for me and you mean that it is a child that would make us happy. She felt calm and rejoiced with him. She said to herself, “and to you”. She addressed her husband Pharaoh, “Do not kill him. Perhaps he may be useful to us or we may adopt him as a son”. She was crying out for help, and begging her husband, the Pharaoh, and those around him who were carrying out the killing orders, she said, “Perhaps he may be useful to us”. Hopefully, he will benefit us, either we raise him in the service, such as if he is among our servants, or we take him as a son, we adopt him, he will be intelligent. We take him as a son for us by giving him the son’s traits attributed to us. Thus, he becomes one of our children. “While they were unaware”, they said this without having any idea about what will be after that of this little infant. God would make him a prophet, messenger, and loyal to Israel’s sect, a way out for them from this, and an enemy for Pharaoh, who is hostile to him and tries to kill him in every way he can. God provided him with the revelations of strong verses to fight and challenge Pharaohs. “So We plagued them with floods, locusts, lice, frogs, and blood—all as clear signs, but they persisted in arrogance and were wicked people” (Al-A’raaf: 133). God struck them with filth and offspring’s killing. Then He drowned them in the sea. They do not feel what fate hides after that of this little child who will become, as such, a great loyal prophet and savior to his nation and his people.

It came in the narration of Ibn Abbas in the hadith of al-Futun that the Pharaoh’s woman who loved the infant Musa from her heart said to Pharaoh, a joy of the eye for you and me but he said no, it is for you alone. If he had accepted Musa as a happiness for him and his wife, it may be the path of believing. But he hated him because of his hatred for all Israel's sects who he worked to kill. The divine will here be to keep him in the palace as a response to the request of his wife who loved him and did not want to kill him. This woman was mentioned by the people of interpretation that her name is Asiya bint Muzahem. What God placed in her heart from the love of Musa was the way, and the reason for God to

change the faith of Musa. To make him a prophet, to kill Asia at the hand of Pharaoh because of her faith, to repudiate Pharaoh's work, and to ask God to provide her a home in Paradise, "And Allah sets forth an example for the believers: the wife of Pharaoh, who prayed, 'My Lord! Build me a house in Paradise near You, deliver me from Pharaoh and his ˹evil˺ doing, and save me from the wrongdoing people'" (Al- Tahreem: 11). She died for the sake of Allah, and He granted her His Paradise and blessing. The Prophet ﷺ said that the best women on earth are Asia, the wife of Pharaoh, and Maryam who was the daughter of Imran. No one possessed the perfection's quality among the earthly women except these two women, may God bless them, "Perhaps he may be useful to us or we may adopt him as a son", Allah says, "They were unaware ˹of what was to come˺."

Then the speech moved to Musa's mother to see this. Musa settled here, he arrived at Pharaoh's palace, and the Pharaoh's woman embraced him. He said, "And the heart of Moses' mother ached". Musa's mother's heart became empty after she threw him into the sea. Fears now came to her from every side, her fears about the sea that was thrown in it, and that he may have gone or turned the box over with it and perished, fears that those who took it would not return him. If a child sees him in this way, he knows that he is from Israel's sect who are trying to hide their children in any way. One of these ways was to hide the children in the box so she was scared that someone would kill him. Thus, the devil's haunts came to her from every side. God says her heart became empty, unsteady, anxious, and afraid of everything. She did not know how to act or how to stabilize herself. Allah says, "That she almost gave away his identity" to say, O people, I am gone crazy, and I had thrown my son in the sea, he is the one who took the box. Thus, she tells the secret to the people without being aware of what she is doing, "That she almost gave away his identity". Allah says, "Had We not reassured her heart in order for her to have faith ˹in Allah's promise˺." God

reassured her heart; thus, she became patient and trusted Allah's promise because He promised her of this and Allah's promise must be. God gave her patience, otherwise she would have been in any way possible to point to Musa. She would say and cause his death.

She told his sister, "Keep track of him!" which means follow him. So, she can know where this box would go through that river. His sister was intelligent, or maybe her mother taught her to watch him from a distance. No one felt that she was watching the box and that this box had a link with her, so a girl from Israel's sects has a bond with this box and she is watching it. Thus, she must be aware of it because if anybody knew, he would be killed. Allah says, "So she watched him from a distance", meaning that she saw him from the side, as if she was a passing girl crossing the road, but she saw him from afar, and she knew where he was going, without letting anyone feel he was her brother or having a relationship with her. "So she watched him from a distance". Allah says, "While they were unaware", they did not feel that she was watching it and following the box to know where it would settle.

Allah says, "And We had caused him to refuse all wet-nurses at first". This child was taken from the box. He was brought to him with the nursing mothers. He became the son of Pharaoh's wife, so they came with the nurses, but God prevented him from ever accepting a woman's breast. Every time a woman tried to nurse him, he refused and cried asking for someone else, "And We had caused him to refuse all wet-nurses at first, so his sister suggested, 'Shall I direct you to a family who will bring him up for you and take good care of him?'" (Al- Qasas: 12). After Pharaoh's people went to look for a nursing mother, his sister came and said I know a woman that the boy may accept her. Of course, they were like the ones who were looking for hope. They went to this woman. Hence, the girl returned to her mother and took him. She said to them, "Shall I direct you to a family who will bring him up for you". A family to take care of his raising and

nursing and they will " take good care of him?". They advise and are devoted to him and raise him well. They agreed to this, so she went to her mother, and brought her to the palace. When the child came to her, he accepted her breast, and was satisfied with it, and of course the people of the palace rejoiced with this.

Allah says, "This is how We returned him to his mother so that her heart would be put at ease, and not grieve, and that she would know that Allah's promise is ˹always˺ true. But most people do not know" (Al-Qasas: 13).

"This is how We returned him to his mother", see this, we returned the boy to his mother after that but he returned with bail. He became a member of Egypt's ruling family who rules Egypt and controls its people. He was the one who managed everything as he wanted, "This is how We returned him to his mother", the one who managed all of this is Allah, see how Allah attributes all of these deeds to himself, He is the one who manages and directs them as He wants. Allah returned him to his mother, so that she becomes happy while her son is between her hands and that she is the one who nurses him and not someone else. It would have been possible for God to make any nursing mother in the palace breastfeed him, and the mother of Musa would be reassured, but it would be a partial reassurance that her son is safe while he is in Pharaoh's palace and another woman is breastfeeding him. So, she would know that he was still alive. But God told her that Musa would return. He arranged this arrangement for him by not accepting a breast except his mother's. See the care of the Lord.

Therefore, the mother knew that this was proof from God. God's promise must be fulfilled. God told her to put him and put him in the river, then he would return after those hours or days and God's promise would be real. Knowing that when the Lord commanded her, He commanded her to cast him in peril, in addition to the perils that await him from every side, but until God shows her that His will is effective, "This is how We returned him to his mother so that her heart

would be put at ease, and not grieve, "and that she would know that Allah's promise is ˹always˺ true. But most people do not know" (Al-Qasas: 13). People do not know that the promise of God is true. What God willed was and what He did not want would not be. There is no response to His will, so if He wants something, He must implement it no matter what it was. If God wants something, His will must be fulfilled, and if all people want something else and God does not want it, then it cannot happen even if all the people wanted something else.

Then, Allah says, "And when he reached full strength and maturity, We gave him wisdom and knowledge. This is how We reward the good-doers" (Al-Qasas: 14). Man reaches physical strength in his middle age, at around 25-26 years old. But he does not reach strength's perfection until the age of forty which is the age at which God sends messengers. When he reached the most intense physical strength and the completed level he was completed as a man full of masculinity and strength, because the thing was complete in the sense of complete. "And when he reached full strength and maturity, We gave him wisdom and knowledge. This is how We reward the good-doers…" (Al-Qasas: 14). The Lord gave him wisdom and knowledge; judging things, so he judges matters with a correct judgment, knowing what he needs from the prescience and what is absent from us. Hence, God gave him insight and knowledge of this and this. All of this, of course, before the prophethood and the message, Allah says, "This is how We reward the good-doers", in this way, from God's kindness and His care for His faithful servants, we reward those who do good deeds.

Then, God says, "˹One day˺ he entered the city unnoticed by its people. There he found two men fighting. One of his own people, and the other of his enemies. The man from his people called to him for help against his foe. So Moses punched him, causing his death. Moses cried, "This is from Satan's handiwork. He is certainly a sworn, misleading enemy" (Al-Qasas: 15).

“‟One day‟ he entered the city unnoticed by its people”. This refers to capital of the country in which he lives. He entered it when its people was negligent, in a quiet time such as the time of their noon; their nap, or at night time when the shops and roads are empty. “There he found two men fighting”, he found two men fighting and no people around them. “One of his own people, and the other of his enemies”, one of them was from his sects, Israels’ one, and the other was from his enemy, the Copts who have become hostile to Israel’s sect. This was because the king’s policy now weakens them, slaughters their children, their women are ashamed, and they mock them in the most despicable deeds. Every Copt sect is with its king against this sect that Pharaoh and his people weaken, “And the other of his enemies”. He says, “The man from his people called to him for help against his foe”, this means the Israelite came and Musa sought help for him from this one who was fighting with him, on the Pharaonic Coptic, Allah says, “So Moses punched him, causing his death”. Musa killed the Coptic, God says, “So Moses punched him, causing his death”. He died, and this indicates the strength of Musa. Of course, he did not want to kill him but wanted to deter him, but this push was so strong that it killed him. Thus, this is almost intentional killing. He just wanted to push him but the man’s death came with that act. It is from the Devil’s haunts who is a misleading and clear enemy. “So Moses punched him, causing his death. Moses cried, “This is from Satan’s handiwork. He is certainly a sworn, misleading enemy”, he was angered by this, in which the Pharaoh was killed in this way. It is from the Devil’s haunts who is a misleading and clear enemy. The devil who made Musa angry like this which caused the man's death. He is mankind’s enemy misled him and made him walk in the sin’s path and not follow the truth. It showed hostility to a person, so he knew that he had done something that had bad consequences. Moreover, he knew what problems this killing would cause after that, for he will now open a door for another Pharaoh’s power over Israel’s sect, as well as to pursue him.

Allah then says, “He pleaded, ‘My Lord! I have definitely wronged my soul, so forgive me’. So He forgave him, ˹for˺ He is indeed the All-Forgiving, Most Merciful” (Al-Qasas: 16). Musa said, “I have definitely wronged my soul”, by killing this man. It is a disgraceful act. I have fallen into it, and I wronged myself because it is a sin. This is a sin because he killed a man which Allah did not command to kill, rather he did this by himself. Musa said I wronged my soul because of those sins that I brought upon myself. “So forgive me”, he wanted repentance from God and to return to him. He says, “So He forgave him, ˹for˺ He is indeed the All-Forgiving, Most Merciful”. Thus, God forgave him because of his repentance and his return, and also because this sin, even if he did it, was done in defense of people who oppress and persecute. In addition to that, he did not want to kill him, rather he wanted to deter him, so God answered Musa invocation, who sought forgiveness from his Lord for this action, saying, “So He forgave him, ˹for˺ He is indeed the All-Forgiving, Most Merciful”.

Musa said, “My Lord! For all Your favours upon me, I will never side with the wicked” (Al-Qasas: 17). Musa addresses his God and says for all your favours upon me, for your forgiveness of that sin. He denied the action in the future, and the side of the wicked is the supporter. Meaning he would not be a helper for the criminals. He meant this Israeli who caused this and incited Musa to defend him and kill this Egyptian man. Hence, he said I would not be a helper for such criminals in the future, as if he made a pledge to himself and his Lord that he will adhere to the aspect of prudence and patience, and not to fall into this matter again.

يقول الله ﷻ: {قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَغَفَرَ لَهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ}[القصص:16]، {قَالَ رَبِّ بِمَا أَنْعَمْتَ عَلَيَّ فَلَنْ أَكُونَ ظَهِيرًا لِلْمُجْرِمِينَ}[القصص:17]، {فَأَصْبَحَ فِي الْمَدِينَةِ خَائِفًا يَتَرَقَّبُ فَإِذَا الَّذِي اسْتَنْصَرَهُ بِالأَمْسِ يَسْتَصْرِخُهُ قَالَ لَهُ مُوسَى إِنَّكَ لَغَوِيٌّ مُبِينٌ}[القصص:18]، {فَلَمَّا أَنْ أَرَادَ أَنْ يَبْطِشَ بِالَّذِي هُوَ عَدُوٌّ لَهُمَا قَالَ يَا مُوسَى أَتُرِيدُ أَنْ تَقْتُلَنِي كَمَا قَتَلْتَ نَفْسًا بِالأَمْسِ إِنْ تُرِيدُ إِلَّا أَنْ تَكُونَ جَبَّارًا فِي الأَرْضِ وَمَا تُرِيدُ أَنْ تَكُونَ مِنَ الْمُصْلِحِينَ}[القصص:19]، {وَجَاءَ رَجُلٌ مِنْ أَقْصَى الْمَدِينَةِ يَسْعَى قَالَ

يَا مُوسَى إِنَّ الْمَلَأَ يَأْتَمِرُونَ بِكَ لِيَقْتُلُوكَ فَاخْرُجْ إِنِّي لَكَ مِنَ النَّاصِحِينَ}[القصص:20]، {فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ قَالَ رَبِّ نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ}[القصص:21]

says, "He pleaded, "My Lord! I have wronged my soul, so forgive ﷻ Allah me." So He forgave him, ˹for˺ He is indeed the All-Forgiving, Most Merciful"(Al-.(Qasas: 16"Moses pledged, "My Lord! For all Your favors upon me, I will never side with the wicked" (Al-Qasas: 17). "And so Moses became fearful, watching out in the city when suddenly the one who sought his help the day before cried out to him again for the help. Moses rebuked him, "Indeed, you are a trouble-maker"(Al-Qasas: 19). “Then when Moses was about to lay his hands on their foe, the enemy said, “O Moses! Do you intend to kill me as you killed a man yesterday? You only want to be a tyrant in the land. You do not intend to make peace!” (Al-Qasas: 20). And there came a man, rushing from the farthest end of the city. He said, "O Moses! The chiefs are conspiring against you to put you to death, so leave ˹the city˺. I advise you ˹to do so˺"(Al-Qasas: 21). "So Moses left the city in a state of fear and caution, praying, “My Lord! Deliver me from the wrongdoing people” (Al-Qasas: 22).

God tells about His servant Musa ﷺ when he killed that Egyptian man. He poked and eliminated him when one of his sect’s people sought help, and that this event was neglected by the villages' people. He says, “˹One day˺ he entered the city unnoticed by its people”. There was almost nobody in the city or maybe there were few or none except these two men who were fighting, “One day˺ he entered the city unnoticed by its people. There he found two men fighting: one of his people," one was from his sect 'Israelis'. “and the other of his enemies” and the other was from Copts. Allah says, “The man from his people called to him for help against his foe. So Moses punched him, causing his death. Moses cried, “This is from Satan’s handiwork. He is certainly a sworn, misleading enemy.” (Al-Qasas: 15). “He pleaded, “My Lord! I have definitely wronged my soul, so forgive me”, So He forgave him, ˹for˺ He is indeed the All-Forgiving, Most

Merciful." (Al-Qasas: 16). "Moses pledged, "My Lord! For all Your favors upon me, I will never side with the wicked" (Al-Qasas: 17). Meaning that he prayed to his Lord and made a pledge to him that by granting him forgiveness and repentance, he would not help the criminals anymore.

He says, "And so Moses became fearful, watching out in the city". Musa was afraid that this secret would be revealed and people would know who killed the person. He remained afraid, awaiting what would be the case after the people of Pharaoh began to investigate the matter and find out who the murderer was. Allah ﷻ says, "when suddenly the one who sought his help the day before cried out to him again for the help.". While he was hiding, watching what would happen and if someone would know him or not, the same person who asked him to help yesterday said, O Musa help me and push that Copt away. " cried out to him" means to call out for help. He raised his voice again to save him from another Copt's oppression who would fight him. Then Musa said to one of his followers who was the cause of these problems. The one who had the previous quarrels, and today he did another one. Musa rebuked him, "Indeed, you are clearly a trouble-maker". You are seducing others, it is clear. For he was always in the weak status, whoever wants to oppress or hit him can, and he always plays the role of weak. He always sought help, and there must be someone who answers that call. Musa could not bear to hear someone asking for help and not help by pushing harmfulness away from him. But the first hit's result was the killing of a person, it came with some force. Thus, it killed a person, Musa said, "Indeed, you are a trouble-maker". You are deceitful.

God says, "Then when Moses was about to lay his hands on their foe" and Musa went to their enemy to strike him. Meaning that he would strike him and push him away from the oppression of that Israeli. "Then when Moses was about to lay his hands on their foe". Heading to strike the enemy. The enemy said, "O Moses! Do you intend to kill me as you killed a man yesterday?" It is more right

here than the one who said that was the Israeli. He thought that Musa's anger when he said, "Indeed, you are a trouble-maker" was that he wanted to discipline him and prevent him from doing this. And that you make a quarrel every day. By this, he exposed Musa's secret and said to him, “O Moses! Do you intend to kill me...". I, the Israeli, "....as you killed a man yesterday?”

“You only want to be a tyrant in the land. You do not intend to make peace!”. “You only want to be a tyrant in the land”, then the Israelite went to accuse Musa with this accusation. He wanted to be a mighty one on the earth. The meaning of the mighty is the oppressor on earth ' earth hereby is Egypt'. “You do not intend to make peace!”. That is because Musa was doing the matter of reform, but the Israelis accused him of doing the opposite. He feared for himself so he said this. This is the narration in the context of the verse and the sayings of scholars on interpretation.

Others said that someone who said this is the Pharaonic. When Musa wanted to kill and push him away from the Israelite, he said, “O Moses! do you want to kill me” just as you killed a soul yesterday”. “You only want to be a tyrant in the land”. You only want to be a mighty one on the earth. “You do not intend to make peace!”. You claim to be a caller to reform. Saying this from the Pharaonic is evidence of the ruling's corruption and the corruption of the matter's consideration, for he sees the case himself. His group believed that they were in a state of humiliation for Israel's sect and that they humiliated them in this way. If he defended himself once and had been protected, then after that he became a mighty man on earth and did not want to be one of the reformers. This is according to the other saying that the one who said this is the Pharaonic and not the Israeli, which is likely to be correct. First, because no one knew that Musa was the murderer except the Israelite whom Musa defended because God said, “˹One day˺ he entered the city unnoticed by its people. There he found two men fighting”. Then there were only these two men fighting and no one saw him. One of them

was killed and he was the Egyptian man and this Israeli who knew that Musa was the murderer, remained. God says, "Then when Moses was about to lay his hands on their foe". He came and said, "Indeed, you are a trouble-maker", this speech was pointed at the Israeli. Yesterday you caused a quarrel, and today you did the same. "Indeed, you are clearly a trouble-maker". He thought that the intensity of Musa against him in the speech and his determination after that would only be in him and not in the Pharaoh. At that, he revealed Musa's secret.

Allah says, "And there came a man, rushing from the farthest end of the city. He said, "O Moses! The chiefs are actually conspiring against you to put you to death, so leave ˹the city˺. I really advise you ˹to do so˺"" (Al- Qasa: 20). It was said that this man is a believer from Pharaoh's sect, and in any case, whether he was the believer who believed after that or he was another man, this is a man who was from the Pharaohs. He knew of the decision on which their matter settled in the consultation on Musa's matter, and that he had to be killed after he had killed their man, "And there came a man, rushing from the farthest end of the city", came to Musa in his place, he came rushing. Rushing means to walk fast, and told Musa this secret. He said to him, "O Moses! The chiefs", Pharaoh's people, "are actually conspiring against you to put you to death". They are now gathering together and have held their conference to kill you. Their decision is to kill you, "so leave ˹the city˺. I really advise you ˹to do so˺", do not stay in the land of Egypt because they will pursue you. If they take you, they will kill you. He went out. So, leave Egypt," I really advise you ˹to do so˺"", the advisor is the loyal who does not cheat. Meaning I do not cheat on you and I do not want to take you out, but this is my advice to you and my sincerity for you to get out of Egypt's land so that you will be saved before Pharaoh's people catch and kill you. Hence, Musa took his advice and knew that this matter was serious and he would be killed if he stayed.

God says, “So Moses left the city in a state of fear and caution, praying, “My Lord! Deliver me from the wrongdoing people". He went out in a state of fear, that any one may follow him and know where he is heading. With vigilantism, Musa left. He was vigilant because he expected to face a danger that may cause his death. He said as he turned to God, “My Lord! Deliver me from the wrongdoing people.” O my Lord, save me from Pharaoh's sect who were unjust. So, look, just a person who defends himself becomes a criminal. As for their criminality and killing of offspring and slaughtering them, they see that it is their right to do this. But just because a person defended himself and killed a person by mistake, then he became against the state and the government. They judge him to be killed, and as for them in their criminality and pursuit of corruption on earth, humiliating others, and killing them and doing this act; for them, all this is something that they have the right to do, “My Lord! Deliver me from the wrongdoing people.” (Al-Qasas: 21). This was a measure from God to bring him out of the land of Egypt to go on a path. He crossed the Sinai Peninsula and went out to Median in the Jordan Valley, then returned after that. His absence during this period will be ten years of education and suffering. To grow up, he will then be the leader of the march of his people from Egypt to the Levant. He must know the way. God prepared this for him to know the way by himself, then he would grow up in Midian with a severe matter. He saw alienation and how to be a worker. God prepared lessons for him which will qualify him. He would be the Savior and Leader.

Allah says, “And as he made his way towards Midian, he said, “I trust my Lord will guide me to the right way” (Al-Qasas: 22). The nearest place to Egypt that is far from Pharaoh's authority is Midian. Midian is located in the south of Jordan. He went there to flee by himself, “...he said, “I trust my Lord will guide me to the right way” (Al-Qasas: 22). He did not have one to guide him, or a helper to help him. He did not have a vehicle to ride, but he walked on his feet on this

arduous and long road. "...he said, "I trust my Lord will guide me to the right way" (Al-Qasas: 22). A prayer for him, hopefully, God will guide him through the path. The middle of the road is the one in which a person can be guided, meaning the straight path that he takes and directs by it. He does not go astray and does not get lost until he reaches the safe place. "...he said, "I trust my Lord will guide me to the right way" (Al-Qasas: 22). It is intended by the sensual, earthly path, and not the straight one that is in the hereafter. Rather, it is the way that takes him from the land of Egypt to this safe place.

He says, "When he arrived at the well of Midian, he found a group of people watering ˹their herds˺. Apart from them, he noticed two women holding back ˹their herd˺. He asked ˹them˺, "What is the problem?" They replied, "We cannot water ˹our animals˺ until the ˹other˺ shepherds are done, for our father is a very old man" (Al-Qasas: 23). "When he arrived at the well of Midian". The well from which they are watered, and this land owes a pastoral desert area. Its people are shepherds and camel herders. He arrived in the desert to the water that they were drinking with. God says when their water came, "he found a group of people watering ˹their herds˺". He found a large gathering to be watered from this one well, and everyone brought his sheep or camels to water from this place. "he found a group of people watering ˹their herds˺". "Apart from them, he noticed two women holding back ˹their herd˺". He found two women isolated far from people gathering their sheep far away from the crowd who were drinking from the water. "He asked ˹them˺, "What is the problem?", with the man's magnanimity and his help. So, he came to them, he told them what was wrong with you? "What is the problem?" Why are you so isolated and far from people, "They replied, "We cannot water ˹our animals˺ until the ˹other˺ shepherds are done". Meaning she said we are females and we cannot compete with men in taking water out of the well. When the shepherds finish watering their sheep and their livestock, then the well is emptied so we can go. Then we water after them

and take our sheep. "They replied, “We cannot water ˹our animals˺ until the ˹other˺ shepherds are done,". This is from the perfection of their morals. They did not compete with men to water in this way. They stay until the shepherds finish watering their livestock, and then go. Then they said, “for our father is a very old man”. Meaning he is not able to bring water and graze with us. We are the ones doing this work and our father is a big man. The sheik is the one who is too old, emphasizing that he is old, again he is too old; thus, he cannot do anything of that.

He said, “So he watered ˹their herd˺ for them, then withdrew to the shade and prayed, “My Lord! I am truly in ˹desperate˺ need of whatever provision You may have in store for me” (Al-Qasas: 24). Musa is a lad who reached manhood. He came and brought the girl's sheep and watered them with those who were watered. Those people were sharing the water by ration, they were turning shifts on pouring the water one by one, so the well does not irrigate only one of them, but rather more than one. So, everyone throws his bucket and goes out, and this second one throws his bucket. This is a bucket for you and a bucket for others. “So he watered ˹their herd˺ for them, then withdrew to the shade and prayed, “My Lord! I am truly in ˹desperate˺ need of whatever provision You may have in store for me.” He watered their sheep and then set them beside the shade of a tree. He was anxious, strange, and perhaps hungry. He traveled these long distances alone and had nothing and perhaps he did not have anything prepared for this trip. So sat the needy poor. He said, “...My Lord! I am truly in ˹desperate˺ need of whatever provision You may have in store for me.”, I need your generosity. A poor person is the one who needs shelter. He needs your grant, “...My Lord! I am truly in ˹desperate˺ need of whatever provision You may have in store for me” as if he was certain of the answer, and that he needs what God brings from the good. His saying revealed his honesty of God. He knows that his supplication is fulfilled, and our Lord will answer it.

God fulfilled his hope at the moment. He says, “Then one of the two women came to him, walking bashfully. She said, “My father is inviting you so he may reward you for watering ˹our animals˺ for us.” When Moses came to him and told him his whole story, the old man said, “Have no fear! You are ˹now˺ safe from the wrongdoing people.” (Al-Qasas: 25).

“Then one of the two women came to him, walking bashfully.”. Immediately after he finished his prayer to Allah, one of the two women came to him, walking bashfully. Bashfully, because she is about to talk to a strange man, invites him to their house. "Walking bashfully.” Modesty is the best characteristic of women. “She said, “My father is inviting you so he may reward you for watering ˹our animals˺ for us.” A specific, clear statement and a clear goal, a woman calls a man home. She said that my father invites you. The first thing she mentioned was that the father was the one who called him. “So, he may reward you for watering ˹our animals˺ for us”. You have done beautifully and we want to return this favor to you, “My father is inviting you so he may reward you for watering ˹our animals˺ for us”. Musa helped them without asking for payment and did this out of his gentleness. They wanted to reward him with this favor. Musa, of course, did not refrain from accepting this invitation from a man, and perhaps accepting this invitation is one of the goodness' gates. “When Moses came to him and told him his whole story, the old man said, “Have no fear! You are ˹now˺ safe from the wrongdoing people.” (Al-Qasas: 25).

Musa went with this girl, and it was said that she followed him to show him the way. From the perfection of manners. He came to this old man and told him stories. Of course, this is a strange man. What brought you to this place? He narrated his story from the beginning to the end. Musa ﷺ narrated his story of what happened in Egypt. God said, “and told him his whole story”. He did not only tell the story of his coming, but rather he told him all the stories from the beginning of the matter. The story of his birth, what his mother did to him when

she cast him when Pharaoh's people took him, and his upbringing. He narrated his entire story for this good man. The righteous man said to him not to fear from anything "You are ˹now˺ safe from the wrongdoing people". Meaning you have escaped from the wrongdoing people; this is now the place from another land. Another place, Pharaoh does not reach it and you are now in a safe land far from them. “the old man said, “Have no fear! You are ˹now˺ safe from the wrongdoing people.”

One of the two daughters was exonerated. Allah says, “One of the two daughters suggested, “O my dear father! Hire him. The best man for employment is definitely the strong and trustworthy ˹one˺” (Al-Qasas: 26). She called her father, and she said to him, “O my dear father! Hire him”. To let him work for them “The best man for employment is definitely the strong and trustworthy ˹one˺.” (Al-Qasas: 26) This is either from the girl's words and this indicates the perfection of her mind. The best one to hire is strong and honest. It was said that she knew this from Musa' affair and power. He was twitching from the well, not like men, the great ratio of water that a group of men takes, he could take the same by himself, and also that he rolled the well cover after that. A great stone needs a group of men to raise it and cover the well with it, he lifted and placed it alone. He showed great strength and honesty. The little time she saw him indicated this. Moreover, he may narrow his gaze and not say vulgar words. All his actions indicated his honesty and magnanimity and that he was one of the righteous and pious servants of God, or if this was from the words of God, meaning a statement. By mentioning the worker 'Musa', then God's guidance will be that the best person is to hire the strong man who can do the thing to the fullest and has the appropriate strength for the work he will do. Whoever hires him to care for sheep needs physical strength, observational power, mental strength, and emotional strength that he can surround. Likewise, everyone who is hired for a business must be strong in it.

"...The best man for employment is definitely the strong and trustworthy ˹one˺." (Al-Qasas: 26). The trustee of money and the secret so here is guidance from God, and there is no doubt that the combination of these two matters is the perfection of the one who carries them out. Everyone from the caliph to the smallest worker. The Caliph is a real one when he has the strength and honesty, then this is what is required. Same for the worker, everyone is a worker. As one of them said to Muawiyah Ibn Abi Sufyan: "Peace be upon you, O wage earner. And it was said to him to say the ruler instead, but Muawiyah asked them not to worry about this. He said you are the hired servant of these parishioners. Lord hired you to stand on and be good, for you are hired from God, and he will reward you. There is no doubt that everyone who does something becomes its employee.

As the Prophet said, "The Prophet said, "All of you are guardians and are responsible for your subjects. The ruler is a guardian of his subjects, the man is a guardian of his family, the woman is a guardian and is responsible for her husband's house and his offspring; so all of you are guardians and are responsible for your subjects". Thus, it will be a directive from God that the best of workers is the one that combines strength and honesty. But if he is honest and weak, then he is not suitable, and if he is strong and traitorous, then he is not suitable.

يقول الله ﷻ: {قَالَتْ إِحْدَاهُمَا يَا أَبَتِ اسْتَأْجِرْهُ إِنَّ خَيْرَ مَنِ اسْتَأْجَرْتَ الْقَوِيُّ الأَمِينُ}[القصص:26]، {قَالَ إِنِّي أُرِيدُ أَنْ أُنكِحَكَ إِحْدَى ابْنَتَيَّ هَاتَيْنِ عَلَى أَنْ تَأْجُرَنِي ثَمَانِيَ حِجَجٍ فَإِنْ أَتْمَمْتَ عَشْرًا فَمِنْ عِنْدِكَ وَمَا أُرِيدُ أَنْ أَشُقَّ عَلَيْكَ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّالِحِينَ}[القصص:27]، {قَالَ ذَلِكَ بَيْنِي وَبَيْنَكَ أَيَّمَا الأَجَلَيْنِ قَضَيْتُ فَلا عُدْوَانَ عَلَيَّ وَاللَّهُ عَلَى مَا نَقُولُ وَكِيلٌ}[القصص:28]، {فَلَمَّا قَضَى مُوسَى الأَجَلَ وَسَارَ بِأَهْلِهِ آنَسَ مِنْ جَانِبِ الطُّورِ نَارًا قَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا لَعَلِّي آتِيكُمْ مِنْهَا بِخَبَرٍ أَوْ جَذْوَةٍ مِنَ النَّارِ لَعَلَّكُمْ تَصْطَلُونَ}[القصص:29]، {فَلَمَّا أَتَاهَا نُودِيَ مِنْ شَاطِئِ الْوَادِ الأَيْمَنِ فِي الْبُقْعَةِ الْمُبَارَكَةِ مِنَ الشَّجَرَةِ أَنْ يَا مُوسَى إِنِّي أَنَا اللَّهُ رَبُّ الْعَالَمِينَ}[القصص:30]

!says, "One of the two daughters suggested, "O my dear father ﷺ Allah Hire him. The best man for employment is definitely the strong and trustworthy

”.˹one˺The old man proposed, “I wish to marry one of these two daughters of mine to you, provided that you stay in my service for eight years. If you complete ten, it will be ˹a favour˺ from you, but I do not wish to make it difficult for you. Allah willing, you will find me an agreeable man.” Moses responded, “˹Then˺ it is ˹settled˺ between you and I. Whichever term I fulfill, there will be no ˹further˺ obligation on me. And Allah is a Witness to what we say.” When Moses had completed the term and was travelling with his family, he spotted a fire on the side of Mount Ṭûr. He said to his family, “Stay here, ˹for˺ I have spotted a fire. Perhaps from there I can bring you some directions or a torch from the fire so you may warm yourselves.” But when he came to it, he was called from the bush in the sacred ground to the right side of the valley: “O Moses! It is truly I. I am Allah—the Lord of all worlds.” (Al-Qasas: 26-30).

Allah says, “Then one of the two women came to him, walking bashfully. She said, “My father is inviting you so he may reward you for watering ˹our animals˺ for us.” When Moses came to him” (Al-Qasas: 25), it means that Musa came to that man, who was a clergyman that was not mentioned in the Torah as a prophet. That is because those who had written the Torah had not mentioned in it any prophets except the Prophets of the Children of Israel and had mentioned in it the offspring of Israel only that were; Ibrahim, Ishaq, Yacoub, then Yusuf and so on, until the last prophet of the prophets of the Children of Israel, Isa. However, they denied and rejected Isa and said that he was not a prophet, so they sought to kill him, but Allah raised him up to Himself. Therefore, they did not mention in the Torah the other prophets such as Hud, Salih, and Shu’aib who lived in Midian. They only mentioned that there was a clergyman in Midian, but they did not mention that he was a prophet. That is because of the fanaticism of the Jews that they believed that Allah’s message was limited for the Children of Israel (Yacoub) only, as they were Allah’s chosen people, from whom only He sent the messengers. But whoever was not from the Children of Israel did not

deserve Allah's guidance, so they said that the righteous man that was in Midian was just a clergyman.

Allah told us that the man was a righteous man, was that man Shu'aib? It is not mentioned in the Quran that he was Shu'aib ﷺ. Perhaps he was Shu'aib, who caused Musa to be married, and perhaps he was just a righteous man in Midian. When Musa came to him and told him his whole story, the story of leaving Egypt, the man said, have no fear! You are now safe from the power of the king of Egypt, as you are far from him. He said, "You are ˹now˺ safe from the wrongdoing people." Then, one of the two daughters said, "One of the two daughters suggested, "O my dear father! Hire him. The best man for employment is definitely the strong and trustworthy ˹one˺" (Al-Qasas: 26). If it was said by the girl, it would be from his reason and wisdom, but if it was said by Allah, it would be a comment on the girl's speech. "O my dear father! Hire him" she asked to hire him, as Allah says, "The best man for employment is definitely the strong and trustworthy ˹one˺" (Al-Qasas: 26). It means that Musa ﷺ was strong and trustworthy, as he would be hired to look after their animals, so he should be strong and trustworthy. There is no doubt that strength and trust are the most important elements that must be in every employee. If he was strong and trustworthy, he would be the ideal employee, starting from the successor to the servant, as the successor must be strong and trustworthy in order to be able to fight in the cause of Allah and preserve the money of the people. It was achieved by the Caliphs and whoever was like them, the strong and trustworthy people.

So, the strength with immorality is not good in the employee, meanwhile, the trust with weakness is not good as well. Umar Bin Al-Khattab -blessing upon him- complained, "O my Lord! I complain to you of the wipe of the obscene man and the disability of the righteous man" it means when the obscene man wiped, he did so with transgression, meanwhile he might be righteous, but he disabled to perform his duty. Therefore, the strength with the trust may be too rare to be in

one man; as the Prophet said, "People are like a hundred camels; you can hardly find one worth riding among them." If the man has a hundred camels, he can hardly find one worth riding in travelling, a camel worth riding in travelling, as most camels are not worth riding in travelling. The Prophet sat an example to the people that they can hardly find a trustworthy man among them, so Allah says, "The best man for employment is definitely the strong and trustworthy ˹one˺" (Al-Qasas: 26).

The old man in Midian proposed to Musa, "The old man proposed, "I wish to marry one of these two daughters of mine to you, provided that you stay in my service for eight years" here the old man proposed to Musa to marry him one of his two daughters, "one of these two daughters of mine to you, provided that you stay in my service for eight years" he neither proposed the old nor the small daughter, but he let Musa chose in order to choose the one that he loved, so that it might be good for their stability. "I wish to marry one of these two daughters of mine to you, provided that you stay in my service for eight years. If you complete ten, it will be ˹a favour˺ from you" it means if you stay in my serve for ten years, it will be a favour from you, but it is not provided. So, the dowry of marrying his daughter would be serving Shu'aib ﷺ, if he was Shu'aib or that righteous man for eight years. Musa accepted this proposal, as he thought that it was a shelter provided to him by Allah, in any way, it was a preferable work to him. The Prophet ﷺ said, "Every Prophet has tended sheep" as if it was a preparation for the prophecy, so that the Prophet ﷺ was asked: and did you O the messenger of Allah? He replied, yes, I tended them for a few carats for the Meccans. It means that the Prophet had been hired for a few carats, which means the smallest currency; as the carat is less than dirham and the dirham is less than dinar. So, the Prophet said that he tended the animals for a few carats just like Musa ﷺ. After the righteous man said to Musa, "but I do not wish to make it difficult for you." Musa replied, "Allah willing, you will find me an agreeable

man" it means you will find me an agreeable man-if Allah wills- in your companion and in this agreement, he would compel him more than his ability and fulfill his convene.

Musa replied, "Moses responded, "˹Then˺ it is ˹settled˺ between you and I." it means this is a covenant between us, "Whichever term I fulfill, there will be no ˹further˺ obligation on me". Musa said, I have the right to choose whichever term I fulfill, eight or ten years, there will be no further obligation on me to complete the ten years or stay the eight only. "And Allah is a Witness to what we say." Allah caused Musa to move from Egypt to Midian in such a way that has many lessons to learn. The first lesson is that he walked on his foot from Egypt to Midian, so that it might be a preface to him from Allah in order to teach him because he would leave Egypt with the Children of Israel to Midian following the same way. The second one; that he was hired, if the man is hired, he will gain many virtues such as modesty and having a sense of the condition of the poor, as well as the suffering in order to bring up the hard work. There is no doubt that taking care of the animals, taking them out from the dawn of the day and returning with them in the evening is hard work, as he will be exposed to heat, cold and suffering. Therefore, the man who did so would bear the burdens that would be placed on his shoulders after that would take care, lead, teach and maintain his people. There is no doubt that this long stay had a room for consideration, as he stayed far from the suffering life in Egypt to live in this wilderness in order to clear and purify his mind to be reading for receiving Allah's message.

Then, Allah says, "When Moses had completed the term" the right is what Bin Abbas said that Musa completed the longest term that is the ten years. It means that Musa was generous with that man so that he did not serve him for eight years only, but he completed it to ten years and fulfilled his convene, "When Moses had completed the term" it means the term that they had agreed on that is the ten years, "and was travelling with his family" he took his wife and returned

to Egypt, as ten years are more enough to forget his issue, so the Egyptians would take their revenge from him. After that, he thought that could return and live with his brothers and family in Egypt, "and was travelling with his family". Allah says, "he spotted a fire on the side of Mount Ṭûr" when he was in Sinai on the side of Mount of Tur, he spotted a fire. "He said to his family, "Stay here, ˹for˺ I have spotted a fire". He said to his family, stay here; means stay in your place and he did not take them with him. The habit of the wilderness when they gathered, they spotted the fire, so he asked them to stay, "I have spotted a fire. Perhaps from there I can bring you some directions" perhaps from there I can bring you some directions from the people who set around the fire, as it was said that he lost his way to Egypt, "or a torch from the fire so you may warm yourselves" a touch from the fire means the flame of the fire on the head of a stick so you may warm yourselves. They travelled in a cold, rainy and dark night and he lost his way as well, but when he spotted the fire, he said so to his family.

Allah says, "But when he came to it, he was called from the bush in the sacred ground to the right side of the valley: "O Moses! It is truly I. I am Allah—the Lord of all worlds" (Al-Qasas: 30). When he came to the fire, he found that it flamed in a tree, but it did not burn it. It was not like the known fire that burns the trees, but it was a leafy tree and this fire was not like the known fire but it was like the light. "But when he came to it, he was called", Allah is the One Who called him, "from the bush in the sacred ground to the right side of the valley" it was a bush to the right side of the valley that means any ground between two mountains, to the right side of Musa, "in the sacred ground" it was a sacred ground, as Allah says in another verse to Musa, "So take off your sandals, for you are in the sacred valley of Ṭuwa. I have chosen you, so listen to what is revealed" (Taha: 12-13). "In the sacred ground to the right side of the valley: "O Moses! It is truly I. I am Allah—the Lord of all worlds" (Al-Qasas: 30), this calling was from Allah, as Allah addressed him and said, "It is truly I. I am Allah Who speak

to you, “It is truly I. I am Allah—the Lord of all worlds.” “Allah” is known for all people as the proper Name of God. Allah said that He is the Lord of all worlds, which means the creatures such as the heavens, the earth, the seas, the angels, the Jinn and the humanity, so Allah is the Lord, the Creator, the Master, the Judge and the Owner of these worlds. Allah decides none can reverse His decision, “It is truly I. I am Allah—the Lord of all worlds.”

Allah then says, “Now, throw down your staff! But when he saw it slithering like a snake, he ran away without looking back Allah reassured him˹ “O Moses! Draw near, and have no fear. You are perfectly secure.” (Al-Qasas: 31).

“Now, throw down your staff!” Allah ordered him to throw down his staff, but before that He had asked him about it, “Allah added, ˹ “And what is that in your right hand, O Moses?” He replied, “It is my staff! I lean on it, and with it I beat down ˹branches˺ for my sheep, and have other uses for it” (Taha: 17-18). Musa said so to be familiar as he wanted to talk to Allah when He became familiar with him, otherwise the staff is known, or perhaps Allah wanted to tell us that this staff was an ordinary one like any shepherds hold, as Musa was shepherd so that he needed the staff, “He replied, “It is my staff! I lean on it, and with it I beat down ˹branches˺ for my sheep, and have other uses for it” (Taha: 18). So, this staff was like any other one, but not as some people said that this staff was sent down to him from the heaven, but it was a staff made from one of the trees in this world and it was like any staff in this world, “I lean on it, and with it I beat down ˹branches˺ for my sheep, and have other uses for it” (Taha: 18). “Now, throw down your staff!” Allah ordered him to throw down his staff on the ground. Allah says, “But when he saw it slithering like a snake, he ran away without looking back” the staff slithered like the snake once it touched the ground. Then Allah says, “he ran away without looking back” it means he gave his back to the place and Allah’s calling without looking back, but run away from the place of his staff,

“he ran away”. Allah says, “without looking back” it means that he did look back to see what happened with his staff. Then Allah called him, “Allah reassured him˹ “O Moses! Draw near, and have no fear” Allah called him by his name O Musa draw near again, where Allah talk to him, and have no fear, “You are perfectly secure.” Allah says, “do not fear from this staff”, “You are perfectly secure” Allah reassured him, as he is His messenger, whom He has chosen to a great mission.

Then, Allah said to him, “Now put your hand through ˹the opening of˺ your collar, it will come out ˹shining˺ white, unblemished” put your hand through the opening of your collar, it will come shining white, unblemished that means his hand will be white after it was black. This is a miracle that his black hand becomes white once he puts it through the opening of his collar in such a way in a very few seconds. “And cross your arms tightly to calm your fears” the arms of the humans like the wings of the bird, so it means cross your arms tightly to your chest to calm your fear from these great matters that are the fire that was flaming without burning, the speaking of Allah to him and the staff that became like the snake. Therefore, there is no doubt that these matters are so frightening, so if he crossed his arms tightly, it would help him in reassuring his heart. “And cross your arms tightly to calm your fears. These are two proofs from your Lord to Pharaoh and his chiefs”. These two proofs are to Pharaoh and his chiefs in order to believe that you are a messenger from Allah, they were called his chiefs because they were so many and full the place. “To Pharaoh and his chiefs. They have truly been a rebellious people” Allah told him that they have truly been rebellious people, as they disobeyed Allah, regarding their believing in Allah and worshipping only Him, they forgot Allah and associated others besides Him in worship. They worshipped Pharaoh and believed that he is the god who judge as well as they worshipped the sun and others, then they legalized for themselves according to their desire and they humiliated and tortured the Children of Israel as well, “They have truly been a rebellious people”

Therefore, Musa said, “Moses appealed, “My Lord! I have indeed killed a man from them, so I fear they may kill me” (Al-Qasas: 33) in this context, Musa apologized to Allah of killing the man. It means how can I go and invite them to you while I killed a man from them, and if I reminded them with my crime, they would kill me.

Allah says, “And my brother Aaron is more eloquent than I, so send him with me as a helper to support what I say, for I truly fear they may reject me” (Al-Qasas: 34), it was one of Allah’s supporting to His servant Musa that he interceded for his brother Haroun before Allah that Allah provided him the prophecy as He did with Musa. Musa’ intercession was because Haroun was more eloquent than him, as Musa had slurred speech because an ember was put in his mouth. It was mentioned by Bin Abbas -blessing upon him- that when Musa was young in the house of Pharaoh, he took some hair off his beard. Consequently, Pharaoh became upset and remembered his witch’s speech that there would be a young boy from the Children of Israel, who would destroy Pharaoh, so he thought that the boy who dared in such a way could do so.

يقول الله ﷻ: {قَالَ رَبِّ إِنِّي قَتَلْتُ مِنْهُمْ نَفْسًا فَأَخَافُ أَنْ يَقْتُلُونِ}[القصص:33]، {وَأَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا فَأَرْسِلْهُ مَعِي رِدْءًا يُصَدِّقُنِي إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ}[القصص:34]، {قَالَ سَنَشُدُّ عَضُدَكَ بِأَخِيكَ وَنَجْعَلُ لَكُمَا سُلْطَانًا فَلا يَصِلُونَ إِلَيْكُمَا بِآيَاتِنَا أَنْتُمَا وَمَنِ اتَّبَعَكُمَا الْغَالِبُونَ}[القصص:35]، {فَلَمَّا جَاءَهُمْ مُوسَى بِآيَاتِنَا بَيِّنَاتٍ قَالُوا مَا هَذَا إِلَّا سِحْرٌ مُفْتَرًى وَمَا سَمِعْنَا بِهَذَا فِي آبَائِنَا الأَوَّلِينَ}[القصص:36]، {وَقَالَ مُوسَى رَبِّي أَعْلَمُ بِمَنْ جَاءَ بِالْهُدَى مِنْ عِنْدِهِ وَمَنْ تَكُونُ لَهُ عَاقِبَةُ الدَّارِ إِنَّهُ لا يُفْلِحُ الظَّالِمُونَ}[القصص:37].

says, “Moses appealed, “My Lord! I have indeed killed a man ﷻ Allah .from them, so I fear they may kill meAnd my brother Aaron is more eloquent than I, so send him with me as a helper to support what I say, for I truly fear they may reject me.” Allah responded, “We will assist you with your brother and grant you both authority, so they cannot harm you. With Our signs, you and those who

follow you will ˹certainly˺ prevail." But when Moses came to them with Our clear signs, they said ˹arrogantly˺, "This is nothing but conjured magic ˹tricks˺. We have never heard of this in ˹the history of˺ our forefathers." Moses responded, "My Lord knows best who has come with ˹true˺ guidance from Him and will fare best in the end. Indeed, the wrongdoers will never succeed" (Al-Qasas: 33-37).

Allah told us that He called Musa in the sacred ground to the right side of the Mount Tur and chose him to deliver His message to the Pharaoh and his chief. Allah also told Musa that they have been truly a rebellious people and gave him two proofs of his prophethood, which were the staff that slithered like a snake once he threw it and his black hand that turns white and unblemished when he puts it through the opening of his collar. He says, "These are two proofs from your Lord to Pharaoh and his chiefs. They have truly been a rebellious people."" (Al-Qasas:32). Musa apologized to Allah, "Moses appealed, "My Lord! I have indeed killed a man from them, so I fear they may kill me. And my brother Aaron is more eloquent than I, so send him with me as a helper to support what I say, for I truly fear they may reject me" (Al-Qasas: 33-34). Musa interceded for his brother Haroun before Allah to send him with Musa in order to support him in his message. Musa had slurred speech, as Bin Abbas mentioned that he had been tested again and again during his lifetime, beginning from his birth to his death.

One of these tests was when Musa was young in the house of Pharaoh, he took some hair off the Pharaoh's beard. Consequently, the Pharaoh became upset and remembered his witch's prophecy that there would be a young boy from the Children of Israel who would destroy and kill Pharaoh, so he thought it was this boy whom his wife adopted, as she loved him so much, and dared or could do so. Therefore, the Pharaoh wanted to kill Musa as he wanted to kill him when he found him in the sea. So, his wife argued that Musa did not recognize what he had done because he was a young boy, it means when he took some hair off his beard, he behaved like any small child would and could not distinguish between

the dates and the ember. So, the Pharaoh gave an ember and a date to this child. Bin Abbas said that it was known by the revelation that Jibreel took Musa' hand and put it in the ember, moving it to his mouth. So, Musa had been saved from killing by putting the ember in his mouth, as he had been shown as a small child who could not distinguish between the dates and the ember. Consequently, this ember burned Musa' tongue that caused him to have slurred speech from that time on.

So, Musa apologized to Allah because he would not be able to deliver His message, for he could not express what he wanted to the Pharaoh when he invited him, and in another verse, he said, "And ˹so˺ my heart will be broken and my tongue will be tied. So send Aaron along ˹as a messenger˺." (Ash-Shu'ara:13). And here Musa says, "And my brother Aaron is more eloquent than I". Eloquence means fluency in speech and writing. "Is more eloquent than I, so send him with me as a helper to support what I say". Musa said, send Haroun with me in order to help me in this matter and confute the charges of the Pharaoh that he may support what I say and that they are already Allah's messengers, so they said, "'We are messengers from the Lord of all worlds" (Ash-Shu'ara:16). So, Allah sent both of us so that Pharaoh would believe in what Musa ﷺ invites him to. "For I truly fear they may reject me." Musa ﷺ here presented to Allah the matters that might hinder him from achieving this mission. It did not mean that he refused this mission, but he wanted to clarify the barriers on his way that are his killing of the Egyptian man and they would revenge to him, he had slurred speech, so he demanded someone to support him in his message, and he feared that the people might reject him as well.

Allah ﷻ said to him, "We will assist you with your brother". This is the first thing that Allah responded, as He accepted Musa's intercession and sent to Haroun, saying, "We will assist you with your brother". Any hand has a palm, the arm and the upper arm. It means that Allah would make his brother assist him.

So, Allah accepted Musa's intercession, as A'isha -blessing upon her- said, "there is no brother that benefited his brother except what Musa benefited his brother". Musa interceded before Allah for his brother to be a prophet, and Allah accepted his intercession. "We will assist you with your brother and grant you both authority" Allah granted them authority, strength, and power, "so they cannot harm you". Allah granted them authority upon the Pharaoh and his chief, they could not harm them by torment or prison. Allah would grant them authority by causing people to glorify and respect them, so they would protect them from the Pharaoh's dominance, as he dominated all people, killed whoever he wanted, and prisoned whoever he wanted, so people must obey his orders.

He also said to his people, "I am telling you only what I believe, and I am leading you only to the way of guidance". Therefore, Allah told Musa that He would protect him, although the Pharaoh was upset from Musa and said to his chief, let me kill Musa, "I truly fear that he may change your traditions or cause mischief in the land" (Ghafer: 26). As if there was an authority that prevented the Pharaoh from harming Musa ﷺ, as this is the authority that Allah granted them. Allah says, "and grant you both authority, so they cannot harm you. With Our signs, you and those who follow you will ˹certainly˺ prevail" (Al-Qasas: 35). With Our signs means with Allah's signs, which Allah gave to them; the staff that prevailed against all the magicians of the Pharaoh. The other signs were that Allah plagued them with floods, locusts, lice, frogs, and blood, as well as Allah tested them with killing the virgin girls. So, Allah said, with Our signs, "you" refers to Musa and Haroun, "and those who follow you" refers to who followed them from the Children of Israel or others. "Will prevail" means that your enemies would be defeated and you would prevail. So, this is good news for them from Allah that means supporting and helping by Allah, as would depend on this good news.

Allah accepted Musa's demand, as he took this great message from this place, Sinai Mount, and directed it to Egypt. Then he spoke to Haroun, as Allah

has related to us what happened to him in other verses of the Quran. Here, Allah has appeared that Musa and the Children of Israel prevailed against the Pharaoh, as Allah says, "But when Moses came to them with Our clear signs, they said ˹arrogantly˺, "This is nothing but conjured magic ˹tricks˺. We have never heard of this in ˹the history of˺ our forefathers" (Al-Qasas: 36). "But when Musa came to them" means that he came to the people of the Pharaoh, and Musa is the one who came to them. "With Our clear signs" the signs are the staff and his hand as well as the signs that Allah plagued them with. "They said ˹arrogantly˺, "This is nothing but conjured magic ˹tricks˺". They said what Musa came to us with is a conjured magic tricks, as the staff that was slithered like a snake is a magic trick, but it is not true and is not from Allah's signs. As well as, his hand that he put through the opening of his collar is a magic trick as he wanted to make us believe in him. So, after the Pharaoh saw these signs, he said, "He said, "Have you come to drive us out of our land with your magic, O Moses? We can surely meet you with similar magic. So set for us an appointment that neither of us will fail to keep, in a central place." (Taha: 57-58) and when he saw these signs, he said to his people, "They concluded, "These two are only magicians who want to drive you out of your land with their magic, and do away with your most cherished traditions" (Taha: 63). So, they agreed that Allah's clear signs are conjured magic tricks, so they said, "this is nothing but conjured magic tricks". "We have never heard of this in ˹the history of˺ our forefathers", "we have never heard of this" that Allah chooses a messenger of His servants to deliver Allah message and orders them to worship Him. So, they said, we have never heard of this in the history of our forefathers as there was no one who came and said he is a messenger of Allah, who has created the heavens and the earth as there is no god except Him. Therefore, they said, "we have never heard of this in the history of our forefathers".

Musa replied to those who rejected Allah's signs in such way, Allah says, "Moses responded, "My Lord knows best who has come with ˹true˺ guidance from Him" (Al-Qasas: 37). Musa said this after he despaired of their faith, so he prayed to his Lord that these people are rebellious because they will never believe whatever verses came to them. Musa said in another prayer, "Moses prayed, "Our Lord! You have granted Pharaoh and his chiefs luxuries and riches in this worldly life, ˹which they abused˺ to lead people astray from Your Way! Our Lord, destroy their riches and harden their hearts so that they will not believe until they see the painful punishment" (Yunus: 88).

He despaired of their faith, "Moses responded, "My Lord knows best who has come with ˹true˺ guidance from Him" (Al-Qasas: 37). Means my Lord Who sent me knows best who has come with true guidance from Him, so he submitted his matter to Allah as Musa here affirmed that Allah knows best who has come with true guidance. The meaning of his speech is that he came with the guidance from Allah and Allah knows and witnesses that. "And will fare best in the end" means who will fare best in the end, who will Allah support and help and who will He destroy. "Indeed, the wrongdoers will never succeed", "indeed" means affirmation, "the wrongdoers will never succeed" this is Allah's tradition that the wrongdoer will never succeed. It means that they wronged themselves because they followed the wrongdoing, so they will never succeed. Consequently, the fare best in the end will be for the believers and Allah will destroy the disobedient people and the disbelievers. "Moses responded, "My Lord knows best who has come with ˹true˺ guidance from Him and will fare best in the end. Indeed, the wrongdoers will never succeed" (Al-Qasas :37). This is a severe threat.

The Pharaoh met this threat with arrogance as apparently, he wanted to know the truth. Allah says, "Pharaoh declared, "O chiefs! I know of no other god for you but myself. So bake bricks out of clay for me, O Hamân, and build a high tower so I may look at the God of Moses, although I am sure he is a liar" (Al-

Qasas:38). So, the Pharaoh continued to be arrogant, but he appeared before the people that he cared to know and clear the truth of this matter. At the beginning, he reminded them of their status, "Pharaoh declared, "O chiefs! I know of no other god for you but myself", "O chiefs!" he called his people, "I know of no other god for you but myself" means that there is no god worshipped in our legalization, religion and the history of our forefathers but myself. He considered himself one of gods after his forefathers, as the Egyptians agreed to worship this family one after another. They were their gods and this was their history and their style of life. "I know of no other god for you but myself" a god that is worshipped and obeyed other than me, then he said as if he condescended, "So bake bricks out of clay for me, O Hamân, and build a high tower", "bake bricks out of clay" if the clay is baked, it will become red bricks. This is one of the ancient Egyptians' inventions that they bake the clay until it becomes red bricks by using ovens, in which they put the clays one above another, then they covered it with these clays and bake it until it becomes red bricks. Consequently, the Pharaoh said, "bake bricks out of the clay for me" in order to become bricks and stones as it could be used to build many stories, but the clay could not be used in the high stories, "So bake bricks out of clay for me, O Hamân, and build a high tower" it means a great and high mansion that consisted of many stories one above another. "so I may look at the God of Moses" means so I may look at the God of Musa through this high tower. So, this is proof that when Musa told them about his God, Whom he worshiped and said that He is in the high heaven. "So I may look at the God of Moses" then he said, "although I am sure he is a liar" it means I am sure that he is a liar, as he mocked at Musa and wanted to clarify to his people that he searched for the truth so, he assured that Musa was a liar and there is no God but the Pharaoh, the source of blessing and goodness, as the ancient Egyptians believed in their kings this matter.

Allah says, "And so he and his soldiers behaved arrogantly in the land with no right, thinking they would never be returned to Us" (Al-Qasas:39). There is no doubt that the Pharaoh was the liar as he knew that signs that Musa came with were from Allah and there is no one can do this except Allah. The lying of the Pharaoh appeared time after time; meanwhile, the signs of Allah appeared time after time. At the beginning, Musa spoke to them with reason to let them know the Lord of worlds, so Pharaoh replied, who is the Lord of worlds? Musa responded, "the Lord of the heavens and the earth and everything in between, if only you had sure faith" (Ad-Dukhan:7). The Lord of the worlds is the Lord of the heavens and the earth, as this world must have a creator and the One Who has created this seen world is the Lord of worlds. Allah says, "Pharaoh said to those around him, "Did you hear ˹what he said˺?" Moses added, "˹He is˺ your Lord and the Lord of your forefathers." (Ash-Shu'ara: 25-26) it means He is your Creator, who has created you and your forefathers? So, he responded, "Pharaoh said ˹mockingly˺, "Your messenger, who has been sent to you, must be insane. Moses responded: "˹He is˺ the Lord of the east and west, and everything in between, if only you had any sense." (Ash-Shu'ara: 27-28) the Lord, to Whom I invited you, is the Lord of the east, where the sun rises, and west. Therefore, Allah is the Lord of all of this, if only you had any sense, so they could not respond to this reasonable proof. There is no creator in this world but Allah and this world seem to have a Creator, Who has created and arranged it in such a way.

Pharaoh said to Musa, if you do not resist, I will put you in prison. "Moses responded, "Even if I bring you a clear proof?" (Ash-Shu'ara:30) the reasonable and seen verses came after these verses, "Pharaoh demanded, "Bring it then, if what you say is true. So he threw down his staff and—behold!—it became a real snake. Then he drew his hand ˹out of his collar˺ and it was ˹shining˺ white for all to see." (Ash-Shu'ara: 31-33). So the magicians were assembled to abolish what Musa said, then the magicians witnessed that these were Allah's signs. Allah says,

“So the magicians fell down, prostrating. They declared, “We ˹now˺ believe in the Lord of all worlds— the Lord of Moses and Aaron.” (Ash-Shu’ara, 46:48) so, they believed, this is an affirmed knowledge based on the proof that these are Allah’s signs, then signs came one after another. Allah told us that every sign Allah showed them is greater than the one before such as the blood sign as they took the water from the river, but once they put it in their containers, it became blood. As well as, the frogs that came to them from every place and entered their homes, as whoever speaks, the frog got out of his mouth and when they put their hands through the opening of their collar, they found it full of frogs and they found the frogs in their beds. In spite of these great signs, they did not care, so Musa said at the end to the Pharaoh, “Moses replied, “You know well that none has sent these ˹signs˺ down except the Lord of the heavens and the earth as insights. And I really think that you, O Pharaoh, are doomed” (Al-Isra:102), Musa said to Pharaoh, you will be destroyed because these are Allah’s signs and Allah told that not only Pharaoh who knew these signs were from Allah, but also all of all of people, as Allah told us about the people of Pharaoh, “And, although their hearts were convinced the signs were true, they still denied them wrongfully and arrogantly” (An-Naml:14).

Here, Allah says, “And so he and his soldiers behaved arrogantly in the land”, “he” refers to Pharaoh who behaved arrogantly so, he would not believe in this god and follow this messenger, but he was worshipped by his people as Pharaoh said, “Will we believe in two humans, like ourselves, whose people are slaves to us?” (Al-Mu’minun:47) means that their people are slaves to us, so how we follow and believe in them. He and his soldiers, who helped him, behaved arrogantly in the land, Egypt, with no right, as he had no right to behave arrogantly, how he behave arrogantly with his Lord and Creator, so they behaved arrogantly with no right, but with lie and force that they convinced themselves. “Thinking they would never be returned to Us” means that they would never be

returned to Us. They would die at the end and would be returned to Allah in order to account them, as they said, there would be no another life and if it would be, we would in the same positions, the king would be a king, the minister would be a minister, the rich would be rich and the poor would be poor. They believed that life would return again in the same style that they lived in this world. The Egyptians believed that the kings would be kings, the ministers would be ministers and the mobs would be mobs, as if it is a play that repeated again and there would not be a God worshipped.

Allah says, "So We seized him and his soldiers, casting them into the sea. See then what was the end of the wrongdoers!" (Al-Qasas:40). Allah destroyed him and his soldiers, who were with him. Allah has clarified how He destroyed them when Allah ordered Musa and the Children of Israel to get out from Egypt at night. Allah said to Musa, "And We inspired Moses, ˹saying,˺ "Leave with My servants at night, for you will surely be pursued" (Ash-Shu'ara:52) Allah said to him that they would follow you. "Then Pharaoh sent mobilizers to all cities" (Ash-Shu'ara:53) it means that they mobilized all the forces and said to them, "and said,˺ "These ˹outcasts˺ are just a handful of people, who have really enraged us, but we are all on the alert." (Ash-Shu'ara: 54-56) he said we should get out to them again and return them to our servility so that they would gather and become a force to fight us, so we should cause them to return again. Allah says, "So We lured the tyrants out of ˹their˺ gardens, springs, treasures, and splendid residences." (Ash-Shu'ara: 57-58) "and luxuries which they fully enjoyed." (Ad-Dukhan:27), Allah caused them to get out of Egypt, where they lived in enjoyment, and took them to their distortion in the sea forcefully.

Allah says, "So We seized him and his soldiers, casting them into the sea" (Al-Qasas:40) when Allah ordered Musa to strike the sea with his staff, and the sea was spilt, each part was like a huge mountain, and Musa and his people crossed through a dry passage, so Pharaoh followed him, "and strike a dry passage

for them across the sea. Have no fear of being overtaken, nor be concerned ˹of drowning˺" (Taha:77), so they crossed to the other side of the sea and Pharaoh followed him, although he saw the signs, he entered the sea, but when he was at the middle of the sea, Allah ordered the sea to be closed upon them, "So We seized him and his soldiers, casting them into the sea" (Al-Qasas:40). Allah says, "See then what was the end of the wrongdoers!" This is an address from Allah to His messenger to see the bad end of the wrongdoers.

يقول الله ﷻ: {وَقَالَ فِرْعَوْنُ يَا أَيُّهَا الْمَلَأُ مَا عَلِمْتُ لَكُمْ مِنْ إِلَهٍ غَيْرِي فَأَوْقِدْ لِي يَا هَامَانُ عَلَى الطِّينِ فَاجْعَل لِي صَرْحًا لَعَلِّي أَطَّلِعُ إِلَى إِلَهِ مُوسَى وَإِنِّي لَأَظُنُّهُ مِنَ الْكَاذِبِينَ}[القصص:38]، {وَاسْتَكْبَرَ هُوَ وَجُنُودُهُ فِي الأَرْضِ بِغَيْرِ الْحَقِّ وَظَنُّوا أَنَّهُمْ إِلَيْنَا لا يُرْجَعُونَ}[القصص:39]، {فَأَخَذْنَاهُ وَجُنُودَهُ فَنَبَذْنَاهُمْ فِي الْيَمِّ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ}[القصص:40]، {وَجَعَلْنَاهُمْ أَئِمَّةً يَدْعُونَ إِلَى النَّارِ وَيَوْمَ الْقِيَامَةِ لا يُنصَرُونَ}[القصص:41]، {وَأَتْبَعْنَاهُمْ فِي هَذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ الْقِيَامَةِ هُمْ مِنَ الْمَقْبُوحِينَ}[القصص:42]، {وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ مِنْ بَعْدِ مَا أَهْلَكْنَا الْقُرُونَ الأُولَى بَصَائِرَ لِلنَّاسِ وَهُدًى وَرَحْمَةً لَعَلَّهُمْ يَتَذَكَّرُونَ}[القصص:43].

says, "And Pharaoh said, "O eminent ones, I have not known you ﷻ Allah .to have a god other than meThen ignite for me, O Hāmān, (a fire) upon the clay and make for me a tower that I may look at the God of Moses. And indeed, I do think he is among the liars" (Al-Qasas:38) "And he was arrogant, he and his soldiers, in the land, without right, and they thought that they would not be returned to Us" (Al-Qasas:39) "So We took him and his soldiers and threw them into the sea. So see how was the end of the wrongdoers" (Al-Qasas:40) "And We made them leaders inviting to the Fire, and on the Day of Resurrection they will not be helped" (Al-Qasas:41) "And We caused to overtake them in this world a curse, and on the Day of Resurrection they will be of the despised" (Al-Qasas:42) "And We gave Moses the Scripture, after We had destroyed the former generations, as enlightenment for the people and guidance and mercy that they might be reminded" (Al-Qasas:43).

Allah is telling us that Egypt's Pharaoh said to his people after Musa presented the signs of God to him "And Pharaoh said, "O eminent ones, I have not known you to have a god other than me". He was arrogant to claim that he was the only god. In their beliefs, the ruling family presented the god of the sun and the common people should treat them as gods and submit to their every order. He says, "I do not show you except what I see, and I do not guide you except to the way of right conduct". "I have not known you to have a god other than me".

Then he wanted to look subjective in front of his people after they witnessed Allah's signs. He says, "Then ignite for me, O Hāmān, (a fire) upon the clay and make for me a tower". A multi-level tower. "that I may look at the God of Moses". He thinks that his god resides in heaven and that He is the Lord of the worlds. That was Musa' answer to God when the Pharaoh asked him about the Lord of the worlds. He says, "Lord of the heavens and the earth and that between them, if you would be certain," (Ad-Dukhān:7) "(Pharaoh) said to those around him, "Do you not hear?" (Ash-Shu‘arā’:25) "(Moses) said, "Your Lord and the Lord of your first forefathers" (Ash-Shu‘arā’:26) "(Pharaoh) said, "Indeed, your 'messenger' who has been sent to you is mad," (Ash-Shu‘arā’:27) "(Moses) said, "Lord of the east and the west and that between them if you were to reason" (Ash-Shu‘arā’:28). This is the Lord of the worlds, the Creator of this universe; He created all of its from its far east to its far west. He created all those who were and those who are. Allah is the Lord of all of these creatures and He is the Lord who is in Heaven. "Then ignite for me, O Hāmān, (a fire) upon the clay" to make it stronger, "and make for me a tower that I may look at the God of Moses". for he claims that his god resides in heaven, "And indeed, I do think he is among the liars". The Pharaoh believed him to be a liar and believed himself to be the only god in existence.

Allah ﷻ says, "And he was arrogant, he and his soldiers, in the land, without right, and they thought that they would not be returned to Us" (Al-Qasas:39). He

was arrogant by claiming to be a god and made his soldiers worship him without right. "and they thought that they would not be returned to Us". To the Creator of the universe; the One True God. They thought that they would not return to Allah. Rather, Allah is the Creator of all creatures, their fate is in His hands, and all will return to Him. "So We took him and his soldiers and threw them into the sea". Allah ﷻ says, "... So see how was the end of the wrongdoers" (Al-Qasas:40). Look to learn a lesson and understand. Allah sent this to comfort his Messenger and tell him of the fate of his opponent because Allah's creeds never change and that He will save his prophet and support him just as He supported Musa when He sent him to meet the Pharaoh despite being weak. Musa was originally a runaway shepherd running away from his murder accusations to Midian. He did not have the dowry of his wife so he had to be a worker for ten years. He was alone, he had no money and no animal to ride on, so he took his family back to Egypt on foot. Allah trusted him with this Message and sent him to the worst juggernaut of that time, to the Pharaoh who was powerful and had a huge army. The Pharaoh was also very rich and possessed a huge fortune. He was poor and weak and was sent to the Pharaoh who was powerful and rich. Musa complained to Allah and said, "... indeed I killed from among them someone, and I fear they will kill me" (Al-Qasas:33). And that my breast will tighten and my tongue will not be fluent, so send for Aaron. He asked Allah to send Aaron along with Him, so Allah says, go both of you with Our signs, "you and those who follow you will be the predominant". It went on as Allah wanted.

Mentioning this comforts and strengthens the Prophet Mohammad because when he was sent to the people he was weak. No one stood with him in the beginning. He did not have money, power, or people beside him. He was sent to arrogant and haughty people who denied him. Even his uncle said to him, "damn you, is this why you assembled us?" All the people of Quraysh stood against him and made plans to stop him. The Prophet ﷺ was just like Musa when he was given

the Message. Then Allah mentions what transpired between Musa and the Pharaoh. These verses were revealed in Mecca when the Prophet was weak. This surah is Meccan and it was sent when the Prophet ﷺ and his family were chased out and had to run away; some went to Abyssinia and others had to stay in their place hiding that they were Muslims for fear of persecution. For example, Abu Dhar believed in the Prophet but could not say "I bear witness that there is no God but Allah and that Mohammad is His Messenger". He was beaten up in Mecca. The Prophet asked him to go back to Ghifar and wait there until he told him otherwise. Muslims were spread everywhere. The Prophet was weak in Mecca and Allah is telling him the fates of both Musa and the people of the Pharaoh. Allah ﷻ says about the Pharaoh, "So We took him and his soldiers and threw them into the sea. So see how was the end of the wrongdoers" (Al-Qasas:40). Those wrongdoers who denied Mohammad ﷺ will end up like these wrongdoers.

Allah ﷻ says, "And We made them leaders inviting to the Fire..." (Al-Qasas:41). We made the people of the Pharaoh leaders. A leader should lead people towards good, while they lead people towards evil. A leader could be good and could be bad. Allah ﷻ made Abraham a leader for the people. Allah ﷻ says, "And (mention, O Mohammad) when Abraham was tried by his Lord with words (i.e., commands) and he fulfilled them. (Allāh) said, "Indeed, I will make you a leader for the people." (Abraham) said, "And of my descendants?" (Allāh) said, "My covenant does not include the wrongdoers" (Al-Baqarah:124). Allah made him a good leader; he was the greatest leader towards guidance. All those who came after him followed him. He was a leader of all since his time until the time of our Prophet Mohammad ﷺ. He was a leader of all people. Allah dubbed him a guiding leader and an example. However, these people are leaders of disbelief and stubbornness. The Pharaoh was the leader of his people and he was inviting them to Hell and doom. "... and lead them into the Fire, and wretched is the place

to which they are led" (Hūd:98). Allah ﷻ says, "And We did certainly send Moses with Our signs and a clear authority" (Hūd:96) "To Pharaoh and his establishment, but they followed the command of Pharaoh, and the command of Pharaoh was not (at all) discerning" (Hūd:97) "He will precede his people on the Day of Resurrection and lead them into the Fire..." (Hūd:98) "He will precede his people on the Day of Resurrection and lead them into the Fire, and wretched is the place to which they are led" (Hūd:98) "And they were followed in this (world) with a curse and on the Day of Resurrection. And wretched is the gift which is given" (Hūd:99). Allah made the Pharaoh a leader of the misguidance for he used sugar-coated words to fool them into following and obeying him. As Allah ﷻ says that the Pharaoh said, "... O my people, does not the kingdom of Egypt belong to me, and these rivers flowing beneath me; then do you not see?" (Az-Zukhruf:51) "Or am I (not) better than this one (i.e., Moses) who is insignificant..." (Az-Zukhruf:52). He meant Musa with these words. "and hardly makes himself clear?". This means that he cannot say words clearly. "Then why have there not been placed upon him bracelets of gold..." (Az-Zukhruf:53). If he was a messenger of Allah as he claims, let him wear bracelets of gold and make himself rich. "or come with him the angels in conjunction?"

Allah ﷻ says, "So he bluffed his people, and they obeyed him. Indeed, they were (themselves) a people defiantly disobedient (of Allāh)" (Az-Zukhruf:54). His people took the words of Musa lightly when he drew this comparison between himself and Musa. He had a high status, military power, and people obeyed his every order, while Musa was weak and powerless. When he made this comparison, his people took Musa lightly. This comparison is invalid. Being poor does not invalidate the claim of prophethood, and Allah gives His Message to whomever He wants. Allah does not judge people based on their money and power. For He is the one who gives the disbelievers to afflict them and blind their insights. All of this leads them astray away from belief. The signs for the honesty

of the prophets stand and they are strengthened by miracles. Allah made these disbelievers leaders for misguidance. He said, "And We made them leaders inviting to the Fire..." (Al-Qasas:41). Allah ﷻ led them to this path because of their disbelief. When they disbelieved in the signs of Allah and disobeyed them, Allah blinded their insights and made them follow that path. He also made these juggernauts leaders inviting people to the Fire. They do not do that blatantly, but their disbelief and disobedience is an invite to Hell in itself because disbelieving in Allah and His Prophet is an invitation to Hell. "And We made them leaders inviting to the Fire, and on the Day of Resurrection, they will not be helped" (Al-Qasas:41). Allah defeated them, humiliated them, and threw them into the sea, "So We took him and his soldiers and threw them into the sea". On Resurrection Day, as well, they will not be helped. They will come humiliated and lowly. Allah will not help them nor let anybody help them. As Allah ﷻ says, "... And there was for him no company to aid him other than Allāh, nor was he of those who (could) defend themselves" (Al-Qasas:81). they will not be helped in this life or the Hereafter. They are defeated in this life and Hereafter. "and on the Day of Resurrection, they will not be helped".

Then Allah ﷻ says, "And We caused to overtake them in this world a curse". Allah cursed them after He destroyed them. This curse followed them and was mentioned by Allah's Messengers, righteous people, and the Prophet Mohammad ﷺ. Even every believer curses the Pharaoh and those who followed him. These curses will follow them until the Day of Resurrection. Every generation will curse them. Allah's curse means being thrown away from His Mercy. The curse will follow the Pharaoh and it is mentioned by the Messengers, Prophets, and righteous people who believe in Allah ﷻ. The curse will follow the Pharaoh and his people at all times. "And We caused to overtake them in this world a curse, and on the Day of Resurrection, they will be of the despised" (Al-Qasas:42). They are despised on the Day of Resurrection. The despised are those

despicable things that everyone hates. On the Day of Resurrection, they will not find anyone to praise their deeds. Rather, they are despised and damned. This is how they will be in this life and the Hereafter. They will even have it worse in the Hereafter because they will be dragged to Hell. There, they will be despised by all; by angels, by righteous people, and by each other. Every disbelieving nation will curse the one before it. Allah will even make the companions of disbelieving leaders curse their leaders; the people of the Pharaoh will curse him in Hell, and vise versa. "Indeed, that is truth (i.e., reality) - the quarreling of the people of the Fire" (Sād:64). "And (yet), among the people are those who take other than Allāh as equals (to Him). They love them as they (should) love Allāh. But those who believe are stronger in love for Allāh. And if only they who have wronged would consider (that) when they see the punishment, (they will be certain) that all power belongs to Allāh and that Allāh is severe in punishment" (Al-Baqarah:165) "when those who have been followed disassociate themselves from those who followed (them)". The Pharaoh and the tyrants like him disassociate themselves from their followers and claim that their followers are mindless individuals who followed them without thinking. "(And they should consider that) when those who have been followed disassociate themselves from those who followed (them), and they (all) see the punishment, and cut off from them are the ties (of relationship)" (Al-Baqarah:166). The ties of alliance and love are cut off between the leaders and the followers. "Those who followed will say". The followers of these tyrants, "If only we had another turn (at worldly life) so we could disassociate ourselves from them as they have disassociated themselves from us". We wish that we could go back to worldly life once more to disassociate from these criminals who were our master and we followed them as they disassociated themselves from us. Of course, their wish is impossible. "... Thus will Allāh show them their deeds as regrets upon them. And they are never to emerge from the Fire" (Al-Baqarah:167). "And We caused to overtake them in

this world a curse, and on the Day of Resurrection, they will be of the despised" (Al-Qasas:42).

This is what will happen to these criminals. As for the righteous believers, Musa, and his followers, they will have a clean slate all their lives. Allah ﷻ says, "And We gave Moses the Scripture, after We had destroyed the former generations, as enlightenment for the people and guidance and mercy that they might be reminded" (Al-Qasas:43). Allah confirms that he had given Musa the Scripture and revealed it to him. This Scripture is the Torah, "after We had destroyed the former generations". After Allah cleansed this land from these evil generations; the Pharaoh and his people, He gave Musa the Scripture and described it as, "as enlightenment for the people". Look at the mercy of Allah. He sent those left with Musa the Scripture to be an enlightenment for them. It tells them all the truths of this earth and heaven, it tells them about their Lord and God, it tells them about previous generations, it tells them of what will come later, it tells them of Allah's Heaven, path, and pleasure, it also tells them of His Hell, punishment, and anger. It tells them of the way of good and the way of evil. These enlightenments are not only for believers. Rather, they are for all the people to guide them to His way. Allah made the Quran a guide for people. "as enlightenment for the people".

"and guidance and mercy that they might be reminded". Guidance and mercy to believers. This is special guidance and mercy from Allah to His believing servants. He has mercy on them by explaining these things to them, by guiding them, and addressing them in His Book that He revealed to them. This is an address of mercy, guidance, and encouragement. As Allah ﷻ says, "And We wrote for him on the tablets (something) of all things - instruction and explanation for all things, (saying), "Take them with determination and order your people to take the best of it..." (Al-A‘rāf:145). "And We wrote for him on the tablets (something) of all things - instruction". Every order of Allah is engulfed with

wisdom. For He orders them and encourages them to do good and warn against not doing that good. He also tells them of the consequences of not adhering to His orders and tells them of the rewards waiting for them when doing that good. This address is a mercy from Allah to those whom He addresses. "and guidance and mercy that they might be reminded". so these people who inherited this Book of Allah that was revealed to Musa might remember Allah's graces upon them and hold tight to that Book and follow its orders. Look at how Allah made this comparison and showed the end of the Pharaoh and his people who disobeyed and disbelieved, and the fate of Musa and his followers. All of this is an explanation to the Prophet ﷺ and believers to help them stay steadfast. This shows that all wrongdoers will end up the same way, the stubborn deniers who disbelieved in the Messenger and stood in his face will end like the Pharaoh and his people, while the Prophet and believers who stood with him will end up like Musa and his followers.

After Allah ﷻ told this story of Musa in detail, starting with his birth, his nursing, his mother's attempt to save him from those who wanted to kill him, how Allah revealed to her to nurse him, place him in a casket and throw him into the river. He told her that their enemy will take him, that this enemy will not kill him and will raise him instead, and finally, how He will give her son back to her. Then, the surah told us further information on how Musa grew up in the palace of the Pharaoh, how he killed an Egyptian man, how he ran away to Midian, how he lived there for ten years, married a woman there, and went back to Egypt, how Allah gave him the Message, and finally, the end of the Pharaoh. These are great stories that Allah told His Prophet and Messenger Mohammad ﷺ. The Prophet had no previous knowledge of these stories and was illiterate; he did not know any of these details. This is a sign to Arabs that the Prophet who tells you these stories is conveying the words of God to you and that it matches what the People of the Scripture have in their Books.

From where did the Prophet ﷺ get all this information? Allah ﷻ says, "And you, (O Mohammad), were not on the western side (of the mount) when We revealed to Moses the command, and you were not among the witnesses (to that)" (Al-Qasas:44). You were not an eyewitness to be able to talk about this, "And you, (O Mohammad), were not on the western side (of the mount)". The western side of the mount, when Allah revealed the command to Musa. Allah called Musa and told him that he is His Messenger, that He will send him to the Pharaoh, and that He will save the Children of Israel from the oppression of the Egyptians and send them to the Holy Land. The Prophet was not present when all of these things happened, for he was born many generations after. "And you, (O Mohammad), were not on the western side (of the mount) when We revealed to Moses the command..." (Al-Qasas:44) to carry this Message. "and you were not among the witnesses (to that)". You were not present. How were you able to tell all these stories? How was the Prophet ﷺ able to obtain all this knowledge? How did he know that Allah talked to Musa at the mount and gave him the Message? How could the Prophet know this without Allah's revelation? The Prophet Mohammad ﷺ was not present during that time. "And you, (O Mohammad), were not on the western side (of the mount) when We revealed to Moses the command, and you were not among the witnesses (to that)" (Al-Qasas:44).

Allah says, "But We produced (many) generations (after Moses), and prolonged was their duration. And you were not a resident among the people of Madyan, reciting to them Our verses, but We were senders (of this message)" (Al-Qasas:45). But Allah produced many generations since He talked to Musa at the mount. A generation is a group of people who lived at the same time. A generation lasts for a hundred years. Many generations came and went from Allah talking to Musa until He sent Mohammad ﷺ. "But We produced (many) generations (after Moses), and prolonged was their duration". These generations came and went. There are around four thousand years between Musa and the

Prophet Mohammad ﷺ. "And you were not a resident among the people of Madyan, reciting to them Our verses". You were not a resident in Madyan, you have not met Shuayb or the righteous man who employed Musa provided that Musa married one of the man's daughters. You were not a resident of Madyan reciting to them Allah's verses. The Prophet was not there. Then, how could he know how Musa killed the Egyptian man and went to live in Madyan? He told the incident of the well when he helped the daughters of the righteous man water their flocks in detail. "Then one of the two women came to him walking with shyness. She said, "Indeed, my father invites you that he may reward you for having watered for us." So when he came to him and related to him the story..." (Al-Qasas:25). How could the Prophet Mohammad ﷺ know these stories in detail and what happened to Musa all these years in Madyan? How did he know what transpired between Musa and the righteous man? He could only do that if Allah told him of these stories because he did not read the Torah that the Jews had at the time.

"... And you were not a resident among the people of Madyan, reciting to them Our verses, but We were senders (of this message)" (Al-Qasas:45). Allah is the One who sent the right stories. "but We were senders (of this message)". Allah sent the Messengers. He sent His Messenger Mohammad ﷺ with the guidance and the true religion to tell people these stories as evidence that our Prophet Mohammad is supported by the revelation of Allah and that he only got his stories from Allah ﷻ. "but We were senders (of this message)".

يقول الله ﷻ:{وَمَا كُنتَ بِجَانِبِ الْغَرْبِيِّ إِذْ قَضَيْنَا إِلَى مُوسَى الأَمْرَ وَمَا كُنتَ مِنَ الشَّاهِدِينَ}[القصص:44]، {وَلَكِنَّا أَنشَأْنَا قُرُونًا فَتَطَاوَلَ عَلَيْهِمُ الْعُمُرُ وَمَا كُنتَ ثَاوِيًا فِي أَهْلِ مَدْيَنَ تَتْلُوا عَلَيْهِمْ آيَاتِنَا وَلَكِنَّا كُنَّا مُرْسِلِينَ}[القصص:45]، {وَمَا كُنتَ بِجَانِبِ الطُّورِ إِذْ نَادَيْنَا وَلَكِن رَّحْمَةً مِّن رَّبِّكَ لِتُنذِرَ قَوْمًا مَّا أَتَاهُم مِّن نَّذِيرٍ مِّن قَبْلِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ}[القصص:46]، {وَلَوْلا أَن تُصِيبَهُم مُّصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ فَيَقُولُوا رَبَّنَا لَوْلا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ آيَاتِكَ وَنَكُونَ مِنَ الْمُؤْمِنِينَ}[القصص:47]، {فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا لَوْلا أُوتِيَ مِثْلَ مَا أُوتِيَ مُوسَى أَوَلَمْ يَكْفُرُوا بِمَا أُوتِيَ مُوسَى مِنْ قَبْلُ قَالُوا سِحْرَانِ

تَظَاهَرَا وَقَالُوا إِنَّا بِكُلٍّ كَافِرُونَ}[القصص:48]، {قُلْ فَأْتُوا بِكِتَابٍ مِنْ عِنْدِ اللَّهِ هُوَ أَهْدَى مِنْهُمَا أَتَّبِعْهُ إِنْ كُنتُمْ صَادِقِينَ}[القصص:49]، {فَإِنْ لَمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّمَا يَتَّبِعُونَ أَهْوَاءَهُمْ وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِنَ اللَّهِ إِنَّ اللَّهَ لا يَهْدِي الْقَوْمَ الظَّالِمِينَ}[القصص:50].

says, "And you, [O Mohammad], were not on the western side [of ﷻ Allah the mount] when We revealed to Moses the command, and you were not among the witnesses [to that]" (Al-Qasas: 44), "But We produced [many] generations .[after Moses], and prolonged was their durationAnd you were not a resident among the people of Madyan, reciting to them Our verses, but We were senders [of this message]" (Al-Qasas: 45), "And you were not at the side of the mount when We called [Moses] but [were sent] as a mercy from your Lord to warn a people to whom no warner had come before you that they might be reminded" (Al-Qasas: 46), "And if not that a disaster should strike them for what their hands put forth [of sins] and they would say, 'Our Lord, why did You not send us a messenger so we could have followed Your verses and been among the believers?...'" (Al-Qasas: 47), "But when the truth came to them from Us, they said, 'Why was he not given like that which was given to Moses?' Did they not disbelieve in that which was given to Moses before? They said, '[They are but] two works of magic supporting each other, and indeed we are, in both, disbelievers'" (Al-Qasas: 48), "Say, 'Then bring a scripture from Allah which is more guiding than either of them that I may follow it, if you should be truthful'" (Al-Qasas: 49), "But if they do not respond to you - then know that they only follow their [own] desires. And who is more astray than one who follows his desire without guidance from Allah? Indeed, Allah does not guide the wrongdoing people" (Al-Qasas: 50).

Allah tells us that when He revealed these verses of the Quran about the stories of the Children of Israel, of Musa, and the Pharaoh, and when these things says, "And ﷻ was not present. Allah ﷻ happened a long time ago, the Prophet you, [O Mohammad], were not on the western side [of the mount] when We

”…revealed to Moses the command(Al-Qasas: 44), He was not present on the western side of the mount when Allah talked to Musa. “When We revealed to Moses the command”, when Allah gave him this command to carry to the Pharaoh and his people, “And you were not among the witnesses [to that]”. The Prophet did not witness these happenings that Allah is describing and that are mentioned in the Scriptures of the Children of Israel. The Prophet ﷺ did not witness any of these happenings. This alone should be evidence to every person of a sane mind that the Prophet could never know these happenings if not for the Divine Revelation. He had no way of coming up with these stories for they are true stories that the Prophet told in great detail.

Allah ﷻ says, “But We produced [many] generations [after Moses], and prolonged was their duration”, there had been many generations between Musa and the Prophet ﷺ; around four thousand years to be exact. Allah ﷻ says, “And you were not a resident among the people of Madyan, reciting to them Our verses, but We were senders [of this message]”, he was not resident in Madyan when Musa ran away from Egyptians after killing one of their men. He was not there and did not know the story; he did not know that Musa sat beside a body of water looking for safety and that he helped two women with giving water to their sheep, or when women told their father this story. “...Among the people of Madyan, reciting to them Our verses, but We were senders [of this message]” (Al-Qasas: 45). Allah sent His Messenger Mohammad ﷺ with guidance and the true religion.

Then, Allah ﷻ says, “And you were not at the side of the mount when We called [Moses] But [were sent] as a mercy from your Lord”, Allah sent this Quran to His Prophet Mohammad as a mercy to all people, “To warn a people to whom no warner had come before you”, to warn the Arabs who did not have a warner before the Prophet Mohammad. He was their first warner from their father Ismail. “To whom no warner had come before you that they might be reminded”, might they remember the Message of Allah and follow His path. The fact that the

Prophet ﷺ told us of these stories in great detail is evidence of his honesty. We should know that the Quran is more reliable evidence than the Torah, for the Torah that the Jews have right now has been changed. The Quran confirms some of the information in the Torah and denies others that they changed. We will present some excerpts of Musa' story and what Allah said to him when he gave him the Message in the Torah. We will explain the truth that Allah mentioned in the Quran and mention what it confirmed from the Torah and what it denied due to the slandering of the People of the Scripture. The Torah was written five hundred years after the death of Musa ﷺ.

In the second chapter of the Book of Exodus, the Torah that the Jews have says, ‘Now a man of the tribe of Levi married a Levite woman, and she became pregnant and gave birth to a son. When she saw that he was a fine child, she hid him for three months’. This is what they said about Musa ﷺ. They say that his mother hid him for three months, when in fact, Allah is the One Who revealed this to Musa's mother when she gave birth to him, as mentioned in the Quran, “... Suckle him; but when you fear for him, cast him into the river and do not fear and do not grieve. Indeed, We will return him to you and will make him [one] of the messengers” (Al-Qasas: 7). Here, the Torah mentions that she hid him for three months, ‘but when she could hide him no longer, she got a papyrus basket[a] for him and coated it with tar and pitch. Then she placed the child in it and put it among the reeds along the bank of the Nile. His sister stood at a distance to see what would happen to him’. This story is both right and wrong; his mother did actually make a basket for him out of papyrus, which is a kind of plant that grows in Egypt and was used to make paper for writing and baskets. She did also coat him with tar and pitch so he might not drown and so that water does not go into the basket. The Torah here says that his mother put him among reeds, which is a plant that grows on river banks. It says that she hid him among these reads and did not cast him into the river as the Quran says. The truth is what was mentioned

in Allah's Book, that she cast him into the river. “And We inspired to the mother of Moses, ‘Suckle him; but when you fear for him, cast him into the river and do not fear and do not grieve. Indeed, We will return him to you……’” (Al-Qasas: 7).

Allah said to her, “Cast it into the river, and the river will throw it onto the bank; there will take him an enemy to Me and an enemy to him”, and the river will throw him into the other bank, “There will take him an enemy to Me and an enemy to him”. Here, the Torah says that his mother hid him among reeds on the river bank. These words are contradictory; if she was going to hide him among the reeds, why did she coat him with tar and pitch as mentioned in the Scripture? If the baby was placed by the riverbank, then there is no need to be coated with pitch and tar until someone finds him. There is no need for that at all. She coated him with tar because she threw him into the river. The excerpt from the Book of Exodus continues, ‘Then Pharaoh’s daughter went down to the Nile to bathe, and her attendants were walking along the riverbank’. Here, the daughter of the Pharaoh went to bathe in the river and saw the boy between the reeds, so she sent her slave to ditch the baby. ‘She opened it and saw the baby. He was crying, and she felt sorry for him. “This is one of the Hebrew babies”, she said. Then his sister asked Pharaoh’s daughter, “Shall I go and get one of the Hebrew women to nurse the baby for you?”’ This does not align with what Allah mentioned in the Quran.

Allah ﷻ says, “And the family of Pharaoh picked him up [out of the river] so that he would become to them an enemy and a [cause of] grief. Indeed, Pharaoh and Hāmān and their soldiers were deliberate sinners” (Al-Qasas: 8), “And the wife of Pharaoh said, ‘[He will be] a comfort of the eye [i.e., pleasure] for me and for you. Do not kill him; perhaps he may benefit us, or we may adopt him as a son’. And they perceived not” (Al-Qasas: 9). Then, Allah ﷻ says, “And We had prevented from him [all] wet nurses before, so she said, ‘Shall I direct you to a household that will be responsible for him for you while they are to him [for his

upbringing] sincere?'" (Al-Qasas: 12), "So We restored him to his mother", the true story is what the Quran mentioned. The daughter of the Pharaoh did not just find him and his sister did not just say I will get a Hebrew woman to nurse the baby for you. The daughter of the Pharaoh said, 'Yes, go', she answered, so the girl went and got the baby's mother. Pharaoh's daughter said to her, 'Take this baby and nurse him for me, and I will pay you'. Thus, the woman took the baby and nursed him. When the child grew older, she took him to Pharaoh's daughter and he became her son. She named him Musa, saying, 'I drew him out of the water'. I drew him out of the water. Look how the Torah contradicts itself in a few lines. When we say the Torah, we mean the Torah that the Jews have now and that was written after this very long time. There is no doubt that they added and subtracted from the stories. The ones who wrote did not pay attention to these contradictions that they wrote in just a few lines. How could she draw him out of water when he was placed at the riverbank? Look at this contradiction that the writers of the Torah did not pay attention to.

One day, after Musa had grown up, he went out to where his own people were and watched them at their hard labor. He saw an Egyptian beating a Hebrew, one of his own people. Looking this way and that and seeing no one, he killed the Egyptian and hid him in the sand. This is the killing incident. It is close to what Allah said in the Quran. Of course, the Quran's version is the true version. Allah ﷻ says, "And he entered the city at a time of inattention by its people and found therein two men fighting: one from his faction and one from among his enemy. And the one from his faction called for help to him against the one from his enemy, so Moses struck him and [unintentionally] killed him. [Moses] said, 'This is from the work of Satan. Indeed, he is a manifest, misleading enemy'" (Al-Qasas: 15). This is what the Torah said, 'Looking this way and that and seeing no one, he killed the Egyptian and hid him in the sand. The next day he went out and saw two Hebrews fighting'. The Torah claimed that the two fighting people were

Hebrew; from the Children of Israel. Not the same person who was fighting the Egyptian man yesterday. 'He asked the one in the wrong, "Why are you hitting your fellow Hebrew?" Musa asked the one in the wrong, "Why are you hitting your fellow Hebrew?" The man said, "Who made you ruler and judge over us? The other Hebrew man said in protest, "Who made you ruler and judge over us? Are you thinking of killing me as you killed the Egyptian?" He reminded him of how he killed the Egyptian man. Then Musa was afraid and thought, "What I did must have become known". When Pharaoh heard of this, he tried to kill Musa, but Musa fled from Pharaoh and went to live in Midian, where he sat down by a well'. Telling the story out of order is a grave thing. All those who read the Quran know the true story. The real story in the Quran says that the Hebrew man who kept fighting with people said to Musa on the next day, "...He said, 'O Moses, do you intend to kill me as you killed someone yesterday? You only want to be a tyrant in the land and do not want to be of the amenders'" (Al-Qasas: 19). The news went out. Allah ﷻ says, "And a man came from the farthest end of the city, running. He said, 'O Moses, indeed the eminent ones are conferring over you [intending] to kill you, so leave [the city]; indeed, I am to you of the sincere advisors'" (Al-Qasas: 20). The Torah did not mention this because it does not mention anything about anyone who is not from the Children of Israel. The man who came running to Musa was not among the Children of Israel. Rather, he was a noble Egyptian man who was a part of the Pharaoh's court and wanted to save Musa. He said to Musa, "...Indeed the eminent ones are conferring over you [intending] to kill you, so leave [the city]; indeed, I am to you of the sincere advisors" (Al-Qasas: 20).

Allah ﷻ says, "So he left it, fearful and anticipating [apprehension]. He said, 'My Lord, save me from the wrongdoing people'" (Al-Qasas: 21), "And when he directed himself toward Madyan, he said, 'Perhaps my Lord will guide me to the sound way'" (Al-Qasas: 22), "And when he came to the water [i.e.,

well] of Madyan", here, he went to Midian and found the two girls that Allah mentioned in the Quran. 'But Moses fled from Pharaoh and went to live in Midian'. Midian is Madyan. 'Where he sat down by a well'. The text here causes you confusion, it made him reside in Midian before sitting next to the well. When, in fact, he sat next to the well, then he was invited to the house of the good man in the city. 'Now a priest of Midian had seven daughters'. They called him a priest and did not want to call him a prophet or a righteous man. The priest of Midian had seven daughters. This was not true, for Allah said that he only had two daughters. He said to Musa, "He said, 'Indeed, I wish to wed you one of these, my two daughters, on [the condition] that you serve me for eight years'". 'And they came to draw water and fill the troughs to water their father's flock'. A trough is the container that is placed in a will to fill with water and water the flocks. 'Some shepherds came along and drove them away'. This cannot be true as well, how can the shepherds drive the girls away after putting the troughs in the well. This is not the true story. Allah says in the Quran, "...And he found aside from them two women holding back [their flocks]. He said, 'What is your circumstance?' They said, 'We do not water until the shepherd's dispatch [their flocks], and our father is an old man'" (Al-Qasas: 23). This means that they could not fight men to get to the water and have to wait for their turn to water their flocks. This is the true version that describes Bedouin's life.

Some shepherds came along and drove them away, but Musa got up and came to their rescue and watered their flock. When the girls returned to Reuel, their father, he asked them, 'Why have you returned so early today?' They called the priest of Midian and the father of the girls, Reuel. They answered, 'An Egyptian rescued us from the shepherds. He even drew water for us and watered the flock'. 'And where is he?' Reuel asked his daughters. 'Why did you leave him? Invite him to have something to eat'. Musa agreed to stay with the man, who gave his daughter Zipporah to Moses in marriage'. Zipporah is one of the

two girls that Musa got married to. ‘Zipporah gave birth to a son, and Moses named him Gershom’. The words of the Torah here mixed all the events and did not mention what happened when Musa met the righteous man and told his story. The righteous man said to Musa that he escaped these wrongdoers. “One of the women said, ‘O my father, hire him. Indeed, the best one you can hire is the strong and the trustworthy’” (Al-Qasas: 26), “He said, ‘Indeed, I wish to wed you one of these, my two daughters, on [the condition] that you serve me for eight years; but if you complete ten, it will be [as a favor] from you……..’” (Al-Qasas: 27). This was the duration that they agreed on. Allah mentioned all of this in detail to clarify the contract between Musa and the righteous man from Midian. ‘Moses agreed to stay with the man, who gave his daughter Zipporah to Moses in marriage. Zipporah gave birth to a son, and Moses named him Gershom, saying, “I have become a foreigner in a foreign land”. During that long period, the king of Egypt died. The Israelites groaned in their slavery and cried out’. The Torah also mixes events here, how could the Israelites groan in their slavery and cried out because of the Pharaoh's murder? ‘And their cry for help because of their slavery went up to God’. They should have cried during their affliction. But when the king died, they should have felt relief and Allah should have heard their cry of relief, not the opposite.

‘God heard their groaning and he remembered his covenant with Abraham, with Isaac, and with Jacob’. This sentence shows their ignorance of Allah ﷻ for they gave Him attributes that are not His. That Allah forgot his covenant that He gave to the Children of Israel and only remembered it when He saw the humiliation that they went through. ‘God heard their groaning and he remembered his covenant with Abraham, with Isaac, and with Jacob. Thus, God looked at the Israelites and was concerned about them. Now Moses was tending the flock of Jethro, his father-in-law, the priest of Midian’. Here, they called him Jethro “And he led the flock to the far side of the wilderness and came to Horeb,

the mountain of God". Here, they claim that Allah spoke to Musa when he was still in Midian. The Quran said that Allah only spoke to Musa when he came back to his family after the end of his contract that he had with the Prophet Shuaib. Some say that this righteous man was Shuaib and that Musa spent ten years with him.

'There the angel of the Lord appeared to him in flames of fire from within a bush'. The one who appeared to him was an angel and not the fire. Allah says, "He perceived from the direction of the mount a fire", Musa saw that though the bush was on fire it did not burn up, so Musa thought, "I will go over and see this strange sight—why the bush does not burn up". When the Lord saw that he had gone over to look, God called to him from within the bush, "Moses! Moses!" Look at how God called Musa. When the Lord saw that he had gone over to look, God called to him from within the bush, as the Torah states, "Moses! Moses!" And Musa said, "Here I am". "Do not come any closer," God said. "Take off your sandals, for the place where you are standing is holy ground". Allah ordered Musa to take off his sandals as was mentioned in the Quran. Allah says, "Indeed, I am your Lord, so remove your sandals. Indeed, you are in the blessed valley of Ṭuwā" (Tā-ha: 12). Then he said, "I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob". Here, again they claim that Allah is their God alone and not the God of all people. In the Quran, when Allah called out to Musa, He said, "O Moses, indeed I am Allah, Lord of the worlds". Take off your sandals. Allah said that He is the Lord of the worlds and not only the God of Ibraheem, Ishaq, and Yaqoub. They think that God is their Lord alone and not the Lord of the worlds.

At this, Musa hid his face because he was afraid to look at God. The Lord said, "I have indeed seen the misery of my people in Egypt. I have heard them crying out because of their slave drivers". This means the Egyptians who enslaved them to do hard labor, "and I am concerned about their suffering. Thus, I have

come down to rescue them from the hand of the Egyptians and to bring them up out of that land into a good and spacious land, a land flowing with milk and honey—the home of the Canaanites, Hittites, Amorites, Perizzites, Hivites, and Jebusites”. These were the nations who lived in the Levant. “And now the cry of the Israelites has reached me, and I have seen the way the Egyptians are oppressing them. So now, go. I am sending you to Pharaoh to bring my people the Israelites out of Egypt”. But Musa said to God, “Who am I that I should go to Pharaoh?” Look at how they slander Musa and accuse him of being insolent with God. “Who am I that I should go to Pharaoh and bring the Israelites out of Egypt?” And God said, “I will be with you. And this will be the sign to you that it is I who have sent you: When you have brought the people out of Egypt, you will worship God on this mountain”. Musa said to God, “Suppose I go to the Israelites and say to them, ‘The God of your fathers has sent me to you’, and they ask me, ‘What is his name?’ Then what shall I tell them?” God said to Musa, “I am who I am". This is what they called Allah. Allah is God's name that is known to all of His nations since the beginning of time when Allah created Adam. Everyone calls Allah by this name. However, they call Allah, “I am who I am". God also said to Musa, “Say to the Israelites, ‘The Lord, the God of your fathers—the God of Abraham, the God of Isaac and the God of Jacob—has sent me to you”. They also called God, Jehovah. They called God Jehovah.

“This is my name forever”. This is what they called Allah. They said this is my name forever. Allah's name is Allah, the Only God. “The name you shall call me, from generation to generation. “Go, assemble the elders of Israel and say to them, ‘The Lord, the God of your fathers—the God of Abraham, Isaac, and Jacob—appeared to me and said: I have watched over you and have seen what has been done to you in Egypt. And I have promised to bring you up out of your misery in Egypt into the land of the Canaanites, Hittites, Amorites, Perizzites, Hivites, and Jebusites—a land flowing with milk and honey. “The elders of Israel

will listen to you. Then you and the elders are to go to the king of Egypt and say to him". Thus, the ones who are going to meet the Pharaoh are the elders and not only Musa and Haroun. Then you and the elders are to go to the king of Egypt and say to him, 'The Lord, the God of the Hebrews, has met with us. Let us take a three-day journey into the wilderness to offer sacrifices to the Lord our God', but I know that the king of Egypt will not let you go unless a mighty hand compels him. Therefore, I will stretch out my hand and strike the Egyptians with all the wonders that I will perform among them. After that, he will let you go. "And I will make the Egyptians favorably disposed toward these people". Look at how they ended the chapter. "So that when you leave you will not go empty-handed. Every woman is to ask her neighbor and any woman living in her house for articles of silver and gold and for clothing, which you will put on your sons and daughters. And so you will plunder the Egyptians". Look at how they slander Allah and claim that when he ordered them to leave Egypt, He told them to ask the Egyptians for clothes to wear and to plunder the Egyptians.

Allah ﷻ says, "And you, [O Mohammad], were not on the western side [of the mount] when We revealed to Moses the command, and you were not among the witnesses [to that]" (Al-Qasas: 44), "But We produced [many] generations [after Moses], and prolonged was their duration. And you were not a resident among the people of Madyan, reciting to them Our verses, but We were senders [of this message]" (Al-Qasas: 45), "And you were not at the side of the mount when We called [Moses] but [were sent] as a mercy from your Lord to warn a people to whom no warner had come before you that they might be reminded" (Al-Qasas: 46).

Allah ﷻ told us several stories from this great Surah, Al-Qasas. He started with how the Pharaoh reacted to the prophecy of Musa's birth, until the death of the Pharaoh. "And We caused to overtake them in this world a curse, and on the Day of Resurrection, they will be of the despised" (Al-Qasas: 42), "And We gave

Moses the Scripture, after We had destroyed the former generations, as enlightenment for the people and guidance and mercy that they might be reminded" (Al-Qasas: 43). Allah reminded His servants that the Prophet was not present at the time of these happenings. Thus, how was he able to tell these stories in great detail when he did not witness them? Allah was the One Who told him these stories to pose as evidence that Mohammad bin Abd-Allah is the Prophet of Allah in truth. This illiterate Prophet told these stories exactly as they happened. His words even corrected the mistakes that the Children of Israel added to the Torah and pretended to be sent by Allah.

When the Children of Israel, leave Egypt, you will not go empty-handed, 'Every woman is to ask her neighbor and any woman living in her house, if she is living in a house with Egyptian people, ask them for, for articles of silver and gold and for clothing, which you will put on your sons and daughters, and so you will plunder the Egyptians'. You will plunder the Egyptians. Allah mentioned in the Quran that these people disobeyed Allah and did the plundering on their own without the knowledge of Musa and Haroun. That is why Musa said to the Samiri who made the statue of the calf out of this plundered jewelry, "[Moses] said, 'And what is your case, O Sāmirī?'" (Tā-ha: 95), "He said, 'I saw what they did not see, so I took a handful [of dust] from the track of the messenger and threw it, and thus did my soul entice me'" (Tā-ha: 96).

Allah also says about the plunder, they said, "...But we were made to carry burdens from the ornaments of the people [of Pharaoh], so we threw them [into the fire], and thus did the Sāmirī throw" (Tā-ha: 87), "And he extracted for them [the statue of] a calf which had a lowing sound, and they said, 'This is your god and the god of Moses, but he forgot'" (Tā-ha: 88). When Musa came back from the mountain from his appointment with Allah, "And We made an appointment with Moses for thirty nights and perfected them by [the addition of] ten; so the term of his Lord was completed as forty nights. And Moses said to his brother

Aaron, ‘Take my place among my people, do right [by them], and do not follow the way of the corrupters’” (Al-A‘rāf: 142). When he came back, Allah told him that his people made a calf out of gold and started worshiping it. When Musa saw this, he said, “...He said, ‘O my people, did your Lord not make you a good promise? Then, was the time [of its fulfillment] too long for you, or did you wish that wrath from your Lord descend upon you, so you broke your promise [of obedience] to me?’” (Tā-ha: 86), “They said, ‘We did not break our promise to you by our will, but we were made to carry burdens from the ornaments of the people [of Pharaoh], so we threw them [into the fire]...’” (Tā-ha: 87). “But we were made to carry burdens from the ornaments of the people [of Pharaoh]”, this means that when they stole the ornaments of the people of the Pharaoh, they carried the burdens of sin as well. When Haroun learned of this, he ordered them to throw what they stole away because stealing is not a lawful action. The Samiri took what they threw away and made the calf for he was a jeweler. He took something from Jibreel ﷺ and put it in this statue, for all of Jibreel's traces become alive. Allah says, “And he extracted for them [the statue of] a calf which had a lowing sound, and they said, ‘This is your god and the god of Moses, but he forgot’” (Tā-ha: 88). The Children of Israel stole these ornaments when they were running away. This was not ordered by Allah ﷻ. How could Allah order them to steal something like this? This is indeed slander.

In the fourth chapter, Musa answered, ‘What if they do not believe me or listen to me’. Musa answered God with these words, but they say, ‘The Lord did not appear to you?’ Then the Lord said to him, ‘What is that in your hand?’ ‘A staff’, he replied. Musa, here, is apologizing to God and saying that the ones who are not going to believe are the Children of Israel, not the Pharaoh. ‘A staff’, he replied. The Lord said, ‘Throw it on the ground’. Musa threw it on the ground and it became a snake, and he ran from it. Then the Lord said to him, ‘Reach out your hand and take it by the tail’, so Moses reached out and took hold of the snake

and it turned back into a staff in his hand. ‘This’, said the Lord, ‘Is so that they may believe that the Lord, the God of their fathers—the God of Abraham, the God of Isaac, and the God of Jacob—has appeared to you’. They wanted to emphasize that God is their Lord alone and not the Lord of all people. Then the Lord said, ‘Put your hand inside your cloak’, so Musa put his hand into his cloak, and when he took it out, the skin was leprous[a]—it had become as white as snow. The skin was leprous[a]—it had become as white as snow. They changed this story and created their own untrue version of it. Allah told the story in the Quran in this verse, “And put your hand into the opening of your garment [at the breast]; it will come out white without disease”. That means that the skin was not leprous, it was white as snow. Then, He said, ‘Now put it back into your cloak’, so Musa put his hand back into his cloak, and when he took it out, it was restored, like the rest of his flesh. ‘If they do not believe you or pay attention to the first sign, they may believe the second, but if they do not believe these two signs or listen to you, take some water from the Nile and pour it on the dry ground. The water you take from the river will become blood on the ground. This is another verse that they changed. The river of blood was aimed at the people of the Pharaoh. As Allah says, “So We sent upon them the flood and locusts and lice and frogs and blood as distinct signs, but they were arrogant and were a criminal people” (Al-A‘rāf: 133). These are the punishments that Allah sent to the people of the Pharaoh and not signs that Musa was ordered to show to the Children of Israel to make them believe that He was sent by Allah as a messenger to save them.

Look at how they described Musa's way of talking to Allah. Musa said to the Lord, ‘Pardon your servant, Lord. I have never been eloquent, neither in the past nor since you have spoken to your servant. I am slow of speech and tongue’. This way of talking is the epitome of insolence and not a way to talk to Allah. This is how they claimed the conversation went on between Musa and Allah, ‘Pardon your servant, Lord’. You cannot talk this way to Allah. ‘I have never

been eloquent'. I am not good at talking. This conveys Musa's complaints to His God, "And that my breast will tighten and my tongue will not be fluent, so send for Aaron" (Ash-Shu'arā': 13). This is the respectful apology that Musa said to God and how the Quran conveyed it. He said, "And that my breast will tighten and my tongue will not be fluent, so send for Aaron" (Ash-Shu'arā': 13), "And they have upon me a [claim due to] sin, so I fear that they will kill me" (Ash-Shu'arā': 14). In the Torah, he said, 'Pardon your servant, Lord. I have never been eloquent, neither in the past nor since you have spoken to your servant. I am slow of speech and tongue'. The Lord said to him, 'Who gave human beings their mouths? Who makes them deaf or mute? Who gives them sight or makes them blind? Is it not I, the Lord? Now go; I will help you speak and will teach you what to say'. Notice how he said it again. But Musa said, 'Pardon your servant, Lord. Please send someone else'. I am going away, look for someone else. There is no doubt that those who wrote the Torah and described the conversation between Musa and God this way are the most disrespectful people towards God. There is no way that Musa could say these words to Allah.

Then the Lord's anger burned against Musa and he said, 'What about your brother, Aaron the Levite? I know he can speak well. He is already on his way to meet you, and he will be glad to see you. You shall speak to him and put words in his mouth; I will help both of you speak and will teach you what to do. He will speak to the people for you, and it will be as if he were your mouth and as if you were God to him. But take this staff in your hand so you can perform the signs with it'. All of these words are ignorant and are impossible to have actually happened. Allah sent Haroun as a prophet because of his brother's plea. Allah did not make Musa a god to his brother. Rather, they were partners in prophethood and the message. Haroun is a prophet with his brother. Being Musa's mouthpiece does not mean that Musa is his god. All of this is ignorant talk. This scene actually happened, but it was distorted with added information by the Jews who slandered

God. These words also have many inaccuracies and contradictions; this suggests that Musa was still in Midian looking after flocks of sheep and not on his way back to Egypt. Then Musa went back to Jethro, his father-in-law, and said to him, 'Let me return to my own people in Egypt to see if any of them are still alive'. They have also slandered Musa and accused him of lying. They claimed that he said he was going to Egypt to check on his people and not because he was Allah who gave him the message. This only shows that he actually was going to see his people and on his way back, he got the Message. When he finished the contract, "He said, 'Indeed, I wish to wed you one of these, my two daughters, on [the condition] that you serve me for eight years; but if you complete ten, it will be [as a favor] from you…'" (Al-Qasas: 27). After ten years, he fulfilled the contract and decided to go back to his people in Egypt to check if they were still alive. Jethro said, 'Go, and I wish you well'.

Now the Lord had said to Musa in Midian, 'Go back to Egypt, for all those who wanted to kill you are dead', so Musa took his wife and sons, put them on a donkey, and started back to Egypt, and he took the staff of God in his hand. They claimed that this was God's staff when in fact it was Musa's staff that Allah asked him about, "And what is that in your right hand, O Moses?" (Tā-ha: 17), "He said, 'It is my staff; I lean upon it, and I bring down leaves for my sheep…'" (Tā-ha: 18). The Lord said to Musa, 'When you return to Egypt, see that you perform before Pharaoh all the wonders I have given you the power to do, but I will harden his heart so that he will not let the people go. Then say to Pharaoh, 'This is what the Lord says: Israel is my firstborn son''. May Allah be far raised above this. They claimed that Israel, also known as Jacob, was Allah's first born. Allah has no children and all humans are His servants. 'I told you, 'Let my son go, so he may worship me'. Let go of My son, Israel. Allah is the One Who said that 'But you refused to let him go; so I will kill your firstborn son'. If you refuse to let my son Israel go, so he may worship me; this means the Children of Israel. I will kill

your firstborn. These words are directed at the Pharaoh. At a lodging place on the way, the Lord met Moses and was about to kill him. But Zipporah took a flint knife, cut off her son's foreskin, and touched Moses' feet with it. 'Surely you are a bridegroom of blood to me'. This is a lie and slander towards Allah ﷻ.

The Lord said to Haroun, 'Go into the wilderness to meet Moses', so he met Musa at the mountain of God and kissed him. Then Musa told Haroun everything the Lord had sent him to say, and also about all the signs he had commanded him to perform. Musa and Haroun brought together all the elders of the Israelites, and Haroun told them everything the Lord had said to Musa. He also performed the signs before the people, and they believed. When they heard that the Lord was concerned about them and had seen their misery, they bowed down and worshiped. Then, the Torah mentions what transpired between Musa and the Pharaoh. God also said to Musa, 'I am the Lord. I appeared to Abraham, to Isaac, and Jacob as God Almighty, but by my name the Lord, I did not make myself fully known to them'. God did not tell His name to Abraham, to Isaac, and Jacob. I also established my covenant with them to give them the land of Canaan, where they resided as foreigners. Moreover, I have heard the groaning of the Israelites, whom the Egyptians are enslaving, and I have remembered my covenant. 'Therefore, say to the Israelites: 'I am the Lord, and I will bring you out from under the yoke of the Egyptians. I will free you from being slaves to them, and I will redeem you with an outstretched arm and with mighty acts of judgment. I will take you as my own people, and I will be your God. Then you will know that I am the Lord your God, who brought you out from under the yoke of the Egyptians, and I will bring you to the land I swore with an uplifted hand to give to Abraham, to Isaac, and Jacob. I will give it to you as a possession. I am the Lord''. Musa reported this to the Israelites, but they did not listen to him because of their discouragement and harsh labor. They did not hear the last sentence because of their discouragement. They were humiliated because of har

labor and did not believe in Musa. This was confirmed in the Quran when Allah says, "But no one believed Moses, except [some] offspring [i.e., youths] among his people, for fear of Pharaoh and his establishment that they would persecute them…" (Yūnus: 83). "...Indeed, Pharaoh and Hāmān and their soldiers were deliberate sinners" (Al-Qasas: 8), Allah said that no one believed Musa after all these signs except some offspring among his people for fear of the Pharaoh and his establishment. The older generation of the Children of Israel feared prosecution so they became spies for the Pharaoh. "For fear of Pharaoh and his establishment that they would persecute them". "...Indeed, Pharaoh and Hāmān and their soldiers were deliberate sinners" (Al-Qasas: 8), so the text, "But they did not listen to him because of their discouragement and harsh labor" confirms the truth that was mentioned in the Quran.

All of this shows that lies have been added to the true stories of the Torah. Allah revealed verses of the Quran that align with the truths in the Torah that the people of the Scripture have now and rebukes the lies in it. "O People of the Scripture, there has come to you Our Messenger making clear to you much of what you used to conceal of the Scripture and overlooking much. There has come to you from Allah a light and a clear Book [i.e., the Qur'ān]" (Al-Mā'idah: 15), "By which Allah guides those who pursue His pleasure to the ways of peace". Allah ﷻ says, "And We have revealed to you, [O Mohammad], the Book [i.e., the Qur'ān] in truth, confirming that which preceded it of the Scripture and as a criterion over it. So judge between them by what Allah has revealed and do not follow their inclinations". Allah sent the Quran to correct the lies that they had added to the Torah, including the slandering they did to Him. In the first chapter of the Torah, they claimed that Allah took a rest on the seventh day. They said that Allah created the heavens and earth in six days and took a rest on Saturday. That He needed to rest after creation and that is why Saturday is a blessed day.

This is slandering to Allah for He does not get tired and nothing can make Him tired.

Allah revealed verses of the Quran to contradict these lies. Allah ﷻ says, "And We did certainly create the heavens and earth and what is between them in six days, and there touched Us no weariness" (Qāf: 38), Allah was not touched by weariness for nothing can wear Him down. Allah ﷻ says, "Allāh - there is no deity except Him, the Ever-Living, the Self-Sustaining. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His Kursī extends over the heavens and the earth, and their preservation tires Him not…" (Al-Baqarah: 255). The preservation of the heavens and earth does not tire Him. He preserves them in this magnificent way. They are greatly connected to each other. The sun is connected to its planets. These planets that are thousands of times larger than the earth do not leave their orbits. Who preserves them in their orbits like this? "All [heavenly bodies] in an orbit are swimming", in a perfect manner. God, who created the heavens and earth perfectly, cannot get tired or become weary because of anything. May He be raised above this. The Children of Israel, who wrote the Torah, wrote it in an absurd and silly manner. They gave Allah the attributes of humans; they said that He gets tired, that He forgets, gets mad, changes his mind, and fights with people. May He be praised far above this. As for the Prophets, they were slandered and denied. The truths were in front of their eyes, yet they disbelieved in them. Look at how they described the Creator of Heavens and earth and His messengers and prophets. Adam, Noah, Abraham, Isaac, Jacob, and Joseph are true prophets and they came with the truth. Yet, when they conveyed their stories, they added many lies to them and changed many facts. That is why the Quran took charge of telling these

stories and that is why Allah told these stories as a sign of the honesty of the Prophet Mohammad. His stories align with what the People of the Scriptures have and rebukes their lies with the truths.

And you were not, O Mohammad ﷺ, "...On the western side [of the mount] when We revealed to Moses the command, and you were not among the witnesses [to that]" (Al-Qasas: 44), "But We produced [many] generations [after Moses], and prolonged was their duration. And you were not a resident among the people of Madyan, reciting to them Our verses, but We were senders [of this message]" (Al-Qasas: 45). "And you were not at the side of the mount when We called [Moses]", when Allah called Musa, "...But [were sent] as a mercy from your Lord to warn a people to whom no warner had come before you that they might be reminded" (Al-Qasas: 46), this means the Arabs. Allah ﷻ says, "And if not that a disaster should strike them for what their hands put forth [of sins] and they would say, 'Our Lord, why did You not send us a messenger so we could have followed Your verses and been among the believers?'" (Al-Qasas: 47). "And if not that a disaster should strike them for what their hands put forth [of sins]", when a disaster strikes them for what their hands put forth of disbelief and stubbornness. "And they would say, 'Our Lord, why did You not send us a messenger so we could have followed Your verses", if Allah destroyed the people that He sent the Prophet to, and they died disbelievers, they would apologize to Allah on the Day of Resurrection. They would say, our Lord, "Send us a messenger so we could have followed Your verses and been among the believers?" If you sent us a messenger, we would have followed your verses and we would have believed.

Allah ﷻ says, "But when the truth came to them from Us, they said, 'Why was he not given like that which was given to Moses?'" "But when the truth came to them from Us", through this Prophet. They know this Quran and they know this honorable Prophet whom they know everything about and used to call the honest and the trustworthy. "But when the truth came to them from Us", by way

of this Messenger, “They said, ‘Why was he not given like that which was given to Moses?’” Why was Mohmmad not given which was given to Musa; the miracles that he was bestowed, the staff and his hand, and other miracles that Allah bestowed upon him? “Why was he not given like that which was given to Moses?” Allah ﷻ says, “...Did they not disbelieve in that which was given to Moses before? They said, ‘[They are but] two works of magic supporting each other, and indeed we are, in both, disbelievers’” (Al-Qasas: 48). When Allah told them that Mohammad is a prophet like Musa and that Musa was Allah's messenger who was supported with all these miracles, “Say, ‘I am not something original among the messengers’”, he was not the only messenger to be sent by Allah. They disbelieved in Musa whom they are now asking Mohammad to bring miracles that Musa had. They said about Musa, “They said, ‘[They are but] two works of magic supporting each other’”. The magic of Mohammad and the magic of Musa are two works of magic supporting each other. The accused Musa of being a magician before, “They said, ‘[They are but] two works of magic supporting each other, and indeed we are, in both, disbelievers’”, this is what the Arabs said before; they said that they disbelieved in both Mohammad and Musa.

Allah ﷻ says, “Say, ‘Then bring a scripture from Allah which is more guiding than either of them that I may follow it…’” (Al-Qasas: 49), bring a scripture from Allah which is more guiding than the Torah that He sent to Musa and the Quran that He sent to Mohammad and I will follow it. If you were able to bring me a scripture from the Creator of heavens and earth that is more guiding, I will follow it. “Say, ‘Then bring a scripture from Allāh which is more guiding than either of them that I may follow it…’” (Al-Qasas: 49), if you bring, I will follow. This is a condition, “If you should be truthful”, if you were truthful and actually wanted guidance and the truth.

Allah ﷻ says, “But if they do not respond to you”, if they do not believe in you and believe that you are the messenger of Allah in truth, or if they did not

bring what they claimed they could, “Then know that they only follow their [own] desires”, then know that their only guidance is their desires. They do and follow only what they desire. A desire is everything a soul wants. They follow the false creeds that they like and the lies that they slander God with. They thought that Allah married a jinn and that the angels were His offspring. They thought that the angels intercede with God. These are their lies that they followed. “But if they do not respond to you - then know that they only follow their [own] desires. And who is more astray than one who follows his desire without guidance from Allāh?...” (Al-Qasas: 50), this is a rhetorical question told to confirm this fact. No one is more astray than that person who follows his desires without guidance from Allah. They do not follow the guidance of Allah. “Indeed, Allāh does not guide the wrongdoing people”, Allah decreed that this is a wrongdoer and that He will not guide this person for not following the right path and for lying. They only followed their desires and those are wrongdoers whom Allah will not guide to the right path. .Instead, He will blind their insights

يقول الله ﷻ: {وَلَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ لَعَلَّهُمْ يَتَذَكَّرُونَ} [القصص: 51] {الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ مِن قَبْلِهِ هُم بِهِ يُؤْمِنُونَ} [القصص:52] {وَإِذَا يُتْلَى عَلَيْهِمْ قَالُوا آمَنَّا بِهِ إِنَّهُ الْحَقُّ مِن رَّبِّنَا إِنَّا كُنَّا مِن قَبْلِهِ مُسْلِمِينَ} [القصص: 53] {أُوْلَئِكَ يُؤْتَوْنَ أَجْرَهُم مَّرَّتَيْنِ بِمَا صَبَرُوا وَيَدْرَؤُونَ بِالْحَسَنَةِ السَّيِّئَةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ} [القصص: 54] {وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ وَقَالُوا لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ سَلامٌ عَلَيْكُمْ لا نَبْتَغِي الْجَاهِلِينَ} [القصص: 55] {إِنَّكَ لا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَن يَشَاء وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ} [القصص: 56].

,.says, “And We have [repeatedly] conveyed to them the word [i.e ﷻ Allah ”.the Qur’ān] that they might be reminded(Al-Qasas: 51) “Those to whom We gave the Scripture before it – they are believers in it.” (Al-Qasas: 52) “And when it is recited to them, they say, "We have believed in it; indeed, it is the truth from our Lord. Indeed we were, [even] before it, Muslims [i.e., submitting to Allah].”” (Al-Qasas: 53) “Those will be given their reward twice for what they patiently endured and [because] they avert evil through good, and from what We have

provided them they spend.” (Al-Qasas: 54) “And when they hear ill speech, they turn away from it and say, "For us are our deeds, and for you are your deeds. Peace will be upon you; we seek not the ignorant."” (Al-Qasas: 55) “Indeed, [O Muḥammad], you do not guide whom you like, but Allah guides whom He wills. And He is most knowing of the [rightly] guided. ” (Al-Qasas: 56)

“And We have [repeatedly] conveyed to them the word [i.e., the Qur’ān] that they might be reminded.” (Al-Qasas: 51) conveyed to them the word. That is, the words of Allah ﷻ, and this religion. Meaning that Allah has conveyed and delivered to them His words through the Prophet Muhammad ﷺ. “And We have [repeatedly] conveyed to them the word [i.e., the Qur’ān] that they might be reminded.” (Al-Qasas: 51) Meaning, this Quran. In fact, Allah sent the Prophet with this message and this Quran to us to believe in it, for these are Allah’s words that guide to His way. Allah says, “That they might be reminded.” (Al-Qasas: 51) Means with this Quran and these words, all of these might help them be reminded and be mindful. That is, be reminded of Allah, know Him, fear Him, and worship Him. So this verse has established the argument against them and cut every way to deny that these words and this guidance did not reach them.

Then Allah mentions some sects that believed in the Prophet ﷺ, among these sects is the Najran delegation. Najran delegation approached the Prophet to hear from him, to listen to the Quran, thus after that, they converted to Islam and believed in the Prophet ﷺ. Among these people were Arabs who converted to Christianity and they knew the truth behind this religion. These Arabs were, without a doubt, more knowledgeable and have more wisdom than the Arab polytheists. In fact, Arab polytheists were following their desires and whims, the religion they were following was invented by them, their rituals and everything was created and invented. On the other hand, Christians from Arabs were following the religion of Isa, they were following the truth even though it was distorted and altered. They knew and believed the occurrence of the Day of

Judgment, they believed in the Prophets and the message, they knew the truth. That's why they came to the Prophet to hear from him, they then knew that the Quran is the truth because it agrees with what they have in their Book, in what Allah has revealed before this Quran. In the end, they converted to Islam and left their religion. Allah ﷻ says, "Those to whom We gave the Scripture before it – they are believers in it." (Al-Qasas: 52) Meaning from among the Arabs who converted to Christianity, those who embraced Islam after hearing the Quran. "Those to whom We gave the Scripture before it." Before revealing the Quran, "They are believers in it." "And when it is recited to them." Referring to the Quran. "They say, "We have believed in it; indeed, it is the truth from our Lord." We believed in this Quran, this Quran is the truth from our Lord. "Indeed we were, [even] before it, Muslims [i.e., submitting to Allah]."" That is, we were, before the revelation of this Quran, Muslims. And Muslims here come in the sense of submitting to Allah and obeying Him. This is the general concept of being a Muslim. So this group followed the religion the Prophet ﷺ came with.

Allah ﷻ says, "Those will be given their reward twice for what they patiently endured and [because] they avert evil through good, and from what We have provided them they spend." (Al-Qasas: 54) "Those", referring to the ones who believed, who were Christians before and believed in what Isa came with. Allah informs here, that they will be given their reward twice, a reward for believing first in Isa, and a reward for believing in the message the Prophet ﷺ conveyed to them. It was narrated in the authentic Hadith that the Messenger of Allah ﷺ said, "Three will receive their reward twice…" From those three, "A man who believed in an earlier Book, then another Book came to him and he believed in it; then he will be given his reward twice." So every person from the people of the Scriptures who believed in what his Messenger came with before the missionary of the Prophet ﷺ then after the Prophet was sent to all mankind he converted and embraced Islam, then he will be given his reward twice. "Those

will be given their reward twice for what they patiently endured and [because] they avert evil through good, and from what We have provided them they spend." Meaning that these are their characteristics. That is, they were performing good deeds before, they were people who endured, were patient, forgiving, and spent for Allah's sake. "Those will be given their reward twice for what they patiently endured and [because] they avert evil through good." These are their morals, this is how they treat others, they respond to evil with good. That is, if they were harmed or someone cursed them, they don't respond in the same manner. For example, some people from Arab polytheists cursed them and insulted them, they said, 'how wretched are you, how could you convert to this religion, you were Christians so why did you change and embraced Islam!' They said, 'you were following Isa, then you heard from this man and changed your religion, how will you face your people who sent you to confirm this matter?' Meaning that they were represented by their people, their families, brothers, and tribe, and when they came to the Prophet to hear from him and deliver what he said to their people, they converted to Islam instead. Allah says that even though they were insulted they did not respond in the same manner, He says, "And [because] they avert evil through good."

Then Allah ﷻ says that they also, "And when they hear ill speech, they turn away from it and say, "For us are our deeds, and for you are your deeds. Peace will be upon you; we seek not the ignorant."" (Al-Qasas: 55) So they rose above and responded in this beautiful manner at the infidels from the Arabs who insulted, cursed, and degraded them for changing their beliefs and religion because they converted to Islam after being Christians. So these people said we don't want anything with those who act ignorantly, we will not be like them and respond to them in the same manner. We will leave them so we don't want the company of ignorant people, we will not insult them as they did to us. This is from their good morals and manner, this shows the impact of their previous

religion, and that is why they converted to Islam after being aware that it is the truth, they confirmed this and believed in the Prophet ﷺ.

Then Allah ﷻ addresses His Messenger, He says, "Indeed, [O Muḥammad], you do not guide whom you like, but Allah guides whom He wills. And He is most knowing of the [rightly] guided." (Al-Qasas: 56) It was said that this verse was revealed regarding the case of the Prophet's uncle, Abu Talib. Abu Talib used to defend the Prophet, take care of him, and protect him. He supported him during the difficult times, he stood with him when he called and invited people to Islam, and he supported him against Quraysh who was hostile to the Prophet. In fact, Quraysh was hostile to the Prophet and they harmed him very much, especially Banu Al-Aas and Banu Al-Mughirah from Banu Makhzoom; they were very hostile towards the Prophet. Abu Talib stood with him; he was the leader of Banu Hashim at that time, and he was their eldest, and so Banu Hashim supported the Prophet ﷺ as well; the believers from them and also the disbelievers. In this regard, Abu Talib remained in disbelief and did not enter Islam fearing that his people will say that he had abounded from the religion of his forefathers. But he remained with the Prophet ﷺ protecting him, taking care of him, and defending him. He also wrote his great poem, which contained a thousand rhymes, in which all its rhymes were to defend the Prophet ﷺ. He praised the Prophet and his religion and cursed those who were hostile and harmed Muhammed ﷺ. He said that he is supporting the Prophet with his money and soul. And he said, "I heard of a religion that I knew it's the best of all religions on earth. Were it not for fearing to be blamed by my people or to be cursed at I would have converted to this religion." So he stayed in his infidelity till his death. The Prophet ﷺ came to him on his deathbed to convince him to utter the words, "I bear witness that there is no god but Allah", but he refused. It was narrated that when Abu Talib's death approached, the Prophet ﷺ went to him while Abu Jahl and `Abdullah bin Abi Umaiya were present with him. The Prophet ﷺ said, "O

uncle, say: None has the right to be worshipped except Allah, so that I may argue for your case with it before Allah." On that, Abu Jahl and `Abdullah bin Abu Umaiya said, "O Abu Talib! Do you want to renounce `Abdul Muttalib's religion?" Then the Prophet said, "I will keep on asking (Allah for) forgiveness for you unless I am forbidden to do so." Then it was revealed, "It is not fitting for the Prophet and those who believe that they should invoke (Allah) for forgiveness for pagans even though they be of kin, after it has become clear to them that they are companions of the Fire." (At-Tawbah: 113) And then Allah revealed this verse regarding the case of Abu Talib, "Indeed, [O Muḥammad], you do not guide whom you like, but Allah guides whom He wills. And He is most knowing of the [rightly] guided." (Al-Qasas: 56) So guidance is within Allah's hands alone, He is the One who bestows it on whomever He wills. "Indeed, [O Muḥammad], you do not guide whom you like." O, Muhammad, "But Allah guides whom He wills." Meaning He guides them to goodness, to the right way, Allah knows best who deserves this. Allah informs here that this matter is within His hands and will alone, no one can interfere with this. Allah guides whomever He will and leaves who He wills astray. He is the Disposer of the affairs and He is the Maintainer of all matters. No one has a hand in this matter but Allah, neither the Prophet nor anyone can interfere with this. Also, no one can cause harm or bring good for himself let alone cause harm and bring good for others.

يقول الله ﷻ: {وَقَالُوا إِنْ نَتَّبِعِ الْهُدَى مَعَكَ نُتَخَطَّفْ مِنْ أَرْضِنَا أَوَلَمْ نُمَكِّنْ لَهُمْ حَرَمًا آمِنًا يُجْبَى إِلَيْهِ ثَمَرَاتُ كُلِّ شَيْءٍ رِزْقًا مِنْ لَدُنَّا وَلَكِنَّ أَكْثَرَهُمْ لا يَعْلَمُونَ}[القصص:57]، {وَكَمْ أَهْلَكْنَا مِنْ قَرْيَةٍ بَطِرَتْ مَعِيشَتَهَا فَتِلْكَ مَسَاكِنُهُمْ لَمْ تُسْكَنْ مِنْ بَعْدِهِمْ إِلَّا قَلِيلًا وَكُنَّا نَحْنُ الْوَارِثِينَ}[القصص:58]، {وَمَا كَانَ رَبُّكَ مُهْلِكَ الْقُرَى حَتَّى يَبْعَثَ فِي أُمِّهَا رَسُولًا يَتْلُوا عَلَيْهِمْ آيَاتِنَا وَمَا كُنَّا مُهْلِكِي الْقُرَى إِلَّا وَأَهْلُهَا ظَالِمُونَ}[القصص:59].

`says, "They say ˹to the Prophet˺, "If we were to follow ˹true ﷺ Allah ".guidance with you, we would certainly be snatched away from our landHave We not established for them a safe haven ˹in Mecca˺ to which fruits of all kinds

are brought as a provision from Us? But most of them do not know ˹this favour˺. ˹Imagine˺ how many societies We have destroyed that had been spoiled by their ˹comfortable˺ living! Those are their residences, never inhabited after them except passingly. And We ˹alone˺ were the Successor. Your Lord would never destroy a society until He had sent to its capital a messenger, reciting Our revelations to them. Nor would We ever destroy a society unless its people persisted in wrongdoing" (Al-Qasas: 57-59).

"They say ˹to the Prophet˺, "If we were to follow ˹true˺ guidance with you, we would certainly be snatched away from our land." This sentence was said by the Arabs, especially the Meccans, who said to the Prophet that the true guidance, which he came with, would cause enmity between them and the whole world. They said that this guidance is proof that they knew that it is from Allah. The Prophet ﷺ said that all the Arab were disbelievers and what they were doing was polytheism, as they must worship only Allah. As well as he said that they, their forefathers, the Jews and the Christians were disbelievers. Meanwhile, he declared that his religion would defeat all of these religions. The Prophet said to Quraysh that he came to them with the guidance, but if they disobeyed Allah, he would fight them. So, they replied, "all people will be our enemies, as we cannot travel in the countries we are doing now". The Meccans were honored and respected by all the Arabs, so that people said that they were the people of Allah's house. They could travel for trading to Syria and Yemen without any harm from any one, their country was safe, and they were considered as the leaders of the Arab, who submitted and glorified them because they were living next to Allah's house that they glorified. "They say ˹to the Prophet˺, "If we were to follow ˹true˺ guidance with you, we would certainly be snatched away from our land." It means we would be snatched away and be hostile by people, so we would have no straight way.

Allah says, "Have We not established for them a safe haven ˹in Mecca˺ to which fruits of all kinds are brought as a provision from Us?" Allah established for them the safe haven in Mecca, where they, the birds and whoever lived there were safe. Arabs glorified the haven in Mecca, although they were disbelievers so that the man might see the killer of his father or brother, but they did not fight him until he left Mecca, "Have We not established for them a safe haven ˹in Mecca˺ to which fruits of all kinds are brought" all kinds of fruits were brought to this safe haven from all over the world, as it considered as the market of all the Arab that came to it from everywhere, "as a provision from Us?" Allah provided them with these good things, although they were disbeliever, so what would happen if they believed in Allah.

This was what Allah doing with them, as Allah says, "˹At least˺ for ˹the favour of˺ making Quraysh habitually secure— secure in their trading caravan ˹to Yemen˺ in the winter and ˹Syria˺ in the summer— let them worship the Lord of this ˹Sacred˺ House, Who has fed them against hunger and made them secure against fear" (Quraysh, 1:4). "Have We not established for them a safe haven ˹in Mecca˺ to which fruits of all kinds are brought as a provision from Us? But most of them do not know ˹this favour˺" (Al-Qasas:57). They did not know that this is a favor from Allah, as being believers would not change the situation. If they believed in Allah, He would bless their life and provide them from His favor because the belief is one of Allah's provisions and favors. "Had the people of those societies been faithful and mindful ˹of Allah˺, We would have overwhelmed them with blessings from heaven and earth. But they disbelieved, so We seized them for what they used to commit" (Al-A'raf:96). Allah also says about the people who given the Scripture, "And had they observed the Torah, the Gospel, and what has been revealed to them from their Lord, they would have been overwhelmed with provisions from above and below. Some among them are upright, yet many do nothing but evil" (Al-Ma'idah:66). So, when you believe in

Allah, goodness, favor, and blessing are provided to you. Consequently, if they disbelieved, they would not be snatched away from the land as they claimed.

Then, Allah says, "˹Imagine˺ how many societies We have destroyed that had been spoiled by their ˹comfortable˺ living! Those are their residences, never inhabited after them except passingly. And We ˹alone˺ were the Successor" (Al-Qasas:58) this is a warning from Allah to them, "how many" here means a lot of societies, "We have destroyed" it means that Allah is the One Who has destroyed. "societies" here means the big city, where people are gathering as well as the guest is hosted in this place, as it happens in the large cities only, "˹Imagine˺ how many societies We have destroyed that had been spoiled by their ˹comfortable˺ living!" They forgot Allah's favour and His religion so, they left and rejected the right way and the Prophet's order. Here, Allah told them how many societies, which were living in safety and were provided, but when they disbelieved in Allah, He replaced its respect and wealth with servility and poor and destroyed it as well. "˹Imagine˺ how many societies We have destroyed that had been spoiled by their ˹comfortable˺ living!" Ad and Thamud were provided with all kinds of goodness, as a result, Hud said to his people, "˹Why˺ do you build a landmark on every high place in vanity, and construct castles, as if you are going to live forever, and act so viciously when you attack ˹others˺? So fear Allah, and obey me. Fear the One Who has provided you with ˹the good˺ things you know: He provided you with cattle, and children, and gardens, and springs. I truly fear for you the torment of a tremendous day.""" (Ash-Shu'ara: 128-135) but when they disbelieved, Allah destroyed them. As well as Allah's Prophet, Salih who said to his people, "Do you think you will be ˹forever˺ left secure in what you have here: amid gardens and springs, and ˹various˺ crops, and palm trees ˹loaded˺ with tender fruit; to carve homes in the mountains with great skill? So fear Allah, and obey me. And do not follow the command of the transgressors" (Ash-Shu'ara: 146-151).

So, all the societies, in which Allah had sent His messengers, had been spoiled by their comfortable living, as they had wealth and money, therefore, they rejected the orders of the messengers. "˹Imagine˺ how many societies We have destroyed that had been spoiled by their ˹comfortable˺ living! Those are their residences, never inhabited after them except passingly" (Al-Qasas:58), "those " refers to the far things. Their residence that are still existing until now, never inhabited after them except passingly such as the residence of Thamud that are still existing until now, never inhabited after them except passingly, so Allah had destroyed it, "Many are the societies We have destroyed for persisting in wrongdoing, leaving them in total ruin. ˹Many are˺ also the abandoned wells and lofty palaces!" (Al-Hajj:45) "abandoned wells" means that there was no one water from it, "lofty palaces' ' although they were lofty, they were empty and there were no inhabitants in it. Therefore, this is a warning from Allah to them that He would destroy them like the previous people. "˹Imagine˺ how many societies We have destroyed that had been spoiled by their ˹comfortable˺ living! Those are their residences, never inhabited after them except passingly. And We ˹alone˺ were the Successor" (Al-Qasas:58), "We" refers to Allah that there is no god but Him, "We alone were the Successor" it means that this kingdom will return to Allah, Who will inherit the earth and whatever in it, so all matters are returned to Allah, as He has created generation after another and all of them will return to Allah. "And We ˹alone˺ were the Successor" it means that all what they had will be returned to Allah because it belongs to Him.

Then, Allah ﷻ clarified that He would not punish anyone without warning, as Allah says, "Your Lord would never destroy a society until He had sent to its capital a messenger, reciting Our revelations to them. Nor would We ever destroy a society unless its people persisted in wrongdoing." (Al-Qasas:59) these are two important matters of the distortion, the first one; "Your Lord would never destroy a society until He had sent to its capital a messenger, reciting Our revelations to

them" (Al-Qasas:59), so Allah says that He would never destroy a society, "until He had sent to its capital a messenger", "its capital" means the main center of the country where Allah has sent His messenger. Allah has sent His messenger Muhammad in Mecca that is the capital of the Peninsula, to which all people came, as the Ka'bah is in it. Mecca is the mother of the societies of the Arab Peninsula, so Allah called it the mother of the societies because the Sacred House was and still located there that Allah has made it as a direction and a house for the worlds, who are directing to it in their prayer. Allah says, "And so We have revealed to you a Quran in Arabic, so you may warn the Mother of Cities and everyone around it, and warn of the Day of Gathering—about which there is no doubt—˹when˺ a group will be in Paradise and another in the Blaze" (Ash-Shuraa:7). So, when Allah sent His messenger, He sent him in the capital of the society, "until He had sent to its capital a messenger" the messenger had been sent to the capital of this societies.

"Reciting Our revelations to them". "Reciting" means reading, "revelations" means signs, so it means the sign that this revelation is from Allah such as this Quran that revealed from Allah, as it has a proof just like every Book revealed by Allah. Then, Allah says, "Nor would We ever destroy a society unless its people persisted in wrongdoing." Allah would never destroy a society where Allah has sent the messengers unless its people persisted in wrongdoing. They wronged themselves by polytheism and obstinacy. Therefore, wrongdoing means putting the matter in its wrong place as they put all the matters in its wrong places. Instead of worshiping Allah that there is no god but Him, they worshipped the idols, so they directed their worship in the wrong direction. What they associated besides Allah did not deserve to be worshipped because it could, neither create, provide, enliven, deaden, harm, nor benefit his worshippers. Therefore, they put the matters in its wrong place, as the One Who deserves to be worshipped is

Allah, the Creator, that there is no god but Him, the Lord of worlds and the Lord of the heavens and the earth.

Consequently, this is the One Who deserves to be worshipped because He has the favour upon His servants by creating, providing. All the matters of His servants belong to Him, so He is alone who deserves to be worshipped. They wronged the others when they associated others besides Allah in worship and rejected the messengers, instead of obeying them, this is their right; therefore, they wronged themselves as well as they disbelieved in such a way, so they caused distortion to themselves, "Nor would We ever destroy a society unless its people persisted in wrongdoing." This is just from Allah that He never wrongs His servants so that He never surprises by punishing them without any fault, so they must be in wrongdoing in order to account for them after that.

Then, Allah played down this world, for which the disbelievers rejected the truth, as Allah says, "Whatever ˹pleasure˺ you have been given is no more than ˹a fleeting˺ enjoyment and adornment of this worldly life. But what is with Allah is far better and more lasting. Will you not then understand?" (Al-Qasas:60), "Whatever ˹pleasure˺ you have been given", whatever pleasure you have been given; it has been mentioned by the passive because the One Who gives is Allah. "Whatever ˹pleasure˺ you have been given is no more than ˹a fleeting˺ enjoyment and adornment of this worldly life" it means you will be pleasured in this world only that is too short, as this world never gives goodness only but it has a mix between evil and good. Therefore, health is mixed with illness, death after living and sorrow shall come after happiness, so it never gives anyone pleasure forever. Allah says, "enjoyment and adornment of this worldly life" the worldly life is so ignoble when it compared with the Hereafter. "And adornment" the adornment of the worldly life means enjoyment and adornment that humans are pleasing with such as his food, drink and lust, or what pleased him by seeing such as vehicles and furniture that are one of adornments of this worldly life that are ephemeral.

"Whatever ˹pleasure˺ you have been given is no more than ˹a fleeting˺ enjoyment and adornment of this worldly life. But what is with Allah is far better and more lasting" (Al-Qasas:60), "what is with Allah" means what Allah has promised His righteous servants with that is Paradise and blissing is far better than this world. So, there is no comparison between this world and the Hereafter that will continue forever, as the adornment in it is not mixed with any sorrow, where there is stability without travelling, living without death, joy and happiness without sorrow and meeting the lovers and friends in Paradise without farewell. "There they will never hear any idle or sinful talk— only good and virtuous speech" (Al-Waqi'ah: 25-26), so the believer will hear only good, as the blessing of the Paradise will never end or disappear. Therefore, the clothes of the people of Paradise will never be worn, as they will be ageless as well. In addition, their life will be very clean and pure, as there will not be any impurity where the people of Paradise will not have to pass excrement, to blow their noses or to urinate and their food will be digested producing belch. If Horia (the virgin) spits in the salty sea, it will be sweet, as the odor of Paradise will be smelt from a distance equal to hundred years.

The Prophet said, "its odor would be smelt from such and such distance" it was mentioned that such and such distance equals hundred years. Therefore, this is the odor of Paradise that is very beautiful; admit them into Paradise, having made it known to them. The Prophet ﷺ said, "if a Horia from Paradise appeared to the people of the earth, she would fill the space between Heaven and the Earth with light and pleasant scent" she will fill the space between heavens and the earth with pleasant scent, as this is from one Horia of Paradise, so how about the others. Consequently, there is no room for the comparison between the enjoyment of the world and the Hereafter. Allah said that what is with Allah is far better and more lasting, it means better than what is in this world and more lasting. But the enjoyment of the world is temporary, so there is no doubt that whoever prefers

the enjoyment of this world upon what is with Allah from the great blessing and Paradise that has different rivers and springs, does not understand. Allah says, "Will you not then understand?" O people! will you not have a reason, so how the disbeliever prefers this ephemeral enjoyment and leaves the great enjoyment, where he is demanded to believe in Allah and obeys Him, so how they buy this world for the Hereafter!

Then, Allah has affirmed this meaning by this example, as He says, "Can those to whom We have made a fine promise—which they will see fulfilled—be like those who We have allowed to enjoy the pleasures of this worldly life, but on the Day of Judgment will be brought ˹for punishment˺?" (Al-Qasas:61), this is a comparison between Paradise and the enjoyment of this world, for it is a comparison between two persons, "Can those to whom We have made a fine promise—which they will see fulfilled" this is the believer, to whom Allah has made a fine promise. Therefore, it would be said to him, you had believed, so you deserve Paradise. Who promises that? This is Allah's promise that He will never break the promise; for He is Allah that will never break His promise, as to Him belong the keys of the treasuries of the heavens and the earth and to Him belong Paradise, this world and the Hereafter that is with Allah and belongs to Him as well. As well as this world belongs to Allah, so if He has promised, He would fulfill His promise. It is impossible that Allah promises His believing servant that he will be rewarded by Paradise if he follows His Way, then He breaks His promise, for Allah says, "they will see fulfill" it means that they must see the fulfillment of Allah's promise because Allah never breaks His promise. "Can those to whom We have made a fine promise—which they will see fulfilled" the promise is fine because it is Allah's promise to His believing servants, so it is fine in this world and in the Hereafter, "Whoever does good, whether male or female, and is a believer, We will surely bless them with a good life, and We will certainly

reward them according to the best of their deeds" (An-Nahl:97) this is Allah's promise.

"Can those to whom We have made a fine promise—which they will see fulfilled—be like those who We have allowed to enjoy the pleasures of this worldly life, but on the Day of Judgment will be brought ˹for punishment˺?" (Al-Qasas:61) it means can the disbelievers to whom Allah made a fine promise, which they will fulfilled, be like the disbelievers who Allah has allowed to enjoy the pleasures of this worldly life, but on the Day of Resurrection will be brought for punishment! Who will bring them to the punishment against their will and to which will he be brought? To the Hellfire in which he will last forever that he will cry and shut continuously, as when they cry for aid, they will be aided with more torment. They will wish for everything, even death, for they will cry, "O Malik! Let your Lord finish us off" so, will the believers be like the disbelievers? Allah has directed this comparison to those whom He has addressed with this Quran, He says, "Can those to whom We have made a fine promise—which they will see fulfilled—be like those who We have allowed to enjoy the pleasures of this worldly life, but on the Day of Judgment will be brought ˹for punishment˺?" (Al-Qasas:61) so, where will the believers be? And where will the disbelievers be? Where will the end of the believers and the disbelievers be? Therefore, it lets every reasonable person think about this matter; will I believe in Allah and will be enjoyed by this worldly life, then the angels will push me to the torment on the Day of Resurrection?

Allah says, "By your Lord ˹O Prophet˺! We will surely gather them along with the devils, and then set them around Hell on their knees. Then We will certainly begin by dragging out of every group the ones most defiant to the Most Compassionate. And We truly know best who is most deserving of burning in it" (Maryam: 68-70) they will be brought to punishment against their will, "And We will gather all ˹humankind˺, leaving none behind" (Al-Kahf:47) so, all

humankind will be brought. "But no! There will be no refuge. On that Day all will end up before your Lord. All will then be informed of what they have sent forth and left behind" (Al-Qiyamah: 11-13), therefore, this is Allah's judgment that whoever in the heavens such as angels and in the earth such as kings, for whoever will be brought in such way, his face will be black on the Day of Resurrection, so can this be like the believers to whom Allah has made a fine promise, for Allah has granted to them that whoever dies while believing, he will be rewarded Paradise. Allah says, "⌜This is⌝ a decree your Lord must fulfill" (Maryam:71) this is a decree that Allah must fulfill. "And those who believe and do good, We will soon admit them into Gardens under which rivers flow, to stay there for ever and ever. Allah's promise is ⌜always⌝ true. And whose word is more truthful than Allah's?" (An-Nisa:122) so whose word is more truthful than Allah's? for Allah must fulfill His promise and He never breaks His promise, "Can those to whom We have made a fine promise—which they will see fulfilled—be like those who We have allowed to enjoy the pleasures of this worldly life, but on the Day of Judgment will be brought ⌜for punishment⌝?" (Al-Qasas:61) this is a comparison and a great lesson that Allah has directed to every reasonable person.

Then, Allah has clarified after that in the verses that describe the situation of the disbelievers on the Day of Resurrection. Allah says, "⌜Watch for⌝ the Day He will call to them, "Where are those you claimed were My associate-gods?" Those ⌜misleaders⌝ against whom the decree ⌜of torment⌝ is justified will cry, "Our Lord! These ⌜followers⌝ are the ones we caused to deviate. We led them into deviance, for we ourselves were deviant. We disassociate ourselves ⌜from them⌝ before You. It was not us that they used to worship." It will be said ⌜to the disbelievers⌝, "Call upon your associate-gods ⌜for help⌝." So they will call them, but will receive no response. And they will face the punishment, wishing they had been ⌜rightly⌝ guided!" (Al-Qasas: 62-64), "watch for the Day He will call to

them" it means that Allah will call to them on the Day of Resurrection, "Where are those you claimed were My associate-gods?"" (Al-Qasas:62) this is a comprehensive question, "Where are those you claimed were My associate-gods?" (Al-Qasas:62). There are no gods besides Allah, whether in His traits or His Kingdom, they did not help Allah in anything, but all people are His servants, for there is no god but Allah. They associated others besides Allah by saying that Allah has a son that creates and enliven such as the Christians, who associated others besides Allah called the Holy Spirit and Isa ﷺ the Arab who said that the angles are Allah's daughters, and those who worshipped the idols beside Allah, consequently, Allah will say to all of them, "Where are those you claimed were My associate-gods?" (Al-Qasas:62) where are those you claimed were My associate-gods?

يقول الله ﷻ: {وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنتُمْ تَزْعُمُونَ}[القصص:62]، {قَالَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ رَبَّنَا هَؤُلاءِ الَّذِينَ أَغْوَيْنَا أَغْوَيْنَاهُمْ كَمَا غَوَيْنَا تَبَرَّأْنَا إِلَيْكَ مَا كَانُوا إِيَّانَا يَعْبُدُونَ}[القصص:63]، {وَقِيلَ ادْعُوا شُرَكَاءَكُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَرَأَوُا الْعَذَابَ لَوْ أَنَّهُمْ كَانُوا يَهْتَدُونَ}[القصص:64]، {وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَا أَجَبْتُمُ الْمُرْسَلِينَ}[القصص:65]، {فَعَمِيَتْ عَلَيْهِمُ الأَنْبَاءُ يَوْمَئِذٍ فَهُمْ لا يَتَسَاءَلُونَ}[القصص:66]، {فَأَمَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَعَسَى أَنْ يَكُونَ مِنَ الْمُفْلِحِينَ}[القصص:67]، {وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ مَا كَانَ لَهُمُ الْخِيَرَةُ سُبْحَانَ اللَّهِ وَتَعَالَى عَمَّا يُشْرِكُونَ}[القصص:68]

says, "˹Watch for˺ the Day He will call to them, "Where are those ﷺ Allah ?you claimed were My associate-godsThose ˹misleaders˺ against whom the decree ˹of torment˺ is justified will cry, "Our Lord! These ˹followers˺ are the ones we caused to deviate. We led them into deviance, for we ourselves were deviant. We disassociate ourselves ˹from them˺ before You. It was not us that they used to worship. It will be said ˹to the disbelievers˺, "Call upon your associate-gods ˹for help˺." So they will call them, but will receive no response. And they will face the punishment, wishing they had been ˹rightly˺ guided! And ˹watch for˺ the Day He will call to them, asking, "What response did you give to the

messengers?" They will be too dumbstruck on that Day to ask one another ˹for answers˺. As for those who repent, believe, and do good ˹in this world˺, it is right to hope that they will be among the successful. Your Lord creates and chooses whatever He wills—the choice is not theirs. Glorified and Exalted is Allah above what they associate ˹with Him˺!" (Al-Qasas: 62-68).

Here, Allah is telling us about the Day of Resurrection and the situation of the disbelievers. Allah is blaming them because of their disbelief, "watch for the Day He will call to them" it means Allah will call to them on the Day of Resurrection, saying, "Where are those you claimed were My associate-gods?" (Al-Qasas: 62) this is a reprehensive question because they directed their worship in the wrong direction. They associated others with Allah as it did not deserve to be worshipped, so Allah said to them, "Where are those you claimed were My associate-gods?" (Al-Qasas: 62) "My associated-gods" means the gods that you claimed, but in reality, Allah has no shares. so, Allah says, "Where are those you claimed were My associate-gods?" (Al-Qasas: 62) it means that they associated others with Allah in His traits and rights, but the reality is whoever except Allah is His servant, as He has no associates in His Kingdom. There is no one created or helped by Allah in anything, so Allah alone has the perfection and glorification. There is no one who can associate Allah in creating, as Allah is the Creator, the Provider, there is no god except Him, the Lord of worlds. The right of the servants is to worship Allah and not associate others, but they associate others besides Allah in worship.

Allah says, "Those ˹misleaders˺ against whom the decree ˹of torment˺ is justified will cry" because they associated others besides Allah and called people to worship them. "Our Lord! These ˹followers˺ are the ones we caused to deviate. We led them into deviance, for we ourselves were deviant." See them apologizing to Allah, as they said, Our Lord! These followers claimed that they were gods besides Allah causing us to deviate. It means that we were deviant and misled

them as well. They will say the same speech to their followers, as Allah says, "They will all appear before Allah," it means that all of them will be resurrected and appear before Allah. "And the lowly ˹followers˺ will appeal to the arrogant ˹leaders˺, "We were your ˹dedicated˺ followers," it means we followed you in the world. "so will you ˹then˺ protect us from Allah's torment in any way?""", "They will reply," it means the arrogant leaders, "Had Allah guided us, we would have guided you." They will reply, if we were guided, but we were deviant, so we let you into deviance.

"˹Now˺ it is all the same for us whether we suffer patiently or impatiently, there is no escape for us."" It means we cannot escape, for we all will be in the Hellfire. "Those ˹misleaders˺ against whom the decree ˹of torment˺ is justified will cry" the followed ones will cry, "Our Lord! These ˹followers˺ are the ones we caused to deviate. We led them into deviance, for we ourselves were deviant. We disassociate ourselves ˹from them˺ before You. It was not us that they used to worship" (Al-Qasas: 63). They said, it was not us that they used to worship that means they did not worship us, but the time is over to say so, "We disassociate ourselves ˹from them˺ before You. It was not us that they used to worship" it means they did not worship us, but they associated gods besides You, so they will disown their followers, meanwhile, they were the ones who caused to deviate, but see they will lie so that their followers will regret more and more, "We disassociate ourselves ˹from them˺ before You. It was not us that they used to worship". ""Our Lord! These ˹followers˺ are the ones we caused to deviate. We led them into deviance, for we ourselves were deviant." (Al-Qasas: 63).

"We disassociate ourselves ˹from them˺ before You. It was not us that they used to worship" they will regret and the misled followers will regret as well, so they will wish to disown them as Allah says, "Still there are some who take others as Allah's equal—they love them as they should love Allah—but the ˹true˺ believers love Allah even more. If only the wrongdoers could see the ˹horrible˺

punishment ˹awaiting them˺, they would certainly realize that all power belongs to Allah and that Allah is indeed severe in punishment. ˹Consider the Day˺ when those who misled others will disown their followers—when they face the torment—and the bonds that united them will be cut off. The ˹misled˺ followers will cry, "If only we could have a second chance, we would disown them as they disowned us." And so Allah will make them remorseful of their misdeeds" (Al-Baqarah: 165-167). Allah will make them remorseful of their misdeeds, so see how the misleaders will disown their followers who worshipped them, as they will say, you did not worship us, "We disassociate ourselves ˹from them˺ before You. It was not us that they used to worship" the misled followers will cry, "if only we could have a second chance in the world, we would disown these misleaders as they disowned us now", "we would disown them as they disowned us." And so Allah will make them remorseful of their misdeeds. And they will never ˹be able to˺ leave the Fire" (Al-Baqarah: 167), the misleaders and the misled followers will never be able to leave the Fire, "We disassociate ourselves ˹from them˺ before You. It was not us that they used to worship" all of them will regret the misled followers and the misleaders.

"It will be said ˹to the disbelievers˺, "Call upon your associate-gods ˹for help˺." So they will call them, but will receive no response. And they will face the punishment, wishing they had been ˹rightly˺ guided!" (Al-Qasas: 64), "It will be said ˹to the disbelievers˺, "Call upon your associate-gods ˹for help˺"", "call upon your associate-gods" it is a censure to the misled followers after the misleaders had been censured as well. Therefore, it will be said to the misled followers, call upon your associate-gods whom you had worshipped besides Allah. He says, "So they will call them, but will receive no response." They will call them, but they will receive no response in this situation because they disowned them, so they will not respond to them. Allah says, "And they will face the punishment, wishing they had been ˹rightly˺ guided!" all of them, the

misleaders and the misled followers will be brought to Allah's punishment. Allah says, "wishing they had been ˹rightly˺ guided!" If they had been rightly guided, they would be saved, if they had been rightly guided and followed Allah's Way. So, in this verse, there is a censure to the misleaders who called people to worship them and to the misled followers who followed these misleaders and left Allah's Way as well.

Then, Allah says, "And ˹watch for˺ the Day He will call to them, asking, "What response did you give to the messengers?" (Al-Qasas: 65). Watch for the Day He will call to all of them, "asking, "What response did you give to the messengers?" What response did you give to messengers? My messengers whom I have sent to you, what response did you give to them? Allah does not want an answer from them as He best knows their response but He wants to cause them to acknowledge in this situation that they were disbelievers and rejected, mocked and expelled Allah's messengers. "And ˹watch for˺ the Day He will call to them, asking, "What response did you give to the messengers?"" (Al-Qasas: 65).

Allah says, "They will be too dumbstruck on that Day to ask one another ˹for answers˺" (Al-Qasas: 66). They will be too dumbstruck means that the matter will be ambiguous for them as they cannot answer, what will they say? Will they say we insulted and mocked them and did so and so! Therefore, they will be like the one who does not know the answer and who cannot find the answer; they cannot find any information to say as they do not remember what they did. There is no doubt that they know well, but they cannot say anything because of their great crimes, so they will remain silent as their argument has no meaning or benefit. "They will be too dumbstruck on that Day to ask one another ˹for answers˺" (Al-Qasas: 66). There is no one ask the other; what did we do in the world? What did we say to Allah's messenger? What response did we give to the messengers? So, they will never ask these questions. Consequently, they cannot give Allah any response about what He has asked them.

Allah says, "As for those who repent, believe, and do good ˹in this world˺, it is right to hope that they will be among the successful" (Al-Qasas: 67). After these great warning, Allah says to them the way is opened, the way to Allah is always opened. "As for those who repent" from disbelief, obstinacy and rejecting the messengers. "believe" in Allah and obey Him, "do good" such as prayer, fasting and all what Allah has ordered His servants with is good doing. "it is right to hope that they will be among the successful" the one who does all these good doings will be among the successful on the Day of Resurrection. The successful are the one who wins and achieves the goals, so the success for Allah is to be rewarded by Paradise and saved from the Fire. "As for those who repent" from the polytheism and disbelieving and believe in Allah ﷻ, "and do good ˹in this world˺, it is right to hope that they will be among the successful" (Al-Qasas: 67).

Then Allah has told us that guidance and astray are returned to Allah, He says, "Your Lord creates and chooses whatever He wills—the choice is not theirs. Glorified and Exalted is Allah above what they associate ˹with Him˺!" (Al-Qasas: 68). "Your Lord, O Muhammad! This is an honor for Muhammad ﷺ and a clarification that the One Who does so is the Lord of Muhammad. "Your Lord creates and chooses whatever He wills" means that Allah creates and chooses whatever He wills from His creations. Allah has created this world and humankind, but He has chosen from them messengers and prophets to deliver His message, as the message and prophecy is a choice from Allah. Prophets are humankinds that Allah has created, but Allah has chosen them by this matter. Consequently, the prophecy is not an acquired matter, but it is a choice from Allah. As well as, Allah has chosen the believers, so believing is Allah's choice and guidance; whoever Allah wills to be guided, He guides him. Allah ﷻ says, "And Allah invites ˹all˺ to the Home of Peace and guides whoever He wills to the Straight Path" (Yunus: 25) so Allah guides whomever He wills as all the matters return to Allah. "Your Lord creates and chooses whatever He wills. Allah created

the earth, but He has chosen this special place, Mecca, to be a Sacred place and legalized a special legalization of it. Therefore, all the matters return to Allah Who has created the angels and has chosen from messengers between Him and humankinds. Allah the Creator of all the creations and He has chosen whoever He wills from them.

"Your Lord creates and chooses whatever He wills" in this context, Allah has clarified that believing and guidance is a choice from Allah. Allah says, "the choice is not theirs" there is no one has the right to choose except Allah, as He is the One Who chooses whoever He wills. "Glorified and Exalted is Allah above what they associate ˹with Him˺!" Allah is exalted from any fault or imperfection, as He, "the Ever-Living, All-Sustaining. Neither drowsiness nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who could possibly intercede with Him without His permission? He ˹fully˺ knows what is ahead of them and what is behind them, but no one can grasp any of His knowledge—except what He wills ˹to reveal˺. His Seat encompasses the heavens and the earth, and the preservation of both does not tire Him. For He is the Most High, the Greatest" (Al-Baqarah: 255). Exalted is Allah above any imperfection or fault, exalted is Allah above what they associate with Him, exalted is Allah to have any helper, son or wife. Allah is the One and indivisible, exalted is Him to have any peers, associates or son. In addition, exalted is Allah above any fault such as sleep, drowsiness or death, so He is the Ever-Living, "Put your trust in the Ever-Living, Who never dies, and glorify His praises" (Al-Furqan: 58) Exalted is Allah to wrong His servants, but Allah is the Just. Exalted is Allah to put any matter in its wrong place, so all Allah's actions are fine as He never put anything in its wrong place. Allah ﷻ is, All-Wise; Exalted is Allah to be overcome by anyone. Therefore, exalted is Allah above these matters, "Your Lord creates and chooses whatever He wills—the choice is not theirs. Glorified and Exalted is Allah above what they associate ˹with Him˺!" (Al-Qasas: 68)

“Exalted is Allah above what they associate with him” means Allah’s Traits, Names and Actions are far from these matters. Exalted is Allah above the claimed gods besides Him, exalted is Allah above what they associated with Him.

Allah says, “And your Lord knows what their hearts conceal and what they reveal” (Al-Qasas: 69). This is a warning and threatening, “and you Lord” O Muhammad ﷺ, “Knows what their hearts conceal” the meaning of concealing is to save, as it also refers to the shelters of the mountains that saves whoever enters into them from rains and the sun. So, Allah knows what their hearts conceal as the heart is the origin of the mind, reminding and thinking. Therefore, Allah knows what they conceal in their hearts, “and your Lord knows what their hearts conceal” means what they conceal in their hearts. “And what they reveal” means they appear to people, whether what they say by their tongues or what they do before all people, so Allah knows all of them; there is no matter hidden from Him that His servants do.

Then, Allah says, “He is Allah. There is no god ˹worthy of worship˺ except Him. All praise belongs to Him in this life and the next. All authority is His. And to Him you will ˹all˺ be returned” (Al-Qasas: 70). Allah is a proper name of the Lord, as all His creatures know Him by this name, the Lord of the heavens and the earth. If Allah is mentioned, it will be known that the Creator of the heavens and the earth. Allah is the Creator of the visible and invisible matters, “He is Allah. There is no god ˹worthy of worship˺ except Him" there is no true god deserves to be worshipped except Him, so every god is worthless except Him. Consequently, Allah is the One Who deserves to be God, so whoever is called by this name is worthless because there is no one who must be called by this name except Him. How the cow, the sun, the moon, Isa, Muhammad or any prophet are called gods? How they take this right! The god must be a creator, provider who deaden, enliven and has the right to behave whatever he wills. But these are creatures that cannot benefit or harm themselves, even Jibreel cannot benefit or

harm himself except by Allah's Will as he cannot leave his place except by Allah's order, ""We only descend by the command of your Lord. To Him belongs whatever is before us, and whatever is behind us, and everything in between. And your Lord is never forgetful" (Maryam: 64). Can the angels be gods? No, it is impossible to be gods. "We are indeed the ones lined up in ranks ˹for Allah˺. And we are indeed the ones ˹constantly˺ glorifying ˹His praise˺." (As-Safat: 165-166) "we" refers to the angels, "are indeed the ones lined up in ranks for Allah" so, how can the ones who lined in ranks for Allah be gods? "And we are indeed the ones ˹constantly˺ glorifying ˹His praise˺" (As-Safat:166), glorifying Allah ﷻ.

"And they say, "The Most Compassionate has offspring!" Glory be to Him" (Al-Anbya: 26) it means the angels, "In fact, those ˹angels˺ are only ˹His˺ honoured servants, who do not speak until He has spoken," they never speak until Allah speaks "˹only˺ acting at His command" (Al-Anbya: 27). "He ˹fully˺ knows what is ahead of them and what is behind them. They do not intercede except for whom He approves" (Al-Anbya: 28) there is no angel can intercede before Allah except Allah approves, but they cannot do so form themselves, "and they tremble in awe of Him.", "they" refers to the angels in awe of Allah as they fear Allah. "Whoever of them were to say, "I am a god besides Him," they would be rewarded with Hell by Us. This is how We reward the wrongdoers" (Al-Anbya: 29) whoever of the angels say, "I am a god, so worship me, interceded by me, prostrate to me or sacrifice for me", "they would be rewarded with Hell by Us. This is how We reward the wrongdoers" (Al-Anbya: 29) so, they will be wrongdoers if they say so. Therefore, the angels are not gods and the messengers and prophets are not gods as well. If the people call the gods, they will put the name in its wrong place. How the messenger is a god? In fact, every messenger sent by Allah has invited people to worship Allah because if he did so, he would not be a messenger; if he invites the people to worship him or anything besides Allah, he will not be a messenger, therefore, he will be a polytheist that deserves

to be punished severely. “It is not appropriate for someone who Allah has blessed with the Scripture, wisdom, and prophethood to say to people, “Worship me instead of Allah” (Ali’Imran: 79), the Prophet never invites people to worship him besides Allah as he never says to them, “sacrifice to me, prostrate to me, kneel to me, give to me what you give to Allah, I am the one who reward you Paradise, punish you by the Fire, I am the provider, or I enliven you” it is impossible. “It is not appropriate for someone who Allah has blessed with the Scripture, wisdom, and prophethood” Allah favors upon them by that, “to say to people, “Worship me instead of Allah.” No it is impossible, “Rather, he would say, “Be devoted to the worship of your Lord ˹alone˺”—in accordance with what these prophets read in the Scripture and what they taught.”

Then, Allah says, “And he would never ask you to take angels and prophets as lords” (Ali’Imran: 80) Allah would never ask His servants to take the others as lords beside Him, how Allah asked people to disbelieve! “Would he ask you to disbelieve after you have submitted?” would Allah ask you to disbelieve, say to you, worship the angels or the Prophets… no it is impossible. If Allah says so, He will ask His servants to disbelieve, so He says, “And He would never ask you”, “And he would never ask you to take angels and prophets as lords. Would he ask you to disbelieve after you have submitted?” (Ali’Imran: 80) it is impossible as Allah says, “He is Allah. There is no god ˹worthy of worship˺ except Him" there is no true God except Him and there is no one deserves to be god except Him, the King of the heavens and the earth, the Creator of everything. “Allah is the Creator of all things, and He is the Maintainer of everything” (Az-Zumar: 62) Allah has created everything except Him, “and He is the Maintainer of everything” means He is the Maintainer and the Owner of everything, Allah has the right to behave in all creatures’ matters. “Say, ˹O Prophet,˺ “O Allah! Lord over all authorities! You give authority to whoever You please and remove it from who You please; You honour whoever You please and disgrace who You

please—all good is in Your Hands. Surely You ˹alone˺ are Most Capable of everything. You cause the night to pass into the day and the day into the night. You bring forth the living from the dead and the dead from the living. And You provide for whoever You will without limit." (Ali'Imran: 26-27).

"and that to your Lord ˹alone˺ is the ultimate return ˹of all things˺. Moreover, He is the One Who brings about joy and sadness. And He is the One Who gives life and causes death. And He created the pairs—males and females—from a sperm-drop when it is emitted. And it is upon Him to bring about re-creation. And He is the One Who enriches and impoverishes. And He alone is the Lord of Sirius. And He destroyed the first ˹people of˺ 'Âd, and ˹then˺ Thamûd, sparing no one. And before ˹that He destroyed˺ the people of Noah, who were truly far worse in wrongdoing and transgression. And ˹it was˺ He ˹Who˺ turned the cities ˹of Sodom and Gomorrah˺ upside down. How overwhelming was what covered ˹them˺! Now, which of your Lord's favours will you dispute? This ˹Prophet˺ is a warner like earlier ones." (An-Najm: 42-56) this is the action of Allah as everything belongs to Him. "and that to your Lord ˹alone˺ is the ultimate return ˹of all things˺" (An-Najm: 42) the end of everything returns to Allah, so He is Allah. There is no god worthy of worship except Him.

"He is Allah. There is no god ˹worthy of worship˺ except Him. All praise belongs to Him in this life and the next." (Al-Qasas: 70) Allah is praised because of His actions and traits, as all the perfection traits belong to Allah; the Most Merciful, Most Gracious, All-Forgiving, All-Loving, the Almighty, All-Wise. So, all these names have the meaning that Allah has the finest attributes, as there is nothing that equals Allah's hearing, sight or knowledge. Therefore, Allah best knows everything as there is no fault in His traits, so He must be praised for His Names, Traits and Actions. Allah always acts good, so the matter they believe that is evil; torturing or judging anyone is good, "So the wrongdoers were utterly uprooted. And all praise is for Allah—Lord of all worlds" (Al-An'am: 45) all

Allah's actions are good, providing, favoring, astray, guide, laughing and crying, so He is praised because of His actions which are good.

"All praise belongs to Him in this life and the next. All authority is His. And to Him you will ˹all˺ be returned." (Al-Qasas: 70) Allah has the universe and religious authority. The universe authority is His, as whatever Allah wills, will happen and whatever He does not will, it will not happen. Whatever Allah will, must happen. All matters will be returned to Him, as He shares His command with none. Therefore, He never asks the angels or the others to take the authority or enliven or deaden any one, but all of them obey Allah's commands. He shares His universe or religious command none. Consequently, whatever He legalizes to His servants is the command. "He has ordained for you ˹believers˺ the Way which He decreed for Noah, and what We have revealed to you ˹O Prophet˺ and what We decreed for Abraham, Moses, and Jesus, ˹commanding:˺ "Uphold the faith, and make no divisions in it." What you call the polytheists to is unbearable for them." (Ash-Shura: 13) the lawful is what Allah allows and the prohibited is what Allah prohibits. Allah shares His universe or religious command none. "And to Him you will ˹all˺ be returned." O servants! You will be returned to Allah, as they will be raised upon barefoot, naked having no homes or servants before Allah, "And to Him you will ˹all˺ be returned."

يقول الله ﷻ: {وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ}[القصص:69]، {وَهُوَ اللَّهُ لا إِلَهَ إِلَّا هُوَ لَهُ الْحَمْدُ فِي الأُولَى وَالآخِرَةِ وَلَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ}[القصص:70]، {قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ اللَّيْلَ سَرْمَدًا إِلَى يَوْمِ الْقِيَامَةِ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِضِيَاءٍ أَفَلا تَسْمَعُونَ}[القصص:71]، {قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ النَّهَارَ سَرْمَدًا إِلَى يَوْمِ الْقِيَامَةِ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِلَيْلٍ تَسْكُنُونَ فِيهِ أَفَلا تُبْصِرُونَ}[القصص:72]، {وَمِنْ رَحْمَتِهِ جَعَلَ لَكُمُ اللَّيْلَ وَالنَّهَارَ لِتَسْكُنُوا فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ}[القصص:73]، {وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنتُمْ تَزْعُمُونَ}[القصص:74]، {وَنَزَعْنَا مِنْ كُلِّ أُمَّةٍ شَهِيدًا فَقُلْنَا هَاتُوا بُرْهَانَكُمْ فَعَلِمُوا أَنَّ الْحَقَّ لِلَّهِ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ}[القصص:75]

says, "And your Lord knows whatever their chests harbor and ﷻ Allah .whatever they make public"(Al-Qasas:69), "And He is AllahThere is no god but He. To Him belongs the praise in the beginning and at the end, and He alone has the right to judge, and to Him you are to be returned"(Al-Qasas:70), "Say, “Have you seen if Allah were to make the night perpetual over you until the Day of Resurrection, which god other than Allah would bring you illumination? Do you not hear?"(Al-Qasas:71), "Say, “Have you seen if Allah were to make the day perpetual over you until the Day of Resurrection, which god other than Allah would bring you night to rest in? Do you not observe?"(Al-Qasas:72), "But out of His mercy, He has made for you night and day so that you may rest in it and seek of His grace, and that you may give thanks"(Al-Qasas:73), "And on the day when He calls to them and says, “Where are My associates whom you used to claim?"(Al-Qasas:74), "And We drew out from every community a witness, then said, “Produce your proof,” so they realized that the truth belongs to Allah, and whatever they used to fabricate strayed away from them"(Al-Qasas:75). These verses focus on the case and consequence of the people of disbelief between Allah‘s hands on the Day of Resurrection. He demonstrates He says, "And your Lord knows whatever their chests harbor and whatever they make public"(Al-Qasas:69), what you hide within your hearts and what you make public. Therefore, this is a threat for them that Allah knows their case in this world and that they will be exposed before Allah with no cover.

"And He is Allah. There is no god but He. To Him belongs the praise in the beginning and at the end..."(Al-Qasas:70), over all of His laws because He is the praiseworthy One Who has praise for His names and qualities. Praised by all creatures, praised by all of His creatures. And His creatures did not count His praise as He praised Himself and as He exalted Himself. As in the hadith, "I cannot count Your praises. You are as You have praised Yourself". Allah is the One Who encompasses everything with mercy and knowledge. He is the Creator

of all things and He is the Guardian of everything. He is the One Whose words cannot be encompassed within all the books of the earth. "And were all the trees on earth pens, with the sea replenished by seven seas following it, never would the Words of Allah run out..."(Luqman:27), so, Allah is the One Who possesses everything and all judgment belongs to Him and Who encompasses everything with His knowledge. He is the praised One, praised by every tongue, praised by all of His creatures. The praised One, Who praised Himself and exalted Himself with what none can exalt Him with of His creation. Thus, praise belongs to Him in the first, the first life, and in the hereafter. Likewise, He is praised with His names, attributes, and actions. All of Allah's actions are good and truthful. And judgment belongs to Him, all of the judgment belongs to Him, the universal fatalistic judgment. What Allah wills must be and what He does not, won't be. So, His judgment must be fulfilled upon all of His creatures, besides the divine religious law in which He legislates whatever He wills for His servants. The permissible, what is permissible, and the forbidden, what is forbidden by Him. Religion is what He legislates. And no one associates anyone with His judgment, neither in His universal fatalistic judgment nor in His religious legal ruling. Thus, His Messengers are not Allah's partners in judgment because they do not permit or command or forbid except by what the Lord commands and by what Allah forbids. "Follow what was sent down to you from your Lord, and do not follow other guardians apart from Him..."(Al-A'raf:3). Allah says, "So be upright as you have been commanded, along with whoever has repented with you, and do not exceed all limits..."(Hud:112), just as Allah commanded you, with or without a Messenger who commands and forbids.

Indeed, judgment belongs to Allah because the Messenger does not command except with what Allah commanded and he is forbidden from saying about Allah or to command and forbid except by Allah's commands and prohibitions. And everyone who is not infallible, who are able to command and

forbidden, such as rulers and scholars, if they are commanded to obey Allah, they will be obeyed and if they are commanded to disobey Allah, they disobey Him. So, the judgment belongs to Him, the religious legal judgment belongs to Him only. "and He alone has the right to judge, and to Him you are to be returned", all of your fates O servants belong to your Creator and Former.

Then here Allah poses to them a question that shows them that the Lord is the one who owns everything, all their lives and their destinies are in the hand of the Lord. Say, Have you seen, that is, tell me, "... if Allah were to make the night perpetual over you until the Day of Resurrection, which god other than Allah would bring you illumination? Do you not hear?"(Al-Qasas:71), a divine speech addressed to those who associated others with Allah. Allah discusses with them about this speech and He discusses with them as such. He said, have you seen O people, you who associate others with Allah. "if Allah were to make the night perpetual over you until the Day of Resurrection", and night falls upon each creature, all creatures upon this earth are covered with night. So, it follows him, no one can flee from it. It brings him and covers him; this is the first matter. The other thing is that each creature existing upon this earth needs night so that he would revive. We, people, need the night because it includes our calmness, comfort, and stillness. Besides, plants need it, animals need it. We cannot live without it because there is no survival without it, there is no survival for life without night. And this night is the night of Allah because He Who made it. "Say, “Have you seen if Allah were to make the night perpetual over you until the Day of Resurrection..."(Al-Qasas:71), if Allah were to make the night perpetual over you. Perpetual means continuous; continuing, and uninterrupted continuity. Permanent and uninterrupted. It is interrupted by a day that cuts it. So, if Allah made the night as such for you, there is no doubt that life perishes and ends, and there would be no life remaining. With people now knowing that if the earth was

in a perpetual night, and no day comes to it with its warmth and heat, it would freeze and life would end.

"Say, “Have you seen if Allah were to make the night perpetual over you until the Day of Resurrection, which god other than Allah would bring you illumination..."(Al-Qasas:71). Is there any god, real god, a god who creates and can do this? "which god other than Allah would bring you illumination?", so that he would remove the darkness of this night. If the night was perpetual with no interruption, it won't only be a nightmare that should be removed, rather it is destruction. This is as placing a weight over the earth that causes pushing and killing upon the earth. Accordingly, the earth freezes and ends. Which god other than Allah? Is there a god with the divine attribute that deserves to be called a god other than Allah? Who brings illumination to you to reveal the darkness of this night? This illumination correlates with your activity, your work, and striving for your earnings for your livelihood. "Do you not hear?", directing the speech from Allah, a question that is intended to alert and shock this person and send him to remember and reflect, and that he is within the grip of the Lord and His hand and authority. And that he is in His possession, and that he is in His compulsive and irresistible possession from which he cannot be separated. And if Allah wants to harm the people of the earth, then it cannot be removed from them. If Allah willed that the earth would remain in darkness and at night, no one would be able to change anything. Who can turn the earth a second time and for the sun to rotate as such? Who controls this? Who can bring sunlight a second time to shine on this earth? "which god other than Allah would bring you illumination? Do you not hear?", and the truth is that there is no god, there is no creator with Allah. No partner or helper who helps Allah. There is no one with a will with which he associates with the Lord in managing this creation. And Allah's saying here, "Do you not hear?", because the hearing authority is at night. The greatest of what a human uses at night. The sign of the day is sight and the

sign of the night is hearing. Thus, hearing is what works and benefits at night because the sight would not work at night within darkness. And hearing would be of authority and work. "Do you not hear?".

"Say, “Have you seen if Allah were to make the day perpetual over you until the Day of Resurrection", the contrary. Have you seen it? tell me, "if Allah were to make the day perpetual over you until the Day of Resurrection". Making here is creating. Allah created this and made the day perpetual, everlasting. That it is perpetual, permanent, the day is perpetual and permanent, and is not interrupted until the Day of Resurrection; we will be burned. The people know now that if this earth stays in its place and the sun shines on it constantly, then it will burn because the summer days in which the daytime increases, the temperature of the earth increases, and the heat increases. Thus, if this heat was permanent, not only the twelve hours or the fourteen hours in the day, but rather twenty-four hours, or this was everlasting, the minerals on the surface of this earth would melt. The iron would become liquid and burn. So, if Allah made this, then there would be no life. "Say, “Have you seen if Allah were to make the day perpetual over you until the Day of Resurrection, which god other than Allah would bring you night to rest in..."(Al-Qasas:72), is there a creating god who has the power with Allah, other than Allah? To bring you a night in which you rest, a night to rest in from the distress of daytime. Even if this day is a day in which they can live even though it is a permanent day, yet, people need a night to rest and seek comfort in. "which god other than Allah would bring you night to rest in?", resting is comfort and calmness within the darkness and coldness of the night. "Do you not observe?", a question intended to shake this person's thinking. To think about this matter. Do you not observe? Here, do you not observe after the day because the authority of the sight and the sight action is within the daytime. "Do you not observe?".

Then, He says, "But out of His mercy, He has made for you night and day so that you may rest in it and seek of His grace, and that you may give thanks"(Al-Qasas:73), out of His mercy, this action is out of Allah's mercy over you. "He has made for you night and day", He has made for you, created for you. That is, created the night and day and made them as such followed by each other upon this earth. He says, "so that you may rest in it", this is regarding the night. "and seek of His grace", this is regarding the day. This is what they call the rotation in figurative language. The rotation and spreading. He says, "But out of His mercy, He has made for you night and day", He combined the night and day. Then, He says, "so that you may rest in it and seek of His grace", in detail, and out of His mercy He made the night for you to rest in, and the day to seek from His grace. Yet, in this form, the form of rhetoric and miracles. "But out of His mercy, He has made for you night and day", the two of them, he combined between the night and day. Then, He says, "so that you may rest in it", so that your rest be in the night and it is a must and the person, an innate and imposed need that must be. "and seek of His grace", that is, through trade, livelihood, and work because the day is bright, hot, and suitable for a person to strive for his livelihood. "and that you may give thanks", that Allah did so out of His mercy over you and so that it would be a reason for you to know Allah's favor. And that the one who subjected the day and night for you as such is the Lord, the All-Merciful with you, and that you may thank Him over His blessings. And thanking can never be the same except with the heart's confession. The heart's confession, that this blessing is from Allah. Likewise, for this thank to be produced by the tongue and to obey the Lord's command which is His right; to fulfill Allah's right. And that you may give thanks to the creator of the night and day as such.

Then, He says, "And on the day when He calls to them and says, “Where are My associates whom you used to claim?"(Al-Qasas:74), here, the same matter in this verse was repeated before that. "And on the day when He calls to them and

says, “Where are My associates whom you used to claim?"(Al-Qasas:74), this is a reminder of this great matter because this shows the humiliation of the infidel fully when the Lord calls upon them with this call. And tell them where are the associates whom you associated with Allah. Allah says this after he shows that these are His signs; that if He willed, He can change this system and make the night permanent and no one would ever be able to change this. And if Allah willed to make the day permanent till the Day of Resurrection, no one would ever be able to change this because His command must be fulfilled over His creation. And He who creates whatever He wants and He Who fulfills His command over His creation. Consequently, there is no comparison between the Lord God Who deserves worship and what is worshiped without Him. Thus, Allah insulted them and explained what their condition will be on the Day of Resurrection. He says, "And on the day when He calls to them and says, “Where are My associates whom you used to claim?"(Al-Qasas:74), again, He calls them, and calls upon those deluded ones from the followers and the following ones. "...Where are My associates whom you used to claim?"(Al-Qasas:74).

He says, "And We drew out from every community a witness", drew out refers to bringing out. That is, Allah took and brought out from each community a witness. "then said, “Produce your proof", a witness to witness against it and it is the Messenger who informed them about Allah's religion. Thus, each community "... And there is no community but a warner has passed through it"(Fatir:24), except Allah sent a warner for them to warn them. So, each Messenger is a witness against his community. As He says, "So how will it be when We bring forth a witness from every community and We bring you forth as a witness over all these?"(An-Nisa:41), for sure. "On that day, those who denied and disobeyed the Messenger wish that the earth would be leveled with them, for they conceal nothing from Allah"(An-Nisa:42), "And thus have We made you a middle community, that you may be witnesses over humanity and that the

Messenger may be a witness over you". So, every messenger will be brought to bear witness on the Day of Resurrection against his people. He will witness to those who obeyed him with faith, therefore, Paradise will be his. And he will bear witness to those who disobeyed him, and their destination will be to Hell. "On that day, those who denied and disobeyed the Messenger wish that the earth would be leveled with them"(An-Nisa:42), even if they were within the earth not above it. " for they conceal nothing from Allah", they cannot conceal anything from Allah.

"And We drew out from every community a witness", to witness against them. "then said, “Produce your proof", produce your proof of your polytheism and your infidelity, that these gods that you worship besides Allah, you called them gods, that they are true gods possessing some of the attributes of the divine, and possessing to be true gods. "then said, “Produce your proof". He says, "so they realized that the truth belongs to Allah", they know, all of them, that the truth belongs to Allah in this world and the hereafter. The truth belongs to Him because He is the one who sent the messengers, He is the One Who sent down the books, He is the one who preached His servants, He is the One Who reminded them, He is the One Whose news was all truthful, and He Whose all of His laws are just. Likewise, the truth belongs to Him in the hereafter because He is the One Whose words were fulfilled, and He is the One Whose signs appeared. And all that was said against these verses in this world was a lie and a disguise because those Who called people to worship themselves now, they are fleeing, they have gone out, they are disavowing their followers, they disowned their followers, and they say as they said here before this.

"Our Lord, these are the ones whom we deluded. We deluded them as we ourselves were deluded", then they declare their innocence against their followers. They said, "We declare our innocence before You; it was not us that they used to worship", then they lied and denied. So, the truth becomes only to

Allah, Allah is the One Who said the truth. He said in this world and the hereafter, and it appeared in the Hereafter to everyone with two eyes that everything that Allah had told is the truth, "... so they realized that the truth belongs to Allah, and whatever they used to fabricate strayed away from them"(Al-Qasas:75), strayed away, went away and became destroyed. Whatever they used to fabricate, what they used to fabricate. All that they fabricated and lied, claiming that there are gods apart from Allah. And that their path is the right path and that the messengers' path is the path of delusion. All of what they fabricated and lied about strayed away from them and the facts showed up apart from what they used to claim truth. The truth appeared the evident truth which Allah said, and all that was said apart from that was nullified. "... so they realized that the truth belongs to Allah, and whatever they used to fabricate strayed away from them"(Al-Qasas:75).

Then, Allah proceeded to show at the end of this surah the case of Qarun who was with Musa. The story in this Surah, Al-Qasas, was at the beginning about Musa ﷺ and we mentioned that Allah mentioned and narrated in it this story. Yet, the direction to which the story will be directed here is to demonstrate that if Allah wants something, He will fulfill it. And that reality may be in a specific way and Allah wants to change it, so He does because the matter belongs to Him. "Indeed, Pharaoh became exalted in the land and divided its people into sects, deeming a faction of them weak and oppressed: slaughtering their sons while keeping their women alive(in bondage). Indeed, he was one of the corrupters"(Al-Qasas:4), this is the existing image, this existing disbelief. "Thus We are willing to favor those who were deemed weak and oppressed in the land and to make them leaders and to make them the inheritors"(Al-Qasas:5). "and to establish them in the land and to show Pharaoh and Hamān and their troops from them the very thing they used to fear"(Al-Qasas:6), This is Allah's will, then the Surah proceeds to show this will that He will judge them. Then, after this, it was revealed by Allah and He

explained the consequence and destiny to which the people of Pharaoh will turn to and the fate with which Allah honored Musa and those with him. Then Allah addressed the infidels of Mecca that this prophet who brought this religion, this will be his story, the story of Musa. The consequence and the result will be for him and the destruction and annihilation will be yours as the case of Pharaoh.

These are the Prophet's signs, while the Prophet Muhammad ﷺ did not know about this. "And you were not on the western side(of the Mount) when We decreed the command to Moses, nor were you of the witnesses"(Al-Qasas:44). "Yet We established many generations, then the ages became seemingly long. Nor were you among the people of Midian, reading Our signs to them; but We have been sending emissaries"(Al-Qasas:45), "Nor were you by the side of Mount Tûr when We called out. Rather, it was a mercy from your Lord". Then Allah discussed them; Allah discussed the disbelievers and gave them the argument after another in this discussion. And Allah nullified all of their suspicions and this terrible matter of following gods other than Allah. And Allah made it clear for them the consequence and case that they will be in on the Day of Resurrection.

Qarun was one of Musa's people, and what prevented him from faith was his richness and what he was in. Yet, see the fate to which he turned to and the fate to which the people who believed in Musa turned. He says, "Indeed, Qarun was of the people of Moses, but he oppressed them". And the meaning is that he is from the people of Musa, that he is from the children of Israel, so he is one of the people. The people are a group who share one lineage, and Qarun was from the people of Musa; the Prophet. "but he oppressed them", he oppressed them, wronged them, and transgressed against them due to what he was in because he was loyal to Pharaoh. So, he was with the infidel Pharaoh against his people, and he was in disbelief. Thus, he oppressed his people. Further, he used to do as Pharaoh does for he used to humiliate his people and was stubborn and opposed what Musa brought about religion. Although he was from the children of Israel,

yet, he was from Pharaoh's followers and was from the ones who own money and walk in the procession of the Pharaoh. "Indeed, Qarun was of the people of Moses, but he oppressed them". He says, "And We had given him treasures, the keys of which would weigh down a band of strong men", And We had given him, we have provided him. Of treasures, what he stores and people do not store anything but the valuable. They treasure gold, silver, antiques, and other things that may be lighter in weight but whose price is great.

"treasures, the keys of which would weigh down a band of strong men", that is, if the keys of these treasures were collected, and a band of men would come; Ten, fifteen, that's a band. A group of forty men, all of them are a band, and the band is as such. If the Arabs say, this is a group or this is a band, then it means that it is a group if they are in this total a large group as such. So, many men, to carry these keys, could not carry them, they could not carry the keys. Then, what is in the treasures after that, and if these treasures are not carried by camels, if the keys are not carried by a band of men. This reflects upon how much he hoarded great money, as long as his keys are, the keys to these treasures, "would weigh down a band of strong men", weigh down them, that is to it burdens them and makes them tired of carrying it. Of strong men, the people of strength. Not that it is a band of weak men, rather, of strong men they cannot carry them. "Recall when his people said to him, “Do not exult; surely, Allah does not love the exultant", that is, recall when his people of the children of Israel said to him, "Do not exult; surely, Allah does not love the exultant", that is, to exult with his money and think that you deserve it and that it is you right. "Do not exult; surely, Allah does not love the exultant", with this, because the world will end and it is not supposed to make a person proud or arrogant against others. "Do not exult; surely, Allah does not love the exultant", because it can be removed anytime.

"And seek in whatever Allah has brought you the Home of the Hereafter, and do not forget your share of the Earlier(Life), and do good as Allah has done

good to you, and do not seek corruption in the land; indeed, Allah does not like the corrupters"(Al-Qasas:77), the sincere advisors from his people advised him with these great commandments. They said first, "And seek in whatever Allah has brought you the Home of the Hereafter", seek, ask. Seek in whatever Allah has brought you from this money the Home of the Hereafter. If money is used for the Hereafter, it is the greatest of offerings and the greatest of causes. So, spending it for the sake of the Hereafter is the greatest thing to do. So, if you spend it on the poor, the needy, the guest, and for the sake of Allah, it will multiply because you store it with Allah who will multiply it doubly. And seek with this money which Allah gave you the Home of the hereafter. This is the greatest investment, your greatest investment with this great money is that you invest it in the Home of the Hereafter so that you will have the great reward from Allah. As the Prophet said, "Envy is permitted only in two cases: A man whom Allah gives wealth, and he disposes of it rightfully, and a man to whom Allah gives knowledge which he applies and teaches it", thus, the greatest investment is to invest the money for the sake of Allah.

يقول الله ﷻ: {إِنَّ قَارُونَ كَانَ مِنْ قَوْمِ مُوسَى فَبَغَى عَلَيْهِمْ وَآتَيْنَاهُ مِنَ الْكُنُوزِ مَا إِنَّ مَفَاتِحَهُ لَتَنُوءُ بِالْعُصْبَةِ أُولِي الْقُوَّةِ إِذْ قَالَ لَهُ قَوْمُهُ لا تَفْرَحْ إِنَّ اللَّهَ لا يُحِبُّ الْفَرِحِينَ}[القصص:76]، {وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الآخِرَةَ وَلا تَنسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلا تَبْغِ الْفَسَادَ فِي الأَرْضِ إِنَّ اللَّهَ لا يُحِبُّ الْمُفْسِدِينَ}[القصص:77]، {قَالَ إِنَّمَا أُوتِيتُهُ عَلَى عِلْمٍ عِندِي أَوَلَمْ يَعْلَمْ أَنَّ اللَّهَ قَدْ أَهْلَكَ مِنْ قَبْلِهِ مِنَ الْقُرُونِ مَنْ هُوَ أَشَدُّ مِنْهُ قُوَّةً وَأَكْثَرُ جَمْعًا وَلا يُسْأَلُ عَنْ ذُنُوبِهِمُ الْمُجْرِمُونَ}[القصص:78]، {فَخَرَجَ عَلَى قَوْمِهِ فِي زِينَتِهِ قَالَ الَّذِينَ يُرِيدُونَ الْحَيَاةَ الدُّنْيَا يَا لَيْتَ لَنَا مِثْلَ مَا أُوتِيَ قَارُونُ إِنَّهُ لَذُو حَظٍّ عَظِيمٍ}[القصص:79]، {وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَيْلَكُمْ ثَوَابُ اللَّهِ خَيْرٌ لِمَنْ آمَنَ وَعَمِلَ صَالِحًا وَلا يُلَقَّاهَا إِلَّا الصَّابِرُونَ}[القصص:80]

says, "Indeed, Qarun was of the people of Moses, but he oppressed ﷻ Allah them. And We had given him treasures, the keys of which would weigh down a .band of strong menRecall when his people said to him, 'Do not exult; surely, Allah does not love the exultant" (Al-Qasas: 76), "And seek in whatever Allah

has brought you the Home of the Hereafter, and do not forget your share of the Earlier(Life), and do good as Allah has done good to you, and do not seek corruption in the land; indeed, Allah does not like the corrupters" (Al-Qasas: 77), "He said, 'Indeed, it was only brought to me on account of knowledge I possess'. Did he not know that before him Allah had annihilated many generations who were stronger than he and had collected greater riches? And the criminals will not be asked about their misdeeds" (Al-Qasas: 78), "And he came out before his people in his splendor; those who wanted the Earlier Life said, 'If only we possessed the likes of what Qarun was given. He is indeed very fortunate" (Al-Qasas: 79), "But those who were given knowledge said, 'Woe to you! The recompense of Allah is better for those who have attained faith and have acted righteously'. Yet none is granted it except the patient ones" (Al-Qasas: 80).

Allah tells at the end of this surah, Surat Al-Qasas, about Qarun and says, "Indeed, Qarun was of the people of Moses", it was said that he was Musa's cousin, so he is from the children of Israel. "But he oppressed them", and oppression is the transgression, height, and persecution of them. The types of oppression that were mentioned here include, first of all, his boasting over them, his walking on the procession of Pharaoh, and perhaps he was also among the elders who traduced the command of Musa and the command of those who believed in him to Pharaoh for those who believed in Musa ﷺ of his people was an offspring. As Allah says, "But none believed in Moses except some of the offspring of his people, while fearing that Pharaoh and their chiefs would persecute them……." (Yunus: 83), that is the chiefs of the children of Israel, and perhaps he was an agent to Pharaoh against his people and his nation, "But he oppressed them".

Allah ﷻ says, "And We had given him treasures, the keys of which would weigh down a band of strong men", we had given him, we provided him. Allah gave him treasures. Treasure refers to what is stored from everything that has a

value like gold, silver, pearls, jewels, and other valuables. The keys of which, the keys of these treasures, would weigh down a band of strong men. That is, they cannot carry its keys, not only the treasures. The keys of these treasures tire and weigh down a band of strong men. "Recall when his people said to him, 'Do not exult", exulting is pride and arrogance. "Surely, Allah does not love the exultant", the exultant due to what they took in this world and with what they are proud. They see that this is their luck and fate, accordingly, he exults with it.

"And seek in whatever Allah has brought you the Home of the Hereafter", seek, ask in whatever Allah has brought you from this money the Home of the hereafter because the greatest and good money is the money invested for the Home after. Good money for a good servant. As the Prophet said, "Envy is permitted only in two cases: A man whom Allah gives wealth, and he disposes of it rightfully, and a man to whom Allah gives knowledge which he applies and teaches it", to whom Allah granted money and encouraged him to destroy it in truth. He sought it out for the sake of the Home hereafter, so he spent it on himself and his family in a normal manner. Further, spending money over the family includes a great reward. A dinar that you spend on your family, a dinar that you spend for the sake of Allah, and a dinar that you spend on a needy person, the greatest of which is what you spent over your family. Then, spending over the needy and the poor and in the aspects of goodness. The aspects of goodness are many, more than forty or fifty aspects of good spending, spending on them is of the greatest reward in the hereafter. They told him, "And seek in whatever Allah has brought you the Home of the Hereafter", in spending this money in a good way and for the sake of making Allah's word high in the earth and in fulfilling the needs of the poor and needy. "And seek in whatever Allah has brought you the Home of the Hereafter", seek the reward out of spending this money in good aspects before Allah in the hereafter because this is of the greatest reward, the

good deed. Every good deed he does will be recorded for him ten to seven hundredfold to double.

"And do not forget your share of the Earlier(Life)", enjoy the money with what Allah has given you. Do not forget your share of the Earlier (Life) with food, drink, and adornment in a normal manner and enjoy this. What he was told is also what Allah has commanded His faithful servants and all the children of Adam. He said, "O Children of Adam, take your adornment at every mosque, and eat and drink, but do not be extravagant; surely He does not love the extravagant" (Al-A'raf: 31), "Say, 'Who has forbidden Allah's adornment which He has brought out for His servants and the good things among(His) provision?", so those advised him. That is, his family and his people advised him on this great matter. They told him, "And do not forget your share of the Earlier(Life), and do good as Allah has done good to you", do good in spending this money as Allah has done good to you. "Is the repayment of kindness anything but kindness?" (Ar-Rahman: 60), Allah was kind to you by providing you with this money and empowering you with it. Thus, pay Allah's right over this kindness as well as the people's right. "And do not seek corruption in the land", do not seek with this money the corruption in the land. Thus, being arrogant and spending it in the forbidden and spending it extravagant and wasteful. Corruption in the land, first of which he breaks with this the hearts of the poor, prevents him from good aspects, he may spend it in the forbidden, spend it in extravagance, and cause corruption on earth. "And do not seek corruption in the land; indeed, Allah does not like the corrupters", know that Allah does not like the corrupters. A preach and advice from his people to Qarun which is the best manner. The best manner that a person with money can follow. "And seek in whatever Allah has brought you the Home of the Hereafter, and do not forget your share of the Earlier(Life), and do good as Allah has done good to you, and do not seek corruption in the land……" (Al-Qasas: 77), four points and four matters; if the person with

money follows, the one whom Allah gave money to, he would be the happiest and most lucky of the people.

Yet, this arrogant wretch replied as such, "He said, 'Indeed, it was only brought to me on account of knowledge I possess"', indeed, it was only brought to me, I was brought that money and these treasures on account of knowledge I possess. Scholars said that the interpretation of 'On account of knowledge I possess', that I deserve it and it is out of fate and luck that Allah provided me with it because I deserve it. Therefore, he thinks that he deserves the money which Allah gave him like every other infidel with money thinks. They say this is mine, this is my luck and fate. Also, the Pharaohs whenever good comes to them, they used to say, "Yet when good came to them, they said, 'This is ours', and whenever something bad would afflict them, they would ascribe the evil omen to Moses and those with him…" (Al-A'raf: 131), that is, this is ours, this is our luck and fate that we were given, or, "Indeed, it was only brought to me on account of knowledge I possess", that I got this money with my experience and knowledge and that he has the right to spend his money the way he will because he got it with his experience, intelligence, skills, care, and talent in collecting and preserving this money, "He said, 'Indeed, it was only brought to me on account of knowledge I possess"'.

Allah ﷻ says, "Did he not know that before him Allah had annihilated many generations who were stronger than he and had collected greater riches?", there is no doubt that his saying 'On account of knowledge I possess' is a lie whether on account of knowledge I possess that Allah gave it to me upon my luck and fate and that I deserve it, or I got it out of my intelligence and talent. All of this is a lie because Allah is the one who gave it to him and Allah provides money for the sake of testing and trial and not out of being deserved that this person deserves money so He provides him with it... No, Allah gives money to the righteous and the unrighteous, to the believer and the unbeliever, but it is a test and a trial from

Him, “For We test you with evil and good as a means of trial”. “..... He said, ‘This is of my Lord’s grace, to test me: whether I will thank or will deny. For whoever is thankful is only thankful to his own benefit, and whoever has denied—my Lord is, indeed, Self-Sufficient, Noble” (An-Naml: 40), so it is merit and worthiness. “So, as for man, whenever his Lord tries him through honoring and blessing him, he says, ‘My Lord has honored me” (Al-Fajr: 15), “But whenever He tries him through restricting his provision, he says, ‘My Lord has insulted me” (Al-Fajr: 16), “Absolutely not!”. The matter is not as such. Rather, Allah's provision of money to His faithful servant is a test for him and a trial for him whether he thanks Allah. That is, he knows that this is of His favor, grace, and benevolence, so he fulfills the right to thank Allah, or deny, overwhelm, and disbelieve. Likewise, experience, to say I made money with my experience and my effort. Where did you get this experience? Who gave it to you? Who made you capable of this? Who grants you this talent? Who facilitates these matters for you to gain as such? All of it is by the grace and benevolence of Allah. Thus, this is an infidel who denies his Lord and denies His grace and favor.

“He said, ‘Indeed, it was only brought to me on account of knowledge I possess”. Therefore, Allah ﷻ says, “Did he not know that before him Allah had annihilated many generations who were stronger than he and had collected greater riches?”, that is, ones like this criminal, the fabricator liar who says it was brought to me on account of knowledge I possess and do not mention Allah's grace and do not confess that this is out of His blessing and favor. Allah said that He destroyed many people like this criminal. “Did he not know that before him Allah had annihilated many generations”, generations are the plural of a generation, and a generation is the group of people who exist within the same generation; the generations of infidelity. “Who were stronger than he and had collected greater riches”, to money. Allah ﷻ says, “And the criminals will not be asked about their misdeeds”, on the Day of Resurrection, they get insulted and they will not be

asked about their misdeeds, not a question of blame nor a question of interrogation. Allah does not ask him to interrogate him, rather, he gets insulted. He is taken to Hell and gets pushed into it without being asked. "On that day neither any human nor unseen being is asked about his misdeeds" (Ar-Rahman: 39), yet, this does not include being asked a question of insult, rebuke, and reprimand, but to be asked about his misdeeds out of being blamed that he said this and he was supposed to say that... No, "And the criminals will not be asked about their misdeeds", thus, this is the criminal who disbelieved in Allah and denied His grace and favor and refused to deal with money as Allah commanded and to enjoy it upon the limits which Allah legislated. Rather, to deal with it the way he wills because he is its owner and he earned it as such. Allah says to this criminal and the ones like him that on the Day of Judgment, they will not be asked about their misdeeds, "And the criminals will not be asked about their misdeeds".

Then, Allah proceeded in demonstrating how He brought him to his end. Allah ﷻ says, "And he came out before his people in his splendor", he came out before his people with pride in his splendor. His splendor includes whatever he gets adorned with from kinds of beautification from clothes, servants, luxury mounts, from the people before and behind him, from his parade, his splendor, and his grandeur. "And he came out before his people in his splendor; those who wanted the Earlier Life said", this is the form of early life from what people want is now presented to them in Qarun in this form. "Those who wanted the Earlier Life said", and do not want anything besides it. They only want the early life, they want the provision, adornment, luxury, and fancy. Here is this model; this is their model. They said, "If only we possessed the likes of what Qarun was given. He is indeed very fortunate", if only, they wish for it. They hoped to possess money like what Qarun was given, like what Qarun has. He is indeed very fortunate, of great fate. He was very fortunate in this world, therefore, he had all

of these great treasures, adornments, ornaments, power, luxury, and fancy. Thus, this is their hope for the people who seek the world.

Yet, the people of knowledge and faith, the believers whom Allah provided them with knowledge. Allah ﷻ says, "But those who were given knowledge said, 'Woe to you! The recompense of Allah is better for those who have attained faith and have acted righteously'. Yet none is granted it except the patient ones" (Al-Qasas: 80), woe you, a word of promise and a threat to those fools who thought that this is the utmost hope and that they hope they are like Qarun. They said to them, "Woe to you! The recompense of Allah is better for those who have attained faith and have acted righteously", Allah's reward in the hereafter; that is, rewarding His faithful servant for his righteous deeds is better than all of this, what is this?! What is this? This is fleeting bliss, the reward of Allah is good, the better. "For those who have attained faith and have acted righteously", so the believer who did a good deed, will receive a reward for that from Allah which is Heaven with its full shadows and fixed in pillars. Heaven is a ripe fruit, a leafy tree, a permanent shade, a steady river, a beautiful maid, with no worry, nor grief, nor sadness, nor anything that disturbs the mind. The youth of the people of Paradise will not perish, their clothes do not wear out, and their minds are not disturbed by any disturbance. Further, they remain in it without being interrupted. Where is that from this who is distracted by his adornment? It is only for a few days, and this in which he is distracted is not devoid of all anguish, worries, distress, and fears. Rather, it is a sweet cup on the surface, but it is mixed with bitter, thus, the world is not perfect to anyone, no matter what. However, this one who is in his adornment is, undoubtedly, behind him and in front of him very great things from worries, distress, and fears, all of which are irritating to what he is in, how could this be? What blessing is he in?

They said to them, "..... The recompense of Allah is better for those who have attained faith and have acted righteously. Yet none is granted it except the

patient ones" (Al-Qasas: 80), none is granted it, this great reward of this great heaven, except for the patient ones, the patient ones upon faith and obedience. The patient ones might be in this world from the people of disinheritance because those poor ones are the ones who hoped for this matter. He might be patient with what is in this world of distress in livelihood, hunger and disease, and the events with which Allah afflicts His servants. The patient against sins; the motives of lust might invite him with every need, yet, he remains patient with disobeying Allah. Thus, those are the patient ones who were patient against disobeying Allah and did not commit it and were patient upon Allah's obedience. Thus, they fasted, established prayers, Hajj, worshiped Allah, and strived for His sake. The one who is patient over these events, upon what befalls him in this world, these patient ones are the ones who will be granted the heaven of Allah. "Yet none is granted it except the patient ones", a great preach with which the people of knowledge preached from the ones who know the reality of the matter whose sight was not affected by this adornment which Qarun has. They did not know it because it is the truth, rather, they knew it because they are the people of knowledge.

Then, Allah ﷻ says, "So We caused the earth to swallow him and his home", this splendor, luxury, and adornments of Qarun. Allah says, "So We caused the earth to swallow him and his home", him and his home because the home here is his house and his luxury. A home which he adorned and splendor, so Allah caused the earth to swallow him and his home and the earth swallowing is for the earth to drop down with him and his home, "So We caused the earth to swallow him and his home". Allah says, "..... Then he had no battalion to support him apart from Allah, and he was not of those who could help themselves" (Al-Qasas: 81). Then he had no battalion, a group of people, to support him apart from Allah. That is, to defeat the Lord and to prevent the Lord's punishment from Qarun, and Allah chose the right punishment for him because the sedition of Qarun exceeded the limits in the earth and increased. Thus, Allah

dropped it down to the earth so that He would remove this sedition because it seduced people. As a result, Allah nullified it. "So We caused the earth to swallow him and his home", and this is the reward of the arrogant criminal. Allah ﷻ says, "..... Then he had no battalion to support him apart from Allah, and he was not of those who could help themselves" (Al-Qasas: 81), he cannot be from those who could help themselves because Allah's judgment was established and His punishment came. So, he cannot be from those who could help themselves and no battalion on earth can help him stop Allah's punishment.

The scene changed now and came the ones who hoped to be in Qarun's place and to have what he did. They saw that the matter completely changed. Look at Allah's action upon this arrogant criminal and how it was. Allah ﷻ says, "And by morning the ones who only yesterday had wished they were in his position were saying, 'Indeed, it is Allah who extends His provision for whomever He wills of His servants, and He restrains(it). Had Allah not been gracious to us, He would have caused it to swallow us'. No wonder the deniers never succeed" (Al-Qasas: 82), "And by morning the ones who only yesterday had wished they were in his position", when morning came and the facts were shown and Qarun was swallowed into the earth with his home, the ones who wished for his position said after they saw this. The ones who wished if they had like Qarun of money, they said, Ah, Ah, a word of dismay and astonishment. "Indeed, it is Allah who extends His provision for whomever He wills of His servants, and He restrains(it)", that is, it seems that the matter is as such that Allah extends provision, and the meaning of extending is that He expands it, "His provision for whomever He wills of His servants", and He restrains(it), limits it. The issue of expanding and limiting the provision is in the hands of Allah because Allah is the one who extends the livelihood to whomever He wills, and He is the one who gave Qarun what He has. He is the one who also limits the provision of whom He wills, and all of this is a test and affliction from Him with this as if it is

as such. “Indeed, it is Allah who extends His provision for whomever He wills of His servants, and He restrains(it). Had Allah not been gracious to us, He would have caused it to swallow us”, they remembered that they were involved in the crime because he was the criminal in his clothes and they wished to be like this criminal. Thus, they are involved in this, yet, they thanked Allah because He did not make the earth swallow them as he did to Qarun.

They said, “Had Allah not been gracious to us, He would have caused it to swallow us”, that is, make us in his position because we used to wish to be in his position. Ah, again. “No wonder the deniers never succeed”, Ah, a word of dread and fear. No wonder, the case, and the condition are that the deniers never succeed. The denier never succeeds and if he is given in the world, he won't be given in the hereafter. Qarun was given everything that a worldly owner could wish for, treasures, adornments, ornaments, and all things, and mastery in his place. Yet, he did not succeed because this was his end, and of course, what awaits him from the hereafter punishment is more intense and maddening.

“And the criminals will not be asked about their misdeeds”, the denier never succeeds, and success is never winning the ultimate demand. He can never obtain his ultimate demand, and the ultimate demand of a human is happiness, safety, richness, and abiding. A denier can never get this, rather, success is limited to the people of faith. The people of faith are successful because Allah saves them from their biggest fear which is Hellfire and places them in the greatest place which is heaven. The place which they never seek to leave, they do not want to leave it due to its beauty, goodness, pureness, brightness, and blessing which Allah gathered for its owners from what they expect and what they do not. “I have prepared for My pious worshipers such things as no eye has ever seen, no ear has ever heard of, and nobody has ever thought of”, so the denier never succeeds because success is restricted to the people of faith. “No wonder the deniers never succeed”.

Then, Allah ﷻ says, "That is the Home of the Hereafter", and "That is" referring to the far because it is a great and high matter and it is far because the road to it is long. "That is the Home of the Hereafter—We assign it for those who want no exaltation in the land nor corruption……" (Al-Qasas: 83), we assign it, we assign the Home of the hereafter; remaining in it and abiding in it, the Lord's heaven which is prepared for its owners, "For those who want no exaltation in the land nor corruption", this is the attribute of the ones whom Allah assign success for. "For those who want no exaltation in the land nor corruption", exaltation, arrogance over people like Qarun who was arrogant against people with what Allah gave him. Also, he thought that he had favor over them and that he is higher and better than them, so whoever got arrogant against people in a thing is from the ones who seek exaltation. Further, the people of knowledge said that even if he was proud because the tie of his shoe is better than the other, then he is as well from the ones who seek exaltation. It also comes in the hadith of exaltation in anything from what Allah provided the servant with his adornment, clothes, or in any form, as the Prophet ﷺ says, "If anyone trails his garment arrogantly, God will not look at him on the day of resurrection". The one who trails his garment arrogantly, and thinks that he is better than the people in this garment, Allah will not look at him. Thus, how about the one who is proud of his adornment, splendor, and any other form with what Allah gave him. Thus, whatever a person is given in the world is from Allah's provision and no one is supposed to be arrogant with it against others. As for being beatified and adorned with splendors, it is ok if it is among what Allah loves. As some companions said about the Prophet ﷺ, they asked the Prophet and said, "A man likes to wear beautiful clothes and shoes, is this pride? He said: 'No, Allah is Beautiful and likes beauty".

Arrogance means ridiculing and rejecting the truth and despising people. Arrogance is either to be given the truth and reject it like Iblis who was commanded of the truth but he rejected it, despised people, insulted them, thus,

whoever insults people and thinks that he is better than them in a descendent, money, adornment, or any other form; Allah gave him a beautiful form so he insults other people with lower forms, a color, or others, so whoever thinks that he is high over people in any form is the one who seeks exaltation, "For those who want no exaltation in the land", in anything, even in obedience, he should not be arrogant in it. Rather, he should know that it is a favor from Allah and that it is from His blessings and guidance. This is because guidance belongs to Allah and this is His favor and grace for His faithful servant because He guided him and made him succeed. Therefore, he should not think that he has the favor even in this. "Want no exaltation in the land nor corruption", corruption, corruption includes everything that is against righteousness, so there are people who seek exaltation and others who seek corruption. The ones who seek corruption are like a thief because a thief does not seek exaltation but does corruption, so thievery, fornication, and other sins are among this corruption because those who do not seek exaltation, superiority, arrogance, or corruption are the people of the hereafter. "That is the Home of the Hereafter—We assign it for those who want no exaltation in the land nor corruption……" (Al-Qasas: 83), all sins are caused by corruption. "And the future outcome is for those who are mindful (of God)", the future outcome, the consequence is for those who are mindful. We .ask Allah to make us mindful

يقول الله ﷻ: {تِلْكَ الدَّارُ الآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لا يُرِيدُونَ عُلُوًّا فِي الأَرْضِ وَلا فَسَادًا وَالْعَاقِبَةُ لِلْمُتَّقِينَ}[القصص:83]، {مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلا يُجْزَى الَّذِينَ عَمِلُوا السَّيِّئَاتِ إِلَّا مَا كَانُوا يَعْمَلُونَ}[القصص:84]، {إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَى مَعَادٍ قُلْ رَبِّي أَعْلَمُ مَنْ جَاءَ بِالْهُدَى وَمَنْ هُوَ فِي ضَلالٍ مُبِينٍ}[القصص:85]، {وَمَا كُنتَ تَرْجُوا أَنْ يُلْقَى إِلَيْكَ الْكِتَابُ إِلَّا رَحْمَةً مِنْ رَبِّكَ فَلا تَكُونَنَّ ظَهِيرًا لِلْكَافِرِينَ}[القصص:86]، {وَلا يَصُدُّنَّكَ عَنْ آيَاتِ اللَّهِ بَعْدَ إِذْ أُنزِلَتْ إِلَيْكَ وَادْعُ إِلَى رَبِّكَ وَلا تَكُونَنَّ مِنَ الْمُشْرِكِينَ}[القصص:87]، {وَلا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لا إِلَهَ إِلَّا هُوَ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ}[القصص:88]

says, "That is the Home of the Hereafter—We assign it for those ﷻ Allah .who want no exaltation in the land nor corruptionAnd the future outcome is for those who are mindful (of God)" (Al-Qasas:83), "Whoever has come with a good deed—for him there is better than it, but whoever has come with an evil deed—those who have done evil deeds will only be rewarded for what they used to do" (Al-Qasas:84), "Indeed, He Who ordained the Recital upon you will surely return you to a great place of return. Say, “My Lord knows better who brings guidance and who is the one in evident misguidance" (Al-Qasas:85), "And you did not(even) expect the Scripture would be cast to you yet(it was revealed to you) as a mercy from your Lord, so never be a backup for the deniers" (Al-Qasas:86)"And do not let them bar you from Allah’s signs after they have been sent down to you. And call to your Lord, and never be of those who associate (others with God)" (Al-Qasas:87), "And do not call upon any other god with Allah; there is no god but He. All things perish except His Countenance. Judgment belongs(only) to Him, and to Him you are returned" (Al-Qasas:88).

These verses are at the end of the Surah of Al-Qasas, this Meccan surah while the Muslims were weak and in ﷺ which was descended upon the Prophet .hardship and distressYet, they remained patient due to Allah's promise of victory and empowerment. Allah descended from this surah, Surat Al-Qasas, which reveals the matter of Musa ﷺ who started his life as an infant chased by a knife. Besides, it revealed the case of the children of Israel who were overpowered by the people of power and rage, the people of Pharaoh. While they were upon this humiliation and insult, Allah wanted to favor them, "Thus We are willing to favor those who were deemed weak and oppressed in the land and to make them leaders and to make them the inheritors" (Al-Qasas:5). "and to establish them in the land and to show Pharaoh and Hamān and their troops from them the very thing they used to fear" (Al-Qasas:6), Allah narrated the events of the story until His promise was fulfilled in Musa and his people. Thus, Allah empowered them and raised

them, and destroyed the people of Pharaoh. As if Allah is saying to His Prophet and believers that your matter will be as the Musa matter who grew up among those weak people. Look how Allah fulfilled His promise and destroyed the unjust people. Likewise, He will fulfill His promise and victory to His Prophet ﷺ and the believers.

Allah says at the end of this Surah after He narrated about the matter of Qarun who was from Musa's people, yet, he oppressed them and Allah provided him with these treasures. Qarun's story is the minimized version of the people of Pharaoh; this is an individual while those are a nation. Yet, the same matter, arrogance and haughtiness upon the earth and exulting with what Allah provided them with grace. Then, warning and alerting them; they get warned and alerted, yet, they do not listen. Thus, Allah destroys them, Allah destroys Qarun in front of the sights. He says, "So We caused the earth to swallow him and his home, then he had no battalion to support him apart from Allah, and he was not of those who could help themselves" (Al-Qasas:81). Allah says, commenting on the case of Qarun and commenting after that on the case of Musa. He says, "That is the Home of the Hereafter—We assign it for those who want no exaltation in the land nor corruption. And the future outcome is for those who are mindful (of God)" (Al-Qasas:83), the Home of the hereafter; winning Allah's heaven and pleasure. Allah prepared it and subjected it to the one who does not seek exaltation in the land. Exaltation by being proud of their treasures, power, position, and what Allah provided them with. Yet, they do not attribute the grace in which they are to Allah. Nor corruption, with any kind of corruption from killing, stealing, robbing, oppression, all of this is considered to be of corruption. So, those who do not seek exaltation in the land nor corruption are the people of faith to whom Allah subjected the Home of the hereafter. "And the future outcome is for those who are mindful (of God)", in every matter; the outcome, the consequence, the end of the matter is to the mindful in the world and the hereafter. In the world, look at

the consequence of the people of faith and the consequences of the people of infidelity and stubbornness. "And the future outcome is for those who are mindful(of God)", the happy and good outcome is always to the mindful people, to the ones who fear Allah.

Then, He says, "Whoever has come with a good deed—for him there is better than it", this is the rule of reward from Allah to those and these because the creation is all of Allah's servants and He treats each of them according to what they deserve. He says, "Whoever has come with a good deed—for him there is better than it", whoever has come with a good, came with it, did it; the good is the good deed. And everything that Allah commanded like believing only in Him and fulfilling His laws from establishing prayers, fasting, zakat, and Hajj, all of these Islamic laws are good deeds. So, whoever has come with a good, there is better than it for him. He will have better than that of a reckoning. As for the reward, it is not equivalent, nor parallel to good because it is provided by Allah. Yet, reckoning means that Allah reckons him for the better of his good. A person does it as one good, yet Allah reckons him with ten good. As He says, "Whoever has come with a good deed—for him there is better than it, but whoever has come with an evil deed—those who have done evil deeds will only be rewarded for what they used to do"(Al-Qasas:84). Bad deeds are not doubled; as for the good deeds, it is multiplied from ten to seven hundred times to doubly that only Allah knows. As He says regarding spending, "The parable of those who spend their wealths in the way of Allah is that of a grain that has germinated seven ears; in each ear are a hundred grains. For Allah multiplies for whom He wills. And Allah is All-Embracing, All-Knowing"(Al-Baqarah:261). And He says, "Indeed, the patient ones will be rendered their reward in full without measure", that is, without being measured. So, whoever comes with good, Allah says that he will get what is better than measuring and reckoning. He spent a dinar, Allah rewarded him as if he spent ten dinars; he prayed a prayer, Allah rewarded him as if he

prayed ten prayers. Therefore, it came in the hadith, "They are five in deeds, yet, fifty in reward". There are five in deeds regarding prayers, yet, fifty in reckon. Allah reckoned them as if the believer prayed fifty prayers out of the obliged five prayers and this is of His kindness. As if the reward he gets is not equivalent to the deed

For example, who says "Glory is to Allah", a word that is light upon the tongue, yet, it is beloved to the Most Merciful. Allah rewards it with a great matter, "... while abiding deeds of righteousness are more rewardable by your Lord and worthier of being hoped for"(Al-Kahf:46), Glorified is Allah, praise is for Allah, and there is none worthy of worship but Allah. Whoever says Glorified is Allah, Allah plants a plant for him in heaven, a tree in heaven. Whoever recites "Say, “He is Allah, the Uniquely One"(Al-Ikhlas:1), ten-time, Allah builds for him a home in heaven. Reciting, "Say, “He is Allah, the Uniquely One"(Al-Ikhlas:1), ten times which is of no effort, little in terms of work, yet, it is praising Allah. And when he mentions Allah and praises him with this good praise, He provides a great reward from Him as payback for this praise. Thus, heaven is a reward from Allah, a favor from Him which is not equivalent to the deed. This reward of this deed is not like the worldly reward regarding what people reward each other with. For example, the doctor gives you advice regarding an illness, and you give him an amount of money; this is equivalent to this matter. A worker works for you a day, and the wage for this day is ten dinars or twenty dinars, this is appropriate. This reward is appropriate for this work, for worldly work ... No, if we assume, for example, in worldly work that a worker works a day; organic or muscular. He works one-day digging for agriculture. Likewise, in industry, then he is given millions of millions of millions of dinars. There is no doubt that this, in worldly standards, is not equivalent. This reward is not equivalent to the work. Rather, this is an unequal reward. For example, it may be the one who gives a million dinars for work, that he gives a person who worked for an hour and

gives him a million dinars, this has given him a favor of his own. This is favor and kindness.

"while to Allah belongs the highest example", The hereafter reward from Allah is heaven which is not a price for the work that a person does because the work of a person, whatever it is, is like staying up for Him a full night in prayer, fasting a day, this is a limited effort in limited times. Yet, Allah gives for it an unlimited reward, a reward that has no reckoning. This is a favor from Him and it is not equal to the work. Rather, all good deeds of man are not equivalent to a blessing from the blessings of this world. The blessings of the world of hearing, sight, and power that Allah has given us, as well as livelihood. There is no doubt that whatever it is the work of a person, is not equal to what Allah has bestowed upon him of these blessings in this world. As Allah God said as an example in the matter of Ibrahim, "... and brought him his reward in the Earlier (Life). And indeed, he is in the Hereafter among the righteous"(Al-'Ankabut:27). and brought him his reward, Ibrahim's reward, who fulfilled all that Allah commanded him of. As He says regarding Ibrahim, "and of Abraham who fulfilled (conveying the commandments)" (An-Najm:37), in everything that He commanded him. "And recall when Abraham was tried by his Lord with certain words and he fulfilled them", with certain words, with commands; sacrifice your son, and he went to do it. Leave your son and his mother in this barren place and he did. Destroy these idols and he did. Stay firm when people gather wood to burn you and he did. And he said Allah is sufficient for me, and what an excellent Trustee, he said this and placed his trust upon Allah while he was alone. Do what Allah commands you off, go and emigrate and he did. He did all that Allah commanded him with severe words, and he raised for Allah. There is no doubt that Allah blessed him in the world with great blessings for he was from the rich ones of the people of faith. Further, he had a great number of worldly provisions and blessings. Besides, Allah granted him a son. Allah says regarding Ibrahim, "and brought him his

reward in the Earlier(Life)"; he took his reward for his good deeds in the earlier life. Yet, "And indeed, he is in the Hereafter among the righteous", what Allah kept for him of reward and the blessings of the hereafter. For sure this matter is a gift from Allah as Allah says about heaven, "a repayment from your Lord, a measured gift"(An-Naba:36). So, it is a gift from Allah, a reward for the work. So, whoever did a lot of deeds to Allah, Allah provides him with lots of gifts out of His favor. And whoever did little of deeds, he will also get what is suitable for this work of gifts from Allah.

The witness is that Allah's saying, "for him there is better than it", the better does not mean that the reward of heaven is better than the good that he did... No, he will get better than it in terms of reckoning; the good is recorded for him ten to seven hundredfold to doubly. Yet, the hereafter reward is not similar to anything; it is not repayment for any deed of the deeds that a faithful servant does in the world. Heaven is not repayment for the good deed, rather, it is a gift from Allah and a reward from Allah for His faithful servants. We ask Allah to make us from His faithful servants. "Whoever has come with a good deed—for him there is better than it, but whoever has come with an evil deed—those who have done evil deeds will only be rewarded for what they used to do"(Al-Qasas:84). This is the reckoning of Allah for those who do an evil deed. whoever has come with an evil deed, an evil deed is a bad deed. It is called an evil deed because it is bringing evil upon its owner. So, all that Allah forbids is considered to be evil deeds. The highest of these evil deeds is disbelief in Allah, and the lowest may be the defrauders of a seed, slandering, a joke, a wink. Whoever comes with an evil deed, Allah does not reckon him except with something like it. First of all, He does not multiply it, the evil deed is not multiplied. Then, the punishment with which he gets punished in the Hereafter, even if it is a severe punishment, it is equivalent to the deed; equivalent to the crime. He says, "Indeed, the Day of Decision has been appointed"(An-Naba:17), "the day when the Trumpet is blown,

and you come in crowds"(An-Naba:18), "and the sky was opened up and became gateways"(An-Naba:19), "and the mountains were set in motion and became a mirage"(An-Naba:20), "Indeed, Hell has been lying in ambush"(An-Naba:21), "a destination for those who exceed all limits"(An-Naba:22). Lying in ambush, that is, it is in an ambush. a destination for those who exceed all limits, a destination to which they will return. "Where they remain for eons"(An-Naba:23), they remain in it, they stay in it. For eons, long eons of time. An extended period of time that does not end. "Tasting therein neither coolness nor drink"(An-Naba:24), this long stay and constant abode where they will remain. Further, they do not pass through an hour in which they rest and taste a thing of coldness or drink from which they can benefit. "Tasting therein neither coolness nor drink"(An-Naba:24), that is, a cold drink that benefits them. Rather, they only drink scalding water and purulence... Yes, this is their drink.

"Tasting therein neither coolness nor drink"(An-Naba:24). He says, "except scalding water and purulence"(An-Naba:25), scalding water and purulence are not a cold drink, rather "except scalding water and purulence"(An-Naba:25). This is an impure drink, fiery, from their pus, from their purulence, from the Zaqqum; this is their drink. Then, He says, "a fitting repayment"(An-Naba:26), repayment, that is, this is the repayment over their sins. Fitting, fitting this sin. That is, it is equivalent to it and is not more nor greater than the sin... No, "a fitting repayment"(An-Naba:26), "for they were not expecting any reckoning"(An-Naba:27), "and they disbelieved Our signs with utter disbelief"(An-Naba:28), This is the sin. Those who disbelieved the signs of Allah. That is, they turned them and denied them after knowing that it was true. With utter disbelief, disbelief after another. Thus, Allah's reward for the unbeliever is a reward fitting to the sin. Nevertheless, it is not wrongfulness from Allah to multiply for them a punishment they do not deserve, but the punishment of the unbeliever he deserves and it is completely fitting with the sin that he committed,

God forbids. "... but whoever has come with an evil deed—those who have done evil deeds will only be rewarded for what they used to do"(Al-Qasas:84), that is, they will not be rewarded except with what they did. And what it means is that He does not burden them with the sins of others and they do not get tormented with a torment that is more than the sin that they committed. Rather, their punishment is fitting to their sin, God forbid from their condition.

Then, He says to His Messenger, "Indeed, He Who ordained the Recital upon you will surely return you to a great place of return", this comes at the end of this surah, Surat Al-Qasas, in which it narrates that Musa left Egypt, left it fleeing by his own, after he was told, "... the chiefs are conspiring to kill you, so get out; I am indeed one of those who seek to advise you"(Al-Qasas:20), "So he went out of it, fearful(and) vigilant; he said, “My Lord, deliver me from the unjust people"(Al-Qasas:21). Then, he stayed in Midian, which he did of time. Then, he returned after that to Egypt so that Allah would make him loyal to his people and so that he would leave with the children of Israel from Egypt with a strong hand. And to let them out to the honored land to worship Allah. He entered Egypt for the second time as a savor.

And Allah said to him, "... By no means! So go, with Our signs; We are with you, listening"(Ash-Shu'ara:15). And Allah said to him and Harun, "you and those who follow you will be the overcomers", and it was that Allah made him overcome at the end. This surah was descended upon the Prophet while he was in Mecca in a state of weakness, and death and killing were waiting for them from the disbelievers. And the chiefs, as well, were commanding his kill. "And recall: the deniers scheming against you to imprison you or kill you or evict you. And they scheme and Allah schemes, but Allah is the best of schemers"(Al-Anfal:30). Quraish was confused and constantly thinking about how to eliminate this religion, how can they eliminate this religion? They practiced many kinds of repulsion from the path of Allah and from trying to kill the religion of Allah. Like

intimidation, threats, and torture for everyone who believed in the Prophet ﷺ. Everyone who had a believing relative from the disbelievers took his relative and tortured them and abused them. Besides, being displaced on earth humiliates the oppressed who have no support or protection from slaves and servants. They were hurt by great harm, such as Bilal Ibn Rabah, Ammar Ibn Yasser, and Sumaya Umm Ammar, those who had no support and were slaves, so, they humiliated them with the utmost humiliation and killed those who did from them as Sumaya.

And the Prophet ﷺ used to wait for what they were waiting for in his order. The Prophet had a band of Bani Hashem and Bani al-Muttalib who were with him and protected him as much as they could from the harm of the disbelievers. Yet, the disbelievers were always thinking until they decided at the end of the matter to gather a group of young men and hit him with the hit of one man from among Quraish and from the Arab tribes. So that if they killed him and hit him the hit of one man, the one who killed him would not be known and so that his blood would be dispersed among the tribes.

As a result, Bani Hashem and Bani al-Muttalib do not have only one opponent to fight for the sake of the Prophet, rather, they have tens of those who wanted to kill him, so the blood of the Prophet is dispersed and wasted by that, and the religion ends with that. In the meantime, the disbelievers think of this to eradicate this religion and nullify it, Allah says to His Messenger after this, after he narrates this story, the story of Musa who started from weakness to strength. Allah says to His Messenger, "Indeed, He Who ordained the Recital upon you will surely return you to a great place of return", Ibn Abbas says, "will surely return you to a great place of return", which is that you will return to Mecca. A great place of return and this includes saying that he will leave Mecca. And he will also flee with his religion after the disbelievers announce that they fought him and that they gathered the group to kill him. Further, the group sat at the door of the Prophet ﷺ waiting for him to come out to hit him with the hit of one man.

So, the Prophet went out from their midst and migrated with his faithful companion Abu Bakr Al-Siddiq to Medina. Allah rescued him, and then history passed until Allah willed that the Prophet returned in the eighth year of his migration to Mecca, conqueror and victorious, and with him ten thousand Muslims whom Quraysh are not capable of facing. And they entered Mecca from its sides, from here and from that in a form that all the armies entered at once, and it fell into the hands of the disbelievers of Mecca and obeyed the matter.

Allah says to His Messenger ﷺ that He will fulfill His command upon them and those. "Indeed, He Who ordained the Recital upon you", the One Who ordained the Recital upon the Prophet is Allah. He ordained, that is, He descended it upon him. And the Recital revealed commands to the Prophet ﷺ, starting with, "Recite: In the name of your Lord Who created" (Al-'Alaq:1). Then, after that, came the commands, "O you shrouded(in your mantle)"(Al-Muddaththir:1), "stand up and warn!"(Al-Muddaththir:2), "And your Lord glorify!"(Al-Muddaththir:3), "And your clothes purify!" (Al-Muddaththir:4), "And abominations forsake!"(Al-Muddaththir:5), "And show no favor, seeking self-gain!"(Al-Muddaththir:6), "And to your Lord endure patiently!"(Al-Muddaththir:7). Commands came to the Prophet ﷺ. This Recital was descended with Allah's commands with which He commanded His Prophet to raise with this religion. "So proclaim openly what you are commanded and disregard the polytheists"(Al-Hijr:94), and proclaiming is announcing. That is, announce this and tell them about it. And announcing this is announcing that they are disbelievers and that they are away from the Lord's path. And that Allah's path is, "And (know that) this is My path, straight, so follow it. And do not follow the(other) ways, lest they divert you from His way. All this He has enjoined upon you, that you may be mindful(of God)"(Al-An'am:153), so, he called them to the Lord's path and told them that what they are in is infidelity and that they must leave it. Leave what your fathers used to worship and worship only Allah with no

partners because Allah obliged upon you to follow the commands of this religion. Allah says to him, "Indeed, He Who ordained the Recital upon you", that is, obliged His commands upon you and descended this Qur'an and obliged what it includes of commands upon you. "will surely return you to a great place of return", He Who will return you to Mecca. To a great place of return, a certain place. And that it is a recorded and calculated matter from Allah and He will return you. This is the right saying of this verse.

And some interpreters said that "will surely return you to a great place of return", referring to the hereafter. That is, "Indeed, He Who ordained the Recital upon you will surely return you to a great place of return", the hereafter place and you will see what Allah afflicts the stubborn disbelievers with. And the Prophet ﷺ will be the witness upon his people, as He says, "So how will it be when We bring forth a witness from every community and We bring you forth as a witness over all these?"(An-Nisa:41), "On that day, those who denied and disobeyed the Messenger wish that the earth would be leveled with them, for they conceal nothing from Allah"(An-Nisa:42). Allah will resurrect the Prophet ﷺ with his people. All nations will be resurrected and each Messenger will be resurrected with his people witnessing upon it... Yes, there is no doubt that this saying is the truth regarding resurrecting the Messengers, "We will most surely ask those to whom messages were sent, and We will most surely ask the emissaries"(Al-A'raf:6), "Then We will most surely relate to them with knowledge, for We were never absent"(Al-A'raf:7). There is no doubt that this will be. Yet, the interpretation of the verse in the sense which Ibn Abbas said, is the true interpretation because this is an increase in meaning. An increase in the meaning of the verse, and that Allah will return His Messenger ﷺ to Mecca after he leaves it. So, it indicates that he will leave it and Allah will return him to Mecca, conqueror and victorious. Besides, concerning this verse, this is a witness that this Qur’an is from Allah because how the Prophet would be able to know that he

will leave Mecca and how he would know that he will return to it again conqueror and victorious? All of this is from the knowledge of the unseen that only Allah knows.

"Indeed, He Who ordained the Recital upon you will surely return you to a great place of return. Say, “My Lord knows better who brings guidance and who is the one in evident misguidance"(Al-Qasas:85), tell them, O Muhammad. "My Lord knows better who brings guidance and who is the one in evident misguidance", this is the second time in which Allah displays this two-sided division; who is deluded and who is guided from us? Allah knows best. And there is no doubt that the one who came with guidance is the Messenger Muhammad ﷺ. While those denying polytheists are deluded. Yet, he left the matter here and that its knowledge and command is to Allah so that they might fear, reconsider, and revise again into their case, that is, who is guided from among us? Us or Muhammad ﷺ because they used to think that they are the guided ones by following the religion of their fathers and grandfathers. And that this is Ibrahim’s religion and faith. And that the Prophet is not but a denier and a disbeliever. He denied and disbelieved their religion and came with what is not known as Abu Jahl on the day of Badr said, O god! He spread hatred upon us, brought us with what we do not know, so destroy him. Thus, he supplicated against himself. Yet, he supplicated this assuming that Quraysh is the closest to Allah, and it is the one who adheres to His religion and they are the people of his House. And that the Prophet Muhammad is the farthest from His Lord and he is the one who brought his people with what they do not know. So, He said, "If you desire a conquest, then the conquest has come to you", if you request conquest, you ask for conquest from Allah and ask for ruling then the conquest has come to you. "... and if you desist, it would be better for you. But if you return, We will return; and your battalion, however numerous, will not avail you in anything. And(know) that Allah is with the believers"(Al-Anfal:19). The witness is Allah's saying "My Lord

knows better who brings guidance and", me or you. "and who is the one in evident misguidance", from me and you. That this might establish in your hearts a kind of reconsideration and revising the matter; who among us is upon guidance? "Say, “My Lord knows better who brings guidance", say to them, to those criminal disbelievers and polytheists. "My Lord knows better who brings guidance", and the one who brought guidance is the Messenger Muhammad ﷺ, this is the guidance path. "and who is the one in evident misguidance", and the one in the evident misguidance the clear and obvious are those disbelievers who were in delusion from the truth. Evident, clear, that is obvious with no suspicion.

Allah ﷻ says, (Most certainly, the One Who has ordained the Quran for you will ˹ultimately˺ bring you back home ˹to Mecca˺. Say, “My Lord knows best who has come with ˹true˺ guidance and who is clearly astray.”(85) You never expected this Book to be revealed to you, but ˹it came˺ only ˹as˺ a mercy from your Lord. So never side with the disbelievers ˹in their disbelief˺.(86) Do not let them turn you away from the revelations of Allah after they have been sent down to you. Rather, invite ˹all˺ to ˹the Way of˺ your Lord, and never be one of the polytheists. (87) And do not invoke any other god with Allah. There is no god ˹worthy of worship˺ except Him. Everything is bound to perish except He Himself. All authority belongs to Him. And to Him you will ˹all˺ be returned. (88)) [Al-Qasas: 85-88]

These are the last verses of the Surah of Al-Qasas, where Allah tells His servant and messenger, Muhammad ﷺ, that He will ultimately bring him back home saying, (Most certainly, the One Who has ordained the Quran for you). Allah has ordained the Quran for His messenger with what its commands, and what that entails of adhering to its commands, calling for its path, showing its path to the disbelievers, showing them their delusion, and explaining to them that what they follow is nothing but falsehood, as a result of which he will suffer from their enrage. Allah has ordained that for him and told him that (the One Who has

ordained the Quran for you will ˹ultimately˺ bring you back home ˹to Mecca˺.) The one Who has ordained this for you is the Lord, in Whose Hands is the authority over all things, and He will ultimately bring you back home to Mecca. These verses were revealed to the prophet when he was in a state of weakness with the group of believers from Mecca, awaiting him what the disbelievers conspired to kill him. (And ˹remember, O Prophet,˺ when the disbelievers conspired to capture, kill, or exile you. They planned, but Allah also planned. And Allah is the best of planners.) [Al-Anfal: 30] The disbelievers conspired against the prophet ﷺ, yet Allah saved him from them. They ended up totally empty-handed; they could not kill him. Allah planned things for the prophet to come back to Mecca with ten thousand people, victorious over Mecca. Allah eradicated the state of the disbelievers from Mecca and strengthened the bases of His religion and His messenger ﷺ in it.

The Quran was revealed to the prophet when he was in that state, and Allah told him that He (will ˹ultimately˺ bring you back home ˹to Mecca˺). It was said that these verses were revealed to the prophet when he was out of Mecca, and Allah told him through these verses that He will bring him back to it. Tell them, (O Muhammad), that ("My Lord knows best who has come with ˹true˺ guidance and who is clearly astray."), so that they might come back to their senses and know who actually has come with the true guidance. The one who has come with true guidance is His servant and messenger, Muhammad ﷺ, and the ones that are clearly astray are those disbelievers.

Then, Allah ﷻ says indicating the truth to them, (You never expected this Book to be revealed to you, but ˹it came˺ only ˹as˺ a mercy from your Lord….) [Al-Qasa: 86]; you never expected or wished for this Book to be revealed to you. The prophet spent forty years of his life knowing nothing about this religion, the religion of Allah, and the religions of the previous prophets, nor did he know any of the facts that came in it, including the description of the attributes of Allah, the

description of His paradise, His Fire, His angels, as well as the details about the previous messages. The prophet had not had any idea about any of these details and had never said anything about such details so that it would be proof to them. The one who was revealed to after forty years and came to these great details about the attributes of the Lord and what believing in Him means, about His angels, Books, and His messengers, the description of the Day of Resurrection, and pointing out His visible signs in this universe and His creation, the secrets of which people only know little about. Allah shows in this revealed Quran the secrets of His creation, like secrets of the plants, the heavens, and the earth, all are detailed in the Quran from the knowledge of Allah ﷻ and His divine Wisdom. So, how the prophet ﷺ would know such details! As Allah says, (You ˹O Prophet˺ could not read any writing ˹even˺ before this ˹revelation˺, nor could you write at all. Otherwise, the people of falsehood would have been suspicious.) [Al-'Ankabut: 48] The prophet could not read nor write; he never wrote anything nor did he know anything about the previous messengers to tell others about them. Rather, he was an uneducated man that could not read or write and had no knowledge about what (he taught later). (You never expected this Book to be revealed to you…) He never expected nor did he seclude himself in the cave of Hira' praying to become a prophet. It was granted for him as a favor and a mercy from Allah without him expecting or hoping to get it, and without him knowing anything about the previous messages.

"You never expected this Book to be revealed to you, but ˹it came˺ only ˹as˺ a mercy from your Lord….". This means that the revelation of this Book came only as a mercy from Allah; mercy for His servant and messenger, Muhammad ﷺ, to be guided by Allah to this religion, to be chosen to be one of the messengers and the last messenger, and to be favored with what Allah favored him with, above the other messengers, of great virtues and being sent to the whole world. (Blessed is the One Who sent down the Standard to His servant, so that he

may be a warner to the whole world.) [Al-Furqan: 1] He sent him to all the nations from the time he was sent and till the Day of Resurrection, as a warner to warn you from it. He was sent with this message, the message of the Lord of the worlds, which He sent to the whole world through this prophet. He was chosen to deliver the message of the lord of the worlds. (Blessed is the One Who sent down the Standard to His servant, so that he may be a warner to the whole world.) This distinguishing Book was sent as a warner to the whole world through this prophet. It is a mercy from Allah for this prophet to favor him with this great favor and in this way, and His favor for him when He granted him the good reputation and remembrance and granted him high status. Also, what this Quran included is mercy for the whole world. (We have sent you ˹O Prophet˺ only as a mercy for the whole world.) [Al-Anbya: 107] The Quran was sent as a mercy to the whole world because it is a guidance, a statement, and a clarification of the right path to them, which Allah sent as a mercy for His believing servants (…….This ˹Quran˺ is an insight from your Lord—a guide and a mercy for those who believe.") [Al-Araf: 203] It is an insight and a mercy from Allah to believing servants.

(You never expected this Book to be revealed to you, but ˹it came˺ only ˹as˺ a mercy from your Lord….). This means that the revelation of this Book came only as a mercy from Allah to the whole world, as well as sending the prophet as a mercy from Him. (We have sent you ˹O Prophet˺ only as a mercy for the whole world.) [Al-Anbya: 107] (So never side with the disbelievers ˹in their disbelief˺), this is the advice and command of the Lord to him. (So never side with the disbelievers ˹in their disbelief˺). Al-Zahir, a supporter, comes from Zahr (back), as if the supporter supports and protects the back of the supported one. So, never side with the disbelievers means never supporting them with any matter related to their faith; the prophet came to destroy their faith not to support them. He says to him, (so never side with the disbelievers). Even not addressing their disbelief, is considered to be supporting them, so Allah prevented him from

inclining, even a little bit, to any of their sayings or deeds. As He says, (Had We not made you steadfast, you probably would have inclined to them a little) [Al-Isra: 74], He also says, (And do not be inclined to the wrongdoers or you will be touched by the Fire….) [Hud: 113] This is a prohibition from Allah to His messenger even though Allah knows that His messenger would never be a supporter of the disbelievers, yet it is meant to be learned by all the believers; do not side with the disbelievers on anything. Do not side with them to destroy this religion and to kill Muslims by supporting them or by not addressing the false they are on. Rather, do not even incline to any of their sayings or deeds which contradicts this religion, (so never side with the disbelievers). This is a mercy from Allah given to you, so take the whole of it, leave the religion of the disbelievers, and do not support them in anything.

"Do not let them turn you away from the revelations of Allah after they have been sent down to you…". Do not let them turn you away is a prohibition from Allah to His messenger from being turned away by the disbelievers. Being turned away, or being prevented, from the revelations of Allah, which means, being turned away from believing in them and adhering to them after they have been sent down to you and after it became a standing proof which the prophet delivered, as He says, (O Messenger! Convey everything revealed to you from your Lord. If you do not, then you have not delivered His message. Allah will ˹certainly˺ protect you from the people….) [Al-Ma'ida: 67] These verses have been revealed to you and have become obligatory for you; you need to adhere to them and make sure you are not turned away from any of these verses from the Lord. (Do not let them turn you away from the revelations of Allah after they have been sent down to you...); it becomes obligatory to you. (Rather, invite ˹all˺ to ˹the Way of˺ your Lord); make your invitation to be to the Lord, not to anyone else, as the invitation of the prophets is but to Allah. So, invite people to your Lord, not to anyone else, not to fanaticism, patriotism, nationalism, or anything

else. An invitation to Allah, to believe in Allah only; O people, bear witness that there is no god but Allah, so you may prosper. He invites them to worship only Allah; it is an invitation to Allah, to worship only Him and no one else besides Him, and to believe in Him only and work for His sake only. Indeed, all the ways of worship are an invitation to Allah; when he calls them for prayer, he invites them to Allah, for praying includes obeying Allah and remembering Him. When he invites them to fast, he invites them to Allah. As well as when he invites them to remember Allah, be kind to their parents, be good with their neighbors, be honest and faithful, all of this is an invitation to Allah. (Rather, invite ˹all˺ to ˹the Way of˺ your Lord). Inviting to anything that Allah commanded is an invitation to Allah, so invite to Allah. (And surely you are calling them to the Straight Path) [Al-Mu'minun: 73] (The Path of Allah, to Whom belongs whatever is in the heavens and whatever is on the earth. Surely to Allah all matters will return ˹for judgment˺.) [Ash-Shu'ara: 53]

Here, Allah tells the prophet to make his call to Allah alone, (Rather, invite ˹all˺ to ˹the Way of˺ your Lord), and this is to teach and guide everyone who calls to Allah, to limit his invitation to be to Allah, not to a specific party or group, nor a specific person. Rather, his call must be to Allah alone, not to anyone else, and the call to Allah includes everything that Allah commanded, like praying, fasting, paying alms-tax, performing Hajj, being kind to one's parent, being good to one's neighbors, being good to the people of knowledge and following their recommendations as long as it does not lead to disobeying Him. All of this is considered to be a call to Allah because, in the end, it is a call to Him. (Rather, invite ˹all˺ to ˹the Way of˺ your Lord, and never be one of the polytheists); this is a prohibition from Allah, saying to him, (and never be one of the polytheists), who associate others with Allah. There are different types of polytheism; there is polytheism in His divine Being, which is the worst type of polytheism, such as believing that He has a son. Allah has no part of Him, has no son, rather He is the

One, the only, the Self-Sufficient, Who has no equivalent nor a partner. If He has a son, He would have an equivalent, for the son is from the father. Exalted be He above that! Allah is the One, the Only, the Self-Sufficient, Who has no equivalent, no partner, and no equal. Allah created everything in pairs, which means every created thing has an equal and an equivalent. For example, there are so many angels that no one knows their number but Allah; it is not one single angel that has no equivalent in his attributes. Rather, he has other angels that have his attributes. The same is applicable to human beings, you as a human being have so many other humans like you, as well as trees, the heavens, the earth, the planets, the stars, and everything that Allah created has an equivalent in its attributes, shape, and color. However, Allah is the Only One in His self, there is no one like Him in existence. So, it is the extremist of polytheism to claim that there is an equivalent to Allah, to claim that He has a son, an equivalent, even if they claim that this equivalent is less divine than Him.

Just like the Arab who used to claim that the angels are the daughters of Allah, but they are not like Allah. They believed that Allah owns them and that they do not own anything; they believed that the kingdom is His, not theirs, yet they believed that they could intercede with Him and that they are from Him. (Still the pagans have made some of His creation out to be a part of Him), from His creation, not His offspring, (Still the pagans have made some of His creation out to be a part of Him) [Az-Zukhruf: 15] Allah does not have a son, which is what the Christians believe. The Christians believe that Isa is the son of Allah, that he has His divine being, Exalted be Allah high above that. Indeed, this is the worst type of polytheism. The other type is polytheism in His attributes; those polytheists believe that someone else has the attributes of Allah, for example, they are all-hearing without any barriers just like Him. All creations Allah created with attributes suitable to them, and Allah has attributes that suit His divine Being. For example, the qualities and attributes of an angel are suitable for an angel. Allah

granted them some powers that are different from those of a human as they have greater powers than humans, such as the power to lift mountains and whole villages. (And ˹remember˺ when We raised the mountain over them as if it were a cloud) An angel could eradicate a mountain from its place and raise it over the Children of Israel, which were about a million in number, place it above their heads and tell them to believe. ("Hold firmly to that ˹Scripture˺ which We have given you and obey," they answered, "We hear and disobey.") This is an ability that no human being has; to eradicate a mountain like that. This is one of their attributes; each creature has attributes suitable for it, yet they cannot be equivalent to the attributes of the Lord, as Allah says about Himself, (They have not shown Allah His proper reverence—when on the Day of Judgment the ˹whole˺ earth will be in His Grip, and the heavens will be rolled up in His Right Hand. Glorified and Exalted is He above what they associate ˹with Him˺!) [Az-Zumar: 67] If Allah enabled an angel to eradicate a mountain from its place and raise it, to lift a whole village and turn it upside-down above the heads of its people, then nothing could be compared to the Powers of the Lord. The power of the Lord is way greater than this, there is no doubt that one cannot compare the powers of the Lord to the power of an angel, no matter how great that angel's power is, as the prophet said, (I have been permitted to tell about one of Allah's angels who bears the throne that the distance between the lobe of his ear and his shoulder is a journey of seven hundred years.) This is an angel, and the distance between his earlobe and his shoulder is a journey of seven hundred years. If a bird keeps flying all that time, it would not be able to reach it, so imagine how tall he would be. Yet, the Lord is still greater than that; He is greater than all His creation. The heavens, the earth, the Throne, etc., everything is almost nothing compared to Him. (They have not shown Allah His proper reverence—when on the Day of Judgment the ˹whole˺ earth will be in His Grip, and the heavens will be rolled up in His Right Hand. Glorified and Exalted is He above what they associate ˹with Him˺!)

This type of polytheism, associating others with God in His attributes, like saying one hears or sees just like Allah does, or claiming that one has an attribute of the Lord's is false. Allah has attributes and powers that no one else has, like creating. Only Allah can create, no angel or any other creature can create; Allah is the Creator of everything. Another example is managing the affairs of the creatures, whether it was obligatory or voluntary. Obligatory management is like giving life and causing death, a human is given life and caused to die obligatorily, not based on his will or choice. No one has given life to himself, and no one can cause death by his choice, rather a human is given life and caused to die obligatorily. Also, voluntary management, like laughing, crying, going, coming, being rich or poor, all of this seemingly voluntary management of affairs, is done by Allah. (Allah is the Creator of all things, and He is the Maintainer of everything.) [Az-Zumar:62], He is the Maintainer of everything. (Say, ˹O Prophet,˺ "O Allah! Lord over all authorities! You give authority to whoever You please and remove it from who You please; You honour whoever You please and disgrace who You please—all good is in Your Hands. Surely You ˹alone˺ are Most Capable of everything.(26) You cause the night to pass into the day and the day into the night. You bring forth the living from the dead and the dead from the living. And You provide for whoever You will without limit."(27))[Al-Imran: 26-27] (and that to your Lord ˹alone˺ is the ultimate return ˹of all things˺.(42) Moreover, He is the One Who brings about joy and sadness. (43) And He is the One Who gives life and causes death.(44) And He created the pairs—males and females—(45) from a sperm-drop when it is emitted.(46) And it is upon Him to bring about re-creation.(47) And He is the One Who enriches and impoverishes.(48) And He alone is the Lord of Sirius. (49) And He destroyed the first ˹people of˺ 'Âd,(50) and ˹then˺ Thamûd, sparing no one.(51) And before ˹that He destroyed˺ the people of Noah, who were truly far worse in wrongdoing and transgression.(52) And ˹it was˺ He ˹Who˺ turned the cities ˹of Sodom and Gomorrah˺ upside down.(53) How overwhelming was what covered ˹them˺! (54)

Now, which of your Lord's favours will you dispute?(55)) [An-Najm: 42-55] This is all done by Allah.

(Allah is the Creator of all things, and He is the Maintainer of everything.) [Az-Zumar:62] This is an attribute of His and whoever believes that other share this attribute of creating with Him, has associated others with Him. Also, only He manages the affairs of His creation, including the affairs of the animals, and however thinks that humans choose what they want to do by themselves, that this is not controlled by Allah, and has associated others with Allah. This is why those who follow Qadariyah are considered to be polytheists. Those who follow Al-Qadariyah believe that humans choose and manage their deeds. No, a human cannot create his actions, rather Allah is the Creator of everything. This is another type of polytheism. The third type of polytheism is through worship. Allah has commanded certain deeds to be done by His servants for His sake alone, not to anyone else; one prays to Allah alone and sacrifices to Him alone. (So pray and sacrifice to your Lord ˹alone˺.) [Al-Kawthar: 2] Also, one fasts for Allah, pays alms-tax, and performs Hajj to Him alone. (Complete the pilgrimage and minor pilgrimage for Allah.) These acts of worship Allah has commanded to be done for Him alone, so whoever performed these acts of worship to another, like bowing, prostrating, or standing to an idol or a false god, would have done what must have been done to Allah to another. This is polytheism by associating others with God in worship; no one must be worshiped but Him. (For your Lord has decreed that you worship none but Him); has decreed means has commanded and ordered, that you must worship none but Him.

Allah here says to His messenger ﷺ, (and never be one of the polytheists); beware of becoming a polytheist. The warning here is to the prophet, yet it is not to him alone, rather to the whole nation. When the prophet is warned, it is a warning to the whole nation; no one is allowed to be a polytheist. (It has already been revealed to you—and to those ˹prophets˺ before you—that if you associate

others ˹with Allah˺, your deeds will certainly be void and you will truly be one of the losers.(65) Rather, worship Allah ˹alone˺ and be one of the grateful.(66)) [Az-Zumar: 65-66] (Do not set up any other god with Allah, or you will end up condemned, abandoned.) [Al-Isra: 22] (……And do not set up any other god with Allah ˹O humanity˺, or you will be cast into Hell, blameworthy, rejected.) [Al-Isra: 39] This is Allah's speech to His messenger and all messengers. (It has already been revealed to you—and to those ˹prophets˺ before you—that if you associate others ˹with Allah˺, your deeds will certainly be void and you will truly be one of the losers.(65) Rather, worship Allah ˹alone˺ and be one of the grateful.(66)) [Az-Zumar: 65-66]

Allah says to His messenger, (and never be one of the polytheists), (And do not invoke any other god with Allah.) Supplication is the most honorable act of worship; Allah has made Supplication the highest act of worship, or even it is the pith of worship, as the prophet said, (Supplication is the pith of worship.) This is because worship is seeking the worshiped either to push away harm from the worshiper or to ask for good, and all of this is…. For example, praying and fasting is to ask for something. So, supplication is the pith of worship. Allah comments on His saying by saying, (and never be one of the polytheists), (And do not invoke any other god with Allah.) Do not supplicate to any other god besides Allah, (And do not invoke any other god with Allah.) A god is worshiped, and anyone that is worshiped or supplicated to is a god but not a true god, for the true God has to own his worshippers; owns him, creates him, provides him, gives him life, and causes him to die. But if that god, which is worshiped besides Allah, does not create, provide, give life, cause death, nor harm or benefit his worshiper, then it is but a false god, and the worshiper is definitely deluded. (……"O dear father! Why do you worship what can neither hear nor see, nor benefit you at all?) [Maryam: 42] (……. "Have you ˹really˺ considered what you have been worshipping (75) you and your ancestors?(76) They are ˹all˺ enemies to me,

except the Lord of all worlds.(77) ˹He is˺ the One Who created me, and He ˹alone˺ guides me.(78) ˹He is˺ the One Who provides me with food and drink.(79) And He ˹alone˺ heals me when I am sick.(80) And He ˹is the One Who˺ will cause me to die, and then bring me back to life.(81) And He is ˹the One˺ Who, I hope, will forgive my flaws on Judgment Day.”(82)) [Ash-Shu’ara: 75-82] This is the God to be worshiped, that deserves to be worshiped; Allah, Who can benefit, harm, give life, cause death to His worshipers, as well as do everything else. However, whatever that is worshiped besides Him, can do nothing. What can the sun, the moon, the planets, the trees, the false gods, or the idols do! Can they benefit or harm those who worship them?! They cannot benefit their worshipers.

Also, a dead person, whom one comes to his grave and invokes him, (can do nothing to him). (And who could be more astray than those who call upon others besides Allah—˹others˺ that cannot respond to them until the Day of Judgment, and are ˹even˺ unaware of their calls?(5) And when ˹such˺ people will be gathered together, those ˹gods˺ will be their enemies and will disown their worship.(6)) [Al-Ahqaf: 5-6] So, none could be invoked, worshiped or supplicated to but Allah; (And do not invoke any other god with Allah.) He says, (There is no god ˹worthy of worship˺ except Him.) There is no true God besides Him; all the other claimed gods are false gods. They are called gods but they are not, like calling a cow, an idol, or a stone a god. They cannot benefit their worshipers nor can they change anything. The Arab used to call the sun god, but would be calling it a god make it anything other than being the sun! (Among His signs are the day and the night, the sun and the moon. Do not prostrate to the sun or the moon, but prostrate to Allah, Who created them ˹all˺, if you ˹truly˺ worship Him ˹alone˺.) [Fussilat: 37] If its worshipers, who await its arising to prostrate to it and await its sitting to prostrate to it, prostrate to it millions of times, what would they get from that! What would they get from prostrating to the sun?! Nothing and they will not be harmed if they do not prostrate to it. However,

worshiping the Lord is success, and worshiping others beside Him is loss and destruction. (There is no god ˹worthy of worship˺ except Him.)

(And do not invoke any other god with Allah. There is no god ˹worthy of worship˺ except Him. Everything is bound to perish except He Himself….. (88)) [Al-Qasas: 88] Everything, other than Himself, is bound to perish, as He says, (Every being on earth is bound to perish.(26) Only your Lord Himself, full of Majesty and Honour, will remain ˹forever˺.(27)) [Ar-Rahman: 26-27] All is the Ever-living, Who never dies.(Put your trust in the Ever-Living, Who never dies, and glorify His praises…….) [Al-Furqan: 58] Allah is the Ever-living and what is beside him will die and perish, as the prophet said, (… while the Jinn and mankind die) Allah only is the Ever-living; every being is bound to perish except Him. This is one of His attributes, and the believers will see Him on the Day of Resurrection, as the prophet said, ((There will be) two Paradises of silver and two Paradises of gold, and there will be nothing to prevent the people from seeing their Lord except the Cover of Majesty over His Face in the Paradise of Eden (eternal bliss)) The believers will see Allah, and the face is mentioned here to refer to the whole being; they will see Allah. Considering that His Face is not like ours, (...There is nothing like Him, for He ˹alone˺ is the All-Hearing, All-Seeing.) This verse has been explained as well to mean that all the deeds of the servants will perish except what was made for His sake, only that will remain and whatever was made to another's sake will perish, as He says, (Then We will turn to whatever ˹good˺ deeds they did, reducing them to scattered dust) [Al-Furqan: 23] (As for the disbelievers, their deeds are like a mirage in a desert, which the thirsty perceive as water, but when they approach it, they find it to be nothing. Instead, they find Allah there ˹in the Hereafter, ready˺ to settle their account. And Allah is swift in reckoning.) [An-Nur: 39] (All authority belongs to Him); to the Lord, not to anything else. Authority refers to the cosmic fatalistic judgment as well as the religious ruling; all of this belongs to Allah. He does not accept any partner

in that. Concerning His cosmic fatalistic judgment, nothing will be except what He wills. His judgment and managing of all of His creation, their beginning, their end, giving them life and causing them to die, being in good health, getting sick, being rich, being poor, being guided or being deluded; everything belongs to Him. As well as His creed, no one rules for His servants but Himself. (And to Him you will ˹all˺ be returned); O servants, you will return to Him, not to anyone else, to be held accountable by Him.

With this, this great Surah ends. We ask Allah to forgive our sins, repent to Him, turn to Him, and seek refuge in Him. Praise is to Allah, the Lord of the Worlds, at the beginning and the end. And peace be upon His servant and messenger Mohammad. We ask Allah to make it beneficial to Muslims in the east and west of the earth, and to make this a treasure for us on the Day of Resurrection

Al-'Ankabut

بسم الله الرحمن الرحيم: {الم}[العنكبوت:1]، {أَحَسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لا يُفْتَنُونَ}[العنكبوت:2]، {وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ}[العنكبوت:3]، {أَمْ حَسِبَ الَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ أَنْ يَسْبِقُونَا سَاءَ مَا يَحْكُمُونَ}[العنكبوت:4]، {مَنْ كَانَ يَرْجُوا لِقَاءَ اللَّهِ فَإِنَّ أَجَلَ اللَّهِ لَآتٍ وَهُوَ السَّمِيعُ الْعَلِيمُ}[العنكبوت:5]، {وَمَنْ جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ إِنَّ اللَّهَ لَغَنِيٌّ عَنِ الْعَالَمِينَ}[العنكبوت:6]، {وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَنَجْزِيَنَّهُمْ أَحْسَنَ الَّذِي كَانُوا يَعْمَلُونَ}[العنكبوت:7].

In the name of Allah, the Most Merciful, the Most Compassionate, “Alif-Lam-Mim” (Al-'Ankabut: 1), “Do people think once they say, ‘We believe’, that they will be left without being put to the test?” (Al-'Ankabut: 2), “We certainly tested those before them. And ˹in this way˺ Allah will clearly distinguish between those who are truthful and those who are liars” (Al-'Ankabut: 3), “Or do the evildoers ˹simply˺ think that they will escape Us? How wrong is their judgment!” (Al-'Ankabut: 4), “Whoever hopes for the meeting with Allah, ˹let them know that˺ Allah’s appointed time is sure to come. He is the All-Hearing, All-Knowing” (Al-

'Ankabut: 5), “And whoever strives ˹in Allah’s cause˺, only does so for their own good. Surely Allah is not in need of ˹any of˺ His creation” (Al-'Ankabut: 6), “As for those who believe and do good, We will certainly absolve them of their sins, and reward them according to the best of what they used to do” (Al-'Ankabut: 7). These verses are the beginning of the surah of Al-Ankabut and it is a Meccan Surah. Allah started this surah with these three separate letters, Alif, lam, mim.

Allah ﷻ then says, “Do people think once they say, “We believe,” that they will be left without being put to the test?” (Al-'Ankabut: 2), this surah, Al-Ankabut, talks mainly about tests, afflictions, inviting people to Allah, and patience while carrying this Message. What Allah asked His faithful servants to believe in, invite people to, and be patient in the face of, are necessities of building the path of inviting people to Allah. This surah explains this test from Allah, especially how He tested His believing servants with disbelievers. Allah ﷻ says, “Do people think once they say, ‘We believe’, that they will be left without being put to the test?” (Al-'Ankabut: 2). Do they think after stating their belief in Allah and this Message that they will not be tested and afflicted to differentiate the honest and the liars? Allah says, “Do people think?” The aim of this question is to portray denial; this is impossible to happen. Allah would never leave those who claim to be believers without testing their fate to distinguish the honest and the dishonest. This is Allah's practice with His servants and it is something that must happen. Allah will not send anyone to Paradise just because they claim that they are believers; they must prove that claim first.

“We certainly tested those before them. And ˹in this way˺ Allah will clearly distinguish between those who are truthful and those who are liars” (Al-'Ankabut: 3). Allah confirmed that He tested those who came before the time of the Prophet Mohammad ﷺ. All of those who declared their belief starting from the time of the prophet Nuh, the first prophet to be sent to people on earth, until the time of our Prophet Mohammad were tested. “We certainly tested those before them”, Allah

tested them and afflicted them when they claimed to embrace belief. Allah ﷻ says, "...And ˹in this way˺ Allah will clearly distinguish between those who are truthful and those who are liars" (Al-'Ankabut: 3), Allah will clearly know believers. This knowledge means exposing the truth. Allah must expose this claim so that punishment and reward could be carried out accordingly. This does not mean that Allah does not know this. There is no doubt that Allah knows what His servants will do before He created them. Before Allah created all of His creatures, He decreed the fate of everything. When Allah created the pen He told it to write, it replied, "What should I write?" He said, "Write about what was and what will be until the Day of Resurrection". The Hadith states, "Do you blame me for action which Allah had written in my fate forty years before my creation?" This is what Adam ﷺ said to Musa ﷺ. The fates of all creatures were decreed, written, and known to Allah before He even created them. This knowledge means when something actually happens in real-life, Allah can judge people based on it. "... And ˹in this way˺ Allah will clearly distinguish between those who are truthful and those who are liars" (Al-'Ankabut: 3), this means when the truth is actually exposed.

This way, Allah refutes the claim that someone could declare their belief to be judged on that claim alone without being tested and afflicted. Many verses in the Quran refute this claim, as well, like what Allah says, "Or do you think that you will enter Paradise while Allah has not yet made evident those of you who fight in His cause and made evident those who are steadfast?" (Āl-'Imrān: 142). No one will be sent to Paradise until they prove they are of those who fight for Allah's cause and those who are steadfast. Allah ﷻ also says, "Do you think that you will be left [as you are] while Allah has not yet made evident those among you who strive [for His cause] and do not take other than Allah, His Messenger and the believers as intimates?..." (At-Tawbah: 16), did you think that Allah will leave you when you claim to be believers while He has not yet made evident those who

are true believers and strive for His cause? “And do not take other than Allah, His Messenger and the believers as intimates?” Allah ﷻ also says, “Or do you think that you will enter Paradise while such [trial] has not yet come to you as came to those who passed on before you? They were touched by poverty and hardship and were shaken until [even their] messenger and those who believed with him said, ‘When is the help of Allah?’ Unquestionably, the help of Allah is near” (Al-Baqarah: 214). Allah is saying to His believing servants, “Or do you think that you will enter Paradise while such [trial] has not yet come to you”, it did not come yet, “As came to those who passed on before you?” They were not tested by Allah yet. “They were touched by poverty and hardship and were shaken until [even their] messenger and those who believed with him said”, they thought that the help of Allah is due, “When is the help of Allah?” Allah ﷻ says, “Unquestionably, the help of Allah is near”, this is a thing that Allah decreed and fated. He explained that no one will be sent to Paradise before being tested and afflicted repeatedly so that He may distinguish between the honest believers who deserve a reward and the liars.

After Allah refutes this claim that some had, He says, “Or do the evildoers ˹simply˺ think that they will escape Us? How wrong is their judgment!” (Al-'Ankabut: 4), this is what disbelievers thought. Allah refuted their belief that they could enter Paradise by merely claiming to be believers. He exposed the false thought process of these disbelievers who believed they could outwit Him. “Or do the evildoers ˹simply˺ think…” (Al-'Ankabut: 4), the evildoers thought and believed this. Those who disbelieved were stubborn and steered people away from the Path of Allah believing that they will escape Allah and outwit Him. They thought they could trick Allah into sparing them the punishment of this life and the Hereafter. Allah ﷻ says, “How wrong is their judgment!” Their judgment means their thought that they could escape from Allah and outwit Him and His messengers. This is a very wrong judgment. Their belief that they could escape

Allah is very wrong for He is the Exalted in Might and the Wise who cannot be dominated. How can this weak and frail human outwit their Lord and Creator, the Lord of heavens and earth?

Then, Allah addresses all those who desire to believe and win His pleasure. He says, "Whoever hopes for the meeting with Allah, ˹let them know that˺ Allah's appointed time is sure to come. He is the All-Hearing, All-Knowing" (Al-'Ankabut: 5). This includes all those who desire to meet their Lord. The hope of meeting God is a very strong desire to meet Allah and be His beloved on the Day of Resurrection. Allah will give them great rewards. The meeting with Allah could also carry great punishment with it. Allah is the Forgiving, the Merciful, and the painful in punishment. "[O Mohammad], inform My servants that it is I who am the Forgiving, the Merciful" (Al-Hijr: 49), "And that it is My punishment which is the painful punishment" (Al-Hijr: 50). Allah says, "Whoever hopes for the meeting with Allah", those who want to avoid His anger and punishment, and be granted His reward, Paradise, and pleasure are those who hope for the meeting with Allah. They hope to meet Allah so they fear His punishment and hope for His mercy and reward. Allah ﷻ says, "Allah's appointed time is sure to come". He is the Hearing of all His servants and the All-Knowing of all His creatures. Those who hope for the good that Allah prepared, let them rejoice. Let those who wish to see their God rejoice for Allah's appointed time is sure to come. Do not fret, do not be saddened because every deed you do and every effort you put, and when you dedicate your money and yourself to Allah, you will be rewarded because Allah's appointed time is sure to come. This reassures all believers who give all their effort, money, and time for the sake of Allah. Give them good tidings that they will certainly meet God and will be rewarded for their effort. Do not fear for your reward will be given to you and you will meet whom you strive to meet. Those who hope to meet Allah, the Lord of Heavens and earth, "....Allah's appointed time is sure to come. He is the All-Hearing, All-Knowing" (Al-

'Ankabut: 5). Allah says, "He is the All-Hearing, All-Knowing", mentioning these two attributes of Allah reassures believers and lets them know that every whisper they make is heard by God and that no deed is unrewarded. If a person praises Allah and says, "Praise be to Allah, all thanks is to Allah, there is no God except for Allah, and Allah is Great", if they praise Allah, or commit good deeds, Allah will hear them. He is the Hearing of His servants when they pray, when they mention His name, and when they do all their affairs. Nothing can be hidden from Him. That means the deeds of believers will not be lost for Allah is All-Hearing of His servants and All-Knowing of their situations.

Then, Allah ﷻ says, "And whoever strives ˹in Allah's cause˺, only does so for their own good. Surely Allah is not in need of ˹any of˺ His creation" (Al-'Ankabut: 6). This means any strive, whether it means killing disbelievers, striving to gain money and provision, or striving using words. The Prophet says, "Strive in Jihad with your hands, your tongues and your wealth", all of that is a part of fighting against disbelievers; you should fight against them with your life, your money, and your words. Those who strive and give their effort to make the word of Allah prevail, Allah ﷻ says, "Only does so for their own good", they do so for their own good. The reward and benefits will be granted to Him. Allah says, "And if Allāh had willed, He could have taken vengeance upon them [Himself], but [He ordered armed struggle] to test some of you by means of others", Allah can guide all of His servants in another way other than fighting and inviting people to the Message. He can give them insight and guide them to Him without requiring believers to do that effort to invite people to religion, without the patience and all the debate, without the strive and having to give yourself and your money. No, there is no doubt that Allah is Self-Sufficient. He does not need fighters to make His religion prevail and make people believe. Rather, Allah is the Strong, the Exalted, and the Predominant who cannot be dominated. He decreed this as a test and an affliction to His servants to benefit them at the end.

Allah ﷻ says, “And if Allah had willed, He could have taken vengeance upon them [Himself], but [He ordered armed struggle] to test some of you by means of others”. He also says to His Prophet, “I have sent thee (the Holy Prophet) in order to put you to test and put (those to test) through you”, He tests the Prophet with this matter and tests those who were informed of it. Those who have the good test pass it, this means the believers. As for disbelievers, they fail this test by denying the truth. Then, they deserve punishment from Allah. Those who strive for the cause of Allah strive for themselves, for they will be rewarded. Those who believed and did righteous deeds do it for themselves to claim their reward. Know, o who fights for the cause of Allah, that you are the one who bears the consequences of adhering to this matter or abandoning it.

“Surely Allah is not in need of ˹any of˺ His creation”, Allah is not in need of any of His creation. This includes all of His creations that have some similar characteristics. Allah is the Lord of all creatures, the Lord of the worlds. He needs none of them. He does not need help from any of His creations, whether they were angels, His Throne, His Chair, His prophets, messengers, or people. He is Self-Sufficient. Rather, He created them so they would worship Him. He is the One Who creates them, provides for them, gives them life, takes it away, and gives them the means to live for no creature could survive without God's help. As for Allah, He is the Ever-Living and the Self-Sustaining who needs no sustenance. “Allah - there is no deity except Him, the Ever-Living, the Self-Sustaining. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His Kursī extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the Most Great” (Al-Baqarah: 255), these are the attributes of Allah ﷻ. One of His attributes is that He is in no need of any

of His creatures. He does not need those whom He created, so fighters for His sake must not think that Allah needs them and their money; Allah does not need anyone to help Him. Rather, He sustained believers, gave them tests, and gave the messengers all these afflictions to enable them to make the truth and the religion prevail. The reward and consequences of their actions go back to them because Allah does not need anybody's help. "Surely Allah is not in need of ˹any of˺ His creation", "And whoever strives ˹in Allah's cause˺, only does so for their own good. Surely Allah is not in need of ˹any of˺ His creation" (Al-'Ankabut: 6).

Then, Allah informes us of the reward of giving your life to the cause of Allah. Allah ﷻ says, "As for those who believe and do good, We will certainly absolve them of their sins, and reward them according to the best of what they used to do" (Al-'Ankabut: 7). "As for those who believe and do good", those are the winners. They are those who believed in Allah and every pillar of belief. When the Prophet ﷺ was asked about belief, he said, "To believe in Allah, His Angels, His Books, His Messengers, the Last Day and the divine decree, both good and bad", these are the six pillars of belief. Believers are those who believe in these pillars and do righteous deeds, who believe in their hearts, who fear God, revere Him, go back to Him, those who perform righteous deeds like praying, fasting, giving to zakat, performing hajj, being good to one's parents, being honest, etc. All of these are good deeds and are the opposite of evil deeds. They will be rewarded for all of their good deeds by Allah. Allah combined belief with doing righteous deeds to show their reward, "...We will certainly absolve them of their sins, and reward them according to the best of what they used to do" (Al-'Ankabut: 7). In the Quran, in fifty-seven verses, Allah always links reward in the Hereafter with believing and doing righteous deeds. He never mentions belief alone or doing righteous deeds alone. Rather, He mentions them together; one must complement belief by doing righteous deeds.

“As for those who believe and do good, We will certainly absolve them of their sins…” (Al-'Ankabut: 7), absolving sins means covering them and erasing them. Allah will absolve them of their sins by erasing them from their books, by forgiving them, and by covering them. he will not expose them in front of everyone during the Assembly, the Day of great exposure, the Day of Resurrection where every secret is revealed and all the deeds of people are exposed to all. Believers say look read my book while disbelievers wish that they were not given their books “And had not known what is my account” (Al-Hāqqah: 26), “I wish it [i.e., my death] had been the decisive one” (Al-Hāqqah: 27). This is the day of great humiliation where all the deeds of people are exposed. For every treacherous person, there shall be a banner positioned at his buttocks on The Day Of Resurrection in proportion to his treachery. They say this is the treachery of this person and it is read by all. This is the day of great humiliation and remorse. Allah covers the deeds and sins of believers and forgives them for it. “We will certainly absolve them of their sins”, He erases them, covers them, and does not expose their commuters. Then, “And reward them according to the best of what they used to do”, reward them, He certainly will reward them in accordance to their deeds. “And reward them according to the best of what they used to do”, the good deeds that they committed. They will be rewarded for all of their deeds, even if they did a particle of good, like giving half a date for the sake of Allah to a poor person, or any other deed, “So whoever does an atom's weight of good will see it” (Az-Zalzalah: 7). They will be given a reward for every single good deed they have committed, no matter how small. “Indeed, Allah does not do injustice, [even] as much as an atom's weight; while if there is a good deed, He multiplies it and gives from Himself a great rewards” (An-Nisā’: 40), praise be to Allah. This reassures believers. This is the Surah of Al-Ankabut, the surah of afflictions. These opening verses explain this, when you want to strive for the cause of Allah you must know that “And whoever strives ˹in Allah’s cause˺, only does so for their own good. Surely Allah is not in need of ˹any of˺ His creation”

(Al-'Ankabut: 6). Then Allah explains how these deeds benefit their doers, "As for those who believe and do good, We will certainly absolve them of their sins, and reward them according to the best of what they used to do" (Al-'Ankabut: 7), this is the greatest thing that believers should hope for.

Then, Allah ﷻ says, "And We have enjoined upon man goodness to parents. But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them. To Me is your return, and I will inform you about what you used to do" (Al-'Ankabūt: 8). This is the first hindrance for people from embracing the religion of Allah and believing in Him; it is when the parents are the ones who stop a person from believing in Allah. This is a great affliction. Allah explained that people must not obey their parents if they ask them to disobey Allah even if your parents are the closest people to you. He says, "And We have enjoined upon man goodness to parents", Allah enjoined upon every believer to be good to their parents. This is a behest; a behest is asking a person you love to do something by giving them advice, ordering them to adhere to that matter, and warning them against going against it. Just like fathers advise their sons, mothers advise their daughters, a person advises their loved ones, and a person who is leaving advises the ones they are leaving, Allah, the Only God, advises His servants to be good to their parents. He said we have enjoined upon man, every human, goodness to parents. This means go treat them well. This includes talking softly to them, respecting them, revering them, obeying them, helping them, and not doing anything bad towards them. Allah prohibited people from treating their parents badly at any stage of their lives, even if that means showing disinterest towards them whether by words or expressions. As Allah ﷻ says, "And your Lord has decreed that you worship not except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], 'uff', and do not repel them but speak to them a noble word" (Al-Isrā': 23), "And lower to them the wing of humility out of

mercy and say, ‘My Lord, have mercy upon them as they brought me up [when I was] small’” (Al-Isrā’: 24). He prohibited people from saying ‘ugh’ to them or showing boredom and tediousness to them when they grow older. When people grow old they are afflicted with Alzheimer's and depend a lot on other people's help. their lives are hard and cause the ones around them much strife. Allah says whether one or both of them reach old age while with you, say not to them so much as, ‘ugh’, and do not repel them. Do not reprimand them and speak to them a noble word, “And lower to them the wing of humility out of mercy and say, ‘My Lord, have mercy upon them as they brought me up [when I was] small’” (Al-Isrā’: 24).

Allah ordered us by saying, “And We have enjoined upon man goodness to parents”, but, “But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them”. If they endeavor by talking to you or by making life hard on you or by any other means to make you leave this religion. Allah ﷻ says, “Do not obey them”, do not obey them because this is an act of transgression against Allah's right and the parents' right. If parents order their children to do something that disobeys Allah, they should not be obeyed. “But if they endeavor to make you associate with Me that of which you have no knowledge”, polytheists have no evidence that their beliefs are right, they only depend on doubts and lies and Allah does not have a partner that is worshiped alongside Him. “But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them”, beware of obeying your mother or father. Then, Allah ﷻ says, “To Me is your return, and I will inform you about what you used to do”. This is a warning that everyone will return to Allah and that every human will be informed of their deeds.

يقول الله ﷻ: {وَوَصَّيْنَا الإِنْسَانَ بِوَالِدَيْهِ حُسْنًا وَإِنْ جَاهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلا تُطِعْهُمَا إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ}[العنكبوت:8]، {وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي الصَّالِحِينَ}[العنكبوت:9]، {وَمِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ فَإِذَا أُوذِيَ فِي اللَّهِ جَعَلَ فِتْنَةَ النَّاسِ كَعَذَابِ اللَّهِ

وَلَئِنْ جَاءَ نَصْرٌ مِنْ رَبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا مَعَكُمْ أَوَلَيْسَ اللَّهُ بِأَعْلَمَ بِمَا فِي صُدُورِ الْعَالَمِينَ}[العنكبوت:10]، {وَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ آمَنُوا وَلَيَعْلَمَنَّ الْمُنَافِقِينَ}[العنكبوت:11]

says, "And We have enjoined upon man goodness to parents. But if ﷻ Allah they endeavor to make you associate with Me that of which you have no .knowledge, do not obey themTo Me is your return, and I will inform you about what you used to do" (Al-'Ankabut: 8). "And those who believe and do righteous deeds - We will surely admit them among the righteous [into Paradise]" (Al-'Ankabut: 9). "And of the people are some who say, "We believe in Allah," but when one [of them] is harmed for [the cause of] Allah, they consider the trial of the people as [if it were] the punishment of Allah. But if victory comes from your Lord, they say, "Indeed, We were with you." Is not Allah most knowing of what is within the breasts of all creatures?" (Al-'Ankabut: 10). "And Allah will surely make evident those who believe, and He will surely make evident the hypocrites" (Al-'Ankabut: 11).

These verses are from Surah Al-'Ankabut; a Meccan Surah and the subject of this Surah is the trial. It also talks about calling for Allah and enduring harm and suffering for the sake of that. Allah ﷻ starts this Surah with explaining that it is a mere assumption when a person says that he is a believer and thinks he will not be tested by Allah. This is because Allah's established way on earth is that whoever witnesses that he is a believer and declares his faith must be tried by Allah so that Allah will know the truthfulness of the truthful and the lying of the liar.

Then Allah reassures those who walked on the path of the Lord and endured the hardships for His sake that they will have the great reward with Allah ﷻ.

After that Allah ﷻ mentions the first obstacle that may stand in the way of the believers. This obstacle is the disbelief of the parents and their attempt to prevent their son from following the command of Allah. Allah says, "And We have

enjoined upon man goodness to parents. But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them" (Al-'Ankabut: 8). Allah ordered the people to be kind to their parents and to treat them with goodness in all forms of interaction such as obeying them, turning to them and serving them. This also includes fulfilling their rights, preferring them and respecting them. On the contrary, Allah forbids people from uttering any word that contains anger or criticism before the parents. "But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them." This means that if they exert their efforts and do their best in order to turn you away from the way of the Lord and make you associate others with Allah, then do not obey them. The reason behind this is that by doing so, the parents have committed a transgression for they forbid their son from fulfilling the rights of Allah ﷻ.

Then Allah says, "To Me is your return, and I will inform you about what you used to do." This is a direction for the servants in order to know that the people's return is to Allah. This includes a reminder and a warning to the person and the servant not to disobey the command of Allah in this matter, which is treating his parents kindly and disobeying them if they order him to disbelieve in Allah. It was said that this verse was revealed regarding Sa'd Ibn Abi Waqas, may Allah be pleased with him. Saad embraced Islam earlier in Mecca and his mother remained in her disbelief. She wanted to discourage him from his faith and she worked hard in doing this to the extent that she said that she would abstain from food and drink till her death and that Saad would be rebuked as a result of this. So, Saad replied to her saying, "My mother, if you had a hundred souls and each one departs one after another, I would not abandon this religion." Thus, he firmly told her that he was a believer in Allah and that he would never disbelieve in Him and would never abandon this religion regardless of all her trials.

Then Allah says, “And those who believe and do righteous deeds - We will surely admit them among the righteous [into Paradise]” (Al-’Ankabut: 9). This verse contains good tidings and reassurance from Allah ﷻ for His faithful servants that He will substitute them for losing their unbelieving parents, who remained in their disbelief and tried to bring those believers back to disbelief, with the good companionship of the righteous believers in His home of Honor, i.e. in Paradise. So, this is good companionship and as for these worldly relationships, they will be cut on the Day of Resurrection if they are not based on religion. In this regard, if the father and mother remain in their disbelief, then they will be gathered with their fellow disbelievers. As for the people of religion, the people of righteousness and the people of piety who believe and do righteous deeds, Allah will make them companions in His Paradise. “Close friends, that Day, will be enemies to each other, except for the righteous” (Az-Zukhruf: 67).

Then Allah ﷻ mentions after that a group of people who will be wavering and will be inclined to the worldly interest and immediate benefit during the time of trial. Allah says, “And of the people are some who say, "We believe in Allah," but when one [of them] is harmed for [the cause of] Allah, they consider the trial of the people as [if it were] the punishment of Allah. But if victory comes from your Lord, they say, "Indeed, We were with you." Is not Allah most knowing of what is within the breasts of all creatures?” (Al-’Ankabut: 10). This refers to the group of people who are weak in their faith and the hypocrites who declare their faith in Allah ﷻ, which means that they say, “There is no god but Allah and Muhammad is the Messenger of Allah.” “But when one of them is harmed for the cause of Allah,” that is, if he is touched by any harm for the cause of Allah, whether from the unbelievers or from others such as their family or others. “They consider the trial of the people as [if it were] the punishment of Allah.” This means that they regard the trial of the people as something that distracts them from faith, just as the punishment of Allah distracts the believer from disbelief.

Thus, he avoids this trial and escapes from it through disbelieving in Allah. Allah says, “But if victory comes from your Lord, they say, "Indeed, We were with you." Meaning if the Muslims become empowered and if the command becomes in their hands, and if the infidels are defeated then this person will turn to the people of faith and declare that he is with them. Allah says, “Is not Allah most knowing of what is within the breasts of all creatures?” This is a question by which confirmation is intended. There is no doubt that Allah is most knowledgeable of what is within the breasts of all creatures for nothing of His servants’ deeds is hidden from Him ﷻ. This means that even if these hypocrites satisfy the believers with their sayings and lies, Allah tells that He is most knowing of what is within their breasts and that He will hold them accountable for this. Allah will punish them because their hearts hide disbelief and hypocrisy and they were with the people of disbelief. In addition, they left belief and inclined to the disbelievers as soon as they are touched by any harm from the disbelievers.

Allah says, “And Allah will surely make evident those who believe, and He will surely make evident the hypocrites” (Al-’Ankabut: 11). Indeed, troubles will come one after another till the true believer appears and till the disbelief of the hypocrite becomes clear and evident in front of all people. In this regard, Allah says to the hypocrites after the trial that they encountered in the Battle of Tabuk, which was the greatest trial and the greatest distress that they have ever met, “Do they not see that they are tried every year once or twice but then they do not repent nor do they remember?” (At-Taubah: 126). That is, they were tried every year once or twice through the battles and the disbelievers who would come to them from here, fight them in this battle and be equipped to fight them in that battle. Also, they were sometimes trapped in a severe siege as they were trapped in the battle of the Trench and the Muslims became in great distress. In fact, Allah ﷻ sends such frequent trials and troubles so that the people of faith

would become known and the people of hypocrisy would disclose their reality. “And when the believers saw the companies, they said, "This is what Allah and His Messenger had promised us, and Allah and His Messenger spoke the truth." And it increased them only in faith and acceptance” (Al-Ahzab: 22). This is the condition of the believers at the time of such severe distress. As for the hypocrite infidels, they said at this severe distress, “Allah and His Messenger did not promise us except delusion.” so Allah will know their reality and the account and retribution will not be based only upon Allah’s previous knowledge about His servants, rather the effect of this must appear in reality and the account will be based on that matter.

After that, Allah mentions the situation of this unbeliever, braggart and criminal who denies the meeting of Allah. He says, “And those who disbelieve say to those who believe, "Follow our way, and we will carry your sins." But they will not carry anything of their sins. Indeed, they are liars” (Al-’Ankabut: 12). Here Allah mentions the speech of those hypocrites to the faithful people in order to distract them from their belief, which is one of the greatest trials. The disbelievers said to the believers, ‘follow the way in disbelief and polytheism’ i.e. the way that they were satisfied with; indeed this way was ornamented to them and they loved it and believed that this was the straight way. they said to the believers, “If there are misdeeds and sins in this way that we accepted, the way of those disbelievers, and if you will face punishment for this on the Day of Resurrection, we will carry this punishment, so do not be afraid, follow us and we will carry anything that may encounter you in this way.” Indeed this is a lie and a crime. Allah says, “But they will not carry anything of their sins. Indeed, they are liars” (Al-’Ankabut: 12). They are liars as when the matter gets serious and when they see the torment, they will not carry anything of the sins of others as Allah ﷻ says, “And the weak will say to those who were arrogant, "Indeed, we were your followers, so can you avail us anything against the punishment of

Allah?" That is, they will say to them, "Carry anything instead of us. We were your followers and we walked in disbelief behind you. Carry something for you are the ones who caused it." So, what is the reply of those criminals? They said, "Indeed, all [of us] are in it. Indeed, Allah has judged between the servants" (Ghafir: 48). All of us are in it; we and you are the Fire. Thus, they will not carry anything.

Allah says, "Indeed, they are liars." They were liars when they promised and took a pledge upon themselves to carry your sins.

Then Allah threatens those criminals saying, "But they will surely carry their [own] burdens and [other] burdens along with their burdens, and they will surely be questioned on the Day of Resurrection about what they used to invent" (Al-'Ankabut: 13).

"They will surely carry" the verb here is confirmed by the letter "Lam" of swearing. Allah swears that they will carry their own burdens. Such burdens refer to their sins that they committed will be burdened, shackles around their necks, cuffs in their legs, and a burden they carry on their backs. "Unquestionably, evil is that which they bear." So, Allah will make them carry these sins and misdeeds and their effects. "And [other] burdens along with their burdens," So, the person who is led astray will have his share of torment and the one who misled him will have the same share also. In this regard, the Prophet ﷺ said, "If anyone calls others to follow right guidance, his reward will be equivalent to those who follow him (in righteousness) without their reward being diminished in any respect, and if anyone invites others to follow error, the sin, will be equivalent to that of the people who follow him (in sinfulness) without their sins being diminished in any respect."

Allah ﷻ says, "And they will surely be questioned on the Day of Resurrection about what they used to invent" (Al-'Ankabut: 13). So their crime becomes represented first in their disbelief. Second, it is represented in their misleading of

others, they had another crime. The third crime is represented in their lie and their falsehood through saying to their followers that they will carry their burdens and sins.

Then, Allah ﷻ starts to show the great responsibilities that the messengers bore for the cause of Allah and the great burden that they carried and that tired them. Allah starts this with talking about Nuh so He says, "And We certainly sent Noah to his people, and he remained among them a thousand years minus fifty years, and the flood seized them while they were wrongdoers" (Al-'Ankabut: 14). "But We saved him and the companions of the ship, and We made it a sign for the worlds" (Al-'Ankabut: 15).
Allah ﷻ summarizes Nuh's message in these two verses of this Surah. He mentions the greatest trouble that Nuh encountered with his people, which is the long stay. During this long stay Nuh was calling his people to Allah while they were stubborn people who were distracted from the religion of Allah and Nuh endured many hardships during these years.
Allah says "And We certainly sent Noah to his people, and he remained among them a thousand years minus fifty years," (Al-'Ankabut: 14). He was calling them to Allah ﷻ during that time and Allah says in another place that Nuh did not leave any means of clarification, of advice to his people and of establishing proofs without calling them to it. Allah says, "He said, "My Lord, indeed I invited my people [to truth] night and day" (Nuh: 5). He remained calling them to Allah through the night and day for a thousand years minus fifty years. "But my invitation increased them not except in flight" (Nuh: 6). "And indeed, every time I invited them that You may forgive them, they put their fingers in their ears, covered themselves with their garments, persisted, and were arrogant with [great] arrogance" (Nuh: 7). "Then I invited them publicly" (Nuh: 8). "Then I announced to them and [also] confided to them secretly" (Nuh: 9). "And said, 'Ask forgiveness of your Lord. Indeed, He is ever a Perpetual Forgiver" (Nuh: 10). "He

will send [rain from] the sky upon you in [continuing] showers" (Nuh: 11). "And give you increase in wealth and children and provide for you gardens and provide for you rivers" (Nuh: 12). "What is [the matter] with you that you do not attribute to Allah [due] grandeur" (Nuh: 13). "While He has created you in stages?" (Nuh: 14). "Do you not consider how Allah has created seven heavens in layers" (Nuh: 15). "And made the moon therein a [reflected] light and made the sun a burning lamp?" (Nuh: 16). "And Allah has caused you to grow from the earth a [progressive] growth" (Nuh: 17). "Then He will return you into it and extract you [another] extraction" (Nuh: 18). "And Allah has made for you the earth an expanse" (Nuh: 19). "That you may follow therein roads of passage" (Nuh: 20). So, Nuh remained repeating such speech to his people, made them listen to it one time after another and called them to Allah for a thousand years minus fifty years. Then, "Noah said, "My Lord, indeed they have disobeyed me and followed him whose wealth and children will not increase him except in loss" (Nuh: 21). "And they conspired an immense conspiracy" (Nuh: 22). "And said, 'Never leave your gods and never leave Wadd or Suwa' or Yaghuth and Ya'uq and Nasr" (Nuh: 23). "And already they have misled many. And, [my Lord], do not increase the wrongdoers except in error" (Nuh: 24). So, the trial that Nuh faced in his call to Allah ﷻ was represented in that long stay, during which he was calling to Allah and was enduring this matter while being in that great affliction. He was calling to Allah and he was not met except by denial, ridicule and mockery. Allah says, "And Noah had certainly called Us, and [We are] the best of responders" (As-Saffat: 75). "And We saved him and his family from the great affliction" (As-Saffat: 76). Those disbelievers ridiculed him till the last period of his call to them as Allah says, "And he constructed the ship, and whenever an assembly of the eminent of his people passed by him, they ridiculed him." The destruction of those people was decreed while they were still ridiculing and mocking the Messenger of Allah.
Allah says, "and the flood seized them while they were wrongdoers" (Al-

’Ankabut: 14). So, there was no remedy for those criminals except the eradication, the flood; such a flood of water, which came to them by Allah from heaven and the earth. “[So it was], until when Our command came and the oven overflowed, We said, "Load upon the ship of each [creature] two mates and your family, except those about whom the word has preceded, and [include] whoever has believed." But none had believed with him, except a few” (Hud: 40). The flood came and covered the tops of the mountains as Nuh said to his son that, “There is no protector today from the decree of Allah, except for whom He gives mercy." And the waves came between them, and he was among the drowned” (Hud: 43). Also, Allah says, “And it sailed with them through waves like mountains.” “And the flood seized them,” i.e. the flood of water. “While they were wrongdoers,” this is an adverbial sentence, and this means that the flood seized them while they were wrongdoers; they were wronging themselves through disbelieving in Allah, polytheism, stubbornness and the denial of the Messenger.

In fact, there are some signs in this story. The first sign in the context of the verses is the trial and the great burden that Nuh, may the peace and prayers of Allah be upon him and upon our Prophet Muhammad ﷺ, carried and endured. Also, another sign is that the best outcome must be for the people of faith as the best outcome was for Nuh against his people.

Allah ﷻ says, “But We saved him and the companions of the ship, and We made it a sign for the worlds” (Al-’Ankabut: 15). This is Allah’s established way in saving the messengers. Allah saved Nuh and those who believed with him, Allah says, “[So it was], until when Our command came and the oven overflowed, We said, "Load upon the ship of each [creature] two mates and your family, except those about whom the word has preceded, and [include] whoever has believed"” (Hud: 40). These are the passengers of the ship. Allah ﷻ commanded Nuh to load upon the ship of each creature, each bird and each pest two mates, a

male and a female. Also, Allah commanded him to load upon the ship his family who believed and the people who believed with him. Allah says, “But none had believed with him, except a few.” “And we made it a sign for the worlds.” This sign was represented in that the ship remained for a long period in order to be seen by those who came after the people of Nuh.

يقول الله ﷻ: {وَإِبْرَاهِيمَ إِذْ قَالَ لِقَوْمِهِ اعْبُدُوا اللَّهَ وَاتَّقُوهُ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ}[العنكبوت:16]، {إِنَّمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ أَوْثَانًا وَتَخْلُقُونَ إِفْكًا إِنَّ الَّذِينَ تَعْبُدُونَ مِنْ دُونِ اللَّهِ لا يَمْلِكُونَ لَكُمْ رِزْقًا فَابْتَغُوا عِنْدَ اللَّهِ الرِّزْقَ وَاعْبُدُوهُ وَاشْكُرُوا لَهُ إِلَيْهِ تُرْجَعُونَ}[العنكبوت:17]، {وَإِنْ تُكَذِّبُوا فَقَدْ كَذَّبَ أُمَمٌ مِنْ قَبْلِكُمْ وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلاغُ الْمُبِينُ}[العنكبوت:18]، {أَوَلَمْ يَرَوْا كَيْفَ يُبْدِئُ اللَّهُ الْخَلْقَ ثُمَّ يُعِيدُهُ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ}[العنكبوت:19]، {قُلْ سِيرُوا فِي الأَرْضِ فَانْظُرُوا كَيْفَ بَدَأَ الْخَلْقَ ثُمَّ اللَّهُ يُنشِئُ النَّشْأَةَ الآخِرَةَ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ}[العنكبوت:20]، {يُعَذِّبُ مَنْ يَشَاءُ وَيَرْحَمُ مَنْ يَشَاءُ وَإِلَيْهِ تُقْلَبُونَ}[العنكبوت:21]، {وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الأَرْضِ وَلا فِي السَّمَاءِ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلا نَصِيرٍ}[العنكبوت:22]، {وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ وَلِقَائِهِ أُوْلَئِكَ يَئِسُوا مِنْ رَحْمَتِي وَأُوْلَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ}[العنكبوت:23]

says, “And [We sent] Abraham, when he said to his people, "Worship ﷻ Allah ”.Allah and fear Him. That is best for you, if you should know(Al-’Ankabut: 16), “You only worship, besides Allah, idols, and you produce a falsehood. Indeed, those you worship besides Allah do not possess for you [the power of] provision. So seek from Allah provision and worship Him and be grateful to Him. To Him you will be returned."” (Al-’Ankabut: 17), “And if you [people] deny [the message] - already nations before you have denied. And there is not upon the Messenger except [the duty of] clear notification.” (Al-’Ankabut: 18), “Have they not considered how Allah begins creation and then repeats it? Indeed that, for Allah, is easy.” (Al-’Ankabut: 19), “Say, [O Muḥammad], "Travel through the land and observe how He began creation. Then Allah will produce the final creation [i.e., development]. Indeed Allah, over all things, is competent.” (Al-’Ankabut: 20), “He punishes whom He wills and has mercy upon whom He wills, and to Him you will be returned.” (Al-’Ankabut: 21),“ And you will not cause

failure [to Allah] upon the earth or in the heaven. And you have not other than Allah any protector or any helper." (Al-'Ankabut: 22), "And the ones who disbelieve in the signs of Allah and the meeting with Him - those have despaired of My mercy, and they will have a painful punishment." (Al-'Ankabut: 23)

Allah ﷻ mentions the story of Nuh ﷺ and the hardship he faced while inviting his people to Allah and leaving worshiping false gods. He tells how He destroyed these people after Nuh has been calling and advising them for nine hundred and fifty years with the great flood. Also, how He protected Nuh and the believers who followed him while they were in the Ark.

Then Allah ﷻ mentions his Messenger and servant Ibrahim and the hardships he lived through his mission to invite his people in which he has all kinds of evidence and proofs. Allah says, "And [We sent] Abraham, when he said to his people, "Worship Allah and fear Him. That is best for you, if you should know." (Al-'Ankabut: 16) The people whom Ibrahim was sent to were from the Chaldeans in Ur of the Chaldeans in Iraq. Allah tells us how His servant and close friend Ibrahim urged his people to worship Allah alone, with no partner or associate, to fear Him alone, to seek provision from Him alone, and to give thanks to Him only, because He is the One to Whom thanks should be given for the blessings that none other than He can bestow. "Worship Allah, and fear Him." An order for them and a call to worship Allah, submitting to His commands, fear Him ﷻ and thus work accordingly to protect yourselves from His punishment. "That is best for you, if you should know." Meaning worshiping Allah and protecting yourselves from His punishment is a better outcome than being in Hell. "If you should know." Knowing here refers to recognizing the true and right path; the path in which leads you to the best reward and brings you closer to Allah.

Then Ibrahim said to them, "You only worship, besides Allah, idols, and you produce a falsehood. Indeed, those you worship besides Allah do not possess for you [the power of] provision. So seek from Allah provision and worship Him and be grateful to Him. To Him you will be returned." (Al-'Ankabut: 17) In this regard these people were worshiping statues from stones; they were sculpted to look like humans or other creatures. In fact, Ibrahim's father was working in creating these idols, and he was among the polytheists. Thus, Ibrahim directed them to the truth, i.e. that they were worshiping useless statues, false gods, that won't benefit them in any way. Allah relates what Ibrahim told them in another Surah too, He says, "What are these statues to which you are so devoted?" (Al-Anbiya: 52), "They replied, "We found our forefathers worshiping them." (Al-Anbiya: 53). Ibrahim told them, "You only worship, besides Allah, idols," the acts they perform towards these false gods are acts of worship, such as glorifying and honoring them. "And you produce a falsehood." Meaning you create those with your own hands and give them the rights of Allah, i.e. you worship them and pray for them. "Indeed, those you worship besides Allah do not possess for you [the power of] provision." Meaning these sculptures that you made and you worship besides Allah, cannot provide you with a provision as those disbelievers thought. In fact, they were worshiping and honoring these idols thinking they will benefit them and their life will prosper. Thus, with this fact, Ibrahim directed them to the One Who will benefit them, the One Who created them, their Lord. He said, "So seek from Allah provision" Ask from Allah alone, for nobody else can give you or benefit you except Him. He is the Creator of all creation and the Disposer of all affairs, He is the One Who manages your affair and blesses you. Thus ask from Him only and directly supplicate Him. Also, "and worship Him" submit to him and listen to His command, "and be grateful to Him." Thank Him for His blessings He bestows to you. In this regard, being grateful and thankful means to worship Him only, to pray and invoke Him with heart and tongue, to remember

His blessings, and to fear His punishment. These are all acts that show that a servant is grateful for his Lord. "To Him you will be returned." To Him, not to anyone else. Allah will bring you all in front of Him on the Day of Judgment, He will resurrect you all and judge you for your deeds. This is a threat and warning for them.

Allah then mentions that Ibrahim said, "And if you [people] deny [the message] - already nations before you have denied. And there is not upon the Messenger except [the duty of] clear notification." (Al-'Ankabut: 18) meaning you are not the first to deny Allah's message and messenger; for there were many nations before you who denied and harmed the Messenger sent to them. For example, the previously mentioned nation, i.e. the people of Nuh. "And there is not upon the Messenger except [the duty of] clear notification." Meaning the Messenger's only mission is to convey Allah's message; that is warning people from Allah's punishment. The prophets are not responsible for whoever chose to deny and reject Allah's signs; they are not held accountable for their nations' sins, nor are they required to drag people to Allah's path.

Then Allah ﷻ says, "Have they not considered how Allah begins creation and then repeats it? Indeed that, for Allah, is easy." (Al-'Ankabut: 19) Ibrahim directed the people to look at the signs of Allah in the universe that proves He is the One Lord and that their deities are no gods. He demonstrated that each one has a beginning, i.e. in his mother's womb, then he became a fully grown human after he was a fragile needy creature. This is also the case for the plants, i.e. one can observe how Allah revives the land after being dead with His ability, with the rain He sends down. So the fact that Allah created them from nothing is evidence that He can resurrect them, punish them, protect them, and provide for them. In this regard, their idols and statues can do them no good nor harm, for they are stones; can't hear, speak or see! "Indeed that, for Allah, is easy." Meaning resurrecting you and creating other creations is easy and simple for Him; Allah

feels no tiredness or fatigue, these are simple acts for Him. As He says, "All it takes, when He wills something ˹to be˺, is simply to say to it: "Be!" And it is" (Ya-Sin: 82) Also, "If We ever will something ˹to exist˺, all We say is: "Be!" And it is!" (An-Nahl: 40) Therefore, Allah is Mighty and All-Powerful and He is able to do anything, unlike those false gods.

Allah then says, "Say, [O Muḥammad], "Travel through the land and observe how He began creation. Then Allah will produce the final creation [i.e., development]. Indeed Allah, over all things, is competent." (Al-'Ankabut: 20) Allah addresses His Prophet to direct people to look and contemplate the signs of Allah in the universe; to observe and see the creation He created and the universe He established. In this regard, Allah has created Adam and then He placed him on earth after he was misled by Satan, as He says, "We said, "Descend all of you! Then when guidance comes to you from Me, whoever follows it," (Al-Baqarah: 38). When Adam and Hawwa inhibited the land, it was already inhabited by other creatures and animals. Allah says, "Is there not a period of time when each human is nothing yet worth mentioning?" (Al-Insan: 1) The evidence and proofs are clear that animals were on the land before the existence of man. Thus Allah directs man to contemplate the signs that indicate His existence; the existence of One great Creator. "Then Allah will produce the final creation [i.e., development]." Meaning that Allah will bring forth the creation of the Hereafter on the Day of Resurrection. "Indeed Allah, over all things, is competent." everything Allah ﷻ wants He is capable of, nothing overpower Him, nor He fails to do anything. He is the Almighty God, the Lord the Creator, and as He created all of this universe and creature from nothing then He is also able to cause them death and resurrect them on the Day of Judgment. "The Hour is sure to come. My Will is to keep it hidden, so that every soul may be rewarded according to their efforts" (Tasha: 15). The creation of Allah was not created in vain, humans were not created for no purpose; their purpose of living is to worship Allah. Thus, Allah

will judge each for their deeds on the Day of Judgment, and He will either reward or punish them.

Then Allah says, "He punishes whom He wills and has mercy upon whom He wills, and to Him you will be returned." (Al-'Ankabut: 21) Allah is the Ruler Who is in control, Who does as He wants and judges as He sees fit, and there is none who can put back His judgment. None can question Him about what He does; rather it is they who will be questioned, for His is the power to create and to command, and whatever He decides is fair and just, for He is the sovereign who cannot be unjust in the slightest. "and has mercy upon whom He wills" this is up to Him; and surely Allah is Just with His judgment, no one can question that. "and to Him you will be returned." Meaning all of you, O humans, will be resurrected and judged before Him, not before anyone else.

Allah ﷻ says, " And you will not cause failure [to Allah] upon the earth or in the heaven. And you have not other than Allah any protector or any helper." (Al-'Ankabut: 22) this verse holds great warning; meaning that no one can escape from Allah, whenever you are you will be brought before the Lord. In the depth of the sea, on the highest heaven, or in the farthest place, Allah is able to resurrect you and you cannot escape Him. "And you have not other than Allah any protector or any helper." Meaning that no one will help you on this great Day, i.e. on the Last Day. Each one will only care about himself, neither your parents nor your closest ones, nor your money, soldiers, power, false gods, none will protect you from Allah. "⌜Soon⌝ their united front will be defeated and ⌜forced to⌝ flee" (Al-Qamar: 45), "Better yet, the Hour is their appointed time—and the Hour will be most catastrophic and most bitter." (Al-Qamar: 46) Furthermore, Allah is the Protector, and to be on Allah's protection one must worship Him alone, fear Him, and perform good deeds hoping for His reward and protection.

Allah says, “And the ones who disbelieve in the signs of Allah and the meeting with Him - those have despaired of My mercy, and they will have a painful punishment.” (Al-’Ankabut: 23) this is the divine judgment regarding those who denied Allah’s verses and signs. In fact, they disbelieved in the Last Day, the Messengers, the existence of Allah, His angels, etc. even though all the evidence were presented to them, but they were blind and did not contemplate the universe. They did not read or listen to the words of Allah, “This is certainly ˹mentioned˺ in the earlier Scriptures—” (Al-A'la: 18), “the Scriptures of Abraham and Moses.” (Al-A'la: 19) “Those who have despaired of My mercy,” Allah says they should cut off their hope for the mercy of Allah ﷻ as long as they have come to Him on the Day of Resurrection, disbelieving His revelations. They will have no share in it, they had many chances in life but they didn’t make any effort to be granted mercy. “and they will have a painful punishment.” So Allah tells that the punishment will be theirs for all the sins they committed; surely no one punishes as Allah does, for He is the Almighty. They will not attain the mercy of Allah ﷻ by forgiveness, and admission to Paradise, and likewise, they will have nothing but painful torment. “Whoever comes to their Lord as an evildoer will certainly have Hell, where they can neither live nor die.” .(Ta-Ha: 74)

يقول الله ﷻ: {أَوَلَمْ يَرَوْا كَيْفَ يُبْدِئُ اللَّهُ الْخَلْقَ ثُمَّ يُعِيدُهُ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ}[العنكبوت:19]، {قُلْ سِيرُوا فِي الأَرْضِ فَانْظُرُوا كَيْفَ بَدَأَ الْخَلْقَ ثُمَّ اللَّهُ يُنشِئُ النَّشْأَةَ الآخِرَةَ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ}[العنكبوت:20]، {يُعَذِّبُ مَنْ يَشَاءُ وَيَرْحَمُ مَنْ يَشَاءُ وَإِلَيْهِ تُقْلَبُونَ}[العنكبوت:21]، {وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الأَرْضِ وَلا فِي السَّمَاءِ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلا نَصِيرٍ}[العنكبوت:22]، {وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ وَلِقَائِهِ أُوْلَئِكَ يَئِسُوا مِنْ رَحْمَتِي وَأُوْلَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ}[العنكبوت:23]، {فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا اقْتُلُوهُ أَوْ حَرِّقُوهُ فَأَنجَاهُ اللَّهُ مِنَ النَّارِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ}[العنكبوت:24]

says, “Have they not considered how Allah begins creation and then ﷻ Allah repeats it? Indeed that, for Allah, is easy.” (Al-’Ankabut: 19), “Say, [O Muḥammad], "Travel through the land and observe how He began creation. Then

Allah will produce the final creation [i.e., development]. Indeed Allah, over all things, is competent." (Al-'Ankabut: 20), "He punishes whom He wills and has mercy upon whom He wills, and to Him you will be returned." (Al-'Ankabut: 21)," And you will not cause failure [to Allah] upon the earth or in the heaven. And you have not other than Allah any protector or any helper." (Al-'Ankabut: 22), "And the ones who disbelieve in the signs of Allah and the meeting with Him - those have despaired of My mercy, and they will have a painful punishment." (Al-'Ankabut: 23) "And the answer of his [i.e., Abraham's] people was not but that they said, "Kill him or burn him," but Allah saved him from the fire. Indeed in that are signs for a people who believe." (Al-'Ankabut: 24).

These verses are from Surah Al-'Ankabut; a Meccan Surah, and the general topic is regarding trial and affliction and that Allah tests His servants in order to show who is a true believer, who is a weak-hearted believer, and who is a hypocrite; this is Allah's established way. The greatest affliction that strikes a believer is being surrounded by disbelievers, facing their attempts to deviate Muslims from Allah's religion, and being inflected to their harm. In this regard these verses are in the context of relating Ibrahim's story while preaching his people to worship Allah only; this is after relating Nuh's story with his people and how much he endured until Allah's punishment seized them. Moreover, in the context of mentioning Ibrahim's story, Allah directs His servants to look at the signs around them, great signs in the creation that calls for people to ponder them. Ibrahim pointed to his people how Allah is capable of creating and resurrecting and that this creation is a sign and evidence in front of them. He also said that they can't escape from Allah and He is capable of bringing all people in front of Him wherever they are on the Last Day to judge them; nothing will protect anyone from Allah, neither allies nor their wealth or power. "And you have not other than Allah any protector or any helper". Then Allah mentions the judgment of those deniers; those who rejected Allah's signs and messengers, who

denied the truth about the Last Day, and who fabricated lies about Allah. Those will be admitted to Hell, they will face this severe punishment and nothing will save them or lighten the punishment for them. “When they cry for aid, they will be aided with water like molten metal, which will burn ˹their˺ faces”.

After Ibrahim directed his people to contemplate Allah’s creation, after presenting evidences and arguing with them, their answer was persisting on denial, Allah says, “And the answer of his [i.e., Abraham's] people was not but that they said, "Kill him or burn him," but Allah saved him from the fire. Indeed in that are signs for a people who believe.” (Al-’Ankabut: 24). They were speechless in front of him, they couldn’t argue anymore, they couldn’t present or come up with excuses, and their only way out was calling to kill him. They agreed to kill him with fire, to burn him, which is the harshest and cruelest way of killing someone. In this regard, they made a great fire and that was to deter others from acting the same as he did and attack their false gods. However, when they attempted to kill him and threw him in the fire, Allah protected and saved him, He says, “but Allah saved him from the fire.” Allah says in another Surah that He ordered the fire not to harm Ibrahim, He says, “We ordered, “O fire! Be cool and safe for Abraham!” (Al-Anbiya': 69), “They had sought to harm him, but We made them the worst losers” (Al-Anbiya': 70). In fact, the response of these people shows how ignorant they are, how dark are their hearts, and how misguided they are. All of this indicates that the prophets faced a great deal in calling their people and this is not only the case for Nuh and Ibrahim. However, Allah’s established way is to empower His servants and make them victorious, Allah says, “Indeed in that are signs for a people who believe.” Meaning only the ones who believe will understand and ponder, they will view these stories and understand the wisdom of Allah and that this is all to test His faithful servants. In this regard, the prophets were tried and tested the most, the Prophet ﷺ said, “The Prophets, then the next best and the next best. A person is tested according to his

religious commitment. If he is steadfast in his religious commitment, he will be tested more severely". In fact, Ibrahim, the father of the Prophets and the friend of Allah, may have been one of the most afflicted of the people, for he was the only believer at that time, and all around him were infidels. No one stood for him, even his father, Allah was his Protector and that was sufficient for him. He said before being thrown in the fire, "Allah is sufficient for me, He is the best disposer of my affairs." He did not call for others' help, nor did he beg for his life, he was a true faithful believer. Thus Allah has protected him from their harm and this emphasizes that Allah protects His faithful servants; this is a sign, for those who believe, to trust and turn only to Him. Also, this also shows that Allah will empower the believers in the land as it was the case for Ibrahim and also our Prophet ﷺ. In addition to that, this shows that Allah guides whomever He wills, and leaves whoever He wills astray, blinded, and in darkness. No one can interfere in Allah's judgment; for He is Just and He knows who deserves His guidance.

Allah then says, "And [Abraham] said, "You have only taken, other than Allah, idols as [a bond of] affection among you in worldly life. Then on the Day of Resurrection you will deny one another and curse one another, and your refuge will be the Fire, and you will not have any helpers.'" (Al-'Ankabut: 25) Ibrahim said to them that you are worshiping idols, while you should have worshiped Allah, the Creator and your Provider. In this regard, idols is everything that is worshiped besides Allah, it's a representation of false gods and is used as an object of worship; whether it's a statue, image, a tree, moon, angel, etc. it's narrated that when Uday Ibn Hatim came to the Prophet ﷺ while hanging the cross on his chest, the Prophet ﷺ said to him, : 'O Uday! Remove this idol from yourself!" this is after he invited him to Islam and he embraced Islam. In fact, Ibrahim's people of the Sabians were creating statues for each god, they created one for the sun, the moon, and the stars, etc. they were fond of the stars and thought of them as the ones managing their life and affairs. "They replied, 'We

worship idols, to which we are fully devoted'" (Ash-Shu'ara: 71). Allah says that Ibrahim confronted them and said, "You have only taken, other than Allah, idols as [a bond of] affection among you in worldly life." Meaning they will only love these idols in this worldly life, but when they see them on the Day of Judgment they will spit on them and wish they have never worshiped and devoted their life for them. Ibrahim said, "Then on the Day of Resurrection you will deny one another and curse one another," each will deny and curse the other, i.e. they will ask Allah not to have mercy on the other. In fact, no one will be supported or protected by those idols, nor do these idols have the power to defend anyone, and all they both do is curse and accuse each other. "And your refuge will be the Fire, and you will not have any helpers." The refuge is the safe place which people turn to, for example, to rest, to hide, or to protect themselves. However, Hell is not a refuge for those; it's the worst place to live in. In fact, Allah is mocking them, for Hell will be the only place they will be in, and they will never be able to escape from it. It's the opposite of refuge. "And you will not have any helpers." No one will defend, protect, or shelter you. Allah is the Protector, and He will protect those who obey Him and turn only to Him in worship.

Then Allah ﷻ says, "And Lot believed him. [Abraham] said, "Indeed, I will emigrate to [the service of] my Lord. Indeed, He is the Exalted in Might, the Wise." (Al-'Ankabut: 26) After Ibrahim all his effort to guide his people and present them with the proofs and signs, and after all of them saw how Allah protected him from their evilness after throwing him in the fire; they did not believe. The only person who believed in him was Lot, his nephew. Then Ibrahim left his people, "[Abraham] said, "Indeed, I will emigrate to [the service of] my Lord." This is after he gave up and believed no one will change his mind and after his people wanted him out of their village including his father, as Allah says that his father told him, "He threatened,

‘How dare you reject my idols, O Abraham! If you do not desist, I will certainly stone you ˹to death˺. So be gone from me for a long time!’” (Maryam: 46) he then left Ur of the Chaldeans in Iraq, and went on his way to the Levant. Ibrahim said, “Indeed, He is the Exalted in Might, the Wise.” Allah is the Exalted in Might, no one can defeat Him, He is the Wise Who places the matters in their right place.

Then Allah says, “And We gave to him Isaac and Jacob and placed in his descendants prophethood and scripture. And We gave him his reward in this world, and indeed, he is in the Hereafter among the righteous.” (Al-’Ankabut: 27) This is Allah’s blessing and grace upon His servant Ibrahim, i.e. that He granted him righteous sons after he aged. In fact Ishaq is his second son from his first wife Sarah. As for Yaqub, he is Ishaq’s son, and he is called Israel. “and placed in his descendants prophethood and scripture.” This is a great blessing and favor, i.e. not only did Allah take Ibrahim as his close friend and made him an Imam for the entire world, but He also gave prophethood and the Book to his descendants. There was no Prophet after Ibrahim who was not descended from one of his ancestors. From Yaqub [Israel] who is the father for the twelve tribes of the Children of Israel, and the son of Ishaq son of Ibrahim and Sarah to the last of them, Isa son of Maryam. In fact, Isa gave the good tidings to his people about the coming of a messenger from among the Arabs, i.e. Prophet Muhammed, the Seal of the Prophets. He told them about the last of all Messengers, the leader of the sons of Adam in this world, whom Allah chose from the heart of the Arab nation, from the descendants of Ismail son of Ibrahim and Hajir.

Allah says, “And We gave him his reward in this world”, meaning that Allah has rewarded him in this life for being a faithful servant and for enduring the afflictions. Allah says, “When Abraham was tested by his Lord with ˹certain˺ commandments, which he fulfilled”, and Allah says, “And ˹that of˺ Abraham, who ˹perfectly˺ fulfilled ˹his covenant˺?” (An-Najm: 37)

This also indicates that Allah has bestowed many blessings to humans, and even if they worshiped Him and thanked Him day and night, it's still not sufficient to pay back for these blessings. Allah says, "and indeed, he is in the Hereafter among the righteous." Allah granted him happiness in this world that was connected to happiness in the Hereafter. Heaven is his gift from Allah, and it cannot return for any work, because no matter what one's deeds are, it is not even a small part of Paradise.

يقول الله ﷻ: {وَلُوطًا إِذْ قَالَ لِقَوْمِهِ إِنَّكُمْ لَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ}[العنكبوت:28]، {أَئِنَّكُمْ لَتَأْتُونَ الرِّجَالَ وَتَقْطَعُونَ السَّبِيلَ وَتَأْتُونَ فِي نَادِيكُمُ الْمُنكَرَ فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا ائْتِنَا بِعَذَابِ اللَّهِ إِنْ كُنتَ مِنَ الصَّادِقِينَ}[العنكبوت:29]، {قَالَ رَبِّ انصُرْنِي عَلَى الْقَوْمِ الْمُفْسِدِينَ}[العنكبوت:30]، {وَلَمَّا جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَى قَالُوا إِنَّا مُهْلِكُوا أَهْلِ هَذِهِ الْقَرْيَةِ إِنَّ أَهْلَهَا كَانُوا ظَالِمِينَ}[العنكبوت:31]، {قَالَ إِنَّ فِيهَا لُوطًا قَالُوا نَحْنُ أَعْلَمُ بِمَنْ فِيهَا لَنُنَجِّيَنَّهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ كَانَتْ مِنَ الْغَابِرِينَ}[العنكبوت:32]، {وَلَمَّا أَنْ جَاءَتْ رُسُلُنَا لُوطًا سِيءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا وَقَالُوا لا تَخَفْ وَلا تَحْزَنْ إِنَّا مُنَجُّوكَ وَأَهْلَكَ إِلَّا امْرَأَتَكَ كَانَتْ مِنَ الْغَابِرِينَ}[العنكبوت:33]، {إِنَّا مُنزِلُونَ عَلَى أَهْلِ هَذِهِ الْقَرْيَةِ رِجْزًا مِنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ}[العنكبوت:34]، {وَلَقَد تَرَكْنَا مِنْهَا آيَةً بَيِّنَةً لِقَوْمٍ يَعْقِلُونَ}[العنكبوت:35]

says, "And [mention] Lot, when he said to his people, "Indeed, you ﷻ Allah commit such immorality as no one has preceded you with from among the worlds".(Al-'Ankabut: 28), "Indeed, you approach men and obstruct the road and commit in your meetings [every] evil." And the answer of his people was not but that they said, "Bring us the punishment of Allah, if you should be of the truthful."" (Al-'Ankabut: 29), "He said, "My Lord, support me against the corrupting people." (Al-'Ankabut: 30), "And when Our messengers [i.e., angels] came to Abraham with the good tidings, they said, "Indeed, we will destroy the people of that [i.e., Lot's] city. Indeed, its people have been wrongdoers." (Al-'Ankabut: 31), "[Abraham] said, "Indeed, within it is Lot." They said, "We are more knowing of who is within it. We will surely save him and his family, except his wife. She is to be of those who remain behind." (Al-'Ankabut: 32), "And when

Our messengers [i.e., angels] came to Lot, he was distressed for them and felt for them great discomfort. They said, "Fear not, nor grieve. Indeed, we will save you and your family, except your wife; she is to be of those who remain behind." (Al-'Ankabut: 33), "Indeed, we will bring down on the people of this city punishment from the sky because they have been defiantly disobedient."" (Al-'Ankabut: 34), "And We have certainly left of it a sign as clear evidence for a people who use reason." (Al-'Ankabut: 35)

Allah mentions the story of Lot with his people in the context of this Surah, Surah Al-'Ankabut. The context in which Allah indicates that He tests His servants and that the Prophets are afflicted while guiding people to Allah. In this regard, Allah relates the story of Nuh and then Ibrahim, then after that, He mentions Lot who is Ibrahim's nephew and the only believer who migrated with him to the Levant. Then, Allah sent Lot to preach to the people of villages of the Jordan Valley, i.e. Sodom and Gomorrah.

Allah says, "And [mention] Lot, when he said to his people, "Indeed, you commit such immorality as no one has preceded you with from among the worlds." (Al-'Ankabut: 28) Allah says to us that His Prophet Lot denounced his people for their evil deed and their immoral actions in having intercourse with males, a deed which none of the sons of Adam had ever committed before them. [Inna] i.e. indeed which is used for indication. In this regard Allah says, "Why do you ˹men˺ lust after fellow men" (Ash-Shu'ara: 165), "leaving the wives that your Lord has created for you? In fact, you are a transgressing people." (Ash-Shu'ara: 166).
Allah calls their deed [fahisha] i.e. immorality. It's because it's a very grave sin, unacceptable by Allah and different from human nature.

Lot said, "Indeed, you approach men and obstruct the road and commit in your meetings [every] evil." And the answer of his people was not but that they said,

"Bring us the punishment of Allah, if you should be of the truthful."" (Al-'Ankabut: 29) Lot denounced and condemned their evil deeds; not only did they have lust for men which involve having intercourse with males, but also they robbed wayfarers, they would lie in wait on the road, kill people and loot their possessions. He said, "and commit in your meetings [every] evil." Meaning that they used to commit these sins in front of each other and brag about them, and they won't feel ashamed or humiliated. On the contrary, they were proud of them for making and practicing these deeds.
Lot's people responded to his advice in mockery, as Allah says, "And the answer of his people was not but that they said, "Bring us the punishment of Allah, if you should be of the truthful."" (Al-'Ankabut: 29) This is indicative of their disbelief, scornful attitude and stubbornness. They rejected all what he came with, they ignored him, and mocked him saying, 'bring us the torment if you are not a liar as we believe you are one.

Lot then invoked Allah, he said, "He said, "My Lord, support me against the corrupting people." (Al-'Ankabut: 30) this is after they shut every door, after they denied and there was no way out for them from the darkness. He supplicated for his Lord to support him and seize those corrupt people. In fact, they were called corrupt because their deeds were extremely evil and they were encouraging each other to commit these sins.

Allah says, "And when Our messengers [i.e., angels] came to Abraham with the good tidings, they said, "Indeed, we will destroy the people of that [i.e., Lot's] city. Indeed, its people have been wrongdoers." (Al-'Ankabut: 31) after Lot prayed to Allah, Allah answered his prayer, and He sent three angels to him; Jibreel, Mikael and Israfil. In this regard, Allah ordered the angels to go and give the good tidings for Ibrahim and His wife Sarah, i.e. that Allah will grant them a child after they age. Of course, the prophets do not know the unseen unless Allah revealed some of it to them, this is why Ibrahim didn't recognize them. Allah

says, “Then it was not long before he brought ˹them˺ a ˹fat,˺ roasted calf.”, this is when he thought they were guests, i.e. normal humans. Then after he suspected their matter they reassured him and gave him the good tidings. Ibrahim, after he calmed down, asked the angels, Allah says, “He ˹then˺ added, “What is your mission, O messenger-angels?” (Al-Hijr: 57) Where are you going? “they said, "Indeed, we will destroy the people of that [i.e., Lot's] city. Indeed, its people have been wrongdoers.” They referred to it as “this city” for it was close to Hebron where Ibrahim was living, as for Lot he was in the Jordanian Valley. Also, they said that these people are wrongdoers, that's why they deserve Allah’s punishment.

Allah says, “[Abraham] said, "Indeed, within it is Lot." They said, "We are more knowing of who is within it. We will surely save him and his family, except his wife. She is to be of those who remain behind.” (Al-’Ankabut: 32) Ibrahim was confused as he knew Lot was sent to these people, so he informed them that Lot is with these people, so how can you destroy him with these people. They answered, “They said, "We are more knowing of who is within it.” Meaning that because they are angels sent by Allah, they have much more knowledge than Ibrahim and surely they know about Lot. Then they reassured Ibrahim, “We will surely save him and his family, except his wife. She is to be of those who remain behind.” Meaning that they will protect him and inform Lot about what will happen to his people before the punishment occurs. Allah says, “The angels said, “O Lot! We are the messengers of your Lord. They will never reach you. So travel with your family in the dark of night, and do not let any of you look back, except your wife. She will certainly suffer the fate of the others. Their appointed time is the morning. Is the morning not near?” (Hud: 81). They also informed Ibrahim that Lot’s wife will be afflicted with the punishment for she was one of these wrongdoers and agreed with them.

Then Allah ﷻ says, “And when Our messengers [i.e., angels] came to Lot, he was distressed for them and felt for them great discomfort. They said, "Fear not, nor grieve. Indeed, we will save you and your family, except your wife; she is to be of those who remain behind.” (Al-’Ankabut: 33) In response to Lot’s supplication, Allah sent the three angels to inform Lot of the punishment Allah ordained for his people. However, as Lot did not know at first that they were angels, them he was worried since if he had them as guests then he was afraid for them and what his people might do to them, but if he did not host them, he was still afraid of what might happen to them. “he was distressed for them and felt for them great discomfort” In fact, these angels looked like humans, and they were really handsome men, thus everyone in the village wanted to harm them. The angels reassured Lot, “They said, "Fear not, nor grieve. Indeed, we will save you and your family, except your wife; she is to be of those who remain behind.” They informed him that his people won’t harm them and they will be the ones who will face the destruction. They told him that his wife will be from among those people as for his family they will survive with Allah’s protection.

Then they told him what will happen to his people, what their punishment is. Allah says, “Indeed, we will bring down on the people of this city punishment from the sky because they have been defiantly disobedient."” (Al-’Ankabut: 34) Allah rained them with stones [sijjil] from heaven. This is all because of their disobedience and their stubbornness; they were rebellious and deviated from the right path. Thus Allah rooted them.

Allah ﷻ says, “And We have certainly left of it a sign as clear evidence for a people who use reason.” (Al-’Ankabut: 35) Jibreel, peace be upon him, uprooted their town from the depths of the earth, lifted it up to the sky, then threw it upside down upon them. This is in addition to the stones raining on them from heaven. “pouring upon them a rain ˹of brimstone˺. How evil was the rain of those who had been warned!” (Ash-Shu'ara: 173) it’s called rain but it’s not; it’s a torment,

it doesn't revive anything as rain does, in fact, it kills each one it hits. In fact, this village is a sign for humans; an indication of Allah's might and the fate of every disobedient, it's located in the Dead Sea. Those who ponder and understand Allah's signs will take this sign as a means to turn to the right path, to submit to Allah, obey Him, and worship only Him. As for those who are ignorant, they will pass by it without looking or thinking. In this regard, people go to this place to relax these days, and use, for example, the mud to cure some illness. However, that should not be the case, this is a place where a punishment occurred, and one should feel the might of Allah and be afraid of Him. In this regard, the Prophet ﷺ said, "Do not enter (the places) of these people where Allah's punishment had fallen unless you do so weeping. If you do not weep, do not enter (the places of these people) because Allah's curse and punishment which fell upon them may fall upon you." He also forbade his companion from drinking the water from Thamud place, except from the place the she-camel used to drink.

Then Allah mentions another Prophet's story and the trial and affliction he went through, Allah says, "And to Madyan [We sent] their brother Shuʿayb, and he said, "O my people, worship Allah and expect the Last Day and do not commit abuse on the earth, spreading corruption." (Al-'Ankabut: 36) Madyan is also a place in Jordan and Allah has sent Shu'ayb to these people. In fact, Shu'ayb was one of them and known to them. Allah tells that he called his people to worship Allah and fear Him as He will punish the disbelievers in the hereafter. He said to them, "and do not commit abuse on the earth, spreading corruption." These people were transgressed, i.e. they committed many sins besides disbelieving in Allah such as they used to cheat in weights and measures, and ambush people on the road; this is in addition to their disbelief in Allah and His Messenger.

Allah says, "But they denied him, so the earthquake seized them, and they became within their home [corpses] fallen prone." (Al-'Ankabut: 37)

the same scenario happened to them, i.e. same as Nuh's and Lot's people, etc. they denied and thus Allah punished them in this life before the hereafter. Their punishment was a mighty earthquake that convulsed their land, and the shout which tore their hearts from their bodies, and the torment of the Day of Shade, when their souls were taken.

Allah ﷻ then says, "And [We destroyed] ʿAad and Thamūd, and it has become clear to you from their [ruined] dwellings. And Satan had made pleasing to them their deeds and averted them from the path, and they were endowed with perception." (Al-'Ankabut: 38)
Allah then mentions other nations which faced destruction for their disbelief; these are Aad and Thamud. Aad occupied a large tract of country in Southern Arabia, extending from Umman at the mouth of the Persian Gulf to Hadhramaut and Yemen at the southern end of the Red Sea. Allah sent Prophet Hud for Aad. Also, Allah sent Saleh after him for Thamud that was a tribal confederation in the northwestern region of the Arabian Peninsula. Allah says, "And it has become clear to you from their [ruined] dwellings." Allah directs His speech to those who recite the Quran and ponder its verses; for Allah here says that the homes of these ruined people still exist. Allah says, "And Satan had made pleasing to them their deeds" Allah clarifies that they were deluded by Satan, he made them think that what they were doing is right, "and averted them from the path," Satan made their evil deeds appealing to them and they rejected the message of Hud. "and they were endowed with perception." Meaning they were capable of reasoning. Their knowledge and concerns were only about this life and if they were to open their eyes they would have understood the meaning of this world; but they did not. Allah says that Aad was a great nation, He ﷻ says, "˹Why˺ do you build a landmark on every high place in vanity" (Ash-Shu'ara: 128), "and construct castles, as if you are going to live forever," (Ash-Shu'ara: 129), "and act so viciously when you attack ˹others˺?" (Ash-Shu'ara: 130), "So fear Allah, and

obey me" (Ash-Shu'ara: 131), "Fear the One Who has provided you with ˹the good˺ things you know:" (Ash-Shu'ara: 132), "He provided you with cattle, and children" (Ash-Shu'ara: 133), "and gardens, and springs." (Ash-Shu'ara: 134), "I truly fear for you the torment of a tremendous day." (Ash-Shu'ara: 135) this was also the case for Saleh's people, as Allah says, "Do you think you will be ˹forever˺ left secure in what you have here:" (Ash-Shu'ara: 146), "amid gardens and springs" (Ash-Shu'ara: 147), "and ˹various˺ crops, and palm trees ˹loaded˺ with tender fruit;" (Ash-Shu'ara: 148), "to carve homes in the mountains with great skill?" (Ash-Shu'ara: 149) however, with all of this knowledge and great deeds in this life they were deluded and Hell is their wretched home for disbelieving and committing sins.

Then Allah ﷻ says, "And [We destroyed] Qarun and Pharaoh and Haman. And Moses had already come to them with clear evidences, and they were arrogant in the land, but they were not out runners [of Our punishment]" (Al-'Ankabut: 39). Qarun, Pharaoh and Haman; these three were the most powerful men in Egypt. Qarun was from among the Children of Israel but he loved collecting money and gold. Allah describes his wealth, He says, "We had granted him such treasures that even their keys would burden a group of strong men." Meaning that even a group of men could not hold the keys of his treasures. As for Pharaoh, he was the king of Egypt and he announced himself a god for people to worship, his right hand and minister was Haman. Here, Allah relates that Musa came to them and guided them to the right path, i.e. to worship Allah only, the Almighty, the Creator of heaven and earth. However, they rejected Musa. Allah says, "And Moses had already come to them with clear evidences, and they were arrogant in the land," they wanted to stay in their high position, they wanted power and wealth, thus they refused and denied Allah's Messenger. Allah says, "but they were not out runners [of Our punishment]" meaning they could not escape Allah, and His punishment as happened to the previous

disbelieving nations. This also indicates that no one can cause failure to Allah upon the earth or in heaven.

Allah ﷻ says, "So each We seized for his sin; and among them were those upon whom We sent a storm of stones, and among them were those who were seized by the blast [from the sky], and among them were those whom We caused the earth to swallow, and among them were those whom We drowned. And Allah would not have wronged them, but it was they who were wronging themselves" (Al-'Ankabut: 40).
Meaning that all mentioned before were destroyed for their own sins; Qarun, Pharaoh, Haman, Aad and Thamud. "And among them were those upon whom We sent a storm of stones," referring to Aad, i.e. there came upon them a violent, intensely cold wind, which was very strong and carried pebbles which it threw upon them. It carried them through the air, lifting a man up to the sky and then hurling him headlong to the ground, so that his head split and he was left as a body without a head, like uprooted stems of date palms. "And among them were those who were seized by the blast [from the sky]," referring to Thamud, Allah sent them an angel the blast struck them, taking away their powers of speech and movement. "and among them were those whom We caused the earth to swallow," This refers to Qarun who transgressed, he was evil and arrogant. Allah caused the earth to swallow him and his house, and he will continue sinking into it until the Day of Resurrection. "and among them were those whom We drowned." This refers to Pharaoh, his minister Haman and their troops, all of whom were drowned in a single morning, not one of them escaped. Allah says, "And Allah would not have wronged them, but it was they who were wronging themselves" that happened to them as a punishment for what they did with their own hands. Allah is the Just, no one can argue that He presented them with evidences, signs, blessings, and messengers but they are the ones who refused to obey and worship Him only.

يقول الله ﷻ: {وَقَارُونَ وَفِرْعَوْنَ وَهَامَانَ وَلَقَدْ جَاءَهُمْ مُوسَى بِالْبَيِّنَاتِ فَاسْتَكْبَرُوا فِي الأَرْضِ وَمَا كَانُوا سَابِقِينَ}[العنكبوت:39]، {فَكُلًّا أَخَذْنَا بِذَنْبِهِ فَمِنْهُمْ مَنْ أَرْسَلْنَا عَلَيْهِ حَاصِبًا وَمِنْهُمْ مَنْ أَخَذَتْهُ الصَّيْحَةُ وَمِنْهُمْ مَنْ خَسَفْنَا بِهِ الأَرْضَ وَمِنْهُمْ مَنْ أَغْرَقْنَا وَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ}[العنكبوت:40]، {مَثَلُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ كَمَثَلِ الْعَنكَبُوتِ اتَّخَذَتْ بَيْتًا وَإِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ الْعَنْكَبُوتِ لَوْ كَانُوا يَعْلَمُونَ}[العنكبوت:41]، {إِنَّ اللَّهَ يَعْلَمُ مَا يَدْعُونَ مِنْ دُونِهِ مِنْ شَيْءٍ وَهُوَ الْعَزِيزُ الْحَكِيمُ}[العنكبوت:42]، {وَتِلْكَ الأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ}[العنكبوت:43]

says, "And [We destroyed] Qarun and Pharaoh and Haman. And ﷻ Allah Moses had already come to them with clear evidences, and they were arrogant in .the land, but they were not out runners [of Our punishment]" (Al-'Ankabut: 39) "So each We seized for his sin; and among them were those upon whom We sent a storm of stones, and among them were those who were seized by the blast [from the sky], and among them were those whom We caused the earth to swallow, and among them were those whom We drowned. And Allah would not have wronged them, but it was they who were wronging themselves" (Al-'Ankabut: 40). "The example of those who take allies other than Allah is like that of the spider who takes a home. And indeed, the weakest of homes is the home of the spider, if they only knew" (Al-'Ankabut: 41). "Indeed, Allah knows whatever thing they call upon other than Him. And He is the Exalted in Might, the Wise" (Al-'Ankabut: 42). "And these examples We present to the people, but none will understand them except those of knowledge" (Al-'Ankabut: 43).

Allah ﷻ tells that these nations denied their messengers and that Allah seized them for their sins. This is mentioned in the context of this Surah, Surah Al-'Ankabut. Also, in the context of this Surah, Allah shows how the wrongdoers were seized by Allah. In this regard, Allah tells about Madyan and that He sent Shuaib to them. After that, Allah talks about Aad and Thamud, the nations that Allah destroyed.

Allah then mentions that Prophet Musa came to Qarun, Pharaoh and Haman with the plain proofs on what he was calling them for. However, "they were arrogant in the land, but they were not out runners." Allah says that each of these, i.e. Aad, Thamud, Qarun, Pharaoh and Haman were destroyed. As He says, "So each We seized for his sin; and among them were those upon whom We sent a storm of stones," this refers to Aad. "And among them were those who were seized by the blast [from the sky]," this refers to Thamud. "And among them were those whom We caused the earth to swallow," who is Qarun. "And among them were those whom We drowned" i.e. Pharaoh and Haman. "And Allah would not have wronged them, but it was they who were wronging themselves." Allah's saying here "each" refers to each one of those criminals. "We seized for his sin," that is, Allah seized each of them due to his sin.

Then, Allah ﷻ presents an example of the unbeliever who thinks that what Allah has given him of the strong support, of the state, power and money, etc. will protect him from the punishment of Allah. Allah says, "The example of those who take allies other than Allah is like that of the spider who takes a home. And indeed, the weakest of homes is the home of the spider, if they only knew" (Al-'Ankabut: 41). The ally in the Arabic language refers to any person who has a relationship with you that makes each of you ally one another. In this regard, the alliance means support, love and solidarity on the matter, so the Arabs call the brother, the master and the slave allies. "The example of those who take allies other than Allah," that is they took allies other than Allah ﷻ. Allah says, "Is like that of the spider who takes a home." The spider's kingdom is within this home that it makes and weaves out of these weak cobwebs. "And indeed, the weakest of homes is the home of the spider." The weakest home of the insects' homes is the home of the spider because these thin cobwebs do not stand against any movement. So, Allah ﷻ likens this fortress, in which the unbeliever is protected and thinks that this fortress will save him from

the punishment of Allah, to the spider that is being fortified in this home and thinks that it is a fortress that protects her while if a young child puts any small thing in this home it will be removed.

Allah says, "Is the home of the spider, if they only knew." That is, if they only knew the real knowledge, they will know that the fortress that they think will protect them from Allah is not really a fortress and that it has no weight. This is the real meaning of this example that Allah ﷻ presents. However, some of the pedants of those who search for scientific miracles in the Holy Quran of course have reversed these meanings. They claimed that these cobwebs are the strongest threads ever, they are like iron and steel. And the fact that Allah mentions that it's the weakest of homes is that because the female kills the male, and there is no stability in this home such as the case for the disbelievers. So they went far beyond the original clear meaning and got tangled while arguing regarding a farfetched interpretation.

In fact, the example is crystal clear for the onlookers and its context is clear. The context of this example is showing those people who were protected in fortresses, such as Aad who said, "Who is greater than us in strength?" and who dealt unjustly in the earth, Thamud who was empowered in their lands, homes, plants and fruits and they denied their Messenger and Qarun who said when he was reminded of Allah's grace, "I was only given it because of knowledge I have." Moreover, it refers to Pharaoh who was empowered and was proud of his strong supporters of the army and the people who were with him. Furthermore, it refers to Pharaoh's minister and the executor of his projects, Haman. Allah says that those people "were arrogant in the land." Thus, in this context, Allah ﷻ shows His power, His punishment and His ability over those criminals who believed that they are the powerful ones and that they could escape from the punishment of Allah and could cause Him failure. Then, Allah presents the example of the cobweb.

Allah says after that, Indeed, Allah knows whatever thing they call upon other than Him. And He is the Exalted in Might, the Wise" (Al-'Ankabut: 42). This verse has two meanings; the first is that Allah knows all gods that they invoke besides Him and He will hold them accountable for this and this is a threat for them. The other meaning may be that all things that they call upon other than Allah are simply nothing and are not useful to them. There are two meanings because of the use of [Ma] which may be a pronoun at times or is used to negate; this is known through the context and here the two functions apply. "Indeed, Allah knows whatever thing they call upon other than Him" also, whatever they call, if they call, for example, the sun, the moon, the stars or these gods, they do not benefit them. In this regard, Allah says, "To Him [alone] is the supplication of truth. And those they call upon besides Him do not respond to them with a thing, except as one who stretches his hands toward water [from afar, calling it] to reach his mouth, but it will not reach it [thus]. And the supplication of the disbelievers is not but in error [i.e., futility]." (Al-Ra'd: 14). This example shows that Allah is the One Who responds when He is invoked because He is the Lord and the God, in whose hand is the realm of all things. Also, no one other than Allah ﷻ can respond to those who call upon him. Then Allah says, "Except as one who stretches his hands toward water to reach his mouth." So, Allah compares the unbelievers' call upon their allies to someone who sits on the edge of a well and calls upon the water at the bottom saying, "come, come to me water." This means that these gods that the unbelievers call upon besides Allah, take them as supporters and invoke them in hardships will do nothing for them; that's why when Allah's punishment befell those unbelievers, they did not benefit anything from these false gods that they used to worship besides Allah. "And He is the Exalted in Might, the Wise" (Al-'Ankabut: 42). Allah is the Exalted in Might and the Predominant Who cannot be overcome by anyone. Also, He is the All-Wise, Who puts everything at its proper place; He puts guidance at its place and delusion at its place.

Then, Allah ﷻ says, “And these examples We present to the people, but none will understand them except those of knowledge” (Al-’Ankabut: 43). This is a reference to the example that Allah presents here, i.e. the cobweb, and the other examples that He presents in His Book, i.e. the Holy Quran. “We present to the people,” presenting or striking [Darab] the examples means showing them. The word strike [Darab] refers to various meanings here it came referring to giving an example. “but none will understand them except those of knowledge” meaning no one will reason these examples except the people who have knowledge. In fact, this is a great example that makes anyone that is attached to things other than Allah disbelieve in such things and leave them because this example compares whoever is attached to things other than Allah to the spider that is attached to her home and this home does not protect her.

Then Allah ﷻ says, “Allah created the heavens and the earth in truth. Indeed in that is a sign for the believers” (Al-’Ankabut: 44).
In fact, Allah ﷻ initially created this creation in order to worship Him and to signify. These creatures are a sign of their Creator. The greatness of the creatures is a sign of the greatness of the Creator and the unity of the creatures and their connection to each other, in spite of being separate parts but they are all connected to each other, are signs of the oneness of the Creator. Moreover, the accuracy of creating everything from the small atom to the big galaxy. Furthermore, ordering and subjecting these powerful creatures by the command of Allah shows the greatness of the Creator.
So, this is a sign of creation and of course, this creation of Allah can never be in vain and purposeless, but Allah created the man and commanded him to walk in this path. Allah says, “And if there should come to you guidance from Me - then whoever follows My guidance will neither go astray nor suffer” (Taha: 123). “And whoever turns away from My remembrance - indeed, he will have a depressed life, and We will gather him on the Day of Resurrection blind” (Taha:

124). “He will say, "My Lord, why have you raised me blind while I was [once] seeing?” (Taha: 125). “[Allah] will say, "Thus did Our signs come to you, and you forgot them; and thus will you this Day be forgotten" (Taha: 126). “And thus do We recompense he who transgressed and did not believe in the signs of his Lord. And the punishment of the Hereafter is more severe and more enduring” (Taha: 127). Thus, this includes punishment and account; this is the truth upon which the heavens and the earth are based. Allah ﷻ says to Musa, “Indeed, the Hour is coming - I almost conceal it - so that every soul may be recompensed according to that for which it strives” (Taha: 15). This means that the Hour will come so that everyone will take his reward; if this does not happen, this means that Allah ﷻ created this creation would be in vain and purposeless. “Then did you think that We created you uselessly and that to Us you would not be returned?” (Al-Mu’minoon: 115). “So exalted is Allah, the Sovereign, the Truth.” Allah says to the unbelievers, “And We did not create the heaven and the earth and that between them aimlessly. That is the assumption of those who disbelieve” (Sad: 27). “Or should we treat those who believe and do righteous deeds like corrupters in the land? Or should We treat those who fear Allah like the wicked?” (Sad: 28). That is if there is no resurrection, judgment, etc. as the unbelievers assume then this creation is meaningless and its creator is playful, mischievous and abuser and that he created this creation aimlessly. Rather, in this case, the world will be irrational, i.e. it will have no mind or wisdom, Allah is high above this by great sublimity. “Indeed in that is a sign for the believers” (Al-’Ankabut: 44). This is a sign that Allah did not create His creation aimlessly and in vain, rather Allah created it in truth.

يقول الله ﷻ: {اتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ}[العنكبوت:45]، {وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ وَقُولُوا آمَنَّا بِالَّذِي أُنْزِلَ إِلَيْنَا وَأُنْزِلَ إِلَيْكُمْ وَإِلَهُنَا وَإِلَهُكُمْ وَاحِدٌ وَنَحْنُ لَهُ مُسْلِمُونَ}[العنكبوت:46]، {وَكَذَلِكَ أَنْزَلْنَا إِلَيْكَ الْكِتَابَ فَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يُؤْمِنُونَ بِهِ وَمِنْ هَؤُلَاءِ مَنْ يُؤْمِنُ بِهِ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا

الْكَافِرُونَ}[العنكبوت:47]، {وَمَا كُنْتَ تَتْلُوا مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلا تَخُطُّهُ بِيَمِينِكَ إِذًا لارْتَابَ الْمُبْطِلُونَ}[العنكبوت:48]، {بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الظَّالِمُونَ}[العنكبوت:49]

says, "Recite, [O Muhammad], what has been revealed to you of the ﷺ Allah ,Book and establish prayer. Indeed, prayer prohibits immorality and wrongdoing .and the remembrance of Allah is greaterAnd Allah knows that which you do" (Al-'Ankabut: 45), "And do not argue with the People of the Scripture except in a way that is best except for those who commit injustice among them, and say, 'We believe in that which has been revealed to us and revealed to you. And our God and your God is one; and we are Muslims [in submission] to Him'" (Al-'Ankabut: 46), "And thus We have sent down to you the Qur'an. And those to whom We [previously] gave the Scripture believe in it. And among these [people of Makkah] are those who believe in it. And none reject Our verses except the disbelievers" (Al-'Ankabut: 47), "And you did not recite before it any scripture, nor did you inscribe one with your right hand. Otherwise the falsifiers would have had [cause for] doubt" (Al-'Ankabut: 48), "Rather, the Qur'an is distinct verses [preserved] within the breasts of those who have been given knowledge. And none reject Our verses except the wrongdoers" (Al-'Ankabut: 49).

These verses came after Allah shows His established way of dealing with the wrongdoing nations, and how He seized them. Then Allah likens the stubborn unbelievers clinging to worldly matters and believe that they will save them from the punishment of Allah to the spider's clinging to her home. Thus, today's verses come after these plain verses that give insight for the people about Allah's established way of dealing with the wrongdoing nations and in dealing with the believers and showing that it is not possible that Allah created this creation aimlessly and in vain.

Then, Allah directed the speech to His Messenger and says, “Recite, [O Muhammad], what has been revealed to you of the Book and establish prayer. Indeed, prayer prohibits immorality and wrongdoing, and the remembrance of Allah is greater. And Allah knows that which you do” (Al-’Ankabut: 45). Allah orders His Messenger to recite the Qur’an, i.e. the greatest sign and blessing. This book which Allah revealed to His Messenger ﷺ and challenged the people to bring the like of it. In fact, this command here has very great meanings. The first thing is being free of need for anything through this recitation. The other thing is that what the Prophet recites from the Book contains a warning for those whom he was sent to; so the Book was revealed as a warning to those unbelievers. Allah says, “Blessed is He who sent down the Criterion upon His Servant that he may be to the worlds a warner” (Al-Furqan: 1). Also, this Book carries good tidings for the people of faith, “[All] praise is [due] to Allah, who has sent down upon His Servant the Book and has not made therein any deviance” (Al-Kahf: 1). “[He has made it] straight, to warn of severe punishment from Him and to give good tidings to the believers who do righteous deeds that they will have a good reward” (Al-Kahf: 2). “In which they will remain forever” (Al-Kahf:3). Moreover, in addition to being a warning for the believers and good tidings for the unbelievers, this Book strengthens the heart of the Prophet ﷺ. “And those who disbelieve say, "Why was the Qur'an not revealed to him all at once?" Thus [it is] that We may strengthen thereby your heart. And We have spaced it distinctly” (Al-Furqan: 32). Furthermore, this Book contains a reply to the suspicion of the unbelievers. “And We have spaced it distinctly.” “And they do not come to you with an argument except that We bring you the truth and the best explanation” (Al-Furqan: 33). So, the Prophet’s recitation of the Quran is a strengthening of the Prophet’s heart, good tidings for the people of faith, a warning for these unbelievers, clarification and guidance. “And establish prayer,” this is a direction to the Prophet ﷺ to establish prayer for Allah ﷻ, which is the most honorable and the highest deed that Allah prescribed

for the people of the earth. In addition, the servant's praying to his Lord is the highest form of fulfilling the meaning of worship to Allah for this includes standing, kneeling, prostration, and supplication. Thus, the prayer is the worship, it is the worship as the core of worship is prayer because the prayer is a supplication and it is a talk between the Lord and His servant. Then Allah says, "Indeed, prayer prohibits immorality and wrongdoing", this means that establishing and performing prayer prohibits the one who establishes it from immorality and wrongdoing. This is because the prayer is infallible for this servant and a link between him and his Lord ﷻ and therefore it makes the servant attain piety, such piety that prohibits him from immorality. Then Allah ﷻ says, "And the remembrance of Allah is greater", meaning the remembrance of Allah which is done by the heart so the heart remembers Allah and by the tongue through praising Allah with the attributes that He deserves. "All praise is due to Allah. Lord of the worlds" (Al-Fatihah: 2), "The Entirely Merciful, the Especially Merciful" (Al-Fatihah: 3), "Sovereign of the Day of Recompense" (Al-Fatihah: 4). Praising Allah is through what He described Himself with and through what His messengers described Him with. It is with these good words, Glorified is Allah, and the praise is for Allah, and there is none worthy of worship but Allah, and Allah is the Most Great. In fact, each of these sentences mentions a great meaning. For example, Glorified is Allah, which includes glorifying Allah ﷻ of every evil and every deficiency such as having a child, a partner, a counterpart, a peer, or an equivalent, Allah is highly exalted above this. "Say, 'He is Allah, [who is] One'" (Al-Ikhlas: 1), "Allah, the Eternal Refuge" (Al-Ikhlas: 2), "He neither begets nor is born" (Al-Ikhlas: 3), "Nor is there to Him any equivalent" (Al-Ikhlas: 4). Also, it includes glorifying Allah ﷻ of injustice, of the imperfection of the creatures, of sleep, of carelessness, of forgetfulness, of death and disease; Allah is highly exalted above all of this. Allah says, "Allah - there is no deity except Him, the Ever-Living, the Sustainer of [all] existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever

is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His Kursi extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the Most Great" (Al-Baqarah: 255).

In this regard, Allah ordered us to remember him a lot and to remember him anyway. Allah says, "Who remember Allah while standing or sitting or [lying] on their sides and give thought to the creation of the heavens and the earth, [saying], "Our Lord, You did not create this aimlessly; exalted are You [above such a thing]; then protect us from the punishment of the Fire" (Al-Imran: 191). In fact, the greatest remembrance of Allah is through reciting the Holy Quran as the Holy Quran reminds of Allah. The reason behind this is that it either includes Allah's talk about Himself, about His angels, about His books, about His messengers and about His established way on earth. Moreover, it includes Allah's talk about His legislation, i.e. His command and His prohibition and why did He order this and why He forbade that. Furthermore, it includes Allah's talk about His treatment to His righteous servants that is "remember I did such-and-such to my righteous servant". "A mention of the mercy of your Lord to His servant Zechariah" (Maryam: 2), "When he called to his Lord a private supplication" (Maryam: 3), so Allah mentions here what He bestowed upon His servant Zakaria here.

Also, Allah mentions His punishment to the criminals of His servants and how He punished them, how He destroyed Aad and how He destroyed Thamud. All these matters are mentioned in the Holy Quran. "And the remembrance of Allah is greater" it is said that the remembrance of Allah is greater than everything because it is the remembrance of Allah ﷻ as the Prophet said, "Glorification and praise of Allah fill up the scale". Also, the Prophet ﷺ said, "Glorification and praise of Allah fill up what is between the

heavens and the earth". Also, it is said that the remembrance of Allah is greater than the prayer in reminding of Allah. However, the correct view is that the prayer is from the remembrance of Allah.
In this regard, the remembrance of Allah is the greatest deterrent that prevents committing the immorality and wrongdoing, as the Prophet ﷺ said, "The adulterer is not a believer at the moment when he is committing adultery, and the wine drinker is not a believer at the moment when he is drinking wine, and the robber is not a believer at the moment when he is robbing and people are looking on". The remembrance of Allah prohibits immorality and wrongdoing, it is the greatest deterrent from committing immorality and wrongdoing.
"And the remembrance of Allah is greater. And Allah knows that which you do", Allah knows that which you do is a reminder and a threat that Allah is All-Knowing about your deeds. All the deeds one performs in secret or in public, his intention, and his thoughts; all of these are known to Allah. Allah says in this regard to reassure the Prophet and the believers, "Indeed, your Lord knows, [O Muhammad], that you stand [in prayer] almost two thirds of the night or half of it or a third of it, and [so do] a group of those with you. And Allah determines [the extent of] the night and the day. He has known that you [Muslims] will not be able to do it and has turned to you in forgiveness, so recite what is easy [for you] of the Qur'an". This is a great statement for the believers and a great warner for the disbelievers.

Then, Allah ﷻ says, "And do not argue with the People of the Scripture except in a way that is best, except for those who commit injustice among them, and say, 'We believe in that which has been revealed to us and revealed to you. And our God and your God is one; and we are Muslims [in submission] to Him'" (Al-'Ankabut: 46), the Holy Quran is the greatest sign of Allah ﷻ that is revealed to His Messenger Muhammad ﷺ in order to challenge mankind with it. Also, it is proof that the Prophet is a messenger from Allah. Another proof that this Quran

is from Allah is what Allah mentions in the Quran about the past conditions of the previous prophets. In fact, those who were given the Book before the Prophet, the Jews and the Christians, should have hastened to embrace this faith once this Messenger came to them. In addition, they should have known that this Quran that he came with is the niche from which the Torah and the Gospel came, for the Quran guides and calls for the same matters that these books called for. Thus they should have been of the first believers as Allah addressed the Jews saying, "O Children of Israel, remember My favor which I have bestowed upon you and fulfill My covenant [upon you] that I will fulfill your covenant [from Me], and be afraid of [only] Me" (Al-Baqarah: 40), "And believe in what I have sent down confirming that which is [already] with you, and be not the first to disbelieve in it. And do not exchange My signs for a small price, and fear [only] Me" (Al-Baqarah: 41). They should have the first to believe in it, not the first to deny it. In fact, their testimony, i.e. the testimony of the People of the Book that this Quran is from Allah ﷻ is a testimony to the Prophet ﷺ and the testimony of truth. Nevertheless, among the People of the Book were those who have given this testimony and hastened to embrace Islam and those who abstained from the faith and began to discredit and say that this is not the Messenger of Allah or this is the Messenger of the Arabs or that the Messenger has invented this Quran and it is not from Allah. Allah ﷻ says, "And do not argue with the People of the Scripture except in a way that is best", this is a speech directed to the faithful people and the believers to not argue with the Jews and the Christians except in a way that is best, this includes great things such as the prohibition of insulting and cursing the People of the Scripture while calling them. It also includes giving the evidence and the proofs and the breadth of the breast while listening to their suspicions and replying to them.

Then, Allah says, "Except for those who commit injustice among them", that is, those who commit injustice among them through their disbelief, stubbornness, insulting the people of Islam and insulting the Prophet ﷺ. As for those unjust

among the people of the Book, the Prophet has to reply to them with an argument that refutes their arguments, reveals their falsehood and their lying. When the Jews came to the Prophet ﷺ after he settled in Quba; he discussed them. At the beginning Abdullah bin Salam came to the Prophet, sat with him for an hour and asked him some questions. Abdullah said to the Prophet, “I will ask you about three things which nobody knows unless he is a prophet”. After that the Prophet replied to his questions and read to him the Holy Quran till he embraced Islam.

Likewise, the Jews came after Abdullah and the Prophet talked with them for an hour, called them to embrace Islam and read to them the Holy Quran. However, after the Prophet despaired of their faith, he said to them, “What is Abdullah bin Salam's status amongst you? They replied, ‘He is the best amongst us, and he is our chief and the son of our chief, our priest and our scholar’. The Prophet said, ‘What would you think if Abdullah bin Salam embraced Islam?’ They replied, ‘May Allah protect him from this!’ Then `Abdullah came out and said, ‘I testify that none has the right to be worshipped but Allah and that Muhammad is the Messenger of Allah’. The Jews then said, ‘Abdullah is the worst of us and the son of the worst of us, and disparaged him’. Abdullah said, ‘O Allah's Messenger, this is what I was afraid of, they are liars’”. However, the Prophet ﷺ remained for a while discussing them, calling them to Islam, getting closer to them and saying good words to them.

The Prophet ﷺ did the same thing with the Christians, who came to Najran for three days; he discussed them for three days and after that Allah ﷻ commanded him to start a mutual invoking of curses with them, as Allah says, “Say, ‘Come, let us call our sons and your sons, our women and your women, ourselves and yourselves, then supplicate earnestly [together] and invoke the curse of Allah upon the liars’” (Al-Imran: 61). At this point, when the Prophet told them, “If you are denying in this way after this long argument, so let us ask Allah to destroy the wrongdoer among us and the liar among us”, but they rejected and went away.

The learned lesson is that Allah commanded His Messenger and the believers not to argue with the People of the Scripture except in a way that is best. Then Allah says, "and say, 'We believe in that which has been revealed to us and revealed to you'". Meaning we believe that Allah ﷻ has revealed books as a guidance and light; these books are the Torah, the Gospel and Az-Zabur (the book of psalms). Thus, we believe in that which Allah has revealed to you. "And our God and your God is one", that is, our God whom we worship and call and your God who is mentioned in your book is the same and He is the Creator of the heavens and the earth. In this regard, the Jews worship Allah in spite of the fact that they described him with some incorrect characteristics and attributed to him a lot of imperfections, they worship Allah and they do not worship an idol or another deity. Likewise, the Christians worship the Lord but they described Him as having a son, Allah is highly exalted above that.
So in the end the deity for all is none but the Lord and the God, but they had deviated in their description of the Lord. Indeed, the people of the Book, the Jews and the Christians, are not like, for example, the Magi, the Buddhists who associate with Allah other gods, attributes, or worship statues and idols. Therefore, O believers say to those people of the Book, "And our God and your God is one; and we are Muslims to Him". Means that we, i.e. the Muslims, are submissive and yielding to Allah. There is no doubt that the Jews are not in submission to Allah ﷻ because they were ordered to believe in Isa but they disbelieved in him. Also, they were ordered to believe in Muhammad ﷺ but they disbelieved in him, so they did not submit to Allah through believing in all His messengers.

Likewise, the Christians are not in submission to Allah ﷻ for they were ordered to believe in Muhammad ﷺ but they disbelieved in him and refrained from Islam. As for the Muslims, they believed in Allah, all His angels and all His messengers and they did not make any distinction between any of His messengers.

Then Allah says, “And thus We have sent down to you the Qur'an. And those to whom We [previously] gave the Scripture believe in it. And among these [people of Makkah] are those who believe in it. And none reject Our verses except the disbelievers” (Al-’Ankabut: 47) The Lord here testifies that He is the One Who revealed this Quran, i.e. this miraculous achievement, to His servant and Messenger Muhammad. The Quran is called a book because Allah wrote it in heaven and after its revelation, it is written on earth and it is the greatest book on earth for its readers and the Lord is worshiped through it. “And those to whom We gave the Scripture believe in it”. that is those to whom We gave the previous book. “Believe in it”, this is because the previous books, i.e. the Torah and the Gospel, confirm what is mentioned in this Quran. In addition, they contain instructions and contain Allah’s order to believe in this last Prophet and savior. “And among these are those who believe in it.”, In this regard, the previous people believed that the savior, who would come with a book from Allah, fill this earth with justice and make the crooked community straight so that they say, there is no god but Allah, would be sent. Thus, this is mentioned in the previous books and the previous people believe in it. Then, Allah says, “And none reject Our verses except the disbelievers”, the rejection is the declination of the truth and the denial of it after knowing it. None reject the verses of Allah except the disbelievers who knew the truth and knew its signs, but he concealed and covered them because the disbelief is the covering and concealing of the truth.

يقول الله ﷻ: {وَمَا كُنْتَ تَتْلُوا مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلا تَخُطُّهُ بِيَمِينِكَ إِذًا لارْتَابَ الْمُبْطِلُونَ}[العنكبوت:48]، {بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الظَّالِمُونَ}[العنكبوت:49]، {وَقَالُوا لَوْلا أُنْزِلَ عَلَيْهِ آيَاتٌ مِنْ رَبِّهِ قُلْ إِنَّمَا الآيَاتُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُبِينٌ}[العنكبوت:50]، {أَوَلَمْ يَكْفِهِمْ أَنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَى عَلَيْهِمْ إِنَّ فِي ذَلِكَ لَرَحْمَةً وَذِكْرَى لِقَوْمٍ يُؤْمِنُونَ}[العنكبوت:51]، {قُلْ كَفَى بِاللَّهِ بَيْنِي وَبَيْنَكُمْ شَهِيدًا يَعْلَمُ مَا فِي السَّمَوَاتِ وَالأَرْضِ وَالَّذِينَ آمَنُوا بِالْبَاطِلِ وَكَفَرُوا بِاللَّهِ أُوْلَئِكَ هُمُ الْخَاسِرُونَ}[العنكبوت:52]

says, “And you did not recite before it any scripture, nor did you ﷻ Allah .inscribe one with your right handOtherwise the falsifiers would have had [cause for] doubt” (Al-’Ankabut: 48). “Rather, the Qur'an is distinct verses [preserved] within the breasts of those who have been given knowledge. And none reject Our verses except the wrongdoers” (Al-’Ankabut: 49). “But they say, "Why are not signs sent down to him from his Lord?" Say, "The signs are only with Allah, and I am only a clear warner"” (Al-’Ankabut: 50). “And is it not sufficient for them that We revealed to you the Book which is recited to them? Indeed in that is a mercy and reminder for a people who believe” (Al-’Ankabut: 51). “Say, "Sufficient is Allah between me and you as Witness. He knows what is in the heavens and earth. And they who have believed in falsehood and disbelieved in Allah - it is those who are the losers” (Al-’Ankabut: 52).

“And you did not recite before it any scripture, nor did you inscribe one with your right hand. Otherwise the falsifiers would have had [cause for] doubt” (Al-’Ankabut: 48). Allah ﷻ says that revealing this Quran is the greatest sign given to a messenger. The Prophet Muhammad ﷺ was an illiterate man who did not read or write clearly, and this signifies the miracle and clearly signifies that this Quran is from Allah ﷻ. “And you did not recite before it any scripture,” the Prophet did not read and this is based upon the confession of all people. “Nor did you inscribe one with your right hand,” that is, the Prophet did not know how to write either. “Otherwise the falsifiers would have had [cause for] doubt.” This means if the Prophet knew how to write and read before the Qur’an revelation, then the falsifiers would have suspected the matter. On the contrary, the believers will never doubt that it’s from Allah. In this regard, the Quran is greater than being invented by humans, whether in its structure or its meaning. As for the meanings of the Quran, Allah revealed to His servants the unseen matters and secrets that are known only by Him and also He prescribed for them some legislation. The same also applies to the structure of the Quran and writing it in the Arabic

language, which is known by Arabs. Allah challenged the Arabs to bring a verse at least like the verses of the Quran but they failed and could not do it. They couldn't imitate the sweetness, excellence, or the miraculous nature of this structure of Quran and this is by the confession of all their rhetoricians.

Then Allah says, "Rather, the Qur'an is distinct verses [preserved] within the breasts of those who have been given knowledge. And none reject Our verses except the wrongdoers" (Al-'Ankabut: 49). The verses in the Quran are clear because they are from Allah ﷻ, the Creator of heavens and the earth, which no human being can bring forth something like it. Its verses are memorized in the hearts of those who have been given knowledge as a light for them. " "And none reject Our verses except the wrongdoers" (Al-'Ankabut: 49). No one rejects the verses of Allah and says that this Quran is not from Allah except a wrongdoer. Meaning those who wronged themselves by denial and wronged themselves by putting lies in the place of the truth and putting the truth in the place of lies.

Then Allah says, "But they say, "Why are not signs sent down to him from his Lord?" Say, "The signs are only with Allah, and I am only a clear warner"" (Al-'Ankabut: 50). these blind polytheists had the greatest signs, but they sought sensual and concrete signs such as the signs of the previous messengers as they claimed. That is, such as the she-camel of Saleh, the staff of Musa and the like. Allah says, "Say, "The signs are only with Allah," meaning I am not entitled to bring forth one of the signs that you suggest according to my will for all the signs and all these miracles are brought to the messengers from Allah only. "and I am only a clear warner" meaning Allah ﷻ has entrusted me to be a warner and to alarm you; my mission is to warn you against the punishment of Allah. In fact, this is a threat for them; it is a threat for those infidels who suggest the signs by themselves and who think that the Prophet is entitled to bring whatever signs he wants.

Then Allah says, "And is it not sufficient for them that We revealed to you the Book which is recited to them? Indeed in that is a mercy and reminder for a people who believe" (Al-'Ankabut: 51). Allah indicates that the Quran is the greatest sign presented to humanity, it is Allah's words directed to the people to guide them, and it should suffice them as it contains all the evidence proving that these are Allah's words. "Indeed in that is a mercy and reminder for a people who believe." This is a mercy because it's a guidance to the weak, idle and small servant; Allah addresses humans directly, the Great God and the Creator of the heavens and the earth. He directs them to His path, reassures the believers, and threatens the disobedience. Allah says, "O children of Adam, We have bestowed upon you clothing to conceal your private parts and as adornment. But the clothing of righteousness - that is best. That is from the signs of Allah that perhaps they will remember" (Al-A'raf: 26). "O children of Adam, let not Satan tempt you as he removed your parents from Paradise, stripping them of their clothing to show them their private parts. Indeed, he sees you, he and his tribe, from where you do not see them" (Al-A'raf: 26). In these verses, for example, Allah warns His servant from their greatest enemy; Satan who wants to drive all humans to hell with him. Also, Allah reveals in the Quran many facts and knowledge of the unseen as a lesson for the people so they may consider and turn to the right path. Thus it's a mercy, but these mercy and remainder are for "a people who believe." The faithful servant considers that it is a great grace and great mercy from Allah that He is the One Who reveals this speech. Allah says, "[O Muhammad], inform My servants that it is I who am the Forgiving, the Merciful" (Al-Hijr: 49). "And that it is My punishment which is the painful punishment" (Al-Hijr: 50). "And Allah warns you of Himself, and Allah is Kind to His servants." Moreover, this Quran acts as a great reminder for this faithful servant; he remembers his Lord and His blessings and graces. However, this reminder is only for the believers, i.e. the people of faith, but the disbelieving infidel rejects this

speech, turns away from it, tries to refute it and ridicules it. “And when he knows anything of Our verses, he takes them in ridicule” (Al-Jathiyah: 9). Allah says, “So give him tidings of a painful punishment.”

Then Allah ﷻ says, “Say, "Sufficient is Allah between me and you as Witness. He knows what is in the heavens and earth. And they who have believed in falsehood and disbelieved in Allah - it is those who are the losers"” (Al-’Ankabut: 52). In fact, none of the prophets was given a sign or a miracle that resembles this sign in its greatness, i.e. the Quran. The reason behind this is that all the previous signs were miracles performed for a period of time, while the Quran is a lasting miracle. For example, the staff of Musa was a sign but after that, it ended. As for this Quran, it is a living sign that remains and carries all the meanings. Thus Allah directs His Prophet to say to those deniers, “Say, "Sufficient is Allah between me and you as Witness.” That is Allah is Sufficient as a Witness between me and you. There is no need for the witness of any other person besides the witness of Allah because when Allah is a Witness, then there is no doubt that He is seeing and that He is knowing the truthful and the liar. Thus, He will give everyone the retribution that he deserves; the rejecting criminal will take his punishment and the truthful and honest will take his reward. Allah says, “He knows what is in the heavens and earth” meaning since Allah knows everything, then He sees my situation when I came to you in order to convey this religion to you and sees your situation when you denied, disbelieved and rejected this truth. “And they who have believed in falsehood and disbelieved in Allah - it is those who are the losers” In this regard, this is the case of the unbelievers for they believed in falsehood, they believed that this messenger is a liar, they believed that he invented this Quran as they claimed and such and such of the lies that they said about the Messenger. Moreover, they also believed in falsehood, i.e. they believed that the angels are the daughters of Allah and that polytheism benefits Allah. Furthermore, they believed that anyone can intercede with Allah with His

permission and without His permission and that He accepts the intercession of the intercessor even if He hates it. Allah is highly exalted above this. “It is those who are the losers.” Allah here uses the nominal sentence in His saying “Who are the losers” to indicate that they are enduring a great loss. In fact, the loss here is not a loss of money or a loss of people only, but rather it is the loss of these things in addition to the loss of soul by admitting it to Hellfire. “" Say, "Indeed, the losers are the ones who will lose themselves and their families on the Day of Resurrection. Unquestionably, that is the manifest loss"” (Az-Zumar: 15). This is the manifest loss and there is no loss greater than it.

Then Allah ﷻ says, “And they urge you to hasten the punishment. And if not for [the decree of] a specified term, punishment would have reached them. But it will surely come to them suddenly while they perceive not.” (Al-’Ankabut: 53). They hated this truth and preferred Hell over it; they asked for the punishment and they asked Allah to bring it quickly now. Allah ﷻ says, “And if not for [the decree of] a specified term, punishment would have reached them.” In this regard, Allah has written the specified term of this punishment, which is the Day of Judgment, and this term must come to an end. So the whole life will remain like that till it ends as Allah says, “It is He Who created you from clay and then decreed a term, and a specified time known to Him” (Al-An’am: 2) So, this life will end in a time determined by Allah, and then mankind will stand before their Lord ﷻ in the Day of Judgment. Then Allah says, “But it will surely come to them suddenly while they perceive not.” This means that the Hour will come to the people who will be on earth while they are not waiting for it. To illustrate, on the day of the Hour, people will go to their work as usual, there will be no forecasters or foretellers who say that today is going to be the Day of Judgment, thus the Hour will come suddenly. “Rather, it will come to them unexpectedly and bewilder them, and they will not be able to repel it, nor will they be reprieved” (Al-Anbiya: 40). Also, the second blowing

of the Horn when people come out of their graves will come suddenly and at this point, the explosion will take place. “Indeed, it will be but one shout,” (Al-Nazi’at: 13). “And suddenly they will be [alert] upon the earth's surface” (Al-Nazi’at: 14). “They will say, "O woe to us! Who has raised us up from our sleeping place?" [The reply will be], "This is what the Most Merciful had promised, and the messengers told the truth"” (Ya-Seen: 52). Thus, the matter will come to them suddenly while they perceive not. This refers to those who will be on earth at the first blowing of the Horn and those who are within the earth at the second blowing of the Horn.

Then Allah mocks their situation saying, “They urge you to hasten the punishment. And indeed, Hell will be encompassing of the disbelievers” (Al-’Ankabut: 54).
Allah emphasizes that the disbelievers will be in Hell. They will be in a prison that will be closed to them and that will surround them everywhere, and yet despite that, they are hastening for this Day, i.e. the Day they will be admitted to Hell.

Allah ﷻ says, “On the Day the punishment will cover them from above them and from below their feet and it is said, "Taste [the result of] what you used to do"” (Al-’Ankabut: 55).
On the Day the punishment will cover them, it will wrap them and surround them from every corner. They will encounter physical torture as well as psychological one too. “And it is said, "Taste [the result of] what you used to do.” This means that the Lord ﷻ and the angels of punishment will say to them, “Taste,” i.e. endure the punishment. In this regard, the tasting is not only through the tongue, but also through all the senses; a person tastes with all of his senses. Thus this is the reward for their deeds in this world of denial, mockery, and asking for hastening the torment. This is Allah’s speech and His threat to the people of this torment and there is no doubt that this will inevitably happen.

After this stern warning and threat to the people of denial and stubbornness, Allah starts to speak to His faithful servants. He asks them to be patient and tells them that they will be tried on this earth due to their religion because this is Allah's established way. Allah ﷻ says, "O My servants who have believed, indeed My earth is spacious, so worship only Me" (Al-'Ankabut: 56). The people who are intended by this call are those who believed in Allah. "Indeed My earth is spacious," this means that the earth of Allah is spacious as Allah extended it and made it vast, so it is larger than people. "So worship only Me." Means do not worship anything besides Me. In fact, this is an instruction from the Lord that the believer has to take his faith as his homeland. So, his faith should be his homeland and wherever he can worship Allah, this should be his land. However, if he is harmed in a certain land and cannot worship Allah in this land, then he ought to worship Allah in another place.
In this regard, this was the case of the messengers and the believers, starting from Ibrahim, peace be upon him, who was harmed in his homeland. It was said to Ibrahim, "leave us a prolonged time" and his people burned him, so he said, "I will emigrate to my Lord." Thus, he left his land and place in which he grew up and emigrated to Allah ﷻ and so did Lot, peace be upon him, as he emigrated with him.
Likewise, all of the Prophets were harmed in their homelands. The last of these prophets is our Prophet Muhammad ﷺ who immigrated to Medina when he was harmed in Mecca. Also, when the Prophet's companions were oppressed in Mecca before that, he ordered them to leave it. So, the believer's life should be his religion and his faith.

Allah ﷻ then says, "Every soul will taste death. Then to Us will you be returned" (Al-'Ankabut: 57).
This is an indication that death is prescribed to every soul. No one can escape death, whoever he is and whatever power he has, as Allah says, "Whenever you

may be, death will overtake you, even if you should be within towers of lofty construction." Thus every soul will taste death. So, if death is true, then there should be no fear of it. It is not permissible for a person to leave his religion for fear of death because every person will die. "Then to Us will you be returned." Here Allah makes two matters of trial easy to His faithful servants. These matters are, being expelled from the homeland and being killed. As for expelling them from the land, Allah says that the land is vast and that Allah will make a way for the believer if he leaves his homeland as mentioned in Allah's saying, "And whoever emigrates for the cause of Allah will find on the earth many locations and abundance." As for death, Allah says that death must happen. Everyone must die and, therefore, there should be no fear of this. Thus, the believer has to adhere to his religion, be firm in the trial and not to abandon his religion for the sake of these two matters, i.e., the homeland of the soul.

يقول الله ﷻ: {يَا عِبَادِيَ الَّذِينَ آمَنُوا إِنَّ أَرْضِي وَاسِعَةٌ فَإِيَّايَ فَاعْبُدُونِ}[العنكبوت:56]، {كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ثُمَّ إِلَيْنَا تُرْجَعُونَ}[العنكبوت:57]، {وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُبَوِّئَنَّهُمْ مِنَ الْجَنَّةِ غُرَفًا تَجْرِي مِنْ تَحْتِهَا الأَنْهَارُ خَالِدِينَ فِيهَا نِعْمَ أَجْرُ الْعَامِلِينَ}[العنكبوت:58]، {الَّذِينَ صَبَرُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ}[العنكبوت:59]، {وَكَأَيِّن مِنْ دَابَّةٍ لا تَحْمِلُ رِزْقَهَا اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ وَهُوَ السَّمِيعُ الْعَلِيمُ}[العنكبوت:60]

says, "O My servants who have attained faith: My earth is vast, so ﷻ Allah ,worship Me alone"(Al-'Ankabut:56), "Every single self is sure to taste death then to Us you are returned" (Al-'Ankabut:57), "And those who have attained faith and have done righteous deeds—We will settle them in the Garden(of Paradise) in Chambers under which rivers flow, abiding therein; how good is the reward of the workers" (Al-'Ankabut:58), "who endured patiently and in their Lord they place their trust!"(Al-'Ankabut:59), "How many a treading creature is ?there that does not carry its provisionAllah provides for it and for you, and He is the All-Hearing, the All-Knowing"(Al-'Ankabut:60). In these verses from the Surah of Al-'Ankabut, this surah treats, in general, the issue of trial and affliction

which is considered to be a law from Allah for His servants. Allah afflicts His Messengers and Prophets with assigning the trust of calling to Allah, and to be patient with harm for the sake of it. Likewise, His faithful servants; every believer believes that there is no god but Allah and believes that His Messenger is tested by Allah so that He would know his truthfulness from the falseness. As Allah said at the beginning of this surah, "Alif Lām Mīm"(Al-'Ankabut:1), "Do people think that they will be left to say, “We believe” without being tested?"(Al-'Ankabut:2), "Yet certainly We have tested those before them; thus Allah will surely know the truthful and He will surely know the liars" (Al-'Ankabut:3). And this surah continued in treating this matter from its beginning till its end.

Here, in Allah's saying, "O My servants who have attained faith: My earth is vast, so worship Me alone"(Al-Ankabut:56), this is a call from Allah to His faithful servants not to stay in their homeland if the disbelievers forced them to disbelieve. In this case, Allah made it permissible for them to migrate, to leave from this place to another place. And Allah made the homeland of the believer his religion and faith in which he can establish his religion and faith and show his rituals. As if he was overpowered in his homeland, then he must leave it and Allah made it permissible for him to do so. Rather, the one who prefers to turn into disbelief rather than leaving, Allah will gather him with the disbelievers. As He says, "Indeed,(regarding) those whom the angels took up at death while they were unjust to themselves, they said, “What was the matter with you?” They said, “We were deemed weak and oppressed in the land.” They said, “Was Allah’s earth not vast enough for you to emigrate therein?” So those—their shelter is Hell, and what an evil destiny!"(An-Nisa:97), "Except for those deemed weak and oppressed among men and women and children who cannot devise any plan and are not guided to any way"(An-Nisa:98), "for those—hopefully Allah will pardon them, for Allah has always been Pardoning, Oft-Forgiving"(An-Nisa:99). These verses were descended after that and they are Medinan verses. Yet, here, it is

Meccan verses in which Allah commanded us to adhere to the religion and to be within the place where he can preserve his religion. "O My servants who have attained faith: My earth is vast..."(Al-'Ankabut:56), Allah's earth is vast. "so worship Me alone", worship only Allah with no partners. The concept of this is that you must not worship anyone apart from Allah and you must not obey what the disbelievers command you, like to stay under their oppression and power while you can leave. "so worship Me alone".

Then, the other matter is about death. He says, "Every single self is sure to taste death, then to Us you are returned"(Al-'Ankabut:57), death is inevitable and will afflict every person. Thus, a person should not prefer living upon disbelief, rather, he should adhere to faith even if this would cause him death. And it will be mentioned later on that Allah did not permit the Muslim to utter the word of disbelief except if it was necessary and to utter it with his tongue without any satisfaction in his heart. As He says, "Whoever has denied Allah after attaining faith—except for someone who was compelled while his heart rests securely in faith, but(rather) whoever(willingly) opens a chest to denial—upon them is wrath from Allah, and for them is a great punishment"(An-Nahl:106). "Every single self is sure to taste death..."(Al-'Ankabut:57), facilitating this matter and that every soul, whether a believer or a disbeliever, will die. The powerful upon the earth and the weak are faced with danger, each of them will die because this matter is recorded by Allah on all of His servants. "Every single self is sure to taste death, then to Us you are returned"(Al-'Ankabut:57), this is the important thing which is that the servants will return to Allah after death. The believer who adhered to his religion will be granted heaven. And the one who returns to Allah as a disbeliever and accepts infidelity will be granted Hellfire, God forbid. "Every single self is sure to taste death, then to Us you are returned"(Al-'Ankabut:57).

Then, He says, "And those who have attained faith and have done righteous deeds—We will settle them in the Garden(of Paradise) in Chambers under which

rivers flow, abiding therein; how good is the reward of the workers"(Al-'Ankabut:58), this is the outcome; the ones who left their homelands, that they might leave their homeland while they have a house of mud, of stones, or of whatever. Yet, the ones who left these homelands and died as believers, the outcome is "And those who have attained faith and have done righteous deeds—We will settle them in the Garden(of Paradise)", we will settle them, empower them, and inherit them. Settled in the place in the sense of empowerment. That is, we will stay and settle. "We will settle them in the Garden(of Paradise) in Chambers under which rivers flow", chambers, and what do you know about the chambers of heaven? The Prophet (PBUH) said, "In paradise, there are rooms the outside of which can be seen from within and the inside from without. They replied, To whom O Messenger of God? for those who speak gently, provide food, observe frequent fasting, and pray during the night when people are asleep". So, these chambers are for those who believed and did righteous deeds. Chambers in castles, castles of silvers and gold. Gardens of golden castles and gardens of silver castles and gardens of golden and silver castles. Its ground is made of musk; these are the houses of the believers. The Prophet says, "in Paradise there would be a tent made of a single hollowed pearl, the breadth of which would be sixty miles from all sides". This is not known to be humans upon the earth; sixty miles up in the sky. "and there would live a family in each corner and the other would not be able to see the believer who goes around them", due to the distance between the sides of this tent. This is the tent, then how about the castle? How about the castle and the house? "in Chambers under which rivers flow", under these chambers, rivers flow. So, what a comparison between a homeland from which the believer migrated and the home of the hereafter which is the home of settlement. The heaven to which he moves. There is no comparison between the world and the hereafter.

"We will settle them in the Garden (of Paradise) in Chambers under which rivers flow, abiding therein", remaining in these chambers is a stay without interruption. That is, a constant settlement with no limit to which it ends, that is to be said your reward has ended. And that they die or leave out of it. Or that this chamber gets closed or that heaven ends... No, rather they are abiding in it, a permanent abiding with no interruption. Abiding in it. He says, "how good is the reward of the workers", this is the good reward, the real reward. "how good is the reward of the workers", one works and this would be his reward. This is a matter beyond imagination. If a person does work in the world, how much would he be paid? What can he be given from wages? If he is given the whole world as a wage for the work that he does, it does not equal a small piece from heaven, not even an inch of it. "A place in Jannah as small as the whip of your horse is far better than the world and all that it contains". Besides, the bliss of this world is fleeting, and bliss is also mixed with what makes it distressing, and everyone who lives in this bliss is waiting for it either to disappear or to be removed from it. He departs from it by death, and either the disappearance of what he is in. Then, it is a cramped matter and cannot be distress-free. Yet, in Heaven, no, it is the home of settlement, the home of survival, and the home that does not contain anything that disturbs the mind, anything of what upsets the mind. "in it you hear no nonsense" (Al-Ghashiyah:11), nonsense does not exist there. That is, the sound of no sense upsets the mind, this cannot exist in heaven which Allah prepared and filled with everything of joy and happiness and departed from it everything of imperfection. There is no imperfection in it in any form. Thus, how good is the reward of the workers! And this is from the greatest of facilitation. Facilitation is from Allah to His faithful servant who adheres to this religion and he might be afflicted or seduced in it from the unbelievers. Look at this repayment, "And those who have attained faith and have done righteous deeds—We will settle them in the Garden (of Paradise) in Chambers under which rivers flow, abiding therein; how good is the reward of the workers"(Al-'Ankabut:58).

"who endured patiently and in their Lord they place their trust!"(Al-'Ankabut:59), who endured patiently upon affliction and trial. They endured patiently against the disbelievers' harm, against leaving their homes, against dispersion, against walking on earth, and against what they endured after that. Who endured patiently regarding adhering to this religion, remaining upon it, and showing it. "... and in their Lord they place their trust!" (Al-'Ankabut:59), in their Lord not in anyone else. In their Lord, they place their trust; a sentence here indicates restriction that they only trust their Lord. And trust is to submit the matter to Allah and the belief that the destinies of all servants are in His hands and that the fate of all matters is to Him. Besides, that He is the one Who is in charge of His servants and He is the one Who is entrusted over their affairs. Thus, what He wants will be and what He does not want. After a person exerts his efforts, he submits his matter to Allah. This is the meaning of trust, handing over the matter to Allah after a person expends what is within his ability and power to do in the matter, and this is all in worldly matters and religious matters. In worldly matters, the human exerts the reason for sustenance, to ward off evil from him, to bring good to him, and then places his trust in Allah. Likewise, in religious matters, he exerts the cause and submits the matter to Allah, in jihad, in war, in knowledge, in work, they depend on Allah not on anyone else who thinks that He is their Lord and that He is in charge of their affairs. "who endured patiently and in their Lord they place their trust!" (AL-'Ankabut:59).

Then, Allah facilitated the issue of livelihood because the people of faith might be afraid of adhering to their religion and from being deprived of their livelihood, trade, industry, and others. And that these disbelievers might forbad them from these dealings, restrict them, and expel them from their land and homelands, thus, they leave their money. They fear for their livelihood. "How many a treading creature is there that does not carry its provision? Allah provides for it and for you, and He is the All-Hearing, the All-Knowing"(Al-'Ankabut:60), "How many

a treading creature", so many. How many, there are so many. A treading creature, so many creatures. "that does not carry its provision?", does not carry its provision upon its back. "Allah provides for it and for you", that is, even though it does not carry its livelihood, yet, Allah provides it day by day and hour by hour. So, it is provided even if it was not saving its livelihood like the bird. So, these birds are all creatures of Allah that do not carry their livelihood; birds migrate from the pole to the pole and from cold places to hot places and return from hot places to cold places. It travels thousands of miles, yet, it goes on this whole journey without carrying food with it, nor does it carry drinking water as well. Rather, it travels and passes these distances and descends while they are flying. Some of them cross the whole ocean; it crosses the ocean, then it comes and Allah provides it in this unknown place for it to go down to. And it will find sustenance to eat. Thus, Allah provides these animals and it does not carry this provision. Further, Allah prepares for it what sustains it. And these birds remained in the thousands of thousands and millions of millions. Since Allah created them and they are as such, it does not carry its livelihood, and many other animals that Allah created do not carry their livelihood, rather do not save it.

The Prophet ﷺ said, "If you were to rely upon Allah with the reliance He is due, you would be given provision like the birds: They go out hungry in the morning and come back with full bellies in the evening", the birds go out from their nests in the morning. In the morning, that is, it goes out in the morning. It does not have a store in which it stores its food that it can take from and place the foot that it returns back with in. Rather, its provision is from Allah, it goes out seeking provision, then, it gets back with full bellies. Its bellies get full; thus, it eats and feeds its chicks and kids. And the nest does not consist of a store, the birds' nest does not have a store. Thus, the Prophet's saying, "If you were to rely upon Allah with the reliance He is due, you would be given provision like the birds: They go out hungry in the morning and come back with full bellies in the

evening", Allah comforts the believer that the issue of provision is from Allah. And that Allah is, "And there is no treading creature in the earth but its provision depends on Allah, and He knows its residence and its depository; all is in an evident record"(Hud:6), there is no treading creature except Allah who prepares its provision. Some creatures store their provisions. They bring their provisions and store them in their nest, like ants which store their food a year after another. And some creatures depend on Allah Who provides them day by day. Allah is the Provider to all of these. "How many a treading creature is there that does not carry its provision? Allah provides for it and for you..." (Al-'Ankabut:60). As well as you, Allah provides you; thus, where is your provision from? Who descends the rain? Who produces cultivation? Who divides this livelihood among the servants? He expands on this and limits down on this; all of this is in the hand of Allah. God's hand is full, undiminished by any expenditure, bountiful night and day. Have you seen what He has expanded since He created heaven and the earth? Further, it is being decreased by nothing. Thus, Allah is the one in charge of the servants' provision, and He Who provides it. "and He is the All-Hearing, the All-Knowing", the All-Hearing of all of His creation. The All-Knowing about them. Then, this is a comfort from the Lord and know O servant that Allah would never lead you to loss. And never say that if I left for the sake of Allah and migrated, I would die out of hunger. Know that the matter, your provision, is recorded with Allah. "How many a treading creature is there that does not carry its provision? Allah provides for it and for you, and He is the All-Hearing, the All-Knowing"(Al-'Ankabut:60).

Then, He went back in the context of these verses to demonstrate the silliness of the faith of these disbelievers. He says, "And surely, if you were to ask them, "Who created the heavens and the earth and subjected the sun and the moon?" They would say, "Allah." So how can they be averted (from the truth)?" (Al-'Ankabut:61), if you were to ask them, ask these disbelievers' polytheists from

the Arabs. "Who created the heavens and the earth", a question intended to insult them. "and subjected the sun and the moon?", Setting the sun and moon in their orbits, subjecting and submitting. Allah told that this is according to certain calculations and that they walk in their orbits out of being obedient to Allah. "Then He settled to the heaven while it was smoke, and said to it and to the earth, “Come, willingly or reluctantly.” They said, “We have come willingly"(Fussilat:11), "So He decreed them as seven heavens in two days, and He revealed within each heaven its command. And We adorned the lowest heaven with lamps, and for preservation; that is the determining of the Almighty, the All-Knowing"(Fussilat:12). This is Allah's measure. These lamps that Allah set from the stars and these suns, these are set by Allah and walk as the Lord wills and subject them as such. "and subjected the sun and the moon", who did that? If you ask them who did that? "They would say, “Allah", this is their belief. This was because the Arabs believe that the creator of the heavens and earth and the one Who subjected the sun and moon is Allah Who is in heaven. The Lord of the heavens and earth. He says, "So how can they be averted(from the truth)?", "so how" here is in the sense of how. Can they be averted and shifted? How did their minds and hearts avert after that?

If you knew that Allah is the Creator of heavens and earth and is the One Who subjected the sun and moon, how could you worship others apart from Him? How would you direct others? How could you not believe in Him? Why would you not worship only Him? This is the Possessor Who possesses heavens and earth and Who subjects the sun and moon. This is His ability and greatness. This is the great Lord; then, you should submit the matter to Him and obey this Lord because He possesses everything. He says, "So how can they be averted (from the truth)?", how can their heads, minds, and hearts be averted and follow others without Allah as a partner to worship with Allah? The reality is that He does not have a partner in heaven or earth.

Then, He says, "Allah expands provision for whomever He wills of His servants and He restrains for him; indeed, Allah is All-Knowing of everything" (Al-'Ankabut:62), Allah is the One Who expands provision. And its expansion is extending it. He extends the provision for whomever He wills, and this expansion may be included for the believer and the unbeliever. He might be a disbeliever, and Allah extends his provision and this will be a temptation for him and blindness to him. "So let neither their wealths nor their children impress you. Indeed, Allah only wants to punish them thereby in the Earlier Life, and that their souls depart while they are deniers"(At-Tawbah:55), "Never be deceived by the movement of those who denied in the land"(Ali-'Imran:196), "A brief enjoyment, then their shelter is Hell, and what a miserable resting place!" (Ali-'Imran:197), "... We will draw them forth gradually (to punishment) from where they do not know" (Al-A'raf:182), "And I will give them respite. Indeed, My plot is firm"(Al-A'raf:183), "And never extend your eyes towards what We have given some classes of them to enjoy—the splendor of the Earlier Life—that We may test them thereby, for your Lord's provision is better and more lasting" (Taha:131). Allah has wisdom. He might expand the provision of the unbeliever, or He might expand upon His faithful servant. As well as a gift from Him, a favor from Him, and a blessing from Him for his faith and being mindful, and for Allah's knowledge that this is beneficial to him. And it might be a test for him. He tests him by expanding his provision on whether he will thank Allah or not. "... he said, "This is of my Lord's grace, to test me: whether I will thank or will deny. For whoever is thankful is only thankful to his own benefit, and whoever has denied—my Lord is, indeed, Self-Sufficient, Noble"(An-Naml:40), "Allah expands provision for whomever He wills of His servants..."(Al-'Ankabut:62), a believer or disbeliever. "and He restrains for him", He restrains. Allah restrains this provision because it is of a certain amount for Him. Allah's provision is of a certain amount for His servants. And its descent upon earth is upon His wisdom.

He says, "And if Allah were to extend provision for His servants, they would oppress(others) on earth. Rather, He bestows from on high in precise measure whatever He wills; indeed, regarding His servants, He is All-Aware, All-Seeing"(Ash-Shuraa:27). Allah states the provision between the servants; thus, He extends it and expands it for whoever He wills. "indeed, Allah is All-Knowing of everything", Allah is All-Knowing of everything, All-Knowing of the servants, All-Knowing of the provisions, how to distribute it, and what is the wisdom of this. All of this is done by Allah's knowledge.

Then, another report questions those disbelievers and demonstrates the silliness of their belief and that they are far from the mind's intuition. He says, "And surely, if you were to ask them, “Who sent down from the sky water with which He revived the earth after it had died?” They would say, “Allah.” Say, “Praise be to Allah.” Rather, most of them do not reason" (Al-'Ankabut:63), if you were to ask the disbelievers, the Arab disbelievers. And this is their silly belief which indicates mindlessness. "Who sent down from the sky water with which He revived the earth after it had died?", the rainwater which is life, there is no life without it. Allah spread it all over this earth. It descends from the sky from the cloud and clouds are in the sky. Everything that is above you is a sky. "water with which He revived the earth after it had died", the earth revives and flourishes when the rain falls upon it. Then, Allah germinates all kinds of lovely plants. "water with which He revived the earth after it had died", after it was humble and dead, in which there is no life. Then it is revived with rain; the earth revives and Allah revives it after that. That is, the earth itself revives, it shakes and swells. Besides, Allah revives it with the plant which He grew. "They would say, “Allah", this is their belief, and this is one of the wonders of things. They believe that Allah is the one Who did this and that these signs were made by Him and not made by anyone else. He says, "Say, “Praise be to Allah", praise be to Allah over His blessings for He is the One to Whom all praise belongs, in the beginning, and in

the end. These are the favors and blessings of Allah. The fall of rain and the revival of the earth is one of the blessings of the Lord, this is what He did and made from what Allah is praised for. Rather, all praise is to Him for His names, His attributes, and His deeds. Thus, it is His beautiful act over His creation and His servants that He descended this rain for them and grew these plants for them. "Say, “Praise be to Allah". Then, He says, "Rather, most of them do not reason", most of them, these disbelievers. Do not reason, they have no reason because who believes that Allah is the one Who descends rain from the sky and revives plants, the one in charge of humans’ life, how would they turn into worshiping others? How would he follow a god other than Allah to worship and get close to? Allah says that those do not reason, they have no reason. Or else, their faith in Allah is extremely contradicting. As He says, "And most of them do not believe in Allah unless they associate (others with Allah)" (Yusuf:106), how can you believe that Allah is the creator of the heavens and earth, the descender of rain, the reviver of the earth, and Who is in charge over everything, then, you follow a peer that you made with Allah to worship and make equivalent to Allah. Equivalent in terms of worship, glorification, and supplication. You supplicate to him, slaughter to him, vow to him, and give him a share of your submission, belief, and the worship of your heart. "Yet of mankind is one who takes(others) apart from Allah as rivals to Him. They love them with a love like that due to Allah, yet those who have attained faith are stronger in love for Allah..."(Al-Baqarah:165), how could it be? "Rather, most of them do not reason".

Then, He says, "This Earlier Life is nothing but a distraction and a game, and indeed the Home of the Hereafter is truly the perennial life, if they only knew"(Al-'Ankabut:64), this facilitates and demonstrates the reality of this life regarding the other life. He says, "This Earlier Life is nothing but", the earlier life, the near one. And the other life, the hereafter is the far one. He says, "but a distraction and a game", that is, the life of the unbeliever in it is not but a distraction and a game

only. So, it is only for distraction and games. And it is only a little time in which it passes as if it is a time of distraction and game. And Allah mentioned distraction first to indicate the corruption and worthlessness of this life. And distraction is what a person gets distracted with against the matter, and he might have a great matter that he did not do, yet, he is distracted by this matter and playing. Then, He says, "... and indeed the Home of the Hereafter is truly the perennial life, if they only knew"(Al-'Ankabut:64), the Home of the hereafter, heaven. Is it truly the perennial, real life? The perennial with the addition of Alf and Nun refers to life for the sake of exaggeration. If they only knew, if they knew the difference between this world and the hereafter.

يقول الله ﷻ: {وَمَا هَذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهْوٌ وَلَعِبٌ وَإِنَّ الدَّارَ الآخِرَةَ لَهِيَ الْحَيَوَانُ لَوْ كَانُوا يَعْلَمُونَ}[العنكبوت:64]، {فَإِذَا رَكِبُوا فِي الْفُلْكِ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ}[العنكبوت:65]، {لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ وَلِيَتَمَتَّعُوا فَسَوْفَ يَعْلَمُونَ}[العنكبوت:66]، {أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا آمِنًا وَيُتَخَطَّفُ النَّاسُ مِنْ حَوْلِهِمْ أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَةِ اللَّهِ يَكْفُرُونَ}[العنكبوت:67]، {وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِالْحَقِّ لَمَّا جَاءَهُ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِلْكَافِرِينَ}[العنكبوت:68]، {وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ}[العنكبوت:69]

says, "This Earlier Life is nothing but a distraction and a game, and ﷻ Allah "indeed the Home of the Hereafter is truly the perennial life, if they only knew (Al-'Ankabut:64), "So when they embark on ships they call upon Allah, devoting .religion to HimBut once He has delivered them safely to land, they promptly associate others(with Him)" (Al-'Ankabut:65), "so that they deny whatever We have brought them and so that they enjoy, for they will eventually know!"(Al-'Ankabut:66), "Have they not seen that We have established a safe sanctuary, while all around them people are being snatched away? Do they believe in falsehood and deny the blessings of Allah?" (Al-'Ankabut:67), "And who is more unjust than one who has fabricated lies and attributed them to Allah or disbelieved the truth when it has come to him? Is there not in Hell a dwelling for the deniers?"(Al-'Ankabut:68), "And those who strove for Us—We will surely guide

them in Our ways, for Allah is most surely with those who excel in doing good" (Al-'Ankabut:69).

These are the last verses of the Surah of Al-'Ankabut in which Allah facilitates the issue of the world regarding THE Hereafter. And He demonstrates the great difference between worldly life and heavenly life. He says, "This Earlier Life is nothing but a distraction and a game", regarding the hereafter, the life of permanence, stability, true enjoyment, and true abstinence. And a life in which there is no shortage of existence; as for the world, it is as something that a person distracts and plays with and then ends and disappears. This worldly life in its reality is nothing but a distraction. And distraction is what makes a person busy with small trivial matters. This may distract him from something else. "and a game, and indeed the Home of the Hereafter", heaven.

"is truly the perennial life", the perennial life with the addition of Alf and Nun (in Arabic translation) for exaggeration. That is, the real great life, because the types of things that are imperfect in this life disappear from it. First, there is no sleep in it. Sleeping is death, and a person in this world spends nearly half of his life asleep. Thus, in heaven, there is no sleep but a complete awakening. Likewise, he might be afflicted with sickness in this world; worldly life includes sickness, negligence, and forgetfulness. While, in heaven, there is no disease, nothing of what might affect a person makes him sick. Rather, what diminishes his joy, pleasure, love, and life that he enjoys every time in it and every atom in it. Heaven consists of pleasure wherever a person goes, he enjoys his gaze, his sense, his smell. The wind of heaven is on the path of such-and-such. The believer eats from a thousand plates of what he craves from food in which he does not feel the heaviness of food in his belly or digestible food, and does not spend time disposing of his excrement because there is no food left at all. As the Prophet said, their sweat will smell like musk; the sweat of each Muslim will smell like musk.

That is, all that comes from him after he eats is sweat over his body, and the smell of this sweat is like musk. They do not urinate, do not excrement, do not spit, thus, their life does not suffer from these types of deficiency, whether this shortage is minor or a major deficiency such as death, sleep, negligence, forgetfulness, and such. It is the true life; it is the real life with what it includes... This believer enters Heaven all of them in the image of their father Ibrahim, sixty cubits in a width of six cubits, sixty cubits long and six cubits wide, and they are all in full force and all in full activity, neither their garments wear out nor their youth perishes. His youth remains as it is, for he is forever young, he remains young forever. The women of heaven are everlasting virgins; they remain as virgins all their life. It gets wiped out by the believer, then she returns as a virgin again, these are the women of heaven. "We have created them perfectly"(Al-Waqi'a:35), "and made them virgins"(Al-Waqi'a:36), "tender, of matching age"(Al-Waqi'a:37), "for the fellows of the right" (Al-Waqi'a:38), "a throng from the ancients"(Al-Waqi'a:39), thus, their whole life is as such.

So, it is a life "is truly the perennial life". That is, the real-life, the real complete life. And the Prophet used to say when he sees the Ansar, "the Prophet and the Ansar went digging in the Trench in a cold morning, he said, O Allah! There is no life except the life of the Hereafter, so please forgive the Emigrants and the Ansar". O Allah! There is no life except the life of the Hereafter, this is not a life. That is, this worldly life is called a life in which a person lives and eats overriding, yet, there is no comparison between the worldly life and the hereafter life. Therefore, the Prophet said, "O Allah! There is no life except the life of the Hereafter", this is the real-life, thus, the real-life is the heaven life.

As for the worldly life, it is with what it contains may be called life, but it transcends life with all of this deficiency in it. A person spends half of his time sleeping, and more than a quarter of this time, less or more, in the fulfillment of his needs, in his urination, defecation, and ridding himself of his filth. And Most

of the time is spent toiling and striving in seeking a pension. Most people are toiling seven hours to eight hours a day or more; industrious, toiling with his pen, toiling with his ax, toiling with his knowledge, with his fingers, printing, writing. The king toils, he meets with his ministers, and with his leaders about a matter, danger comes to him from here and danger from here, thus, he is in toil. "O man, you are laboring towards your Lord laboriously, then you are bound to meet Him"(Al-Inshiqaq:6)

"We have certainly created man in distress"(Al-Balad:4), in distress, no one but in distress whoever he is. Even if it is the greatest of earthly kings, it is in distress. "We have certainly created man in distress"(Al-Balad:4), so it is a life full of distress. There is distress in wakefulness or sleep, a person is cut off from his desires and pleasures to rest, to renew something of power, from the power that he missed while awake. He strives to seek a provision and is afraid because it is the life of this deficiency. As for Heaven, first of all, there is no strive in it, no one seeks, no one strives his livelihood. He does not strive for his food, there is no striving for food of any kind. That is, the least of this strive is to have a fruitful tree and climb it up to bring the fruit; this is a strive to get the fruit... No, the believer does not strive for his provision while in heaven. Rather, only with the intention, the tree branch falls in front of him to eat whatever he wants.

"... and its clusters(of fruit) are brought low within reach"(Al-Insan:14), the clusters of fruit in heaven are brought low within reach with a sign. Rather, with what is less than a sign, with desire. That is, the desire only occurs within the heart, thus, what he wants is subjected in front of him. He only desires, if he desires a bird, it is subject to him being cooked and roasted between his hands. He eats from it, then rises and flies in the sky. There is no striving for cooking, nor roasting on the fire, or anything else. The Muslim does not strive for his food, drink, clothes, or anything else. He does not run after the pleasure that he wants. The heaven's women are, Allah says, "as if they were closely guarded eggs"(As-

saffat:49), that is, they live in their castles as the eggs are in the nests, thus, they are at their castles.

"Spouses with lovely wide eyes, secluded in pavilions"(Ar-Rahman:72), does not exceed the pavilion in which she is, pleased with all kinds of pleasures, never angry. We are the pleased ones who never get angry; thus, it is truly a perennial life. Allah says, "This Earlier Life is nothing but a distraction and a game", this is to which the disbeliever gets attached and for its sake, he refuses the religion. It is not but a distraction and a game. "…….and indeed the Home of the Hereafter is truly the perennial life, if they only knew"(Al-'Ankabut:64), if they only knew the addressee about the truth of this life. This is the real-life which the person should strive for and spend everything for its sake, even himself because whoever strives with his own self will find it there. As for the one who gets attached to the world and left the hereafter, did not take but distraction and game, an hour old then it ends. "And on the day when the Hour takes place, the criminals swear they had not stayed but for an hour; thus they used to be averted(from the truth)"(Ar-Rum:55).

Then, the context went back to demonstrate the silliness of those polytheist disbelievers in their belief in Allah and demonstrated the obsequiousness of this matter. He says, "So when they embark on ships they call upon Allah, devoting religion to Him. But once He has delivered them safely to land, they promptly associate others(with Him)" (Al-'Ankabut:65), look how they deal with Allah. So, when they embark on ships, ships. They call upon Allah, devoting religion to Him, when they fear getting drowned when danger afflicts them, at this point, they devote religion to Allah. And they call only Him and forget about their idols and what they associate with. They do not call upon anything, they do not call upon angels, nor Hubal, nor any of their idols. They say that no one will save us from this and what we are in except for Allah. So, they supplicate to Allah only

by devoting the religion to Him. They make their religion and supplication devoted to Allah.

"But once He has delivered them safely to land, they promptly associate others(with Him)", Allah responds to them, He Who responds to the needy if he calls upon Him. And He saves them from what they are in, as a result, the wind calms, stops, ends, the ship holds together, and they go and return and survive. Yet, they return to their polytheism again. "But once He has delivered them safely to land, they promptly associate others(with Him)", "they promptly" here indicates the surprise. Meaning, as soon as they reached the land, they did not wait for a week or two weeks, a month or two months in which they stopped worshiping idols... No, as soon as they reached the land, they turned into polytheism once again. "they promptly associate others(with Him)".

He says, "so that they deny whatever We have brought them", the Lam here is the outcome Lam. That is, this is the outcome of their action. The outcome is disbelief in what Allah brought them. He says, "so that they deny whatever We have brought them and so that they enjoy..."(Al-'Ankabut:66), this is the outcome of this matter, to disbelieve in what Allah brought them of blessings. Among which saving them from the sea, besides what they are in of the blessings that they cannot count, their existence, provision, creation, and health. Then, saving them from danger by Allah. And so that they enjoy, that is, Allah blinds their sight so that they remain in this infidelity and enjoy this infidelity and this joy which they are in. Then, He says, "for they will eventually know!", for they will eventually know, a threat and a promise from Allah. They will eventually know the outcome of this infidelity which they are in and the outcome of turning against Allah's path.

Then, He says, "Have they not seen that We have established a safe sanctuary, while all around them people are being snatched away? Do they believe in

falsehood and deny the blessings of Allah?"(Al-'Ankabut:67), this is also from Allah's blessings upon the people of Mecca, especially upon Quraish. Have they not seen, that is, know? "that We have established a safe sanctuary", a safe sanctuary, Mecca sanctuary. And Allah made it safe, there is no fight in it, it is sacred and hallowed even from those disbelievers. All of them are in the Arabian Peninsula, the Arab were in the Peninsula. If he came to this place, he knew that it had a sanctity. And this was not revealed to them in a book or by a messenger. Rather, this is a matter inherited between them that this is Allah's sanctuary, and this is the house of Allah in which he does not exceed in or demand his revenge.

He sees a murderer, a man who killed his brother or killed his father, so he turns from him and does not take his revenge unless he goes outside the sanctuary. That is, if he sees him, he submits the matter and says that this is Allah's house. Likewise, those who live in this sanctuary, the Arabs used to sanctify them and honor them and see that they have a right and say these are the people who live in Allah's house. And they used to go out on their journeys in summer and winter and no one would ever harm them. They would say, those are Quraish, the people who live in Allah's house and no one would harm them. Allah reminds them of this blessing that Allah bestowed upon them, and it is as an island. Haram is an island in the middle of this forest which is full of wild animals and in which people get snatched away.

"Have they not seen that We have established a safe sanctuary, while all around them people are being snatched away..."(Al-'Ankabut:67), people are being snatched away, they cut their way and snatch them. Either they steal their money or get killed, or they take their women, this was the case of the peninsula. The entire peninsula around Mecca is a house of fear and war, and a person cannot be safe in it, he cannot go from place to place unless he has strength and power. As for the weak one, if travels in it, he gets snatched away. "while all around them people are being snatched away? Do they believe in falsehood", do they believe

in falsehood? Do they believe in polytheism, infidelity, and turning against Allah's religion? "and deny the blessings of Allah?", deny Allah's blessings. "and deny the blessings of Allah?", denial, forgetfulness, and turning Allah's blessings.

Then, Allah showed their crime that there is no crime like it, "And who is more unjust than one who has fabricated lies and attributed them to Allah or disbelieved the truth when it has come to him? Is there not in Hell a dwelling for the deniers?"(Al-'Ankabut:68), who is more unjust, a declarative question. "And who is more unjust than one who has fabricated lies and attributed them to Allah", that is, is there anyone more unjust than the one who fabricated lies and attributed them to Allah? He says I am the messenger of Allah and Allah sent me while Allah did not. Or that he fabricates and says that Allah has a son, Allah has such, the angels are Allah's daughters, or so. What is more unjust than this? There is nothing more unjust than the one who has fabricated lies and attributed them to Allah whether claiming prophethood or claiming that Allah has a son, or that He has a partner, or that He ordered so and so while He did not, or that He forbade so and so while He did not. Woe him because he fabricated lies and attributed them to Allah. And the one who fabricates lies and attributes them to Allah, or states law and attributes it to Allah, and attributes Allah with an attribute that is not His, attributes to whom? To the creator of the heavens and earth, so there is nothing more unjust than this.

"And who is more unjust than one who has fabricated lies and attributed them to Allah", and this is fulfilled by those polytheists who fabricated lies and attributed them to Allah. Their lies are claiming that angels are Allah's daughters and that He got married to Jinn and had a son and that He has partners who have a share in the matter and worship. And they permit and forbid according to their desires and attribute this to Allah. As He says, "And when they commit an obscenity, they say, “We found our fathers doing this, and Allah has commanded

us to do it." Say, "Indeed, Allah does not command to obscenities..."(Al-A'raf:28), they think that Allah is the one Who commands them with this. Yet, all of this is fabricated lies. "or disbelieved the truth when it has come to him?", likewise, no one is more unjust than the one who disbelieved the truth when it has come to him. The truth came to him from Allah, this religion, and he disbelieved it, turned it, and did not accept it.

"And who is more unjust than one who has fabricated lies and attributed them to Allah or disbelieved the truth when it has come to him..."(Al-'Ankabut:68), when the truth came to him, he disbelieved it. And this is fulfilled in those disbelievers, the disbelievers of the Quraysh, the disbelievers of Mecca, and the disbelievers of the Arabs, the truth came to them from Allah this prophet came to them with the truth from their Lord. And this truth is clear and supported by every piece of evidence and proof, but they denied it. They said that this is a lie and they turned it. He says, "Is there not in Hell a dwelling for the deniers?", a declarative question. "Is there not in Hell a dwelling", a dwelling, a place of dwell. Dwell is a residence and remains. We say he dwells in the place in the sense of living in it and stays in it. "Is there not in Hell a dwelling for the deniers?", the answer with no doubt is a yes because the one who disbelieves in Allah must be punished and Allah says that His punishment is Hellfire. The disbeliever's punishment is Hellfire. "Is there not in Hell a dwelling for the deniers?", those disbelievers disbelieved; they disbelieved and committed the greatest sin and the greatest injustice. Rather, they fabricated lies and attributed them to Allah, and they disbelieved in the truth when it came to them. "Is there not in Hell a dwelling for the deniers?".

Then, He says, "And those who strove for Us—We will surely guide them in Our ways, for Allah is most surely with those who excel in doing good"(Al-'Ankabut:69), "And those who strove for Us", those are the people of faith. So, the aforementioned is the disbeliever's punishment and this Allah's action with

the people of faith who strove for Allah. Those who strive, are spending effort. Strove for Allah by believing in Him, by enduring harm for the sake of this, by doing what Allah commanded them of enduring harm for the sake of Allah, of being expelled from the homeland and the family. Just as happened to the Muslims because they left their families and their homelands after the disbelievers hurt and tortured them. The majority of Muslims migrated from Mecca, the ones who were in Mecca, thus, that they were forced in the end...

A person like Abu Bakr returned after he emigrated, then the Prophet ﷺ emigrated. All of this is from spending efforts in the path of Allah. Then, striving with money, they strove with their money and themselves for the sake of Allah. Then, striving with the word by calling them to Allah. And those who strove for Allah, "And those who strove for Us", strove for Allah, for the sake of Allah seeking Allah's pleasure, devoting for Allah. The strive is not for the sake of Allah except if it was devoted for Allah's pleasure following Allah's command and is devoted for His sake.

He says, "... We will surely guide them in Our ways, for Allah is most surely with those who excel in doing good"(Al-'Ankabut:69), We will surely guide them, We will surely guide them in Our ways. This guidance here is the guidance of conciliation and guidance of support. Further, Allah's guidance to worshipers are two kinds, demonstrating guidance and directing guidance and it is to everyone. Allah sent His guidance to everyone, just as this Qur’an was revealed explaining to everyone the way of Allah. "And most surely We have made the Recital easy for remembrance"(Al-Qamar:17), to everyone who remembers. "so is there anyone to remind himself?". He says, "(It was) the month of Ramadan in which the Recital was sent down as guidance for mankind, and as evident explanations of the guidance and the criterion". "Supremely Blessed be the One Who bestowed the Criterion from on high upon His servant, to be a warner to all realms"(Al-Furqan:1). And He says to His Messenger, "And most surely, you

guide to a straight path". "the path of Allah to whom belongs whatever is in the heavens and whatever is in the earth. Undoubtedly, to Allah are destined all commands"(Ash-Shuraa:53).

This is general guidance, and the general guidance of Allah is for everyone to establish an argument on them. He sends the messengers, descends the books, and demonstrates the truth with no gaps. This is Allah's guidance for everyone. And special guidance, special guidance for His faithful servants, which is what Allah sheds in their hearts from the love of this religion, adherence to it, believing in it, and its preference over everything that opposes it from the desires of the soul and the pleasures of life. This is the special guidance, and the Qur'an has this meaning for the believers. As He says, "Alif Lām Mīm"(Al-Baqarah:1), "That is the Scripture; there is no doubt about it—a guidance for the mindful (of God)"(Al-Baqarah:2), Allah guides His mindful servant by making this Qur'an a light to their hearts, "a guidance for the mindful(of God)". "who believe in the (existence of) hidden realms and establish the prayers and spend out of what We have provided them"(Al-Baqarah:3). "and those who believe in what has been sent down to you and what has been sent down before you, and regarding the Hereafter they are certain"(Al-Baqarah:4). "Those are upon guidance from their Lord," (Al-Baqarah:5). Special guidance from Allah guides them. "... from their Lord, and those are the successful"(Al-Baqarah:5).

Allah guides His faithful servants with His special guidance. This, He does not give to anyone, but it refers to Him. He does not give it to a Prophet or any other, this is of His actions. As Allah said to His Prophet, "Indeed, you cannot guide whom you love, but Allah guides whom He wills..."(Al-Qasas:56). Allah guides whomever He wills from His servants and the matter is His. "And your Lord creates whatever He wills and He chooses. Never could the choice be theirs. Highly Exalted is Allah, and Most High is He above the associations they make"(Al-Qasas:68).

"And Allah invites to the Home of Peace and guides whomever He wills to a straight path"(Yunus:25), Allah's invitation to the Home of Peace, heaven, is to everyone. Allah invites everyone, come to the Home of Peace! Yet, He guides and grants success to whomever He wills to the upright path, the path leading to heaven. This is His guidance, Allah's guidance with which He guides whomever He wills of His servants. Thus, whomever Allah wills to guide from His servants, He guides him with this special guidance in which He makes his heart relieved to Islam and to make him adhere to it, love this religion, and to affect him with it. This is His action, and Allah made this for Him only and not to any one of His creatures.

He says, "And those who strove for Us—We will surely guide them in Our ways..."(Al-'Ankabut:69), our ways, ways are the plural of way. And the way is the path. That is Allah's ways, and Allah's way is only one, yet, it has branches. It has branches like faith, the faith of one way, and the upright path is of one way, yet, it has branches like prayer, fast, zakat, Hajj, treating the parents well. All of these are from the branches of this way. The way is divided as such in which he walks upon one branch as the Prophet ﷺ said, "Iman has over seventy branches - or over sixty branches - the uppermost of which is the declaration: 'None has the right to be worshiped but Allah'; and the least of which is the removal of harmful object from the road, and modesty is a branch of Iman". So, Allah says that whoever strives for His sake, "And those who strove for Us—We will surely guide them in Our ways..."(Al-'Ankabut:69). Allah guides them to the branches of faith and its ways so that they would follow the Lord's path.

Then, He says, "for Allah is most surely with those who excel in doing good", at the end of this surah, know that Allah is with those who excel in doing good. Allah's companionship is that Allah is with His servants. The guidance example belongs to Allah; thus, Allah is with all of His creatures. There is no creature except Allah who is with him, hears, and sees him. All of Allah's creatures are

encompassed by His sight and hearing; no one of His servants is hidden from Him. As He says, "for He is with you wherever you may be", wherever you are, Allah is with you. "Have you not seen that Allah knows whatever is in the heavens and whatever is in the earth? There is no secret conversation between three but He is their fourth, nor between five but He is their sixth, nor less than that nor more but He is with them wherever they may be. Then on the Day of Resurrection He will inform them of what they did; indeed, Allah is All-Knowing of everything"(Al-Mujadila:7).

Allah is with all of His creatures. There is nothing small or big except that Allah is with him, He hears and sees him, and is close to him. Thus, this matter is as He says, "And surely We created man and know what his(inner) self whispers to him, for We are nearer to him than his jugular vein"(Qaf:16), Allah is nearer to each person than his jugular vein. So, this is the general companionship, Allah's companionship is with all of His creatures.

Then, there is a special companionship that Allah is with those who excel in doing good, with His faithful servants, with them. This is a special companionship, with them that He is merciful with them, and supports them. and grants them victory. As He says to Musa, "He said, “Be not afraid; I am indeed with you, hearing and seeing"(Taha:46), I am, indeed, with you, Allah is with them with His support and victory and that He hears and sees them. Allah here, "for Allah is most surely with those who excel in doing good", with them with this success, guidance, and victory. "Allah is the Ultimate Guardian of those who have attained faith; He brings them out of the darkness(es) into the light", this is Allah's companionship. He brings His servants from darkness into the light. He makes them adhere to the truth, makes them remain upon it, and makes them steadfast, Allah is with them. Thus, Allah is with them, we ask Allah to make us from those who excel in doing good.

Thus, this surah ends. The great surah in which Allah demonstrated His law in affliction, and Allah facilitated all kinds of affliction that afflict the believers from the unbelievers. He facilitated it for His faithful servants with this good promise to them in this world and the hereafter. We ask Allah to adhere to His religion until we meet Him. I ask Allah's forgiveness for our sins. And may Allah bless His servant and Messenger Muhammad.

With this, this great Surah ends. We ask Allah to forgive our sins, repent to Him, turn to Him, and seek refuge in Him. Praise is to Allah, the Lord of the Worlds, at the beginning and the end. And peace be upon His servant and messenger Mohammad. We ask Allah to make it beneficial to Muslims in the east and west of the earth, and to make this a treasure for us on the Day of Resurrection.

Ar-Rūm

بسم الله الرحمن الرحيم: {الم}[الروم:1]، {غُلِبَتِ الرُّومُ}[الروم:2]، {فِي أَدْنَى الأَرْضِ وَهُمْ مِنْ بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ}[الروم:3]، {فِي بِضْعِ سِنِينَ لِلَّهِ الأَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدُ وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ}[الروم:4]، {بِنَصْرِ اللَّهِ يَنصُرُ مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الرَّحِيمُ}[الروم:5]، {وَعْدَ اللَّهِ لا يُخْلِفُ اللَّهُ وَعْدَهُ وَلَكِنَّ أَكْثَرَ النَّاسِ لا يَعْلَمُونَ}[الروم:6]، {يَعْلَمُونَ ظَاهِرًا مِنَ الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ الآخِرَةِ هُمْ غَافِلُونَ}[الروم:7]، {أَوَلَمْ يَتَفَكَّرُوا فِي أَنفُسِهِمْ مَا خَلَقَ اللَّهُ السَّمَوَاتِ وَالأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ مُسَمًّى وَإِنَّ كَثِيرًا مِنَ النَّاسِ بِلِقَاءِ رَبِّهِمْ لَكَافِرُونَ}[الروم:8]

In the Name of Allah, the Most Compassionate, Most Merciful, "Alif Lām Mīm"(Ar-Rum:1), "The Romans have been overcome" (Ar-Rum:2), "in the nearest land. But after having been overcome, they will overcome(their enemy)"(Ar-Rum:3), "in a few years. The command belongs to Allah, in the past and in the future. And on that day, the believers will exult"(Ar-Rum:4), "in Allah’s support. He supports whomever He wills, and He is the Almighty, the Bestower of mercy"(Ar-Rum:5), "The promise of Allah—Allah never breaks His promise, but most of mankind knows not"(Ar-Rum:6), "They know an outer

aspect of the Earlier Life, but they are oblivious of the Hereafter"(Ar-Rum:7), "Have they not reflected within themselves? Allah did not create the heavens and the earth and whatever is between them except with the truth and for a stated term. But many among mankind do deny the meeting with their Lord"(Ar-Rum:8). These verses are at the beginning of the Surah of Ar-Rum which is a Meccan surah. Allah started this surah with these three cut-off letters, "Alif Lām Mīm"(Ar-Rum:). As is the case in many surahs of the Qur'an, the sayings of scholars have passed on the meanings of these cut-off letters. The best of what was said in this regard is that it is a reference to the letters that make up the language and that this Qur'an is revealed in the language of the Arabs. And it is an indication of the challenge of Allah to the Arabs to come up with a surah like the Surahs of this Qur'an, in which they are, in this language, the people of eloquence and the people of rhetoric in it. If they disbelieved their Messenger that he did not bring this Qur'an from Allah. "So let them produce a discourse like it if they are truthful"(At-Tur:34). Or it is like a warning tool at the beginning of the speech.

"Alif Lām Mīm"(Ar-Rum:1), "The Romans have been overcome"(Ar-Rum:2), overcome, defeated. Rum, the Romans refers to the peoples who live in what is now known as Europe. And the Roman name prevailed over them because the Romans, the people of Rome, were able to subjugate the majority of European peoples. As well as to go out to vanquish and conquer outside Europe. As a result, they colonized most of the globe and they reached the borders of China and all the peoples of West Asia, all the peoples of the Levant and Turkey. As well as all the peoples of North Africa from the Copts and the Berbers, all these peoples once were subjugated by them. And they stood on the borders of the Arabian Peninsula and there were Arab tribes who were loyal to them before Islam, such as the Ghassanids who were in the Levant and on the outskirts of the Peninsula, in the north of it. It was even said at the time, the sea is now known as the

Mediterranean Sea, the Rum Sea, for the Rum or the Romans were a people of these peoples, and they were tribes from the countries of Europe, but they dominated the name of all these peoples. And there were fierce peoples fighting among themselves, as well as a fighting pioneer before entering into Christianity. And after it entered Christianity as well during the era of Constantine, the servants under its hands were obligatorily and reluctantly transformed into Christianity. Its equivalent at that time before Islam in strength was the Persians, the Kassara, whose possession also extended in the regions of Iran and Central Asia. And they used to extend until they reached the heart of Europe, and of course, during their conquests in the Levant and the borders of Egypt, there were many conflicts and battles between them and the Persians.

At the time when the Qur'an was revealed to the Prophet ﷺ in Mecca, the Romans were defeated by the Persians, a reprehensible defeat. "in the nearest land", the nearest land is the land before the peninsula. These battles were held in the peninsula, the place between Iraq and the Levant. They were defeated and pushed by the Persians out of the Levant. Then, after that, the Romans rose from their repression and removed the Persians at the time the surah was being revealed, at the time when the Persians greatly overcame and triumphed over the Romans. And it was narrated from some of the companions, on the authority of Ibn Abbas and others, that the Arab polytheists rejoiced at the victory of the Persians with great joy. It was said that the reason for their joy was that they were close to them in the belief of polytheism and idolatry. The Persians, at this time, worshiped fire, and they believed that it is the symbol of a god, the god of light. And they believed that this world has two gods, the god who created good and the god who created evil, the god of the day and the god of the night. And they used to worship fire which they lit at night as if it was a help to the god of the day over the god of the night, this was due to their absurdities and their lack of minds. Anyway, they are polytheists, the people of idol worship. It was said that the

Arabs polytheists believed that the Persians were closer to them in this matter, and as for the Romans, they had been converted and had Christianity in them, and they believed in Allah even if, of course, they still say that He has a son and a wife. Highly Exalted is Allah, yet, they saw that they were farther away from them and that the Prophet Muhammad ﷺ who grew up in them was closer to the People of the Book. These Christians are from the Romans. This was said. It was also said that the reason for the polytheists' rejoicing over the victory of the Persians over the Romans was that they wished a strong enemy against Islam who could defeat Islam and end the existence of the Prophet ﷺ. As if they saw in this an enemy against Islam who would participate with them in eliminating Islam, and they did not see such a thing in the Romans. Perhaps the polytheists were happy about the victory of the Persians over the Romans for this reason. The important thing is that it was reported that the polytheists of the Arabs were happy about that while the Muslims were unhappy. They were unhappy about the victory of the Persians over the Romans because there was no doubt that Muslims believed that the Romans, even if they were Christians, polytheists, and disbelievers, were closer to Islam. Because they are people of religion from heaven and are people of the Book, and are closer to them than the Persians, the Magi, and the polytheists. So, it is as if the Muslims were sad about this, and this is an incident that occurred near the peninsula. These major battles between the Persians and the Romans affected the Muslims and the polytheists. Accordingly, the polytheists rejoiced at the victory of the Persians and the Muslims mourned for that.

It is as if Allah revealed this information about this unseen, and that this existing equation will change. He says, "The Romans have been overcome"(Ar-Rum:2), "in the nearest land", that is in the peninsula which is the lowest of the land of the Arabian Peninsula, the region of the island that is between Iraq and the Levant. "... But after having been overcome, they will overcome (their

enemy)"(Ar-Rum:3), this is a message from Allah that they after having been overcome. That is, after defeating the Romans, they will prevail. They will defeat the Persians. "in a few years", that this will happen in a few years, and that it is not in long periods, rather, in a few years. And few in the language of the Arabs are from the three to nine years, this is the few. "The command belongs to Allah, in the past and in the future", the matter of all creation belongs to Allah, to Allah, and not to anyone else because Allah is the ruler in all the destinies of His servants. "The command belongs to Allah, in the past and in the future", before this defeat and victory, and after that. All of the destinies of creation and their management are in the hands of their God and their guardian, the Lord of the heavens and the earth. Then, He says, "And on that day, the believers will exult", "in Allah's support", on that day, that is, on the day that the Roman triumphs again over the Persians. The believers will rejoice at the victory of Allah. It was said, "in Allah's support", that this is a victory from Allah through which the Romans triumph over the Persians. And that Allah is the One Who gives victory to whomever He wills, glorifies whomever He wills, humiliates whomever He wills, and gives His possession to whomever He wills whether from the disbelievers or others. As He says, "Say, "O Allah, Master of the dominion, You grant dominion to whomever You will and You strip dominion from whomever you will, and You honor whomever you will and You humiliate whomever you will; in Your hand is all goodness. You are indeed All-Powerful over everything"(Ali-'Imran:26), "You cause the night to penetrate the day and cause the day to penetrate the night, and you bring the living out of the dead and You bring the dead out of the living, and You provide for whomever You will without measure"(Ali-'Imran:27). So, the matter of all servants is to Allah from providing and taking away, all of this belongs to Allah.

It was said that believers rejoice at this because they are closer to them, and it was said, "And on that day, the believers will exult", "in Allah's support", the

believers rejoice in the support of Allah for the believers. That is, at this time when Allah supports His Prophet Muhammad ﷺ and the believers with a victory from Allah. And it was because that coincided with the victory of the Muslims in Badr after the Prophet ﷺ immigrated from Mecca and stayed in Medina. Then the battle of Badr occurred and there was a great victory from Allah in these few years that Allah told about. "And on that day, the believers will exult", "in Allah's support. He supports whomever He wills, and He is the Almighty, the Bestower of mercy"(Ar-Rum:5). According to the first saying, "in Allah's support", to the Romans over the Persians, Hercules defeated the Persians from the Levant and removed them from the Levant and Iraq. And he vowed to Allah that if he triumphed and returned those kingdoms to the Romans, he would make a pilgrimage to Jerusalem, from Homs to Elijah, which is Jerusalem on foot. And he walked the whole distance on his feet after the Romans triumphed over the Persians. Anyway, the believers rejoiced about it; the believers here, if the believers are named then it refers to the Prophet Muhammad's followers. The Prophet Muhammad and the Muslims rejoiced at the victory of Allah, with Allah's victory for the Romans through the door of their closeness, and that they were less evil than the polytheist Magi Persians. The second saying is that they rejoiced on that day and rejoiced at Allah's victory for them when they were victorious over the disbelievers of the Quraish in Badr. He supports whomever He wills, and He is the Almighty, the Victor Whom no one can defeat. The Bestower of mercy, Who bestows mercy on whomever He wills. His pride and victory over the polytheist unbelievers. And His mercy is for His faithful servants for He is the Mighty and the Most Merciful. Glory versus unbelief People of unbelief and stubbornness, and mercy versus people of faith and Islam.

Then, He says, "The promise of Allah—Allah never breaks His promise..."(Ar-Rum:6), the promise of Allah, Allah does not break His promise and this promise in its two parts, whether it was the victory of the Romans over the Persians or the

victory of the Muslims over the polytheists. There is no doubt that it was a strange thing far from what is seen on the ground at this time. At the time of the revelation of these verses, the defeat that the Romans suffered from was a humiliating defeat and it removed them. The Persians removed them and their remnants ended in front of the Persians, and they recovered after that and defeated their enemy. This was a distant matter and in a few years. Likewise, the victory of Allah for His faithful servants over the disbelievers, the polytheists. This was also a distant thing that cannot be imagined because the people of Islam in Mecca were extremely weak and humble. So, how could they be victorious over this huge, strong, and ready number? Allah reminded his faithful servants that He granted them victory in Badr.

He says, "when you were humble", that is, they were extremely humble, how can this be? That is, how could this equation change? Allah says that this is His promise, "The promise of Allah—Allah never breaks His promise..."(Ar-Rum:6), this is a promise from Allah, and a promise is telling of what brings joy. Thus, this is a telling from Allah of what pleases the people of faith and that Allah does not break His promise if Allah promises there is no doubt that Allah does not break His promise, because Allah "and whose word is more truthful than Allah?", and He Who holds the destinies of all the servants with His hands and He is the All-Knowing of the unseen Who knows what will be and how it will be. "The promise of Allah—Allah never breaks His promise, but most of mankind knows not"(Ar-Rum:6), but most of mankind does not know these facts. They do not know that the matter is in the hands of Allah and that He supports whomever He wills, He cherishes whom He wills, and humiliates whom He wills and that if He makes a promise, He does not break it. All of these facts, many people are negligent about them and do not know about them. "but most of mankind knows not".

Then, He says, "They know an outer aspect of the Earlier Life, but they are oblivious of the Hereafter"(Ar-Ram:7), they do not know these facts, the facts of religion, light, proof. And what do they know about the world... Yes, "They know an outer aspect of the Earlier Life..."(Ar-Run:7), their knowledge is restricted upon this outer aspect. And the outer aspect is what the eyes can see and sense. What falls under the senses, and they do not delve into the facts of these matters and their insides? And they do not consider their ends and goals, and Allah is truthful because the limits of the knowledge of the disbelievers are in this outer aspect. He might know this person, know his appearance, structure, anatomy, diseases, and the realities of this creation, yet, He is blinded against the One Who created him, his Creator Who created him and Who formed him, and what He wants from him. He knows the outer aspect of this worldly life from plants, from clouds, from the heavens, from the earth, from the sun, from the moon, from everything that surrounds him. He may know the secrets of its construction, formation, properties, and about everything that surrounds this creation. Yet, He remains within the limits of the outer aspect and does not know why Allah created this creation and what will happen with this creation and the end of this matter. Thus, his knowledge is limited to the outer aspect: he learns what is in front of him, he eats, drinks, and enjoys. So, their knowledge is only regarding this worldly life with its phenomena, as for the facts of things and their goals and objectives, he is not aware of that. "They know an outer aspect of the Earlier Life, but they are oblivious of the Hereafter"(Ar-Rum:7). This is the greatest blindness, for the Hereafter is the end of the matter, and it is the term that Allah stated for man, and it is the residence of man. The man's settlement, either in heaven as wide as the heavens and the earth or in a fire, the ones who enter into it, its people abode in it. They abode in it and never get out of it. Permanent torment, then it is necessary for the Lord Who created this creation to subject it in His hands and give every person his reward, for they are oblivious of this. They are oblivious to why Allah created this creation, about the fate and performance of this creation.

"but they are oblivious of the Hereafter", oblivious means that it is forgetfulness, leaving, and neglecting as if it does not exist. And the reality is that it is the biggest and greatest of facts, a truth that must be. Heaven is truth, and Hell is truth, and meeting Allah is truth, and those Prophets whom Allah sent is truth and the path of Allah is truth. And all that the unbelievers believe is false, for these are the people of obliviousness. "They know an outer aspect of the Earlier Life..."(Ar-Rum:7), how to build, eat, drink, enjoy and live, but they do not know what they are created and what they will turn to, and their meeting with their Lord, and the hereafter that will be the end, all of this they are oblivious of. "They know an outer aspect of the Earlier Life, but they are oblivious of the Hereafter"(Ar-Rum:7).

He says, "Have they not reflected within themselves?", a question intended for denial. "Have they not reflected within themselves?", within themselves; in the creation of themselves. This structure, man's structure. Did not man think about himself, about his eyes, about his heart, about his hearing, about his sight, about his being, how did he rise? How was he established? How was the start? "Have they not reflected within themselves?", if a person thinks about himself and knows himself with certainty that he has the Creator Who created, formed him, gave him his image, and gave him this. Because man did not participate in creating himself with anything nor suggested anything for himself, and that he is unable to create for himself a nail or a hair. He is more powerless than this, thus, he did not think. Allah says, "Have they not reflected within themselves?". The second meaning, "Have they not reflected within themselves?", thinking about the soul, that is, he makes his thought in himself, then he returns to his mind and his heart, so he thinks about what is here on this earth and what is its purpose. What does it mean when Allah sends messengers to the servants? This long history of messages and this outcome to which the people of faith turned to and the destiny to which the people of infidelity turned to. And also, what is the status

of these questions, the necessary questions, that every thoughtful person must resort to when he thinks, why is he here? What is the end of this creation? And if we die, what will be the fate after this death? How were we established? And why were we established? This is something and an idea which he thinks about in himself and makes this idea in himself. Have they not reflected within" ."?themselves

He says, "Allah did not create the heavens and the earth and whatever is between them except with the truth and for a stated term", this is the greatest fact. Allah says that "Allah did not create the heavens and the earth and whatever is between them except with the truth", if a person thinks of himself, he would have reached this truth, that Allah Who created these heavens and the earth could not have created them except with truth. He would not have created this creation in vain and absurdity. He creates this creation with this perfection, this greatness, and majesty. The heavens, the earth, the stars, the suns, the moons, and this great capacity. Besides this person with this accuracy and precision, and this in every part of this creation with this accuracy and precision. And the purpose of this is that there is no goal, no goal, or wisdom behind this. "Allah did not create the heavens and the earth and whatever is between them", whatever is between the heavens and the earth, except with the truth. Its creation is the truth and for the truth. Its creation is true because Allah is its Creator, Whom there is no god other than Him, and there is no god but Him, and no one has participated in this. The unity of creation is evidence of the unity of the Creator. As well as the accuracy of creation and the precision of His creation is evidence that the Creator is wise and that He cannot create this creation in vain and for no purpose. Highly Exalted is He, thus, he was created to know and recognize the Lord and to worship only Him without a partner. And He clarified why Allah created this creation and informed us of that through the words of His Messengers. "a stated term", a stated term in which these heavens and the earth end and that they do not remain a

permanent existence. Rather, they have a term and state, that is, recorded by Allah. And Allah told us that no one of His creation has come to know the date of this time, the matter of this stated term belongs to Allah. "They ask you about the Hour, “When will it take place?” Say, “Knowledge of it rests with my Lord; none can reveal its coming except He", none can reveal it, brings it to its time except He. "They ask you as if you are responsible for it. Say, “Surely, knowledge of it but rests with Allah,” though most of mankind do not know", I am not but an evident warner. Allah says to Musa, "The Hour is indeed coming—I almost hide it—so that every single self is paid for what it endeavors"(Taha:15), "So let not the one who denies it and has been following his own whim bar you from it, lest you fall(into doom)"(Taha:16). Allah made a stated term for the end of this universe visible from the heavens and the earth.

He says, "But many among mankind do deny the meeting with their Lord", many among mankind, those who did not think about themselves and did not think about meeting with their Lord as He said that all creatures must meet with their Lord. And He made a stated term for them so that they will witness His greatness and know that all that they worshiped apart from Him is false. And that Allah is the One and only, the Lord God. Thus, everyone rises for Allah to meet Him. "... and so that those who have denied know that they were liars"(An-Nahl:39), those, He says, "But many among mankind do deny the meeting with their Lord", by confirming this with Lam. They disbelieve that they will meet their Lord and this is the greatest silliness and the greatest loss. How would you not be returned to the one Who created you and be judged over your deeds and that He would leave you to do whatever you want, permit what you want, and forbid what you want? Then, you will not have a resurrection in His hands to hold you accountable for your work, this is accusing the Lord of playing and vain and that He created His creation and left them without being asked not judged. He says, "But many among mankind do deny the meeting with their Lord".

Then, He says, "Have they not journeyed through the earth and looked at what the outcome was for those before them?", did not they see? "Have they not journeyed through the earth ", a question for denial. "and looked at what the outcome was for those before them? ", this is Allah's action in those who were before you from the people of infidelity. Allah destroyed them with their infidelity. For example, Noah's people were drowned by Allah. Allah destroyed Ad and Thamud. Pharaoh's people were drowned. The villages of Lot, Allah overturned their cities upon their heads. This is Allah's revenge for all who disbelieve and disobey Him; thus, He takes revenge. "Allah is Almighty, Capable of vengeance". "Have they not journeyed through the earth and looked at what the outcome was for those before them? They were more powerful than them", that is on earth. The power of bodies, the power of minds, the power of potential, money, industry, and agriculture. "and they cultivated the land and developed it more than they developed it", cultivated the land. They dug it in order to plant, build, and revive it with buildings and cultivation. More than they developed, more than the present ones developed. "and their messengers came to them with evident proofs", and their messengers came to them with evident proofs, with the evident signs calling them to Allah. Then, He says, "For never would Allah do them any injustice, but to themselves they used to do injustice", never would Allah do them any injustice when He destroyed them. But to themselves, they used to do injustice when they were unjust to themselves.

يقول الله ﷻ: {أَوَلَمْ يَتَفَكَّرُوا فِي أَنفُسِهِمْ مَا خَلَقَ اللَّهُ السَّمَوَاتِ وَالأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ مُسَمًّى وَإِنَّ كَثِيرًا مِنَ النَّاسِ بِلِقَاءِ رَبِّهِمْ لَكَافِرُونَ}[الروم:8] {أَوَلَمْ يَسِيرُوا فِي الأَرْضِ فَيَنظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ كَانُوا أَشَدَّ مِنْهُمْ قُوَّةً وَأَثَارُوا الأَرْضَ وَعَمَرُوهَا أَكْثَرَ مِمَّا عَمَرُوهَا وَجَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلَكِنْ كَانُوا أَنفُسَهُمْ يَظْلِمُونَ}[الروم:9] {ثُمَّ كَانَ عَاقِبَةَ الَّذِينَ أَسَاءُوا السُّوأَى أَنْ كَذَّبُوا بِآيَاتِ اللَّهِ وَكَانُوا بِهَا يَسْتَهْزِئُونَ}[الروم:10]

says, “Do they not contemplate within themselves? Allah has not ﷻ Allah created the heavens and the earth and what is between them except in truth and

.for a specified termAnd indeed, many of the people, in the meeting with their Lord, are disbelievers" (Ar-Rūm: 8), "Have they not traveled through the earth and observed how was the end of those before them? They were greater than them in power, and they plowed [or excavated] the earth and built it up more than they [i.e., the Makkans] have built it up, and their messengers came to them with clear evidences. And Allah would not ever have wronged them, but they were wronging themselves" (Ar-Rūm: 9), "Then the end of those who did evil was the worst [consequence] because they denied the signs of Allah and used to ridicule them" (Ar-Rūm: 10).

After Allah explained that most people do not know, do not acknowledge the Hereafter, do not know why Allah created them, the heavens, the earth, and what is between them in truth, and that every soul must meet Allah to get its judgment, even though these people know what is apparent of worldly life, He says, "...But most of the people do not know" (Ar-Rūm: 6), "They know what is apparent of the worldly life, but they, of the Hereafter, are unaware" (Ar-Rūm: 7).

says, "Do they not contemplate within themselves?" Do they ﷻ Then, Allah not contemplate the way they were created? Do they not contemplate this great ?matter"Allah has not created the heavens and the earth and what is between them except in truth", Allah would have never created this great universe, the heavens, and earth, in vain. He could have never created it for people to only live, compete, eat, drink, and have fun without being judged for their actions. This is impossible. "And for a specified term", Allah, the Wise, is far above creating anything in vain. That is why He created it for a specified term. After that, every person will be judged for what they did in this life. Allah ﷻ says, "And indeed, many of the people, in the meeting with their Lord, are disbelievers", despite all the clear and indisputable evidence that show that Allah would have never created this universe in vain.

Then, Allah ﷻ says, “Have they not traveled through the earth and observed how was the end of those before them?” This is Allah's doing and His deferred punishment for those disbelievers. Allah punishes people in this life and the Hereafter. “Have they not traveled through the earth and observed how was the end of those before them? They were greater than them in power and they plowed [or excavated] the earth…” (Ar-Rūm: 9), they excavated the earth for metals and plowed it to plant it. “And built it up more than they [i.e., the Makkans] have built it up”, they erected more buildings and planted more land that those people addressed here. “And their messengers came to them with clear evidences”, what was the outcome? “And Allah would not ever have wronged them, but they were wronging themselves”, Allah would not ever have wronged them if He destroyed them.

Allah ﷻ says, “Then the end of those who did evil was the worst”, the end of those who did evil, lived for this life, forgot about the Day of Resurrection, and forgot about what their messengers reminded them of, was the worst. They had the worst ending and the worst punishment from Allah. They had complete destruction. Just as Allah did to the people of Nuh, He first drowned them, then He sent them to Hell. “Because of their sins, they were drowned and put into the Fire, and they found not for themselves besides Allāh [any] helpers” (Nūh: 25), the same goes for all the criminals who came after them. Like Ad, who Allah destroyed and humiliated in this life, and Thamud, who Allah destroyed and kept their houses intact. The villages of Lot, as well, the Pharaoh, and all the other cities and nations that Allah destroyed for their injustice. “Then the end of those who did evil was the worst [consequence]”, Allah gave them the worst punishment in this life. What is waiting for them in the Hereafter is even worse, “And the punishment of the Hereafter is more severe and more enduring”. Allah ﷻ says, ‘... because they denied the signs of Allāh and used to ridicule them” (Ar-Rūm: 10), they denied Allah's signs; they denied the verses that He sent and the

miracles that He did. This great creation is a sign of Allah. Their own creation is a sign of Allah. They denied these signs and claimed that Allah created them in vain, that they are free to do whatever they want, to eat, drink, do, kill, disbelieve as they pleased and that God should not intervene in their lives. They did all of that, they denied Allah's miracles and His verses and everything else. "And used to ridicule them", they ridiculed these signs when they were presented to them and they ridiculed the messengers that brought them, "And used to ridicule them".

Then, Allah ﷻ says, "Allah begins creation; then He will repeat it; then to Him, you will be returned" (Ar-Rūm: 11), this is a matter of the truth, "Allah begins creation", this fact is not doubted by those who have wits and insight. Allah is the One Who began that creation and no one helped Him. This can be seen through the unity of the creation and that none of these creations created itself. "Or were they created by nothing, or were they the creators [of themselves]?" (At-Toor: 35), a Creator created this universe. This Creator has the ability to create, He is Wise, Strong, Invincible, and puts everything in its rightful place. Allah ﷻ says, "Then He will repeat it", Allah will repeat this creation. This is an undebatable fact because the One Who began this creation can repeat it. "Allah begins creation; then He will repeat it…" (Ar-Rūm: 11), this is an undebatable fact, "Then to Him, you will be returned", then He repeats it. He will resurrect people from their graves and they will return to their God to be judged. "That Day, you will be exhibited" for judgment, "...Not hidden among you is anything concealed" (Al-Hāqqah: 18), not hidden among you people, is anything concealed. Not even a gush of wind can be concealed from God. Also, "...Not hidden among you is anything concealed" (Al-Hāqqah: 18), you cannot hide anything from Allah, not even a fleeting thought in your mind. Allah knows of it all, "To Allah belongs whatever is in the heavens and whatever is in the earth. Whether you show what is within yourselves or conceal it, Allah will bring you to account for it. Then He

will forgive whom He wills and punish whom He wills, and Allah is over all things competent" (Al-Baqarah: 284).

Allah then says, "And the Day the Hour appears the criminals will be in despair" (Ar-Rūm: 12). The Hour is the Day of Resurrection and it was called as such because it comes at a specific time. "The criminals will be in despair", despair means being in a state of bewilderment and distress. Disbelievers become bewildered and perplexed; they will not know what to say or what to do because worries and woes fall upon them all at once, as Allah ﷻ says, "Rather, it will come to them unexpectedly and bewilder them". It will bewilder them and they will not be able to talk. They will be utterly speechless for the great woes that have befallen upon them and made them utterly confused and unable to think. When the Hour appears these criminals will be in despair and look for a way out of this crisis. They will have nowhere to run to. "No! There is no refuge" (Al-Qiyāmah: 11), "To your Lord, that Day, is the [place of] permanence" (Al-Qiyāmah: 12). No intercession, no friends, no way to save themselves, and no way to run out of Hell. These criminals who disbelieved and were brought in front of Allah as disbelievers and polytheists will have no chance of asking Allah to save them. They did not believe, they did not fear Allah nor did they do any deeds for Allah. No, these disbelievers lose all hope of getting out of this crisis that had befallen upon them.

Moreover, Allah says, "And there will not be for them among their [alleged] partners any intercessors, and they will [then] be disbelievers in their partners" (Ar-Rūm: 13). They depended on their partners that they claimed to be Allah's partners in creation. The partners that they claimed made decisions with Allah and interceded with Allah. They lose all hope regarding these partners whom they claimed were Allah's partners for no one intercedes with Allah without His permission and no intercession is accepted without His permission. The angels were worshiped by polytheists and they disowned these polytheists on the Day of

Resurrection. “Did these [people] used to worship you?” “They will say, ‘Exalted, are You! You, [O Allāh], are our benefactor excluding [i.e., not] them. Rather, they used to worship the jinn; most of them were believers in them’” (Saba’: 41), Angels disown those who worshiped them. Isa was also worshiped besides Allah and those who worshiped him cling to him on the Day of Resurrection and say we worshiped Isa, the Son of God. They are told, you lie, “Allah has not taken any son, nor has there ever been with Him any deity”. Isa is asked in front of everyone, “... Did you say to the people, ‘Take me and my mother as deities besides Allah?’ He will say, ‘Exalted, are You! It was not for me to say that to which I have no right. If I had said it, You would have known it. You know what is within myself, and I do not know what is within Yourself. Indeed, it is You who is Knower of the unseen’” (Al-Mā’idah: 116), “I said not to them except what You commanded me - to worship Allāh, my Lord and your Lord. And I was a witness over them as long as I was among them; but when You took me up, You were the Observer over them, and You are, over all things, Witness’ (Al-Mā’idah: 117), “If You should punish them - indeed they are Your servants; but if You forgive them - indeed it is You who is the Exalted in Might, the Wise” (Al-Mā’idah: 118). Isa disowns all those who worshiped him and considered him and his mother as gods besides Allah. He disowns them and refuses their claim. All those who were worshiped besides Allah as well, “And who is more astray than he who invokes besides Allah those who will not respond to him until the Day of Resurrection [i.e., never], and they, of their invocation, are unaware” (Al-Ahqāf: 5), “And when the people are gathered [that Day], they [who were invoked] will be enemies to them, and they will be deniers of their worship” (Al-Ahqāf: 6). All those who were worshiped beside Allah and were claimed to be Allah's partners intercede for their worshipers to no avail for Allah does not accept that intercession and their hopes are lost.

“And there will not be for them among their [alleged] partners any intercessors, and they will [then] be disbelievers in their partners” (Ar-Rūm: 13). Those blind people who worshiped others besides Allah, will be disbelievers in their partners. They will disbelieve in their partners in the end. Some of them disown these idols and claim that they did not worship them, as Allah ﷻ says about them, “Then there will be no [excuse upon] examination except they will say, "By Allah, our Lord, we were not those who associated” (Al-An‘ām: 23). Allah ﷻ says, “See how they will lie about themselves. And lost from them will be what they used to invent” (Al-An‘ām: 24), they disbelieve in their partners and claim that they did not worship them. However, all their senses will testify against them, “...Their tongues, their hands, and their feet will bear witness against them as to what they used to do” (An-Noor: 24), all their senses witness against them that they worshiped them and that these senses were not pleased by this. The land where they worshiped these gods will testify as well, “That Day, it will report its news” (Az-Zalzalah: 4), “Because your Lord has inspired [i.e., commanded] it” (Az-Zalzalah: 5), “And they will [then] be disbelievers in their partners”.

Then, Allah says, “And the Day the Hour appears - that Day they will become separated” (Ar-Rūm: 14), the Day the Hour appears people become separated. Believers will gather at one side and disbelievers will gather at another side. The way they were all together in this life will be over. “And you become [of] three kinds” (Al-Wāqi‘ah: 7); “And as for those who had believed and done righteous deeds, they will be in a garden [of Paradise], delighted” (Ar-Rūm: 15), one of these sides is believers, the righteous people. “And as for those who had believed and done righteous deeds…” (Ar-Rūm: 15), Allah combined belief with doing good deeds throughout the Quran. The Quran mentioned belief and righteous deeds together fifty-seven times to be able to gain Allah's forgiveness, pleasure, and His Paradise. Paradise is only gained by doing both; belief and righteous deeds. Belief means believing in Allah's signs and His unseen. It also means

fearing Allah, revering Him, leaving your fate to Him, holding Him in high regard, wanting what He promised, and fearing His punishment. Doing righteous deeds means doing the deeds that Allah ordered people to do, like praying, fasting, giving zakat, performing hajj, giving out to charity, and visiting your relatives. These, "And as for those who had believed and done righteous deeds, they will be in a garden [of Paradise], delighted" (Ar-Rūm: 15), a garden is a piece of land where flowers and trees are grown. "They will be in a garden [of Paradise], delighted", delight means happiness. They will be granted all kinds of happiness and pleasure. They will be happy because Allah saved them from Hell, they will be happy because of their wives in Paradise, the drinks, the pleasures, the clothes, the silk, the servants, and all the other kinds of happiness that Paradise has to offer. "And as for those who had believed and done righteous deeds, they will be in a garden [of Paradise], delighted" (Ar-Rūm: 15), they will be delighted with all kinds of pleasures.

Allah says, "But as for those who disbelieved and denied Our verses and the meeting of the Hereafter, those will be brought into the punishment [to remain]" (Ar-Rūm: 16), these are the other side, the disbelievers. "But as for those who disbelieved", they disbelieved, denied the truth, and concealed it. They knew that Allah's verses were true, yet they denied them within their hearts and did not love them. This is disbelief; disbelief means ungratefulness, stubbornness, and concealing the truth. They denied Allah's verses and claimed they were lies. They denied meeting Allah. They denied the resurrection, the assembly in front of God, and the judgment, "And denied Our verses", all of them. They denied the Scriptures that Allah revealed to the messengers and the signs that Allah put in this universe. Every part and particle of Allah's creation is a sign. "...Denied Our verses and the meeting of the Hereafter, those will be brought into the punishment [to remain]" (Ar-Rūm: 16), "those", He points at them from afar, will be brought into punishment, all types of punishment, to remain. They will be dragged to that

punishment and none of them will be forgotten or be able to escape. They will not be able to claim sick, tired, disability, or any other excuse to run away. No, all of them will be dragged to Allah's punishment, "Those will be brought into the punishment [to remain]". This is the end and the truth that cannot be denied. This is the truth that God talked about and it will undoubtedly take place. People will be separated on the Day of Resurrection, "And the Day the Hour appears - that Day they will become separated" (Ar-Rūm: 14). The companions of paradise, "They will be in a garden [of Paradise], delighted". As for the companions of Hell, "Will be brought into the punishment [to remain]".

Allah ﷻ says, "So exalted is Allah when you reach the evening and when you reach the morning" (Ar-Rūm: 17), praise be to Allah and Exalted is He. "...When you reach the evening and when you reach the morning" (Ar-Rūm: 17), praise Allah when you reach the morning and the evening. Praise Allah and exalt Him. Praising means exalting Allah far above every fault and imperfection. Allah is raised far above every shortcoming and fault. He is raised far above having a partner, a rival, an equal, a son, or a wife. Allah is raised far above all these shortcomings, for He is the Everlasting, the supporter of the whole universe, the Sufficient who needs none, the Self-sufficient, the supporter of others, the One Who is not overtaken by drowsiness or sleep, the far raised above injustice, the One raised far above vanity and absurdity. Allah does not do anything in vain. Some claim that Allah created the universe in vain and that He let people do whatever they wanted without sending creeds and messengers, that all these messengers are liars, that Allah did not address people, that He did not give them orders or prohibitions, that people choose to do whatever they want and not do whatever they want. They claimed that Allah does things in vain and that He let people do whatever they wanted, may He be praised far above creating His creatures in vain and letting them do whatever they wanted and to commit all these evils on earth, to kill and commit all atrocities without being punished for

it, may He be praised far above creating His universe in this manner. The disbelievers thought that Allah created this universe in vain and let them do whatever they wanted. Modern disbelievers adopted that thought as their greatest truth. They thought that humans are the masters of this universe, that they get to do whatever they want in the name of personal freedom. They thought that this freedom was the most precious thing in this existence, and in the name of that freedom, people got to choose whatever path they wanted, to permit what they wanted, to prohibit, take, or leave whatever they wanted. They did not believe in a higher power that controls them and gives them orders. Rather, they believed that humans are the masters of the universe, the masters of themselves and that they had the power to give orders and prohibit how they pleased. Praise be to Allah and Exalted is He far above leaving His creatures this way and allowing humans to do whatever they want without judging them, giving them orders or prohibitions.

"So exalted is Allāh", Exalted is He above all that does not suit Him, whether in His names, attributes, or deeds. "...When you reach the evening and when you reach the morning" (Ar-Rūm: 17), Praise Allah and Exalt Him far above what is not suitable for Him and what He denied having and what His messengers denied when you reach the evening. The evening is a sign of Allah, and when you reach the morning, the morning is a sign of Allah as well. The cycle of night and day is a sign of God. One of His signs is creating the evening. When the sun reaches the west it is a time for people to rest. All creatures take a rest from their labor throughout the day and go to sleep. The night comes with its calmness and after that, the sun comes out bringing light and warmth with it. People then get up to go to their work. All of these are signs of Allah. "And out of His mercy He made for you the night and the day that you may rest therein and [by day] seek from His bounty and [that] perhaps you will be grateful" (Al-Qasas: 73). "Blessed is He who has placed in the sky great stars and placed therein a [burning] lamp and

luminous moon" (Al-Furqān: 61), "And it is He who has made the night and the day in succession for whoever desires to remember or desires gratitude" (Al-Furqān: 62). We should remember that these are signs from Allah. The creation of the morning and the evening is of hid signs and they are a great blessing of His.

Praise Allah when you reach the evening and the morning. Allah decreed specific prayers for us to praise Him and thank Him. We should praise Him in the morning and the evening; in the morning, we should perform the Fajr prayer, and in the evening we should perform the Asr, the Maghreb, and the Ishaa prayers.

Then, Allah says, "And to Him is [due all] praise throughout the heavens and the earth. And [exalted is He] at night and when you are at noon" (Ar-Rūm: 18). This showed that Allah is the One praised throughout the heavens and earth at all times. "And [exalted is He] at night and when you are at noon", during these times. In the evening, Allah decreed two prayers for us, the Maghreb and the Ishaa prayers. The first and the second Ishaa. At noon means the Dhuhr prayer. These are the five prayers that Allah decreed for people during these times. "So exalted is Allah when you reach the evening…" (Ar-Rūm: 17), in the evening during Asr time, "And when you reach the morning" means Fajr prayer. These two are the most honorable prayers. As was mentioned in the Hadith, "He who observes the two cool times of prayer (at dawn and after nightfall) will enter paradise". The two cool times mean the Fajr and the Asr prayers. The Prophet ﷺ said, "Angels take turns among you by night and by day, and they all assemble at the dawn and afternoon prayers. Those (of the angels) who spend the night among you, then, ascend, and their Lord asks them: How did you leave My servants? -they say: We left them while they were praying", this means the Asr prayer, "And we came to them while they were praying", this means the Fajr prayer. Allah ﷻ says, "Maintain with care the [obligatory] prayers and [in particular] the middle [i.e., ʿaṣr] prayer and stand before Allah, devoutly obedient" (Al-Baqarah: 238). The

middle prayer means the Asr prayer. As the Prophet ﷺ said, "They have restrained us from the middle prayer, the afternoon prayer. God filled their houses and their graves with fire!" He damned the polytheists for this.

Allah started with these two prayers for how honorable they are, "So exalted is Allāh when you reach the evening…" (Ar-Rūm: 17), praise Allah during the evening when you perform the Asr prayer, "And when you reach the morning". During the Fajr prayer. And to Him is praise throughout the heavens and the earth. Allah is the One praised throughout the heavens and the earth. He is praised for His names, attributes, and deeds in the heavens. The heavens and its dwellers praise Him. All the angels residing in heaven praise Allah. He is also praised on the earth. The earth, its dwellers, and the believers praise Him. As Allah ﷻ says, "Do you not see [i.e., know] that to Allah prostrates whoever is in the heavens and whoever is on the earth and the sun, the moon, the stars, the mountains, the trees, the moving creatures and many of the people? But upon many the punishment has been justified. And he whom Allah humiliates - for him there is no bestower of honor. Indeed, Allah does what He wills" (Al-Hajj: 18), Allah is the Praised One. All of His creatures praise Him, thank Him, and prostrate to Him. "And there is not a thing except that it exalts [Allah] by His praise, but you do not understand their [way of] exalting". This means praise Allah at night; the night begins at sunset. Maghreb prayer at sunset is called the first Ishaa while the second prayer is the second Ishaa. Ishaa has two prayers; the Maghreb and Ishaa. Praise Allah during this time. Perform these two prayers during the nighttime. "And when you are at noon", at noon as well, praise Allah. These are five prayers that Allah imposed on this nation, the nation of Mohammad ﷺ, the most honorable nation, and the one signaled by Allah's mercy. He decreed five prayers upon them during these times when the earth moves. Muslims should praise Allah and exalt Him during these times far above what is not suitable for Him like having a son, a partner, a wife, a rival, an equal, far above sleeping, drowsiness,

forgetfulness, doing injustice, or anything that is not suitable for Allah like creating this universe in vain, “And to Him is [due all] praise throughout the heavens and the earth. And [exalted is He] at night and when you are at noon” (Ar-Rūm: 18).

يقول الله ﷻ: {فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ}[الروم:17] {وَلَهُ الْحَمْدُ فِي السَّمَوَاتِ وَالأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ}[الروم:18] {يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَيُحْيِي الأَرْضَ بَعْدَ مَوْتِهَا وَكَذَلِكَ تُخْرَجُونَ}[الروم:19] {وَمِنْ آيَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ بَشَرٌ تَنتَشِرُونَ}[الروم:20] {وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ}[الروم:21] {وَمِنْ آيَاتِهِ خَلْقُ السَّمَوَاتِ وَالأَرْضِ وَاخْتِلافُ أَلْسِنَتِكُمْ وَأَلْوَانِكُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِلْعَالِمِينَ}[الروم:22] {وَمِنْ آيَاتِهِ مَنَامُكُمْ بِاللَّيْلِ وَالنَّهَارِ وَابْتِغَاؤُكُمْ مِنْ فَضْلِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَسْمَعُونَ}[الروم:23] {وَمِنْ آيَاتِهِ يُرِيكُمُ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنَزِّلُ مِنَ السَّمَاءِ مَاءً فَيُحْيِي بِهِ الأَرْضَ بَعْدَ مَوْتِهَا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ}[الروم:24]

Allah ﷻ says, "So exalted is Allah when you reach the evening and when you reach the morning" (Ar-Rūm:17) "And to Him is [due all] praise throughout the heavens and the earthAnd [exalted is He] at night and when you are at noon." (Ar-Rūm:18) "He brings the living out of the dead and brings the dead out of the living and brings to life the earth after its lifelessness. And thus will you be brought out" (Ar-Rūm:19) "And of His signs is that He created you from dust; then, suddenly you were human beings dispersing [throughout the earth]" (Ar-Rūm:20) "And of His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you affection and mercy. Indeed in that are signs for a people who give thought" (Ar-Rūm:21) "And of His signs is the creation of the heavens and the earth and the diversity of your languages and your colors. Indeed in that are signs for those of knowledge" (Ar-Rūm:22) "And of His signs is your sleep by night and day and your seeking of His bounty. Indeed in that are signs for a people who listen" (Ar-Rūm:23) "And of His signs is [that] He shows you the lightning [causing] fear and aspiration,

and He sends down rain from the sky by which He brings to life the earth after its lifelessness. Indeed in that are signs for a people who use reason" (Ar-Rūm:24).

says, "So exalted is Allah when you reach the evening and when you ﷻ Allah reach the morning" (Ar-Rūm:17) "And to Him is [due all] praise throughout the .heavens and the earthAnd [exalted is He] at night and when you are at noon" (Ar-Rūm:18). These verses are an order from Allah to His faithful servants to praise Him during these times. Allah decreed that Muslims should pray and praise Him during these five times of the day, "So exalted is Allah when you reach the evening..." (Ar-Rūm:17). This is during the evening and it means the Asr prayer. "and when you reach the morning" means the Fajr prayer. "And to Him is [due all] praise throughout the heavens and the earth..." (Ar-Rūm:18). Praise Allah because He is the One Who is praised in heavens and on earth, at night during the Maghrib and Ishaa prayers, and when you are at noon means the Dhuhr prayer. This is an order from Allah for His servants to praise Him during these times. Allah decreed that we should pray and praise Him five times in a day and a night.

This is an answer to those who said, "They know what is apparent of the worldly life, but they, of the Hereafter, are unaware" (Ar-Rūm:7). These are blind people who did not know the path of their Lord and that, "And the Day the Hour appears - that Day they will become separated" (Ar-Rūm:14) "And as for those who had believed and done righteous deeds, they will be in a garden [of Paradise], delighted" (Ar-Rūm:15) "But as for those who disbelieved and denied Our verses and the meeting of the Hereafter, those will be brought into the punishment [to remain]" (Ar-Rūm:16). The end of this creation is inevitable, and then believers will be happy in Paradise, enjoying all kinds of delights, while disbelievers will be damned and punished eternally. Believers must stay in the path of belief and praise Allah to be of them. "... those who had believed and done righteous deeds, they will be in a garden [of Paradise], delighted" (Ar-Rūm:15). So, "So exalted is Allah when you reach the evening and when you reach the morning" (Ar-

Rūm:17) "And to Him is [due all] praise throughout the heavens and the earth. And [exalted is He] at night and when you are at noon" (Ar-Rūm:18).

Then, Allah started mentioning some of His signs. He says, "He brings the living out of the dead and brings the dead out of the living and brings to life the earth after its lifelessness. And thus will you be brought out" (Ar-Rūm:19). "He brings the living out of the dead". Allah brings life out of death. This is a very clear sign, for we were nothing before. We were dead before Allah ﷻ created us. "... when you were lifeless and He brought you to life; then He will cause you to die, then He will bring you [back] to life, and then to Him, you will be returned"(Al-Baqarah:28). We were dead, we were nothing. Maybe we were originally the plants that our fathers and forefathers fed on. And Allah created the human nucleus or sperm out of the nutritions in these plants. Humans were created from a man's sperm and a woman's egg; from these dead things. Life on plants was also created this way, from dead seeds. Allah creates life out of these dead seeds. Life was barren as well and Allah brought it back to life by making it rain; this caused the earth to revive and the plants to grow. "He brings the living out of the dead". All these living things that we see were originally dead and brought to life by Allah.

"and brings the dead out of the living". Human souls leave their bodies at death, their bodies become empty dead shells. Green young trees as well die after a while, the grass and beautiful lively flowers all die and wither away. "He brings the living out of the dead and brings the dead out of the living and brings to life the earth after its lifelessness..." (Ar-Rūm:19). He brings to life the earth after its lifelessness. Sometimes a piece of land is barren with no signs of life and Allah makes the rain fall on it to bring it back to life and revive it. Allah ﷻ says, "And thus will you be brought out". This is a clear image of life and death. After death, you are resurrected from your graves and brought back to life. You always witness life and death in front of you on this earth. "And thus will you be brought

out". And thus, just as Allah brings death out of life, He will resurrect you on the Day of Resurrection.

Then, Allah ﷻ says, "And of His signs is that He created you from dust; then, suddenly you were human beings dispersing [throughout the earth]" (Ar-Rūm:20). This is a fact known by everyone. They know how Allah created life from the dead. "And of His signs". His signs that show His greatness and that He is not hindered by anything. "is that He created you from dust". This is addressed to humans. Allah created their father from the dust of the earth and He informed them of this fact. Much scientific evidence attests to the fact that humans were created from dust because, in the end, they return to their basic elements. When a dead body disintegrates, it goes back to dust. Allah created our father, Adam, from dust. He mixed it with water, turned it to mud, then to clay, then to pottery, then He breathed into him of His soul and turned him into a human. "And of His signs is that He created you from dust; then, suddenly you were human beings dispersing [throughout the earth]" (Ar-Rūm:20). Then, suddenly, you are humans. Human in Arabic means “one with skin" and they are called that because, unlike animals who are covered with hair and feathers, humans are only covered with naked skin. They become humans dispersing throughout the earth; in its valleys, mountains and seas. This showcases Allah's great ability to turn this mud into life, into thousands upon thousands of humans who are dispersed around the earth. They are originally made from dust and mud. Allah mentioned the dust because it is completely lifeless. Mudd at least has water in it and when it is added to dust it brings life into it. Allah created human life from this dust and it came generation upon generation of people. Look at how Allah created us out of this lifeless dust and brought us to life. Another one of His signs is bringing the dead back to life. For He was able to create it for the first time, and He can bring the disintegrated bodies in their graves back to life. "And of His signs is that He created you from dust; then, suddenly you were human beings dispersing

[throughout the earth]" (Ar-Rūm:20). Suddenly, with no delay, you were human beings dispersing throughout the earth.

"And of His signs is that He created for you from yourselves mates that you may find tranquility in them, and He placed between you affection and mercy. Indeed in that are signs for a people who give thought" (Ar-Rūm:21). Of His signs of His greatness and mercy "is that He created for you from yourselves mates". He created these mates from nothingness, from yourselves. Women originally came from men, for Allah created the first woman to be a pleasant wife. Hawa, our mother, the mother of all humans, was created from one of Adam's ribs. Allah put Adam into a slumber and took one of his ribs to create a wife for him. When he woke up, he found her by his right side. She was created from him and was a part of him, she became his pleasant companion and his tranquility. Allah says, "that you may find tranquility in them". Allah did not create another race for humans to mate with because this might scare them. Allah did not create another race for humans to marry and have offspring with. No, Allah ﷻ the Most Merciful, the Ever-Merciful created a wife for Adam from himself to be tranquil to him. He says, "that you may find tranquility in them". She brings tranquility because she is from his race, she shares the same creation, the same mind, and the same eyes. This brings him tranquility because she is a part of him. Allah also put longing, love, and affection between men and women.

says, "that you may find tranquility in them, and He placed between ﷻ Allah ,you affection and mercy". He placed between these two partners affection, love .and mercyMen are merciful towards women and women are merciful towards men. Affection and mercy are the best acts of kindness, they create an ever-growing feeling of tranquility. Look at these humans, who were created from dust, they were made superior by Allah and turned into living humans and were bestowed with these great feelings that enrich life. The feelings of affection and mercy between married people are a great thing that was created by Allah. Allah

created these humans and placed these superior and delicate feelings within them. "and He placed between you affection and mercy". Allah ﷻ says, "Indeed in that are signs for a people who give thought". These are great signs of Allah's creation. He created these feelings within these humans who were originally made from dust. He turned them into flesh, blood, bones, arteries, and nerves. He then placed all these feelings within them. This is a great creation of Allah ﷻ. Look at what humans create, they create things like bottles, cars, houses, etc. They even created robots in the shapes of humans that move and do hard labor. They could also do mental processes, like computers. However, it is impossible to instill human feelings into these robots. Feelings of love, hate mercy. etc. No, this is a great thing.

"Indeed in that are signs for a people who give thought". This needs pondering; it needs people who give thought. What about those who do not think when they see humans and do not think about how they were created? How? These are disbelievers who look at things without pondering on them or trying to get a lesson out of them. Yes, they may love, feel affection and feel all kinds of emotions; however, they are blind people who do not think about how Allah created people this way and instilled all these emotions, morals, inclinations, and attributes into them. They have no idea. "Indeed in that are signs for a people who give thought". These signs show us Allah's mercy upon humans and His care of them. He created them this way and gave them all of these attributes as an act of mercy upon them.

Another sign of Allah is, "And of His signs is the creation of the heavens and the earth and the diversity of your languages and your colors. Indeed in that are signs for those of knowledge" (Ar-Rūm:22). And from the signs of His Ability, Greatness, Wisdom, and Omniscience, "is the creation of the heavens and the earth". These heavens that we do not know its dimensions until this day. What are their dimensions? Until this day, we do not know its end. Allah is the only

One who knows its capacity and order. "And the heaven We constructed with strength, and indeed, We are [its] expander" (Adh-Dhāriyāt:47). This earth and that's all on it, which is a small body compared to the heavens, Allah placed all these great wonders in it; He created its great oceans, seas, mountains, valleys, and all kinds of different plants on it that are millions upon millions, we know some of and most we do not. He also created all kinds of animals and dispersed them throughout this earth in a system that it cannot steer away from. These are matters that show Allah's ability and cannot be contained in volumes of books. Humans cannot encompass every particle of Allah's creation. It is impossible to encompass these great signs.

"And of His signs is the creation of the heavens and the earth and the diversity of your languages and your colors..." (Ar-Rūm:22). Allah created this great human kingdom. He created all humans from the same dust, yet they greatly differ in their colors; from extremely pale to extremely dark and every color in between, olive, yellow, etc. They differ in their color and their languages. Allah created many languages for humans. Humans speak thousands of languages and every group of humans speaks a certain language. You could find two people who speak a language that only they could understand. There is a woman and a man who reside on an Indonesian island and they speak a language that only the two of them can speak. Some tribes speak a language that is only known within their people, or within a number of other tribes, or within the nation. etc. For example, India has more than three hundred and fifty languages, some are written and recorded, some are not. The diversity of languages is a sign from Allah, His ability to create, and His ability to diversify His creation. He gave people these different skin tones to help them meet. We would not have ventured to know each other if not for this diversity. If Allah created all humans in the same way, with the same color and the same language, it would have made it difficult to recognize each other. Look at twins, for example, identical twins have the same shape and

voice and it is very hard to differentiate between them. Imagine if these twins were septuplets, sharing the same look, the same color, the same language, or if all people shared all of this, then civilization would collapse and people would never be able to establish anything.

It is a sign of Allah's ability of creation and expansion to create people this way. He created every human as an individual entity, an individual cloth. No two humans are the same, starting from their race, their fingerprints, blood type, nervous system, skin, hair type, to their genetic footprint. Every human has their own genetic footprint that cannot be shared with another human. Humans are their genetic footprint. Every little particle of the human body has it. Humans have more than six billion particles, and every particle is a whole world that contains every information about this human being and their genetic footprint. God created people this way and did not make any human like the other. Every human differs from other human beings and you could never find two people who share the same genetic footprint throughout history. All of this is evidence of the greatness of the Creator. "And of His signs is the creation of the heavens and the earth and the diversity of your languages and your colors..." (Ar-Rūm:22). The diversity of people's languages and colors includes all humans and every aspect of their lives. "Indeed in that are signs for those of knowledge". Indeed, in that diversity of creation are clear signs. Then, Allah ﷻ says, "for those of knowledge". For those of knowledge, for scientists. This can only be interpreted through science. only through science can people realize the extent of the diversity of Allah's creation.

says, "And of His signs is your sleep by night and day and your ﷻ Then, Allah .seeking of His bountyIndeed in that are signs for a people who listen" (Ar-Rūm:23). And of His signs that show His Greatness, Ability, and Mercy, your sleep by night and day. People sleep by night and day. Sleeping is an innate need that humans cannot survive without because humans rest when they sleep and they energize their mind and body. All their other organs have time to rest as well.

The heart slows down and rests from the constant pumping of blood when humans are out and about. When they sleep, the heart slows down and takes a rest. The respiratory system slows down and takes a rest as well. The stomach keeps on working but it works less during sleep compared to when people are active. All body cells take a rest to re-energize and go back to being active. Even a person's mind that works all day needs time to rest to energize. Your sleep by night and day; especially during the day, even for a short time, helps give a person a boost of energy. This is a mercy from Allah to create times of activity and times for rest for humans.

"And of His signs is your sleep by night and day". Allah started with the night because sleep at night is what humans need more than sleep during the day. However, sleeping during the day can be beneficial at times, when people take naps because it re-energizes people and enables them to continue the remainder of their day as active as the beginning of the day. "and your seeking of His bounty". Your seeking of His bounty through trade, agriculture, or any other means of work that Allah decreed for seeking bounty. Allah created humans in this life and decreed that they should work and strive for their living. This is the opposite of how the heavens are, for when Allah created Adam in heaven, and cast him down to earth, He told Adam that he should eat his food with the sweat of his face. He did not work or labor in heaven. Allah ﷻ said to Adam in Heaven, "Indeed, it is [promised] for you not to be hungry therein or be unclothed" (Tā-ha:118) "And indeed, you will not be thirsty therein or be hot from the sun" (Tā-ha:119). he told him that if he was removed from Heaven, he would suffer. Allah said, "... O Adam, indeed this is an enemy to you and to your wife. Then let him not remove you from Paradise so you would suffer" (Tā-ha:117). You would suffer. In the Torah, it was said, "With the sweat of your face you shall eat bread". You must sweat to gain your provision. People must plant seeds, they must hunt, they must raise a flock of animals, sew their clothes, all aspects of their life,

whether it was their food, drink, clothes, or means of travel, they must strive for all of this. Allah created humans and made them work to gain their provisions in this life. This is another sign of Allah ﷻ.

"And of His signs is your sleep by night and day and your seeking of His bounty..." (Ar-Rūm:23). And seeking His bounty by working hard on earth. Allah ﷻ says, "... so walk among its slopes and eat of His provision - and to Him is the resurrection" (Al-Mulk:15). "and your seeking of His bounty". From His bounty and provision. "Indeed in that are signs for a people who listen". Indeed, that, making it easier for humans by giving them a rest to sleep by day and night, and by making them work after sleep in trade, agriculture, etc. are all signs of Allah ﷻ. And of his signs as He says, "... the night and the day that you may rest therein and [by day] seek from His bounty and [that] perhaps you will be grateful" (Al-Qasas:73). He says here, "Indeed in that are signs for a people who listen". People need to hear Allah's words to know these signs. Even with constant reminders, people still forget and require someone to remind them. That is why Allah reminded us of things that we take for granted; sleep, wake, strive, etc. are a part of Allah's mercy, bounty, and grace upon us. One of His graces is that we forget and by listening to His words and knowing His signs we remember. Those who do not hear Allah's words are not benefited by them.

يقول الله ﷻ: {وَمِنْ آيَاتِهِ خَلْقُ السَّمَوَاتِ وَالأَرْضِ وَاخْتِلافُ أَلْسِنَتِكُمْ وَأَلْوَانِكُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِلْعَالِمِينَ}[الروم:22] {وَمِنْ آيَاتِهِ مَنَامُكُمْ بِاللَّيْلِ وَالنَّهَارِ وَابْتِغَاؤُكُمْ مِنْ فَضْلِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَسْمَعُونَ}[الروم:23] {وَمِنْ آيَاتِهِ يُرِيكُمُ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنَزِّلُ مِنَ السَّمَاءِ مَاءً فَيُحْيِي بِهِ الأَرْضَ بَعْدَ مَوْتِهَا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ}[الروم:24] {وَمِنْ آيَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالأَرْضُ بِأَمْرِهِ ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِنَ الأَرْضِ إِذَا أَنْتُمْ تَخْرُجُونَ}[الروم:25] {وَلَهُ مَنْ فِي السَّمَوَاتِ وَالأَرْضِ كُلٌّ لَهُ قَانِتُونَ}[الروم:26] {وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ وَلَهُ الْمَثَلُ الأَعْلَى فِي السَّمَوَاتِ وَالأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ}[الروم:27].

says, “And of His signs is the creation of the heavens and the earth ﷻ Allah .and the diversity of your languages and your colorsIndeed in that are signs for those of knowledge” (Ar-Rūm: 22), “And of His signs is your sleep by night and day and your seeking of His bounty. Indeed in that are signs for a people who listen” (Ar-Rūm: 23), “And of His signs is [that] He shows you the lightning [causing] fear and aspiration, and He sends down rain from the sky by which He brings to life the earth after its lifelessness. Indeed in that are signs for a people who use reason” (Ar-Rūm: 24), “And of His signs is that the heaven and earth stand [i.e., remain] by His command. Then when He calls you with a [single] call from the earth, immediately you will come forth” (Ar-Rūm: 25), “And to Him belongs whoever is in the heavens and earth. All are to Him devoutly obedient” (Ar-Rūm: 26), “And it is He who begins creation; then He repeats it, and that is [even] easier for Him. To Him belongs the highest description [i.e., attribute] in the heavens and earth. And He is the Exalted in Might, the Wise” (Ar-Rūm: 27).

This is a group of Allah's signs having to do with creation, people, and life in general. These are the things that only Allah is able to do. He mentioned these signs as a way to draw a comparison between Him, Who is the Creator, the Lord of the worlds and heavens and earth, the only One Who deserves worship, and what the polytheists worship besides Him. This chapter began with this verse, Allah says, “So exalted is Allah when you reach the evening and when you reach the morning” (Ar-Rūm: 17), “And to Him is [due all] praise throughout the heavens and the earth. And [exalted is He] at night and when you are at noon” (Ar-Rūm: 18). This is an order from Allah to His servants to praise Him during the five prayers. All praise is due to Allah for He is praised for His Person, His Graces, and His Charities.

Then, Allah mentions some of His attributes. He says, “He brings the living out of the dead and brings the dead out of the living and brings to life the earth after its lifelessness. And thus will you be brought out” (Ar-Rūm: 19). These are

things that only Allah has the ability to do. “And of His signs is that He created you from dust; then, suddenly you were human beings dispersing [throughout the earth]” (Ar-Rūm: 20), “And of His signs is that He created for you from yourselves mates that you may find tranquility in them, and He placed between you affection and mercy. Indeed in that are signs for a people who give thought” (Ar-Rūm: 21). He starts this verse with mentioning the creation of Adam, who was the foundation of humanity and was created from clay. Then, He mentioned how He created from Adam other humans who roamed the earth. He did so by creating Adam's wife, Hawa, “And of His signs is that He created for you from yourselves mates”. Hawa is the other foundation of humanity along with Adam. From them, people came, and Allah created women to be mates for men, “... Mates that you may find tranquility in them, and He placed between you affection and mercy. Indeed in that are signs for a people who give thought” (Ar-Rūm: 21), “And of His signs is the creation of the heavens and the earth and the diversity of your languages and your colors. Indeed in that are signs for those of knowledge” (Ar-Rūm: 22). Then, He says, “And of His signs is your sleep by night and day”, people need to sleep at night to re-energize and be able to work hard during the day. “And your seeking of His bounty”, seeking provision, “Indeed in that are signs for a people who listen”.

“And of His signs is [that] He shows you the lightning [causing] fear and aspiration”, Lightning happens when clouds bump into each other and the friction causes that great light to ignite. When people see this, it stirs the emotions of fear and aspiration within them. They fear the aftermath of lightning when it hits the earth. As Allah says, “And He sends thunderbolts and strikes there with whom He wills”, the aspiration comes from expecting rain. The feelings of fear and aspiration mingle together. “He shows you the lightning [causing] fear and aspiration”, you fear from lightning and wait for the rain that comes afterward. “And He sends down rain from the sky by which He brings to life the earth after

its lifelessness", Allah sends rain from the clouds that reside in the sky above our heads for everything above us is considered a sky. "By which He brings to life the earth after its lifelessness", after it becomes barren with no life, Allah sends rain that makes it quiver and grow. This enables it to grow many plants. "And of His signs is that you see the earth stilled, but when We send down upon it rain, it quivers and grows…" (Fussilat: 39), it grows many plants. "Indeed in that are signs for a people who use reason", sending the rain and the lightning is a display of God's power and abilities that only He can perform. This is Allah's creation. People know that sending the lightning is not in vain; this electric charge caused by the positive and negative charges filled with carbon causes water to become beneficial. This causes plants to grow and come to life. All of these are a part of Allah's signs and His great Wisdom. For He never created anything in vain, "Indeed in that are signs for a people who use reason", for those who have wits to think and ponder on this great universe.

"And of His signs is that the heaven and earth stand [i.e., remain] by His command", From Allah's signs as well, is that heaven and earth stand by His command. Heaven and earth stay in their places without falling on each other, without planets bumping into each other, and without falling on earth. These planets and stars remain in their place due to Allah's command. The earth as well moves and rotates due to His order. People know for sure that the earth rotates around itself to cause day and night. It also orbits around the sun to cause a whole year every 360 days. This journey around the sun also causes the seasons to change. The earth remains in its course due to Allah's order. Allah ﷻ says, "Say, 'Do you indeed disbelieve in He who created the earth in two days and attribute to Him equals? That is the Lord of the worlds'" (Fussilat: 9), "And He placed on it [i.e., the earth] firmly set mountains over its surface, and He blessed it and determined therein its [creatures'] sustenance in four days without distinction - for [the information of] those who ask" (Fussilat: 10), "Then He directed Himself

to the heaven while it was smoke and said to it and to the earth, 'Come [into being], willingly or by compulsion'. They said, 'We have come willingly'" (Fussilat: 11), "And He completed them as seven heavens within two days and inspired [i.e., made known] in each heaven its command. And We adorned the nearest heaven with lamps [i.e., stars, for beauty] and as protection. That is the determination of the Exalted in Might, the Knowing" (Fussilat: 12), they stand due to His order and ability to dispose of it in this magnificent way.

Of Allah's signs is that heaven stands by His command. There is no doubt that Allah is the One Who made it stand for He is the only One Who holds Heavens and earth. "Indeed, Allāh holds the heavens and the earth, lest they cease. And if they should cease, no one could hold them [in place] after Him…" (Fātir: 41), no one could hold them after Him. No one can do that or has the ability to place all these celestial bodies in their places beside Allah ﷻ. "And of His signs is that the heaven and earth stand [i.e., remain] by His command. Then when He calls you with a [single] call from the earth, immediately you will come forth" (Ar-Rūm: 25), When He calls you with one shout, He calls you and orders you to come out from beneath the earth. It is not hard nor surprising for the Creator and Disposer of Heavens and earth to be able to resurrect people out of their graves. This is an easy task for Him, "The creation of the heavens and earth is greater than the creation of mankind, but most of the people do not know" (Ghāfir: 57). Allah ﷻ says, "Indeed, it will be but one shout" (An-Nāzi'āt: 13), "And suddenly they will be [alert] upon the earth's surface" (An-Nāzi'āt: 14), but one shout that causes them to stir, "And suddenly they will be [alert] upon the earth's surface" (An-Nāzi'āt: 14), and suddenly people will be upon the surface of the earth. "...Then when He calls you with a [single] call from the earth, immediately you will come forth" (Ar-Rūm: 25), a single call from the earth to come forth, "Immediately you will come forth", immediately.

"And to Him belongs whoever is in the heavens and earth. All are to Him devoutly obedient" (Ar-Rūm: 26), to Allah belongs whoever is in the heavens and earth; all of its creatures. "All are to Him devoutly obedient", a devoutly obedient person is a submissive person. All those who reside in the heavens and earth are submissive to Allah and none of them dare to disobey His Divine Order. His Divine Order applies to all of His creatures. He owns all those in the heavens and earth; He owns them and their actions because He is the One Who created them, placed them in their place, and gave them their lives and fate. He also owns their actions, for no creature can do an action besides Allah's Will and Order. All of these creatures are devoutly obedient, submissive, and compliant to Allah ﷻ.

"And it is He who begins creation; then He repeats it, and that is [even] easier for Him. To Him belongs the highest description [i.e., attribute] in the heavens and earth. And He is the Exalted in Might, the Wise" (Ar-Rūm: 27), "And it is He who begins creation", He is the One Who began the creation. Every new creature is the beginning of a new creation. Every human is a new creation. A human was but a small creature in the belly of its mother. Allah ﷻ says, "Then He repeats it", Allah repeats this creation from the beginning. "And it is He who begins creation; then He repeats it", God, Who started this creation, is certainly able to repeat it. He says, "And that is [even] easier for Him", repeating it, "Is [even] easier for Him", He said it is easier for Him to make people understand the point. However, there is nothing hard for Allah ﷻ, and nothing is harder than anything else's. Every order of His is carried out by the Divine Order, 'Be, and it is'. "Indeed, Our word to a thing when We intend it is but that We say to it, 'Be, and it is'" (An-Nahl: 40), this only happens because of the Divine Order. What Allah wants to create, whether small or as big as the great heavens that humans do not know the dimensions of, happens this way. "And the heaven We constructed with strength…" (Adh-Dhāriyāt: 47), with strength, "And indeed, We are [its] expander", or creating weak humans. Earth to heavens is but a particle

and humans to heavens is even smaller. There is nothing hard for Allah to carry out. Allah ﷻ says, "And it is He who begins creation; then He repeats it, and that is [even] easier for Him", logically, repeating something is easier than creating it from scratch. Starting something new is always harder while repeating it is easier as Allah ﷻ says, "And that is [even] easier for Him", to show that what they deny is logically easier than what is. How do they believe in the first creation and that Allah is the One Who began it, then denied resurrection? Rather, resurrecting something is easier than beginning it anew.

Allah ﷻ says, "...To Him belongs the highest description [i.e., attribute] in the heavens and earth. And He is the Exalted in Might, the Wise" (Ar-Rūm: 27), when Allah explained this logically to them, He says, "To Him belongs the highest description [i.e., attribute] in the heavens and earth". If you wanted to give Allah a description, then give him the highest one, for there is no one equal to Him or like Him. Allah can never be measured with anything, for He is the One and only, the Everlasting Who does not have an equal or a partner. Then, Allah can never be compared with anyone else. We cannot say that kings do this so Allah does this as well. Even if some people are called kings, one of Allah's names is the One and Only King. He cannot be compared with anyone else no matter the issue. When we say a human creates something and repeats it, we know that doing it the second time is far easier than the first time. Allah begins the creation then repeats it. We cannot compare what humans create with what Allah creates. Allah's attributes are not the same as His creatures' attributes. When we say that Allah hears and sees, and a creature hears and sees, when we say Allah speaks and a creature speaks, this is merely a way of conveying an idea. The attributes of speaking, hearing or seeing, or any attribute of Allah are not like the attributes of His creatures. Allah has the highest description. Allah is the only One Who is perfect and does not have any imperfections. Only creatures have imperfections like death, sickness, negligence, or forgetfulness. Allah is raised

far above all imperfections. However, He had all perfect attributes, like Hearing, Seeing, Knowledge, Will, Ability, Greatness, Glory, Sovereignty, and Kingship. All of these are Allah's attributes and even if His creatures had some of them, He is the One Who has the highest description regarding them. If there was a king on earth, then Allah, the King, has the highest description regarding kingship. Allah has the highest description and none of His creatures can come close to Him.

Another attribute of Allah is that He owns His creatures in truth, while every other owner or king is a temporary owner. He will be stripped of that ownership one day. Allah created what they own and Allah is the real Owner. All creatures cannot dispose of what they own. A king can own his subjects but cannot dispose of them. For a subject can do something besides his master's will or be disobedient. A master can try to discipline this disobedient subject. However, everything that Allah owns is under his Will, Disposition, and Scrutiny. Nothing can escape being His Property. Every owner will return their property to Allah for He is the Inheritor. "Indeed, it is We who will inherit the earth and whoever is on it, and to Us they will be returned" (Maryam: 40), whoever owns something on earth, will eventually leave it behind, while Allah's Ownership is eternal. "And to Him is [due] worship constantly", creatures' submission to Him is eternal. Allah will inherit all that creation. Allah does not give His property to anyone after Him because He is the Eternal Owner of Sovereignty and He has the highest description of perfection. Allah has the highest description and no one can equal any of His descriptions. If we say that this creature hears, sees, or knows, then we say that Allah hears and sees, "...I am with you both; I hear and I see" (Tā-ha: 46), He knows for He is the All-Knowing. No creature can be equal to God or come close to perfecting His attributes. May Allah be far raised above this.

To Allah belongs "The highest description [i.e., attribute] in the heavens and earth", because there is no one who is more sublime, greater, more knowledgeable, or more merciful than Allah. He has the highest description and

no one of His creatures can equal Him or come close to Him. “And He is the Exalted in Might”, He is the Predominant overall and no one can dominate Him. He is the Predominant over all of His creatures. “The Wise”, who places everything in its right place. Everything that Allah created is put in its rightful place for He is Wise. He gives everything its due right; He gives guidance, misguidance, etc its due right. Nothing is misplaced. He is Wise and His Knowledge encompasses all of His creatures. He disposes of them and places them wherever He sees fit. This is Wisdom and Omniscience. Everything is in its place because to Allah belongs the highest description in the heavens and earth and He is the Exalted in Might and the Wise. No one is like Him, is equal to Him, or is a rival of His. He is also the Predominant Who dominated everything in Heavens and earth. All creatures are subdued to Him. As Allah ﷻ says, “And He is the subjugator over His servants, and He sends over you guardian-angels”, He is the Subjugator over all of His servants, no creature of His can be His equal or His rival. He is the Exalted in Might Who dominated them and the Wise Who puts everything in its rightful place.

says, “He presents to you an example from yourselves”, Allah ﷻ Then, Allah presents this example from among themselves to show them the contradiction of .these disbelieving polytheists, “He presents to you an example from yourselves Do you have among those whom your right hands possess [i.e., slaves] any partners in what We have provided for you so that you are equal therein [and] would fear them as your fear of one another [within a partnership]? Thus do We detail the verses for a people who use reason” (Ar-Rūm: 28). Do you, O Polytheists, “Do you have among those whom your right hands possess [i.e., slaves] any partners in what We have provided for you”. Whom your right hand possesses means your slaves. Do these slaves that you own, sell, buy, and give as gifts any whom you share your money with? Do you give them your money or the freedom to spend it? Do they have full access to your money? “So that you

are equal therein [and] would fear them as your fear of one another [within a partnership]?" If a person partners with another whether that partnership was in money or goods or both, they would fear their partners lest they steal their money or cheat them. Do your slaves partner with you as well? Do your slaves share your own money with you? Do they have full access to your money as you do? They will not agree to their slaves sharing their money for a slave is the possession of their master and a master or a disbelieving person cannot allow their slave to share their money. If that slave works for them, they do not fear them as they would fear another partner who is equal to them. If you do not agree to your slaves sharing your money, even though your slave is a human as you and their unfortunate circumstances placed them in your possession, how could you accept your claim that the slaves of Allah ﷻ are His partners who can dispose of just as He does and who is worshiped just as He is? How can you condone that when it comes to Allah while you condemn it when it concerns you? If you do not accept for your slave to be your partner, how can you accept it for Allah to have partners among His servants? Jesus is his servant, how can he be Allah's partner? The angels are His servants as well, how can you see them as partners who deserve worship alongside Allah? The same goes for your idols and gods whom you worship besides Allah, you worship them and make them His partners in disposition. may Allah be far raised above this.

What you do not accept for yourselves, how can you see fit for Allah? Allah ﷻ has the highest description in Heavens and earth. Allah is more deserving of praise because He is the Creator of everything, the All-Knowing, and the Owner of everything. Allah is more deserving of every attribute and description of praise. They believe that servants and masters do not share anything and that servants only submit to their master's orders. Why do you not see these attributes fit of Allah ﷻ? You acknowledge that Allah is the King and the Master, then He should not be rivaled. If you acknowledge that all of you are his servants, then you cannot

consider any of His servants as His partners who can dispose of His Property as they like. May Allah be far raised above this. “He presents to you an example from yourselves. Do you have among those whom your right hands possess [i.e., slaves] any partners in what We have provided for you so that you are equal therein [and] would fear them as your fear of one another [within a partnership]?...” (Ar-Rūm: 28). Allah ﷻ says, “Thus do We detail the verses for a people who use reason”, thus, is the clear explanation that puts everything in its right place and clears things up this way. Allah details these verses for people who use reason, for people who have minds. As for those who are blind, ignorant, who have no insight, how can they understand this? They can never understand this. No, they attribute to Allah what they do not accept. They can never accept this yet they attribute it to Allah. These polytheists and disbelievers have no mind, “Thus do We detail the verses for a people who use reason”.

يقول الله ﷻ: {ضَرَبَ لَكُمْ مَثَلًا مِنْ أَنْفُسِكُمْ هَلْ لَكُمْ مِنْ مَا مَلَكَتْ أَيْمَانُكُمْ مِنْ شُرَكَاءَ فِي مَا رَزَقْنَاكُمْ فَأَنْتُمْ فِيهِ سَوَاءٌ تَخَافُونَهُمْ كَخِيفَتِكُمْ أَنفُسَكُمْ كَذَلِكَ نُفَصِّلُ الآيَاتِ لِقَوْمٍ يَعْقِلُونَ}[الروم:28] {بَلِ اتَّبَعَ الَّذِينَ ظَلَمُوا أَهْوَاءَهُمْ بِغَيْرِ عِلْمٍ فَمَنْ يَهْدِي مَنْ أَضَلَّ اللَّهُ وَمَا لَهُمْ مِنْ نَاصِرِينَ}[الروم:29] {فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لا يَعْلَمُونَ}[الروم:30] {مُنِيبِينَ إِلَيْهِ وَاتَّقُوهُ وَأَقِيمُوا الصَّلاةَ وَلا تَكُونُوا مِنَ الْمُشْرِكِينَ}[الروم:31] {مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ}[الروم:32].

Allah ﷻ says, “He sets forth for you an example ˹drawn˺ from your own lives: would you allow some of those ˹bondspeople˺ in your possession to be your equal partners in whatever ˹wealth˺ We have provided you, keeping them in mind as you are mindful of your peers? This is how We make the signs clear for people who understand. In fact, the wrongdoers merely follow their desires with no knowledge. Who then can guide those Allah has left to stray? They will have no helpers. So be steadfast in faith in all uprightness ˹O Prophet˺—the natural Way of Allah which He has instilled in ˹all˺ people. Let there be no change in this creation of Allah. That is the Straight Way, but most people do not know. ˹O

believers! ˹ Always turn to Him ˹in repentance˺, be mindful of Him, and establish prayers. And do not be polytheists—˹like˺ those who have divided their faith and split into sects, each rejoicing in what they have" (Ar-Rum: 28-32).

mentioned in this Meccan Surah, Surratt Ar-Rum, His signs in the ﷻ Allah .creation, humankind, life, the heavens and the earthIn addition to His greatness in creating these matters in which He shares in none as no one can create anything of this creation. Allah says, "One of His signs is that He created you from dust, then—behold! —you are human beings spreading over ˹the earth˺." (Ar-Rum: 20). Who can create this? The One Who has created all humans with its consecutive generations one after another from the father of the humankinds, Adam ﷺ until now is Allah Who has created him from the dust of this earth, accommodated him in Paradise then, He ordered him to descend. Allah has created a wife for him from his rib to find comfort in her, "And one of His signs is that He created for you spouses from among yourselves so that you may find comfort in them. And He has placed between you compassion and mercy. Surely in this are signs for people who reflect" (Ar-Rum: 21). Then, Allah created heaven and the earth, "And one of His signs is the creation of the heavens and the earth, and the diversity of your languages and colours. Surely in this are signs for those of ˹sound˺ knowledge." (Ar-Rum: 22). Then, Allah created humankind with the diversity of their languages and colors. He also gave people the comfort of sleeping and traveling the earth and no one can do except Allah. As well as, the rains that cause life on the earth, beginning with the lightning. All of these are Allah's signs, "And one of His signs is that He shows you lightning, inspiring ˹you with˺ hope and fear. And He sends down rain from the sky, reviving the earth after its death. Surely in this are signs for people who understand" (Ar-Rum: 24).

Then, Allah informs us that resurrection is one of His signs, "And one of His signs is that the heavens and the earth persist by His command. Then when He

calls you out of the earth just once, you will instantly come forth. And to Him belong all those in the heavens and the earth—all are subject to His Will" (Ar-Rum, 25:26) the Only God Who has created the creation is Allah as to Whom only all people will return, so all are subject to His Will that nothing in this world can object Him. "And He is the One Who originates the creation then will resurrect it—which is even easier for Him. To Him belong the finest attributes in the heavens and the earth. And He is The Almighty, All-Wise" (Ar-Rum:27). Allah sets forth for them an example. How do they associate others besides Allah? Meanwhile, they did want to share their money with their slaves, although they did not create them. So, you did not create your slaves, but he is just a slave that you buy with your money because of his circumstances. Therefore, the slave may be more intelligent than his master, but his circumstances impelled him to be your slave. You do not accept that your slave, who is a human like you and perhaps he has more knowledge, reason, and ability than you but his circumstances forced him to be your slave, to be your partner. Therefore, you do accept to share in your wealth, so how do you accept that Allah's creations share Him in His Kingdom and associate them besides Allah in worship? So, to Allah belong the finest attributes. There could be an attribute of praise in a creature that Allah does not attribute to, how can a creature be praised by power or kingdom, with hearing or sight or any attribute of perfection and Allah is not characterized by that?

Allah has clarified the corruption of the disbelievers' measurements, as they ascribed to Allah the imperfection attributes which they do not except for themselves. They did not accept that their slaves share them in anything, as well as they did not accept to be one of those who are provided by daughters, although they said that the angels are Allah's daughters. So, how is that? You do not accept to have daughters, "Whenever one of them is given the good news of a baby girl, his face grows gloomy, as he suppresses his rage. He hides himself from the people because of the bad news he has received. Should he keep her in disgrace,

or bury her ˹alive˺ in the ground?" (An-Nahl: 58-59), in spite of that, they ascribed to Allah what they rejected for themselves, so they said that the angels are Allah's daughters, "Evil indeed is their judgment!"

Allah ﷻ says, "In fact, the wrongdoers merely follow their desires with no knowledge", the problem is that the disbelievers follow their desire with no knowledge, as their desire provoked falsified thoughts that did not prove any belief. So, they thought that the angels are Allah's daughters, and Allah has married, but in fact, they said so according to their desire. In addition, they worshipped the angels in order to bring them closer to Allah, as they followed this matter, but it is an invalid claim. Therefore, their desire allowed them to worship Isa, the sun, the moon, the stars and other creatures, but they are not true gods as the Satan made their evil deeds appealing to them, "In fact, the wrongdoers merely follow" they put the matters in their wrong place, "their desires with no knowledge" their desire means what they loved, as they followed their desire without reason, so the desire caused them to be in a wrong place, "their desires with no knowledge". Allah said, "Who then can guide those Allah has left to stray?" those people cannot be guided, who can guide these wrongdoers? Allah caused them to go astray as a punishment because they left the clear truth and followed their desires. They preferred to follow their desire and said, we follow the way of our forefathers. So, when they followed their desire with no knowledge, Allah punished them by making them go astray, "As for those who persist in disbelief, it is the same whether you warn them or not—they will never believe. Allah has sealed their hearts and their hearing, and their sight is covered. They will suffer a tremendous punishment" (Al-Baqarah: 6-7).

"Who then can guide those Allah has left to stray?" Who can guide those Allah has left to stray? Can anyone guide the servants whom Allah has left to stray? It is impossible that anyone can do so. Allah said, "They will have no helpers".

There is no one who can guide them unless Allah wants to leave them to stray, so they will have no helpers. There is no one who can help them but Allah, as who can help them except for Allah? There is no one who can prevent Allah's torment, so they will have no helper besides Allah who will forsake them and whoever wants to help them as well.

"So be steadfast in faith in all uprightness ˹O Prophet˺" this is a command from Allah to His messenger and the believers as well. "So be steadfast in faith in all uprightness ˹O Prophet˺" it means steadfast in faith in all uprightness against the polytheism ways. "So be steadfast" so if any man directs his face to a way, it means that he will walk in this way, so as long as he directs his face to this way, he then completes his way in the direction. "So be steadfast in faith" it means Allah's faith that is the true religion, "in all uprightness" leaving polytheism. "the natural Way of Allah which He has instilled in ˹all˺ people. Let there be no change in this creation of Allah. That is the Straight Way, but most people do not know" (Ar-Rum: 30), "the natural Way of Allah which He has instilled in ˹all˺ people" Allah ﷻ has created the people in such a way that there is no god for them except Him. Allah is the Creator as all the creatures submit to Allah Who is the Sustainer. There is no creature that the people submit to him except Allah. The One Who created this great system is Allah only because this system is very organized and related to each other, as if there is a machine that organizes this system. Therefore, Allah created the creations in such a way, as He has created the people who need each other, so this is evidence that there is one creator that there is no god except Him. "So be steadfast in faith in all uprightness ˹O Prophet˺" the faith of Allah. "The natural Way of Allah which He has instilled in ˹all˺ people" this is Allah's nature, so all people direct to one God Who has created them and they submit to Him. This nature is changed in the disbelievers by the falsified knowledge, so when they received this falsified knowledge since, they were young, they will grow up with this knowledge. The Prophet ﷺ said, "Everyone is born a Muslim,

but his parents make him a Jew, a Christian, or a Magian" so, the Jews, the Christian or the Magian start from young age. Therefore, from the little one becomes Christian, hangs the cross on his son, when he eats, he draws the cross in front of him, teaching the Christianity from a young age. The same applies to the Jew from the first day of the child they feed him Judaism from a young age with his first drinking of milk. So, they distract him from Allah's nature which He has instilled in all people that they testify that there is no god but Allah. Therefore, this is the nature Way of Allah which He has instilled in all people, but they give people a falsified knowledge that distracts and takes them away from it.

"The natural Way of Allah which He has instilled in ˹all˺ people. Let there be no change in this creation of Allah" this is the creation of Allah, but the changing with Jew, Christian or Magian come after that. Therefore, the origin of the creation is to be monotheists as the Prophet ﷺ said, "Everyone is born a Muslim" everyone is born Muslim and the Jew comes after that, "but his parents make him a Jew, a Christian, or a Magian" the Prophet ﷺ said as well, "as an animal delivers a perfect baby animal. Do you find it mutilated?" when the beast bears, it bears a full-fledged baby, which a person can see when the beast comes down from its mother's womb. As well as, the camel is born with no cutting ear nor a tattoo of blood in it, and so does the cow and likewise the goat when it is born, it delivers a perfect baby animal with no mutilating. There is no mutilating in it, but it comes after that, therefore, everyone is born a Muslim and perfect in everything. If it was given a choice between it and his nature, he will choose Allah and guide to the Lord, the Creator that there is no god but Him, so the mutilating comes after that. "Let there be no change in this creation of Allah. That is the Straight Way" this is the Straight Way that there is no god for the people except Allah, Whose Way is Straight one and any other way is falsified. So, this is the Straight Way that is not crooked, Allah says, "but most people do not know." But most of

people do not know this fact, so everyone follows the delusion ways, leaving the Straight Way of the messengers, "but most people do not know."

Then, Allah says, "˹O believers! ˺ Always turn to Him ˹in repentance˺, be mindful of Him, and establish prayers. And do not be polytheists—˹like˺ those who have divided their faith and split into sects, each rejoicing in what they have." (Ar-Rum: 31-32). Turn to Allah in all your matters, obeying His orders, applying His legalization, believing His message and to be patient with His judgment. So, this is the meaning of turning to Allah that is to turn to Him in all matters because judgment and legalization turn to Him. Therefore, turning to Allah means to believe what He says and obey His orders, "˹O believers!˺ Always turn to Him ˹in repentance˺" in all your matters, "be mindful of Him" means fear Allah because Allah is severe in the chastising as there is no one wants to punish anyone like the punishment of Allah, "On that Day He will punish ˹them˺ severely, like no other, and bind ˹them˺ tightly, like no other" (Al-Fajr: 25-26). There is no one punishes like Allah and there is no ne binds tightly like Allah. What does the creature do when he wants another? He will tie him up with two, three- or twenty-meters chain, but it is nothing when it is compared with what will happen in the Hereafter, as if the single link of the chain is put on a mountain, it will burn it, "˹It will be said,˺ "Seize and shackle them, then burn them in Hell, then tie them up with chains seventy arms long" (Al-Haqah: 30-32). The chain will be seventy arms long, "then tie them up", "For they never had faith in Allah, the Greatest" (Al-Haqah: 33). There is no one can tie his enemies up with a chain like Allah and there is no one can punish anyone like Allah as well. Allah says, "be mindful of Him" it means fear Him because He will punish you for every sin, even if it was light for you, it will be serious for Allah, "taking it lightly while it is ˹extremely˺ serious in the sight of Allah". Allah is the One Who has the right to esteem the sin whether it is serious or light and how will He punish? So, fear Allah and be aware of disobeying Him.

“⌜O believers! ⌝ Always turn to Him ⌜in repentance⌝, be mindful of Him, and establish prayers” (Ar-Rum: 31). The most honorable matter that Allah has ordered His servants with is prayer because it means glorifying Allah. Prayer is the speech and actions that Allah has legalized to glorify Him as it contains a good speech and great deeds that indicates the worshipping of the servants to their Lord, Master and Creator. They pray to Allah, submitting, kneeling, and prostrating as the servants put their heads, which are honorable, on the ground before Allah. They put their head and nose on the ground, submitting to his Lord and Master. Consequently, the prayer with its great deeds and speech that indicates the worshipping, submitting and turning of the servants to Allah is the most honorable works, “and establish prayers” it means establish it in the Straight Way, “And do not be polytheists” it means do not be polytheists who associate others besides Allah or worshipped another god except Allah.

“⌜like⌝ those who have divided their faith and split into sects” (Ar-Rum:32). Polytheism has endless sects and forms; every people of polytheism took for them a god. This one took Isa as a god, this took the sun, this took the angels, this took the moon, this took the three, this took the stars, this took the stone, and others took the idols and others took the king, this took the tyrants. Even impure animals were worshipped besides Allah; such as monkeys, rats, snakes, and other harmful animals and yet are worshipped besides Allah and they were asked for mercy, but there is one on earth who can benefit or harm himself or his servant. Neither Isa nor anyone can benefit or harm himself and yet they worshipped them besides Allah, “⌜like⌝ those who have divided their faith” it refers to the polytheists, “and split into sects” a different sections and groups. “Each rejoicing in what they have.” Each group of the polytheists rejoiced in their idols, as each of them were guided to the right as the Arabs said to the Prophet ﷺ, proud that they worshipped the angels. They said, “we worship the angels, who are Allah’s daughters" but for the Christians, they worshipped Isa and said that he is Allah’s son, “They

exclaimed, “Which is better: our gods or Jesus?” it means which is better? our gods that are angels or Isa, the Son of Mariam that the Christians worshipped. Allah says, “They cite him only to argue. In fact, they are a people prone to dispute” (Az-Zukhruf: 58). The Prophet Muhammad was not sent to choose which god is better, but he came to invite them to Allah, the Creator of the creation and the arranger of the matter. He was not sent to choose between polytheists, so those who worshipped Isa, idols, Lat and Uzza are polytheists and there is no difference between them because there is no god but Allah. The true god is Allah, so whatever is worshipped besides Him is falsified.

Here, Allah has guided the believers to worship the Only God that there is no god but Him and to leave the impurity of the polytheists who are divided into groups and each group worshipped a different god, Allah says great verses to direct His believing servants, “So be steadfast in faith in all uprightness ˹O Prophet˺” the true faith. “the natural Way of Allah which He has instilled in ˹all˺ people. Let there be no change in this creation of Allah. That is the Straight Way” the true Straight Way, “but most people do not know”. “˹O believers! ˺ Always turn to Him ˹in repentance˺” it means be steadfast in faith and always turn to Allah in all your matters, “be mindful of Him,” it means fear Him, “and establish prayers. And do not be polytheists” (Ar-Rum:31). “˹like˺ those who have divided their faith and split into sects, each rejoicing in what they have” (Ar-Rum:32). This is a direction for the Muslims that they should not split because they have agreed on one faith, one Lord and one Way, so do not be like the disbelievers who have divided their faith.

Then, Allah says, “When people are touched with hardship, they cry out to their Lord, turning to Him ˹alone˺. But as soon as He gives them a taste of His mercy, a group of them associates ˹others˺ with their Lord ˹in worship˺,” (Ar-Rum:33). This is a new chapter showing the corruption of the polytheists who turn to Allah in hardships only, but when He gives them a taste of His mercy,

they returned to their polytheism again, so how the foolishness of their minds! "When people are touched with hardship", "people" refers to the polytheists. "They cry out to their Lord, turning to Him ˹alone˺" it means if they are just touched with hardship, whether sickness, rainless or any harm. "They cry out to their Lord" their Lord is the Creator of the heavens and the earth, turning to Him alone. "But as soon as He gives them a taste of His mercy, a group of them associates ˹others˺ with their Lord ˹in worship˺," (Ar-Rum:33), but when Allah removes this harm and gives them a taste of His mercy, "a group of them associates ˹others˺ with their Lord ˹in worship˺," so, a group of associates others with their Lord in worship, as they returned again to the polytheism or they ascribed the mercy and the good matters to the others.

Allah says, "becoming ungrateful for whatever ˹favours˺ We have given them. So, enjoy yourselves, for soon you will know" (Ar-Rum:34), the result of what Allah gives to them that they became ungrateful for the favor of Allah to Whom they cry out to remove the harm, but ascribed Allah's mercy to His associates, "becoming ungrateful for whatever ˹favours˺ We have given them" (Ar-Rum:43). We have given them mercy. Allah says, "So enjoy yourselves" this is an indignity, "yourselves" refers to the disbelievers. "For soon you will know." This is a threat, "for soon you will know." Allah has threatened them that they will know the result of their polytheism as they return to Allah in hardships only, then when He gives them a taste of His mercy, they associate Him in worship, "for soon you will know."

يقول الله ﷻ: {وَإِذَا مَسَّ النَّاسَ ضُرٌّ دَعَوْا رَبَّهُمْ مُنِيبِينَ إِلَيْهِ ثُمَّ إِذَا أَذَاقَهُمْ مِنْهُ رَحْمَةً إِذَا فَرِيقٌ مِنْهُمْ بِرَبِّهِمْ يُشْرِكُونَ}[الروم:33] {لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ فَتَمَتَّعُوا فَسَوْفَ تَعْلَمُونَ}[الروم:34] {أَمْ أَنزَلْنَا عَلَيْهِمْ سُلْطَانًا فَهُوَ يَتَكَلَّمُ بِمَا كَانُوا بِهِ يُشْرِكُونَ}[الروم:35] {وَإِذَا أَذَقْنَا النَّاسَ رَحْمَةً فَرِحُوا بِهَا وَإِنْ تُصِبْهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ إِذَا هُمْ يَقْنَطُونَ}[الروم:36] {أَوَلَمْ يَرَوْا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ}[الروم:37].

says, “And when adversity touches the people, they call upon their ﷻ Allah Lord, turning in repentance to Him. Then when He lets them taste mercy from Him, at once a party of them associate others with their Lord” (Ar-Rūm: 33), “So .that they will deny what We have granted themThen enjoy yourselves, for you are going to know” (Ar-Rūm: 34), “Or have We sent down to them an authority [i.e., a proof or scripture], and it speaks of what they have been associating with Him?” (Ar-Rūm: 35), “And when We let the people taste mercy, they rejoice therein, but if evil afflicts them for what their hands have put forth, immediately they despair” (Ar-Rūm: 36), “Do they not see that Allāh extends provision for whom He wills and restricts [it]? Indeed in that are signs for a people who believe” (Ar-Rūm: 37).

Allah is telling us about the state of disbelievers, and that He is the Creator, the All-Knowing, the Disposer of His creatures' affairs, the only God, and that everything that is worshiped besides Him is invalid. Allah ﷻ says, “And when adversity touches the people”, the moment adversity touches them, “They call upon their Lord, turning in repentance to Him”, they turn to Allah and pray to Him, their true Lord, the Lord of heavens and earth, in repentance. They repent and ask Him to forgive their sins and remove that adversity from them. “...Then when He lets them taste mercy from Him, at once a party of them associate others with their Lord” (Ar-Rūm: 33), if Allah lets them taste mercy from Him by removing that adversity from them and turning it into happiness, at once a party of these people, who used to pray to their Lord yesterday because of adversity, associate others with Allah. They attribute their salvation to their false gods and praise them for it. They might also attribute that to their luck. They forgot about Allah whom they prayed to yesterday to lift that affliction off of them.

Allah ﷻ says, “So that they will deny what We have granted them…” (Ar-Rūm: 34), they deny Allah's blessings that He granted them when He saved them from their adversity. Allah ﷻ says, “...Then enjoy yourselves, for you are going to

know" (Ar-Rūm: 34), then enjoy yourselves. This to humiliate them and be condescending to them by saying that what they were granted in this life is little. You are going to know the consequences of your disbelief in God, denial of His favor, and praying to Him in time of hardship then disbelief in Him in time of happiness. Allah ﷻ says, "Or have We sent down to them an authority [i.e., a proof or scripture], and it speaks of what they have been associating with Him?" (Ar-Rūm: 35). This is a rhetorical question to reprimand them and expose their lack of insight, disbelief, and stubbornness. "Or have We sent down to them an authority [i.e., a proof or scripture]", has Allah sent down to them an authority? Authority means clear and indisputable evidence. "....And it speaks of what they have been associating with Him?" (Ar-Rūm: 35), did this authority order them to associate others with Allah? Rather, Allah did not send anything or order people to worship another god with Him. Allah only ordered His servants to worship Him alone and to acknowledge that every good thing they have is due to Allah and no one else, for He is the One who bestows these blessings, and He is the One who lifts adversity and hardships. He is the only One who can do that. Attributing any of that to others besides Allah is an act of polytheism. Did Allah tell them that there is another god with Him that does these things? Did Allah order them to worship the angels? Did He order them to worship messengers? Did He order them to worship prophets?

As Allah ﷻ says, "It is not for a human [prophet] that Allāh should give him the Scripture and authority and prophethood and then he would say to the people, 'Be servants to me rather than Allāh', but [instead, he would say], 'Be pious scholars of the Lord because of what you have taught of the Scripture and because of what you have studied'" (Āl-'Imrān: 79), "Nor could he order you to take the angels and prophets as lords. Would he order you to disbelief after you had been Muslims?" (Āl-'Imrān: 80). Nor does Allah order you to worship His angels or His prophets besides Him. Then, Allah ﷻ says, "Would he order you to disbelief

after you had been Muslims?" This is impossible. Allah would never order His servants to worship His angels or any of His righteous servants and prophets as gods to them whether as rulers or respected masters. May Allah be praised far above this. It is impossible for a prophet who was bestowed ruling and prophethood by Allah to tell people to worship him besides Allah. This is impossible and cannot be committed by a prophet or a messenger of Allah. That is why Allah humiliates those who worshiped Isa and his mother in front of everyone on the Day of Resurrection. In front of all people on the Day of Resurrection. "And [beware the Day] when Allāh will say, 'O Jesus, Son of Mary, did you say to the people, 'Take me and my mother as deities besides Allāh?'' He will say, 'Exalted are You! It was not for me to say that to which I have no right. If I had said it, You would have known it. You know what is within myself, and I do not know what is within Yourself. Indeed, it is You who is Knower of the unseen'" (Al-Mā'idah: 116), "I said not to them except what You commanded me - to worship Allāh, my Lord and your Lord. And I was a witness over them as long as I was among them; but when You took me up, You were the Observer over them, and You are, over all things, Witness" (Al-Mā'idah: 117), "If You should punish them - indeed they are Your servants; but if You forgive them - indeed it is You who is the Exalted in Might, the Wise" (Al-Mā'idah: 118), "Allāh will say, 'This is the Day when the truthful will benefit from their truthfulness'". Isa ﷺ denies this completely and says I did not order people to worship me and my mother as deities besides Allah; or to be worshiped besides Allah. I only told people to worship Allah, my Lord, and your Lord. This is what every prophet says, not just Isa ﷺ. Every prophet that Allah sent ordered people to worship Allah alone without partners. They did not order people to worship them or any of their associates. All of them ordered people to worship Allah alone.

Allah silences these polytheists by asking them if He sent them anything of this. Did He send them authority? Did they get authority from Allah? An

authority. This means a Book, a revelation, or a knowledge from Allah that orders them to be polytheists. “Or have We sent down to them an authority [i.e., a proof or scripture]...” (Ar-Rūm: 35), this authority and Book, “And it speaks of what they have been associating with Him?” Rather, none of this is true. These people are liars and slanderers. They made this claim to justify worshiping angels, messengers, the sun, the moon, or whatever they worship besides Allah ﷻ. This is a lie because they did not have any authority to justify this. These polytheists who worshiped other deities besides Allah then attributed His Abilities like disposition, lifting hardships, granting blessings, and intercession in this life, and the Hereafter are liars. These polytheists are liars. They followed this of their own volition, following their own slanders and imagination. It is either that Allah ordered one of His servants to do this or that polytheists have authority and a Scripture that justifies this. There is no doubt that they have none. All they have are their doubts and lies. Doubts and lies. They claimed something and then believed it and followed it without being aware of this, “Or have We sent down to them an authority [i.e., a proof or scripture], and it speaks of what they have been associating with Him?” .(Ar-Rūm: 35)

says, “And when We let the people taste mercy, they rejoice ﷻ Then, Allah therein, but if evil afflicts them for what their hands have put forth, immediately .they despair” (Ar-Rūm: 36), this is another case of how people behave with Allah How disbelievers behave. They do not behave according to Allah's teachings when He tests them. Allah is the Creator and the All-Knowing, He afflicts His servants with good and bad. He afflicts them with one at a time. Sometimes, He sends them good and others bad to reward them for their patience and gratitude; being grateful to Allah during good times and being patient during bad times. However, disbelievers behave differently. They rejoice during good and merciful times. They only rejoice because of the good times and do not thank Allah for this. They think this is because of their good luck and believe that to be all they

want from life. “And when We let the people taste”, Allah is the One who lets them taste it, “Mercy, they rejoice therein”, they were supposed to thank Allah for that mercy and to understand that this mercy is due to His grace, blessings, and charity upon them. However, they rejoice in that mercy and forget the One who granted it to them. They forget their Lord. “...But if evil afflicts them for what their hands have put forth, immediately they despair” (Ar-Rūm: 36), if evil afflicts them; this is in the passive voice. There is no doubt that Allah is the One who afflicts them with this. After they commit many sins, Allah punishes them, “For what their hands have put forth”, Allah does not send evil afflictions as a test. He only sends them because of a sin committed. As Allah said to His Messenger, “What comes to you of good is from Allāh, but what comes to you of evil, [O man], is from yourself. And We have sent you, [O Muḥammad], to the people as a messenger, and sufficient is Allāh as Witness” (An-Nisā’: 79), if Allah sends evil afflictions upon these people to teach them a lesson and remind them of their Lord and Creator because of what their hands put forth, “Immediately they despair”, immediately, “They despair”, they despair of Allah's mercy. They completely despair, while Allah changes people's states from good to bad according to His Divine Rules. He does so to give them a lesson and remind them of their Lord and Creator and His Ability. Allah afflicts them with all of this, especially evil afflictions to make them go back to Him, to ask for His forgiveness and repent. They know that if they repent then Allah will lift that affliction when they ask for His help. “For indeed, with hardship [will be] ease [i.e., relief]” (Ash-Sharh: 5), “Indeed, with hardship [will be] ease” (Ash-Sharh: 6), there must be ease after hardship, and relief after afflictions. So go back to Allah ﷻ.

Allah ﷻ says, “Do they not see that Allah extends provision for whom He wills and restricts [it]? Indeed in that are signs for a people who believe” (Ar-Rūm: 37), this is Allah's creed, “Do they not see”, do they not know, “That Allah extends provision for whom He wills and restricts [it]?” This is His doing; He

extends provision, “That Allah extends provision for whom He wills”. The provision includes everything that people benefit from in this life, whether it was food, drink, or clothes. All of these are provisions. Everything that benefits people in this life. The greatest provision is the rain that falls from the sky and which all life on earth depends on. It is a great provision. Plants depend on the rain that falls from the sky. All vegetation depends upon it. Animals also depend on it and humans, in turn, eat these animals. Humans as well depend on water to live. People's lives and livelihood depend on the rain that Allah sends from the sky and makes everything alive because of it. These provisions are sent by Allah for He is the One Who extends provision to whom He wills and restricts it. He restricts these provisions on whom He wills. He extends and restricts provisions to whomever He wills. That has nothing to do with being a believer or a disbeliever. This shows Allah's wisdom in teaching His servants and reminding them of His mercy and provisions by sending them rain, helping plants grow, giving them provisions, and extending them. When water becomes scarce, they should go back to Allah to repent and ask for forgiveness. “And said, ‘Ask forgiveness of your Lord. Indeed, He is ever a Perpetual Forgiver’” (Nūh: 10), “He will send [rain from] the sky upon you in [continuing] showers” (Nūh: 11), “And give you increase in wealth and children and provide for you gardens and provide for you rivers” (Nūh: 12). The way to go back to Allah is by asking for His forgiveness. This is Allah's creed when it comes to testing His servants with good and evil, “...And We test you with evil and with good as trial, and to Us you will be returned” (Al-Anbiyā’: 35).

This is concerning provision, “Do they not see that Allāh extends provision for whom He wills and restricts [it]? Indeed in that are signs for a people who believe” (Ar-Rūm: 37). These verses show many signs. The first is that Allah is the Eternal Owner of Sovereignty and that everything is up to Him. He decides whether to send good or evil upon His servants. “Say, ‘O Allah, Owner of

Sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will. You honor whom You will and You humble whom You will. In Your hand is [all] good. Indeed, You are over all things competent'" (Āl-'Imrān: 26), "You cause the night to enter the day, and You cause the day to enter the night; and You bring the living out of the dead, and You bring the dead out of the living. And You give provision to whom You will without account [i.e., limit or measure]" (Āl-'Imrān: 27). All Sovereignty belongs to Allah, "Blessed is He in whose hand is dominion, and He is over all things competent" (Al-Mulk: 1), "[He] who created death and life to test you [as to] which of you is best in deed…" .(Al-Mulk: 2), these are the first signs

The second sign is Allah's ability to do both; to give them good or afflict them with evil. The third sign is that Allah is the only Disposer and that there is none other than Him in this universe. All of this is from Allah's signs. Extending provision and restricting it is from Allah's greatest signs for we could see those who do not obtain a high level of intelligence and ability have a great provision. We might also find those who are very intelligent, strong, and capable of being less rich. The provision does not have to do with levels of intelligence and strength. No, you might see the worst of people competing in making tall buildings. As the Prophet ﷺ said, "When you see the barefoot, naked, destitute shepherds competing in making tall buildings", how could that happen? How could these people who were nothing achieve this? The Prophet calls them the barefoot, naked, destitute shepherds competing. These are all of their attributes. They compete in making tall buildings. This is a provision that Allah extends to them. As the Prophet ﷺ said, "The most dreadful thing I fear in your case is what Allah brings forth for you in the form of the adornment of the world", the adornment of the world. The adornments of the world are usually in the hands of those who are not very smart or skillful. They were not the ones who built the earth and were not the ones who got their wealth by themselves. Extending

provision or restricting it is up to God alone. No one has a say in that matter except for Him. Why do they not go back to Allah ﷻ? Why do they not worship Him alone? He is the only Disposer of all of this.

"Do they not see that Allah extends provision for whom He wills and restricts [it]? Indeed in that are signs…" (Ar-Rūm: 37). However, it is "For a people who believe", these signs are only understood by believers. Disbelievers attribute that to invalid reasons. They either blindly claim that they did all of this due to their intelligence. Where did your intelligence come from in the first place? They are ungrateful disbelievers. They also attribute it to their luck. They claim that all that they have is due to being lucky. Where does your luck come from? If they were touched by evil afflictions they lose all hope and despair as if they did not have a God to go back to and ask for forgiveness, and salvation. They believe that the doors of mercy close in their faces and they lose all hope of having that mercy. If they knew that it was Allah who gave them that affliction they would have known the truth that Allah extends the provision for whom He wills and restricts, "Indeed in that are signs for a people who believe".

Then, Allah ﷻ says, "So give the relative his right, as well as the needy and the traveler. That is best for those who desire the face [i.e., approval] of Allah, and it is they who will be the successful" (Ar-Rūm: 38), here, Allah gave His believing servants instructions on how to spend their money when He extends provisions to them as a kind of test and affliction. They should give money to the poor and the needy, so "So give the relative his right, as well as the needy and the traveler. That is best for those who desire the face [i.e., approval] of Allah, and it is they who will be the successful" (Ar-Rūm: 38). When Allah mentioned that He extends provision to whom He wills, He explained that this is due to His wisdom. He ordered those who have more money to give their relatives their right from this money, "So give the relative his right", from the money that Allah gifted to you. This is Allah's gift and He is the One who extended that provision for you.

Give your relatives, this means your closest relatives. First, your mom because a person comes from their mother's womb. A womb is where children grow. Children grow then come out of their mothers' wombs. Then, the father, then the siblings. All those who share a womb. Then the closest, then the closest. "So give the relative his right", you owe all of your relatives starting from your mother and her lineage, then the father and his lineage, then your distant relatives. "As well as the needy", the needy are those in abject poverty. Those are very poor but have dignity and refuse to show that they are destitute. "And the traveler", this includes the travelers who lost all their money on a foreign land away from their home and family and could not reach their money back home. These foreign people who do not have money need help, so give the relative, the needy, and the traveler.

Allah ﷻ says, "...That is best for those who desire the face [i.e., approval] of Allāh, and it is they who will be the successful" (Ar-Rūm: 38), giving charity from the money that Allah bestowed upon you is best. This is for those who seek Allah's pleasure. Those who do it for the sake of Allah do not want to hold it against people or remind them of that favor because charity is only accepted by Allah if the giver does it for the sake of Allah. "That is best for those who desire the face [i.e., approval] of Allāh", they did all of this for the sake of Allah. "And it is they who will be successful", Allah praises them by saying that, "And it is they who will be the successful", He emphasizes the fact that they are truly successful. The successful are those who got their greatest desire. These are successful who Allah gave wealth to and they gave charity from this wealth in return to those in need, starting from their relatives, "So give the relative his right, as well as the needy and the traveler. That is best…" (Ar-Rūm: 38), that is the best course of action. "...For those who desire the face [i.e., approval] of Allāh, and it is they who will be the successful" (Ar-Rūm: 38), those are the ones who got their greatest desire; Paradise. They got the Paradise of Allah, His Pleasure,

and they escaped His punishment. Those are the ones who got their greatest .desire

says, “And whatever you give for interest [i.e., advantage] to ﷻ Then, Allah .increase within the wealth of people will not increase with AllāhBut what you give in zakāh, desiring the face [i.e., approval] of Allāh - those are the multipliers” (Ar-Rūm: 39), this is another group of those whom Allah extended the provision of. The first group gave people their rights. They are successful. As for the second group, they increase their money by taking other people's money. They try to get people's money to add to theirs. So they use the provision that Allah granted them as bait to get other people's money and add to their own. He says, “And whatever you give for interest [i.e., advantage] to increase within the wealth of people”. They benefit from people's money and increase their own. This can be done in two ways, the first is by giving out loans with interests. This is Riba (usury). The other way is giving out gifts to people while fully knowing that the other person will give back an even bigger gift. Here, the objective of giving out money is not to be charitable, rather it was given out to get compensation, either by taking an interest. Like lending someone a hundred to get back two hundred, or ten, etc. This person is a usurer, they lend money to people to get back what they do not deserve. This is prohibited, any interest over a loan is usury. Every loan that has an interest is usury. Also, giving a gift to someone to get back a bigger gift is considered usury as well. “And whatever you give for interest [i.e., advantage] to increase within the wealth of people”, usury and interest. This means lending money to get back more of people's money. “Will not increase with Allāh”, Allah does not increase that money, He destroys it, as Allah ﷻ says, “Allāh destroys interest and gives increase for charities…” (Al-Baqarah: 276).

The money that Allah increases is the money that is given to charity. He says, “...But what you give in zakāh, desiring the face [i.e., approval] of Allāh - those are the multipliers” (Ar-Rūm: 39), but if you give zakat to the needy and the

relatives, this is what Allah multiplies. The giver of that charity receives much more than what they gave. Their reward will be Paradise and Paradise is priceless. It is priceless. Allah multiplies the reward of those who give out to charity, as the Prophet said, "Whoever gives sadaqa from good earning - and Allah only accepts the good - it is as if he placed it in the palm of the Merciful to raise it, as one of you raises his foal or young camel until it is like the mountain". Allah raises it like one of you raises their foal, a foal is a baby horse. A baby horse is one of the animals that needs the most care and horses are known to be the most expensive animals and one of the best investments. The Prophet likened how Allah raises a believer's charity to how a person raises their foal. There is no doubt that a charity in the hands of God will keep on multiplying. It must grow as it was mentioned in the Hadith, "Until it is like the mountain". It becomes as big as a mountain on the Day of Resurrection. If a person gives out a date, they find it on the Day of Judgement in the Hereafter as big as a mountain. Allah then rewards the charitable person as if they actually gave a mountain of dates. They will be rewarded in the Hereafter for this. Allah calls these charities the multipliers. Those who give zakat are the ones who are granted more reward. A dinar given to charity becomes seven hundredfold and even more, "The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills. And Allah is all-Encompassing and Knowing" (Al-Baqarah: 261), He multiplies it even more than this. "Who is it that would loan Allah a goodly loan so He may multiply it for him many times over? And it is Allah who withholds and grants abundance…" (Al-Baqarah: 245), those are the ones who kept their money. Where did they keep it? They kept it with Allah. Their dinar becomes seven hundredfold or even a thousandfold. This is only known by Allah. Allah says that these are the multipliers, so on the other hand, those who gave money to get interest in return or those who gave a gift intending to get a better gift in return, are they successful, and does their money multiply? No, they are the losers. They

lose. As for those who give their money to their relatives for the sake of Allah, and those who give for the poor, the needy, and the traveler for the sake of Allah, are the multipliers and the successful. .ﷻ Their money multiplies thanks to Allah

يقول الله ﷻ: {اللَّهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَفْعَلُ مِنْ ذَلِكُمْ مِنْ شَيْءٍ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ}[الروم:40] {ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ}[الروم:41] {قُلْ سِيرُوا فِي الأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلُ كَانَ أَكْثَرُهُمْ مُشْرِكِينَ}[الروم:42] {فَأَقِمْ وَجْهَكَ لِلدِّينِ الْقَيِّمِ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لا مَرَدَّ لَهُ مِنَ اللَّهِ يَوْمَئِذٍ يَصَّدَّعُونَ}[الروم:43] {مَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ وَمَنْ عَمِلَ صَالِحًا فَلِأَنفُسِهِمْ يَمْهَدُونَ}[الروم:44] {لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْ فَضْلِهِ إِنَّهُ لا يُحِبُّ الْكَافِرِينَ}[الروم:45]

says, “Allāh is the one who created you, then provided for you, then ﷻ Allah .will cause you to die, and then will give you lifeAre there any of your “partners” who does anything of that? Exalted is He and high above what they associate with Him” (Ar-Rūm: 40), “Corruption has appeared throughout the land and sea by [reason of] what the hands of people have earned so He [i.e., Allāh] may let them taste part of [the consequence of] what they have done that perhaps they will return [to righteousness]” (Ar-Rūm: 41), “Say, [O Muḥammad], ‘Travel through the land and observe how was the end of those before. Most of them were associators [of others with Allāh]’” (Ar-Rūm: 42), “So direct your face [i.e., self] toward the correct religion before a Day comes from Allāh of which there is no repelling. That Day, they will be divided” (Ar-Rūm: 43), “Whoever disbelieves - upon him is [the consequence of] his disbelief. And whoever does righteousness - they are for themselves preparing” (Ar-Rūm: 44), “That He may reward those who have believed and done righteous deeds out of His bounty. Indeed, He does not like the disbelievers” (Ar-Rūm: 45). Allah conveys some of His higher attributes and honorable names. He tells us that He holds everything in His hands and those who are being worshipped besidesAllah, have no dominion regarding any matter. Allah ﷻ says, “Allāh is the one who created you, then provided for you”, Allah and no one else. Allah is God's name and everyone knows that name.

When we say, ‘Allah’, all nations immediately think of the Creator of heavens and earth, the Lord in Heaven, the One Who created the entirety of existence, the One Whom existence is attributed to, and the One Who is attributed to existence. He is its Creator and Disposer. He is the One Who created you, o servants. He brought you out of nothingness and created you the way you are. He created every single human the way they are from a small cell to a full functioning body. Allah is the One Who created them that way. “O mankind, what has deceived you concerning your Lord, the Generous” (Al-Infitār: 6), “Who created you, proportioned you, and balanced you?” (Al-Infitār: 7), “In whatever form He willed has He assembled you” (Al-Infitār: 8). He is the One Who chose the shape and looks of every single human.

“Allāh is the one who created you, then provided for you”. He is the One Who created you and provided for you. Allah provides for the humans while they are still in their mother's belly. He provides them without their knowledge. Babies do not know how Allah provides them through their mother's umbilical cord. Their provision is sent to them through blood. This is the cord that gives them life and shapes them into their form. When they are pushed out from their mother's womb, Allah provides them by guiding them to drink their mother's milk. When they grow older, He provides for them as well. He gives provisions to mothers and fathers to be able to support their children. “And do not kill your children for fear of poverty. We provide for them and for you. Indeed, their killing is ever a great sin” (Al-Isrā’: 31), Allah is the One Who provides for everyone. He provides for them through the rain that revives the plants. Then, He divides these provisions upon His servants. He gives more to some people and less to others to test them with good and bad. This division of Allah's provision that people do, from the cup of water, the food they eat, and the clothes they wear are all from Allah and because of His help to enable people to walk among the slopes of earth. “..... So walk among its slopes and eat of His provision - and to Him is the resurrection”

(Al-Mulk: 15). “Then let mankind look at his food” (‘Abasa: 24), “How We poured down water in torrents” (‘Abasa: 25), “Then We broke open the earth, splitting [it with sprouts]” (‘Abasa: 26), “And caused to grow within it grain” (‘Abasa: 27), “And grapes and herbage” (‘Abasa: 28), “And olive and palm trees” (‘Abasa: 29), “And gardens of dense shrubbery” (‘Abasa: 30), “And fruit and grass” (‘Abasa: 31), “[As] enjoyment [i.e., provision] for you and your grazing livestock” (‘Abasa: 32). This is Allah's doing. He is the One Who provides for His servants. If all of His servants, including the ones in heavens and earth, gather to create one grain of rice or one grain of wheat, they will not be able to create one grain out of nothingness to eat. This is Allah, the creator of this whole existence, the Provider Who divides these provisions upon His servants the way He sees fit due to His Wisdom, Grace, and Charity.

“Allāh is the one who created you, then provided for you, then will cause you to die”, death is the end of every living creature. This is Allah's order and creed, and all of this happens according to a decreed term. “It is He who created you from clay and then decreed a term and a specified time [known] to Him……” (Al-An‘ām: 2), every creature has a specified decree, an hour, a day, two days, a month, a year, where they become old, whether they reach a hundred or two hundred years, they must reach their decreed time and die, “Then will cause you to die”. Allah ﷻ says, “And then will give you life”, the One Who did this is the One Who will resurrect all of His servants to stand in front of Him during that great time so that every soul might get their due reward for their deeds. Every soul will get what it deserves for its deeds in this life. This an inevitability decreed upon Allah. He says, “..... This is upon your Lord an inevitability decreed” (Maryam: 71), this is an inevitable matter. “And they ask information of you, [O Mohammad], ‘Is it true?’ Say, ‘Yes, by my Lord. Indeed, it is truth; and you will not cause failure [to Allāh]’” (Yūnus: 53). He says, “And We will gather them and not leave behind from them anyone”, “..... Say, ‘Yes, by my Lord, you will

surely be resurrected; then you will surely be informed of what you did. And that, for Allāh, is easy'" (At-Taghābun: 7), Allah will inevitably resurrect everyone.

Allah ﷻ says, "Are there any of your "partners" who does anything of that?" This is a rhetorical question to reprimand these polytheistic criminals, who associated others with Allah. He asks them if any of the gods that they worshiped besides Him can do what He does. Did they create you, provide for you, created anything in this existence, gave you life, took it? Did your deities do any of this? Did they create as much as a fly? "O people, an example is presented, so listen to it. Indeed, those you invoke besides Allāh will never create [as much as] a fly, even if they gathered together for it [i.e., that purpose]. And if the fly should steal from them a [tiny] thing, they could not recover it from him. Weak are the pursuer and pursued" (Al-Hajj: 73), can these gods create one small grain? Or a date to eat? None of these deities have the ability, fate, or permission to create any of this or do any of these deeds, for "Allāh is the one who created you, then provided for you, then will cause you to die, and then will give you life". Thus, you Humans, who are in God's control and are subdued to Him, He created you, provided for you, He is the One Who takes your life and resurrects you to be judged in front of Him. He asks, "Are there any of your 'partners', Allah says, 'Your partners' because they took these deities as partners of Allah. Are there any of your partners that you attributed to Allah and took as your gods whom you worshiped, able to create or provide? "Who does anything of that?" Anything means creating, providing, giving life, and taking it away. "Exalted is He and high above what they associate with Him", Exalted and praised is He far above what they associate with Him. The gods that they associate with Allah are very base and wretched while Allah is the Exalted and the Great. Exalted is He high above what they associate with Him. Exalted is He above having a partner that creates, provides, gives life, and takes it away. Exalted is He above needing help. That is impossible. "Say, [O Mohammad], 'Invoke those you claim [as deities] besides Allāh'. They

do not possess an atom's weight [of ability] in the heavens or on the earth, and they do not have therein any partnership [with Him], nor is there for Him from among them any assistant" (Saba': 22). "And intercession does not benefit with Him except for one whom He permits", "Exalted is He and high above what they associate with Him", High above what they associate with Him.

says, "Corruption has appeared throughout the land and sea by ﷻ Then, Allah [reason of] what the hands of people have earned so He [i.e., Allāh] may let them taste part of [the consequence of] what they have done that perhaps they will ;return [to righteousness]" (Ar-Rūm: 41), here, Allah explains a part of His creed He punishes His servants through several means when they disbelieve and .associate others with HimHe does this to get them to repent and follow the right path back to Him. "Corruption has appeared throughout the land and sea", corruption here means illness and calamity that affect some creatures, like earthquakes, volcanoes, fires, plagues, different illnesses, destruction, lesions, or droughts. All of these are calamities that affect the earth. "Corruption has appeared throughout the land and sea", this earth consists of both land and water bodies. Both parts have been affected by this corruption. Even sea creatures are affected by different calamities and illnesses. Some of these creatures like whales and fish are affected by different calamities and illnesses "Corruption has appeared throughout the land and sea". Allah ﷻ says, "By [reason of] what the hands of people have earned", all of these corruptions are punishments that Allah sends upon His servants because of the sins they committed. "So He [i.e., Allāh] may let them taste part of [the consequence of] what they have done that perhaps they will return [to righteousness]", so He may let them taste the punishment for their wretched deeds. The worst of these deeds is associating others with Allah. "Part of [the consequence of] what they have done that perhaps they will return [to righteousness]", to their Lord and abandon their corruption, polytheism, and sinful deeds to go back to their Lord. This is Allah's creed regarding His creatures,

He gives His servants partial punishments in this life because of their sins. He does this to bring them back to their Lord, God, and Creator ﷻ.

Allah ﷻ says, "Say, [O Mohammad], 'Travel through the land and observe how was the end of those before. Most of them were associators [of others with Allāh]'" (Ar-Rūm: 42), this is also a kind of punishment that Allah sends upon people on earth. He eliminates disbelievers. "Say, [O Mohammad], 'Travel through the land'", walk upon the land, "And observe how was the end of those before", observe their punishment and end, because this is their end. What is it? What is the fate of these criminals? "..... How was the end of those before. Most of them were associators [of others with Allāh]" (Ar-Rūm: 42), most of them associated others with Allah. Allah eliminated these people. For example, He eliminated the people of Nuh from this earth. He drowned them because they persisted in disbelief and polytheism even when Allah sent them His messenger to guide them to Him. However, they said by their tongues, "And said, 'Never leave your gods and never leave Wadd or Suwāʿ or Yaghūth and Yaʿūq and Nasr'" (Nūh: 23). They persisted in polytheism and disbelief. They were also arrogant, so Allah drowned them. He eliminated many nations after them, like Ad, Thamud, the people of the Pharaoh, the villages of Lot, and the destroyed sinful cities. Allah sent many messengers, as He says, "Then We sent Our messengers in succession", many messengers in succession. "Every time there came to a nation its messenger, they denied him, so We made them follow one another [to destruction]", so Allah made them follow one another to destruction. "And We made them narrations. So away with a people who do not believe", Allah made them narrations. What is left of them is a memory. The stories of their destruction are told to all generations after them. "Say, [O Mohammad], 'Travel through the land and observe how was the end of those before. Most of them were associators [of others with Allāh]'" (Ar-Rūm: 42), Allah told us of their end and it became a well-known fact. Most of them were polytheists so Allah punished

them. After all of this, disbelievers are left with no arguments. Disbelievers have no wit, no reason, and no insight. This is their end; they will be punished and destroyed in this life and the Hereafter. These disbelievers have no way out, their path only leads them to Hell. The path of guidance, repentance, and happiness is lost to them. Their path only leads to Hell. What path should sane people follow? They should follow the path of Allah.

Allah ﷻ says, "So direct your face [i.e., self] toward the correct religion", so direct your face only towards the correct religion, towards this valuable religion. Only this religion has true value; the religion of Allah, "So direct your face [i.e., self] toward the correct religion before a Day comes from Allāh of which there is no repelling. That Day, they will be divided" (Ar-Rūm: 43). This is a warning from Allah and an invitation to His believing servants. Allah here addresses His Messenger ﷺ, "So direct your face [i.e., self] toward the correct religion before a Day comes from Allāh of which there is no repelling……" (Ar-Rūm: 43). Hurry and follow this religion before a Day comes of which there is no repelling. This is the Day of Resurrection. No one can repel it. No one can repel that day or stop it from coming by making a plea to Allah. They cannot plead to Allah to defer it or to bring them back to life and do better the next time and the next test. This Day cannot be repelled. This is a Day that comes from Allāh of which there is no repelling. No one can repel that day or force Allah or make a plea to him to stop it from happening. This is impossible. It will occur when Allah assigned it and He is the only One Who knows of its time. "So direct your face [i.e., self] toward the correct religion before a Day comes from Allāh of which there is no repelling. That Day, they will be divided" (Ar-Rūm: 43), everyone will be divided; they will be separated and go to different sides. "That Day, they will be divided", people who lived together on earth will be divided and go their separate ways. One group will go to Paradise and the other will go to Hell. "That Day, they will be divided", they will be divided into many groups. Everyone must

separate from others; parents are separated from their children, siblings from each other, spouses from each other, loved ones and relatives as well get separated. "So when the Horn is blown, no relationship will there be among them that Day, nor will they ask about one another" (Al-Mu'minūn: 101), there are no relationships. Even those who were the best of companions and loved each other will have no relationship then. Everything will end. "That Day, they will be divided", "And no friend will ask [anything of] a friend" (Al-Ma'ārij: 10), "They will be shown each other. The criminal will wish that he could be ransomed from the punishment of that Day by his children" (Al-Ma'ārij: 11), "And his wife and his brother" (Al-Ma'ārij: 12), "And his nearest kindred who shelter him" (Al-Ma'ārij: 13). "For every man, that Day, will be a matter adequate for him" ('Abasa: 37), people are divided on that Day. No one stays together, "Close friends, that Day, will be enemies to each other, except for the righteous" (Az-Zukhruf: 67), "That Day, they will be divided".

"Whoever disbelieves - upon him is [the consequence of] his disbelief", those who disbelieve in this life will face the consequences of their disbelief. They only harm themselves with their disbelief. They do not harm Allah at all. What if they do disbelieve? What if everyone on earth disbelieves? That would not harm Allah at all. Allah is not harmed in the slightest by that. Rather, those who disbelieve will have to face the consequences of that disbelief. "Whoever disbelieves - upon him is [the consequence of] his disbelief", whoever disbelieved, upon them is the consequence and the sins of their disbelief. "..... And whoever does righteousness - they are for themselves preparing" (Ar-Rūm: 44), those who do righteousness are only preparing for themselves. Like saying prepare to take a rest, or to put something soft for himself to rest on, or prepare the land to plant it, or prepare the bed for the baby to sleep in so that no harm could touch them. They prepare for themselves. Allah says that those who do righteousness are preparing for themselves the path to His Paradise, His Pleasure, and eternal pleasure.

However, Allah is not benefited by the obedience of these believers. As was mentioned in the Divine Hadith the Al-Baraa ibn Azib Ak-Taweel narrated, "O My servants, you will not attain harming Me so as to harm Me, and will not attain benefitting Me so as to benefit Me". No one will be able to harm Allah no matter how strong they are, even if they possessed all the strength on earth. "O My servants, you will not attain harming Me so as to harm Me, and will not attain benefitting Me so as to benefit Me. O My servants, were the first of you and the last of you, the human of you and the jinn of you to be as pious as the most pious heart of any one man of you, that would not increase My dominion in anything. O My servants, were the first of you and the last of you, the human of you and the jinn of you to be as wicked as the most wicked heart of any one man of you, that would not decrease My dominion in anything", God is not benefited by the obedience of believers, nor is He harmed by the disobedience of disbelievers, "Whoever disbelieves - upon him is [the consequence of] his disbelief. And whoever does righteousness - they are for themselves preparing" (Ar-Rūm: 44).

Allah ﷻ says, "That He may reward those who have believed and done righteous deeds out of His bounty. Indeed, He does not like the disbelievers" (Ar-Rūm: 45). However, Allah will resurrect people on the Day of Resurrection to reward those who believed. Allah must reward those who did righteous deeds. "That He may reward those who have believed and done righteous deeds out of His bounty……" (Ar-Rūm: 45), people will stand in front of Allah on the Day of Resurrection because some people have been promised rewards by Allah. Allah has imposed upon Himself that those who do righteous deeds in this life will be rewarded on the Day of Resurrection. Praise be to Allah, there is no god but He. Believers are rewarded for their good deeds in this life and no deed is equal to the blessings of Allah. They are not equal to the blessings of sight, hearing, good health, existence, or any other blessings that Allah bestows upon His servants in this life. They are far greater than the obedience we pledge to Him as his servants.

However, Allah is the Most noble, the Most merciful, and the Ever-Merciful. He decreed that if His servants obey Him, He will reward them. This is not the price of obedience. No, This is all a part of Allah's blessings and charity that He kept for His servants and the reason why He decreed the Day of Resurrection. He decreed it for the believers who believed in God and now have rewards waiting for them from Him. These disbelievers also have punishment waiting for them from Allah for he cannot let them loose. These are criminals who disbelieve in Allah and his blessings and must be punished for that.

Allah ﷻ says, "That He may reward those who have believed and done righteous deeds out of His bounty……..." (Ar-Rūm: 45), from his bounty, blessings, and charity. They must have a reward. Those who did righteous deeds must have a reward in exchange for their obedience. No, this is due to Allah's bounty and charity, for all those who did a deed got their reward in this life. No deed a person does is equal to Allah's blessings. The Hereafter is a part of Allah's bounty, "That He may reward those who have believed and done righteous deeds out of His bounty……." (Ar-Rūm: 45). Then, Allah ﷻ says, "Indeed, He does not like the disbelievers", Allah does not like disbelievers. He must humiliate them on the Day of Resurrection. He does not love them for their disbelief. they did not thank Allah for His blessings and did not acknowledge them. Their hearts did not acknowledge Allah as their Creator, Provider, the One Who gives them life, and the One Who takes it away. He is their Lord, if they did that, "What would Allāh do with [i.e., gain from] your punishment if you are grateful and believe?....." (An-Nisā': 147). All disbelievers had to do is thank God and believe in Him in truth. Is this hard? Allah is the Truth and nothing is truer than Him. Allah is the Creator of the heavens and earth. Belief in Him is a necessity supported by the mind. Every particle of this universe pushes people towards believing in Allah. So, disbelievers are criminals for not believing in Allah and not thanking Him even though all favors we have are due to Allah. "And whatever

you have of favor - it is from Allāh", disbelievers only had to acknowledge the favors of Allah. He says to these criminals, "What would Allāh do with [i.e., gain from] your punishment if you are grateful and believe? And ever is Allāh Appreciative and Knowing" (An-Nisā': 147), appreciative and Knowing. You are given a reward in exchange for your thanking Allah, even though it is your duty. You are given a reward in exchange for your thanks and your duties. You must thank Allah for the blessings He has bestowed upon you. Allah ﷻ says, "That He may reward those who have believed and done righteous deeds out of His bounty. Indeed, He does not like the disbelievers" (Ar-Rūm: 45).

says, "And of His signs is that He sends the winds as bringers ﷻ Then, Allah of good tidings and to let you taste His mercy [i.e., rain] and so the ships may sail at His command and so you may seek of His bounty, and perhaps you will be grateful" (Ar-Rūm: 46), this is another verse that shows Allah's blessings and ,bounty upon His servants in this life, and of the signs of His greatness, ability .charity, and kindness upon His servants"That He sends the winds as bringers of good tidings", before the rain falls, the wind comes bringing good tidings of rain. The wind that comes from a certain direction brings rain with it according to scholars. This wind brings tidings of rain. It could come a day before, two days, three days, etc. It comes before the rain. When the wind stirs, the scholars know that the rain is coming in a day or two. Who makes the wind stir in this direction and brings good tidings to people that the rain is coming. It is Allah ﷻ. What power can stir the wind in a certain direction and carry millions of tons of water with it above a certain place to make it rain as mercy? No power could do this. Allah is the only One Who does this and none else. "And of His signs is that He sends the winds as bringers of good tidings" of rain, "And to let you taste His mercy [i.e., rain]", this means rain. Taste Allah's mercy. Behold the mercy that Allah brings with rain, it cleanses the atmosphere, it cleanses bodies, clothes, and it waters the plants. The world of the plants is a vast one and holds many of Allah's

blessings. “And to let you taste His mercy [i.e., rain] and so the ships may sail at His command”, so that ships may sail at Allah's command in these rivers that have the same properties as the water that fell from the sky. “And so you may seek of His bounty”, you travel from one place to another to seek Allah's bounty through commerce on the backs of these ships. “And perhaps you will be grateful”, this is Allah's blessings upon you. Not the blessings of anyone else, so that perhaps you will be grateful to Him, o people. This is the only thing that is required from you. Servants of Allah should thank Him for His blessings and know that He is the only One Who bestows these blessings upon them. However, disbelievers never change their ways, they see Allah's verses and blessings, yet, they refuse to believe and give thanks to Him.

يقول الله ﷻ: {وَمِنْ آيَاتِهِ أَنْ يُرْسِلَ الرِّيَاحَ مُبَشِّرَاتٍ وَلِيُذِيقَكُمْ مِنْ رَحْمَتِهِ وَلِتَجْرِيَ الْفُلْكُ بِأَمْرِهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ}[الروم:46] {وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ رُسُلًا إِلَى قَوْمِهِمْ فَجَاءُوهُمْ بِالْبَيِّنَاتِ فَانتَقَمْنَا مِنَ الَّذِينَ أَجْرَمُوا وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ}[الروم:47] {اللَّهُ الَّذِي يُرْسِلُ الرِّيَاحَ فَتُثِيرُ سَحَابًا فَيَبْسُطُهُ فِي السَّمَاءِ كَيْفَ يَشَاءُ وَيَجْعَلُهُ كِسَفًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلالِهِ فَإِذَا أَصَابَ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ إِذَا هُمْ يَسْتَبْشِرُونَ}[الروم:48] {وَإِنْ كَانُوا مِنْ قَبْلِ أَنْ يُنَزَّلَ عَلَيْهِمْ مِنْ قَبْلِهِ لَمُبْلِسِينَ}[الروم:49] {فَانظُرْ إِلَى آثَارِ رَحْمَةِ اللَّهِ كَيْفَ يُحْيِ الأَرْضَ بَعْدَ مَوْتِهَا إِنَّ ذَلِكَ لَمُحْيِ الْمَوْتَى وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ}[الروم:50].

says, “And of His signs is that He sends the winds as bringers of good ﷻ Allah tidings and to let you taste His mercy [i.e., rain] and so the ships may sail at His ”command and so you may seek of His bounty, and perhaps you will be grateful (Ar-Rūm: 46), “And We have already sent messengers before you to their peoples, and they came to them with clear evidences; then We took retribution from those who committed crimes, and incumbent upon Us was support of the believers” (Ar-Rūm: 47), “It is Allah who sends the winds, and they stir the clouds and spread them in the sky however He wills, and He makes them .fragments so you see the rain emerge from within themAnd when He causes it to fall upon whom He wills of His servants, immediately they rejoice” (Ar-Rūm: 48), “Although they were, before it was sent down upon them - before that, in

despair" (Ar-Rūm: 49), "So observe the effects of the mercy of Allah - how He gives life to the earth after its lifelessness. Indeed, that [same one] will give life to the dead, and He is over all things competent" (Ar-Rūm: 50).

Allah informed us with some of the signs that showcase His Greatness, that He is the Omnipotent Creator, that He is the Provider Who bestows provisions upon His servants, that all Sovereignty belongs to Him, and that all the fates of His servants belong to Him. One of the signs of His Mercy and Blessings upon His servants is how He sends winds as bringers of good tidings and rain. Scientists know that when the wind moves in a certain direction it brings rain along with it, maybe after a day, two, or three it brings rain. Scientists are able to predict this. He is the One Who sends the wind, Who moves these winds that carry rain clouds? "As bringers of good tidings and to let you taste His mercy [i.e., rain]", through the rain that He sends, "And so the ships may sail at His command", when rain falls and feeds these rivers and enables you to sail your ships through them. "And so the ships may sail at His command", this is God's Divine order, His doing, and His creation. "And so you may seek of His bounty", so you may seek His country by traveling to different places to trade different commodities. "And perhaps you will be grateful", so that you, O Allah's servants, may be grateful to Him for giving you these means that no one else could create.

Then, Allah said that even though disbelievers saw His signs and bounties, they persisted in their disbelief. Allah ﷻ says, "And We have already sent messengers before you to their peoples", God sent messengers before Mohammad to many nations, each messenger to his nation, "And they came to them with clear evidences", He sent clear and indisputable evidence with His messengers. He sent magnificent miracles that prove that this messenger was sent by Allah. He sent other signs and evidence that validated their claim. Allah ﷻ says, "Then We took retribution from those who committed crimes", those who committed crimes by fighting against the messengers, denying them, and denying the truth that these

messengers brought even when evidence was presented to them from everywhere. This is the crime that Allah must punish them for. He says, "Then We took retribution from those who committed crimes", Allah took retribution upon them through the numerous punishments that He sent upon them. Then, Allah ﷻ says, "And incumbent upon Us was support of the believers", Allah has obligated Himself with this. No one can obligate God to do anything. Rather, He is the One Who made it incumbent upon Himself to support believers. He says, "And incumbent upon Us", this is something that Allah obligated Himself to do. He says, "Was support of the believers", Allah will support them against their enemies just as He supported Nuh, Hud, Saleh, and all the prophets when they prayed to Him. He supported them and helped them win against their disbelieving people.

We move on to another sign of Allah's, "It is Allāh who sends the winds, and they stir the clouds", Allah is the One Who does this and no one else. Allah, the Creator of heavens and earth, the Lord of the Worlds. "It is Allāh who sends the winds", He sends them. He moves these souls from one place to another upon this earth "And they stir the clouds". It gathers the clouds and stirs them from the earth up to the sky. "It is Allāh who sends the winds, and they stir the clouds and spread them in the sky however He wills", He spreads these clouds across the sky, which is high, as He wills. The spreading of these clouds across the sky, their formation at their designated locations, and their movement from one place to another is all under God's will. "And spread them in the sky however He wills, and He makes them fragments", He makes these clouds fragment upon each other. These fragments could be thousands of kilometers above each other in the sky. These fragmented clouds are the clouds that bring heavy rain. "And He makes them fragments so you see the rain emerge from within them", small raindrops emerge from these clouds. This is a very beautiful view. The clouds form by the condensing water vapor and then it turns into drops that fall as raindrops to the

earth. “So you see the rain emerge from within them”, these raindrops fall like seeds from these fragmented clouds. “...So you see the rain emerge from within them. And when He causes it to fall upon whom He wills of His servants, immediately they rejoice” (Ar-Rūm: 48), Allah causes this rain that emerges from these clouds to fall upon whom He wills of His servants. This is Allah's disposition and will. “Immediately they rejoice”, they rejoice with rain because rain is good, it brings provision and blessings. It cleanses up the earth and the air. It warms up the weather in cold places. Rain is the life that falls from the sky for water is the most precious thing in this existence. Allah sends this great treasure from the sky to be hidden in the earth, to run over it, to water the plants, and make them grow. It is full of blessings and that is why people rejoice when the rain falls. “Immediately they rejoice”, it brings good tidings with it.

“Although they were before it was sent down upon them - before that, in despair” (Ar-Rūm: 49), if these people were in despair before the rain was sent down upon them. This means if they were desperate and confused because the rain did not fall in a while. If the rain does not drop for a while, the earth becomes barren and the plants all die. This makes it hard for people and makes them desperate and in a pitiful state, “Although they were before it was sent down upon them - before that, in despair” (Ar-Rūm: 49). “So observe the effects of the mercy of Allāh”, observe the effects of Allah's mercy when He sends the rain, “How He gives life to the earth after its lifelessness”, how this lifeless, solid, dry and barren earth comes to life. It moves and ascends to grow the plants above it. “How He gives life to the earth after its lifelessness”, Allah ﷻ says, “Indeed, that [same one] will give life to the dead”, the One Who is able to do all these great deeds and bring the dead things back to life and from despair to happiness, so things change on that way, is able to bring the dead to life, He can do anything. “And He is over all things competent”, nothing is hard for Allah. He sent the wind that stirred the clouds and carried it to the sky. Then He made them into fragmented clouds as

He wills. He then sent the rain that revived the earth. All of these are things that humans can see with their eyes. They see the ability of God Who did all of this. There is no doubt that He can resurrect people out of their graves, "Indeed, that [same one] will give life to the dead, and He is over all things competent". Another point He makes is to showcase Allah's ability and creed in changing things from hardship to comfort, from wealth to poverty, and from one state to another. He afflicts people with both good and bad. All of this is in His hands, "So observe the effects of the mercy of Allāh - how He gives life to the earth after its lifelessness. Indeed, that [same one] will give life to the dead, and He is over all things competent" (Ar-Rūm: 50).

Then, Allah ﷻ says, "But if We should send a [bad] wind and they saw [their crops] turned yellow, they would remain thereafter disbelievers" (Ar-Rūm: 51). "But if We should send a [bad] wind and they saw [their crops] turned yellow…" (Ar-Rūm: 51), if Allah sent the wind and they saw that this wind is yellow because it was carrying sand, they would realize that these winds are a punishment, not a blessing. "But if We should send a [bad] wind and they saw [their crops] turned yellow, they would remain thereafter disbelievers" (Ar-Rūm: 51), they would remain disbelievers after these winds. Some people would be so stubborn not to believe or go back to their Lord. When the good comes, they go back to their Lord and acknowledge His blessings and graces. If He gave them some punishments, they would remain in their disbelief and stubbornness. They would not go back to God, ask for forgiveness, or repent for their disbelief, even though they know that these punishments fall upon them because of their disbelief. No, they persist in their disbelief and stubbornness, Allah forbid. "But if We should send a [bad] wind and they saw [their crops] turned yellow, they would remain thereafter disbelievers" (Ar-Rūm: 51), they would remain thereafter disbelievers after these winds. If Allah changed their situation and lifted this partial punishment from

them and changed it into a blessing, they still would persist in their disbelief and straying away from the path of the Lord.

Allah ﷻ says, "So indeed, you will not make the dead hear, nor will you make the deaf hear the call when they turn their backs, retreating" (Ar-Rūm: 52), they are not good people. They are as good as dead. The Prophet ﷺ informed them of the Divine message, explained things fully to them, taught them about their Lord and Creator and His abilities, taught them that all the good and blessings, including sending the rain, are from God and no one else. Even after this honorable message, all these signs and evidence, and the Message that Allah sent to people by way of His Messenger ﷺ and other messengers before him to their people, all of that was in vain because disbelievers are as good as dead. Do the dead hear? Can they comprehend? Allah ﷻ says, "So indeed, you will not make the dead hear". These disbelievers who steer people away from the path of Allah are dead. Dead people cannot hear and so can't they. "So indeed, you will not make the dead hear, nor will you make the deaf hear the call when they turn their backs, retreating" (Ar-Rūm: 52), they are deaf. Deaf people cannot hear. Their ears cannot hear. Even if you called out to them, they would not hear you. They would run away. How can you make them hear? How can you do that? Allah likened these disbelievers to dead people who do not hear or like deaf people because they closed their ears to the truth and ran away.

Then, Allah says, "And you cannot guide the blind away from their error. You will only make hear those who believe in Our verses so they are Muslims [in submission to Allah]" (Ar-Rūm: 53), and you cannot, o Prophet, guide the blind away from their error. No matter how many times you show them the right path, they are blind and would not be able to see it. They would not be able to see the way. "And you cannot guide the blind away from their error", they persist in their disbelief and prefer to remain blind and disbelievers. "...You will only make hear those who believe in Our verses so they are Muslims [in submission to Allah]"

(Ar-Rūm: 53), you will only make those who believe in Allah's verses hear you. Those who believe in Allah's verses are Muslims and they submit to Allah and follow His orders. Those who believed in Allah also believed in His words and His Messenger. Those who believed in the signs and evidence, that the Prophet is honest, that these are Allah's words. These are the people that you can make hear Allah's words and those who are benefited by reminders. "And you cannot guide the blind away from their error. You will only make hear those who believe in Our verses so they are Muslims [in submission to Allāh]" (Ar-Rūm: 53), this shows who will benefit from Allah's words and those who will not benefit and will be punished.

This is another chapter that showcases Allah's abilities to His servants, and that He holds everything in His hands. Everything is in Allah's hands. Allah ﷻ says, "Allah is the one who created you from weakness, then made after weakness strength, then made after strength weakness and white hair. He creates what He wills, and He is the Knowing, the Competent" (Ar-Rūm: 54), this is another reminder from this great surah, Ar-Rum. Allah reminds His servants of His Person. Who is God ﷻ? What are His attributes? Where do people come in relation to their God, Lord, and Creator? "Allah is the one who created you", Allah is God's name. When the name 'Allah' is uttered, we know that this means the Lord of all creatures, the Creator of Heavens and earth, the only God, and the rest are His servants. "Allah is the one who created you", O, addressed, He created you from nothingness into existence and shaped you. "Allah is the one who created you from weakness", He created people from weakness. What power or cognition abilities does the sperm have? It creates a single cell with the egg. Observe how weak this cell is; if it was crushed under a fingernail it would die. After that, the cell is turned into a clinging clot, then into a lump. It becomes a weak and helpless baby who could be killed by any means. When they are born they are weak and helpless. They cannot protect themselves from any harm or do

themselves any good. Allah guides them to drink their mother's milk to grow. This is how humans are formed.

"Allāh is the one who created you from weakness, then made after weakness strength", after this weakness they become strong. When humans grow in body and strength from their teenage years until they reach full manhood. Here, their body becomes strong and their minds fully mature. "Then made after weakness strength", a person's physical strength reaches its prime at twenty-five, and their mental abilities at the age of forty. Then it all starts to go down. "Then made after strength weakness and white hair", their bodies start to weaken. They start to weaken during their thirties and their forties, fifties, and sixties. etc. Their memories become weak little by little. So does their physical strength. "Then made after strength weakness and white hair", human hair becomes white. It turns from black to white. Their bones start to become less dense and the effects of time and age start appearing on their bodies and strength. Allah ﷻ says, "He creates what He wills", all of this belongs to Allah. He creates what He wills and however He wills. Look at how He created humans how He wants, from the union of men and women. The change from weakness to strength is all up to Him and not up to humans. Humans cannot choose any of this. This is something imposed in them by Allah's order. Humans cannot choose when to be created, the amount of strength they will have, their luck and fate, or when their strength dwindles and they become old. Allah might teach humans how to treat some of their illnesses. However, some illnesses are incurable. As the Prophet ﷺ said, "Yes, O worshipers of Allah! Use remedies. For indeed Allah did not make a disease but He made a cure for it' - or - 'a remedy. Except for one disease: 'Old age", when people become old, they cannot find a cure for that because this is Allah's decree. "He creates what He wills, and He is the Knowing, the Competent", he is the Knowing of all of His creatures and the Competent of creating all of this. Allah's Power of creation means that He creates what He will and wherever He wills.

This verse is a reminder from Allah to humans of their circle of life and their inevitable fate. They start weak, grow up and mature, then they reach the end of the line. This circle is inevitable and people will die at the end. Listen to what disbelievers say at the Day of Resurrection.

Allah ﷻ says, "And the Day the Hour appears the criminals will swear they had remained but an hour. Thus they were deluded" (Ar-Rūm: 55), the Day the Hour appears. This means the Day of Resurrection. Allah called it the Hour because it has a specific time. "The criminals will swear", the criminals will swear. These criminals are disbelievers because disbelief is a grave sin. "The criminals will swear they had remained but an hour", this means worldly life. They swear that this life was only an hour of a day. This is undoubtedly a lie. Allah gave them long lives, some of them lived until their sixties and seventies. This nation's ages are between their sixties and seventies. People before us lived longer than us. Those who lived a long life among the disbelievers swear that they only remained an hour in this life.

says, "Thus they were deluded", they are liars. There is no doubt that ﷻ Allah they had enough time during their many years of life. Yet, they swear that they only remained an hour of a day, even if they only meant that it felt like an hour says, "...If only you had known" (Al-Mu'minūn: 114). If you had ﷻ as Allah known that it felt like an hour, that time was fleeting and you did not make use says, "...And We will gather ﷻ of it, and that your life felt like a dream as Allah the criminals, that Day, blue-eyed" (Tā-ha: 102), "They will murmur among themselves, 'You remained not but ten [days in the world]'" (Tā-ha: 103). Allah says, "We are most knowing of what they say when the best of them in manner ﷻ ,[i.e., wisdom or speech] will say, "You remained not but one day" (Tā-ha: 104) they swear the best of the disbelievers and the smartest of them swear that they .only lasted for a day

Moreover, Allah calls upon them in the Day of Resurrection. "[Allāh] will say, 'How long did you remain on earth in a number of years?'" (Al-Mu'minūn: 112), "They will say, 'We remained a day or part of a day; ask those who enumerate'" (Al-Mu'minūn: 113). Allah ﷻ says, "He will say, 'You stayed not but a little - if only you had known'" (Al-Mu'minūn: 114), there is no doubt that they lived long years but these years are nothing compared to the Hereafter. "He will say, 'You stayed not but a little - if only you had known'" (Al-Mu'minūn: 114), the eternal uninterrupted stay is on the Day of Resurrection. How long someone stays in this life, even for a thousand years, amounts to nothing compared to the Hereafter. They swear that they only lived for an hour or a numbered days. They are liars, they lived a long life but they did not make use of their years and that is why these years went fleeting. "And the Day the Hour appears the criminals will swear they had remained but an hour…" (Ar-Rūm: 55). Allah ﷻ says, "Thus they were deluded", thus were the lies that they told on the Day of Resurrection. "Thus they were deluded", they lie in this life and because of that, they are made to not understand what is right and to associate others with Allah and abandon monotheism. They remain in their lies and abandon the clear truth, "Thus they were deluded".

Allah then says, "But those who were given knowledge and faith will say, 'You remained the extent of Allāh's decree until the Day of Resurrection, and this is the Day of Resurrection, but you did not use to know'" (Ar-Rūm: 56), You have spent many years alive and many years in Barzakh (this is a phase between death and resurrection). "And this is the Day of Resurrection", the Day that Allah brought them back to life is the Day of Resurrection. He resurrected them from their graves to stand in front of Him. "But you did not use to know", but you did not know, o disbelievers. You did not know that there will come a Day where you will stand in front of your Lord and Creator. That is why you did as you pleased,

wasted your time, and abandoned what is important. Then, on the Day of Resurrection, you started swearing that this life went on like an hour of a day.

يقول الله ﷻ: {وَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِمُ الْمُجْرِمُونَ مَا لَبِثُوا غَيْرَ سَاعَةٍ كَذَلِكَ كَانُوا يُؤْفَكُونَ}[الروم:55] {وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَالإِيمَانَ لَقَدْ لَبِثْتُمْ فِي كِتَابِ اللَّهِ إِلَى يَوْمِ الْبَعْثِ فَهَذَا يَوْمُ الْبَعْثِ وَلَكِنَّكُمْ كُنتُمْ لا تَعْلَمُونَ}[الروم:56] {فَيَوْمَئِذٍ لا يَنفَعُ الَّذِينَ ظَلَمُوا مَعْذِرَتُهُمْ وَلا هُمْ يُسْتَعْتَبُونَ}[الروم:57] {وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ وَلَئِنْ جِئْتَهُمْ بِآيَةٍ لَيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ أَنْتُمْ إِلَّا مُبْطِلُونَ}[الروم:58] {كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِ الَّذِينَ لا يَعْلَمُونَ}[الروم:59] {فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلا يَسْتَخِفَّنَّكَ الَّذِينَ لا يُوقِنُونَ}[الروم:60]

says, "And on the day when the Hour takes place, the criminals swear ﷻ Allah they had not stayed but for an hour; thus they used to be averted(from the truth)"(Ar-Rum:55), "But(on Judgment Day) those endowed with knowledge and faith said, “Surely, you have remained(in existence from the time of your creation) until the Day of Resurrection(in accordance with the decree) in Allah’s ,Scripture; so this is the Day of Resurrection, but you did not know"(Ar-Rum:56) On that day the excuses of those who were unjust do not benefit them, nor are" they allowed to make amends" (Ar-Rum:57), "And We have certainly set forth .in this Recital for mankind every sort of parableBut even if you bring them a(miraculous) sign, those who have denied will surely say, “You are nothing but fakers"(Ar-Rum:58), "Allah thus seals the hearts of those who do not know"(Ar-Rum:59), "so be patient. The promise of Allah is true, so do not let those who lack certitude belittle you"(Ar-Rum:60). He says that when the Hour is established, the criminals swear. The criminals do not remain in the world except for an hour, then, the Day of Resurrection gets established. Allah called it the Day of Resurrection because it has a stated term in which it gets established. Allah stated a term for it in which it will be. "the criminals swear", the criminal is the crime doer. And a crime is the great sin, the greatest of which is disbelieving in Allah and polytheism. "they had not stayed but for an hour", those who used to deny the Day of Resurrection, swear that they did not stay in life except for an

hour. And this is from their fabricated lies. Allah says, "thus they used to be averted (from the truth)", that is, this is fabrication in which they turn their heads as such and lie with these lies. They used to lie in the world, the same lies they used to invent in the world, thus, their polytheism is a lie, and denying the resurrection and turning back to Allah is a lie. And they used to follow this fabrication and lie and they kept fabricating and lying till they stood between Allah's hands on the Day of Resurrection.

"thus they used to be averted (from the truth)", turn upon their heads and understand the matter against its intended meaning. And the reality is that Allah granted them long lives which is enough to make them take warning in this world not only for an hour... No, rather as Allah says, "Did We not give you a lifelong enough to take warning if you were going to?", that is, did not we give you a lifelong enough of time to make you take warning and reason. It is enough time for each person to get warned, reasoned, turned back to himself, and to know the truth and the falsehood. It is enough time; the nations used to live long before Muhammad ﷺ, some of which reach thousand years. And the ages of the people of Muhammad since the Prophet ﷺ time till the Day of Resurrection. This nation's, which is the guiding nation, ages are between sixty to seventy. The average lifespan of people, which is usually sufficient for a person to receive a warning, and there is no judgment until after puberty, there is no judgment from Allah except after puberty. "to warn you [people] and everyone it reaches", to whom this warning reached. And the judgment won't be established upon the person until he reaches puberty. Then, there is no doubt that he lived enough to be able to look at his matter, yet, his life passed quickly that he did not realize until death came and surprised him. And he thought after that, that life was only an hour which was not enough for him to get warned and preached. And the reality is that this is a lie. "thus they used to be averted(from the truth)".

"But(on Judgment Day) those endowed with knowledge and faith said", as a reply for those. "But(on Judgment Day) those endowed with knowledge and faith said", replying for those disbelieving criminals, "Surely, you have remained(in existence from the time of your creation) until the Day of Resurrection(in accordance with the decree)", they reply to them that you remained, O stubborn denials and liars. In existence, of what Allah recorded because Allah decreed for every human being his life. "until the Day of Resurrection(in accordance with the decree) in Allah's Scripture; so this is the Day of Resurrection", you remained in this worldly life, remained in your graves. Allah resurrected you, He says the Day of Resurrection which you used to deny. You used to deny this day, the Day of Resurrection. "but you did not know", but you, the reality is that in the world you did not know because they removed the concept of the Day of Resurrection from their minds and did not remember it. They heard of it but they did not get warned or preached, thus, their case is as who does not know, just as the one who does not know anything about this day. Yet, they were warned from it; their messengers warned them and told them. And the warner came to them and told them that there is a Day of Resurrection in which they will stand between Allah's hands. Yet, they got busy with what they were in from the distraction of this world against this day. "but you did not know", that this Day will come and that it is real in which you will be judged over your deeds. Yet, you did not appreciate all of this, "but you did not know".

He says, "On that day the excuses of those who were unjust do not benefit them..."(Ar-Rum:57), on that day, this day. Those who were unjust do not benefit. All those who were unjust will not be benefited by his excuses. "nor are they allowed to make amends", those who were unjust by infidelity and polytheism. This is the person whom Allah won't accept his excuses regarding his infidelity and polytheism in any form. Thus, excuses do not benefit; excuses are to apologize to Allah by repentance, obeying, seeking forgiveness, and asking

forgiveness for this matter. All that the disbeliever asks for on this day won't be fulfilled, if he asks Allah to forgive his sin or to forgive him, this won't be accepted. There are no intercessors for them because all of these partners and intercessors disown them. All of whom they thought is an intercessor for them from angels, messengers, prophets, or from what they worshiped, all of them disown them. No ransom is accepted, if he has money, of course, he has nothing because everyone comes on the Day of Resurrection with nothing in his hands, he has nothing. You will meet Allah barefooted, naked, walking on feet, and uncircumcised. Yet, Allah insults them. He says, "If you were to possess gold, filling the whole earth, would you like to secure your freedom by paying that? He would say: Yes". Yet, this does not exist, that is, it cannot be that if a person possesses whatever of gold or a ransom to offer, the disbeliever would wish to give a ransom with anyone, what is most valuable to him? His kids, wife, brothers, people, tribe, everything. "though they are shown each other. The criminal wishes he could be redeemed from the punishment of that day by sacrificing his children"(Al-Ma'arij:11), "and his female companion..."(Al-Ma'arij:12), his wife, "... and his brother"(Al-Ma'arij:12). "and his kinsfolk who shelter him"(Al-Ma'arij:13), "and everyone on earth, so it would then save him"(Al-Ma'arij:14). It will be said, "But no! It is a raging fire"(Al-Ma'arij:15), no ransom.

Likewise, there is no end, this torment will not end. Thus, he will stay and will never leave this torment, not by death nor by closing this prison. "Indeed, it is over them with no exit"(Al-Humazah:8), fire. "in extended columns" (Al-Humazah:9). "And they cried, “O Malek, let your Lord finish us off.” He said, “You are staying"(Az-Zukhruf:77), "We certainly came to you with the truth, but most of you are hateful of the truth"(Az-Zukhruf:78), the stay here is a permanent stay with no death. "Indeed, whoever comes to his Lord as a criminal, then surely for him is Hell, where he neither dies nor lives" (Taha:74), so, he does not die a death in which he gets relieved nor lives a life in which he benefits. No life nor

death, he remains in this torment. "This is Hell in which the criminals disbelieve"(Ar-Rahman:43), "they circulate between it and an intensely scalding water"(Ar-Rahman:44). They circulate between it, between fire and intensely scalding water. So, he runs from fire to the water and he drinks from it which is scalding water that cuts off his intestines. Then, he runs towards the fire once again, then to the scalding water and so... "they circulate between it and an intensely scalding water"(Ar-Rahman:44), and this is a torment that has no limit to which it ends. He might say, I will be patient because this might end after one thousand years, two thousand years, three thousand years, five thousand years and the matter ends. To be patient with fire! No one can be patient with the fire, who can be patient with the fire? And if he cries, he won't be rescued and he will be told that same saying, "So even if they endure patiently, the Fire is(still) a dwelling for them; and if they ask to make amends, they will not be allowed to amend"(Fussilat:24), even if they endure patiently and remained silent, fire will still be their dwelling. "... and if they ask to make amends, they will not be allowed to amend"(Fussilat:24), so, there is no forgiveness for the sin. "On that day the excuses of those who were unjust do not benefit them..."(Ar-Rum:57). Asking for an excuse for Allah to excuse them for what they did in the world. Likewise, their request to have a second chance and be sent back to the world again and to mind what they did and be righteous, "Our Lord, bring us out of this, and if we ever return, we would truly be unjust"(Al-Mu'minin:107), that is, if we went back to infidelity and polytheism again, then, we would truly be unjust. Thus, it will be said to them, "... Be despised therein and do not speak to Me"(Al-Mu'minin:108), there is no chance for the disbeliever, all doors by which he can get out from this torment are closed -God forbid-. "On that day", this is a warning. "On that day the excuses of those who were unjust do not benefit them, nor are they allowed to make amends"(Ar-Rum:57), that is, that they are blamed, so their apology is accepted for the sin. Reprimand is always between those who want reconciliation and those who love, and those who have affection between them,

just as a person reprimands his friend, his lover, the woman reprimands her husband, the man reprimands his wife. That is, why did you do such-and-such and why did you do such-and-such. Then, he says, excuse me about this matter because at this time I was such and such. Then, he accepts his excuse and this reprimand which is a request from the wrong party to admit his guilt in order to accept his excuse. This, further, will not be. "On that day the excuses of those who were unjust do not benefit them, nor are they allowed to make amends"(Ar-Rum:57).

Then, He says that long time passed and that Allah warned His servants with what He sent to them from descending this Qur'an, He says, "And surely, We have put forth in this Recital for mankind all kinds of parables", putting forth a parable is saying it, providing it, and capturing the possible matters with sensed and seen matters so that it would be clear and evident. That is, bringing the meaning closer, the possible meaning might be far from the mind and needs an effort from the mind and thoughts to be understood, in addition to proof to support it. Thus, He puts forth the parables with sensed matters; Allah provided parables in everything. He provided parables for people to be able to distinguish between Allah, the Lord God Who there is no god but He, the Creator of the heavens and earth, and what is worshiped apart from Him. "So do not set forth any parables for Allah; indeed, Allah knows and you know not"(An-Nahl:74), "Allah set forth a parable: an owned bondman who has no power over anything, and(on the other hand) someone to whom We have given goodly provision from which he gives, secretly and openly. Can they be equal? All praise be to Allah; rather, most of them know not" (An-Nahl:75). A small servant of yours cannot do anything; everything he does is with the permission of his master, in anything whether small or big. "someone to whom We have given goodly provision", a free man whom Allah gave him money to spend as he wishes, is this and that equal? They are not equal; thus, this is a parable Allah provided, "while to Allah belongs the highest

example", He is the Lord God, the Creator who deals with His possession the way He wills, and those partners that they claim are His servants who do not do an action except by the permission of their Creator, their God, and Master. So, how could you make those servants, those slaves, how could you make them equal to the Lord God, and give them the rights and duties of sanctification from what you give to the Lord!

"And Allah set forth a parable of two men: one of them a mute who has no power over anything, and he is wholly dependent upon his patron; wherever he directs him, he achieves nothing good. Can he be equal to one who commands to justice and is on a straight path?"(An-Nahl:76), they are not equal. Thus, Allah provided parables to demonstrate the contempt of polytheism and disbelief and the greatness of Allah's monotheism. Another parable of these parables in this aspect is what Allah provided about the pride of these polytheists with their gods, and that they will support them, and that they are proud of them. "Yet they have taken to themselves gods other than Allah, that perhaps they may be supported"(Ya-Sin:74), Abu Sufyan used to say, "honor is all ours and you have no honor". He is proud of the Muslims and says, "who worships the honor gets honored". Thus, Allah provided parables about the nations which Allah destroyed. Then He says, "The likeness of those who take for themselves guardians apart from Allah is as the likeness of the spider that takes for itself a house, and surely the feeblest of houses is indeed the house of the spider, if they only knew"(Al-'Ankabut:41), "Indeed, Allah knows whatever thing they call upon apart from Him, and He is the Almighty, the All-Wise"(Al-'Ankabut:42), "And such parables We set forth for mankind, but none grasps them except the learned" (Al-'Ankabut:43), and among the parables which Allah provided in the Qur'an is the parable of the one who changes his religion. After being in this religion and following this religion for a long period in obeying Allah, he turns against it after that, thus, Allah says to the believers, "And do not be like she who

unravels her yarn, breaking it into pieces after she has spun it strongly, by using your oaths as a means of deception among you because one community is more prosperous than another community. Indeed, Allah is testing you thereby..."(An-Nahl:92), "And do not be like she who unravels her yarn", thus, He compares the one who turns against his religion to the woman who makes yarn and spends effort in making it. Wool that she takes, washes then dries it and makes it into yarn. Then, she knits these yarns and spends great effort in making them. Then, when it reaches great progress and becomes tight-knit, she unravels it, she cuts it into pieces. This is the case of the one who turns to infidelity for any reason after he was upon faith. .He ruined his work and spoiled his deeds

And this Qur'an is full of parables; Allah set forth a parable regarding this world and how quickly it ends by a thing that we witness, which is spring, the rain falls upon the earth from the sky, then it gets full of different kinds of plants. Then, after a period of time, the plants turn yellow due to the sun, then it gets ruined and the spring ends. "... a parable for the Earlier Life:(it is) like water that We sent down from the sky, then the plants of the earth were mixed with it, so it became debris scattered by the wind. And Allah has always had absolute power over everything"(Al-Kahf:45), "Indeed, the parable of the Earlier Life is but like water that We sent down from the sky, then it was absorbed by the plants of the earth—from which mankind and cattle eat—until, when the earth has put on its decorations and is adorned and its inhabitants think that they have mastered it, Our command comes upon it by night or by day and We turn it into stubble, as if it had not flourished the day before. Thus We detail the signs for people who reflect" (Yunus:24). Allah addressed His servants in this Qur'an with all kinds of parables. He varied speech for them in terms of proofs and clear evidence, in terms of clarifying the meaning far from the mind, in setting forth parables that bring the meaning closer, besides demonstrating and clarifying. Allah encourages this matter by great preachers, first of all, by demonstrating the benefit of this

matter and its effect on the commanded person, its benefit in the world, and the hereafter. Then, warning against doing it because if he did, this will afflict him with these stated harms. Likewise, in prohibition and remorse, Allah prohibits something, and He does not only prohibit it, rather, but He also provides it along with a threat that results from doing the prohibited thing. As well as the great benefits for the one who does so. Thus, encouraging and threatening, besides setting forth parables, demonstrating, clarifying, activating the lazy person, the call to resolve and determination, and empowering energy because Allah addressed His servants with every kind of speech.

Allah's speech with the disbelievers is a speech of mercy because Allah called them one after another. He is their Lord and accepts all of their excuses within this world, of any sin they commit. "Say, “O My servants who have gone to extremes against themselves: despair not of Allah’s mercy, for indeed Allah forgives all misdeeds; indeed, He is the Oft-Forgiving, the Bestower of mercy"(Az-Zumar:53), "And turn penitent to your Lord and submit to Him before the punishment comes upon you and you are not supported"(Az-Zumar:54), "And follow the best of what was sent down to you from your Lord before the punishment comes upon you suddenly while you are unaware"(Az-Zumar:55), "So that no soul may say, “Alas, for having neglected my duty towards Allah and for having been of the mockers"(Az-Zumar:56), "Or it may say, “Had Allah guided me, I would have been of the mindful(of God)"(Az-Zumar:57), "Or it may say, when it sees the punishment, “If only I had another chance, I would be of those who excel in doing good"(Az-Zumar:58). This a reminder from Him, that is, O servant, hasten and repent to Allah. And know that Allah accepts your repentance and excuse over any sin of yours, even if it is infidelity or polytheism. Even if he cursed Allah and His Messenger, disregarded His religion, and fought His guardian, Allah says, come and I will forgive you, this is an open door. Yet, beware, if it gets closed, there will be no way through after that. "And turn

penitent to your Lord and submit to Him before the punishment comes upon you and you are not supported"(Az-Zumar:54), it ends, there is no way. "And follow the best of what was sent down to you from your Lord before the punishment comes upon you suddenly while you are unaware"(Az-Zumar:55), "So that no soul may say, “Alas, for having neglected my duty towards Allah..."(Az-Zumar:56), Alas will not benefit him. Alas, for having neglected my duty towards Allah, in this worldly life, this would not benefit you, this will not benefit you anymore. "Or it may say, “Had Allah guided me, I would have been of the mindful(of God)"(Az-Zumar:57). So, you blame fate and say that if Allah had guided me, I would have been among the people of guidance. This would no longer benefit you either. Blaming fate doesn't help you. "Or it may say, “Had Allah guided me, I would have been of the mindful(of God)"(Az-Zumar:57). "Or it may say, when it sees the punishment, “If only I had another chance, I would be of those who excel in doing good"(Az-Zumar:58), if only I can go back to the world again so that I would be of those who excel in doing good, of the believers. He will be told, no, "Yes indeed! My signs did come to you, but you disbelieved in them and acted arrogantly and were of the deniers"(Az-Zumar:59), it is done. At this point, the door is closed.

Allah says, "And surely, We have put forth in this Recital for mankind all kinds of parables", Allah warned them. Then, He says that those disbelievers "... But even if you bring them a(miraculous) sign, those who have denied will surely say, “You are nothing but fakers"(Ar-Rum:58), if you bring them, O Muhammad, with a (miraculous) sign from what they suggest because they suggested that if you bring us this sign, we believe in you, "... But even if you bring them a(miraculous) sign, those who have denied will surely say, “You are nothing but fakers"(Ar-Rum:58). Allah swears that the disbelievers will say to the Prophet that you are from the people who are fake, even if the sign came as they suggested. Taking into account that they suggested lots of signs according to their desires.

"And they said, “We will not believe in you until you make a spring gush forth from the ground for us"(Al-Isra:90), "or possess a garden of palms and vines, then cause rivers to gush forth, pouring through them"(Al-Isra:91), "or make the sky fall on us in pieces, as you claimed; or bring Allah and the angels before us"(Al-Isra:92), "or possess a house of gold; or ascend into the sky. Even then, we will not believe in your ascension until you bestow upon us from on high a scripture that we can read.” Say, “Highly Exalted is my Lord. Have I been anything except a human messenger?"(Al-Isra:93). They are stubborn; they ask for these signs due to their stubbornness. And He tells that if the sign they are requesting comes to them, their reply would be that they say to the Messenger, you are a faker, "And We have certainly set forth in this Recital for mankind every sort of parable. But even if you bring them a(miraculous) sign, those who have denied will surely say, “You are nothing but fakers"(Ar-Rum:58).

He says, "Allah thus seals the hearts of those who do not know"(Ar-Rum:59), thus, with this sealing, the closing of hearts, and the hardening over disbelief, Allah seals the hearts of those who do not know. And the sealing of their hearts is to close them upon disbelief and delusion. Then He places seals on them, thus, this disbelief becomes as if it is sealed in the heart and fixed in it. So, sealing a thing is confirming it, engraving it, and placing it. Like sealing a book, we say that we sealed this book which means that it was engraved in it, thus, that disbelief becomes engraved and present in their hearts, God forbid, and that is due to their unbelief. "Allah thus seals the hearts of those who do not know"(Ar-Rum:59), those who do not know the truth, not in the sense of the ignorant ones... No, but they do not know, meaning they do not know this matter that it is the truth that must be. Rather, they take it, then, deny it and leave it. So, their condition is that of the ignorant whom the matter did not reach. Yet, the matter reached them and they knew it, then, they dealt with it as if it was false and a lie. They disregarded

and disbelieved it, so they became as if they did not know it. Accordingly, Allah seals their hearts and forbids them from guidance.

Then, He says, "so be patient. The promise of Allah is true", if things are as such, that those are dead as such and with sealed hearts and none of the guidance ways might benefit them, then, be patient with what you are in. They are as Allah says, "Indeed, you cannot make the dead hear, nor can you make the deaf hear the call if they withdraw and turn their backs"(An-Naml:80), "Nor can you guide the blind out of their utter misguidance; you can make no one hear except those who believe in Our signs, and are(thus) Muslims"(An-Naml:81), after setting forth these parables, demonstrating the signs, providing all proof, demonstrating that they choose the way of infidelity for them. He chose the way of infidelity as his path and method, adhered his heart to it, and insisted upon it, as a result, Allah punished him with this punishment. "Allah thus seals the hearts of those who do not know"(Ar-Rum:59), "so be patient. The promise of Allah is true", Allah's promise. The promise is telling what brings pleasure. And Allah informed His Messenger ﷺ with great glad tidings. First of all, He promised to grant him victory in this world, and that He will remove the disbelievers and grant him victory against them, besides, His religion will triumph. "Allah has promised those of you who have attained faith and have done righteous deeds that He will most surely make them successors in the land as He made those before them successors (of others), and that He will most surely establish for them their religion which He has approved for them, and that He will most surely substitute security in place of their fear—as they worship Me, never associating anything with Me..."(An-Nur:55). This is Allah's promise, first of all, He will grant them victory and empowerment in the world. This is Allah's promise to make His Prophet steadfast upon the truth along with these good believers who support him in the matter. And that Allah will make His religion reach every place. All of these promises from victory, support, glory, power, and the removal of infidelity,

"And say, “Truth has come while falsehood has withered away; indeed, falsehood is bound to wither away"(Al-Isra:81), this is Allah's promise to His Messenger.

Likewise, Allah promised His Messenger ﷺ with what He promised him of the home of the hereafter from heavens, Paradise, survival, and great intercession. Great promises; a great promise from Allah to His Messenger, He says, "so be patient. The promise of Allah is true", Allah's promise of victory and power is true, besides the elevation of this religion and empowerment. That is, it must be because it is the truth. Then, He says, "... so do not let those who lack certitude belittle you"(Ar-Rum:60), belittle you, that they cause you to belittle. Belittle refers to recklessness, foolhardiness, and behaving in a manner that is against steadfastness, rationality, and sobriety. Rather, it is said that this is a belittled man, that is, a reckless man who acts at first glance without observing the matter and thinking about it. And easily provoked by any provocation. Allah says, "... so do not let those who lack certitude belittle you"(Ar-Rum:60), those who lack certitude and do not believe a certain belief regarding Allah's promise. Those who lack certitude are those disbelievers who used to embarrass the Prophet ﷺ and intend to embarrass him. Thus, they ask for the torment to come at once, they would say, bring us the torment that you promise us of now, why do not you bring this matter now? Where are these promises and threats that you threaten us with? Let be and make it come. Allah commanded him not to hasten it for them, do not hasten it for them, and know that Allah's torment will afflict them when Allah wills. Likewise, those who lack certitude include those who hasten victory and want the Prophet to triumph at once. Allah informed them that this promise will be fulfilled and will come upon the time stated by Allah. So, be patient with the religion and know that Allah's promise is truth, His promise of victory and power must be. Yet, it will come when Allah wills, do not hasten it. "... so do not let those who lack certitude belittle you"(Ar-Rum:60), that you disown the matter or get or despair of the victory of Allah, or think that His promises will not be.

Rather, His promises will be, and that is why the Prophet ﷺ was steadfast, stable, and reassured about the promise of Allah and that it must be even in the darkest of times. In all dark times, he knew that this matter must be, and Allah must support him, and Allah must support His Messenger and strengthen His religion, "so be patient. The promise of Allah is true, so do not let those who lack certitude belittle you"(Ar-Rum:60).

With this, this great Surah ends. We ask Allah to forgive our sins, repent to Him, turn to Him, and seek refuge in Him. Praise is to Allah, the Lord of the Worlds, at the beginning and the end. And peace be upon His servant and messenger Mohammad. We ask Allah to make it beneficial to Muslims in the east and west of the earth, and to make this a treasure for us on the Day of Resurrection.

Luqman

بسم الله الرحمن الرحيم: {الم}[لقمان:1] {تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ}[لقمان:2] {هُدًى وَرَحْمَةً لِلْمُحْسِنِينَ}[لقمان:3] {الَّذِينَ يُقِيمُونَ الصَّلاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ بِالآخِرَةِ هُمْ يُوقِنُونَ}[لقمان:4] {أُوْلَئِكَ عَلَى هُدًى مِنْ رَبِّهِمْ وَأُوْلَئِكَ هُمُ الْمُفْلِحُونَ}[لقمان:5] {وَمِنَ النَّاسِ مَنْ يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّخِذَهَا هُزُوًا أُولَئِكَ لَهُمْ عَذَابٌ مُهِينٌ}[لقمان:6] {وَإِذَا تُتْلَى عَلَيْهِ آيَاتُنَا وَلَّى مُسْتَكْبِرًا كَأَنْ لَمْ يَسْمَعْهَا كَأَنَّ فِي أُذُنَيْهِ وَقْرًا فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ}[لقمان:7] {إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتُ النَّعِيمِ}[لقمان:8] {خَالِدِينَ فِيهَا وَعْدَ اللَّهِ حَقًّا وَهُوَ الْعَزِيزُ الْحَكِيمُ}[لقمان:9]

In the name of Allah, the All-Merciful, the Bestower of mercy, "Alif-Lãm-Mĩm" (Luqman:1), "These are the signs of the Wise Scripture"(Luqman:2), "a guidance and a mercy for those who excel in doing good"(Luqman:3), "those who establish the prayer and bring the purifying charity and of the Hereafter they are certain"(Luqman:4), "Those are rightly guided by their Lord, and those are the successful"(Luqman:5), "And among mankind is one who trades in distracting tales to make(people) stray from the way of Allah without knowledge, and to take it for a mockery; for those is a demeaning punishment"(Luqman:6), "And when

Our signs are recited to him, he turns away arrogantly as though he did not hear them, as though there is deafness in his ears. So give him glad tidings of a painful punishment"(Luqman:7), "Indeed, those who have attained faith and have done righteous deeds—for them are the Gardens of Bliss"(Luqman:8), "abiding therein, a true promise of Allah. And He is the Almighty, the All-Wise"(Luqman:9). These are the verses at the beginning of the Surah of Luqman which is a Meccan surah. Allah started this surah with these cut-off letters, Alf, Lam, and Mim, "Alif-Lãm-Mĩm"(Luqman:1). And it was previously mentioned the demonstration of the scholars' sayings regarding the meaning of these cut-off letters.

Then, Allah pointed at this Qur'an, He says, "These are the signs of the Wise Scripture" (Luqman:2), referring to it. The signs are the plural of a sign. And a sign is the mark in the Arabs' language, and each verse from the Qur'an's verses is a sign that it is from Allah because its proof is established that it is from Allah. Besides, even if this Qur'an is written in Arabic, yet, no one from the Arabs, whether eloquent or rhetorician or all people can form words like the Qur'an's. "These are the signs..."(Luqman:2), which is the Qur'an. It's called and described as the Qur'an and the book. The book is written in heaven before its descent to the earth. It used to be recited by the people of heaven, then, it was descended upon the heart of our Prophet Muhammad ﷺ with the recital of Jibreel. "The Trustworthy Spirit came down with it"(Ash-Shu'ara). "upon your heart, that you may be of the forewarners"(Ash-Shu'ara:194), "in an evident Arabic tongue"(Ash-Shu'ara:195). The Prophet used to recite it for the people. Thus, it used to be recited and written, then, it was collected after that in one book. The book which is between the hands of people starts with Surah Al-Fatiha and ends with the Surah of An-Nas. This is Allah's miraculous book which was descended and preserved by Allah. His words are descended upon His servant and Messenger Muhammad ﷺ; the last message from Allah to the people of the earth,

the last Book. "These are the signs of the Wise Scripture" (Luqman:2), Allah described this Book as being wise because this Book places each matter into its right place. Wise refers to complete knowledge which places each matter into its right place. Thus, this is the Wise Scripture which was descended with wisdom and calls for wisdom. All of its news is truthful, all of its laws are just, and all of its verses are placed in their right places and directed rightly because it is the Wise Scripture with all meaning of wisdom and a holder of wisdom. "These are the signs of the Wise Scripture"(Luqman:2).

"A guidance and a mercy for those who excel in doing good"(Luqman:3), this Book is guidance and mercy, special guidance. The guidance is one of two, the guidance in the sense of directing and demonstrating, and the Qur'an provides direction and demonstration for all people. And guidance in the sense of success and this is for the people of faith who believe in it. Thus, Allah makes this Qur'an a light that guides to the straight path only to the ones believing in it because this Qur'an is a guidance and mercy, a mercy from Allah by which He bestows mercy upon them. First of all, He takes them out from darkness to light, gives them sight out of blindness, makes them steadfast to His words, guides them, encourages them to do the action with all kinds of encouragement to take it, and warns them from evil so that they would avoid it. Thus, it is a mercy for them because it guides them to all good and prevents them from all evil. Therefore, this Qur'an guides them to Allah's heaven in the end and to His pleasure. The Qur’an is proof either for you or against you. So, it is for the benefactors, for the doers of good. And the people who excel in doing good are the ones who took these words as the words of Allah, thus, they believed in it and acted according to it. This is who excels in doing good because they did well when they followed this Qur'an; this Qur'an came to them, they believed in it, acted according to its laws, knew that it's from Allah, and appreciated Allah's favor upon them. Thus, those are the

people who excel in doing good and this Qur'an is a guidance and mercy for them. As for the ones who do not excel in doing good, they did not benefit from it.

Allah mentioned those who excel in doing good by describing them as, He says, "those who establish the prayer and bring the purifying charity and of the Hereafter they are certain"(Luqman:4), "those who establish the prayer", this is due to their belief in Allah that they establish prayer. And establishing it is that they perform it as it should be because establishing it is in the sense of being upright. He performs it in the perfect manner by fulfilling all of its conditions which Allah commanded. Besides, fulfilling its pillars and performing it as Allah commanded and demonstrated to the Prophet, "Pray as you have seen me prayer".

All of this is included in the meaning of establishing the prayer, praying with reverence to Allah. He says, "Surely the believers have attained success"(Al-Mu'minun:1), "those who are reverent in their prayers"(Al-Mu'minun:2), this is included in prayer establishment. And bring the purifying charity, they provide it. And charity is the part of the money that Allah obliged the believer to spend in specific ways. It is called charity because it purifies the soul from stinginess, miserliness, and teaches it kindness. And he spends this money in good ways because he knows that this is Allah's money. The one who gives charity knows that this is Allah's money and when he provides this charity, he knows that Allah commanded him of it, as a result, his soul gets purified. Likewise, providing this money is a purification for this money, money charity is a purification for it. Besides, the money that has Allah's right, the money which is not spent for Allah gets impure. It becomes impure money and is evil for its owner by which he will be punished on the Day of Resurrection. So, if he provides Allah’s right from this money, it gets purified; the rest of the money gets purified. Thus, before providing charity from this money, it is impure because it includes something prohibited which is Allah's right that was not provided. Thus, those who excel in doing good

bring the purifying charity which Allah obliged from their money to purify their souls and money.

"and of the Hereafter they are certain", they, those who excel in doing good. Of the Hereafter, they are certain to confirm the meaning. They, those who excel in doing good, those of the Hereafter, the Day of Resurrection. It is called the Hereafter because it is the end of the road when each person casts his walking staff. (Life is a crossroad, the grave is a visit, and the Hereafter is the settlement). Life is a crossroad in which the person passes by it as if he is traveling, besides, he pays the grave a visit. "Vying for more distracted you"(At-Takathur:1), "until you visited the graves"(At-Takathur:2). Visit it, that is, you sit in the grave as you are visiting for a stated term, then, you move. That is why it is said that the people of graves do not settle there, rather, they visit it then they get resurrected on the Day of Resurrection, which is the Hereafter. It is the Hereafter because it is the end of the road, either heaven or fire, and there is no more death after that, moving or barrier after that because this is the last movement where there is nothing after it. "and of the Hereafter they are certain", they, by repeating the pronoun to confirm the noun-phrase in the informative phrase. Certain, that is, they are certain. Certainty is affirmation and assertiveness. The end of the matter, and this is the end of knowledge. Knowledge begins with doubt, then assumption, then knowledge. Thus, a certain matter is a matter that becomes a known knowledge with affirmation; the possibility in it becomes like the sensed matter. They are in this hereafter, even if they do not see it, but they are certain of it. It is, for them, felt, as it is seen with the eye. It is as if they see the Hereafter by their own eyes, not only by believing that it will occur merely by belief, rather they are certain of it, meaning that they have reached a certainty as they know it as the sensible matter which falls under their senses. Thus, they believe in the Hereafter and that it must be.

"Those", those who excel in doing good to whom this Qur'an is a guidance and mercy. "are rightly guided by their Lord", are rightly guided, it is said here "are rightly guided" as if they are masters of this guidance, the mastery of those who are superior to something. "are rightly guided by their Lord", rightly guided by their Lord, guidance from Allah. And Allah's saying, "by their Lord", an indication of their closeness from Allah that He is their Lord who masters them in this guidance and grants them mastery in it. "and those are the successful". Praise from Allah, those, by referring to the far. Are successful, are from the people of success. The successful is the one who won of his ultimate demand, succeeded the great success, and won the win which there was no win after it. And successful in the Lord's scale is the survival from fire and entering heaven. Heaven is the home of the successful and the home of the winning. There is nothing after it because it is the stable home, and all kinds of happiness and gratitude are gathered in it for its people, and everything that disturbs the mind is removed, even if it is a small thing, anything that upsets their minds or reduces their enjoyment is not there. "in it you hear no nonsense"(Al-Ghashiyah:11). They do not urinate, they do not defecate, they do not blow their noses, their sweat will smell like musk, they have everything they desire in it, and all that they desire and even claim is there. This is the greatest success, then, after that is the pleasure of Allah, the Lord of the heavens and the earth, Lord of the worlds, He is pleased with them and secures them. The Lord tells them, "I shall cause My favour to descend upon you and thereafter shall never be displeased with you". Thus, this is the successful, those are the successful whom this was their condition. And who took this Qur'an as guidance and mercy. "those who establish the prayer and bring the purifying charity and of the Hereafter they are certain"(Luqman:4), "Those are rightly guided by their Lord, and those are the successful"(Luqman:5), this is the first group of the ones who believed in this Qur'an.

Another group of people, He says, "And among mankind is one who trades in distracting tales", where is the first group? And where is the other group? And among mankind, what mankind? "is one who trades in distracting tales", trades it, takes it. Trading is selling and buying, taking. "is one who trades in distracting tales", exchanges the Qur'an, Allah's words, "These are the signs of the Wise Scripture"(Luqman:2), with the distracting tales. The tales that cause distraction. It distracts because it wastes time in which a person spends his time in something that is not beneficial. It has no benefit nor fruit from behind it, rather, it distracts you from what benefits you and makes you distracted by the evil that afflicts you and makes you distracted. You get stray from what you are in so that the enemy would follow and take you, thus, these are the distracting tales. "And among mankind is one who trades in distracting tales to make(people) stray from the way of Allah without knowledge..."(Luqman:6). So, this one trades this, takes this, and follows it. "to make(people) stray from the way of Allah without knowledge", people get busy with these empty, false, and blemish tales that distract them from believing in Allah and the Day of Resurrection, and from working for his immortality and his Paradise. "to make(people) stray from the way of Allah without knowledge, and to take it for a mockery", and to take it, that is this religion, Allah verses. To take Allah's verses as mockery, that he mocks it with this mockery. If he knew a thing of Allah's verses, he would mock it and never follow it. He says, "for those is a demeaning punishment", a threat from Allah, and a promise. Those, that is the criminals who exchanged the distracting tales. "a demeaning punishment.", a punishment on the Day of Resurrection that includes demeaning. In this punishment, he gets demeaned by what a person suffers from and gets in pain. Whatever a person suffers from and feels, this is punishment. It is possible to suffer without demeaning, but this is suffering and demeaning at the same time; a pain and an insult. So, he is not placed into Hell just like this, but he is insulted by putting him in Hell. First of all, he gets dishonored before all people, that is in front of everyone. Then, he is pushed into

the fire, a push of insult; then dragged on his face, then scalding water gets poured over his head, then he is demeaned by words and insulted. "Taste! You—indeed you—are the mighty, the noble"(Ad-Dukhan:49), thus, this is a torment that humiliates him in all times from all sides. He gets struck upon his face and back. "How will it be when the angels take them at death, beating their faces and their backs?"(Muhammad:27), thus, these are the kinds of humiliation which nothing is like it and by which, the one in this position and who did such with Allah's verses, might be humiliated.

He says, "And when Our signs are recited to him, he turns away arrogantly as though he did not hear them..."(Luqman:7), "And when Our signs are recited to him", recite for him, read for him. "Our signs", Allah says our signs, Allah's words. This Qur'an is the word of Allah. Allah attributes the Qur'an to Himself and says our signs are recited to him. This person is supposed to prostrate to Allah, says that Allah speaks to me, as this speech is from Allah, then he appraises it. For if any person receives a speech from a king and whoever has authority in this world, he will appreciate him, stand up for him, and sit for him, what if the speech of Allah comes to you? But this one, if our signs are recited to him, Allah's signs. "he turns away arrogantly as though he did not hear them", turns away, turning away is that he flew away arrogantly refusing to hear this speech, and accepting it as if he had not heard it. It is as if he did not hear these signs, and the reality is that it entered into his ear and was told this is the word of Allah, but he acted as if he never heard these signs, and was not addressed with the speech of the Lord. "as though there is deafness in his ears", deafness is heaviness. That is as if there is a heaviness that blocks his ears, as a result, he does not hear. "So give him glad tidings of a painful punishment", give him glad tidings, glad tidings are telling with what brings pleasure, and when it comes with telling what brings sadness, then it is a mockery.

This is mocking him. "So give him glad tidings of a painful punishment", and who punishes? Allah, and who warns with such a warning? Allah. Allah says to the Prophet, give this criminal whom this is his actions regarding Allah's signs, glad tidings of a painful punishment. It was also said that one of the polytheists who did this is Al-Nadr Ibn al-Harith who used to hear that the Prophet ﷺ was reciting this Qur'an in which Allah narrated the stories of those who came before from the nations whose messengers were denied, and what Allah did to them. Besides the messengers whom Allah sent and their stories and their journeys with the believers and with the tormented ones. So, this evil man, Al-Nader, went to al-Hirah and bought some books. And he heard stories written about the Persians as well as what the Romans wrote and fabricated. Further, he used to read and write, then he came to Quraysh and said, "I speak to you with things like what Muhammad speaks to you. I have hadiths, so he reads to them the stories of the Persians, Kusra, and Esfandiar, and what he learned from some of the Romans' stories. He tells it, then he asks people, who is better? my speech, or the speech of Muhammad? Which is more superior in speech and stories? I have stories better than the Prophet's. "And among mankind is one who trades in distracting tales to make(people) stray from the way of Allah without knowledge, and to take it for a mockery; for those is a demeaning punishment"(Luqman:6), "And when Our signs are recited to him, he turns away arrogantly as though he did not hear them, as though there is deafness in his ears. So give him glad tidings of a painful punishment"(Luqman:7).

Then, the speech shifted to the people of faith and what Allah prepared for them, He says, "Indeed, those who have attained faith and have done righteous deeds—for them are the Gardens of Bliss"(Luqman:8), those are the people of faith who did good deeds and believed in this Qur'an and acted accordingly. "for them are the Gardens of Bliss", gardens, orchards. Bless, complete blessing; they get blessed with all kinds of blessings from food, running rivers, beautiful

companions, happiness, joy, friends, and drinks. They are gathered with love, compassion, and kinds of joy. "They exchange therein a cup which does not lead to any idle talk or recrimination"(At-Tur:23), they are in all kinds of joy and happiness because it is the gardens of blessing which include all kinds of blessings, some of which they know and others they do not. "and they are brought(them) in(perfect) resemblance", "... Whenever they are provided with any produce therefrom as provision, they say, “This is what we were provided with before,” and they are brought(them) in(perfect) resemblance. And for them are cleansed spouses therein, and therein they abide"(Al-Baqarah:25), so, those are the ones who believed and did good, this is their outcome.

"Abiding therein", staying in it a stay without being interrupted. "a true promise of Allah", this is a promise, this is Allah's promise, and Allah can never break a promise. True, that is, it is firm and must be because it is Allah's promise and Allah never breaks His promise. "And He is the Almighty, the All-Wise", the Almighty, the Victor Whom no one can overcome; nothing can ever happen to defeat Allah or a thing that makes Him break His promise. He is Highly Exalted because Allah is the Almighty and the Victor Whom no one can overcome. He says that the Day of Resurrection must be, besides His promise to His faithful servants to get them into heaven, then it must be. Likewise, His promise to the disbelievers of getting them into Hell must be because Allah is the Almighty and the Victor Whom no one can overcome. No one can defeat Him. The Wise Who places each matter into its place, everything into its term, and everything into its right place, it must be, "... a true promise of Allah. And He is the Almighty, the All-Wise"(Luqman:9).

"He created the heavens without any pillars that you can see, and cast firm mountains into the earth lest it sway with you, and scattered throughout it all kinds of treading creatures. And from the sky We sent down water, and We germinated therein many noble kinds of plants"(Luqman:10), this is from Allah's signs. After

He informs us that He is the Almighty and the All-Wise, He starts demonstrating some of the effects of His might, ability, and wisdom in His creation. "He created the heavens without any pillars", this is Allah's creation, the heavens which are above us, we do not know much about the limits of these heavens. We only know a little about it; Allah built it with power and expanded it, an expansion that exceeds the mind and ability of the human to reach an end of it. "And the universe—We constructed it with power, and We are surely expanding it"(Adh-Dhariyat:47), "So look again: can you see any splits?", "Then look again and again—your sight will return to you bedazzled and exhausted"(Al-Mulk:4), what is its end? Seven heavens in layers, layers above each other. We do not know its manner or its shape, yet, Allah informed us with its number and that it is tightened with great tightening and that He adorned the worldly sky, the one close to us, with lights. And that He made these lights missiles against the Satan. This is Allah's action, Allah's great creation. Further, Allah uplifted these heavens without pillars. Pillars are the plural of a pillar that they are established upon as the roof is established upon a pillar because we cannot form roofs without pillars. Like the roof of a house, so we build a pillar first, then we place the roof over it. The sky is a roof. "And We made the sky a preserved ceiling, yet they disregard its signs"(Al-Anbya:32), the sky is a roof above us, yet, it is established without pillars. "He created the heavens without any pillars that you can see", if we stop at "without any pillars", you would see that it is a resumed sentence. That is, you see it as such O servants that Allah created it without pillars and you see it as such. Or you can see it as an adjective for a sentence, that it is prepositional as an adjective of this pillar. Meaning that it is with pillars, but you do not see these pillars. That is, Allah created them on pillars, but these are pillars that you do not see.

"He created the heavens without any pillars that you can see, and cast firm mountains into the earth lest it sway with you", He cast mountains into the earth.

Lest it sway with you, swaying is inclination and severe movement. Lest it sway with you, that Allah cast this earth with the mountains which He placed in its surroundings and places in order to be balanced. The mountains for the earth are like the wings for a bird or a plane and its tail. If the plane has a broken wing or a deviated tail, it swings and does not settle in its place. It should have scales that weigh it, even if it is moving, in a balanced way. Thus, Allah made this earth as our plane on which we ride, and it carries all of these weights on which it is carried, and Allah weighed this great vehicle on which all of these people live, this land, with these scales set by Allah. "and cast firm mountains into the earth", the mountains, the mountain is cast with a root within the earth as the tent is cast with ropes, Allah cast the earth with these mountains.

"and cast firm mountains into the earth lest it sway with you, and scattered throughout it all kinds of treading creatures", scattered, spread. Throughout it, throughout the land. All kinds of treading creatures, many treading creatures. Treading creatures are everything that creeps on the earth from the little ant and the atom to the big elephant. All of these are treading creatures, these treading creatures from every animal which were created by Allah upon this earth from birds, animals, beasts, and insects. Allah scattered the earth and spread all the treading creatures in its surroundings. Treading creatures with different characteristics, forms, groups, life systems, and ways of coexistence. This great diversity is evidence of the ability of the Lord to create, besides His knowledge of His creatures because there is no treading creature in the earth but its provision depends on Allah, and He knows its residence and its depository. The great Creator who created this, everything with perfection. The little ant is a creature but it is perfect; it has a mind, it has thinking, it has an order, it has life, nations, it has languages, it has ways of living which it follows, and it is of this small size and yet it has all these great capabilities. So, Allah's creation is perfect as such.

This creation, and that Allah scattered throughout the earth with all kinds of treading creatures, is a sign of His power and greatness.

Then, He says, "And from the sky We sent down water, and We germinated therein many noble kinds of plants", this is also from His actions, He sent down water from the sky, from the clouds. Water which is raining. We germinated therein, on this earth. "many noble kinds of plants", kinds are everything that has a counterpart of its kind. Everything that has a counterpart of its kind is a peer, as we say a man is a husband and a woman is a wife, this is a peer and this is a peer because this is his counterpart. This is a counterpart; the woman is the counterpart of a man and a man is the counterpart of a woman. Likewise, if we take any kinds of fruits, from, and from these creatures... everything has its counterpart, from every peer, from the plant, noble and precious. Noble here is in the sense of preciousness, as we say precious stone that is great. Notice the colors of roses, flowers, types of fruits, types, and types... of these plants that are a joy for sight, a delight in taste, benefit in food, a food, medicine, drink. "many noble kinds of plants", from these plants which Allah produced for His servants.

يقول الله ﷻ:{خَالِدِينَ فِيهَا وَعْدَ اللَّهِ حَقًّا وَهُوَ الْعَزِيزُ الْحَكِيمُ}[لقمان:9] {خَلَقَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا وَأَلْقَى فِي الأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِكُمْ وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَأَنزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ}[لقمان:10] {هَذَا خَلْقُ اللَّهِ فَأَرُونِي مَاذَا خَلَقَ الَّذِينَ مِنْ دُونِهِ بَلِ الظَّالِمُونَ فِي ضَلالٍ مُبِينٍ}[لقمان:11]

says, "abiding therein, a true promise of Allah. And He is the ﷻ Allah Almighty, the All-Wise" (Luqman:9), "He created the heavens without any pillars that you can see, and cast firm mountains into the earth lest it sway with .you, and scattered throughout it all kinds of treading creaturesAnd from the sky We sent down water, and We germinated therein many noble kinds of plants"(Luqman:10), "Such is Allah's creation, so show me what those apart from Him have created; rather, the unjust are in evident misguidance" (Luqman:11).

He says that His faithful servants and the ones who did good will be granted gardens of blessing. This is a glad tiding and Allah's gardens of bless are permanent orchards in which they get blessed with all kinds of blessings. Abiding in it is an abode with no interruption. "a true promise of Allah", this is the true promise from Allah and it must be because it's Allah's promise. He is the Almighty and the Victor Whom no one can defeat. The All-Wise Who places each matter into its right place. "He created the heavens", this is His ability and the proof of His might. "He created the heavens", which are the seven heavens as He informed us. "without any pillars", that is Allah established it despite its great expansion which no one knows its limits but Allah, as He says, "And the universe—We constructed it with power, and We are surely expanding it"(Adh-Dhariyat:47). And He says, "Then look again and again—your sight will return to you bedazzled and exhausted"(Al-Mulk:4). He says, "can you see any splits?", that is in the heavens. It cannot be, there are no splits. Likewise, if a person wonders about it once after another, he won't reach a limit for it because these seven heavens, which are layers one above another, Allah created and established without pillars. Pillars to raise it, and upon which it is grounded. "that you can see", that is, you see it raised as such without pillars, or "without any pillars that you can see", so, it would be an adjective to the pillars. That is, it is with pillars, yet, you cannot see them. Likewise, this is proof of His power.

"and cast firm mountains into the earth", Allah cast mountains upon the earth on which you live. Mountains with which Allah settled the earth. He says, "lest it sway with you", so that it won't sway with you because the earth is like a flying bird which must have wings, a tail, and consistency so that it could be settled during flying and be stable. As if there is weight over one side and weakness over the other side, it will stray from its direction and sway. Allah placed these mountains over the earth to make it balanced and so that its movement would be as this harmonious and clear movement. It moves with us

and revolves around itself, revolves around the sun, and we do not feel its rotation and movement from these mountains which Allah placed over the earth and made it as if it were the ropes of a tent in which it was placed and made tight. "and cast firm mountains into the earth lest it sway with you", that is, so that it won't sway with you. "and scattered throughout it all kinds of treading creatures", scattered, spread on it, on earth. All kinds of treading creatures from what we know and what we do not. The treading creature is everything that moves on the earth from a small or large animal, from an atom to the elephant, bird, insect, monsters, and cattle. Scattered them, Allah spread them which is proof of His power and greatness in creation and evidence of His knowledge. As well as a field for research, consideration, contemplation, knowledge, and contemplation, Allah made this great field for us. The field of these great creatures that He spread in this universe which reflects beauty, vision, pleasure, depth, knowledge, and research. "And from the sky We sent down water", Allah sent down from the sky rainwater. "and We germinated therein many noble kinds of plants", from plants. Noble, precious with its colorful, beautiful fragrant smell, and delicious taste, a generous pair of types and colors of plants.

"Such is Allah's creation", what you see from the creation of heavens as such, placing this earth as such, scattering the treading creatures, as such sending down rainwater as such, and producing plants. This great plant kingdom with these precious and great plants. "Such is Allah's creation, so show me what those apart from Him have created..."(Luqman:11), show me, O people, O liar polytheists; what those apart from Him have created? Is there anything that the ones apart from Him have created? From the ones you claimed divinity for and made as partners with Allah and worshiped them with Allah. Is there any atom, or a side, or a part of the universe? Is there any atom, a single thing created by anyone other than Allah? Created by those gods which you associate with Him? And the reality is that it is a question of insult and to demonstrate the

obsequiousness of this unbeliever and that he worships what does not benefit a thing. "Say, “Call upon those whom you claimed(to be gods) apart from Allah; they do not possess an atom’s weight in the heavens nor in the earth, and they do not have therein any association(with God), and He does not have any assistant from among them"(Saba:22), "so show me what those apart from Him have created". He says, "rather, the unjust are in evident misguidance", moving to the meaning; the unjust who placed worship into the wrong place and associated others with Allah. This is their unjust, and unjust is placing the matter into the wrong place because those believed in false gods. They worshiped these gods and made them associated with the Lord. They were unjust with this greatly because polytheism is to put matters into the wrong place. He says, "the unjust are in evident misguidance", against the truth. Misguidance is being far from the truth. Evident, clear, and obvious with no suspicion. So, how would a human leave his Lord, God, and Creator? Who created this creation with this greatness? The Creator of the heavens and earth, the descender of rainwater, the one Who placed mountains over the earth with which it got balanced. Further, scattered in it from all kinds of treading creatures, and produced this great plant kingdom. He leaves this Lord Who created him and worships what does not create, nor provide, nor gives life, nor causes death, and who does not possess anything from the matter. "rather, the unjust are in evident misguidance".

Then, Allah reminds a servant from His servants whom He granted wisdom. And mentioned his words and wisdom in teaching his son. Notice this teaching and his manner in teaching it to him; besides informing him about the right of Allah, how to worship Him, and the rights of others. He says, "And truly, We endowed Luqman with wisdom", Luqman is not an Arabic name, rather, it is Ajami. And he was from those who were before the Prophet ﷺ. Yet, was he a prophet or not? Allah says that He endowed him with wisdom, does prophecy include wisdom? Because Allah endowed the Prophets with wisdom with which

they teach. As Allah says regarding His Messenger ﷺ, He says, "Most surely, Allah has conferred favor upon the believers, having sent them a messenger from among themselves, reading to them His signs and purifying them and teaching them the Scripture and wisdom..."(Ali-'Imran:164). So, he teaches them the descended book from Allah and the descended wisdom which is the Prophet's sunnah besides what Allah reveals to him. "And truly, We endowed Luqman with wisdom", then, was he a Prophet? Or is he a man who is not a prophet? whom Allah endowed with wisdom, and taught him with the knowledge granted by Allah and placed it within his heart and guided him to it. Anyway, whether he was an informed prophet from Allah or not, a knowledgeable one from the children of Israel's knowledgeable people, Allah granted him wisdom. It was said that he was from the children of Israel and Allah praised him and praised his knowledge which was a gift from Allah.

"And truly, We endowed Luqman with wisdom: “Give thanks to Allah", that is, Allah commanded him to thank Him as He guided him and endowed him with this knowledge with which he places each matter into its place. And wisdom is placing each matter into its place. A knowledge that enables its owner to place the matter into its right place and to know the reality of the matter. "Give thanks to Allah", the origin of thanking in the Arab language has increased. And thanking Allah is doing what is considered to be as an exchange for this blessing by confessing it that it is from Allah and by thanking Allah for it with what it is suitable for it because He Who granted this blessing, and by acting according to this blessing as he was endowed with knowledge by which he acts, thus, this would be out of thanks for this blessing which Allah blessed him with. "Give thanks to Allah", do the right of this blessing which Allah blessed you with and this is for Allah because Allah is the one Who endowed it. He says, "For whoever is thankful is only thankful to his own benefit", whoever thanks his Lord for His blessings, is only thankful to his own benefit because it will benefit him with an

increase from Allah of these blessings. As well as a reward for being thankful. However, Allah does not benefit from the servants' worship, rather, He is pleased with this for them being thankful for the benefits of the servant. "For whoever is thankful is only thankful to his own benefit". As He says, "... If you give thanks, I will indeed increase you; but if you deny, then indeed My punishment is severe"(Ibrahim:7), "and whoever has denied, then Allah is indeed Self-Sufficient, Praiseworthy", "and whoever has denied", denied, disbelieved this blessing. This blessing came to him and he denied and turned it and did not appreciate it as it should be. "then Allah is indeed Self-Sufficient, Praiseworthy", Self-Sufficient, free of need. Praiseworthy, praise. Praised by Himself because Allah is praised and all of His creatures praise Him for His self and for His attributes. Besides, Allah does not need the praise of the ones who constantly praise because no one counts His praise as He praises Himself. Thus, Allah is Self-Sufficient against all of His creation. All of the servants need Him and He is not in need of anything from what He created. "then Allah is indeed Self-Sufficient, Praiseworthy".

Then, Allah shows the wisdom of this servant through this recommendation with which Luqman recommends his son, He says, "And recall when Luqman said to his son, as he was admonishing him, “O my child, do not associate(anything) with Allah; indeed, associating (others with Allah) is surely a great injustice"(Luqman:13). And recall when Luqman said, recall. " Luqman said to his son, as he was admonishing him", that is he was admonishing him. And admonishing is reminding, commanding, and prohibiting. Commanding refers to what should be taken. And prohibiting refers to what should be avoided. Thus, this is admonishing which is a direct speech from the person to the one he loves to direct him to good and to keep him away from evil. "And recall when Luqman said to his son, as he was admonishing him, “O my child, do not associate (anything) with Allah..." (Luqman:13), first of all, he started commanding him

with the greatest and most important thing, associating others with Allah, which is the greatest of crimes and evils. The greatest corruption that afflicts a servant, and the greatest evil on earth. As the Prophet ﷺ was asked, "What is the biggest sin in the sight of Allah? He said, "To set up rivals unto Allah though He alone created you". Thus, associating others with Allah is the greatest sin. So, Luqman started admonishing his son by prohibiting him from the greatest of matters in terms of ugliness and horribleness. He said to him, "do not associate(anything) with Allah; indeed, associating (others with Allah) is surely a great injustice", associating others with Allah is the greatest injustice. And injustice is placing the matter into the wrong place and providing worship to those who do not deserve it because no one deserves to be worshiped except for Allah. "indeed, associating (others with Allah) is surely a great injustice", so, do not do it.

Then, He says, "And We have enjoined upon man the care of his parents. His mother carried him with hardship upon hardship, besides weaning him in two years. So give thanks to Me and to your parents; to Me is the destiny" (Luqman:14), "But if they strive to have you associate with Me whatever you have no knowledge of, do not obey them. Yet accompany them in the Earlier(Life) kindly, and follow the way of the one who has turned to Me in penitence. Then to Me is your return, and I will inform you of what you used to do" (Luqman:15). These two verses are from among the recommendations of Luqman and it is not exactly Luqman's words. Rather, it is from Allah's recommendation. The rest of Luqman's speech after that, "O my child, if it be the weight of a mustard-seed, and be it in a rock or in the heavens or in the earth, Allah brings it forth; indeed, Allah is Subtle, All-Aware"(Luqman:16), here, he reflects upon the greatness of the Lord and that he must be mindful of Allah and to worship only Allah with no partners after he said to him, "... O my child, do not associate(anything) with Allah; indeed, associating(others with Allah) is surely a great injustice"(Luqman:13). He said to him, "O my child, if it be the

weight of a mustard-seed", know that "... and be it in a rock or in the heavens or in the earth, Allah brings it forth; indeed, Allah is Subtle, All-Aware" (Luqman:16). Then, He said to him. "O my child, establish the prayer", after it, these two verses "And We have enjoined upon man the care of his parents", it came within the recommendation and it is not from the words of Luqman, rather from the recommendation of Allah to His servants who believe regarding the parents. Allah, Himself, recommended every person to take care of his parents. Allah is the One Who commands this for Luqman al-Hakim did not say this. That is, he did not recommend his son of his parents for Luqman is his father. He did not say this, rather, he commanded him to worship only Allah with no partner, to stay away from polytheism, and to establish the prayer. "O my child, establish the prayer and command to what is fair and forbid what is deplorable, and be patient over what has befallen you..." (Luqman:17), to the rest of what he recommended him for, including worshiping, doing good deeds, and good manners after that. Yet, he did not recommend him to take care of his parents, and this is also from the wisdom of Luqman because if he recommends him and said, I am your father, and I have a right over you, and your mother has a right, do so, do so and do so..., this would be a kind of self-preservation. And that he may be accused of recommending monotheism and these great matters for his own benefit. As a result, so that the recommendation be complete, and Allah's recommendation for His servants to take Luqman's words to his son on the topic of monotheism. Likewise, Allah introduced His recommendation by Himself in which he commanded the sons to take care of their parents.

He says "And We have enjoined upon man", every man of his parents, that is his mother and father. Then He mentioned the mother with details after that. After being general in mentioning the parents, He mentions the mother first because of what she has of great rights and for what she endured a greater burden from this son than the father did. He said, "His mother carried him with hardship

upon hardship", his mother carried him, that is, in her belly. When the mother becomes pregnant, she is weakened, the pregnancy weakens her. Upon hardship, upon an existing weakness because she is weaker than the father in the physique, then she gets pregnant which weakens her. So, she gets weak due to pregnancy upon the existing weakness. "with hardship upon hardship, besides weaning him in two years", weaning him. Separating him; weaning him, and moving away from the mother; so that he would walk and meet some of his needs; all of that is within two years. Two full years while he is attached to his mother because he is, first of all, carried in his mother's womb. As a result, he weakens her, and she stands and sits with him. Carried in her belly, then, he is carried to be breastfed and he remains two years while he is carried by her while he is outside the belly and he stays for two years. Thus, it is about a few thirty months in which the child is attached to his mother. "besides weaning him in two years. So give thanks to Me and to your parents", this is the recommendation of Allah. "And We have enjoined upon man the care of his parents", so give thanks to Me, to Allah because He is the Creator of this creation and Who is in charge over the matter. The one Who grants blessings with all kinds of blessings. The One Who established this mercy on this human. If it were not for Allah, the parents would not have existed, and this kindness in the hearts of parents for their son would not have existed. All of this is from Allah and His grace. So, first, give thanks to Me, then to your parents. Further, being thankful is in the sense of the heart's confession, showing praise to the thanked one, and acting according to this grace. Besides, obeying Allah's command and adhering to His command, and on the parents' part, is showing obedience and kindness to them. "to Me is the destiny", to Me is the destiny, directing to Allah and it contains a promise and a threat because, for the people of obedience and charity, it is a promise. The destiny is up to Allah, thus, you will be rewarded, no matter what you do towards your parents, your reward is from Allah. And a threat for the negligent, the ungrateful, or the arrogant. Know

that destiny belongs to Allah and He will judge you for your stubbornness, your disbelief, your negligence, or your disobedience, "to Me is the destiny".

"But if they strive to have you associate with Me whatever you have no knowledge of, do not obey them", if they strive to have you, that is the father and mother, if they strive to turn you against the truth and to associate others with Me, to associate others with Allah, call you to polytheism and strive for this in all the possible ways. For example, Umm Saad told her son, by God, if you do not leave this religion, then I will leave food and drink until I die, and you will be blamed for me. So, she threatened him that she would abstain from food and drink until she dies in this way, then people blame him for killing his mother in this way. Then, Saad said, by God, O mother, if you had a hundred souls, and it came out one after another, I would never leave the religion of Allah. "But if they strive to have you associate with Me whatever you have no knowledge of", there is no doubt that every polytheist has no knowledge about the one he is associating with Allah, a certain knowledge. That is, he has knowledge that the thing he is worshiping is a god apart from Allah; he does not know so. Yet, it is as such that every polytheist associate's other with Allah with ignorance, slander, falsehood, and no polytheist know or has authority over the god he worships apart from Allah. "do not obey them", do not obey your mother and father if they call you to polytheism. "do not obey them. Yet accompany them in the Earlier(Life) kindly", companionship remains in the worldly life with kindness even if they were polytheists and even if they call for polytheism and strive their son to leave this truthful religion. Yet, kind companionship remains their right despite this infidelity. "Yet accompany them in the Earlier(Life) kindly", with kindness which Allah introduced to His servants. That is, being kind to them, both of them, appreciating them, and spending money over them. Besides, obeying them in the permissible matters, as the matters by which he disobeys Allah, the greatest of which is polytheism, they should not be obeyed in this.

"and follow the way of the one who has turned to Me in penitence", the person must follow this way, this path. The one who has turned to Me in penitence, everyone who turned to Allah. Thus, this is the one that should be obeyed from the Messengers of Allah and the ones who call for Him. "Then to Me is your return, and I will inform you of what you used to do", this is Allah's recommendation. That is, O sons, O people, to Me is your return, the return of everyone. "and I will inform you of what you used to do", informing is telling. That is, I will tell you about everything you did in the world. And this is a warning from Allah that Allah is All-Seeing of the deeds of all the doers and that He will judge each person for what he did. Besides, nothing of the people's deeds is hidden from Allah's knowledge. "and I will inform you of what you used to do", and the meaning after that, that I will judge you over your deeds.

These two verses were imposed in this recommendation. And Allah placed His command to people here to take into account the parents' rights. Then, the word returned to Luqman while recommending his son, he said to him, "O my child, if it be the weight of a mustard-seed, and be it in a rock or in the heavens or in the earth, Allah brings it forth; indeed, Allah is Subtle, All-Aware"(Luqman:16), O my child, that is my child. My child with a reduction in structure to show life. O my child, and this is also from his wisdom that he addressed his child with this kind and merciful speech. Reduction to show love, O my child. The reality and the case are that, "if it be the weight of a mustard-seed", if it be the weight of a mustard-seed, the mustard-seed is a known plant and its seed is a small one like a small sand-seed. That is, if it be the weight of a seed, the weight of it, "of a mustard-seed, and be it in a rock", this small seed of mustard is in a rock, and hides in it. "or in the heavens", in any place of these wide heavens. "or in the earth", anywhere in this earth, within it. He says, "Allah brings it forth", it is not absent from Allah. Even the weight of this mustard-seed, any small thing from Allah's creation in the earth within this rock or hidden in a

place in the heaven in anything, Allah brings it forth. Thus, nothing weakens Him, whether a small or a big thing in heavens and earth, whether a static or a moving thing. That is, everything that is static or moving is within Allah's knowledge. The falling leaf, this is a moving thing, except He knows it. He knows the leaf and knows the time in which it will fall. "... nor a single grain in the darkness(es) of earth, nor is there anything wet or dry but is in an evident record"(Al-An'am:59), thus, nothing is absent from Allah's knowledge, not a static thing nor a moving thing, not a small thing, nor a big thing. All of it is within Allah's knowledge. "... And no female carries or delivers except with His knowledge. And no person is given a long life or has his life cut short except that it is in a record; indeed, that is easy for Allah"(Fatir:11), so, He set forth a parable with this that nothing is absent from Allah from the servants' deeds. "O my child, if it be the weight of a mustard-seed, and be it in a rock or in the heavens or in the earth, Allah brings it forth; indeed, Allah is Subtle, All-Aware"(Luqman:16).

Then, after Luqman ended with the most important thing among which was knowing Allah, believing only in Him with no partners, besides certainty that He knows all of the existing things, he started with the next thing which is prayer because praying comes after monotheism. He said to him, "O my child, establish the prayer", to Allah, establish it, that is, a moderate prayer to Allah because Allah only accepts prayer with establishing its conditions and pillars. Thus, He does not accept any prayer, as a result, the prayer must be performed according to what Allah has made of the conditions and pillars. As the Prophet ﷺ said, "Allah does not accept prayer of anyone of you if he does Hadath (passes wind) till he performs the ablution (anew)", so, ablution is a condition to do a good prayer, thus, this is included in establishing it. "O my child, establish the prayer and command to what is fair", he commanded his son and exhorted his son to command others to what is fair. The fair is all that of what Allah defined to His servants from the traits of goodness, whether He defined them through the

Messengers or through inspiration. That is, He inspired them and established them with the knowledge, thus, this is fair. And the deplorable is what Allah denounced and warned his servants of. The deplorable is what Allah revealed in His Book and warned people of, or the deplorable is what the servants' hearts consider reprehensible. "O my child, establish the prayer and command to what is fair and forbid what is deplorable, and be patient over what has befallen you..."(Luqman:17), and be patient over what has befallen you in this path and in every path. Patience is holding breath against evil without complaining and fear. "and be patient over what has befallen you", this includes what afflicts you from commanding to what is fair and forbidding what is deplorable because everyone who commands what is fair and forbids what is deplorable must be afflicted with harm from some servants. Likewise, be patient over what has befallen you might be from Luqman's recommendation. For whatever afflicts you because Allah tests His servants with whatever evil and good, He wills. So, be patient over what afflicts you of the events that must be tragic and afflict the person in this life. Thus, the virtue of patience is a virtue "and be patient over what has befallen you; indeed, that is of the matters requiring determination", indeed, that is, doing this. Is of the matters requiring determination, that is, from the matters that Allah has determined. That is, He obliged them from establishing the prayer, commanding what is fair, forbidding what is deplorable, being patient over calamities and events, obedience, and against disobedience. All of this is one of the meanings of being patient. These are from the matters requiring determination, that is, from the determined things that Allah obliged, "indeed, that is of the matters requiring determination".

يقول الله ﷻ: "يا بُنَيَّ أَقِمِ الصَّلاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنكَرِ وَاصْبِرْ عَلَى مَا أَصَابَكَ إِنَّ ذَلِكَ مِنْ عَزْمِ الأُمُورِ (17) وَلا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلا تَمْشِ فِي الأَرْضِ مَرَحًا إِنَّ اللَّهَ لا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ (18) وَاقْصِدْ فِي مَشْيِكَ وَاغْضُضْ مِنْ صَوْتِكَ إِنَّ أَنكَرَ الأَصْوَاتِ لَصَوْتُ الْحَمِيرِ (19) لَمْ تَرَوْا أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَا فِي السَّمَوَاتِ وَمَا فِي الأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعَمَهُ ظَاهِرَةً وَبَاطِنَةً وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ

عِلْمٍ وَلا هُدًى وَلا كِتَابٍ مُنِيرٍ (20) وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنزَلَ اللَّهُ قالوا اتَّبِعُوا مَا أَنزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا أَوَلَوْ كَانَ الشَّيْطَانُ يَدْعُوهُمْ إِلَى عَذَابِ السَّعِيرِ (21)" [لقمان: 17-21].

says, "O my son, establish prayer, enjoin what is right, forbid what ﷻ Allah .is wrong, and be patient over what befalls youIndeed, [all] that is of the matters [requiring] resolve (17). And do not turn your cheek [in contempt] toward people and do not walk through the earth exultantly. Indeed, Allah does not like everyone self-deluded and boastful (18). And be moderate in your pace and lower your voice; indeed, the most disagreeable of sounds is the voice of donkeys (19). Do you not see that Allah has made subject to you whatever is in the heavens and whatever is in the earth and amply bestowed upon you His favors, [both] apparent and unapparent? But of the people is he who disputes about Allah without knowledge or guidance or an enlightening Book [from Him] (20). And when it is said to them, 'Follow what Allah has revealed', they say, 'Rather, we will follow that upon which we found our fathers'. Even if Satan was inviting them to the punishment of the Blaze? (21)" (Luqman: 17-21).

Then Luqman ﷺ continued with his instructions as he said, "O my son, establish prayer" (Luqman: 17). This means to perform it in the most perfect form. Also, "enjoin what is right, forbid what is wrong, and be patient over what befalls you" (Luqman: 17). He advised his son to be patient, whether when he is encouraging what is good and forbidding what is evil or in any other event that could befall the servants of Allah. He says, "And We test you with evil and with good as trial; and to Us you will be returned" (Al-Anbya: 35). Then, He says, "Indeed, [all] that is of the matters [requiring] resolve" (Luqman: 17). This means that Allah ﷻ has made these matters obligatory upon His servants.

Then Luqman said to his son, "And do not turn your cheek [in contempt] toward people" (Luqman: 18). The Arabic word *tusa'ir*, i.e. turn, is derived from the word *sa'ir* which refers to an illness that affects camels and makes their necks

tilt to the side. This is where the phrase *tusa'ir khadak,* i.e. turn your cheek, comes from. When someone turns their cheek in contempt it is a sign of arrogance and pride. Furthermore, Allah ﷻ says, "and do not walk through the earth exultantly Indeed, Allah does not like everyone self-deluded and boastful" (Luqman: 18). He dislikes those who walk pridefully, admire themselves, and who are self-conceited. The Prophet ﷺ also said, "While a man was walking, dressed in clothes admiring himself, his hair combed, walking haughtily when Allah caused the earth to swallow him. Now he will continue to go down in it (as a punishment) until the Day of Resurrection".

Then Luqman said, "And be moderate in your pace" (Luqman: 19). He advised his son to be moderate in his pace, meaning, he should not walk too quickly like a fool or too slowly like a slacker. The companions mentioned that the Prophet ﷺ was moderate in his pace when they walked with them. Then he said, "and lower your voice" (Luqman: 19). He advised him not to speak loudly because "indeed, the most disagreeable of sounds is the voice of donkeys" (Luqman: 19). The braying of donkeys is noisy and one of the ugliest sounds, so he should not raise his voice.

Luqman gradually passed on these pieces of advice to his son. He first began with the rights of Allah ﷻ and confirmed that He is always observing him and nothing can be hidden from Him. Then he told him to abstain from any form of polytheism. He commanded his son to believe and worship Allah ﷻ without associating others with Him and those who realize this matter will have accomplished the highest goals and achieved the greatest success. Then he advised him to look after and care for his parents. Then, he commanded him to establish the prayer, enjoin what is good and forbid what is evil. He then advised his son to be patient in every situation and to avoid pride and arrogance. Finally, he instructed his son to be moderate in his pace and to lower his voice when

speaking. Luqman has given his son a selection of the greatest virtues to abide by and to serve as guide to the straight path of Allah ﷻ.

Before the Luqman's words of wisdom, Allah ﷻ had mentioned a group of His signs that can be witnessed in this world. These signs indicate His Divinity, and that He is the only God worthy of worship. He says, "He created the heavens without pillars that you see and has cast into the earth firmly set mountains, lest it should shift with you, and dispersed therein from every creature. And We sent down rain from the sky and made grow therein [plants] of every noble kind (10). This is the creation of Allah. So show Me what those other than Him have created… (11)" (Luqman: 10-11).

Then, Allah ﷻ returns to mention His various signs in this world and the attitude of the disbelievers towards these signs. He says, "Do you not see that Allah has made subject to you whatever is in the heavens and whatever is in the earth" (Luqman: 20). Allah addresses the people and mentions His creations and that He has subjugated whatever is in the heavens from the clouds in the sky that are carried and moved by the wind to the rain that falls upon the earth. People do not have control over these matters because only Allah ﷻ has this ability. He also subjugated celestial bodies that exist within the heavens such as the sun, the moon, the stars and everything else. Many of these matters remain a mystery, however, mankind was able to make marvelous discoveries, for example, scientists discovered the ozone layer that surrounds the earth and prevents harmful rays from penetrating into its surface. However, when it is slightly pierced then these harmful rays will enter and life on earth will become difficult. Allah ﷻ has also created this layer to protect the earth from meteors that could cause damage. Other planets do not have a protective layer surrounding them, so meteors fall upon their surface and volcanic eruptions destroy them. If this was the case for planet earth, then life as we know it today would be impossible.

Allah has also subjugated the sea which makes up three fourths of the earth's surface. The sea is also considered the largest source of food on planet earth as nearly two-thirds of the human diet consists of fish and other sea creatures. Mankind also utilizes the sea for transportation by sailing ships, as Allah ﷻ says, "And it is He who subjected the sea for you to eat from it tender meat and to extract from it ornaments which you wear. And you see the ships plowing through it, and [He subjected it] that you may seek of His bounty; and perhaps you will be grateful" (An-Nahl: 14). Allah has subjugated the land as well for human beings to live upon it as He says, "Have We not made the earth a container (25). Of the living and the dead? (26) And We placed therein lofty, firmly set mountains and have given you to drink sweet water (27)" (Al-Mursalat: 25-27). This means that the earth lodges humans as they build their houses and when they die, it lodges them as well and returns their bodies to its first state. If the bodies of dead people do not decompose then this would create a problem for the living, so Allah subjected the earth to mankind. He says, "From it [i.e. the earth] We created you, and into it We will return you, and from it We will extract you another time" (Taha: 55).

Allah ﷻ also created these mountains in this manner to support the earth. Allah ﷻ also says, "Now you see the mountains, thinking they are firmly fixed, but they are traveling ˹just˺ like clouds. ˹That is˺ the design of Allah, Who has perfected everything. Surely He is All-Aware of what you do" (An-Naml: 88). Allah subjugated these mountains and the earth to produce plants by sending rain down rain upon it. Allah also has subjected to humanity what is on the earth from animals and cattle. If these animals could not be domesticated then life would be difficult. These animals are subjected to people to the point where even a child could ride upon a camel. Mankind can also consume meat and drink milk from several creatures such as camels and cows. This all due to Allah's subjugation of these creatures for mankind.

Then, He says, “and amply bestowed upon you His favors, [both] apparent and unapparent?” (Luqman: 20). Allah ﷻ has bestowed many blessings upon mankind some of which can be witnessed while other cannot because there is an infinite number of blessings from Allah ﷻ. For example, within the human body the heart regulates itself and so do the cells, the abdomen and the kidneys, the immune system, etc. These components operate on their own without being regulated, whether a person is awake or asleep they continue to work on their own. These are the apparent and unapparent favors that Allah ﷻ has bestowed upon humanity.

Then, Allah ﷻ says, “But of the people is he who disputes about Allah without knowledge or guidance or an enlightening Book [from Him]” (Luqman: 20). There are those who dispute the existence of Allah as they said there is no god in this world. They believe this is only a material world, which was created by itself without any purpose. However, it is impossible for even the smallest component in this world to have been created on its own. Even an egg cannot exist without a creator. Some of them believe in some traits of Allah and disbelieve in others. For example, some believe in Allah as the God, but they do not believe in His legislation. They assume that the servants of Allah are free to do whatever they please without abiding by any of His commands, so they follow what is suitable for them and remove whatever is not. Allah ﷻ is glorified and exalted over creating these creations in vain and without any purpose.

Allah ﷻ says, “Did you then think that We had created you without purpose, and that you would never be returned to Us?” Exalted is Allah, the True King! There is no god ˹worthy of worship˺ except Him, the Lord of the Honourable Throne. Whoever invokes, besides Allah, another god—for which they can have no proof—they will surely find their penalty with their Lord. Indeed, the disbelievers will never succeed” (Al-Mu’minun: 115-117).

There are others who dispute over Allah, as they believe that He is the Creator of the heavens, the earth, and the various other creations. However, they do not believe that they will be resurrected. They do not believe that Allah can revive their dead bodies, such as the polytheists from among the Arabs as well as those who believed that the passage of time will destroy them. They said that life is to be born then to be buried in the earth and man is free in the time between these two processes. They did not believe that they would be held accountable by the Lord and Creator of these creations.

Furthermore, there are others who dispute about Allah without having knowledge, guidance, or enlightened scriptures as they can only make assumptions. They would supposedly search for Allah ﷻ, but they could not see Him, so they assume there is no god. Exalted is Allah that exists, but we are unable to see Him even though He is closer to humanity than anything else. In addition, the soul of a human being is the essential unseen component that brings a person to life and resurrects them after their death. Its existence is unknown to mankind, so how can they deny something that cannot be seen? There are also many people who have denied the existence of other planets, but later many were discovered . Therefore, ignorance of the existence of something is not knowledge because it depends on formulating assumptions and guesses.

Allah ﷻ says, “And when it is said to them, ‘Follow what Allah has revealed’, they say, ‘Rather, we will follow that upon which we found our fathers’” (Luqman: 21). Those who dispute about Allah without knowledge, or guidance, or an enlightening scripture are commanded to follow what was revealed by Allah. However, they refused to do so and followed what was passed down by their forefathers.They will continue to do so “even if Satan was inviting them to the punishment of the Blaze” (Luqman: 21). This is Satan's invitation, as the forefathers followed Satan who invited them to polytheism. So, Allah ﷻ commands them not to follow their forefathers because they are among Satan’s

followers. Satan is inviting them to the torment of the Blaze as this is his plan from the beginning of time. He causes people to deviate from the true path and brings them into the Hellfire because he wants the largest number of people to be tortured alongside him.

Allah ﷻ says, “Do you see this one you honored above me? If you delay my end until the Day of Judgment, I will certainly take hold of his descendants, except for a few.” Allah responded, “Be gone! Whoever of them follows you, Hell will surely be the reward for all of you—an ample reward. And incite whoever you can of them with your voice, mobilize against them all your cavalry and infantry, manipulate them in their wealth and children, and make them promises.” But Satan promises them nothing but delusion. Allah added,˹ “You will truly have no authority over My ˹faithful˺ servants” (Al-Isra: 62-65).

Allah ﷻ also says, “And ˹remember˺ when We said to the angels, “Prostrate before Adam,” so they all did—but not Iblîs, who was one of the jinn, but he rebelled against the command of his Lord. Would you then take him and his descendants as patrons instead of Me, although they are your enemy? What an evil alternative for the wrongdoers ˹to choose˺!” (Al-Kahf: 50).

Therefore, Satan is the enemy who is inviting his followers to the Hellfire. Allah responded to those who said they would only follow their forefathers as He says, “˹Would they still do so˺ even if Satan is inviting them to the torment of the Blaze?” (Luqman: 21). The predecessors were following the way of the Devil when they became unbelievers and polytheists. So, if their descendants follow the same path as their forefathers, then Satan will lead them to the torment of the Blaze as well that will continue on forever without ending.

يقول الله ﷻ: "وَمَنْ يُسْلِمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى وَإِلَى اللَّهِ عَاقِبَةُ الأُمُورِ (22) وَمَنْ كَفَرَ فَلا يَحْزُنْكَ كُفْرُهُ إِلَيْنَا مَرْجِعُهُمْ فَنُنَبِّئُهُمْ بِمَا عَمِلُوا إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ (23) نُمَتِّعُهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَى عَذَابٍ غَلِيظٍ (24) وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالأَرْضَ لَيَقُولُنَّ اللَّهُ قُلِ

الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لا يَعْلَمُونَ (25) لِلَّهِ مَا فِي السَّمَوَاتِ وَالأَرْضِ إِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ (26) وَلَوْ أَنَّمَا فِي الأَرْضِ مِنْ شَجَرَةٍ أَقْلامٌ وَالْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ مَا نَفِدَتْ كَلِمَاتُ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ (27)" [لقمان: 22-27].

says, "Whoever fully submits themselves to Allah and is a good- ﷻ Allah .doer, they have certainly grasped the firmest hand-holdAnd with Allah rests the outcome of ˹all˺ affairs (22). But whoever disbelieves, do not let their disbelief grieve you ˹O Prophet˺. To Us is their return, and We will inform them of all they did. Surely Allah knows best what is ˹hidden˺ in the heart (23). We allow them enjoyment for a little while, then ˹in time˺ We will force them into a harsh torment (24). And if you ask them who created the heavens and the earth, they will definitely say, "Allah!" Say, "Praise be to Allah!" In fact, most of them do not know (25). To Allah belongs whatever is in the heavens and the earth. Allah is truly the Self-Sufficient, Praiseworthy (26) And if whatever trees upon the earth were pens and the sea [was ink], replenished thereafter by seven [more] seas, the words of Allah would not be exhausted. Indeed, Allah is Exalted in Might and Wise (27)" (Luqman: 22-27).

Allah ﷻ says, "Whoever fully submits themselves to Allah and is a good-doer" (Luqman: 22). These people have fully submitted themselves to His path. They also follow the path of Allah by having sincere intentions because they know they will return to Allah ﷻ. They also perform good deeds, such as praying, fasting, and giving zakat. They also strive to forbid what is forbidden by Allah ﷻ. He says, "They have certainly grasped the firmest hand-hold" (Luqman: 22). He compares those who fully submit themselves to Allah and perform good deeds to a person who is firmly holding on to a rope and will never fall. The only way to protect themselves from Satan is to submit themselves to Allah completely in this life. One should declare the following: "I have been created here in this world to worship Allah, my Lord, Islam is my religion, and this is Allah's Way. I am

following Allah's Way, so I obey Him in what He orders me and forbid what He forbids".

Then, He says, "And with Allah rests the outcome of ˹all˺ affairs" (Luqman: 22). The outcome of all affairs rests only with Allah ﷻ and no one else. Therefore, Allah will account for every deed in this world. He also says, "Surely to Us is their return (25). Then surely with Us is their reckoning (26)" (Al-Ghashiyah: 25-26) Allah will speak to everyone directly without a barrier or an interpreter. He will ask them if a messenger came to guide them and He will ask how they made use of the favors provided to them. So, all people will return to Allah, their Lord, Master and Creator Who is the only god worthy of worship. He will judge and reward them based on their actions as all matters have been preordained.

Then, Allah says, "But whoever disbelieves, do not let their disbelief grieve you ˹O Prophet˺" (Luqman: 23). Allah is consoling His messenger ﷺ by telling him not to grieve because this is the will of Allah and the consequences of it will only harm them as Allah will never be harmed by this matter. He says, "No one will reap except what they sow" (Al-An'am: 164). Allah has already decreed this matter, but the Prophet ﷺ felt severe grievance because his people rejected this religion. Allah says, "Perhaps you ˹O Prophet˺ will grieve yourself to death over their disbelief" (Ash-Shu'ara: 3). They disbelieve in Allah despite receiving His signs that indicate the truthfulness of the Prophet ﷺ. Allah says, "To Us is their return, and We will inform them of all they did. Surely Allah knows best what is ˹hidden˺ in the heart" (Luqman: 23). They will all return to Allah and He will inform them of their deeds, even the secrets they have concealed in their hearts. Allah ﷻ says, "The Day when secrets will be put on trial (9). Then he [i.e., man] will have no power or any helper (10)" (At-Tariq: 9-10).

Then He says, "We allow them enjoyment for a little while" (Luqman: 24). This is Allah's way with the disbelievers, they may enjoy their life for a short

time in this world. They may be the worst disbelievers who inflicted harm to this religion through their acts and speech. Yet, Allah grants them food, drinks, strength, money, and authority. In addition, Allah may please them further by granting them gardens, ships, and all other forms of enjoyment. However, all of this is only for a short period, "then ˹in time˺ We will force them into a harsh torment" (Luqman: 24). There will be no refuge from Allah as they will be forcefully dragged into the Hellfire. Wherever these unbelievers may be, death will overcome them, even if they are in the sky or in a far-off land because once they die, their punishment will begin. He says, "And if you could but see when the angels take the souls of those who disbelieved They are striking their faces and their backs and [saying], 'Taste the punishment of the Burning Fire' (50) That is for what your hands have put forth [of evil] and because Allah is not ever unjust to [His] servants (51)" (Al-Anfal: 50-51). The torment will start in the grave and continue when they are resurrected, then they will be forced into the torment. He says, "˹The Day they are thrust toward the fire of Hell with a [violent] thrust, [its angels will say] (13), 'This is the Fire which you used to deny' (14)" (At-Tur: 13-14). So, they are thrown into this punishment and there is no one who can help them in this situation nor is there any place for them to hide. Allah states that this has been preordained so the Prophet ﷺ should not be upset by their actions. If the disbelievers had known that this speech is a divine warning from Allah ﷻ, the King of the heavens and the earth, then they would have never disbelieved. However, these disbelievers were blind and did not realize the truth. This is Allah's speech revealed in Arabic and it is clear for all people. It has transmitted this warning to every language, so there is no excuse for anyone to disbelieve in Allah.

Then Allah ﷻ mentions the contradiction in the disbelief of the Arab polytheists. They believed in the reason, but they did not believe in the cause. Allah ﷻ says, "And if you ask them who created the heavens and the earth, they

will definitely say, 'Allah!'" (Luqman: 25). They believed that Allah is the Lord of the heavens and the earth. He says, "Do you feel secure that He who is above would not cause the earth to swallow you and suddenly it would sway? (16) Or do you feel secure that He who is above would not send against you a storm of stones? Then you would know how [severe] was My warning (17)" (Al-Mulk: 16-17). So, they knew that He is Allah Who is in Heaven seated upon His Throne. They also believe that Allah must be praised because of His traits and because He created the heavens and the earth with this creativity and whatever is between them will be encompassed with the mercy of Allah. They will say, "Our Lord is the One Who has given everything its ˹distinctive˺ form, then guided ˹it˺" (Taha: 50). Then, He says, "In fact, most of them do not know" (Luqman: 25). Most of those to whom the Prophet ﷺ has been sent are ignorant because they have not shown Allah the reverence He deserves. They did not believe that the Creator of the heavens and the earth did not create all these creations in vain. They did not realize that He is the Wise God Who has sent prophets with scriptures that reveal His legislations and guide people to the straight path. So, they must not follow Satan's path that declares there is no purpose to this life and therefore, they can do as they please without thinking about the consequences of their actions. How could Allah create these creations and then leave them to do whatever they want without holding them accountable? Furthermore, it is not possible that after all this, they still do not believe that Allah ﷻ, the Lord of the heavens and the earth has the ability to resurrect them. In fact it is clear that the One Who created all these creations surely has the power to revive them after their death, however, "most of them do not know" (Luqman: 25).

Then Allah ﷻ says, "To Allah belongs whatever is in the heavens and the earth. Allah is truly the Self-Sufficient, Praiseworthy" (Luqman: 26). Whatever is in the heavens and the earth belongs to Allah because He is the Creator, the Maintainer, and the Ruler. He has the power to do whatever He wills. He is Self-

Sufficient from His Throne, Chair, heavens, earth, angels, mankind, and jinn as He does not need any of these creatures. Allah is the One Who created them and provided for them under His control. Therefore, Allah does not need them as He is Ever-Living and All-Sustaining and everything else only exists by His power.

Allah ﷻ says, "Allah! There is no god ˹worthy of worship˺ except Him, the Ever-Living, All-Sustaining. Neither drowsiness nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who could possibly intercede with Him without His permission? He ˹fully˺ knows what is ahead of them and what is behind them, but no one can grasp any of His knowledge—except what He wills ˹to reveal˺. His Seat encompasses the heavens and the earth, and the preservation of both does not tire Him. For He is the Most High, the Greatest" (Al-Baqarah: 255).

Allah ﷻ also says, "Indeed, Allah ˹alone˺ keeps the heavens and the earth from falling apart. If they were to fall apart, none but Him could hold them up. He is truly Most Forbearing, All-Forgiving" (Fatir: 41). Therefore, Allah is Self-Sufficient from His creations. He is also Praiseworthy which means that all of His creations praise Him and obey His commands because they believed in Him, except for the disbelievers among human beings and the jinn. Allah ﷻ says, "Do you not see that to Allah bow down ˹in submission˺ all those in the heavens and all those on the earth, as well as the sun, the moon, the stars, the mountains, the trees, and ˹all˺ living beings, as well as many humans, while many are deserving of punishment. And whoever Allah disgraces, none can honor. Surely Allah does what He wills" (Al-Hajj: 18). He also says, "and whatever is in them exalt Him. And there is not a thing except that it exalts [Allah] by His praise, but you do not understand their [way of] exalting" (Al-Isra: 44). He also says, "They [the angels] fear their Lord above them, and do whatever they are commanded" (An-Nahl: 50). "The heavens nearly burst, one above the other, ˹in awe of Him˺. And the angels glorify the praises of their Lord, and seek forgiveness for those on earth.

Surely Allah alone is the All-Forgiving, Most Merciful" (Ash-Shuraa: 5). The disbelievers are the only creatures that refuse to submit and obey Allah ﷻ. While all other creatures praise Allah as the Prophet ﷺ said, "I cannot count Your praises, You are as You have praised Yourself". He praises Himself as there is no one who can praise Him like Himself. All other created beings including, the angels who are the closest to Allah, do not have the capacity to fully comprehend His names, attributes, and His doings.

There is no doubt that the knowledge of the angels is far larger than human knowledge, however, they are unable to fully grasp their Lord with this knowledge even though they are granted great powers, The Prophet ﷺ said, "I have been permitted to tell about one of Allah's angels who bears the throne that the distance between the lobe of his ear and his shoulder is a journey of seven hundred years". The angel Jibreel is also a marvelous creature as he has six hundred wings and each one of them fills the horizon. The Prophet ﷺ also mentioned that whenever he looked across the horizon, he would see him there in all four directions. So, this is Jibreel, one of Allah's servants and angels who cannot encompass the knowledge of Allah's being and His qualities.

Then, Allah clarified some of His knowledge as He says, "And if whatever trees upon the earth were pens and the sea [was ink], replenished thereafter by seven [more] seas, the words of Allah would not be exhausted. Indeed, Allah is Exalted in Might and Wise" (Luqman: 27).

Allah sets a parable to show the vastness of His knowledge. If all the trees on earth transformed into pens and the water of the seven seas transformed into ink for writing and they were constantly refilled over and over again then they will surely perish while the words of Allah ﷻ will never come to an end. Human beings may attain the highest certificates but if they attempt to gather that knowledge, it would probably be written using only a small bottle of ink.

Academics usually specialize in a certain branch, for example, doctors may specialize in treating a certain organ, poets may specifically focus on one form of poetry, scientists may specialize in an insect, or a plant. Some may spend their lives studying a single insect or a plant, but that would be the end of their knowledge. There are numerous subdivisions in every field that focus on even the smallest particles. Only the knowledge of Allah ﷻ encompasses everything as He is the Creator and the All-Knowing. This includes all matters related to mankind, plants, animals, the earth and oceans to the Throne of Allah to everything else. Then, Allah ﷻ says, "Indeed, Allah is Exalted in Might and Wise" (Luqman: 27). Allah is Mighty as He prevails over all matters and grasps them with His knowledge. He is also Wise, meaning He sets all matters in their respectful places as there is not even a single particle that is misplaced.

يقول الله ﷻ: "لِلَّهِ مَا فِي السَّمَوَاتِ وَالأَرْضِ إِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ (26) وَلَوْ أَنَّمَا فِي الأَرْضِ مِنْ شَجَرَةٍ أَقْلامٌ وَالْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ مَا نَفِدَتْ كَلِمَاتُ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ (27) مَا خَلْقُكُمْ وَلا بَعْثُكُمْ إِلَّا كَنَفْسٍ وَاحِدَةٍ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ (28) أَلَمْ تَرَ أَنَّ اللَّهَ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي إِلَى أَجَلٍ مُسَمًّى وَأَنَّ اللَّهَ بِمَا تَعْمَلُونَ خَبِيرٌ (29) ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ (30) أَلَمْ تَرَ أَنَّ الْفُلْكَ تَجْرِي فِي الْبَحْرِ بِنِعْمَةِ اللَّهِ لِيُرِيَكُمْ مِنْ آيَاتِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِكُلِّ صَبَّارٍ شَكُورٍ (31) وَإِذَا غَشِيَهُمْ مَوْجٌ كَالظُّلَلِ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ فَمِنْهُمْ مُقْتَصِدٌ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا كُلُّ خَتَّارٍ كَفُورٍ (32)" [لقمان: 28-32].

says, "Your creation and your resurrection will not be but as that ﷻ Allah .of a single soul. Indeed, Allah is Hearing and Seeing)28(Do you not see [i.e. know] that Allah causes the night to enter the day and causes the day to enter the night and has subjected the sun and the moon, each running [its course] for a specified term, and that Allah, of whatever you do, is Aware? (29) That is because Allah is the True Reality, and that what they call upon other than Him is falsehood, and because Allah is the Most High, the Grand (30). Do you not see that ships sail through the sea by the favor of Allah that He may show you of His signs? Indeed in that are signs for everyone patient and grateful (31). And when

waves come over them like canopies, they supplicate Allah, sincere to Him in religion [i.e. faith]. But when He delivers them to the land, there are [some] of them who are moderate [in faith]. And none rejects Our signs except everyone treacherous and ungrateful (32)" (Luqman: 28-32).

says, "Your creation and your resurrection will not be but as that ﷻ Allah ﷻ of a single soul. Indeed, Allah is Hearing and Seeing" (Luqman: 28). Allah indicates how the matters of creation and resurrection are effortless for Him. He and the innumerable number of ,ﷻ created the father of mankind, Adam has the ability to calculate the ﷻ generations that came after him. Only Allah also indicates that He will ﷻ number of people that walked the earth. Allah to ﷻ resurrect them as one single soul when He desires; all it takes is for Allah ."!say "Be!" and "It isSo, it is not difficult for Allah to create this large number of people as this does not burden nor tire Him. Likewise, if Allah wanted to revive these creations after they had died, He says, "But indeed, it will take only one ˹mighty˺ Blast (13). And at once they will be above ground (14)" (An-Nazi'at: 13-14). The Trumpet will be blown once and all of these creations will be watchful. All these millions and millions of people will be gathered from different parts of the earth. They also suffered different fates, some were burned, some were eaten by fish, some were torn up by birds, and others had some of their flesh and bones scattered in various places upon the earth. Then, on the Day of Judgment, the final earthquake will strike them and everything will be mixed up, but in a flash when Allah wants to resurrect these creations, all the atoms will gather together reviving them and people will come out from their graves as if they were one plant that is sprouting from the ground. This is not a difficult matter for Allah ﷻ.

Then, Allah says, "Indeed, Allah is Hearing and Seeing" (Luqman: 28). Allah is All-Hearing and All-Seeing of His creations at all times and wherever they may be throughout the ages. So, nothing is absent from the sight of Allah

and no voice is absent from the hearing of Allah. He also counted the deeds of His creations and did not miss a iota of this creation, and He mentioned that in this surah, "[And Luqman said], 'O my son, indeed if it [i.e. a wrong] should be the weight of a mustard seed and should be within a rock or [anywhere] in the heavens or in the earth, Allah will bring it forth. Indeed, Allah is Subtle and Aware'" (Luqman: 16). Allah is aware of everything at all times as He says, "... Not a leaf falls but that He knows it. And no grain is there within the darknesses of the earth and no moist or dry [thing] but that it is [written] in a clear record" (Al-An'am: 59), Allah is the glorified God Who took accounts for all of His creations and He did not lose sight of any of their deeds and actions whether they were voluntary actions of rational people or involuntary actions of inanimate objects and other things.

Then, Allah ﷻ says, "Do you not see [i.e. know] that Allah causes the night to enter the day and causes the day to enter the night" (Luqman: 29). In this verse, Allah describes one of His signs witnessed twice everyday which is when the night merges into the day and the day merges into the night. It could refer to the change in the duration of the night and day based on the different seasons, for example, the night extends into the day making nights longer in winter, while the day extends into the night making the days longer in summer. The other meaning is that the night and day occur in succession, so merging the night into the day means the night takes the place of the day and the day takes the place of the night. He says, "and [Allah] has subjected the sun and the moon" (Luqman: 29). Allah ﷻ subjugated the sun and the moon that orbit in a set system determined by Allah ﷻ. The sun with its colossal size, burning fire, permanent explosions, brilliant light, and its hidden mysteries that are only known to Him is subjected to His rule. This moon which is also controlled by Allah ﷻ has numerous benefits as Allah ﷻ says, "They ask you ˹O Prophet˺ about the phases of the moon. Say, 'They are a means for people to determine time and pilgrimage'" (Al-Baqarah:

189). The Islamic calendar consists of lunar months that are determined by the phases of the moon. This also determines the times of worship of Hajj, which Allah ﷻ has prescribed to His servants. The moon also controls the tides in the ocean that cleanses its water and assists in the movement of ships upon it. Allah has harnessed these creations for the benefit of mankind as no human being has the ability to do so.

Then, Allah ﷻ says, "and [He] has subjected the sun and the moon, each running [its course] for a specified term" (Luqman: 29). The sun and the moon will orbit until the Day of Resurrection as He says "When the sun is put out (1). And when the stars fall down (2). And when the mountains are blown away (3). And when pregnant camels are left untended (4)" (At-Takwir: 1-4). This is the time appointed by Allah ﷻ for it to end. He also says, "At last, when the Trumpet will be blown with one blast (13). And the earth and mountains will be lifted up and crushed with one blow (14). On that Day the Inevitable Event will have come to pass (15)" (Al-Haqqah: 13-15). This is the time when the sun and moon will meet and this fixed system will be disrupted. Allah ﷻ says, "When the sky splits open (1). And when the stars fall away (2). And when the seas burst forth (3). And when the graves spill out (4). ˹Then˺ each soul will know what it has sent forth or left behind (5)" (Al-Infitar: 1-5). Allah did not inform anyone from among His creations of this appointed date. Then, He says, "and that Allah, of whatever you do, is Aware?" (Luqman: 29). This is a statement directed to all of humanity and those deniers. Allah declares that He is Aware of everything they say and do as nothing can be hidden from Allah ﷻ.

Then, He says, "That is because Allah is the True Reality" (Luqman: 30). Allah is the Truth and this is indicated in His names, attributes, and doings. This is the established reality that cannot be changed, while falsehood is evanescent. Allah ﷻ is the Lord of the worlds, He is the Creator, the All-Knowing of His creations, so everything said by Allah ﷻ, including all of His attributes is the truth.

Then, He says, “and that what they call upon other than Him is falsehood” (Luqman: 30). Associating others with Allah ﷻ in worship is considered falsehood. Many wrongdoers claim that some of Allah’s creations are divine deities such as the angels, Isa ﷺ, other prophets, messengers, righteous people, or some other inferior or superior creatures. Many worshiped supreme creatures such as the sun, the moon, and the stars or inferior creatures such as some animals like cows, monkeys and others worshiped other human beings. For example, Pharaoh claimed deity and said, “I am your lord, the most high!” (An-Nazi’at: 24). The polytheists also assumed that their idols were divine as they said, “We worship them only so they may bring us closer to Allah” (Az-Zumar: 3). Some also claimed that their false gods participated in creating these creatures, or in finding something, or in disposing of something. However, all of these deities are false and invalid.

Then, He says, “And because Allah is the Most High, the Grand” (Luqman: 30). Allah ﷻ raised His Throne above all other creations in its position and status. Allah cannot be equated with anyone as nothing is similar to Him as all of His creations are under His subjugation and at His command. They were created by His command and they are ruled by His destiny, thus those created by Allah cannot participate in creation or management. Allah ﷻ is also the Grand, Who is greater than all of His creations as everything else is inferior to Him. The entirety of the heavens and the earth are in the palm of the Most Merciful as the Prophet ﷺ said, “The seven heavens and seven earths will be as small in Allah's Hand as a seed of mustard in one of your hands”. This is also indicated in the following verse as Allah ﷻ says, “They have not shown Allah His proper reverence—when on the Day of Judgment the ˹whole˺ earth will be in His Grip, and the heavens will be rolled up in His Right Hand” (Az-Zumar: 67). He also says, “Glorified and Exalted is He above what they associate ˹with Him˺” (An-Nahl: 1). Allah ﷻ

is glorified above what they associate with Him as the heavens are small and inferior in relation to God, the Most High and the Grand.

Then, Allah said, "Do you not see that ships sail through the sea by the favor of Allah that He may show you of His signs?" (Luqman: 31). This is another miracle from Allah that serves as a reminder to His servants. By the grace of Allah these ships sail across the sea because He who created the sea and made it this way. He is also the One Who placed the laws of buoyancy that allow people to board ships and sail them in any direction. This is from Allah's blessings and favors bestowed upon His servants. Ships carry heavy loads and some are similar to a great mountain, then they easily and smoothly sail through the water. All of this is one of the many signs of Allah that illustrate His mightiness and greatness as He says, "Indeed in that are signs for everyone patient and grateful" (Luqman: 31). Those who are steadfast are similar to sailors who are exposed to various types of calamities and the facilitation and mercy of Allah upon them. For example, at times the sea may be calm and tranquil making the ship go smoothly while other times it may be raging and boisterous. The waves rise high as they strike one another and in this situation a person becomes in a state of necessity and duress, and he may be exposed to smash and brok of his ship, that is the sea in its two states. When a man pushes his ships with a sail, he needs the air that pushes this ship, so the wind may come in the direction that the person wants, so the launch will be easy and smooth, and this needs to be thankful for Allah. "It is your Lord Who steers the ships for you through the sea, so that you may seek His bounty" (Al-Isra: 66), He steers the ship, moves it and pushes it with the winds, and sometimes the winds dwindle, and there is no energy, at this time man did not invent a machine, so he had no means to steer his ship. Thus, he has to be patient, sometimes the wind dwells a month, two months, it has a specific season in which it moves, then it changes after that. People are forced to wait for the wind to come again. the coming of the wind and its stillness, and when the matter

is favorable and the wind is favorable, it needs to be thanked by Allah, and when it dwells needs patience.

The wind may come in favorably and gently. When the wind may come stormy, it will be a calamity, then at this point the servant needs to be patient and grateful. These are gifts, but they may sometimes be interspersed with types of calamities, so Allah said that He did this to bring man to two states: patience and thanksgiving. Patience and thanksgiving because Allah has plagued the servants in this world with good and evil. "... And We test you ˹O humanity˺ with good and evil as a trial, then to Us you will ˹all˺ be returned" (Al-Anbya: 35), "Surely in this are signs", in harnessing the sea in this way to the worshipers, signs that are clear signs and indications, that are for every steadfast to tribulations and calamities, and thanksgiving for the blessings of Allah. A believer should be this way; he achieves the state of patience and achieves the state of thanksgiving, the state of patience in a time of distress, and the state of gratitude in a time of prosperity and grace.

Then, Allah said, "And as soon as they are overwhelmed by waves like mountains, they cry out to Allah ˹alone˺ in sincere devotion. But when He delivers them ˹safely˺ to shore, only some become relatively grateful. And none rejects Our signs except whoever is deceitful, ungrateful" (Luqman: 32). "And as soon as they are overwhelmed by waves like mountains", this is in the event that the sea was in the dark, and overwhelmed them, overwhelmed them, waves like shadow. Like a shadow means like a cover, the sea rises the wave until after that, when the wave falls, it becomes like a cover that overwhelms the entire ship, and this is the worst type of wave. It rises, then after that it pours water. Sometimes the ship is under the wave and covered by this wave. "And as soon as they are overwhelmed by waves like mountains", this is the worst and strongest type of wave. "They cry out to Allah ˹alone˺ in sincere devotion", at that time, the polytheists used to cry out to Allah alone in sincere devotion, pray only to Him,

and forget what they used to associate with their Lord in the sea. “They cry out to Allah ˹alone˺ in sincere devotion”, that is, they cry only to Allah and they do not cry to anyone else, and they put all their concern and all their supplications to Allah and forget what they associate with Him.

One of Allah's attributes that he answers the needy if he cry to Him, as Allah said, “Or ˹ask them,˺ ‘Who responds to the distressed when they cry to Him, relieving ˹their˺ affliction, and ˹Who˺ makes you successors in the earth?’” (An-Naml: 62). “But when He delivers them ˹safely˺ to shore”, this means Allah answered their prayers and turned them away from this great wave, and spared them from this destructive state. “But when He delivers them ˹safely˺ to shore”, they got to land and they made sure they survived. Allah says, “Only some become relatively grateful. And none rejects Our signs except whoever is deceitful, ungrateful”. Some of them, among these people, are grateful, meaning that he is moderate, he is subject to the command of Allah, thanks Allah for this matter, praising Him, and remaining on his supplication to Allah, and he remembers the grace of Allah who saved him from the ordeal in which he was.

Then, Allah said, “And none rejects Our signs except whoever is deceitful, ungrateful”, there is another type of the people of polytheism, cunning and malice, he hardly reaches the earth until he forgets his Lord, and the deceitful who have deception and intrigue. Ungrateful, who denies favors, for this one who denies favors is deceitful, as if he did that, he humiliated Allah in a time of tribulation, he does not want to uphold the command of Allah, and does not cry to Him only in a time of distress. If he goes and returns to land and Allah spares him, then he forgets this matter. As if he thought that he had deceived Allah, and that he called him in a time of distress to deliver him, then when he was saved, it was as if he had won the matter, and that he had lied to Allah. He deceived Allah, but there is no doubt that this harmed himself, but he thinks so. He thinks that the Lord has been deceived, but Allah is not deceived.

يقول الله ﷻ: {وَإِذَا غَشِيَهُمْ مَوْجٌ كَالظُّلَلِ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ فَمِنْهُمْ مُقْتَصِدٌ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا كُلُّ خَتَّارٍ كَفُورٍ}[لقمان:32] {يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمْ وَاخْشَوْا يَوْمًا لا يَجْزِي وَالِدٌ عَنْ وَلَدِهِ وَلا مَوْلُودٌ هُوَ جَازٍ عَنْ وَالِدِهِ شَيْئًا إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا وَلا يَغُرَّنَّكُمْ بِاللَّهِ الْغَرُورُ}[لقمان:33] {إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ}[لقمان:34]

says, "And when waves come over them like canopies, they ﷻ Allah supplicate Allah, sincere to Him in religion. But when He delivers them to the .land, there are [some] of them who are moderate [in faith]And none rejects Our signs except everyone treacherous and ungrateful" (Luqman: 32). "O mankind, fear your Lord and fear a Day when no father will avail his son, nor will a son avail his father at all. Indeed, the promise of Allah is truth, so let not the worldly life delude you and be not deceived about Allah by the Deceiver" (Luqman: 33). "Indeed, Allah [alone] has knowledge of the Hour and sends down the rain and knows what is in the wombs. And no soul perceives what it will earn tomorrow, and no soul perceives in what land it will die. Indeed, Allah is Knowing and Acquainted" (Luqman: 34).

Allah ﷻ talks about His blessings and His graces upon His servants and the position of some of the servants regarding these blessings and graces. Allah mentions that He is the One Who guided humans to create the ships and the One Who made these ships sail through the sea by the favor of Allah. This is what is called the law of buoyancy, which refers to the floating of these flat bodies on this earth and carrying and driving such heavy weights through the water. Also, it is Allah Who sends the winds in order to move these ships to the right and to the left and to the north and to the south; all of this is by Allah's command, will and creation. "Do you not see that ships sail through the sea by the favor of Allah that He may show you of His signs? Indeed in that are signs for everyone patient and grateful" (Luqman: 31). This is because there are things that may affect the man's moving through the sea such as the stopping of the wind sometimes. So,

the person has to be patient when facing difficulties and has to be grateful when having graces and blessings.

Then Allah says about the people, "And when waves come over them like canopies, they supplicate Allah, sincere to Him in religion. But when He delivers them to the land, there are [some] of them who are moderate [in faith]. And none rejects Our signs except everyone treacherous and ungrateful" (Luqman: 32). The canopy refers to the wave that rises high and after that, the waterfalls from above it, so it covers whatever is beneath it such as the shade that covers what is beneath it. Thus, the waves cover them in this way and this is the most dangerous type of wave. "They supplicate Allah, sincere to Him in religion." This means that they sincerely turn to Allah in order to pray to Him alone Who has no partner. "But when He delivers them to the land, there are [some] of them who are moderate." There are some of them who are moderate means that he thanks Allah ﷻ and remembers this grace and this blessing of Allah as He saved them from such trouble. Then Allah says, "And none rejects Our signs except everyone treacherous and ungrateful." That is, no one rejects these signs, i.e. the blessing of subjecting the sea to him and the blessing of saving this desperate person who supplicated Allah in the time of need and Allah ﷻ saved him, "Except everyone treacherous," So, he thinks that he has deceived Allah and that he supplicates Him in the time of need in order to bring him out, and that when Allah brings them out, he forgets and leaves this as if he deceived the Lord.

After that, Allah ﷻ calls His servants at the end of this Surah, Surah Luqman, to fear Him, He says, "O mankind, fear your Lord and fear a Day when no father will avail his son, nor will a son avail his father at all. Indeed, the promise of Allah is truth, so let not the worldly life delude you and be not deceived about Allah by the Deceiver" (Luqman: 33). This is a call from Allah to all people, Allah says to them, "Fear Allah ﷻ; your Lord, your Master, your Creator, your Educator and your Producer." In this regard, a person cannot be

fearing Allah except through believing in Him, carrying out His command and avoiding His prohibitions because Allah ﷻ imposes blame and punishes by the sin. "O mankind, fear your Lord." That is, make protection between you and the torment of your Lord and fear Him, I.e. beware Him. Allah says, "O mankind, fear your Lord and fear a Day when no father will avail his son, nor will a son avail his father at all." The meaning of to avail him is to benefit him, help him, take his evil place or grant him anything of goodness. This father will not avail his son, i.e. will not benefit him or remove any harm from him no matter how much this father loves his son, the matter is over. No one on this day will carry others' worries, give him of his good deeds or carry away from him of his misdeeds. "Every soul, for what it has earned, will be retained" (Al-Muddaththir: 38). "And no bearer of burdens will bear the burden of another." So, every person will bear his worry and his burden by himself.

"Nor will a son avail his father at all." Similarly, the son will not avail his father or his mother at all. Rather, all people will say, "My own self, my own self." Allah says, "On the Day a man will flee from his brother" (Abasa: 34). "And his mother and his father" (Abasa: 35). "And his wife and his children" (Abasa: 36). "For every man, that Day, will be a matter adequate for him" (Abasa: 37). So, on that terrible Day every person will care about his own self only and will not think about the worries of others because he will be loaded with worry, distress and burdens and he will not think about others. "Indeed, the promise of Allah is truth." This promise of Allah refers to His promise that this day will take place, that every soul will be rewarded with what it has earned and that every person will bear the result of his deeds. So, the good people will have their reward and the evil people will have their punishment. Allah ﷻ does not alter His saying and does not change His promise or His covenant.

Allah says, "So let not the worldly life delude you." The worldly life refers to this life and it is called so because it is near and it is vile in relation to the

Hereafter. Delude you means that you become distracted by it and resort to it. Also, it means that this life will take your time, efforts, mind and concern and thus you will be occupied by it to the extent that you will forget that day. Thus, this life will cut you off from the Hereafter and this is the deluding. "And be not deceived about Allah by the Deceiver" (Luqman: 33 The Deceiver refers to the Devil and this word is in the form of Fa'ul (A form of exaggeration) because the Devil always deceives people for this is his work. That is, this is the work of the Devil in deceiving and tempting the son of Adam to admit him to the Fire. The meaning of the Devil's deception of the son of Adam about Allah is that he tells this person false news about Allah, i.e. incorrect news. So, the Devil tells him, for example, that there might not be a Day of Resurrection and tells him that Allah cannot restore the bodies again; all this is from the Devil's whisper to those polytheists. In addition, they believe that if there is a Day of Resurrection, there is no doubt that the conditions of people will be the same as they were in this world. Allah says that they said, "And even if I should be returned to my Lord, indeed, for me there will be with Him the best." Moreover, the Devil deceives some faithful people as well. For example, he may deceive a believer through convincing him that Allah will admit him to Paradise even if he does not work, even if he does not believe in Allah the right of faith and even if he disbelieves in Allah and averts from His way. Furthermore, the Devil deceives the children of Adam through convincing them that he intercedes with Allah ﷻ such as the angels intercede and the apostles intercede. Also, his deception is clear in deceiving those who were attached to Isa, the son of Maryam, peace be upon him, and who worshiped him without the Lord. The Devil deceived those through convincing them that Isa is their savior and that he will admit them to the realm of the Lord once they believe that he is the savior and that he is the one who was sent down by his father to be crucified on earth and to bear all the sins of the human beings as the claim.

Moreover, the Devil told humans false news about Allah ﷻ and, therefore, he misled them through this and made them not appraise Allah with true appraisal. Also, he made them not know that Allah ﷻ is the One Who sent His Messengers and sent down His Books and that He has a straight path in this world and that He has a law and a method and that He commands to be obeyed. Allah says, "And we did not send any messenger except to be obeyed by permission of Allah." So, Allah blames for the sin and punishes for it and whoever comes to his Lord as a disbeliever, indeed for him is Hell in which he will neither die nor live; this is Allah's threat. Also, no soul will be admitted to Paradise except the believing soul and such a believing soul has to embrace belief as shown and as revealed by Allah, and also as Allah told about Himself and about His unseen. Allah ﷻ says, "He has ordained for you of religion what He enjoined upon Noah and that which We revealed to you, and what We enjoined upon Abraham and Moses and Jesus, to establish the religion and not be divided therein. Difficult for those who associate others with Allah is that to which you invite them. Allah chooses for Himself whom He wills" (Ash-Shura: 13). "And this is My path, which is straight, so follow it; and do not follow other ways, for you will be separated." So, this is the religion of Allah but the Devil led people astray from this.

Then, Allah says, "Indeed, Allah [alone] has knowledge of the Hour and sends down the rain and knows what is in the wombs. And no soul perceives what it will earn tomorrow, and no soul perceives in what land it will die. Indeed, Allah is Knowing and Acquainted" (Luqman: 34). Meaning know this about Allah for this is the true knowledge about Him. First, Allah alone is the One Who knows about the Hour. Allah ﷻ has concealed the time in which the Hour will take place from all His creatures and He did not disclose its knowledge to anyone. He did not disclose it to any angel of His angels, any messenger of His messengers. Even the angel, who blows the Horn so that this harmonious universe whose parts are all related to each other in such a wonderful system of the suns, the stars, the

galaxies, the moons and the earth will be separated, does not know the time in which he will blow the Horn. Allah says, "They ask you about the Hour: when is its arrival? Say, "Its knowledge is only with my Lord. None will reveal its time except Him. It lays heavily upon the heavens and the earth. It will not come upon you except unexpectedly" (Al-A'raf: 187). It will astonish people because they used to see everything quiet and in its order. Then, suddenly they find that this whole universe is dispersed in the blink of an eye.

Then, Allah says, "and sends down the rain." This also is included in the knowledge of the unseen that Allah possesses alone. Allah sends down the rain, this is one of Allah's attributes. Rain in Arabic is called [Ghaith] which means the aid or the help, this is because rain relieves the people who ask for their Lord to send down the rain so they can live. In fact, this is a sign of Allah's signs and knowing the time of sending the rain is for Allah alone as He is the One Who creates it. Allah says, "Do you not see that Allah drives clouds? Then He brings them together; then He makes them into a mass, and you see the rain emerge from it." So, creating this rain, i.e. the winds' driving of the clouds, carrying these clouds to the layers of the atmosphere, distributing them all over the earth, bringing these clouds together and sending the rain after that is all to Allah as He created this matter and facilitated it.

Then Allah says, "And sends down the rain and knows what is in the wombs." This is also of the things that Allah confined to Himself and this is from His knowledge that He knows what is in the wombs. The womb is the organ, which is the birthplace of the child and the place in which the fetus is formed. It is called [Rahm] i.e. womb; Allah ﷻ derived its name from the mercy so that the servants may remember that those who came out from the same womb must have mercy on each other. It came in the hadith that Allah says, "'I am the Merciful (ar-Rahman). I have created ties of kinship and I have derived a name for it from My Name. If anyone maintains ties of kinship, I maintain connection with him,

and I shall cut off anyone who cuts them off." Moreover, the brothers and sisters who came out from the same womb are ordered to have mercy on each other. Also, there are many matters concerning the knowledge of the wombs. All these matters are in the wombs such as life or death, i.e. the fetus is alive or dead. In this regard, it came in the hadith, "When the drop of (semen) remains in the womb for forty or forty five nights, the angel comes and says: My Lord, will he be good or evil? And both these things would be written. Then the angel says: My Lord, would he be male or female? And both these things are written. And his deeds and actions, his death, his livelihood; these are also recorded. Then his document of destiny is rolled and there is no addition to nor subtraction from it."

Regarding the knowledge of what's in the wombs, Allah says in another Surah, "Allah knows what every female carries and what the wombs lose or exceed." (Ar-Ra'd: 8). Meaning that Allah only knows the day of delivery, this is His knowledge and humans can only predict it. But it might exceed one day or come one day before; this is Allah's knowledge. Also, this is regarding the physical condition of the fetus, Allah knows best if the infant will be perfectly born, or if he has a malfunction on a limb, or on the brain, or if the fetus will die or live, all of this is His knowledge.

يقول الله ﷻ في ختام سورة لقمان:{يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمْ وَاخْشَوْا يَوْمًا لا يَجْزِي وَالِدٌ عَنْ وَلَدِهِ وَلا مَوْلُودٌ هُوَ جَازٍ عَنْ وَالِدِهِ شَيْئًا إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا وَلا يَغُرَّنَّكُمْ بِاللَّهِ الْغَرُورُ}[لقمان:33] {إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ}[لقمان:34]

says at the end of Surah Luqman, "O mankind, fear your Lord and ﷻ Allah .fear a Day when no father will avail his son, nor will a son avail his father at all Indeed, the promise of Allah is truth, so let not the worldly life delude you and be not deceived about Allah by the Deceiver" (Luqman: 33). "Indeed, Allah [alone] has knowledge of the Hour and sends down the rain and knows what is in the

wombs. And no soul perceives what it will earn tomorrow, and no soul perceives in what land it will die. Indeed, Allah is Knowing and Acquainted" (Luqman: 34).

This is a great instruction included in the Holy Quran. Allah begins directing this instruction to all people; it is a call from Allah to all people as Allah sent His servant and Messenger Muhammad ﷺ with this Qur'an to all people. Allah calls all mankind to fear Him and fear the Last Day when everyone will be judged for their deeds and no one will intercede for the other whatever they were close in life. Then Allah warns His servants of following Satan and being deceived by him, for this is his only purpose, i.e., to lead man to Hell with him.

Then, Allah talks about five matters that are known only by Him in order to show that the matter belongs completely to Him and that the destinies of the servants are in His hands. Allah says, "Indeed, Allah [alone] has knowledge of the Hour and sends down the rain and knows what is in the wombs. And no soul perceives what it will earn tomorrow, and no soul perceives in what land it will die. Indeed, Allah is Knowing and Acquainted." (Luqman: 34). These are five unseen matters that Allah only knows. In this regard, the Prophet ﷺ said, "The keys of the unseen are five and none knows them but Allah; none knows when the Hour will be established, but Allah. None knows when it will rain, but Allah. None knows what is in the womb, but Allah. None knows what a soul will earn tomorrow and none knows where he will die, but Allah." These are five unseen matters; these are the keys of the unseen that are known only by Allah.

In any case, there are two types of the unseen. To illustrate, there is the unseen that the scholars call the additional unseen. This refers to the unseen that is known by some people and that is unknown, far away and absent from other people. This additional unseen is regarded as unseen for the people or for some

creatures and it is regarded as witnessed for other creatures. For example, the angels are from the unseen; Jibreel and all the angels for us are unseen. However, Jibreel and the angels with themselves are not from the unseen. They are regarded as a witness because they exist and they are present. Similarly, the secrets of some people are regarded unseen for other people. Undoubtedly, this additional unseen, which is witnessed for some people and is unseen for others, is not unseen for Allah at all. Nothing of these beings is unseen for Allah as Allah over all things Witness. "But is it not sufficient concerning your Lord that He is, over all things, a Witness." So, all these beings are from the witnessed for Allah. "And not absent from your Lord is any [part] of an atom's weight within the earth or within the heaven or [anything] smaller than that or greater but that it is in a clear register" (Yunus: 61).

Thus, nothing of these beings is absent from Allah's knowledge. All these beings, since its creation and till its end, are known by Allah and anything that happens to these creatures is known by Allah, i.e. anything that may happen to them. "Not a leaf falls but that He knows it. And no grain is there within the darkness of the earth and no moist or dry [thing] but that it is [written] in a clear record" (Al-An'am: 59). There cannot be any movement or any stillness in this universe except with the knowledge of Allah.

There is another unseen that is known only by Allah. There is unseen that Allah confined its knowledge to Himself and no one knows it except Allah or those that Allah reveals this unseen to them, i.e., those that Allah tells them that such and such will happen. This unseen includes five things. The first of these is the hour, i.e., the Day of Resurrection. Allah has concealed the knowledge of the Day of Resurrection from all His creation, from His angels, from the bearers of His throne, from His messengers, from His prophets and from the believers. This knowledge does not come to anyone and no one knows about it except Allah. "They ask you, [O Muhammad], about the Hour: when is its arrival? Say, "Its

knowledge is only with my Lord. None will reveal its time except Him. It lays heavily upon the heavens and the earth. It will not come upon you except unexpectedly." This means that it will come unexpectedly and it will astonish the people.

In this regard, Allah says to Musa, "Indeed, the Hour is coming - I almost conceal it - so that every soul may be recompensed according to that for which it strives" (Taha: 15). "So do not let one avert you from it who does not believe in it and follows his desire, for you [then] would perish" (Taha: 16). This is the knowledge of the Hour which is for Allah alone and Allah does not reveal it to any of His creatures; this is the first matter of the unseen matters.

Then, "And sends down the rain." In fact, Allah distributed this rain on this earth and this distribution is known by the people. They know that the rain falls in this place during a certain time, i.e. these rains fall during the winter, these rains fall in the summer, these rains fall throughout the year and these rains fall during the autumn. Also, Allah made some signs that indicate the coming of the rain as He says, "And of His signs is that He sends the winds as bringers of good tidings." That is, the wind may blow from a certain direction a day or two before the rain and the people know that this is the wind of the rain. This is what Allah created for the people to know the time or the approaching of the rain. As for the drought and fertility and when the rain will really come, this is known only by Allah. There might come some years of drought and dryness and there might come some years of fertility, in which Allah sends the rain. Also, people may be desperate and hopeless during the time of droughts, and the rain may be approaching them but there is no indication of its coming as it came in the hadith that "Allah looks at His servants, desperate and hopeless, and He laughs as He knows that their relief is close." So no one knows the exact time of the rain, not through its signs, except Allah.

Then, "And knows what is in the wombs." Allah is the One Who settles in the wombs what He wills. In this regard, it came in the hadith that "When forty nights pass after the semen gets into the womb, the angel comes to it and says, "My Lord, what about his livelihood? My Lord, what about his age? My Lord, what about his work? Will he be happy or miserable? My Lord, would he be male or female?" So, these are the words that are written to this fetus before the spirit is breathed into him. The Prophet said in this hadith, "A man may do what may seem to the people as the deeds of the dwellers of Paradise, but he is of the dwellers of the Hell-Fire and a man may do what may seem to the people as the deeds of the dwellers of the Hell-Fire, but he is from the dwellers of Paradise." These are the matters that are written with regard to this and no one knows these matters which constitute the future of this person except Allah. Likewise, no one knows whether this person will be a male or female as this is determined by Allah at a certain time. However, after the appearance of the limbs of this person. At this point, what is within the wombs turns from being unseen that is known only by Allah to the unseen that is called the additional unseen. If the person is able to photograph and transmit the image of this fetus and know whether it is a male or female, then this here becomes of the additional unseen.

Then, "And no soul perceives what it will earn tomorrow." The soul here refers to any soul and everyone can be called such as the jinn, the humans and the angels. So, no soul knows what it will earn tomorrow. The earring refers to the earning of good and evil as the man earns the good and earns the evil. In other words, no soul at all knows what it will earn from the good or evil in the future. This means that after the speaking moment, the man can know nothing as Allah has confined the knowledge of this to Himself and He does not reveal anything of this future unseen to anyone except whom He wills of His servants. In this regard, Allah says, "[He is] Knower of the unseen, and He does not disclose His [knowledge of the] unseen to anyone" (Al-Jinn: 26). "Except whom He has

approved of messengers, and indeed, He sends before each messenger and behind him observers" (Al-Jinn: 27). "That he may know that they have conveyed the messages of their Lord; and He has encompassed whatever is with them and has enumerated all things in number" (Al-Jinn: 28).

Allah says, "and no soul perceives in what land it will die. Indeed, Allah is Knowing and Acquainted" (Luqman: 34). And no creature perceives in which land its soul will be taken. Undoubtedly, this matter is seen by everyone and is known by everyone that regardless of the caution that a person may take, he does not know when the angel of death will come to take his soul. Indeed, this is of the keys of the unseen that is known only by Allah. In this regard, the Prophet said that this is one of the keys of the unseen because this is one matter, i.e., knowing the place in which every soul will be taken. In fact, this includes millions of millions of millions of the details of this unseen. The details of this matter include the place in which every soul will die; the knowledge of this is to Allah as this includes where every living soul will die and in which place.

So, when the matter is like that and these are the keys of the unseen that are known only by Allah, then the whole matter is within the hands of Allah and to Him returns all the destinies of the creatures. He is the One Who disposes of all matters, He is the Owner of sovereignty and He is the One Who has the knowledge of the Hour and this Hour is a true promise that must occur. Also, the man does not know for himself that he will earn tomorrow and in which land he will die, therefore, he has to submit to his Lord and return to Him. In addition, he has to appreciate this Day that Allah warns of in His saying, "And fear a Day when no father will avail his son, nor will a son avail his father at all."

"Indeed, Allah is Knowing," of all His creatures "And Acquainted" of them. The acquaintance is more precise than knowledge, i.e. He is Acquainted with their secrets.

With this, this great Surah ends. We ask Allah to forgive our sins, repent to Him, turn to Him, and seek refuge in Him. Praise is to Allah, the Lord of the Worlds, at the beginning and the end. And peace be upon His servant and messenger Mohammad. We ask Allah to make it beneficial to Muslims in the east and west of the earth, and to make this a treasure for us on the Day of Resurrection

As-Sajdah

بسم الله الرحمن الرحيم: {الم}[السجدة:1] {تَنزِيلُ الْكِتَابِ لا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ}[السجدة:2] {أَمْ يَقُولُونَ افْتَرَاهُ بَلْ هُوَ الْحَقُّ مِنْ رَبِّكَ لِتُنذِرَ قَوْمًا مَا أَتَاهُمْ مِنْ نَذِيرٍ مِنْ قَبْلِكَ لَعَلَّهُمْ يَهْتَدُونَ}[السجدة:3] {اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ مَا لَكُمْ مِنْ دُونِهِ مِن وَلِيٍّ وَلا شَفِيعٍ أَفَلا تَتَذَكَّرُونَ}[السجدة:4] {يُدَبِّرُ الأَمْرَ مِنَ السَّمَاءِ إِلَى الأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِمَّا تَعُدُّونَ}[السجدة:5] {ذَلِكَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الرَّحِيمُ}[السجدة:6] {الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ وَبَدَأَ خَلْقَ الإِنسَانِ مِنْ طِينٍ}[السجدة:7]

In the name of Allah, the Entirely Merciful, the Especially Merciful, “Alif, Lam, Meem” (As-Sajdah: 1). “[This is] the revelation of the Book about which there is no doubt from the Lord of the worlds” (As-Sajdah: 2). “Or do they say, "He invented it"? Rather, it is the truth from your Lord, [O Muhammad], that you may warn a people to whom no warner has come before you [so] perhaps they will be guided” (As-Sajdah: 3). “It is Allah who created the heavens and the earth and whatever is between them in six days; then He established Himself above the Throne. You have not besides Him any protector or any intercessor; so will you not be reminded?” (As-Sajdah: 4). “He arranges [each] matter from the heaven to the earth; then it will ascend to Him in a Day, the extent of which is a thousand years of those which you count” (As-Sajdah: 5). “That is the Knower of the unseen and the witnessed, the Exalted in Might, the Merciful,” (As-Sajdah: 6). “Who perfected everything which He created and began the creation of man from clay” (As-Sajdah: 7).

These verses are the beginning of Surah As-Sajdah. The Prophet ﷺ used to recite

this Surah, Surah As-Sajdah, in the dawn prayer of every Friday, that is he used to read it in the first Rakaa of the dawn prayer on Friday. He used to recite in the second Rakaa Allah's saying, "Has there not come upon man a period of time" (Al-Insan: 1). The scholars mentioned that the reason behind the Prophet's persistent recitation of this Surah and Surah Al-Insan in the dawn prayer of every Friday is that it contains a summary of the issues of faith. Such issues include introducing the servants to their Lord and Creator telling them why He created them and the reward with Him. In fact, this includes eloquent instructions to the people, ordering them to fear Allah and appreciate that Day and striking examples for them in this regard.

Allah begins this Surah with these three separate letters, Alif, Lam and Meem, such as the case in many of the Surahs of Quran. "Alif, Lam, Meem" (As-Sajdah: 1). "[This is] the revelation of the Book about which there is no doubt from the Lord of the worlds" (As-Sajdah: 2). Allah tells that the case in which this Book is revealed is that there is no doubt about it and that it is from the Lord of the worlds. The Book here refers to this Quran and Allah called it a Book because He has written it in heaven and it is sent in the form of separate intervals from the speech of the Lord of the worlds to this earth through Jibreel to the heart of the Prophet ﷺ. "The Trustworthy Spirit has brought it down" (Ash-Shuara: 193). "Upon your heart, [O Muhammad] - that you may be of the warners" (Ash-Shuara: 194). "In a clear Arabic language" (Ash-Shuara: 195). So, this Quran is the speech of Allah that is revealed to His servant. It is the greatest book ever written on earth and Allah favored it with some qualities that were not granted to all His Books that were revealed to His prophets and messengers. For example, Allah made it a miraculous book with regard to its structure and its words and He challenged the Arab rhetoricians to produce one Surah like a Surah of this Quran. In addition, this is clear in what Allah has made facilitating understanding it and

the easiness of reaching its meaning. “And We have certainly made the Quran easy for remembrance, so is there any who will remember?” (Al-Qamar: 17).

Then Allah says that this Book is “From the Lord of the worlds,” It is revealed from the Lord of the worlds, i.e. their Lord, their Creator, their Master and the One Who is responsible for their affairs. The god in the Arabic language means the owner. So, Allah is the Lord of the worlds, i.e. their Owner. The world refers to every faction of creatures that has the same attributes, such as the angel worlds, Jinn, and humans; each is one world. Moreover, sending and revealing this Message and this Book from the Lord of the Worlds to the people is a great matter. That is, the Lord of the Worlds is the One Who has sent this Book to His servant and Messenger, Muhammad, in order to inform people and tell them that this is the Message of Allah.

Allah says, “Or do they say, "He invented it"? Rather, it is the truth from your Lord, [O Muhammad], that you may warn a people to whom no warner has come before you [so] perhaps they will be guided” (As-Sajdah: 3). Or here means but and the letter [Alif] is a prefixed interrogative. This means that this is a retraction style with the prefixed interrogative [Alif] which means, “Do they say he invented it? Or but they say he invented it. “Or do they say, "He invented it"?” They say, i.e. the disbelievers say. In this regard, they have many contradictory opinions and sayings regarding their accusation to the Prophet that he invented the Quran. For example, sometimes they say that he invented it by himself and sometimes they say, no this Quran is “Legends of the former peoples which he has written down, and they are dictated to him morning and afternoon” (Al-Furqan: 5). In addition, they sometimes say that it is a human being that teaches him. Furthermore, they say that he is mad and this speech is thrown at him and we do not know whether it is a jinni or others that throw this speech to him. Thus, they attributed the invention of the Quran to the Prophet ﷺ and that it is these various sources that sent this Quran to him and taught it to him.

Allah says, “Rather, it is the truth from your Lord.” Rather is a retraction style that replies to their saying. “It is,” i.e. the Holy Quran, “the truth,” i.e. the constant truth about which there is no doubt. “that you may warn a people to whom no warner has come before you [so] perhaps they will be guided” (As-Sajdah: 3). This is the great aim and goal behind revealing this Quran, which is to warn people and those people are the Arabs. “To whom no warner has come before you,” means that no warner like this Prophet has come to them before you, that is, before you are sent to them. “Perhaps they will be guided,” means perhaps they will walk in the way of the Lord ﷻ. Perhaps here is an accusative particle that expresses aspiration and this aspiration is according to the case of those human beings. This means, perhaps they will be guided and walk in the way of guidance to Allah. So, this does not mean that Allah wishes that they may believe because if Allah wills, he would guide them all.
In this regard, there were about four thousand years between Ismael and the Prophet ﷺ. During this very long period of time, the children of Ismael from the Arabs were on the religion of monotheism and they remained like this for many generations. After that their religion changed and they were introduced to polytheism through a man from Banu Khuza'a who came to Mecca and this man is Amr bin Luhai Al-Khuzai. The Prophet said about that man, “The first one to alter the religion of the Arabs was Amr bin Luhai Al-Khuzai and I saw him dragging his intestines in the Fire.” Thus, their religion changed and they became polytheists and unbelievers. As for the messengers who were before the Prophet and were close to him, the first of them was Isa. There was not any messenger between Jesus and the Prophet ﷺ and this was six hundred years ago. However, Isa, peace be upon him, was a messenger to the Children of Israel. Similarly, all the messengers before him to Musa were sent to the Children of Israel and so their message was limited to the Children of Israel and it was not for all people. Therefore, our Prophet ﷺ was sent as a warner to warn a people to whom no warner had come before this Prophet ﷺ.

After that, Allah starts to show His great attributes. Allah says, “It is Allah who created the heavens and the earth and whatever is between them in six days; then He established Himself above the Throne. You have not besides Him any protector or any intercessor; so will you not be reminded?” (As-Sajdah: 4). This means that this is the Lord of the worlds. The One Who created the heavens and the earth is Allah. The Arabs know Him by this name, the Jews and the Christians know Allah by this name. “And if you asked them, "Who created the heavens and earth?" they would surely say, "Allah"” (Luqman: 25). So, they would reply to this question, knowing that they had gods that they worshiped with Him from the angels and from the idols such as Hubal, Al-Lat and Al-Uzza. However, they did not claim that these idols created the heavens and the earth. So, they claimed that the angels are the daughters of Allah, but they did not share in the creation; they were convinced that those angels are in Allah’s sovereignty and that they own nothing. Also, they used to say, “I am here at Your service, You have no partner, I am here at Your service.” So, they knew that Allah is the Lord of the heavens and the earth just as the Jews and Christians knew that Allah is the Lord of the heavens and the earth. But certainly the Christians disbelieve in Allah and made Him the third of three and not the only god. In addition, they gave to Allah the name of the father and said that he has a son, Isa. Moreover, they claimed that there is the Holy Spirit and that the father, the son and the Holy Spirit are all the same, i.e. one god and one deity.
As for the Jews, they knew Allah, although they sometimes called Him with a name other than this. They called Him Jehovah as they had in the Torah, they also described Him with attributes other than His attributes and attached to Him what is not appropriate for Him.

“It is Allah who created the heavens and the earth.” Allah introduces Himself to His servants. He is the One Who created the heavens and the earth. “And the sun runs [on course] toward its stopping point. That is the determination of the

Exalted in Might, the Knowing" (Ya-Seen: 38). "And the moon - We have determined for it phases, until it returns [appearing] like the old date stalk" (Ya-Seen: 39). Thus, He put the sun in its place, the moon in its place and the stars in their places. "Indeed, We have adorned the nearest heaven with an adornment of stars" (As-Saaffat: 6). "And as protection against every rebellious devil" (As-Saffat: 7). "[So] they may not listen to the exalted assembly [of angels] and are pelted from every side" (As-Saaffat: 8). "Repelled; and for them is a constant punishment" (As-Saffat: 9). "Except one who snatches [some words] by theft, but they are pursued by a burning flame, piercing" (As-Saffat: 10). So, making the angels as the adornment of heaven and putting flames that run from the sky to hit the devils is all the determination of Allah. It is Allah Who created the heavens and the earth out of nonentity. So, the matter is not as the fools who are so-called philosophers say that the substance of the universe was there and that Allah created the heavens and the earth out of this substance. They mean that Allah took this existing substance and created the heavens and the earth out of it. In fact, this is based on their ignorance. Allah is the One Who created these heavens and the earth out of nonentity.

"It is Allah who created the heavens and the earth and whatever is between them." I.e. He created what is between the heavens and the earth from the suns, the stars, the galaxies and other things. Also, this includes the clouds and the rays and what we know and what we do not know. "So I swear by what you see" (Al-Haaqqah: 38). "And what you do not see" (Al-Haaqqah: 39). And what we do not see or know is more than what we know. Then Allah says, "In six days." This means that He created this great, wonderful and broad creation that no one knows its end except Allah in six days, just six days. In this regard, the days with Allah are different from what we know, as Allah says, "And indeed, a day with your Lord is like a thousand years of those which you count" (Al-Hajj: 47). There are days that are longer than this as Allah says about the Day of Resurrection,

“During a Day the extent of which is fifty thousand years” (Al-Ma’arij: 4). Fifty thousand years, i.e. of the years which we count on this earth.

“Then He established Himself above the Throne.” The Throne exists before the heavens and the earth. In this regard, when the Prophet was asked, “What is the first thing that Allah created? The Prophet said, “The first thing that Allah created was the pen. He said to it: Write. It asked: What should I write, my Lord? He said: Write what was decreed about everything till the Day of Resurrection.” The Prophet ﷺ said, “There was Allah and nothing else was with Him and His Throne was over the water.” So, Allah was there and He was the first without a beginning, there was no beginning for His existence. “He is the First and the Last, the Ascendant and the Intimate, and He is, of all things, Knowing” (Al-Hadid: 3). “Then He established Himself above the Throne.” The establishment here refers to the elevation and loftiness. There is no doubt that Allah attributed this action to Himself and that it is proper to Him. However, the creature’s establishment is different, such as over another creature as Allah says, “And has made for you of ships and animals those which you mount” (Az-Zukhruf: 12). “That you may settle yourselves upon their backs and then remember the favor of your Lord when you have settled upon them and say. "Exalted is He who has subjected this to us, and we could not have [otherwise] subdued it” (Az-Zukhruf: 13). Therefore, the meanings of settlement for humans are known. As for the establishment of the Lord, the truth of it and the how of it is not known to us. Therefore, when Imam Malik, may Allah be pleased with him, was asked about how Allah is established as mentioned in Allah’s saying “The Most Merciful [who is] above the Throne established,” he replied, “The establishment is known. The how of it is inconceivable.” That is, how, is inconceivable. He also said, “Asking about it is innovation.” This applies to anyone who asks about how Allah is characterized by some attributes that are not known to us because the self of Allah is not known to us.

Allah says after that, “You have not besides Him any protector or any intercessor.” You have not, O addresses, besides Him, i.e. other than Him. Any protector, to protect you, or any intercessor, that may intercede for you with Him. “So will you not be reminded?” there will not be for you any protector other than Allah to protect you, support you, get you out of Allah’s torment or make you taste His mercy. You have not besides Him any protector, O disbeliever. If you disbelieve in Allah and turn away from Him, you will have no protector or intercessor that may intercede for you with Allah or that his intercession may be accepted. “So will you not be reminded?” This is a question that is meant for encouraging, reminding, opening the eyes and opening the hearts. That is, O addressees, will you not be reminded that Allah is like this description that He described Himself of and that you are in need for Him in this way and that you have no hope, no aspiration, no helper and no supporter without Him. Thus, you have not besides Him any protector or any intercessor “So will you not be reminded?”

Then in addition to the attributes of Allah, He says, “He arranges [each] matter from the heaven to the earth; then it will ascend to Him in a Day, the extent of which is a thousand years of those which you count” (As-Sajdah: 5). So, first He is the Creator of these heavens and the earth and He is established over His Throne. Then, He also arranges and controls the deeds of His creatures. “He arranges [each] matter from the heaven to the earth.” Allah arranges the matter, which means that He estimates all things with knowing their ultimate results that will take place. “From the heaven to the earth,” i.e. the command of Allah comes from the heavens, from Allah, to the earth. Allah sends His command in what He determines and so He sends His angels with the command. For example, the angel of death descends in order to take away spirits. Also, the recorders descend to write the deeds of the servants and raise them to Allah day by day; no day’s deeds are delayed to another day for Allah. “He arranges [each] matter from the heaven

to the earth; then it will ascend to Him" (As-Sajdah: 5). the deeds of the servants are raised to Him. As the Prophet ﷺ said, "Allah does not sleep, and it is not befitting that He should sleep. The deed done during the day is taken up to Him before the deed done during the night, and the deed done during the night before the deed done during the day." Moreover, the Prophet said, "Angels take turns among you by night and by day. Those (of the angels) who spend the night among you, then, ascend, and their Lord asks them, "How did you leave My servants? They say: we came to them while they were praying, i.e. the afternoon prayer, "and we left them while they were praying," i.e. the Dawn prayer.

So, Allah "Arranges [each] matter from the heaven to the earth; then it will ascend to Him" (As-Sajdah: 5). Ascension refers to rising. "In a Day, the extent of which is a thousand years of those which you count." This means that these days of Allah, i.e. the day with Allah is like a thousand years of those which you count. That is, the thousand years that people count on earth equal one day of the days of Allah. This means that Allah ﷻ has perfected His creation and that He sees it. Also, it means that everything is disciplined, written and calculated and that nothing is uncontrollable and nothing is lost. Rather, Allah is the One Who arranges the matters of His creatures and His servants all the time. In addition, the deeds of the servants are taken up to Him and He is the One Who entrusted the angels with their tasks.

يقول الله ﷻ: {اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ مَا لَكُمْ مِنْ دُونِهِ مِن وَلِيٍّ وَلا شَفِيعٍ أَفَلا تَتَذَكَّرُونَ}[السجدة:4] {يُدَبِّرُ الأَمْرَ مِنَ السَّمَاءِ إِلَى الأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِمَّا تَعُدُّونَ}[السجدة:5] {ذَلِكَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الرَّحِيمُ}[السجدة:6] {الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ وَبَدَأَ خَلْقَ الإِنسَانِ مِنْ طِينٍ}[السجدة:7] {ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلالَةٍ مِنْ مَاءٍ مَهِينٍ}[السجدة:8] {ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِنْ رُوحِهِ وَجَعَلَ لَكُمُ السَّمْعَ وَالأَبْصَارَ وَالأَفْئِدَةَ قَلِيلًا مَا تَشْكُرُونَ}[السجدة:9]

says, “It is Allah who created the heavens and the earth and whatever ﷻ Allah .is between them in six days; then He established Himself above the ThroneYou have not besides Him any protector or any intercessor; so will you not be reminded? He arranges [each] matter from the heaven to the earth; then it will ascend to Him in a Day, the extent of which is a thousand years of those which you count. That is the Knower of the unseen and the witnessed, the Exalted in Might, the Merciful, Who perfected everything which He created and began the creation of man from clay. Then He made his posterity out of the extract of a liquid disdained. Then He proportioned him and breathed into him from His [created] soul and made for you hearing and vision and hearts [i.e., intellect]; little are you grateful” (As-Sajdah: 4-9).

This is Allah ﷻ introducing Himself to His servants, where He is teaching them about their Lord, their God, and their Creator, Allah ﷻ. Allah introduced Himself after introducing His creation at the beginning of this Chapter, informing them that this Book is revealed by Him. Allah ﷻ says, “Alif, Lām, Meem. [This is] the revelation of the Book about which there is no doubt from the Lord of the worlds. Or do they say, "He invented it"? Rather, it is the truth from your Lord, [O Muḥammad],…” (As-Sajdah:1-3). Then Allah ﷻ reveals the reason behind sending down the Book, He says, “…that you may warn a people to whom no warner has come before you [so] perhaps they will be guided” (As-Sajdah: 3). Thus, the Book has been revealed by Allah ﷻ as a warner to people that have not received a prior warning, until the revelation of Prophet Muhammad ﷺ, “[so] perhaps they will be guided”. Perhaps they will be guided to Allah.

Then Allah ﷻ personally, introduced Himself to His servants, He says, “It is Allah Who created the heavens and the earth and all that is between the two, in six days…”. None other than Allah ﷻ comprehends the true magnitude, power, and majesty of heavens. So, although earth is relatively much smaller than heaven, it contains numerous marvellous creations of Allah ﷻ. It contains water,

land, and all the creatures that Allah ﷻ created. Its creation alone is great if you were to ponder upon how Allah ﷻ assigned the creation, established each of them in a certain life or system, and organized it so that mankind would be able to live on it.

Then Allah ﷻ informs us that the entirety of the process of creation was in "in six days". "And then He established Himself on the Throne" He is the Lord, firmly established upon the Throne. His Throne is above all His creation. He is the Guardian to Whom belongs all things, the Owner of all things, and Who encompasses and oversees all things. "You have no guardian or intercessor other than He. You have no guardian or protector except Allah ﷻ. None would protect you from Him but Him. None could protect you from His punishment but Him. None could be merciful to you but Him unless Allah ﷻ wished for it to happen. "You have no guardian or intercessor other than He" none could intercede for you in order to lighten a punishment, admit you into Paradise, grant you any goodness, push away any harm, other than Him. "So will you not be reminded?" Do you not remember your Lord who is attributed by these attributes? The One Who revealed the Book, and the One Who has directed His speech to you.

Then, Allah ﷻ says, "He arranges [each] matter from the heaven to the earth…" (As-Sajdah: 5). All things destined in this universe, every movement, every dwelling, or silence happen according to His command. He arranges all matters of the earth, where the humans are located, from above the Heavens, where He has sent to them this Book. "Then it will ascend to Him" all the fates, the Divine Decree, every written word, every action of the creatures will ascend to Allah ﷻ. "Then it will ascend to Him" the angels will ascend to Him. "In a Day, the extent of which is a thousand years of those which you count" (As-Sajdah: 5). The days of Allah ﷻ. These are the days of Allah ﷻ. "That…" (As-Sajdah: 6). That which is informing you of this. "That" is a demonstrative pronoun referring to Allah ﷻ. "Is the Knower of the unseen and the witnessed". Allah ﷻ is the All-Knower of

the unseen; anything that is beyond your knowledge; everything that is beyond our knowledge, is known by Him. Indeed, what we are ignorant of are more than what we know and witness. What we do not witness of the skies, of the earth, and even of our very own selves is much greater than what we do witness and what we do know. For we only know little, while the unseen which encompasses the secrets of Allah ﷻ is enormous. Everything unknown to you from the matters of heavens and the earth is known to Him and nothing goes past Him. Not even a single atom of any of His creation can go past His knowledge or hide from Him. "That is the Knower of the unseen and the witnessed…" (As-Sajdah: 6). From what you witness and see according to you. Since everything falls under that of the witness to Allah ﷻ. However, the ones whom the speech is directed to, get to witness matters which they see, while those they do not witness are considered to be of the unseen. Thus, Allah ﷻ "is the Knower of the unseen". What you have not witnessed. "And the witnessed" what you witnessed. Allah ﷻ knows all matters, so do not think that Allah ﷻ is oblivious and unaware of anything regarding the matters of His creation.

"That is the Knower of the unseen and the witnessed, the Exalted in Might, the Merciful" (As-Sajdah:6). "The Exalted in Might" the Powerful Who cannot be defeated by anyone. All His creations are under His control, His command, and His subjugation. "The Merciful" He is Merciful over His believing servants. It is His attribute of being merciful. Thus, His attribute "Exalted in Might" is directed at the one who might believe that He could get away from Allah ﷻ, or that he could triumph over Him, or that he could have a protector or a guardian other than Him. This attribute would then act as a reminder that indeed Allah ﷻ is the Exalted in Might, and none could defeat Him. While "The Merciful" is an attribute that Allah ﷻ uses as a glad tiding to His believing servants, that He alone could show them mercy and be merciful over them. Allah ﷻ says, "[O

Muḥammad], inform My servants that it is I who am the Forgiving, the Merciful, And that it is My punishment which is the painful punishment" (Al-Hijr: 50).

"Who perfected everything which He created…" (As-Sajdah: 7). This is Allah ﷻ teaching and informing His servants of His Divine Self and His Divine attributes. He "Perfected everything which He created". Allah ﷻ perfected all things, from the tiny atom to the small ant which is perfected in its creation in a matter that fits its nature and state, created by Allah ﷻ. None of His creations are worthless or nondurable like the creation of mankind, where man could create anything that works and could create another thing that would contain various defects and faults in its making. "Who perfected everything which He created" among it is the creation of man, who was created in the best shape when compared to other creatures. "We have certainly created man in the best of stature" (At-Tin: 4). "The best of stature" as in it is in the best of forms and moulds. For the stature of man is better than the stature of birds, reptiles, and animals. The absolute best form and stature is that of mankind. Furthermore, all the creatures created by Allah ﷻ are shaped and moulded in the perfect form. Although some creatures could be unappealing like the dogs, pigs, ants and birds with beaks and feathers, and reptiles, yet everything created by Allah ﷻ is perfected and excelled by Him and are made in the absolute best form.

"Who perfected everything which He created and began the creation of man from clay" (As-Sajdah: 7). Man was first created from clay. Allah ﷻ created their father, the first man, Adam ﷺ, from the clay of this earth, where it was brought to Him to the skies and was then mixed until it became black, altered, mud. Allah ﷻ moulded Adam in the shape of a man with His hands, and then He breathed into him from His own spirit. Allah ﷻ created Adam independently, as his creation was not gradual based on the creation of other creatures as the ignorant claim. They claim that Allah ﷻ gradually created Adam, in phases, by first creating the cell, to an animal with several cells, to fish, to the vertebrates,

to the amphibians, to other creatures such as the monkey, and then finally He created man. However, their claim is certainly false, for Allah ﷻ created Adam ﷺ independently and individually, his creation was not based on the creation of other creatures. Allah ﷻ has shaped him in the heavens, as He says to the angels "Indeed, I am going to create a human being from clay. So when I have proportioned him and breathed into him of My [created] soul, then fall down to him in prostration." So the angels prostrated - all of them entirely, Except Iblees…" (Sad: 71-73). Allah ﷻ proportioned him and fashioned him. Allah ﷻ says, "…And began the creation of man". The creation of mankind was from "Clay". The clay of this earth, and the dust is the state of the dust when mixed with water.

Allah then says, "Then He made his posterity out of the extract of a liquid disdained" (As-Sajdah: 8). Allah ﷻ made the progeny of mankind and his descendants created "…out of the extract of a liquid disdained" (As-Sajdah: 8). "The extract", the circle of posterity, begins from a disdained liquid. Allah ﷻ created from the semen, a clot, then a lump of flesh either shaped and formed or unshaped and unformed, then Allah ﷻ created the child's bones, He then covered the bones with flesh, and lastly, He developed it into another creation. "So blessed is Allah, the best of creators" (Al-Mu'minun: 14). Thus, it is an extract, for man is created in consecutive stages. Allah ﷻ created man from the disdained liquid until he became a fully developed human, born as a fully developed child. Certainly, this portrays the immense power and capability of the Lord to change the creation of man in the short period of nine months, from mere disdained liquid, to a complete man blessed with perception, recognition, hearing, sight, a life, and power. Then man grows along with these marvellous powers and abilities that are ingrained in him. Man is blessed with natural abilities, such as learning, seeking knowledge, and memorizing and saving certain information. Man is also blessed with the power of imagination and creativity, and he is

blessed with the power of speech and speaking. Thus, man's nature changes from the state he was in initially as time passes. "…Then We developed him into another creation. So blessed is Allah, the best of creators" (Al-Mu'minun: 14). "Then He made his posterity out of the extract of a liquid disdained" (As-Sajdah: 8).

Allah says, "Then He proportioned him and breathed into him from His [created] soul…" (As-Sajdah: 9). He has proportioned Adam ﷺ, "…He proportioned him and breathed into him from His [created] soul and made for you hearing and vision and hearts [i.e., intellect]; little are you grateful" (As-Sajdah:9). "Proportioned him" refers to moulding him into the shape and image He chose for him. Allah ﷻ proportioned Adam and breathed into him from His soul, so is the case with every soul that Allah ﷻ proportions in the mothers' wombs. Allah ﷻ says, "It is He who forms you in the wombs however He wills…" (Ali-'Imran: 6). Thus, Allah ﷻ forms and fashions man in the wombs in the means He pleases, and He grants him all of his attributes and qualities. Thus, Allah ﷻ is the Fashioner and the Bestower of Forms. As He fashions every man in his mother's womb. "…He creates you in the wombs of your mothers, creation after creation, within three darknesses..." (Az-Zumar: 6). Allah ﷻ portrays you as a human in that darkness. Allah ﷻ says, "O mankind, what has deceived you concerning your Lord, the Generous, Who created you, proportioned you, and balanced you? In whatever form He willed has He assembled you" (Al-Infitar: 6-8). Allah ﷻ assembles you in whatever form He wills. Whether He wishes to assemble you with a crooked nose, a straight nose, or a big nose. Or whether He wishes to assemble you with whatever eye colour He wishes. Every detail is assembled and proportioned. Allah ﷻ bestows each man with specific proportions and assembly, including his complexion and skin colour. Allah ﷻ proportions each man in such a unique manner that one man cannot be identical to the other; their cells would differ. Each man has unique

cells that cannot be identical to another. It is utterly impossible for the cells to be identical to one another. Each cell, what it contains, and its genetic code could not be identical to the cell of another being. This is indeed a great matter that only Allah ﷻ, the Creator of all things, is Capable of.

"Then He proportioned him and breathed into him from His [created] soul and made for you hearing and vision and hearts [i.e., intellect]; little are you grateful" (As-Sajdah: 9). "And made " made refers to creation, as in Allah ﷻ created for you. For at the beginning of creation, you had no hearing nor vision. When man is first created, as a clot, he has no hearing or vision. Yet Allah ﷻ grants him these exceptional organs and qualities. "Hearing" Allah ﷻ mentioned hearing first for it is the greatest means that benefits man. The best way of learning is through hearing. So is the case with the "Vision", yet it followed the hearing, "And hearts". "Little are you grateful" hearing and vision are means of gaining information and knowledge, while the heart is concerned with intellect, mind, and thoughts. Allah ﷻ says, "Little are you grateful" as in you rarely thank Allah ﷻ for these amazing blessings. O human, you were a mere clot, a helpless disdained clot incapable of performing a thing. Then Allah ﷻ elevates your rank, by creating you in such shape and form, and blessing you with these amazingly great elements, yet you still fail to thank your Lord. "Little are you grateful" a few among you thank Allah ﷻ or little do you think Allah ﷻ. The ones who thank Allah ﷻ are few as confirmed in the verse, "And few of My servants are grateful" (Saba: 13). Thanking Allah, ﷻ, and the ones who thank Him are few when compared to the tremendous and exceptional blessings He has blessed them with. Thanking Allah, ﷻ denotes increase and it refers to admitting the blessing of Allah ﷻ. This is the gratefulness of the heart and the gratefulness of the tongue. There is also the gratefulness of the actions, by performing the right of Allah ﷻ upon you for the blessings He has blessed you with. "Little are you grateful".

Allah ﷻ first introduced Himself to His servants in this marvellously wonderful manner; that He is their Lord, the Creator of heavens and the earth. In addition to arranging and organizing the matters from heaven to the earth and has a full grasp on all things and is in control of all things. He introduced Himself saying that He has begun the creation of man from clay, fashioned us, and breathed life into us in such a manner. He then says, clarifying the deviation of the disbeliever.

Then, He says, “And they say, "When we are lost [i.e., disintegrated] within the earth, will we indeed be [recreated] in a new creation? Rather, they are, in the meeting with their Lord, disbelievers” (As-Sajdah: 10). Let us look into and analyse the situation and the narrative. Although Allah ﷻ introduces His Divine Self in such a manner at the beginning of the chapter, along with His attributes, and He creation of them. Yet the ignorant disbeliever denies and rejects. They fail to comprehend or believe that Allah ﷻ is Capable of resurrecting them after their death. The reaction of the disbelievers and their take on the situation is horrific. “And they say” referring to the disbelievers. "When we are lost [i.e., disintegrated] within the earth” as in when our particles disintegrate and become lost in the earth, refers to when the human dies, his body disintegrates, and his particles become mixed and lost within the particles of the earth. As the Arabs say, “The butter is lost within the food”. As initially, the butter would be seen like a lump, however when the food is added, it melts within it, and its particles become mixed and lost within the particles of the food and it would not be obvious as in the beginning. Hence, they said, "When we are lost [i.e., disintegrated] within the earth” when our particles mix with the particles of the earth, where our flesh, fat, hair, and bones disintegrate and become lost within the earth, where our body would not be gathered in a specific place.

“Will we indeed be [recreated] in a new creation?” (As-Sajdah: 10). A question that connotes condemnation and exclusion. They ask in repudiation, how could Allah ﷻ recreate us once again? How could He recreate us in a new creation other than our first creation? They believe that this is too great for the Lord to accomplish. However, if they were to truly comprehend that Allah ﷻ is the One Who has created them, fashioned them, made them from nothing, they would not have thought it was too great for them to do such a thing. Yet, this is the state of the stubborn disbeliever, the one who witnesses the clear signs of Allah ﷻ, that show that indeed it is not too great for Allah ﷻ to accomplish, and the one who receives information about Allah ﷻ but denies them anyway. Allah ﷻ says, “Rather, they are, in the meeting with their Lord, disbelievers” (As-Sajdah: 10). The reality is that they deny meeting their Lord and disbelieve in it. Indeed, this refutes their false claims and sayings. “Rather, they are, in the meeting with their Lord, disbelievers” they disbelieve in meeting with Allah ﷻ, their Lord, the One Who has created them. How could you disbelieve in your Lord that has created you? He has created you, so how could deny and exclude that Allah ﷻ would recreate you to meet Him? This is their catastrophe and calamity, that “they are, in the meeting with their Lord, disbelievers”. When in reality, no creation could disbelieve in meeting with the Lord. For when it is said to him, you will be meeting with your Lord, he must yield and comply, for He is his Lord, the One Who has created him, and therefore, He is Capable of recreating, resurrecting, judging, and holding him accountable. Yet, he still denies and rejects.

Allah says, “Say, "The angel of death who has been entrusted with you will take you. Then to your Lord you will be returned." (As-Sajdah: 11). Tell them and respond to their claims of condemning and despising the fact that Allah ﷻ will resurrect them once again. So, say to them, "The angel of death who has been entrusted with you will take you”. Death and compensation are taking something to its full degree. “Will take you” this means that the angel will take your souls

completely. He will take the entire soul, leaving nothing behind. The angel of death is assigned by Allah ﷻ. Hence, we are informed that the angel of death has been assigned by Allah ﷻ to take the servants' souls. "Who has been entrusted with you" Allah ﷻ has made him in charge of you. The phrase is in the passive form, for the subject has not been named, but it is Allah ﷻ Who has assigned him. "Then to your Lord you will be returned" when your souls are taken, you will be returned to Allah ﷻ. Allah ﷻ informed us of this reality and elaborated upon it in several verses in the Holy Book. In this verse, the matter is summarized, yet it was further elaborated in the verse, "…Until, when death comes to one of you, Our messengers [i.e., angels of death] take him, and they do not fail [in their duties]. Then they [i.e., His servants] are returned to Allah, their true Lord. Unquestionably, His is the judgement, and He is the swiftest of accountants" (Al-An'am: 61-62). Allah ﷻ says, "…So when their time has come, they will not remain behind an hour, nor will they precede [it]" (Al-A'raf 7:34). As in when the time of death of each human will come, the time that is set and decided by Allah ﷻ, the angel of death will come exactly on time, not in a moment earlier or in a moment late.

Allah ﷻ says, "Then to your Lord you will be returned." (As-Sajdah: 11). Prophet Muhammad ﷺ described this journey of return for the believer and the disbeliever in detail. The Prophet Muhammad ﷺ said, "When a believer is about to leave the world and go forward to the next world…". "And go forward to the next world" he is advancing towards the next world, and "about to leave the world" and is leaving this worldly life behind. He is experiencing the last minutes and moments of his life. "…Angels with faces white as the sun come down to him from heaven with one of the shrouds of paradise and some of the perfume of paradise and sit away from him as far as the eye can see. Then the angel of death comes and sits at his head and says, 'Good soul, come out to forgiveness and acceptance from God.' It then comes out as a drop flows from a water-skin" it

will come out easily, just like a drop of water would fall from a water-skin or a water container, with complete ease and comfort. “And he seizes it; and when he does so, they do not leave it in his hand for an instant” the angels of mercy would not leave the soul even for an instant. “But take it and place it in that shroud and that perfume, and from it there comes forth a fragrance like that of the sweetest musk found on the face of the earth” they would perfume it with this beautiful fragrance and wrap the soul with the shroud from heaven. “They then take it up and do not bring it past a company of angels without their asking, “Who is this good soul?'``

The angels smell a smell greater than any other smell on earth. Prophet Muhammad ﷺ said, “To which they reply, ‘So and so, the son of so and so,’ using the best of his names by which people called him on the earth. They then bring him to the lowest heaven and ask that the gate should be opened for him. This is done, and from every heaven its archangels escort him to the next heaven till he is brought to the seventh heaven, and God who is great and glorious says, ‘Record the book of my servant in ‘Illiyun (The Highest of Heaven) and take him back to earth, for I created mankind from it, I shall return them into it, and from it, I shall bring them forth another time.' His soul is then restored to his body, two angels come to him, and making him sit up say to him, ‘Who is your Lord?’ He replies, ‘My Lord is God.’ They ask, ‘What is your religion?’ and he replies, ‘My religion is Islam.’ They ask, ‘Who is this man who was sent among you?’ and he replies, ‘He is God’s messenger.’ They ask, ‘What is your [source of] knowledge?’ and he replies, ‘I have read God’s Book, believed in it, and declared it to be true.’ Then one cries from heaven, ‘My servant has spoken the truth, so spread out carpets from paradise for him, clothe him from paradise, and open a gate for him into paradise.’”

This is the speech of the believer and this is how Allah ﷻ keeps his slave steadfast and firm, “Allah keeps firm those who believe, with the firm word, in

worldly life and in the Hereafter. And Allah sends astray the wrongdoers. And Allah does what He wills" (Ibrahim: 27). "Then some of its joy and fragrance comes to him, his grave is made spacious for him as far as the eye can see, and a man with a beautiful face, beautiful garments, and a sweet odour comes to him and says, 'Rejoice in what pleases you for this is your day which you have been promised.' He asks, 'Who are you, for your face is perfectly beautiful and brings good?" He replies, 'I am your good deeds.' He then says, 'My Lord, bring the last hour; my Lord, bring the last hour, so that I may return to my people and my property.'" Then he would be commanded to sleep, the sleep of a bride that would only be woken up by the closest and most beloved of her family. This is the journey of the believer after his death.

Prophet Muhammad ﷺ then sheds light on the journey of the disbeliever and the hypocrites after death. He said, "But when an infidel is about to leave the world and proceed to the next world, angels with black faces come down to him from heaven with hair-cloth and sit away from him as far as the eye can see". The Prophet ﷺ informed us of those angels with black faces, that come with Hanut from the Hellfire, carrying a fragrance from Fire, along with a shroud from Fire and they sit so they would see them. "Then the angel of death comes and sits at his head and says, 'Wicked soul, come out to displeasure from God.' Then it becomes dissipated in his body…" the soul fears the angel and would become dissipated in his body.

Prophet Muhammad ﷺ then said, "And he draws it out as a spit is drawn out from moistened wool" he draws the spirit out harshly as if a moistened wool is being pulled away from a spit. The pool becomes harsher, and its strings lose their likeability to be shaped and pulled. The angel pulls the soul with this harshness from his body. Then Prophet Muhammad ﷺ said, "He then seizes it, and when he does so they do not leave it in his hand for an instant" the angels of torture do not leave this soul for an instant. "But put it in that hair-cloth and from it there comes

forth a stench like the most offensive stench of a corpse found on the face of the earth. They then take it up and do not bring it past a company of angels without their asking, 'Who is this wicked soul?' to which they reply, 'So and so, the son of so and so,' using the worst names he was called in the world. When he is brought to the lowest heaven request is made that the gate be opened for him, but it is not opened for him. God's messenger then recited, "Indeed, those who deny Our verses and are arrogant toward them - the gates of Heaven will not be opened for them, nor will they enter Paradise until a camel enters into the eye of a needle [i.e., never]. And thus do We recompense the criminals." (Al-A'raf: 40). And his soul is thrown down." As in the angels will throw the soul of that slave from the heavens. "Prophet Muhammad ﷺ then recited, "…And he who associates with Allah - it is as though he had fallen from the sky and was snatched by the birds or the wind carried him down into a remote place" (Al-Hajj: 31). His soul is then restored to his body, two angels come to him, and making him sit up say to him, 'Who is your Lord?'. He replies, 'Alas, alas, I do not know.' They ask, 'What is your religion?' and he replies, 'Alas, alas, I do not know.' They ask, 'Who is this man who was sent among you?' and he replies, 'Alas, alas, I do not know.' Then one cries from heaven, 'He has lied, so spread out carpets from hell for him, and open a gate for him into hell.' Then some of its heat and hot air comes to him, his grave is made narrow for him so that his ribs are pressed together in it, and a man with an ugly, face, ugly garments, and an offensive odour come to him and says, 'Be grieved with what displeases you, for this is your day which you have been promised.' He will see his position in the hellfire, where he will reside on the Day of Resurrection. "He asks, 'Who are you, for your face is most ugly and brings evil?' He replies, 'I am your wicked deeds.' He then says, 'My Lord, do not bring the last hour." This is the journey of these souls to Allah ﷻ. "Say, "The angel of death who has been entrusted with you will take you. Then to your Lord you will be returned" (As-Sajdah: 11). This is the return of the souls. Then the bodies and the souls will return completely at the Day of Resurrection to Allah ﷻ.

يقول الله ﷻ: {وَقَالُوا أَئِذَا ضَلَلْنَا فِي الأَرْضِ أَئِنَّا لَفِي خَلْقٍ جَدِيدٍ بَلْ هُمْ بِلِقَاءِ رَبِّهِمْ كَافِرُونَ}[السجدة:10] {قُلْ يَتَوَفَّاكُمْ مَلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ ثُمَّ إِلَى رَبِّكُمْ تُرْجَعُونَ}[السجدة:11] {وَلَوْ تَرَى إِذِ الْمُجْرِمُونَ نَاكِسُوا رُءُوسِهِمْ عِنْدَ رَبِّهِمْ رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا نَعْمَلْ صَالِحًا إِنَّا مُوقِنُونَ}[السجدة:12] {وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدَاهَا وَلَكِنْ حَقَّ الْقَوْلُ مِنِّي لَأَمْلأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ}[السجدة:13] {فَذُوقُوا بِمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَذَا إِنَّا نَسِينَاكُمْ وَذُوقُوا عَذَابَ الْخُلْدِ بِمَا كُنْتُمْ تَعْمَلُونَ}[السجدة:14]

says, “And they say, "When we are lost [i.e., disintegrated] within the ﷻ Allah "?earth, will we indeed be [recreated] in a new creationRather, they are, in the meeting with their Lord, disbelievers. Say, "The angel of death who has been entrusted with you will take you. Then to your Lord you will be returned." If you could but see when the criminals are hanging their heads before their Lord, [saying], "Our Lord, we have seen and heard, so return us [to the world]; we will work righteousness. Indeed, we are [now] certain." And if We had willed, We could have given every soul its guidance, but the word from Me will come into effect [that] "I will surely fill Hell with jinn and people all together. So taste [punishment] because you forgot the meeting of this, your Day; indeed, We have [accordingly] forgotten you. And taste the punishment of eternity for what you used to do."(As-Sajdah: 10-14).

Allah ﷻ narrates the claims of those denying deviants who reject the occurrence of recreation and resurrection. They have denied that Allah ﷻ could resurrect them after being disintegrated and scattered within the earth. “And they say” referrs to the disbelievers that deny and reject resurrection. "When we are lost [i.e., disintegrated] within the earth” when our flesh, bones, and bodies become disintegrated and mixed within the earth, where the body would no longer be whole, but its atoms and particles would be lost within the earth. As the Arabs say, “The butter is lost within the food”, connoting that it has spread within the food. "When we are lost [i.e., disintegrated] within the earth, will we indeed be [recreated] in a new creation?" Will Allah ﷻ recreate us once again? Allah ﷻ then says, “Rather, they are, in the meeting with their Lord, disbelievers”. This is a

response to their false claims. Since they are rejecting the clear and apparent proof, they disbelieve in meeting their Lord who created them. How could it be that man disbelieves in meeting His Lord that has created and fashioned him? "Rather, they are, in the meeting with their Lord, disbelievers" this is their reality; they are indeed disbelievers. Disbelief denotes rejection and denial. Hence, they reject and deny that they will be meeting their Lord while the proof and argument have been established for anyone with a sound mind and good common sense to comprehend for anyone with such qualities would be capable of admitting that indeed Allah ﷻ, the One Who has created him, is capable of recreating and resurrecting him, and there is no escape from meeting with Him.

Allah ﷻ says, "Say, "The angel of death who has been entrusted with you will take you. Then to your Lord you will be returned" (As-Sajdah: 11). Tell them that you will be taken, and you will die. Death and compensation are taking something to its full degree. So, the angel of death will take your souls. "Who has been entrusted with you" who Allah ﷻ has assigned and entrusted with you. The angel has been entrusted with them. The angels cannot disobey Allah ﷻ, they are incapable of disobedience, and will implement His command and His order as He wishes it to be. "Then to your Lord you will be returned" at the end, you will all return to Allah ﷻ to be judged and held accountable by Him for your actions.

Then, Allah ﷻ described the state of the deniers and the rejectors on the Day of Resurrection. He says, "If you could but see when the criminals are hanging their heads before their Lord…" (As-Sajdah: 12). If you could see this dreadful scene, "If you could but see when the criminals". When those criminals deny and reject resurrection and recreation. "Are hanging their heads before their Lord" they are lowering their heads and hanging their heads downwards, in humiliation, shame, and regret denying resurrection on the Day of Resurrection, while what they used to deny is now a reality. "If you could but see when the criminals are hanging their heads before their Lord". "Before their Lord" when meeting their Lord on

that distressful and dreadful day. The response to the verse “If you could see” is implicit and has not been stated explicitly, for it denotes that if you were to see them, you would have seen a horrific scene, for their state in this life is completely different from their state on that Day.

During their lives, they were proud, holding their heads high in arrogance saying, "When we are lost [i.e., disintegrated] within the earth, will we indeed be [recreated] in a new creation?” (As-Sajdah: 10). They thought that its occurrence was improbable and unlikely, hence they were arrogantly in denial of the command of Allah ﷻ. So, look and ponder upon their state in worldly life, where they were holding their heads high, in contrast with their state on the Day of Resurrection, where they were hanging their heads low. “[Saying], "Our Lord, we have seen and heard…” but time is up. This is their saying, "Our Lord” O Lord. “We have seen” the truth. We have witnessed the truth and seen it. “And heard” we have heard the truth and heard Your saying. We have been assured and verified that Your saying is the truth, for we have witnessed it. “So return us [to the world]; we will work righteousness” let us return to the worldly life once again, “we will work righteousness”. They are absolutely certain that if they were to return to the worldly life that they will do righteousness and act righteously by exemplifying faith and steadfastness. “Indeed, we are [now] certain” we are now certain of Your promise and the truthfulness of Your saying, and that You have indeed promised us with the truth. “Indeed, we are [now] certain”. But their wishes will not come true, since Allah ﷻ has excused them in this worldly life. If they were to return, they would yet again return to their disbelief and stubbornness.

Allah ﷻ says, “And if We had willed, We could have given every soul its guidance…” (As-Sajdah: 13). As in if Allah have willed to guide everyone, He would have done so. “And if We had willed, We could have given every soul its guidance". He could have inspired them to guidance, piety, where none would be

able to deviate them. “…But the word from Me will come into effect [that] "I will surely fill Hell with jinn and people all together” (As-Sajdah: 13). “But the word from Me will come into effect [that]" the word of Allah ﷻ will be fulfilled, “[That] "I will surely fill Hell with jinn and people all together”.

Allah ﷻ said so in His reply to that who has challenged Him, “[Iblees] said, "Do You see this one whom You have honored above me? If You delay me [i.e., my death] until the Day of Resurrection, I will surely destroy his descendants, except for a few." (Al-Isra: 62). Allah ﷻ says, “[Iblees] said, "By Your might, I will surely mislead them all. Except, among them, Your chosen servants." (Sad: 82-83). Allah ﷻ also says, “[Iblees] said, "My Lord, because You have put me in error, I will surely make [disobedience] attractive to them [i.e., mankind] on earth, and I will mislead them all. Except, among them, Your chosen servants." (Al-Hijr: 39-40). Allah ﷻ responds to Iblees saying, “[Allah] said, "Go, for whoever of them follows you, indeed Hell will be the recompense of [all of] you - an ample recompense” (Al-Isra: 63). You will be recompensed with Hell. It is the recompense of Iblees and all his followers from the deviants among mankind, where it will be an ample recompense. Hellfire will be their residence and abode. “And incite [to senselessness] whoever you can among them with your voice and assault them with your horses and foot soldiers…” (Al-Isra: 64).

Allah ﷻ also says, “[Allah] said, "This is a path [of return] to Me [that is] straight. Indeed, My servants - no authority will you have over them, except those who follow you of the deviators. And indeed, Hell is the promised place for them all. It has seven gates; for every gate is of them [i.e., Satan's followers] a portion designated." (Al-Hijr: 41-44). Thus, the word of Allah ﷻ will be fulfilled upon Iblees and whoever follows him among the misguided mankind, where Hell will be their abode. Allah ﷻ says, “He will say, "The Fire is your residence, wherein you will abide eternally” (Al-An’am: 128). Allah ﷻ says, “But the word from Me will come into effect [that]” (As-Sajdah: 13). The speech of Allah ﷻ has become

a reality and was fulfilled. His speech is the truth, and He only says the truth. It is affirmed by the letters “Laam” and “Nun”. “Fill Hell with jinn” whose head and master is Iblees. They were called “Jinn” for they hide and are concealed. “And people all together” all people and everyone who followed Iblees will reside in the Hellfire.

Then Allah ﷻ tells them, “So taste [punishment] because you forgot the meeting of this, your Day; indeed, We have [accordingly] forgotten you. And taste the punishment of eternity for what you used to do." (As-Sajdah: 14). This is one of the most threatening verses in the Book of Allah ﷻ “So taste” taste and experience the punishment of the Hellfire. “Because you forgot the meeting” for forgetting the meeting of the Day of Resurrection. Although they were informed of its occurrence, yet they ignored the news, neglected that information, denied it by showcasing stubbornness, and failed to do anything about it. They did not prepare themselves for that day, but they ignored it, neglected it, and forgot it.

“Because you forgot the meeting of this, your Day; indeed, We have [accordingly] forgotten you” Allah ﷻ gives them a taste of their own medicine. “Indeed, We have [accordingly] forgotten you” Allah ﷻ neglects them and ignores them. He will not hear their pleads. He will not accept intercession for them. They will not be saved when they cry for help, nor will they be asked to appease Allah ﷻ. “Indeed, We have [accordingly] forgotten you” as in Allah ﷻ abandons them and leaves them in the Fire. Their screams will not be heard. They will be told, “Then be patient or impatient - it is all the same for you” (At-Tur: 16). They will also be told, “And if they call for relief, they will be relieved with water like murky oil, which scalds [their] faces. Wretched is the drink, and evil is the resting place” (Al-Kahf: 29).

They will be told, "Do not cry this Day for one destruction but cry for much destruction" (Al-Furqan: 14). Do not pray to be destroyed once only but pray

for destruction many times until you tire from praying for it. But none of their prayers will be accepted. "And taste the punishment of eternity" the punishment of eternity is the punishment that never comes to an end; it just continues endlessly, eternally. It never comes to an end, nor does it ever pause. "For what you used to do" for the evil actions that you have committed in worldly life. As well as for your criminality, your disbelief, and your stubbornness. So, this is your recompense and your destiny.

Then, Allah ﷻ says, "Only those believe in Our verses who, when they are reminded by them, fall down in prostration and exalt [Allah] with praise of their Lord, and they are not arrogant" (As-Sajdah: 15).

"Only those" denotes exclusiveness. "Believe in Our verses" who believes in them, and act accordingly to that belief. For they must believe that they are the truth, then they must act according to that belief. "Believe in Our verses" the verses of Allah ﷻ, which are sent from Him, and are heard by the servants. "Only those believe in Our verses who, when they are reminded by them" whenever they are reminded of the verses of Allah ﷻ, they "Fall down in prostration". This is the best portrayal of their response. They have not portrayed their response by simply uttering "I heard and I believe" when they are sitting, or when they are standing, or even accepting it with their hearts. But their belief in the verses of Allah ﷻ has pushed them into falling, which refers to collapsing quickly and falling to the ground. Their belief causes them to "Fall down in prostration". They prostrate to Allah ﷻ, showcasing the utmost acceptance and response with their entire being. They prostrate with their hearts and with their bodies. They prostrate by taking in the form of prostration, which represents the greatest form of humility and submission to Allah ﷻ, their Lord. "…Fall down in prostration and exalt [Allah] with praise of their Lord, and they are not arrogant" (As-Sajdah: 15).

“And exalt [Allah] with praise of their Lord” they exalt their Lord as they are in a constant state of praising Him and exalting Him. Exalting Him above any fault, shortcoming, corrupt notions, or false ideas which do not befit Him. It is declaring Him above all defects, related to Him, His attributes, and His action. Each attribute of Allah ﷻ and each action of His are perfect. He is the Ever-Living, the All-Sustaining, slumber does not overtake Him, nor does sleep, and to Him belongs all that is in the heavens and the earth. Allah says, “Allah - there is no deity except Him, the Ever-Living, the Self-Sustaining. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His Kursī extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the Most Great” (Al-Baqarah: 255).

He also says, “Say, "He is Allah, [who is] One” (Al-Ikhlas: 1). There is none like Him, not a partner, nor a counterpart. “Allah, the Eternal Refuge. He neither begets nor is born, Nor is there to Him any equivalent." (Al-Ikhlas: 2-4). Thus, Allah ﷻ is above any defect or deficiency. There is no counterpart to Him. There is none like Him. There is none equal to Him, and He has no partner. There is no intercessor without His permission. All creation needs Him, and He is the Transcendent, free of any need, and does not need any of His creation. The Lord is Most Merciful, the Especially Merciful, the All-Forgiving, the Most-Loving, all His names are beautiful, and all of His attributes are divine. Thus, they exalt Allah ﷻ and praise Him. They affirm all goodness to Him. Allah ﷻ is praised for Himself. He is praised for His attributes. He is praised for His actions, His blessings, and His favors.

Thus, those believers, "…When they are reminded by them, fall down in prostration and exalt [Allah] with praise of their Lord, and they are not arrogant" (As-Sajdah: 15). They are not too proud or arrogant to worship the Lord. On the contrary, they are in a state of immense fear, apprehension, and humility to their Lord, their Deity, and their Protector. Those are the believers. How different are the states of the believers and the disbelievers! The disbelievers are too proud and arrogant and are in a constant state of rejection and denial. "That when we have died and become dust and bones, we will indeed be recompensed?'" (As-Saffat: 53). "And they say, "When we are lost [i.e., disintegrated] within the earth, will we indeed be [recreated] in a new creation?" (As-Sajdah: 10). Now what will be the state of the disbeliever and how will he be accounted for the offending the Prophet Muhammad ﷺ, insulting him, denying him, rejecting him, and threatening him? What will be the state of the disbeliever who is too proud and arrogant? The one who struts around acting like a god on this earth, believing that he does what he wishes, and judges with what he wishes. What will be the state of the disbeliever who thinks that he was created on this earth, yet he came in whatever manner he came in and will leave in whatever manner he wishes? The disbeliever that thinks that none will hold him accountable nor judge him for his actions? The disbeliever believes that the Creator of the heavens and the earth has no legalization, no rules or curriculum, nor religion for the creation to follow. The disbeliever thinks that religion is whatever he chooses for it to be.

How will believers be different from disbelievers? Will they ever be equal? For the believer is the one who when reminded of Allah ﷻ and His sayings falls down in prostration, exalting Allah, and praising Him. The believer is the one who obeys and submits to Allah ﷻ in humility. These states are indeed polar opposites. They are incomparable. Similarly, so is their state in the Hereafter. For their state in the Hereafter will not be the same nor equal; the disbeliever will face the consequences for the road he chose to tread and so will the believer.

The completion of the state of those believers continues in the following verse. Allah says, "Only those believe in Our verses who, when they are reminded by them, fall down in prostration and exalt [Allah] with praise of their Lord, and they are not arrogant. Their sides part [i.e., they arise] from [their] beds; they supplicate their Lord in fear and aspiration, and from what We have provided them, they spend" (As-Sajdah: 15-16).

"Their sides part [i.e., they arise] from [their] beds" a great image of their state of awakens to Allah ﷻ, for they rise and distance themselves, "From [their] beds". "Al-Madja'" is the place of rest. It is the place where one finds comfort and rests after the exhaustion of the day. Yet, their sides refuse to rest. It is not them that refuse to rest, but even their sides detest the bed! They distance themselves from it and rise from it. As if their entire bodies are filled with fear from Allah ﷻ. So, they opt to stand in prayer and perform His right upon them. Realistically, at the end of the day, one would be exhausted from the trials of the day, hence, they should find rest, comfort, and sleep at night. Yet, the believer never pauses nor chooses to rest. Instead, they forsake their beds during the night, "Their sides part [i.e., they arise] from [their] beds". They rise hastily to stand for Allah ﷻ during the night prayer.

They supplicate their Lord in fear and aspiration" they pray to Allah ﷻ in fear and hope. "They supplicate their Lord" "Duaa" is asking and requesting from Him. They supplicate to their Lord, their Creator, their Provider, their Master, and the One in which they believe, for He is their Lord. "In fear" fearing His punishment. For He punishes and holds one accountable for their sins. "And aspiration" hoping and anticipating His pleasure, His Paradise, and His favors. Since He is the Lord, the Self-Sufficient, free from any needs, the Most Generous, the Kind, the Compassionate, the All-Merciful, and the Affectionate. There is no limit for the bestowal and pleasure of Allah ﷻ upon His servants.

Thus, they hope for what He has and supplicate to Him, fearing His punishment, and hoping for His mercy.

"…They supplicate their Lord in fear and aspiration, and from what We have provided them, they spend" (As-Sajdah: 16). "And from what We have provided them" from what Allah ﷻ provided for them, "They spend". They spend in good causes from what Allah ﷻ has provided them with. They spend on the poor, the needy, the wayfarer, or the traveler, for the sake of Allah ﷻ. The causes of goodness are plenty, and they were clarified by Prophet Muhammad ﷺ, where he has mentioned forty-three doors and causes of good, where one could spend on. This is the description of the believers. It is a great image and description indeed, where Allah ﷻ presents the reality and the state of the true believers, who believe in the verses of Allah ﷻ.

Allah then says, "And no soul knows what has been hidden for them of comfort for eyes [i.e., satisfaction] as reward for what they used to do" (As-Sajdah: 17). This divine reward to this great and blessed group of believers. Allah ﷻ prepared their bestowal and their reward, where none of the creation would be able to see it or witness it. Allah ﷻ hides it from them, so it would be a surprise to them on the Day of Resurrection.

"What has been hidden" it is Allah ﷻ who has hidden this reward from them. The reward that Allah ﷻ has announced to us and informed us of as a glad tiding to the believers is magnificent and great. It is indescribable for its beauty and grandeur are out of this world. It is the Paradise that is as wide as the heavens and the earth. The Paradise that holds ever-flowing rivers, fruitful trees, and beautiful maids. The Paradise that its soil is musk and saffron, its pebbles and stones are pearls, and its palaces are built with a block of silver and a block of gold. It is a Paradise where its inhabitants do not urinate, defecate, nor do they blow their noses. Even their sweat will smell like musk. They will have their

provision there both morning and evening. This description of Paradise was narrated to us by Allah ﷻ and portrayed by Him to us so that we could imagine it and envision it so accurately as if we were able to see it. What Allah ﷻ has hidden from us, and none has witnessed is beyond any other reward. No angel has seen it, no human has witnessed it, nor did it cross the mind of any human. They could not even imagine it or perceive it. Indeed, it is a joy and a pleasure experienced by the believer. Where he will experience what no heart has ever perceived. So, what type of joy will it be and how great will it be! Allah ﷻ says, "And no soul knows what has been hidden for them of comfort for eyes [i.e., satisfaction]…" (As-Sajdah: 17). "What has been hidden" is stated in the passive form, while it is well known that it is Allah ﷻ who hid it from them.

"Of comfort for eyes [i.e., satisfaction]" the comfort of the eyes is what brings it satisfaction, happiness, and joy. The joyful eye is comforted for it is quiet and restful. Comfort also refers to coolness. Thus, if it was derived from "Al-Qarr" then it would refer to coolness, unlike the eyes of the distressed, the sick, and the worried whose eyes and tears would be hot. There is this saying that reflects the meaning as well, "Hotter than the tear of a frying pan". While the eyes of the joyful are comforted, cool, rested, and satisfied. "Of comfort for eyes [i.e., satisfaction]" is everything that arouses happiness, glee, and joy to the soul and comforts it.

Allah says, "And no soul knows what has been hidden for them of comfort for eyes [i.e., satisfaction] as reward for what they used to do" (As-Sajdah: 17). "As reward" for the actions they performed. "For what they used to do" for what they have been doing. This crystalizes the vast difference between the destiny of the denying disbelievers and the destiny of the believers. The destiny of the disbelievers that deny recreation and resurrection is as follows, "If you could but see when the criminals are hanging their heads before their Lord, [saying], "Our Lord, we have seen and heard, so return us [to the world]; we will work

righteousness. Indeed, we are [now] certain." (As-Sajdah: 12). The divine answer informs them that, "So taste [punishment] because you forgot the meeting of this, your Day; indeed, We have [accordingly] forgotten you…" (As-Sajdah: 14). In the Fire. "…And taste the punishment of eternity" (As-Sajdah: 14). A punishment that is eternal and will never come to an end "For what you used to do". While Allah ﷻ says regarding the second party, "And no soul knows what has been hidden for them of comfort for eyes [i.e., satisfaction] as reward for what they used to do" (As-Sajdah: 17).

Abu Huraira reported that Allah's Messenger ﷺ said, "Allah, the Exalted and Glorious, said: I have prepared for My pious servants which no eye (has ever) seen, no ear has (ever) heard and no human heart has ever perceived those bounties leaving apart (those bounties) about which Allah has informed you". Allah ﷻ prepared, for His righteous servants, things that are beyond description and imagination. "No eye (has ever) seen". This is the reward and the bounties that are saved for them. "No ear has (ever) heard and no human heart has ever perceived" this is a joy and a pleasure that is for the human to experience and bask in. The entire Paradise is described and known, for its pleasures and joys of what it inhabits are known. It has fruits, palm trees, and pomegranates. It is well known. It is also known how man enjoys what he holds from the delicious tastes, their beautiful fragrance, and their beautiful view. So, is the state of the women of Paradise. The pleasure and joys are known. Since there are beautiful scenes that are of its nature, from the beautiful sceneries, the enchanting sounds, the luxurious houses and palaces that hold marvelous detail, from the thrones that face each other, and the types of vessels. Allah ﷻ says, "Within it are couches raised high. And cups put in place. And cushions lined up. And carpets spread around" (Al-Ghashiyah: 13-16).

While these pleasures do have what is equivalent to them in this worldly life, what is equivalent to them in the Hereafter is much greater and more elevated

than the ones in this worldly life. But the pleasures that Allah ﷻ saved for the believers are unlike any other. Their names might be the same, but their realities and their nature are different. No heart nor brain could comprehend or perceive those pleasures, happiness, and bliss that Allah ﷻ has prepared for His believing servants. "And no soul knows what has been hidden for them of comfort for eyes [i.e., satisfaction]…" (As-Sajdah: 17). "I have prepared for My pious servants which no eye (has ever) seen, no ear has (ever) heard". You will not hear anything like it. "And no human heart has ever perceived"

Allah ﷻ informed us that this is the reward for their actions. This reward is a reward from Allah ﷻ. But this is not the price for their actions, but it is a bestowal from Allah ﷻ. For no matter how much the action of the believer is, it could never equal nor compensate the great bestowal from the Lord. Nothing equates to it no matter the action you perform, but it is a favor and a bestowal from Allah ﷻ.

The difference between the believer and the disbeliever has been crystallized and made apparent. Allah ﷻ says, "Then is one who was a believer like one who was defiantly disobedient? They are not equal" (As-Sajdah: 18). It is a question intended to assert and state. "Then is one who was a believer" this is their state. The state of those, "Their sides part [i.e., they arise] from [their] beds; they supplicate their Lord in fear and aspiration, and from what We have provided them, they spend" (As-Sajdah: 16). This is also their state, "…When they are reminded by them, fall down in prostration and exalt [Allah] with praise of their Lord, and they are not arrogant" (As-Sajdah: 15). So, how could the state of the believers be as the state of the stubborn disbelievers? Those disbelievers showcase arrogance and pride in their Lord. The disbeliever that is too ignorant of himself, his whereabouts, the timing of the Hereafter, and the legalization of Allah ﷻ. They could never be equal. The believer that portrayed this state during worldly life, and the defiantly disobedient who represented this state in worldly

life as well. Allah ﷻ says, “They are not equal”. The believer could never be like the disbeliever. Thus, their destinies and their destination could never be equal.

يقول الله ﷻ: {أَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا لا يَسْتَوُونَ}[السجدة:18] {أَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ جَنَّاتُ الْمَأْوَى نُزُلًا بِمَا كَانُوا يَعْمَلُونَ}[السجدة:19] {وَأَمَّا الَّذِينَ فَسَقُوا فَمَأْوَاهُمُ النَّارُ كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا أُعِيدُوا فِيهَا وَقِيلَ لَهُمْ ذُوقُوا عَذَابَ النَّارِ الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ}[السجدة:20] {وَلَنُذِيقَنَّهُمْ مِنَ الْعَذَابِ الأَدْنَى دُونَ الْعَذَابِ الأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ}[السجدة:21] {وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ ثُمَّ أَعْرَضَ عَنْهَا إِنَّا مِنَ الْمُجْرِمِينَ مُنتَقِمُونَ}[السجدة:22]

says, “Then is one who was a believer like one who was defiantly ﷻ Allah disobedient? They are not equal”, “As for those who believed and did righteous deeds, for them will be the Gardens of Refuge as accommodation for what they .used to do”, “But as for those who defiantly disobeyed, their refuge is the Fire Every time they wish to emerge from it, they will be returned to it while it is said to them, ‘Taste the punishment of the Fire which you used to deny’”, “And We will surely let them taste the nearer punishment short of the greater punishment that perhaps they will return [i.e., repent]”, “And who is more unjust than one who is reminded of the verses of his Lord; then he turns away from them? Indeed We, from the criminals, will take retribution” (As-Sajdah: 18-22).

Allah says, “Then is one who was a believer like one who was defiantly disobedient? They are not equal” (As-Sajdah: 18). Allah ﷻ could never hold the believer who was of this state in the worldly life, from fearing Allah, prostrating to Him, and spending from his money for the sake of Allah ﷻ, as the criminal. Disbelievers and believers could never be equal. Believers could never be equal to criminals who are too proud and arrogant, who deny that Allah ﷻ would resurrect them. The criminals who do not believe in meeting Allah ﷻ, and that they will be held accountable for every action. They did not prepare for it, nor did they attribute to Allah ﷻ His due grandeur. Thus, how could both parties ever be equal?

Then, Allah mentions the destination of both parties when He says, "As for those who believed and did righteous deeds, for them will be the Gardens of Refuge as accommodation for what they used to do" (As-Sajdah: 19). "As for those who believed and did righteous deeds", this is concerning the party of the elevated in rank, who are, "Their sides part [i.e., they arise] from [their] beds; they supplicate their Lord in fear and aspiration, and from what We have provided them, they spend", "And no soul knows what has been hidden for them of comfort for eyes [i.e., satisfaction]…" (As-Sajdah: 16-17). However, regarding the believers, "As for those who believed and did righteous deeds", Allah always associates between belief and righteous deeds regarding reward. Allah only rewards for the association between belief and righteous deeds. The belief is the belief of the heart and acting according to that belief by fearing Allah ﷻ, being conscious of Him and exemplifying piety. Then by performing righteous acts, through the actions of the body, through standing, sitting to Allah ﷻ, and spending for His sake, such as performing Hajj. These are the actions of the body.

"The Gardens of Refuge" as an eternal refuge and a dwelling, which is the place where one finds rest and comfort in. "The Gardens of Refuge" these are the gardens of Allah ﷻ which are as wide as the heavens and the earth. "As accommodation for what they used to do", as an accommodation and a retreat granted to them by Allah. The accommodation is usually what is presented to the guest to rest in and enjoy. "As accommodation". Allah ﷻ says, "For what they used to do", for their righteous actions Allah has granted them this accommodation and prepared the gardens and the orchards for them to seek refuge in and rest in.

"But as for those who defiantly disobeyed, their refuge is the Fire…" (As-Sajdah:20). "But as for those who defiantly disobeyed" the defiant disobedience is noncompliance and rebellion. They are the ones who refused to obey Allah ﷻ. "Their refuge is the Fire", their refuge is their abode and their destination, or

else the Fire could never be a place of lodging and refuge for one to rest in, but it is their destination and their jail. Thus, “Their refuge” is intended for the place they will lodge in, will be their abode, will be imprisoned in, and abandoned in. “Every time they wish to emerge from it” every time they wish to and seek to exit it, through crying for help and praying to Allah. However, their cries will be in vain. It will be said to them, “Indeed, you will remain” (Az-Zukhruf: 77). Their attempts of escaping will be in vain, for whenever they attempt to look for an exit or a room to escape, or whenever they try to climb a mountain of the mountains of hell and they reach the mountaintop to look for an escape, an angel would meet them and strike them with iron rods on their heads. As Allah ﷻ says, “And for [striking] them are maces of iron. Every time they want to get out of it [i.e., Hellfire] from anguish, they will be returned to it…” (Al-Hajj: 21-22). The anguish that causes them pain and gloominess. It is the type of anguish that tightens their chests and casts a shadow of pain upon them. For being in the Hellfire, they attempt to escape it through all means, yet they would be stricken by a rod of iron and would be returned to their original place, at the bottom of the Fire.

“Every time they wish to emerge from it, they will be returned to it” (As-Sajdah: 20). They will be returned to it again, and they will be given the empty chance of escape, to only fall in despair after their attempt, and so on. This will only add to their punishment and torment. May Allah protect us. “While it is said to them, "Taste the punishment of the Fire which you used to deny” (As-Sajdah: 20). The angels will tell them, the angels of the Fire, that strike and suppress them, "Taste the punishment of the Fire”. They have already experienced it, experienced its heat, and will experience the punishment of the Fire through their entire being. Every hair of theirs and every cell in their body will experience the punishment of the Fire. The Fire will burn and ignite their entire bodies. “Whose fuel is people and stones” (Al-Baqarah: 24). It will boil

inside their bellies, "Like the boiling of scalding water" (Ad-Dukhan: 46). The fire encompasses all that. "Taste the punishment of the Fire" you will be tormented and punished by the fire through all means and aspects. "Which you used to deny" the punishment of the Fire is what you used to deny. You used to deny the punishment of the Fire, claiming that you will not be punished in utter arrogance, boastfulness, pride, and rejection. Thus, it is said to them, this is the punishment in which you used to deny and reject, so taste and experience its heat as a consequence of denying this punishment. You have certainly received the divine speech from Allah ﷻ. A speech that is directed to you, warning you, admonishing you, while establishing thousands of proofs and evidence that it is indeed the truth, but you were too arrogant to comply and abandoned it due to your pride. Thus, taste the punishment.

Then, Allah ﷻ says, "And We will surely let them taste the nearer punishment short of the greater punishment that perhaps they will return [i.e., repent]" (As-Sajdah: 21).

"And We will surely let them taste the nearer punishment…", the nearer punishment is the closer punishment that is now in worldly life. "Short of the greater punishment" which is the punishment on the Day of Resurrection. "…That perhaps they will return [i.e., repent]" Allah informs us that He will let those deniers taste the punishment through resurrection, recreation, and being judged and held accountable. He will also let them taste another punishment besides the greater punishment of the Hereafter, which is a punishment in the worldly life. This punishment could take shape in diseases, sickness, earthquakes, volcanos, or damage that would inflict them. Then they would learn about the power of Allah over them and His capability. They would come to learn that they are not gods or deities of this universe, that they are the gods of this earth, but they are merely weak creations. They would learn that there is a Lord greater than them, stronger than them, and He is their Creator, and their Originator, so perhaps

they would return to Allah ﷻ and repent to Him if they taste some degree of punishment in the worldly life. Perhaps they would respond to Him, comply with Him, and submit to Him. Perhaps they would have abandoned the sins, believed in Him, and returned to Him. This is His wisdom and His mercy. A kind of His various types and exemplifications of His mercy. Thus, being inflicted by some punishment in this worldly life due to their actions might remind them of Allah ﷻ. As Allah says, "…We seized its people with poverty and hardship that they might humble themselves [to Allah]" (Al-A'raf: 94).

Then, Allah further elaborates, so that none would inquire of the reason behind their punishment and the reason for the eternal sentence. Allah says, "And who is more unjust than one who is reminded of the verses of his Lord; then he turns away from them?" (As-Sajdah: 22). It is a question that denotes ratification and declaration. Who among the creation is more unjust and does more wrong than the one who is reminded of the verses of His Lord? Our verses have been sent to him as a reminder, yet he rejected them. Whose verses did they reject and deny? The verses of his Lord. The verses of his Creator, his Provider, the One who has created him and fashioned him, the One Who has provided for him, and the One Who controls all his matters and destination. Yet he denies Him, disbelieves in Him, and rejects Him although he has received the message of his Lord. Allah has sent His message and His speech to him, commanding him to remember and be aware. "O mankind, what has deceived you concerning your Lord, the Generous", "Who created you, proportioned you, and balanced you?", "In whatever form He willed has He assembled you" (Al-Infitar: 6-8). He says, "O mankind, indeed you are laboring toward your Lord with [great] exertion and will meet it" (Al-Inshiqaq: 6), know this. He is reminding him through this reminder by saying, "O mankind, worship your Lord, who created you and those before you, that you may become righteous", "[He] who made for you the earth a bed [spread out] and the sky a ceiling and sent down from the sky, rain and brought

forth thereby fruits as provision for you. So do not attribute to Allah equals while you know [that there is nothing similar to Him]" (Al-Baqarah: 21-22).

"Indeed We" refers to Allah ﷻ. "From the criminals" the ones who transgress and commit wicked criminal acts. Certainly, there is no worse crime than this. "Will take retribution" retribution is the punishment, and it is the consequence of the evil deed. Thus, Allah shall inflict full retribution. The one who has received the verses of Allah, where it was presented to him in that manner and was called to his Lord, but refused to comply, was too arrogant, and stubborn, and refused His message; will certainly receive the punishment of the Lord, "Indeed We, from the criminals, will take retribution" (As-Sajdah: 22).

Then, Allah ﷻ tells His Messenger, "And We certainly gave Moses the Scripture, so do not be in doubt over his meeting. And We made it [i.e., the Torah] guidance for the Children of Israel", "And We made from among them leaders guiding by Our command when they were patient and [when] they were certain of Our signs" (As-Sajdah: 23-24).

This is the condolence and consolation sent to Prophet Muhammad ﷺ, for the Qur'an was sent to him, and he read it to the people and called them to Allah, yet he was met with rejection, denial, and abjuration. Hence, Allah is consoling him and comforting him by informing him that his case is not any different from his brothers, the previous prophets, and messengers. Allah says, "And We certainly gave Moses the Scripture", Allah is the One who gave Musa ﷺ the Book. The Book is a reference to the Torah. Similarly, Allah has sent His Book, the Qur'an, to Muhammad ﷺ. Thus, he is not the first of the messengers, as they claim him to be. Allah says, "Say, 'I am not something original among the messengers, nor do I know what will be done with me or with you…'" (Al-Ahqaf: 9). I am not the first and sole messenger to be sent on earth, but I am only a messenger similar to the messengers that have preceded me. "And We certainly gave Moses the

Scripture so do not be in doubt over his meeting. And We made it [i.e., the Torah] guidance for the Children of Israel" (As-Sajdah: 23). "So do not be" O Muhammad, "In doubt" do not doubt nor have any reservations "Over his meeting". It was said that it refers to meeting Musa ﷺ, where Prophet Muhammad ﷺ will be meeting him along with the other prophets, where you will all meet in heaven. "And We made it" referring to the Book, "Guidance for the Children of Israel". It was also said regarding the verse, "So do not be in doubt over his meeting" that it refers to meeting with the Book. As in Allah will send His Book to Prophet Muhammad ﷺ, just like He has sent the previous Book, the Torah, on Musa ﷺ. "So do not be in doubt over his meeting. And We made it" referring to the Torah, "Guidance for the Children of Israel".

"And We made from among them leaders guiding by Our command when they were patient and [when] they were certain of Our signs" (As-Sajdah: 24), "And We made" we appointed and made some of them, "From among them" from the Children of Israel. "Leaders" "A'aima" is the plural of "Imam" which is the individual that is taken as an example or an idol. Thus, He has appointed leaders from among them that would be taken as an example regarding the matters of goodness and guidance. "Guiding by Our command" guiding and giving guidance to the people by the command of Allah. "By Our command" the command that is sent by Allah, where they guide the people to follow them. "When they were patient and [when] they were certain of Our signs", when they remained patient over the hardships they faced and the extreme inflictions they met. "And [when] they were certain of Our signs", "And [when] they were" referring to those leaders among the Children of Israel who were chosen by Allah, and were certain of the signs and verses of Allah ﷻ. "And [when] they were certain of Our signs" they firmly believed in the signs of Allah ﷻ. Their belief was unshakable. Their belief reached the utmost level, where they regarded the unseen matters, they believed in as if they could witness them and believed in them. Hence, they

believed in meeting Allah, and they believed in His Paradise, His pleasure, and His reward. They firmly believed in the unseen. Thus, these verses were sent to console and comfort Prophet Muhammad ﷺ.

Then, Allah ﷻ says, "Indeed, your Lord will judge between them on the Day of Resurrection concerning that over which they used to differ" (As-Sajdah: 25), "Indeed, your Lord" O Muhammad ﷺ, "Hwa" the pronoun provides further affirmation, that there shall be no doubt concerning this matter, and it is indeed Allah himself who will judge between the slaves and will not appoint someone to judge between them. "Indeed, your Lord will judge between them on the Day of Resurrection concerning that over which they used to differ" (As-Sajdah: 25), "Will judge between them". He will judge between all His creations. He will judge between all those who are in difference and conflict, among all of the parties. He will judge the party of the messengers and the believers, and He will also judge those who refused to believe the messengers and disbelieved in Him. He will also judge all that have differed in other matters, from the believers that have differed after their messengers.

Allah ﷻ will grant each one their due right, "Indeed, your Lord will judge between them on the Day of Resurrection…" (As-Sajdah: 25). "On the Day of Resurrection", the Day of Resurrection that Allah has prepared specifically for the sole purpose of judgment. It was named the Day of Resurrection, for all creation will stand between the hands of their Lord, "Concerning that over which they used to differ" (As-Sajdah: 25). Concerning everything they used to differ over, whether that difference was regarding the nature of the Lord, the Oneness of Allah, what He is due, what one must abandon for His sake, or regarding His legalization and religion, or any other difference and conflict. Even the difference between two believers will be judged by Him. Allah will judge and sort out all the differences, and He will judge between all His servants, whether they were young or old.

After the several warnings and sermons from Allah to those deniers through this chapter, Allah says, "Has it not become clear to them how many generations We destroyed before them, [as] they walk among their dwellings? Indeed in that are signs; then do they not hear?" (As-Sajdah: 26).

"Has it not become clear to them" has it not guided them and has it not been made clear as a lesson to them? "How many generations We destroyed before them" should not the destruction of the past generations act as a warning to them? Should it not guide them to the path of Allah? Since the destruction of those generations, and the destruction of Allah of those generations should act as a warning, an admonishment, and a reminder to those that followed them. They should ponder and reflect upon what Allah did to those deniers and rejecters. They should realize that they must not be like them, so they would not face the same destiny, and be punished by Allah as the past generations were. It is indeed a great matter that should guide them to the true path.

"Has it not become clear to them how many generations We destroyed before them…?" Allah says, "[As] they walk among their dwellings?" These generations are completely unaware and unmindful of their surroundings. They are unaware of themselves, of their lands, and their homes. Although they have not seen the destroyed generations but only heard of it, yet they see their traces. Allah says, "[As] they walk among their dwellings?" As they walk around in the dwelling places of the generations that Allah destroyed. The lands where Allah destroyed Thamud at, in Al-Hijr. The lands where Allah destroyed 'Aad at, in Al-Ahqaf. As well as the land where Allah destroyed the People of the Pharaoh, in Egypt. The land where Allah destroyed the people of Shu'ayb at, the companions of the thicket, i.e., the people of Madyan at, in Jordan. These lands exist to this very day and some of their dwellings remain standing as well. Thus, witnessing those places should be enough motivation to choose the Lord's path of guidance. In addition to being warned, being fully aware, and being

completely convinced that the One Who has destroyed those past generations is capable of destroying them as well, lest they follow in their footsteps and tread their path of disbelief. They will be judged the same and their crime is the same, so ultimately, their punishment will be the same as well. Thus, how could they opt to tread the path of those deniers? Do they not fear to be stricken by the punishment of Allah as the past generations were?

"Has it not become clear to them how many generations We destroyed before them, [as] they walk among their dwellings? Indeed in that are signs…" (As-Sajdah: 26), they are clear signs and proofs. "Indeed in that" refers to the destruction of the past generations and their remaining traces, "Are signs" are signs for the way of Allah ﷻ is consistent and ever-present in His creation. They are signs as they represent the power of Allah over His creation. They are signs as they solidify how Allah sends His punishment over whoever He wishes. They are signs as they portray how Allah rescues whoever He wishes among the believers. All of these act as clear and apparent signs and proofs on the path of Allah ﷻ and His way. "Indeed in that are signs; then do they not hear?" (As-Sajdah: 26), "Then do they not hear?" This is the speech of Allah. It is a question of astonishment and admonition for it showcases the astonishing situation of those deniers and rejectors.

Then, Allah ﷻ says, "Have they not seen that We drive water [in clouds] to barren land and bring forth thereby crops from which their livestock eat and [they] themselves? Then do they not see?" (As-Sajdah: 27), this is yet another verse discussing the creation of Allah and His capability. "Have they not seen..." and they have indeed seen "That We drive water" in the clouds. Allah sends the winds that stir up the clouds, where they are elevated through the layers of the atmosphere. Allah directs it through the wind as He wishes, so the clouds are stirred while carrying tons and tons of water. "To barren land" to parched and drylands that have no plants. "And bring forth thereby crops from which their

livestock eat and [they] themselves?" When the rain falls on those barren lands, Allah allows plants to grow on said lands. The livestock would feed on those plants. There are eight well-known animals that are categorized under the term "livestock", are camels, cows, and sheep. "From which their livestock eat" many useful forms are based upon the feeding of the livestock for they provide us with an abundance of meat, wool, and hair. "And [they] themselves?" They also eat from those crops and plants. This alone portrays great signs; it portrays the capability of Allah in managing those great creations in such a manner. It portrays His power in creating the clouds, lifting them to float in the sky, managing its rain on the earth, and sending the rain down in this wise manner. It portrays His great power in transforming those barren lands from dry and parched lands to refreshed lands where plants and crops grow on it which ultimately feed various kingdoms, the animal kingdom, and mankind. It revives both worlds and both kingdoms, the plants' kingdom, the animal kingdom, and the kingdom of mankind. Is this not a sufficient admonition and reminder of the power of Allah? Is this not a sufficient reminder that the One Who performs such actions could certainly recreate the bodies once again and resurrect the dead? Allah ﷻ says, "Then do they not see?". Do they not see the signs that are clear to the blind? A question exclaiming wonder and astonishment from the state of the disbeliever, who is very much blind.

Then, Allah ﷻ says, "And they say, 'When will be this conquest, if you should be truthful?'" (As-Sajdah: 28), this is their last resort. When they are reminded of all these signs, they deny and reject the occurrence of the Day of Resurrection, the resurrection, and the judgment that will take place between the creation. "And they say, 'When will be this conquest…'" (As-Sajdah: 28), the conquest refers to the decision. Thus, when will Allah make His decision and set His judgment? When will He judge between the people, admitting some to Paradise, and admitting others to the Fire as you claim? "If you should be truthful?" They are

directing their speech to the Prophet ﷺ. They are asking him in complete ignorance if you were truthful regarding what you claim, when will it be? When will what you have told us about take place? When will the Day of Resurrection occur and when will the people be admitted to Paradise and when will they be admitted to Hell?

Allah says, "Say, [O Muḥammad], 'On the Day of Conquest the belief of those who had disbelieved will not benefit them. Nor will they be reprieved" (As-Sajdah: 29). Tell them that this Day of Conquest is the Day of Decision, where Allah will judge His slaves. On that day, the belief of the disbelievers will not benefit them, because on that Day, they will come to believe in Allah, but their belief will not benefit them for it will be too late. "Say, [O Muḥammad], 'On the Day of Conquest the belief of those who had disbelieved will not benefit them…'" (As-Sajdah: 29), on that Day, "…Nor will they be reprieved" (As-Sajdah: 29), they will not be given any respite, nor will they be allowed to wait. They will be taken to the Hellfire right away. They will not be granted any respite nor a delay. They will not be granted a year or two, or a thousand or two thousand years to think the matter over, to return to Allah and repent to Him. They will not be reprieved, "…Nor will they be reprieved". Right after the resurrection, they will be gathered and summoned, then they will be pushed into the Hellfire.

Allah then says, "So turn away from them and wait. Indeed, they are waiting" (As-Sajdah: 30), "So turn away from them" shun them and leave them. Veer away from those deniers and rejectors that reject the signs of Allah that are being stirred towards them in this manner, yet they reject them, and regardless of the number of reminders they receive, they still refuse to believe. Leave them and let them be after this saying of theirs, "When will be this conquest, if you should be truthful?" (As-Sajdah: 28), when they say so in arrogance and denial. Allah says, "So turn away from them and wait…" (As-Sajdah: 30), wait for the conquest, decision, and judgment of Allah, when He will judge between the slaves. "Indeed, they are

waiting" (As-Sajdah: 30), they will wait against their will and whether they like it or not. "Indeed, they are waiting" they will not be waiting on the probability of the occurrence of the Day of Resurrection. Since they are not hoping for the occurrence of the Day of Resurrection nor are they awaiting it or expecting it in any form. Yet, they will continue waiting regardless. They will wait and the Conquest will occur, but on the Day of Conquest as Allah says, "The belief of those who had disbelieved will not benefit them…" (As-Sajdah: 29).

With this, this great Surah ends. We ask Allah to forgive our sins, repent to Him, turn to Him, and seek refuge in Him. Praise is to Allah, the Lord of the Worlds, at the beginning and the end. And peace be upon His servant and messenger Mohammad. We ask Allah to make it beneficial to Muslims in the east and west of the earth, and to make this a treasure for us on the Day of Resurrection.

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Al-Ahzab

بسم الله الرحمن الرحيم: {يَا أَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ وَلا تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا}[الأحزاب:1] {وَاتَّبِعْ مَا يُوحَى إِلَيْكَ مِنْ رَبِّكَ إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا}[الأحزاب:2] {وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا}[الأحزاب:3] {مَا جَعَلَ اللَّهُ لِرَجُلٍ مِنْ قَلْبَيْنِ فِي جَوْفِهِ وَمَا جَعَلَ أَزْوَاجَكُمُ اللَّائِي تُظَاهِرُونَ مِنْهُنَّ أُمَّهَاتِكُمْ وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ ذَلِكُمْ قَوْلُكُمْ بِأَفْوَاهِكُمْ وَاللَّهُ يَقُولُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيلَ}[الأحزاب:4] {ادْعُوهُمْ لِآبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ فَإِنْ لَمْ تَعْلَمُوا آبَاءَهُمْ فَإِخْوَانُكُمْ فِي الدِّينِ وَمَوَالِيكُمْ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ وَلَكِنْ مَا تَعَمَّدَتْ قُلُوبُكُمْ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا}[الأحزاب:5]

In the name of Allah the most compassionate, the most merciful, "O Prophet! ˹Always˺ be mindful of Allah, and do not yield to the disbelievers and the hypocrites. Indeed, Allah is All-Knowing, All-Wise" (Al-Ahzab: 1), "Follow what is revealed to you from your Lord. Surely Allah is All-Aware of what you ˹all˺ do" (Al-Ahzab: 2", "And put your trust in Allah, for Allah is sufficient as a Trustee of Affairs" (Al-Ahzab: 3), "Allah does not place two hearts in any person's chest. Nor does He regard your wives as ˹unlawful for you like˺ your real mothers, ˹even˺ if you say they are. Nor does He regard your adopted children as your real children. These are only your baseless assertions. But Allah declares the truth, and He ˹alone˺ guides to the ˹Right˺ Way" (Al-Ahzab: 4), "Let your adopted children keep their family names. That is more just in the sight of Allah. But if you do not know their fathers, then they are ˹simply˺ your fellow believers and close associates. There is no blame on you for what you do by mistake, but ˹only˺ for what you do intentionally. And Allah is All-Forgiving, Most Merciful" (Al- Ahzab: 5). These verses are the beginning of the Surah of Al-Ahzab. It is a Mediante Surah that was revealed to the Prophet ﷺ after he migrated to Al-Madinah.

Allah begins this Surah by directing the speech to His noble Prophet ﷺ, He says, "O Prophet! ˹Always˺ be mindful of Allah, and do not yield to the disbelievers and the hypocrites. Indeed, Allah is All-Knowing, All-Wise" (Al-Ahzab: 1), "O Prophet". First, in the Qur'an, God does not direct a speech to the Prophet except with a description. God never called him by his name. Rather, it is always, "O Prophet", "O Messenger", "O you covered up ˹in your clothes˺", "O you wrapped in your clothes". He did not say, O Muhammad, as it came in "O Musa", "O Isa". All the prophets were called by their names except the Prophet Mohammed who was called in this manner, and this is from his honor and glory.

The Prophet is the one who is informed of great news from God, "O Prophet". He told him about unseen things, and sent him to the servants, "O Prophet! ˹Always˺ be mindful of Allah, and do not yield to the disbelievers and the hypocrites", an order from God to his Messenger to be pious. If the person is pious, they must adhere to it and abide by it until he meets God. Here, the command is for the Prophet to fear God until he meets God. The meaning of being mindful of Allah is to fear Him which leads to avoiding his torment. This is only by adhering to His command and avoiding His prohibitions. The speech addressed to the Prophet ﷺ there is no doubt that it is a speech to all believers. Sometimes the Prophet is involved, and sometimes the Prophet is being addressed while the address is actually meant for the believers. If the believers are included, as in God's words, "O Prophet! ˹Instruct the believers: ˺ When you ˹intend to˺ divorce women, then divorce them with concern for their waiting period, and count it accurately". Sometimes it is directed to the Prophet ﷺ and his judgment is specific to him, meaning that the Prophet does has nothing to do with this speech as God says, "...Whether one or both of them reach old age [while] with you, say not to them [so much as], 'uff', and do not repel them but speak to them a noble word" (Al-Israa: 24), "...And lower for them the wing of humiliation from mercy, and say, Lord, have mercy on them as He raised me in a small way" (Al-Israa: 24). There is no doubt that this speech was directed to the Prophet, but the intended purpose is different because the Prophet's parents died before that. Thus, if the speech was directed in this way it would be for others, a matter of honoring the speech, and a statement that parents should be treated with care and charity, no matter whatever it is.

"O Prophet! ˹Always˺ be mindful of Allah, and do not yield to the disbelievers and the hypocrites. Indeed, Allah is All-Knowing, All-Wise" (Al-Ahzab: 1), God forbade his Prophet from obeying the disbelievers and the hypocrites. A disbeliever is the one who denies the revelations of Allah, who was

taught the revelations of Allah and was called to worship Him but he denied it. The hypocrite is the infidel who has hidden hypocrisy, as he is an infidel in truth, but claims to be a Muslim. He is more dangerous than the disbelievers, and his torment is worse than the disbeliever's torment, as God says, "Surely the hypocrites will be in the lowest depths of the Fire—and you will never find for them any helper" (An-Nisa: 145), "And do not yield to the disbelievers and the hypocrites. Indeed, Allah is All-Knowing, All-Wise" (Al-Ahzab: 1). This is a statement from God who gave these commands. He is All-knowing of all His servants. He puts everything in its proper place. Allah is the All-Knowing of His servant's conditions, and the Wise who puts every matter in its rightful place.

"Follow what is revealed to you from your Lord. Surely Allah is All-Aware of what you ˹all˺ do", a command from God to His Messenger to follow what He has revealed to him. "Follow what is revealed to you from your Lord", to follow it is to believe in and implement Allah's revelation as He has commanded. What is revealed to you; the subject is not named, and revelation is to inform in a hidden way. God used to inform His Messenger of what He wanted by including the verses revealed to him, through this revelation. Through Jibreel, who came to him, and the Prophet heard his voice. Sometimes it was like a bell, and sometimes the angel was represented by a man whom the Prophet saw and did not see anyone else, and spoke to him, "Follow what is revealed to you from your Lord", meaning all the orders and prohibitions that Allah reveals to you. Your god, your master, and your Creator, "Surely Allah is All-Aware of what you ˹all˺ do" (Al-Ahzab: 2), a statement that God is expert, and experience is the most accurate knowledge of what creation does.

Allah says, "And put your trust in Allah, for Allah is sufficient as a Trustee of Affairs" (Al-Ahzab: 3), trusting in God means to hand over the matter to Him, give the heart up to what He has, and stating that what He desired was and that what He did not wish was not. Then the servant would do what God commanded

him to do and then entrust the results of that to God. He is the one in whose hands the whole matter is, and to him, the whole matter returns. Put your trust in; surrender all of your affairs to Him, and know that the matter of the servants is all to Him, "...For Allah is sufficient as a Trustee of Affairs" (Al-Ahzab: 3). Sufficient as a Trustee of Affairs; trust in all of His creation, and if you rely on Him, He suffices you from all that is important to you, for Allah is sufficient. With God, you do not need another deity to obtain good or pay for something wrong. Rather, God suffices you. He suffices the believer, "...for Allah is sufficient as a Trustee of Affairs" (Al-Ahzab: 3), if you rely on Him, He will suffice you in all matters. This is an introduction to this chapter, and it all opened by directing the speech to the Prophet in these three verses. In the first verse, the command is to fear God, and not to obey the infidels and hypocrites. In the second verse to follow what God has revealed, and in the third verse to deliver all the results to God and rely on Him.

Then, Allah ﷻ says, "Allah does not place two hearts in any person's chest. Nor does He regard your wives as ˹unlawful for you like˺ your real mothers, ˹even˺ if you say they are. Nor does He regard your adopted children as your real children. These are only your baseless assertions. But Allah declares the truth, and He ˹alone˺ guides to the ˹Right˺ Way" (Al-Ahzab: 4). These are three things of falsehood and lies that people used to say. God denied it and said that it is a lie and falsehood. He says, "Allah does not place two hearts in any person's chest", some people also claim that there are people who have two hearts to think of. Hence the one who bears two hearts; it means one heart that is understood by it more than what Muhammad ﷺ understands, and as it was said that there was an Arab man who was said to have two hearts; from the capacity of his awareness and memorization, this man witnessed Badr, then he was a deserter on the day of Badr, so he met Abu Sufyan, who had sided with his camel and his caravan, and Abu Sufyan found him fleeing and reviewed, and found that one of his shoes was

in his leg and the other sole was in his hand. He holds one shoe in his hand and the other in his leg while he is on the run. He reached Abu Sufyan, and Abu Sufyan said to him, “What is the matter of the people?” He said, “They are between a killed and a fugitive”, meaning one is killed in Badr and one is fleeing. So, he said to him, “So what do we do with you?” It means a shoe in your hand and a shoe with your foot. He told him what happened. He told him, “I swear, I never thought, but they were in my leg”. He was oblivious to his sandals while he was one of those who used to say that I have two hearts. It is false when it is said that a man has two hearts, “Allah does not place two hearts in any person’s chest”. Rather, God created all of His creation, and every human being has one heart, and the heart is the subject of thinking.

Allah's saying, “Two hearts in any person’s chest”, the heart is only in the hollow, but this is a matter of confirmation, as He says, “Indeed, it is not the eyes that are blind, but it is the hearts in the chests that grow blind”. The heart is in the chest, but the confirmation of this is that “Allah does not place two hearts in any person’s chest”. The heart works as the mind, and therefore he has two minds with which he can perceive; so, it will be the smartest. This is one of the falsehoods that people say, and it has no truth. “Nor does He regard your wives as ˹unlawful for you like˺ your real mothers, ˹even˺ if you say they are”, this is also a falsehood that the Arabs used to do. It has no truth that if the husband hates his wife and does not want her back, he says you are on me like my mother's back. This means you are forbidden, therefore they had one of the greatest falsehoods of a person being above his mother's back. What is meant is for him to sleep like a wife, it was said that instead of saying the belly. They hated to say that you are to me like my mother’s belly, because the vagina is close to it, and he says that you are like the back of my mother and because the back is the pillar of the abdomen. Meaning that you are forbidden to me like my mother’s sanctity on me. The wife cannot be the same as the mother, for this mother is a matter of lineage

and God has forbidden her. This means inviolability by the sanctity of lineage. As for the wife, God has permitted her. Non-mother wife; This differs from this one, as he who makes his wife, after she is his wife and she was his bed, in sanctity like his mother. Words; he came out with this, and that this speech does not change the facts. "Nor does He regard your wives as ˹unlawful for you like˺ your real mothers, ˹even˺ if you say they are", regards them means considers them prohibited or wrongful. The person says to his wife, you are like my mother's back. Your mothers; do not be a mother with this word, do not go out of being a wife to be a mother with this word. This is the second.

Allah ﷻ says, "Nor does He regard your adopted children as your real children. These are only your baseless assertions. But Allah declares the truth, and He ˹alone˺ guides to the ˹Right˺ Way", "Nor does He regard your adopted children as your real children". This is directed to the person who says that this is my son and claims he has a son, and the Arabs used to do this in many ways. One of them is that if a person finds a child with the traits of goodness, the beauty he deserves, he gives him his name, and attributes the child to himself, just as the Arabs used to envy each other. Some of them deceive each other, and if they bring such captivity, they would sometimes take him, then sometimes they would grant him the freedom, then they would take him and say this child is the son of so-and-so. They know that he is not his son, but they give him his name, as Zaid Ibn Haritha, may Allah be pleased with him, has been stolen. He was in the infidels' raids before the mission, and he belonged to the Kalb tribe. Hakim Ibn Hizam bought and gave him to his aunt Khadija Bint Khuwaylid. Then, Khadija gave Zaid to the Prophet ﷺ. The Prophet was about ten years older than him. When his father came looking for him, he found him with the Prophet. He found him in Mecca. This is before the mission, so when he came to the Prophet asking for his son, the Prophet said to him, if he chooses you, take him. Then Zaid did not choose him, rather he chose to stay with the Prophet. This is why God made him

honorable, so he remained in the Prophet's home and people used to call him Zaid Ibn Muhammad. He remained this way when the Prophet emigrated, they only knew that Zaid was his son, and the situation is that he was not his son and his father is known. He is Zaid Ibn Haritha, and this is his story. They used to invite him to the matter that was in the Pre-Islamic Era. The adopted person is called by the name of the one who adopted him, and they say so and so the son of so-and-so.

Allah says, "Nor does He regard your adopted children as your real children", calling him this way does not make him your son, he is not your son, he who is adopted. "These are only your baseless assertions", this saying with your own mouths; this is a statement by the mouth, so a person's saying that this is my son does not change the fact that he has a father other than him. The same applies to a man's saying to his wife, "You are on me, like my mother's back". A saying, but this saying does not change the truth that the wife differs from the mother, "But Allah declares the truth, and He ˹alone˺ guides to the ˹Right˺ Way", thus, He commands you to be honest, and that every saying be spoken of its truth. The right path, the way; the straight path, which is God's path "But Allah declares the truth, and He ˹alone˺ guides to the ˹Right˺ Way", which is the path of salvation and the path of goodness, as for these paths; the paths of misguidance, from that there is false telling, saying falsehood and changing facts by simply speaking out from the mouth. This is not God's way, "But Allah declares the truth, and He ˹alone˺ guides to the ˹Right˺ Way".

Then, God guides after that to the truth in these matters, so He says, "Let your adopted children keep their family names. That is more just in the sight of Allah", so call them to their fathers. The child is called to his father by lineage, and not to his father in calling and adopting, "Let your adopted children keep their family names. That is more just in the sight of Allah", this invitation of the child to his parents in a lineage is superior to God. He is the Fairest and the Most Just.

In the balance of God that every person be called to his true father. “But if you do not know their fathers, then they are ˹simply˺ your fellow believers and close associates”, “But if you do not know their fathers”, a bastard whose father was unknown to him had been taken, thrown by his mother, or he was in the conquest and the people left their children and fled to the right and left. Then these boys were taken, or he was lost and he was taken when he was young and adopted after that. There are several cases in which the child was taken without knowing his fathers, “Then they are ˹simply˺ your fellow believers and close associates”. Thus, he will be your brother in religion, a Muslim, he grew up with Muslims. “And close associates”, meaning the one who makes a covenant or contract between you and him that makes him follow you and you follow him. Also, sire is the champion, the friend, and the Arabs call it to the servant; it means on their servants and their slaves. Moreover, it is called to the Master, so he will be the Sovereign of the people. These are the loyalists of the sons of so-and-so, and the relationship between this is that everyone who has a relationship between you and him has a relationship that makes him loyal to you while you follow him.

Allah ﷻ says, “There is no blame on you for what you do by mistake”, this is a lift from God for sin and in the error’s occurrence in this, “There is no blame on you for what you do by mistake”, from attributing a person to someone other than his parents, and so on. This is because these matters will be judged by the outward appearance, while the fact’s knowledge belongs to God. If the error occurred in this, then God is forgiven. “There is no blame on you”, blame is sin, punishment, and reprimand. “There is no blame on you for what you do by mistake, but ˹only˺ for what you do intentionally”, but God will punish you, and you will have blame here. While your hearts deliberately said falsehood. Your hearts are deliberate, you know that this is not the true father for this boy but you attribute him while you know that you are lying about this. And that this is not the truth, “but ˹only˺ for what you do intentionally. And Allah is All-Forgiving,

Most Merciful". God is Forgiving, Merciful. He does not hold you accountable for what you did wrong, He does not punish you for what was previously mentioned. This is part of His pardon and His forgiveness, and the origin of forgiveness is concealment and cover.

Allah ﷻ says, "The Prophet has a stronger affinity to the believers than they do themselves. And his wives are their mothers. As ordained by Allah, blood relatives are more entitled ˹to inheritance˺ than ˹other˺ believers and immigrants, unless you ˹want to˺ show kindness to your ˹close˺ associates ˹through bequest˺. This is decreed in the Record" (Al-Ahzab: 6). The Prophet; Allah's Messenger, Muhammad Ibn Abdullah has a stronger affinity to the believers than they do themselves, meaning dearer to every person. He must be dearer to every believer than they do themselves. Moreover, he is more important than every believer from himself because he is keener on the benefit of each believer than he does for himself. "There certainly has come to you a messenger from among yourselves. He is concerned by your suffering, anxious for your well-being, and gracious and merciful to the believers" (At-Tawbah: 128). Therefore, the Prophet has a stronger affinity to the believers than they do themselves. Meaning more deserving and more worthy of every soul with what is good for it and what is warded off evil more than the human being keen on his benefit for himself. Man loves himself and pursues his interests to bring good and prevent its harm. The Prophet takes care of you over yourself; this one.

Likewise, the Prophet is more important to the believers than they do themselves. It means love and submission, every believer must take the Prophet's precedence over anyone else, even himself, because no good came except through this prophet. God made him a source of good for his faithful servants, as well as ward off all evil on their behalf. Therefore, he must be first in love out of everyone else, even from the soul of a human. In the hadith, "'None of you has believed until I am dearer to him than his son, his father and all the people". Umar bin Al-

Khattab said to Him, "O Allah's Messenger (ﷺ)! You are dearer to me than everything except my own self. The Prophet (ﷺ) said, "No, by Him in Whose Hand my soul is, (you will not have complete faith) till I am dearer to you than your own self". Then `Umar said to him, "However, now, by Allah, you are dearer to me than my own self". The Prophet (ﷺ) said, "Now, O `Umar, (now you are a believer)". It is God's saying, "The Prophet has a stronger affinity to the believers than they do themselves", meaning that the messenger should be dearer for everybody to him even than his soul. As well as the Messenger; the Prophet was keen on the benefit of everyone.

"The Prophet has a stronger affinity to the believers than they do themselves. And his wives are their mothers". He recited some of the Companions' sayings, "The Prophet has a stronger affinity to the believers than they do themselves and he is a father to them", meaning he is like a father to them with respect, appreciation, reverence, and prestige. "And his wives are their mothers", his wives; that is, the wives of the Prophet are for all believers the mothers of them in respect, esteem, reverence, and prestige. For that reason, God forbade the believers to marry the Prophet's wives after his death, or after his divorce to one of them. Thus, if the Prophet divorced a woman or died, then she was not permissible to one of the believers after him. As will come in the Surah, "And it is not right for you to annoy the Messenger of Allah, nor ever marry his wives after him. This would certainly be a major offence in the sight of Allah" because their sanctity is like the mother's one, but even greater than the sanctity of kinship mothers, "And his wives are their mothers".

Then, Allah ﷻ says, "And those of ˹blood˺ relationship are more entitled ˹to inheritance˺ in the decree of Allah", "blood relatives" means kinship's people. "Relatives" means Companions who meet in one womb. The womb is the child's origin, so those who meet in one womb - and even if they diverge - they are among the blood relatives. Hence, they are more entitled. "In the decree of Allah than

the ˹other˺ believers and the emigrants", are more entitled and in this way the inheritance transfers. Inheritance was for the ally, for the adopted person, and for whom man chooses to be his friend and guardian, but God nullified this and made the inheritance for blood relatives. Such as children, fathers, brothers, and in those after them from the clique and the blood relatives, "As ordained by Allah, blood relatives are more entitled ˹to inheritance˺", more entitled of one another in guardianship, in love and victory, then God made the inheritance after that in them, "As ordained by Allah", in the book of God that is what God has written in His religion and law. Believers and the immigrants, and the Prophet was taken between immigrants and the Ansar, between the immigrants themselves, and between the immigrants and the Ansar. Thus, there was cooperation and loyalty between them. They inherited this contract, the loyal one. After that, God nullified the inheritance with this contract and kept loyalty and love within it. He says, "Unless you ˹want to˺ show kindness to your ˹close˺ associates ˹through bequest˺. This is decreed in the Record", that a person does it to his sire whom he fraternized. A favor; non-inheritance, "This is decreed in the Record", God had written this in His book.

يقول الله ﷻ: {وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَى وَعِيسَى ابْنِ مَرْيَمَ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا}[الأحزاب:7] {لِيَسْأَلَ الصَّادِقِينَ عَنْ صِدْقِهِمْ وَأَعَدَّ لِلْكَافِرِينَ عَذَابًا أَلِيمًا}[الأحزاب:8] {يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَمْ تَرَوْهَا وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا}[الأحزاب:9] {إِذْ جَاءُوكُمْ مِنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنْكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظُّنُونَا}[الأحزاب:10] {هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زِلْزَالًا شَدِيدًا}[الأحزاب:11]

Allah says, "And [mention, O Muhammad], when We took from the prophets their covenant and from you and from Noah and Abraham and Moses and Jesus, the son of Mary; and We took from them a solemn covenant" (Al-Ahzab: 7). "That He may question the truthful about their truth. And He has prepared for the disbelievers a painful punishment." (Al-Ahzab: 8). "O you who

have believed, remember the favor of Allah upon you when armies came to [attack] you and We sent upon them a wind and armies [of angels] you did not see. And ever is Allah, of what you do, Seeing." (Al-Ahzab: 9). "[Remember] when they came at you from above you and from below you, and when eyes shifted [in fear], and hearts reached the throats, and you assumed about Allah [various] assumptions." (Al-Ahzab: 10). "There the believers were tested and shaken with a severe shaking."(Al-Ahzab: 11).

that He had taken a covenant of the ,ﷺ Allah reminds His Messenger prophets, saying, "And [mention, O Muhammad], when We took from the prophets their covenant and from you and from Noah and Abraham and Moses and Jesus, the son of Mary; and We took from them a solemn covenant" (Al- .(Ahzab: 7Allah mentions the Prophet first, "from you" after indicating it was taken from all the prophets. He mentions the Prophet first because of his honorable status as the Seal of the Prophets and the most honored and blessed one among them. Then Allah mentions the Prophet and another group of prophets; Nuh, Ibrahim, Musa, and Isa son of Maryam. These Prophets are the most honorable and highest-ranking prophets among all the ones who were sent, for they endured a lot from their people. Nuh is the first Messenger on the earth. Ibrahim is Allah's close friend. Musa was sent for the Children of Israel. Isa is the last Prophet sent for the Children of Israel and he was born from a mother, Maryam, without a father with Allah's will; that's why he is attributed to his mother. They are called [Nabi] i.e. prophet, which in Arabic indicates that this person is giving and delivering news. That is because these Prophets informed their people about different issues about believing in Allah, His names, His attributes, and the reason behind creating this creation. Also, what He has prepared for His believing servants in the Hereafter, and what He has prepared for the unbelievers from torment and agony. This is great news and information; this is what is meant by the news. As for these prophets, Allah informs us that He

took a confirmed covenant from them. And this covenant means that they have to believe in Him, to invite people to the path of God, and to bear this message with reverence. As Allah says to His Messenger ﷺ, "O you covered up ˹in your clothes˺!" (Al-Muddaththir: 1). "Arise and warn ˹all˺" (Al-Muddaththir: 2). "Revere your Lord ˹alone˺" (Al-Muddaththir: 3). "Purify your garments" (Al-Muddaththir: 4). This was the first command revealed to the Prophet in carrying this message, "O Messenger! Convey everything revealed to you from your Lord. If you do not, then you have not delivered His message. Allah will ˹certainly˺ protect you from the people. Indeed, Allah does not guide the people who disbelieve". Hence, God took from every Prophet a heavy covenant, that the Prophet does what Allah has commanded him from inviting people, revealing His message, and being patient in this path if he suffers from any harm. This verse was the conclusion of the first topic in this Surah, Surah Al-Ahzab, which Allah begins with a speech directed to the Prophet. Allah orders His Prophet not to yield to the disbelievers and to follow what is revealed to him only. Then He directs him to put his trust in Allah alone, for Allah is sufficient as a Trustee of Affairs. After that, Allah mentions a set of special rulings directed to the Prophet, then He concludes them with informing that He has taken a covenant from all the Prophets. This covenant also includes that every Prophet has to believe in Muhammad ﷺ, "˹Remember˺ when Allah made a covenant with the prophets, ˹saying,˺ "Now that I have given you the Book and wisdom, if there comes to you a messenger confirming what you have, you must believe in him and support him." He added, "Do you affirm this covenant and accept this commitment?" They said, "Yes, we do." Allah said, "Then bear witness, and I too am a Witness." (Ali-'Imran: 81). That is why the Prophet ﷺ said, ""By Him in whose hand Muhammad's soul is, were Moses to appear to you and you were to follow him and abandon me, you would err from the right way. Were he alive and came in touch with my prophetic mission he would follow me."

Then Allah says, “That He may question the truthful about their truth. And He has prepared for the disbelievers a painful punishment.” (Al-Ahzab: 8) “That He may question the truthful”, i.e. that Allah ﷻ has taken this solemn covenant from the Prophets in order to question the truthful ones about their truth and covenant, not to mention that all these Prophets are truthful and honest people, for they believe in what was revealed to them from ﷻ Allah from the revelation and the message. Thus, Allah will be questioning them, as He says, “Then We will surely question those to whom [a message] was sent, and We will surely question the messengers”. “Then We will surely relate [their deeds] to them with knowledge, and We were not [at all] absent.” (Al-A’raf:6-7). So the Messengers will be questioned, and Allah’s question will be, ‘have you proclaimed My message? As He ﷻ says, “[Be warned of] the Day when Allah will assemble the messengers and say, "What was the response you received?" They will say, "We have no knowledge. Indeed, it is You who is Knower of the unseen"”. (Al-Ma’idah:109). This means they will hand over the matter to Allah. That’s why the Prophet ﷺ said while pointing to the crowds that have gathered in Hajj, there were more than two hundred thousand Muslims. Then the Prophet asked them, “Have I conveyed the Commandments (of Allah) to you." They submitted: "Yes". He then said, "O Allah, bear witness (to this)", and he repeated that three times while pointing his finger towards the sky, "O Allah, bear witness (to this)", "O Allah, bear witness (to this)", "O Allah, bear witness (to this)", i.e. that I conveyed Your message to them.

Allah says, “That He may question the truthful about their truth…”. (Al-Ahzab: 8). That will occur on the Day of Judgment, when Allah questions the truthful about their truth. Allah knows best what will they answer and what will they say, He knows if they conveyed the message or not. However, this question is to confirm in front of everyone. Hence, after that, there will be no excuse left for the stubborn deniers. Then “And He has prepared for the disbelievers a painful punishment.” Meaning those who rejected the messengers, did not believe them

and disobeyed them, Allah has prepared for them a painful punishment. For Allah has entrusted the prophets with only conveying His message, as He says, "The Messenger's duty is only to deliver ˹the message˺ clearly." And as He said to His Prophet, "Your duty is only to deliver ˹the message˺." After this, the people who knew the message of Allah will be responsible for their actions on the Day of Judgment.

After these verses Allah begins reminding the people of faith of His blessing over them, He says, "O you who have believed, remember the favor of Allah upon you when armies came to [attack] you and We sent upon them a wind and armies [of angels] you did not see. And ever is Allah, of what you do, Seeing." (Al-Ahzab:9). "[Remember] when they came at you from above you and from below you, and when eyes shifted [in fear], and hearts reached the throats, and you assumed about Allah [various] assumptions." (Al-Ahzab:10). "There the believers were tested and shaken with a severe shaking." (Al-Ahzab:11). These verses and what follows until to where Allah says, "And He brought down those who supported them among the People of the Scripture from their fortresses and cast terror into their hearts [so that] a party [i.e., their men] you killed, and you took captive a party [i.e., the women and children]."(Al-Ahzab: 26) "And He caused you to inherit their land and their homes and their properties and a land which you have not trodden. And ever is Allah, over all things, competent."(Al-Ahzab:27).

These verses explain firstly the Battle of the Confederates, then Invasion of Banu Qurayza, which followed the first mentioned battel, and was at the same time too. In this regard, the Prophet has kicked out two sects from the Jews; Banu Qaynuqa which Abdullah ibn Ubayy pleaded for them and the Prophet expelled them from Medina after Badr. Also, Banu al-Nadir were expelled from Medina during the third year after Al-Hijra after Uhud because they broke the pledge and sought to kill the Prophet ﷺ. The digest of this incident is that the three Jews; Sallam ibn

Mishkam, Sallam ibn Abu al-Huqayq, Kinan Ibn Al-Rabi', who were the ones the Prophet kicked out from Medina started plotting against the Prophet ﷺ. They reached Quraysh and encouraged them to start a war with the Prophet ﷺ in Medina, they told them they will support them if they wage a war with the Prophet. They also reminded them how the Prophet killed some of them in Badr, and although they -the polytheists- won in Uhud and killed seventy from the Muslims, still this did not affect the Muslims much and their power is still increasing. They assured them they will back them along with Banu Qurayza and the other Jews who are still living in Medina.

After that these three Jews went to Ghatafan, and tempt them to join the war against the Prophet ﷺ, they seduced them saying that if they won against the Prophet along with the Muslims from Banu Aus and Banu Khazraj, then they would give them a share from Medina fruits, and that Quraysh will be joining the war with them too. Thus Ghatafan started moving and was led by Uyaynah Ibn Hisn Al-Fazari and came to war, and so did Quraysh led by Abu Sufyan ibn Harb. They set up their army to the east of the city, and some stayed on Medina's mountains. When the Prophet knew of this matter, and that there were around ten thousand soldiers, he consulted his companions. It's said that Salman the Persian advised him to dig a trench, and so they did. The Muslims started diligently digging the trench in the east and north of Medina. The Prophet turned his back toward Sela Mount. This trench did not have water on it, and it became a barrier separating the Muslims and the enemies with their horses. Women and children were moved to citadels, i.e. the scattered forts in Medina they were kept in there, whereas the army stayed in its place shielded by the mountain from the back and the trench from the front.

The situation got more severe for Muslims after Huyayy ibn Akhtab, one of the expelled Jews in Banu al-Nadir, sought Banu Qurayza. At that time there was a treaty between Banu Qurayza and the Prophet, which entitled them to fight

with and protect the Muslims if they were attacked in Medina. Huyayy ibn Aktab kept repeating to the master and leader of Banu Qurayza Ka‘b ibn Asad, “I came to you with the victory, I brought Ghatfan and Quraish to annihilate the Prophet and the Muslims”, i.e. to annihilate their existence. Ka’b ibn Asad replied to him, “No, by God you came to me with the defeat”. He felt worried that those confederates who gathered against the Prophet would be divided; for he believed that the Prophet is truly a Messenger of God, and his religion will be the victorious one. It’s quite surprising that Huyayy ibn Akhtab was quite certain that Mohamed ibn Abdullah is the Messenger of Allah in truth, as Safiyah the Mother of the Believers, may Allah be pleased with her, mentioned that on the day after the Prophet came immigrating from Mecca to Qebaa, she heard he father, i.e. Huyayy ibn Akhtab, saying to her uncle, “how about we meet this man who immigrated to Qabaa?”. She said that they went to meet him and stayed in their meeting all day, and when they came back at the end of the day, they looked like they were defeated. She described how much her father and uncle adored her, and whenever they saw her they would rejoice while kissing and hugging her, but at that time they didn’t notice her. She said, ‘I hurried to them as usual, a child greeting her father and uncle, but by God, they didn’t notice my presence. Then I heard my uncle asking my father, “is he the one?” he replied, “by God, he is the one”, i.e. Huyayy ibn Akhtab confirmed that Mohammed was the Prophet in truth. Her uncle then asked, “What will you do then? How will you act?” her father replied, “I will be hostile to him, by God, as long as I remain”. I.e. As long as I’m alive I will remain his enemy even though this man knew the Prophet was the Messenger of Allah ﷺ.

And as expected, Huyayy ibn Akhtab stayed hostile toward the prophet. After he plotted to kill the Prophet in Banu al-Nadir, the Prophet sieged them and kicked them out of Medina, then he returned to plot against the Prophet ﷺ. He was the one who approached Banu Quraiza and encouraged them to break the

treaty signed between them and the Prophet. Even though Ka'b bin Assad was hesitant to violate the treaty, he kept urging him until he finally agreed to violate the treaty with the prophet, and announced he will join hands in this war along with the confederates.

Because of that, the situation became more grave for Muslims; for the enemies have gathered from every corner, i.e. Quraysh came with the Ahbash, i.e. the tribes who are not from Quraysh, along with the allies from around Mecca, all of them gathered to fight the Prophet ﷺ, including Ghatfan which is a very powerful tribe and skilled in wars. Banu Quraiza also violated its treaty and so all of them gathered against the Prophet ﷺ, i.e. they gathered around Medina like the bracelet surrounds the wrist from all sides, and hence the Muslims became trapped in this place.

Allah reminds His faithful servants of this trial that occurred to them and ganged upon them, He says, O you who have believed, remember the favor of Allah upon you when armies came to [attack] you and We sent upon them a wind and armies [of angels] you did not see. And ever is Allah, of what you do, Seeing." (Al-Ahzab: 9). Allah knows about the gathering of the confederates against the Prophet and his companions aiming to eradicate them completely this time, that this war shall be the last one for Muslims. Hence they besieged the Muslims for a month in this state. At the time the weather was very cold, and the Muslims suffered severe hunger, they also had to dig the trench in these cold days, as mentioned in Hadith, "the Prophet went out on a cold morning digging the trench, while the Muhajirin and the Ansar were digging the trench, and the prophet did so too, and during this, they faced a rock. The Muslims tried to break it but they could not, so they called the Prophet ﷺ. So he took the ax and mentioned Allah's name and hit the rock which make it turn to pile of sand". It was like sand scattering around, and the Prophet was saying, "O Allah! The real goodness is the goodness of the Hereafter, so please forgive the Ansar and the Muhajirin.". The goodness means the real goodness is the goodness of the

Hereafter, whereas this life is called like this because it’s one but not a real mortal one, it’s not the real one. “O God, there is no life, but the life of the Hereafter, So forgive Thou the Ansar and the Muhajirs." the Prophet was saying this and the Muslims replied, "We are those who have given the Pledge of allegiance to Muhammad for to observe Jihad as long as we remain alive.

After this intense month and grave trial, Allah ﷻ aided them by sending the bitter wind at their enemies, the world went dark day and night, to the extent that if anyone extended his hand he could barely see it. They were also struck by a severe cold, and this bitter wind kept targeting them, blowing out every tent they set, tearing every rope, putting out every fire, and turning around every pot. So they lived through a wind loaded with sand and gravel hitting their faces and their backs, and this state remained like this for a while. Also, Allah has cast terror into their hearts, as a man from Ghatfan called Nuaym ibn Masud, may Allah be pleased with him, came to the Prophet and told him he is a Muslim; he converted to Islam. The Prophet asked him if anyone knew about this, and he answered him with no. That's when the Prophet asked him to go back and create discord amongst Confederates. Hence, Nuaym ibn Masud went back and came up with an efficient strategy. He first went to his people Banu Ghatfan and told them he discovered that Banu Quraiza returned to their treaty and will return to be allied with the Prophet in Medina. Then he went to Banu Quraiza and told them that Ghatfan will be returning and leave you alone, and you will be the one facing the worst fate when the Prophet will turn to fight you. He advised them to ask Bany Ghatfan for some hostages to stay in your custody so that they will not go back and leave you behind, in this way they will remain till the end of the war with the Prophet. Banu Quraiza agreed and said, this is the right call and wisest decision.

After that, Ghatafan delegations met with Banu Quraiza and told them they heard that they would dissolve their promise and return to Mohammed's side. Banu Quraiza answered, we fear you will be leaving us alone and returning back

to your land. If you want us to stay loyal to you, give us some hostages to stay in our custody as evidence you will not return. At that moment, Ghatfan was certain that Banu Quraiza would break their promise, and Quraiza was also certain Ghatfan would be leaving them alone and returning. This incident had shaken the enemy lines, adding to that, when Quraysh stayed around Medina for a month with no way to win this war, it also considered giving up and returning. At that time no fight occurred except with Amr ibn Abd al-Wud al-Amri; who break into the trench with a group, at that time the Prophet selected a person to fight him, i.e. he asked for a dueler and the Prophet selected Ali ibn Abi Talib, he dueled with him and hence killed Amr ibn Abd al-Wud al-Amri. This man is said to have been worth over one thousand soldiers, his skills worth over one thousand soldiers, yet Ali ibn Abi Talib could kill him, and that was the only clash on the ground during the battle.

يقول الله ﷻ {يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَمْ تَرَوْهَا وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا}[الأحزاب:9] {إِذْ جَاءُوكُمْ مِنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنْكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظُّنُونَا}[الأحزاب:10] {هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زِلْزَالًا شَدِيدًا}[الأحزاب:11] {وَإِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا}[الأحزاب:12] {وَإِذْ قَالَتْ طَائِفَةٌ مِنْهُمْ يَا أَهْلَ يَثْرِبَ لا مُقَامَ لَكُمْ فَارْجِعُوا وَيَسْتَأْذِنُ فَرِيقٌ مِنْهُمُ النَّبِيَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ إِنْ يُرِيدُونَ إِلَّا فِرَارًا}[الأحزاب:13] {وَلَوْ دُخِلَتْ عَلَيْهِمْ مِنْ أَقْطَارِهَا ثُمَّ سُئِلُوا الْفِتْنَةَ لَآتَوْهَا وَمَا تَلَبَّثُوا بِهَا إِلَّا يَسِيرًا}[الأحزاب:14]

says, “O you who have believed, remember the favor of Allah upon ﷻ Allah you when armies came to [attack] you and We sent upon them a wind and armies .[of angels] you did not seeAnd ever is Allah, of what you do, Seeing” (Al-Ahzab: 9). “[Remember] when they came at you from above you and from below you, and when eyes shifted [in fear], and hearts reached the throats and you assumed about Allah [various] assumptions” (Al-Ahzab: 10). “There the believers were tested and shaken with a severe shaking” (Al-Ahzab: 11). “And [remember] when the hypocrites and those in whose hearts is disease said, "Allah

and His Messenger did not promise us except delusion" (Al-Ahzab: 12). “And when a faction of them said, "O people of Yathrib, there is no stability for you [here], so return [home]." And a party of them asked permission of the Prophet, saying, "Indeed, our houses are unprotected," while they were not exposed. They did not intend except to flee” (Al-Ahzab: 13). “And if they had been entered upon from all its [surrounding] regions and fitnah had been demanded of them, they would have done it and not hesitated over it except briefly” (Al-Ahzab: 14). Allah ﷻ calls upon His faithful servants, reminding them that He is the One Who caused their glorious victory in the Battle of Al-Ahzab (the companies). He says, “O you who have believed, remember the favor of Allah upon you.” That is, mention it, keep it in your mind and let it always be remembered. “The favor of Allah upon you,” these armies included Quraish that came with all its forces and war tools in the month of Shawwal of the fifth year of the immigration of the Prophet ﷺ. In addition, Ghatafan came as well and the Jews of Qurayzah broke their covenant with the Prophet ﷺ. So, about ten thousand of those disbelievers gathered against the Muslims, wanting to eradicate the people of Islam. They wanted to kill the Prophet and eradicate all the people of Islam. Thus, these soldiers were all combined and gathered together against the Muslims and the reason was the Jews' attempt to gather these forces in order to eradicate the people of Islam.

“O you who have believed, remember the favor of Allah upon you when armies came to [attack] you and We sent upon them a wind” (Al-Ahzab: 9). After a month of the severe siege on the Muslims, Allah sent upon those companies a wind. This wind pulled every tent out, the fire extinguished every tent, and every vessel was overturned. Moreover, this wind was blowing in their faces and was hitting them with pebbles. “And armies you did not see,” i.e., the angels. Allah sent soldiers from the angels that the believers did not see but they did great things with the people. That is, they threw horror in their hearts, bothered them, and hit

them secretly till these angels eradicated them from their places and dispersed them, and after that, each of them returned to his home. “And armies you did not see,” i.e., they were sent by Allah. Those were the angels and on top of them was Jibreel. “And ever is Allah, of what you do, Seeing.” This is reassurance and good tidings to the people of faith who have done well in this battle. They showed patience, steadfastness, and adherence to the command of Allah and Allah was watching them. “And ever is Allah, of what you do, Seeing.” This is a reinforcement to the people of faith through telling them that Allah is Seeing. So, Allah was with you and He is Seeing your deeds. Thus, do not be afraid, you were with the Lord and you are never missed from His sight. This is a guarantee. That is, if you do something, know that Allah is Seeing what you did. Similarly, know, O Muslims, that Allah is Seeing you and is All-Knowing of you and He is with you. “Indeed, I am with you both; I hear and I see” (Taha: 46). “And ever is Allah, of what you do, Seeing.”

“When they came at you from above you and from below you.” The armies came to the Muslims from above them and those were Quraish and Ghatafan and from below them and those were the Jews of Qurayza. “And when eyes shifted [in fear], and hearts reached the throats.” The shifting of the eyes means that they are not fixed on a certain thing because of fear. That is, they look towards the right and the left. “And the hearts reached the throats.” That is, the hearts rise because of the heartbeat due to fear. It is as if the heart rises in the chest until it reaches the throat due to the severity of the anguish, the intensity of fear, and the high rate of the beats of the human heart until the person feels that his heart is almost coming out of his mouth. “And hearts reached the throats and you assumed about Allah [various] assumptions.” “And you assumed about Allah various assumptions,” this means that they thought about bad assumptions. In this regard, many of them had bad assumptions that this was the end of Islam, that the Prophet might be killed, that Islam might be eradicated, and that the matter would be over.

Thus, these were bad assumptions about Allah as Allah must fulfill His command and He has sent His Prophet and Messenger in order to make this religion manifest over all religion, although those who associate others with Allah dislike it. Therefore, they thought that the religion of Allah would not be overcome and they thought that this was the end. “And you assumed about Allah [various] assumptions.”

“There the believers were tested” (Al-Ahzab: 11). There means at this difficult time. “The believers were tested,” i.e., Allah ﷻ tested the believers by this severe distress and this difficult matter. “And shaken with a severe shaking” (Al-Ahzab: 11). The shaking refers to the intense movement. This means that it was as if they were moved. The shaking here refers to the shaking of their hearts and the trembling of their chests and it refers to the great anxiety and distress they experienced. “And shaken with a severe shaking” (Al-Ahzab: 11). This is with regard to the people of faith and as for the hypocrites, Allah says, “And [remember] when the hypocrites and those in whose hearts is disease said, "Allah and His Messenger did not promise us except delusion" (Al-Ahzab: 12). That is, the people of hypocrisy openly showed their hypocrisy and their disbelief. They openly showed the disbelief that they were concealing in their hearts. “And [remember] when the hypocrites and those in whose hearts is disease said,” (Al-Ahzab: 12) i.e., the disease of suspicion. In this regard, this person is close to the hypocrites as there is a complete hypocrite, whose heart is closed and who is a disbeliever but pretends to be a believer. Also, there is a hypocrite who is less than the previous example and this in whose hearts is the disease of suspicion. So, sometimes there is faith in his heart and sometimes there is suspicion. “And [remember] when the hypocrites,” and those who are less than them, “in whose hearts is disease said, "Allah and His Messenger did not promise us except delusion" (Al-Ahzab: 12). The restriction particle is used and this means that they said, “All Allah’s promises for us were not but delusions. Allah deceived us and

told us that he will support His religion, that He will reinforce His Book and His Messenger, that His religion will reach the horizons, that the treasures of Kisra and Caesar will be opened and it will be and it will be. However, all this was only a delusion till we meet the fate that we are now facing." That is, they said that Allah deceived them till they met this fate after these crowds gathered against them from everywhere. This is a manifestation of their disbelief for whoever says that the promise of Allah is delusion has already shown his disbelief openly. "And [remember] when the hypocrites and those in whose hearts is disease said, "Allah and His Messenger did not promise us except delusion" (Al-Ahzab: 12).

"And when a faction of them said, "O people of Yathrib, there is no stability for you [here], so return." "And when a faction of them said," i.e., of those hypocrites. "O people of Yathrib," Yathrib is the Medina and it was called so in the pre-Islamic period. It was said that one of the giants that inhabited it was called Yathrib and it was called after his name. In any case, we do not care about the name, but the Prophet called it Medina and Taba. However, those changed the naming of the Prophet ﷺ to the name that was in the pre-Islamic ignorance and so they changed it from Medina to the name of the pre-Islamic ignorance. "O people of Yathrib," they called them saying O people of Yathrib and, of course, this included Al-Aws and Al-Khazraj. "There is no stability for you [here]." That is, why do you remain here in this battle and this trench? "So return," i.e., return to your homes and your families. "There is no stability for you [here]." That is, staying here is in vain as the killing is coming and the eradication is coming and the religion has ended. "There is no stability for you [here]." This is a faction of those who openly showed disbelief. There was a faction that was less than those hypocrites as Allah says, "And a party of them asked permission of the Prophet, saying, "Indeed, our houses are unprotected." Those were some of the hypocrites who were less than the previous ones in revealing and showing this disbelief. "They asked for permission," that is, they wanted to return and therefore they

went to take the permission of the Prophet. Those were still appreciating the Prophet and they went to ask his permission in order to go. As for those who said, “There is no stability for you,” they meant to go back and not seek the permission of the Prophet. This is because the matter for them was no longer related to the Prophet and it was over. That is, they cut their relationship with the Prophet ﷺ and with Islam. As for those who were less than them, Allah says, “And a party of them asked permission of the Prophet, saying, "Indeed, our houses are unprotected.” They were lying. That is, they said, “O Messenger of Allah, give us permission to leave the battle and go back because our houses are unprotected and uncovered.” The meaning of unprotected here is that they are uncovered. So, they said, “Our houses are unprotected and Banu Qurayzah broke their covenant and they may assault our women and children and take them; so, our houses are exposed to the enemy. Allah says, “While they were not exposed.” That is, their houses were not unprotected and exposed, but their families were in fortresses that protected them. Allah says, “They did not intend except to flee.” They just wanted to escape from the land of the battle because they were sure that eradication and killing were so close.

Allah says about them, “And if they had been entered upon from all its [surrounding] regions and fitnah had been demanded of them, they would have done it and not hesitated over it except briefly” (Al-Ahzab: 14). “And if they had been entered upon,” i.e., the Medina. “From all its surrounding regions, i.e., from its sides; that is, if they had been entered upon from this region and this region. This means that if Banu Qurayzah entered from their side, Ghatafan entered from their side, Quraish entered from their side, and if all the companies entered Medina from their sides. “And fitnah (sedition) had been demanded of them,” the fitnah here refers to leaving religion because the religion of Islam is over, Muhammad is killed and Islam has ended. At this point, they would have it and not hesitate over it except briefly. So, they would have done the fitnah. The fitnah

here refers to going back to disbelief. Allah says, “And not hesitated over it except briefly,” i.e., they would not wait except for a short period of time to give the disbelievers what they wanted of disbelief and leaving the religion.

Allah says, “And they had already promised Allah before not to turn their backs and flee. And ever is the promise to Allah [that about which one will be] questioned” (Al-Ahzab: 15). Allah says that those who are now characterized by this characteristic and whose condition is like that had already promised Allah not to turn their backs and flee. They had promised Allah that they would believe in Him and that they would be killed in His cause and would not turn their backs and flee. Being killed means that if they faced killing, they would be killed while marching forward not retreating and they would not turn their backs to the enemy and flee. “And they had already promised Allah.” They previously promised Allah before this difficulty, “Not to turn their backs and flee.” Allah says, “And ever is the promise to Allah [that about which one will be] questioned.” This refers to the promise that they promised Allah of and every promise to Allah the person will be asked about. So, Allah must ask them on the Day of Resurrection about this promise that they made with Him that they believe in Him, that they will fight in His cause even if they will die, and that they will not turn their backs and flee.

Allah says, “Say, [O Muhammad], "Never will fleeing benefit you if you should flee from death or killing; and then [if you did], you would not be given enjoyment [of life] except for a little" (Al-Ahzab: 16). In which thing will fleeing benefit you? “Say, [O Muhammad], "Never will fleeing benefit you.” Allah says, “Never will,” using the negative form of the verb in the future. That is, fleeing will not benefit you if you should flee from the battle. “Say, [O Muhammad], "Never will fleeing benefit you if you should flee from death or killing” (Al-Ahzab: 16) because there must be death. So, either they will die or be killed. “And then [if you did], you would not be given enjoyment [of life] except for a little”

i.e., if you flee from death or killing. First, there must be an end to life and your life must end either with death or with killing. Then, if you flee now and after that, you face death or killing, you will remain for a little time. “And then, you would not be given enjoyment” i.e., in this life “except for a little” i.e., for a little time. There may remain of your life after that a year, two years, three years, four years, ten years, or twenty years, but this will be a short time, and following it will be the torment and punishment from Allah. So, you will benefit nothing. This is not a benefit as you flee and you must day, if not today, then you will die tomorrow. So, death must come and you may die in another fight or you may die for another reason. Also, you may die by taking your life without killing. Thus, death will inevitably come and if fleeing will now protect you from death, then you will not live for a long time. What is the value of this if it will be followed by punishment and Fire? So, it is useless to flee; fleeing is of no use to this hypocrite. “Say, [O Muhammad], "Never will fleeing benefit you if you should flee from death or killing; and then [if you did], you would not be given enjoyment [of life] except for a little" (Al-Ahzab: 16).

Then Allah says, “Say, "Who is it that can protect you from Allah if He intends for you an ill or intends for you a mercy?" And they will not find for themselves besides Allah any protector or any helper” (Al-Ahzab: 17). This is a great reminder from Allah to those who wanted to flee from the battle while the Prophet and the righteous believers were with them. What will you do? Will you leave the Prophet and leave the holy fighting and Islam and flee? “Say, "Who is it that can protect you from Allah.” Who will protect you and prevent you from Allah “If He intends for you an ill or intends for you a mercy?” Allah is the One Who can benefit or harm you; all goodness and all evil are within His hands. Is there any protection for you other than Allah? Who can prevent you from Allah? “If He intends for you an ill,” it must happen. There can be no force that prevents what Allah wants. So, if Allah intends for you an ill, there can be no force that protects

you from this illness. “Say, "Who is it that can protect you from Allah if He intends for you an ill or intends for you a mercy?" (Al-Ahzab: 17). Also, if Allah intends for you mercy, no force can prevent this mercy from you. Allah says, “And they will not find for themselves besides Allah any protector or any helper.” And they will not find for themselves, i.e., all people will not find for themselves besides Allah any protector or any helper to protect them from Allah. That is, they will not find a protector to protect and love them or a helper to help them against the Lord. So, you are a believer and you have to submit your affairs to Allah and know that what befalls you will inevitably befall you and that Allah is the One Who can benefit and harm you.

Then Allah says, “Already Allah knows the hinderers among you and those [hypocrites] who say to their brothers, "Come to us," and do not go to battle, except for a few” (Al-Ahzab: 18). This is a warning from Allah. “Already Allah knows,” already here is for verification, i.e., for the verification of the matter. “Already Allah knows the hinderers among you.” That is, Allah already knows the hinderers among you. The hinderer is the one who obstructs, i.e., he is the one who obstructs his brothers from holy fighting. This person says to them, “Do not fight. Where will you go? You will be killed. Your wife will be a widow and your children will be orphans. There is no benefit from fighting now and the disbelievers are many,” and so on. “Already Allah knows the hinderers among you” i.e., Allah knows those who obstruct their brothers that go to fight, hold them back and low their spirits. “And those who say to their brothers, "Come to us," and do not go to battle, except for a few” (Al-Ahzab: 18). “And those who say to their brothers,” i.e., to those who are like them. “Come to us,” i.e., “come to stay behind, to shadows, to fruits, to peace, to comfort, to security, and luxury. Why do you involve yourself? That is, why do you involve yourself in this holy fighting? Stay with us "And do not go to battle, except for a few.” They do not go to the battle; the battle refers to fighting. “Except for a few,” i.e., they only go to

fight a little and while being far away. So, those are the people of luxury and the people of comfort. They call to peace, to shadows, to fruits, to comfort, to security, and luxury and they do not like to go to battle, except for a few. "And do not go to battle, except for a few."

Allah says, "Indisposed toward you." The indisposed here refers to the stingy. They are stingy toward fighting, stingy toward money, and stingy toward everything; they are stingy toward you, O Muslims. So, one of them cannot put his shoulder beside the shoulder of the believer in order to fight with him and strive with him and, therefore, he is stingy with himself. Likewise, they are not of the people of sacrifice and the people of generosity in fighting for the sake of Allah. "Indisposed toward you," i.e., they are absolutely indisposed. "And when fear comes, you see them looking at you, their eyes revolving like one being overcome by death." "And when fear comes," i.e., any fear, "you see them," i.e., you see those people of luxury, of comfort, of shadows and fruits ", looking at you, their eyes revolving." That is, his eyes are wandering. Their eyes are revolving and wandering out of the severity of horror and fear. Allah says, "Like one being overcome by death." The one who is being overcome by death is the one who experiences the death throes and faints. So, the eyes of this person lose focus and start to revolve because he is being overcome by death. "Like one being overcome by death." This refers to the last moments. In this regard, the person who is overcome by death experiences a great deal of the revolving of the eyes at these last moments of life. "But when fear departs, they lash you with sharp tongues." So, look at his condition during the time of fear. His condition is like the one who is overcome by death and whose eyes start to revolve. However, when fear departs and when he is safe, he starts to lash with his tongue. They lash you is derived from lashing and it refers to rebuking and satirizing. In addition, it refers to being proud of themselves and criticizing others. "With sharp tongues,"

i.e., his tongue is like iron in the cutting criticism, in showing his strength and courage, and in showing his generosity and giving.

Allah says, "Indisposed toward [any] good." Those, who do not speak or utter a word except in the time of peace and who become silent in the time of fear and their eyes revolve in this way, are indisposed toward any good. This is their condition. They are indisposed toward good. I.e., toward any good, they do not do any good with the tongue, with the money, or with the holy fighting for they are devoid of all kinds of good. "Indisposed toward [any] good," they do not even have a good tongue with their faithful brothers. Allah says, "Those have not believed, so Allah has rendered their deeds worthless, and ever is that, for Allah, easy." Those refer to those who were previously mentioned. Allah refers to them using the demonstrative pronoun "those" for the faraway persons. "Have not believed" because if they were from the people of faith, these morals would have completely changed. If they were from the people of faith, they would be from the people of holy fighting and patience and they would be from the people of generosity and sacrifice. Moreover, they would be gentle with their faithful brothers and would not lash them with their tongues.

However, they were devoid of faith and therefore they were characterized by the opposite of the morals of faith such as cowardice, miserliness, and using sharp tongues with the people of faith. "Those have not believed," Allah says, "so Allah has rendered their deeds worthless." Allah rendered their deeds worthless which means that He destroyed and ruined them. In this regard, the origin of nullification (Al-Habat) is a disease that affects the camels and causes their stomachs to swell up. So, the one who sees them thinks that this is attributed to fat while it is a disease in their stomachs and they die after that. Thus, this meaning is taken to refer to the deeds of the disbeliever. That is, the deed of the hypocrite swells and rises, but within it is a disease and therefore it is ruined. "So Allah has rendered their deeds worthless." That is, Allah destroyed and ruined their deeds and they

do not benefit from any of their deeds because it is based on hypocrisy, adulation, and disbelief in Allah. “And ever is that, for Allah, easy.” It is easy for Allah to make their deeds worthless and not to accept such deeds that are based on disbelief and hypocrisy.

Then, Allah says, “They think the companies have not [yet] withdrawn.” They are afraid in the time of fear and also in the time of security; they are always afraid of evil. “They think the companies have not [yet] withdrawn.” Allah sent the companies away through such wind that made them go away and drove them. For example, this is Abu Sufyan who rode his camel. In this regard, Hudhayfah Ibn Al-Yaman, may Allah be pleased with him, said, by Allah he did not release the robe of the camel till it stood up. Hudhayfah said that Abu Sufyan hit the camel, made it stand up, and released its robe while he was riding it. After that, he said, “I am going,” and therefore they went away and the matter was over. In the morning the Muslims saw that the companies left Medina. That is, Ghatafan returned to their place, Quraish returned and everyone returned to his place, but the hypocrites remained terrified. They remained in their terror and thought that this was a plan or, as they say, a tactic and that the parties would come back. So, those hypocrites thought that the companies went away like that, but they would return to fight. “They think the companies have not [yet] withdrawn. And if the companies should come [again], they would wish they were in the desert among the Bedouins.” That is, Allah says that if the companies return as those hypocrites thought to besiege them, they would wish that they were not in Medina, nor were they from Medina, nor entered it, nor inhabited it. They would wish they were in the desert among the Bedouins. They would wish they were among the Bedouins away from Medina because of these troubles. That is, the Messenger became in Medina, the believers became in it, and there became such-and-such. In addition, people were fighting them from everywhere. Thus, they would wish that they

were not from Medina and that they were in these remote deserts away from Medina and its troubles.

"They think the companies have not [yet] withdrawn. And if the companies should come [again], they would wish they were in the desert among the Bedouins, inquiring [from afar] about your news. And if they should be among you, they would not fight except for a little" (Al-Ahzab: 20). They were "Inquiring [from afar] about your news." That is, they would wish if they were in the desert among the Bedouins and were just inquiring about the news of the believers. They wanted just to know the news of the people in Medina, i.e., what their news was while they were far away from them. Allah says, "And if they should be among you, they would not fight except for a little." If they were among you and witnessed this battle, they would not fight except for a little. That is, only a few of them would fight, or they would fight a little. Here Allah shows the condition of those hypocrites, whose faith is weak, and that their hearts became occupied by terror. They were terrified whether by the really terrifying matters such as the presence of the parties around the believers or by mere imagination. That is, they were terrified by the idea that the companies might come again and fight them.

يقول الله ﷻ:{لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا}[الأحزاب:21] {وَلَمَّا رَأَى الْمُؤْمِنُونَ الأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا}[الأحزاب:22] {مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَنْ قَضَى نَحْبَهُ وَمِنْهُمْ مَنْ يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا}[الأحزاب:23] {لِيَجْزِيَ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ وَيُعَذِّبَ الْمُنَافِقِينَ إِنْ شَاءَ أَوْ يَتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا}[الأحزاب:24] {وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ لَمْ يَنَالُوا خَيْرًا وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ وَكَانَ اللَّهُ قَوِيًّا عَزِيزًا}[الأحزاب:25] {وَأَنْزَلَ الَّذِينَ ظَاهَرُوهُمْ مِنْ أَهْلِ الْكِتَابِ مِنْ صَيَاصِيهِمْ وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا}[الأحزاب:26] {وَأَوْرَثَكُمْ أَرْضَهُمْ وَدِيَارَهُمْ وَأَمْوَالَهُمْ وَأَرْضًا لَمْ تَطَئُوهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا}[الأحزاب:27].

says, “There has certainly been for you in the Messenger of Allāh ﷺ Allah an excellent pattern for anyone whose hope is in Allāh and the Last Day and [who] remembers Allāh often” (Al-Ahzāb: 21), “And when the believers saw the ,companies, they said, ‘This is what Allāh and His Messenger had promised us .’and Allāh and His Messenger spoke the truthAnd it increased them only in faith and acceptance” (Al-Ahzāb: 22), “Among the believers are men true to what they promised Allāh. Among them is he who has fulfilled his vow [to the death], and among them is he who awaits [his chance]. And they did not alter [the terms of their commitment] by any alteration” (Al-Ahzāb: 23), “That Allāh may reward the truthful for their truth and punish the hypocrites if He wills or accept their repentance. Indeed, Allāh is ever Forgiving and Merciful” (Al-Ahzāb: 24), “And Allāh repelled those who disbelieved, in their rage, not having obtained any good. And sufficient was Allāh for the believers in battle, and ever is Allāh Powerful and Exalted in Might” (Al-Ahzāb: 25), “And He brought down those who supported them among the People of the Scripture from their fortresses and cast terror into their hearts [so that] a party [i.e., their men] you killed, and you took captive a party [i.e., the women and children]” (Al-Ahzāb: 26), “And He caused you to inherit their land and their homes and their properties and a land which you have not trodden. And ever is Allāh, over all things, competent” (Al-Ahzāb: 27). Allah is telling us about His servant and Messenger Mohammad ﷺ and his great stance, patience, belief in Allah's aid, and his fighting for the sake of Allah alongside Muslims despite the hardships. His stance during the Battle of the Trench was an excellent pattern for believers. He says, “There has certainly been for you in the Messenger of Allāh an excellent pattern”, there has certainly been for you, believers, in the Messenger of Allah ﷺ an excellent pattern and a good role model.

For anyone whose hope is in Allāh and the Last Day and [who]...“ was composed during ﷺ remembers Allāh often” (Al-Ahzāb: 21), the Prophet

the Battle of the Trench, confident in Allah's aid, and steady in the face of all these Confederates who blatantly declared that they wanted to kill him and .eliminate MuslimsThey encircled the city to do so. The Prophet stayed with the believers in the trench in the same conditions as them, dug the trenches with them, carried the dirt on his bag, and suffered hunger with them. The Prophet and his companions experienced great hardships, he went hungry just as they did, suffered just as they did, and tolerated the same situation. He was a role model for them in patience, steadiness, and belief in Allah. He was not shaken by anything and did not cower away in a secluded place. Rather, he stayed alongside believers.

"There has certainly been for you in the Messenger of Allāh an excellent pattern", in his patience, belief, steadiness, tolerating hardships with his companions, and encouraging them. This is for those whose hope is in Allah and the Last Day. Those whose hope is in Allah and what He promised, and hope is in the Last Day and the reward takes the Prophet as a pattern and tries to be like him. This grants them a great reward from Allah. "And [who] remembers Allāh often", during these hard times. Remembering Allah is the greatest form of steadiness in times of hardships, that is why Allah orders us to remember Him in times of hardships, as He says, "O you who have believed, when you encounter a company [from the enemy forces], stand firm and remember Allāh much..." (Al-Anfāl: 45). Steadiness needs patience and remembering Allah is the greatest source of steadiness for Muslims, for when Muslims remember Allah, they remember that He is the Strong and the Exalted in Might who cannot be treated unjustly, wounded, or defeated. God is the Exalted in Might and who owns everything. When believers remember Allah, they know what He has promised them is better than this life, thus hardships become trivial, this world becomes trivial when they think about what Allah prepared for believers. Also, when they know the severe punishment due to those who cower and desert when they learn

about Allah's punishment, this becomes a reason for them not to succumb to weakness or defeat. “And [who] remembers Allāh often”.

“And when the believers saw the companies, they said, ‘This is what Allāh and His Messenger had promised us, and Allāh and His Messenger spoke the truth’. And it increased them only in faith and acceptance” (Al-Ahzāb: 22), “And when the believers saw the companies”, when honest believers, who were steadfast in their belief, the companies who formed an alliance and encircled the city to eliminate Muslims and kill them, “They said, This is what Allāh and His Messenger had promised us”. These great hardships and afflictions are what Allah and His Messenger promised us, for Allah promised them in the Quran that they will not enter Heaven until they are afflicted like the ones before them. Allah said to them, “Or do you think that you will enter Paradise while such [trial] has not yet come to you as came to those who passed on before you? They were touched by poverty and hardship and were shaken until [even their] messenger and those who believed with him said, "When is the help of Allāh?" Unquestionably, the help of Allāh is near” (Al-Baqarah: 214). Allah told believers that they will not enter Paradise before being tested with great afflictions and enduring them. This is Allah's way, for He inflicted these hardships on those who passed before them. “Or do you think that you will enter Paradise while such [trial] has not yet come to you”, yet “As came to those who passed on before you? They were touched by poverty and hardship and were shaken”. They suffered through these hardships, “Until [even their] messenger and those who believed with him said, "When is the help of Allāh?” they thought the help of Allah was overdue. “Unquestionably, the help of Allāh is near”, when the believers saw the Companies, they said this is what Allah and His Messenger promised us, and Allah and His Messenger spoke the truth. Thus, aid and triumph must come after hardships and afflictions, and Allah will fulfill His Promise. It must come true. “And Allāh and His Messenger spoke the truth” when they promised us triumph

and revelation and that victory will come after hardships. This is what Allah promised us, so victory is coming. "And Allāh and His Messenger spoke the truth. And it increased them only in faith and acceptance", these hardships only increased them in faith and acceptance; faith in Allah and acceptance of His orders. They accepted that everything is up to Allah and that He will fulfill His promise.

Then, Allah praised His believing servants who were steadfast and patient alongside the Prophet ﷺ during this hard battle. He says, "Among the believers are men true to what they promised Allāh. Among them is he who has fulfilled his vow [to the death], and among them is he who awaits [his chance]. And they did not alter [the terms of their commitment] by any alteration" (Al-Ahzāb: 23), "Among the believers are men true to what they promised Allāh", Allah called them men here because they were men in truth, and because fighting disbelievers is only decreed upon men, not women. "True to what they promised Allāh", they died for the cause of Allah, fought for His cause, and did not desert even when faced with imminent death. They did not run away. "True to what they promised Allāh" to help Allah and His Messenger, to give their money and lives for the sake of Allah, not to desert, and not to cower in front of disbelievers. "...True to what they promised Allāh. Among them is he who has fulfilled his vow [to the death], and among them is he who awaits [his chance]. And they did not alter [the terms of their commitment] by any alteration" (Al-Ahzāb: 23), they fulfilled their vow of dying for the cause. "Among them is he who has fulfilled his vow [to the death]", they died after fulfilling their vow to Allah. "And among them is he who awaits [his chance]", they are waiting for death on the battlefield while fighting for the cause of Allah.

This verse, "Among them is he who has fulfilled his vow", was also interpreted as fulfilling their vow to Allah. "And among them is he who awaits [his chance]", they wait for battles to be able to fulfill their vow to Allah. Just as

Anas bin An-Nadr, Anas bin Malik's uncle, did. Anas bin Malik said, ‘My uncle Anas bin An-Nadr (May Allah be pleased with him) was absent from the battle of Badr’. He was upset because of this and said, ‘O Messenger of Allah! I was absent from the first battle you fought against the pagans’. He was upset. He said, ‘And if Allah let me participate in a battle against the pagans, Allah will see what I do’. He says if Allah made me live more and let me participate in a battle against the pagans, Allah will see what I do. Thus, he encountered the day of the Uhud Battle and its happenings. Muslims had the upper hand at first, then they were defeated when Khalid bin Al-Waleed took the army behind the shooters when they left the positions. Muslims were surprised when they found the enemy attacking from behind, so they retreated but were encircled by disbelievers and started attacking each other and deserting. Satan shouted to them that the Messenger was killed, this made Muslims lose their composition and leave the side of the Prophet. Only a few men remained around the Prophet or twelve people among whom is Nusaybah bint Ka'ab (may Allah be pleased with her).

When Anas saw how people dispersed, he said, ‘O Allah! excuse these people (i.e., the Muslims) for what they have done, and I am clear from what the pagans have done. He apologized for what believers did. Then he went forward with his sword and met Sa'd bin Mu'adh (fleeing) and said to him, ‘Where are you going? Where are you heading?’ Sa'd said, ‘The Messenger of Allah was killed, life is not worth it anymore. What benefit would stay alive give? If the Prophet was killed, why would you stay alive?’ Then, Anas said to him, ‘By the Rubb of the Kaaba! I can smell the fragrance of Jannah from a place closer than Uhud Mount’. Then he fought until he was killed, and mutilated by the polytheists. Anas bin Malik said, ‘Nobody was able to recognize him except his sister who recognized him by the tips of his fingers. He said, ‘We believe that the Ayah refers to him and his like’. “Among the believers are men true to what they promised Allāh. Among them is he who has fulfilled his vow [to the death], and

among them is he who awaits [his chance]. And they did not alter [the terms of their commitment] by any alteration" (Al-Ahzāb: 23), he was true to what he promised Allah. He said, 'If Allah let me participate in a battle against the pagans, Allah will see what I do'. He stayed true to his promise and fulfilled it. He did what most brave companions could not do. He fought bravely. Anas bin Malik said, 'We found more than eighty wounds by swords, spears and arrows on his body. We found him dead and his body was mutilated so badly that none except his sister could recognise him by his finger'. "Among the believers are men true to what they promised Allāh. Among them is he who has fulfilled his vow [to the death], and among them is he who awaits [his chance]. And they did not alter [the terms of their commitment] by any alteration" (Al-Ahzāb: 23).

Allah ﷻ says, "That Allāh may reward the truthful for their truth", Allah gives believers these afflictions so that He may reward the truthful for their truth and so that they may get His great reward, which is Heaven and its grades that He prepared for those who fight for His cause. As was mentioned in the Hadith, 'In Jannah, there are a hundred grades which Allah has prepared for those who fight in His Cause; and the distance between any two of those grades is like the distance between heaven and the earth'. "That Allāh may reward the truthful for their truth and punish the hypocrites if He wills or accept their repentance…" (Al-Ahzāb: 24), "And punish the hypocrites", the hypocrites who claimed these grave claims on disbelief, and were in varying degrees, as Allah said about what some of them said, "O people of Yathrib, there is no stability for you [here], so return [home]". Some of them even had the decency to ask the Prophet to desert. Others declared their desertion without even consulting the Prophet because they thought that they had no chance of winning. Some of them even declared their disbelief, they said, "Allāh and His Messenger did not promise us except delusion". Their hypocrisy was to varying degrees; some of them had weak faith, some of them had doubts, and some of them were outright disbelievers. Allah will handle these

hypocrites to punish them if He wills or accept repentance from whom He wills. He says, "That Allāh may reward the truthful for their truth and punish the hypocrites if He wills", their fate is up to Allah. He will either accept their repentance when they go back to the religion and belief, become more faithful, and become steadfast in the face of battles, afflictions, and hardships. As for those who leave religion and remain a disbeliever and a hypocrite until their death, then their fate is up to Allah, "... And punish the hypocrites if He wills or accept their repentance. Indeed, Allāh is ever Forgiving and Merciful" (Al-Ahzāb: 24), Allah ended this verse this way, He mentioned His forgiveness and mercy and showed His willingness to forgive these hypocrites and eliminate their sins. This certainly allowed those who committed this sin during this hard time of the Battle of the Trench to ask for Allah's mercy.

The Battle of the Trench was very hard. Hudhaifa ibn al-Yaman (may Allah be pleased with him) was asked by a young man, 'Did you accompany the Messenger ﷺ?' Hudhaifa said, 'Yes'. He asked again, 'Did you fight alongside him?' He answered, 'Yes'. He asked again, 'You allowed him to walk upon the earth?' He said, 'If I were in the time of the Messenger of Allah, I would have carried him on my shoulders and not allowed him to walk upon the earth. Hudhaifa said you might have done that. The boy did not know the hard time that Muslims went through alongside the Prophet ﷺ. I was with the Messenger of Allah on the night of the Battle of the Trench and we were gripped by a violent wind and severe cold, severe fear, and severe hunger. The Messenger of Allah said, 'Hark, the man who (goes reconnoitering and) brings me the news of the enemy shall be sent to Heaven'. The Messenger gave him the guarantee of coming back while in the trench and trapped with believers. He said, 'Who can bring me the news of the enemy?' Who can go out of the trench, outside of the Muslim camp, and into the camp of disbelievers to bring me news of the enemy? The Messenger guaranteed their return. The Messenger gave them this guarantee and

it is Allah's guarantee as well because when the Prophet gives a promise, he gives Allah's covenant. The Prophet said, ‘I guarantee he will be sent to Heaven’. None of them responded. Hudhaifa said, ‘By Allah, none of us responded to him, none of them responded because of severe fear, hunger, and cold. The Prophet repeated his words. Then, he prayed for a time of the night. Whenever the Prophet was troubled with something, he prayed. The Prophet prayed again for a part of the night and said again, ‘who can bring me the news of the enemy?’ The Prophet gave the guarantee of coming back and being his companion in Heaven. This is the greatest reward, to be the Prophet's companion in Heaven and within His status. The Prophet gave them this guarantee and guaranteed that they would return and not be killed. Nobody responded. The Prophet said, ‘Where is Hudhaifa?’ He answered with a yes and the Prophet said, ‘Get up Hudhaifa, bring me the news of the enemy’. He said that now obeying the Prophet is a must and that became an order that I must fulfill. The Prophet delegated me to do this. I walked and was covering myself with a blanket that belonged to my wife that only reached my knees. He says when he called me by name I had no alternative but to get up despite the cold and leave the blanket behind. He said, ‘Go and bring me information about the enemy’. He says when I left him, I felt warm as if I were walking in a heated bath until I reached them.

Then I reached the camp of polytheists, it was pitch black and the wind was going against the enemies of Allah, it flipped all of their tents and pots. I saw Abu Sufyan warming his back against fire. I put an arrow in the middle of the bow intending to shoot at him, when I recalled the words of the Messenger of Allah ‘Do not provoke them against me until you bring me their news’. He says Abu Sufyan asked everyone to grab the hand of their companion to check if there were spies among them. Hudhaifa grabbed the hand of the person next to him, and no one could see anything because of darkness. I asked for his name so they may think I am one of them. Then, Abu Sufyan said to them that Banu Qurayza broke

the covenant and that he is leaving, so they must leave as well. He said to them that there is no point in staying and that they should leave. He said, 'By Allah, after he said that, he jumped on his camel while it was still tied. It stood on three legs until he untied its legs, jumped back on, then rode off. Until I presented myself before the Prophet, I did not feel cold. Presenting myself before him, I felt cold. Allah protected him all this time against cold, gave him warmth and protection until he returned because of the guarantee that the Prophet gave him. He says I began to feel cold. The Prophet was praying but he pointed to me and wrapped me in a blanket that he had in excess of his own requirement and with which he used to cover himself while saying his prayers. I slept next to him until he finished praying. Then I gave him news of the enemies. Hudhaifa (may Allah be pleased with him) was a young man and knew the hardships that Muslims went through during this battle and what they had to endure. Thus, Allah says, "That Allāh may reward the truthful for their truth and punish the hypocrites if He wills or accept their repentance. Indeed, Allāh is ever Forgiving and Merciful" (Al-Ahzāb: 24).

Then, Allah ﷻ says, "And Allāh repelled those who disbelieved, in their rage", Allah repelled those who disbelieved, Quraysh and Ghatafan. In their rage, they were livid because they spent a lot of money, travelled for a long time, besieged the Muslims for a month and got nothing in return. They could not kill the Prophet or eliminate Muslims. Instead, they lost their money, effort and time. This battle made them spend a lot of money and effort, but they went back in rage for not being able to achieve their goal. "And Allāh repelled those who disbelieved, in their rage, not having obtained any good", they did not obtain any good. They got no reward for their effort. If they were Muslims, they would have been rewarded for their efforts. They got no reward from Allah nor did they get any benefit in this life. Instead, they only suffered defeat and hardship. "And sufficient was Allāh for the believers in battle", Allah was sufficient and fought

instead of the believers. Allah told His believing servants not to fight and fought in their stead. Allah fought instead of His servants by sending the wind and the angels to fight. Allah took charge of the fight Himself within the means that did not require believers to fight. "...And sufficient was Allāh for the believers in battle, and ever is Allāh Powerful and Exalted in Might" (Al-Ahzāb: 25), Allah is ever Powerful; no one can rival Him or come close to Him in power. He is the Powerful, He is more powerful than any other powerful being. The strength of every powerful being is taken from Allah's power. He is also Exalted in Might and Predominant. No one can dominate Allah. Allah is Exalted in Might and Predominant; No one can dominate Him. This became a song for all Muslims to sing throughout eternity, Allah is Greater, Allah is Greater, the One Who conferred upon His armies the honour of victory and helped His servant rout the clans. This became the song that Muslims chanted during their times of happiness, in Eid Al-Fitr, Eid, Al-Adha, and on the Safa and Marwa. They sang, Allah is Greater, Allah is Greater, There is no god but Allah, the One Who conferred upon His armies the honour of victory and helped His servant rout the clans. Allah is the One who uprooted the clans alone without anybody else's help. He is ever Powerful and Exalted in Might. He was sufficient for the believers in battle and uprooted the clans alone. The Prophet cursed the Companions by saying, "O God, who sendest down the Book, makest the clouds to travel and routest the confederates, rout them and give us victory over them", so Allah caused their defeat and granted victory to Muslims, "And Allāh repelled those who disbelieved, in their rage, not having obtained any good. And sufficient was Allāh for the believers in battle, and ever is Allāh Powerful and Exalted in Might" (Al-Ahzāb: 25).

Then, Allah ﷻ says, "And He brought down those who supported them among the People of the Scripture from their fortresses and cast terror into their hearts [so that] a party [i.e., their men] you killed, and you took captive a party

[i.e., the women and children]" (Al-Ahzāb: 26), "And He caused you to inherit their land and their homes and their properties and a land which you have not trodden. And ever is Allāh, over all things, competent" (Al-Ahzāb: 27), only the spotted snake remained; Banu Qurayza. The Jews who broke their covenant with the Prophet ﷺ drew up this covenant with them, treated them with honour, and kept his covenant with them. However, they took the advantage of Quraysh and Ghatafan to Al-Madinah to fight Muslims. They thought that this was their chance to eliminate Islam, break their covenant, and align themselves with disbelievers. When Hudhaifa told the Prophet about how Abu Sufyan and the army returned to Mecca and Quraysh, the Prophet woke up and found that it was sunny after they were in despair and trapped in the trenches. The scenery changed and Muslims were at peace again. The Muslims wanted to go back to their houses and rest because they were happy with the victory that Allah gave them. However, when the Prophet entered his house, he heard a pounding on the door. The Prophet went out and found Jibreel at the door. He asked the Prophet, 'Did you remove your armours?' He answered, 'I just got back from watching the enemy leave'. He said that he just chased them back to their houses. Jibreel said, 'Your God ordered you to go and fight'. The Prophet asked, 'Where?' Jibreel said, 'To Banu Qurayza'. He must go to Banu Qurayza to punish them as Allah ordered for breaking their covenant with the Prophet ﷺ.

يقول الله ﷻ:{وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ لَمْ يَنَالُوا خَيْرًا وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ وَكَانَ اللَّهُ قَوِيًّا عَزِيزًا}[الأحزاب:25] {وَأَنْزَلَ الَّذِينَ ظَاهَرُوهُمْ مِنْ أَهْلِ الْكِتَابِ مِنْ صَيَاصِيهِمْ وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا}[الأحزاب:26] {وَأَوْرَثَكُمْ أَرْضَهُمْ وَدِيَارَهُمْ وَأَمْوَالَهُمْ وَأَرْضًا لَمْ تَطَئُوهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا}[الأحزاب:27].

says, "And Allah repelled those who disbelieved, in their rage, not ﷻ Allah ,having obtained any good. And sufficient was Allah for the believers in battle and ever is Allāh Powerful and Exalted in Might" (Al-Ahzāb:25) "And He brought down those who supported them among the People of the Scripture from

their fortresses and cast terror into their hearts [so that] a party [i.e., their men] you killed, and you took captive a party [i.e., the women and children]" (Al-Ahzāb:26) "And He caused you to inherit their land and their homes and their .properties and a land which you have not troddenAnd ever is Allah, over all things, competent" (Al-Ahzāb:27).

Allah tells His believing servants that He is the One Who "repelled those who disbelieved, in their rage, not having obtained any good". This means Quraysh, Ghatafan, and the Companies who allied against the Prophet ﷺ during the Battle of the Trench. They aimed to kill the Prophet and eliminate Islam. However, Allah repelled them after a month of siege on Al-Madinah. Allah sent them soldiers of angels, violent winds, and instilled dread in their hearts. That made them run away in despair. "not having obtained any good". Allah repelled them, Quraysh went back to Mecca and Ghatafan went back to Najd. "not having obtained any good". They went back with their rage. They were enraged because of all the money and effort they spent without attaining their goal. "not having obtained any good". They will not get any good of what they hoped for in this life, they will neither get any good in the Hereafter because they are disbelievers who steer people away from the Path of Allah. All their efforts, their journey, and their spending were for the sake of evil. "Indeed, those who disbelieve spend their wealth to avert [people] from the way of Allah. So they will spend it; then it will be for them a [source of] regret; then they will be overcome. And those who have disbelieved - unto Hell they will be gathered" (Al-Anfāl:36). So, "not having obtained any good" of what they hoped to get in this life. Allah ﷻ says, "And sufficient was Allah for the believers in battle". Allah fought in their stead by sending the violent wind and His soldiers. He also instilled dread into them. Allah did not make Muslims defend themselves against their enemies, rather, He was sufficient for them in battle and fought without them. "and ever is Allah Powerful". He cannot be defeated. "and Exalted in Might" and Predominant. No

one can dominate Allah for He is Powerful; He cannot be treated unjustly, defeated, or dominated.

Then, Allah ﷻ says, "And He brought down those who supported them among the People of the Scripture from their fortresses". Allah brought down those who supported these disbelievers (Banu Qurayza, who were the People of the Scripture, the Jews) from their fortresses. Allah gives us this mental image to showcase His power. He brought down those who supported them among the People of the Scripture from their fortresses and strongholds after the Prophet besieged them for twenty-five nights as was mentioned in the Hadith after the Battle of the Trench when all polytheists went back to their homes. The Prophet ﷺ went back to His house to wash and take a rest. Jibreel ascended and asked him, "did you put your weapons down? Angels are yet to put their weapons down. Allah orders you to fight Banu Qurayza". The Prophet ﷺ prayed the Dhuhr prayer with his companions and said to them, "if you believe in Allah and the Last Day, none should offer the 'Asr prayer but at Banu Qurayza". They had one order after another, and one battle after another. Muslims were besieged in the trenches and had to live through that hardship for a month. None of them was able to do the simple mundane tasks without fearing for their lives. After Allah saved them from this affliction, they had to go through another battle and fight against Banu Qurayza who betrayed Allah and His Prophet and broke their covenant with the Prophet ﷺ. The Prophet had drawn up a covenant with them and other Jewish tribes like Banu Qaynuqa and Banu Nadir who also broke their covenant with the Prophet and aligned themselves with Quraysh and Ghatafan for they thought that the end of Islam was near. They thought that they were a great power who could eliminate it, so they broke their covenant with the Prophet and helped the polytheistic disbelievers to achieve their aims to kill the Prophet and eliminate Islam.

The Prophet went to fight them after Allah's order and besieged them for twenty-five nights. Then they wanted Sa'd bin Mouath to give them his terms. Sa'd’s ankle was injured during the Battle of the Trench; his wound was cauterized, as Arabs used to treat wounds in ancient times. The wound was swollen. Sa'd prayed to his Lord saying, "If anything yet remains to be decided from the war against the Quraish, spare my life so that I may fight against them in Thy cause". He wanted to fight for the cause of Allah and His Messenger as Quraysh was the biggest enemy. "O Lord, I think Thou hast ended the war between us and them. If Thou hast done so, open my wound (so that it may discharge) and cause my death thereby". Open my wound and cause my death. "Do not allow my soul to depart until my eyes are comforted by the elimination of Banu Qurayzah". He prayed to Allah to keep him alive until he saw the end of Banu Qurayzah. Sa'd bin Mouath stayed behind and did not go to war against Banu Qurayzah. Instead, the Prophet erected a tent for him in the Masjid to heal his wound there and be nearer to the Prophet. The Muslims went to besiege Banu Qurayzah and that siege continued for twenty-five nights. Banu Qurayzah were tired and decided to surrender; however, when they wanted to leave their fortresses, they did not agree to the Prophets terms, they wanted Sa'd bin Mouath give them the terms of surrender because he was the master of the Aws and the Aws had a covenant with Banu Qurayzah; they were allies before Islam, just as Banu Qaynuqa was the ally of Banu Khazraj. That is why Abd-Allah bin Abi Saloul asked the Prophet to spare them when the Prophet besieged them and they agreed to his terms of surrender. The Prophet wanted to kill them but Ab-Allah bin Abi Saloul asked the Prophet to spare them before they were his allies, “they protected me against my enemies. Give them to me”. He pestered the Prophet until he agreed to spare them. Banu Qurayzah thought that if they asked Sa'd bin Mouath, the master of the Aws, for help, he would grant them easier terms and spare their lives for the betrayal that they committed. They asked for the terms of Sa's bin Mouath and the Prophet agreed to Sa'd's terms.

When they left their fortresses, they declared that they would agree to Sa'd bin Mouath's terms. The Prophet ordered some of his companions to bring Sa'd bin Mouath from Al-Madinah. He came riding on a donkey with a blanket on him. When he reached the tribe, the Prophet ordered the Ansar to help their master, then he told him they asked for your terms. Banu Qurayzah asked for your terms, so give the terms you want. Sa'd asked them if they would agree to his terms. They answered, yes. He asked, would the people in the tent agree to them? Those in the tent were the Ansar, the Muhajireen, and everyone else. They agreed with that. He asked again, would you agree to them as well? He pointed at the direction of the Prophet ﷺ as if asking if the Prophet also would agree to his terms. The Prophet gave a positive answer. The Prophet agreed to that. They wanted Sa'd to give his terms. He decreed that their fighters shall be killed and that their women and children shall be enslaved. The Prophet said to him that he gave the same terms as Allah who is in Heaven. This is the order of Allah Who is above these seven Heavens. If Allah revealed verses of the Quran now, He would give this order. This is Allah's order and it should be implemented. The Prophet ordered them to tie their hands and kill them, ten people, at a time. The Prophet killed all of the men, even those who reached puberty recently.

Then, their women and children were enslaved. Allah bestowed this upon Muslims. He says, "And He brought down those who supported them among the People of the Scripture" Banu Qurayzah from their fortresses, "and cast terror into their hearts". Allah cast and instilled terror into their hearts, as if terror was like physical pain that scared them and forced them out of their fortresses. Allah ﷻ says, "[so that] a party [i.e., their men] you killed and you took captive a party [i.e., the women and children]". The Prophet killed every person who carried a weapon, every man, even those who just hit puberty. "and you took captive a party [i.e., the women and children]". They took another party captive; the women and children.

Then, Allah ﷻ says, "And He caused you to inherit their land and their homes". Allah gave their land to Muslims. Their homes, their properties, and their money all went to Muslims. "and a land which you have not trodden". This is what Allah bestowed upon Muslims. He gave them land that they had not trodden because of how its original owners cherished it. They did not allow anyone to tread over the land that they cherished and forbade others to tread on. Muslims never dreamed of walking through this land before obtaining it. "...and a land which you have not trodden. And ever is Allah, over all things, competent" (Al-Ahzāb:27). Allah is ever, over all things, Competent. A part of Allah's competence is enabling Muslims and the Prophet ﷺ to defeat those who hid in their fortresses and were very strong. Look at what Allah did to them. This verse is the end of this chapter from this Surah where Allah talks about the graces that He bestowed upon His believing servants by helping them win the great battle, the Trench. This chapter started when Allah says, "O you who have believed, remember the favour of Allah upon you when armies came to [attack] you and We sent upon them a wind and armies [of angels] you did not see. And ever is Allah, of what you do, Seeing" (Al-Ahzāb:9) "[Remember] when they came at you from above you and from below you, and when eyes shifted [in fear], and hearts reached the throats, and you assumed about Allah [various] assumptions" (Al-Ahzāb:10). Until He said, "And He brought down those who supported them among the People of the Scripture from their fortresses and cast terror into their hearts [so that] a party [i.e., their men] you killed, and you took captive a party [i.e., the women and children]" (Al-Ahzāb:26) "And He caused you to inherit their land and their homes and their properties and a land which you have not trodden. And ever is Allah, over all things, competent" (Al-Ahzāb:27). These verses talk about the Battle of the Trench and the Invasion of Banu Qurayza.

Then, Allah addressed His Prophet ﷺ. Allah ﷻ says, "O Prophet, say to your wives, "If you should desire the worldly life and its adornment, then come,

I will provide for you and give you a gracious release" (Al-Ahzāb:28) "But if you should desire Allah and His Messenger and the home of the Hereafter - then indeed, Allah has prepared for the doers of good among you a great reward" (Al-Ahzāb:29). The context of these verses is that when Allah helped His Prophet and Muslims overtake this land, and when the Prophet took back his share of the spoils from Banu Nadir and Banu Qurayzah, his wives wanted a better life, better houses, food, drinks, clothes, and other worldly adornments like other people. So Allah revealed these verses. Allah gives the wives of the Prophet the choice between living for the Hereafter, living modestly in this life, and living just like Allah wanted His Messenger to live, a modest life, or living for this worldly life and enjoying it. Then, they can get a divorce from the Prophet and leave him. "O Prophet". Allah addresses His Prophet to tell him about the great news, "O Prophet, say to your wives". This is an order from Allah for the Prophet to tell his wives the following,

"If you should desire the worldly life and its adornment". If you wanted a better life. This does not mean that they wanted to disbelieve in Allah; rather, it meant they wanted to live a better life by enjoying more of what is lawful for Muslims. "the worldly life and its adornment, then come, I will provide for you". This means getting a divorce from the Prophet ﷺ. "give you a gracious release". I will release you, this means the divorce. I will give you a gracious divorce where you are not ashamed, cursed, or punished. It will be gracious and you will remain brothers in religion. You will not be abused in any form. "and give you a gracious release". "But if you should desire Allāh and His Messenger and the home of the Hereafter". If you should desire Allah and His Messenger, if you wanted to stay with the Prophet ﷺ and the home of the Hereafter, and what Allah prepared for His believing servants by ignoring this worldly life, living a modest life, and not desiring it, if you wanted what Allah prepared for His modest believing servants, "... then indeed, Allāh has prepared for the doers of good among you a great

reward" (Al-Ahzāb:29). Know that Allah has prepared for the doers of good among you, this means those who do good deeds and have a strong faith. One of the good deeds is undoubtedly turning away from this worldly life and asking for what Allah prepared in the Hereafter, taking care of the Prophet and standing next to Him is the greatest form of good doing. Allah will give you a great reward for this.

When these verses were revealed, the Prophet started with the mother of believers, Aishah as was mentioned in the Hadith. He asked her, "O Aishah I want to say something to you, and you do not have to hasten (in making a decision) until you have consulted your parents". He asked her to hurry in making her decision until she consults with her parents. He told her to wait for their consultation. The mother of believers knew that her parents would not let her leave the Prophet. Then, the Prophet recited these verses, "O Prophet, say to your wives, "If you should desire the worldly life and its adornment, then come, I will provide for you and give you a gracious release" (Al-Ahzāb:28) "But if you should desire Allah and His Messenger and the home of the Hereafter - then indeed, Allah has prepared for the doers of good among you a great reward" (Al-Ahzāb:29). "About what should I consult my parents, for I desire Allah and His Messenger and the abode of the Hereafter?" She said, do I need to consult my parents about this? Look at her faith, wit, zeal, and grace. Aisha was yet to be fourteen at that time, yet she was very smart. She was given the choice between living with the Prophet ﷺ without a grand living or getting a divorce and living as comfortably as she wanted. She said, O Messenger of Allah, do I need to consult my parents about this? This means that the Prophet is her choice and she will not consult her parents on that matter. No, she chose Allah, His Messenger, and the home of the Hereafter. This is a great choice.

Then, the Prophet gave the same choice to all of His wives, all of them chose Allah, the Messenger, and the home of the Hereafter. They chose to stay

with the Prophet and live his modest life, knowing that the Prophet lived in extreme poverty. The mother of believers Aisha used to say, "We used to see three crescents in two months, and no fire used to be made in the houses of Allah's Messenger (i.e. nothing used to be cooked)". Urwa, who was her nephew, asked, "What used to sustain you?" `Aisha said, "The two black things i.e. dates and water". Umar bin Al-Khattab said, "I entered upon the Messenger of Allah when he was (sitting) on a reed mat. And I saw a handful of barley, nearly a Sa', and some acacia leaves, in a corner of the room, and a skin hanging up. This mat has made marks on your side". This was made of reed. "His mat has made marks on your side, and this is all you have accumulated. I cannot see anything other than what I see (here), while Chosroes and Caesar live among fruits and rivers. You are the Prophet of Allah and His Chosen One, and this is what you have accumulated. Pray that Allah gives your nation a better life. The Prophet said, "O son of Khattab, does it not please you (to know) that (these things) are for us in the Hereafter and for them in this world? 'What is there between myself and the world? This world and I are just like a rider who stops to rest beneath the shade of a tree then goes and leaves it". The Prophet's life was this way. His house was so small that it fits two people, one praying and the other sleeping. The mother of believers, Aisha said, "When the Prophet prostrated he nudged me and I drew up my feet". Her feet were in the direction of his Qiblah. "When he prostrated he nudged me and I drew up my feet, then when he stood up" to continue his prayer, "I stretched them out again. And there were no lamps in the houses at the time". This is a hard way to live. 'Aishah showed Muslims a sheet and a thick lower garment and said to us the Messenger of Allah was wearing them when he died. These were the clothes that the Prophet died wearing. The wives of the Messenger chose to live this hard and modest life with him without any chance of it getting better. Urwa asked, "how did you eat unsifted barley?" She said, "grind it, blow it, and moisten it". He asked, "did you not use a sieve?" He was asked how they could eat unsifted barley. He said that God's messenger did not see a sieve in the

Prophet's House. The Prophet never saw a sieve. This is how the Prophet lived. He asked, did you not use fine flour? This means fine flour that does not have any bran or germ in it. She said, "The Prophet never saw a sieve".

Allah asked the Prophet to give his wives a hard choice and a great test. However, all of the wives of the Messenger chose Allah, His Messenger, and the home of the Hereafter. "O Prophet, say to your wives, "If you should desire the worldly life and its adornment, then come, I will provide for you and give you a gracious release" (Al-Ahzāb:28) "But if you should desire Allah and His Messenger and the home of the Hereafter - then indeed, Allah has prepared for the doers of good among you a great reward" (Al-Ahzāb:29). There is no doubt that this choice that Allah gave to the wives of the Prophet has great benefits, the first of which is that they would not tire the Prophet with lots of demands and keep him busy with life and away from this religion. The demands of this life are never-ending, people always build more buildings, restaurants, and want more food and clothes. The benefits of this order were that the Prophet was unburdened with seeking after these lawful matters and had more time to establish the religion. This is one thing. The other thing is that the wives of the Prophet were put in this hard situation and had to be modest in life, they had to follow Allah's orders, keep busy with religion and more important things, be the greatest help for the Prophet, and have the status that Allah wanted for them. Good women are for good men, and good men are for good women. Allah chose these good women for the Prophet. They desired Allah, His Messenger, and the home of the Hereafter. They preferred what Allah prepared over having a better worldly life.

This is also proof of the Prophet's prophethood, honesty, and trustworthiness. He did not desire this life that people sought. This only shows his honesty and trustworthiness. The Prophet endured this life, was modest, his wives and his household endured this life with him. For example, Fatimah and her husband lived the same life as the Prophet for they wanted what Allah

prepared. All of this refutes the claim that some sick hearts might have that the Prophet sought worldly gains and that he invited people to believe in Allah to live a better life. This also has other benefits to the Messenger, he lived this way, yet his wives chose to live with him rather than get a divorce.

Then, Allah addressed the wives of the Prophet. Allah ﷻ says, "O wives of the Prophet, whoever of you should commit a clear immorality - for her, the punishment would be doubled two fold, and ever is that for Allah, easy" (Al-Ahzāb:30). This address, "O wives of the Prophet", is given by Allah to the wives of the Prophet ﷺ. It is stern and given as a warning, "... whoever of you should commit a clear immorality - for her, the punishment would be doubled two fold, and ever is that for Allah, easy" (Al-Ahzāb:30). This is a warning that shows that Allah's punishment for them over immortality acts is doubled compared to other women. Their sins and punishments will be doubled. "Whoever of you should commit a clear immorality". Immortality means a clear sin. ``for her the punishment would be doubled two-fold" by Allah, "and ever is that, for Allah, easy". There is no doubt that this is addressed to the wives of the Prophet. There is no doubt that they are protected against committing these acts of immortality. Rather, Allah always addresses the best and most honorable of His servants; the prophets and messengers. If the wives of the Prophet committed this sin, Allah will double the punishment for them, even though He knew that they would never do such acts. As Allah ﷻ says to His Messenger, "And it was already revealed to you and to those before you that if you should associate [anything] with Allah, your work would surely become worthless, and you would surely be among the losers" (Az-Zumar:65) "Rather, worship [only] Allah and be among the grateful" (Az-Zumar:66). Allah has protected all the prophets and messengers against committing sins. But He addressed them to let everyone know that this matter is prohibited by Him. That is why He addressed the wives of the Prophet in this verse, "...whoever of you should commit a clear immorality - for her, the

punishment would be doubled two fold, and ever is that, for Allah, easy" (Al-Ahzāb:30). It is easy for Allah to give their double the punishment of other Muslim women for their status.

يقول الله ﷻ: {يَا نِسَاءَ النَّبِيِّ مَنْ يَأْتِ مِنْكُنَّ بِفَاحِشَةٍ مُبَيِّنَةٍ يُضَاعَفْ لَهَا الْعَذَابُ ضِعْفَيْنِ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا}[الأحزاب:30] {وَمَنْ يَقْنُتْ مِنْكُنَّ لِلَّهِ وَرَسُولِهِ وَتَعْمَلْ صَالِحًا نُؤْتِهَا أَجْرَهَا مَرَّتَيْنِ وَأَعْتَدْنَا لَهَا رِزْقًا كَرِيمًا}[الأحزاب:31] {يَا نِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِنَ النِّسَاءِ إِنِ اتَّقَيْتُنَّ فَلا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَعْرُوفًا}[الأحزاب:32] {وَقَرْنَ فِي بُيُوتِكُنَّ وَلا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الأُولَى وَأَقِمْنَ الصَّلاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا}[الأحزاب:33] {وَاذْكُرْنَ مَا يُتْلَى فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا}[الأحزاب:34].

says, "O wives of the Prophet, whoever of you should commit a clear ﷻ Allah ,immorality - for her, the punishment would be doubled two fold and ever is that for Allah, easy" (Al-Ahzāb:30) "And whoever of you devoutly obeys Allah and His Messenger and does righteousness - We will give her her reward twice, and We have prepared for her a noble provision" (Al-Ahzāb:31) "O wives of the .Prophet, you are not like anyone among womenIf you fear Allah, then do not be soft in speech [to men], lest he in whose heart is disease should covet, but speak with appropriate speech" (Al-Ahzāb:32) "And abide in your houses and do not display yourselves as [was] the display of the former times of ignorance. And establish prayer and give zakāh and obey Allah and His Messenger. Allah intends only to remove from you the impurity [of sin], O people of the [Prophet's] household, and to purify you with [extensive] purification" (Al-Ahzāb:33) "And remember what is recited in your houses of the verses of Allah and wisdom. Indeed, Allah is ever Subtle and Aware" (Al-Ahzāb:34).

These verses are said by Allah to the wives of the Prophet. He addressed them directly, "O wives of the Prophet, whoever of you should commit a clear immorality". This is a conditional phrase. He started this speech with a condition,

"whoever of you should commit". Any one of you, "of you should commit a clear immorality - for her, the punishment would be doubled two-fold". And for Allah, "and ever is that, for Allah, easy". We have mentioned that this Divine Speech is addressed to the wives of the Prophet even though they are guarded against committing immoralities. This address merely serves to explain the basis of Allah's punishment and that if someone was to do this act of immorality, they would be punished two-fold. As Allah ﷻ said to His Messenger Mohammad ﷺ, "And it was already revealed to you and to those before you that if you should associate [anything] with Allah, your work would surely become worthless, and you would surely be among the losers" (Az-Zumar:65) "Rather, worship [only] Allah and be among the grateful" (Az-Zumar:66). This is an address from Allah to all of His messengers. Allah ﷻ says, "And if We had not strengthened you, you would have almost inclined to them a little" (Al-Isrā':74) "Then [if you had], We would have made you taste double [punishment in] life and double [after] death. Then you would not find for yourself against Us a helper" (Al-Isrā':75). Then if you had, We would have made you taste double punishment in life and double after death. "Then you would not find for yourself against Us a helper". Allah is addressing His believing servants even though He knows that they would not commit these sins that He forbade. This is merely to explain that He punishes those who commit these sins no matter who they were. "O wives of the Prophet, whoever of you should commit a clear immorality - for her, the punishment would be doubled twofold, and ever is that, for Allah, easy" (Al-Ahzāb:30).

"And whoever of you devoutly obeys Allah and His Messenger and does righteousness - We will give her her reward twice, and We have prepared for her a noble provision" (Al-Ahzāb:31). "And whoever of you devoutly obeys Allah and His Messenger". Devout obedience means being ready to obey at any given time. Devout servants of Allah are the ever-obedient servants. "and stand before Allah, devoutly obedient". They are submissive, humble, obedient to Allah, and

have hope for what He promised. Allah says, "And whoever of you devoutly obeys Allah and His Messenger". Being devoutly obedient to Allah means hoping and wishing for what Allah promised, it means that her absolute obedience is to Allah. Being devoutly obedient to the Messenger means being ready to obey him at any given time. She is devoutly obedient to him as Allah ﷻ says, "So righteous women are devoutly obedient, guarding in [the husband's] absence what Allah would have them, guard". These righteous women who are devoutly obedient to their husband, "guarding in [the husband's] absence what Allah would have them, guard". "And whoever of you devoutly obeys Allah and His Messenger and does righteousness..." (Al-Ahzāb:31). This devotion comes from the heart. She who is devoutly obedient and does righteousness, "We will give her her reward twice". Allah will give her her reward twice. Because of their status, Allah will increase their punishment two-fold. And because of their status as the wives of the Prophet ﷺ, and because they were the role models and the mothers of all believers, Allah will increase their reward two-fold just as He will increase their punishment two-fold if they were to commit a sin. "We will give her her reward twice, and We have prepared for her a noble provision". Allah ﷻ has prepared and planned for her a good and graceful reward, a noble provision in Paradise. Noble means precious. The provisions of Paradise are a part of Paradise's pleasures, food, drinks, adornments, and houses. A noble provision means precious.

Then, Allah ﷻ says, "O wives of the Prophet, you are not like anyone among women". O wives of the Prophet. Allah addresses the wives of the Prophet and tells them that they are not like anyone among women because of their status. All eyes are on them. How did the Prophet treat his wives? How did he behave in His house? How did he treat his wives? How are the wives of the Prophet the role models of other women? Just like how the Prophet is the role model of this nation, they are as well. Allah raised their status by making them the mothers of believers. He says, "and his wives are [in the position of] their mothers". They have the

status of a mother and a mother is respected and revered. The wives of the Prophet were always looked at by believers. What should they do to become role models to the nation? "you are not like anyone among women. If you fear Allah". If you fear Allah, if you were of the people who fear Allah, then you are not like anyone among women in status to Allah. This, "you are not like anyone among women. If you fear Allah, then do not be soft in speech [to men]". This could also mean if you fear Allah, then do not be soft in speech. If you fear Allah, then adhere to these creeds. Or, "you are not like anyone among women. If you fear Allah". Allah will give you a special status if you were among the fearful of Him. Allah then says to guide them towards high morals, "... then do not be soft in speech [to men], lest he in whose heart is disease should covet, but speak with appropriate speech" (Al-Ahzāb:32). Being soft in speech means making it smooth. If a woman softens her voice, Allah says, "lest he in whose heart is disease should covet". Those whose heart is in disease. This is the disease of sin and lust after a woman who is not a man's wife. Then, a person whose heart is in disease should covet just as she softens her voice and makes him take another step towards her. "lest he in whose heart is disease should covet". Coveting means wanting this woman who softened her voice, "lest he in whose heart is disease should covet". This is the disease of Zina and lust. "but speak with appropriate speech". When speaking to a male believer, they should speak with appropriate speech. This speech should be neutral, not soft or rude and impertinent. An appropriate speech is when a woman talks without softening her voice. "but speak with appropriate speech". This first order is meant to protect women against those who have a disease in their hearts.

"And abide in your houses". To abide means to stay in your houses. This is a prohibition against getting out of the house to the market and mingling with people a lot. Allah ordered the wives of the Prophet to stay in their houses and only get out when necessary. The Prophet gave them permission to get out to run

their errands and when necessary. "And abide in your houses and do not display yourselves as [was] the display of the former times of ignorance". This is the third rule that Allah guided them to. Displaying means to get out in full glamor and shine like the stars. "By the sky containing great stars" (Al-Burūj:1). Like the great buildings that reach the sky. Don to display your adornments when you go out. "as [was] the display of the former times of ignorance". During the former times of ignorance when women went out, they showed their hair, some of her arms, or a part of her legs. This is the display of the former ignorance before Islam. Women did not cover their hair but went out of the house wearing perfume and makeup in front of foreign men. God then forbade the believing women from doing this. As Allah says, "O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments. That is more suitable that they will be known and not be abused. And ever is Allah Forgiving and Merciful" (Al-Ahzāb:59). Allah then ordered them to cover all of their adornments in the Surah of An-Noor. Allah says, "Tell the believing men to reduce [some] of their vision and guard their private parts. That is purer for them. Indeed, Allah is [fully] Aware of what they do" (An-Noor:30) "And tell the believing women to reduce [some] of their vision and guard their private parts and not expose their adornment except that which [necessarily] appears thereof and to wrap [a portion of] their headcovers over their chests and not expose their adornment [i.e., beauty] except to their husbands, their fathers, their husbands' fathers". until the end of the verse where Allah mentioned those a Muslim woman is allowed to expose her adornments to.

Allah says to the wives of the Prophet, "and do not display yourselves as [was] the display of the former times of ignorance". This is the third rule. Here, "... then do not be soft in speech [to men], lest he in whose heart is disease should covet, but speak with appropriate speech" (Al-Ahzāb:32). "And abide in your houses and do not display yourselves as [was] the display of the former times of

ignorance". Then, Allah ﷻ says, "And establish prayer and give zakāh and obey Allah and His Messenger". And establish prayer. This is an invitation from Allah ﷻ after He forbade them against these evil matters. Allah ordered them to do these good matters. He started with establishing prayers, which is the noblest act a person can do. He says, "And establish prayer". Establishing prayer means performing it perfectly, completing its conditions, completing its pillars, solemnity, and intending to do it purely for the sake of Allah. "And establish prayer and give zakāh". Giving zakah means giving charity (money) to the people to whom Allah asked us to give. It is the right of poor and needy people. This is the decreed zakah. Other charities that are not decreed are included in this as well because they purify both the soul and the money. "and give zakāh and obey Allah and His Messenger". Obey Allah's every order and obey His Messenger ﷺ. Then, Allah says to explain why He gave them these orders and prohibitions, "Allah intends only to remove from you the impurity [of sin], O people of the [Prophet's] household, and to purify you with [extensive] purification". Allah intends only "to remove from you the impurity [of sin], O people of the [Prophet's] household". Allah's intention is certainly Divine and Lawful. Allah’s intention is lawful, religious, and Divine. His intentions must happen and His lawful order applies to His servants. "Allah intends only to remove from you the impurity [of sin], O people of the [Prophet's] household". He gives you these orders and guidance, "to remove from you the impurity [of sin]". Impurity, people of the household means the wives of the Prophet for they are his household. This house is the noblest and highest of houses in status, the house of Islam where everyone's eyes are directed at. They look up to the Prophet, his wives, and what he does in his house. This house has been the model for Muslims throughout history. It is the light that illuminates the world. All Muslims use this light as their guidance, the light of the Prophet ﷺ, his house, his wives, and his household. They take what this household does as their model at every time and place. Allah ﷻ says, "Allah intends only to remove from you the impurity [of sin]". This household is empty

of all kinds of impurities. "O people of the [Prophet's] household, and to purify you with [extensive] purification". To purify you in every possible way, whether it was from the inside or the outside. All kinds of purity mean the purity of heart, soul, body, clothes, and all kinds of moral and physical purities. Allah wants to purify you with extensive and complete purification so that the household of the Messenger ﷺ may remain pure.

This is the explanation that Allah gave for the orders that He gave to the wives of the Prophet in this great address where He also gave that great warning. Allah started with the warning before the promise of reward, "O wives of the Prophet, whoever of you should commit a clear immorality - for her, the punishment would be doubled two fold, and ever is that, for Allah, easy" (Al-Ahzāb:30) "And whoever of you devoutly obeys Allah and His Messenger and does righteousness - We will give her her reward twice, and We have prepared for her a noble provision" (Al-Ahzāb:31). He started with the warning then He gave them the promise, then He reminded them of their status. He says, "O wives of the Prophet, you are not like anyone among women. If you fear Allah". This is a special status reserved to the wives of the Prophet out of all the women of the world. Then, Allah mentioned the morals that they should adhere to. He says, "... then do not be soft in speech [to men], lest he in whose heart is disease should covet, but speak with appropriate speech" (Al-Ahzāb:32) "And abide in your houses and do not display yourselves as [was] the display of the former times of ignorance. And establish prayer and give zakāh and obey Allah and His Messenger. Allah intends only to remove from you the impurity [of sin], O people of the [Prophet's] household, and to purify you with [extensive] purification" (Al-Ahzāb:33).

Then Allah mentions another group of orders that He gave to them. He says, "And remember what is recited in your houses of the verses of Allah and wisdom..." (Al-Ahzāb:34). Remember, O wives of the Prophet "what is recited in

your houses". What is recited? Who recites it? The Prophet ﷺ is the one who recites these verses. "what is recited in your houses of the verses of Allah and wisdom". Jibreel is the one who reveals these verses to the Prophet, and the Prophet, in turn, delivers them to the world. These are the words of Allah ﷻ that the Prophet is reciting in his house. This also includes the sermons on moral teachings in his house. The Prophet does not speak of his own inclinations. This is also a part of what Allah revealed to him. Allah revealed the Book and wisdom to His Prophet. So you should remember the verses or the wisdom that is recited in your house and teach it to people. "what is recited in your houses of the verses of Allah and wisdom". Of Allah's verses and wisdom and of the Prophet's Sunnah. "Indeed, Allah is ever Subtle and Aware". Indeed, Allah is ever Subtle. Subtlety means meticulousness and experience. Allah's knowledge is subtle. Allah tells us through this that He is the One Who teaches the Prophet ﷺ all these secrets.

The Prophet decrees orders to his nation on all matters that Allah reveals to him whether public or private. The intimate details about the relationship between a man and his wife and other matters concerning purity are all private matters. The relationship between a man and a woman is a private matter. Things that happen behind closed doors are part of the wisdom that Allah taught to the Prophet and the Prophet taught them in return. These things were supposed to be taught. The Prophet was consulted on these private matters, a woman would, for example, come and ask the Prophet if she should purify herself. Or ask him about the menstrual cycle or intercourse. A woman said to the Prophet, "My husband divorced me and made it irrevocable...and what he has is like the fringe of a garment.' The Messenger of Allah smiled and said: 'Perhaps you want to go back to Rifa'ah? No, not until he tastes your sweetness and you taste his sweetness". All of these are private matters that require wisdom and are a part of what Allah taught and guided the Prophet to, and what the wives of the Prophet were privy to. These matters had to be taught to people, like what he did inside his house.

What did the Prophet do inside his house? Aishah (May Allah be pleased with her) was asked, "What did the Messenger of Allah use to do inside his house?" She answered, "He used to keep himself busy helping members of his family, and when it was the time for Salat (the prayer), he would get up for prayer". She said that the Prophet used to keep himself busy helping members of his family. This means that he cleaned around, moved things, and helped his household. This is a private matter that the Prophet tells us about. A wife of the Prophet answers people who ask about these matters. For example, the Prophet kissed one of his wives and went out to perform the prayer, this explained that kisses do not invalidate ablution. A person who kisses their partner must not renew their ablution.

She also said that the Messenger used to kiss and embrace while he was fasting. All of these are private matters. However, they are part of the wisdom that Allah taught to the Prophet about what is permitted and what is prohibited. This is the meaning behind the end of this verse and why Allah ended it this way. "And remember what is recited in your houses of the verses of Allah and wisdom. Indeed, Allah is ever Subtle and Aware" (Al-Ahzāb:34). "Indeed, Allah is ever Subtle". Allah is kind to His servants, and through His knowledge of their unseen affairs, He teaches them and guides them to these private matters. He also has meticulous knowledge of them because of His wisdom. Wisdom is the most accurate form of knowledge. This is an order from Allah to the wives of the Prophet to teach the Book and the wisdom they are taught in their household. Also from the Prophet's Sunnah and daily life habits. The most knowledgeable of these matters was the mother of believers, Aisha, who narrated the biggest part of the Prophet's life inside of his house; she told us about his praying, fasting, and praying throughout the night's habits. She disclosed his private Sunnah to the nation. People used to come and ask her during the Prophet's life and after his

death and she would tell them. She was the wife who told us the most about the Prophet and the one who disclosed most of his Sunnah.

"And remember what is recited in your houses of the verses of Allah and wisdom. Indeed, Allah is ever Subtle and Aware" (Al-Ahzāb:34). There is no doubt that the wives of the Prophet were his household and the ones most deserving of that title. This also includes the Prophet's daughters, his offspring, and Ali ibn Abi Talib. Banu Hashim and Banu Abd Al-Muttalib are also the Prophet's family. That is why this is said in the Hadith that is called al-Kisa (the cloak), "O, Allah! These are the people of my house, so remove the Rijs from them, and purify them with a thorough purification". They are a part of the Prophet's household and Allah has purified them with extensive purification. The wives of the Prophet and his daughters and their families are a part of the Prophet's household.

Then Allah ended this chapter with this great verse in which He mentioned ten attributes of believers where He mentioned both women and men. Allah ﷻ says, "Indeed, the Muslim men and Muslim women, the believing men and believing women, the obedient men, and obedient women, the truthful men and truthful women, the patient men and patient women, the humble men and humble women, the charitable men and charitable women, the fasting men and fasting women, the men who guard their private parts and the women who do so, and the men who remember Allah often and the women who do so - for them Allah has prepared forgiveness and a great reward" (Al-Ahzāb:35). This is a great verse in which Allah combined the attributes of believers. There are ten attributes. Allah mentioned men and women in each of these attributes after He addressed the wives of the Prophet ﷺ. These orders started with, "O wives of the Prophet, whoever of you should commit a clear immorality - for her, the punishment would be doubled twofold, and ever is that, for Allah, easy" (Al-Ahzāb:30). Then

He mentioned all the other Divine orders and ended this chapter by giving both men and women these ten attributes that include all pillars of belief.

يقول الله ﷻ:{إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّائِمِينَ وَالصَّائِمَاتِ وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا}[الأحزاب:35]

says, "Indeed, the Muslim men and Muslim women, the believing ﷻ Allah men and believing women, the obedient men, and obedient women, the truthful men and truthful women, the patient men and patient women, the humble men and humble women, the charitable men and charitable women, the fasting men and fasting women, the men who guard their private parts and the women who do so, and the men who remember Allāh often and the women who do so - for them Allāh has prepared forgiveness and a great reward." (Al-Ahzāb: 35)This verse came at the end of this chapter from this Surah, Al-Ahzab. Allah started this chapter by addressing the wives of the Prophet and giving them a group of great orders to ready them to become the light that illuminates the Islamic nation. Allah started this chapter by saying to them, "O wives of the Prophet, whoever of you should commit a clear immorality - for her the punishment would be doubled two fold and ever is that, for Allāh, easy" (Al-Ahzāb: 30), "And whoever of you devoutly obeys Allāh and His Messenger and does righteousness - We will give her her reward twice, and We have prepared for her a noble provision" (Al-Ahzāb: 31), "O wives of the Prophet, you are not like anyone among women. If you fear Allāh, then do not be soft in speech [to men], lest he in whose heart is disease should covet, but speak with appropriate speech" (Al-Ahzāb: 32), "And abide in your houses and do not display yourselves as [was] the display of the former times of ignorance. And establish prayer and give zakāh and obey Allāh and His Messenger. Allāh intends only to remove from you the impurity [of sin], O people of the [Prophet's] household, and to purify you with [extensive]

purification" (Al-Ahzāb: 33), "And remember what is recited in your houses of the verses of Allāh and wisdom. Indeed, Allāh is ever Subtle and Aware" (Al-Ahzāb: 34). Allah ended this verse where He combined the ten attributes of believers and belief, that also included both men and women with, "For them, Allāh has prepared", for both men and women, "Forgiveness and a great reward".

"Indeed, the Muslim men and Muslim women", both males and females, even though the plural refers to both, Allah mentioned women separately. They are included but Allah wanted to make this clear. Both women and men are meant by this. Whenever something is mentioned in plural form, women are meant by it as well, even if the addresses were men. As Allah ﷻ says about the queen Balqees, "Indeed, she was from a disbelieving people", He did not say disbelieving women. He also says about Mariam (peace be upon her), "And was of the devoutly obedient", the devoutly obedient has no apparent gender. He did not say devote women because this generalization includes both. Allah here made this distinction to make it more clear, especially because this comes at the end of the address that Allah gave to wives of the Prophet. The first attribute is Muslim men and Muslim women. Islam means submission and subjugation. "Indeed, the Muslim men and Muslim women", the submissive women and men to Allah ﷻ. Submission means surrendering to Allah and believing in Him, which is to believe from the heart. "Whoever submits his face [i.e., self] in Islām to Allāh while being a doer of good", then dedicating all your deeds to Allah. Embracing Islam begins by declaring that there is no god except for Allah and that Mohammad is His Messenger. Being a Muslim means following the pillars that Islam was built on. These are acts of worship like performing prayers, giving to zakat, fasting Ramadan, and going to hajj if you are able to. This is what Islam means.

"Indeed, the Muslim men and Muslim women, the believing men and believing women", if Islam and belief were mentioned in the same conversation,

then belief means the heart and Islam means acts of worship. Belief is the second step in Islam. It means believing in your heart and doing the acts that prove this belief. If one's heart believes that Allah is the Lord of the worlds and the Creator of the universe, this belief happens by first paying reverence to God, His creation, and His attributes. Then you fear Him because He punishes people for their sins and orders to be obeyed. He punishes people for their sins and His punishment is severe. They also hope that what He has for God is great and gives greatly. He rewards those who obey Him with all kinds of rewards, both known and unknown to them. "I have prepared for My pious worshipers such things as no eye has ever seen, no ear has ever heard of, and nobody has ever thought of", this is during the Hereafter. His reward is great so He is prayed to. He is also loved for His Person, attributes, deeds, graces, and bestowals. This is what belief means, and it includes acts of the heart. The heart has numerous acts. It also includes deeds. All of these are done because of belief. "The believing men and believing women", both males and females.

"The obedient men, and obedient women", obedience means submission. "And stand before Allāh, devoutly obedient", submissive and humble to Allah. The invocation of Allah during prayer is called the prayer of obedience because it is to ask Allah and plead to Him with all of your senses and heart, for He is the One Who bestows. These devoutly obedient are submissive and humble to Allah. They believe in their hearts and do the acts. They also do not do anything that steers them away from the path of the Lord. They are devoted to the worship of God, "The obedient men, and obedient women, the truthful men and truthful women", those who are honest to people and Allah. Telling the truth means telling what is right. Truthful people are those who give a promise and commit to it. Allah called the people who adhere to the pillars of belief, "Those are the truthful". They are believers in truth and adhere to their covenant with Allah. Allah ﷻ says, "The believers are only those who, when Allāh is mentioned, their

hearts become fearful, and when His verses are recited to them, it increases them in faith; and upon their Lord they rely" (Al-Anfāl: 2), "The ones who establish prayer, and from what We have provided them, they spend" (Al-Anfāl: 3) "Those are the believers, truly. For them are degrees [of high position] with their Lord and forgiveness and noble provision" (Al-Anfāl: 4). He also says, "The believers are only the ones who have believed in Allāh and His Messenger and then doubt not but strive with their properties and their lives in the cause of Allāh. It is those who are the truthful" (Al-Hujurāt: 15).

Those who are truthful in their belief are the ones who implement their belief. When they declared that there is no god except for Allah and that Mohammad is His Messenger, they adhered to the meaning of that declaration by believing in Allah without having doubts and fighting for the cause of Allah with their souls and money. These are the truthful. They are believers in truth. Being truthful to Allah means adhering to the duties and pillars of belief. It also means to be truthful in belief and with people, to only say the truth, whether it was telling the absolute truth or disclosing what someone thinks to be true. If a person makes a mistake by saying their truth but it turns out it was wrong, they are still honest but made a mistake. This mistake does not negate the fact that this person is honest because they told their truth. In Arabic, everyone who does not tell the absolute truth is called a liar because sometimes people tell lies by mistake. Honesty actually means telling what actually happened or telling what you think is true. Honest people are those who were truthful to Allah, who believed in their religion and adhered to all of their covenants. They declared that there is no god except for Allah and that Mohammad is His Messenger. This declaration requires them to adhere to the pillars of belief, which they adhered to just as Allah ordered them to do. They tell the truth all the time. The Prophet told us that the truth is the epitome of morality. The epitome of good morals is honesty as the Prophet said, "For the truth leads to good deeds and good deeds lead to Paradise, and if a

man continues to speak the truth and makes truth his object he will be recorded as truthful before Allah. Avoid (you people) falsehood, for falsehood, leads to wickedness and wickedness leads to Hell, and if a man continues to speak falsehood and makes falsehood his object he will be recorded as a liar before Allah". Honesty is the epitome of goodness and an honest person is a good person whom Allah guides to the good because of their honesty. Falsehood is the epitome of wickedness. Allah ﷻ says, "The truthful men and truthful women", after Allah mentioned Islam, belief, devotion, and honesty.

Then, Allah ﷻ says, "The patient men and patient women", after truthfulness, He mentioned patience. Patience is a virtue and it means stopping yourself from committing bad deeds without complaint or irritability. It means to stop yourself from committing bad deeds. Patience is required of believers in many cases, like obedience to Allah's orders. Believers must obey Allah even if His orders were hard. For example, fasting needs patience because it means abstaining from food, water, and one's desire. A person must abstain from their pleasure, food, and drink during fasting hours. Fasting needs patience. Praying also needs patience because it requires doing certain acts during designated times all the time. Prayer sometimes falls on a person's time of rest, like the prayer of Fajr that requires waking up from sleep, and Al-Asr prayer that comes after the afternoon nap, and the prayers that fall during working hours, it needs patience. That is why Allah says this about praying, "...And indeed, it is difficult except for the humbly submissive [to Allah]" (Al-Baqarah: 45), "Who are certain that they will meet their Lord and that they will return to Him" (Al-Baqarah: 46). Patience is needed while performing acts of worship like praying, fasting, fighting for the cause of Allah, going to hajj, and the hardships that a person faces while performing them. Obedience needs patience.

Patience is also required to fight off disobedience. Steering away from disobedience needs patience. Some of these disobedient acts are the pleasures that

a person desires like Zina, money, and unlawful ways of earning money. A person's desire resides in these. If they were able to get one of these yet they steered away from it and forced themselves to be obedient, then they are patient. Allah ordered us to be patient in the face of prohibited acts. We should also be patient in the face of hardships for Allah tests His servants with good and bad situations. Those who are tested with the bad must be patient. They must be patient in the face of losing family members and homelands for the cause of Allah, in the face of losing loved ones, of illnesses, of hunger, and in the face of other hardships that Allah afflicts whoever He wants of His servants. "And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient" (Al-Baqarah: 155), "Who, when disaster strikes them, say, 'Indeed we belong to Allah, and indeed to Him we will return" (Al-Baqarah: 156), "Those are the ones upon whom are blessings from their Lord and mercy. And it is those who are the [rightly] guided" (Al-Baqarah: 157). "The Prophets are the most severely tried, then those nearest to them, then those nearest to them. A man is tried according to his religion; if he is firm in his religion, then his trials are more severe", patience is one of the attributes of believers, and it is a good attribute that Allah loves. The opposite of patience is anxiousness and frailty. "Indeed, mankind was created anxious" (Al-Ma'ārij: 19), "When evil touches him, impatient" (Al-Ma'ārij: 20), "And when good touches him, withholding [of it]" (Al-Ma'ārij: 21), "Except the observers of prayer" (Al-Ma'ārij: 22). "The patient men and patient women".

Then, Allah ﷻ says, "The humble men and humble women", humility means submission and humiliation. Believers are humble to Allah; they are submissive and servile to Him. They are not above adhering to Allah's orders. As for other believers, they are humble towards each other, they do not treat each other with condescension or pride because Allah hates pride. Being too proud to adhere to Allah's order is disbelief and being condescending to people is a grave

sin. “Pride is My cloak and greatness My robe, and whoever competes with Me with regard to either of them, I shall throw him into Hell”, “He who has in his heart the weight of a mustard seed of pride shall not enter Paradise”, humility to Allah and submission to Him is required of believers. The highest form of devotion must be during performing prayers, when a person is standing in front of Allah, they must be devout and humble to Allah because humility must be seen when a person stands in front of Allah to perform prayers.

“The humble men and humble women, the charitable men and charitable women”, giving to charity means to give money for the sake of Allah and in hopes of gaining Allah's reward. Charity in Arabic (Sadaqa) means to believe. It means to believe in Allah's order and promises. It also means devotion to Allah, those who believe in Allah spend as Allah ordered them to do. It also means believing Allah's promise. Allah promised believers reward, so they give to charity because they believe in Allah's promise. This is the meaning of charity in Arabic, it means giving money for the cause of Allah because its giver is honest. It also means believing in Allah's promise. “The charitable men and charitable women”, Allah ordered people to give to charity only as much as they can, even if the amount of a particle. The Prophet says, “Protect yourself from (Hell) Fire, by giving of half of a date (in charity)”, the best charity, the one given by the rich. However, if a person in need gave away what they most needed, then they become Allah's beloved. As Allah ﷻ says about the Ansar, He praised them by saying, “But give [them] preference over themselves, even though they are in privation”, in privation. Even if this was private to them and they needed it, like the last bits of food they have, they gave away. Allah praised them by saying, “And they give food in spite of love for it to the needy, the orphan, and the captive” (Al-Insān: 8), “[Saying], ‘We feed you only for the face [i.e., approval] of Allāh. We wish not from you reward or gratitude’” (Al-Insān: 9).

As the Ansari man who preferred the guest of the Messenger ﷺ over himself, his wife, and his children. He asked his wife, 'Have you got anything? Serve the guest of the Messenger of Allah'. The guest of the Messenger asked him to have him at his house; however, the prophet did not find any food in his houses. Thus, he went to the masjid and asked, 'Who will entertain this (man) as a guest?' One of the Ansar said, 'O Messenger of Allah, I will'. So he took him home and said to his wife, 'Serve the guest of the Messenger of Allah. Have you got anything?' She answered, 'Nothing, except a little food for the children'. They did not even have enough food to feed themselves. He said, 'When they ask for food, put them to sleep. When the guest enters, extinguish the light and give him the impression that we are also eating', so that the guest does not see that they are not eating and gets full because they did not have enough. She brought the food and pretended to fix the light and extinguished it. They sat down and the guest ate thinking that they were eating as well until he became full. When he came to the Prophet in the morning, he said to him, "Allah admired what you did with your guest last night". Allah was impressed with what this Ansari man did with his guest; how did he give him the food that was meant for the children? He, his wife, and his children spent the night in hunger, yet they were charitable. This is a great deed. Allah loves charity and those who give it for His sake, whether it was given by a rich person, "And they ask you what they should spend. Say, 'The excess [beyond needs]'", or if a person had a thing they needed but gave it to someone else, they are also beloved and have a better reward and status. "The charitable men and charitable women".

Then, Allah ﷻ says, "The fasting men and fasting women", this is another tribute of the ten good tributes of believers, fasting. Lawful fasting is known. It is the fasting that Allah decreed on Muslims, and it means abstaining from these things, food, drink, and giving in to your desires only during the day, not the night. As Allah ﷻ says, "Then complete the fast until the night [i.e., sunset]",

starting from Fajr. He says, “And eat and drink until the white thread of dawn becomes distinct to you from the black thread [of night]”, this is the beginning of the fast. “Then complete the fast until the night [i.e., sunset]”, then people fast until the night. The Prophet said that the night starts from sunset and the beginning of the black thread from the east. He said, “When night falls from this side and the day vanishes from this side” from the west, “And the sun sets”, from the east, “Then the fasting person should break his fast”, then the time for the fast is done and the fasting people should break their fast. This is the time of fasting, whether it was the decreed fasting during Ramadan on all able adult Muslims. He says, “The month of Ramadan [is that] in which was revealed the Quran, a guidance for the people and clear proofs of guidance and criterion. So whoever sights [the crescent of] the month, let him fast it”, or it was recommendable fasting after Ramadan that Allah gave His servants the option to fast during or to fast all the time. The days in which Allah made lawful for believers to fast during are the Day of Arafat, the best day according to Allah and the best day the sun has risen. This is the best day for Allah and fasting during it has great reward. The Prophet told us that the sins of those who fast during Arafat are forgiven for two years, the previous year and the upcoming one. They are absolved of sins for two years. Muslims can also fast during Ashura', the Tenth of Muharram. It is a great day of Allah's days, and the Prophet said, “It is an expiation for the sins of the preceding year and the current year”.

Believers can also fast every Monday, and the Prophet loved fasting during this day, he said, “That is the day on which I was born and the day on which I received Revelation, and I love to fast during it”. He also said, “That is a day in which the deeds are taken up to the Lord of the worlds, and I like that my deeds be taken up when I am fasting”, this is a day in which deeds are taken up to God; every Monday. Believers can also fast three days of every month. The three days the Prophet loved from every month are the thirteenth, the fourteenth, and the

fifteenth, when the moon is full. The thirteenth, the fourteenth, and the fifteenth day of each month. Believers can also fast whenever they want. The Prophet never passed a month without fasting. He fasted every other day. As the Prophet said, "The most virtuous fast is the fast of my brother Dawud. He would fast a day, and not fast (the next) day. He would not flee at the time of engagement (with the enemy)", he was strong and did not flee when he met the enemy because fasting makes the body weak. A fasting person could become weak and might flee from the battlefield. However, fasting every other day makes a person stronger and helps them keep fasting. Fasts during Ramadan and six days out of Shawwal is like fasting for an eternity, and a good deed is counted as ten during these days. Allah ﷻ says, "The fasting men and fasting women". This includes decreed and recommendable fasting, "The fasting men and fasting women".

Then, Allah ﷻ says, "The men who guard their private parts and the women who do so", guarding one's private parts means covering them up and not committing Zina. You should both cover your private parts and not commit the sin of Zina, which is one of the gravest sins. If this sin was unleashed, it is all a person can think about. "The men who guard their private parts and the women who do so", Allah praised believers for this attribute, which is guarding their private parts. As Allah ﷻ says, "Certainly will the believers have succeeded" (Al-Mu'minūn: 1), "They who are during their prayer humbly intent" (Al-Mu'minūn: 2), "And they who turn away from ill speech" (Al-Mu'minūn: 3), "And they who are observant of zakāh" (Al-Mu'minūn: 4), "And they who guard their private parts" (Al-Mu'minūn: 5), "Except from their wives or those their right hands possess, for indeed, they will not be blamed" (Al-Mu'minūn: 6), "But whoever seeks beyond that, then those are the transgressors" (Al-Mu'minūn: 7). This description was also mentioned in these verses, Allah says, "Indeed, mankind was created anxious" (Al-Ma'ārij: 19), "When evil touches him, impatient" (Al-Ma'ārij: 20), "And when good touches him, withholding [of it]" (Al-Ma'ārij: 21),

“Except the observers of prayer” (Al-Ma‘ārij: 22), “Those who are constant in their prayer” (Al-Ma‘ārij: 23). Then, Allah mentioned all of their verses until these verses, “And those who guard their private parts” (Al-Ma‘ārij: 29), “Except from their wives or those their right hands possess, for indeed, they are not to be blamed” (Al-Ma‘ārij: 30). These are also of the ten attributes of Allah's righteous servants whom He says about at the end of the verse, “For them Allah has prepared forgiveness and a great reward”, “The men who guard their private parts and the women who do so”.

Then, Allah ﷻ says, “And the men who remember Allah often and the women who do so”, this is the tenth attribute, those who remember Allah often in their hearts and with their tongues by saying prayers. Allah is the Best One to be remembered and prayed to. Nothing is more honourable than the remembrance of God. “And the remembrance of Allah is greater”, Allah is greater than anything else. Remembering Allah means to praise Him with good words, mention His attributes, names, and deeds. There is nothing higher than the Quran because it is the words that Allah said about Himself. Nothing is higher than the Quran. All of it is the word of God. Also, remember Allah by saying The good deeds which endure; Glorified is Allah, and the praise is for Allah, and there is none worthy of worship but Allah, and Allah is the Greatest, and there is no power and no might except by Allah. You should also remember all the prayers that praise Allah, sanctify Him, exalts Him, and give thanks to Him. Remembering is not complete until it is said out loud, as if the tongue agrees with the heart, believes in what it says, and adheres to the meaning of the words it says. You say these prayers with your tongue and believe them in your heart, you are humble to God, fear Him, and hope for what He promised believers. When believers remember God, they glorify and exalt Him, and when they remember the graces that He has, they hope to get these graces, and when they remember His punishment, they fear it. “And the men who remember Allah often and the women who do so”, Allah

ordered us to remember Him. Allah says, “O you who have believed, remember Allah with much remembrance” (Al-Ahzāb: 41), “And exalt Him morning and afternoon” (Al-Ahzāb: 42), “It is He who confers blessing upon you, and His angels [ask Him to do so] that He may bring you out from darknesses into the light. And ever is He, to the believers, Merciful” (Al-Ahzāb: 43).

These are the ten attributes, Allah says at the end of them, “For them, Allah has prepared”, for all these Muslim men and women, believing men and women, the obedient men, and obedient women, etc., and the men who remember Allah often and the women who do so. Allah has prepared for all of them forgiveness. He will cover their sins and erase them from their accounts. He does not expose these sins to people, does not judge them for them, nor does He punish them for these sins. This is Allah's forgiveness, He removes these sins, covers them. He will give them a great reward. Allah's great reward is Paradise. We ask Allah to be among .these believers

يقول الله ﷻ: {وَمَا كَانَ لِمُؤْمِنٍ وَلا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلالًا مُبِينًا}[الأحزاب:36] {وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ فَلَمَّا قَضَى زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاكَهَا لِكَيْ لا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا}[الأحزاب:37] {مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ اللَّهُ لَهُ سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَقْدُورًا}[الأحزاب:38] {الَّذِينَ يُبَلِّغُونَ رِسَالاتِ اللَّهِ وَيَخْشَوْنَهُ وَلا يَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ وَكَفَى بِاللَّهِ حَسِيبًا}[الأحزاب:39]

says, "It is not for any believing man or believing woman, when Allah ﷻ Allah .and His Messenger have decreed a command, to have a choice in their affairAnd whoever disobeys Allah and His Messenger, then he has strayed into evident misguidance" (Al-Ahzab:36), "And recall as you say to the one upon whom Allah had bestowed His grace, and upon whom you had(also) bestowed your grace, “Hold on to your spouse and be mindful of Allah,” while hiding within yourself

what Allah was to reveal, and fearing mankind, whereas Allah is more worthy of your fear. Then when Zaid ended his relationship with her, We married her to you, that there may be no blame on the believers regarding the spouses of their adopted sons when their relationship has ended, for the command of Allah has always been fulfilled" (Al-Ahzab:37), "Never has there been any blame on the Prophet regarding what Allah has ordained for him; such is Allah's rule among those(prophets) who passed on before, and the command of Allah has always been a determined determination" (Al-Ahzab:38), "Those who proclaim the messages of Allah and fear Him and fear no one except Allah. And Allah is sufficient as a Reckoner" (Al-Ahzab:39). The verses are from the Surah of Al-Ahzab. Allah says, "It is not for any believing man or believing woman, when Allah and His Messenger have decreed a command, to have a choice in their affair..." (Al-Ahzab:36), that is, the Prophet has no right to choose a matter for anyone of his nation, whether a man or a woman. Then, after that, the woman or the man chooses something different than what the Prophet ﷺ chose. "It is not for any believing man or believing woman, when Allah and His Messenger have decreed a command", because the Prophet's command is as Allah's command and he does not speak out of whim. Thus, if he commands a person to marry, or to spend some of his money as a charity, or to do something. The Prophet's command, even if it is in one of his affairs from marriage, divorce, gift, or any other matter, he becomes of no choice other than what Allah and the Prophet chose for him because the Prophet is worthier as a guardian of every believing man and every believing woman more than his own. As He says, "The Prophet is worthier as a guardian of the believers than they are of themselves, and his spouses are(as) mothers to them". So, the Prophet is worthier as a guardian of everyone than his own. The one who knows, and is keen over the interests of the servant, and of what is suitable for this servant in this world and the hereafter, even more than the care and concern of the man for himself. This is the position of the Prophet ﷺ in his nation, for it is worthier as a guardian than every believer

in himself. "The Prophet is worthier as a guardian of the believers than they are of themselves".

ﷺ One of the reasons for the revelation of this verse was that the Prophet proposed to his cousin, Zainab bint Jahsh Al-Asadi, to marry Zaid Ibn Haritha .who was the Prophet's servantWhen the Prophet adopted him, he was called, before Islam, Zaid Ibn Muhammad. Then, the Prophet proposed to him this Quraish woman, his cousin, and she is like the Prophet ﷺ from Abd al-Muttalib; their grandfather is one. Yet, as if she felt proud and saw that Zaid was not suitable for her. Thus, the Prophet said to her, yes, you will marry him, and the Prophet ﷺ commanded her to marry him. Accordingly, she accepted the Prophet's command after that, and the revelation of these verses was for this reason. "It is not for any believing man or believing woman, when Allah and His Messenger have decreed a command, to have a choice in their affair..."(Al-Ahzab:36). It is not permissible for the believer, and he should not choose something other than the command of Allah and the command of his Messenger. If the Prophet chooses a matter and if it is a private matter for this believing man and believing woman, then he must obey the command of Allah and the command of the Prophet ﷺ. The Prophet used to see the better for some worshipers, as a result, he commands with what he does. When Juliebib was sent, the companion, the Prophet ﷺ, proposed to him a woman from the Ansar, and when he spoke to her father, he thought that the Prophet had only asked his daughter for him. To the Prophet, he said yes and he agreed to the Prophet ﷺ. Thus, he said, "I do not propose to her to myself, rather, I propose to her to Juliebib". He said, I will ask her mother; so, when the Ansari man went to ask the girl's mother, she said, Allah is with her, that is, we cannot marry our daughter to Juliebib. However, the girl heard their conversation while was in her cover, and she said, do you want to turn the command of the Messenger of Allah. This is a difficult matter. That is, how do you disregard the command of the Prophet ﷺ? It was as if they were relieved and he returned and said, O Messenger

of Allah, as you wish, we will marry her to him, and they married her to him, and that was from the Prophet's choice. Notice the goodness of the Prophet's choice that he called the Muslims, so they rose up for war. After the war ended, Julibab was found killed and seven of the disbelievers around him, he said, he killed them; he killed them, and then they killed him. Thus, his wife became a widow after him, Anas says (it was not found a woman in Medina more desirous to be married like Julibab's wife), may Allah bless her. She married this righteous servant who was honored by Allah with martyrdom, then, when she became a widow, men proposed to her from every side to win her as a daughter, or a wife. A woman in this way approved and obeyed the command of Allah and His Messenger.

"It is not for any believing man or believing woman, when Allah and His Messenger have decreed a command, to have a choice in their affair..." (Al-Ahzab:36), it is neither permissible, nor is it correct for a believing man and a believing woman to choose something other than what Allah and His Messenger chose. "to have a choice in their affair", and it is from their affairs, their matters; he does not choose something for himself other than what Allah and His Messenger chose for him. Then He says warning, "And whoever disobeys Allah and His Messenger, then he has strayed into evident misguidance", Allah included His Messenger with Him in this because the command of the Prophet ﷺ and the prohibition of the Prophet, and disobeying the Prophet is as disobeying Allah. And obeying the Prophet is as obeying Allah, and disobeying the Prophet is as disobeying Allah. "And whoever disobeys Allah and His Messenger, then he has strayed into evident misguidance", has strayed into evident misguidance. This indicates that the Prophet’s role in commanding and prohibiting is not only in the matter of religion but in the private matters of permissible matters like marriage. As a result, the Prophet's command must be obeyed, and disobeying him in private matters is as disobeying Allah. "And whoever disobeys Allah and His Messenger, then he has strayed into evident misguidance", a clear evident

misguidance. How would he disobey the Prophet's command? Which is Allah's command.

Then, He says, "And recall as you say to the one upon whom Allah had bestowed His grace, and upon whom you had(also) bestowed your grace, “Hold on to your spouse and be mindful of Allah,” while hiding within yourself what Allah was to reveal, and fearing mankind, whereas Allah is more worthy of your fear. Then when Zaid ended his relationship with her, We married her to you, that there may be no blame on the believers regarding the spouses of their adopted sons when their relationship has ended, for the command of Allah has always been fulfilled"(Al-Azab:37), and recall as you say, recall. "And recall as you say to the one upon whom Allah had bestowed His grace", he is Zaid Ibn Haritha, Allah blessed him with very great blessings among which that Allah prepared for him to be in the house of the Prophet ﷺ, so this is predestination and preparation. When the revelation was revealed to the Prophet and the Prophet ﷺ was prophesied and sent to the people, Zayd Ibn Harith was his servant and adopted him. Therefore, he was one of the first people who embraced Islam. So, the grace of Allah was that he took a stolen boy and then predestined him to live in the house of the Prophet ﷺ before he was sent, and for this to be good for him. It is better for him to prepare himself, which is better than if he stayed in his father's house while he was free and dear... No, his coming, even if he was a slave and a stolen one, matters revolve around him; he is bought, given to Khadija, then Khadija gives him to the Prophet ﷺ, the Prophet makes him in his home, a great blessing. These destinies that passed by him were from the blessings of Allah over this servant, then the blessing of Islam after that, then a blessing of accompanying the Prophet ﷺ, and growing up in the Prophet's house. Besides the Prophet honored him with great honor that he chose the Prophet when he was a boy over his true father, he chose to stay with the Prophet. When Haritha came looking for his son, he came to Mecca, and then he was led to him that he become

in the house of Muhammad ﷺ. He was told that he is in the house of Muhammad, so, he came and wanted to take his son. The Prophet said to him that if he chooses, you can take him, and he did not choose his father, rather, he remained with the Prophet ﷺ; this is part of the Prophet's honoring for him. That the Prophet honored him, brought him up, freed him, and loved him with great love that he was called the loved one. As he was the love of the Prophet ﷺ, then, when the Prophet made him get married after that and gave birth to Osama, Osama also was loved by the Messenger of God.

"And recall as you say to the one upon whom Allah had bestowed His grace, and upon whom you had(also) bestowed your grace, "Hold on to your spouse", after that the Prophet ﷺ made him marry Zaynab bint Jahsh Al'asdia. She refused at first and then lived with him for a while. Then, after that, Zaid would go to the Prophet ﷺ and complain about her. They complained about her severity and her pride over him, so the Prophet ﷺ used to exhort him and say to him, "Hold on to your spouse, be mindful of Allah, and do not divorce her." He always asked the permission of the Prophet that he wanted to divorce her and wanted to leave her. Yet, the Prophet told him "hold on to your spouse and be mindful of Allah". "And recall as you say to the one upon whom Allah had bestowed His grace, and upon whom you had(also) bestowed your grace", which is Zaid. "and upon whom you had(also) bestowed your grace, "Hold on to your spouse", which is, Zaynab bint Jahsh Al'asdia. "and be mindful of Allah". He says to His Messenger, "while hiding within yourself what Allah was to reveal, and fearing mankind, whereas Allah is more worthy of your fear", what the Prophet concealed in himself is that Allah told him that Zaid would eventually divorce Zainab. And that the Prophet will marry her, and the Prophet ﷺ as if he hated people to speak and people talk about him and say that, Muhammad, the Messenger of Allah got married to a divorced woman, his adopted son's divorced woman, and his son's divorced woman. To people, he was his son, this is a great thing in the Arabs for the person

to marry the divorced woman or the widow of an adopted son. Thus, the Prophet hid this taking into account that Allah told him that he would marry her. This is in the Sahih according to the sayings of the predecessors regarding this verse that what the Prophet ﷺ concealed is what is shown by Allah that He commanded the Prophet to marry Zainab. You conceal in yourself what Allah will show; that is, Allah will show it. And what Allah has shown is that Allah commanded His Prophet to marry Zainab, and Allah concedes and marries her to him in heaven. "while hiding within yourself what Allah was to reveal, and fearing mankind", to talk about the Prophet ﷺ. "whereas Allah is more worthy of your fear". An exhortation from Allah to His Messenger that he should do what Allah commands him to do and not look at people's words regarding this, "whereas Allah is more worthy of your fear".

He says, "Then when Zaid ended his relationship with her, We married her to you", "Then when Zaid ended his relationship with her", the relationship is the desire, that is the need for a woman. And she lived with him for a year. He says, "We married her to you", Allah is the One Who married her to him. We married her to you, and this is by the command of Allah. He says, "that there may be no blame on the believers regarding the spouses of their adopted sons when their relationship has ended", so that Allah nullifies this perception and habit that was in the ignorant era, which is the sin, prohibition, and considering it ugly for a person to marry the wife of his adopted son. So, Allah wanted to destroy this habit and to make the Messenger the first to do this so that there may be no blame on the believers, distress, and sin regarding getting married to the spouses of their adopted sons when their relationship has ended and got divorced. "for the command of Allah has always been fulfilled", for the command of Allah has always been fulfilled, His command that He wanted to be universal and fatalistic must be fulfilled and must happen. And this has been decreed by Allah and its predestination and must be, "for the command of Allah has always been fulfilled"

Then He says that the Prophet was not afraid of what people say about this, "Never has there been any blame on the Prophet regarding what Allah has ordained for him", never has there been any blame on the Prophet from distress, harm, or so. "regarding what Allah has ordained for him", as long as Allah is the One Who imposed this matter, there is no blame on him in that because Allah is the One Who permits, Allah is the One Who has the permissibility and has the prohibition. All judgment belongs to Him. "Never has there been any blame on the Prophet regarding what Allah has ordained for him; such is Allah's rule among those(prophets) who passed on before..." (Al-Ahzab:38), Allah's law, Allah's method, wisdom, and law regarding the ones who passed before from the Messengers and Prophets. "and the command of Allah has always been a determined determination", and the command of Allah, His universal-fatalistic command, a determined determination, determined and must be. And everything on its specific timing, upon its time, its form, and method which Allah willed. "and the command of Allah has always been a determined determination".

"Those who proclaim the messages of Allah and fear Him and fear no one except Allah. And Allah is sufficient as a Reckoner" (Al-Ahzab:39), "Those who proclaim the messages of Allah", This is Allah's law upon those who passed before from the Messengers. It is His command and His law in the Prophet ﷺ; Allah praised these Prophets and Messengers. He says, "Those who proclaim the messages of Allah", if Allah permitted them and allowed them; He permitted a matter for them, and commanded them with a command, this is the command of Allah for them. And that they obey Allah and convey the messages of Allah, thus, what Allah legislates for them, what Allah gives then, what Allah honors them with in this world is from His honor and they are worthy of what Allah gives them for they are "Those who proclaim the messages of Allah and fear Him". Fear only Him. "and fear no one except Allah", they do not fear the fear of glorification and division except their Lord. "... and fear no one except Allah. And Allah is

sufficient as a Reckoner"(Al-Ahzab:39), Allah is sufficient as a Reckoner only. It means that He does not need a reckoner to judge. Rather, He is sufficient for everyone. He is a Reckoner to everyone and no one helps Him, and no one is with Him to judge His creation and His servants, rather, He is the Reckoner over all of His servants. "And Allah is sufficient as a Reckoner".

Then, He says, "Never has Muhammad been the father of any of your men", Muhammad, whom people used to say this is Zaid the son of Muhammad. The Prophet had never had a child who had reached puberty. Rather, all of his male children died before they reached puberty. "Never has Muhammad been the father of any of your men", The Prophet ﷺ had no living male children who reached puberty because Al-Qasim, his eldest and pure son, or Abdullah from his wife Khadija also died before reaching puberty while they were children. Ibrahim from Maria the Coptic, also died while he was a small child in the cradle. These are the male children who were born to the Prophet ﷺ. As for the female daughters, the Prophet had four of his wife Khadija namely Zaynab, Ruqayya, Umm Kulthum, and Fatimah, peace be upon them all. As for Zaynab, she got married to Saeed Ibn al-Aas, and Ruqayya and Umm Kulthum, they were married to Othman Ibn Affan one after the other. He got married to Ruqyya first and then she died. Then, the Prophet ﷺ married him to Umm Kulthum and she died with him as well. As for Fatima, the Prophet married her to his cousin, Ali Ibn Abi Talib, and stayed with him, and the Prophet ﷺ died while she was present. Then she died six months after the death of the Prophet ﷺ and she was the first of his family to join him. Thus, those are the children of the Prophet, he did not have any of his children who reached the state of men. "Never has Muhammad been the father of any of your men", of men.

"but a Messenger of Allah and the seal of the prophets", this is the description of the Prophet ﷺ, but Allah made Muhammad His servant the Messenger of God. He is the Messenger of God, His Messenger whom Allah chose to send with this

message to the worlds. And the seal of the Prophets, Allah sealed the Prophets with him, so there is no prophet after him until the Day of Resurrection. There is no prophet after the Messenger of God. And the seal is the end, and that is because when the matter ends, it is sealed, that is, a seal is placed over it, and is locked. So, the whole prophecy was sealed by the mission of the Prophet ﷺ, and the Prophet Muhammad was made the seal and the end of these prophets, as it came in the hadith, "My similitude in comparison with the other prophets before me, is that of a man who has built a house nicely and beautifully, except for a place of one brick in a corner. The people go about it and wonder at its beauty, but say: 'Would that this brick be put in its place!' So I am that brick, and I am the last of the Prophets". This is the end of this construction. The building of the prophecy was sealed with the Prophet Muhammad ﷺ. There is no prophet after our Messenger.

And he said ﷺ, "All that will be left of prophecy after me are the mubashshirat." They said, "What are the mubashshirat, Messenger of Allah? He said, "The true dream which a man who is salih sees - or which is shown to him", because the true dream is as the Prophet said, "The true dream is a forty-sixth part of prophecy". The prophecy is a revelation, a vision of the angels, hearing their voices, an inspiration, and a sincere vision, all of these are regarding the prophecy. The revelation from Allah reached His Messenger and the part that remains from prophethood is the mubashshirat. "They said, "What are the mubashshirat, Messenger of Allah? He said, "The true dream which a man who is salih sees - or which is shown to him", that is, the true dream may contain a telling of something that will be in the future or from the matters of the unseen; this what remains only. As for everything else, it is over. There is no prophecy after the Prophet ﷺ. And in the hadith, "I have been given superiority over the other prophets in six respects", and the Prophet mentioned among those six and said, "and the line of prophets is closed with me".

The Prophet Muhammad ﷺ is the last of the prophets and messengers, therefore, everyone who claims prophethood after him is a liar without considering whether he has evidence or not, it is not possible for a prophet to come after him. Liars are present in every age and every time till the Day of Resurrection come out those who claim prophethood. Yet, Allah must expose them and reveal their lies, no matter what some of the unusual, or some extraordinary habits appeared on their hands, and so on, except that their lies must be shown, as was shown by the Aswad al-Ansi who prophesied in Yemen. And Muslima the liar who prophesied in Najd, in Bani Hanifa. As well as As-Sajah, and Mukhtar Ibn Abi Ubayd Allah Al-Thaqafi, Ibn Al-Sayyad, and others in the life of the Prophet and after the life of the Prophet ﷺ. No time passes without the presence of those who claim prophethood, but Allah must expose their lie. There is no prophet from Allah who comes after Muhammad ﷺ... No, and this is one of the signs of the prophethood of the Prophet ﷺ, the absence of a prophet from the time when the Prophet ﷺ died until our time. Four hundred and more years have passed and no prophet came. This is one of the greatest proofs that the Prophet Muhammad ﷺ is the true and sincere prophet of Allah, may Allah's prayers and peace be upon him.

"Never has Muhammad been the father of any of your men, but a Messenger of Allah and the seal of the prophets. And Allah has always been All-Knowing of everything"(Al-Ahzab:40), and Allah has always been All-Knowing of everything. Anything, all that is called a thing in the heavens and the earth is All-Knowing of it, knows it in its creation and its disposition. That is, in the creation and the disposition, every disposition in the creatures Allah is All-Knowing of, is All-Knowing of this disposition. Whatever this creation is, take any sector of creation, human beings, for example, his existence starts with this seed that is sown in him, the sperm and the mother's egg, then passes through these stages, creation, and steps until it becomes a child. All of this is with the knowledge of

Allah and by the creation of Allah. Then, he is born and lives, grows, gains until he dies. He faces, through these stages, enormous types of disposition from joy, sorrow, worry, mourning, and happiness. He passes through continuous work, passing through the thoughts of his heart; the acts of the heart that fluctuate in every moment. He passes through thoughts, whispers, thoughts and whispers, thoughts and whispers, determination, and indetermination, and actions. If a person transformed the thoughts of the heart into writing to write everything in it, he would record every day as far as the eye can see of the changes that arise in the heart. So, what about the changes that arise in every atom of this person's existence. All of this is upon the knowledge of Allah, Everything is within His knowledge. If we only take the thoughts of the human heart, Allah is with every heart and knows this with certainty and precision. "To Allah belongs whatever is in the heavens and whatever is in the earth. Hence, whether you disclose what is within your selves or hide it, Allah calls you to account for it..."(Al-Baqarah:284)

Allah says regarding the servants' sins, "... Allah has kept count of it, but they have forgotten it, and Allah is Witness over all things"(Al-Mujadila:6), so, Allah is All-Witness to all the atoms of His creation. A leaf does not fall except with His knowledge, and no grain of a drop of water comes down from the sky without His knowledge, and it is not transformed without His knowledge. "And Allah has always been All-Knowing of everything", of everything, not only the deeds of His creation, but everything of His creation because Allah is All-Knowing of it, His Knowledge encompassed everything.

يقول الله ﷻ: {يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا}[الأحزاب:41] {وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا}[الأحزاب:42] {هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلائِكَتُهُ لِيُخْرِجَكُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا}[الأحزاب:43] {تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُ سَلامٌ وَأَعَدَّ لَهُمْ أَجْرًا كَرِيمًا}[الأحزاب:44] {يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا}[الأحزاب:45] {وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا}[الأحزاب:46] {وَبَشِّرِ الْمُؤْمِنِينَ بِأَنَّ لَهُمْ مِنَ اللَّهِ فَضْلًا كَبِيرًا}[الأحزاب:47] {وَلا تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ وَدَعْ أَذَاهُمْ وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا}[الأحزاب:48]

says, "O you who have attained faith, remember Allah with frequent ﷺ Allah remembrance"(Al-Ahzab:41), "and highly exalt Him morning and evening"(Al-Ahzab:42), "It is He Who blesses you, as do His angels, to get you out of darkness(es) into light, and He has always been Merciful to the believers" (Al-Ahzab:43), "Their greeting on the day they meet Him is, “PeaceAnd He has prepared for them a noble reward" (Al-Ahzab:44), "O Prophet, We have sent you as a witness and a bearer of glad tidings and a warner" (Al-Ahzab:45), "and a caller to Allah by His leave and an illuminating beacon" (Al-Ahzab:46), "And give the believers glad tidings that for them is a supreme grace from Allah" (Al-Ahzab:47), "And do not obey the deniers and the hypocrites, and ignore their hurtfulness, and place your trust in Allah, for Allah is sufficient as a Trustee" (Al-Ahzab:48). This is a command from Allah to His faithful servants. Allah calls them by this beloved and gracious name, O believers, an exhortation from Him to act, as it is said, O son of the Most Honorable, do such and such... "O you who have attained faith", as well as an obligation to the commands and prohibitions because if you are a believer then do it. "O you who have attained faith, remember Allah with frequent remembrance" (Al-Ahzab:41), a command for His faithful servants to remember Allah frequently. Remembering Him is bringing in the greatness of Allah and His names and attributes in their hearts, and then the flowing of this into their tongues. And it is obligatory that we mention Allah first in the prayer which was not obliged except to establish the remembrance of Allah. "and establish prayer for My remembrance", to remember me, for prayer is the greatest of what is obliged, and the best, highest and most honorable of what was obliged to do the remembrance of Allah by praising and thanking Him with kind words; by praising Him, glorifying Him, thanking Him, and exalting Him against what is not fit for Him from having a partner, child, peer, and counterpart. As well as from every deficiency and scourge from injustice, negligence, and forgetfulness. "And place your trust in the Ever-Living One Who never dies, and exalt Him with praise..." (Al-Furqan:58), "Neither slumber overtakes Him nor

sleep". So, Allah is glorified and exalted against everything that is not befitting of Him. And all praise belongs to Him. "Yet they did not render to Allah the respect that He deserves, for the entire earth is in His grip on the Day of Resurrection, and the heavens are folded in His right. Highly Exalted is He and Most High beyond the associations they make" (Az-Zumar:67), the praise of His attributes because He is the Lord the Most Gracious, the Most Merciful, the Forgiving, the Kind, all of His names are good, and all of His attributes are sublime. So, Allah is praised with these kind words. Praise be to God, Lord of the worlds, Most Merciful, Most Compassionate, the Master of the Day of Resurrection, Glory be to Allah, and praise be to Allah, there is no god but Allah, Allah is the Most Great, there is no power and no might except by Allah. Allah is the Greatest, Most Great, praise is to Allah, abundantly, Glory is to Allah, at the break of day and at its end, none has the right to be worshiped but Allah, Who has no partner. He is the dominion and He is the praise and He is Able to do all things. The Prophet ﷺ taught us many of these expressions to remind Allah. These expressions carry the meanings of the greatness of Allah and refer to the attributes of good qualities to Him and deny all the ugly attributes from Him.

Remembering, first of all, according to the occasion and these are a lot from .stated regarding remembering Him on the occasion ﷺ what the ProphetFor example, the morning and evening because it is one of Allah's Signs. Remembering Allah in the morning and evening, remembering Him when seeing His signs such as seeing the crescent. Witnessing the beginning of the crescent is a remembrance, witnessing any of Allah's signs, and witnessing His blessings. Receiving His blessings in food, in drink, in clothing, in sleep, and when getting up from sleep, all of this has its own remembrance of what the Prophet ﷺ taught us. In Your Name, O Allah, I die and I live when you sleep. With Your Name my Lord, I lay myself down; and with Your Name I rise. And if You take my soul, have mercy on it, and if You send it back then protect it as You protect Your

righteous slaves. I have turned my face sincerely towards You. Say, I have turned my face sincerely towards You, Hadith Al-Bara Ibn Azib, taught by the Prophet ﷺ, "He said, O Messenger of God, I am insomnia, so he said to him, When you go to your bed, perform the Wudu' as you would perform for Salat. Then lie on your right side, then say: 'O Allah, I submit my face to You, and I entrust my affair to You, and I lay myself down relying upon You, hoping in You and fearing You. There is no refuge nor escape from You except to You. I believe in Your Book which You have revealed, and in Your Prophet whom You have sent, and made it the last you say".

Reciting Al-Kursi verse when sleeping, and the Prophet ﷺ said that the one who recites it protects him from Satan, and Satan will not approach you till dawn. So, there are remembrances for sleep and remembrances when awake. O Allah, by You, we enter the morning and by You, we enter the evening, by You we live and by You we die, and to You is the Final Return. O Allah, whatever blessing has been received by me or anyone of Your creation is from You only, You have no partner. All praise is for you and thanks is to You. The remembrance of Allah when leaving the house, in the Name of Allah, I have placed my trust in Allah. When entering the mosque and when leaving the mosque; when entering the toilet and when leaving the toilet. Thus, these are remembrances that are said according to the occasion. Therefore, the person will be remembering Allah on every occasion and with every change of his condition. And these occasions are linked with Allah's signs and the Lord's attributes because the food that you are offered is His food, Allah created it. "Let man look at his food" ('Abasa:24), "that We poured down water in abundance" ('Abasa:25), rainwater. "then We made the land vigorously rupture"('Abasa:26), due to plants. "and germinated therein grains"('Abasa:27), "and grapes and herbs" ('Abasa:28), "and olives and dates" ('Abasa:29), "and luscious orchards" ('Abasa:30), "and fruit and fodder"('Abasa:31), "an enjoyment for you and for your livestock"('Abasa:32).

So, witnessing this grace, water, a person raises a cup of water to drink. He knows that this is Allah's creation and His will and that if the people of the heavens and the earth met to create a drop of water, they would not have created it. He reminds the person of this great blessing of this life. "And We made from water every living thing".

The person will be asked on the Day of Resurrection, an unbeliever will be asked, the one who did not appreciate these blessings. He lived in these blessings and did not remember Allah over them. So, he will be told, Have we not granted you a healthy body? And made you drink from cold water? The body health that Allah was not thanked for nor attributed this blessing to Allah, have we not granted you a healthy body? And made you drink from cold water? Remembering Allah is on the occasion of every blessing, when riding, when going down in a place, when meeting with a Muslim we say peace be upon you and the mercy of Allah, and he should return it with the same greeting or better. This is the remembrance according to the occasion, the counted remembrance, and the uncounted remembrance. It was also obliged upon us with the counted remembrance, and the Prophet ﷺ gave a very great set of remembrance that we count, and if we complete this number, we will have this reward and this gift from Allah. As the Prophet says, "He who recites after every prayer: Subhan-Allah (Allah is free from imperfection) thirty-three times; Al-hamdu lillah (praise be to Allah) thirty-three times; Allahu Akbar (Allah is Greatest) thirty-three times; and completes the hundred with: La ilaha illallahu, wahdahu la sharika lahu, lahul-mulku wa lahul-hamdu, wa Huwa 'ala kulli shai'in Qadir (there is no true god except Allah. He is One and He has no partner with Him. His is the sovereignty and His is the praise, and He is Omnipotent), will have all his sins pardoned even if they may be as large as the foam on the surface of the sea", this is a counted remembrance that has favor from Allah and a reward for Him, and it is from the counted remembrance. The Prophet says, "He who utters a hundred times in a day

these words: 'La ilaha illallahu, wahdahu la sharika lahu, lahul-mulku wa lahul-hamdu, wa Huwa 'ala kulli sha'in Qadir (there is no true god except Allah. He is One and He has no partner with Him; His is the sovereignty and His is the praise, and He is Omnipotent),' he will have a reward equivalent to that for emancipating ten slaves, a hundred good deeds will be recorded to his credit, hundred of his sins will be blotted out from his scroll, and he will be safeguarded against the devil on that day till the evening; and no one will exceed him in doing more excellent good deeds except someone who has recited these words more often than him", that is of reward and merit. "except someone who has recited these words more often than him", it means doing such a deed by saying this remembrance a hundred times or more. And this remembrance if a person says it a hundred times, he says it within ten minutes only. There is no true god except Allah. He is One and He has no partner with Him. His is the sovereignty and His is the praise, and He is Omnipotent. If it is increased, he says, He brings life and He causes death and He is Able to do all things. It does not take more than ten minutes of time and has this great merit. This is the counted remembrance.

Likewise, the uncounted remembrance is an uncountable one in which a person remembers his Lord without counting and without a limit. As the Prophet ﷺ said to the one who said, O Messenger of God, the laws of Islam are too many, command me to do something that I adhere to. That is, from the laws of Islam among these many voluntary actions. That is, guide me to a matter that I hold on to. So, the Prophet said to him, your tongue will continue to be supple by making mention of God; meaning let your tongue be in constant remembrance of Allah. And the Prophet was remembering Allah with the counted remembrance after the prayers, and also with the uncounted remembrance. And they used to count for the Prophet, they used to say that we used to count for the Prophet more than one hundred forgiveness and remembrance in a single sitting. The Prophet did not count it, rather he was seeking forgiveness from Allah, he was always seeking

forgiveness for the Lord. Thus, the permanent remembrance is that a person is constantly remembering, his tongue is always standing with the remembrance of Allah. He does not sit in a sitting or stand from it except with the remembrance of Allah. And there is no doubt that abandoning remembrance causes grief and is a misfortune. Abandoning the remembrance just for a while, the Prophet says, "There are no people who sit in a gathering and then split up without Allah having been mentioned".

A sitting; they sat for an hour, two hours, more or less, and the remembrance of Allah did not come on their tongues, the Prophet says, "it will be a cause of grief to them on the Day of Resurrection". Or the Prophet's saying, "deprivation will descend on him on the Day of Resurrection", deprivation, that is grief and misfortune. Grief and misfortune might be seen as a punishment, how did an hour pass without remembering Allah? Had He remembered Allah, he would have had this great reward because every word has this great reward and this great merit. Besides, this reward cannot be imagined, as the Prophet said, "Two words are light on the tongue, weigh heavily in the balance, and are loved by the Most Merciful One: Glorified is Allah and praised is He, Glorified is Allah the Most Great". How long does it take to say Glorified is Allah and praised is He, Glorified is Allah the Most Great? Glorified is Allah and praised is He, Glorified is Allah the Most Great take a small part of a minute. A person can say this sixty times, seventy times in a minute, Glorified is Allah and praised is He, Glorified is Allah the Most Great, so this is perhaps a second of the sixty seconds per minute. Glorified is Allah and praised is He, Glorified is Allah the Most Great.

Yet, the Prophet says, "subhan-Allah (how far is Allah from every imperfection) and ‘Al-hamdulillah (praise be to Allah)’ fill that which is between heaven and earth". This fills that which is between heaven and earth. That is, with good deeds. If good deeds exist, Glorified is Allah and praised is He, Glorified is Allah the Most Great were transformed into bodies of good deeds, it would fill

that which is between heaven and earth. So, this servant who sat for an hour and did not remember Allah will regret it on the Day of Resurrection. That is, a long time passed and he did not remember Allah. If he did not remember Allah, then he would have missed a great thing, and the Day of Resurrection is the Day of Mutual Loss. He missed a great thing, or regrets how this time passed and that he might be punished for such a time without remembering Allah? That is why it is obliged for us that in a gathering which is frequently full of confusion and has something of falsehood and evil, that we should say, "Glory is to You, O Allah, our Lord, and praise is Yours, there is none worthy of worship but You. I seek Your forgiveness and turn to You in repentance". This is the penance for this gathering, as the Prophet said, "Whoever sits in a gathering and indulges in useless talk and before getting up supplicates: 'Subhanaka Allahumma wa bihamdika, ash-hadu an la ilaha illa Anta, astaghfiruka wa atubu ilaika (O Allah, You are free from every imperfection; praise be to You. I testify that there is no true god except You; I ask Your Pardon and turn to You in repentance". When he gets up from this gathering, this is the remembrance of Allah that he should say, the counted remembrance, and the uncounted remembrance, the remembrance for the occasion. And the remembrance is the prayer that Allah imposed so that His remembrance would be established.

Allah commands His faithful servants to remember Him frequently, He says, "O you who have attained faith, remember Allah with frequent remembrance" (Al-Azab:41), remember Allah with His names and attributes, and remember His greatness. And if a person remembers the greatness of Allah, he will know his place and position in existence. Thus, he gets humiliated and humbled. And he will know that he is a commanded little slave. And if he remembers the punishment of Allah, he gets afraid and knows that Allah judges the guilty and punishes them. And that fire is one of the effects of His punishment, one of the effects that He severely punishes. "Inform My servants that I—only I—am the

Oft-Forgiving, the Bestower of mercy" (Al-Hijr:49), "and that My punishment is the painful punishment" (Al-Hijr:50). And if he knows what Allah has of merit; and that He is generous, kind, merciful, and that He is the one with virtue and benevolence. And knowing the rewards He has; he would desire what Allah has and would hasten to this matter. Accordingly, the remembrance of Allah will be a remembrance of the heart in which he evokes these meanings, and remembers with the tongue. His tongue would run with the glorify, thank, and praise of Allah. And would be in constant vigilance and a permanent act in which the Muslim lives with the remembrance of Allah with his heart and tongue, "permanent" (Al-Ahzab:41).

"and highly exalt Him morning and evening" (Al-Ahzab:42), praise him, exalt Him. In the morning, which is the morning time. And the evening which is the time of Asr until Maghrib, this is evening. And it is called Al-Aseel because it is one of the origins and one of the best times of the day. Exalt Him at these two times, and praise is the exaltation, believing in Allah's exaltation and that He is free from every defect and imperfection. Exalt Him, from what we exalt Allah? We exalt Him against having a child, a partner, a counterpart, a peer, that there is somebody who can turn His command, that there are those who create besides Allah or carry out his will against the will of Allah. Against that there are those who intercede with him without His permission, from all that is not befitting of Him, from what He showed that is not befitting Him. He told us - Almighty God - that it is not befitting for Him to sleep, that Allah does not sleep and he should not sleep, and that slumber does not overtake Him, which is the least of sleep.

"Allah—there is no god but He, the Living, the All-Sustaining. Neither slumber overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is in the earth", no one possesses anything without Allah or the disposition or anything apart from the Lord's will, it cannot be. "To Him belongs whatever is in the heavens and whatever is in the earth. Who is it who can

intercede with Him except by His leave?", it is impossible to have someone who intercedes with Allah without Allah's permission, or without authorizing the intercessor. Highly exalted is He against being insufficient for authority, and against having those who enter upon Him and offer intercession without His permission. This cannot be, this is impossible from the Lord. "Who is it who can intercede with Him except by His leave? He knows what is before them and what is behind them", there is nothing that all creation does hide from the Lord, nothing of the works of his creation is hidden from Allah, from the deeds of his angels, nor Jinn, nor mankind, nor anything. An atom of the servants' deeds is not absent from Him. So, whoever thinks that there is something hidden from Allah or that there is something that is far from His knowledge, then he has cursed Allah, and attributed imperfection to Allah, rather than praising and exalting Him.

"He knows what is before them and what is behind them, and they do not encompass any of His knowledge except according to what He wills", whatever knowledge his creation attains, Allah willed it, and He is the one Who guided them to it, and He is the one Who directed them to it. "and they do not encompass any of His knowledge except according to what He wills. His knowledge has embraced the heavens and the earth", the heavens and the earth are embraced with Allah's knowledge like a ring in a wide land. "His knowledge has embraced the heavens and the earth, and their preservation does not fatigue Him", the preservation of the heavens and the earth do not weigh Him down nor tire Him out. All of these, a galaxy of galaxies, every planet of the planets, every star of the stars, and every heaven of these heavens are established in its orbit and in its place by His command. And Allah does not tire of this, it does not weigh Him down, nor burden Him. "for He is the All-High, the Great", praise Him and exalt Him in the morning and evening. At the time of the early morning and at the time of evening. And He obliged us with two great prayers, which are the Fajr prayer and the Asr prayer at these two times which are the best of times. And special

care was given to these two prayers, as the Prophet said, "He who observes the two cool times of prayer (at dawn and after nightfall) will enter paradise", "Angels take turns among you by night and by day, and they all assemble at the dawn and afternoon prayers. Those (of the angels) who spend the night among you, then, ascend, and their Lord asks them, though He is the best informed about them: How did you leave My servants? They say: We left them while they were praying and we came to them while they were praying", that is, Asr prayer. "We left them while they were praying and we came to them while they were praying", that is Fajr. "and highly exalt Him morning and evening" (Al-Ahzab:42).

Then, He says, "It is He Who blesses you", He, Allah. "blesses you", bless you. The blessings of Allah upon His servants are His mercy for His faithful servants. And the mercy of Allah over His faithful servants is not limited. One of them is that He guided them to faith, guided them to belief, and led them out of darkness into light. "Allah is the Ultimate Guardian of those who have attained faith; He brings them out of the darkness(es) into the light", the darkness of disbelief and polytheism and delusion in which they were. Allah guided them to the light of faith and made this faith loved in their hearts. He adorned it, beautified it, and made the believer prefer faith over everything, even his life. It is possible to sacrifice his life and not sacrifice his faith if a choice is made between life and faith, then he would choose faith. Even if he would be thrown into the fire, he prefers to be thrown into the fire and remain with his faith rather than letting it go or leaving it. Allah made this from His mercy over the faithful servant that he made him in love with faith as such. Then, Allah guided him to His paths, accordingly, you will find him establishing prayer, fasting, remembering, worshiping, obeying, and guidance from Allah for good deeds. "Allah is the Ultimate Guardian of those who have attained faith; He brings them out of the darkness(es) into the light, while those who have denied—their guardians are the false masters; they bring them out of the light into the darkness(es)..."(Al-

Baqarah:257). Thus, Allah blesses His faithful servants through having mercy over them, guidance for them, and success for them. Then, after that, a delivery for them to His paradise and pleasure. So, this is Allah's blessing over His faithful servants.

"It is He Who blesses you, as do His angels", Allah's angels also bless the believers. As for the angels' blessing over the believers, it is the supplication to Allah for them. They pray to Allah for the believers, and the angels, from the ones who carry the throne to those beyond that of the angels, the angels are distinguished as He said, "All praise be to Allah, Originator of the heavens and the earth, Maker of the angels as messengers with two and three and four wings. He adds to creation as He wills; indeed, Allah is Powerful over everything"(Fatir:1), an angel with two wings, an angel with three wings, an angel with four, and an angel with six hundred wings. Jibreel has six hundred wings. The Prophet says, "saw Jibra'il, and he had six-hundred wings all over the horizon". The horizon is the four sides and he found it in front of him. If he looked here, he found it in front of him, if he looked here, there..., behind him and found him in front of him. And the Prophet saw him while descending from Mount Hira to Mecca, he saw Jibreel on a chair between heaven and earth and said to him: O Muhammad, you are the Messenger of God to this nation. So, he feared him, he became afraid after seeing him while he was closing the horizon in this way. This is an angel from Allah's angels and there are those who carry the throne.

The Prophet said, "I have been permitted to tell you about one of Allah’s angels who bears the throne that the distance between the lobe of his ear and his shoulder is a journey of seven hundred years", it is only in this place, so what about the whole angel? From the top of his head to his feet. There is no doubt it is a great thing. And Allah told that these angels bless the servants of Allah, as in the words of Allah, "Those who carry the Throne and those around it exalt their Lord with praise and believe in Him and ask for forgiveness for those who have

attained faith: “Our Lord, You have encompassed everything in mercy and knowledge, so forgive those who have repented and followed Your way, and protect them from the punishment of purgatory"(Ghafir:7), "Our Lord, and enter them into the Gardens of Eden which You have promised them—and the righteous among their forefathers and their spouses and their offspring(s); indeed, it is You, You(alone), who are the Almighty, the All-Wise"(Ghafir:8), "And shield them from evil deeds, for whomever You shield from evil deeds on that day, You have had mercy on him. And that is the great triumph" (Ghafir:9). This is from the angels' supplication for Allah's faithful servants, who are the bearers of the throne.

"Those who carry the Throne and those around it exalt their Lord with praise", this is their remembrance of Allah. "believe in Him and ask for forgiveness for those who have attained faith", the angels' supplication to Allah's faithful servants. "and ask for forgiveness for those who have attained faith". Allah says that they say, "and ask for forgiveness for those who have attained faith: “Our Lord, You have encompassed everything in mercy and knowledge, so forgive those who have repented", from people. "and followed Your way, and protect them from the punishment of purgatory", "Our Lord, and enter them into the Gardens of Eden which You have promised them", till the end of the verse. As the Prophet ﷺ said, “The angels keep on asking Allah's forgiveness for all of you, as long as he is at his Musalla (praying place) and he does not pass wind (Hadath). They say, 'O Allah! Forgive him, O Allah! be Merciful to him”. So, if the believing servant prays and sits in his prayer hall, the angels continue to ask Allah for His forgiveness. O Allah! forgive him, O Allah! be Merciful to him, until he comes out of the mosque or speaks. If he speaks or leaves the mosque, at this point, they stop the supplication for him. This is from the keenness and blessings of the angels of Allah upon His faithful servants.

He, Allah "It is He Who blesses you, as do His angels". He says, "to get you out of darkness(es) into light", this is Allah's blessing over His faithful servants, and His action with His faithful servants. Likewise, the angels' supplication for Allah to bring His believing servants out from darkness to light. He says, "Allah is the Ultimate Guardian of those who have attained faith; He brings them out of the darkness(es) into the light", this is Allah's mercy Who brings them out of the darkness of disbelief, polytheism, delusion, and sin into the light of faith and obedience. "and He has always been Merciful to the believers", Allah has always been Merciful to the believers. Merciful to His faithful servants, for this is from His mercy. He relieved their hearts, illuminating their eyes, decorating the faith in their hearts, removing them from all darkness, informing them that these are darkness, and that these are evils, and that these are pests, directing them to the truth, and holding them to the truth. All of this is done by Allah, that is, O believers, remember the mercy of Allah over you, His beautiful deeds, and His great deeds in you, then remember Him, remember Allah. He says, "So remember Me(and) I will remember you. And thank Me, and do not deny Me"(Al-Baqarah:152), "O you who have attained faith, remember Allah with frequent remembrance"(Al-Ahzab:41), "and highly exalt Him morning and evening"(Al-Ahzab:42), "It is He Who blesses you, as do His angels, to get you out of darkness(es) into light, and He has always been Merciful to the believers"(Al-Ahzab:43).

Then Allah reminds them of the greatest scene of these, which is the day they would meet Allah on the Day of Resurrection. He says, "Their greeting on the day they meet Him is, “Peace.” And He has prepared for them a noble reward"(Al-Ahzab:44), their greeting, the greeting of the believers. The Day on which they meet Him, they meet their Lord in Heaven. Is peace from Him to them. He says, "Peace”—a word from a Lord Bestowing of mercy"(Ya-Sin:58), Allah greets them, and they greet the Lord back. Thus, this is Allah's greeting,

Allah the Creator of the heavens and earth greets His faithful servants. "Their greeting on the day they meet Him is, “Peace.” And He has prepared for them a noble reward"(Al-Ahzab:44), the noble reward is the reward of heaven. We ask .Allah to make us from those

يقول الله ﷻ {يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا}[الأحزاب:45] {وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا}[الأحزاب:46] {وَبَشِّرِ الْمُؤْمِنِينَ بِأَنَّ لَهُمْ مِنَ اللَّهِ فَضْلًا كَبِيرًا}[الأحزاب:47] {وَلا تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ وَدَعْ أَذَاهُمْ وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا}[الأحزاب:48]

says, "O Prophet, We have sent you as a witness and a bearer of glad ﷻ Allah tidings and a warner"(Al-Ahzab:45), "and a caller to Allah by His leave and an illuminating beacon"(Al-Ahzab:46), "And give the believers glad tidings that for them is a supreme grace from Allah"(Al-Ahzab:47), "And do not obey the deniers and the hypocrites, and ignore their hurtfulness, and place your trust in Allah, for Allah is sufficient as a Trustee"(Al-Ahzab:48). This is a speech to the and a call for him from Allah that He sent him as a witness over his ﷺ Prophet nation; gives a glad tiding of the heaven to who obeys and a warner of the fire to .who disobeys" and a caller to Allah by His leave and an illuminating beacon"(Al-Ahzab:46), and this praise came from Allah to His Messenger after Allah commanded the believers of remembering Him frequently. He says, "O you who have attained faith, remember Allah with frequent remembrance"(Al-Ahzab:41), "and highly exalt Him morning and evening" (Al-Ahzab:42), "It is He Who blesses you, as do His angels, to get you out of darkness(es) into light, and He has always been Merciful to the believers" (Al-Ahzab:43), "Their greeting on the day they meet Him is, “Peace.” And He has prepared for them a noble reward" (Al-Ahzab:44).

And .ﷺ Allah is saying, "O Prophet", a call from Allah to His Messenger always Allah addresses His Messenger Muhammad with his description by .describing him as being a prophet and as being the MessengerBesides, he is

never called by his name in the entire Qur'an, O Muhammad, as in Allah's saying, "O Jesus, I am taking you back and raising you to Me", or "And what is that in your right-hand, O Moses?" (Taha:17), "He said, “This is my staff", "It was said, “O Noah, disembark with peace from Us, and with blessings upon you and upon communities that will spring from those with you" (Hud:48), "O Abraham, disregard this; surely your Lord’s command has come"(Hud:76). All the messengers and prophets were addressed by Allah with their names. As for the Prophet Muhammad ﷺ Allah addressed him in the Qur’an by his attribute, that is, O Prophet and O Messenger. And this includes the meanings of honoring the Prophet. A very great meaning, to address the Prophet as being the Prophet of Allah and being the Messenger of Allah. "O Prophet, We have", a confirmation from Him that Allah, "... sent you as a witness and a bearer of glad tidings and a warner" (Al-Ahzab:45), so, sending him is from Allah; We sent you. And Allah sent him as a messenger from Him to all people, to all worlds. And this is a status and merit with which the Prophet was distinguished by over all the prophets and messengers whom Allah sent to all people. We sent you as a witness, your witness is acceptable by Allah because the Messenger is always a witness against his nation, over who follows him from his nation. "And thus have We made you a middle community, that you may be witnesses over humanity and that the Messenger may be a witness over you...", "So how will it be when We bring forth a witness from every community..." (An-Nisa:41), that is, its messenger witnesses over it. "and We bring you forth as a witness over all these", addressing the Prophet ﷺ. "a witness", "On that day, those who denied and disobeyed the Messenger wish that the earth would be leveled with them, for they conceal nothing from Allah" (An-Nisa:42).

The prophet was sent by Allah as a witness, and the Prophet was informed of this. Besides, people must honor the Messenger because he is the witness against them. Thus, to whoever he witnesses that he is one of his followers and the people

of faith, that he was with him, that he strived with him, and that he... This witness will be accepted by Allah. The Prophet's witness is acceptable by Allah and so are those who witness against him in disbelief. Allah says, "those who denied and disobeyed the Messenger", that the Prophet witnessed that those disobeyed him, harmed him, cursed him, and insulted him. "On that day, those who denied and disobeyed the Messenger wish that the earth would be leveled with them, for they conceal nothing from Allah" (An-Nisa:42). "O Prophet, We have sent you as a witness and a bearer of glad tidings and a warner" (Al-Ahzab:45), a bearer of glad tidings from Allah. The glad tiding is telling of what is pleasing, and the Prophet ﷺ brought this great news to the people of faith, giving them a glad tiding of Allah's mercy, bounty, and benevolence in this world and the hereafter. So, he gives them glad tidings that their religion will triumph, that they will prevail over every religion and that the blessings and goodness of this earth will be opened to them. And that Allah is their supporter, that He will grant them victory, and that He will make them steadfast. And that faith means guidance, success, praise, and elevation in this world and the hereafter. Great glad tidings that Allah promised His faithful servants upon the tongue of this noble Prophet ﷺ. And bring them glad tidings of the greatest virtue, which is the bounty of Allah, Paradise, contentment, pleasure, and joy in the eternal Paradise. So, the Prophet came to give the worshipers of Allah these great glad tidings. The Prophet brought these glad tidings from Allah to the faithful servants of Allah.

And a warner, a warning is bringing what is bad and threatening with evil. And the Prophet ﷺ came as a warner to all worlds, warning them from evil, from severe punishment if they went astray against Allah's path and abandoned it. Then, the Prophet came threatening them of painful torment, as he said to the Quraysh in their first call and meeting with them that I am, "a warner to you before the advent of a severe punishment". I am a warner, and the Prophet says to the worlds, "I am a naked warner", that is, beware. "My example and the

example of the message with which Allah has sent me is like that of a man who came to some people and said, "I have seen with my own eyes the enemy forces", I saw the enemy and it will reach you in the morning if you stayed here. "and I am a naked warner (to you) so save yourself, save yourself! A group of them obeyed him and went out at night, slowly and stealthily and were safe, while another group did not believe him and thus the army took them in the morning and destroyed them", this Prophet says that my example and your example is as such. A man saw enemies approaching to attack his people, so he came to his people while he was feeling pity for them, and he says to them, O people, I saw the enemy, the enemy is present, it will come to you, it will come in the morning, it will be here. He says, a group believed, so they got out and turned away from the enemy. And some people who deny him said, you do not have a story, there is no enemy. So, they stayed in the places and the enemy reached them in the morning and eradicated them. The Prophet says, "I am a naked warner", according to the Arabs' habit, the one who wanted to warn his people when he becomes very excited about the warning and was enthusiastic about it, he used to uncover his clothes so that they would believe him in this. And among them were those who cut his nose and do what he does in himself so that his people would believe him. So, the Prophet is a warner, a warner who informed people about the warning and frightened the people of Allah's punishment. Anas Ibn Malik says, (when God’s Messenger preached his eyes became red, his voice rose and his anger became violent, so that he was like one warning an army and saying, “The enemy has made a morning attack on you.” “The enemy has made an evening attack on you). That the enemy will attack you in the morning, or the enemy is in your track and will be in your homes in the evening. So, the Prophet's eyes became red, his voice rose and his anger became violent to warn the people of the punishment of Allah.

Allah sent him as a warner, and Allah showed him and informed him of what awaits those who denied it. He saw the fire with his own eye; the Prophet ﷺ saw it more than once. He saw it in the wall of the mosque in which he prays, "I saw the display of Paradise and Hell on the wall of the mosque (facing the Qibla). I never saw good and bad as I have seen today". The Prophet got late in it. He was afraid of it, so they said, O Messenger of God, we have seen you doing something that you have never done and this was in the eclipse prayer, he said, "I never saw good and bad as I have seen today". He says, "I was shown Paradise and wanted to have a bunch of fruit from it. Had I taken it, you would have eaten from it as long as the world remains, I saw the display of Hell on the wall of the mosque (facing the Qibla)", the Prophet saw all of this with his own eye. "Will you enter into controversies with him despite what he sees?"(An-Najm:12), "And he saw him on another descent"(An-Najm:13), "at the Lote-tree of the Extremity"(An-Najm:14), "near which is the Garden of Shelter"(An-Najm:15), "when there covered the Lote-tree what covered it"(An-Najm:16), "The sight(of the Prophet) did not swerve, nor did it exceed"(An-Najm:17), the sight of the Prophet did not swerve, nor did it exceed. "He certainly saw some of the great signs of his Lord"(An-Najm:18). And the Prophet was mentioning what he saw and says to the believers, "If you knew that which I know you would laugh little and weep much". He is a warner whom Allah sent as a warner to the worlds with this Qur'an in which Allah began the saying and restored it, and the speech was varied with great variance. He addressed the speech in a great discourse, once mentioned the scenes from fire, once with images of torment, and once displaying the situation in it. "that perhaps they would become mindful (of God) or it would bring about in them a remembrance", so, this Prophet is sent with this Qur'an as a warner to the worlds. "Supremely Blessed be the One Who bestowed the Criterion from on high upon His servant, to be a warner to all realms" (Al-Furqan:1), to frighten the worlds from the Lord's punishment and the Lord's torment. Thus, Allah says that He Who sent him. "We have sent you as a witness", to all people, to all who saw

the Prophet in his time. "a witness and a bearer of glad tidings and a warner", giving glad tidings of heaven to whoever obeys him. With all glad tidings in the world and the hereafter. And a warner to the worlds, warns them and frightens them from Allah's punishment.

"and a caller to Allah by His leave..." (Al-Ahzab:46), this is the Prophet's mission, a caller to Allah, calls to Allah. As He says, "And do call to your Lord", he calls to Allah, to His worship, to believe in Him, to fear Him, to all meanings of faith in Allah, believing in what He says, and acting according to this faith. Besides, being mindful of the Lord, reverence for Him, and being humbled to Him. In addition to glorifying Him and walking on His path; so, he calls to Allah. That is, in all the terms of the call, it is a call to Allah. Thus, when he calls, even to the lowest branch of the faith branches, which is the removal of the harmful object from the road to Allah, the believer does this to Allah. "Iman has over seventy branches - or over sixty branches - the uppermost of which is the declaration: 'None has the right to be worshiped but Allah'; and the least of which is the removal of harmful object from the road, and modesty is a branch of Iman". All of these branches are a call to God; It is all a call to Allah because there is no god but Allah. This is a call to Allah, a testimony that there is truly no god but Allah, and a testimony that Muhammad is the Messenger of Allah. This is Muhammad the son of Abdullah, who is truly and honestly the Messenger of Allah. Then, after that, comes the other branches from praying to Allah, fasting to Allah, Zakat to Allah, Hajj to Allah. "And complete the Pilgrimage and the Minor Pilgrimage for Allah", being kind to the parents is to Allah because Allah commanded us to do this, truthful hadith, honesty, generosity, courage, all the rest of the morals till the removal of harm out of the way. This is one of the branches of faith and it is to Allah. So, when the Prophet orders and urges the servants to remove harm from the road, the Muslims, and whoever does this have such and such a reward. As the Prophet said, "While a man was on the way, he

found a thorny branch of a tree there on the way and removed it", he got off his mount. on which he rides, and he took this branch of thorns and removed it from the Muslims' way. By Allah! I will remove it from the way of Muslims so that it would not harm them. The Prophet said, "Allah thanked him for that deed and forgave him", when the Prophet informs about this, it was a call to Allah. This is one of the calls of the Prophet to Allah because this one who did this did it to Allah, to lift harm out of the Muslims' way.

Likewise, everything that the Prophet ﷺ forbade from the branches of unbelief, starting from unbelief, denial, insulting Allah, and insulting His Messenger, to the last branch of disbelief, a backbiter and a slanderer. All of these sins are branches of disbelief, the prohibition of the Prophet regarding it is considered to be a call to Allah because these are things that Allah hates, dislikes, and punishes for; over the small and the big ones. "So whoever does an atom's weight of good sees it"(Az-Zalzalah:7), "and whoever does an atom's weight of evil sees it"(Az-Zalzalah:8). Prohibiting this is a call to Allah for the prophet, with all that he commands and whatever he forbids, is a caller to Allah. "and a caller to Allah by His leave..."(Al-Ahzab:46), by Allah's leave. He is the one Who authorized him in this and He is the one Who directed him. Therefore, everything that the Prophet speaks is from Allah; the command and the prohibition are not from the Messenger, but from Allah Who authorized him to say this saying. "nor does he speak out of whim"(An-Najm:3), "It is but a revelation being revealed"(An-Najm:4), He Who permitted him and He Who authorized him. "and a caller to Allah by His leave and an illuminating beacon"(Al-Ahzab:46), the beacon is the light that shines; thus, this sun is called a beacon by Allah. "... and He has made the sun a lamp"(Nuh:16), like this device or machine that we lit on with a filament, oil, and bottle that filters light. This is the lamp, so the sun is a lamp of Allah Who He made as a burning light in the corners of this universe. The Prophet ﷺ is a bright beacon, Allah created and sent him as a beacon to the worlds. And

his analogy with a beacon is the greatest while he is in his place because the whole world was in darkness without a beacon. There is no light in it, the whole world went into polytheism and disbelief in Allah. The Christians are misguided, they strayed from the path of Allah and worshiped others apart from Allah, and claimed that Isa is the son of Allah, and they remained in polytheism, ignorance, and delusion.

And the Jews went astray from the Lord's path and likened Allah to His creation, and they said great sayings against Allah. Further, they talked about His Messenger Isa, the son of Maryam, who was the last prophet before our Prophet ﷺ. They said great sayings against him, besides their disbelief and saying about Maryam's great perjury, "and their saying, “We have surely killed the Messiah, Jesus, son of Mary, the Messenger of Allah". And the Arab polytheists were on a great delusion, illusions; They claimed that Allah is the King of the heavens and the earth and its Creator, but that he has a relationship with the jinn, "And they invented a relationship between Him and (the race of) unseen beings". That He was married to the jinn, and they gave birth to the angels and that they are all female. Allah chose that all his angels be female and that these angels be worshiped. They possess nothing with Allah, but they are worshiped because their intercession is sought. The intercession of these high creatures is sought; thus, they believed that they were the daughters of Allah and that if they worshiped them, they would intercede for them to Allah to the last of their lies, insincerity, and description of Allah of something that is not befitting of descriptions. Rather, with what they hate for themselves from the hate for themselves to have their offspring as females. They accepted this for Allah and Allah insulted them, He said to them, "And they considered the angels, who are servants of the All-Merciful, to be females..." (Az-Zukhruf:19). He says, "Did they witness their creation? Their claim will be recorded and they will be asked", then, after that, they legalized for themselves what they did, and believed that there is no hereafter

and that this Lord only gives them in this world. They worship Him in order to obtain from Him in this world, and after the Hereafter, they cannot restore their bodies again. They perform Hajj, fast, they do all of this but for this world only. A person might perform Hajj and travel from the end of the peninsula to the end of it in Mecca. Then, when he completes his Hajj, he says O Allah! I came to you from far away, I stood in Arafah, slept in Muzdalifa, threw the jamras, I did such-and-such, and I did such... Gave me a beautiful wife, gave me children, gave me camels, gave me, and gave me ..., from what he requests of this world and has no hope in the hereafter, "... And of mankind is one who says, “Our Lord, bring to us in the Earlier(Life),” yet he has no share in the Hereafter"(Al-Baqarah:200), this is the actions of these disbelievers.

Then they filled the whole earth with evil with the vain and unjust laws that they legislated. Besides their debauchery, immorality, drinking wine, and committing kinds of fornication in immoral and humiliating forms. Such as Al-Istibda' marriage, and the marriage of women whom a group of men enters upon, and prostitutes who raise flags in the streets and markets. These are very great things; in addition to invalid legislations of feticide and leaving males. "But when one of them is given the glad tidings of a female(infant), his countenance remains darkened as he suppresses his anguish"(An-Nahl:58), "He hides himself from people because of the evilness of the glad tidings he has been given. Should he keep it, in shame..." (An-Nahl:59), will he keep it alive and still be subject to ridicule and mockery of his people? "or bury it(alive) in the dust? Undoubtedly, evil is the way they judge!"

Then, their fight and their conflict with one another, they tear the flesh of each other, they take the money of others, and they raid upon each other. The earth became filled with evils, corruption, and infidelity. As the Prophet described, “Allah looked at the people of the earth before He sent me, and He hated them. Arabs and non-Arabs, except for remnants of the People of the Book". The

remains are only a few remnants; some monks scattered in silos far from people. Isolating themselves against people, worshiping Allah, and waiting for the final prophet to come. Waiting for the bright beacon to come that will illuminate the universe. And the whole world in complete darkness, then, Allah sent this bright beacon whose light is greater, greater, and greater than the light of the sun, the beacon of the sky. This is the beacon of Muhammad the son of Abdullah ﷺ, a beacon in the earth and the sky because Allah sent him as a bright beacon, as being a lightning beacon. He called to Allah and to the unification of Allah. He introduced the creation to their Lord, God, and their Master. However, Allah stated the path through His tongue, the straight path which leads to Allah. And Allah removed the paths of temptation and the paths of Satan, and this remains, "And (know that) this is My path, straight, so follow it. And do not follow the(other) ways, lest they divert you from His way. All this He has enjoined upon you, that you may be mindful(of God)"(Al-An'am:153), those who walked upon the paths of Satan, this path has ended, and people have turned to the way of the Lord and the light of Allah was shown with this luminous beacon. By Muhammad the son of Abdullah ﷺ in the whole earth. This light continues to rise and rise... and spread throughout the whole earth. "It is He who sent His Messenger with the guidance and the religion of truth to make it prevail over all religions, for Allah suffices as Witness"(Al-Fath:28), and it was because Allah made this light rise over all the darkness that existed in the earth.

"O Prophet, We have sent you as a witness and a bearer of glad tidings and a warner" (Al-Ahzab:45), "and a caller to Allah by His leave and an illuminating beacon" (Al-Ahzab:46), "And give the believers glad tidings that for them is a supreme grace from Allah"(Al-Ahzab:47). And give the believers glad tidings, so, he is a barrier of glad tidings. Here, Allah says to him, give the believers glad tidings, a command from Allah. "... that for them is a supreme grace from Allah"(Al-Ahzab:47), this is a great matter; glad tidings that Allah extends to His

faithful servants, through the words of His Messenger and with these words revealed from Him. "And give the believers glad tidings that for them is a supreme grace from Allah"(Al-Ahzab:47), a grace from Him and kindness. "a supreme grace", and the grace of Allah is supreme in this world and the hereafter. His supreme grace by guiding them, relieving their hearts, holding them to faith, adorning this faith in their hearts, and making them adhere to this religion until they meet Him. Then the great honor from Him when they meet the Lord, He greets them, enters them into His paradise, and gives them His reward which He hid and saved for them. "I have prepared for My pious worshipers such things as no eye has ever seen, no ear has ever heard of, and nobody has ever thought of", when Allah enters them into paradise and calls them. "O people of paradise! Do you wish Me to give you anything more? And they will say: O Lord and what thing is better than that?", you gave us what no eye has ever seen, no ear has ever heard of, and nobody has ever thought of. There is nothing else that could be thought of, called for, and sought. And Allah says to them, "I shall cause My favour to descend upon you and thereafter shall never be displeased with you". This is a glad tiding that they are in this contentment and in this grace. They will be immortalized in it for an endless eternity. A very great matter because this is from His grace, His generosity, and kindness to those who obey Him, "And give the believers glad tidings that for them is a supreme grace from Allah" (Al-Ahzab:47).

Then, He says to His Messenger, "And do not obey the deniers and the hypocrites, and ignore their hurtfulness, and place your trust in Allah, for Allah is sufficient as a Trustee" (Al-Ahzab:48), this is a great direction from Allah to His Messenger, He says, "And do not obey the deniers and the hypocrites", obey them in any matter that they ask and lets the Prophet out of the religion of Allah and His command. Do not obey them in anything even if it is a small thing through which you stray from the truth that was descended upon him because he will be

punished. As he was told by Allah, "Had We not given you stability, you were about to incline towards them a little" (Al-Isra:74), "Then We would have made you taste double in life and double at death, then you would have found for yourself no supporter against Us"(Al-Isra:75), the deniers and the hypocrites used to spend their efforts with the Prophet by threatening and promising once. As well as by enticing, inciting, and trying to enter him into something of their religion while giving him various types of temptation. They wanted to soften the Prophet in the beginning, come here, what do you want? If you want to be popular, we will make you popular among us, and we will not do anything without you. If you want to get married, we will make you marry whoever you want. If you want money, we will make you the richest of us. So, they offered it to the Prophet and tried in every way to win him over ﷺ. "And they almost lured you away from what We have revealed to you so that you would fabricate something else in Our name, and in that case they would have taken you for a close friend"(Al-Isra), they would have taken you for a close friend if you accepted upon anything of this. As well as by threat; They also tried to threaten the Prophet with the Prophet, as He says, "They almost provoked you so as to evict you from the land, and in that case they would not have lasted after you except briefly"(Al-Isra:76), provoking him from the land by annoying him, insulting him, cursing him, mocking him, and plotting against him with all kinds of conspiracies. They almost provoked you so as to evict you from the land, from the land of Mecca. "... to evict you from the land, and in that case they would not have lasted after you except briefly"(Al-Isra:76), Allah would have eradicated them had they done so. And brought the Prophet out with force and oppression. Thus, Allah forbade him from obeying the disbelievers, no matter what they do with him; their attempt to bring the Prophet to their path with all the offers of this world, nor by threatening and promising.

"And do not obey the deniers and the hypocrites", the hypocrite is the disbeliever who is stubborn but shows Islam. And the hypocrites are as such, they suggest to the Prophet what is evil thinking that it is good. And they give the Messenger good words that they give him in order to distract him. As well as by plotting and planning from behind his back. Further, they harmed the Prophet with great harm; the harm of the hypocrites was greater than the harm of the disbelievers. And in Medina, the Prophet was subjected to very great harm from the harm of the hypocrites, such as mocking him. This is Abdullah Ibn Salam, the head of the hypocrites, and he is a disbeliever. Before he enters Islam, one day he says to him, get away from us with the stink of your donkey. Oh, you, do not preach to us with what we hate! Sit in your place and preach to whoever came to you. This is a disbeliever. Then, after Badr, he entered Islam, yet, with his plot and harm against the Prophet, he hurt the Prophet in all of this. In the Battle of the Murcia, he says, if we return to Medina, the more honorable will drive out there from the meaner. If we return to Medina, I will expel them, I won't let them. The honorable in Medina will expel the humiliated ones, referring to himself and the Prophet. Besides, he is the one who cursed the Mother of the Believers, Aisha. However, some of them used to say, a hearing man, whoever came to him with a story or hadith he hears from him. Various kinds of harm to which the Prophet was subjected when he was in Medina from among these hypocrites. Among which they conspired against him to kill him while he was returning from the Tabuk's invasion. Allah said to His Messenger, "And do not obey the deniers and the hypocrites, and ignore their hurtfulness..."(Al-Ahzab:48), ignore their hurtfulness, that is, do not try to punish each of them for the harm you suffer. "and place your trust in Allah", submit your affairs to Him because Allah is the one Who preserved and supported him, and he must convey the religion of Allah. "for Allah is sufficient as a Trustee", He is sufficient as a Trustee if He is entrusted. That is, Allah is entrusted with the matter because He does it all, you do not need anyone apart from Allah.

يقول الله ﷻ {يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ ثُمَّ طَلَّقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمَسُّوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُّونَهَا فَمَتِّعُوهُنَّ وَسَرِّحُوهُنَّ سَرَاحًا جَمِيلًا}[الأحزاب:49] {يَا أَيُّهَا النَّبِيُّ إِنَّا أَحْلَلْنَا لَكَ أَزْوَاجَكَ اللَّاتِي آتَيْتَ أُجُورَهُنَّ وَمَا مَلَكَتْ يَمِينُكَ مِمَّا أَفَاءَ اللَّهُ عَلَيْكَ وَبَنَاتِ عَمِّكَ وَبَنَاتِ عَمَّاتِكَ وَبَنَاتِ خَالِكَ وَبَنَاتِ خَالَاتِكَ اللَّاتِي هَاجَرْنَ مَعَكَ وَامْرَأَةً مُؤْمِنَةً إِنْ وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ إِنْ أَرَادَ النَّبِيُّ أَنْ يَسْتَنْكِحَهَا خَالِصَةً لَكَ مِنْ دُونِ الْمُؤْمِنِينَ قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِي أَزْوَاجِهِمْ وَمَا مَلَكَتْ أَيْمَانُهُمْ لِكَيْلَا يَكُونَ عَلَيْكَ حَرَجٌ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا}[الأحزاب:50]

says, "O you who have attained faith, if you marry believing women ﷻ Allah but then divorce them before having touched them, you have no right to expect .a waiting period on their partBut compensate them and release them in a graceful manner"(Al-Ahzab:49), "O Prophet, We have permitted to you your spouses to whom you have given their dowries, and those whom you rightfully possess from what Allah has granted you, and the daughters of your paternal uncle, and the daughters of your paternal aunts, and the daughters of your maternal uncle, and the daughters of your maternal aunts who emigrated with you, and a believing woman—if she grants herself to the Prophet, if the Prophet wishes to marry her;(this is) exclusively for you, and not for the believers. We already know what We have ordained for them regarding their spouses and those whom they rightfully possess; this is to spare you any discomfort. And Allah has always been Oft-Forgiving, Bestowing of mercy"(Al-Ahzab:50), these are a set of laws that Allah mentioned in Surah Al-Ahzab. Marriage laws, which Allah started by His saying, "O you who have attained faith, if you marry believing women", marry, that is getting married with a marriage contract. And every word for marriage comes in the Qur’an in the sense of marriage or a contract. And not in the sense of intercourse, like this verse, "O you who have attained faith, if you marry believing women but then divorce them before having touched them..."(Al-Ahzab:49). As well as Allah's saying, "The fornicating man marries none but a fornicating woman or an idolatress, and the fornicating woman marries none but a fornicating man or an idolater..."(An-Nur:3), it means that they do not get

married. "Moreover, do not marry polytheistic women until they believe, for a believing bondwoman is surely better than a polytheistic woman, even if she impresses you. And do not marry your women to polytheistic men until they believe", all of them are in the sense of getting married.

This is a call from Allah; always Allah when commanding and prohibiting His faithful servants, He begins by calling them with the most beloved, supreme, and most precious of names. O you who have attained faith, an exhortation from Him to do. That is, O you who have attained faith; O you who have been characterized by the quality of faith, do such-and-such. Likewise, calling with the name of faith includes obligation, that is, O believer, you have believed in Allah then adhered to what Allah commands you of these commands, "O you who have attained faith, if you marry believing women", got married to the believing women. "but then divorce them before having touched them", divorce took place before touching her, and the correct meaning of touching here is to be covered up, is touching means sexual intercourse? By having intercourse, or by the presence of a private meeting between the spouses. The correct view is that it is by the presence of a private meeting in which the man privately meets with the woman after the marriage contract, this has its own law. "but then divorce them before having touched them, you have no right to expect a waiting period on their part". As soon as the divorce takes place, the husband does not have a waiting period on her part, accordingly, she becomes the owner of herself and she has the right to marry even an hour after the divorce takes place. She marries someone else, so, you do not have a waiting period upon her, the waiting period after divorce. That you expect, that is, on them, to be like the divorce waiting period in which the man would return her to him if he wanted... No, as soon as the divorce took place with the woman the man did not have intercourse with her and did not place a veil between him and people. That is, put a cover and entered into a private meeting with her. So, if the private meeting with her was not present, then if he divorces her, she

becomes the owner of herself. "you have no right to expect a waiting period on their part. But compensate them", a compensation from these worldly possessions, that is, something from money to make it up to her because he abandoned her and divorced her before even having intercourse with her.

"and release them in a graceful manner", release them, divorce and release are in the same sense. In a graceful manner, without humiliating, insulting, cursing, or explaining the reason whether for hidden or apparent reasons that prompted him to do this. Rather it should be without insulting, quarrelsome, and gossip between the separated, rather, in a graceful manner. Allah says, "But compensate them", this compensation is only for the one whose dowry was not named for her. But if the man named the dowry, that he wrote the contract and named the dowry, then she has half of the dowry because Allah says, "But if you divorce them before having touched them and you have already appointed them an appointed sum, then(give them) half of what you have appointed—unless they waive it or the one in whose hand is the marriage contract waives it..."(Al-Baqarah:237). This verse is from Surah al-Baqarah in this context, so if a man writes a contract with a woman and names the dowry, for example, he says the dowry is such-and-such, and then divorces her before having intercourse with her, then she has half of the dowry. But if he marries her and makes the contract and does not name a dowry, then she remains delegated. If the contract was contracted and then he divorced her before having intercourse with her, then he must compensate her. And this compensation should be at least half of the dowry of the ones similar to it, from her peers, from her cousins, and from the ones of her level. So, he gives her the compensation which must be of this magnitude. He says, "But compensate them and release them in a graceful manner".

Then Allah gave a general ruling to the believers by directing the speech and rulings to the Prophet ﷺ. The Prophet and others share in it. And Allah singled out the Prophet with a specific ruling, and He made it clear that this was only for

him. He says, "O Prophet, We have permitted to you your spouses to whom you have given their dowries", this is from the grace and favor of Allah that He made the Prophet's wives permitted for him. He says, "to whom you have given their dowries", from the ones you paid their dowries. "and those whom you rightfully possess from what Allah has granted you", this is what Allah has permitted for the Prophet from among the wives. As well as those whom you rightfully possess which are the slave and girls' servants. From what Allah has granted you from the disbelievers. And granted is in the sense of returning it because the origin of the money is Allah; the land is for Allah and His Messenger, and the possession is all for Allah and His Messenger, as the Prophet said, "Know that the land belongs to God and His Messenger, and I intend to deport you from this land". So, what returns from the disbelievers' money to the Prophet is called granted. As if the money was returned to its owner, from what Allah granted you from what was returned to you from the disbelievers' money.

"and the daughters of your paternal uncle, and the daughters of your paternal aunts, and the daughters of your maternal uncle, and the daughters of your maternal aunts who emigrated with you", these are the women to whom the Messenger is permitted. Likewise, for all the believers from the relatives, only those relatives are permitted to them. The daughters of your paternal uncle, and the daughters of your paternal aunts, and the daughters of your maternal uncle, and the daughters of your maternal aunts, that it includes all those from among relatives and other than these are forbidden. Like the aunt and maternal aunt, and those above them, the daughter of the brother and the daughter of the sister, and those below them. All of these become forbidden except for the relatives that Allah has permitted. He says, "and the daughters of your paternal uncle, and the daughters of your paternal aunts, and the daughters of your maternal uncle, and the daughters of your maternal aunts who". Then Allah demonstrated a limitation for it, He says, "who emigrated with you", so, they are not permitted for the

Prophet ﷺ except on the condition that they migrate to the Prophet. Who emigrated with you, with the Prophet. As for the believers, the scholars say that divorce becomes invalid and not false if the believer marries a woman from his uncle's daughters, or his maternal uncle's daughters, or the daughters of his aunts, or the daughters of his maternal aunts and she did not emigrate yet, "and the daughters of your paternal uncle, and the daughters of your paternal aunts, and the daughters of your maternal uncle, and the daughters of your maternal aunts who emigrated with you"

Then, He says, "and a believing woman—if she grants herself to the Prophet, if the Prophet wishes to marry her; (this is) exclusively for you, and not for the believers", this is from what Allah singled out to His Messenger; to marry a believing woman who grants herself to the Prophet, saying to him, “I grant myself to you". And if the Prophet accepts this, then she becomes his wife, without witnesses, without a guardian, and without a dowry as well as soon as she grants herself to the Prophet. "and a believing woman—if she grants herself to the Prophet", with this condition, if she grants herself to the Prophet. Then with another condition, " if the Prophet wishes to marry her", that accepting this matter is up to the Prophet. " if the Prophet wishes to marry her", then Allah demonstrated that this rule is only for the Prophet. He says, "(this is) exclusively for you, and not for the believers", that this matter, which is marrying a woman by simply granting herself to the man, is a matter only for the Messenger of God. He says, "(this is) exclusively for you, and not for the believers", then Allah mentioned the rules for the people of faith.

He says, "We already know what We have ordained for them regarding their spouses", we already know, the Lord knows, what We have ordained for them regarding their spouses. And Allah demonstrated it for them, the marriage rulings for people of faith are made clear by Allah for the believers. Therefore, they will know that this ruling is specific to the Messenger of God. We have ordained for

them, that is for the rest of the believers. "regarding their spouses and those whom they rightfully possess", that is, what is permissible for them and what is forbidden to them from wives. As well as what is permissible for them from those whom they rightfully possess. He says, "this is to spare you any discomfort", it means that Allah extended for His Prophet in marriage as such so that he would not be in discomfort. Any distress regarding this matter, and this is from Allah's honor and His glory over His Messenger that He extended for him in this matter as such. "this is to spare you any discomfort", any discomfort, discomfort in doing or discomfort committing sins. "this is to spare you any discomfort. And Allah has always been Oft-Forgiving, Bestowing of mercy", and Allah always has been, this is the attribute of Allah and it is His. He is Oft-Forgiving, very forgiving. Bestowing mercy, Merciful with His faithful servants, and these rulings are from His mercy.

Then Allah singled out His prophet regarding his relationship with his wives. He says, "You may defer any of them you wish and receive any of them you wish, and should you desire any of those you had set aside, then no sin is committed by you. This is more proper, so that they are comforted and are not grieved, and are content with what you have brought them—all of them. And Allah knows what is within your hearts, for Allah has always been All-Knowing, Forbearing"(Al-Ahzab:51), "You may defer any of them you wish", to defer is to delay and to postpone. That is, to delay having a private meeting with her. Or you might take her; this is up to you. That is, it is up to him to make her a share like the rest of his wives or to delay her for several nights; thus, it is up to him. "You may defer any of them you wish and receive any of them you wish", that is, whoever the Prophet wanted to take would have one night or more than others without a division between other wives. This is up to him as well. And receive any of them you wish, any of them. "and should you desire any of those you had set aside", and if you want to go back to the woman you have isolated, you did not marry

her and you wanted to be with her, so this is up to you. "then no sin is committed by you", no sin is committed in all of this, and this is what Allah permitted to His Messenger. This permissibility is legitimate, even if the Prophet ﷺ followed the method of division with his wives and wanted to be just with them in timings, and he used to say, "O God, this is my division concerning what I possess, so do not blame me concerning what Thou possessest and I do not", what I do not possess which it was said to refer to the heart which might love one over the others. As the Prophet was once asked, which of the people is most beloved to you? He said, "Aishah". So, this permissibility is from Allah, "You may defer any of them you wish and receive any of them you wish", and should you desire any of those you had set aside, then no sin is committed by you.

Then, He says demonstrating the wisdom from permitting this to His Prophet, He says, "This is more proper, so that they are comforted and are not grieved", these legislations are proper to comfort everyone's eyes and not grieve when they know that Allah released the hand of the Prophet ﷺ to decide in this matter and that He did not restrict him in the division between them. And that he has the right to take this one and delay the other. At this point, they know that this matter becomes of no blame on the Prophet's part, then, each one of them will be satisfied with what Allah divides for her from the Messenger ﷺ. "This is more proper, so that they are comforted and are not grieved, and are content with what you have brought them—all of them", is content, all of them remain satisfied with what you have brought them all. Yet, if the matter was decided upon by the Prophet and it was possible that the wives might judge the Prophet for staying with this one. That he stayed with this one longer or more or so. So, that the Prophet would remain in discomfort and the hearts of his wives remain in distress, yet, Allah lifted this and made this matter up to the Prophet ﷺ so that all of them would be satisfied. "... This is more proper, so that they are comforted and are not grieved, and are content with what you have brought them—all of them. And Allah knows

what is within your hearts, for Allah has always been All-Knowing, Forbearing" (Al-Ahzab:51), and Allah knows what is within your hearts, the hearts of His servants. For Allah has always been All-Knowing of the hearts of His servants. Forbearing, He does not punish them at once, rather, He forgives and delays in punishment. This is from His forbearing, forgiveness, and benevolence to His faithful servants. The Mother of the Believers, Aisha, says when these verses were revealed, she said, (It seems to me that your Lord hastens to satisfy your desire). Meaning that Allah gives the Prophet ﷺ what he desires and does not restrict him.

Then, He says, "You are not allowed(to marry) any further women, nor to exchange the spouses you have for others, even if you are impressed by their beauty, except for those whom you rightfully possess. And Allah has always been Watchful over everything "(Al-Ahzab:52). "You are not allowed (to marry) any further women". This verse was revealed and Allah told His Messenger that it is not permissible for him to marry another woman after this verse was revealed. "You are not allowed(to marry) any further", after the descending and revealing this verse, as if Allah is honoring the women of the Prophet, those who chose Allah and His Messenger over the world and remained with the Prophet when they were given the choice between this world and staying with the Prophet in his asceticism and his desire in the hereafter. They chose Allah, His Messenger, and the Hereafter. As it was mentioned in Allah's saying, "O Prophet, say to your spouses, “If you want the Earlier Life and its adornment, then come, let me compensate you and release you kindly" (Al-Ahzab:28).

"But if you want Allah and His Messenger and the Home of the Hereafter, then indeed, Allah has prepared a great reward for those of you who excel in doing good" (Al-Ahzab:29). So, the Prophet ﷺ was restricted to these wives. A favor from Allah and a blessing over them. Thus, Allah said to His Messenger, "You are not allowed(to marry) any further women, nor to exchange the spouses

you have for others", to divorce a woman to replace her with another. "even if you are impressed by their beauty", even if you are impressed by this woman's beauty which you want to marry and exchange her with a woman you have. "except for those whom you rightfully possess", that is, Allah permitted him to have the rightfully possessed. And the rightfully possessed regarding free wives is not considered to be a newly free woman (non-slave) that may be added to the free women. And the woman is jealous of the free woman, not as jealous of a slave girl. He says, "except for those whom you rightfully possess. And Allah has always been Watchful over everything", and Allah has always been Watchful over everything. This is the conclusion of these verses; a statement that Allah is watching His servants over all of their deeds and all of their actions. That is, let them watch Him in all of their deeds because Allah is watching them, "And Allah has always been Watchful over everything".

Then Allah directed the speech to His faithful servants. He says, "O you who have attained faith, do not enter the houses of the Prophet unless you are given permission", a call and a speech from Allah for His faithful servants. He says, "O you who have attained faith, do not enter the houses of the Prophet", it is forbidden to enter the Prophet's homes. All of his homes, "unless you are given permission", this is the first condition, they must be permitted to enter, either from the Prophet ﷺ as well as with permission from wives and relatives, and so from women. "unless you are given permission", then He says, "to come for a meal. And do not wait for its preparation", that is, do not enter the Prophet's homes as well if you are invited to eat, and wait for its preparation. Rather, you can enter if the Prophet ﷺ called you at the time which is the mealtime, and not for a person to enter before the mealtime and wait until the food is ready and is prepared to eat. "to come for a meal. And do not wait for its preparation, but when you are invited, then go in", if you are invited to the Prophet's home, to a meal or else, then enter when you are invited in. "And when you have eaten, disperse", if the

invitation is for a meal, then you should come at mealtime. And if the invitation and meal are done, then disperse, that is, go out. "without seeking to remain for a talk", you should not seek to remain for a talk, and that you remain to talk while you are in the Prophet's house.

"This used to hurt the Prophet, but he shied away from telling you", That is, the staying of some of the Companions in the Prophet’s house just to speak was offensive to the Prophet, hurting him because the houses of the Prophet were rooms only for his wives. These houses were not large, consisting of places for the guest and places for many facilities, rather, they were rooms for his wives. The room in which the Prophet used to pray and Aisha in her bed, laying out like a funeral body, that's just all in the room. It is only enough for a man to pray and a person to sleep. Those who were invited to a meal were in the Prophet’s marriage to Zainab, Zaynab bint Jahsh, and the room in which she was the one in which the bride was. And during the whole period of having the meal, the bride Zainab was turning her face towards the wall, and she was covered with a veil that covered her, and her face was turned towards the wall the whole time. And the invited people were in the same room, and some of them sat waiting and sat as well after the food was waiting. And the Prophet ﷺ was shy to ask them to leave. He used to go out and come back, go out, and come back again while they were sitting and talking. This is a harmful and heavy matter for the Prophet ﷺ. Allah said to them that this is, which is sitting as such in the room in which his wife, rather his bride, is facing the wall, and there is nothing between them except a veil that covers her in a small room. He says, "This used to hurt the Prophet, but he shied away from telling you", he is shy from telling you to leave after the invitation and meal were done.

"but Allah does not shy away from the truth", Allah does not shy away from the truth, and to guide you to what you should do and to what is against politeness. So, He makes it clear to you; Allah is not shy from telling you the truth and

explaining it to you, and that what you did was not a decent thing. Then He said, "And when you ask them for something, ask them from behind a screen", and when you ask them for something, the is the Prophet's wives. Anything like home utensils or so. "ask them from behind a screen", a command from Allah not to ask the wife of the Prophet while he sees her personally, rather, this should be behind a veil. Either a wall, or a screen, or so. "ask them from behind a screen", then He says, "that is cleaner for your hearts and their hearts", this is, that is for a man to ask the wife of the Prophet and between him and her there is a wall. Between the one who asks for something and her a wall or a veil. This is cleaner for the heart, beyond suspicion to your hearts, O addressees. And their hearts, the Prophet's wives' hearts. Let us notice Allah's speech to the elite of creation, the Prophet's companions. And to the most honorable and purest women of the worlds, the wives of the Prophet ﷺ whom suspicion cannot enter into in their hearts. Yet, Allah makes it clear in commanding them of these matters, and to show that they are one of the gates of blocking the sins and that it is far from suspicion and any inclination and disease in the heart. And that it is purest, cleaner and farther, for your hearts; O believers, and their hearts, the Prophet's wives.

Then, He says, "For it is not for you to hurt the Messenger of Allah", in this formula, it is not for you, that is, it should not and could not. That is, it is not right and cannot be that you, O believers, would hurt the Messenger of Allah, with any kind of harm. And to inflict him in any form of distress, to harm the Messenger, who is the Messenger of Allah; whom Allah chose to guide you and direct you. And by which there is no good that comes to you from the good of religion except him ﷺ. "For it is not for you to hurt the Messenger of Allah", for he is His Messenger. "nor must you ever marry his spouses after him", This is also forbidden by Allah over the believers because this includes great harm for someone to marry the Prophet’s wife after his death or if he divorced her. "nor must you ever marry his spouses after him", after the Prophet, after the death of

the Prophet ﷺ ever. And that is because, first of all, the Prophet's wives in this world are his wives in the Hereafter. However, for a man of the believers to marry the Prophet's wife is something great, and a very ugly thing, and it is an insult to the self of the Prophet ﷺ. Accordingly, Allah makes it forbidden. He says "nor must you ever marry his spouses after him; that would indeed be(a) great(offense) with Allah", that is; that is for a man to marry the prophet's wife after the Prophet ﷺ. This is a great offense with Allah. A great and terrible matter, from the matter that is cited and is great. There is no doubt that it is sinful for a person to marry the Prophet's wife after him. That would indeed be a great offense with Allah, in His judgment and His law, a great thing which means great in sin.

Then, He says, "Whether you disclose anything or hide it, indeed, Allah has always been All-Knowing of everything"(Al-Ahzab:45), whether you disclose anything, that is, of resentment and hatred, or suspicion in the Messenger, or harm, or hide it. If you hide it, then know that Allah has always been All-Knowing, AL-Knowing of all of your behavior. Whether it is what you hide in the heart, or in what you show. And this is a great sermon that comes at the end of these rulings that Allah singled the Prophet with. We stop here and will complete in the following episode, if Allah wills, I ask Allah's forgiveness for my and your sins. .Praise is to Allah, the Lord of the worlds

يقول الله ﷻ {إِنْ تُبْدُوا شَيْئًا أَوْ تُخْفُوهُ فَإِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا}[الأحزاب:54] {لا جُنَاحَ عَلَيْهِنَّ فِي آبَائِهِنَّ وَلا أَبْنَائِهِنَّ وَلا إِخْوَانِهِنَّ وَلا أَبْنَاءِ إِخْوَانِهِنَّ وَلا أَبْنَاءِ أَخَوَاتِهِنَّ وَلا نِسَائِهِنَّ وَلا مَا مَلَكَتْ أَيْمَانُهُنَّ وَاتَّقِينَ اللَّهَ إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ شَهِيدًا}[الأحزاب:55] {إِنَّ اللَّهَ وَمَلائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا}[الأحزاب:56]

says, “Whether you reveal something or conceal it, surely Allah has ﷻ Allah perfect˺ knowledge of all things” (Al-Ahzab: 54), “There is no blame on the˹ Prophet’s wives ˹if they appear unveiled˺ before their fathers, their sons, their

,brothers, their brothers' sons, their sisters' sons, their fellow ˹Muslim˺ women .and those ˹bondspeople˺ in their possessionAnd be mindful of Allah ˹O wives of the Prophet!˺ Surely Allah is a Witness over all things" (Al-Ahzab: 55), "Indeed, Allah showers His blessings upon the Prophet, and His angels pray for him. O believers! Invoke Allah's blessings upon him, and salute him with worthy greetings of peace" (Al-Ahzab: 56). Allah mentioned in this Surah, Al-Ahzab, a group of specialized guidelines made by Allah for His Prophet ﷺ, which guided the believers to many ethical manners that they must follow while communicating with the Prophet ﷺ and his wives. Some of these manners are, not to enter the Prophet's house unless allowed to, and not to wait, for example, arriving before the food is served, or to eat and linger after eating; He says, "˹and if invited˺ for a meal, do not ˹come too early and˺ linger until the meal is ready. But if you are invited, then enter ˹on time˺. Once you have eaten, then go on your way, and do not stay for casual talk. Such behaviour is truly annoying to the Prophet, yet he is too shy to ask you to leave. But Allah is never shy of the truth. And when you ˹believers˺ ask his wives for something, " ask the Prophet wives, "ask them from behind a barrier. This is purer for your hearts and theirs. And it is not right for you to annoy the Messenger of Allah, nor ever marry his wives after him. This would certainly be a" this act, "be a major offence in the sight of Allah".

says, "Whether you reveal something" any dislike or heated of these ﷺ Allah rules, "or conceal it," In your hearts, "…surely Allah has ˹perfect˺ knowledge of ;all things" (Al-Ahzab: 54), Therefore, there must be acceptance of these rules that are by Allah, and that it's manners, chastity, and refined acts, which honor and raise his profile to his rightful place amongst his Ummah, as ﷺ his Prophet .well as wivesThus, the believer's heart must be pure and knowledgeable that whatever Allah rules is a just judgment. Accordingly, these correct and just rules, which Allah ruled to maintain the place and right of the Prophet ﷺ amongst his

‘Ummah; He says, “Whether you reveal something or conceal it, surely Allah has ˹perfect˺ knowledge of all things” (Al-Ahzab: 54).

Then, Allah told those who can visit the Prophet’s wives without any of these restrictions and the Prophet’s permission; He says, “There is no blame on the Prophet’s wives ˹if they appear unveiled˺ before”, the Prophet’s wives, “their fathers,” for her father to visit her [without permission], “their sons,” their sons as well, “their brothers, their brothers’ sons, ” the woman who is his aunt, “their sisters’ sons, their fellow ˹Muslim˺ women,” their fellow women, and it was said Muslim women because they are the same gender; the female gender. Therefore, women can visit the prophet ﷺ wives. “and those ˹bondspeople˺ in their possession.” Those who are fully in her possession are allowed to enter her house and see her, “And be mindful of Allah ˹O wives of the Prophet!˺” a command for upon the wives of the Prophet to fear Allah, be mindful of Allah, meaning O wives of the Prophet fear Allah. “Surely Allah is a Witness over all things.” Know that Allah is a Witness over all things and that He is Present. Thus, nothing of His servants’ deeds He does not know about.

And then, Allah spoke of in this great verse, which the Lord Almighty showcases His care and celebration upon his Prophet ﷺ. “Indeed, Allah showers His blessings upon the Prophet, and His angels pray for him. O believers! Invoke Allah’s blessings upon him, and salute him with worthy greetings of peace” (Al-Ahzab: 56). Allah from Seven Heaven, Lord of all creation, the Creator of all creation, the One and Overcomer, the Owner of Sovereignty, and the One Who Manages all. Allah; with all what this Name holds of meanings and characteristics, characteristics of Highness and Perfection. Then, attributed the Angels to Himself; “and His angels" and the angles of Allah are this extraordinary creation, strong, firm, and cannot be compared to people, because this extraordinary honorable creation that Allah made of Light; which glorify Allah day and night nonstop, “pray for him”, Allah’s blessing upon His Prophet ﷺ is

mercy and glory upon him, the glory of the Prophet ﷺ. Allah descended to bless upon His servant and Prophet ﷺ in life and Hereafter, and we cannot confine Allah bless only to the Prophet. For chose him as a Prophet for all people because of Mercy. Allah's grace and compassion, that He thought, guided, stabilized, strengthened, and favored him among all the Prophets. And the Prophets with all's a blessing upon them; this great blessing, and of this favor that He gave him the abundance of those who enter paradise; "Indeed, We have granted you ˹O Prophet˺ abundant goodness" (Al-Kawthar: 1), abundance; many of those who enter Paradise is of his Ummah much more than all other messengers and prophets, which is a great blessing. "Have We not uplifted your heart for you ˹O Prophet˺," (Al-Sharh: 1), "relieved you of the burden (Al-Sharh: 2), "which weighed so heavily on your back" (Al-Sharh: 3), "and elevated your renown for you?" (Al-Sharh: 4), Allah elevated his renown on earth and heaven. The mentions of Allah always follow the mention of his Prophet Muhammad ﷺ, "By the morning sunlight" (Ad-Dhuhaa: 1), "and the night when it falls still!" (Ad-Dhuhaa: 2), "Your Lord ˹O Prophet˺ has not abandoned you, nor has He become hateful ˹of you˺" (Ad-Dhuhaa: 3), "And the next life is certainly far better for you than this one" (Ad-Dhuhaa: 4), "And ˹surely˺ your Lord will give so much to you that you will be pleased." (Ad-Dhuhaa: 5), "Did He not find you as an orphan then shelter you?" (Ad-Dhuhaa: 6), "Did He not find you unguided then guide you?" (Ad-Dhuhaa: 7), "And did He not find you needy then satisfy your needs?" (Ad-Dhuhaa: 8). Thus, all that is because of Allah's mercy, this is Allah's blessings upon his Prophet, providing, grace, and favor upon this noble Prophet ﷺ.

And so, Allah and His Angels bless him, and He [Allah] remarks on him [the Prophet]. Allah remarks him with kindness, He remarks him with goodness even before he was created. Therefore, there is almost no Prophet who was revealed by Allah and Allah did not mention the Prophet Muhammad ﷺ to them;

“⌜Remember⌝ when Allah made a covenant with the prophets, ⌜saying,⌝ “Now that you have been given the Book and wisdom, if there comes to you a messenger confirming what you have, you must believe in him and support him.”……” (Aal-E-Imran: 81), so every Prophet made a covenant that if he was alive when the Prophet Muhammad is sent, he must follow and believe in him. And there is Musa Ibn Imran a prophet of the most determined among the messengers and whom Allah has blessed him, Allah ﷻ says to him after the mountain shook them with the seventy, he chose, “And Moses chose from his people seventy men for Our appointment. And when the earthquake seized them, he said, "My Lord, if You had willed, You could have destroyed them before and me [as well]. Would You destroy us for what the foolish among us have done? This is not but Your trial by which You send astray whom You will and guide whom You will. You are our Protector, so forgive us and have mercy upon us; and You are the best of forgiven” (Al-A'rat:155), “Ordain for us what is good in this life and the next. Indeed, we have turned to You ⌜in repentance⌝”, Allah answered him, “Allah replied, “I will inflict My torment on whoever I will. But My mercy encompasses everything. I will ordain mercy for those who shun evil, pay alms-tax, and believe in Our revelations” (Al-A'rat: 156), “⌜They are⌝ the ones who follow the Messenger, the unlettered Prophet, whose description they find in their Torah and the Gospel. He commands them to do good and forbids them from evil, permits for them what is lawful and forbids to them what is impure, and relieves them from their burdens and the shackles that bound them. ⌜Only⌝ those who believe in him, honour and support him, and follow the light sent down to him will be successful” (Al-A'rat: 157), this is Allah’s speech to Musa, glorification of the Prophet Muhammad ﷺ and His Ummah. Thus, Allah blesses the Prophet by mentioning him, by remarking upon him with goodness before he was created, which is his mention in the mission [of other prophets] with kindness. Hence, this Quran mentioned the Prophet ﷺ because of Allah’s mercy upon His Prophet. Allah’s revelation was revealed upon him in his entire life of calling [to Allah]

day and night. The word of Allah is descended upon him, and Allah speaks to him with an honorable note. O Messenger, O Prophet, O covered, O wrapped, with a generous speech and all of this is for his mention, his mention after the calling to prayer. The blessings of Allah upon His Messenger with a constant mentioning of him by people, and urging all people to retain the memory of him. And that Allah does not accept the supplication of a servant unless he prays upon His Prophet Muhammad ﷺ. As the Prophet heard a man praying who did not praise God and did not pray on his prophet, he said, this was hastened; he was hastened and mentioned his need, and so, if he praised Allah, praised me, and then prayed upon me, he would surely be answered, would be more worthy of answering, so it is a great matter, and Allah made the stingy the most stingy are whoever the Prophet is mentioned in their presence and did not pray upon him, the bounty and grace of Allah, which is the meaning of his prayers upon His Prophet ﷺ are countless; "Great ˹indeed˺ is Allah's favour upon you!". And the grace of Allah upon you is great; meaning, O Muhammad, great. Allah prays upon him, and the angels of Allah pray upon him as well, the praise of these angels. The angels' prayers are their praise and supplications, and the Lord Almighty upon the Prophet Muhammad ﷺ; prays upon the Prophet.

Then, Allah commanded the people to do this thing; the thing of the Prophet, which Allah's prayer is upon him and the angels of Allah pray upon him. Allah directed the command to the belief, He says, "O believers! Invoke Allah's blessings upon him, and salute him with worthy greetings of peace." (Al-Ahzab: 56), invoke Allah's blessing upon him. The prayers of the servants and the believers upon the Prophet ﷺ means supplication for him, praising his remembrance. And Allah calls for him to be prayed upon by Allah, as in the Hadith, "O Messenger of Allah, we already know how to greet you (i.e., say As-salamu 'alaikum), but how should we supplicate for you?" He ﷺ said, "Say: [O Allah, exalt the mention of Muhammad and the family of Muhammad as you

exalted the family of Ibrahim. You are Praised and Glorious. O Allah, bless Muhammad and the family of Muhammad as You blessed the family of Ibrahim. You are Praised and Glorious." This is the best way to pray upon the Prophet ﷺ, it is the servants' prayer upon him is this supplication, and so is the saying of the Prophet, "When you hear the mu'adhdhin repeat what he says, then invoke a blessing on me, for everyone who invokes one blessing on me will receive ten blessings from God. Then ask God to give me the wasila, which is a rank in paradise fitting for only one of God's servants, and I hope that I may be the one. If anyone asks that I be given the wasila, he will be assured of my intercession." And this is according to the Sahih and sayings of the scholars that it is obligatory, that it is obligatory. The Prophet should be praised in prayer, in the Tashahhud (saying that there is no God but Allah); the last tashahhud, as well as in the middle tashahhud in the fourth and three prayers; Maghrib prayer. Therefore, prayers be upon the Prophet.

Likewise, it is obligatory in prayer, as in the hadith, "May his nose soil with dust in whose presence mention is made of me and he does not supplicate for me." May his nose soil with dust; means humiliation, disappointment, and loss, whoever has the Prophet mentioned; any mention, even an accidental mention, i.e., mention; if the mention of the Prophet passes, the believer who hears this and is aware of this matter, he must pray upon the Prophet ﷺ, which to ask Allah and to pray for Allah to bless the Prophet ﷺ for this is the obligation, and as for the desirability, many matters are desirable, "O believers! Invoke Allah's blessings upon him, and salute him with worthy greetings of peace." It is obligatory and desirable at all times. There is no limit to this, as in the Hadith; "told God's Messenger that he frequently invoked blessings on him and asked how much of his prayer he should devote to him and he suggested a half." Meaning that all the prayer I perform I'll give you half the time, half praying for me and the other for you, so he said to him, "Whatever you wish, but if you increase it that will be

better for you." He suggested two-thirds and he replied, "Whatever you wish, but if you increase it that will be better for you." He then suggested devoting all his prayer" meaning, all my supplications that I want I'll evoke it upon you, I evoke blessing upon the Prophet ﷺ, I'll pray upon the Prophet. "Then you will be freed from care and your sin will be expiated." All your needs are fulfilled, all your needs that you want if you pray upon the Prophet are fulfilled. In addition, whoever invokes Allah's blessings upon the Prophet once Allah evokes blessing upon him ten times, Allah rewards him by evoking his blessing upon him ten times, for it is one of greatest kinships. One of the greatest kinships to Allah is the prayer upon the Prophet, and to draw close to Him [to Allah], as well as one of the greatest means of accepting supplication. You need to supplicate then, evoke blessings upon the Prophet, you need to recall your wish and prayer upon the Prophet; fulfillment, you want to evoke blessing upon the Prophet without mentioning your need. You will be answered more than this; because you invoke Allah's blessings upon his prophet ﷺ, "O believers! Invoke Allah's blessings upon him, and salute him with worthy greetings of peace" (Al-Ahzab: 56), salute him with a worthy greeting of peace; may Allah's peace and blessings be upon your servant and prophet Muhammad ﷺ.

And the Prophet is prayed upon alive or dead ﷺ, so the blessing is evoked upon him when he was alive, and with no doubt that the Prophet's response to the greeting is a great matter. And his companions used to come to him by turn and he greets them, peace be upon you and one replies secretly so the Prophet ﷺ does not hear him for the Prophet to repeat it [the greeting] because the Prophet used to ask permission three times. Thus, he says peace be with you once, and when you don't hear a response, he says peace be with you, and again no response he says peace be with you, so he says it three times. So, some of his companions used to remain silent and reply silently within saying and with you be at peace, because replying to greetings is obligatory, and at the third attempt he would say

to him [the Prophet], by God, I've heard you but I love that you greet me. Hence, the greeting of the Prophet ﷺ whether an initial or receiver [of greeting] is a mercy from Allah. To be able to greet the Prophet ﷺ, since the Prophet receives greeting died or alive, as the Prophet said, "No one sends greetings (or prayers of peace) upon me but Allah returns my soul to me so that I may return his greetings.", Whoever greeted the Prophet ﷺ Allah returns the Prophet's spirit to him So, the Prophet ﷺ will reply, whether he was at his grave ﷺ or anywhere on this earth, the Prophet said, "Indeed Allah has angels who roam the earth and they convey to me the greetings (or prayers of peace) of my Ummah (nation)." So, whoever greeted the Prophet and said, O Messenger of God peace be upon you, this message is carried; the angels carry it, and they tell the Prophet about the one who greeted him, and when we are praying when testifying, we greet the Prophet and say, "Greetings, good words, prayers, pure actions belong to Allah" This is the praising of Allah, or we say, "The adorations of the tongue, acts of worship and all good things are due to God.". Then we say, "peace be upon you O Prophet, and Allah's mercy and blessings." We greet the Prophet. and there is no doubt that the Prophet ﷺ received and respond to the greeting, "Peace be upon you, O Prophet; and Allah's mercy and blessings" "Indeed Allah has angels who roam the earth and they convey to me the greetings (or prayers of peace) of my Ummah (nation)." Convey greeting to the Prophet, the greeting of those who prey upon him, and the Prophet ﷺ answer the greeting. Thus, the prophet ﷺ receives greetings dead or alive, and his companions were like this; they used to say in their prayer the Tashahhud [testifying] just like they were taught, bin Mas'ud said, "The Messenger of Allah used to teach us the tashahhud as he taught us the Quran, and he used to say: (All compliments, prayers and pure words are due to Allah. Peace be upon you, O Prophet, and the mercy of Allah (SWT) and his blessings. Peace be upon us and upon the righteous slaves of Allah (SWT). I bear witness that none has the right to be worshipped except Allah and I bear witness that Muhammad is His slave and Messenger)". Therefore, Allah commands His

servants, and says, "O believers! Invoke Allah's blessings upon him, and salute him with worthy greetings of peace." (Al-Ahzab: 56), certainly, salute with worthy greetings of peace upon the prophet ﷺ, and this is the cognate object to ensure "worthy greeting of peace".

After Allah mentioned this; the status of the Prophet ﷺ and that Glorified and Exalted be He, with His Essence, and with His names and attributes, He evokes blessing upon His Prophet ﷺ. He taught us the meanings of God's peace and blessings upon His Prophet, and that His angels as well pray upon the Prophet, and that the angels' blessing on the Prophet is a prayer for him, and this may be persisting, as Allah told that there are angels, which pray for the believers. As Allah ﷻ says, "Those ˹angels˺ who carry the Throne" and they are the greatest of all angels the carrier of the Lord Almighty's Throne, "Those ˹angels˺ who carry the Throne and those around it glorify the praises of their Lord, have faith in Him, and seek forgiveness for the believers, ˹praying:˺ "Our Lord! You encompass everything in ˹Your˺ mercy and knowledge……" (Ghafir: 7), so the expression of Allah, "and seek forgiveness for the believers", this is the angels' pray for the believers of Allah, as such they pray for the prophet ﷺ and mention him with goodness and kindness, and pray to Allah [blessing] for him, "Indeed, Allah showers His blessings upon the Prophet, and His angels pray for him" (Al-Ahzab: 56).

After Allah told that, who mistreats the Prophet!? He says, "Surely those who offend Allah and His Messenger are condemned by Allah in this world and the Hereafter. And He has prepared for them a humiliating punishment" (Al-Ahzab: 57), this is a warning from Allah of the severe divine punishment for everyone who harmed the Prophet ﷺ, and Allah has combined himself Glorified and Exalted be He and the Prophet; "Surely those who offend Allah and His Messenger" There is no doubt that Allah has added himself to the Prophet here in this verse. To show that the harm that is inflicted on the Messenger is inflicted

on Allah, that whoever harms the Messenger of God is also the one who harms Allah. This is because this is his messenger, that this is his messenger whom the Lord Almighty chose. And that Allah made the Prophet's harm like the harm of Allah, so the harming of Allah means that one curses God, insults, blames the Lord Almighty, attributing imperfection to Him, negating his qualities the Highest and Exalted, and attributing a child to him. This is cursing the Lord Almighty all of this, and the Prophet ﷺ harmed by word or deed, such as insulting, harming, and slandering him. What the disbelievers did to harm the Prophet ﷺ of disbelieving in him, claiming that he is a liar, that he is a priest, that he has an intention in his heart other than the one that he reveals, all this is in the form of harming him. And if this harm occurred from the believer to the Prophet, then there is no doubt that he who cursed the Prophet ﷺ deliberately became a disbeliever, and even if the harm occurred without offending or cursing him, then he has also committed this great sin.

"Surely those who offend Allah and His Messenger are condemned by Allah in this world and the Hereafter" (Al-Ahzab: 57), cursing is expulsion from the mercy of Allah; expulsion from the mercy of Allah. That they were expelled by God from His mercy, and the origin of the curse in the language of the Arabs is that the tribe used it if a person's misdeeds increased. One of them abounds in his misdeeds and problems, or does a scandalous act that is possible to reproach the tribe because of it; they curse him. The tribe curses him in the sense that they deny him out of it, they go to the market and announce you see so-and-so son of so-and-so; we cursed him, so they exile him of their tribe and curse him and expel him out of them, God curses someone, means expelling him from the mercy of Allah. As Allah said to Satan when he sinned of disobeying Him, He says, "Then get out of Paradise, for you are truly cursed" (Sad: 77), "And surely upon you is My condemnation until the Day of Judgment" (Sad: 78), And you will be cursed until the Day of Resurrection. Meaning he will remain in this expulsion from the

mercy of Allah until the Day of Resurrection, while he is in Hell - God forbid - God cursed them. Allah expelled them from His mercy in this world and the hereafter; he is cursed and excluded from the mercy of Allah; to obtain him with Allah's mercy in this world, nor to obtain him with mercy in the hereafter. "And He has prepared for them a humiliating punishment." Prepare it; He prepared it and prepared it for them. For them; to those, who harm, who offend Allah and His Messenger. Insulting; it is an insult, and that is their manners. You reap what you have sown! You always get Rewards depending on the kind of deed. When they choose to insult the Messenger of God. Cursing him, swearing at him, to harm him; Allah has prepared for them a torment that will humiliate them in the same way, a humiliating punishment, either by moral insult; by rebuking, reprimanding, or sensual insult; to be thrown into the fire, and pouring lava on his head, and as such of Allah mentioned of insulting torment for the unbelievers in Hell.

Then, He talked about who hurt the believers; "As for those who abuse believing men and women unjustifiably, they will definitely bear the guilt of slander and blatant sin" (Al-Ahzab: 58), "As for those who abuse believing men and women unjustifiably" (Al-Ahzab: 58), Hurt them. They do them harm, and harm is anything insulting; whether abusing, swearing, cursing, accusing, or otherwise, or mocking; with a word, saying, or physically. "As for those who abuse believing men and women unjustifiably," it means without what the believer is doing anything, because the harm is caused by a believer to another believer it inflicts retribution, and this is justice. Thus, this is the justice from what Allah has permitted, as Allah ﷻ says, "The reward of an evil deed is its equivalent. But whoever pardons and seeks reconciliation, then their reward is with Allah....." (Ash-Shura: 40), So whoever has been attacked by a Muslim and wants to do justice for himself and take his right from him by assaulting him with exact aggression; this has taken his right, but if he was an innocent Muslim who

did not attack and the aggression came from another, then this is the one who harmed the Muslim without doing anything. Meaning without it being a punishment or retribution to his right. "they will definitely bear the guilt of slander and blatant sin", falsehood; lying, is a lie that has been fabricated against his believing brother, yet it's a blatant sin. Sin is apparent, clear, and can't be hidden. "they will definitely bear the guilt of slander and blatant sin.", Allah distinguished here between the Prophet's hurt which causes infidelity, and between the harm of the believer; which is a major sin, and it's measured based on the degree of the harm, of course, the degrees of harm is different. Therefore, it depends on the type of damage, the hurt and insult of the Prophet ﷺ, just like the insult of Allah results in the believer becoming a disbeliever, God forbid. As for insulting, abusing, or harming the believer with any type of harm, it is a grave sin, it is not infidelity from the religion of Islam, but it remains within the circle of forbidden. However, if he takes his right from a believer who wronged him, then he has taken his right.

يقول الله ﷻ: {يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلابِيبِهِنَّ ذَلِكَ أَدْنَى أَنْ يُعْرَفْنَ فَلا يُؤْذَيْنَ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا}[الأحزاب:59] {لَئِنْ لَمْ يَنْتَهِ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْمُرْجِفُونَ فِي الْمَدِينَةِ لَنُغْرِيَنَّكَ بِهِمْ ثُمَّ لا يُجَاوِرُونَكَ فِيهَا إِلَّا قَلِيلًا}[الأحزاب:60] {مَلْعُونِينَ أَيْنَمَا ثُقِفُوا أُخِذُوا وَقُتِّلُوا تَقْتِيلًا}[الأحزاب:61] {سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا}[الأحزاب:62]

says, "O Prophet! Ask your wives, daughters, and believing women ﷺ Allah to draw their cloaks over their bodies. In this way it is more likely that they will .be recognized ˹as virtuous˺ and not be harassedAnd Allah is All-Forgiving, Most Merciful" (Al-Ahzab: 59), "If the hypocrites, and those with sickness in their hearts, and rumor-mongers in Medina do not desist, We will certainly incite you ˹O Prophet˺ against them, and then they will not be your neighbors there any longer" (Al-Ahzab: 60), "˹They deserve to be˺ condemned. ˹If they were to persist,˺ they would get themselves seized and killed relentlessly wherever they are found!" (Al-Ahzab: 61), "That was Allah's way with those ˹hypocrites˺ who

have gone before. And you will find no change in Allah's way." (Al-Ahzab: 62), this is a command from Allah to His Messenger ﷺ, which is issued by calling the Prophet ﷺ; "O Prophet!", and this is a letter of honor from Allah to His Messenger ﷺ. For Allah sent him this speech illustrating him as a prophet of His Own. "O Prophet! Ask your wives, daughters, and believing women" Allah began with wives [the Prophet wives], and that is because the responsibility of the closest relatives is considered a priority, and closest people to him are his wives, then he said your daughters, then he said the women of the believers: The whole Ummah [nation], "to draw their cloaks over their bodies." tell them to draw cloaks over their bodies. The meaning of cloaks over; in the sense of lengthening your clothes and cloaks; which is what a woman brings over the undergarments, over her abaya, and so on. She wears the jilbab [the outer garment for a female] meaning the darker veil covering all her body. Allah ﷻ says, lengthening her cloaks as such until it [the cloaks] reaches the earth. And the Prophet ﷺ commanded women. He said when he forbade pulling the garment regarding women, Umm Salamah asked him and he said, "'Let it down a hand span.' She said: 'But then their feet will show.' He said: 'Let it down a forearm's length" which means that the length allowed for women's cloaks to be dragged behind them is the forearm's length.

"to draw their cloaks over their bodies." Then Allah referred to this divine command as His Wisdom. "In this way it is more likely that they will be recognized ˹as virtuous˺ and not be harassed." That will make them more likely to be recognized as virtuous; closer to being known as chaste and prestigious. Because if a woman covers her body and covers her adornment and appears in this image, then she is known as a person of chastity and perfection. However, the woman who appears revealing and unveiled imitates prostitutes and other women calling for immorality. It makes it more likely for them to be known with purity, faith, and perfection. Thus, the adulterers will never come close to them and will never hurt them. That is, by being caught up with the immoral people

and the adulterers. As in the case of adulterers, they are prone to a woman who shows evidence that she is ready to obey them in their evil deeds. "And Allah is All-Forgiving, Most Merciful.", And Allah is Forgiving, Most Merciful to what had preceded, for what had preceded before Allah revealed this matter, and this also comes from the forgiveness of Allah and His mercy upon believers to command them to veil, and the mighty do something out of oversight or by mistake. Therefore, Allah is the Most Forgiving, Most Merciful.

Accordingly, He says, "If the hypocrites, and those with sickness in their hearts, and rumor-mongers in Medina do not desist, We will certainly incite you ˹O Prophet˺ against them" (Al-Ahzab: 60), At the end of this Surah, this is a threat and a warning from Allah to the hypocrites; "If the hypocrites, and those with sickness in their hearts, and rumor-mongers in Medina do not desist," about their malicious act; regarding their hypocrisy and their disbelief. The hypocrites are a group of hypocrites, and the hypocrite is the one who shows faith and hides infidelity. From inside he is a disbeliever, but he appears faithful. And they were changing in every color and showing faith outwardly, and their hearts were full of hatred for the Prophet ﷺ and the believers. Thus, Allah was telling that if they did not quit; if they did not stop their evil deeds, and disbelieve, then, these hypocrites would do everything that would weaken the Muslims; informing the disbelievers about their plans and trying to separate between them. "Had they gone forth with you ˹believers˺, they would have been nothing but trouble for you, and would have scrambled around, seeking to spread discord in your midst……" (At-Tawbah: 47), conveying false news. Exaggeration of the news such as, if the believers were defeated, they would claim the opposite [that they won], or vice versa to distort the news and the hearts. Moreover, subtle slander against the Prophet ﷺ and the believers, trying to incite among them; tremendously awful things of corruption that they used to do while showing their curiosity and concern for Islam, Muslims, and the Prophet. "When the hypocrites

come to you ˹O Prophet˺, they say, "We bear witness that you are certainly the Messenger of Allah" He says, "—and surely Allah knows that you are His Messenger—but Allah bears witness that the hypocrites are truly liars" (Al-Munafiqun: 1), "They have made their ˹false˺ oaths as a shield, hindering ˹others˺ from the Way of Allah. Evil indeed is what they do!" (Al-Munafiqun: 2), these are the hypocrites and their evil deeds.

Then, Allah says, "and those with sickness in their hearts," then, He says, "and those with sickness in their hearts," illness of suspicion or disease of lust, heart illness; it's doing something against its integrity. Correctness means following Allah's commands, faith, and straightness. Every deviation from the obedience of Allah is due to heart disease, whether this exists because of the illnesses of suspicion, such as uncertainty about Allah, His messages, in the believer's triumphant, and doubt that the promises of Allah will come true, as He has told and such. Or the heart diseases of inclination to what Allah has forbidden, and every tendency to what Allah has forbidden is because of the sickness of the heart and its disease; "and those with sickness in their hearts, and rumor-mongers in Medina do not desist," rumormonger, spreading news leads to the deviation of the believers and creates troubles between them. Therefore, the rumormonger is the one who seeks to destabilize the situation between the believers, by doing all types of hypocrites behavior that we mentioned before, and that is spreading rumors, slandering the Prophet ﷺ, slandering the believers, trying to separate between the worshipers of Allah the believers, slandering the pure and chaste female believers, and one of their shameful deeds was what the hypocrites did with the Mother of the Believers Aisha may Allah Almighty be pleased with them. "in Medina do not desist." Those who caused destabilization, imbalance, and oscillation in the Muslim community and the Muslim family, in Medina; the city of the Prophet ﷺ; He says, "We will certainly incite you ˹O Prophet˺ against them," a command from Allah to wage war against them, the inciting of Allah

the Prophet against them; means the command of Allah to take revenge on these hypocrites, fight them, or to kill them. Thus, they were revealed to the Prophet ﷺ with their crimes to inflict punishment on them; "We will certainly incite you ˹O Prophet˺ against them, and then they will not be your neighbors there any longer." They will only be your neighbors for a short while; for just a little while. And this is a great threat and a promise from Allah to this sect, whatever their level of disbelief and hypocrisy. The hypocrites are the ones who are at the top rank, those who showed faith and embedded disbelief, and those whose hearts had diseases, whatever kind of illness, as well as the rumormongers in the city seeking to humiliate and divide the believers. Allah ﷻ says, "We will certainly incite you ˹O Prophet˺ against them," to order you to punish them; either the punishment for murder or the penalty for exile and deportation from the city. "We will certainly incite you ˹O Prophet˺ against them, and then they will not be your neighbors there any longer." Will not be your neighbors; around you, except for a little while; a short stay only.

Then, Allah ﷻ says about His ruled judgment for them, "˹They deserve to be˺ condemned." Damned; expelled from the mercy of Allah those who seek corruption in this nascent Muslim community; the community of Medina and in which the Messenger ﷺ of Allah. These cursed ones are trying to tear apart the core of this ummah and this society. "˹They deserve to be˺ condemned." By Allah, "they would get themselves seized and killed relentlessly wherever they are found!" (Al-Ahzab: 61). Wherever they stand; Al-Thaqaf is to be able to find them, wherever they are they get captured and seized, and they are close by. Thus, they are taken and killed relentlessly. Allah says, "killed relentlessly" to increase the number of killings of them; one of them is not enough, yet all of them are killed; "seized and killed relentlessly".

Allah ﷻ says, "That was Allah's way with those ˹hypocrites˺ who have gone before. And you will find no change in Allah's way" (Al-Ahzab: 62), Allah's

way, His means, "with those ˹hypocrites˺ who have gone before." That Allah destroyed them; either he destroyed them Himself or he sent his messengers to take revenge on them. And those prophets who were not condemned to fight, Allah took over those who rejected the messengers. Moreover, for those who were with the messengers, Allah commanded His Prophet to take revenge on them. As Allah commanded Musa ﷺ when his companions took the calf after him; in his absence, while he was praying to his Lord about the promises that Allah had promised him, he returned and killed relentlessly those who worshiped the calf. He ordered their killing, and he said to the doer of this deed, "Moses said, "Go away then! And for ˹the rest of your˺ life you will surely be crying, 'Do not touch ˹me˺!' Then you will certainly have a fate that you cannot escape. Now look at your god to which you have been devoted: we will burn it up, then scatter it in the sea completely." (Ta-Ha: 97), Thus, the punishment was inflicted on those who corrupt the Muslim community, "That was Allah's way with those ˹hypocrites˺ who have gone before. And you will find no change in Allah's way." (Al-Ahzab: 62) In His seizing, torment, and punishment of those who deny, reject, and seek corruption among the believers; "That was Allah's way with those ˹hypocrites˺ who have gone before. And you will find no change in Allah's way." (Al-Ahzab: 62).

Then, Allah says by the ending of this Surah, "People ask you ˹O Prophet˺ about the Hour. Say, "That knowledge is only with Allah. You never know, perhaps the Hour is near." (Al-Ahzab: 63), "People ask you ˹O Prophet˺ about the Hour" Who would ask the Prophet ﷺ about the Hour? Of course, the disbelievers. This is a question of exclusion and impossibility, and that it does not exist, and Allah has answered them to see what Allah will bring to you. Some people of faith used to ask the Prophet about the Hour, with no doubt about it, but to know the time of its coming, when it's coming, and the signs of its coming. Therefore, Allah ordered His Messenger ﷺ to inform everyone about the Hour.

“People ask you ˹O Prophet˺ about the Hour” The Day of Resurrection, it is called the Hour because it has a specific hour in which it will happen. Allah timed it to a certain hour in which it will happen. “Say, “That knowledge is only with Allah.” The knowledge of the specific time is only to Allah, and Allah has made it clear in other verses that this time is never evident to anyone of His creation. He says, “They ask you ˹O Prophet˺ regarding the Hour, “When will it be?” Say, “That knowledge is only with my Lord. He alone will reveal it when the time comes. It is too tremendous for the heavens and the earth and will only take you by surprise” (Al-A'raf: 187), this is the Hour, and Allah said to Musa, “The Hour is sure to come. My Will is to keep it hidden, so that every soul may be rewarded according to their efforts” (Ta-Ha:15). So, the Hour is known to Allah only and not to anyone else, even the angel who blows the trumpet for the Hour of Resurrection does not know when he will be commanded to blow. When will Allah command him to do this? Thus, Allah has made this known to Himself only. “Say, “That knowledge is only with Allah”.

Then, He says, “You never know, perhaps the Hour is near.” This means you might not realize that perhaps the Hour will soon be because it occurs at the time that Allah desires. and there is no doubt that it is close in the balance of Allah, in the days of Allah, and there is no doubt that it became close after the mission of the Prophet Muhammad ﷺ since our Prophet ﷺ is the last of the messengers. There is no prophet after him, and that is why he is a sign of the Hour's nearness. “And his ˹second˺ coming is truly a sign for the Hour. So have no doubt about it,” (Az-Zukhruf: 61), The Prophet ﷺ is the greatest sign of the Hour and the greatest witness to it, he says “I and the Last Hour have been sent like this”, it is bound with him ﷺ after the time of his ummah ends in this world the Hour will rise, and no ummah will rise after the ummah of the Prophet ﷺ. He said, “I was resurrected in the very same hour,” and the soul of a person is presented to him as when the Hour comes, and this Prophet was resurrected within it. So, it comes

right after him ﷺ, which is one day; meaning "But a day with your Lord is indeed like a thousand years by your counting." (Al-Hajj: 47), "You never know, perhaps the Hour is near", thus, work for this; then if he who dies, his resurrection has risen, his hour Has come and he has entered the door of Judgment; "You never know, perhaps the Hour is near.".

"Surely Allah condemns the disbelievers, and has prepared for them a blazing Fire" (Al-Ahzab: 64), So, who is rushing the Hour, what is he rushing? He is rushing the Hour and he is one of the disbelievers; torment has been prepared and created for him. "Surely Allah condemns the disbelievers" (Al-Ahzab: 64), He expelled them from His mercy, Allah's mercy does not attain them; "Surely Allah condemns the disbelievers, and has prepared for them a blazing Fire" (Al-Ahzab: 64), prepared it; assembled, formulated, and made it into Hell, blazing fire, Hell is the blazing fire, and it feeds [burns] on stones and their bodies [the infields]. Meaning that their bodies are caught in fire, God forbid, and He prepared a fire for them. A blazing fire as Allah says about Hell, "O believers! Protect yourselves and your families from a Fire whose fuel is people and stones" so the fuel of this fire is stones and people, "Surely Allah condemns the disbelievers, and has prepared for them a blazing Fire" (Al-Ahzab: 64), "to stay there forever and ever", Immortality; Stay, that is to stay there forever. It has no stop, no limit, or an end that ends it; "to stay there forever and ever—never will they find any protector or helper." (Al-Ahzab: 65), They do not find a guardian to support them. There is no one for them, to support them with loyalty in anything with love, victory, intercession, sympathy; and to have compassion on them, of all creation; because those around them of the people of Hell do not advocate, yet curse one another, insult, and blame one another. Because they are included in the same torment, but they are divided. Hence, torment does not make them go along together, or sympathize with one another, or feel with one another. Yet everyone in the fire curses each other; "Whenever a group enters Hell, it will curse the

preceding one" The first nations curse their last, and the last nations curse the first ones, and everyone blames one another. Leaders blame the followers, followers shirk and say, no it is because of you. "and were a wicked people", People blame Satan, Satan tells them, "I cannot save you, nor can you save me. Indeed, I denounce your previous association of me with Allah ˹in loyalty˺. Surely the wrongdoers will suffer a painful punishment." So, everyone disavows everyone in Hellfire, everyone in Hell disowns his friend and curses his friend. "Here is a crowd ˹of followers˺ being thrown in with us.", immediately they say, "They are not welcome, ˹for˺ they ˹too˺ will burn in the Fire." (Sad: 59), they have no sympathize with; that they are "Here is a crowd ˹of followers˺ being thrown in with us.", they will be thrown with you into the fire, so will cry and mourn for them; to grieve for themselves and those with them in Hell ... No, they say, "They are not welcome, ˹for˺ they ˹too˺ will burn in the Fire." (Sad: 59), and they cursed them back, "No! You are not welcome! You brought this upon us. What an evil place for settlement!" (Sad: 60), they all pray upon each other, "Adding, "Our Lord! Whoever brought this upon us, double their punishment in the Fire" (Sad: 61).

This is the situation of the people of Hell. There is no sympathy between anyone, then those who guided to Heaven have no friends from the people of Hell, no matter how close they were in this world; they were like brothers, affection, friendship, love, all has ended. No companion remains with them as a guardian, their brothers, their wives, their fathers, their clan, or whoever was theirs; All ties are broken; "Close friends will be enemies to one another on that Day, except the righteous," (Az-Zukhruf: 67) the believers are each other companions, but no believer companion an infield, "The residents of the Fire will then cry out to the residents of Paradise, "Aid us with some water or any provision Allah has granted you." They will reply, "Allah has forbidden both to the disbelievers" (Al-A'raf: 50), the Prophet ﷺ said, "The husband calls his wife and

tells her O wife; what husband have I been to you? Spill water on us or from what God has blessed you with, and she responds: God has forbidden the unbelievers it (the water), the wife says: O husband. What wife was in life to you?" Meaning, I was obedient to you, and I loved you, and so on. And if the husband was in Jinnah and the wife in hell, "or from what God has blessed you with, and he responds: God has forbidden the unbelievers it (the water)" brother to his brother, father to son, same thing; they do not have a companion to help them, likewise they do not have a protector from the angels, as well Allah does not support them, but curses them and leaves them in Hell, so they do not have a guardian. They do not have a protector to support them, everyone in the fire does not have a friend to cry for, or to feel for him. No one sympathizes with him; for he is alone and cursed in it [Hell], cursing everyone around him, and everyone around him from the people of Hell curses him. Furthermore, the connection of the people of Jinnah with him ends, and the connection of the angels, the connection with all, they do not find a helper; to protect them, or a guardian, to save them. They get no supporter to save them from Allah; family, group, community, they will be asked, "What is the matter with you that you can no longer help each other?" (As-Saffat: 25), the people of Hell are called when guided to it; it is said to them, "What is the matter with you that you can no longer help each other?" (As-Saaffat: 25), To the divine judgment that has fallen upon them as such, to abide therein; in Hell - God forbid -, "never will they find any protector or helper." (Al-Ahzab: 65),

"On the Day their faces are ˹constantly˺ flipped in the Fire", Their faces are turned. To all sides, in the fire; but in Hell, God forbid, the fire burns their faces and reaches the faces, and all of the body including the heart as well. "It will be sealed over them, " (Al-Humazah: 8), "˹tightly secured˺ with long braces." (Al-Humazah: 9), "which rages over the hearts." (Al-Humazah: 7), Rages over the hearts; meaning, fire penetrates the hearts, and in the Hadith, "Inform those

who hoard wealth, that a stone will be heated in the Hell-fire and will be put on the nipples of their breasts till it comes out from the bones of their shoulders and then put on the bones of their shoulders till it comes through the nipples of their breasts the stone will be moving and hitting." Fire reaches every part of him, alongside his outer body, "Whenever their skin is burnt completely, We will replace it so they will ˹constantly˺ taste the punishment.", Or inside his body, and fire penetrated it as well, God forbid, " On the Day their faces are ˹constantly˺ flipped in the Fire", Only the disobedient of people of faith will have parts, which the Hellfire will not burn; the believers who enter Hell, fire will not burn the places of payer [body parts used in prayer]. These only, as for the unbeliever, the fire burns all of his body. All his body is burned in the fire. "But no! There will certainly be a raging Flame" (Al-Ma'arij: 15), "ripping off scalps." (Al-Ma'arij: 16), The scalp is removed, the scalp is the thin part that lies under the hair, between the hair and the skull. The bone of the head, "ripping off scalps." (Al-Ma'arij: 16), "It will summon whoever turned their backs ˹on Allah˺ and turned away ˹from the truth˺," (Al-Ma'arij: 17), "and gathered and hoarded ˹wealth˺." (Al-Ma'arij: 18) Allah tells about these unbelievers, he says, "On the Day their faces are ˹constantly˺ flipped in the Fire", they will say, these disbelievers, they will cry, "Oh! If only we had obeyed Allah and obeyed the Messenger!" (Al-Ahzab: 66), a wish out of its place where wishes are useless. "Oh! if only", Wishful, we obeyed Allah; in this life, and obeyed the Messenger. The Messenger of Allah and the Messenger of Allah is mentioned hereafter the mention of Allah; because every context of this Surah shows the position of the Prophet ﷺ in the ummah and his position. And the manners of communicating with the Prophet ﷺ and what Allah has ruled out for him, apart from the rest of the believers of rules specific to him, of his home and wives. This is the Prophet ﷺ whom Allah treated him with greatness, and whom Allah and his angels evoke blessing upon him, and orders his faithful servants to evoke his blessing upon him. This prophet has this status. On the Day of Resurrection, the disbelievers who rejected him will regret,

and say while he is in Hell, “Oh! If only we had obeyed Allah and obeyed the Messenger!”.

Then, they give excuses as such, “And they will say, “Our Lord! We obeyed our leaders and elite, but they led us astray from the ˹Right˺ Way” (Al-Ahzab: 67), they said, while in Hell, Our Lord; O Our Lord, “We obeyed our leaders and elite,” the leaders are the plural of a leader, and the leader is the prince who they obey, meaning that their leader is their prince and elite who they obey. “We obeyed our leaders and elite,” our elite; In status, in status and society, as are our elite among the leaders; the leader’s people to whom the people were. “but they led us astray from the ˹Right˺ Way.”; Led us astray; means they showed us the way of wrongdoing, and led us astray. We abandoned the path of Allah and we went in the paths of misguidance and wrong that they guided us to; as if it was an apology to themselves, and then they cursed these people; “Our Lord! Give them double ˹our˺ punishment, and condemn them tremendously.” (Al-Ahzab: 68), They say our Lord; O our Lord, punish them; those leaders and elites, who they are claiming they were the reason for bringing them into this place and this fire, bring them to double the torment; make their torment the double of ours. “and condemn them tremendously.” And condemn; exclude them from your mercy, curse them greatly, banish them far from your mercy, O Lord. This is the prayer of these disappointed, loser followers for their masters. Those who led them astray, and led them to this course, and of course this supplication is a supplication for evil for their masters and their elites, while they are in torment. Thus, this is useless for them, Allah tells them in the end; “It has already been multiplied for all, but you do not know.” Each one their torment will be doubled as such and their torment will continue nonstop.

These verses are one of the greatest preachers of the Quran and a reminder from the Lord Almighty of the destiny and end that the disbeliever will go through the Day of Resurrection, who asked ignorantly, when is the Hour? “People ask

you ˹O Prophet˺ about the Hour" Mockery and dismissing it. First, tell them, "That knowledge is only with Allah.". Then, "You never know, perhaps the Hour is near." Then look what will your fate be like when the Hour comes, "Surely Allah condemns the disbelievers, and has prepared for them a blazing Fire, " (Al-Ahzab: 64), "to stay there forever and ever", as such, "to stay there and ever—never will they find any protector or helper." (Al-Ahzab: 65), "On the Day their faces are ˹constantly˺ flipped in the Fire, they will cry, "Oh! If only we had obeyed Allah and obeyed the Messenger!" (Al-Ahzab: 66), "And they will say, "Our Lord! We obeyed our leaders and elite, but they led us astray from the ˹Right˺ Way." (Al-Ahzab: 67), "Our Lord! Give them double ˹our˺ punishment, and condemn them tremendously" (Al-Ahzab: 68), there is no answer to this supplication to the Lord, and the answer is known that all of them, the masters, the elites, and the followers, they are all condemned. They are expelled from the mercy of Allah and stay. Therefore, the negligence of the answer here is to neglect them, to show that this does not benefit these invokers in any way, and a warning to everyone who obeys his master in disobeying Allah.

يقول الله ﷻ {يَا أَيُّهَا الَّذِينَ آمَنُوا لا تَكُونُوا كَالَّذِينَ آذَوْا مُوسَى فَبَرَّأَهُ اللَّهُ مِمَّا قَالُوا وَكَانَ عِنْدَ اللَّهِ وَجِيهًا}[الأحزاب:69] {يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا}[الأحزاب:70] {يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا}[الأحزاب:71] {إِنَّا عَرَضْنَا الأَمَانَةَ عَلَى السَّمَوَاتِ وَالأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا}[الأحزاب:72] {لِيُعَذِّبَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ وَيَتُوبَ اللَّهُ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا}[الأحزاب:73]

says, "O believers! Do not be like those who slandered Moses, but ﷻ Allah .Allah cleared him of what they saidAnd he was honorable in the sight of Allah" (Al-Ahzab: 69), "O believers! Be mindful of Allah, and say what is right" (Al-Ahzab: 70), "He will bless your deeds for you, and forgive your sins. And whoever obeys Allah and His Messenger, has truly achieved a great triumph" (Al-Ahzab: 71), "Indeed, We offered the trust to the heavens and the earth and the

mountains, but they ˹all˺ declined to bear it, being fearful of it. But humanity assumed it, ˹for˺ they are truly wrongful ˹to themselves˺ and ignorant ˹of the consequences˺'" (Al-Ahzab: 72), "So that Allah will punish hypocrite men and women and polytheistic men and women, and Allah will turn in mercy to believing men and women. For Allah is All-Forgiving, Most Merciful" (Al-Ahzab: 73), these are the last verses of Surah Al-Ahzab, and these divine preaches came from Allah ﷻ to His faithful servants, analogous with what was mentioned in this Surah. "O believers!" a call from Allah and a speech from Him to his faithful worshipers describing them with a description of faith, which is the highest and most honorable of the descriptions, to incite them to act, as well as to compel what He Almighty commands them; O believer do, you are a believer. Therefore, obey the command of Allah in what He orders you. "Do not be like those who slandered Moses", Allah forbade His faithful servants not to be like those who harmed Musa. Musa of the Children of Israel has been severely harmed by many of his people, and Allah mentioned in the Qur'an the types of harm that occurred to him from his people. Either harm to his person, or in the great deed they have done; of worshiping the calf when he left them, they said, "O Moses! Make for us a god like their gods", when they passed by some idols. The Torah also mentioned many types of harm upon Musa ﷺ by his people. As they accused him of killing his brother, Harun, when he and Harun were in the mountain, Musa returned alone and he had died there and buried him there. When he returned, they accused him of killing him. They complained and in the Torah was repeated frequently that they always used to blame him while they were lost. Why did you get us out of Egypt? We used to have pots with meat in them, and we used to have so and so..., as Allah described in the Qur'an, "And ˹remember˺ when you said, 'O Moses! We cannot endure the same meal ˹every day˺. So ˹just˺ call upon your Lord on our behalf, He will bring forth for us some of what the earth produces of herbs, cucumbers, garlic, lentils, and onions'. Moses scolded ˹them˺, 'Do you exchange what is better for what is worse?'", this is also harm and stubbornness

against him, and why did he expel them from Egypt? Lots of harm Musa ﷺ suffered because of his people.

Our Prophet ﷺ also told us that Musa was a welcoming, well-covered man and that no one of his people saw his body, so the people of Musa once gathered and said, that Musa does not wash and shower with us [in the river] because of a disease in the testicles. Thus, Allah wanted to prove their lies of slandering and denigrating their prophet ﷺ. Hence, Musa went to wash one day in the river and put his clothes on a stone, then the stone took his clothes and ran away, so Musa went out running after him, saying, "My clothes O stone, my clothes O stone", and he passed by a group of the Children of Israel and they saw him as the best form of creation, and they said, By God, there is no harm in Musa. This is also what the Prophet told and the Prophet interpreted this verse, "O believers! Do not be like those who slandered Moses" (Al-Ahzab: 69), his people have harmed him, for Musa suffered from the harm of many of his people. The Prophet's interpretation of this verse is one of these harms, and what Allah mentioned in the Quran about their anger and stubbornness against their Messenger ﷺ like the ones we mentioned from what they said, "We cannot endure the same meal ˹every day˺". They also said, "O Moses! Make for us a god like their gods", and their worship of the calf after him, and the Samaritan did to him, and accusing him of what they accused him, the Torah is full of much blame that the children of Israel accused Musa with, they did not put him in his rightful place as the servant of Allah and His Messenger, and an example of this what the Qur'an mentioned, they said, "We have always been oppressed—before and after you came to us ˹with the message˺", which means, Your coming did not change anything or freeing us of what we are in, they said, "We have always been oppressed—before and after you came to us ˹with the message˺", the children of Israel before Allah saves them and drives them out, "After you came to us ˹with the message˺. He replied, 'Perhaps your Lord will destroy your enemy and make you successors in

the land to see what you will do" (Al-A'raf: 129), many kinds of harm fell upon Musa ﷺ.

The Prophet ﷺ used to go through hardship, for the Prophet ﷺ came up with money and divided it among some of his companions and spread kindness among them, so someone said this divide done for the pleasure of Allah; had said, by God With this division the Prophet did not seek the pleasure of Allah and Hereafter. Thus, the Prophet's face turned red and became very angry, then he used to say, "May Allah bestow His Mercy on Moses, for he was harmed more (in a worse manner) than this; yet he endured patiently". The accusation of the Prophet that he did not seek the pleasure of Allah is a great deed, and as for the harm of our Prophet ﷺ from the hypocrites, it was a long chain of harm as they hurt him in his honor, they said, "If we return to Medina, the honorable will definitely expel the inferior", and some of them said he eavesdrop, "And there are others who hurt the Prophet by saying, 'He listens to anyone", then harm is also from some ignorant. The ones who would come and cry, O Muhammad, come out for us, "Indeed, most of those who call out to you ˹O Prophet˺ from outside ˹your˺ private quarters have no understanding ˹of manners˺" (Al-Hujurat: 4), These ignorant, and likewise the harm that was caused to him by some of the blunt bedouins, as mentioned in the Hadith of Anas Ibn Malik -may Allah Almighty be pleased with him- he says, "I was walking with Messenger of Allah, a bedouin happened to meet him. He took hold of the side of his cloak and drew it violently. I noticed that the violence of jerk had bruised the neck of Messenger of Allah ﷺ The bedouin said: 'O Muhammad! Give me out of Allah's wealth that you possess". Many types of harm fell on the Prophet ﷺ, and these are those who demonstrated Islam but like this outside whom he said, be just, O Muhammad, or from those fools who were in this way, or the hypocrites. Different types of harm; the hypocrites' type, and the ignorant type, the fools of the Bedouins and others, and these are the worst types of harm that occurred to the Prophet ﷺ and the

Prophet, as we mentioned in the Hadith, "May Allah bestow His Mercy on Moses, for he was harmed more (in a worse manner) than this; yet he endured patiently".

Allah here forbids the believers from doing the deeds of those who hurt Musa, he said, "O believers! Do not be like those who slandered Moses……" (Al-Ahzab: 69), the context of the verses here; the end of these verses of this Surah that firstly it showed the status of the Prophet ﷺ, and how he should be treated, as stated at the beginning of the Surah, "The Prophet has a stronger affinity to the believers than they do themselves. And his wives are their mothers". Then, ordered to evoke blessings upon him, "Indeed, Allah showers His blessings upon the Prophet, and His angels pray for him. O believers! Invoke Allah's blessings upon him, and salute him with worthy greetings of peace" (Al-Ahzab: 56). Then, the prophet's orders are the orders of Allah and what He forbids is forbidden by Allah as well; "It is not for a believing man or woman—when Allah and His Messenger decree a matter—to have any other choice in that matter. Indeed, whoever disobeys Allah and His Messenger has clearly gone ˹far˺ astray" (Al-Ahzab: 36), it is appropriate at the end of the Surah that Allah forbids His faithful servants from harming the Prophet any harm, "O believers! Do not be like those who slandered Moses……" (Al-Ahzab: 69), that is, do not harm your messenger, as the way the Children of Israel harmed their messenger Musa, Allah says, "But Allah cleared him of what they said. And he was honorable in the sight of Allah", Allah acquitted him. Allah absolved Musa from what they said when they said that he was sick, and Allah prepared for Musa to wash in the river, then for the stone to take and run with his clothes, and run after him until they saw him in complete creation, and that the messengers are sent in a perfect form, they saw him in the perfect creation, and Allah absolved him of what they said.

Then, Allah mentioned Musa and said, "And he was honorable in the sight of Allah", Musa was honorable in the sight of Allah. Wajiha [in Arabic] is honored by Allah, which means He accepts his prayer, his supplication is answered; he

prays and gets answered. He asks Allah for a request, and Allah answers him, and one of His greatest requests that were requested and never occurred to anyone; He asked for prophethood for his brother, and Allah gave it to him, he said, "And grant me a helper from my family" (Ta-Ha: 29), "Aaron, my brother" (Ta-Ha: 30), "Strengthen me through him" (Ta-Ha: 31), "And let him share my task" (Ta-Ha: 32), "So that we may glorify You much" (Ta-Ha: 33), "And remember You much" (Ta-Ha: 34), "For truly You have ˹always˺ been overseeing us" (Ta-Ha: 35), "Allah responded, "All that you requested has been granted, O Moses!" (Ta-Ha: 36), I gave you what you asked for, then Allah granted his request that Allah had announced his brother with him, and made him a prophet with him and a minister for him, carrying the burdens and responsibilities of the message and prophecy with him, and this is a great matter. A great intercession, then notices what he requested from Allah in his supplications, and Allah's response to Him, He grunted the destruction of the unbelievers. It accrued, he said, "Our Lord! You have granted Pharaoh and his chiefs luxuries and riches in this worldly life, ˹which they abused˺ to lead people astray from Your Way! Our Lord, destroy their riches and harden their hearts so that they will not believe until they see the painful punishment" (Yunus: 88), Allah says, "Your prayer is answered! So be steadfast and do not follow the way of those who do not know" (Yunus: 89), so Musa ﷺ was honored in the sight of Allah. He was honored in the sight of Allah meaning that He has accepted, and his supplications are granted. He granted an answer from Allah for he is honorable in the sight of Allah. Yet look at him between his people, a lot of his people, they hurt him, insulted him, and embarrassed him many times such as we mentioned of what Allah mentioned in the Qur'an, and from what the Prophet ﷺ mentioned as an explanation of this verse. Even though he is the Prophet; Notable to God, his prayer is accepted, and this is his status with God, yet that some of his people looked at him in this way, knowing that he was their Savior, and he came to save them. He saved them from the slavery and humiliation that they were in Egypt, thanks to Allah and thanks

to this Savior who brought them out of the land of Egypt, and yet many of them did not keep this great merit and this favor, and their harm befell upon their Messenger ﷺ.

As for our Prophet ﷺ, there is no doubt that he is more honorable to Allah, and in response to the call of Musa ﷺ, the prayer of the Prophet ﷺ to his nation. The great prayer in this world and his greatest prayer the Prophet ﷺ saved for his nation, as he said ﷺ, "For every Prophet, there is one invocation which is definitely fulfilled by Allah, and I wish, if Allah will, to keep my that (special) invocation as to be the intercession for my followers on the Day of Resurrection". Allah gave every Prophet an invocation; He told him to pray with an invocation that I will grant you, he chooses; so, he chooses what he wants from the invocation that Allah grants to him, our Prophet ﷺ who was given the choice in this invocation. The invocation that Allah will grant to him, any invocation he asks for, he said, "And I wish, if Allah will, to keep my that (special) invocation as to be the intercession for my followers on the Day of Resurrection". This great Prophet ﷺ, Allah praised him saying, "There certainly has come to you a messenger from among yourselves. He is concerned by your suffering, anxious for your well-being, and gracious and merciful to the believers" (At-Tawbah: 128), this is from his mercy and compassion ﷺ, for the Prophet had this honorable place for Allah; Al-Wajahah, and the one whose supplication accepted by Allah, he raises his hands to the sky and asks for rain, and rain will fall. He prays for guidance to people and Allah guides them. He prays for the destruction to fall upon people, and Allah will destroy them. Allah would answer his supplications. There is no doubt that this prophet who is more honorable to Allah should be put by the believers in his rightful place, so they will be as Allah commanded, "Indeed, ˹O Prophet,˺ We have sent you as a witness, a deliverer of good news, and a warner" (Al-Fath: 8), "So that you ˹believers˺ may have faith in Allah and His Messenger, support and honor him, and glorify Allah morning and evening"

(Al-Fath: 9), Allah's peace and blessings be upon him. "O believers! Do not be like those who slandered Moses" (Al-Ahzab: 69), Musa was honored by Allah, yet his people hurt him, so do not O believers do some deeds as children of Israel, in accusing, insulting, and abusing their Messenger ﷺ.

Then, Allah says, "O believers! Be mindful of Allah, and say what is right" (Al-Ahzab: 70), "He will bless your deeds for you, and forgive your sins. And whoever obeys Allah and His Messenger, has truly achieved a great triumph" (Al-Ahzab: 71). "O believers! Be mindful of Allah……" (Al-Ahzab: 70), a call from Allah for His faithful servants; Allah commands them to fear Him, fear God. Fear him, make protection between you and the torment of Allah, fear God; fear God, place protection between you and the punishment of Allah, and you cannot make this protection except by seeking refuge to Allah, and there is no escaping from Allah except to Allah. That is binge obedience, by obeying Him and to stop disobeying Him, to obey Him seeking His reward, and to fear Him, fear His punishment, and be strict to Allah command. "O believers! Be mindful of Allah, and say what is right" (Al-Ahzab: 70), this is a command from Him, for the words to be true, the factual ones. Whoever is the Sadid [in Arabic], it's to shoot and is well-aimed, to be correct. He reached his goal, not a false saying and lies, so the right saying is truthfulness, a true saying. Who is on the right path; and every statement that does not follow the correct path is a false statement and straining of the goal. This is appropriate here for the believers to fear Allah, and to say the righteous saying, what Allah has forbidden in this Surah is the false and inaccurate sayings that they used to say. They used to say that he was a son and they called so and knew that he was not their son, and they say, this is my son so-and-so son of so-and-so. Allah says, "Let your adopted children keep their family names", likewise, the man says to his wife, "You are to me like my mother", "Those of you who ˹sinfully˺ divorce their wives by comparing them to their mothers ˹should know that˺ their wives are in no way their mothers. None can be

their mothers except those who gave birth to them. What they say is certainly detestable and false. Yet Allah is truly Ever-Pardoning, All-Forgiving" (Al-Mujadila: 2), this is a false saying. For a man to say to his wife who is his wife, to say to her, "You are to me like my mother", this is undoubtedly a lie and that it is a false statement, and that it is not a sound saying, so fear Allah and speak truthfully regarding this matter, as well as their saying that so-and-so has two hearts, which means that it is a heart that thinks and goes along with people, and a heart as well as another heart; which has different thinking and different tasks, "Allah does not place two hearts in any person's chest. Nor does He regard your wives as ˹unlawful for you like˺ your real mothers, ˹even˺ if you say they are. Nor does He regard your adopted children as your real children. These are only your baseless assertions. But Allah declares the truth, and He ˹alone˺ guides to the ˹Right˺ Way" (Al-Ahzab: 4), "Let your adopted children keep their family names. That is more just in the sight of Allah. But if you do not know their fathers, then they are ˹simply˺ your fellow believers and close associates. There is no blame on you for what you do by mistake, but ˹only˺ for what you do intentionally. And Allah is All-Forgiving, Most Merciful" (Al-Ahzab: 5), this is a command from Allah for the believers to fear their Lord, and to remain truthful and say what is right, all their statements should be accurate words. Right sayings, aimed at the goal, what is the purpose of saying? Towards the target, not wobbling left and right.

Then, Allah says, "He will bless your deeds for you, and forgive your sins. And whoever obeys Allah and His Messenger, has truly achieved a great triumph" (Al-Ahzab: 71), "He will bless your deeds", if you fear Allah, you feared him and worshiped Allah as if you were seeing Him, and say what is right, "He will bless your deeds", the righteousness of deeds is a consequence of this, of fear. One fears God because he seeks truthfulness and righteous words, this is the core of the matter. It is the main reason behind goodness deed, the goodness of the deeds

is because of [the fear of Allah], as the Prophet said, "The core of the matter is the fear of Allah ﷻ", the fear of Allah is the main of matter, truth leads to good deeds, as the Prophet ﷺ said, "For truth leads to good deeds and good deeds lead to Paradise, and if a man continues to speak the truth and makes truth his object he will be recorded as truthful before Allah. Avoid (you people) falsehood, for falsehood leads to wickedness and wickedness leads to Hell, and if a man continues to speak falsehood and makes falsehood his object he will be recorded as a liar before Allah", for Allah told that He corrects our deeds. The righteousness of deeds is connected to devoutness, you fear Allah for salvation, so you will see where the divine command is and you will follow it, and where Allah forbids you off, and you turn away from it. Your aim is the Lord Almighty, you know the righteous way. You will speak with honesty; honesty leads you to righteousness because honesty is the foundation. There is no doubt that honesty will draw and guide you towards the righteousness of deeds, but if you speak of lies and falsehood, you will believe this lie, and then you will follow this path and follow the lies you said, you will follow falsehood and astray of the righteous path.

Allah says, "He will bless your deeds", then, "And forgive your sins", this is from His Mercy that your sins are forgiven. From what you do of wrongdoing, from what you fall for of desire, inclination, and such He will forgive them, forgive the sins; delete it, eliminate it. These sins are erased, removed and deleted, forgiven, their forgiveness and deletion mean that Allah does not uncover you with it. "And forgive your sins", you will be forgiven, you have sinned then Allah will delete it. He removes it from your sheets, He doesn't punish you because of it, which is a great matter. "And forgive your sins", the forgiveness of the sin is one of the greatest mercies, one of the greatest blessings, so a person was judged by the divine judgment that he did this deed and will be punished for it. Then, comes his innocence, removed, deleted, there is no doubt that this is a great

matter. Therefore, the greatest thing that a person was told is the words of Allah to His Messenger Muhammad ﷺ, "So that Allah may forgive you for your past and future shortcomings", this is the greatest thing Allah informed his servant with. He told him that he forgave his past sins and future shortcomings, "Perfect His favor upon you, guide you along the Straight Path" (Al-Fath: 2), sin forgiveness is a great matter, "Have We not uplifted your heart for you ˹O Prophet˺" (Al-Sharh: 1), "Relieved you of the burden" (Al-Sharh: 2), "Which weighed so heavily on your back" (Al-Sharh: 3), "And elevated your renown for you?" (Al-Sharh: 4), "He will bless your deeds for you, and forgive your sins".

Then, Allah says, "And whoever obeys Allah and His Messenger, has truly achieved a great triumph" (Al-Ahzab: 71), whoever, which refers to any one of people, anyone who obeys Allah and His Messenger; makes his obedience to Allah, his obedience, which is obedience to the commands of Allah and His Messenger. Allah has added His Messenger to Him because the command of the Prophet and his prohibition is as the commands and prohibition of Allah, "And whoever obeys Allah and His Messenger, has truly achieved a great triumph" (Al-Ahzab: 71), have won; he won His trumpet, great victory; and that is Heaven because Heaven is the abode of immortality after getting cleansing of all evils, whoever enters Heaven will be cleansed of all his evils. The evils and problems of this world, the evils that he was in, the evils. Hell, the greatest evil that exists is the fire and its torment, so whoever enters Heaven is freed; He was freed from entering the Hellfire and went to the place where he settled, and all that he desired and wish for is granted, all kinds of pleasure and joy have been created by Allah in Paradise, and its people are immortal. This is a great victory, "And whoever obeys Allah and His Messenger, has truly achieved a great triumph" (Al-Ahzab: 71), won, achieved the great triumph, the great victory, which there is no greater or better victory than it.

يقول الله ﷻ: {يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا}[الأحزاب:70] {يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا}[الأحزاب:71] {إِنَّا عَرَضْنَا الأَمَانَةَ عَلَى السَّمَوَاتِ وَالأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا}[الأحزاب:72] {لِيُعَذِّبَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ وَيَتُوبَ اللَّهُ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا}[الأحزاب:73].

says, “O you who have believed, fear Allah and speak words of ﷻ Allah appropriate justice” (Al Ahzab:70). “He will bless your deeds for you and forgive your sinsAnd whoever obeys Allah and His Messenger, has truly achieved a great triumph” (Al Ahzab:71). “Indeed, we offered the trust to the skies and the land and the mountains, but they refused to carry it and were apprehensive of it, but man carried it; he has always been constantly unjust, constantly ignorant” (Al Ahzab:72). “so that Allah will punish hypocrite men and women and polytheistic men and women, and Allah will turn in mercy to believing men and women. For Allah is All-Forgiving, Most Merciful” (Al Ahzab:73).

These are the last verses of the Surah of Al Ahzab. Allah ﷻ calls the believers to ask them to fear Him and to speak words of appropriate justice. That is to say what is right. Fear of Allah means do His command and abstain from forbidden, that is Ihsan (i.e., perfection or Benevolence) which is the aim of obligation. As Allah ﷻ says “in order to test which of you is best in deeds”. Also, when the prophet was asked about Ihsan, he said, “Ihsan is to worship Allah as if you see Him” to worship Allah as if you see Him, that is, if you know that Allah ﷻ watches you, you will fear Him because Allah is worthy to be feared, and worthy to forgive. Allah ﷻ is worthy to be feared because He will punish for guilt. “Inform My servants ˹O Prophet˺ that I am truly the All-Forgiving, Most Merciful,” (Al Hijr:49) “and that My torment is indeed the most painful” (Al Hijr:50). Whoever knows that Allah ﷻ is watching Him, will undoubtedly obey Him because of the hope of what He has, do His command and do not disobey

Him for fear of the punishment that will be for those who disobey Him. Saying what is right leads to obedience to Allah ﷻ. As the prophet ﷺ said “"Truth leads to piety and piety leads to Jannah. A man persists in speaking the truth till he is enrolled with Allah as a truthful.”

“He will bless your deeds for you” because you fear Allah and say right. “and forgive your sins” that is He ﷻ eliminates it. “And whoever obeys Allah and His Messenger, has truly achieved a great triumph” (Al Ahzab:71). This is the good news of Allah ﷻ for everyone who obeys Him and His Messenger. Here Allah ﷻ adds His Prophet because the command of the Prophet is the command of Allah ﷻ and the Prophet does not command for His self-goodness. Also, He does not command or forbid anyone to benefit himself, but he rather orders him for Allah and forbids him for Allah. So, the Prophet's call is to Allah, and his obedience is obedience to Allah ﷻ “Whoever obeys the Messenger has truly obeyed Allah” “And whoever obeys Allah and His Messenger, has truly achieved a great triumph” (Al Ahzab:71). It is appropriate here for Allah to command to obey Him and His Messenger because the commands here in this Surah are all matters pertaining to the Prophet ﷺ as Allah ﷻ says in this Surah, “It is not for a believing man or woman—when Allah and His Messenger decree a matter—to have any other choice in that matter. Indeed, whoever disobeys Allah and His Messenger has clearly gone ˹far˺ astray.” (Al Ahzab:36)

Then, Allah ﷻ says, “Indeed, We offered the trust to the skies and the land and the mountains, but they refused to carry it and were apprehensive of it, but man carried it; he has always been constantly unjust, constantly ignorant” (Al Ahzab:72). There is no god but Allah. We have offered; It was said that the offer here is a choice, meaning that Allah ﷻ offered this trust to those He mentioned here such as the heavens, the earth, and the mountains. The predecessors who interpreted this verse unanimously agreed that it means the trust of obligation that if you do this, you will be rewarded, and if you do not do so, you will be punished,

the trust of obligation after which there will be reward and punishment. Creatures of Allah ﷻ who were created by Him, have been given the right to choose, but there are creatures who have become obedient and do not sin. Allah ﷻ related that this was their choice that they chose to obey the command of Allah and did not be obligated, that is, a choice between obedience and disobedience, and that if they obey, they will be rewarded, and if they disobey, they will be punished. Man is the only one who is accepted to carry the trust of obligation. Trust in the general sense; Everything that Allah ﷻ has entrusted to all His believing servants. The concept of trust is a part of the concept of trusteeship because it is what Allah ﷻ has trusted to worshippers to do. If they do it, they will be rewarded and they should be punished for not doing these things, for this is trust in the general sense.

Trust in the special sense is that one person entrusts another person on money or a literary matter such as a secret or a statement, so this is trust in the special sense. Also, the trust may be called the trustworthiness of judgment as a special sense. As Allah ﷻ says, “Indeed, Allah commands you to return trusts to their rightful owners; and when you judge between people, judge with fairness” (Al Nisa:58) Trust in this verse is the trust of the authority, so that who takes the power must be qualified to do this matter. Otherwise, the power may come in the hands of unfit persons. The Prophet said that if the authority comes in the hands of unfit persons, the trust will be lost, as stated in the hadith. “the prophet said, "Where is the questioner, who inquired about the Hour (Doomsday)?" The Bedouin said, "I am here, O Allah's Apostle" Then the Prophet ﷺ said, "When honesty is lost, then wait for the Hour (Doomsday)." The Bedouin said, "How will that be lost?" The Prophet ﷺ said, "When the power or authority comes in the hands of unfit persons, then wait for the Hour (Doomsday)." The knowledge of the Hour is only with my Lord and the prophet does not know anything about it, but he tells him about its portents, so he said to him, "When honesty is lost, then wait for the Hour (Doomsday)." The Bedouin said, "How will that be lost?"

The Prophet ﷺ said, "When the power or authority comes in the hands of unfit persons, then wait for the Hour (Doomsday)".

So, the Prophet here interprets trust with the power may come in the hands of unfit persons that is the trust of the authority, and it is what Allah ﷻ says and this is a command for all believers "Indeed, Allah commands you to return trusts to their rightful owners" Allah ﷻ commands all the believers then he commands who takes the power saying "and when you judge between people, judge with fairness." The Prophet ﷺ also describes the trust of authority in particular, saying "It is a trust" that is the authority "and on the Day of judgment it is a cause of humiliation and repentance except for one who fulfils its obligations and (properly) discharges the duties attendant thereon." He said "It is a trust and on the Day of judgment it is a cause of humiliation and repentance" for some people "except for one who fulfils its obligations". He is qualified for the authority, so it comes in his hands and fulfils the obligations of this trust, so this is a specific meaning of trust. One of the specific meanings of trust is also what another person entrusts to another such as his money, or his family, or the like, and he must pay this trust after that if it is requested of him. A debt is a trust of right and deposit is a trust that is someone deposits money with someone else and it must be paid to him, so this is also trust in the special sense, and this deposit is safe with those who have entrusted it.

Also, the prophet ﷺ said, "Honesty was preserved in the roots of men's hearts' 'Then the Qur'an was revealed and we learned (it) from the Qur'an and the Sunnah. Then he told us about its disappearance "saying; 'A man will go to sleep and honesty will be taken away from his heart, and only its trace will remain, like a blister, as when an ember touches your foot and raises a blister which has nothing inside." If embers rolled onto the foot, it will be burned, the skin swells and sometimes becomes full and it will be empty, so the Prophet says that the place of trust in the heart is as empty as this bubble that is formed from

the impact of burning. The prophet ﷺ said, “People will engage in business with one another, but there will hardly be any honest persons among them.” There will hardly be any honest person among them. Huzaifa, the narrator of the hadith, said, "If I lived at that time, I cannot deal except with so-and-so and so-and-so" He said, “There was a time; This was after the Prophet. Huzaifa said, “when I did not mind dealing with anyone of you,” I did not mind dealing with so-and-so and so-and-so. “For if he was a Muslim, his religion would prevent him from cheating. Also, if I gave him the debt, even without writing it down, I would take my rights away from him. “And if he is not a believer,” means that he is not a man of the people of faith, one of Dhimmis (free non- Muslims enjoying Muslim protection). He said “his Muslim ruler would prevent him from cheating.” His Muslim ruler will give me my right. He said after that in the last part of hadith ““People will engage in business with one another, but there will hardly be any honest persons among them. Then it will be said that in such and such a tribe there is an honest man, and a man will be admired for his intelligence, good manners and strength, but there will not be even a mustard seed of faith in his heart.” It means, when people praise each other, they will admire man for his sense of humor and kindness, and his intelligence and strength. He said “, but there will not be even a mustard seed of faith in his heart.” He does not have faith or trust in this, for this is trust of the people in the special sense.

Allah ﷻ says, “Indeed, We offered the trust to the heavens and the earth and the mountains,” It is the general sense of the trust that is the trust of obligation. Offered means; The ancestor said that Allah ﷻ offered it to the heavens, the earth, and the mountains, meaning that He gave these great and powerful creatures a choice in the act, and there will be reward and punishment, so they chose to be subjugated and subjected to the Cause of Allah ﷻ without having any opportunity to choose. This may be indicated by the words of Allah ﷻ addressing the infidels “Ask ˹them, O Prophet˺, “How can you disbelieve in

the One Who created the earth in two Days? And how can you set up equals with Him? That is the Lord of all worlds." (Fussilat:9) "He placed on the earth firm mountains, standing high, showered His blessings upon it, and ordained ˹all˺ its means of sustenance—totaling four Days exactly—for all who ask." (Fussilat:10) "Then He turned towards the heaven when it was ˹still like˺ smoke, saying to it and to the earth, 'Submit, willingly or unwillingly.' They both responded, 'We submit willingly" (Fussilat:11). These creatures came willingly to Allah ﷻ. They were humiliated by His command, did not disobey and only chose what Allah ﷻ had chosen for them.

This may also be explained by the words of Allah ﷻ "When the sky bursts open," (Al Inshiqaq:1) "and listens to its Lord as it rightly must," (Al Inshiqaq:2) "And when the earth has been extended" (Al Inshiqaq:3) "and it will throw up whatever it contains, and will become empty, (Al Inshiqaq:4) "and listens to its Lord as it rightly must" (Al Inshiqaq:5). The sky listens to its Lord as it rightly must because it is the command of Allah ﷻ, so, the heavens and the earth are subject to the command of Allah ﷻ. "When the sky bursts open" (Al Inshiqaq:1), with the command of Allah ﷻ and listens to its Lord as it rightly must. "And when the earth has been extended" (Al Inshiqaq:3) "and it will throw up whatever it contains, and will become empty, (Al Inshiqaq:4). It will throw up whatever it contains from gold before the Day of Judgment. The prophet ﷺ said "A man would walk and see on the ground a gold column," column; Like the big pillar of it, "And he would hit it with his leg and say, those before us used to fight because of this." On the Day of Resurrection, it will throw up whatever it contains from the dead who are inside it, and it does not hide anything from them and every atom returns to its place. It listens to her Lord ﷻ and as it rightly must because it obeys the command of Allah ﷻ, she does not disobey Allah ﷻ and has chosen the path of submission to Allah ﷻ and humiliation for His command willingly, and without having a choice to do or not, then it will be rewarded and punished. It

will be rewarded for doing and punished for neglecting. All of these great creatures chose to be obedient to the command of Allah ﷻ without choosing the trust of obligation.

Allah says, "Indeed, we offered the trust to the skies and the land and the mountains, but they refused to carry it" (Al Ahzab:72) they refused to carry this trust "being fearful of it". This means that these great creatures fear Allah ﷻ too much to carry the trust of obligation because there will be punishment if they do not obey the command of Allah. Allah ﷻ says "but man carried it;" the man carried the trust. "He has always been constantly unjust, constantly ignorant." They said that Allah ﷻ offered this to Adam, and he accepted to do the divine command, and if he obeys then he has the reward, and if he does not obey then he will be punished. He means all humans, "has always been constantly unjust, constantly ignorant." The origin of injustice in the language of the Arabs is putting the matter out of place, and the greatest type of injustice is polytheism. "associating ˹others with Him˺ is truly the worst of all wrongs" because he associated others with Allah ﷻ and Only Allah ﷻ is worthy of worship. He is the Creator alone and the Provider alone. Also, He gives life and causes death, all creation destinies are in His hand. "Allah is the Creator of all things, and He is the Maintainer of everything" (Al Zumar:62). He alone deserves to be worshiped and there is no one like Him, equal to Him, or can help Him, and everyone needs Allah. Also, anyone has no power to benefit or protect himself, except by the Will of Allah. The angels, the jinn, the human beings, all creatures cannot benefit themselves or harm themselves except with the will of the Lord ﷻ so how can an individual or individuals of these creatures be worshiped? How do they deserve to worship? Only Allah ﷻ is worthy of worship, for polytheism is a great injustice.

The greatest injustice is not putting worship, sanctification, love and obedience in the right place. Rather, the correct place for worship is to direct the

servant towards Allah because He is the Lord of the and the Creator of all creation, and He is the only one who can benefit and harm His servants. Every disobedience to this Lord is an injustice because the matter was misplaced as well, and it was wrong. Also, Man oppresses himself and misplaces matters because he is unjust and ignorant, so he bears this obligation with its consequences, that is he will be punished if he does not do this divine command. "He has always been constantly unjust, constantly ignorant." if the man believes he will not be unjust and ignorant. He cannot get rid of injustice and ignorance except by believing in Allah and His obedience. Also, everyone who does not believe, will be unjust and ignorant. "He has always been constantly unjust, constantly ignorant."

Allah ﷻ said that He entrusted this trust to the servants, and we mentioned that it is the trust in general sense that is the trust of obligation. The predecessor who interpreted this verse said that prayer, fasting, and washing impurity is a trust. There is no doubt that prayer is part of the trust, because Allah ﷻ obligated it on His servants and commanded them to do it. The secret of the prayer is the good intention that the one who prays should stand between the hands of Allah and praise Him. Also, the aim of this prayer should be the remembrance of Allah ﷻ. As for the hypocrite who prays and may rise and sit, but the truth is that he is a traitor to the trust because does not pray to Allah ﷻ. Fasting is also a secret. It is possible for a person to conceal the fact of his fasting from people, break his fast in secret, and not be fasting in secret, so it is also a trust and an obligation, and this is something that only Allah ﷻ is aware of. Ghusl for impurity is a trust. They said that washing impurity is a trust because no one may know that he is in a state of major ritual impurity except Allah ﷻ, therefore, the servant is obligated to wash if he is in a state of major ritual impurity. Some of them interpreted the trust in hidden matters. That no one but Allah ﷻ has seen it, and that this is undoubtedly a trust, but the trust mentioned in the verse here is the trust of all matters of obligation. All that Allah has obligated to His servants; Beginning with

no god but Allah, their testimony should say it with tongue and acknowledge it in heart and act on the basis of this testimony with limbs. This is a trust and what Allah has obligated on the servants, so they should do. Allah ﷻ says "Indeed, Allah commands you to return trusts to their rightful owners; and when you judge between people, judge with fairness" (Al Nisa:58). The trusts should be returned to their rightful owners as Allah ﷻ commands. He commands His servants to fulfill all that they had pledged to do. Whether it is covenanted between one another, or between them and Allah ﷻ.

Then, Allah ﷻ says, "so that Allah will punish hypocrite men and women and polytheistic men and women" It means that this is what Allah ﷻ has obligated on the servants. "So that Allah will punish hypocrite men and women and polytheistic men and women". Hypocrite men and women are the first to violate and betray the trust. Allah ﷻ mentions here males and females to show that His punishment includes everyone. "So that Allah will punish hypocrite men". A hypocrite is a person who claims to be a Muslim but in reality, he is a disbeliever. It was said that hypocrisy is taken from the hypocrisy of the jerboa, because the jerboa digs more than one hole and then makes an invisible hole, which must make it an invisible place and burrow. It covers it with a very thin layer of dirt, and if it will be chased from these burrows, it comes out of this place that is not noticed, and this last tunnel may be covered with a dirt cover or under a tree. Therefore, the one who hunts the jerboa goes to the nearest herb or tree and puts his net on it, then detaches the jerboa from these open burrows and it jumps into this place that is hidden by this herb and the like. It was said that the hypocrite is taken from this; From the hypocrisy of the jerboa, because it contains something outward; What is this hole, and there is something hidden in it. The similarity is that the hypocrite reveals Islam but encloses disbelief. There is hypocrisy, of course, less than this one, which is practical hypocrisy. As for the believer to combine the traits of faith and the qualities of the hypocrites, because the

hypocrite lies, breaks a promise, is lazy about prayer, spends unwillingly, so whoever has a one of these traits as the Prophet said "Whoever has the following four (characteristics) will be a pure hypocrite and whoever has one of the following four characteristics will have one characteristic of hypocrisy unless and until he gives it up. Whenever he is entrusted, he betrays, whenever he speaks, he tells a lie, whenever he makes a covenant, he proves treacherous, whenever he quarrels, he behaves in a very imprudent, evil and insulting manner." Some people have a characteristic, some people of faith have one or more of these characteristics, but if these four characteristics are combined, they do not gather except in a real hypocrite.

"So that Allah will punish hypocrite men and women and polytheistic men and women" from males and females "and polytheistic men and women" Everyone who associates another god with Allah ﷻ and the polytheist is someone who associates another god with Allah, and this is greater polytheism. Or polytheism, which is hypocrisy. As someone who observes the prayer that is for Allah, but he wants people to praise him for this, or for his purpose, so he does not pray it to Allah, rather he prays it for people to praise him and the like. Also, he wants people to say that he is a philanthropist or the like and this is smaller polytheism. All this includes ""so that Allah will punish hypocrite men and women and polytheistic men and women" Allah ﷻ says, "and Allah will turn in mercy to believing men and women." That is, in order for Allah to turn in mercy to believing men and women, that is to accept their repentance, because Allah ﷻ is the Merciful Repentance, whoever repents and returns to Him, meaning that he accepts his repentance. "For Allah is All-Forgiving, Most Merciful." Allah ﷻ concludes this verse with His two capacities, Forgiveness and mercy, in order to demonstrate His merit and benevolence in this matter. See the matter of the great obligation, but the believer who repents and returns to Allah and that has been mentioned in the Surah. Therefore, Allah ﷻ shows that repentance and a return to

Him from any deviation from the path of truth, Allah accepts its owner. “For Allah is All-Forgiving, Most Merciful.”

With this, this great Surah ends.

Saba

بسم الله الرحمن الرحيم: {الْحَمْدُ لِلَّهِ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الأَرْضِ وَلَهُ الْحَمْدُ فِي الآخِرَةِ وَهُوَ الْحَكِيمُ الْخَبِيرُ}[سبأ:1] {يَعْلَمُ مَا يَلِجُ فِي الأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ الرَّحِيمُ الْغَفُورُ}[سبأ:2] {وَقَالَ الَّذِينَ كَفَرُوا لا تَأْتِينَا السَّاعَةُ قُلْ بَلَى وَرَبِّي لَتَأْتِيَنَّكُمْ عَالِمِ الْغَيْبِ لا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمَوَاتِ وَلا فِي الأَرْضِ وَلا أَصْغَرُ مِنْ ذَلِكَ وَلا أَكْبَرُ إِلَّا فِي كِتَابٍ مُبِينٍ}[سبأ:3] {لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُوْلَئِكَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ}[سبأ:4] {وَالَّذِينَ سَعَوْا فِي آيَاتِنَا مُعَاجِزِينَ أُوْلَئِكَ لَهُمْ عَذَابٌ مِنْ رِجْزٍ أَلِيمٌ}[سبأ:5]

In the Name of Allah, the Most Compassionate, Most Merciful, “All praise is for Allah, to Whom belongs whatever is in the heavens and whatever is on the earth. And praise be to Him in the Hereafter. He is the All-Wise, All-Aware” (Saba:1) “He knows whatever goes into the earth and whatever comes out of it, and whatever descends from the sky and whatever ascends into it. And He is the Most Merciful, All-Forgiving” (Saba:2) “The disbelievers say, “The Hour will never come to us.” Say, ˹O Prophet, “Yes—by my Lord, the Knower of the unseen—it will certainly come to you!” Not ˹even˺ an atom’s weight is hidden from Him in the heavens or the earth; nor anything smaller or larger than that, but is ˹written˺ in a perfect Record” (Saba:3) “So He may reward those who believe and do good. It is they who will have forgiveness and an honorable provision” (Saba:4) “As for those who strive to discredit Our revelations, it is they who will suffer the ˹worst˺ torment of agonizing pain” (Saba:5).

These verses are the beginning of the Surah of Saba. Allah ﷻ begins this surah with the praise of Himself. He says, “All praise is for Allah, to Whom belongs

whatever is in the heavens and whatever is on the earth. And praise be to Him in the Hereafter. He is the All-Wise, All-Aware" (Saba:1). All praise is for Allah for He is Praiseworthy due to Himself, His attributes, and His works. He is the One God, the Eternal Refuge. He never has offspring, nor is He born, and never has there been to Him anyone equivalent. Also, He is characterized by all the attributes of perfection and majesty and has the most beautiful names; All His names are the best, all His work is beautiful, and His design is perfect. "Allah is the Creator of all things, and He is the Maintainer of everything." (Al Zumar:62) "Who has perfected everything He created. And He originated the creation of humankind from clay." (Al Sajdah:7) He is the Lord, the Wise, the All-Knowing, the Most Gracious, the Most Merciful, the Almighty.

Allah ﷻ is praised because for everything in the heavens and on the earth belongs to him, "to Whom belongs whatever is in the heavens and whatever is on the earth". It belongs to Him, for He is the One Who created it out of nothingness and He is the One Who established it and He is the One Who disposed it. He is the Disposer of affairs of all creatures. "Allah is the Creator of all things, and He is the Maintainer of everything." (Al Zumar:62) to Whom belongs whatever is in the heavens that is whatever is in the heaven belongs to Allah ﷻ whether we have been known it by Allah or not such as the angels, the maidens with gorgeous eyes and the creatures that only Allah ﷻ knows. "Now, I do swear by whatever you see," (Al Haqqah:38) "and whatever you cannot see!" (Al Haqqah:39) "All praise is for Allah, to Whom belongs whatever is in the heavens and whatever is on the earth." He is praised because He is the King and there is no king but He and to belong whatever is in the heavens and whatever is on the earth. "And praise be to Him in the Hereafter." This is specialization after the generalization, and praise be to Him in the Hereafter, He is praised for all the deeds that He exists the Hereafter, so that Allah ﷻ will reward the people of obedience with their obedience, the people of faith and will punish who disbelieves Him and whoever

disobeys Him. He is praised for the punishment of the wrongdoers because they deserve it. Allah ﷻ praises Himself for their hasty punishment, and He praises Himself also for their postponed punishment. As Allah ﷻ says, "So the wrongdoers were utterly uprooted. And all praise is for Allah—Lord of all worlds." (Al An'am:45) This is the hasty punishment that they were utterly uprooted from this earth and this is His good attributes and works.

"And praise be to Him in the Hereafter. He is the All-Wise," He is the All-Wise, wisdom means ability to apply knowledge or experience or understanding or common sense and insight. Allah ﷻ is All-Wise, befitting wisdom. He is the Lord Who knows everything, Who has the ability to apply His knowledge on everything that will bring about the best possible results such as guidance, delusion, punishment and reward, everything has been done with His knowledge, that is, He is wise and just in all things. He is All-Aware; awareness is having knowledge, meaning that Allah ﷻ has an accurate knowledge of all His creatures. "He is the All-Wise, All-Aware." This verse is concluded with these two attributes of Allah ﷻ that praise be to Him in the Hereafter and the reward and punishment in the Hereafter will be according to His wisdom and His awareness. According to His wisdom, the obedient will be rewarded and the disobedient will be punished. Also, He is All-Aware of all the deeds of his creation that He knows the deeds of the infidels who deserve punishment, and the deeds of the people of faith who deserve His reward.

"He knows whatever goes into the earth and whatever comes out of it." This is some details of His knowledge. "He knows whatever goes into the earth:" What goes into it; That penetrates the earth, what goes into the earth? Everything goes into the earth from the rain that falls from the sky that falls into it, from the seeds that are placed in it, from animals and pests that hide in it and everything that goes into this earth which Allah ﷻ creates such as its minerals, its treasures, its volcanoes, its earthquakes and everything that goes into the earth and Allah ﷻ

knows it. “and whatever comes out of it,” Also, whatever comes out of the earth Allah ﷻ knows it such as water and plant that Allah causes it to grow. “and whatever descends from the sky and whatever ascends into it.” Allah ﷻ also knows whatever descends from the sky. The rain descends for us from the sky, there is no drop of it falls except with the knowledge of Allah ﷻ, His mercy and revelation - descends from the sky and His command descends from the sky, so all of this descends from the sky. “And whatever descends from the sky and whatever ascends into it.” And whatever ascends into this sky such as the angels who ascend to the Lord by the souls of the believers, the souls of the unbelievers, from whom the sky is withheld and then returned to this earth. Great things also ascend to the sky of this world such as this rain Allah raises it to the sky, then rain drops down, so whatever ascends and descends is with the knowledge of Allah ﷻ.

“And whatever descends from the sky and whatever ascends into it. And He is the Most Merciful, All-Forgiving.” (Saba:2) He is Most Merciful to His servants; Mercy in this world and in the Hereafter. All-Forgiving; He is the Forgiver and the Generous who conceals the sins of his obedient servants, those returning to Him and those who repent to Him. This is an opening of this surah, and it contains a description of the Lord and He is praised for all His deeds, for His creation and for His work. “All praise is for Allah, to Whom belongs whatever is in the heavens and whatever is on the earth. And praise be to Him in the Hereafter” (Saba:1) Allah ﷻ made the Hereafter the end of this world

After that, Allah shows us the reality and the truth that exists, but see what is the infidel's reaction. Allah ﷻ says, “The disbelievers say, “The Hour will never come to us.” Those disbelievers do not have minds or thoughts they do not believe this unchangeable matter, see the attribute of Allah ﷻ “to Whom belongs whatever is in the heavens and whatever is on the earth. And praise be to Him in the Hereafter.” The Hereafter is certainly coming. Those disbelievers do not have

minds or thoughts and they are abnormal. ““The disbelievers say, “The Hour will never come to us.” They totally deny this matter “The disbelievers say” They are disbelievers because they are deniers. Also, they know the truth, but they deny it and conceal it. “The Hour will never come to us.” They say this because of their arrogance and stubbornness and they exclude this matter. “The Hour will never come to us.” That is the Day of Resurrection.

Allah ﷻ says, “Say, "Yes, by my Lord, it will surely come to you.” “Say, "Yes,” This is answer to a question associated with the negation in particular, so the negation of the negation is proof, yes, my Lord. He swears by Allah ﷻ, Allah commands His Messenger to swear for them, so He says to him. “Say, "Yes, by my Lord, it will surely come to you.” This is confirmation that the Hour will surely come to you. “[Allah is] the Knower of the unseen." Not absent from Him is an atom's weight within the heavens or within the earth or [what is] smaller than that or greater, except that it is in a clear register” (Saba:3) this oath in this Surah also comes in two verses of the Qur’an. There are three verses in which Allah ﷻ commands His Messenger to swear to them that the Hour is coming, including the words of Allah ﷻ, “They ask you ˹O Prophet˺, “Is this true?” Say, “Yes, by my Lord! Most certainly it is true! And you will have no escape.” (Yunus:53) and this verse “. ““The disbelievers say” “Say, "Yes, by my Lord, it will surely come to you.”

Then, Allah ﷻ says “[Allah is] the Knower of the unseen." This is evidence of its coming that He is the realm of the unseen – Almighty. The unseen; All that is absent from us while we are part of these creatures, and all creatures of Allah ﷻ know something and miss something, what they know is witness and what is missed is unseen, like the angels for example. They know something but miss great things; All this future, they know nothing of it. “Indeed, Allah ˹alone˺ has the knowledge of the Hour. He sends down the rain, and knows what is in the wombs. No soul knows what it will earn for tomorrow, and no soul knows in what

land it will die. Surely Allah is All-Knowing, All-Aware" (Luqman:34). With Him are the keys of the unseen, no one knows them except Allah ﷻ. All creatures of Allah ﷻ do not know this unseen. Allah knows it because He is Knower of the unseen; All what is absent from His creation, Allah ﷻ knows it and nothing is absent from Allah. "[Allah is] the Knower of the unseen." Not absent from Him is an atom's weight within the heavens or within the earth" absent means hidden that is not absent from Him is an atom's weight that is the weight of atom; little ant, means it is like the weight of this little ant and it is not absent from Allah ﷻ. Also, anything such as dust, sand, iron, gold, water or whatever weighs an atom is not absent from Allah ﷻ. Rather, Allah witnesses it and knows it. Not even a leaf falls without His knowledge, nor a drop of water falls down from the sky without His knowledge, nor a mustard seed; A plant is on the earth, inside the earth or outside the earth unless Allah ﷻ knows it. "˹Luqman added, "O my dear son! ˹Even˺ if a deed were the weight of a mustard seed—be it ˹hidden˺ in a rock or in the heavens or the earth—Allah will bring it forth. Surely Allah is Most Subtle, All-Aware" (Luqman:14).

"[Allah is] the Knower of the unseen." Not absent from Him is an atom's weight within the heavens or within the earth or [what is] smaller than that or greater, except that it is in a clear register". Not absent from Him is smaller than the weight of an atom that we are now aware of, that we have seen with the magnifying devices of delicate things, that we have known with magnifying devices such as viruses and germs, and smaller than this, such as a cell and What is inside this cell, and smaller than that like an atom and what is inside this atom of an electron that is built very tightly, and what is based on this matter. The small cell is a world like a galaxy, including all its contents. Inside the single cell, there are the genetic traits of a creature, which are part of the contents of the cell. We knew from the genetic characteristics that this genetic code, people have now decoded more than a thousand and two hundred genetic codes; Each of these

genes is assigned a task. There are the eye coloring gene, the gene for building this matter, the disease genes, even the disease also has genes that affect it. This is a precise creation, so not absent from Allah ﷻ is an atom's weight and smaller than the weight of an atom. Also, these delicate contents inside the living cell and these very delicate components inside the atom Allah knows it. “[Allah is] the Knower of the unseen." Not absent from Him” is not hidden from Him “is an atom's weight within the heavens or within the earth or [what is] smaller than that or greater, except that it is in a clear register” smaller than atom's weight or greater, except that it is in a clear register” Allah ﷻ knows and record it in a clear register. It is obvious and its contents are clear and Allah ﷻ knows all of that. As the Prophet ﷺ said “The first thing God created was the pen. He told it to write and when it asked Him what it should write He told it to write what was decreed, so it wrote what had taken place and what would take place to the Day of Judgment” everything Allah ﷻ has preserved in a preserved tablet, Allah ﷻ has counted all the matters of this creation, so everything is written and counted by Allah.

Allah ﷻ says, “So He may reward those who believe and do good. It is they who will have forgiveness and an honorable provision.” (Saba:4) that Allah ﷻ will come with the Day of Resurrection. “The disbelievers say,” “" Say, "Yes, by my Lord, it will surely come to you.” Then Allah ﷻ demonstrates this by saying, “[Allah is] the Knower of the unseen." Not absent from Him is an atom's weight within the heavens or within the earth” By this knowledge He teaches those who are too arrogant to believe that He can recreate their bodies that become dust. Allah ﷻ knows every atom of the human Where did it go on earth? And how to bring it back to its owner a second time, to stand between His hands. “So, He may reward those who believe and do good.” that is Allah ﷻ will come with the Day of Resurrection. “So, He may reward those who believe and do good.” (Saba:4) So this is His wisdom, virtue, and benevolence, He is the Lord, the Wise One So

how does Allah ﷻ waste the work of those who believe and do righteous deeds? This cannot be wasted; Because Allah is the Wise and the All-Knowing, so He will come with the Hour, and praise be to Him in the Hereafter. “So, He may reward those who believe and do good.” (Saba:4). They take their reward and Allah ﷻ has ensured this for them and told them and preached to them that they have a reward for their righteous deeds, so Allah ﷻ will come with the Hour in order to receive their reward. “So, He may reward those who believe and do good.” (Saba:4) Allah ﷻ combines faith and righteous deeds because this is the reason for reward; there is no reward from Allah ﷻ except through faith and righteous deeds. Therefore, all the verses in Quran remind of the reward of Allah ﷻ. Allah mentions faith and righteous deeds together in fifty-seven places in the Qur’an all of which make reward in the hereafter as a result of faith and righteous deeds. “So, He may reward those who believe and do righteous deeds.” (Saba:4) righteous deeds are plural which are blessed and appreciated and will be rewarded by Allah ﷻ. Also, Allah has commanded to do it and all the branches of Iman are righteous deeds. “"Iman has over seventy branches - or over sixty branches - the uppermost of which is the declaration: 'None has the right to be worshipped but Allah'; and the least of which is the removal of harmful object from the road, and modesty is a branch of Iman."

Those who believe and do righteous deeds, Allah ﷻ says, “Those will have forgiveness and an honorable provision.” Those; Signal Name, for those who believe and do righteous deeds are forgiven; For their sins. They will have forgiveness and concealment of these sins. Also, Allah ﷻ will not blame them and they will have forgiveness and an honorable provision in Paradise. honorable; Precious provision in Paradise such as food, drink, clothing, houris, palaces, houses, tents, and arts of decoration. Also, they will be busy with these pleasures, there is no work for the people of Paradise but enjoyment of pleasure. “Indeed, on that Day the residents of Paradise will be busy enjoying themselves.”

(Yasin:55) they will be busy because of what Allah gives them. “enjoying themselves.” “They and their spouses will be in ˹cool˺ shade, reclining on ˹canopied˺ couches.” (Yasin:56) this is their work in Paradise. “They and their spouses will be in ˹cool˺ shade, reclining on ˹canopied˺ couches.” (Yasin:56) they will have forgiveness and an honorable provision that is the precious provision in Paradise in which its fruit to be picked will be lowered in compliance and there will be overflowing cups and luxurious clothing and luggage. This noble provision does not perish and the clothes of the people of Paradise will not wear out, and their youth will not perish, for they have this reward from their Lord and He will come with the Hereafter to reward them. “those who believe and do righteous deeds. Those will have forgiveness and noble provision.” (Saba:4)

“Those who strove against Our signs, attempting to challenge (God) — those ones, for them is a painful punishment of torment” (Saba:5) those are the other group. ““Those who strove against Our signs, attempting to challenge (God)” strive means to make a lot of effort to achieve something. ““Those who strove against Our signs, attempting to challenge (God” That is, they want to turn people away from the religion of Allah ﷻ to extinguish the light of Allah with their mouths, to argue about the revelations of Allah trying to nullify them, to defeat Allah ﷻ thinking with their short minds and their sick thoughts that they will overcome the Lord, so they strove against Our signs, attempting to challenge Allah. They think that they will challenge the Lord and flee from Him, annul His religion, and do what they do, as He said about them “They want to extinguish Allah’s light with their mouths, yet Allah refuses but to complete His light, even if the deniers dislike it.” (Al Tawbah:32) They turn away from the way of Allah by casting suspicions as mentioned in this verse “Those who strove against Our signs, attempting to challenge (God)” This includes all of this, and includes all the infidel's attempts to nullify the religion of Allah ﷻ thinking that he will challenge Allah, so he may escape from Him, may not be resurrected, may not

stand between His hands, and may not have reckoning. Or he challenges Allah in his life, so he denies His messengers and turns away His religion.

Those who strove against Our signs, how can Allah not punish them? He says "it is they who will suffer the ˹worst˺ torment of agonizing pain" (Saba:5) Those who spent their lives opposing the command of the Lord. They exerted their utmost to oppose the command of the Lord thinking that they challenge Allah ﷻ, so those will be punished. As if Allah ﷻ says they will be punished. "it is they who will suffer the ˹worst˺ torment of agonizing pain" (Saba:5) Allah ﷻ has prepared for them the torment to suffer. of agonizing means very painful pain and the torment of the Hereafter is the most terrible torment. Also, these people of Hell, I seek refuge with Allah from that, drink from the discharge of wounds. It is the drink of the people of Hell, I seek refuge with Allah from that, or a drink of black purulence meaning it is very black. Also, its smell is very bad. Therefore, the torment of Hell will be very painful. As Allah ﷻ says, "boiling water will be poured over their heads," "melting whatever is in their bellies, along with their skin." (Al Hajj:20) "And awaiting them are maces of iron." (Al Hajj:21) It is painful. "and will be given boiling water to drink, and it will tear their bowels into pieces." This is the painful torment of Hell and its bad drinks. "Let them then taste this: boiling water and ˹oozing˺ pus," (Sad:57) "and other things similar to it of various kinds." (Sad:58) other drinks similar to the boiling water and oozing pus of various kinds. Boiling water means very hot water and it is not like the water of this world. "When they cry for aid, they will be aided with water like molten metal, which will burn ˹their˺ faces" molten water means molten brass which scalds the faces before the lips, the throats, and stomachs. "and will be given boiling water to drink, and it will tear their bowels into pieces."

Then Allah ﷻ threatens them and says, "As for those who strive to discredit Our revelations, it is they who will suffer the ˹worst˺ torment of agonizing pain." (Saba:5) Allah ﷻ mentions two wisdoms and reasons for the Day of Resurrection.

It has to be “Yet those who have denied have said, “The Hour is not coming upon us.” Say, “Yes indeed, by my Lord, the Knower of the hidden realm” Then He relates that the wisdom is “So He may reward those who believe and do good. It is they who will have forgiveness and an honorable provision.” Allah ﷻ cannot waste the work of these people, for Allah must come with the hour to reward the people of faith, as well as these criminals who have opposed the Lord and strived to discredit His revelations will be punished by the torment when the Hour comes. “As for those who strive to discredit Our revelations, it is they who will suffer the ˹worst˺ torment of agonizing pain.” (Saba:5) It is the third wisdom, Allah ﷻ says, “And those who have been given knowledge see that what is revealed to you from your Lord is the truth, and it guides to the path of the Exalted in Might, the Praiseworthy.” (Saba:6) The third wisdom is that Allah ﷻ makes all people and those who have been given knowledge to see that.

يقول الله ﷻ {وَقَالَ الَّذِينَ كَفَرُوا لا تَأْتِينَا السَّاعَةُ قُلْ بَلَى وَرَبِّي لَتَأْتِيَنَّكُمْ عَالِمِ الْغَيْبِ لا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمَوَاتِ وَلا فِي الأَرْضِ وَلا أَصْغَرُ مِنْ ذَلِكَ وَلا أَكْبَرُ إِلَّا فِي كِتَابٍ مُبِينٍ}[سبأ:3] {لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُوْلَئِكَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ}[سبأ:4] {وَالَّذِينَ سَعَوْا فِي آيَاتِنَا مُعَاجِزِينَ أُوْلَئِكَ لَهُمْ عَذَابٌ مِنْ رِجْزٍ أَلِيمٌ}[سبأ:5] {وَيَرَى الَّذِينَ أُوتُوا الْعِلْمَ الَّذِي أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ هُوَ الْحَقَّ وَيَهْدِي إِلَى صِرَاطِ الْعَزِيزِ الْحَمِيدِ}[سبأ:6]

says, “The disbelievers say, The Hour will never come to us.” Say, ˹O ﷻ Allah Prophet,˺ “Yes—by my Lord, the Knower of the unseen—it will certainly come ”!to youNot ˹even˺ an atom’s weight is hidden from Him in the heavens or the earth; nor anything smaller or larger than that, but is ˹written˺ in a perfect Record.” (Saba:3) “So He may reward those who believe and do good. It is they who will have forgiveness and an honourable provision.” (Saba:4) “As for those who strive to discredit Our revelations, it is they who will suffer the ˹worst˺ torment of agonizing pain”.(Saba:5) “Those gifted with knowledge ˹clearly˺ see that what has been revealed to you from your Lord ˹O Prophet˺ is the truth and that it guides to the Path of the Almighty, the Praiseworthy” (Saba:6)

says, “The disbelievers say, The Hour will never come to us.” Say, ˹O ﷺ Allah Prophet,˺ “Yes—by my Lord, the Knower of the unseen—it will certainly come ”!to youNot ˹even˺ an atom’s weight is hidden from Him in the heavens or the earth; nor anything smaller or larger than that, but is ˹written˺ in a perfect Record.” (Saba:3) This is the third verse in the Qur'an where Allah ﷻ swear to the disbeliever that the Hour is approaching. This is because they kept saying, “The Hour will never come to us.” They denied the Day of Judgment and that the Hour will not approach them. Allah ﷻ says, “Yes—by my Lord, the Knower of the unseen—it will certainly come to you!” And another verse that confirms this, Allah ﷻ says, “The disbelievers claim they will not be resurrected. “Say, ˹O Prophet,˺ “Yes, by my Lord, you will surely be resurrected, then you will certainly be informed of what you have done. And that is easy for Allah.”(At-Taghabun:7). Allah ﷻ, also, says “They ask you ˹O Prophet˺, “Is this true?” Say, “Yes, by my Lord! Most certainly it is true! And you will have no escape.”(Yunus: 53) these three verses in the Quran, where Allah ﷻ commands His Messenger to swear by Allah that the Hour is coming without a doubt, that it is true, and it will be. The one who informs about the Hour is the truthful Messenger ﷺ and this news is confirmed through swearing by Allah ﷻ that the Hour will come. Allah ﷻ says, “the Knower of the unseen—it will certainly come to you!” Not ˹even˺ an atom’s weight is hidden from Him in the heavens or the earth”. This is the One Who knows all the unseen, and thus, certainly, it won’t be hard for Him to bring you out from the dust you turned to.

Then, “So He may reward those who believe and do good. It is they who will have forgiveness and an honourable provision.” (Saba:4) this is the wisdom behind the occurrence of the Hour of Resurrection. Because in this life there have been believers who have done righteous deeds since the time of Adam. If there were no Hour of Judgment, the deeds of these people would be in vain and absurd if Allah ﷻ would not reward them in the Hereafter, and let them dwell in Paradise.

“It is they who will have forgiveness and an honorable provision.” They have forgiveness of their guilt and an honorable provision from Allah ﷻ. Their honorable provision is Paradise.

“As for those who strive to discredit Our revelations, it is they who will suffer the ˹worst˺ torment of agonizing pain.” (Saba:5), this is the second group of people. They are the disbelievers, who strive to deny the revelations of Allah. Allah ﷻ says in a threatening tone, “It is they who will suffer the ˹worst˺ torment of agonizing pain.” (Saba:5) The torment of Hell is extremely stinking and impure; a fire that burns through the bodies and the blood and pus flow from them to be rivers to water them. This is their ˹oozing˺ pus, “nor any food except ˹oozing˺ pus” (Al-Haqqah: 36) “which none will eat except the evildoers.” (Al-Haqqah: 37); “Let them then taste this: boiling water and ˹oozing˺ pus” (Sad: 57) and other torments of the same sort!”(Sad: 58) The Prophet said about this drink, “O servants of Allah, fear Allah, If only a drop of Az-Zaqqum were to drip into the abode of the world, it would spoil the peoples' livelihood, so how about the person for whom it is his food?”

Then Allah ﷻ paints the other picture, “Those gifted with knowledge ˹clearly˺ see that what has been revealed to you from your Lord ˹O Prophet˺ is the truth, and that it guides to the Path of the Almighty, the Praiseworthy” (Saba:6). Likewise, so that Allah ﷻ shows the people of knowledge from His worshipers the knowledge of religion, the knowledge of certainty, the knowledge of the unseen. They have emphasized evidence that Allah ﷻ establishes the Hour. They have evidence that the Hour is one of the effects in the names of Allah ﷻ and His attributes. He is Almighty no one can overpower Him. Likewise, Allah is the Forgiving and Loving, He is the Rich and Generous. He is the Great Forgiver. Thus the judgment of the Hour is reflecting the wisdom behind its occurrence and reflecting His attributes in it. “Those gifted with knowledge ˹clearly˺ see that what has been revealed to you

from your Lord ˹O Prophet˺ is the truth, and that it guides to the Path of the Almighty, the Praiseworthy" (Saba:6) that what has been sent down from Allah ﷻ is the truth, and it guides and reconciles to the Path of Allah ﷻ, The Victorious, Who is never overcome by anyone, the Praiseworthy; The Praised by Himself and by all His creations they praise Him. Allah ﷻ says "There is not a single thing that does not glorify His praises—but you ˹simply˺ cannot comprehend their glorification."

Then, Allah ﷻ abhors the words of these disbelievers and explains where their misguidance is. "The disbelievers say ˹mockingly to one another˺, "Shall we show you a man who claims that when you have been utterly disintegrated you will be raised as a new creation?" (Saba:7) the disbelievers mocked the Prophet ﷺ, they said this man who came with the most reprehensible and desensitized order, far from all reason and understanding according to their claim. They call on each other "Shall we show you a man who claims that when you have been utterly disintegrated you will be raised as a new creation?" (Saba:7) As if they were saying "have you ever seen such a man before; They meant the Prophet Muhammad ﷺ prophesying you. He informs you of this great news that you will be resurrected even when you have been utterly disintegrated; after you die, and your bodies are all torn apart; this means nothing remains integrated, flesh, bone, nerve, and everything that has been torn in the ground, and everything has become torn apart.

They said, "Has he fabricated a lie against Allah or is he insane?" In fact, those who do not believe in the Hereafter are bound for torment and have strayed farthest ˹from the truth˺." (Saba:8) they accused the Prophet ﷺ of lying about Allah and inventing and fabricating lies. "Has he invented about Allah a lie or is there in him madness?" This means that he is speaking with what is neither reasonable nor understanding, nor is it within the mind, or does he have madness, this is the saying of the infidels. Allah says, "In fact, those who do not believe in

the Hereafter are bound for torment and have strayed farthest ˹from the truth˺." (Saba: 8) Allah responded to them saying that they are the ones in fact who are out of their mind, unreasonable, and liars. And they will be tortured and punished because of their sayings and acts against the Prophet and against Allah. Allah says, "And We have made Hell a ˹permanent˺ confinement for the disbelievers." The disbelievers are confined to Hell. In the Hereafter, they will see the truth and know that the Hour has become truth in front of them. "Is this magic, or do you not see?"(At-Tur:15) "˹It will be said to the denier,˺ "You were totally heedless of this. Now We have lifted this veil of yours, so Today your sight is sharp!" (Qaf:22) In the Hereafter, they will see and know that the Hereafter they have denied is true, but in this world, they are in a far delusion. "They ask you ˹O Prophet˺, "Is this true?", for they are in the agony of doubt, the torment of the shaking in which they are, and the anxiety that they experience, and instability to any of these cases, as well as in torment; The misery of this world, because Allah ﷻ causes them to suffer in this world, and He makes them work and toil in it without aim, without purpose, and result, for they are in this world in a life of distress. Allah ﷻ also says, "But whoever turns away from My Reminder will certainly have a miserable life, then We will raise them up blind on the Day of Judgment."(Taha: 124) Allah ﷻ also says, "let neither their wealth nor children impress you ˹O Prophet˺. Allah only intends to torment them through these things in this worldly life, then their souls will depart while they are disbelievers." (At-Tawbah: 55), Thus they are tormented in misery, and that is the case of everyone who is not guided to Allah.

Allah ﷻ says, "Have they not then seen all that surrounds them of the heavens and the earth? If We willed, We could cause the earth to swallow them up, or cause ˹deadly˺ pieces of the sky to fall upon them. Surely in this is a sign for every servant who turns ˹to Allah˺." (Saba: 9) have they not looked at this great creation? It is not a creation that they made, but rather created by Allah. Allah

can destroy them in any form of near destruction. He is capable of making the earth swallow them up, "or cause ˹deadly˺ pieces of the sky to fall upon them." mean layers of the sky "Surely in this is a sign for every servant who turns ˹to Allah˺." Every slave who chose servitude to Allah ﷻ, who knew that His God is the Greatest and He is the Most Powerful and that all creation destinies are in His hand knows and ponder these signs.

Then, Allah ﷻ transfers the speech to talk about one of the Prophets, Allah says, "Indeed, We granted David a ˹great˺ privilege from Us, ˹commanding:˺ "O mountains! Echo his hymns! And the birds as well." We made iron mouldable for him" (Saba:10) This is a model of the righteous servants of Allah ﷻ. Those whom Allah has honored with the grace in this world and the grace in the Hereafter, "Indeed, We granted David a ˹great˺ privilege from Us" A privilege in the worldly life, a privilege of prophethood, the message, empowerment, wisdom, and a good vision. Allah ﷻ says, "O mountains! Echo his hymns!" The mountains echoed his hymns with him, and echoing here is to repeat what he said. At the end of every couplet, the mountains repeat, and it is not the just echo, as some people think. The mountains have understanding, inanimate objects have understanding; they realize, "Had We sent down this Quran upon a mountain, you would have certainly seen it humbled and torn apart in awe of Allah....." (Al-Hashr: 21), Allah ﷻ says "There is not a single thing that does not glorify His praises—but you ˹simply˺ cannot comprehend their glorification." The pebble in the hands of the Prophet praised Allah. They companions listened to the pebbles praise in the hands of the Prophet ﷺ, the food in his hand praised, and this trunk to which the Prophet was preaching near it; when the Prophet turned to his pulpit and ascended the pulpit, the trunk screamed as the camel faction screamed anxiously at his mother, so that the Prophet came down from his pulpit and came to the trunk, and he hugged it to his chest - and kept calming it as the mother calms her son until it stopped crying. Thus all inanimate objects

have understanding. And here the mountains used to hear Dawud's voice and to echo in joy with his voice and repeat with him. Also, the bird repeated with him as well; birds used to come when they heard Dawud's voice, they gathered to hear his reading with his melodious voice in the psalm and also repeated with him the same words.

A good voice is a blessing from Allah ﷻ, and Allah loves hearing His servants'' reciting in beautiful voices. It was narrated in hadith, "I heard the Messenger of Allah ﷺ saying, "Allah does not listen so attentively to anything as He listens to the recitation of the Qur'an by a Prophet who recites well with a melodious and audible voice." Also, the Prophet praised Abu Musa Al-'Ashari for his beautiful voice in reciting. Moreover, one of the companions said that he heard God's messenger say, "Beautify the Qur'ān with your voices, for the beautiful voice increases the beauty of the Qur'ān." The Prophet also said, "He who does not recite the Qur'an in a pleasant tone is not of us."Thus this beautiful voice of Dawud is from Allah and along with great blessings and many virtues. Allah ﷻ says, "We made iron mouldable for him" This is also from the privilege of Allah ﷻ, Dawud could bend and form iron with his own hands without putting the iron to the fire. Allah ﷻ made the iron soft in David's hand without putting it in the fire.

Allah then says, "[Commanding him], "Make full coats of mail and calculate [precisely] the links, and work [all of you] righteousness. Indeed I, of what you do, am Seeing." (Saba:11) Allah ﷻ taught him to make full-length armours that cover and hide the body. These shields protect the warrior; from the blows of swords, from the stabs of spears, from the throwing of arrows. "And work righteousness ˹O family of David!˺" This is also from the grace and blessing of Allah ﷻ; that Allah guided Dawud to do righteous deeds. "Indeed, I am All-Seeing of what you do.", and this is a command for proficiency, if Allah is All-seeing then the servant must do well in his work because Allah sees him, as well as a

promise of reward. Do not be afraid, O worker, for your good work as Allah ﷻ is All-seeing of it, and He will reward you for it. Allah mentions His blessings and favors upon His servant Dawud after mentioning the ignorance of the disbelievers. This is to show how Allah grants His servants the best in this life and the hereafter, He guides them and protects them.

يقول الله ﷻ: {وَلِسُلَيْمَانَ الرِّيحَ غُدُوُّهَا شَهْرٌ وَرَوَاحُهَا شَهْرٌ وَأَسَلْنَا لَهُ عَيْنَ الْقِطْرِ وَمِنَ الْجِنِّ مَنْ يَعْمَلُ بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهِ وَمَنْ يَزِغْ مِنْهُمْ عَنْ أَمْرِنَا نُذِقْهُ مِنْ عَذَابِ السَّعِيرِ}[سبأ:12] {يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ مَحَارِيبَ وَتَمَاثِيلَ وَجِفَانٍ كَالْجَوَابِ وَقُدُورٍ رَاسِيَاتٍ اعْمَلُوا آلَ دَاوُدَ شُكْرًا وَقَلِيلٌ مِنْ عِبَادِيَ الشَّكُورُ}[سبأ:13] {فَلَمَّا قَضَيْنَا عَلَيْهِ الْمَوْتَ مَا دَلَّهُمْ عَلَى مَوْتِهِ إِلَّا دَابَّةُ الأَرْضِ تَأْكُلُ مِنسَأَتَهُ فَلَمَّا خَرَّ تَبَيَّنَتِ الْجِنُّ أَنْ لَوْ كَانُوا يَعْلَمُونَ الْغَيْبَ مَا لَبِثُوا فِي الْعَذَابِ الْمُهِينِ}[سبأ:14]

says, "And to Solomon ˹We subjected˺ the wind: its morning stride ﷻ Allah .was a month's journey and so was its evening strideAnd We caused a stream of molten copper to flow for him, and ˹We subjected˺ some of the jinn to work under him by his Lord's Will. And whoever of them deviated from Our command, We made them taste the torment of the blaze." (Saba:12) "They made for him whatever he desired of sanctuaries, statues, basins as large as reservoirs, and cooking pots fixed ˹into the ground˺. ˹We ordered:˺ "Work gratefully, O family of David!" ˹Only˺ a few of My servants are ˹truly˺ grateful." (Saba:13) "Then We decreed Solomon's death, nothing indicated to the ˹subjected˺ jinn that he was dead except the termites eating away his staff. So when he collapsed, the jinn realized that if they had ˹really˺ known the unseen, they would not have remained in ˹such˺ humiliating servitude."(Saba:14)

After Allah ﷻ has mentioned His servant and Prophet Dawood ﷺ and the merits he received; Allah says, "Indeed, We granted David a ˹great˺ privilege from Us, ˹commanding:˺ "O mountains! Echo his hymns! And the birds as well." We made iron mouldable for him," (Saba:10) "instructing: "Make full-

length armour, ˹perfectly˺ balancing the links. And work righteousness ˹O family of David!˺. Indeed, I am All-Seeing of what you do.” (Saba:11)

Allah mentions His servant and Prophet Sulaiman to whom Allah granted a kingdom after his father, that is, from the blessing of Allah to Sulaiman.

Allah says, "And to Solomon ˹We subjected˺ the wind: its morning stride was a month’s journey and so was its evening stride." It means that Allah subjected the wind for him. "its morning stride": its journey in the morning was a month's journey of blowing. It's a one-month journey of walking for camels and horses in one shot. "so was its evening stride." Likewise, the wind was in its return to the place from which it started. its evening stride was the departure of this wind after the demise of a month's journey as well, that is, about a thousand miles per morning and a single stride. This was given by Allah to Sulaiman who asked Allah to give him the Kingdom.

Allah says, "And indeed, We tested Solomon, placing a ˹deformed˺ body on his throne, then he turned ˹to Allah in repentance˺."(Sad:34)

"He prayed, “My Lord! Forgive me, and grant me an authority that will never be matched by anyone after me. You are indeed the Giver ˹of all bounties˺.” (Sad:35)

Allah says, "So We subjected to him the wind, blowing gently at his command to wherever he pleased." (Sad:36) blowing gently means gentle and dewy with lenience and easiness wherever he pleased. "And ˹We subjected to him˺ every builder and diver of the jinn," (Sad:37) "and others bound together in chains." (Sad:38) "Allah said,˺ “This is Our gift, so give or withhold ˹as you wish˺, never to be called to account.” (Sad:39)

We gave Sulaiman, and we granted Sulaiman ﷺ, the wind its morning stride was a month’s journey. Allah subjected the wind to him. "and so was its evening stride. And We caused a stream of molten copper to flow for him", What Allah

subjected to Sulaiman and blessed him with is that Allah caused a stream of molten copper to flow for him. Molten copper is melted copper. Allah caused a stream of molten copper for him. Allah brought Sulaiman copper out of the earth as a dissolved liquid, from which he can make utensils and other objects. "And We caused a stream of molten copper to flow for him" Allah says, "and ˹We subjected˺ some of the jinn to work under him by his Lord's Will."

"and ˹We subjected˺ some of the jinn to work under him by his Lord's Will. " "some of the jinn" Allah subjected some of the jinn to Sulaiman to work under him, before him. by his Lord's will; by the command of Allah for him.

Allah says, "And ˹We subjected to him˺ every builder and diver of the jinn," (Sad:37) "and others bound together in chains." (Sad:38) "bound together" means handcuffed. in chains.": means in manacles. "This is Our gift: This is the gift which Allah granted Sulaiman. "so give; This means give this gift to whomever you want; discharging him from the service and the humiliation that he is in. "or withhold ˹as you wish˺." This means to withhold him in the service. "never to be called to account." without being accountable; Without holding Sulaiman accountable by Allah for what he did in the jinn. Allah says, "And whoever of them deviated from Our command, We made them taste the torment of the blaze.". "And whoever of them deviated from Our command"

Of these demons who were from the jinn for Sulaiman they were subjected, from Our command" Allah says, from Our command", here the universal, fateful command for the jinn is to place them in the service of Sulaiman, under his command, and his subjugation "We made them taste the torment of the blaze." Allah says, make jinn taste the torment of the blaze which is hell.

Allah says, "They made for him whatever he desired" These jinn, made for Sulaiman what he desired and wanted. "of sanctuaries" Structures A sanctuary: a building for worship and other activities "of sanctuaries, statues" Statues;

Pictures, pictures of animals, and he used to depict images of angels and other creatures. "basins as large as reservoirs" The basin is the great bowl for the food that is eaten from. "as large as reservoirs: this means that its capacity is as large as reservoirs which is the plural of a reservoir, and the reservoir is a large pool of water. These mean large basins for food. Every basin is like a large pool of water, and they are used for the great army that Sulaiman had. He had about fifty thousand knights who rode on horses. "basins as large as reservoirs, and cooking pots fixed ˹into the ground˺. Pots for cooking, anchored; firmly fixed into the ground. "˹We ordered:˺ “Work gratefully, O family of David!" This is the command of Allah, as the jinn made Sulaiman these basins made of marvelous copper, and the magnitude cooking pots fixed into the ground, as well as sanctuaries and statues.

Allah says, ˹We ordered:˺ “Work gratefully, O family of David!” Work: It means, O family of Dawood, O family of Dawood: those are Dawood and his household. Gratefully: Once you are grateful to Allah for these blessings that He bestowed upon you in this worldly life and the Hereafter, be grateful to Allah. Then, Allah says, "˹Only˺ a few of My servants are ˹truly˺ grateful." Few of the servants of Allah are truly grateful for the blessing of Allah.

Allah says, "Then We decreed Solomon’s death" When Allah ﷻ decreed Sulaiman’s death, "nothing indicated to the ˹subjected˺ jinn that he was dead". Indicated: indicated to the ˹subjected˺ jinn. "that he was dead. except the termites eating away his staff.": The termites are white termites that eat wood. The Prophet ﷺ told when Sulaiman ﷺ knew that he was to die soon, he asked Allah to be remaining on his chair for a while till the jinn stayed working and doing for a period of time. He stayed on his chair, resting on his cane; which is his stick. Sulaiman remained in such a state for fifty years, while the jinn were working and afraid of him. They did not know that he had died. According to their knowledge, they worked in such a way, until the white termites ate the stick

that Sulaiman was leaning on. However, when the termites ate the stick and it corroded, Sulaiman fell on his face. Then, the jinn knew that Sulaiman died.

"So when he collapsed." It means falling on the face, "the jinn realized that if they had ˹really˺ known the unseen, they would not have remained in ˹such˺ humiliating servitude"

that if they had ˹really˺ known the unseen; That if they knew the unseen. It is unseen in front of them and is absent from them. However, this unseen is present before them, but he is hidden from them. If they had known this unseen, they would not have remained in the humiliating torment for fifty years, while they were doing the same works; all these works were hard labour. Allah says, "And ˹We subjected˺ some jinn that dived for him, and performed other duties…"(Al-Anbya:82)

Other than diving; Diving is one of the most difficult duties, and work other than diving is like making statues, construction, cooking pots fixed into the ground, basins. That means that the jinn were in this forced labor and this intense work; they remained in this forced and harsh work fifty years after the death of Sulaiman. "Then We decreed Solomon's death, nothing indicated to the ˹subjected˺ jinn that he was dead except the termites eating away his staff. So when he collapsed, the jinn realized that if they had ˹really˺ known the unseen, they would not have remained in ˹such˺ humiliating servitude."(Saba:14)

This was mentioned in the grace and blessing of Allah over His servant Sulaiman ﷺ. He is one of the righteous servants of Allah; a servant to whom Allah

subjected this world. Undoubtedly, in the Hereafter, he is near and in a good place of return. This is opposite to what the Jewish claimed against this noble Prophet Sulaiman ﷺ. The Jewish attached heinous attributes to Sulaiman, and unfortunately, they wrote these heinous attributes in the Torah that they had in their hands. For instance, they mentioned that Sulaiman ﷺ had fallen into polytheism in his time and approved his wives' polytheism of Allah and for that reason, Allah demolished his kingdom.

They say in the first Psalm and in the eleventh Psalm of the Kings that King Sulaiman loved many strange women, in addition to the daughter of Pharaoh; whom he married from the Pharos. He loved Moabite, Ammonite, Adumite, and Sidonian women from Sidon and Hittites from among the nations about whom the Lord said to the children of Israel, "Do not go to them and they do not go to you". Allah said that these nations were different from the Children of Israel, and Allah forbade the Children of Israel to get married to them or to marry them. These were among the nations about whom the Lord said to the children of Israel, "do not go to them and they do not go to you because they make your hearts tend to their gods. If you marry the women of these nations, they will tilt your hearts." This means, they make your hearts tend to their false gods. You worship Allah while they worship sculptured gods. They said, here, so Sulaiman adhered to these with love.

It means that Sulaiman loved these women whom he married from these peoples, and he had seven hundred women. He married Seven hundred free women, and he had three hundred concubines. So, he had a thousand women. Three hundred concubines mean three hundred mistresses. He had seven hundred free women. They said here in what they wrote in the Torah: His women inclined his heart, meaning that these women made his heart tend, and it was during the old age of Sulaiman that his women made his heart tend to other gods or to the false gods that these women worshiped and his heart was not totally devoted to

the Lord. So, they accused Sulaiman of polytheism of Allah and that his heart turned towards the gods that these disbelievers worshiped; his heart was not totally devoted to the Lord his God like the heart of his father Dawood and he went after Astarte; the goddess of the Sidonians.

It means that Sulaiman loved and his heart tended towards the goddess Astarte, and their king was the abomination of the Ammonites. Sulaiman did evil as seen by the Lord. It means that Sulaiman did the evil that is polytheism, here, that they accused him of, as seen by the Lord of the Heavens and the Earth. He was not fully devoted to the Lord as was His father Dawood. This means that Sulaiman was not believing in the Oneness of Allah as Dawood his father was. Sulaiman then built a statue for Camus, the abomination of the Moabite. It means that Sulaiman was not satisfied that his heart was inclined to this, but also built a structure for the Moabite gods: for the god Camus on the mountain that faces Jerusalem, for the kings of the abomination of the Ammonites, for another god, and for all his foreign women who lit a fire and sacrificed to their gods. Sulaiman had built a house for every god worshiped by each of those women whom he married from polytheists. So, the Lord was angry with Sulaiman because his heart turned away from the Lord. They claimed that Allah was angry with Sulaiman because his heart turned away from the Lord, meaning that he turned to these gods and left the Lord.

Because his heart turned away from the Lord, the God of Israel, who appeared to him twice, and instructed him with regard to this matter not to follow other gods. Sulaiman did not keep the Lord's command. It means that Sulaiman did associate with polytheism and did not keep what the Lord commanded. Consequently, the Lord said to Sulaiman "because you have done this, and you have not kept my covenant and my duties that I commanded you. So, I will take the kingdom away from you and give it to your servant. However, I will not do this in your days for the sake of your father Dawood, but from I will take the

kingdom out of the hands of your son. Yet, I will not take the whole kingdom from you, but I will give one tribe to your son for the sake of my servant Dawood and for the sake of Jerusalem that you have chosen."

This is undoubtedly a lie that the Jewish fabricated against the Prophet Sulaiman whom Allah acquitted, just as his father had been acquitted, and just as the prophets whom Allah selected for prophethood and protected from falling into polytheism or in one of the major sins had been acquitted. A Prophet neither fell into one of the major sins nor into polytheism of Allah. This is Sulaiman as Allah acquitted him, and as Allah mentioned his blessing and favoring upon him, here, in these lines of verse. "And to Solomon ˹We subjected˺ the wind: its morning stride was a month's journey and so was its evening stride. And We caused a stream of molten copper to flow for him, and ˹We subjected˺ some of the jinn to work under him by his Lord's Will. And whoever of them deviated from Our command, We made them taste the torment of the blaze." (Saba:12) "They made for him whatever he desired of sanctuaries, statues, basins as large as reservoirs, and cooking pots fixed ˹into the ground˺. ˹We ordered:˺ "Work gratefully, O family of David!" ˹Only˺ a few of My servants are ˹truly˺ grateful." (Saba:13) "Then We decreed Solomon's death, nothing indicated to the ˹subjected˺ jinn that he was dead except the termites eating away his staff. So when he collapsed, the jinn realized that if they had ˹really˺ known the unseen, they would not have remained in ˹such˺ humiliating servitude."(Saba:14)

The Jewish are a people of falsehood; a people who are liars, and this is a form of their lies. And to whom? To their prophets and messengers, there is no power or strength except with Allah.

After Allah has mentioned His favor to His servants; Dawood and Sulaiman, He mentions as well that He was kind to the disbelievers. The disbelievers met the blessing of Allah with disbelief, while the family of Dawood met the blessing

of Allah with thanksgiving. Dawood and Sulaiman met the grace of Allah with giving thanks, and there were other people who met the grace of Allah with disbelief. Allah says, "Indeed, there was a sign for ˹the tribe of˺ Sheba in their homeland: two orchards—one to the right and the other to the left. ˹They were told:˺ “Eat from the provision of your Lord, and be grateful to Him. ˹Yours is˺ a good land and a forgiving Lord.”(Saba:15) "But they turned away. So We sent against them a devastating flood, and replaced their orchards with two others producing bitter fruit, fruitless bushes, and a few ˹sparse˺ thorny trees." (Saba:17)"This is how We rewarded them for their ingratitude. Would We ever punish ˹anyone in such a way˺ except the ungrateful?" (Saba:17)

Allah asserts, "Indeed, there was a sign for ˹the tribe of˺ Sheba" Sheba was from the Arabs and lived in the western south of the island; in the south of Yemen, "there was a sign for ˹the tribe of˺ Sheba in their homeland": In their homeland where they lived, there was a sign revealed by Allah in blessings, favors, beauty, rest, and supplication. Allah says explaining this sign "two orchards—one to the right and the other to the left". An orchard is a garden. Two gardens were on the right of the dam and on the left of the dam, a dam between the mountains that collected water. On the right of the dam, there were planted gardens, and on the left of the dam, there were planted gardens. "two orchards—one to the right and the other to the left. ˹They were told:˺

This is a command of permissibility and the definition of the grace of Allah “Eat from the provision of your Lord" His provision here was in these gardens that Allah arranged for them in this wonderful way. "and be grateful to Him." Thank Allah with heart, with tongue, and with work, and do according to these thanks pray for the Lord and praise Him ˹Yours is˺ a good land and a forgiving Lord.”: a good land where you live; What do you want after this? And the Lord is Forgiving. In the Hereafter, Allah forgives your sins and brings you out of the worldly paradise to the heaven of the hereafter. You are in worldly Paradise and

if you are transformed after that. If you are grateful and worshiper for Allah, you are transformed into Paradise of the Hereafter. What do you want more than this? ˹Yours is˺ a good land: It is said that it is a good land due to its air, there are no biting insects or animals and no annoying vermins that bother and disturb the lives of people. a good land in its air, its climate, and the good dwelling in it, "and a forgiving Lord.". This is a very great matter.

"But they turned away." They turned away from the authority of Allah, so turn away from the gratitude of Allah and the recognition of Allah's blessings. When they turned away, they did not give Allah His right of thanksgiving and they did not know that this is the blessing and favor of Allah. Allah says, "So We sent against them a devastating flood" Allah sent against them the devastating flood. The devastating was strong and robust. This means robust rain that fell on these mountains, ran into this deep valley, reached the dam, and ruined it. The flood came to their dam and destroyed it. When the dam deteriorated, water went its course, the gardens dried up, the matter went on, after that, they were scattered utterly.

"and replaced their orchards with two others producing bitter fruit, fruitless bushes, and a few ˹sparse˺ thorny trees."

"replace" Their orchard, in which there was running water, was replaced. Throughout the year, plants and trees that needed watering grew on this running water; such as varieties of fruits. However, they were replaced; of course, with these dry hard trees, which were fruitless and made them patient with thirst. "and replaced their orchards with two others" but "producing bitter fruit, fruitless bushes". fruitless bushes are known and bitter fruit is like Sidra trees and similar. "and a few ˹sparse˺ thorny trees." A few spare thorny trees left for them.

"This is how We rewarded them for their ingratitude….."(Saba:17)This means that the orchards in which there were all kinds of fruits and goods were replaced

with these desert ones; which contain nothing but desert trees. Allah says" This is how We rewarded them for their ingratitud…"(Saba:17) This reward is by sending "against them a devastating flood." Allah "scattered them utterly." Allah replaced the great orchards with these few, humble and poor orchards. Allah says, "for their ingratitude " that is for their disbelief "Would We ever punish ˹anyone in such a way˺ except the ungrateful?" [Saba: 17] This question is intended to report, that Allah only punishes the ungrateful with extreme blasphemy. Allah punishes only the disbelieving servant who has disbelieved in Allah. Allah says, "Allah would never change a people's state ˹of favour˺ until they change their own state ˹of faith˺. And if it is Allah's Will to torment a people, it can never be averted, nor can they find a protector other than Him." Allah would never change a people's state ˹of favour˺ until they change their own state ˹of faith and perform the rights and thank Allah. Then, Allah changes their state of favour. "This is how We rewarded them for their ingratitude. Would We ever punish ˹anyone in such a way˺ except the ungrateful?" (Saba:17)

Allah says, "We had also placed between them and the cities We showered with blessings ˹many small˺ towns within sight of one another. And We set moderate travel distances in between, ˹saying,˺ "Travel between them by day and night safely." (Saba:18)"We had also placed between them and the cities We showered with blessings ˹many small˺ towns within sight of one another……"(Saba:18)

Allah had placed between them and the cities the cities We showered with blessings. Some scholars of tafsir or Quran interpretation said that "the cities We showered with blessings" mean the Levant. "˹many small˺ towns within sight of one another " mean cities standing on the road, so that if a person went down a city, he would find everything. There were people, hospitality, services, order. Or "the cities We showered with blessings" of their cities. They used to go from an inhabited city to another one and another one. Their travel was always a short

journey, and they moved from a city full of goodness to another one and another one ... and so on. Allah says, "We had also placed between them and the cities We showered with blessings", These cities that Allah showered with the blessings of many plants, fruits, and goods. "many small˹ towns within sight of one another." Many small towns within the sight of one another where they can stay. "And We set moderate travel distances in between" "And We set moderate travel distances" This means according to the distance. For example, a person walks forty kilos then finds the second city in which he stays and finds his services. So, it is not difficult for him to walk for long nights until he finds another city. But, travel is accurately determined so that in each of the stages, the person finds a city in which he places his luggage and finds what he wants, "And We set moderate travel distances in between, ˹saying,˺ "Travel between them by day and night safely." Travel in these distances by day and night safely. There is no mugging, no plunder, no robbery, but a stable kingdom, a continuous living, and travel in which a person is happy and not miserable "And We set moderate travel distances in between, ˹saying,˺ "Travel between them by day and night safely."

"But they said, "Our Lord! Make ˹the distances of˺ our journeys longer," wronging themselves. They wished misery, hated grace; They hated grace, security, and stability, and saw that this blessing they had was boring and they wanted misery. So, these miserable persons called Allah and said "Our Lord! Make ˹the distances of˺ our journeys longer," They wished this. They said, " Why do we get out of a city? A person gets out of a city and walks a little while till he finds the second city. We want to travel a journey that is prepared and carried for, and we cut the wilderness and desert land" This gives them determination. They wanted Allah to make the distances of their journeys longer; that is between what they hoped out of travel and what they were in. So, cut off the wilderness and as if this was their enthusiasm and a will to ride the difficulties and the hardships.

"But they said, “Our Lord! Make ˹the distances of˺ our journeys longer,” Allah says, "wronging themselves" They wronged themselves with their disbelief, ingratitude, stubbornness, and imposing hardships for themselves. Allah granted you generous blessings in this worldly life and gave you these substantial graces, made you into a place of security and stability, and made your travel mercy instead of being a torment. Allah made your journey mercy, so how can you call upon Allah to make you suffer in this worldly life? These people asked for misery in this worldly life. before the Hereafter.

"But they said, “Our Lord! Make ˹the distances of˺ our journeys longer,” Allah says, "wronging themselves" Allah says, "So We reduced them to ˹cautionary˺ tales, and scattered them utterly." "and scattered them utterly." Allah made their stories schoolings that people will pass on after them due to their misery, division, and separation. The people of the same family were torn apart; each of them went to a place. Because after the dam was destroyed, they were torn apart. Some of them went to the Levant, and some of them were from the city, and some of them went to this place. Their news became stories that people transmitted about what had happened to them of strange and odd matters, and severe tragedies. Their new became stories and talks that people joke about. Allah "So We reduced them to ˹cautionary˺ tales, and scattered them utterly." "and scattered them utterly." This means they were separated and each one went to a different place. "and scattered them utterly." Allah says, "Surely in this are lessons for whoever is steadfast, grateful." In this; what Allah mentioned about Shaba of graces and misfortune due to their injustice are signs and clear connotations, only for every patient grateful servant.

يقول الله ﷻ: {وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِنَ الْمُؤْمِنِينَ}[سبأ:20] {وَمَا كَانَ لَهُ عَلَيْهِمْ مِنْ سُلْطَانٍ إِلَّا لِنَعْلَمَ مَنْ يُؤْمِنُ بِالآخِرَةِ مِمَّنْ هُوَ مِنْهَا فِي شَكٍّ وَرَبُّكَ عَلَى كُلِّ شَيْءٍ حَفِيظٌ}[سبأ:21] {قُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِ اللَّهِ لا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِي السَّمَوَاتِ وَلا فِي الأَرْضِ وَمَا لَهُمْ فِيهِمَا مِنْ شِرْكٍ

وَمَا لَهُ مِنْهُمْ مِنْ ظَهِيرٍ}[سبأ:22] {وَلا تَنفَعُ الشَّفَاعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ حَتَّى إِذَا فُزِّعَ عَنْ قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالُوا الْحَقَّ وَهُوَ الْعَلِيُّ الْكَبِيرُ}[سبأ:23]

says, "And surely, Iblis confirmed his assumption about them. So they ﷺ Allah followed him, except for a group of believers"(Saba:20), "And never did he have any authority over them, except that We may know the one who believes in the .Hereafter from the one who is doubtful about itAnd your Lord is a Constant Preserver over everything"(Saba:21), "Say, “Call upon those whom you claimed(to be gods) apart from Allah; they do not possess an atom’s weight in the heavens nor in the earth, and they do not have therein any association(with God), and He does not have any assistant from among them"(Saba:22), "And intercession cannot be of benefit before Him, except for one to whom He has given permission. Until, when fear has been dispelled from their hearts, they say, “What did your Lord say?” They say, “The truth; and He is the All-High, the Supreme"(Saba:23). The Almighty informs us that Iblis confirmed his assumption regarding the people of Saba, He says, "And surely, Iblis confirmed his assumption about them..."(Saba:20). That Iblis's assumption regarding them became true. Iblis assumes that he can mislead Adam's children and turn them away from the Lord's path and that they won't be thankful for Allah's blessings. As he said to Allah, "He said, “Do You see this one whom You have honored more than me? If You reprieve me until the Day of Resurrection, I will most surely bridle his offspring, except for a few"(Al-Isra:62), he assumed that he can make all mankind follow him. As he said, I will most surely bridle his offspring, that is, make them wear a bridle. The bridle is placed over the animal's neck to be guided. He means that they are like animals and I will lead them. "I will most surely bridle his offspring, except for a few". He also said to the Lord, "Then I will most surely come at them from before them and from behind them and from their right and from their left, and you will not find most of them

appreciative"(Al-A'raf:17), and you will not find most of them, Adam's children, appreciative. This is what happened.

Allah tells that Saba was from those people upon which Iblis's assumption was fulfilled because Allah blessed them with great worldly blessings, as He says, "Indeed, there was a sign for ˹the tribe of˺ Sheba in their homeland: two orchards—one to the right and the other to the left". The right side of the dam and the left side of the dam. "... They were told:˺ “Eat from the provision of your Lord, and be grateful to Him. ˹Yours is˺ a good land and a forgiving Lord"(Saba:15), a good land, a heaven from the land's heavens and moreover a forgiving Lord, you leave from this heaven in the earth to the heaven of the heavens and earth. Yet, they turned away from thanking Allah over what He blessed them with in the world. He says, "But they disregarded(God), so We sent against them the torrent of the Arim(Dam), and We substituted for them their two gardens with two gardens of bitter crops, and thorny shrubs..."(Saba:16), among which the arak trees, fruitless bushes, and tamarisk. "and something of sparse lote-trees", lote-trees which contains fruits or good thing; thus, it is few. He says, "Thus We repaid them on account of how they denied, and do We(thus) repay anyone except the staunch denier?"(Saba:17), He says, "And We made between them and the towns We had blessed visible towns, and We well determined the journey between. “Journey between them safely by night and day"(Saba:18). They used to move from town to town, and from city to city... A pleasure in their travel from a blessed town to another, yet, they got bored of comfort and blessing. And instead of thanking Allah's blessings and living a good life, they wished for evil. Allah says, "But they said, “Our Lord, lengthen the distances of our journeys.” Thus they were unjust to themselves, so We made them history and We scattered them..."(Saba:19), we made them scattered in distress over the land. Some of them went to Oman, some went to Madinah, Yathrib, and some went to the Levant. So Allah scattered them in every direction and made their stories a history

to be passed and told."... so We made them history and We scattered them in every direction; indeed, in this are signs for everyone who is most patient, constantly thankful"(Saba:19). Then, He says, "And surely, Iblis confirmed his assumption about them..."(Saba:20), Iblis's assumption about Adam's children became true in those who were blessed with these blessings. Thus, they did not appreciate it, rather, they denied it and followed Satan's path. "except for a group of believers", a group of those who believed in Allah and in the hereafter who were thankful for Allah's blessings.

Then, He says, "And never did he have any authority over them, except that We may know the one who believes in the Hereafter from the one who is doubtful about it. And your Lord is a Constant Preserver over everything"(Saba:21), and never did he have, referring to Iblis, over them, i.e. over those who disregarded Allah's blessings and denied His favour, he had no authority, i.e. the power and authority with which he forces them and pushes them towards infidelity and stubbornness, but he only had the whisper of the devil. The Almighty says that Satan will speak on the Day of Resurrection. "Thus Satan said, when the matter had been concluded, "Indeed, Allah promised you the promise of truth, and I promised you but I failed you. And never did I have any authority over you except that I called you and you responded to me. So do not blame me, but blame yourselves; I cannot come to your aid nor can you come to my aid..."(Ibrahim:22). He says, "And never did he have any authority over them", the Lord denied that the devil has any authority over them that forces them to associate others with Allah and disbelieve in the Lord. Yet, He says, "except that We may know the one who believes in the Hereafter from the one who is doubtful about it", this is a test from Allah to them through sending the devil over them, so that Allah would know who believes in the hereafter and who doubts it. Hence, Allah tests His servants, as a result, those who believe in Allah and the hereafter shall be recognized from those who doubt in the hereafter. This is a clear and obvious

matter and the established proofs make whoever has an atom of mind undoubtful of the occurrence of the Day of Resurrection in which people will stand between the Lord's hands. Yet, some people followed the assumptions of the devil, followed the devil, followed his adornments, followed his promises and his beautification of infidelity which he showed to them. And they left the evident proof from Allah, they left the established proofs from Allah and followed this delusion. So this is a test from Allah. "except that We may know the one who believes in the Hereafter", to distinguish in this life and know who believes so We can judge them on the Day of Resurrection "... except that We may know the one who believes in the Hereafter from the one who is doubtful about it. And your Lord is a Constant Preserver over everything"(Saba:21), your Lord ,Muhammad ﷺ, your Lord, the great God. A Constant Preserver over everything, i.e. He preserves everything. No one can do anything except with His will and command. Thus, He is a Constant Preserver over all of His servants. Nothing is abandoned in His universal fatalistic command. Likewise, He is a Constant Preserver and All-Knowing of all the deeds of His servants.

Then, He says, "Say, “Call upon those whom you claimed(to be gods) apart from Allah; they do not possess an atom’s weight in the heavens nor in the earth, and they do not have therein any association(with God), and He does not have any assistant from among them"(Saba:22), "And intercession cannot be of benefit before Him, except for one to whom He has given permission", tell them, tell those stubborn polytheists' disbelievers from the Arabs and others. "Call upon those whom you claimed(to be gods) apart from Allah", call your gods which you claimed to be gods in association with Allah and who you think deserve to be worshiped with Allah. Or that they have a share in commanding and forbidding with Allah. Call upon them! Call upon those whom you claimed, i.e. you said a falsehood denying Allah’s words. He says, "they do not possess an atom’s weight in the heavens nor in the earth". Those claimed gods, apart from Allah, do not

possess an atom's weight in the heavens nor in the earth because Allah created everything and He is the God and Possessor of all. And all of those worshiped beings are upon His dominion and power. All that is worshiped apart from Him are possessed by Him. The polytheists called them gods while they were not. Rather, they are Allah's servants and upon His dominion and power. Everything worshiped apart from Allah does not possess an atom's weight in the heavens nor the earth. A true possession, i.e. he possesses a real possession, no, he possesses nothing except for what Allah gave to him whoever he is. Thus, what he possesses and has between his hands is from Allah Who gave it to him. And this is an empty possession; for no one has anything apart from Allah he has no real possession. No, no one apart from Allah possess any real possession. None of these claimed gods to which divinity is claimed possesses an atom's weight in the heavens nor the earth.

"And they do not have therein any association(with God)", that is, he possesses nothing and is not in any association with Allah in this possession because none had helped Allah nor had participated with Him in creating anything. Not in any matter, nor disposition, he has nothing to do with it, and they do not have, these claimed gods, therein, in the heavens and the earth any association, any kind of association with Allah, i.e. they don't possess anything with Allah, hence, he also does not possess anything, not even the weight of an atom apart from what Allah granted him. Nor is he associated with the Lord in any possession. "and He does not have any assistant from among them", and He does not have, to Allah from among them, from these claimed gods, any assistant or supporter that aids Allah in the creation of anything. In a sense that he helped Allah; hence, Allah denied all of these three things which include anything of association; so none of these claimed gods possess a private possession, possess the weight of an atom in the heavens nor the earth, possess it alone. Nor does he associate the Lord in the weight of this atom nor help Allah in the creation of an atom. He did not assist

Allah nor did Allah seek his help in creating an atom of this existence. Therefore, how could those be gods with Allah? And deserve to be worshiped with Allah?

Then, the fourth matter is, "And intercession cannot be of benefit before Him, except for one to whom He has given permission", intercession cannot be of benefit before Allah. Intercession means begging and asking Allah either to bring good to the interceded for or to turn evil away from him. No intercession is of any benefit except for one whom Allah permitted. So except whom Allah permits to intercede like the Lord's angels, the messengers, the prophets, and the honored ones, none of them can intercede except by the permission of Allah. As it came in the hadith about intercession that when people ask help from the Prophet ﷺ, after all of the prophets turn them away from Adam to Isa ﷺ. Saying, intercede for us! They would say, myself! Myself! You go to someone else. Until they reach the Prophet Muhammad ﷺ who says I will bear it, this is the Station of Praise which Allah promised him of. Then, he says, "I shall then set off and come below the Throne and fall down prostrate before my Lord; then Allah would reveal to me and inspire me with some of His Praises and Glorifications which He had not revealed to anyone before me". The Prophet says that Allah revealed these praises and glorification to him through a divine revelation. Allah reveals for him some of His Praises and Glorifications which He had not revealed to anyone before me. It is revealed to him upon prostrating between the Lord's hands at this time. "He would then say: Muhammad, raise thy head; ask and it would be granted; intercede and intercession would be accepted I would then raise my head and say: O my Lord, my people, my people, and my Lord will give me a limit with which I get people onto heaven". Thus, the Prophet does not intercede, rather, he prostrates, praises Allah, and glorifies Him. And does not intercede except when the divine command comes to him. "Muhammad, raise thy head; ask and it would be granted; intercede and intercession would be accepted", so, when the command

of intercession comes to him, he intercedes. This is the most honorable of Allah's creations in terms of position and intercession.

Likewise, regarding the angels, they do not intercede except for those whom Allah has granted the persimmon. He says about the disbelievers, "Yet they said, “The All-Merciful has taken to himself offspring..."(Al-Anbya:26), referring to the angels. This is the disbelievers’ assumption, He says, "rather, they are honored servants", they are not Allah's daughters. "who never speak before Him..."(Al-Anbya:27), that is, they do not speak until the Lord gives them permission. "... and they only act on His command"(Al-Anbya:27), "He knows what is before them and what is behind them", that is, everything they know is already known by the Lord. They do not know anything that is not known to Allah. "He knows what is before them and what is behind them", then, He says, "and they do not intercede except for those whom He approves", they do not intercede, the angels do not intercede. Except for those whom He approves, except to those whom Allah approves for. "and they tremble in awe of Him", they, the angels. In awe, fearing Allah and glorifying Him. Tremble, tremble is due to fear. That is, they fear Allah very much. "And whoever of them says, “I am a god apart from Him,” We will repay him with Hell; thus We repay the unjust"(Al-Anbya:29), this is the state of the angels with Allah. Allah says, "And intercession cannot be of benefit before Him, except for one to whom He has given permission". Then, Allah mentioned the angels and said, "... Until, when fear has been dispelled from their hearts, they say, “What did your Lord say?” They say, “The truth; and He is the All-High, the Supreme"(Saba:23), "Until, when fear has been dispelled from their hearts", the angels because they fear whenever Allah speaks. As it came in the Hadith of Al-Bukhari "On the authority of Abu Hurayrah that the Prophet ﷺ said, When Allah, the Exalted, speaks to send revelation, the inhabitants of heaven hear the clanging of a bell from the heavens like a chain being dragged across a rock, and they swoon. They continue to remain like that until Jibril comes to them.

When he comes to them, they recover and say: 'O Jibril, what did your Lord say?' He would say: 'The truth,' and they would say: 'The truth, the truth. Indeed, He is the All-High, the Supreme". Allah says, "Until, when fear has been dispelled from their hearts", that is, fear dispelled from their hearts. "they say3, “What did your Lord say?", they ask about what Allah said. They heard Allah's words but they were still in a daze. They did not handle hearing the Lord's words. Those angels cannot hear the Lord's words out of being mindful and afraid of Him. The first to awake is Jibril who would tell them what the Lord said. This is the condition of the angels with the Lord. As He says in this verse, "and they tremble in awe of Him". He says about them, "fearing their Lord above them and doing whatever they are commanded"(An-Nahl:50), they fear Allah from above them, Who is above the highest heaven, above His throne. And they act according to His command.

"Until, when fear has been dispelled from their hearts, they say, “What did your Lord say?", they ask each other, they ask Jibril. And each heaven will ask the one above it. "They say, “The truth; and He is the All-High, the Supreme", Allah says the truth. "and He is the All-High, the Supreme", the All-High, above all of His creation. The Supreme, the Great, greater than all of His creation. All of Allah's creation, heavens, and earth are just like a mustard seed in a human's hand. As Ibn Abbas said, "the seven heavens and the seven earths are in Allah's hand as a mustard seed in the hand of one of you". He says about Himself, "Yet they did not render to Allah the respect that He deserves, for the entire earth is in His grip on the Day of Resurrection, and the heavens are folded in His right. Highly Exalted is He and Most High beyond the associations they make"(Az-Zumar:67). He says, "On the day when We fold the heaven as the scribe rolls up scriptures", Allah folds the heaven which human beings do not know its limits and which Allah created with a capacity that humans can never reach. Allah says that heaven is like paper, just as a person folds a paper, thus, Allah folds heaven. "On the day

when We fold the heaven as the scribe rolls up scriptures. Just as We began the first creation, We restore it—a promise from Us. We will indeed act"(Al-Anbya:104), this is the All-High and Supreme Lord, how could He be associated with others? How would He have an associate from His creation? How could the polytheist call another god with Allah Whom these are His attributes? "... Until, when fear has been dispelled from their hearts, they say, “What did your Lord say?” They say, “The truth; and He is the All-High, the Supreme"(Saba:23)

Then, Allah directed His speech to those deniers, He said, "Say, “Who provides for you from the heavens and the earth?", ask them about who provides them from the heavens and the earth? Provides us from the heavens by sending rain down. This is His action and creation. Who does this but the Lord? And the earth, Who produces these plants upon which our life depends on? These fruits, these seeds, these legumes, and everything in this plant kingdom come from millions of millions of species. Besides the many animals that live in this kingdom from which we eat, we drink from their milk and eat from their meat. This is sustenance; the water that descends from the sky is our sustenance and our drink. And the plants that grow on this earth are the core of our sustenance and life. "Say, “Who provides for you from the heavens and the earth?” Say, “Allah", say, Allah; they admit this. The Arab polytheists used to admit this and know that this is from Him and His creation. Then, "... and indeed, either you or we are rightly guided or in evident misguidance"(Saba:24), the aim of this division is to return them to think logically. Either you or we, one of us; the two calls are different, Allah's call and His Messenger's call to believe in Allah and the hereafter, that there will be a judgment, heaven, and Hell, and that this is the Lord's path. And the call of those denying disbelievers who claim that there is no judgment, nor resurrection, nor heaven, nor Hell. They say life is only in this world and we will do whatever we want in it then we shall die. There is no doubt that these are two different religions and are opposed in every aspect from the beginning till the end.

The disbelievers pray to others apart from Allah and associate others with Him, and they claim that angels are Allah's daughters, that they intercede with Allah, and that it is only a worldly life and there is no afterlife. Thus, the Prophet came saying that Allah is the One and only and everything apart from Him is among His creation and are His servants. And that Allah has great authority and no one intercedes in front of Him except with His permission. He descended His books and messengers with His law and religion and you must worship only Him with no associates. Also, that heaven is a fact, Hell is a fact, and resurrection is a fact. Thus, these are two opposing ways, accordingly, one of us leads to delusion and one of us leads to guidance.

"... and indeed, either you or we are rightly guided or in evident misguidance"(Saba:24), one of us is deluded and the other is guided. Either you or we, we or you. "are rightly guided or in evident misguidance", this is an endless comparison. Here, saying "... and indeed, either you or we are rightly guided or in evident misguidance"(Saba:24). It is not a doubt, rather, to make them look at themselves. Who are the guided ones and who are the deluded? Which of the two faiths and the two religions is the true religion and which is the deluded religion? There is no doubt that the polytheist disbelievers who disbelieved in Allah, associated others with Him, and claimed that there are gods with Allah are deluded. And the Prophet ﷺ and what he called for is the truth and is on the upright path. "... and indeed, either you or we are rightly guided or in evident misguidance"(Saba:24), yet, the matter was displayed in this way so they can look at themselves and wonder, which of us is the guided? We or Muhammad? Who is right and who is deluded? It is displayed as such so that they might return to their minds and selves and know that the path to which Muhammad ﷺ is calling is the upright path. And that there is no other guiding path.

Then, He says to them, "Say, "You will not be asked about the crimes we committed, nor will we be asked about what you do"(Saba:25), this is also

descended from the speech so that they could think. "Say, “You will not be asked about the crimes we committed..."(Saba:25), you claim that we are criminals, who are away from the Lord's religion, and we will call the prophet Muhammad, Muhammad, and the monotheistic, that they went astray and cut-off relationships with relatives and brought a new religion. And that is irrational, sorcery, divination, and madness. As Allah mentioned in this Surah regarding them, "And those who have denied said, “Shall we point out to you a man who tells you that, once you are torn into shreds, you will surely be in a new creation?"(Saba:7), "Did he invent a lie about Allah or is there madness in him?", they thought that this is a joke and is of wonder. That this is a man who came telling them this strange and weird matter; that there will be a resurrection on the Day of Resurrection. They say, did he invent a lie about Allah or is he a mad man? They claimed that this Prophet, Muhammad, is a villain, out of mind, and irrational. "Say, “You will not be asked about the crimes we committed..."(Saba:25), upon your claim, you won't be asked about our crimes, we will be. Each person will be asked about his deeds. "nor will we be asked about what you do", you claim that you did good and are following the upright path, thus, in that sense we won't be asked about your deeds. Yet, the fact is that those disbelievers are the criminals whereas those who did good and will be rewarded over it are the people of faith. "Say, “You will not be asked about the crimes we committed, nor will we be asked about what you do"(Saba:25), but it came in this form of speech so that they would notice, return to their minds, and estimate the matter about who is the criminal on the reality? And who is the guided one?

"Says, “Our Lord will bring us together, then He will legislate justly for us with the truth, for He is the Legislator, the All-Knowing"(Saba:26), tell them, O Muhammad. "Our Lord will bring us together", on the Day of Resurrection, Allah will bring us together. "then He will legislate justly for us with the truth", legislating means judging. That is, Allah will judge between us with the truth.

Allah is the Ruler and the Judge Who will decree the truth. The All-Knowing of everything His servants did because nothing is hidden from Allah. With the descendent of this speech and with this demonstration, it includes frightening them. It shall frighten them, if they have minds, they should be afraid of this speech and know that everyone will return to Allah and He will judge each person for his deeds. "Our Lord will bring us together", on the Day of Resurrection, and that Allah won't let their deeds go to vain. "Says, “Our Lord will bring us together, then He will legislate justly for us with the truth..."(Saba:26), judge between us with the truth because Allah does not judge except with the truth. "for He is the Legislator, the All-Knowing".

Then, He says, "Say, “Show me those you have attached to Him as associates. But no! Rather, He is Allah, the Almighty, the All-Wise"(Saba:27), "Say, “Show me those you have attached to Him as associates..."(Saba:27), show me, bring those and name those whom you made as Allah's associates. "Say, “Show me those you have attached to Him as associates..."(Saba:27), his angels, those are not Allah's associates, rather, are servants. Allah says that they are His servants and work according to His commands and that they have no association with Allah. The Arabs used to think of angels that they are His daughters, while knowing they do not associate with Allah in the ruling. They used to say, I am here at Your service, O Allah, I am here at Your service. I am here at Your service, You have no partner, except for a partner you possess while he possesses nothing. They are associated with Allah but possess nothing. All dominion belongs to Allah; thus, they do not possess anything and they associate with Allah and intercede with Him. then, are those His associates? Al-Lāt, Al-‘Uzza, and the sun which they worshiped are associated with Allah. These claimed idols which they worshiped, likewise, all those who associated others with Allah. Let him name his god, name him and say this is Allah's associate, Isa is Allah's associate? Isa is His servant, not His son as they claim. Uzair? Can he be named and called as

Allah's associate? And the fact is that He has no associates, "Say, “Show me those you have attached to Him as associates"(Saba:27). Even if they named this and their attributes and conditions were known, they might establish a comparison between those claimed gods and the Lord God. He says, "But no!", He has no associates. "Rather, He is Allah", Allah, the One and only. The God whom there is no God but He, the Almighty, the Victor. The Victor over all of His creation. He created all creation and is Victor over them. None of His creations can overcome Him. The Wise Who places each matter into its right place due to His previous knowledge in His servants which encompasses everything. "encompassed everything in knowledge", Allah is the Almighty, the Victor who no one can overcome Him, the All-Wise.

يقول الله ﷻ {قُلْ أَرُونِيَ الَّذِينَ أَلْحَقْتُمْ بِهِ شُرَكَاءَ كَلَّا بَلْ هُوَ اللَّهُ الْعَزِيزُ الْحَكِيمُ}[سبأ:27] {وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَكِنَّ أَكْثَرَ النَّاسِ لا يَعْلَمُونَ}[سبأ:28] {وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنتُمْ صَادِقِينَ}[سبأ:29] {قُلْ لَكُمْ مِيعَادُ يَوْمٍ لا تَسْتَأْخِرُونَ عَنْهُ سَاعَةً وَلا تَسْتَقْدِمُونَ}[سبأ:30] {وَقَالَ الَّذِينَ كَفَرُوا لَنْ نُؤْمِنَ بِهَذَا الْقُرْآنِ وَلا بِالَّذِي بَيْنَ يَدَيْهِ وَلَوْ تَرَى إِذِ الظَّالِمُونَ مَوْقُوفُونَ عِنْدَ رَبِّهِمْ يَرْجِعُ بَعْضُهُمْ إِلَى بَعْضٍ الْقَوْلَ يَقُولُ الَّذِينَ اسْتُضْعِفُوا لِلَّذِينَ اسْتَكْبَرُوا لَوْلا أَنْتُمْ لَكُنَّا مُؤْمِنِينَ}[سبأ:31] {قَالَ الَّذِينَ اسْتَكْبَرُوا لِلَّذِينَ اسْتُضْعِفُوا أَنَحْنُ صَدَدْنَاكُمْ عَنِ الْهُدَى بَعْدَ إِذْ جَاءَكُمْ بَلْ كُنتُمْ مُجْرِمِينَ}[سبأ:32] {وَقَالَ الَّذِينَ اسْتُضْعِفُوا لِلَّذِينَ اسْتَكْبَرُوا بَلْ مَكْرُ اللَّيْلِ وَالنَّهَارِ إِذْ تَأْمُرُونَنَا أَنْ نَكْفُرَ بِاللَّهِ وَنَجْعَلَ لَهُ أَندَادًا وَأَسَرُّوا النَّدَامَةَ لَمَّا رَأَوُا الْعَذَابَ وَجَعَلْنَا الأَغْلالَ فِي أَعْنَاقِ الَّذِينَ كَفَرُوا هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ}[سبأ:33]

says, “Say, ‘Show me those whom you have attached to Him as ﷻ Allah :partners. No! Rather, He (alone) is Allah, the Exalted in Might, the Wise” (Saba ,(27 And We have not sent you except comprehensively to mankind as a bringer“ .of good tidings and a warnerBut most of the people do not know” (Saba: 28), “And they say, ‘When is this promise, if you should be truthful?” (Saba: 29), “Say, ‘For you is the appointment of a Day [when] you will not remain thereafter an hour, nor will you precede [it]” (Saba: 30), “And those who disbelieve say, ‘We will never believe in this Qur’ān nor in that before it’. But if you could see when the wrongdoers are made to stand before their Lord, refuting each others'

words... Those who were oppressed will say to those who were arrogant, 'If not for you, we would have been believers" (Saba: 31), "Those who were arrogant will say to those who were oppressed, 'Did we avert you from guidance after it had come to you? Rather, you were criminals" (Saba: 32), "Those who were oppressed will say to those who were arrogant, 'Rather, [it was your] conspiracy of night and day when you were ordering us to disbelieve in Allah and attribute to Him equals'. But they will [all] confide regret when they see the punishment; and We will put shackles on the necks of those who disbelieved. Will they be recompensed except for what they used to do?" (Saba: 33). Allah's saying, "Say, 'Show me those whom you have attached to Him as partners. No! Rather, He (alone) is Allah, the Exalted in Might, the Wise" (Saba: 27), this is a group of verses in this part of the Surah, Saba, to demolish the falsehood and to show that the disbelievers believe nothing. Say, O Muhammad, the speech to the Prophet of Allah Muhammad, "Show me those whom you have attached to Him as partners". Name your idols those whom you have made partners of Allah; do they have something of the ordinance, do they have a disposition in the universe, and before that Allah asked them their statement; He says, "Say, 'Who provides for you from the heavens and the earth?' Say, 'Allah..." (Saba: 24), He who sustains the servants in the heavens and the earth is Only Allah, and they acknowledge this. They said to them "... And indeed, we or you are either upon guidance or in clear error" (Saba: 24), "Say, 'You will not be asked about what we committed, and we will not be asked about what you do" (Saba: 25), separation among them, "Say, 'You will not be asked about what we committed, and we will not be asked about what you do" (Saba: 25), "Say, 'Our Lord will bring us together; then He will judge between us in truth…" (Saba: 26), then He judges between us, "And He is the Knowing Judge".

Then he said to them, "Say, 'Show me those whom you have attached to Him as partners…" (Saba: 27), bring your partners, tell me about them, name them

who? Angels? They are the servants of Allah, they are under His subjugation and His command, "They do not disobey Allah in what He commands them but do what they are commanded", "They fear their Lord above them, and they do what they are commanded" (An-Nahl: 50). The sun, the moon? All the creatures of Allah humiliated, Al-Lāt? Al-ʿUzzā? Manāt, "So have you considered al-Lāt and al-ʿUzzā?" (An-Najm: 19), "And Manāt, the third - the other one?" (An-Najm: 20), "Is the male for you and for Him the female?" (An-Najm: 21). How Allah gives you sons and He has daughters the angels are girls, as you claim, "That, then, is an unjust division" (An-Najm: 22), so who are those idols that you made gods for you with Allah? "Say, 'Show me those whom you have attached to Him as partners……" (Saba: 27), partners joined Allah in His possession or His disposal, "No! Rather, He [alone] is Allah, the Exalted in Might, the Wise", the Exalted in Might, the One Who prevails in all His creatures, Who is not overcome by anyone, "The Wise" Who puts everything in its rightful place.

Then, Allah ﷻ said to His Messenger, "And We have not sent you except comprehensively to mankind as a bringer of good tidings and a warner. But most of the people do not know" (Saba: 28), this is a statement that the prophet is only an informer, a deliverer of good tidings for who obeys him with paradise, the pleasure of Allah, the bliss in the worldly life and the hereafter, and the warner of the one who denounced him with the Fire, "But whoever disbelieves in it from the [various] factions - the Fire is his promised destination", and we have not sent you; O Muhammad ﷺ except comprehensively to mankind; for all people, all communities, all those on the earth at that time till the Day of Resurrection, "That I may warn you thereby and whomever it reaches", "Blessed is He who sent down the Criterion upon His Servant that he may be to the worlds a warner" (Al-Furqan: 1), "Say, [O Muḥammad], 'O mankind, indeed I am the Messenger of Allah to you all". Therefore, Muhammad ﷺ is sent to all communities, to all creatures regardless of their religions and genders, for the Jews, for the Christians, for the

People of the Book, for everyone. Stop using what you have, this is the only way, he came to abrogate all the divine laws of heaven, and to invocate for what the prophets invocated before him, for worshiping only Allah with no partner, and he said that the way is the path of Allah so follow me, he says to the People of the Book, "Say, [O Muḥammad], 'If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins" (Ali-'Imran: 31), "Say, [O Muḥammad], 'O mankind, indeed I am the Messenger of Allah to you all". Anyone of this people, Jew or Christian, who hears of him and then dies without believing in his message, will be among those who go to hell as he ﷺ said, "Anyone of this people, Jew or Christian, who hears of me and then dies without believing in my message, will be among those who go to hell", "And We have not sent you except comprehensively to mankind as a bringer of good tidings……" (Saba: 28), the Good News; the announcement of what makes others pleased, he brought great good news to the people of faith, to those who believe in him, and as a warner; warner of severe punishments from Allah and the severe punishment torment from Him for those who deny His command. "[All] praise is [due] to Allah, who has sent down upon His Servant Muḥammad the Book and has not made therein any deviance" (Al-Kahf: 2), "[He has made it] straight, to warn of severe punishment from Him", severe punishment from Him from Allah, "... And to give good tidings to the believers who do righteous deeds that they will have a good reward [i.e., Paradise]" (Al-Kahf: 2), "In which they will remain forever" (Al-Kahf: 3), "And to warn those who say, 'Allah has taken a son" (Al-Kahf: 4), "They have no knowledge of it, nor had their fathers. Grave is the word that comes out of their mouths; they speak not except a lie" (Al-Kahf: 5).

Allah tells that He has sent the prophet to all people, all of them, a deliverer of good news and a warner, then Allah says, "But most of the people do not know", it means that most of the people will not believe in the Prophet ﷺ, and they do

not know that what the Prophet brought is the truth, knowledge is not knowledge of ignorance but they do not know the truth of this matter; they underestimate it, mock it, and abandon it behind their backs, and do not look at its evidence. It means that they are like that of the one who does not know as if he is ignorant of it, and the fact is that he was informed with the warning of Allah and the words of Him reached him, but he is like the one who has no knowledge. "But most of the people do not know", they don't know the true knowledge which motivates them to work, because the knowledge which it is called true knowledge is the motivation for working, and works according to this knowledge, but he who does not work according to his knowledge is ignorant, he is completely the same as the ignorant, as Allah says about the people of the book, "And when a messenger from Allah came to them confirming that which was with them, a party of those who had been given the Scripture threw the Scripture of Allah [i.e., the Torah] behind their backs as if they did not know [what it contained]" (Al-Baqarah: 101), they became like the ignorant people because they have renounced the Book of Allah behind their backs, and Allah said about the Jews, "The example of those who were entrusted with the Torah and then did not take it on is like that of a donkey who carries volumes [of books]", as the donkey because it does not benefit from books which are carried on its back, it does not read them, so it does not benefit from them. Likewise, those who carried books and did not benefit from what they contained, they read it and knew what was in it, but when they did not work according to it, their likeness of non-working according to what they know, like a donkey which does not read books, the same thing.

Allah ﷻ says that most people do not know, do not know means that they are ignorant of the Prophet. This is because the Prophet is like a shining sun, just as the sun rose, and as those in the East and West know it, that there is a sun in the sky, so the light of the Prophet ﷺ shone. The light of Islam shone the whole earth, and the sun of Islam shone over every place on the earth, and the people began to

hear “I testify that there is no Allah but Allah, and I testify that Muhammad is the Messenger of Allah”. The Song of Islam, and this book in every valley and every place, and since Allah sent His Messenger, this light has exploded everywhere. From Mecca to Medina to every place, and the Prophet ﷺ wrote this message to all the kings of the earth, and Muslims came out with this religion everywhere, but most of those who were informed with this warning did not believe in this Prophet ﷺ and the matter remains like this. Most do not believe in this Prophet ﷺ and do not believe that he was sent to all mankind, and they insist on their stubbornness, distance, and ignorance of this religion, and this is the fact of the previous ones. All the communities were like this, did not believe in the Prophet except for a small number of his community, and the majority remained in disbelief, and this is the case of our Prophet Muhammad ﷺ as the Prophet said, “Say to the believers, and among the people of polytheism you are like a white hair on the hide of a black bull, or like a black hair on the hide of a red bull, or like the spot in the arm of a donkey”, that they are few in comparing with others, “And We have not sent you except comprehensively to mankind as a bringer of good tidings and a warner. But most of the people do not know” (Saba: 28).

Then, Allah says, “And they say, ‘When is this promise, if you should be truthful?” (Saba: 29), they say; those disbelievers, the stubborn, the deniers, “When is this promise”, is a question by which they do not seek an inquiry, but by which they want mockery and exclusion, “... When is this promise, if you should be truthful?” (Saba: 29), or obstinacy. It means if you are truthful that there is a Day of Resurrection on which we will be resurrected, then when will this be? “And they say when this promise will be given if you are truthful” (Saba: 29), and if they ask for obstinacy and arrogance; what would it benefit them to know the time in which Allah will determine the Hour? This matter is either true or false, and if it is true then they must believe, and he told them that the Day of Resurrection will come. They must believe this, and work according to this belief,

even if it was false to them, so what do they benefit from the question? Their question is for obstinacy subsidies only, and Allah has hidden the knowledge of the Hour from all His creatures and made its knowledge to Him for great wisdom, so that people prepare for it, since Allah sent down His message, everyone will be in a state of preparation and anticipation for the Day of Resurrection. Allah ﷻ has told that it will not come upon you except unexpectedly, then the death of every human who will not see the Hour will be before it and his hour will come as soon as he dies, as soon as he dies, he is reckoned held accountable. The trial of the grave begins too, and he begins to be reckoned held accountable for his deeds, and he begins to see Paradise and see the Fire, so what benefit is for him to know the time in which Allah will set the Hour of Resurrection? "And they say, 'When is this promise, if you should be truthful?" (Saba: 29), it means if you are truthful that there is a Day of Resurrection, then tell us about it, as if not telling them is evidence that they are liars, it means that the Prophet says a false speech. Nevertheless, this is from the ignorance of the disbelievers and their obstinacy and stubbornness.

Allah says, "Say, 'For you is the appointment of a Day [when] you will not remain thereafter an hour, nor will you precede [it]" (Saba: 30), "For you is the appointment of a Day". Allah has made the Hour an appointment, this day which is the Day of Resurrection "From it an hour", it means that Allah will neither delay it for an hour nor postpone it, "Nor will you precede it", and does not advance it for an hour, rather it will come on the day that Allah has determined and the moment that Allah has determined precisely, so it is a definitely determined day, not delayed day to undetermined time, but postponed to a designated determined time by Allah; Allah has determined, "They ask you, [O Muḥammad], about the Hour: when is its arrival? Say, 'Its knowledge is only with my Lord. None will reveal its time except Him. It lays heavily upon the heavens and the earth. It will not come upon you except unexpectedly'. They ask

you as if you are familiar with it. Say, 'Its knowledge is only with Allah, but most of the people do not know" (Al-A'raf: 187), "Say, 'For you is the appointment of a Day [when] you will not remain thereafter an hour, nor will you precede [it]" (Saba: 30).

Then, Allah depicts their stubbornness and disbelief in this worldly life and the outcome of this disbelief in the Hereafter. Allah says, "And those who disbelieve say, 'We will never believe in this Qur'ān nor in that before it". Consider this ingratitude and arrogance over the command of Allah. Those who disbelieve among the Arab disbelievers said, "We will never believe in this Qur'ān", never; which is used the verb negative in the future, it cannot be in our future that we believe in this Qur'an, and they mean this Qur'an, referring to it with a demonstrative noun for near, this Qur'an revealed to the Prophet Muhammad ﷺ, nor in those before it from the previous books of Allah, the Torah, the Gospel, and what Allah had previously revealed, and the Qur'an authenticated approved the right and truthful news in these books. They said, "We will never believe in this Qur'ān nor in that before it", this is their condition in the worldly life and Allah brings us then to their condition in the Hereafter, "But if you could see when the wrongdoers are made to stand before their Lord, refuting each others' words", it means even you see what the current condition of those stubborn deniers; those who say with a full mouth we will not "We will never believe in this Qur'ān nor in that before it". He says if you see them on the Day of Resurrection and see their condition, you will see great and terrible things. "But if you could see when the wrongdoers", Allah mentions them, here, with the real description of them, wrongdoers, because injustice means putting the thing out of its place, and those are wrongdoers, rather than approving they objected and denied it; they misplaced the thing and wronged themselves, wronged themselves by making them enter that pernicious thing to it, the Fire.

“But if you could see when the wrongdoers are made to stand before their Lord”, they are detained; the angels make them stand, gather them, and make them stand before Allah to be asked; asking for conviction, not asking for reckoning, excusing or a dismissal of their sins... No, rather asking for rebuking them and making their remorse for their deeds. “But if you could see when the wrongdoers are made to stand before their Lord, refuting each others' words”, they reply to each other, leaders to followers, and followers respond to the eminent and leaders, “Those who were oppressed will say”, they are followers, oppressed means the eminent arrogant people and their leaders oppressed them. “Those who were oppressed will say to those who were arrogant, ‘If not for you, we would have been believers”, if not for you, because you adorn decorating of falsehood for us, we would have been believers, not for you, and in your invocating for us to disbelief and obstinacy, and in your authority power over us, we would have been believers. We were now believers because the lowly followers used to regard the leaders as the people of knowledge, the people of evidence and the people of mind, and cancel their minds for these and follow them in this because they are their leaders and their eminent, as well as the arrogant people with their power and authority over those followers. Then they adorn the falsehood for them and follow it, then here those oppressed followers begin to blame themselves, and they say to them while they are before the Lord on the day when this reproach and regret do not benefit them, they say to them, “If not for you, we would have been believers”.

The arrogant leaders respond to those oppressed, Allah says, “Those who were arrogant will say to those who were oppressed, ‘Did we avert you from guidance after it had come to you? Rather, you were criminals” (Saba: 32), “Those who were arrogant will say”, from the eminent and leaders, “To those who were oppressed”, followers and the supporters, “Did we avert you from guidance after it had come to you?”, a question for mocking those people and denying what was

attributed to them, they say did we are with the sigh of the question, "We avert you from guidance after it had come to you". It means were you guided and we diverted you from guidance? "Rather, you were criminals", you were the doers of this crime, and you loved this disbelief and this stubbornness and you followed it, you were not believers, and we diverted you from faith to disbelief, "Rather, you were criminals".

Allah says, "Those who were oppressed will say to those who were arrogant, 'Rather, [it was your] conspiracy of night and day", those who were oppressed said: those followers and supporters say to their leaders, "Rather, [it was your] conspiracy of night and day when you were ordering us to disbelieve in Allah and attribute to Him equals". They said to us, but you plotted us, made us a conspiracy of night and day, your plotting with us. The plotting means conveying the harm to the other in a hidden way, which is the hidden ways and the twisted ways in which they deceived those followers. That they adorned falsehood for them and detested them from the truth, as Pharaoh used to do with his people as he adorned falsehood for them by all ways, he said to them, "... O my people, does not the kingdom of Egypt belong to me, and these rivers flowing beneath me; then do you not see?" (Az-Zukhruf: 51), "Or am I [not] better than this one [i.e., Moses] who is insignificant and hardly makes himself clear?" (Az-Zukhruf: 52), "Then why have there not been placed upon him bracelets of gold or come with him the angels in conjunction?" (Az-Zukhruf: 53). Allah says, "So he bluffed his people, and they obeyed him" (Az-Zukhruf: 54), also who is like those pharaohs; this is Abu Jahl, and this Al-Aas Ibn Wael Al-Sahmi, Al-Walid Ibn Al-Mughira Al-Makhzoumi, and other eminent of Quraysh leaders had speeches in adorning falsehood for their followers, in seducing them away from what they are in, in persuading them, and in saying about the Prophet terrible gossip; he is a magician, and he is a priest, and he came up with a speech that he wants to separate your group, and he came with magic to separate between one and his

brother, the son and his father, and between the wife and her husband, beware of him. From these speeches that adorn the falsehood and detest the truth, so they say to them, “It is the deception of the night and the day. Rather, [it was your] conspiracy of night and day”, you made with us this constant plotting by day and night, you plotted us; they adorn falsehood for us, and detest us the truth.

“Rather, [it was your] conspiracy of night and day when you were ordering us to disbelieve in Allah and attribute to Him equals”, you order us to disbelieve in Allah, the Creator of the heavens and the earth, “And attribute to Him equals”, equals; either equals in creation, in sustenance, in bringing life revival, and in causing death, as those who claim that there is a deity with Allah, or equals in the truth, as if it is worshiped what is worshiped other than Allah or equals in judgment, that they make for themselves a judgment with the judgment of Allah, and the fact is that there is no judgment except for Allah, so what is permissible is what is permitted by Him, what is forbidden is what is forbidden by Him, and religion is what Allah has enacted, so they used to adorn them to attribute Allah equals, in His judgment, or in His creation, or in his livelihood, or in worshiping Him, “When you were ordering us to disbelieve in Allah and attribute to Him equals”, but what is the benefit for these or those people from this? These are criminals and those are criminals, the leaders, were criminals, they invocated for associating and disbelieving in Him, Those followers were blind and criminals as well; they obeyed these criminals in what they called them to, they did not see the truth, they did not follow it, or they knew the truth and did not follow it, but they obeyed the eminent and leaders. “And they will say, "Our Lord, indeed we obeyed our masters and our dignitaries, and they led us astray from the [right] way” (Al-Ahzab: 67), “Our Lord, give them double the punishment and curse them with a great curse” (Al-Ahzab: 68), and after; what is the benefit? What does this benefit them? Yes, the torment will be doubled for everyone who corrupted others and invoked for misguidance to misguide others. “But they will

surely carry their [own] burdens and [other] burdens along with their burdens", "Those who disbelieved and averted [others] from the way of Allah - We will increase them in punishment over [their] punishment……" (An-Nahl: 88), but also the misguided who followed the people misguidance and followed those, he is also with them in the Fire. That is why Allah says after that, "But they will [all] confide regret when they see the punishment". All of them confide regret, made it into themselves, he became remorseful, but his remorse cuts off his heart in himself, so they hide it were the only ones that they consecrated when they saw the torment and that all would be tormented, and that these and those are tormented. The leaders, eminent followers, and supporters, those who agreed with them to this falsehood and walked with them. Allah says, "But they will [all] confide regret when they see the punishment; and We will put shackles on the necks of those who disbelieved", he made us, shackles are a plural of chains, which is the ring and the chains and it is placed in the neck, Allah forbid, "And we put chains in the necks of those who have disbelieved and We will put shackles on the necks of those who disbelieved". That Allah brings them all into Hell, leaders, and followers, and puts shackles on their necks so that the angels pull them into Hell, is this severe reward for them the reward for their deeds? "Will they be recompensed except for what they used to do?" Then this is a criminal, and this is a criminal, these were criminals and these were criminals, so Allah tells this question that is intended for the report, that each of them deserves to be tormented, "Will they be recompensed except for what they used to do?"

Then He said that this is the fact of all criminals in every village in which Allah has sent His messengers. Allah says, "And We did not send into a village any warner except that its affluent said, "Indeed we, in that with which you were sent, are disbelievers" (Saba:34), for exclusion. "And We did not send into a village", a village; a city, a village; it is named a village because it is a large group of houses, or where the guest resides in a place other than the desert, and Allah ﷻ

did not send His messengers to desert or wilderness, but He sends His messengers to the towns. "And We sent not before you, [O Muḥammad], except men to whom We revealed the message", they are not from the people of the countryside and the deserts, but from the people of the villages, in the place where people meet and dwell, so that this may lead the sound of truth to reach all people; those who are warned. "And We did not send into a village any warner", it means any warner invoked to Allah. "... Otherwise, they say, except that its affluent said, "Indeed we, in that with which you were sent, are disbelievers."(Saba:34), except its affluent said; the affluent of this village, the affluent people is the plural of an affluent one, and the affluent is the rich man who has been blessed with various kinds of blessings, and he lived in the utmost luxury and bliss that they are bestowed upon him. "Except its affluent" its rich people, the elite people, the people of wealth, the people of gold and silver, "indeed we, in that with which you were sent, are disbelievers", indeed with certainty, they said to the messengers with which you were sent: it means, O messengers we are disbelievers, it means, we do not believe you, even though they believe that it is the truth, and the meaning of disbelievers that we do not want it, we do not accept it. They did this with pride and arrogance as they possessed bliss, money, and wealth, they thought that with these, they were out of the need of Allah, or that Allah did not give them these except due to the love of Him for them. Therefore, they became out of need, mourned, became arrogant with this, and they said to the messengers: "Indeed we, in that with which you were sent, are disbelievers."

Then He ﷻ says to show why they disbelieve "And they said, "We are more [than the believers] in wealth and children, and we are not to be punished." (Saba:35), " they said, We are", who are affluent, "we are more in wealth and children", than others, "and we are not to be punished", because Allah did not give us this money and these children except because he knows that we deserve them, and as long as we deserve it, He cannot punish us, as He gave us in the

worldly life and as He provided us in the worldly life if as it is assumed, there is a Hereafter, then our condition will be the same, our condition will be the same. He will honor us, give us, and bestow upon us as he gave us in the worldly life. "And if I should be returned to my Lord, indeed, for me there will be with Him the best." This is what turned them away from the truth, and made them cling to, boast about what they have of this money, and reject the speech of the messenger.

يقول الله ﷻ: {وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِنْ نَذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ}[سبأ:34] {وَقَالُوا نَحْنُ أَكْثَرُ أَمْوَالًا وَأَوْلادًا وَمَا نَحْنُ بِمُعَذَّبِينَ}[سبأ:35] {قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ وَلَكِنَّ أَكْثَرَ النَّاسِ لا يَعْلَمُونَ}[سبأ:36] {وَمَا أَمْوَالُكُمْ وَلا أَوْلادُكُمْ بِالَّتِي تُقَرِّبُكُمْ عِنْدَنَا زُلْفَى إِلَّا مَنْ آمَنَ وَعَمِلَ صَالِحًا فَأُوْلَئِكَ لَهُمْ جَزَاءُ الضِّعْفِ بِمَا عَمِلُوا وَهُمْ فِي الْغُرُفَاتِ آمِنُونَ}[سبأ:37] {وَالَّذِينَ يَسْعَوْنَ فِي آيَاتِنَا مُعَاجِزِينَ أُوْلَئِكَ فِي الْعَذَابِ مُحْضَرُونَ}[سبأ:38]

says, "And never have We sent a warner to any town except that its ﷻ Allah affluent said, “Indeed, we deny what you have been sent with"(Saba:34), "And they said, “We have more wealth and more children(than the believers), and never shall we be punished"(Saba:35), "Say, “Indeed, my Lord extends provision for whomever He wills and He restrains(it), but the majority of mankind does not know"(Saba:36), "And it is neither your wealth nor your children that bring you closer in position to Us—except whoever has attained faith and has acted righteously, for those is a repayment of double(measure) for what they did, and in the Chambers (of Paradise) they remain safe"(Saba:37), "But those who strove against Our signs attempting to challenge (God) —those are arraigned in the .punishment"(Saba:38)Allah says that there is no nation from the previous nations who has not been sent a warner. "... And there is no community but a warner has passed through it"(Fatir:24), Allah did not leave any nation without sending a warner to it, in the capital of these nations, in its main town, He had always sent a warner from Him. And here it’s called the town because the town is the place in which people gather. "And in no way did We send(any messengers) before you except men to whom We reveal, from among the people of the towns",

not from the people of wilderness and deserts, but from the town. Allah tells that He sent warners to each town. The warner is the messenger who warns and intimidates them from the punishment of Allah. "... except that its affluent said, “Indeed, we deny what you have been sent with"(Saba:34), this was the saying of the affluent with which they disregard this. They say, indeed we, for confirmation, We deny what you have been sent with, that is, O messengers, we disbelieve. They know that it is the truth, but they disbelieve it. Their disbelief means covering and concealing these signs and denying the truth which they already know is actually the truth from Allah. Even if it is the truth from Allah, yet, they do not accept it. "Indeed, we deny what you have been sent with".

"And they said, “We have more wealth and more children(than the believers), and never shall we be punished"(Saba:35), this is what turned them against believing; that they were given lots of money and children, and that thought they will never be punished because the one Who gave them this will give them like it again and honor them on the hereafter. So, if there were a hereafter, they will be given as such, and as the disbeliever says, "And even if I am returned to my Lord, I will have the very best with Him", I have a lot of money here and Allah has given me this money. I do not believe that there is an Hour of Resurrection, and even if there is a Day of Resurrection, the king will remain a king and the rich will remain rich, just the same as in this life. "... We have more wealth and more children(than the believers), and never shall we be punished"(Saba:35). He says, "Say, “Indeed, my Lord extends provision for whomever He wills and He restrains(it)..."(Saba:36), that is, the provision between your hands is from Allah because He Who extends it. Extending is expanding and spreading, the abundant provision; He extends the provision to whomever He wants and restrains it from whoever He wills. He restrains it over whomever He wills. Thus, restraining and extending provision belongs to Allah because He Who provides it. "but the majority of mankind does not know", do not know that Allah is the One Who did

this and Who provides this. Likewise, they do not know Allah's wisdom in provision and prevention, and in extending and restraining. Also, that it is a test and an affliction from Him and not because this denying disbeliever who denies the messenger is worthy of what Allah provides him with. "but the majority of mankind does not know".

Then, He says to them, "And it is neither your wealth nor your children that bring you closer in position to Us", that is, being rich with many children does not give you a position closer to Allah thanks to this money and children. No, not this money which Allah gave you "nor your children that bring you closer in position to Us", does not bring you closer to Allah. "except whoever has attained faith and has acted righteously", except whoever has attained faith and has acted righteously and used this money in obeying Allah. That is, they won't get closer in position to Allah except with faith and acting righteously. Anyone whom Allah blessed him with money so he spends it in reaching the truth and its aspects, he will be brought closer in position to Allah through this money and would have a status closer to Allah. Allah gave him money and he spent it in what pleases Allah. "except whoever has attained faith and has acted righteously", this act is what gets him closer in position to Allah and brings him closer to Him. "for those is a repayment of double(measure) for what they did", those, the believers, the righteous who act righteously. "for those is a repayment of double(measure) for what they did", each thing that they do from righteous deeds, Allah will double it to many doubles which no one knows the limits of but Allah. The good deed is repaid as ten of its likes, as in the hadith, "God records the good deeds and the evil deeds. If anyone intends to do a good deed but does not do it, God records it for him in His record as a complete good deed; and if he intends to do a good deed and does it, God records it for him in His record as ten to seven hundred and many more times as much". Likewise, in spending, Allah doubles for them in spending. "The parable of those who spend their wealths in the way of Allah is

that of a grain that has germinated seven ears; in each ear are a hundred grains. For Allah multiplies for whom He wills. And Allah is All-Embracing, All-Knowing"(Al-Baqarag:261), "for those is a repayment of double(measure) for what they did", good deeds are doubled by Allah. Thus, this is the person who benefited from what Allah gave to him.

"and in the Chambers (of Paradise) they remain safe", those are the believers who did righteous deeds. In the Chambers, the Chambers of Paradise, high Chambers. It is called chambers as well in the world, but it is of great difference from the Chambers of Paradise. The Prophet ﷺ says about the tent of Paradise saying, "In Jannah, the believer will have a tent made of a single hollowed pearl of which the length will be sixty miles in the sky.". One tent only, yet, it is sixty miles in the sky. Till these days, humans do not know how to build a building of one mile in the sky, how about sixty miles in the sky? "The believer will have his wives with him and he will visit them and they will not be able to see one another". The Prophet says about these Chambers, "In paradise, there are rooms the outside of which can be seen from within and the inside from without", transparent chambers, chambers of transparent hollow pearls. Or chambers in palaces of a brick of silver and a brick of gold. Or palaces of pure gold or pure silver. Thus, these chambers are completely different from what people know from the world of chambers. No matter what they develop in the chambers of this world and are adorned with these colors and stains, they remain chambers of stones and clay, of cement and bricks. Where is this from? Where it is compared to the chambers of the people who are blessed with endless blessings, i.e., they do not despair, do not blow their nose, and do not urinate. The first thing that people think of in this world when they build their homes is the places of toilets, places for washing, and places to remove impurities. Where are these in the chambers of Paradise? And they are in the chambers, i.e., the chambers are the real chambers, these are the real palaces.

"they remain safe", the most beautiful thing; how many palaces there are in this world, but its people are still insecure, always afraid, afraid of getting sick, anxious, sad, distressed, and unhappy, afraid from being chased by thieves, and by the enemies. How many kings are in their palaces, but are insecure against enemies surrounding them? Enemies from everywhere, enemies which may enter into their bedroom. He may not sleep except with calming pills in his mouth so that he can sleep and calm down. Thus, these differ; Allah says that those are the people of Paradise, these are the people of Paradise. He says, "for those is a repayment of double(measure) for what they did", each action they did will be repaid in double, even if it is a humble good deed. "and in the Chambers (of Paradise) they remain safe", those are the ones who won and are the people of real happiness. Not that rich disbeliever who acts arrogantly in the world and is proud of what he has and says, "... We have more wealth and more children(than the believers), and never shall we be punished"(Saba:35). He says, "And it is neither your wealth nor your children that bring you closer in position to Us—except whoever has attained faith and has acted righteously..."(Saba:37). This is the close position; this is the real close position to Allah. Those, by referring to the distance to elevate their status. "for those is a repayment of double(measure) for what they did", for what they did. "and in the Chambers (of Paradise) they remain safe", the Chambers of Paradise.

"But those who strove against Our signs attempting to challenge (God) —those are arraigned in the punishment"(Saba:38), while those who attained faith and did righteous deeds are in the Chambers, the Chambers of Paradise. Safe from everything, safe from everything that might frighten them, even from the simple idle talk. "in which they will not hear any absurd talk"(Al-Ghashiyah:11). As for those criminals, Allah says to them, "But those who strove against Our signs attempting to challenge (God)..."(Saba:38), in this world, they strive, that is, they strive hard and work, but against Our signs. They go against Allah's signs

attempting to challenge Allah. They strive against Allah's signs to challenge Him, in the sense that they want to annul Allah's religion in every way. They want to challenge the Lord so that they prevent Him from delivering His message and so that His religion won't be spread so that His command is not proven, and that His word is not elevated. "And Allah always prevails in His affairs, yet the majority of mankind does not know", those are the ones who strove in Allah's signs to challenge Him.

He says, "those are arraigned in the punishment", Allah distant them. Arraigned in punishment, the angels pull him and bring him. Arraigned, they will be brought, herded, gathered, and pulled to the Lord's punishment. Where is the punishment? In the punishment with Alf and Lam which is the punishment. If anything should be called punishment then it is this. And there is a difference between this punishment with Alf and Lam. As for the punishment with the collective Lam, it is the punishment that includes all kinds of punishments; the hereafter punishment. Or with the known Alf and Lam, the known punishment that Allah told us about which is the burning fire whose fuel is from people and tons and a drink of Zaqqom and boiling water, besides iron maces. In addition to humiliation, sticking, pushing, all of these are among the known punishments that Allah told about. Arraigned, they are brought and pulled to it. And they are not forgotten, none of them will be forgotten. "But those who strove against Our signs attempting to challenge (God) —those are arraigned in the punishment"(Saba:38), what a difference. Here, Allah placed the two images in front of us. These are people of faith in high chambers, and the Prophet says, "The people of Paradise will look at the dwellers of the lofty mansions (i.e., a superior place in Paradise) in the same way as one looks at a brilliant star far away in the horizon; all that is because of their superiority over one another (in rewards)", because of their superiority over one another (in rewards). The distance between one rank and another is the same as the distance between us and the farthest star

from us, we see it in weak light due to its far distance from us. Those are the ones who remain safe. The Chambers are the Chambers of Paradise and this is its description. And those are brought to the punishment; what a difference between these and those.

Then, Allah confirmed this meaning to them which states that Allah is the One Who provides them with blessings in the world, "Say, “Indeed, My Lord extends provision for whomever He wills of His servants and He restrains(it)..."(Saba:39). "Say, “Indeed, My Lord", my Lord Who sent me. It means that He Who sent him and descended these words to him. "Say, “Indeed, My Lord extends provision for whomever He wills of His servants", and all of the creation is His servants. "and He restrains(it)", that is, even the extension is not normal in amount, rather, only Allah knows the limit of it, i.e., the single coin, the extra drop of water, the extra morsel, these are all counted and known by Allah. A human's provision is written for him since birth, as it came in the hadith, "When forty-two nights pass after the semen gets into the womb, Allah sends the angel and says, O Lord, what is his livelihood? What is his outcome? What are his deeds? Wretched or happy? Male or female?" Thus, his provision is written, how much he will be granted in this worldly life is written, even the atom. The weight of an atom is recorded, how much water will be provided for him that he drinks, from food that he eats, from clothes that he wears, from provision with which he enjoys. Thus, his provision is written. "And He restrains(it)", Allah wrote the provision for all people. Even those which Allah extends in their provision, He wrote about their provision and livelihood.

"Say, “Indeed, My Lord extends provision for whomever He wills of His servants and He restrains(it). And anything you spend(in His cause) He replaces it, and He is the Best of providers"(Saba:39), this is grief to him. This disbeliever exceeded the limits with Allah's money and used this money against Allah. This shall be a grief to him. As for the one whom Allah expanded his money and

provision and spent for the sake of Allah, "And anything you spend(in His cause) He replaces it". Anything for the sake of Allah. Notice the difference between this and that. The money of the first one becomes misfortune to him, while this believer who, whenever spends on anything, Allah replaces it for him in the world. And Allah is the Provider. This is Allah's saying, "He replaces it", He, Allah. Replaces it; here it comes in the present tense form. This is news that must occur and is a fact. A piece of news that will be because He replaces it. The Prophet swears over this, he says, "There are three things for which I swear and narrate to you about, so remember it." He said: "The wealth of a slave (of Allah) shall not be decreased by charity", it must be replaced. Allah says that He will replace it in this world before the hereafter. Then, this person will get his reward from Allah, thus, this is the one who will get double rewards as they know. "and He is the Best of providers", He is the Best of providers, the Best of providers. Provision is everything that a person can benefit from. Every provision that a servant gets benefited from in the world from Allah's provision. "And anything you spend(in His cause) He replaces it, and He is the Best of providers", after Allah demonstrated that the rich ones who exceeded the limits with their richness are the first to disbelieve in Allah and showed that their disbelief was with what Allah gave them. Allah turns their saying with a replay that nullifies the falsehood and directs them to the truth. These are the characteristics of the Holy Qur'an that it nullifies the falsehood and directs these people with a merciful speech from Allah, like His saying, "Say, “Indeed, My Lord extends provision for whomever He wills of His servants and He restrains(it). And anything you spend(in His cause) He replaces it, and He is the Best of providers"(Saba:39).

Then, at the end of this Surah, Allah demonstrated that what those clung to is a lost matter. And what they clung to was the intercession of the angels to Allah. Then, Allah tells them that they cling to a lost matter. He says, "And on the day when He herds them all together, then says to the angels, “Is it you that these used

to worship?"(Saba:40), "They said, “Highly Exalted are You; You are our Ultimate Guardian, not them. Rather, they used to worship the unseen beings; most of them are believers in them"(Saba:41), "And on the day when He herds them all together", on the Day of Resurrection, they get herded. Allah gathers them all together. "then says to the angels", Allah says to the angels whom the disbelievers claim are Allah's daughters and that they will intercede for them to Allah. And that they are worshiped to intercede to Allah. And the disbelievers used to disbelieve in the resurrection, yet sought intercession from the angels so that Allah would provide them in the world. So, their concern when they used to call and worship the angels, rather, from their call to their Lord is to provide for them in the world. "... And of mankind is one who says, “Our Lord, bring to us in the Earlier(Life) ,” yet he has no share in the Hereafter"(Al-Baqarah:200), they perform Hajj and do what they do of good deeds, yet, his main concern is the world because they have no hope nor believe in the hereafter. On the Day of Resurrection, Allah gathers them and says to the angels, are those the polytheists?" He refers here to those lying polytheists who claimed that they worshiped the angels to get closer to Allah. And they used to call their names in Hajj and say "I am here at Your service, O Allah, I am here at Your service. I am here at Your service, You have no partner except a partner that You possess and they never possessed anything. You have one partner which are the angels, Your angels which are Your daughters". Highly Exalted is Allah against all of this, You possess and they never possessed anything. They say, "We only worship them so that they may bring us closer to Allah". Allah says to them "Is it you that these used to worship?" Did those disbelievers used to worship you angels? Did they worship you?

They said, that is, the angels, "Highly Exalted are You; You are our Ultimate Guardian, not them", Highly Exalted are You, exalting You against having a child, and against the intercessors of the intercession except with Your will.

Against commanding them to worship us, against accepting their worship apart from You. They said, "Highly Exalted are You", exalting You, O Lord, against having a partner, a child, a peer, and against what those criminal disbelievers say. "Highly Exalted are You; You are our Ultimate Guardian, not them", You are our Ultimate Guardian. Our Lord which we follow, worship, love, exalt, and praise. Not them, we do not love, nor respect those polytheist disbelievers. "You are our Ultimate Guardian, not them", we did not follow, nor love, nor respond to their requests and supplication. "You are our Ultimate Guardian, not them. Rather, they used to worship the unseen beings", the fact is that they used to worship Jinn. "most of them are believers in them", this is the fact of the disbelievers' worship that they used to worship Jinn and Jinn used to appear for them and address them through idols. And they used to ask for refuge from them. However, if the Arab polytheist gets down to a valley, he used to say I ask for refuge from the master of this valley from Jinn against the small ones of his followers. So, he asks for refuge from their master, the master of Jinn which he believes is living in this place of this valley. Against the small ones of his followers, from small Jinn, from the small unseen beings who might harm him. As He says, "Say, ˹O Prophet,˺ "It has been revealed to me that a group of jinn listened ˹to the Quran,˺ and said ˹to their fellow jinn˺: 'Indeed, we have heard a wondrous recitation"(Al-Jinn:1), "It leads to Right Guidance so we believed in it, and we will never associate anyone with our Lord ˹in worship"(Al-Jinn:2), "˹Now, we believe that˺ our Lord—Exalted is His Majesty—has neither taken a mate nor offspring"(Al-Jinn:3), "and that the foolish of us used to utter ˹outrageous˺ falsehoods about Allah"(Al-Jinn:4), "We certainly thought that humans and jinn would never speak lies about Allah"(Al-Jinn:5), "And some men used to seek refuge with some jinn—so they increased each other in wickedness"(Al-Jinn:6). So, these humans used to ask for refuge from the Jinn. He says, "so they increased each other in wickedness", they weakened them and tired them with what they frighten them off. When an Arab used to get to a valley, he would ask for refuge from the master of Jinn against

the small ones of his followers. Thus, they used to worship Jinn, ask for refuge from them, ask them, call them, and pray for the idols. They used to call the idols and those would address them from inside the idols like Al-‘Uzza. It was said that a Jinn used to live in a house built for it in Taif and they used to say whoever worships Al-‘Uzza gets honored. Thus, their worship was to Jinn not to angels. The angels are Allah's servants, monotheists, believers, who will not ask anyone to worship them, nor will they accept anyone worshiping them apart from Allah, but rather they disown them in this world and on the Day of Resurrection.

This is as the case of Allah's righteous servants, they disown those who claim that they worshiped them like Isa the son of Maryam ﷺ to whom Allah says, "... O Jesus, son of Mary, did you say to mankind, ‘Take me and my mother as two gods apart from Allah?” He said, “Highly Exalted are You! It is not for me to say what I have no right to. Had I said it, You would have known it. You know whatever is within my(inner) self, and I do not know whatever is within Your Self. You are indeed the Superb Knower of the hidden realms"(Al-Ma'idah:116), "Never did I tell them except what You commanded me: that you shall worship Allah, my Lord and your Lord. And I was a witness over them as long as I was among them, but when You took me up, You became the Watcher over them, and You are Witness over everything"(Al-Ma'idah:117), "If You punish them, they are Your servants; but if You forgive them, You are the Almighty, the All-Wise"(Al-Ma'idah:118). Likewise, all of Allah's angels and His righteous servants. Allah says about them, "And who is more misguided than one who calls upon, apart from Allah, those who will not respond to him until the Day of Resurrection and who are oblivious to their invocation?"(Al-Ahqaf:5)

"And when mankind is herded, those(false gods) become enemies to them and deny their worship of them"(Al-Ahqaf:6), when the people get herded, those dead people who worshiped others apart from Allah will be enemies with those who they called and were, due to this worship, disbelievers. Thus, the angels disown

from those who claimed that they worshiped them and say, that is, the angels, Highly Exalted is You, Exalting the Lord. "You are our Ultimate Guardian, not them. Rather, they used to worship the unseen beings", their true worship was to Jinn. "most of them are believers in them", believers here in the sense of approving and acting according to the notion that they are real gods in asking from them, fearing them, and asking for refuge from them. Thus, they believe in them as such. Not only believing in Jinn because Jinn is real, but also the faith of the believer in the Jinn. Some of them are disbelievers and some are criminals and the master of infidelity among them is Iblis and his followers. Thus, they disbelieve in them, and those who believe in them believe that they are their brothers in religion and faith. As for those, despite the infidelity and evilness of the Jinn, yet, they are believing in them and following them in the disobedience of Allah by what they command them of disobeying Allah. Further, they adorned the evil for them. Thus, they are obeying them and following their leads. "Do you ˹O Prophet˺ not see that We have sent the devils against the disbelievers, constantly inciting them?"(Maryam:83), moving them towards sins. So, they are following them either by obedience or by worship. Therefore, the angels disown them and say, "... Highly Exalted are You; You are our Ultimate Guardian, not them. Rather, they used to worship the unseen beings; most of them are believers in them"(Saba:41).

He says, "So today you possess for one another neither benefit nor harm", today, this is the Day of Resurrection. "... you possess for one another neither benefit nor harm." And We will say to those who did injustices, "Taste the punishment of the Fire in which you used to disbelieve"(Saba:42), they do not possess for one another. O disbelievers, who gathered and followed the falsehood. The masters and followers, Jinn and human beings from the disbelievers who disbelieved in Allah. None of you can benefit from the other! "So today you possess for one another neither benefit nor harm." And We will say to those who

did injustices..."(Saba:42), did injustices by infidelity, stubbornness, and straying away from Allah's path. Taste the punishment of the Fire, suffer from its heat. Taste with all kinds of tasting, tasting by getting burned. Tasting by heart in which everything within the heart is revealed. Tasting by what they drink of boiling water and distress. Taste with all kinds of tasting, not by the tongue, rather, by their entity. They taste the punishment with the whole of their entity -God forbid-. "Taste the punishment of the Fire in which you used to disbelieve", this burning fire which is now over every atom of their bodies. This is what you used to disbelieve and say there is no resurrection, nor judgment, nor fire, or heaven. They used to disbelieve it and say as the master of criminality used to say, the Pharaoh of this nation, Abu Jahl. The Zaqqum with which Muhammad frightens you is Yathrib's date with butter. Yet, the fire that you used to disbelieve, its punishment is present today and you cannot push it away nor deny it. "Is this magic, or do you not see?"(At-Tur:15), "Burn in it! It is the same whether you endure ˹it˺ patiently or not. You are only rewarded for what you used to do"(At-Tur:16).

يقول الله ﷻ {وَإِذَا تُتْلَى عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالُوا مَا هَذَا إِلَّا رَجُلٌ يُرِيدُ أَنْ يَصُدَّكُمْ عَمَّا كَانَ يَعْبُدُ آبَاؤُكُمْ وَقَالُوا مَا هَذَا إِلَّا إِفْكٌ مُفْتَرًى وَقَالَ الَّذِينَ كَفَرُوا لِلْحَقِّ لَمَّا جَاءَهُمْ إِنْ هَذَا إِلَّا سِحْرٌ مُبِينٌ}[سبأ:43] {وَمَا آتَيْنَاهُمْ مِنْ كُتُبٍ يَدْرُسُونَهَا وَمَا أَرْسَلْنَا إِلَيْهِمْ قَبْلَكَ مِنْ نَذِيرٍ}[سبأ:44] {وَكَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ وَمَا بَلَغُوا مِعْشَارَ مَا آتَيْنَاهُمْ فَكَذَّبُوا رُسُلِي فَكَيْفَ كَانَ نَكِيرِ}[سبأ:45] {قُلْ إِنَّمَا أَعِظُكُمْ بِوَاحِدَةٍ أَنْ تَقُومُوا لِلَّهِ مَثْنَى وَفُرَادَى ثُمَّ تَتَفَكَّرُوا مَا بِصَاحِبِكُمْ مِنْ جِنَّةٍ إِنْ هُوَ إِلَّا نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ}[سبأ:46]

Allah ﷻ says, "And when Our verses are recited to them as clear evidences they say, 'This is not but a man who wishes to avert you from that which your fathers were worshipping'. And they say, 'This is not except a lie invented'. And those who disbelieve say of the truth when it has come to them, 'This is not but obvious magic' (Saba: 43), "And We had not given them any scriptures which they could study, and We had not sent to them before you, [O Muḥammad], any warner" (Saba: 44), "And those before them denied, and they [i.e., the people of

Makkah] have not attained a tenth of what We had given them. But they [i.e., the former peoples] denied My messengers, so how [terrible] was My reproach" (Saba: 45), "Say, 'I only advise you of one [thing] - that you stand for Allah, [seeking truth] in pairs and individually, and then give thought'. There is not in your companion any madness. He is only a warner to you before a severe punishment" (Saba: 46), Allah tells about these denying disbelievers. This is their speech about the Prophet ﷺ and the Qur'an revealed to him. Allah says, "And when Our verses are recited to them", are recited; are read. Our verses are read to them; the verses of Allah that are revealed by Him, His words, the Qur'an which is signs because every part of it is proof that it belongs to Allah. They are challenged to come up with words like His, they are signs; proofs in themselves that they are the words of Allah that it is different from the words of mankind. Allah attributes these verses to Himself to honor this matter, and it is His words. "And when Our verses are recited to them as clear evidences", clear means evident, it is evident that they are from Allah, and that man cannot say these words revealed by Allah. "They say, 'This is not but a man who wishes to avert you from that which your fathers were worshipping", the speech of those denying criminals is that they limit, "They say, 'This is not but a man", what is this; they mean the Prophet Muhammad ﷺ, "But a man who wishes to avert you from that which your fathers were worshipping", and what the result of this? What if he averts them from which their fathers were worshiping? They used to worship statues and idols which have no minds, no jurisprudence, and no understanding. Therefore, if he prevents them from this falsehood; is it a crime? But this is a great matter for them; they are proud of what fathers and grandfathers were, whatever they were, so it is considered a major crime for them; if a man comes and prevents them from the heritage of the fathers and forefathers. "They say, 'This is not but a man who wishes to avert you from that", to avert means to hinder.

“From that which your fathers were worshipping. And they say, ‘This is not except a lie invented”, look at rudeness and encroachment in disbelief, what is this; they mean the Qur’an, “Except a lie”, a fabricated lie. An invented lie means a fabricated speech. Invented means slandered, it was fabricated and invented by the Prophet ﷺ. They attributed the slander to the Prophet who invented and fabricated it by himself as a lie upon Allah. Look at their crime and their extreme speech of disbelief and stubbornness. "... And they say, ‘This is not except a lie invented’. And those who disbelieve say of the truth when it has come to them, ‘This is not but obvious magic’” (Saba: 43), also “Those who disbelieve say”. Allah says, “Disbelieve”, because they knew the truth and knew that the Prophet ﷺ never lied to them before the message was revealed to him. How can he lie to Allah? They knew his sincerity and honesty but they disbelieved. They were disbelievers who knew the truth but they concealed it and hid it. They said this speech, although they were liars in what they said. “And those who disbelieve say of the truth when it has come to them”, “Of the truth”; the Qur’an which was revealed by Allah and what the Prophet ﷺ brought when it reached them and was recited for them. They said, “This is not but obvious magic”, the Qur’an is not but obvious magic, because it bewitches man. It means that it makes him see what is not real to be real and makes him perceive a thing in a way other than its own image. It was said that in some eloquent speech there is magic. It is the eloquence of magic which changes the image of things, changes people's minds, and causes separation between man and his mother, his father and his brother, as Al-Walid Ibn Al-Mughira said, “But say, he brought magic that causes separation between man and his brother, son and his father, wife and her husband”. It causes separation between people. “And those who disbelieve say of the truth when it has come to them, This is”, the Qur’an, “Not but obvious magic”, clear, evident, and can't be concealed.

Allah says, “And We had not given them any scriptures which they could study”, it means that they are ignorant and rely on ignorance. They do not have an enlightening book from Allah to rely on. They have no knowledge nor a remaining trace of knowledge. “And We had not given them any scriptures which they could study, and We had not sent to them before you, [O Muḥammad], any warner” (Saba: 44), they are ignorant people, they have no knowledge, they haven’t inherited any knowledge before this but they said all these speeches that they said out of their ignorance. “And We had not given them any scriptures which they could study”, even reading; those who could read and write were few among them. It was said that there were only twenty-few people on the whole Peninsula who could read and write. “And We had not given them any scriptures which they could study, and We had not sent to them before you, [O Muḥammad], any warner” (Saba: 44), to warn them.

“And those before them denied, and they [i.e., the people of Makkah] have not attained a tenth of what We had given them. But they [i.e., the former peoples] denied My messengers, so how [terrible] was My reproach” (Saba: 45), Allah reminds them of demolition of the doomed, He says that your predecessors were deniers. “And those before them denied”, the great enormous communities that Allah destroyed. “They have not attained a tenth of what We had given them”, they have not attained; this means, those disbelievers among Arabs, “A tenth of what We had given them”; in the worldly life, a tenth of it or less than a tenth in the worldly life because those were people of fortune, people of wealth, people of construction, people of architecture, and people of very enormous knowledge but Allah destroyed them. “They have not attained a tenth of what We had given them. But they denied My messengers”, this means the former peoples denied the messengers whom Allah sent. “So how [terrible] was My reproach”, My reproach, how terrible was the reproach of Allah? The reproach of Allah upon them when they denied the messengers. It is a question for intimidation and

browbeating, and the answer is known, it was a terrible reproach. Allah had inflicted upon them His vengeance and irreparable punishment. Look what Allah did with the people of Noah who were all drowned except those who believed in Noah, and the people of Pharaoh whom Allah destroyed and eradicated. Aad, Thamūd, and the companions of the thicket, all of those were great communities and mastered the earth, with strength and power. They were more than Arabs in structure, construction, wealth, and science but Allah destroyed them because they disbelieved the messengers. “And those before them denied, and they have not attained”, these Arabs, “A tenth of what We had given them. But they denied My messengers”, the former, “So how [terrible] was My reproach”, it means you should take a lesson from the demolition of the doomed people before you.

Then Allah begins to introduce them to a preach and a sermon. “Say, ‘I only advise you of one [thing]”, say to them, O Muhammad ﷺ “I only advise you of one thing"”, I advise you; I remind you. Advice refers to a speech for reminding and warning. It is a warning to the person who approaches perdition to take his caution, or who will miss a thing of great benefit to strengthen his determination and assertiveness. The advice is an eloquent and direct speech; the advisor says to advise the advised person about what is beneficial and what is useful for him. The advice always comes from one who is eager to benefit the other. We say, for example, a brother advises his brother about this matter, or a father advises his children, a lover advises those whom he loves, a warner advises those whom he worries about. Tell them, “I only advise you of one thing”; it means one matter, one thing, I hope you look at and recognize it. “Say, ‘I only advise you of one [thing] - that you stand for Allah, [seeking truth] in pairs and individually, and then give thought’”; standing for Allah, an hour for Allah, “In pairs”; two persons sit together, or individually; one by one and gives thought about it, gives thought about this matter that is revealed to you; the message, and the Prophet Muhammad ﷺ. Allah says “In pairs” because they should pay attention. Where is it? “There

is not in your companion any madness", the prophet never has any madness as you claim, so if they sit individually to consider and give thought. Is this prophet really mad? Is Muhammad Ibn Abdullah who brought this message mad as we say? And what we say by our tongues, and the eminent say it? Likewise, when two sit; one asks the other, O So-and-so, is it really true that the Prophet mad as we claim? Why don't we think about him and review the matter?

"Say, 'I only advise you of one [thing] - that you stand for Allah", and it will be standing for the sake of Allah Whom you believe is the Lord of the heavens and the earth, and you should be stripped of desire; because desire makes blind and deaf. You should be stripped of desire and let your standing for Allah so that your standing will be loyal to Allah. You appreciate that Allah is aware of you and that He is the Lord of the heavens and the earth, "And then give thought", "That you stand for Allah, [seeking truth] in pairs and individually", in pairs because when there is a large group, the matter is confused; one says a word here, and another says a word there, and words of people of zeal influence the public people. People of deception and people of malice also influence them. A word may be said then it is followed by the mob and most of them without awareness or thinking of them, but when two persons are with each other by their spirit, and one by his spirit, and then each of them gives thought about the matter, they may reach the truth. "Say, 'I only advise you of one [thing] - that you stand for Allah, [seeking truth] in pairs and individually, and then give thought", in anything? "There is not in your companion any madness"; Muhammad Ibn Abdullah ﷺ is your companion, and you have accompanied him. You have known him since his birth among you, and in all stages of his life you have known him, and he never shows any acts at all that indicate being mad or out of mind, how can this be? How can it be that you accuse him of being mad? "... There is not in your companion any madness. He is only a warner to you before a severe punishment" (Saba: 46), this is his truth, and if you return to yourselves and think about this,

you will reach this fact; it is him Muhammad ﷺ. "He is only a warner to you before a severe punishment", and this is the greatest task, the greatest task for the Prophet to be the warner to warn them that they are his people and he loves them and loves goodness for them before a severe punishment comes, and this is what the Prophet ﷺ did as an advisor to them. In the first sermon on this topic, the Prophet ﷺ went out to Mount Al-Safa; in the middle of Mecca, then he called them: called Quraysh, and he assigned and generalized, all of them, he called them all, and said to them, "Suppose I told you that there is an (enemy) cavalry in the valley intending to attack you, would you believe me?" He said suppose I told you that there are horses that want to attack you; an enemy wants to surprise you now and conquer you, "Would you believe me?" They said, "Yes, for we have not found you telling anything other than the truth". This is their testimony; we have not experienced any lie from you before, he said to them, "Well, I am a warner to you before a severe torment". I am a warner, I am a messenger from Allah, and Allah has sent me to tell you that there is severe torment from Allah for the denier of Allah and the associator with Allah, and they responded badly to him, and one of those responded to him was his uncle Abu Lahab, and he said to him, "May your hands perish all this day. Is it for this purpose you have gathered us?", he told him you are gathering us for this matter; it means that it is ridiculous, and from that time the accusation of the Prophet ﷺ began.

Allah tells that if they sit alone; each one sits alone, or every pair sit alone and think about the truth of the matter, they will reach the fact. The Prophet Muhammad ﷺ is nothing but a warner to them before the severe punishment, and the Prophet ﷺ was keen and he set an example for himself and his community, he said, "My similitude and your similitude is like a man who saw the army with his eyes". He saw the army which wanted to raid his people, so he came to them in a hurry before the army came and said to them, "O people; I have seen the army with my own eyes, and that it will conquer you in the morning" in the morning,

it will conquer you; it will be here in your yard, “Go away”, flee from this place because it is a great army that you can't overcome; it will come to your land. He said, “Some people obeyed him”; so they escaped, and they survived, and some people denied him; so the enemy conquered them in the morning and eradicated them”. This is an example that the Prophet ﷺ used for himself in his warning the people, saying to them: “My similitude and your similitude is like a man who saw the army with his eyes, then his people came and said, O people; I saw the army with my own eyes, and that it will conquer you in the morning. Go away. Some people believed him, so they survived, and others denied him, so they stayed”. They said, “You don't have knowledge, and they denied him”, “So the army conquered them in the morning; and eradicate them”. Then the Prophet said, “And I am the naked warner”, I am the greatest warner to his people because he ﷺ is a warner to the worlds, he warns people of the severe punishment that awaits them if they deny this message that Allah sent with him.

ﷺ Allah tells them that Muhammad is “Only a warner to you”, a warner; a presage, before a severe punishment; before the coming of the torment which is torment in the worldly life and torment in the hereafter for the deniers. The worldly torment has come for those who deny the Prophetﷺ as the , torment of killing in Badr has also befallen them, and the torment for the hereafter awaits .themThe Prophet said to the killed people of Badr, “O so-and-so, son of so-and-so! O so-and-so, son of so-and-so! Have you found what your Lord promised to be true? Of I have found what Allah promised me to be true”. This is the promise of Allah, “He is only a warner to you before a severe punishment”, the punishment of the Hereafter.

Then “Say, ‘Whatever payment I might have asked of you - it is yours My payment is only from Allah, and He is, over all things, Witness’” (Saba: 47), “Say, ‘Whatever payment I might have asked of you - it is yours”, I don't ask you a payment for informing this message, performing it, advising you, and teaching

you all this religion. I do not ask you for a payment for this, knowing that he has done the greatest benefit, the greatest task, the greatest sign of good, and the greatest warning from the worst evil, and he deserves if everyone gives him what he possesses, he won't fulfill his right but the Prophet ﷺ came with this message and it includes all this benefit without asking anyone for a reward for this, and without telling them to give him a reward for this information, this warning, this teaching, this message, and this good that is he has brought to you, and this harm will be prevented from you if you follow this path; the Prophet did not ask for a payment for this. "Say, 'Whatever payment I might have asked of you - it is yours", means every payment you receive or pay to you if you pay anything, don't pay to the Prophet ﷺ, he does not ask for a reward, but every work you do will return to you, even you spend for the sake of Allah a mite it will return to you. "Say, 'Whatever payment I might have asked of you - it is yours. My payment is only from Allah…" (Saba: 47), I do not ask for a payment for doing this invocation and this message except from Allah, "And He is, over all things, Witness", a great fear; Witness over me and you, if I lied to him; there is no doubt that Allah is Witness Who cannot abandon me and leave me, how does one lie to Allah and He let the liar and leave him? As well as He is Witness over you; you have denied this truth, and you know that it is true, and you know that it is from Allah, so know that Allah is Witness, and He is Observer of you, and therefore know that he will compensate everyone with what he deserves. "And He is, over all things, Witness", great fear and a great warning from Allah to these disbelieving deniers.

Then, Allah makes them depressed of the path which they follow; the path of falsehood, He said to them, "Say, 'Indeed, my Lord projects the truth, Knower of the unseen'" (Saba: 48), say to them "... Indeed, my Lord projects the truth, Knower of the unseen" (Saba: 48), "Projects the truth" means He brings it and hurls it in your midst, and tells you about it, and He is the Knower of the unseen.

All the future and the unseen that will come, He knows. If he tells you that it will be, then it will be; because it is from Allah who knows the unseen, what is this truth that will come? “Say, ‘The truth has come, and falsehood can neither begin anything nor repeat it’” (Saba': 49), say to them; the disbelief has ended, and the religion that you believe has ended, “Say, ‘The truth has come”, the religion of Allah because it is stable and true. “..... And falsehood can neither begin anything nor repeat it” (Saba: 49), it vanishes and ends, falsehood is dead, it can neither begin anything nor repeat it because the dead does not begin or repeat, it can't begin a second act nor repeat another as he did in the past, it can't repeat it nor begin another act. Tell them this, and this is for making them depressed about the path they followed, the path of disbelief, stubbornness, and hostility to the Prophet ﷺ. Their falsehood is fade and vanished, it will not fade away, rather it is dead, it is completely over. “Say, ‘The truth has come, and falsehood can neither begin anything nor repeat it’” (Saba: 49).

“Say, ‘If I should err, I would only err against myself. But if I am guided, it is by what my Lord reveals to me. Indeed, He is Hearing and near’” (Saba: 50), it is included in the speech and a statement that the prophet's deeds return to him. “Say, If I should err” as you say; that he has strayed from guidance, and that he slandered, and lied. “I would only err against myself”, means the result of this misguidance that you claim is upon myself, and that Allah will not quit those who lie to Him and leave them, rather He must punish them, so it isn't against yourselves, not against you, but myself. “... But if I am guided, it is by what my Lord reveals to me. Indeed, He is Hearing and near” (Saba: 50), and if I am guided; and the fact is that he is the one who is guided “By what my Lord reveals to me”, it is not from myself, the guidance, but this guidance is the guidance of Allah, by what He reveals to me. The revelation is the concealed informing, and the prophet used to receive this concealed informing from Allah through Jibreel. “By what my Lord reveals to me”, this revelation informs me of this knowledge

from Him, and my Lord. Here, the Prophet added himself to Allah and this is an addition of mercy, and that his Lord and He will not quit him, and that this guidance from Him. "He is Hearing and near", He is; Allah is Hearing, for all voices, nothing is missing from Him, "Near"; of all His creation, hear them, see them, He is close to them. As Allah says, "Have you not considered that Allah knows what is in the heavens and what is on the earth? There are not three in a private conversation but that He is the fourth of them, nor are there five but that He is the sixth of them - and no less than that and no more except that He is with them [in knowledge] wherever they are. Then He will inform them of what they did, on the Day of Resurrection. Indeed Allah is, of all things, Knowing" (Al-Mujadalah: 7), Allah is with all with His hearing, His eyesight and His knowledge, He misses nothing, "He is Hearing and near".

Then, Allah starts to clarify the state of those deniers on the Day of Resurrection, and Allah describes to us the image that they will have on the Day of Resurrection. He says, "And if you could see when they are terrified but there is no escape, and they will be seized from a place nearby" (Saba: 51), "And if you could see" a speech of the Prophet ﷺ, the condition of those deniers, Stubborn, the arrogant who are proud of themselves, and far away from the truth. If you see their condition when they are terrified; when torment befalls on them. "But there is no escape", there is no escape but it's over, they are seized totally, and no one will be left. "And they will be seized from a place nearby", and they will be seized; Allah will destroy them from a nearby place, the place in which he is when the torment befell upon them, they will not escape far until they are caught, but rather they are seized from their place. "And they will be seized from a place nearby", "And they will say, 'We believe in it!'", they will say when they will be punished like this way; torment will surround them from everywhere. "We believe in it!"; they return to faith, "Believe in it"; in the Prophet and the Qur'an revealed from Allah. Allah says, "... But how for them will be the attaining of

faith from a place far away?" (Saba: 52), but how means it is far away, how exclusionary. "... But how for them will be the attaining of faith from a place far away?" (Saba: 52), attaining means taking, attaining means taking from nearby. "... But how for them will be the attaining of faith from a place far away?" (Saba: 52), it means faith has become far from them because they are now in the condition of being seized; being seized of death in the worldly life, or on the Day of Resurrection, and the Day of Resurrection comes; faith became far away because faith was acceptable from them when they were in this worldly life; before death, but now they have died and when they are resurrected, a long-distance has become between them and the faith. How do they attain it again? Where do they receive it? It will not be accepted by them; it is no longer accepted from them again. "... But how for them will be the attaining of faith from a place far away?" (Saba: 52), so Allah depicts their condition in this representative way; like someone who wants to get something at the sun, at the sun and wants to take it in his hand; there is no longer a way, no way because it's over; faith has departed from them and is not accepted from them, so if they say we believe; our Lord we believe, believe and return us, all this is not accepted, "... But how for them will be the attaining of faith from a place far away?" (Saba: 52).

"And they had already disbelieved in it before", before; when they were invoked to have faith while alive in the worldly life, they disbelieved and did not accept it. "And they had already disbelieved in it before and would assault the unseen from a place far away" (Saba: 53), they assault the unseen means they say there won't be the Resurrection Day, it will not be, and it will not be, and it will not be ..., "From a place far away", they speak about the unseen as if they see the unseen with their eyes. "... And would assault the unseen from a place far away" (Saba: 53), then Allah says, "And prevention will be placed between them and what they desire", prevention; prevention took place, "Between them and what they desire", in the worldly life they lived comfortably in their palaces, orchards,

their amusement, and their fun, this is what they desired from the worldly life; when they were seized in torment and became in the hand of the angels, and the hellfire is before them; prevention is placed between them and what they desire in this worldly life. “As was done with their kind before”, just as Allah did with their kind; with their counterparts before; such as the people of Noah, Ad, Thamûd, and the people of Pharaoh. All of them were alike, but when torment surrounded them, their palaces, their houses, their wives, and their lives in which they were all gone. “As was done with their kind before”, Allah says, “Indeed, they were in disquieting doubt”, they were; in the worldly life, in life, in doubt about the Resurrection Day, disquieting doubt, means they had uncertainty and doubt about the Day of Resurrection. Our Lord showed them it with the eye of certainty, they saw it and they fell into it.

With this, this great Surah ends. We ask Allah to forgive our sins, repent to Him, turn to Him, and seek refuge in Him. Praise is to Allah, the Lord of the Worlds, at the beginning and the end. And peace be upon His servant and messenger Mohammad. We ask Allah to make it beneficial to Muslims in the east and west of the earth, and to make this a treasure for us on the Day of Resurrection.

Fatir

بسم الله الرحمن الرحيم: {الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَوَاتِ وَالأَرْضِ جَاعِلِ الْمَلائِكَةِ رُسُلًا أُولِي أَجْنِحَةٍ مَثْنَى وَثُلاثَ وَرُبَاعَ يَزِيدُ فِي الْخَلْقِ مَا يَشَاءُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ}[فاطر:1] {مَا يَفْتَحِ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلا مُمْسِكَ لَهَا وَمَا يُمْسِكْ فَلا مُرْسِلَ لَهُ مِنْ بَعْدِهِ وَهُوَ الْعَزِيزُ الْحَكِيمُ}[فاطر:2] {يَا أَيُّهَا النَّاسُ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ هَلْ مِنْ خَالِقٍ غَيْرُ اللَّهِ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالأَرْضِ لا إِلَهَ إِلَّا هُوَ فَأَنَّى تُؤْفَكُونَ}[فاطر:3] {وَإِنْ يُكَذِّبُوكَ فَقَدْ كُذِّبَتْ رُسُلٌ مِنْ قَبْلِكَ وَإِلَى اللَّهِ تُرْجَعُ الأُمُورُ}[فاطر:4] {يَا أَيُّهَا النَّاسُ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا وَلا يَغُرَّنَّكُمْ بِاللَّهِ الْغَرُورُ}[فاطر:5] {إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا إِنَّمَا يَدْعُوا حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ}[فاطر:6]

In the Name of Allah the Most Compassionate, Most Merciful. Allah says, "[All] praise is [due] to Allah, Originator of the heavens and the earth, [who] made the angels messengers having wings, two or three or four. He increases in creation what He wills. Indeed, Allah is over all things competent" (Fatir: 1), "Whatever Allah grants to people of mercy - none can withhold it; and whatever He withholds - none can release it thereafter. And He is the Exalted in Might, the Wise" (Fatir: 2), "O mankind, remember the favor of Allah upon you. Is there any creator other than Allah who provides for you from the heaven and earth? There is no deity except Him, so how are you deluded?" (Fatir: 3), "And if they deny you, [O Muḥammad] - already were messengers denied before you. And to Allah are returned [all] matters" (Fatir: 4), "O mankind, indeed the promise of Allah is truth, so let not the worldly life delude you and be not deceived about Allah by the Deceiver [i.e., Satan]" (Fatir: 5), "Indeed, Satan is an enemy to you; so take him as an enemy. He only invites his party to be among the companions of the Blaze" (Fatir: 6). This is Surah of Fatir; or Surah of Angels, from the Meccan Quran. Allah ﷻ begins with praising Himself. He says "All praise is due to Allah", praise is due to Him; to His names, attributes, and actions. Allah ﷻ is the Lord Whose names are sanctified and His attributes are exalted. There is nothing like Him, for He alone is the All-Hearing, All-Seeing, the One, the Indivisible, the Individual, the Eternal Refuge, He has never had offspring, nor was He born, and there is none equivalent to Him, Most Compassionate, Most Merciful, Sovereign of the Day of Recompense. He is the Creator of all creatures, the Lord of the worlds. Allah is praised and rejoiced for His names, attributes, and actions. No one can enumerate to praise Him as He praised Himself, because no one knows the truth of Allah except Him, "But they cannot encompass Him in ˹their˺ knowledge".

"All praise is due to Allah", and this is one of His actions. "Originator of the heavens and the earth", its Originator, He is the one who started creating it

because there was no previous example that Allah used, or splitting the earth, splitting the heavens and building the universe was by someone else, rather He is the Originator of the heavens and the earth, He is the one who started creating them. Ibn Abbas said, "I have not learnt the word originator until two Bedouins quarreled over a well, and one of them said I was the one who originated it". I originated it which means that I dug this well for the first time in its place, in the desert, consequently I am its owner. Allah originated the heavens and the earth and created that mass, the substance of the heavens and the earth, their Originator, and He is the One Who created it that way and placed every heaven in its place. Allah ﷻ says, "Say, 'Do you indeed disbelieve in He who created the earth in two days and attribute to Him equals? That is the Lord of the worlds" (Fussilat: 9), "And He placed on it [i.e., the earth] firmly set mountains over its surface, and He blessed it and determined therein its [creatures'] sustenance in four days without distinction - for [the information of] those who ask" (Fussilat: 10), two days and two days for [the information of] those who ask "Then He directed Himself to the heaven while it was smoke and said to it and to the earth, 'Come [into being], willingly or by compulsion'. They said, 'We have come willingly" (Fussilat: 11). "And He completed them as seven heavens within two days" it becomes six days "And inspired [i.e., made known] in each heaven its command. And We adorned the nearest heaven with lamps [i.e., stars, for beauty] and as protection. That is the determination of the Exalted in Might, the Knowing" (Fussilat: 12). Allah ﷻ says, "Have those who disbelieved not considered that the heavens and the earth were a joined entity, and then We separated them and made from water every living thing? Then will they not believe?".

Allah is the Originator of the high seven heavens and He is the Originator of the earth. He is the One Who split it, made its rivers flow into it, and placed its mountains in it. He is praised for this. All Praise is due to Allah Who created what is in the heavens and the earth, the great creation, and exquisite production, and

among the signs of Allah which cannot be compiled and counted or numerated in a book. How? If people gather every atom of its atoms; what is in this atom of secrets and of great manufacture, it would take tens of books in every atom of those atoms, so how in those heavens, and how with what Allah has filled in this earth, of the different worlds and creatures. It is something beyond description, so Allah is praised. Allah is praised because He is the Originator of the heavens and the earth, "He is the Originator of the heavens and the earth".

Then, "Who made angels ˹as His˺ messengers with wings", all praise is due to Allah. This is His creation, "Who made"; made and created, the angels; the angels of Allah, His soldiers whom He created from light, their creation began like this; Allah is their Creator and He created them and made them messengers from Him. He sends them in the spheres of this universe, each assigned with a task to do. He "Made angels ˹as His˺ messengers", they are obedient, messengers from Him. "With wings", with; to have, all the angels were made by Allah, owners of wings in order to fly and move in the vast universe. "Two", an angel has two wings; two, "Or three", an angel has three wings, "Or four", an angel has four wings. "He increases in creation what He wills", this is the angels' disparity in creation, Allah created them disparate in creation and abilities. "He increases in creation what He wills", the Prophet ﷺ told about Jibreel that he has six hundred wings and that he, Muhammad ﷺ saw Jibreel twice on his real image that Allah had created him. Once in Mecca at the beginning of the revelation; at the beginning of the revelation, he came with the image of a man, then after that, he saw him during the period of revelation until the revelation of, "O you who covers himself with a garment" (Al-Muddaththir: 1). He says, "Then I looked up towards the sky, to my surprise, I saw the angel who had come to me in the Hira Cave, and he was sitting on a chair in between the sky and the earth whenever I looked at the sky, I saw him in front of me". This means that he has blocked all four sides around him; he saw him in front of him, and that he told him that he

was the prophet of this community, and the second time that he saw him in his real image; he saw him in the sky at the Lote Tree of the Utmost Boundary. Allah ﷻ says, "And he certainly saw him……" (An-Najm: 13), Muhammad saw Jibreel, "And he certainly saw him in another descent" (An-Najm: 13), "At the Lote Tree of the Utmost Boundary" (An-Najm: 14), the Utmost Boundary which is the extreme position of Jibreel before Allah; his position is at this place, and every angel has a position, as Allah says about the angels, "There is not among us any except that he has a known position" (As-Saffat: 64), a position in which he performs and works, he can't exceed it.

"There is not among us any except that he has a known position" (As-Saffat: 164), "And indeed, we are those who line up [for prayer]" (As-Saffat: 165), "And indeed, we are those who exalt Allah" (As-Saffat: 166), We are the angels who line up before Allah for worshiping. Also, the frequented House, the house of angels, is inhabited by the angels, they worship Allah in it. Seventy thousand angels enter it every day, they pray one prayer in it, then they never come back to it after that, they do not come back again to pray in it, their shift comes once in all ages; once in a lifetime. Seventy thousand angels come every day to pray once in the frequented House; in Heaven. Angels are messengers; Allah made them messengers; each one has a mission. Jibreel has the mission that Allah assigned to him, and he is the ambassador of Allah to His Messengers whom Allah sends from human beings. He goes down with the revelation of Allah to whom Allah chooses and sends. Each angel has a mission as Allah says, "There is no soul but that it has over it a protector" (At-Tariq: 4), observer, "He [i.e., man] utters no word except that with him is an observer prepared [to record]" (Qaf: 18), "Say, 'The angel of death who has been entrusted with you will take you" (As-Sajdah: 11). "Angels come to you in succession night and day, and they meet at Fajr prayer and 'Asr prayer. Then those who spent the night among you ascend, and He (Allah) will ask them, 'In what condition did you leave My

slaves?", although He knows best: He knows better than the sent angels, "They will say, 'We left them when they were praying and we came to them when they were praying". While the Prophet ﷺ was praying then after he said, "Allah listens to him who praises Him." He heard a man behind him say, "O our Lord, to Thee be the praise, abundant, good, blessed, sufficient". When he ended, he asked, "Who was the speaker just now?" This speech "O our Lord, to Thee be the praise, abundant, good, blessed, sufficient" and the one who said it among the men "I did, and I hope for good by it". The prophet said, "I saw a dozen angels racing one another to be the first to take it to Heaven". Racing means each one hurries before the other to ascend it to the Lord, they race with it to heaven, which means which one takes it first to Allah. Allah ﷻ says, "To Him ascends good speech, and righteous work raises it", "Whoever desires honor [through power] - then to Allah belongs all honor. To Him ascends good speech", to Him, to Allah in Heaven, above His Throne, ascends good speech; the angels ascend it, they hear what people say and ascend it to the Lord; He knows best about them.

The Prophet ﷺ also told that when a group of people assembled for the remembrance of Allah, the angels surround them, (Allah's) mercy envelops them, tranquility descends upon them, and that when the angels ascend the deed and mention those people to the Lord, He asks them, what were these servants doing? They say, they are extolling, magnifying, praising, and glorifying You, and ask You for paradise, and Allah says to them, have they seen it? It means, have they seen paradise? And they reply no, Lord, He says, how if they saw it? It means, how if they saw my paradise in reality? Those who ask Allah for paradise, and they say, O Lord, then they would be more intensely eager for it, they say they work hard to seek it. They said, O Lord, and they ask you to prevent them from Hell, they seek refuge in you from Hell. He says, Have they seen it? Have they seen the fire from which they seek refuge from it? And they say no, Lord, then He says, How would they if they saw it? What if they saw the fire in reality? They

say, then they will be more earnest in fleeing from it, and the Lord says I make you witnesses that I give them what they have asked for. Allah makes His angels witnesses who were sent by Him with what He sent them like listening to the remembrance of the servants, and knowing what they say and what they supplicate and ascending this to the Lord, then Allah says, I make you witnesses that those servants who sat in this gathering, I give them what they have asked for. Then an angel says, O Lord, among them is so-and-so, a much sinning servant, he is not from them. Among them is so-and-so, this indicates that the angels know the people who sat, and they say among them is so-and-so, he is not from the group who sat for this? He came to another matter. Then Allah says they are people who are seated together, and he who sits with them will not be miserable, they are the true people; Allah's people who remember Him, and their sitters do not suffer, it means that the reward from Allah to them does not miss the one who sits with them, so whoever sits with them also receives the reward of the Lord.

Those angels; the angels who are obedient to Allah, as He says, "They do not disobey Allah in what He commands them but do what they are commanded". Allah says, "Who made the angels messengers", messengers from Him to do tasks assigned to them. Allah ﷻ says that the angel is not sent precisely except with the divine command, and with the divine command he goes, he can't delay for a moment, and he never chooses to go as he pleases. "And we [angels] descend not except by the order of your Lord", we descend not except: the angels, "Except by the order of your Lord, to Him belongs that before us and that behind us and what is in between. And never is your Lord forgetful" (Maryam:64). "Who made the angels messengers having wings, two or three or four. He increases in creation what He wills", in the creation of angels, Allah increases in it what He wills, and the Prophet ﷺ said, "I have been permitted", he is permitted by Allah, "To tell about one of Allah's angels who bears the throne that the distance between the

lobe of his ear and his shoulder is a journey of five hundred years". This distance in the angel; between the lobe of his ear and his shoulder, which in us is not more than a few centimeters, less than an inch in man with the inch of man, but in the angel a bird flies; if a bird travels at its speed, such as a falcon that travels at a speed of about forty-five kilometers per hour, then it stays for five hundred years and does not reach this distance from one angel, among the bearers of the throne of the Lord. Allah increases the creation of angels as He wills, just as He increased in the creation of Jibreel among the angels, and he had six hundred wings.

"Indeed, Allah is over all things competent", "Indeed Allah", it's an affirmation that Allah is over everything; this creation and its preservation, it means this great creation that no mind can be aware of it whose dimensions or magnitude are not known, and only Allah is capable of this great creation because He is the One Who created it. "Indeed, Allah is over all things competent", nothing is difficult for Him Who created those heavens and raised them, those great heavens. Look at those great bodies, the mass of the sun which equals millions of earths, look how Allah has controlled it; He settled it to its location, path, and orbit. "The sun and the moon [move] by precise calculation" (Al-Rahman: 5), with an accurate calculation, they can never proceed it, how about the seven heavens that are above that? And how with all these stars? There are few suns and stars with which Allah decorated the lower heaven. He says, "Indeed, We have adorned the nearest heaven with an adornment of stars" (As-Saffat: 6), "And as protection against every rebellious devil" (As-Saffat: 7), "[So] they may not listen to the exalted assembly [of angels] and are pelted from every side" (As-Saffat: 8), "Repelled; and for them is a constant punishment" (As-Saffat: 9). This is the creation of the Lord, the creation of the Lord for which He is praised, praise is due to Allah; Allah praises Himself for this great creation which was created by Him, "[All] praise is [due] to Allah, Creator of the heavens and the earth, [who] made the angels messengers having wings, two or three or

four. He increases in creation what He wills. Indeed, Allah is over all things competent" (Fatir: 1).

Then also from what Allah is praised for, He says, "Whatever Allah grants to people of mercy - none can withhold it". Allah is the One Who has all good, and if He grants mercy to some of His servants; to one of His servants, or more of His servants, "Whatever Allah grants to people of mercy - none can withhold it". No one can prevent the mercy of Allah from whom He wants to have mercy. Mercy among mercies of the worldly life and the hereafter, mercy in creation, in sustenance, in any of graces, in guidance, in the message. If Allah wants to have mercy upon people, then no one can withhold the mercy of Allah from its path and location. "Whatever Allah grants to people of mercy - none can withhold it", among the greatest mercies of Allah is His mercy by sending the Prophet ﷺ, the greatest mercy, "And We have not sent you, [O Muḥammad], except as a mercy to the worlds" (Al-Anbya: 107). This mercy is for all human beings. Who can withhold it? Who can prevent this mercy? And to remove it? And make it not follow its path that Allah wanted? "Whatever Allah grants to people of mercy - none can withhold it; and whatever He withholds - none can release it thereafter. And He is the Exalted in Might, the Wise" (Fatir: 2), "Whatever He withholds", from the servants one of His mercies, "None can release it thereafter", none can release this and make this mercy that Allah withheld go, so if Allah withholds the rain, as an example, from some His servants, none can do this, or Allah withholds from them any form of what Allah wants, a form of mercy because none can prevent the torment of Allah and His withholding mercy from His servants. None can release this mercy and send it while Allah wants to withhold it. "And whatever He withholds - none can release it thereafter", the Predominant, honor, predominance, and the Arabs say who honor has power, it means who defeats can deprive. Allah is Exalted in Might, the Predominant Who is never overcome by anyone, none can overcome Him, but Allah is the One Who overcomes all of His

creatures, all His creatures are in His subjugation, under His command, and under His will. "The Wise", Predominant and Wise; He puts everything in its rightful place, so nothing deviates from the imperative of His wisdom, "And He is the Exalted in Might, the Wise".

Then, Allah ﷻ says, "O mankind, remember the favor of Allah upon you", after this introduction to the surah and a statement of the creation of Allah and some of His attributes, and that He is praiseworthy for this, Allah called the servants and invited them to Him and said, "O mankind", a speech from Him directed to every human being. "O mankind, remember the favor of Allah upon you", remember it; bring it to mind. "O mankind, remember the favor of Allah upon you", the grace of Allah, here, is singular added to Allah so it generalizes. It means the graces of Allah which the servants cannot enumerate, the grace of your creation, the grace of your sustenance, the grace of what is easy for you of these blessings that envelop you from all your aspects, and that Allah is the One Who gives it, He is its Creator, and He is the One Who does it so remember this, bring this to mind. "O mankind, remember the favor of Allah upon you. Is there any creator other than Allah who provides for you from the heaven and earth?", a question indicates a statement, is there a Creator? Created the creation; bringing something out of nothing into existence, other than Allah. Is there any god creator other than Allah who provides you from heaven and earth; provides you from heaven by sending this rain down, and provides you from the earth with what you bring out from the crops, and brings out what you live on from the crops, the livestock that you and eat live on, everything that you eat and what you wear is all provision. Provision is all that is used from this. Is there a god other than Allah who created something out of this provision? What is being worshiped besides Allah? The sun, the moon, the stars, the planets, the trees, some people, such as Isa ﷺ son of Maryam who is claimed to be divinity, the angels, who has created something out of this? And he can create something out of this? Creates one grain

of wheat; one drop of water; Can he create it? Allah asks this question, "O mankind, remember the favor of Allah upon you. Is there any creator other than Allah who provides for you from the heaven and earth?"

Allah ﷻ says, "There is no deity except Him, so how are you deluded?" There is no god but Him. There is no god worthy of worship except Him, He is the Only God because He is the Only Creator, He is the creator of the heavens and the earth, He is the Creator of these creatures, He is the only Provider, so He is the one who deserves to be deified, and to worship Only Him, with no partner, but for worshiping other than Him. Why should he be worshiped? And on what basis is he worshiped while he is not the Creator of an atom of those? He does not have benefit or harm for himself, besides having benefit or harm for others, so how can he be worshiped besides Allah? There is no god but Him; there is no true god except Him, but for taking false gods besides Him. "They create nothing, while they are created", then yes, these are gods; they are called gods, people call them gods, but in reality, they cannot be gods. The god must be a possessor of benefit and harm in relation to those who worship him. He is a provider. He is gracious to those who worship him, and then he can deify him, but to deify him while he does not have any benefit or harm to his worshiper. How can this be? "There is no deity except Him". Allah ﷻ says, "So how are you deluded?", how, and it means how and it comes in the meaning of where, as I say where you go, I go with you, and here how; "So how are you deluded", it means delusion; mean, you are deluded like this, your hearts are turned, your heads are turned so you don't understand. "So how are you deluded", you have turned away from this clear and obvious meaning, it is a very clear and apparent thing; it is clearer than the sun, that Allah is the Creator of everything, and that He is the owner of the sustenance of the servants and He is their owner so He is the Only God, and that there is no one there with Allah the Creator of anyone else, and there is no provision for worshipers other than Him, so it is not permissible to worship them,

so I turn away from obedience to Allah and associate these false deities, you worship with Allah.

After this irrefutable truth which vanishes the falsehood like that, and which does not leave any suspicion in the matter, Allah says to support His servant and His Messenger Muhammad ﷺ, "And if they deny you - already were messengers denied before you. And to Allah are returned all matters" (Fatir: 4), "And if they deny you", the speech to the Prophet Muhammad ﷺ which was denied by the communities; the Arabs denied him once he did his command because they denied him and told him: May your hands perish all this day. Is it for this purpose you have gathered us? They denied him, and they talked about him as a liar and a priest, to the rest of their speech. Allah ﷻ says, "Already were messengers denied before you", the criminals of the previous communities, disbelievers and criminals denied your brothers from previous messengers, "Already were messengers denied before you. And to Allah are returned [all] matters" (Fatir: 4), to Allah; not to anyone else, matters of creation are referred to be decided upon by Allah. Judgment is with Him on the Day of Resurrection, this is a support for the Prophet Muhammad ﷺ, and his denial is not an invented thing that only happened to him alone. This is the method of previous criminals; they also denied the messengers, and the whole matter was due to Allah Who has ruled over them in this worldly life, and all matters will return to Him to judge them with His rulings in the Hereafter.

Then, Allah begins to address the people's sermon speech and mercy speech, invocating them for Him with one of the greatest sermons of the Quran, "O mankind, indeed the promise of Allah is truth, so let not the worldly life delude you and be not deceived about Allah by the Deceiver [i.e., Satan]" (Fatir: 5), "O mankind", a speech from Him and a call from Him to all people, "Indeed the promise of Allah is truth", His promise of the Day of Resurrection, His paradise, and His Hellfire, this is an immutable fact, and it is the promise of Allah. Allah

attributed this promise to Him, and therefore Allah cannot break His covenant and His promise. “Indeed the promise of Allah is truth, so let not the worldly life delude you”, a warning from Him that the worldly life does not delude you, live in it take you, rob your mind and your heart, forget this promise, forget the fire, forget paradise, forget the promises of Allah and your standing before Him for the reckoning, do not be deceived by this world life, “...So let not the worldly life delude you and be not deceived about Allah by the Deceiver” (Fatir: 5), do not be deceived about Allah, deceit. Satan deceives you; it gives you other meanings, and other sweet words, it adorns falsehood with the image of truth, beware that Satan deceives you and turns you away from the path of truth.

يقول الله ﷻ:{يَا أَيُّهَا النَّاسُ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا وَلا يَغُرَّنَّكُمْ بِاللَّهِ الْغَرُورُ}[فاطر:5] {إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا إِنَّمَا يَدْعُوا حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ}[فاطر:6] {الَّذِينَ كَفَرُوا لَهُمْ عَذَابٌ شَدِيدٌ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ}[فاطر:7] {أَفَمَنْ زُيِّنَ لَهُ سُوءُ عَمَلِهِ فَرَآهُ حَسَنًا فَإِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ فَلا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسَرَاتٍ إِنَّ اللَّهَ عَلِيمٌ بِمَا يَصْنَعُونَ}[فاطر:8] {وَاللَّهُ الَّذِي أَرْسَلَ الرِّيَاحَ فَتُثِيرُ سَحَابًا فَسُقْنَاهُ إِلَى بَلَدٍ مَيِّتٍ فَأَحْيَيْنَا بِهِ الأَرْضَ بَعْدَ مَوْتِهَا كَذَلِكَ النُّشُورُ}[فاطر:9]

says, “O mankind, indeed the promise of Allah is truth, so ﷻ Then, Allah let not the worldly life delude you and be not deceived about Allah by the .Deceiver” (Fatir: 5)“Indeed, Satan is an enemy to you; so take him as an enemy. He only invites his party to be among the companions of the Blaze” (Fatir: 6). “Those who disbelieve will have a severe punishment, and those who believe and do righteous deeds will have forgiveness and great reward” (Fatir: 7). “Then is one to whom the evil of his deed has been made attractive so he considers it good [like one rightly guided]? For indeed, Allah sends astray whom He wills and guides whom He wills. So do not let yourself perish over them in regret. Indeed, Allah is Knowing of what they do” (Fatir: 8). “And it is Allah who sends the winds, and they stir the clouds, and We drive them to a dead land and give life thereby to the earth after its lifelessness. Thus is the resurrection” (Fatir: 9).

These verses are from the surah of Fatir and they are of the eloquent and great instructions of the Quran. In these verses, Allah calls upon His servants saying, "O mankind," which is a call from Allah to all people to whom He has revealed the Holy Quran. "Indeed the promise of Allah is truth," this is a reminder from Allah that His promise for His servants is truth; His promise refers to His promise that there will be a Day in which they will stand before Him so that every soul will be recompensed for what it earned. On that Day, the people of righteousness and faith will be taken to Paradise and the people of disbelief and disobedience will be taken to the Fire. This promise that Allah has promised is truth and Allah attributed this promise to Him as He says, "Indeed the promise of Allah is truth," and Allah cannot break His promise.

Allah says, "So let not the worldly life delude you." That is, do not let it distract you. The delusion means that the man is distracted from the great matter by the low matter and that he is deceived and thinks that what is not beneficial is beneficial. In this regard, life is deluding and this is because it is a little enjoyable. If the man is distracted by this life and leaves what is behind it of Paradise and eternity, then he has lost the manifest loss. Also, if he is deluded by it, returns to it, and makes it all his concern, while behind this is the Fire, then he is deceived. That is, the greatest lie was said to him and he is distracted from the dangerous matter by the vile matter. "So let not the worldly life delude you." The worldly life means the inferior one and it refers to the close life. "And be not deceived about Allah by the Deceiver." That is, beware of Satan. Beware of Satan because he is a deceiver. He deceives you and makes you distracted from your Lord. Or, he deceives you by convincing you that this Day of Resurrection will not come, or even if it comes, what will happen? The people of the richness will be the people of richness and wealth there. In addition, this is one of Satan's false and mean sayings through which he deludes his companions, adorns the falsehood for

them, adorns the disbelief for them, and leads them away from the path of faith. "And be not deceived about Allah by the Deceiver."

"Indeed, Satan is an enemy to you." This is a warning from Allah to His servants and Allah initiates this warning by saying, "O mankind." That is, O mankind, know this, "Indeed, Satan is an enemy to you." His enmity is manifest from the beginning, starting from the father, Adam peace be upon him. Satan showed enmity to Adam and worked to get him out of what he was living in, i.e. in Paradise. In this regard, Allah has warned Adam of Satan saying, "O Adam, indeed this is an enemy to you and to your wife," they had no children at this point; there were no children yet. "Then let him not remove you from Paradise so you would suffer." I.e., let him not remove you from Paradise so you would suffer. This refers to the suffering of worldly life because Paradise is enjoyment without any cost; it does not cost the man anything. "Indeed, it is [promised] for you not to be hungry therein or be unclothed" (Taha: 118). "And indeed, you will not be thirsty therein or be hot from the sun" (Taha: 119). So, Satan is an enemy. He started the enmity from there and he descended with his enmity to the earth and said to Allah, "Do You see this one whom You have honored above me? If You delay me until the Day of Resurrection, I will surely destroy his descendants, except for a few" (Al-Isra: 62).

He also says, "By your might, I will surely mislead them all" (Sad: 82). "Except, among them, Your chosen servants" (Sad: 83). In addition, He says, "My Lord, because You have put me in error, I will surely make [disobedience] attractive to them on earth, and I will mislead them all" (Al-Hijr: 39). "Except, among them, Your chosen servants" (Al-Hijr: 40). Moreover, He says, "Then I will come to them from before them and from behind them and on their right and on their left, and You will not find most of them grateful" (Al-A'raf: 17). So, he is a criminal enemy that made all his concern in this life the enmity of the man and taking this man to the Fire. He took this as his main task and asked Allah not

to cause him death till the Day of Resurrection in order to be dedicated to this matter and devote himself to it. “He said, "My Lord, then reprieve me until the Day they are resurrected" (Al-Hijr: 36). “[Allah] said, "So indeed, you are of those reprieved” (Al-Hijr: 37). “Until the Day of the time well-known” (Al-Hijr: 38). “[Iblees] said, "By your might, I will surely mislead them all” (Sad: 82). “Except, among them, Your chosen servants” (Sad: 83).

So, this is a manifest enemy and he starts his enmity with the man since his birth. That is, when the human being is born, Satan pricks him in the stomach as the Prophet ﷺ said, “No human being is born without the Devil pricks him with his finger in his stomach.” That is, the beginning of enmity is from here. This applies to all human beings except Maryam and her child because Maryam said, “And I seek refuge with You for her and for her offspring from the outcast Satan.” So, Allah protected Maryam and her child from this action of Satan. However, Satan starts his enmity with every human being from this point. He starts his enmity with the man while he was a young child and continues in this enmity till his soul reaches his throat. So, Satan is still there till the man’s soul reaches his throat and he continues to whisper to him while being stuck to the heart of the son of Adam. If the man becomes heedless, he becomes Satan whispers and if he remembers Allah ﷻ, he retreats. This enemy wants nothing but to admit people to the Fire behind him. He knows that he will enter the Fire and therefore he wants to take with him the largest number of people; he wants to lead them into the Fire with him.

Thus, Allah warns His servants and tells them that this is your enemy, “Indeed, Satan is an enemy to you; so take him as an enemy.” This is based on the mind and wisdom. That is, if you have known that this is the enemy and Allah has told you that, then you have to take him as an enemy. Make him your enemy, but rather you have to make him the first one that you show enmity to. To take Satan as your enemy means that you do not have to obey him, you do not have to

walk behind him, you have to keep away from his way and you have to resort to who protects you from him. In this regard, none can protect you from Satan except Allah. There is no refuge or protection from this Satan except through holding firmly to Allah. The reason behind this is that Satan is a trained enemy who has a wide experience and who has been there since a long time ago. So, it is not easy for the man to overcome him by himself; there is no way for this. Also, Satan flows in a man like his blood as the Prophet ﷺ said, "The Devil flows in a man like his blood." He flows in this man, i.e., he flows in all the man's parts and in his heart, which is the center of the man's decision. Satan is crouching at the heart and there is no protection from Satan except by Allah and that's why Allah commanded us to seek refuge in Him from Satan. No one protects from this enemy except Allah ﷻ.

"Indeed he sees you, he and his tribe, from where you do not see them." Satan sees the man. He enters within him and gets out. He whispers to him and overwhelms him while he is awake and while he is asleep. He lays in wait for the man whether he is awake or asleep. In this regard, the Prophet said that at the time of sleeping, "When the son of Adam sleeps, the devil ties three knots at the back of his neck, sealing every knot with, "You have a long night, so sleep." So if one awakes and mentions Allah, a knot will be loosened; if he performs ablution another knot will be loosened; and if he prays, the third knot will be loosened; and in the morning he will be active and in good spirits; otherwise he will be in bad spirits and sluggish," i.e., if he falls asleep and Satan ties the knot on him. Also, it was said to the Prophet ﷺ that a man slept throughout the night till morning. The Prophet ﷺ remarked, "He is a man in whose ears Satan urinated." So, Satan is a criminal and he lays in wait for that man and does not leave him at all. He comes to the believer whenever he wants to do a good deed, tries to distract him, and adorns all misdeeds to him. Satan's ways in deluding people are above description and so Allah warns the servants against that enemy and says to them,

"Indeed, Satan is an enemy to you." "So, take him as an enemy." I.e., take him as your enemy. As long as you are told that this is your enemy, then take him as your enemy. Then Allah says, "He only invites his party to be among the companions of the Blaze" (Fatir: 6).

This is the call of Satan. "He only invites his party," his party means his group and indeed this refers to those who take him as an ally. "Those are the party of Satan. Unquestionably, the party of Satan - they will be the losers" (Al-Mujadilah: 19). So, his party refers to those who take him as their ally and those who are with him; this is his party. Where will he take them? "To be among the companions of the Blaze." The companions of the mean the companions of the burning Fire. Then, when they become among the companions of the Blaze and discover the truth, it will be very late. This will be a late discovery and they will blame him, curse him saying, O son of such and such, and severely insult him, but he will say to them, "Blame me not."

Allah says, "And Satan will say when the matter has been concluded." He will say this to his followers, i.e., to this party that followed him. "Indeed, Allah had promised you the promise of truth. And I promised you, but I betrayed you. But I had no authority over you except that I invited you, and you responded to me. So do not blame me; but blame yourselves. I cannot be called to your aid, nor can you be called to my aid. Indeed, I deny your association of me [with Allah] before. Indeed, for the wrongdoers is a painful punishment" (Ibrahim: 22). Look at this destructive and painful sermon; it is the sermon of Satan while he is in the Fire. He destroys those who followed him, breaks up their hearts, and shows them that they are the criminals. He shows them that they should not blame him for this and that his deeds with them, in life, were just an invitation. That is, he had no authority over them; he had over them no force majeure and that he did not compel or expel them from the guidance of Allah to misguidance. Rather, it was just an invitation. "I invited you, and you responded to me," I.e., you are the

criminal and not me. So, this is a heinous matter. The matter of Satan is heinous and so terrible and Allah warns the servants against him and says, "He only invites his party to be among the companions of the Blaze" (Fatir: 6). The companions of the Blaze refer to its fellows and they are called so because they will be accompanying it such as the friend who accompanies his friend. There will be no exit. There will be no exit as they will remain there or they will be its companions and owners. It will become their home, their shelter, and their destiny. The Blaze here means the Fire from which they will never get out, God forbid.

"Those who disbelieve will have a severe punishment," this shows the promise of Allah and that this is what He has. "Those who disbelieve will have a severe punishment, and those who believe and do righteous deeds will have forgiveness and great reward" (Fatir: 7). This is the promise of Allah and He begins with the punishment of the disbelievers before the reward of the believers because these verses are meant for warning. "Those who disbelieve," are those who knew the faith but denied and rejected it; this is the disbelief. "Will have a severe punishment," i.e., with Allah. That is, they will have the punishment of the Fire and the terrors and the types of torment that are within it; they will have all sorts of torment which are mentioned and that which are not mentioned as Allah says, "This - so let them taste it - is scalding water and [foul] purulence" (Sad: 57). "And other [punishments] of its type [in various] kinds" (Sad: 58). That is, other types of drinks, i.e., of the kind of these drinks. Kinds mean types. "Those who disbelieve will have a severe punishment, and those who believe and do righteous deeds" (Fatir: 7).

Allah here mentions the believers with the righteous deeds and this is mentioned in such a way throughout the Quran as Allah does not mention Paradise except with the belief and the righteous deeds. Those who believe mean those who trusted and worked according to this trust. And do righteous deeds,

i.e., the good deeds. “Will have forgiveness,” for their sins, i.e., the sins that they committed as long as they are from the people of belief and righteous deeds. So, Allah will forgive their sins, will erase them, and will not disgrace them with such sins. “And great reward,” i.e., a reward with Allah; this refers to the reward and recompense of their deeds. “Great,” this is because there is nothing that is greater than Paradise. This is the Paradise, in which a place that is as small as the whip of your horse is far better than the world and all that it contains. Also, the Prophet said that, “The woman’s head cover in paradise is better than the world and whatever is in it.” So, they will have a great reward, which is Paradise.

Then, Allah makes a comparison between the guided person and this that is astray. Allah says, “Then is one to whom the evil of his deed has been made attractive so he considers it good.” The other side of the comparison is not mentioned because it is known. This means, is that person like this who is guided to the straight path? “Then is one to whom the evil of his deed has been made attractive.” “Has been made attractive,” means that it has been adorned as attractiveness refers to adornment. What has been made attractive here is his evil deed. This evil deed is adorned to him and he sees it as good. So, this disbeliever considers and thinks of his bad deeds of disbelief, infidelity, and sins as good and accepted matters. For him, this is the guidance, the splendor, and light. He thinks that he is on the straight path and he is the one who truly understands life.

However, this is out of the deception of Satan and this is the case of the disbeliever. “Then is one to whom the evil of his deed has been made attractive so he considers it good.” That is, his evil deeds of disbelief, infidelity, and being away from Allah. “So he considers it good,” that is, is this person like that whom Allah guided, showed him the path of faith and he followed this path? Is this like that? No, they are far from each other. “Then is one to whom the evil of his deed has been made attractive so he considers it good? For indeed, Allah sends astray whom He wills and guides whom He wills” (Fatir: 8). Allah traced back the

matter of the servants to Him and that He sends astray whom He wills of the servants. Indeed, Allah leads them astray according to His wisdom and justice; he does this because the person is astray and is distracted from the way of the Lord. “And when they deviated, Allah caused their hearts to deviate.” “As for he who gives and fears Allah” (Al-Layl: 5). “And believes in the best” (Al-Layl: 6). “We will ease him toward ease” (Al-Layl: 7). “But as for he who withholds and considers himself free of need” (Al-Layl: 8). “And denies the best” (Al-Layl: 9). “We will ease him toward difficulty” (Al-Layl: 10). So, this is a punishment for him from Allah. “For indeed, Allah sends astray whom He wills and guides whom He wills.” The guidance and misguidance are within the hands of Allah. So, whoever is led astray is led by the will of Allah. Also, whoever is guided is guided by the command and the will of Allah as Allah’s will is influential with regard to His servants. “Indeed, this is a reminder, so he who wills may take to his Lord a way” (Al-Insan: 29). “And you do not will except that Allah wills. Indeed, Allah is ever Knowing and Wise” (Al-Insan: 30). “He admits whom He wills into His mercy; but the wrongdoers - He has prepared for them a painful punishment” (Al-Insan: 31).

“For indeed, Allah sends astray whom He wills and guides whom He wills.” Allah says, “So do not let yourself perish over them in regret.” This is a reassurance, calming down and a relief to the Prophet ﷺ as the Prophet would greatly perish himself over them in regret and this regret was about to kill him. “So do not let yourself perish over them in regret.” This means regret upon regret. So, these regrets were about to kill the Prophet as Allah said to him, “You would kill yourself with grief that they will not be believers” (Ash-Shu’ara: 3). Also, Allah says, “Then perhaps you would kill yourself through grief over them, [O Muhammad], if they do not believe in this message, [and] out of sorrow” (Al-Kahf: 6). That is, perhaps you would kill yourself with grief because the grief kills the man. So, the grief, permanent sadness, and permanent regret cause

killing; this is a matter that kills the human being. So, Allah tells the Prophet, "Take it easy because their disbelief is by the will of Allah and Allah wanted this. "So do not let yourself perish over them in regret." Do not let yourself perish here means do not kill yourself as a result of one regret after another and in the end, you will die due to this. "Indeed, Allah is Knowing of what they do." That is, know that Allah ﷻ is Knowing of what they do. The doing refers to the most precise work and this means that Allah knows their precise and elaborate deeds. Thus, He knows all their deeds. "Indeed, Allah is Knowing of what they do." I.e., Allah is Knowing of what they do of disbelief, of stubbornness, of polytheism, and of all their deeds and He will hold them accountable for this.

Then, Allah starts to explain to His servants that He is their provider. He is their Provider and He is the One Who owns this matter. He also shows one of His signs of creation that signifies that He is able to restore them again for the Arabs were completely excluding this notion. They were excluding the notion that Allah is able to restore the creation again. Allah says, "And it is Allah who sends the winds, and they stir the clouds, and We drive them to a dead land and give life thereby to the earth after its lifelessness. Thus is the resurrection" (Fatir: 9). That is, it is Allah and not anyone else. It is Allah the Lord of the heavens and the earth "who sends the winds." Allah sends it, i.e., moves it and it refers to the flow of the air. "And they stir the clouds," stir means moves and lifts; so, the winds stir the clouds. "And We drive them," i.e., We drive these clouds. "To a dead land," i.e., a dead and dry land in which there is a drought.

"And give life thereby to the earth after its lifelessness." This means that Allah sends the rain to it from these clouds and, therefore, this dead land is revived and the soil swells and grows of every beautiful kind. "And of His signs is that you see the earth stilled, but when We send down upon it rain, it quivers and grows. Indeed, He who has given it life is the Giver of Life to the dead. Indeed, He is over all things competent" (Fussilat: 39). "And We drive them,"

i.e., we drive these clouds “To a dead land and give life thereby to the earth after its lifelessness.” So, after the land was dead, dry, and submissive and its atoms were held together, life was given to it. The earth is revived and this soil begins to quiver and swell. Then, after that Allah brings forth from this land these living plants with this freshness, with this sophistication, and with this abundance of all kinds of fruits and flowers. “And give life thereby to the earth after its lifelessness.” Allah says, “Thus is the resurrection.” That is, as Allah has revived this land and has made it flourish with the plants, so is Resurrection. That is, this is the new creation, i.e., resurrecting the people and restoring them again after they were disintegrated and were on the earth. So, Allah will resurrect them and will revive them again. Thus, the One Who changed this case to its opposite, i.e., who turns the death of the land into its life, does the same through reviving the dead people. He will revive them again on the Day of Resurrection. These are proof and a sign that the servants see as manifest and this example is struck to those who excluded the notion that Allah will revive the creatures again.

Then, this is an instruction to the greatest matter. Allah says, “Whoever desires honor [through power] - then to Allah belongs all honor. To Him ascends good speech, and righteous work raises it. But they who plot evil deeds will have a severe punishment, and the plotting of those - it will perish” (Fatir: 10). This is a comparison between two matters, two conditions of the servants’ conditions. In this regard, the servant is either guided or astray or a believer or a criminal; he must be one of these two. Allah says, “Whoever desires honor,” i.e., dominance, eminence, and pride. “Then to Allah belongs all honor.” The whole honor is to Allah and He is the One Who gives it. “And to Allah belongs [all] honor, and to His Messenger, and to the believers.” “Whoever desires honor,” i.e., dominance and eminence. “Then to Allah belongs all honor.” Allah is the One Who owns this honor because it is a mercy and a grace from Allah and He is the One Who owns it and no one is honored except by Allah and from Him. “Say, "O Allah,

Owner of Sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will. You honor whom You will and You humble whom You will. In Your hand is [all] good. Indeed, You are over all things competent" (Ali-'Imran: 26). So, Allah says to whoever wants honor that He is the owner of all honor, whether this honor is represented in wealth, prestige, or any benefit; all this belongs to Allah. "Then to Allah belongs all honor." Then, Allah shows the greatest image of honor and it is represented in that the words of the servant, i.e., the good speech, ascend to Allah. That is, when the servant is mentioned with Allah. Allah says, "To Him ascends good speech, and righteous work raises it." To Allah ascends the good speech. Allah is the Mighty, the Predominant, and the Subjugator over His servants, and these servants are living on earth. Then, who is the most honored? It is the one whose speech is raised to the Mighty Lord and thus he is mentioned with Allah. "To Him," means to Allah. "Ascends good speech," i.e., Glorified is Allah, the praise is for Allah, there is none worthy of worship but Allah, and Allah is the Most Great. A servant that remembers Allah and then this speech is raised to the Lord; that is the angels raise it and through it, the honor of this servant occurs. So, look at the servant whose words are raised to Allah. In addition, whoever remembers Allah inwardly Allah shall remember him inwardly and whoever remembers Allah among people, Allah shall remember him among people who are better than them. So, Allah is the Mighty Lord. He is the Predominant over His servants and the Subjugator over His servants. He is the Lord of the heavens and the earth and the One Who is established over the Throne. All servants are under His command and under His subjugation. Whoever Allah honors, is the one who is honored and whoever Allah forsakes is the one who is forsaken; so, the whole matter belongs to Allah.

Allah says, "Whoever desires honor," i.e., whoever wants to be proud of something. "Then to Allah belongs all honor," this is the way of honor. "To Him ascends good speech," this is the most honored thing. The greatest thing is that

your words ascend to Allah so that you will be honored because the honor belongs to Allah, His Messenger, and the believers. Allah remembers whoever remembers Him as it came in the hadith that Allah said, "I am near to the thought of My servant as he thinks about Me. And if he remembers Me in his heart, I also remember him in My Heart, and if he remembers Me in assembly I remember him in assembly, better than his." "To Him ascends good speech." The speech refers to the good words and the good words are those that include the praise of Allah such as saying, "Glorified is Allah, the praise is for Allah, there is none worthy of worship but Allah, and Allah is the Most Great." Also, it includes the servant's reading of the Book of Allah, exalting Him and praising Him; all this is raised to Allah and therefore Allah honors the one who uttered these words and mentions him in heaven. He mentions him in an assembly of the angels. "And righteous work raises it." The righteous work raises it. That is, the righteous work raises the servant with Allah and raises the good speech to Allah, i.e. the righteous work of the servant. "And righteous work raises it. But they who plot evil deeds will have a severe punishment." This is the other side. So, look at a person who remembers Allah, exalts Him and praises Him, and who prays for Allah, fasts for Him, and does the righteous deeds, this person is mentioned in heaven. He is mentioned with Allah, the angels remember him and Allah raises him and honors him. On the contrary, there is a criminal who thinks that he is plotting against His Lord, so he disbelieves, plots against the believers, fights the messengers, fights the religion of Allah, and starts to commit mean actions. Thus, look where this is and where that is.

"But they who plot evil deeds will have a severe punishment." "Who plot evil deeds," refers to those who initiate the evil plots. In fact, there is good plotting, which is the plotting of the faithful people against the disbelievers. They plot against them in order to wipe them out and get them away from the way of the Lord; this is the praised plotting. However, as for the plotting of those who

plot the evil deeds, work secretly to harm the people of faith, the people of obedience, the religion of Allah and His messengers and commit mean matters, Allah says about them, “But they who plot evil deeds will have a severe punishment.” Allah threatens them that they will have a severe punishment with Him and then “the plotting of those - it will perish.” Thus, what will happen to the plotting of those forsaken? Allah has forsaken them. “It will perish.” Allah here uses the nominal sentence saying, “It will perish” to show that this is a fixed matter through using the declarative sentence. This is a telling from Allah. It will perish here means that it will be destroyed as perishing refers to the loss and destruction. That is, this plotting will lead to nothing, which means that their plotting against Allah and their plotting against His messengers and His religion will not make them attain their desires and aims. “Indeed, those who disbelieve spend their wealth to avert [people] from the way of Allah. So they will spend it; then it will be for them a [source of] regret; then they will be overcome. And those who have disbelieved - unto Hell they will be gathered” (Al-Anfal: 36). The plotting of those against Allah, against His messengers, as they think, and against His religion will perish in life and in the Hereafter and Allah will hold them accountable for it. That is, nothing will remain of this plotting except its bad effect, its sins and its crime. Allah will hold them accountable for this with Him. “Whoever desires honor [through power] - then to Allah belongs all honor. To Him ascends good speech, and righteous work raises it. But they who plot evil deeds will have a severe punishment” (Fatir: 10). This is a warning and a threat to them from Allah. “And the plotting of those - it will perish.” They will have a severe punishment in the Hereafter and their plotting that they plotted in this life will perish. That is, it will diminish and end and the truth will remain. The religion of Allah will remain and the falsehood will end.

يقول الله ﷻ: {وَاللَّهُ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ جَعَلَكُمْ أَزْوَاجًا وَمَا تَحْمِلُ مِنْ أُنْثَى وَلا تَضَعُ إِلَّا بِعِلْمِهِ وَمَا يُعَمَّرُ مِنْ مُعَمَّرٍ وَلا يُنْقَصُ مِنْ عُمُرِهِ إِلَّا فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ}[فاطر:11] {وَمَا يَسْتَوِي

الْبَحْرَانِ هَذَا عَذْبٌ فُرَاتٌ سَائِغٌ شَرَابُهُ وَهَذَا مِلْحٌ أُجَاجٌ وَمِنْ كُلٍّ تَأْكُلُونَ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُونَ حِلْيَةً تَلْبَسُونَهَا وَتَرَى الْفُلْكَ فِيهِ مَوَاخِرَ لِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ}[فاطر:12] {يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُسَمًّى ذَلِكُمُ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ}[فاطر:13] {إِنْ تَدْعُوهُمْ لا يَسْمَعُوا دُعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ وَيَوْمَ الْقِيَامَةِ يَكْفُرُونَ بِشِرْكِكُمْ وَلا يُنَبِّئُكَ مِثْلُ خَبِيرٍ}[فاطر:14]

says, "And Allah created you from dust, then from a sperm- ﷻ Then, Allah .drop; then He made you matesAnd no female conceives nor does she give birth except with His knowledge. And no aged person is granted [additional] life nor is his lifespan lessened but that it is in a register. Indeed, that for Allah is easy" (Fatir: 11). "And not alike are the two bodies of water. One is fresh and sweet, palatable for drinking, and one is salty and bitter. And from each you eat tender meat and extract ornaments which you wear, and you see the ships plowing through [them] that you might seek of His bounty; and perhaps you will be grateful" (Fatir: 12). "He causes the night to enter the day, and He causes the day to enter the night and has subjected the sun and the moon - each running [its course] for a specified term. That is Allah, your Lord; to Him belongs sovereignty. And those whom you invoke other than Him do not possess [as much as] the membrane of a date seed" (Fatir: 13). "If you invoke them, they do not hear your supplication; and if they heard, they would not respond to you. And on the Day of Resurrection they will deny your association. And none can inform you like [one] Acquainted" (Fatir: 14).

These are some verses from this surah, the surah of the angels, i.e., Surah Fatir. In these verses, Allah shows His signs in the creation and the people. This came after Allah showed the division of people into a believer and a disbeliever and that there is a tremendous difference between them. Also, Allah says, "Whoever desires honor," which is a call from Allah to the people. "Then to Allah belongs all honor," that is, all honor is within the hands of Allah for He is the Owner of sovereignty. "Say, "O Allah, Owner of Sovereignty, You give

sovereignty to whom You will and You take sovereignty away from whom You will. You honor whom You will and You humble whom You will. In Your hand is [all] good. Indeed, You are over all things competent" (Al-Imran: 26). "Whoever desires honor [through power] - then to Allah belongs all honor. To Him ascends good speech." This is the true honor; that is, the words of the servant ascend to Allah ﷻ and therefore Allah remembers this servant because he remembered Him. Allah says in the hadith, "Whoever remembers Me in his heart, I also remember him in My Heart, and whoever remembers Me in assembly I remember him in assembly, better than his." "To Him ascends good speech," i.e., exalting, praising, and reading the Quran ascend to the Lord. "And righteous work raises it." This means that Allah ascends exaltation, praise, and the good words of the faithful people, i.e., the words of those who believe in Allah and do righteous deeds. Those are the people of honor. Those are the honored people whom Allah mentions and this is the relationship between them and their Lord, their Creator, for they exalt Him, praise Him and remember Him and in return, Allah mentions them in heaven; this is the greatest honor. On the other side, "But they who plot evil deeds," i.e., who are plotting against the signs of Allah and who think that they are plotting against Allah and, therefore, they avert people from the way of Allah and they fight Allah, His messengers, His religion and His legislation. "But they who plot evil deeds will have a severe punishment, and the plotting of those - it will perish." In the end, they will benefit nothing from this plotting. "Indeed, those who disbelieve spend their wealth to avert [people] from the way of Allah. So they will spend it; then it will be for them a [source of] regret; then they will be overcome. And those who have disbelieved - unto Hell they will be gathered" (Al-Anfal: 36). "And those who have wronged are going to know to what [kind of] return they will be returned." So, in the end, their plotting will perish, end, and be destroyed and they will get nothing of what they desired and what they worked for.

Then Allah says, “And Allah created you from dust.” This is the father of humanity, Adam, peace be upon him, whom Allah has created from the dust of this earth. Allah says that all creatures are created from dust because they were originally created from Adam. Adam is the origin of all creatures and Allah has created him from dust. Allah says, “Then from a sperm-drop.” That is, Allah created all humans after that from a sperm-drop, i.e., from the man’s semen. “Then He made you mates.” That is, Allah created you in the wombs of your mothers as mates, i.e., a male and a female, and this since you are forty days old. The Prophet said, “After the sperm-drop remains for forty days, the angel that is entrusted with the wombs comes to it and says, “O Lord, will it be a male or female?” This is with regard to this human being whom Allah created in the womb. Also, the angel asks Allah, “What will his work be? What will his age be? What will his livelihood be? Will he be wretched or blessed? Will it be a male or female?” “Then He made you mates,” i.e., in the wombs of your mothers; Allah divided the creation into males and females so that the life will be complete. Then Allah says, “And no female conceives nor does she give birth except with His knowledge.” Allah knows the time of her pregnancy when she will give birth, what she carries and what she will give birth to; all this is with the knowledge of Allah as nothing of the creatures’ matters is hidden from Allah and this knowledge includes this. “And no female conceives nor does she give birth except with His knowledge. And no aged person is granted [additional] life nor is his lifespan lessened but that it is in a register.” “And no aged person is granted [additional] life.” The aged person refers to the one whom Allah made old and granted him a long age in this life. Age refers to life. So, no one becomes aged except upon the command of Allah. “Nor is his lifespan lessened,” i.e., from the life of this person but that it is in a register also. First, the decrease and the increase are due to reasons. So, Allah grants this person one hundred years, this one one hundred and twenty years, this one sixty and this one fifty and this thirty; all of this matter is according to the decree and command of Allah. Allah is the One

Who distributed the ages and the livelihoods of the people, so the whole matter is to Allah. Also, there is an increase or decrease in age due to a reason as there are reasons for Allah behind this. In this regard, the Prophet ﷺ said, "Whoever loves that his lease of life be prolonged and that he be granted more wealth, then he should keep good relations with his relatives." So, he showed that one of the reasons through which Allah prolongs the age is keeping good relations with the relatives, and also, through it, Allah grants more wealth. This means that Allah may prolong the age due to some reasons and all this is according to the decree of Allah. In addition, decreasing the age may be due to some reasons. That is, Allah may prolong the age according to reasons such as disobedience, disbelief, and stubbornness. So, Allah may decrease from the person that He has already granted him and all this is due to the decree and command of Allah.

"And no aged person is granted [additional] life nor is his lifespan lessened but that it is in a register." This means that Allah has written all this, whether due to reasons or without reasons, in a register. This register is the Preserved Slate in which Allah wrote the destinies of all creatures before He has created them. He wrote all their movements, their inactions, all their livelihoods, all their actions, and everything. Allah says, "We have not neglected in the Register a thing." We have not neglected in the Register a thing, I.e., the Register of the creatures, which refers to the Preserved Slate in which Allah has written the destinies of all creatures and all beings and what will happen to them. So, the matter is definitely with Allah as Allah says, "The knowledge thereof is with my Lord in a record. My Lord neither errs nor forgets" (Taha: 52). "Indeed, that for Allah is easy." Indeed, this is a great and tremendous matter that Allah enumerates everything and that every action or inaction in this universe is written. Also, every change or alteration in the creature and every disposal is written with Allah. In this regard, Allah enumerates all these creatures and this is not applied only to their numbers, but rather it is applied to all their actions, whether this action is apparent or

hidden. All this is written and is enumerated with Allah and this includes all the rational and non-rational creatures. Similarly, this applies to all the creatures of Allah and no leaf falls except with the knowledge of Allah and all this is within a Register. "And not absent from your Lord is any [part] of an atom's weight within the earth or within the heaven or [anything] smaller than that or greater but that it is in a clear register" (Yunus: 61). "Not a leaf falls but that He knows it. And no grain is there within the darknesses of the earth and no moist or dry [thing] but that it is [written] in a clear record" (Al-An'am: 59). Allah says, "Indeed, that for Allah is easy." That is, writing and enumerating the destinies of all these creatures is easy for Allah. It is not difficult for Him, but Allah knows this and He has written it. Also, it is an easy matter for Him as nothing can cause failure to Allah ﷻ.

Then, Allah mentions another sign of the signs of His creation as He says, "And not alike are the two bodies of water. One is fresh and sweet, palatable for drinking, and one is salty and bitter." Not alike means that they are not alike in the characteristics and the way of creation. "The two bodies of water. One is fresh and sweet," this refers to the rivers that flow with the palatable water of rain. One is fresh and sweet, i.e., the water of the rivers. "Palatable for drinking," if a person drinks it, he swallows it, which means that it flows in his mouth and throat in an easy way; this is the freshwater as there is nothing that is much easier than drinking fresh water. "Palatable for drinking, and one is salty and bitter," i.e., it causes a lump in the throat. Salty and bitter mean that it is very salty and it refers to the water of the seas and oceans. However, in spite of the great difference between the two types and in spite of the fact that this salty water has great benefits for creation, the water of the rivers is fundamental for people's lives. "And we made of the water every living thing." This water, i.e., Freshwater is essential for the life of plants, the life of human beings, and the life of animals; all these lives are based on this water and if this water is salty, then this earth

would be ruined. However, the salty water of the sea has many benefits with its width and abundance and without this water, the earth would be rotten. But this salty water purifies the air. In this regard, the sea is the man's cesspool that digests his trash and rubbish, and the salt within it helps in this process. Then Allah says, "And from each," i.e., from the salty and bitter and from the fresh and sweet. "You eat tender meat." Allah made this water the resource of these fish. You eat tender meat, i.e., the meat of the fish. So, look! This fish is the same, but it lives in the salty and bitter seas and lives in the fresh and sweet rivers; it lives here and there so that the man can benefit from this great stock and great livelihood. "And from each you eat tender meat and extract ornaments which you wear," i.e., from the seas. The ornament refers to what ornaments the humans and what the women are ornamented with and it refers to pearls and coral that come out of these salty seas. "And extract ornaments which you wear, and you see the ships plowing through them." The ships refer to the vessels and through them means through these seas. Plowing means that these ships are splitting the sea and splitting its water. In fact, this is great facilitation from Allah as He made these rivers fluid in this way in order to carry these vessels and in order to make the man able to split them and walk through them. Therefore, this makes it easy for the man to move his belongings and his goods from one place to another throughout the earth's sides. Allah says, "That you might seek of His bounty," that you might seek through riding the ships and through going east, north and south the bounty of Allah through trade, transporting goods, and travel. "And perhaps you will be grateful." This means that Allah has subjected all this for you so that you, O humans, will thank Allah and you will know that this is His creation and this is His facilitation. In addition, you will know that He is the One Who made these laws in this way and if they were not like that, the matter would not have been like that. So, Allah made this so that you will be grateful to your Lord and your Creator.

Another sign of Allah's signs is mentioned in His saying, "He causes the night to enter the day, and He causes the day to enter the night and has subjected the sun and the moon - each running [its course] for a specified term. That is Allah, your Lord; to Him belongs sovereignty. And those whom you invoke other than Him do not possess [as much as] the membrane of a date seed" (Fatir: 13). "He causes the night to enter the day." He causes the night to enter the day, i.e., the night enters in the time of the day. In this regard, throughout the year the night in the winter and autumn takes from the time of the day and after that day takes from the time of the night in the spring and autumn, so each of them enters in the time of the other. In some countries, such as in the north of the earth, for example, the night sometimes reaches eighteen hours and the day reaches six hours. The opposite thing happens when the day reaches its limit in length and, therefore, the day takes eighteen hours and the night takes six hours. Or, they may be divided into fourteen hours and ten hours and so on. So, Allah causes the night to enter in the time of the day and causes the day to enter in the time of the night. This causes great benefits to humans. The coming of these seasons and their differences cause great differences. This leads to great benefits: first, the man may not get bored due to the existence of one season. The other thing is that this is suitable for the crops and plants and the creatures that are living on this earth as some creatures remain in their places in the winter and get out in the summer and vice versa. Thus, besides the fact that causing the night to enter into the day and the day to enter into the night has great benefits, it is a sign of the signs of Allah; it is a great sign. So, Allah is the One who was able to do this and do it with accuracy and precise calculation that does not change, does not increase or decrease in its quantities, not even with a tenth of a tenth of a second, but the matter is estimated and calculated.

"He causes the night to enter the day, and He causes the day to enter the night and has subjected the sun and the moon - each running [its course] for a

specified term" (Fatir: 13). Has subjected means employed as the subjection refers to employing. This means that they are subjected and are used in the work that Allah ordered it with. Allah subjected the sun, i.e., this great, this tremendous, this large and burning sphere, in whose light we live and whose heat has become essential for our life. This sun is the origin of our solar system and the origin of our land and we live on its light and its temperature. "And has subjected the sun and the moon." This is our moon. It is our planet that moves around our earth and it is with us with the great benefits that it contains. In this regard, it contains beauty and splendor and it causes the movement of ocean water on this earth through tides with the great benefits that come with it. This is the subjection of Allah. How can we subject this? "And has subjected the sun and the moon." Allah ﷻ is the One Who has subjected the sun and the moon. "Each running its course for a specified term." That is, each of the night and day and the sun and the moon "running its course for a specified term." They are running and to a specific term, i.e., to a term that Allah has predetermined which is the Day of Resurrection. "So when vision is dazzled" (Al-Qiyamah: 7). "And the moon darkens" (Al-Qiyamah: 8). "And the sun and the moon are joined" (Al-Qiyamah: 9). "Man will say on that Day, "Where is the [place of] escape?" (Al-Qiyamah: 10). So, this specific term that Allah named is the Day of Resurrection. "Then when the Horn is blown with one blast" (Al-Haqqah: 13). "And the earth and the mountains are lifted and leveled with one blow" (Al-Haqqah: 14). "Then on that Day, the Resurrection will occur" (Al-Haqqah: 15). "And the heaven will split [open], for that Day it is infirm" (Al-Haqqah: 16). "And the angels are at its edges. And there will bear the Throne of your Lord above them, that Day, eight" (Al-Haqqah: 17). "When the sun is wrapped up" (At-Takwir: 1). "And when the stars fall, dispersing" (At-Takwir: 2). "And when the mountains are removed" (At-Takwir: 3). "And when full-term she-camels are neglected" (At-Takwir: 4). "And when the wild beasts are gathered" (At-Takwir: 5). "And when the seas are filled with flame" (At-Takwir: 6). "And when the souls are paired" (At-Takwir: 7). "And when the girl

[who was] buried alive is asked" (At-Takwir: 8). "For what sin she was killed" (At-Takwir: 9). "And when the pages are made public" (At-Takwir: 10). "And when the sky is stripped away" (At-Takwir: 11). "And when Hellfire is set ablaze" (At-Takwir: 12). "And when Paradise is brought near" (At-Takwir: 13). "A soul will [then] know what it has brought" (At-Takwir: 14). These great changes in this creation will take place on that Day.

"Each running," i.e., each of the night, the day, the sun, and the moon are running. "For a specified term," term means a specific time that Allah has set, written, and has named with Him and no one knows it except Allah. Then Allah says, "That is Allah, your Lord." This means that Allah is the One Who created all this creation in such a way, i.e., the freshwater, the salty water, and the resources within them. Also, He made the ships plow through it and He caused the night to enter into the time and place of the day and caused the day to enter into the place and time of the night. "And has subjected the sun and the moon - each running [its course] for a specified term." Allah says, "That is Allah, your Lord," referring to Himself. Your Lord means your Creator, O people, your Master, your Sovereign, and your Owner; these are the meanings of the Lord. "To Him belongs sovereignty." To Him, not to anyone else, belongs sovereignty. He owns all this domination of the heavens and the earth, the domination of the earth and the domination of that between them. He owns the essences of these things and He owns the disposal of them as He is the One Who disposes them. He is responsible for causing the day to enter into the night, causing the night to enter into the day, subjecting the sun, and subjecting the moon; Allah is the One Who is responsible for all these things. Allah owns the sun and owns subjecting and utilizing it. Also, He owns the moon and owns subjecting and utilizing it. Moreover, He is the One Who sends the night and the day and He owns subjecting and utilizing them. "To Him belongs sovereignty." He owns the essence of sovereignty and the disposal of it.

Then Allah says, “And those whom you invoke other than Him do not possess [as much as] the membrane of a date seed.” This is a destruction of polytheism for if this sovereignty belongs to Allah, then those whom you invoke other than Allah “do not possess [as much as] the membrane of a date seed.” This is the meanest and least thing in existence, which is the membrane of a date seed and it refers to the thin and transparent cover that envelops the date seed. This is the least thing here in existence and it is very mean and no one expresses pride for having it. That is, no one says, “I own the membrane of a date seed,” and no one cares for it. In addition, the man cannot really benefit from it. So, this membrane of a date seed is the meanest and least of things and Allah tells that whoever is being invoked other than Allah does not even own this, regardless of those who invoke it. All that the disbelievers invoke other than Allah of gods such as the idols, the stones, the fetishes, people or the angels do not own this. “And those whom you invoke other than Him,” i.e., those whom you invoke other than Allah. “Do not possess [as much as] the membrane of a date seed.” That is, they do not even possess this. So, look at Allah ﷻ Who owns the heavens and the earth, Who subjected what He subjected and Who created the fresh sea and the salty sea and made things run through them and created within them what He created. Look at the kingdom of fish that Allah created. He is the One Who grants it provision and life and it is a resource for the whole world. Moreover, the sun and the moon belong to Allah; all these things belong to Allah. However, look at what is being worshiped other than Allah. They do not own this and do not even own the mean thing. “And those whom you invoke other than Him do not possess [as much as] the membrane of a date seed.” So, what is left for the disbelievers? What is left for the disbeliever? Can the disbeliever claim that one of his gods possesses any of these things? I.e., possesses the sun, the moon, or the stars or possesses the disposal of anything or possesses anything? No, these things cannot be possessed by those who are being invoked other than Allah.

Then, Allah shows how little those who are being invoked besides Allah are. Allah says, "If you invoke them, they do not hear your supplication." If you invoke them, i.e., if you invoke these gods that you worship, they do not hear your supplication because they are idols that do not benefit or harm. Also, if the person invokes whatever he invokes of these creatures, they will not hear him as they are absent-minded and are far away from him. "And if they heard, they would not respond to you." If these creatures that you invoke besides Allah heard and if they had ears to hear, they would not respond to you. That is, if the sun heard, if the moon heard, if the stars heard, if the angels heard, if anyone heard, if the allies heard, and if those you invoke besides Allah heard, Allah says, "they would not respond to you." They are unable to respond to whoever invokes them. "And if they heard, they would not respond to you. And on the Day of Resurrection they will deny your association. And none can inform you like [one] Acquainted." On the Day of Resurrection whatever was worshiped besides Allah, whether rightly or falsely, will deny the association of those disbelievers. I mean "whatever was worshiped" rightly besides Allah, for no one is rightly worshiped besides Allah, that he did not order people to worship him but the falsehood was from them. So, all of them will dissociate themselves. No one of those who were worshiped besides Allah ordered people to worship them. In this regard, those whom Allah has chosen of His servants such as the angels and the messengers were worshiped besides Allah but without their will. They did not want this and did not love it and they will disassociate themselves from those who worshiped them. However, there are those who falsely call people to worship them like Pharaoh and those like him. In addition, there were some taghots who were calling people to worship them like Satan, and also, he would disassociate himself from those who worshiped him. "And on the Day of Resurrection they will deny your association."

Allah ﷻ says, “And none can inform you like [one] Acquainted.” This is information from Allah, the Aware Lord. And none can inform you, i.e., about that matter that will happen on the Day of Resurrection. Like one Acquainted, Allah ﷻ is the Acquainted. He is the Knowing who exactly knows what will happen on that Day. So, Allah informs you and this is one of the sayings of the Arabs. “None can inform you like one Acquainted,” that is if there is someone who is acquainted with the matter and he informs you about it, while this matter was of the matters that you do not know and he came to tell you about and he was acquainted of it and was knowing of it, then you will be satisfied with his informing. In this regard, Allah is Acquainted with what will happen on the Day of Resurrection and no one knows exactly what will happen on that Day except Him.

So, Allah tells that on the Day of Resurrection all those who were worshiped without Allah will disassociate themselves from those who worshiped them. The angels will disassociate themselves and say, “Exalted are You! You, [O Allah], are our benefactor not them. Rather, they used to worship the jinn; most of them were believers in them” (Saba: 41). Also, Isa ﷺ will say, “I said not to them except what You commanded me - to worship Allah, my Lord and your Lord. And I was a witness over them as long as I was among them; but when You took me up, You were the Observer over them, and You are, over all things, Witness” (Al-Maidah: 117). Those who were worshiped without Allah will say, “O Lord, “You are our benefactor not them. We were unaware of their worship. We did not know that they worshiped us nor did we order them to do that.” As for the others who asked people to worship them, they will disassociate themselves from them on the Day of Resurrection; all of them will disassociate themselves. “But they will throw at them the statement, "Indeed, you are liars." (An-Nahl: 86). “And they will impart to Allah that Day [their] submission, and lost from them is what they used to invent” (An-Nahl: 87). “And on the Day of

Resurrection they will deny your association. And none can inform you like [one] .Acquainted" (Fatir: 14)

يقول الله ﷻ: {يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ}[فاطر:15] {إِنْ يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ}[فاطر:16] {وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ}[فاطر:17] {وَلا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى وَإِنْ تَدْعُ مُثْقَلَةٌ إِلَى حِمْلِهَا لا يُحْمَلْ مِنْهُ شَيْءٌ وَلَوْ كَانَ ذَا قُرْبَى إِنَّمَا تُنْذِرُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ بِالغَيْبِ وَأَقَامُوا الصَّلاةَ وَمَنْ تَزَكَّى فَإِنَّمَا يَتَزَكَّى لِنَفْسِهِ وَإِلَى اللَّهِ الْمَصِيرُ}[فاطر:18] {وَمَا يَسْتَوِي الأَعْمَى وَالْبَصِيرُ}[فاطر:19] {وَلا الظُّلُمَاتُ وَلا النُّورُ}[فاطر:20] {وَلا الظِّلُّ وَلا الْحَرُورُ}[فاطر:21] {وَمَا يَسْتَوِي الأَحْيَاءُ وَلا الأَمْوَاتُ إِنَّ اللَّهَ يُسْمِعُ مَنْ يَشَاءُ وَمَا أَنْتَ بِمُسْمِعٍ مَنْ فِي الْقُبُورِ}[فاطر:22] {إِنْ أَنْتَ إِلَّا نَذِيرٌ}[فاطر:23]

says, "O humanity! It is you who stand in need of Allah, but Allah ﷻ Allah .alone˹ is the Self-Sufficient, Praiseworthy" (Fatir: 15)˹"If He willed, He could eliminate you and produce a new creation" (Fatir: 16). "And that is not difficult for Allah ˹at all˺" (Fatir: 17). "No soul burdened with sin will bear the burden of another. And if a sin-burdened soul cries for help with its burden, none of it will be carried—even by a close relative. You ˹O Prophet˺ can only warn those who stand in awe of their Lord without seeing Him and establish prayer. Whoever purifies themselves, they only do so for their own good. And to Allah is the final return" (Fatir: 18). "Those blind ˹to the truth˺ and those who can see are not equal" (Fatir: 19). "nor are the darkness and the light" (Fatir: 20). "nor are the shade and the heat" (Fatir: 21). "Nor are the dead and the living equal. Indeed, Allah ˹alone˺ makes whoever He wills hear, but you ˹O Prophet˺ can never make those in the graves hear ˹your call˺" (Fatir: 22). "You are only a warner" (Fatir: 23).

This is a warning and calling upon mankind from Allah so they may know the truth. Allah says, "O humanity! It is you who stand in need of Allah ..." (Fatir: 15). This is a calling from Allah through Revelation for all of humanity and a message for the worlds, which was revealed to Prophet Muhammad ﷺ to inform and warn all nations and all of humanity. O humanity, and the universe, "It is you

who stand in need of Allah". This is Allah's teaching to mankind of their true creation and true state. He says, "It is you who stand in need of Allah". The poor are those in need, and human beings have an innate need for their Lord as they are created this way. They are in need of Allah in their creation and existence, as He is their Creator. They are also in need of Allah in their livelihoods and lives, as He provides sustenance, and people cannot provide for themselves. They are in need of all these blessings that Allah has surrounded them with and bestowed upon them, this is an innate need. Allah is responsible for all of these creations. The sun which lives on Earth depends upon its creation. He created it and willed it to run in its course. Also, the moon, the night, the day, and everything necessary for life, Allah has abounded, created, and built upon it the skies and the earth. If there is a slight dysfunction, then human life would be disrupted. For man is in need of Allah in his existence and survival. This is an innate need for his Creator, his God, and his Master, as well as the truth of man's being. As man's being in its current form is regulated and resurrected by Allah. Who regulates your heartbeats? Who creates these creations for you? Who brings you to sleep? Who awakens you from sleep? Who regulates the function of your cells every minute? If there is a slight deficiency in the function of the cell, you would not be able to live. Who has provided you with a complete immune system in your body, to fight diseases and illnesses, known and unknown, that attack your body? In every passing minute, you, o man, do not exist without your Almighty Creator, God, and Master.

"O humanity! It is you who stand in need of Allah ..." (Fatir: 15). In every moment and every second in your lives, there is no survival without Him and there is no existence without Allah. "But Allah ˹alone˺ is the Self-Sufficient, Praiseworthy". Mankind is nothing in comparison to Allah, their existence and nonexistence are one of the same. As Allah is the Maintainer and He maintains others. His servants are not beneficial to Him and they cannot benefit nor harm

Allah, as mentioned in the Hadith Qudsi: "My servants, you will not be able to injure me and succeed in such a purpose, neither will you be able to benefit me and succeed in such a purpose". Servants are in need of Allah, while He is not in need of them and He does not require anything from any of his creations. He is Self-Sufficient and everything else is in need of Him. All of His creations from His Throne, His seat, His skies, His earth, His angels, His jinn, His human beings are all in need of Him and He is Self-Sufficient. Allah is the Maintainer and Self-Sufficient and every creation is in need of Him, that is an innate need for Allah. Especially those who preach this must acknowledge that they are in need of Allah, a fundamental innate need within the core of their nature and being. Their existence or nonexistence is of no concern to Allah.

"Has there [not] come upon man a period of time when he was not a thing [even] mentioned?" (Al-Insan: 1). He begins with mankind, as humans are incidental creatures. Incidental creatures who came to this earth and did not previously exist. Eons and eons have passed and mankind was not a thing even mentioned on this earth. Then Allah created humans above in the skies and He sent them down to live on Earth. And He can take them away and remove them whenever He wills. "O humanity! It is you who stand in need of Allah, but Allah ˹alone˺ is the Self-Sufficient ..." (Fatir: 15)., Who is not in need of others, Who is Praiseworthy. He is Self-Praiseworthy, as no one can truly praise Allah. Because no one knows the reality of Allah except Allah and no one of His creations can praise Him as sufficiently as Allah praises Himself. As Allah is the Self-Praiseworthy. Yes, indeed He is praised in the speech of those who praise Him. Allah created them, and He guided them to knowing Him and worshiping Him, such as the angels and the believers who praise Him. Likewise, these creations who praise Allah in both their words and actions, as Allah ﷻ says, "There is not a single thing that does not glorify His praises—but you ˹simply˺ cannot comprehend their glorification." He is Lord who is Praiseworthy.

"If He willed, He could eliminate you and produce a new creation" (Fatir: 16). This means that if Allah wills to eliminate human beings from this earth and produce a new creation, He can do so. This is not difficult to Allah nor is it too great a task for Him. You cannot harm Him, therefore, if He eliminates you, it will not cause any harm. If He willed, Allah could eliminate you from existence and produce a new creation that will succeed you. Allah creates whatever He wills from whatever He wills, and how He wills. "And that is not difficult for Allah ˹at all˺" (Fatir: 17). It is not difficult for Allah to eliminate humankind and produce a new creation. This means that it is not an impossible task for Allah. It is not strenuous for Allah to produce a creation from whatever He wills and however He wills.

Then Allah explains His way in rewarding and punishing these human beings that Allah has created and are in desperate need of Him. He says, "No soul burdened with sin will bear the burden of another". Know this, no soul is burdened which means that no guilty soul will carry the sins of another. Allah does not burden someone with another's sin, rather each soul bears the weight of their own sins that they have committed. "No soul burdened with sin will bear the burden of another", the burden of another. "And if a sin-burdened soul cries for help with its burden, none of it will be carried". If a sin-burdened soul cries for help, meaning a person burdened with sins, that is human beings burdened with great sins calling out to others to take some of the weight off their shoulders. They call out to their fathers, their mothers, their siblings, their followers, their children. They would say, my children, what kind of father have I been to you? Take away from me some of my sins, but they do not respond. "And if a sin-burdened soul cries for help with its burden, none of it will be carried—even by a close relative". This means that if a person is called out to carry the sins of others, they will not respond. First of all, on the Day of Resurrection, every human being has their own burden to worry about and cannot obey another. "And no

close friend will ask ˹about˺ their friends" (Al-Ma'arij: 10) to go and carry the sins of others, no matter how close they are. "And if a sin-burdened soul cries for help with its burden, none of it will be carried—even by a close relative". This is a great form of warning, as Allah is warning his servants. First of all, it is made clear that He is Self-Sufficient and humans are not of great importance. can eliminate them and bring forth a new creation. However, Allah created mankind and made them responsible. Humans are creations that are responsible for their actions. Therefore, if they committed sins then they will bear the burden of those sins. Allah does not burden someone with the sins of another, rather each person carries their own. "No soul burdened with sin will bear the burden of another, And if a sin-burdened soul cries for help", meaning a soul that is burdened with sin calls upon a relative or a friend to take away some of their burdens there is no one to respond, "even by a close relative".

Then Allah explained that this great warning does not benefit anyone other than these types of people; the people of faith and righteousness. Allah says, "You ˹O Prophet˺ can only warn those who stand in awe of their Lord without seeing Him". This means that you [Prophet Muhammad] should know that although these great warnings are clear, they will only benefit those who fear their Lord without seeing Him here, [on earth] while their Almighty Lord is unseen. Because the Lord cannot be witnessed through our senses. "No vision can encompass Him, but He encompasses all vision ..." (Al-An'am: 103). The belief in Allah without seeing Him is through what He has informed us and the signs He has placed. "You ˹O Prophet˺ can only warn those who stand in awe of their Lord without seeing Him". You warn and the Prophet ﷺ is only who can warn those who fear their Lord without seeing Him. They do not see the Lord and they believe in Him nonetheless without seeing Him. Those who have believed and feared their Lord and still without seeing Him, yet believe in the unseen. They believe in the punishment of Allah. They believe in the Day of Resurrection. They believe in

His Heaven. They believe in His Hell, and they fear this Hell which they have not seen. They did not see Hell and yet they fear it and believe it to be reality. "You ˹O Prophet˺ can only warn those who stand in awe of their Lord without seeing Him and establish prayer". They perform prayer for Allah. These are the people of prayer and faith. The people of prayer who fear Allah are the ones who benefit from this warning. They know that this warning is real and it is not a joking matter, not a joking matter, not an incitement, not a lie. They know the truth of the matter. Hell exists, Hell exists. There is a Day of Resurrection. They will stand on the Day of Resurrection in front of their Lord. Yes, and that is why they are fearful, fearful of that day. They also establish prayer in fear of Allah, in the worship of their Lord, in praise of Him, and gratitude to Him.

Then He, Allah says, "Whoever purifies themselves, they only do so for their own good". Whoever amongst mankind purifies themselves becomes cleansed. Religion is chastity. Religion is cleansing of the heart and cleansing of the soul. Cleansing includes all the meanings of purity, such as pure virtues. Allah revealed laws and orders based on purity and wisdom. Religion purifies the soul. First, the purity of faith, because belief is pure and disbelief is impure. Faith is believing in the truth and declaring it. Allah is the Truth, Heaven is the truth, Hell is the truth, the unseen of Allah is the truth. Those who believe in these matters believe in the truth, the truth of Allah. Allah's right over His servants to worship Him. This is a right because the Lord deserves it. He deserves to be worshiped for He is the Lord of His servants, their Creator, their Sustainer, the Maintainer of all their matters. He is the Maintainer of all matters of His servants; therefore, He deserves to be worshiped. This is His right, this is purity, this is chastity, and this is showing gratitude to the Bountiful and showing their faith in the truth. All of this is virtuous. Polytheism is impure because it is established on lies, distrust, and slander. Whoever says that Allah has a child, or Allah has a partner, or invokes any other god with Allah, or associates any other god with Allah is first

of all lying. There is no god except Allah. Also, they are fabricators who have forgotten the God Who created them, provided for them, and whom they worshiped. Instead, they associated partners with Allah, rejected Him, and denied the appointed time. This is impure and polytheism is impure. Also, whoever ordains for themselves and based on their own desires definitely stands in the face of truth. They cannot be guided to the truth so they turn the matters that Allah made impure and unclean into the rights of Allah. Although they are beneficial to them and they follow their own desires. They left the decree of Allah and His purity, as religion is purity.

Allah says, "Whoever purifies themselves", through this religion and following its path "they only do so for their own good", they purify themselves because the results of this are for themselves and not for Allah. Allah does not benefit from the worship of worshipers as stated in the Hadith Qudsi: "O My servants, you will not attain harming Me so as to harm Me, and will not attain benefitting Me so as to benefit Me. O My servants, were the first of you and the last of you, the human of you and the jinn of you to be as pious as the most pious heart of any one man of you, that would not increase My dominion in anything. O My servants, were the first of you and the last of you, the human of you and the jinn of you to be as wicked as the most wicked heart of any one man of you, that would not decrease My dominion in anything. O My servants, were the first of you and the last of you, the human of you and the jinn of you to rise up in one place and make a request of Me, and were I to give everyone what he requested, that would not decrease what I have, any more that a needle decreases the sea if put into it. O My servants, it is but your deeds that I record for you and then recompense you for. So let him who finds good, praise Allah, and let him who finds other than that blame no one but himself". Those who purify themselves benefit themselves. If they become pure and chaste through faith, righteous deeds, and adopt good manners which cleanse the souls that Allah sent down, "I was

sent to perfect good character", they will purify themselves for their own benefit. They will be rewarded for all of their good deeds by Allah. Religion itself is valuable, valuable in this world. Truth in itself is a virtue. Anyone with a mind and intellect will take it even if they are not rewarded in the Hereafter. Lying is a vice and one of the vices. It is foul even if there will be no punishment for it in the Hereafter. Any rational person would choose truth over falsehood. This is the case for all virtues that are themselves valuable. So how is it that Allah made this valuable, pure, and cleansed thing from this world into something that is rewarded in the Afterlife? And whoever abstains from these sins, obscenity, wickedness, filthiness, and uncleanliness will be rewarded greatly by Allah. If they abstain from filthiness they will be rewarded by Allah and this is a great matter, therefore, mankind purifies themselves for their own benefit.

"Whoever purifies themselves, they only do so for their own good. And to Allah is the final return", to Allah not to any other. He did not say, the final return is to Allah. No, He said, to Allah is the final return. This inversion is called inverting *al-amil* and *al-maamoul* [the former affects the inflection of the latter], which indicates exclusivity [to Allah]. The final return of the servants is to Allah and only to Him. All the servants will return to Allah to be judged by. To Allah solely is the destination of His servants and to no one else. This is the greatest warning. You o servant, your final destination is to Allah and you cannot go left or right or escape. "But no! There will be no refuge" (Al-Qiyamah: 11). "On that Day all will end up before your Lord" (Al-Qiyamah: 12). "But no! There will be no refuge" (Al-Qiyamah: 11). There is no refuge, cave, or mountain. "But when the sight is stunned" (Al-Qiyamah: 7), "and the moon is dimmed" (Al-Qiyamah: 8), "and the sun and the moon are brought together" (Al-Qiyamah: 9), "on that Day one will cry, “Where is the escape?" (Al-Qiyamah:10). "But no!" There is no escape. "There will be no refuge" (Al-Qiyamah: 11). "On that Day all will end up before your Lord" (Al-Qiyamah: 12). The final destination of all servants is to

Allah, not to anyone other than Him. So, He will take their account for them all. He takes their accounts and not others. No one takes over the judgment of mankind other than Allah. Allah does not assign the angels or others to take account of any of His creations. Nay, their Lord, will take their account. "There is no one among you but his Lord will speak to him without any [barriers or] intermediary between them. [He will say to him, 'Did I not send you messengers to guide you? And I provided you with wealth and I increased your wealth. So, what have you provided for yourself?] He will look to his right and will not see anything but that which he sent forth. He will look to his left and will not see anything but that which he sent forth. Then he will look in front of him and will be faced with the Fire. So whoever among you can protect himself from fire, even by means of half a date, let him do so". Protect yourselves from the punishment of Allah and the Fire, even by means of half a date. Do something to protect yourselves from the punishment of Allah "Whoever purifies themselves, they only do so for their own good. And to Allah is the final return".

Allah explains that this final destination is not similar to anything, even the various matters in this life are not equal. Allah says, "Those blind ˹to the truth˺ and those who can see are not equal" (Fatir: 19). Disbelievers are blind and believers are sighted. Disbelievers are blind because they did not see their Lord, His path, His Heaven, His Hell, so they were blind to the truth and they became blind. Believers are sighted because they saw that this is the religion of Allah. They believed in Allah, believed in Heaven, believed in Hell, and believed and saw the path. "Those blind ˹to the truth˺ and those who can see are not equal" (Fatir: 19). Believers and the disbelievers, the disbelievers are blind and the believers are sighted. "Nor are the darkness and the light" (Fatir: 20). The disbelievers dwell in darkness while the believers dwell in the light. Disbelievers dwell in darkness as Allah described the deeds of a disbeliever and says, "Or ˹their deeds are˺ like the darkness in a deep sea, covered by waves upon waves,

topped by ˹dark˺ clouds. Darkness upon darkness! If one stretches out their hand, they can hardly see it. And whoever Allah does not bless with light will have no light!" (An-Nur: 40). Disbelievers are in darkness and believers are in Allah's light. "Allah is the Light of the heavens and the earth. His light is like a niche in which there is a lamp", continuing to the verse up to "˹That light shines˺ through houses ˹of worship˺ which Allah has ordered to be raised, and where His Name is mentioned. He is glorified there morning and evening" (An-Nur: 36). "[Are] men whom neither commerce nor sale distracts from the remembrance of Allah and performance of prayer and giving of zakah. They fear a Day in which the hearts and eyes will [fearfully] turn about" (An-Nur: 37).

Those who perform prayer, give zakat, fear this coming Day, this Day that is real and will come when hearts and eyes will turn about. These people will dwell in Allah's light because they believed in this Day, the Hereafter, Heaven, and Hell. These people dwell in the light. On the other hand, for those who did not believe, there is a veil between them and the truth, and they dwell in darkness. "Those blind ˹to the truth˺ and those who can see are not equal" (Fatir: 19), "nor are the darkness and the light" (Fatir: 20), "nor are the shade and the heat" (Fatir: 21). The shade of the people of Heaven, the people of Heaven are under the shade. While the people of Hell are in the heat -God forbid-. Shade and heat are known in this world, but how different they are from that shade and heat. Allah ﷻ says describing the people of Heaven, "and We will place them under a vast shade". The Prophet ﷺ said about this shade, "There is a tree in Paradise (so huge) that a fast (or a trained) rider may travel: for one hundred years without being able to cross it". This amounts to the size of the earth we live on, it covers this earth we live on hundreds of times, one tree has this vast shade. "... the shade and [nor] the heat" (Fatir: 21), the heat, the fire -God forbid- "the Fire will burn their faces, leaving them deformed (Al-Mu'minun: 104). This is not equal, not equal on the

Day of Resurrection. The shade, which is the shade of the people of Heaven, and the heat, which is the heat of the people of Hell.

"Nor are the dead and the living equal". They are not equal, the living; the people of faith are alive through this religion. The dead; the disbelievers are dead because they do not benefit from any of their senses. Their hearts do not understand, their eyes do not see, and their ears do not hear. "Indeed, We have destined many jinn and humans for Hell. They have hearts they do not understand with, eyes they do not see with, and ears they do not hear with. They are like cattle. In fact, they are even less guided! Such ˹people˺ are ˹entirely˺ heedless" (Al-A'raf: 179). Disbelievers are dead because they do not benefit from these blessings, these senses, these abilities that were given by Allah, the ability to comprehend, the ability to hear, the ability to see they do not benefit from them; therefore, they are dead. Believers are alive because they benefit from them, they see with their eyes, hear with their ears, and they comprehend and understand with their hearts, therefore, they are alive, they are alive through Allah. "Nor are the dead and the living equal". Believers are alive and disbelievers are dead. "... Indeed, Allah ˹alone˺ makes whoever He wills hear, but you ˹O Prophet˺ can never make those in the graves hear ˹your call˺" (Fatir: 22). "You are only a warner" (Fatir: 23). "Indeed, Allah ˹alone˺ makes whoever He wills hear".

This revelation allows them to hear. Disbelievers hear; however, they do not hear [the call of Allah], therefore it is as if they do not hear. "Indeed, Allah ˹alone˺ makes whoever He wills hear", these are the people of faith who have heard Allah's call and have benefited from their sense of hearing. "But you ˹O Prophet˺ can never make those in the graves hear ˹your call˺". This is addressing the Prophet ﷺ telling him that he cannot make those disbelievers hear because they are similar to the state of those in the graves, no matter how many times you call on them, after all, they are dead, their senses are disabled they will never hear and disbelievers are the same they do not hear. "The example of the disbelievers

˹not responding to the Messenger's warning˺ is like a flock not comprehending the calls and cries of the shepherd. ˹They are wilfully˺ deaf, dumb and blind so they have no understanding" (Al-Baqarah: 171). They are deaf, dumb, blind, and do not understand. This is what Allah revealed to His Prophet, that he cannot make them hear. This is similar to what Allah ﷻ says, "You surely cannot guide whoever you like ˹O Prophet˺, but it is Allah Who guides whoever He wills..." (Al-Qasas: 56). Therefore, the Prophet ﷺ, cannot with his abilities, but with the ability of Allah, he cannot open their closed ears to hear the word of Allah. *Liyusmiu'ha* [means to hear], to hear and understand, to hear and comprehend, to hear and benefit. But, with the Prophet's voice resonating with them, they know what he is saying… Yes, the disbelievers hear the word of Allah, but it is useless in the end, as they remain stubborn disbelievers. "But you ˹O Prophet˺ can never make those in the graves hear ˹your call˺". "You are only a warner" (Fatir: 23). You are a warner for them, you instill fear in them and you make them listen to Allah's warning. Allah knows that they will not benefit from this warning. The disbeliever will not benefit from this warning. "You are only a warner" (Fatir: 23).

"We have surely sent you with the truth as a deliverer of good news and a warner. There is no community that has not had a warner" (Fatir: 24). Allah has sent you, Prophet Muhammad ﷺ. Allah is the One Who sent him, and He chose him from amongst all creations and He revealed to him this Book. He has sent him, "sent you with the truth". The truth that has been revealed by Allah, this Quran, this religion, this truthful revelation. Truth is firm and fixed. Falsehood is ephemeral, evanescent, and based on assumptions and lies. "A deliverer of good news and a warner". When you are a deliverer of good news to the people of faith, good news, meaning to tell them something pleasing, you deliver to the people of faith what pleases them regarding the blessings of Allah and His grace in this world and the Hereafter. A warner, who places fear in the people of stubborn

disbelief. You warn them of Allah's punishment. A warner for all of mankind, and you instill fear of the consequences of straying from the path of the Lord Almighty. "There is no community that has not had a warner". This means you are just like your fellow messengers. Allah did not leave any of the previous nations without a messenger to warn them. He also sent a prophet to establish them, a messenger to establish them, to warn them, and to place the fear of Allah's punishment. "There is no community that has not had a warner".

Then, Allah ﷻ says, "If they deny you, so did those before them. Their messengers came to them with clear proofs, divine Books, and enlightening Scriptures" (Fatir: 25). "Then I seized those who persisted in disbelief. How severe was My response!" .(Fatir: 26)

يقول الله ﷻ:{إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَإِنْ مِنْ أُمَّةٍ إِلَّا خلا فِيهَا نَذِيرٌ}[فاطر:24] {وَإِنْ يُكَذِّبُوكَ فَقَدْ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ وَبِالزُّبُرِ وَبِالْكِتَابِ الْمُنِيرِ}[فاطر:25] {ثُمَّ أَخَذْتُ الَّذِينَ كَفَرُوا فَكَيْفَ كَانَ نَكِيرِ}[فاطر:26] {أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ ثَمَرَاتٍ مُخْتَلِفًا أَلْوَانُهَا وَمِنَ الْجِبَالِ جُدَدٌ بِيضٌ وَحُمْرٌ مُخْتَلِفٌ أَلْوَانُهَا وَغَرَابِيبُ سُودٌ}[فاطر:27] {وَمِنَ النَّاسِ وَالدَّوَابِّ وَالأَنْعَامِ مُخْتَلِفٌ أَلْوَانُهُ كَذَلِكَ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ}[فاطر:28]

says, "We have surely sent you with the truth as a deliverer of ﷻ Allah .good news and a warnerThere is no community that has not had a warner" (Fatir: 24). "If they deny you, so did those before them. Their messengers came to them with clear proofs, divine Books, and enlightening Scriptures" (Fatir: 25). "Then I seized those who persisted in disbelief. How severe was My response!" (Fatir: 26). "Do you not see that Allah sends down rain from the sky with which We bring forth fruits of different colors? And in the mountains are streaks of varying shades of white, red, and raven black" (Fatir: 27); "just as people, living beings, and cattle are of various colors as well. Of all of Allah's servants, only the knowledgeable ˹of His might˺ are ˹truly˺ in awe of Him. Allah is indeed

Almighty, All-Forgiving" (Fatir: 28). Allah informs mankind that He has sent His servant and messenger, Muhammad ﷺ, "with the truth as a deliverer of good news and a warner". We, the Lord has sent you, O Muhammad with the firm truth from Allah. Also, this truthful religion and knowledge of Allah, His angels, the unseen, His laws, and His orders are the fixed truth. There is no room for doubt or falsehood. "A deliverer of good news and a warner". When the Prophet ﷺ is a deliverer of good news, he carries good news from Allah to the people of faith. This includes all forms of good news in this life and the Hereafter. A warner for the worlds, and to instill fear within them of the Lord's punishment.

."says, "There is no community that has not had a warner ﷻ Then, Allah There is not one of the previous nations that did not receive a warner and .messenger to warn them and remind them to fear Allah’s punishmentThe Prophet is just like his fellow messengers and prophets who preceded him.

"If they deny you", these disbelievers "so did those before them". This is not unprecedented of nations as there are previous nations who have denied their messengers as well. "So did those before them. Their messengers came to them with clear proofs", the clear signs of their honesty. Allah gave every messenger a means, so people may believe them, a miracle from Allah to validate them. A powerful miracle so that the people may know that this is indeed a true messenger of Allah and that his calls and message are the truth. The "divine Books", the written divine scriptures, *Al-Zabur* means written records, meaning scriptures from Allah. These divine scriptures are from Allah, such as the Scriptures of Ibrahim, the Torah of Musa ﷺ, the Bible of Isa, the Book of Dawood, "and enlightening Scripture". The clear, evident, enlightening, obvious, and illuminated Scripture from Allah, which contains evidence, proof, and luminous light, from which Allah separates the truth from falsehood. It guides us to the path of the Lord and despite that, these nations have denied their prophets. Allah ﷻ says, "Then I seized those who persisted in disbelief. How severe was My

response" (Fatir: 26) This means they have no excuse before Allah because messengers came to them with clear signs, divine Books, eliminating Scripture that is clear, evident, and obvious. They have no excuse, therefore, there is no other choice but to perish. "Then I seized those who persisted in disbelief..." (Fatir: 26), by destruction, Allah seized them and "how severe was My response". This question is to confirm the statement so anyone with intellect and insight will swear that the reproach of Allah was severe and powerful. Witness what happened to the nation of Noah; Allah drowned them, and what happened to the nations of Ad, Thamud, the village of Lut, and the nation of Firaun, witness Allah's doing to them. This is Allah's response to their disbelief and denial. "Then I seized those who persisted in disbelief..." (Fatir: 26), through punishment and complete destruction, and "how severe was My response". This is a warning to those who denied Prophet Muhammad ﷺ to make an example, make an example of the previous nations. Look, the Prophet is just like his fellow messengers and prophets and you are just like the previous nations that they were sent to. The believers will receive good news from Allah while the disbelievers and the deniers will surely be punished by Allah.

After such a warning, Allah proceeds to mention another series of His signs in the universe and life. This is how Allah diversifies His discourse; at times, it is a warning, threatening, and enlightening, while at other times, it is refuting falsehood and showing it clearly, and other times it displays signs, inventions, and creations of Allah that are insightful for His servants, so they may know their Lord, the Almighty, and believe in Him through these signs that He has placed right in front of their eyes. Allah ﷻ says, "Do you not see that Allah sends down rain from the sky with which We bring forth fruits of different colors? And in the mountains are streaks of varying shades of white, red, and raven black" (Fatir: 27). Look at these choices that Allah provided and these creations. Do you not see and know that "Allah sends down rain from the sky", from the sky above from

the passing clouds and He sends down water, rainwater, "with which We bring forth fruits of different colors". Allah sends down this rain onto the earth so plants can grow and from these plants, a variety of fruits with different colors grow. All the colors from black such as the Salvadora persica fruit, to white, yellow, red, and all of the colors. If you place all the fruits that are produced on this earth you will find all the different shades of colors. The fruits of these gardens that Allah cultivates on earth are of different colors. This is proof that Allah provides choices and a sign of the power of the Lord to create, choose, and produce these varieties. It is a sign of Allah's power, greatness, and creativity. "And in the mountains are streaks of varying shades of white, red..." Let us also look at the mountains with solid tracts that form paths in these white mountains. You find white mountains in which white marble, white as snow, is extracted. And red mountains, in which the paved paths and tracts are red. Look at the color of the rocks that you extract, burnish, and then you extract from the rocks red marble of a variety of colors and shades. "And raven black", intensely black, meaning they are as black as crows. Look at some of the mountain streaks from which people are now extracting black marble, as black as crows. This is a sign of the greatness of Allah and the creation of various colors and the variety of these creations.

Allah ﷻ says, "just as people, living beings, and cattle are of various colors as well". People have different colors as well. Look at the various colors of the creations, and of people; some are white as snow, some are intensely black, and others in between such as yellow, copper, and all the skin colors in between. Allah varied the colors of their skin. Animals also vary in their colors, if you look at animals such as cows, sheep, and camels, camels vary from the darkest shade to the lightest, and all the different tones in between. This is the same for the rest of the animals that Allah has created. All the animals that walk this earth from cattle, camels, cows, and sheep were created by Allah in varying colors. Allah ﷻ says,

"are of various colors as well". This is a sign of the greatness and creativity of Allah and His beautiful creation. This versatility and diversity of colors is a sign of the Creator's greatness as He is the Lord, God, and Bestower of Forms and Colors Who has perfected and beautified everything He created in its form. "They are also pleasing to you when you bring them home and when you take them out to graze" (Al-Nahl: 6). The beauty of Allah's creation, the diversity of this creation, their colors, and their beauty are signs of His greatness and power. Allah ﷻ says, "Of all of Allah's servants, only the knowledgeable ˹of His might˺ are ˹truly˺ in awe of Him". Those who are in awe of Allah, fear and glorify Him, "of all of Allah's servants, only the knowledgeable ˹of His might˺ are ˹truly˺ in awe of Him", only those who are truly knowledgeable of Him, and knowledge of Allah is through knowing His signs in creation. For the greatness of the creation is a sign of the greatness of the Creator and these creations are magnificent. These are the creations of Allah that are magnificent, diverse, and multi-colored, with splendid colors. These magnificent creations are proof of the greatness of their Creator.

"Of all of Allah's servants, only the knowledgeable ˹of His might˺ are ˹truly˺ in awe of Him". They fear Him and they glorify Him. They know that Allah did not create this creation in vain. As Allah, Allah ﷻ says, "Indeed, in the creation of the heavens and the earth and the alternation of the day and night there are signs for people of reason" (Ali-'Imran: 190). "˹They are˺ those who remember Allah while standing, sitting, and lying on their sides, and reflect on the creation of the heavens and the earth ˹and pray˺, "Our Lord! You have not created ˹all of˺ this without purpose. Glory be to You! Protect us from the torment of the Fire" (Ali-'Imran: 191). "Our Lord! Indeed, those You commit to the Fire will be ˹completely˺ disgraced! And the wrongdoers will have no helpers" (Ali-'Imran: 192). This is how those knowledgeable of Allah act. They reflect on these creations and they are in awe of their Lord because they know that Allah has not

created these creations in vain and without purpose. Nay, He created these creations as signs of Him, the Almighty, they indicate His greatness and power. "Your God is ˹only˺ One God. There is no god ˹worthy of worship˺ except Him—the Most Compassionate, Most Merciful" (Al-Baqarah: 163). "Indeed, in the creation of the heavens and the earth; the alternation of the day and the night; the ships that sail the sea for the benefit of humanity; the rain sent down by Allah from the skies, reviving the earth after its death; the scattering of all kinds of creatures throughout; the shifting of the winds; and the clouds drifting between the heavens and the earth—˹in all of this˺ are surely signs for people of understanding" (Al-Baqarah: 164). These are the signs of Allah in creation. They indicate the existence of Allah. Those who are aware of these signs realize the magnificence of Allah through His magnificent creations. They are also in awe of Allah and fear Him. "Of all of Allah's servants, only the knowledgeable ˹of His might˺ are ˹truly˺ in awe of Him" of Him, "Allah is indeed Almighty, All-Forgiving". Allah is the Almighty, the Predominate, nothing can dominate Him, the Almighty. His might is demonstrated in His power to create, change, design, and beautify. The Almighty is the Forgiver, the Pardoner, and the Generous Who forgives sins. How many people He has created in this state, then Allah showed them His signs, and yet they turned away from these signs and they were heedless of them. Then Allah opened their eyes and they repented to Allah and Allah pardoned their sins and forgave them and erased their sins, the Almighty. "Allah is indeed Almighty, All-Forgiving".

Then Allah shows clearly the people who benefit from all these signs. Allah ﷻ says, "Surely those who recite the Book of Allah, establish prayer, and donate from what We have provided for them—secretly and openly—˹can˺ hope for an exchange that will never fail" (Fatir: 29). These are the successful and joyous creations of Allah. "Surely those who recite the Book of Allah..." The ones who recite the Book of Allah, this magnificent Book of Allah, that contains His words.

It introduces Allah and it introduces people to their Lord, God, and Creator. The Quran in its entirety is a narrative about Allah, about Him, His names, His attributes, His actions, His creations, His signs of His existence, and His way of creating. It is all a narrative about Allah, His legislation, what He loves for His creations, what He approves for them, and what He disapproves. Those who recite the Book of Allah, the magnificent and blessed Book of Allah, the Quran, "surely those who recite the Book of Allah...", they recite it with faith, understanding, comprehension, and they recite it with its true recital. "Surely those who recite the Book of Allah, establish prayer". This is the effect of their recitation of the Book of Allah. They became believers in Allah and they established prayers. They established prayer, they performed it correctly, as Allah intended by fulfilling its requirements and that its requirements are met and fulfilled. As well as performing the obligatory acts of prayer in the best form and with humility. "ˆThose whoˆ establish prayer", the prayer cannot be established otherwise.

"And donate from what We have provided for them". They donate, they give their money for the sake of Allah from what We have provided for them. They give from what Allah has provided for them whether by obligation such as zakat or non-obligation, such as different forms of charity. As well as what Allah made obligatory on His servants to spend on themselves and those they support. "And donate from what We have provided for them—secretly and openly". They secretly give charity that is not zakat but from the channels of charity. Secretly, and the word secretly has been fronted because it is better than giving openly. Giving openly, in public; meaning people are aware of it but giving secretly is not known to anyone except Allah while giving openly is known to some. All forms are good but secret charity is better than public charity. As Allah, Allah ﷻ says, "To give charity publicly is good, but to give to the poor privately is better for you" (Al-Baqarah: 271). Here, *Khayir* [i.e., good] means *Akhyar* [i.e., better] which means if you give to the poor, in secret, is better for you. "Seven people

will be shaded by Allah under His shade on the day when there will be no shade except His". The Prophet ﷺ mentions some of them, "a man who gives charitable gifts so secretly that his left hand does not know what his right hand has given". A man who gives charity, but in secret, so his left hand does not know what his right hand has given. He goes to extreme lengths to hide how much he gave in charity to an extent that even his left hand doesn't know what his right has given. "... And ˹they˺ donate from what We have provided for them—secretly and openly—˹can˺ hope for an exchange that will never fail" (Fatir: 29). This is their state, they hope through these deeds such as reciting the Book of Allah, establishing prayer, and donating for zakat and charity. These people hope through their deeds to have an exchange with Allah, that will never fail because it is with Allah Who will never allow it to fail. Is there anyone who has a transaction with Allah, who sells for Allah's sake, but Allah diminishes his right or wastes it? No, this is a transaction with Allah. He says, "˹They˺ hope for an exchange that will never fail". Allah states that it can never become a failure. A person who donates for the sake of Allah one hundred dinars, Allah will not terminate His transaction with them. If they establish prayer for Allah, perform a deed, they will be rewarded and their deeds will never perish. If they recite the Book of Allah, their deed will never perish. As explained in the Sunnah, people are greatly rewarded for these deeds. If you only recite the Book of Allah. "Whoever recites a letter from the Book of Allah, he will be credited with ten good deeds in reward". The Prophet says, "I do not say that Alif-Lam-Mim is one letter", Alif-Lam-Mim is not one letter "but Alif is a letter, Lam is a letter and Mim is a letter". Allah will give them ten good deeds because a good deed gets a ten-fold reward. So how will you be rewarded if you ponder while reciting, with consideration and attention, and recite this Quran during the hours of the night and at both ends of the day? This is a great matter that is performed in prayer. Any amount that is spent by people for the sake of Allah, He will develop it and make it their own as they will be an expiation for their sins. In every moment a

person stands in prayer before Allah, there is reward and retribution from Allah. This includes the moment that person begins performing ablution before prayer, then sets about to go to the mosque, until the moment they return to their home and original place. This is all part of the prayer and the reward is continuous in every one of these moments. "˹They˺ hope for an exchange that will never fail". Failure is loss and destruction. It is not an idle transaction, nay it is a successful transaction with Allah.

Allah ﷻ says, "so that He will reward them in full". Allah will reward them in full. He will give them their complete reward without reducing anything. Even if they spend a penny [for His sake] it will never be lost, even an extra moment spent in the mosque, or time spent establishing prayer or glorifying Allah, it will never be lost, even if they read a letter in Allah's Book, it will not be lost. "So that He will reward them in full". Allah will give them their rewards in full as Allah has determined. This reward is from Allah and is not a payment for their deeds, but it is from Allah's grace. However, it is called *Ajir* [i.e., reward] that Allah gives. Allah calls it a reward because He states that whoever performs these deeds Allah will reward them with so and so. What Allah gives is not compensation for these deeds because people are unable to compensate Allah in full for all the blessings that He has bestowed upon them in this world, such as the blessing of hearing, sight, existence, and sustenance. Humans are powerless and no matter what they do they will never be able to do their Lord justice for His blessings and grace. So, mankind does these deeds in hope of being granted rewards in the Afterlife and this is bestowed upon them from Allah. He called them rewards and not payments, as they are rewards from Allah. He says, "so that He will reward them in full" for all of their good deeds. "Indeed, Allah never wrongs ˹anyone˺—even by an atom's weight. And if it is a good deed, He will multiply it many times over and will give a great reward out of His grace" (Al-Nisa: 40).

"And increase them out of His grace". Allah will increase for them from His grace. This is not through an increase in blessings but an increase in rewards. So, if a person donates one dinar, Allah will make it as if they have donated ten dinars, and this is the bare minimum. Then He will increase for others as if they have donated seven hundred dinars and others thousands of dinars. They only donated one dinar, but Allah will make it as if they donated one thousand dinars or even more than that. "And Allah multiplies ˹the reward even more˺ to whoever He wills". He will credit them for this deed and then He will reward them. This is the reward that Allah has decreed. "And increase them out of His grace". An increase in the reward that Allah decreed. "He is truly All-Forgiving". Allah is the Pardoner; He forgives sins and erases them. These are some of His praise-worthy attributes. All of Allah's attributes are praise-worthy. Allah is All-Forgiving as some of His servants may have committed a sin and other sins previous to that. Others may have previously associated partners with Allah or disbelieved. But they return to Allah and He forgives their sins. As Allah ﷻ says, "Say, ˹O Prophet, that Allah says,˺ "O My servants who have exceeded the limits against their souls! Do not lose hope in Allah's mercy, for Allah certainly forgives all sins" (Az-Zumar: 53). How many disbelievers oppose Allah, and are belligerent towards Allah and His messengers, yet Allah has graced them with faith. Allah forgave their sins and pardoned them. This also applies to the believers in Allah who may commit sins and some may commit major sins. Allah pardons their sins through doing good deeds or through Allah's grace. "He is truly All-Forgiving". Allah is very forgiving. "Most Appreciative", increasing appreciation, meaning He increases His favor upon them. People do little good deeds and yet Allah rewards them greatly. This is because Allah is the Most Appreciative. He rewards every good deed no matter how little. Allah gives abundant rewards. Glory be to Allah. "Whoever says: Glorified is Allah the Most Great and praised is He. will have a date palm planted for him in Paradise". "While a man was on the way, he found a thorny branch of a tree there on the

way and removed it, and when he removed it he was rewarded with immortality in Heaven and his sins were forgiven". The Prophet ﷺ said, "Allah thanked him for that deed and forgave him". He thanked him for doing this good deed. A good deed that only takes a few minutes to do. A man came down from his animal, found a thorny branch in the path of other Muslims. He said to himself this branch is harming the path of Muslims so I will remove it. Hence, he came down, removed it out of the way. Allah then says that you have done this for the sake of Allah, and Allah thanked him for that and forgave him. He is the Most Appreciative and He gives great rewards for even the smallest of good deeds.

Then, Allah ﷻ says, "The Book We have revealed to you ˹O Prophet˺ is the truth, confirming what came before it..." (Fatir: 31). "The Book We have revealed to you ˹O Prophet˺", this Quran is called a Book because it was written in the sky and the earth. Allah willed the Quran to exist eternally and to be written and with people everywhere. The Book of Allah is attributed to Him; the Noble Quran, that We revealed to you, O Muhammad. Revelation came to him, Revelation is concealed inspiration, it came through Jibreel, who read the Quran as the Prophet ﷺ listened to him, the Prophet ﷺ would memorize it. "The trustworthy spirit ˹Gabriel˺ brought ˹it˺ down" (Ash-Shu'ara: 193), "into your heart ˹O Prophet˺—so that you may be one of the warners" (Ash-Shu'ara: 194), "in a clear Arabic tongue" (Ash-Shu'ara: 195). "The Book We have revealed to you ˹O Prophet˺ is the truth". The fixed truth, because everything that He reveals is the truth and the fact that this Book was brought down is the truth. "˹The Quran˺ is the truth, confirming what came before it". This means it came to confirm what the previous books such as the Torah and Bible preached about Allah, to have faith in Him, and to have unity of worship. Also, it confirms the truths within them, what remains of the truth without any alterations that were falsely attributed to Allah by the people of those books. The Jews falsified their Book, as they were recording the Torah, they altered it and added an extensive number of false

statements that were not stated by Allah. In the first chapter of the Torah, they say, "Then He rested on the seventh day from all His work which He had done. Then God blessed the seventh day and sanctified it". Exalted is Allah as He is above the feeling of fatigue and the need to rest. Thus, Allah ﷻ says, "Indeed, We created the heavens and the earth and everything in between in six Days, and We were not ˹even˺ touched with fatigue" (Qaf: 38), without fatigue. This Quran confirms the truths in the previous books such as the Torah and the Bible. "˹The Quran˺ is the truth, confirming what came before it", meaning the previous books. "Surely Allah is All-Aware, All-Seeing of His servants". Allah is confirming that He is All-Aware of His servants and His knowledge is precise. *Al-Khibra* means precise knowledge. He is aware of all of their concealed actions, their actions in private, even the secrets within their hearts are known to Allah. All-Seeing of His servants and He sees everything. Nothing can escape from Allah's knowledge or His sight.

Then Allah ﷻ says, "Then We granted the Book to those We have chosen from Our servants. Some of them wrong themselves, some follow a middle course, and some are foremost in good deeds by Allah's Will. That is ˹truly˺ the greatest bounty" (Fatir: 32). These are the blessings of this great Book. "Then We granted the Book", this Quran, "...to those We have chosen from Our servants. Some of them wrong themselves, some follow a middle course, and some are foremost in good deeds by Allah's Will. "That is ˹truly˺ the greatest bounty .(Fatir: 32)

يقول الله ﷻ: {وَالَّذِي أَوْحَيْنَا إِلَيْكَ مِنَ الْكِتَابِ هُوَ الْحَقُّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ إِنَّ اللَّهَ بِعِبَادِهِ لَخَبِيرٌ بَصِيرٌ}[فاطر:31] {ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ بِإِذْنِ اللَّهِ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ}[فاطر:32] {جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ}[فاطر:33] {وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزَنَ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ}[فاطر:34] {الَّذِي أَحَلَّنَا دَارَ الْمُقَامَةِ مِنْ فَضْلِهِ لا يَمَسُّنَا فِيهَا نَصَبٌ وَلا يَمَسُّنَا فِيهَا لُغُوبٌ}[فاطر:35]

says, "And what We have revealed to you of the Scripture is the ﷻ Allah .truth, confirming what preceded itAllah is most surely All-Aware, All-Seeing of His servants" (Fatir:31), "Then We gave the Scripture as a heritage to those of Our servants whom We selected: so of them is one who is unjust to himself, and one who follows a middle course, and one who is a forerunner in good deeds—by Allah's leave. That is what the great grace is" (Fatir:32), "Gardens of Eden which they enter; they are adorned therein with gold bracelets and pearls, and their garments therein are of silk" (Fatir:33), "And they said, "All praise be to Allah Who has lifted all sorrow from us; our Lord is most surely Oft-Forgiving, Ever Thankful"(Fatir:34), "He Who settled us in the Home of Everlasting Stay, by His grace, where neither toil touches us nor fatigue afflicts us" (Fatir:35).

After Allah mentioned what He bestowed upon His faithful servants, those who recite his book, establish the prayer, and spend from what Allah blessed them in secret and in public, He says, "Indeed, those who read the Scripture of Allah and have established the prayer and have spent of what We have provided for them, secretly and publicly, expect a bargain that will not fail" (Fatir:29), with Allah; this is their bargain with Allah. Every good deed he does will be recorded for him ten to seven hundredfold. "That He may render to them their rewards", they lack nothing from their work; even the weight of an atom. "increase them of His grace", increase them of His grace doubly from Him. "He is indeed Oft-Forgiving", for sins. "Ever Thankful", for good deeds, He increases it. Then He says that this book which was revealed from Him is the truth, He said, "And what We have revealed to you of the Scripture is the truth". The Qur'an descended from Allah, the Book of Allah which is written in heaven in the Preserved Tablet. Allah revealed it to His Messenger gradually in twenty years of His missionary life. He said that it is the truth. This book, which was sent down from Allah is the truth, "confirming what preceded it", confirming the Books which preceded it

with what it includes of news. "Allah is most surely All-Aware, All-Seeing of His servants".

Then He showed His blessings over His servants who took this book as a heritage with preservation, knowledge and acting according to it. He says, "Then We gave the Scripture as a heritage to those of Our servants", a heritage of knowledge. This is a heritage of knowledge from the Prophet ﷺ, the Prophet received this truthful book and he conveyed it to his people. He conveyed it to the people and the believers took it from the Prophet's mouth and learned it from his recitation. And those who preserved this book, knew what it contained, and acted accordingly, those are its inheritors, they inherited it from the Prophet ﷺ and this is an inheritance from Allah. "Then We gave the Scripture as a heritage to those of Our servants", those whom Allah chose from the worshipers, and this is His grace and favor over those who believe, preserved His book, believed in what it contained, and acted accordingly. "Then We gave the Scripture as a heritage to those of Our servants", so, this guidance is to the preservation of the Book of Allah, knowing about it, and acting according to it. As a heritage from Allah, and the meaning of heritage is the selection, elite selection. The elite of people, so, this Book chose the elite of the people. As he said, "The best among you is he who learns and teaches the Qur'ān", the best of the servants because they are the elite which Allah chose from His servants. "Then We gave the Scripture as a heritage to those of Our servants".

Then, He says that they are on three levels, those whom He chose to carry His Book, He says, "so of them is one who is unjust to himself, and one who follows a middle course, and one who is a forerunner in good deeds", "so of them is one who is unjust to himself", unjust to himself. This one is the one who did not fulfill his duties or commit something forbidden, so, this is an injustice because injustice is all sins. And every sin is an injustice because it is misplaced. And it is not sin except by neglecting an obligation or doing a forbidden action.

This is the sin, the sin of the believer either to leave an obligatory duty that Allah stated, He obliged it, or to do something forbidden. "so of them is one who is unjust to himself", some of them do so, some of them neglect some duties, or do some forbidden actions. This is unjust to himself. "and one who follows a middle course", the one who follows a middle course is the one who did what Allah commanded. He fulfilled his duties and did not do anything forbidden. And this is the meaning of a middle course. The middle course behavior, so he who follows a middle course in this. It means that he performed what Allah required from him. "and one who is a forerunner in good deeds", the forerunner in good deeds is the one who precedes others with good deeds with the desirable qualities of the religion, its voluntary deeds. As he is a forerunner in fasting, prayer, recitation, and the prayer of the night. So, he is a forerunner in good deeds, in spending for Allah's sake, he said ﷺ, "Envy is permitted only in two cases: A man whom Allah gives wealth, and he disposes of it rightfully, and a man to whom Allah gives knowledge which he applies and teaches it".

Or a man to whom Allah gives the Qur'an, the Qur’an is wisdom, and he applies it during the night and during the day. This is the forerunner in good deeds, he is from the ones who are forerunners in good deeds. And good deeds include all the branches of the religion, all of the religion branches are all good deeds, and he is a forerunner in it. He does not perform as much as is obligated, as being satisfied with the five daily prayers and does not pray after that. Rather, he does something of voluntary prayer. Whether the legal prayer that comes with obligatory duties, or the prayer that is complementary to the obligatory prayers, or the prayers that Allah loves like performing prayer at night. Likewise, he is not satisfied with only fasting the month of Ramadan -which is a month of the year- ... No, this fasts with what is more than that because he is a forerunner in the good deeds of fasting. Likewise, he is not satisfied with performing Hajj or minor Hajj once in a lifetime, but he has precedence in Hajj. As well as the types of

righteousness and types of charity. This is the third type which is the best and the highest of them. "a forerunner in good deeds—by Allah's leave", by Allah's leave, by His will, forgiveness, and support. "It is You we worship, and it is You we call for help"(Al-Fatihah:5), for he is a servant seeking the help of Allah and is blessed by Allah. All this is a blessing from Allah. "by Allah's leave. That is what the great grace is", "that is", what is referred to as "the great grace", either this is a reference to you whom Allah gave them the Book as a heritage and whom Allah chose. So, Allah's grace would be great upon those. Or "that is" referring to the last type of these types which is the forerunner in good deeds. "That is what the great grace is", grace, blessing, and favor from Allah. The great; Allah called it great because it is a great reward because he is given the abiding in the garden of eternity with the Lord. "That is what the great grace is".

Then, He says, "Gardens of Eden which they enter; they are adorned therein with gold bracelets and pearls, and their garments therein are of silk"(Fatir:33), this is a demonstration of the great grace, and this is evidence that it refers to the great grace upon all three, over all these three which are the categories of people of faith. Those whom Allah gave them the Book as a heritage because all of them enter the Gardens of Eden. Gardens are orchards, which is the plural of a garden. And the garden is an orchard; it is called a garden because of its many branches and the intertwining of its branches. And whoever enters into it gets hidden, in the sense that it covers him. Gardens, orchards, Aden, abiding, Aden is abiding. That is, abiding orchards which are permanent and it does not fade away, it does not end, it is not erased, and its people do not leave and travel from it, rather, it is abiding gardens. "which they enter", He says that these three categories of the people of faith whom Allah gave them the Book as a heritage, will enter it. They enter these gardens. "which they enter; they are adorned therein with gold bracelets", these are for men, they are adorned, that is, he becomes handsome and pleasant. They are in the complete human form; Sixty

cubits in the sky in a width of six cubits, in the form of their father Adam ﷺ. And they are in the most beautiful form; among them are those who enter Paradise in the form of the moon on the night of the full moon. Thus, they are in the most beautiful form, but to increase their beautification and goodness, they get adorned bracelets. Bracelets refer to what is worn on the wrists of the hand. " with gold bracelets and pearls", bracelets of gold and pearls. And pearls are known, but gold is not the same as the known gold, and pearls are not the same as the known pearls. This is Heaven's Gold, and this is Heaven's Pearl. "... they are adorned therein with gold bracelets and pearls, and their garments therein are of silk"(Fatir:33), their garments which they wear are made of silk. And there is no doubt that it is silk, not like the silk we know. Not like the silk of the silkworms that is known in this world. Rather, it is the silk of Paradise, and this is an increase in their grace and luxury because they are the people of beautification and fairness. And they wear these bracelets of gold and pearls, and their silk garments and they have no work or boredom except to enjoy all kinds of good things and good matters that Allah made in Paradise.

"And they said", that is those whom Allah chose and granted them with grace. "... All praise be to Allah Who has lifted all sorrow from us; our Lord is most surely Oft-Forgiving, Ever Thankful"(Fatir:34), the word of the one who came to comfort after distress. "All praise be to Allah", with Alf and Lam. That is, all praises are to Allah because He is the One to Whom is the praise. He is the One Who guided us, He is the One Who granted us success, and He is the One Who blessed us. All of this is from His grace and His benevolence. Praise is to Allah for what He singled us with of this honor and this great status. "And they said, “Praise be to Allah who has guided us to this, for never would we have been guided had Allah not guided us; most surely, the messengers of our Lord did come with the truth", praise be to Allah for His qualities, for His names, for His actions, for His benevolence. Thus, they praise Allah Who is worthy of praise with His

names, qualities, actions, graces, and favor. "Who has lifted all sorrow from us", Who has lifted all sorrow from us, the worldly sorrow. And lifted it, that is, it ended and there is no more distress to which I will cry after this day. The sorrow is ended, all that they suffered from distress and sorrow is ended, from the religious requirements, from seduction which it used to afflict them from the highness of the disbelievers, their harm, from the evil of the world, from its problems, and life requirements; all of this is done. "All praise be to Allah Who has lifted all sorrow from us", lifted it, took it away, and removed it. Sorrow refers to worldly sorrow as well as grave sorrow, situation sorrow, and fire sorrow, all of which are over. Their troubles ended and their worries ended regarding their entry into Heaven. "... All praise be to Allah Who has lifted all sorrow from us; our Lord is most surely Oft-Forgiving, Ever Thankful"(Fatir:34), "our Lord is most surely", a confirmation that our Lord Who is our Master, our Creator, Provider, and the Guardian of our affairs, is the One Who favors us. "Oft-Forgiving", for sins because they remember that they were not innocent of guilt and that Allah erased these from them. "Ever Thankful", He has increased us from goodness and blessings that we have never dreamed about nor envisioned. Besides, He gave us a few good deeds, that is, Allah turned them into great good deeds. The date becomes like mountains from reward. "Our Lord is most surely Oft-Forgiving, Ever Thankful".

"He Who settled us in the Home of Everlasting Stay, by His grace", He Who settled us, made us settle, abide, and come to this place. The place of eternal abiding. "He Who settled us in the Home of Everlasting Stay", the Home of Everlasting Stay, Heaven is the Home of Everlasting Stay. Everlasting, that is an everlasting stay that does not end or fade away because it is not like the world with a stated term of certain years and then end and the Day of Judgement occurs... No, heaven is everlasting with no interruption, "He Who settled us in the Home of Everlasting Stay, by His grace", by His grace, blessing, and generosity.

From what He favored us with. "where neither toil touches us", touching is the slightest touch. That is, we will not be afflicted with anything in it. "where neither toil touches us", toil is tiredness, whether it is tiredness of the heart or tiredness of the body. Any toil, we are not afflicted by any toil in it. "nor fatigue afflicts us", fatigue is extreme tiredness. That is, neither little nor much fatigue, nothing touches us in it because Heaven is the Home of Everlasting Stay, and there is nothing that man can do from work. Thus, the people of Paradise are in a solid creation, a perfect creation, not afflicted by trouble, as in the case with the man in this world. He toils, works, tires, sleeps, and rests, renews his power, then gets up... No, the people of Heaven are at their most active and awake in Heaven. Therefore, they do not sleep, they do not urinate, they do not defecate, they do not get sick, they do not get ill, and they do not get bored. There is nothing called sickness because all of their blessings and all of their events are renewed by the renewal of times. "Whenever they are provided with any produce therefrom as provision, they say, “This is what we were provided with before".

The people of Heaven say, "... where neither toil touches us nor fatigue afflicts us"(Fatir:35), there is nothing to work in, there is nothing in there to work in. The man does not work for his food, nor for his drink, nor for his grace, and he does not sew his garment, nor sew his shoe. There is nothing in Heaven that is worked in, rather, everything comes as the blessed wants it. If he wants food, it falls into his hands, if he wants fruit, it will be close to reaching. "... and its clusters(of fruit) are brought low within reach"(Al-Insan:14), the branch comes down to him with what it carries so that he could eat as he wishes. If he wants to drink, the rivers flow for him. "flowing at their will", the water comes to his place; a full cup comes to him. And immortal youths stand, "Serving them will be immortal youths"(Al-Waqi'ah:17), "with glasses, and pitchers, and a cup from a flowing spring"(Al-Waqi'ah:18), leaning with companions. Blessed with the family, thus, there is nothing that upsets the mind or tire; neither the body nor the

soul. "... where neither toil touches us nor fatigue afflicts us"(Fatir:35), the slightest fatigue, this is a description from Allah. From Allah, the Lord of the Heavens and the Earth, the One Who descended this book; He is the One Who describes for His worshipers this abiding bliss. In which they are, and whose faithful servants live in from those whom Allah chose.

Then, Allah started demonstrating the case of the other sect of the criminal disbelievers. He says, "And those who have denied—for them is the fire of Hell". This is the other sect that disbelieved and denied the truth. The truth and truthfulness came to them, and they disregarded it. Thus, they disbelieved because disbelief is a cover and conceal. The established and witnessed evidence of truth came to them, the proof of truth. Whether the rational evidence from this universe that indicates by every atom in it to its Creator, its God, and its Lord. They disregarded this, further, the pieces of evidence and proof came to them from the messengers. The bright argument from the world was presented to them; they established it with all their meanings. Yet, they disregarded it, and they did not accept the truth of necessity that their minds stated. The truth that all the messengers brought, accordingly, they disbelieved. "And those who have denied—for them is the fire of Hell", for them is the Fire of Hell, as if they do not have but this; this is their situation. "for them is the fire of Hell", Hell, this great prison that Allah prepared for them, and it is a prison in which everything there is from Fire, everything in it is on Fire. Its carpet is from fire, its cover is from fire, its pavilion is from fire, and its gates are from fire; everything in it is from fire, there is nothing in it but fire. "for them is the fire of Hell wherein they are never finished off and thus die", this fire despite the intensity and its heat and that it eats stones, "whose fuel is people and stones", it is fueled with bodies and stones, yet, it does not kill the disbeliever. It does not kill him in the fire, rather, he gets tormented in it with its severe heat with no death. "they are never finished

off", that is, with this fire so that they die and rest because death brings rest that he gets out of torment. Yet, he does not die or rest.

"They are never finished off and thus die, nor is its punishment lightened for them", likewise, punishment is not lightened. That is, it does not burn for a while then gets lightened for a while to rest... No, rather, it is in a constant blaze. Always on fire, always on burning. "whenever it abates, We intensify the blaze for them", whenever it abates, that its heat is lightened, the blaze intensifies, and it is as such forever -God forbids-, "nor is its punishment lightened for them". He says, "Thus We repay every staunch denier", thus is the repay, this repay in which the disbelievers are placed. Allah says, "We repay every staunch denier", that is, this is our repayment to every staunch denier with these deeds. The form of exaggeration of infidelity is because the unbeliever is already exaggerating in his disbelief. He does not disbelieve once or disregard the truth once, but he disregards it once after another. Yet, he fluctuated in the blessings of Allah and never recognized that these were the blessings of Allah. The evidence came to him, one after another, and he disbelieved once after another until he died in disbelief, God forbid, "Thus We repay every staunch denier".

He says, "And they scream aloud therein", and they, the people of Hell, the unbelievers, God forbid, scream aloud with the addition of Alta' in "scream aloud", and this reflects upon exaggeration in screaming. That is, they scream and shout, and they shout more. As well as shouting at each other; these screams, then the other cries out, and the second shouts. And the screaming is to raise the voice seeking help and showing the severity of the torment and the severity of the situation in which, the screamer is. "And they scream aloud therein, “Our Lord, get us out, that we may act righteously, unlike the way we used to act", this is among their screams, our Lord, that is, O our Lord. They pray to Allah, O Lord, bring us out from this fire. "that we may act righteously, unlike the way we used to act", it came here as a condition. That is, if you bring us to work. That is, they

are placing a condition upon themselves and assert that if Allah brings them out of the fire, they will act righteously. "that we may act righteously, unlike the way we used to act", that is, in the world. "Our Lord, get us out, that we may act righteously, unlike the way we used to act", but this is a request and an inquiry out of its time. Time is up, this is not its time, it is over. After death, there is no chance to repeat it again, thus, they are told, "Did We not give you a lifelong enough to take warning if you were going to? And the warner did come to you". Did We not give you a lifelong? A question to humiliate them while they are in this situation as well as insulting them. Did We not give you a lifelong? That is, We gave you long life in this world. Enough to take warning if you were going to? That is, was it not enough for you to take a warning if you were going to? Thirty years, forty years, fifty years, sixty years, were these years not enough for any of you to take a warning? And he knows that he has a Lord God. And that there is a Day of Resurrection, on which he will be judged, and that the Messenger has come, and that this is the path of Allah and this is the path of Satan. Did We not give you a lifelong that is the years enough to take warning?

"Did We not give you a lifelong enough to take warning if you were going to? And the warner did come to you", the warner did come to you. The one assigned by Allah, the Messenger ﷺ who came to you with the major warning, frightens you from Allah's punishment and says to you, O people, I am the Messenger of Allah. Allah sent me and with me is a severe punishment. He described fire to people and he described heaven for them. Further, he demonstrated the Lord's punishment if they did not obey. And this was the first sermon for the Prophet ﷺ. He said O son of such and such, and O son of such and such, he was general and specific. And he told them: save yourselves from Fire. Nothing can protect you from Allah and everyone should save himself from the Fire. Thus, this is a warner, the Prophet said, "I am a naked warner". He said, "Suppose I told you that there is an (enemy) cavalry in the valley intending to

attack you, would you believe me? They said, we have not found you telling anything other than the truth. He then said, "I am here to warn you in face of a terrific punishment". I am sent by Allah to warn you. Then, the Prophet came with this Qur'an recited in all of the sides of the earth, among which he says, "O mankind, be mindful of your Lord. Indeed, the quaking of the Hour is something great"(Al-Hajj:1), "On the day when you see it: every nursing female discards whatever she has nursed, and every pregnant female aborts her pregnancy, and you see mankind drunk, even though they are not drunk—but the punishment of Allah is severe"(Al-Hajj:2). This is from the warning, and the Qur'an is full of warnings. "Supremely Blessed be the One Who bestowed the Criterion from on high upon His servant, to be a warner to all realms"(Al-Furqan:1), Allah says, did not a warner come to you? This Prophet with this warning; Qur'an. "Did We not give you a lifelong enough to take warning if you were going to? And the warner did come to you", likewise from the warning of imminent death, weakness, gray hair. This is a warning as some scholars have said, “Gray hair is a warning sent by Allah". The change in the condition of man, after his hair was black, suddenly, it turns white. As if this is a warning, that is, beware! your sun has approached its end and sunset. Thus, prepare to leave, so this is a warning as well, for the major warning is The Messenger of Allah along with this Qur’an that is recited; from Allah to warn the worlds.

"Did We not give you a lifelong enough to take warning if you were going to? And the warner did come to you", for sure, they will say yes. They will say, yes! O Lord, this came to us. Then, the matter ends. "so taste, for there is no supporter for the unjust", so taste. Suffer the heat of the fire; taste with all of your sensations not with the tongue only. So taste, that is, suffer the heat of the fire; with their skins, in it, they get breathed in and out, with their hearts. "Indeed, it is over them with no exit"(Al-Humazah:8), so it is closed. "...mounts over burning hearts"(Al-Humazah:7), likewise, it enters into the heart -God forbids-. So taste,

that is, suffer from this fire with all that it includes from torment, horrors, drinks, and what it includes other torment tools. "so taste, for there is no supporter for the unjust", this is a difficult thing. "for there is no supporter for the unjust", this is their description because they were unjust. They were unjust to themselves because they placed everything in the wrong place, they made polytheism instead of monotheism, and instead of worshiping Allah, they left this worship. And ingratitude instead of gratefulness, so they took the other matter. They misplaced everything, and instead of working in saving and purifying themselves, they walked in sullying it. And instead of bringing good to themselves and keeping evil away from them, they brought evil on themselves and pushed good away from themselves. Thus, this is injustice, accordingly, they are unjust. "for there is no supporter for the unjust", a supporter to stand with them, to help them, to argue for their sake, and to defend them. All of these are in the sense of supporting, to stand in supporting them, either by bringing them out, delaying, intercession for them, or by defeating the Lord. As the disbelievers used to think and say that nineteen of the owners of Hell will not fail them. If the fire that Muhammad promises us surrounded by nineteen, He says, "for there is no supporter for the unjust".

يقول الله ﷻ: {إِنَّ اللَّهَ عَالِمُ غَيْبِ السَّمَوَاتِ وَالأَرْضِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ}[فاطر:38] {هُوَ الَّذِي جَعَلَكُمْ خَلائِفَ فِي الأَرْضِ فَمَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ وَلا يَزِيدُ الْكَافِرِينَ كُفْرُهُمْ عِنْدَ رَبِّهِمْ إِلَّا مَقْتًا وَلا يَزِيدُ الْكَافِرِينَ كُفْرُهُمْ إِلَّا خَسَارًا}[فاطر:39] {قُلْ أَرَأَيْتُمْ شُرَكَاءَكُمُ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ أَمْ آتَيْنَاهُمْ كِتَابًا فَهُمْ عَلَى بَيِّنَةٍ مِنْهُ بَلْ إِنْ يَعِدُ الظَّالِمُونَ بَعْضُهُمْ بَعْضًا إِلَّا غُرُورًا}[فاطر:40] {إِنَّ اللَّهَ يُمْسِكُ السَّمَوَاتِ وَالأَرْضَ أَنْ تَزُولا وَلَئِنْ زَالَتَا إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِنْ بَعْدِهِ إِنَّهُ كَانَ حَلِيمًا غَفُورًا}[فاطر:41]

says, “Indeed, Allah is the Knower of the ﷻ Allah ”heavens and the earth. Indeed, He is All-Knowing of what lies within the chests .(Fatir: 38), “It is He who made you successors on earthSo whoever denies—his denial is upon him, and the denial of the deniers adds only to their Lord’s loathing

of them, and the denial of the deniers adds only to their perdition" (Fatir: 39), "Say, 'Have you regarded those associates of yours that you worship apart from Allah? Show me what they have created on earth'. Or do they have any share in the heavens? Or have We given them a scripture such that they rely on an evident proof from it? Rather, the unjust promise one another nothing but a deception" (Fatir: 40), "Indeed, Allah holds the heavens and the earth, lest they vanish. And were they to vanish, there is none to hold them both except He; indeed, He has always been Forbearing, Oft-Forgiving" (Fatir: 41).

After Allah demonstrated His favor, grace, and blessings over those whom He gave this holy Book as a heritage for them, Qur'an. Besides what He prepared for them in the Home of honor. As He says, "Then We gave the Scripture as a heritage to those of Our servants whom We selected: so of them is one who is unjust to himself, and one who follows a middle course, and one who is a forerunner in good deeds—by Allah's leave. That is what the great grace is" (Fatir: 32), "Gardens of Eden which they enter; they are adorned therein with gold bracelets and pearls, and their garments therein are of silk" (Fatir: 33), "And they said, 'All praise be to Allah Who has lifted all sorrow from us; our Lord is most surely Oft-Forgiving, Ever Thankful'" (Fatir: 34), "He Who settled us in the Home of Everlasting Stay, by His grace, where neither toil touches us nor fatigue afflicts us" (Fatir: 35). These are the people of faith to whom Allah gave this Book as a heritage and chose them from the rest of His creation to carry His religion and this Book and to act accordingly.

Allah mentioned after that the disbelievers, He says, "And those who have denied—for them is the fire of Hell", this is their punishment from Allah and Allah's action with them. He says, "And those who have denied—for them is the fire of Hell", then Allah described this fire; He says, "Wherein they are never finished", that is, in it with this severe punishment. "...And thus die, nor is its punishment lightened for them. Thus We repay every staunch denier" (Fatir: 36),

that is, with this severe repay and severe punishment with which every staunch denier will be repaid. This is the repayment of Allah for every staunch denier. “And they scream aloud therein, ‘Our Lord, get us out, that we may act righteously, unlike the way we used to act’”, they scream, a scream after another, calling for Allah, “Our Lord, get us out, that we may act righteously, unlike the way we used to act”, imposing a condition upon themselves. Thus, they get insulted and humiliated, and they are told, “Did We not give you a lifelong enough to take warning if you were going to?”, did not you live in this world enough time to return to your reason? And to remember your Lord God, your Master, and the Lord's path. “And the warner did come to you”, Muhammad ﷺ along with the Book descended upon him, “So taste, for there is no supporter for the unjust”.

Then, He says after that, after He demonstrates this and that. He says describing Himself and introducing Himself to His servants. He says, “Indeed, Allah is the Knower of the hidden realm of the heavens and the earth. Indeed, He is All-Knowing of what lies within the chests” (Fatir: 38), know this, O servants. “Indeed, Allah is the Knower of the hidden realm of the heavens and the earth…” (Fatir: 38), everything hidden within the heavens and earth, hides from who? It hides from the creature, because all creatures do not know of knowledge except what Allah taught them, and the rest of what is in this existence is unseen to them. The angels do not know the unseen, it does not know from knowledge except what Allah taught then, and mankind and the jinn do not know from the unseen except what Allah revealed to them. They do not know what is beyond that. As for Allah, nothing is unseen for Him, all of His creatures are seen to Him. Allah is All-Witness of all of His creatures, over all that is in this existence. The weight of an atom is not absent from Him in this existence, neither at the beginning of creation when it was created, nor in the course of its disposition. Every action upon every atom in the universe is within the knowledge of Allah. A drop of water

descends from the sky and falls on the ground, then turns into a plant; it will be in it, then evaporate from it and go to the sky. Allah knows all of this; besides the created being since he was a seed, even before it was, and how would it be? Then, his development and establishment in his mother's womb. Then its existence into this world, and then all the discharges that fall on this creature, his crying, screaming, laughter, play, pleasure, livelihood, what he eats, and what he drinks. All of his work until he grows up and then dies; Allah counted this for every creature. "And that to your Lord is the finality" (An-Najm: 42), "And that it is He Who caused laughter and weeping" (An-Najm: 43), "And that it is He Who caused death and gave life" (An-Najm: 44), "And that He created the two spouses—the male and the female" (An-Najm: 45), "From a sperm drop when emitted" (An-Najm: 46), "And that upon Him is the next creation" (An-Najm: 47), "And that it is He Who enriched and impoverished" (An-Najm: 48), "And that it is He Who is the Lord of Sirius" (An-Najm: 49), "And that He annihilated ancient ʿĀd" (An-Najm: 50), "And Thamûd, sparing no one" (An-Najm: 51), "And the people of Noah before that; indeed, they were more unjust and more exceeding of all limits" (An-Najm: 52). Everything happens in this universe by His will and knowledge, and every action that happens from the creature is encompassed by His knowledge.

"Indeed, Allah is the Knower of the hidden realm of the heavens and the earth. Indeed, He is All-Knowing of what lies within the chests" (Fatir: 38), this is the most precise and hidden of the unseen regarding a creature. The chest is where the heart is, and the heart is the place of reason and the place of thought, and it is called the heart because of its frequent fluctuations. the thoughts that come to the heart and what it reflects upon are very fast and very volatile. A person, in one moment, may pass through thoughts as between the east and the west, passing over his heart from quick thinking. He thinks about a matter, then something else after it, another matter after it... Thus, he thinks about it in its

details and then turns it, then, some secrets arise in his heart from what he does not bring out. What he hides, a secret that remains locked in his heart. Confined in the chest, not told to anyone, not disclosed neither to his wife, nor his brother, nor his father, nor his mother. It is called the chest because it contains the locked-up secrets that a person has never revealed. He did not reveal it to anyone but himself, the secret owner. Allah knows it, this unseen who no one knows but his owner, and no one from the ones around him knows it as well. Allah knows it. Indeed, Allah is All-Knowing of what lies within the chests, so nothing is absent from Him even the thoughts of hearts that turn and accelerate as such, are known to Allah. As He says, "To Allah belongs whatever is in the heavens and whatever is in the earth. Hence, whether you disclose what is within your selves or hide it, Allah calls you to account for it……..." (Al-Baqarah: 284), because He knows it, He could not judge them for it except because He knows it.

"Allah calls you to account for it; He then forgives whomever He wills and He punishes whomever He wills", so when this verse was revealed, the Companions were very afraid, and they came to the Prophet, kneeled, and said, O Messenger of Allah, assign us from the deeds what we can, prayer, fasting, zakat, and Hajj. These are deeds we can do which Allah imposed over us. Yet, today a verse was revealed to you and we cannot stand it. Today, a verse was revealed to you that we cannot do, which is the whispers of the heart and its thoughts. How do we do this? The Prophet was terrified and said, "Do you want to say as the People of the Book said?", it refers to the Jews and the Christians, "We hear and disobey". The divine command comes to you and you say no, we won't obey it and do not know it. Say: "We hear and obey", so they said, "We hear and obey, so Allah descended His saying, "Allah does not task any self beyond its capacity. To its credit is what it has earned, and against it is what it has committed. 'Our Lord, do not take us to task if we forget or make a mistake. Our Lord, and do not burden us with a heavy load as You burdened those before

us. Our Lord, and do not overburden us with what we have no capability for, and pardon us and forgive us and have mercy upon us. You are our Patron, so support us against the denying people'" (Al-Baqarah: 286). Allah says that He is All-Knowing of what lies within the chests; besides, He threatened His servants and demonstrated that everything they hide will be shown on the Day of Resurrection. He says, "On the day when the secrets are put on trial" (At-Tariq: 9), it gets disclosed and what the person used to hide from secrets which he hid from everyone around him is shown, "On the day when the secrets are put on trial" (At-Tariq: 9), "Then he will have neither strength nor helper" (At-Tariq: 10). "Indeed, Allah is the Knower of the hidden realm of the heavens and the earth. Indeed, He is All-Knowing of what lies within the chests" (Fatir: 38).

Then, Allah ﷻ says, "It is He who made you successors on earth", He, Allah, and not others, Who made you, O people, "Successors on earth", successors on earth, a generation succeeds a generation. That is, a generation comes to this earth and then ends, and then another generation comes, and a generation after it... The one Who made these nations come after another, and a generation after another is Allah. Thus, remember this; remember that the one Who does this work is Allah. Accordingly, there is no refuge for you but to Him, and there is no Lord for you but Him. "It is He who made you successors on earth. So whoever denies—his denial is upon him, and the denial of the deniers adds only to their Lord's loathing of them, and the denial of the deniers adds only to their perdition" (Fatir: 39), whoever denies from the servants, denies his Lord and disregarded this and these established and clear proofs which are obvious to sight, "His denial is upon him", his denial won't harm Allah, he won't harm but himself. This is the denial with which he will harm himself. "So whoever denies—his denial is upon him", that is, the sin of this denial. Then, Allah says, "And the denial of the deniers adds only to their Lord's loathing of them", know that the denier only adds his disbelief with his Lord, his Creator, God, and his Master

Whom there is no Master but Him. And there is no god besides Him, and there is no Lord but Him. With this Lord Who is the true Master and the true Lord, the denier does not add his disbelief with Allah. It is said with his Lord here because he is the one Who creates him, He Who created him, He Who sustains him, He is the one Who can benefit him in all. With his Master; he does not add to his Master, his God, and His Lord except loathing. He adds loathing, that is, loathing from Allah. Loathing is intense hate, that is, Allah hates him very much. He hates him because he is a denying slave, criminal, and disbeliever. Allah blesses him and shows him His revelations, then, he denies him.

"And the denial of the deniers adds only to their Lord's loathing of them", it is said "Their Lord" because He is their Master, how could you disbelieve in Him? How would you disbelieve in your God? Who created you, formed you, gave you, and provided you? You disbelieve in Him, then, you add to their Lord's loathing besides this disbelief. "And the denial of the deniers adds only to their Lord's loathing of them", of them. They add to their Lord's loathing and this denier adds in perdition. The more his disbelief increases, the more he collects of perdition on himself, God forbid. Then, he is at perdition in all dimensions, perdition with his Lord because Allah is his Lord who created him and who revives him and hates him. Also, he, himself, brings calamity upon himself after another calamity. Calamity followed by perdition drawn upon himself.

Then, Allah addressed them with a speech that smashes the infidelity that they are in demonstrating that what they are following is nothing, "Say, 'Have you regarded those associates of yours that you worship apart from Allah? Show me what they have created on earth'", "Say, have you regarded", tell me! Say to them, O Muhammad, tell me. "Those associates of yours that you worship apart from Allah?", those associates that you worship apart from Allah and you made them as Allah's partners. His partners in worship, you worship them with Allah. His partners in disposition, you made them partners with Allah in disposition.

You make them possess while they do not like what the Arabs say, or that he creates, provides, gives life, and causes death, as the Christians say about Isa. Or as the rest of the polytheists say about the sun, moon, and the rest of the gods which they worshiped apart from Allah. "Say, 'Have you regarded those associates of yours'", tell about those associates, "That you worship apart from Allah", that is, you call apart from Allah, ask from, refuge to, and ask help from. "Show me what they have created on earth", show me a thing. "Show me what they have created on earth", those associates, what did they create? A mountain? A canal, an ocean, a tree, anything from what you claim that its creator is this god, the associate with Allah. What did the angels do of this creation? What did Isa create? What did these gods create? What did any of these creatures create? What did they create of this creation around you? From these gods that you claim to be Allah's partners and you worship apart from Allah? "Say, 'Have you regarded those associates of yours that you worship apart from Allah?'", apart from Allah.

"Show me what they have created on earth. Or do they have any share in the heavens?", that is, a question. It is also intended to mock and ridicule them, or that they have a share in the heavens. That is, the one who created it is in heaven, creating stars above or part of the heavens. "Or do they have any share in the heavens? Or have We given them a scripture such that they rely on an evident proof from it?", that is, and claim from whom you claim as your associates. Did Allah give you a scripture from His own that they rely on an evident proof from it to worship them? Do you have a scripture from Allah? Allah descended from scripture and told you to worship those? Worship Isa, worship the angels, worship Uzayr, worship the sun, worship the moon, and worship what you worship of these idols. Do you have a scripture from Allah that instructs you to do so? Did any one of those commands you to worship them apart from Allah? Or Allah came to you and said to worship my angels, worship my servant, or

worship so and so. “Or have We given them a scripture such that they rely on an evident proof from it?" He says, “Rather, the unjust promise one another nothing but a deception”, demonstrating and showing the truth. Allah shows the truth and that what they promise each other from their heads, scholars, misguided ones, and others is not but ancient lies. The unjust promise to one another is nothing but a deception; deceit, they lie and deceive them and say that this will be and there is intercession and so on. Like when they deceive them that the angels intercede for you, that Isa will let you into paradise, that so-and-so will do such for you, and that, and that... from what they attribute to these false gods, and from what the Muslims' ignorant and polytheists attributed as well to what they gave to the saints in their claim; they give them the disposition in Allah's universe, entering Paradise, and getting out of Hellfire, all of this is deceit. That so-and-so, if you worship him, he will enter you into Heaven, he will bring his followers to Heaven with him in the twinkling of an eye, he will save them from the Hellfire. He will enter the Hellfire and carry his followers and get them into Heaven; all of this is deceit, vanity, and lies. “Rather, the unjust promise one another nothing but a deception”, in what they attribute to these false gods and that it has power or disposition with Allah, and associating others in the creation of heavens and earth, “Rather, the unjust promise one another nothing but a deception”.

Then, Allah ﷻ says demonstrating His greatness and that the whole matter is His, and that He Who established this universe as such, He says, “Indeed, Allah holds the heavens and the earth, lest they vanish”, it is Allah, Allah alone. Allah with this name which was not called for anyone but Him. Allah Whom all creatures know His name, the Lord of the heavens and earth. “Indeed, Allah holds the heavens and the earth, lest they vanish”, holds them against vanishing. Thus, He places everybody, the thickness, and structure of these heavens in its place. The seven great heavens, dimensions of which we do not know, nor what is beneath these heavens of these great bodies and galaxies. A great creation that is

not held in place except by Allah. Who is holding the sun? It is a small part of the creation of the heavens. Who created what is above us and holds it in its place by a hold of oppression and power, and a precise system with which it goes through? Who is holding the moon? This great mass is in its place and causes it to revolve in its orbit without deviating from it. Neither right nor left, and without delaying a fraction of a second, nor preceding it. Rather, it goes about its path. "The sun and the moon move according to plan" (Ar-Rahman: 5), not an account, rather, according to plan. That is, according to a precise plan and calculation. This sun and this moon are two small stones if measured by what is around them and such things of these great bodies. Still, they are small stones that remain from this tremendous universe, from these galaxies, these bodies, these stars. Also, what is beyond them from the first heaven, then the second, then the third, to the throne of Allah. All of these are held by Allah because He places them in their places, and in their orbits, and does not deviate from that. Who can do such a thing? Are there any of these false gods that are worshiped besides Allah who has a share in this matter? Or did something in this matter? Thus, where is Allah's creation? And where are those worshiped apart from Allah?

"Indeed, Allah holds the heavens and the earth, lest they vanish. And were they to vanish, there is none to hold them both except He……." (Fatir: 41), and were they to vanish, were the heavens and earth vanish, who can from these claimed gods and others, who can hold them? Rather, who can hold an atom of these atoms and return it into its place? "And were they to vanish, there is none to hold them both except He", that is, no one can hold it but He. "Indeed, He has always been Forbearing, Oft-Forgiving", there is no God but He. This is the end of this verse and it is fit to reflect upon His power here. "Indeed, He has always been Forbearing", and from His Forbearing that He does not punish the disbeliever who disbelieves in Him, and this is His power, the Lord's power, greatness, glorification, and arrogance. Then, this criminal disbeliever, who is

created from this sperm, the despicable, and the little, disputes with his Lord and disbelieves in Him. He makes equals to Him, and makes, and makes... Yet, Allah is Forbearing with him, does not hasten punishment for him. As for the one who quarrels with the Lord while he is in this state of humiliation, yet contradicts with his Lord. Who is his Lord? His great Lord; He who holds the heavens and the earth from vanishing. Yet, this person was worthy of being annihilated at once and to be punished. Yet, Allah is Forbearing, as Allah says, "He created man from a sperm-drop, yet he becomes an evident adversary!" (An-Nahl: 4), Allah created man from a sperm-drop, from this filthy thing, but as soon as a man rises, he quarrels with the Lord and disbelieves in Him. "Indeed, He has always been Forbearing, Oft-Forgiving", forgiving, He forgives His servant for how many of those who disbelieved in Allah and exceeded the limits and exaggerated themselves, and turned back the signs of Allah. Yet, it is possible to return to Allah and Allah accepts his return, accepts his repentance, forgives him, and erases his sins after he was a polytheist obstinate to the Lord. Polytheist, curses Allah and attributes a child to Him, and does, and does... Besides, he says about his gods what he says and claims, and he lies. Yet, when he repents and returns to Allah, Allah accepts him and removes his stumbling block, forgives him, and even loves him after that, "Indeed, He has always been Forbearing, Oft-Forgiving".

Then, the Lord demonstrates the scheme of these disbelievers and their coloration. He says, "And they swore by Allah their most solemn oaths: that if a warner came to them, they would be more guided than any of the other communities. Yet when a warner came to them, it only increased them in aversion" (Fatir: 42), "Behaving arrogantly in the land and scheming evil. But evil scheming surrounds none but its people. So do they expect anything but the precedent of the ancients? For you will never find any change in Allah's rule, and you will never find any deviation in Allah's rule" (Fatir: 43), "And they swore",

the Arab's polytheists. They swore, they swore with oaths. Swear is an oath, "By Allah", they swore by Allah, and they believed that Allah was the Creator of the heavens and the earth. their most solemn oaths, the utmost of their oaths. That is, oaths followed by oaths, and so...That is, they swore the most solemn oaths. Notice their exaggeration in the oath to prove to the listener the correctness of what they claim. "That if a warner came to them, they would be more guided than any of the other communities", that if a warner came to them, a warner from Allah, a Messenger, they would be more guided than any of the other communities. More guided than the Jews and the Christians. The Arabs used to say that had Allah sent us a warner and sent us a messenger, we would have been better than the Jews and the Christians. What about the Jews? They do not adhere to their religion as they should, nor the Christians do adhere to their religion as they should. Rather, if a warner came to us, we will be better than these, and better than those. "And they swore by Allah their most solemn oaths: that if a warner came to them, they would be more guided than any of the other communities……." (Fatir: 42), that is, the nation of the Jews and the nation of the Christians. Allah ﷻ says, "Yet when a warner came to them, it only increased them in aversion", when a warner came to them, a warner, a real warner. The real warner is Muhammad the son of Abdullah ﷺ. At first, they said, if a warner came to them referring to the unknown. That is, any warner, if any warner came, we will be guided more than the Jews and Christians. Yet, when the warner came to them, unknown warner here to glorify, "Yet when a warner came to them", He says, "It only increased them in aversion", the coming of this warner only increased them in aversion against the religion, and aversion is hatred and alienation. That is hatred against this religion and alienation from it. "Yet when a warner came to them", who is Muhammad ﷺ, "It only increased them in aversion".

Allah ﷻ says, “Behaving arrogantly in the land”, behaving arrogantly, they behaved arrogantly. That is, they acted arrogantly themselves on the earth; they felt proud against listening to this warner, to follow him, and to obey him in leaving what their fathers used to follow and what they cherish from their heritage, and thought that this warner does not deserve to be a warner. “They also said, ‘If only this Recital had been sent down to any great man from the two towns’” (Az-Zukhruf: 31), and that he does not deserve to leave what their fathers and grandfathers used to follow. Allah says, “Behaving arrogantly in the land”, behaving arrogantly against following the Prophet Muhammad ﷺ and against leaving their religion and faith which they consider to be the best. Allah says, “And scheming evil”, that the oaths that they did and spent effort in producing it are all lies. They knew that this is a lie and that they won't leave what they follow no matter who comes to them, but they said so as a lie. He says, “And scheming evil”, and this scheming evil in which a person harms others and scheming evil against the people of faith because this schemed evil against the people of faith, besides Allah and themselves. That is, they say that they will follow the truth if it reaches them, but when it came to them, they refused it, “And scheming evil”. Allah says, “But evil scheming surrounds none but its people”, evil scheming surrounds none but its people. Evil scheming is for a person to think that he is scheming evil against Allah, His Messengers, and the people of faith, yet, it won't affect anyone but himself. He must turn back to Allah because the outcome will afflict him. Allah says, “..... So do they expect anything but the precedent of the ancients? For you will never find any change in Allah’s rule, and you will never find any deviation in Allah’s rule” (Fatir: 43).

يقول الله ﷻ: {وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ جَاءَهُمْ نَذِيرٌ لَيَكُونُنَّ أَهْدَى مِنْ إِحْدَى الأُمَمِ فَلَمَّا جَاءَهُمْ نَذِيرٌ مَا زَادَهُمْ إِلَّا نُفُورًا}[فاطر:42] {اسْتِكْبَارًا فِي الأَرْضِ وَمَكْرَ السَّيِّئِ وَلا يَحِيقُ الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ فَهَلْ يَنْظُرُونَ إِلَّا سُنَّةَ الأَوَّلِينَ فَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَحْوِيلًا}[فاطر:43] {أَوَلَمْ يَسِيرُوا فِي الأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ وَكَانُوا أَشَدَّ مِنْهُمْ قُوَّةً وَمَا كَانَ اللَّهُ لِيُعْجِزَهُ مِنْ شَيْءٍ فِي

السَّمَوَاتِ وَلا فِي الأَرْضِ إِنَّهُ كَانَ عَلِيمًا قَدِيرًا}[فاطر:44] {وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِمَا كَسَبُوا مَا تَرَكَ عَلَى ظَهْرِهَا مِنْ دَابَّةٍ وَلَكِنْ يُؤَخِّرُهُمْ إِلَى أَجَلٍ مُسَمًّى فَإِذَا جَاءَ أَجَلُهُمْ فَإِنَّ اللَّهَ كَانَ بِعِبَادِهِ بَصِيرًا}[فاطر:45]

says, "And they swore by Allah their most solemn oaths: that if a ﷺ Allah warner came to them, they would be more guided than any of the other .communitiesYet when a warner came to them, it only increased them in aversion"(Fatir:42), "behaving arrogantly in the land and scheming evil. But evil scheming surrounds none but its people. So do they expect anything but the precedent of the ancients? For you will never find any change in Allah's rule, and you will never find any deviation in Allah's rule"(Fatir:43), "And have they not journeyed through the earth and observed the consequences for those before them, though they were superior to them in strength? But in no way could Allah be thwarted by anything in the heavens or in the earth. Indeed, He has always been All-Knowing, All-Powerful"(Fatir:44), "And if Allah were to hold mankind accountable for what they have earned, He would not leave a single treading creature on its surface. But He defers them for a stated term, and then when their term is due—indeed, Allah has always been All-Seeing of His servants"(Fatir:45).

These are the final verses in the Surah of Fatir, the Surah of Al-Malaika. Allah says the Arab polytheists used to swear "And they swore by Allah". That is, they swore by Allah, "their most solemn oaths", most of their oaths. That is, they spent in this oath the extent of swearing to confirm their truthfulness. "that if a warner came to them", if a messenger came to guide them to Allah, "they would be more guided than any of the other communities". The present ones. More guided than the Jews, and the Christians because they did not like the condition of the Jews or the condition of the Christians. Rather, many of them went out to the land seeking religion because they saw that what they are in is not a religion. Besides, some of them used to say, by Allah, O my Lord, if I knew that you had a religion, I would worship You. And some of them denied idolatry and

denied what these people followed, and said, “we do not know a religion from Allah that we follow. And if there was a religion from Allah, we would follow it.” Further, they did not like the condition of the Jews and the Christians. However, many of them went out and witnessed what the Jews were following. And they sat with the scholars of the Jews and they sat with the scholars of the Christians; they did not like anything of that. Among them, those who became Christians in the Jahiliyyah as Waraqah Ibn Nawfal and believed in the Prophet after that. And some of them did not like what the Jews and the Christians were following, and the Jews used to tell them that if they entered our religion, they would be cursed. A curse, that these are cursed people. So, this curse must befall them. They left what Judaism and Christianity followed, and they wished that Allah would send them a messenger with whom they would follow the truth, and they swore by Allah their oaths. "And they swore by Allah their most solemn oaths: that if a warner came to them, they would be more guided than any of the other communities..."(Fatir:42), they would be more guided than the Jews and the Christians.

He says, "Yet when a warner came to them, it only increased them in aversion", when the real warner came to them, a warner who warns someone. Muhammad the son of Abdullah ﷺ, their son, son of the tribe; the son of Quraysh, from the Arabs, from themselves. They know him; they know his principles, his origin, his entrance, his way out, his sincerity, and honesty. They never accused him of something, and know that he is at the top of morals and the apex of righteousness. "Yet when a warner came to them", calling them to Allah and says, O people, I am your warner. And the expectation is that they should not disbelieve him. "Suppose I told you that there is an (enemy) cavalry in the valley intending to attack you, would you believe me? They said, "Yes, for we have not found you telling anything other than the truth. He then said, "I am a warner to you in face of a terrific punishment." Abu Lahab said (to the Prophet) "May your hands perish

all this day. Is it for this purpose you have gathered us?". So, Allah says that the Arabs used to wish if a message would come to them from Allah so that they would follow the truth. Yet, when the real warner came to them, Allah says, "it only increased them in aversion", the coming of the warner only increased them in aversion. That is, turning away from and rejecting following the path of Allah.

He says, "behaving arrogantly in the land", that is, they did so out of behaving arrogantly in the land. Because they wanted to behave arrogantly, to be arrogant. How would they leave what their fathers and grandfathers followed and start following a new religion? Who deserves to be listened to and followed as such? Muhammad the son of Abdullah. "And when they see you, they take you not except in ridicule: “Is this the one Allah has sent as a messenger?"(Al-Furqan:41), "He was about to make us stray away from our gods, had we not patiently adhered to them". And they say, "... If only this Recital had been sent down to any great man from the two towns"(Az-Zukhruf:31), if this Qur’an had been sent to a great man from the two towns. That is an owner of the money and one with more prestige than the Prophet. We would have followed him, arrogance. They were arrogant and did not obey the choice of Allah for His servant and Messenger Muhammad ﷺ. "behaving arrogantly in the land". Then, "and scheming evil", that is, their swearing was scheming evil against Allah. They swear knowing that they are liars. And that if a warner came to them, they would not follow the truth, but they would follow what they followed, including religion, creed, and method. "behaving arrogantly in the land and scheming evil", scheming evil is the attempt to harm others in an invisible way. Scheming evil, sometimes, is good when attempting to harm someone who deserves to be harmed amongst the disbelievers and obstinate. This kind of scheming is good because it causes harm to the people, it is a bad kind of scheming because this causes harm to Allah and His message (as they think). And those people thought that they schemed evil against Allah; they say, O Lord, if you send us a messenger, we will

follow your religion. And they are liars as if they are deceiving Allah like the hypocrites. They deceive Allah while He deceives them. Thus, this is a bad scheming, scheming Allah, "But evil scheming".

He says, "But evil scheming surrounds none but its people", did Allah lose after He sent His Messenger to guide them... No, rather, their disbelief affects them. "But evil scheming surrounds none but its people", the people of this scheme. "So do they expect anything but the precedent of the ancients?", expect anything, waiting for anything. What do they expect from Allah after they swore to Him with all of these oaths? That if He sent them a messenger, they would follow him. Then, they violated their oath and covenant with Allah and left what they swore for; what do they expect? That is, what do they expect Allah's response would be like for their disbelief? "So do they expect anything but the precedent of the ancients?", the way according to which Allah dealt with them. Let them witness what Allah did with the ancients from the ones like them. How did Allah deal with them? "So do they expect anything but the precedent of the ancients?", Allah called it the precedent of the ancients, their method. The meaning of the precedent of the ancients here is the punishment of the ancients.

Then, He says, "For you will never find any change in Allah's rule", Allah's rule, His method, and habit in descending His punishment upon the disbelievers; it does not change. "For you will never find any change in Allah's rule", to change, and for Allah to deal with those against what He did with the ones similar to them and their like from the ancients. "For you will never find any change in Allah's rule", any change, for a thing to come in the place of another thing. "For you will never find any change in Allah's rule", change, the shift. That it shifts into another thing... No, rather, Allah's rule which is His method, His habit, and His constant and continuous action in the people of disobedience is in the same manner. There is no nation that denied its messengers and defied them unless Allah afflicted them with His rage and His punishment. And this does not change;

Allah's rule does not change because Allah here tells that His current rule, His habit, and His method in punishing those who oppose are fixed, do not change or shift.

Then, Allah called them to look at the places in which the ancients were punished, He says, "And have they not journeyed through the earth and observed the consequences for those before them, though they were superior to them in strength? But in no way could Allah be thwarted by anything in the heavens or in the earth. Indeed, He has always been All-Knowing, All-Powerful"(Fatir:44), "And have they not journeyed through the earth", the question here is to them, yet, declaring that they did journey through the earth, in the world. "and observed the consequences for those before them", a journey to observe and to take a lesson. "and observed the consequences for those before them", they pass on their journey through many nations who have been destroyed by Allah, they pass by Saleh villages, and the traces of the people still there. Their homes which they dug into the rocks remained, and their homes were destroyed and ruined. "So here are their residences, uninhabited after them but little", and some of their wells, which they used, are still there. They used to walk in the Levant and pass over the Dead Sea. This is a site and a place for a nation that denied their Messenger and did what it did, yet, Allah destroyed it; these are their remains. These are the remains of the people of Pharaoh that are still present today, and this is what Allah did with them which are still present in the minds, and their remains are visible. This wind that swallowed up the people of Ad, this is their news, and they know it, and this is what Allah told them in the messages. And with what He revealed to His servant and messenger Muhammad ﷺ from the destruction of the people of Noah. They filled the earth one day and then Allah nullified them, He took them, and removed them from it. Thus, Allah says to them, "And have they not journeyed through the earth and observed the consequences for those before

them", the consequences are the outcome. Taken from the end; that is, the last of the matter from the case of these deniers.

He says, "though they were superior to them in strength", and they were, these nations which Allah destroyed, superior to them in strength. From Quraysh and the Arabs. Strength, power in everything, strength in the body, strength in money, strength in building, strength in the mastery of this earth. "though they were superior to them in strength". He says, "But in no way could Allah be thwarted by anything in the heavens or in the earth", But in no way could Allah be thwarted by anything, nothing thwarts Allah. Thwarting Him, makes the Lord unable in front of it, like punishing these deniers and removing them from the land. It is a simple matter for Allah because Allah removed nations with a thunderbolt, a shout, an angel's shout. As He says, "And after him, We sent down no soldiers from heaven to his people, nor would We ever send any down"(Ya-Sin:28), "It was just a single Shout, and suddenly they were extinct"(Ya-Sin:29), one shout and Allah destroys them, a soldier from His soldiers. Notice Ad which used to be powerful upon the earth and walks saying, "Who is more powerful than us?". Allah produced wind only over them, a barren wind, cold, very cold with which they were destroyed. It enters upon a person even if he was in the middle of a mountain, He says, "so We sent upon them a screaming wind for a few days of unrelenting misfortune, to make them taste the punishment of disgrace in the Earlier Life..."(Fussilat:16), they get disgraced by a wind that they could not turn away against themselves. Allah destroyed them with a thing that they never expected. Their messenger said to them, "Do you build a sign on every height for vanity's sake?"(Ash-Shu'ara:128), a sign in the building. "And you set up fortresses, hoping to live eternally?"(Ash-Shu'ara:129), "And when you strike, you strike mercilessly?"(Ash-Shu'ara:130), that is with their enemies. "So be mindful of Allah and obey me"(Ash-Shu'ara:131), those whose condition was as such used to establish buildings in every place, in a valley, and in a mountain, a

whole sign of building; yet, why would not these buildings protect them? That is, these great buildings would never be able to protect them from this wind. That is, they enter into the buildings and it protects them from the wind, and lets the wind blow for seven or eight days. It won't harm them because they store their food and drink there and they lock the door of the building. It cannot be because Allah destroyed them in their places and they witnessed the punishment coming and mocked it. He says, "Then, when they saw it as a cloud approaching their valleys, they said, “This is a cloud that will bring us rain.” “Rather, it is what you sought to hasten: a wind in which is painful punishment"(Al-Ahqaf:24), "destroying everything by the command of its Lord.” And when the morning came upon them, nothing could be seen except their residences. Thus We repay the criminal people"(Al-Ahqaf:25).

These, the people of Pharaoh were arrogant and behaved arrogantly on the earth, and became arrogant against Allah. Yet, see what Allah did to them. He gave them His partial torment, a sign after another, "So We sent upon them the flood and the locusts and the lice and the frogs and blood—all explicit signs—but they acted arrogantly, and they were a criminal people"(Al-A'raf:133). Moreover, it did not work with them and they did not benefit from this reminder sent from Allah. Yet, Allah lured them and brought them out, then he overthrew them into the sea. He told them this is your final place. "How many gardens and springs did they leave behind"(Ad-Dukhan:25), "as well as vegetation(s) and a noble domicile"(Ad-Dukhan:26), "and a blessing they used to enjoy?"(Ad-Dukhan:27), "So it was. And We made another people inherit it"(Ad-Dukhan:28). Our Lord lured them until He brought them into the sea. He drowned them, and the sea covered them. Notice, the punishment comes to the unbeliever from a point that he does not expect, and for reasons that he might underestimate. Wind, a sea that we ride, yet, Allah made the sea ride them here while He is drowning them because Allah destroys whoever he wants with His own soldiers. Allah is

not thwarted by anything. "But in no way could Allah be thwarted by anything", whether destroying those wrongdoers, or something that thwarted Allah because Allah is not thwarted by anything in these heavens and the earth, "But in no way could Allah be thwarted by anything in the heavens or in the earth", an angel thwarts Allah! Jinn thwarts Allah! And then they escape from Him... No, Allah is the Owner of Sovereignty and the Lord of Power, and neither young nor old are excluded from His command. An atom never deviates from His predestined cosmic order and does not escape from Him because all of His creation is under His oppression, "And He is the Subjugator over His servants..."(Al-An'am:18). Allah is the Subjugator over His servants; all of His creation fears Him. The angels, the greatest of His creation, fear Him. He says, "Ha Mīm"(Ash-Shuraa:1), "'Ayn Sîn Qaf"(Ash-Shuraa:2), "Thus reveals—to you and to those before you—Allah the Almighty, the All-Wise"(Ash-Shuraa:3), "To Him belongs whatever is in the heavens and whatever is in the earth, and He is the All-High, the Great"(Ash-Shuraa:4), "The heavens almost splinter from above them", the heavens almost splinter, crack out of fear from Allah from above them. "... while the angels exalt their Lord with praise and ask forgiveness for those on earth. Undoubtedly, Allah is indeed the Oft-Forgiving, the Bestower of mercy"(Ash-Shuraa:5), these heavens almost splinter and split out of fear from Allah. And these angels, Allah says, "fearing their Lord above them and doing whatever they are commanded"(An-Nahl:50), all of His angels and all of His creation fear Him, follow Him, and obey Him. "Then He settled to the heaven while it was smoke, and said to it and to the earth, “Come, willingly or reluctantly.” They said, “We have come willingly"(Fussilat:11), "So He decreed them as seven heavens in two days, and He revealed within each heaven its command. And We adorned the lowest heaven with lamps, and for preservation; that is the determining of the Almighty, the All-Knowing"(Fussilat:12).

Thus, nothing thwarted this Lord. The establishment of the heavens and the earth do not thwart Him and the matter does not burden Him, does not tire Him, and does not fatigue Him. As He said about Himself in the greatest verse of the Book of Allah which is the Al-Kursi verse, "Allah—there is no god but He, the Living, the All-Sustaining. Neither slumber overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is in the earth. Who is it who can intercede with Him except by His leave? He knows what is before them and what is behind them, and they do not encompass any of His knowledge except according to what He wills. His knowledge has embraced the heavens and the earth..."(Al-Baqarah:255). And the meaning of that He embraced the heavens and the earth is a small thing in the throne of the Lord. As the Prophet said, "And the heavens in the throne are like a ring in a wide land, and the chair in the throne is like a ring in wide desert", " His knowledge has embraced the heavens and the earth, and their preservation does not fatigue Him", the preservation of the heavens. Fatigue makes Him tired or burdens Him, so the Lord does not fatigue by establishing the heavens and the earth as it is. Each heaven in relation to other heavens is like a ring in a wide land. The heavens in the throne are like a ring in a wide land, and the chair in the throne is like a ring in a wide desert. Allah established all of this and it does not burden Him, nor tire Him, nor thwart Him. So, what can thwart the Lord? "But in no way could Allah be thwarted by anything", anything. "in the heavens or in the earth", thwart Him, escape from Him, tire Him, overcome Him... No, therefore, Jinn says, "And that we realized that we cannot thwart Allah on earth, nor can we thwart Him by fleeing"(Jinn:12), we cannot thwart Him by fleeing from Him. We cannot escape from Him, that is, we cannot hide ourselves that the Lord could not find or bring us back... No, rather, they admit it, Jinn, the ones who disappear from the people. They do not appear, and they go in and out and pass by. And mankind, no matter how strong they are, can neither hold them nor subdue them. Despite that, they admit that they, in relation to their Lord, will not thwart Him by fleeing. No matter how

much we try to escape from Him, we are still in His grip. These are the great creatures of Allah who believe that they are in the grip of the Lord and under His subjugation. Except for the disbeliever; the disbeliever from the human being, this is the ignorant, the criminal, the weakest of Allah's creatures. In relation to weakness, what is the ability of human beings in relation to the ability of the Jinn? What is the ability of human beings in relation to the ability of angels? What is the creation of human beings in relation to the creation of the heavens and the earth? A weak creature; the weakest of these creatures. And his existence is less than the existence of these beings in relation to power and strength. Yet, he is the most stubborn of these creatures, and in terms of claiming, and assuming that he can thwart the Lord.

He says, "... But in no way could Allah be thwarted by anything in the heavens or in the earth. Indeed, He has always been All-Knowing, All-Powerful"(Fatir:44), combined between knowledge and power. All-Knowing of all of His creation, nothing escapes from His knowledge. All-Powerful over all of His creation, nothing escapes from Him, and nothing thwarts Him. And He combines knowledge and power because knowledge alone without power might be criticized. And the power without knowledge may be criticized. And Allah tells this in the conclusion of this verse; in which Allah demonstrates His dominance and His power over all of His creation, and His ability of fulfilling will which is not turned away. "Indeed, He has always been All-Knowing, All-Powerful", "And have they not journeyed through the earth and observed the consequences for those before them, though they were superior to them in strength? But in no way could Allah be thwarted by anything in the heavens or in the earth. Indeed, He has always been All-Knowing, All-Powerful"(Fatir:44).

Then, He says, "And if Allah were to hold mankind accountable for what they have earned, He would not leave a single treading creature on its surface. But He defers them for a stated term, and then when their term is due—indeed,

Allah has always been All-Seeing of His servants"(Fatir:45), a great conclusion for this surah. "And if Allah were to hold mankind accountable for what they have earned", He says that if He holds the servants accountable at once. That is, if every one of His creations did wrong and committed a sin and He punishes him at once, no treading creature will remain upon this earth. "And if Allah were to hold mankind accountable for what they have earned", hold them accountable at the exact moment. That is, he commits a crime, then Allah afflicts him with His punishment without any delay. "He would not leave a single treading creature on its surface", there would be no treading creature left walking on the ground. Any treading creature, not a person or anyone else. If Allah holds the man accountable for his action at once, He would destroy him along with his action in the place he is in. And in terms of other treading creatures, they are destroyed because of Him because these treading creatures are from Allah's graces. All of these are from the graces of Allah on this person. So, Allah takes away these blessings.

And Allah created these animals for human beings, as He says, "... He has made for you spouses from among yourselves, and of the animals mates, by means of which He multiplies you. The like of Him has nothing like him, and He is the All-Hearing, the All-Seeing"(Ash-Shuraa:11), so, these animals are a gift and a reward from Allah to human beings. Thus, if Allah punishes human beings and takes away this blessing, these animals will be taken away as well which are among the treading creatures. Likewise, what Allah established from these treading creatures is subjected to human beings to enjoy its sight, to learn what is in it, and to see the power of Allah on it. So, it is also a blessing, and this is also taken away from human beings from among what is taken away when punished. At this point, there would be no treading creature on the surface of this earth. Therefore, this is a statement of the wisdom of Allah that He does not punish people directly for sin in this world. That is, immediately after committing the .sin

He says, "But He defers them for a stated term", yet, Allah's punishment is delayed. Delayed to a stated term, which is the Day of Resurrection. Allah called it a term because it comes later. And He called it stated because it is recorded and calculated. Allah stated that it is on the Day of such and such, at the moment of such, and at the Hour of such. "for a stated term", yet, Allah says that this term is only known by Allah and Allah did not tell it to anyone of His creation. As He says, "They ask you about the Hour, “When will it take place?” Say, “Knowledge of it rests with my Lord; none can reveal its coming except He. Heavy has its weight become throughout the heavens and the earth. It comes not upon you except suddenly.” They ask you as if you are responsible for it. Say, “Surely, knowledge of it but rests with Allah,” though most of mankind do not know"(Al-A'raf:187), so, this is the stated term which is the Day of Resurrection which Allah stated to give every person his reward. And Allah is Just with all of His creatures, and He holds them accountable, not only human beings but also animals. As the Prophet ﷺ says regarding the animals, "even the hornless sheep will lay claim upon the horned one", takes its right. The hornless sheep is the one with no horns. And the horned sheep is the one with horns. So, if a horned sheep gores the hornless one, and felt pride because of that and harmed it with these horns while Allah gave them to it, Allah will grant horns to the hornless sheep on the Day of Resurrection so that it will gore the worldly horned sheep and take revenge. And so that the divine just would be fulfilled even between the animals. Then, Allah says to it, "Be dust, and it turns into dust". This is a must.

"But He defers them", defers people. "for a stated term", the Day of Resurrection, that each of them will take his reward. Each of them will take his reward with the weight of an atom. "So whoever does an atom’s weight of good sees it"(Az-Zalzalah:7), "and whoever does an atom’s weight of evil sees it"(Az-Zalzalah:8), so, each one of them will receive his reward with the weight of an atom. He says, "and then when their term is due", if the term is due to people.

"indeed, Allah has always been All-Seeing of His servants", Allah has always been All-Seeing of His servants. He was All-Seeing of them. All-Seeing of their deeds that they did in the world. Accordingly, nothing will be missing from Him. Nothing of servants' deeds is missed from Allah, thus, He will judge them according to His divine knowledge. "and then when their term is due", the servants' term. "indeed, Allah has always been All-Seeing of His servants", This is one of the greatest rebuking things; this verse is one of the greatest rebuking, informing that Allah has always been All-Seeing of all their conditions. This came at the end of this great surah, Surat Fatir, or Surat Al-Malaika, in which Allah mentioned these major great sermons, starting with His saying, "O mankind, it is you who stand in need of Allah, while Allah is the Self-Sufficient, the Praiseworthy"(Fatir:15). From these sermons and in Allah's sayings, "O mankind, indeed the promise of Allah is true, so let not the Earlier Life deceive you, and let not the Deceiver deceive you regarding Allah"(Fatir:5), "Indeed, Satan is an enemy to you, so take him as an enemy; indeed, he only invites his party to be among the fellows of the Blaze"(Fatir:6). This verse includes sermons, rebuking, and signs. Besides Allah's demonstration of His signs in the creation and human beings and His power. I ask Allah to make us from the ones who benefit from what is in this great surah; including the wise reminder and great sermons.

With this, this great Surah ends. We ask Allah to forgive our sins, repent to Him, turn to Him, and seek refuge in Him. Praise is to Allah, the Lord of the Worlds, at the beginning and the end. And peace be upon His servant and messenger Mohammad. We ask Allah to make it beneficial to Muslims in the east and west of the earth, and to make this a treasure for us on the Day of Resurrection

Ya-Sin

بسم الله الرحمن الرحيم، {يس}[يس:1] {وَالْقُرْآنِ الْحَكِيمِ}[يس:2] {إِنَّكَ لَمِنَ الْمُرْسَلِينَ}[يس:3] {عَلَى صِرَاطٍ مُسْتَقِيمٍ}[يس:4] {تَنزِيلَ الْعَزِيزِ الرَّحِيمِ}[يس:5] {لِتُنذِرَ قَوْمًا مَا أُنذِرَ آبَاؤُهُمْ فَهُمْ غَافِلُونَ}[يس:6] {لَقَدْ حَقَّ الْقَوْلُ عَلَى أَكْثَرِهِمْ فَهُمْ لا يُؤْمِنُونَ}[يس:7] {إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلالًا فَهِيَ إِلَى الأَذْقَانِ فَهُمْ مُقْمَحُونَ}[يس:8] {وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لا يُبْصِرُونَ}[يس:9] {وَسَوَاءٌ عَلَيْهِمْ أَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لا يُؤْمِنُونَ}[يس:10] {إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمَنَ بِالْغَيْبِ فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ}[يس:11]

In the name of Allah, the Entirely Merciful, the Especially Merciful, "Ya-Sîn" (Ya-Sin:1), "By the all-wise Recital"(Ya-Sin:2), "You are indeed of the emissaries"(Ya-Sin:3), "on a straight path"(Ya-Sin:4), "(God bestowed it as) a bestowal from on high by the Almighty, the Bestower of mercy"(Ya-Sin:5), "to warn a people whose forefathers were not warned, so they are oblivious"(Ya-Sin:6), "Certainly, most of them deserved the decree on them, for they refuse to believe"(Ya-Sin:7), "Indeed, We placed shackles around their necks up to their chins, so that their heads are forced up"(Ya-Sin:8), "And We placed a barrier in front of them and a barrier behind them, and thus We blocked their vision so they cannot see"(Ya-Sin:9), "And it is the same for them whether you warn them or do not warn them—they believe not"(Ya-Sin:10), "Indeed, you can only warn one who has followed the Reminder and has feared the All-Merciful though unseen—so give him glad tidings of forgiveness and a noble reward"(Ya-Sin:11). This is Surah Ya-Sin, which is a Meccan surah. Allah started this surah with these two letters, "Ya-Sîn"(Ya-Sin:1). Ya and Sin, and their case are as the other cut-off letters. As for the one who talks about the meaning of these letters and says, "Ya-Sîn"(Ya-Sin:1), it means O person. Even if this was mentioned about some of the ancestors, yet, there is no evidence for it. Then their case would be the same as the case for these cut-off letters at the beginning of the surahs. Either it entrusts the knowledge of the truth of its meaning to Allah from what Allah mentioned in His knowledge. Or that they are tools of warning. Or, as some scholars have said,

a reference to the Arabic letter, and the Qur’an has been revealed in Arabic. So, it is a sign of a challenge with this Qur’an because Allah made the Qur’an the miracle of the Prophet ﷺ and challenged the Arabs to come up with a surah like its surah if they doubted. Or they accused the Prophet that he was the one who brought this Qur’an because he is a human being like them, so let them bring a hadith like it if they are truthful.

Then Allah swore with a great swearing by this holy Qur'an which He revealed. He says, "By the all-wise Recital"(Ya-Sin:2), an oath by Allah. Allah swears by this Qur’an, describing it as the all-wise. That is, full of wisdom, the one descended with wisdom from Allah. The one who puts every matter in its right place because it is the word of Allah revealed from Him. The wise word of Allah and this is one of the greatest of all oaths for Allah to swear by His Book and His Wise Qur’an, which was revealed from Him to His servant and Messenger Muhammad ﷺ. Then, He mentions the one on which the oath occurred, He says, "You are indeed of the emissaries"(Ya-Sin:3), you are indeed, and the speech is directed to the Prophet ﷺ, "... of the emissaries"(Ya-Sin:3). This is the greatest oath upon the greatest person, which is the Prophet Muhammad ﷺ. A testimony from Allah; and the oath here is that the Prophet Muhammad ﷺ is one of the emissaries. Among the messengers sent by Allah. "You are indeed of the emissaries"(Ya-Sin:3), that is, from among them. The emissaries are the chosen servants of Allah. Those whom Allah chose from the rest of His creation. He chose every messenger to send him to his people; to every people, Allah chose a messenger to send. And for every village, there was someone to warn it. And Muhammad ﷺ is the best of these messengers and their seal.

"You are indeed of the emissaries"(Ya-Sin:3), "on a straight path"(Ya-Sin:4). That is, you are sent on a straight path which is Allah's path because Allah made the Prophet stand on a straight path, Allah's path. "And most surely, you guide to a straight path", "the path of Allah to whom belongs whatever is in the heavens

and whatever is in the earth. Undoubtedly, to Allah are destined all commands"(Ash-Shuraa:53). So, the Prophet is on a straight path and this is the greatest evidence of his prophethood as well. If his guidance, name, evidence, and calling are all straight, then, there is no deviation in him. Rather, the Prophet was on the straight path in all his words, actions, what he calls for, and what he prohibits. "on a straight path"(Ya-Sin:4), "(God bestowed it as) a bestowal from on high by the Almighty, the Bestower of mercy"(Ya-Sin:5), this is, this Qur'an is revealed from the Mighty and Merciful. So, the Holy Qur'an, the sworn by and the straight path and to which the Prophet calls. This path is revealed from Allah because the signs and beacons of this path are all a revelation from Allah. Allah sent it down to His servant and Messenger Muhammad ﷺ. Thus, the establishment of this path and its statement, and its methodology are all from Allah. A bestowal from on high by the Almighty, the Victor whom no one can overcome. The Most Merciful with His servants because clarifying and showing this path is part of the mercy of Allah over His servants to take them out from darkness to light. "Allah is the Ultimate Guardian of those who have attained faith; He brings them out of the darkness(es) into the light", guidance, clarification to them regarding the Path, and success to them because this path is the path of light and illumination that leads to Allah, to the Paradise of Allah. So, the descending of this path is from the Mighty One. The one Who is never defeated by anyone because the one who refrains from it and the one who deviates from it is under the oppression of Allah and His will. And the Most Merciful because from His mercy of Allah that He revealed this path and made it clear. Mercy from Him over His servants.

Then, He says, "to warn a people whose forefathers were not warned, so they are oblivious"(Ya-Sin:6), that is, Allah swore by the Holy Qur'an that Muhammad ﷺ is one of His messengers whom He sent to warn a people whose forefathers were not warned. He says to him, "to warn a people", Allah sent you this path and

made you from the messengers. "to warn a people whose forefathers were not warned..."(Ya-Sin:6), those people are the Arabs, the Prophet's people. Whose forefathers were not warned except for thousands of years because the warning was in them from their father Ishmael, the Arab's father. Then, the message stopped in them, and no messenger was sent to them in the period between them and Ishmael. "... whose forefathers were not warned, so they are oblivious"(Ya-Sin:6), through Allah and the religion of truth, the Arabs stayed for a while on the religion of Ismael ﷺ and monotheism, and belief in Allah. Then he studied their religion and someone changed their religion, namely Amr Ibn Luhi al-Khuza'i. Who introduced idols to them, then after that, their knowledge of the hereafter began to end and fade away until they became blinded against it. And they legitimized for themselves after that what they did from delusion and exaggeration. And they believed what they did of the delusions that they invented with their minds. They attributed to Allah what they did as they say that Allah got married to Jinn and the angels were born to Him. And that the angels intercede, and that they are girls, to all of these many fabrications and many lies that arose in them and walked in them. As He says, "rather, their knowledge has been reached in the Hereafter; rather, they are in doubt about it; rather, they are completely blind to it"(An-Naml:66), so, they are the people whose forefathers were not warned. He says, "so they are oblivious", from religion and truth. From the religion of Allah and from the truth. They are oblivious from the judgment with a complete obliviousness and a complete ignorance from Allah's religion.

Then, He says, "Certainly, most of them deserved the decree on them, for they refuse to believe"(Ya-Sin:7), deserved the decree, that is, the decree became true. And the decree is Allah's decree. That is, Allah's saying. "I will most surely fill Hell with(the race of) unseen beings and human beings, both together", it means that there are some of them who will follow this devil. This Satan, and leaves the path of the Lord. As Allah says to him, "... Go! Whoever of them follows you—

then indeed, Hell is your repayment, an ample repayment"(Al-Isra:63). And Allah said to him, "I will surely fill Hell with you and with whoever of them who follows you, all together"(Sad:85), so, this saying became truthful among most of those to which the Prophet Muhammad ﷺ was sent. "Certainly, most of them deserved the decree on them..."(Ya-Sin:7), to whom the Prophet Muhammad ﷺ was sent. "for they refuse to believe", Allah's word was fulfilled. Allah's decree was fulfilled on them because they did not believe and they followed the devil and left Allah's path.

Then, He says, "Indeed, We placed shackles around their necks up to their chins, so that their heads are forced up"(Ya-Sin:8), Indeed, we; the Lord. "We placed shackles around their necks up to their chins", the shackle is the chain that is on the neck. The chain is in the leg, and if it is on the neck, then it is a shackle. "Indeed, We placed shackles around their necks up to their chins..."(Ya-Sin:8), that is a shackle extended from their necks to their chins, and it hits the chins. "so that their heads are forced up", the one whose head is forced up is the one who is afflicted by a force that causes him to raise his head up. "so that their heads are forced up", likewise, they are pushed to the Hellfire -God forbids-. "Indeed, We placed shackles around their necks up to their chins, so that their heads are forced up"(Ya-Sin:8), "And We placed a barrier in front of them and a barrier behind them, and thus We blocked their vision so they cannot see"(Ya-Sin:9), and we placed a barrier in front of them, before them. That is a barrier before them. "... and a barrier behind them, and thus We blocked their vision so they cannot see"(Ya-Sin:9), "And it is the same for them whether you warn them or do not warn them—they believe not"(Ya-Sin:10), warning them and not warning them becomes the same because Allah made this to them. And this is a representation from Allah and a statement of their condition in this world, besides their distance from guidance. That their condition is as such, if a person is tied with a shackle and his head is forced up and driven by it. He is tied with a shackle from his neck

and the shackle is extended from the neck to the chin and is dragged from it. Besides, there is a barrier in front of him and from behind him which prevents the light. There is no way to go backward or forward, and his sight is blocked so he does not see. Then he is led to his death, and there is no way out of this. Thus, this is their condition; Allah represented their condition within delusion as such. That they are predestined to be in delusion and this became their condition.

Then, this is the condition in which they will be in the hereafter, the punishment God forbid. He says, "And it is the same for them whether you warn them or do not warn them—they believe not"(Ya-Sin:10), and it is the same for them. That is, this and that are of the same outcome, whether you warn them or not is the same because they will not believe and their hearts won't open to understanding this truth and their ears won't hear as well. "And it is the same for them whether you warn them or do not warn them—they believe not"(Ya-Sin:10), "Indeed, you can only warn one who has followed the Reminder and has feared the All-Merciful though unseen—so give him glad tidings of forgiveness and a noble reward"(Ya-Sin:11), this is the one who benefits from this warning. "Indeed, you can only warn one who has followed the Reminder", the mentioned reminder. This reminder refers to the Qur'an which reminds him of his Lord, God, Creator, and Master. It also reminds him of his hereafter, method, origin, end, path, and way. It reminds him of this and teaches him all of this along with the evidence that cannot be disregarded. So, this is the one who is reminded of the Qur'an, and remembers it, takes it, and believes in it. This is the one who benefits from this warning. "Indeed, you can only warn one who has followed the Reminder and has feared the All-Merciful though unseen..."(Ya-Sin:11), feared Him. The All-Merciful, Allah's name Whom mercy encompassed everything. Through unseen, while he does not see Him. That is, before he sees Allah and hears His words. He only heard His words, received His proofs, saw His actions, saw the signs that reflect upon His power, He saw the descended signs from Him to His servants.

Thus, this is the one who feared the All-Merciful through the unseen. That is, Allah is unseen to him because He is covered from His creation with His greatness and arrogance. Yet, He established the visual proofs that reflect upon His attributes, names, and the proofs of His power. Likewise, He established the hearing proofs with what He descended. Then, there is no doubt in Allah, "Is there any doubt about Allah, the Originator of the heavens and the earth?", there is no doubt in heaven and Hell because Allah established these. So, these are the ones who feared Allah through the unseen because they did not see Allah, rather, they only saw His signs.

"Indeed, you can only warn one who has followed the Reminder", the Qur'an; understood it, knew it, and remembered it. "... and has feared the All-Merciful though unseen—so give him glad tidings of forgiveness and a noble reward"(Ya-Sin:11), he is the one who you should give him glad tidings. Give him glad tidings, the glad tidings are telling of what is pleased. That is, tell him of this good news that the Prophet came with. This Qur’an brought it to Allah's faithful servants; as if Allah is their Protector, supports them, guides them, He Who relieved their hearts, and He Who adorned faith in their hearts. He is their Guardian in this world, He is their Supporter, and He is the One Who will revive them the good life. Then, He gave them the glad tidings regarding what they will receive after that. That there is no fear for them nor will they grieve in the Hereafter. The angels receive them at death, that they have the paradise of Allah and His pleasure. Allah will deliver His mercy to them. What a great glad tiding the religion brought! And this Prophet brought it with the Qur’an from Allah for His faithful servants. "so give him glad tidings of forgiveness", nullifying his sin, covering every fault and all of the sins that he committed. "of forgiveness and a noble reward", heaven. A reward for his deeds; each deed has a reward. And it is a noble reward, very valuable, which is the heaven of eternity. Immortality in the home of abode of; Its soil is musk, Heaven's soil is musk, a running river, a ripe

fruit, gardens, a beautiful woman, a running river, joy, and pleasure. Thus, this is a noble reward from Allah. "so give him glad tidings of forgiveness and a noble reward".

Then, He says demonstrating the signs of His greatness and power, "Indeed, We—We alone—revive the dead and write down what they have put forth and their traces. And everything have We tallied in an evident archive"(Ya-Sin:12), indeed, we, Allah. We, confirming this. So, He spoke using the pronoun. With two pronouns referring to the Lord. "indeed, We", Allah, and "We alone", so that this would be a confirmation that the matter belongs to Him and not to anyone else. "revive the dead", Allah, the Creator of the creation is the one Who revives the dead. "and write down what they have put forth", everything that they have put forth is recorded. And writing, Allah says that He sent a preserver over each self, "There is no self but has a preserver over it"(At-Tariq:4). Counting, He counts all of its deeds. Everything that a person does is counted, every small and big thing is recorded for him. "Not a word does he utter, but close to him is a watcher, constantly ready"(Qaf:18), "And surely We created man and know what his(inner) self whispers to him, for We are nearer to him than his jugular vein"(Qaf:16), "As the two receptors receive(him), one on the right and one on the left, constantly seated"(Qaf:17), they receive everything he thinks of and does with every single thought, and every slanderer and backbiter are also recorded. "As the two receptors receive(him), one on the right and one on the left, constantly seated"(Qaf:17), "Not a word does he utter, but close to him is a watcher, constantly ready"(Qaf:18), and on the Day of Resurrection, when the record is spread, he sees everything in there. "... Woe to us! What is with this record that leaves nothing, small or big, but it has enumerated it?" And they found3whatever they had done present(before them), for your Lord is never unjust to anyone"(Al-Kahf:49), so everything that a person does is recorded and written with Allah.

"Indeed, We—We alone—revive the dead and write down what they have put forth and their traces..."(Ya-Sin:12), that is, what they put forth and did in their lives. As well as what traces they left behind. The trace that they left; and the trace that a person left is either good or bad. The good traces are recorded for its owner like the one who left a knowledge by which people get benefited. Left a book that benefits others, did a good deed that benefits others, built a mosque in which people pray, made a thing for the sake of Allah and this thing became a home and people benefited from it. Any trace that a person leaves is recorded for him. Likewise, the bad traces because whoever called for a misguidance, will be burdened just like the ones who followed him. This does not detract from their burdens. Further, every caller to misguidance and is followed by people, when he dies, bad deeds will continue to be written on him as long as this bad effect remains. So, one evil word which a man says is written, then he dies, but this word continues to do evil. And it revives and produces evil people who believed it and took it. So, it remains and belongs to the first person who produced it. As the Prophet says, "The first son of Adam* takes a share of the guilt of everyone who murders another wrongfully", Adam's first son who killed his brother. The Prophet says, "because he was the initiator of committing murder", he is the first one who committed a murder and subjected killing in Adam's sons. So, everyone who murders another wrongfully will be guilty of the crime of murder. Further, the first killer of all times will share the guilt of this murder as well. "Indeed, We—We alone—revive the dead and write down what they have put forth and their traces..."(Ya-Sin:12), so, the deed will be recorded while he is alive, and will also be recorded due to the trace that he left in this life. "And everything have We tallied in an evident archive", everything that falls in this universe and falls into creation is recorded. Recorded by count, that is, it was counted and recorded in an evident archive. The imam, a book, which is the imam of books. Evident, shown, and clear, everything in it is detailed. And it is the preserved tablet in which Allah recorded the fates of everything. Besides everything that falls in the

universe from movement and stillness and the actions. Any action is indeed recorded in this preserved tablet before Allah created this creation, and before it was carried out, and made because it is written. Allah says that this is writing after another because Allah counted and knows it and is written by angels for every person. "There is no self but has a preserver over it"(At-Tariq:4), all of this was written and is due to an evident archive. The imam is the individual who is a model. This is the imam of the books. All books after that refer to this book in which Allah recorded the fates of everything before He created the creation.

After this introduction to this surah, it came here with some detail in a parable. Allah gave a parable about a story of a village to which supported messengers were sent. Three messengers, then evidence rose to them, then after that only one man believed in this village, then death came. This is to show that this Prophet Muhammad ﷺ was sent to these people whose forefathers were not warned and that he is also sent to all people. Yet, those who believe in him are less than those who disbelieve him. As the Prophet ﷺ said, "and you are no more compared to the polytheists than as a white hair on the skin of a black ox, or a black hair on the skin of a white ox", you are little compared to the nation. This is Allah's will and current law in all nations. As He says, "Indeed, in that is a sign, and in no way were most of them believers"(Ash-Shu'ara:8), "And indeed, it is your Lord who is surely the Almighty, the Bestower of mercy"(Ash-Shu'ara:9), This verse that comes in the Surah of Ash-Shu'ara after Allah's destruction for all of the unjust people. The people of Noah, Ad, Thamud, the people of Lot, the people of Median, and Pharaoh. He says after their destruction, "Indeed, in that is a sign, and in no way were most of them believers"(Ash-Shu'ara:8), "And indeed, it is your Lord who is surely the Almighty, the Bestower of mercy"(Ash-Shu'ara:9). Thus, the Prophet's condition with his people is as his brothers who preceded him from the messengers. "You are indeed of the emissaries"(Ya-Sin:3), "on a straight path"(Ya-Sin:4), "(God bestowed it as) a bestowal from on high by the Almighty,

the Bestower of mercy"(Ya-Sin:5), "to warn a people whose forefathers were not warned, so they are oblivious"(Ya-Sin:6), "Certainly, most of them deserved the decree on them, for they refuse to believe"(Ya-Sin:7), "Certainly, most of them deserved the decree on them". Allah says that whoever denies will enter Hell with force. "... most of them deserved the decree on them, for they refuse to believe"(Ya-Sin:7), "Indeed, We placed shackles around their necks up to their chins, so that their heads are forced up"(Ya-Sin:8), "And We placed a barrier in front of them and a barrier behind them, and thus We blocked their vision so they cannot see"(Ya-Sin:9), "And it is the same for them whether you warn them or do not warn them—they believe not"(Ya-Sin:10). The warning benefit here, "Indeed, you can only warn one who has followed the Reminder and has feared the All-Merciful though unseen—so give him glad tidings of forgiveness and a noble reward"(Ya-Sin:11), these are the people of Allah, these are the followers of the Messenger, these are the ones who benefit from the reminder, and who are benefited by the descent of this Quran. "Indeed, you can only warn one who has followed the Reminder and has feared the All-Merciful though unseen—so give him glad tidings of forgiveness and a noble reward"(Ya-Sin:11). Then, He says that nothing will be lost from Him or of Him. "Indeed, We—We alone—revive the dead and write down what they have put forth and their traces. And everything have We tallied in an evident archive"(Ya-Sin:12).

Then came the parable of this village to which the messenger came and established the evidence. And all the evidence was based on their sincerity and faithfulness, but the people disbelieved in them and killed the only believer who came out of them. They struck him and killed him, He says, "And set forth for them the parable". A parable of this stubbornness and denial of nations, "... of the fellows of the town when the Emissaries came to it"(Ya-Sin:13), He says, the fellows of the town and the town were not named. Where was it? And any place on the earth was it? The Prophet ﷺ did not name it. Further, there is no great

benefit for the listener to know the exact meaning of it because Allah said that there was a town in which this matter happened. And those who said in this town what they did, they say this only out of assumption and speculation. And they have no evidence of where this town was, and the lesson is taken from what Allah told about this town. He says, "And set forth for them the parable of the fellows of the town when the Emissaries came to it"(Ya-Sin:13), recalling when Allah's messengers came to warn the people of this town and call them to Allah.

"when We sent them two persons but they disbelieved them, so We reinforced (them) with a third. Then they said, “Truly, We are emissaries sent to you"(Ya-Sin:14), when we sent. Recall! "when We sent them two persons", from the messengers. And this is a confirmation of the matter so that they would believe each other. "but they disbelieved them", they disbelieved them while they know that they are truthful. He says, "so We reinforced (them) with a third", reinforced with him. Reinforced, that is, we reinforced the two messengers with a third one that comes to them as well. "Then they said", that is, the group of messengers. "Truly, We are emissaries sent to you", we are, the three of us. Allah sent us to you. "They said, “You are nothing but human beings like us", they said, that is, those people from the people of the town to their messengers. "You are nothing but human beings like us", that is, why would you be favored over us? And why would Allah choose you apart from us? Here, they started opposing with no right, and why is this and why is that? Allah chose from a group of people a messenger or he sent him to a people so that he could warn and frighten them. Yet, "They said, “You are nothing but human beings like us", and they suggested that the matter should not be as such as the case of all disbelievers. Why don't the angels come? Why did Allah choose them? Why did he prefer them over us? "They said, “You are nothing but human beings like us", then they raised gradually in stubbornness. "and the All-Merciful did not send down anything", so they denied all messages. You are not only liars but also the All-Merciful did not

send anything and nothing before as well. "you are only lying", then they limited them in lying and said you are only lying and you were not sent from Allah. But you are only lying. "you are only lying", so their messenger said to them, "They said, “Our Lord knows that we are indeed emissaries sent to you"(Ya-Sin:16).

يقول الله ﷻ: {وَاضْرِبْ لَهُمْ مَثَلًا أَصْحَابَ الْقَرْيَةِ إِذْ جَاءَهَا الْمُرْسَلُونَ إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوا إِنَّا إِلَيْكُمْ مُرْسَلُونَ قَالُوا مَا أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا وَمَا أَنزَلَ الرَّحْمَنُ مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلَّا تَكْذِبُونَ قَالُوا رَبُّنَا يَعْلَمُ إِنَّا إِلَيْكُمْ لَمُرْسَلُونَ وَمَا عَلَيْنَا إِلَّا الْبَلاغُ الْمُبِينُ قَالُوا إِنَّا تَطَيَّرْنَا بِكُمْ لَئِنْ لَمْ تَنتَهُوا لَنَرْجُمَنَّكُمْ وَلَيَمَسَّنَّكُمْ مِنَّا عَذَابٌ أَلِيمٌ قَالُوا طَائِرُكُمْ مَعَكُمْ أَئِنْ ذُكِّرْتُمْ بَلْ أَنْتُمْ قَوْمٌ مُسْرِفُونَ وَجَاءَ مِنْ أَقْصَى الْمَدِينَةِ رَجُلٌ يَسْعَى قَالَ يَا قَوْمِ اتَّبِعُوا الْمُرْسَلِينَ اتَّبِعُوا مَنْ لا يَسْأَلُكُمْ أَجْرًا وَهُمْ مُهْتَدُونَ وَمَا لِيَ لا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ أَأَتَّخِذُ مِنْ دُونِهِ آلِهَةً إِنْ يُرِدْنِ الرَّحْمَنُ بِضُرٍّ لا تُغْنِ عَنِّي شَفَاعَتُهُمْ شَيْئًا وَلا يُنقِذُونِ إِنِّي إِذًا لَفِي ضَلالٍ مُبِينٍ إِنِّي آمَنْتُ بِرَبِّكُمْ فَاسْمَعُونِ قِيلَ ادْخُلِ الْجَنَّةَ قَالَ يَا لَيْتَ قَوْمِي يَعْلَمُونَ بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ}[يس:13-27]

says, “And present to them an example: the people of the city, when ﷻ Allah the messengers came to it” (Yā-Sīn: 13), “When We sent to them two but they denied them, so We strengthened [them] with a third, and they said, ‘Indeed, we are messengers to you’” (Yā-Sīn: 14), “They said, ‘You are not but human beings .like us, and the Most Merciful has not revealed a thingYou are only telling lies’” (Yā-Sīn: 15), “They said, ‘Our Lord knows that we are messengers to you’” (Yā-Sīn: 16), “And we are not responsible except for clear notification” (Yā-Sīn: 17), “They said, ‘Indeed, we consider you a bad omen. If you do not desist, we will surely stone you, and there will surely touch you, from us, a painful punishment’” (Yā-Sīn: 18), “They said, ‘Your omen [i.e., fate] is with yourselves. Is it because you were reminded? Rather, you are a transgressing people’” (Yā-Sīn: 19), “And there came from the farthest end of the city a man, running. He said, ‘O my people, follow the messengers’” (Yā-Sīn: 20), “Follow those who do not ask of you [any] payment, and they are [rightly] guided” (Yā-Sīn: 21), “And why should I not worship He who created me and to whom you will be returned?” (Yā-Sīn: 22), “Should I take other than Him [false] deities [while], if the Most Merciful

intends for me some adversity, their intercession will not avail me at all, nor can they save me?" (Yā-Sīn: 23), "Indeed, I would then be in manifest error" (Yā-Sīn: 24), "Indeed, I have believed in your Lord, so listen to me" (Yā-Sīn: 25) "It was said, 'Enter Paradise'. He said, 'I wish my people could know'" (Yā-Sīn: 26), "Of how my Lord has forgiven me and placed me among the honoured" (Yā-Sīn: 27).

Allah presented an example to the deniers to whom He sent the Prophet He sent the |Prophet to lead them to the straight path through the .ﷺ Mohammad .wisdom of the QuranHe presented an example of the previous nations who denied their messengers to them and told them of their fate. Allah mentioned a village, He did not tell us where this village was, nor did the Prophet ﷺ tell us. Thus, everything that was said about this village is mere speculation with no actual evidence. The moral we get from the story of that village is that when they were sent two messengers from Allah, "They denied them, so We strengthened [them] with a third". Allah sent three messengers to this village to strengthen each other and convince people that they were sent by Allah. They said to their stubborn people, "And they said, 'Indeed, we are messengers to you'", indeed, we are sent by Allah. "They said, 'You are not but human beings like us'". These stubborn people said to the messengers that Allah would never choose them and that these messengers are human beings just like them. Why would Allah choose you while you are human beings just like us? And the Most Merciful has not revealed a thing. They denied that Allah sent any messengers or messages. "You are only telling lies", they dubbed these messengers as liars. The messengers said, "They said, 'Our Lord knows that we are messengers to you'" (Yā-Sīn: 16). They swore by Allah who knows that they have been sent by Him. "They said, 'Our Lord knows that we are messengers to you'" (Yā-Sīn: 16), "And we are not responsible except for clear notification" (Yā-Sīn: 17), just know that we are only responsible for delivering the clear notification to you with no ambiguities. Then,

we would have fulfilled the responsibilities that Allah gave us and you will have the responsibility of following the notification that we gave you. “And we are not responsible except for clear notification” (Yā-Sīn: 17), this is a warning to their people that they should know that messengers are only tasked with delivering a clear notification to them. Behold the response that shows the darkness of their hearts, “They said, ‘Indeed, we consider you a bad omen’”, they consider them bad omen. The messengers carry the Message of Allah that holds good tidings and warning against punishment to these people. It has good tidings of Allah's Paradise, pleasure, and graces that believers get in the Hereafter. However, these people are evil and pessimistic.

“They said, ‘Indeed, we consider you a bad omen’”, they told the messengers that their presence makes the village people pessimistic because they are a bad omen and bringers of evil. They thought that whenever messengers came to a place, and they invited people then people would deny them, then destruction would fall on that place. This incriminates the disbelievers and the Message of the messengers, for messengers only invite people for good. “They said, ‘Indeed, we consider you a bad omen’”, when uneducated Arabs wanted to know their fortune in the future, they got a bird, it could be a crow or a kite, then they would fly that bird. If it flew to the right, they got optimistic, but if it flew to the left, they got pessimistic. They considered things to be bad omens by flying a bird. “They said, ‘Indeed, we consider you a bad omen’”, your presence between us and your message causes us pessimism.

“If you do not desist, we will surely stone you, and there will surely touch you, from us, a painful punishment”, they said, “if you do not desist from your message and your claim that you are Allah's messengers, we will stone you”. They chose the worst death; death by throwing stones at someone. “We will surely stone you, and we will give you a painful punishment before and after the stoning”. This is the epitome of delinquency and meeting good well with bad. The messengers are

good people whom the Creator of heavens and earth sent to a people to invite them to Allah and guide them to the clear path; however, they met this with pride, bad treatment, and pessimism. They also threatened to stone and torture the messengers if they did not desist from their invitation. The messengers replied, "They said, 'Your omen [i.e., fate] is with yourselves'", your pessimism is caused by yourselves and not because of the arrival of the messengers. If you disbelieve then the punishment and destruction that you fear will certainly befall upon you. Your omen and fate are with yourselves; if you follow the path of truth and good, then you will have happiness, salvation, and blessings. However, if you follow the path of denial and disbelief, then prepare for the punishment and that pessimism of yours will befall upon you. Is it because you were reminded of Allah, His Message, and the pleasure and graces that await you in Paradise if you follow His way, and the punishment that is awaiting you if you steer away from it? Allah reminded you, yet you disbelieve in Him and threaten His messengers to stone them if they remind you of these things. This is your response to this reminder, "Rather, you are a transgressing people", rather, you are transgressing people who exceeded every limit. You not only overstepped your line by denying the messengers, but you also threatened and warned these messengers with murder. "Rather, you are a transgressing people", you crossed every line by being stubborn and denying the truth.

Allah ﷻ says, "And there came from the farthest end of the city a man, running. He said, 'O my people, follow the messengers'" (Yā-Sīn: 20), this is the only person who believed the messengers after hearing them, he came from the farthest end of the city to talk to his people who still debated with the messengers. This person not only believed, but he also strived to spread that belief by coming from the farthest end of the city. He came running as fast as he could. This shows resilience and determination. He said to his people to follow the messengers, he called his people, he ordered them to follow the messengers of Allah, "Follow the

messengers", "Follow those who do not ask of you [any] payment, and they are [rightly] guided" (Yā-Sīn: 21), what is shameful about this? These people are not asking you for any payment for delivering this message. This leaves you with no excuse not to follow them. You do not have to compensate them for delivering this great message. They are delivering it for free.

"Follow those who do not ask of you [any] payment, and they are [rightly] guided" (Yā-Sīn: 21), these people are guided and not misguided. They do not invite you to misguidance, rather, they invite you to guidance, belief, and worship in Allah alone, "Follow those who do not ask of you [any] payment, and they are [rightly] guided" (Yā-Sīn: 21). Then, he explained the reason behind their invitation to guidance, "And why should I not worship He who created me and to whom you will be returned?" (Yā-Sīn: 22), what is wrong with what the messengers invite you to? They invite you to the worship of your Lord and Creator. "And why should I not worship He who created me", what is stopping me from fulfilling this duty towards the One who created me? How can I not worship Him, thank Him, and submit to Him? How can I not be subdued to Him? Worship is submission and obedience. How can I not believe in the One who created me and is inviting me through these messengers to Him? "And to whom you will be returned?" We will return to Him and He will judge us. How can I not fear Him? How can I not worship this God who created me and whom I will return to? What is stopping me from this? This is what every person with a sane mind and insight must do. "Should I take other than Him [false] deities [while], if the Most Merciful intends for me some adversity, their intercession will not avail me at all, nor can they save me?" (Yā-Sīn: 23), "Indeed, I would then be in manifest error" (Yā-Sīn: 24), how can worship other deities besides Allah? "If the Most Merciful intends for me some adversity, their intercession will not avail me at all", if Allah, the Most Merciful, the Creator of these heavens, and my Creator, wanted to harm me, the intercession of these deities will be to no avail,

Their intercession is not accepted by Allah. Therefore, I would be in manifest error if I cling to the worship of these deities who benefit me not if Allah wanted to punish me. "Should I take other than Him [false] deities?" This is a rhetorical question that aims to condemn this. This is a detestable thing to do; I cannot worship a deity that cannot save me from Allah's anger and punishment because He is the Eternal Owner of Sovereignty who owns everything.

"Should I take other than Him [false] deities [while], if the Most Merciful intends for me some adversity, their intercession will not avail me at all, nor can they save me?" (Yā-Sīn: 23), they cannot save me from the punishment of Allah if He decided to punish me. Any deity that I worship besides Allah, even if it were His angels, idols, the sun, or the moon cannot save me from the punishment of Allah. "Indeed, I would then be in manifest error" (Yā-Sīn: 24), if I worship any deities other than Allah, I would be in manifest error because I would be worshipping what neither benefits me or helps me fend off the punishment of Allah. Then, he had more courage to add, "Indeed, I have believed in your Lord, so listen to me" (Yā-Sīn: 25), indeed, this believing man came running from the farthest end of the city to support the messengers and declare his belief. He said that this is your God, your Creator, Provider, and the Disposer of your affairs. He wanted to convey that they were helpless because they were in the hands of their Lord and creator. He said, indeed, I have believed in your Lord, so listen to me. Everyone should listen to me, I declare my belief in Allah. Behold what these criminals did after the irrefutable evidence this believing man gave them, they killed him. Behold their disbelief and ingratitude. They killed the only person who believed in Allah in this village. They were inflicted with sin and Allah's anger. He said that he believed in their Lord and they should listen to him, so they killed him. Allah said immediately,

"It was said, 'Enter Paradise'", you were killed for the cause of Allah, so you are a martyr, so enter Paradise. He was rewarded immediately because those who

are killed for the cause of Allah and are killed by the criminals for saying the truth are sent to Paradise at once before the Day of the Judgement. As Allah says, "And never think of those who have been killed in the cause of Allāh as dead. Rather, they are alive with their Lord, receiving provision" (Āl-'Imrān: 169), "Rejoicing in what Allāh has bestowed upon them of His bounty, and they receive good tidings about those [to be martyred] after them who have not yet joined them - that there will be no fear concerning them, nor will they grieve" (Āl-'Imrān: 170). They live in bliss and give good tidings of that bliss to those who come after them. It was said, enter Paradise. Even though his people killed him, he felt sorrow for their fate, "...He said, 'I wish my people could know'" (Yā-Sīn: 26), "Of how my Lord has forgiven me and placed me among the honoured" (Yā-Sīn: 27), I wish my people could know. He was gone but these criminals were still doing these heinous acts, believing that they did a good thing and that they won after killing this person who disbelieved in religion. He was in Paradise now but he did not hold a grudge against them. Instead, he said I wish my people could know of how my Lord has forgiven me. I wish my people could know of how my Lord has forgiven me and placed me among the honoured. Allah forgave all of His past sins of disbelief and polytheism, placed him among the honoured, and sent him to Paradise. He wished that he could tell his people of the eternal bliss that was bestowed upon him so that they would change their minds, abandon disbelief, and believe in Allah. This is the fate of believers. Behold his kind heart. There is no deity except for Allah. A believer's heart does not hold grudges or jealousy. He did not want to leave them to dwell in their ignorance until they are punished in the Hereafter. Rather, he wished that they would know the truth and the Paradise that he has been sent to so they might abandon their disbelief, polytheism, and stubbornness.

Then, Allah informed us of the fate of these criminals who challenged the messengers of Allah and killed His servant who only invited them to Allah with

good intentions and who did not curse them or attack them. He only invited them to the path of Allah, He says, "O my people, follow the messengers", "Follow those who do not ask of you [any] payment, and they are [rightly] guided" (Yā-Sīn: 21), "And why should I not worship He who created me and to whom you will be returned?" (Yā-Sīn: 22), "Should I take other than Him [false] deities [while], if the Most Merciful intends for me some adversity, their intercession will not avail me at all, nor can they save me?" (Yā-Sīn: 23), "Indeed, I would then be in manifest error" (Yā-Sīn: 24), "Indeed, I have believed in your Lord, so listen to me" (Yā-Sīn: 25). This is all that he said when he invited his people to believe in Allah. However, they killed him. They not only deny the messengers, but they also attack the servant of Allah.

Allah ﷻ says, "And We did not send down upon his people after him any soldiers from the heaven, nor would We have done so" (Yā-Sīn: 28), "It was not but one shout, and immediately they were extinguished" (Yā-Sīn: 29), Allah says that He did not send down upon his people after him any soldiers from heaven to punish them because they do not deserve this. Can they fight against God? Allah's powers are immense but He can destroy them easily. He does not need to send down soldiers from heaven to subdue and punish them. Allah ﷻ says, "And We did not send down upon his people", after the people of this believing servant any soldiers from heaven to subdue and punish them, "Nor would We have done so", because they do not matter to Allah and do not deserve this. It was not but one shout from an angel that Allah sent. It was but one shout from an angel, "And immediately they were extinguished". Immediately after the angel shouted at them, they were extinguished and dead on the ground, and immediately they were extinguished. You, who dare to stand against Allah and deny His messengers, where are you? Know Allah's power over you and that destroying you is not hard for Him. He can punish you in any way and by any means He chooses. He

destroyed these people with a mere shout of an angel that left them dead on the ground.

Allah ﷻ says, "How regretful for the servants. There did not come to them any messenger except that they used to ridicule him" (Yā-Sīn: 30), the servants of Allah should feel regret and pity for these people who ridiculed every messenger that was sent to them and were destroyed and punished by Allah as a consequence. People, throughout history, ridiculed every messenger that was sent to them. Even though these messengers were chosen and sent by God, they ridiculed all of them. Every messenger that Allah sent was met with ridicule, starting from Nuh ﷺ, "...We do not see you but as a man like ourselves, and we do not see you followed except by those who are the lowest of us [and] at first suggestion. And we do not see in you over us any merit; rather, we think you are liars" (Hūd: 27). Then, Allah sent one messenger after the other until He sent the most honourable of them, Mohammad bin Abd-Allah ﷺ. He had no shortcomings regarding his morals or character. Despite that, his people used to say, "And when those who disbelieve see you, [O Mohammad], they take you not except in ridicule, [saying], 'Is this the one…" (Al-Anbiyā': 36), is this the one who Allah sent? They mean to ridicule him. They also said that he almost made them disbelieve in their deities if they were not persistent in their worship. All people whom Allah sent messengers to meet their messengers with ridicule.

Then, Allah ﷻ says, "Have they not considered how many generations We destroyed before them - that they to them will not return?" (Yā-Sīn: 31), this is a reminder from Allah of this clear evidence that happened to the generations before them. Does the fate of these generations not pose as a lesson to these people? "Have they not considered how many generations We destroyed before them…" (Yā-Sīn: 31), how many generations We destroyed before them. He destroyed numerous generations. A generation is a group of people who live at the same time and place. Allah destroyed many generations that they will not

return. They will never go back to this life. Allah destroyed Thamud. Did they come back? He destroyed Ad, the villages of Lot, the People of the Pharaoh, the People of Nuh, He destroyed all these generations and none of their fathers and forefathers can come back to this life once again. How does this not pose as a lesson and show that they only have one chance, and after that, they will stand before Allah to be judged? "That they to them will not return?" Then, they will follow these people and stand before Allah soon after.

Allah says, "And indeed, all of them will yet be brought present before Us" (Yā-Sīn: 32), Allah explains how all of these generations will be brought before him. All these generations that Allah destroyed will be brought before Him. The angels will bring them and assemble them the moment their graves open. They will be dragged on that Day, they will follow the Caller with no deviation therefrom. No one can deviate from their path to the left or the right. Then, Allah talked about all of these clear pieces of evidence that showcase His power of creation.

Allah ﷻ says, "And a sign for them is the dead earth. We have brought it to life and brought forth from it grain, and from it, they eat" (Yā-Sīn: 33), this is a piece of evidence for them that Allah is able to resurrect the dead, and a sign for them is the dead and barren earth where no plants grow. Allah brings this piece of land to life by the rain, then, it quivers and grows. The ground comes to life and grows these wonderful plant life that contains all these adornments, colours, and life. The ground grows all kinds of life, flowers, plants, fruit, and trees. Allah brought forth from this dead land all kinds of grain like wheat, barley, and rice that people eat. Allah brought forth from this barren land grain that people eat. These grains have many benefits and uses. They eat these good things that come forth from the land. Behold Allah's miraculous ability of creation. He brought this barren earth back to life and made plants and fruit grow on it. All of these are miraculous things, how can plants grow out of barren land?

Allah says, “And We placed therein gardens of palm trees and grapevines and caused to burst forth therefrom some springs” (Yā-Sīn: 34), and We placed in this land gardens of palm trees. Palm trees are the best kind of trees because they give us fruits that we eat, make drinks of, and make medicine for. Palm trees and grapevines have different benefits, tastes, colours, and shapes. Then, Allah says, “And caused to burst forth therefrom some springs”, Allah caused springs to burst from within this earth. This is evidence of Allah's ability to grow palm trees and grapevines from this dead land and bursting springs therefrom. All of these are pieces of evidence of the ability and greatness of Allah and that He will resurrect His servants after their death.

يقول الله ﷻ: {وَآيَةٌ لَهُمُ الأَرْضُ الْمَيْتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ وَجَعَلْنَا فِيهَا جَنَّاتٍ مِنْ نَخِيلٍ وَأَعْنَابٍ وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ لِيَأْكُلُوا مِنْ ثَمَرِهِ وَمَا عَمِلَتْهُ أَيْدِيهِمْ أَفَلا يَشْكُرُونَ سُبْحَانَ الَّذِي خَلَقَ الأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الأَرْضُ وَمِنْ أَنفُسِهِمْ وَمِمَّا لا يَعْلَمُونَ وَآيَةٌ لَهُمُ اللَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ فَإِذَا هُمْ مُظْلِمُونَ وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ وَالْقَمَرَ قَدَّرْنَاهُ مَنَازِلَ حَتَّى عَادَ كَالْعُرْجُونِ الْقَدِيمِ لا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلا اللَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ}[يس:33-40]

says, “And a sign for them is the dead earth. We have brought it to ﷻ Allah life and brought forth from it grain, and from it they eat” (Yā-Sīn: 33), “And We placed therein gardens of palm trees and grapevines and caused to burst forth .therefrom some springs” (Yā-Sīn: 34), “That they may eat of His fruitAnd their hands have not produced it, so will they not be grateful?” (Yā-Sīn: 35), “Exalted is He who created all pairs - from what the earth grows and from themselves and from that which they do not know” (Yā-Sīn: 36), “And a sign for them is the night. We remove from it the [light of] day, so they are [left] in darkness” (Yā-Sīn: 37), “And the sun runs [on course] toward its stopping point. That is the determination of the Exalted in Might, the Knowing” (Yā-Sīn: 38), “And the moon - We have determined for it phases, until it returns [appearing] like the old date stalk” (Yā-Sīn: 39), “It is not allowable [i.e., possible] for the sun to reach

the moon, nor does the night overtake the day, but each, in an orbit, is swimming" (Yā-Sīn: 40).

"...And brought forth from it grain, and from it, they eat" (Yā-Sīn: 33), and We placed therein gardens of palm trees. Behold how this barren land transformed and started producing palm trees and grapevines. "And caused to burst forth therefrom some springs", "That they may eat of His fruit", from the fruit of these gardens that have palm trees, grapevines, and other kinds of fruit trees. "And their hands have not produced it", Allah gave them the means to do that and guided them to the way of preparing food and sweets from dates and grapes. They made several types of foods from these fruits that they eat. All of that was because Allah brought this dead land to life. Behold all the graces and resources that it brought. "So will they not be grateful?" So will they be not grateful to their Lord and realize that all of this happened due to His ability and not due to their intelligence and abilities? None of them can bring a dead land back to life and make it grow all these types of fruit and produce. No one can do this. This is due to Allah's mercy upon them and evidence of His ability, and graces upon them. "So will they not be grateful" to their Lord? Will they not give Him His due thanks to these graces that He gave to them?

Then, Allah ﷻ says, "Exalted is He who created all pairs…" (Yā-Sīn: 36), Allah is One and all those besides Him were created in pairs. Every species that Allah created has multiplied. For example, Allah did not create one angel, He created a great number of them. The Prophet ﷺ says, "It is the Bait-ul-Ma'mur. Seventy thousand angels enter into it daily and after they come out, they never return". Seventy thousand angels enter into it daily. Another example is the jinn and humans. Allah created a huge number of humans who all look the same. There are no species that Allah created that do not have a great number of members in them. Allah created these pairs from what the earth grows. There is an innumerous number of plant species that have different colours and shapes, and

from themselves. Humans have different races and nations. Allah created millions upon millions of humans, you are not the only human out there. Millions look like you, and from that which they do not know. Allah created everything in pairs and different shapes. As for Him? He is the only One who has no equal and no liking. He created everything and He created a great number of every species. Every creature has other kinds like them within their species, sometimes the number goes up to millions. "Exalted is He who created all pairs - from what the earth grows and from themselves and from that which they do not know" (Yā-Sīn: 36), they should acknowledge that Allah is the One who created everything they see in pairs and that He is the One and only.

Allah then says, "And a sign for them is the night. We remove from it the [light of] day, so they are [left] in darkness" (Yā-Sīn: 37), Allah covers the day with night and removes the light from days as if it was a piece of clothing, so they are left in darkness. They are covered and left in that darkness. The light of day is removed again and people are left in darkness. "And the sun runs [on course] toward its stopping point", the sun that gives us our days runs its course towards its stopping point, "That is the determination of the Exalted in Might, the Knowing" (Yā-Sīn: 38), its course is where Allah orders it to stop moving. The sun has its daily course and its stopping point. It runs daily and stops to prostrate beneath the Throne of its Lord. It prostrates their daily, as Allah ﷻ says, "Do you not see [i.e., know] that to Allāh prostrates whoever is in the heavens and whoever is on the earth and the sun, the moon, the stars, the mountains, the trees, the moving creatures and many of the people? But upon many, the punishment has been justified. And he whom Allāh humiliates - for him there is no bestower of honour…" (Al-Hajj: 18), when it goes to prostrate beneath the Throne of Allah, it is told to go back, so it rises again.

This is the great point where Allah does not accept the belief of servants after, "...Or that there come some of the signs of your Lord? The Day that some of the

signs of your Lord will come no soul will benefit from its faith as long as it had not believed before or had earned through its faith some good. Say, "Wait. Indeed, we [also] are waiting" (Al-An'ām: 158), this great point is when the sun rises from the West. When the sun rises from the West, all people will see it and believe in Allah. However, on that day belief will benefit no one. Then, it goes to its perpetual stopping point where it and the moon are joined, and that will be the end of the universe. As Allah ﷻ says, "When the sun is wrapped up [in darkness]" (At-Takwīr: 1), "And when the stars fall, dispersing" (At-Takwīr: 2), wrapped up in darkness on itself like a ball. Allah ﷻ says, "So when vision is dazzled" (Al-Qiyāmah: 7), "And the moon darkens" (Al-Qiyāmah: 8), "And the sun and the moon are joined" (Al-Qiyāmah: 9), "Man will say on that Day, 'Where is the [place of] escape?'" (Al-Qiyāmah: 10).

"And the sun runs [on course] toward its stopping point. That is the determination of the Exalted in Might, the Knowing" (Yā-Sīn: 38), the sun runs its course until it reaches its stopping point. Allah says that this course is the determination of the Exalted in Might, the Knowing because it follows the calculations of the Exalted in Might and the Predominant. He subdued this sun and dominated it, He placed it in its course and orbit and it complied to its lord. The sun is subdued in submission to Allah willingly. "Then He directed Himself to the heaven while it was smoke and said to it and to the earth, 'Come [into being], willingly or by compulsion'. They said, 'We have come willingly'" (Fussilat: 11), they obey Allah willingly. It is obedient to Allah and that is the determination of the Exalted in Might, the Knowing. This is a part of His knowledge. He gave humans a part of that knowledge to know that the sun is placed in its optimal place and so is the earth. If the sun steers away from its course then the earth would turn into barren land. The heat would be unbearable and fires would happen all the time because of it. The earth would be barren. If the earth steers away from its orbit around the sun for even a little, then it would

become barren and extremely cold and most of its seas would be frozen, The earth was placed in its optimal place and that is a thing that only Allah can do and is done due to His knowledge for He is the Knowing of everything. The sun runs on course because of the determination of the Exalted in Might, the Knowing. "And the moon - We have determined for it phases", Allah determined the phases of the moon and its movements. People see the different phases of the moon every night with their naked eye. At the beginning of the month, it looks like a small crescent made of a thin thread, then it keeps getting bigger with each passing night until it reaches its first quarter on the seventh day. Then, at the sunset of the fourteenth day of the month, it turns into a full moon. After that, it keeps getting smaller and dimmer until it reaches its last quarter.

Then, it keeps getting smaller and smaller until it reaches the new moon phase where the moon does not appear in the sky. Then, the night after that, a new crescent moon appears in the sky. The moon takes twenty-nine days and a few hours to complete a full journey around the earth. "And the moon - We have determined for it phases", Allah determined its phases around the earth. "... Until it returns [appearing] like the old date stalk" (Yā-Sīn: 39), it starts as a thin thread and ends as an old date stalk. An old date stalk is a supple arched branch that is connected to the stalks and has a year-old date on it. This crescent moon looks like this old date stalk, all of this is due to the determination of the Exalted in Might, the Knowing. Only Allah can do this. "And the moon - We have determined for it phases until it returns [appearing] like the old date stalk" (Yā-Sīn: 39), "It is not allowable [i.e., possible] for the sun to reach the moon, nor does the night overtake the day, but each, in an orbit, is swimming" (Yā-Sīn: 40), look at this perfect system. The sun is not allowed to reach the moon or come next to it. It has to stay in its orbit and so has the moon. The night cannot overtake the day by taking from its time or keep the air in perpetual darkness. The night stays within its cycle and follows it perfectly down to the smallest millisecond,

the night and day have their cycle that they cannot exceed, not for a millisecond. Nor does the night overtake the day. The night, the day, the sun, and the moon all follow their cycles and each, in an orbit, is swimming. This is the greatest description of the state of the moon and the sun in the universe, they swim in their orbits. "But each, in an orbit, is swimming", all of that is done by Allah, for He can create the universe, perfect it, regulate it, and dispose of it. He is also able to resurrect dead bodies back to life and judge all of His servants.

Allah ﷻ says, "And a sign for them is that We carried their forefathers in a laden ship" (Yā-Sīn: 41), "And We created for them from the likes of it that which they ride" (Yā-Sīn: 42), this is a miracle of Allah. He carried the forefathers of the ones He's addressing in a laden ship full of goods. Laden ships are ships full of goods. This is another sign of Allah that people did not know of, nor did they imagine that humans would have great ships that carry millions of tons of goods. People back then, at the time the Quran was sent, knew sailing ships that needed sails to move. No matter how big these ships were, they did not hold what the great tall and wide ships of today hold. People did not know of this. A sign for them is that We carried. Allah used the past to talk about the future to convey an inevitable event. This is something that is bound to happen. Allah tells the addressed that their children will be carried on these laden ships that carry all types of goods and people.

Then, Allah ﷻ says, "And We created for them from the likes of it that which they ride" (Yā-Sīn: 42), and We created for these children from the likes of these ships that they ride. Allah created these great planes for us that are like ships and that carry thousands of tons of goods and people. Planes, trains, cars, and carts that are attached to these cars, none of these were known during the time the Quran was sent. However, Allah told us that they will be invented. And We created for them from the likes of it that they ride, like these ships. Allah only alluded to these things because people will deny them if they were outright

mentioned during that time. If people were told that there will be huge ships that fly in the sky and carry goods around, people would have denied that and marvel at it. This is something that the mind cannot grasp and no prophet can talk about a ship made of metal that carries goods and people and flies them from one place to another. If the Prophet Mohammad ﷺ said that and if the Quran stated that, then Arabs would consider the Quran a kind of fabrication and that would be their biggest argument for denying the Quran. However, Allah alluded to this fact without giving a chance to the addressed to deny this.

Then, Allah ﷻ says, "And if We should will, We could drown them; then no one responding to a cry would there be for them, nor would they be saved" (Yā-Sīn: 43), if Allah should will, He could drown them at sea or cause their planes to crash and fall into the sea. If Allah wills, He could drown them in their ships or their planes. They would cry and scream for help to no avail; they would not be able to escape God's punishment if He wanted to punish them.

Then, Allah ﷻ says, "Except as a mercy from Us and provision for a time" (Yā-Sīn: 44), this subjugation and creation are except as a mercy from Allah, for He is the One who guided humans to this and gave them the means and helped them to do this. He is the One who put the laws of water and air movement that carry the ships and planes of people at sea, in the air, or on railways like trains, or land like cars. All of this is except as a mercy from Allah after creating the universe and guiding them to inventing these machines.

Then, Allah talks about the stubbornness of disbelievers. He says, "But when it is said to them, 'Beware of what is before you and what is behind you; perhaps you will receive mercy…'" (Yā-Sīn: 45), "And no sign comes to them from the signs of their Lord except that they are from it turning away" (Yā-Sīn: 46), but when it is said to these stubborn disbelieving people who are ungrateful to Allah's blessings to beware of what is before them and the deeds behind them and that

Allah will punish them for these deeds. "But when it is said to them, 'Beware of what is before you and what is behind you; perhaps you will receive mercy…'", perhaps Allah will bestow mercy upon you, so have mercy upon yourselves, take the path to Allah, believe in Him and Resurrection and that you will stand before Him. The answer to this conditional sentence is alluded to, it means that they were stubborn and did not follow this as if Allah never reminded them of Himself. "And no sign comes to them from the signs of their Lord", and no clear sign comes to these stubborn disbelievers from the signs of the ability, greatness, blessings, and favour of their Lord except that they are from it turning away. They turn away in order not to hear the words spoken to them, except that they are from it turning away.

Another sign that showcases the rigidness of their hearts and the intensity of their disbelief and stubbornness is what Allah says here, "And when it is said to them, 'Spend from that which Allāh has provided for you', those who disbelieve say to those who believe, 'Should we feed one whom, if Allāh had willed, He would have fed? You are not but in clear error'" (Yā-Sīn: 47), and when it is said to these stubborn disbelievers to spend from that which Allah has provided for you. Allah orders you to give a part of your money to the poor and the needy. Allah, the One who gave you these provisions, orders you to give a part of it to the poor and needy, those who disbelieve say to those who believe in response, "Should we feed one whom if Allah had willed. He would have fed me?" Should we feed those whom if Allah willed, He would have fed? Allah did not give them provision so neither will we. They believed that they got these provisions because they deserved it, and that Allah did not give others because they did not deserve it. This is due to the deviation and rigidness of their hearts. Allah did not bestow these provisions upon them because they deserve it, or because of their good luck. Rather, He gave them these provisions to test whether they will thank Allah and give to the poor out of this money. Also, Allah did not deny others these

provisions because they deserve it. Rather, He did it to test them and afflict them. Allah tests the rich with the poor and the poor with the rich. He tests some with poverty and others with wealth. However, due to the dark hearts these people possessed, they thought they deserved their wealth and because Allah bestowed it upon them, they should not give up any part of their money to the poor and needy. It is as if they are saying to the people who ordered them to give money for the cause of Allah that they are in clear error. This could also be directed by Allah at these people for what they said. You are in clear error, o deniers of Allah's blessings and who are ungrateful and refuse to spend for the cause of Allah.

Then, Allah talked about their disbelief in the Hereafter and the Resurrection, He says, "And they say, 'When is this promise if you should be truthful?'" (Yā-Sīn: 48). And the deniers of the resurrection say, "When is this promise?" to express the unlikeliness of this happening. If you were truthful, tell us, oh believers, when will Allah resurrect and judge us? Allah answered their question that they asked to confuse and ridicule believers, "They do not await except one blast which will seize them while they are disputing" (Yā-Sīn: 49), these disbelievers do not await except one blast of an angel; the blow of the Horn which will seize them while they are disputing among themselves about their everyday affairs. It will take them by surprise while they are not waiting for the Day of Resurrection. This blow will seize them just as Allah described earlier in the surah when He talked about the village that denied the messengers. He says, "It was not but one shout, and immediately they were extinguished" (Yā-Sīn: 29). He also says, "And they will not be able [to give] any instruction, nor to their people can they return" (Yā-Sīn: 50), they will not be able to give any instructions on what to do with their money after their death and they will not be able to return to their people. They will not be able to warn their families about their death or return to them. They will be seized on the ground they stand on.

يقول الله ﷻ: {وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنتُمْ صَادِقِينَ مَا يَنظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ فَلا يَسْتَطِيعُونَ تَوْصِيَةً وَلا إِلَى أَهْلِهِمْ يَرْجِعُونَ وَنُفِخَ فِي الصُّورِ فَإِذَا هُمْ مِنَ الأَجْدَاثِ إِلَى رَبِّهِمْ يَنسِلُونَ قَالُوا يَا وَيْلَنَا مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ جَمِيعٌ لَدَيْنَا مُحْضَرُونَ فَالْيَوْمَ لا تُظْلَمُ نَفْسٌ شَيْئًا وَلا تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ}[يس:48-54].

"'?says, "And they say, 'When is this promise if you should be truthful ﷻ Allah (Yā-Sīn: 48), "They do not await except one blast which will seize them while they are disputing" (Yā-Sīn: 49), "And they will not be able [to give] any instruction, nor to their people can they return" (Yā-Sīn: 50), "And the Horn will :be blown; and at once from the graves to their Lord they will hasten" (Yā-Sīn !They will say, 'O woe to us" ,(51Who has raised us up from our sleeping place?' [The reply will be], 'This is what the Most Merciful had promised, and the messengers told the truth'" (Yā-Sīn: 52), "It will not be but one blast, and at once they are all brought present before Us" (Yā-Sīn: 53), "So today [i.e., the Day of Judgement] no soul will be wronged at all, and you will not be recompensed except for what you used to do" (Yā-Sīn: 54).

Allah is telling us about how disbelievers denied the resurrection and the sarcastic manner they asked the Prophet and the believers about it. "When is this promise if you should be truthful?" This promise means the Day of Resurrection. If you were truthful about what you are claiming, the Day of Resurrection is coming. Allah ﷻ says, "They do not await except one blast", the first blow the Trumpet, "Which will seize them while they are disputing", it will kill them "While they are disputing", while they are disputing among themselves regarding this subject and denying it, they will be seized in that state while they are unaware of the Day of Resurrection. They will be surprised by death and will not be able to give any instructions or return to their people. A person surprised by the blow of the Trumpet cannot go back to their house or family. Rather, they will die at the spot. Then, Allah ﷻ says, "And the Horn will be blown, and at once from the graves to their Lord they will hasten" (Yā-Sīn: 51), this is the second blow. In the

Arabic text, Allah said, the Horn was blown, He did not use the future tense because this is something that is sure to happen. Allah used the past tense to show us that it is already done and decided. "And at once from the graves to their Lord they will hasten", at once, these deniers will come out of their graves. They will get out of their resting place to hasten to their Lord alone. They will walk fast when the Horn calls them to the Assembly. "They will say, 'O woe to us! Who has raised us up from our sleeping place?'" When they go out of their graves and see that the earth and the sky were changed, they will curse themselves and ask, who raised us up from our sleeping place? They denied the Resurrection before, who raised them up from their graves? "Who has raised us up from our sleeping place?" The reply will be, This is what the Most Merciful had promised, and the messengers told the truth. This is the Resurrection and judgement that the Most Merciful promised you. He promised His servants that the Day of Resurrection would come and that all creatures would be assembled to be judged by Allah. This is what the Most Merciful promised. Allah said the Most merciful to highlight the magnitude of their sin because the mercy of Allah has encompassed all of His creatures. A part of His mercy is resurrecting these creatures to give those who deserve His mercy their reward in the Hereafter. For the believers who believed in Allah and followed all of His orders must be rewarded by their Lord during the Day that the Most Merciful promised will come and that the messengers told the truth about. The messengers were truthful when they told people about Resurrection Day and how people will stand in front of Allah to be judged. Then, Allah ﷻ says to describe how easy this matter is to Him,

He says, "It will not be but one blast, and at once they are all brought present before Us" (Yā-Sīn: 53), it was merely one blast, then assembling all these people and resurrecting them would not have been a hard thing for Allah to do, but this blast will be blown by one of the angels, Israfil. He will blast the Horn, and at once, and at once they are all brought present before Allah. At once, all of them

from Adam until the last person on earth are all brought present before Allah. The angels will assemble them on the Day of Resurrection at the place where they will be judged. Allah gave the angels the order to blow the Horn to resurrect them from their graves. Then, Allah ﷻ says, "So today [i.e., the Day of Judgement] no soul will be wronged at all, and you will not be recompensed except for what you used to do" (Yā-Sīn: 54). On the Day of Resurrection, no soul will be wronged because Allah is not unjust with His servants. He will not punish an innocent person or give a person a punishment that they do not deserve for every person will take their due judgement without injustice. Allah does not treat neither disbelievers nor believers unjustly, for He will also give believers their due reward. "And you will not be recompensed except for what you used to do", and you, O creatures, O people, will not be recompensed except for what you used to do.

Then, Allah talks about the real reward of the companions of Paradise. He says, "Indeed the companions of Paradise, that Day, will be amused in [joyful] occupation" (Yā-Sīn: 55), Allah told us and assured us that the companions of Paradise are the believers. They were called the companions of Paradise because they will reside in it eternally. Companionship means staying in one place for a long time or being the real owners of Paradise. Allah will give them Paradise for the good deeds they used to do. Inheritance is the greatest form of attaining property. Allah gave it to them as an inheritance.

During the Day of Resurrection, they will be amused in joyful occupation. Allah told us that they will be amused in [joyful] occupation. "They and their spouses - in shade, reclining on adorned couches" (Yā-Sīn: 56), this is what will occupy them, they will be in joyful occupation thinking about nothing. They and their spouses will be elated in the shade of the gardens sitting on adorned couches. A couch is a piece of furniture that was prepared for reclining and sleeping on. It is usually adorned with adornments and jewellery. They are reclining on their

sides, them and their spouses. Some scholars interpreted these verses that believers spent their time with the virgin Houris in the shades of the trees beside the rivers. They will spend all their time with these eternal virgins. Every time they take their virginities, they become virgins again. "Indeed, We have produced them [i.e., the women of Paradise] in a [new] creation", "And made them virgins", "Devoted [to their husbands] and of equal age", "For the companions of the right [who are]" (Al-Wāqi'ah: 35-38). These virgins are always glowing and they never age. The same goes for the men in heaven, they will never be a day older than thirty-one or thirty-five. They will always be this old, they will never grow old or have grey hair. The companions of Paradise will only be occupied with fulfilling their desires with their spouses reclining on adorned couches and they will be provided with fruit and what they desire. Allah told us that they will have all kinds of fruit, things that they have seen in this life and things that they have not.

Allah ﷻ says, "And they will have therein purified spouses, and they will abide therein eternally", "Whenever they are provided with a provision of fruit therefrom, they will say, 'This is what we were provided with before'. And it is given to them in likeness". Allah says that they will have all kinds of fruit, they will recognize some of these fruits from this worldly life but they only share the name with the fruits of heaven, for the fruits of Paradise have a different taste and shape. Allah says, "For them therein is fruit, and for them is whatever they request [or wish]" (Yā-Sīn: 57), they will request these. A request is asking for something that is not there. They will have all that they request and wish for even if it was imaginary.

Allah then says, "[And] 'Peace', a word from a Merciful Lord" (Yā-Sīn: 58), this is the epitome of happiness for them. Allah the Lord of Heavens and earth, and the Lord of the Great Throne, the Creator of all creatures, and who owns everything, Allah, the only God greets them, they will be greeted by Allah, the Merciful Lord. He bestowed His mercy upon these people while they were

enjoying all the pleasure that heaven offered. This is the reward of the companions of Paradise. Then, Allah told us of the punishment of the companions of Hell.

Allah ﷻ says, "[Then He will say], 'But stand apart today, you criminals'" (Yā-Sīn: 59) stand apart. Allah divides them to open the way for the companions of Paradise. He separates them, as He says, "And the Day the Hour appears - that Day they will become separated" (Ar-Rūm: 14), they will become separated, the people of the right go to Heaven while the people of the left will go to Hell, Allah forbid. But stand apart today, you criminals and stay away from the path to Heaven and go to Hell. Allah says this to reprimand them. He says, "Did I not enjoin upon you, O children of Adam, that you not worship Satan - [for] indeed, he is to you a clear enemy" (Yā-Sīn: 60), did I not enjoin upon you, Allah says these words to these disbelieving criminals. He reprimands them for what they did in this life, not because He cares about them but to increase their sadness and despair. "Did I not enjoin upon you, O children of Adam, that you not worship Satan - [for] indeed, he is to you a clear enemy" (Yā-Sīn: 60), Allah enjoined all the descendants of Adam by sending His messengers not to follow Satan. From the start, Allah told Adam that Satan is yours and your spouse's enemy, beware lest he gets you out of Heaven and causes you hardships. When Allah sent Adam and his wife to earth, He said, "... And We said, 'Go down, [all of you], as enemies to one another, and you will have upon the earth a place of settlement and provision for a time" (Al-Baqarah: 36), Allah sent a warning to every nation against Satan with every messenger. He told them to beware of the Devil for he is the enemy. Allah enjoined these nations to whom He sent the Prophet ﷺ, for our Prophet was sent to all people, He sent the Quran with him, and it is full of warnings against worshipping the Devil. As Allah says, "And [mention] when We said to the angels, 'Prostrate to Adam', and they prostrated, except for Iblees. He was of the jinn and departed from [i.e., disobeyed] the command of his Lord.

Then will you take him and his descendants as allies other than Me while they are enemies to you? Wretched it is for the wrongdoers as an exchange" (Al-Kahf: 50). Allah ﷻ also says, "...Indeed, the promise of Allāh is truth, so let not the worldly life delude you and be not deceived about Allāh by the Deceiver [i.e., Satan]" (Luqmān: 33), Satan is your enemy, so take him as your enemy for he invites his companions to Hell. Allah sent His repeated warning in His Quran to people to warn them against obeying the Devil and his companions.

Allah says to them, "Did I not enjoin upon you, O children of Adam, that you not worship Satan…" (Yā-Sīn: 60), they worship the devil by considering him a god. Many sects took Satan as their lord besides Allah. They claim that they worship him for the wariness of his evil. They prostrated to him, offered sacrifices to him, obeyed him, obeyed all of his orders, followed him, took him as their ally, and abandoned the path of Allah. They worshipped the Devil. The Devil used to haunt their idols so they would worship him through them. Some of them made the Devil their lord through worshipping other creatures. For example, the devil manifests in front of those who worship the sun, when they prostrated to the sun, they actually prostrated to the Devil. They worshipped Him in every way; either directly or indirectly; like when the Devil haunted the idols or manifested in front of them when they worshipped the sun. They followed his path and abandoned the Path of God. "Did I not enjoin upon you, O children of Adam, that you not worship Satan - [for] indeed, he is to you a clear enemy" (Yā-Sīn: 60).

Allah confirms to us and warns us that Satan is a clear enemy to people. He starts antagonizing a person from the moment they come out from their mother's belly. Babies scream because the devil stabs their bellies and only leaves them when they die. Even when people are taking their last breaths, the Devil whispers temptations in their ears. He never leaves them even when they travel. When a person sleeps, the Devil visits them in their dreams. The Prophet says that dreams are the work of the Devil while visions are sent from Allah. The Devil never

leaves people in either waking or sleeping hours. Neither in their travels nor in any of their affairs, whether big or small. He does not even leave them in their worship. As the Prophet ﷺ said, "When the call for prayer is made, Satan takes to his heels passing wind so that he may not hear the Adhan and when the call is finished he comes back". He runs when he hears the call for prayer but comes back to whisper temptations in the human's mind and heart. He tells them to remember certain things to lose count of how many rak'ahs they prayed. This is the work of the Devil. The Prophet ﷺ said, 'If any of you has such an experience he should perform two prostrations'. The Devil never leaves the human alone even when they pray. This is the epitome of animosity. His only goal is to send this person to Hell. He will use all sorts of temptation, lies, and deception to lead people astray from the path of Allah. This is his aim that he vowed he would accomplish.

Allah ﷻ says, "[Iblees] said, 'By Your might, I will surely mislead them all'", "Except, among them, Your chosen servants" (Sād: 82-83). "And he had already led astray from among you much of creation, so did you not use reason?" (Al-Isra': 62), Allah warned His servants against this enemy who adopted this animosity as his religion, creed, and path and asked Allah to extend his life until the Day of Resurrection. Satan said, "He said, 'My Lord, then reprieve me until the Day they are resurrected'" (Al-Hijr: 36), "[Allāh] said, 'So indeed, you are of those reprieved'" (Al-Hijr: 37), "Until the Day of the time well-known" (Al-Hijr: 38). All these delusions are caused because of his envy towards humans and his desire to get the greatest number he can of the children of Adam to Hell. He will not save an effort to do that. Allah warned His servants against this enemy. He told them that he is their enemy and warned them against following him. He says to them, "...He only invites his party to be among the companions of the Blaze" (Fātir: 6), "O mankind, indeed the promise of Allāh is truth, so let not the worldly life delude you and be not deceived about Allāh by the Deceiver [i.e., Satan]",

“Indeed, Satan is an enemy to you; so take him as an enemy. He only invites his party to be among the companions of the Blaze” (Fātir: 5-6), all of his efforts in inviting his party to be among the companions of the Blaze.

When they are sent to the Blaze with him, he makes fun of them and says, “...Indeed, Allāh had promised you the promise of truth. And I promised you, but I betrayed you. But I had no authority over you except that I invited you, and you responded to me. So do not blame me, but blame yourselves. I cannot be called to your aid, nor can you be called to my aid. Indeed, I deny your association of me [with Allāh] before. Indeed, for the wrongdoers is a painful punishment” (Ibrāhīm: 22). This is his speech to his followers in Hell on the Day of Resurrection when they are sent to Hell with Him. He reproaches them. Allah reminds these misguided servants who were sent to Hell with the Devil of what He enjoined upon them. He ordered them not to worship Satan and worship Allah to be saved. “Did I not enjoin upon you, O children of Adam, that you not worship Satan - [for] indeed, he is to you a clear enemy” (Yā-Sīn: 60).

Allah then says, “And that you worship [only] Me? This is a straight path” (Yā-Sīn: 61), and worship Allah, the One who deserves to be worshipped and follow His path. Worship means submission and obedience to Allah's orders. This is a straight path, Allah made the path to Himself clear. He made it very clear to the point where no human needs a clearer explanation. “And that you worship [only] Me? This is a straight path” (Yā-Sīn: 61).

Then, Allah ﷻ says, “And he had already led astray from among you much of creation, so did you not use reason?” (Yā-Sīn: 62), Satan had already led much of you astray. He led a lot of nations astray to destruction and elimination. “And he had already led astray from among you much of creation, so did you not use reason?” (Yā-Sīn: 62), did these nations who were led astray by the Devil and were warned by their messengers of the fate of previous generations not have

minds to think? This is the Hellfire, the big prison which you were promised in this life. Allah warned the sinful and the followers of the Devil who disbelieve in Allah and abandon His path of this Hell that He promised them in this life, burn therein today for what you used to deny. Burn therein like sheep in the Fire for your disbelief in this Day. This is your punishment for disbelieving in Allah.

Allah says, "[Enter to] burn therein today for what you used to deny. That Day, We will seal over their mouths, and their hands will speak to Us, and their feet will testify about what they used to earn" (Yā-Sīn: 63- 65), that Day, We will seal over their mouths that used to tell all these lies and said the words of polytheism and disbelief. They will not be able to speak while their other organs will speak and testify about the acts of disbelief, polytheism, and sins they used to do. "That Day, We will seal over their mouths, and their hands will speak to Us, and their feet will testify about what they used to earn" (Yā-Sīn: 65), their hands will speak and say this is what I did on this day and what I did on that day. Their feet will testify about what they used to earn. What they earn means what they commit whether good or bad.

Then, Allah ﷻ says to showcase his ability to create in this life and the Hereafter. He says, "And if We willed, We could have obliterated their eyes, and they would race to [find] the path, and how could they see?" (Yā-Sīn: 66), obliterating the eye means losing its ability to see. Allah obliterates their eyes, and they would race to find the path, and how could they see? And they would race each other to find the path, but how could they see when Allah obliterated their eyes? Allah has the ability to do this. Allah says, "And if We willed, We could have deformed them, [paralyzing them] in their places so they would not be able to proceed, nor could they return" (Yā-Sīn: 67), if Allah willed, he would deform them into rocks in their places so that they could not proceed nor return. Allah is able to do this. Thus, they would not be able to proceed on their path, nor could they return to another path. Rather, they would be deformed in their places.

Allah had the ability to do this. Then, He explained this. He says, "And he to whom We grant long life We reverse in creation; so will they not understand?" (Yā-Sīn: 68), and to whom Allah grants long life He reverses in creation. People start as sperm then a clot until they become fully grown adults. Then they are reversed in creation until they return to their first state. They will be absolutely .weak

يقول الله ﷻ: {أَلَمْ أَعْهَدْ إِلَيْكُمْ يَا بَنِي آدَمَ أَنْ لا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ وَأَنِ اعْبُدُونِي هَذَا صِرَاطٌ مُسْتَقِيمٌ وَلَقَدْ أَضَلَّ مِنْكُمْ جِبِلًّا كَثِيرًا أَفَلَمْ تَكُونُوا تَعْقِلُونَ هَذِهِ جَهَنَّمُ الَّتِي كُنتُمْ تُوعَدُونَ اصْلَوْهَا الْيَوْمَ بِمَا كُنتُمْ تَكْفُرُونَ الْيَوْمَ نَخْتِمُ عَلَى أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَى أَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ فَأَنَّى يُبْصِرُونَ وَلَوْ نَشَاءُ لَمَسَخْنَاهُمْ عَلَى مَكَانَتِهِمْ فَمَا اسْتَطَاعُوا مُضِيًّا وَلا يَرْجِعُونَ وَمَنْ نُعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ أَفَلا يَعْقِلُونَ وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ مُبِينٌ لِيُنْذِرَ مَنْ كَانَ حَيًّا وَيَحِقَّ الْقَوْلُ عَلَى الْكَافِرِينَ}[يس:60-70]

says, "Did I not enjoin upon you, O children of Adam, that you not ﷻ Allah worship Satan - [for] indeed, he is to you a clear enemy" (Yā-Sīn: 60), "And that you worship [only] Me? This is a straight path" (Yā-Sīn: 61), "And he had "?already led astray from among you much of creation, so did you not use reason (Yā-Sīn: 62), "This is the Hellfire which you were promised" (Yā-Sīn: 63), "[Enter to] burn therein today for what you used to deny" (Yā-Sīn: 64), "That Day, We will seal over their mouths, and their hands will speak to Us, and their feet will testify about what they used to earn" (Yā-Sīn: 65), "And if We willed, We could have obliterated their eyes, and they would race to [find] the path, and how could they see?" (Yā-Sīn: 66), "And if We willed, We could have deformed them, [paralyzing them] in their places so they would not be able to proceed, nor could they return" (Yā-Sīn: 67), "And he to whom We grant long life We reverse in creation; so will they not understand?" (Yā-Sīn: 68), "And We did not give him [i.e., Prophet Mohammad] knowledge of poetry, nor is it befitting for him. It is not but a message and a clear Qur'ān" (Yā-Sīn: 69), "To warn whoever is alive and justify the word [i.e., decree] against the disbelievers" (Yā-Sīn: 70).

Allah tells us that He will reproach disbelievers on the Day of Resurrection by telling them, "Did I not enjoin upon you, O children of Adam, that you not worship Satan". Did I not enjoin upon you, by way of Messengers, not to worship Satan directly such as the one who worships him and take him as a god even if to fend off his harm, or to worship him indirectly by obeying his orders and taking gods besides Allah? The Devil used to inhabit idols and talk to people through them. This way, they used to worship the Devil. The Devil also manifested in front of those who worshipped the sun, when they prostrated to the sun, they actually prostrated to the Devil. Another form of indirectly worshipping the Devil is by obeying his orders, following his way, and abandoning the path of God. "And that you worship [only] Me? This is a straight path" (Yā-Sīn: 61), this is Allah's covenant and order to His servants. He ordered them to only worship Allah without partners. This is the first order in the Quran. Allah says, "O mankind, worship your Lord, who created you and those before you, that you may become righteous" (Al-Baqarah: 21).

Allah ordered all of His prophets and messengers to invite people to worship Allah without partners, for Allah is the God who deserves to be worshipped. He is their Lord, Creator, and the Creator of everything they see and cannot see. They have no other Lord or God besides Him. This is a straight path. Allah made this path clear by way of the messengers. "And he had already led astray from among you much of creation, so did you not use reason?" (Yā-Sīn: 62), did you not learn a lesson from what happened to the previous generations because of obeying the Devil? "This is the Hellfire which you were promised" (Yā-Sīn: 63), "[Enter to] burn therein today for what you used to deny" (Yā-Sīn: 64), this is the punishment that Allah gave them.

Then, Allah ﷻ says, "That Day, We will seal over their mouths, and their hands will speak to Us, and their feet will testify about what they used to earn" (Yā-Sīn: 65), the body parts of disbelievers testify about their deeds on the Day of

Resurrection because they will tell lies and claim that they never associated others with Allah. Then they will claim that they were not polytheists. Allah ﷻ says, "See how they will lie about themselves…" (Al-An'ām: 24), when they tell these lies, Allah orders their body parts to testify against them. Their hands testify. Allah says, "That Day, We will seal over their mouths", their tongues speak, "...And their hands will speak to Us, and their feet will testify about what they used to earn" (Yā-Sīn: 65).

Allah ﷻ says, "And if We willed, We could have obliterated their eyes and they would race to [find] the path, and how could they see?" (Yā-Sīn: 66). This is their punishment in this life. If Allah wanted to inflict punishment on them in this life, He would. "And if We willed, We could have deformed them, [paralyzing them] in their places…" (Yā-Sīn: 67), deforming them means turning them into a stone, a pig, or another sort of deformity. Then, Allah paralysis them in their places so they would not be able to proceed, nor could they return, "And if We willed, We could have deformed them, [paralyzing them] in their places so they would not be able to proceed, nor could they return" (Yā-Sīn: 67).

Then, Allah ﷻ says, "And he to whom We grant long life We reverse in creation; so will they not understand?" (Yā-Sīn: 68), people do not realize that after they reach the age where both their physical and mental strength are at their top, they will start declining until they lose all of it. This is the end. They will not live eternally. Both of their physical and mental strengths will decline. "And he to whom We grant long life We reverse in creation; so will they not understand?" (Yā-Sīn: 68), they should go back to Allah's path, know that they are not immortal, that they will die, and after that, they will be resurrected and judged for their deeds by Allah. Allah ﷻ says, "And We did not give him [i.e., Prophet Mohammad] knowledge of poetry", the Pronoun "him" refers back to the Prophet Mohammad ﷺ. Allah did not teach him poetry as they claimed. He is not a poet, did not compose any poetry before the Quran was revealed to him, and this Quran

is not poetry. Allah did not make him a poet to shut the claims of disbelievers, for if the Prophet was a poet, then Allah revealed the Quran to him, they would say that the Prophet was a good poet and that the Quran was a new type of poetry. They would have considered the Quran to be poetry. That is why the Prophet does not compose poetry. He says, "And We did not give him [i.e., Prophet Mohammad] knowledge of poetry, nor is it befitting for him…" (Yā-Sīn: 69).

Poetry is the work of liars. Arabs used to lie and exaggerate their achievements in their poems. A poet then must talk about all acts of gallantry, whether they did it or not; they must write about courage when they're not courageous, they must write about being generous and proud. They also flatter people with attributes they do not possess and slander people with bad attributes they do not have. They talk about all topics and believe that poetry must contain the topics of romance and drinking. This is how poets are and those who listen to them are on the same low level as they are. "Do you not see that in every valley they roam" (Ash-Shu'arā': 225), "And that they say what they do not do?" (Ash-Shu'arā': 226), Allah would never choose a poet or a person with their morals to be a prophet. Allah says, "Nor is it befitting for him", it is not befitting for a prophet to be a poet. "And We did not give him [i.e., Prophet Mohammad] knowledge of poetry, nor is it befitting for him. It is not but a message…" (Yā-Sīn: 69), the Quran is not but a message from Allah and is completely different from poetry that includes metaphors, fiction, lies, and exaggerations. As for the Quran, it is but a message in which Allah reminds people of the Hereafter, His unseen, people's beginning, end, and the great things that are awaiting them on the Day of Resurrection, like Paradise and Hell. Through this, people remember this, understand it, and find their way to the path of Allah. "...It is not but a message and a clear Quran" (Yā-Sīn: 69), it is a clear Quran that shows the way of God. It is His best and most honourable knowledge because it gives knowledge of Allah, His graces, His unseen, His Straight Path, the path that leads to Him, and

knowledge of all that is upon this earth whether it was good or bad so that people may be able to follow the good path and steer away from the path of evil.

"To warn whoever is alive", this Quran that was sent to the Prophet ﷺ who was absolved of telling lies, who is not a poet, to warn these villages. Allah warns those who are alive with this Quran and enables them to make use of the graces that He bestowed upon them, like their wits, sight, and hearing. Those who are alive and recognize the truth are the ones who make use of these graces. Belief gives life while disbelief gives death because disbelievers did not make use of these means of obtaining knowledge; they did not make use of their wit, their sight, or their hearing. "And We have certainly created for Hell many of the jinn and mankind. They have hearts with which they do not understand, they have eyes with which they do not see, and they have ears with which they do not hear. Those are like livestock; rather, they are more astray. It is they who are the heedless" (Al-A'rāf: 179). Disbelievers are heedless and as good as dead. Those who were dead because of their disbelief are brought back to life through belief. Believers are those who believe the words of Allah and what He revealed. "And justify the word [i.e., decree] against the disbelievers" (Yā-Sīn: 70), the decree of Allah against disbelievers became justified because He warned them with Hell. He says, "Indeed, whoever comes to his Lord as a criminal - indeed, for him is Hell; he will neither die therein nor live" (Tā-ha: 74).

Allah says to the Devil, "[Allāh] said, 'Go, for whoever of them follows you, indeed Hell will be the recompense of [all of] you - an ample recompense'" (Al-Isrā': 63), this is Allah's decree and it becomes justified against all those who followed them, Devil. This decree is that they must be sent to Hell. Allah said to Satan, "[Allāh] said, 'Go, for whoever of them follows you, indeed Hell will be the recompense of [all of] you - an ample recompense'" (Al-Isrā': 63), "And incite [to senselessness] whoever you can among them with your voice and assault them with your horses and foot soldiers and become a partner in their

wealth and their children and promise them. But Satan does not promise them except delusion" (Al-Isrā': 64), "Indeed, over My [believing] servants there is for you no authority. And sufficient is your Lord as Disposer of affairs" (Al-Isrā':65). This is Allah's decree; He sends to Hell all those who disbelieve in the truth. In this case, Allah's decree of Hell and torture becomes justified against disbelievers who knew the truth yet chose to disbelieve and abjure. After that, we will explain Allah's verses that refute the claims of disbelievers about the false gods that they worship besides Allah.

Allah ﷻ says, "Do they not see that We have created for them from what Our hands have made, grazing livestock, and [then] they are their owners?" (Yā-Sīn: 71), "And We have tamed them for them, so some of them they ride, and some of them they eat" (Yā-Sīn: 72), "And for them therein are [other] benefits and drinks, so will they not be grateful?" (Yā-Sīn: 73), this is Allah's doing, the One Who invites you to worship only Him. Allah reminds His servants of the graces that He created for them in this life. One of these graces is grazing livestock. Do they not see that Allah has created for them. He brought them out of nothing and bestowed them upon them from what His hands have made. Allah tells us that He is the true God and that He has hands as He says, "[Allāh] said, 'O Iblees, what prevented you from prostrating to that which I created with My hands?...'" (Sād: 75). He said to the Prophet, "At the right hand of the Compassionate One, and both His hands are right".

This is one of the attributes of Allah. He told us the He created livestock from what His hands have made. A hand here either means an actual hand or the graces and help. You say that you gave a person a helping hand and that a generous person has both hands open to give. "Do they not see that We have created for them from what Our hands have made, grazing livestock, and [then] they are their owners?" (Yā-Sīn: 71), this is what Allah does, He creates these grazing livestock for His servants. Grazing livestock includes 4 pairs of animals; two camels, two

cows, two lambs, two sheep. He knows what is in the wombs and He is the One who created these animals and sent them to people. "Do they not see that We have created for them from what Our hands have made", Allah created these grazing livestock and bestowed them upon people. "Grazing livestock, and [then] they are their owners?" Allah gave ownership of these animals to people and enabled them to buy and replace them with their money. They become people's property. Allah created these animals and He is the One who enriched and sufficed His servants to enable them to buy these animals and employ them in their servitude. As Allah ﷻ says, "And that it is He who enriches and suffices" (An-Najm: 48), Allah gave them ownership and He is the One Who enabled them to become their owners. He also tamed these animals for them and made a huge animal who is ten times stronger than people become like a little child in front of people and has to be moved away from pebbles and thorns. He enabled them to ride them, control them with sticks, and lead them wherever they wanted for long distances while carrying huge loads. They might even lead these animals to the slaughterhouse. This is the meaning of a tamed animal.

If Allah made these animals wild and strong, people would have not been able to tame them this way. However, Allah tamed these animals to enable people to ride them and help them with their work. Even a woman or a little child can tie the legs of a huge ox and make it work for hours on the water wheel so that people can get water out. People can also make these animals plough fields. And we have tamed them for them. Allah made these animals obedient despite their sizes and strength. Allah did not make them wild, He made them tame. Allah ﷻ says, "So some of them they ride", they tame these animals and ride them and some of them eat. People slaughter these animals to eat their meat, they also drink their milk. People cannot do all of this on their own. Even if they got together to try to create a fly, they would not be able to do so. "O people, an example is presented, so listen to it. Indeed, those you invoke besides Allah will never create [as much as]

a fly, even if they gathered together for it…" (Al-Hajj: 73), behold this great creation of Allah, He created millions upon millions of these animals that we slaughter, eat, and tame every day. What if Allah did not create this? This is the creation of God and He reminds His servants of His graces. "Do they not see that We have created for them from what Our hands have made, grazing livestock, and [then] they are their owners?" (Yā-Sīn:71), they own this livestock. "And We have tamed them for them, so some of them they ride, and some of them they eat" (Yā-Sīn:72). They can obtain other benefits from these animals besides riding them, eating their meat, or drinking their milk. They can create the adornments that people love from the skins, hooves, horns, bones and hair of these animals. All of them are beneficial to people. "And for them therein are [other] benefits and drinks, so will they not be grateful?" (Yā-Sīn: 73), for the benefits they get from these animals, "Will they not be grateful?" Did they thank Allah for these graces and acknowledge His blessings and favour upon them. Will they not be grateful to Allah? Then, Allah talked about what they worshiped besides Him.

Then, Allah ﷻ says, "But they have taken besides Allāh [false] deities that perhaps they would be helped" (Yā-Sīn: 74), how do they compare god to these false gods that they worshipped besides him? But polytheists have taken besides Allah false deities to worship that perhaps they would be helped against their enemies. Perhaps they would win against their enemies if they worshipped these deities. Just as Quraysh used to believe that Al-Uzza helps them win because it is the god of might and prevalence and those who worshipped this god would prevail. That is why the first thing Abu Sufyan said after a victory was, "O Hubal, be high!" Then, he said, "We have Al `Uzza, and you have no `Uzza (prevalence)" oh believers, and you lost because you have no mighty god to help you prevail. Muslims answered them, "Allah is our Helper and you have no helper". Allah is our Helper, our Lord, our Supporter and you have no helper, o disbelievers. Allah tells us that these people are polytheists.

Allah ﷻ says, “They are not able to help them, and they [themselves] are for them soldiers in attendance” (Yā-Sīn: 75), these deities that they worship cannot help them because they do not possess that ability. They are either idols or dead and all of them are Allah's servants and are subdued by Allah and cannot disobey His orders. That is why they cannot help them. Then, Allah ﷻ says, “And they [themselves] are for them soldiers in attendance”, disbelievers are soldiers in attendance to these false gods. They are devoted to these gods that they created with their own hands. They protect these gods and fend evil off of them. These gods are incapable of doing anything, rather, disbelievers are soldiers in attendance to these gods who do not have the power to help themselves or those who worship them.

Then, Allah says, “So let not their speech grieve you” (Yā-Sīn: 76). after that, Allah addresses His Prophet and tells him not to be grieved by the speech of these disbelievers. They have spread many claims that cause grief, like the blasphemous words that they said about Allah and slandering him by claiming that His angels were His daughters. They also denied Resurrection and claimed the Prophet ﷺ was a sorcerer, crazy, and had a hidden agenda other than what He invited people to do, which is to worship Allah. Allah says, “And the eminent among them went forth, [saying], ‘Continue, and be patient over [the defense of] your gods. Indeed, this is a thing intended’” (Sād: 6), they made many outrageous and blasphemous claims. Allah ﷻ says, “So let not their speech grieve you”, their blasphemous speech, for indeed, We know what they conceal and what they declare. Allah tells us that He knows what they conceal and what they declare. He knows the disbelief they conceal. Rather, He knows of all their deeds. Allah explained through the final verses of this surah a pivotal matter to disbelievers, which is the denial of the resurrection. This is the main issue that caused them to disbelieve.

Allah ﷻ says, “Does man not consider that We created him from a [mere] sperm-drop - then at once he is a clear adversary?” (Yā-Sīn: 77). Allah started the creation of humans from the filthy sperm of men, “Then at once, he is a clear adversary?” A clear adversary of their God. They became Allah's adversaries by claiming that He had rivals and companions. They, then, worshipped these rivals and followed Allah's enemy, Satan. They became Allah's adversaries by denying His words, refusing to obey Him, and following the path of disbelief and stubbornness. They wanted to distinguish Allah's light. They antagonized the Messenger ﷺ. They considered themselves Allah's rivals and adversaries and stuck to that path. People do not remember that the God that they rival created them from a mere filthy sperm. How can they consider themselves Allah's rivals and disobey Him when they were created from this sperm? As Allah said in the Hadith, “Do you think you can escape from My punishment, O son of Adam when I have created you from something like this? like spit”, Allah created people from sperm that looks like spit. How can they believe that they will escape Allah's punishment when they were created from this sperm water. They rival Allah by denying the resurrection. Some people believe that Allah will never resurrect them.

يقول الله ﷻ: {أَوَلَمْ يَرَ الإِنسَانُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ قَالَ مَنْ يُحْيِ الْعِظَامَ وَهِيَ رَمِيمٌ قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ الَّذِي جَعَلَ لَكُمْ مِنَ الشَّجَرِ الأَخْضَرِ نَارًا فَإِذَا أَنْتُمْ مِنْهُ تُوقِدُونَ أَوَلَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالأَرْضَ بِقَادِرٍ عَلَى أَنْ يَخْلُقَ مِثْلَهُمْ بَلَى وَهُوَ الْخَلَّاقُ الْعَلِيمُ إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ}[يس:77-83]

says, “Does man not consider that We created him from a [mere] ﷻ Then, Allah ?sperm-drop - then at once he is a clear adversaryAnd he presents for Us an example and forgets his [own] creation. He says, ‘Who will give life to bones while they are disintegrated?’ Say, ‘He will give them life who produced them the first time; and He is, of all creation, Knowing’. [It is] He who made for you

from the green tree, fire, and then from it you ignite. Is not He who created the heavens and the earth Able to create the likes of them? Yes, [it is so]; and He is the Knowing Creator. His command is only when He intends a thing that He says to it, 'Be', and it is. So exalted is He in whose hand is the realm of all things, and to Him you will be returned" (Ya-Sin: 77-83). At the end of this surah, surah Ya-Sin, Allah ﷻ tells about the condition of the unbeliever and that he is an adversary to his Lord even though He created him from this mere thing, the sperm-drop. Allah says, "Does man not consider that We created him from a [mere] sperm-drop - then at once he is a clear adversary?" The man here refers to the unbeliever. This unbeliever knew that Allah created him from this thing that He sees, and then, at once, he is a clear adversary. This unbeliever thinks that he is not a man till he opposes Allah through denying His signs, claiming that Allah has a son, worshiping other deities besides Allah, and opposing Allah's messengers by all possible means. Thus, the unbelievers oppose their Lord and their God. Thus, he becomes an adversary whose enmity is clear as the believer said to his friend, "His companion said to him while he was conversing with him, 'Have you disbelieved in He who created you from dust and then from a sperm-drop and then proportioned you [as] a man?" (Al-Kahf: 37). That is, you disbelieve in Allah, claim that the bliss that you have is your fortune and your share, and that Allah has no favor upon you, then you deny the resurrection. Yet, as for me, He is Allah, my Lord, and I do not associate with my Lord anyone. "And he presents for Us an example and forgets his [own] creation. He says, 'Who will give life to bones while they are disintegrated?" This is an image of the adverseness and opposition to Allah. "And he presents for Us an example and forgets his [own] creation". These verses were revealed and more than one polytheist did this with the Prophet ﷺ. As Imam Ahmad mentioned in his set of narration that this was the action of the cursed, Ubay ibn Khalaf and Al-Asim ibn Wael Al-Sahmi. The story says that Ubay ibn Khalaf took an old bone, broke it up and scattered it in the air in front of the Prophet and said arrogantly, "O Muhammad, do you claim

that Allah will restore us after we become like this?" The Prophet ﷺ replied to him saying, "Allah will cause your death, revive you and then admit you to the Fire". Similarly, the Prophet also said this to the wicked Al-Aas ibn Wael Al-Sahami who did the same thing with the Prophet. "And he presents for Us an example", that is through this action. This means that he presents an example through this old bone that has ended and has become disintegrated and that has become easily scattered everywhere by the man. Thus, how could the Lord restore these bones that became disintegrated in this way to the extent that they became soft atoms and went everywhere? How could the lord restore these bones? "And forgets his [own] creation", and that Allah created him while he was nothing and He created him from this sperm-drop while he was nothing. Therefore, how could Allah gather him, create him in this way and make him a man while he was nothing? In this regard, the beginning of creation is more difficult than this restoration because, at the beginning, the man was nothing. He was dead and had food and drink. Then, he was a sperm-drop mixture within the back of his father and the womb of his mother, and then Allah created him out of this. He made him a man in this way; therefore, why could not Allah recreate him as a man again while He created him before out of nonentity? Thus, if only he remembers his creation! Allah says, "And forgets his [own] creation". If this unbelieving person who opposes Allah and who denies the resurrection remembers how Allah created him and how his upbringing was, he would never say, "Who will give life to bones while they are disintegrated?" Allah says, "Say, 'He will give them life who produced them the first time" In fact, this matter is based on logic and on the intellectual proof such as saying that one plus one equals two. This is beyond dispute for the one who created a thing the first time can restore it if it is finished or destroyed. He can restore it because He has created it out of nonentity, so how could not He restore it and recreate it again? This is a foregone conclusion. Say, "He will give them life that produced these bones the first time while they were not bones at all". There were no bones at all, but Allah created them while they

were nothing. Say, “He will give them life”, that is, the one who will give these bones life and resurrect them is He who created them the first time. “And He is, of all creation, Knowing”. That is, Allah is Knowing of this everlasting and renewed creation because no one, other than Him, creates anything. Thus, Allah is responsible for this permanent creation of man, animals, and plants; it is a permanent and continuous creation as Allah creates these millions of millions of creatures every day. In addition, Allah is Knowing of these creatures because every creature is only created with the knowledge of Allah and the making of Allah. Allah is the Creator of everything. “And fruits emerge not from their coverings nor does a female conceive or give birth except with His knowledge”, He is the One Who forms you in the wombs as He wills. This is the permanent creation of Allah in front of their eyes; so how can the denier deny that Allah will restore them while He is the One who created them the first time and He is Knowing of all creation? In this regard, it is mentioned, in the hadith, that a man, who was a grave digger, said to his sons, “My sons, which father I was to you? They said the best father”. Then he said to them, “When I die, burn me, then crush me and wait for a windy day and scatter half of my ashes into the land and the other half into the sea, for by Allah, if my Lord takes possession of me, He will punish me a severe punishment”. Thus, this is a man who believes in resurrection and that Allah restores the bodies. However, he mistakenly thought that when the man becomes in this state; i.e., when he is burned, is turned into ashes and is crushed and if there is something that remains of his burned and dry bones after burning, then he is smashed till he becomes a very soft powder and if he is scattered in the land and the sea, Allah will not be able to restore him. This was due to the man’s fear. The Prophet ﷺ said, “Allah restored him again after his sons did so according to the man’s will”. That is, they took him, burned him, and smashed him and then they crushed his bones and scattered them; they waited a very windy day and scattered him everywhere. Then, Allah revived this man and said to him, “What induced you to do what you did?” That is what induced you

to state this will to your sons? The man said, “Being afraid of You, O my Lord. You know that nothing can induce me to do so except that I fear You”, so Allah forgave him. The lesson learned from this hadith is that Allah gathered this man from wherever he was even if he was scattered everywhere, so Allah is capable of restoring the bodies again because He is the Creator of such bodies. “And he presents for Us an example and forgets his [own] creation. He says, ‘Who will give life to bones while they are disintegrated?’ Say, ‘He will give them life who produced them the first time; and He is, of all creation, Knowing” (Ya-Sin: 78-79), this is evident because the one who produced the creation is able to restore it and the one who creates this continuous creation is able to create and is able to recreate again.

Then, Allah mentions another evidence saying, “[It is] He who made for you from the green tree, fire, and then from it you ignite” (Ya-Sin: 80), this refers to getting the thing out of its opposite. To illustrate, the green trees produce a plant that is thin, radiant, green, tender and is full of water. After that, this plant is ripe till it becomes a large tree and becomes solid. Then, it becomes dried up and it turns into firewood from which fire gets out, so Allah is the One Who causes this burning fire to come out. Look at the burning coal and the burning fire, Allah gets them out of this green plant; so, He makes the thing get out of its opposite. “He who made for you from the green tree, fire”, this refers to the power of Allah as He made from the green tree that is full of water and humidity, the opposites of fire. Allah makes the thing get out of its opposite. “And then from it you ignite”, then, there is another proof that shows Allah’s ability to resurrect from the visible and intellectual evidence. Allah says, “Is not He who created the heavens and the earth Able to create the likes of them?” (Ya-Sin: 81), this is a question that is meant for confirmation. "Is not He who created the heavens and the earth", that is Who was able to create the heavens and the earth, able to create the likes of them? He is the One Who created the seven great heavens and the earth on which

we live. He created the heavens, whose dimensions are not known for us to this day despite the development of our knowledge; which are above us, which Allah decorated with these stars and suns, and which we knew that it is millions of times larger than our earth. Also, He created the earth that we live on; so, is the one Who created this enormous creation not able to create what is beneath this. In this regard, what is beneath this is the creation of the man and restoring him again. Thus, how could the Lord, Who created such great creation, i.e., the heavens and the earth, fail to create the man. Indeed, the One Who was able to create these great things is able to do what is lower than this. "Yes", this is an answer intended for conformation because it reflects a negation of the negation which reflects confirmation. "And He is the Knowing Creator", the Creator means that He creates frequently. The Knowing means that He is Knowing of what He creates. Look at what Allah created in the heavens and the earth and, every day, this creation is renewed. Allah's creation of His creatures is a renewed creation as, in every moment, Allah creates humans, animals, plants, and creatures. This is a renewed, continuous, and everlasting creation; He is the Creator who has been the Creator, is still the Creator, and will remain the Creator. This is Allah's attribute and it is confined to only Him, not to anyone else. So, the creation is one of Allah's attributes that He has not given to anyone else. "Allah is the Creator of all things, and He is, over all things, Disposer of affairs" (Az-Zumar: 62), no one creates except Allah; the angels do not create, and men do not create as well. No one creates except Him to the extent that if the people of the heavens and the earth came together to create an atom, they would not be able to create it. Allah challenged all people with this saying, "O people, an example is presented, so listen to it. Indeed, those you invoke besides Allah will never create [as much as] a fly, even if they gathered together for that purpose" (Al-Hajj: 73). The fly is one of the most despicable insects and creatures that Allah created. However, no one is able to create this fly; regardless of all the gods that are called besides Allah, if they gather to create one fly, they cannot do so. "Weak are the pursuer and

pursued" (Al-Hajj: 73), Allah is the Creator of everything. He is the Creator Who creates frequently and the Knowing of what He creates because He did not create and leave, but He Created and Guided. "He said, 'Our Lord is He who gave each thing its form and then guided" (Taha: 50), Allah is the Maintainer of every soul, knowing what it has earned and the Maintainer of all His creatures. Also, Allah knows every disposal of any of His creatures, so Allah combines these two attributes here, the Creator and the Knowing. "And He is the Knowing Creator", starting from getting these creatures out of nonentity and including the continuous disposal of these creatures with the knowledge of Allah. There is nothing about this creature that is absent from Allah. Then, Allah shows that this matter, i.e., the matter of creation, is easy for Him and that it is not difficult at all and that it is attained through one word. Allah says, "His command is only when He intends a thing that He says to it, 'Be', and it is" (Ya-Sin: 82), this refers to Allah's word, i.e., His command, one of Allah's commands. Thus, if Allah wants something to be, He says to it, "Be". Be here is taken from being formed, that is Allah says to this thing be formed and then it is formed. Therefore, all the creatures of Allah are there by His command as Allah does not get tired in creation such as the case with the man. In this regard, when the man wants to make something, it gets him tired and burdens him and he becomes devoted to it, thinks about it, and estimates it. As for Allah, he creates with "Be"; He creates with the word. Thus, if the Divine will and the Divine command intend to do something, then it happens by the command of Allah. Allah tells that He does not repeat that word as He says, "And Our command is but one, like a glance of the eye" (Al-Qamar: 50), so the command of Allah is one and He does not repeat it. It is like a glance of the eye, so what Allah wills and wants happen. Thus, if the matter reaches this point and Allah informs us of His attributes in this way, then nothing is left but exalting the Lord from everything that the disbelievers believe in concerning Allah.

Allah says, “So exalted is He in whose hand is the realm of all things” (Ya-Sin: 83), He owns the realm of all things. Exalted is He means that He is too high above what those disbelieving criminals say about Him. The exaltation is regarded as too high and this means that Allah is too far from what those disbelieving criminals describe Him with. Thus, exalted is He from what they describe, i.e., that He has a wife, that He has a son, that He has a partner, that He has a counterpart, or that He cannot restore the creation. The disbelievers also say that Allah created the creation but He cannot restore it. “And if you asked them, "Who created the heavens and the earth?" they would surely say, ‘Allah”, but they say that He cannot restore it; they made restoration above the ability of Allah. Exalted is Allah above all this. The Lord is too high above this. He is too high above having a limited ability or having limited knowledge and so He knows only the declaration of the speech without the secret as those disbelievers used to believe. Likewise, the disbelievers of Mecca believed that Allah knows what they declare of the speech and does not know their secrets. In this regard, Abdullah bin Masoud said, “A group of the people of Quraysh, with great fat in their stomachs and little understanding in their hearts, i.e., fat people with little thought, met”. Then one of them said to the other, “Do you see that Allah knows what we do?” He said to him, “He knows what we show and He does not know what we conceal”. Thus, due to such thoughts, if they wanted to do something that they thought did not satisfy Allah, they would do it secretly and not do it publicly, thinking that Allah did not see this action that they did secretly. Allah says, “And you were not covering yourselves, lest your hearing testify against you or your sight or your skins, but you assumed that Allah does not know much of what you do. And that was your assumption which you assumed about your Lord. It has brought you to ruin, and you have become among the losers” (Fussilat: 22-23). This assumption you assumed about your Lord brought you to ruin because it made you go ahead in committing your sins secretly. They made this thinking that Allah does not see or know that and, therefore, they have

become among the losers. Thus, the disbeliever's bad assumption about Allah is what brings about his ruin. That is why when they thought that the angels were the daughters of Allah, they worshiped them and indulged in disbelief. Further, when they thought that Allah would not restore the bodies again, they did what they wanted in this life and did not think about the Hereafter. As a result, Allah glorifies Himself and orders us to exalt Him above everything that is not befitting Him of all these sayings of disbelief and polytheism that spread among these polytheists. "So exalted is He in whose hand is the realm of all things", that is Allah owns everything. All things, other than Allah, belong to Him. This is because He is the Creator of everything, i.e., the Throne, the Seat, the seven heavens, the earth, the angels, the jinn, and the human beings. All these worlds belong to Allah, i.e., their Lord and Creator. Allah owns all these things; He owns these things, owns the disposal of them, owns the selves of these things, and they are all owned by Allah. He owns them because He is the One Who got them out of nonentity and He is the One Who owns the disposal of them; therefore, nothing happens to these things except upon the command of Allah as Allah is the One in whose hand is the realm of all things. The realm of all things is in His hands and He is the Sovereign. The word Malakoot (realm) is used here with the addition of the letters "Waw" and "Taa," which is an exaggeration of the kingship. Thus, every realm is within the hands of Allah and everything, other than Allah, belongs to Allah and within His hands. That is, He is the One Who disposes of it alone with no partner. "And to Him you will be returned", that is, you will be returned to Him and not to anyone else. That is, the return of all creation is to Allah not to anyone else. The Prophet ﷺ used to recite this exaltation, especially in his long prayers. It came in the hadith, on the authority of Hudhaifa ibn Al-Yaman that he said, "One night I stood with the Prophet ﷺ in the prayer and he recited the seven long surahs", i.e., seven long surahs which are about ten parts of the Quran. Hudhaifa said, "So, I stood with him till my legs were about to get broken and the Prophet prayed in every rak'ah (a prayer unit) with a surah, then he bowed so

that his bowing lasted nearly the same length of time as his standing". Also, he said in his bowing, "Glory is to You, Master of power and of pride", so the Prophet would say this supplication, "Glory is to You, Master of sovereignty and domination. All the sovereignty and domination belong to Allah", "Glory is to You, Master of power and of pride". This is an exaltation of Allah so exalted is He in whose hand is the realm of all things. Thus, the Prophet ﷺ used to say this in his long prayers and he used to say this too often in the night prayers. Glory is to You, Master of power, of dominion, of majesty and greatness. At this, surah Yaseen ends with the verses and the wise message that it includes and which Allah starts with swearing by this Quran. Allah says, "Ya, Seen" (Ya-Sin: 1), "By the wise Qur'an" (Ya-Sin: 2), "Indeed you, [O Muhammad], are from among the messengers" (Ya-Sin: 3), "On a straight path" (Ya-Sin: 4), "[This is] a revelation of the Exalted in Might, the Merciful" (Ya-Sin: 5), "That you may warn a people whose forefathers were not warned, so they are unaware" (Ya-Sin: 6). Then Allah says that most of the creatures will deny this message and that this message will only benefit those that Allah informs His Messenger about in His saying, "You can only warn one who follows the message and fears the Most Merciful unseen. So give him good tidings of forgiveness and noble reward" (Ya-Sin: 11).

Then, Allah tells about this matter for which the deniers, especially the Arabs who rejected resurrection, denied; Allah says, "Indeed, it is We who bring the dead to life and record what they have put forth and what they left behind, and all things We have enumerated in a clear register" (Ya-Sin: 11). Allah tells at the beginning of this surah that He revives the dead, that He records the deeds they have put forth in their life, and also what they left behind. Allah ﷻ records all this. Also, Allah records for the man what he has put forth of the good and evil and He is accountable for this. So, if this man calls others to follow the Right Guidance, he will have a reward equal to the reward of those who follow him, without their reward being diminished in any respect on that account. Similarly, whoever calls

people to misguidance, will have a burden of sin equal to that of those who follow him, without that detracting from their burden in the slightest. "Indeed, it is We who bring the dead to life and record what they have put forth," i.e., in their life, "And what they left behind," i.e., after their death "And all things We have enumerated in a clear register". Then, Allah presents an example of stubbornness and denial by the people of the city to which three messengers were sent, but they denied these messengers and one man only believed. Then Allah shows how He punished those people and how He honored this believer in order to show that this is the destiny of the servants; that is this is the destiny of the disbeliever and that is the destiny of the believer. Then Allah presents in this surah many examples of His ability and introduces the servants to the manifestations of this ability in order to figure out the truth of this matter which they deny. This matter is that Allah must bring them back to life in order to hold them accountable. Also, in this surah, Allah makes a comparison between Him, Who has bestowed graces and favor upon His servants, and the other gods that are called besides Him. Allah says, "Do they not see that We have created for them from what Our hands have made, grazing livestock, and [then] they are their owners?" (Ya-Sin: 71). Then, He presents an example of what they worship besides Allah saying, "But they have taken besides Allah [false] deities that perhaps they would be helped" (Ya-Sin: 74). Then, at the end of this surah, Allah mentions the proofs that manifest His ability to restore the bodies. Allah says, "And he presents for Us an example", i.e., the disbeliever. He says, "And forgets his [own] creation. He says, 'Who will give life to bones while they are disintegrated?' Say, 'He will give them life who produced them the first time; and He is, of all creation, Knowing'. [It is] He who made for you from the green tree, fire, and then from it you ignite. Is not He who created the heavens and the earth Able to create the likes of them? Yes, [it is so]; and He is the Knowing Creator. His command is only when He intends a thing that He says to it, 'Be', and it is" (Ya-Sin: 78-81). Then, Allah exalts Himself and orders us to exalt Him saying, "So exalted is He in whose hand is the realm of all

things, and to Him you will be returned" (Ya-Sin: 83), this is an exaltation of Allah, the Lord, the God and the Owner of everything. "And to Him you will be returned", O people, your destiny will be to Him in order to hold everyone accountable for his deeds.

With this, this great Surah ends. We ask Allah to forgive our sins, repent to Him, turn to Him, and seek refuge in Him. Praise is to Allah, the Lord of the Worlds, at the beginning and the end. And peace be upon His servant and messenger Mohammad. We ask Allah to make it beneficial to Muslims in the east and west of the earth, and to make this a treasure for us on the Day of Resurrection.

As-Saffat

بسم الله الرحمن الرحيم: {وَالصَّافَّاتِ صَفًّا فَالزَّاجِرَاتِ زَجْرًا فَالتَّالِيَاتِ ذِكْرًا إِنَّ إِلَهَكُمْ لَوَاحِدٌ رَبُّ السَّمَوَاتِ وَالأَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ الْمَشَارِقِ إِنَّا زَيَّنَّا السَّمَاءَ الدُّنْيَا بِزِينَةٍ الْكَوَاكِبِ وَحِفْظًا مِنْ كُلِّ شَيْطَانٍ مَارِدٍ لا يَسَّمَّعُونَ إِلَى الْمَلَإِ الأَعْلَى وَيُقْذَفُونَ مِنْ كُلِّ جَانِبٍ دُحُورًا وَلَهُمْ عَذَابٌ وَاصِبٌ إِلَّا مَنْ خَطِفَ الْخَطْفَةَ فَأَتْبَعَهُ شِهَابٌ ثَاقِبٌ فَاسْتَفْتِهِمْ أَهُمْ أَشَدُّ خَلْقًا أَمْ مَنْ خَلَقْنَا إِنَّا خَلَقْنَاهُمْ مِنْ طِينٍ لازِبٍ بَلْ عَجِبْتَ وَيَسْخَرُونَ وَإِذَا ذُكِّرُوا لا يَذْكُرُونَ وَإِذَا رَأَوْا آيَةً يَسْتَسْخِرُونَ}[الصافات:1-11]

In the Name of Allah, the Most Compassionate, Most Merciful, "By those [angels] lined up in rows, And those who drive [the clouds], And those who recite the message. Indeed, your God is One, Lord of the heavens and the earth and that between them and Lord of the sunrises. Indeed, We have adorned the nearest heaven with an adornment of stars, And as protection against every rebellious devil. [So] they may not listen to the exalted assembly [of angels] and are pelted from every side, Repelled; and for them is a constant punishment, Except one who snatches [some words] by theft, but they are pursued by a burning flame, piercing [in brightness]. Then inquire of them, [O Muhammad], 'Are they a stronger [or more difficult] creation or those [others] We have created?' Indeed, We created men from sticky clay" (As-Saffat: 1-11). This is surah As-Saffat,

which Allah begins with great sections. Allah says, “By those lined up in rows”, those lined up in rows refers to the angels that are lined in front of Allah. Allah swore by the angels. Allah swears by the angels when they stand in rows in front of their Lord, worshiping Him in prayer. They are also lined in rows for worshiping Allah as Allah says about them, “And indeed, we are those who line up [for prayer]. And indeed, we are those who exalt Allah” (As-Saffat: 165-166). That is, we are the angels who are lined up in front of the lord for worshiping Him through prayer and we are those who exalt Allah. Thus, they are always exalting Allah, working and worshiping Him. In this regard, the Prophet said, “Will you not form your rows as the angels form their rows before their Lord?” They said: “How do the angels form their rows before their Lord?” That is, they said, “How do the angels form their rows before their Lord, O Messenger of Allah? The Prophet said, “They make the first rows complete”. This means that they complete one row after another and therefore they make rows before Allah. Also, it is mentioned in the hadith that seventy thousand angels enter Al-Bait al-Ma'mur every day in order to pray one prayer and when they leave it, they never come back till the Day of Resurrection. Therefore, they are in exaltation and work for Allah; they are those who are lined up before Allah. Allah swears by them, He swears by these great angels when they are lined up in their prayer for Allah. “By those lined up in rows”, this means by those angels who are lined up for Allah in rows. “And those who drive”, this is also another description of the angels that they drive harshly. In this regard, driving means scolding harshly and the angels drive out many things of creation. For example, it is mentioned that the angel that is entrusted with the clouds drives them out, i.e., He strictly orders them, and therefore, the angel drives these clouds to this place and these clouds to that place. This is with regard to the angel that is entrusted with the clouds. There is also the angels’ scolding of the disbelievers when they take away their souls and when they kill them as Allah says, “Then how [will it be] when the angels take them in death, striking their faces and their backs?” (Muhammad: 27). “That is for what

your hands have put forth and because Allah is not ever unjust to [His] servants" (Ali-'Imran: 182), likewise, they scold the disbelievers upon driving them to punishment, God forbid, as Allah says about the disbelievers, "The Day they are thrust toward the fire of Hell with a [violent] thrust, [its angels will say]. This is the Fire which you used to deny" (At-Tur: 13-14), and the ones who thrust them in this way, drive them and scold them are the angels. Moreover, the angels scold them severely in the Fire. That is, when those disbelievers call for the help of the angels, the angels will say to them, "Did not come to you your messengers with the clear proofs?" The disbelievers will say, Yes". At this, they will be scolded and it will be said to them, "Enter to burn therein and remain in what you are", but the supplication of the disbelievers is not except in error. Therefore, they will scold them for this matter. "And those who drive", so they drive out those creatures that Allah entrusted them with. The scolding here is for the people of disbelief and stubbornness while driving them out and thrusting them towards the Fire, God forbid. "And those who drive [the clouds]. And those who recite the message", this is also another description of the angels that they recite and read the message of Allah. This refers to their recitation of the Holy Quran as Allah says that the sheets of this Quran are "[Carried] by the hands of messenger-angels" (Abasa: 15), "Noble and dutiful" (Abasa: 16), so these are the purified sheets of Quran that are carried by the hands of messenger-angels, which means that they have white faces. Also, they are noble and dutiful that read the words of Allah; they read the Book of Allah. In this regard, the Prophet said, "The one who is skilled in the Quran is associated with the noble, upright recording angels". Moreover, it will be said to the one who recites the Quran, "Read, ascend (in ranks) and recite as you used to recite when you were in the world". Ascend here refers to ascending in the sky, "As your rank will be at the last verse you recite". Thus, Allah will associate the one who is skilled in the Quran with the noble, upright recording angels as they are reciting the message and read it or they are reciting it from these sheets. Furthermore, these angels remember Allah and exalt

Him as Allah says about them, "They exalt [Him] night and day [and] do not slacken" (Al-Anbya: 20). He also says, "Indeed, those who are near your Lord are not prevented by arrogance from His worship, and they exalt Him, and to Him they prostrate" (Al-A'raf: 206), so these are great descriptions of the angels that Allah created. Allah swears by them saying, "By those [angels] lined up in rows. And those who drive [the clouds]. And those who recite the message".

Allah swears by these noble servants, i.e., His angels who worship Him, who implement His orders, who remember Him, and who stand in prayer for Allah. Also, Allah sends these angels in some certain affairs related to the creatures and they are also remembering and reciting the message of Allah. This is the thing that is being sworn by, i.e., the angels. As for the thing that is being sworn of, Allah says, "Indeed, your God is One", this is the thing that is being sworn of. This is one of the great facts that is your God, O creatures who are addressed by this Quran, and O people who are addressed by this Quran, is one. "Indeed, your God is One", that is, your God and your Deity, Whom you worship and the only One Who deserves to be worshiped in this existence, is one and He is Allah. This is because Allah is the One Who created the whole creation, He manages its affairs and He owns the realm of all things. There is nothing that is not created by Allah and there is no grace except from Allah, so He is the only One that deserves to be worshiped and any worship for anyone other than Him is void. This includes any kind of worship and anything that falls within the concept of worship. The concept of worship is a great concept that includes sayings, deeds, and attributes. In this regard, the love of the heart, its hope, greed, and fear are of the actions of the heart. Also, the actions of the body that include prostration, kneeling, standing (in prayer), slaughtering, and vowing are all acts of worship that Allah has confined to Himself. Allah instructed the servants not to do these acts of worship for the sake of anyone else because they are worthy of Him alone. Thus, whoever does any act of these acts of worship for the sake of anyone other

than Allah and takes another god to worship besides Allah, his worship is void. This is because this person has taken a god other than Allah and the case is that there is no god for all creatures except their Creator, their Provider, and the One Who manages their affairs. "Indeed, your God is One", thus, everyone who has taken a god other than Allah, there is no doubt that it is void. Then Allah tells us about this God Who deserves to be worshiped alone. He says, "Lord of the heavens and the earth and that between them and Lord of the sunrises" (As-Saffat: 5), this is the only God. He is the Lord of the heavens and the earth. He is the Lord and the Master. The lord in the Arabic language refers to the master and the Arab say this about the one who brings them up. For example, Safwan ibn Umayya said, "I would better be brought up by a man from Quraysh than being brought up by a man from Hawazen". The meaning of bring up is to provide me and lead me, so the lord in the Arabic language refers to the master. Also, the lord in the Arabic language refers to the owner as one of them says, "I am the lord of the camels and I am the lord of this house", to mean I am their owner. In addition, the lord is the educator. All these attributes are included in the meaning of the lord and they are fixed to Allah. Allah is the Master Who reached the utmost degree in mastery. There is no master for the universe except Him and He is the Lord of the worlds, i.e., their Owner. This is because Allah is their Creator. He is the Creator of the creation and He is the Educator of His servants. He educates them through His graces and His education as He is the One Who taught Quran, He is the Educator of the servants. Thus, Allah is the Lord of the worlds. He is the Lord of the heavens and the earth, i.e., their Creator, their Owner, and the One Who disposes of them. He is the Lord of the heavens and they are seven heavens as Allah told us though we do not know except the knowledge that reached us about what is lower than the nearest heaven. In this regard, this nearest heaven is above our knowledge and our perception. Allah tells that there are seven heavens above us and that He created seven heavens in layers. Allah says, "You do not see in the creation of the Most Merciful any inconsistency. So return [your] vision

[to the sky]; do you see any breaks? Then return [your] vision twice again. [Your] vision will return to you humbled while it is fatigued" (Al-Mulk: 3-4), so see the extension of these heavens. He is the Lord of the Heavens and the Earth. The earth is this small planet on which we live. Allah is the Lord of this planet; He is its creator Who established it and the One Who made these things. Moreover, He is the Lord of that between them, i.e., what is between the heavens and the earth. He is the Lord of what is between the heavens and the earth, i.e., of this great creation of stars, suns, moons, and galaxies. Allah is the Creator of all these things that are between the heavens and the earth. Then Allah says, "And Lord of the sunrises", the "sunrises" are the plural of a sunrise. In this regard, every planet has some risings, i.e., places from which it shines. For example, such as the sun rises throughout the days of the year from different places. That is, it rises every day from a different place and a different location and, therefore, it has 365 sunrises from the far north to the south. The same number also applies to the settings, so each of the planets has locations for its risings and its settings and each star has a rising and a setting. Thus, the Lord of the sunrises means that He is the Lord of all the places from which these stars shine and, consequently, He is the Lord of the settings because if He is the Lord of the sunrises, he must be the Lord of the settings. Lord of the sunrises here refers to all the locations from which all the stars shine and from which each star shines individually, and He is Lord of the sunrises. Thus, this is the image of the entire universe around us; the heavens, the earth, and what is between the heavens and the earth. Allah is the Lord of the sunrises, i.e., all the places from which these stars or these galaxies shine and, therefore, He is the Lord of all the locations in which they set because everything that shines must have a setting.

Thus, this is the Lord Who is the God, He says, "Indeed, your God is One. Lord of the heavens and the earth…" (As-Saffat: 4-5), as long as He is the Lord of the heavens and the earth and that between them and Lord of the sunrises, then He is

your God and there is no god other than Him because no one deserves to be a god except the one who has these attributes. “Lord of the heavens and the earth and that between them and Lord of the sunrises”, then Allah starts to show something of this creation after He has talked generally about this creation. He specifically said, “Indeed, We have adorned the nearest heaven with an adornment of stars” (As-Saffat: 6), this is the closest thing to us on earth; the closest thing to us is this adornment of this heaven that is above us. Allah says that He is the Lord of the heavens and the earth. “We have adorned”, means that we have beautified as the adornment refers to beautifying. This means that We have adorned and beautified heaven, which is the closest heaven to the earth, with adornment. Then Allah shows this adornment saying, “With an adornment of stars”. This is a great adornment, which is the adornment of stars and planets. In this regard, the planet, according to the customary or the idiomatic meaning, is a dark body in itself. It is cold or hot according to its proximity and distance to the sun. This refers to what is near to us. As for the star, it is a flaming body in terms of the idiomatic meaning, but in terms of the language of the Arabs, all these luminous bodies in the sky are all planets, whether they are burning like the sun or cold like the moon. Thus, according to the language of the Arabs, they are all planets and the Quran was revealed in the language of the Arabs. Thus, the sun is the greatest of this adornment. In order to know the reality of this adornment, let us imagine that it is not there or that it was not there. If it was not there, this sky would be completely dark and therefore there would be no life, not only beauty. There would be no life at all and this existence, in which we are, would be a dark existence. It would be a dark, desolate and bleak existence that contains all meanings of gloom. However, when Allah established these great plants; such as this sun with its glamor, its magnificence, its elevation, and its light, He adorned the day and the heaven with this great adornment. Then, when the sun went away and the other planets came and illuminated the sky, the sky became like a blue page. Then the sky is adorned with these planets, i.e., these hanging stars that are

sparkling in the sky. These planets are sparkling according to the idiomatic meaning. Allah made these planets as a great adornment and if the sky is at night without this adornment, i.e., without the moon and the stars, it would also be black, dark, and gloomy. That is, it would be very gloomy and terrifying such as what happens in the cases when the clouds cover this adornment, so the earth becomes gloomy and dark. Thus, Allah told us that He adorned heaven for us. The one who did that is Allah. He is the Lord and this is the attribute of the Lord and, therefore, He is the God that must be worshiped alone.

Allah says, "And as protection against every rebellious devil" (As-Saffat: 7), this is another benefit of the benefits of creating these planets. Allah says, "As protection", that protects it against every rebellious devil, i.e., against every disobedient and revolting devil. The rebellious means the disobedient and the very revolting and stubborn. This refers to those devils that become on top of one another till they reach heaven or the nearest heaven in order to hear the news of the sky. In this regard, when Allah decrees a matter for the future, He speaks of it. Then, when the angels hear the speech of the Lord, they are stunned by this speech. The first one to wake up after this shock is Jibreel and he becomes aware of this speech of Allah. After that, the angels ask him, "What did your Lord say?" He says, "The truth. And He is the Most High, the Grand", as Allah says, "... [And those wait] until, when terror is removed from their hearts, they will say [to one another], 'What has your Lord said?' They will say, 'The truth'. And He is the Most High, the Grand" (Saba: 23). Thus, Jibreel tells them about what Allah has decreed and then the angels start to report the news from one heaven to another. At this, the devils become on top of each other in order to hear and steal a hearing of what the angels say, and sometimes some of them snatch some words by theft.

Allah says, "[So] they may not listen to the exalted assembly" (As-Saffat: 8), these devils do not hear; they cannot hear for a long time and the word here is an

exaggeration of listening till the exalted assembly. In fact, this does not exclude the notion that they hear, but they do not hear the exalted assembly, who are the angels. The assembly refers to the group that is elevated with Allah and they are the angels. "And are pelted from every side", i.e., with these flames, with these planets that Allah made in the sky. The flame launches from the sky and it refers to the burning mass of fire that comes out penetrating and that strikes these devils. The Prophet ﷺ tells that when these devils become on the top of one another till they reach the sky in order to steal a hearing, they hear. Then, some of them take the word, i.e., steal the hearing from the speech of the Sovereign, and then tell it to the devil that is beneath him. After that, either a flame follows this devil before he reports the word or he reports it before the flame follows him. Then the devil conveys this word to the devil that is below him, who in his turn, conveys it to the one below him, and so on, but each of them adds to it. After that, the devil conveys it to the ears of the foretellers who have a relationship with these Jinn. However, at this point, one true word of the sky is associated with one hundred lies of the devils when they reported the news. For example, the devil conveys the word to the foreteller and as a foreteller, he conveys this word and says that so and so will happen. Sometimes, this foreteller says the truth and what he has said occurs and many times he lies. This is the only time in which he says the truth and this is what Allah has willed as a trial for His servants. Thus, in this verse, Allah depicts this state of creating the jinn and that this is their state as they, i.e., the rebellious devils, are competing and are trying to listen to the exalted assembly. Thus, Allah made one of the benefits of the stars to hit these devils with these flames. Allah says, "Indeed, We have adorned the nearest heaven with an adornment of stars" (As-Saffat: 6), this is one of the benefits. "And as protection against every rebellious devil" (As-Saffat: 7), that is they protect heaven from every rebellious devil. "[So] they may not listen to the exalted assembly [of angels] and are pelted from every side" (As-Saffat: 8), this refers to the devils. They are pelted from every side, i.e., from every side of the sides of

the heaven with these flames. "Repelled", that is they are humiliated and repelled. This means that this devil is humiliated and is repelled by this pelting. "And for them is a constant punishment" (As-Saffat: 9), and they have with Allah a constant and permanent punishment and this will be in the Hereafter. Thus, Allah will punish these rebellious ones of those unbelieving devils on the Day of Resurrection with a constant and permanent punishment that will never be removed from them, "And for them is a constant punishment".

Allah ﷻ says, "Except one who snatches [some words] by theft" (As-Saffat: 10), i.e., from these listeners. "But they are pursued by a burning flame, piercing" (As-Saffat: 10), but they are pursued by means that the flame pursues this rebellious devil that snatches some words by theft. The meaning of a piercing flame is that its light appears and pierces the darkness because when we see the burning flame in the darkness, we see it as a burning flame that lights up the darkness. Then, Allah ﷻ says, "Then inquire of them, [O Muhammad], 'Are they a stronger [or more difficult] creation or those [others] We have created?' Indeed, We created men from sticky clay" (As-Saffat: 11), "Then inquire of them", that is, require them in order to tell you about what they have. Indeed, there is a contrast between the delusion of these disbelievers and the truth that Allah tells about; it is the established truth. "Then inquire of them, [O Muhammad], 'Are they a stronger [or more difficult] creation", that is, are these disbelievers, out of all people, stronger in creation or those We have created of the heavens and the earth and of the great angels that are complying to the order of Allah or even the jinn that steals a hearing in this way? "Then inquire of them, 'Are they a stronger creation", i.e., human beings are stronger in creation or what We created of this great creation of the heavens and the earth, the stars, these suns, planets, and these flames?

Then, Allah says, "... Indeed, We created men from sticky clay" (As-Saffat: 11), Allah created the humans from sticky clay. The clay is known and it is the

dirt that is kneaded and is left in the water, then it becomes clay. The sticky is the fused which its atoms and its parts are joined together, so the clay is at its beginning when water is applied to it, will be fragile and discordant. Then, if it is left in the water, it turns to be sticky which means that it becomes hard and joined together and from this, the image can be formed. Allah created man in this way as He said, "I will create a human being out of clay from an altered black mud", so the altered black mud is the clay that is left in the water and that becomes in such a way. Allah describes the man here as being created out of the sticky clay, which is soft, fused and hard, which its parts are mixed together and which has gumminess and stickiness. Thus, where is the person whose origin is from this mere mud, which has such characteristics, from that great contrast of the great creation of the heavens and the earth, of the creation of the flames, of the creation of the angels and even of the creation of the jinn, who was created out of this hard thing that is the fire. Allah says, "But you wonder, while they mock. And when they are reminded, they remember not" (As-Saffat: 12-13). "But you wonder", this is said to the addressee who may be the Prophet or may be the ones to whom this Quran is addressed. That is, this is a wonderful matter that Allah, the Lord of the worlds, the only God, the Lord of the heavens and the earth and what is in between them and that He created the creation in this way and He is their God and after that, they associate others with Allah and disbelieve in Him. There is no doubt that his calls for wonder about the condition of these people whom Allah created. He is the One Who created the man from this sticky clay and after that he disbelieves in his Lord and takes gods other than Him. "While they mock", means that they mock all the things that the religion brought. They mock the Prophet and insult him. Also, they mock the notion that there will be a Day of Resurrection in which they will be revived in front of Allah and they see that this matter calls for mockery and ridicule. They say, "That when we have died and become dust and bones, we will indeed be recompensed?" (As-Saffat: 53), that is, will we come out of our graves and be held accountable by Allah? Thus, they

mock and ridicule this idea, He says, “But you wonder, while they mock. And when they are reminded, they remember not” (As-Saffat: 12-13), that is what also calls for wonder is that if those disbelievers are reminded, they do not remember which things they are reminded of? This means if they are reminded of Allah, their Creator and the Creator of this universe and if they are reminded of their destiny and their end. They do not remember, i.e., they do not remember this by their hearts, do not think about it and they do not understand it. They do not think about it and they rather leave it. Thus, if they are reminded of their Lord, their God, and their Creator Who is the Only God, they do not remember. “And when they see a sign, they ridicule” (As-Saffat: 14), when they see a sign of Allah’s signs and there are endless signs that they see in the heavens and the earth. In this regard, all that is in front of them, which is behind them, which is above them, and which is beneath them are signs. All the creation of Allah around them is a sign and also Allah brings to them the signs in sequence. However, the matter is as Allah says, “And how many a sign within the heavens and earth do they pass over while they, therefrom, are turning away” (Yusuf: 105), so they are turning away from such signs. Rather, they are in a tremendous mockery. They greatly ridicule every sign that comes to them from the Signs of Allah, whether this sign is from His seen signs or His heard signs. Moreover, they said that this religion and the resurrection are not but clear magic, “And they used to say, ‘When we die and become dust and bones, are we indeed to be resurrected?” :Al-Waqi’ah) .(47

يقول الله ﷻ: {وَقَالُوا إِنْ هَذَا إِلَّا سِحْرٌ مُبِينٌ أَئِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَئِنَّا لَمَبْعُوثُونَ أَوَآبَاؤُنَا الأَوَّلُونَ قُلْ نَعَمْ وَأَنْتُمْ دَاخِرُونَ فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ فَإِذَا هُمْ يَنظُرُونَ وَقَالُوا يَا وَيْلَنَا هَذَا يَوْمُ الدِّينِ هَذَا يَوْمُ الْفَصْلِ الَّذِي كُنتُمْ بِهِ تُكَذِّبُونَ احْشُرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ وَمَا كَانُوا يَعْبُدُونَ مِنْ دُونِ اللَّهِ فَاهْدُوهُمْ إِلَى صِرَاطِ الْجَحِيمِ وَقِفُوهُمْ إِنَّهُمْ مَسْئُولُونَ مَا لَكُمْ لا تَنَاصَرُونَ بَلْ هُمُ الْيَوْمَ مُسْتَسْلِمُونَ}[الصافات:15-26]

says, “And say, "This is not but obvious magic. When we have ﷺ Then, Allah ?died and become dust and bones, are we indeed to be resurrectedAnd our

forefathers [as well]? Say, "Yes, and you will be [rendered] contemptible." It will be only one shout, and at once they will be observing. They will say, "O woe to us! This is the Day of Recompense." [They will be told], "This is the Day of Judgment which you used to deny." [The angels will be ordered], "Gather those who committed wrong, their kinds, and what they used to worship. Other than Allah, and guide them to the path of Hellfire. And stop them; indeed, they are to be questioned." [They will be asked], "What is [wrong] with you? Why do you not help each other?" But they, that Day, are in surrender" (As-Saffat: 15-26). These verses are from surah As-Saffat. Allah begins this surah with these great oaths as He swore by His great angels that He was confined to worshiping Him and obeying Him. He also swore by His great management of this great creation. Allah says, "By those [angels] lined up in rows" (As-Saffat: 1). This refers to the angels lined up before their Lord. "And those who drive" (As-Saffat: 2). This refers to driving out the clouds by the angel who is entrusted with this and driving out the disbelievers upon their death; that is driving them to the Fire due to their religion. "And those who recite the message," (As-Saffat: 3) they recite, i.e., the message; so, they recite in the honored sheets. "By the hands of messenger-angels" (Abasa: 15). "Noble and dutiful" (Abasa: 15). They are the angels of Allah. After Allah swore by these angels that He entrusted with this worship and with this great management of the universe, He says, "Indeed, your God is One" (As-Saffat: 4). Then, Allah shows them why He is One; He is One because He is "Lord of the heavens and the earth and that between them and Lord of the sunrises" (As-Saffat: 5). After that Allah talks about this general creation in detail saying, "Indeed, We have adorned the nearest heaven with an adornment of stars. And as protection against every rebellious devil. [So] they may not listen to the exalted assembly [of angels] and are pelted from every side. Repelled; and for them is a constant punishment" (As-Saffat: 6-9). This is the case of the devils that Allah created from fire and this is a part of their action in stealing a hearing. Allah shows that He suppresses and repels them and defeats them by sending the flames

that protect the heaven from their listening to it. Then Allah says, “Then inquire of them,” i.e., those deniers of the humans. “Are they a stronger creation or those We have created?” This refers to the whole creation, i.e., the creation of the heavens and the earth. “Indeed, We created men from sticky clay.” Allah created man from this fused mud, from sticky clay. “But you wonder, while they mock. And when they are reminded, they remember not” (As-Saffat: 12-13). That is, when they are reminded of what Allah reminds them of, i.e., of their Lord, their God, and their Creator Who is the Lord of the heavens and the earth, the Lord of the angels and the Lord of the spirit and of their way to Allah and their destiny, they do not remember. “And when they see a sign, they ridicule” (As-Saffat: 14). I.e., they mock. “And say, "This is not but obvious magic” (As-Saffat: 15). That is, they say that this revelation that Prophet Muhammad ﷺ came with is nothing but magic that covers the minds and deludes them. Obvious here means clear, so it is clear that it is magic.

“When we have died and become dust and bones, are we indeed to be resurrected?” (As-Saffat: 16). They completely exclude the notion that Allah will revive them after they turn into dust. They say that this matter is unreasonable and cannot be believed. “And our forefathers [as well]?” (As-Saffat: 17). That is, will they be resurrected as well? Allah says, “Say, "Yes, and you will be [rendered] contemptible" (As-Saffat: 18). This means that this is the idea that you regard something unlikely and distant while you have no mind. That is, how can they consider this as a great thing while Allah is the Creator of all this seen creation and they confess this? However, this is blindness, i.e., blindness of eyes. So, say “Yes,” you will be resurrected with your forefathers and you will be rendered contemptible, i.e., you will be humiliated and debased. Then Allah shows that this matter is not difficult for Him and is not impossible. He says, “It will be only one shout, and at once they will be observing” (As-Saffat: 19). It will be just one shout, one scream, and one blowing of the Horn by one of Allah’s

angels. At once here is a time adverb that refers to surprise. They will be observing which means that they will be completely resurrected and be restored to life. This is because observing (looking) particularly is the most special of the qualities of human beings. Also, the eye is the most precise part of the man and, through this sense, he will be able to stand and look and these senses will not be disabled. Rather, the sight is the greatest of the man's senses and it will be ready once this one shout takes place as Allah says in the other verse, "And at once they will be observing." This means that they were sleeping and were separated in their graves and then they will be standing and this depicts the meaning clearly. "They will say, "O woe to us! This is the Day of Recompense" (As-Saffat: 20). Here they will feel sorrow and say, "O woe to us." They say woe to us and call for woe. The woe is the destruction of them. "This is the Day of Recompense," this is the Day that we were reminded of. This is the Day of Recompense or the Day of religion, in which the religion of Islam will be manifest. This is the Day, which is the Day of the religion and in which the religion will be manifest and be true and what this religion came with and told about will be the truth. Or this is the Day of Recompense, in which we will be recompensed for our deeds as we were told. So, it will be said to them, "This is the Day of Judgment which you used to deny" (As-Saffat: 21). That is, this is the Day on which Allah will say the final judgment on you. This is the Day on which Allah will judge against you. Also, this is the Day of separation between you and the people of faith; the people of faith will make their way to Paradise and those will make their way to the Fire and thus they will be separated. This is the Day of Resurrection which you used to deny in life. You used to deny that Day in life and the denial refers to rejecting the true news and saying that this is a lie. So, you used to say that this true news and this matter are lies.

"Gather those who committed wrong, their kinds, and what they used to worship. Other than Allah, and guide them to the path of Hellfire" (As-Saffat: 22-

23). This is the Divine order and this is the judgment of Allah against them. That is, gather those who committed wrong with their disbelief, their stubbornness, their polytheism and their denial of the truth. In this regard, injustice refers to putting the matter in an improper place and they have put all these matters in the improper places. So, instead of believing the truth, they denied it. Also, instead of testifying that there is no god but Allah, they disbelieved in Him. Instead of getting ready to the Hereafter and working for it, they were distracted from it, they lived this life only and they believed that there will be no resurrection; this is their injustice. Their kinds here refer to those who are like them. That is, the similar kinds will be gathered together; the kind of the man refers to the one who is like him. "Other than Allah, and guide them to the path of Hellfire" (As-Saffat: 23). Other than Allah; that is, gather them and all what they were worshiping other than Allah of their idols, their fetishes, their airy talks and their myths. Gather these gods that they worshiped other than Allah. In this regard, the Arabs alone had hundreds of idols and they were putting 360 idols above Al-Ka'ba. They used to glorify these idols and worship them and there was an idol in each home. So, gather all these false gods that they used to worship other than Allah with them. "And guide them to the path of Hellfire" (As-Saffat: 23). That is, guide them and show them that this is the path of Hellfire. It is mentioned that it will be said to them, "This is the path, walk in this path," such as the case of the Jews as mentioned in the long hadith of intercession. It is mentioned that Allah will say to them, "Let every nation follow that which they used to worship in life." That is, the people who used to worship anything in life will have to stick to it. Then, the gods will be represented to them and every one that used to worship anything, his deity will be represented to him in order to stick to such deity. After that, they will be guided to the Fire till there will remain none but the Jews, the Christians and the Muslims. At this, Allah will say to the Jews, "What are you waiting for?" They will say, "We used to worship Uzair, the son of Allah." It will be said to them, "You are liars, for Allah has never taken anyone as a son and there was no

god with Him." Then, they will say, "O our Lord! We are thirsty, so give us something to drink." They will be guided to the Fire and they will look at it, imagining that it is water while it will be a mirage. The Prophet said that they will be destroying each other and they will go towards it thinking that it is the water and then they will fall in it. Thus, this will be a separation between them and the righteous man that they worship besides Allah and think that He is a god, while he is innocent of calling the people to worship him. The same thing will be said to the Christians; it will be said to them, "What are you waiting for all people who followed their gods and went away?" They will say, "We used to worship Isa, the son of Allah and we are waiting for Isa that we used to worship." It will be said to them, "You are liars, for Allah has never taken anyone a son and there was no god with Him." Then they will say, "O our Lord! We are thirsty, so give us something to drink." They will be directed towards the Fire. That is, the angels will direct them and will say to them, "Go to the water." So, they will look at the Fire as if it is a mirage and they will be destroying each other. Then, they will go and fall in it. Thus, whoever worships anything other than Allah will go to the Fire. They will be guided to the path of the Hellfire and if these deities that they worshiped were false deities or were from the taghuts that called people to worship them, they will all be gathered in the Fire. "Indeed, you and what you worship other than Allah are the firewood of Hell," i.e., the firewood through it gets burned; they will be thrown there. "You will be coming to [enter] it" (Al-Anbya: 98). Had these false deities been actual gods, they would not have come to it. Had these deities that you worshiped been actual gods, they would not have come to it. That is, they would not have come to the Fire and they would have refrained. This is because the god deserves to be worshiped and he must be a creator, a provider, a powerful god. Then, how can he be a god while he cannot remove the harm from himself or benefit himself? "Had these [false deities] been [actual] gods, they would not have come to it, but all are eternal therein."

"Gather those who committed wrong, their kinds, and what they used to worship. Other than Allah, and guide them to the path of Hellfire" (As-Saffat: 22-23). Then, to add to their humiliation, Allah says, "And stop them," while they are in the way "Indeed, they are to be questioned" (As-Saffat: 24). Then, they will be asked a question and this question is "What is [wrong] with you? Why do you not help each other?" (As-Saffat: 25). Why do you not support each other as you used to do in life? They used to support each other in life. That is, both of the leaders and followers and the soldiers and the owner of the army used to support each other in this falsehood and used to strengthen each other and support their gods as Allah says, "And the eminent among them went forth, [saying], "Continue, and be patient over [the defense of] your gods. Indeed, this is a thing intended" (Sad: 6). Thus, they used to support each other and protect these gods. So, why now they see that they are being dragged and their gods are with them as they are represented to them and they get out in front of them and all of them are thrown into the Fire while they are in surrender? Indeed, they are in surrender because the matter is greater than what they could think of or imagine. Allah says, "But they, that Day, are in surrender" (As-Saffat: 26). But they are, on that great Day, the Day of Resurrection, in surrender. The surrendered and the yielding person is the submissive, obedient, and compliant person. So, they are humiliated, submissive and yielding and they are obeying the orders without showing any objection as Allah says, "That Day, everyone will follow the Caller [with] no deviation therefrom, and [all] voices will be stilled before the Most Merciful, so you will not hear except a whisper" (Taha: 108). That is, they will follow the Caller that calls them. On that Day, the Caller will call them to the Fire. He will say to them, "Walk in this path." However, they will be completely yielding, humiliated, submissive, and will not support one another or protect one another. Then Allah says, "And they will approach one another blaming each other" (As-Saffat: 27). Here Allah explains that both those who went astray and those who led them astray will feel that they misled one another. Then, they will start

blaming each other, asking questions, and refuting the sayings of each other. They will reply to each other and these are their questions to each other. “They will say, "Indeed, you used to come at us from the right” (As-Saffat: 28). Those who were led astray from the humans will say this to those who have led them astray from the jinn. The meaning of coming to them from the right is that these jinn used to come beside them from the right and whisper to them. This is what the Devil Iblees said to his Lord when he vowed to mislead the sons of Adam saying, “Then I will come to them from before them and from behind them and on their right and on their left, and You will not find most of them grateful” (Al-A’raf: 17). So, the devil vowed to come to the man from all his sides in order to whisper to him and distract him from the way of the Lord. Then, those who misled them and whispered to them from the jinn replied to them saying, “Rather, you were not believers” (As-Saffat: 28). That is, you were not of the people of faith, but rather you were deniers and you were astray. “And we had over you no authority” (As-Saffat: 30). We had over you no authority to oppress you with. The authority is the force majeure, so we had no authority to distract you from the path of faith and drag you away from it. “But you were a transgressing people” (As-Saffat: 30). You were people of transgression and people of corruption. This is the same speech that the Devil will say to his followers on the Day of Resurrection. Allah says, “And Satan will say when the matter has been concluded, "Indeed, Allah had promised you the promise of truth. And I promised you, but I betrayed you. But I had no authority over you except that I invited you, and you responded to me.” So, he only invited them and had no authority or force majeure over them. “So do not blame me; but blame yourselves.” That is, do not blame me as the devil that deluded you and distracted you from the right, but blame yourselves. You are the ones who followed me; I just showed and adorned, but you walked and followed. So, do not blame me and blame yourselves. “I cannot be called to your aid,” that is I cannot save you. “Nor can you be called to my aid. Indeed, I deny your association of me [with Allah] before. Indeed, for the wrongdoers is a

painful punishment." All is added to their sorrow, grief, and the torture that will inflict them. The sorrow and grief will come to them from everywhere. So, they will not hear even a word as no one will bear the responsibility of misleading, but this will add to their sorrow and their grief. They said, "And we had over you no authority," i.e., a power to oppress you with and a force majeure to compel you with. "But you were a transgressing people. So the word of our Lord has come into effect upon us; indeed, we will taste." The word of our Lord has come into effect upon us; that is the word of our Lord has become true on us. In this regard, Allah warned the devil, who vowed to mislead the sons of Adam, that He will admit him and those who follow him to the Fire. So, Allah said to the devil when he said, "By your might, I will surely mislead them all. Except, among them, Your chosen servants," (Sad: 82-83) "The truth [is My oath], and the truth I say. I will surely fill Hell with you and those of them that follow you all together" (Sad: 84-85). So, this is the saying of Allah and at this, these devils will say "So the word of our Lord has come into effect upon us." That is, the word that our Lord said at that time has come into effect upon us. "We will taste," that is we will taste the punishment and endure it. "And we led you to deviation; indeed, we were deviators." We led you to deviation means we led you astray from the path of the truth. We were deviators, i.e., this was our task and this was the work that we took upon ourselves. So, the devil is the deviator of the sons of Adam. They said, "We led you to deviation and we distracted you from the path of the truth to the path of deviation. The deviation means adornment; it means adorning the falsehood and distracting from the truth by these false wills, this false news, and this lie of the devil. Thus, through this, the devil adorns the falsehood and makes it right and makes the right hateful and therefore it becomes a falsehood. "And we led you to deviation; indeed, we were deviators."

Allah says, "So indeed they, that Day, will be sharing in the punishment" (As-Saffat: 33). Both the humans who were misled and the devils that misled them

will be all sharing in the same punishment, which is the punishment of the Fire, God forbid. So indeed they, that Day, will be sharing in the punishment as Iblees the head of the misguidance said, “I cannot be called to your aid, nor can you be called to my aid. Indeed, I deny your association of me [with Allah] before. Indeed, for the wrongdoers is a painful punishment.” He said, “We are all in the Fire. I cannot save you and you cannot save me; we are all in the Fire.” This is the same saying that the misleading human leaders and the followers who were misled will say. In this regard, Allah says, “And the weak will say to those who were arrogant, "Indeed, we were your followers, so can you avail us anything against the punishment of Allah?" They will say, "If Allah had guided us, we would have guided you. It is all the same for us whether we show intolerance or are patient: there is for us no place of escape" (Ibrahim: 21). That is, that matter was like that. We were not guided and if we were guided, we would have guided you; but both of us were the same in delusion. Allah says, “Indeed, that is how We deal with the criminals” (As-Saffat: 35). Indeed, that is our action, which is admitting all these criminals who led people astray and those who were led astray, i.e., those who shared delusion, together to the Fire. “Indeed, that is how We deal with the criminals.” Then, Allah shows an aspect of their criminality, their vainglory, and their arrogance in life saying, “Indeed they, when it was said to them, "There is no deity but Allah," were arrogant” (As-Saffat: 35). When it was said to these criminals in life, “There is no deity but Allah,” they were arrogant. There is no deity but Allah; there is no deity that deserves to be worshiped but Allah ﷻ. Is there any god other than Allah? Allah is the One Who describes Himself as the Lord of the heavens and the earth and that between them, if you would be certain. Also, He is the One Who says, “By those [angels] lined up in rows. And those who drive [the clouds]. And those who recite the message. Indeed, your God is One. Lord of the heavens and the earth and that between them and Lord of the sunrises. Indeed, We have adorned the nearest heaven with an adornment of stars. And as protection against every rebellious devil. [So] they

may not listen to the exalted assembly [of angels] and are pelted from every side. Repelled; and for them is a constant punishment." (As-Saffat: 1-9). So, He is the One Who created this creation. He is the Lord of the heavens and the earth and that between them and Lord of the sunrises. He is Allah, other than Him there is no deity. Is there anyone other than Allah or besides Allah that created anything of this creation? So, these criminals saw that this universe in which they were living was created by only one Creator and was managed by only one mastermind. They also saw that the gods that they used to worship had no kind of management or influence; they owned no action of giving, preventing, benefiting, or harming. They worshiped what did not own any benefit or harm. However, when it was said to those, "There is no deity but Allah and no one shall be truly worshiped but Allah," they were arrogant. That is, they were arrogant and sought vainglory and pride. "And were saying, "Are we to leave our gods for a mad poet?" (As-Saffat: 36). They were saying, "Are we," which is a question that is meant for astonishment and exclusion. Are we to leave our gods that we worship for a mad poet? Our gods, what are their gods? They are stone idols. Hubal was the most noble of these idols for Quraysh, the most honorable of the tribes. Quraysh was the most honorable tribe among the tribes of the Arabs and the idol that they worshiped most was Hubal. What was Hubal? It was a stone carved in the form of a human being and they made it in the interior of Al-Ka'ba. What about it? Then, if we come to their other gods, we find that they had Manat that was at Al-Mushailal. Also, they had Al-Uzza who was a female demon in Al-Taif. Moreover, they had Laat who was a righteous man but they had built on his grave and made statues for him. They had Isaf and Na'ila, two stones in the form of a man and a woman on Al- Safa' and Al-Marwa. These were their gods that they portrayed and put over Al-Ka'ba. So, these were their gods. What are these gods?

Then, if you progress after that in the gods that the polytheists took, you find that they took the sun as a god to worship. In this regard, the sun is not a god.

Rather, this is a creature of Allah's creatures and it obeys Allah and executes His command. The same applies to the stars and the planets. What are the gods? What did they worship other than Allah? So, they considered that the matter is great. They regarded leaving these gods and worshiping the Lord of the heavens and the earth, their Creator and the Creator of this entire seen universe, as a matter that calls for mockery, ridicule, and exclusion. And they were saying, "Are we to leave our gods?" That is, our gods that we glorify and revere and the gods that we worship. "For a mad poet," they mean by the poet the Prophet ﷺ and that he is mad and the case is that he is not a poet and he is not mad. In this regard, the Prophet ﷺ never said poetry before he brought this Quran. They knew this and they knew that this Quran which the Prophet came with was not poetry and that it was not like poetry at all. Where is the poetry from this Quran? He is not a poet because he did not say poetry before. He did not even read and write. Allah ﷻ protected him from poetry so that they would not have any suspicion about that. They are liars that he is a poet. Then, they knew that this Quran is not poetry and that its subject is not the subject of poetry. Also, the style of the Quran is not the style of poetry. So, it is not like poetry neither in its subject nor in its style. In poetry, the poet talks about all subjects. He talks about description, wine, women, praise, satire, and pride without pride. In general, all these sayings are lies and exaggerations. So, where is this from the Quran that guides to the straight path? This Quran tells about Allah, about His unseenو and His angels. In addition, it tells the man about his beginning and his end. It tells about the complete legislation and the complete truth. Moreover, the subjects of the Quran are different from the subject of poetry. Furthermore, the style of the Quran is different from the style of poetry; the Quran is not in conformity with any of the meters of this poetry. Then, they say that he is mad. They say that the Prophet is mad while they witnessed before he brought the Message that he was that most of them to have a reason, decency, good manners, wisdom, and religion. He was for them truthful and trustworthy and they used to seek his judgment in the most

difficult matters. So, how can he be mad while they knew all this about him? They invented lies about him and opposed the truth through this. Thus, all these deficiencies were gathered in them, i.e., adhering to the false gods, rejecting the One God, lying and describing the Prophet with false descriptions. They described him as being a poet while they knew for sure that this speech that he came with was not like poetry at all and that it challenged them to bring the like of it. If he was a poet, he would be like all other poets. In this regard, the Arabs used to hold comparisons for this poetry every year in their markets. They would say who is more excellent in writing poetry, and everyone who wrote poetry used to go there. Then, they would find who is more excellent in poetry each season and so on. However, the Prophet came to them with a speech that challenged them and said to them, “Or do they say, "He invented it"? Say, "Then bring ten surahs like it that have been invented and call upon whomever you can besides Allah, if you should be truthful" (Hud: 13). They were unable to come up with a speech like this Quran, i.e., in its wording, its sweetness, and its beauty. So, how can this be a poet and a madman? You describe him as being mad while he is at the height of reason and wisdom.

Then Allah says, “Rather, the Prophet has come with the truth and confirmed the [previous] messengers” (As-Saffat: 37). Rather, the Prophet has come with the truth. This Prophet has come with the steadfast truth in everything and all poetry is a lie. They say about poetry that the sweetest of it contains the most lies. So, how can he be a poet? Rather, he has come with the truth and confirmed the previous messengers. This Prophet confirmed the messengers who came before him from Noah as he came with what confirms his news. In this regard, the Prophet came with the same sayings of these previous messengers in what they called for. All the messengers called for worshiping only Allah Who has no partner. Similarly, this Prophet called for worshiping only Allah with no partner. Also, the messengers said that there will be a Day of Resurrection and that there

are angels. So, all the messengers called for the same religion and the Prophet came to confirm this religion and to confirm its existence "And confirmed the [previous] messengers."

يقول الله ﷻ: {إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ وَيَقُولُونَ أَئِنَّا لَتَارِكُوا آلِهَتِنَا لِشَاعِرٍ مَجْنُونٍ بَلْ جَاءَ بِالْحَقِّ وَصَدَّقَ الْمُرْسَلِينَ إِنَّكُمْ لَذَائِقُوا الْعَذَابِ الأَلِيمِ وَمَا تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ أُوْلَئِكَ لَهُمْ رِزْقٌ مَعْلُومٌ فَوَاكِهُ وَهُمْ مُكْرَمُونَ فِي جَنَّاتِ النَّعِيمِ عَلَى سُرُرٍ مُتَقَابِلِينَ يُطَافُ عَلَيْهِمْ بِكَأْسٍ مِنْ مَعِينٍ بَيْضَاءَ لَذَّةٍ لِلشَّارِبِينَ لا فِيهَا غَوْلٌ وَلا هُمْ عَنْهَا يُنزَفُونَ وَعِنْدَهُمْ قَاصِرَاتُ الطَّرْفِ عِينٌ كَأَنَّهُنَّ بَيْضٌ مَكْنُونٌ فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ قَالَ قَائِلٌ مِنْهُمْ إِنِّي كَانَ لِي قَرِينٌ يَقُولُ أَئِنَّكَ لَمِنَ الْمُصَدِّقِينَ أَئِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَئِنَّا لَمَدِينُونَ قَالَ هَلْ أَنْتُمْ مُطَّلِعُونَ فَاطَّلَعَ فَرَآهُ فِي سَوَاءِ الْجَحِيمِ قَالَ تَاللَّهِ إِنْ كِدْتَ لَتُرْدِينِ وَلَوْلا نِعْمَةُ رَبِّي لَكُنتُ مِنَ الْمُحْضَرِينَ أَفَمَا نَحْنُ بِمَيِّتِينَ إِلَّا مَوْتَتَنَا الأُولَى وَمَا نَحْنُ بِمُعَذَّبِينَ إِنَّ هَذَا لَهُوَ الْفَوْزُ الْعَظِيمُ}[الصافات:35-60]

says, "For whenever it was said to them ˹in the world˺, "There is no ﷻ Allah ,god ˹worthy of worship˺ except Allah," they acted arrogantly. and argued "?Should we really abandon our gods for a mad poet"In fact, he came with the truth, confirming ˹earlier˺ messengers. You will certainly taste the painful torment, and will only be rewarded for what you used to do. But not the chosen servants of Allah. They will have a known provision: fruits ˹of every type˺. And they will be honoured in the Gardens of Bliss, facing each other on thrones. A drink ˹of pure wine˺ will be passed around to them from a flowing stream: crystal-white, delicious to drink. It will neither harm ˹them˺, nor will they be intoxicated by it. And with them will be maidens of modest gaze and gorgeous eyes, as if they were pristine pearls. Then they will turn to one another inquisitively. One of them will say, "I once had a companion ˹in the world˺ who used to ask ˹me˺, 'Do you actually believe ˹in resurrection˺? When we are dead and reduced to dust and bones, will we really be brought to judgment?" He will ˹then˺ ask, "Would you care to see ˹his fate˺?" Then he ˹and the others˺ will look and spot him in the midst of the Hellfire. He will ˹then˺ say, "By Allah! You nearly ruined me. Had it not been for the grace of my Lord, I ˹too˺ would

have certainly been among those brought ˹to Hell˺." ˹Then he will ask his fellow believers,˺ "Can you imagine that we will never die, except our first death, nor be punished ˹like the others˺?" This is truly the ultimate triumph" (As-Saffat: 35-60), here, Allah is telling us about those who had rejected the resurrection and said to their messenger ﷺ was a mad poet and whom Allah will punish and the others who caused them to deviate from the Jinn. Allah has told us about what these criminals will say to each other while they are in the Hellfire; the humans who were deviant and the Jinn who caused them to deviate, "They will turn on each other, throwing blame" (As-Saffat:27), the humans say: "The misled will say, "It was you who deluded us away from what is right." (As-Saffat:28) they will reply: "The misleaders will reply, "No! You disbelieved on your own. We had no authority over you. In fact, you yourselves were a transgressing people. The decree of our Lord has come to pass against us ˹all˺: we will certainly taste ˹the punishment˺"" (As-Saffat, 29:31), our Lord's decree has become to pass against us all to taste the torment as Allah said to Satan: "Allah concluded, "The truth is—and I ˹only˺ say the truth—: I will surely fill up Hell with you and whoever follows you from among them, all together." (Saad: 84-85) "The decree of our Lord has come to pass against us ˹all˺: we will certainly taste ˹the punishment˺. We caused you to deviate, for we ourselves were deviant." (As-Saffat:31) this is their work that they have committed themselves and Satan has sworn to do, "Satan said, "By Your Glory! I will certainly mislead them all, except Your chosen servants among them" (Saad: 82-83), they said, "We caused you to deviate, for we ourselves were deviant" (As-Saffat:32).

Allah says, "Surely on that Day they will ˹all˺ share in the punishment" (As-Saffat:33), the misleaders and the misled will share in the punishment. "That is certainly how We deal with the wicked" (As-Saffat:34). That is how We deal with misleaders and the misled people that they will be together in the Hellfire, God

forbid, "I will surely fill up Hell with you and whoever follows you from among them, all together" (Saad:85). "That is certainly how We deal with the wicked" (As-Saffat:34), then Allah has clarified their wickedness and how they have left the Only God that there is no god except Him, the Lord of the heavens and the earth and associated other gods besides Allah in worship. "For whenever it was said to them ˹in the world˺, "There is no god ˹worthy of worship˺ except Allah," they acted arrogantly" (As-Saffat:35), with Allah, "and argued, "Should we really abandon our gods for a mad poet?" (As-Saffat:36), they asked: "how should we abandon our gods that we and our forefathers have worshiped? "For a mad poet" refers to the prophet Muhammad ﷺ. "Allah says, "In fact, he came with the truth, confirming ˹earlier˺ messengers" (As-Saffat:37), he is Allah's messenger who came to confirm earlier messengers of what they said about Allah as all messengers were inviting to worshiping Allah and not to associate others besides Him in worship. Then Allah says, "You will certainly taste the painful torment," (As-Saffat:38) it means O disbelievers! You will taste a painful torment. "And will only be rewarded for what you used to do" (As-Saffat:39). Allah will only reward you for what you used to do, so, you deserve this torment because you disbelieved in Allah and left worshiping Allah Who there is no god except Him, and you worshiped the gods that cannot benefit or harm, Allah however does not call you to worship them. No reason calls you to worship these gods except the obstinacy, arrogance, delusion, and leaving worshiping what will never benefit or harm you.

Allah says, "But not the chosen servants of Allah" (As-Saffat:40) Allah's chosen servants are excepted, as Allah has chosen them to worship Him only not any other gods, as Allah said to Satan, "you will certainly have no authority over My servants, except the deviant who follow you," (A-Hijr:42) so, you and the deviant who follow you will be in the Hellfire, but Allah's servants who worshiped Allah and did not associate others with Him and were protected from

Satan have another position, “but not the chosen servants of Allah” that Allah saved the from polytheism. “They” refers to these servants, “will have a known provision” it means a provision from Allah such as food, drinks, clothes, and other enjoyments, so it is a known provision that Allah has informed us that will be in Jannah. Allah says, “fruits ˹of every type˺. And they will be honoured in the Gardens of Bliss” (As-Saffat: 42-43) this is the known provision that Allah has informed His servants with that is fruits of every type and shape. Allah says, “two types of every fruit” this is the food that people enjoy with because it gives them happiness and joy by its good smell and tastes, “Whenever provided with fruit, they will say, “This is what we were given before,” for they will be served fruit that looks similar ˹but tastes different˺” so, it is a various fruit that causes joy as it has a and different good smell and taste, “and they will be honoured” Allah will honour them and His angels will honour them as well. They will great them, “And the angels will enter upon them from every gate, ˹saying,˺ “Peace be upon you for your perseverance. How excellent is the ultimate abode!” (Ar-Ra’d, 23:24), they will be honored by Allah and His angels who give them the good news and receive them, “And they will be honoured in the Gardens of Bliss" (As-Saffat: 42-43) whoever enters the Garden of Bliss which will be blessed with its air, water, fruits, palaces, women, clothes and happiness, all known and unknown blessing. “I have prepared for My pious servants which no eye (has ever) seen, no ear has (ever) heard and no human heart has ever perceived.”

“facing each other on thrones” (As-Saffat:44) “thrones' ' plural of a throne. It means that the people in Jannah will face each other on thrones to greet each other and speak with each other. They will not be annoyed or feel jealous of each other, but Allah has purified their hearts from such matters as Allah says that they will be friends, facing each other on thrones and they will never dispute. Allah says, “We will remove whatever bitterness they had in their hearts. In a friendly manner, they will be on thrones, facing one another” (Al-Hijr:47) He said that

they will set on thrones, facing each other. "A drink ˹of pure wine˺ will be passed around to them from a flowing stream" (As-Saffat:45) the original or the wine is flowing stream, so the wine will be passed around them and those who will pass around them with wine are: "They will be waited on by eternal youths. If you saw them, you would think they were scattered pearls" (Al-Insan:19) "They will be waited on by eternal youths with cups, pitchers, and a drink ˹of pure wine˺ from a flowing stream" (Al-Waqi'ah: 17-18) it is a crystal and white wine, delicious to drink, so it means it is delicious as it differs from the wine in this world in color and taste. The wine in this world has a bad smell and taste as whoever drinks it should be used to drink it in order to get used to its taste. But this wine is crystal, white and delicious to drink as they will not be intoxicated by it; it means that it is free from alcohol that loses consciousness.

"It will neither harm ˹them˺, nor will they be intoxicated by it" (As-Saffat:47) they will not go away from it because what they drink was sufficient and the drink reaches this point like the wine in this world that they have a limit in drinking it. They may drink a bottle of wine, but they will be intoxicated. In contrast, whatever amount they drink from this wine, it will be delicious to drink. They will not go away from it because they take out what they drink, but they are in eternal enjoyment. In the other verse: "nor will they be intoxicated by it" it means that they will not throw it up, as if the drinker of wine in this world drinks much, he will throw it up. Therefore, whatever amount they will drink here, they will never throw it up, so they will not go away from it because it is delicious to drink. As well as they will not need to get rid of it so, it is at the top of enjoyment that the cups of wine will be passed around them, but they will not lose their consciousness as they will remain in enjoyment. "And with them will be maidens of modest gaze and gorgeous eyes," (As-Saffat:48) "them" refers to the people of Jannah, "with them will be maidens of modest gaze and gorgeous eyes" Allah has described the women in Jannah that they are maidens of modest gaze that is

limited to his husband only. “as if they were pristine pearls” (As-Saffat:49) she is preserved in her palace, limited to her husband and it is not the same as the drinkers who pass around all of the men by whom they may enjoy by looking, touching and kissing as this miserable condition that the people of this world have to enjoy. Therefore, Allah has made the enjoyment of the people of Jannah different as these women will be in their palaces and limited to their husbands only and she does not see love, hope, and happiness with anyone but with her husband. “With them will be maidens of modest gaze and gorgeous eyes” it means the wide eyes, so Allah has described the women of Jannah by two great descriptions that they are limited to their husbands as they do not want any other men except their husbands. If the women in this world are limited to their husbands, they will be perfect women. They do not look forward to other men because their husbands are their end enjoyment. But if any beautiful woman is looking forward to other men, she will be a torment for her husband. Therefore, the women of Jannah are described as maidens of modest gaze, then Allah has described them as gorgeous eyes, so this is the top of beauty.

Then Allah says, “as if they were pristine pearls” (As-Saffat:49), this is another description; as if they were pristine pearls in their palaces and houses for the believers. The hidden eggs of the birds in its nest, so it is hidden from anyone like the bird that hides its eggs. Therefore, the women of Jannah are pristine pearls not like the women in the world, supposing that they are very beautiful but they tour in the markets and mingle with men as such women are ignoble. But Allah here is telling us that the enjoyment of the people of Jannah with their wives is the highest type of enjoyment as every wife is limited to her husband only. It is not a palace with a lock and a closure, but rather a character, a restricted heart, and gorgeous eyes limited to this husband so that she does not see better than him. As well as she does not look to someone else and she does not wait for his death in order to marry another one or to divorce her in order to leave him or there is

love other than this love, rather she is limited to that. Then, they are in the believers' houses as if they were pristine pearls as in the Hadith: In Jannah, the believer will have a tent made of a single hollowed pearl as the tent is different from the palace. A single pearl that its length will be seventy miles in the sky as the mile equals 1700 or 1670 meters. The believer will have his wives with him and he will visit them and they will not be able to see one another. This is the tent so how about the palaces? The people of Jannah will have their wives with them in their palaces as Allah says about the description of the highest class of Jannah: "And with them will be maidens of modest gaze and gorgeous eyes," (As-Saffat:48) "Those ˹maidens˺ will be ˹as elegant˺ as rubies and coral." (Ar-Rahman:58) He has described them that they are like the rubies and coral as the prophet ﷺ said: the marrow of the bones of the wives' legs will be seen through the flesh so they are like the white crystal. Allah says, "˹They will be˺ maidens with gorgeous eyes, reserved in pavilions." (Ar-Rahman:72) this is the second class of the people of Jannah, the second enjoyment. It means that the maidens will be in the pavilion as they never go to market, work, or any other place, but reserved in pavilions. These pavilions are not made of cotton or canvas which humans made but they are made of pearls. Therefore, Allah has described the women in Jannah, who are reserved to their husband only as they are not exposed to any man except their husband, by: "as if they were pristine pearls" (As-Saffat:49) it means that their bodies are so clear and they are reserved in pavilions as they will not be exposed.

Then Allah says, "Then they will turn to one another inquisitively" (As-Saffat:50) while they are setting on their jeweled thrones, "˹All will be˺ on jeweled thrones, reclining face to face." (Al-Waq'iah: 15-16) it means the men in Jannah. "Then they will turn to one another inquisitively" (As-Saffat:50) the people of Jannah will speak with their friends in Jannah. "One of them will say, "I once had a companion ˹in the world˺" (As-Saffat:51) it means I once has a

companion in the world of Jinn that said to him, "who used to ask ˹me˺, 'Do you actually believe ˹in resurrection˺?" (As-Saffat:52) this companion had said in the world: do you actually believe in resurrection? This is a condemnation question that means do you believe that we will be resurrected and there will be Jannah and fire, so how will we be resurrected from our graves after we are dead and reduced to dust "When we are dead and reduced to dust and bones, will we really be brought to judgment?" (As-Saffat:53) this is the speech of the companion of Jinn who said to humans: when we are dead and reduced to dust and after our bodies and hairs are transmitted and mixed with dust and bones in such rotten, fragile and transient way, "will we really be brought to judgment?" will we after that really be resurrected and accounted before Allah. "will we really be brought to judgment?" so he will say: I once had a companion of Jinn that said this to me, so who is he now? "He will ˹then˺ ask, "Would you care to see ˹his fate˺?" (As-Saffat:54), would you care to see with me his place in the Hellfire.

Allah says, "Then he ˹and the others˺ will look and spot him in the midst of the Hellfire" (As-Saffat:55) it means he will look from his place in Jannah to the far Hellfire and spot him in the midst of the Hellfire. Allah will cause him to see his companion in the midst of the Hellfire. The midst means in the middle of as He said the midst way means in the middle of the way. "Spot him in the midst of the Hellfire" means that he will see his companion who wants to deviate him. He once had a companion of humans like Satan who said to him: do you believe in the Day of Resurrection? So, he was his companion in the world who invited him to disbelieve in Allah as well. This companion said: it is impossible that there will be a resurrection, so when he spots, he can see him in the midst of the Hellfire, it means that he will see his companion, who invited him to disbelieve in Allah and the Day of Resurrection, in the midst of the Hellfire. Then they will set a conversation as the believer will say: "He will ˹then˺ say, "By Allah! You nearly ruined me" (As-Saffat:56) he will swear "by Allah! You nearly ruined me" it

means I was close to being a disbeliever like you and to believe your speech. "Had it not been for the grace of my Lord, I ˹too˺ would have certainly been among those brought ˹to Hell˺." (As-Saffat:57) it means that had it not been for the grace of my Lord to be a believer in Him, I too would have certainly been with you and those who were brought to the torment in Hell. Surely, he is blaming his companion who is brought to Hell. Then, he will return to fellow believers, while they are enjoying their drink, and said, "˹Then he will ask his fellow believers,˺ "Can you imagine that we will never die" (As-Saffat:58) it right that they are in Jannah as they will never die, "Can you imagine that we will never die, except our first death," (As-Saffat: 58-59) the first death that we died in the world. "nor be punished ˹like the others˺?" it means we will be in eternal blessing and we will not be punished, this is a great matter! "This is truly the ultimate triumph." (As-Saffat:60) it means what we have now is truly the ultimate triumph that is the greatest goal as there is nothing better than that. So, see the fate of Allah's righteous servants. Allah has commented on this image after He has transmitted a living image, as if we see it with the believers who speak to each other, then with the speech of the believer to his companion of Jinn and humans who talk to him in such a way.

Then Allah says, "For such ˹honour˺ all should strive." (As-Saffat:61) for such an end and great triumph all should strive. Whoever wants to strive to win this good end and whoever wants to do so as all people strive, yet, some of them might spend his efforts in building a house, having children and wife or enjoying the world. Therefore, they should strive to get all of this in Allah's Jannah; in which there are palaces, maidens, the eternal blessing, and joy. So, it cannot be compared with what they strive for in the world as they strive but for despicable matters that cannot be compared to this great triumph. Consequently, whoever wants to strive to win the greatest end, should strive for this situation to be in Jannah in such a way.

Then Allah has compared what the people of Jannah are in and what the people of Hellfire, God forbid, in saying, “Is this ˹bliss˺ a better accommodation or the tree of Zaqqûm?” (As-Saffat:62) “is this" refers to what Allah talks about of the blessings of the believers, “a better accommodation” accommodation means housing or hospitality, the accommodation that they are accommodated in Jannah or the tree of Zaqqum that is the accommodation of the people of the Hellfire, God forbid, a tree that Allah has called Zaqqum which Allah has described by, “We have surely made it a test for the wrongdoers. Indeed, it is a tree that grows in the depths of Hell, bearing fruit like devils’ heads” (As-Saffat: 63-65), this is the tree of Zaqqum that grows in the depth of Hell that has many branches and is fed by the fire, grows by the fire and its fruits are from the fire so it is completely fearing tree as Allah says, “bearing fruit like devils’ heads.”

يقول الله ﷻ: {أَذَلِكَ خَيْرٌ نُزُلًا أَمْ شَجَرَةُ الزَّقُّومِ إِنَّا جَعَلْنَاهَا فِتْنَةً لِلظَّالِمِينَ إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْجَحِيمِ طَلْعُهَا كَأَنَّهُ رُءُوسُ الشَّيَاطِينِ فَإِنَّهُمْ لَآكِلُونَ مِنْهَا فَمَالِئُونَ مِنْهَا الْبُطُونَ ثُمَّ إِنَّ لَهُمْ عَلَيْهَا لَشَوْبًا مِنْ حَمِيمٍ ثُمَّ إِنَّ مَرْجِعَهُمْ لَإِلَى الْجَحِيمِ إِنَّهُمْ أَلْفَوْا آبَاءَهُمْ ضَالِّينَ فَهُمْ عَلَى آثَارِهِمْ يُهْرَعُونَ وَلَقَدْ ضَلَّ قَبْلَهُمْ أَكْثَرُ الْأَوَّلِينَ وَلَقَدْ أَرْسَلْنَا فِيهِمْ مُنذِرِينَ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنذَرِينَ} [الصافات:62-73]

Allah ﷻ says, “Is this ˹bliss˺ a better accommodation or the tree of Zaqqûm? We have surely made it a test for the wrongdoers. Indeed, it is a tree that grows in the depths of Hell, bearing fruit like devils’ heads. The evildoers will certainly ˹be left to˺ eat from it, filling up their bellies with it. Then on top of that they will be given a blend of boiling drink. Then they will ultimately return to ˹their place in˺ Hell. Indeed, they found their forefathers astray, so they rushed in their footsteps! And surely most of the earlier generations had strayed before them, although We had certainly sent warners among them. See then what was the end of those who had been warned.” (As-Saffat: 62-73) after Allah mentioned the enjoyment of the people of Jannah; they are “in the Gardens of Bliss, facing each other on thrones. A drink ˹of pure wine˺ will be passed around to them from a flowing stream: crystal-white, delicious to drink. It will neither harm ˹them˺, nor

will they be intoxicated by it." (As-Saffat: 43-47) this is the wine of the people of Jannah. Then, "And with them will be maidens of modest gaze and gorgeous eyes" (As-Saffat:48) each wife, of the people of Jannah, is limited to her husband as if they were pristine pearls. It means that they are accommodated in their tents without getting out of them, "as if they were pristine pearls." (As-Saffat:49) They are like the eggs of birds that are reserved in their nests. "Then they will turn to one another inquisitively." (As-Saffat:50) one of the people of Jannah will say to his fellow: "One of them will say, "I once had a companion ˹in the world˺who used to ask ˹me˺, 'Do you actually believe ˹in resurrection˺? When we are dead and reduced to dust and bones, will we really be brought to judgment?" (As-Saffat: 51-53) this is the speech of his companion and Satan that wanted to cause him to disbelieve in Allah; he will say to his fellow: "He will ˹then˺ ask, "Would you care to see ˹his fate˺?" (As-Saffat:54) This believer will spot from his place in Jannah to see his companion in the Hellfire. "then he ˹and the others˺ will look and spot him in the midst of the Hellfire. He will ˹then˺ say, "By Allah! You nearly ruined me." (As-Saffat: 55-56) it means I was close to disbelieve, "Had it not been for the grace of my Lord," that He made me adhere to believing, "I ˹too˺ would have certainly been among those brought ˹to Hell˺." (As-Saffat:57) it means with you in the torment, then he will say to his fellow: "˹Then he will ask his fellow believers,˺ "Can you imagine that we will never die, except our first death, nor be punished ˹like the others˺?" (As-Saffat: 58-59). Then Allah commented, "This is truly the ultimate triumph." (As-Saffat:60) "this is" refers to whatever granted to the people of Jannah; their wine, wives, enjoyment, friends, and that Allah honored and saved them from the Hellfire which is, truly, the ultimate triumph as there is no triumph better than that. "For such ˹honour˺ all should strive." (As-Saffat:61) "For such" refers to this honor and bliss. "All should strive", it means that if the people want to strive for anything, they should strive for this bliss as there is nothing people should strive for, except this bliss, "For such ˹honour˺ all should strive." (As-Saffat:61) then Allah says, "Is this

˹bliss˺ a better accommodation or the tree of Zaqqûm?” (As-Saffat:62) “is this” refers to the mentioned bliss of the people of Jannah; "better accommodation" for receiving these believers, "or the tree of Zaqqum" which is prepared for receiving the people of Fire, God forbid.

Then, Allah described this tree saying, “We have surely made it a test for the wrongdoers” (As-Saffat:63) it is a test as to when fruits appear, they will go to eat from it because they will be hungry, “We have surely made it a test for the wrongdoers. Indeed, it is a tree that grows in the depths of Hell” (As-Saffat: 63-64) it is very bad growing that it grows in the depth of Hell in the extreme of heating. So, this tree will grow and will be fed in the depth of Hell; how its fruits will be! “Indeed, it is a tree that grows in the depths of Hell, bearing fruit like devils’ heads” (As-Saffat: 64-65) it is a harmful tree in its growing and fruits that bear fruit like devils’ heads. “The evildoers” refers to the punished people. “will certainly ˹be left to˺ eat from it, filling up their bellies with it.” (As-Saffat: 66) it means that, although this fruit is very bad, they fill up their bellies with it. The prophet ﷺ described Zaqqum saying: O believers! Fear Allah, if a drop of Zaqqum; a single drop of the juice of this tree were to be dropped on the earth, it would ruin the livelihood of the people of this world. It will ruin the livelihood of the people as the earth will not be good for living if a drop of Zaqqum were to be dropped. Then the prophet ﷺ said: so how about those who have no food or water other than it? That their food and water will be from Zaqqum while a drop of it would ruin the livelihood of the people of this world. Allah says, “The evildoers will certainly ˹be left to˺ eat from it, filling up their bellies with it. Then on top of that they will be given a blend of boiling drink.” (As-Saffat: 66-67), it means that it is not enough for torturing them but another torment will be brought to them that is the drink. They want to decrease the heating of their food so they drink boiling water. Therefore, the fruit of Zaqqum will be mixed with this boiling drink.

“Then on top of that they will be given a blend of boiling drinks” Allah mentioned that this boiling drink is like molten metal. It will boil in the bellies like the boiling of hot water. Then they will ultimately return to ˹their place in˺ Hell as they will escape from what is boiling in their bellies to return to their place in Hell. Then they will feel hungry and thirsty, but they will not find anything to eat from except Zaqqum. Allah says, “The evildoers will certainly ˹be left to˺ eat from it, filling up their bellies with it. Then on top of that they will be given a blend of boiling drink” (As-Saffat: 66-67) Allah also says, “Then you, O misguided deniers, will certainly eat from ˹the fruit of˺ the trees of Zaqqûm, filling up ˹your˺ bellies with it. Then on top of that you will drink boiling water—and you will drink ˹it˺ like thirsty camels do.” This will be their accommodation on the Day of Judgment.” (Al-Waqi’ah: 51-56) this is their accommodation in which they will be contemptible. It will be said to the criminal who is in Hell: “Taste this, you mighty, noble one!” then they will ultimately return to their place in Hell as they will alternate between the torments. Allah says, “˹They will be told,˺ “This is the Hell which the wicked denied.” They will alternate between its flames and scalding water.” (Ar-Rahman: 43-44) they will escape from Zaqqum to Hell and, vice versa, from Zaqqum to scaling water. They will move from torment to another-God forbid- to be among them.

Allah says, “Then they will ultimately return to ˹their place in˺ Hell. Indeed, they found their forefathers astray” (As-Saffat: 68-69) as if it is said that, when the torment is very intense, they find their forefathers astray. It means that they were polytheists and disbelievers, “so they rushed in their footsteps!” (As-Saffat: 70) “they” refers to the disbelievers. “Their footsteps” means their misguided forefathers, “rushed in" they rushed in astray and followed their way as their forefathers did without hesitation and reasoning. Allah says, “And surely most of the earlier generations had strayed before them, although We had certainly sent warners among them.” (As-Saffat:71) See then what was the end of those who

had been warned; surely, most of the earlier generation had strayed before them. Therefore, Allah had punished them in this world, but they had not learned the lesson of destroying them. “Although We certainly sent warners among them” Allah has affirmed that He had sent warners to the earlier generation to warn them of this punishment, but the descendants followed their forefathers and the next generation followed the earlier one without learning the lesson or understanding the proofs of the messengers and what Allah has done with their forefathers. So, they insisted to be strayed, although Allah had clarified to them the end of the earlier generation. “although We had certainly sent warners among them” (As-Saffat:72) “warners” refers to the messengers who warned them of Allah’s punishment. Allah says, “See then what was the end of those who had been warned.” (As-Saffat:73) it means learn the lesson about the end of those whom Allah had warned by these messengers.

Then Allah says, “But not the chosen servants of Allah.” (As-Saffat:73) but not the chosen servants of Allah in these peoples, for Allah had saved them from the torment in the world and had mercy upon them in the Hereafter. Then, Allah has started to mention a group of these peoples, beginning with Nuh ﷺ: “Indeed, Noah cried out to Us, and how excellent are We in responding!” (As-Saffat:74) “indeed” reflects affirmation. “Us” refers to Allah; Nuh cried to Allah, and how excellent are We in responding! When he said: “I am helpless, so help me!” “He cried, “My Lord! I have surely called my people day and night, but my calls only made them run farther away. And whenever I invite them to be forgiven by You, they press their fingers into their ears, cover themselves with their clothes, persist ˹in denial˺, and act very arrogantly. Then I certainly called them openly, then I surely preached to them publicly and privately, saying, ‘Seek your Lord’s forgiveness, ˹for˺ He is truly Most Forgiving. He will shower you with abundant rain, supply you with wealth and children, and give you gardens as well as rivers. What is the matter with you that you are not in awe of the Majesty of Allah, when

He truly created you in stages ˹of development˺? Do you not see how Allah created seven heavens, one above the other, placing the moon within them as a ˹reflected˺ light, and the sun as a ˹radiant˺ lamp? Allah ˹alone˺ caused you to grow from the earth like a plant. Then He will return you to it, and then simply bring you forth ˹again˺." (Noah: 5-18) then when they said: "If you do not desist, O Noah, you will surely be stoned ˹to death˺." and threatened to kill him in such a way, he cried "I am helpless, so help me!" it means O My Lord! Help me in my message and help Your messenger whom You have sent to this people because they threatened me: "If you do not desist, O Noah, you will surely be stoned ˹to death˺." "Indeed, Noah cried out to Us, and how excellent are We in responding!" (As-Saffat:74) how excellent is Allah in responding. It means that Allah responded to him immediately. Therefore, Allah gave him good news saying, "None of your people will believe except those who already have. So do not be distressed by what they have been doing. And build the Ark under Our ˹watchful˺ Eyes and directions" (Hud: 36-37), "And when Our command came and the oven burst ˹with water˺, We said ˹to Noah˺, "Take into the Ark a pair from every species along with your family—except those against whom the decree ˹to drown˺ has already been passed—and those who believe." But none believed with him except for a few." (Hud:40)

Allah says, "We delivered him and his family from the great distress" (As-Saffat:76) "him" refers to Nuh ﷺ and his believing family, his kinship family, as Allah says, "Take into the Ark a pair from every species along with your family—except those against whom the decree ˹to drown˺ has already been passed—and those who believe." But none believed with him except for a few." (Hud:40) "from the great distress" as the disbelievers threatened him so he lived with them in great distress of threatening, closing the way of the call to Allah and persisting in disbelief and obstinacy. "We delivered him and his family from the great distress, and made his descendants the sole survivors." (As-Saffat: 76-77) see

Allah's favor upon him that He delivered him and his family from great distress. Then Allah made his descendants the sole survivors that are Sam, Ham, and Yafith. So, his three descendants were the people who survived on the earth as Allah made all offspring, after that, from Nuh's descendants. Therefore, all people now return to Nuh, as a result, he is called the second Adam from whom these generations had come. Then Allah destroyed these generations except Nuh's descendants who had three sons, then all peoples were reproduced from Nuh's descendants. "and made his descendants the sole survivors. And We blessed him ˹with honourable mention˺ among later generations: "Peace be upon Noah among all peoples" (As-Saffat: 77-79) And We blessed Nuh with honorable mention among later generations, who came after that, until now. Peace be upon Nuh among all peoples" it means that all peoples who came after him should greet him for he was Allah's messenger and prophet and he was the first messenger to people in the earth, therefore, they greet him, "Peace be upon Nuh among all peoples" with all peoples that came after that. "Indeed, this is how We reward the good-doers." (As-Saffat:80) "this is" refers to this reward. "We reward the good-doers" Nuh was one of the good-doers who was called to Allah and believed in Allah. See how Allah rewarded him in the world and the Hereafter. "Indeed, this is how We reward the good-doers. ˹For˺ he was truly one of Our faithful servants." (As-Saffat: 80-81) "he", refers to Nuh ﷺ, was truly one of Our faithful servants. This is an honor to Nuh that Allah called him a faithful servant and that he was one of Allah's believing servants. Therefore, whoever believes in Allah is called a faithful servant, for it is an honor to every believing servant to be called a faithful servant like the messengers and prophets, for all of them believe in Allah "he was one of Our faithful servants".

Then Allah says, "Then We drowned the others." (As-Saffat:82) Allah drowned everyone, other than Nuh and the believing people. So, it was Allah's punishment to them in the world. This is one story of the messengers' stories that

happen in the same way as every messenger was calling to Allah and he would be harmed in every way, then Allah would grant him victory along with the believers with him. Furthermore, Allah destroyed the wrongdoers, thus, this is Allah's traditional way as He says, "but not the chosen servants of Allah" so, see what Allah did with the chosen servants. "Then We drowned the others" except Nuh ﷺ and the people who believed with him from his family. Then Allah has begun to mention another story of the messengers' stories saying, "And indeed, one of those who followed his way was Abraham." (As-Saffat:83) "indeed" reflects upon the affirmation of Allah. "One of those who followed his way" means that Ibrahim ﷺ was one the believers as he followed his way, method, and religion. He was a messenger of Allah, calling to the worship of Allah; Ibrahim ﷺ the father of the prophets.

Allah says, "˹Remember˺ when he came to his Lord with a pure heart" (As-Saffat:84) here, Allah praised Ibrahim that he came to his Lord with a pure heart without any lesions as the greatest heart lesions are disbelieving in Allah, doubting and its consequences and deviating from the right path. In addition, his heart is pure that he never disobeyed Allah as he obeyed Allah's orders. He obeyed every order that Allah ordered, even if these orders were severe and indicated absolute obeying. Allah has ordered him to sacrifice his son and he obeyed Allah and submitted to Him, "Abraham said, "O my dear son! I have seen in a dream that I ˹must˺ sacrifice you. So tell me what you think." He replied, "O my dear father! Do as you are commanded. Allah willing, you will find me steadfast." Then when they submitted ˹to Allah's Will˺, and Abraham laid him on the side of his forehead ˹for sacrifice˺, We called out to him, "O Abraham! You have already fulfilled the vision." (As-Saffat: 102-105) he had fulfilled all the orders that Allah had ordered him, therefore, Allah has praised him in this matter as Allah says, "and ˹that of˺ Ibrahim, who ˹perfectly˺ fulfilled ˹his covenant" "˹Remember˺ when Abraham was tested by his Lord with ˹certain˺

commandments, which he fulfilled. Allah said, “I will certainly make you into a role model for the people.” Abraham asked, “What about my offspring?” (Al-Baqarah:124) so, Ibrahim came to his Lord with a pure heart without any lesions, but it was pure in its believing and obeying Allah as He says, “and said to his father and his people, “What are you worshipping? Is it false gods that you desire instead of Allah?” (As-Saffat: 85-86) it means that they worshiped false gods besides Allah, yet, Allah is the Only God Whom there is no god but Him and there is no one who deserves to be the god except for Him because He is the Creator and the Provider Who gives life and causes death. Consequently, he said to his people: “Abraham responded, “Have you ˹really˺ considered what you have been worshiping—you and your ancestors? They are ˹all˺ enemies to me, except the Lord of all worlds.” “˹He is˺ the One Who created me, and He ˹alone˺ guides me. ˹He is˺ the One Who provides me with food and drink. And He ˹alone˺ heals me when I am sick. And He ˹is the One Who˺ will cause me to die, and then bring me back to life. And He is ˹the One˺ Who, I hope, will forgive my flaws on Judgment Day.” (Ash-Shu’ara: 78-82) so, He is the Only One Who deserves to be worshiped. Ibrahim said: is it false gods you desire to worship besides Allah, indeed, there are no gods with Allah. “What then do you expect from the Lord of all worlds?” (As-Saffat:87) it means what do you expect from the Lord of all worlds in what He would do with you if you associate others with Him in worship, while He is the Only God. Further, what do you expect from the Lord of all worlds as He is the Lord of all these worlds and these creations? Everything, except Allah, is a world; there is no god to all worlds but Him. So, what do you expect from the Lord of all worlds when you do not worship Him only? What do you expect from the Lord of all worlds when you associate false gods with Him?

Allah says, “He later looked up to the stars ˹in contemplation˺, then said, “I am really sick.” (As-Saffat:88) His people worshiped these stars and believed that they made the fates of people on the earth. “then said, “I am really sick.” One day

they wanted to go out, but he said that he was sick so that they would leave him behind with their idols to destroy them. Allah says, "So they turned their backs on him and went away." (As-Saffat:90) so they left him with their idols and went away, leaving him with their idols, as they believed that leaving him with the idols might cause him to recover from his sickness. Allah says, "Then he ˹stealthily˺ advanced towards their gods, and said ˹mockingly˺, "Will you not eat ˹your offerings˺?" (As-Saffat:91) when he was with their idols alone, he stealthily advanced towards their gods, and said mockingly "will you not eat?" it means that, if I offer food to you; will you not eat? "What is wrong with you that you cannot speak?" (As-Saffat:92) These are idols made of stones and are honored by being worshiped, "What is wrong with you that you cannot speak?" (As-Saffat:92) He said all of that in order to mock them.

Allah says, "Then he swiftly turned on them, striking ˹them˺ with his right hand." (As-Saffat:93) it means that he strokes them with his right hand with his ax then hangs the ax upon the neck of the idol. Allah says, "Later, his people came rushing towards him ˹furiously˺" (As-Saffat:94) his people got angry from this great event, "Later, his people came rushing towards him ˹furiously˺" (As-Saffat:94) they came rushing, group after another, when they heard this great news that someone has stroke their idols. When they came to him furiously, he said, "He argued, "How can you worship what you carve ˹with your own hands˺" (As-Saffat:95) this is a condemnation question; how can you worship what you carve? How can you worship a god that you carve with your hand from stones; carving means to sculpt.

"When it is Allah Who created you and whatever you do?" (As-Saffat:96) it means that they forgot Allah Who has created them and whatever they do as well. Allah has created all that they do as Allah is the Creator of all servants' actions. In addition, Allah has created the material, whether stones or wood, from which you had carved these idols. So, how do you take from it a god and worship it

“when it is Allah Who created you and whatever you do?” (As-Saffat:96) Despite that, they did not regret or understand, rather, they said, “Build him a furnace and cast him into the blazing fire.” Allah says, “And so they sought to harm him, but We made them inferior.” .(As-Saffat:98)

يقول الله ﷻ: {فَرَاغَ إِلَى آلِهَتِهِمْ فَقَالَ أَلا تَأْكُلُونَ مَا لَكُمْ لا تَنطِقُونَ فَرَاغَ عَلَيْهِمْ ضَرْبًا بِالْيَمِينِ فَأَقْبَلُوا إِلَيْهِ يَزِفُّونَ قَالَ أَتَعْبُدُونَ مَا تَنْحِتُونَ قَالُوا ابْنُوا لَهُ بُنْيَانًا فَأَلْقُوهُ فِي الْجَحِيمِ فَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الأَسْفَلِينَ وَقَالَ إِنِّي ذَاهِبٌ إِلَى رَبِّي سَيَهْدِينِ رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ فَبَشَّرْنَاهُ بِغُلامٍ حَلِيمٍ فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَا بُنَيَّ إِنِّي أَرَى فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانظُرْ مَاذَا تَرَى قَالَ يَا أَبَتِ افْعَلْ مَا تُؤْمَرُ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّابِرِينَ فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ وَنَادَيْنَاهُ أَنْ يَا إِبْرَاهِيمُ قَدْ صَدَّقْتَ الرُّؤْيَا إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ إِنَّ هَذَا لَهُوَ الْبَلاءُ الْمُبِينُ وَفَدَيْنَاهُ بِذِبْحٍ عَظِيمٍ وَتَرَكْنَا عَلَيْهِ فِي الآخِرِينَ سَلامٌ عَلَى إِبْرَاهِيمَ كَذَلِكَ نَجْزِي الْمُحْسِنِينَ إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ}[الصافات:91-111]

says, "Then he ˹stealthily˺ advanced towards their gods, and said ﷻ Allah mockingly˺, “Will you not eat ˹your offerings˺?, What is wrong with you that˹ ”?you cannot speakThen he swiftly turned on them, striking ˹them˺ with his right hand. Later, his people came rushing towards him ˹furiously˺. He argued, “How can you worship what you carve ˹with your own hands˺, when it is Allah Who created you and whatever you do?”. They said ˹to one another˺, “Build him a furnace and cast him into the blazing fire.”, And so they sought to harm him, but We made them inferior., He later said, “I am leaving ˹in obedience˺ to my Lord. He will guide me., My Lord! Bless me with righteous offspring, So We gave him good news of a forbearing son." (As-Saffat 91:111), Allah talks about His servant and messenger Ibrahim, and that he was adhering to the footsteps of Nuh, who preceded him with the message, and that Ibrahim called his people to worship only Allah with no partner. Further, that he told them that these idols would never benefit or harm them and that he made the ruses to destroy these idols. Ibrahim lied to his people two lies; the Prophet Mohamed says Ibrahim did not lie except for three times, he said this in the hadiths of intercession. "then said, “I am really sick.” (As-Saffat: 89), and his saying:" He replied ˹sarcastically˺, “No, this one—

the biggest of them—did it! So ask them, if they can talk!” (Al-Anbya: 63) So, Ibrahim entered the house of their idols when he said to them that he is sick in order to leave him behind alone. Therefore, they left him there and went out. Allah says: "Then he swiftly turned on them, striking ˹them˺ with his right hand" (As-Saffat: 93), He started striking them strongly with the ax that is in his right hand. "Later, his people came rushing towards him" means his people came rushing towards him. ˹furiously˺ "He argued, “How can you worship what you carve ˹with your own hands˺" (As-Saffat: 95), He discussed this matter with them when they said: "Who did this to our gods, Ibrahim?" They protested, “Who dared do this to our gods? It must be an evildoer. Some said, “We heard a young man, called Ibrahim, speaking ˹ill˺ of them, so they demanded to bring and ask him, Who dared do this to our gods? He replied: ask them if they could talk. So, they went into partial awakening when he said to them "ask your idols if they can talk". They asked themselves, how do we worship these idols which cannot speak or defend themselves?

Allah says, "So they came back to their senses, saying ˹to one another˺, “You yourselves are truly the wrongdoers!” (Al-Anbya: 64)

" Then they ˹quickly˺ regressed to their ˹original˺ mind-set, ˹arguing,˺ “You already know that those ˹idols˺ cannot talk.” (Al-Anbya: 65). He said to them that you carve it with your own hands then you worship it and make it a god that you sanctify, love and obey, then ask it to benefit you and to ward off harm from you! How can a thing that you are its maker and you are better than it does so? "He argued, “How can you worship what you carve ˹with your own hands˺, when it is Allah Who created you and whatever you do?” (As-Saffat 95:96). Do you forsake the worship of the Lord who created you and created what you do? All these materials, from which you make your idols, Allah is its Creator; the stone, tree or metal from which you make these gods, Allah is their Creator. "Allah Who created you and whatever you do". Likewise, Allah is the Creator of the servants'

actions. No one can create anything for Allah is the Creator of everything. "They said ˹to one another˺, “Build him a furnace and cast him into the blazing fire.” (As-Saffat: 97) This response shows their criminality, disbelief, persistence, obstinacy and the collapse of their argument. They have no excuse before this argument. But their victory remains for their idols and gods, and their adhering to what their fathers and grandfathers were following, without looking for the right, and for what is its evidence and proofs have been proved. "They said ˹to one another˺, “Build him a furnace and cast him into the blazing fire.” (As-Saffat: 97), and in another verse "They concluded, “Burn him up to avenge your gods, if you must act.” (Al-Anbya: 68) We have to stand with our gods and with our heritage, the heritage of our forefathers. Who is this that came to change our system and change our lives? "They said ˹to one another˺, “Build him a furnace…...” (As-Saffat: 97), a furnace to be filled with fire." and cast him into the blazing fire.” (As-Saffat: 97) In this furnace, they fill it with their wood and cast Ibrahim in it. They choose for him the worst way of death on earth, which is burning with fire. And burning with fire is true, in this way a great furnace is built to be filled with wood and other things that are lit and lit in it. Then Ibrahim is brought and thrown by catapult to be cast in the midst of the fire.

"They said ˹to one another˺, “Build him a furnace and cast him into the blazing fire.” (As-Saffat: 97), Allah says," And so they sought to harm him, but We made them inferior" (As-Saffat: 98). His people sought to harm him in this way, to conspire him in this way, and to arrange for him these arrangements. Allah says, "but We made them inferior" (As-Saffat: 98). We made them inferior that they did not attain what they wanted from him. Allah told in another verse that He had saved Ibrahim; Allah says that: He commanded the fire to be cool for Ibrahim and be safe to him, a cool that does not harm him. We ordered, “O fire! Be cool and safe for Abraham! The fire burned his handcuffs only, the one with which they

tied him up, and Ibrahim remained in the fire until their fire subsided and he got out of it unscathed. It is surprising all the wonder that these oppressors and unbelievers see the miracles clearly and do not believe in them, this is the wonder matter. It is astonishing that the unbelievers see these miracles of Allah and stand in this way.

Then, after that, they do not turn back from their infidelity and stubbornness. He said, referring to Ibrahim: He later said, “I am leaving ˹in obedience˺ to my Lord. He will guide me." (As-Saffat: 99)." He threatened, “How dare you reject my idols, O Abraham! If you do not desist, I will certainly stone you ˹to death˺. So be gone from me for a long time!”, Abraham responded, “Peace be upon you! I will pray to my Lord for your forgiveness. He has truly been Most Gracious to me." (Maryam 46:47), Ibrahim left Oracle in Iraq heading to the Levant and said "I am going to my Lord, an emigrant to Allah". Ibrahim said "Allah will guide me to the place in which I live away from these stubborn disbelievers who could not bear his presence with them". He became alone, and none of these people believed in him, and only his nephew, Lot ﷺ, believed in him as Allah says, "So Lot believed in him. And Abraham said, “I am emigrating ˹in obedience˺ to my Lord. He ˹alone˺ is indeed the Almighty, All-Wise.” (Al-'Ankabut: 26)." "My Lord! Bless me with righteous offspring," (As-Saffat: 100), the offspring of the righteous after those people who disbelieved in this way. Allah says, "So We gave him good news of a forbearing son." (As-Saffat: 101) This is the Lord's compensation to Ibrahim. Allah says, "so We gave him good news", and the good news is to inform the person with what makes him happy. "So, We gave him good news of a forbearing son", Allah described the firstborn of Ibrahim ﷺ, Ishmael ho is the father of the Arabs, as a forbearing boy. The forbearing is generosity to the offender and having a wise mind, meeting the bad with good, and receiving the severe matter with a generous heart and a calm mind. The severe matter, referring to the slaughter; he was told by his father that Allah ordered him to slaughter

Ishmael, and he met this severe matter with calm, contentment, and reassurance, and said to his father, ".... He replied, “O my dear father! Do as you are commanded. Allah willing, you will find me steadfast.” (As-Saffat: 102). No one has this forbearing greater than this, for a person to be patient in this way, to be told that he has been sentenced to slaughter and that he will be offered as a sacrifice to the Lord, and to say I submit to Allah's command and I am satisfied with Allah's order.

Allah says, "Then when the boy reached the age to work with him,", When Ishmael reached the age that enables him to work with Ibrahim, which is the beginning of youth and strength, in which the child becomes younger and seeking a livelihood. He (Ibrahim) said, O son, by the order of Allah revealed to me in a dream." Abraham said, “O my dear son! I have seen in a dream that I ˹must˺ sacrifice you." And the visions of the prophets are true. He said that I see in a dream that I slaughter you, this is a vision, and the vision of the apostles is true; so, what you think in this matter? Of course, this is a divine matter, so tell me what you think. Allah wanted to test Ibrahim and Ismail's obedience, "He replied, “O my dear father! Do as you are commanded."، O my father! Do as you are commanded. Here, "you are commanded" in the passive voice because the severe command is to do what you are ordered, and it refers, of course, to what Allah commands you. "you will find me steadfast.” You will find me, Allah willing. Here, he says Allah willing, this indicates the perfection of his surrender, the perfection of his ability, and that he does not want to be proud of something of his work, but rather, he left this matter to the will of Allah. he is one of the patients in the implementation of this judgment and the divine command.

Allah says, "When Ibrahim and Ishmael submitted to Allah Will." (As-Saffat: 103). This event took place in Mecca because, in the story of Ibrahim, Ibrahim ﷺ lived in the city of Hebron and named it by his name in Palestine. Then, after that, Ibrahim got married to Hagar with the help of his wife Sarah, and she gave birth

to Ishmael. Ishmael was the first child born to Ibrahim. Then Allah commanded him to take Hagar, his Egyptian wife, and her son, Ismail, and place them at Kaaba in Mecca, and that he would go to check on them, from Palestine, from time to time. Then, when Allah commanded Ibrahim to slaughter his son through this vision, "When Ibrahim and Ishmael submitted to Allah Will." (As-Saffat: 103). When they submitted to Allah's Will, Ibrahim put his son's face on the ground to slaughter him from his neck. Allah says, "We called out to him, “O Abraham!" (As-Saffat: 104), We called out to him immediately, and Allah sent down to him his Messenger Jibreel with a ram from heaven.

" You have already fulfilled the vision.” Indeed, this is how We reward the good-doers." (As-Saffat:105). And the fulfillment of the vision is that he took it, that he believed it, acted according to it, and tried to fulfill the vision. And this is what Allah wants from Ibrahim. Ibrahim got from this matter, firstly, surrendering to a command of Allah, submitting to Him, being a Muslim, and submitting to the command of Allah. Then, as well as for Ishmael, this great virtue is that Allah orders them to this severe matter and they submit to Him. Therefore, they deserve the greatest reward and the highest status from Allah. Then, this matter (slaughtering) was not implemented because the Lord's will has been achieved in showing the obedience of Ibrahim, his submitting to Allah, and his implementation of Allah's command, as well as the obedience of Ismail. " You have already fulfilled the vision.” Indeed, this is how We reward the good-doers." (As-Saffat:105). "Indeed, this is how We reward the good-doers". Allah has commanded a severe command, yet, Allah did not intend to implement it, rather, He wanted to show their obedience, and it was without any doubt; their obedience to Allah was shown. So, there is no reason to slaughter. Then see what Allah will give them because of their response to Allah’s command, their implementation of this severe command. "Indeed, this is how We reward the good-doers", Ibrahim was one of the good-doers, as well as Ismail. Ibrahim, because of his submitting

to Allah’s command and implementing it, likewise, Ismail. " That was truly a revealing test" (As-Saffat: 106) For Ibrahim to be ordered to slaughter his son, and for Ishmael to be instructed to be patient with this matter, is a clear and revealing test. It is a severe, strong, and clear test to which there is no similar affliction. "We blessed him and Isaac as well."

Allah says, " And We ransomed his son with a great sacrifice" (As-Saffat: 107). We ransomed Ishmael with a great sacrifice, and this sacrifice is a ram sent down to him from Paradise. Allah described this ram as great that, there is no doubt, not only because of its greatness but also of its value, its honor, and that it was brought down in this image to be a sacrifice as a ransom for Ishmael. Then Allah says, "and blessed Abraham ˹with honourable mention˺ among later generations" (As-Saffat: 108), We blessed Ibrahim with honourable mention among later generations.

“Peace be upon Abraham.” (As-Saffat:109). All the people of faith remain greeting Ibrahim, the father of the prophets, and remembering his great stances, great patience, and his implementation of Allah's command. Therefore, Allah made him a model of excellence. "Indeed, Abraham was a model of excellence: devoted to Allah, ˹perfectly˺ upright—not a polytheist—" (An-Nahl:120). Ibrahim was thankful for Allah's grace; thus, he became a model of excellence, a person followed by others, and Imam, who all the believers remain to remember him.

“Peace be upon Abraham.” "This is how We reward the good-doers." (As-Saffat 109:110), Allah also rewards His good-doings, and the good- doing is performing Allah's command in the best way, that he is one of our faithful servants, and that he (Ibrahim) is one of our faithful worshipers. This description was repeated here, after that, Allah described Nuh with the same description to be as a name of faith, which is the most noble of names, including the Messengers

and Prophets, and the common believers. Ibrahim is one of our believing worshipers. "We ˹later˺ gave him good news of Isaac—a prophet, and one of the righteous." (As-Saffat: 112), After that, "We give him good news of Isaac", who is his son from Sarah, a prophet who Allah sent down to him a Message, and he is from the righteous. This is also a gift from Allah to give him another child from his wife, Sarah, and to make this child a prophet from among the righteous. And We blessed Ibrahim and Isaac a blessing in all its meanings; an increase in goodness and growth in what Allah has given him in this world and the hereafter. and He also blessed Isaac with good offspring with the believers among them, in addition to the great number of messengers and prophets. These are great blessings that Allah made upon Ibrahim and upon his son Isaac. Then, Allah says, "..... Some of their descendants did good, while others clearly wronged themselves." (As-Saffat: 113). From the offspring of Ibrahim and Isaac, those who did good, worship the Lord and believe in Him; such as the many prophets and messengers who were descendants of him like Yaqub, and who were descendants of Yaqub from the righteous prophets and believing offspring. While others clearly wronged themselves from their descendants, an unjust to himself is evident, like those who disbelieved among the children of Israel, and those who were cursed, as Allah says, "The disbelievers among the Children of Israel were condemned in the revelations of David and Jesus, son of Mary. That was for their disobedience and violations." (Al-Ma'idah: 78) And among them is the sect of the Jews who, in the era of the Prophet Mohamed, disbelieved in Allah, and only less than ten of the Jews believed in the Prophet. While they remained stubborn and disbelieving, and they are from this offspring. These are the righteous prophets, and among their descendants is a good-doer, among the believers, among the messengers and prophets, and from the messengers, Musa, Isa, and from the prophets of the children of Israel. Further, of course, to Isa and the prophets who came before him from the children of Israel. And also, among them are some who disbelieved and opposed these messengers, and who, clearly, wronged

themselves. After Allah mentioned Ibrahim, Allah says, "although We had certainly sent warners among them." See then what was the end of those who had been warned.", But not the chosen servants of Allah." (As-Saffat: 72). This is Allah's way. See the end of the disbelievers and the end of the believers.

"And We certainly showed favour to Moses and Aaron," (As-Saffat: 114). Allah tells of His blessings and favours to Musa the Prophet, who is a descendant of Israel, Isaac, and Ibrahim. We certainly showed favour to Musa and Harun, his brother. Musa asked Allah to make his brother a prophet, and Allah fulfilled his wish." We delivered him and his family from the great distress," (As-Saffat: 76), Allah tells that He saved them; namely Musa, Harun, and their people, and they are all the children of Israel who were in Egypt, Allah saved them from great distress. The distress, the anguish, the worry, and the severe pain that they endured in Egypt after Pharaoh commanded the slaughtering of their sons while keeping their females and harnessing them in hard work and afflicting them with dreadful torment. As Pharaoh said: We are the omnipotent. Allah says,

"Indeed, Pharaoh ˹arrogantly˺ elevated himself in the land and divided its people into ˹subservient˺ groups, one of which he persecuted, slaughtering their sons and keeping their women. He was truly one of the corruptors." (Al-Qasas:4). Allah reminded them of this, He says, "..... ˹Remember˺ how We delivered you from the people of Pharaoh, who afflicted you with dreadful torment, " (Al-Baqarah:49) That is, they afflicted you with dreadful torment. They made them a herd to enslave them. So, Allah says, "and delivered them and their people from the great distress. We helped them so it was they who prevailed" (As-Saffat, 115:116). We helped them, referring to Musa, Harun, and their people. Accordingly, they were the ones who prevailed. In the end, when Musa and the believers got out and the people of Pharaoh drowned, "We helped them so it was they who prevailed". Then We gave them the clear Scripture that We sent down to Musa and Harun. The clear Scripture refers to Torah. The Scripture that Allah

revealed to Musa is the Torah and the clear Scripture in which Allah demonstrated the rules of everything. Allah says about the Torah, "Indeed, We revealed the Torah, containing guidance and light, by which the prophets, who submitted themselves to Allah, made judgments for Jews. So too did the rabbis and scholars judge according to Allah's Book, with which they were entrusted and of which they were made keepers. So do not fear the people; fear Me! Nor trade my revelations for a fleeting gain. And those who do not judge by what Allah has revealed are ˹truly˺ the disbelievers.", We ordained for them in the Torah, "A life for a life, an eye for an eye..." (Al-Ma'idah, 44:45).

Among the laws that Allah has written in Torah, the law of equal retaliation. Allah says, "We have revealed the Torah in its guidance and light". Allah said we gave them, namely Musa and Harun, the clear Scripture, the clear evidence which clarifies the facts of matters and explains Allah's straight path. And we have guided them to the straight path. We guided them and made them adhere to the straight path. It is the path of Allah, the right path. "And We blessed them ˹with honourable mention˺ among later generations:", "Peace be upon Moses and Aaron." (As-Saffat, 119:120). And We blessed them with honourable mention among later generations, this is after their death. "Peace be upon Moses and Aaron.". As the action of the people of faith in Isa era, then the people of faith in Muhammad era for they do not mention Musa unless they greet him or Harun, otherwise they greet him. The Holy Quran is full of mentioning them, praising them, and stating their situations. That is why believers love them, believe in them, and greet them. "And We blessed them ˹with honourable mention˺ among later generations:", "Peace be upon Moses and Aaron.", "Indeed, this is how We reward the good-doers." (As-Saffat: 119-121). Allah also tells that this is His action with the good-doers. Likewise, this act that We did to Musa and Harun is

to reward the good-doers. Our reward to good-doers; Musa and Harun were among the good-doers.

"They were truly ˹two˺ of Our faithful servants" (As-Saffat:122) That they are, Musa and Harun, of our faithful servants for a third time, so that the description of faith is a comprehensive description in which Allah encompasses the Messengers, the Prophets, and the believers. They were truly two of Our faithful servants.

Then Allah mentioned another messenger, He says, " And Elias was indeed one of the messengers., ˹Remember˺ when he said to his people, "Will you not fear ˹Allah˺?, Do you call upon ˹the idol of˺ Ba'l and abandon the Best of Creators—" (As-Saffat, 123:125), the Prophet, Elias, is also from the children of Israel. Allah tells that he was one of the messengers who said to his people, while they were in Lebanon, 'will you not fear Allah?' He calls them to fear Allah, their Lord. It is a god to them, called Ba'l. They call upon this idol and abandon Allah; he said to them, 'Do you call upon the idol of Ba'l? Would you make this idol a god, while it is only an idol, and abandon the Best of Creators? You abandon Allah! Your Lord who created you and the Lord of your first forefathers, who is the Creator and master of your first fathers! How can you call upon this idol apart from Allah? The one whom you made a god and abandon Allah, the best of creators! How could you abandon Allah, your Lord and the Lord of your first forefathers? Allah says, "But they rejected him, so they will certainly be brought ˹for punishment˺." (As-Saffat: 127), The people of Elias rejected him, so they will certainly be brought for punishment. Allah affirms that He will bring them for punishment. Then Allah says, "But not the chosen servants of Allah." (As-Saffat: 128), This is an exception for the chosen servants of Allah who believed with Elias, those who believed with him are the chosen servants of Allah. They will

not be brought for punishment, rather, Allah will save them, and will enter them to His Paradise and His pleasure. Then Allah says, "We blessed him ˹with honourable mention˺ among later generations:", “Peace be upon Elias.” (As-Saffat: 129-130). We blessed him with honourable mention among later generations, Peace be upon El Yassin. His name came here (El Yassin) with an increase of Alif and Nun, to make his name suited with the conclusion of the verses. Peace be upon El Yassin. This is peace from Allah; Allah left this peace among everyone who comes after that to greet the servant of Allah and his Messenger, Elias. "Indeed, this is how We reward the good-doers.". (As-Saffat:131). Indeed, this is how We reward His Messenger, Elias, and also reward all the good-doers. It is one matter, one context, and that was Allah’s way in the messages; he is one of our faithful worshipers, he means Elias, he is one of our faithful worshipers. So, Allah joined him with the faithful servants so that the name of faith would be an honorable name that distinguished the believer, the name of the believer that he joined with Allah’s prophets and messengers.

يقول الله ﷻ: {وَإِنَّ لُوطًا لَمِنَ الْمُرْسَلِينَ إِذْ نَجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ إِلَّا عَجُوزًا فِي الْغَابِرِينَ ثُمَّ دَمَّرْنَا الآخَرِينَ وَإِنَّكُمْ لَتَمُرُّونَ عَلَيْهِمْ مُصْبِحِينَ وَبِاللَّيْلِ أَفَلا تَعْقِلُونَ وَإِنَّ يُونُسَ لَمِنَ الْمُرْسَلِينَ إِذْ أَبَقَ إِلَى الْفُلْكِ الْمَشْحُونِ فَسَاهَمَ فَكَانَ مِنَ الْمُدْحَضِينَ فَالْتَقَمَهُ الْحُوتُ وَهُوَ مُلِيمٌ فَلَوْلا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ لَلَبِثَ فِي بَطْنِهِ إِلَى يَوْمِ يُبْعَثُونَ فَنَبَذْنَاهُ بِالْعَرَاءِ وَهُوَ سَقِيمٌ وَأَنْبَتْنَا عَلَيْهِ شَجَرَةً مِنْ يَقْطِينٍ وَأَرْسَلْنَاهُ إِلَى مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ فَآمَنُوا فَمَتَّعْنَاهُمْ إِلَى حِينٍ }[الصافات:133-148]

says, “And Lot was indeed one of the messengers.”)133(ﷻ Allah Remember˺ when We delivered him and all of his family,”)134(“except an˹“ ”.old woman, who was one of the doomed(135) “Then We ˹utterly˺ destroyed the rest.” (136) “You ˹Meccans˺ certainly pass by their ruins day” (137) “and night. Will you not then understand?” (138) “And Jonah was indeed one of the messengers.” (139) “˹Remember˺ when he fled to the overloaded ship.” (140) “And he drew lots and was among the losers.” (141) “Then the whale engulfed him while he was blameworthy.” (142) “Had he not ˹constantly˺ glorified

˹Allah˺," (143) "he would have certainly remained in its belly until the Day of Resurrection." (144) "Then We threw him into the wilderness while he was sick," (145) "And We caused to grow over him a gourd vine." (146) (Al Saffat:133-146)

Allah relates that Lot was one of the messengers and was one of those messengers that Allah related their stories to the Surah of Al Saffat. Also, he was one of those messengers whom Allah blessed, delivered, immortalized, and destroyed their opponents and those who denied them. Lot was a messenger sent by Allah ﷻ to the villages in Jordan, and Allah indicated that he was the only one who believed in Ibrahim ﷺ and went out as a migrant from his hometown of Arcaden in Iraq to the Levant with his uncle Ibrahim ﷺ. Then Allah sent Lot to the populous villages in Jordan Valley to call them to Allah. Yet, these people were bad, as Allah described them, because they lusted after other men, abused the travelers, practiced immorality openly in their gatherings, disbelieved in Allah and His message, and rebelled against the commandments of their Lord. Allah says "˹Remember˺ when We delivered him" means Lot "and all of his family" the believers of them. There were no believers in this village except for Lot and his two daughters. As Allah says "Then We brought out all the believers who were in it. But We only found one family that had submitted ˹to Allah˺." (Al Dhariyat:34-35) "˹Remember˺ when We delivered him and all of his family," (134) "except an old woman, who was one of the doomed." (135) (Al Saffat:134-135) This old woman was his wife and she was one of the doomed and Allah destroyed her with her people because she was bad. Also, she approved the immortality of her people and disbelieved in Allah; therefore, she was one of those who was commanded to be left by Allah.

Then, Allah says, "Then We ˹utterly˺ destroyed the rest." (Al Saffat:135) Allah described their destruction as having destroyed these villages on the heads of their people. Jibreel was commanded to carry these villages on the edge of his wing,

then throw them on the heads of their people. Then, Allah followed this with the malicious rain which effects remained to this day. After that, Allah addressed the polytheist of the Arabs by saying, "You ˹Meccans˺ certainly pass by their ruins day, and night" (Al Saffat:137-138) You pass by the homes of those unbelievers from whom Lot ﷺ was sent in Jordan Valley upon the Dead Sea. This is the place of their perdition and this is the ruins that Allah made. "And We rained down upon them a rain, so how bad was the rain of those forewarned!" (Al Shuara:173) This is its remains and you pass by it. The Arabs, Quraysh in particular, have trade with the Levant, so they pass, on their way to the Levant, by the villages of Lot in the Jordan Valley. "You ˹Meccans˺ certainly pass by their ruins day," in the morning ", and night" you also pass by them at night. "Will you not then understand?" If you have a reasonable mind, you see the destruction of the doomed. These are disbelievers that you stipulated in disbelief, and see what Allah does with them. would you not have mind that deters you? And that, if you disbelieve, you will be punished by Allah as happened to those; would you not then understand? Then, Allah relates the story of another messenger "And Jonah was indeed one of the messengers." (Al Saffat:139) Yunus Ibn Matta ﷺ Allah relates that he was one of the messengers whom Allah sent to their people, and he was sent to Nineveh in Iraq. "˹Remember˺ when he fled to the overloaded ship" (Al Saffat:140) fled means the servant flees from his master That is, he does not do the command of Allah. "He went off angrily" its interpretation is that, after his people made him angry and disbelieved in Allah, He did not have patience with their hurt and disbelief, so he went off without the permission of Allah.

"˹Remember˺ when he fled to the overloaded ship" (Al Saffat:140) He rode into the overloaded ship, filled with all kinds of goods and people. "And he drew lots and was among the losers." (Al Saffat:141) That is, when this ship was exposed to sinking, it was necessary to reduce its load of passengers in order to survive. They wanted to get rid of some so that the rest would be saved, so they

drew lots and if anyone lost, he would be thrown overboard. "And he drew lots" he drew lots with other passengers. "and was among the losers." (Al Saffat:141) He lost and was thrown overboard. "Then the whale engulfed him while he was blameworthy." (Al Saffat:142) Allah prepared for him a whale that swallowed him when he was thrown into the sea and he was blameworthy. That is he deserved to be blamed for fleeing and leaving his people without Allah's permission. Allah says "Had he not ˹constantly˺ glorified ˹Allah˺" (Al Saffat:143) "he would have certainly remained in its belly until the Day of Resurrection." (Al Saffat:144) he would have certainly remained in the belly of the whale. That is, when the whale engulfed him, he said "There is no god ˹worthy of worship˺ except You. Glory be to You! I have certainly done wrong." He remembered Allah and testified that there is no god but Allah and said "There is no god ˹worthy of worship˺ except You. Glory be to You! I have certainly done wrong" Therefore, he confessed his sin and returned to Allah and praised Him. If he had not constantly glorified Allah for that, he would have certainly remained in its belly until the Day of Resurrection. Allah says "Then We cast him into the wilderness while he was sick," (Al Saffat:145) cast means throw. Allah commanded the whale to throw him into the shore in an open and a high place where there are no buildings. Perhaps, there were also no trees. Then, the whale threw him into the shore while he was sick because the belly of the whale was a very bad prison with great intimidation and he was like a plucked chick.

Then, Allah says "And We caused to grow over him a gourd vine" (Al Saffat:146) Allah caused to grow over him a gourd vine. It is a very large orange fruit, and it extends and its leaves are wide, so he can shelter with it. It was said that Allah chose this tree for him because the flies do not fall on it. The flies flee from it so that it would be a shadow for him and keep him away from the flies so as not to be harmed. Allah says "And We caused to grow over him a gourd vine" (Al Saffat:146). Then, Allah says "Then We sent him to a hundred thousand or

more." (Al Saffat:147) Allah sent him to a hundred thousand or more. The number of the city, to which he was sent, has reached one hundred thousand or more. In the sense that it is not less than one hundred thousand, but rather increases. "So, they believed, then, We let them enjoy for a time." (Al Saffat:148) His village was the only one that was excluded from the torment. Allah removed it from them "So if only there was one town that believed and benefited by its belief, besides the people of Jonah—when they believed, We removed from them the punishment of disgrace in the Earlier Life and We gave them enjoyment for a while." (Yunus:98) And they are the only village that had been punished, but when they believed, Allah removed the torment from them. Allah sent him to these people, and Allah says "when they believed, we removed from them the punishment of disgrace in the Earlier Life and We gave them enjoyment for a while." They stayed in this world for a while, until their death; they lived in security, peace, and the pleasures of Allah. Then, Allah ﷻ mentioned Nuh ﷺ "And certainly, Noah called out to Us, so the very excellent of responders are We!" (Al Saffat:75)

Then, Allah mentioned Ibrahim "And indeed, one of those who followed his way was Abraham." (Al Saffat:83) Then, Allah mentioned His graciousness to Ibrahim ﷺ, after that, Allah mentioned Musa and Harun, then He mentioned Elias, then His servant Lot, then, in the end, His servant Yunus Ibn Matta ﷺ. Therefore, Allah selected and delivered all the messengers and they had good remembrance and peace from the servants of Allah. Then, Allah destroyed everyone from those who denied these messengers. Also, Allah punished them except the people of Yunus. (Jonah)! When they came to believe, Allah removed the punishment from them. After that, Allah addressed His Prophet to discuss with these disbelievers, the Arab polytheists, about their false beliefs. Allah says "So ask them, "Does your Lord have daughters while they have sons?" (Al Saffat:149) ask them about this matter, not because of their ignorance of this matter, but to show the truth of

their belief because they insulted Allah and claimed that the angels are the daughters of Allah. So, ask them, "Does your Lord have daughters while they have sons?" That is Does Allah choose girls for Himself and grants boys for them? “Or did We create the angels as females while they witnessed?” (Al Saffat:150) Or did Allah create the angels as females while they witnessed their creation? They judged that they were females according to their witness and knowledge, but the truth is that they are not the daughters of Allah, rather, His servants. Allah says “those ˹angels˺ are only ˹His˺ honored servants,”

Then, they have also established a ˹marital˺ relationship between Him and the jinn. Yet the jinn ˹themselves˺ know well that such people will certainly be brought ˹for punishment˺. There is no relationship between Allah and anyone. Also, Allah has never had ˹any˺ offspring, nor is there any god besides Him. “˹He is˺ the Originator of the heavens and earth. How could He have children when He has no mate? He created all things and has ˹perfect˺ knowledge of everything.” (Al An’am:101) This was their belief that Allah got married to the jinn and the angels were born to Him; further, that these angels are His daughters. Allah chose that, but they did not want to have daughters, and if Allah blessed them with this, they would be extremely disgusted. “Whenever one of them is given the good news of a baby girl, his face grows gloomy, as he suppresses his rage.” (Al Nahle:58) How does Allah have daughters while they have sons? “Or did We create the angels as females while they witnessed?” (Al Saffat:150) All this is a mockery of them and their false beliefs, which they made a firm and unwavering belief. “Or did We create the angels as females while they witnessed?” “Indeed, it is one of their ˹outrageous˺ fabrications to say,” “Allah has children.” They are simply liars.” (Al Saffat:150-152) O people, you should know that it is one of the outrageous fabrications of the polytheists of the Arabs, the disbelievers of the Arabs, to say that the angels are the daughters of Allah. Allah says “They are simply liars.” “Has He chosen daughters over sons?” (Al Saffat:152-153)

Then, He says to them “Has He chosen daughters over sons?” “What is the matter with you? How do you judge?” (Al Saffat:154) That is, what is the matter with you? How could you judge Allah with such judgment? That He chose His angels to be girls then He gave you males? “What is the matter with you? How do you judge?” “Will you not then be mindful?” (Al Saffat:154-155) Will you not then be mindful? That is, you should think about the truth of this matter. “Will you not then be mindful?” “Or do you have a clear authority?” (Al Saffat:155-156) It is a question also to ridicule them, and to show their humiliation and their empty, downward minds. "Or have you a clear authority", that is, do you have a clear book instructing you to do this? A book came to you from Allah as proof with which you have authority from Him, and which tells you that He made His angels as girls. “Then bring your book, if you are truthful.” (Al Saffat:157) Bring this book that is with you to testify for your sake concerning these absurd and false beliefs. Then, Allah says “They have also established a ˹marital˺ relationship between Him and the jinn. Yet the jinn ˹themselves˺ know well that such people will certainly be brought ˹for punishment˺. Exalted is Allah above what they describe,” (Al Saffat:158-159) Meaning that these criminals, the disbelievers, believed that there is a marital relationship between Allah and the jinn and gave birth to the angels. Allah says, “Yet the jinn ˹themselves˺ know well that such people will certainly be brought ˹for punishment˺” Yet, the jinn, themselves, know well that such people will certainly be brought for punishment. How can they relate to Allah? The reality is that they will inevitably lead their rebels, disbelievers, and demons to Hell. Exalted is Allah above what they describe,” Glorified is Allah far above what they claim of this very bad description that He got married and has a son. Then, Allah says, “except the chosen servants of Allah.” (Al Saffat:160) That is, except the chosen servants of Allah from the jinn for they also will be gathered with those disbelievers. The jinn will be gathered into Hell, except the chosen servants of Allah. Then Allah says “So, you and those whom you worship” “You cannot tempt [anyone] away from Him” “except those

˹destined˺ to burn in Hell." (Al Saffat:161-163) Surely, pagans and whatever idols they worship cannot tempt anyone away from Him except those destined to burn in Hell. Everyone from those who agree with you, follow you, and believe your belief will turn into Hell. That is, you, your gods, and everyone who has been tempted by your calling and agreed with you to this pernicious belief will burn in Hell. This is one of the greatest rebukes for them. Surely, pagans and whatever idols they worship, they cannot tempt anyone away from Him except those destined to burn in Hell. That is, anyone who agrees and follows them will burn into Hell. As Allah says "Certainly you ˹disbelievers˺ and whatever you worship instead of Allah will be the fuel of Hell. You are ˹all˺ bound to enter it." (Al Anbya:98) "Then the idols will be hurled headlong into Hell, along with the deviant" (Al Shuara:94) "and the soldiers of Iblîs, altogether." (Al Shuara:95) "So, you and those whom you worship" (Al Saffat:161) "You cannot tempt [anyone] away from Him" (Al Saffat:162) "except those ˹destined˺ to burn in Hell." (Al Saffat:163) "And (the angels say,) "There is no one among us who does not have a known station," (Al Saffat:164) None of these angels, who are truly and sincerely the servants of Allah, do not have a known station. They have an assigned position and do not go beyond it; such as the angels in the first heaven, the angels in the second heaven, the angels in the third heaven, and the angels in the fourth to the seventh heaven. For example, Jibreel, the faithful messenger of Allah and His messenger to the messengers, has a known station. "And he saw him on another descent," (Al Najm:13) "at the Lote-tree of the Extremity," (Al Najm:14) "near which is the Garden of ˹Eternal˺ Residence" (Al Najm:15) the Lote-tree of the Extremity is the station of Jibreel ﷺ. Also, all angels of Allah have a known station in the worship of Allah and in the work that everyone has been assigned to do. "Say, ˹O Prophet, ˺ "Your soul will be taken by the Angel of Death, who is in charge of you" Allah has assigned the angel of death to take souls as Allah commands him. Also, the angels of fire torment people and they have been assigned to do so. "Appointed on it are nineteen (wardens)." (Al

Muddaththir:30) “We have appointed only ˹stern˺ angels as wardens of the Fire. And We have made their number only as a test for the disbelievers, so that the People of the Book will be certain, and the believers will increase in faith” The angels of the Paradise have been appointed to guard the treasures of Paradise. “While the angels enter upon them from every gate.” (Al Raad:23) “Peace be upon you for your perseverance. How excellent is the ultimate abode!” (Al Raad:24) This is Ridwan, the keeper of Paradise, he is the keeper of Paradise with some angels who do this matter. Every angel has been assigned by Allah to do a certain job. “There is no self but has a preserver over it.” Also, there are angels carrying the Throne of Allah. As well as, this is Israfil whose station is known and he is a great angel of Allah. Since his creation, he has been holding the horn in his lips and waiting to be given permission by Allah to blow. Also, he will remain as such for hundreds of thousands of years, so he has a known station that cannot exceed it.

“And (the angels say,) "There is no one among us who does not have a known station,” He does the commands of Allah that has been assigned and performs the worship. “Indeed, those who are in the presence of your Lord are not too arrogant to worship Him, and they exalt Him, and to Him they prostrate themselves.” (Al Araf:206) No one acts according to his own choice or his command. The Prophet ﷺ said, "O Gabriel, what prevents you. from visiting us more often than you do?" Then this Verse was revealed: And we angels descend not but by Command of your Lord. To Him belongs what is before us and what is behind us” Jibreel does not descend upon the Prophet ﷺ and other messengers except by the command of Allah at the time determined by Allah. Allah is the one who has all the matter. Also, the angels of Allah carry out the command of Allah in the way Allah wants. So how do they believe that they are His daughters, and that they possess as they used to say “Labbaik, thou hast no partner ‘except a partner who is Thine whom Thou possesses', when He possesses none. “Yet they made for Allah associates”

They do not intercede with him and their intercession is not necessary and is not accepted by Allah. Yet, they are honorable servants committed to the command of Allah. “Who do not speak until He has spoken, ˹only˺ acting at His command. (Al Anbya:27) “He ˹fully˺ knows what is ahead of them and what is behind them. They do not intercede except for whom He approves, and they tremble in awe of Him.” (Al Anbya:28) “Whoever of them were to say, “I am a god besides Him,” they would be rewarded with Hell by Us. This is how We reward the wrongdoers.” (Al Anbya:29) “and We, surely We, are those who stand in rows” (Al Saffat:165) “And we are indeed those who exalt God.” (Al Saffat:166) We mean the angels. They stand up in rows to perform prayer to Allah. “And we are indeed those who exalt God " This is part of the work of the angels, as well that they stand up in rows to perform prayer to Allah and praise Allah. As the prophet said, “Why do you not draw yourselves up in rows as the angels do in the presence of their Lord?” We asked, "Messenger of God, how do the angels draw themselves up in rows in the presence of their Lord?” He replied, "They make the first rows complete and keep close together in the row.” It is said that there are seventy thousand angels who enter the Populated House (Al-Bait-ul-Ma` mur), every day to pray in it and then never return to it and this is the only time for them to pray in it. Therefore, the angels of Allah are great and they are His servants and are not His daughters, as these unbelieving polytheists claim and believe. Then Allah says “They certainly used to say,” (Al Saffat:167) “If only we had a Reminder like ˹those of˺ earlier peoples,” (Al Saffat:168) “certainly we would have been the chosen servants of Allah." (Al Saffat:169) “But they denied it, so they will find out.” (Al Saffat:170) These Arabs certainly used to say, “If only we had a Reminder like ˹those of˺ earlier peoples, certainly we would have been the chosen servants of Allah". This is also from their lies and false aspirations that, if it is realized, they will neither believe it nor fulfill it. Also, they swear by Allah their most solemn oaths that, if a sign were to come to them, they would certainly believe in it, yet, they do not. Also, they swore by Allah their most solemn oaths

that, if a warner were to come to them, they would certainly be better guided than any other community from Jews and Christians. Therefore, they certainly used to say, “If only we had a Reminder like ˹those of˺ earlier peoples, certainly we would have been the chosen servants of Allah". That they will perform the worship to Allah better than ancient people. Allah says “But they denied it” they denied this Reminder that they swore by Allah their most solemn oaths that, if a warner were to come to them, they would certainly be better guided than any other community from Jews and Christians. They said “If only we had a Reminder like ˹those of˺ earlier peoples, certainly we would have been the chosen servants of Allah” yet, the messenger and the warner come to them. “But they denied it, so they will find out.” (Al Saffat:170) Allah threatens them and shows that they will know the result of this lie and deceit which they said; their lie to Allah about the angels, and their lie that if only they had a Reminder like ˹those of˺ earlier peoples, certainly they would have been the chosen servants of Allah, then they disbelieved in all of that. ”.so they will find out“

يقول الله ﷻ: {وَجَعَلُوا بَيْنَهُ وَبَيْنَ الْجِنَّةِ نَسَبًا وَلَقَدْ عَلِمَتِ الْجِنَّةُ إِنَّهُمْ لَمُحْضَرُونَ سُبْحَانَ اللَّهِ عَمَّا يَصِفُونَ إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ فَإِنَّكُمْ وَمَا تَعْبُدُونَ مَا أَنْتُمْ عَلَيْهِ بِفَاتِنِينَ إِلَّا مَنْ هُوَ صَالِ الْجَحِيمِ وَمَا مِنَّا إِلَّا لَهُ مَقَامٌ مَعْلُومٌ وَإِنَّا لَنَحْنُ الصَّافُّونَ وَإِنَّا لَنَحْنُ الْمُسَبِّحُونَ وَإِنْ كَانُوا لَيَقُولُونَ لَوْ أَنَّ عِنْدَنَا ذِكْرًا مِنَ الأَوَّلِينَ لَكُنَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ فَكَفَرُوا بِهِ فَسَوْفَ يَعْلَمُونَ وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ إِنَّهُمْ لَهُمُ الْمَنصُورُونَ وَإِنَّ جُندَنَا لَهُمُ الْغَالِبُونَ فَتَوَلَّ عَنْهُمْ حَتَّى حِينٍ وَأَبْصِرْهُم فَسَوْفَ يُبْصِرُونَ أَفَبِعَذَابِنَا يَسْتَعْجِلُونَ فَإِذَا نَزَلَ بِسَاحَتِهِمْ فَسَاءَ صَبَاحُ الْمُنذَرِينَ وَتَوَلَّ عَنْهُمْ حَتَّى حِينٍ وَأَبْصِرْ فَسَوْفَ يُبْصِرُونَ سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَسَلامٌ عَلَى الْمُرْسَلِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ }[الصافات:158-182]

says, "And they invented a relationship between Him and(the race ﷻ Allah of) unseen beings. And certainly,(the race of) unseen beings knew that they(who made the claims) would surely be arraigned(158) Highly Exalted is Allah far above what they describe(159) except for Allah’s sincere chosen servants)160(Thus surely, you and what you worship(161) can never seduce(anyone) away from Him(162) except for one who is to roast in purgatory(163) And there is not

one of us but has an assigned position(164) And we are indeed the aligned)165(And we are indeed those who exalt God (166) Even though they used to say)167(Had we received a Reminder from the ancients(168) we would have been Allah's sincere chosen servants(169) But they denied it, so they will find out(170) And most surely Our Word has already gone out to our servant emissaries)171(indeed, it is they who shall surely be supported(172) and indeed it is Our soldiers who shall surely be the overcomers(173) So turn away from them for some time(174) and watch them—for they will soon see(175) Do they seek to hasten Our punishment?(176) Yet, when it descends into their courtyard, miserable shall be the morning of those forewarned(177) And turn away from them for a while(178) and watch—they will soon see(179) Highly Exalted is your Lord, the Lord of Might, far above what they describe(180) And peace be upon the emissaries(181) And all praise be to Allah, Lord of all realms" (As-Saffat:158-182).

These are the last verses of the Surah of As-Saffat in which Allah mentioned among the beliefs of these misguided polytheists that they stated a relationship between Him, the Lord, and Jinn. And that the Angels were born to Him. Besides, that the angels are His daughters; highly Exalted is He. Glory be your Lord, the Lord of Glory, from what they describe. He says, "... And certainly, (the race of) unseen beings knew that they(who made the claims) would surely be arraigned"(As-Saffat:158), the Jinn knew, Allah told them that they would be arraigned to the punishment, all of them. Then, Allah excluded, He says, "except for Allah's sincere chosen servants" (As-Saffat:160), then, Allah exalted Himself, He says, "Highly Exalted is Allah far above what they describe"(As-Saffat:159), exalting Allah from what they describe that Allah got married and had a child. Highly exalted is He against what they describe. "Highly Exalted is Allah far above what they describe(159) except for Allah's sincere chosen servants" (As-Saffat:159-160), that is from Jinn. "except for Allah's sincere chosen servants" (As-Saffat:160), from them because they won't be arraigned to punishment. Rather, Allah delivers them. As for whether they

enter into heaven and be blessed in it or not, this was mentioned by the scholars and it was not clearly mentioned in the Qur'an that the Jinn believers will enter into heaven. But, here, they are excluded from punishment. He says, "... And certainly,(the race of) unseen beings knew that they(who made the claims) would surely be arraigned(158) Highly Exalted is Allah far above what they describe(159) except for Allah's sincere chosen servants"(As-Saffat:158-160).

Then, Allah directed a warning to those polytheists, a warning, a threat, and a demonstration regarding what they are doing? He says, "Thus surely, you and what you worship (161) can never seduce(anyone) away from Him(162)except for one who is to roast in purgatory" (As-Saffat:161-163), thus, surly you O misguided and deniers, and what you worship apart from Allah from your idols, and your gods, can never seduce(anyone) away from Him except for one who is to roast in purgatory. You can never seduce anyone except for the one whom Allah willed for him to be in Hell. And the will of Allah is going to be fulfilled in that he will enter into Hell with you. Except for one who is to roast in purgatory. Then, He says, "And there is not one of us but has an assigned position (164)And we are indeed the aligned(165) And we are indeed those who exalt God"(As-Saffat:164-166), this is the case of the Lord's angels. Not one of us but has an assigned position from Allah. The angels stand in their position in their prayer and worship the Lord. And we are indeed those who exalt Allah. The angles exalt Allah, they exalt their Lord. "Those who carry the Throne and those around it exalt their Lord with praise and believe in Him and ask for forgiveness for those who have attained faith", "Indeed, those who are in the presence of your Lord are not too arrogant to worship Him, and they exalt Him, and to Him they prostrate themselves"(Al-A'raf:206). He says, "They give due exaltation(to Him) night and day, never tiring"(Al-Anbya:20). Thus, this is the work of the angels to praise and exalt Allah. Besides supplication and seeking forgiveness for Allah's faithful servants. And doing Allah's command with which they were entrusted to and

assigned. And we are indeed the aligned, and we are indeed those who exalt Allah. Then, Allah mentioned another aspect of the polytheists' misguidance. He says, "Even though they used to say(167)Had we received a Reminder from the ancients(168) we would have been Allah's sincere chosen servants"(As-Saffat:167-169), this is from their lie and misguidance that they used to swear with great oaths that if a warner came to them, they would be more guided than any of the other communities. As He says, "And they swore by Allah their most solemn oaths: that if a warner came to them, they would be more guided than any of the other communities..."(Fatir:42), more guided than the Jews and the Christians. So, Allah says here that the Arabs used to say if we had a reminder from the ancients. A reminder from the ancient, like the one who was descended upon the ancients from the Jews and the Christians. We would be Allah's faithful servants, that is, we would have been more guided than all of these servants and would have been Allah's faithful servants whom Allah saves and who would be loyal to Him in their worship.

He says, "But they denied it, so they will find out"(As-Saffat:170), but they denied it, denied this reminder and this Messenger who was sent to them with what they wanted and wished for. And they swore by God that if he came, they would believe in him and follow the upright path and that they would be a guided nation if the reminder came to them from Allah. The reminder came to them from Allah, and the Holy Quran came to them. And Allah's Messenger Muhammad the son of Abdullah ﷺ whom they knew and knew his honesty, his trustworthiness, his ins and outs, and knew him perfectly. Their glory is in it, the glory of the world, and the glory of the hereafter. All of this was sent down to you in a book in which He reminded you, would you not be reasonable, do you not reason? Yet, they disbelieved in it, thus, Allah says, "so they will find out", a threat from Allah.

Then, He says that His current law in His Messenger is to support them. He says, "And most surely Our Word has already gone out to our servant emissaries" (As-Saffat:171), and most surely Our Word has already gone out in time and won. Allah's word is high, and the word of the unbelievers is low. And Allah's word has already gone out to our sent messengers. Allah told them that they will be supported in the world and the Hereafter. As He says, "Most surely, We support Our messengers and those who have attained faith in the Earlier Life and on the day when all sorts of witnesses arise" (Ghafir:51). So, they are supported in the world and the hereafter. Allah must support them because Allah did not send them except to glorify them and glorify His religion and support them against those who deny them and fight them. Starting with Noah, he was harmed and afflicted with what he did, yet, but he won in the end because Allah supported him. And this is Ibrahim ﷺ, "So they desired to plot against him, but We made them the lowest"(As-Saffat:98), and Allah supported him over all of those who wanted to plot against him and burn him in the fire. And to victor their gods, yet, Allah afflicted them and their gods and destroyed their gods; they did not benefit them in any way. Then, after that, they wanted to burn Ibrahim, yet, Allah saved him from the fire. And this is Prophet Musa ﷺ, notice how he ended up. His matter against Pharaoh's matter who was powerful with all kinds of power upon earth. The one who said, “I am your supreme lord” and who acted arrogantly with his soldiers on the earth and was proud to be against Allah's command. Yet, Allah disgraced him in the end, drowned him, humiliated him and his people when they left the Lord's path. And Allah supported His servant Musa and supported his people who were weak. And this is Hud ﷺ, and Saleh ﷺ. Allah supported Hud in the end despite the fact that his people used to mock him. And Allah supported Saleh as well. Besides, Isa ﷺ called Allah when the children of Israel gathered and wanted to kill him and tried to kill him in every way possible. Yet, Allah supported him in the end; Allah elevated him into the sky and sent a person similar to him. Accordingly, they crucified him and thought that they crucified

their enemy and did what they did against Allah's messenger. Yet, Allah glorified him, supported him, and granted him victory against all those who fought and denied him. And this matter was descended upon our Prophet Muhammad ﷺ while in Mecca and the disbelievers thought that they would win and that the Prophet ﷺ would not pass. His religion would stop, end, and fade away; and that there was no way that it could have a status and that it is a matter of time and it would end. Yet, Allah told them that the Prophet would win with his religion, which will remain, while they would end and fade away. And it was as Allah told His servant and Messenger. Allah told them in these verses descended in Mecca in a time when the Muslims were weak and humiliated. Yet, Allah said to His Messenger, "And most surely Our Word has already gone out to our servant emissaries". That is, they are the ones who will win, besides Allah's Prophet from the emissaries, rather, he is their seal, final, best, and the highest position of all of them. So, they are the winners.

"and indeed it is Our soldiers who shall surely be the overcomers"(As-Saffat:173), Allah's soldiers; Allah attributed the soldiers to Himself, the soldiers of faith. He says, shall surely be the overcomers, they are the overcomers as it was in all of the ancient ones. And it will be as well in this nation, the soldiers who are with Muhammad ﷺ, with Allah's Messenger, and Allah's servant. And it was because he overcame all of the ones who fought him. Then, He says, "So turn away from them for some time"(As-Saffat:174), turn away from them, do not punish them now, and do not deal with their sins. Leave them now to a stated term. "and watch them—for they will soon see"(As-Saffat:175), watch their outcome and their end. They will watch it against their will, they will watch that pride and power are only for Allah. And that Allah's soldiers are the ones who will triumph but they are the ones who will be humiliated. He says, "and watch them—for they will soon see"(As-Saffat:175), if they did not watch this with their own eyes in this world, they will watch it when they die. And their chief saw Abu

Jahl, who was the greatest in stubbornness in Quraish, he was the Pharaoh of this nation. And he stands in the Battle of Badr after being struck, wounded, and thrown on the ground, Abdullah bin Masoud came to him, the great companion whose legs were weak like a spindle. Then he came to him and climbed on his chest and held him while he had a remaining breath. Then, Abdullah said to him, “may Allah disgrace you, O Allah's enemy”, then he said, “and what made me ashamed is that a man whose people lost him stands on me”. He stood on his chest and said to him, “You have risen above a hard position to raise upon, O grazer”. So, Allah disgraces him. He said, “May Allah disgrace you; you saw disgrace with your own eyes and how it is.” Then he witnessed with his own eyes the escape of the disbelievers and killing them and his fate as such. What is there kept in the well, the well of Badr, is the arrogance of those who opposed this message, such as Umayya ibn Khalaf, and others? The Prophet ﷺ stood and called them by their names O so-and-so, so-and-so, did you see or did you know that your Lord's promise is true? Because I have seen that what my Lord promised me is true. So, the Companions said to him, “O Messenger of Allah, how do you address dead people? He said, “you cannot hear me better than them”. Thus, the Lord said to His Messenger, “turn away from them for a term, leave them for a little while and watch them for they will soon see”. Watch their outcome when Allah afflicts them with His rage, for they will soon see what will afflict them from Allah's punishment.

Then, He said, mocking them, "Do they seek to hasten Our punishment?"(As-Saffat:176), with Allah's punishment. They hasten Allah's punishment and His punishment is severe in the world and the hereafter. Indeed, His punishment is painful, this is in worldly life. And the Hereafter is even more painful. Notice how Allah afflicted Noah's people by drowning them and how He drowned Pharaoh. And how He destroyed those with a wind that did not leave them a thing. And how He destroyed these with the shout and a thunderbolt. So, He destroyed

them in the worlds with severe punishment, and the punishment of the hereafter is even more painful. "For their offenses", Allah says in Noah's people, "... they were drowned then hurled into a fire, and they did not find any supporters apart from Allah"(Noah:25). And Allah says about Pharaoh people, "the Fire—they are exposed to it in the early morning and at nightfall, and on the day the Hour takes place(it is said): “Enter Pharaoh’s folk into the most intense punishment"(Ghafir:46). Thus, Allah says to those opposers, "Do they seek to hasten Our punishment?"(As-Saffat:176), a question intended to humiliate and insult their minds and to demonstrate that they are opposing criminals who underestimate Allah's command and promise. "Do they seek to hasten Our punishment?"(As-Saffat:176), does anyone hasten Allah's punishment but the ignorant arrogant disbeliever? "Yet, when it descends into their courtyard, miserable shall be the morning of those forewarned"(As-Saffat:177), He says, when it descends into their courtyard, their courtyard which is a wide land, it will destroy them and their houses in the middle of the town. When it descends into their courtyard, miserable shall be the morning of those forewarned. This morning in which they face Allah's punishment will be miserable. "miserable shall be the morning of those forewarned", here, by referring to the unknown doer, and the one Who warns them is Allah. Allah warns them of a punishment that will make their morning miserable. And the Prophet ﷺ said, after reciting this verse, when he entered Khaybar: Allah is the greatest, Khaybar will be ruined because when it descends into their courtyard, miserable shall be the morning of those forewarned. Then the Prophet ﷺ who is the owner of the Lord’s soldiers, Allah's soldiers. He is the commander of the soldiers, the commander of the Lord’s soldiers, and the prophet of the epic, as well as the prophet of mercy. When he went down with his army and the Jews went out on the morning of their day, they had no idea that he was coming. So, they said Muhammad and the army Muhammad is coming along with the army. Al-Khamis is the army because it has five parts; left, right, middle, front, and back. So, the Arabs called it Al- Khamis.

And they said Muhammad and the army, so the Prophet said, Allah is the Greatest, Khaybar is ruined, when it descends into their courtyard, miserable shall be the morning of those forewarned. He tells them that when Allah's punishment descends into their courtyard, miserable shall be the morning of those forewarned. Their morning would be the worst, a black morning like their faces, so, they wait. Then, he turned away when Allah descended His command upon His Messenger to turn away because this is not their stated term to punish them over their infidelity and criminality; leave them now. "And turn away from them for a while(178) and watch—they will soon see"(As-Saffat:178-179), confirming the matter that is, watch what will happen to them and how we will elevate you and grant you victory. They will soon see what will afflict them of punishment and rage.

Then, He says, "Highly Exalted is your Lord, the Lord of Might, far above what they describe" (As-Saffat:180), Allah exalted Himself and attributed the Prophet to Him. He says, Highly Exalted is your Lord, O Muhammad, the Lord of Might, far above what they describe. Allah is the Lord of Might; all Might belong to Him. Might is the victory because no one can overcome Him and no one can overcome anyone except if Allah grants him victory. And Mighty belongs to Allah and His Messenger and the believers. Allah willed this Mighty to be Him, He is the Mighty and to His Messengers and the believers. That Allah can make them from the overcomers, Highly Exalted is your Lord, the Lord of Might, the victor whom no one can overcome. Far above what they describe, far above what those criminals describe. They previously described Him with all the attributes of evil. They said that He got married and that he married Jinn. Further, they said that he had a child, and the angels were born to Him. Besides, that the angels were His daughters. And they said that He associated others with Him and that others are worshiped with him. Yet, He is the One and only, the Indivisible, He has never had offspring, nor was He born. So, Allah exalted Himself against

what these stubborn disbelievers describe Him off. Highly Exalted is your Lord, the Lord of Might, far above what they describe, exalting Allah against what the people of infidelity and polytheism describe Him of having a wife, a child, a partner, or that He does not revive these bodies after death because they denied this with all their power. And said that it cannot be and it is impossible for Allah to bring their bodies back to life again. They said "... and they used to say, “Can it be that when we have died and become dust and bones—can it be that we will really be resurrected?(47) And our ancient forefathers, too?"(Al-Waqi'ah:47-48), they said that believing that it is far greater than Allah and that He cannot do it and is not of His power to bring life back again. Highly Exalted is your Lord, the Lord of Might, far above what they describe. They described Allah as weakness. Further, to describe Him as being unable to resurrect them is not only attributing weakness to Him, rather, attributing unjust, play, and wrongfulness to Him because, in the end, He is dealing the same with the believer and the disbeliever, the good doer and the bad doer, and between the one who worshiped Him, followed His command and the one who disregarded Him and disbelieved in Him. He says, "Shall We treat the Muslims like the criminals?(35) What is the matter with you? How do you judge?"(Al-Qalam:35-36) How would Allah make the Muslim like the criminal, and they attributed this to Allah. However, if there is no resurrection, turning back, or reckoning, then this world is a big lie and a great game, and the losers in it are the people of faith and those winners are the people of infidelity, disobedience, the people of immorality, and people of aggression. So, the people of injustice and aggression and those who robbed others and took from them and did what they desired are the people who won, and they are the ones who were on the truth. As for those who prayed, fasted, and worshiped Allah, they would have no reward and they would be the losers. They wasted their time, wasted their lives, and did not receive anything from the reward of their work. They have obtained what they did in this world. Yet, attributing this to Allah there is no doubt, is the attribute of play and injustice; Highly Exalted is

He. He says, "And in no way did We create the sky and the earth and what is between them playfully(16)If We wanted amusement, We could have obtained it from very close to Us, were We to do so(17)Rather, We hurl the truth against falsehood so that it crushes it, and thus it vanishes. And woe unto you for what you describe"(Al-Anbya:16-18), and woe unto you for what you describe your Lord of this attribute. Allah can never be as such and Highly Exalted is Allah against what these describe the Lord of all kinds of weakness. Of unjust, that He plays and messes around, that this life is of no purpose and no point, and that it is only a worldly life and there is no resurrection nor turning back. They attributed to Allah that He got married and had a child; they attributed that there are ones who intercede to Him without His permission and that His angels, His daughters, intercede to Him. "Highly Exalted is your Lord, the Lord of Might, far above what they describe"(As-Saffat:180), Allah exalted Himself against all of the descriptions of disbelief and ignorance with which they described the Lord.

Then He says, "And peace be upon the emissaries"(As-Saffat:181), peace from Him upon the emissaries because they attributed Allah with what fits Him and with what He revealed in the Qur'an which its main subject is to demonstrate the Lord's attributes. Either by direct demonstration, He says, "Allah—there is no god but He, the Living, the All-Sustaining. Neither slumber overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is in the earth. Who is it who can intercede with Him except by His leave? He knows what is before them and what is behind them, and they do not encompass any of His knowledge except according to what He wills. His knowledge has embraced the heavens and the earth, and their preservation does not fatigue Him, for He is the All-High, the Great"(Al-Baqarah:255). And in His saying, "Say, ˹O Prophet,˺ “He is Allah—One ˹and Indivisible(1)Allah—the Sustainer ˹needed by all(2)He has never had offspring, nor was He born(3)And there is none comparable to Him"(Al-Ikhlas:1-4). And by showing His inventions and creation. He says, "Ḥâ-Mĩm(1)The

revelation of this Book is from Allah—the Almighty, All-Wise(2)Surely in ˹the creation of˺ the heavens and the earth are signs for the believers(3)And in your own creation, and whatever living beings He dispersed, are signs for people of sure faith(4)And ˹in˺ the alternation of the day and the night, the provision sent down from the skies by Allah—reviving the earth after its death—and the shifting of the winds, are signs for people of understanding(5)These are Allah's revelations which We recite to you ˹O Prophet˺ in truth. So what message will they believe in after ˹denying˺ Allah and His revelations?"(Al-Jathiyah:1-6). Or by explaining His law, and his beautiful deeds, in His obedience, as well as His Highness. Besides His beautiful actions with the people of disobedience; all of his actions are good. The Lord described Himself, and this description came on the tongues of His messengers, either by what He revealed to them from the revelation in pronunciation and meaning. Or by what He revealed to them from the revelation that they formulated with their words. Thus, the Sunnah is from Allah just as the Qur'an is from Allah. And peace be upon the emissaries, peace be upon the emissaries for what they told about Allah because the truthful reporting of Allah is only taken from the emissaries because their description of Allah is far from every flaw and every deficiency.

"And all praise be to Allah, Lord of all realms", all praise be to Allah with the Alf and Lam (Alaistighraqia) that it includes all the meanings of praise be to Allah because He is praised for Himself, His deeds and qualities, and for His grace and favors. So, every blessing in existence is from Him, every good in existence is from His grace and favor, and every good work, all of His deeds are good. His punishment for the wrongdoers is good, everything that Allah did and from the work of Allah is good. Allah is praised for Himself and praised for His actions and qualities. And all praise be to Allah who is described as the Lord of all realms, and praise be to Allah, the Lord of all these worlds Who He created it and created others. Allah is the Creator and Allah is their Creator, and He Who created it out

of nothingness and He Who established it. At the end of the surah, Allah exalted Himself from what the unbelievers described Him off, and granted peace over His servants due to their truthful description of their Lord. And He praised Himself and that He is the Lord of all realms, "Highly Exalted is your Lord, the Lord of Might, far above what they describe"(As-Saffat:180), "And peace be upon the emissaries"(As-Saffat:181), "And all praise be to Allah, Lord of all realms"(As-Saffat:182).

With this, this great Surah ends. We ask Allah to forgive our sins, repent to Him, turn to Him, and seek refuge in Him. Praise is to Allah, the Lord of the Worlds, at the beginning and the end. And peace be upon His servant and messenger Mohammad. We ask Allah to make it beneficial to Muslims in the east and west of the earth, and to make this a treasure for us on the Day of Resurrection.

Sad

بسم الله الرحمن الرحيم: {ص وَالْقُرْآنِ ذِي الذِّكْرِ بَلِ الَّذِينَ كَفَرُوا فِي عِزَّةٍ وَشِقَاقٍ كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ فَنَادَوْا وَلاتَ حِينَ مَنَاصٍ وَعَجِبُوا أَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ وَقَالَ الْكَافِرُونَ هَذَا سَاحِرٌ كَذَّابٌ أَجَعَلَ الآلِهَةَ إِلَهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ عُجَابٌ وَانطَلَقَ الْمَلَأُ مِنْهُمْ أَنِ امْشُوا وَاصْبِرُوا عَلَى آلِهَتِكُمْ إِنَّ هَذَا لَشَيْءٌ يُرَادُ مَا سَمِعْنَا بِهَذَا فِي الْمِلَّةِ الآخِرَةِ إِنْ هَذَا إِلَّا اخْتِلاقٌ أَؤُنزِلَ عَلَيْهِ الذِّكْرُ مِنْ بَيْنِنَا بَلْ هُمْ فِي شَكٍّ مِنْ ذِكْرِي بَلْ لَمَّا يَذُوقُوا عَذَابِ }[ص:1-8]

In the Name of Allah, the Most Compassionate, Most Merciful, "Sād. By the Recital containing the Reminder(1) Yet those who denied are in a state of might and opposition(2) How many generations have We caused to perish before them, so they called out when it was too late to escape!(3)And they marveled that a forewarner had come to them from among them, and the deniers said, “This is a sorcerer, a sheer liar(4)Did he make all the gods into one God? Surely this is indeed something strange(5)And the chiefs among them proceeded,(saying) , “Walk away(from the Prophet) and hold fast to your gods; indeed this is certainly

something planned(6)Never have we heard of this in the former creed. This is nothing but an invention(7)Was the Reminder sent down to him out of all of us?" Rather, they are doubtful about My Reminder; rather, they have not yet tasted My punishment" (Sad:1-8).

These are the first verses of Surah Sad. Allah started this surah which is a Meccan surah descended upon the Prophet before emigration. He says, "Sad", and this is a letter from the Arabic letters, and its case is as these cut-off letters that came at the beginning of surahs, "Alif Lām Mīm"(Al-Baqarah:1), "Kāf, Hā Yā, 'Ain, Sād"(Maryam:1), "Alif Lām Ra", "Ha Mīm"(Fussilat:1), "Qaf", "Sad" and such. And it was previously mentioned what the scholars said regarding these letters. Then, Allah swore by this Qur'an, He says, "By the Recital containing the Reminder". Allah swears by this great Qur'an which He called the Recital containing the Reminder. Allah's Book is called Qur'an because it was recited in heaven and is recited on the earth. Besides, it is the greatest book ever recited, Allah's book, His words which are descended upon His servant and Messenger Muhammad ﷺ. They worshiped by reciting it and the miraculous, with which Allah challenged the ancients and the latter to bring a surah like it. And He says that they could not, He says, "Say, ˹O Prophet,˺ "If ˹all˺ humans and jinn were to come together to produce the equivalent of this Quran, they could not produce its equal, no matter how they supported each other" (Al-Isra:88), Allah described this Qur'an as being the Recital containing the Reminder, the great reminder. Thus, it is reminded in the heavens and earth. The reminder, the great matter, the supreme position because it is a Qur'an with a great status and a supreme position. Further, it was descended with the remainder because it was sent as a reminder from Allah. So, it is a wise reminder in which Allah reminds His servants of their Lord, God, and Creator. And He introduces them to Him with the greatest introduction because Allah described Himself in this Qur'an, described His actions, His attributed, the greatness of His deeds, and the greatness of His

creatures from what we witness and what we do not from the great things and from the great creation that Allah told us about. Likewise, He reminds the humans of his method, outcome, and Allah's path. And what will the believers' outcome and what Allah has prepared for them from gardens, castles, and fair women. And what He prepared for the unbelievers of rage and painful punishment. So, it is the recital containing the Reminder; it reminds of these great things. And that the one who follows His guidance and light will be upon the path of success and winning, and the one who is away from Him and does not believe in Him is upon the losing path. "Sād. By the Recital containing the Reminder" (Sad:1), Allah swears by this Qur'an descended with the reminder, the Qur'an with this great position and supreme status. "(It is) in honorable Scrolls(13)exalted and purified(14) borne by the hands of scribes (15) noble and devoted" ('Abasa:13-16), because Allah descends it upon His servants in this world so that it would be a sight, guidance, and demonstration, and a call from Him. And a noble message from Him to His servants, what a great matter. Then, here comes the swear upon which Allah swore upon. And to be truthful, all that Allah mentions in this surah is that He swears that this is the truth and that it is from Him and that the matter is as He says, "Yet those who denied are in a state of might and opposition" (Sad:2), that is, because of the descending of this Qur'an to remind them. And indeed, it is surely a message for you and your people, and you will be asked and it informs them about the Lord's path. Yet, those who deny are in a state of might, a false might, and arrogance against the truth which they do not want. And opposition between each other, a great opposition because they did not agree upon one opinion regarding the Qur'an nor the Messenger. They said lots of things about this Qur'an, they said it is sorcery, divination, and the stories of the ancients which they wrote and were recited upon them in the morning and evening. They said that he fabricated a false book that was fabricated by the Prophet. And they said, no it was fabricated by others and gave it to him. They said he stole it and took it from others. So, they are in opposition and great contradiction regarding the

Qur'an and the Messenger. Once, they say he is a madman, and once they say he is a sorcerer, and once they say, no, this man has another goal and purpose against what he claims. That is, he wants to be a master and wants to be mighty. They say who would a man from us follow him and that he favors us with this Qur'an. "They also said, “If only this Recital had been sent down to any great man from the two towns"(Az-Zukhruf:31), why did not it descend upon a man from the people of wealth and pride, from the ones who have followers like a tribe and sons. Or others from the heads of these people in Taif and Mecca, so they are arrogant as He says, "Indeed, those who argue against Allah’s signs without any manifestation having come to them—there is nothing in their chests but a feeling of greatness which they will never attain. So seek refuge in Allah; indeed, it is He who is the All-Hearing, the All-Seeing" (Ghafir:56). Yet, those who deny are in a state of might, and not a real mighty. A might within their souls that they are proud of themselves and proud of what they have of money, position, and power. And they are arrogant against hearing the truth and following this Qur'an and this reminder. And opposition between each other, a great opposition between them. Each one of them opposes the other, and they say different sayings, even if they agree upon the war of the Prophet ﷺ.

He says, "How many generations have We caused to perish before them, so they called out when it was too late to escape!"(Sad:3), the Lord perished a lot. A parish of nullification. Before them, before these liars from the Arabs. Generations are the gathered group of people at the same time and in the same generation. They called when the Lord's punishment afflicted them, they called for help and they did not call for their gods, rather they called the Lord and sought help from Him. He says, "... so they called out when it was too late to escape!"(Sad:3), it is not the time to escape. There is no escape when Allah's punishment afflicts them, so they do not find an escape to which they refuge. Rather, Allah eradicated them and none was left from them. As He eradicated

Noah's people, He afflicted them with torment, and none was left from them except the people of faith. Likewise, Ad and Thamud, Allah did not leave any of them. It was said regarding Ad that a man was out to travel and the rock followed him and killed him in his place while being far from the place in which punishment descended. And it was said that Lot's wife went in their track when she saw Lot leaving in the middle of the night with his daughters because Allah commanded him to do so. When she felt that they went out, she wanted to follow him but the punishment followed her. The punishment followed her because Allah willed it for her. So they called out, that is, when the punishment afflicted them. He says, "...so they called out when it was too late to escape!"(Sad:3), not in punishment. There is no escape nor a refuge to which they can flee. He says, "And they marveled that a forewarner had come to them from among them, and the deniers said, “This is a sorcerer, a sheer liar"(Sad:4), this is Allah's clarification regarding Allah's saying that those who denied being in a state of might and opposition, this is their might and opposition. And they marveled that a warner had come to them from among them. Why the warner came from among them, and the reality is that this is not a marveled matter. What is marveled regarding Allah choosing a warner from among them? A man that they know and is a human-like them. A man who they can talk to and who can tell them Allah's words and show them the Lord's path. Yet, they marveled; they said why did not He send an angel, yet, how can they talk with him. And even if he came to them in the form of a man that they do not know, they would say who is this person who came to us. Thus, they will get into a conflict, yet, they knew this warner and they marveled that Allah chose a Messenger from human beings to warn them.

"And they marveled that a forewarner had come to them from among them, and the deniers said, “This is a sorcerer, a sheer liar"(Sad:4), notice what these criminals say! Allah called them off their real description, the deniers, because they are, deep down, know that he is truthful and know that Muhammad ﷺ does

not lie. They used to declare his truthfulness and that he cannot be a liar, yet, this is denial. They denied and said that "this is", by referring to the near which they know and see. A sorcerer, a sheer liar, they say that he bewitched us, he bewitched the human. He sits with a person and recites the Qur'an upon him and makes him leave what our forefathers used to follow. And he shifts him, he shifts the son from his father, the woman from her husband, the brother from his brother, a sorcerer that bewitched them. Or that they were confused and that he dealt with them as a sorcerer would when he confuses others with his spells upon the bewitched. A liar with what he says, yet, the Messenger of God is not a liar and this is from their own fabrication and their disbelief that they said, “This is a sorcerer, a sheer liar”.

"Did he make all the gods into one God..."(Sad:5), and what is wrong with that? Allah is only one God. Yet, notice they made the truth which is the greatest, purest, and supreme truth, they make it as a lie. And they attributed lies to the Messenger because he said this truth which there is nothing more truthful than it. And that is because he called them to worship one God whom none deserves to be worshiped except for Him, the Lord of the heavens and the earth. Yet, they considered it as being a great matter and behaved arrogantly and said do you make all the gods into one God? And all of these gods that we worship become false and we leave them? And the reality is that the Arabs used to have thousands of gods, each tribe used to have a god and, in every house, there would be an idol. Besides, there were public gods over which people used to gather and there were private gods. And if they were traveling and did not find an idol to worship, they would gather some soil, bring a goat, and take some milk, then they would circuit around it. Or they would gather some rocks and circuit around it. And they would worship a tree. Once, people hung their swords on a tree, then they fought others and won. So, they said that this tree is blessed, accordingly, they would come to it and hang their swords so that they would win against their enemy. And they

worshiped from the heavens, they worshiped the sun and claimed that angels are Allah's daughters, so they worshiped them. So, they had many gods from everything, they have gods in the heavens, gods on the earth, and gods everywhere. And they cannot believe that anyone can fulfill their needs except for these many gods. They say that we have many needs, we need rain, plants, wives, and money. Thus, one god is not enough for this, so they worship a god for each need. So, they felt it as a great matter for the Prophet to say worship Allah the Creator of the heavens and earth, the Lord of the worlds. Allah is sufficient for you from everything because the matter belongs to Allah and everything returns to Him. And all creation belongs to Him because He created everything and managed everything. Besides, all benefits are from Him, as well as harm, if anyone is harmed it is from Him. "Whatever mercy Allah unfolds for mankind, none can withhold it; and whatever He withholds, none can release it thereafter..."(Fatir:2) so, the matter is His and none is worshiped but Him. He does not have a wife, nor a son, and the angels are His servants and not His daughters as they claim. And when they were reminded that Allah is the One and only Who deserves to be worshiped, they said that this is a big lie and made this the proof for the Prophet's lie in everything he says and will say regarding resurrection, turning back to Allah, heaven, and hell. How can this be when they see that saying that there is no god but Allah and that Allah is the one and only is the biggest lie! Which if a person says it, then everything he says after it is accordingly a lie. And the reality is that this is the purest truth and that this is the basis of every proof because there is no true god but Allah. And everything worshiped apart from Him is false; not a sun, it is in the sight of everyone with sight, a servant, humiliated, subjected, and from the Creator's signs. "And of His signs are the night and the day and the sun and the moon. Do not prostrate yourselves to the sun nor to the moon, but prostrate yourselves to Allah Who created them, if it is Him that you worship"(Fussilat:37), and what about these rocks and idols that do not benefit their worshiper in a thing nor harm him in a

thing, do not hear his speech nor replay to him if he speaks to it. Thus, it cannot be gods, if you create them, how can it be gods? And likewise, all that is worshiped apart from Allah, a rock, a tree, stars in the sky, all of these are creatures that do not benefit nor harm except with its Creator's will. They say, did he make all the gods into one God? They said this out of being marveled and out of mockery. And that he is a liar, doing this is proof over his lie that he made all gods into one. Surely this is indeed something strange, what this Messenger says that you gods are only one and do not worship but He is a strange thing. A thing that they marveled from, a very strange thing. They thought that this is a strange thing making their gods into one, one God whom none is worshiped but He, the Lord of the heavens and earth.

Then He says, "And the chiefs among them proceeded,(saying), “Walk away(from the Prophet) and hold fast to your gods; indeed this is certainly something planned"(Sad:6), notice those misguided liars and their adherence to their false religion. And the chiefs among them proceeded, in saying. Proceeded in their walk and their path. The chiefs, the great group, among which those who fill the sign and fill the place, their heads and masters. And the chiefs among them proceeded, saying adhere to your path and be patient over your gods, over worshiping your gods. And what the Prophet Muhammad ﷺ is calling us for, there is something else intended in this call. Another thing, they accused the Prophet ﷺ that he wanted to be a master over them and that he ordered everything and they wanted from the pleasure of this world. And that they lie about all of this and they know that the Prophet did not seek the pleasure of this world because he did not ask for a reward for calling them and did not ask for a high position in the earth or any of the worldly lucks. Rather, he endured for the sake of this call severe harm from the people turning away from him and underestimating him. The disbelievers used to respect him before the message and consider him for a position. Yet, after the message, they belittle him, curse him, mock him, and say

that the person whom Allah sent as a messenger. And he used to have a statute between them before he said this saying, yet, they know that he does not seek any of the worldly pleasures. They are liars, yet, they said, “adhere to your gods", there is something else intended. He has other goals rather than this apparent call. We have never heard about this religion before, this was another proof to deny the Prophet. They said we have never heard of what you call the last religion from the previous nations that preceded us. We have never heard of it, and if you did not hear it you and your fathers, then this is because you are ignorant and blinded. This clear light came to you, is this enough reason to deny it. Besides, the previous messengers called to worship only Allah with no partners. And there is no god but Allah the Creator of the heavens and earth. Yet, that made their ignorance that they did have never heard of a messenger calling to monotheism. So, this is proof taking into account that Arabs used to be believing Muslims before they turned into polytheism. They did not worship except Allah and this Kaaba is proof that it was built for the Lord's worship only for Whom there is no god but He. This is Abraham, their father, was upon monotheism and faith and was not a polytheist and never worshiped an idol and never practiced divination by arrows as they claimed. Rather, he was a Muslim who turned away from all that is false, and he was never among the polytheists. However, their fathers proceeded to polytheism and said no and got blinded against monotheism. And said we did not hear about this last religion; this is a fabrication. The message which Muhammad came with was a fabrication, he fabricated it. The fabrication is lying, that he obliged this lie while it does not exist. Rather, he existed, produced, and fabricated it as such, a lie. "Was the Reminder sent down to him out of all of us?", why? What does it mean for Allah to give him the message from among us while there are ones who are nobler and of high position? "Was the Reminder sent down to him", the reminder of the Qur'an. And Allah says, "Sād. By the Recital containing the Reminder". Out of all of us, He chooses him! Why did Allah choose him while, according to them, they are better than him? And the reality is that it is a lie

because the Prophet ﷺ before the descendent of this message was the noblest, better, and of the best reputation and method. He was away from all of the ignorant era of falsehood; he was truthful and trustworthy. He was upright in his matters and never was unjust, rather, he was attributed to all of the perfection attributes. As his wife, Khadija, said to him when the first revelation came to him, by Allah, Allah will never disgrace you. You keep good relations with your kith and kin, help the poor and the destitute, serve your guests generously and assist the deserving calamity-afflicted ones. You are a man of great manners; Allah would never disgrace men like you and send the devil upon you. This was the manners of the Prophet ﷺ, a man of high manners. Yet, what was bad in him that made those criminals say, "Was the Reminder sent down to him out of all of us?" But the matter was for them and the differentiation with them was of a high level of criminality and injustice and the abundance of money and children. And this is not a virtue for human being because the abundance of money and other things belongs to Allah. Rather, virtue is in what a person creates and acquires through his morals and attributes. As for being unjust with others and acting arrogantly with others and feeling superior to others, this is not a virtue. But they made such a thing a virtue, so they said, “Was the Reminder sent down to him out of all of us?” This is the summary of what the people of this ignorance are in and the unbelievers in the matter of the Prophet and regarding this religion. And they are, as Allah says in might and opposition. Empty might and is a lie. Arrogance and opposition with these different opinions that they said about the Prophet Muhammad ﷺ.

He says, "... Rather, they are doubtful about My Reminder; rather, they have not yet tasted My punishment"(Sad:8), rather, they have not yet tasted My punishment, this is the truth from Allah. Rather, it nullifies what they said of this lie. And the reality is that they are doubtful about My Reminder. Are doubtful about My Reminder against reminding their Lord, God, and Creator. So, they are

doubtful regarding their Lord, God, and Creator. They say, can He revive us and bring us back to life again, did Allah really descend this, so they are doubtful about Allah's reminder. And the reality is that Allah is their Creator, their Lord, their Former, the One in charge over their matters, the Creator of the whole universe. Then, they believe in distress and grief, the Arab polytheists believe in this, "And if you ask them, “Who created the heavens and the earth?” They will surely say, “Allah..."(Luqman:25). And they believe that Allah, "Say, “In whose hand is the dominance of everything, and He grants refuge but cannot be granted refuge..."(Al-Mu'minun:88), "They will say, “To Allah.” Say, “Will you never be mindful(of God)?", (Al-Mu'minun:87). But these meanings, which they believe in, they do not mention them even with remembrance. And they do not think about them in their minds so they learn from it and know that who believe, that is, if they believe that Allah is the Creator of these heavens and the earth, then how can He not have a law and religion, and how can they not submit to His choice of whom He chooses for His message. And that He is the All-Wise and that Allah knows best where He makes His message. And how would he doubt that He must resurrect people for the Day of Resurrection to hold them accountable for their deeds? How would the Lord be the Creator of this great creation and leave it, thus, this would be in vain. He says, "... Rather, they are doubtful about My Reminder; rather, they have not yet tasted My punishment"(Sad:8), the reality is that they did not witness Allah's punishment. Had they witnessed the punishment, they would not be doubtful, would not say such a thing, and would not act arrogantly as they do. Rather, they are doubtful about My Reminder; rather, they have not yet tasted My punishment. They have not seen the punishment yet, and if they see it and taste it, at this point, their tongues won't be able to say this fabrication and lie that they produce.

Then, He says, "Or do they possess the treasuries of your Lord’s mercy, the Almighty, the Giver?"(Sad:9), they were opposed to the Messenger. They said

why the reminder was descended upon him from among all of us. Allah chose this, did Allah subject His treasuries to you that you provide whoever you will? Allah made you in charge of it? Or do they possess the treasuries of your Lord's mercy, the Almighty, the Giver, who gives great gifts. So, Allah is the Almighty and the Victor Whom none can overcome. And He is the Giver and He willed to give this message for His Prophet Muhammad ﷺ and to choose him as a Messenger for the worlds. This is His choice and these are the treasuries of His mercy and His worldly mercy. Do they possess the treasuries of your Lord's mercy, the worldly mercy, and the hereafter mercy? All of them belong to Him, the religious and worldly are in His hand. Allah gives it to whoever He wills. And as for those, do they possess these treasuries? "Or do they possess the dominion of the heavens and the earth and what is between them? Then let them ascend by any means"(Sad:10), or do they possess the dominion of the heavens and the earth. He says, "Then let them ascend by any means", the means of heavens with which they ascend so that they would fight the Lord and divide the mercy as they will and to take from it what they will. And the reality is that they are in Allah's grip and upon His oppression.

يقول الله ﷻ: {أَمْ عِنْدَهُمْ خَزَائِنُ رَحْمَةِ رَبِّكَ الْعَزِيزِ الْوَهَّابِ أَمْ لَهُمْ مُلْكُ السَّمَوَاتِ وَالأَرْضِ وَمَا بَيْنَهُمَا فَلْيَرْتَقُوا فِي الأَسْبَابِ جُندٌ مَا هُنَالِكَ مَهْزُومٌ مِنَ الأَحْزَابِ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَفِرْعَوْنُ ذُو الأَوْتَادِ وَثَمُودُ وَقَوْمُ لُوطٍ وَأَصْحَابُ الأَيْكَةِ أُوْلَئِكَ الأَحْزَابُ إِنْ كُلٌّ إِلَّا كَذَّبَ الرُّسُلَ فَحَقَّ عِقَابِ وَمَا يَنظُرُ هَؤُلاءِ إِلَّا صَيْحَةً وَاحِدَةً مَا لَهَا مِنْ فَوَاقٍ }[ص:9-15]

says, "Or do they possess the treasuries of your Lord's mercy, the ﷻ Allah Almighty, the Giver?(9) Or do they possess the dominion of the heavens and the ?earth and what is between themThen let them ascend by any means(10)An army of confederates will be defeated there(11)Before them the people of Noah disbelieved, as did 'Ād, and Pharaoh of the stakes(12)and Thamûd and the people of Lot and the fellows of the thicket. Those were the parties(13) None of them but disbelieved the messengers, so My punishment was deserved(14)For these

await nothing but a single shout, from which there is no recovery"(Sad:9-15). Allah replays to those disbelievers who deny this Qur'an that contains the reminder and the Prophet Muhammad ﷺ. This is from surah Sad which Allah started with swearing by this Qur'an. He says, "Sād. By the Recital containing the Reminder"(Sad:1). Then, Allah mentioned the case of the disbelievers regarding their opinion towards this Qur'an and the Messenger, He says, "Yet those who denied are in a state of might..."(Sad:2), might and arrogance within themselves against accepting the truth. They oppose and reject to accept this truth from Allah. "and opposition", that is between each other there are opposed opinions. "you are (involved) in a contradictory statement"(Adh-Dhariyat:8), "Averted from it is he who is averted"(Adh-Dhariyat:9). He says, "How many generations have We caused to perish before them, so they called out..."(Sad:3), upon the descendent of the punishment. "when it was too late to escape!", there is no escape. "And they marveled that a forewarner had come to them from among them..."(Sad:4), the disbelievers marveled that the warner came from among them, an Arab and Qurashi warner from themselves and which they knew, "... and the deniers said, “This is a sorcerer, a sheer liar"(Sad:4), yet, they are the lying fabricators because they are unbelievers and they know the truthfulness of the Prophet ﷺ. "Did he make all the gods into one God..."(Sad:5), this is a strange thing for them. "Surely this is indeed something strange"(Sad:5), how could he call us to worship only One God when we have all of these gods in the heavens and earth, besides the gods at homes, on the roadsides, and those worshiped apart from Allah. They used to carry their idols along with them everywhere they went, they carried them upon their back whenever they traveled. And if they did not carry it with them, they would gather some soil and add some milk on it then circulate it. All of these are their gods, they are so many. They say, is he calling us to worship only One God? "Surely this is indeed something strange", and they made this as proof for lying, yet, it is the greatest proof of the truthfulness and the greatest issue upon which all truthful evidence is established. All of this universe witnesses that its

Lord is its Creator, only one Creator. Therefore, He is the One and only and there is no god but He. "And the chiefs among them proceeded,(saying), “Walk away(from the Prophet) and hold fast to your gods; indeed this is certainly something planned"(Sad:6), the accused the Prophet's intention while they know that the Prophet's intention is truthful and did not have any interest in worldly pleasures at all. Yet, they fabricated and said that he had another goal. "Never have we heard of this in the former creed. This is nothing but an invention"(Sad:7), referring to the Prophet's saying. "Was the Reminder sent down to him out of all of us?", why would He choose him? Why would He choose him from among us with this message and this honor? He says, "Rather, they are doubtful about My Reminder", they remind Allah and doubt in this. They say that Allah cannot bring them back again. "rather, they have not yet tasted My punishment", they did not witness the punishment yet. Had they tasted Allah's punishment, their tongues would not utter with this fabrication, lying, and infidelity that they produce.

He says, "Or do they possess the treasuries of your Lord’s mercy, the Almighty, the Giver?"(Sad:9), why would they want this message which is a mercy from Allah descended upon His servant and Messenger. Did Allah make them in charge of His treasuries so that they could divide it between them? Or do they possess the treasuries of your Lord’s mercy, the Almighty, the Giver? The Victor Whom none can overcome. The Giver Who Gives Great gifts. And from His gifts and the gift of this Prophethood is the message to His servant and Messenger Muhammad ﷺ. "Or do they possess the dominion of the heavens and the earth and what is between them? Then let them ascend by any means"(Sad:10), ascend by any means, dominance over this possession or escaping from Allah's punishment that will afflict them and the heavens' means will come to them. He says, "An army of confederates will be defeated there"(Sad:11), all of these soldiers are prepared for the Messenger. An army of

confederates will be defeated there. Then, Allah demonstrated their humiliation and the smallness of their matter and that if they looked at the previous nations, they would have another opinion instead of this disbelief. Before them, the people of Noah disbelieved, as did Ad, and Pharaoh of the stakes, and Thamûd and the people of Lot and the fellows of the thicket. Those were the parties. All of them disbelieved the messengers, so My punishment was deserved. This is Allah's law. Before them, they disbelieved, that is, before the Arabs, before Quraish who was the first to disbelieve in this message, the Prophet's people. Before them, the people of Noah disbelieved who were at the beginning of the creation after Adam ﷺ. And between Adam and Noah, there were ten generations which were upon monotheism. Then, polytheism came to the earth, then Allah sent Noah to the earth to call them to Allah. Yet, Noah's people disbelieved in him, besides all those upon the earth. However, Ad is an Arabian tribe which Allah eradicated. They were in the south of the Peninsula, in the desert. And Pharaoh, the people of Pharaoh were in Egypt in the time of its best condition and fruitful. And its people used to call it Egypt, that is the land. Pharaoh of the stakes; Allah described Pharaoh as being of the stakes. It either refers to these great Pyramids that look like mountains, stakes. Or it refers to the stakes rooted in the ground, the stakes of their tents, the stakes of their buildings. They were so powerful that they made their graves as secured mountains; and Pharaoh of the stakes. And Thamûd, Thamûd used to live on the north side of the Peninsula in the rocky tract. And the people of Lot as well, the Prophet Lot, "and the people of Lot", whom Allah sent to the towns of the Jordanian valley. "and the fellows of the thicket", the people of Maean, the thicket is from Maean in the Levant. Those were the parties, the aforementioned, all of these disbelieving nations from the people of Noah to the fellows of the thicket. He says, "Those were the parties"(Sad:13), which were gathered upon disbelief, they disbelieved their messengers. "None of them but disbelieved the messengers", all of these nations disbelieved Allah's messengers which He sent. He says, "so My punishment was deserved"(Sad:14), that is, they

deserve Allah's punishment and this is His current law in those who disbelieve His messenger that He punishes them. And Allah punished all of these parties with severe worldly punishment. He drowned the people of Noah, He destroyed Ad with a stone storm and the wind that blew upon them until it destroyed them in their places. Besides, Allah drowned Pharaoh in the sea, and He destroyed Thamud with an angel shout. However, Allah destroyed the people of Lot with various punishments; first of all, He raised their villages then overturned them upon their heads, thus, it is the overturned villages. And before this, Allah rained down upon them stones of hard clay that followed each one of them, hit him, and killed him. And before this, He blinded their sight when they wanted to do falsehood with Allah's messengers who were sent in the form of humans to test them. And Allah blinded their sights then rained down upon them stones of hard clay. Then, He overturned their villages, then He rained them with a bad rain that its remains are still present till these days which people call as the dead sea. And the fellows of the thicket which Allah destroyed with the gloom. As He says, "so the punishment of the Day of Gloom seized them", a gloom that afflicted them till it suffocated them and eradicated them in their places. It was indeed the punishment of a great day. Those were the parties. None of them believed the messengers, so My punishment was deserved. Allah's punishment became a must, thus, they deserved to be punished.

"For these await nothing but a single shout, from which there is no recovery"(Sad:15), For these await nothing but, what are they waiting for, those who disbelieved Muhammad ﷺ. But a single angel's shout, an angel shouts with one shout. It is only a single angel's shout, what if millions of angels shout? And this is only one shout that destroys all of these. Allah does not need a huge number of soldiers or a great matter, rather, only one shout is enough. They are waiting for nothing but a single shout of a single angel from Allah's angels. From which there is no recovery, a person never recovers from this shout and stands on the

earth. Rather, he would be dead until he is resurrected. From which there is no recovery, notice Allah's power over His servants. And notice the arrogance of the disbelievers against Allah, their stubbornness, their disbelief, and saying these great sayings about His Messenger. This is a sorcerer, a liar, why would the reminder be sent to him from among all of us? He has another goal other than what he claims. Notice their evil sayings about their messenger and their disbelief. And that Allah will not punish them on the Day of Resurrection nor resurrect them. Notice the Lord's power over them and that they can never escape from Him. Notice these humiliated weak people who are nothing, and this is the Lord's great power. Notice this and notice that. Then, another form of their arrogance forms and stubbornness and their supplication upon themselves and their blindness. He says, "Yet they said, “Our Lord, hasten for us our share of punishment before the Day of Reckoning"(Sad:16), they did not only disbelieve but also asked Allah to hasten their punishment before the Day of Judgement. They said this to mock and out of being arrogant and to heighten upon the earth. There is no God but Allah. They said, these disbelievers, O Lord, they called Allah, "hasten for us our share of punishment", hasten for us our share of punishment, our share, and what You promise us of the punishment before the Day of Judgement. And they said that out of their stubbornness and arrogance and because they excluded that any punishment will ever afflict them and that what this Prophet is telling them is actually the truth. He says to him endure patiently what they say. Allah left those fabricator disbelievers whose pride and misguidance exceeded the limits as such. And said to His Messenger, endure patiently what they say from saying that you are a sorcerer, a liar, accusing you of having other goals, and what they say of infidelity and evil. "Endure patiently what they say and remember Our servant David who was endowed with strong faith; indeed, he often turns to Us"(Sad:17), remember a servant of our servants, look what Allah granted him from favor, blessings, and great gifts. Look how Allah favored this servant to comfort the Messenger and to

direct him to worship Allah when he is in such a hardship. And to turn to Allah when the disbelievers gather as such and worship his god. "Endure patiently what they say", because they will be afflicted with Allah's punishment. Endure patiently what they say and remember Our servant Dawood ﷺ who was endowed with strong faith. He was endowed with physical strength which he used in obeying Allah for he was a strong striver for the sake of Allah's religion against Allah's enemy. Likewise, a strength in worshiping for he used to pray in the middle of the night in the best form, fasts the best fast as the Prophet ﷺ said, the best of fasting is the fast of Dawud, peace be upon him. He used to fast for one day and break his fast for one day. This is his life, and he would never flee from his enemy if he sees that he has physical strength. And the best prayer is the one offered by Dawood (David): he would sleep half the night, and stand (in prayer) one-third of it, and sleep one-sixth of it. He sleeps a little in the first half of the night and the last one-sixth of it. And he would stand in prayer one-third of the night, so he would stand in prayer one-sixth and the half of the two-third and stand for one-third of the night. He stands in prayer in the period after the middle of the night which is the best of the night. Thus, this is his stand and prayer. Likewise, in striving, he never eats except what he himself makes. He makes shields and sells one of them, one-third of its price is used in selling iron, spends one-third upon himself, and gives the last third as a charity, so it becomes a capital. So, he spends one-third, gives the other third as a charity, and the last is to buy iron to make another shield. Thus, this servant was endowed with strong faith, strength in earning a livelihood, and in his endurance against others' money. He never eats from the kings' money, rather, he eats from his own work. And strength in fasting, praying, and striving for the sake of Allah. Remember this servant who obeyed Allah's command as such. "Endure patiently what they say and remember Our servant David who was endowed with strong faith; indeed, he often turns to Us"(Sad:17), he always turns to Allah with repentance and forgiveness. As well as turning back with remembrance, with severe

remembrance, with his supplication, cry, reciting with his beautiful voice, with his reciting of the Zabur. he often turns to Us.

"Indeed, We subjected the mountains to give due exaltations(to God) with him in the evening and at daybreak"(Sad:18), notice Allah's blessings that He granted him. He subjected the mountains to him; they hear and give due exaltations to God with him. So, it exalts Allah with him in the evening, after noon, and at daybreak, when the sun rises. That is, he exalts Allah when the sun rises. He also prays in the evening; he calls Allah and exalts Him. And the mountains repeat the supplication with him, besides his exaltation, and stand in reciting the Zabur. And Allah granted him a beautiful voice, the most beautiful voice on the whole earth is Dawood's. "Indeed, We subjected the mountains to give due exaltations(to God) with him in the evening and at daybreak(18) with the birds made to flock, each often turning to Him"(Sad:18-19), the birds made to the flock, gather around him when he starts reciting and exalting. The birds gather to listen and turn with him, turn with him in exalting, praising, remembering, and reciting that he recites with his beautiful voice. So, the birds and the mountains cheer. "Indeed, We subjected the mountains to give due exaltations (to God) with him in the evening and at daybreak(18) with the birds made to flock, each often turning to Him"(Sad:18-19), each of them, the mountains and birds turning what he says. Repeating his voice, this same praise, it repeats his exaltation again, and it is like a chant. When they repeat, they repeat after him in this great chant, a chant that Dawood says ﷺ. Then, the mountains and birds repeat with him. "O mountains, echo with him(My praises), and you birds(too)", O mountains, echo with him, repeat what he says. Repeat as the chanter. Then he says those around him after that they chant after him, O mountains, echo with him (My praises), and you birds(too). "And We softened iron for him"(Saba:10), so, this is the servant who turns to us. Turning is repeating what he recites of Zabur. Indeed, We subjected the mountains to give due exaltations (to God) with him in the evening and at

daybreak. With the birds made to flock, gathered, each often turning to Him. Each of the mountains and birds turns with him. That is, it repeats with his beautiful voice in Zabur. He says, "Thus We strengthened his dominion", strengthening the dominion is empowering it. That is, his dominion was far from being lost, missed, or neglected. Rather, everything is fixed because the army which is in his charge is strong and fixed, the spies that he spreads, the way of gaining money, the way of spending it, the war of ruling, and peoples' manners are all established upon a strong and fixed basis. And the gathering of all the people and his entire nation around him and their praise of them and his stand around him, this is a strong dominion. That is, all aspects of this dominion are strong, fixed, and interconnected, in which there is nothing of littleness or weakness, we strengthened his dominion. "and brought him wisdom and decisive speech"(Sad:20), brought him, the Lord, wisdom. Knowledge is the origin of wisdom and it is taken, according to Arabs, from the bridle of the animal. The bridle of the animal is the iron that is placed in the bridle in order to control the movement of the animal to prevent it from delinquency and from being wild. This expression was used to refer to the knowledge that a person has; we say a wise person has knowledge that prevents him from falling into error, and from falling into something that is not appropriate. Thus, this is a wise man who puts things in the right place. He has the knowledge that enables him to place things in the right place. Wisdom in the Book of Allah and the Sunnah of His Prophet ﷺ is the great knowledge revealed by Allah who makes every matter in its rightful place which is an attribute of Allah. Therefore, Allah is the All-Knowing and All-Wise who encompassed everything with His knowledge, and Who puts every matter in its right place, there is no matter except in its right place. Guidance is in its place, delusion in its place, every matter is placed in its correct positions from the wisdom of the Lord. Allah taught Dawood wisdom, so wisdom is this revelation. Accordingly, wisdom is the knowledge that makes a person set every matter in its right place, thus, it does not incline or oppress and does not deviate from the

path of truth and rightness. Rather, every matter judged and said is in its rightful place and its correct position. "Thus We strengthened his dominion and brought him wisdom and decisive speech"(Sad:20), decisive speech; the speech is words that place each matter into its place. So, he is decisive between mixed-up matters. If he speaks, he says the last word that gives each issue its right and value that no other word is needed. And the speech that is not decisive is the mixed-up speech that mixes with each other and comes out from topic to topic, but decisive speech is the one that clarifies each matter separately and does not make a meaning get mixed with another meaning. Rather, it separates the meaning and it was said Behold separates the speech, behold is a word used to separate the speech, and that is because the sermon consists of an introduction and then a topic. The introduction of a sermon in Islam always begins with the praise of Allah, blessings and peace upon His Messenger, then explaining general issues as the Prophet ﷺ used to say the best of words is the word of Allah, the best of guidance is Muhammad's guidance, beware of newly-invented matters, for every newly-invented matter is an innovation (Bid'ah) and every innovation is a going-stray. These are general matters, then he says Behold, and then he mentions the topic. Thus, the word behold separated the speech, separated the beginning which is the introduction of the sermon from the subject of the sermon. Then, in the sermon, the speaker moves in it from an aspect into another from a paragraph into another, and from a part into another in a connected and perfect form with details. The meaning of this is that Allah gave Dawood ﷺ decisive speech which separates the matters and clarifies it. And this is from Allah's gifts to have rhetoric saying; we brought him wisdom and decisive speech. He says, "And has the tiding of the disputants reached you, as they climbed the sanctuary(21)as they entered upon David, and he was startled by them? They said, “Do not fear; two disputants, one of whom has oppressed the other. So judge between us with the truth and do not be untrue, and guide us to the right path(22)“Indeed, this is my brother; he has ninety-nine ewes and I have just one ewe, and he said, ‘Entrust it to me,’ and he

pressured me with words(23)He said, “He has done you wrong by asking your ewe in addition to his ewes, and indeed many partners do oppress one another—except those who have attained faith and have done righteous deeds, but these are so few.” And David realized that We were testing him, so he sought forgiveness from his Lord and fell down to his knees and turned penitent"(Sad:21-24), Allah tells about a matter that happened to Dawood ﷺ. Allah says to His Prophet, has the tiding of the disputants reached you? The disputants are the litigants which are two men. As they climbed the sanctuary of Dawood, recall when they climbed the sanctuary. And the meaning of climbing the sanctuary was that they swarmed up his sanctuary and entered upon Dawood in his sanctuary, in which he worshiped Allah. And they used to enter only through the door, but there were guards on the door, so they climbed the sanctuary and entered the sanctuary in which he was praying to Allah. So, he was startled, people climbed and entered upon him as such, he thought that they wanted evil when they entered as such. And because they passed the guards and walked in on him in this place. He says, "as they entered upon Dawood, and he was startled by them? They said, “Do not fear". Do not be afraid, we do not intend evil. Do not be afraid of us, we are opponents, we oppose each other. One of us was unjust with the other, so judge between us with the truth. We want you to judge between us with truth and not transgress. Transgress is to be away from the truth. Do not be away from the truth. So, judge between us with the truth by the separation and guide us to the straight path. The path is the way, and the straight path in the middle of it. Guide us to walk on the right path in the middle of the path. Then, one of them said this is my brother, and his brother may be his brother in religion in the faith, or his brother is also in lineage. Indeed, this is my brother; he has ninety-nine ewes. The ewe is the sheep's female. And I have just one ewe, and he said, ‘Entrust it to me,’ and he pressured me with words. Entrust it to me, make me in charge of it so that I complete the one hundred because ninety-nine is an incomplete number, so I

should complete the hundred with your ewe. And he pressured me with words, that is, he defeated me in the quarrel.

يقول الله ﷻ: {اصْبِرْ عَلَى مَا يَقُولُونَ وَاذْكُرْ عَبْدَنَا دَاوُدَ ذَا الأَيْدِ إِنَّهُ أَوَّابٌ إِنَّا سَخَّرْنَا الْجِبَالَ مَعَهُ يُسَبِّحْنَ بِالْعَشِيِّ وَالإِشْرَاقِ وَالطَّيْرَ مَحْشُورَةً كُلٌّ لَهُ أَوَّابٌ وَشَدَدْنَا مُلْكَهُ وَآتَيْنَاهُ الْحِكْمَةَ وَفَصْلَ الْخِطَابِ وَهَلْ أَتَاكَ نَبَأُ الْخَصْمِ إِذْ تَسَوَّرُوا الْمِحْرَابَ إِذْ دَخَلُوا عَلَى دَاوُدَ فَفَزِعَ مِنْهُمْ قَالُوا لا تَخَفْ خَصْمَانِ بَغَى بَعْضُنَا عَلَى بَعْضٍ فَاحْكُمْ بَيْنَنَا بِالْحَقِّ وَلا تُشْطِطْ وَاهْدِنَا إِلَى سَوَاءِ الصِّرَاطِ إِنَّ هَذَا أَخِي لَهُ تِسْعٌ وَتِسْعُونَ نَعْجَةً وَلِيَ نَعْجَةٌ وَاحِدَةٌ فَقَالَ أَكْفِلْنِيهَا وَعَزَّنِي فِي الْخِطَابِ قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعْجَتِكَ إِلَى نِعَاجِهِ وَإِنَّ كَثِيرًا مِنَ الْخُلَطَاءِ لَيَبْغِي بَعْضُهُمْ عَلَى بَعْضٍ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَقَلِيلٌ مَا هُمْ وَظَنَّ دَاوُدُ أَنَّمَا فَتَنَّاهُ فَاسْتَغْفَرَ رَبَّهُ وَخَرَّ رَاكِعًا وَأَنَابَ فَغَفَرْنَا لَهُ ذَلِكَ وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَى وَحُسْنَ مَآبٍ يَا دَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الأَرْضِ فَاحْكُمْ بَيْنَ النَّاسِ بِالْحَقِّ وَلا تَتَّبِعِ الْهَوَى فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ إِنَّ الَّذِينَ يَضِلُّونَ عَنْ سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ}[ص:17-26]

says, "Endure patiently what they say and remember Our servant ﷺ Allah David who was endowed with strong faith; indeed, he often turns to Us)17(Indeed, We subjected the mountains to give due exaltations(to God) with him in the evening and at daybreak(18) with the birds made to flock, each often turning to Him(19) Thus We strengthened his dominion and brought him wisdom and decisive speech(20) And has the tiding of the disputants reached you, as they climbed the sanctuary(21) as they entered upon David, and he was startled by ?themThey said, “Do not fear; two disputants, one of whom has oppressed the other. So judge between us with the truth and do not be untrue, and guide us to the right path(22) “Indeed, this is my brother; he has ninety-nine ewes and I have just one ewe, and he said, ‘Entrust it to me,’ and he pressured me with words(23) He said, “He has done you wrong by asking your ewe in addition to his ewes, and indeed many partners do oppress one another— except those who have attained faith and have done righteous deeds, but these are so few.” And David realized that We were testing him, so he sought forgiveness from his Lord and fell down to his knees and turned penitent(24) So We forgave him that, and indeed there is most surely for him nearness to Us and a beautiful place to return to(25) “O

David, We have appointed you as a viceroy in the land, so judge between mankind with the truth and do not follow the whim, lest it misguide you from the way of Allah. Indeed, for those who stray from the way of Allah there is a severe punishment for their having forgotten the Day of Reckoning"(Sad:17-26), Allah reminded His servant and Messenger Muhammad ﷺ and commanded him to endure patiently what they say. However, the disbelievers said terrible things about the Prophet for they claimed that he fabricated the Qur'an and that he is a liar and long series of claims as they said, "And the chiefs among them proceeded,(saying), “Walk away(from the Prophet) and hold fast to your gods; indeed this is certainly something planned"(Sad:6), they accused his intention ﷺ. "Did he make all the gods into one God? Surely this is indeed something strange(5) And the chiefs among them proceeded,(saying), “Walk away(from the Prophet) and hold fast to your gods; indeed this is certainly something planned(6) Never have we heard of this in the former creed. This is nothing but an invention(7) Was the Reminder sent down to him out of all of us..."(Sad:5-7), these are their sayings. Allah directed His Prophet and said, "Endure patiently what they say and remember Our servant David who was endowed with strong faith..."(Sad:17), with strength. "indeed, he often turns to Us", he turns to Allah with lots of repentance and turns to Allah. "Indeed, We subjected the mountains to give due exaltations(to God) with him in the evening and at daybreak"(Sad:18), notice Allah's favor and blessing upon His servant Dawood with which He subjected the mountains exalting Allah, exalting with a voice as He says, "And surely, We bestowed upon David grace from Us: “O mountains, echo with him(My praises), and you birds(too) .” And We softened iron for him"(Saba:10), in the evening and at daybreak. The evening is after sunset. And the daybreak is after sunrise. With the birds made to flock, each often turning to Him, turning to him. When he recites the Zabur with his musical instruments. And the meaning of his musical instruments is his beautiful voice as the Prophet ﷺ said to Abu Musa "You are in fact endowed with a sweet voice like that of David himself".

He was with the best voice in reciting Zabur which descended upon him. And the deaf mountains turn with him, it repeats his words with him. Likewise, the birds come when he recites Zabur so that they would hear and repeat with him. "Thus We strengthened his dominion", with all kinds of strength that make a dominion like one alloy. "... and brought him wisdom and decisive speech"(Sad:20).

Then Allah mentioned this matter, He said, "And has the tiding of the disputants reached you"(Sad:21), two men quarreled. "... as they climbed the sanctuary"(Sad:21), climbed the sanctuary and entered upon Dawood in his sanctuary and the place in which he prays. They passed the guards on the gates for he was a king. And they came to his place and sanctuary. "as they entered upon David, and he was startled by them? They said, “Do not fear; two disputants, one of whom has oppressed the other. So judge between us with the truth and do not be untrue, and guide us to the right path."(Sad:22) that is, we are two disputants, and one of us oppressed the other and we want to tell you our issue so that you judge with the truth and do not be unjust. Do not go away from the truth and guide us to the right path, the straight path. "Indeed, this is my brother; he has ninety-nine ewes and I have just one ewe, and he said, ‘Entrust it to me,’ and he pressured me with words"(Sad:23), that is, give me your ewe to complete me ewes to the one hundred. And he pressured me with words, defeated me in disputant. He disputed me and defeated me with his words. And he wants one ewe to add it to his ewes. Dawood said, "He said, “He has done you wrong by asking your ewe in addition to his ewes", he is wrong because Allah gave him ninety-nine ewes, why would he want one more from his brother. "He said, “He has done you wrong by asking your ewe in addition to his ewes, and indeed many partners do oppress one another..."(Sad:24), the partners are the ones who share in sheep and make them with one shepherd, so this is a partnership. This person has a number of sheep and the other has a number of them, so they leave them together with one shepherd, sharing the same place of drink and such. He said;

indeed, many partners do oppress one another. That they are partners in this but some oppression and injustice might happen. "except those who have attained faith and have done righteous deeds". The person does not ask except for his right and does not exceed others' rights. But these are so few, but these are so few the ones who do not take their right and exceed others' rights. "And David realized that We were testing him", These two who climbed the sanctuary suddenly went out, and Dawood knew that they were not opponents. Rather, they were two angels who came in the form of two quarreled men as such to say this issue and flee. Thus, the whole issue was symbolic and it was a symbolic story for a specific parable. At this point, when this happened, Dawood thought. Thought here in the sense of assuming. That We were testing him. "so he sought forgiveness from his Lord and fell down to his knees and turned penitent", Some scholars in interpretation said taking their saying from what is in the Torah from the news of the children of Israel that Dawood ﷺ looked one day and saw a wife of one of his soldiers called Uriah and that she was a very beautiful woman and he wanted to marry her. Yet, she had a husband, so he sent this soldier to the front and commanded his commander to place him at the forefront of the armies so that if he was killed and martyred, his wife would become a widow, then Dawood could marry her after that. And they interpreted this as Allah sat forth this parable; that Allah has expanded upon him for he is king and he has many women. And that he desired this soldier's wife who has nothing but this one woman. Then, it would be here that this is my brother who has ninety-nine ewes. An ewe is symbolic for a woman, I have one ewe, one woman. And he said, 'Entrust it to me,' and he pressured me with words. Anyway, this is from the news of the children of Israel, which the Prophet told us not to believe and not to deny. So, does the news mentioned by the children of Israel agree with this? And is this from the manners of the prophets? Anyway, Allah says, which is mentioned here in the Qur'an and it is the truth, that Dawood did what Allah reproached him, and that Allah blamed him for that and directed his sight that he made a mistake in this matter. When

this was shown to him, He says, "And David realized that We were testing him, so he sought forgiveness from his Lord", that is for his sin. "and fell down to his knees", which is prostrating. "and turned penitent". He says, "So We forgave him that", We forgave him and covered his sin and turned to the truth. "... and indeed there is most surely for him nearness to Us and a beautiful place to return to"(Sad:25), and indeed, there is most surely for him nearness to Us, near from Allah. And a beautiful place to return to, a beautiful return when he returns to Allah. And when he returns to Allah in the hereafter, he will have a garden from Allah. And this was a reminder from Allah to Dawood of the sin which he did. And even if it was only an intention, yet, Allah protects His Prophets and Messengers and directs them to the right and good.

Then, He says, "O David, We have appointed you as a viceroy in the land, so judge between mankind with the truth and do not follow the whim, lest it misguide you from the way of Allah. Indeed, for those who stray from the way of Allah there is a severe punishment for their having forgotten the Day of Reckoning"(Sad:26), this is Allah's opinion and telling to Dawood that He revealed to him this direction. O Dawood, Allah called him by his name. We have appointed you as a viceroy in the land, that is a ruler to establish Allah's command because Allah gave him dominion and made him a king in the children of Israel. They made him with dominion so that he would judge between them with the truth. So, he is a viceroy in the children of Israel so that he would judge with truth between them. A dominion which Allah gave to him, thus, judges with the truth between people and do not follow the whim. Allah commanded him, that He placed you in this position and placed you in this place to judge with the firm truth between people. And the truth is what Allah stated as being truth and He demonstrated that it is the truth. Besides, Allah demonstrated His law for His servants. And do not follow the whim. The whim is what the soul desires and what it loves. Do not follow it, rather, judge with the truth. As if you follow the

whim, He says, lest it misguides you from the way of Allah. If you follow what you love and what you desire without taking into account whether it is the truth or not, then you will be misguided from Allah's way. And it lets you out and away from Allah's path. Then, He says, "... Indeed, for those who stray from the way of Allah there is a severe punishment for their having forgotten the Day of Reckoning"(Sad:26), indeed, for those who stray and go away from the way of Allah, there is a severe punishment for them from Allah for their having forgetting the Day of Reckoning. Because everyone is unaware of the truth, even in the smallest matters, this is due to him forgetting the Day of Reckoning. Allah mentions that He will punish him for the sin, the small and big one because he does not forget this thing if he adheres to Allah's command. There is no doubt that whoever went astray from Allah's way is heading towards infidelity and forgets the Day of Resurrection. Thus, this person will abode in Hell, God forbid.

Then, He says, "And in no way have We created the heaven and the earth and whatever is between them in vain. That is the assumption of those who have denied. So woe to those who have denied from the Fire!"(Sad:27), a reminder from Allah confirming that the creation of this great heaven and this earth and whatever is between them from great creatures. These subjected clouds between the heavens and earth, stars, great suns, and what is between them from Allah's creation which we might not know. All of these are from Allah's creation, all of this is in vain, to mess around, of no reason, no goal, and of no purpose?! This is the disbelievers saying when they see that there is no judgment before Allah, there is no Day of Resurrection, and that the human is free in what he does, takes, and leaves. And that he does whatever he wants on this earth and won't be judged. So, let him kill however he wants, steal from whoever he wants, leave whatever he wants, prohibit whatever he wants, allow whatever he wants, and people do whatever they want. There would be conflict in this life. No reward for the good-doer, and no punishment for the bad-doer, then life ends as such. People end a

generation after another, and none would be judged for anything. The good-doer does not take a reward for his good deeds, and the bad-doer does not get punished for his bad deeds. Then, the whole life, the whole creation would be of no meaning and no wisdom, and nothing is intended from it. Thus, this would be vain and of no purpose. He says, "And in no way have We created the heaven and the earth and whatever is between them in vain. That is the assumption of those who have denied. So woe to those who have denied..."(Sad:27), this is their assumption when they said that there is no resurrection nor turning back. Then, this life would be in vain of no benefit, and no wisdom. He says, "So woe to those who have denied from the Fire!", a threat for them from Hell which Allah prepared for those deniers because assuming this is cursing Allah and insulting Hum. Besides assuming that He created this creation in vain with no purpose nor wisdom from this creation.

He says, "Or are We to make those who have attained faith and have done righteous deeds equal to those who spread corruption in the earth? Or are We to make the people who are mindful(of God) equal to the wicked?"(Sad:28)that is, how can this be? How can it be? A question for blaming and rebuking those who believed this corrupt belief in the Lord. Everyone dies and ends, those who have attained faith and have done righteous deeds won't be rewarded over their righteous deeds and take nothing of this. Likewise, those who spread corruption in the earth won't be punished over what they corrupted and what they did in Allah's possession and won't be punished over it. Or do we make the pious who fear Allah who fears that the weight of an atom might be a sin in which he disobeys and might be held accountable for it before Allah? Or are We to make the people who are mindful equal to the wicked? The wicked who do not care about anything, and the one who walks in his immorality without being concerned about anything, so their end will be the same. This person will not be punished by Allah and this one will not be rewarded for his mindfulness, nor will this

person be punished for his immorality. Highly exalted is He against this. It cannot be, this is impossible in Allah's religion and attributes. Highly exalted is He from being in vain. "And in no way have We created the heaven and the earth and whatever is between them in vain. That is the assumption of those who have denied. So woe to those who have denied from the Fire!"(Sad:27), "A Scripture that We sent down to you, blessed..."(Sad:29), Allah directed to this book which explained the way and clarified it. It described everything, described truth, and falsehood, and placed every matter in its right place, and the blessings of this book increased. Blessed because its goodness is in constant increase. It was sent down to you blessed, blessed for the one who recites it because a Muslim takes ten good deeds for one letter from it. Blessed in its clarification of the path for people, its guidance, and the guidance of all creation to the path of the Lord. Blessed in its guidance to the people of faith that Allah established with this book. He establishes them upon it and this is the upbringing of the Lord. So, they adhere to the Lord's commands, as a result, their souls get comfort and are cleared. A generation after generation, for this book, comes out from the people of guidance generation after generation. This is from the blessing of this book. A Scripture that We sent down to you, blessed. "that they may ponder its signs", they ponder it in the sense that they look at the end of this matter's outcome because the verses of the book warn of the punishment of the Lord. So, whoever looks at these verses will know that there is a judgment after this life from Allah. And the punishment of this description and this is its attributes as it came. He would ponder and consider what Allah prepared for His believing servants. As well as the proofs that Allah revealed and gave in this Qur’an. An establishment for all the proofs that prove all the truth that Allah told from His names, attributes, and actions. Thus, the Qur'an's blessing cannot be identified and limited. "A Scripture that We sent down to you, blessed, that they may ponder its signs and that those endowed with understanding may remind themselves"(Sad:29), may remind, remember, and bring back these meanings in the mind. Those endowed with understanding,

the core of the mind. So, those endowed with understanding get reminded of this blessed Qur'an that was revealed by Allah. After this comment on the affairs of Dawood ﷺ, Allah mentions his son Solomon. He says, "And to David We gave Solomon, an excellent servant; indeed, he often turns to Us"(Sad:30), a blessing from Allah, a blessing of grace and benevolence to Dawood the Prophet, the king. Solomon, his son, and Allah made him a king. He inherited the kingship from his father, the King of the Children of Israel. He says, an excellent servant, Allah described him as being a servant. Further, He praised him, He says, an excellent servant. Excellent used to praise and compliment. an excellent servant; indeed, he often turns to Us, often turns to Allah, and repents to Allah. The same as Allah described Dawood ﷺ that he often turns to Allah. Endure patiently what they say and remember Our servant Dawood who was endowed with strong faith; indeed, he often turns to Us. Likewise, Allah describes Solomon as often turning to Allah. And the meaning of turning to Allah is that he is constantly seeking Allah's forgiveness. If he sins, he returns to Allah and asks His forgiveness.

Then, Allah mentioned an issue and an event, He says, "Recall when the beautiful horses were paraded before him in the evening"(Sad:31), paraded before him, this parade is for his army and his horses. In the evening, after sunset. The beautiful horses, horses are the plural of a horse. And if a horse stands it gets paraded and it stands on three legs if it stands for a long time and raises the fourth leg placing the edge of it over the earth. Thus, this parade displays its beauty. The beautiful horses, the good ones. A beautiful horse from the good horses was paraded while he was preparing for war and to fight for the sake of Allah. "so he said, "Indeed, I have loved the good things with a love more than the remembrance of my Lord, until it disappeared behind the veil(of night)", Solomon blamed himself and waked up from his happiness and the absence of his heart with these horses which stayed in this parade, the parade of this army. Until it disappeared behind the veil (of night), the sunset and it was the time for prayer.

So, he forgot the prayer until the sunset, the evening prayer, Asr prayer. So, he blamed himself after that as if he woke up from a matter that was absent from him or astonished by. Then, he said, "so he said, “Indeed, I have loved the good things with a love more than the remembrance of my Lord..."(Sad:32), the good things here refer to the parade of the horses. Than the remembrance of my Lord, than remembering Allah with the obliged remembrance which is this prayer at this time. until it disappeared behind the veil (of night) and I missed my prayer. He said, bring them back to me! Bring the horses back to me, the horses that walked upon the parade. And he started to stroke their legs and necks, starting in the sense of going about. To stroke their legs and necks, stroking is killing. He took his sword and started killing these horses and struck their nicks and legs. "... And he started to stroke their legs and necks"(Sad:33), the horses' necks and legs because he thought that these horses, even if it is used to striving, yet, distracted him and blocked his heart as such and made him leave his prayer as such. It distracted him from remembering Allah, as a result, it deserves to be killed because it is a matter that distracted him from the obligatory matter which is prayer. Then, Allah mentioned another thing from Solomon, He says, "And surely, We tested Solomon and cast a body on his throne, then he turned penitent(34) He said, “My Lord, forgive me and grant me a dominion never to be attained by anyone after me; indeed, You— only You—are the Giver"(Sad:34-35). Another thing, He says, "And surely, We tested Solomon", we tested him. "and cast a body on his throne, then he turned penitent", it came in the hadith that Solomon said one day, "Tonight I will float around a hundred women and make each giving birth to a son striving for the sake of Allah". He intended this good intention, and he did not say, "if Allah wills". The Prophet said none of the hundred women gave birth except one woman who gave birth to a half-human being a split. Had he said "if Allah wills", they would have fought for the sake of Allah, all of them. So, the scholars interpreted and said that here, what Allah cast on his throne is this part of the human being that was born for him and that he

repented to Allah from what he said. That he did not say "if Allah wills". "He said, “My Lord, forgive me and grant me a dominion never to be attained by anyone after me; indeed, You— only You—are the Giver"(Sad:35), that is, he repented to Allah and returned in the first matter when he killed the horses and from the second matter by repenting to Allah. And he called Allah to grant him a dominion, he said, "He said, “My Lord, forgive me and grant me a dominion never to be attained by anyone after me; indeed, You— only You—are the Giver", You are the Giver, the One Who gives and grants whatever He wants to whoever He wants. He says, "So We subjected to him the wind, flowing gently by his command wherever he directed"(Sad:36). This is the first thing that Allah gave to him from the dominion that He did not give to anyone before him or after him. So We subjected to him the wind, flowing gently by his command wherever he directed. And this was to make it up for the horses that he killed. So, instead of being carried by a horse, Allah made the winds carry him with his soldiers with the subjected winds which flow by his command to the side he wants. Thus, if he wanted to go to the east, he commanded the wind and it would go east. If he wanted to head west, the wind carried him with all his belongings and all his army to the west. So, We subjected to him the wind, flowing gently by his command, by his own command, and not by his supplication. Allah made this only for him and made him in charge of this. He subjected the winds to him and the wind took its command from him. Accordingly, if he commands it to flow in this direction or that direction, it does. And gently, not severe nor a storm, rather gently and calm. It walks calmly and gently to where he commanded it to go and wanted to reach. Then, this wind flows gently by his command to the side he wants.

يقول الله ﷻ: {وَلَقَدْ فَتَنَّا سُلَيْمَانَ وَأَلْقَيْنَا عَلَى كُرْسِيِّهِ جَسَدًا ثُمَّ أَنَابَ قَالَ رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لا يَنْبَغِي لِأَحَدٍ مِنْ بَعْدِي إِنَّكَ أَنْتَ الْوَهَّابُ فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ رُخَاءً حَيْثُ أَصَابَ وَالشَّيَاطِينَ كُلَّ بَنَّاءٍ وَغَوَّاصٍ وَآخَرِينَ مُقَرَّنِينَ فِي الأَصْفَادِ هَذَا عَطَاؤُنَا فَامْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَى وَحُسْنَ مَآبٍ وَاذْكُرْ عَبْدَنَا أَيُّوبَ إِذْ نَادَى رَبَّهُ أَنِّي مَسَّنِيَ الشَّيْطَانُ بِنُصْبٍ وَعَذَابٍ ارْكُضْ بِرِجْلِكَ هَذَا مُغْتَسَلٌ

بَارِدٌ وَشَرَابٌ وَوَهَبْنَا لَهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِنَّا وَذِكْرَى لِأُوْلِي الأَلْبَابِ وَخُذْ بِيَدِكَ ضِغْثًا فَاضْرِبْ بِهِ وَلا تَحْنَثْ إِنَّا وَجَدْنَاهُ صَابِرًا نِعْمَ الْعَبْدُ إِنَّهُ أَوَّابٌ }[ص:34-44]

,says, "And surely, We tested Solomon and cast a body on his throne ﷺ Allah then he turned penitent(34) He said, “My Lord, forgive me and grant me a —dominion never to be attained by anyone after me; indeed, You— only You are the Giver(35)So We subjected to him the wind, flowing gently by his command wherever he directed(36)and the demons—every builder and diver(37)and others bound together in fetters(38)This is Our gift, so give generously or withhold, without measure(39)And indeed, for him is ,nearness to Us and a beautiful place to return to(40)And recall Our servant Job when he called out to his Lord, “Satan has touched me with toil and suffering(41)Stamp your foot—this is a cool washing-place and drinking-place(42)And We gave him back his family and doubled them—a mercy from Us and a reminding for those endowed with understanding(43)And take with ” .your hand a bundle of grass, and strike with it so as not to breach(your oath) Indeed, We found him patient. What an excellent servant; indeed, he often turns unto Us"(Sad:34-44). Allah mentions His blessing over His servant, Messenger, and king Sulaiman the son of Dawood ﷺ. First of all, the blessing of Solomon, one of the blessings with which Allah blessed Dawood. He says, "And to David We gave Solomon", as a son and Allah made him a king and granted him dominion. An excellent servant, praise from Allah over him. He often returns onto Us; he turns to Allah. And Allah mentioned two things from his matters, He says, "Recall when the beautiful horses were paraded before him in the evening"(Sad:31). The beautiful horses. He said, "Indeed, I have loved the good things with a love more than the remembrance of my Lord, until it disappeared behind the veil (of night)". I loved these horses which strive for the sake of Allah and I got distracted by it against the remembrance of my Lord, against prayer. "until it disappeared behind the veil(of night)", the sun. "Bring them back to me.”

And he started to stroke their legs and necks"(Sad:33), killing it by striking it in the necks and legs. Then, He says, "And surely, We tested Solomon", this is another thing. "... and cast a body on his throne, then he turned penitent"(Sad:34), he swore and said, "Tonight I will float around a hundred women and make each give birth to a son striving for the sake of Allah", and made no exception. He did not say "if Allah wills", as a result, none of them gave birth except for one who gave birth to a half-human. So, he turned penitent to Allah. He says, "He said, “My Lord, forgive me and grant me a dominion never to be attained by anyone after me; indeed, You— only You—are the Giver"(Sad:35), he asked Allah to forgive him then he asked Him to grant him with a dominion never to be attained by anyone after him. He says, in his call, he said, "You— only You—are the Giver". He says, "So We subjected to him the wind, flowing gently by his command wherever he directed"(Sad:36), and this was from Allah as an exchange for what he left for the sake of Allah. Allah made it up to him with what is better than it. So, when he abandoned the horses for the sake of Allah because it distracted him from prayer, Allah gave him the winds which flow according to his order instead of these horses. He commands the wind and it flows to the side he wishes. He says, "by his command wherever he directed", wherever he wants, he commands it, and it flows to the intended side. "and the demons—every builder and diver"(Sad:37), Allah subjected demons from Jinn and the insubordinate demons. Every builder who is good at building from Jinn. And diver from those who dive in seas to get him pearls and builds. And these are the hard works, but the hardest works on earth are to build and dive. "and others bound together in fetters"(Sad:38), others from demons are bound together in fetters, either bound with both hands or a group of them are bound with chains and lock them wherever they want in fetters. This is the gift that Allah gave to him by subjecting the winds and demons with which he can do whatever he will. Likewise, he commands the wind; this is our gift to him. He can dismiss whoever he wills from the service from those demons or can hold them in service without

being judged. Allah won't judge him about it because Allah made him in charge of the demons whom he subjects as he will and locks whoever he wills and unlocks whoever he will. "This is Our gift, so give generously or withhold, without measure"(Sad:39).

He says, "And indeed, for him is nearness to Us and a beautiful place to return to"(Sad:40), despite what Allah gave him, yet, he did not take his full reward from Allah in the world. Rather, he has another reward in the hereafter. Nearness to Us, nearness to Allah, and a beautiful place to return to. A beautiful place to return to, a good return which is Heaven. That is, he will return to Allah's Heaven and pleasure. This is what Allah mentioned from His blessings and favors over His servant Sulaiman the king. Those were kings, Dawood and Sulaiman were kings. And He asked the Prophet whether he wants to be a king and a messenger or a servant and a messenger, or a Prophet and a king, or a servant and a king. So, the Prophet chose to be a servant and a king, and the difference between the two is that the king does whatever he wants with just and rules with his choice. As for the servant, he cannot act except by his master's order. And the Prophet ﷺ chose to be a servant to Allah and obeys all of Allah's commands stated in the heavens. So, he obeys his Lord and Master's commands. And to be a servant and a king is better than a messenger and a king or a prophet and a servant. Those are prophets and kings and there is a prophet and a servant. And the Prophet ﷺ chose slavery instead of dominion. Allah mentioned His blessings and favor over another servant from His servants and a Prophet from His prophets. He says, "And recall Our servant Job, when he called out to his Lord, “Satan has touched me with toil and suffering"(Sad:41), recall in this Holy Book this great group from these Prophets whose these are their attributes and good actions which should be followed. He says, "And recall Our servant Job", a prophet from the children of Israel's prophets. "when he called out to his Lord", called Him, that is, he raised his voice in calling hid Lord and asking from Him. "Satan has touched me with

toil and suffering", he complained to Allah that Satan touched him with toil and suffering because he was afflicted with a long affliction in his body. A long affliction and he was patient against this affliction which was a very great matter. And the Devil began to weave gossip among his people to beware of Ayyub ﷺ. He went to his people, and his people say Ayyub's illness lasted for a long time. Had he not done something that deserves to be treated as such, Allah would not punish him with such punishment. And people went away from him, and everyone felt better than him until they cast him outside the town in order to avoid him. And his wife used to come and serve him from time to time. Yet, sometimes, she would leave him for days after his affliction was prolonged. So, he called Allah after the affliction became severe and increased, and he remained for long years and people went away from him and all abstained from him. Even his wife did not serve fully while he was in this condition, so he called his Lord, saying, "Satan has touched me with toil and suffering", he did not attribute what he is to the Lord, but he attributed this to Satan, who told people what he did. At his point, Allah's mercy and response reached him, and he was told, "Stamp your foot—this is a cool washing-place and drinking-place"(Sad:42), that is, hit your foot to the ground, a stamp in the ground that explodes, a spring of water bursts from it. This is a cool washing place, wash your body with this cold water. And drink from this spring that comes out from the ground. And when he drinks from it, it will heal what is inside him from illness and heat. And when he gets washed with it, his body will heal from what is over it of sores and scourge that was in his body.

He says, "And We gave him back his family and doubled them—a mercy from Us and a reminding for those endowed with understanding"(Sad:43), it was said that when his wife came and saw this human with this beautiful skin and this description, she said, O servant of Allah, did you see the afflicted servant, Ayyub, who was in this place? So, he said, it is me. And the witness is that he was not

known after Allah produced this water which he got washed in. Then, Allah sent him a great number of gold locusts. So, he started collecting it, ran after these locusts, and collected them. So, Allah called him, O Ayyub! Didn't I make you rich enough to dispense with what you see now? Ayyub said, 'Yes, O Lord! But I cannot dispense with Your Blessings. So, this was a gift from Allah to give him back his form and health. And Allah gave him this bounty of gold. Then, his wife came back to ask him over while he was in this condition, He says, "And We gave him back his family and doubled them". That is, Allah made him marry as well, as He says, "... a mercy from Us and a reminding for those endowed with understanding"(Sad:43), mercy from Allah that He got him out of this affliction. As well as a reminder for those endowed with understanding that Allah afflicts and responds to His servant's call. So, he was treated with two goods, the merit of being patient over affliction. And after getting out of this affliction and thanked Allah.

Then, Allah said to him, "And take with your hand a bundle of grass, and strike with it"(Sad:44), and that is because he swore while he was afflicted that if Allah healed him, he will strike his wife with one hundred strikes because she neglected him a little in serving him. So, Allah told him to take a bundle of grass. The bundle is a set of sticks, a hundred sticks. Then strike your wife with one strike. So, this would fulfill the oath, and it would be as if he struck her with a hundred strikes. And Allah gave him the solution when He said, "take with your hand a bundle of grass, and strike with it", that is, the wife. So as not to breach your oath because his wife served him with patience. And she served him this for a long time. Even if she neglected him a little, yet, she served him during this long time of affliction. So as not to breach your oath, breaking the oath is considered to be falling into sin. Do not breach your oath so that you can fulfill your oath. So, this would be the solution to fulfill the oath. Whoever swears of something and does not fulfill it then breaches his oath. And their breach of this oath is an expiation for the oath

because Allah did not make expiation for it. Rather, He made this in exchange for his fulfillment of the oath. "And take with your hand a bundle of grass, and strike with it so as not to breach(your oath)". He says, "... Indeed, We found him patient. What an excellent servant; indeed, he often turns unto Us"(Sad:44), We found him patient over what Allah afflicted him with. Then Allah showed in existence and life his patience and doing the command of Allah. We found him patient, what an excellent servant; praise from Allah because he was patient with what Allah afflicted him. He afflicted him and he was patient. Indeed, he often turns unto Us, he turns to Allah asking forgiveness from his Lord. Then Allah mentioned others from His servants from those reminded to be a beacon and an example for the people of faith. He says, "And recall Our servants Abraham and Isaac and Jacob—those endowed with strong faith and with sight(s)"(Sad:45), "Surely We distinguished them with a distinct quality—the remembrance of the(final) Home"(Sad:46), recall our servants, Ibrahim, Isaac, and Yaqub. Ibrahim, the father of the prophets ﷺ, and his son Isaac, who was born to him from his wife Sarah, and Yaqub the son of Isaac. Those are the father; the great-grandfather Ibrahim and his son Isaac, and Yaqub, the grandson. Those three, He says, "those endowed with strong faith", power, those endowed with strong faith are the people endowed with strength, strength in religion, and strength in faith. And strength is praised because the strong believer is better and dearer to Allah than the weak believer and all of them are good. Allah praised those endowed with strong faith and with sight. Thus, Allah praised them for their physical, religious, and faith strength. The strength in Allah's religion, as well as insight, insight because it is strength alone without insight might lead a person to fall into error. Likewise, insight without strength. Allah combined the two things and they are this perfection, strength in religion, and insight in truth; those endowed with strong faith and with sight(s).

Then, He says, "Surely We distinguished them with a distinct quality—the remembrance of the(final) Home"(Sad:46), Allah distinguished them. This is a gift of success from Allah, a gift from Allah. Allah distinguished them with this and gave them this great thing. We distinguished them with a distinct quality, Allah distinguished them with it and gave it to them as a remembrance of the(final) Home. The real Home is the final Home. They were in constant remembrance of the(final) Home, and of being raised between Allah's hands to be judged before Him with what Allah prepared for His followers and what He prepared for His enemies. Thus, they were in constant remembrance of the(final) Home. And the remembrance of the(final) Home reflects upon the truthfulness of faith. It is faith as it was mentioned in the Hadith, "When we are in the company of Messenger of Allah ﷺ and he reminds us of Hell-fire and Jannah, we feel as if we are seeing them with our very eyes, and when we are away from Messenger of Allah ﷺ, we attend to our wives, our children, our business, most of these things (pertaining to life hereafter) slip out of our minds". The Prophet said, "if your state of mind remains the same as it is in my presence and you are always busy in remembrance of Allah, the angels will shake hands with you; but Hanzalah, time should be devoted to worldly affairs and time should be devoted to prayer". So, the servant who is in constant remembrance of the final Home won't have a veil between him and others that they might shake hands with the angels because they reached this limit. Allah distinguished those with distinct quality and gave them this great quality which is the remembrance of the final Home between Allah's hands. Surely, We distinguished them with a distinct quality the remembrance of the(final) Home. "And indeed, to Us they are of the elect, the outstanding"(Sad:47), And they are, Ibrahim, Isaac, and Yaqub. To us, to the Lord are of the elect whom Allah choose from among His good servants the people of goodness. So, this is their position before Allah and statute. Likewise, Allah chose another group of servants and made the elect. He says, "And recall Ishmael and Elisha and Ezekiel—and all are of the

outstanding"(Sad:48), recall these, Ishmael, and Allah mentioned him elsewhere that he is a good boy. "And he used to bid Salah and Zakah to his family and was favorite with his Lord"(Maryan:55), and Allah mentioned his sincerity in the promise that he promised his father that he would be patient over being killed and came and was patient over that. And he went out with his father, and none would be patient in such a position as such. So, they have great virtues before Allah, Ishmael and Elisha, and Ezekiel. Further, Allah did not inform us in our book the news of Elisha and Ezekiel, but He mentioned their names here and told us that they are all among the outstanding and they are among the prophets of the Children of Israel from the children of Ibrahim ﷺ. Thus, He says recall those, those outstanding Prophets. And recall Ishmael and Elisha, and Ezekiel, and all are of the outstanding. Then, He says after He mentioned this great sect, Dawood, then Solomon, then Ayyub, then Ibrahim, Isaac, and Yaqub, then Ishmael, Elisha, and Ezekiel. This great and outstanding group of Allah's good servants. Among them are those whom Allah grants him both, Prophethood and dominion. And some Allah gave them the message and slavery. All of them are Allah's servants and all Allah established, favored, and distinguished with a quality. This is a patient, an excellent servant who was patient over this long calamity, Ayyub ﷺ. And these are people of strength and insight in religion. And Allah afflicts this one and tests him with this test, then he returns and repents to Allah. Allah mentioned these prophets with these good and benevolent qualities and mentioned them in this book to be an example for Allah's servants, the believers. As well as to follow their leads and to get to know Allah's law in treating His guardians, and that He is merciful with them by His favor and kindness with them. He directs them, He reminds them if they get distracted, and if they forget they return to Allah and repent to Him, and if they called Him, he responds to them. This is Allah's law in treating His guardians from among Allah's guardians. Notice how Allah treats His guardians among these messengers and prophets.

Then, He says after this, "This is a Reminder. For indeed, for the mindful(of God) is a beautiful place to return to"(Sad:49), this is a reminder for them from the news of these prophets and what Allah blessed them with in this world. A reminder for everyone, so that they are reminded of Allah's benevolence, His grace, His virtues, and His treatment of the people of His obedience to these elites of His creation. And a reminder that those who are mindful of Allah who made protection between them and Allah's punishment. They protected themselves from Allah's punishment, and this cannot be but by obeying Allah, doing what He commands them out of being mindful, and leaving whatever He forbids. This is a reminder, and for the righteous who fear Allah, the repentance who return to Him, a good place to turn to. A good return, and a good place to turn to, and that they return to Allah's Heaven and His pleasure. Then Allah demonstrated this good return, their return, the good return to Allah. He says, "the Gardens of Eden, with their doors wide-open for them"(Sad:50), they turn to this as the best turn, which is the Gardens of Eden, the Gardens of Eden, abiding. The Gardens abode and never leave. And its people never leave nor travel from it to another place. Not a partial travel to another place nor die. Thus, they are abiding in it with no interruption. The Gardens of Eden whose gates are open for them, and they are not closed. Rather, they come to it and enter it while their gates are open. Relaxing therein, they have nothing to do except to enjoy and fulfill their desires. Relaxing therein they have no job to run for. Rather, they are relaxing as if their stay in Heaven is the stay of the relaxing person who has couches, beds, friends, and peers. So, he is in a constant state of relaxation because they are in a permanent reclining that they are sitting constantly to enjoy, and to fulfill their desires and needs, and there is nothing behind them that distracts them from that, nor any work that distracts them from their pleasure, their joy, and their desires. "relaxing therein and calling for abundant fruit and beverage"(Sad:51), they are calling in it, only with a call, and abundant fruit and beverages of various kinds come to them. And Allah described their drink as wine from a cup from a flowing spring.

"white, a delight to those who drink"(As-Saffat:46), "no headiness in it, nor by it are they drained"(As-Saffat:47), so, those are sitting without anything concerning their minds except for their pleasure. "relaxing therein and calling for abundant fruit and beverage"(Sad:51), "And with them are bashful maidens of equal age"(Sad:52), each of them has his wives, bashful maidens. A woman who has no concern, no job, and no consideration except for her husband only. Thus, she is not a tacky woman who is out looking at this and that and looking at her husband and another and goes out here and there. Rather, she is limited to the husband who does not leave, not from her house, her tent, and her palace. As He says, "Spouses with lovely wide eyes, secluded in pavilions"(Ar-Rahman:72). And He said about them, "Untouched before by any human or unseen being"(Ar-Rahman:74), never touched by a man before these husbands nor Jinn. Rather, they are only for their husbands, and she does not leave this husband, not with an actual departure from her body, nor with herself and soul nor with her eyes because her sight is limited to her husband only. "And with them are bashful maidens of equal age"(Sad:52), we say that so-and-so equals so-and-so. That is, they are of the same age. So, there is neither the old nor the young, but all of them are at the same age, the age of girls. As He says about the girl of full-bosomed, He says, "and high-class spouses, well-matched"(An-Naba:33), an indication of this bliss on the Day of Reckoning that they are promised of. And the one Who promises them that is their Lord. Gardens of Eden, the gates of Eden open for them, in which they are offered with many fruits and drinks, and they have their palaces and tents and full-bosomed maidens of equal age as aforementioned. "This is what you are promised for the Day of Reckoning" (Sad:53), "Indeed, such is Our provision, inexhaustible"(Sad:54), this is, what they are in, is our provision from Allah. They added it to them because Allah gave it to them and gave it to them as a gift from Him. Inexhaustible, it never ends. When fruit is picked from the fruits of Heaven, it gets replaced with another. He does not wait for the tree to end from the fruit and then wait until a new season comes from the

seasons of its blossoms and fruits, and it will bear fruit again. No, rather, the fruits of Heaven are in a state of the presence of constant food and constant shadow. Thus the shadow does not turn and the food does not end and cannot be inexhaustible. Whenever fruit is taken from it, it gets replaced with another at once. And if the farmer sowed the seed, it grows and gets ready to be eaten before the eye even can keep up with it. "Indeed, such is Our provision, inexhaustible"(Sad:54), nothing in Heaven will ever be inexhaustible. They say what we are in is our provision, our gift that Allah gave to them. Inexhaustible; this is the blessings of the people of Heaven. Then Allah mentions what He prepared for the people of Hell.

يقول الله ﷻ: {هَٰذَاۚ وَإِنَّ لِلطَّٰغِينَ لَشَرَّ مَـَٔابٖ" [ص:55] {جَهَنَّمَ يَصۡلَوۡنَهَا فَبِئۡسَ ٱلۡمِهَادُ} [ص:56] {هَٰذَا فَلۡيَذُوقُوهُ حَمِيمٞ وَغَسَّاقٞ} [ص:57] {وَءَاخَرُ مِن شَكۡلِهِۦٓ أَزۡوَٰجٌ} [ص:58] {هَٰذَا فَوۡجٞ مُّقۡتَحِمٞ مَّعَكُمۡۖ لَا مَرۡحَبَۢا بِهِمۡۚ إِنَّهُمۡ صَالُواْ ٱلنَّارِ} [ص:59] {قَالُواْ بَلۡ أَنتُمۡ لَا مَرۡحَبَۢا بِكُمۡۖ أَنتُمۡ قَدَّمۡتُمُوهُ لَنَاۖ فَبِئۡسَ ٱلۡقَرَارُ} [ص:60] {قَالُواْ رَبَّنَا مَن قَدَّمَ لَنَا هَٰذَا فَزِدۡهُ عَذَابٗا ضِعۡفٗا فِي ٱلنَّارِ} [ص:61] {وَقَالُواْ مَا لَنَا لَا نَرَىٰ رِجَالٗا كُنَّا نَعُدُّهُم مِّنَ ٱلۡأَشۡرَارِ} [ص:62] {أَتَّخَذۡنَٰهُمۡ سِخۡرِيًّا أَمۡ زَاغَتۡ عَنۡهُمُ ٱلۡأَبۡصَٰرُ} [ص:63] {إِنَّ ذَٰلِكَ لَحَقّٞ تَخَاصُمُ أَهۡلِ ٱلنَّارِ} [ص:64]

says, “This is a reminder. And indeed, for the righteous is a good ﷻ Allah place of return -” (Sad: 49) “Gardens of perpetual residence, whose doors will be ”.opened to them(Sad: 50) “Reclining within them, they will call therein for abundant fruit and drink.” (Sad: 51) “And with them will be women limiting [their] glances and of equal age.” (Sad: 52) “This is what you, [the righteous], are promised for the Day of Account.” (Sad: 53) “Indeed, this is Our provision; for it there is no depletion.” (Sad: 54) “This [is so]. But indeed, for the transgressors is an evil place of return” (Sad: 55) “Hell, which they will [enter to] burn, and wretched is the resting place.” (Sad: 56) “This - so let them taste it - is scalding water and [foul] purulence.” (Sad: 57) “And other [punishments] of its type [in various] kinds.” (Sad: 58) “[Its inhabitants will say], “This is a company bursting in with you. No welcome for them. Indeed, they will burn in the Fire.” (Sad: 59)

“They will say, “Nor you! No welcome for you. You, [our leaders], brought this upon us, and wretched is the settlement.” (Sad: 60) “They will say, “Our Lord, whoever brought this upon us - increase for him double punishment in the Fire.” (Sad: 61) “And they will say, “Why do we not see men whom we used to count among the worst?” (Sad: 62) “Is it [because] we took them in ridicule, or has [our] vision turned away from them?” (Sad: 63) “Indeed, that is truth [i.e., reality] - the quarreling of the people of the Fire.” (Sad: 64)

After Allah mentioned a group of prophets and messengers and their attributes and morals, He then describes the pleasures and enjoyments He prepared for the people of Paradise, those who followed His messengers and His orders. Allah says, “Gardens of perpetual residence, whose doors will be opened to them.” (Sad: 50) “Reclining within them, they will call therein for abundant fruit and drink.” (Sad: 51) “And with them will be women limiting [their] glances and of equal age.” (Sad: 52) “This is what you, [the righteous], are promised for the Day of Account.” (Sad: 53) This is Allah's promise for His righteous and believing servants, He will for sure fulfill it on the Day of Judgment, the Day of Resurrection. “Indeed, this is Our provision;” This is what the people in heaven will say, “Indeed, this is Our provision; for it there is no depletion.” (Sad: 54)

After this, the Surah begins to describe the punishment and torture Allah prepared for the sinners and disbelieving servants. Allah ﷻ says, “This [is so]....” i.e. this is the pleasure of the people of Paradise. “But indeed, for the transgressors is an evil place of return.” (Sad: 55) [Taghen] is the plural of [Taghi] i.e. transgressor; transgression means to overstep the boundaries, act shamelessly, and disobey Allah, those will be in an evil place of return; they will certainly have the worst destination, there is no place worse than it. “Hell, which they will [enter to] burn, and wretched is the resting place.” (Sad: 56) Hell is this great prison, deep hole, and deep abyss, if a stone is thrown from its edge not even in fifty years will it take to reach the bottom, it's a place that has been surrounded by a

wall and barrier, all of it is made of fire; the resting place for its people is made of fire, its roof is fire, its doors will be closed on its people and will never open them to them. “Hell, which they will [enter to] burn,” they feel its heat from everywhere, they taste its fire from everywhere from above them, from their sides, and from everywhere. “And wretched is the resting place.” (Sad: 56) Wretched is this rating place for them. [Mihad] means the bed, the resting place in which it's created and established for man to sit and sleep in it, but here it signifies that they will live there forever. “This - so let them taste it -is scalding water and [foul] purulence.” (Sad: 57) This means this is Jahannam and this is the description of its drinks; these drinks are from scalding water, water that reached its maximum boiling temperature. As for foul purulence, this is the worst kind of drink, it's the extraction of liquid from the burning bodies in Hell. It’s called [Ghassak] because of its dark color and wicked smell. “And other [punishments] of its type [in various] kinds.” (Sad: 58) Meaning there are other kinds of drinks in likeness to it. That is, they are similar to these drinks' heat, shape, color, and taste. Allah ﷻ describes these drinks in other Surah, He says, “And if they call for relief, they will be relieved with water like murky oil, which scalds [their] faces. Wretched is the drink, and evil is the resting place.” (Al-Kahf: 29) Allah also says, “This is Hell, which the criminals deny.” (Ar-Rahman: 43) “They will circulate between it and scalding water, heated [to the utmost degree].” (Ar-Rahman: 44)

After that, Allah mentions the condition of these criminals, that they keep cursing and insulting each other, He says, “[Its inhabitants will say], “This is a company bursting in with you. No welcome for them. Indeed, they will burn in the Fire.” (Sad: 59) Meaning that when a new group enters Hell, it will be said to the ones who are already in Hell, “This is a company bursting in with you.” Bursting not entering, for they are pushed and forced into Hell, they don't enter Hell with ease in their foot, but they are dragged and pushed. They will say to the

new company, “No welcome for them. Indeed, they will burn in the Fire.” Meaning they are not welcomed here, you will be burned in Hell. Then the new company replies, “They will say, “Nor you! No welcome for you. You, [our leaders], brought this upon us, and wretched is the settlement.” (Sad: 60) Meaning that they curse at them too, they say you lost the right path before us, and we followed your steps, or that you were the reason we were in misguidance, so they insult each other because the later generations followed the earlier ones, and they keep cursing each other. “They will say, “Our Lord, whoever brought this upon us - increase for him double punishment in the Fire.” (Sad: 61) That is, they start invoking Allah ﷻ that whoever had hands in their misleading and was the reason for this, whoever it is let him be burned more and more in Fire.

Then they shift their conversation and question, “And they will say, “Why do we not see men whom we used to count among the worst?” (Sad: 62) That is, they search and look around them for the people who they thought are not worthy of being in Paradise. They thought and believed that these people are lowly, they will burn in Hell, and that they are not worthy of Allah's mercy and pleasure to be able to enter heaven. “Is it [because] we took them in ridicule or has [our] vision turned away from them?” (Sad: 63) Did we take them in ridicule in life or are they hidden in a corner here in the Fire in which we do not see them? This is evidence that their thoughts regarding the weak believers were wrong, Allah granted them mercy and admitted them to Paradise contrary to what they believed. In fact, they were mocking them for their faith and devotion, they mocked them for following this path, while the infidels kept thinking that Allah ﷻ will show no mercy for these people and Allah's compassion would not reach them. The disbelievers will say, “Our Lord, remove us from it, and if we were to return [to evil], we would indeed be wrongdoers.” (Al-Mu'minun: 107) “He will say, “Remain despised therein and do not speak to Me.” (Al-Mu'minun:108) “Indeed, there was a party of My servants who said, 'Our Lord, we have believed,

so forgive us and have mercy upon us, and You are the best of the merciful." (Al-Mu'minun: 109) "But you took them in mockery to the point that they made you forget My remembrance, and you used to laugh at them." (Al-Mu'minun: 110) "Indeed, I have rewarded them this Day for their patient endurance - that they are the attainers [of success]." (Al-Mu'minun: 111) These verses reveal that they thought that these believers will not be included in Allah's mercy, but in fact, it is the opposite. Also, the companions of the Elevations will say to the people of Hell, "And the companions of the Elevations will call to men [within Hell] whom they recognize by their mark, saying, "Of no avail to you was your gathering and [the fact] that you were arrogant." (Al-A'raf: 48) "[Allah will say], "Are these the ones whom you [inhabitants of Hell] swore that Allah would never offer them mercy? Enter Paradise, [O people of the Elevations]. No fear will there be concerning you, nor will you grieve." (Al-A'raf: 49) The companions of the Elevations are the ones who are neither in Hell nor in Paradise, so they point to the people of Paradise and say to the people of Hell, are these the ones whom you swore that Allah will never include them in His mercy? This is the condition of Quraysh's infidels; they thought it was impossible that Allah ﷻ will bestow these weak, poor, and needy people with guidance and not them, they believed that Allah has favored them alone for they are the people of wealth, status and prestige. They used to say if this message was the true guidance of Allah we would be the people most deserving and worthy of it. Also, before them, the infidels from Nuh's said to him, "We do not see you but as a man like ourselves, and we do not see you followed except by those who are the lowest of us [and] at first suggestion." (Hud: 27) They have stuck to this corrupt thinking of theirs and did not change it, even in the hereafter they think they are the worst of people even when they are in heaven they will keep wondering how these poor people won Allah's pleasure and are dwelling in heaven now. After this, Allah says, "Indeed, that is truth [i.e., reality] - the quarreling of the people of the Fire." (Sad:

64) Indeed what Allah has informed us of will happen without a doubt and that is the people of Hell quarreling in this way is the truth.

He says, "Say, [O ,ﷺ addresses His Prophet Muhammad ﷺ Then Allah Muhammad], "I am only a warner, and there is not any deity except Allah, the ".One, the Prevailing(Sad: 65) Allah directs His Prophet to inform the people that his only task is to warn them from the horror of the Day of Judgment. Indeed, the Prophet completed his mission and conveyed the message of Allah to the fullest. It was narrated that once the Prophet ﷺ said, "Rescue yourself from the Fire, for I have no power (to protect you) from Allah in anything." He warned each by the name, called them secretly and in groups publicly. Furthermore, this Qur'an was revealed with many purposes including warning people. Allah says, "Blessed is He who sent down the Criterion upon His Servant that he may be to the worlds a warner." (Al-Furqan: 1) The Prophet's task is just to warn and he has no power to make guidance enter the hearts of the disbelievers, nor does he have the power to prevent the punishment befalling them. "And there is not any deity except Allah, the One, the Prevailing." This is the greatest fact, there is no god in existence except for Allah, the One, and the Almighty. He is the Deity worthy of worship and as for the other gods they are false gods; their owners called them gods but they are not gods. All the creatures labeled as gods are Allah's creation, He is the Creator of them, and they cannot cause harm or benefit their worshippers. In fact, people worshipped many creations calling them deities and gods, like the stones, trees, suns, moon, and idols. They worshipped people like Pharaoh who called himself a god and ordered his people to worship him causing their misguidance. Also, people worshipped righteous people without their consent after their death, and also they worshipped Isa, Allah's Messenger, and called him a god and the son of god while he is only Allah's Messenger to the people. Allah says, "Grave is the word that comes out of their mouths; they speak not except a lie." (Al-Kahf: 5) Allah ﷻ has no son and Isa is His servant,

not His son, exalted be He to have a son. Furthermore, Jews worshiped Uzair and others and called them gods.

So the Prophet came as a warner to the world to inform them that there is no god but Allah, "Say, [O Muhammad], "I am only a warner, and there is not any deity except Allah..." (Sad: 65) Allah is the only God, Glorified and Exalted be He, the Lord of the heavens and the earth and all that is between them, and the Lord of the Great Throne. He is the Deity who deserves to be worshipped; He has no equal and no son, and there is no equivalent to Him, while other things and creatures have pairs and equals. "And of all things We created two mates [i.e., counterparts]; perhaps you will remember." (Adh-Dhariyat: 49) Allah ﷻ created pairs for everything, the angels equal and an equivalent, they are huge in numbers that no one can count them except Allah ﷻ. Jinn as well, humans too, the stars, suns, and moons; everything has pairs except Allah ﷻ; He is the Individual, who has no likeness, peer, or equal. "And there is not any deity except Allah, the One, the Prevailing." (Sad: 65) Allah is the Prevailing who has the power over everything. He possesses and defeats every creature, He owns the control over all creatures, they can't act without the permission of Allah, whether the act was cosmic predestination or regarding religious matters, there is no cosmic act of destiny except with His permission, "And you do not will except that Allah wills." (At-Takwir: 29)

Then Allah describes Himself, He says, "Lord of the heavens and the earth and whatever is between them, the Exalted in Might, the Perpetual Forgiver." (Sad: 66) The Lord of the heavens and the earth, their Lord, their Creator, their Owner, He is their Originator, He made them in this way without a previous example or form. There is no example that had existed similar to them, so Allah ﷻ did not transmit their forms. Rather, He is the One who created them in this astonishing design from nothingness. "Say, "Do you indeed disbelieve in He who created the earth in two days and attribute to Him equals? That is the Lord of the

worlds." (Fussilat: 9) "And He placed on it [i.e., the earth] firmly set mountains over its surface, and He blessed it and determined therein its [creatures'] sustenance in four days without distinction - for [the information of] those who ask." (Fussilat: 10) "Then He directed Himself to the heaven while it was smoke and said to it and to the earth, "Come [into being], willingly or by compulsion." They said, "We have come willingly." (Fussilat: 11) "And He completed them as seven heavens within two days and inspired [i.e., made known] in each heaven its command. And We adorned the nearest heaven with lamps [i.e., stars, for beauty] and as protection. That is the determination of the Exalted in Might, the Knowing." (Fussilat: 12) Allah is the Lord of the heavens and the earth and all that is between them from all beings that we know and do not know He is their Lord. "Lord of the heavens and the earth and whatever is between them, the Exalted in Might, the Perpetual Forgiver." (Sad: 66) The Mighty, the Most Merciful, Who is not overpowered by anyone, Glory be to Him, He is the Exalted in Might, the Subjugator of everything else. No one can overcome Him and nothing is difficult on Him, there is nothing He is incapable of, He is the Victorious. Then the Forgiver; He forgives a lot, the Most Merciful, the Most Compassionate; the servant returns to Him after committing a sin and after sin, yet He erases these sins for him, conceals his wrongdoing, does not hold him accountable for it, and this is from His mercy. The combination here between the attributes of honor and forgiveness is to clarify Allah's established way in the universe and towards His faithful servants and enemies. He honors his believing servants, cherishes them, and helps them overpower infidels; for they belong to the Mighty Lord, Glory be to Him, the Most High. "And to Allah belongs [all] honor, and to His Messenger, and to the believers, but the hypocrites do not know." (Al-Munafiqun: 8) He is also the Perpetual Forgiver, His forgiveness is for the repentant, this is how Allah treats His believing servants, He is Forgiving towards them. "But indeed, I am the Perpetual Forgiver of whoever repents and believes and does righteousness and then continues in guidance." (Taha: 82) Also,

He says, “But My mercy encompasses all things.” So I will decree it [especially] for those who fear Me and give zakāh and those who believe in Our verses-” (Al-A'raf: 156) “Those who follow the Messenger, the unlettered prophet, whom they find written [i.e., described] in what they have of the Torah and the Gospel, who enjoins upon them what is right and prohibits them from what is wrong and makes lawful for them what is good and forbids them from what is evil and relieves them of their burden and the shackles which were upon them. So they who have believed in him, honored him, supported him and followed the light which was sent down with him - it is those who will be the successful.” (Al-A'raf: 156) So these are Allah's attributes, the Almighty, the Perpetual Forgiver.

يقول الله ﷻ : {قُلْ إِنَّمَا أَنَا مُنذِرٌ وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ رَبُّ السَّمَوَاتِ وَالأَرْضِ وَمَا بَيْنَهُمَا الْعَزِيزُ الْغَفَّارُ قُلْ هُوَ نَبَأٌ عَظِيمٌ أَنْتُمْ عَنْهُ مُعْرِضُونَ مَا كَانَ لِيَ مِنْ عِلْمٍ بِالْمَلَإِ الأَعْلَى إِذْ يَخْتَصِمُونَ إِنْ يُوحَى إِلَيَّ إِلَّا أَنَّمَا أَنَا نَذِيرٌ مُبِينٌ إِذْ قَالَ رَبُّكَ لِلْمَلائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِنْ طِينٍ فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ فَسَجَدَ الْمَلائِكَةُ كُلُّهُمْ أَجْمَعُونَ إِلَّا إِبْلِيسَ اسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِيَدَيَّ أَسْتَكْبَرْتَ أَمْ كُنتَ مِنَ الْعَالِينَ قَالَ أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي مِنْ نَارٍ وَخَلَقْتَهُ مِنْ طِينٍ قَالَ فَاخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ وَإِنَّ عَلَيْكَ لَعْنَتِي إِلَى يَوْمِ الدِّينِ}[ص:65-78]

says, (Say, ˹O Prophet,˺ “I am only a warner. And there is no god ﷻ Allah worthy of worship˺ except Allah—the One, the Supreme.(65) ˹He is the˺ Lord˹ of the heavens and the earth and everything in between—the Almighty, Most ”.Forgiving(66) Say, “This ˹Quran˺ is momentous news, (67) from which you ˹pagans˺ are turning away.”(68) ˹And say,˺ “I had no knowledge of the highest assembly ˹in heaven˺ when they differed ˹concerning Adam˺. (69) What is revealed to me is that I am only sent with a clear warning.”(70) ˹Remember, O Prophet˺ when your Lord said to the angels, “I am going to create a human being from clay (71) So when I have fashioned him and had a spirit of My Own ˹creation˺ breathed into him, fall down in prostration to him.” (72) So the angels prostrated all together (73) but not Iblîs, who acted arrogantly, becoming unfaithful. (74) Allah asked, “O Iblîs! What prevented you from prostrating to

what I created with My Own Hands? Did you ˹just˺ become proud? Or have you always been arrogant?”(75) He replied, “I am better than he is: You created me from fire and him from clay.”(76) Allah commanded, “Then get out of Paradise, for you are truly cursed. (77) And surely upon you is My condemnation until the Day of Judgment.” (78)) [Sad: 65-78]

After mentioning what He has prepared for His believing servants, and what He has prepared for the disbelievers, Allah directs a call and warning through prophet Muhammad ﷺ to all people. Allah ordered him to tell them that he is but a warner to the whole world, warning people from the punishment of the Lord, which is mentioned here, (That is that. And the transgressors will certainly have the worst destination: (55) Hell, where they will burn. What an evil place to rest! (56) Let them then taste this: boiling water and ˹oozing˺ pus,(57) and other torments of the same sort! (57) ˹The misleaders will say to one another,˺ “Here is a crowd ˹of followers˺ being thrown in with us. They are not welcome, ˹for˺ they ˹too˺ will burn in the Fire.” (58) ˹The misleaders will say to one another,˺ “Here is a crowd ˹of followers˺ being thrown in with us. They are not welcome, ˹for˺ they ˹too˺ will burn in the Fire.”(59) The followers will respond, “No! You are not welcome! You brought this upon us. What an evil place for settlement!”(60) Adding, “Our Lord! Whoever brought this upon us, double their punishment in the Fire.” (61) The tyrants will ask ˹one another˺, “But why do we not see those we considered to be lowly? (62) Were we wrong in mocking them ˹in the world˺? Or do our eyes ˹just˺ fail to see them ˹in the Fire˺?” (63) This dispute between the residents of the Fire will certainly come to pass. (64)) [Sad: 55-64] Here, Allah informs us about the destiny which the denying transgressor, who transgressed, wronged themselves and strayed from the Way of the Lord, will end up in. Then, Allah addresses His messenger saying, (Say, ˹O Prophet,˺ “I am only a warner.) I can only warn you; I have no authority to force you to worship. This can only be done by Allah, the One, the Supreme,

other than Whom there is not a true deity, and all other claimed gods, are but false deities. There is no God worthy of worship but Allah, and whatever is worshiped besides Him like the angels, the jinn, humans, the sun, the moon (are but false gods). Unfortunately, human beings have worshiped inanimate objects, which they cannot hear or see and that can neither benefit nor harm anyone, to the point that some have worshiped villainous animals like worshiping snakes and monkeys. Verily, there is no god, in the whole universe, worthy of worship but Allah; not a prophet, a messenger, anyone, or anything else. There is no God but Allah only, Who has no similar, partner nor equal; He is the Supreme that overcomes all others and in Whose hand set everything. Indeed, nothing happens but by His will and at His fatalistic cosmic order. He is the Lord of the heavens, the earth, and what lies between them; He is the Almighty, the Triumph, the Supreme, Whom none can overcome, and Who makes everything humble and overcomes everything.

He also says to His messenger, (Say, "This ˹Quran˺ is momentous news, (67) from which you ˹pagans˺ are turning away.") [Sad: 67] Say, this religion and this Quran are the greatest of news. Say this is momentous news from which you, Whom are addressed from the Arab as well as others, are turning away. You turn away from the news which tells you about your Lord, your end, whether it is paradise, describing it for you, or Hell, describing it for you. , (Say, "This ˹Quran˺ is momentous news, (67) from which you ˹pagans˺ are turning away.") This news, which warns you from what awaits you of severe torment; Hellfire in which you will abide eternally, and which tells you about paradise and its blessings wherein you will abide eternally, is momentous news, that no other news can inform you of such details. No matter how a person tries to warn or give glad tidings, no matter how empowered this person is, his news would be nothing compared to this momentous news. (This ˹Quran˺ is momentous news, (67) from which you ˹pagans˺ are turning away."(68) ˹And say,˺ "I had

no knowledge of the highest assembly ˹in heaven˺ when they differed ˹concerning Adam˺. (69)) [Sad: 67-69] (Say, O prophet,), use your reason; how can I come with such news from myself when the fact of the beginning of your existence on earth, was the issue which the highest assembly in heaven differed about, whom I had no knowledge about, for I am only a warner, who is revealed to. (What is revealed to me is that I am only sent with a clear warning.") [Sad:70] I was told to warn people, yet I did not witness the Lord's speech to the highest assembly when He informed them that he will create Adam, the father of Humanity, and commanded them to prostrate to him.

(˹Remember, O Prophet˺ when your Lord said to the angels, "I am going to create a human being from clay) [Sad:71] Remember, O prophet, when Allah told the highest assembly about the creation of Adam, and when He commanded the angels to prostrate to him, which Iblis rejected to do, and which caused the conflict between Iblis and the Lord. Then how Allah replied to Iblis' rejection and how He created Humanity on this earth. This was your beginning about which I had no knowledge; I had no knowledge of the highest assembly when they differed, nor had I any knowledge of how you descended to earth. How can I know such details when I have not witnessed any of these events! ("I had no knowledge of the highest assembly ˹in heaven˺ when they differed ˹concerning Adam˺ (69) What is revealed to me is that I am only sent with a clear warning."(70) ˹Remember, O Prophet˺ when your Lord said to the angels, "I am going to create a human being from clay (71)) [Sad: 69-71] Allah told the angels that he was going to create a human being, (Bashar in the Arabic translation of the Quran), from clay. It is said that it is called a bashar because his skin (basharah in Arabic) is apparent; not covered with hair or feathers as in most of Allah's other creatures, whose skin is coated with either hair, fur, etc. This human being who was created from clay is Adam ﷺ, the father of humanity. Allah said that He would create him from clay and he would fashion him then

breathe a spirit from His own into him. This spirit refers to either a spirit from Allah's creation or to Jibreel ﷺ, as Allah described the spirit breathed into Adam to be like the spirit breathed into Isa when He says,(Indeed, the example of Jesus in the sight of Allah is like that of Adam. He created him from dust, then said to him, "Be!" And he was!) [Ali-'Imran: 59] Isa was created with a breath from an angel sent by Allah to Maryam, appearing before her, in the prayer chamber, as a man, perfectly formed, she said, (She appealed, "I truly seek refuge in the Most Compassionate from you! ˹So leave me alone˺ if you are God-fearing." (18) He responded, "I am only a messenger from your Lord, ˹sent˺ to bless you with a pure son." (19)) [Maryam: 18-19], He also says about that, (˹There is˺ also ˹the example of˺ Mary, the daughter of 'Imrân, who guarded her chastity, so We breathed into her ˹womb˺ through Our angel ˹Gabriel˺. She testified to the words of her Lord and His Scriptures, and was one of the ˹sincerely˺ devout.) [Al-Tahrim: 12] We breathed into her a spirit of My Own; through Jibreel ﷺ, (So when I have fashioned him and had a spirit of My Own ˹creation˺ breathed into him, fall down in prostration to him.") [Al-Hijr: 29] So, Jibreel is referred to as the Spirit of Allah. (fall down in prostration to him); prostrate to him. Allah then says, (So the angels prostrated all together) [Al-Hijr:30] All the angels prostrated at Allah's command; Allah confirms that all the angels did prostrate by using the definite article, the, which extends the meaning to include all the angels. All that is considered to be an angel prostrated. He also uses 'all' and 'together' for more emphasis. Three articles of emphasis are used to confirm that all the angels prostrated to that creature, whom Allah honored in such a way; He created him that way and commanded the angels to prostrate to him. None of the angels was excluded from that, not even the angels that carry the Throne, rather the angels all together prostrated to him at Allah's order.

Then He ﷻ says, (…so they all did—but not Iblîs, who refused and acted arrogantly, becoming unfaithful.) [Al-Baqarah:34] Except for Iblis, who refused (to prostrate), and Allah tells us in another verse that the reason behind his refusal is his arrogance. Iblis saw himself to be better than the one he was asked to prostrate to. (becoming unfaithful); he became unfaithful because he refused to obey the command of Allah and disobeyed Him. In another, verse, Allah tells us that the reason behind his refusal is that Allah created him from fire, considering fire to be better than clay from which Allah created Adam, so he said to Allah, (…He replied, "I am better than he is: You created me from fire and him from clay.") [Al-A'raf: 12] .. but not Iblis who arrogantly refused to prostrate, thus he became unfaithful. Then Allah says, (Allah asked, "O Iblîs! What prevented you from prostrating to what I created with My Own Hands? Did you ˹just˺ become proud? Or have you always been arrogant?") [Sad: 75] Allah then said to Iblis, O Iblis, what prevented you from prostrating to what I created with My Own Hands? What made you refuse to prostrate to what I created with My Own Hands, which refers to Adam? This indicates that this creature is but an honored one; he was created with the Hands of Allah, and this honors him above all other creatures, which were created at His order. (If We ever will something ˹to exist˺, all We say is: "Be!" And it is!) However, this creature Allah created with His Own Hands, and this is but honoring to him. The other honoring fact is that the divine command commanded all angels to prostrate to him, and this is honoring this creature. Allah's command must be obeyed, so what made you, (Iblis), not prostrate to what I created with My Own Hands? Did you just become proud or have you always been arrogant? Iblis had both, arrogance and being proud, against Adam ﷺ; he, Iblis, replied, (He replied, "I am better than he is); better than the one you ask me to prostrate to, (You created me from fire and him from clay.") (You created me from fire), thinking that fire is better than clay, (and him from clay). For him, (Iblis), prostrating to one whom he is better than, does not happen, and this is because of the darkness

in his heart, his blindness, and corruption. Allah's command must be obeyed, so the angels who are better than Iblis obeyed His order and prostrated. All creatures have to obey the command of Allah, Yet he refused to do so, out of arrogance, refusing Allah's command in that way, measuring things in a false scale, and claiming that Allah's command contradicts wisdom and contradicts what is right, as he saw that it was not right and contradicts wisdom; this is but unfaithfulness. May Allah protect us against being in that position! (He replied, "I am better than he is: You created me from fire and him from clay.") [Sad: 76]

says, (Allah commanded, "Then get out of Paradise, for you are truly ﷻ He cursed.) [Sad: 77] He was kicked from that place, paradise, as well as from the .mercy from Allah, for he is truly cursedCursed means thrown with stones, he is thrown with Allah's curse, away from His mercy. He was commanded to get out of Paradise, (for you are truly cursed). He was in Allah's mercy, obeying Him, staying at the highest assembly, worshiping Allah, yet when he acted arrogantly against Allah's command, Allah got him out of His mercy, (Allah commanded, "Then get out of Paradise, for you are truly cursed. (77) And surely upon you is My condemnation until the Day of Judgment."(78)) [Sad: 77-78] Upon you, O cursed one, is the condemnation of Allah until the Day of Resurrection; you will remain in that condemnation that you cannot attain Allah's mercy by repenting, turning back, or being pardoned for his sin. He will remain under His condemnation until the Day of Resurrection, which is Allah's punishment for him for his arrogance and disobeying Allah's command. Original meaning of condemnation in the Arabic language is expulsion and deportation. If an Arab in a tribe used to commit many mistakes that the tribe used to be scoffed at because of him, they used to "condemn" him; they used to roam the markets and where people would gather saying, O people, so-and-so, son of so-and-so was one of us but we have condemned him. By saying this, they would have disconnected him to the tribe and expelled him, and would be

called the condemned of the tribe of so-and-so, and he would remain in that state. The religious meaning of being condemned is to be expelled, kicked out of, and far away from the mercy of Allah. That condemned, Iblis, then said, increasing his sins, (He appealed, “My Lord! Then reprieve me until the Day they are resurrected.”) [Sad: 79] Then reprieve me until the Day of their resurrection; leaving him alive. Reprieving means postponing the punishment; do not condemn me to death until the Day they are resurrected. Allah ﷻ says, (Allah said, “So indeed, you are of those reprieved (80) until the appointed Day.”(81)) [Sad: 80-81] The appointed Day is the Day of Resurrection; it is the Day appointed and known by Allah, yet He made it unknown to His creation. Allah appointed this Day before He created the heavens and the earth. That cursed Iblis replied, ([Iblis] said, "By Your might, I will surely mislead them all.(82) Except, among them, Your chosen servants."(83)) [Sad: 82-83] he swore by Allah’s might, that cursed swore by Allah’s might that he will mislead them all, except Your chosen servants among them. Misleading means taking them to the path of falsehood, while they will think that they are in the right path. Being misled means to be in the way of delusion thinking that he is in the way of guidance, as well as, committing misdeeds yet believing that what he does is good. (I will surely mislead them all); Adam and his descendants. (Except, among them, Your chosen servants); the ones chosen by You, Whom Allah chose and saves from the misleading and delusion of Satan. Allah said, replying to what Iblis said, He says, ([Allah] said, "The truth [is My oath], and the truth I say) [Sad:84] Listen to what I will say, and I say the truth. Verily, Allah does not say but the truth; He does not say any falsehood. ([Allah] said, "The truth [is My oath], and the truth I say) [Sad:84] Allah always says the truth, (I will surely fill up Hell with you and whoever follows you from among them, all together.”) [Sad: 85] This is Allah’s ruling, which is the truth, and will definitely occur, (I will surely fill up Hell), that vast prison, wherein all those people will be thrown, yet it will not be filled, (On the Day We will say to Hell, "Have you

been filled?" and it will say, "Are there some more,") [Qaf: 30] Still, Allah says that He will fill it up with Iblis and whoever follows him from among them (his servants). Allah will make them accompany you, as He says, (But My Word will come to pass: I will surely fill up Hell with jinn and humans all together.) [As-Sajdah: 13]; with the followers of Iblis from among the disbelieving Jinn as well as those who follow Iblis from among the humans; this is Allah's ruling.

He says, ([Allah] said, "The truth [is My oath], and the truth I say (84) I will surely fill up Hell with you and whoever follows you from among them, all together."(85)) [Sad: 84-85] Allah says this, and the prophet said, I had no knowledge about any of that. This thing happened in the heavens, and this will be your end and this was your beginning since Allah created Adam, your father. Then, you were descended to earth and that conflict occurred, and this is what Iblis said about you, and what Allah said to him. I am only a warner, as Allah says, (Say, ˹O Prophet,˺ "I am only a warner. And there is no god ˹worthy of worship˺ except Allah, the One, the Supreme.) A warner telling you this news; this is Allah's Word, and He never fails to fulfill His Word. (I will surely fill up Hell with you and whoever follows you from among them, all together.") The prophet said, I only came to warn you against that. He says at the end of this Surah, (Say, ˹O Prophet,˺ "I do not ask you for any reward for this ˹Quran˺,…) [Sad: 86] This is the greatest of warnings, and this is the momentous news, greater than which there is no news no matter how important this news is. Even if that news was to warn someone from an invasion, a war, poverty, illness, or pandemic, and no matter how great that news is, like telling someone they have succeeded, won a prize, or is about to make his dream come true, all of this cannot be equal to this momentous news. This momentous news upon which depends one's end; either happy in the Gardens of eternity or endless misery and distress in torment. (Say, ˹O Prophet,˺ "I do not ask you for any reward for this ˹Quran˺,…) [Sad: 86] I came with this momentous news, but I do not ask you

for any reward for this news nor for teaching you this religion. (Say, ˹O Prophet,˺ "I do not ask you for any reward for this ˹Quran˺, nor do I pretend to be someone I am not.) [Sad: 86] I am not a person who pretends to be what he is not. There is no doubt that if a person pretends to be a prophet and comes with all this news would have spent so much to do so. If the prophet ﷺ was a liar, he would have spent so much to reach that, but why would he lie to Allah saying, the end will be so-and-so, things started from so-and-so, and say I do not pretend to be someone I am not! If one pretends to be so, he would give so much and would have made so many lies and fabrications that no one can actually bear. The prophet had never done that before the message was revealed to him. He had no knowledge about any of this news and never pretended to be someone that he is not. Rather, he was known as the honest and the faithful, never interfering in others' affairs. Actually, the prophet preferred seclusion. After he got married to Khadijah, he used to go into seclusion in the cave of Hira' where he used to worship (Allah alone) continuously for many days before his desire to see his family. He used to take with him the journey food for the stay and then come back to (his wife) Khadija to take his food likewise again. He never was a pretentious person and never wanted to have what was not his, like leading people to reach a specific goal. No, the prophet was not like that! So, how could he make up all of that all of a sudden telling people, I became a prophet now, and I am revealed to now and has been revealed to me so-and-so, fabricating all of these details, making up paradise and Hell, fabricating this and that! No person with reason can think this way about Mohammed son of Abdullah ﷺ. . (Say, ˹O Prophet,˺ "I do not ask you for any reward for this ˹Quran˺,…) [Sad: 86] He did not ask for any reward for that message, nor do I pretend to be someone I am not rather, he ﷺ was a true prophet, never pretending anything. (It is only a reminder to the whole world.) [Sad:87] what I came with, this Quran and this message, is only a reminder to the whole world. Indeed, it is; this message and this Quran have been delivered to the whole world at all ages since

the prophet ﷺ and will remain till the HOUR. (It is only a reminder to the whole world.) [Sad:87] When the message was revealed to the prophet, it could not be imagined that it would be delivered to the whole world, reaching everywhere and being believed in by people of all races and colors, and fought for by people from everywhere. No one could imagine this would happen, nor that the prophets would be remembered. Rather, it was thought that he would stay for only some time, no more than a few months or years, then he would be forgotten, like other poets and priests. This is what they used to think, but Allah said to them, (It is only a reminder to the whole world.) [Sad:87]

(And you will certainly know its truth before long.") [Sad: 88] You will, for sure, know its truth, the truth about this news, this Quran, and this message, before long, so wait for that. Indeed, before long, the prophet began sending messages to Kisra and the chief of the Romans, delivering the message of Allah, telling each of them in his empowerment and authority, If you accept Islam you will be safe, and if you accept Islam God will bring you your reward twofold, but if you turn away you will be guilty of the sin of your followers. And before long, all the Arabs embraced Allah's religion, and the prophet ﷺ started sending his armies to Persia and Rome after that. Also, before long, his companions started their conquests everywhere, and people from different nations embraced Islam. Indeed, Islam remains the greatest of religions revealed from Allah and reached all people in all times; it will remain spread like that. Verily, the Last Hour will not come until this religion is like the way the prophet described it. (It will reach all where the day and night reached. There will not remain on the face of the earth a mud-brick house or a camel's hair tent which God will not cause the confession of Islam to enter bringing both mighty honour and abject abasement. God will either honour the occupants and put them among its adherents or will humiliate them and they will be subject to it."

With this, this great Surah ends. We ask Allah to forgive our sins, repent to Him, turn to Him, and seek refuge in Him. Praise is to Allah, the Lord of the Worlds, at the beginning and the end. And peace be upon His servant and messenger Mohammad. We ask Allah to make it beneficial to Muslims in the east and west of the earth, and to make this a treasure for us on the Day of Resurrection.

Az-Zumar

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ: {تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ إِنَّا أَنزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ أَلا لِلَّهِ الدِّينُ الْخَالِصُ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ إِنَّ اللَّهَ لا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ لَوْ أَرَادَ اللَّهُ أَنْ يَتَّخِذَ وَلَدًا لاصْطَفَى مِمَّا يَخْلُقُ مَا يَشَاءُ سُبْحَانَهُ هُوَ اللَّهُ الْوَاحِدُ الْقَهَّارُ خَلَقَ السَّمَوَاتِ وَالأَرْضَ بِالْحَقِّ يُكَوِّرُ اللَّيْلَ عَلَى النَّهَارِ وَيُكَوِّرُ النَّهَارَ عَلَى اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُسَمًّى أَلا هُوَ الْعَزِيزُ الْغَفَّارُ}[الزمر:1-5]

In the name of Allah, the Entirely Merciful, the Especially Merciful, (The revelation of this Book is from Allah—the Almighty, All-Wise. (1) Indeed, We have sent down the Book to you ˹O Prophet˺ in truth, so worship Allah ˹alone˺, being sincerely devoted to Him.(2) Indeed, sincere devotion is due ˹only˺ to Allah. As for those who take other lords besides Him, ˹saying,˺ “We worship them only so they may bring us closer to Allah,” surely Allah will judge between all regarding what they differed about. Allah certainly does not guide whoever persists in lying and disbelief. (3) Had it been Allah’s Will to have offspring, He could have chosen whatever He willed of His creation. Glory be to Him! He is Allah—the One, the Supreme.(4) He created the heavens and the earth for a purpose. He wraps the night around the day, and wraps the day around the night. And He has subjected the sun and the moon, each orbiting for an appointed term. He is truly the Almighty, Most Forgiving. (5)) [Az-Zumar:1-5]

This is the beginning of the Surah of Az-Zumar, which is a Meccan Surah. Allah begins this surah by praising the Holy Book, revealed from Him, saying,

(The revelation of this Book is from Allah, the Almighty, All-Wise.) The revelation of this Book to prophet Muhammad ﷺ, and the Quran is referred to as the Book because it was written in heavens then was revealed to Prophet Muhammad on earth, where it was also written. It is the greatest Book written on earth, and Allah made it available to all people and made this reminder easy to understand by them. Indeed, no other book deserves to be called a book; this Book, the Word of Allah, is the true Book. The revelation of this Book, the Quran, is from Allah, the Lord of the heavens and the earth, Whom all His creations know with these Names and these Attributes. Allah, Who there is no other god worthy of worship but Him, the Almighty, the Triumph, Whom no one can overcome for all of His creations are in His Hands and are under His command and authority. Allah, the All-Wise, Who puts everything in its rightful place, does not command but with what is just and wise, and all He does is wise. The revelation of this Book is from Allah, the Almighty, the All-Wise. This is a praise for the Quran, being revealed from Allah, the Almighty, All-Wise.

Then He ﷻ says, (Indeed, We have sent down the Book to you ˹O Prophet˺ in truth, so worship Allah ˹alone˺, being sincerely devoted to Him.) "We" refers to Allah. "Have sent down", this is to confirm to you, O Muhammad, that this Book was revealed in truth, and it was revealed to call people to the Path of their Lord. This is a great goal; to teach people about their God, Creator, and Lord, and to call them to take His Straight Path, which leads to their happiness, on the other hand, other paths will lead only to their delusion. So, the revelation of it from Allah was in truth, and its content is the truth; all that the Quran included is the truth; (the Word of your Lord has been perfected in truth and justice.) All that is in the Quran, like its news, is but the truth, and its rulings are just. All that is included in the Quran, which has an explanation for everything, is the truth. Also, the purpose of the Quran, what it calls to, and the outcome it talks about, is (but the truth), (so worship Allah ˹alone˺, being sincerely devoted to Him.)

This is an order from Allah to His messenger, yet, it also includes everyone; all of you must worship Allah, being sincerely devoted to Him, Who there is no God worthy of worship but Him. (being sincerely devoted to Him) means making your belief purely in Him, and belief means submission and obedience to Him, to His Creed and Path. Make all your beliefs and submission to Allah only. This is referred to in Allah's saying, (Say, "Surely my prayer, my worship, my life, and my death are all for Allah—Lord of all worlds.) [Al-An'am: 162] (so worship Allah ˹alone˺, being sincerely devoted to Him); make all your acts of worship; your prayer, life, and sacrifice, for Allah. This is the goal the Quran was revealed to reach; this represents its message and content, which is the truth. Worshiping only Allah and not associating others with Him is the most honorable and the greatest of deeds because no one else is worthy of worship but Him. (Indeed, sincere devotion is due ˹only˺ to Allah.) Know, O addressees, that devotion is only to Allah; all devotion, belief, and submission, as well as all acts of worship, which are all included in the meaning of devotion, are but to Allah and for Him only, not to anyone or anything else. If one is sincerely devoted to Allah, he cannot associate others with Him because, if he does, Allah would not accept his devotion if it is not only to Him; like worshiping associates and Him at the same time, or even worshiping Him and worshiping other associates each by separate acts of worship. Allah does not accept one's deeds unless they are purely for His sake. (Allah (glorified and exalted be He) said: I am so self-sufficient that I am in no need of having an associate. Thus he who does an action for someone else's sake as well as Mine will have that action renounced by Me to him whom he associated with Me.) If one worships Allah by doing certain acts of worship and worships an associate by a different act of worship, this person would have associated others with Allah, and Allah would not accept his deeds. The same is applicable if one performs acts of worship for Allah while associating others besides Him, Allah will not accept his deeds as well. (Indeed, sincere devotion is due ˹only˺ to Allah.) Know that Allah does

not accept any deeds from His servants unless they are sincere in their devotion to Him only; worshiping only Him with no other associates and not associating others with Him, whether big or small. Allah will make any acts of worship done for another's sake void and useless. We get from this that if devotion is not sincere and pure to Allah, then it is not accepted by Him.

Then, Allah mentions the excuse those wrongdoers, who associated others with Him, gave; He says, (As for those who take other lords besides Him, ˹saying,˺ "We worship them only so they may bring us closer to Allah,"); this is what they say. He ﷻ says, (surely Allah will judge between all1 regarding what they differed about. Allah certainly does not guide whoever persists in lying and disbelief.) Those who take other lords beside Him, referring to the disbelievers who associated other lords besides Allah, being loyal to them, performing acts of worship for them, and loving them as they should love Allah, as He says, (Still there are some who take others as Allah's equal—they love them as they should love Allah—but the ˹true˺ believers love Allah even more. If only the wrongdoers could see the ˹horrible˺ punishment ˹awaiting them˺, they would certainly realize that all power belongs to Allah and that Allah is indeed severe in punishment. (165) ˹Consider the Day˺ when those who misled others will disown their followers—when they face the torment—and the bonds that united them will be cut off.(166)) [Al-Baqarah: 165-166] Those worshiped others besides Allah, loving them as they should love Allah and worshiping them like they should worship Allah, such as sacrificing for them. They try to get closer to Allah by prostrating, performing Hajj, fasting for His sake, and dedicating for His service, and so they do for those associates trying to get closer to them. Those who worship associates besides Him, love their associated gods and perform acts of worship, which must be only for Allah, for their sake saying, ("We worship them only so they may bring us closer to Allah,") We worship those associates so that they may bring us closer to Allah. They think that

worshiping those associates may bring them closer to Allah, but their ultimate goal is to worship Allah. This is what some of the Arabs claimed thinking that the angels are not worshiped for their own sake, rather they worship them to intercede for them with Allah. They claimed that the angels are the daughters of Allah, which is, of course, fabrication and false, claiming they worship them to intercede for them with Allah. They believe and say to whom they address that, “ultimately, we do not seek but Allah, yet we need a way to Him and those are our way to Allah". Also, anyone who worships others besides Allah, says, “I worship them to bring me closer to Allah and to intercede for me with Allah.” He says, (They worship besides Allah others who can neither harm nor benefit them, and say, “These are our intercessors with Allah...) [Yunus: 18] They worship others besides Allah saying they worship them only to bring them closer to Allah. He says, (” surely Allah will judge between all regarding what they differed about.) This is Allah’s judgment regarding what they differed about; He does not accept any acts of worship if others are worshiped besides Him. Even if those others are close to Allah, like the angels, who are His honored servants, Allah does not accept them being worshiped, and the same is applicable to worshiping His prophets and messengers. He does not command you to associate others besides Him, nor to take angels and prophets as lords. Would He ask you to disbelieve after you have submitted? Also, none of Allah’s close servants is allowed to ask people to worship him; (It is not appropriate for someone who Allah has blessed with the Scripture, wisdom, and prophethood to say to people, “Worship me instead of Allah.” Rather, he would say, “Be devoted to the worship of your Lord ˹alone˺”—in accordance with what these prophets read in the Scripture and what they taught.(79) And he would never ask you to take angels and prophets as lords. … (80)) [Ali-’Imran: 79-80] Neither angels nor prophets say to people to worship them, otherwise they, themselves, would be disbelievers and polytheists. Also, Allah does not ask people to get closer to Him by worshiping His prophets or messengers, rather

Allah commands them to worship only Him without any other associates. (…..surely Allah will judge between all regarding what they differed about. Allah certainly does not guide whoever persists in lying and disbelief.) [Az-Zumar: 3] Allah emphasizes the fact that those are but liars; those who say, those (associates) are intercessors, or they bring us closer to Allah, are but liars. Where did they get that from? Who told them that Allah would accept the intercession of those associates if they worshiped them? The truth is, (They do not intercede except for whom He approves, and they tremble in awe of Him.) [Al-Anbya: 28] Allah does not accept the intercession of any intercessor except for whom He approves. (Who could possibly intercede with Him without His permission?) Allah does not command anyone to prostrate, worship, or try to get closer to anyone in any possible way, but to Him; Allah, Who there is no God but Him. Indeed, those are but liars; either because they fabricated lies against Him, like what the Arabs used to say, that the angels are the daughters of Allah. They are liars for Allah has no offspring; neither daughters nor sons. (They have also established a ˹marital˺ relationship between Him and the jinn. Yet the jinn ˹themselves˺ know well that such people will certainly be brought ˹for punishment˺.) As-Saffat: 158] Also, they are liars because they claimed that those may intercede for them with Allah. They do not intercede except for whom He approves, and they do not intercede for a polytheist and a disbeliever. Further, they do not accept to be worshiped by anyone, and on the Day of Resurrection, their Lord will ask them, (And ˹consider˺ the Day He will gather them all together, and then ask the angels, "Was it you that these used to worship?") [Saba: 40] Was it you, O angels, that those polytheists used to worship? (They will say, "Glory be to You! Our loyalty is to You, not them. In fact, they ˹only˺ followed the ˹temptations of evil˺ jinn, in whom most of them had faith.") [Saba: 41] Those who claimed that the angels are intercessors with Allah are liars. Also, the ones who worshiped Isa claiming that he is the son of Allah, are but liars and Allah says about them in the Quran, (and to warn those

who claim, “Allah has offspring.”(4) They have no knowledge of this, nor did their forefathers. What a terrible claim that comes out of their mouths! They say nothing but lies. (5)) [Al-Kahf: 4-5] Their claims are totally false; the claim that Isa is the son of Allah, Exalted be Allah above that, is false. As well as their lies about whom they claimed is the son of Allah; they lied when they claimed that he can create, give provisions, give life, and cause death and that he must be worshiped like his father. Exalted be Allah high above that! So, they lied in their description of him, and they lied in what they consequently offered for him, like worshiping him and thinking that he can benefit them and intercede for them with Allah.

He says, (Allah certainly does not guide whoever persists in lying and disbelief.) [Az-Zumar: 3] Those liars persist in disbelief, this is because the truth has been delivered and made clear to them yet they reject it. They were told through His messengers that Allah has no offspring, even Isa himself told them again and again since his birth, that (˹Jesus˺ declared, “I am truly a servant of Allah. He has destined me to be given the Scripture and to be a prophet. (30) He has made me a blessing wherever I go, and bid me to establish prayer and give alms-tax as long as I live, (31) and to be kind to my mother. He has not made me arrogant or defiant. (32)) [Maryam: 30-32] Since his birth and throughout his life, he declared that he is no more than a servant of Allah, a servant who eats, drinks, relieve himself as other people do, gets ill, and gets affected by the challenges of this life, like getting sad, worried, and having to escape from his enemies, just like other people. He lived just like all other human beings do; he experienced sadness and worry, and was chased by his enemies, moving from one place to another trying to hide from them. How can a human being with these descriptions be the son of Allah, the Creator of the heavens and the earth, who controls this universe and manages all its affairs! So, they are but liars; all that they said are but lies. What a terrible claim that comes out of their mouths!

They say nothing but lies. All messengers and prophets told them, including Prophet Muhammad, that the angels are only the servants of Allah. (And they say, “The Most Compassionate has offspring!”1 Glory be to Him! In fact, those ˹angels˺ are only ˹His˺ honoured servants, (26) who do not speak until He has spoken, ˹only˺ acting at His command. (27) He ˹fully˺ knows what is ahead of them and what is behind them. They do not intercede except for whom He approves, and they tremble in awe of Him. (28) Whoever of them were to say, “I am a god besides Him,” they would be rewarded with Hell by Us. This is how We reward the wrongdoers. (29)) [Al-Anbya: 26-29] Yet, the disbelievers did not listen to all of that; they deafened their ears against the absolute truth, which came to them from Allah, Who has no partner, offspring, equal nor associate. (Say, ˹O Prophet,˺ “He is Allah—One ˹and Indivisible˺; (1) Allah—the Sustainer ˹needed by all˺. (2) He has never had offspring, nor was He born. (3) And there is none comparable to Him.” (4)) [Al-Ikhlas: 1-4] Still they persisted in their stubbornness and disbelief! The one who persists in lying and disbelief, and who rejects the truth when it is delivered to him, Allah does not guide him, and he persists in lying.

Then, He says, (Had it been Allah’s Will to have offspring, He could have chosen whatever He willed of His creation. Glory be to Him! He is Allah—the One, the Supreme.) [Az-Zumar: 4] If it has been Allah’s will to have offspring as those criminals claim, He could have chosen whatever He willed of His creation for He has no partner and no offspring, still He is always remembered, the One, the Supreme. How can He have offspring when He has no partner? Rather He is the Creator of everything, the All-Knowing of everything. Allah has no equal or similar, and consequently, He has no offspring. If He has offspring, He would have an equal and a similar, for the son is like the father; the son would be a creator, provider, and able to give life and cause death. Exalted be Allah high above that; He is the One and the Only. (Had it been

Allah's Will to have offspring, He could have chosen whatever He willed of His creation.) [Az-Zumar: 4] He could have chosen whatever He willed of His creation; he would have been like Him. If He has offspring, then He would have descendants and partners. Exalted be Allah high above that! (Still the pagans have made some of His creation out to be a part of Him.1 Indeed, humankind is clearly ungrateful.) [Az-Zukhruf: 15] Allah has no parts, but if He wills to have offspring, He could have chosen whatever He willed of His creation. (Glory be to Him!) being Glorified means being Exalted; Exalted be He above what those disbelieving criminals falsely attributed to Him. Allah Who there is no god worthy of worship but Him is the One, Who has no similar, associate, and no equal. If He had an equal, there would be more than just One, there would be two, three, or four, etc.; if He has an equal, there would be two or three gods. (And Allah has said, "Do not take two gods. There is only One God. So be in awe of Me ˹alone˺.") [An-Nahl: 51] But the case is that there is no God but Allah, the One, the Supreme over everything other than Him. Anything other than Him belongs to His dominion and is subject to His cosmic fatalistic orders moving him and changing his life the way He wills. He is the Creator of the heavens and the earth, which both belong to His dominion with all His creation. They are all, whether big or small, subject to His cosmic fatalistic orders; nothing happens but by His order and His will. Allah is the One, the Supreme, the Creator of the heavens and the earth in truth; this is from His Prevalence. The creation of the heavens, which are seven as He told us, and whose capacity none knows but He, is also by His grace. (We built the universe with ˹great˺ might, and We are certainly expanding ˹it˺.) [Adh-Dhariyat: 47] The heaven which Allah adorned with stars like lamps, we do not know its limits. (… So look again: do you see any flaws? (3) Then look again and again—your sight will return frustrated and weary. (4)) [Al-Mulk: -3-4] And this is a great matter. (So I do swear by the positions of the stars (75) and this, if only you knew, is indeed a great oath (76)) [Al-Waq'iah: 75-76] These heavens, till this day, we

do not know its limits, capacity, or secrets. The earth compared to the first of the heavens is but like a ring in a vast desert, and the first of the heavens to the second is also like a ring in a vast desert, all the seven heavens compared to the Seat of the Lord are like a ring in a vast desert, and the divine Seat in His Throne is also a ring in a vast desert. Great creations of Allah that no one knows their limits and capacity but their Creator. He created the heavens and the earth for a purpose; His creation was created for a purpose, not useless. They were created so that He is known, witnessed, and worshiped; all His creation proves His perfection, as the perfection of the creation proves the perfection of the creator. Consequently, they will become aware of the Greatness of the Lord and that He is the Capable of everything, the All-Knowing of all His creation. He says, (Ḥâ-Mĩm. (1) The revelation of this Book is from Allah—the Almighty, All-Wise. (2) Surely in ˹the creation of˺ the heavens and the earth are signs for the believers. (3) And in your own creation, and whatever living beings He dispersed, are signs for people of sure faith. (4) And ˹in˺ the alternation of the day and the night, the provision sent down from the skies by Allah—reviving the earth after its death—and the shifting of the winds, are signs for people of understanding. (5)) [Al-Jathiyah: 1-5] Allah created His great creation as a sign of His Greatness, Glory, and His Capabilities, so that every creature worships only Him. Because he is the Lord, the Creator of all this creation, only Him, deserves to be worshiped.

(He created the heavens and the earth for a purpose. He wraps the night around the day, and wraps the day around the night. And He has subjected the sun and the moon, each orbiting for an appointed term. He is truly the Almighty, Most Forgiving.) [Az-Zumar:5] These are some of His creations, which Allah points out for us; He created the heavens and the earth, wraps the day around the night making one above the other, which is a great proof that the Earth which we live on is spherical. The alternation of the day and night, where one passes

over a place than the other, is just like rolling over (a spot) by a ball. If the night completes its cycle, it is like a complete round of a ball, and if the day and night complete their cycle on Earth, it is like a complete round of a ball. The day and night wrap around one another; the night wraps around the day and the day wraps around the night. This verse is a great sign of this perfect creation, for at the time the Quran was revealed, people did not know that day and night cycle wrapping around one another on this spherical earth. In this verse, Allah depicts this picture which indicates but does not directly point out this great fact. If He directly said, O people, this land you live on is spherical and it is hung in a larger universe, it would have been an excuse for people to deny and avert from this religion. This is because this fact was beyond imagination for people; how could the earth with its mountains, seas, oceans, and all the creatures on it, be spherical! How could people live on it if it was spherical! If it is said directly, it would be like contradicting what is seen and witnessed, and consequently, people would have rejected this religion because it contradicts what they witness and sense. To avoid that, Allah refers to this fact indirectly using this great verse which depicts the meaning without freaking people out about such a fact at that time when it was revealed. (And He has subjected the sun and the moon, each orbiting for an appointed term.) He has subjected the sun, the great star which is at the center of the solar system, which all other planets orbit, and from which we receive light and heat with which we live on earth. He has subjected it, and if He has not subjected it in that way, there would have been no life on earth. (And He has subjected the sun and the moon,) He has also subjected the moon which is the earth's only natural satellite, and we get many great benefits from it, just like the ebb and flow of sea waves on earth, which has great benefits to earth like cleaning the earth. Also, the creation of the moon and how it changes at each stage of its cycle is another greater matter. When Allah subjected the moon in that way, He subjected it for our benefit. (And He has subjected the sun and the moon, each orbiting for an appointed term). Each orbiting for an

appointed time refers to the day and night, as well as the sun and the moon; each of these orbits for an appointed time. This appointed time at which their orbiting stops is the Day of Resurrection when the sun and the moon get gathered and the earth explodes and that in or on it scatters. (When the earth is shaken ˹in˺ its ultimate quaking, (1) and when the earth throws out ˹all˺ its contents,(2) and humanity cries, “What is wrong with it?” (3) on that Day the earth will recount everything, (4) having been inspired by your Lord ˹to do so˺.(5)) [Az-Zalzalah: 1-5] (When the sky splits open, (1) and when the stars fall away, (2) and when the seas burst forth, (3) and when the graves spill out, (4) ˹then˺ each soul will know what it has sent forth or left behind. (5)) [Al-Infitar: 1-5] (When the sun is put out, (1) and when the stars fall down, (2) and when the mountains are blown away, (3) and when pregnant camels are left untended,(4) and when wild beasts are gathered together, (5) and when the seas are set on fire, (6) and when the souls ˹and their bodies˺ are paired ˹once more˺, (7) and when baby girls, buried alive, are asked (8) for what crime they were put to death, (9) and when the records ˹of deeds˺ are laid open, (10) and when the sky is stripped away, (11)) [At-Takwir: 1-11] (At last, when the Trumpet will be blown with one blast, (13) and the earth and mountains will be lifted up and crushed with one blow, (14) on that Day the Inevitable Event will have come to pass. (15)) [Al-Haqqah: 13-15] This is the appointed time, which Allah appointed and made specific. (He is truly the Almighty, Most Forgiving), Who subjected the sun and the moon, each orbiting for the appointed time. This appointed time was appointed by Allah, and it is the time when the first blast with the Trumpet will be blown. O people, know your Lord, Allah the Triumphant, Whom no one can overcome, the Most Forgiving to whoever repents and returns to Him; He eliminates the sins of whoever repents and returns to Him. (But I am truly Most Forgiving to whoever repents, believes, and does good, then persists on ˹true˺ guidance.”) [Taha: 82]

يقول الله ﷻ: {خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا وَأَنْزَلَ لَكُمْ مِنَ الأَنْعَامِ ثَمَانِيَةَ أَزْوَاجٍ يَخْلُقُكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ خَلْقًا مِنْ بَعْدِ خَلْقٍ فِي ظُلُمَاتٍ ثَلاثٍ ذَلِكُمُ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ لا إِلَهَ إِلَّا هُوَ فَأَنَّى تُصْرَفُونَ إِنْ تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنْكُمْ وَلا يَرْضَى لِعِبَادِهِ الْكُفْرَ وَإِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ وَلا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى ثُمَّ إِلَى رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ وَإِذَا مَسَّ الإِنْسَانَ ضُرٌّ دَعَا رَبَّهُ مُنِيبًا إِلَيْهِ ثُمَّ إِذَا خَوَّلَهُ نِعْمَةً مِنْهُ نَسِيَ مَا كَانَ يَدْعُوا إِلَيْهِ مِنْ قَبْلُ وَجَعَلَ لِلَّهِ أَنْدَادًا لِيُضِلَّ عَنْ سَبِيلِهِ قُلْ تَمَتَّعْ بِكُفْرِكَ قَلِيلًا إِنَّكَ مِنْ أَصْحَابِ النَّارِ}[الزمر:6-8]

says, (He created you ˹all˺ from a single soul, then from it He made ﷻ Allah its mate. And He produced for you four pairs of cattle.He creates you in the wombs of your mothers ˹in stages˺, one development after another, in three layers of darkness. That is Allah—your Lord! All authority belongs to Him. There is no god ˹worthy of worship˺ except Him. How can you then be turned away? (6) If you disbelieve, then ˹know that˺ Allah is truly not in need of you, nor does He approve of disbelief from His servants. But if you become grateful ˹through faith˺, He will appreciate that from you. No soul burdened with sin will bear the burden of another. Then to your Lord is your return, and He will inform you of what you used to do. He certainly knows best what is ˹hidden˺ in the heart.(7) When one is touched with hardship, they cry out to their Lord, turning to Him ˹alone˺. But as soon as He showers them with blessings from Him, they ˹totally˺ forget the One they had cried to earlier, and set up equals to Allah to mislead ˹others˺ from His Way. Say, ˹O Prophet,˺ "Enjoy your disbelief for a little while! You will certainly be one of the inmates of the Fire." (8)) [Az-Zumar: 6-8]

These verses are from the Surah of Azu-Zumar, which one can also call the surah of Tawhid, monotheism because worshiping only Allah being sincerely devoted to Him is its main topic. Allah begins this surah by pointing out that this Quran is from Him, saying, (The revelation of this Book is from Allah—the Almighty, All-Wise.(1) Indeed, We have sent down the Book to you ˹O Prophet˺ in truth, so worship Allah ˹alone˺, being sincerely devoted to Him. (2)) [Az-

Zumar: 1-2] Allah revealed this Book in truth, and the ultimate goal of it is to worship only Allah being sincerely devoted to Him. Then, He talks about the disbelievers' polytheism and their claims, (As for those who take other lords besides Him, ˹saying,˺ "We worship them only so they may bring us closer to Allah,") This is what most of the disbelievers claim; that they worshiped other lords besides Allah so they may bring them closer to Allah. He says, (… surely Allah will judge between all regarding what they differed about. Allah certainly does not guide whoever persists in lying and disbelief.) [Az-Zumar:3] They disbelieved and claimed that, but Allah has not taken any of His creation to mediate between Him and His servants by calling and worshiping him besides Allah so that he may bring them closer to Allah. Rather, Allah must be worshiped alone, and He does not accept the devotion of any servant unless he worships only Him, not worshiping other associates besides Him. He says, (Had it been Allah's Will to have offspring, He could have chosen whatever He willed of His creation. …..) [Az-Zumar: 4] Allah has no offspring, no part of Him and no partner. If He had offspring, he would be like his father in attributes and would be his associate and equal, yet Allah is the One, the Only. (Had it been Allah's Will to have offspring, He could have chosen whatever He willed of His creation. Glory be to Him! He is Allah—the One, the Supreme.) [Az-Zumar: 4]

After that, Allah starts describing Himself informing people about Himself; He says, (He created the heavens and the earth for a purpose. He wraps the night around the day, and wraps the day around the night. And He has subjected the sun and the moon, each orbiting for an appointed term. He is truly the Almighty, Most Forgiving.) [Az-Zumar: 5] This is Allah, the Creator of this perfect creation the way it is. Then He says, (He created you ˹all˺ from a single soul,) He created you, O addressees, from a single soul, which is a sign of His capabilities and power. All those people, a generation after another, were created from a single soul; which is their father, Adam, whom Allah created in the

heavens from the clay of this earth then commanded His angels to prostrate to him. (He created you ˹all˺ from a single soul), referring to Adam, then from that soul, He created its mate. He created from that single soul; from Adam, his mate. It was described in the hadith how that happened; Allah made him fall asleep then took one of his ribs, and from that rib, He created his mate, Eve, then Allah married him to her. When he woke up, he found her next to him. This is from Allah's mercy that He created that human being a mate from him; from his rib, so that she shares her care and affection with him. (then from it He made its mate.); made here means created. (And He produced for you four pairs of cattle.) This is also from His grace upon humanity that He produced, either by His order or by creating them and descending them from the heavens to the earth, four pairs of cattle, a male and a female of each. He produced a pair of sheep, a ram and a female sheep, a pair of goats, a male goat and a female goat, a pair of camels, a male camel and a she-camel, and a pair of oxen, an ox, and a cow. This is from His grace upon His servants that He produced a pair, a male and a female, of each kind. He says in another verse, (˹Allah has created˺ four pairs: a pair of sheep and a pair of goats—ask ˹them, O Prophet˺, "Has He forbidden ˹to you˺ the two males or the two females or what is in the wombs of the two females? Tell me with knowledge, if what you say is true." (143) and a pair of camels and a pair of oxen. …. (144)) [Al-An'am: 143-144] Four pairs of cattle, then He says, (He creates you in the wombs of your mothers ˹in stages˺,) He does that as well; He creates you, O people, in the wombs of your mothers in stages, one development after another, until you become fully formed. You start as a sperm-drop, then developed you into a clinging clot of blood, then a lump of flesh which starts taking a form, then the bones are formed, then we cover those bones with flesh, then you become fully formed, then bring you forth as infants, so that you may reach your prime. (one development after another,) in the wombs of your mothers. (in three layers of darkness); the first of these three layers is the amniotic sac, which covers the fetus, the second is the mother's

womb, where the fetus is, and the third is the belly. Under these layers, under which no human can see, Allah creates His creation; in three layers of darkness. It was also said the "three layers of darkness" refers to the amniotic sac, which also consists of three thin layers, which the light cannot penetrate despite their thinness. This is from the perfection of His creation; He created you in the wombs of your mothers in stages, one development after another in three layers of darkness. The one Who does that is the One worthy of worship, not what you worship besides Him. (That is Allah—your Lord!) That refers to the Lord, the Almighty, the Creator of the creation the way He does, the One who started your creation from Adam then from him He created his mate, the One Who produced for you four pairs of cattle, whose meat you eat, whose milk you drink, whose back you rode, and from which you get many other benefits, like carrying loads, pulling things, and using their leather, wool, fur, and hair. Human beings get great benefits from those cattle, and actually, without them, he would not have been able to exist and stay on earth. Further, O human beings, notice your creation; how Allah created you in the wombs of your mothers in stages, one development after another in three layers of darkness.

Then He says, (That is Allah—your Lord!) the Creator of such creation is your Lord, Who there is no god worthy of worship but Him. You have no other lord besides Him, your Creator, Owner and Manager of your affairs, to Whom all authority belongs; (All authority belongs to Him.) The authority of all things belongs to Him alone; His being belongs to Him for He created it, you belong to Him because He created you, and everything around you belongs to only Him. All authority belongs to Him; their existence and being as well as managing their affairs, all is His. Nothing in existence can happen or change but by His will and permission; (How can you then be turned away?) (All authority belongs to Him. There is no god ˹worthy of worship˺ except Him. How can you then be turned away?) When all authority belongs to Him, then there is no Deity besides

Him; there is no god worthy of worship but Him. There is no true deity besides Him, and all those gods worshiped by disbelievers (are but false gods). Those associated gods are many and limitless in their number that if one gives it a thought, he will find that disbelievers worshiped all creations. All creations in the heavens or the earth have been worshiped, such as the angels, the sun, the moon, the stars, the wind, rainbows, and rain; all of these have been worshiped besides Allah. Further, trees, stones, animals, like cows and monkeys, were also worshiped besides Allah. Some also worship what they see by their delusion and imagination; they worship things that do not exist but they imagine them in their minds. Humans' imagination can make up things, like a god in a specific form, which does not actually exist, then they depict them and start worshiping them. Those do not actually exist but in their minds, still they worship them besides Allah. They imagine them, call them gods and worship them, but the truth is, there is no god worthy of being a deity and worthy of worship but Him only. (That is Allah—your Lord! All authority belongs to Him.) All authority and all creation belong to Him, so (How can you then be turned away?) Being turned away means being averted; how can you be turned away from worshiping this Lord, the One, Whose attributes are these, to worshiping other gods! How can a human being who believes that Allah is the Creator of the heavens and the earth, like the Arabs used to believe, still be turned away! (And if you ask them who created the heavens and the earth, they will definitely say, "Allah!") [Luqman: 25] (Ask ˹them also,˺ "In Whose Hands is the authority over all things, protecting ˹all˺ while none can protect against Him, if you ˹really˺ know?"(88) They will reply, "Allah." Say, "How are you then so deluded?" (89)) [Al-Mu'minun: 88-89] (˹And˺ ask ˹them˺, "Who is the Lord of the seven heavens and the Lord of the Mighty Throne?"(86) They will reply, "Allah." Say, "Will you not then fear ˹Him˺?" (87)) [Al-Mu'minun: 86-87] So how can you be then turned away? How can a person who believes that Allah is the Creator of this creation be turned away to worshiping others besides Him? (How can you then

be turned away) from worshiping only Him being sincerely devoted to Him when He is the One to Whom all authority belongs, the only One who manages and controls everything?

After providing this explanation and after the argument has become clear, Allah starts threatening them and showing His Sunnah concerning rewarding and punishing, He says, (If you disbelieve, then ˹know that˺ Allah is truly not in need of you, nor does He approve of disbelief from His servants. But if you become grateful ˹through faith˺, He will appreciate that from you. No soul burdened with sin will bear the burden of another. Then to your Lord is your return, and He will inform you of what you used to do. He certainly knows best what is ˹hidden˺ in the heart.) [Az-Zumar: 7] This is His Sunnah and His way in dealing with His servants; He says, (If you disbelieve, then ˹know that˺ Allah is truly not in need of you). Know that, if you disbelieve, and surely beside the truth is nothing but delusion, so if you leave this clear truth, leave worshiping Allah to worshiping others besides Him denying the truth and turning away from it, rejecting the truth, not believing in His oneness, not worshiping only Him, then Allah is not in need of you. He is not in need of your worship, actually, He is in no need of any of His creation. Rather, He is the Self-Sufficient, Who does not need to be worshiped. He is in no need of you nor of your worship, for He is the Self-Sufficient, Who does not need any of His creation. However, He does not approve of disbelief from His servants, and this is out of His mercy and care with His servants, as well as out of His might, power, and capabilities. (nor does He approve of disbelief from His servants); it even incurs His wrath, and the one that disbelieves incurs His wrath and consequently, He will punish Him. (nor does He approve of disbelief from His servants. But if you become grateful ˹through faith˺, He will appreciate that from you.) If you become grateful to your Lord, and grateful here is the opposite of disbelieving. Being grateful means admitting His blessings and grace and

fulfilling the right of such grace, like obeying His commands and using it the way He recommends. If you become grateful to Allah, Who created the blessings for you, Who created everything in existence, like the sun, night, and day. If you thank Him for His blessings, He will appreciate that from you. Appreciate means that He likes it and rewards it. Then He says, (No soul burdened with sin will bear the burden of another.) Anyone that sins, will carry its burden himself; no soul will bear the burden of another. Rather, every soul will carry the burden of its sins. (No soul burdened with sin will bear the burden of another.) He also says that even the closest relative will not bear the burden of one another. (And if a sin-burdened soul cries for help with its burden, none of it will be carried, even by a close relative.) [Fatir: 18] Any sin- burdened soul, if it cries for help even from the closest of people in the worldly life, like a son crying for help from his father, a father crying for help from his son, a wife crying for help from her husband, or a sibling crying for help from his sibling; none will bear the burden of another. (Then to your Lord is your return); to your Lord, your Creator, the Manager of your affairs, to Whom you all belong, you will all be returned. After the resurrection, you will be returned to Him for judgment and then, He will inform you of what you used to do in the worldly life and will reward each for His deeds; the people of faith will be rewarded for their deeds, the grateful will be rewarded for their deeds, etc. He will inform each person of what he used to do and each will be given his record, either in his right hand or in his left hand. The people of the right, who will be the people of paradise, will be given their record of deeds in their right hand, and the people of the left will be given their record in their left hand, and they will be told, (˹And it will be said,˺ "Read your record. You ˹alone˺ are sufficient this Day to take account of yourself.") [Al-Isra': 14] Then, when they are stopped, the wrongdoers will deny that they have committed those deeds and we do not accept the testimony of anyone against us. Yet, Allah will make each of the disbelievers testify against himself; He will make his hand, legs, and skin testify

against him. This is the way Allah will inform them of what they used to do. Then Allah says, (He certainly knows best what is ˹hidden˺ in the heart.) Nothing is hidden from Allah including all of what His creation used to do, not just the ones made in public, but also what was hidden in their hearts. The thing that one hides in his heart is a secret that no one knows about and he does not tell anyone about, not even the closest people to him, like his sibling, wife, parents, son, or friend. He kept it as a secret hidden in his heart, not telling anyone about it, still, Allah knows about what is hidden in one's heart and He will inform him of it. (To Allah ˹alone˺ belongs whatever is in the heavens and whatever is on the earth. Whether you reveal what is in your hearts or conceal it, Allah will call you to account for it. He forgives whoever He wills, and punishes whoever He wills. And Allah is Most Capable of everything.) [Al-Baqarah: 284]

Then, Allah talks about the disbelief and stubbornness of that person, He says that such person would say, (When one is touched with hardship, they cry out to their Lord, turning to Him ˹alone˺. But as soon as He showers them with blessings from Him, they ˹totally˺ forget the One they had cried to earlier, and set up equals to Allah to mislead ˹others˺ from His Way. Say, ˹O Prophet,˺ "Enjoy your disbelief for a little while! You will certainly be one of the inmates of the Fire.") [Az-Zumar: 8] If that denying disbeliever, who plots against Allah, is touched with hardship, and touched here means that he is affected by the least harmful of harm, and hardship here is indefinite to refer to any kind of hardship even the simplest, he will cry out to his Lord, turning to Him. Cry out here means cry out in supplication from Allah, his Lord, Master, Owner and Creator. The Lord is the Master, the Owner, to Whom all authority belongs. (they cry out to their Lord, turning to Him ˹alone˺); turning, from what he was in of disbelief and polytheism, to worshiping only Allah, praying and asking Him, to Whom he turned. However, as soon as Allah removes that hardship of

him and showers him with blessings, like if he was sick then He cures him, poor then He enriches him, or in hardship then He removes it of him, answering his prayers, he will forget the One he had cried to earlier, Who is Allah, and will set up equals to Him in removing that hardship of him. He will begin praising himself or praising others besides Allah, claiming that what took him out of that hardship was his cleverness, skills, or luck, or he would attribute that to others besides Allah. The truth is that Allah, by His grace, took him out of that hardship, but that disbeliever will forget the One to Whom he cried out, and will forget his sincere devotion to Allah during the time of hardship. In his delusion and attributing that blessing to others, he misleads others, calls them to associate others with Allah, and attributes His blessings to others besides Him. He says, (Say, ˹O Prophet,˺ "Enjoy your disbelief for a little while!) Enjoy what you are in, of disbelief, for a little while; this is because after Allah blessed him, he attributed that blessing to others besides Allah, so the blessing turned into disbelief. What benefit will you get from that blessing, which Allah blessed you with if you denied it being from Him? Even if you live for no matter how long, whether you enjoy it for a short time, or a hundred years, it is still considered to be "a little while". (Imagine ˹O Prophet˺ if We allowed them enjoyment for years, (205) then there came to them what they had been threatened with: (206) would that enjoyment be of any benefit to them ˹at all˺? (207)) [Ash-Shu'ara: 205-207] (Say, ˹O Prophet,˺ "Enjoy your disbelief for a little while!) Enjoy it as long as you live, for ultimately, you will certainly be one of the inmates of the Fire, and there is nothing of this or that would be of any benefit to you. God forbid! You will be one of the inmates of the Fire, abiding there eternally with no interruption, for whoever enters the Fire as a disbeliever, will remain in it eternally, without any interruption or break. So, what he enjoyed in this worldly life will be of no benefit to him. The prophet said, ("Among the inmates of Hell, a person who had led the most luxurious life in this world will be brought up on the Day of Resurrection and dipped in the Fire and will be asked: 'O son of

Adam! Did you ever experience any comfort? Did you happen to get any luxury?') This is a person that has led the most luxurious life in this world, yet (he will reply: 'By Allah, no, my Rubb.)

Then, He ﷻ Says, (˹Are they better˺ or those who worship ˹their Lord˺ devoutly in the hours of the night, prostrating and standing, fearing the Hereafter and hoping for the mercy of their Lord? Say, ˹O Prophet,˺ "Are those who know equal to those who do not know?" None will be mindful ˹of this˺ except people of reason.) [Az-Zumar: 9]

The disbeliever who denies the blessings of Allah and who cries out to Allah if any hardship touches him, but when Allah removes that hardship of him he forgets the One he cried to and denies the blessings to be from Allah, attributing it to others, living as a disbeliever enjoying his disbelief, compare him to the following. Those who worship ˹their Lord˺ devoutly in the hours of the night, prostrating and standing for His worship; turning to Allah, and obeying Him. In the hours of the night; during the night including its start, middle, or last hours of the night. In the hours of the night, they prostrate and stand in His worship; Allah mentions prostrating first because it is the most honored of the acts of prayer. If not prostrating, they would be standing, fearing the Hereafter and hoping for the mercy of their Lord. In the hours of the night, which is the most honored time of worship, performing the most honored of deeds which are prostrating and standing, while in both, fearing Allah and the Hereafter and hoping for the mercy of their Lord. Hoping here means he asks for His mercy. (…. Say, ˹O Prophet,˺ "Are those who know equal to those who do not know?" None will be mindful ˹of this˺ except people of reason.) [Az-Zumar: 9]

يقول الله ﷻ: {أَمَّنْ هُوَ قَانِتٌ آنَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الآخِرَةَ وَيَرْجُوا رَحْمَةَ رَبِّهِ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُوْلُوا الأَلْبَابِ قُلْ يَا عِبَادِ الَّذِينَ آمَنُوا اتَّقُوا رَبَّكُمْ لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ وَأَرْضُ اللَّهِ وَاسِعَةٌ إِنَّمَا يُوَفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ

مُخْلِصًا لَهُ الدِّينَ وَأُمِرْتُ لِأَنْ أَكُونَ أَوَّلَ الْمُسْلِمِينَ قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ قُلِ اللَّهَ أَعْبُدُ مُخْلِصًا لَهُ دِينِي فَاعْبُدُوا مَا شِئْتُمْ مِنْ دُونِهِ قُلْ إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ الْقِيَامَةِ أَلا ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ }[الزمر:9]

says, (˹Are they better˺ or those who worship ˹their Lord˺ devoutly ﷺ Allah in the hours of the night, prostrating and standing, fearing the Hereafter and ?hoping for the mercy of their LordSay, ˹O Prophet,˺ "Are those who know equal to those who do not know?" None will be mindful ˹of this˺ except people of reason. (9) Say ˹O Prophet, that Allah says˺, "O My servants who believe! Be mindful of your Lord. Those who do good in this world will have a good reward. And Allah's earth is spacious. Only those who endure patiently will be given their reward without limit."(10) Say, "I am commanded to worship Allah, being sincerely devoted to Him ˹alone˺.(11) And I am commanded to be the first of those who submit ˹to His Will˺." (12) Say, "I truly fear—if I were to disobey my Lord—the torment of a tremendous Day." (13) Say, "It is ˹only˺ Allah that I worship, being sincere in my devotion to Him. (14) Worship then whatever ˹gods˺ you want instead of Him." Say, "The ˹true˺ losers are those who will lose themselves and their families on Judgment Day. That is indeed the clearest loss." (15)) [Az-Zumar: 9-15]

Earlier, Allah talked about the case of the disbeliever, who cries out to Allah in the time of hardship, but when Allah showers him with blessings he forgets the One whom he had cried out to earlier attributing the favor and grace to other than Allah, saying, (When one is touched with), referring to those stubborn disbelievers, (hardship, they cry out to their Lord, turning to Him ˹alone˺. But as soon as He showers them with blessings from Him, they ˹totally˺ forget the One they had cried to earlier, and set up equals to Allah to mislead ˹others˺ from His Way.) he misleads others from His way by being proud of himself or attributing the blessing of removing that hardship off him to his associate gods or to ones whom he seeks for any good, not to Allah. Allah says, (Say, ˹O

Prophet,ˀ "Enjoy your disbelief for a little while!) Is this disbeliever better or the disbeliever, who worship Allah devoutly in the hours of the night, prostrating and standing, fearing Him; standing in obedience while present with all his senses and heart to Allah, all of these goes under the meaning of fearing (Allah). (ˀAre they betterˀ or those who worship ˀtheir Lordˀ devoutly in the hours of the night) All night long, in the beginning, middle and last hours of the night, he is prostrating and standing, fearing the Hereafter. He worships Allah prostrating and standing in the hours of the night; when most people are asleep, he worships his Lord, fearing the Hereafter, fearing Allah's punishment in the Hereafter, and hoping for Allah's reward, His grace, mercy, paradise, and hoping to please Him. (? Say, ˀO Prophet,ˀ "Are those who know equal to those who do not know?") Are those who know, which refers to the believers who fear their Lord and hope for His mercy prostrating and standing in worshiping Him in the hours of the night, equal to those who do not know, who only return to Allah in the time of hardship, but when he gets him out of that hardship he stops calling Him and attributes the blessings bestowed from Him to others. He says, (None will be mindful ˀof thisˀ except people of reason.) None will be mindful of the meaning of this and benefit from it being guided the right way, except the people of reason, or " Olu Al-Albab". Al-Lub refers to one's reasoning, which is inside a person, inside his heart, and the "Olu Al-Albab" are people of reason and understanding; they are the ones that benefit from that and are mindful of it. However, the people of no reason, no understanding cannot understand that, so how can they be mindful of it? Then He says, (Say ˀO Prophet, that Allah saysˀ, "O My servants who believe! Be mindful of your Lord.) After describing the situation of the disbelievers, Allah addresses His speech to the believers through the Prophet ﷺ. He says, O Prophet, tell them, the servants who believe and worship Allah, Say ˀO Prophet, that Allah saysˀ, "O My servants who believe! Be mindful of your Lord.) Be mindful of your Lord means, fear Him and make a barrier between you and His punishment. This is because being mindful of

Allah means to work for creating a barrier between you and His punishment, and we all know that nothing can protect us from His punishment but belief and obeying Him. So, believe in Him and obey Him; be mindful of Him. Fear Allah, in a way that protects you from His punishment by making a barrier between you and His punishment. (Those who do good in this world will have a good reward.) This is to give good news from Allah to those who do good, and doing good cannot be but by believing in his Lord and obeying His commands, in order to test which of you is best in deeds. These are the ones who do good for His sake with sincere devotion and take His Straight Path. (Those who do good in this world will have a good reward.) Allah will reward them for their good deeds; first, they will be rewarded with good in this world, which is the blessings He bestows upon them, the greatest of which is the assurance in their hearts, being satisfied with what He Gives them, as well as remaining firm on the truth. This also includes Allah's blessings upon them, like being in good health, providing them with provisions, etc. All the good they receive in this world is included in the meaning of good reward.

Then He says, (And Allah's earth is spacious.) Allah confirms that His earth is spacious, so if one is distressed by the disbelievers because of his faith that he cannot perform the acts of worship for Allah's sake where he is, then he should leave that place. Then He says, (Only those who endure patiently will be given their reward without limit.) The ones who get distressed, are expelled and harmed, yet they endure patiently, will be given their reward without limit. Allah will reward them without account or reckoning as in counting the good deeds they will have done. Rather, they will be given their full reward without limit as a reward for enduring the harm patiently in this world. Allah informs us that this is the case of the believer; he will have a good reward in this world, by bestowing His blessings upon him in this world, like extending his provision, and this is their hastened reward in this life, such as Allah says about Ibrahim, (… We gave

him his reward in this life, and in the Hereafter he will certainly be among the righteous.) [Al-Ankabut:27] So, they might be given good rewards in this life. And if they are in hardship and distress, like being expelled away from their families and properties, like what was the case of the poor emigrants who were commanded to make faith their priority emigrating for it, Allah will reward them without limits. Those who endured patiently in this life, even if they are not rewarded in this life, Allah will reward them without limit in the Hereafter. For enduring the hardship in this life patiently for the sake of their faith, they will be given their reward without limit.

Then, Allah addresses His Messenger ﷺ saying, (Say, "I am commanded to worship Allah, being sincerely devoted to Him ˹alone˺.) [Az-Zumar:11] This is what He commanded His messenger ﷺ to do, yet it is as if He wants to give us a good example to follow. He makes the prophet a good example to be followed; this prophet, to whom the Quran was revealed, is commanded by Allah before any of you or anyone else. (I am commanded), referring to the prophet, and the One commanding is Allah. Allah commands His messenger to worship Him, being sincerely devoted to only Him, and worshiping includes all the meanings of worshiping; being humble, submission, obedience, and turning to Allah. (to worship Allah,) being sincerely devoted to Him alone, and devotion means not worshiping any others besides Him, through any act of worship, the most honored of which is supplication, as the prophet said, (Verily supplication is worship.) To supplicate to Allah means to seek from only Him whether it was to ask for good to happen or to ask Him to prevent something harmful from happening, for both (good and harm), are from Him. There are also many other acts of worship including many sayings and both physical, financial, and psychological acts of worship; all of these are included under the meaning of worship. Perform all of these acts of worship to Allah, being sincerely devoted, humble, and in submission to only Him. (And I am commanded to be the first

of those who submit ˹to His Will˺.”) I am also commanded to be the first, in number as well as in time; he was the first one of this nation and he was the first in doing specific deeds and being in specific states of being. Indeed, he ﷺ was the first in everything, and he preceded the Muslims in everything. There is no good but he ﷺ was the first to do or have it, like his braveness, faith, submitting (to Allah), patience, being assured, spending for the sake of Allah, being ascetic over the secular mode of life, as well as in Jihad, (fighting for the sake of Allah). He used to be the first among the Muslims in Jihad, as he said, By Him in Whose Hand is the life of Muhammad, I would not have stayed behind from any expedition. This means that he never wished to stay behind any brigade, which is a detachment of an army, not only not joining the whole army in general, but he joined brigades as well. He ﷺ said, (I would not have stayed behind from any expedition. But they could not find mounts, and I could not find any mounts for them, and it would be too hard for them to stay behind when I went out.) In all things, he was the first; he was the most God-fearing, the highest in status, and the strongest in worshiping the Lord, among all His servants. For example, he was the best and the first in fasting, praying, and performing all other acts of worship; he ﷺ was the first, the highest in status, and the most God-fearing among the Muslims, as he said, (I am the most Allah fearing, and know Allah better than all of you do.)

(Say, “I truly fear—if I were to disobey my Lord—the torment of a tremendous Day.”) [Az-Zumar: 13] Despite his status and position he still feared the torment of a tremendous Day if he was to disobey Allah, for he was commanded to obey Him. The prophet feared Allah; if he was to disobey Him, he would suffer the torment of the Day of Resurrection. Also, (Say, “It is ˹only˺ Allah that I worship, being sincere in my devotion to Him.) Tell them, ‘it is only Allah that I worship; I do not worship any other besides Him, being sincere in my devotion, submission, and worship to only Him. (Worship then whatever

˹gods˺ you want instead of Him.) You want to worship other gods besides Him, then do that. However, (" Say, "The ˹true˺ losers are those who will lose themselves and their families on Judgment Day. That is indeed the clearest loss.") [Az-Zumar: 15] Allah reminded His messenger of that, and He pointed the same issue out in other verses. He pointed out that He does not approve of any act of worship from His servants if they do not worship Him only, and all His messengers warned against that. (It has already been revealed to you—and to those ˹prophets˺ before you—that if you associate others ˹with Allah˺, your deeds will certainly be void and you will truly be one of the losers.(65) Rather, worship Allah ˹alone˺ and be one of the grateful.(66)) [Az-Zumar: 65-66] Allah also informed his messenger that if he disobey Him even in the smallest of matters, he will be punished for that. (Had We not made you steadfast, you probably would have inclined to them a little,(74) and then We truly would have made you taste double ˹punishment˺ both in this life and after death, and you would have found no helper against Us.(75)) [Al-Isra: 74-75]

Allah tells them that if this is how Allah will reward His messenger and prophet, whom He chose and sent to humanity, then what do you think the situation is with others if they disobey Allah! There is no doubt that they have disbelieved, and associated others with Allah, so they should not expect but a severe punishment from Allah. Allah does not approve from His messenger but that, so he told them, (So worship what you will besides Him). This means, this is the way and path I choose, which is the Way of Allah. So worship what you will besides Him; the order here is not obligating, rather it is meant for threatening. He tells them to do so, telling them what the consequences of such deeds will be. (So worship what you will besides Him), but you need to know this first, (" Say, "The ˹true˺ losers are those who will lose themselves and their families on Judgment Day.) Whoever chooses to worship others besides Allah must know that he will be among the true losers, and being a loser on Judgment

Day is not like any other loss in worldly life. (" Say, "The ˹true˺ losers are those who will lose themselves and their families on Judgment Day. That is indeed the clearest loss.") They will lose themselves for He will throw them in the Fire, where they will not rest not by living there nor by dying, rather they will live in a never-ending torment. God forbid! So, they will lose themselves for they will have led it into the Fire, where they will stay in a never-ending torment. (and their families); they will also lose their families. If their families will be with them in the Fire, then they will not be of any help to them rather that will only increase their distress and sadness. And if their families will be in Paradise, they will also lose them because they will be disconnected, and they will be of no help to them, not even to shed tears for them. Rather, they will leave them permanently. (That is indeed the clearest loss), like which a human can never experience in this worldly life. In this life, a person may lose any of the good things or blessings, like losing his money, or children, losing a close person to him, or becoming ill, still no matter how bad his loss is it is still a partial loss. However, (in the hereafter), he will lose himself by admitting it into the Fire, where it will be tormented in that way, and he will lose his family and money. He will be left with nothing; he will lose himself, his family, and his money. After this, Allah describes that loss, He says, (They will have layers of fire above and below them.) Those who will lose themselves, who will be admitted into the Fire, will have layers of fire above them, like layers of clouds heaped up above them, God forbid; there will be a layer of fire over another which will also be piled up. (and below them.) Also, below them, there will be layers of fire, God forbid, so they will be amidst all those layers of fire above and below them, God forbid. Still, with all that fire tormenting them and surrounding being piled up around them, they will not be able to die. They will abide in that torment permanently; that torment, which is worse than what anyone can imagine, will definitely befall them.

Then, Allah says, (That is what Allah warns His servants with.) With this clear torment, which will definitely befall them, Allah warns His servants in this life telling them to fear Him. (So fear Me, O My servants!) [Az-Zumar: 16] O humanity, servants of Allah, (fear Me). This is a warning from Allah; He tells them, 'that torment does exist and will happen the way I told you, and Allah is warning you from it while you are in the worldly life, so, fear Me. Fear Him, for this is His punishment; this is what Allah will do to His enemies. This is one image of how He will punish them; His punishment will not be like any punishment in worldly life, like being imprisoned, hit, hanged, or burned. No matter what forms of punishment one can be punished with in this life, they are nothing compared to Allah's punishment in the Hereafter. (On that Day He will punish ˹them˺ severely, like no other, (25) and bind ˹them˺ tightly, like no other. (26)) [Al-Fajr: 25-26] This will be the situation of those who disbelieve in Allah and worship whatever god they want instead of Him. See what the consequences of worshiping other than Him will be. Then Allah says describing the situation of the people who worship only Him, (And those who shun the worship of false gods, turning to Allah ˹alone˺, will have good news. So give good news to My servants ˹O Prophet˺ (17) those who listen to what is said and follow the best of it. These are the ones ˹rightly˺ guided by Allah, and these are ˹truly˺ the people of reason. (18)) [Az-Zumar: 17-18] They avoided taghut, and taghut refers to any transgressor; anyone worshiped instead of Allah and calls and orders people to worship him instead of Allah is a taghut. Any act of worship a human does, with which he exceeds the limits of Allah, like worshiping an idol or a stone instead of worshiping Him, is considered to be tughyan. Allah does not command us to worship anyone besides Him, not an angel, a prophet, or a messenger, nor does He command us to worship any of His creation, like the heavens, the earth, the sun, the moon, another human, or a stone. Allah has not made any of those worthy of being worshiped; Allah is the only One worthy of worship. No one is worthy of being worshiped or supplicated for but Him, and

whatever is worshiped instead of Him, exceeding His limits, thinking that it is worthy of being worshiped, is but a taghut and the worst taghut. For example, the idols which have been worshiped instead of Allah are taghut, and whoever calls people to worship him is a taghut, like what the Pharaoh told people (saying, "I am your lord, the most high!") [An-Nazi'at: 24] Or whoever makes things Halal (permissible) or harm (forbidden) to others saying, what I allow for you is halal and what I forbid is harm, and telling them, ("I am telling you only what I believe), like what the Pharaoh used to say, (and I am leading you only to the way of guidance.") This is what tughyan is; (Go, both of you, to Pharaoh, for he has truly ˹transgressed ˹all bounds˺); tagha. He has tagha, or transgressed when he called people to worship him and to take him as an intercessor, and when he told them that what he leads them to is the way of guidance, other than which there is no way. (And those who shun the worship of false gods); they avoided the worship of those taghut (transgressors), (turning to Allah ˹alone˺,); turning back to Allah and seeking Him, making their worship to only Him, (will have good news); they will have good news from Allah. Good news is the news that pleases, (So give good news to My servants ˹O Prophet˺) A command from Allah to His messenger to give good news to His servants, who worship only Allah and worship none besides Him and avoided the way of taghut (transgressors).

(those who listen to what is said and follow the best of it. These are the ones ˹rightly˺ guided by Allah, and these are ˹truly˺ the people of reason.) [Az-Zumar: 18] they listen to all kinds of saying but follow the best of it, and this is because they are the people of reason. Because they are the true people of reason, they follow the best of what is said to them, and there is no doubt that the best of talk is the Word of Allah, which there is no speech better than it. (˹It is˺ Allah ˹Who˺ has sent down the best message—a Book of perfect consistency and repeated lessons—which causes the skin ˹and hearts˺ of those who fear their

Lord to tremble,) [Az-Zumar: 23] Then comes the talk of His messenger ﷺ, which is also the best of talk; the prophet ﷺ never said but the truth. (Nor does he speak of his own whims.(3) It is only a revelation sent down ˹to him˺. (4)) [An-Najm:3-4] After this comes to every other talk. Those, whom Allah has guided, listen to what is said to them, and they follow the best of it. They are truly the people of reason, so they listen to what is said to them but they only follow the best of it. Thus, those people follow the Word of Allah and the guidance of His messenger ﷺ, which are the best of talk. (These are the ones ˹rightly˺ guided by Allah, and these are ˹truly˺ the people of reason.) [Az-Zumar:18] Those are the people of reason, the people of understanding, whom Allah guided to follow the best of what is said; they are the ones whom Allah guided to differentiate between the truth and delusion, between what is right and what is wrong, and between what benefits and what harms. Because of this (guidance), they follow the Path of the Lord; because the Word of Allah is the best of what is said, like what the prophet used to say, (The best talk is Allah's Book (Qur'an), and the best guidance is the guidance of Muhammad.") Those follow the Path of the Lord because it is the best of talk; those whom Allah guided to follow the best of what is said and who are the people of reason, are given the good news from Allah. Allah gives them so much good news in the Quran, like the news that Allah will bless them with a good life, (For those who do good in this world, there is goodness.) Allah promises them the good in this life, then the good in the Hereafter; the ever-lasting blessings in His Paradise, and the good news which are given to them often through the prophets and messengers, as well as through the angel of death, at his death. Allah says, (Surely those who say, “Our Lord is Allah,” and then remain steadfast, the angels descend upon them,1 ˹saying,˺ “Do not fear, nor grieve. Rather, rejoice in the good news of Paradise, which you have been promised.(30) We are your supporters in this worldly life and in the Hereafter. There you will have whatever your souls desire, and there you will have whatever you ask for: (31) an

accommodation from the All-Forgiving, Most Merciful ˹Lord˺."(32)) [Fussilat: 30-32]

{وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتَ أَنْ يَعْبُدُوهَا وَأَنَابُوا إِلَى اللَّهِ لَهُمُ الْبُشْرَى فَبَشِّرْ عِبَادِ الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ أُوْلَئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ وَأُوْلَئِكَ هُمْ أُوْلُوا الأَلْبَابِ أَفَمَنْ حَقَّ عَلَيْهِ كَلِمَةُ الْعَذَابِ أَفَأَنْتَ تُنقِذُ مَنْ فِي النَّارِ لَكِنِ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ غُرَفٌ مِنْ فَوْقِهَا غُرَفٌ مَبْنِيَّةٌ تَجْرِي مِنْ تَحْتِهَا الأَنْهَارُ وَعْدَ اللَّهِ لا يُخْلِفُ اللَّهُ الْمِيعَادَ أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَكَهُ يَنَابِيعَ فِي الأَرْضِ ثُمَّ يُخْرِجُ بِهِ زَرْعًا مُخْتَلِفًا أَلْوَانُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَجْعَلُهُ حُطَامًا إِنَّ فِي ذَلِكَ لَذِكْرَى لِأُوْلِي الأَلْبَابِ أَفَمَنْ شَرَحَ اللَّهُ صَدْرَهُ لِلإِسْلامِ فَهُوَ عَلَى نُورٍ مِنْ رَبِّهِ فَوَيْلٌ لِلْقَاسِيَةِ قُلُوبُهُمْ مِنْ ذِكْرِ اللَّهِ أُوْلَئِكَ فِي ضَلالٍ مُبِينٍ }[الزمر:17-22]

"But those who have avoided ṭāghūt, lest they worship it, and turned back to Allāh - for them are good tidings. So give good tidings to My servants" (Az-Zumar:17) "Who listen to speech and follow the best of it. Those are the ones Allāh has guided, and those are people of understanding" (Az-Zumar:18) "Then, is one who has deserved the decree of punishment [to be guided]? Then, can you save one who is in the Fire?" (Az-Zumar:19) "But those who have feared their Lord - for them are chambers, above them, chambers built high, beneath which rivers flow. [This is] the promise of Allāh. Allāh does not fail in [His] promise" (Az-Zumar:20) "Do you not see that Allāh sends down rain from the sky and makes it flow as springs [and rivers] in the earth; then He produces thereby crops of varying colours; then they dry and you see them turned yellow; then He makes them [scattered] debris. Indeed in that is a reminder for those of understanding" (Az-Zumar:21) "So is one whose breast Allāh has expanded to [accept] Islām and he is upon [i.e., guided by] a light from his Lord [like one whose heart rejects it]? Then woe to those whose hearts are hardened against the remembrance of Allāh. Those are in manifest error" (Az-Zumar:22).

Allah says, "But those who have avoided ṭāghūt, lest they worship it". Those are the ones who worshipped Allah alone and abandoned all the deities worshipped besides Him. The taghut refers to an entity or a person to whom a

servant gives attributes that are beyond his or her limits and makes him or her a deity alongside Allah. While those people mentioned in this verse worshipped only Allah with no partners and repented to Him only, they have good tidings from Allah; Allah gave them good tidings of His favour, grace, and charity in this life and the Hereafter by granting them His Paradise and Pleasure. He gave good tidings to His believing servants of the reward He prepared for them because they believed in only Him. Allah praised them for their great minds; He said, those who listen to speech and follow the best of it. Those who were able to differentiate between different kinds of speech and follow the best of them, which is the speech of Allah, for it is the most honest form of speech. And the word of your Lord has been fulfilled in truth and justice. No one is more honest or just than Allah ﷻ. He says, "Indeed, Allāh orders justice and good conduct and giving [help] to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded" (An-Nahl:90). No speech is better than Allah's and His messengers', for He is the One Who taught them, guided them, and revealed to them. Those who follow the speech of Allah and His messenger, those who listen to the speech and follow the best of it are the ones whom Allah guided and helped to stay steadfast to the truth, and those are the people of understanding who were able to distinguish these facts.

Then, Allah ﷻ draws a comparison between the two parties. He says, "Then, is one who has deserved the decree of punishment [to be guided]? Then, can you save one who is in the Fire?" (Az-Zumar:19). Those who deserved the decree of punishment are those who disbelieved and associated others with Allah. This decree of punishment is Allah's word and Allah's word must be. Those whom Allah decreed punishment upon could never be saved from Fire. The Prophet cannot save those who are in Fire, there is no way to do so. If the Prophet ﷺ cannot save anyone from Allah's decree to be sent to Hell because of their disbelief, then there is no hope for them. Look at those who are given good tidings

from Allah, the monotheists who listen to the speech and follow the best of it are the ones whom Allah guided and are the ones who understand. They are also the ones who avoid worshipping the taghut and return to Allah. Allah gave good tidings to the servants who listen to the speech and follow the best of it, those are the ones whom He guided and the ones who have understanding.

Then, the other party who deserved the decree of punishment, the wrongdoing disbelievers who associated others with Allah and considered the taghut as their god. The Prophet will not be able to save these people from the Fire no matter what he does. Allah gave several warnings but after they were sent to Hell, they will not be saved because Allah said to His Messenger that those who associate others with Allah and disbelieve in Him will be sent to Hell because of their disbelief and disobedience, there is no way to save them from it. Will you be able to save them from the Fire? However, those who feared their Lord will have chambers built above rivers. This is the promise of Allah and Allah never breaks His promise. This is a good tiding to those believers.

Notice the difference between the believing monotheists and the disobedient disbelievers. Allah says about those who feared their Lord, "Is one who is devoutly obedient during periods of the night, prostrating and standing [in prayer], fearing the Hereafter and hoping for the mercy of his Lord..." (Az-Zumar:9). Those people feared their Lord, revered Him, and protected themselves against His punishment and torture by believing in Him. You can only protect yourself from Allah by believing in Allah, fearing Him, and obeying Him. Those who feared their Lord will have chambers unlike the chambers of earth that are built with mud and stone and other earthly materials. They are unlike the tents or houses that are divided into subdivisions, they are made as one block out of a hollow pearl. These chambers are also made out of pure silver and or golden blocks. They also consist of see-through walls. As the Prophet ﷺ said, “In Paradise, there are rooms the outside of which can be seen from within and the

inside from without". What is inside these rooms can be seen from outside these rooms and what is outside can be seen from within. They asked, for whom are those rooms prepared for, o Messenger of Allah. He replied, "for those who speak gently, provide food, observe frequent fasting, and pray during the night when people are asleep". But those who have feared their Lord, for them are chambers, above them, chambers built high, beneath which rivers flow. Rivers were water, milk, wine, or honey flows. This is the promise of Allah. How can Allah fail His promise? Allah does not fail or delay His promise. No one is more honest in speech than Allah. These are the good tidings that He gave to His believing, monotheistic servants.

This became a comparison between believers and disbelievers. Allah then talked about the punishment that is awaiting disbelievers. He says, "... "Say, "Indeed, the losers are the ones who will lose themselves and their families on the Day of Resurrection. Unquestionably, that is the manifest loss" (Az-Zumar:15). "They will have canopies [i.e., layers] of fire above them and below them, canopies. By that Allāh threatens [i.e., warns] His servants. O My servants, then fear Me" (Az-Zumar:16). Disbelievers lost themselves, their families, and everything by causing themselves to go to Hell which consists of levels above their heads and beneath their feet, Allah forbid. As for the companions of Paradise, Allah gave them good tidings,

"But those who have feared their Lord - for them are chambers, above them, chambers built high, beneath which rivers flow. [This is] the promise of Allāh. Allāh does not fail in [His] promise" (Az-Zumar:20). The Prophet said, "The dwellers of Jannah will look at those in the upper abodes above them as you look at a shining star which remains in the eastern or western horizon". The dwellers of these abodes see other people just as you see stars on the horizon. The Prophet said that the distance between one abode and the other is like the distance between these stars.

Then, Allah explained some examples of the greatness of His ability of creation. He says, "Do you not see that Allāh sends down rain from the sky and makes it flow as springs [and rivers] in the earth; then He produces thereby crops of varying colours; then they dry and you see them turned yellow; then He makes them [scattered] debris. Indeed in that is a reminder for those of understanding" (Az-Zumar:21). This is a verse among Allah's other verses and it carries many great signs and pieces of wisdom for those of understanding. First, sending rain down from the sky, Allah sends rain down from the sky and makes it flow as springs in the earth. Then, it flows to the top of the earth from mountains from a crack and runs. These running springs cause many crops with varying colors to grow. Allah causes many crops with different colors to grow from these springs. The colors of these crops vary from bright red to immaculate white and all the other colors in between whether it was the color of leaves, flowers, or fruit. The same plant produces many crops with different colors, then they dry and you see them turned yellow because of the sun. Then He makes them scattered debris. Then Allah causes these crops to dry out and become scattered by the wind in every direction. Allah ﷻ says, "Indeed in that is a reminder for those of understanding". A reminder of great things. First, of Allah's ability to send this rain from the sky, then make it go into the ground, then come out. Then, making crops and flowers of all shapes and sizes grow due to that rain. Soon after, all of that ends with the end of the spring cycle. When the summer comes and the sun hits these crops, they dry out and die. First, it shows God's ability of creation, giving life, and taking life away. The death of these creatures is a reminder to the servants that their life on earth is but temporary, humans live for a while where they grow and thrive, then they grow old, wither and die eventually. So, humans must learn a lesson and remember that they are not immortal. This worldly life has a spring phase to show us how it will end. He says, "And present to them the example of the life of this world, [its being] like rain which We send down from the sky, and the vegetation of the earth mingles with it and [then] it becomes dry

remnants, scattered by the winds. And Allah is ever, over all things, Perfect in Ability" (Al-Kahf:45). Allah can give life and take it away. He gives life to you, and takes it away for life on earth to humans is like one of the cycles of spring, they are born, they grow and thrive, then wither and die. All life on earth and in this worldly life begins like this, then it thrives, then it withers and dies. This is the end, "... until, when the earth has taken on its adornment and is beautified and its people suppose that they have capability over it, there comes to it Our command by night or by day, and We make it as a harvest as if it had not flourished yesterday..." (Yūnus:24). Allah reminds us by sending rain from the sky, bringing the earth back to life, giving it all this adornment, then making it die and wither. This is a reminder to those with understanding and those who have wits. As for those who do not understand, believe that their stay in this life is eternal and thus do not learn a lesson from this and do not understand that they were brought to life and will eventually die, and after death, they will be judged and punished by God for all of this. They do not learn a lesson from all of this. This is a reminder for those of understanding, as for those who have no understanding nor intelligence, they will not be able to understand this.

Then, Allah ﷻ says, "So is one whose breast Allāh has expanded to [accept] Islām and he is upon [i.e., guided by] a light from his Lord [like one whose heart rejects it]? Then woe to those whose hearts are hardened against the remembrance of Allāh. Those are in manifest error" (Az-Zumar:22). This is also a comparison between those who are guided and those who are misguided. Those whose breast Allah has expanded to accept Islam are those who are made to embrace Islam the moment they were told about it. They embraced Islam, received Allah's words, and believed in them. So is one whose breast Allah has expanded to accept Islam and they are upon a light from their Lord. They are on a light from their Lord because Allah's words and teachings are a light that enables them to see their Lord, Master, the Day of Resurrection, the path, the truth, and the wrong. These

words told them about the path of Allah and about Satan, the enemy of Allah and warned them against following him. The light of Allah exposes all of these truths and enables believers to see things for how they really are and to see right from wrong, to see who their allies and their enemies are. It tells them that they should follow Allah and antagonize the devil. That helps them steer away from the wrong path. They are upon a light from their Lord for He expanded their breasts to accept Islam and embrace it. They are also upon a light from his Lord for following the Straight Path. How can these two parties be the same?

Allah ﷻ says, "Then woe to those whose hearts are hardened against the remembrance of Allah. Those are in manifest error". Can these believers be equated to those who have a hardened heart? Those who religion and belief were presented to them, yet they hated it, they have a hardened and dark heart. They abandoned the words of Allah because of the harshness and rigidity of their hearts. Then woe to those whose hearts are hardened against the remembrance of Allah. The Quran reminded them of Allah's verses and His punishment, yet, they did not learn their lesson nor were their hearts moved or feared by Allah. Can those whom Allah expanded their breasts to accept Islam and followed the truth be like those whose hearts are hardened against the remembrance of Allah, who denied His verses and preferred to stick to their stubbornness and disbelief? Allah warned them when He drew this comparison. He said woe to them, this means that Allah threatens them with Hell. Then woe to those whose hearts are hardened against the remembrance of Allah. Those are in manifest error. He points at them from afar because He sent them far away from guidance. Misguided people are those who steered away from the clear path to guidance. All those of understanding know the true path and those who steered away from it are in manifest error.

Then, Allah ﷻ says, "Allah has sent down the best statement: a consistent Book wherein is reiteration. The skins shiver therefrom of those who fear their Lord;

then their skins and their hearts relax at the remembrance [i.e., mention] of Allah. That is the guidance of Allah by which He guides whom He wills. And one whom Allah sends astray - for him there is no guide" (Az-Zumar:23). Allah is the name of God that all creatures know. None other than Allah has that name. Allah is God's greatest name. He sent down the best statement consecutively to the Prophet ﷺ over the twenty years after the Prophet was given his mission. Allah sent down the best statement, no statement is better than it because it is the words of God and because it introduced people to their Lord, God, and Creator. It told people of their creation and aim on this earth. It introduced the truths of the universe to them and other creatures of Allah around them, like angels, heavens, earth, His Throne, His Chair, and previous times. He told them of the future. Allah told them about the end of this universe and that all they see is subject to an organized and orderly system that moves like a clock. The sun, the moon, the stars, and the orbits move in the universe in a precise manner. He told us that all of this will end and that this end could come in a short time after millions of years of waiting. He told us that people will be resurrected from their graves to be judged by their Lord. He told us about Paradise and Hell and showed us His path. He told us about the difference between His Book and the books that people read and follow that teach them how to eat, drink, wear, how to build, about illnesses or other theories that they have followed for a long time but discovered to be wrong eventually. There is no book like the Book of Allah for it is the best statement and no book holds all these graces and goods and no statement is better and more perfect than what Allah has sent down. The same applies to its structure, it is sweet and tranquil and never instils boredom in its listeners.

Allah sent down the best statement in terms of subjects, wisdom, stories, and style of writing. Its style stays consistent throughout. You cannot find excerpts of it that are more eloquent than others and vice versa, rather, all of it has the same level of eloquence and it tackled every subject perfectly, be it scientific,

ritualistic, or ideological. It has the same level of style and eloquence and all of it indicates that it had the same style of writing. If you heard a part that you do not know from the Quran, you would immediately recognize it. Any person who knows Arabic instantly recognizes the verses of Allah even if they heard verses they have never heard before. You cannot point out verses that do not belong or that are not similar to the rest because all of them are the same and the ideas are repeated in a certain way and in many parts of it to make them more clear and emphasize their meaning. When Allah mentions Himself, He also mentions His attributes in many ways. As Allah ﷻ says, "[All] praise is [due] to Allāh, Lord of the worlds" (Al-Fātihah:2) "The Entirely Merciful, the Especially Merciful" (Al-Fātihah:3). "Say, "He is Allāh, [who is] One" (Al-Ikhlās:1) "Allāh, the Eternal Refuge" (Al-Ikhlās:2) "He neither begets nor is born" (Al-Ikhlās:3) "Nor is there to Him any equivalent" (Al-Ikhlās:4). Allah - there is no deity except Him, the Ever-Living, the Self-Sustaining.

The Quran also tells us of Allah's deeds, attributes, how He deals with believers and disbelievers, it tells us about His creatures and different stories about them. It also tells us about His Paradise and His Hell. The Quran talks about Paradise on so many occasions and using many methods; sometimes it tells us of the bliss of its residents, their foods, drinks, pleasures, women. Allah, also, did not mention Hell one time in the Quran, He mentioned it on many occasions. He alternated between talking about Paradise and Hell. "Thus, [O Muḥammad], We relate to you from the news of what has preceded. And We have certainly given you from Us a message [i.e., the Quran]" (Tā-ha:99) "Whoever turns away from it - then indeed, he will bear on the Day of Resurrection a burden [i.e., great sin]" (Tā-ha:100) "[Abiding] eternally therein, and evil it is for them on the Day of Resurrection as a load" (Tā-ha:101) "The Day the Horn will be blown. And We will gather the criminals, that Day, blue-eyed" (Tā-ha:102) "They will murmur among themselves, "You remained not but ten [days in the world]" (Tā-ha:103)

"We are most knowing of what they say when the best of them in manner [i.e., wisdom or speech] will say, "You remained not but one day" (Tā-ha:104). We notice that these meanings are repeated at many points throughout the Quran. "And thus We have sent it down as an Arabic Quran and have diversified therein the warnings that perhaps they will avoid [sin] or it would cause them remembrance". Allah revealed the best speech where its meanings are repeated and its recitations are repeated as well. For example, we read Surah Al-Fatiha on every raka of prayer.

{اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَانِيَ تَقْشَعِرُّ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَى ذِكْرِ اللَّهِ ذَلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَنْ يَشَاءُ وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ أَفَمَنْ يَتَّقِي بِوَجْهِهِ سُوءَ الْعَذَابِ يَوْمَ الْقِيَامَةِ وَقِيلَ لِلظَّالِمِينَ ذُوقُوا مَا كُنْتُمْ تَكْسِبُونَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَأَتَاهُمُ الْعَذَابُ مِنْ حَيْثُ لا يَشْعُرُونَ فَأَذَاقَهُمُ اللَّهُ الْخِزْيَ فِي الْحَيَاةِ الدُّنْيَا وَلَعَذَابُ الآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ}[الزمر:23-26]

"Allah has sent down the best statement: a consistent Book wherein is reiteration. The skins shiver therefrom of those who fear their Lord; then their skins and their hearts relax at the remembrance [i.e., mention] of Allah. That is the guidance of Allah by which He guides whom He wills. And one whom Allah sends astray - for him there is no guide" (Az-Zumar: 23), "Then is he who will shield with his face the worst of the punishment on the Day of Resurrection [like one secure from it]? And it will be said to the wrongdoers, 'Taste what you used to earn'" (Az-Zumar: 24), "Those before them denied, and punishment came upon them from where they did not perceive" (Az-Zumar: 25), "So Allah made them taste disgrace in worldly life. But the punishment of the Hereafter is greater, if they only knew" (Az-Zumar: 26).

Allah is praising the great Book that He revealed to His servant and Messenger ﷺ. He says, "Allah has sent down the best statement: a consistent Book wherein is reiterationThe skins shiver therefrom of those who fear their Lord..." (Az-

Zumar: 23), Allah, the One and only God, the Lord of heavens and earth and the Lord of the Worlds, sent down the best statement gradually. The Book was revealed to the Prophet ﷺ successively throughout twenty years of His time as a Prophet. It was even sent down three years before that when Allah gave Him this order when He said, "Recite in the name of your Lord who created" (Al-'Alaq: 1). Allah described it as the best statement instead of saying the best words because Allah's words have the best meaning and structure. Its meanings are the noblest and most honourable. The Quran describes Allah, His attributes, His deeds, His creed when it comes to His creation, His greatness to His creatures, His creed and His Straight Path. It also exposes the falsehood that people commit and an invitation to good morals and the right path. In addition, it has the best structure and was told through the best and purest language, Arabic. It describes and explains things eloquently. It is the best statement in terms of meaning and structure. It is honourable because it is Allah's words. This Book reads easily and smoothly. If you hear one part of it after another from different surahs, you would deduce that it was written by the same Person, God ﷻ. It has no different levels of eloquence like the writings of humans tend to be. No matter how eloquent humans may be, some of their words might be worse than others.

However, the Quran is the epitome of eloquence. "...[This is] a Book whose verses are perfected and then presented in detail from [one who is] Wise and Aware" (Hūd: 1), it has the same meanings, structure, and eloquence. The verses of this Book have the quality of consistency and the idea that it was sent by Allah is reinforced many times throughout it. Allah reminds his servants that these verses were sent by Him hundreds of times, "Indeed, We have revealed to you, [O Muḥammad], the Book in truth". "Blessed is He who sent down the Criterion upon His Servant that he may be to the worlds a warner" (Al-Furqān: 1), "[All] praise is [due] to Allāh, who has sent down upon His Servant [Mohammad] the Book and has not made therein any deviance" (Al-Kahf: 1). "Indeed, We sent it

[i.e., the Quran] down during the Night of Decree" (Al-Qadr: 1), "And what can make you know what is the Night of Decree?" (Al-Qadr:2). In many verses throughout the Quran, Allah reinforced this meaning and reminded His servants that these are His words and that these great pieces of wisdom are sent from His. It also poses as a reminder to His servants to heed Allah's words and follow His orders and prohibitions. It is a great matter that should be taken seriously and not in vain. He also warned those who do not follow it and promised those who followed it with great reward. Reinforcing that the Quran was sent by Allah establishes that His words never change or alter. Allah could never retract a statement that He said before. The Quran also mentions Heaven, Hell, angels, the sin of Adam and some other stories where Allah mentioned multiple times to give people a lesson. Allah also orders us to read the same surah multiple times on the same occasion, like Al-Fatiha that is read in every raka of prayer until one finishes their prayer.

Then, Allah ﷻ says, "The skins shiver therefrom of those who fear their Lord", for the warnings it has. Allah sent severe warnings and threats to all of those who denied His path. The skins of believers who fear their Lord shiver from it. A person's skin shivers when they are in a state of fear. Their hair stands and intertwines when they enter that state. The skins of those who fear their Lord shiver because they revere His great orders and warnings and because they realize that Allah speaks to them directly through the Quran. Believers' skin shivers in reverence and fear of Allah's order. "Then their skins and their hearts relax at the remembrance [i.e., mention] of Allah", after fear comes hope. When believers see the grace, bounty, and reward that Allah has for them, their skins relax and they comply and obey His orders. It also relaxes because of the good tidings this Book holds for Allah's believing servants. "That is the guidance of Allāh by which He guides whom He wills", they fear Allah then hope for what He has. That is the guidance of Allah that causes believers to read this Book, believe in it, fear its

prohibitions, await for its good tidings that Allah promised believers, and obey Allah and His orders. That is the guidance of Allah by which He guides whom He wills. Allah guides whom He wills of people by this Quran that he sent from Heaven. He instills guidance in the hearts of the believers that He loves and wills. All of this happens according to Allah's will. He guides whom He wills to His guidance and makes the Quran the medium of this guidance. Allah described this Quran as the guidance of those who fear Him. He said that this is the Book about which there is no doubt, a guidance for those conscious of Allah. Allah sent this Book as guidance to those who fear Him and are conscious of Him. "Say, It is, for those who believe", it is guidance and enlightenment to believers. "Whom He wills. And one whom Allāh sends astray - for him there is no guide", and one whom Allah sends astray has no one to guide. They will have no one to guide them besides Allah if He wants to lead them astray. There is no doubt that if Allah wanted to guide someone, He would give them all means to do that, and whom Allah wants to lead astray do all the deeds that close the door to guidance in their faces.

Then, Allah established another comparison between believers and disbelievers. He says, "Then is he who will shield with his face the worst of the punishment on the Day of Resurrection [like one secure from it]?..." (Az-Zumar: 24), Allah did not mention the other side that is performing the torture. This is the clearest picture of the punishment and torture on the Day of Resurrection. Then is he who will shield his face from the worst of the punishment on the Day of Resurrection. This shows the tortured in Hell trying to shield their body from the worst punishment. When people are met with danger in this life, they shield their faces away from this danger because one's face is the noblest part they have. They put their hands up to protect their faces against any harm. However, here they try to protect the rest of their bodies using their face. "Then is he who will shield with his face the worst of the punishment", those who shield the worst of

punishment with their face are those who are thrown into Hell with their hands and legs tied up. When the fire comes to them they have nothing to protect themselves with other than their faces, Allah forbid. They meet it with the face, which is the most sensitive and the noblest part of the body and the part that people take most care of.

The face, which is the noblest part of the body, is the body part that meets the worst of punishment first. The worst of punishment in Hell is the scalding water that is thrown on them. "...Poured upon their heads will be scalding water" (Al-Hajj: 19), "By which is melted that within their bellies and [their] skins" (Al-Hajj: 20), their punishment starts with their faces. Their situation is the opposite of that of believers. "...And it will be said to the wrongdoers, 'Taste what you used to earn'" (Az-Zumar: 24), this sentence is the passive voice. The angels of torture are reprimanding them or Allah is telling this to them, and it will be said to the wrongdoers who did themselves an injustice by associating others with Allah and doing the opposite of lawful things; they denied the truth instead of embracing it. They met truths with denial and dubbed it as lies. The Prophet brought them the truth from Allah and they acknowledged it, yet they denied it instead of believing in it. They should have believed the truth instead of denying it. Instead of submitting to Allah and obeying Him, they did the opposite of that. They disobeyed Allah instead of obeying Him. This is an injustice, they did themselves an injustice by doing the wrong thing. Instead of worshipping Allah alone, they did the wrong thing and worshipped these false deities who cannot hear, listen, or do anything. These deities are false deities. They are Allah's servants like the angels and other creatures that were worshipped besides Allah, and it will be said to the wrongdoers, 'Taste'. Suffer, undergo this suffering and humiliation with your whole body when you are thrown into Hell. "And when they are thrown into a narrow place therein bound in chains…" (Al-Furqān: 13), when they are bound in chains, "They will cry out thereupon for destruction". "[They will be told], 'Do

not cry this Day for one destruction but cry for much destruction'" (Al-Furqān: 14), and it will be said to the wrongdoers who did themselves an injustice by associating others with Allah, disbelieving in Him, and steering others from His path, 'Taste what you used to earn'. What you are suffering is the consequence of your actions; of your malicious, unjust actions. This is your punishment for that.

Then, Allah ﷻ says, "Those before them denied, and punishment came upon them from where they did not perceive" (Az-Zumar: 25), this means the generations before Quraysh and Arabs who denied the messengers of Allah and punishment came upon them from where they did not perceive. They did not anticipate that type of punishment to fall upon them, so Allah gave it to them. Those before them are numerous, such as Ad and Thamud who denied the messengers and were punished from where they did not perceive. Allah sent the shout at the time where they believed they were going to eliminate their messenger, "So they hamstrung the she-camel and were insolent toward the command of their Lord and said, 'O Ṣāliḥ, bring us what you promise us if you should be of the messengers'" (Al-A'rāf: 77). "They said, 'Take a mutual oath by Allāh that we will kill him by night, he and his family'", they wanted to kill their messenger after killing the she-camel. Allah ﷻ says, "Then look how was the outcome of their plan - that We destroyed them and their people, all" (An-Naml: 51), Allah also destroyed Ad, the people of the Pharaoh, the overturned cities, and all the unjust cities that denied their messengers. Look how punishment was sent to them from where they did not perceive or anticipate. "So Allāh made them taste disgrace in worldly life", they did not taste this disgrace with their tongue. Rather, they felt it with their whole being. Those who are beaten, humiliated, trodden, and destroyed this way are shamed by Allah. They feel shame and disgrace because they did something that they deserved punishment for.

Then, Allah ﷻ says, "But the punishment of the Hereafter is greater if they only knew" (Az-Zumar: 26), the punishment of the Hereafter is greater than the punishment they got in this life. What is awaiting the people of the Pharaoh in Hell is a lot greater than drowning. Death by drowning is done, however, fire is not. "Because of their sins they were drowned and put into the Fire, and they found not for themselves besides Allāh [any] helpers" (Nūh: 25), all those whom Allah destroyed will be punished more severely and be humiliated even worse than what happened to them in this life. If they knew the truth, they would have known that the punishment Allah prepared for them is greater and the humiliation is awaiting these deniers.

Then, Allah ﷻ says, "And We have certainly presented for the people in this Quran from every [kind of] example - that they might remember" (Az-Zumar: 27), "[It is] an Arabic Qur'ān, without any deviance that they might become righteous" (Az-Zumar: 28), giving examples means coining them and phrasing them in a way that makes the difficult and implicit things clear and implicit. This makes it easier for the listeners to picture the meaning behind the situations Allah is talking about. Allah, at first, gave them examples of polytheism, disbelief, and disobedience. Allah ﷻ says, "The example of those who take allies other than Allāh is like that of the spider who takes [i.e., constructs] a home. And indeed, the weakest of homes is the home of the spider if they only knew" (Al-'Ankabūt: 41). Allah gave an example of those who take allies other than Him like spiders who take shelter in their fragile homes in times of danger, no one can protect them because their houses are fragile. Another examples that He gave is, "And present to them an example of two men: We granted to one of them two gardens of grapevines, and We bordered them with palm trees and placed between them [fields of] crops" (Al-Kahf: 32), "Each of the two gardens produced its fruit and did not fall short thereof in anything…" (Al-Kahf: 33), Allah gave an example of how fleeting this life is by likening it to the rain that causes spring to come, then

to the sun that hits the life and flowers of spring and causes them to wither and be scattered by the wind. Allah gave us many examples to explain all the facts and make them clear. You should remember these meanings and think about them.

These facts were sent in this Arabic Quran, the language of Arabs. This Quran is without any deviance or defect in its meanings or structure, that they might become righteous and fearful. Look at this example that Allah gave, "Then is he who will shield with his face the worst of the punishment on the Day of Resurrection [like one secure from it]?..." (Az-Zumar: 24), is there a stronger or more effective warning than this warning that Allah gave to His servants? On the Day of Resurrection, they will be thrown bound by chains in Hell and will find nothing to shield themselves from the worst of the punishment other than their faces. Allah gave these examples, "That they might become righteous", that they might fear their Lord and take precautions against His punishment. This can only be achieved through obeying Him, fearing Him, and revering Him.

Then, Allah gave an example of monotheism and polytheism and about monotheists and polytheists, He says, "Allah presents an example: a man [i.e., slave] owned by quarrelling partners and another belonging exclusively to one man - are they equal in comparison? Praise be to Allah! But most of them do not know" (Az-Zumar: 29). Allah presented an example to you, oh servants, of a slave that was owned by quarrelling partners. This man was enslaved and owned by several quarrelling partners. They quarrelled about the work and earning of this slave. He was owned by several partners who quarrelled over how long he should stay with each partner and how much money they should get from his work. There is no doubt that this servant who was owned by these quarrelling masters was in a bad state and was treated badly by them. This was the state of this slave who had more than one master. Allah compared the state of this man owned by several masters to a man who belonged to one master only and only served this master.

Allah ﷻ says, “Are they equal in comparison?” Is the state of the slave who is owned by several quarrelling masters and striving to make all of them happy and fearing the anger of each one if he makes any of them happy the same as the state of another slave that is only owned by one master who is happy with him and knows what work he should do? There is no doubt that the slave that is owned by one master and is not quarrelled over because of money is better than the other slave. This is the state of polytheists who worship many gods. If they strive to please one god, they make the other angry and so on. They will be in a state of confusion, while monotheists who worship one god will be in a better state. Those who worship their God worship Allah, the One and only. Their life will be in order because their God is the One and only. As for polytheists, they are in a state of confusion because of their various gods. All praise belongs to Allah because He is the One who deserves to be praised and all praise be to Him because all grace and good comes from Him.Then, Allah ﷻ says, “But most of them do not know”, most of the addresses do not know of this and that is why they fell for polytheism, disbelief, and denial of the truth that was sent to them by Allah.

Then, Allah ﷻ says, “Indeed, you are to die, and indeed, they are to die” (Az-Zumar: 30), “Then indeed you, on the Day of Resurrection, before your Lord, will dispute” (Az-Zumar: 31), after Allah gave these clarifications and comparisons, He told us that all of us will die. You, Mohammad ﷺ are to die and they are to die. No one will stay alive on earth. Then, indeed you, on the Day of Resurrection, before your Lord, will dispute.

On the Day of Resurrection, people will be judged and a quarrel will ensue between the messengers that Allah sent and their people. Allah will give the following judgement, “So who is more unjust than one who lies about Allāh and denies the truth when it has come to him? Is there not in Hell a residence for the disbelievers?” (Az-Zumar: 32), “And the one who has brought the truth [i.e., the Prophet] and [they who] believed in it - those are the righteous” (Az-Zumar: 33),

“They will have whatever they desire with their Lord. That is the reward of the doers of good” (Az-Zumar: 34).

{إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللَّهِ وَكَذَّبَ بِالصِّدْقِ إِذْ جَاءَهُ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِلْكَافِرِينَ وَالَّذِي جَاءَ بِالصِّدْقِ وَصَدَّقَ بِهِ أُوْلَئِكَ هُمُ الْمُتَّقُونَ لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ ذَلِكَ جَزَاءُ الْمُحْسِنِينَ لِيُكَفِّرَ اللَّهُ عَنْهُمْ أَسْوَأَ الَّذِي عَمِلُوا وَيَجْزِيَهُمْ أَجْرَهُمْ بِأَحْسَنِ الَّذِي كَانُوا يَعْمَلُونَ}[الزمر:30-35]

“Indeed, you are to die, and indeed, they are to die” (Az-Zumar: 30), “Then indeed you, on the Day of Resurrection, before your Lord, will dispute” (Az-Zumar: 31), “So who is more unjust than one who lies about Allāh and denies the truth when it has come to him? Is there not in Hell a residence for the disbelievers?” (Az-Zumar: 32), “And the one who has brought the truth [i.e., the Prophet] and [they who] believed in it - those are the righteous” (Az-Zumar: 33), “They will have whatever they desire with their Lord. That is the reward of the doers of good” (Az-Zumar: 34), “That Allah may remove from them the worst of what they did and reward them their due for the best of what they used to do” (Az-Zumar: 35).

After Allah refuted the polytheists' claims that they used to justify their disbelief and gave us examples of that, He ordered His Messenger to declare his belief. After that, Allah told them of the truth of what will happen when they stand before Him on the Day of Resurrection. Allah ﷻ says to His Messenger, “Indeed, you are to die, and indeed, they are to die” (Az-Zumar: 30), Allah addresses the Prophet ﷺ and the polytheists here. The Prophet invited people to worship Allah alone with no partners while they invited people to polytheism and disbelief; however, all will die at the end and stand before Allah to receive His judgment. “Then indeed you, on the Day of Resurrection, before your Lord, will dispute” (Az-Zumar: 31), then indeed, you, the Messenger, the nation, and all the other messengers and nations, will be separated by Allah. He will separate the

messengers from their nations on the Day of Resurrection. Then, He will question the nations and the messengers. Then We will surely relate their deeds to them with knowledge, and We were not at all absent. Then indeed you, on the Day of Resurrection, before your Lord, will dispute. The Messenger will hand over everything to Allah. Allah ﷻ says, "[Be warned of] the Day when Allāh will assemble the messengers and say, 'What was the response you received?' They will say, 'We have no knowledge. Indeed, it is You who is Knower of the unseen'" (Al-Mā'idah: 109), Allah first asks the people of Noah if they received a messenger, they deny it. Then He asks all the other nations and they deny because they think that denial will help them. Then their body parts like their hands and feet testify against them and the angels of Allah testify against them and that causes them immense regret.

Then, they admit to their polytheism and disbelief. Allah then explains His judgement, He says, "So who is more unjust than one who lies about Allāh and denies the truth when it has come to him? Is there not in Hell a residence for the disbelievers?" (Az-Zumar: 32), so who is more unjust? No one. This is a rhetorical question that confirms the fact that there is no one more unjust than those who lie about Allah and claim to be a messenger of Allah when they are not. Lying about Allah is the biggest and gravest sin. Allah showed how grave that act is by saying who is more unjust? This is a rhetorical question that confirms the fact that no one is more unjust. This also includes those who deny the truth when it has come to them. When Allah sends them the truth, they deny it and refuse to accept it as the truth. No one is more unjust than this person for they have committed the most heinous crime and should await Allah's punishment. Allah ﷻ says, "Is there not in Hell a residence for the disbelievers?" This is also a rhetorical question that confirms that Hell is the residence of these disbelievers. Allah told us that their residence is never-ending. Those who lied

about Allah are disbelievers and those who denied what Allah sent are disbelievers. This is the fate of the unjust disbelievers. What about believers?

Allah ﷻ says, "And the one who has brought the truth [i.e., the Prophet] and [they who] believed in it - those are the righteous" (Az-Zumar: 33), and the ones who have brought the truth from their Lord and believed in it. They believed the truth that was sent to them and believed in the one who brought them that truth from Allah. Those are the righteous who protected themselves against the punishment of Allah, the fearful of Him, and the ones returning to Him. They believed in the Messengers. The Prophet who brought the truth and believed in it is Mohammad ﷺ. He used to say I bear witness that I am the Messenger of Allah. I bear witness that there is no deity except for Allah and that I am His Messenger. He brought the truth from His Lord and believers believed in Him. Believers acknowledged that this is the truth from Allah and believed in it. As for disbelievers, they denied the truth when it was sent to them. They lied about Allah and claimed that the angels were His daughters and that He has a son. They also claimed that they worship the idols to bring them closer to Allah. They told many other lies about Allah. They also lied about Him regarding prohibited and permitted matters. All aspects of the religion that they followed and attributed to Allah was a lie. They lied about Allah and denied the truth when it was sent to them by Him, they denied that Allah is the One and only God and that He alone deserves worship besides these rivals and false gods that they followed. They denied all of this and denied the truth that was sent to them by Allah, so Hell is their residence. As for the Prophet ﷺ, he brought the truth and believed in it.

Then, Allah started talking about the reward that He prepared for the believers. He says, "They will have whatever they desire with their Lord. That is the reward of the doers of good" (Az-Zumar: 34), these righteous people will have whatever they desire and want with their Lord. Paradise had all that they desired. Allah says, "With their Lord" to guarantee their reward because it is from God. Their

reward is great because their Lord is Great. They are also loved and honoured in these gardens of Heaven because they are with their Lord. They will have whatever they desire with their Lord. That is the reward of the doers of good in exchange for their good deeds. As Allah ﷻ says, "Is the reward for good [anything] but good?" (Ar-Rahmān: 60), good people are the ones who did everything perfectly. Allah ﷻ says, "That Allah may remove from them the worst of what they did and reward them their due for the best of what they used to do" (Az-Zumar: 35), this is Allah's reward to them, He will not expose their past sins and reward them for their good deeds even if they were the amount of a small particle, He will reward them for these deeds, "Indeed, Allāh does not do injustice, [even] as much as an atom's weight; while if there is a good deed, He multiplies it and gives from Himself a great reward" (An-Nisā': 40).

Then, Allah ﷻ says, "Is not Allāh sufficient for His Servant [i.e., Prophet Mohammad]? And [yet], they threaten you with those [they worship] other than Him. And whoever Allāh leaves astray - for him there is no guide" (Az-Zumar: 36), Allah confirms that He is sufficient for His servant. He protects him from all the things that distress and hurt him. He is the One who chose His servant and His servant chose to follow His way. How can He be not sufficient when He is the One and only God, the Lord of the Worlds, the Owner of Sovereignty, and the Disposer of all affairs. Can He not protect His servant against all that distress, occupy, and hurt His servant? Can He not protect Him against every harm? Is not Allah sufficient for His Servant so that His servant needs none but Him? Allah is the Bringer of Judgment and the Sufficient. "And [yet], they threaten you with those [they worship] other than Him", they threaten the Prophet with the false gods that are beneath Allah thinking that they would harm him. However, all of these high-status people and false gods are beneath Allah and are subjected to His order and will. They are scaring the Prophet with one of Allah's creatures who are

subjected to Him and at His disposal, or with these false gods that cannot benefit or harm themselves or others.

Allah ﷻ says, "And whoever Allāh leaves astray - for him there is no guide", there is nothing worse than a person losing their way to their Lord who owns Sovereignty. These people do not fear God nor do they revere Him. They stick to these false gods and grant them the power to do good and bad when in fact they can do nothing of the sort. They even try to threaten the Messenger of Allah with these false gods. Is there worse misguidance than this? Who is worse than those who steer away from the truth, the guidance, and the light? If Allah wants to leave someone astray, no one can guide them anymore. If Allah was the One who led someone astray, how can they find their way back to guidance? They will not find a guide to the right path. Also, "And whoever Allāh guides - for him there is no misleader", no one can mislead them. Not Satan, not his soldiers, not even those who have the power to mislead people. No one can mislead those whom Allah wanted to guide and no one can guide those Allah wanted to mislead.

Allah then says, "Is not Allah Exalted in Might and Owner of Retribution?" (Az-Zumar: 37), this shows that there will be a punishment and that life goes beyond this worldly life, despite what disbelievers think. Allah is Exalted in Might and Predominant. He is also the Owner of Retribution and takes revenge upon those who do these evil deeds and makes them pay. This is one of Allah's attributes that He is Exalted in Might and Predominant, and that nothing can escape His knowledge so people will be under His control no matter what. "O company of jinn and mankind, if you are able to pass beyond the regions of the heavens and the earth, then pass. You will not pass except by authority [from Allāh]" (Ar-Rahmān: 33), "So which of the favours of your Lord would you deny?" (Ar-Rahmān: 34). "Or do those who commit evils think We will make them like those who have believed and done righteous deeds - [make them] equal in their life and their death? Evil is that which they judge [i.e., assume]" (Al-

Jāthiyah: 21), they think that they will be triumphant and spared of Allah's punishment, Evil is that which they judge, but the jinn, with their great powers, have already known that they will be brought to punishment. "...And We will gather them and not leave behind from them anyone" (Al-Kahf: 47), "And they will be presented before your Lord in rows, [and He will say], 'You have certainly come to Us just as We created you the first time. But you claimed that We would never make for you an appointment'" (Al-Kahf: 48), Allah is Exalted in Might, Omniscient, and Predominant. He is also the Owner of Retribution. He punishes all of the criminals that stand before Him. He told us that His punishment is inevitable and that disbelievers must go through it. "Indeed, whoever comes to his Lord as a criminal - indeed, for him is Hell; he will neither die therein nor live" (Tā-ha: 74).

Then, Allah ﷻ says, "And if you asked them, 'Who created the heavens and the earth?' they would surely say, 'Allah'. Say, 'Then have you considered what you invoke besides Allāh? If Allāh intended me harm, are they removers of His harm; or if He intended me mercy, are they withholders of His mercy?' Say, 'Sufficient for me is Allāh; upon Him [alone] rely the [wise] reliers'" (Az-Zumar: 38), this explains another example of the disbelievers' clear misguidance and their contradiction when it comes to their creed. If you ask these Arab polytheists who created the heavens and earth and disposed of them this way, they would say Allah. They know Allah and know that He addressed them. "Do you feel secure that He who is above would not cause the earth to swallow you and suddenly it would sway?" (Al-Mulk: 16), "Or do you feel secure that He who is above would not send against you a storm of stones? Then you would know how [severe] was My warning" (Al-Mulk: 17), they thought that Allah was incapable of repeating this creation or resurrecting the dead. This is their clear contradiction. "Then have you considered what you invoke besides Allāh?" Tell me about these false gods whom you invoke besides Allah, If Allah intended me harm from Himself, are

they removers of His harm? Can these idols and gods that you worship remove that harm that Allah intended for me? Or if He intended me mercy, are they withholders of His mercy? If my Lord, whom you testify is the Creator of Heavens and earth, intended me mercy and wanted that mercy to reach me, can these gods withhold His mercy from me? Rather, if Allah wanted that mercy to reach me, no one in the entirety of existence can withhold the mercy of Allah from this servant whom He wanted to have mercy on.

Allah ﷻ says, "Say, 'Sufficient for me is Allāh; upon Him [alone] rely the [wise] reliers'", say sufficient is Allah for me and I need no one else. He will help me against all the distress and harm that you threaten me with for I take shelter in Him and sufficient is He for me. "Upon Him [alone] rely the [wise] reliers", people should submit to Allah and ask for His help. They should believe that whatever He wants will happen and rely on Him. Allah is the One upon whom the reliers rely. He disposes of their affairs because they know that He owns everything. Reliance on Allah can only be real if servants commit to all of Allah's orders and do every deed for Heaven is the goal and can only be attained through belief and doing good deeds. After doing all of this, servants can rely on Allah and consider all of their efforts and strife as a means to an end. The same goes for trying to make provision and triumph over enemies. People need to do the orders that Allah requires and then rely on Him. After relying on Allah, they need to know that they will triumph. Reliance can only be real if servants pursue the orders that Allah enforced, submit to Allah, and be certain that He will fulfill His promise to them.

Then, another chapter comes after this long chapter of the surah of Az-Zumar, the surah of monotheism and confirming Allah's words. Allah ﷻ says, "Say, 'O my people, work according to your position, [for] indeed, I am working, and you are going to know'" (Az-Zumar: 39), "To whom will come a torment disgracing him and on whom will descend an enduring punishment" (Az-Zumar: 40), say to

them, oh my people. The addressee here is the Prophet ﷺ for he is an Arab like his people. O my people, work according to your position of associating others with Allah, disbelief in Him, steering people away from His path, abandoning this religion, and falsely accusing me, for indeed, I am working, and I will continue believing in Allah, inviting people to Him, guiding people to the Straight Path, and remaining steadfast to what Allah revealed to me and instilled in me. However, beware that you are going to know to whom will come a torment disgracing him and on whom will descend an enduring punishment. This could be in this life or could endure this punishment in the Hereafter. You are going to know who will endure a disgraceful torment in the Hereafter. Allah said this to end the argument with them and put them under the harsh truth of what will be. There is a new religion now and you are free to follow your religion just as I am free to follow the religion that Allah deemed suitable for me. This is similar to what Allah says here, "Say, 'O disbelievers'" (Al-Kāfirūn: 1), "I do not worship what you worship" (Al-Kāfirūn: 2), "Nor are you worshippers of what I worship" (Al-Kāfirūn: 3), "Nor will I be a worshipper of what you worship" (Al-Kāfirūn: 4), "Nor will you be worshippers of what I worship" (Al-Kāfirūn: 5), "For you is your religion, and for me is my religion" (Al-Kāfirūn: 6). Follow what you want to follow for you will eventually know who will be rewarded and who will endure this disgraceful torment in this life and an enduring punishment in the Hereafter. They will never be able to leave Hell and will be punished for eternity. This is a great threat and a warning to them. If they feared Allah, their hearts would be in anguish. They will know that the Prophet is sure of what he says and that he is truthful. He is truthful in what He said about the guidance and light that he received from Allah.

يقول الله ﷻ: {إِنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ لِلنَّاسِ بِالْحَقِّ فَمَنِ اهْتَدَى فَلِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ اللَّهُ يَتَوَفَّى الأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا فَيُمْسِكُ الَّتِي قَضَى عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الأُخْرَى إِلَى أَجَلٍ مُسَمًّى إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ أَمِ اتَّخَذُوا مِنْ دُونِ اللَّهِ شُفَعَاءَ قُلْ أَوَلَوْ كَانُوا

لا يَمْلِكُونَ شَيْئًا وَلا يَعْقِلُونَ قُلْ لِلَّهِ الشَّفَاعَةُ جَمِيعًا لَهُ مُلْكُ السَّمَوَاتِ وَالأَرْضِ ثُمَّ إِلَيْهِ تُرْجَعُونَ وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لا يُؤْمِنُونَ بِالآخِرَةِ وَإِذَا ذُكِرَ الَّذِينَ مِنْ دُونِهِ إِذَا هُمْ يَسْتَبْشِرُونَ قُلِ اللَّهُمَّ فَاطِرَ السَّمَوَاتِ وَالأَرْضِ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِي مَا كَانُوا فِيهِ يَخْتَلِفُونَ}[الزمر:41-46]

says, (Surely We have revealed to you the Book ˹O Prophet˺ with ﷻ Allah the truth for humanity. So whoever chooses to be guided, it is for their own .goodAnd whoever chooses to stray, it is only to their own loss. You are not a keeper over them.(41) ˹It is˺ Allah ˹Who˺ calls back the souls ˹of people˺ upon their death as well as ˹the souls˺ of the living during their sleep. Then He keeps those for whom He has ordained death, and releases the others until ˹their˺ appointed time. Surely in this are signs for people who reflect.(42) Or have they taken others besides Allah as intercessors? Say, ˹O Prophet,˺ "˹Would they do so,˺ even though those ˹idols˺ have neither authority nor intelligence?" (43) Say, "All intercession belongs to Allah ˹alone˺. To Him belongs the kingdom of the heavens and the earth. Then to Him you will ˹all˺ be returned." (44) Yet when Allah alone is mentioned, the hearts of those who disbelieve in the Hereafter are filled with disgust. But as soon as those ˹gods˺ other than Him are mentioned, they are filled with joy. (45) Say, ˹O Prophet,˺ "O Allah—Originator of the heavens and the earth, Knower of the seen and unseen! You will judge between Your servants regarding their differences." (46)) [Az-Zumar: 41-46]

The previous verses differentiate between belief and disbelief; between the way of the prophet and the way of those criminals as Allah says, (Say, ˹O Prophet,˺ "O my people! Persist in your ways). Persist in the way you took; persist in your disbelief and associating others with Allah, for I ˹too˺ will persist in mine. I will persist in my way and what I commanded of worshiping only Allah and believing in Him. You will soon come to know; this is a warning as well as informing which entails being responsible for judgment and punishment. (You will soon come to know who will be visited by a humiliating torment ˹in this life˺ and overwhelmed by an everlasting punishment ˹in the next˺.") [Hud:

39] You will soon come to know, with certainty, who will be visited by a humiliating torment in this worldly life as well as being disgraced and humiliated when he knows that what he is in is but delusion and fabrications. Then he will be overwhelmed by a punishment which will also disgrace him for he was a stubborn denier, seeing that what he was in is the truth. His stubbornness will be rewarded by (an everlasting punishment ˹in the next˺.") [Az-Zumar: 40] This punishment is the Hellfire in which he will remain forever uninterruptedly and without a break.

After that, Allah addresses His messenger ﷺ saying, (Surely We have revealed to you the Book ˹O Prophet˺ with the truth for humanity.) Here, Allah relates revealing the Book to Himself, (Surely We have revealed to you the Book), O Muhammad. The Quran is referred to as the Book because it was written in the heavens and is written on earth, and it is the greatest book and the best of books ever read, for it is the message from Allah to humanity to read and listen to and is a message from Allah to the whole world. (Blessed is the One Who sent down the Standard to His servant, so that he may be a warner to the whole world.) [Al-Furqan:1] He says "to the whole world", as Allah sent His messenger for humanity. He also says, (Had We willed, We could have easily sent a warner to every society); to every society, to every nation, and to every place where people are gathered forming a society, Allah could have sent a warner. However, Allah willed for one messenger to be sent to the Mother of cities and to all societies (And so We have revealed to you a Quran in Arabic, so you may warn the Mother of Cities and everyone around it, …) [Ash-Shuraa: 7]; to Mecca and to all societies around the world. The Prophet ﷺ was sent for humanity, (Say, ˹O Prophet,˺ "O humanity! I am Allah's Messenger to you all….). (Surely We have revealed to you the Book ˹O Prophet˺ with the truth for humanity) It was revealed with truth as it is from Allah ﷻ; Allah willed to warn His servants of His punishment and torment for those who disbelieve, to show

them the way to Him and to give good news to His believing servants, that whoever takes His way will be rewarded with the best. So, its revelation was with the truth and for these great reasons. Also, its content is the truth; the Quran was revealed with the truth. (The Word of your Lord has been perfected in truth and justice.) Everything in the Quran is but the truth and all the rulings in it are just; its news is true and its rulings are just. So, (Whoever chooses to be guided, it is only for their own good.). Allah confirms that the Quran was revealed from Him and these are the proofs. He also confirms that it was revealed with the truth and its content is but the truth, so whoever is guided to this truth, takes it and admits that this is the word of Allah ﷻ, it is only for their own good.

(And whoever chooses to stray, it is only to their own loss.) Whoever chooses to stray from this truth after it was apparent, clear, and explained to them and after they knew it is from Allah, it is only for their own loss. The consequences of disbelief and of straying from the truth will only affect the one who disbelieves and strays. (You are not a keeper over them.) [Az-Zumar: 41]; meaning that the prophet ﷺ is not a keeper over those people. Allah did not send you to be a keeper over them; to watch and judge every person for his work, for their judgment is with Allah. You are not a keeper over them, rather Allah is; He is the Maintainer of everything. You were not appointed by Allah as a keeper over them nor did He send you to punish, guide, and reward whoever you wish; Allah is the One who does that. Rather, the prophet ﷺ was sent to explain and to deliver the message of Allah to the worlds. This is for the disbelievers to know that the prophet is only as a messenger, that this message is from Allah, and that their disbelief will only be to their loss. Know that you will suffer the consequences of your disbelief and that the prophet is only a messenger delivering this message from Allah to humanity.

Then, Allah mentions some of His capabilities, His greatness and that all creation rest in His Hands, He ﷻ says, (˹It is˺ Allah ˹Who˺ calls back the souls

˹of people˺ upon their death as well as ˹the souls˺ of the living during their sleep. Then He keeps those for whom He has ordained death, and releases the others until ˹their˺ appointed time. Surely in this are signs for people who reflect.)[Az-Zumar: 42] This is a great verse that shows the capability of the Lord and that the affairs of all those servants rest in His hands. First, the death of a servant, which is the greatest, the most dangerous, and the most fearful moment for a human, lies in His hands. Death is the danger that human fear the most is within the Hands of Allah. Allah, who there is no god worthy of worship except Him, the Creator of the heavens and earth, is the One who calls back the souls of people upon their death. Calls back means that He takes up and takes away the souls leaving only the dead body which cannot move or even drive a fly away from it. (…as well as ˹the souls˺ of the living during their sleep.) The soul of the living which has not been taken away upon death, Allah calls it back during their sleep. Sleep is a process that occurs every day, during every 24 hours, a human need to sleep, and when he sleeps, Allah partially calls back his soul. (Then He keeps those for whom He has ordained death) It could be that Allah ordained his death to be during his sleep when Allah partially called back his soul. Then, he would have been taken from partial death to total death, (Then He keeps those for whom He has ordained death). (and releases the others until ˹their˺ appointed time.) He releases the souls of those whose appointed time has not arrived yet. Allah releases his soul so that he continues his life until his appointed time. The ones who have not been ordained death yet will stay alive till his appointed time. Every soul has a time appointed by Allah (for its death), and only Allah is capable of all of that. The souls of all humanity are within His hands; death, which is the greatest danger for a human, is within His hands, as Allah is the One Who causes death. Allah has told us that taking souls away is done by His angels, and this does not contradict what is previously said as the angel of Death only does that by Allah's command. He ﷻ says, (Say, ˹O Prophet,˺ "Your soul will be taken by the Angel of Death, who is in charge of you….) [As-Sajdah:

11] he is appointed by Allah to be in charge of you. He also says, (….. When death comes to any of you, Our angels take their soul, never neglecting this duty.) [Al-An'am: 61] whether they were the angels of mercy or the angels of torment, they will not neglect their duty of taking away his soul from the angel of Death, not even for an instant, as it was mentioned in the Hadith, (When a servant is about to leave the world and go forward to the next world, … the angel of death comes and sits at his head and says, if he was one of the good believers, 'Good soul, come out. It then comes out as a drop flows from a water-skin and he seizes it, and when he does so, they do not leave it in his hand for an instant.) Angels with faces white as the sun comes down to him from heaven with one of the shrouds of Paradise and some of the perfume of paradise and sit away from him as far as the eye can see. The prophet said that those are the angels of mercy who do not leave the soul of the believer in the hands of the angel of death, not even for an instant. Rather, they take it and place it in that shroud and they bring it up to the heavens where the Lord is.

The prophet also talked about the soul of the disbeliever and said (But when an infidel is about to leave the world and proceed to the next world, angels with black faces come down to him from heaven with one of the shrouds of Hell, some of the perfume of Hell and hair-cloth and sit away from him as far as the eye can see. Then the angel of death comes and sits at his head and says, 'Wicked soul, come out to displeasure from God.' Then it becomes dissipated in his body, and he draws it out as a spit is drawn out from moistened wool. He then seizes it, and when he does so they do not leave it in his hand for an instant, but put it in that hair-cloth and from it there comes forth a stench like the most offensive stench of a corpse found on the face of the earth. They then take it up and do not bring it past a company of angels without their asking, 'Who is this wicked soul?' to which they reply, 'So and so, the son of so and so,' using the worst names he was called in the world.)

What we get from this hadith is that the taking away of the souls by the angel of death then from him taking the souls of the believing servants by the angel of mercy and the souls of the disbelieving servants by the angels of torment is all in the hands of Allah. Allah is the One that calls back their souls totally upon their death or partially during their sleep. (and releases the others until ˹their˺ appointed time.) Allah calls back their souls while they are sleeping, then He keeps the souls of those whom He has ordained death at that moment during their sleep so that they do not wake up again, and He releases the souls of the others so that they are able to wake up again. So, the Prophet used to lay down on his bed at night. He used to place his hand under his cheek, and would then say, "O God, in Thy name, I die and live." When he awoke he used to say, "Praise be to God who has given us life after causing us to die, and to whom we shall be resurrected. In Thy name, I die and live." Dying here refers to the partial death during sleep, and living is based on Allah's will. When the person's appointed time is not yet due, he wakes up from his sleep. So sleep is a minor death compared to the total major death, and both of them are in the hands of Allah, as He says, (˹It is˺ Allah ˹Who˺ calls back the souls ˹of people˺ upon their death as well as ˹the souls˺ of the living during their sleep. Then He keeps those for whom He has ordained death, and releases the others until ˹their˺ appointed time. Surely in this are signs for people who reflect.) [Az-Zumar: 42] There are great signs informing servants of these facts. The first of which is that humans' lives are in the hands of Allah, and Allah calls back his soul, which is the essence of his existence and life, and He might keep it or release it. He either takes it during their sleep or takes it upon death where it is kept and never released again except at the questioning in the grave. He might also release it in the morning when one wakes up. All of this is in the Lord's, the Creator's hands, so how can they disbelieve in Him! How can they disbelieve in the One with such attributes and capabilities! When their souls, which are the dearest to them, are in his Hands; if He wills He can release it can give it back to them, and if He wills He

can keep it. This is a sign from Allah's signs. Another sign is the capability of the Lord to cause life and death to every one of these great, huge creations. Allah causes life and death to millions and millions of people; He calls back their souls whenever He wills and releases them back whenever He wills. He is capable of all of that, and He has created angels that work at His command and His will, as all authority rests in His hands. This is a great sign of the greatness of the Lord and His authority, and that His servants' affairs are in His hands and at His command; they are subject to His fatalistic cosmic command. No one can save a human from death, not even the partial death, after which one wakes up. Allah takes away one's soul partially during his sleep, or He takes it totally (upon his death).

After mentioning these attributes of Himself, Allah compares them with the attributes of what is worshiped besides Him, He says, (Or have they taken others besides Allah as intercessors? Say, ˹O Prophet,˺ "˹Would they do so,˺ even though those ˹idols˺ have neither authority nor intelligence?") [Az-Zumar: 43] They take others as intercessors to intercede for them with Allah without His permission and beyond His will, still they expect Him to accept that intercession! Those intercessors have neither authority nor intelligence; none of them owns anything except what Allah has given them. Also, they have no intelligence; the idols which they took as gods are but stones that have no mind and no intelligence, still, they worship them besides Allah, and take them as intercessors! Intercession means that if they worshiped and worked to get closer to the intercessors, then their intercession has to be accepted by Allah. The truth is that none can intercede except by His permission; no intercession is accepted without His permission, Allah's permission for the intercessor to intercede. Also, the intercessor cannot intercede but to whom Allah allowed to be interceded for, but the intercession for whom Allah does not accept any intercession for would not be accepted. This is Allah's judgment, that he will

end up in the Hellfire and that whoever dies as a disbeliever will end up in the Hellfire. Allah does not accept any intercession for those who are bound for the Hellfire, even if that intercession was by an angel or a prophet. (It is not ˹proper˺ for the Prophet and the believers to seek forgiveness for the polytheists, even if they were close relatives, after it has become clear to the believers that they are bound for the Hellfire.(113) As for Abraham's prayer for his father's forgiveness, it was only in fulfillment of a promise he had made to him. But when it became clear to Abraham that his father was an enemy of Allah, he broke ties with him. Abraham was truly tender-hearted, forbearing.) [At-Tawbah: 113-114] Indeed, no intercession is accepted except for whom He approves, as He says about the angels, (He ˹fully˺ knows what is ahead of them and what is behind them. They do not intercede except for whom He approves, and they tremble in awe of Him.) [Al-Anbya: 28]

Those disbelievers have taken others besides Allah as intercessors, like their gods and idols, thinking that their intercession has to be accepted by Allah, and they thought the same about the intercession of kings in this world. A king from the kings of this world may be empowered and powerful, considering that he was furious at an enemy and wanted to kill him, yet someone whom the king feared or is in need to can intercede for that enemy making the king renounce his command. The intercession of someone with an important position, like a minister or a leader of a tribe, or even one of his family like his wife or his daughter, would make that great king involuntarily accept that intercession. He fears to anger that important person who might take revenge against him or to anger his wife or son who might leave him if he rejects their intercession. How could my father reject my intercession! The same is applicable for his minister, prince, a leader of a tribe, etc. so he involuntarily accepts their intercession. This is because he is a human; no matter how much power and authority a human has, he is still affected by his fears and wishes. There are things that he fears and things

that hopes for, so he might be affected by them. Even if the one interceded for is someone who has insulted or harmed the king, and the king wants to take revenge on him in every possible way, he might be unable to fulfill that because of an intercession he received. Those (disbelievers) have taken others as intercessors for them before Allah, He says, (Or have they taken others besides Allah as intercessors? Say, ˹O Prophet,˺ "˹Would they do so,˺ even though those ˹idols˺ have neither authority nor intelligence?") [Az-Zumar: 43] They have neither authority nor intelligence, yet you take them as intercessors! (Say, "All intercession belongs to Allah ˹alone). Tell them that all intercession, in all its pillars, belongs to Allah. The pillars of intercession are, the intercessor, the interceded for and the interceded to. The interceded to is the Lord ﷻ, so we have to other pillars left; the intercessor and the interceded for. Indeed, both the intercessor and the interceded for can do nothing without Allah's permission; the intercessor needs Allah's permission in advance for him to intercede, as none can intercede without His permission, provided that he can only intercede for whom Allah asks him to intercede for. He cannot suggest, by himself, anyone to intercede for saying, O Lord I ask, pray and intercede for so-and-so, rather the interceded for needs to be pointed out by Allah. Take, for example, our prophet Muhammad ﷺ, who is the greatest intercessor, with his great intercession and eminence, yet he cannot intercede but by Allah's command. He said, I will prostrate and it will be said to me: 'Raise your head, ask and you shall be given, intercede, and your intercession shall be accepted, speak, and your saying shall be heard.' He will prostrate under the Throne of Allah, pay Him gratitude, and praise Him. He (the prophet) said that he will be inspired with statements of praise and gratitude that he did not know then. Then it will be said to him, 'Raise your head, ask and you shall be given, intercede, and your intercession shall be accepted. He will have to wait for permission to intercede. Then he will say, O Lord, my people, my people. Allah will fix the limits for him to intercede for; He says, O Muhammad, bring in by the right gate of Paradise those of your people

who would have no account to render. They would share with the people some other door besides this door. So, Allah will point out the people for whom he can intercede. Then the prophet will fall in prostration and pray for Him again then it will be said to him, 'Raise your head, ask and you shall be given, intercede, and your intercession shall be accepted. The prophet said, He will fix a limit for me (to intercede for) whom I will admit into Paradise. He will fix the limits for him; He will say to him, admit those to paradise. The limits refer to certain specifications for which the prophet ﷺ can intercede. I can only intercede for those whom Allah has permitted me to. So, all intercession belongs to Allah only; He is the One who guides the intercessor and the interceded for and He is the One that is interceded to and the One that accepts the intercessions after that. So, no one else can do that, (.. Who could possibly intercede with Him without His permission?..) Nor can the intercessor suggest and choose the people he wants to intercede for and whom Allah has not allowed them to be interceded for. Rather, they can only intercede for the people which they know Allah is pleased with or the ones which Allah points out for them to intercede for. (Say, "All intercession belongs to Allah ˹alone˺. To Him belongs the kingdom of the heavens and the earth. Then to Him you will ˹all˺ be returned.")[Az-Zumar: 44] The kingdom of the heavens and the earth belongs to Allah, and, ultimately, to Him you will all, O people, be returned.

يقول الله ﷻ: {وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لا يُؤْمِنُونَ بِالآخِرَةِ وَإِذَا ذُكِرَ الَّذِينَ مِنْ دُونِهِ إِذَا هُمْ يَسْتَبْشِرُونَ قُلِ اللَّهُمَّ فَاطِرَ السَّمَوَاتِ وَالأَرْضِ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِي مَا كَانُوا فِيهِ يَخْتَلِفُونَ وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا مَا فِي الأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لافْتَدَوْا بِهِ مِنْ سُوءِ الْعَذَابِ يَوْمَ الْقِيَامَةِ وَبَدَا لَهُمْ مِنَ اللَّهِ مَا لَمْ يَكُونُوا يَحْتَسِبُونَ وَبَدَا لَهُمْ سَيِّئَاتُ مَا كَسَبُوا وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُون فَإِذَا مَسَّ الإِنْسَانَ ضُرٌّ دَعَانَا ثُمَّ إِذَا خَوَّلْنَاهُ نِعْمَةً مِنَّا قَالَ إِنَّمَا أُوتِيتُهُ عَلَى عِلْمٍ بَلْ هِيَ فِتْنَةٌ وَلَكِنَّ أَكْثَرَهُمْ لا يَعْلَمُونَ قَدْ قَالَهَا الَّذِينَ مِنْ قَبْلِهِمْ فَمَا أَغْنَى عَنْهُمْ مَا كَانُوا يَكْسِبُونَ فَأَصَابَهُمْ سَيِّئَاتُ مَا كَسَبُوا وَالَّذِينَ ظَلَمُوا مِنْ هَؤُلاءِ سَيُصِيبُهُمْ سَيِّئَاتُ مَا كَسَبُوا وَمَا هُمْ بِمُعْجِزِينَ }[الزمر:45-51].

says, (Yet when Allah alone is mentioned, the hearts of those who ﷻ Allah .disbelieve in the Hereafter are filled with disgustBut as soon as those ˹gods˺ other than Him are mentioned, they are filled with joy. (45) Say, ˹O Prophet,˺ "O Allah—Originator of the heavens and the earth, Knower of the seen and unseen! You will judge between Your servants regarding their differences."(46) Even if the wrongdoers were to possess everything in the world twice over, they would certainly offer it to ransom themselves from the horrible punishment on Judgment Day, for they will see from Allah what they had never expected.(47) And the evil ˹consequences˺ of their deeds will unfold before them, and they will be overwhelmed by what they used to ridicule.(48) When one is touched with hardship, they cry out to Us ˹alone˺. Then when We shower Our blessings upon them, they say, "I have been granted all this only because of ˹my˺ knowledge." Not at all! It is ˹no more than˺ a test. But most of them do not know.(49) The same had already been said by those ˹destroyed˺ before them, but their ˹worldly˺ gains were of no benefit to them.(50) So the evil ˹consequences˺ of their deeds overtook them. And the wrongdoers among these ˹pagans˺ will be overtaken by the evil ˹consequences˺ of their deeds. And they will have no escape. (51)) [Az-Zumar: 45-51]

Allah tells us about the situation of those stubborn disbelievers who have exceeded the limits in their delusion when only Allah is mentioned. Allah, the only One worthy of worship, the Lord of the worlds, the Creator of all creation in Whose hands is the authority over all things, to Whom all matters will return, and the only One worthy of worship, when He is mentioned, the hearts of those who disbelieve in the Hereafter are filled with disgust. The hearts of those who disbelieve in the Hereafter from among the disbelievers are filled with disgust from monotheism, and to be filled with disgust means that they hate it and stay away from it. This is because they considered worshiping only Allah is but the ultimate insanity, lack of reason, and lack of understanding. (They thought,)

how can they leave all those gods which they worship following the steps of their fathers and grandfathers and which bring them good and push harm away from them! They said, (Has he reduced ˹all˺ the gods to One God? Indeed, this is something totally astonishing.”) [Sad: 5] For them, worshiping only Allah without the other gods which they took after their parents is insanity and lacks reason and intelligence. So, when Allah, the originator of the heavens and the earth and their Creator, is mentioned alone, their hearts are filled with disgust and they stray away from that. Worshiping others besides Allah is prohibited for He is the only One worthy of worship, the Originator of the heavens and the earth. He says, (..the hearts of those who disbelieve in the Hereafter are filled with disgust); they hate and detest that. (But as soon as those ˹gods˺ other than Him are mentioned, they are filled with joy) Yet, when those other claimed gods than Him are mentioned, they are filled with joy. They are filled with joy and see the good coming from mentioning them, for they thought it is the truth and the right. Indeed, is there a delusion or blindness against the truth worse than this! Is there any aversion to the truth and persistence in falsehood worse than this!

He ﷻ says, (Say, ˹O Prophet,˺ “O Allah—Originator of the heavens and the earth, Knower of the seen and unseen! You will judge between Your servants regarding their differences.”) [Az-Zumar: 46] when the case is like this, a servant must submit to Allah and pray to only Him and ask Him to keep him firm on this religion and the straight path. Those who strayed away and are blind to the clearest and most obvious of matters, which is worshiping only Allah and that He is the only One worthy of worship, took others as gods and worshiped them besides Allah, loved them, and hated monotheism. Is there a delusion worse than this! (Say, ˹O Prophet,˺ “O Allah) supplication to Allah, the Originator of the heavens and the earth; the Creator of the heavens and the earth. To originate in Arabic means to start the creation of something, for example,

one might say, I am the originator of this well, meaning that he started drilling it. Allah is the One Who originated the heavens and the earth; He is the One That created them at the beginning of creation, the One Who created their essence from nothing then created them the way they are. Allah, the Creator of all things, created the substances from which the heavens and the earth are made, then formed them to their perfect creation. (Knower of the seen and unseen!) The unseen is all that we cannot see, but it is known by Allah as nothing is hidden from Him. Everything unseen for a human is seen and known for Allah. A human knows some things and other things are not known to him; he knows what he can see and hear but does not know what is beyond that. Time is considered to be a barrier behind which no one knows what exists except Allah, even the angels do not know except what Allah taught them, as He says, (They replied, "Glory be to You! We have no knowledge except what You have taught us. You are truly the All-Knowing, All-Wise.") [Al-Baqarah: 32] We only know what you teach us, and we do not know beyond that! And this is applicable to all prophets, messengers, and all creations. Allah is the Knower of all that is unseen for His creations; there is nothing hidden in the heavens or the earth without being written in a perfect Record. Nothing, whether big or small from among all Allah's creation, is hidden from Him. The seen is what creations can see; it is also known for Allah.

(You will judge between Your servants regarding their differences.) You, O Lord, Creator of the heavens and the earth, will judge between Your servants regarding their differences. There is no doubt that the thing humans differ about the most is monotheism, and judging between those who worship other than Allah and those who worship Allah in this concern will be done by Allah. The matter over which servants differ is monotheism; the people of faith, like the prophets and messengers and their followers, worship only Allah, who has no partner, and the people of disbelief worship their god or gods besides Allah. The

judgment in this major issue is to Allah; He will judge between His servants regarding their differences in this major issue as well as in all other issues including the smallest of matters. (You will judge between Your servants regarding their differences.) In this, there is submission to Allah as well as a warning to the disbelievers; do as you will for Allah will judge you regarding your differences, so think and reflect on this matter.

Then, He says, (Even if the wrongdoers were to possess everything in the world twice over, they would certainly offer it to ransom themselves from the horrible punishment on Judgment Day, for they will see from Allah what they had never expected)[Az-Zumar: 47] After pointing out that Allah will judge the servants regarding their differences, He talks about the severe punishment which awaits those who disobeyed the commands of Allah and associated others with Him. Allah tells us about this punishment by depicting the situation of the disbeliever when he sees the horrible punishment on Judgment Day. Even if that wrongdoer possesses everything in the world twice over, with all its blessings, all by himself, when he stands before that horrible punishment and is asked to offer it to ransom himself, he will wish he can do that; He will say, definitely I will do. Even if the wrongdoers were to possess everything in the world twice over; if every one of them possesses everything in the world twice over, they will offer that to ransom themselves. Even if (Law in the Arabic translation) is a counterfactual article; even if this happens, it will not happen. Even if this actually happens, Allah will not accept their ransom for them to be saved from Hellfire. (Even if the wrongdoers were to possess everything in the world twice over, they would certainly offer it to ransom themselves from the horrible punishment on Judgment Day…) [Az-Zumar: 47] Punishment is described as horrible because it will be extremely severe. This punishment will be a torment with fire, which is the worst of punishments; there is no punishment more painful than it. May Allah forbid us from it! So imagine how the situation will

be when that Hellfire is 70 times worse than the worldly fire we know in its heat; the heat of it is 70 times the heat of the worldly fire. God forbids! Then, what they face in torment besides that heat are the drinks and foods they drink and eat. All of it is but torment; the drink they will drink will be so hot that it will burn their faces. (When they cry for aid, they will be aided with water like molten metal, which will burn ˹their˺ faces.) Then they will drink… it, and it will melt whatever is in their bellies. Also, they will eat the Zaqqum, which is the fruit of the trees that grow in the Hellfire, and it will tear apart what is in their bellies. The prophet said, (O you who believe! Have fear of Allah as is His due… (Then he said): 'If a drop of Zaqqum were to be dropped on the earth, it would ruin the livelihood of the people of this world, so how about those who have no food other than it (i.e. Zaqqum)?'") In addition to that, they will be hit with maces of iron, and whenever they try to escape from Hell, out of anguish, they will be forced back into it, and will be told, "Taste the torment of burning!" (These are two opposing groups that disagree about their Lord: as for the disbelievers, garments of Fire will be cut out for them and boiling water will be poured over their heads, (19) melting whatever is in their bellies, along with their skin. (20) And awaiting them are maces of iron.(21) Whenever they try to escape from Hell—out of anguish—they will be forced back into it, ˹and will be told,˺ "Taste the torment of burning!" (22)) [Al-Hajj: 19-22] Add to that the humiliation they will face; the psychological humiliation they will experience. So torment will surround them from everywhere. When the wrongdoer sees this torment and sees the Hellfire, which will be like a prison of Fire, and he knows that the punishment is real, then, even if he possesses everything in the world twice over, and he is asked to offer it all as a ransom for himself, he will offer it all. However, this ransom will not be accepted; even if he will have it whatsoever, he will not be able to ransom himself with it, for Allah will not accept any ransom for that. (Even if the wrongdoers were to possess everything in the world twice over, they would certainly offer it to ransom themselves from

the horrible punishment on Judgment Day, for they will see from Allah what they had never expected)[Az-Zumar: 47] they will see means it will become apparent to them. What they had never expected means what they had never thought of; their beliefs about Allah were so different from what they found. A disbeliever thinks and believes that there will be no judgment, no punishment, and no resurrection, yet what they will see will be so different from what they used to believe; everything will be different. (˹Watch for˺ the Day ˹when˺ the earth will be changed into a different earth and the heavens as well, and all will appear before Allah—the One, the Supreme.) [Ibrahim: 48]

They will be dragged naked, and they will be told, "here is your horrible punishment, where are your gods, your supporters, and followers (to save you from it). (Then, when the Trumpet will be blown, there will be no kinship between them on that Day, nor will they ˹even care to˺ ask about one another.) [Al-Mu'minun: 101] they will ask about the gods they used to worship and they will find that they were nothing but a meaningless stone and they both will be thrown in Hellfire. (Certainly you ˹disbelievers˺ and whatever you worship instead of Allah will be the fuel of Hell. You are ˹all˺ bound to enter it.) [Al-Anbya: 98] They used to be respected and honored people and then they will find themselves despicable like the others and all will be dragged to Hellfire, and they will insult each other; this is what they will see. He says, (Still there are some who take others as Allah's equal—they love them as they should love Allah—but the ˹true˺ believers love Allah even more. If only the wrongdoers could see the ˹horrible˺ punishment ˹awaiting them˺, they would certainly realize that all power belongs to Allah and that Allah is indeed severe in punishment.(165) ˹Consider the Day˺ when those who misled others will disown their followers—when they face the torment—and the bonds that united them will be cut off.(166) The ˹misled˺ followers will cry, "If only we could have a second chance, we would disown them as they disowned us." And so Allah will

make them remorseful of their misdeeds. And they will never ˹be able to˺ leave the Fire. (167)) [Al-Baqarah: 165-167] They will see what they had never expected, thought of, or prepared for. Many people think that if there has to be an afterlife, then the Lord, who honored them in worldly life, will honor them in the hereafter. Yet, after that, when they meet the Lord they will meet Him as criminals and disbelievers, and the Lord is Almighty, capable of punishment, and will judge them for their sins. It will become clear to them that the truth is not as they thought and that Allah will judge him and punish him for his sins; they will see what they had never expected. They will find that all their evil thoughts which they had about Allah are false, and they will find out that the Lord is not the lord they thought of and imagined. They will see the Lord in His greatness and pride, and they will see His punishment; they will find out that the truth is so different from what they thought. Actually, everyone that has evil thoughts about Allah will be in a similar situation even if he believed in the hereafter and even if he was a believer as long as he had evil thoughts about the Lord and belittled the sins he had committed.

After being found guilty and after being punished for that they find that the situation was actually different (than what they thought), such as the one who used not to pay the Zakat (alms- tax) out of negligence or did not fulfill other commands of Allah's, then all of a sudden he finds himself being judged for that. The one who did not pay the Zakat will be punished for that sin for fifty thousand years, such as the prophet said, (Any person who possesses gold or silver and does not pay what is due on it (i.e., the Zakat); on the Day of Resurrection, sheets of silver and gold would be heated for him in the fire of Hell and with them his flank, forehead and back will be branded…. and the same process will be repeated during the day the measure whereof will be fifty thousand years…. and he will be shown his final abode, either to Jannah or to Hell.") The same could be said about the one who did not pay the Zakat out of

negligence thinking, why would I pay the Zakat, I am a believer so I will have a good ending. Indeed, he will see what he had not expected; Allah will punish him for not fulfilling His command with that long-lasting punishment. He will be severely punished; for fifty thousand years, he will be punished with his money, gold, and silver, or he will be thrown under the feet of his animals and they will gore him with their horns and trample upon him with their hoofs and bite him, and he will remain like that for fifty thousand years, as the prophet said, (If anyone who possesses cattle and sheep and does not pay what is due on them (i.e., their Zakat); on the Day of Resurrection, he will be thrown on his face in a vast plain desert.) He will find his animals but doubled in number, up to two thousand, three thousand, fifty thousand, forty thousand, more or less, the prophet then said, (He will find none of the animals missing with twisted horns, without horns or with a broken horn, and they will gore him with their horns and trample upon him with their hoofs. As often as the first of them passes him, the last of them will be made to return to him. The animals will be used to punish their owner (.. on a Day fifty thousand years in length.) [Al-Ma'arij:4] Then, he will be shown his final abode either to Jannah or to Hell. This is one that did not expect that the situation will be like that and that the punishment will be as severe; he might have thought, for example, that there will be no punishment for not paying the Zakat on a Muslim. But, when he sees that Allah punishes for such a sin with that punishment, in that case, they will see from Allah what they had never expected.

Everyone that have evil thoughts about Allah, thinks that he will not be punished for his sins, did not listen to the Word of Allah and take it seriously, does not fulfill the right of Allah nor work to avoid sins, when he will be punished for his sins, he will see the situation opposite to what he expected. The prophet ﷺ depicted a picture for us about the one who possesses money saying, his money will appear to him in the shape of a snake and it will run after him

saying, come take your money. Then, when the snake opens its mouth, he will see his money which he had in worldly life, in the mouth of the snake. The snake will say, I will not leave you until you come. He will not be able to get rid of that snake following him at the resurrection until he takes his money. The snake will tell him to take his money from it, and when he tries to take what he thought is his money from its mouth, it bites him saying, I am your hoarded treasure. It will continue following him like that, God forbid! This is the situation of one of the people of faith who had disobeyed when he saw Allah's punishment. (And the evil ˹consequences˺ of their deeds will unfold before them); the consequences of their deeds will become clear to them, the punishment of Allah for their evil deeds which they committed in the worldly life. (.. and they will be overwhelmed by what they used to ridicule.)[Az-Zumar: 48]

The sin which they used to ridicule will overwhelm them, such as ridiculing and making fun of the Day of Resurrection, the prophet ﷺ or what they are reminded of.

Then, Allah ﷻ says, (When one is touched with hardship, they cry out to Us ˹alone˺. Then when We shower Our blessings upon them, they say, "I have been granted all this only because of ˹my˺ knowledge." Not at all! It is ˹no more than˺ a test. But most of them do not know) [Az-Zumar: 49] Allah depicts for us the situation of the disbeliever who is neither steadfast in obedience, praising Allah, nor in harm where he would endure patiently. Rather, Allah says, When one is touched with hardship, they cry out to Us ˹alone˺. If he is touched with hardship, he will go to Allah, cry to Him and pray to Him. Then when We shower Our blessings upon them; if Allah gives him from His blessings, they say, "I have been granted all this only because of ˹my˺ knowledge."; I gained this money with my knowledge on how to gain money. He will attribute that to himself and his knowledge, not considering that this is from Allah or he thinks that he was granted that because he deserves it. Indeed, in both cases, he is a denier and a

disbeliever. Allah does not grant a servant a blessing because he deserves it, rather he grants it out of His bounty and benevolence. In all aspects of life, Allah grants blessings to His servants out of his bounty as well as a test for him to see whether he will praise Allah for that blessing or he will deny His bounty. If he denies it, he is ungrateful because he thinks that he deserves that blessing, and he has the right (for him) which Allah has to fulfill. This person has denied Allah thinking that what he has got is only because of his hard work and knowledge. Allah ﷻ says, (Not at all! It is ˹no more than˺ a test) meaning that Allah grants blessings to His servant to test him; if he is from the good believers, he will attribute what he has been granted to Allah knowing that this is out of His bounty, while the disbeliever will attribute that to himself. (But most of them do not know) Most of the people do not know, and the little that knows are the people of faith who know the truth; Allah's blessings and bounties are a test from Allah, such as what Allah's good servant said when he saw the blessings Allah granted him when he saw the throne of Queen Balqis brought to him within a blink of an eye, (……"This is by the grace of my Lord to test me whether I am grateful or ungrateful. And whoever is grateful, it is only for their own good. But whoever is ungrateful, surely my Lord is Self-Sufficient, Most Generous.") [An-Naml: 40] (The same had already been said by those ˹destroyed˺ before them, but their ˹worldly˺ gains were of no benefit to them) [Az-Zumar:50] The same has been said; that we deserved what we have been granted. (In times of prosperity, they said, "This is what we deserve," but in adversity, they blamed it on Musa and those with him.), and Korah said, ("I have been granted all this because of some knowledge I have.) They considered all the worldly blessings Allah granted them to be their own luck and share which they deserved. Yet, all they achieved will be of no help to them. What will benefit them when punishment befalls them, their evil deeds! Allah ﷻ says, (So the evil ˹consequences˺ of their deeds overtook them. And the wrongdoers

among these ˹pagans˺ will be overtaken by the evil ˹consequences˺ of their deeds. And they will have no escape) [Az-Zumar: 51[

يقول الله ﷻ: "فَأَصَابَهُمْ سَيِّئَاتُ مَا كَسَبُوا وَالَّذِينَ ظَلَمُوا مِنْ هَؤُلاءِ سَيُصِيبُهُمْ سَيِّئَاتُ مَا كَسَبُوا وَمَا هُمْ بِمُعْجِزِينَ (51) أَوَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ (52) قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنْفُسِهِمْ لا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ (53) وَأَنِيبُوا إِلَى رَبِّكُمْ وَأَسْلِمُوا لَهُ مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لا تُنْصَرُونَ (54) وَاتَّبِعُوا أَحْسَنَ مَا أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ العَذَابُ بَغْتَةً وَأَنْتُمْ لا تَشْعُرُونَ (55) أَنْ تَقُولَ نَفْسٌ يَا حَسْرَتَا عَلَى مَا فَرَّطْتُ فِي جَنْبِ اللَّهِ وَإِنْ كُنْتُ لَمِنَ السَّاخِرِينَ (56) أَوْ تَقُولَ لَوْ أَنَّ اللَّهَ هَدَانِي لَكُنْتُ مِنَ الْمُتَّقِينَ (57) أَوْ تَقُولَ حِينَ تَرَى الْعَذَابَ لَوْ أَنَّ لِي كَرَّةً فَأَكُونَ مِنَ الْمُحْسِنِينَ (58) بَلَى قَدْ جَاءَتْكَ آيَاتِي فَكَذَّبْتَ بِهَا وَاسْتَكْبَرْتَ وَكُنْتَ مِنَ الْكَافِرِينَ (59)" [الزمر:51-59].

.says, “And the evil consequences of what they earned struck them ﷻ Allah And those who have wronged of these [people] will be struck [i.e. afflicted] by .the evil consequences of what they earned; and they will not cause failure)51(Do they not know that Allah extends provision for whom He wills and restricts [it]? Indeed in that are signs for a people who believe (52). Say, ‘O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allah. Indeed, Allah forgives all sins. Indeed, it is He who is the Forgiving, the Merciful’ (53). And return [in repentance] to your Lord and submit to Him before the punishment comes upon you; then you will not be helped (54). And follow the best of what was revealed to you from your Lord [i.e. the Quran] before the punishment comes upon you suddenly while you do not perceive (55) Lest a soul should say, ‘Oh, [how great is] my regret over what I neglected in regard to Allah and that I was among the mockers’ (56). Or [lest] it say, ‘If only Allah had guided me, I would have been among the righteous’ (57). Or [lest] it say when it sees the punishment, ‘If only I had another turn so I could be among the doers of good’ (58). But yes, there had come to you My verses, but you denied them and were arrogant, and you were among the disbelievers (59)” (Az-Zumar: 51-59).

Then, He says, "And the evil consequences of what they earned struck them. And those who have wronged of these [people] will be struck [i.e. afflicted] by the evil consequences of what they earned; and they will not cause failure" (Az-Zumar: 51). The wrongdoers from among the polytheists will not be able to escape from Allah ﷻ. Then He says, "Do they not know that Allah extends provision for whom He wills and restricts [it]?" (Az-Zumar: 52) Allah is the One Who gives provisions in abundance and narrows it to whoever He wills. Mankind does not receive provisions based on specific reasons that have to do to them or their actions. On the contrary, some may not work hard and yet they are rewarded with great provisions. Others may strive in every possible way, yet in return, they are rewarded with limited provisions. This whole matter belongs to Allah as this is a test and affliction from Him to those who did not know.

Then, He says, "Indeed in that are signs for a people who believe" (Az-Zumar: 52). The abundant or limited provisions from Allah are signs that indicate Allah's ability to manage and maintain the affairs of His creations. These signs are a test of patience for those who have limited livelihoods. They are also a test for those who are granted plentiful provisions, whether they will thank their Lord for His favors or not. Those who believe in Allah ﷻ are the ones who benefit from these signs, as for the disbelievers, they are blinded from seeing the truth. The wealthy may not attribute their blessings to the Lord, while the poor may fall into despair and lose hope in the mercy of Allah. However, there are also those who are like neither of them.

Allah ﷻ says, "Say, 'O My servants who have transgressed against themselves [by sinning]'" (Az-Zumar: 53). He calls upon all of His servants to return to Him and confirms that He will accept them no matter what they have committed in the past as long as they follow the path of Allah. Many Islamic scholars stated that this is the most hopeful verse in the Quran. Allah ﷻ will accept their repentance even if they have committed blasphemy, insulted Allah, mocked His messengers,

or drove others away from His path. These people have exceeded the limits against their souls as they were driven astray from the path of Allah ﷻ. These sins only harm those who commit them as they do not affect the Lord. Yet, He tells them, "Do not despair of the mercy of Allah" (Az-Zumar: 53). They should not lose hope or faith in Allah because "Indeed, it is He who is the Forgiving, the Merciful" (Az-Zumar: 53). Allah erases and pardons their sins and accepts the sinner in His mercy.

Then, Allah ﷻ says, "And return [in repentance] to your Lord and submit to Him before the punishment comes upon you; then you will not be helped" (Az-Zumar: 54). Mankind should follow the path of Allah, turn back to Him, and surrender in obedience before their Lord. This is also a warning to them before the punishment of Allah ﷻ reaches them if they insist on committing sins. This includes the punishment that will afflict the disbelievers and polytheists in this life and in the Hereafter if they remain in this path of disbelief. After they die there is no possible chance for repentance and no one can help them avoid the punishment of Allah ﷻ.

He says, "And follow the best of what was revealed to you from your Lord [i.e. the Quran]" (Az-Zumar: 55). Everything revealed by the Lord is righteous, so they must follow the teachings of the Quran as Allah ﷻ says, "And who is more truthful than Allah in statement" (An-Nisa: 122). This verse indicates that there are varying degrees of truthfulness. The speech of Allah ﷻ is the highest degree of truthfulness since there are no words that are better than the words of Allah. He says, "Indeed, Allah commands justice, grace, as well as courtesy to close relatives" (An-Nahl: 90). Good deeds also vary in terms of their degree and virtue, for example, pursuing justice to retrieve one's rights from an enemy is fair, but responding with grace is far more virtuous.

Allah ﷻ says, “And not equal are the good deed and the bad. Repel [evil] by that [deed] which is better; and thereupon, the one whom between you and him is enmity [will become] as though he was a devoted friend (34). But none is granted it except those who are patient, and none is granted it except one having a great portion [of good] (35)” (Fussilat: 34-35).

In these verses, Allah ﷻ states that one must pursue the deeds that are higher in terms of degree and virtue. People should not be satisfied with performing obligatory deeds; they should also strive to perform supererogatory acts of worship. For example, in disputes believers should aim to have grace. Then, He says, “before the punishment takes you by surprise while you are unaware” (Az-Zumar: 55). The punishment of Allah comes in this life when they least expect it. Those who die as disbelievers are set for the judgment and punishment of Allah that begins the moment they pass away. Allah ﷻ says, “Then how [will it be] when the angels take them in death, striking their faces and their backs?” (Muhammad: 27). Unbelievers were unaware while they were frolicking about in this life that the punishment will come to them when they are resurrected from their graves.

Then, He says, “Lest a soul should say, ‘Oh, [how great is] my regret over what I neglected in regard to Allah and that I was among the mockers’” (Az-Zumar: 56). Allah ﷻ clarified this warning, so on the Day of Judgment, no soul can say “woe to me” when they are sorrowful. The disbelievers will be woeful on this Day because they neglected their duties towards Allah. They did not fulfill His rights by worshiping Him without associating anything or anyone with Him. They will admit that they ridiculed the religion, the messengers, the Day of Judgment, and Resurrection. They mocked this religion and did not believe in Resurrection, judgment, punishment, Paradise, or Hell while they were in this life. Then they will say, “If only Allah had guided me, I would have been among the righteous” (Az-Zumar: 57). These unjust souls will make excuses on this Day and blame

destiny for their outcome. They will sorrowfully say, if only Allah had guided them in this life then they would have been among righteous and pious. Condemning destiny will not help them in this situation because Allah had already warned His servants and revealed to them the straight path. Therefore, mankind should strive to follow His path and steer clear from the path of the Devil, but instead, they followed their personal desires and whims.

Allah ﷻ says, "Or [lest] it say when it sees the punishment, 'If only I had another turn so I could be among the doers of good" (Az-Zumar: 58). Upon witnessing the torture on the Day of Judgment, they will ask Allah ﷻ to give them a second chance and return them to this life, so they can be among the righteous who believed in God and followed His path. Then Allah will reply, "But yes, there had come to you My verses, but you denied them and were arrogant, and you were among the disbelievers" (Az-Zumar: 59). Allah had sent them the Quran, however, they denied this revelation. They were arrogant and refused to submit to Allah's commands and obey the Messenger ﷺ. They knew that this message was the truth and yet they denied it. Thus, you are now in this miserable situation because they were unbelievers.

Allah ﷻ does not forgive any sins on the Day of Judgment except for whomever He wills. In the Hereafter, Allah does not forgive disbelievers or polytheists. He says, "Indeed, whoever comes to his Lord as a criminal - indeed, for him is Hell; he will neither die therein nor live" (Taha: 74). He also says, "Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills…" (An-Nisa: 48) Allah ﷻ does not forgive the polytheists on the Day of Judgment. However, if they repent before they die then, He says, "... Indeed, Allah forgives all sins" (Az-Zumar: 53). They must repent to Allah ﷻ by abandoning their previous sins and embracing the commandments of Allah ﷻ. They must feel guilty for committing these crimes and call upon Him to beg for His forgiveness before it is too late. All of these acts are for the sake of Allah ﷻ.

There are also rights for the servants of Allah, for example, the offenders must seek the forgiveness of those whom they have wronged. The Prophet ﷺ said, “He who has done a wrong affecting his brother's honor or anything else, let him ask his forgiveness today before the time (i.e. the Day of Resurrection) when he will have neither a dinar nor a dirham”. These are the conditions for their repentance to be accepted.

يقول الله ﷻ: "وَيَوْمَ الْقِيَامَةِ تَرَى الَّذِينَ كَذَبُوا عَلَى اللَّهِ وُجُوهُهُمْ مُسْوَدَّةٌ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِلْمُتَكَبِّرِينَ (60) وَيُنَجِّي اللَّهُ الَّذِينَ اتَّقَوا بِمَفَازَتِهِمْ لا يَمَسُّهُمُ السُّوءُ وَلا هُمْ يَحْزَنُونَ (61) اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ (62) لَهُ مَقَالِيدُ السَّمَوَاتِ وَالأَرْضِ وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ أُوْلَئِكَ هُمُ الْخَاسِرُونَ (63) قُلْ أَفَغَيْرَ اللَّهِ تَأْمُرُونِي أَعْبُدُ أَيُّهَا الْجَاهِلُونَ (64) وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ (65) بَلِ اللَّهَ فَاعْبُدْ وَكُنْ مِنَ الشَّاكِرِينَ (66)" [الزمر:60-66].

says, “And on the Day of Resurrection you will see those who lied ﷻ Allah .about Allah [with] their faces blackenedIs there not in Hell a residence for the arrogant? (60) And Allah will save those who feared Him by their attainment; no evil will touch them, nor will they grieve (61). Allah is the Creator of all things, and He is, over all things, Disposer of affairs (62). To Him belong the keys of the heavens and the earth. And they who disbelieve in the verses of Allah - it is those who are the losers (63). Say, [O Muhammad], ‘Is it other than Allah that you order me to worship, O ignorant ones?’ (64) And it was already revealed to you and to those before you that if you should associate [anything] with Allah, your work would surely become worthless, and you would surely be among the losers (65). Rather, worship [only] Allah and be among the grateful (66)” (Az-Zumar: 60-66).

Then, Allah describes an image on the Day of Judgment as He says, “And on the Day of Resurrection you will see those who lied about Allah [with] their faces blackened” (Az-Zumar: 60). Those who claim that there are other gods besides Allah that are worthy of worship are false. Many false gods that were worshiped

besides Allah ﷻ such as the angels, messengers, and idols. Allah ﷻ says, "And to warn those who say, 'Allah has taken a son' (4). They have no knowledge of it, nor had their fathers. Grave is the word that comes out of their mouths; they speak not except a lie (5)" (Al-Kahf: 4-5). Those who claim that Isa ﷺ is the son of Allah are lying. Allah ﷻ does not have any offspring as He is One and Only God. The Christians will be asked on the Day of Judgment, "What did they worship?" They will answer, "We worshiped the Messiah, the son of Allah". He will say to them that these claims are false because Allah ﷻ is not married nor does He have a son. Whoever legislates falsehood, permits what is forbidden, and forbids what is permissible is fabricating lies about Allah. The commands of Allah ﷻ are determined by what is sent down to His messengers.

Allah ﷻ says, "He has ordained for you of religion what He enjoined upon Noah and that which We have revealed to you, [O Muḥammad], and what We enjoined upon Abraham and Moses and Jesus - to establish the religion and not be divided therein. Difficult for those who associate others with Allah is that to which you invite them…" (Ash-Shura: 13).

Allah ﷻ says, "And on the Day of Resurrection you will see those who lied about Allah [with] their faces blackened" (Az-Zumar: 60). The unbelievers had lied and rejected the true path revealed by Allah. Consequently, those who fabricate lies against Allah ﷻ will stand on the Day of Judgment in grief with gloomy faces.

Allah ﷻ says, "For them who have done good is the best [reward] - and extra. No darkness will cover their faces, nor humiliation. Those are companions of Paradise; they will abide therein eternally (26). But they who have earned [blame for] evil doings - the recompense of an evil deed is its equivalent, and humiliation will cover them. They will have from Allah no protector. It will be as if their faces are covered with pieces of the night - so dark [are they] (27)" (Yunus: 26-27).

Allah ﷻ describes the faces of the evildoers as being dark and gloomy on the Day of Judgment. He says, "And We will gather the wicked on that Day blue-faced ˹from horror and thirst" (Taha: 102). They are also described as being blue-faced meaning their faces will be as dark as the night sky. Then, Allah ﷻ says, "Is there not in Hell a residence for the arrogant?" (Az-Zumar: 60). This question confirms this matter, so the answer would definitely be yes. Surely, there is a fitting residence for the unbelievers because Allah has made it specifically for them. This is Hell, befitting of those who were arrogant and refused to obey Allah ﷻ. Then, He says, "And Allah will save those who feared Him by their attainment; no evil will touch them, nor will they grieve" (Az-Zumar: 61). Allah ﷻ will save the believers from the torment and this disgraceful situation. They will be triumphant and be rewarded with Allah's Paradise and blessings. They will not grieve about the past since their future will be guaranteed. On the other hand, the faces of the arrogant will darken with gloom as the Hellfire will be their final abode.

Then Allah describes and introduces Himself to His servants as He says, "Allah is the Creator of all things, and He is, over all things, Disposer of affairs" (Az-Zumar: 62). This is a comprehensive verse that reveals the traits of Allah ﷻ as He is the Creator and the Maintainer of everything. Allah is a proper noun that refers to the Lord Who created the heavens and the earth and all the creations in between including the angels, the jinn, and human beings. Allah ﷻ created everything from nothing as He is the Originator of all matters and nothing else can create even a speck of dust. Allah ﷻ says, "O people, an example is presented, so listen to it. Indeed, those you invoke besides Allah will never create [as much as] a fly, even if they gathered together for it [i.e., that purpose]" (Al-Hajj: 73). He also says, "Say, [O Muḥammad], 'Invoke those you claim [as deities] besides Allah'. They do not possess an atom's weight [of ability] in the heavens or on the earth, and they do not have therein any partnership [with Him], nor is there for Him from

among them any assistant" (Saba: 22). Therefore, it is evident that Allah ﷻ is the Creator and Maintainer of everything from the smallest atom to the largest galaxy.

Allah ﷻ says, "Say, 'Do you indeed disbelieve in He who created the earth in two days and attribute to Him equals? That is the Lord of the worlds' (9). And He placed on it [i.e. the earth] firmly set mountains over its surface, and He blessed it and determined therein its [creatures'] sustenance in four days without distinction - for [the information of] those who ask (10). Then He directed Himself1 to the heaven while it was smoke and said to it and to the earth, 'Come [into being], willingly or by compulsion'. They said, 'We have come willingly' (11). And He completed them as seven heavens within two days and inspired [i.e. made known] in each heaven its command. And We adorned the nearest heaven with lamps [i.e. stars, for beauty] and as protection. That is the determination of the Exalted in Might, the Knowing (12)" (Fussilat: 9-12).

Allah ﷻ also set everything into its rightful place, including the heavens and whatever lies within them as He says, "The sun and the moon [move] by precise calculation" (Ar-Rahman: 5). He also says, "You cause the night to enter the day, and You cause the day to enter the night; and You bring the living out of the dead, and You bring the dead out of the living. And You give provision to whom You will without account [i.e. limit or measure]" (Ali 'Imran: 27).

Allah ﷻ also says, "And that to your Lord is the finality (42). And that it is He who makes [one] laugh and weep (43). And that it is He who causes death and gives life (44). And that He creates the two mates - the male and female -(45). From a sperm-drop when it is emitted (46). And that [incumbent] upon Him is the other [i.e. next] creation (47). And that it is He who enriches and suffices (48). And that it is He who is the Lord of Sirius (49). And that He destroyed the first [people of] 'Aad (50). And Thamud - and He did not spare [them] - (51) And the

people of Noah before. Indeed, it was they who were [even] more unjust and oppressing (52). And the overturned towns1 He hurled down (53). And covered them by that which He covered (54). Then which of the favors of your Lord do you doubt? (55)" (An-Najm: 42-55).

Allah ﷻ controls the affairs of human life, such as death, sickness, recovering, provisions, wealth, poverty, guidance or misguidance. All these matters happen according to Allah's will as He says, "While Allah created you and that which you do?" (As-Saffat: 96). He also says, "Blessed is He in whose hand is dominion, and He is over all things competent (1). [He] who created death and life to test you [as to] which of you is best in deed - and He is the Exalted in Might, the Forgiving (2)" (Al-Mulk: 1-2). Allah also revives dead human beings once again as He says, "Allah takes the souls at the time of their death, and those that do not die [He takes] during their sleep" (Az-Zumar: 42). Allah is the One Who calls back the souls to Him when they are asleep which is considered a minor version of death. "Then He keeps those for which He has decreed death and releases the others for a specified term. Indeed in that are signs for a people who give thought" (Az-Zumar: 42). These souls return to their bodies when they wake up after sleeping for some time. The Prophet ﷺ said, "Praise is to Allah Who gives us life after He has caused us to die and to Him is the return". Mankind is given life when they wake up after sleeping. Allah also states that the treasures of the heavens and the earth belong to Allah as no one has the keys to these treasures except Allah. He says, "To Him belong the keys of the heavens and the earth" (Ash-Shuraa: 12). The Prophet also said, "God's hand is full, undiminished by any expenditure, bountiful night and day. Have you seen what He has expended since He created the heaven and the earth, for what His hand holds has not decreased? His throne was upon the water, and in His hand the scale which He lowers and raises". Allah also gives these keys and takes them away from whomever He wills because all matters belong to Him. Allah ﷻ says, "To Him

belong the keys of the heavens and the earth. And they who disbelieve in the verses of Allah - it is those who are the losers" (Az-Zumar: 63). Those who rejected the signs of Allah will be the true losers on this Day. Allah will hold them accountable for their disbelief by placing them into the Hellfire.

After Allah criticizes the unbelievers for their disobedience, He says, "Say, [O Muḥammad], 'Is it other than Allah that you order me to worship, O ignorant ones?'" (Az-Zumar: 64). These ignorant unbelievers ordered the Prophet ﷺ to leave monotheism and worship their idols. How can they worship these false deities and command the Prophet to do so when they only Allah ﷻ is worthy of worship.

Allah ﷻ says, "So have you considered al-Lāt and al-ʿUzzā? (19) And Manāt, the third - the other one? (20) Is the male for you and for Him the female? (21) That, then, is an unjust division (22). They are not but [mere] names you have named them - you and your forefathers - for which Allah has sent down no authority. They follow not except assumption and what [their] souls desire, and there has already come to them from their Lord guidance (23)" (An-Najm: 19-23).

Then Allah ﷻ says, "And it was already revealed to you and to those before you that if you should associate [anything] with Allah, your work would surely become worthless, and you would surely be among the losers" (Az-Zumar: 65). If people associate others with Allah in worship then their deeds will be void. Allah ﷻ has made this declaration clear when He revealed it to the Prophet Muhammad ﷺ, the last and most honorable messenger of Allah who has been preferred over all other prophets and messengers. Allah ﷻ also says, "And whoever of them should say, 'Indeed, I am a god besides Him' - that one We would recompense with Hell. Thus do We recompense the wrongdoers" (Al-Anbya: 29). Polytheists are those who associate others with Allah, whether by

calling people to worship these false deities or by directly worshiping them. They worship others besides Allah ﷻ by associating the traits of the Creator to the creation as well as giving the rights of Allah to one of His creatures. Thus, the deeds of the polytheists are worthless. In this verse, the word, *yahbitana*, i.e. become worthless, is derived from the word, *habet*, which refers to an illness that affects camels and makes them appear fat and healthy, while in reality the disease spreads throughout their bodies and they would eventually collapse and die. So, Allah ﷻ is comparing their deeds to something that appears to be beneficial while in reality, it is worthless. Allah does not approve of those disbelievers who worship others besides Him nor does He command them to worship any other god.

Allah ﷻ says, "It is not for a human [prophet] that Allah should give him the Scripture and authority and prophethood and then he would say to the people, 'Be servants to me rather than Allah', but [instead, he would say], 'Be pious scholars of the Lord because of what you have taught of the Scripture and because of what you have studied' (79). Nor could he order you to take the angels and prophets as lords. Would he order you to disbelief after you had been Muslims? (80)" (Ali 'Imran: 79-80).

Allah will not forgive the polytheists on the Day of Judgment. He will not accept their good deeds including the deeds of the Arab polytheists and the Christians, etc. In a Hadith narrated by Aisha (may Allah be pleased with her) she said, "O messenger! Abdullah bin Jad'an was generous and helped the weak people; will that benefit him before Allah? The Prophet said, 'No, that will not benefit him because he never once said, O my Lord! Forgive me on the Day of Judgment'". Furthermore, Allah ﷻ says regarding the deeds of the disbelievers, "And We will approach [i.e. regard] what they have done of deeds and make them as dust dispersed" (Al-Furqan: 23). He also says, "Do not make [as equal] with Allah another deity and [thereby] become censured and forsaken" (Al-Isra: 22).

In another verse He says, "... And, [O mankind], do not make [as equal] with Allah another deity, lest you be thrown into Hell, blamed and banished" (Al-Isra: 39). Allah says about the previous prophets, "if they had associated others with Allah, then worthless for them would be whatever they were doing" (Al-An'am: 88).

Then Allah ﷻ says, "Rather, worship [only] Allah and be among the grateful" (Az-Zumar: 66). Allah ﷻ should be worshiped without associating others with Him. This verse serves as guidance for the servants of Allah and indicates that their Lord cares for them, so He guides them to the straight path. Therefore, they must be grateful for receiving this guidance from Allah. This is the favor and blessing of Allah as He says, "And you do not will except that Allah wills. Indeed, Allah is ever Knowing and Wise (30). He admits whom He wills into His mercy; but the wrongdoers - He has prepared for them a painful punishment (31)" (Al-Insan: 30-31).

يقول الله ﷻ: "وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ سبحانه وتعالى عَمَّا يُشْرِكُونَ (67) وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَى فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ (68) وَأَشْرَقَتِ الأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ الْكِتَابُ وَجِيءَ بِالنَّبِيِّينَ وَالشُّهَدَاءِ وَقُضِيَ بَيْنَهُمْ بِالْحَقِّ وَهُمْ لا يُظْلَمُونَ (69)" [الزمر: 67-69].

says, "They have not appraised Allah with true appraisal, while the ﷻ Allah earth entirely will be [within] His grip on the Day of Resurrection, and the .heavens will be folded in His right handExalted is He and high above what they associate with Him (67). And the Horn will be blown, and whoever is in the heavens and whoever is on the earth will fall dead except whom Allah wills. Then it will be blown again, and at once they will be standing, looking on (68). And the earth will shine with the light of its Lord, and the record [of deeds] will be placed, and the prophets and the witnesses will be brought, and it will be judged between them in truth, and they will not be wronged (69)" (Az-Zumar: 67-69).

says, “They have not appraised Allah with true appraisal, while ﷻ Then, Allah the earth entirely will be [within] His grip on the Day of Resurrection, and the .heavens will be folded in His right hand” (Az-Zumar: 67)The unbelievers have not shown proper reverence to Allah and they have not glorified Him as He deserves. On the Day of Judgment, the whole earth with its mountains, oceans, and plains will be in Allah’s grip. Allah ﷻ also says, “The Day when We will fold the heaven like the folding of a [written] sheet for the records. As We began the first creation, We will repeat it” (Al-Anbya: 104). Allah described the sky on this Day saying it will be like a folded piece of paper from a book. Ibn Abbas interpreted this verse to mean that the seven heavens and the seven earths are the size of a tiny seed of mustard, which is one of the smallest seeds in the world. Then He says, “Exalted is He and high above what they associate with Him” (Az-Zumar: 67). Allah is Greater than all creatures these inferior creations. Furthermore, He is exalted above what they associate with Him in worship as there is no comparison between these gods and Allah. Ibn Masud mentioned in a hadith that a Jewish scholar came to the Prophet ﷺ and demanded him to recite what has been revealed to him about that Allah holds the creations with one finger, the heavens with one finger, the earth with one finger, the trees with one finger and the food and the water with one finger. So, the Prophet laughed astonishingly and proceeded to recite the verse. Allah ﷻ says, “They have not appraised Allah with true appraisal, while the earth entirely will be [within] His grip on the Day of Resurrection, and the heavens will be folded in His right hand. Exalted is He and high above what they associate with Him” (Az-Zumar: 67) Therefore, these are the traits of Allah ﷻ that the disbelievers associate their false gods.

Then, Allah ﷻ has reminded all servants of the situation on the Day of Judgment as He says, “And the Horn will be blown, and whoever is in the heavens and whoever is on the earth will fall dead” (Az-Zumar: 68). This verse is in the

passive voice, however, the subject is the angel Israfil who was assigned to blow the Horn. Those who reside in the heavens and the earth will fall dead when they hear the sound of the Trumpet "except whom Allah wills" (Az-Zumar: 68). Allah has excluded certain people from this fate, however, it has not been mentioned in the Quran or in Hadith who are these excluded people. "Then it will be blown again, and at once they will be standing, looking on" (Az-Zumar: 68). All people will rise and will be given life and look out in anticipation as Allah ﷻ says, "Indeed, it will be but one shout (13), And suddenly they will be [alert] upon the earth's surface (14)" (An-Nazi'at: 13-14). All creations including human beings will rise above the ground. The earth and the mountains will be lifted and crushed in one blow as well.

Allah ﷻ says, "Then when the Horn is blown with one blast (13). And the earth and the mountains are lifted and leveled with one blow [i.e. stroke] (14). Then on that Day, the Occurrence [i.e. Resurrection] will occur (15), And the heaven will split [open], for that Day it is infirm (16). And the angels are at its edges. And there will bear the Throne of your Lord above them, that Day, eight [of them] (17)" (Al-Haqqah: 13-17).

This is a reminder from Allah ﷻ to His servants of the events that will take place on the Day of Judgment and the fate of the people on this great Day. Then, Allah ﷻ says, "And the earth will shine with the light of its Lord" (Az-Zumar: 69). The earth will shine with a light, not from the sun, but the light of their Lord. All celestial beings, including the sun, the moon, and the stars will change on this Day and they will be unlike their state in this worldly life as Allah says, "When the sun is wrapped up [in darkness] (1). And when the stars fall, dispersing (2)" (At-Takwir: 1-2). It means that the sun will be rolled up and its light will vanish and the stars will fall. The heavens will be completely dark and not a single ray of light will shine. Allah says, "When the sky breaks apart (1). And when the stars fall, scattering (2)" (Al-Infitar: 1-2). The earth and the heavens will also change

as they will only shine with Allah's light as He says, "[It will be] on the Day the earth will be replaced by another earth, and the heavens [as well], and they [i.e. all creatures] will come out before Allah, the One, the Prevailing" (Ibrahim: 48). The earth will become one plain surface with no landmarks or monuments that represent a specific nation, not even a house or tree will exist.

Then, He says, "and the record [of deeds] will be placed" (Az-Zumar: 69). The records of their deeds will be laid out for everyone to see. Whoever takes their record with their right hand will be successful and will be one of the people of Paradise. As for the unbelievers, they are given their record in their left hand from behind their backs.

Allah ﷻ says, "Then as for he who is given his record in his right hand (7), He will be judged with an easy account (8). And return to his people in happiness (9). But as for he who is given his record behind his back (10), He will cry out for destruction (11). And [enter to] burn in a Blaze (12). Indeed, he had [once] been among his people in happiness (13); Indeed, he had thought he would never return [to Allah] (14)" (Al-Inshiqaq: 7-14).

Those who are given their record with their left hand and from behind their backs will cry for instant destruction because they will burn in the blazing Fire. They used to be prideful and arrogant people in this life. They did not think they would ever return to Allah. However, now they stand before Allah with their records laid open for them and each person will receive their book that documented their life. Allah will say, "Read your record. Sufficient is yourself against you this Day as accountant" (Al-Isra: 14). When the disbelievers read their books, they will find all of their evil deeds recorded. They will say, "Oh, woe to us! What is this book that leaves nothing small or great except that it has enumerated it?" (Al-Kahf: 49). Everything is recorded, including the small sins, such as backbiting or slander. So, every utterance made by a human being will be

recorded in these books. Allah ﷻ says, "And We have already created man and know what his soul whispers to him, and We are closer to him than [his] jugular vein (16). When the two receivers [i.e. recording angels] receive, seated on the right and on the left (17). He [i.e. man] utters no word except that with him is an observer prepared [to record] (18)" (Qaf: 16-18).

Then, He says, "and the prophets and the witnesses will be brought" (Az-Zumar: 69). Allah will bring the prophets and the angels as witnesses to testify against their people. Even the organs and body parts of human beings will testify whether they have obeyed or disobeyed Allah.

He says, "[Be warned of] the Day when Allah will assemble the messengers and say, 'What was the response you received?' They will say, 'We have no knowledge. Indeed, it is You who is Knower of the unseen' (109). [The Day] when Allah will say, 'O Jesus, Son of Mary, remember My favor upon you and upon your mother when I supported you with the Pure Spirit [i.e. the angel Gabriel]...' (110)" (Al-Ma'idah: 109-110).

These verses give an example of a prophet who is worshiped besides Allah. The Christians worship Isa ﷺ and on the Day of Judgment, he will testify against them. Only Allah knows the number of people that are driven astray by worshiping Isa and they will continue in their delusions until Isa, the son of Maryam, descends to the earth. He will destroy the cross, they claimed he had been crucified. However, Allah ﷻ had raised him to the heavens and he will descend on the Day of Judgment to reprimand his people. The Prophet ﷺ said, "By the One in Whose Hand is my soul! Ibn Maryam shall soon descend among you, judging justly. He shall break the cross, kill the swine, remove the Jizyah, and wealth will be so bountiful that there will be none to accept it".

Allah ﷻ says, "O Jesus, Son of Mary, remember My favor upon you and upon your mother when I supported you with the Pure Spirit [i.e. the angel Gabriel]

and you spoke to the people in the cradle and in maturity; and [remember] when I taught you writing and wisdom and the Torah and the Gospel; and when you designed from clay [what was] like the form of a bird with My permission, then you breathed into it, and it became a bird with My permission; and you healed the blind [from birth] and the leper with My permission; and when you brought forth the dead with My permission; and when I restrained the Children of Israel from [killing] you when you came to them with clear proofs and those who disbelieved among them said, 'This is not but obvious magic' (110). And [remember] when I inspired to the disciples, 'Believe in Me and in My messenger [i.e. Jesus]'. They said, "We have believed, so bear witness that indeed we are Muslims [in submission to Allah]' (111)" (Al-Ma'idah: 110-111).

These are the miracles that Allah ﷻ had bestowed upon Prophet Isa ﷺ. He healed people who had permanent disabilities, such as blindness. He would touch a blind person with his hand and his sight would be restored.

Allah ﷻ says, "And [beware the Day] when Allah will say, 'O Jesus, Son of Mary, did you say to the people, 'Take me and my mother as deities besides Allah?'' He will say, 'Exalted are You! It was not for me to say that to which I have no right. If I had said it, You would have known it. You know what is within myself, and I do not know what is within Yourself. Indeed, it is You who is Knower of the unseen'" (Al-Ma'idah: 116).

They worship Isa and his mother, believing that they have the ability to create, provide, give life, and cause death. The wrongdoers also claim that he is the son of Allah and possess the same traits as Allah ﷻ. The mother of Isa is worshiped as well and they sacrifice for her sake as they believe she is the mother of a god. Then, Isa will respond,

"I said not to them except what You commanded me - to worship Allah, my Lord and your Lord. And I was a witness over them as long as I was among them;

but when You took me up, You were the Observer over them, and You are, over all things, Witness (117). If You should punish them - indeed they are Your servants; but if You forgive them - indeed it is You who is the Exalted in Might, the Wise (118). Allah will say, 'This is the Day when the truthful will benefit from their truthfulness'. For them are gardens [in Paradise] beneath which rivers flow, wherein they will abide forever, Allah being pleased with them, and they with Him. That is the great attainment (119)" (Al-Ma'idah: 117-119).

Allah ﷻ states that He will judge all creations in fairness as He says, "it will be judged between them in truth, and they will not be wronged" (Az-Zumar: 69). Allah will never wrong anyone and no one who will bear the sins of another as each person will carry the burden of their own sins. Allah says, "Every soul, for what it has earned, will be retained" (Al-Muddaththir: 38). He also says, "And no bearer of burdens will bear the burden of another" (Fatir: 18). Furthermore, Allah ﷻ will reward the believers and He will not undermine any of their good deeds as He says, "Indeed, Allah does not do injustice, [even] as much as an atom's weight; while if there is a good deed, He multiplies it…" (An-Nisa: 40).

Then, Allah ﷻ says, "And every soul will be fully compensated [for] what it did; and He is most knowing of what they do" (Az-Zumar: 70). Only Allah has full knowledge of the secrets that lie within the hearts. Allah knows all the deeds of the creations and He will reward the believers, for these hidden good deeds, even if they do not appear in their facial expressions or their actions.

Allah ﷻ says, "Allah is All-knowing by what His servants do, everything that His servants have done, and is what His servants do, for Allah is all-knowing, the most knowledgeable, All-Aware in it, even if this act is thoughts for hearts or whispers. He says, 'To Allah belongs whatever is in the heavens and whatever is in the earth. Whether you show what is within yourselves or conceal it, Allah will

bring you to account for it. Then He will forgive whom He wills and punish whom He wills, and Allah is over all things competent'" (Al-Baqarah: 284).

يقول الله ﷻ: "وَسِيقَ الَّذِينَ كَفَرُوا إِلَى جَهَنَّمَ زُمَرًا حَتَّى إِذَا جَاءُوهَا فُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ رُسُلٌ مِنْكُمْ يَتْلُونَ عَلَيْكُمْ آيَاتِ رَبِّكُمْ وَيُنْذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَذَا قَالُوا بَلَى وَلَكِنْ حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى الْكَافِرِينَ (71) قِيلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَبِئْسَ مَثْوَى الْمُتَكَبِّرِينَ (72) وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا حَتَّى إِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ (73) وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا وَعْدَهُ وَأَوْرَثَنَا الأَرْضَ نَتَبَوَّأُ مِنَ الْجَنَّةِ حَيْثُ نَشَاءُ فَنِعْمَ أَجْرُ الْعَامِلِينَ (74) وَتَرَى الْمَلائِكَةَ حَافِّينَ مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَقُضِيَ بَيْنَهُمْ بِالْحَقِّ وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (75)" [الزمر: 71-75].

says, "And those who disbelieved will be driven to Hell in groups ﷻ Allah until, when they reach it, its gates are opened and its keepers will say, 'Did there not come to you messengers from yourselves, reciting to you the verses of your Lord and warning you of the meeting of this Day of yours?' They will say, 'Yes, but the word [i.e. decree] of punishment has come into effect upon the disbelievers' (71). [To them] it will be said, 'Enter the gates of Hell to abide eternally therein, and wretched is the residence of the arrogant' (72). But those who feared their Lord will be driven to Paradise in groups until, when they reach it while its gates have been opened and its keepers say, 'Peace be upon you; you have become pure; so enter it to abide eternally therein', [they will enter] (73). And they will say, 'Praise to Allah, who has fulfilled for us His promise and made us inherit the earth [so] we may settle in Paradise wherever we will. And excellent is the reward of [righteous] workers' (74). And you will see the angels surrounding the Throne, exalting [Allah] with praise of their Lord. And it will be judged between them in truth, and it will be said, '[All] praise to Allah, Lord of the worlds' (75)" (Az-Zumar: 70-75).

Then, Allah says, "And those who disbelieved will be driven to Hell in groups'" (Az-Zumar: 71). They will be beaten and driven into the Hellfire as

Allah ﷻ says, “And if you could but see when the angels take the souls of those who disbelieved. They are striking their faces and their backs and [saying], ‘Taste the punishment of the Burning Fire” (Al-Anfal: 50). He says, “The Day they are thrust toward the fire of Hell with a [violent] thrust, [its angels will say] (13), ‘This is the Fire which you used to deny’ (14)” (At-Tur: 13-14). They will be crammed into Hell as He says, “The criminals will be known by their marks, and they will be seized by the forelocks and the feet” (Ar-Rahman: 41). Then, He says, “Those are worse in position and further astray from the sound way” (Al-Ma’idah: 60).

He says, “And those who disbelieved will be driven to Hell in groups until, when they reach it, its gates are opened” (Az-Zumar: 71). They will be driven in *zumar*, i.e. successive groups. He also says, “[The angels will be ordered], ‘Gather those who committed wrong, their kinds, and what they used to worship’ (22). Other than Allah, and guide them to the path of Hellfire (23)” (As-Saffat: 22-23). On this Day, no one will shed tears for anyone, instead, they will curse each other and as soon as these groups come, the doors of the Hellfire will open directly for them. Allah states that Hell has seven gates as He says, “It has seven gates; for every gate is of them [i.e. Satan's followers] a portion designated” (Al-Hijr: 44). These gates could be surrounding the Hellfire from all angles or they could be positioned on the different levels of Hell as it is like a prison that is divided into different levels. Each gate could lead the unbelievers to their specific residence and they will be inflicted with endless torment.

Then, He says, “and its keeper” (Az-Zumar: 71). The keepers of the Fire are the angels who maintain it. Their role is to inflame the Fire, preserve it, and oversee the departure of its people. Allah states that the keepers of the Fire are nineteen angels as He says, “Over it are nineteen [angels]” (Al-Muddaththir: 30). The unbelievers mocked this verse, thinking the number of angels is trivial for them to overcome. The ignorant Abu Jahl would say to others, “I will overcome

ten of them and you will overcome nine". So, Allah ﷻ responded, "And We have not made the keepers of the Fire except angels. And We have not made their number except as a trial for those who disbelieve" (Al-Muddaththir: 31). These angels are formidable and powerful as Allah ﷻ says, "O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are [appointed] angels, harsh and severe; they do not disobey Allah in what He commands them but do what they are commanded" (At-Tahrim: 6).

Then, the keepers of the Hellfire will say, "Did there not come to you messengers from yourselves, reciting to you the verses of your Lord and warning you of the meeting of this Day of yours?" (Az-Zumar: 71). This question is intended to mock, rebuke, and reprimand these disbelievers. The messengers came from among them, so they know them and know their language as He says, "And We did not send any messenger except [speaking] in the language of his people to state clearly for them" (Ibrahim: 4). They are messengers from among their nations who recited to them the revelations and verses of the Lord. This is the apparent argument established by Allah ﷻ. When the messengers are from among their nations, then they will be sure of their sincerity and honesty when they recite the verses of Allah to them. These messengers were sent to convey the message of Allah ﷻ with standing proof. The messengers also warn their people of the coming of this Day that is more severe and terrible than any other day. They warned their people of the Hellfire and described the events that will unfold on this Day. These verses are the greatest reminder and deterrent for those of sound minds. The disillusioned will say, "Yes, but the word [i.e. decree] of punishment has come into effect upon the disbelievers" (Az-Zumar: 71). Their punishment has been decreed by Allah because of their disbelief. When they witnessed this punishment, they confessed their sins and regretted their crimes.

Then, it was said to them, "Enter the gates of Hell to abide eternally therein, and wretched is the residence of the arrogant" (Az-Zumar: 72). Allah will tell

them after they have regretted their actions that the messengers had come to them with clear proof and evidence, but they disbelieved, so the torment was decreed upon them. Perhaps it was the angels who said to the disbelievers to enter the gates of Hell for eternity. The Hellfire is a dreadful residence for the arrogant. These unbelievers were arrogant in this world and thought they were superior over the commands of the Lord and they refused to obey the Messenger. They said, "And were saying, 'Are we to leave our gods for a mad poet?'" (As-Saffat: 36). They were arrogant and this is a disease within the hearts of the disbelievers, from the first nation of Nuh to the last nation to dwell upon the earth. The people of Nuh said, "... We do not see you but as a man like ourselves, and we do not see you followed except by those who are the lowest of us [and] at first suggestion. And we do not see in you over us any merit; rather, we think you are liars" (Hud: 27). Those who denied the message of Prophet Muhammad ﷺ also carried arrogance in their hearts as Allah ﷻ says, "Indeed, those who dispute concerning the signs of Allah without [any] evidence having come to them - there is not within their breasts except pride, [the extent of] which they cannot reach. So seek refuge in Allah. Indeed, it is He who is the Hearing, the Seeing" (Ghafir: 56).

Then, after that Allah mentions the blessings of the people of Paradise. He says, "But those who feared their Lord will be driven to Paradise in groups until, when they reach it while its gates have been opened and its keepers say, 'Peace be upon you; you have become pure; so enter it to abide eternally therein', [they will enter]" (Az-Zumar: 73). The angels will lead them to the path towards Paradise and the path of pleasure and contentment. These people were mindful of their Lord and pious, which protected them from the torment of Allah. They obeyed Allah and fulfilled His commandments. Paradise is as vast as the heavens and the earth as He says, "And hasten to forgiveness from your Lord and a garden [i.e. Paradise] as wide as the heavens and earth, prepared for the righteous" (Ali 'Imran: 133). Allah ﷻ also says, "Race [i.e. compete] toward forgiveness from

your Lord and a Garden whose width is like the width of the heavens and earth, prepared for those who believed in Allah and His messengers…" (Al-Hadid: 21).

The believers will be led to Paradise in *zumar*, i.e., successive groups. Then, He says, "when they reach it while its gates have been opened" (Az-Zumar: 73). Allah ﷻ will not open the gates of Paradise until the Prophet ﷺ intercedes on their behalf. This indicates the honorable status of Prophet Muhammad ﷺ, for he is the first mediator for mankind. This is also indicated in many Hadiths regarding the topic of intercession. On the Day of Resurrection, all of mankind will be in a state of panic searching for someone to intercede for them with Allah ﷻ and no one will do so except for Prophet Muhammad ﷺ. When the Prophet ﷺ is called upon by His Lord to intercede for the people of this nation then he will prostrate below the throne of Allah. Then Allah will tell the Prophet to raise his head and to ask to intercede for them and Allah will accept his intercession. The Prophet will say, my nation, my nation. He will ask Allah ﷻ to allow those who would not have an account to render to enter into Paradise. These people will enter from the right gate of Paradise. Then, the first group will enter through its surrounding gates and their faces would light up like a full moon in the dark night sky. The Prophet said, Indeed the first group entering Paradise will appear like the moon of a night that is full. On the Day of Resurrection, the nation of Prophet Muhammad was the last nation, but the righteous among them who followed the Prophet will be the first to enter Paradise. After that, the best of them will enter into Heaven and so on who are around seventy thousand. Then, a second group will enter who will appear as beautiful and bright as the stars in the sky. Then, the poor Muslims will enter Paradise before the wealthy Muslims as the Prophet ﷺ has mentioned that they will precede them by half a day and that is equivalent to five hundred years on earth. The Prophet ﷺ said, "I stood at the gate of Jannah, and (I saw) that the majority of those who entered it are the poor, and the wealthy were kept confined". The wisdom from this division is that it causes suspense for the people

of Paradise, but their situation is unlike anyone else. When the people of Hell arrive there, its gates will open and they will be crammed and violently thrust into Hell by dragging them and pulling them. On the other hand, the people of Paradise will enter in an honored manner through the eight gates, one group after the other in an orderly fashion. People will enter specific gates based on their virtues and good deeds, for example, those who continuously perform prayers will enter Paradise from the Gate of Salah. Those who fought for the sake of Allah ﷻ will be called to the Gate of Jihad. Those who are generous and charitable will be called to enter from the Gate of Charity. Those who regularly fasted will be called to Ar-Raiyan Gate. Abu Bakr (may Allah be pleased with him) said, "O Messenger of Allah! Those who are called from these gates will not require anything after this, but will anybody be called upon from all of those gates?" He replied, "Yes, and I hope that you will be one of them". This means would anyone be called upon from all the gates, such the Gate of Charity, the Gate of Salah, from the Gate of Jihad, or the Gate of Showing Kindness to Parents, which is is the best gate of Paradise and those called to these gates will be free from all worries. The Prophet ﷺ also mentioned that whoever performs the four deeds of fasting, giving food to the needy, visiting the ill, and attending funerals will be able to enter from any of the eight gates of Paradise.

The keepers of Paradise will greet its residence saying, "Peace be upon you; you have become pure; so enter it to abide eternally therein', [they will enter]" (Az-Zumar: 73). The number of angels that will greet them is not mentioned, but it seems that there is a large number as Allah ﷻ says, "... And the angels will enter upon them from every gate, [saying] (23), 'Peace [i.e. security] be upon you for what you patiently endured. And excellent is the final home' (24)" (Ar-Ra'd: 23-24). The angels will greet the residents of Paradise with peace because they have good hearts, performed good deeds, and they were virtuous and righteous. The angels will also tell them to reside in Paradise for all of

eternity. The people of Paradise are honored by being informed of these good tidings from the angels. Upon entering Paradise the believers will praise Allah ﷻ for His blessings because He saved them from eternal punishment, blessed them with faith and obedience, and guided them to the right path until they entered Paradise. Allah ﷻ says, "…. And they will say, 'Praise to Allah, who has guided us to this; and we would never have been guided if Allah had not guided us. Certainly the messengers of our Lord had come with the truth'. And they will be called, 'This is Paradise, which you have been made to inherit for what you used to do'" (Al-A'raf: 43).

The people of Paradise will say, "And they will say, 'Praise to Allah, who has fulfilled for us His promise and made us inherit the earth'" (Az-Zumar: 74). Allah ﷻ has promised mankind Paradise while they are in this world if they perform righteous deeds. Those who follow the path of Allah and die on the path of faith, then Allah ﷻ will fulfill His promise to them. They will reside in Paradise for all of eternity and they will inherit its lands for they are its eternal residents. Then they say, "[so] we may settle in Paradise wherever we will" (Az-Zumar: 74). They will settle in Paradise wherever they please meaning they can walk wherever they please from left to right or from the North to the South or from the East to the West. They will also own properties as the smallest piece of land that a person owns in Paradise is ten times larger than what they possessed on earth. Allah concludes and says, "And excellent is the reward of [righteous] workers" (Az-Zumar: 74). How excellent is the reward of Allah ﷻ to grant the believers who obeyed Him and worked hard in this world with this magnificent Paradise.

Then, Allah says, "And you will see the angels surrounding the Throne, exalting [Allah] with praise of their Lord. And it will be judged between them in truth, and it will be said, '[All] praise to Allah, Lord of the worlds'" (Az-Zumar: 75). Allah ﷻ is describing a great scene, when the angels are all around His Throne surrounding it from all corners. At the same time, they will be glorifying and

praising their Lord. Allah ﷻ says, “And it will be judged between them in truth” (Az-Zumar: 75). Allah will pass all judgments in fairness and “it will be said, [All] praise to Allah, Lord of the worlds” (Az-Zumar: 75). The subject in this statement is omitted and it refers to all those who will stand on the Day of Judgment. They will praise Allah ﷻ for His generous reward, as well as for the punishment inflicted upon the criminals. So, with this Allah ﷻ has fulfilled His promise to reward the believers with grace and benevolence. He also fulfilled His promise to the unbelievers by executing His justice and judgment. So, praise be .to Allah for all His actions

With this, this great Surah ends. We ask Allah to forgive our sins, repent to Him, turn to Him, and seek refuge in Him. Praise is to Allah, the Lord of the Worlds, at the beginning and the end. And peace be upon His servant and messenger Mohammad. We ask Allah to make it beneficial to Muslims in the east and west of the earth, and to make this a treasure for us on the Day of Resurrection.

Ghafir

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ: {الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ}[غافر:7], {رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتِ عَدْنٍ الَّتِي وَعَدْتَهُم وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ}[غافر:8], {وَقِهِمُ السَّيِّئَاتِ وَمَنْ تَقِ السَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ}[غافر:9], {إِنَّ الَّذِينَ كَفَرُوا يُنَادَوْنَ لَمَقْتُ اللَّهِ أَكْبَرُ مِنْ مَقْتِكُمْ أَنْفُسَكُمْ إِذْ تُدْعَوْنَ إِلَى الإِيمَانِ فَتَكْفُرُونَ}[غافر:10], {قَالُوا رَبَّنَا أَمَتَّنَا اثْنَتَيْنِ وَأَحْيَيْتَنَا اثْنَتَيْنِ فَاعْتَرَفْنَا بِذُنُوبِنَا فَهَلْ إِلَى خُرُوجٍ مِنْ سَبِيلٍ}[غافر:11], {ذَلِكُمْ بِأَنَّهُ إِذَا دُعِيَ اللَّهُ وَحْدَهُ كَفَرْتُمْ وَإِنْ يُشْرَكْ بِهِ تُؤْمِنُوا فَالْحُكْمُ لِلَّهِ الْعَلِيِّ الْكَبِيرِ}[غافر:12].

In the name of Allah, the Entirely Merciful, the Especially Merciful, (Those ˹angels˺ who carry the Throne and those around it glorify the praises of their Lord, have faith in Him, and seek forgiveness for the believers, ˹praying:˺ “Our

Lord! You encompass everything in ˹Your˺ mercy and knowledge. So forgive those who repent and follow Your Way, and protect them from the torment of the Hellfire.(7) Our Lord! Admit them into the Gardens of Eternity which You have promised them, along with the righteous among their parents, spouses, and descendants. You ˹alone˺ are truly the Almighty, All-Wise.(8) And protect them from ˹the consequences of their˺ evil deeds. For whoever You protect from the evil of their deeds on that Day will have been shown Your mercy. That is ˹truly˺ the ultimate triumph."(9) Indeed, it will be announced to the disbelievers, "Allah's contempt for you—as you disbelieved when invited to belief—was far worse than your contempt for one another ˹Today˺."(10) They will plead, "Our Lord! You made us lifeless twice, and gave us life twice.1 Now we confess our sins. So is there any way out?"(11) ˹They will be told,˺ "˹No!˺ This is because when Allah alone was invoked, you ˹staunchly˺ disbelieved. But when others were associated with Him ˹in worship˺, you ˹readily˺ believed. So ˹Today˺ judgment belongs to Allah ˹alone˺—the Most High, All-Great."(12)) [Ghafir: 7-12]

Allah tells us about those who carry the Throne, He says (Those ˹angels˺ who carry the Throne). The Throne refers to the Throne of the Lord, the King's throne; the Throne in Arabic refers to the seat of the king. "The Throne" is mentioned numerous times in the Quran, like the Owner of the Throne, (then established Himself on the Throne). The Throne of the Lord is the roof established above creatures. Allah created all His creations including the earths and the seven heavens, (Allah is the One Who created seven heavens ˹in layers˺, and likewise for the earth. The ˹divine˺ command descends between them…..), and above these seven heavens, is His Seat and Throne. It was reported by Ibn Abbas that the Seat is the place for His divine feet, and Allah describes the Seat saying,(…His Seat encompasses the heavens and the earth). This means that the heavens and the earth lie in the Seat, as it was mentioned in the hadith, (like a

ring in a vast desert). The Seat is greater than the heavens and the earth that they are only like a ring in a vast desert. Indeed, the capacity of the Seat is known only by Allah; no one knows its capacity nor its weight but Allah. This is mentioned in the hadith, (Glory is to Allah and praise is to Him, by the multitude of His creation, by His Pleasure, by the weight of His Throne, and by the extent of His Words.) The extent of Allah's Words is limitless; we cannot limit the extent of Allah's Words even if we have all the oceans on earth, and they are refilled by seven other oceans all together, and even if all the trees on earth were pens with which the Words of Allah would be written, the Words of Allah would not be exhausted. (If all the trees on earth were pens and the ocean ˹were ink˺, refilled by seven other oceans, the Words of Allah would not be exhausted...) [Luqman: 27] These are the Words of Allah. Indeed, the Throne of Allah cannot be encompassed; all the things the prophet mentioned are limitless and cannot be encompassed; His Pleasure is limitless, the weight of His Throne is not known to anyone, His Words, His Words cannot be encompassed in books or written with pens even if the ink to be used to write His Words is so abundant that it can fill all the oceans on earth, still, it is not enough. The Throne is a great creation from Allah's creations, and no one can encompass it but Allah. Allah tells us that there are angels who bear the Throne, but as we cannot encompass the weight or the capacity of the Throne, we cannot also imagine the strength or the power of those angels bearing the Throne. Allah tells us that they are eight in number, (… On that Day eight ˹mighty angels˺ will bear the Throne of your Lord above them.) [Al-Haqqah: 17] The prophet ﷺ told us about one of those angels, he said (I have been permitted to tell about one of Allah's angels who bears the throne that the distance between the lobe of his ear and his shoulder is a journey of seven hundred years), if a bird wanted to cross that distance between that angel's lobe of the ear and his shoulder. Compare that distance in a human, which is no more than 15 or 20 centimeters, to that angel, at which a bird can fly, which a bird so fast like the hawk for whom even 500 years would not be

enough to cross that distance. So, can you imagine how the figure of this angel is! This is something a human and a creature cannot imagine, for it is greater than what their minds can encompass. Indeed, no one can encompass that but Allah. Those are the ones that bear the Throne, who are the most noble of angels, and Allah tells us that those great and mighty angels bearing the Throne of the Lord, (Those ˹angels˺ who carry the Throne and those around it) (glorify the praises of their Lord)

This is what they do despite their great figures and their tremendous abilities, with their pure good souls, as Allah created them from light; they (glorify the praises of their Lord). They glorify and praise their Lord. Glorifying means exalting; exalting Allah above all that is improper for Him to be described with. The greatest glorification is to exalt Him above having a partner, an equal, a son, or a wife. Exalted be He above that! He has no equal and no similar; He is the only One, the Sustainer, who has never had offspring, nor was He born, and there is none comparable to Him. They also glorify Him against having any needs or defaults; He is the Ever-Living, All-Sustaining. Neither drowsiness nor sleep overtakes Him, to whom belongs whatever is in the heavens and whatever is on the earth, Who has no partner in His dominion, in His managing of affairs, or anything. He is the Creator of everything, and He is the Most Capable of everything. He is All-Knowing of His creation and manages their affairs. He is the One that does not need anyone or anything of His creation, for example, He does not need His Throne nor the bearers of the Throne; all of this is just an addition. Everything is within His dominion, and He owns everything, taking into consideration that the divine ownership and dominion are different from a human's. If a human owns something then he needs it; he needs a chair to set on, a bed to sleep on, a servant to serve him, an assistant to manage his work, a cook to eat, etc. A human need all of these things which Allah subjected to him, yet Allah is Self-Sufficient; He does not need any of His creation. He does not

need His Throne, His angels, Paradise, Hellfire, His servants, rather He is the Ever-Living, the All-Sustaining; He provides for others but He cannot be provided for. (Those ˹angels˺ who carry the Throne and those around it) (glorify the praises of their Lord); they exalt Him above anything inappropriate for Him. He is the only One, the only Creator of His creation, and the only One with His divine attributes; He has no similar in His attributes. For example, He does not sleep and it does not benefit Him to sleep, as the prophet said, (Verily Allah does not sleep and it does not befit Him to sleep. He raises the scale and lowers it. The deeds of the day are presented to Him in the night and the deeds of the night in the day.) Day in and day out He has something to bring about regarding the affairs of His creation and His servants. (Indeed, Allah ˹alone˺ keeps the heavens and the earth from falling apart. If they were to fall apart, none but Him could hold them up. He is truly Most Forbearing, All-Forgiving.) [Fatir: 41]

Those angels glorify and praise Allah, and praising Allah is suitably thanking Him; thanking Allah in a beautiful way for Allah is attributed with beautiful attributes; He is (full of Majesty); might and dignity, (and Honor); grace. Those angels suitably praise Allah and glorify Him from what is not suitable for Him. Indeed, this is what those angels do, never wavering, (They glorify ˹Him˺ day and night, never wavering.) [Al-Anbya: 20] never wavering; never stop glorifying and praising their Lord ﷻ. They, the bearer of the Throne, (glorify the praises of their Lord,) (have faith in Him) in all means of believing; they believe in His names and His attributes, they believe that He is the way He described Himself and as they learned about His attributes. They believe in Him, and this honors the concept of faith; those great angels totally believe in Allah though no one encompasses the divine being except Himself. They also believe in what He tells them and in what they learned about His attributes. (..have faith in Him). Then He says, (and seek forgiveness for the believers,) This is something that makes one wonder; those angels with their great status and great duties, like

bearing the Throne and glorifying and praising Allah, still they care about the people on earth and the believers living on earth, taking into consideration that earth is nothing compared to one of those angels. Earth is no more than a small stone in the hand of that angel, which a bird would fly the distance of 500 years between his shoulder and ear lobe. It could be that his finger is hundreds of times bigger than this earth, so what is the earth with all that on it is to an angel from the ones carrying the Throne of Allah! Still, they share something with the people of faith, which is their faith; human believers believe in Allah as those bearers of the Throne do. There is a relationship of brotherhood between those bearers of the Throne and a believer, the tiny creature living on earth. Allah's tremendous creature takes care of His tiny creature living on earth; (and seek forgiveness for the believers) They seek forgiveness from Allah for the believers, how great this is! Imagine how a believer would feel when he learns that a tremendous creature of Allah's cares about him and prays to the Lord for his benefit saying, O Lord, forgive your believing servants. (and seek forgiveness for the believers). The bearers of the Throne of Allah also make supplications saying, (Our Lord!) Our Lord, (You encompass everything in ˹Your˺ mercy and knowledge.) Notice their praise to Allah with which they start their supplication. (Our Lord!) Our Lord, (You encompass everything in ˹Your˺ mercy and knowledge.) Everything and everyone from Allah's creation is encompassed in His knowledge; Allah's knowledge encompasses all His creation, and nothing is hidden from Him, not even an atom's weight. Also, His (mercy) encompasses all His creation; the existence of a creature, his provision, and management of affairs is all but by His mercy. Who would exist without being created by Allah! The creation, from nothingness to existence, is in itself by the mercy of Allah. Further, every creature that Allah created from nothing, Allah made for him the means, the systems, and the guidance for him to exist, and this is but from His mercy. From the beginning of his existence, when he was still a sperm-drop in his mother's womb, the human exists by Allah's mercy.

Then, things were arranged for that drop; it was fed and taken care of one stage after another until it clung in the mother's womb becoming a lump of flesh, then it was provided with bones. Allah provided it with food to grow through the mother's umbilical cord. (He creates you in the wombs of your mothers ˹in stages˺, one development after another, in three layers of darkness.)

After that, Allah prepares the means for him to come out from his mother's womb, and He provides him with the suitable food by the milk He makes in his mother's breast, and He guides him to breastfeed. Further, He plants that mercy in his mother's heart towards him; this does not only happen with human beings, but the same is also applicable to animals, like horses, and cows, and to birds, which take care of their babies. Allah plants that love and tenderness in the mother's and the father's hearts so that they take care of him. Everything that exists is encompassed in Allah's mercy. The prophet ﷺ said, (Allah created one hundred (parts of mercy) and He distributed one amongst His creation…) and by this mercy, for example, the mare would immediately remove its foot if she, by mistake, while walking stepped on her baby. The foal cannot move from its place, but the mare would instantly remove her foot by Allah's mercy; Allah taught and inspired her to do that.

The bearers of the Throne make supplications to the Lord and describe Him with what is suitable for Him; they say, (Our Lord!) Our Lord, (You encompass everything in ˹Your˺ mercy and knowledge.) Your mercy encompasses everything, as Allah says, (But My mercy encompasses everything.). (and knowledge) of all His creation; not even an ant in a rock somewhere on earth is hidden from Him. Allah knows about that ant, what it thinks of, where it lives, where it hides, and where it keeps its food and eggs. (There is no moving creature on earth whose provision is not guaranteed by Allah. And He knows where it lives and where it is laid to rest. All is ˹written˺ in a perfect Record.) [Hud: 6] (where it lives); its hole or nest, where it lives, (and where it is laid to

rest), where it lies its eggs, its food, and its babies. All these creatures have enemies, so they hide their babies. Allah knows all of that; He is the One that takes care of all of His creation. (Our Lord!) Our Lord, (You encompass everything in ˹Your˺ mercy and knowledge. So forgive those who repent and follow Your Way) O Lord, Whom those great attributes are His; Whose mercy and knowledge encompasses everything that exists, (So forgive those who repent and follow Your Way). Forgive, pardon, and veil those who repent and come back to you from your servants, (and follow Your Way). This is sincere repentance; repentance is following His Way. (and follow Your Way); they took the Way of Allah, His straight Path, whose features are clear, as Allah has made it as clear. The straight Path of Allah, (the Path of those You have blessed, not those You are displeased with, or those who are astray) (He has ordained for you ˹believers˺ the Way which He decreed for Noah, and what We have revealed to you ˹O Prophet˺ and what We decreed for Abraham, Moses, and Jesus, ˹commanding:˺ "Uphold the faith, and make no divisions in it." What you call the polytheists to is unbearable for them….) [Ash-Shuraa:13] Allah is the One Who has made this Path, made its features clear, and taught it to us in all its details, from the smallest matter like trimming one's nails, the need to trim them and how to do so, to purify oneself and how to do so, to how to worship Him through praying, fasting, paying Zakat, and performing Hajj, to What is an obligation on us towards others and how to deal with others. Everything in this path was made clear to us by Allah, and Allah warned us from following the other paths which lead to Hellfire; the Path of Satan. Allah warned us firmly from this path and explained it to us. (this is how We make Our signs clear, so the way of the wicked may become distinct) [Al-An'am: 55]

Allah also made the ways of the wicked clear to us and warned us against following them, and He made the Way to Him clear to us. The angels say, (So forgive those who repent and follow Your Way.) This shows that the angels are

aware of the kind of repentance Allah wants, which is by leaving sins and following the Way of the Lord. (…So forgive those who repent and follow Your Way, and protect them from the torment of the Hellfire.) [Ghafir: 7]; protecting them by saving them from the torment of the Hellfire.(and protect them from the torment of the Hellfire) Hellfire is an eternal prison which Allah prepared for the disbelievers. O Lord, protect the believers from the torment of Hellfire; save them and keep them away from the torment of Hellfire. This is a great supplication made by the greatest and most honorable of angels, which are the bearers of the Throne and those around it who glorify the praises of their Lord and have faith in Him. These are their duties; to carry the Throne, glorify and praise Allah as well as to make supplications for the people of faith. The believer is honored when he shares faith with the great angels of the Lord's, and when he knows that those angels care about him and make supplications to Allah for him.

Another section of their supplication is, (Our Lord! Admit them into the Gardens of Eternity which You have promised them, along with the righteous among their parents, spouses, and descendants. You ˹alone˺ are truly the Almighty, All-Wise.) [Ghafir: 8] See how kind those angels are and how far from envy and prejudice they are. Despite their honorable place and work, they make supplications to Allah for the people of faith, so that He keeps them away from the torment of Hellfire and admits them into His paradise. They say, (Our Lord! Admit them into the Gardens of Eternity); admit the people of faith from among humans (into the Gardens of Eternity); gardens and orchards (of Eternity), where they stay in His Gardens; it is not one garden, as the prophet said to the mother of Haritha, (Mother of Haritha, in paradise there are gardens, and your son has attained to al-Firdaus, the highest) when she asked the prophet about her son, who was killed at the battle, she said, (Prophet of God, will you not tell me about Haritha If he is in paradise I shall show endurance, but if he has met another fate I shall exert myself in weeping for him.") He replied,

“Mother of Haritha, in paradise there are gardens, and your son has attained to Al-Firdaus, the highest.”) Al-Firdaus is the highest part of paradise, as the prophet said, (so when you make requests of God ask him for Firdaus, for it is the best and highest part of paradise, above it is the throne of the Compassionate One ….) The Throne is above Al-Firdaus; there are no other parts of paradise above it. It is the highest part of paradise, below the Throne and above the heavens. (Admit them into the Gardens of Eternity which You have promised them). Their stay there will be eternally, never leaving it, (…, never desiring anywhere else) [Al-Kahf: 108] (… nor will they ever be asked to leave) [Al-Hijr: 48] They will stay there eternally. (Admit them into the Gardens of Eternity which You have promised them). Allah have promised them through His messengers and told them it is a true promise which He will definitely fulfill, and that He never fails His promise. He says, (…Allah’s promise is ˹always˺ true. And whose word is more truthful than Allah’s?) [An-Nisa:122] This is a true promise, and Allah’s word is always truthful. (Admit them into the Gardens of Eternity which You have promised them, along with the righteous among their parents, spouses, and descendants….) so that they will be with them and close to them. (with the righteous among their parents) they do not say, their parents, spouses, and descendants, for some of those might be a disbeliever. Rather, they say, (with the righteous among their parents, spouses and descendants); make those close to them accompany them. Indeed, this is from the greatness of the mercy of the Lord with the believers. He ﷻ says, (As for those who believe and whose descendants follow them in faith, We will elevate their descendants to their rank,…) [At-Tur: 21] their rank and place in paradise, (… never discounting anything ˹of the reward˺ of their deeds. Every person will reap only what they sowed) [At-Tur: 21] O Lord, admit those with their close ones; (with the righteous among their parents, spouses and descendants. You ˹alone˺ are truly the Almighty, All-Wise) [Ghafir: 8] Here, they conclude their supplication by mentioning these two attributes of the Lord: (the Almighty),

Whom none can overcome, referring to the fulfillment of the Promise. None can overcome You, so Your promise will be fulfilled. (All-Wise); He is All-Wise putting everything in its rightful place. You are (the Almighty) with your creation, and (All-Wise) putting everything in its rightful place; belief in its place and disbelief in its place.

Another of their supplications is, (And protect them from ˹the consequences of their˺ evil deeds. For whoever You protect from the evil of their deeds on that Day will have been shown Your mercy. That is ˹truly˺ the ultimate triumph.")[Ghafir: 9] They asked Allah to protect the people of faith from the worst of evils, and they made their supplications in a logical order, which shows the greatness of their knowledge. First, they asked Allah to protect the people of faith from the worst of evils, (…and protect them from the torment of the Hellfire) [Ghafir:7]; (... forgive those who repent and follow Your Way, and protect them from the torment of the Hellfire) [Ghafir: 7] Then, they made a great request, (Admit them into the Gardens of Eternity which You have promised them, along with the righteous among their parents, spouses, and descendants. You ˹alone˺ are truly the Almighty, All-Wise)

[Ghafir:8] Then it gradually went down to what is below paradise and Hellfire, like talking about sins and grave punishment, they say, (And protect them from ˹the consequences of their˺ evil deeds. For whoever You protect from the evil of their deeds on that Day will have been shown Your mercy. That is ˹truly˺ the ultimate triumph) [Ghafir:9] (And protect them from ˹the consequences of their˺ evil deeds), including all bad consequences, at death, at the Gathering, in the grave, or on the Day of Judgment. (For whoever You protect from the evil of their deeds on that Day) will not be punished and will not suffer the terrors of the Day of Judgment. (…will have been shown Your mercy. That is ˹truly˺ the ultimate triumph.") [Ghafir: 9] (That) refers to the one who gets all those things, will have gained the ultimate triumph. This is a great

supplication by the bearers of the Throne of Allah for the people of faith. We ask Allah to make us among those people of faith.

يقول الله ﷻ: بسم الله الرحمن الرحيم : {حم}[غافر:1], {تَنزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْعَلِيمِ}[غافر:2], {غَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ شَدِيدِ الْعِقَابِ ذِي الطَّوْلِ لا إِلَهَ إِلَّا هُوَ إِلَيْهِ الْمَصِيرُ}[غافر:3], {مَا يُجَادِلُ فِي آيَاتِ اللَّهِ إِلَّا الَّذِينَ كَفَرُوا فَلا يَغْرُرْكَ تَقَلُّبُهُمْ فِي الْبِلادِ}[غافر:4], {كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَالأَحْزَابُ مِنْ بَعْدِهِمْ وَهَمَّتْ كُلُّ أُمَّةٍ بِرَسُولِهِمْ لِيَأْخُذُوهُ وَجَادَلُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ فَأَخَذْتُهُمْ فَكَيْفَ كَانَ عِقَابِ}[غافر:5], {وَكَذَلِكَ حَقَّتْ كَلِمَةُ رَبِّكَ عَلَى الَّذِينَ كَفَرُوا أَنَّهُمْ أَصْحَابُ النَّارِ}[غافر:6].

says, in the name of Allah, the Compassionate, Most Merciful, (Ḥa- ﷻ Allah Mim (1) The revelation of this Book is from Allah—the Almighty, All-Knowing, (2) the Forgiver of sin and Accepter of repentance, the Severe in .punishment, and Infinite in bountyThere is no god ˹worthy of worship˺ except Him. To Him ˹alone˺ is the final return. (3) None disputes the signs of Allah except the disbelievers, so do not be deceived by their prosperity throughout the land. (4) Before them, the people of Noah denied ˹the truth˺, as did ˹other˺ enemy forces afterwards. Every community plotted against its prophet to seize him, and argued in falsehood, ˹hoping˺ to discredit the truth with it. So I seized them. And how ˹horrible˺ was My punishment! (5) And so your Lord's decree has been proven true against the disbelievers—that they will be the inmates of the Fire. (6)) [Ghafir: 1-6]

These verses are the beginning of the Surat of Ghafir, the Forgiver, which is a Meccan Surah. Allah begins this Surah with these two letters, Ha and Mim, and we have previously talked about what has been said about the meaning of such separate letters. In summary, these separate letters are articles either used as a warning or as a reminder from Allah of the letters of the Arabic language with which the Quran has been written and with which Allah revealed His Words. They are also a reminder of the everlasting challenge to His servants to produce the equivalent of this Quran, as Allah says to the deniers, (….. then

produce a sûrah like it and call your helpers other than Allah, if what you say is true.)[Al-Baqarah: 23] (…. If ˹all˺ humans and jinn were to come together to produce the equivalent of this Quran, they could not produce its equal, no matter how they supported each other.”) [AL-Isra: 88]

Then, Allah, reminds us that this Quran is from Him, saying, (The revelation of this Book is from Allah—the Almighty, All-Knowing) [Ghafir: 2] This is an often-mentioned reminder in the Quran that this Quran is from Allah; it is mentioned more than four hundred times in the Quran, reminding Allah’s servants that this Quran is from Him. This is to establish an argument (against who claims otherwise) and to remind everyone that reads or listens to the Quran, both believers and disbelievers, that this is a message from Allah and that this Quran is Allah’s argument to His servants and to the whole world, a warner to the whole world. When he knows that this is a speech from Allah, a believer’s faith increases, and he abides by His rules, doing what He commands and avoiding what He forbids. On the other hand, a disbeliever’s disbelief increases with it, as He says, (….. And your Lord’s revelation to you ˹O Prophet˺ will only cause many of them to increase in wickedness and disbelief. ….) [Al-Ma’idah:68], (… Say, ˹O Prophet,˺ “It is a guide and a healing to the believers. As for those who disbelieve, there is deafness in their ears and blindness to it ˹in their hearts˺. It is as if they are being called from a faraway place.”) [Fussilat: 44] Allah reminds His servants that this Quran is from Him saying, (The revelation of this Book is from Allah—the Almighty, All-Knowing,) [Ghafir: 2] This Book was revealed to prophet Muhammad ﷺ, and Allah refers to the Quran as the Book because it was written in the heavens then He revealed it to His servant and messenger, Muhammad ﷺ, where it was written in the earth.

Allah willed for this written speech to be gathered and saved in one Book and to be available for the whole world as a clear message and argument from Allah to the whole world. It is the Book, the actual Book, other than which no book is

worth being called a book. It is the Book revealed from Allah to the whole world; (The revelation of this Book is from Allah—the Almighty, All-Knowing). (Allah) the name of God, which is a proper name referring to the Lord, after which come His other names. Allah starts referring to Himself with this name, (Allah), because this name is only used to refer to Him. After that, He mentions His attributes, like the Compassionate, Most Merciful, All-Forgiving, All-Loving, All-Hearing, and the All-Knowing. (from Allah); the Creator of the heavens and the earth, the Lord of the worlds, (the Almighty), the Predominant, Whom no one and nothing can defeat, for whom nothing is hard, the Supreme over His creation. He created the heavens and the earth, put everything in its rightful place; none can overcome Him from among His creation. (the Almighty, All-Knowing) He knows everything about His creation and nothing is hidden from Him; not even an atom's weight from His creation is hidden from Him. Rather, He is the (All-Knowing) of everything at all times and all places; knowledge of what happened in the past and what will happen in the future, of what exists and how what does not exist will be if it existed. He is (All-Knowing) of everything; nothing is hidden from Him about His creation at all times and places. No matter how often the situation of a creature is changing, Allah knows about all he does, and the greatest of deeds is what lies within the hearts, for the state of heart changes all the time. If a human notices what his soul whispers to him to do in one day, and tries to write them, he can write a tome, or even bigger, from that, still, Allah knows what lies within the heart of every creature from His creation at all times. (Indeed, ˹it is˺ We ˹Who˺ created humankind and ˹fully˺ know what their souls whisper to them ,….) [Qaf: 16] This whispering of the soul is constant; it happens all the time, even when a person is sleeping. When a person is sleeping, his heart will remain occupied with what he thinks of, the ideas from within oneself, as the prophet said, (Visions are of three types: the ones from Allah, the ones caused by the devil, and the ideas which come from within a man.) The whispers from one's soul are

constant; they never stop, still, Allah knows all of them and knows what lies within the heart of everyone. . (Indeed, ˹it is˺ We ˹Who˺ created humankind and ˹fully˺ know what their souls whisper to them, and We are closer to them than ˹their˺ jugular vein.) [Qaf: 16] He is the All-Knowing of all the affairs of all His creation; nothing, neither big nor small, is hidden from Him. The One from Whom this Book is, these are His attributes; the Almighty, that no one can overcome and the All-Knowing of all His creation's affairs. So, there is no doubt that this Book contains What but what is good and beneficial, like wisdom, truth as all its news is true, rulings that are just, commands and prohibitions which are but for one's good. This is because this Book is from Him, the Almighty, whom no one can overcome.

Then He says, pointing out (some of) His attributes, (the Forgiver of sin and Accepter of repentance, the Severe in punishment, and Infinite in bounty. There is no god ˹worthy of worship˺ except Him. To Him ˹alone˺ is the final return) [Ghafir: 3] Allah, the revealer of the Book, the Almighty, All-Knowing, is also (the Forgiver of sin), and this is from His mercy as well. (sin), all the sins; all forgives all the sins if one returns to Him and repents. (sin) also includes disobedience, as disobedience is considered to be a sin.(Say, ˹O Prophet, that Allah says,˺ "O My servants who have exceeded the limits against their souls! Do not lose hope in Allah's mercy, for Allah certainly forgives all sins. He is indeed the All-Forgiving, Most Merciful.) [Az-Zumar: 53] (Accepter of repentance,) He accepts the repent of the one who repents. (repentance) is turning back to Him; if the servant turns back to Allah after committing sins or after disbelief and associating others with Him, Allah accepts him back and eliminates his sins. He is (the Forgiver of sin and Accepter of repentance), still, He also is (the Severe in punishment). He is Severe in punishing the disbelievers and deniers; those who die as disbelievers. There is no punishment more severe than the torment of Hellfire, wherein the disbeliever will stay forever. (Whoever

comes to their Lord as an evildoer will certainly have Hell, where they can neither live nor die.) [Taha: 74]; a severe punishment where Allah has prepared all kinds of torments for him, yet he will not be able to die. (….. Death will overwhelm them from every side, yet they will not ˹be able to˺ die. Awaiting them still is harsher torment.) [Ibrahim: 17] (… Infinite in bounty); the owner of abundance in everything. Infinity means it is endless; Allah's bounty is endless and limitless, as was mentioned in the Divine Hadith, (O My servants, if the first of you and the last of you, and the humans of you and the jinn of you, were all to stand together in one place and ask of Me, and I were to give everyone what he requested, then that would not decrease what I Possess, except what is decreased of the ocean when a needle is dipped into it.) Allah's bounty is infinite, and so is His grace, to His devoted believers, yet His punishment is severe. He punishes to torment His enemies. (On that Day He will punish ˹them˺ severely, like no other,(25) and bind ˹them˺ tightly, like no other.(26)) [Al-Fajr: 25-26] Allah's attributes include both being the Most Merciful to His believing servants as well as being severe in punishment to those disobeying criminals. Indeed, these attributes of Allah, the Most Merciful and the Severe in punishment, are mentioned numerous times in the Quran, as in Allah's saying, (Inform My servants ˹O Prophet˺ that I am truly the All-Forgiving, Most Merciful,(49) and that My torment is indeed the most painful.(50)) [Al-Hijr: 49-50] Allah's attributes includes both being the Most Merciful as well as being Severe in punishment, to point out His attributes; that He is (the All-Forgiving, Most Merciful,) still His punishment is (the most painful). (.... Indeed, your Lord is swift in punishment, but He is certainly All-Forgiving, Most Merciful.) [Al-A'raf: 167] (Indeed, your Lord is swift in punishment); He is swift in punishing those after they sin, yet (He is certainly All-Forgiving, Most Merciful). Also, here Allah says, (the Forgiver of sin and Accepter of repentance,) [Ghafir: 3] which is from His mercy, as well as (the Severe in punishment), which is from His punishment.

(There is no god ˹worthy of worship˺ except Him.); there is no true god except Him. He is the true God, and whatever is claimed to be a god other than Him is but a false god. Indeed, the only God worthy of worship is Him. He is the One whose attributes are these, He is (the Forgiver of sin and Accepter of repentance,) and He is the Lord and the Owner of all things and the Manager of their affairs. Consequently, He is the only One worthy of worship, and what is worshiped besides Him is not worthy of worship because they can neither benefit nor harm anyone. Allah is the only one that can do that, so He is the only God worthy of worship, and other than Him are nothing but false gods. (There is no god ˹worthy of worship˺ except Him. To Him ˹alone˺ is the final return.) To Him, not to anyone else, is (the final return); the final return of all of His servants, their destination, and their judgment is to only Him. (You will judge between Your servants regarding their differences.”) [Az-Zumar: 46] When the situation is like this; Allah is the One Who revealed the Quran, and these are His attributes, then there is no room for dispute nor for arrogance, and there is no point in waiting. O humans, what are you waiting for when you are addressed in the Book of Allah! (the Almighty, All-Knowing,) (the Forgiver of sin and Accepter of repentance, the Severe in punishment, and Infinite in bounty. There is no god ˹worthy of worship˺ except Him. To Him ˹alone˺ is the final return.) What are you waiting for? There is no option other than obeying and believing in your Lord, whose attributes are these, returning to Him, and distancing yourself from disobeying Him. Yet, the situation of the disbelievers is not like that, He ﷻ says, (None disputes the signs of Allah except the disbelievers, so do not be deceived by their prosperity throughout the land.) [Ghafir: 4] (None disputes the signs of Allah except the disbelievers,) a dispute which arrogantly rejects these signs claiming that there is no resurrection, this Quran is not from Allah, it is but sorcery, and much more for these claims which the disbelievers made about the message of the Lord and His attributes. They think that they will not be punished, tormented, or detained before Allah. These are some of the

sayings of disbelievers, which all are but excessive darkness. Those who dispute the signs of Allah are disbelievers; those who know the truth, yet they deny it. (None disputes the signs of Allah except the disbelievers); those who know the truth, yet they do not want it; they rejected and disbelieved in it. They disbelieved the truth and the prophets, covered what they have of belief, and came up with their own claims. (None disputes the signs of Allah except the disbelievers), (so do not be deceived by their prosperity throughout the land.)[Ghafir: 4] (so do not be deceived) is a speech to the prophet ﷺ and to everyone whom the Quran is directed at. (their prosperity throughout the land.) Their prosperity, their uninhibited movement from one blessing to another, like from one's farm to his house, and from one pleasure to another; their (successful) trade, farming, and manufacturing, their luxurious cars, wives, and houses. They move uninhibitedly between the blessings of Allah, (throughout the land); the land of Allah. Those disbelievers who dispute the signs of Allah are prosperous throughout His land, the land of Allah. Do not be deceived by that, for this is but a test from Allah; giving them these blessings in this life is but to blind their eyes and to take them astray from the truth. Allah planned a bad end for them with what he granted them of prosperity. (So leave to Me ˹O Prophet˺ those who reject this message. We will gradually draw them to destruction in ways they cannot comprehend.(44) I ˹only˺ delay their end for a while, but My planning is flawless.(45)) [Al-Qalam:44-45] (so do not be deceived by their prosperity throughout the land.)[Ghafir: 4]

Then, Allah talks about other ones who are similar to those in their disbelief; disputing the signs of Allah, rejecting what the prophets came with and disbelieving them, He says, (Before them, the people of Noah denied ˹the truth˺, as did ˹other˺ enemy forces afterwards. Every community plotted against its prophet to seize him, and argued in falsehood, ˹hoping˺ to discredit the truth with it….) [Ghafir:5] and what was the result? (So I seized them. And how

˹horrible˺ was My punishment!) (Before them,) before those deniers of the Quran, revealed to Muhammad ﷺ, (the people of Noah), Noah lived among them for 950 years calling them to Allah, yet they accused him of being a liar and rejected the truth in every possible way. Allah talked about the darkness of their hearts and their hard-hearts, which made them stray from what Noah called them for, despite all his efforts to advise them not to, and despite the clear signs he came with. He says, (He cried, "My Lord! I have surely called my people day and night,(5) but my calls only made them run farther away.(6) And whenever I invite them to be forgiven by You, they press their fingers into their ears, cover themselves with their clothes, persist ˹in denial˺, and act very arrogantly.(7) Then I certainly called them openly,(8) then I surely preached to them publicly and privately,(9) saying, 'Seek your Lord's forgiveness, ˹for˺ He is truly Most Forgiving.(10) He will shower you with abundant rain, (11) supply you with wealth and children, and give you gardens as well as rivers. (12) What is the matter with you that you are not in awe of the Majesty of Allah,(13) when He truly created you in stages ˹of development˺?1 (14) Do you not see how Allah created seven heavens, one above the other,(15) placing the moon within them as a ˹reflected˺ light, and the sun as a ˹radiant˺ lamp?(16) Allah ˹alone˺ caused you1 to grow from the earth like a plant.(17) Then He will return you to it, and then simply bring you forth ˹again˺.(18) And Allah ˹alone˺ spread out the earth for you(19) to walk along its spacious pathways.'"(20) ˹Eventually,˺ Noah cried, "My Lord! They have certainly persisted in disobeying me, and followed ˹instead˺ those ˹elite˺ whose ˹abundant˺ wealth and children only increase them in loss,(21) and who have devised a tremendous plot,(22) urging ˹their followers˺, 'Do not abandon your idols—especially Wadd, Suwâ', Yaghûth, Ya'ûq, and Nasr.(23) Those ˹elite˺ have already led many astray. So ˹O Lord˺, only allow the wrongdoers to stray farther away."(24)) [Nuh: 5-24] The people of Noah denied him, persisted in their denial, and acted very arrogantly; their elder used to tell the younger ones not to believe and warned them against that

so that the generation that came after was worse than them because they were raised on disbelief and were warned against Noah.(Before them, the people of Noah denied ˹the truth˺), (as did ˹other˺ enemy forces afterwards.) [Ghafir:5] the forces of disbelief that came after Noah, they also denied their prophets, like the people of Ad, who denied their prophet Hud, the people of Thamoud, who denied their prophet Saleh, and the people of the Pharaoh, who denied their prophet, Musa. All of those forces of disbelief were strong and empowered, and they denied their prophets. (as did ˹other˺ enemy forces afterwards); they also denied their prophets. Also, (every community plotted against its prophet to seize him); each of them intended a plot for their messenger to seize and kill him, as what the people of Noah said to him, (They threatened, "If you do not desist, O Noah, you will surely be stoned ˹to death˺.") [Ash-Shu'ara: 116] It is also what the people of Ad said to Hud ﷺ, (All we can say is that some of our gods have possessed you with evil….) [Hud:54] as well as what the people of Thamoud, who intended to kill their messenger, said to him, (And there were in the city nine ˹elite˺ men who spread corruption in the land, never doing what is right.(48) They vowed, "Let us swear by Allah that we will take him and his family down by night. Then we will certainly say to his ˹closest˺ heirs, 'We did not witness the murder of his family. We are definitely telling the truth.'"(49) And ˹so˺ they made a plan, but We too made a plan, while they were unaware.(50) See then what the consequences of their plan were: We ˹utterly˺ destroyed them and their people all together.(51)) [An-Naml: 48-51] (Every community plotted against its prophet to seize him); seizing means killing. (and argued in falsehood, ˹hoping˺ to discredit the truth with it. So I seized them); whenever they were brought an argument and a sign from Allah through one of His messengers, they argued in falsehood, like saying, "you are but a sorcerer", "you are but a fool", "bring it then, if what you say is true"; they denied the signs of Allah. They (argued in falsehood,) intending to (discredit the truth with it.) Discrediting the truth means trying to refute and invalidate the truth, straying

people from the truth so that the falsehood they spread to people remains. He ﷻ says, (So I seized them) One word (in the Arabic translation of the Quran) in this firm sentence, (So I seized them) meaning immediately. They acted in falsehood, He says, (So I seized them); immediately and quickly. (And how ˹horrible˺ was My punishment!)[Ghafir:5] Allah seized them with His punishment in no time, like the people of Noah who Allah turned their land into bursting water, saving Noah who took the Ark, (And when Our command came and the oven burst ˹with water˺, We said ˹to Noah˺, "Take into the Ark a pair from every species along with your family—except those against whom the decree ˹to drown˺ has already been passed—and those who believe." But none believed with him except for a few.) [Hud:40] In no time, the land and the heavens burst with water, so quickly that in no time, water covered everything, and at that time, Noah called out his son, as Allah says, (…Noah called out to his son, who stood apart, "O my dear son! Come aboard with us and do not be with the disbelievers.(42) He replied, "I will take refuge on a mountain, which will protect me from the water." Noah cried, "Today no one is protected from Allah's decree…(43))[Hud:42-43] Today, no one can be protected from Allah's decree except those to whom Allah showed mercy, who were the people of the ship, only, (except those to whom He shows mercy!" And the waves came between them, and his son was among the drowned) [Hud:43] and the matter was over like that. (And it was said, "O earth! Swallow up your water. And O sky! Withhold ˹your rain˺." The floodwater receded and the decree was carried out. The Ark rested on Mount Judi, and it was said, "Away with the wrongdoing people!") [Hud:44] The same could be said about all those forces of disbelief, whom Allah seized all of a sudden and in no time, like the people of Ad, who were let to enjoy their strength, empowerment, disbelief, and stubbornness, and who said to their messenger, (…Then bring us what you threaten us with, if what you say is true!") [Al-A'raf:70] then, in no time, torment, which they suddenly saw before them, took them. Allah says, (Then when they saw the torment as a

˹dense˺ cloud approaching their valleys, they said ˹happily˺, "This is a cloud bringing us rain.") They thought that the approaching torment is but wind bringing them rain. (they said ˹happily˺, "This is a cloud bringing us rain."). Allah says, (But Hûd replied,˺ "No, it is what you sought to hasten: a ˹fierce˺ wind carrying a painful punishment!). This is the punishment you hastened; (a ˹fierce˺ wind carrying a painful punishment! (24) It destroyed everything by the command of its Lord, leaving nothing visible except their ruins….) [Al-Ahqaf: 24-25] The same could be said about Thamoud, whom Allah overtook them with an angel's blast, in no time, (And the ˹mighty˺ blast overtook the wrongdoers, so they fell lifeless in their homes,(67) as if they had never lived there….(68)) [Hud: 67-68]

Those were the forces who denied their messengers and argued in falsehood, hoping to discredit the truth with it. He ﷻ says, (So I seized them); Allah seized them with different torments which Allah points out, (…against some of them We sent a storm of stones, some were overtaken by a ˹mighty˺ blast, some We caused the earth to swallow, and some We drowned. Allah would not have wronged them, but it was they who wronged themselves) [Al-'Ankabut:40] (….And how ˹horrible˺ was My punishment!) A question (in the Arabic translation) meant for confirming; (….And how ˹horrible˺ was My punishment!) The answer to this question is, it was but a horrible punishment, just like the punishment by downing them, (So because of their sins, they were drowned, then admitted into the Fire. And they found none to help them against Allah.) [Nuh: 25] or through an angel's blast, and the fierce wind overtaking them. Of course, the punishment of the people of the Pharaoh by drowning them was a horrible punishment. Indeed, each of those forces, Allah punished with a horrible punishment. (….And how ˹horrible˺ was My punishment!) Allah says, (And so your Lord's decree has been proven true against the disbelievers—that they will be the inmates of the Fire.) [Ghafir: 6] (And so), the punishment that

Allah pointed out, which is the punishment of those disbelievers with those swift and horrible torments, (your Lord's decree), (has been proven true) your Lord's decree has been proven true (against the disbelievers—that they will be the inmates of the Fire.) Though Allah overtook them in that horrible and painful way in this life, by these different torments, they will still be the inmates of Fire in the Hereafter, its inhabitants, where they will abide forever. They will remain in the Hereafter eternally as if they were its owners. They will remain there eternally. (And so your Lord's decree has been proven true against the disbelievers—that they will be the inmates of the Fire) [Ghafir: 6]; the Hellfire, may God protect us from that.

يقول الله ﷻ: {إِنَّ الَّذِينَ كَفَرُوا يُنَادَوْنَ لَمَقْتُ اللَّهِ أَكْبَرُ مِنْ مَقْتِكُمْ أَنْفُسَكُمْ إِذْ تُدْعَوْنَ إِلَى الإِيمَانِ فَتَكْفُرُونَ}[غافر:10], {قَالُوا رَبَّنَا أَمَتَّنَا اثْنَتَيْنِ وَأَحْيَيْتَنَا اثْنَتَيْنِ فَاعْتَرَفْنَا بِذُنُوبِنَا فَهَلْ إِلَى خُرُوجٍ مِنْ سَبِيلٍ}[غافر:11], {ذَلِكُمْ بِأَنَّهُ إِذَا دُعِيَ اللَّهُ وَحْدَهُ كَفَرْتُمْ وَإِنْ يُشْرَكْ بِهِ تُؤْمِنُوا فَالْحُكْمُ لِلَّهِ الْعَلِيِّ الْكَبِيرِ}[غافر:12], {هُوَ الَّذِي يُرِيكُمْ آيَاتِهِ وَيُنَزِّلُ لَكُمْ مِنَ السَّمَاءِ رِزْقًا وَمَا يَتَذَكَّرُ إِلَّا مَنْ يُنِيبُ}[غافر:13], {فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ}[غافر:14], {رَفِيعُ الدَّرَجَاتِ ذُو الْعَرْشِ يُلْقِي الرُّوحَ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ لِيُنْذِرَ يَوْمَ التَّلَاقِ}[غافر:15], {يَوْمَ هُمْ بَارِزُونَ لا يَخْفَى عَلَى اللَّهِ مِنْهُمْ شَيْءٌ لِمَنِ الْمُلْكُ الْيَوْمَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ}[غافر:16].

says, (Indeed, it will be announced to the disbelievers, "Allah's ﷻ Allah contempt for you—as you disbelieved when invited to belief—was far worse !than your contempt for one another ˹Today˺."10(They will plead, "Our Lord You made us lifeless twice, and gave us life twice. Now we confess our sins. So is there any way out?" (11) ˹They will be told,˺ "˹No!˺ This is because when Allah alone was invoked, you ˹staunchly˺ disbelieved. But when others were associated with Him ˹in worship˺, you ˹readily˺ believed. So ˹Today˺ judgment belongs to Allah ˹alone˺—the Most High, All-Great."(12) He is the One Who shows you His signs and sends down ˹rain as˺ a provision for you from the sky. ˹But˺ none will be mindful except those who turn ˹to Him˺.(13) So call upon Allah with sincere devotion, even to the dismay of the disbelievers.(14) ˹He is˺

Highly Exalted in rank, Lord of the Throne. He sends down the revelation by His command to whoever He wills of His servants to warn ˹all˺ of the Day of Meeting (15) the Day all will appear ˹before Allah˺. Nothing about them will be hidden from Him. ˹He will ask,˺ "Who does all authority belong to this Day? To Allah—the One, the Supreme! (16)) [Ghafir: 10-16]

(In the verses before these,) Allah talks about the great supplication of the angels who carry the Throne and those around it make for the believing servants, (Those ˹angels˺ who carry the Throne and those around it glorify the praises of their Lord, have faith in Him, and seek forgiveness for the believers, ˹praying:˺ "Our Lord! You encompass everything in ˹Your˺ mercy and knowledge. So forgive those who repent and follow Your Way, and protect them from the torment of the Hellfire. (7) Our Lord! Admit them into the Gardens of Eternity which You have promised them, along with the righteous among their parents, spouses, and descendants. You ˹alone˺ are truly the Almighty, All-Wise.(8) And protect them from ˹the consequences of their˺ evil deeds. For whoever You protect from the evil of their deeds on that Day will have been shown Your mercy. That is ˹truly˺ the ultimate triumph."(9)) [Ghafir: 7-8] A great supplication made by the most noble and the highest in the status of angels, who are the angels that carry the Throne, as well as those around it. This is about their faith in Allah and their supplication for the believing servants on earth. Notice their affection, connection, and love in wishing what is good and making supplication for the people of faith, asking Allah to protect them from the consequences of their evil deeds when they stand before the Lord, to admit them into paradise along with the righteous among their parents, spouses, and descendants. This is the situation of the people of faith and this is the supplication of the bearers of the Throne of Allah for them. After this, Allah reminds us of the situation of the disbelievers and how they will be, He says, (Indeed, it will be announced to the disbelievers, "Allah's contempt for you—

as you disbelieved when invited to belief….) [Ghafir: 10] It will be announced to the disbelievers while they are in the Hellfire that (Allah's contempt for you… was far worse than your contempt for one another ˹Today˺). They will disdain, insult and have contempt for one another; they will say, (…."If only we had listened and reasoned, we would not be among the residents of the Blaze!") [Al-Mulk: 10] They will testify against themselves that their minds had not reasoned, their ears had not listened and their eyes had not seen the truth. They will also admit that they had missed their chance and had led themselves to the Blaze. Consequently, the disbeliever will disdain himself for making him suffer the consequences. He did not believe when belief was before him; he had no mind to reason, understand the Words of Allah, and think of the destination he would end up in. While being in this situation, of disdaining themselves, they will be called and told that (Allah's contempt for you… was far worse than your contempt for one another ˹Today˺). (Indeed, it will be announced to the disbelievers) [Ghafir:10] 'It will be announced' is in the passive voice, but the announcer is either Allah or the angels, who call and reproach them. (Allah's contempt for you… was far worse than your contempt for one another ˹Today˺) Contempt is disdain and hatred; Allah's contempt and hatred towards you are worse than your contempt and hatred to yourselves. ("Allah's contempt for you—as you disbelieved when invited to belief—was far worse than your contempt for one another ˹Today˺.") Allah's contempt for them was a result of their disbelief when they were invited to believe in the truth from Allah; the Word of Allah is true, Paradise is true, Hell is true, the prophets are true, Muhammad ﷺ is true, as well as everything that Allah tells us is true and there were signs to prove that, yet they rejected all of that. (as you disbelieved when invited to belief); your position from belief is disbelief, denial, and rejecting all the signs (proving it). (They will plead, "Our Lord!...) At that time, they will hate themselves and will be told about Allah's contempt for them; Allah, the Creator of the heavens and the earth, Lord of the worlds, disdains them. They

will remain in that contempt and in that torment forever as long as Allah disdains them. (They will plead, "Our Lord! You made us lifeless twice, and gave us life twice. Now we confess our sins. So is there any way out?") [Ghafir:11] They will plead to Allah saying, ("Our Lord!) (You made us lifeless twice,) where they confess that Allah is their Lord and that He made them lifeless twice; the first was before they existed, they were lifeless then Allah created them from that lifelessness. The second time is when they die at their appointed term which was specified by Allah for them, then Allah will give them life again. So, there are two lives; the first is at resurrection, as well as the life at the Day of Resurrection. Also, there are two times when a person is lifeless, the first is before one is created and the second is when one dies. (You made us lifeless twice, and gave us life twice. Now we confess our sins.) We now witness that You are Allah Who have done that to us; made us lifeless and gave us life, and this is the greatest thing one can do. They will witness that Allah is their Lord, Master and God, who has done that to them, who gave them life and made them lifeless. (Now we confess our sins.) Their sins included their disbelief in Allah; their denial of resurrection saying that there will be no resurrection after death, their denial of Allah being the One that gives life and causes death, as well as their denial of being judged by Allah. (Now we confess our sins); they will relate all the sins to themselves, not considering that any sin is caused by something other than themselves.

(…So is there any way out?") [Ghafir: 11] A question intending to plea for mercy from the Lord. (…out?"); out of Hellfire. (..is there any way..); is there a way out of what we are in. Yet they will not be answered, and their plea will not be accepted; there will be no way out for Allah has already passed His judgment. Whoever comes to Allah as an evildoer, (…will certainly have Hell, where they can neither live nor die.) [Taha:74] Whoever enters Hell as a disbeliever, whoever dies on disbelief, will not be able to come out of Hell. Allah does not

change His Word or law concerning them; they will not be able to attain His mercy. (Surely Allah does not forgive associating ˹others˺ with Him ˹in worship˺, but forgives anything else of whoever He wills….) [An-Nisa: 116] (…So is there any way out?”) [Ghafir: 11] and the answer is ‘No, there will be no way out for them’. (˹They will be told,˺ “˹No!˺ This is because when Allah alone was invoked, you ˹staunchly˺ disbelieved.) [Ghafir:12] The torment you are in and your eternal stay in it is because (when Allah alone was invoked, you ˹staunchly˺ disbelieved.) When Allah was invoked by the messengers who called you to believe in Him (alone), (you ˹staunchly˺ disbelieved); you denied and rejected that. (But when others were associated with Him ˹in worship˺, you ˹readily˺ believed.) However, when you were called to worship others besides Allah, you readily believed and took that path. (… But when others were associated with Him ˹in worship˺, you ˹readily˺ believed. So ˹Today˺ judgment belongs to Allah ˹alone˺—the Most High, All-Great.”) [Ghafir: 12] Your judgment belongs to Allah, alone, (the Most High, All-Great) The judgment of everything in the world belongs to Allah; the fatalistic cosmic judgment, His judgment over His servants, as well as His decree. Judgment, in all its forms, belongs to Allah alone, (the Most High); above all of His creation, the (All-Great). He is Greater than all His creation, Greater than the heavens and the earth. Indeed, all of them in His Hand are like a mustard seed in the hand of one of us. (They have not shown Allah His proper reverence—when on the Day of Judgment the ˹whole˺ earth will be in His Grip, and the heavens will be rolled up in His Right Hand. Glorified and Exalted is He above what they associate ˹with Him˺!) [Az-Zumar: 67] (So ˹Today˺ judgment belongs to Allah ˹alone˺—the Most High, All-Great.”) [Ghafir: 12] Indeed, those have committed the greatest of sins which cannot be forgiven by Allah, for they disbelieved when they were called to believe in Allah alone. When they were called to believe in Allah alone, they staunchly disbelieved, yet when they were called to associate others with Him, they believed and took that path. (This is because when Allah

alone was invoked, you ˹staunchly˺ disbelieved. But when others were associated with Him ˹in worship˺, you ˹readily˺ believed. So ˹Today˺ judgment belongs to Allah ˹alone˺—the Most High, All-Great.”) [Ghafir: 12]

(He is the One Who shows you His signs..) [Ghafir: 13] He, Allah ﷻ, (is the One Who shows you His signs), all His signs; the ones from Him that could be listened to, His Quran, as well as the signs in His creation, as all of His creation is a sign, like the raising of the sky and all the other signs in it like the clouds drifting between the heavens and the earth. The earth is also a sign from Him; how He spread it, its mountains, rivers, valleys, and all the creatures on it; all of these are among the signs from Allah. (Surely in ˹the creation of˺ the heavens and the earth are signs for the believers.(3) And in your own creation, and whatever living beings He dispersed, are signs for people of sure faith.(4) And ˹in˺ the alternation of the day and the night, the provision1 sent down from the skies by Allah—reviving the earth after its death—and the shifting of the winds, are signs for people of understanding.(5) These are Allah’s revelations which We recite to you ˹O Prophet˺ in truth. So what message will they believe in after ˹denying˺ Allah and His revelations? (6)) [Al-Jathiyah:3-6] Allah shows us His signs and orders us to reflect upon them. His signs in His creation, in His management of affairs, His care of His believing servants who might be oppressed and weak that the disbelievers think they would kill and eradicate them, yet Allah saves them and destroys the disbelievers despite their strength and empowerment. All of these are among His signs; the way He manages the affairs of His servants, His care to His believing servants, and His punishment of the disbeliever. (We will show them Our signs in the universe and within themselves until it becomes clear to them that this ˹Quran˺ is the truth…..) [Fussilat: 53] The triumph of the Prophet in the Battle of Badr was also a sign, He says, (Indeed, there was a sign for you in the two armies that met in battle—one fighting for the cause of Allah and the other in denial. The believers saw

their enemy twice their number.1 But Allah supports with His victory whoever He wills. …) [Al-Imran: 13]. He also says, (Know that whatever spoils you take, one-fifth is for Allah and the Messenger, his close relatives,….) [Al-Anfal: 41] Then He says, pointing out that the day of Battle of Badr was a decisive day, (when the two armies met ˹at Badr˺.) (˹Remember˺ when you were on the near side of the valley, your enemy on the far side, and the caravan was below you. Even if the two armies had made an appointment ˹to meet˺, both would have certainly missed it. Still it transpired so Allah may establish what He had destined—that those who were to perish and those who were to survive might do so after the truth had been made clear to both. Surely Allah is All-Hearing, All-Knowing) [Al-anfal:42] Allah made His followers and His prophet victory and the defeat of the disbelievers and their uproot a sign among His signs. His signs are endless on this earth, and they all show that Allah is the Lord of the worlds, their Creator and the One managing their affairs. (He is the One Who shows you His signs and sends down ˹rain as˺ a provision for you from the sky…) [Ghafir:13] The rain from the sky, which is the essence of life, is a provision for human beings. (And We created from water every living thing. Will they not then believe?) [Al-Anbya:30] The rain coming from the sky is sent from Allah, not from anyone else. Everyone who uses reason and understands witnesses that this is from only Allah, and that no one else can do that but Him. This rain coming from the sky, which Allah distributed on earth, is the essence of life, without which no one and nothing can live on earth, not a plant, an animal nor a human. (He is the One Who shows you His signs and sends down ˹rain as˺ a provision for you from the sky. ˹But˺ none will be mindful except those who turn ˹to Him˺) [Ghafir:13] (˹But˺ none will be mindful except those who turn ˹to Him˺); only the mindful will be reminded (of Allah) with that, but the ones who are distracted with other things, who turn away from Allah, will not be reminded with these signs. Being reminded means reflecting upon the meaning of things, knowing the signs of Allah and reflecting upon them, and

this reflecting and thinking, this remembering does not come from other than those who are mindful of Allah and return to Him.

Allah says, (So call upon Allah with sincere devotion, even to the dismay of the disbelievers.) [Ghafir:14] Allah commands His believing servants to call upon Him saying, (So call upon Allah with sincere devotion). So call upon Allah, after knowing the end and destiny of both the people of faith and the stubborn people of disbelief. (So call upon Allah), O servants, (with sincere devotion). Calling upon is making supplication, asking and plea; it is also considered to be worship as the prophet said, (Verily supplication is worship). Supplication is the most honorable act of worship, for when one calls upon Allah, he shows his need to Allah, His Lord and Guardian, as well as emphasizing the fact that Allah is the Lord, the All-Great, the Most-Capable, the Self-Sufficient, the Almighty, the All-Wise, in Whose Hands sets everything, and to Whom all things return. The supplication of a servant means that he believes that Allah is the One that benefits him and Who can push harm away from him; verily, supplication is worship. (So call upon Allah with sincere devotion,) [Ghafir:14] Make your sincere devotion to Allah, and devotion is complete submission. (with sincere devotion); do not worship but Him. Devotion and religion are an approach and a way; to make the Way of Allah to be your way and approach while being sincere in that. Do not take any other god or master besides Him, for Allah is the only Master. (So call upon Allah with sincere devotion,) [Ghafir:14] Make all your devotion to Allah alone, as Allah said to His messenger, (…so worship Allah ˹alone˺, being sincerely devoted to Him (2) Indeed, sincere devotion is due ˹only˺ to Allah…..) [Az-Zumar:2-3] (Say, "I am commanded to worship Allah, being sincerely devoted to Him ˹alone˺.) [Az-Zumar:11] (Worship then whatever ˹gods˺ you want instead of Him." Say, "The ˹true˺ losers are those who will lose themselves and their families on Judgment Day. That is indeed the clearest loss.") [Az-Zumar:15]

(Say, “Surely my prayer, my worship, my life, and my death are all for Allah—Lord of all worlds.(162) He has no partner. So I am commanded, and so I am the first to submit.”(163)) [Al-An’am:162-163] This is what sincere devotion means, (even to the dismay of the disbelievers); even if the disbelievers hate that. Stay firm on your worship and devotion to Allah, (even to the dismay of the disbelievers). Indeed, disbelievers hate that; they hate seeing a believer, worshiping Allah and sincerely devoted to Him. So, O believers, even to the dismay of the disbelievers, remain steadfast in your faith, which is the truth. (So call upon Allah with sincere devotion, even to the dismay of the disbelievers.) [Ghafir:14] stay like that till you meet Allah, the Almighty.

(˹He is˺ Highly Exalted in rank, Lord of the Throne.…) [Ghafir: 15] Allah describes Himself as the (Highly Exalted in rank). He is the Highly Exalted above His creation in rank as well as in place; Allah is above His servants, above the heavens and above His Throne, which is the roof above creatures. None is more exalted than Allah. He is (Highly Exalted in rank) in His divine names and attributes. (Lord of the Throne) the Owner of the Throne, the capacity of which is known to none but Him, and which is above the heavens. (…He sends down the revelation by His command to whoever He wills of His servants to warn ˹all˺ of the Day of Meeting) [Ghafir: 15] From His attributes is that (He sends down the revelation by His command). The revelation is what He reveals to the prophets, and (in the Arabic Translation of the Quran) it is called the spirit because it gives life to the lifeless. A disbeliever is lifeless in his disbelief and straying from Allah; he does not know his Lord, his Master, his God, nor does he know why he was created. Because of this, he is lifeless, but Allah sends down the revelation to bring him to life. (And so We have sent to you ˹O Prophet˺ a revelation by Our command. You did not know of ˹this˺ Book and faith ˹before˺. But We have made it a light, by which We guide whoever We will of Our servants.… (52)) [Ash-Shura: 52] (And so We have sent to you ˹O

Prophet˺ a revelation by Our command….) So, the revelation which was revealed to the prophet ﷺ is a spirit, also, who brought down this revelation, Gabriel, is called the spirit, as Allah says, (which the trustworthy spirit ˹Gabriel˺ brought down (193) into your heart ˹O Prophet˺—so that you may be one of the warners (194) in a clear Arabic tongue. (195)) [Ash-Shu'ara:193-195] He also says, (Can those who had been dead, to whom We gave life and a light with which they can walk among people, be compared to those in complete darkness from which they can never emerge?1 That is how the misdeeds of the disbelievers have been made appealing to them.) [Al-An'am: 122] (He sends down the revelation by His command); with this revelation sent down from Him, He gives life to the hearts' of (whoever He wills of His servants), like His prophets and messengers, and whoever He selects. (Allah selects messengers from both angels and people, ….) [Al-Hajj: 75] Allah chooses and selects them; (whoever He wills of His servants). He says, (to warn ˹all˺ of the Day of Meeting); the purpose of the revelation sent down from Allah is to warn His servants. (the Day of Meeting) The Day of Resurrection is referred to as the Day of Meeting because it is the day when all people, starting from Adam ﷺ to the last human being from his descendants, will meet. (… That is a Day for which humanity will be gathered and a Day ˹that will be˺ witnessed ˹by all˺.) [Hud: 103] All humanity will meet and will be gathered in one place where they will listen to the caller, who will see everyone, till the last one of them. There will be one caller to whom everyone will listen; this is the first form of meeting. The other form is when a human meets his deeds; every human will meet his deeds which he has committed once, and maybe forgot about it, yet he will meet it then. (˹Watch for˺ the Day when every soul will be presented with whatever good it has done. And it will wish that its misdeeds were far off….) [Al-Imran: 30] Every human being will meet his deeds; the believer will meet his good deeds, not decreased by even an atom's weight, (˹Watch for˺ the Day when every soul will be presented with whatever good it has done), and he will be

rewarded for that. Also, the disbeliever will meet his deeds, as Allah says about the disbelievers, (They will cry, “Woe to us! What kind of record is this that does not leave any sin, small or large, unlisted?” They will find whatever they did present ˹before them˺.) They will find their deeds present before them, (And your Lord will never wrong anyone) [Al-Kahf: 49] (the Day of Meeting), when the servants meet their Lord and stand before Him; this is the day which they avoided and denied, they will find it before them, as Allah says, (…Instead, they find Allah there ˹in the Hereafter, ready˺ to settle their account. And Allah is swift in reckoning) [An-Nur: 39] (As for the disbelievers, their deeds are like a mirage in a desert, which the thirsty perceive as water, but when they approach it, they find it to be nothing. Instead, they find Allah there ˹in the Hereafter, ready˺ to settle their account. And Allah is swift in reckoning.) [An-Nur: 30] Everyone will be asked by the Lord, …. As the prophet said, (There will be none among you but his Lord will speak to him, and there will be no interpreter between them nor a screen to screen Him. He will say to him: did not My messenger come to you and deliver the message? Did I not give you money and other blessings? So what good did you do for yourself? Then, he will look to his right side and will see only the deeds he had previously done; he will look to his left and will see only the deeds he had previously done, and he will look in front of him and will see nothing but Fire (of Hell) before his face. So protect yourselves from Fire (of Hell), even by giving half a date- fruit (in charity)) This is the Day of Meeting, He says, (to warn ˹all˺ of the Day of Meeting), (the Day all will appear ˹before Allah˺. Nothing about them will be hidden from Him….) [Ghafir: 16] They will meet Allah on this day; they (will appear), on this earth. And then, (nothing about them will be hidden from Him), nothing from their deeds, secrets, and what is hidden inside them; all will appear before Him. (on the Day all secrets will be disclosed.(9) Then one will have neither power nor ˹any˺ helper.(10))[Al-Tariq: 9-10] The heart contains so many things, including some secrets, which one might have kept in his heart, not telling anyone about

them, yet all of that will appear and be shown, (…And they will never be able to hide anything from Allah) [Al-Nisa: 42] (the Day all will appear ˹before Allah˺. Nothing about them will be hidden from Him….) [Ghafir: 16], nothing from their secrets nor of what is hidden inside them. (˹He will ask,˺ "Who does all authority belong to this Day?) They will be asked, ("Who does all authority belong to this Day?) Taking into consideration that at that time, all that was worshiped besides Allah will vanish, they will say, (To Allah—the One, the Supreme). On that day, all servants, including those who denied this, will testify that all authority belongs to (To Allah—the One, the Supreme).

يقول الله ﷻ: {هُوَ الَّذِي يُرِيكُمْ آيَاتِهِ وَيُنَزِّلُ لَكُمْ مِنَ السَّمَاءِ رِزْقًا وَمَا يَتَذَكَّرُ إِلَّا مَنْ يُنِيبُ}[غافر:13], {فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ}[غافر:14],{رَفِيعُ الدَّرَجَاتِ ذُو الْعَرْشِ يُلْقِي الرُّوحَ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ لِيُنْذِرَ يَوْمَ التَّلَاقِ}[غافر:15], {يَوْمَ هُمْ بَارِزُونَ لا يَخْفَى عَلَى اللَّهِ مِنْهُمْ شَيْءٌ لِمَنِ الْمُلْكُ الْيَوْمَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ}[غافر:16], {الْيَوْمَ تُجْزَى كُلُّ نَفْسٍ بِمَا كَسَبَتْ لا ظُلْمَ الْيَوْمَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ}[غافر:17], {وَأَنْذِرْهُمْ يَوْمَ الآزِفَةِ إِذِ الْقُلُوبُ لَدَى الْحَنَاجِرِ كَاظِمِينَ مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ وَلا شَفِيعٍ يُطَاعُ}[غافر:18], {يَعْلَمُ خَائِنَةَ الأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ}[غافر:19], {وَاللَّهُ يَقْضِي بِالْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لا يَقْضُونَ بِشَيْءٍ إِنَّ اللَّهَ هُوَ السَّمِيعُ الْبَصِيرُ}[غافر:20].

says, "It is He who shows you His signs and bestows —from on ﷻ Allah .high—provision from heaven for youBut none reminds himself except whoever is penitent"(Ghafir:13), "So call upon Allah, devoting religion to Him, even if the deniers hate it"(Ghafir:14), "Exalted in degrees(of rank) , Owner of the Throne—He casts the spirit(of inspiration) by His command upon whomever He wills of His servants to warn of the Day of Encounter"(Ghafir:15), "the day when they emerge; nothing about them is hidden from Allah. "To whom does the dominion belong today?" "To Allah, the One, the Subduer"(Ghafir:16), "Today, every soul is repaid for what it has earned. There is no injustice today; indeed, Allah is Swift in reckoning"(Ghafir:17), "And warn them of the Day of the Inevitable Event, when hearts are at throats, while they block them. The evildoers will have neither intimate(friend) nor intercessor to be obeyed"(Ghafir:18), "He knows the

treacherous look of the eyes and whatever the chests hide"(Ghafir:19), "And Allah decrees with the truth, while those whom they call upon apart from Him do not decree at all. Indeed, it is Allah who is the All-Hearing, the All-Seeing"(Ghafir:20).

After Allah demonstrated the outcome to which the disbelievers will turn and that they call for help from Hell, "...The loathing of Allah is greater than your loathing of yourselves—for you were invited to the faith, but you refused"(Ghafir:10). Then, they confess, He says, "They said, “Our Lord, you caused us to die twice, and you gave us life twice. Now we have acknowledged our misdeeds, so is there any way out?"(Ghafir:11). Then, He says to them, "That is", what you are in from abiding in Hell, "...because whenever Allah alone was called upon, you denied. But if others are associated with Him, you believe. But judgment rests with Allah the All-High, the Supreme"(Ghafir:12). Allah described Himself as being the All-High, the Supreme. "It is He who shows you His signs", the recited. "His signs", witnessed in the creation. "His signs", in the disposition of this creation. "and bestows—from on high—provision from heaven for you", rainwater. "...But none reminds himself except whoever is penitent"(Ghafir:13), "So call upon Allah", Allah commands His faithful servants. "So call upon Allah, devoting religion to Him", while being devoting religion and submission to Him. "even if the deniers hate it", even if the deniers hate it from you, adhere to devoting religion to Allah because Allah "Exalted in degrees(of rank), Owner of the Throne", the owner of the throne, the throne which is the roof of all of these creatures. All of these creatures from the heavens and earth are under the throne like a ring in a wide desert. And Allah is in charge of all of His creation. "He casts the spirit(of inspiration) by His command upon whomever He wills of His servants", "He casts the spirit(of inspiration)", this inspiration which is the life of hearts. "by His command", from Him. "upon whomever He wills of His servants", from the ones Allah chose to warn the

creation from messengers and prophets. "to warn of the Day of Encounter", "to warn", the creation. "the Day of Encounter", when the creation encounters their Lord. "the day when they emerge", shown on the surface, heard and upon sight. "nothing about them is hidden from Allah", not from themselves. "and no hidden secret of yours remains hidden", nor from their deeds or the thought of their hearts. All of them are shown to the Lord and spread. "on the day when the secrets are put on trial"(At-Tariq:9), displayed. "then he will have neither strength nor helper"(At-Tariq:10), "To whom does the dominion belong today?", it said to the whole creation as it came in the Hadith, "On the Day of Resurrection Allah will hold the whole earth and fold the heaven with His right hand and say, 'I am the King: where are the kings of the earth?". Allah is the king, and it is said to them, "...To whom does the dominion belong today?" "To Allah, the One, the Subduer"(Ghafir:16), there is no doubt that it will be shown to everyone with sight and every denier in the world. It is shown to them that the dominion is to "To Allah, the One, the Subduer", the One in His attributes and actions whom none is a partner with Him nor like Him from His creation. "The Subduer", Who overcame everything. Thus, everything is under His Subduer and within His dominion. The heavens and earth and all the worlds are in His grip. "...To whom does the dominion belong today?" "To Allah, the One, the Subduer"(Ghafir:16), "Today, every soul is repaid for what it has earned..."(Ghafir:17), "Today", this is the Day of Resurrection in which they will told, "every soul is repaid for what it has earned", each soul will take its reward, the reward of its deeds, if it's good then he will have good reward and if it's evil then will have an evil reward. "There is no injustice today", There is no injustice today, denying injustice. There is no injustice for the believer because Allah fulfills His promise and does not lack his reward the weight of an atom. A full reward, and He is not unjust that He does not make others carry his burden or to be judged over a thing that he did not do. "...There is no injustice today; indeed, Allah is Swift in reckoning"(Ghafir:17), Allah is Swift in reckoning. The Swift in reckoning here is that the matter afflicted

those who forgot about the judgment quickly due to their infidelity and injustice. The Lord's reckoning came, Allah's judgment came. Likewise, Allah judges all servants as He judges one soul. Thus, everything is placed and spread in front of everyone. And each person will stand in front of his actions and Allah will judge everyone. None but Him. "...indeed, Allah is Swift in reckoning"(Ghafir:17).

Then, He says, "And warn them of the Day of the Inevitable Event", after Allah demonstrated the condition of these and those and His attribute and how the matter would be on the Day of Resurrection. This is a matter after another and a preach after another and directing the speech to the Messenger ﷺ. "And warn them", that is the Prophet ﷺ. "of the Day of the Inevitable Event", "warn them", frighten them. The warning is telling of what is bad. Frighten them from this great day. "And warn them of the Day of the Inevitable Event", Allah called the Day of Resurrection "the Day of the Inevitable Event", due to its speed in coming and surprising people. "when hearts are at throats", due to distress, sadness, fear, and pity. "when hearts", the person's heart raises to the throat as if it is air. "when hearts are at throats, while they block them", the block is holding rage. And rage is to explode. So, the disbeliever blocks and holds his rage and pain from exploding. Rather, he holds and blocks what he is in from distress, sadness, and fear. "while they block them. The evildoers will have neither intimate(friend) nor intercessor to be obeyed", "The evildoers will have neither", who wronged themselves with infidelity, polytheism, and denial. "neither intimate(friend)", a friend. The friend is called intimate who protects and tries to save his friend. They are not present on this day. "intimate", comes to protect his friend. The unjust has no intimate friend who protects him and cares for him. First of all, each will care for his own condition and does not care about others. Rather, as Allah says "though they are shown each other. The criminal wishes he could be redeemed from the punishment of that day1 by sacrificing his children"(Al-Ma'arij:11), "and his female companion and his brother"(Al-Ma'arij:12), "and his

kinsfolk who shelter him"(Al-Ma'arij:13), "and everyone on earth, so it would then save him"(Al-Ma'arij:14), "The evildoers will have neither intimate(friend)", that is intimate not from people no from others. "nor intercessor to be obeyed", and has no intercessor. "obeyed", that is, his intercession is obeyed by Allah. There is no intercession for a disbeliever. Allah does not accept intercession for an unbeliever. Allah's angels whom the polytheists worshiped do not intercede for them. "...and they do not intercede except for those whom He approves, and they tremble in awe of Him"(Al-Anbya:28), so, no matter what the disbeliever does on the Day of Resurrection to find an intercessor to be obeyed and to intercede for him with Allah, he will find none. "intercessor to be obeyed", those whom the disbelievers ask help from. No matter what they ask others to intercede for them, there is no intercede for them before Allah on the Day of Resurrection. "0 those who believe spend from what We have given to you before comes a day when there is no trading, no friendship, no intercession. And the disbelievers are the unjust" (Al-Baqarah:254), the disbeliever is who did unjust because he disbelieved in Allah. "...The evildoers will have neither intimate(friend) nor intercessor to be obeyed"(Ghafir:18), "He knows the treacherous look of the eyes", Allah. "the treacherous look of the eyes", which is the sly glances. When the person sly glances, according to the assumption of the people who look at him, he is sly glancing over something forbidden. So, this is the sly glance that a person lays over a forbidden thing while others are not aware of it so that they do not know, Allah knows it. "He knows the treacherous look of the eyes", the treacherous look of the eyes that look over something forbidden or do something forbidden or command something forbidden or point at something forbidden. Allah knows it, this treacherous eye is the one that thinks that no one saw it or that sly glance at something forbidden. and does not want anyone to see it. Yet, Allah knows it. And the reality is that this is from the treacherous act that its owner does while he thinks that no one saw him; Allah saw it. "He knows the treacherous look of the eyes and whatever the chests hide"(Ghafir:19), whatever

the chests hide from what a person made in his heart and did not release it. And this is the most hidden of secrets, the greatest of things in secret and far from being revealed, Allah knows it. "And Allah decrees with the truth", "Allah ", Highly exalted is He. There are no gods but Allah. "decrees with the truth", between His servants, He decrees with the truth. As well as His judgment is with wisdom and the truth. His judgment in rewarding the believer and the disbeliever with his reward is all with the right. Allah does not exceed nor wrong anyone. "And Allah decrees with the truth, while those whom they call uponapart from Him do not decree at all", those who they call without Allah no matter what from angels, from some of the messengers, worship Isa ﷺ, all the gods that were worshiped besides Allah. "do not decree at all", these cannot rule with Allah in fellowship and share. Rather, all judgment belongs to Allah, all judgment in creation belongs to Allah. So, the angels cannot judge, and the messengers cannot judge and have nothing in the matter. And all that is worshiped apart from Allah cannot judge because judgment belongs to Allah alone. He says to His Messenger, "You have no authority in the matter, unless Allah forgives them or punishes them, as they are unjust."(Ali-'Imran:128), "Indeed, you cannot guide whom you love, but Allah guides whom He wills..."(Al-Qasas:56). Thus, the judgment belongs to Allah the All-High, the Supreme. And none judges with Allah. "And Allah decrees with the truth, while those whom they call uponapart from Him do not decree at all...", everything worshiped apart from Allah cannot judge the servants. Rather, the servants' judgment belongs to Allah. "Surely to Us is their return"(Al-Ghashiyah:25), "then surely with Us is their reckoning"(Al-Ghashiyah:26), no one judges all creation except their Creator and Former. Allah is the Judge and Allah did not entrust the judgment of anyone to others. Rather, the judgment of everyone belongs to Him. "...while those whom they call uponapart from Him do not decree at all. Indeed, it is Allah who is the All-Hearing, the All-Seeing"(Ghafir:20), Allah ended these verses by stating that He is "the All-Hearing", of all of His creation because there is no voice that is hidden

from Allah. All that he said and the creation made public, Allah hears it. "Do you not see that Allah knows whatever is in the heavens and whatever is on the earth? If three converse privately, He is their fourth. If five, He is their sixth. Whether fewer or more, He is with them wherever they may be. Then, on the Day of Judgment, He will inform them of what they have done. Surely Allah has ˹perfect˺ knowledge of all things" (Al-Mujadila:7). Allah is, "the All-Hearing, the All-Seeing", the All-Seeing of all of His creation, nothing hides from them at all times. Everyone is under the hearing and sight of Allah. Allah is All-seeing; How perfectly He hears and sees! None hears better than Allah and none sees better than Allah because nothing is absent from His hearing and sight. "...Indeed, it is Allah who is the All-Hearing, the All-Seeing"(Ghafir:20), thus, He is the one Who holds the servants accountable. When He judges the servants He judges them according to His knowledge, what He knew about them and what He saw from them. He also makes a witness from themselves testifying against them. "This is Our book that speaks against you with truth. We used to get recorded all that you used to do"(Al-Jathiyah:29), a witness from the person himself. "On that day, Allah pays them their true recompense in full, and they learn that it is Allah who is the Evident Truth"(An-Nur:25), "Nasty ones are for nasty men, and nasty men are for nasty ones, and good ones are for good men, and good men are for good ones. Those are acquitted of what they say; for them is forgiveness and a noble provision"(An-Nur:26). He says, "...and their hands speak to Us, and their feet testify to whatever they used to earn"(Ya-Sin:65), Allah counted all the works of every existing and created creature. And all the work of a creature is within the sight and hearing of Allah. Therefore, He judges between His servants. "And Allah decrees with the truth, while those whom they call uponapart from Him do not decree at all. Indeed, it is Allah who is the All-Hearing, the All-Seeing"(Ghafir:20).

Then Allah mentioned those stubborn and deniers, He says, "Have they not journeyed through the earth and looked at how the outcome was for those before them? They were superior to them in strength and in the traces which they left in the land, but Allah seized them for their misdeeds, for they had no shield from Allah"(Ghafir:21), "Have they not journeyed through the earth and looked at how the outcome was for those before them?", a reminder from Allah for those deniers to know what happened to those before them. "Have they not journeyed through the earth and looked at how the outcome was for those before them..."(Ghafir:21), they journeyed through it and looked at this. They saw the places in which the ancients were destroyed from Thamud, Ad, the villages of Lot, and the people of Pharaoh. "Have they not journeyed through the earth and looked at how the outcome was for those before them..."(Ghafir:21), the outcome is the consequence. The outcome is taken from the end, what was the consequence to which those deniers turn from those before them? "They were superior to them in strength", "They were", the denying nations of Thamud, Ad, Pharaoh, and Noah. "superior to them in strength", from those addressed with this Qur'an, the Arabs. "in strength", physical strength, build strength, money strength, and strength with what Allah gave them. "and in the traces which they left in the land", they left great traces in the land. They left buildings, Thamud left their homes carved in the stone, and are present. The people of Pharaoh left their remaining traces through time. Great traces that what the Arabs built of tents and homes cannot be measured to those built. "And in the traces which they left in the land, but Allah seized them for their misdeeds", seized them with destruction. Allah destroyed them. "for their misdeeds", due to their misdeeds. Allah drowned the people of Noah. And drowned the people of Pharaoh. These are drowned and those with the sea. Ad with the evil wind. Thamud with the shout. And Allah overturned the villages of Lot over the heads of its owners. "...but Allah seized them for their misdeeds, for they had no shield from Allah"(Ghafir:21), a protector. "shield ", protects them from Allah's punishment. "for they had no shield from Allah", from

anyone who can protect them, neither the gods that they worshiped, nor their palaces, nor their strength, nor what they have. They have no protection against Allah's punishment. Rather, when Allah's punishment comes to them, nothing from what they thought will protect them could stand before Allah's punishment. "...for they had no shield from Allah"(Ghafir:21), "That is", the punishment for the unbelieving and denying nation from the ancients. "because their messengers used to come to them with evident proofs", "This is", pointing at what Allah afflicted them with of punishment. "...but Allah seized them for their misdeeds, for they had no shield from Allah"(Ghafir:21), Allah referring to seizing them with punishment and that no protection benefited them against Allah's punishment. "because their messengers used to come to them with evident proofs, but they denied", "because", because those unbelieving people from those whom Allah destroyed. "their messengers used to come to them with evident proofs, but they denied", the proof is clear evidence from Allah. Whether it was the light that he calls them for or the clear miracles that stood to reflect upon the truthfulness of these messengers. Likewise, these evident proofs which were with the messengers to what they call them for. "That is because their messengers used to come to them with evident proofs, but they denied..." (Ghafir:22), they turned this away, they disregarded this matter and covered the proof of monotheism. At this point, "so Allah seized them", seized them with destruction. Allah destroyed them. "He is All-Powerful, Stern in retribution"(Ghafir:22), "He is", Allah, "All-Powerful", Stronger than all of His creation. There is no room for the power of the creature before the power of the Creator. These human beings are powerless and weak. So, they can never stand before the punishment of the Lord. "He is All-Powerful, Stern in retribution"(Ghafir:22), His punishment is severe. See how He punished those deniers; He drowned the people of Noah. He rooted up the people of Ad. He eradicated the people of Thamud with the angel's shout. If you look at Allah's punishment in the previous ones, you will find that Allah seized them with

severe punishment. Indeed, Allah is, "All-Powerful, Stern in retribution", from His attributes.

After this, a long chapter of the surah began to clarify these meanings represented by the people of Noah. It represents the meanings of disbelief and stubbornness with the coming of the verses. See these are people who disbelieved and resisted and clear indications came to them, besides the warnings and reminders came to them from everywhere. And in this surah, Allah presented a warner added to the call of Musa ﷺ, who is a believer of Pharaoh's, who reminds his people with a long reminder. Then, in the end, there will be ingratitude and infidelity. Then comes the punishment of Allah, and Allah's punishment comes to the deniers. Besides, Allah saves the people of faith. Thus, this is an example and proof of what Allah told in the introduction to this surah, Surat al-Mu'min, Surat Ghafir. He says, "And We sent Moses with Our signs and an evident manifestation"(Ghafir:23), Allah says that He sent the prophet Moses, the children of Israel's prophet ﷺ from the messengers with resolve were patient. "Our signs", Allah's miracles signs which Allah showed through his hands. His staff, his black hand which he places inside his garment, and gets out white. Then, other tools which Allah made as punishment for the people of Pharaoh over their infidelity. "And We sent Moses with Our signs and an evident manifestation"(Ghafir:23), "manifestation", manifestation, power. Evident, clear, and obvious like these signs. He says, "So We sent upon them the flood and the locusts and the lice and the frogs and blood—all explicit signs—but they acted arrogantly, and they were a criminal people"(Al-A'raf:133), and the shamefulness that has descended upon them. These verses have clear and evident manifestation. For example, the frogs which are a sign from Allah afflicted them. The frog comes and enters into each room and into everywhere and in all the borders of the land, and in all its places. The person sleeps and finds frogs in his bed. He talks, suddenly, the frogs jump into his mouth, a very great matter from the great signs

that have a great manifestation compelling everyone with heart and mind to submit to what these signs indicate. But see the results of this to the unbelievers, "And We sent Moses with Our signs and an evident manifestation"(Ghafir:23), a manifestation that is clear and evident from his argument. His evident and clear argument. Likewise, the clear and evident signs. "to Pharaoh and Hamān and Qarun, but they said, “A sorcerer, a sheer liar"(Ghafir:24), Allah sent Musa with these signs and with this clear manifestation to the heads of infidelity. "Pharaoh", who is the head and king of Coptic's. "and Hamān", his minister. "and Qarun", who was from Moses' people, yet he was with Pharaoh and from his followers and was against his people of the children of Israel. "to Pharaoh and Hamān and Qarun, but they said", that is, all of them. "A sorcerer, a sheer liar", they accused Musa of being a sorcerer and not a Messenger from Allah. And they attributed the signs he came with to sorcery and not from Allah. "a sheer liar", in what he says of being a Messenger from Allah. And the reality is that he is a Messenger from Allah. And Musa said, "...I am a messenger from the Lord of all realms"(Al-A'raf:104). And he said to him, "committed to saying nothing about Allah but the truth. I have surely come to you with an evident proof from your Lord..."(Al-A'raf:105). But they said, "A sorcerer, a sheer liar". He says, "Then when he came to them with the truth from Us, they said, “Kill the sons of those who have attained faith with him and keep their women alive(in bondage)..."(Ghafir:25), He says, "...But the plotting of the deniers can only go astray"(Ghafir:25). "Then when he came to them", that is Moses. "with the truth from Us", from Allah. "they said", this is their response. "Kill the sons of those who have attained faith with him and keep their women alive (in bondage)". He says, "But the plotting of the deniers can only go astray"(Ghafir:25).

يقول الله ﷻ : {وَلَقَدْ أَرْسَلْنَا مُوسَى بِآيَاتِنَا وَسُلْطَانٍ مُبِينٍ}[غافر:23], {إِلَى فِرْعَوْنَ وَهَامَانَ وَقَارُونَ فَقَالُوا سَاحِرٌ كَذَّابٌ}[غافر:24], {فَلَمَّا جَاءَهُمْ بِالْحَقِّ مِنْ عِنْدِنَا قَالُوا اقْتُلُوا أَبْنَاءَ الَّذِينَ آمَنُوا مَعَهُ وَاسْتَحْيُوا نِسَاءَهُمْ وَمَا كَيْدُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ}[غافر:25], {وَقَالَ فِرْعَوْنُ ذَرُونِي أَقْتُلْ مُوسَى وَلْيَدْعُ رَبَّهُ إِنِّي

أَخَافُ أَنْ يُبَدِّلَ دِينَكُمْ أَوْ أَنْ يُظْهِرَ فِي الأَرْضِ الْفَسَادَ}[غافر:26], {وَقَالَ مُوسَى إِنِّي عُذْتُ بِرَبِّي وَرَبِّكُمْ مِنْ كُلِّ مُتَكَبِّرٍ لا يُؤْمِنُ بِيَوْمِ الْحِسَابِ}[غافر:27], {وَقَالَ رَجُلٌ مُؤْمِنٌ مِنْ آلِ فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ أَتَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ وَإِنْ يَكُ كَاذِبًا فَعَلَيْهِ كَذِبُهُ وَإِنْ يَكُ صَادِقًا يُصِبْكُمْ بَعْضُ الَّذِي يَعِدُكُمْ إِنَّ اللَّهَ لا يَهْدِي مَنْ هُوَ مُسْرِفٌ كَذَّابٌ}[غافر:28].

says, "And We sent Moses with Our signs and an evident ﷻ Allah ,manifestation" (Ghafir: 23), "To Pharaoh and Hamān and Qarun, but they said A sorcerer, a sheer liar" (Ghafir: 24), "Then when he came to them with the truth' from Us, they said, 'Kill the sons of those who have attained faith with him and '.keep their women alive(in bondage)But the plotting of the deniers can only go astray" (Ghafir: 25), "And Pharaoh said, 'Let me kill Moses, and let him call upon his Lord; indeed, I am afraid that he may exchange your religion or that he may cause corruption to appear in the land" (Ghafir: 26), "And Moses said, 'I have sought refuge with my Lord and your Lord from every arrogant one who does not believe in the Day of Reckoning" (Ghafir: 27), "And a believing man from Pharaoh's folk who had concealed his faith said, 'Do you kill a man for saying, 'My Lord is Allah', and he has come to you with evident proofs from your Lord? If he is a liar, then his lying is upon him. But if he is truthful, then some of what he promises you will befall you; indeed, Allah does not guide anyone who is an extremist, a sheer liar" (Ghafir: 28).

Allah says that He sent His servant and Messenger Musa and said, "And We sent Moses with Our signs……" (Ghafir: 23), Allah's signs, Allah's miracles signs which He established over his hands from the staff and his hand. The staff and the hand as well as the signs which Allah established as punishments for the people of Pharaoh due to their infidelity. "And an evident manifestation", a manifestation for him with his argument and demonstration, and that Pharaoh, despite his power and authority, could not harm him or kill him as he wished. "And an evident manifestation", "To Pharaoh and Hamān and Qarun, but they said, 'a sorcerer, a sheer liar" (Ghafir: 24), those are the heads of criminality.

“Pharaoh”, the king, Pharaoh is a nickname that referred to everyone from the ones who led the Coptic's like Kisra for everyone who led the Persians, and Caesar for everyone who led the Romans. “And Hamān”, his minister. “And Qarun”, this one is from the children of Israel but increased in wealth that He says, “And We had given him treasures, the keys of which would weigh down a band of strong men”, and the one who oppressed his people of the children of Israel and followed Pharaoh and supported him over his people. “But they said”, the heads of criminality and infidelity, “A sorcerer, a sheer liar”, referring to Musa that he is “A sorcerer”. They attributed Allah's signs to sorcery and to lie, they said, “A sheer liar”, with the usage of exaggeration that he lies a lot and that what he says is not true. Allah ﷻ says, “Then when he came to them with the truth from Us…….” (Ghafir: 25), when it came to the heads of infidelity and criminality. “Came to them”, Musa, “With the truth”, from where? “From Us”, from Allah. They responded to this truth, “They said, ‘Kill the sons of those who have attained faith with him and keep their women alive(in bondage)", this is their response to change the truth; “They said, ‘Kill the sons of those who have attained faith with him", “The sons of those who have attained faith with him”, sons are the males. “Those who have attained faith with him”, the children of Israel; kill their male sons, “And keep their women alive(in bondage)”, leave them alive, do not kill their women and this is to increase in humiliation because a woman cannot defend herself and is faced with humiliation and insult. Thus, this would be an increase in the children of Israel's humiliation. “And keep their women alive(in bondage)”, leave their women alive and kill the sons who might fight or strive or attack infidelity, so they kill the sons and leave the women alive who have no power in this. Thus, this will increase their oppression and humiliation. Allah ﷻ says, “..... But the plotting of the deniers can only go astray” (Ghafir: 25), this is from plotting which to afflict the children of Israel with harm, and this is from their plotting and evil thinking to afflict them with this plan which humiliates them. Allah ﷻ says, “But the plotting of the deniers”, cannot but, “Can only go

astray”, its ends, it does not lead them to what they hoped for from staying in their glory and oppressing those. The disbeliever’s plot must go astray because he will be defeated at the end, and Allah's command is what will win at the end. No matter what the disbeliever does of planning, thinking, and plotting, his plotting will only afflict him. Allah says, “..... But the plotting of the deniers can only go astray” (Ghafir: 25), “And Pharaoh said, ‘Let me kill Moses, and let him call upon his Lord; indeed, I am afraid that he may exchange your religion or that he may cause corruption to appear in the land" (Ghafir: 26), “And Pharaoh said”, to his chiefs, followers, and ministers, “Let me kill Moses”, let me kill him, “Let me kill Moses”, he is the ruler, the only one whom none can stand before him or oppose him. He says to people, “..... I do not show you except what I see, and I do not guide you except to the way of prudence” (Ghafir: 29), this is an indication of the authority that Allah gave to Musa, and that he is, despite the oppression of Pharaoh and being the ruler over the matter, yet, there was fear in his heart from killing Musa. This is from the authority which Allah gave to Musa because when Allah sent Musa to Pharaoh, “They said, ‘Our Lord, we fear he may persecute us or exceed all limits" (Taha: 45), “He said, ‘Do not be afraid. I am surely with you both I hear and I see" (Taha: 46). Allah was supporting Musa and by the authority of Allah and His strong power, undoubtedly, protected His servant, Musa. He protected him when he was born powerless and his mother took him and nursed him and threw him into the sea, in a coffin in the sea. Yet, Allah raised him in the house of Pharaoh, and Pharaoh’s knife could not afflict him while he was at his home. This is from the authority that Allah gave to Musa. “Pharaoh said”, to his followers, “Let me”, let me, “Kill Moses, and let him call upon his Lord”, because he was warned that this is the Lord, God, the Powerful and the one Who did great things and that if they kill him, punishment and eradication will afflict them from Allah. He says, “And let him call upon his Lord”, let him call his Lord, mocking Musa's God, the Lord of the worlds. Then, he warned them from Pharaoh's plotting. “..... Indeed, I am afraid that he may

exchange your religion or that he may cause corruption to appear in the land" (Ghafir: 26), "Indeed, I am afraid", fear, "That he may exchange your religion", and they consider Pharaoh's religion to be the best. The best method of life which has no equal and it is the perfect system, and this comes to change the nation's system and remove the heads of it and be in charge. "Indeed, I am afraid that he may exchange your religion", your method, manner, and the law of this life. "Or that he may cause corruption to appear in the land" (Ghafir: 26), "To appear in the land", the land of Egypt, "Corruption", this is what Pharaoh considered what Musa call for of monotheism and worshiping only Allah, and leaving what they worship apart from Allah. Besides commanding Pharaoh to leave the children of Israel or to let them leave from the land of Egypt in order to worship Allah wherever they want, in the wild or in the desert. He considered that as being corrupted; that he is a corruptor because he will remove the children of Israel out of service with which they serve the Egyptians. He called all of this as corruption, "..... Indeed, I am afraid that he may exchange your religion or that he may cause corruption to appear in the land" (Ghafir: 26), when this was Pharaoh's response and intention to his people, Musa sought help from Allah. Allah says, "And Moses said, 'I have sought refuge with my Lord and your Lord from every arrogant one who does not believe in the Day of Reckoning" (Ghafir: 27), "And Moses said", calling his Lord and responding to Pharaoh's request of killing, "I have sought refuge with my Lord and your Lord", "I have sought refuge", seeking refuge is asking for help from the Lord. "My Lord and your Lord", my Lord which indicates that He is his Supporter, Master, and Protector. "And your Lord", your Creator, the one in charge over you, and whom you are in His grip. "From every arrogant one", like Pharaoh, Haman, and Qarun, those arrogant ones. "..... From every arrogant one who does not believe in the Day of Reckoning" (Ghafir: 27), and their arrogance, their arrogance against Allah and against following Allah's path. They see that Allah's path and way are despicable; how would they follow this and leave what their fathers and grandfathers used to

follow? “And Moses said, ‘I have sought refuge with my Lord and your Lord from every arrogant one who does not believe in the Day of Reckoning" (Ghafir: 27), and this is the reason for his arrogance and stubbornness and being away from the truth that he does not believe in the Day of Reckoning. He does not believe that there is a day in which he will be resurrected and be judged between Allah's hands. Rather, he will never be judged, and when resurrected, they will be upon their worldly condition. The king remains a king, and the poor remain poor. “..... From every arrogant one who does not believe in the Day of Reckoning” (Ghafir: 27), “And a believing man from Pharaoh’s folk who had concealed his faith said, ‘Do you kill a man for saying, ‘My Lord is Allah’, and he has come to you with evident proofs from your Lord? If he is a liar, then his lying is upon him. But if he is truthful, then some of what he promises you will befall you; indeed, Allah does not guide anyone who is an extremist, a sheer liar” (Ghafir: 28), here, Allah shows the call of a believer from the people of Pharaoh, from his people, from his followers. Thus, he is from the Coptic's and is near to Pharaoh. It was said that he was of Pharaoh's followers and chiefs. “And a believing man [...] said”, believing in Allah. He believes in Allah and believes that Musa is the true Messenger of Allah, “From Pharaoh’s folk” but, “Concealed his faith”, from his people. He did not announce his faith to people. Rather, he hides his faith and does it secretly because he fears that they might kill him. He says to them, “Do you kill a man for saying, ‘My Lord is Allah”, he asks them this as an indication of denial. “Do you kill a man”, and it is a response to Pharaoh's saying, “Let me kill Moses, and let him call upon his Lord”, He says, “Do you kill a man for saying, ‘My Lord is Allah”, this is his crime. What is Musa's crime? That he says Allah is my Lord, “Do you kill a man for saying, ‘My Lord is Allah”, this is not a crime, rather, this is his own choice that he attributed and worshiped Allah, the Lord of the heavens and earth. “Do you kill a man for saying, ‘My Lord is Allah’, and he has come to you with evident proofs from your Lord?”, this man, “He has come to you with evident proofs”, the clear proofs,

“From your Lord”, your Creator, God, and Master whom there is no god but He. “And he has come to you with evident proofs”, his staff and his hand, this is not sorcery. “If he is a liar, then his lying is upon him”, assuming he is truthful or a liar; if he is a liar then you have nothing to do with his lie. “Then his lying is upon him”, the consequence of this lie is upon him and his saying does not harm us. “If he is a liar, then his lying is upon him. But if he is truthful, then some of what he promises you will befall you”, but assume that he is truthful, then what he promises you of punishment and destruction from Allah will befall you. Thus, if we assume that he is a liar, his lie will appear and his lie is upon him not you, and his lie won't harm you in any way. “But if he is truthful, then some of what he promises you will befall you”, but assume the other matter that he is actually truthful and you killed him, then some of what he promised you will befall you. “Indeed, Allah does not guide anyone who is an extremist, a sheer liar” (Ghafir: 28), a general word including every sheer liar. “Indeed, Allah”, the Creator of this universe, “Does not guide anyone who is an extremist, a sheer liar”, in the surface, assuming that Musa is a liar, then Allah won't guide him because who attributes lies to Allah cannot be guided by Him, as well as Pharaoh, “Indeed, Allah does not guide anyone who is an extremist, a sheer liar” (Ghafir: 28), because Pharaoh is a sheer liar who exceeded the limits in his criminality, and is a liar in what he says of being the god of Coptic's and the god of people. Yet, the believer from the people of Pharaoh said this in the general form to include all people and to show that this is the law or an issue and scale of Allah. “Indeed, Allah does not guide anyone who is an extremist, a sheer liar” (Ghafir: 28), because the one who exceeds the limits in his sins and the liar can never be guided by Allah.

Then, he preached to them saying, “O my people, yours is the dominion today, prevailing in the land……..” (Ghafir: 29), “O my people”, O my people, he calls. This believer from the people of Pharaoh calls his people and says, “Yours is the dominion today, prevailing in the land”, today, the dominion is yours in the land.

You are the ones who rule and own authority and oppression doing what you want and arranging what is upon your hands with what you will. “Prevailing in the land”, prevailing in it with your buildings, cultivation, wagons, and chiefs. You are prevailing with it, high with it, and others are under your hands from the children of Israel. “O my people, yours is the dominion today, prevailing in the land”, “Prevailing”, over those beneath you in the land. “But who will help us against Allah’s chastisement, should it fall upon us?”, if Allah's chastisement came to us, Allah the Creator of these heavens and earth. If His chastisement fell upon us, His severe chastisement and punishment, who will help us? A question intended to remind them and to turn them back to their minds, to look at the matter, and to know that no one can turn away Allah's rage when it afflicts them, and that they are arrogant upon the earth today, but Allah can turn this to its contrary. Pharaoh responds saying, “..... Pharaoh said, ‘I do not show you except what I see, and I do not guide you except to the way of prudence" (Ghafir: 29), arrogance and showing that the matter is up to him alone. “Pharaoh said, ‘I do not show you except what I see", what I see and spread between you is what you should see and no one should see anything other than what I see and not to walk in anything but what I order. He says, “..... I do not show you except what I see, and I do not guide you except to the way of prudence” (Ghafir: 29), I don't guide you, direct you, and show you, “Except the way of prudence”. Thus, this arrogant denier made his people upon his grip and oppression and on under his order, and that they must see what he sees and not have any opposing opinion, nor an opposing view, and that his view is the right one and that he cannot see anything false or astray from the truth. “..... I do not show you except what I see, and I do not guide you except to the way of prudence” (Ghafir: 29), the believer from the people of Pharaoh says to him, “But the one who had attained faith said, ‘O my people, I fear for you the like of the Day of the Parties" (Ghafir: 30), “..... O my people, I fear for you the like of the Day of the Parties” (Ghafir: 30). “O my people”, he called upon them, “I”, this

believer, “..... I fear for you the like of the Day of the Parties” (Ghafir: 30), a black day on which you die as the Parties from around you. “But the one who had attained faith said, ‘O my people, I fear for you the like of the Day of the Parties" (Ghafir: 30), “Like the custom of the people of Noah and ‘Ād and Thamûd and those after them. For Allah wants no injustice for the servants” (Ghafir: 31), he interpreted these parties, which are the group divided into parties and gathered upon infidelity, the people of Pharaoh because they were made as parties before their messenger Noah ﷺ. “Like the custom”, the custom, the habit upon which they adhered. Thus, the custom is the continuous habit to which they adhered to, and those adhered to infidelity and walked upon it. “Like the custom of the people of Noah”, in their denial, stubbornness, and turning the truth. “And Ad”, the tribe of Ad, “And Thamud”, the tribe of Thamud, “And those after them”, also. “..... For Allah wants no injustice for the servants” (Ghafir: 31), either it is from the believer's saying that Allah was not unjust when He destroyed them because He destroyed them due to their infidelity, or from Allah's word commenting on this believer's saying that Allah, when He destroyed these Parties, destroyed them because they deserved it. “Like the custom of the people of Noah and ‘Ād and Thamûd and those after them. For Allah wants no injustice for the servants” (Ghafir: 31), “O my people”, he calls them one after another. He calls them with this close and near calling because they are his people and he is from them from their parties. “..... I fear for you the Day of Calling” (Ghafir: 32), he frightened them from the punishment, Allah's punishment that might afflict them in the world like the previous punishments, the previous nations. Then, he frightened them from the punishments awaiting them after death, on the Day of Resurrection. “O my people, I fear for you the Day of Calling Out” (Ghafir: 32), “The day when you turn away, fleeing, with no safeguard from Allah. And whomever Allah misguides, no guide shall there ever be for him” (Ghafir: 33), “The Day of Calling Out”, the Day of Calling Out, when each one is calling the other. Yet, none responds and none obeys his friend because each one of them will be concerned

about his matter on the Day of Resurrection or on the day when the punishment afflicts them when they turn, “The day when you turn away, fleeing”, when the punishment afflicts you. “With no safeguard from Allah”, protects you when the punishment afflicts you. “..... And whomever Allah misguides, no guide shall there ever be for him” (Ghafir: 33), or on the Day of Resurrection when you are surprised with the resurrection and turning back, so you turn away. Yet, none will protect you from Allah's punishment, “The day when you turn away, fleeing, with no safeguard from Allah. And whomever Allah misguides, no guide shall there ever be for him” (Ghafir: 33). Then, He says to them, “And surely Joseph did come to you with the evident proofs, but you continued to doubt what he came to you with, until when he perished, you said, ‘Allah will never send a messenger after him’. Thus Allah misguides whoever is an extremist, constantly doubting” (Ghafir: 34), “And surely Joseph did come to you”, the Prophet. He is the Prophet of the children of Israel who came as a kid to the land of Egypt and was sold in it as a servant, and Allah told us his story. Then, he got lucky after that when he interpreted the dream of the king and saved the nation and all the Coptic's from the disaster of seven lean years that will come after seven years of fertility, so he did what he did and called to Allah in Egypt as possible, and while he was in prison, he called to Allah and said, “O my fellow inmates, are diverse lords better or Allah, the One, the Subduer?” (Yousef: 39), “Whatever you worship, other than Him, are nothing but names you have coined, you and your fathers. Allah has sent down no authority for them. Sovereignty belongs to none but Allah. He has ordained that you shall not worship anyone but Him. This is the only right path. But most of the people do not know” (Yousef: 40). Thus, he called to Allah while in prison, and after he went out of prison as well and became powerful, he also called to Allah. Yet, people remained suspicious about his call and preferred to stick to the religion they follow and heritage rather than what Yousef called them for. He says, “And surely Joseph did come to you”, Allah's Prophet, “Did come to you”, that is, before the coming of Musa, “With the evident proofs”, with

evident proofs regarding what he calls you from monotheism and believing in Allah. “But you continued to doubt what he came to you with”, but you continued to deny and doubt what he came to you of guidance and light, and remained upon your religion, polytheism, and infidelity. “Until when he perished, you said, ‘Allah will never send a messenger after him", “Until when he perished”, that is Yousef ﷺ and died. “You said, ‘Allah will never send a messenger after him", you thought that no messenger would ever come after Yousef calling to Allah. Allah ﷻ says, “..... Thus Allah misguides whoever is an extremist, constantly doubting” (Ghafir: 34), “Thus”, like this misguidance that you are in. “Allah misguides whoever is an extremist”, in sins, infidelity, and polytheism; in their polytheism, infidelity, sins, and arrogance regarding the matter. “Constantly doubting”, doubting Allah's matter. That is, you went astray from the truth due to your extreme sins, polytheism, and doubting the truth. “Those who argue against Allah’s signs without any manifestation having come to them—this is most loathsome to Allah and to those who have attained faith; thus Allah seals the heart1 of every arrogant compeller” (Ghafir: 35), this verse came to demonstrate why those unjust people did not believe in a messenger taking into account that they knew Yousef and knew his trustworthiness, favor, and religion. He called them to Allah but they were not guided and thought that no messenger will ever come after him calling to Allah as Yousef did. He says, “Those who argue against Allah’s signs without any manifestation having come to them……” (Ghafir: 35), this issue belongs to Allah. This is a stable thing that whoever argues, “Against Allah’s signs without any manifestation having come to them”, “Those who argue”, the proof comes from Allah, so he turns it and argues in it and turns away this argument and gives another proof. “Those who argue against Allah’s signs” (Ghafir: 35), and turn it away because they do not want it. “Without any manifestation having come to them”, without having authority, knowledge, or a proof with an evident authority upon the soul to make it believe in it. Rather, with assumption and supposition. “Without any manifestation having come to

them—this is most loathsome to Allah and to those who have attained faith", this is despicable. "This is most loathsome to Allah", Allah despicable them, despicable this arrogant denier who turns away Allah's signs with argument and falsehoods. Likewise, "And to those who have attained faith", despicable and rage in the believers' hearts for those who argue in Allah's signs without knowledge. "..... This is most loathsome to Allah and to those who have attained faith; thus Allah seals the heart1 of every arrogant compeller" (Ghafir: 35), "Thus", like this habit and being away from the truth and that the guidance never enters into the heart. "Allah seals", sealing is blocking, and that He blocks and seals it with sealing and places the seal that blocks this heart which never opens to guidance. "..... Thus Allah seals the heart1 of every arrogant compeller" (Ghafir: 35), He mentioned the heart because it is the place of understanding and comprehending. "Arrogant", from the truth, "Compeller", unjust, extremely unjust, so this is his attribute that Allah seals his heart until no guidance ever enters into it. That is why they were not guided by Yousef's call. Likewise, they were not guided by Musa's call with the presence of evident signs and clear proof. Yet, none was guided by them but this believer who reminded his people of what he did.

When the matter reached this point, Pharaoh came, as it is said, as if he was bowing to the storm. When the evident proof came, he started making up a new matter to distract people from the truth. "And Pharaoh said, 'O Hamān, build me a tower, that I may reach the means" (Ghafir: 36), "The means of the heavens, so that I may view the God of Moses, though I surely think he is a liar….." (Ghafir: 37). He says, "..... And thus Pharaoh's evil deeds were adorned for him and he was barred from the way, for Pharaoh's plotting is in nothing but ruin" (Ghafir: 37).

يقول الله ﷻ : {وَقَالَ فِرْعَوْنُ يَا هَامَانُ ابْنِ لِي صَرْحًا لَعَلِّي أَبْلُغُ الأَسْبَابَ}[غافر:36], {أَسْبَابَ السَّمَوَاتِ فَأَطَّلِعَ إِلَى إِلَهِ مُوسَى وَإِنِّي لَأَظُنُّهُ كَاذِبًا وَكَذَلِكَ زُيِّنَ لِفِرْعَوْنَ سُوءُ عَمَلِهِ وَصُدَّ عَنِ السَّبِيلِ وَمَا كَيْدُ فِرْعَوْنَ

إِلَّا فِي تَبَابٍ}[غافر:37], {وَقَالَ الَّذِي آمَنَ يَا قَوْمِ اتَّبِعُونِ أَهْدِكُمْ سَبِيلَ الرَّشَادِ}[غافر:38], {يَا قَوْمِ إِنَّمَا هَذِهِ الْحَيَاةُ الدُّنْيَا مَتَاعٌ وَإِنَّ الآخِرَةَ هِيَ دَارُ الْقَرَارِ}[غافر:39], {مَنْ عَمِلَ سَيِّئَةً فَلا يُجْزَى إِلَّا مِثْلَهَا وَمَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أُنْثَى وَهُوَ مُؤْمِنٌ فَأُوْلَئِكَ يَدْخُلُونَ الْجَنَّةَ يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ}[غافر:40]{وَيَا قَوْمِ مَا لِي أَدْعُوكُمْ إِلى النَّجَاةِ وَتَدْعُونَنِي إِلى النَّارِ}[غافر:41], {تَدْعُونَنِي لِأَكْفُرَ بِاللَّهِ وَأُشْرِكَ بِهِ مَا لَيْسَ لِي بِهِ عِلْمٌ وَأَنَا أَدْعُوكُمْ إِلى الْعَزِيزِ الْغَفَّارِ}[غافر:42], {لا جَرَمَ أَنَّمَا تَدْعُونَنِي إِلَيْهِ لَيْسَ لَهُ دَعْوَةٌ فِي الدُّنْيَا وَلا فِي الآخِرَةِ وَأَنَّ مَرَدَّنَا إِلى اللَّهِ وَأَنَّ الْمُسْرِفِينَ هُمْ أَصْحَابُ النَّارِ}[غافر:43], {فَسَتَذْكُرُونَ مَا أَقُولُ لَكُمْ وَأُفَوِّضُ أَمْرِي إِلى اللَّهِ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ}[غافر:44].

says, "And Pharaoh said, “O Hamān, build me a tower, that I may ﷻ Allah reach the means"(Ghafir:36), "the means of the heavens, so that I may view the God of Moses, though I surely think he is a liar.”And thus Pharaoh’s evil deeds were adorned for him and he was barred from the way, for Pharaoh’s plotting is in nothing but ruin"(Ghafir:37), "And the one who had attained faith said, “O my people, follow me and I will guide you to the way of prudence"(Ghafir:38), "O my people, this Earlier Life is nothing but(fleeting) enjoyment, while the Hereafter is indeed the Home of Permanence"(Ghafir:39), "Whoever has committed an evil deed will not be repaid except with its like, but whoever has acted righteously, whether male or female, while a believer—then those shall enter the Garden(of Paradise) where they shall be provided for without measure"(Ghafir:40), "And O my people, how is it that I call you to salvation and you call me to the Fire?"(Ghafir:41), "You call me to deny Allah and associate with Him what I have no knowledge of, while I call you to the Almighty, the Forgiver"(Ghafir:42), "Without doubt, what you call me to has no say in the Earlier(Life) or in the Hereafter, and that our turning back is to Allah, and that it is the extremists who are the fellows of the Fire"(Ghafir:43), "You will remember what I am telling you. So I entrust my affairs to Allah; indeed, Allah is All-Seeing of the servants"(Ghafir:44).

Allah tells about the case of Pharaoh and that he plotted his people and lied, "And Pharaoh said, “O Hamān, build me a tower, that I may reach the

means"(Ghafir:36), "the means of the heavens, so that I may view the God of Moses..."(Ghafir:37), "And Pharaoh said", after this argument and great demonstration which the believer from the people of Pharaoh said in his call for his people to believe in Allah. When Pharaoh requested his ministers and chiefs to kill Musa and Musa sought refuge from Allah, this believer from the people of Pharaoh stood and advised Pharaoh, his ministers, chiefs, and the people of Pharaoh, "And a believing man from Pharaoh's folk who had concealed his faith said, "Do you kill a man for saying, 'My Lord is Allah,' and he has come to you with evident proofs from your Lord? If he is a liar, then his lying is upon him. But if he is truthful, then some of what he promises you will befall you; indeed, Allah does not guide anyone who is an extremist, a sheer liar"(Ghafir:28), "O my people, yours is the dominion today, prevailing in the land. But who will help us against Allah's chastisement, should it fall upon us..."(Ghafir:29) So, Pharaoh said, demonstrating that the word is his and that the matter belongs to him, "...I do not show you except what I see, and I do not guide you except to the way of prudence"(Ghafir:29) Then, the believer advised his people once again, he said, "...O my people, I fear for you the like of the Day of the Parties"(Ghafir:30), "like the custom of the people of Noah and 'Ād and Thamûd and those after them. For Allah wants no injustice for the servants"(Ghafir:31), "O my people, I fear for you the Day of Calling Out"(Ghafir:32), "the day when you turn away, fleeing, with no safeguard from Allah. And whomever Allah misguides, no guide shall there ever be for him"(Ghafir:33), "And surely Joseph did come to you with the evident proofs, but you continued to doubt what he came to you with, until when he perished, you said, "Allah will never send a messenger after him." Thus Allah misguides whoever is an extremist, constantly doubting"(Ghafir:34). After this great statement and eloquent advice from the believer of the people of Pharaoh, from this believing man, who was among the people of Pharaoh for his people. Pharaoh came to distract the people, he said, "O Hamān", he called his minister. "build me a tower", the tower is a great palace. And this tower, the great palace,

the high tower was said to be made from bricks, that is the adobe which gets heated up with fire till it turns into red so that it would be stronger in construction and to climb on it. As stated in the words of Allah, "...So bake bricks out of clay for me, O Hamân, and build a high tower so I may look at the God of Moses, although I am sure he is a liar"(Al-Qasas:38), "And Pharaoh said, “O Hamān, build me a tower, that I may reach the means"(Ghafir:36), "the means", which is the path of the heavens. He says, "the means of the heavens", "so that I may view the God of Moses", he claims that his god is in heaven, and this is what the scholars, the people of the Sunnah, and the community have agreed upon, that the messengers all said that their Lord is the Creator of heavens and the earth, the Lord of the worlds, and that He is in heaven above His Throne. Thus, Pharaoh said this, “Musa claims that his god is in heaven, so build me this great tower so that I can witness, and truly see the god of Musa, is there a god as Musa claims, or not.” He says, "though I surely think he is a liar", the word of Pharaoh. "though I surely think he is a liar". And he said, "O chiefs, I have never known of any god for you other than me". He says, "And thus Pharaoh’s evil deeds were adorned for him", "thus", with this clear misguidance. "adorned ", adorned and beautified in his sight. "Pharaoh’s evil deeds", this is one of the worst deeds because Allah is neither attained nor perceived by sight, and he is aware of the sight. He is the Creator of heavens and the earth, the Lord of the worlds. And the demons, no matter what they reach. The demons of mankind and the jinn, regardless of their power, ability, and knowledge, do not attain the Lord. He is concealed by His greatness and pride from His creation. His veil is of light, if it is uncovered, it would burn the faces of the creatures. The Owner of the throne, and the throne is the roof of creatures above these heavens. Allah made heaven a roof protected from every defiant Satan. He says, "and as a protection against every defiant devil"(As-Saffat:7), whether this Satan is from mankind, or from the jinn, or from others. Heaven is preserved, and Allah is the Lord, the Almighty, the Victor over His servants. Pharaoh, the despicable one, wanted to build a tower out of adobe,

and that he would climb on it to look at Musa's God, notice the absurdity of his mind, and his lack of understanding. This matter in which he is of the apparent delusion. This is adorned for him, He tells that it is adorned for him, and is beautified in his eyes. And that he is the god of all people, and that there is no god in this universe except him. And that there is no other god, this apparent delusion was adorned in his sight. "And thus Pharaoh's evil deeds were adorned for him", in his claim of this deity and goddess, and that there is no god but him. Highly exalted is He. "and he was barred from the way" he barred from the way by referring to the unknown doer. His devil, his arrogance, and his pride barred him from the way. "and he was barred from the way", the true way, the path of Allah, the way of Allah, and Pharaoh walked the path of Satan. Then He says, "...for Pharaoh's plotting is in nothing but ruin"(Ghafir:37), this is a plot, but he wanted it to distract his people. And to tell the people that I built this great tower, and I went up but I did not see this god of Musa. He says, "for Pharaoh's plotting", the plotting is deception and trying to mislead people by deluding them that he is striving for the truth. And the reality is that he is walking in falsehood, and he knows that it is invalid. "...for Pharaoh's plotting is in nothing but ruin" (Ghafir:37), in destruction, all that he plots is in destruction because in the end, he will be compelled and defeated, and Allah will reveal the truth and nullify the falsehood. "...for Pharaoh's plotting is in nothing but ruin"(Ghafir:37).

He says when Pharaoh was deluded and his lie was shown as such, the believer from the people of Pharaoh started making his call public showing that he is a true believer and calls his people publicly to Allah. "And the one who had attained faith said, "O my people, follow me and I will guide you to the way of prudence"(Ghafir:38), here, his real faith was shown. And what he calls for is "the way of prudence", the real way of prudence, not Pharaoh's way which he called the way of prudence. And the reality is that Pharaoh's way is, "...and never was the command of Pharaoh prudent"(Hud:97). Pharaoh said, "...I do not show

you except what I see, and I do not guide you except to the way of prudence"(Ghafir:29), while he is the liar and there is no doubt about it. As for the way of prudence, it is what the believer called for. "But the one who had attained faith said", from the people of Pharaoh. "O my people", he called his people. "...follow me and I will guide you to the way of prudence"(Ghafir:28), "I will guide you", I guide and direct you to the way of prudence, to the truth, to Allah's way. And not guiding you to the guidance of success because the guidance of success belongs to Allah. Rather, I show you and direct you to this way, the Lord's way, the way of prudence; the opposite of which is the way of misguidance. "O my people, this Earlier Life is nothing but(fleeting) enjoyment, while the Hereafter is indeed the Home of Permanence" (Ghafir:39), this is from the great preaches, this believer preaches his people. "O my people, this Earlier Life is nothing but(fleeting) enjoyment..." (Ghafir:39), the life we are living in this world, "enjoyment". The enjoyment is what a person enjoys for a short time then fades away. He enjoys his food, sleep, or a need. This is an enjoyment that will soon fade away and end. As for the hereafter, it is a permanent blessing of all kinds of blessings from heaven, beautiful maids, running rivers, spreading shadow, joy, and happiness. And from everything, all means of joy and happiness are gathered and are permanent and never end. As for worldly life, it has a term, then it ends. "O my people, this Earlier Life is nothing but(fleeting) enjoyment..." (Ghafir:39), a small period of time in which a person spends in his enjoyment then it ends. "...while the Hereafter is indeed the Home of Permanence"(Ghafir:39), "...while the Hereafter is indeed the Home of Permanence"(Ghafir:39), the Home of Permanence is in heaven or Hell. "is the Home of Permanence", Permanence that stays and never ends nor fades away. And this is in heaven of hell. The people of heaven are abiding in a permanent blessing that never ends. And the people of hell are abiding in hell without interruption. "...while the Hereafter is indeed the Home of Permanence"(Ghafir:39), then, he demonstrated to them, He says, "Whoever has

committed an evil deed will not be repaid except with its like..." (Ghafir:40), this is the Lord's scales in judging His servant in the hereafter. "Whoever has committed an evil deed", an evil deed is the deed that brings evil to its doer. It is called evil because it brings evil to its doer when he gets judged. "Whoever has committed an evil deed will not be repaid except with its like", that is with an evil deed, with the punishment of one evil deed. Hell is the worst punishment and Allah made it for the major sin of infidelity, polytheism, and stubbornness. "Whoever has committed an evil deed will not be repaid except with its like, but whoever has acted righteously, whether male or female, while a believer—then those shall enter the Garden(of Paradise) where they shall be provided for without measure" (Ghafir:40), "but whoever has acted righteously", a righteous deed is the deed which Allah stated for His servants and is pleased with and makes them steadfast in. "but whoever has acted righteously, whether male or female", Allah never loses his reward. "while a believer", and he must be a believer and do a righteous deed like being kind to parents, being honest, and being merciful with poor ones. These things might be done by an unbeliever from the polytheists and disbelievers but he won't be rewarded for it. He won't be rewarded for any of the righteous deeds unless he is a believer praying, fasting, paying zakat, performing Hajj, being kind to parents, being honest, visiting relatives, any of the righteous deeds and good deeds. "Iman has over seventy branches - or over sixty branches - the uppermost of which is the declaration: 'None has the right to be worshipped but Allah'; and the least of which is the removal of harmful object from the road, and modesty is a branch of Iman", all the faith branches are good deeds. Whoever does it is a "while a believer", believing in Allah, the hereafter, His reward, and His punishment. "those", by pointing at the far to reflect upon the greatness of their matter and to elevate their status. "then those shall enter the Garden(of Paradise)", the Day of Resurrection. "...where they shall be provided for without measure"(Ghafir:40), that is without counting, nothing is counted, rather, their provision in it is, "without measure", it is inexhaustible and never ends. And what

they eat, what they drink, and what they enjoy are not counted on them, rather, they live in a permanent enjoyment with no limited number with which they enjoy, limited days, or limited provision, no rather, "without measure", what a difference between this and that. This is the Home of Permanence. What a difference between the case of the believer and the unbeliever, between the one who preferred the world over the hereafter. And the reality is that he enjoyed a little and will turn to Hell -God forbids-.

Then, he said to them, "And O my people, how is it that I call you to salvation and you call me to the Fire?"(Ghafir:41), here, he shows the condition he is in. The reality of the matter, the reality of his call, and the reality of their call. "And O my people, how is it that I call you to salvation and you call me to the Fire?"(Ghafir:41), how would our case be as such? Notice my case and yours. "how is it that I call you to salvation", this is my case and matter. "I call you to salvation", to survive from Allah's punishment. And the reality is that "and you call me to the Fire", you are calling me to fire. "You call me to deny Allah and associate with Him what I have no knowledge of, while I call you to the Almighty, the Forgiver"(Ghafir:42), this believer's call to his people, "to the Almighty", the Lord. "the Forgiver", the Victor whom none can overcome. "the Forgiver", who forgives sins. So, whoever repents and turns to Him, He forgives his sin and accepts him. This is the way of prudence, and this is the way of survival. As for them, they are calling him to fire by calling him to polytheism, infidelity, and sticking with those criminals and unjust people. The ones whom Pharaoh became their god; this is the way of Hell. "And O my people, how is it that I call you to salvation and you call me to the Fire?"(Ghafir:41), "You call me to deny Allah and associate with Him what I have no knowledge of..."(Ghafir:42), deny Allah out of disregard because Pharaoh and his people disregarded the great Lord. And he said to them, "O chiefs, I have never known of any god for you other than me", no god is worshiped in this existence but him. "I have never known of any god

for you other than me", and he saw that his law is the truth, he said, "...I do not show you except what I see, and I do not guide you except to the way of prudence"(Ghafir:29), this is the way of fire, the way of denying Allah. "And O my people, how is it that I call you to salvation and you call me to the Fire?"(Ghafir:41), "You call me to deny Allah and associate with Him what I have no knowledge of, while I call you to the Almighty, the Forgiver"(Ghafir:42), but my call to you is "to the Almighty", Allah, "the Almighty", the Victor whom none can overcome. "the Forgiver", who covers the sin and forgives it and accepts the repentance of the repentant ones. "Without doubt, what you call me to has no say in the Earlier(Life) or in the Hereafter..."(Ghafir:43), "Without doubt", truth without any doubt. "what you call me to", the matter to which you are calling me "has no say in the Earlier(Life) or in the Hereafter", this is a false god, which is worshiping Pharaoh and following this way. Has no say, has no say nor order in the world nor in the hereafter. He is false in the world and his lie will be shown in the hereafter and gets pulled to Hell. "Without doubt, what you call me to..."(Ghafir:43), from infidelity and polytheism. "has no say in the Earlier(Life) or in the Hereafter, and that our turning back is to Allah", the turning of everyone is to Allah. "...and that it is the extremists who are the fellows of the Fire"(Ghafir:43), the extremists are the ones who exceed the limits. Extreme is exceeding the limits. The one who exceeded his limits and denied Allah and disbelieved in Him is the extremists' disbeliever. Extremist upon himself, he exceeded the limits in his disregard. And the polytheist is extremist, whoever strays from Allah's way and goes to the way of extreme and done lots of sins is an extremist and he does the sin that gets him into Hell. "and that it is the extremists", with infidelity, polytheism, stubbornness, and exceeding the limits. "are the fellows of the Fire", not others. "the fellows of the Fire", its fellows, its owners who abide in it and never go out from it. "...and that it is the extremists who are the fellows of the Fire" (Ghafir:43). Then, he said to them, "You will remember what I am telling you..." (Ghafir:44), this is a goodbye word as if he

says goodbye to them and concludes his preaching with which he preached his people and the honorable call to his people. He concludes it by saying, "You will remember what I am telling you..." (Ghafir:44), if you remain in your infidelity, one day, you will remember this and say that this man was calling us to the real faith and to the way of salvation. Yet, we denied him and this is the destruction and this is what he promised us did happen. "You will remember what I am telling you..." (Ghafir:44), when the punishment afflicts you when Allah's rage afflicts you, you will remember this, you will remember my words. "So I entrust my affairs to Allah", I entrust it, entrusting is submitting the matter to Allah and leaving it to Him. That is, I entrust my matter to Allah because after he declared his faith as such and declared his call and Pharaoh knew about his faith and demonstrated that Pharaoh's way is the way of misguidance. And that Musa's way is the way of truth, he expects those criminals to kill him, plotting him in order to afflict him with harm. Thus, he said, "So I entrust my affairs to Allah", I showed you what I should and I advised you and I left the matter and entrusted it to Allah to judge between me and you. "...So I entrust my affairs to Allah; indeed, Allah is All-Seeing of the servants"(Ghafir:44), "indeed, Allah", "is All-Seeing of the servants", All-Seeing of my deeds and yours. Therefore, if Allah is the All-Seeing of the servants, He won't mislead me and I won't be misguided. Rather, I entrust my matter to Allah. Then, Allah says, "So Allah shielded him from the evils of their scheming..."(Ghafir:45), shielded him, protected him. Shielding is protecting and saving. Allah protected him from the harm that they plotted for him. They plotted to kill him, imprison him, and harm him. Allah protected him from this plotting. And this came in general here without telling how did Allah do this to him. The point is that Allah saved him from their plot. "So Allah shielded him from the evils of their scheming..." (Ghafir:45), He says, "...while an awful punishment surrounded Pharaoh's folk" (Ghafir:45), surrounded them, encompassed them from every side. And the Lord's punishment afflicted them. "...while an awful punishment surrounded Pharaoh's folk" (Ghafir:45), He told

us the image of this punishment when Allah made them go out behind the children of Israel when they left Egypt. Pharaoh and his soldiers went after them, he called his soldiers and commanded them to go behind them. He says, "Indeed, these are just a small gang"(Ash-Shu'ara:54), "and they certainly do enrage us"(Ash-Shu'ara:55), "But indeed, we are cautious"(Ash-Shu'ara:56), he went behind their trace to return them back with force to the land of Egypt. Then, Allah split the sea for the children of Israel and they went through the wet ground of the sea heading to the other shore. Then, Pharaoh and his soldiers went after them and Allah closed the sea upon them and drowned all of them. Then, after drowning they go to Hell. He says, "...while an awful punishment surrounded Pharaoh's folk" (Ghafir:45), "the Fire—they are exposed to it in the early morning and at nightfall..." (Ghafir:46), after He destroyed them, Allah made them the period of the barrier, the period of punishment from the time of drowning till the Day of Resurrection. "the Fire", that you are promised of. "they are exposed to it in the early morning and at nightfall", they are exposed to it, they see it, they see the fire. Their souls might be exposed to the fire. "in the early morning and at nightfall", the early morning. "and at nightfall", in the evening. The early morning is the time of the morning after Fajr. And the nightfall is after sunset or after Asr, this is the nightfall. So, in the morning and nightfall, they get exposed to fire. "...and on the day the Hour takes place(it is said): "Enter Pharaoh's folk into the most intense punishment"(Ghafir:46), on the day the Hour takes place. "...Enter Pharaoh's folk into the most intense punishment"(Ghafir:46), because they are masters in infidelity and stubbornness. None of the disbelieving nations were sent signs and proof like the people of Pharaoh. Nor from the people who disregarded Allah's signs like the people of Pharaoh because Allah sent them great signs which they saw clearly with their eyes, like Musa's staff, his black hand, and the split of the sea. He says, "So We sent upon them the flood and the locusts and the lice and the frogs and blood—all explicit signs—but they acted arrogantly, and they were a criminal people" (Al-A'raf:133), whenever a sign of

these afflict them, they do not stop and turn back to Allah. The last of these signs is the split of the sea which was supposed to be a preach for them to see the liquid sea split as such. He says, "...whereupon it split, so that each part was like a great hill"(Ash-Shu'ara:63), and they used to accuse him of sorcery while they learned and knew sorcery and that it is only deceiving and misleading the sights. Sorcery distracts the sights and never bewitches the sights or turns them. It does not turn the rock into gold, nor the rope into a serpent, nor the staff into a serpent, it does not change these. Rather, it distracts and deceives the person that this rope turned into a serpent and is not bewitching. This a matter that they witnessed and knew the reality of sorcery. This is the last sign of Allah's signs that He shows them, which is the separation of the sea. Yet, they did not believe, and they entered with their feet into this sea in which their drowning and destruction were. There were no people who were more arrogant against Allah, more proud, more unjust, nor black-hearted than the people of Pharaoh. Therefore, Allah saved them from the most intense punishment in the Hereafter. He says, "the Fire—they are exposed to it in the early morning and at nightfall, and on the day the Hour takes place(it is said): “Enter Pharaoh’s folk into the most intense punishment"(Ghafir:46), "the most intense punishment", in hell for this stubbornness which has no like.

Then, after that, Allah started showing us the condition of the matter, the condition of these nations on the Day of Resurrection when they are in Hell.

يقول الله ﷻ : {وَإِذْ يَتَحَاجُّونَ فِي النَّارِ فَيَقُولُ الضُّعَفَاءُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنْتُمْ مُغْنُونَ عَنَّا نَصِيبًا مِنَ النَّارِ}[غافر:47], {قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا كُلٌّ فِيهَا إِنَّ اللَّهَ قَدْ حَكَمَ بَيْنَ الْعِبَادِ}[غافر:48], {وَقَالَ الَّذِينَ فِي النَّارِ لِخَزَنَةِ جَهَنَّمَ ادْعُوا رَبَّكُمْ يُخَفِّفْ عَنَّا يَوْمًا مِنَ الْعَذَابِ}[غافر:49], {قَالُوا أَوَ لَمْ تَكُ تَأْتِيكُمْ رُسُلُكُمْ بِالْبَيِّنَاتِ قَالُوا بَلَى قَالُوا فَادْعُوا وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ}[غافر:50], {إِنَّا لَنَنصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الأَشْهَادُ}[غافر:51].

says, "And as they debate in the Fire, the weak say to the arrogant ﷻ Allah leaders, “Indeed, we were followers of yours, so will you now spare us a portion

,of the Fire?"(Ghafir:47), "The arrogant leaders said, “We are all in it; indeed Allah has judged between the servants"(Ghafir:48), "And those in the Fire said to the keepers of Hell, “Call upon your Lord to lighten one day of the punishment for us"(Ghafir:49), "They said, “Did not your messengers come to you with ”?evident proofsThey said, “Yes.” They said, “Then call.” But the calling of the deniers is but in vain"(Ghafir:50), "Most surely, We support Our messengers and those who have attained faith in the Earlier Life and on the day when all sorts of witnesses arise"(Ghafir:51).

He tells about the case of the people of Pharaoh, the masters, and weak ones, on the Day of Resurrection. And that they are pulled to Hell while they are blaming each other. He says, "And as they debate in the Fire..."(Ghafir:47), "debate", each of them says his argument before the other. "the weak say to the arrogant leaders", the weak are the followers, the people, they say, "to the arrogant leaders", Pharaoh's chiefs, ministers, and leaders who used to lead their people. And they acted arrogantly against the weak and disregarded the way of truth. They were arrogant against following the way of truth. "Indeed, we were followers of yours". The weak ones say, "Indeed, we were followers of yours", walking as you command us and order us. We were your followers in what you called us to. "Indeed, we were followers of yours", because you were the leaders and masters in infidelity and polytheism which we walked in. "...so will you now spare us a portion of the Fire?"(Ghafir:47), take a portion of our punishment. So, you take it and it falls upon you because you deserve it and you are the reason for our misguidance. "...so will you now spare us a portion of the Fire?"(Ghafir:47), "The arrogant leaders said, “We are all in it..."(Ghafir:48), "The arrogant leaders said", in a state of despair and submission. "We are all in it", how could we take a portion of fire? We are all in this fire, you and us! That is, the leaders, heads, and the people, the followers. They said, "...We are all in it; indeed, Allah has judged between the servants"(Ghafir:48), what we are in of punishment and what

you are in is Allah's judgment, not ours. Therefore, stay in this punishment and we cannot take a portion from your punishment. "...indeed, Allah has judged between the servants"(Ghafir:48), the judgment of being in hell, the followers and the leaders, is Allah's judgment in the weak followers to be in hell because they followed the falsehood and did not have a mind with which they distinguish. And did not save themselves from following the falsehood as such. "And Pharaoh called out among his people; he said, “O my people, do I not have the dominion over Egypt, and are these rivers not flowing beneath me? Do you not see?"(Az-Zukhruf:51), "Or am I not better than this one who is despicable and can barely express himself?"(Az-Zukhruf:52), "Thus he fooled his people, and they obeyed him; indeed they were a defiantly disobedient people"(Az-Zukhruf:54), this saying is infidelity and false. And people saw the clear signs which Allah established upon Musa's hands. And they knew the Pharaoh can never be the god, rather, Allah is the Creator of heavens and the earth. Thus, they are partners; the followers and leaders are partners in crime and infidelity.

Then, Allah flips the page of those and demonstrates that, eventually, all of them will submit to punishment and realize that no one will endure the punishment for others. Or that the earlier in infidelity might take the punishment from the latter ones. Rather, as long as he was a follower in infidelity, then he is with him. "...indeed, Allah has judged between the servants"(Ghafir:48), He says, "And those in the Fire said to the keepers of Hell, “Call upon your Lord to lighten one day of the punishment for us"(Ghafir:49), here, Allah displays the form of those despair punished ones and that they are calling for help from Hell keepers. "And those in the Fire said..."(Ghafir:49), all of them are from the leaders and the followers from those in Hell. "to the keepers of Hell", its keepers, its guards who surround it. The jailers who are entrusted with the punishment of these people. As He says, "over it are nineteen"(Al-Muddaththir:30), the angel is their head, the angel is the keeper of Hell. He says about them, "We have appointed only

˹stern˺ angels as wardens of the Fire. And We have made their number only as a test for the disbelievers,1 so that the People of the Book will be certain, and the believers will increase in faith... "(Muddaththir:31), "And those in the Fire said to the keepers of Hell..."(Ghafir:49), and they are fierce and powerful angels who "...never disobey Allah in anything He commands them, and they carry out whatever they are commanded"(At-Tahrim:6), "...Call upon your Lord to lighten one day of the punishment for us"(Ghafir:49), "Call", O angels. "upon your Lord", they are begging Allah by the call of these angels. "...to lighten one day of the punishment for us"(Ghafir:49), to lighten one day of the punishment for us to rest a little. "Call upon your Lord to lighten", lighten here came to assert because it is a request in the sense of conditional. That is, if you call you Lord to lighten one day of punishment. "They said", the Hell keepers responding to those criminals in Hell. "Did not your messengers come to you with evident proofs?", a question to blame and insult and deny what they said. "Did not", that is, did not they. "your messengers come to you with evident proofs", while being in the world, did not your messengers come to you with evident proofs calling you to worship the one and only God, Who there is no god but He. And the reality is to make them confess it. "Did not your messengers come to you with evident proofs?" They said, "Yes", "yes", an answer to a question attached with negation which indicates confirmation. That is, messengers did come to us with evident proof. They said, if the matter is as such, your messengers came to you with evident proof and showed you the truth and you walked on falsehood, then you deserve it. "They said, "Then call", you call, we won't call for you. "They said, "Then call", you call Allah. Then, He says, "...But the calling of the deniers is but in vain"(Ghafir:50), you call your Lord and ask help from Him. And the reality is that the call of those disbelievers who disbelieved in Allah and are in Hell, their call is in vain. That is, it is not heard or responded to because Allah does not respond to the disbelievers while in this position no matter what he asks for help and no matter how disbeliever he shows of regret and distress and asking to

return, Allah won't accept anything from him. "...Be despised therein and do not speak to Me"(Al-Mu'minun:108), the Lord's word, "and when they cry for relief, they are relieved with water like molten brass which scalds the faces. What a miserable drink, and what a bad place of rest!", they are relieved with severe punishment. Allah relieves them with a more intense punishment than the punishment they are in. "...and when they cry for relief, they are relieved with water like molten brass which scalds the faces. What a miserable drink, and what a bad place of rest!"(Al-Kahf:29), "...But the calling of the deniers is but in vain"(Ghafir:50), the disbeliever's call to their Lord, while they are in Hell, is as such, "but in vain", in vain, it is not heard, nor responded to. Here, He showed their state on the Day of Resurrection as opponents. The leaders and the followers are opponents. And asking for help, all of them are asking for help. They beg the angels, first of all, but they do not help them nor do they call Allah for their sake and do not raise their complaint to Allah. The disbelievers' call remains in Hell with them, it does not get raised to Allah. "...Today We forget you as you forgot the meeting of this day of yours. Thus your shelter is the Fire, and there are no helpers for you"(Al-Jathiyah:34)

Then, Allah returned us back to the context of His law in the believers and disbelievers in the world. He says, "Most surely, We support Our messengers and those who have attained faith in the Earlier Life and on the day when all sorts of witnesses arise"(Ghafir:51), "Most surely, We support", Allah supports this and demonstrates that, "We support", with the confirmation Lam. "We support Our messengers and those who have attained faith in the Earlier Life", "Our messengers", the ones sent by Allah from those whom Allah chose and sent to people to show His religion and call. "and those who have attained faith", that is in them, in these messengers. "in the Earlier Life", we support them in the earlier life, we support them against their people either with a powerful sign or, after that, with evident victory in battlefields and striving. Or with a victory from Him

by saving the believers and destroying the disbelievers. So, the outcome must be for the people of faith. "Most surely, We support Our messengers and those who have attained faith in the Earlier Life and on the day when all sorts of witnesses arise"(Ghafir:51), Allah supports them in the earlier life and on the Day of Resurrection. "and on the day when all sorts of witnesses arise", when each nation comes and its messenger is the witness against them. Allah's messengers and those who attained faith are supported in the earlier life and the hereafter. And Allah showed this in his current law in His creation since Noah. Notice their outcome, Allah drowned the disbelievers from the people of Noah and saved the believers. Likewise in Ad and Thamud. Allah saved His prophet Hud and the believers, Saleh and the believers, Lot and his family and those who believed with him. And He saved Ibrahim from fire when his people wanted to burn him, as a result, Allah insulted them and saved His servant Ibrahim ﷺ. Likewise Shu'aib. Thus, this is Allah's current law in messengers and their followers that Allah supports them and it's a glad tiding. A glad tiding to His prophet Muhammad ﷺ. The Meccan verses, this Meccan surah descended in Mecca while the prophet was in a state of weakness and the believers were in a state of humiliation and insult. Yet, this is a glad tiding that the outcome will be the victory of those believers. "We support Our messengers", Allah's law. "...and those who have attained faith in the Earlier Life and on the day when all sorts of witnesses arise"(Ghafir:51), "and on the day when all sorts of witnesses arise", all sorts of witnesses who witness among Allah's messengers, angels, and the people of faith. The day when all sorts of witnesses arise and Allah shows the truth of what His messengers said. Noah will witness against his people and his argument gets exposed and that his people disbelieve in Allah and shows the absurdity of their disbelief and the misguidance of what they worshiped apart from Allah. "You and what you worship apart from Allah are indeed fuel for Hell. You are bound to approach it"(Al-Anbya:98), "Had these been gods, they would not have approached it. And all will abide in it"(Al-Anbya:99). So, the fabrication of those

who worshiped others apart from Allah gets exposed, and the truth is what the messengers said. "Most surely, We support Our messengers and those who have attained faith in the Earlier Life and on the day when all sorts of witnesses arise"(Ghafir:51), "the day when the excuses of the unjust do them no benefit..."(Ghafir:52), on the Day of Resurrection, the unjust who wronged themselves by polytheism and infidelity, no matter how much they ask for forgiveness, their excuses won't benefit them. "the day when the excuses of the unjust do them no benefit..."(Ghafir:52), their excuses won't benefit them. The excuse is showing the excuse, O Lord, we were misguided, we were defeated by our arrogance, the criminals misguided us. Return us back, we will go back to the truth and religion if you return us once again to the world to do good deeds. All of this won't benefit them. "the day when the excuses of the unjust do them no benefit, and for them is the curse..."(Ghafir:52), expelling from Allah's mercy because the cursed is expelled from mercy. And cursing in the Arab language is expelled from the tribe. The tribe used to have a son who has many problems and brings shame to the tribe, as a result, the tribe curses him and they expel him. Expelling him is in the sense of cursing, and the meaning of curse in law and in Allah's religion is in the sense of Allah's curse and expel. As He says, "...Then get out of it, for indeed you are an outcast"(Al-Hijr:34), "and indeed the curse is upon you until the Day of Recompense"(Al-Hijr:35), so he is cursed by Allah, expelled from His mercy and he stays in this till the Day of Resurrection. "and for them is the curse", expelled from Allah's mercy. "...and for them is the worst(final) Home"(Ghafir:52), the worst Home. What a bad Home they will get on the Day of Resurrection to be Hell, God forbids. This is the outcome that the disbelievers will turn to. And this is the outcome of the believers that Allah supports them in the world and the hereafter.

Then, Allah demonstrates the outcome of Musa, He says, "And certainly We gave Moses the guidance and made the children of Israel inherit the

Scripture"(Ghafir:53), "as guidance and a reminding for those endowed with understanding"(Ghafir:54), "So be patient; indeed the promise of Allah is true. And ask forgiveness for your misdeed and exalt your Lord with praise evening and morning"(Ghafir:55), "And certainly We gave Moses the guidance and made the children of Israel inherit the Scripture"(Ghafir:53). Notice Allah's mercy and blessing to Musa. Allah sent this Prophet to Pharaoh with this message and this long history happened with what is included from the case of the believer from the people of Pharaoh who preached his people and frightened and warned them from the bad outcome. Notice this outcome, what was the outcome after that? This is the outcome of the people of Pharaoh and this is the outcome of Musa that Allah gave him the guidance from Him, the guidance of the path, Allah's upright path. "...and made the children of Israel inherit the Scripture"(Ghafir:53), we made the children of Israel inherit the Scripture, Torah which included this guidance, law, and Allah's demonstration. As He says, "Indeed, We revealed the Torah, containing guidance and light, by which the prophets, who submitted themselves to Allah, made judgments for Jews. So too did the rabbis and scholars judge..."(Al-Ma'idah:44), so this is guidance and light. The Torah which includes guidance and light, Allah made them inherit this book which is inherited a generation after another. They act according to Allah's guidance and a great demonstration of Allah's upright path. "for those endowed with understanding"(Ghafir:54), "guidance", a demonstration and direction that distinguishes between the truth and falsehood. As well as "a reminding for those endowed with understanding", reminding them, Allah reminds them with the disbelievers' conditions before them and with the condition of the believers. He reminds them of heaven and Hell. Reminds them of His religion and method so that they might be reminded. This is a blessing from Allah to send them the reminder in this book. As He says, "We wrote for him on the Tablets ˹the fundamentals˺ of everything; commandments and explanations of all things. ˹We commanded,˺ "Hold to this firmly and ask your people to take the best of it..."(Al-

'Araf:145), every command and every prohibition includes preaching. This preaching is a reminder from Allah. Do this, otherwise, this will happen, do not do this, otherwise, that will happen. So, this includes preaching, and it contains a reminder from Allah. Allah gave them this guiding book, the Torah. "as guidance and a reminding for those endowed with understanding"(Ghafir:54), for the people of understanding. Everyone with mind when he sees the guidance and witnesses this reminder gets guided and remembers Allah's command.

After this, Allah directed the speech to His Messenger, which is a conclusion of these outcomes. He mentioned the great experience of Musa ﷺ. He says, "So be patient; indeed the promise of Allah is true..."(Ghafir:55), "So be patient", O Muhammad. To Allah's messenger, be patient over what you are in concerning informing and demonstrating and displaying the signs before the disbelievers. And they were in weak condition. The prophet was in Mecca at these times in a case of distress from the disbelievers' arrogance and pride and their attempt to turn all people against Allah's religion, besides insulting and tormenting every believer. And turning away everyone who came to hear the prophet ﷺ. They would catch him and insult and humiliate him, then send him back to his home and place. This is in Mecca, as they did with Abu Dharr and others, they beat him up severely because he asked for the prophet ﷺ. "So be patient; indeed the promise of Allah is true..."(Ghafir:55), Allah's promise of victory, empowerment, and elevating this religion. This is Allah's promise, besides Allah's support on the Day of Resurrection. "So be patient; indeed the promise of Allah is true. And ask forgiveness for your misdeed and exalt your Lord with praise evening and morning"(Ghafir:55), guidance from Allah to His messenger ﷺ to worship the Lord by being patient over what he is in from distress and affliction and to ask for forgiveness. He says, "And ask forgiveness for your misdeed", ask Allah's forgiveness. "and exalt your Lord with praise", "exalt", exalting refers to exalting Allah from everything that does not fit Him because He is the Holy and the

Exalted. The Exalted and Holy, the Lord of the angels and the Holy Spirit. Exalted against having a wife, He has no wife, nor a child, nor a partner. All of this is considered to be of shortage from which Allah is exalted. "Say, "The truth is: Allah is One"(Al-Ikhlas:1), "Allah is Besought of all, needing none"(Al-Ikhlas:2), "He neither begot anyone, nor was begotten"(Al-Ikhlas:3), "And equal to Him has never been any one"(Al-Ikhlas:4). Exalted from every scourge of the creature. "Neither drowsiness nor sleep overtakes Him", "And place your trust in the Ever-Living One Who never dies, and exalt Him with praise..."(Al-Furqan:58), exalted against injustice, He is not unjust. "...And your Lord is never a tyrant unto the servants"(Fussilat:46), Allah does not sleep and is not fit for Him to sleep. The deed of the night is elevated to Him before the deed of the day and the deed of the day before the deed of the night. Thus, Allah is Praised and exalted against every shortage and flaw. The Praised with all kinds of praise, praised with His high attributes and beautiful names with its perfect meanings. Thus, there is no lackness in His attributes and no scourge affects Him nor a flaw, nor boredom. "...and the preservation of both does not tire Him. For He is the Most High, the Greatest"(Al-Baqarah:255), and Allah is praised for His actions, all of which are good. "and exalt your Lord with praise evening", the evening is after sunset. And Allah stated for us, the Muslims, the Asr, sunset, and Isha' prayers. "and morning", the morning with the sunrise. Allah stated for us Fajr and afternoon prayers. "...and exalt your Lord with praise evening and morning"(Ghafir:55), these are the five imposed prayers. As well as exalting Him in times other than the imposed times of prayers. "So glorify Allah in the evening and in the morning"(Ar-Rum:17), "all praise is for Him in the heavens and the earth—as well as in the afternoon, and at noon"(Ar-Rum:18), "...and exalt your Lord with praise evening and morning"(Ghafir:55).

Then, He says, "Indeed, those who argue against Allah's signs without any manifestation having come to them—there is nothing in their chests but a feeling

of greatness which they will never attain. So seek refuge in Allah; indeed, it is He who is the All-Hearing, the All-Seeing"(Ghafir:56), "Indeed, those who argue against Allah's signs without any manifestation having come to them..."(Ghafir:56). Those are Mecca's disbelievers and those surrounding it from the Arabs who used to argue against Allah's signs. Allah's signs were revealed to them and which called them to worship only the Lord with no partners. And that He is the Lord of the worlds, the Creator of heavens and earth. And that He will resurrect them and judge them while they argue and say that there is no resurrection. And they say that He is not worshiped alone, rather, we worship these gods to bring us closer to Him. How could we worship Him alone? "We only worship them so that they may bring us closer to Allah", and that there is no resurrection nor turning back and that when Allah chose this prophet apart from us, you are not a messenger, "The disbelievers say, "You ˹Muḥammad˺ are no messenger..."(Ar-Ra'd:43). Those, "argue against Allah's signs without any manifestation having come to them", they have no manifestation from a book that they argue with. Rather, they argue according to their sick whims and silly sayings. "without any manifestation having come to them", He says, "there is nothing in their chests but a feeling of greatness", against accepting the truth. What in their chests is not but a lie, "greatness", arrogant against accepting this truth. How would they accept the truth from a man that they consider themselves to be high above him in position, and more honorable than him, and that they deserve to be sent with this message more than him? As well as arrogance because this religion is not like their fathers' and grandfathers' and that it will win. Thus, their arrogance and pride prevented them from accepting the truth. "there is nothing in their chests", by limiting. There is nothing in their chests but arrogance against accepting the truth and turning it away with pride. He says, "which they will never attain", what is in their chests which is that they are the victors and that their religion is the overcomer. And that Allah's religion and the messenger's religion will be defeated. He says, "which they will never attain", they won't reach

what they wish for and won't reach what they want. And the arrogance of their chests and pride against the truth and that they will win, they won't reach all of this, "...which they will never attain. So seek refuge in Allah; indeed, it is He who is the All-Hearing, the All-Seeing"(Ghafir:56), "So seek refuge in Allah", refuge to Him from the case of these and from what they plot for this religion and refuge to Allah. "it is He who is the All-Hearing", of all of His creation. "the All-Seeing" of all of His creation, thus, nothing is hidden from Him from their deeds nor sayings because He is, " All-Hearing", of them. "the All-Seeing", of them.

Then, Allah stated to turn their claim that there is no resurrection nor turning back. And this is their greatest illness, the major polytheists' illness that they thought that there is no resurrection nor turning back. He says, "The creation of the heavens and the earth is certainly greater than the creation of humanity, but the majority of mankind does not know"(Ghafir:57), "And in no way are the blind and the seeing equal, nor are those who have attained faith and have done righteous deeds(equal) to the evildoer. How little you remind .yourselves!"(Ghafir:58)

يقول الله ﷻ : {لَخَلْقُ السَّمَوَاتِ وَالأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لا يَعْلَمُونَ}[غافر:57], {وَمَا يَسْتَوِي الأَعْمَى وَالْبَصِيرُ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَلا الْمُسِيءُ قَلِيلًا مَا تَتَذَكَّرُونَ}[غافر:58], {إِنَّ السَّاعَةَ لَآتِيَةٌ لا رَيْبَ فِيهَا وَلَكِنَّ أَكْثَرَ النَّاسِ لا يُؤْمِنُونَ}[غافر:59], {وَقَالَ رَبُّكُمُ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ}[غافر:60]

says, "The creation of the heavens and the earth is certainly greater ﷻ Allah than the creation of humanity, but the majority of mankind does not know"(Ghafir:57), "And in no way are the blind and the seeing equal, nor are those who have attained faith and have done righteous deeds(equal) to the .evildoerHow little you remind yourselves!"(Ghafir:58), "Indeed, the Hour is coming—no doubt about it—but the majority of mankind does not believe"(Ghafir:59), "Yet your Lord has said, "Call upon Me(and) I will respond

to you. Indeed, those who are too arrogant to serve Me will enter Hell in humiliation"(Ghafir:60). Allah is addressing those who deny the resurrection and shows them that His signs of the creation of heavens and earth are greater than the creation of humans. He says, "The creation of the heavens and the earth is certainly greater than the creation of humanity..."(Ghafir:57), these great heavens, the seven layers of heavens and what Allah made in them of His knowledge and throne and from these great stars with which Allah adorned the heavens. "...And We adorned the lowest heaven with lamps, and for preservation; that is the determining of the Almighty, the All-Knowing"(Fussilat:12), and this heaven which was created with this powerful and durable creation. "And the universe—We constructed it with power, and We are surely expanding it."(Adh-Dhariyat:47). He says, "So, I swear by the setting places of the stars"(Al-Waqi'ah:75), "and this, if only you knew, is indeed a great oath"(Al-Waqi'ah:76). Until these days, humans did not know the capacity of this universe or where is the end of these stars, that is, where does it end. The only thing humans knew from all of these heavens and earth and this great creation that the earth is this great ball with these great mountains, oceans, rivers, and its precise system in its route, and the route of the moon around it in a precise order. This portable earth that Allah carried in space as such, directed, and organized by this organization. This is the wonderful creation of the heavens and the earth. The powers in the creation of these are greater than the creation of people because man is a small part of this creation, and that he dies and perishes and then Allah restores him. If the creation of humans is compared to that great creation, the creation of man becomes less, and there is no comparison between the creation of man in himself which is one of these animals on this earth with creation, restoring, and death, then resurrection. There is no doubt that it is a little and small creation compared to the creation of heavens and earth. The one who is able to create this great creation is able to create what is below it. This is an evidentiary matter for every rational person, who should know that who is able to create the great matter is

able to do what is below it, the minor matter. Whoever builds a palace, it is not impossible for him to build ten palaces. This is a witnessed matter, so how would you consider it impossible for Allah? How would the disbeliever consider it impossible for Allah to restore bodies? If he witnesses that Allah created what is far greater than this, and the Arab disbelievers, in particular, testify that Allah is the Creator of the heavens and the earth. "And if you ask them who created the heavens and the earth, they will definitely say, “Allah!..."(Luqman:25), so, how would you consider it impossible for Allah to restore you. And the reality is that your creation is less and beyond the creation of heavens and earth. And nothing fails Allah and nothing is hard for Him. There is nothing hard or easy because if Allah wants something He only says to it Be and it will Be. "The creation of the heavens and the earth is certainly greater than the creation of humanity, but the majority of mankind does not know"(Ghafir:57), despite this clear and obvious proofs and the witnessed matter, "...but the majority of mankind does not know"(Ghafir:57), these facts. Lots of deniers remain to deny their Lord in that He can restore this creation to life once again after death and after the end of this world.

Then, He says, "And in no way are the blind and the seeing equal..."(Ghafir:58), the blind disbeliever cannot see anything. This witnessed evidence is established before him, yet, he cannot see it. And the seeing believer, "And in no way are the blind and the seeing equal..."(Ghafir:58), "the blind", in reality, the disbeliever, "and the seeing", the believer is the seeing person who sees in reality. He witnessed Allah's signs. "This provides insights for mankind", he sees in the Qur'an. And he saw the signs recited from Allah and saw the signs of creation, witnessed it, and knew it. Thus, they are not equal on Allah's scale. "And in no way are the blind and the seeing equal, nor are those who have attained faith and have done righteous deeds(equal) to the evildoer", they are not equal, where is this and where is that? "nor are those who have attained faith and have

done righteous deeds", believe and act according to their belief. "and have done righteous deeds", righteous deeds. "to the evildoer", in belief and action, the disbeliever is called an evildoer because he did evil deeds. And these deeds were called evil because it brought evil to its doer in the world and the hereafter. And the evil of the hereafter is greater because the punishment in the hereafter is greater than the punishment that afflicts the disbeliever in the world. They are not equal! "And in no way are the blind and the seeing equal, nor are those who have attained faith and have done righteous deeds(equal) to the evildoer. How little you remind yourselves!"(Ghafir:58), O people. O addressee. "How little", from you those who remind themselves. And few people remember these signs and many of them disregard his Lord and His signs.

Then, He says, "Indeed, the Hour is coming—no doubt about it..."(Ghafir:59), confirmed information from Allah. "Indeed, the Hour", the Day of Resurrection is called the Hour because it has a stated term in which it will come without being delayed a second nor proceeding. So, it is in a stated term and upon Allah's promise, it will happen in a specific hour. "Indeed, the Hour is coming", with confirmation Lam, it will come with no doubt. "no doubt about it", there is no doubt about it. It is enough to have this honest information from Allah for people to believe it. Yet, "...but the majority of mankind does not believe"(Ghafir:59), all of these proofs stated by Allah do not benefit them and this divine information does not benefit them as well. Honest information from Allah, and it came with the proof because this news came in the Qur'an which is, by its own, proof because Allah challenged the rhetoric and eloquence, and those who disregard the Prophet’s argument to bring a Qur’an like this one, with a surah like its surah. So, this news remains proof, the mere divine news remains in the Qur’an as proof because it came within the framework of the proof. It came within the framework of the miraculous Qur’an. When Allah tells this, and says, "Indeed, the Hour is coming—no doubt about it..."(Ghafir:59), it is sufficient that this news is

supported with proof alongside with other proofs which Allah provided as He provided it here, "The creation of the heavens and the earth is certainly greater than the creation of humanity, but the majority of mankind does not know"(Ghafir:57), "Indeed, the Hour is coming—no doubt about it—but the majority of mankind does not believe"(Ghafir:59), they do not believe this news from Allah, trust Him, believe in Him, rely on Him, and act for His sake. Yet, they hear Him while distracted and they do not appreciate Him as they should.

Then, He says, "Yet your Lord has said, “Call upon Me(and) I will respond to you. Indeed, those who are too arrogant to serve Me will enter Hell in humiliation"(Ghafir:60), "Yet your Lord has said", this great revelation from Allah. Allah says, "your Lord", here, a reminder that the speaker is our Lord to demonstrate that He is your Lord, your Creator, the One in charge over your matters, Who raises you, your Master, and to Whom you will be restored. Then, you should hear because this is your Lord's speech. "Yet your Lord has said, “Call upon Me", Allah says to His servants to call upon Him, calling is requesting. A call of mercy from Allah and the human's requests from Allah are many and endless. First of all, Allah grants the person with every good he wants, and Allah removes every bad that comes to a person. Thus, all good things are in His grip, likewise, He does not afflict anyone with bad and no one states it except for Him. Therefore, there is no refuge for a servant except to Him, to head to Him. "Yet your Lord has said, “Call upon Me", with supplication which is the reality of worshiping and the most honorable of worshiping. The worshiping actions are to kneel, prostrate, raise, slaughter, vow, strive, circulation, and all these deeds which Allah stated to get closer to Him. The highest and most honorable of them is supplication as the prophet ﷺ said "Supplication is the pith of worship". As he said, "Hajj is Arafat". Thus, supplication is the most honorable act of worship because it shows the servant's need for his God and Master. Whoever calls Allah knows that good belongs to Him and that He Who turns evil. Worshiping Allah,

begging Him, fearing Him, and asking from Him hoping to have what He has and fearing from His punishment. So, the believer calls Allah to turn evil away from him. As a result, supplication became the pith, head, and origin of worshiping. "Yet your Lord has said, “Call upon Me(and) I will respond to you..."(Ghafir:60), "I will respond", it came here with assertion because Allah responds to the supplication of the believer if his supplication fulfills its strings, then Allah responds to it. And Allah does not lose a call and it came here with the assertion because it came in the sense of conditional. If you call me, I will respond to you. So, Allah always responds to the believer's supplication as it came in the hadith, "No Muslim makes supplication - unless he is someone who has cut off his relatives - but that he is given one of three things: either his supplication is answered quickly, or it is stored up for him in the Next World, or an evil equal to it is averted from him", then, the believer's supplication is responded in any way if these two conditions are fulfilled. It should have no evil nor call for cutting off his relatives. To call against himself or his family or kids, here, Allah does not hasten in responding to the believer. Even if he is calling Allah, yet, he is calling against himself and his family, therefore, He forbade us from calling against ourselves and families because it might occur in the hour in which Allah fulfills supplications, and it might be fulfilled. Likewise, he should not supplicate with evil. Thus, if the supplication does not contain evil or asking for cutting off relatives, Allah responds to the servant's supplication. And the response would be in one form of these forms, either Allah hastens the fulfillment of this supplication if it is a worldly matter. Or Allah saves for him the good in the hereafter what equals the thing he asked for. Or that Allah turns evil away from him that equals what he asked for. So, nothing turns the bad fate away but supplication. Thus, the believer's supplication is fulfilled in every case. And the Companions said: O Messenger of Allah, "Then many supplications will be made" as long as every call is fulfilled. the Prophet ﷺ replied, "Allah has more still to give". Allah gives more than the supplication of the servant. What if the servant called for what he

supplicated for as long as he was within the framework of what he was permitted to call for, unless he went beyond the scope of supplication, such as praying to be with Allah or a god, or that Allah leaves him something of the disposition or something of creation. If he calls for what is permissible from Allah, to seek His Paradise, His pleasure, and what He has of goodness, and to ask Allah to turn evil away from him in this world and the hereafter, and said, "Our Lord, bring to us goodness in the Earlier(Life) and goodness in the Hereafter", and asked for the goodness of the world and the hereafter. Allah is not failed by the provision of goodness as it came in the hadith, "O My servants, if the first of you and the last of you, and the humans of you and the jinn of you, were all to stand together in one place and ask of Me, and I were to give everyone what he requested", at once. All creation; Jinn and humans, since the beginning of creation, if they stood in one place and each of them asked Allah whatever he wants, what he hopes for. Even if he hoped for what is greater than this earth of tens of times, and what is in it. If Allah gives each one what he asks for, He says, "then that would not decrease what I Possess, except what is decreased of the ocean when a needle is dipped into it", this won't decrease Allah's provision. Allah is great in provision, free of need, and His possession is limitless. Allah is not afraid of poorness, and does not fear for the lackness of what He has of possession. Therefore, His provision is limitless. Thus, Allah asks His servants to call upon Him and He demonstrates the qualities of the fulfilled supplication. He says, "Call upon your Lord humbly and secretly. Surely He does not like the transgressors"(Al-'Araf:55), "Do not spread corruption in the land after it has been set in order. And call upon Him with hope and fear. Indeed, Allah’s mercy is always close to the good-doers"(Al-'Araf:56). "Call upon your Lord humbly and secretly..."(Al-'Araf:56), humbly with humiliation. Do not call while you are free of need, rather, call while in need, needy and poor to Allah in what you call for. Do not say, O Allah! Forgive me if You want! Because no one can force Allah, thus, the supplication of the free of need is not fulfilled. As for the supplication of the

needy who refuges to Allah, the poor to Allah, this is the fulfilled supplication. "humbly", humiliated. "secretly", in secret. This is proof that the faithful servant believes that his Lord All-Hearing of his supplication and hears him wherever he is. As if it is in public, it might be out of self-glory and reputation. "Call upon your Lord humbly and secretly. Surely He does not like the transgressors"(Al-'Araf:55), do not be from the transgressors, the unjust, whether it is a transgression through infidelity or polytheism. And transgression through sins that are beyond this. This might prevent the fulfillment of the supplication. "Do not spread corruption in the land after it has been set in order..."(Al-'Araf:56), do not be from the corruptors so that Allah would fulfill your supplication. And it came in the hadith, "a man who makes a long journey in a dishevelled and dusty state, who stretches out his hands to heaven saying, “My Lord, my Lord,” when his food, drink and clothing are of an unlawful nature, and he is nourished by what is unlawful, and asked how such a one could be given an answer", how could the corruptor in the land be given an answer? "Do not spread corruption in the land after it has been set in order. And call upon Him with hope and fear..."(Al-'Araf:56), call Him while in a state of fear from His punishment because He judges and punishes for the sin. So, remember your sin and call upon Allah with the hope of what He has because He is All-Sufficient, the Generous, the Provider, and the One with limitless Possession. "Blessed is the One in Whose Hands rests all authority. And He is Most Capable of everything"(Al-Mulk:1), He provides the last of the people of faith from the ones who get out from Hell. He used to have sins then Allah got him out of Hell and entered him into heaven. Allah says to him while he stands at heaven's door, hope, hope, hope, and Allah continues in reminding him, remember this, ask for this, so he hopes. He asks for all of his hopes, and whenever he is out of wishes, Allah reminds him of blessings and gifts that he did not ask for. He says, ask from Me, until he is out of wishes, then Allah says, you get this and ten of its likes. He provides you what you wished for and ten of its likes as well. The Lord, the Sufficient. This is regarding the last one

getting out of Hell and entering into heaven. The prophets swear that he gets like this earth and ten of its likes. Allah says, won't you be glad to have the earth and ten of its likes? He says, do you mock me and you are the Lord of the worlds! So, Allah laughs and provides him this. Thus, this is the Lord's limitless provision. And Allah asks His servants to call upon Him. "Yet your Lord has said, “Call upon Me(and) I will respond to you..."(Ghafir:60). Call upon Me, there is no doubt that Allah does not accept but who calls upon only Him. As for those who call upon Him and call others with Him, Allah leaves him because He does not respond to a polytheist. He does not accept his supplication nor an action because Allah does not accept anything unless he is devoting religion to Him and devoting supplication to Him. "Say, “I am commanded to worship Allah, being sincerely devoted to Him ˹alone"(Az-Zumar:11), "And I am commanded to be the first of those who submit ˹to His Will"(Az-Zumar:12), "Say, “I truly fear—if I were to disobey my Lord—the torment of a tremendous Day"(Az-Zumar:13), "Say, “It is ˹only˺ Allah that I worship, being sincere in my devotion to Him"(Az-Zumar:14), "Worship then whatever ˹gods˺ you want instead of Him.” Say, “The ˹true˺ losers are those who will lose themselves and their families on Judgment Day. That is indeed the clearest loss"(Az-Zumar:15), So, call only Allah, but if you call others with Allah, Allah will leave you to the others. He would tell you, take your reward and action from those whom you directed to. So, the believer with the accepted supplication is the one who has turned his face and his direction to Allah and does not call but Allah. He does not call others with Him. "Yet your Lord has said, “Call upon Me(and) I will respond to you..."(Ghafir:60). Then, He says, "...Indeed, those who are too arrogant to serve Me will enter Hell in humiliation"(Ghafir:60), "Indeed, those who are too arrogant to serve Me", against calling Me, and this is evidence that supplication is worship. Those who are arrogant and are proud against calling Allah and against worshiping Allah, He says, "will enter Hell in humiliation", that is, humiliated and insulted. Allah will punish them for their pride and arrogance against worshiping Allah, against being

humiliated to Him, asking from Him, hoping from Him, and fearing Him, at this point, He would enter them into Hell humiliated and insulted and this is their punishment. Allah, the God, the Lord of the heavens and earth favors His servants by telling them to call upon Him and I will provide you. He favors them with this grace while being the All-Sufficient against them and does not need them. He says to them come and ask from Me, ask from the goodness of the world and the hereafter and will provide you. "Yet your Lord has said, “Call upon Me(and) I will respond to you..."(Ghafir:60), but, after that, if after this call from Allah there is found someone who refrains from this and becomes arrogant and rejects it, he would be a criminal. This must go into the fire humiliated, insulted, and despicable. "...Indeed, those who are too arrogant to serve Me will enter Hell in humiliation"(Ghafir:60).

Then, Allah started showing His servants who is the Lord. Who is this Lord Who calls them to Him? He says, "It is Allah Who made the night for you, that you may rest therein, and the day allowing sight; indeed, Allah is certainly Gracious towards mankind, but the majority of mankind does not give thanks"(Ghafir:61), "It is Allah", who tells us to call upon Him and to worship Him. "Who made the night for you, that you may rest therein, and the day allowing sight", the night. And who can escape from the night which covers all creatures and which all creatures need? Every living creature needs the night, a living creature from humans, animals, and plants need the night to survive because it is a part of its life. And it includes all people, from the disbelievers and believers, all creation. Allah is the one Who calls them to it. "Who made the night for you, that you may rest therein", rest is to comfort. A human needs to rest. "Who made the night for you", its great qualities, its blackness, the light, the noises. Its blackness, coldness, and calmness in which movement gets reduced, here, we find the calmness and comfort which renews the power of the human and gets rid of tiredness. Likewise, "and the day allowing sight", the day allowing

sight through light in which people witness everything. And if the day is allowing sight, this is to seek livelihood because Allah made livelihood for people. "and made the night as a cover"(An-Naba:10), to cover, and the sleep to rest. "and made the day for livelihood"(An-Naba:11). Thus, the day is to seek livelihood, so it must be bright with heat so that people can see their things in his cultivation, his industry, his grazing, or his work. So, this is your Lord Who made this for you. Here, Allah reminds His servants of His blessings which no one flees from it. No one can flee from the night nor from the day. No one can raise without it; all creation raises due to it. No creature can raise except with a night and day. Thus, your Lord says, where do you go? How could you call others apart from Him? Does this other possess anything from the night or day? Possess anything from this creation? This Lord calls us to worship Him because no one deserves to be worshiped and called except for Him. "It is Allah Who made the night for you, that you may rest therein, and the day allowing sight; indeed, Allah is certainly Gracious towards mankind..."(Ghafir:61), "indeed, Allah", a confirmation. "is certainly Gracious", a blessing and grace from Him with this favor. "...towards mankind, but the majority of mankind does not give thanks"(Ghafir:61), yet, "the majority of mankind does not give thanks", he sleeps to rest at night while he does not know where did this night come from, who created it, and who provided it. Likewise, he rises with power to work on the light of this day while not thinking about who brought this day, who brought it, and why it is as such because he does not remind himself and does not think about this night or day. As for the believer, no. "Glorious is the One who made stellar formations in the sky and placed therein a lamp (sun) and a bright moon"(Al-Furqan:61), "And He is the One who made the day and the night following each other, for the one who wishes to be mindful or wishes to show gratitude"(Al-Furqan:62). And no one is reminded as such except for the believer. "Say, 'Tell me, if Allah makes night continuing upon you forever up to the Day of Judgment, which god, other than Allah, would bring to you light? Then, do you not listen?"(Al-Qasas:71), "Say, "Tell me, if Allah makes

the day continuing upon you forever up to the Day of Judgment, which god, other than Allah, would bring to you night in which you may have comfort? Then, do you not see?"(Al-Qasas:72), "And it is out of His mercy that He has made day and night for you, so that you may have comfort therein and so that you may search for His grace, and so that you may be grateful"(Al-Qasas:73). "...but the majority of mankind does not give thanks"(Ghafir:61), these signs pass on them, and the favor and grace of Allah pass by them through night and day, and at night and day and they do not give thanks. "...indeed, Allah is certainly Gracious towards mankind, but the majority of mankind does not give thanks."(Ghafir:61), "Such is Allah, your Lord, Creator of everything; there is no god except Him, so how can you be averted(from the truth)?"(Ghafir:62)

يقول الله ﷻ: "ذَلِكُمُ اللَّهُ رَبُّكُمْ خَالِقُ كُلِّ شَيْءٍ لا إِلَهَ إِلَّا هُوَ فَأَنَّى تُؤْفَكُونَ (62) كَذَلِكَ يُؤْفَكُ الَّذِينَ كَانُوا بِآيَاتِ اللَّهِ يَجْحَدُونَ (63) اللَّهُ الَّذِي جَعَلَ لَكُمُ الأَرْضَ قَرَارًا وَالسَّمَاءَ بِنَاءً وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ ذَلِكُمُ اللَّهُ رَبُّكُمْ فَتَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ (64) هُوَ الْحَيُّ لا إِلَهَ إِلَّا هُوَ فَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (65)" [غافر: 62-65].

says, "That is Allah, your Lord, Creator of all things; there is no deity ﷻ Allah ?except Him, so how are you deluded(62) Thus were those [before you] deluded who were rejecting the signs of Allah (63). It is Allah who made for you the earth a place of settlement and the sky a structure [i.e., ceiling] and formed you and perfected your forms and provided you with good things. That is Allah, your Lord; then blessed is Allah, Lord of the worlds (64). He is the Ever-Living; there is no deity except Him, so call upon Him, [being] sincere to Him in religion. [All] praise is [due] to Allah, Lord of the worlds (65)" (Ghafir: 62-65).

says, "That is Allah, your Lord, Creator of all things" (Ghafir: 62). In ﷻ Allah is introducing Himself to His servants as the Creator and ﷻ this verse, Allah fashioned all these ﷻ Maintainer of everything from nothing. Furthermore, Allah creatures in their specific forms from the skies to the earth, from the smallest

.atom to the largest galaxy, and from human beings to animals Allah says, “It is He who forms you in the wombs however He wills…” (Ali 'Imran: 6). He also says, “O mankind, what has deceived you concerning your Lord, the Generous (6), Who created you, proportioned you, and balanced you? (7) In whatever form He willed has He assembled you (8)” (Al-Infitar: 6-8). Allah also says, “He gave each thing its form and then guided [it]” (Taha: 50). He guided every creation to its livelihood and purpose.

Therefore, “There is no deity except Him, so how are you deluded?” (Ghafir: 62). He should be worshiped without associating any partners with Him because anything worshiped other than Him is a creation of Allah and this creation cannot maintain itself let alone maintain others. These creations, such as the sun, the moon or the stars can neither benefit nor harm themselves and yet they were worshiped instead of Allah. People were also worshiped instead of Allah, such as Isa, Uzair and other righteous people who were considered as the allies of Allah. He says, “Say, ‘I possess not for myself any harm or benefit except what Allah should will’” (Yunus: 49). Then, Prophet Muhammad ﷺ says, “Say, ‘I hold not for myself [the power of] benefit or harm, except what Allah has willed. And if I knew the unseen, I could have acquired much wealth, and no harm would have touched me. I am not except a warner and a bringer of good tidings to a people who believe’” (Al-A’raf: 188). Nothing is worthy of worship, not even a devoted angel, a prophet, an ally, a sacred place, or any celestial being such as the sun. Allah ﷻ says, “Among His signs are the day and the night, the sun and the moon. Do not prostrate to the sun or the moon, but prostrate to Allah, Who created them ˹all˺, if you ˹truly˺ worship Him ˹alone˺” (Fussilat: 37). The sun is a great creature and it has innumerable benefits, but it is not worthy of worship.

In the Arabic language, a god is anything that is worshiped. For example, the people of Ibrahim said to him when he destroyed their idols, who has done this to our gods? They considered their idols, gods that deserve to be worshiped. Allah

ﷻ says, “Has he made the gods [only] one God? Indeed, this is a curious thing (5). And the eminent among them went forth, [saying], ‘Continue, and be patient over [the defense of] your gods. Indeed, this is a thing intended’ (6)” (Sad: 5-6). Ibrahim had destroyed all of their gods leaving only one standing. These people worshiped, sanctified, prostrated and called upon these false deities. However, only Allah, the Lord of the worlds is worthy, so how can they be deluded and not comprehend or understand this? In this verse, the Arabic word, *tu'fakuna*, i.e. to be turned upside down. These disbelievers are delusional as they are turned back and then they relapse into disbelief.

Allah ﷻ says, “Say, ˹O Prophet,˺ ‘Call upon those you claim ˹to be divine˺ besides Allah. They do not possess ˹even˺ an atom’s weight either in the heavens or the earth, nor do they have any share in ˹governing˺ them. Nor is any of them a helper to Him’ (22). No intercession will be of any benefit with Him, except by those granted permission by Him… (23)” (Saba: 22-23).

Then, Allah ﷻ states that He will not accept any intercession except from those who are granted permission from Him. Prophet Muhammad ﷺ is also granted the honor of intercedding on behalf of mankind with the permission of Allah as stated in the Hadith Qudsi. He says, “O Muhammad, raise your head and speak, for you will be listened to; and ask, for your will be granted (your request); and intercede, for your intercession will be accepted”. Allah also says, “Who could possibly intercede with Him without His permission?” (Al-Baqarah: 255). Whether it be an angel or a messenger or anyone else, they cannot intercede with Allah ﷻ without His permission.

However, there are also limits to the intercession of the Prophet ﷺ as he is not allowed to give suggestions or make requests to Allah ﷻ. He says, “It is not ˹proper˺ for the Prophet and the believers to seek forgiveness for the polytheists, even if they were close relatives, after it has become clear to the believers that

they are bound for the Hellfire" (At-Tawbah: 113). The Prophet and the believers should not attempt to intercede on behalf of their close relatives, such as their fathers, brothers, or cousins if the deceased relative had died as an unbeliever. In this case, this matter should not be of any concern to him as Allah ﷻ says, "Allah would never consider a people deviant after He has guided them, until He makes clear to them what they must avoid. Surely Allah has ˹full˺ knowledge of everything" (At-Tawbah: 115). Allah responds as a result and says, "so how are you deluded?" (Ghafir: 62). How can they then be deluded from the truth? They reject the only God, Allah ﷻ the Creator of all things. How can they relapse and remain in this falsehood of polytheism? Furthermore, how can they perform deeds that do not benefit them, but instead harm them?

The Almighty says, "Thus were those [before you] deluded who were rejecting the signs of Allah" (Ghafir: 63). This is the reason behind their delusion and disbelief and this is how disbelievers fall into falsehood. They rejected the signs of Allah ﷻ and they denied them. Therefore, Allah blinded them from the truth and allowed them to fall into falsehood. They exert their hearts, bodies, actions, and wealth extensively for a god that cannot benefit or harm them. They heard the verses of Allah ﷻ from their messengers and witnessed His visible signs in Allah's creations, but they denied these signs.

Then Allah ﷻ reveals His favors and blessings upon His servants to showcase the attributes of the Lord as He says, "It is Allah Who made the earth a place of settlement for you" (Ghafir: 64). The earth is a place of settlement and security. It is also stable, for instance, if a cup of water or anything else is placed on a table it does not move an inch because the earth is not vibrating or shaking. If Allah ﷻ had renounced it would fall into a state of chaos.

There are numerous signs within the universe. For example, Allah ﷻ set the mountains firmly into the earth as He says, "and setting the mountains firmly

⌜upon it⌝" (An-Nazi'at: 32). Mankind has discovered that the earth is a floating planet in space as well as the sun and the moon. The earth is a stable planet that orbits around itself in 24 hours and orbits around the sun in one solar year. The sun is at the center of the solar system and the earth's axis tilts closer or away from it causing the four seasons to occur. This is the Lord's doing, who else can do this other than Him?

Then, Allah ﷻ says, "And the sky a canopy" (Ghafir: 64). The sky is a strong structure that is not weak or falling apart. Allah ﷻ built it and made it a protective ceiling for this earth as He says, "And We have made the sky a well-protected canopy…" (Al-Anbya: 32). He also says, "And the heaven We constructed with strength,1 and indeed, We are [its] expander" (Adh-Dhariyat: 47). The minds of human beings cannot comprehend the grandeur of this great sky.

Allah ﷻ created human beings and perfected their forms in comparison to other animals that live on this earth. He says, "He shaped you ⌜in the womb⌝, perfecting your form" (Ghafir: 64). Humans have a perfect form in the sense that they have an upright posture. They walk on two legs and not on four and they have no feathers or fur like birds or other animals. Humans have perfectly shaped faces in comparison to other creatures in regards to the position of the eyes to the size and position of the ears, and the shape of the head with hair. Allah ﷻ beautified the faces of men with beards, but women were created without facial hair. This is how Allah ﷻ perfected the form of both genders. Allah ﷻ also perfected each body part such as the hand, which is one of the greatest structural tools. It is strong enough to carry heavy weights and to fight, but also delicate enough to write detailed calligraphy. It can also move in every direction and is in proportion with the rest of the human body. There are many verses that indicate human beings were created in a perfect form as Allah ﷻ says, "Indeed, We created humans in the best form" (At-Tin: 4). He also says, "O mankind, what has deceived you

concerning your Lord, the Generous (6). Who created you, proportioned you, and balanced you (7)" (Al-Infitar: 6-7).

All praise is due to Allah, the Lord of the worlds because "And He has provided you with what is good and lawful" (Ghafir: 64). Allah provided mankind with food, drinks, and clothes that are lawful and permissible for them. Allah ﷻ says, "Let people then consider their food (24); how We pour down rain in abundance (25) and meticulously split the earth open ˹for sprouts˺ (26). causing grain to grow in it (27), as well as grapes and greens (28) and olives and palm trees (29), and dense orchards (30), and fruit and fodder (31)" ('Abasa: 24-31). Allah ﷻ provided His servants with a variety of food that is delicious and pleasant to consume. Ripe fruits have distinctive colors and shapes that are radiant delicacies. Allah also granted them various types of meat, such as bird meat. These are all the blessings and favors of the Lord ﷻ upon His creations. Then, He says "That is Allah, your Lord; then blessed is Allah, Lord of the worlds" (Ghafir: 64). This is the name which He is known by and no other is called Allah except for Him. Allah is the Lord of the worlds and the Creator of everything, so praise be to Allah ﷻ.

Then, He says, "He is the Ever-Living; there is no deity except Him, so call upon Him, [being] sincere to Him in religion. [All] praise is [due] to Allah, Lord of the worlds" (Ghafir: 65). In this verse, Allah mentions one of His many attributes, which is the Ever-living. Human life is incomparable to the Divinity of Allah ﷻ. Humans and all other creatures cannot survive without basic necessities such as food, drink, oxygen, and suitable climate and weather. While Allah ﷻ is the Ever-Living Who does not need to eat or drink nor does He die as Allah ﷻ says, "Put your trust in the Ever-Living, Who never dies…" (Al-Furqan: 58). The Almighty provides food for His creations, but does not need it. Allah ﷻ reprimanded Christians for worshiping Isa and Maryam as gods and associating them to Allah. They claim that she is the mother of a god as Allah ﷻ says, "The Messiah, son of Mary, was no more than a messenger. ˹Many˺ messengers had

⌜come and⌝ gone before him. His mother was a woman of truth. They both ate food. See how We make the signs clear to them, yet see how they are deluded ⌜from the truth⌝'" (Al-Ma'idah: 75). They were both human beings who required food to sustain themselves. Their lives also have a beginning and an end.

However, Allah ﷻ is exalted above all this. He is the First without a beginning and the Last without an end. He says, "He is the First and the Last, the Most High and Most Near, and He has ⌜perfect⌝ knowledge of all things" (Al-Hadid: 3). He is the Almighty, Ever-Living which is befitting His Divinity. This is in contrast with the life of His creations which have a beginning and an end. Therefore, "there is no deity except Him, so call upon Him, [being] sincere to Him in religion. [All] praise is [due] to Allah, Lord of the worlds" (Ghafir: 65). Only Allah ﷻ is worthy of worship, so mankind should call upon Him without associating anyone else with Him. They should also be sincere in their devolution by worshiping Him because Allah ﷻ only accepts pure devotion as He says, "Indeed, sincere devotion is due ⌜only⌝ to Allah…" (Az-Zumar: 3). However, those who associate others with Him and call upon others besides Him, then Allah renounces them. This is stated in the Hadith Qudsi as He says, "I am so self-sufficient that I am in no need of having an associate. Thus he who does an action for someone else's sake, as well as Mine, will have that action renounced by Me to him whom he associated with Me". Allah does not need any associates because He is the Self-Sufficient. Allah ﷻ says, "Allah sets forth the parable of a slave owned by several quarrelsome masters, and a slave owned by only one master. Are they equal in condition? Praise be to Allah! In fact, most of them do not know" (Az-Zumar: 29). Allah is Self-Sufficient of those false deities with quarreling gods and those who worship them. Allah ﷻ does not accept their deeds and acts of worship as He only accepts those who are sincerely devoted to Him alone and do not worship anyone besides Him. Then, the Almighty says, "[All] praise is [due] to Allah, Lord of the worlds" (Ghafir: 65). All praise is due to

Allah, which indicates totality as nobody should be praised except for Him, unless that praise is attributed to Him. That is because these false gods cannot benefit themselves nor others and if they benefited another, then that would be through a medium enforced by Allah ﷻ. For example, when the sun provides warmth then that is from Allah. If a person, such as a father, a relative, or anyone else benefited someone, then that is without a doubt from Allah ﷻ. He is the One Who created and proportioned everything. Allah ﷻ provides these blessings and if they come through someone else, then people must know that they are originally from Allah ﷻ.

يقول الله ﷻ: "قُلْ إِنِّي نُهِيتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَمَّا جَاءَنِيَ الْبَيِّنَاتُ مِنْ رَبِّي وَأُمِرْتُ أَنْ أُسْلِمَ لِرَبِّ الْعَالَمِينَ (66) هُوَ الَّذِي خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ يُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ ثُمَّ لِتَكُونُوا شُيُوخًا وَمِنْكُمْ مَنْ يُتَوَفى مِنْ قَبْلُ وَلِتَبْلُغُوا أَجَلًا مُسَمًّى وَلَعَلَّكُمْ تَعْقِلُونَ (67) هُوَ الَّذِي يُحْيِي وَيُمِيتُ فَإِذَا قَضَى أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ (68) أَلَمْ تَرَ إِلى الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ أَنَّى يُصْرَفُونَ (69) الَّذِينَ كَذَّبُوا بِالْكِتَابِ وَبِمَا أَرْسَلْنَا بِهِ رُسُلَنَا فَسَوْفَ يَعْلَمُونَ (70) إِذِ الأَغْلالُ فِي أَعْنَاقِهِمْ وَالسَّلاسِلُ يُسْحَبُونَ (71) فِي الْحَمِيمِ ثُمَّ فِي النَّارِ يُسْجَرُونَ (72) ثُمَّ قِيلَ لَهُمْ أَيْنَ مَا كُنْتُمْ تُشْرِكُونَ (73) مِنْ دُونِ الله قَالُوا ضَلُّوا عَنَّا بَلْ لَمْ نَكُنْ نَدْعُوا مِنْ قَبْلُ شَيْئًا كَذَلِكَ يُضِلُّ اللَّهُ الْكَافِرِينَ (74) ذَلِكُمْ بِمَا كُنْتُمْ تَفْرَحُونَ فِي الأَرْضِ بِغَيْرِ الْحَقِّ وَبِمَا كُنْتُمْ تَمْرَحُونَ (75)" [غافر: 66-75].

says, "Say, [O Muḥammad], 'Indeed, I have been forbidden to worship ﷻ Allah those you call upon besides Allah once the clear proofs have come to me from .my Lord, and I have been commanded to submit to the Lord of the worlds')66(It is He who created you from dust, then from a sperm-drop, then from a clinging clot; then He brings you out as a child; then [He develops you] that you reach your [time of] maturity, then [further] that you become elders. And among you is he who is taken in death before [that], so that you reach a specified term; and perhaps you will use reason (67). He it is who gives life and causes death; and when He decrees a matter, He but says to it, 'Be', and it is (68). Do you not consider those who dispute concerning the signs of Allah - how are they averted? (69) Those who deny the Book [i.e. the Quran] and that with which We sent Our

messengers - they are going to know (70). When the shackles are around their necks and the chains; they will be dragged (71). In boiling water; then in the Fire they will be filled [with flame] (72). Then it will be said to them, 'Where is that which you used to associate [with Him in worship] (73) Other than Allah?' They will say, 'They have departed from us; rather, we did not used to invoke previously anything'. Thus does Allah put astray the disbelievers (74). [The angels will say], 'That was because you used to exult upon the earth without right and you used to behave insolently' (75)" (Ghafir: 66-75).

to announce ﷻ commands His servant and the messenger, Muhammad ﷺ Allah as He says, "Say, [O Muḥammad], 'Indeed, I have been ﷺ his devotion to Allah forbidden to worship those you call upon besides Allah'" (Ghafir: 66). The forbade him from ﷺ will declare to the polytheists that Allah ﷻ Prophet from doing ﷻ can forbid the Prophet ﷺ worshiping their false gods. Only Allah commands the ﷺ something and only Allah can give him commands. Allah not to invoke these idols as stated in many other verses, He says, "Do ﷺ Prophet "not set up any other god with Allah, or you will end up condemned, abandoned .(Al-Isra: 22)He also says, "... And do not set up any other god with Allah ˹O humanity˺, or you will be cast into Hell, blameworthy, rejected" (Al-Isra: 39). He says, "For your Lord has decreed that you worship none but Him. And honor your parents. If one or both of them reach old age in your care, never say to them ˹even˺ 'ugh,' nor yell at them…" (Al-Isra: 23). He says, "It has already been revealed to you—and to those ˹prophets˺ before you—that if you associate others ˹with Allah˺, your deeds will certainly be void and you will truly be one of the losers" (Az-Zumar: 65).

Allah ﷻ says, "Say, 'I am commanded to worship Allah, being sincerely devoted to Him ˹alone˺' (11). And I am commanded to be the first of those who submit ˹to His Will˺ (12). Say, 'I truly fear—if I were to disobey my Lord—the torment of a tremendous Day' (13). Say, 'It is ˹only˺ Allah that I worship, being

sincere in my devotion to Him' (14). Worship then whatever ˹gods˺ you want instead of Him' Say, 'The ˹true˺ losers are those who will lose themselves and their families on Judgment Day. That is indeed the clearest loss' (15)" (Az-Zumar: 11-15).

Allah ﷻ says, "Now, have you considered ˹the idols of˺ Lât and 'Uzza (19) and the third one, Manât, as well? (20). Do you ˹prefer to˺ have sons while ˹you attribute˺ to Him daughters? (21) Then this is ˹truly˺ a biased distribution! (22) These ˹idols˺ are mere names that you and your forefathers have made up—a practice Allah has never authorized. They follow nothing but ˹inherited˺ assumptions and whatever ˹their˺ souls desire, although ˹true˺ guidance has already come to them from their Lord (23)" (Az-Zumar: 19-23).

It is a disappointment and a loss that there are many who worship others besides Allah ﷻ even after clear proofs were revealed to them. The Prophet ﷺ says, "Indeed, I have been forbidden to worship those you call upon besides Allah once the clear proofs have come to me from my Lord" (Ghafir: 66). Allah ﷻ sent this Book as clear proof from Allah ﷻ. He clarified the true meaning of monotheism and polytheism. Allah states that monotheism is worshiping Allah ﷻ without associating any partners with Him. While polytheism is falsehood and refers to worshiping anyone besides Allah ﷻ. He says, "and I have been commanded to submit to the Lord of the worlds" (Ghafir: 66). Allah ﷻ commanded the Prophet ﷺ to fully submit, surrender, and follow Him. The word, Islam, means to fully submit all matters to Allah ﷻ. It is to follow the path of the Almighty by worshiping and returning to Him in repentance as He is the Lord of the worlds. He is the Creator, Master, and Maintainer of them and all the worlds, including the world of angels and the world of the jinn. Allah ﷻ is the Lord of all these worlds, thus He is worthy of worship without associating partners with Him.

Then, Allah ﷻ states the stages of life for human beings as He says, "It is He who created you from dust" (Ghafir: 67). All human beings were originally born from Adam and Allah ﷻ had created him from the dust and water of this earth. Thus, He was truthful when He said that humans were created from dust because they were originally from dust, even if they later procreated from males and females. Then, He says, "from a sperm-drop" (Ghafir: 67). Each person after that, whether male or female, is created from a sperm-drop from the reproductive substance of a man and a woman. He says, "then from a clinging clot" (Ghafir: 67). This clot develops when the semen from the male fertilizes the egg from the female. This clot then becomes implanted inside the womb. He says, "then He brings you out as a child" (Ghafir: 67). After the fetus develops and grows in the womb of its mother and becomes an infant. This infant is extremely weak and delicate as it requires constant care and protection from the parents. He says, "then [He develops you] that you reach your [time of] maturity" (Ghafir: 67). This child then becomes a teenager. Then they reach their prime of physical strength and wisdom at around the age of thirty. He says, "then [further] that you become elders" (Ghafir: 67). After their prime, they slowly become older until they become elders. He says, "And among you is he who is taken in death before [that], so that you reach a specified term" (Ghafir: 67). During this period from when they are a drop of semen implanted in the womb, a fetus in their mother's womb, or even after birth, some may die before even reaching old age. Allah ﷻ says, "He is the One Who created you from clay, then appointed a term ˹for your death˺ and another known only to Him ˹for your resurrection˺…" (Al-An'am: 2). Allah ﷻ decreed a time of death for each soul before it is created and another is decreed before ensoulment for their resurrection. The Prophet ﷺ said, "When forty-one nights pass after the semen gets into the womb, Allah sends the angel and gives him shape. My Lord, What would his provision be? What would his term for death be? What would his work be? Would he be male or female? Would he be miserable or joyful?" Everything in their lives has been decreed by Allah

including their gender, their deeds, and their provisions. Their final outcome has also been decreed, whether they will be from the people of misery or happiness in the Hereafter.

Allah ﷻ made a clear declaration "perhaps you will use reason" (Ghafir: 67). The Lord created mankind in this form when they once did not even exist. How can they deny the signs of Allah ﷻ when they are His creations and under His control. They are unable to detach themselves from this divine decree that determines their creation, life, and death. Where would human beings go besides to their Lord Who created them? How do they escape and worship anyone other than Him? The unbelievers were led far astray because they were criminals and their crime was infidelity. They turned away from their Lord Who created them and followed other gods besides Him that do not even benefit them or harm them. They worship them and devote themselves wholeheartedly to these false gods while performing their most sacred rituals. They prostrate and invoke these false deities in prayer, while they turn away from Allah ﷻ. There is no greater crime than polytheism and denying the message of Allah.

After this detailed speech, mankind should understand that Allah is the true God and Master that is worthy of worship. Then, Allah says, "He it is who gives life and causes death; and when He decrees a matter, He but says to it, 'Be', and it is" (Ghafir: 68). Only Allah ﷻ can give life and cause death and no one other than Him. Life and death are the greatest milestones in a human's existence. With life, one transfers from a state of nothingness to existence. Then death becomes the next state of transition. After a person was walking upon this earth when death arrives at their door, they will be nothing but a lying corpse. After that, they are placed into their graves where their flesh will be eaten by worms, then their bodies will decay and disappear. Nothing is difficult or strenuous for Allah ﷻ because "when He decrees a matter, He but says to it, 'Be', and it is" (Ghafir: 68). The divine decree does not need to go through stages nor does it require any effort or

labor to create anything as Allah simply says, "'Be', and it is" (Ghafir: 68). On the other hand, if people want to build anything they need to go through a long and arduous process of planning and intense labor. Humans cannot create anything without putting in the necessary hard work and effort. Allah ﷻ says, "O humanity! Indeed, you are laboring restlessly towards your Lord, and will ˹eventually˺ meet the consequences" (Al-Inshiqaq: 6). He also says, "Indeed, We have created humankind in ˹constant˺ struggle" (Al-Balad: 4). On the other hand, Allah ﷻ created these creations without rest as He says, "Indeed, We created the heavens and the earth and everything in between in six Days, and We were not ˹even˺ touched with fatigue" (Qaf: 38). The human mind has a limited capacity that cannot even grasp the Power and Might of Allah ﷻ. People have strived to discover the secrets that lie in the universe, even the smallest of things, such as microscopic cells. Mankind has also discovered that there are twelve hundred genes and each of these genes performs a specific function in each creation.

These many discoveries reveal the depth of this universe. The secrets of the universe are infinite and therefore, they are unfathomable to human beings. Thus, glorified is the Creator, the Almighty, and the Magnificent Lord Who praised above all else. These are the attributes of Allah ﷻ and they are beyond human cognition. Human beings do not possess the knowledge that enables them to understand everything that lies within this universe, so how will they be able to grasp the knowledge of this Almighty Lord and Creator when they cannot grasp the knowledge of His creations? So glorified is the Almighty Magnificent Lord Who created these sublime creations when other creations are unable to fully comprehend even a single atom of His creations.

Allah ﷻ says, "Allah! There is no god ˹worthy of worship˺ except Him, the Ever-Living, All-Sustaining. Neither drowsiness nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who could possibly intercede with Him without His permission? He ˹fully˺ knows what is

ahead of them and what is behind them, but no one can grasp any of His knowledge except what He wills ˹to reveal˺. His Seat encompasses the heavens and the earth, and the preservation of both does not tire Him…" (Al-Baqarah: 255).

Allah ﷻ confirms that the preservation of both the heavens and the earth is not tiring or difficult for Him. Everything remains in its fixed place without crashing into others; for example, the planets follow their set orbits and do not collide with one another as He says, "each traveling in an orbit" (Al-Anbya: 33). Allah ﷻ also says, "Indeed, Allah ˹alone˺ keeps the heavens and the earth from falling apart. If they were to fall apart, none but Him could hold them up" (Fatir: 41). No one other than Allah ﷻ is capable of holding up the heavens and the earth as He is "truly Most Forbearing, All-Forgiving" (Fatir: 41).

After Allah ﷻ revealed His greatness and attributes, some people insist on disputing the signs of Allah ﷻ. Then, the Almighty says, "Do you not consider those who dispute concerning the signs of Allah - how are they averted?" (Ghafir: 69). They refuse the signs of Allah ﷻ and deny His attributes, while they worship their ridiculous false deities instead of Allah. They averted from the path of Allah ﷻ by supporting and defending their infidelity and disbelief in the clear and evident signs of Allah ﷻ. These days, many disbelievers claim that the universe was created from nothing, then the Big Bang occured and nothing had preceded this explosion. They claim that all of these celestial bodies and molten masses have been set in their specific orbits by coincidence. Even the properties that are found on planet Earth that make it suitable for life, such as the existence of water, are merely a coincidence. They also claimed that other creatures such as human beings, animals, and plants were created in this manner without a creator. Making these false claims is a great crime indeed and for that reason these wrongdoers are called criminals.

Then, He says, “Those who deny the Book [i.e. the Quran] and that with which We sent Our messengers - they are going to know” (Ghafir: 70). These unbelievers also rejected the clear Book of Allah ﷻ. They also claimed it was fabricated as they said, “‘These revelations are only’ ancient fables which he has had written down, and they are rehearsed to him morning and evening” (Al-Furqan 5). They thought Muhammad ﷺ had invented these verses to separate their tribes and to break the relations between husband and wife, father and son, and between siblings. They also claimed it was written in ancient times and Muhammad ﷺ had collected it from varied sources. Even to this day, some Christians and Jews who are hostile towards the religion of Islam claim that the Messenger ﷺ had been taught by a group of pastors and rabbis and then he wrote this Quran based on what he had learned. Then, the Almighty says, “they are going to know” (Ghafir: 70). This is the divine threat from Allah ﷻ to those who deny His signs. They will know the consequences of their criminal acts.

Then, Allah ﷻ says, “When the shackles are around their necks and the chains; they will be dragged” (Ghafir: 71). These criminals are damned as they knew the truth and yet they denied and rejected it. They believed their false claims and turned away from the clear and evident truth. In these verses, Allah ﷻ describes the outcome of these criminals in the Hereafter. They will be bound by shackles that will reach from their chests and collarbones to their necks, so their heads will not move. Allah ﷻ says, “‘It is as if’ We have put shackles around their necks up to their chins, so their heads are forced up” (Ya-Sin: 8). Then they will be forced and driven into Hell by the angels of punishment. Then, He says, “In boiling water” (Ghafir: 72). When they are dragged into Hell they will be met with boiling water that will burn faces immediately upon contact. The Almighty says, “Indeed, We have prepared for the wrongdoers a fire whose walls will surround them. And if they call for relief, they will be relieved with water like murky oil, which scalds [their] faces. Wretched is the drink, and evil is the resting place”

(Al-Kahf: 29). He also says, "... those who abide eternally in the Fire and are given to drink scalding water that will sever their intestines" (Muhammad: 15) They will be dragged in this manner into boiling water of Hell. It is different from the water in this world that is light and smooth, while the water of Hell is dense like molten metal. Then the Fire will burn their bodies as Allah ﷻ says, "then in the Fire they will be filled [with flame]" (Ghafir: 72).

Then, Allah ﷻ says, "Then it will be said to them, 'Where is that which you used to associate [with Him in worship] (73) Other than Allah? (74)'" (Ghafir: 73). When the criminals are shackled, dragged into boiling water, and their bodies are burnt by the Fire, they will be asked, where are those gods you used to associate with Allah? Then, "They will say, 'They have departed from us; rather, we did not used to invoke previously anything'" (Ghafir: 74). Those bewitched, liars, and criminals will cry out that they do not know where their gods have gone. They are engrossed in their lies to the point where they will swear that they did not worship or invoke anyone except Allah ﷻ. He says, "Then there will be no [excuse upon] examination except they will say, 'By Allah, our Lord, we were not those who associated' (23). See how they will lie about themselves. And lost from them will be what they used to invent (24)" (Al-An'am: 23-24). They swear by Allah that they were not polytheists and on this Day they will abandon those false deities whom they used to worship. Then Allah ﷻ says, "Thus does Allah put astray the disbelievers" (Ghafir: 74). This is how they are led astray in this life and in the Hereafter. Then, it will be said to them, "That was because you used to exult upon the earth without right and you used to behave insolently" (Ghafir: 75). They rejoiced in their falsehood when they were in this life. They were prideful and were tempted to follow these false idols instead of Allah ﷻ. He states that He does approve of those who rejoice in their disbelief. In another verse, He also says, "...Do not exult. Indeed, Allah does not like the exultant" (Al-Qasas: 76). Allah ﷻ tells mankind not to rejoice in this worldly life as it is merely

ephemeral pleasure. These unbelievers were heedless, reckless and idle. They did not think they will be held accountable for their actions, so they can eat, drink, and do whatever they desire without any consequences. ﷻ However, Allah .declares to them that their actions are what drove them to eternal damnation

يقول الله ﷻ : {أَلَمْ تَرَ إِلَى الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ أَنَّى يُصْرَفُونَ}[غافر:69], {الَّذِينَ كَذَّبُوا بِالْكِتَابِ وَبِمَا أَرْسَلْنَا بِهِ رُسُلَنَا فَسَوْفَ يَعْلَمُونَ}[غافر:70], {إِذِ الأَغْلالُ فِي أَعْنَاقِهِمْ وَالسَّلاسِلُ يُسْحَبُونَ}[غافر:71], {فِي الْحَمِيمِ ثُمَّ فِي النَّارِ يُسْجَرُونَ}[غافر:72],{ثُمَّ قِيلَ لَهُمْ أَيْنَ مَا كُنْتُمْ تُشْرِكُونَ}[غافر:73], {مِنْ دُونِ اللَّهِ قَالُوا ضَلُّوا عَنَّا بَلْ لَمْ نَكُنْ نَدْعُوا مِنْ قَبْلُ شَيْئًا كَذَلِكَ يُضِلُّ اللَّهُ الْكَافِرِينَ}[غافر:74], {ذَلِكُمْ بِمَا كُنْتُمْ تَفْرَحُونَ فِي الأَرْضِ بِغَيْرِ الْحَقِّ وَبِمَا كُنْتُمْ تَمْرَحُونَ}[غافر:75], {ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَبِئْسَ مَثْوَى الْمُتَكَبِّرِينَ}[غافر:76], {فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَإِمَّا نُرِيَنَّكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِلَيْنَا يُرْجَعُونَ}[غافر:77].

?says, "Have you not seen those who argue regarding Allah’s signs ﷻ Allah How are they turned away?"(Ghafir:69), "Those who disbelieved the Scripture ,and what We sent Our messengers with, for they will come to know"(Ghafir:70) when the yokes are around their necks, as well as the chains, as they are" dragged"(Ghafir:71), "into the scalding water, then in the Fire they are seethed"(Ghafir:72), "Then it was said to them, “Where are those you used to ”?associate"(Ghafir:73), "apart from AllahThey said, “They have strayed from us. In fact, we were calling upon nothing before.” Thus Allah misguides the deniers"(Ghafir:74), "That is on account of how you used to rejoice on earth in untruth and on account of how you used to behave with vanity"(Ghafir:75), "Enter the gates of Hell, abiding therein. So how miserable is the dwelling of the arrogant!"(Ghafir:76), "So be patient; indeed, the promise of Allah is true. So whether We show you some of what We have promised them or take you up to Us, to Us they are returned"(Ghafir:77).

He tells about the outcome to which those who deny Allah's signs will turn, "Have you not seen those who argue regarding Allah’s signs..."(Ghafir:69), they

want to turn away from the truth of Allah's signs, the descended signs from Allah which are the truth, they believe in falsehood. He says, "How are they turned away?", how did they turn away against the truth as such despite its clarity and the clarity of its proofs? "How are they turned away?", "Those who disbelieved the Scripture", the descended Qur'an from Allah. ``and what We sent Our messengers with", the descended signs from Allah supported by signs witnessed by eyes and are clear. "Those who disbelieved the Scripture and what We sent Our messengers with..."(Ghafir:70). Allah threatens them, He says, "for they will come to know", "when the yokes are around their necks, as well as the chains, as they are dragge"(Ghafir:71), they will know that their arrogance, their disregard of the truth, and trying to turn it with their falsehood. Besides turning Allah's signs, and denying the signs of the messengers. The messengers' call is the same, therefore, each proof that Allah shows through one messenger is indeed proof to all of the messengers because it is from Allah. Allah says, "for they will come to know", "when the yokes are around their necks..."(Ghafir:71), on the Day of Resurrection. "the yokes", it is these yokes that bind them with iron rings of fire that tie them. "as well as the chains, as they are dragged", "into the scalding water", the boiling water that reached the extent of heat. "...then in the Fire they are seethed"(Ghafir:72), their bodies get seethed with the fire because the fire's "fuel is people and stones". When their bodies get seethed in the fire on the Day of Resurrection on this condition tied in chains and yokes, at this point, they know what they used to follow was falsehood. "Then it was said to them, “Where are those you used to associate" (Ghafir:73), it is said to them while they are in this condition of punishment and insult. "...Where are those you used to associate"(Ghafir:73), "apart from Allah?", where are the gods that you used to worship apart from Allah? Won't the sun save you? Where is the moon? The sun and moon are despicable rocks in Hell with them; where are your idols? And these idols became parts of the fire. "You and what you worship apart from Allah are indeed fuel for Hell..."(Al-Anbya:98), as for those who worshiped the angels, the

angels are upon Allah's mercy and pleasure and are innocent from the worship of those. Likewise, for those who worshiped Isa, Isa disowns them. It is said to them, "...Where are those you used to associate"(Ghafir:73), "apart from Allah?" They said, "They have strayed from us..."(Ghafir:74), we do not see them, "They have strayed from us". Then, they lie saying, "In fact, we were calling upon nothing before", they think that their lie will benefit them in this situation. "In fact, we were calling upon nothing before", that is, what we worshiped was not beneficial in reality. Due to the fact that it did not benefit them, this worship did not benefit them, it is as if they did not benefit from this in anything. "In fact, we were calling upon nothing before"(Ghafir:74). He says, "...Thus Allah misguides the deniers"(Ghafir:74), like this misguidance, "Allah misguides". "the deniers", thus, they are misguided in the world and the hereafter. And they swear by Allah. "Their only argument will be: "By Allah, our Lord! We were never polytheists"(Al-An'am:23), "Look how they lied to themselves..."(Al-An'am:24), this is a form of misguidance. "Allah misguides", the deniers. "That is", what you are in punishment and insult. "on account of how you used to rejoice on earth in untruth", you rejoice about your polytheism, denial, disbelief, and straying away from the Lord's path. "and on account of how you used to behave with vanity", vanity, as Allah said regarding the disbelievers' case, "He had been joyful among his people"(Al-Inshiqaq:13), "indeed, he thought he would never return"(Al-Inshiqaq:14). So, he is in a state of joy, pride, and pleasure regarding what he is in of infidelity and misguidance. Yet, if they were of reason, they would worry and fear being a denier and disregarding the Lord in His land, under His heaven, and upon His signs. How would the person in such a position come to such a decision? Yet, they were joyful and pleased in the world. "Enter the gates of Hell, abiding therein", the divine command is told to them as such. "Enter the gates of Hell", He told that Hell has seven gates. He says, "It has seven gates; for each gate is an assigned class"(Al-Hijr:44). each person will enter from the gate prepared for him and each gate leads to a level from Hell levels, God forbid.

"Enter the gates of Hell, abiding therein", what miserable glad tidings that inform them that they are going to abide without ever getting out of it. It is entering without leaving. "abiding therein", staying in it with no interruption. "...So how miserable is the dwelling of the arrogant!"(Ghafir:76), miserable to establish humiliation. There is no dwelling more humiliating and most disliked and more painful than this dwelling. The dwell is the place of dwelling, the place of staying, the place of abiding. "So how miserable is the dwelling", staying and abiding. "the arrogant", you used to be arrogant against the truth in the world. You knew the truth and it was apparent to you, yet, you did not accept it. "...So how miserable is the dwelling of the arrogant!"(Ghafir:76), Hell, God forbid, we ask Allah to save us and our believing brothers from it. Then, Allah said to His Messenger, "So be patient; indeed, the promise of Allah is true..."(Ghafir:77), if this is the outcome to which those arrogant will turn from those who did not accept this message. And from those who turned away from this true message descended upon Allah's servant and Messenger Muhammad ﷺ. Then, "be patient", upon what the Prophet is in from affliction and harm from those unbelievers and from their denial. "indeed, the promise of Allah is true", to you and them because Allah's promise is true. Allah will surely support His Messenger as He promised in the world and the hereafter. As it came in the surah, "Most surely, We support Our messengers and those who have attained faith in the Earlier Life and on the day when all sorts of witnesses arise"(Ghafir:51), "So be patient; indeed, the promise of Allah is true. So whether We show you some of what We have promised them or take you up to Us, to Us they are returned"(Ghafir:77), here, Allah demonstrates that either those who deny the Prophet will be affected by some of what Allah promises and threaten them with worldly punishment, or that He punishes them after the death of the Prophet ﷺ. Thus, the matter belongs to Him. "So whether We show you", that is, in your life, those people get punished and you witness it. "So whether We show you some of what We have promised them", from the punishment and torment. "or take you

up to Us", before this. "to Us they are returned", they will return to Allah to punish them over their infidelity and stubbornness. And Allah showed the Prophet some of this punishment. And He made him witness the punishment of the heads who used to prevent this call from spreading, turn away against Allah's religion and harm the Prophet Muhammad ﷺ. Allah made him witness their punishment in Badr because they gathered those seventy, the heads of Quraish and its masters. They were gathered in a single dry well and were cast in it. And the Prophet told them to call them by name. He said O so and so, O so and so, did you witness what your Lord promised you is true. This is your end and Allah's punishment. I found that what Allah promised me is indeed true. Thus, this is some of what he witnessed. Likewise, Allah sufficed him, before this, from seven of the mockers. Allah said to His Messenger, "Surely We will be sufficient for you against the mockers"(Al-Hijr:95), "who set up ˹other˺ gods with Allah..."(Al-Hijr:96), there were seven of the heads of Quraish mocking at the Prophet and his call. Yet, Allah sufficed him against them because they were all killed. Thus, Allah gave His Messenger a glad tiding, first of all, that Allah's promise of support, empowerment, and that this religion will reach is true. As well as that Allah's punishing the stubborn is true and is a must. "So be patient; indeed, the promise of Allah is true. So whether We show you some of what We have promised them or take you up to Us, to Us they are returned"(Ghafir:77), their outcome and turn are to Allah to punish them over their infidelity and stubbornness. "And surely We sent messengers before you, some of whose stories We related to you, and some We did not. And it was never for any messenger to bring about a sign except by Allah’s leave. So when the command of Allah comes, matters are decreed between them with fairness, and there and then the advocates of falsehood will lose"(Ghafir:78), "And surely We sent messengers", He says that He sent messengers from Him to people before sending the Prophet Muhammad ﷺ because Muhammad is the last Messenger. "And surely We sent messengers before you, some of whose stories We related to you,..."(Ghafir:78), Allah told

the Prophet about some of them as it came in the Qur'an regarding the case of Noah, Ibrahim, Musa, Hud, and Saleh ﷺ. Allah told the Prophet their stories in which He demonstrated His law in saving the messengers along with the believers and destroying the unjust. "And surely We sent messengers before you, some of whose stories We related to you, and some We did not..."(Ghafir:78), there are other messengers which Allah did not tell the Prophet about. Then, He says, "And it was never for any messenger to bring about a sign except by Allah's leave", it was never for all of these messengers to bring a sign from him with which he overcomes the disbelievers so that they would believe in Allah. The Messenger is only a warner from Allah and waits for Allah's judgment in him and his people. Thus, His Messenger cannot bring a sign from him with which he overcomes the disbelievers or turns away their plotting. This matter belongs to Allah. "And it was never for any messenger to bring about a sign except by Allah's leave", except by Allah's leave and if Allah wills. "So when the command of Allah comes, matters are decreed between them with fairness", if Allah's command comes in those stubborn and deniers. "So when the command of Allah comes, matters are decreed between them with fairness", like when Noah waited for Allah's command. He says, "I am overcome, so bestow help!"(Al-Qamar:10), he complained to Allah, at this point, Allah's command came and He ordered him to build a ship and to get on it with the believers. And Allah destroyed the unjust. Likewise, Ad, when his people harmed him and said, "Then bring us what you promise us, if you are of the truthful"(Al-Ahqaf:22), "He said, "Indeed, all knowledge is only with Allah..."(Al-Ahqaf:23), the occurrence of the punishment belongs to Allah, and not mine. "He said, "Indeed, all knowledge is only with Allah, and I proclaim to you what I have been sent with, but I see you are an ignorant people"(Al-Ahqaf:23), "ignorant ", you hasten your punishment and insult. Thus, was the case of Saleh because his people plotted against him and did what they did and he waited for Allah's command to fall upon them on the time that it comes to them. When the matter came, he said to them after they hamstrung

the she-camel and disobeyed Allah's command, "...said, “O Saleh, bring upon us what you threaten us with, if you are one of the emissaries"(Al-A'raf:77). At this point, Allah told him about the term. "...Enjoy yourselves in your home for three days; that is a promise not to be belied"(Hud:65), this is a promise from Allah. "not to be belied", and when Allah's command came, it afflicted them. Likewise, the case of Musa ﷺ. Musa showed Allah's signs that He descended upon him, yet, the people of Pharaoh acted arrogantly and their hearts were sealed and did not believe in any of these signs. "They said, “No matter what sign you may bring to deceive us, we will never believe in you"(Al-A'raf:132), we will never believe in you. And he called Allah to judge them with a great judgment. "And Moses said, “Our Lord, You have indeed given Pharaoh and his chiefs ornaments and wealth in the Earlier Life, our Lord,(which they used) to make(others) stray from Your way. Our Lord, obliterate their wealths and harden their hearts so that they do not believe until they see the painful punishment"(Yunus:88), "He said, “Your prayer has been responded to, so be upright and do not follow the way of those who do not know"(Yunus:89), then, Allah's command came to them with drowning in the time Allah stated and willed. So, the matter is regarding the judgment between the messenger and his people belongs to Allah and not to the Messenger himself. "Say, “If what you ask to be hastened was with me, the matter between me and you would have been settled..."(Al-An'am:58), "Say, “If what you ask to be hastened was with me..."(Al-An'am:58), if I the punishment which you hasten was with me, "the matter between me and you would have been settled". I would have brought this punishment. So, the matter regarding judgment belongs to Allah. Allah says to His Messenger, "And it was never for any messenger to bring about a sign except by Allah’s leave. So when the command of Allah comes", with judgment. "...matters are decreed between them with fairness, and there and then the advocates of falsehood will lose"(Ghafir:78), the advocates of falsehood will lose. The Messenger is truthful and the stubborn are "the advocates of falsehood". Those who deny the messengers are, "the advocates of falsehood",

who are upon falsehood. At this point, there is no doubt that loss will be theirs. Thus, the polytheists who denied the Prophet do not think that the outcome is theirs. No, rather, they know that judgment belongs to Allah and if it came, Allah will support His Messenger Muhammad ﷺ and they will lose. "So when the command of Allah comes", with punishment and insult to the disbelievers. "matters are decreed between them with fairness", Allah does not decree except with fairness. "and there and then", at this time, the time in which Allah's command comes. .the advocates of falsehood", their loss is shown "

Then, another chapter in which Allah started demonstrating His blessings and favors upon His creation so that they might get preached and take a lesson. He says, "It is Allah who made livestock for you, that you may ride some of them and of some you eat"(Ghafir:79), remember this blessing O addressee, who associate others with Allah from those who do not benefit them in a thing and leave Allah Who blesses and favors you with your existence. And all the blessings that you are in is from Him, this is from His favor. "It is Allah", not others. "who made livestock for you", "made", made and established it as such. "made livestock for you", the livestock. And this livestock is these four, sheep, goats, camels, cows, a male, and a female which reproduce. This is from Allah. "It is Allah who made livestock for you, that you may ride some of them..."(Ghafir:79), you ride some of them. We ride camels which Allah made so that we ride. "and of some you eat", from these four kinds of livestock from which people eat. He did not say "you eat it", had He said "you eat it", then, it would have perished. Yet, He says, "and of some you eat", because Allah's provision to His servants is greater than their need. There is no scarcity in Allah's provision. Rather, there is abundance in what Allah created for His servants, and what He provides His servants is greater than their actual needs out of His grace and blessing. Therefore, poverty and hunger do not occur except due to the ignorance of humans. Either by his ignorance by corrupting the cultivation and reproducing or by his unjust

by taking the provision of the poor ones or by damaging. As we see now the rich ones are damaging the surplus they have. How many millions of heads of sheep and cows are killed, buried, and exterminated so that the price does not decrease. Likewise, how many millions of crops are destroyed by people so that the capitalists and the money owners remain to control the price. And how many millions of tons of milk are thrown away so that they won't reach the poor. So, the witness is that resource abundance is the basis of creation and livelihood, not resource scarcity that they claim. Thus, He says here, "and of some you eat", "and of some", of some of it, not eating all of it. "It is Allah who made livestock for you, that you may ride some of them and of some you eat"(Ghafir:79), we eat from its meat, milk, and butter. "and of some you eat", "And in them you have benefits", many and great benefits from its skins, wool, hair, and fur. Great benefits. "And in them you have benefits". It came with "benefits", in the form of the unknown to reflect upon the greatness of the livestock benefits. "and through them you satisfy a need within your chests", "and through them you satisfy", through this livestock. "a need within your chests", any need that a person wants to reach from distant purpose and distant travel. As well as enjoying its beauty and the pleasure of having it and the adornment it has. "...and on them and on ships you are carried"(Ghafir:80), "and on them", on this livestock. "and on ships", Allah carries them. "on ships", the ships. "you are carried", can the creation, the addressee, appreciate Allah's blessings and favors? He created livestock for them with all of these benefits from riding it, eating its meat, and getting benefited by lots of benefits. He says, "And He shows you His signs", Allah shows you. "His signs", in creation by showing the sights. If the human spends all of his life trying to know its creation, benefits, favors, and trying to count Allah's blessing in it, he would not reach it. "He shows you", Allah. "His signs", in creation. "...so which of Allah's signs do you deny?"(Ghafir:81), which of Allah's signs. "do you deny?", the fact is that all of these creatures are blessings from Him and there is no one who claims that he created anything from this.

There is no god from these false and claimed gods who say that he is the one who favored them and is the creator or the provider of one of these blessings. so..." .which of Allah's signs do you deny?"(Ghafir:81)

Then, Allah preached to them, "Have they not journeyed through the earth and looked at how the outcome was for those before them..."(Ghafir:82), "Have they not journeyed through the earth..."(Ghafir:82), those deniers and arrogant. "and looked at", looking with eyes, to look and take a lesson. Not only looking at it, rather, to take a lesson. "how the outcome was for those before them?", look! This is the outcome of the deniers. "how the outcome was for those before them?", the people of Noah, Ad, Thamud, Lot, and the people of Pharaoh. "They were superior to them", in number. There is no doubt that the addressee, which was from the Arabs. There is no doubt that a nation from these nations was superior in number to the addressee. "They were superior to them in strength", "in strength", physical strength like Ad. And financial power, and power in leaving a trace and construction and agriculture in this land. The power of production, and the power of being apparent on this land and getting benefited from it. "They were superior to them in strength and in the traces which they left in the land", they left traces in the land. These are the traces of the previous nations; these are the traces of the people of Thamud and what they left. And these are the traces of the people of Pharaoh, and these are the traces of Ad. Thus, they left their traces in the land. "and in the traces which they left in the land". He says, "...but what they had achieved availed them nothing"(Ghafir:82), a declarative question intended to make them look and think. What they had achieved availed them? "availed them", in the sense of benefiting them from what they achieved in this world of building great buildings, great powers, overcoming the enemies, great cultivations, and many industries. What did all of these avail at the end of the road? And the fact is that Allah rooted them up, destroyed them, and afflicted them with the Lord's punishment. Thus, they went to Hell, what benefit did they gain? What benefit

did they gain from all of this power, besides what they had in this world? "...but what they had achieved availed them nothing"(Ghafir:82), what availed them from the things they achieved. He says, "When their messengers came to them with evident proof they rejoiced in the knowledge they had..."(Ghafir:83), "When their messengers came to them", those deniers. "their messengers came to them with evident proofs", the evident proofs from Allah. "they rejoiced in the knowledge they had", the knowledge they had from industry, cultivation, trade, wars, and others. They rejoiced in it; thus, they did not accept Allah's religion and turned the messengers' message. He says, "...so they became surrounded by what they used to ridicule"(Ghafir:83), "so they became surrounded", it surrounded and destroyed them. "what they used to ridicule", mocking the messengers and what they came with of warning from the punishment. Each nation of these nations said to its messenger “bring us the punishment you are promising and threatening us with”. So, this is what they used to ridicule, as He says regarding the people of Ad, "Then, when they saw it as a cloud approaching their valleys, they said, “This is a cloud that will bring us rain..."(Al-Ahqaf:24). He says, "Rather, it is what you sought to hasten”, this is the punishment you hasten. They hastened it out of mockery and denial. "...a wind in which is painful punishment"(Al-Ahqaf:24), "destroying everything by the command of its Lord.” And when the morning came upon them, nothing could be seen except their residences..."(Al-Ahqaf:25), "When their messengers came to them with evident proofs they rejoiced in the knowledge they had, so they became surrounded by what they used to ridicule"(Ghafir:83), "they became surrounded", surrounded and destroyed them. "by what they used to ridicule", by what they used to mock at. "Then when they witnessed Our chastisement they said, “We believe in Allah alone and we deny what we used to associate with Him"(Ghafir:84), when they witnessed Allah's rage and punishment falling upon them, at this point, they returned to Allah. "...they said, “We believe in Allah alone and we deny what we used to associate with Him"(Ghafir:84). He says, "But their faith could not help them

once they witnessed Our chastisement..."(Ghafir:85), at this point, believing is of no benefit, the time of attaining into faith is up before the descendent of the punishment. "But their faith could not help them once they witnessed Our chastisement; such has been Allah's rule in(dealing with) His servants..."(Ghafir:85), this is Allah's law and habit in which preaching, demonstrating, and clarifying come before the occurrence of the punishment. When the punishment reaches, everything ends. "...such has been Allah's rule in(dealing with) His servants, and there and then did the deniers lose"(Ghafir:85), "and there and then", when the punishment reached and occurred, the loss of the disbeliever was shown. And the messengers are the ones who wan in the world and the hereafter. We ask Allah to make you from their followers. Thus, Surat Ghafir or the believer surah ends. We ask Allah to forgive our sins, repent to Him, turn to Him, and seek refuge in Him. Praise is to Allah, the Lord of the Worlds, at the beginning and the end. And peace be upon His servant and messenger Mohammad. We ask Allah to make it beneficial to Muslims in the east and west of the earth, and to make this a treasure for us on the Day of Resurrection.

Fussilat

بسم الله الرحمن الرحيم: {حم} [فصلت: 1] {تَنزِيلٌ مِنَ الرَّحْمَنِ الرَّحِيمِ} [فصلت: 2] {كِتَابٌ فُصِّلَتْ آيَاتُهُ قُرْآنًا عَرَبِيًّا لِقَوْمٍ يَعْلَمُونَ} [فصلت: 3] {بَشِيرًا وَنَذِيرًا فَأَعْرَضَ أَكْثَرُهُمْ فَهُمْ لا يَسْمَعُونَ} [فصلت: 4] {وَقَالُوا قُلُوبُنَا فِي أَكِنَّةٍ مِمَّا تَدْعُونَا إِلَيْهِ وَفِي آذَانِنَا وَقْرٌ وَمِنْ بَيْنِنَا وَبَيْنِكَ حِجَابٌ فَاعْمَلْ إِنَّنَا عَامِلُونَ} [فصلت: 15] {قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَى إِلَيَّ أَنَّمَا إِلَهُكُمْ إِلَهٌ وَاحِدٌ فَاسْتَقِيمُوا إِلَيْهِ وَاسْتَغْفِرُوهُ وَوَيْلٌ لِلْمُشْرِكِينَ} [فصلت: 6]

In the name of Allah, the Entirely Merciful, the Especially merciful, "Ha, Meem (Fussilat: 1). A revelation from the Entirely Merciful, the Especially Merciful (Fussilat: 2). A Book whose verses have been detailed, an Arabic Qur'an for a people who know (Fussilat: 3). As a giver of good tidings and a warner; but most of them turn away, so they do not hear (Fussilat: 4). And they say, 'Our hearts are

within coverings from that to which you invite us, and in our ears is deafness, and between us and you is a partition, so work; indeed, we are working' (Fussilat: 5). Say, O [Muhammad], 'I am only a man like you to whom it has been revealed that your god is but one God; so take a straight course to Him and seek His forgiveness. And woe to those who associate others with Allah'" (Fussilat: 6).

This is Surah Fussilat and it is one of the seven surahs that begins with the letters, Ha Meem. These surahs have been described as a beautiful garden as Ibn Masoud (may Allah be pleased with him) says, "When I come to the surahs that start with Ha Meem, then I am in a beautiful garden". This surah is one of the surahs that include great and eloquent instructions and it is a Meccan Surah. These letters were interpreted as a reference from Allah to the Arabic language in which the Quran was revealed. It was sent as a challenge to the eloquent Arabs, so they were asked to devise one surah similar to the Quran if they were denying the Prophet ﷺ. "And if you are in doubt about what We have sent down upon Our Servant [Muhammad], then produce a surah the like thereof and call upon your witnesses other than Allah, if you should be truthful. But if you do not - and you will never be able to - then fear the Fire, whose fuel is men and stones, prepared for the disbelievers" (Al-Baqarah: 23). Then, Allah ﷻ refers to the Book, i.e. the Quran, saying, "A revelation from the Entirely Merciful, the Especially Merciful" (Fussilat: 2). It was revealed from Allah in the heavens and it was established above the Throne. Then, He revealed this Quran to His servant and messenger Muhammad on earth. In addition, the Quran is written and protected in the Preserved Slate as Allah ﷻ says, "Indeed, it is a noble Qur'an (77). In a Register well-protected (78). None touch it except the purified (79)" (Al-Waqi'ah: 77-79). The Quran was revealed gradually throughout the twenty years of his prophethood, in addition to the three years in which the revelation was intermittent after Surah Iqra, i.e. Al-Alaq was revealed. So, this Quran was revealed from Allah as guidance to all the worlds, a warning to all creatures, and

to give good tidings to the faithful servants of Allah. It was revealed by the Lord Who is "the Entirely Merciful, the Especially Merciful" (Fussilat: 2). His mercy encompasses everything and no creature does not benefit from the mercy of Allah. He has granted His mercy to all creatures in their existence, formation, creation, guidance, and provisions. "Our Lord, You have encompassed all things in mercy and knowledge" (Ghafir: 7). Thus, the mercy of Allah encompasses all things because the existence of these things is dependent on His mercy. Allah is also the Entirely Merciful and the Especially Merciful in life and the Hereafter. In addition, Allah is specifically merciful towards His faithful servants as He says, "But My mercy encompasses all things. So I will decree it [especially] for those who fear Me and give zakat and those who believe in Our verses" (Al-A'raf: 156). This includes those who repent and return to Allah as it is due to His mercy that people are guided from darkness into the light so they may be admitted into Paradise in the end.

Then, Allah ﷻ says, "A Book whose verses have been detailed, an Arabic Quran" (Fussilat: 3). This Book was written in all its details in the heavens and then it was revealed and gathered into a book on the earth. Allah ﷻ wanted mankind to collect the verses of the Quran into a single book between two covers. It was collected and published in such a way and no other book has been granted such honor and immortality as this Great Book. The verses of this Book are also clarified individually, so the meanings and the matters that are discussed cannot be mixed together. For example, Allah ﷻ clarified His attribute and spoke about this matter in great detail by revealing His Divine Self, His names, His attributes, His actions, His graces, and His established way of creation. Allah ﷻ says, "Say, "He is Allah, [who is] One (1). Allah, the Eternal Refuge (2). He neither begets nor is born (3). Nor is there to Him any equivalent (4)" (Al-Ikhlas: 1-4). Allah ﷻ also reveals details about Himself in the verse of al-Kursi, i.e. the Throne. Other verses are found at the end of Surah Al-Hashr and at the beginning of Surah Al-

Jathiya, which is another surah that begins with the letters Ha and Meem. Allah also introduces Himself to His servants and indicates the greatness of the creatures that He has created. He also revealed in great detail the path He wants His servants to follow, i.e. the straight path. He clarified the mandatory acts of worship, for example, Allah ﷻ indicated in great detail the conditions of purification which is one of the requirements for performing prayer.

Allah ﷻ says, "O you who have believed, when you rise to [perform] prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles. And if you are in a state of janabah, then purify yourselves. But if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women and do not find water, then seek clean earth and wipe over your faces and hands with it. Allah does not intend to make difficulty for you" (Al-Ma'idah: 6).

He also spoke about zakat, hajj, how to deal with others, and the many other virtues that are the prominent characteristics of Muslims.

Allah ﷻ says, "And your Lord has decreed that you not worship except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], "uff," and do not repel them but speak to them a noble word (23). And lower to them the wing of humility out of mercy and say, 'My Lord, have mercy upon them as they brought me up [when I was] small' (24)" (Al-Isra: 23-24).

He also says, "That is from what your Lord has revealed to you, [O Muhammad], of wisdom. And, [O mankind], do not make [as equal] with Allah another deity, lest you be thrown into Hell, blamed and banished" (Al-Isra: 39). So, Allah revealed in great detail the path of the criminals just as He had revealed the path of the pious believers. He showcased their qualities, beliefs, actions, obstinance, false arguments, and suspicions. Then, Allah ﷻ refuted these false claims and

suspicions one after another. Thus, there is hardly any argument made by a disbeliever that Allah has not refuted in the Quran. For example, Allah ﷻ says, "And those who disbelieve say, 'Why was the Quran not revealed to him all at once?' Thus [it is] that We may strengthen thereby your heart. And We have spaced it distinctly (32). And they do not come to you with an argument except that We bring you the truth and the best explanation (33)" (Al-Furqan: 32-33). He also says, "Rather, We dash the truth upon falsehood, and it destroys it, and thereupon it departs. And for you is destruction from that which you describe" (Al-Anbya: 18).

In addition to being detailed, the Quran was revealed in the Arabic language. This is also one of Allah's graces upon His creations as it shows His concern for them. This is because this language is also a miracle from Allah ## because the meanings of words are clear and do not mislead. One feature in the Arabic language is that each word has a very specific meaning, so a single word that refers to multiple items or has many meanings is rare. Furthermore, Allah chose to reveal His last scripture to His final messenger in the language of the Arabs. So, it is a miracle from Allah that He revealed the Quran in this clear, eloquent, expressive, and influential language. Thus, this Quran will remain as a miracle until Allah ﷻ claims the earth and those upon on the Day of Judgement.

This Book was also revealed "for a people who know" (Fussilat: 3). Otherwise, those who do not know do not benefit from all this. It does not benefit them that the Quran is the detailed Book and that it is from Allah. Furthermore, it does not benefit them that it was revealed in the Arabic language and not in the foreign languages. These people do not know and those who abandon knowledge are ignorant. Similarly, those who abandon working in accordance with what they know are ignorant. In addition, this Quran was sent "as a giver of good tidings and a warner; but most of them turn away, so they do not hear" (Fussilat: 4). There is great good news that Allah ﷻ informs the people of faith. Allah gives

them good tidings of His mercy in life and in the Hereafter. In addition, He gives them good tidings that through their faith they will obtain the greatest reward and they will be saved from all evils, including the greatest evil which is the Fire. Furthermore, it informs the believers that they are walking on the path that leads to the Paradise of eternity and pleasure. Allah ﷻ says, "Their Lord gives them good tidings of mercy from Him and approval and of gardens for them wherein is enduring pleasure" (At-Tawbah: 21). So, it is a giver of good tidings to whoever obeys the Prophet ﷺ and whoever embraces faith. The Quran is also a warner that reveals the horrible outcomes of those who do not follow the path of Allah ﷻ. He threatened the deniers and warned them of the eternal punishment in the Hellfire through various methods. They are dragged into it and they will suffer due to the heat and the heinous food and drinks that they will endure there.

Allah ﷻ says, "This - so let them taste it - is scalding water and [foul] purulence (57). And other [punishments] of its type [in various] kinds (58). [Its inhabitants will say], 'This is a company bursting in with you. No welcome for them. Indeed, they will burn in the Fire' (59). They will say, 'Nor you! No welcome for you. You, [our leaders], brought this upon us, and wretched is the settlement' (60)" (Sad: 57-60).

Allah also provides an image describing the heat of this Fire and the misery of its residents. They will quarrel amongst one another and insult each other because of their sorrowful outcome. This is the punishment that will befall them and they will be miserable in their final abode.

Allah ﷻ says, "Indeed, those who disbelieve will be addressed, "The hatred of Allah for you was [even] greater than your hatred of yourselves [this Day in Hell] when you were invited to faith, but you refused (10). They will say, "Our Lord, You made us lifeless twice and gave us life twice, and we have confessed our sins. So is there to an exit anyway? (11)" (Ghafir: 10-11).

A great portion of the Quran is dedicated to warning mankind as He says, "And We have certainly given you from Us the Quran (99). Whoever turns away from it - then indeed, he will bear on the Day of Resurrection a burden (100). [Abiding] eternally therein, and evil it is for them on the Day of Resurrection as a load (101)" (Taha: 99-101). This Quran is also a reminder for the servants of Allah ﷻ as He says, "And thus We have sent it down as an Arabic Quran and have diversified therein the warnings that perhaps they will avoid [sin] or it would cause them remembrance" (Taha: 113).

The warnings of Allah ﷻ are diverse as He provides examples, describes different cases, and depicts various scenes. Thus, this Quran is the greatest warner and threat of punishment from the Lord. Allah says, "but most of them turn away, so they do not hear" (Fussilat: 4). Most of those who were warned and turned away from this Quran and followed another path. They drove away from the call of Allah ﷻ and the message of this Book. They did not bother with the good tidings and ignored the warnings as if they did not hear this Quran.

Then, Allah ﷻ says, "And they say, 'Our hearts are within coverings from that to which you invite us, and in our ears is deafness, and between us and you is a partition, so work; indeed, we are working'" (Fussilat: 5). This is how Allah ﷻ depicts those who turn away from the true path and what they say with their tongues and within their hearts. They said that their hearts are covered and hidden within a tight box to which this Quran does not reach. They think that Quran is a farfetched matter that cannot be achieved, so it is just a lie. These unbelievers also state that they are heavy of hearing and therefore they do not hear the speech of the Prophet ﷺ. Then, He says, "and between us and you is a partition, so work; indeed, we are working'" (Fussilat: 5). Then they claim that there is an obstructive obstacle between them and the word of Allah ﷻ. This is apparent through their actions and words as Allah ﷻ says, "And those who disbelieve say, 'Do not listen to this Quran and speak noisily during [the recitation of] it that perhaps you will

overcome'" (Fussilat: 26). The elite leaders of Quraysh prevented each other from listening to the Quran and they were furious when Abu Bakr (may Allah be pleased with him) used to pray. He built a mosque in the yard of his house and he used to pray at night and recite the Quran. The youth from among the men and the women would gather beside his house to listen to him reciting beside the house and listen. The disbelievers of Quraysh were enraged and continued to harm Abu Bakr until he was forced to take his belongings and leave Mecca to worship his God. When the master of Quraysh, Abdullah bin Ad-Doghona, met Abu Bakr, he said to him, "Where are you going Abu Bakr?" He replied, "My people harmed me. I will travel to another land to worship Allah." Ibn Ad-Doghna said to him, "A man like you will not go out, nor will he be turned out by his people. You are a good man as you keep good relations with your relatives, help the disabled and assist the deserving calamity-afflicted ones." Abdullah was the chief of his people and he said to Abu Bakr, "Go back and I am your protector." So, Abu Bakr returned under this protection. Abdullah bin Ad-Doghona came, stood near the Ka'bah, and said to all the people of Quraysh, "I have granted Abu Bakr a covenant of protection." The unbelievers could not disobey him or break this pledge as their trade depended on him. They said to ibn Ad-Doghona, "We accept this guarantee of protection on one condition. He must pray inside his house as not to mislead our youth by his recitation. So, if he wants to pray, then he must pray inside his house and not he must not recite this Quran loudly." Abu Bakr accepted this condition and he abided by it, but after a while, he wanted to pray and recite the Quran outside his house. When he recited the Quran outside his house, the people of Quraysh went to Abdullah bin Ad-Doghona and said furiously, "This man violated the condition. So, either he accepts your condition or not." Abdullah said to Abu Bakr, "Accept the condition." Abu Bakr replied, "I leave your pledge of protection and I am satisfied with Allah's protection."

Another incident occurred with Suhail bin Amr and Amer ibn Al-Tufayl, who was from the tribe of Dous. He was chief among his tribe so the unbelievers from Quraysh did not want him to listen to the words of the Prophet. When he came to Mecca Amer said, “They continued warning me from the Prophet by saying, “He is a magician. If you hear his saying, it will change your understanding, he will alter your belief and he will do so and so.” Amer said, “They continued to warn me till I took cotton and I put it in my ears.” So when he would walk around the Prophet would not follow him nor would he to read this Quran to him. Then, Amer said to himself, “You are the master of your people, so how do you fear hearing words that will change you?” So, he said, “I took out the piece of cotton and I went to the Prophet and asked him. The Prophet read the Quran to me and then I believed.” Thus, Amer embraced Islam. The unbelievers did their best to avert people from the way of Allah and they tried not to listen to the Quran nor allow others to do so.

When the unbelievers said, “Our hearts are within coverings from that to which you invite us, and in our ears is deafness, and between us and you is a partition” (Fussilat: 5). The Prophet ﷺ said to them that he is “a warner to you before a severe punishment” (Saba: 46). Abu Lahab stood and said in response, “May your hands perish all this day. Is it for this purpose you have gathered us?” He said these horrible things and he is the Prophet’s ﷺ uncle. So, the Prophet called upon all the tribes of Quraysh and said to them, “Suppose I told you that there is an enemy cavalry behind this mountain or in the valley intending to attack you, would you believe me? They said, “Yes, for we have not found you telling any lies.” So, the Prophet said, “I am “a warner to you before a severe punishment” (Saba: 46). However, they did not want to hear this. They were supposed to say, “How are you a warner to us? What was revealed to you? Read this Quran to us.” They did not bother themselves at all nor did they want to hear these words. They refused to listen to the Quran and refused to understand it even

though it was revealed in their language. Then, they said, "so work; indeed, we are working" (Fussilat: 5). They told the Prophet to stick to his religion and that they will stick to theirs, so they will never meet.

Then, Allah ﷻ says, "Say, O [Muhammad], 'I am only a man like you to whom it has been revealed that your god is but one God; so take a straight course to Him and seek His forgiveness.' And woe to those who associate others with Allah" (Fussilat: 6). The Prophet ﷺ replied to them saying, I am like you. I am a man from the children of Adam. I share humanity with you. I eat as you eat, drink as you drink, sleep as you sleep and I will die as you die. I am not an angel and I am not of a nature other than you. I am only a man like you. He also said to them, I was just endowed with this revelation from Allah ﷻ. The gist of this message is that "your god is but one God; so take a straight course to Him and seek His forgiveness.' And woe to those who associate others with Allah" (Fussilat: 6). There is only one god worthy of worship and that is Allah ﷻ because no other deity deserves to be worshiped except Him. All the creation and provision belong to Him and are at His disposal. Therefore, they must walk in the straight path of .and they must seek His forgiveness ﷻ Allah

يقول الله ﷻ: {الَّذِينَ لا يُؤْتُونَ الزَّكَاةَ وَهُمْ بِالآخِرَةِ هُمْ كَافِرُونَ}[فصلت:7] {إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ}[فصلت:8] {قُلْ أَئِنَّكُمْ لَتَكْفُرُونَ بِالَّذِي خَلَقَ الأَرْضَ فِي يَوْمَيْنِ وَتَجْعَلُونَ لَهُ أَندَادًا ذَلِكَ رَبُّ الْعَالَمِينَ}[فصلت:9] {وَجَعَلَ فِيهَا رَوَاسِيَ مِنْ فَوْقِهَا وَبَارَكَ فِيهَا وَقَدَّرَ فِيهَا أَقْوَاتَهَا فِي أَرْبَعَةِ أَيَّامٍ سَوَاءً لِلسَّائِلِينَ}[فصلت:10] {ثُمَّ اسْتَوَى إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلأَرْضِ ائْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ}[فصلت:11] {فَقَضَاهُنَّ سَبْعَ سَمَوَاتٍ فِي يَوْمَيْنِ وَأَوْحَى فِي كُلِّ سَمَاءٍ أَمْرَهَا وَزَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَحِفْظًا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ}[فصلت:12] {فَإِنْ أَعْرَضُوا فَقُلْ أَنذَرْتُكُمْ صَاعِقَةً مِثْلَ صَاعِقَةِ عَادٍ وَثَمُودَ}[فصلت:13]

says, "Say, [O Muḥammad], 'I am only a man like you to whom it has ﷻ Allah been revealed that your god is but one God; so take a straight course to Him and .'seek His forgivenessAnd woe to those who associate others with Allāh"

(Fussilat: 6), “Those who do not give zakāh, and in the Hereafter, they are disbelievers” (Fussilat: 7), “Indeed, those who believe and do righteous deeds - for them is a reward uninterrupted” (Fussilat: 8), “Say, ‘Do you indeed disbelieve in He who created the earth in two days and attribute to Him equals? That is the Lord of the worlds’” (Fussilat: 9). “And He placed on it [i.e., the earth] firmly set mountains over its surface, and He blessed it and determined therein its [creatures'] sustenance in four days without distinction - for [the information of] those who ask” (Fussilat: 10). “Then He directed Himself to the heaven while it was smoke and said to it and to the earth, ‘Come [into being], willingly or by compulsion’. They said, ‘We have come willingly’” (Fussilat: 11), “And He completed them as seven heavens within two days and inspired [i.e., made known] in each heaven its command. And We adorned the nearest heaven with lamps [i.e., stars, for beauty] and as protection. That is the determination of the Exalted in Might, the Knowing” (Fussilat: 12), “But if they turn away, then say, ‘I have warned you of a thunderbolt like the thunderbolt [that struck] ʿAad and Thamūd’” (Fussilat: 13).

to say, “Say, [O ﷺ Allah orders His servant and Messenger Mohammad ”’…Muḥammad], ‘I am only a man like you to whom it has been revealed (Fussilat :6). “Say, [O Muḥammad]” to these stubborn deniers, “I am only a man like you”, a human who goes to markets, is born like you, dies like you, gets sick like you, eats and drinks like you. I am a human like you, “To whom it has been revealed”, Allah gave him this privilege. Revelation means giving information secretly, and this revelation is information that Allah sends secretly, away from people's eyes. The Prophet ﷺ told us that revelation comes in many forms; sometimes it takes the shape of a human and talks to the Prophet; Jibreel sometimes came to the Prophet when he was among people, but only the Prophet could see him. Aishah said that the Prophet told her that ‘Jibreel sends Salam (greetings) to you’, she replied, ‘Wa 'alaihi-s- Salam Wa Rahmatu-l-lah, you see

what we do not see'. 'Sometimes it comes to me like the ringing of a bell'; a loud voice that only the Prophet could hear, 'When it leaves me I remember what it has said', "And it is not for any human being that Allāh should speak to him except by revelation or from behind a partition or that He sends a messenger [i.e., angel] to reveal, by His permission, what He wills. Indeed, He is Most High and Wise" (Ash-Shura: 51). "To whom it has been revealed".

Allah sent His Book to the Prophet through revelation, "The Trustworthy Spirit [i.e., Gabriel] has brought it down" (Ash-Shu'arā': 193), "Upon your heart, [O Muḥammad] - that you may be of the warners" (Ash-Shu'ara: 194). "In a clear Arabic language" (Ash-Shu'ara: 195). "I am only a man like you to whom it has been revealed that your god is but one God…" (Fussilat: 6), this is in the passive voice and the doer of this action is Allah. The one who was sent with the revelation by Allah is the angel Jibreel. "It has been revealed that your god is but one God", this is the greatest cause for which the heavens and earth were created, "That your god is but one God", the Lord of all creation is but One, it is Allah. This is the main cause of conflict with polytheists which messengers came to confirm and tell people to worship only Allah with no partners. This cause is the basis of all other causes regarding law-making and worship affairs. All of this is based on the fact that Allah is the one true God. "That your god", your Lord that you should worship is but one God. He is Allah, the Creator of heavens and earth. "So take a straight course to Him and seek His forgiveness", this is an order that holds a threat within it. "So take a straight course to Him", follow the straight path that Allah decreed to you and no other way. Follow this religion that Allah only accepts from people. Worship only Allah, obey only Him, also obey those who obey Allah and who order people to obey Allah. "So take a straight course to Him and seek His forgiveness", ask for forgiveness of your sins from Allah. "And woe to those who associate others with Allāh", those who associate others with this true God. "That your god is but one God", woe to them. This is a threat

with torture. Allah uses this word to threaten His enemies with Hell and punishment on the Day of Resurrection. They will be punished for their sins, disbelief, and polytheism in this worldly life.

"And woe to those who associate others with Allāh", "Those who do not give zakāh, and in the Hereafter, they are disbelievers" (Fussilat: 7). "And woe to those who associate others with Allāh", "Those who do not give zakāh…" (Fussilat: 7). Zakat means purity in Arabic and Islam is pure. It was sent to purify the heart because belief in Allah is pure. After all, it means believing the truth and worshipping Allah, the One and only God. The opposite of guidance is misguidance, so those who believe in their Lord, thank Him and give Him His due rights purify their hearts. As for those who disbelieve in Allah's signs, they become impure, "Indeed the polytheists are unclean", those who worship another god besides Allah have lied and these lies make their hearts impure. "O you who have believed, indeed the polytheists are unclean, so let them not approach al-Masjid al-Ḥarām after this, their [final] year…" (At-Taubah: 28), their hearts are impure not their bodies, for they do not give zakat.

Zakat means the purity of religion; the religion that Allah sent with the messengers is the religion of purity, cleanliness, and zakat. It starts by worshipping only Allah with no partners and ends with having good morals. The Message of Allah to His servants purifies them through His good orders. "Indeed, Allah orders justice and good conduct and giving [help] to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded" (An-Nahl: 90), and the Prophet says, "I was sent with perfectly good character", this is a moral Message that purifies the soul. "He has succeeded who purifies it" (Ash-Shams: 9), "And he has failed who instills it [with corruption]" (Ash-Shams: 10), "He has succeeded" is the one who purifies their soul, "And he has failed who instills it [with corruption]" (Ash-Shams: 10). These polytheists do not purify their souls, "Those who do not give zakāh". Allah

decreed zakat for His servants to purify themselves. This leads them to know their Lord, worship only Him, thank Him for His blessings, follow his path, and have the morals that He loves. "Certainly will the believers have succeeded" (Al-Mu'minūn: 1), "They who are during their prayer humbly intent" (Al-Mu'minūn: 2), "And they who turn away from ill speech" (Al-Mu'minūn: 3), "And they who are observant of zakāh" (Al-Mu'minūn: 4), "And they who guard their private parts" (Al-Mu'minūn: 5), "Except from their wives or those their right hands possess, for indeed, they will not be blamed" (Al-Mu'minūn: 6), "But whoever seeks beyond that, then those are the transgressors" (Al-Mu'minūn: 7). This is purity in its general meaning, "He has succeeded who purifies it" (Ash-Shams: 9), "And he has failed who instills it [with corruption]" (Ash-Shams: 10), religion purifies the soul. "Certainly did Allāh confer [great] favor upon the believers when He sent among them a Messenger from themselves, reciting to them His verses and purifying them and teaching them the Book [i.e., the Qur'ān] and wisdom, although they had been before in manifest error" (Āl-'Imrān: 164), O God, bring my soul to fear of Thee and purify it; Thou art the best of those who purify it; Thou art its Patron and Master.

Souls are divided into two parts, one who is pure and one who is malicious, "He has succeeded who purifies it" (Ash-Shams: 9). "By the sun and its brightness" (Ash-Shams: 1), "And [by] the moon when it follows it" (Ash-Shams: 2), "And [by] the day when it displays it" (Ash-Shams: 3), "And [by] the night when it covers [i.e., conceals] it" (Ash-Shams: 4), "And [by] the sky and He who constructed it" (Ash-Shams: 5), "And [by] the earth and He who spread it" (Ash-Shams: 6), "And [by] the soul and He who proportioned it" (Ash-Shams: 7), "And inspired it [with discernment of] its wickedness and its righteousness" (Ash-Shams: 8), "He has succeeded who purifies it" (Ash-Shams: 9), "And he has failed who instills it [with corruption]" (Ash-Shams: 10). These disbelieving polytheists "Do not give zakāh", they do not purify their souls by believing in

Allah and following His path. Zakat is also given to one branch of religious pillars, which is giving a portion of your money as an order from Allah to the poor, needy, and other people whom Allah decreed zakat to. This purifies the money because the money that Allah's right is not given is impure and unlawful. The soul that gives out to zakat and gives Allah His due right also purifies itself from stinginess, cruelty, and lack of mercy. When a person gives Zakat to the poor, they show them mercy and that makes them accustomed to being merciful and kind to others. This also shows that they believe Allah's promise about the reward of charity givers. Zakat was also called charity because it shows goodwill and honesty.

Disbelievers "Do not give zakāh", especially Zakat. As Allah says about them, "And when it is said to them, 'Spend from that which Allāh has provided for you', those who disbelieve say to those who believe, 'Should we feed one whom, if Allāh had willed, He would have fed? You are not but in clear error'" (Ya-Sin: 47). They said, why should we feed those whom Allah deprived? We are not willing to give our money to other people. Allah threatened these disbelievers who do not purify themselves nor give out to Zakat. That is why disbelief is linked to being cruel and hard on the poor and weak. As Allah ﷻ says, "Have you seen the one who denies the Recompense?" (Al-Mā'ūn: 1), "For that is the one who drives away the orphan" (Al-Mā'ūn: 2), "And does not encourage the feeding of the poor" (Al-Mā'ūn: 3), "So woe to those who pray" (Al-Mā'ūn: 4), "[But] who are heedless of their prayer" (Al-Mā'ūn: 5), "Those who make show [of their deeds]" (Al-Mā'ūn: 6), "And withhold [simple] assistance" (Al-Mā'ūn: 7). Allah linked those who deny the recompense to those who drive away orphans, "And does not encourage the feeding of the poor" (Al-Mā'ūn: 3), these actions are linked to the disbelief in Allah and the cruelty of the heart.

Allah also informed us of the question that is asked to disbelievers in Hell on the Day of Resurrection, "[And asking them], 'What put you into Saqar?'"

(Al-Muddaththir: 42), what put you in Hell? “[And asking them], ‘What put you into Saqar?’” (Al-Muddaththir: 42), what put you in Hell, in Saqar? “They will say, ‘We were not of those who prayed’” (Al-Muddaththir: 43), “Nor did we used to feed the poor” (Al-Muddaththir: 44), “And we used to enter into vain discourse with those who engaged [in it]” (Al-Muddaththir: 45), “And we used to deny the Day of Recompense” (Al-Muddaththir: 46). Allah linked their disbelief to their cruelty towards the poor. Allah threatens these disbelievers by saying, “And woe to those who associate others with Allāh”, “Those who do not give zakāh…” (Fussilat: 7), polytheists associated others with Allah by either worshipping others with Him, giving His attributes to other beings, or giving His rights to other beings. All of these acts are considered acts of polytheism. These people gave His rivals a portion, “But they have attributed to Him from His servants a portion…” (Az-Zukhruf: 15). They gave His attributes to others like what the polytheists said about the angels, or what the Jews said of Uzair, or what Christians said about Isa. Those gave Allah's attributes to others.

“But they have attributed to Him from His servants a portion…” (Az-Zukhruf: 15), a portion of Allah ﷻ. A son is a portion of his father, may Allah be far raised above this, or they gave Allah's attributes to others. They gave their companions the Attributes of the Lord by either giving them the Divine abilities of creation, giving life, and taking life away as the Christians claim Isa can do, or the third type of polytheism which is worshipping other gods besides Allah. Polytheists worshipped other deities besides Allah; they worshipped them like they worshipped Allah, they prayed to them, sacrificed to them, and pledged to them. They even preferred these deities to Allah. “And they [i.e., the polytheists] assign to Allāh from that which He created of crops and livestock a share and say, ‘This is for Allāh’, by their claim, ‘And this is for our 'partners' [associated with Him]’. But what is for their "partners" does not reach Allāh, while what is for Allāh - this reaches their "partners". Evil is that which they rule” (Al-An‘ām:

136), this is an example of associating others with Allah when it comes to acts of worship. “And woe to those who associate others with Allāh” all polytheists, “Those who do not give zakāh….” (Fussilat: 7). They do not purify themselves with the worship of Allah without partners and obeying His orders that purify their souls. They also do not have mercy in their hearts towards the poor and the weak. They do not give Zakat to the people to whom Allah ordered them to give money.

Also, “... And in the Hereafter, they are disbelievers” (Fussilat: 7), woe to those who not only disbelieved, they also did not give to Zakat, “...And in the Hereafter, they are disbelievers” (Fussilat: 7). This describes Arab polytheists who denied and rejected the Hereafter. “Rather, their knowledge is arrested concerning the Hereafter. Rather, they are in doubt about it. Rather, they are, concerning it, blind” (An-Naml: 66), they thought they couldn’t go back to life after they die and decompose. “And they say, ‘When we are lost [i.e., disintegrated] within the earth, will we indeed be [recreated] in a new creation?...’” (As-Sajdah: 10), this is a serious matter. “And he presents for Us an example and forgets his [own] creation. He says, "Who will give life to bones while they are disintegrated?” (Yā-Sīn: 78), who can give life to bones after they disintegrate? “And those who disbelieve say, ‘When we have become dust as well as our forefathers, will we indeed be brought out [of the graves]?’” (An-Naml: 67), “We have been promised this, we and our forefathers, before. This is not but legends of the former peoples” (An-Naml: 68). Allah ordered His Messenger to threaten these disbelievers who do not believe in Allah and acknowledge Him as the One true God.

On the other hand, Allah ﷻ says, “Indeed, those who believe and do righteous deeds - for them is a reward uninterrupted” (Fussilat: 8), I was sent with a Message from Allah, “Say, [O Muḥammad], ‘I am only a man like you to whom it has been revealed that your god is but one God; so take a straight course to Him

and seek His forgiveness…'" (Fussilat: 6), this is my Message. This is the state of disbelievers and this is the state of believers, "Indeed, those who believe and do righteous deeds…" (Fussilat: 8), those who believed in this Message and did the deeds that prove their belief. Belief requires first having faith then doing the actions that are required of you. Believing means trusting that the person you believe is not lying. You are sure that this is the truth. Believers believe in the truth, they believe in the unseen. They believe that what they were told is the truth because of the evidence that supports the claim of the Prophet and the evidence that Allah told us about Himself. All of His creatures are evidence of His existence. "Indeed, within the heavens and earth are signs for the believers" (Al-Jāthiyah: 3), "And in the creation of yourselves and what He disperses of moving creatures are signs for people who are certain [in faith]" (Al-Jāthiyah: 4), "And [in] the alternation of night and day and [in] what Allāh sends down from the sky of provision [i.e., rain] and gives life thereby to the earth after its lifelessness and [in His] directing of the winds are signs for a people who reason" (Al-Jāthiyah: 5), "These are the verses of Allāh which We recite to you in truth. Then in what statement after Allāh and His verses will they believe?" (Al-Jāthiyah: 6), this is the reward of believers. "Indeed, those who believe and do righteous deeds…" (Fussilat: 8). Allah always links belief to performing righteous deeds.

Belief means having faith in one's heart while doing righteous deeds means the acts of worship. The most honorable of deeds is praying, then giving to Zakat, fasting, and performing Hajj respectively. These are the pillars of Islam. Then, come the good morals that Allah ordered us to uphold, like being good to one's parents, visiting one's relatives, being honest. All of these are considered good deeds, "Iman has over seventy branches - or over sixty branches - the uppermost of which is the declaration: 'None has the right to be worshipped but Allah', and the least of which is the removal of a harmful object from the road, and modesty is a branch of Iman". Those, "Who believe" in Allah, "And do righteous deeds",

Allah says about them, "...For them is a reward uninterrupted" (Fussilat: 8), "For them is a reward" from Allah. Allah told us that this reward is Paradise. Allah promised them a reward and that reward is paradise, they will get more in Paradise for the number of righteous deeds they commit. "Uninterrupted", unending and unlimited. They are not told that they have been given their reward and that is it, rather, Allah's reward is "Uninterrupted", it is uninterrupted, it never ends. The companions of Paradise get their reward, which is Paradise, for an eternity, it never ends. They are not told after a while that their reward has ended and that they should leave or die. Rather, "...Nor from it will they [ever] be removed" (Al-Hijr: 48), "Uninterrupted", it never ends, rather, it is eternal.

Then Allah gave this conclusion, this is the Message that I was ordered to deliver. "Say, [O Muḥammad], 'I am only a man like you to whom it has been revealed that your god is but one God…'" (Fussilat: 6), this is my message. People will be divided regarding it, and this is the outcome for each party. "Say, [O Muḥammad], 'I am only a man like you to whom it has been revealed that your god is but one God; so take a straight course to Him and seek His forgiveness…'" (Fussilat: 6), this is the Message that the Prophet ﷺ was sent with. "And woe to those who associate others with Allāh", this is the party that disbelieves and associates others with Allah, "Those who do not give zakāh, and in the Hereafter, they are disbelievers" (Fussilat: 7). Then, this is the party that believes in this Message, "Indeed, those who believe and do righteous deeds - for them is a reward uninterrupted" (Fussilat: 8). This Message was repeated many times throughout the Quran, Then, Allah explained how people are divided into two parties. Then, Allah talked about the reward of each part, as He says, "And say, 'The truth is from your Lord…'" (Al-Kahf: 29), this is the truth from your Lord, I am not the one who came up with this, rather it is from Allah, "So whoever wills - let him believe, and whoever wills - let him disbelieve". Then, "...Indeed, We have prepared for the wrongdoers a fire whose walls will surround

them. And if they call for relief, they will be relieved with water like murky oil, which scalds [their] faces. Wretched is the drink, and evil is the resting place" (Al-Kahf: 29). Then, He talked about the second party, "Indeed, those who have believed and done righteous deeds - indeed, We will not allow to be lost the reward of any who did well in deeds" (Al-Kahf: 30), "Those will have gardens of perpetual residence; beneath them, rivers will flow. They will be adorned therein with bracelets of gold and will wear green garments of fine silk and brocade, reclining therein on adorned couches. Excellent is the reward, and good is the resting place" (Al-Kahf: 31), this is the Message, this is how it divides people, and this is the reward of each party.

After that, Allah talked to the first party. He addressed those who disbelieve in Allah's signs, so he said to His Messenger ﷺ, "Say, 'Do you indeed disbelieve in He who created the earth in two days and attribute to Him equals?...'" (Fussilat: 9). This is a rhetorical question that shows bewilderment at their disbelief, "Say", to them, "Do you indeed", after the question, Allah says indeed to confirm this fact. "Do you indeed", o deniers, "Disbelieve in He who created the earth in two days and attribute to Him equals?" Do you disbelieve in Allah who created this great earth that carries you, "In two days", in two of Allah's days, "And attribute to Him equals?" How can you disbelieve in Allah who created this earth that carries you and that you can see with your eyes? "Have We not made the earth a container" (Al-Mursalāt: 25), "Of the living and the dead?" (Al-Mursalāt: 26), "And We placed therein lofty, firmly set mountains and have given you to drink sweet water" (Al-Mursalāt: 27), the earth is where you live. It holds you while you are alive and after you die. It has your provision and your livelihood. Every particle of it bears witness that its Creator is the One and only God. "Say, 'Do you indeed disbelieve in He who created the earth in two days…'" (Fussilat: 9), all of this earth including what is above it, "And attribute to Him equals?" Do you attribute equals to Allah who created this earth? Can anyone else

create something like this? Or do anything like it? Who are these equals? Whom did you worship besides Allah? Who is worshipped besides Allah and can be worthy of disbelieving in Him or be considered his equal? An equal is a match and one who is similar. How can you attribute an equal to Allah? Rather, all those who are worshipped besides Allah cannot even create a fly, let alone create something like this earth. "O people, an example is presented, so listen to it. Indeed, those you invoke besides Allāh will never create [as much as] a fly…" (Al-Hajj: 73). This also includes future times, "...Will never create [as much as] a fly, even if they gathered together for it [i.e., that purpose]. And if the fly should steal from them a [tiny] thing, they could not recover it from him. Weak are the pursuer and pursued" (Al-Hajj: 73). All of those who are invoked besides Allah cannot even create a fly.

Thus, o stubborn, denying, polytheistic, disbelievers, you disbelieve "...In He who created the earth in two days and attribute to Him equals? That is the Lord of the worlds" (Fussilat: 9). "That is" whom you disbelieved in is "The Lord of the worlds", the Lord of all the worlds. He is their Lord, their Creator, their Master, and their Owner. "The worlds", every world and every creation share their attributes. Heaven is a world, the earth is a world, the sea is a world, the sea-life is a world, the jinn is a world, humanity is a world, and Allah is the Lord of all of these worlds. "That is", the Lord that you disbelieve in, is the Lord of the worlds. "And He placed on it [i.e., the earth]" on this earth, "Firmly set mountains over its surface", firmly set mountains. When Allah created the earth it shifted, so Allah firmly set it with mountains in different locations and planted these mountains in a place like a stake, it is known now that each mountain is set in the earth in a way that suits its length over it. Allah made these mountains like the stakes of a tent so that the earth is firmly set and able to go in its course. It is set and never shifts, even though it orbits around itself and around the sun, which consists of two movements at once, it is firmly set. "And He placed on it [i.e., the

earth]" on this earth, "Firmly set mountains", these mountains are "Over its surface, and He blessed it", He gave it an abundance of blessings. Behold how small the earth is, yet look at the blessings and plants that it produces throughout the year. Notice how much this small piece of land produces!

Allah ﷻ says, "Say, "Do you indeed disbelieve in He who created the earth in two days and attribute to Him equals? That is the Lord of the worlds" (Fussilat:9) "And He placed on it [i.e., the earth] firmly set mountains over its surface, and He blessed it and determined therein its [creatures'] sustenance in four days without distinction - for [the information of] those who ask" (Fussilat:10) "Then He directed Himself to the heaven while it was smoke and said to it and to the earth, "Come [into being], willingly or by compulsion." They said, "We have come willingly" (Fussilat:11) "And He completed them as seven heavens within two days and inspired [i.e., made known] in each heaven its command. And We adorned the nearest heaven with lamps [i.e., stars, for beauty] and as protection. That is the determination of the Exalted in Might, the Knowing" (Fussilat:12) "But if they turn away, then say, "I have warned you of a thunderbolt like the thunderbolt [that struck] ʿAad and Thamūd" (Fussilat:13).

Allah orders His servant and Messenger, Mohammad ﷺ to say this to disbelievers and to ask them this question which makes him marvel at their disbelief in Allah. "Say, "Do you indeed disbelieve in He who created the earth in two days and attribute to Him equals?..." (Fussilat:9). This is a rhetorical question that aims to reprimand, reprieve, and expose the silliness of their minds and their lack of understanding. "Say, "Do you indeed disbelieve in He who created the earth in two days..." (Fussilat:9). This great earth on which you live and reside, and that Allah created for you to hold you in life and death. It also holds your provisions. Every small and big creature in it is a witness to Allah's greatness. Do you disbelieve "in He who created the earth"? This earth, your mother, that you live upon, that holds your provision, where the sun rises above your heads, where the

moon appears, where mountains, flatlands, and rivers are, where your means of living are, the land of Allah ﷻ. "Say, "Do you indeed disbelieve in He who created the earth in two days and attribute to Him equals?..." (Fussilat:9). Allah created this earth, "in two days" of His days, "and attribute to Him equals?" Can there be any equals to Allah who can create something like His creation? What equal, god, or idol has this ability to create and design this? Rather, no one can create anything except God and all those who were worshipped besides Him cannot create an atom. "Say, [O Muḥammad], "Invoke those you claim [as deities] besides Allāh." They do not possess an atom's weight [of ability] in the heavens or on the earth, and they do not have therein any partnership [with Him], nor is there for Him from among them any assistant" (Saba':22) "And intercession does not benefit with Him except for one whom He permits..." (Saba':23). This means the angels. "...[And those wait] until, when terror is removed from their hearts, they will say [to one another], "What has your Lord said?" They will say, "The truth." And He is the Most High, the Grand" (Saba':23). "O people, an example is presented, so listen to it. Indeed, those you invoke besides Allāh will never create [as much as] a fly, even if they gathered together for it [i.e., that purpose]. And if the fly should steal from them a [tiny] thing, they could not recover it from him. Weak are the pursuer and pursued" (Al-Hajj:73). You attribute equals to Allah who created the earth in two days.

"Say, "Do you indeed disbelieve in He who created the earth in two days and attribute to Him equals? That is the Lord of the worlds" (Fussilat:9). The pronoun refers to Allah. "That is" who created the earth in two days, "the Lord of the worlds". The Lord of all the worlds. The worlds of angels, jinn, and humans, Allah is their Lord. "And He placed on it [i.e., the earth] firmly set mountains over its surface". These mountains. "And the mountains He set firmly" (An-Nāzi'āt:32). "He set firmly" on it, "and He blessed it". It has great blessings for Allah to put in its rivers and seas an unimaginable amount of provisions that

people can hunt, like the fish that they feed one, this tender flesh that they extract in the billions of tons. Despite that, rivers and seas still grow these fish for them. He also made the lands grow a great amount of fruit, vegetables, and seeds. It also has the farm animals that Allah created and whose products never end. It is a blessed land. "and He blessed it" with the never-ending and always renewing goods and with the always increasing blessings. Allah also always increases these blessings on earth, "and He blessed it and determined therein its [creatures'] sustenance in four days". "and determined". Determining means giving something its due amount, |therein its sustenance" for all of His creatures. All of them. "And there is no creature on earth but that upon Allāh is its provision, and He knows its place of dwelling and place of storage..." (Hūd:6). This means the provision of all the creatures that Allah created. This also includes the provisions of humans who are the most honorable of creatures and whom this earth was created for. Behold the provisions that Allah determined for them; like plants, fruit, and other things that human life cannot survive without. He also determined the provisions of these cattle and other animals on earth. He determined the provisions for each of these animals, from the small ant to the huge elephant, to the fish; He determined the provisions of them all. He determined what they eat and how they live. This is a marvelous thing. Allah's Knowledge encompassed all of His creatures and He determined the provision of all of them. "...and determined therein its [creatures'] sustenance in four days without distinction - for [the information of] those who ask" (Fussilat:10). Two days and two days. The first two for creation, and the second two for determining the provisions. That amounts to four days. "...in four days without distinction - for [the information of] those who ask" (Fussilat:10).

The information "for those who ask". For those who ask about this earth, how it was created, and how Allah determined its provisions. Allah is the One Who did this and He is the One Who determined these provisions in the first four days of

creation. "Then He directed Himself to the heaven while it was smoke and said to it and to the earth, "Come [into being], willingly or by compulsion." They said, "We have come willingly" (Fussilat:11). "Then He directed Himself". This means that He ascended to the sky as Ibn Abbas said. He ascended. "Then He directed Himself", which means He ascended "to the heaven while it was smoke". This was its state, it was smoke. "and said to it and the earth, "Come [into being], willingly or by compulsion". Allah ﷻ says, and we should believe that He said this to them and addressed them by saying, "and said to it and to the earth, "Come [into being], willingly or by compulsion". "Come [into being]", to Allah's order and submit to His will, "willingly or by compulsion". This is inevitable. "...They said, "We have come willingly" (Fussilat:11). This was also truly said by these inanimate beings. Even if they were inanimate, they answer when Allah addresses them. They are given the ability to answer the Lord.

There is no doubt that these inanimate objects have consciousness. This consciousness is not symbolic like some interpreters who do not understand the words of Allah say. Rather, all these inanimate beings have consciousness. Like Allah says, "If We had sent down this Qur'ān upon a mountain, you would have seen it humbled and splitting from fear of Allāh. And these examples We present to the people that perhaps they will give thought" (Al-Hashr:21). He says, "And there is not a thing except that it exalts [Allāh] by His praise, but you do not understand their [way of] exalting". He says, "Do you not see [i.e., know] that to Allāh prostrates whoever is in the heavens and whoever is on the earth and the sun, the moon, the stars, the mountains, the trees, the moving creatures and many of the people? But upon many, the punishment has been justified. And he whom Allāh humiliates - for him there is no bestower of honour..." (Al-Hajj:18). And He says, "and [by] the birds with wings spread [in flight]? Each [of them] has known his [means of] prayer and exalting [Him]". The companions of the Prophet (may Allah be pleased with them) used to hear the praising of pebbles in the hand

of the Prophet ﷺ and the praising of the food in his hand. The Prophet said, "I recognize the stone in Mecca which used to pay me salutations". Even the stone used to salute the Prophet by saying, greetings, Mohammad. Another example is the branch that the Prophet used to lean on while giving his sermon. When another pulpit was made to the Prophet he mounted it to give his sermon. The branch made a sorrowful sound and cried like a baby camel that misses its mother. The Prophet dismounted the pulpit and embraced the branch and calmed it down until it stopped crying completely. There is no doubt that these inanimate have consciousness and this is how Allah addresses them and this is how they answer Him, "Then He directed Himself to the heaven while it was smoke and said to it and to the earth, "Come [into being], willingly or by compulsion..." (Fussilat:11). Allah's well must be done. "...They said, "We have come willingly" (Fussilat:11). They obey Allah and do what He created them for. He created every part of these heavens and earth. They are submitted and subjected to Him. The sun follows its orbit in submission, so are the moon and the stars "...but each, in an orbit, is swimming" (Yā-Sīn:40) by Allah's order and will. They follow this precise and strict system that does not allow for even a rock to falter from its course.

"...They said, "We have come willingly" (Fussilat:11) "And He completed them as seven heavens within two days..." (Fussilat:12). He completed and finished creating them. He turned these heavens that were in a gas state into these seven heavens "And He completed them as seven heavens within two days..." (Fussilat:12). after the first four days, these two came. This makes them six. "and inspired [i.e., made known] in each heaven its command". "and inspired [i.e., made known] in each heaven its command". "and inspired [i.e., made known]". He revealed, "in each heaven its command". Its command includes all the things that ensure its existence, its lifespan, the livelihood of its inhabitants, who live in it, the fate of all who are there, and the number of angels who reside in it. He revealed all the matters and commands that concern the heavens to ensure their

existence in the way that He decreed and fated for each one of them. Allah put a plan for all of His creatures that they cannot steer away from. As Allah says about humans, "And [for] every person We have imposed his fate upon his neck..." (Al-Isrā':13). Their destiny, labor, and conduct are imposed on humans as if they were attached to their necks completely. "...and We will produce for him on the Day of Resurrection a record which he will encounter spread open" (Al-Isrā':13) that contains all of their deeds as Allah decreed them before this person was even created. "[It will be said], "Read your record. Sufficient is yourself against you this Day as accountant" (Al-Isrā':14). He inspired in each heaven its command that it cannot steer away from. Every command, movement, or stillness was given the Divine order to proceed as Allah ordered and fated.

"And He completed them as seven heavens within two days and inspired [i.e., made known] in each heaven its command. And We adorned the nearest heaven with lamps [i.e., stars, for beauty] and as protection..." (Fussilat:12). "And We adorned". Allah beautified. Adornments are beautiful. Allah beautified the nearest heaven for the residents of this worldly life "with lamps [i.e., stars, for beauty]". Lamps is the plural form of "lamp". And a lamp is a lantern or a machine that emits light. "and as protection". This is the importance of stars in the sky. Allah mentioned three benefits of these stars. The first one is adorning the sky. It grants a great view to the nearest heaven. It is the blue dome that people see at night when they look up. It is adorned with these pearls as if they were dangling fruit that changes its scenery every hour. Rather, this great scene that adorns heaven changes every minute. Allah also made it into lanterns that give a faint light for the residents of the earth to help them in their travels by land and sea. "and as protection". Allah protected the heavens from devils using these stars. Allah made these meteors the guardians of the heavens that go after the devils. As Allah ﷻ says about the devils, "[So] they may not listen to the exalted assembly [of angels] and are pelted from every side" (As-Sāffāt:8). "from every side" of

heaven. "Repelled", Humiliated and chased away. "...and for them is a constant punishment" (As-Sāffāt:9) in the Hereafter, "a constant punishment". Never-ending. Allah ﷻ informs His servants of these great benefits and advantages that He gave to them. He adorned the nearest heaven for them with these stars and made them serve as lights for the residents of the earth. "and as protection" from the devils. "That" command and deeds "... is the determination of the Exalted in Might, the Knowing" (Fussilat:12). "That is". That great deed that only Allah is capable of is "the determination". Determination comes from destiny and magnitude. "of the Exalted in Might". The Predominant Who cannot be defeated. Allah is Might in that He subjected these great creatures and made them follow their orbit and course.

Allah ## says, "... That is the determination of the Exalted in Might, the Knowing" (Fussilat:12). Allah combined these two attributes of His that are appropriate to create this creation. Might means subjugation, prevalence, and precise knowledge. These seven heavens and these adornments that Allah adorned the nearest heaven with are built with great knowledge, which is the knowledge of Allah ﷻ. Therefore, Allah has the ability, the complete knowledge, and might. He is the One Who created heaven in this way. Is this God? Allah ﷻ asks them how can they disbelieve in the God who created this great creation? How can they associate others with Him and attribute rivals to Him? How can there be any rival to Him? How can Allah, Who created the heavens this way, have a rival, a liking, or an equal? Rather, no one in this existence can create an earth, a sky, even an atom of a fly. How can these false idols be made equals to Allah ﷻ? May He be praised far above this. "Say, 'Do you indeed disbelieve in He who created the earth in two days and attribute to Him equals? That is the Lord of the worlds" (Fussilat: 9) "And He placed on it [i.e., the earth] firmly set mountains over its surface, and He blessed it and determined therein its [creatures'] sustenance in four days without distinction - for [the information of]

those who ask" (Fussilat: 10) "Then He directed Himself to the heaven while it was smoke and said to it and to the earth, "Come [into being], willingly or by compulsion." They said, "We have come willingly" (Fussilat: 11) "And He completed them as seven heavens within two days and inspired [i.e., made known] in each heaven its command. And We adorned the nearest heaven with lamps [i.e., stars, for beauty] and as protection. That is the determination of the Exalted in Might, the Knowing" (Fussilat: 12).

After that, Allah says, "But if they turn away, then say, "I have warned you of a thunderbolt like the thunderbolt [that struck] ʿAad and Thamūd" (Fussilat:13). If they turn away, if they give you their back and refuse to listen to your words, to believe, or neglected them. This is a warning. "But if they turn away" from this clear explanation from their Lord, from the worship of the only God who created earth and heavens this way, "then say" to them, "I have warned you of a thunderbolt". "I have warned you". I have alerted you of this grave matter and warned you against it. "...a thunderbolt like a thunderbolt [that struck] ʿAad and Thamūd" (Fussilat: 13). "a thunderbolt". A quick punishment that destroys them immediately "...like the thunderbolt [that struck] ʿAad and Thamūd" (Fussilat: 13). Like he destroyed with this sudden thunderbolt, "Aad and Thamūd". "But if they turn away, then say, "I have warned you of a thunderbolt like the thunderbolt [that struck] ʿAad and Thamūd" (Fussilat: 13).

These verses tell the story of Walid ibn al-Mughirah used to encourage his fellow polytheist to go to the Prophet Mohammad and try to scare him and threaten him to make him stop inviting people to religion. He told the Prophet, "no person said to his people what you said to them. You came with something that divided them, you also slandered their gods. You did so many things". Behold how these polytheists look at the Prophet who brought them mercy from Allah to save them from misguidance, disbelief, and polytheism and lead them to the path of guidance. However, they thought that the Message of the Prophet was a disastrous

thing that befell them. When Walid ended slandering the Prophet, the Prophet asked him what he wanted. He said that they would make the Prophet their Master, that they would follow all of his orders, that they would marry him off to any woman he wanted, or that they would give him so much money and make him the richest among them. The Prophet then asked, "Are you done?" Then the Prophet recited this Surah to him. He says, "Ḥā, Meem" (Fussilat:1) "[This is] a revelation from the Entirely Merciful, the Especially Merciful" (Fussilat:2) "A Book whose verses have been detailed, an Arabic Qur'ān for a people who know" (Fussilat:3) "As a giver of good tidings and a warner; but most of them turn away, so they do not hear" (Fussilat:4) "And they say, "Our hearts are within coverings [i.e., screened] from that to which you invite us..." (Fussilat:5). Until the Prophet reached this verse, "But if they turn away, then say, "I have warned you of a thunderbolt like the thunderbolt [that struck] ʿAad and Thamūd" (Fussilat:13).

At that moment, Walid covered the mouth of the Prophet ﷺ and said, "If your relatives are dear to you". The disbelievers knew that the Prophet ﷺ was honest and that his threat was real and sent from Allah ﷻ. He said to the Prophet, "If your relatives are dear to you, stop". Then he left the Prophet. Even though these verses were clear, Walid ibn al-Mughirah and those like him did not believe in the Prophet ﷺ. They turned away from belief despite the clarity and indisputability of the argument. When Walid came back, they saw how his face changed. So they said, "Your face changed. He enchanted you. They said that Mohammad enchanted him with his words. He said, "You claim that what he says is poetry? By Allah, there is not a man among you who is more knowledgeable about poetry and its composition than me. By Allah, what he says does not resemble any poetry. By Allah, the speech which he utters is sweet and graceful, fruitful at the top, copious at the bottom; it has the upper hand and nothing has the upper hand over it. It puts anything beneath it to shame. They replied, "We are not going to leave you until you take these words back. Arab convoys are going to visit us.

We cannot give them contradicting accounts". They know that they are lying and agree to give one account to steer people away from the Prophet. They agreed to say that Mohammad has brought a kind of witchcraft that divides siblings, fathers and sons, and wives and husbands.

That is why Allah sent these verses, He says, "Leave Me with the one I created alone" (Al-Muddaththir: 11) "And to whom I granted extensive wealth" (Al-Muddaththir: 12) "And children present [with him]" (Al-Muddaththir: 13) "And spread [everything] before him, easing [his life]" (Al-Muddaththir: 14) "Then he desires that I should add more" (Al-Muddaththir: 15) "No! Indeed, he has been toward Our verses obstinate" (Al-Muddaththir: 16) "I will cover him with arduous torment" (Al-Muddaththir: 17) "Indeed, he thought and deliberated" (Al-Muddaththir: 18) "So may he be destroyed [for] how he deliberated" (Al-Muddaththir: 19) "Then may he be destroyed [for] how he deliberated" (Al-Muddaththir: 20) "Then he considered [again]" (Al-Muddaththir: 21) "Then he frowned and scowled" (Al-Muddaththir: 22) "Then he turned back and was arrogant" (Al-Muddaththir: 23) "And said, "This is not but magic imitated [from others]" (Al-Muddaththir: 24) "This is not but the word of a human being" (Al-Muddaththir: 25) "I will drive him into Saqar" (Al-Muddaththir: 26) "And what can make you know what is Saqar?" (Al-Muddaththir: 27) "It lets nothing remain and leaves nothing [unburned]" (Al-Muddaththir: 28) "Altering [i.e., blackening] the skins" (Al-Muddaththir: 29) "Over it are nineteen [angels]" (Al-Muddaththir: 30).

Allah guided them after this explanation. He says, "But if they turn away, then say, "I have warned you of a thunderbolt like the thunderbolt [that struck] ʿAad and Thamūd" (Fussilat:13). Then, Allah explained the story of the disbelief of Ad, which is an Arab tribe that resided in the southern part of the Peninsula. He also talked about Thamud, another Arab tribe that resided in the northern-west

part of the Peninsula. Allah eliminated both of these tribes because of their disbelief.

Allah ﷻ says after He mentioned Ad and Thamud, "[That occurred] when the messengers had come to them before them and after them, [saying], "Worship not except Allāh." They said, "If our Lord had willed, He would have sent down the angels, so indeed we, in that with which you have been sent, are disbelievers" (Fussilat:14). Allah ﷻ here mentioned all the messengers. He sent each tribe their own messenger. However, our messenger came with the same message as other messengers. There is no difference between the Messages of the messengers. Therefore, those who deny one of them deny all of them because all of them were sent with the same Message. Each messenger invited his people to worship only Allah without partners. "[That occurred] when the messengers had come to them before them and after them..." (Fussilat:14). The messengers, "before them" in time and place. "and after them". Allah told them of the messengers who will come after them. "[saying], Worship not except Allāh". All the previous and the following messengers, those who came before and after them on earth carried the same Message from Allah to their people, "[saying], Worship not except Allāh".

This is the Message of All messengers, "Worship not except Allāh" oh addressed, "...They said, "If our Lord had willed, He would have sent down the angels, so indeed we, in that with which you have been sent, are disbelievers" (Fussilat: 14). This request shows their disbelief, stubbornness, and ignorance. The Messenger brought them a clear Message that was backed up with evidence. "And We did not send any messenger except [speaking] in the language of his people to state clearly for them..." (Ibrāhīm:4). They suggested that Allah send them an angel as their means of guidance. This is blasphemous, stubbornness, and denial of the truth. Sending an angel to invite them to Allah is not feasible, because if the angel came to them in their form, they would not bear to look at them. They will not be able to look at them. They will be shocked to death. How can angels speak to

them while they are terrified? Also, if this angel was sent in the shape of a man, this would confuse them and they would not be able to recognize the truth. That is why Allah was wise and decided to send a messenger to each nation from within that nation to deliver the Message to them. This is the Wisdom of the Lord and what is wise and witty to do; each messenger should be known by his people. They should know his life, his place of birth, his ins and outs, and whether he is honest or dishonest. They should know him to accept him as their leader and their role model to guide them towards Allah.

يقول الله ﷻ: {إِذْ جَاءَتْهُمُ الرُّسُلُ مِن بَيْنِ أَيْدِيهِمْ وَمِن خَلْفِهِمْ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ قَالُوا لَوْ شَاءَ رَبُّنَا لَأَنزَلَ مَلائِكَةً فَإِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ}[فصلت:14], {فَأَمَّا عَادٌ فَاسْتَكْبَرُوا فِي الأَرْضِ بِغَيْرِ الْحَقِّ وَقَالُوا مَنْ أَشَدُّ مِنَّا قُوَّةً أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً وَكَانُوا بِآيَاتِنَا يَجْحَدُونَ}[فصلت:15], {فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي أَيَّامٍ نَحِسَاتٍ لِنُذِيقَهُمْ عَذَابَ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا وَلَعَذَابُ الآخِرَةِ أَخْزَى وَهُمْ لا يُنْصَرُونَ}[فصلت:16], {وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَى عَلَى الْهُدَى فَأَخَذَتْهُمْ صَاعِقَةُ الْعَذَابِ الْهُونِ بِمَا كَانُوا يَكْسِبُونَ}[فصلت:17], {وَنَجَّيْنَا الَّذِينَ آمِنوا وَكَانُوا يَتَّقُونَ}[فصلت:18] {وَيَوْمَ يُحْشَرُ أَعْدَاءُ اللَّهِ إِلَى النَّارِ فَهُمْ يُوزَعُونَ}[فصلت:19] {حَتَّى إِذَا مَا جَاءُوهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَأَبْصَارُهُمْ وَجُلُودُهُمْ بِمَا كَانُوا يَعْمَلُونَ}[فصلت:20] {وَقَالُوا لِجُلُودِهِمْ لِمَ شَهِدْتُمْ عَلَيْنَا قَالُوا أَنطَقَنَا اللَّهُ الَّذِي أَنطَقَ كُلَّ شَيْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَإِلَيْهِ تُرْجَعُونَ}[فصلت:21] {وَمَا كُنْتُمْ تَسْتَتِرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلا أَبْصَارُكُمْ وَلا جُلُودُكُمْ وَلَكِنْ ظَنَنْتُمْ أَنَّ اللَّهَ لا يَعْلَمُ كَثِيرًا مِمَّا تَعْمَلُونَ}[فصلت:22], {وَذَلِكُمْ ظَنُّكُمُ الَّذِي ظَنَنتُمْ بِرَبِّكُمْ أَرْدَاكُمْ فَأَصْبَحْتُمْ مِنَ الْخَاسِرِينَ}[فصلت:23] {فَإِنْ يَصْبِرُوا فَالنَّارُ مَثْوًى لَهُمْ وَإِنْ يَسْتَعْتِبُوا فَمَا هُمْ مِنَ الْمُعْتَبِينَ}[فصلت:24]

says, "[That occurred] when the messengers had come to them before ﷻ Allah ".them and after them, [saying], "Worship not except AllāhThey said, "If our Lord had willed, He would have sent down the angels, so indeed we, in that with which you have been sent, are disbelievers" (Fussilat: 14) "As for ʿAad, they were arrogant upon the earth without right and said, "Who is greater than us in strength?" Did they not consider that Allāh who created them was greater than them in strength? But they were rejecting Our signs" (Fussilat: 15) "So We sent upon them a screaming wind during days of misfortune to make them taste the punishment of disgrace in the worldly life, but the punishment of the Hereafter is

more disgracing, and they will not be helped" (Fussilat: 16) "And as for Thamūd, We guided them, but they preferred blindness over guidance, so the thunderbolt of humiliating punishment seized them for what they used to earn" (Fussilat: 17) “And We saved those who believed and used to fear Allah" (Fussilat: 18). “And [mention, O Muḥammad], the Day when the enemies of Allah will be gathered to the Fire while they are [driven], assembled in rows” (Fussilat: 19). “Until, when they reach it their hearing and their eyes and their skins will testify against them of what they used to do” (Fussilat: 20). “And they will say to their skins, "Why have you testified against us? We were made to speak by Allāh, who has made everything speak; and He created you the first time, and to Him, you are returned” (Fussilat: 21). “And you were not covering [i.e. protecting] yourselves, lest your hearing testifies against you or your sight or your skins, but you assumed that Allāh does not know much of what you do” (Fussilat: 22) “And that was your assumption which you assumed about your Lord. It has brought you to ruin, and you have become among the losers” (Fussilat: 23). “So [even] if they are patient, the Fire is a residence for them; and if they ask to appease [Allāh], they will not be of those who are allowed to appease" (Fussilat: 24).

Allah says, "But if they turn away". This means the polytheists whom the Prophet ﷺ is inviting to believe. If they turn away from the invitation that the Prophet was sent with, "Say, [O Mohammad], "I am only a man like you to whom it has been revealed that your god is but one God; so take a straight course to Him and seek His forgiveness." And woe to those who associate others with Allāh" (Fussilat: 6). Allah said to His Messenger, "But if they turn away" from this invitation, "...then say, "I have warned you of a thunderbolt like the thunderbolt [that struck] ʿAad and Thamūd" (Fussilat:13). Tell them that Allah is warning them of “... a thunderbolt like the thunderbolt [that struck] ʿAad and Thamūd" (Fussilat:13). Allah chose to give an example of Ad and Thamud because they are the nearest to Quraysh and the Arabs whom the Prophet started his invitation

to Islam with. Ad was situated in the southern part of the Peninsula and Thamud in its northwest part. Quraysh used to pass its residents when going south to visit Yemen and past Thamud when they went to the Levant.

"[That occurred] when the messengers had come to them before them and after them…" (Fussilat: 14). Ad and Thamud were sent "the messengers". Allah sent "the messengers". He sent one messenger to Thamud, Saleh ﷺ, and one to Ad, Hud ﷺ. However, all messengers invite people to the same thing and have the same purpose, and denying one messenger is the same as denying all of them. "[That occurred] when the messengers had come to them before them and after them..." (Fussilat: 14). In all times and places "[saying], "Worship not except Allah". This is the invitation of all messengers. "And We certainly sent into every nation a messenger, [saying], "Worship Allāh and avoid ṭāghūt..." (An-Nahl:36). "They said", these stubborn deniers, "If our Lord had willed, He would have sent down the angels". If Allah wanted to guide us, He would not have sent a man from us, He would have sent down the angels.

He says, "... so indeed we, in that with which you have been sent, are disbelievers" (Fussilat: 14). They confirm that they are "disbelievers". They deny what these messengers were sent with. They reject Allah's Message and discredit Allah's creed of making the way of guidance to Him, the way of knowing Him, and the way of teaching morals through choosing a messenger from among them to invite them to Allah ﷻ. This is wise, for if the messenger of a nation was known to them, and his life was known to them, they can ponder on the miracles he was sent with when he tells them that he is the messenger of Allah who was sent to them. However, if an angel was sent to them, they would be confused because they would not be able to see the true form of the angel. "The day they see the angels - no good tidings will there be that day for the criminals, and [the angels] will say, "Prevented and inaccessible" (Al-Furqan: 22). If angels were the ones to speak to them, they would not pose role models when it comes to belief, prayer,

worship, and religious rules. Also, if the angel took the shape of a human, they would be more confused. "And if We had made him [i.e., the messenger] an angel, We would have made him [appear as] a man, and We would have covered them with that in which they cover themselves [i.e., confusion and doubt]" (Al-An‘ām:9). They met messengers only with rejection and disbelief even though they knew that messengers told the truth.

Allah ﷻ says, "As for ʿAad", the tribe of Ad, "they were arrogant upon the earth without right". They resided in the Empty Quarter on the southern side of the Peninsula. They were arrogant upon the earth "without right". They were arrogant. They refused the order of Allah, they worshipped idols and false deities, they thought they were strong and formidable, and they attacked people around them. As their messenger said, “Do you construct on every elevation a sign, amusing yourselves” (Ash-Shu’ara: 128). “And take for yourselves constructions [i.e., palaces and fortresses] that you might abide eternally?” (Ash-Shu’ara: 129) “And when you strike, you strike as tyrants" (Ash-Shu’ara: 130). They struck and killed others as tyrants. "they were arrogant upon the earth" upon the Peninsula and its southern part, "without right and said, "Who is greater than us in strength?" They mean that no one is as strong as they are, and the land has never seen a strength such as theirs. As Allah ﷻ says, “The likes of whom had never been created in the land?" (Al-Fajr: 8). "and said, "Who is greater than us in strength?" Allah ﷻ says, “Did they not consider that Allāh who created them was greater than them in strength?" They should have known that their Creator is the One Who gave them this strength and that He is stronger than them, for Allah is more deserving than His creatures and servants of these attributes. If strength was a commendable attribute, then Allah deserves it more than His creatures.

“Did they not consider" and know that Allah Who created them was greater than them in strength? They should fear Him and fear His punishment and torture. They should know that He is more powerful than they are and that He has the

ability to create. They should also know that He will punish them if they do not obey His orders. "Did they not consider that Allāh who created them was greater than them in strength?" Then, Allah ﷻ says, "...But they were rejecting Our signs" (Fussilat:15). “But they” followed this path and "were rejecting Our signs". They rejected the signs of Allah. Allah says, "Our signs" to emphasize that He is the One Who sent them and that they rejected these signs. "But they were...Our signs". It is the signs of Allah, "they were rejecting". They concealed these signs and did not give credit to Allah even though they knew these signs were sent by Him. So, the punishment was due. Allah ﷻ says, "So We sent upon them a screaming wind during days of misfortune..." (Fussilat:16). "So We sent upon them a screaming wind..." (Fussilat:16).

The Prophet ﷺ stated that this was the west wind. As was mentioned in the Hadith, “I have been helped by the east wind, and ‘Ad* were destroyed by the west wind”. Allah sent them destructive winds and called it "a screaming wind". It screams and whistles as it blows because of how fierce it is. Allah ﷻ says, "during days of misfortune". During the evil and misfortune days, Allah sent upon them.

Allah ﷻ says, "to make them taste the punishment of disgrace in the worldly life". Allah did this to them to disgrace them in this life and remind them of the times when they walked upon the earth thinking that they are the strongest and that even, God, their Creator could never destroy them. So, Allah disgraced them with this wind that He sent upon them. As Allah ﷻ says, "And in ʿAad [was a sign] when We sent against them the barren wind" (Adh-Dhāriyāt:41). The wind kept blowing upon them until it reached every one of them, even those who hid inside the mountains, then it killed them. As Allah ﷻ says about how the wind left them, "...as if they were hollow trunks of palm trees" (Al-Hāqqah:7) "Then do you see of them any remains?" (Al-Hāqqah:8). Allah ﷻ says, "to make them taste the punishment of disgrace in the worldly life" to disgrace them and show them

Allah's ability to destroy them through His soldiers, the wind. The wind is a soldier of Allah.

Allah ﷻ says, "...but the punishment of the Hereafter is more disgracing, and they will not be helped" (Fussilat:16). "but the punishment of the Hereafter" which is awaiting them in Hell "is more disgracing". More disgraceful. Those who are sent to Hell are disgraced in front of everyone. They are disgraced and humiliated even though they were proud, haughty, and condescending towards Allah's orders in this life. Then they see Allah's abilities and are sent to Hell to suffer this disgraceful and painful punishment. They are disgraced and exposed for denying the Lord, for refusing to believe in only Him, and for holding on to their false deities. These people said to their messenger, Hud ﷺ "They said, "Have you come to delude us away from our gods? Then bring us what you promise us if you should be of the truthful" (Al-Ahqāf: 22). This statement is condescending and stubborn. "...Have you come to delude us away from our gods? Then bring us what you promise us if you should be of the truthful" (Al-Ahqāf: 22). Those who were proud and underestimated Allah's punishment will be disgraced in this life and in the Hereafter when they are sent to Hell. "Our Lord, indeed whoever You admit to the Fire - You have disgraced him, and for the wrongdoers, there are no helpers" (Āl-‘Imrān:192). "and they will not be helped". "they will not be helped" by Allah. They will not have any allies and even if they gather they will not be able to beat Allah. They will be sent to Hell disgracefully. This is the history of Ad who was very proud and decided to reject Allah's order.

Allah ﷻ says, "And as for Thamūd". Thamud was also an Arab tribe. "We guided them, but they preferred blindness over guidance". "We guided them". Allah guided them and explained to them. The messenger came to them and explained it all to them to differentiate between right and wrong, guidance and misguidance, and monotheism and polytheism, for the messenger is sent with clear guidance. "We guided them". However, they preferred "blindness over

guidance". They preferred and wanted to be misguided and blind over being guided. "but they preferred blindness over guidance". "blindness". They were blind to Allah's threats. They did all imaginable acts of disbelief; they rejected the Message of their messenger, ridiculed the signs, and proposed other signs. They proposed that Allah sent them a camel from rocks. So Allah sent them this sign as they wanted. However, they were insolent and killed that camel. "...and said, "O Ṣāliḥ, bring us what you promise us if you should be of the messengers" (Al-A'rāf: 77). At that point, their messenger said, "...so he said, "Enjoy yourselves in your homes for three days. That is a promise not to be denied [i.e., unfailing]" (Hūd: 65). "And as for Thamūd, We guided them, but they preferred blindness over guidance..." (Fussilat: 17). Allah ﷻ says, "... so the thunderbolt of humiliating punishment seized them for what they used to earn" (Fussilat: 17). It destroyed them and humiliated them. "the thunderbolt of humiliating punishment". This thunderbolt was the scream of an angel that seized them at once. As Allah ﷻ says, "Indeed, We sent upon them one shriek [i.e., blast from the sky], and they became like the dry twig fragments of an [animal] pen" (Al-Qamar: 31). One shriek from the angel. It took one shriek "and they became" at once "like the dry twig fragments of an [animal] pen". These fragments are the hay that gets shattered after a while. "a pen" that is put in a barn for a year and crumbles. Allah likened their bodies when He sent the shriek of the angel to this.

"And as for Thamūd, We guided them, but they preferred blindness over guidance, so the thunderbolt of humiliating punishment seized them..." (Fussilat: 17). Allah humiliated and disgraced them with this shriek and sudden elimination that they could have never envisioned. As Allah ﷻ says, "And there were in the city nine family heads causing corruption in the land and not amending [its affairs]" (An-Naml: 48) "They said, "Take a mutual oath by Allāh that we will kill him by night, he and his family. Then we will say to his executor, 'We did not witness the destruction of his family, and indeed, we are truthful" (An-Naml: 49)

"And they planned a plan, and We planned a plan, while they perceived not" (An-Naml: 50) "Then look how was the outcome of their plan - that We destroyed them and their people, all" (An-Naml: 51). Allah destroyed them this way. "so the thunderbolt of humiliating punishment seized them". Allah ﷻ says, “For what they used to earn". Allah did not do them an injustice, rather, they were punished for their malicious earnings due to their disbelief, stubbornness, plotting against their messenger and wanting to kill him, and their condescension of the truth. That is why Allah destroyed them.

Then, Allah ﷻ says, “And We saved those who believed and used to fear Allah” (Fussilat: 18). Allah saved Hud and those who believed with him and saved Saleh and those who believed with him. "And We saved those who believed and used to fear Allah" (Fussilat: 18). "those who believed" in Allah. They believed the words of Allah that He sent with the messengers, did the deeds that are required by this belief, and "used to fear Allah". "and used" to fear Allah ﷻ. "to fear Allah". They guarded themselves against the punishment of Allah by believing in Him and obeying His messenger in this life.

Allah says, "And [mention, O Muḥammad], the Day when the enemies of Allah will be gathered to the Fire while they are [driven], assembled in rows" (Fussilat:19). This is in the Hereafter. Then, after Allah mentioned their fate in this life, He mentioned their fate in the Hereafter. Allah says, "the enemies of Allah". Allah draws a bad picture of disbelievers as His enemies. Who are they the enemies of? They are the enemies of Allah. Disbelievers are the enemies of Allah ﷻ. All of those who disbelieve in Allah become His enemies because they disbelieved. Allah sent them a messenger but they rejected the message even though they knew that the messenger was sent by Allah. They rejected the message and the messenger. Then, they fought against the verses of Allah and that is why they became his enemies. "And [mention, O Muḥammad], the Day when the enemies of Allah will be gathered to the Fire while they are [driven],

assembled in rows" (Fussilat:19). "assembled in rows". They are assembled after they are summoned from their graves to be sent to Hell.

Allah says, “Until, when they reach it their hearing and their eyes and their skins will testify against them of what they used to do” (Fussilat:20). At that moment, their senses testify against them. Their whole being testifies against them, "of what they used to do". Because at one point they rejected the truth and believed lying would save them. So, some of them said, "...By Allāh, our Lord, we were not those who associated" (Al-An‘ām:23). They rejected the messenger. Allah asks them, was a messenger sent to you? They will answer, we have not received a warning. Then all messengers and angels will testify against them. They will also say, we only accept a witness from within ourselves. So, Allah makes their organs testify against them. "their hearing...will testify". Their hearing will testify against them and their ear will say what it heard. "and their eyes" will testify against them. "and their skins" will testify against them. "of what they used to do". All of these organs will testify against them and say what they used to do in this life.

The unbelievers said after they were exposed to their skin and senses, "And they will say to their skins, "Why have you testified against us?..." (Fussilat:21). This is a plea for mercy. They plead their organs and say I am fighting for you. They will say to their hands, legs, eyes, sight, and skin I used to fight for you because you will go to Hell with me as a part of me. "And they will say to their skins, "Why have you testified against us?..." (Fussilat:21). We were fighting for you to protect you from going to Hell. "They will say", these organs and skins will say, "...We were made to speak by Allāh, who has made everything speak; and He created you the first time, and to Him, you are returned" (Fussilat:21). Allah makes everything speak, the land, the rock, and everything else. Allah has the ability to make everything speak. Allah says about the land, "That Day, it will report its news" (Az-Zalzalah:4) "Because your Lord has inspired [i.e.,

commanded] it" (Az-Zalzalah:5). Every piece of land says what this person did and during what time.

The Prophet ﷺ said, “All jinn, men, or any other creatures who hear the voice of the mu’adhdhin will testify on his behalf on the Ray of Resurrection”. All those who heard his voice saying, "I bear witness that there is no deity except for Allah and that Mohammad is His Messenger" will bear witness to that. The land will speak of the good and evil that happened above it for Allah will make everything speak. "who has made everything speak". This is God's ability. "They will say, "We were made to speak by Allāh, who has made everything speak; and He created you the first time". "and He created you" out of nothing "the first time". The One who made the tongue speak, can make the rest of these organs speak as well. "and to Him you are returned". "and to Him" and to no one else "you are returned". On the Day of Resurrection, you will return to Allah.

Allah ﷻ says to them, “And you were not covering [i.e., protecting] yourselves, lest your hearing testifies against you or your sight or your skins, but you assumed that Allāh does not know much of what you do” (Fussilat: 22) “And that was your assumption which you assumed about your Lord. It has brought you to ruin, and you have become among the losers” (Fussilat: 23). Some polytheists used to cover their heinous acts thinking that Allah only knows what they reveal of them. As for what they conceal, they thought that Allah does not know of it. That is why they hid their heinous acts, not from people, rather, from Allah. Ibn Masoud said that some polytheists were circumambulating around the Kaaba. Their bellies were big while their brains were small. They had fat instead of wits. One of them said to the other, "do you think that Allah knows what we do?" The other answered, "yes, He knows what we reveal. As for what we conceal and do in secret, He does not know". They thought that Allah only knows of public matters and does not know what people do in secret, in the dark, and their houses.

Allah ﷻ says, “And you were not covering [i.e., protecting] yourselves, lest your hearing testify against you or your sight or your skins..." (Fussilat: 22). "And you were not covering [i.e. protecting] yourselves". You did not seek secrecy for your heinous acts for fear that "your hearing" a part of your body "or your sight or your skins, but you assumed" when you concealed your actions "...that Allāh does not know much of what you do" (Fussilat: 22). "much of what you do". They did most of their actions in secret because they thought that Allah did not know of what they did in secret and only knew of what they did public. Allah ﷻ says, "And that was your assumption which you assumed about your Lord. It has brought you to ruin, and you have become among the losers" (Fussilat:23). This is the bad assumption that is the opposite of the truth. "And that was your assumption which you assumed about your Lord" that He only knows what you reveal and does not know of what you conceal. "It has brought you to ruin". This brought your ruin and sent you to Hell. "and you have become among the losers". If they knew that Allah knew the secrets and what they conceal, they would have repented and feared Him. However, they thought that God only knew what they revealed and did not know what they concealed.

"And that was your assumption which you assumed about your Lord. It has brought you to ruin, and you have become among the losers" (Fussilat: 23). "and you have become among the losers". This is evidence of how fleeting this worldly life is and how the Hereafter will come after a night. As if all their lives were a night and when the morning comes they will be tortured. "and you have become among the losers" after this life as if it was a night. This is the situation of disbelievers when the Day of Resurrection comes, they believe that their life has gone in an hour or a day. "...when the best of them in manner [i.e., wisdom or speech] will say, "You remained not but one day" (Tā-ha:104). "And the Day the Hour appears the criminals will swear they had remained but an hour..." (Ar-Rūm:55). "...and you have become among the losers" (Fussilat: 23). When the

morning comes you become "among the losers". Loss here is the loss of the soul, the money, the family, the children, and everything. "...Say, "Indeed, the losers are the ones who will lose themselves and their families on the Day of Resurrection. Unquestionably, that is the manifest loss" (Az-Zumar:15).

Then, Allah ﷻ says, "So [even] if they are patient, the Fire is a residence for them; and if they ask to appease [Allāh], they will not be of those who are allowed to appease" (Fussilat:24). They cannot be patient. Even the toughest people cannot be patient in the face of Fire. No one can. This punishment is not a hardship, beating, or humiliation that you can endure. No, this is Hell. "So [even] if they are patient, the Fire is a residence for them..." (Fussilat:24). This is an ongoing ordeal that must make its sufferer endure restlessness and make them scream in pain. That is why Allah says this about the companions of Hell, "And they will cry out therein". "He says, "And they will cry out" in every way possible, "Our Lord, remove us; we will do righteousness - other than what we were doing!". "So [even] if they are patient, the Fire is a residence for them..." (Fussilat: 24). "and if they ask to appease [Allāh]". If they plead with Allah to remove their punishment "...they will not be of those who are allowed to appease" (Fussilat: 24). .Allah will not accept reproach from them

يقول الله ﷻ: {وَقَيَّضْنَا لَهُمْ قُرَنَاءَ فَزَيَّنُوا لَهُمْ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَحَقَّ عَلَيْهِمُ الْقَوْلُ فِي أُمَمٍ قَدْ خَلَتْ مِن قَبْلِهِمْ مِن الْجِنِّ وَالإِنسِ إِنَّهُمْ كَانُوا خَاسِرِينَ}[فصلت:25] {وَقَالَ الَّذِينَ كَفَرُوا لا تَسْمَعُوا لِهَذَا الْقُرْآنِ وَالْغَوْا فِيهِ لَعَلَّكُمْ تَغْلِبُونَ}[فصلت:26] {فَلَنُذِيقَنَّ الَّذِينَ كَفَرُوا عَذَابًا شَدِيدًا وَلَنَجْزِيَنَّهُمْ أَسْوَأَ الَّذِي كَانُوا يَعْمَلُونَ}[فصلت:27] {ذَلِكَ جَزَاءُ أَعْدَاءِ اللَّهِ النَّارُ لَهُمْ فِيهَا دَارُ الْخُلْدِ جَزَاءً بِمَا كَانُوا بِآيَاتِنَا يَجْحَدُونَ}[فصلت:28] {وَقَالَ الَّذِينَ كَفَرُوا رَبَّنَا أَرِنَا الَّذَيْنِ أَضَلَّانَا مِن الْجِنِّ وَالإِنْسِ نَجْعَلْهُمَا تَحْتَ أَقْدَامِنا لِيَكُونَا مِن الأَسْفَلِينَ}[فصلت:29]

says, "And We appointed for them companions who made attractive to ﷻ Allah them what was before them and what was behind them [of sin], and the word [i.e., decree] has come into effect upon them among nations which had passed

.on before them of jinn and menIndeed, they [all] were losers" (Fussilat: 25). "And those who disbelieve say, "Do not listen to this Qur'ān and speak noisily during [the recitation of] it that perhaps you will overcome" (Fussilat: 26). "But We will surely cause those who disbelieve to taste a severe punishment, and We will surely recompense them for the worst of what they had been doing" (Fussilat: 27). "That is the recompense of the enemies of Allāh - the Fire. For them therein is the home of eternity as recompense for what they, of Our verses, were rejecting" (Fussilat: 28). "And those who disbelieved will [then] say, "Our Lord, show us those who misled us of the jinn and men [so] we may put them under our feet that they will be among the lowest" (Fussilat: 29).

Allah tells us that one of the punishments that He gave to the stubborn deniers is that He appointed "companions" for them. He says, "And We appointed for them companions". "And We appointed for them" for these stubborn deniers and the enemies of Allah ﷻ just as He made an example of Ad and Thamud. He also informed us of their fate in the Hereafter. "And [mention, O Mohammad], the Day when the enemies of Allāh will be gathered to the Fire while they are [driven], assembled in rows" (Fussilat: 19) "Until, when they reach it, their hearing and their eyes and their skins will testify against them of what they used to do" (Fussilat: 20) "And they will say to their skins, "Why have you testified against us?" They will say, "We were made to speak by Allāh, who has made everything speak; and He created you the first time, and to Him, you are returned" (Fussilat: 21) "And you were not covering [i.e., protecting] yourselves, lest your hearing testify against you or your sight or your skins, but you assumed that Allāh does not know much of what you do" (Fussilat: 22) "And that was your assumption which you assumed about your Lord. It has brought you to ruin..." (Fussilat: 23). It destroyed you, "...and you have become among the losers" (Fussilat:23) "So [even] if they are patient, the Fire is a residence for them..." (Fussilat:24).

How can those sent to Hell be patient? They will have none. They will scream at the top of their lungs. "So [even] if they are patient, the Fire is a residence for them; and if they ask to appease [Allāh]..." (Fussilat:24). To escape this punishment, Allah will not accept their appeasement. "...they will not be of those who are allowed to appease" (Fussilat:24). This will be their situation in the Hereafter. As for this worldly life, Allah ﷻ says, "And We appointed for them companions". "And We appointed for them". We prepared, sent, and imposed, as Allah ﷻ says, "Do you not see that We have sent the devils upon the disbelievers, inciting them [to evil] with [constant] incitement?" (Maryam: 83). He also said, "And whoever is blinded from remembrance of the Most Merciful - We appoint for him a devil, and he is to him a companion" (Az-Zukhruf: 36). "And We appointed for them companions" of the human and jinn devils. The meaning of "companions" is bound to you. The devils of humans and jinn are bound to them, they whisper temptations in their ears and mislead them.

"And We appointed for them companions who made attractive to them what was before them and what was behind them [of sin]..." (Fussilat: 25). They made disbelief, polytheism, and sins attractive and appealing to them. "who made attractive to them what was before them and what was behind them" what they committed. "what was before them" what was before them. They gave them all these false promises and laid them out before them. They even promised them reward in the Hereafter. "and [even] if I should be returned to my Lord, indeed, for me there will be with Him the best". "and what was behind them [of sin]". They told them that all the bad deeds they committed and all the deeds of their fathers were rightful and good. "what was before them and what was behind them [of sin]". At all times and places, they made it pleasing to them. Their companions told them that their actions are the epitome of wisdom, sanity, and soundness, while the heinous and stubborn acts of disbelief are made pleasing to them. As the Pharaoh said, "...I do not show you except what I see, and I do not guide you

except to the way of right conduct" (Ghāfir:29). This is what they thought to be the best way. They thought what their ancestors and fathers did was a great thing and their acts of disbelief, stubbornness, and rejection of the messenger's message an obligatory matter.

"And the eminent among them went forth, [saying], "Continue, and be patient over [the defence of] your gods. Indeed, this is a thing intended" (Sād:6). These companions made these acts of disbelief, polytheism attractive to them. Allah sent these companions their way when they turned their backs to the messengers. Allah gave them this punishment for turning their backs on Him. "And when they deviated, Allāh caused their hearts to deviate". "Do you not see that We have sent the devils upon the disbelievers, inciting them [to evil] with [constant] incitement?" (Maryam:83). "inciting them [to evil] with [constant] incitement?" Pushing them towards Hell. Allah made what the devil says to the disbelievers attractive in their eyes as a punishment. Allah made them fail by making them think their enemy is their friend and ally.

"And We appointed for them companions who made attractive to them what was before them and what was behind them [of sin], and the word [i.e., decree] has come into effect..." (Fussilat:25). "and the word [i.e., decree] has come into effect". The word has come into effect. Allah says, "...I will surely fill Hell with jinn and people all together" (As-Sajdah: 13). He also says, "[That] I will surely fill Hell with you and those of them that follow you all together" (Sād:85). These are Allah's words that came into effect and declare that all those who followed the devil will follow him into Hell as well. All of them will be trapped in Hell. So, the words of Allah came into effect. "...and the word [i.e., decree] has come into effect upon them among nations which had passed on before them of jinn and men. Indeed, they [all] were losers" (Fussilat:25). These criminals are put in Hell with the criminals and aggressors who had passed before them. "among nations which had passed on before them of jinn and men"

the word also has come into effect upon them. "Indeed, they [all] were losers". All of these people "were losers". They lost due to their disbelief and stubbornness. Their manifest loss is the loss of themselves and their families. "Say, "Indeed, the losers". Who are the losers? "...are the ones who will lose themselves and their families on the Day of Resurrection. Unquestionably, that is the manifest loss" (Az-Zumar: 15).

There is no power and no strength save in Allah. Pondering on the fate of disbelievers is an important matter, they lost everything, they lost their life and the Hereafter. In this life, Allah punished them by sending them their worst enemy to make their crimes attractive to them. The things that lead to Hell become attractive and agreeable to them. "Then is one to whom the evil of his deed has been made attractive so he considers it good [like one rightly guided]? For indeed, Allāh sends astray whom He wills and guides whom He wills. So do not let yourself perish over them in regret..." (Fātir: 8). This is their punishment in the worldly life; Allah leaves them at the mercy of their worst enemy, who vowed to misguide people. So Allah appoints the devil to them and makes him their companion. "And whoever is blinded from remembrance of the Most Merciful - We appoint for him a devil, and he is to him a companion" (Az-Zukhruf:36). Allah says, "And indeed, they [i.e., the devils] avert them from the way [of guidance] while they think that they are [rightly] guided" (Az-Zukhruf:37). The devil averts them "from the way [of guidance]". The way of the truth, the way of Allah, His Straight Path, the way of deliverance, the way of winning. He averts them from this way while these proud people think they are guided. This is their punishment in this life. As for the punishment in the Hereafter, "So [even] if they are patient, the Fire is a residence for them; and if they ask to appease [Allāh], they will not be of those who are allowed to appease" (Fussilat: 24).

After that, Allah shows us another example of the crimes of disbelievers. "And those who disbelieve say, "Do not listen to this Quran and speak noisily

during [the recitation of] it that perhaps you will overcome" (Fussilat:26). Allah is Greater! The Quran that was sent by Allah as a Message for guidance, explanation, and instructions, the Quran that saves you from the darkness and leads you to the light, this is your stance on it. "And those who disbelieve say". This is what they say, while Allah says, "those who disbelieve" because He explained and made belief clear to them, yet they disbelieved and concealed the Quran. "Do not listen to this Quran". Do not listen to the Quran that was sent to guide you, to the Message of Allah. They advised each other and the strong ordered the weak among them "Do not listen to this Qur'ān and speak noisily during [the recitation of] it". When it is recited. They also ordered to "speak noisily during [the recitation of] it". Do this so no one can listen to the Quran when it is recited. "...that perhaps you will overcome" (Fussilat:26). What do they want to prevail? They want the wrong and disbelief to overcome. They want disbelief and polytheism to prevail above the Message of guidance and the words of Allah ﷻ.

This is an example that Allah gave us of the ugliness and atrocity of disbelievers. This is their stance from the Message of guidance and the Quran that was sent by Allah. It was the disbelievers of Quraysh and Mecca who did this to the Prophet ﷺ. They wanted to stop people from hearing the Quran in every way possible. They either warned the leaders among them or threatened the weak and poor among them against hearing the Quran. They also threatened the Prophet ﷺ and those who read the Quran loudly. They even did not allow Abu Bakr to establish a masjid in his yard to pray. They fought him in every way possible until he had to migrate. He only returned to Mecca when Abd-Allah Ibn Ad-Daghna, the chief of the Qara tribe, took him back and protected him. He said to Quraysh, "I am the ally of Abu-Bakr and a man like him will not go out, do you turn out a man who helps the poor earn their living, keeps good relations with Kith and kin, helps the disabled, provides guests with food and shelter, and helps the people

during their troubles?" They said, "Advise Abu Bakr to worship his Lord in his house and to pray and read what he likes and not to hurt us and not to do these things publicly, for we fear that our sons and women may follow him". They did not want people to hear the Quran, the Book of Allah.

When Abu-Dharr read aloud a part of the Quran in the masjid, they beat him up to near death, only Abbas ibn Abd-Almuttalib saved him and said "Woe to you! Don't you know that this man belongs to the tribe of Ghifar and your trade to Sha'm is through their way?" He saved him from their hands only to preserve their worldly interests. This was what they did because they did not want people to believe. For example, Tufayl ibn Amr was warned by the leaders of Quraysh warned him by saying that there is a magician who grew up in Mecca and says words that separate brothers, fathers and sons, and husband and wife, do not listen to him lest he enchants you. He said, "they kept bothering me even though I was the master of my tribe until I took a piece of cotton and stuffed it in my ears lest I hear the words of the Messenger of Allah ﷺ. This is what these criminals did. This is what they did with the Quran that was sent as guidance and mercy from Allah ﷻ. This is how they received the Message of Allah.

"And those who disbelieve say, "Do not listen to this Quran and speak noisily during [the recitation of] it that perhaps you will overcome" (Fussilat: 26). What did they want to overcome? They wanted their misguidance, disbelief, and stubbornness to prevail. They wanted Hubal to prevail. They preferred the worship of Hubal over the worship of the Creator of heavens and earth. Hubal is an idol that cannot do anything. What do they worship? They wanted Hubal to prevail over the One and only God, over the Creator of heavens and earth. They used to say that those who worship Al-Uzza (the proud) will be proud". These are their idols. "So have you considered al-Lāt and al-ʿUzzā?" (An-Najm: 19) "And Manāt, the third - the other one?" (An-Najm: 20) "Is the male for you and for Him the female?" (An-Najm: 21) "That, then, is an unjust division" (An-Najm: 22)

"They are not but [mere] names you have named them - you and your forefathers - for which Allāh has sent down no authority. They follow not except assumption and what [their] souls desire, and there has already come to them from their Lord guidance" (An-Najm:23). Notice how much they adhere to their misguidance and how they abandon the true God, the Creator of heavens and earth, the Lord of the worlds, who sent them this Message to save them. Allah says to them in the Quran, "We have certainly sent down to you a Book [i.e., the Quran] in which is your mention. Then will you not reason?" (Al-Anbiyā':10). This Book grants glory, status, and prevalence. This Book gives you the Hereafter and enables you to enter Allah's Kingdom. Is this how you treat it? Is this your stance on the Quran? Is this your stance on the Messenger? "...Do not listen to this Qur'ān and speak noisily during [the recitation of] it that perhaps you will overcome" (Fussilat:26). This is a horrible thing. Allah here gives us an example of the atrocity of these disbelievers and what their stance was on the Message of guidance that was sent by Him. "And those who disbelieve say, "Do not listen to this Qur'ān and speak noisily during [the recitation of] it that perhaps you will overcome" (Fussilat:26).

Allah ﷻ says, "But We will surely cause those who disbelieve to taste a severe punishment..." (Fussilat:27). This is a warning from God to these criminals. "But We will surely cause those who disbelieve to taste a severe punishment, and We will surely recompense them for the worst of what they had been doing" (Fussilat:27). The tongue is not the only organ that feels, all of the body feels the torture. All the body parts of the tortured feel this torture and pain. "But We will surely cause those who disbelieve to taste" with all their being "a severe punishment". The punishment of Hell and all of its woes and types of punishment, like the scalding water, the hooked rods that hit their heads and are able to destroy a whole mountain, and the stings of snakes and scorpions. "This - so let them taste it - is scalding water and [foul] purulence" (Sād:57) "And other

[punishments] of its type [in various] kinds" (Sād:58). "...And death will come to him from everywhere, but he is not to die. And before him is a massive punishment" (Ibrāhīm:17).

"But We will surely cause those who disbelieve to taste a severe punishment, and We will surely recompense them for the worst of what they had been doing" (Fussilat: 27). Allah confirms that He is the One Who will punish them. "...for the worst of what they had been doing" (Fussilat: 27). Their punishment is worse than their actions and all of their actions were bad. They disbelieved, were stubborn, and associated others with Allah. He says, "That is the recompense of the enemies of Allāh - the Fire..." (Fussilat: 28). Allah here calls them His enemies because they antagonized Him. They considered Allah, the Creator of heavens and earth as their enemy. They antagonized His Messenger and His Book. They ordered everyone not to listen to the Quran and beat, killed, and tried to dissuade those who listened to it. They forbade people from hearing the words of Allah. "and speak noisily during [the recitation of]". It was said that when the Book of Allah was recited, they screamed and made noise so that no one heard the words of Allah.

"That is the recompense of the enemies of Allāh - the Fire..." (Fussilat:28). Fire. This Fire is the Fire of the Hereafter, which the Prophet said about, "Your (ordinary) fire is one of 70 parts of the (Hell) Fire." Someone asked, "O Allah's Messenger, this (ordinary) fire would have been sufficient (to torture the unbelievers)," Allah's Apostle said, "The (Hell) Fire has 69 parts more than the ordinary (worldly) fire, each part is as hot as this (worldly) fire". This means that it's 70 times worse. "That is the recompense of the enemies of Allāh - the Fire. For them therein is the home of eternity..." (Fussilat:28). "For them". For the enemies of Allah, for these disbelievers, "is the home of eternity". The never-ending stay. They will reside eternally in Hell, Allah forbid. Allah ﷻ says, "...for what they, of Our verses, were rejecting" (Fussilat:28). This is an adequate

punishment for their crimes and for steering people away from the path of Allah. They used to talk over the Quran to prevent people from listening to it, they also prohibited people from listening to the Message of the Lord of the worlds. "That is the recompense of the enemies of Allāh - the Fire. For them therein is the home of eternity as recompense for what they, of Our verses, were rejecting" (Fussilat:28). "of Our verses". The verses of Allah that are recited and the signs of his creation that they "were rejecting". Rejection means denying something that you already know. They knew that these are the signs of Allah, yet they rejected them, denied them, and steered people away from them.

Then Allah says to explain the state of these disbelievers and show that they had leaders and followers. Allah explains the desperate state of these followers on the Day of Resurrection. Allah ﷻ says, "And those who disbelieved will [then] say, "Our Lord, show us those who misled us of the jinn and men [so] we may put them under our feet that they will be among the lowest" (Fussilat:29). "And those who disbelieved will [then] say". Those who disbelieved in Allah and denied the truth. "Our Lord". Our Lord, this is what they say on the Day of Resurrection when they are being tortured in Hell, "show us those who misled us of the jinn and men". "show us". We want to see them with our own eyes, "those who misled us of the jinn and men". Our companions, the bad companions from the human and jinn devils. The human and jinn devils who incited us, made misguidance appealing to us, and made us reach this point. "show us those who misled us of the jinn and men [so] we may put them under our feet" while they were in Hell because of how they were angry at them for being the reason for their misguidance.

They wanted to put them under their feet. "that they will be among the lowest" in Hell. We want to step on them in Hell, "that they will be among the lowest". Instead of cursing these people, they should have done better in the worldly life and not follow those who made misguidance appealing to them. They

made polytheism appealing to them and they followed it. However, if you curse them while you are in Hell and if Allah showed them to you and you put them under your feet, what will you achieve? Rather, Satan stands on the Day of Resurrection and says to his followers who are now mad at him that he is the reason for their loss and destruction. Allah says about these "losers", "And Satan will say when the matter has been concluded..." (Ibrāhīm:22). He started by saying to them, "Indeed, Allāh had promised you the promise of truth. And I promised you, but I betrayed you". "Indeed, Allāh had promised you the promise of truth" by sending you the messengers, "And I promised you, but I betrayed you. But I had no authority over you". I did not force you to follow me, "except that I invited you, and you responded to me". Only an invitation, "and you responded to me. So do not blame me; but blame yourselves". Blame yourself, you are the one who followed blindly the moment Satan invited you to misguidance. "...I cannot be called to your aid, nor can you be called to my aid. Indeed, I deny your association of me [with Allāh] before. Indeed, for the wrongdoers is a painful punishment" (Ibrāhīm:22).

In addition, masters say to their followers, "Indeed, all [of us] are in it". "And [mention] when they will argue within the Fire, and the weak will say to those who had been arrogant, "Indeed, we were [only] your followers, so will you relieve us of a share of the Fire?" (Ghāfir:47) "Those who had been arrogant will say, "Indeed, all [of us] are in it..." (Ghāfir:48). All of us are in it, "...Indeed, Allāh has judged between the servants" (Ghāfir:48). The disbelievers are irritated at each other and blame each other, their hearts bear anger and they wish to see those among the jinn and humans who misled them to put them under their feet. All of this will not benefit them for they will be in Hell. Allah ﷻ says, "...He will say, "For each is double, but you do not know" (Al-A‘rāf:38). Everyone will have double the punishment. Allah says about those who disbelieved and steered people away from His path, "...We will increase them in punishment over [their]

punishment for what corruption they were causing" (An-Nahl:88). They are then forsaken after this. Allah showed us their state in this worldly life and their fate in the Hereafter and how the ignorant followers among them curse the devil and those who misguided them and how they wish to put them under their feet.

Then, Allah ends this chapter and starts with another to talk about believers. This is a chapter to honour those who believed in the Quran and followed the Messenger. Allah ﷻ says, "Indeed, those who have said, "Our Lord is Allāh" and then remained on a right course - the angels will descend upon them, [saying], "Do not fear and do not grieve but receive good tidings of Paradise, which you were promised" (Fussilat: 30) "We [angels] were your allies in worldly life and [are so] in the Hereafter. And you will have therein whatever your souls desire, and you will have therein whatever you request [or wish]" (Fussilat:31) "As accommodation from a [Lord who is] Forgiving and Merciful" (Fussilat:32).

"Indeed, those who have said, "Our Lord is Allāh" and then remained on a right course..." (Fussilat: 30). This is another party unlike the disbelievers we described earlier. This is the believers, the party that is granted joy, this is their description, "Indeed, those who have said, "Our Lord is Allāh..." (Fussilat: 30). “those who have said, "Our Lord is Allāh". They said this with their tongues and believed it in their hearts for they followed the right course after that. They remained on that course and were righteous when it came to their creed, religion, and the path of Allah. They combined belief with doing righteous deeds.

"Indeed, those who have said, "Our Lord is Allāh..." (Fussilat:30). Allah is our Lord. This is a rightful claim for there is no Lord for servants except for Allah ﷻ. Allah is the Lord of the worlds. So, they declared a true statement and stuck to it. "Indeed, those who have said, "Our Lord is Allāh..." (Fussilat:30)."Our Lord", our Creator, our Master, the Disposer of our affairs, our Owner, "and then remained on the right course". They followed Allah's orders. Following Allah's

orders means to stick to His orders and not do His prohibitions. "So remain on a right course as you have been commanded, [you] and those who have turned back with you [to Allāh]..." (Hūd:112). "and then remained on a right course". They followed Allah's orders. Allah says, "the angels will descend upon them". They descend upon them at their time of death. They "descend upon them". The angels of mercy come to them and give them good tidings. "the angels will descend upon them, [saying], "Do not fear" of where you are about to go "and do not grieve" for what you leave behind, "...but receive good tidings of Paradise, which you were promised" (Fussilat:30). These are good tidings. Rejoice for you will receive the Paradise that Allah promised you by way of messengers. The Prophet ﷺ says this, "When a believer is about to leave the world and go forward to the next world, the angel of death comes and sits at his head". That is before he takes his soul, "and angels with faces white as the sun come down to him from heaven with one of the shrouds of Paradise and some of the perfume of paradise and sit away from him as far as the eye can see". This is good riding. "Then the angel of death says, 'Good soul that resided in this good body, come out to forgiveness and acceptance from God.' It then comes out as a drop flows from a water-skin and he seizes it".

يقول الله ﷻ: {إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلائِكَةُ أَلَّا تَخَافُوا وَلا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ}[فصلت:30] {نَحْنُ أَوْلِيَاؤُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الآخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهِي أَنفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدَّعُونَ}[فصلت:31] {نُزُلًا مِن غَفُورٍ رَحِيمٍ}[فصلت:32] {وَمَنْ أَحْسَنُ قَوْلًا مِمَّنْ دَعَا إِلى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِن الْمُسْلِمِينَ}[فصلت:33] {وَلا تَسْتَوِي الْحَسَنَةُ وَلا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ}[فصلت:34] {وَمَا يُلَقَّاهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلَقَّاهَا إِلَّا ذُو حَظٍّ عَظِيمٍ}[فصلت:35] {وَإِمَّا يَنْزَغَنَّكَ مِن الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ}[فصلت:36]

"Indeed, those who have said, 'Our Lord is Allah' and then remained on a right course - the angels will descend upon them, [saying], 'Do not fear and do not grieve but receive good tidings of Paradise, which you were promised'" (Fussilat:

30), “We [angels] were your allies in worldly life and [are so] in the Hereafter. And you will have therein whatever your souls desire, and you will have therein whatever you request [or wish]” (Fussilat: 31), “As accommodation from a [Lord who is] Forgiving and Merciful” (Fussilat: 32), “And who is better in speech than one who invites to Allāh and does righteousness and says, ‘Indeed, I am of the Muslims’” (Fussilat: 33), “And not equal are the good deed and the bad. Repel [evil] by that [deed] which is better; and thereupon, the one whom between you and him is enmity [will become] as though he was a devoted friend” (Fussilat: 34), “But none is granted it except those who are patient, and none is granted it except one having a great portion [of good]” (Fussilat: 35), “And if there comes to you from Satan an evil suggestion, then seek refuge in Allāh. Indeed, He is the Hearing, the Knowing” (Fussilat: 36).

Allah says, “Indeed, those who have said, ‘Our Lord is Allah’ and then remained on a right course”, “Who have said, Our Lord is Allah”, this is their belief and their honest words that they said with their mouths and believed in their hearts. They also did all the deeds that are required by that belief, so they remained on the right course of Allah. “And then remained on a right course”, they walked on Allah's Straight Path. All things related to this Straight Path are rightful and lawful, and it leads to Allah. This sentence includes the entirety of religion because religion is both belief and performing deeds. You have to believe in Allah then obey all of His orders to be on the right path and the right course. You have to obey Allah's orders and steer away from His prohibitions.

“Indeed, those who have said, ‘Our Lord is Allah’ and then remained on a right course - the angels will descend upon them…” (Fussilat: 30), upon death, angels will descend upon them saying, “Do not fear and do not grieve”, this is a good tidings for them. This is the time where believers meet and see angels. As the Prophet ﷺ said, “When a believer is about to leave the world and go forward to the next world, then the angel of death comes and sits at his head, and angels

with white faces as the sun come down to him from heaven with one of the shrouds of Paradise and some of the perfume of paradise and sit away from him as far as the eye can see". These are good tidings for believers that they will see the angels of mercy before them.

Then, the angel of death comes and sits at his head and says, "Good soul, come out to forgiveness and acceptance from God". It then comes out as a drop flows from a water-skin and he seizes it. The Prophet says It then comes out as a drop flows from a water-skin and he seizes it. It comes out easily, which means that the souls of believers leave their bodies easily. The Prophet says, "And when he does so, they do not leave it in his hand for an instant, but take it and place it in that shroud and that perfume. Then they take it up to the first heaven, then to the second heaven until they reach the heaven where Allah resides, they do not bring it past a company of angels without their asking because from it there comes forth a fragrance like that of the sweetest musk found on the face of the earth. The angels say, "Who is this good soul?" to which they reply, "So and so, the son of so and so", using the best of his names by which people called him on the earth. God who is great and glorious says, "Take him back to earth, for I created mankind from it, I shall return them into it, and from it, I shall bring them forth another time". His soul is then restored to his body, two angels come to him, and say to him, "Who is your Lord?" They ask, "What is your religion?" They ask, "Who is this man who was sent among you?" He replies, "My Lord is God. My religion is Islam, and this man, the Prophet Mohammad ﷺ is God's messenger and servant, he brought us guidance from God, so we believed in it and declared it to be true". Then one cries from heaven, "My servant has spoken the truth, so spread out carpets from paradise for him, clothe him from paradise, and open a gate for him into paradise". Then some of its joy and fragrance comes to him, his grave is made spacious for him as far as the eye can see, and a man with a beautiful face, beautiful garments and a sweet odour comes to him and says,

“Sleep like one newly married who is wakened only by the member of his family who is dearest to him”. He then says, “My Lord, bring the last hour; my Lord, bring the last hour, so that I may return to my people and my property”. These are good tidings of angels descending upon believing servants to give them this news.

“The angels will descend upon them, [saying], ‘Do not fear’” for what you are about to do, “And do not grieve” your family, children, future, and past that you leave behind. “... But receive good tidings of Paradise, which you were promised” (Fussilat: 30), they give them good tidings “... Of Paradise, which you were promised” (Fussilat: 30). Allah gave them these promises through His messengers and His Book, “Which you were promised”, rejoice, Allah will reward you with the Paradise that He promised you. “We [angels] were your allies in worldly life and [are so] in the Hereafter…” (Fussilat: 31), this is what angels say to believers, “We [angels] were your allies in worldly life and [are so] in the Hereafter…” (Fussilat: 31), they were the believers' allies in this worldly life by inspiring them, helping them stay steadfast, praying to them, and loving them. Angels are the allies of believers and the Prophet ﷺ said, “If any one of you prays and then sits down in the spot where he has prayed, the angels ask blessings on him saying, ‘Allah, forgive him. Allah, have mercy on him’”. The Prophet also said, “Indeed Allah has angels who roam the earth and they convey to me the greetings (or prayers of peace) of my Ummah (nation)”. They convey these greetings to the Prophet ﷺ. “No people gather together in one of the Houses of Allah, reciting the Book of Allah and studying it among themselves, except that sakeenah (tranquillity) descends upon them, and mercy envelops them, and the angels surround them, and Allah mentions them amongst those who are with Him”, “The angels lower their wings over the seeker of knowledge, being pleased with what he does”, every time believing servants of Allah perform an act of worship, angels ask Allah for forgiveness and mercy for them and enter their

houses. As the Prophet ﷺ said, "The angels do not enter a house in which there is a picture, a dog, or a bell".

What we understand from this is that the houses of believers where acts of worship and mercy are present and where sins are not committed are entered by angels who help them in their hard times and times of war. As Allah says about how he helped the fighters in the Battle of Badr, "[Remember] when your Lord inspired to the angels, 'I am with you, so strengthen those who have believed. I will cast terror into the hearts of those who disbelieved, so strike [them] upon the necks and strike from them every fingertip'" (Al-Anfāl: 12), the angels of Allah ascend to earth to provide triumph, help, inspiration, and prayers to believers for they are their allies. "We [angels] were your allies in worldly life and [are so] in the Hereafter…" (Fussilat: 31), they are their allies because the moment the Horn is blown for the second time and people come out of their graves, believers are met by the angels of Allah who give them good tidings of Heaven and lead them to their places in the Hereafter. When they reach Heaven, the angels receive them joyously. "...Will enter upon them from every gate, [saying]" (Ar-Ra'd: 23), "Peace [i.e., security] be upon you for what you patiently endured. And excellent is the final home" (Ar-Ra'd: 24). They welcome them while entering upon them from every gate of Heaven saying, "Peace [i.e., security] be upon you for what you patiently endured. And excellent is the final home" (Ar-Ra'd: 24), "But those who feared their Lord will be driven to Paradise in groups until, when they reach it while its gates have been opened and its keepers say, 'Peace be upon you; you have become pure; so enter it to abide eternally therein', [they will enter]" (Az-Zumar: 73). This is what the keepers of Heaven say when they welcome the companions of Paradise in, "...Peace be upon you; you have become pure; so enter it to abide eternally therein, [they will enter]" (Az-Zumar: 73).

Upon death, angels give good tidings to believers and say to them, "We [angels] were your allies in worldly life…" (Fussilat: 31). We were your allies, "In worldly

life and [are so] in the Hereafter", we are your allies, your supporters, we welcome and greet you. "And you will have therein whatever your souls desire" in the Hereafter in Allah's Paradise and within His Pleasure. "Whatever your souls desire", what you wish for, desire and love, what your soul loves. "...And you will have therein whatever you request [or wish]" (Fussilat: 31), "Whatever you request [or wish]", whatever you request, not what you know, rather, what you suggest and do not know. Everything that you think of or imagine will be granted to you immediately. "...And you will have therein whatever your souls desire, and you will have therein whatever you request [or wish]" (Fussilat: 31), "As accommodation from a [Lord who is] Forgiving and Merciful" (Fussilat: 32), "As accommodation", accommodation is what is given to guests when they arrive. Paradise is the accommodation that Allah grants to believers and it is an eternal never-ending accommodation as He said. They will reside in Allah's Paradise, within His Pleasure, and stay in His eternal accommodation, a never-ending bestowal. "As accommodation from a [Lord who is] Forgiving", Allah forgave you, concealed your shortcomings, and forgave your sins. "And Merciful" towards you. All that they were granted from getting them out from the darkness to the light, keeping them devoted to their obedience, leading them to Allah, and helping them follow this way by sending angels is all a part of Allah's Mercy. Then, He sent them to His Paradise and granted them His Pleasure. "As accommodation from a [Lord who is] Forgiving and Merciful" (Fussilat: 32), Allah granted them His Mercy in this great manner.

Then, Allah ﷻ explained why He gave these blessings to His believing servants. Allah ﷻ says, "And who is better in speech than one who invites to Allāh and does righteousness and says, 'Indeed, I am of the Muslims'" (Fussilat: 33), this is a rhetorical question. Allah says that these believers deserved to be granted this great honour from Allah and receive these good tidings before leaving this worldly life and coming to the Hereafter. They deserved this honour. Allah ﷻ

says, “And who is better in speech than one who invites to Allāh…” (Fussilat: 33), the answer is no one. The best speech is uttered by “Who invites to Allāh”, inviting people to Allah is the best speech. Whom did they invite people to follow? They invited people to follow their Lord. The messengers, prophets, and their followers' invitations are all invitations to Allah as Allah says to His Messenger, “Invite to the way of your Lord with wisdom and good instruction…” (An-Nahl: 125).

There is no speech better than this and no words equal to the invitation to Allah, for this invitation is rightful. Allah is the Creator of heavens and earth, the Lord of the Worlds, the bestower of favour, the One and only God. The invitation should be to Him and it should be done using the best speech. No speech is better than the speech inviting people to Allah. “And does righteousness”, they first invite people to Allah then they do righteous acts, which means that their actions correspond with their beliefs. “...And does righteousness and says, ‘Indeed, I am of the Muslims’” (Fussilat: 33), “...And says, ‘Indeed, I am of the Muslims’” (Fussilat: 33), those who declare that there is no god except for Allah and that Mohammad is His Messenger, they also declare to people, “...And says, ‘Indeed, I am of the Muslims’”, they declare this to other people and invite them to follow their path. Announcers for prayer are included in this when they say, “I solemnly declare that there is no deity except for Allah and that Mohammad is His Messenger”. They declare their belief this way. When they say, “Hasten to the prayer! Hasten to success!”, they invite people to Allah. Inviting people to pray is an invitation to the most honourable of acts a person can do. “And who is better in speech than one who invites to Allāh and does righteousness and says, ‘Indeed, I am of the Muslims’” (Fussilat: 33), Allah holds those who do good and invite people to it in high regard. “If anyone summons other to follow right guidance, his reward will be equivalent to that of the people who follow him, without their rewards being diminished in any respect on that account”, all those who invite

people to do good and are successful will be rewarded by Allah and given the same reward as those who follow them, without their rewards being diminished in any respect on that account. Both of them will be given the same reward, "If anyone summons other to follow right guidance, his reward will be equivalent to that of the people who follow him, without their rewards", "And who is better in speech than one who invites to Allāh and does righteousness and says, 'Indeed, I am of the Muslims'" (Fussilat: 33).

Then, Allah ﷻ says, "And not equal are the good deed and the bad. Repel [evil] by that [deed] which is better; and thereupon, the one whom between you and him is enmity [will become] as though he was a devoted friend" (Fussilat: 34), this is an order from Allah to these good believers who invite to the path of Allah. Allah ﷻ says, "And not equal are the good deed and the bad…" (Fussilat: 34), according to Allah. What is a good deed? What is a bad deed? A good deed is the good actions that Allah ordered us to door the prohibitions that He ordered us to avoid. Avoiding bad deeds is also considered a good deed, and not equal are the good deed and the bad. A bad deed is called a bad deed because it causes evil to those who commit it in this life and the Hereafter.

Allah causes those who commit bad deeds to be inflicted with bad circumstances, "And not equal are the good deed and the bad…" (Fussilat: 34). Allah ﷻ says, "Repel [evil] by that [deed] which is better", repel bad deeds by good deeds. Commit good deeds to repel away bad deeds in every matter and in how you treat people. Treating people nicely is different from treating them badly. If you treat another person nicely by greeting them, being good to them, visiting them, giving them gifts, asking them to do good deeds and prohibiting them from doing bad deeds are all included in good deeds. Treating a person badly is done by swearing at them, being condescending to them, attacking them. Allah tells us that treating people nicely is not equal to treating them badly.

Allah ﷻ says, "Repel [evil] by that [deed] which is better", repel the bad deed, if you were treated badly by someone, repel it with a better deed. Be the good person who repels these bad deeds. Do not meet a bad deed with a good deed, rather, meet bad deeds with good deeds. If a person swears at you, curses you, fights you, attacks you, or talks behind your back, do not meet their bad deed with a bad deed, rather, meet that bad deed with a good deed. "... Repel [evil] by that [deed] which is better; and thereupon, the one whom between you and him is enmity [will become] as though he was a devoted friend" (Fussilat: 34), you should repel bad deeds with good deeds and treat the person whom between you and them an enmity, "As though he was a devoted friend", treat them as if they were your devoted friend, your ally, your protector. Treat your enemy who attacked you first and antagonized you as an ally and a loved one or as "A devoted friend", a devoted friend is a bosom friend who protects their friend, becomes enraged for them, and stands for them in every way. There is no doubt that this is a great level of friendship that needs great patience.

Allah ﷻ says, "But none is granted it except those who are patient, and none is granted it…" (Fussilat: 35), this is an order from Allah and the ones who comply with this great order "Except those who are patient", they must be patient because meeting bad with good needs great patience against the harm, cursing, swearing, back-talking, attacking and other harm them might suffer. "Except those who are patient, and none is granted" this great attribute, "...Except one having a great portion [of good]" (Fussilat: 35), "Having a great" an immense "Portion [of good]", this great portion is from Allah. He gives people patience to meet bad with good because of His help and His blessings. Is this great portion a bestowal from Allah or help and again from Him to these people? Having patience can be instilled by Allah in people and it can be a learned behaviour.

The evidence that shows that people may be born with this trait is what the Prophet said to Zaid, "You have two characteristics which Allah likes: gentleness

and deliberation". He asked, "Have I acquired them or has Allah created (them) my nature?" He replied, "No, Allah has created (them) in your nature". He then said, "Praise be to Allah Who has created in my nature two characteristics which Allah and His Apostle like". They were created in his nature, meaning that they were gifted to Him by Allah and He is the One who gave him these two morally lawful characteristics, which are patience. Patience means not hastening when doing something and being patient when treating people and not meeting bad deeds with other bad deeds. This proves that some good traits are a gift to some people by Allah.

The Prophet ﷺ said that some good deeds should be learned, "Knowledge is only by learning, and patience is only by exerting oneself to be patient". Exerting oneself to be patient means to have patience in the face of harm one time after the other, which eventually leads to actually having patience. Al-Ahnaf bin Qays, who was one of the most patient people, asked, how did you manage to be this patient? He answered, we were visiting a person and he was telling us a story. Suddenly a group of people brought a tied up man before him and told him that your niece killed your son. He continued, the man did not stop telling his story to the people. Then, he lifted his head to the tied man and said, my niece, you have cut off the ties with your relatives and caused them harm. Then he ordered to untie the man and pardon him, even though it was his niece and he had killed his son. Then he ordered people to give his wife, the mother of his son, one hundred camels because she is not originally from the tribe. He ordered the ransom to be paid to the mother of the dead man because she did not belong to the tribe. Notice the stance of this person who was told that his son was killed by his niece, then notice his patience. He did not even stop the conversation, then he gave this decree with great composure.

Patience is only by exerting oneself to be patient. It could also come about by befriending people who are patient for one to learn from them. This is how the

companions learned to be patient and generous. They learned that from the revelation and the actions of the Prophet ﷺ. How many times was the Prophet hurt in front of them and they saw how he endured it and met it one time after the other with kindness. As was mentioned in the Hadith narrated by Anas that an Arab man was walking with the Messenger of Allah, and the Messenger was wearing a Najrani cloak with a very thick border when a bedouin happened to meet him. He took hold of the side of his cloak and drew it violently. I noticed that the violence of the jerk had bruised the neck of the Messenger of Allah. The bedouin said: "O Mohammad! Give me out of Allah's wealth that you possess". The messenger of Allah turned to him and smiled and directed that he should be given something. This is one of many situations where the patience of the Prophet was apparent. This is a speech directed by Allah to His Prophet and to believers to have these good attributes, especially when they are inviting people to follow Allah, "And not equal are the good deed and the bad. Repel [evil] by that [deed] which is better; and thereupon, the one whom between you and him is enmity [will become] as though he was a devoted friend" (Fussilat: 34). Then, Allah ﷻ says, "But none is granted it except those who are patient…" (Fussilat: 35). Only those who have this attribute and only those who get this order "Except those who are patient", this is the first step. "And none is granted it except one having a great portion [of good]" (Fussilat: 35), a great portion of good from Allah. They get it by nature, by learning, or by patience.

يقول الله ﷻ: {وَلا تَسْتَوِي الْحَسَنَةُ وَلا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ}[فصلت:34], {وَمَا يُلَقَّاهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلَقَّاهَا إِلَّا ذُو حَظٍّ عَظِيمٍ}[فصلت:35], {وَإِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ}[فصلت:36], {وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لا تَسْجُدُوا لِلشَّمْسِ وَلا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ}[فصلت:37], {فَإِنِ اسْتَكْبَرُوا فَالَّذِينَ عِنْدَ رَبِّكَ يُسَبِّحُونَ لَهُ بِاللَّيْلِ وَالنَّهَارِ وَهُمْ لا يَسْأَمُونَ}[فصلت:38]

says, "Good and evil cannot be equal. Respond ˹to evil˺ with what is ﷻ Allah .best, then the one you are in a feud with will be like a close friend" (Fussilat: 34)

"But this cannot be attained except by those who are patient and who are truly fortunate" (Fussilat: 35). "And if you are tempted by Satan, then seek refuge with Allah. Indeed, He ˹alone˺ is the All-Hearing, All-Knowing" (Fussilat: 36). "Among His signs are the day and the night, the sun and the moon. Do not prostrate to the sun or the moon, but prostrate to Allah, Who created them ˹all˺, if you ˹truly˺ worship Him ˹alone˺" (Fussilat: 37), "But if the pagans are too proud, then ˹let them know that˺ those ˹angels˺ nearest to your Lord glorify Him day and night, and never grow weary" (Fussilat: 38).

God tells His believers that good and evil cannot be equal to Him, and they should respond to evil with what is best, Allah said, "Good and evil cannot be equal. Respond ˹to evil˺ with what is best…" (Fussilat: 34), push the bad with what is better, and meet people's abuse with charity. "...Then the one you are in a feud with will be like a close friend" (Fussilat: 34), that if you treated this, pushed the bad from you "Respond ˹to evil˺ with what is best" treat who abuses you "Be like a close friend", as you know a close friend is the one who stands for you. Then Allah said, "But this cannot be attained except by those who are patient and who are truly fortunate" (Fussilat: 35), no one has this trait, and no one works with this command from Allah, this great affair, "Except by those who are patient" with offense. "…And who are truly fortunate" (Fussilat: 35), a great fortune from Allah that he created him with this great trait which is being patient and to respond to evil with good, to make this trait as a part of you as the prophet PBUH said, "Knowledge is only by learning, and patience is only by exerting oneself to be patient".

Then, Allah said, "And if you are tempted by Satan" (Fussilat: 36), when facing evil, Satan tries to tempt humans by trying to make them respond to evil with evil, so they become furious and seek revenge. "And if you are tempted by Satan" (Fussilat: 35), tempt for an aggression or temptation from Satan to make you do a sin and Disobeying God, "Then seek refuge with Allah". Seek refuge with Allah

and ask Him asylum. To seek refuge with Allah means to direct yourself towards Him. "Indeed, He ˹alone˺ is the All-Hearing", to all of His creatures. "All-Knowing", to every affair of His creatures. He is in every time, at every place, with everyone. He is the All-Hearing to His servant's sayings and the All-Knowing to them. One time there was an angry man at the place of the Prophet ﷺ, and this man's face was red and he insulted someone so the other insulted him back. The prophet said indeed I know a word that if he says it, his anger will disappear. If he says: I seek refuge with Allah from the accursed Satan, if the servant says it while angry and sought refuge with Allah and said I seek refuge with Allah from the accursed Satan, then all the anger would vanish and he is out from this anger situation. Anger is a fire that Satan stirs up in the heart of its owner, as a will for revenge.

The Prophet ﷺ had already said, "The strong man is not the one who wrestles, but the strong man is in fact the one who controls himself in a fit of rage". Usually this anger is Satan's temptation and an act from him in one's heart in order to make him revenge and anger and to push him to respond to evil with evil. Firstly, He said, "But this cannot be attained except by those who are patient and who are truly fortunate" (Fussilat: 35). Then, He said, "And if you are tempted by Satan…" (Fussilat: 36), Satan directs you to seek revenge from your brother so you assault and oppress him. "Then seek refuge with Allah" Seek refuge with Allah and ask Him for asylum, "...Indeed, He ˹alone˺ is the All-Hearing, All-Knowing" (Fussilat: 36).

This passage here, from these verses in this Surah after Allah clarifies His blessing and mercy upon His believing servants and why it was in this way. He said, "Surely those who say, 'Our Lord is Allah', and then remain steadfast, the angels descend upon them,[1] ˹saying,˺ 'Do not fear, nor grieve. Rather, rejoice in the good news of Paradise, which you have been promised'" (Fussilat: 30). "We are your supporters in this worldly life and in the Hereafter. There you will have

whatever your souls desire, and there you will have whatever you ask for" (Fussilat: 31), "An accommodation from the All-Forgiving, Most Merciful ˹Lord˺" (Fussilat: 32). Allah shows why they deserved this, He said, "And whose words are better than someone who calls ˹others˺ to Allah, does good, and says, 'I am truly one of those who submit?'" (Fussilat: 33). Then, God commanded these servants with these good qualities so that they would reach the goal of perfection. Allah said, "Good and evil cannot be equal. Respond ˹to evil˺ with what is best, then the one you are in a feud with will be like a close friend" (Fussilat: 34). "But this cannot be attained except by those who are patient and who are truly fortunate" (Fussilat: 35). "And if you are tempted by Satan, then seek refuge with Allah. Indeed, He ˹alone˺ is the All-Hearing, All-Knowing" (Fussilat: 36). This is as Allah said, commanding his believing servants with these high morals, God said, "And hasten towards forgiveness from your Lord and a Paradise as vast as the heavens and the earth, prepared for those mindful ˹of Allah˺" (Ali 'Imran: 133), "˹They are˺ those who donate in prosperity and adversity, control their anger, and pardon others. And Allah loves the good-doers" (Ali 'Imran: 134), "˹They are˺ those who, upon committing an evil deed or wronging themselves, remember Allah and seek forgiveness and do not knowingly persist in sin—and who forgives sins except Allah?" (Ali 'Imran: 135). This is the commandment of God for this elite from his creation whom he loves and satisfies and prepared all of this to them and the angels meet them with this good news that they are created with these high and generous morals, "But this cannot be attained except by those who are patient and who are truly fortunate" (Fussilat: 35).

After that, the divine speech is directed now towards those who disbelieve in God, Alah ﷻ said, "Among His signs are the day and the night, the sun and the moon. Do not prostrate to the sun or the moon, but prostrate to Allah, Who created them ˹all˺, if you ˹truly˺ worship Him ˹alone˺" (Fussilat: 37), "Among His signs",

evidence of his ability, and his greatness, "The day and the night", which are running on this earth. Day and night are constant, always moving on this earth continuously. The need for servants for this is one of the greatest reasons for staying alive on this earth day and night. "The night", in which these livelihoods and creatures sleep, and "The day", in which they get their livelihood, their livelihood with its light and warmth. This is among Allah's signs. The sequence of day and night is firstly considered as a sign. People know this when they see this earth, this ball that is suspended in space. It spins in this way so night happens, and at day spins like this around the sun with all of its mountains and rivers and creatures. It is stable and constant as such.

A sign for Allah's mercy is that he runs night and day on earth and there cannot be life or stability unless by doing this which is running night and day and no one can do it but Allah. "Ask ˹them, O Prophet˺, "Imagine if Allah were to make the night perpetual for you until the Day of Judgment, which god other than Allah could bring you sunlight? Will you not then listen?" (Al-Qasas: 71), "Ask ˹them also˺, "Imagine if Allah were to make the day perpetual for you until the Day of Judgment…" (Al-Qasas: 72). A continuous day, "…which god other than Allah could bring you night to rest in? Will you not then see?" (Al-Qasas: 72). "It is out of His mercy that He has made for you the day and night so that you may rest ˹in the latter˺ and seek His bounty ˹in the former˺, and perhaps you will be grateful" (Al-Qasas: 73), these are signs from Allah. "Among His signs are the day and the night, the sun and the moon…", the sun, this great creature, a sign among Allah's signs. He made it light incandescent in this way, in it there is heat, warmth, and light and without it, there would be no creatures on this earth. Also, the moon with its light and beauty and is spinning around the earth. Firstly, this spinning is regarded as timing for people and pilgrimage. By spinning, people know that the moon pulls with its gravity, this great water. It pulls the water with its spinning; the tides are created which is a necessary thing for this great sea.

This big washing machine and this tremendous power which does not let the air of this earth be spoiled. Magnificent matters are related to the spin of the moon around the earth and what causes the tides and causes great events on this earth that without it, human life would be spoiled on this earth.

Allah said, "Do not prostrate to the sun or the moon", Allah forbade to prostrate to the sun or the moon, and this is a sign among God's signs. It is Allah that deserves to be prostrated. Rather, we should prostrate to the Creator who created this, subjected this, and managed this. "But prostrate to Allah, Who created them ˹all˺", the sun is a great blessing and the great moon. The benefits of the moon and the sun are great for the people of the earth, but who does thank? Or who does mention this? The Creator who created this. Not to worship the sun and prostrate to it or to prostrate to the moon, this will benefit nothing, because those are not gods and the benefits do not belong to them. Rather, the merit and benevolence are for the Creator of the Sun, and for the Creator of the Moon, Glory be to Him. "Do not prostrate to the sun or the moon, but prostrate to Allah, Who created them ˹all˺", prostration is considered as obedience and glorification to the Lord and gratitude to Him. A great work that indicates the submission and humiliation of the servant in front of his Creator, God, and Master, for whom these great creatures were subjected to be at his service.

Allah is the One Who subjected the sun and moon like this. As He said, "He has ˹also˺ subjected for you the sun and the moon, both constantly orbiting, and has subjected the day and night for you" (Ibrahim: 33), "And He has granted you all that you asked Him for…" (Ibrahim: 34). The One who subjected this in that way, humiliated it in its way, with its time and astrology, the One that nothing passes him. He is your God, Lord, and Master. He is the One who deserves to be worshiped. "…But prostrate to Allah, Who created them ˹all˺, if you ˹truly˺ worship Him ˹alone˺" (Fussilat: 37). "If you ˹truly˺ worship Him ˹alone˺" (Fussilat: 37). Indeed, "Him ˹alone˺", no one but Him to be worshiped. Rather,

“˹Truly˺ worship Him ˹alone˺”, you worship Him alone, so prostrate to the Creator of the sun and the moon, not the sun and the moon. Allah said, “But if the pagans are too proud, then ˹let them know that˺ those ˹angels˺ nearest to your Lord glorify Him day and night, and never grow weary” (Fussilat: 38), “But if the pagans are too proud”, those people who are being invited to worship Allah, were too proud and arrogant, which in fact they are too low for this arrogance. They are not entitled, or valid to be arrogant for not obeying God. The Creator Who is there is no God but Him, Who gave them this. This is one of the worst deeds when a creature is acting arrogantly towards his Creator, the Creator who blessed upon him. “But if the pagans are too proud”, Allah said, “˹let them know that˺ those ˹angels˺ nearest to your Lord”, those who are near God, they are His angels who carrying His throne around Him, they are near Allah. God said, “˹Let them know that˺ those ˹angels˺ nearest to your Lord glorify Him day and night”, “Glorify Him”, they may He be glorified and exalted, excel him from all that is befitting for him to have a partner, a partner from His creation.

Among His angels, Jinn or humans, in sky or earth, He has no partner. First, they are not partners who share God in His qualities and His discretions. They do not share His rights. He has no rival. There is no match for Him among His creations. Rather, everyone from His creation must obey and show obedience to Him willfully or involuntarily, “Glorify Him day and night”. Praise by their tongues, in the tongues of their condition, “Day and night”, at every time. “And never grow weary”, growing weary means to get bored. They do not get bored doing this, they are continuously praising Allah. Praise in every possible way whether by their hearts or deeds, they do not get bored for doing this. They have no boredom and they do not abandon this. They do this day and night; those angels of God are obeying Him and do not commit any sin. “And they say, ‘The Most Compassionate has offspring!’[1] Glory be to Him! In fact, those ˹angels˺ are only ˹His˺ honoured servants” (Al-Anbya: 26), “Who do not speak until He has

spoken, ˹only˺ acting at His command" (Al-Anbya: 27), "He ˹fully˺ knows what is ahead of them and what is behind them. They do not intercede except for whom He approves, and they tremble in awe of Him" (Al-Anbya: 28), "Whoever of them were to say, 'I am a god besides Him', they would be rewarded with Hell by Us. This is how We reward the wrongdoers" (Al-Anbya: 29). God said, "The heavens nearly burst, one above the other, ˹in awe of Him˺. And the angels glorify the praises of their Lord, and seek forgiveness for those on earth…" (Ash-Shuraa: 5). He also said, "Surely those ˹angels˺ nearest to your Lord are not too proud to worship Him. They glorify Him. And to Him they prostrate" (Al-A'raf: 206). Here, Allah said, "But if the pagans are too proud, then ˹let them know that˺ those ˹angels˺ nearest to your Lord glorify Him day and night, and never grow weary" (Fussilat: 38).

Those are His angels. Therefore, if humans are too proud, even though they are less than angels as creatures. There is no match between the powers of an angel which Allah created in this way from light and gave him those great qualities. "All praise is for Allah, the Originator of the heavens and the earth, Who made angels ˹as His˺ messengers with wings—two, three, or four. He increases in creation whatever He wills…" (Fatir: 1). The Messenger ﷺ said in describing Jibreel, "I saw him, he had six-hundred wings which filled the horizon, whenever I looked at the horizon I saw him in front of me". "I have been permitted to tell about one of Allah's angels who bears the throne that the distance between the lobe of his ear and his shoulder is a journey of five hundred years", one angle can hold the skies and earth and with one hit he can destroy them. "At last, when the Trumpet will be blown with one blast" (Al-Haqqa: 13), "And the earth and mountains will be lifted up and crushed with one blow" (Al-Haqqa: 14), "On that Day the Inevitable Event will have come to pass" (Al-Haqqa: 15), only from one angel. Allah says about Yassen's companion, "We did not send any soldiers from the heavens against his people after his death, nor did We need to" (Ya-Sin: 28),

"All it took was one ˹mighty˺ blast, and they were extinguished at once" (Ya-Sin: 29).

Just one might blast upon this village full of unjust citizens, whom they denied three of Allah's messengers which Allah sent to them at one time. When those messengers were accused of lying and those wrongdoers killed the only believer who accepted the messengers, "Then from the farthest end of the city a man came, rushing. He advised, 'O my people! Follow the messengers'" (Ya-Sin: 20), "Follow those who ask no reward of you, and are ˹rightly˺ guided" (Ya-Sin: 21). After this they gathered around him and killed him. Allah said, "We did not send any soldiers from the heavens against his people after his death, nor did We need to" (Ya-Sin: 28). "All it took was one ˹mighty˺ blast…" (Yaseen: 29), from one angel, "And they were extinguished at once", so the angels are a magnificent creation among God's creatures. It is not possible to compare their creation, abilities, deeds and worship to humans who are weaker and less in power. Even those who are among believers and obey God, it is not possible to compare their obedience and worship to angels and their worshipping. Angel's worship towards God is complete and their praise to God is also complete. They praise day and night and are never bored, but for the believing servants, their obedience in doing God's orders such as praising and glorifying is little. They spend a short time of theirs doing this. After this, most of their time they are busy doing Permissible and necessary things. As for the angels, all of their matters are confined in the obedience of the Lord. Witness this God's call upon mankind in order to worship Him. Then some of them go too proud not to obey God. In fact, Allah is the most glorified, most praised, every creature praises him, including the seven heavens and whoever settles in it. Angels also praise Him, "But if the pagans are too proud, then ˹let them know that˺ those ˹angels˺ nearest to your Lord" (Fussilat: 38), those God's angels, "...Glorify Him day and night, and never grow weary" (Fusselat: 38), He is the deity Lord, worshiped and praised, worshiped also by His servants.

This great creation of angels who worship Him in this magnificent way, "...Glorify Him day and night, and never grow weary" (Fussilat: 38).

Then, Allah says, "And among His signs is that you see the earth devoid of life, but as soon as We send down rain upon it, it begins to stir ˹to life˺ and swell. Indeed, the One Who revives it can easily revive the dead. He is certainly Most Capable of everything" (Fussilat: 39). Also, the context is still with these arrogant, stubborn infidels who reject obeying God, and because of their stubbornness and ignorance, they thought Allah will not resurrect to life again because they believe that Allah does not have the ability to resurrect their bodies after it becomes ashes, wears out and perishes, stays in the earth. "˹Still˺ they ask ˹mockingly˺, 'When we are disintegrated into the earth, will we really be raised as a new creation?'" (As-Sajdah: 10). Allah says, "And among His signs", an indication of his ability and greatness in creation and restoration, "Is that you see the earth devoid of life", "Is that you", you, the addressee, "See the earth devoid of life". The earth is humble, meaning it is low, humiliated, its atoms clinging to each other out of drought and thirst. "You see the earth devoid of life, but as soon as We send down rain upon it", water from rain, "It begins to stir ˹to life˺ and swell". The earth moves after this and the sand becomes swill and rich, "It begins to stir ˹to life˺ and swell". The earth increased after it was low, nested together, the rain came and moved it. It stirs and swells, this internal movement that occurs after the rain falls on the ground. "And swell", this is the earth's condition now, the earth itself is alive and moving. Allah says, "Indeed, the One Who revives it can easily revive the dead", "Indeed, the One Who revives it", after it was dry rigid in that way, then it comes to be this prosperous, swelling and stirring, then it brings out a pair of every pleasing implantation. "Indeed, the One Who revives it", revived the earth, "Can easily revive the dead". The one who is able to revive this dry earth after it was humble and dry in that way, is able -Glorified and Exalted He- to revive the dead.

"…He is certainly Most Capable of everything" (Fusselat: 39), "He is", the Almighty Lord, "Certainly Most Capable of everything", of everything He wants, "Most Capable", there is nothing that can escape Allah, He already said that He will revive dead bodies after their death. Then, Allah says and refutes with these two signs any doubt for prostrating to anything except Him. Prostrating to sun and moon, which are two great signs and blessings, and without any doubt have a favor that human's life is linked to them, rather, the one who must be worshiped and thanked is their creator, He is Allah. He is the One who subjected them. This is known by everyone who has an intellectual mind that Allah alone is worthy of worship above the rest of what is worshiped without him. The other thing is that if you are too proud, O slave, to worship God. You should know that there is a greater and complete creation better than you whom they praise God day and night. "And never grow weary" is a declaration from Allah that shows that He is never in need of anyone. By Himself, He is enough. He does not need anyone of His creation. He is praised by his creatures and by whoever praises Him. If those were too proud, there are others who praise and thank Him. Then comes the invalidation of the infidel's creed who thinks that Allah cannot bring them to life after death. Allah shows them, with their eyes, these signs which is the earth when it begins to stir ˹to life˺ and swell after it was dead.

After this, He threatens them and says, "Indeed, those who abuse Our revelations[1] are not hidden from Us. Who is better: the one who will be cast into the Fire or the one who will be secure on Judgment Day? Do whatever you want. He is certainly All-Seeing of what you do" (Fussilat: 40). "Indeed, those who abuse Our revelations" (Fussilat: 40), Atheism is the inclination because the grave is the inclination, and from it, the grave is called the grave. Then the pits are tilted to one side; it is called Lahd 'Grave'. "Indeed, those who abuse Our revelations", lean away from them, they deliberately interpret wrongly, away from its original meaning. Inclination in the base meaning or spelling causes to change the

intended meaning. “Indeed, those who abuse Our revelations”, changing Allah’s orders from believing to polytheism and His order to not worship anyone but Him, they worship others. God gives an instruction to them but they lean away from it. “Indeed, those who abuse Our revelations…” (Fussilat: 40), lean away and do not fulfill it as they were ordered to do. God says, “Are not hidden from Us”, Allah knows all of them. This is a serious threat from Him, that you, the criminal and atheist about God’s signs and verses, divert them. You must know that Allah knows about all of this, “Are not hidden from Us”. Then, Allah said, “Who is better: the one who will be cast into the Fire or the one who will be secure on Judgment Day?” There is cause and effect, and the result of this atheism and polytheism is to get cast into Fire. “Who is better: the one who will be cast into the Fire”, and this is every polytheist’s destiny, this, “Or the one who will be secure on Judgment Day?” The believer who comes secured on Judgment Day. God Has granted him safety. God made him safe, safe from the Fire and promised him with paradise.

Then, Allah said, “Do whatever you want”, a statement that declares a threat, not “Do whatever you want”, as a choice. Choose whatever you want. There is no judgment or punishment. Yet, you should know the result when every disbeliever will be cast in Fire. “…Do whatever you want. He is certainly All-Seeing of what you do”, what you wish and want from disbelief; do it, but you should know that God is All-Seeing of all what you do. He will hold you accountable for your disbelief, your stubbornness, and your inclination, away from the truth.

يقول الله ﷻ: {إِنَّ الَّذِينَ يُلْحِدُونَ فِي آيَاتِنَا لا يَخْفَوْنَ عَلَيْنَا أَفَمَنْ يُلْقَى فِي النَّارِ خَيْرٌ أَمْ مَنْ يَأْتِي آمِنًا يَوْمَ الْقِيَامَةِ اعْمَلُوا مَا شِئْتُمْ إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ}[فصلت:40] {إِنَّ الَّذِينَ كَفَرُوا بِالذِّكْرِ لَمَّا جَاءَهُمْ وَإِنَّهُ لَكِتَابٌ عَزِيزٌ}[فصلت:41] {لا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلا مِنْ خَلْفِهِ تَنزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ}[فصلت:42] {مَا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ مِنْ قَبْلِكَ إِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ وَذُو عِقَابٍ أَلِيمٍ}[فصلت:43] {وَلَوْ جَعَلْنَاهُ قُرْآنًا

أَعْجَمِيًّا لَقَالُوا لَوْلا فُصِّلَتْ آيَاتُهُ أَأَعْجَمِيٌّ وَعَرَبِيٌّ قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشِفَاءٌ وَالَّذِينَ لا يُؤْمِنُونَ فِي آذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى أُوْلَئِكَ يُنَادَوْنَ مِنْ مَكَانٍ بَعِيدٍ}[فصلت:44]

says, “Indeed, those who blaspheme Our signs are not hidden from ﷻ Allah Us. Is one who is cast into the Fire better, or one who comes safely on the Day ?of ResurrectionDo as you wish; He is All-Seeing of what you do” (Fussilat: 40), "Indeed, those who denied the Reminder when it came to them . . .whereas it is indeed a mighty Scripture” (Fussilat: 41), “which falsehood cannot approach from before it or behind it—a bestowal from on high by One Who is Wise, Praiseworthy” (Fussilat: 42). “Nothing is said to you but was said to the messengers before you. Indeed, your Lord is certainly Possessor of forgiveness and Possessor of painful retribution” (Fussilat: 43). “Had We made it a Recital in a foreign language, they would have said, “If only its signs were detailed.” A foreign language while(the messenger is) an Arab? Say, “For those who have attained faith, it is guidance and healing. But as for those who do not believe—there is deafness in their ears, and it is blindness upon them. Those are being called out from a distant place” (Fussilat: 44).

Allah promises and threatens those who blaspheme His signs, who go astray from it. Allah commands them of monotheism, yet, they head towards polytheism. Allah informs them that He will restore the creation on the Day of Resurrection, yet, they deny and believe that Allah won't. "Indeed, those who blaspheme Our signs are not hidden from Us..."(Fussilat:40), this is a threat from Allah. He promises them that they are not hidden from Allah when they did that when they fabricated Allah's signs in terms of pronunciation or meaning. "are not hidden from Us", that is, Allah knows it. Therefore, if He knew it then He would judge them for their infidelity. He says, "Is one who is cast into the Fire better, or one who comes safely on the Day of Resurrection?", which is better. The case of the believer who "comes safely on the Day of Resurrection", or the case of the disbeliever who gets cast into the fire. And there is no other choice,

there is no third choice. The people on the Day of Resurrection either a believer who comes safely because he was given a glad tiding from Allah, Allah promised him of survival and heaven. Or a disbeliever who is promised to get cast into the fire. "Is one who is cast into the Fire better, or one who comes safely on the Day of Resurrection? Do as you wish", a threat. This matter was intended to threaten and promise them. "Do as you wish", O blaspheme deniers of Allah. "as you wish", in the world. "...He is All-Seeing of what you do"(Fussilat:40), indeed, Allah "All-Seeing" of what you do. Therefore, He will judge you. "Indeed, those who denied the Reminder when it came to them..."(Fussilat:41), this is a promise from Allah and a threat to those. "those who denied the Reminder", the Reminder is the Qur'an. The Qur'an is a reminder because it reminds us of Allah and His signs, besides the path leading to Him. And those denied them in the sense that they disregarded it. They knew His signs, yet, they covered and concealed them. "Indeed, those who denied the Reminder when it came to them..."(Fussilat:41) came to them from Allah through this noble Prophet ﷺ. Then, Allah described this, He says, "...whereas it is indeed a mighty Scripture"(Fussilat:41), away from any falsehood; nothing of falsehood can ever enter it because it is Allah's words, the Lord, the Almighty. "whereas it is", the Qur'an, "Scripture", written, Allah wrote it in the heavens and descended it to the prophet's Muhammad heart. Recited by Jibril. "The Trustworthy Spirit came down with it"(Ash-Shu'ara: 193), "to your heart, so that you become one of the warners"(Ash-Shu'ara: 194). Then, Allah willed it to be written on the earth and to be spread all over the world so that Allah's argument would be established to the servants. "whereas it is indeed a mighty Scripture", a victorious Scripture descended with the powerful argument. "Rather, We hurl the truth against falsehood so that it crushes it, and thus it vanishes..."(Al-Anbya: 18). Likewise, it is "mighty", away from falsehood. "which falsehood cannot approach from before it or behind it..."(Fussilat: 42), falsehood, against the truth. The falsehood is nullified and disregarded, which can never stay. And a lie is falsehood, while

honesty is the truth. "whereas it is indeed a mighty Scripture", "which falsehood cannot approach from before it..."(Fussilat: 42), from before it. "or behind it", from after it. Rather, Allah preserved it from what enters into it, and from lies that might increase or decrease from it. Allah preserved it before and after it was sent down to the earth. "It is certainly We Who have revealed the Reminder, and it is certainly We Who will preserve it"(Al-Hijr:9), Allah preserved it against anyone who tries to fabricate or add something that is not from it or reduce something from it. It cannot be because it is preserved from fabrication, lie, changing, from adding to it before Allah descended it, from adding or reducing from it after it was descended as well. "Indeed, those who denied the Reminder when it came to them whereas it is indeed a mighty Scripture" (Fussilat: 41), "which falsehood cannot approach from before it or behind it—a bestowal from on high by One Who is Wise, Praiseworthy" (Fussilat: 42), this Reminder, this Scripture. "a bestowal ". He described it as, "a bestowal from on high by One Who is Wise", the Lord, the All-Wise, Who places each matter into its place. Thus, all of His laws are according to the Lord's wisdom. All of His commands are according to this wisdom. "Praiseworthy", praised. He is praised for His self and whom all creatures praise Him in saying and action. "...a bestowal from on high by One Who is Wise, Praiseworthy" (Fussilat:42). Then, Allah's saying, "Indeed, those who denied the Reminder when it came to them…" (Fussilat: 41), the information is omitted here, still it is known. So, let them expect what they want. What do they expect from the Lord when they denied this reminder that came to them which is Allah's message? He delivers it to them through the prophet ﷺ, so, what does this person to whom the reminder came to him from Allah expect when he denies and disregards it? "... Indeed, those who denied the Reminder" (Fussilat: 41). Then these sentences come as a description of this reminder, and reporting about these is left, but it is known. Everyone knows it, that is, what is expected by the one who denies the reminder that he received from Allah. "Indeed, those who denied the Reminder when it came to them . . .whereas it is indeed a mighty

Scripture" (Fussilat: 41). "which falsehood cannot approach from before it or behind it—a bestowal from on high by One Who is Wise, Praiseworthy" (Fussilat: 42).

Then, Allah said to His Messenger, "Nothing is said to you but was said to the messengers before you. Indeed, your Lord is certainly Possessor of forgiveness and Possessor of painful retribution" (Fussilat: 43) This is to comfort him from the denial of these who deny the prophet Muhammad ﷺ and that the messengers suffered like him. And those criminals who deny him and those like them harmed the previous messengers with the same sayings and the same thing with which they denied Muhammad ﷺ. "Nothing is said to you but was said to the messengers before you…" (Fussilat: 43). What is said to you, and it was said to the prophet that he is a sorcerer, a madman, and a liar. And that this is a lie that he fabricated and that it won't pass. And that this call won't have a future, and that if you don't stop, we will do such and such. All of what was said to the prophet was also said to all the messengers before the Prophet ﷺ. "Likewise, no messenger came to those before them but they said, "A sorcerer or a madman" (Adh-Dhariyat:52), so, all of the nations said to their messengers a sorcerer or a madman. "Did they recommend it to one another? In fact, they are a people who exceed all limits" (Adh-Dhariyat: 53). "Nothing is said to you", from the infidelity sayings. "but was said to the messengers before you". Then, He says, "...Indeed, your Lord is certainly Possessor of forgiveness and Possessor of painful retribution" (Fussilat: 43). "Indeed, your Lord is certainly Possessor of forgiveness", and some of those might say this saying and Allah won't punish him for it at once. Rather, He delays him, and when he returns from this infidelity saying, Allah accepts him. Thus, how many disbelievers, at first, turned away the call of the messenger and denied them, then, they returned from this denial and this infidelity and believed in Allah. Thus, Allah accepted them and forgave their sin. "Indeed, your Lord is certainly Possessor of forgiveness", to whoever repents and turns back to Him. This is due

to His mercy and favor. "and Possessor of painful retribution", "and Possessor of retribution", the owner of the retribution. "painful ", for those who insist and adhere to disbelief and obstinacy until death. They will not expect anything from Allah except for painful punishment. And the punishment of Allah is painful for them with what He told of Hellfire, rage, and torment in the Hereafter.

Then, Allah showed His blessing and favor over the Arabs especially because He descended this Qur'an with their language. Had He descended it in a different language, they would have lots of sayings and opposition. They would have denied it and said that this is a different thing. He says, "Had We made it a Recital in a foreign language, they would have said, “If only its signs were detailed.” A foreign language while(the messenger is) an Arab? Say, “For those who have attained faith, it is guidance and healing. But as for those who do not believe—there is deafness in their ears, and it is blindness upon them. Those are being called out from a distant place” (Fussilat: 44). "Had We made it a Recital in a foreign language” (Fussilat: 44), if Allah sent it as "a Recital in a foreign language", in a foreign language other than the Arabic. "they would have said, “If only its signs were detailed", those Arabs, to whom the Qur'an was sent from Allah, detailed in a clear Arabic language. "They would have said, “If only its signs were detailed", how could we understand this recital of a foreign language when it is not in our language? "they would have said, “If only its signs were detailed", if only its "signs were detailed", in the clear Arabic language. "A foreign language while(the messenger is) an Arab?", a recital in a foreign language. "while an Arab", an Arab messenger as well. They would have denied, how would a foreign recital be sent to us while our messenger is an Arab. He says, "Say, “For those who have attained faith, it is guidance", say to those deniers and stubbornness. "say to those", the Qur'an. "For those who have attained faith, it is guidance", guidance with all its meanings. With its two parts, the guidance of demonstration and guidance of success because Allah guides them through this

Qur'an and directs them to the truth and obedience and submission. Thus, they believe what Allah told them and obey Allah in what He commands them of. Accordingly, it is a guide for them. "Say, “For those who have attained faith, it is guidance and healing", healing from all of their hearts' illnesses whether it is an illness of doubt or an illness of desire. Allah descended in this Qur'an the clear and evident proof that nullifies all suspicions and turns all falsehoods. These proofs descended from Allah in His Book nullify each suspicion and turn away falsehood. As well as all desires that are against the truth, the Qur'an nullifies it because the Qur'an is preaching from Allah and a reminder and worship. The believer recites the preaches of Allah and hears the preaches of Allah, His reminder of heaven and Hell, frightening His faithful servants, demonstrating what will happen and the outcome, besides encouraging their efforts. Accordingly, if there is any desire in the heart against the truth, it gets healed by this Qur'an. Allah heals it with these words. A desire to abandon the Jihad, Allah's command comes to him with preaching. "Believers, why, when it is said to you, ‘Go and fight in God’s way,’ do you feel weighed down to the ground? Do you prefer this world to the life to come? How small the enjoyment of this world is, compared with the life to come!” (At-Tawbah: 38), "If you do not come out (in the way of Allah), He will punish you with a painful punishment and will bring in your place a nation other than you, and you can do Him no harm at all. And Allah is powerful over every-thing” (At-Tawbah: 39). “If you do not support him, surely Allah already supported him when those who denied evicted him, as he was the second of two in the cave, when he said to his companion, “Do not be sad; Allah is surely with us…” (At-Tawbah: 40), like this divine speech in terms of Jihad which motivates doing the most disliked thing to the soul. "Combat has been prescribed upon you, even though you dislike it…” (Al-Baqarah:216), heals what is in the heart from any kind of false desire, from abandoning Allah's command, from the fear of striving with soul for the sake of Allah. This Qur'an comes to it and heals it. And thus, all of Allah's commands are from the spending

of His sake, from fasting, from praying, and from charity. The believer does not find any shortage, a flaw or a kind of desire that weakens him against the truth except finds these rebuking and divine commands that heal the heart and make him adhere to Allah's command. "Say, “For those who have attained faith, it is guidance and healing. But as for those who do not believe—there is deafness in their ears, and it is blindness upon them", this same Qur'an, yet, it is in terms of those who do not believe in the Qur'an, He says, "there is deafness in their ears", against hearing it. So, no matter how hard they are addressed by this Qur'an as if they do not hear it. Their case becomes like the one whose ears are full of heaviness, and you call upon him but he does not hear. And his ears were sealed and blocked against any voice. This is the case of the disbeliever regarding the Qur'an, he does not hear it because Allah made them deaf against hearing. He does not hear it not because it does not enter into his ears, rather, there is a barrier between him and between understanding it, as if he is deaf. "But as for those who do not believe—there is deafness in their ears, and it is blindness upon them", "and it is", the Qur'an. "blindness upon them", they do not understand it. Thus, they become blinded against the Qur'an. Allah warns His servants from His punishment, yet, as if he does not hear. He tells them about His heaven and pleasure and calls them to this, yet, as if he does not hear. And Allah calls to the Home of peace, yet, this call to the Home of peace is not accepted by the disbeliever as if it was never told. As if he is called from a distant place. So, they become blinded against the Qur'an and the guidance of the Qur'an can never enter into their hearts. This is Allah's Scripture, but Allah made it to the people of faith. He descended it upon the people of faith because it is a guidance for them and a demonstration and success for them to the Lord's path. "... Say, “For those who have attained faith, it is guidance and healing. But as for those who do not believe—there is deafness in their ears, and it is blindness upon them. Those are being called out from a distant place” (Fussilat: 44), this is like a demonstration from Allah. The case of the disbeliever regarding the Qur'an, as if the disbeliever

is in this place and someone is calling him from a distant place, from a far place. From a kilometer, he calls, O people, O so and so, yet, this voice does not reach. There is no means by which it reaches them, so, those as if they do not hear. This caller calls them from a distant place, not from a near place that they can hear. No, he calls them from a distant place, and no matter how hard he shouts from his place, they do not hear him. And the reality is that his voice does not reach them and they do not know what he is saying. This is the case of the disbelievers regarding the Qur'an, it calls them, encourages them, and shows them the path but they do not hear it at all. So, it becomes a shout in a valley while they are in a distant valley away from this shout. "...Those are being called out from a distant place" (Fussilat: 44).

Then, He says, "And surely, We brought Moses the Scripture, but it was differed upon. And were it not for a word that had preceded from your Lord, judgment would have been decreed between them. But indeed, they are surely in perplexing doubt concerning it" (Fussilat: 45). "Whoever acts righteously does so to his own benefit, while whoever commits evil does so to his own detriment. And your Lord is never a tyrant unto the servants" (Fussilat: 46), He tells His servant and messenger Muhammad ﷺ that is as He descended this Qur'an, He also descended upon Musa, "the Scripture". Which is Torah, and people were divided into believers and deniers regarding this Torah. Likewise, its owners differed regarding it. "And surely, We brought Moses the Scripture…" (Fussilat: 45), Allah confirms that He descended His servant upon Musa "the Scripture", which is the Torah which Allah says about it, "Indeed, We sent down the Torah, wherein is guidance and light by which the prophets who submitted themselves(to God) judged those who Judaized…" (Al-Ma'idah: 44) and He says, "And We wrote for him on the Tablets everything of advice, and explanation of all things. So hold it firm and ask your people to hold on to the best things in it. I shall show you the house of the sinners" (Al-'Araf:145). "And surely, We brought Moses the

Scripture…” (Fussilat: 45). The Torah. "but it was differed upon", after Musa ﷺ, his people differed and got separated regarding it. As the Prophet said about seventy-one parties, He says, “Humanity had once been one community ˹of believers before they lost faith˺. Then Allah raised prophets as deliverers of good news and as warners, and revealed to them the Scriptures in truth to judge among people regarding their disputes. And no one disputed the Scriptures except the very people who received them after clear proofs had come to them—out of jealousy. Then Allah, by His grace, has guided the believers to the truth regarding those disputes. And Allah guides whoever He wills to the Straight Path” (Al-Baqarah: 213). The Scripture descended to show the one and only path to Allah, yet, the people of the Scripture differed about it. They differed regarding the Scripture after him due to injustice and arrogance between themselves, as a result, each of them took his own way. "But they tore themselves into sects, each party rejoicing in what they had” (Al-Mu'minun: 53), “And surely, We brought Moses the Scripture, but it was differed upon…” (Fussilat: 45), He says, “... And were it not for a word that had preceded from your Lord, judgment would have been decreed between them. But indeed, they are surely in perplexing doubt concerning it” (Fussilat: 45), "And were it not for a word that had preceded from your Lord", that He stated a day in which people will be judged between His hands and that He does not punish each sinner in this world. "And if Allah were to hold mankind accountable for what they have earned, He would not leave a single treading creature on its surface. But He defers them for a stated term…” (Fatir: 45), He says that He willed, with His own wisdom, to delay everyone. "a stated term", which is the Day of Resurrection so that each of them takes his reward. He says, "And were it not for a word that had preceded from your Lord, judgment would have been decreed between them", Allah would have decreed between them by saving the believers and destroying the unjust. "But indeed, they are surely", who inherited the Scripture, "...in perplexing doubt concerning it” (Fussilat:45), "in perplexing doubt ", from this Scripture. " perplexing doubt

concerning it", doubt full of perplexity. And perplexity is doubt. Then, He says, "Whoever acts righteously does so to his own benefit, while whoever commits evil does so to his own detriment. And your Lord is never a tyrant unto the servants"(Fussilat: 46), this is Allah's rule in judging. "Whoever acts righteously does so to his own benefit...", all those who do good, the effect of this good deed is upon him. The obedience of the good-doers does not benefit Him because He is far above the benefit of His servant and the evil of them as well. No one no matter what he does can harm Allah. "Whoever acts righteously does so to his own benefit", acts, as He says, "...and whoever acts righteously, then such people are paving the path for themselves"(Ar-Rum: 44), "while whoever commits evil does so to his own detriment", act, he affects himself. The effect of his action affects him. And Allah is above this and that as it came in the hadith, "O My servants, you will not attain harming Me so as to harm Me, and you will not attain benefiting Me so as to benefit Me. O My servants, if the first of you and the last of you, and the humans of you and the jinn of you, were all as pious as the most pious heart of any individual amongst you, then this would not increase My Kingdom an iota. O My servants, if the first of you and the last of you, and the humans of you and the jinn of you, were all as wicked as the most wicked heart of any individual amongst you, then this would not decrease My Kingdom an iota. O My servants, it is but your deeds that I account for you, and then recompense you for. So he who finds good, let him praise Allah, and he who finds other than that, let him blame no one but himself ". So, His rule of judgment is "Whoever acts righteously does so to his own benefit, while whoever commits evil does so to his own detriment. And your Lord is never a tyrant unto the servants" (Fussilat: 46). "And your Lord is never", O Muhammad ﷺ. "a tyrant unto the servants", a tyrant, an exaggerated form of being unjust. And this has no violation concept because Allah does not rule as a tyrant. Allah is never a tyrant unto anyone, He does not judge the disbeliever with a punishment that he does not deserve. Rather, his punishment from Allah, even if it is severe, yet, suits his

sin. As He says, "a fitting reward"(An-Naba:26), "For they never expected any reckoning" (An-Naba: 27), "and totally rejected Our signs"(An-Naba:28). So, the punishment which Allah chose for the disbeliever fits his sin. And Allah does not judge the disbeliever for a sin that he did not commit. Rather, He judges him for what he did. He does not judge him over others' sins. "And no bearer of burden bears the burden of another…" (Fatir: 18), then, He does not double his evil for him, each evil remains one. Allah wrote the good and evil, and He rewards the evil with its like without doubling it, yet, He doubles the good for the believers. Thus, Allah is never "a tyrant unto the servants." because He does not tyrant His faithful servant in the deeds that he did in a thing, not even the weight of an atom. "Surely, Allah does not wrong even to the measure of a particle, And if it be a good deed, He multiplies it and gives a .great reward out of His Own pleasure" (An-Nisa: 40), Allah doubles the good for the believer. Each good he did, the minimum of goods rewarded by Allah is to give him ten-folded goods to seven hundred to double. As for the evil deed, it is rewarded with its like and it is not doubled. Allah does not double the evil deed for the disbeliever, rather, He judges him with the evil deed on its own. Then, a reward fits the sin. A punishment completely fitting the sin, without increasing it upon him. Even if this punishment is severe, yet, he deserves it. "a fitting reward" (An-Naba: 26). "Whoever acts righteously does so to his own benefit, while whoever commits evil does so to his own detriment. And your Lord is never a tyrant unto the servants" (Fussilat: 46). Then, He says, "To Him is referred(all) knowledge of the Hour. And no products come out of their sheaths nor does any female carry or deliver but with His knowledge. And on the day when He calls out to them, "Where are My associates?" They said, "We declare to You, none of us is a witness" (Fussilat: 47).

يقول الله ﷻ: {وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَاخْتُلِفَ فِيهِ وَلَوْلا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَقُضِيَ بَيْنَهُمْ وَإِنَّهُمْ لَفِي شَكٍّ مِنْهُ مُرِيبٍ}[فصلت:45] {مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَاءَ فَعَلَيْهَا وَمَا رَبُّكَ بِظَلَّامٍ لِلْعَبِيدِ}[فصلت:46]

{إِلَيْهِ يُرَدُّ عِلْمُ السَّاعَةِ وَمَا تَخْرُجُ مِنْ ثَمَرَاتٍ مِنْ أَكْمَامِهَا وَمَا تَحْمِلُ مِنْ أُنثَى وَلا تَضَعُ إِلَّا بِعِلْمِهِ وَيَوْمَ يُنَادِيهِمْ أَيْنَ شُرَكَائِي قَالُوا آذَنَّاكَ مَا مِنَّا مِنْ شَهِيدٍ}[فصلت:47] {وَضَلَّ عَنْهُمْ مَا كَانُوا يَدْعُونَ مِنْ قَبْلُ وَظَنُّوا مَا لَهُمْ مِنْ مَحِيصٍ}[فصلت:48] {لا يَسْأَمُ الإِنْسَانُ مِنْ دُعَاءِ الْخَيْرِ وَإِنْ مَسَّهُ الشَّرُّ فَيَئُوسٌ قَنُوطٌ}[فصلت:49]

says, "And surely, We brought Moses the Scripture, but it was differed ﷻ Allah upon. And were it not for a word that had preceded from your Lord, judgment .would have been decreed between themBut indeed, they are surely in perplexing doubt concerning it" (Fussilat: 45). "Whoever acts righteously does so to his own benefit, while whoever commits evil does so to his own detriment. And your Lord is never a tyrant unto the servants" (Fussilat: 46). "To Him is referred(all) knowledge of the Hour. And no products come out of their sheaths nor does any female carry or deliver but with His knowledge. And on the day when He calls out to them, "Where are My associates?" They said, "We declare to You, none of us is a witness" (Fussilat: 47), "And whatever they used to call upon earlier strayed away from them, and they realized that there was no escape for them" (Fussilat: 48), "Man never tires of supplication for good things, but if evil touches him, he becomes despairing, despondent" (Fussilat: 49).

After Allah mentioned His grace and favor over His servant and Messenger ,and over the Arabs especially by descending this wise Reminder ﷺ Muhammad Allah threatened those who ,ﷺ the Holy Qur'an upon this noble Prophet disbelieve in Him and said, "Indeed, those who denied the Reminder when it .came to them . . .whereas it is indeed a mighty Scripture" (Fussilat: 41)"which falsehood cannot approach from before it or behind it—a bestowal from on high by One Who is Wise, Praiseworthy"(Fussilat:42). Then, He said to His Messenger, "Nothing is said to you but was said to the messengers before you. Indeed, your Lord is certainly Possessor of forgiveness and Possessor of painful retribution" (Fussilat: 43). that is in disbelieving the Messenger and that he is a sorcerer and a priest. And that he fabricated this Qur'an. He says, "Had We made it a Recital in a foreign language, they would have said, "If only its signs were

detailed." A foreign language while(the messenger is) an Arab? Say, "For those who have attained faith, it is guidance and healing. But as for those who do not believe—there is deafness in their ears, and it is blindness upon them. Those are being called out from a distant place" (Fussilat: 44) after Allah mentioned His favor by descending this wise Reminder upon His Prophet and Messenger Muhammad, and after He demonstrated the attitude of these deniers and their arrogance, He said demonstrating that it is not the first time in which Allah sends a book of guidance upon His servants. He says, "And surely, We brought Moses the Scripture..."(Fussilat:45), the Torah in which there is guidance and light for the children of Israel. "but it was differed upon", after him. " And were it not for a word that had preceded from your Lord, judgment would have been decreed between them", between those who differed about it from those who deny the Scripture and who disbelieve in it. "...But indeed, they are surely in perplexing doubt concerning it" (Fussilat: 45), "Whoever acts righteously does so to his own benefit…" (Fussilat: 46), this is Allah's rule in judgment. "Whoever acts righteously does so to his own benefit…" (Fussilat: 46), that is, the reward and outcome of this righteous deed are " to his own benefit", the good of his deeds benefits him. "to his own benefit, while whoever commits evil does so to his own detriment", who did evil, his evil affects him. "...And your Lord is never a tyrant unto the servants"(Fussilat:46), He is not a tyrant, rather, He provides each person with his right. Thus, He does not affect the disbeliever with a punishment that he does not deserve. Rather, "a fitting reward" (An-Naba: 26), and He does not punish him over sins he did not do, rather, He punishes him over his work. "...And your Lord is never a tyrant unto the servants" (Fussilat: 46), "To Him", not to others. "is referred(all) knowledge of the Hour", to Him, to Allah. Not to others. "is referred(all) knowledge of the Hour", the Hour knowledge is "To Him", because "the Hour", which is the Day of Resurrection. It is called the Hour because it has a stated term in which it must be. Allah kept its knowledge to Himself and did not tell it to any of the creation, not to any angel from the close

angels nor to any of His beloved messengers. Allah did not tell any of the creations about the term stated for the Hour. Even the angel assigned to blow in the Trumpet doesn't know the Hour's term. He does not know when Allah will command him to blow in the Trumpet in order to establish the Hour. "To Him" to Allah. "They ask you about the Hour, “When will it take place?” Say, “Knowledge of it rests with my Lord; none can reveal its coming except He. Heavy has its weight become throughout the heavens and the earth. It comes not upon you except suddenly…” (Al-'Araf: 187), "To Him" to Allah not to others. "is referred(all) knowledge of the Hour", thus, the Hour knowledge is referred to Him. So, if it is asked about the House, it is said none knows its knowledge except for Allah. Its knowledge belongs to Allah. "And no products come out of their sheaths nor does any female carry or deliver but with His knowledge", this is Allah's complete knowledge which encompasses all of His creation. Thus, no products come out of its sheaths, from its cover, except Allah knows it. The products usually are in a cover, all r products are in covers, then, it gets out. These covers get split and open. The sheaths, and it is nearly like a sleeve, the cloth sleeve that covers. Notice the fruits of the palm tree, it is produced with this sheath that covers it, and in which all of the palm fruits are gathered next to each other in these sheaths. Then, it gets out, it opens this sheath, and gets out of it. Thud, fruit is not produced except with Allah's knowledge. Notice, it is in the darkness of the core of the palm and it splits this core out while it is gathered and counted. Its Creator counted it and knew each atom of it. “And no products come out of their sheaths nor do any female carry or deliver but with His knowledge", any female, the human female or the animal female. It does not conceive except with Allah's knowledge. Allah knows its conception because He is the Creator and He is in charge of all of these matters. "or deliver", that is, this female, "but with His knowledge", on the day of delivery, "but with His knowledge". Because He Who willed and counted this. And this is established with His knowledge. "nor does any female carry or deliver but with His knowledge", thus, this Lord encompassed

everything with His mercy and knowledge. Nothing escapes from His knowledge, not even an atom of the universe atoms except with Allah's knowledge. "...and not a leaf falls but He knows it, nor a single grain in the darkness(es) of earth, nor is there anything wet or dry but is in an evident record"(Al-An'am: 59). Thus, no fruit comes out of its sheath except with His knowledge. "nor does any female carry or deliver but with His knowledge". He says, “And on the day when He calls out to them, “Where are My associates…” (Fussilat: 47), when He calls out to them, on the Day of Resurrection. "He calls out to them", the creation. "Where are My associates?", who are, according to their beliefs because they assumed and thought that Allah had associates, whether in creation that they helped Allah or created with Allah. That is, either they are His associates in the creation and must be worshiped as Allah. So, He calls out to them to humiliate them, insult their minds, and establish proof against them. "Where are My associates?", that is, those who you worshiped apart from Me in the world. And they do not have an answer. "...They said, “We declare to You, none of us is a witness"(Fussilat:47), "They said", that is, all those who associated others with Allah. "We declare to You", we inform you, O Lord. They inform the Lord and witness. "...none of us is a witness” (Fussilat: 47), "none of us", anyone. "of us is a witness", witnesses this false witness. Now, they witnessed against themselves that their saying in the world was a false saying. "...none of us is a witness"(Fussilat:47), to witness with this falsehood that You have associates. And that You had associated. All of their assumptions and beliefs fell alongside what they worshiped apart from Allah. And they knew the truth, that is Allah is the One and only. "...and whatever they used to fabricate strayed away from them” (Al-'Araf: 53), on the Day of Resurrection, they know that Allah is the true God Who possesses all dominion and to Whom the matter belongs. He is the One and only Whom there is no god but He. And that all of what they worshiped and asked apart from Allah is in vain. "...They said, “We declare to You, none of us is a witness” (Fussilat: 47). He says, "And whatever they used to call upon earlier

strayed away from them", "strayed away from them", faded away. "whatever they used to call upon earlier", whom they used to call before from their idols and associates that they claimed to be Allah's associates. All of them strayed away, thus, He asked them where are those gods? So, they say that they strayed away from us. They had no god to cling to and to tell Allah that this is our god and this is Your associate that we used to call apart from You. "And whatever they used to call upon earlier strayed away from them", this false, lie, and fabrication that they used to follow went away and ended. "...and they realized that there was no escape for them" (Fussilat: 48), "they realized", here, in the sense of realization. "that there was no escape for them", from the punishment before them. There is no "escape for them" from it. The escape is the refuge. That is, there is no way to escape from the right or left, nor from behind because the fire is before them. And they found that the fire is surrounding them because the angels are surrounding them from all sides. Thus, there is no way to go through except to the fire. And they completely believed that "there was no escape for them". This is the sad end for those who associated others with Allah and claimed that Allah has associates in creation, disposition, or right. All of these fabrications ended and the truth appeared in front of them. And there was no way for them to adhere to anything of falsehood in this matter. He says, "Man never tires of supplication for good things, but if evil touches him, he becomes despairing, despondent" (Fussilat: 49), showing the state of this disbelieving person who acted arrogantly against Allah's command. Notice His creation and its state, "Man never tires of supplication for good things..."(Fussilat:49), "never tires", never tires of supplication for good things. And never gets bored in his requests no matter how hard the matter is over him. Yet, he asks for more and supplicates all the time. "Man never tires of supplication for good things, but if evil touches him, he becomes despairing, despondent" (Fussilat: 49), "touches him", only touching him, that is, it only touches him with a small touch. "...if evil touches him, he becomes despairing, despondent"(Fussilat:49), this is the case of the disbeliever. Despairing from

despair. And despair is the absence of hope and wishes. "despondent", desponding here is in the form of exaggeration from the despondent. And the despondent is the one with cut-off hope and who has no hope of getting out of what he is in of this evil. This is the case of the disbeliever because he always seeks good in this world, but when evil touches him, he becomes despairing, despondent. He says, “And if We do let him taste a mercy from Us after an adversity that has touched him, he will surely say, “This is mine, and I do not think that the Hour is coming. And even if I am returned to my Lord, I will have the very best with Him…” (Fussilat: 50), notice this arrogant disbeliever. He says, "And if We do let him taste a mercy from Us after an adversity that has touched him…” (Fussilat: 50) if Allah changes his condition if evil touched him and then Allah changed this evil and made him taste His mercy. He was ill and Allah healed him, he was poor then Allah expanded provision for him, he was in distress and trial and Allah lifted this trail from him. "And if We do let him taste a mercy from Us after an adversity that has touched him…” (Fussilat: 50), evil includes illness, poverty, and others. "he will surely say, “This is mine", he will surely say with the swearing Lam. "This is mine", merit, that is, I am worthy of this matter, and I deserve it knowing that he refused to Allah and prayed to Him. And that Allah is the one Who changed his condition, and that every matter belongs to Allah. And that no grace or mercy befalls him except from Allah. Yet, he thinks that what he has attained is merit, good fortune, and worth for him. ``he will surely say, “This is mine", this good that I attained is mine because I deserve it. "and I do not think that the Hour is coming", and this is from his arrogance and disbelief in the Hour that he says, "and I do not think that the Hour is coming". I do not think that the Hour is coming to judge people between Allah's hands. "And even if I am returned to my Lord, I will have the very best with Him", assuming. He says, assuming that bodies will be restored and resurrected, I will find with Allah "the very best" because the one Who favored me in the world will favor me in the hereafter. If this was from Allah and it was a bit of luck and fate. As long as my

fate and luck in the world are dominion, comfort, money, and power, then, I will find the same. Allah will give me this luck and fate as He gave it to me in the world. "I will have the very best with Him", with Allah. "the very best", the very best, is the extent of goodness. He says, "...We will inform those who denied of what they did, and We will make them taste a harsh punishment" (Fussilat: 50), "We will inform", by Allah, We will inform. "those who denied of what they did" this disbeliever who thinks that Allah did this act out of provision and favor from Him because he is worthy of that and that he is worthy of taking this in the Hereafter as he has taken it in this world. This is a disbeliever and his God became his desires, and he thought that he is now the center of the universe. And that Allah is subordinate to his will and desire, and not the servant of Allah Who afflicts him with good and evil. It is a temptation to afflict his obedience, thanks, and repentance to his Creator and Master. And so that he would know that the matter belongs to his God and Master. Yet, here he made himself as the origin and that he deserves this favor. And that as he was given in this world; It will be given to him in the afterlife if it were to happen. If there was a hereafter. He says, "We will inform those who denied of what they did", on the Day of Resurrection. Informing followed by punishing. The punishment over this. We inform, we tell. Allah will tell them about their disbelief in the Day of Resurrection. "... and We will make them taste a harsh punishment" (Fussilat: 50), with the confirming Lam and confirming Non. Allah confirms this matter that He will make these disbelievers taste. "a harsh punishment", harsh because of its harshness. It is harsh because it is for a long period of time, it is not interrupted, and because it has the most severe kind of pain which is the fire. There is no punishment more severe regarding taste than fire punishment. And because it is not only with fire, rather, with kinds of punishments that reach the extent of sensory and moral humiliation and insult. "...with scalding water pouring over their heads" (Al-Hajj: 19), "melting their insides and the skins" (Al-Hajj: 20), "And for them, there are maces of iron" (Al-Hajj: 21), "whenever they try to depart it out of anguish, they are

driven back into it and(told), “Taste the punishment of burning” (Al-Hajj: 22), this is told to them, "Taste the punishment of burning", so, they get insulted with harsh words and humiliated with all kinds of humiliation. All of this is from the harsh punishment because it is gathered with each other. Thus, it became this harsh punishment with all of the meaning of harshness. "...and We will make them taste a harsh punishment"(Fussilat:50).

Then, He says, "And when We bestow Our blessings upon Man, he disregards(Us) and distances himself. But when evil touches him, he has lengthy supplication"(Fussilat:51), this is the case of the disbeliever. "And when We bestow Our blessings upon Man, he disregards(Us)"(Fussilat:51), against his Lord. "and distances himself", went away. "himself", he takes a side and this is the greatest of arrogance and disregard. That he disregarded by distancing himself out of straying away from his Lord. "And when We bestow Our blessings upon Man..."(Fussilat:51), Allah is the one Who favors them with this favor of health, offspring, power, money, and wealth. "And when We bestow Our blessings upon Man, he disregards(Us)..."(Fussilat:51), that is against his Lord. "...and distances himself. But when evil touches him, he has lengthy supplication"(Fussilat:51), "But when evil touches him", only touching him. "But when evil touches him, he has lengthy supplication", to his Lord. "lengthy ", that he calls with all of what he has of supplication to his Lord and asks this, asks to lift the evil and refuges to his Lord. This is the case of some disbelievers, whenever he is blessed, he exceeds the limits, acts arrogantly, and strays against the Lord's path. While evil humiliates and insults him and makes him refuge to Allah and calls with a lengthy supplication. This is the case of the disbeliever. As for the believer, the case is different. If Allah favored him, he thanked Allah. And if evil touches him, he returns to Allah and be patient over it while turning to Allah.

Then, He says at the end of this Surah, He addresses the disbeliever "Say, “Have you seen? If it is from Allah and then you deny it..."(Fussilat:52), "Say,

“Have you seen?", tell them. "Have you seen?", tell me. "If it is from Allah", assume that what I came with, the Qur'an. This warning with which I came, "If it is from Allah", Allah Whose these are His attributes. The Possessor of heavens and earth, the Possessor of everyone and the one in charge over everything. "If it is", this Qur'an. "from Allah", which contains this warning, promise, and news. "and then you deny it", then you, "deny it", what! And the answer is what would your case be? Did you think about this matter? What would your case be if they assumed this assumption? Take it as an assumption now, and if it was a radical assumption, assume the other matter. You denied this, and you said that this Qur’an is not from Allah, and you said that the Prophet is a liar and slanderous and that he is... And assume the other assumption that Muhammad the son of Abdullah ﷺ was truly Allah's Messenger and that this Qur’an came from Allah. Yet, you denied and disbelieved it. You said we won't believe in it, and we won't take it, nor follow it. Then the answer is left, and the answer here is what would your case be? How do you think Allah will punish you? Do you think that Allah will leave you as such without punishment? "Say, “Have you seen? If it is from Allah and then you deny it..."(Fussilat:52), there is no doubt that this shakes and revives any heart which has some life lift in it through which he thinks about his matter. Yet, the disbelievers have sealed hearts, He says, "...who is more misguided than he who is in profound discord?"(Fussilat:52), a declarative question. "...who is more misguided than he who is in profound discord?"(Fussilat:52), against the truth. "discord", discords the truth and profound against the truth. Who is more misguided than this? A person in a valley that is profound from the truth, and discords it. He is in a part and the truth is in another: Who is more misguided than this? No one is the answer. No one is more misguided than this. "...who is more misguided than he who is in profound discord?"(Fussilat:52). Then, He says, "We will show them Our signs in the horizons and in themselves until it becomes evident to them that He is the Truth. Is it not sufficient that your Lord is witness over everything?"(Fussilat:53), He

tells that He is entrusted to show His signs to His servants, "in the horizons". He says, "We will show them Our signs in the horizons", our signs, signs are the plural of a sign. And a sign is the established proof, Allah's proofs which shows His oneness, and divinity. And that this religion is true and that Muhammad is Allah's servant and His truthful Messenger. "in the horizons", in the horizons of this world, in the sides of this world. Or in the horizons of creation. "and in themselves", Allah establishes His signs in themselves. "until it becomes evident to them that He is the Truth", from His established signs that Allah will support this Prophet and that they will be defeated. He says, "The multitude will be defeated, and they will turn their backs"(Al-Qamar:45), "Nay, the Hour is their appointed time, and the Hour is more disastrous and more bitter"(Al-Qamar:46), "The multitude will be defeated, and they will turn their backs"(Al-Qamar:45), and this is a Meccan verse descended in Mecca and it states that Allah will support His servant and Messenger against them in a small group that supports each other against infidelity. And the Prophet is among the small group in Mecca and he says that they will surely win. And that his religion will win and those will be destroyed and glory will be to them in the reality over the earth. Allah says, "The multitude will be defeated, and they will turn their backs"(Al-Qamar:45), "Nay, the Hour is their appointed time, and the Hour is more disastrous and more bitter"(Al-Qamar:46). Then, Allah shows them this sign before their eyes in supporting His Messenger and granting him victory in Badr. And Allah reminded the disbelievers about this, "Surely, there was a sign for you in two battalions that met: one battalion combating in the way of Allah and another denying, seeing them —as the eye sees—twice their number. For Allah aids with His support whomever He wills. In that is indeed a lesson for those endowed with sight(s)"(Ali-Imran:13), it includes sights. "for those endowed with sight(s)", those who see. This is a sign of Badr signs which was from Allah's signs. And it was the Distinction day, as He says, "And know that whatever you have gained(as spoils of war) —to Allah belongs its fifth and to the messenger and to the relative

and the orphans and the destitute and to the traveler in need, provided you have(truly) attained faith in Allah and in what We have sent down upon Our servant on the Day of Distinction, the day when the two armies met. For Allah is All-Powerful over everything"(Al-Anfal:41), Allah called Badr the day of Distinction in which Allah distinguished between the truth and falsehood. And He showed His servants one of His signs. So, these are Allah's signs, and Allah showed great signs and news with which He told His Prophet ﷺ and it did happen as He said. And these signs continued till the establishment of the Hour, and the Prophet, since his time and till the establishment of the Hour, passed through great events. And this will happen and that will happen and all of these matters happen just as he was told about it ﷺ. "We will show them Our signs in the horizons", Allah's seen signs. Further, Allah shows His creation some of the universe's secrets whenever they search in their sciences that reflect upon His greatness and oneness. And that He is the Lord God Who encompassed everything with His knowledge. People now know a lot about the atom, the living cell, the galaxies, the universe, the living creatures, the plants, and the creation from Allah's precise creation. And things that no books nor folders can encompass the great signs that reflect upon the oneness of the Lord. And that there is no god but He and the Creator of all of this creation and the one in charge over it. And that He organizes it and that his creation cannot be established except with a powerful God. "Indeed, Allah holds the heavens and the earth, lest they vanish. And were they to vanish, there is none to hold them both except He; indeed, He has always been Forbearing, Oft-Forgiving"(Fatir:41), people saw of the building and order of this universe great matters which they saw and sensed through their sciences. Thus, these are from the signs that Allah said will show His servants the wonders of His creation and power. "We will show them Our signs in the horizons..."(Fussilat:53), the horizons of the creation. "We will show them Our signs in the horizons and in themselves until it becomes evident to them that He is the Truth..."(Fussilat:53). Then, He says, "... Is it not sufficient that your Lord

is witness over everything?"(Fussilat:53), is not it sufficient for the creation to believe in Allah to know that Allah is "...witness over everything?"(Fussilat:53), over everything. Nothing is missing from Him. Then he says, "Undoubtedly, they do regard the meeting with their Lord with skepticism..."(Fussilat:54). "Undoubtedly", know, "they ", those disbelievers. "do regard the meeting with their Lord with skepticism" who? "regard the meeting with their Lord", a person who doubts meeting his Creator. Your Creator Who Created you. How would you doubt this? Do you doubt your Creator? If you doubt your Creator, you doubt yourself, how were you created? "Undoubtedly, they do regard the meeting with their Lord with skepticism..."(Fussilat:54). Then, He says, "...Undoubtedly, He is indeed All-Encompassing of everything" (Fussilat: 54). Allah is All-Encompassing with knowledge regarding everything because He is the All-Knowing with precise knowledge about everything. So, beware if you have hearts and minds, and beware and be mindful of this great Lord Who encompassed everything with His knowledge. Thus, this surah ends; Surat Fussilat. I ask Allah to benefit us with its verses and its wise reminder.

Ash-Shūra

يقول الله ﷻ: {حم}[الشورى:1], {عسق}[الشورى:2], {كَذَلِكَ يُوحِي إِلَيْكَ وَإِلَى الَّذِينَ مِن قَبْلِكَ اللَّهُ الْعَزِيزُ الْحَكِيمُ}[الشورى:3], {لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الأَرْضِ وَهُوَ الْعَلِيُّ الْعَظِيمُ}[الشورى:4], {تَكَادُ السَّمَوَاتُ يَتَفَطَّرْنَ مِن فَوْقِهِنَّ وَالْمَلائِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيَسْتَغْفِرُونَ لِمَن فِي الأَرْضِ أَلا إِنَّ اللَّهَ هُوَ الْغَفُورُ الرَّحِيمُ}[الشورى:5], {وَالَّذِينَ اتَّخَذُوا مِن دُونِهِ أَوْلِيَاءَ اللَّهُ حَفِيظٌ عَلَيْهِمْ وَمَا أَنْتَ عَلَيْهِم بِوَكِيلٍ}[الشورى:6], {وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ قُرْآنًا عَرَبِيًّا لِتُنْذِرَ أُمَّ الْقُرَى وَمَن حَوْلَهَا وَتُنْذِرَ يَوْمَ الْجَمْعِ لا رَيْبَ فِيهِ فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ}[الشورى:7].

,says, in the Name of Allah, the Most Merciful, the Companionate ﷻ Allah Ḥā, Meem" (Ash-Shūra:1) "ʿAyn, Seen, Qāf" (Ash-Shūra:2) "Thus has He" revealed to you, [O Mohammad], and to those before you - Allāh, the Exalted in Might, the Wise" (Ash-Shūra:3) "To Him belongs whatever is in the heavens and

whatever is in the earth, and He is the Most High, the Most Great" (Ash-Shūra:4) The heavens almost break from above them, and the angels exalt [Allāh] with" .praise of their Lord and ask forgiveness for those on earthUnquestionably, it is Allāh who is the Forgiving, the Merciful" (Ash-Shūra:5) "And those who take as allies other than Him - Allāh is [yet] Guardian over them; and you, [O Mohammad], are not over them a manager" (Ash-Shūra:6) "And thus We have revealed to you an Arabic Qur'ān that you may warn the Mother of Cities [i.e., Makkah] and those around it and warn of the Day of Assembly, about which there is no doubt. A party will be in Paradise and a party in the Blaze" (Ash-Shūra:7).

This is the Surah of Ash-Shūra. It is a Meccan Surah. Allah started it with these letters, Ha, Meem, Ayn, Seen, and Qaf. "Ḥā, Meem" (Ash-Shūra:1) "ʿAyn, Seen, Qāf" (Ash-Shūra:2). These letters are the same as other isolated letters at the beginning of some surahs in the Quran. Scholars interpreted these letters as a reminder from Allah, the One ًho sent the Quran, that He wrote in the language of Arabs and using the letters that they use to speak. So, if they reject the Prophet ﷺ and deny the fact that these are the words of Allah, "Then let them produce a statement like it, if they should be truthful" (At-Toor:34). Let them use these letters, these words, and this Arabic tongue to produce words that resemble Allah's words in composition and beauty. They will not be able to. "Say, "If mankind and the jinn gathered in order to produce the like of this Quran, they could not produce the like of it, even if they were to each other assistants" (Al-Isrā':88).

"Ḥā, Meem" (Ash-Shūra:1) "ʿAyn, Seen, Qāf" (Ash-Shūra:2) "Thus has He revealed to you, [O Mohammad], and to those before you - Allāh, the Exalted in Might, the Wise" (Ash-Shūra:3). "Thus" as the revelation that was sent to you, Allah has revealed it to those before you. "Allāh" the One who sent this, is "the Exalted in Might". The Predominant that cannot be defeated "the Wise" who puts things in their right place. Allah is the One who revealed to those who came

before the Prophet ﷺ and they are the messengers of Allah and His prophets. "Allāh". Is God's name. This is God's greatest name and all of Allah's other names describe this name. It means God who there is no god but Him. He is God in truth and all other gods who claim divinity are false. "Allāh" Whom all creatures know when His name is mentioned; they know this name belongs to the Creator of heavens and earth and the Lord of the worlds.

"the Exalted in Might". The Predominant who cannot be defeated. The One who defeated, subdued and subjected everything to Himself. "The Wise" who puts everything in its right place. All of His creations are placed in their right place and nothing of His creations or fate is away from what is right and just. "the Exalted in Might, the Wise". Revelation to Arabs means the delivery of news in secret. "Thus has He revealed to you". This revelation is news from Allah ﷻ. The Prophet ﷺ was asked by Al-Harith ibn Hisham in the Hadith that was narrated by the mother of believers Aisha (may Allah be pleased with her) about how the revelation comes to him. The Prophet ﷺ answered, "Like the ringing of a bell, and when it departs I remember what he (the Angel) said". The Prophet said that sometimes it comes like a strong sound like the ringing of a bell that only the Prophet hears. When the sound departs the Prophet remembers what he said. The mother of believers Aisha said, "I saw it coming down on him on an intensely cold day, and when it had left him his forehead was dripping with sweat". The forehead of the Prophet drips in sweat because it is hard on him. The Prophet said, "and this is the hardest on me", i.e., the revelation through this loud ringing. The Prophet also said, "And sometimes he (the Angel) comes to me in the form of a man and gives it to me". This way was easier for the Prophet than the first one. The revelation brings the Quran and it comes to the Prophet ﷺ in this way that he told us about. "Thus has He revealed to you, [O Mohammad], and to those before you - Allāh, the Exalted in Might, the Wise" (Ash-Shūra:3).

Then, Allah ﷻ says, "To Him belongs whatever is in the heavens and whatever is in the earth, and He is the Most High, the Most Great" (Ash-Shūra:4). Everything, all the creatures in the heavens and on earth belong to Allah. Angels, Paradise, what He put in Paradise, and the earth all belong to Him because He is the One Who created them and disposed of them. There is no other creator of these things except for Allah. Allah is the creator of everything. "To Him belongs whatever is in the heavens and whatever is in the earth, and He is the Most High..." (Ash-Shūra:4) over His creatures. "the Most Great" in all sense of the word; He is Great, His attributes are great, and His deeds are great. "and He is the Most High" because He sits on His Throne and His Throne is the roof of all of His creatures.

"The heavens almost break from above them..."(Ash-Shūra:5). "almost" is an adverb that means something that nearly happened. "The heavens almost break". "break". Shatter "from above them" from fear of Allah ﷻ. These great heavens extend to lengths that Allah only knows. These formidable heavens. "And the heaven We constructed with strength, and indeed, We are [its] expander" (Adh-Dhāriyāt:47). Allah ﷻ says, "Then I swear by the setting of the stars" (Al-Wāqi‘ah:75) "And indeed, it is an oath - if you could know - [most] great" (Al-Wāqi‘ah:76). The stars are the adornment of the nearest heaven and do not exist in the heavens above. This great creation almost broke from fear of Allah.

"and the angels exalt [Allāh] with praise of their Lord". They exalt Allah because they were created to thank Him. They combine praising Allah and thanking Him. Praising Allah is the same as exalting Him, and it means raising Him above having any shortcomings. Allah is exalted, praised and glorified against any shortcomings that befall upon His creatures, for He is the Ever-Living Who does not die, while jinn and humans die. Dying is a shortcoming and Allah does not die. He is the Ever-Living, the Self-Sustaining. Neither drowsiness nor

sleep overtakes Him. Living creatures forget while Allah does not. "...My Lord neither errs nor forgets" (Tā-ha:52). He forgets nothing. Living creatures know only what is suitable to their status, while nothing about the creatures of Allah escapes His knowledge. He is sufficient for them. He is Omniscient, no particle in the heavens or earth escapes His knowledge. All the shortcomings of people, regarding their knowledge, status, or life, Allah is far above. God has no shortcomings in any aspect.

Another shortcoming of creatures is that others of their race resemble them. All creatures have other creatures that resemble, equal, and look like them from their race. Even angels have equals. The angels who carry the Throne are equal. There might be other angels that resemble Jibreel for he is not one of a kind. Even humans and jinn have similar attributes. Except for Allah, Who is One of a kind and has no equals, no rivals, and no likeness. He is raised far above this. That is why the greatest crime is claiming that Allah has a son because sons look like their fathers and Allah is far raised above this. Those who made this claim slandered Allah with the worst claim because He is far raised above this and above having any shortcomings and the greatest shortcoming is having a likeness, having a son.

Arab polytheists who said that angels are the daughters of Allah have committed a crime and slandered Allah. Jews also said that Allah has sons as was mentioned in the changed Torah, then claimed that the sons of Allah thought that human women are beautiful, so they married them and committed infidelity. Allah has no sons. Rather, He is the One and only, the eternal. They also claimed that Uzair is the son of Allah. Christians, as well, claimed that Isa is the son of Allah, may He be far raised above this. This is the meaning of praising Allah; to raise Him above having a likeness or a rival or having any of His creatures' shortcomings. He is Perfect and the best names belong to Him. He is perfect and His attributes are perfect as well. So, angels, "exalt [Allāh] with praise of their

Lord". They praise Allah because they are created to thank Him. Praising someone means to mention their good attributes. Allah is perfect, His attributes, and deeds are perfect as well. This is the work of the angels.

"and ask forgiveness for those on earth". One of their duties is to ask for forgiveness "for those on earth" of humans. That is because angels love believers. "Those [angels] who carry the Throne and those around it exalt [Allāh] with praise of their Lord and believe in Him and ask forgiveness for those who have believed, [saying], "Our Lord, You have encompassed all things in mercy and knowledge, so forgive those who have repented and followed Your way and protect them from the punishment of Hellfire" (Ghāfir:7). Here, Allah says that angels, "ask forgiveness for those on earth". Angels ask Allah to forgive His believing servants, as they say in another verse, "...Our Lord, You have encompassed all things in mercy and knowledge, so forgive those who have repented and followed Your way and protect them from the punishment of Hellfire" (Ghāfir:7) "Our Lord, and admit them to gardens of perpetual residence which You have promised them and whoever was righteous among their forefathers, their spouses and their offspring. Indeed, it is You who is the Exalted in Might, the Wise" (Ghāfir:8) "And protect them from the evil consequences [of their deeds]. And he whom You protect from evil consequences that Day - You will have given him mercy. And that is the great attainment" (Ghāfir:9).

This is the supplication of angels. Even the ones who carry the Throne believe in Him and ask forgiveness for believers. Allah ﷻ says, "and the angels". This includes all the angels, that is why Allah used the article "the". "and the angels exalt [Allāh] with praise of their Lord and ask forgiveness for those on earth". Allah ﷻ says, "...Unquestionably, it is Allāh who is the Forgiving, the Merciful" (Ash-Shūra:5). This is an exaggerated form of forgiveness. Forgiveness means concealment covering up. When Allah forgives, He conceals and pardons. He erases the sins of His servants who repent and come back to Him.

He also does not judge them for these sins. This is because of His mercy; He is Merciful.

Then, Allah ﷻ says, "And those who take as allies other than Him - Allāh is [yet] Guardian over them; and you, [O Mohammad], are not over them a manager" (Ash-Shūra:6). Allah mentioned the state of believers first and how angels ask forgiveness for them. Then, He talked about the state of criminals who took allies other than Him. "And those who take as allies other than Him..." (Ash-Shūra:6). These are disbelievers. "who take as allies". This means believing in them and worshipping them. "other than Him". Other than Allah, "as allies" out of these false gods that they pray to, love, and worship. As Allah ﷻ says, "And [yet], among the people are those who take other than Allāh as equals [to Him]. They love them as they [should] love Allāh. But those who believe are stronger in love for Allāh. And if only they who have wronged would consider [that] when they see the punishment, [they will be certain] that all power belongs to Allāh and that Allāh is Severe in punishment" (Al-Baqarah:165) "[And they should consider that] when those who have been followed disassociate themselves from those who followed [them], and they [all] see the punishment and cut off from them are the ties [of relationship]" (Al-Baqarah:166) "Those who followed will say, "If only we had another turn [at worldly life] so we could disassociate ourselves from them as they have disassociated themselves from us." Thus will Allāh show them their deeds as regrets upon them. And they are never to emerge from the Fire" (Al-Baqarah:167). These people took allies other than Allah that they love as much as they love Allah, that they pray to, supplicate to, prostrate to, and worship them as they worship God and perform the rites that are only God's right.

"And those who take as allies other than Him..." (Ash-Shūra:6) that they worship, love, and take as allies. Allah ﷻ says, "Allāh is [yet] Guardian over them". Allah ﷻ "is [yet] Guardian over them". "Guardian". He knows all of their deeds and records them. This is a threat. "Allāh is [yet] Guardian over them". He

is their Guardian, the Disposer of their affairs, and the knower of their deeds. Don't fret, "...and you, [O Mohammad], are not over them a manager" (Ash-Shūra:6). This is addressed to the Prophet ﷺ, "and you", oh Prophet, "are not over them a manager". You are not responsible for them or their affairs. "Allāh is [yet] Guardian over them". He is their Guardian. He knows their deeds and therefore, will punish them for these deeds. This is an address to the Messenger to inform him that he will not judge these criminals and Allah is the One Who will judge them. These criminals committed the greatest sin by taking allies other than Allah, that they perform the most honourable of deeds to.

Then, Allah ﷻ says, "And thus We have revealed to you an Arabic Quran that you may warn the Mother of Cities [i.e., Makkah] and those around it and warn of the Day of Assembly, about which there is no doubt. A party will be in Paradise and a party in the Blaze" (Ash-Shūra:7). "And thus" the revelation was sent by Allah to you. "We have revealed to you an Arabic Quran". The revelation was first sent with Jibreel who disguised himself as a man. He descended to meet the Prophet ﷺ in the Cave of Hira. He held a patch of paper up to him and asked the prophet to read. He replied, "I am not lettered". He then again took hold of him and pressed him for the second time till he was hard-pressed and then let him off and said, "Recite", to which he replied, "I am not lettered". He took hold of him and pressed him for the third time and said, "Recite, and your Lord is the Most Generous" (Al-‘Alaq:3) "Who taught by the pen" (Al-‘Alaq:4) "Taught man that which he knew not" (Al-‘Alaq:5). This is the first time the revelation came to him. Then he came again with Al-Muddaththir. After that, the revelation kept coming and ordering the Prophet ﷺ to invite people to Allah ﷻ.

"And thus We have revealed to you". Allah is the One Who revealed it to him. "an Arabic Quran". A revealed Quran. A recited "Quran". Allah called it a Quran because it is the superlative form of the word "read" in Arabic. It is the greatest Book recited in heavens or on earth. It is the words of Allah. "Arabic". It

was written in Arabic. Allah revealed it and sent it in the language that Arabs use. Allah ﷻ says, "that you may warn the Mother of Cities [i.e., Makkah]". The Mother of Cities is Makkah. We call the origin of something its mother. Just as we say that the head is the mother of humans. The mother of the human is their head, it is their origin. Makkah is the capital of all the cities and provinces in the Arabic Peninsula, for it was the meeting point for all residents of the Peninsula because it had the House of Allah, the Kaaba, Al-Masjid Al-Haram. It is the meeting point of everyone. All the roads of the Peninsula lead to Makkah, so it became the capital, the Mother of Cities that all Arabs visit to perform Umrah, to visit the House of Allah, and to perform Hajj every year during a designated time.

Allah then made Makkah the Mother of all Cities around the world. He also made it the source of the light that lit the whole world for He sent the final messenger with the final Message to people from this city. He placed His Kaaba and made all Muslims pray in its direction five times in a day and a night. This is how it became the capital in which all believers around the world pray five times a day. "And from wherever you go out [for prayer], turn your face toward al-Masjid al-Ḥarām. And wherever you [believers] may be, turn your faces toward it". Allah made it the Mother of Cities because He decreed that every able Muslim should visit it, wherever they are anywhere around the world, even once in a lifetime. As Allah ﷻ says, "...And [due] to Allāh from the people is a pilgrimage to the House - for whoever is able to find thereto a way. But whoever disbelieves [i.e., refuses] - then indeed, Allāh is free from need of the worlds" (Āl-‘Imrān:97). So, the pilgrimage of the House that is situated in the Mother of Cities became an ordinance for every able Muslim. "for whoever is able to find thereto a way". Every able Muslim, whether male or female, must visit this place and perform these rites. "And proclaim to the people the ḥajj [pilgrimage]; they will come to you on foot and on every lean camel; they will come from every distant pass"

(Al-Hajj:27) "That they may witness [i.e., attend] benefits for themselves and mention the name of Allāh on known [i.e., specific] days over what He has provided for them of [sacrificial] animals..." (Al-Hajj:28).

So, it became the Mother of Cities after that. It became the Mother of the entire world because the eyes of believers are pointed towards it and they also strive to visit it even once in a lifetime at least. Allah gave this status to Makkah ever since He created the heavens and earth. It was not a rash decision. Rather, He granted Makkah this high status, made it sacred, and gave it special attributes and special rules that differ from the rules of all cities and towns around the world. The Prophet said that when Allah made it sacred the day He created the heavens and earth. He made what is allowed in other places prohibited in it, like mowing the grass of its lands or cutting the branches of its trees. The trees should be left alone and not cut. Also, hunting is not allowed. All the animals that live in it should not be hunted unless they were the five fawasiq. These fawasiq that should be killed are the rabid dog, snakes, scorpions, kites, and crows. These are the five animals that should be killed if they entered the city. All other animals should not be killed or hunted. They should not even be scared off with a rock or a stick.

It is also not allowed to pick up its Luqata (fallen things) except by a person who would announce it publicly. It can never become lawful, unlike other Luqatas that can be claimed after a while, the Prophet said that a person can claim a Luqata after a year if it has not fallen in Makkah. These Luqatas can never become lawful. The Prophet said, "and picking up its fallen things is illegal except by him who makes a public announcement about it". Allah gave it special rules. Also, revenge should not be saught in it for it should remain a safe place. Allah tells His Prophet that He chose Makkah for him to "that you may warn the Mother of Cities [i.e., Makkah] and those around it". Allah called it the Mother of Cities because it was the Mother of the whole Peninsula and them the Mother of all cities around the world for He placed His Kaaba there to be the meeting point of everyone. "Allāh

has made the Kaʿbah, the Sacred House, standing for the people and [has sanctified] the sacred months and the sacrificial animals and the garlands [by which they are identified]..." (Al-Mā'idah:97). It is standing for the people. All people pray five times for Allah while directing themselves towards the Kaaba of Allah that is situated in the Mother of Cities.

And from the Mother of Cities, the Message of the Prophet ﷺ started. "And thus We have revealed to you an Arabic Qur'ān that you may warn the Mother of Cities [i.e., Makkah] and those around it" all around the world. "and warn of the Day of Assembly, about which there is no doubt". So that you, oh Prophet, may warn them of "the Day of Assembly". The Day of Resurrection. "the Day of Assembly" where Allah assembles the first and the last from Adam ﷺ until the last from among his descendants on earth. All of them will be assembled in one place where the eyesight would penetrate through all of them then the voice of the proclaimer would be heard by all of them on a place that no one knows the location of. "the Day of Assembly". "...That is a Day for which the people will be collected, and that is a Day [which will be] witnessed" (Hūd:103). This is "the Day of Assembly, about which there is no doubt". Allah says that there is no doubt that this Day will come. It will come because Allah is the One Who decides its time and decides the fate of everything. He is also the Owner of the heavens and earth and nothing can escape His will. "about which there is no doubt".

Then, Allah ﷻ says, "...A party will be in Paradise and a party in the Blaze" (Ash-Shūra:7). All the assembled crowd will be then divided into two parties; the first one will be in the Paradise of Allah and within His Pleasure, they will live in Allah's Garden eternally. "a party in the Blaze". The Flaming Fire, "the Blaze". The ever-burning Fire. "...every time it subsides, We increase [for] them blazing fire" (Al-Isrā':97). It burns bodies and stones as fuel. "protect yourselves and your families from a Fire whose fuel" whose heat source, "is people and stones". Allah says to the Prophet that he is a great warner. The Prophet delivered a great

Message, for he warned people all around the world in the Kaaba that is situated in the Mother of Cities. You warned all the cities around the world. Of what? You warned them of the Day of the Assembly and that there will be "...A party will be in Paradise and a party in the Blaze" (Ash-Shūra:7). The greatest episode of people's life is when they end up in one of these two resting places.

يقول الله ﷻ: {وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ قُرْآنًا عَرَبِيًّا لِتُنْذِرَ أُمَّ الْقُرَى وَمَنْ حَوْلَهَا وَتُنْذِرَ يَوْمَ الْجَمْعِ لا رَيْبَ فِيهِ فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ}[الشورى:7], {وَلَوْ شَاءَ اللَّهُ لَجَعَلَهُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ وَالظَّالِمُونَ مَا لَهُمْ مِنْ وَلِيٍّ وَلا نَصِيرٍ}[الشورى:8], {أَمِ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ فَاللَّهُ هُوَ الْوَلِيُّ وَهُوَ يُحْيِي الْمَوْتَى وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ}[الشورى:9], {وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ ذَلِكُمُ اللَّهُ رَبِّي عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ}[الشورى:10].

"And thus We have revealed to you an Arabic Qur'ān that you may warn the Mother of Cities [i.e., Makkah] and those around it and warn of the Day of Assembly, about which there is no doubt. A party will be in Paradise and a party in the Blaze" (Ash-Shūra:7) "And if Allāh willed, He could have made them [of] one religion, but He admits whom He wills into His mercy. And the wrongdoers have not any protector or helper" (Ash-Shūra:8) "Or have they taken protectors [or allies] besides Him? But Allāh - He is the Protector, and He gives life to the dead, and He is over all things competent" (Ash-Shūra:9) "And in anything over which you disagree - its ruling is [to be referred] to Allāh. [Say], "That is Allāh, my Lord; upon Him, I have relied, and to Him, I turn back" (Ash-Shūra:10).

"And thus We have revealed to you an Arabic Qur'ān that you may warn the Mother of Cities [i.e., Makkah] and those around it..." (Ash-Shūra:7). "and warn of the Day of Assembly". The Day of Resurrection. "the Day of Assembly". The Day when Allah assembles all people starting from Adam ﷺ and ending with the last of his descendants. "...That is a Day for which the people will be collected, and that is a Day [which will be] witnessed" (Hūd:103). "about which there is no doubt". There is no doubt. People will be divided after that into two parties only.

"...A party will be in Paradise and a party in the Blaze" (Ash-Shūra:7). Behold this great warning that was revealed to the Prophet ﷺ. Allah sent him to warn the world from this place, Makkah. And all the people around the world must receive this warning and face the consequences of that by either benefiting from it and going to Paradise of Allah or by not benefiting from it, not hearing it, not understanding it and not following it, and as result going to Hell. This warning tells of an event that is definitely happening for everyone. Some will go to Paradise and others will go to Hell. The best outcome is to go to Paradise and have the pleasure of life, to live eternally in it. Or to be sent to Allah's Hell, and be in His anger eternally, this is the worst outcome. Allah sent His Prophet ﷺ and said to him that He placed him in the Mother of Cities to deliver this warning to all people. This is a great mission.

Then, Allah ﷻ says, "And if Allāh willed, He could have made them [of] one religion..." (Ash-Shūra:8). If Allah willed to make them "[of] one religion" without sending a Message and messengers, He would have guided all of them and made all people guided as inspiration from Him. "And if We had willed, We could have given every soul its guidance..." (As-Sajdah:13). He would inspire every soul to guidance without sending messengers or Scriptures. If Allah willed, He would have done this. However, He wanted to send a messenger to every nation to deliver the religion of Allah, warn them against punishment, and show them His path. Some of them Allah guides and others are misguided. This will be their end. "And if Allāh willed, He could have made them..." (Ash-Shūra:8). He would have made all those who received the warning "[of] one religion". He would have guided them "but He admits whom He wills into His mercy". Through the Message of the messengers. "but He admits whom He wills into His mercy". Allah admits whom He wills into this belief and makes them accept the Message. "into His mercy". His mercy is His Message, the prophecy, the guidance that He sends. All of this is included in Allah's mercy. "...but He admits whom He wills

into His mercy. And the wrongdoers have not any protector or helper" (Ash-Shūra:8).

"And the wrongdoers" towards themselves who placed things in their wrong place. It is unjust to place things in their wrong place. Instead of accepting the invitation of Allah and believing in it, they denied it. This true invitation should be met with belief and acceptance. This true invitation also holds a warning within it. The One Who sent this warning is capable of fulfilling it. Allah's warning states that as long as you believe in His promise, you should work for it. You should accept it because it is the truth. You should fear it and work for it. However, these people were unjust because they met Allah's true invitation with denial and rejection. They met the warning with ridicule and indifference. These are wrongdoers. Allah told us that they did themselves injustice and placed things in their wrong place. "...And the wrongdoers have not any protector or helper" (Ash-Shūra:8). They will have no protectors. No one will cry for them, feel sorrow for them, or protect them. Disbelievers have no protectors among their family, from people, or from angels. Allah curses them and abandons them. "That is because Allāh is the protector of those who have believed and because the disbelievers have no protector" (Muhammad:11). On the Day of Resurrection, all people disown disbelievers. "On the Day a man will flee from his brother" (‘Abasa:34) "And his mother and his father" (‘Abasa:35) "And his wife and his children" (‘Abasa:36) "For every man, that Day, will be a matter adequate for him" (‘Abasa:37) "Close friends, that Day, will be enemies to each other..." (Az-Zukhruf:67).

No one will tolerate anyone else, defend them, or help them. Even the angels of Allah hate and detest disbelievers. They will reproach them, and if they asked the angels for mercy, they will not be granted that. "And they will call, "O Mālik, let your Lord put an end to us!" He will say, "Indeed, you will remain" (Az-Zukhruf:77). The angels will say to them, "...and its keepers will say, "Did

there not come to you messengers from yourselves, reciting to you the verses of your Lord and warning you of the meeting of this Day of yours?" They will say, "Yes, but the word [i.e., decree] of punishment has come into effect upon the disbelievers" (Az-Zumar:71) "[To them] it will be said, "Enter the gates of Hell to abide eternally therein, and wretched is the residence of the arrogant" (Az-Zumar:72). Disbelievers have no protectors. The angels of Allah do not protect them, nor do anyone else, not the messengers, nor their families. They "...have not any protector or helper" (Ash-Shūra:8) to help them, protect them, support them without Allah ﷻ. Everyone will abandon them, even the deities they worshipped, were faithful to, who they spent everything on, who they fought for and died for, abandons them. If these deities were among Allah's righteous allies, like the angels, Isa, Uzair, and those whom the best reward has preceded from Allah, they abandon them and declare, we did not ask them to worship us. Isa disowns all those who worshipped Him without Allah when Allah asks, "...did you say to the people, 'Take me and my mother as deities besides Allāh?'" He will say, "Exalted, are You! It was not for me to say that to which I have no right. If I had said it, You would have known it. You know what is within myself, and I do not know what is within Yourself. Indeed, it is You who is Knower of the unseen" (Al-Mā'idah:116) "I said not to them except what You commanded me - to worship Allāh, my Lord and your Lord. And I was a witness over them as long as I was among them; but when You took me up, You were the Observer over them, and You are, over all things, Witness" (Al-Mā'idah:117) "If You should punish them - indeed they are Your servants; but if You forgive them - indeed it is You who is the Exalted in Might, the Wise" (Al-Mā'idah:118). He disowns all of those who worshipped him. These worshippers spent all their efforts for him, they fought and went to great lengths for him that if any believer did a part of, they would be saved, but these disbelievers do all of these things and spend a lot of effort on, yet they lead to misguidance. "And We will approach [i.e., regard] what they have done of deeds and make them as dust dispersed" (Al-Furqān:23).

Those who worshipped the angels, the angels do not protect them. Allah says, "And [mention] the Day when He will gather them all and then say to the angels, "Did these [people] used to worship you?" (Saba':40) "They will say, "Exalted are You! You, [O Allāh], are our benefactor excluding [i.e., not] them. Rather, they used to worship the jinn; most of them were believers in them" (Saba':41). Allah reproaches those who worshipped the angels besides Him and asks the angels, "Did these [people]" pointing at these disbelievers who worshipped the angels and claimed they are the daughters of Allah, "...Did these [people] used to worship you?" (Saba':40) "They will say, "Exalted are You! You, [O Allāh], are our benefactor excluding [i.e., not] them. Rather, they used to worship the jinn; most of them were believers in them" (Saba':41). Those who had doubts and worshipped deities besides Allah and thought that these deities will help them and protect them against Allah are wrong. "...And the wrongdoers have not any protector or helper" (Ash-Shūra:8) on the Day of Resurrection. However, this is only clear to everyone on the Day of Resurrection.

Allah ﷻ says, "Or have they taken protectors [or allies] besides Him? But Allāh - He is the Protector..." (Ash-Shūra:9). "Or". Rather, "have they taken protectors [or allies] besides Him?". These disbelievers. These disbelievers "have they taken...besides Him?". Besides Allah " protectors [or allies]". They loved them, worshipped them, protected them, gave them their lives and sacrificed themselves for their sake. They loved their allies sincerely. Allah told us this about the worshippers of the calf, "And their hearts absorbed [the worship of] the calf because of their disbelief". He says, "And [yet], among the people are those who take other than Allāh as equals [to Him]. They love them as they [should] love Allāh..." (Al-Baqarah:165). They love them as much as Allah should be loved. "But those who believe are stronger in love for Allāh". These people took allies from these idols that they loved sincerely and gave their lives to. "And the

eminent among them went forth, [saying], "Continue, and be patient over [the defence of] your gods. Indeed, this is a thing intended" (Sād:6).

Behold the state of Arab polytheists and how much they loved and held on to their deities to the point of facing the Prophet ﷺ and asking why he was cursing their deities. They fought him for their sake asking what are you doing? These are our deities. Behold the people of Ibraheem as well, when they saw that their deities were humiliated and destroyed, they asked, who did this to our deities? He is among the wrongdoers. Let's punish him. "They said, "Burn him and support your gods - if you are to act" (Al-Anbiyā':68). All of those who worshipped deities besides Allah loved their deities faithfully, they were sacred to them to the point of fighting against the messengers who asked them not to worship and only worship Allah. He says, "Or have they taken protectors [or allies] besides Him?..." (Ash-Shūra:9). The question here is: have they taken besides Allah "protectors [or allies]"? This question means: are there any real protectors besides Allah? These are not protectors. They cannot protect anyone. Those who believe in Allah cannot take a disbeliever as an ally; no matter how much they worship them. Those who worshipped the angels are not protected by them, they are not pitied by them, or interceded for by them. How can they feel sorry for a disbeliever? Or protect a disbeliever? Isa as well would never protect those who worshipped him no matter how much they did for him, even if they die for him he would never protect them. He would never be their protector.

The same is with the sun and the moon, and these idols, they would never protect an ally who worshipped them besides Allah. There are other deities that were worshipped in dispute never being aware of that worship. They did not know of it. "And who is more astray than he who invokes besides Allāh those who will not respond to him until the Day of Resurrection [i.e., never], and they, of their invocation, are unaware" (Al-Ahqāf:5). They do not know that they were worshipped. This is a part of the delusion and misguidance of disbelievers who

worship a dead ally besides Allah, or an idol, or a rock that does not know it is worshipped. "And when the people are gathered [that Day], they [who were invoked] will be enemies to them, and they will be deniers of their worship" (Al-Ahqāf:6). "Or have they taken protectors [or allies] besides Him?..." (Ash-Shūra:9). How? Can a sane person take an ally beside Allah ﷻ? Allah ﷻ says, "But Allāh - He is the Protector". Allah is the real Protector. Allah is the real Protector and those who want to take an ally should take Allah as their Ally. This alliance is built by worshipping Allah. This also grants them love and protection for Allah protects, loves, and helps His allies and saves them from darkness to the light. "Allāh is the Ally of those who believe. He brings them out from darknesses into the light..." (Al-Baqarah:257). Allah supports them, helps them and guides them. He also changes their situations by sending them to His Paradise and granting them His Pleasure. Allah is the real Protector Who protects those who worship Him, He also grants them glory and good. He also keeps evil away from them.

"But Allāh - He is the Protector". Those who want to take an ally should take Allah as their Ally, for He is the King Who holds everything in His hands and to Whom everything goes back. He owns this life and the Hereafter. He has both Paradise and Hell. He is the One Who punishes. He is the One Who rewards. Therefore, He is the Protector. As for those who have no Paradise or Hell, those who do not benefit their worshippers and cannot even hurt them. Those who cannot benefit or even harm themselves. They cannot benefit or harm themselves beside the order of their Creator and Lord, how are they taken as allies? How is their alliance sought after besides Allah? Rather, Allah is the Protector. Allah is the real Protector. "Or have they taken protectors [or allies] besides Him? But Allāh - He is the Protector..." (Ash-Shūra:9). know that those who want to take an ally should seek Allah as their Ally. "...and He gives life to the dead, and He is over all things competent" (Ash-Shūra:9). Behold this attribute of this Protector, "He gives life to the dead" to judge them. He has the ability to do this.

"and He gives life to the dead". He brings all the dead back to life. "...and He is over all things competent" (Ash-Shūra:9). Nothing is hard for Him. He also has the ability to benefit, protect, and give glory to His worshippers. as Allah ﷻ says, "Indeed, We will support Our messengers and those who believe during the life of this world and on the Day when the witnesses will stand" (Ghāfir:51) "The Day their excuse will not benefit the wrongdoers, and they will have the curse, and they will have the worst home [i.e., Hell]" (Ghāfir:52). "Or have they taken protectors [or allies] besides Him? But Allāh - He is the Protector, and He gives life to the dead, and He is over all things competent" (Ash-Shūra:9).

Then, Allah ﷻ says, "And in anything over which you disagree - its ruling is [to be referred] to Allāh. [Say], "That is Allāh, my Lord; upon Him I have relied, and to Him I turn back" (Ash-Shūra:10). "And in anything over which you disagree..." (Ash-Shūra:10) O worshipers of Allah, O addressed, its ruling is to be referred to Allah whether it was sharia, religious, or ruling that has to do with fate, its ruling is referred to Allah to decide on it and give a judgement. For judgment is His and the ruling is what He decrees. "And in anything over which you disagree..." (Ash-Shūra:10). Anything that people disagree on should be referred back to "Allāh". Ruling on all these disagreements should be referred back to Allah, whether it had to do with fate, for he is the One Who implements His fate and Divine will, or it was a religious decree having to do with prohibitions and permissions. He is also the One Who decides what he decrees and what He does not. All of this refers back to Allah for He is the One Who rules alone.

"And in anything over which you disagree - its ruling is [to be referred] to Allāh. [Say], "That is Allāh, my Lord; upon Him I have relied, and to Him I turn back" (Ash-Shūra:10). "That" O addressed "is Allāh". This is God's name "Allāh" which all creatures know Him by. This is the name which all of Allah's names refer back to. "That is Allāh, my Lord". My Lord. Allah tells His Messenger to

say this. "my Lord". My Master, Creator, Lord, Owner, and the Disposer of my affairs. "upon Him I have relied" and on no one else. He did not say I relied upon Him. Rather, He says, "upon Him I have relied". I only rely on Him alone and no one else. This means I depend on Him and rely all my affairs on Him. I made all of my affairs in His hands. "and to Him I turn back". "I turn back". I turn back. I turn back to Him in all of my affairs. I turn back to Him after every sin. Turning back to Allah means repenting to Him alone for he is the Disposer of His servants' affairs and the Protector. He has all the keys of creation in His hands. I entrust Allah with my affairs and submit to Him completely. I only return back to Him in all of my affairs. "[He is] Creator of the heavens and the earth. He has made for you from yourselves, mates, and among the cattle, mates; He multiplies you thereby. There is nothing like unto Him, and He is the Hearing, the Seeing" (Ash-Shūra:11). This is God, the Protector and Who ordered to the Prophet to submit to Him.

"...upon Him, I have relied, and to Him, I turn back" (Ash-Shūra:10). "[He is] Creator of the heavens and the earth". He is their Creator. He created them and started with them. He separated these heavens and placed each heaven in its place, He also put all the celestial bodies in their place in the heavens above us. Allah is the One Who did this. He is the One Who created it. As ibn Abbas said, "two Arabs fought over a well, each one claiming to be the one who created it. I am the one who dug it up and constructed it well. I am the one who created it". Allah is the creator of heavens and earth. He is the One Who created them and no one created them before Him. He is their Designer. He did not copy their design. Rather, He is the One Who designed them. "[He is] Creator of the heavens" and they are seven, "and the earth" there are also seven earths including the one we live on. "He has made for you from yourselves, mates". This is His creation, "He has made for you", He created for you, "from yourselves, mates". From yourselves through the union of males and females starting from Adam whom

Allah created a wife for him from himself; from one of his ribs and married him off to. "O mankind, fear your Lord, who created you from one soul..." (An-Nisā':1). Adam. "and created from it its mate" Hawa. "...and dispersed from both of them many men and women. And fear Allāh, through whom you ask one another, and the wombs. Indeed Allāh is ever, over you, an Observer" (An-Nisā':1).

It is a part of Allah's mercy that He created a wife for humans from themselves, and from their race, for women are the equals of men, and so that men may feel comfortable with their wives and live in peace. If humans had intercourse with other races that differ from humans, and that differ from humans, there would be no connection. There is no connection between humans and trees, or humans and rocks, or humans and other races, Allah created a gap between humans and other creatures. Allah made human partners that are equals and have the same flesh, blood, and physical appearance. That is a part of Allah's mercy. Behold His mercy and charity. He says, "He created for you from yourselves mates". Allah clarified that He did this so that may find affection and mercy. "And of His signs is that He created for you from yourselves mates..." (Ar-Rūm:21). He says, "...that you may find tranquillity in them; and He placed between you affection and mercy. Indeed in that are signs for a people who give thought" (Ar-Rūm:21). A person finds tranquillity in what looks like them. Women are the equals of men, they look alike, they have the same flesh, blood, and attributes. They are alike and find tranquillity in each other. This is merciful. He is the Creator Who "has made for you from yourselves, mates". He says, "and among the cattle, mates". He also created for you from the cattle males and females so that they may have relations with each other and give birth to other cattle. Cattle offer many benefits to humans; they provide them with food, like meat and dairy products, they can also use them to travel and work. These animals can carry goods and pull them. Also, people benefit from the wool, fur, and hair of these

animals in making clothes from these wools, furs, and hair. All of these great benefits are from these cattle. "and among the cattle, mates".

Allah ﷻ says, "...There is nothing like unto Him, and He is the Hearing, the Seeing" (Ash-Shūra:11). "He multiplies you thereby". He creates you this way. Humans are created through the union of males and females. He places you on this earth where you live alongside these cattle. The One Who did all of this and created all of this is Allah. "[He is] Creator of the heavens and the earth. He has made for you from yourselves, mates, and among the cattle, mates; He multiplies you thereby. There is nothing like unto Him, and He is the Hearing, the Seeing" (Ash-Shūra:11). As for Allah, He is the One and only. "There is nothing like unto Him" from among His creatures. He created all of these creatures alone. This is the creation of Allah and He created everything in pairs and created many races and shapes of animals and everything else. "And of all things, We created two mates [i.e., counterparts]; perhaps you will remember" (Adh-Dhāriyāt:49). As for God, He is Allah, the One and only, the eternal. "There is nothing like unto Him" among these creatures. There is nothing like unto Allah, not in His Person, attributes, or deeds. "and He is the Hearing" of all His creatures. "the Seeing" of all His servants. Allah ended this verse with the attributes of Hearing and seeing to show that even though many of His creatures have these two attributes; humans are hearing and seeing, so are animals, they are hearing and seeing. However, all these beings and creatures' hearing and seeing are limited according to their abilities. As for the Hearing and Seeing of Allah, they are befitting of His Person and they differ from the hearing and seeing of His creatures. We can describe a creature as hearing and seeing, but their attributes are suitable for their status and limited according to their abilities. As for Allah ﷻ, He is "the Hearing, the Seeing" whose Hearing has no limits. There is no limit for Allah's Hearing, He hears the footsteps of the black ant on a smooth surface in a dark night. He does not confuse sounds with each other. All of His creatures address Him using their languages at

all times whether they were humans or other creatures and He does not confuse their sounds or conversations. "Have you not considered that Allāh knows what is in the heavens and what is on the earth? There are not three in a private conversation but that He is the fourth of them, nor are there five but that He is the sixth of them - and no less than that and no more except that He is with them [in knowledge] wherever they are. Then He will inform them of what they did, on the Day of Resurrection. Indeed Allāh is, of all things, Knowing" (Al-Mujādalah:7).

يقول الله ﷻ: {وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ ذَلِكُمُ اللَّهُ رَبِّي عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ}[الشورى:10], {فَاطِرُ السَّمَوَاتِ وَالأَرْضِ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَمِنَ الأَنْعَامِ أَزْوَاجًا يَذْرَؤُكُمْ فِيهِ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ البَصِيرُ}[الشورى:11], {لَهُ مَقَالِيدُ السَّمَوَاتِ وَالأَرْضِ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ}[الشورى:12], {شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلا تَتَفَرَّقُوا فِيهِ كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ}[الشورى:13].

"And in anything over which you disagree - its ruling is [to be referred] to Allāh. [Say], "That is Allāh, my Lord; upon Him, I have relied, and to Him, I turn back" (Ash-Shūra:10) "[He is] Creator of the heavens and the earth. He has made for you from yourselves, mates, and among the cattle, mates; He multiplies you thereby. There is nothing like unto Him, and He is the Hearing, the Seeing" (Ash-Shūra:11) "To Him belong the keys of the heavens and the earth. He extends provision for whom He wills and restricts [it]. Indeed He is, of all things, Knowing" (Ash-Shūra:12) "He has ordained for you of religion what He enjoined upon Noah and that which We have revealed to you, [O Mohammad], and what We enjoined upon Abraham and Moses and Jesus - to establish the religion and not be divided therein. Difficult for those who associate others with Allāh is that to which you invite them. Allāh chooses for Himself whom He wills and guides to Himself whoever turns back [to Him]" (Ash-Shūra:13).

says, "And in anything over which you disagree - its ruling is [to ﷻ Allah .be referred] to Allāh..." (Ash-Shūra:10(Allah is the One Who rules over all the affairs of His creatures with His Divine Rule and Sharia rule. He is the One Who decrees the creed, path, and belief for them. He gave His servants rules regarding all of their affairs in His Book that explains everything. Allah owns the ruling and the Sharia ruling and the Divine ruling as a consequence. What He wills will be and what He does not will not be. "And in anything over which you disagree - its ruling is [to be referred] to Allāh..." (Ash-Shūra:10). "And". This means that people should refer to Allah and His Messenger to rule over all of their disagreements, for the Prophet ﷺ rules with Allah's ruling. As Allah ﷻ says, "O you who have believed, obey Allāh and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allāh and the Messenger, if you should believe in Allāh and the Last Day. That is the best [way] and best in result" (An-Nisā':59). "That is", referring to God ﷻ "Allāh, my Lord". He is the One Who rules, "upon Him, I have relied".

Allah ordered His Messenger to refer back everything to Allah in all of his affairs. "and to Him, I turn back". To Him, I go back in all of my affairs and I repent my disobedience. Turning back means repenting to Allah ﷻ. "[He is] Creator of the heavens and the earth. He has made for you from yourselves, mates..." (Ash-Shūra:11). Allah ﷻ, "[He is] Creator of the heavens and the earth". He created it without a model to rely on because He is the One Who created it. No one created anything like it before and it did not exist before He created it. He is the One Who brought it to existence. Allah is the First and nothing has come before Him, and He is the Last, and nothing may come after Him. He is the First but He doesn't have a beginning and the Last but He doesn't have an end. He created all of the creation as the Prophet said, "First of all, there was nothing but Allah, and He wrote everything in the Book". He is the Creator of heavens and earth and the One Who modelled them. "[He is] Creator of the heavens and the

earth. He has made for you from yourselves, mates..." (Ash-Shūra:11). Mates, or wives, for Allah, created women by creating Hawa from Adam's rib. Then He decreed that people are made by the union of a man and a woman. "and among the cattle, mates". Also, "and among the cattle". These cattle are camels, cows, and sheep that people depend on for their food and drinks, they drink their milk, they also benefit from their wool, skins, and hair. These cattle reproduce through the union of males and females so life could continue. "He multiplies you thereby". He created males and females for this purpose. "There is nothing like unto Him". Out of all these creatures, nothing is like Allah ﷻ. He is the One and only, the One who does not have an offspring and who was not born, who does not have an equal. As for all the other creatures, they have those who look like them among their species. "Exalted is He who created all pairs - from what the earth grows and from themselves and from that which they do not know" (Yā-Sīn:36). Allah created everything in pairs. Everything that Allah created has others that look like them among their species.

As for Allah, He is the One and only who has no liking, no equal, and no partner. "...There is nothing like unto Him, and He is the Hearing, the Seeing" (Ash-Shūra:11). "and He is the Hearing, the Seeing". He is the One who owns the Hearing and the Seeing, even though His creatures have these senses and these descriptions, but the Hearing and Seeing of Allah are appropriate of His person and not like the hearing and seeing of other creatures, which are suitable for their state. This verse combined confirmation and transcendence. It confirms the attributes of Allah, "and He is the Hearing, the Seeing". It also transcends Him against having the same attributes as His creatures. "There is nothing like unto Him". "To Him belong the keys of the heavens and the earth..." (Ash-Shūra:12). "To Him". To Allah ﷻ, "belong the keys of the heavens and the earth". The keys. All the keys to the treasuries of heavens and earth are in his hands; the keys to creation, provision, and what Allah fates are all in his treasuries. "And there is

not a thing but that with Us are its depositories, and We do not send it down except according to a known [i.e., specified] measure" (Al-Hijr:21). Allah is the One which "To Him belong" the treasuries, "the keys of the heavens and the earth. He extends provision for whom He wills and restricts [it]". Extension means wealth. He gives a servant more money, children, or longer life. All that person has is in the hands of Allah. "He extends provision for whom He wills" of His servants "and restricts [it]". He restricts this provision for some of His servants. This is the will of Allah and His fate. None of this is decided because of a person's luck or merit, this is not something that they do by themselves. No, it is up to Allah ﷻ. He is the One Who extends provision for whom He wants and restricts it for whom He wills. "...He extends provision for whom He wills and restricts [it]. Indeed He is, of all things, Knowing" (Ash-Shūra:12). "Indeed He is", Allah ﷻ, "of all things, Knowing". He is the One Who extends provision or restricts it. All of this happens due to Allah's Knowledge and Wisdom. He knows which believers become better people when He extends provision for them and others who become worse so He restricts it. He restricts it for some as a punishment, and for others as an affliction. All of this is decided through His Wisdom. "...Indeed He is, of all things, Knowing" (Ash-Shūra:12).

Another one of Allah's attributes, "He has ordained for you of religion what He enjoined upon Noah and that which We have revealed to you, [O Mohammad], and what We enjoined upon Abraham and Moses and Jesus - to establish the religion and not be divided therein..." (Ash-Shūra:13). Allah owns the creation and the decision. Allah mentioned this creation before, He says, "[He is] Creator of the heavens and the earth. He has made for you from yourselves, mates, and among the cattle, mates; He multiplies you thereby..." (Ash-Shūra:11). He also says, "To Him belong the keys of the heavens and the earth. He extends provision for whom He wills and restricts [it]. Indeed He is, of all things, Knowing" (Ash-Shūra:12).

This is Allah's creation. We are discussing creation here. Allah is the Creator and the Disposer. He is also the Ruler who decrees the Sharia rules. "He has ordained for you of religion what He enjoined upon Noah..." (Ash-Shūra:13). Ordinance is a matter in which Allah gives a ruling over and that decides whether to do or keep away from something, or the path to follow. The path of Allah has its rules, prohibitions, limits. This is what ordinance means. "He has ordained for you of religion..." (Ash-Shūra:13). Religion is the creed, the approach, and the teachings. A person's religion is what decides their beliefs and deeds. "He has ordained for you of religion..." (Ash-Shūra:13) that you follow and observe "what He enjoined upon Noah". Allah enjoined Nuh and that enjoinment is filled with encouragement to do something. This ordinance is Allah's enjoinment that He enjoined Nuh and believers.

"He has ordained for you of religion what He enjoined upon Noah and that which We have revealed to you, [O Mohammad]..." (Ash-Shūra:13). This is what Allah, "revealed to you". He started with the first messenger, then mentioned the last one, Mohammad ﷺ. "He has ordained for you of religion what He enjoined upon Noah and that which We have revealed to you, [O Mohammad]..." (Ash-Shūra:13). What Allah revealed to the Messenger is the Quran. It also includes the other revelations and orders that Allah revealed to the Prophet outside of the Quran and ordered him to deliver to his nation. "and what We enjoined upon Abraham and Moses and Jesus". Chronologically, first Ibraheem comes, the father of prophets, then Musa, the prophet of the Children of Israel, then the last prophet of the Children of Israel, Isa. No other prophets were sent between Isa and our Prophet. For six hundred years, no prophet was sent between Isa and our Prophet Mohammad ﷺ. These are the Resolute Messengers, Nuh, Ibraheem, Musa, Isa, and Mohammad (peace be upon them). These are the ones to whom all the followers of Abrahamic Religions belong, whether they were actually believers or only followers. They follow Ibraheem, Musa, Isa, and the Prophet

Mohammad ﷺ. The One who decreed the ordinance for them is Allah and He is the One who explained it to them.

Then, Allah ﷻ says, "to establish the religion and not be divided therein". Allah ordered all people to establish religion and not to be divided therein, because it was sent by the One God. Therefore, it is but one religion. What Allah revealed to Nuh is what He revealed to all of the other Prophets, to our Prophet Mohammad ﷺ, and to Ibraheem, Musa, and Isa. All of them invited people to the worship of the One God and monotheism. All of them invited people to obey Allah even though the rules of religion differed according to time and place for every messenger. One messenger was more resilient, others were not. Our Prophet ﷺ was resilient and given help and that is why Allah gave Him a complete Sharia ruling that enables Him to fight disbelievers and give rules. Other messengers that were not granted that help were not given all these rules and remained weak in their people. Near the end, his disbelieving people said to him, "...If you do not desist, O Noah, you will surely be of those who are stoned" (Ash-Shu‘arā’:116). Religion is one, even if the rules differ. The Prophet ﷺ said, "all the prophets are paternal brothers". Paternal brothers who have different mothers. All of them are one. Religion is one, the ordinance that Allah sent to all the messengers is one. "He has ordained for you of religion..." (Ash-Shūra:13) Itself, "what He enjoined upon Noah and that which We have revealed to you, [O Mohammad], and what We enjoined upon Abraham and Moses and Jesus".

Then, Allah ﷻ says, "to establish the religion and not be divided therein". O addressed people establish "the religion". The religion of Allah ﷻ. Follow it and establish it as Allah ordered you to do. Establish religion. Establish it and follow its orders because it is a strong religion. Follow it and establish it. "to establish the religion and not be divided therein". Allah prohibited us against being divided in religion, following a part while abandoning another, and against antagonizing others, disbelieving the truth they have. Rather, all people should

follow the entirety of the religion. As Allah ﷻ enjoined Muslims, "O you who have believed, enter into Islām..." (Al-Baqarah:208). Allah criticized those who are divided. He says, "But they [i.e., the people] divided their religion among them into portions [i.e., sects] - each faction, in what it has, rejoicing" (Al-Mu'minūn:53). "But they [i.e., the people] divided their religion", their religion. Each one of them took a part of it and abandoned and antagonized the others and what they took. "to establish the religion and not be divided therein". Gather and assemble and do not be divided in religion. This is Allah's enjoinment to all of His messengers and their followers. He wanted them to follow the one religion that He sent to them. Then, Allah ﷻ says, "Difficult for those who associate others with Allāh is that to which you invite them". It is difficult for them. They found it hard to do. Whenever polytheists were invited to the worship of Allah alone, they became averse.

Allah ﷻ says, "And when Allāh is mentioned alone, the hearts of those who do not believe in the Hereafter shrink with aversion, but when those [worshipped] other than Him are mentioned, immediately they rejoice" (Az-Zumar:45). Since the beginning, when Nuh invited people to the worship of Allah alone, the disbelievers were averse. As Nuh complained to His Lord, "And said," meaning his people, "...Never leave your gods and never leave Wadd or Suwāʿ or Yaghūth and Yaʿūq and Nasr" (Nūh:23). Never leave these gods. Hold fast to them and beware of obeying what Nuh is ordering you to do. Do not believe in Allah alone. The people of Ad also fought their messenger because he ordered them to worship Allah alone. When Ibraheem invited his people to the worship of Allah alone, they were averse, and his father said to him, "...Have you no desire for my gods, O Abraham? If you do not desist, I will surely stone you, so avoid me a prolonged time" (Maryam:46). He said that when Ibraheem invited him to the worship of Allah ﷻ. He says, "O my father, indeed there has come to me of knowledge that which has not come to you, so follow me; I will guide you to an even path"

(Maryam:43) "O my father, do not worship [i.e., obey] Satan. Indeed Satan has ever been, to the Most Merciful, disobedient" (Maryam:44) "O my father, indeed I fear that there will touch you a punishment from the Most Merciful so you would be to Satan a companion [in Hellfire]" (Maryam:45). He invited Him to the worship of Allah alone without partners. He said to him, "...O my father, why do you worship that which does not hear and does not see and will not benefit you at all?" (Maryam:42) "O my father, indeed there has come to me of knowledge that which has not come to you, so follow me; I will guide you to an even path" (Maryam:43) "O my father, do not worship [i.e., obey] Satan. Indeed Satan has ever been, to the Most Merciful, disobedient" (Maryam:44) "O my father, indeed I fear that there will touch you a punishment from the Most Merciful so you would be to Satan a companion [in Hellfire]" (Maryam:45) "[His father] said, "Have you no desire for my gods, O Abraham? If you do not desist, I will surely stone you, so avoid me a prolonged time" (Maryam:46).

He showed his people the stupidity and helplessness of their idols who could not even defend themselves by destroying them. He made them see that themselves."They said, "Who has done this to our gods? Indeed, he is of the wrongdoers" (Al-Anbiyā':59) "They said, "We heard a young man mention them who is called Abraham" (Al-Anbiyā':60) "They said, "Then bring him before the eyes of the people that they may testify" (Al-Anbiyā':61) "They said, "Have you done this to our gods, O Abraham?" (Al-Anbiyā':62) "He said, "Rather, this - the largest of them - did it, so ask them, if they should [be able to] speak" (Al-Anbiyā':63) "So they returned to [blaming] themselves and said [to each other], "Indeed, you are the wrongdoers" (Al-Anbiyā':64) "Then they reversed themselves, [saying], "You have already known that these do not speak!" (Al-Anbiyā':65) "He said, "Then do you worship instead of Allāh that which does not benefit you at all or harm you?" (Al-Anbiyā':66) "Uff to you and to what you worship instead of Allāh. Then will you not use reason?" (Al-Anbiyā':67) "They

said, "Burn him and support your gods - if you are to act" (Al-Anbiyā':68). This is an example of how disbelievers hold fast to their polytheism and misguidance, and how they refuse and hate the truth. "Difficult for those who associate others with Allāh is that to which you invite them". The same thing happened when Musa invited the Pharaoh to the worship of Allah, "They said, "Should we believe two men like ourselves while their people are for us in servitude?" (Al-Mu'minūn:47). They said, "Will you leave Moses and his people to cause corruption in the land and abandon you and your gods?" "They said, "Have you come to us to turn us away from that upon which we found our fathers and so that you two may have grandeur in the land? And we are not believers in you" (Yūnus:78).

This is also what the Jews met Isa with when they disbelieved in him, fought against him, and tried to kill him in every way possible. "Difficult for those who associate others with Allāh is that to which you invite them". "Difficult". Allah says, "for those who associate others with Allāh". It was difficult for them to abandon their false idols and worship Allah, the One True God. Therefore, this is Allah's invitation to hold fast to the truth. As for polytheists, their polytheism infested their hearts, made them comfortable in it, and hate submitting to the order of Allah to worship Him alone without partners. Rather, it is as Allah says, "And when Allāh is mentioned alone, the hearts of those who do not believe in the Hereafter shrink with aversion, but when those [worshipped] other than Him are mentioned, immediately they rejoice" (Az-Zumar:45). "Difficult for those who associate others with Allāh is that to which you invite them". Then, Allah ﷻ says, "...Allāh chooses for Himself whom He wills and guides to Himself whoever turns back [to Him]" (Ash-Shūra:13). "Allāh", Allah ﷻ, "chooses for Himself". Selection means choosing among many. He selects them and chooses them among all other people. "Allāh chooses", Allah ﷻ, "for Himself whom He wills". He guides them, makes them understand, saves them from darkness into the light.

He takes them from these darknesses into the light of belief and monotheism. "Allāh chooses for Himself whom He wills". He chooses whom He wills to Himself. "and guides to Himself", Allah ﷻ, "whoever turns back [to Him]". "and guides to Himself". This guidance means granting education and success and giving back love and obedience. "to Himself". To Allah ﷻ. "whoever turns back [to Him]". Those who abandon disbelief and polytheism and repent to Allah, Allah guides them to Him and chooses them. This shows His blessings and charity towards His believing servants. He is the One Who chose them, selected them, and guided them towards the right path.

Then, Allah ﷻ says, "And they did not become divided until after knowledge had come to them - out of jealous animosity between themselves. And if not for a word that preceded from your Lord [postponing the penalty] until a specified time, it would have been concluded between them. And indeed, those who were granted inheritance of the Scripture after them are, concerning it, in disquieting doubt" (Ash-Shūra:14). "And they did not become divided". This refers to the followers of these honourable messengers, who had the same religion. Ibraheem is the father of all the prophets. Jews claim that he belongs to them. Their father, Israel is the son of Isaac and the grandson of Ibraheem. Ibraheem is their grandfather. Isa as well is one of the prophets of the Children of Israel. He is the descendant of Dawoud and Dawoud belongs to the Children of Israel. They are attributed to Ibraheem. Musa is another one of their messengers, so is Isa. They are attributed to Ibraheem and to the other messengers whom Allah sent to this chosen nation. Allah informs us that they became divided in religion.

"And they did not become divided until after knowledge had come to them - out of jealous animosity between themselves..." (Ash-Shūra:14). Jews were divided among themselves. Christians were also divided among themselves. The Jews and Christians were also divided among themselves even though Isa came with the same religion and rules that Musa was sent with. He came with the same

rules and only changed a few of them. "and to make lawful for you some of what was forbidden to you". However, they were divided. The Jews disbelieved in Isa and slandered him greatly. Allah ﷻ says, "And they did not become divided", Jews, Christians, and all the sects that belong to their religion, "until after knowledge had come to them". After the knowledge was sent to them from Allah, from the Divine revelation to the messengers, and the written knowledge in their Scriptures. They know and read that knowledge, yet, they were divided regarding the truth about religion. Allah ﷻ says, "out of jealous animosity between themselves". Envy and animosity drove them to fight and deny the truth that the others had. Each of them took a part of the truth and antagonized the others. "out of jealous animosity between themselves".

Allah ﷻ says, "...And if not for a word that preceded from your Lord [postponing the penalty] until a specified time, it would have been concluded between them. And indeed, those who were granted inheritance of the Scripture after them are, concerning it, in disquieting doubt" (Ash-Shūra:14). Allah ﷻ says, "And if not for a word that preceded from your Lord [postponing the penalty]". A word that preceded from your Lord to defer His servants to the Day of Judgement to judge them and not to give every sinner their punishment immediately. "it would have been concluded between them". Allah would have sent His judgment to them and took revenge immediately from these stubborn deniers who are divided among themselves. He would have sent His anger to them; however, He willed to defer their judgment to the Day of Judgment and Day of Reckoning. "And if not for a word that preceded from your Lord [postponing the penalty] until a specified time". "a specified time". Allah called it a specified time that He only knows. "it would have been concluded between them". Allah would have judged them immediately in this worldly life.

Then, Allah ﷻ says, "...And indeed, those who were granted inheritance of the Scripture after them are, concerning it, in disquieting doubt" (Ash-Shūra:14).

"And indeed, those who were granted inheritance of the Scripture". The Scripture of Allah, the Torah and the Gospel. "after them" after these who are divided "...are, concerning it, in disquieting doubt" (Ash-Shūra:14). Are doubts regarding the Scripture. A disquieting doubt. They accuse it of being untrue. Denying it festered in them after disbelieving. They disbelieved in what Allah sent to them, even though they inherited the Scripture. They inherited the Scripture of Allah, but because they had it for so long, they started doubting it, denying it, and eventually disbelieved in this Scripture that was sent to them. Allah ﷻ says, "So to that [religion of Allāh] invite, [O Mohammad], and remain on a right course as you are commanded..." (Ash-Shūra:15). "So to that [religion of Allāh]" to that, to the religion of Allah alone invite them, "and remain on a right course as you are commanded and do not follow their inclinations". These people disputed among themselves, "So to that [religion of Allāh]". All of this confirms that Allah is the One who sent this religion, that He sent the same religion to all, that He is the One who ordained the rules to you, to the previous generations, and that this is what the followers of these religions dispute over. So, to the religion of Allah, invite them because you are holding the clear truth from Allah ﷻ. "and remain on a right course". Remain on the course of Sharia as Allah ordered you to.

"So to that [religion of Allāh] invite, [O Mohammad], and remain on a right course as you are commanded and do not follow their inclinations but say, "I have believed in what Allāh has revealed of scripture [i.e., the Qur'ān], and I have been commanded to do justice among you. Allāh is our Lord and your Lord. For us are our deeds and for you your deeds. There is no [need for] argument between us and you. Allāh will bring us together, and to Him is the [final] destination" (Ash-Shūra:15).

{فَلِذَلِكَ فَادْعُ وَاسْتَقِمْ كَمَا أُمِرْتَ وَلا تَتَّبِعْ أَهْوَاءَهُمْ وَقُلْ آمَنْتُ بِمَا أَنْزَلَ اللَّهُ مِنْ كِتَابٍ وَأُمِرْتُ لِأَعْدِلَ بَيْنَكُمُ اللَّهُ رَبُّنَا وَرَبُّكُمْ لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ لا حُجَّةَ بَيْنَنَا وَبَيْنَكُمُ اللَّهُ يَجْمَعُ بَيْنَنَا وَإِلَيْهِ الْمَصِيرُ}[الشورى:15], {وَالَّذِينَ يُحَاجُّونَ فِي اللَّهِ مِنْ بَعْدِ مَا اسْتُجِيبَ لَهُ حُجَّتُهُمْ دَاحِضَةٌ عِنْدَ رَبِّهِمْ وَعَلَيْهِمْ

غَضَبٌ وَلَهُمْ عَذَابٌ شَدِيدٌ}[الشورى:16], {اللَّهُ الَّذِي أَنْزَلَ الْكِتَابَ بِالْحَقِّ وَالْمِيزَانَ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ قَرِيبٌ}[الشورى:17], {يَسْتَعْجِلُ بِهَا الَّذِينَ لا يُؤْمِنُونَ بِهَا وَالَّذِينَ آمَنُوا مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ أَنَّهَا الْحَقُّ أَلا إِنَّ الَّذِينَ يُمَارُونَ فِي السَّاعَةِ لَفِي ضَلالٍ بَعِيدٍ}[الشورى:18].

says, "So to that [religion of Allāh] invite, [O Mohammad], and ﷺ Allah remain on a right course as you are commanded and do not follow their ,.inclinations but say, "I have believed in what Allāh has revealed of scripture [i.e .the Qur'ān], and I have been commanded to do justice among youAllāh is our Lord and your Lord. For us are our deeds and for you your deeds. There is no [need for] argument between us and you. Allāh will bring us together, and to Him is the [final] destination" (Ash-Shūra:15) "And those who argue concerning Allāh after He has been responded to - their argument is invalid with their Lord, and upon them is [His] wrath, and for them is a severe punishment" (Ash-Shūra:16) "It is Allāh who has sent down the Book in truth and [also] the balance [i.e., justice]. And what will make you perceive? Perhaps the Hour is near" (Ash-Shūra:17) "Those who do not believe in it are impatient for it, but those who believe are fearful of it and know that it is the truth. Unquestionably, those who dispute concerning the Hour are in extreme error" (Ash-Shūra:18).

says, "So to that [religion of Allāh] invite, [O Mohammad], and ﷺ Allah "...remain on a right course as you are commanded(Ash-Shūra:15). This means that Allah sent but one creed. He says, "He has ordained for you of religion what He enjoined upon Noah and that which We have revealed to you, [O Muḥammad], and what We enjoined upon Abraham and Moses and Jesus - to establish the religion and not be divided therein..." (Ash-Shūra:13). This is Allah's enjoinment to all of His messengers and their followers. "...Difficult for those who associate others with Allāh is that to which you invite them. Allāh chooses for Himself whom He wills and guides to Himself whoever turns back [to Him]" (Ash-Shūra:13) "And they did not become divided until after knowledge had come to them - out of jealous animosity between themselves..." (Ash-Shūra:14).

They were the ones who inherited the Scripture. They inherited the Message of Allah but because of jealousy and animosity among themselves, they divided the religion into shreds. Jews were divided because of that, and so were the Christians. "...And if not for a word that preceded from your Lord [postponing the penalty] until a specified time, it would have been concluded between them. And indeed, those who were granted inheritance of the Scripture after them are, concerning it, in disquieting doubt" (Ash-Shūra:14).

Those who inherited the Scriptures and belong to Christianity and Judaism were divided into many sects and some of them even have doubts concerning the Scripture. "So to that [religion of Allāh]". To that. So that the creed of Allah remains one, and because the followers of the previous religion were divided among themselves concerning it, remain on the right course of Allah because He is the One Who revealed it to you. "So to that invite, [O Mohammad]", to the one true religion "and remain on a right course". Remain on it "as you are commanded". As Allah commanded you. "and do not follow their inclinations". The inclinations of Jews and Christians who were divided among themselves regarding the Scripture. "but say, "I have believed in what Allāh has revealed of scripture [i.e., the Qur'ān]". Say to them, "I have believed in what Allāh has revealed of scripture [i.e., the Qur'ān]". He believes in the Scriptures that were revealed by Allah ﷻ. There is no doubt that they were divided among themselves concerning it, that they changed parts of it, added some and deleted others. Allah then sent His Scripture that ends their disputes because of the clear evidence that it has. Muslims believe that the Torah is sent by Allah, that the Gospel is sent by Allah, and that Allah sent these Scriptures but those who were divided because of it changed it. So, Muslims do not follow the Books that they changed. "I have believed in what Allāh has revealed of scripture [i.e., the Qur'ān], and I have been commanded to do justice among you". "and I have been commanded". This is in the passive voice. The One giving orders to the Messenger ﷺ is Allah. Allah

ordered me "to do justice among you" in any matter that you come to me with. The Prophet is ordered to be just and not hold grudges against them, and not to be unjust. ``and I have been commanded to do justice among you. Allāh is our Lord and your Lord. For us are our deeds and for you your deeds". "Allāh", God, "is our Lord and your Lord". Our Lord, your Lord, and the Lord of everyone. He is your Creator and your Master. He is our God.

The Jewish gave Allah attributes that He did not give Himself. The Christians also gave Him attributes that He did not give Himself. But Allah is the Lord of everyone. This means that we agree with Jews and Christians that Allah is our Lord. This is the truth and what the Prophet ﷺ was sent with. Here, "Allāh is our Lord and your Lord" does not mean that we agree with the attributes that they assigned to Allah. However, we agree with the truth that Allah is the Lord of everyone. He is the Lord of the Jews, the Lord of the Christians, the Lord of Muslims, and the Lord of everyone. "Allāh is our Lord and your Lord" but, "For us are our deeds and for you your deeds". The deeds that we do because we believe only in Allah. Our acts of worship actually benefit us. "and for you your deeds". You chose the deeds you do and that you will be judged for before your God and Lord. "Allāh is our Lord and your Lord. For us are our deeds and for you your deeds. There is no [need for] argument between us and you". The truth has been made clear. Therefore, no one can argue the truth that Allah made clear; you should believe only in Him and believe that Mohammad ibn Abd-Allah is the His Messenger in truth. Arguments concerning that matter are futile. If you argue on that matter, then you are entering a futile argument. "...There is no [need for] argument between us and you. Allāh will bring us together, and to Him is the [final] destination" (Ash-Shūra:15). "Allāh will bring us together", on the Day of Resurrection, "and to Him is the [final] destination". When He brings us together, He will judge every person for their deeds. This is an invitation to the Jews and Christians who dispute over the Scripture to believe in the truth, to worship only

Allah, and submit to what was sent to them through this Messenger. They should believe that this Messenger brought them the same religion that the previous messengers brought. The same religion as Musa, Isa, and Ibraheem. The Abrahamic religions are one because the One Who revealed them and decreed them is One. "He has ordained for you of religion what He enjoined upon Noah and that which We have revealed to you, [O Mohammad], and what We enjoined upon Abraham and Moses and Jesus - to establish the religion and not be divided therein..." (Ash-Shūra:13). This is addressed towards those who are divided in religion, those who refuse to follow Mohammad ﷺ. They actually turned away from the religion of Allah. Their division concerning religion is the reason for their misguidance. That is why our Prophet ﷺ was ordered to follow the creed that Allah sent to him and to tell the disputing Jews and Christians that this became clear. "...There is no [need for] argument between us and you. Allāh will bring us together, and to Him is the [final] destination" (Ash-Shūra:15). The destination of His servants is to Him and no one else.

Then, Allah ﷻ says, "And those who argue concerning Allāh after He has been responded to - their argument is invalid with their Lord, and upon them is [His] wrath, and for them is a severe punishment" (Ash-Shūra:16). "And those who argue concerning Allāh..." (Ash-Shūra:16). Their arguments are wrong. What do they argue concerning? "concerning Allāh". They argued concerning the truth. There is no argument concerning the fact that Allah is One, that He is the Lord of the worlds, the Creator of all creatures, and the One Who sent His servant and Messenger Mohammad ﷺ with all the clear evidence. "And those who argue concerning Allāh after He has been responded to..." (Ash-Shūra:16) because of the invitation of this Messenger to Allah ﷻ. The best of people and the brightest minds followed this Messenger and witnessed that what he brought was true. Allah ﷻ says, "their argument is invalid with their Lord". Their argument to invalidate the truth "is invalid". An invalid argument is a weak argument that

cannot be proven right. "their argument is invalid with their Lord, and upon them is [His] wrath, and for them is a severe punishment" from Allah because they abandoned the truth after it was made clear to them. They abandoned the truth after it became clear. "...and for them is a severe punishment" (Ash-Shūra:16) in the Hereafter. This is a warning from Allah to those who refused to follow the honorable Prophet Mohammad ﷺ after all the evidence to his honesty and trustworthiness were made clear, and after it was proven that what he came with is the truth from Allah that agrees with what the previous messengers came with.

Then, Allah ﷻ says, "It is Allāh who has sent down the Book in truth and [also] the balance [i.e., justice]. And what will make you perceive? Perhaps the Hour is near" (Ash-Shūra:17). "Allāh", God's name. His greatest name that all other names of His describe. He says, "He is Allāh, other than whom there is no deity, Knower of the unseen and the witnessed. He is the Entirely Merciful, the Especially Merciful" (Al-Hashr:22) "He is Allāh, other than whom there is no deity, the Sovereign, the Pure, the Perfection, the Grantor of Security, the Overseer, the Exalted in Might, the Compeller, the Superior. Exalted is Allāh above whatever they associate with Him" (Al-Hashr:23) "He is Allāh, the Creator, the Producer, the Fashioner; to Him belong the best names..." (Al-Hashr:24). All of Allah's names refer back to this name. This is God's name. "It is Allāh who has sent down the Book in truth..." (Ash-Shūra:17). "the Book". The Quran. It is called the Book because it is written down. It was written down in the heavens and on earth. "It is Allāh who has sent down the Book in truth..." (Ash-Shūra:17). Allah is the One Who sent it and revealed it to His Messenger ﷺ by way of Jibreel. "The Trustworthy Spirit [i.e., Gabriel] has brought it down" (Ash-Shu‘arā’:193) "Upon your heart, [O Mohammad] - that you may be of the warners" (Ash-Shu‘arā’:194).

"It is Allāh who has sent down the Book in truth..." (Ash-Shūra:17). "In truth". It contains the truth. All parts of the Quran contain the truth. "And the

word of your Lord has been fulfilled in truth and in justice..." (Al-An‘ām:115). It only contains the truth. The unchanging truth. It was also sent in truth because Allah sent this Book to His Messenger Mohammad ﷺ to be a warner for All. It is the great truth. "Blessed is He who sent down the Criterion upon His Servant that he may be to the worlds a warner" (Al-Furqān:1) "[All] praise is [due] to Allāh, who has sent down upon His Servant [Mohammad] the Book and has not made therein any deviance" (Al-Kahf:1) "[He has made it] straight, to warn of severe punishment from Him and to give good tidings to the believers who do righteous deeds that they will have a good reward [i.e., Paradise]" (Al-Kahf:2). This Book was sent as a warning for all and a warning for those who steered away from the truth that Allah is the One and only God Who has no son. "And to warn those who say, "Allāh has taken a son" (Al-Kahf:4) "They have no knowledge of it, nor had their fathers. Grave is the word that comes out of their mouths; they speak not except a lie" (Al-Kahf:5). It also sends good tidings to the believers who follow the truth and do righteous deeds. "...that they will have a good reward [i.e., Paradise]" (Al-Kahf:2). "In which they will remain forever" (Al-Kahf:3). These are the honourable and great aims that Allah sent the Quran to achieve. He also wanted to save whom He wills from the darkness to the light. "And thus We have revealed to you an inspiration of Our command [i.e., the Qur’ān]. You did not know what is the Book or [what is] faith, but We have made it a light by which We guide whom We will of Our servants..." (Ash-Shūra:52). "but We have made" this Book, "...a light by which We guide whom We will of Our servants. And indeed, [O Muḥammad], you guide to a straight path" (Ash-Shūra:52)"The path of Allāh, to whom belongs whatever is in the heavens and whatever is on the earth. Unquestionably, to Allāh do [all] matters evolve [i.e., return]" (Ash-Shūra:53). This Quran is the Book that was sent by Allah in truth and containing the truth. It was sent in truth to accomplish these honorable aims. "It is Allāh who has sent down the Book in truth and [also] the balance [i.e., justice]..." (Ash-Shūra:17). He sent down the balance which is also a part of the Book. Allah sent

down the principles of justice to judge over everything in this Book. The balance here is a specific part of the Book in general. It is a part of Allah's Book who sent down all the balances of justice in this Book. It could also mean the rules of justice which Allah instilled in people's moral constitution. He added these balances to it and made them the moral compass on which every sane, smart, and moral person depends to distinguish right from wrong and guidance from misguidance. They use it to be able to distinguish between injustice and justice. This is what the moral constitution means. "It is Allāh who has sent down the Book in truth and [also] the balance [i.e., justice]..." (Ash-Shūra:17). This is a part of Allah's mercy upon His servants.

Allah ﷻ says, "... And what will make you perceive? Perhaps the Hour is near" (Ash-Shūra:17). It is actually near according to Allah's balances for our Prophet ﷺ is the last messenger to be sent to people on earth. He said, "I have been sent and the Hour (is at hand) as these two (fingers)". He also said, "I was sent in advance of the Hour". The Hour is the least amount of time remaining after the sending of the honourable Prophet ﷺ. It is near when looking at the entirety of the time that has passed. It is also near for everyone who died, for their Day of Resurrection has already come and the time between death and resurrection passes quickly to them. "They will say, "O woe to us! Who has raised us up from our sleeping place?" [The reply will be], "This is what the Most Merciful had promised, and the messengers told the truth" (Yā-Sīn:52). Believers are told to, "sleep like one newly married who is awakened only by the member of his family who is dearest to him". So it passes like his wedding night until God resurrects him from that resting-place of his in the morning. It is definitely near. "...And what will make you perceive? Perhaps the Hour is near" (Ash-Shūra:17). Perhaps Allah has sent the truth, "Perhaps the Hour is near". "Those who do not believe in it are impatient for it, but those who believe are fearful of it and know that it is the truth. Unquestionably, those who dispute concerning the Hour are in

extreme error" (Ash-Shūra:18). "Those who do not believe in it are impatient for it..." (Ash-Shūra:18). They ask when is the Day of Resurrection. It is far away. If they were told that it is going to come during these years, that there are events that prove that, they will deny that as well. They are also impatient for it and want to come immediately because they deny it. They accuse the messenger of lying and say make it happen if you are honest in your claim. Bring us the punishment, As they said, "And they say, "Our Lord, hasten for us our share [of the punishment] before the Day of Account" (Sād:16) "Be patient over what they say..." (Sād:17).

Disbelievers are impatient for it because they deny it and claim it to be unreal. "Those who do not believe in it are impatient for it..." (Ash-Shūra:18) because they do not believe in it, they ask the Messenger to make it come to embarrass and make things hard for him. They ask him to make it happen because they do not believe in it and believe it will never come, that there is no Hour, and it will never happen. Allah ﷻ says, "but those who believe are fearful of it". Those who believe and believe that the Hour is coming "are fearful of it". They are in dread because they know the great horrors that will happen on that Day. The Day of Resurrection equals fifty thousand years of ours. After that people will either go to Heaven or Hell. This is what believers think. This is what they think. As the Prophet said in the Hadith about the punishment of those who do not give Zakat, "If any owner of gold or silver does not pay what is due on him when the Day of Resurrection would come, plates of fire would be beaten out for him; these would then be heated in the fire of Hell and his sides, his forehead and his back would be cauterized with them. Whenever these cool down, (the process is) repeated during a day the extent of which would be fifty thousand years until judgment is pronounced among servants and he sees whether his path is to take him to Paradise or to Hell". That Day equals fifty thousand years. It will be a hard Day, an arduous Day. On this Hour, Allah punishes and tortures whom He wills of the

disbelievers and some believers. The horrors of the Hour are grave and its hardships are incomparable. Disbelievers are impatient for it while believers fear it dreadfully. "and know that it is the truth". They undoubtedly know, "that it is the truth". They know that it is coming, yet they are not impatient for it. Rather, they are fearful of its coming. These are the believers. While disbelievers feel the opposite, they deny it and as a consequence do not care about it and are impatient for it. "Those who do not believe in it are impatient for it, but those who believe are fearful of it and know that it is the truth..." (Ash-Shūra:18). Allah ﷻ says, "...Unquestionably, those who dispute concerning the Hour are in extreme error" (Ash-Shūra:18). "Unquestionably" undoubtedly. "those who dispute concerning the Hour". This is a confirmation from Allah ﷻ. "concerning the Hour". Those who doubt it, question it, and argue that it will never come, "are in extreme error". As if they are trapped in a valley. "extreme". A valley that is extremely away from the right path. They are as far away from the truth as can be. The Hour is undoubtedly coming, Allah will resurrect people from their graves, people will stand before Allah, and the companions of Paradise will undoubtedly enter it and the companions of Hell will undoubtedly enter it. This is the truth, the Hour will come in truth and those who argue concerning it, those who deny it and do not believe in it are far away from the right path and the truth. Allah ﷻ says, "Allāh is Subtle with His servants; He gives provision to whom He wills. And He is the Powerful, the Exalted in Might" (Ash-Shūra:19). "Allāh is Subtle with His servants". He is caring and merciful towards them. "Allah is Subtle with His servants; He gives provision to whom He wills. And He is the Powerful, the Exalted in Might" (Ash-Shūra:19). "And He is the Powerful", the Powerful. "the Exalted in Might". The Predominant that cannot be defeated.

Then, Allah ﷻ says, "Whoever desires the harvest of the Hereafter - We increase for him in his harvest [i.e., reward]. And whoever desires the harvest [i.e., benefits] of this world - We give him thereof, but there is not for him in the

Hereafter any share" (Ash-Shūra:20). "Whoever desires the harvest of the Hereafter..." (Ash-Shūra:20). Allah called the deeds done for the Hereafter the harvest. Harvesting something means planting some seeds in the ground and getting back a great harvest. Harvest brings great blessings. People invest so little and get a great result in return. "The example of those who spend their wealth in the way of Allāh is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allāh multiplies [His reward] for whom He wills..." (Al-Baqarah:261). Those who want the harvest of the Hereafter and work for the Hereafter are planting to reap the benefits of their deeds. Allah ﷻ says, "We increase for him in his harvest [i.e., reward]". The first thing is that Allah guides them towards good deeds. Good deeds go to their doer and that is how Allah increases their harvest. Each good deed that is done pushes another one after it, and so on. This person is guided towards doing more good deeds; therefore, their harvest increases as well. Also, "We increase for him in his harvest [i.e., reward]" means the reward. Allah counts each and every deed. And a good deed is rewarded with ten good deeds. Suppose that a person gave out a dinar to charity, Allah does not write it down as one dinar, rather, He writes it as ten dinars. That is the minimum, it could also be written as seven hundred deeds or more. If two rakas of prayer are performed, they are written down as twenty. Every raka is written down as ten, and those who pray the five prayers actually get the reward of fifty prayers. As Allah ﷻ says, "They are five (prayers) but they are fifty (in reward), and the Word that comes from Me cannot be changed". Allah records the five decreed prayers of believers as fifty or more. Praying on Lailatul-Qadr (Night of Power) is better than praying for a thousand months. Praying on that night is equal to praying for a thousand months. Now multiply a thousand months with thirty nights and you get thirty thousand. Praying on that night is recorded as a thirsty thousand nights of praying. Only for one night. This is indeed a great matter. A great thing. "We increase for him in his harvest [i.e., reward]". Their deeds are increased. It is as if they performed that deed ten times, seven hundred

times, or even more. Thirty thousand nights are recorded instead of one during Lailatul-Qadr' (Night of Power). They are also rewarded by being guided towards more good deeds. Those who guide people towards doing good deeds are guided by Allah as well to doing more good deeds. Their reward is not equal to their deeds. It can never be; this is actually a gift and a bestowal from Allah. It does not equal their deeds. Those who read, "Say, "He is Allāh, [who is] One" (Al-Ikhlās:1) ten times, Allah builds them a house in Paradise. Reading "Say, "He is Allāh, [who is] One" (Al-Ikhlās:1) ten times only takes between three or four minutes. It is an easy thing to do that does not require effort. Those who read, "Say, "He is Allāh, [who is] One" (Al-Ikhlās:1) "Allāh, the Eternal Refuge" (Al-Ikhlās:2) "He neither begets nor is born" (Al-Ikhlās:3) "Nor is there to Him any equivalent" (Al-Ikhlās:4). Those who read it ten times, Allah builds them a house in Paradise. Those who say, "Praise be to Allah", are rewarded with a palm tree in Paradise, and "All thanks be to Allah" are also rewarded with a palm tree in Paradise. A good palm tree in this life is worth a lot. How much effort does it take a person to get a palm tree in this life? There is no doubt that one needs a lot of money to plant a palm tree. However, by only saying "Praise be to Allah", they are granted a palm tree in Paradise as a reward. A man removed a harmful object from the way of Muslims, the Prophet said that Allah thanked him and sent him to Paradise. There is no doubt that this is a reward for this deed. Paradise, in all its castles, houses, tents, blessings, and rivers is the reward of believers. Their status in Paradise is as big as the earth that millions upon millions of people live, it is even tenfold its capacity. Allah says to the last person to get into Paradise, are you satisfied in being granted ten times the size of earth, with an eternal stay. All of this never-ending pleasure cannot be equal to these deeds. They are not equal. Allah's reward for good deeds is greater than the deeds themselves and cannot be compared to them. This is the charity of Allah ﷻ. "Whoever desires the harvest of the Hereafter - We increase for him in his harvest [i.e., reward]..." (Ash-Shūra:20). Allah guides them to other good deeds and writes one good deed as

ten or more. "And whoever desires the harvest [i.e., benefits] of this world - We give him thereof". Those who want to work only for this life disbelieve in the Hereafter. They do not care about it, all they care about and strive for is this worldly life. Allah ﷻ says, "We give him thereof". No one grants provision other than Allah. All provision is given by Him. Those who strive are given the result of their strife by Allah however He wills. "We give him thereof". However, "...but there is not for him in the Hereafter any share" (Ash-Shūra:20). Those who do not believe in the Hereafter will not have any share of it. All of those who disbelieve in the Hereafter will not be given a share of Paradise. Rather, they will end up in Hell, Allah forbid. "Whoever desires the harvest of the Hereafter - We increase for him in his harvest [i.e., reward]. And whoever desires the harvest [i.e., benefits] of this world - We give him thereof, but there is not for him in the Hereafter any share" (Ash-Shūra:20). This is a loss. This is a grave loss for them because the share of this life is little and fleeting. Behold the greatness of belief and the littleness of disbelief. I ask Allah to help us hold steadfast to His religion.

{مَنْ كَانَ يُرِيدُ حَرْثَ الآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ فِي الآخِرَةِ مِنْ نَصِيبٍ}[الشورى:20], {أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ وَلَوْلا كَلِمَةُ الْفَصْلِ لَقُضِيَ بَيْنَهُمْ وَإِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ}[الشورى:21], {تَرَى الظَّالِمِينَ مُشْفِقِينَ مِمَّا كَسَبُوا وَهُوَ وَاقِعٌ بِهِمْ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي رَوْضَاتِ الْجَنَّاتِ لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ}[الشورى:22], {ذَلِكَ الَّذِي يُبَشِّرُ اللَّهُ عِبَادَهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ قُلْ لا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى وَمَنْ يَقْتَرِفْ حَسَنَةً نَزِدْ لَهُ فِيهَا حُسْنًا إِنَّ اللَّهَ غَفُورٌ شَكُورٌ}[الشورى:23].

Allah ﷻ says, "Whoever desires the harvest of the Hereafter - We increase for him in his harvest [i.e., reward]And whoever desires the harvest [i.e., benefits] of this world - We give him thereof, but there is not for him in the Hereafter any share" (Ash-Shūra:20) "Or have they partners [i.e., other deities] who have ordained for them a religion to which Allāh has not consented? But if not for the decisive word, it would have been concluded between them. And indeed, the wrongdoers will have a painful punishment" (Ash-Shūra:21) "You

will see the wrongdoers fearful of what they have earned, and it will [certainly] befall them. And those who have believed and done righteous deeds will be in lush regions of the gardens [in Paradise] having whatever they will in the presence of their Lord. That is what is the great bounty" (Ash-Shūra:22) "It is that of which Allāh gives good tidings to His servants who believe and do righteous deeds. Say, [O Mohammad], "I do not ask you for it [i.e., this message] any payment [but] only good will through [i.e., due to] kinship." And whoever commits a good deed - We will increase for him good therein. Indeed, Allāh is Forgiving and Appreciative" (Ash-Shūra:23).

Allah ﷻ says, "Whoever desires the harvest of the Hereafter - We increase for him in his harvest [i.e., reward]...." (Ash-Shūra:20). This is Allah's creed, His blessings, and bestowal upon His believing servants who desire the Hereafter and seeks Allah's pleasure. "Whoever desires the harvest of the Hereafter..." (Ash-Shūra:20). The reward of the Hereafter is called a harvest because it looks like it. People reap what they sow and those who work for the Hereafter should sow for it to reap its benefits. "Whoever desires the harvest of the Hereafter - We increase for him in his harvest [i.e., reward]..." (Ash-Shūra:20). In their reward. This reward is a blessing from Allah and it is not equal to their deeds. Allah doubles a good deed tenfold, or seven-hundredfold, sometimes more. The deed of those who give a dinar to charity is recorded as ten dinars at least. Allah doubles these deeds seven hundred times or even more. Allah is the only one who knows how many. As for the reward, it is not equal to the deed, rather, it is bestowal and blessing from Allah. This increase in reward is a bestowal.

Moreover, "We increase for him". Allah guides them towards these good deeds. "And whoever desires the harvest [i.e., benefits] of this world". Those who only work for this life and do not care about the Hereafter, "We give him thereof". Some of it. They are granted a portion of it and only the amount that Allah has written in their fate. As Allah ﷻ says, "Whoever should desire the immediate -

We hasten for him from it what We will to whom We intend. Then We have made for him Hell, which he will [enter to] burn, censured and banished" (Al-Isrā’:18). Here, Allah says in this verse, "...And whoever desires the harvest [i.e., benefits] of this world - We give him thereof, but there is not for him in the Hereafter any share" (Ash-Shūra:20). In the Hereafter, they will not receive "any share" from Allah. They will not receive Paradise, mercy, and pleasure that Allah prepared for those who desire the Hereafter. Those who only cared about this worldly life and dedicated all their effort to it will have no share of the Hereafter. They will only have Hell. As Allah ﷻ says in another verse, "Whoever should desire the immediate - We hasten for him from it what We will to whom We intend. Then We have made for him Hell, which he will [enter to] burn, censured and banished" (Al-Isrā’:18) "But whoever desires the Hereafter and exerts the effort due to it while he is a believer - it is those whose effort is ever appreciated [by Allāh]" (Al-Isrā’:19). Those who seek for it. "To each [category] We extend - to these and to those - from the gift of your Lord. And never has the gift of your Lord been restricted" (Al-Isrā’:20). This is the rule of judgement to Allah ﷻ for those who desire Allah and the Hereafter and those who only desire this worldly life.

Then, Allah ﷻ says, "Or have they partners [i.e., other deities] who have ordained for them a religion to which Allāh has not consented?..." (Ash-Shūra:21). This, "Or". This is a rhetorical question that aims to rebuke and renunciate them. "Or have they partners [i.e., other deities] who have ordained for them a religion to which Allāh has not consented?..." (Ash-Shūra:21). There are no other partners with Allah who ordain, make things lawful or unlawful, or give orders and prohibitions. Ordinance belongs to Allah. The ordinance in all religious matters belongs to Allah, "...Indeed, Allāh ordains what He intends" (Al-Mā’idah:1). "He has ordained for you of religion what He enjoined upon Noah and that which We have revealed to you, [O Muḥammad]..." (Ash-Shūra:13). Allah is the One who ordains what He wants to His servants. "... Indeed, Allāh

ordains what He intends" (Al-Mā'idah:1). "O you who have believed, fulfil [all] contracts. Lawful for you are the animals of grazing livestock except for that which is recited to you [in this Qur'ān] - hunting not being permitted while you are in the state of iḥrām. Indeed, Allāh ordains what He intends" (Al-Mā'idah:1).

Allah is the One Who has the ordinance and He is the One Who ordains for His servants what He pleases. Everything that a person is ought to do is included in religion. All of it is included in Allah's religion. "[And say, "Ours is] the religion of Allāh. And who is better than Allāh in [ordaining] religion? And we are worshippers of Him" (Al-Baqarah:138). Like lawful matters, unlawful matter, and all matters of life that include clothing, food, drinks, conduct, work, relationships. This also includes religious deeds that Allah decreed to people so that they get close to Him like praying, fasting, giving to zakat, performing hajj, and giving sacrifices. Allah only accepts the deeds that He decreed from His worshippers and only accepts getting closer to Him through these deeds. That is why the Prophet ﷺ said, "If anyone introduces into this affair of ours anything which does not belong to it, it is rejected". It is rejected. He also said, "He who does an act which we have not commanded will have it rejected (by Allah)". Every affair that Allah and His Prophet did not order us to do is rejected. Allah rejects it. He does not accept it from His servants. Allah tells these polytheists that you are the ones who decreed these ordained yourselves and then attributed them to yourselves, your false deities, or your fathers. You made these deities partners to Allah. You made those who ordain partners to Allah and gave them the permission to decree whatever they wanted and that which Allah did not want. "Or have they partners [i.e., other deities] who have ordained for them a religion to which Allāh has not consented?..." (Ash-Shūra:21). Is this right? Is this acceptable for an adversary of Allah to ordain what they want to His servants? "to which Allāh has not consented?". These people lie to Allah and are juggernauts. They gave themselves a status that they do not deserve for nobody

has the right to decree anything to the servants of Allah without His consent. Allah is the One Who decrees whatever He desires and rules whatever He wants.

Then, Allah ﷻ says that this is a major crime and is considered a violation of His orders. He says, "...But if not for the decisive word, it would have been concluded between them. And indeed, the wrongdoers will have a painful punishment" (Ash-Shūra:21). "But if not for the decisive word". If not for the decisive word of Allah that the Day of Resurrection is when His servants will be judged and that their disputes would be deferred until that Day "it would have been concluded between them" in this life. If Allah did not decide that the Day of Resurrection will be the decisive word, on the Day of Judgement, he would have sent them their punishment of destruction and torture in this life for this major crime, which is attributing ordinance to entities other than Allah and lying to Him by ordaining to servants and creatures what He had not consented. "But if not for the decisive word, it would have been concluded between them". Then, Allah ﷻ says, "...And indeed, the wrongdoers will have a painful punishment" (Ash-Shūra:21). "And indeed, the wrongdoers". These wrongdoers committed the worst crime which is violating Allah's order and taking His right to ordain to His servants and decree what He wants. These people place themselves in the place of the Lord, this is a criminal. "...And indeed, the wrongdoers will have a painful punishment" (Ash-Shūra:21). This is a threat and a promise from Allah. He promised them a painful punishment in the Hereafter, the punishment of Hell.

Then, Allah described their state on the Day of Resurrection by saying, "You will see the wrongdoers fearful of what they have earned, and it will [certainly] befall them..." (Ash-Shūra:22). "You will see" on the Day of Resurrection "the wrongdoers". These wrongdoers who ordained what Allah had not consented to, and had followers of the idiots and uncultured people who followed in their footsteps in ordaining matters other than Allah's ordains. "fearful of what they have earned". "fearful". Dreadfully afraid. The Day of Resurrection

comes and makes them dreadfully afraid. They reach the highest levels of fear that a human can handle. "fearful of what they have earned". Of what they have earned which is lying to Allah and ordaining what He had not consented to. Allah ﷻ says, "and it will [certainly] befall them". They fear that they will be sent to Hell. "it will [certainly] befall them". This punishment that is awaiting them will certainly befall them.

On the other hand, Allah ﷻ says, "And those who have believed and done righteous deeds will be in lush regions of the gardens [in Paradise]". As for those who believed in Allah, this includes believing in Allah, believing in the unseen, submitting to Allah, and obeying Him. They believed then performed the deeds that are required of them due to that belief. "and done righteous deeds". "righteous deeds". Righteous deeds. A righteous deed is a deed that you get rewarded for. And every act that Allah ordered people to do is a righteous deed. It was dubbed righteous because it fixes the soul, society, and people by encouraging them to be good in preparation for the Day of Resurrection. Those who have done righteous deeds performed prayers, fasted, gave to zakat, and performed hajj. They adhered to the pillars of Islam. They also adhered to the pillars of belief that Allah ordered us to do like being good to one's parents, being honest, and visiting one's relatives. All of these deeds are included in the meaning of "and done righteous deeds". Allah ﷻ says, "will be in lush regions of the gardens [in Paradise]". "the gardens [in Paradise]". This is the plural form of "garden", and a garden is a place that is filled with all kinds of roses and flowers. "will be in lush regions of the gardens [in Paradise]". "the gardens [in Paradise]". A garden is an orchard and an orchard is a place where all the trees and plants where all branches get intertwined. Those who enter it are hidden and covered. "And those who have believed and done righteous deeds will be in lush regions of the gardens [in Paradise] having whatever they will in the presence of their Lord". "having" in this Paradise "whatever they will". All they want will be present "in the presence of their Lord".

He says, "in the presence of their Lord". Allah gave them all of this because He is very generous. He is the One who promised and guaranteed that to them. They are also so close to their Lord and next to Him. "...having whatever they will in the presence of their Lord. That is what is the great bounty" (Ash-Shūra:22). "That", sending believers to the gardens of Paradise, being close to their Lord, and having whatever they will, "is what is...the bounty". The charity and graciousness from Allah "the great". This is great because Paradise means ripe fruit, a beautiful wife, a running river, a land made of perfumed sand, never-ending joy and youth where people never die, whose clothes never get old, who never urinate or defecate. It is a peaceful place where no disputes erupt, where no curses or swearing is heard. It is an indescribable place. It is a place of eternal stay. Those who are near their Lord will be sent to Paradise, "That is what is the great bounty". That is the bounty and charity from Allah ﷻ. "the great" bounty that He gives to His believing servants. We ask Allah to make us and our Muslim brothers among them. "It is that of which Allāh gives good tidings to His servants who believe and do righteous deeds..." (Ash-Shūra:23). "It is", meaning the Gardens of Paradise where believers get whatever they will. It is Allah's great bounty, His great bounty. "It is that of which Allāh gives good tidings to His servants..." (Ash-Shūra:23). Allah is the One who gives them these good tidings. Good riding is good news. These are the good news that Allah delivers to Hus believing servants who believed and did righteous deeds. It is sufficient for them that Allah is the One giving them these good tidings, He is the One who delivers them, and He is the One who tells His believing servants about them. "It is that of which Allāh gives good tidings..." (Ash-Shūra:23). Allah is the One giving these good tidings to His servants who worshipped Him and submitted to Him. Those are the people who submitted to Allah and worshipped Him. "who believe and do righteous deeds". They believed in Allah and believed Him, they also did the deeds that confirm their belief. "and do righteous deeds". These are the good tidings of Allah that the Prophet delivered. These good tidings were revealed to

him and he is the one delivering the Quran that has these great good tidings and the great evidence of imminent triumph, great favour, and salvation from the greatest evils, Hell, and Allah's anger in this life and the Hereafter. This is a great deed that serves to save you from this painful reality and lead you to the right path.

Allah ﷻ says after that, "...Say, [O Mohammad], "I do not ask you for it [i.e., this message] any payment [but] only good will through [i.e., due to] kinship." And whoever commits a good deed - We will increase for him good therein. Indeed, Allāh is Forgiving and Appreciative" (Ash-Shūra:23). "Say" Oh Mohammad, "I do not ask you for it [i.e., this message] any payment". Despite how great this deed is and the great bounty and triumph that follow it. The Prophet is not directing us towards a deed that only rewards us with a few dinars or a small reward, or to a good and comfortable life in this world. No, he directs us towards the clear triumph in both this worldly life and the Hereafter, to Paradise and Allah's Pleasure, and Allah's Kingdom. He directs us towards Allah's Kingdom in the Hereafter. These good tidings are worthy of all the efforts the servants of Allah do to the one who guided them towards the Straight Path. However, the Prophet brought this guide to this world free of charge. He does not ask for payment in exchange. "Say, [O Mohammad] to them, "I do not ask you for it [i.e., this message] any payment". I do not want any payment for this guidance, Message, and teaching of Allah's path. "Say, [O Mohammad], "I do not ask you for it [i.e., this message] any payment" for guiding you to the way of good and for these good tidings and for showing the path of the Lord. "any payment [but] only good will through [i.e., due to] kinship". "only goodwill through [i.e., due to] kinship".

Ibn Abbas (may Allah be pleased with him) who was the interpreter of the Quran says that this means "treat me well because of our kinship". Ibn Abbas said that all of Quraysh had a kinship with the Messenger ﷺ. All of Quraysh were his

relatives. He used to say, "I brought you the pride of this worldly life and the Hereafter, and these great tidings. No person brought anything to benefit people and their family like what I brought you. I do not want payment for this. I just want goodwill for our kinship and for you to stop harming me. Be kind to me because of our kinship. I am your son. I am one of you. Show me goodwill so that I can deliver the Message of Allah to you". The Prophet implores those who antagonized him and denied the good, the bounty, the pride, and the prevalence that the Quran came with. "And indeed, it is a remembrance for you and your people, and you [all] are going to be questioned" (Az-Zukhruf:44). He brought them the pride of this life and Hereafter; however, they met him with antagonism. The Prophet became their worst enemy whom they wished to eliminate and kill in any way possible. They conspired against him, swore at him, and cursed him. They paid his effort to guide them with antagonism and condescension. Rather, even if they gave him all their money and lives in exchange for what he brought them, that would have been little to pay his favour. But he brought them all of that for free and they refused it. Instead of being obedient, submissive, and respectful, they met that with animosity. "I do not ask you for it [i.e., this message] any payment [but] only good will through [i.e., due to] kinship". I want you to treat me well because I am your relative. After all, the Prophet ﷺ is from Quraysh and he is their relative.

The second interpretation of this "[but] only good will through [i.e., due to] kinship". Some scholars interpreted it with the Hadith that Zaid ibn Al-Arqam narrated. He said, "One day the Messenger of Allah ﷺ stood amongst us to deliver a Khutbah in a place called Khumm. That was when the Prophet came back from the Farewell Pilgrimage. He stopped at a stream. A stream is what remains after a flood. When the flood leaves a low place, it leaves a stream behind. So the Prophet praised Allah, extolled Him, exhorted and reminded (us) and said, O people, certainly I am a human being. I am about to receive a messenger of Allah

my Lord (the angel of death) and I respond. This means that he is about to leave this world. As Allah ﷻ says, "Indeed, you are to die, and indeed, they are to die" (Az-Zumar:30). This was a reminder that the Prophet was about to die. He continued, "And I am leaving among you two weighty things. The first of which is the Book of Allah. It is guidance and light, so hold fast to the Book of Allah and adhere to it.' So he exhorted (us) (to hold fast to it) and encouraged it then said, 'And the members of my household, I remind you of Allah with regards (of your duties) to the members of my family". The Prophet ﷺ reminded his nation to hold fast to the Book of Allah which He protected against changing and replacement. He also reminded them to protect his household. Husain said to Zaid, "Who are the members of his household, O Zaid? Aren't his wives the members of his family?" Thereupon Zaid said, "His wives are the members of his family. (But here) the members of his family are those for whom Zakat is forbidden". He asked, "Who are they?" Zaid said, "Ali and the offspring of 'Ali, 'Aqil and the offspring of 'Aqil and the offspring of Ja'far and the offspring of 'Abbas". Husain asked, "For all of them the acceptance of Zakat is forbidden?" Zaid (May Allah be pleased with him) said, "Yes". Those are the Prophet's household, his uncle Abbas ibn Abd-Almuttalib and his sons, Ali ibn Abi Talib, Ja'far, and 'Aqil. These are his household that the Prophet mentioned. The interpretation of this verse, "Say, [O Mohammad], "I do not ask you for it [i.e., this message] any payment [but] only good will through [i.e., due to] kinship" is do not harm me by harming my household. Be respectful to my household and my kins. This is not the reward that the Prophet deserves because it is one of Allah's rights upon His servants to be respectful towards the household of the Prophet ﷺ. They should give them their due status and honour them for the sake of the Prophet. This is how the companions of the Prophet ﷺ were. Abu Bakr used to say, "I love to visit the Messenger of Allah more than I love to visit my relatives". He loved visiting the Prophet more than he loved visiting his relatives. Omar ibn Al-Khattab said that he was very happy when Al-abbas embraced

Islam, "This makes me happier than if Al-Khattab embraced Islam". His father died a disbeliever. He said that this makes him happier than if Al-Khattab embraced Islam. That was because he loved the Prophet ﷺ. When he established the first registry in Islam, during his caliphate, and a registry is what we call civil registration, he first wrote down the household of the Messenger. The first people who were registered are the household of the Prophet ﷺ.

Allah ﷻ says, "Say, [O Mohammad], "I do not ask you for it [i.e., this message] any payment [but] only good will through [i.e., due to] kinship". I want you to treat my kin kindly, this is the second interpretation. The first interpretation is that he was asking disbelievers to be kind to him for the sake of their kinship because he brought them the pride of this worldly life and the Hereafter. If you refuse to believe, at least have respect for me for the sake of our kinship. The second interpretation establishes that this is an address to believers, "Say, [O Mohammad], "I do not ask you for it [i.e., this message] any payment". Do not pay me in exchange for guiding you towards this straight path that grants you the pride of this life and the Hereafter. I only ask you to be kind towards my relatives. "[but] only good will through [i.e., due to] kinship". Then, Allah ﷻ says, "...And whoever commits a good deed - We will increase for him good therein. Indeed, Allāh is Forgiving and Appreciative" (Ash-Shūra:23). "And whoever commits a good deed". Committing an action means any action; however, it mostly has the negative meaning of committing a sin. Here, committing means doing a good deed. This means doing any kind of good deed in any way possible.

Allah ﷻ says, "And whoever commits a good deed - We will increase for him good therein". "We will increase for him good therein". a deed that Allah considers good. He will give them the best reward for this deed. As Allah ﷻ says, "...and We will surely give them their reward [in the Hereafter] according to the best of what they used to do" (An-Nahl:97). Allah will give them the best reward for their good deeds. He will also increase their reward by granting them ten times

the reward or even more. "...And whoever commits a good deed - We will increase for him good therein. Indeed, Allāh is Forgiving and Appreciative" (Ash-Shūra:23). Allah ended this verse that has these great bestowals and great advice that He is "Forgiving". The meaning of "Forgiving" is that He is Merciful and that He hides people's sins.

{أَمْ يَقُولُونَ افْتَرَى عَلَى اللَّهِ كَذِبًا فَإِنْ يَشَإِ اللَّهُ يَخْتِمْ عَلَى قَلْبِكَ وَيَمْحُ اللَّهُ الْبَاطِلَ وَيُحِقُّ الْحَقَّ بِكَلِمَاتِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ}[الشورى:24], {وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُوا عَنِ السَّيِّئَاتِ وَيَعْلَمُ مَا تَفْعَلُونَ}[الشورى:25], {وَيَسْتَجِيبُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَيَزِيدُهُمْ مِنْ فَضْلِهِ وَالْكَافِرُونَ لَهُمْ عَذَابٌ شَدِيدٌ}[الشورى:26], {وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي الأَرْضِ وَلَكِنْ يُنَزِّلُ بِقَدَرٍ مَا يَشَاءُ إِنَّهُ بِعِبَادِهِ خَبِيرٌ بَصِيرٌ}[الشورى:27], {وَهُوَ الَّذِي يُنَزِّلُ الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوا وَيَنشُرُ رَحْمَتَهُ وَهُوَ الْوَلِيُّ الْحَمِيدُ}[الشورى:28], {وَمِنْ آيَاتِهِ خَلْقُ السَّمَوَاتِ وَالأَرْضِ وَمَا بَثَّ فِيهِمَا مِنْ دَابَّةٍ وَهُوَ عَلَى جَمْعِهِمْ إِذَا يَشَاءُ قَدِيرٌ}[الشورى:29].

says, "Or do they say, "He has invented about Allāh a lie"? But if ﷻ Allah .Allāh willed, He could seal over your heartAnd Allāh eliminates falsehood and establishes the truth by His words. Indeed, He is Knowing of that within the breasts" (Ash-Shūra:24) "And it is He who accepts repentance from His servants and pardons misdeeds, and He knows what you do" (Ash-Shūra:25) "And He answers [the supplication of] those who have believed and done righteous deeds and increases [for] them from His bounty. But the disbelievers will have a severe punishment" (Ash-Shūra:26) "And if Allāh had extended [excessively] provision for His servants, they would have committed tyranny throughout the earth. But He sends [it] down in an amount which He wills. Indeed He is, of His servants, Aware and Seeing" (Ash-Shūra:27) "And it is He who sends down the rain after they had despaired and spreads His mercy. And He is the Protector, the Praiseworthy" (Ash-Shūra:28) "And of His signs is the creation of the heavens and earth and what He has dispersed throughout them of creatures. And He, for gathering them when He wills, is competent" (Ash-Shūra:29).

Allah says, "Or do they say, "He has invented about Allāh a lie"?..." (Ash-Shūra:24). "Or" here serves the purpose of confirming. Rather, they say, "He has invented about Allāh a lie"? This is a rhetorical question to marvel at their deed. "Or do they say", these stubborn disbelievers "He has invented about Allāh a lie"? Inventing lies means slandering someone. He invented these lies. He invented the Quran and claimed the Message was sent from Allah. Can a sane person think that Mohammad ﷺ is a liar and invented the Message despite all the evidence that proves His honesty and trustworthiness? How can a person who claims this be sane? They have known the Prophet ﷺ for forty years and he never lied to them. Can he be honest with people but lie to Allah? Then, how can Allah leave him to lie without punishing him for it? How can Allah leave those who lie to Him without punishment? This punishment would be a confirmation on Allah's part that this person is a liar. May Allah be far praised above this. "Or do they say, "He has invented about Allāh a lie"?..." (Ash-Shūra:24).

Allah ﷻ says, "But if Allāh willed, He could seal over your heart". If Allah willed, if He wanted to seal over your heart, prohibiting it from gaining knowledge, understanding, science, and guidance. Those with a sealed heart are those prohibited from guidance, knowledge, and piety. How can Allah leave them be? How can Allah let a person who lies to Him be? Rather, those who lie to Allah will be exposed by Him. Allah can never let those who lie to him be. Or let them lie then guide them, support them, and make things happen just as they said they would. This is impossible to happen. "But if Allāh willed, He could seal over your heart". If these criminals were right about the Prophet and that he was inventing lies about Allah, "And Allāh eliminates falsehood and establishes the truth by His words". "And Allāh eliminates falsehood". He conceals it. He removes this falsehood from existence. Lies are fleeting. This is Allah's decree; He does not conceal those who lie to Him. Rather, He exposes them and eliminates their memory, lies, and their false words. He must expose their lies. "And Allāh

eliminates falsehood and establishes the truth by His words". He establishes the truth. "by His words". He enforces "the truth" because "the truth" might be a prophecy that Allah turns into reality "by His words". By His Divine words, "Be, and it is". Allah used His Divine words to make the truth that was just a prophecy a reality. Everything that the Prophet ﷺ told us about became true. Allah granted triumph for His Prophet, gave him strength, proved that he is honest and exposed the lies invented by those opposing him. That is how Allah establishes the truth by His words. He says, "and establishes the truth by His words". He made the truth clear to everyone. "by His words". By His Divine orders.

"...Indeed, He is Knowing of that within the breasts" (Ash-Shūra:24). "Indeed, He is Knowing of that within the breasts". What is within the breasts means the secrets that people do not say and never got out of their chests. These are the secrets that were never told to anyone. The secrets that never got out and that only Allah knows of. This is the epitome of secrecy; the secrets that are hidden within the breasts that only Allah knows of. Allah knows the secrets of His servants and what is within their breasts. How can He miss the truth about the Prophet ﷺ, that he is lying to Him? How can He support the Prophet and help Him triumph if he was a liar? This is impossible. If they were smart they would understand that their claim that the Prophet is a scammer and lying to Allah is ridiculous. "Or do they say, "He has invented about Allāh a lie"? But if Allāh willed, He could seal over your heart. And Allāh eliminates falsehood and establishes the truth by His words. Indeed, He is Knowing of that within the breasts" (Ash-Shūra:24) "And it is He who accepts repentance from His servants and pardons misdeeds, and He knows what you do" (Ash-Shūra:25).

Also, Allah explains His attributes to enable these stubborn, obstinate, deniers who slandered the Prophet and caused him to lie to Allah to repent and go back to the right path. "And it is He who", Allah ﷻ, "accepts repentance from His servants". "repentance". Remorse. Allah accepts all of those who go back to

Him regardless of their sins and no matter how many sins they did. "Say, "O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allāh. Indeed, Allāh forgives all sins..." (Az-Zumar:53). If those who disbelieve in Allah and His Messenger, fighting against Him, steering people away from His path, claiming that Allah says things without knowledge, and slandering Allah, repent, go back to Him, and abandon their lies and disbelief, then Allah will accept them. "And it is He who accepts repentance from His servants..." (Ash-Shūra:25). He accepts it from His servants and erases their misdeeds and the burden of sins away from them. "and pardons misdeeds" "and pardons". Forgives "and pardons". Allah ﷻ pardons these sins and conceals them. "misdeeds". All misdeeds by repenting and going back to Him. "and He knows what you do". Allah tells us that He knows what they do. This is a threat and a promise. This is a promise to those who do good deeds that Allah does not forget any good deed because He knows about all of them. This is also a threat to those who commit bad deeds because Allah knows of these deeds. Do not think that you might get away with your polytheism, disbelief, and stubbornness. Allah knows about all of this. Believers who repented and went back to Allah, know that Allah knows about your repentance, your heart, and your deeds. So, rejoice for reward is awaiting you.

"And it is He who accepts repentance from His servants and pardons misdeeds, and He knows what you do" (Ash-Shūra:25) "And He answers [the supplication of] those who have believed and done righteous deeds and increases [for] them from His bounty. But the disbelievers will have a severe punishment" (Ash-Shūra:26). These are the two types of people. "And He answers [the supplication of]", of the truth. He answers the truth. "those who have believed and done righteous deeds" "who have believed". They believed. They believed the truth. Allah's Message is true and believers acknowledged that fact and believed. They also believed in the one who brought this truth. The one who

brought the truth is the Messenger. The ones who believed are believers. They believed in the truth that Allah sent to them. So, He answers "those who have believed". Those who believed in the truth Allah sent them and believed all the unseen that He told them. Indeed, it is the truth. "and done righteous deeds". They did these righteous deeds because of their belief. This is the outcome of their belief, they performed righteous deeds. The most honorable of these righteous deeds are praying, fasting, giving to zakat, performing hajj, and all kinds of kindness towards others. "and increases [for] them from His bounty". Allah increases them from His bounty, reward, guidance, and righteous deeds. The more righteous deeds they do, the more Allah guides them towards other righteous deeds. Righteous deeds guide people to other righteous deeds. Allah also increases their reward and bounty. As for the other type of people,"...But the disbelievers will have a severe punishment" (Ash-Shūra:26). As for disbelievers, disbelievers deny the truth that was sent to them by Allah. Disbelief means to deny something. These disbelievers received the truth and explanation from Allah, they knew it was the truth, yet they rejected it and disbelieved in it. They showed the opposite. They showed the opposite of what was in their hearts. "...And indeed, they do not call you untruthful, but it is the verses of Allāh that the wrongdoers reject" (Al-An‘ām:33). These disbelievers denied these verses that were sent to them by Allah and that were evidence of the truth, the scream of morality in their hearts, and they were proof to the truth. They knew all of this, they knew that this was the truth from Allah, yet they hated it and tried to keep it away by any means. They denied it and showed disbelief instead. Then, they accused the truth of being a lie, the Message of being a lie, and the Messenger of being a liar. "...But the disbelievers will have a severe punishment" (Ash-Shūra:26). Allah tells us what He planned for them. It is "a severe punishment". It is the punishment of Hell. It is severe because it is the punishment of Hell, it is also eternal and holds humiliations within it. "...But the disbelievers will have a severe punishment" (Ash-Shūra:26).

Then, Allah told us of His creed regarding His creatures and the provision that He granted them in this life. He says, "And if Allāh had extended [excessively] provision for His servants, they would have committed tyranny throughout the earth. But He sends [it] down in an amount which He wills. Indeed He is, of His servants, Aware and Seeing" (Ash-Shūra:27) "And it is He who sends down the rain after they had despaired and spreads His mercy. And He is the Protector, the Praiseworthy" (Ash-Shūra:28). "And if Allāh had extended [excessively] provision..." (Ash-Shūra:27). Extention means enrichment. He gave them more than they consume, more than they eat, drink, or wear. "And if Allāh had extended [excessively] provision..." (Ash-Shūra:27). "provision". Every beneficial thing. Everything that benefits people in life is a provision, like water, food, drinks, clothes, and everything that people enjoy and use in this life. "And if Allāh had extended [excessively] provision for His servants, they would have committed tyranny throughout the earth..." (Ash-Shūra:27). They would have committed tyranny. Tyranny means abuse and injustice. They would go astray, transgress, and become proud. Their pride includes abandoning Allah. This is the first thing they do. "No! [But] indeed, man transgresses" (Al-‘Alaq:6) "Because he sees himself self-sufficient" (Al-‘Alaq:7). If they see themselves self-sufficient and not in need of Allah, they abandon Him. When they have everything, food, water, and clothes, when they enjoy these blessings they forget that these blessings are from Allah and that they did not get them by themselves. They take everything for granted and abandon Allah ﷻ.

Extending provision leads to going astray, debauchery, and disobedience. As Allah ﷻ says, "And when We intend to destroy a city, We command its affluent but they defiantly disobey therein; so the word [i.e., deserved decree] comes into effect upon it, and We destroy it with [complete] destruction" (Al-Isrā’:16). The affluent in it. The affluent are those who have been granted an extension in provisions and were given great amounts of riches. They have been granted

luxury in their food and all other aspects of their life. These are the debauchers, the proud, the ones who stray away from Allah. "And if Allāh had extended [excessively] provision for His servants they would have committed tyranny throughout the earth..." (Ash-Shūra:27). They would commit injustice, tyranny, and oppression. They would become proud and abandon Allah. Allah ﷻ says, "But He sends [it] down in an amount which He wills". Allah is wise and sends provisions in an amount; in a limited amount. "which He wills". Which Allah wills. "...Indeed He is, of His servants, Aware and Seeing" (Ash-Shūra:27). Allah explained this limiting and not extending provisions to all of His servants to make them all rich by not wanting them to abandon Him and be proud. He explained this by saying that He sends down provisions in an amount which He wills. "Indeed He is, of His servants, Aware". Awareness is the most accurate form of knowledge. He has accurate knowledge of His servants. "and Seeing" of their states. He is omniscient and knows of the lives and hearts of His servants. Therefore, Allah set them straight by not extending provision to all of them and giving them riches. Rather, He sends it down in an amount which He wills. Then He told us that He controls the provisions of His servants and the greatest form of provision in this life and the reason of life itself is rain. He says, "And it is He who sends down the rain after they had despaired and spreads His mercy. And He is the Protector, the Praiseworthy" (Ash-Shūra:28). "And it is He who sends down the rain..." (Ash-Shūra:28). Rain is called help in Arabic because it saves people. When people are living in drought and have lost all hope, they ask Allah for help and He sends them rain. That is why rain is called help because it saves lives. When people ask for it, it falls to help them" after they had despaired". When people lose all hope and enter a state of despair, they are sent rain. "and spreads His mercy". He spreads rain on the earth. "And He is the Protector, the Praiseworthy". "And He is the Protector". "The Protector". The ones who have a good relationship with, you become their allies, their helper, and their beloved. He is "The Protector". The real protector. When servants seek a relationship with

their Lord, He becomes their ally. "Allāh is the Ally of those who believe. He brings them out from darknesses into the light..." (Al-Baqarah:257). Allah helps His believing servants by bringing them out from darknesses into the light. "That is because Allāh is the protector of those who have believed and because the disbelievers have no protector" (Muhammad:11). "Whosoever shows enmity to a wali (friend) of Mine, then I have declared war against him". Allah's believing servants are His allies, and believers seek the alliance of their God. "Your ally is none but Allāh and [therefore] His Messenger and those who have believed - those who establish prayer and give zakāh, and they bow [in worship]" (Al-Mā'idah:55). He is the true Ally and the One praised for His alliance. He always grants what is good for His servants. He only does them well. He is also the One who has all the perfect attributes that He deserves to be praised for.

"And it is He who sends down the rain after they had despaired and spreads His mercy. And He is the Protector, the Praiseworthy" (Ash-Shūra:28). Rain was mentioned after provision because it is the source of all provision. All sorts of provision depend on the rain because Allah made it the main source of life. "and made from water every living thing". Rain is the reason humans are alive. "...and We send down from the sky pure water" (Al-Furqān:48) "That We may bring to life thereby a dead land..." (Al-Furqān:49). It brings the land to life. "...and give it as a drink to those We created of numerous livestock and men" (Al-Furqān:49). Animals stay alive by drinking water, they also depend on plants to live. This is their food. Plants also depend on water. All other resources and riches depend on the rain that falls from the sky. The rain that falls from the sky is a sign and a blessing that everyone can see it coming from Allah and that Allah is its Creator. They can also see that His servants have nothing to do with the falling of rain. They can only acknowledge that this is a clear sign of Allah and not the work of humans. Allah is the One who stirs the clouds. "It is Allāh who sends the winds, and they stir the clouds and spread them in the sky however He wills, and He

makes them fragments so you see the rain emerge from within them. And when He causes it to fall upon whom He wills of His servants, immediately they rejoice" (Ar-Rūm:48) "Although they were, before it was sent down upon them - before that, in despair" (Ar-Rūm:49) "So observe the effects of the mercy of Allāh - how He gives life to the earth after its lifelessness. Indeed, that [same one] will give life to the dead, and He is over all things competent" (Ar-Rūm:50). Rain is a sign from Allah and the source of all provisions. It gives life to everything on earth, whether it is a human, an animal, or a plant. Therefore, all provisions depend on rain. It is the basis of everything. "And it is He who sends down the rain after they had despaired and spreads His mercy. And He is the Protector, the Praiseworthy" (Ash-Shūra:28).

Allah ﷻ says, "And of His signs is the creation of the heavens and earth and what He has dispersed throughout them of creatures. And He, for gathering them when He wills, is competent" (Ash-Shūra:29). "And of His signs". From the signs of His ability. Signs is the plural form of sign, and a sign is a clear mark and a piece of evidence. "His signs". "of" the signs of His Ability and Greatness, that He is the only Creator, and the only Disposer "is the creation of the heavens and earth". The creation of heavens and earth lead people to Allah. Allah is their Creator because there is no other who can claim to create a particle of them. No god can prove that they created a particle of the heavens or earth. Allah, and no one else, is the Creator of the heavens and earth. This sign is the universe and this system. "And of His signs is the creation of the heavens and earth..." (Ash-Shūra:29). That leads to Him. "and what He has dispersed throughout them of creatures". What He dispersed and spread "throughout them" in the heavens and earth "of creatures". A creature is everything that walks and moves. These heavens are a great creation that Allah told us some of and hid other parts of it from us. Who is the One who told us about the angels? Every part of heaven has an angel that worshippers Allah, that prostrates, worships, or bows to Allah.

"Indeed, those who are near your Lord [i.e., the angels] are not prevented by arrogance from His worship, and they exalt Him, and to Him they prostrate" (Al-A‘rāf:206). Then, the earth in which Allah placed people in, and made the most honourable of its creatures. Allah also dispersed different creatures on earth, like animals, wild animals, insects, and birds that cannot be counted or described. Servants of Allah cannot encompass all the creatures that Allah dispersed on earth, some that we know of and others that we do not. The kinds of insects that we know are less than the ones we do not know about. Allah dispersed what He wills of creatures and that is a sign of His Greatness, Ability, Omniscience, Hearing, seeing, and disposition of His creatures. The only One who disposes of the matters of these creatures is Allah. "and what He has dispersed throughout them of creatures". Allah ﷻ says, "...And He, for gathering them when He wills, is competent" (Ash-Shūra:29). "And He, for gathering them" on the Day of Resurrection, "when He wills". When Allah ﷻ wills "is competent". Allah has full competence to do this. All the creatures and animals that He created will be gathered on the Day of Resurrection. "And when the wild beasts are gathered" (At-Takwīr:5). All the creatures that He created will be present on the Day of Resurrection. And when the wild beasts are gathered, and when the animals are gathered Allah judges between them. Then He says to them, return to dirt. Allah is the One who dispersed this great number of animals around the earth. "And He, for gathering them" on the Day of Resurrection "when He wills", "is competent".

Then, Allah ﷻ says, "And whatever strikes you of disaster - it is for what your hands have earned, but He pardons much" (Ash-Shūra:30). Allah reminds His servants of the Good He has granted them. He is the One "...who sends down the rain after they have despaired and spreads His mercy. And He is the Protector, the Praiseworthy" (Ash-Shūra:28) "And of His signs is the creation of the heavens and earth and what He has dispersed throughout them of creatures. And He, for gathering them when He wills, is competent" (Ash-Shūra:29). Then, after Allah

mentioned all of the blessings that He created, reminded people that every disaster that befalls people befalls them by his orders. However, it befalls upon them as a punishment because of their sins. Disasters only come because of sins. "And whatever strikes you of disaster..." (Ash-Shūra:30). Any disaster that befalls you, or any evil "is for what your hands have earned". Allah does not send evil unprovoked. Rather, "it is for what your hands have earned". Evil comes because of what people do. "Corruption has appeared throughout the land and sea..." (Ar-Rūm:41). Allah ﷻ says, "...by [reason of] what the hands of people have earned so He [i.e., Allāh] may let them taste part of [the consequence of] what they have done that perhaps they will return [to righteousness]" (Ar-Rūm:41). "...it is for what your hands have earned, but He pardons much" (Ash-Shūra:30). "but He pardons". He pardons and does not punish "much" of sins and misdeeds. Allah told us that He pardons "much" because of His charity and forgiveness of His creatures. Also, if He punishes every human for their deeds and misgivings, and sends them their punishment immediately, then no one would remain on earth. He says, "And if Allāh were to impose blame on the people for what they have earned, He would not leave upon it [i.e., the earth] any creature. But He defers them for a specified term. And when their time comes, then indeed Allāh has ever been, of His servants, Seeing" (Fātir:45). "And whatever strikes you of disaster - it is for what your hands have earned..." (Ash-Shūra:30). Because of the sins and evils that you commit. "but He pardons much". Allah pardons much. He says in another surah, "What comes to you of good is from Allāh, but what comes to you of evil, [O man], is from yourself. And We have sent you, [O Mohammad], to the people as a messenger, and sufficient is Allāh as Witness" (An-Nisā':79). Then, Allah ﷻ says, "And you will not cause failure [to Allāh] upon the earth. And you have not besides Allāh any protector or helper" (Ash-Shūra:31).

يقول الله ﷻ: {وَمِنْ آيَاتِهِ خَلْقُ السَّمَوَاتِ وَالأَرْضِ وَمَا بَثَّ فِيهِمَا مِنْ دَابَّةٍ وَهُوَ عَلَى جَمْعِهِمْ إِذَا يَشَاءُ قَدِيرٌ}[الشورى:29]، {وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ}[الشورى:30]، {وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الأَرْضِ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلا نَصِيرٍ}[الشورى:31]، {وَمِنْ آيَاتِهِ الْجَوَارِ فِي الْبَحْرِ كَالأَعْلامِ}[الشورى:32]،{إِنْ يَشَأْ يُسْكِنِ الرِّيحَ فَيَظْلَلْنَ رَوَاكِدَ عَلَى ظَهْرِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِكُلِّ صَبَّارٍ شَكُورٍ}[الشورى:33]، {أَوْ يُوبِقْهُنَّ بِمَا كَسَبُوا وَيَعْفُ عَنْ كَثِيرٍ}[الشورى:34]، {وَيَعْلَمَ الَّذِينَ يُجَادِلُونَ فِي آيَاتِنَا مَا لَهُمْ مِنْ مَحِيصٍ}[الشورى:35].

Allah says, “And of his signs is the creation of the heavens and earth and what He has dispersed throughout them of creatures. And He, for gathering them when He wills, is competent” (Ash-Shura: 29). “And whatever strikes you of disaster - it is for what your hands have earned; but He pardons much” (Ash-Shura: 30). “And you will not cause failure [to Allah] upon the earth. And you have not besides Allah any protector or helper” (Ash-Shura: 31). “And of His signs are the ships in the sea, like mountains” (Ash-Shura: 32). “If He willed, He could still the wind, and they would remain motionless on its surface. Indeed in that are signs for everyone patient and grateful” (Ash-Shura: 33). “Or He could destroy them for what they earned; but He pardons much” (Ash-Shura: 34). “And [that is so] those who dispute concerning Our signs may know that for them there is no place of escape” (Ash-Shura: 35).

and His ﷻ These verses are in the context of showing the capability of Allah .signs in the creatures and the peopleAllah says, “And of his signs,” i.e. the proof of His capability and greatness. “The creation of the heavens and earth,” as the creation of heavens is a great and tremendous matter. They are heavens that Allah has expanded in such a way, which the human minds cannot conceive its dimensions. “And the heaven We constructed with strength, and indeed, We are [its] expander,” (Adh-Dhariyat: 47) Also, Allah says, “Blessed is He in whose hand is dominion, and He is over all things competent” (Al-Mulk: 1). “[He] who created death and life to test you [as to] which of you is best in deed - and He is the Exalted in Might, the Forgiving” (Al-Mulk: 2). “[And] who created seven

heavens in layers. You do not see in the creation of the Most Merciful any inconsistency. So return [your] vision [to the sky]; do you see any breaks?" (Al-Mulk: 3). "Then return [your] vision twice again. [Your] vision will return to you humbled while it is fatigued" (Al-Mulk: 4). That is, the vision will return to you while it is unable to reach the dimensions of these heavens and earth and this is a proof of the greatness of the Creator. "And what He has dispersed throughout them of creatures." This refers to every beast that creeps on the earth and moves on it. This includes the inhabitants of the heavens of the angels and what Allah created on the earth of the humans, the jinn, the animals and the birds. This is one of the indications of the ability and greatness of Allah. Allah says, "And He, for gathering them when He wills, is competent" (Ash-Shura: 29). Allah has said that He will gather all what He created on this earth from the children of Adam, starting from Adam to the last of his offspring. Likewise, all the beasts of this earth will be gathered as Allah says, "And when the wild beasts are gathered," (At-Takwir: 5) i.e. on the Day of Judgment. Then, Allah will say to these beasts, "Be dust" and so they will be dust after Allah makes them avenge one another. Thus, these are great signs. They show the ability of the Lord to create these multiple and many creatures, to cause their death and then to revive and gather them on the Day of Resurrection.

Then Allah says, "And whatever strikes you of disaster - it is for what your hands have earned; but He pardons much" (Ash-Shura: 30). "And whatever strikes you of disaster," (Ash-Shura: 30) i.e. any of the evils. "It is for what your hands have earned," that is, Allah will punish for this. As for the disbeliever, this is an urgent punishment for him in this world. As for the believer, this is expiation for his sin and elevation for his status with Allah, as the Prophet ﷺ says, "How wonderful is the case of a believer; there is good for him in everything. If prosperity attends him, he expresses gratitude to Allah and that is good for him;

and if adversity befalls him, he endures it patiently and that is better for him and this applies only to a believer."

In this regard, this will be an expiation for him and purification from his sins. Moreover, this will raise his degree and will increase his reward on the Day of Resurrection. "Indeed, the patient will be given their reward without account" (Az-Zumar: 10). As for the disbeliever, this disaster will be an urgent punishment for him in this life as Allah says, "And we will surely let them taste the nearer punishment short of the greater punishment that perhaps they will repent" (As-Sajdah: 21). Also, Allah says, "And those who disbelieve do not cease to be struck, for what they have done, by calamity - or it will descend near their home - until there comes the promise of Allah" (Ar-Ra'd). So, these disasters are a kind of threatening and hitting them and an urgent punishment for them in this life. In addition, they do not benefit from such disasters and after that, the greatest punishment waits for them on the Day of Resurrection, but all of this happens according to the decree and destiny of Allah. "And whatever strikes you of disaster it is for what your hands have earned." That is, know that no disaster takes place on the earth except for what the people's hands have earned. "Corruption has appeared throughout the land and sea by [reason of] what the hands of people have earned" (Ar-Room: 41). The corruption here refers to the plagues. So, any plague that occurs on the earth is by reason of what the hands of people have earned. Allah says, "But He pardons much," i.e. He pardons much of the misdeeds and He does not urgently punish them in this life; if He punishes every wrongdoer for his misdeeds in this life, then no creature would be left upon the earth. "And if Allah were to impose blame on the people for what they have earned, He would not leave upon the earth any creature. But He defers them for a specified term. And when their time comes, then indeed Allah has ever been, of His servants, Seeing" (Fatir: 45).

Then Allah says, “And you will not cause failure [to Allah] upon the earth. And you have not besides Allah any protector or helper” (Ash-Shura: 31). This is a speech directed to the disbelievers. Meaning that you, disbelievers, will not cause failure to your Lord, which means that you will not surpass or overcome Him. Allah is the Predominant and He is the Subjugator over His servants that nothing escapes Him. In this regard, the jinn said, “And we have become certain that we will never cause failure to Allah upon earth, nor can we escape Him by flight” (Al-Jinn: 12). They are the jinn and the jinn have abilities that are far greater than human abilities. For example, they have abilities in disguise, abilities in flying and abilities in reaching the heights of the heavens. However, they believed that they could not cause failure to Allah upon the earth. “And you have not besides Allah any protector or helper” (Ash-Shura: 31). That is you have no protector who loves you and supports you. In addition, you have no protector that will save you through his guardianship, his support and his love.

Then Allah says, “And of His signs are the ships in the sea, like mountains” (Ash-Shura: 32). “The ships” refer to the vessels that run in the sea, they are so great to the extent that they are like mountains. So, these great ships are of the signs of Allah as He is the One Who guided the man to construct them and the man could never do anything except according to the decree of His God and His Protector. Then, He is the Creator of the sea in which these ships sail. In addition, He is the One Who subjected this sea and if this sea is not subjected, then it would run high and rage and in this case, the man would not be able to ride it or make his ships walk upon it. Allah is the One Who subjected it as He says, “And it is He who subjected the sea for you to eat from it tender meat and to extract from it ornaments which you wear. And you see the ships plowing through it” (An-Nahl: 14). This is the subjection of Allah, “And you see the ships plowing through it.” That is, you see the ships splitting it and walking upon it while it is subjected. So, Allah is the One Who subjected this great and tremendous creature and when this

creature rages, no one can control it except its Creator, its God and its Master; all these things are of the signs of Allah.

"If He willed, He could still the wind, and they would remain motionless on its surface. Indeed in that are signs for everyone patient and grateful" (Ash-Shura: 33). At the time this Quran was revealed, this wind was the only force that Allah subjected for the man in order to drive his ships. In this regard, the man would set up the sail of this ship, the wind would come and fill the sail and then it would push the ship towards the direction of the wind. Thus if Allah willed "He could still the wind." The wind is the driving force and if this wind becomes still, then the ship will stop because the wind is its driving force. Then these ships would remain "Motionless on its surface".

"Indeed in that are signs for everyone patient and grateful" (Ash-Shura: 33). To explain, the subjection of the sea, the blessing of the ships that run on the water, and the driving of these ships through the wind that Allah sends are of the blessings of Allah and they require the servant to be grateful. On the contrary, the stillness and stopping of the wind and the stopping of the ships' running on the sea are from calamities. It is a partial calamity and it requires patience. The servant here should be patient. So, both of this grace and this ordeal need for the patient servant who always resorts to patience and who is grateful to Allah.

Allah says, "Or He could destroy them for what they earned; but He pardons much" (Ash-Shura: 34). That is, Allah would destroy these ships if He willed to destroy them and their passengers as He says, "And send upon you a hurricane of wind," i.e. the destroying wind, "and drown you for what you denied? Then you would not find for yourselves against Us an avenger" (Al-Isra: 69). "Or He could destroy them for what they earned," (Ash-Shura: 34) i.e. for their sins that they earned. "But He pardons much." Thus, this whole matter is in the hands of Allah. That is, the whole matter from the beginning to the end is in the hands of Allah

and the man is within the grasp of Allah and is subjected to His blessings or to His torment and punishment. There is no escape or a refuge for the man except Allah. Also, there is no god or lord that disposes of his creatures but Allah; He is the Lord, the God, the One who disposes and the Educator of His servants through the good deeds and bad deeds.

Allah says, "And [that is so] those who dispute concerning Our signs may know that for them there is no place of escape" (Ash-Shura: 35). That is, they dispute concerning the signs of Allah, which means that they want to dispute concerning these signs through their false arguments. "For them there is no place of escape," So, the person who looks at this life knows that he has no escape from his Creator, his God, and his Master. This is Allah's land and this is His Heaven. In addition, this is how He disposes of His creatures through revival and death. He destroys whoever he wants whenever He wants. This is the power of Allah over the servants. "Escape," means a place of refuge. In this regard, escaping refers to running away from danger and this is always said about the onagers as mentioned in the hadith, "They rushed towards the gate like onager."

Then Allah says, "So whatever thing you have been given - it is but [for] enjoyment of the worldly life" (Ash-Shura: 36). That is, all the things that you have been given in this life are not but for enjoyment. I.e. anything of wealth with all its kinds, e.g. of children, of wives, of blessings and belongings; whatever you have been given is just enjoyment. You will enjoy these things for this little period only. In this regard, the Prophet said that life is not but a quick passing enjoyment. It is a short period in which a person enjoys the satisfaction of a desire and a yearning and then he will no longer need this enjoyment. Then it will quickly end and disappear. It's also as Allah says, "Beautified for people is the love of that which they desire - of women and sons, heaped-up sums of gold and silver, fine branded horses, and cattle and tilled land. That is the enjoyment of worldly life" (Al-Imran: 14). But, "Allah has with Him the best return" (Al-Imran: 14). Allah

has the best return which is the place of residence and staying with Allah; so, there is a great difference between this and that. Allah says, "But what is with Allah is better and more lasting." This refers to the reward that Allah preserved, prepared and made as an accommodation for the people of the Paradise. It also refers to the Paradise and the great matters that Allah has preserved therein such as the great treasures and the palaces that are constructed of gold and silver. So, "what is with Allah," i.e. His paradise and pleasure, "is better" i.e. it is better in terms of value, in terms of benefit and in terms of favor. There is a great difference between the pleasure of this world and the pleasure of the Hereafter; the pleasure of the Hereafter is lasting as it does not end or be lost. "And fruit, abundant" (Al-Waqi'ah: 32). "Neither limited [to season] nor forbidden" (Al-Waqi'ah: 32). But this is for "those who have believed and upon their Lord rely" (Ash-Shura: 36). Allah has made this for the people of faith. In this regard, the faith refers to believing and working according to this belief. In this regard, the Divine revelation came to those believers from Allah on the tongue of His Messenger and, therefore, they believed and trusted it as the believer will be asked, "What do you say about that man? He will say, "This is Muhammad, the son of Abdullah. He came to us with the guidance from our Lord and we believed. We believed and trusted that what came to us from Allah is the truth. "And upon their Lord," The reliance refers to submitting the matter to Allah and waiting for the results of the reasons to come from Allah. In this regard, the servant seeks the reasons and waits for the results of this from Allah. This includes all reasons, whether they are reasons for the world or reasons for the Hereafter. In this regard, life is obtained through the reasons. It is obtained through seeking as Allah says, "So walk among its slopes and eat of His provision - and to Him is the resurrection" (Al-Mulk: 15). Likewise, the Hereafter has its reasons. It has its reasons for seeking. "But whoever desires the Hereafter and exerts the effort due to it while he is a believer - it is those whose effort is ever appreciated" (Al-Isra: 19). "To

each [category] We extend - to these and to those - from the gift of your Lord. And never has the gift of your Lord been restricted" (Al-Isra: 20).

So, the reliance is following the reasons and waiting for the results from Allah. One can observe the reality of reliance, when reading the biography of the Prophet Muhammad for he is the master of those who rely upon Allah. In this regard, in all matters, the Prophet would follow all the possible reasons and after that he would wait for the results from Allah. For example, on the day of Badr, the day of the Migration (to Medina), the day of Uhud and the day of the Trench or any other day. On these great days, the Prophet did not leave the reasons. In this regard, when he wanted to emigrate, he followed all the immigration's reasons for hiding and of being well prepared. That is, he prepared all that might help him in this matter such as buying two she-camels before immigration, concealing the matter from Quraysh, going out at night, putting Ali Bin Abi Talib in his place and ordering Abu Bakr to conceal this matter. In addition, this also included choosing the guide that would guide them to the way of Medina and hiding for three days until the demand in Quraysh eases. So, the Prophet did not head to Medina at the same night as the people of Quraysh would surely follow him once they knew that he went out and then he would be apparent to them. Rather, they stayed for three days as during these three days the people would search for him everywhere and after these three days their will would be eased; also, after these three days, the search for them would lessen and at this the Prophet could travel from Mecca to Medina. The lesson learned from all this is that the Prophet followed all the possible reasons and then he relied on Allah, while the disbelievers were exerting all their efforts in order to get him. In this regard, Abu Bakr said while he was in the Cave with the Prophet ﷺ and while he was looking at the disbelievers, "By Allah, O Messenger of Allah, if they were to see at their feet they would have surely seen us." Those disbelievers reached the peak of searching for them and their feet were searching in the same place. Then,

the Prophet said to Abu Baker, “Abu Bakr, what can befall two who have Allah as the third One with them?” This is the peak of reliance upon Allah ﷻ. Moreover, the Prophet did what he could in the Battle of Badr, the Battle of Uhud and the Battle of the Trench. In all these battles, the Prophet would follow all the possible reasons of a battle and then he would leave the results of the matter to Allah.

In this regard, Allah blamed some people who used to go out to Pilgrimage and they did not carry their means of substance with them. They would say, “We are relying upon Allah.” When those people came to Mecca, they would be poor and would beg and ask people for money. Allah forbade them from this and He says, “And take provisions, but indeed, the best provision is fear of Allah. And fear Me, O you of understanding” (Al-Baqarah: 197). So, Allah ordered them to carry their means of substance, i.e. to carry their water and their supplies. He ordered them to be well prepared for this long road as much as they could till they reach this place and ordered them to return with their supplies also. So, they were ordered to take provisions and were forbidden from this incorrect reliance. This is not reliance for whoever goes out in a certain matter or works in a certain work without taking his supplies is not relying on Allah. For example, he who goes out to meet his enemy while he is unarmored, i.e. he wants to fight for the cause of Allah but he goes unarmored and goes while being apparent and his secrets are disclosed to his enemy; this person cannot be relying on Allah. But Allah says, “O you who have believed, take your precaution and [either] go forth in companies or go forth all together” (An-Nisa: 71).

يقول الله ﷻ: {فَمَا أُوتِيتُمْ مِنْ شَيْءٍ فَمَتَاعُ الْحَيَاةِ الدُّنْيَا وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى لِلَّذِينَ آمَنُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ}[الشورى:36], {وَالَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الإِثْمِ وَالْفَوَاحِشَ وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ}[الشورى:37], {وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلاةَ وَأَمْرُهُمْ شُورَى بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ}[الشورى:38], {وَالَّذِينَ إِذَا أَصَابَهُمُ الْبَغْيُ هُمْ يَنْتَصِرُونَ}[الشورى:39], {وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ إِنَّهُ لا يُحِبُّ الظَّالِمِينَ}[الشورى:40], {وَلَمَنِ انتَصَرَ بَعْدَ ظُلْمِهِ فَأُوْلَئِكَ مَا عَلَيْهِمْ مِنْ سَبِيلٍ}[الشورى:41].

Allah says, “So whatever thing you have been given - it is but [for] enjoyment of the worldly life. But what is with Allah is better and more lasting for those who have believed and upon their Lord rely” (Ash-Shura: 36). “And those who avoid the major sins and immoralities, and when they are angry, they forgive” (Ash-Shura: 37). “And those who have responded to their lord and established prayer and whose affair is [determined by] consultation among themselves, and from what We have provided them, they spend” (Ash-Shura: 38). “And those who, when tyranny strikes them, they defend themselves” (Ash-Shura: 39). “And the retribution for an evil act is an evil one like it, but whoever pardons and makes reconciliation - his reward is [due] from Allah. Indeed, He does not like wrongdoers” (Ash-Shura: 40). “And whoever avenges himself after having been wronged - those have not upon them any cause” (Ash-Shura: 41).

underestimates the value of this life and shows that what He has is ﷻ Allah better for His faithful servants, so He says, “So whatever thing you have been .given - it is but [for] enjoyment of the worldly lifeBut what is with Allah is better and more lasting for those who have believed and upon their Lord rely” (Ash-Shura: 36). I.e. whatever things you have been given of money, of honor, of prestige and of provisions are all from Allah, but all these things are not but enjoyment “of the worldly life.” That is, you just enjoy these things in the period of this life, i.e. the near worldly life or it may be taken from lowliness because it is low. In this regard, our life is just a temporary life, but the real life is the life of the Hereafter as the Prophet used to say, “O God, there is no life, but the life of the Hereafter.” It is real life. Also, Allah says, “And indeed, the home of the Hereafter - that is the [eternal] life, if only they knew” (Al-Ankaboot: 64). The word “eternal life” here is an exaggeration to mean that the complete and real life in which its people will be happy is the life of the Hereafter, but the worldly life is just temporary. “It is but [for] enjoyment of the worldly life. But what is with Allah,” of goodness, of paradise and of pleasure “is better and more lasting.” But

this is “for those who have believed and upon their Lord rely” (Ash-Shura: 36). “Who have believed,” i.e. who have trusted Allah and who rely on Allah. The reliance cannot be real except through following the reasons and waiting for the results from Allah. So, Allah says that their quality is that they “have believed and upon their Lord rely” (Ash-Shura: 36).

Allah says that the third quality is “And those who avoid the major sins and immoralities” (Ash-Shura: 37). This means that they leave the great sins and the obscene sin and it is the ugly one. The immorality is often used to refer to adultery and what is related to it and its forms such as homosexuality and the like because such sin is very ugly. Also, the sin may be represented in disbelief and polytheism, in insulting Allah or in prostrating to an idol as these are from the major sins.

Furthermore, the greatest of all sins is associating anything with Allah “O my son, do not associate [anything] with Allah. Indeed, association [with him] is great injustice” (Luqman: 13). “Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills” (An-Nisa: 48). So, association with Allah is the major sin and the greatest sin for nothing is greater than association with Allah. “Grave is the word that comes out of their mouths; they speak not except a lie” (Al-Kahf: 5). those who said that Allah has a son and therefore they worshiped this son; they made him the son of Allah as they claim. These are the Christians and those who are like them, i.e. those who said that Allah has children. “And they say, "The Most Merciful has taken [for Himself] a son"” (Maryam: 88). “You have done an atrocious thing” (Maryam: 89). “The heavens almost rupture therefrom and the earth splits open and the mountains collapse in devastation” (Maryam: 90). “That they attribute to the Most Merciful a son” (Maryam: 91). “And it is not appropriate for the Most Merciful that He should take a son” (Maryam: 92). “There is no one in the heavens and earth but that he comes to the Most Merciful as a servant” (Maryam:

93). “He has enumerated them and counted them a [full] counting” (Maryam: 94). . (Maryam: 95).

It came in the hadith, on the authority of Abdullah Ibn Masoud, that he asked the Prophet, “Which is the greatest sin?” He said, “To set up rivals unto Allah though He alone created you.” So, if you set rivals to Allah while He is the One Who created you, then you set up rivals and peers for Who created you. I said: “Then what?” He said, “That you kill your child fearing that he will eat with you.” killing someone whom Allah has forbidden without a just cause is of the greatest sins and the greatest killing is the killing of a child fearing that he will eat with you. This child is powerless and incapable and unfortunately many people take it easy to kill their children. They kill their children while they are in their mothers' wombs and they call this abortion, while it is a deliberate killing. I said: “Then what?” He said, “To commit illegal sexual intercourse with the wife of your neighbor.” In this regard, adultery is an immorality and evil, but committing it with the wife of the neighbor is greater because in Sharia the neighbor is the subject of care, mercy, bounty and charity. So, if you make him the subject of offense, evil and aggression, then this becomes a greater matter. These are the greatest sins as Allah says, “And those who do not invoke with Allah another deity or kill the soul which Allah has forbidden [to be killed], except by right, and do not commit unlawful sexual intercourse. And whoever should do that will meet a penalty” (Al-Furqan: 68). “Multiplied for him is the punishment on the Day of Resurrection, and he will abide therein humiliated” (Al-Furqan: 69).

Also, the Prophet clarified the greatest sins saying, “Avoid the seven destructive things.” It was asked: (by those present): "What are they, O Messenger of Allah?” He replied, “Associating anyone or anything with Allah in worship; practicing sorcery, eating of usury, devouring the property of an orphan, killing of someone without a just reason whom Allah has forbidden, fleeing from the battlefield and slandering chaste women who never even think of anything

touching chastity and are good believers." These are of the greatest sins. Bin Abbas was asked, "Are the great sins seven?" He replied, "They are near seventy." In this regard, the Prophet's saying, "Avoid the seven destructive things" does not mean that the other sins are not of the greatest sins as the Prophet mentioned sins other than these ones and said that they are of the greatest sins. He said, "A man's reviling of his parents is one of the grave sins. He was asked, "Messenger of Allah! How does a man revile his parents? He replied, "He reviles the father of a man who then reviles his father, and he reviles a man's mother and he reviles his."

Allah says, "And when they are angry, they forgive" (Ash-Shura: 37). This is a quality of goodness in those to whom Allah made the Hereafter. The anger is an outburst, a desire for revenge and a blood seething in the heart. This anger may be commendable if it is for the sake of Allah. As for this person who becomes angry for himself, his action is blamed. He is blamed who becomes angry for himself; that is, the person who becomes angry for the sake of his own self if he is attacked and this attack makes him angry. So, here Allah praised this kind of anger saying, "When they are angry," i.e. for the sake of themselves, "they forgive." That is, they forgive whoever wrongs them. In this regard, the Prophet ﷺ described that he never became angry for the sake of his own self. It is mentioned in the hadith of Aisha, the Mother of the Believers, may God be pleased with her, that she said, "The Messenger of Allah ﷺ did not take revenge for himself unless the limits of Allah were violated. Then he took revenge for it for Allah." As for his own sake, the Messenger did not take revenge from anyone that harmed him. The Prophet was harmed a lot by the hypocrites but he pardoned them. Also he was harmed by that wicked man who insulted him and said to him, "Do justice, O Muhammad. By Allah, this division is not for the sake of Allah." So, the Prophet said, "Woe be upon you! Who would do justice, if I do not do justice?" In addition, he was harmed by the ill-mannered and impolite people who

were harming him such as this Bedouin who came to the Prophet as mentioned in the hadith. In this regard, Anas said that when the Prophet was traveling, a Bedouin came from behind his back and dragged him harshly from his clothes. Anas said, “I saw the effects of this Bedouin’s grasp on the Prophet’s neck.” So, the Prophet ﷺ turned to him and this man said, “Give me from Allah’ money that you have.” Then, the Prophet ﷺ smiled at him and ordered money for him. There are many examples like that one such as those who used to come, shout from outside the house of the Prophet ﷺ and say, “O Muhammad, get out for us.” Allah says, “Indeed, those who call you, [O Muhammad], from behind the chambers - most of them do not use reason” (Al-Hujurat: 4). “And if they had been patient until you [could] come out to them, it would have been better for them. But Allah is Forgiving and Merciful” (Al-Hujurat: 5). The Prophet was greatly harmed and he used to say, “May Allah bestow His Mercy on Musa for he was hurt with more than this, yet he remained patient.” So, the Prophet never became angry for his own sake at all. Also, he never hit a woman or a servant. Rather, Anas may Allah be pleased with him and said; “I served him for ten years. He never said 'why did you do that?' for something I had done, nor did he ever say 'why did you not do such and such' for something I had not done.” This was the nature of the Prophet ﷺ. Thus, Allah praised the people of faith who are in this way saying, “And when they are angry, they forgive” (Ash-Shura: 37).

Then Allah says, “And those who have responded to their lord and established prayer and whose affair is [determined by] consultation among themselves, and from what We have provided them, they spend” (Ash-Shura: 38). That is, they responded to Allah ﷻ through listening to His speech and implementing His orders as Allah described the believers saying, “The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in Allah and His angels and His books and His messengers, [saying], "We make no distinction between any of His messengers." And they

say, "We hear and we obey" (Al-Baqarah: 285). So, those are "who have responded to their lord." they responded to Him through hastening to do all that He orders.

Allah says, "And established prayer." That is, they established the prayer according to the right way; it is not a crooked prayer, rather it is soundly established. In this regard, prayer cannot be established soundly unless its conditions are fulfilled for Allah made conditions for the prayer. Also, the prayer is soundly established through fulfilling its basic pillars. One of the conditions of the prayer is that it must be after purification. The Prophet ﷺ said, "The prayer of one who has voided excrement will not be accepted until he performs ablution." In addition, the man's body, clothes and the place in which he prays must be clean. Moreover, this person has to perform the legal ablution that Allah commanded the Prophet with. "O you who have believed, when you rise to [perform] prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles. And if you are in a state of janabah, then purify yourselves" (Al-Maidah: 6). Moreover, another condition of the conditions of prayer, i.e. the prayer of the clean, virtuous and pure believer before he comes to stand in the hands of his Lord, is to face the Qibla. "Turn your face toward al-Masjid al-Haram." Another condition is that the prayer must be at the time of the five obligatory prayers as Allah says, "Indeed, prayer has been decreed upon the believers a decree of specified times" (An-Nisa: 103). The specified time means that the prayer has a determined time from the beginning and it must be performed at these times specified by Allah.

Allah says, "Establish prayer at the decline of the sun until the darkness of the night and [also] the Qur'an of dawn. Indeed, the recitation of dawn is ever witnessed." (Al-Isra: 78). So, these are the times of the prayers and the believer has to pray on time. After praying on time comes covering one's private parts. "O children of Adam, take your adornment at every masjid" (Al-A'raf: 31). This is a

command from Allah to the servants to take their adornment at every masjid at the time of prayer. In any case, these are the conditions of prayer and the believer has to adhere to all these conditions so that his prayer will be established and accepted with Allah. Then comes the pillars, the believer starts his prayer with the opening takbir and then reading Surah Al-Fatihah. After that, he has to bow and remain in this state till he feels at rest in bowing. To illustrate, one of the Companions performed a prayer and then he came to the Prophet and said, "Peace be upon you, O Messenger of Allah." The Prophet said to him, "Go back and pray, for you have not prayed." The man went back and prayed like his first prayer and then he came and greeted the Prophet. After returning his greetings the Prophet ﷺ said, "Go back and pray, for you have not prayed." So, the man went back and prayed also like his first prayer and then he came and greeted the Prophet. The Prophet returned the greetings and said to the man, "Go back and pray, for you have not prayed." Then, the man said to the Prophet, "By Him Who sent you with the Truth, I cannot offer the prayer in a better way than this. Please, teach me how to pray." The Prophet said to Him, "When you stand for Prayer say Takbir and then recite Surah Al-Fatihah and then bow till you feel at ease. Then raise your head and stand up straight, then prostrate till you feel at ease during your prostration, then sit with calmness till you feel at ease and do the same in all your prayers."

This rising from bowing is a pillar as the Prophet said to him, "Then raise your head and stand up straight." So, this is one of the pillars of prayer and the prayer cannot be complete without it. Also, the Prophet said, "Allah does not look at the prayer of a servant if he does not bring his backbone to rest while bowing." The meaning of that Allah does not look at this prayer is that He does not have a look of acceptance and mercy for it and, therefore, this prayer is not accepted and is returned to the one who prayed it. So, when one of the companions saw a man who does not raise his head and does not stand up straight after bowing, he called

upon this man and said, “For how long have you been praying this prayer?” The man replied, “For forty years.” He said to him, “You have not prayed for forty years and if you die on this, you will die in a religion other than the religion of Muhammad ﷺ.” So, this companion said to the man, “You have not prayed for these forty years as you do not bring your backbone to rest after bowing. That is, you do not rise after bowing till your backbone is straight and I think that it was not a prayer. Thus, this prayer that missed one of its pillars is in vain and will not be accepted for this.

Allah says, “And whose affair is [determined by] consultation among themselves.” i.e. the affair of the people of Islam in their peace, war, fighting and meeting and in appointing the caliphate and removing him and all their affairs are based on consultation. The consultation is that each of them seeks the opinion of the other in order to consult about it and to see the opinion that deserves to be followed; this is the consultation. So, the emir does not obstinate in his opinion without the subjects. Rather, he takes their opinions as the Prophet ﷺ ordered. In this regard, the Prophet was not in need of consulting people and he did not need others’ opinions because he was the strong-minded Messenger of Allah, whom Allah granted wisdom. Also, Allah disclosed to him some of His unseen matters, of the conditions of the people and of the conditions of the worlds in addition to the Prophet’s great and wide knowledge concerning this. So, the Prophet was not in need of consultation, but Allah commanded him to consult. Allah said to the Prophet, “So by mercy from Allah, [O Muhammad], you were lenient with them” (Al-Imran: 159). He was lenient with those who disobeyed his command in the Battle of Uhud and this disobedience caused the defeat. Also, he was lenient with those who fled from the battle as the Prophet did not hold anyone accountable from those who were a reason and who shared in the defeat of the Muslims. In this regard, the defeat occurred due to a reason and this reason was that the archers left their places, others went down and others followed the disbelievers seeking

their plunder as Allah says, “Among you are some who desire this world, and among you are some who desire the Hereafter.” “[Remember] when you [fled and] climbed [the mountain] without looking aside at anyone while the Messenger was calling you from behind. So Allah repaid you with distress upon distress so you would not grieve for that which had escaped you [of victory and spoils of war] or [for] that which had befallen you [of injury and death]. And Allah is [fully] Acquainted with what you do” (Al-Imran: 153). Allah told him that this was a good action. “So by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you” (Al-Imran: 159). In this regard, criticizing and scolding others causes great pain for them. This is from the mercy of the Prophet ﷺ. “So pardon them and ask forgiveness for them and consult them in the matter” (Al-Imran: 159).

So, Allah ordered the Prophet to consult his companions, knowing that one of the reasons for the defeat was that he took the opinion of those who wanted to leave Medina in order to meet the infidels outside of it and this was not the opinion of the Prophet ﷺ. In this regard, the number of Muslims was less than the number of infidels. The Muslims were about one thousand including the hypocrites and the infidels were three thousand and all of them were gathered together in one party and they were in the heart of one man. As for the Muslims, they were not; Abdullah Ibn Ubayy was among them and therefore he returned with a third of the army and left the Prophet ﷺ as Allah says, “And [remember] when you, [O Muhammad], left your family in the morning to post the believers at their stations for the battle [of Uhud] - and Allah is Hearing and Knowing” (Al-Imran: 121). “When two parties among you were about to lose courage, but Allah was their ally; and upon Allah the believers should rely” (Al-Imran: 122). These two parties were from Bani Salama and they were from those who wanted to return with Abdullah Ibn Ubayy. The lesson learned is that the Prophet saw that

they were less than the infidels and they had to stay in Medina and be fortified there. Then, the houses of Medina would be a fortress for them against the infidels and they would fight behind it. Moreover, it would also be possible for the women to participate in this fight from the roofs using stones, hot water and the like. Consequently, the masses of infidels would be dispersed in Medina and their campaign would fail. However, some of the companions said to the Prophet ﷺ, O Messenger of Allah, "We shall not fight from behind the walls. Take us out to our enemy." Those companions were eager to do this to the extent that they made the Prophet go out and go against his opinion. So, he went out and wore the clothes of war and on this day he was seen between two shields. When the Prophet went out, those who were eager to go out came to him and said, "O Messenger of Allah, we may have compelled you and forced you to leave. So, if you want to stay, then stay." The Prophet said to them, "It is not permissible for the prophet who wore the clothes of war to take them off until Allah judges between him and his enemy." So, he said to them as long as the decision has been taken, the Prophet wore the clothes of war and got ready for it, he has already initiated this act of worship. That is, holy fighting is an act of worship and one cannot change his mind about it or refrain from it till Allah judges between him and his enemy. This applies to any act of worship that the believer starts to perform. There are some acts of worship that the believer cannot go back in once he has started to perform it such as the pilgrimage. So, if the believer begins to perform pilgrimage and says, "I am here at Your service," he cannot go back to this unless he is prevented. "And complete the Hajj and 'umrah for Allah" (Al-Baqarah: 196).

The lesson learned is that the defeat was caused by those who insisted on the Prophet while consulting them and made him go out while he was not satisfied. However, Allah ordered His Prophet saying, "And consult them in the matter." This indicates that the matter is obligatory; that is, consultation is an obligatory matter. Moreover, the Prophet adhered to this Divine command and he used to

consult his companions in each small and big matter, especially the people of opinion and wisdom as Abu Bakr and Omar. In this regard, the Prophet said to them, “If both of you agree on a matter, I will not contradict you”.

So, Allah praised the believers here and showed that their matter is based on consultation.

يقول الله ﷻ, {وَالَّذِينَ إِذَا أَصَابَهُمُ الْبَغْيُ هُمْ يَنْتَصِرُونَ}[الشورى:39], {وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ إِنَّهُ لا يُحِبُّ الظَّالِمِينَ}[الشورى:40], {وَلَمَنِ انتَصَرَ بَعْدَ ظُلْمِهِ فَأُوْلَئِكَ مَا عَلَيْهِمْ مِنْ سَبِيلٍ}[الشورى:41], {إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَبْغُونَ فِي الأَرْضِ بِغَيْرِ الْحَقِّ أُوْلَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ}[الشورى:42], {وَلَمَنْ صَبَرَ وَغَفَرَ إِنَّ ذَلِكَ لَمِنْ عَزْمِ الأُمُورِ}[الشورى:43], {وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ وَلِيٍّ مِنْ بَعْدِهِ وَتَرَى الظَّالِمِينَ لَمَّا رَأَوُا الْعَذَابَ يَقُولُونَ هَلْ إِلَى مَرَدٍّ مِنْ سَبِيلٍ}[الشورى:44], {وَتَرَاهُمْ يُعْرَضُونَ عَلَيْهَا خَاشِعِينَ مِنَ الذُّلِّ يَنْظُرُونَ مِنْ طَرْفٍ خَفِيٍّ وَقَالَ الَّذِينَ آمَنُوا إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ الْقِيَامَةِ أَلا إِنَّ الظَّالِمِينَ فِي عَذَابٍ مُقِيمٍ}[الشورى:45].

says, "and those who, when oppression befalls them, defend ﷻ Allah themselves"(Ash-Shuraa:39), "And the repayment of an evil deed is an evil deed .equivalent to itBut whoever has pardoned and made reconciliation—his reward lies with Allah; indeed, He does not love the unjust"(Ash-Shuraa:40), "And for one who has defended himself after being dealt with unjustly—on those there is no blame"(Ash-Shuraa:41), "Rather, blame lies on those who do injustice to mankind and commit unjustified aggression in the land; for those is a painful punishment"(Ash-Shuraa:42), "But whoever has endured patiently and has forgiven—that is certainly a sign of real resolve"(Ash-Shuraa:43), "And whoever Allah misguides has no guardian apart from Him. And you see the unjust when they have seen the punishment, saying, “Is there a way of going back?"(Ash-Shuraa:44), "And you see them exposed to it, reverent with humility, looking with a stealthy glance. And those who had attained faith said, “Indeed, the losers are those who lost themselves and their families on the Day of Resurrection.” Undoubtedly, the unjust are indeed in a lasting punishment"(Ash-Shuraa:45).

Allah mentioned the attributes of His faithful servants to whom He prepared all goodness from what people get in this worldly life. He says, "So whatever you are given of anything..."(Ash-Shuraa:36), a speech to everyone. "is only an enjoyment of the Earlier Life, but what Allah has is better and more lasting". Then, He says, "for those who have attained faith", those are the ones who get what is with Allah, which is, "better and more lasting", from the world and everything in it, Allah's heaven and pleasure. "...for those who have attained faith and in their Lord they have placed their trust"(Ash-Shuraa:36), "and those who avoid the gravest of sins and obscenities, and if they feel wrathful, they(then) forgive"(Ash-Shuraa:37), "and those who responded to their Lord and established the prayer, and whose affairs are conducted by mutual consultation, and of what We have provided them they spend"(Ash-Shuraa:38), "and of what We have provided them they spend", from what Allah provided them with. They spent some of it in good aspects that Allah commanded and obliged like Zakat because it includes a rightfully acknowledged share "for the asker and the deprived"(Al-Ma'arij:25). Allah showed the rightfully acknowledged share in Zakat with its amount and where it should be spent as Allah stated. And there are the charitable aspects in spending that Allah loves. So Allah praised these servants for their attributes as He says, "and of what We have provided them they spend".

Then, He says, "and those who, when oppression befalls them, defend themselves"(Ash-Shuraa:39), "and those who, when oppression befalls them..."(Ash-Shuraa:39), oppression. "defend themselves", against oppression, against the one who oppresses them. That is, they do not remain silent in case of oppression. If they remain silent with this oppressor, he will exceed the limits and increase his oppression. As if they stop the oppressor and prevent him from exceeding the limits, he would know his limits and never exceed or oppress. Thus, they are praised for this. And this is different than showing the oppressor his limits, this is different than the previous attribute, which is Allah's saying, "...and

if they feel wrathful, they(then) forgive"(Ash-Shuraa:37). Allah described them that if they get angry "they(then) forgive", they forgive those who exceeded the limits with them, oppressed them, or harmed them. They forgive this because forgiveness is the best thing to do here and it is the best to make the one who exceeds the limit turn back. As we mentioned, regarding the Prophet's attribute, he never took revenge from those who harmed him. Besides, he treated others with kindness from those who harmed him whether from the people of hypocrisy or the people of ignorance, or the people of evil treatment. All of them were treated kindly, As for the hypocrites, he did not kill even those who deserve to be killed, and he said: so that people do not say that Muhammad kills his companions ﷺ. And this has a great impact on those who turned from their oppression. Or at least on the surface, as many returned outwardly when the Prophet ﷺ pardoned the evildoers.

Likewise, he did to the people of ignorance, and when the Prophet ﷺ treated them with kindness, they behaved and moved to another meaning of goodness. "...and if they feel wrathful, they(then) forgive"(Ash-Shuraa:37), this is different. "and those who, when oppression befalls them, defend themselves"(Ash-Shuraa:38), "and those who, when oppression befalls them", oppression and exceeding the limits from those who oppressed them. "defend themselves", then He demonstrated the limits of this defeat, He says, "And the repayment of an evil deed is an evil deed equivalent to it. But whoever has pardoned and made reconciliation—his reward lies with Allah; indeed, He does not love the unjust"(Ash-Shuraa:40), thus, He demonstrated that whoever takes from his oppressor a repayment equals the oppression that befalls him, is considered to be just and defeating the oppression that befell him. He says, "And the repayment of an evil deed is an evil deed equivalent to it..."(Ash-Shuraa:40), the evil deed is the oppression. "an evil deed equivalent to it", the evil deed repayment here is called an evil to reflect upon the similarity. Otherwise, it is only a repayment, as

if he gets wounded, he gets the repayment from the oppressor by wounding him as such. As He says, "and(that) for wounds is fair retribution". Likewise, if he asks to kill the one who killed his guardian. This is not considered to be exceeding the limits as for retribution, "Thus there is life for you in fair retribution, O people of understanding..."(Al-Baqarah:179). He who was attacked him with murder and the killer was killed in fair retribution. Or who attacked him in anything, other than attacking the whole soul, and asked for fair retribution, this considered to be of the right aspect. And this could be in terms of outcome or in any evil that he gets afflicted with. Yet, fair retribution is not permissible in some cases as it includes types of immoralities that are immoral in themselves. Thus, there is no fair retribution in it. He says, "And the repayment of an evil deed is an evil deed equivalent to it..."(Ash-Shuraa:40), this is permissible and might be praised if taking the repayment over the oppression prevents the oppressor from oppressing and showing him his limits. As if it is a slip from the oppressor and that it is possible to have a better repayment with forgiveness, then forgiveness is better. Then, He says, "But whoever has pardoned and made reconciliation—his reward lies with Allah", "But whoever has pardoned", that is, from his oppressor while being able to forgive because there is no forgiveness fulfilled without the ability to do it. Being able to afflict his oppressor with evil, yet, he forgives him and does not take repayment and does not ask for it. "But whoever has pardoned and made reconciliation", between him and his oppressor. "his reward lies with Allah", if he did so for the sake of Allah, leaves taking a repayment for the sake of Allah, Allah will give him a reward because he did so for the sake of Allah. He says, I do not want to take repayment from my oppressor and I will take my reward from Allah; this person's reward lies with Allah. Allah will give him a reward over this because he left this matter for the sake of the Lord. He says, "his reward lies with Allah", he is given. "...indeed, He does not love the unjust"(Ash-Shuraa:40), Allah, "does not love the unjust", which states that Allah does not love the

oppressor. He doesn't love him in the sense that he will be punished and burdened as long as Allah does not love him.

Then, He says, "And for one who has defended himself after being dealt with unjustly—on those there is no blame"(Ash-Shuraa:41), "And for one who has defended himself", that is, to himself and took his right from his oppressor with what equals this right. "...after being dealt with unjustly—on those there is no blame"(Ash-Shuraa:41), there is no blame like killing the killer if he makes sure he is a killer. And this killer gets killed, thus, equal repayment is taken from the oppressor. Or was oppressed in his money and took money as an equal repayment, He says, "on those", who take their right from their oppressors. "...there is no blame"(Ash-Shuraa:41), for being blamed by Allah. As well as a speech to people that they should not be blamed. A ruler must not blame the one who took his right from his oppressor. "...on those there is no blame"(Ash-Shuraa:41), that is, a burden. "Rather, blame lies on those who do injustice to mankind..."(Ash-Shuraa:42), "Rather, blame", blame and burden in the world "lies on those who do injustice to mankind", those who started the oppression. "and commit unjustified aggression in the land", commit unjustified aggression. "unjustified aggression in the land", with no right qualifies them to exceed in other people's money, belongings, or selves. "...for those is a painful punishment"(Ash-Shuraa:42), this is Allah's promise. "for those", who did so. "is a painful punishment.", from Allah. The punishment of fire -God forbids-. Then, He says, "But whoever has endured patiently and has forgiven—that is certainly a sign of real resolve"(Ash-Shuraa:43), this is praise from Allah to those who endured patiently over oppression that befalls upon him and forgives the one who oppressed him. "But whoever has endured patiently", upon oppression and forgave the one who oppressed him. "...that is certainly a sign of real resolve"(Ash-Shuraa:43), a sign of real resolve. The matters which Allah resolved or from the resolved matters, that is, the confirmed. Whoever does it is from the

people of resolve and power as the Prophet said, "The strong man is not the one who wrestles, but the strong man is in fact the one who controls himself in a fit of rage". This is of the resolve matters, or of the matters which Allah resolved upon His guardians and loved ones to take this matter. "But whoever has endured patiently and has forgiven—that is certainly a sign of real resolve"(Ash-Shuraa:43).

Then, He says, "And whoever Allah misguides has no guardian apart from Him..."(Ash-Shuraa:44), whoever Allah misguides. "has no guardian", from where he would find a guardian who guides, directs, and grants him success. He has no guardian apart from Allah. If Allah wants to misguide a servant, and Allah's will in him was to misguide him, then there is no way to be guided. He has no guardian to support or guide him apart from Allah. "And whoever Allah misguides has no guardian apart from Him..."(Ash-Shuraa:44), apart from the Lord because all matters belong to Allah, Who possesses all dominion. If He forbids him from guidance, then there is no way whatsoever that the person whom Allah forbade from guidance to be guided. He tells that He does not misguide anyone except those who stray from Allah's path. Who strays and turns away from His path and denied, Allah misguides hi as He says, "As for those who persist in disbelief, it is the same whether you warn them or not—they will never believe"(Al-Baqarah:6), "Allah has sealed their hearts and their hearing, and their sight is covered. They will suffer a tremendous punishment."(Al-Baqarah:7), because they disbelieved. He says, "As for those who persist in disbelief", as long as they knew he was truthful but did not believe in him and disregarded him, then, they get punished with this punishment. "And whoever Allah misguides has no guardian apart from Him..."(Ash-Shuraa:44), apart from Allah; how would he have a guardian? "...And you see the unjust when they have seen the punishment, saying, “Is there a way of going back?"(Ash-Shuraa:44), Allah transfers the addressee in this Qur'an to another form of the forms of those unjust on the Day

of Resurrection. He says, "And you see the unjust", on the Day of Resurrection. "when they have seen the punishment", they saw the fire and punishment. Seeing here is with their eyes and not only knowing. Rather, it became witnessed. "saying", regretting and grieving. "...Is there a way of going back?"(Ash-Shuraa:44), a question of distress and pain. "...Is there a way of going back?"(Ash-Shuraa:44), they ask this question with regret, with hope, and with insult. "Is there a way of going back?", to the world. "Is there a way", is there any other way with which we return to the world again.

The fact is that this question is in vain and there is no return to the world because Allah judged that there is no return to the world again. It is only one chance, and whoever misses it, misses the chance of the worldly life which will never be repeated again. And you do not go back; whoever fails in this test won't be able to take the test again and be returned to the world to do good deeds. Thus, he says the disbeliever's saying, "Our Lord, get us out, that we may act righteously, unlike the way we used to act". They are told, "Did We not give you a lifelong enough to take warning if you were going to?", did not Allah give a lifelong in this world enough "to take warning if you were going to", enough to take warning. Forty, fifty, sixty, a hundred years? "And the warner did come to you", from Allah. "...so taste, for there is no supporter for the unjust"(Fatir:37). The unjust say, "...Is there a way of going back?"(Ash-Shuraa:44), He says, "And you see them exposed to it, reverent with humility..."(Ash-Shuraa:45), "And you see them", you see those unjust disbelievers on the Day of Resurrection, "exposed to it", to fire. "exposed to it", they come to be exposed to it. "reverent with humility", reverent is submission and humiliation. "with humility", that fell on them. "reverent", humiliated and insulted. Each organ of theirs is reverent in the sense that it went down and humiliated to the ground. "reverent with humility, looking with a stealthy glance", looking at Hell or at the people of faith as they go to heaven. "with a stealthy glance", stealthy, a stealthy glance as if they do not

want anyone to know that they fear punishment. "looking", to their punishment -God forbids- or to the believers who split from them and went to the right side. "with a stealthy glance". He says, "And those who had attained faith said, “Indeed, the losers are those who lost themselves and their families on the Day of Resurrection.” Undoubtedly, the unjust are indeed in a lasting punishment"(Ash-Shuraa:45), at this point, the people of faith whom Allah gave them this evident win of heaven and pleasure say, "Indeed, the losers", indeed, the real losers, the real loss, "those who lost themselves and their families on the Day of Resurrection", they lost themselves by leading it to hell fire. He lost himself because he does not die in hell and then rest, nor does he live and benefit. Thus, there is no good life for him nor a resting death. Rather, he is in everlasting punishment -God forbids-. He remains alive but a life that does not benefit him, he is punished in it. Thus, he lost himself and his family. He lost his family if they are in hell with him because they do not benefit each other in Hell, rather, they curse each other. And if they are in heaven, he lost them as well because they are now in heaven and there is no connection between them.

They cannot give him from heaven's provision, not even with a sip of water. As He says, "And the people of Fire will call out to the people of Paradise, "Pour on us some water or some of what Allah has provided you." They will say, "Allah has prohibited these for disbelievers"(Al-A'raf:50), "they will say", they were not foreigners to the people of faith, rather, they were their own families. As the Prophet said that a wife, in Hell, calls her husband from the people of faith if he is in heaven and says, O my husband, what kind of a wife was I in the world? obeying, beneficial, and so on. And the son would say to his father, O father, what kind of a son was I in the world? And the brother to his brother, O brother, what kind of a brother was I in the world? That is, I favored you in the world. "Pour on us some water or some of what Allah has provided you", they will say, "...Allah has prohibited these for disbelievers"(Al-A'raf:50), the disbeliever does not

benefit his family from the ones in heaven. They do not benefit from anything; they do not benefit them even if they are from prophets. Whoever has any of his family in Hell cannot benefit them. As in the hadith of Al-‘Abbas bin ‘Abd al-Muttalib said to the Prophet ﷺ, Did you benefit Abu Talib with anything as he used to protect and take care of you, and used to become angry with you? He said, yes. The Prophet said, "yes he is in a shallow place of Fire. Were it not for me, he would have been in the bottom-most depth of the Fire". The shallow place is the little water in fire. And the Prophet said, "the least suffering for the inhabitants of Hell on the Day of Resurrection would be for the man under whose soles would be placed two embers and his brain would boil on account of them", and he said that this is the punishment of Abu Talib that he wears pair of fire shoes and his brain boils from them. Thus, no one benefits the other. "Indeed, the losers are those who lost themselves and their families on the Day of Resurrection", loses himself by guiding it into fire and he loses his family. If they are in Hell, then he lost them, and if they are in heaven, he lost them as well. "Indeed, the losers", the saying of the people of faith, "...are those who lost themselves and their families on the Day of Resurrection.” Undoubtedly, the unjust are indeed in a lasting punishment"(Ash-Shuraa:45), an information from Allah. "Undoubtedly", know, O people. "...the unjust are indeed in a lasting punishment"(Ash-Shuraa:45), this is an informative sentence. "indeed", with confirmation. "the unjust", who wronged themselves. No one is wronged by Allah, rather, they wrong themselves. Thus, whoever associates others with Allah and disobeys Allah, indeed wronged himself. "...Undoubtedly, the unjust are indeed in a lasting punishment"(Ash-Shuraa:45), everlasting. "a lasting", lasting is everlasting. It is lasting forever with no interruption. This punishment, "lasting". Allah described the punishment of being "lasting". Here, as if it is out of the punishment will. "...Undoubtedly, the unjust are indeed in a lasting punishment"(Ash-Shuraa:45), it is lasting upon them and does not end. They do not leave Hell and this fire will never die. Nor they die and rest, rather, they are everlasting in this punishment -God forbids-.

Then, He says, "And they had no allies to support them against Allah..."(Ash-Shuraa:46), "And they had no allies", on this hard and great day. " no allies", loved ones. Any attribute of closeness attributes by which guardianship is established for them with those because an ally in the Arab language is whom you have a relationship with by which he becomes your ally. And you become his ally, therefore, a brother is called an ally and the servant or slave is an ally. The master is an ally and the supporter is an ally. All of these are in the stated relationships of brotherhood, the supporter, the master, the servant, all of these have a relationship that makes each one of them an ally to the other. Thus, they do not have an ally, any ally from a supporter, a brother, or a relative, or other that supports them. "they had no", apart from Allah, "no allies". Likewise, their gods which they thought to be their allies, those gods worshiped apart from Allah abandon them. All of them abandon them. If those allies were from the people of obedience like angels, they abandon them and say never. They said, highly exalted is You, they never worshiped us. "And (remember) the Day when He will gather them all together, then will say to the angels," Is it you that these people used to worship?"(Saba:40), "They will say, "Pure are You! You are our mentor, not these. Rather, they used to worship the Jinns. Most of these believed in them"(Saba:41), those who worship Jinn, not us. Likewise, all those worshiped apart from Allah from Allah's allies disown those who worshiped them like when Isa disowned those who worshiped him apart from Allah. "He will answer, “Glory be to You! How could I ever say what I had no right to say? If I had said such a thing, you would have certainly known it", when Allah said to him, "...Did you ever ask the people to worship you and your mother as gods besides Allah?” He will answer, “Glory be to You! How could I ever say what I had no right to say? If I had said such a thing, you would have certainly known it. You know what is ˹hidden˺ within me, but I do not know what is within You. Indeed, You ˹alone˺ are the Knower of all unsee"(Al-Ma'idah:116), "I have not said to them anything but what You have ordered me to, that is, ` Worship Allah, my Lord and your

Lord' and I was a witness over them as long as I was with them. But when You picked me up You were the One watching over them. And You are a witness over everything"(Al-Ma'idah:117), "If You punish them, they are Your slaves. And if You forgive them, You are the Mighty, the Wise"(Al-Ma'idah:118). Those disbelievers have no allies apart from Allah. The disbeliever who came to Allah on the Day of Resurrection as a disbeliever. Allah says to those, "And they had no allies to support them against Allah..."(Ash-Shuraa:46), "to support them", support them and get them out of this fire and let them into heaven. Do them any good. They will have no support. "to support them against Allah". Then, He says, "...And whomever Allah misguides has no way out"(Ash-Shuraa:46), "And whomever Allah misguides", whom Allah misguided, "has no way out", where does he go? If Allah misguided him, the one misled by Allah blinds him from the path, seals his heart. Thus, he cannot find a way, he cannot find a path for salvation. "...And whomever Allah misguides has no way out"(Ash-Shuraa:46).

After this great preach, Allah tells us about how the matter will be on the Day of Resurrection. He says, "And you see the unjust when they have seen the punishment", this is on the Day of Resurrection. "...saying, “Is there a way of going back?"(Ash-Shuraa:44), those who regret and are in distress. "...Is there a way of going back?"(Ash-Shuraa:44), can we return once again. "And you see them exposed to it", to fire. "reverent with humility, looking with a stealthy glance. And those who had attained faith said, “Indeed, the losers are those who lost themselves and their families on the Day of Resurrection". Allah says, "...Undoubtedly, the unjust are indeed in a lasting punishment"(Ash-Shuraa:45), "And they had no allies to support them against Allah. And whomever Allah misguides has no way out"(Ash-Shuraa:46).

After this, Allah commands His servant. After this preach, He preaches them after this reminder regarding this great matter. He says, "Respond to your Lord before there comes from Allah a day that cannot be turned back. You will have

neither refuge on that day, nor possibility of denial"(Ash-Shuraa:47), "But if they disregard(you) —We have not sent you as a constant preserver over them; your only duty is proclamation. And indeed, whenever We let man taste a mercy from Us, he rejoices in it. But when something evil befalls them as a consequence of what their hands have put forth, then man is indeed a staunch denier"(Ash-Shuraa:48), after this. "Respond to your Lord", a command from Allah, respond to your Lord, obey Him. "Respond to your Lord before there comes from Allah a day that cannot be turned back..."(Ash-Shuraa:47), "before there comes from Allah a day", the Day of Resurrection. "that cannot be turned back", no one can turn this day back when Allah says that this is the Day of Resurrection and commands His angel, Israfil, to blow the trumpet. No one can turn this day back or rearrange the universe again. No, the matter is settled and it will come. "Then, when the Trumpet is blown with a single blast"(Al-Haqqah:13), "and the earth and the mountains are lifted up and crushed with a single crush"(Al-Haqqah:14), "on that day, the Inevitable Event shall come to pass"(Al-Haqqah:15).

The Day of Resurrection must be. And no one can turn this day back and return its judgments because there are from the people of heaven and earth those who want this day to happen. "Respond to your Lord before there comes from Allah a day that cannot be turned back..."(Ash-Shuraa:47), no one can stop and turn this day back which Allah willed it. Then, He says, "... You will have neither refuge on that day, nor possibility of denial"(Ash-Shuraa:47), there is no "refuge", to which you refuge and escape. "nor possibility of denial", who disbelieves you and denies this matter. Why is this happening, and why do the people of Hell enter into the Fire? Why is this as such? Rather, everyone is afraid on this day, fearing from Allah, listening and following, and there is no one who denies any of these matters.

يقول الله ﷻ : {اسْتَجِيبُوا لِرَبِّكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لا مَرَدَّ لَهُ مِنَ اللَّهِ مَا لَكُمْ مِنْ مَلْجَإٍ يَوْمَئِذٍ وَمَا لَكُمْ مِنْ نَكِيرٍ}[الشورى:4], {فَإِنْ أَعْرَضُوا فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا إِنْ عَلَيْكَ إِلَّا الْبَلاغُ وَإِنَّا إِذَا أَذَقْنَا الإِنْسَانَ مِنَّا

رَحْمَةً فَرِحَ بِهَا وَإِنْ تُصِبْهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ فَإِنَّ الإِنسَانَ كَفُورٌ}[الشورى:48], {لِلَّهِ مُلْكُ السَّمَوَاتِ وَالأَرْضِ يَخْلُقُ مَا يَشَاءُ يَهَبُ لِمَنْ يَشَاءُ إِنَاثًا وَيَهَبُ لِمَنْ يَشَاءُ الذُّكُورَ}[الشورى:49], {أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَإِنَاثًا وَيَجْعَلُ مَنْ يَشَاءُ عَقِيمًا إِنَّهُ عَلِيمٌ قَدِيرٌ}[الشورى:50], {وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بِإِذْنِهِ مَا يَشَاءُ إِنَّهُ عَلِيٌّ حَكِيمٌ}[الشورى:51], {وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلا الإِيمَانُ وَلَكِنْ جَعَلْنَاهُ نُورًا نَهْدِي بِهِ مَنْ نَشَاءُ مِنْ عِبَادِنَا وَإِنَّكَ لَتَهْدِي إِلى صِرَاطٍ مُسْتَقِيمٍ}[الشورى:52], {صِرَاطِ اللَّهِ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الأَرْضِ أَلا إِلى اللَّهِ تَصِيرُ الأُمُورُ}[الشورى:53].

says, “Respond to your Lord before the coming of a Day from Allah ﷻ Allah ˹that cannot be averted. There will be no refuge for you then, nor ˹grounds for denial˺ of sins.(47) But if they turn away, We have not sent you ˹O Prophet˺ as a keeper over them. Your duty is only to deliver ˹the message˺. And indeed, when We let someone taste a mercy from Us, they become prideful ˹because˺ of it. But when afflicted with evil because of what their hands have done, then one becomes totally ungrateful. (48) To Allah ˹alone˺ belongs the kingdom of the heavens and the earth. He creates whatever He wills. He blesses whoever He wills with daughters, and blesses whoever He wills with sons,(49) or grants both, sons and daughters, ˹to whoever He wills˺, and leaves whoever He wills infertile. He is indeed All-Knowing, Most Capable.(50) It is not ˹possible˺ for a human being to have Allah communicate with them, except through inspiration, or from behind a veil, or by sending a messenger-angel to reveal whatever He wills by His permission. He is surely Most High, All-Wise. (51) And so We have sent to you ˹O Prophet˺ a revelation by Our command. You did not know what is the Book or [what is] faith. But We have made it a light, by which We guide whoever We will of Our servants. And you are truly leading ˹all˺ to the Straight Path (52) the Path of Allah, to Whom belongs whatever is in the heavens and whatever is on the earth. Surely to Allah all matters will return ˹for judgment˺” (53) (Ash-Shuraa: 47-53).

Earlier, Allah depicted how the situation of the wrongdoers will be on the Day of Resurrection saying, "And whoever Allah leaves to stray will have no guide after Him. You will see the wrongdoers, when they face the torment, pleading, "Is there any way back ˹to the world˺?" (44) And you will see them exposed to the Fire, fully humbled out of disgrace, stealing glances ˹at it˺. And the believers will say, "The ˹true˺ losers are those who have lost themselves and their families on Judgment Day." The wrongdoers will certainly be in everlasting torment. (45) They will have no protectors to help them against Allah. And whoever Allah leaves to stray, for them there is no way" (46) (Ash-Shuraa: 44-46) ; the miserable situation of those wrongdoers who will regret (their deeds) and wish they can be returned to the worldly life again "...Is there any way back ˹to the world˺?" (Ash-Shuraa: 44) "And you will see them exposed to the Fire, fully humbled out of disgrace, stealing glances ˹at it˺"; at the Fire. They will also be stealing glances at the believers being admitted to Allah's paradise and His good pleasure. "And the believers will say, "The ˹true˺ losers are those who have lost themselves and their families on Judgment Day" This is the true loss; "The ˹true˺ losers are those who have lost themselves", by leading it to the Fire, and who have lost "their families". If they will be admitted to Paradise, he will be disconnected from them, and if he will be admitted to the Fire with them, he will lose them as well because the people of Fire will not pity or help one another. Rather, each of them will be busy with his own depression, worries and torment cursing each other, He says, "The wrongdoers will certainly be in everlasting torment" (Ash-Shuraa: 45). Then Allah says, "They will have no protectors to help them against Allah. And whoever Allah leaves to stray, for them there is no way" (Ash-Shuraa: 46).

After this, Allah directs His call and commands His servants saying, "Respond to your Lord before the coming of a Day from Allah that cannot be averted…" (Ash-Shuraa: 47). "Respond to your Lord", obey the command of your Lord concerning believing, performing good deeds, and taking His straight

Path, “before the coming of a Day from Allah”, which is the Day of Resurrection when “…There will be no refuge for you then”. No one can avert the coming of this Day; it will definitely come because it is predestined by Allah and whatever He predestines will definitely happen. “...There will be no refuge for you then, nor ˹grounds for˺ denial ˹of sins˺” (Ash-Shuraa:47). “...There will be no refuge for you”; O people, there will be no way for you to escape, nor will there be a refuge for you, like a mountain peak, a cave, or any other place to hide in, rather, all people will appear before Him. “The Day all will appear ˹before Allah˺. Nothing about them will be hidden from Him…” (Ghafir: 16) No one of them will be hidden from Allah, rather all of them will appear before Him in a row all through which He can see them, hear anyone speaking, and within which they will be trapped; the angels will surround them from all sides. So, they will have no refuge and no way for any of them to escape. "...There will be no refuge for you" to escape to, "nor ˹grounds for˺ denial ˹of sins˺"; there will be no grounds for denial or change of what the disbelievers will suffer from the torments of this Last Day. Also, no one will object to what they will suffer from torment and punishment. "nor ˹grounds for˺ denial ˹of sins˺". Allah says, "But if they turn away," from the call to Allah and refuse to obey His command, "We have not sent you ˹O Prophet˺ as a keeper over them". We have not sent you, O prophet, as a keeper over them, or as a keeper over their deeds obliging and ordering them with a cosmic fatalistic command that they cannot but be subjected to it. "Your duty is only to deliver ˹the message˺". You are only a messenger delivering the message from Allah to all humanity. Your duty is only to deliver the message of Allah; His clear, unambiguous message. "Your duty is only to deliver ˹the message˺". Then Allah says, "….And indeed, when We let someone taste a mercy from Us, they become prideful ˹because˺ of it. But when afflicted with evil because of what their hands have done, then one becomes totally ungrateful" (Ash-Shuraa: 48) This is the case of disbelievers; if they are given good provision from Allah as well as if they are afflicted with evil, in both

situations they react extremely badly. "….And indeed, when We let someone taste a mercy from Us," from Allah, "they become prideful" thinking that they deserve this mercy and that this is the end of misery. They become prideful because of it, though the mercy of Allah and His blessings upon His servants in this world are tests and trials. They are also temporary matters, not remaining forever, but disbelievers become prideful about this mercy forgetting whatever beyond it including His Divine commands and prohibitions, and forget the Day when they will stand before Allah. "But when afflicted with evil because of what their hands have done, then one becomes totally ungrateful" (Ash-Shuraa: 48) "But when afflicted with evil", like being afflicted with ailments or any other harm, as "evil" means anything that might harm them in this world, and Allah adds, "because of what their hands have done," as Allah does not afflict anyone with evil without a reason. Rather, Allah afflicts with evil because of the sins they have committed; no evil is afflicted upon anyone but as a result of his sins. "because of what their hands have done," which refers to committing sins, "then one becomes totally ungrateful". This is their case; they become "ungrateful" to Allah, desperate and hopeless, blaming Him, their Lord and Master.

Then Allah says, "To Allah ˹alone˺ belongs the kingdom of the heavens and the earth. He creates whatever He wills" (Ash-Shuraa: 49) to Allah alone, not to anyone else, "alone˺ belongs the kingdom of the heavens and the earth". Allah owns "the kingdom of the heavens and the earth" all by Himself, for He is its Creator and the Manager of its affairs. He is the One controlling its affairs in every possible way of controlling; He controls the affairs of the heavens and the earth in every way of controlling as all of it belongs to Him. For example, He controls the rise and set of all-stars, and He controls their creation, stability, and change; all of that lies in His Hand. "To Allah ˹alone˺ belongs the kingdom of the heavens and the earth. He creates whatever He wills" (Ash-Shuraa: 49). He creates from creation whatever He wills. For example, He created the angels from light, the Jinn from a smokeless flame of fire, the humans from clay, and

all animals from water. He creates whatever He wants of angels, humans, Jinn, animals, plants, and of the great creations that none can count their numbers nor their shapes but Allah. "…He blesses whoever He wills with daughters, and blesses whoever He wills with sons," (Ash-Shuraa: 49) It is also of His creation and blessings; "He blesses whoever He wills with daughters" making his offspring to be females "and blesses whoever He wills with sons". He refers to it as a blessing because it is from His mercy and blessings. "and blesses whoever He wills with sons," It has been said that daughters were mentioned before sons here because daughters are a better test for the count of one's good deeds for the Hereafter; anyone that raises his daughters in a good way, will be like a barrier for him from the Fire. Since they are better for one's record of good deeds, they were mentioned before the sons, whom one might become proud about having. As wealth and children are the adornments of this worldly life, they might become a trial for him in this life not getting him more good deeds in his record, which raising and teaching his daughters would get him. "…He blesses whoever He wills with daughters, and blesses whoever He wills with sons," (Ash-Shuraa: 49) "or grants both, sons and daughters, ˹to whoever He wills˺..." (Ash-Shuraa: 50) He grants whomever He wills from His servants both sons and daughters. "or grants both, sons and daughters, ˹to whoever He wills˺, and leaves whoever He wills infertile"; He leaves whoever He wills, of the males, "infertile"; sterile. "He is indeed All-Knowing, Most Capable" concerning the distribution of His blessings and mercy upon His creation. He is "All-Knowing" of His creation and "Most Capable" of doing whatever He wills. This distribution is done for a specific reason; He grants this and grants that as a test and a trial for them. It could also be from His mercy upon that person that He granted him that specific distribution, as is mentioned in the Surah of Al-Kahf. In this Surah the story of a good servant is mentioned; the son of this good servant was killed by Al-Khadir, and Allah granted him instead of his killed son a daughter, as was narrated by Ibn Abbas. Allah says, "So we hoped that their Lord would give

them another, more virtuous and caring in his place" (Al-Kahf: 81) He says, “And as for the boy, his parents were ˹true˺ believers, and we1 feared that he would pressure them into defiance and disbelief. (80) So we hoped that their Lord would give them another, more virtuous and caring in his place (81)" (Al-Kahf: 80-81) Ibn Abbas, may Allah be pleased with him, narrated that when his son was killed, Allah granted him a daughter instead, who was a mercy for him from Allah. So, Allah grants some sons, grants some daughters, and grants some both, sons and daughters, and He leaves whoever He wills infertile. All of this is in accordance with His knowledge of His creation, for a wisdom that only He knows, and to show His capabilities in creating. Indeed, this is from His powers and capabilities in creating; the creation of males and females is basically to show His Greatness and Capabilities. "By the night when it covers, (1) and the day when it shines! (2) And by ˹the One˺ Who created male and female! (3) Surely the ends you strive for are diverse. (4)" (Al-Layl: 1-4) This is from His knowledge and capabilities. The distribution of His blessings among His creation is also done for a specific wisdom and out of His capabilities; some might thank Him, be patient hoping for His reward, be aware that being infertile is but for a wisdom and a reason He wants, and be assured that all is Allah’s creation and that He created all creation, owns them, and manages their affairs.

Then, Allah talks about a greater blessing of Him upon His servants, which is the revelation sent down from Him. He says, "It is not ˹possible˺ for a human being to have Allah communicate with them, except through inspiration, or from behind a veil, or by sending a messenger-angel to reveal whatever He wills by His permission. He is surely Most High, All-Wise" (Ash-Shuraa: 51) "It is not ˹possible˺ for a human being to have Allah communicate with them, except through inspiration," which refers to having communication with Allah in this worldly life. "except through inspiration" from Him. Allah does not

communicate with them directly so that the servant can see Him, rather, He communicates with them from behind a barrier. "It is not ˹possible˺ for a human being to have Allah communicate with them, except through inspiration" Allah only communicate with human beings through Wahi (inspiration), and Wahi in the Arabic language means informing in a hidden way. Allah only communicates with human beings in a way hidden from others. For example, one might receive the speech of Allah, yet people around him cannot hear it, such as how the Prophet ﷺ was revealed to when he was with his companions. He used to feel extreme malaise, and his forehead used to get sweaty when he used to receive the inspiration, yet people around him could not hear it; this is the most extreme type of inspiration. The prophet said, "Sometimes, the revelation comes to me like the ringing of a bell, and this is the hardest on me." It sometimes came to the prophet in a loud sound like the ringing of a bell which the prophet ﷺ used to hear but not the people around him. "except through inspiration", "or from behind a veil," The other possible way is to receive the speech of Allah "from behind a veil" where the revelation through an angel is received "from behind a veil," or Allah speaks to him "from behind a veil," like when Allah spoke to Musa "from behind a veil"; he heard Allah but he did not see Him. Also, the Lord spoke to our prophet, Muhammad ﷺ. The prophets whom Allah spoke to are, Adam, Musa, the one to whom Allah spoke directly, and Muhammad son of Abdullah, the Last of prophets, whom Allah spoke to, was ascended to the heaven of the world, and then was ascended above the seventh of the heavens where he heard the speech of Allah. Among His speeches to the prophet was that He enjoined upon the prophet and upon his Ummah (nation" to pray fifty times a day and a night. Then, after the prophet ﷺ interceded with Allah, Allah made them five prayers a day. He said, "they are five prayers to perform yet they are fifty in reward, and the Word that comes from Me cannot be changed" This was the speech of Allah which the prophet heard "from behind a veil", still he did not see, with his own eyes, his Lord in

the night when he was brought up. When Abu Dharr (may Allah be pleased with him" asked him about that saying, "Did you see thy Lord?" he said, "He is light; how could I see Him?". Also, when his family asked him about the night when he was brought up, did you see thy Lord? he said, He is light; how could I see Him? How could I see Him when His veil is the light? He speaks to humans "from behind a veil". It was narrated about this veil that the veil of Allah against His creation is His Greatness, and the prophet said, "His Veil is Light, and if He were to remove it, the glory of his Face would burn everything of His creation, as far as His gaze reaches." He is the Lord, the Great, who is veiled against His creation with His veil of Glory. "except through inspiration"; by sending an angel, who sometimes used to appear to the messenger as a human being and speak to him, as was mentioned in the hadith by Aisha (may Allah be pleased with her", "Al Harith bin Hisham asked the Prophet, "How does the divine inspiration come to you?" He replied, "In all these ways: The Angel sometimes comes to me with a voice which resembles the sound of a ringing bell, and when this state abandons me, I remember what the Angel has said, and this type of Divine Inspiration is the hardest on me; and sometimes the Angel comes to me in the shape of a man and talks to me, and I understand and remember what he says" , "It is not ˹possible˺ for a human being to have Allah communicate with them, except through inspiration, or from behind a veil, or by sending a messenger-angel to reveal whatever He wills by His permission…" (Ash-Shuraa: 51) "or by sending a messenger-angel", to the prophet "to reveal", to the prophet, "whatever He wills by His permission" Such as He sent Gabriel as a messenger-angel speaking to the prophets, the last of which was our prophet Muhammad ﷺ to whom Gabriel used to come down with revelation from Allah during the day or the night and whom Gabriel visited every night during the month of Ramadan and recited the Quran to him. "…. to reveal whatever He wills by His permission. He is surely Most High, All-Wise." (Ash-Shuraa: 51) "He is surely", referring to Allah, "Most High", above His creation. He is surely

Most High above His creation in position as He is above His Throne, and His Throne is above all creation. He is "All-Wise"; He puts everything in its rightful place, as He has the absolute knowledge of everything, according to which He puts everything in its rightful place. Out of His wisdom also is His being the Most High and being veiled with His Glory and Greatness against all His creation, and these are the ways through which He reveals to the messengers and prophets of His servants.

Then Allah says, "And so We have sent to you ˹O Prophet˺ a revelation by Our command. …." (Ash-Shuraa: 52). "And so", the revelation sent down to you, is through one of these ways which Allah has chosen. "And so We have sent to you ˹O Prophet˺ a revelation by Our command" "And so We have sent to you ˹O Prophet˺ a revelation", which is the Quran, and "in the Arabic translation of the Quran, Allah refers to it as the spirit because it is the true spirit with which Allah gives life to the lifeless. A person is lifeless if he does not know his Lord, his Creator, his Master, nor does he know the "right" Way being in complete darkness. Then the Quran comes and it brings him to life and shows him the Way to Allah. "Can those who had been dead, to whom We gave life and a light with which they can walk among people, be compared to those in complete darkness from which they can never emerge? That is how the misdeeds of the disbelievers have been made appealing to them" (Al-An'am: 122) "Can those who had been dead", in disbelief, "to whom We gave life and a light", the light of guidance and of revelation, "with which they can walk among people, be compared to those in complete darkness", referring to the disbelievers, "from which they can never emerge". "And so We have sent to you ˹O Prophet˺ a revelation" (Ash-Shuraa: 52) referring to the Quran, "by Our command"; it was revealed by Allah's command. This is Allah's command sent down from Him, which gives life to the lifeless. Allah says, "You did not know what is the Book or (what is) faith …." He says to His prophet, "You did not know", before this divine revelation, the Quran of Allah, to the prophet. "You

did not know", O Muhammad, "what is the Book", the Book as a generic noun including all the revealed Books from Allah. He did not know about any of the revealed Books from Allah as he was illiterate; he could not read or write, nor did he know anything about the previous Messages. "..what is the Book or (what is) faith …." He also did not know about believing in Allah, the Last Day, and the attributes of Allah; he did not know what all of these details are, as Allah says to His messenger, "By the morning sunlight, (1) and the night when it falls still! (2) Your Lord ˹O Prophet˺ has not abandoned you, nor has He become hateful ˹of you˺ (3) And the next life is certainly far better for you than this one. (4) And ˹surely˺ your Lord will give so much to you that you will be pleased. (5) Did He not find you as an orphan then sheltered you? (6) And He found you lost and guided (you), (7)" (Ad-Duhaa:1-7) "And He found you lost" from these facts, then He guided you to the Path of faith. "You did not know what is the Book or (what is) faith. But We have made it a light"; We have made this revelation, this Book, that is a light to guide the whole world, to grant success to the believers, to make things apparent, to reveal all facts about faith and guidance, and to reveal all about the paths and ways of wrongdoers and disbelief. It is a light, the light of the Quran that makes all facts clear and apparent. "But We have made it a light, by which We guide whoever We will of Our servants" We are guided by the Quran, a guide to success and to the right Path, "whoever We will", whoever Allah chooses and wills to guide, "of Our servants. And you are truly leading ˹all˺ to the Straight Path" (Ash-Shuraa: 52) With the Quran, which is revealed from Allah to be a light to the whole world, Allah guides the hearts of the believers and the Prophet ﷺ to the Straight Path. Allah guides and leads them with this revelation which has made a light to everyone. Allah says, "Ramadan is the month in which the Quran was revealed as a guide for the people with clear proofs of guidance and the standard ˹to distinguish between right and wrong˺…" (Al-Baqarah: 185) "as a guide for the people", all people as it is a guide for humanity, "with clear proofs of guidance and the standard ˹to

distinguish between right and wrong˹"". Still, Allah guides with it whomever He wills to guide from His servants and make their hearts 'mindful' of it, as He says in the Quran, "Alif-Lam-Mim. (1) This is the Book! There is no doubt about it, a guide for those mindful ˹of Allah˺, (2)" (Al-Baqarah:1-2) a guide for those mindful of Allah. He also says, "We send down the Quran as a healing and mercy for the believers, but it only increases the wrongdoers in loss" (Al-Isra: 82) and He says, "… Say, ˹O Prophet,˺ "It is a guide and a healing to the believers. As for those who disbelieve, there is deafness in their ears and blindness to it ˹in their hearts˺. It is as if they are being called from a faraway place" (Fussilat: 44) So, the Quran is a guide for humanity and a light with which Allah reveals all facts, but He only guides the believers with it to the Straight Path. He says to His messenger, "…And you are truly leading ˹all˺ to the Straight Path" (Ash-Shuraa: 52). Here leading does not mean success, rather it refers to leading by guiding and explaining, "to the Straight Path". This is because the prophet could not lead to success, as leading people to success and change from disbelief to belief is in the Hands of Allah alone. It also lies within the management of affairs which is done by Allah alone, not anyone else, as Allah says to His messenger, "You surely cannot guide whoever you like ˹O Prophet˺, but it is Allah Who guides whoever He wills…" (Al-Qasas: 56) So, you cannot guide whoever you like because this guidance lies within the Hands of Allah. "And you", addressing the Prophet ﷺ, "are truly leading ˹all˺ to the Straight Path". The prophet was sent to lead people and call them to take this Path telling people, O people, this is the Path of Allah, so take it and do not stray from it. "And you are truly leading ˹all˺ to the Straight Path" (Ash-Shuraa: 52) a path is a way, and "Straight" is the right path binding on Allah, as He says, "Allah said, "This is the Way, binding on Me" (Al-Hijr: 41) It is also the Path leading straightly to Allah, Paradise, His pleasure and to winning His love; it leads whoever takes it to this. But whoever strays from it and avoids it, will end up in Hell, for there is only one Path which leads to Allah's paradise and pleasure,

and all other paths, other than it, lead only to Hell. "Indeed, that is My Path—perfectly straight. So follow it and do not follow other ways, for they will lead you away from His Way. This is what He has commanded you, so perhaps you will be conscious ˹of Allah˺" (Al-An'am: 153) "…And you are truly leading ˹all˺ to the Straight Path" (Ash-Shuraa: 52)

Then, Allah describes this Path saying, "the Path of Allah" The Path is attributed to Allah because Allah is the One that drew it, made it clear, showed its limits, showed the laws controlling it, and explained through it all that a Muslim needs to do and commit to starting from trimming one's nails and dealing with the innate characteristics and needs, and ending with the most honorable of acts like worshiping Allah, loving Him, seeking His pleasure, understanding His Names and Attributes and acting in accordance to His Names and Attributes. Allah described all of these details in His Path; from the beginning of the Path to its end, Allah has explained and shown all details in this Path, the Path of Allah, to which the prophet calls. "....And you are truly leading ˹all˺ to the Straight Path (52) the Path of Allah, to Whom belongs whatever is in the heavens and whatever is on the earth....(53)" (Ash-Shuraa: 52-52) "of Allah", Whom is described as "to Whom belongs whatever is in the heavens and whatever is on the earth" the Kingdom of the heavens and the earth belongs to Him. "to Whom", He owns all of it; its affairs and its existence belong to Allah, as He is its Creator and Controller of its affairs, if not by His commands nothing can happen in it. "Then He turned towards the heaven when it was ˹still like˺ smoke, saying to it and to the earth, 'Submit, willingly or unwillingly.' They both responded, 'We submit willingly.' (11) So He formed the heaven into seven heavens in two Days, assigning to each its mandate… (12)" (Fussilat: 11-12) Until the Day of Resurrection, everything that the heavens need to do has been assigned and detailed by Allah when He created them, and they never disobey His commands. "When the sky bursts open, (1) obeying its Lord as it must, (2) and when the earth is flattened out, (3) and ejects ˹all˺ its contents1 and

becomes empty,(4) And has listened (i.e., responded) to its Lord and was obligated (to do so) (5)" (Al-Inshiqaq: 1-5) All these creations listen to the commands of Allah obeying Him, lie in submission to Him and worship Him. "Do you not see that to Allah bow down ˹in submission˺1 all those in the heavens and all those on the earth, as well as the sun, the moon, the stars, the mountains, the trees, and ˹all˺ living beings, as well as many humans, while many are deserving of punishment. And whoever Allah disgraces, none can honour. Surely Allah does what He wills" (Al-Hajj: 18) This is the Path to which he calls; "the Path of Allah, to Whom belongs whatever is in the heavens and whatever is on the earth. Surely to Allah all matters will return ˹for judgment˺" (Ash-Shuraa: 53) "Surely", know O creations that, "to Allah", not to any other, "all matters will return". Ultimately, all matters will return to Allah, will lie in submission to Him as everyone will do, and Allah will Judge all, admitting a group to Paradise and another to the Blaze. The decision is only for Allah, as all matters will return to Him and He will judge them. We seek refuge with the Beautiful Names of Allah, and His Supreme Attributes, to lead us to Him, to make us among those who believe in Him, and to guide us in the Path to meet Him as believers fully submitted to Him.

With this, this great Surah ends. We ask Allah to forgive our sins, repent to Him, turn to Him, and seek refuge in Him. Praise is to Allah, the Lord of the Worlds, at the beginning and the end. And peace be upon His servant and messenger Mohammad. We ask Allah to make it beneficial to Muslims in the east and west of the earth, and to make this a treasure for us on the Day of Resurrection.

Az-Zukhruf

بسم الله الرحمن الرحيم: {حم}[الزخرف:1] {وَالْكِتَابِ الْمُبِينِ}[الزخرف:2] {إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ}[الزخرف:3] {وَإِنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا لَعَلِيٌّ حَكِيمٌ}[الزخرف:4] {أَفَنَضْرِبُ عَنكُمُ الذِّكْرَ

صَفْحًا أَنْ كُنتُمْ قَوْمًا مُسْرِفِينَ}[الزخرف:5] {وَكَمْ أَرْسَلْنَا مِنْ نَبِيٍّ فِي الأَوَّلِينَ}[الزخرف:6] {وَمَا يَأْتِيهِمْ مِنْ نَبِيٍّ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ}[الزخرف:7] {فَأَهْلَكْنَا أَشَدَّ مِنْهُمْ بَطْشًا وَمَضَى مَثَلُ الأَوَّلِينَ}[الزخرف:8] {وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالأَرْضَ لَيَقُولُنَّ خَلَقَهُنَّ الْعَزِيزُ الْعَلِيمُ}[الزخرف:9] {الَّذِي جَعَلَ لَكُمُ الأَرْضَ مَهْدًا وَجَعَلَ لَكُمْ فِيهَا سُبُلًا لَعَلَّكُمْ تَهْتَدُونَ}[الزخرف:10] {وَالَّذِي نَزَّلَ مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَنشَرْنَا بِهِ بَلْدَةً مَيْتًا كَذَلِكَ تُخْرَجُونَ}[الزخرف:11] {وَالَّذِي خَلَقَ الأَزْوَاجَ كُلَّهَا وَجَعَلَ لَكُمْ مِنَ الْفُلْكِ وَالأَنْعَامِ مَا تَرْكَبُونَ}[الزخرف:12] {لِتَسْتَوُوا عَلَى ظُهُورِهِ ثُمَّ تَذْكُرُوا نِعْمَةَ رَبِّكُمْ إِذَا اسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُوا سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ}[الزخرف:13] {وَإِنَّا إِلَى رَبِّنَا لَمُنقَلِبُونَ}[الزخرف:14]

In the name of Allah, the Entirely Merciful, the Especially merciful, “Ha, Meem” (Az-Zukhruf: 1). “By the clear Book” (Az-Zukhruf: 2). “Indeed, We have made it an Arabic Qur'an that you might understand.” (Az-Zukhruf: 3). “And indeed it is, in the Mother of the Book with Us, exalted and full of wisdom” (Az-Zukhruf: 4). “Then should We turn the message away, disregarding you, because you are a transgressing people?” (Az-Zukhruf: 5). “And how many a prophet We sent among the former peoples” (Az-Zukhruf: 6). “But there would not come to them a prophet except that they used to ridicule him” (Az-Zukhruf: 7). “And We destroyed greater than them in [striking] power, and the example of the former peoples has preceded” (Az-Zukhruf: 8). “And if you should ask them, "Who has created the heavens and the earth?" they would surely say, "They were created by the Exalted in Might, the Knowing"” (Az-Zukhruf: 9). “[The one] who has made for you the earth a bed and made for you upon it roads that you might be guided” (Az-Zukhruf: 10). “And who sends down rain from the sky in measured amounts, and We revive thereby a dead land - thus will you be brought forth” (Az-Zukhruf: 10). “And who created the species, all of them, and has made for you of ships and animals those which you mount” (Az-Zukhruf: 12). “That you may settle yourselves upon their backs and then remember the favor of your Lord when you have settled upon them and say, Exalted is He who has subjected this to us, and we could not have [otherwise] subdued it” (Az-Zukhruf: 13). “And indeed we, to our Lord, will [surely] return"” (Az-Zukhruf: 14).

This is Surah Az-Zukhruf and it is a Meccan Surah. Allah ﷻ begins this Surah with these two separate letters "Ha, Meem" (Az-Zukhruf: 1). It is one of the seven Surahs that start with "Ha, Meem." Then Allah swears by the Quran saying, "By the clear Book" (Az-Zukhruf: 2). It is called a book because Allah has written it in Heaven and is sent to the earth in order to be written in the earth. Allah describes it saying that it is the clear Book which means the obvious and plain in which there is no doubt or ambiguity. Also, it clarifies all the things for which this Book was sent as Allah says, "And we sent down for you the Book as clarification for all things." So, this Book is a clarification for all the things that the nation needs in order to know the way of the straight path of Allah and to know the way to Allah.

Allah swears by this Book and the thing that is being sworn on is that "Indeed, We have made it an Arabic Qur'an" (Az-Zukhruf: 3). It is sent in the language of the Arabs. This language is the most eloquent, the clearest, the most honorable and the highest of all languages for the Arabic language is the richest and the clearest of languages. "Indeed, We have made it an Arabic Qur'an that you might understand" (Az-Zukhruf: 3). That is, that you might understand about Allah since the Quran was revealed in this clear, obvious and eloquent language which clarifies things and in which matters are not mixed.

"And indeed it is in the Mother of the Book with Us, exalted and full of wisdom" (Az-Zukhruf: 4). The mother of the thing is its origin. So, this refers to the Mother of all books, which is the Preserved Slate as Allah says, "But this is an honored Qur'an" (Al-Burooj: 21). "[Inscribed] in a Preserved Slate" (Al-Burooj: 22). So, it is in the Preserved Slate in which Allah wrote the destinies of everything; the Quran itself is in the Preserved Slate. Allah says, "Exalted and full of wisdom," it is an exalted and wise Book. It is exalted as it is there in the Lord's heaven in the Preserved Slate. Also, it is a completely perfect Book that Allah ﷻ has perfected as He says, "A Book whose verses are perfected and then

presented in detail from [one who is] Wise and Acquainted" (Hud: 1). Also, Allah says about it that it is "And indeed, it is a mighty Book." "Falsehood cannot approach it from before it or from behind it; [it is] a revelation from a [Lord who is] Wise and Praiseworthy" (Fussilat: 42).

Then Allah says, "Then should We turn the message away, disregarding you, because you are a transgressing people?" (Az-Zukhruf: 5). This is a question that is intended to denounce those who think that there is neither a law nor a religion and that Allah will leave them as they are. This was the case of the Arabs as they thought for themselves what they wanted and they were transgressing in everything. Moreover, they believed in false creeds as they believed that Allah is the Creator of heavens and the earth, but He married from the jinn, Allah is exalted above this. They also believed that the angels were born to Him and that the angels are the daughters of Allah and that they get close to these angels so that Allah will bestow blessings upon them on this earth. Moreover, they believed that if they die after that, there would be no account or resurrection and that in this world they legislate what they want for themselves as they want. Allah says, "Then should We turn the message away, disregarding you, because you are a transgressing people?" (Az-Zukhruf: 5). That is, should Allah leave you while you are a transgressing people? Should He not do that through sending a Book that makes clear to you His way until some of you are guided and others go astray, and so the argument will be established against everyone after that and he will be punished after that. Allah says, "Then did you think that We created you uselessly and that to Us you would not be returned?" (Al-Mu'minun: 115). "So exalted is Allah, the Sovereign, the Truth." "So what yet causes you to deny the Recompense?" (At-Tin: 7). "Is not Allah the most just of judges?" (At-Tin: 8). So, Allah is the most just of judges and He can never leave the people like that in their amusement and their transgression in sins. So He can never leave them without commanding or forbidding them.

Allah says, “And how many a prophet We sent among the former peoples” (Az-Zukhruf: 6). How many here is a numerical expression that refers to plenteousness. That is, Allah says that He has sent so many prophets among the former peoples. Allah says, “But there would not come to them a prophet except that they used to ridicule him” (Az-Zukhruf: 7). There would not come to a nation a prophet except that the disbelievers and criminals among them used to ridicule this prophet. “And thus We have placed within every city the greatest of its criminals to conspire therein. But they conspire not except against themselves, and they perceive [it] not” (Al-An’am: 123). So, the greatest criminals of each city used to conspire therein and this conspiracy included ridiculing the messengers and rejecting their call. “And thus have We made for every prophet an enemy from among the criminals. But sufficient is your Lord as a guide and a helper.” (Al-Furqan: 31). “Similarly, there came not to those before them any messenger except that they said, "A magician or a madman"” (Adh-Dhariyat: 52). So, they used to say about the messenger, a magician or a madman. “Did they suggest it to them? Rather, they [themselves] are a transgressing people” (Adh-Dhariyat: 53). It was as if they recommended themselves saying, “O people if any messenger comes to you, say this to him. Say you are a magician and say you are a madman.”

Allah says, “And We destroyed greater than them in [striking] power, and the example of the former peoples has preceded” (Az-Zukhruf: 8). That is, Allah destroyed those who were greater than Quraysh and the Arabs in striking power. They were people of strength and of striking power, yet Allah destroyed them as He destroyed the people of Nuh who were on the earth and the people of Aad who used to say, “Who is greater than us in strength?” In addition, Allah destroyed Thamud who carved the rocks in the valley, who built and dug mountains and who did so and so and He destroyed the people of Pharaoh. Then Allah says, “And the example of the former peoples has preceded.” That is, their

example has proceeded in what Allah has told us about as Allah told us about the conditions of those deniers from the people of Nuh, from Aad, from Thamud, from the towns overturned, from the villages of Lot and from the people of Pharaoh.

Then Allah says, “And if you should ask them, "Who has created the heavens and the earth?" they would surely say, "They were created by the Exalted in Might, the Knowing"” (Az-Zukhruf: 9). Allah begins to show the absurdity of the minds of the Arab polytheists, the contradiction in their beliefs and the strange mixture that they made of these beliefs as they separated between the related matters. First, if they are asked about the creation of these heavens and the earth, they will say that they were created by Allah. They describe Allah saying that He is the Exalted in Might, i.e. the Predominant that can never be overcome by anyone. Also, they say that He is the Knowing of all His creation.

Also, Allah shows that this Lord, Who is exalted in Might, the Knowing is the One “Who has made for you the earth a bed and made for you upon it roads that you might be guided” (Az-Zukhruf: 10). These are some of the details of His creation and graces. Allah made the earth flat and paved so humans can live on it, sow in its stretched plains, walk on it and construct cities on it. “And made for you upon it roads.” He made roads for you between the mountains. So, when Allah sent down the mountains, He did not make them as one chain that is connected to one another and high as this would make them rugged and it would be impossible to pass through them except through climbing the tops of the mountains and this would be difficult.

“And who sends down rain from the sky in measured amounts, and We revive thereby a dead land - thus will you be brought forth” (Az-Zukhruf: 11). This is the Lord and the God who created the heavens and the earth for you. He is the One who sent down water from the sky in measured amounts; it is in certain

measured amounts so that great benefits may be achieved on this earth. That is, if Allah sends heavier rains than the rain He sends, the earth will be flooded and life will be spoiled. Similarly, if this water is little and scarce, people will hardly benefit from it. In this regard, the onlooker will see how there is permanent rain in the middle of the earth, which is now called the equator, and if these places did not have constant rain, they would be burned and life would be difficult there. Allah says, "And We have certainly distributed it among them that they might be reminded, but most of the people refuse except disbelief" (Al-Furqan: 50). Also, Allah distributed it over the seasons in order to plant different types of crops for there is a certain plant that has to be planted in the winter time, another has to be planted in the summertime and a third in the spring; this is the disposal of the Exalted in Might and Praiseworthy.

Allah says, "And We revive thereby a dead land." When Allah sent down rain over it, He revived the land with the plants that grow in it. Allah says, "Thus will you be brought forth." Thus, as Allah does in reviving the dead land, He will revive you and will get you out of this earth after you die and after you become under this earth. In this regard, what Allah says is an argument against those liars as they deny resurrection though they believe that Allah is the Creator of the heavens and the earth. They are so contradictory to the extent that they separate between the related things. That is, as long as He is the Mighty Lord, the Knowing and the Creator of the heavens and the earth, then it is inevitable that He must be able to restore life to those people who died.

Then Allah says, "And who created the species, all of them." Allah created two pairs of everything, which means that He never created a single thing, but each creature that Allah created has an equal of its kind. For example, He created the angel and there are many angels and He created the jinni and there are many jinn. Also, He created humans with such huge numbers; everything that Allah created has pairs. He created all of the species and He is the One. He is the First

that there is nothing before Him. He is the Last that there is nothing after Him. He is the Apparent and there is nothing that is above Him. He is the Inward and there is nothing that is below Him. He did not create any single creature that has no equal of its kind. No, but Allah is the One, the Only, the Individual and the Eternal Refuge. He neither begets nor is born, nor is there to Him any equivalent and all things other than Allah have pairs. "And who created the species, all of them, and has made for you of ships and animals those which you mount" (Az-Zukhruf: 12). Moreover, Allah has made for you the ships and the livestock of cattle such as the camels, the cows, the goats, and sheep in both its pairs. "Of ships and animals those which you mount," i.e. what we mount of the animals like the camels for Allah prepared them for mounting.

"That you may settle yourselves upon their backs and then remember the favor of your Lord when you have settled upon them and say, "Exalted is He who has subjected this to us, and we could not have [otherwise] subdued it" (Az-Zukhruf: 13). Allah created the ships and though this creation is done through man, Allah is regarded as the Creator of them because He created us and created what we do. "While Allah created you and that which you do" (As-Saaffat: 96). So, the ships are made by man, but through the guidance of the Lord and through what Allah created for the man of wood, iron and other things that Allah created. Moreover, these ships sail in the creation of Allah. "It is Allah who subjected to you the sea so that ships may sail upon it by His command" (Al-Jathiya: 12) Allah subjected the sea in order to make this great force suppressed and subjugated so that the man can walk over using his ships from one place to another. In addition, Allah is the One who put this system of the water's pushing of these flat bodies so that they float on top of it. "And then remember the favor of your Lord," Allah created these things for you so that when you settle yourselves upon their backs, you remember this favor, i.e. the favor of mounting, settling and being comfortable over these. Allah says, "And they carry your loads to a land you

could not have reached except with difficulty to yourselves" (An-Nahl: 7). That is, you could not have reached such land if these animals were not here. In this regard, Allah says, "And We created for them from the likes of it that which they ride" (Ya-Sin: 42). This refers to the flying ships now and the flying planes. So, the man must ride these and settle on the backs of these vehicles that Allah. At this, the servant has to remember the favor of Allah in subjecting them.

Allah says, "And say, "Exalted is He who has subjected this to us, and we could not have [otherwise] subdued it" (Az-Zukhruf: 13). That is, you say these words in order to remember Allah. "Exalted is He who has subjected this to us," exalting Him from having a partner, equal or a peer. So, we are of His creation and what He created and prepared for us is of His creation and no one took part in the creation of any of that. So, the exaltation here is meant to exalt Allah over all what is improper for Him. "And we could not have [otherwise] subdued it." i.e. we could not have been able to subject this if it's not for Him. We could not have been able to subject these creatures that Allah created for us.

"And indeed we, to our Lord, will [surely] return" (Az-Zukhruf: 14). That is, you remember after this that you will return to Allah. Our return in the end after death will be to Allah in order to hold each one of us accountable for his actions. These were the Prophet's words of remembrance when he rode. He used to put his foot in the stirrup and say, "In the name of Allah." Then, when he settled on his camel, he used to say, "Glory is to Allah. Glory is to Allah. Glory is to Allah (three times). Allah is the Most Great. Allah is the Most Great. Allah is the Most Great. Then, he would say, "Exalted is He who has subjected this to us, and we could not have [otherwise] subdued it, and indeed we, to our Lord, will [surely] return." He used to say this in every riding whether it was a long journey or any riding. The verse here is absolute which means that the servants have to remember the favor of Allah when they are settled on the backs of the ships and the animals. "And We have certainly honored the children of Adam and carried them on the

land and sea and provided for them of the good things and preferred them over much of what We have created, with [definite] preference" (Al-Isra: 70). So, Allah preferred us over much of what He has created. Such preference includes making us ride these things. It also includes subjecting these tools and these animals for us to settle on their backs. This is a very great matter. It is a grace of Allah's graces.

يقول الله ﷻ: {وَجَعَلُوا لَهُ مِنْ عِبَادِهِ جُزْءًا إِنَّ الإِنسَانَ لَكَفُورٌ مُبِينٌ}[الزخرف:15] {أَمِ اتَّخَذَ مِمَّا يَخْلُقُ بَنَاتٍ وَأَصْفَاكُمْ بِالْبَنِينَ}[الزخرف:16] {وَإِذَا بُشِّرَ أَحَدُهُمْ بِمَا ضَرَبَ لِلرَّحْمَنِ مَثَلًا ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ}[الزخرف:17] {أَوَمَنْ يُنَشَّأُ فِي الْحِلْيَةِ وَهُوَ فِي الْخِصَامِ غَيْرُ مُبِينٍ}[الزخرف:18] {وَجَعَلُوا الْمَلائِكَةَ الَّذِينَ هُمْ عِبَادُ الرَّحْمَنِ إِنَاثًا أَشَهِدُوا خَلْقَهُمْ سَتُكْتَبُ شَهَادَتُهُمْ وَيُسْأَلُونَ}[الزخرف:19] {وَقَالُوا لَوْ شَاءَ الرَّحْمَنُ مَا عَبَدْنَاهُمْ مَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَخْرُصُونَ}[الزخرف:20] {أَمْ آتَيْنَاهُمْ كِتَابًا مِنْ قَبْلِهِ فَهُمْ بِهِ مُسْتَمْسِكُونَ}[الزخرف:21] {بَلْ قَالُوا إِنَّا وَجَدْنَا آبَاءَنَا عَلَى أُمَّةٍ وَإِنَّا عَلَى آثَارِهِمْ مُهْتَدُونَ}[الزخرف:22] {وَكَذَلِكَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ فِي قَرْيَةٍ مِنْ نَذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا وَجَدْنَا آبَاءَنَا عَلَى أُمَّةٍ وَإِنَّا عَلَى آثَارِهِمْ مُقْتَدُونَ}[الزخرف:23]

Allah ﷻ says, "But they have attributed to Him from His servants a portion. Indeed, man is clearly ungrateful" (Az-Zukhruf: 15). "Or has He taken, out of what He has created, daughters and chosen you for [having] sons?" (Az-Zukhruf: 16). "And when one of them is given good tidings of that which he attributes to the Most Merciful in comparison, his face becomes dark, and he suppresses grief" (Az-Zukhruf: 17). "So is one brought up in ornaments while being during conflict unevident [attributed to Allah]?" (Az-Zukhruf: 18). "And they have made the angels, who are servants of the Most Merciful, females. Did they witness their creation? Their testimony will be recorded, and they will be questioned" (Az-Zukhruf: 19). "And they said, "If the Most Merciful had willed, we would not have worshipped them." They have of that no knowledge. They are not but falsifying" (Az-Zukhruf: 20). "Or have We given them a book before the Qur'an to which they are adhering?" (Az-Zukhruf: 21). "Rather, they say, "Indeed, we found our fathers upon a religion, and we are in their footsteps [rightly] guided"

(Az-Zukhruf: 22). “And similarly, We did not send before you any warner into a city except that its affluent said, "Indeed, we found our fathers upon a religion, and we are, in their footsteps, following"” (Az-Zukhruf: 23).

tells about the absurdity of the minds of the Arab polytheists and their ﷻ Allah contradictory beliefs. Despite their belief that Allah is the Creator of the heavens and the earth, they were severely denying that Allah would resurrect them and .revive them a second timeAllah reminded them of His blessings, favors and power saying that He is the Exalted in Might and the Knowing. Allah addressed them saying that they should have known the blessings of the Lord and that He is the Creator who created this for them in order to remember His blessing and know that they must necessarily return and go back to Him in the end. However, believing that Allah created you and left you and you will die after that in this life and that there will be no revival or resurrection means that the Lord is not a wise god and, therefore, he would have created His creation in vain and aimlessly.

Then Allah starts to show the aspects of the absurdity of their minds saying, “But they have attributed to Him from His servants a portion. Indeed, man is clearly ungrateful” (Az-Zukhruf: 15). Meaning they said that the angels are the daughters of Allah. In this regard, the son is a part of the father; it is as if they believed that these angels are a part of Allah and so their attributes are His attributes, Allah is highly exalted above what they say. Allah is the One the Only and the Eternal Refuge, who neither begets nor is born. It was out of the absurdity of their minds that they said that Allah married from the jinn and the angels were born to Him, Allah is exalted above what they say. Allah says, “And they have claimed between Him and the jinn a lineage, but the jinn have already known that they [who made such claims] will be brought to” (As-Saffat: 158).

Allah says, “Indeed, man is clearly ungrateful” (Az-Zukhruf: 15). So, it is out of man's disbelief and stubbornness that he attributed this deficiency to Allah

while having no argument or evidence except the mere assumption. Also, it is out of his disbelief and stubbornness that he insulted the Lord in this way according to the mere thinking and assumptions, that he created a creed that he believed in, stood for it and fought for its sake, while it was totally based on thinking, assumptions, lies and invention.

Then, Allah discussed this absurd and false belief with them. Allah says, "Or has He taken, out of what He has created, daughters and chosen you for [having] sons?" (Az-Zukhruf: 16). All the creation belongs to Allah. So, if Allah creates the creation, will He make for Himself daughters and give you the male sons? Then, Allah shows that there is no doubt that the males are more perfect than the females. So, how can Allah give the imperfect to Himself and give the perfect to you? That is, He granted the male sons to you and the case is that they do not accept this bad division for themselves.

Allah says, "And when one of them is given good tidings of that which he attributes to the Most Merciful in comparison, his face becomes dark, and he suppresses grief" (Az-Zukhruf: 17). Meaning when it is said to one of them a daughter was born to you and your wife gave birth now to a girl or your newly born baby is a female, his face becomes dark throughout the day out of grief, distress and sadness because a daughter was born to him. "And he suppresses grief," means that he represses his anger. So, how can you attribute the daughter to Allah while you do not accept her for yourself in this way? Allah is the One Who owns the choice and all the creation belongs to Him, so how can you suppose that Allah chooses for Himself what you do not accept for yourself.

Allah says, "So is one brought up in ornaments while being during conflict unevident [attributed to Allah]?" (Az-Zukhruf: 18). This means that the case is that the female is brought up in ornaments. She is ornamented with bracelets, rings, necklaces and adornments. In this regard, the ornaments are from

deficiency, which means that the ornaments are meant to ornament her because of the deficiency that she has. So, these ornaments compensate for her imperfection. “While being during conflict unevident [attributed to Allah]?” (Az-Zukhruf: 18). That is, if she encounters a conflict, she hardly makes herself clear as her tears and her passion overcome her and make her incapable of expressing herself. So, if this imperfection is in the female, will Allah make her for Himself and grant you the males?

Then Allah says, “And they have made the angels, who are servants of the Most Merciful, females. Did they witness their creation? Their testimony will be recorded, and they will be questioned” (Az-Zukhruf: 19). Meaning that the angels whom Allah created and made them worship Him, they said they are females. In this regard, Allah created angels and appointed them in certain deeds and entrusted them with such deeds and made all of them worship Him. “They exalt [Him] night and day [and] do not slacken” (Al-Anbiya: 20). “Indeed, those who are near your Lord are not prevented by arrogance from His worship, and they exalt Him, and to Him they prostrate” (Al-A’raf: 206). “They fear their Lord above them, and they do what they are commanded” (An-Nahl: 50). They have no inclinations or desires that may take them away from obedience to their Lord. That is, they adhere to the command of Allah as Allah says about them, “There is not among us any except that he has a known position” (As-Saffat: 164). “And indeed, we are those who line up” (As-Saffat: 165). “And indeed, we are those who exalt Allah"” (As-Saaffat: 166). That is, the angel whose place is in the first heaven stands in the first heaven and the one whose place is in the second heaven stands in the second heaven. In addition, Sidra al-Muntaha is the place of Jibreel and he does not go beyond it. So, when Jibreel reached to Sidra al-Muntaha with the Prophet Muhammad ﷺ on Muhammad’s midnight Ascension, he said to Him, “Go ahead; this place is only for you.” Then, Jibreel stood in his place that Allah ordered him to stand, i.e. at Sidra al-Muntaha.

In addition, the Prophet ﷺ said to his companions, “Why do you not stand in rows as the angels do before their Lord?” They said, “How do the angels stand in rows before their Lord?” He said, “They keep close together in the rows and they complete each row beginning with the first.” Thus, the angels are the servants of Allah and He made them stand in His worship and they are not His daughters as those liars and criminals claim. “They cannot precede Him in word, and they act by His command” (Al-Anbiya: 27). “He knows what is [presently] before them and what will be after them, and they cannot intercede except on behalf of one whom He approves. And they, from fear of Him, are apprehensive” (Al-Anbiya: 28). “And whoever of them should say, "Indeed, I am a god besides Him"- that one We would recompense with Hell. Thus do We recompense the wrongdoers” (Al-Anbiya: 29).

Allah says, “Did they witness their creation?” This is a question that is meant to reproach and slander them and ridicule these minds. Also, it is meant to show that these minds are distant from understanding and that they are the minds of some inventors and liars. Did they witness the creation of the angels and know whether they are females or males? Allah says, “Their testimony will be recorded, and they will be questioned.” I.e. their saying and such saying is based on assumption, guessing and falsehood. It has nothing to do with reality and they have no proof or evidence on it. However, this false belief that they uttered will be recorded, i.e. the angels will record it and they will be questioned on the Day of Resurrection about such heinous action and belief which exceeded the limits of rudeness, sin and lying to Allah. Allah says, “And they say, ‘The Most Merciful has taken [for Himself] a son’” (Maryam: 88). “You have done an atrocious thing” (Maryam: 89). “The heavens almost rupture therefrom and the earth splits open and the mountains collapse in devastation” (Maryam: 90). “That they attribute to the Most Merciful a son” (Maryam: 91). “And it is not appropriate for the Most Merciful that He should take a son” (Maryam: 92). “There is no one in

the heavens and earth but that he comes to the Most Merciful as a servant" (Maryam: 93). "He has enumerated them and counted them a [full] counting" (Maryam: 94). "And all of them are coming to Him on the Day of Resurrection alone" (Maryam: 95).

Then, Allah says about them, "And they said, "If the Most Merciful had willed, we would not have worshipped them." They have of that no knowledge. They are not but falsifying" (Az-Zukhruf: 20). Also, it is out of their rudeness, blasphemy and stubbornness that they argued that they worshiped the angels and said about them what they said because of fate. They said if Allah willed that we not worship these angels and draw near to them in order to bring us closer to Allah, we would not have worshiped them. So, we did what we did according to the will of the Most Merciful and His command. Allah says, "They have of that no knowledge." "Of that," refers to their saying that Allah prescribed on them to say this. "They are not but falsifying." Allah has made clear to them the truth and clarified it to them and they chose this falsehood, lying and inventing against Allah. Their saying is based on assumptions and it is not based on knowledge and certainty.

Allah says, "Or have We given them a book before the Qur'an to which they are adhering?" (Az-Zukhruf: 21). Meaning they have a divine book before sending down this Book and this Quran to them and this book clarified for them the false creeds they embraced, that the angels are females, that they are as such and that this is the way in which they worship Allah. "Or have We given them a book before the Qur'an to which they are adhering?" (Az-Zukhruf: 21). I.e. adhering to this book and following this book that was revealed from Allah in their beliefs. The case is that there is not such a thing. Allah says, "Rather, they say, "Indeed, we found our fathers upon a religion, and we are in their footsteps [rightly] guided" (Az-Zukhruf: 22). Rather is a retraction particle for the previous speech. "Indeed, we found our fathers upon a religion." That is, we found our fathers upon a religion, i.e. upon a certain way, religion and approach in their acts

of worship and in the sayings that they said. “And we are in their footsteps [rightly] guided.” That is, we will walk on what those fathers have walked; we will follow their guidance and walk in the path that they guided us to. In fact, this is the argument of each misguided nation.

Allah says, “And similarly, We did not send before you any warner into a city except that its affluent said, "Indeed, we found our fathers upon a religion, and we are, in their footsteps, following"” (Az-Zukhruf: 23). Meaning this state of the infidels of Quraysh is similar to this of the infidels of Mecca and the infidels of the Arabs. They are in this state in which they follow their fathers without having any insight and with all this blindness. Allah says, “We did not send before you any warner into a city.” All this is meant to confirm the matter and that none has contradicted this or went against it. Meaning all the messengers and the prophets that were before the Prophet ﷺ, when they preach their people and their city, those people would say, “Indeed, we found our fathers upon a religion,” that is we found our fathers upon a certain religion and a method. They were worshiping the idols, walking as such and permitting this and forbidding that. “And we are, in their footsteps, following.” They are confirming that they are following in the footsteps of the fathers.

“He said,” i.e. each messenger said to them, “Even if I brought you better guidance than that [religion] upon which you found your fathers?” That is, will you follow me if I bring you better guidance than that religion upon which you found your fathers? Better here is a superlative noun and the case is that there is no comparison between the two matters. This is not guidance and that is better guidance, no, but rather there is no doubt that what the Prophet came with is better in all its aspects and the path of their fathers leads to misguidance. However, this may be a descending from those, i.e. from those messengers to their peoples. “Even if I brought you better guidance than that [religion] upon which you found your fathers?” That is, will you follow me and leave the religion of your fathers

if you find that this is the real path of guidance and that the path of your fathers is not the path of guidance? “They said, "Indeed we, in that with which you were sent, are disbelievers"” (Az-Zukhruf: 24). So, the reply is that we will never accept your messages whatever they are and if you come with better guidance than our religion or other than this, we will not accept this.

Thus, since this was their position from the messengers’ call and that they insisted on the falsehood whatever it was and adhered to it and they did not accept Allah’s call and rejected it, Allah says, “So we took retribution from them.” Allah sent down on them His punishment that wiped them out and removed them from the surface of this earth as He did with the people of Nuh, with Aad, with Thamud, with the villages of Lot and with all these villages that Allah destroyed when they shut down the door of guidance on themselves and when they told their messengers that they would not leave the path that their fathers and grandfathers were upon. Allah says, “So we took retribution from them; then see how the end of the deniers was” (Az-Zukhruf: 25). Their end was severe and painful. For example, those are the people of Nuh whom Allah drowned them all. “Because of their sins they were drowned and put into the Fire, and they found not for themselves besides Allah any helpers” (Nuh: 25). Also, Allah says about the people of Aad, “And as for 'Aad, they were destroyed by a screaming, violent wind” (Al-Haaqqah: 6). “Which Allah imposed upon them for seven nights and eight days in succession, so you would see the people therein fallen as if they were hollow trunks of palm trees” (Al-Haaqqah: 7). “Then do you see of them any remains?” (Al-Haaqqah: 8). So, this is its image. “And there came Pharaoh and those before him and the overturned cities with sin” (Al-Haaqqah: 9). “And they disobeyed the messenger of their Lord, so He seized them with a seizure exceeding [in severity]” (Al-Haaqqah: 10). That is, Allah seized them all with a seizure exceeding in severity.

Then, Allah starts to talk about the story of Ibrahim, this honorable Prophet and this great Imam from whom all the present people descend. That is, the Jews glorify him, link themselves to him and say that this is their father and that they are following his way. Likewise, the Christians also glorify and revere him and they see that they are on his way and his religion. Moreover, the polytheists of the Arabs also glorify and revere him. They see that he is their ancient father as they are from the descendants of Ismael, the son of Ibrahim, and they believe that they are on his way and his religion. However, all of them are in their polytheism and disbelief and they are not following the way of Ibrahim, but all of them were arguing regarding him and were saying, "We are the ones who follow his religion." Allah says about Ibrahim, "And [mention, O Muhammad], when Abraham said to his father and his people, "Indeed, I am disassociated from that which you worship" (Az-Zukhruf: 26). This is the reality of Ibrahim, he announced it and said to his father that he will not worship other than Allah. Ibrahim's father was Azar as mentioned in the other verses. "And [mention, O Muhammad], when Abraham said to his father Azar, "Do you take idols as deities?" (Al-An'am: 74).

So Ibrahim said to his people, "Indeed, I am disassociated from that which you worship, except for He who created me," (Az-Zukhruf: 27) That is, except the One Who created me. My Lord created me. He is the One Who created me the first time. So, He is the Creator of me and He, i.e. the Lord, will guide me to His way. He will guide me to His way, His approach, His Paradise and His pleasure.

Allah says, "And he made it a word remaining among his descendants that they might return" (Az-Zukhruf: 28). Meaning this word, the word of monotheism and that he believes in Allah alone and abandons all the ways of polytheism upon which the people are, he made the word of monotheism. "Remaining among his descendants," i.e. his descendants from Ishaq. In this regard, Ishaq was a prophet; He inherited the religion from his father. Also,

Yaqub was a prophet and He inherited the religion from Ishaq. So, each one of them recommended this one religion. That is, Ibrahim recommended, Ishaq recommended and Yaqub recommended as Allah said to the Jews, “Or were you witnesses when death approached Jacob, when he said to his sons, "What will you worship after me?" They said, "We will worship your God and the God of your fathers, Abraham and Ishmael and Isaac - one God. And we are Muslims [in submission] to Him"” (Al-Baqarah: 133). This was the will of each of them to his sons after him and so did Ibrahim with Ismael; he worshipped Allah alone and said, “Our Lord, and make us Muslims [in submission] to You and from our descendants a Muslim nation [in submission] to You. And show us our rites and accept our repentance. Indeed, You are the Accepting of repentance, the Merciful” (Al-Baqarah: 128). So, Ibrahim made his sons from the two branches inherit the call to monotheism. The Arabs were on monotheism after Ismael, peace be upon him, as Ismael called for worshiping Allah alone and his sons were on this word. Also, the Children of Israel from Ishaq, peace be upon him, were also of this religion. “And he made it a word remaining among his descendants,” (Az-Zukhruf: 28) i.e. his children, “that they might return.” That is, they might return to this word, adhere to it and walk on it. Allah ﷻ told that some of them believed and some of them disbelieved. That is, some of them followed this and others were astray from it as Ibrahim said when Allah said to him, “Indeed, I will make you a leader for the people." [Abraham] said, "And of my descendants?" That is, they will always be leaders. “Allah said, "My covenant does not include the wrongdoers"” Also, Allah says, “Then We sent following their footsteps Our messengers and followed [them] with Jesus, the son of Mary, and gave him the Gospel. And We placed in the hearts of those who followed him compassion and mercy.” Allah says, “We have already sent Our messengers with clear evidences and sent down with them the Scripture and the balance that the people may maintain [their affairs] in justice. And We sent down iron, wherein is great military might and benefits for the people, and so that Allah may make evident

those who support Him and His messengers unseen. Indeed, Allah is Powerful and Exalted in Might" (Al-Hadid: 25). "And We have already sent Noah and Abraham and placed in their descendants prophet hood and scripture; and among them is he who is guided, but many of them are defiantly disobedient" (Al-Hadid: 26). "And among them," i.e. among the descendants of Nuh and Ibrahim "he who is guided, but many of them are defiantly disobedient."

So, the monotheism of Allah remained in the nation of the Arabs till the arrival of this Arab, Amr bin Luhai Al-Khuza'i, who changed the religion of the Arabs. The Prophet said, "The first one to change the religion of the Arabs was Amr bin 'Amir bin Luhai Al-Khuza'i and I saw him dragging his intestines in the Fire." So the religion changed from here. Otherwise, the generations of Arabs from the descendants of Ismael, the son of Ibrahim, were following monotheism. Similarly, the Children of Israel were on monotheism for a period of time. That is, Yusuf was calling for monotheism even when he was in prison. He called the Egyptians to monotheism and his father and his brothers. Then, Musa came and called for the monotheism of Allah and after that, polytheism and disbelief took place among the Children of Israel. Then, Isa came and he was calling for the monotheism of Allah and some of his descendants and followers remained on monotheism, but then polytheism and the creed of the trinity took place among them.

يقول الله ﷻ:{وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِمَّا تَعْبُدُونَ}[الزخرف:26] {إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ}[الزخرف:27] {وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ لَعَلَّهُمْ يَرْجِعُونَ}[الزخرف:28] {بَلْ مَتَّعْتُ هَؤُلاءِ وَآبَاءَهُمْ حَتَّى جَاءَهُمُ الْحَقُّ وَرَسُولٌ مُبِينٌ}[الزخرف:29] {وَلَمَّا جَاءَهُمُ الْحَقُّ قَالُوا هَذَا سِحْرٌ وَإِنَّا بِهِ كَافِرُونَ}[الزخرف:30] {وَقَالُوا لَوْلا نُزِّلَ هَذَا الْقُرْآنُ عَلَى رَجُلٍ مِنَ الْقَرْيَتَيْنِ عَظِيمٍ}[الزخرف:31] {أَهُمْ يَقْسِمُونَ رَحْمَةَ رَبِّكَ نَحْنُ قَسَمْنَا بَيْنَهُمْ مَعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيَتَّخِذَ بَعْضُهُمْ بَعْضًا سُخْرِيًّا وَرَحْمَةُ رَبِّكَ خَيْرٌ مِمَّا يَجْمَعُونَ}[الزخرف:32]

,says, “And when Abraham said to his father and his people, "Indeed ﷻ Allah .I am disassociated from that which you worship” (Az-Zukhruf: 26)“Except for He who created me; and indeed, He will guide me"” (Az-Zukhruf: 27). “And he made it a word remaining among his descendants that they might return [to it]” (Az-Zukhruf: 28). “However, I gave enjoyment to these [people of Makkah] and their fathers until there came to them the truth and a clear Messenger” (Az-Zukhruf: 29). “But when the truth came to them, they said, "This is magic, and indeed we are, concerning it, disbelievers"” (Az-Zukhruf: 30). “And they said, "Why was this Qur'an not sent down upon a great man from [one of] the two cities?" (Az-Zukhruf: 31). “Do they distribute the mercy of your Lord? It is We who have apportioned among them their livelihood in the life of this world and have raised some of them above others in degrees [of rank] that they may make use of one another for service. But the mercy of your Lord is better than whatever they accumulate.” (Az-Zukhruf: 32).

Allah tells about these nations (Jews, Christians and Arab polytheists) that are proud of their link to Ibrahim, but they have forsaken the religion upon which Ibrahim was. In this regard, the Jews associated others with Allah and disbelieved. They believed in some of the messengers and disbelieved in the others, they insulted Allah using some insults and described Him with improper attributes. Allah mentions their saying, “And the Jews say, “The hand of Allah is chained.” Also, they said that Allah rested on the seventh day after creating the creation and many other things. Similarly, the Christians also deviated from the religion of monotheism that Ibrahim brought. They associated partners with Allah and believed that Christ was the son of Allah. So, they associate partners with Allah. As for the polytheistic Arabs who spent years of their life on the religion of Ismael, peace be upon him, but then they deviated after that and Amr Ibn Luhi Al-Khuza’i changed their religion. He was the first to change the religion of the Arabs as the

Prophet said, “The first one that changed the religion of the Arabs was Amr Ibn Luhi Al-Khuza’i and I saw him dragging his intestines in the Hell Fire”. So, in spite of the disbelief and the polytheism of these nations, the Jews, the Christians and the polytheists of the Arabs were proud of their link to Ibrahim. Allah says in Surah Az-Zukhruf that Ibrahim disassociated himself from all these idols and fetishes that his people worshiped.

“And he made it a word remaining among his descendants that they might return [to it]” (Az-Zukhruf: 28). He made this word, which is abandoning the religion that those people adopted “Remaining among his descendants,” i.e. from the descendants of Ismael, who rose while they were building this Ka’ba and called for worshipping Allah alone. They said, “Our Lord, and make us Muslims [in submission] to You and from our descendants a Muslim nation [in submission] to You. And show us our rites and accept our repentance. Indeed, You are the Accepting of repentance, the Merciful” (Al-Baqarah: 128). “Our Lord, and send among them a messenger from themselves who will recite to them Your verses and teach them the Book and wisdom and purify them. Indeed, You are the Exalted in Might, the Wise"” (Al-Baqarah: 129). “And who would be averse to the religion of Abraham except one who makes a fool of himself. And We had chosen him in this world, and indeed he, in the Hereafter, will be among the righteous” (Al-Baqarah: 130). “When his Lord said to him, "Submit", he said "I have submitted [in Islam] to the Lord of the worlds"” (Al-Baqarah: 131). “And Abraham instructed his sons [to do the same] and [so did] Jacob, [saying], "O my sons, indeed Allah has chosen for you this religion, so do not die except while you are Muslims"” (Al-Baqarah: 132). Then, this is the testimony of Allah on Yaqub while he was recommending his sons. Allah says, “Or were you witnesses when death approached Jacob, when he said to his sons, "What will you worship after me?" They said, "We will worship your God and the God of your fathers, Abraham and Ishmael and Isaac - one God and we are Muslims to Him.” (Al-

Baqarah: 133). These people worshiped only one God and they are Ibrahim, the eldest father and the friend of the Most Merciful, his firstborn son Ismael and Ishaq, the second son from Sarah. This is the will of Ibrahim and this is the word that he made remaining among his descendants. But among them were those who believed and among them were those who disbelieved as Allah says, "And We have already sent Noah and Abraham and placed in their descendants prophethood and scripture; and among them is he who is guided, but many of them are defiantly disobedient" (Al-Hadid: 26).

Allah says here about the Arabs, "However, I gave enjoyment to these and their fathers until there came to them the truth and a clear Messenger" (Az-Zukhruf: 29). "However, I gave enjoyment to these" refers to what Allah made them enjoy in their life and the demonstrative pronoun here refers to the Arabs. "And their fathers until there came to them the truth," i.e. came to them through this Prophet and with this honest Prophet Muhammad ﷺ. "And a clear Messenger," that is, he was an Arab and came with the Arabic language. He clarified the religion that Allah has sent to us. There is no one who is more eloquent or fluent than the Prophet, nor is there a stronger argument than his. He is the one who was given the words which are concise but comprehensive in meaning. He came calling for monotheism, the same religion that Ibrahim, peace be upon him, came with.

However, the Arabs' saying when the Prophet ﷺ came to them with the religion of Ibrahim was as Allah says, "But when the truth came to them, they said, "This is magic, and indeed we are, concerning it, disbelievers"" (Az-Zukhruf: 30). So, these Arabs are proud of Ibrahim but when the truth came to them from Allah, they said this is magic; this Quran which the Prophet brought to us is magic "and indeed we are, concerning it, disbelievers." They asserted saying we will not accept it and we reject it.

Another aspect that shows their contradiction is represented in Allah's saying, "And they said, "Why was this Qur'an not sent down upon a great man from [one of] the two cities?" (Az-Zukhruf: 31). This is out of their objection. Firstly, they said this is a madman, a wizard, that the Prophet invented the Quran. They said he was taught it by someone else. However, when they looked at the Quran they saw its eloquence, fluency and its great connotations, they revered the Quran and despised the Messenger whom Allah chose for this task. They said this man is not worthy and appropriate for this Quran. In this regard, their saying confirms that they believed the Quran is the words of Allah, but they wanted to reject this religion by all means so they attacked the Prophet with their insults. The two cities refer to Mecca and Ta'if. They argued that such as Al-Walid Ibn Al-Mughirah and those who are like him from the people of Mecca and the people of Ta'if, who were of prestige, money and status in their view are more fitting to be prophets. In this regard, there is no one who is greater, more honorable, and more perfect in his mind, manners and religion than the Prophet ﷺ. The Prophet was great with all meanings of greatness whether with regard to the lineage of his people, his honesty, his morals, his truthfulness and his uprightness. However, they were blind regarding him; they were blind regarding the Prophet and were blind regarding the divine choice that chose this Prophet ﷺ for this honorable and great task.

Allah says, "Do they distribute the mercy of your Lord? It is We who have apportioned among them their livelihood in the life of this world and have raised some of them above others in degrees [of rank] that they may make use of one another for service. But the mercy of your Lord is better than whatever they accumulate." (Az-Zukhruf: 32). That is, has Allah entrusted them with His mercy so that they can distribute it as they want? Then, Allah says that their most special properties, that they are proud of, are their money, money is a gift from Allah ﷻ. Allah says, "It is We who have apportioned among them their livelihood in the

life of this world." The Arabs and others believed that the preference of people is due to richness and wealth and that the greater the wealth of an individual among them is, the greater his honor and position among his people. So, Allah says to them that He is the One Who apportioned the reason for honor among you, which is money. "And have raised some of them above others in degrees," with regard to their provisions, "that they may make use of one another for service." This means that the wisdom of Allah is represented in that there should be rich and poor people so that the wheel of life will move; so, He subjects this person for that person so that all people will be in the service of one another. Otherwise, if all people were independent of each other, each of them would not be in need of the other and this life would not exist or be organized.

Allah says, "But the mercy of your Lord is better than whatever they accumulate" (Az-Zukhruf: 32). No matter how much a person accumulates in this world as the mercy of Allah, if He has mercy on him by guiding him and helping him, it then is better than all of this. The Prophet ﷺ said, "The two Rak'ahs before the dawn prayer are better than this world and all it contains." So, see this preference. The two rak'ahs of the dawn prayer, which is its Sunnah, may not take from a person more than a few minutes, but they are better than the world and what it contains, i.e. its reward with Allah is better than the world and what it contains. Also, the Prophet said, "If anyone recites ten times 'Say, He is Allah, One', a palace will be built for him in paradise because of it." So, this highlights that if a person were to possess the whole world, then Allah's mercy upon him through guidance and through working for the Hereafter is better than all of this as He says, "Wealth and children are [but] adornment of the worldly life. But the enduring good deeds are better to your Lord for reward and better for [one's] hope" (Al-Kahf: 46). The enduring good deeds refer to saying, "Glorified is Allah, the praise is for Allah, there is none worthy of worship but Allah, and Allah is the Most Great." These are the enduring good deeds and this is the exaltation

of Allah. The Prophet said, “Saying none has the right to be worshipped but Allah alone, who has no partner. His is the dominion and His is the praise and He is Able to do all things one hundred times is better for me than everything on which the sun rises.” So, remembering Allah in ten minutes is better than this life and all that it contains.

While he was traveling, the Prophet ﷺ heard Abu Musa al-Ash'ari, may Allah be pleased with him, saying, “There is no power and no might except by Allah. There is no power and no might except by Allah.” The Prophet said to him, “O Abu Musa, what are you saying?” He said, “By Allah O Messenger of Allah I say, “There is no power and no might except by Allah. The Prophet said to him, “There is no power and no might except by Allah is one of the treasures of the paradise.” It means that the Prophet just said, “The scarf of the fair woman in paradise on her head is better than the world and what is in it.” Thus, this is Allah’s saying here, “But the mercy of your Lord is better than whatever they accumulate.” That is, the mercy of your Lord with faith and righteous deeds is better than this entire world that they accumulate, which they have made as the cause of reference. So, there is no doubt that the Prophet Muhammad ﷺ is more perfect than those disbelievers in terms of his character and his personality. Yes, he did not have as much money as other wealthy people, but people are not distinguished through money. Moreover, Allah has bestowed a favor upon him, which was a favor from Allah to one of His servants, and this favor was that Allah made him the last of the prophets and the messengers. “And ever has the favor of Allah upon you been great.” Allah’s favor upon His Prophet is the greatest favor as He chose him to be this illuminating lamp for the whole world in order to illuminate the whole world. “But the mercy of your Lord is better than whatever they accumulate.” This is also an amusement for the Prophet ﷺ that the mercy of Allah that He has given him through the message is better than all that they accumulate. In this regard, they despised the Prophet ﷺ by saying, “You do not

deserve to be given the message from Allah and that this message and this Quran should have been sent down to a wealthy and prestigious man from among us so that we can follow him." As for the Prophet, they were saying, "Is this the one whom Allah has sent as a messenger?" "He almost would have misled us from our gods." "Is this the one whom Allah has sent as a messenger?" These were the sayings of those criminals to ridicule the Prophet ﷺ and Allah here shows His favor upon him saying, "It is We who have apportioned among them their livelihood in the life of this world."

يقول الله ﷻ: {وَلَوْلا أَنْ يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً لَجَعَلْنَا لِمَنْ يَكْفُرُ بِالرَّحْمَنِ لِبُيُوتِهِمْ سُقُفًا مِنْ فَضَّةٍ وَمَعَارِجَ عَلَيْهَا يَظْهَرُونَ}[الزخرف:33] {وَلِبُيُوتِهِمْ أَبْوَابًا وَسُرُرًا عَلَيْهَا يَتَّكِئُونَ}[الزخرف:34] {وَزُخْرُفًا وَإِنْ كُلُّ ذَلِكَ لَمَّا مَتَاعُ الْحَيَاةِ الدُّنْيَا وَالآخِرَةُ عِنْدَ رَبِّكَ لِلْمُتَّقِينَ}[الزخرف:35]

Then Allah says, "And if it were not that the people would become one community, We would have made for those who disbelieve in the Most Merciful - for their houses - ceilings and stairways of silver upon which to mount" (Az-Zukhruf: 33). "And for their houses - doors and couches [of silver] upon which to recline" (Az-Zukhruf: 34). "And gold ornament. But all that is not but the enjoyment of worldly life. And the Hereafter with your Lord is for the righteous" (Az-Zukhruf: 35).

"And if it were not that the people would become one community," i.e. if it were not that the people would become one community in disbelief, which means that all of them would become disbelievers. That is, if it were not that the people would become one community, "We would have made for those who disbelieve in the Most Merciful for their houses, ceilings of silver," i.e. Allah would make for each one who has a house his whole ceiling of silver and you can consider the value of this. "And stairways," In addition, these stairways would be made of silver, so how significant the stairway of silver is. "And for their houses – doors," not just one door, but several doors and this is because of the greatness and

breadth of the house. “And couches [of silver] upon which to recline” They would also have couches to recline upon in these palaces and houses. “And gold ornament,” i.e. gold with which this furniture and this building are gilded. “But all that is not but the enjoyment of worldly life.” That is, if it were not that the people would all become disbelievers, Allah would have made this for each person who disbelieves in Allah. That is, We would have granted him this gift in life. However, if Allah grants this for each disbeliever, then where will the believer be? Then all people will go into disbelief. At this, all people will go to disbelief and will feel superior because of this blessing. Also, they will see that they attained what they obtained from this world in this way in spite of their disbelief and, therefore, there will be no believer left on earth. Then Allah says, “And the Hereafter with your Lord is for the righteous.” This is with regard to the Hereafter, in which the paradise and the pleasure of Allah exist. Also, it is with your Lord and it is enough to know that it is with your Lord. “With your Lord is for the righteous.” That is, this is for those who fear their Lord ﷻ and those are the people of piety who made for them protection from the anger and torment of Allah. In this regard, the servant fears Allah only when he worships Him upon a light from Allah.

Then Allah tells about His established way of dealing with whoever goes astray and leaves His path. Allah says, “And whoever is blinded from remembrance of the Most Merciful - We appoint for him a devil, and he is to him a companion” (Az-Zukhruf: 36). “And indeed, the devils avert them from the way [of guidance] while they think that they are [rightly] guided” (Az-Zukhruf: 37). “Until, when he comes to Us [at Judgement], he says [to his companion], "Oh, I wish there was between me and you the distance between the east and west - how wretched a companion"” (Az-Zukhruf: 38).

“And whoever is blinded from remembrance of the Most Merciful.” This means that he does not remember his Lord. This does not refer to the

commendable remembrance of Allah, but this means that he does not remember Allah at all. He does not remember standing before His hands. He does not remember the greatness of Allah. He does not remember that Allah created him here and made him inhabit this earth in order to test him. “Indeed, We created man from a sperm-drop mixture that We may try him; and We made him hearing and seeing” (Al-Insan: 2). So, this refers to whoever is blinded from all this, who turns away from remembering his lord, who does not worship Allah and who does not appreciate the Hereafter. “And whoever is blinded from remembrance of the Most Merciful - We appoint for him a devil” (Az-Zukhruf: 36). Allah will appoint to him a companion, which is Satan, which means that he becomes associated with him and attached to him as the two horns are attached to one another.

“And indeed they,” i.e. those devils of the jinn, “avert them from the way [of guidance] while they think that they are [rightly] guided” (Az-Zukhruf: 37). This misguided person, upon whom Allah assigned this devil and made such a devil of his allies, thinks that he is guided while he is misguided. He will not know that he was misguided till he comes on the Day of Resurrection. That is, he will know when he comes on the Day of Resurrection and when his soul is taken. “And We have removed from you your cover, so your sight, this Day, is sharp” (Qaf: 22). .So, he will know the truth at this moment

يقول الله ﷻ: {وَمَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمَنِ نُقَيِّضْ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ}[الزخرف:36] {وَإِنَّهُمْ لَيَصُدُّونَهُمْ عَنِ السَّبِيلِ وَيَحْسَبُونَ أَنَّهُمْ مُهْتَدُونَ}[الزخرف:37] {حَتَّى إِذَا جَاءَنَا قَالَ يَا لَيْتَ بَيْنِي وَبَيْنَكَ بُعْدَ الْمَشْرِقَيْنِ فَبِئْسَ الْقَرِينُ}[الزخرف:38] {وَلَنْ يَنفَعَكُمُ الْيَوْمَ إِذْ ظَلَمْتُمْ أَنَّكُمْ فِي الْعَذَابِ مُشْتَرِكُونَ}[الزخرف:39] {أَفَأَنْتَ تُسْمِعُ الصُّمَّ أَوْ تَهْدِي الْعُمْيَ وَمَنْ كَانَ فِي ضَلالٍ مُبِينٍ}[الزخرف:40] {فَإِمَّا نَذْهَبَنَّ بِكَ فَإِنَّا مِنْهُمْ مُنْتَقِمُونَ}[الزخرف:41] {أَوْ نُرِيَنَّكَ الَّذِي وَعَدْنَاهُمْ فَإِنَّا عَلَيْهِمْ مُقْتَدِرُونَ}[الزخرف:42] {فَاسْتَمْسِكْ بِالَّذِي أُوحِيَ إِلَيْكَ إِنَّكَ عَلَى صِرَاطٍ مُسْتَقِيمٍ}[الزخرف:43] {وَإِنَّهُ لَذِكْرٌ لَكَ وَلِقَوْمِكَ وَسَوْفَ تُسْأَلُونَ}[الزخرف:44] {وَاسْأَلْ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا أَجَعَلْنَا مِنْ دُونِ الرَّحْمَنِ آلِهَةً يُعْبَدُونَ}[الزخرف:45]

says, “And whoever is blinded from remembrance of the Most ﷻ Then, Allah Merciful - We appoint for him a devil, and he is to him a companion” (Az- .(Zukhruf: 36“And indeed, the devils avert them from the way [of guidance] while they think that they are [rightly] guided” (Az-Zukhruf: 37). “Until, when he comes to Us [at Judgement], he says [to his companion], "Oh, I wish there was between me and you the distance between the east and west - how wretched a companion"” (Az-Zukhruf: 38). “And never will it benefit you that Day, when you have wronged, that you are [all] sharing in the punishment.” (Az-Zukhruf: 39). “Then will you make the deaf hear, [O Muhammad], or guide the blind or he who is in clear error?” (Az-Zukhruf: 40). “And whether [or not] We take you away [in death], indeed, We will take retribution upon them” (Az-Zukhruf: 41). “Or whether [or not] We show you that which We have promised them, indeed, We are Perfect in Ability” (Az-Zukhruf: 42). “So adhere to that which is revealed to you. Indeed, you are on a straight path” (Az-Zukhruf: 43). “And indeed, it is a remembrance for you and your people, and you [all] are going to be questioned” (Az-Zukhruf: 44). “And ask those We sent before you of Our messengers; have We made besides the Most Merciful deities to be worshipped?” (Az-Zukhruf: 45).

Allah tells that whoever is blinded from His remembrance, Allah punishes him through such punishment as He says, “We appoint for him a devil, and he is to him a companion” (Az-Zukhruf: 36). The remembrance of the Most Merciful means that the person mentions Allah and remembers that He is his Lord and his God whom there is no god but Him. Also, to remember that He is his Ally and that He created this life in order to test him and that he has a task that he must perform, which is to worship Him alone with no partner. So, whoever is blinded from this, Allah assigns for him this devil of the devils of the jinn. This devil may be one of the devils of mankind as well because the jinn have devils and the humans have devils as Allah says, “Devils from mankind and jinn, inspiring to

one another decorative speech in delusion. But if your Lord had willed, they would not have done it" Also, Allah says, "But when they are alone with their evil ones, they say, "Indeed, we are with you; we were only mockers"" (Al-Baqarah: 14). Their evil ones refer to their leaders in disbelief and misguidance who embellish for them their deeds "From among the jinn and mankind" (An:Nas: 6). From among the jinn means the devils from the jinn and the devils from mankind.

Then, what did the devil do with him? Allah says, "And indeed, the devils avert them from the way [of guidance] while they think that they are [rightly] guided" (Az-Zukhruf: 37). I.e. they avert them from the way of the Lord ﷻ. Allah says the way because it is the real way. This way is the way of the Lord, i.e. the path of Allah. "While they think that they are [rightly] guided." This blinded person thinks that he is rightly guided. Also, he thinks that this is the way of happiness and the way of salvation, while the case is that it is the way of delusion and the way of the Hellfire. "Until, when he comes to Us," This means that this person will remain blind from his Lord, his God and his Ally, from the truth, from the Day of Resurrection and from this, while he is going to the Fire with his feet. Then, until, when he comes to Us on the Day of Resurrection, he will say, "Oh, I wish there was between me and you the distance between the east and west." That is, he will say, "I wish there was between me and you the distance between the sunrise and sunset of this earth." "How wretched a companion." You are the worst companion to be accompanied because you led me astray and you took me with you to the Fire.

Allah says, "And never will it benefit you that Day, when you have wronged, that you are [all] sharing in the punishment." (Az-Zukhruf: 39). "When you have wronged," is a parenthesis clause. This means that it will not benefit you that you are all sharing in the punishment. Because you have wronged yourself, you are punished. Therefore, when the people of the Fire feel angry at the Devil and that

he is the one who deluded them, he will stand up and say to them, “And Satan will say when the matter has been concluded, "Indeed, Allah had promised you the promise of truth. And I promised you, but I betrayed you. But I had no authority over you except that I invited you, and you responded to me. So do not blame me; but blame yourselves. I cannot be called to your aid, nor can you be called to my aid. Indeed, I deny your association of me [with Allah] before. Indeed, for the wrongdoers is a painful punishment"” (Ibrahim: 22). So he rebukes them and says to them, “I will not save you and you will not save me and we are all in the Fire.” Likewise, the leaders of misguidance will say to those who followed them on the Day of Resurrection, “Indeed, all [of us] are in it. Indeed, Allah has judged between the servants” (Ghafir: 48). Also, those will be so angry and they will say, “And those who disbelieved will [then] say, "Our Lord, show us those who misled us of the jinn and men [so] we may put them under our feet that they will be among the lowest"” (Fussilat: 29). Here Allah says to them, “And never will it benefit you that Day, when you have wronged” (Az-Zukhruf: 39). And never will it benefit you that Day, i.e. because of your injustice; you are a wrongdoer and he is a wrongdoer. “That you are [all] sharing in the punishment.” It will never benefit you; insulting each other and asking Allah to inflict more punishment upon the caller to evil, who has called others to evil. “He will say, "For each is double, but you do not know.” Each one will take double punishment in the Fire. “Those who disbelieved and averted [others] from the way of Allah - We will increase them in punishment over [their] punishment for what corruption they were causing” (An-Nahl: 88). But how will it benefit you that the one who misled you takes more punishment than you? You are in the Fire and he is in the Fire and this will not benefit you.

Then Allah says to His Messenger, “Then will you make the deaf hear, [O Muhammad], or guide the blind or he who is in clear error?” (Az-Zukhruf: 40). This question is meant for confirmation and for excluding this matter. That is,

this matter is unlikely to happen, i.e. that the words of truth reach those blinds. Allah made them deaf, blinded their eyes and locked their hearts with their disbelief and their stubbornness because they disbelieved. “And whoever is blinded from remembrance of the Most Merciful - We appoint for him a devil” (Az-Zukhruf: 36). “Do you not see that We have sent the devils upon the disbelievers, inciting them to [evil] with [constant] incitement?” (Maryam: 83). This is a punishment from Allah. “And when they deviated, Allah caused their hearts to deviate.” “Indeed, those who disbelieve - it is all the same for them whether you warn them or do not warn them - they will not believe” (Al-Baqarah: 6) because they disbelieved. So, they knew the truth, they knew that this is from Allah and this is the speech of Allah to them, but they rejected it and they did not accept it. Thus, because of this, just wait for the punishment. “So leave Me, [O Muhammad], with [the matter of] whoever denies the Qur'an. We will progressively lead them [to punishment] from where they do not know” (Al-Qalam: 44). “And I will give them time. Indeed, My plan is firm” (Al-Qalam: 45).

Then Allah says, “And whether [or not] We take you away [in death], indeed, We will take retribution upon them” (Az-Zukhruf: 41). Meaning if Allah takes the Prophet away from them through immigration, through going away from their land or through death. That is, Allah will take your soul. “Indeed, We will take retribution upon them” (Az-Zukhruf: 41). I.e. we will take retribution from those disbelievers, to whom the message of Allah came and they denied it and said about it what they said and they had arguments against Allah. This is because they insulted the Prophet and denied Allah’s words. “

“Or whether [or not] We show you that which We have promised them, indeed, We are Perfect in Ability” (Az-Zukhruf: 42). That is, while you are alive, Allah may show you the punishment and torment that We promised them of in this life due to their disbelief, their stubbornness and their objection to the Lord.

“Indeed, We are Perfect in Ability.” Not just able, but perfect in ability, with using such addition. That is, the addition in the structure is evidence of the addition of the meaning. This means that Allah’s ability over them is great. He is Able to send down His torment and His punishment over them as He wills and in any way He wills.

As for your duty, O Prophet, you have to “adhere to that which is revealed to you. Indeed, you are on a straight path” (Az-Zukhruf: 43). “And indeed, it is a remembrance for you and your people, and you [all] are going to be questioned” (Az-Zukhruf: 44). After that, this is a speech directed to the Prophet ﷺ. It is as if Allah says to him to leave those because Allah will punish them. Either Allah will punish them while you are alive and, therefore, you will see their punishment, or Allah will punish them after He takes your soul and He will take charge of this matter. “Adhere to that which is revealed to you” (Az-Zukhruf: 43). Not only adhere, but adhere firmly. This means stick to this with all your strength and all your determination, carry out the commands of Allah, O Prophet, and do what Allah ordered you to do. “So, adhere to that which is revealed to you. Indeed, you are on a straight path” (Az-Zukhruf: 43). Allah tells the Prophet this in order to reassure him and to expand his breast and because he is “on a straight path.” This path is the path of Allah. That is, you are on a straight and continuous path, leading to the pleasure of Allah and to the Paradise of Allah.

“And indeed, it is a remembrance for you and your people, and you [all] are going to be questioned” (Az-Zukhruf: 44). This Quran and this revelation that was revealed to you is a remembrance for you in order to be remembered through it. In fact, this Quran that was revealed to the Prophet Muhammad ﷺ changed the entire course of his life. Muhammad ﷺ before the revelation of this Quran to him was a man from the people of Mecca. He was living in a forgotten corner of the world. He was not mentioned in the whole world. He was not aware of all these facts, i.e. the facts of the revelations and the facts of all these matters. Then, Allah

changed him completely with this Quran when the angel said to him, "Recite in the name of your Lord." Then, He prepared him for the message saying, "O you who covers himself" (Al-Muddaththir: 1). "Arise and warn" (Al-Muddaththir: 2). Warn all worlds. You are a warner to all the worlds, so let your voice reach all parts of the world in its time and until the Day of Resurrection. After that, the remembrance of this Prophet will be linked to carrying the message of Allah and to this Quran, which Allah made as the Book of the world. "Blessed is He who sent down the Criterion upon His Servant that he may be to the worlds a warner" (Al-Furqan: 1). So, this Quran is revealed in this Arabic language and then its meanings are translated. Moreover, there appear those who preserve it and those who work throughout all the regions and the parts of the world from the time of the Prophet ﷺ and until the Day of Resurrection. After that, the name of the Prophet ﷺ is associated with the name of Allah. That is, Allah ﷻ is not mentioned unless His Prophet is mentioned with him. I testify that there is no god but Allah and I testify that Muhammad is the Messenger of Allah. These are the two parts of the testimony. The first part is testifying that there is no god but Allah alone. The second part is testifying that Muhammad is the Messenger of Allah.

In this regard, the Prophet's news is reported including the great and honorable news such as how he ate, how he slept, how he walked, what his physical attributes were, what his moral attributes were, what were his moral attributes with the young and the old and what were all his actions, his outing and his entering. Millions of millions and nations after nations follow him. They looked where he walked to walk, where he stopped to stop, where he performed Sa'i to imitate him and where he hastened to hasten. Also, they looked at how he threw the jamara, how he hastened in his circuit, how he wore his Ihram and how he used to stand in his prayers. So, all the acts of worship of the Prophet ﷺ are to be imitated and he taught them to the whole world. Moreover, when the Prophet

said, “Pray as you have seen me praying,” all his actions and his inactions are transmitted, including the large and small ones. It is a great matter.

“And indeed, it is a remembrance for you” In this regard, the Prophet is not remembered through this Quran in this life only, but he is also remembered in heaven. Thus, the Prophet’s elevation and his superior status are with the angels of Allah at all times. They remember Muhammad, the servant and the Messenger of Allah. When this Prophet ascended to heaven, it was said to Jibreel, “Who is with you?” Jibreel said, “Muhammad.” It said, “has he been called?' Jibreel said, “Yes, he has been called.” Thus, Muhammad ﷺ became known and famous among the angels of heaven and he was beloved by all. Then, he will be the master of the children of Adam without pride. In this regard, the first and the last, from Adam to the last of his offspring, will all be gathered in one place. They will be gathered in one place to stand before the Lord and they will not find refuge in the end after the situation becomes difficult for them except this man, Muhammad, the son of Abdullah. They will go to him after they go to Adam, to Nuh, to Ibrahim, to Musa and to Isa. Then, they will say, “The matter is over. You will not find anyone to rescue you from this situation except that man.” Isa will say, “Go to Muhammad. He is a servant whose previous sins were forgiven.” Then, the Prophet ﷺ will stand in this praised position that will be praised by the first and the last. All nations will praise the Prophet for this position and they will all rise and come to the Prophet and say to him, “You are the last of the Messengers. You are the one whom Allah favored. Will you not intercede for us with Allah?” So, the Prophet will do the great intercession with Allah. “And from [part of] the night, pray with it as additional [worship] for you; it is expected that your Lord will resurrect you to a praised station” (Al-Isra: 79). This is the greatest position that a human being may achieve on earth. So, shows His great grace and His great favor upon this noble Prophet ﷺ.

This comes in this context after the polytheists ridiculed the Prophet ﷺ and said, "Why was this Qur'an not sent down upon a great man from [one of] the two cities?" (Az-Zukhruf: 31). Thus look at the great position in which Allah placed him as all nations are in need for this Prophet ﷺ. The Prophet said, "I am the master of the children of Adam, and I am not boasting." Allah has made him the master of the children of Adam and He has made him the model and the pattern for all nations since his time and till the Day of Resurrection. "There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often" (Al-Ahzab: 21). This is your pattern, O worlds; this is your model. "Indeed, We have sent you as a witness and a bringer of good tidings and a warner" (Al-Fath: 8). "That you [people] may believe in Allah and His Messenger and honor him and respect the Prophet and exalt Allah morning and afternoon" (Al-Fath: 9). "O Prophet, indeed We have sent you as a witness and a bringer of good tidings and a warner" (Al-Ahzab: 45). "And one who invites to Allah, by His permission, and an illuminating lamp" (Al-Ahzab: 46). He is an illuminating lamp to the world.

"And indeed, it is a remembrance for you and your people," (Az-Zukhruf: 44) i.e. for the Arabs. They were one of the nations that were living at that time before the message, i.e. before the Prophet ﷺ was sent. They were a forgotten and neglected nation among all nations. They did not have such possession, such civilization or such empowerment. They were a group of clashing and conflicting tribes and most of them were living in poverty and were dependent on people; they were dependent on others in all their affairs. In this regard, the other empowered nations such as the Persians, the Romans and others were living in a land that was more fertile than their land, they were unified more than them and they were stronger than them in all the meanings of strength. As for the Arabs, they were nothing. They would seek refuge with the Persians and the Romans, they would ask them and beg them. Then, the Quran changed this nation

completely. It brought together this huge group in this way and they had one leader. They were gathered around the Prophet ﷺ from one end of the nation to the other. Also, when the Prophet called upon them saying, "I will perform pilgrimage this year," i.e. the Prophet was a pilgrim this year and an imam, delegations came to him from the farthest place to the farthest place and their imam was the Messenger of Allah ﷺ.

This is Uday Ibn Hatim al-Ta'i and he said, "I am one of those who used to live in Ta'i." He said, "The Prophet ﷺ said to me, 'what makes you escape?' That is, why are you escaping from us? Why are you escaping from Islam? The Prophet said, "Do you escape because of our poverty? If you live a long life, you will find the man goes out with his charity without finding anyone to accept it." Then the Prophet said to him, "Have you known Al-Hira?" Uday said, "No, I have not visited it, but I heard about it." The Prophet said, "A lady in a Howdah will travel from Al-Hira, in the south of Iraq, to Mecca, fearing none but Allah." He said, "I said to myself, "What will happen to the robbers of the tribe of Tai' who have spread evil throughout the country?" That is, he said to himself where are the corrupt bandits of his tribe who have spread evil throughout the country. Those bandits made the country a burning fire. So, the Arab Peninsula was full of conflicts and all its youth were killing one another, even the cousins and the brothers were killing each other.

In this regard, Gaber said while describing the pilgrimage of the Prophet ﷺ, "The Prophet came out from Dhul-Hulaifa and when he mounted his she-camel, I saw a large number of people on mounts and on foot in front of him and a similar number on his right side and a similar number on his left side and a similar number behind him and the Messenger of Allah was among us." Thus, look at this nation that came to follow the Prophet ﷺ. Those Arabs, who were various, different, conflicting and fighting tribes that were preying on one another, gathered in this way and went out in this serenity and in this dignity and the

Messenger of Allah ﷺ was among them; he was leading them and they were following him.

This is a complete change in morals, concepts and beliefs. Then, they gathered on Abu Bakr Al-Siddiq, may Allah be pleased with him. Also, they gathered on Omar Ibn Al-Khattab, may Allah be pleased with him, and they gathered on their caliphs and then they conquered the land in the east and west. After that, they became the masters of the world for centuries till our century. Thirteen centuries and the Arabs have been the masters of the world for Allah favored them over all the nations of the earth. They taught people the religion. They carried the message of Allah to the people. They introduced people to God and the Creator and they established His religion on the earth. They became patterns and they brought out to the world its best models in every field, i.e. in courage, in strength, in faith, in piety, in knowledge, in work and in the model of morals that are a kind of imagination. They presented this to be models for all humanity to imitate. So, Allah ﷻ says to His Messenger ﷺ "And indeed, it is," i.e. the Quran, this revelation that was sent to you from Allah. "A remembrance for you and your people," i.e. it is a remembrance for the Arabs. "And you [all] are going to be questioned." You are going to be questioned about this great blessing that Allah bestowed upon you. As for the messengers, Allah says, "Then We will surely question those to whom [a message] was sent, and We will surely question the messengers" (Al-A'raf: 6). All of them will be questioned about this great blessing and whoever lost it will be lost. He will be lost and he lost it. On the other hand, whoever adhered to it and believed in Allah, he is the one who will be successful and who will win the great victory.

يقول الله ﷻ: {أَفَأَنْتَ تُسْمِعُ الصُّمَّ أَوْ تَهْدِي الْعُمْيَ وَمَنْ كَانَ فِي ضَلالٍ مُبِينٍ}[الزخرف:40] {فَإِمَّا نَذْهَبَنَّ بِكَ فَإِنَّا مِنْهُمْ مُنْتَقِمُونَ}[الزخرف:41] {أَوْ نُرِيَنَّكَ الَّذِي وَعَدْنَاهُمْ فَإِنَّا عَلَيْهِمْ مُقْتَدِرُونَ}[الزخرف:42] {فَاسْتَمْسِكْ بِالَّذِي أُوحِيَ إِلَيْكَ إِنَّكَ عَلَى صِرَاطٍ مُسْتَقِيمٍ}[الزخرف:43] {وَإِنَّهُ لَذِكْرٌ لَكَ وَلِقَوْمِكَ وَسَوْفَ تُسْأَلُونَ}[الزخرف:44] {وَاسْأَلْ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا أَجَعَلْنَا مِنْ دُونِ الرَّحْمَنِ آلِهَةً

يُعْبَدُونَ}[الزخرف:45] {وَلَقَدْ أَرْسَلْنَا مُوسَى بِآيَاتِنَا إِلَى فِرْعَوْنَ وَمَلَئِهِ فَقَالَ إِنِّي رَسُولُ رَبِّ الْعَالَمِينَ}[الزخرف:46] {فَلَمَّا جَاءَهُمْ بِآيَاتِنَا إِذَا هُمْ مِنْهَا يَضْحَكُونَ}[الزخرف:47] {وَمَا نُرِيهِمْ مِنْ آيَةٍ إِلَّا هِيَ أَكْبَرُ مِنْ أُخْتِهَا وَأَخَذْنَاهُمْ بِالْعَذَابِ لَعَلَّهُمْ يَرْجِعُونَ}[الزخرف:48] {وَقَالُوا يَا أَيُّهَا السَّاحِرُ ادْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ إِنَّنَا لَمُهْتَدُونَ}[الزخرف:49] {فَلَمَّا كَشَفْنَا عَنْهُمُ الْعَذَابَ إِذَا هُمْ يَنكُثُونَ}[الزخرف:50]

Allah says, "Then will you make the deaf hear, [O Muhammad], or guide the blind or he who is in clear error?" (Az-Zukhruf: 40). "And whether [or not] We take you away [in death], indeed, We will take retribution upon them" (Az-Zukhruf: 41). "Or whether [or not] We show you that which We have promised them, indeed, We are Perfect in Ability" (Az-Zukhruf: 42). "So adhere to that which is revealed to you. Indeed, you are on a straight path" (Az-Zukhruf: 43). "And indeed, it is a remembrance for you and your people, and you [all] are going to be questioned" (Az-Zukhruf: 44). "And ask those We sent before you of Our messengers; have We made besides the Most Merciful deities to be worshipped?" (Az-Zukhruf: 45). "And certainly did We send Moses with Our signs to Pharaoh and his establishment, and he said, "Indeed, I am the messenger of the Lord of the worlds." (Az-Zukhruf: 46). "But when he brought them Our signs, at once they laughed at them." (Az-Zukhruf: 47). "And We showed them not a sign except that it was greater than its sister, and We seized them with affliction that perhaps they might return [to faith]." (Az-Zukhruf: 48). "And they said [to Moses], "O magician, invoke for us your Lord by what He has promised you. Indeed, we will be guided." (Az-Zukhruf: 49). "But when We removed from them the affliction, at once they broke their word." (Az-Zukhruf: 50).

Allah says to His servant and Messenger Mohammed ﷺ, "Then will you make the deaf hear, [O Muhammad], or guide the blind or he who is in clear error?" Meaning it's impossible for you, O Prophet, to guide those who chose misguidance, for they disbelieved in Allah and because of that Allah has blinded their eyes from the truth, and closed the ears from it, and hence your words will never reach their stony hearts.

Then Allah says while threatening them, "And whether [or not] We take you away [in death], indeed, We will take retribution upon them" (Az-Zukhruf: 41). Meaning that Allah will either punish them in this life after the death of the Prophet ﷺ or after emigrating from the land they are in, as was the case for the previous prophets. "Or whether [or not] We show you that which We have promised them, indeed, We are Perfect in Ability" (Az-Zukhruf: 42). Or Allah will punish them before that, and let His Prophet see the end of those who insulted him. Allah is capable to punish them at any time He wills.

"So adhere to that which is revealed to you. Indeed, you are on a straight path" (Az-Zukhruf: 43). So hold tight with every strength you have, you are truly on the right along with this Quran and this Religion. Allah says, "Blessed is the One Who sent down the Standard to His servant, so that he may be a warner to the whole world." (Al-Furqan: 1). The Quran is a warner to the whole world and the Prophet is a warner to the whole world because he warns them with this Quran. This is because Allah sent the Quran to everyone from the time it was sent till the end of the world.

"And indeed, it is a remembrance for you and your people, and you [all] are going to be questioned" (Az-Zukhruf: 44). The Quran is also a remembrance for the Prophet, as whenever Allah or the Quran are mentioned he will be associated in the context. For example, I bear witness that there is no god but Allah; and that Muhammad is the Messenger of God. These are the two testimonies of faith (Shahadatan). Also, Allah mentions that this Quran is a remembrance for the Arabs too. They were an insignificant nation where conflicts and clashes always existed. However, after the Prophet came to them with this Quran, they became united, and their power extended to the worlds, until they were the leaders for many generations. This is a favor from Allah. So when the Arabs stood with the Prophet ﷺ, believed him, supported him, followed the light which was sent with him and spread this Religion in the whole world, they were mentioned in the

whole world, "You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah." Allah says, "and you [all] are going to be questioned" meaning about this religion, if the Prophet conveyed the message, if they were faithful to Allah, if they established prayer, etc.

Then Allah says, "And ask those We sent before you of Our messengers; have We made besides the Most Merciful deities to be worshipped?" (Az-Zukhruf: 45). Allah already told His Messenger and sent upon him the ultimate truth, every messenger called his people to worship no one but Allah, who has no partners and none of the messengers called for worshipping anyone except Allah. "We surely sent a messenger to every community, saying, "Worship Allah and shun false gods." (An-Nahl: 36). The closest one of those messengers to the Prophet in time, is Isa son of Maryam. Allah relates Isa's story with every detail, from before he was born till Allah protected him from the people who intended to crucify him. Allah tells what Isa said after Maryam came back to her people carrying him, "[Jesus] declared, "I am truly a servant of Allah. He has destined me to be given the Scripture and to be a Prophet." (Maryam: 30). "He has made me a blessing wherever I go, and bid me to establish prayer and give alms-tax as long as I live," (Maryam: 31). "And to be kind to my mother. He has not made me arrogant or defiant." (Maryam: 32). "Peace be upon me the day I was born, the day I die, and the day I will be raised back to life!" (Maryam: 33). So, Isa son of Maryam, since the first day when God made him speak as a baby, pronounced the testimony of monotheism. He never said that he is the son of God, or he is himself the god, or his attributes are god-like. This is the path and the message of every messenger before and after this. For example, Musa ﷺ, whom Isa was on his law, called also for worshipping God alone with no partners. This was his message to the Children of Israel and the Pharaoh. Nuh also, the first Messenger on earth, called to

worship Allah alone, he said, "He declared, "O my people! Worship Allah ˹alone˺. You have no god other than Him." (Al-Mu'minun: 23).

Allah did not appoint any of His messengers or prophets to be partners with Him or to be worshipped besides Him. As He ﷻ says, "It is not appropriate for someone who Allah has blessed with the Scripture, wisdom, and prophethood to say to people, "Worship me instead of Allah." Rather, he would say, "Be devoted to the worship of your Lord ˹alone˺"—in accordance with what these prophets read in the Scripture and what they taught." (Ali' Imran: 79). "And he would never ask you to take angels and prophets as lords. Would he ask you to disbelieve after you have submitted?" (Ali' Imran: 80). Therefore, God's angels are not partners to Allah in anything. Rather, they will not intercede with Him except for those whom He is pleased with. They are His servants not His daughters as the polytheists claimed. And as Allah says, "And they say, "The Most Compassionate has offspring!" Glory be to Him! In fact, those ˹angels˺ are only ˹His˺ honoured servants," (Al-Anbya: 26). "Who do not speak until He has spoken, ˹only˺ acting at His command." (Al-Anbya: 27). "He ˹fully˺ knows what is ahead of them and what is behind them. They do not intercede except for whom He approves, and they tremble in awe of Him." (Al-Anbya: 28). "Whoever of them were to say, "I am a god besides Him," they would be rewarded with Hell by Us. This is how We reward the wrongdoers." (Al-Anbya: 29). This is the call of all messengers, and the speech of God to His Messenger, "And ask those We sent before you of Our messengers; have We made besides the Most Merciful deities to be worshipped?" This is meant as a statement, for Allah has told the truth, and if people inferred to the religion of Jews and Christians, they would notice and see in the right religion that all their claims regarding Allah having a partner or son is nothing but falsehood. Thus, Allah directed His Prophet and His servants to worship no one but Him, He says, "…..so worship Allah ˹alone˺, being sincerely devoted to Him" (Az-Zumar: 2). "Indeed, sincere devotion is due ˹only˺ to Allah.

As for those who take other lords besides Him, ˹saying,˺ “We worship them only so they may bring us closer to Allah,” surely Allah will judge between all regarding what they differed about. Allah certainly does not guide whoever persists in lying and disbelief.” (Az-Zumar: 3). “Say, “I am commanded to worship Allah, being sincerely devoted to Him ˹alone˺.” (Az-Zumar: 11). “And I am commanded to be the first of those who submit ˹to His Will˺.”” (Az-Zumar: 12). “Say, “I truly fear—if I were to disobey my Lord—the torment of a tremendous Day.”” (Az-Zumar: 13). “Say, “It is ˹only˺ Allah that I worship, being sincere in my devotion to Him.”” (Az-Zumar: 14). “Worship then whatever ˹gods˺ you want instead of Him.”” (Az-Zumar: 15). Also, Allah says, “It has already been revealed to you—and to those ˹prophets˺ before you—that if you associate others ˹with Allah˺, your deeds will certainly be void and you will truly be one of the losers.” (Az-Zumar: 65). “Rather, worship Allah ˹alone˺ and be one of the grateful.” (Az-Zumar: 66). All this nullifies what these polytheists cling to. The polytheists of the Arabs who say we are of a true religion and that when they worship angels, this is the true religion and those angels are God’s daughters and they will intercede for them with God. All of this is lies. Rather, this worship of theirs was only following their whims and following what their fathers and grandfathers did before; they have walked this path. Allah tells, “They follow nothing but ˹inherited˺ assumptions and whatever ˹their˺ souls desire, although ˹true˺ guidance has already come to them from their Lord.” (An-Najm: 23).

Then Allah mentions Musa ﷺ as an example clarifying how his message was clear, a clear proof with evidence and signs from God, Allah says, “And certainly did We send Moses with Our signs to Pharaoh and his establishment, and he said, "Indeed, I am the messenger of the Lord of the worlds.” (Az-Zukhruf: 46) Here Allah tells us about His servant and Messenger Musa, peace be upon him, and how He sent him to Pharaoh and his chiefs. That is, his governors, ministers, leaders and followers among the Egyptians and the Children of Israel. Allah sent

him to call them to worship Allah alone, with no partner or associate, and to forbid them from worshiping anything other than Him. He sent him with mighty signs, such as his hand and his staff, other signs such as the flood, locusts, Qummal, frogs and blood, and the loss of their crops and lives. Allah says, "And he said, "Indeed, I am the messenger of the Lord of the worlds." He is the messenger of the Lord of all worlds which are beneath God.

But look how they met this, Allah says, "But when he brought them Our signs, at once they laughed at them." (Az-Zukhruf: 47). As soon as Musa announced the message the Pharaoh and his chiefs laughed and ridiculed him. This is the ultimate irony and mockery that they laughed at these verses, meaning to mock and belittle them. Despite all the signs and proofs they remained arrogant and stubbornly refused to follow him; they rejected his message and made fun of it, and laughed at the one who had brought it.

Allah ﷻ says, "And We showed them not a sign except that it was greater than its sister, and We seized them with affliction that perhaps they might return [to faith]." (Az-Zukhruf: 48). Meaning every verse and sign Allah showed them was greater than its fellow preceding it, but despite that they would not give up their sin, misguidance, ignorance and confusion. Every time one of these signs came to them, they would go and implore Musa. Some of these signs are torment signs so they may return to God. Allah has already told us that these great signs were nine. "We surely gave Moses nine clear signs." Among these signs is God's saying, "So We plagued them with floods, locusts, lice, frogs, and blood" (Al-A'raf: 133). These are torment signs. Five of these signs indicate severe torment, then the worst torment as the sixth sign. "So We plagued them with floods", the spate of water which drowns their crops and their dwellings, and the locusts that eat their crops, this is a calamity. And lice, a blight on the body, and frogs as a blight on the crops, dwellings and houses. These frogs reached their sleeping places, food, drink, markets and roads. If someone tries to speak, they jump into

his mouth. And blood, when they want to use water, it turns into thick blood. They pour water from the river, and if they put it in their pots, it turns into pure, thick blood, undrinkable. Allah ﷻ says, “all as clear signs, but they persisted in arrogance and were a wicked people.” So, these torment signs are meant to make them go back to God. Despite all of these signs, they did not return.

Allah ﷻ says, “And they said [to Moses], "O magician, invoke for us your Lord by what He has promised you. Indeed, we will be guided.” (Az-Zukhruf: 49). "O magician” This is what they call the Messenger of God who was sent to them from Allah. This is a kind of contempt and mockery for him, and a statement that the signs he came with are not real. “"O magician, invoke for us your Lord by what He has promised you.” Pray to your Lord so He may remove this, the torment signs upon them. By the virtue of the covenant He made with you, He will fulfill your prayer. “Indeed, we will be guided.” Meaning we will follow your message and the right path if you remove this sign of torment.

Allah says, “But when We removed from them the affliction, at once they broke their word.” (Az-Zukhruf: 50). When torment was removed, and the signs were erased, the flood was over, the locusts were gone, or the blood curse ended when Musa prayed. Despite all of this, they return back to their disbelief and denial. Allah mentions this to reassure and ease the condition of the Prophet Muhammad, as he faced harm and insults from his people, here Allah shows him that this is what all prophets have gone through before.

“And Pharaoh called out among his people; he said, "O my people, does not the kingdom of Egypt belong to me, and these rivers flowing beneath me; then do you not see?” (Az-Zukhruf: 51). This is also a picture of disbelief, stubbornness, denial and the following of demagogues to his speech. This malicious cunning who deceived them knowing the truth; He is the Pharaoh. “O my people, does not the kingdom of Egypt belong to me, and these rivers flowing

beneath me; then do you not see?" a question meant for them to indicate it and assert the matter, that this is the case, yes the Pharaoh owns it all. "Then do you not see?" Can you not see my glory, empowerment, strength, ability, and management in the affairs of creation?

"Or am I [not] better than this one [i.e., Moses] who is insignificant and hardly makes himself clear?" (Az-Zukhruf: 52). "Am I not" means indeed I am; I am better than this insignificant human that says he is a messenger. This man who came from a people who are in place of humiliation and oppression. In this regard, the Pharaoh and his people humiliated the Children of Israel and made them do their wretched deeds; they killed whomever they wanted from their male offspring, and left the girls alive with them, they kept them alive in order to exploit them. Musa came from ignoble and weak people. As Allah ﷻ says, "Indeed, Pharaoh ˹arrogantly˺ elevated himself in the land and divided its people into ˹subservient˺ groups, one of which he persecuted, slaughtering their sons and keeping their women. He was truly one of the corruptors." (Al-Qasas: 4). So Pharaoh points at this and says, "Or am I [not] better than this one" pointing to Musa ﷺ. The truth is that Musa is the servant and Messenger of God and he is the mighty, noble one and Pharaoh is the mean devil. But this wicked one is proud of what is in him of kingship and glory and he made the Messenger of Allah ﷺ, in the place of humiliation. The same thing that the infidels of Mecca did to the Prophet ﷺ; they despised and humiliated him. "And they exclaimed, "If only this Quran was revealed to a great man from ˹one of˺ the two cities!"" (Az-Zukhruf: 31). One of them used to say that has not your God found someone else to send as messenger?

Even though the Pharaoh had the intelligence to understand that, he wanted to confuse and mislead his people, who were ignorant and stupid. So he said, "Then why have there not been placed upon him bracelets of gold or come with him the angels in conjunction?" (Az-Zukhruf: 53). "Bracelets of gold" i.e. adornments

which are placed on the arms. Meaning if he is truthful in what he claims to be the Messenger of the Lord of the worlds, then why does he not have a golden bracelet and adorn himself with it? The same speech was addressed to the Prophet ﷺ, it was said to him, "And they say ˹mockingly˺, "What kind of messenger is this who eats food and goes about in market-places ˹for a living˺? If only an angel had been sent down with him to be his co-warner," (Al-Furqan: 7). "or a treasure had been cast down to him, or he had had a garden from which he may eat!"" (Al-Furqan: 8). In this regard, Allah says, "˹O Prophet!˺ Nothing is said to you ˹by the deniers˺ except what was already said to the messengers before you." (Fussilat: 43). What those infidels said to the Prophet is the same as what Pharaoh and his likes said to Musa ﷺ. Then, "Or come with him the angels in conjunction?" Meaning, to serve him and to testify that he is telling the truth. He looked only at outward appearances and did not understand the true inner matters that are clearer than what he focused on, if only he had understood that. The same speech was said to the Prophet too, as Allah says, "Those who do not expect to meet Us say, "If only the angels were sent down to us, or we could see our Lord!" They have certainly been carried away by their arrogance and have entirely exceeded all limits." (Al-Furqan: 21). "˹But˺ on the Day they will see the angels, there will be no good news for the wicked, who will cry, "Keep away! Away ˹from us˺!"" (Al-Furqan: 22).

Allah says, "So he bluffed his people, and they obeyed him. Indeed, they were [themselves] a people defiantly disobedient [of Allah]." (Az-Zukhruf: 54). Meaning, he confused them and invited them to misguide, and they responded to him. They thought how it is possible to be a comparison between this empowered king and Musa ﷺ who is just a person among people who are humiliated and tortured. And as his people said, "They argued, "Will we believe in two humans, like ourselves, whose people are slaves to us?" (Al-Mu'minun: 47). They said the Children of Israel are under our oppression; and they worship us. That is, they are

in the place of slavery under their feet. With this, the Pharaoh fooled his people so they obeyed him and regarded him as their god, and he said about himself that he is their supreme lord. Pharaoh also said, ""O chiefs! I know of no other god for you but myself." (Al-Qasas: 38). Allah says, "Indeed, they were [themselves] a people defiantly disobedient [of Allah]." Those Pharaoh's people are rebellious people, away from Lord's path.

Allah says, "And when they angered Us, We took retribution from them and drowned them all." (Az- Zukhruf: 55) Since they were so ignoble; Lowliness, disbelief, following falsehood, abandoning the truth, deviating from the right path. They made Allah angry, they deserved what is coming, because of their criminal deeds which they committed, Allah says, "We took retribution from them and drowned them all." God's torment and rage must fall upon them. Allah gathered them all, from the king till the last soldier of their soldiers, and threw them into the sea, all in one place, "drowning them all." Then Allah says, "And We made them a precedent and an example for the later peoples." Meaning an example, i.e., a lesson to those who come after them." Allah is the One Who guides to the straight path, and unto Him is the final return.

يقول الله ﷻ: {وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ}[الزخرف:57] {وَقَالُوا أَآلِهَتُنَا خَيْرٌ أَمْ هُوَ مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا بَلْ هُمْ قَوْمٌ خَصِمُونَ}[الزخرف:58] {إِنْ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِبَنِي إِسْرَائِيلَ}[الزخرف:59] {وَلَوْ نَشَاءُ لَجَعَلْنَا مِنْكُمْ مَلائِكَةً فِي الأَرْضِ يَخْلُفُونَ}[الزخرف:60] {وَإِنَّهُ لَعِلْمٌ لِلسَّاعَةِ فَلا تَمْتَرُنَّ بِهَا وَاتَّبِعُونِ هَذَا صِرَاطٌ مُسْتَقِيمٌ}[الزخرف:61] {وَلا يَصُدَّنَّكُمُ الشَّيْطَانُ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ}[الزخرف:62] {وَلَمَّا جَاءَ عِيسَى بِالْبَيِّنَاتِ قَالَ قَدْ جِئْتُكُمْ بِالْحِكْمَةِ وَلِأُبَيِّنَ لَكُمْ بَعْضَ الَّذِي تَخْتَلِفُونَ فِيهِ فَاتَّقُوا اللَّهَ وَأَطِيعُونِ}[الزخرف:63] {إِنَّ اللَّهَ هُوَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ}[الزخرف:64]

Allah says, "And when the son of Mary was presented as an example, immediately your people laughed aloud." (Az-Zukhruf: 57). "And they said, "Are our gods better, or is he?" They did not present it [i.e., the comparison] except for [mere] argument. But, [in fact], they are a people prone to dispute." (Az-Zukhruf:

58). “He [i.e., Jesus] was not but a servant upon whom We bestowed favor, and We made him an example for the Children of Israel.” (Az-Zukhruf: 59). “And if We willed, We could have made [instead] of you angels succeeding [one another] on the earth.” (Az-Zukhruf: 60). “And indeed, he [i.e., Jesus] will be [a sign for] knowledge of the Hour, so be not in doubt of it, and follow Me. This is a straight path.” (Az-Zukhruf: 61). “And never let Satan avert you. Indeed, he is to you a clear enemy.” (Az-Zukhruf: 62). “And when Jesus brought clear proofs, he said, "I have come to you with wisdom [i.e., prophethood] and to make clear to you some of that over which you differ, so fear Allah and obey me.” (Az-Zukhruf: 63). “Indeed, Allah is my Lord and your Lord, so worship Him. This is a straight path.” (Az-Zukhruf: 64).

After Allah clarifies how the people of Pharaoh harmed Musa and his people, and denied the message and ridiculed and humiliated them. Allah explains the end of such people, as the other nations of Aad, Thamud, etc., were annihilated by Allah’s Might and punishment. These people are an example of the deniers among others who came after them at the end of the time.

The Surah’s stream of events shifts to relate Isa’s story, Allah says, “And when the son of Mary was presented as an example, immediately your people laughed aloud.” (Az-Zukhruf: 57). Allah cited Isa as an example for he called for monotheism since the first day when he was born and Allah blessed him with the ability to speak as a baby in the cradle, Allah says, “So she pointed to the baby. They exclaimed, “How can we talk to someone who is an infant in the cradle?”” (Maryam: 29). “‘Isa’ declared, “I am truly a servant of Allah. He has destined me to be given the Scripture and to be a prophet.” (Maryam: 30). “He has made me a blessing wherever I go, and bid me to establish prayer and give alms-tax as long as I live,” (Maryam: 31). “And to be kind to my mother. He has not made me arrogant or defiant.” (Maryam: 32). “Peace be upon me the day I was born, the day I die, and the day I will be raised back to life!’”” (Maryam: 33). He also stood

and prayed to Allah. And along his whole message, he called the Children of Israel to worship no one but Allah Who has no other partners. This is Isa son of Maryam, the last Prophet before the coming of the Seal of the Prophets. In this verse, Allah mentions that the Arabs would laugh if Isa mentioned it as an argument and evidence that Allah is One and Unique.

Allah says, “And they said, "Are our gods better, or is he?" They did not present it [i.e., the comparison] except for [mere] argument. But, [in fact], they are a people prone to dispute.” (Az-Zukhruf: 58). They were arguing with the Prophet saying, ‘our gods that we worship (i.e. angels and statues) are greater than him. Meaning that they regarded that worshiping angels and considering them daughters of the Lord, is superior to worshiping a man that the Christians considered the son of God. For in their silly minds, angels are superior to humans. Of course, this indicates their ignorance, for both acts are polytheism and both parties are promised with Hell for associating others with Allah and fabricating lies against Him. “They did not present it [i.e., the comparison] except for [mere] argument. But, [in fact], they are a people prone to dispute.” Meaning they in fact do not believe in Isa, but they presented this comparison just to argue with the Prophet. The Arabs are people prone to dispute, they are foes, people of dispute and real rivals. As Allah says, “And warn those who are contentious.” (Maryam: 97). They take this example as an excuse to argue their rival with it.

Then Allah says, “He [i.e., Jesus] was not but a servant upon whom We bestowed favor, and We made him an example for the Children of Israel.” (Az-Zukhruf: 59). He is not the son of God as Christians exclaimed, and as the infidels of Arab argued with the Prophet ﷺ. Isa ﷺ is just a servant and not God’s son, Exalted be He. Exalted above that. “But a servant upon whom We bestowed favor” By revelation and message, God showed favor to him. He created him from his mother without a male, a sign among Allah’s signs in creation. Just like the way He created Hawwa before him, from a man without a female. And also

before them, God created Adam from this earth's clay, having no male or female. Allah says, "Indeed, the example of Isa in the sight of Allah is like that of Adam. He created him from dust, then said to him, "Be!" And he was!" (Ali- Imran: 59). Allah says, "But a servant upon whom We bestowed favor" that God made him sign with this, then He blessed him with the message. The last blessing that God gave was when He saved him from his foes. Allah has told him that, "[Remember] when Allah said, "O Jesus! I will take you and raise you up to Myself. I will deliver you from those who disbelieve, and elevate your followers above the disbelievers until the Day of Judgment." (Ali- Imran: 55). Then ", and We made him an example for the Children of Israel." Allah sent him as an example for the Children of Israel. He was a role model in morals, manners, religion, and integrity, he was a perfect example and a complete messenger, just like the way Allah made His servant and Messenger Mohammed a role model for the whole world. "Indeed, in the Messenger of Allah you have an excellent example for whoever has hope in Allah and the Last Day, and remembers Allah often." (Al-Ahzab: 21)

Then Allah says, "And if We willed, We could have made [instead] of you angels succeeding [one another] on the earth." (Az-Zukhruf: 60). Meaning that angels also are not God's daughters as you claimed. But if Allah had willed to put them in that earth and remove humans from it, to make angels dwell in that earth; so they worship God, succeeding people on that earth, He would have done it. This matter is in God's hand. Also if Allah had willed to make these humans as angels, having the attributes of angels, He would have done it.

Then Allah says, "And indeed, he [i.e., Jesus] will be [a sign for] knowledge of the Hour, so be not in doubt of it, and follow Me. This is a straight path." (Az-Zukhruf: 61). "He" refers to Isa, son of Maryam. He is a sign for the coming of the Hour, i.e. when Isa descends for the second time, this is an announcement that the Hour is near. The Prophet ﷺ said, "By Him in Whose Hand is the soul of

Muhammad, Jesus, son of Mary, will descend among you. Judgment, justice, and equity, so he breaks the cross, kills the pig, sets the tax, and calls the call to prayer." "And indeed, he [i.e., Jesus] will be [a sign for] knowledge of the Hour, so be not in doubt of it," do not doubt about the Hour because it will definitely come without any doubt. "And follow me. This is the Straight Path." Follow this noble Prophet, Muhammed ﷺ, this is the Straight Path that I call you for.

Then Allah says, "And never let Satan avert you. Indeed, he is to you a clear enemy." (Az-Zukhruf: 62). Don't let Satan prevent you from following God's path. As if there is no one who would prevent you except Satan, because he is an enemy. A true enemy for Adam's descendants, because he took it upon himself to prevent them from doing good and to lead them for evil only. His enmity is apparent and it started from heaven since Allah commanded him to prostrate to Adam, but he refused and said: "I will not prostrate to him and I regard him as an eternal enemy." He said, "Do you see this one you honoured above me? If you delay my end until the Day of Judgment, I will certainly take hold of his descendants, except for a few." (Al- Isra: 62). "Satan said, "By Your Glory! I will certainly mislead them all," (Sad: 82). "Except Your chosen servants among them."" (Sad: 83). He has been an enemy since that time, till the Day of Judgment, he will stay an enemy and start with every human since their day of birth and do not let them till they die. The Prophet said, "There is no child who does not begin crying out from Satan's prick", except for Isa and his mother Maryam, that's because Maryam's mother prayed, "and I seek Your protection for her and her offspring from Satan, the accursed" (Ali-Imran: 36). Therefore, God protected her from Satan's prick. As for other humans, Satan pricks them in the stomach since their birth and sticks to them till their death.

Then Allah mentions Isa so He says, "And when Jesus brought clear proofs, he said, "I have come to you with wisdom [i.e., prophethood] and to make clear to you some of that over which you differ, so fear Allah and obey me." (Az-

Zukhruf: 63). When Isa came with clear proofs, clear evidence of his sincerity and honesty, and that he is the true Messenger of God. Allah gave him magnificent evidence. Some of this evidence is that he can shape a bird from clay, then it is blown into it, and a bird will fly in the sky. Alive with all meanings of life. He also could heal those with incurable disabilities which people did not know any possible way to cure. He cures the blind who was born as blind and heals the leper whose skin is changed by this vitiligo and he also raises the dead to life. Those are signs that Allah did by the hands of Isa so it can be clear proof that he is a Messenger of God. Isa said, "He said, "I have come to you with wisdom" he said to the Children of Israel," I came with wisdom, it is this Sunnah inspired by Allah to His Messenger. "And to make clear to you some of that over which you differ" Many of the rulings on which they differ due to the circumstances that have arisen for them; especially after the Children of Israel were in oppression. Isa ﷺ was sent to the Children of Israel while they were under the oppression of the Romans. "So fear Allah, and obey me." Fear God and obey me in what I call you to; to believe in Allah and the Oneness of God.

Allah says, "Indeed, Allah is my Lord and your Lord, so worship Him. This is a straight path." (Az-Zukhruf: 64). Indeed, this is an affirmation of this fact, that Allah is One, He has no partner, no offspring, and no wife. He is the only Creator of this universe, there is no one besides Him. This is the straight path, not the lies and religion you fabricated, this is the truth that Allah revealed to me so you have to follow it so you attain His mercy. This is the call and message of all prophets, as the Prophet ﷺ said, "We, the prophets, are children of kinship. Our religion is one."

Then Allah says, "But the denominations from among them differed [and separated], so woe to those who have wronged from the punishment of a painful Day." (Az-Zukhruf: 65). Means, they differed and became parties and factions, some who stated that Isa was the servant and Messenger of Allah, which is true.

While others claimed that he was the son of Allah or that he himself was Allah, glorified be Allah far above what they say. "So woe to those who have wronged from the punishment of a painful Day." They misplaced things, wronged themselves by associating partners with God. Thus they deserve a painful punishment and the torment waits for them on the Day of Judgment.

Allah says, "Are they waiting except for the Hour to come upon them suddenly while they perceive not?" (Az-Zukhruf: 66). Meaning do those disbelievers waits for the Hour, means, for it is real and will inevitably come to pass, and these negligent people are unprepared for it. When it comes, it will catch them unawares, and on that Day they will feel the utmost regret when regret will not benefit them in the slightest and will not afford them any protection. "When the sky splits open," (Al-Infitar: 1). "and when the stars fall away," (Al-Infitar: 2). "and when the seas burst forth," (Al-Infitar: 3). "and when the graves spill out," (Al-Infitar: 4). This is the big bang. "When the sun is put out," (At-Takwir: 1). "and when the stars fall down," (At-Takwir: 2) "and when the mountains are blown away," (At-Takwir: 3) "and when pregnant camels are left untended," (At-Takwir: 4) "and when wild beasts are gathered together," (At-Takwir: 5) "and when the seas are set on fire," (At-Takwir: 6). Allah says, "and will only take you by surprise." (Al-A'raf: 187). The Prophet ﷺ said, describing the conditions of people in the last seconds of the advent of the Hour, he said, "The Hour will come, and a man will form his basin and not water in it, and a man will eat his food and not raise the morsel to his mouth" Thus, no one knows of the time the Hour will happen, and these deniers will be taken without knowing it is coming.

Allah ﷻ then says, "Close friends, that Day, will be enemies to each other, except for the righteous" (Az-Zukhruf: 67). This is a reminder from God and a description of what condition people are going to be on the Day of Judgment. This is after the second blow in the trumpet, when people rise to the Lord of the worlds. Allah says that every friendship that exists for a purpose other than for

the sake of Allah will turn to enmity on the Day of Resurrection, except for that which is for the sake of Allah, which will last forever. As for the friends who were friends in this world, but they were in disbelief, then these people are hostile to each other, meaning the leaders are hostile to those under them, and the followers are hostile to the leaders. Allah says, "Still there are some who take others as Allah's equal—they love them as they should love Allah—but the ˹true˺ believers love Allah even more. If only the wrongdoers could see the ˹horrible˺ punishment ˹awaiting them˺, they would certainly realize that all power belongs to Allah and that Allah is indeed severe in punishment." (Al-Baqarah: 165). "˹Consider the Day˺ when those who misled others will disown their followers—when they face the torment—and the bonds that united them will be cut off." (Al-Baqarah: 166). "The ˹misled˺ followers will cry, "If only we could have a second chance, we would disown them as they disowned us." And so Allah will make them remorseful of their misdeeds. And they will never ˹be able to˺ leave the Fire." (Al-Baqarah: 167).

"Except the righteous," they continue to love each other, as the Prophet ﷺ told believers when the bridge is put above Hell, the Straight Path, and believers pass it without any harm while they are on the Path. The Prophet said that while passing on the Straight Path, he said, "The believers would then pass over within the twinkling of an eye, like lightning," meaning some people are fast like a blink of an eye. "Like lightning, like the finest horses and camels. Some will escape and be safe, some will be lacerated and let go, and some will be pushed into the fire of Hell, till the believers will find rescue from the Fire." Those who passed the Path and are safe now. They will reach Paradise, after they passed Hell over which this crossing was. The Prophet said, "there will be none among you more eager to claim a right than the believers on the Day of Resurrection for (saying their) brethren in the Fire who would say: O our Lord, they were fasting and praying along with us" So see, the bond of the people of faith has not ended on

this difficult day, for the believers who have escaped from the path remember their brothers who fell from it. They beg God and they seek His intercession for their brothers who have fallen off the path. Also, the people of heaven will have no bitterness or hatred in their hearts. Allah says, “We will remove whatever bitterness they had in their hearts. In a friendly manner, they will be on thrones, facing one another.” (Al-Hijr: 47). As for those who are in Hell, they continue to curse, insult and swear to each other. “˹The misleaders will say to one another,˺ “Here is a crowd ˹of followers˺ being thrown in with us. They are not welcome, ˹for˺ they ˹too˺ will burn in the Fire.”” (Sad: 59). “The followers will respond, “No! You are not welcome! You brought this upon us. What an evil place for settlement!”” (Sad: 60). They continue to curse each other, starting with those who enter the Fire at first, till to those who enter at last, they curse each other.

Allah says, “[To whom Allah will say], "O My servants, no fear will there be concerning you this Day, nor will you grieve,” (Az-Zukhruf: 68). A call from God to His believing servants. On this day they are told that there is no fear for you, it is the end, and those are the servants of God who worshiped Him and believed in Him and regarded Him as the One. “O My servants, no fear will there be concerning you this Day, nor will you grieve,” there is no grief or sadness after this, this is the promised reward and it will not be taken away from you. Allah says, “Surely those who say, “Our Lord is Allah,” and then remain steadfast, the angels descend upon them, ˹saying,˺ “Do not fear, nor grieve.” (Fussilat: 30). “We are your supporters in this worldly life and in the Hereafter. There you will have whatever your souls desire, and there you will have whatever you ask for:” (Fussilat: 31). “An accommodation from the All-Forgiving, Most Merciful ˹Lord˺.”” (Fussilat: 32).

يقول الله ﷻ: {هَلْ يَنظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً وَهُمْ لا يَشْعُرُونَ}[الزخرف:66] {الأَخِلَّاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ}[الزخرف:67] {يَا عِبَادِ لا خَوْفٌ عَلَيْكُمُ الْيَوْمَ وَلا أَنْتُمْ تَحْزَنُونَ}[الزخرف:68] {الَّذِينَ آمَنُوا بِآيَاتِنَا وَكَانُوا مُسْلِمِينَ}[الزخرف:69] {ادْخُلُوا الْجَنَّةَ أَنْتُمْ وَأَزْوَاجُكُمْ

تُحْبَرُونَ}[الزخرف:70] {يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِنْ ذَهَبٍ وَأَكْوَابٍ وَفِيهَا مَا تَشْتَهِيهِ الأَنفُسُ وَتَلَذُّ الأَعْيُنُ وَأَنْتُمْ فِيهَا خَالِدُونَ}[الزخرف:71] {وَتِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنتُمْ تَعْمَلُونَ}[الزخرف:72] {لَكُمْ فِيهَا فَاكِهَةٌ كَثِيرَةٌ مِنْهَا تَأْكُلُونَ}[الزخرف:73]

says, "Are they only waiting for the Hour to come upon them ﷻ Allah suddenly, while they are unaware?"(Az-Zukhruf:66), "On that day, close friends will be enemies to one another, except for the ones who were mindful(of God) (Az-Zukhruf:67), "O My servants, no fear shall be upon you today, nor shall" you grieve"(Az-Zukhruf:68), "Those who believed in Our signs and were ,ms"(Az-Zukhruf:69), "enter the Garden(of Paradise), you and your spouses filled up with joy"(Az-Zukhruf:70), "They are served around with trays of gold ,and cups, and therein is whatever is desired by the selves and delights the eyes and therein you abide"(Az-Zukhruf:71), "And that is the Garden(of Paradise) you were made to inherit on account of what you used to do"(Az-Zukhruf:72), "For .you therein is abundant fruit from which you eat"(Az-Zukhruf:73)

Allah tells about the Day of Resurrection and that it comes suddenly, He says, "Are they only waiting for", those deniers wait. And the context before this was regarding those who disbelieved in Isa, son of Maryam, and that Allah set him forth as a parable and made him as an example to be followed by the children of Israel. Further, the disbelievers argued with the Prophet Muhammad ﷺ and said that we worship the angels and our religion is better than the Christians' because the Christians worship a human while we worship angels. He says, "And when the son of Mary was set forth as an example, your people promptly clapped him"(Az-Zukhruf:57), "and said, “Are our gods better, or he?” They cited him only for argument; in fact, they are a quarrelsome people"(Az-Zukhruf:58). Then, He says, "He is but a servant whom We blessed, and We made him an example for the children of Israel"(Az-Zukhruf:59), thus, he is a servant and not Allah's son as they claimed. Then, He says, "And had We willed, We would have made from among you angels to be successors on earth"(Az-Zukhruf:60), "And indeed

he is", that is, Isa ﷺ. "a portent of the Hour", in the other recitation, a source of knowledge of the Hour. "so never be skeptical about it", do not doubt the Hour. "and follow Me; this is a straight path", this is Isa's call to his people, "And let not Satan bar you; indeed, he is an evident enemy to you"(Az-Zukhruf:62).

Then, He says, "And when Jesus came with the evident proofs", the evident proofs of his truthfulness from reviving the deaths, healing the blind and the leperous, forming a bird of clay then breathing in it to turn into a real bird with Allah's permission. Allah supported him with these great miracles. "he said, "I have come to you with wisdom". He said to his people, the children of Israel, "... and to clarify for you some of what you differ over, so be mindful of Allah and obey me"(Az-Zukhruf:63), "Indeed, Allah is my Lord", this, he is Allah's servant and Allah is his Lord and the Lord of those to whom he was sent. "... so worship Him; this is a straight path"(Az-Zukhruf:64). He says, "But the parties differed among themselves", the parties of the children of Israel among which those who believed in Isa ﷺ. They differed among themselves about the reality of Isa and Allah's faith. He says, "... so woe to those who committed injustices from the punishment of a painful day"(Az-Zukhruf:65), a promise from Allah of this painful day, the Day of Resurrection.

Then, He says, "Are they only waiting for the Hour to come upon them suddenly, while they are unaware?"(Az-Zukhruf:66), what do the deniers and those who differ about the reality of the religion wait for? "Are they only waiting for the Hour to come upon them suddenly, while they are unaware?"(Az-Zukhruf:66), He says that the Hour belongs to Allah and no one of His creation knows when it will happen. And that it does not come to people except suddenly. He says, "come upon them suddenly", while they are unaware of its coming and being close to coming and that they get ready for it. As He says, "Rather, it will come upon them suddenly and bewilder them, so they will not be able to repel it, nor will they be given respite"(Al-Anbya:40). Then, Allah described the people's

conditions and said, "On that day, close friends will be enemies to one another, except for the ones who were mindful(of God)"(Az-Zukhruf:67), the close friends and the loved ones who used to love each other in the world upon infidelity and straying away from the religion will become enemies. Even if this friendship was between the followers and the followers and those who worshiped others apart from Allah and their worshipers, the means are cut off between them and will curse and deny each other on the Day of Resurrection. Then, when they get into Hell, God forbid, "On that day, close friends will be enemies to one another, except for the ones who were mindful(of God)"(Az-Zukhruf:67), Allah will keep their brotherhood, love, and compassion remain until the Day of Resurrection because in Allah's heaven there is no hatred between the believers. "as brethren, on couches facing each other", the people of heaven remain in a state of brotherhood and love between each other. As He says, "And We removed whatever malice was within their chests—as brethren, on couches facing each other"(Al-Hijr:47). Even the hatred that was between the believers in the world is no more present, like fighting each other, cursing each other, or insulting each other. All of these oppositions that used to be in the world, Allah nullifies it and they become loved ones in Allah's heaven. While the disbelievers curse and insult each other in Hell. "Indeed, that is certainly true: the disputing among the inhabitants of the Fire"(Sad:64), "On that day, close friends will be enemies to one another, except for the ones who were mindful(of God)"(Az-Zukhruf:67)

Then, Allah called upon His faithful servants. He calls them and demonstrates to them what they are in blessing, pleasure, and happiness, He says, "O My servants, no fear shall be upon you today, nor shall you grieve"(Az-Zukhruf:68). This is the day of complete comfort. No fear shall be upon them today of the future because they won't get out of heaven, and there is no death, nor boredom, nor distress, nor affliction, nor grief. Everything ended and Allah saved them from everything behind them. "O My servants, no fear shall be upon you today,

nor shall you grieve"(Az-Zukhruf:68), over what passed, who are they? "Those who believed in Our signs and were Muslims"(Az-Zukhruf:69), this tiding is for the people who believed in Allah's signs. He says, "Those who believed in Our signs..."(Az-Zukhruf:69), Allah's signs, the signs of His greatness and power. whether these recited and descended signs from Him. Each sentence of the Qur'an is a verse and a sign that it is from Allah because Allah sent this book as a miracle and no one from the Arabs can form what is like it. Likewise, Allah's signs in the creation and in disposition because ordering this universe is through Allah's signs. Notice how Allah saved His faithful servants and how He destroyed the disbelievers. All of this is from His signs, Allah's signs in disposition. "Those who believed in Our signs and were Muslims"(Az-Zukhruf:69), following. Islam here is in the sense of following and listening. This verse gathered the two edges of the religion, the faith of the heart and the deeds of the body parts. And there is no survival except with these things, except with a believing heart and body parts acting accordingly. Those who believed in Our signs believed them and acted according to this belief. With their hearts and body parts as well. And were Muslims to Allah, following and listening to Allah. That is, obeying His commands and submitting to Him.

"enter the Garden(of Paradise), you and your spouses, filled up with joy"(Az-Zukhruf:70), "enter the Garden(of Paradise", this is a command from Allah, commanding of honor. He honors them by commanding His faithful servants of entering into heaven. Heaven, the Lord's great Garden. Heaven is called heaven because it is a Garden with tangled branches to the extent that it covers whoever passes under it. "enter the Garden(of Paradise)", this great Garden, the Lord's Garden which encompasses the heavens and earth. "... you and your spouses, filled up with joy"(Az-Zukhruf:70), you; He mentioned the apparent pronoun to confirm the hidden pronoun. Enter you and your spouses and you will be filled up with joy. This is because the man is the origin and the woman is his follower.

Your spouses, his followers. Every man from those who die as believers, his spouses enter with him into heaven. This is a mercy from Allah and cares over His faithful servants. "enter the Garden(of Paradise), you and your spouses, filled up with joy"(Az-Zukhruf:70), with all kinds of joy. You will be happy because joy is happiness. That is, you become filled up with joy from these extended gardens, running rivers, great views, and beautiful smells. The smell of heaven can be smelled over a distance of so and so. They said that it could be smelled over a journey of forty years. He entered them into heaven and He informed them about it. It includes all goodness, all of its sides are full of goodness, from its ground because its ground is of Musk, besides its food and drinks. As He says about the drinks of the people of heaven, "whose end is musk—and this is what competitors should compete for"(Al-Mutaffifin:26), its drinks smell good, and its women smell good. As the Prophet ﷺ said, "And if a woman among the women inhabiting Paradise were to appear to the people of the earth, then she would illuminate what is between the (the heavens and the earth), and a pleasant scent would fill up what is between them". Fill up what is between heaven and earth with a pleasant scent from her goodness, pureness, and beautiful smell. Thus, heaven includes all goodness in which you get happy with all kinds of joy and happiness. This is an honor from Allah by entering them into this heaven.

"enter the Garden(of Paradise) , you and your spouses, filled up with joy"(Az-Zukhruf:70), and from joy and happiness as well that there is no obligation to treat anything at all. The people of heaven do not work in anything at all. They do not work for their food, drinks, or clothes in any of the work of the world. There is no life in the world except by working everything out, he must work for a place of living. So, he builds a home and spends effort in building it, makes its furniture, buys this, earns, and works hard. And he does not eat except after he spends much effort, thus, he must strive to live. Yet, there is no strive in heaven to reach anything. Rather, all that they ask for and desire comes to them at once.

It comes to them at once with no effort to the extent that he might look at a flying bird and desire eating it, then, it is served between his hands to eat as he wishes. The heaven's fruits are within reach, "... and its clusters(of fruit) are brought low within reach"(Al-Insan:14), within reach as you desire. As soon as you desire it, the branch gets low so that he eats from it whatever he desires. Then, the branch gets back with its fruits to its place. And whenever a fruit is picked, another comes in its place. Thus, heaven is the Home of joy with all kinds of joy because there is no sadness, nor distress, nor affliction, nor separation in it. "enter the Garden(of Paradise), you and your spouses, filled up with joy"(Az-Zukhruf:70).

"They are served around with trays of gold and cups, and therein is whatever is desired by the selves and delights the eyes, and therein you abide"(Az-Zukhruf:71), "They are served around", with referring to the unknown doer. And Allah told us that who are served around them are immortal youths, as He says, "Serving them will be immortal youths"(Al-Waqi'ah:17), "with glasses, and pitchers, and a cup from a flowing spring"(Al-Waqi'ah:18). Cups full of wine, and cups to be filled. And a cup from a flowing spring, a cup of wine from a flowing spring, from the origin of the wine. Wine, the wine of heaven which is of "no headiness in it, nor by it are they drained"(As-Saffat:47), does not waste the mind, nor the people of heaven get rid of it. In the sense that if they overdrink from it, they do not get what is in their bellies out of it. Likewise, it does not drain or end.``... nor by it are they drained"(As-Saffat:47), "They are served around with trays", trays the plural of a tray. And a tray is a griddle on which food and drinks are served. ``of gold", but this one is of gold. And heaven's gold is different from the world's gold. "and cups", Allah tells that these cups are of gold and silver, and this silver is a transparent silver as He says, "crystalline silver cups—that they measured out with perfect measure"(Al-Insan:16), "and therein", in this heaven. "whatever is desired by the selves", everything desired from food, drink, pleasure, joy, happiness, and everything you claim of any kind of joy. "and for

you therein is whatever you claim", "whatever is desired by the selves and delights the eyes", the eye gets delighted by every beautiful view in the heaven. "And when you see, you see there bliss and a vast Dominion"(Al-Insan:20), thus, the eye gets delighted by everything within the heaven of trees, fruits, rivers, plateaus, and valleys. All of it is a delight for the sight. "and therein is whatever is desired by the selves and delights the eyes", then, "and therein you abide", you, a speech from Allah to His honored faithful servants. Therein, in heaven. Abide, He says "therein" rather than "you are abide". Maybe He did in another place, yet, here, He said "therein" in this heaven which these are its attributes. Abide, staying. And He said that this stay or this abide which is the permanent stay is an everlasting stay. It has no term in which it ends. It has no term, not even millions of years, rather, a continuous provision from Allah forever and ever.

"And that is the Garden(of Paradise) you were made to inherit on account of what you used to do"(Az-Zukhruf:72), He says, "And that is the Garden(of Paradise)", be referring to the distance to introduce the matter of Paradise and to reflect upon its greatness. "the Garden(of Paradise) you were made to inherit", you were made to inherit. Inheritance is the perfect form of passing possession. People gain money in various ways like a gift, bounty, charity, selling, and inheritance. In the world, the perfect form is through inheritance because it transforms the money even without the acceptance of the money owner. Without saying, I gave you this money. The gift, bounty, and selling have the condition of acceptance from both sides. Likewise, the bounty and gift. Yet, the inheritance does not require the acceptance of the person. When a person dies, his possession is transferred to those who will inherit him whether they accept it or not. Whether they said we accept this inheritance or did not, it became their possession. It became of their possession, a steady and stable occurrence, even without their consent, the inheritance has fallen into their possession. Allah made the possession of the people of the faith to heaven as an inheritance. As if they had

inherited it and became a steady possession. Not that they inherited it from others; that it was inhabited by others, and that Allah removed these others and then gave Paradise to the people of faith... No, rather, Allah gave them and made them possess a possession as an inheritance. It became their possession and is steady as the inherited money.

"And that is the Garden(of Paradise) you were made to inherit on account of what you used to do"(Az-Zukhruf:72), some scholars said about "were made to inherit", that Allah made a place in heaven for everyone and a place in Hell. If the disbeliever is sent to Hell, God forbids, his place in heaven will be given to a believer. Thus, it becomes inherited by the believer. He takes the place which the disbeliever was going to take had he believed. As a result, His possession is given to the people of faith and this is a fact. Yet, the truth is that Allah gives heaven as a steady possession to the people of heaven. He says, "... you were made to inherit on account of what you used to do"(Az-Zukhruf:72), on account of your knowledge, Allah made you inherit Paradise. On account is not the price, this is, deeds are not the price over heaven because heaven is priceless. That is, deeds are not a price over heaven because no matter what a person does, his deeds can never be a price over heaven. Heaven is greater and more valuable and bigger than this. Notice for example, who says He is Allah, the Uniquely One ten times which takes only a few minutes. A simple action does not cost anything but a faithful heart and a reciting tongue. Yet, Allah builds a home in heaven for him in which the whip of your horse which is less than the space of a foot that is a few centimeters, the Prophet says, "the whip of your horse is far better than the world". If you weigh the whole world with everything in it, this little thing in heaven is more perfect than all the world and all of its treasures, gardens, lands, blessings, women, and everything in it. "Adorned for mankind is the love of desires, such as women and children and piles upon piles of gold and silver and branded horses and livestock and fields. That is the enjoyment of the Earlier Life..."(Ali-

'Imran:14). The world with all its pleasures does not worth a cover over the head of the heavenly woman. The Prophet says, "her head cover is better than the world and whatever is in it", So, it is not possible for a person to imagine. If a person was told that if you work and work for three minutes, you will take this world and what is in it, this would be a much greater reward than this work. Thus, how if he takes on the small work that he can perform in a few minutes a reward greater than the world and what is in it. The Prophet says, "The two Rak'at at dawn are better than this world and what it contains", its reward, the Prophet says, "saying in the day, None has the right to be worshipped but Allah alone, Who has no partner. He is the dominion and He is the praise and He is Able to do all things and recite it 100 times ", saying these one hundred times which takes a few minutes. "is better than (the whole earth) on which the sun rises and sets", that is, it is dearer to me because it is earning. What the sun has risen upon refers to this world. The whole world is not equal to the reward of the one who says “None has the right to be worshiped but Allah alone, Who has no partner. He is the dominion and He is the praise and He is Able to do all things” a hundred times. And thus every deed seeking the hereafter.

The deeds seeking the hereafter. "Wealth and children are the adornments of the Earlier Life, while abiding deeds of righteousness are more rewardable by your Lord and worthier of being hoped for"(Al-Kahf:46), abiding deeds of righteousness are Glorified is Allah, and the praise is for Allah, and there is none worthy of worship but Allah, and Allah is the Greatest. Glorified is Allah will plant a date palm in Paradise. A date palm planted in Paradise is greater than the world and everything in it from palm trees and grapes. Thus, who says "Glorified is Allah" which takes a few seconds from him, Allah gives him this hereafter reward in the heaven which is everlasting. That is, if he took a palace in heaven, he would revive in its everlasting life. A palace with no distress nor affliction. An uninterrupted life. How could heaven be a reward over a deed? The entire work

of man, if a person counts his entire work in obedience from his prayer, his fasting, his zakat, and his Hajj, his reward cannot be equaled by one of the blessings that Allah bestowed upon him in this world. There is no doubt that the price of one blessing in this world is greater than all human work. So, how can Allah give him this great reward in the hereafter? Thus, deeds are a cause, Allah made deeds the reason to enter Paradise and not a price, a price equal to the fact that this person did this work, so Paradise was valued for him as a price... No, Paradise is priceless. It is not a price, rather, it is an honor from Allah and grace and favors from Allah. And this bounty was great in this way because Allah is great. The Great One gives the great prize and the great victory from Him. His servants performed these simple deeds but He gave them this great reward as a grace from Him and a favor. "And that is the Garden(of Paradise) you were made to inherit on account of what you used to do"(Az-Zukhruf:72), due to your deeds, you reached this heaven.

"For you therein is abundant fruit..."(Az-Zukhruf:73), for you therein is abundant fruit, eating of fruits. These fruits are the fruits of different types of trees. "... abundant fruit from which you eat"(Az-Zukhruf:73), from which you eat. You eat some because they cannot eat all. The heavenly fruit never ends. Each picked and eaten fruit gets replaced with another at once. And the heavenly fruits are everlasting. "neither withheld nor forbidden"(Al-Waqi'ah:33). Or as He says, "and abundant fruit"(Al-Waqi'ah:32), "neither withheld nor forbidden"(Al-Waqi'ah:33). It gets picked but it does not end. That it is picked and then waits for the season in which it is produced as the state is in the world. Some trees produce fruits in winter and some in summer. Then, this fruit gets picked and ends. Then, they wait after that until its season comes and gets reproduced. Heaven is not as such, rather, "its crops are perpetual, and so is its shade", its crops, its fruits. The heavenly fruits are perpetual and do not end. And its shades are perpetual as well. Not a shade caused by the sun in which it affects the shade

and leads it to another place. Then, when it comes, the shade ends... No, rather, its shade is perpetual. "... they see therein neither(the heat of a) sun nor freezing cold"(Al-Insan:13), there is no sun nor cold, that is, the cold wind. Rather, it has cool air, a perpetual shade that never ends nor shifts. "For you therein is abundant fruit from which you eat"(Az-Zukhruf:73), from which, you eat some of it. And what the people of heaven eat never ends nor gets reduced in anything from heaven. Therefore, the people of heaven say, "This is indeed Our provision that will never end"(Sad:54), does not have a limit to which it ends and fades away. This is a pure and bright attribute, an honor page of Allah to His faithful servants.

يقول الله ﷻ: {إِنَّ الْمُجْرِمِينَ فِي عَذَابِ جَهَنَّمَ خَالِدُونَ}[الزخرف:74] {لا يُفَتَّرُ عَنْهُمْ وَهُمْ فِيهِ مُبْلِسُونَ}[الزخرف:75] {وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا هُمُ الظَّالِمِينَ}[الزخرف:76] {وَنَادَوْا يَا مَالِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ قَالَ إِنَّكُمْ مَاكِثُونَ}[الزخرف:77] {لَقَدْ جِئْنَاكُمْ بِالْحَقِّ وَلَكِنَّ أَكْثَرَكُمْ لِلْحَقِّ كَارِهُونَ}[الزخرف:78] {أَمْ أَبْرَمُوا أَمْرًا فَإِنَّا مُبْرِمُونَ}[الزخرف:79] {أَمْ يَحْسَبُونَ أَنَّا لا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُمْ بَلَى وَرُسُلُنَا لَدَيْهِمْ يَكْتُبُونَ}[الزخرف:80] {قُلْ إِنْ كَانَ لِلرَّحْمَنِ وَلَدٌ فَأَنَا أَوَّلُ الْعَابِدِينَ}[الزخرف:81] {سُبْحَانَ رَبِّ السَّمَوَاتِ وَالأَرْضِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ}[الزخرف:82] {فَذَرْهُمْ يَخُوضُوا وَيَلْعَبُوا حَتَّى يُلاقُوا يَوْمَهُمُ الَّذِي يُوعَدُونَ}[الزخرف:83]

says, "Indeed, the criminals abide in the punishment of Hell"(Az- ﷻ Allah Zukhruf:74), "which is never palliated for them, and in it they are devastated"(Az-Zukhruf:75), "Yet in no way did We do them injustice, but it was they who were the unjust"(Az-Zukhruf:76), "And they cried, “O Malek, let your Lord finish us ”.offHe said, “You are staying"(Az-Zukhruf:77), "We certainly came to you with the truth, but most of you are hateful of the truth"(Az-Zukhruf:78), "Or have they contrived to do something? So indeed, We too are contriving"(Az-Zukhruf:79), "Or do they think that We cannot hear their secret and their private conversations? Yes indeed, Our messengers are by them, writing down"(Az-Zukhruf:80), "Say, “If the All-Merciful had a child, I would be the first of(his) worshipers"(Az-Zukhruf:81), "Highly Exalted is the Lord of the heavens and the earth, the Lord of the Throne, beyond what they describe"(Az-Zukhruf:82), "So leave them to

blunder and play until they meet their day which they are promised"(Az-Zukhruf:83).

After Allah mentioned the blessing of the people of heaven, He started reflecting upon the torment of the people of Hell. He mentioned the blessing of the people of heaven, Allah's says, "O My servants, no fear shall be upon you today, nor shall you grieve"(Az-Zukhruf:68), "Those who believed in Our signs and were Muslims"(Az-Zukhruf:69), "enter the Garden(of Paradise), you and your spouses, filled up with joy"(Az-Zukhruf:70), you get pleased. "They are served around with trays of gold and cups, and therein is whatever is desired by the selves and delights the eyes, and therein you abide"(Az-Zukhruf:71), "And that is the Garden(of Paradise) you were made to inherit..."(Az-Zukhruf:72), they inherited it. "on account of what you used to do", "For you therein is abundant fruit from which you eat"(Az-Zukhruf:73), notice this abiding blessing, joy, and honor from the Lord of the worlds. And this is a divine speech of pleasure and happiness from Him to His faithful servants. Besides permitting them, providing for them, and honoring them with what He gave them of this heaven in which they get happy and pleased out of all the joys and delight in it.

Notice this page, then, the other page comes. Notice the Lord's speech regarding the criminals who committed the crime of infidelity, stubbornness, and turning against Allah's path. He says, "Indeed, the criminals", this is a confirmation from Him. "Indeed, the criminals abide in the punishment of Hell"(Az-Zukhruf:74), Allah says that those who abide in the punishment of Hell. That is, they will stay forever in Hell. "Indeed, the criminals", with Alif and Lam. Every criminal, and criminals who are in Hell are those who died as disbelievers and polytheists which Allah does not forgive. This criminal who did these crimes and this kind of criminality which is infidelity and associating others with Allah, Allah won't forgive him. "Indeed, whoever comes to his Lord as a criminal, then surely for him is Hell, where he neither dies nor lives"(Taha:74), this is what

awaits him from Allah. "... for him is Hell, where he neither dies nor lives"(Taha:74). He says, "Indeed, Allah does not forgive associating(any partners) with Him, yet He forgives anything less than that for whomever He wills..."(An-Nisa:48), "I have forbidden Paradise to the non-believers". This is the Lord's speech to whoever comes to Him on the Day of Resurrection while disbelieving in Him and associating others with Him. This polytheism departed them out of the religion, the major polytheism not the minor polytheism. Worshiped others with Allah, and associated others in His divinity. He associated others in Allah's divinity by assuming that there is who creates with Allah, provides with Allah, gives life, or causes death other than Allah. Likewise, there are others who judge and possess apart from Allah. Judgment belongs to Allah; the fatalistic universal judgment, as well as the divine law, belongs to Allah. Thus, whoever follows a law other than Allah's law is considered to be a polytheist. As He says regarding allowing eating the carrion, "but if you obey them, you would surely be polytheists", the religion belongs to Allah. Thus, whoever comes to his God while being a disbeliever or a polytheist, then, he is a criminal. This criminality of infidelity and associating others with Allah which Allah does not forgive.

"Indeed, the criminals abide in the punishment of Hell"(Az-Zukhruf:74), Hell is this deep well that encompasses those disbelievers with what they enter into it of arrogance and pride. The Prophet says, "the infidel's seat in the Fire", the place in which he sets in the fire. "like the distance between Mecca and Madina". That is, in the area of a circle with a diameter of more than four hundred kilometers, in our calculation now. This is the seat of the disbeliever in Hell. Nevertheless, the Fire, no matter how many groups are thrown into it, says: Are there more? It has a great capacity until the Lord of Might put his foot in it, and she says, “enough! enough!” or “sufficient! sufficient!” The fire can accommodate all of these. This is the deep well, this is the prison of the Lord. "but if you obey them, you would

surely be polytheists". They are surrounded by this place. "Indeed, it is over them with no exit"(Al-Humazah:8), sealed over them. "in extended columns"(Humazah:9), it has seven gates which get sealed after they enter into it and will never be opened again ever, God forbids. "Indeed, the criminals abide in the punishment of Hell"(Az-Zukhruf:74), a perpetual punishment. Allah says that it includes all kinds of punishment in which their bodies get burned in it. "whose fuel is people and stones", in addition to the great horrors and intimidation that are in it, God forbid. Snakes like mules. The Prophet ﷺ says, and maces of iron with the guards of Hell who suppress them, as He says, "O you who have attained faith, shield yourselves and your families from a fire whose fuel is people and stones", its fuel, this fire gets burned with people. Thus, people are its fuel in which it gets burned by their bodies, God forbid. "over it are fierce and powerful angels", powerful. None of them ever smiled nor did they know how to smile. And there is no atom of mercy within their hearts over Allah's enemies nor can he smile. Thus he was created. "over it are fierce and powerful angels who never disobey Allah in anything He commands them", they never disobey Allah in any command. "and they carry out whatever they are commanded", they never disobey Allah, the will of disobeying does not even exist. Thus, they obey whatever Allah commands them of. "in the punishment of Hell", this is the punishment with all its colors, drinks, and boiling water. "scalding water, so that it tore their bowels", Zaqqum. "Indeed, it is a tree that grows in the depths of Hell"(As-Saffat:64), "bearing fruit like devils' heads"(As-Saffat:65), "So they are sure to eat from it and fill their bellies with it"(As-Saffat:66), out of severe hunger, they get afflicted with hunger. They suffer from severe hunger, so they go to the Zaqqum tree. Allah says, "Indeed, We have made it a means of trial for the unjust"(As-Saffat:63), it is an affliction which afflicts everyone from those who eat to stop the flames of hunger of his belly. Yet, it increases the flames with a greater amount than the hunger flames, God forbids.

"Then, on top of it, they will have a brew of scalding water"(As-Saffat:67), when it boils in their stomachs, he wants to quench it, so he finds nothing but scalding water like molten metal. He drinks it and his torment increases. Then he flees from that to the heat, then he flees from that to this. As He says, "This is Hell in which the criminals disbelieve"(Ar-Rahman:43), "they circulate between it and an intensely scalding water"(Ar-Rahman:44), they circulate, that is, he runs to this. Then, when his grief and distress increase with this, he runs to the other side and seeks help with boiling water and does not find that it saves him from thirst. Then, he resorts to the fire and it burns him more. Then, he resorts to Zaqqum and so on. "they circulate between it and an intensely scalding water"(Ar-Rahman:44), God forbids them from their condition. Those are in the punishment of Hell which Allah filled with all kinds of worries and distress for its people, whether these worries, distress, and torment are a sensory torment that befalls them and they can taste it. "Roast in it, and be patient or be impatient", or moral torment which is an insult, rebuke, humiliation, and loathing, it is said to them "... The loathing of Allah is greater than your loathing of yourselves—for you were invited to the faith, but you refused"(Ghafir:10), besides the rebuking of the angels; they rebuke and insult them besides insulting each other, accusing each other, and cursing each other. There is no one merciful over them, no cries over them, no one sheds tears for them. This increases the torment and punishment over them, besides their feeling that they had a chance and it was within reach, yet, they missed it up. Realizing this matter increases their sadness and distress. "And they said, “Had we listened or reasoned, we would not have been among the fellows of the Blaze"(Al-Mulk:10), we hope if we believed. Faith was within reach; it was very close to us. Faith was offered to us and we were called to it, but we did not take it and did not follow it even though it was close to us in this world. Then, after that, the hardship of this matter. It is not a hard matter, rather, an impossible matter. That is the impossibility of attaining faith once again because Allah prevents the people of Hell from all means for the

cessation of punishment or the exit from it. There is no way, in any form, because Allah does not accept a ransom from them. Allah does not accept an apology from them, Allah does not accept intercession from them, Allah does not accept from them that they return again to life to correct what they wronged, nor does He accept to be merciful with them, rather, He destroys them and puts an end to it. There is no way of getting out from what they are in, God forbids. "Indeed, the criminals abide in the punishment of Hell"(Az-Zukhruf:74)

Then, He says, "which is never palliated for them..."(Az-Zukhruf:75), palliated, reduced, and lightened. Palliating is getting weak. That is, this raging and burning fire won't get weak or reduced. Thus, it does not lighten, this boiling water that they drink, the scalding water, does not cool down by time. Rather, it is as intensely scalding water. It reaches the heat of boiling and it remains as such. It remains as such and does not fall below its maximum temperature. As it is said, for example, lead melts at such a temperature, six hundred degrees, for example. The water of Hell, God forbid, remains at its maximum degree, does not evaporate, and does not decrease to a degree lower than this. For example, the water of this world boils at one hundred degrees, after that, it acquires a temperature other than this temperature, so it remains in this and does not decrease to seventy or fifty. "which is never palliated for them..."(Az-Zukhruf:75), the punishment in which they have time to rest or that the punishment cools a little. Rather, it is an ongoing burning punishment. That is, punishment of constant rage and at its utmost rage constantly, all the time, God forbid. "which is never palliated for them, and in it they are devastated"(Az-Zukhruf:75), the devastated is the shocked, the confused, and the despair. Devastated, despaired. There is no way of mercy, thus, the desperate remains in it and gets from this punishment to that punishment, and there is no way out. "whenever they try to depart it out of anguish, they are driven back into it..."(Al-Hajj:22), they call with anyway. They scream in any form of screaming. "And

they scream aloud therein, “Our Lord, get us out, that we may act righteously, unlike the way we used to act", so, they get insulted. "... Did We not give you a lifelong enough to take warning if you were going to? And the warner did come to you, so taste, for there is no supporter for the unjust"(Fatir:37). Allah says, "... and in it they are devastated"(Az-Zukhruf:75), that us, shocked, confused, despaired, and out of hope. There is no way out nor a path of mercy.

Then, He says after He described this punishment as such, "Yet in no way did We do them injustice", what afflicted them is no injustice from Allah because they deserve it. This punishment fits the sin they committed. As He says, "a fitting repayment"(An-Naba:26), a repayment fitting this sin without adding to the torment they deserve. it is this, God forbid, "Yet in no way did We do them injustice", We did not wrong them, that we would charge them or torture them with a punishment that they do not deserve, or we add a punishment other than the one that they suggested, so we will hold them accountable for the sins they did not commit... No, rather, they are judged over the sins they committed. And they do not get judged for the sins of others. "Indeed, Hell has been lying in ambush"(An-Naba:21), "a destination for those who exceed all limits"(An-Naba:22), "who will be abiding in it for ages"(An-Naba:23), "tasting therein neither coolness nor drink"(An-Naba:24), "except scalding water and purulence"(An-Naba:25), "a fitting repayment"(An-Naba:26), a fitting reward with this sin, what is this sin? He says, "for they were not expecting any reckoning"(An-Naba:27), "and they disbelieved Our signs with utter disbelief"(An-Naba:28), "for they were not expecting any reckoning"(An-Naba:27), joyful, happy, playing and delighted with this world. Happy and concerned with nothing. Warner comes to him from Allah and informs him that you are created here and have a mission. You are not created in vain. "Did you think that We had created you in vain, and that to Us you would not be returned?"(Al-Mu'minun:155), "Rather, Most High is Allah, the True King", how

could He create you in vain? And that you do whatever you want without being judged, nor punished, nor asked. "for they were not expecting any reckoning"(An-Naba:27), "and they disbelieved Our signs with utter disbelief"(An-Naba:28), they disbelieved in Allah's signs. They said that it is a lie, they said that Allah's signs are lies. They denied the Prophet, accused him, cursed him, and insulted him. They said that there is no Day of Resurrection. They did all of this; this is a crime and they died upon this crime. As a result, they are not forgiven because the warner came to them. Allah says to them, "... Did We not give you a lifelong enough to take warning if you were going to? And the warner did come to you, so taste, for there is no supporter for the unjust"(Fatir:37), this is a fitting reward for the great sin that they did that they were not concerned with all that they were warned and frightened of. "for they were not expecting any reckoning"(An-Naba:27), "and they disbelieved Our signs with utter disbelief"(An-Naba:28), "Yet in no way did We do them injustice, but it was they who were the unjust"(Az-Zukhruf:76).

Then, He tells about a condition of their condition and that there is no way out, He says, "And they cried, “O Malek, let your Lord finish us off..."(Az-Zukhruf:77), "And they cried, “O Malek", Malek is the keeper of fire. It came in the hadith of the Prophet ﷺ that he is a keeper of fire and that the Prophet saw him on the day he was taken up in the ascension to heaven. And he saw what he did of Allah's angels starting with Jibreel who accompanied him on this journey to the angels in Jerusalem, to the angels in every heaven. And all the angels of heaven received the Prophet with tidings, welcoming, greeting him, and were cheerful towards him, except for this king. Except for Malek, he greeted the Prophet ﷺ and did not smile at him nor did he get cheerful towards him. He even asked Jibreel about him who said that Allah created him as such, thus if he smiled at anyone before you, he would have smiled at you. Allah created him as such. O Malek, this is the keeper of fire, the chief of the keepers; the firekeepers. He was

mentioned here; Allah mentioned him here in this situation to reflect upon the hardness of his heart and his harshness of all kinds of harshness. "And they cried, “O Malek", the people of the fire called "O Malek, let your Lord finish us off", O Malek here seeking his mercy. As if some kind of sympathy and seeking mercy. It came in the second reading, "O Malik (Keeper of Hell)! Let your Lord make an end of us", that is they seek mercy. They say, "let your Lord finish us off", that is, let us die without getting to life again. "let your Lord finish us off". He replays as such, "He said, “You are staying", you are, with confirmation. You are staying here for an everlasting stay with no end. "You are staying", it came in the hadith that he replays to them on the last day. And the day equals a thousand years. He doesn't reply except after a thousand years from saying "O Malek, let your Lord finish us off", a thousand years while being in this punishment as such. And he says to them, "You are staying". His replay will increase their distress and sadness and what they are in punishment, God forbid. "You are staying".

"We certainly came to you with the truth, but most of you are hateful of the truth"(Az-Zukhruf:78). As for the day in the hereafter, the day of punishment is as a thousand years, it came in Allah's saying, "And they ask you to bring the punishment sooner. And Allah will never go back on His promise. In fact, one day with your Lord is like one thousand years of what you count"(Al-Hajj:47), "And they ask you to bring the punishment sooner", that is, those idiots, fools, the unaware, the disbelievers ask you to bring the punishment sooner. They tell you, bring us the punishment. Then, He says, "...one day with your Lord is like one thousand years of what you count"(Al-Hajj:47), that is, one day of punishment is as one thousand years of what you count here. So, why would they hasten it? Why would you hasten a punishment of such attributes? A day is like a thousand years! "And they cried, “O Malek, let your Lord finish us off.” He said, “You are staying"(Az-Zukhruf:77), "We certainly came to you with the truth, but most of you are hateful of the truth"(Az-Zukhruf:78), either it is Malek's words here and

that "We certainly came to you" means that Allah came to you with the truth. "... but most of you are hateful of the truth"(Az-Zukhruf:78). Or of the Lord's words for the people of Hell. We came to you, O people, with the truth because Allah sent messengers. "for never do We punish until We have sent a messenger", and He sent down with these Messengers the evident Book that calls upon the people while it is in their hands. They touch it, hear it, and see it completely as a direct speech from Allah to people. Like this Noble Qur'an, it is his direct speech from Him which Jibril did not formulate, and the Prophet did not as well. Meaning that what was revealed is the knowledge that Allah reveals to Jibril and formulates it or knowledge that Allah reveals to the Messenger then formulates it from Him... No. Rather, Allah spoke of it in this way as it was revealed with a clear Arabic tongue from Him. Then, He made it a direct speech from Him to the people. He addresses people, O people, O mankind, O children of Adam, so this is a direct speech from Him, addresses everyone. "I may warn you and whoever it reaches", "Supremely Blessed be the One Who bestowed the Criterion from on high upon His servant, to be a warner to all realms"(Al-Furqan:1), the speech of the Lord came to them from Him directly, from Allah to the addressee of this Qur'an. And this Qur'an addressed everyone on earth, everyone on earth from the time of the Prophet to the last people. Allah's speech is to them.

"We certainly came to you with the truth", Allah came to you with the truth, with this Prophet who delivered this message and informed you about it. "... but most of you are hateful of the truth"(Az-Zukhruf:78), Allah is the greatest! Notice the great sin, but most of you, from those who denied and acted arrogantly. Are hateful of the truth, how could they hate the truth? How could he hate the truth while it is a fixed truth? "... but most of you are hateful of the truth"(Az-Zukhruf:78), this truth includes Allah's promise of Paradise. They mocked him, they mocked Heaven, as well as Allah's promise of fire, also mocked it. And they thought that this hadith is a myth and the legends of the ancients. So, He brought

you this, Allah called you to worship Him, and that this is the right of Allah upon you, but they mocked it. They replied as such, "We certainly came to you with the truth, but most of you are hateful of the truth"(Az-Zukhruf:78), then, you deserve what you are in. Then, O criminals, O people of Hell, you deserve what you are in punishment and rage.

Then, Allah returned us back to this world and to the disbelievers' plot against this religion. They want to deceive Allah while they deceived him. He says, "Or have they contrived to do something? So indeed, We too are contriving"(Az-Zukhruf:79), "Or have they contrived to do something..."(Az-Zukhruf:79), that is, they plotted against Islam and the Messenger. Contriving the matter is fixing it. A plot from their plotting, a conspiracy from their conspiracies. What would they do to distract people from this religion and push the Prophet ﷺ from their path, and displace the people of faith? He says, "Or have they contrived to do something..."(Az-Zukhruf:79), anything from their plotting of misguidance and infidelity. "So indeed, We too are contriving", "So indeed, We", Allah. Contriving, plotting them. And a plot nullifies the others' plot. Here, there is a difference between the weak servants plotting and contriving a matter of infidelity and evil, and between the Lord, the Great God whose possession belongs to Him, besides the knowledge and encompassing all of His creation. And the great power that cannot be defeated by any power. Nothing stands in front of it, the power of the One who raised the heavens without pillars, and placed the earth in its place and the sun in its place, the power of this great God. "Yet they did not render to Allah the respect that He deserves, for the entire earth is in His grip on the Day of Resurrection, and the heavens are folded in His right. Highly Exalted is He and Most High beyond the associations they make"(Az-Zumar:67), Allah places us here in comparison between what He plotted and what is plotted by the disbelievers. And between what Allah manages. There is no comparison between the plots of this helpless, weak, emaciated man, and between his God, his Lord,

his Master, and the Creator of the whole universe. "Or have they contrived to do something? So indeed, We too are contriving"(Az-Zukhruf:79), a mockery of their plotting against Allah's plotting. "Or have they contrived to do something? So indeed, We too are contriving"(Az-Zukhruf:79).

"Or do they think that We cannot hear their secret and their private conversations? Yes indeed, Our messengers are by them, writing down"(Az-Zukhruf:80), or do they think, assume. Those ignorant idiots, rather, the arrogant disbelievers, "Or do they think that We cannot hear their secret and their private conversations..."(Az-Zukhruf:80), We, Allah. Cannot hear their secret, their secrets, and what they hide in their hearts. That is, what every disbeliever and every criminal of these contrive in himself as a plot for the religion. And their private conversation, that is their secret talk between them. Private conversation is the secret talk between two or more. Meaning that they think that Allah does not know their secret, what their hearts hide. And their secret which they think is hidden and that Allah did not know it from this plot by them, and their private conversation, their meetings, and conspiring with each other, besides their secret conversation. He says, "Yes, indeed" that is, we hear their secrets and private conversation. Then, after that, with the hearing of Allah and His complete knowledge of everything that they contrive, Allah's Messengers are present and writing. Allah's Messengers from among the angels sitting with them, writing down everything that they conspire with and plot, everything they say in their secret meetings is recorded and written, so where do these go? Where do these go to? And this is their condition with Allah that Allah is All-Aware of all of the secrets in their hearts, or in their groups. And that Allah assigned the angels to record everything they say, "Or do they think that We cannot hear their secret and their private conversations? Yes indeed, Our messengers are by them, writing down"(Az-Zukhruf:80).

يقول الله ﷻ: {أَمْ أَبْرَمُوا أَمْرًا فَإِنَّا مُبْرِمُونَ}[الزخرف:79] {أَمْ يَحْسَبُونَ أَنَّا لا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُمْ بَلَى وَرُسُلُنَا لَدَيْهِمْ يَكْتُبُونَ}[الزخرف:80] {قُلْ إِنْ كَانَ لِلرَّحْمَنِ وَلَدٌ فَأَنَا أَوَّلُ الْعَابِدِينَ}[الزخرف:81] {سُبْحَانَ رَبِّ السَّمَوَاتِ وَالأَرْضِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ}[الزخرف:82] {فَذَرْهُمْ يَخُوضُوا وَيَلْعَبُوا حَتَّى يُلاقُوا يَوْمَهُمُ الَّذِي يُوعَدُونَ}[الزخرف:83] {وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهٌ وَفِي الأَرْضِ إِلَهٌ وَهُوَ الْحَكِيمُ الْعَلِيمُ}[الزخرف:84] {وَتَبَارَكَ الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالأَرْضِ وَمَا بَيْنَهُمَا وَعِنْدَهُ عِلْمُ السَّاعَةِ وَإِلَيْهِ تُرْجَعُونَ}[الزخرف:85]

says, "Or have they contrived to do something? So indeed, We too are ﷻ Allah contriving"(Az-Zukhruf:79), "Or do they think that We cannot hear their secret ?and their private conversationsYes indeed, Our messengers are by them, writing down"(Az-Zukhruf:80), "Say, “If the All-Merciful had a child, I would be the first of(his) worshipers"(Az-Zukhruf:81), "Highly Exalted is the Lord of the heavens and the earth, the Lord of the Throne, beyond what they describe"(Az-Zukhruf:82), "So leave them to blunder and play until they meet their day which they are promised"(Az-Zukhruf:83), "And it is He who in the heaven is God, and in the earth is God, and He is the All-Wise, the All-Knowing"(Az-Zukhruf:84), "And supremely blessed be the One to Whom belongs the dominion of the heavens and the earth and whatever is between them, and Who alone has knowledge of the Hour, and to Whom you are returned"(Az-Zukhruf:85). After Allah mentioned the outcome to which the people of criminality and infidelity will turn to in Hell, He says, "Indeed, the criminals abide in the punishment of Hell"(Az-Zukhruf:74).

That is, staying forever and will never get out. "which is never palliated for them..."(Az-Zukhruf:75), its temperature gets reduced. The heat of Hell gets reduced, or from the heat of its punishment, its fire, or its water. "... and in it they are devastated"(Az-Zukhruf:75), that is, confused, shocked, despaired, and out of hope of any mercy, refuge, or leaving Hell. He says, "Yet in no way did We do them injustice, but it was they who were the unjust"(Az-Zukhruf:76), "And they cried", the people of Hell. "... "O Malek, let your Lord finish us off.” He said,

“You are staying"(Az-Zukhruf:77), "We certainly came to you with the truth, but most of you are hateful of the truth"(Az-Zukhruf:78), this is the form upon which those punished will be in Hell.

Then, Allah directed the speech to this world, He says, "Or have they contrived to do something..."(Az-Zukhruf:79), that is, the disbelievers contrived something. Meaning that they prepared a plan to destroy the religion, to kill the Prophet ﷺ, and to get rid of him. As He says, "And recall: the deniers scheming against you to imprison you or kill you or evict you. And they scheme and Allah schemes, but Allah is the best of schemers"(Al-Anfal:30), "Or have they contrived to do something..."(Az-Zukhruf:79), something. "So indeed, We too are contriving", if they have a contriving and a plan, Allah is above all of their contriving and planning. So indeed, We too are contriving. And if the comparison becomes as such between their contriving and Allah's contriving, their weakness and powerlessness will be evident before Allah's actions. "Or do they think that We cannot hear their secret and their private conversations? Yes indeed, Our messengers are by them, writing down"(Az-Zukhruf:80), Allah is All-Hearing of all creatures. He misses nothing; likewise, all of their sayings are counted and recorded. "Not a word does he utter, but close to him is a watcher, constantly ready"(Qaf:18), all of their sayings, planning, and hidden actions are recorded by Allah and our recording messengers are with them writing everything. "There is no self but has a preserver over it"(At-Tariq:4), counts all of its movements, calmness, actions, and heart thoughts.

Then, He says, "Say, “If the All-Merciful had a child, I would be the first of(his) worshipers"(Az-Zukhruf:81), this is from the speech sent to those criminal disbelievers who insisted in their belief that Allah had a son. And the first to say that Allah has a son is the Arab polytheists to which the speech is directed. The falsehood thoughts, sick beliefs, and attributing their lies and fabrication to Allah. They said this because it was established due to the whispers of the devil that

Allah has a relationship with Jinn and gave birth to angels. And those angels are Allah's daughters, He chose daughters rather than sons. This is a sick belief as Allah mentioned regarding them, He says, "And they invented a relationship between Him", between Allah. "... and(the race of) unseen beings. And certainly,(the race of) unseen beings knew that they(who made the claims) would surely be arraigned"(As-Saffat:158). And they said, "And they considered the angels, who are servants of the All-Merciful, to be females. Did they witness their creation? Their claim will be recorded and they will be asked"(Az-Zukhruf:19), since these were their sick beliefs, these fabricators attribute lies to Allah. And the same applies to those who claim that Allah has a son from other nations. The Christians claimed that Isa ﷺ is the son of Allah. And this did not arise among the Jews. And Isa was ﷺ as an extension of the message of the prophets who preceded him. He was preceded by prophets from the Children of Israel after Jacob ﷺ to Yahya who was at his time and he followed him and took the religion from him. At this time, no thought or any word in the previous messages arose that Allah would have a son, and this did not arise at all for them that Isa would be the son of Allah. Rather, this arose for them when Allah raised Isa to heaven and cast his likeness, then, they killed him and crucified him. As a result, this faith was established for them; they took this faith from the beliefs of the Hinadk polytheists, and they moved it to their religion. "they emulate the saying of those who denied earlier", The law of the Trinity, guidance, and Allah's sending down His son to people to carry sins from them is an ancient Hinadki law with all its characteristics. The same trinity was in the Hinadk, but the Christians who read these philosophies had this idea. So, they took it and transferred it to Christianity. And they said that the Lord God sent the Holy Spirit to Maryam to cover her, and she conceived the Son of Allah who was created before the ages. But Allah wanted to bring him down so that he would become a person and be human. So that he would carry the sins of people that their father Adam had sinned. And he could not carry this sin except by coming down and to be hurt, to be killed and

crucified in this way. Thus, Allah will be pleased with the people and take away from the sin that their father Adam committed.

As He says, "Combat those who do not believe in Allah nor in the Last Day, nor forbid what Allah and His Messenger have forbidden, nor abide by the religion of truth—of those who have been brought the Scripture—until they pay the tribute, by hand, fully humbled"(At-Tawbah:29), "And the Jews said, “Ezra is the son of Allah,” and the Christians said, “The Messiah is the son of Allah.” That is their saying which they utter with their mouths; they emulate the saying of those who denied earlier. May Allah combat them! How can they be averted(from the truth)?"(At-Tawbah:30), emulate, imitate. "the saying of those who denied earlier. May Allah combat them! How can they be averted(from the truth)?", "May Allah combat them! How can they be averted(from the truth)?", How can they be averted(from the truth) and be turned upside down as such? And their minds get flipped and attribute the son to Allah? The fact is that all the prophets only called for the monotheism of Allah. Abraham's call was to the monotheism of the Lord and he was a monotheist. Noah ﷺ as well; all the messages in their hands of the previous messengers, all calling for monotheism, but these criminals from those who thought that they were following Isa, son of Maryam ﷺ, took this fabrication from the sayings of the Hinadk. And the Hinadks are a nation that believes in the so-called multitude of gods. They have the god Ram and that he is married, and that he ascended to heaven. And that there is a struggle between these gods, and that one day he also sent down his son to be slaughtered, killed, and to carry the sins of the people who have sinned. So, they took these Hinadk beliefs and put them on Isa, son of Maryam. As for the Jews, it was brought up for them that Uzair ﷺ passed through the Holy House (Bayt al-Maqdis) while it was in ruins after it was destroyed by Nebuchadnezzar. "He wondered, “How could Allah bring this back to life after its destruction?", this town which was destroyed and used to be full of people and such. And

Nebuchadnezzar came and killed the Jews and expelled them from the Holy House (Bayt al-Maqdis) and the land of Palestine, and took them as captives to Babylon. They are being led in shackles, and this prophet passed by this town which was in ruins and scorched. Its families were killed, and he said, "How could Allah bring this back to life after its destruction?". As He says, "Or ˹are you not aware of˺ the one who passed by a city which was in ruins. He wondered, “How could Allah bring this back to life after its destruction?” So Allah caused him to die for a hundred years then brought him back to life. Allah asked, “How long have you remained ˹in this state˺?” He replied, “Perhaps a day or part of a day.” Allah said, “No! You have remained here for a hundred years! Just look at your food and drink—they have not spoiled. ˹But now˺ look at ˹the remains of˺ your donkey! And ˹so˺ We have made you into a sign for humanity. And look at the bones ˹of the donkey˺, how We bring them together then clothe them with flesh!” When this was made clear to him, he declared, “˹Now˺ I know that Allah is Most Capable of everything"(Al-Baqarah:259).

When this prophet came to his people, after that, he disappeared from them for such a long period. A hundred years later, Allah revived him. Yet, sick and bad thoughts arose out of assumptions and suppositions that this Uzair, or as they call him Uzra, is the son of Allah. And that he disappeared with Allah and came. The Jews also have malicious sayings in this matter. They said, "And the sons of Allah thought that the daughters of people were fair, so they took wives from them, and the giants were born to them". The sons of Allah! They claim that Allah has children, that they also married from the earth, and that children were born to them. This is also one of their sick and pernicious beliefs, attributing the child to Allah. They witnessed from all this that perhaps all nations of polytheism and unbelief from the Hinadks to whom no book is known, and from the Jews who inherited the religion and the Book, and the Christians who inherited the Book. And Isa came to them calling to the monotheism of Allah. Since Allah made him

speak while he was in the cradle, the first thing he said was a vindication of his mother. He said, I am Allah's servant because when his mother came carrying him while a virgin, she did not marry, and her family thought evil of her. "... They said, “O Mary, you have done something terrible"(Maryam:27), "O sister of Aaron, neither was your father an evil man, nor was your mother a harlot"(Maryam:28). He says, "So she pointed to him. They said, “How can we speak to an infant in the cradle?"(Maryam:29), at this point, Allah made him speak, "He said, “I am Allah’s servant. He has brought me the Scripture and has made me a prophet"(Maryam:30), "And He has made me blessed wherever I may be and has enjoined upon me prayer and purifying charity so long as I live"(Maryam:31), "And He has made me very kind to my mother and has not made me a wretched coercer"(Maryam:32), "And peace be upon me the day I was born and the day I die and the day I get resurrected alive"(Maryam:33). These are the words that Isa ﷺ said in an eloquent tongue while he was in the cradle. Allah made it, first of all, a vindication of his mother from what her people accused her of, and one of the miracles of Allah added to the miracle that he was born of a female without a male, from his mother only, and he is attributed to his mother. The miracle that Allah made him speak while in the cradle in this way, and what he uttered is the oneness of Allah. "He said, “I am Allah’s servant. He has brought me the Scripture", the first word Isa ﷺ said. He did not say I am Allah's son, rather, "He said, “I am Allah’s servant. He has brought me the Scripture..."(Maryam:30), he spoke with the past tense about what will happen in the future to confirm that it will happen. One of the Arabs' styles is that if the matter is certain and it is in the future. A matter in the future that is certain to happen, they tell about it in the past tense, and this came in the Qur’an as Allah says, "And the Trumpet was blown, so all who were in the heavens and the earth were stunned, except whomever Allah willed. Then it was blown another time, whereupon they all stood looking on"(Az-Zumar:68), the Trumpet was blown, so all who were in the heavens and the earth were stunned; all of this is in the past

tense, yet, it will happen on the Day of Resurrection. When this matter was certain and confirmed by Allah, He spoke about it in the past tense because it must be.

Isa "He said, “I am Allah’s servant. He has brought me the Scripture..."(Maryam:30). He did not say He will bring me the Scripture and will make me a Prophet. Rather, he said, "... He has brought me the Scripture and has made me a prophet"(Maryam:30), "And He has made me blessed wherever I may be and has enjoined upon me prayer and purifying charity so long as I live"(Maryam:31), "And He has made me very kind to my mother". Moreover, the conditions of Isa ﷺ were very clear, apparent, and clear. He is one of the servants of Allah and there was nothing in him of the attributes of divinity. Rather, it was narrated from him even from this Gospel that was distorted and written after Allah raised him to heaven. It is apparent in the texts of the Gospel that he is one of the servants of Allah in his journey, in the devil's temptation of him, in his going from place to place, in his fleeing from his enemies, in his disguise, in his food, in his drink, in his complaint, in his pain, in his suffering, and in his grief. And he was in pain and grieves, in the Gospel it is mentioned that he was in severe pain from the persecution of the Jews and Romans and trying to kill him. And that he was saying, “Oh my Lord, take this cup away from me, it means the cup of death. All of this from what is in the Gospel, all of them are indications referring to the fact that he is the servant of Allah. Yet, these blind people made him a son of Allah, Highly Exalted is He. The Qur'an came providing a parable after another in demonstrating that Isa cannot be except a servant of Allah. He says, "The Messiah, son of Mary, is no more than a messenger before whom other messengers had passed away, and his mother was an unwavering believer; they both used to eat food. Look how We make the signs evident for them, then look how they are(still) averted(from the truth)"(Al-Ma'idah:75), they both used to eat food and people had to eat food due to their powerlessness. Thus, Allah is the One and only, free of need. As if he eats, then he is in need of food and drinks to

revive. This is due to his powerlessness, poorness, and need. Moreover, the human beings who eat food in this world resort to their necessity, and this is something that the Lord God, the Creator of the heavens and the earth, is exalted from. How can the Creator of the heavens and the earth be as such? Highly Exalted is He.

The witness is that this is a speech from Allah here in the Qur'an to those who went astray in this matter. The matter of the major belief in the greatest matters of monotheism. That Allah is the One and Only, the Indivisible who does not have a son. They went astray in this matter and attributed the child to Allah. The speech is revealed to them. "Say, "If the All-Merciful had a child..."(Az-Zukhruf:81), as you claim. Let's assume that what you claim is right, "I would be the first of(his) worshipers", I, the Prophet Muhammad ﷺ, would be the first of his worshipers because he is the first to obey and submit to Allah. He is a Muslim servant of Allah and obedient to Allah. If Allah had a son to be worshiped with Him, he would have been the first of people to obey the command of Allah and would not disobey Him. I will precede you and be ahead of you. I would be the first of(his) worshipers because the Prophet Muhammad ﷺ when Allah sent him as a messenger from Himself, was the first to obey Allah and the first to fulfill Allah's commands. As Allah said about him, "Say, "Indeed, my prayer and my rites and my way of living and my way of dying are for Allah, Lord of all realms"(Al-An'am:162), "No associate is there for Him, and to this I have been commanded, and I am the first of the Muslims"(Al-An'am:163), he was the first of the Muslims who listened and submitted to the command of Allah. All of this is an assumption of revelation in the discourse, and the method of arguing with these stubborn liars. "Say, "If the All-Merciful had a child..."(Az-Zukhruf:81), Highly Exalted is He. "I would be the first of(his) worshipers", the first to obey Allah's command.

Then, He says, "Highly Exalted is the Lord of the heavens and the earth, the Lord of the Throne, beyond what they describe"(Az-Zukhruf:82), exalting Him. "the Lord of the heavens and the earth", its Lord, its Creator, the One in charge over it, its Owner, its Master. All of these are of the meanings of divinity. The heavens, everything above us which are seven heavens as Allah told us, "And built above you seven strong ones"(An-Naba:12). Seven strong heavens, He is its Lord. And the earth that we are on which are seven as well, as He says, "and their like of earth", and their like of earth, that is seven as the heavens. "the Lord of the Throne", these heavens are the roof of the world. The heavens and this earth that we live on. The throne is the roof of all this world, all of these creatures. The throne of Allah and the Throne's capacity cannot be determined except by Allah. And no one can know its dimensions, capacity, and weight except for the one Who created it. Except for the one Who established it. "Highly Exalted is the Lord of the heavens and the earth, the Lord of the Throne, beyond what they describe"(Az-Zukhruf:82), whoever mentioned that Allah has a son. They describe Him with their tongues of these fabricated lies that Allah has a son while He told that He is the One and Only, the individual, He begot no one nor was He begotten, and never has there been to Him anyone equivalent. And that the matter is as such, the world can only be reformed as such. If Allah had a son, as they claim, there is no doubt that the world would be corrupt. This world would not remain as it is, rather, it gets spoiled. "Say, “If there were other gods with Him as they say..."(Al-Isra:42), meaning the gods they claim. A God worthy of worship, and therefore, a creator, provider, giver of life, possesses his worshiper and favors him. "Say, “If there were other gods with Him as they say, they would have sought a way to the Possessor of the Throne"(Al-Isra:42), then these gods who are real gods, that is empowered ones, would have sought a way to the Possessor of the Throne, the Possessor of the throne. A way to conquer Him, they must overcome Him and must fight Him so that, at last, one of them may rule the world and would have it all. As He says, "Rather, We have come up to them with the truth, yet they

are surely liars"(Al-Mu'minun:90), "Never has Allah taken any offspring nor has there ever been any god with Him, for then each god would have taken away what he had created, and some of them would have gained supremacy over others..."(Al-Mu'minun:91), if Allah had a child or another God with Him in the reality, then every god would have gone with what he created. Meaning that every god of these gods would be separated with what he creates so that he would remain at the head of whoever is created; a god for whoever he creates. As for being a god and being obedient to the other god, the result would be that he is not a god. He becomes helpless, he becomes a slave and under the control of this other god. "Never has Allah taken any offspring nor has there ever been any god with Him", He has no child because if He had a child, then His child becomes His competitor. And he becomes like Him, creating, providing, giving life, causing death. Therefore, there would be a peer, a like, a partner, and there must be a competition at the end of the road. "Never has Allah taken any offspring nor has there ever been any god with Him", of a true god; a god worthy of divinity. As for these false gods, it is not worth anything. "You and what you worship apart from Allah are indeed fuel for Hell. You are bound to approach it"(Al-Anbya:98), they called it gods, but are not gods. They called his son a god while it is not. Rather, it is a creature worshiping Allah obedient to His command, subject to His rule. Likewise, all these idols and these idols and fetishes and what was taken as gods and called as gods. "except(mere) names you have named, you and your forefathers, for which Allah has sent down no manifestation", Allah is the One and only alone. Yet, if it is as they claim that Allah has partners of real gods, this is not possible because it would corrupt the world.

"Never has Allah taken any offspring nor has there ever been any god with Him", and if it was, "or then each god would have taken away what he had created", each of them would go to a different side. "and some of them would have gained supremacy over others", each god would have gained supremacy

over the others. "Highly Exalted is Allah, far above what they describe", exalting Allah against what they describe as having an equal god to Him, a peer, a rival, a competitor, a contest. Highly Exalted is He. "Highly Exalted is Allah, far above what they describe", "the Knower of the hidden realm and the manifest. So Most High is He, far above what they associate(as gods with Him)"(Al-Mu'minun:92), here, Allah praised Himself. He says, "Highly Exalted is the Lord of the heavens and the earth, the Lord of the Throne, beyond what they describe"(Az-Zukhruf:82), and this is the whole world; all the heavens, all that is above us, and the earth beneath us, and the Throne which is the roof of all these creatures. He Who contained all this world within Him, and this whole world and all this Throne whose capacity is only known by Allah. Allah is the Lord of all of this, so, where are the other gods? So, there is no other god there competing with this Lord, rises with Him, and is equal to Allah. There is no partner to Allah, rather, all those to whom divinity is claimed do not possess a weight of an atom from this entire universe. "Say, “Call upon those whom you claimed(to be gods) apart from Allah", all those claimed of divinity apart from Allah. "they do not possess an atom’s weight", from all this great creation that Allah created; to which people do not know an end to this day, nor a dimension of this universe. Where do these dimensions end? Despite the progress of their sciences, they do not know which dimension this world will end in. Rather, whenever they see and verify and look at a dimension, they see another one. Then, they realize some of the dimensions of this dimension and see another dimension after it. Until now, they cannot have an imagination or an end, rather, it is not known in reality except by Allah. This entire universe with its heavens, earth, and Throne surrounding it, Allah alone is the One who possesses it. He owns it and owns its conduct. And all those to whom divinity is claimed do not possess an atom’s weight of all this universe; the smallest molecule in all of this.

"Say, “Call upon those whom you claimed(to be gods) apart from Allah; they do not possess an atom’s weight in the heavens nor in the earth, and they do not have therein any association(with God), and He does not have any assistant from among them"(Saba:22), "And intercession cannot be of benefit before Him, except for one to whom He has given permission", no intercession, only intercession. He intercedes to have mercy on this one or to get that one out from the Fire, or to enter him into this Paradise. Intercession is not accepted by Him; by the Lord of the Heavens and the Earth, by the Lord of the Throne. Except for those whom He gives permission. Those who were permitted to intercede, and for those who were permitted to be interceded for. "Until, when fear has been dispelled from their hearts", those angels which they said were the daughters of Allah and that they intercede, and that their words are accepted by Allah. He says, "... Until, when fear has been dispelled from their hearts, they say, “What did your Lord say?” They say, “The truth; and He is the All-High, the Supreme"(Saba:22), when fear has been dispelled from their hearts, that is, fear is delivered from their hearts and this is because Allah spoke. As the Prophet says, "When God decrees a matter in heaven the angels move their wings in submission to His word which is like a chain on a smooth stone", a voice referring to Allah's words. "and they swoon", when Allah decrees and talks about the matter, the angels swoon from Allah's words, as well as Jibril. "They continue to remain like that until Jibril comes to them", from the swoon. "When he comes to them, they recover and say: 'O Jibril, what did your Lord say? He would say: 'The truth,' and they would say: 'The truth, the truth". The angels are the greatest of creation in what Allah told us. The Prophet says, "I have been permitted to tell about one of Allah’s angels who bears the throne that the distance between the lobe of his ear and his shoulder is a journey of five hundred years", they are the greatest of creation in what we know. Yet, they swoon out of being mindful of Allah. As He says, "fearing their Lord above them and doing whatever they are commanded"(An-Nahl:50), "Indeed, those who are in the presence of your Lord are not too arrogant to

worship Him, and they exalt Him, and to Him they prostrate themselves"(Al-A'raf:206), if this was the case of the Lord's angels in their fear from Allah. Then, everyone is from His servants, not His sons or daughters as those polytheism disbelievers claim. He says, "Highly Exalted is the Lord of the heavens and the earth, the Lord of the Throne, beyond what they describe"(Az-Zukhruf:82), exalting Him from this falsehood of having a son.

يقول الله ﷻ: {قُلْ إِنْ كَانَ لِلرَّحْمَنِ وَلَدٌ فَأَنَا أَوَّلُ الْعَابِدِينَ}[الزخرف:81] {سُبْحَانَ رَبِّ السَّمَوَاتِ وَالأَرْضِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ}[الزخرف:82] {فَذَرْهُمْ يَخُوضُوا وَيَلْعَبُوا حَتَّى يُلاقُوا يَوْمَهُمُ الَّذِي يُوعَدُونَ}[الزخرف:83] {وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهٌ وَفِي الأَرْضِ إِلَهٌ وَهُوَ الْحَكِيمُ الْعَلِيمُ}[الزخرف:84] {وَتَبَارَكَ الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالأَرْضِ وَمَا بَيْنَهُمَا وَعِنْدَهُ عِلْمُ السَّاعَةِ وَإِلَيْهِ تُرْجَعُونَ}[الزخرف:85] {وَلا يَمْلِكُ الَّذِينَ يَدْعُونَ مِنْ دُونِهِ الشَّفَاعَةَ إِلَّا مَنْ شَهِدَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ}[الزخرف:86] {وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ فَأَنَّى يُؤْفَكُونَ}[الزخرف:87] {وَقِيلِهِ يَا رَبِّ إِنَّ هَؤُلاءِ قَوْمٌ لا يُؤْمِنُونَ}[الزخرف:88] {فَاصْفَحْ عَنْهُمْ وَقُلْ سَلامٌ فَسَوْفَ يَعْلَمُونَ}[الزخرف:89]

says, "Say, “If the All-Merciful had a child, I would be the first of(his) ﷻ Allah worshipers"(Az-Zukhruf:81), "Highly Exalted is the Lord of the heavens and the earth, the Lord of the Throne, beyond what they describe"(Az-Zukhruf:82), "So leave them to blunder and play until they meet their day which they are promised"(Az-Zukhruf:83), "And it is He who in the heaven is God, and in the earth is God, and He is the All-Wise, the All-Knowing"(Az-Zukhruf:84), "And supremely blessed be the One to Whom belongs the dominion of the heavens and the earth and whatever is between them, and Who alone has knowledge of the Hour, and to Whom you are returned"(Az-Zukhruf:85), "And those they call upon apart from Him are incapable of intercession, except those who testify to the truth knowingly"(Az-Zukhruf:86), "And surely if you asked them, “Who created them?” they would certainly say, “AllahSo how can they be averted(from the truth)?"(Az-Zukhruf:87), "And(God hears) his statement: “My Lord, indeed, these are people who do not believe"(Az-Zukhruf:88), "Then grant them amnesty and say, “Peace.” For they shall come to know"(Az-Zukhruf:89).

The speech descended on those disbelievers demonstrated that what they adhere to is a false faith; saying that Allah has a son and they insist on it. And that they won't stop saying this, that their worship to those children is a worship to the Lord. Allah says, O Muhammad, tell them if Allah had a son as you claim and say, while they lie in this, "I would be the first of(his) worshipers", I must have preceded you, and I must have been the first to obey this matter because he is a Muslim to Allah, obedient to Allah, and fulfills His commands. Allah chose him for His message and he preceded the whole world in faith. As He says, "Say, “Indeed, my prayer and my rites and my way of living and my way of dying are for Allah, Lord of all realms"(Al-An'am:162), "No associate is there for Him, and to this I have been commanded, and I am the first of the Muslims"(Al-An'am:163). So, he is the first to listen and obey Allah.

Then, Allah exalted Himself against having a son. He says, "Highly Exalted is the Lord of the heavens and the earth, the Lord of the Throne, beyond what they describe"(Az-Zukhruf:82). Exalting Allah. Highly Exalted is exalting Allah from having a son because He is the One and only. "... how can He have offspring when He never had a consort? And He created everything, and He is All-Knowing of everything"(Al-An'am:101), the greatest crime which people committed towards the Lord is attributing the son to Him because this is as attributing the shortage to Allah. And it also reflects upon the corruption of the earth if it was truthful. Highly Exalted is He. "And they said, “The All-Merciful has taken(for himself) offspring"(Maryam:88), "You have come up with something monstrous!"(Maryam:89), "The heavens almost rupture at it, and the earth splits and the mountains fall, crumbling"(Maryam:90), "that they have attributed a son to the All-Merciful!"(Maryam:91), "And in no way is it fitting for the All-Merciful to take(for Himself) a son"(Maryam:92), "There is none in the heavens and the earth but is bound to come to the All-Merciful as a servant"(Maryam:93), "He has enumerated them and counted them precisely"(Maryam:94), "And each

one of them is bound to come to Him on the Day of Resurrection solitary"(Maryam:95). And in the hadith, "and the son of Adam reviled Me and he had no right to do so. As for his reviling Me, it is his saying that Allah has taken a son, but I am Allah, the One, the Self-Sufficient Master, I beget not nor was I begotten, and there is none co-equal or comparable unto Me", this is the Lord matter, that He is the One in His names, attributes, and actions. He has no equal, nor likeness, nor partner. Allah created everything as pairs. Everything that Allah created has equals and counterparts of its kind. The number may not be counted because the angels who were created by Allah do not count. And humans as well, and the heavens and the earth "And We created all things in pairs, that you may remind yourselves"(Adh-Dhariyat:49), Allah created this world, and He is the only One who controls it with His attributes, self, names, and actions. "Highly Exalted is the Lord of the heavens and the earth..."(Az-Zukhruf:82), the Possessor of this, "... the Lord of the Throne, beyond what they describe"(Az-Zukhruf:82).

Then, He says, "So leave them to blunder and play", after this demonstration, leave those fabricators and liars who adhere to what they follow of falsehood, fabrication, and lies. "So leave them to blunder and play", blundering is entering into matters without being aware and knowledgeable. It is called blundering because it is likened to one who enters the water, the depth of the water. And the water always covers what is under it, thus, the person who is blundering might face a hole before him, a stone, a beast of water creatures. Thus, this is likened to it. The person who is blundering is the one who enters into a conversation and is involved in the matter without having a vision of its dimensions. Entering in a state of blindness. "So leave them to blunder", that is talk in whatever they want and believe whatever they want in the state of blindness, falsehood, and fabrication that they do. "and play", taking everything as a joke. Their whole religion is a play and a jock by what their sick and silly whims make them imagine

and believe. "Have you seen the one who took his own whim as his god? Would you be a trustee for him?"(Al-Furqan:43), so, they consider religion as a play and a distraction. "those who take their religion for a game and a distraction, and whom the Earlier Life has deceived", whether in laws or deeds. The polytheist disbelievers used to consider religion as a game and a distraction. That is, they get distracted by worship. "Their prayer at the Sacred House was nothing but whistling and clapping. So taste the punishment for your disbelief"(Al-Anfal:35), things that they invent with their minds and think that they are true, and then follow them for the sake of being distracted with this matter. This is their religious life which they consider as a game and a distraction. Likewise, regarding this world, they consider the whole life as a distraction and a game. "So leave them to blunder and play", Allah says that whoever is concerned with the world will consider it as a game. "Know that this worldly life is no more than play, amusement, luxury, mutual boasting, and competition in wealth and children. This is like rain that causes plants to grow, to the delight of the planters. But later the plants dry up and you see them wither, then they are reduced to chaff. And in the Hereafter there will be either severe punishment or forgiveness and pleasure of Allah, whereas the life of this world is no more than the delusion of enjoyment"(Al-Hadid:20), "So leave them to blunder", in these laws and religion without knowledge. "and play", in their life and get distracted by it. "... until they meet their day which they are promised"(Az-Zukhruf:83), leave them in this play and distraction until they meet their day, the Day of Resurrection. They meet on this day and it occurs. "which they are promised", by referring to the unknown doer. And the One who promises them is Allah. So, He says, leave them in what they are of playing and distraction until the Day of resurrection comes. At this point, they will see the outcome of what they were playing and being distracted with. "So leave them to blunder and play until they meet their day which they are promised"(Az-Zukhruf:83).

Then, He says in demonstrating that He is the One and only who is worshiped by the people of heaven and the people of earth. He says, "And it is He who in the heaven is God, and in the earth is God, and He is the All-Wise, the All-Knowing"(Az-Zukhruf:84), And it is He referring to Allah. "Who in the heaven is God", the God of heaven is Allah. He is a God in heaven, that is worshiped by the people of heaven. They do not have a god apart from Him. The people of heaven are the angels who worship Allah. Likewise, for the people of the earth, Allah is their God Whom they worship. They do not worship anyone apart but Allah. And whoever worships anyone apart from Allah is ultimately falsehood, fabrication, lie, and misguidance. "And who is more misguided than one who calls upon, apart from Allah, those who will not respond to him until the Day of Resurrection and who are oblivious to their invocation?"(Al-Ahqaf:5), "And when mankind is herded, those(false gods) become enemies to them and deny their worship of them"(Al-Ahqaf:6), worshiping a false god and follows a fabrication. "... Recall when he said to his father, “O my father, why do you worship what can neither hear nor see nor avail you anything?"(Maryam"42), this is the case of the one who worships the idols. Worships that do not hear, see, and do not benefit him in anything. Like the one who worships the sun and the moon. How would the sun and the moon know of his worship? And what would they do regarding their worshipers? It surely rises to its people and they prostrate for it. Yet, how would the sun know about this? And how would it benefit them in this matter? Allah benefits them with the sun. Allah created it and He deserves to be worshiped. As for bowing down to the sun, this won't benefit them with their Lord, the sun creator, except with loss and denial. Thus, the sun does not benefit or harm them in anything. This is of what Allah placed in them of these qualities that He placed. Then, those who worship what is more despicable than this from monkeys, cows, and the animals of this world. Besides trees, stones, fruits, and rivers. Falsehood, he spends his life on something false.

Likewise, he who worships honorable creatures like the prophets, the apostles, and those who worshiped Isa. What is the benefit of worshiping Isa? Nothing will benefit him; Isa will disown him on the Day of Resurrection. If this worshiper screams with his loudest voice, Isa ﷺ will not hear him, and he does not answer him because he does not know of him. Allah raised him to Himself because Allah raised him to the heavens, and sent him down to the earth as a servant and a messenger calling to Him. He does not help anyone and does not benefit anyone in any way. And on the Day of Resurrection, he will disown his worshiper, when Allah says, "... did you say to mankind, 'Take me and my mother as two gods apart from Allah?" He said, "Highly Exalted are You! It is not for me to say what I have no right to. Had I said it, You would have known it. You know whatever is within my(inner) self, and I do not know whatever is within Your Self. You are indeed the Superb Knower of the hidden realms"(Al-Ma'idah:116), "Never did I tell them except what You commanded me: that you shall worship Allah, my Lord and your Lord. And I was a witness over them as long as I was among them, but when You took me up, You became the Watcher over them, and You are Witness over everything"(Al-Ma'idah:117), "If You punish them, they are Your servants; but if You forgive them, You are the Almighty, the All-Wise"(Al-Ma'idah:118). Thus, he does not benefit the Christian who spends the night as a monk over one leg worshiping Christ, or monastic and abandoning the pleasures of this world? He leaves marriage until he dies in desire for it, or he carries on his chest this cross on which this god was not crucified. The one crucified on the cross was not Isa ﷺ, rather, his likeness. How does it benefit him to carry his cross in his hand and on his chest throughout his life? There is no doubt that such a person spent his life in misguidance.

The Lord is the God of the people of heaven and the people of earth. He is the true God of the people of the earth, Who is truly worshiped by His earthy servants, the monotheists, the honest. Starting with Adam, Noah, Ibrahim, Musa, Isa,

Muhammad ﷺ, and those who followed these noble messengers. All of them worshiped only Allah with no partners. He is the God of elites from Allah's creation. Their God, the Worshiped. Allah is worshiped by the people of the earth, the earth's good people. As for those who went astray from worshiping Him from the stubborn disbelievers, if they worship others apart from Him, then they are misguided. As for Allah, He is the God of the people of earth and the people of heaven. "And it is He who in the heaven is God, and in the earth is God..."(Az-Zukhruf:84), He is worshiped in heaven and earth. "And it is He who in the heaven is God, and in the earth is God, and He is the All-Wise...", Who places each matter into its right place. The All-Knowing, He does not place a matter but in its right place. Everything is set in its place in terms of creation and value. All creation belongs to Him. And the creation is based upon a scale, everything is in its right place. The creation of people and the creation of animals, the creation of this earth and placing it in the solar system; it is placed in its right place. The galaxies of this system and universe. Everything is placed in its place because He is the All-Wise of His creation. Each atom of the creation is placed in its place. Likewise, the All-Wise in every action He does in the creation. Everything is done according to His wisdom. The All-Knowing of all of His creation Who do not miss the weight of an atom. No atom weight is absent from the Lord. "and He is the All-Wise, the All-Knowing".

"And supremely blessed be the One to Whom belongs the dominion of the heavens and the earth and whatever is between them, and Who alone has knowledge of the Hour.."(Az-Zukhruf:85), and supremely blessed be. His goodness, his kindness, his benevolence, and his giving are limitless. There is no limit to Him, there is no limit to His giving, His righteousness, benevolence, and His mercy. His mercy encompassed everything besides His provision for His servants. "And there is no treading creature in the earth but its provision depends on Allah, and He knows its residence and its depository..."(Hud:6), Allah's

blessings, provision, and righteousness encompassed all of His creatures. "And supremely blessed be the One to Whom belongs the dominion of the heavens and the earth", possesses it and controls it. Possesses it and possesses control over it. The dominion of the heavens, everything above us. "and the earth and whatever is between them", and what is between the heavens and earth. What is between them of the clouds, air, great stars, planets, and from the creation we know and do not know? "So I swear by what you see"(Al-Haqqah:38), "and what you do not see"(Al-Haqqah:39), "it is indeed the word of a noble messenger"(Al-Haqqah:40). Allah possesses all that is between the heavens and earth as well. "And supremely blessed be the One to Whom belongs the dominion of the heavens and the earth and whatever is between them, and Who alone has knowledge of the Hour..."(Az-Zukhruf:85), with Him alone. The knowledge of the Hour, the time of its occurrence. The Hour is the Day of Resurrection. It is called the Hour because it has a specific time in which it must be. Likewise, Allah kept its knowledge with Him and did not tell anyone about it. Neither Jibreel nor Michael nor Israfil nor any of His angels nor the bearers of His Throne nor any of His messengers, nor He - revealed this to any of His creation. Thus, Allah kept the knowledge of the Hour to Himself. "Indeed, with Allah rests the knowledge of the Hour", to Him alone. "They ask you about the Hour, “When will it take place?” Say, “Knowledge of it rests with my Lord; none can reveal its coming except He", none shows its term except for Him. He who commands; when He commands Israfil to blow in the Trumpet. He commands him while no one has the knowledge of its term. Neither the angels nor humans nor Jinn have any knowledge of its occurrence. Not even a second before its occurrence. No one knows the term, rather, Allah makes it happen suddenly and surprises the whole world with it.

"And Who alone has knowledge of the Hour, and to Whom you are returned", to Him, O addressee, you shall return, and he said, and to Him you shall return,

and he did not say, and you shall return to Him. He says, "and to Whom you are returned", and did not say "you will return to Him" a kind of restriction, that the return is to Allah. So, your return is to Him and not to anyone else. Everyone, everything that Allah created; everyone, every breath that Allah created, will return to Allah to be held accountable by Allah. The Prophet ﷺ says, "There will be none among you but his Lord will speak to him, and there will be no interpreter between them nor a screen to screen Him. He shall say:" Have not my messenger come warning you? Have I not given you wealth and favored you? So where is what you have sent forth for yourself? He will look before him and behind him, on his right and on his left, but he shall not find anything to protect his face from the heat of Hell. Let one of you protect his face from the Fire, even if with part of a date" The Prophet ﷺ says preaching to us, after clarifying this truth that will be in the hereafter. Now fear Hellfire and act to protect you from the fire that will be in front of your faces and Allah will hold you accountable. Even if with part of a date; even the slightest deed that you can do that shields you from the fire. Even a split of a date; half a date you give in charity in the way of Allah because it might be a barrier for you between you and this fire. So, beware of the fire; make protection and preservation from the Fire, even if with part of a date, for the return of all servants is to Allah. All servants, all colors, shapes, and nations, and everyone created by Allah will stand before Allah alone. And Allah will judge him, Allah will hold him accountable. Further, Allah does not entrust anyone from creation over the judgment of anyone. It won't be said to Jibreel, Michael, Israfil, or any angel of Allah's angels, Judge those! Weigh their deeds and see what they did... No, "Surely to Us is their return"(Al-Ghashiyah:25), "then surely with Us is their reckoning"(Al-Ghashiyah:26), the reckoning of everyone belongs to Allah for it is Allah Who judges His creation. And He will judge them as He would hold one soul to account because Allah will judge everyone at the same time, just as He would judge one soul only. He judges everyone while Allah is addressing them. Allah judges all of them at the same time as if He is judging one

soul by its own. This is Allah who is not distracted with one matter over the other. The case of this person won't distract him from the others. Rather, the servants' matters are in His hands and He is All-Aware of it. Rather, this servant who did what he did in this world and forgot and lost things, yet, Allah counted. "Allah has kept count of it, but they have forgotten it", Allah counted everything this person did.

Allah counted the thoughts of his heart. The heart is called as such due to its fluctuation, and to which thoughts come and it fluctuates and goes from a thought to another, from a world to another, from an idea to another, and from a valley to another, and from and from... Upon the human's heart, while he is awake, his heart is fluctuating and goes from one place to another. And Allah is with his heart; there is no thought that occurs and passes, even in a blink of an eye, this thought occurred and passed but Allah knows what occurred. "To Allah belongs whatever is in the heavens and whatever is in the earth. Hence, whether you disclose what is within your selves or hide it, Allah calls you to account for it; He then forgives whomever He wills and He punishes whomever He wills..."(Al-Baqarah:284), "And surely We created man and know what his(inner) self whispers to him, for We are nearer to him than his jugular vein"(Qaf:16). The soul whispers, the fluctuation of the heart. How many thoughts, and how many...? And this is regarding one person. If he wanted to write down his thoughts, whispers, and feelings in one day, they would reach several folders. It would turn into several folders per day, so how about the whole life? If a person wants to record all of his thoughts, to turn these thoughts into written records, he would leave folders for the one person that could fill up the whole earth. Allah is All-Aware of the thoughts and glances of each person. "He knows the treacherous look of the eyes and whatever the chests hide"(Ghafir:19). The eye and the treacherous look. The treacherous look is to look while hidden and think that no one sees him while Allah does. "And supremely blessed be the One to Whom

belongs the dominion of the heavens and the earth and whatever is between them, and Who alone has knowledge of the Hour, and to Whom..."(Az-Zukhruf:85), not to others, you return. You will return, O servants, to Allah.

Then, He says, "And those they call upon apart from Him are incapable of intercession, except those who testify to the truth knowingly"(Az-Zukhruf:86), "And those they call upon apart from Him are incapable of intercession..."(Az-Zukhruf:86), those they call upon apart from Him, that is those called apart from Allah from those who do not possess any intercession. And the Arabs used to worship the angels and call them apart from Allah and think that they intercede for them with Allah. As He says, "And those who take guardians apart from Him—(they say,) “We only worship them so that they may bring us closer to Allah". He says, "And they worship, apart from Allah, what neither harms them nor benefits them, and they say, “These are our intercessors with Allah", which neither harms them nor benefits them from these angels. "and they say, “These are our intercessors with Allah", they intercede for us with Allah. And from the increasing misguidance of the disbelievers is that this intercession was for them an intercession for the world. So, they intercede for them only for the sake of worldly benefit. To bring down rain, increase goodness, increase righteousness, wives, children, and money only. This was all their concern in life only. And they are not concerned about the hereafter because they did not believe that there is an afterlife at all. So, He says that those whom they call apart from Allah do not have intercession. "And those they call upon apart from Him are incapable of intercession..."(Az-Zukhruf:86), to intercede for them with Allah. They do not own it because intercession belongs to Allah. He says, "except those who testify to the truth knowingly", except those who testify to the truth. The one who intercedes with Allah and his intercession will be of benefit because all intercession belongs to Allah. All intercession belongs to Allah because it is Allah Who permits the intercessor to intercede, and who gives permission to the one

who is interceded for it. As for seeking intercession with Him without His permission, this is a deficiency that Allah is Exalted above it. Meaning that anyone can enter to intercede with Allah while Allah does not give him the permission to do so... No, "Who is it who can intercede with Him except by His leave?", except with His permission because Allah is not like the earthly kings. The earthy kings might not accept the intercession of anyone because he is angry with the one being interceded to. Yet, this king might accept the intercession of a person from those whom the king fears due to his position or authority or due to a need or a benefit that he seeks, or a status he possesses. He does not want to disturb him due to this position, so he accepts his intercession. And sometimes he accepts it while hating it, not satisfied. He does not like to pardon this person who wants to kill him or benefit this person who wants to benefit him. But he accepts this unwillingly. This is regarding the worldly kings, but if the Lord was as such, to intercede with Him whom He is not pleased of, this would be a deficiency in Him. Highly Exalted is He.

He says, "Who is it who can intercede with Him except by His leave?", therefore, all those who intercede with Allah, do not intercede except after Allah's permission. The major intercession of our Prophet ﷺ does not occur except after Allah's permission. It came in the long hadith regarding intercession that after the believers getting out of hope and after going to Adam, "So they will go to Adam and say, 'You are the father of all the people, and Allah created you with His Own Hands, and ordered the angels to prostrate to you, do not you see what we are in? Do not you see what we turned to? Please intercede for us with your Lord! Adam will say, 'I am not fit for this undertaking.' He will mention his mistakes he had committed, i.e., his eating off the tree though he had been forbidden to do so. He will add, 'Go to Noah, the first prophet sent by Allah to the people of the Earth. The people will go to Noah who will say, O Noah! You are the first amongst the messengers of Allah to the people of the earth, and Allah named you a thankful

slave. Will you not intercede for us with your Lord? Don't you see in what a (miserable) state we are and to what condition we have reached? Noah will reply: 'Today my Lord has become so angry as he had never been before and will never be in the future Myself! Myself! Go to Ibrahim (Abraham), so they go to Ibrahim and say you are the beloved man of Allah. Don't you see in what a (miserable) state we are and to what condition we have reached? Do not you see what we turned to? Will you not intercede for us with your Lord? Ibrahim would say to them: Verily, my Lord is today angry as He had never been angry before and would never be angry afterwards. and (Ibrahim) would mention his lies (and then say): I am concerned only with myself, I am concerned only with myself. You better go to someone else: go to Moses. They would come to Moses (peace be upon him) and say: O Moses, you are Allah's messenger, Allah blessed you with His messengers and His conversation amongst people. Intercede for us with our Lord. Don't you see in what a (miserable) state we are and to what condition we have reached? Do not you see what we turned to? Moses (peace be upon him) would say to them: Verily. my Lord is angry as He had never been angry before and would never be angry afterwards. I, in fact, killed a person whom I had not been ordered to kill. I am concerned with myself, I am concerned with myself. You better go to Jesus (peace be upon him). They would come to Jesus and would say: O Jesus, you are the messenger of Allah and you conversed with people in the cradle, (you are) His Word which He sent down upon Mary. and (you are) the Spirit from Him; so intercede for us with our Lord. Don't you see in what a (miserable) state we are and to what condition we have reached? Do not you see what we turned to? Will you not intercede for us with your Lord? Jesus (peace be upon him) would say: Verily, my Lord is angry today as He had never been angry before or would ever be angry afterwards. He mentioned no sin of his. (He simply said:) I am concerned with myself, I am concerned with myself; you go to someone else: better go to Muhammad (ﷺ). They would come to me and say: O Muhammad, you are the messenger of Allah and the last of the apostles. Allah

has pardoned you all the previous and later sins. Intercede for us with our Lord. The Prophet says, I will do it". He accepts to intercede but says, "I shall then set off and come below the Throne and fall down prostrate before my Lord; then Allah would reveal to me and inspire me with some of His Praises and Glorifications which He had not revealed to anyone before me. He would then say: Muhammad, raise thy head; ask and it would be granted; intercede and intercession would be accepted I would then raise my head and say: O my Lord, my people, my people. Allah will fix a limit for me to intercede whom I will let into Paradise". The first told him seventy thousand described as such, entered them to heaven. Then, our Lord sets another limit for him; He tells him about these specific names or specific attributes to enter them into heaven. "Allah will fix a limit for me to intercede whom I will let into Paradise", thus, the major intercession is the intercession of the Prophet ﷺ which does not take place but after Allah's permission. And it does not be but with Allah's permission for him.

يقول الله ﷻ: {قُلْ إِنْ كَانَ لِلرَّحْمَنِ وَلَدٌ فَأَنَا أَوَّلُ الْعَابِدِينَ}[الزخرف:81] {سُبْحَانَ رَبِّ السَّمَوَاتِ وَالأَرْضِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ}[الزخرف:82] {فَذَرْهُمْ يَخُوضُوا وَيَلْعَبُوا حَتَّى يُلاقُوا يَوْمَهُمُ الَّذِي يُوعَدُونَ}[الزخرف:83] {وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهٌ وَفِي الأَرْضِ إِلَهٌ وَهُوَ الْحَكِيمُ الْعَلِيمُ}[الزخرف:84] {وَتَبَارَكَ الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالأَرْضِ وَمَا بَيْنَهُمَا وَعِنْدَهُ عِلْمُ السَّاعَةِ وَإِلَيْهِ تُرْجَعُونَ}[الزخرف:85] {وَلا يَمْلِكُ الَّذِينَ يَدْعُونَ مِنْ دُونِهِ الشَّفَاعَةَ إِلَّا مَنْ شَهِدَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ}[الزخرف:86] {وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ فَأَنَّى يُؤْفَكُونَ}[الزخرف:87] {وَقِيلِهِ يَا رَبِّ إِنَّ هَؤُلاءِ قَوْمٌ لا يُؤْمِنُونَ}[الزخرف:88] {فَاصْفَحْ عَنْهُمْ وَقُلْ سَلامٌ فَسَوْفَ يَعْلَمُونَ}[الزخرف:89]

says, "Say, “If the All-Merciful had a child, I would be the first of(his) ﷺ Allah worshipers"(Az-Zukhruf:81), "Highly Exalted is the Lord of the heavens and the earth, the Lord of the Throne, beyond what they describe"(Az-Zukhruf:82), "So leave them to blunder and play until they meet their day which they are promised"(Az-Zukhruf:83), "And it is He who in the heaven is God, and in the earth is God, and He is the All-Wise, the All-Knowing"(Az-Zukhruf:84), "And supremely blessed be the One to Whom belongs the dominion of the heavens and

the earth and whatever is between them, and Who alone has knowledge of the Hour, and to Whom you are returned"(Az-Zukhruf:85), "And those they call upon apart from Him are incapable of intercession, except those who testify to the truth knowingly"(Az-Zukhruf:86), "And surely if you asked them, “Who ”.created them?” they would certainly say, “AllahSo how can they be averted(from the truth)?"(Az-Zukhruf:87), "And(God hears) his statement: “My Lord, indeed, these are people who do not believe"(Az-Zukhruf:88), "Then grant them amnesty and say, “Peace.” For they shall come to know"(Az-Zukhruf:89).

These are the last verses of this surah, Surah Az-Zukhruf, which is a Meccan surah. It was within the speech sent to the disbelievers and establishing the proofs. He says, "Say, “If the All-Merciful had a child, I would be the first of(his) worshipers"(Az-Zukhruf:81), a son as they claim which is the greatest of the infidelity and polytheism sayings. Allah is the One and only who is more perfect than a son. "while it is not befitting for the Rahman (All-Merciful) to have a son"(Maryam:92), "There is none in the heavens and the earth, but bound to come to the Rahman (All-Merciful) as a salve"(Maryam:93), because the Lord is an individual God. The One and only in terms of His self and attributes. He has no liking for any of His creations. And if He has a son, Highly Exalted is He, he would be like his father. He would be a creator, a provider, a god. And the presence of gods in this universe causes corruption. "Say, 'Had there been other gods along with Him', as they say, 'then they would have found out a way to the Lord of the Throne"(Al-Isra:42), to overcome Him. "Pure is He, and Exalted, immensely above what they say"(Al-Isra:43), "All the seven skies and the earth and all those therein extol His purity. And there is not a single thing that does not extol His purity and praise, but you do not understand their extolling. Surely He is Forbearing, Most-Forgiving"(Al-Isra:44), "Rather, We have come up to them with the truth, yet they are surely liars"(Al-Mu'minun:90), "Never has Allah taken any offspring nor has there ever been any god with Him, for then each god would

have taken away what he had created, and some of them would have gained supremacy over others. Highly Exalted is Allah, far above what they describe"(Al-Mu'minun:91). If Allah had a son, he would be a god, which leads to the universe's corruption. "... for then each god would have taken away what he had created, and some of them would have gained supremacy over others. Highly Exalted is Allah, far above what they describe"(Al-Mu'minun:91), "the Knower of the hidden realm and the manifest. So Most High is He, far above what they associate(as gods with Him)"(Al-Mu'minun:92), from the descent speech, say, if Allah had a son as you claim, I would be the first to worship him. "Say, “If the All-Merciful had a child, I would be the first of(his) worshipers"(Az-Zukhruf:81), the Prophet who is the Messenger of Allah and he must obey Him. Then, he must worship this son and be the first to obey. The Prophet ﷺ because he obeys Allah's command. As He says to him, "Say, “Indeed, my prayer and my rites and my way of living and my way of dying are for Allah, Lord of all realms"(Al-An'am:162), "No associate is there for Him, and to this I have been commanded, and I am the first of the Muslims"(Al-An'am:163), thus, he is the first of obeying Muslims and who listen to Allah.

Then, Allah exalted Himself against this saying. He says, "Highly Exalted is the Lord of the heavens and the earth, the Lord of the Throne, beyond what they describe"(Az-Zukhruf:82), this is all the creation. Everything was created by Allah from the heavens, the earth, what is between them, and the Throne. Those are all the creations whom Allah is its Lord, Creator, and Possessor. Self and control possession. Its control belongs to its God, Lord, and Creator. Then, He says, "So leave them to blunder and play until they meet their day which they are promised"(Az-Zukhruf:83), this is a threat from Allah. Leave them in their blunder and play; their blunder in faith and religious matters without knowledge, besides playing in this world because the world is a game for them. "Know that the Earlier Life is only a game and a distraction and an adornment and boasting

among you and rivalry in wealth", so, it is a game for them. So, leave them as such. "So leave them to blunder and play until they meet their day which they are promised"(Az-Zukhruf:83), the Day of Resurrection.

"And it is He who", Allah. "who in the heaven is God, and in the earth is God", that there is no god for the people of heaven except for Allah. He is the God of the people of heaven from the angels who worship Him. As He says. "Indeed, those who are in the presence of your Lord", that is in heaven. "... are not too arrogant to worship Him, and they exalt Him, and to Him they prostrate themselves"(Al-A'raf:206). And He says about them, "fearing their Lord above them and doing whatever they are commanded"(An-Nahl:50). The angels are Allah's servants. They worship Him and they are living in the heavens. Thus, they are Allah's worshipers. It came in the hadith, "There is no spot, the size of four fingers in them, except that there is an angel placing his forehead in it, prostrating to Allah", prostrating or kneeling to Allah. The heavenly angels worship Allah. "Highly Exalted is the Lord of the heavens and the earth, the Lord of the Throne, beyond what they describe"(Az-Zukhruf:82), beyond what they describe the Lord with this description that is not fit to Him that He has a child or that He got married to Jinn as the Arabs claimed. Or that He has children as the Jews claimed, or that Allah sent the Holy Spirit which they consider to be a part of Him. Highly Exalted is He, when he covered Maryam, she got pregnant with Isa. And that Isa is Allah's son. Highly Exalted is He beyond what they describe. "Highly Exalted is the Lord of the heavens and the earth, the Lord of the Throne, beyond what they describe"(Az-Zukhruf:82), "So leave them to blunder and play until they meet their day which they are promised"(Az-Zukhruf:83), "And it is He who in the heaven is God, and in the earth is God..."(Az-Zukhruf:84), He is the God of the people of heavens and the God of the people of the earth. The people of the earth have no god but Him, and the people of the earth who worship Him willingly are the prophets, the Messengers, and their faithful followers. Those are

worshiping willingly, by their choice. As for the rest, their God is Allah whether they like it or not. Allah is the Lord of all servants. And the infidelity of the unbeliever does not negate the fact that Allah is his Lord. His denial will affect himself, and as for Allah, there is no doubt that Allah is the Lord of all servants. He is their Creator, their Former, and the one Who is in charge of them. And the disbeliever has no control over himself except by the order of his God and Master. Allah is the master of all, his master in the sense that He is his Lord, He is the one Who provides him with food, drinks, ensures, and provides him. This is Lord; Allah is the God of the people of the heavens and the people of the earth. "And it is He who in the heaven is God", Allah is a God in heaven and on earth. "and He is the All-Wise, the All-Knowing", Who places each matter into its place. Each judgment belongs to Allah, the fatalistic universal Judgment or divine law, all are in its place. "the All-Knowing", of all of His creation.

"And supremely blessed be the One to Whom belongs the dominion of the heavens and the earth and whatever is between them..."(Az-Zukhruf:85), supremely blessed, great is His blessings and goodness. "to Whom belongs the dominion of the heavens and the earth", He possesses the heavens and earth, He possesses it because He who created them out of nothing. And possesses control over them and what is between them. What is between heavens and the earth of these creatures that we know and don't. "and Who alone has knowledge of the Hour", alone; the Day of Resurrection which Allah stated to all of this. All of this creation changes, "Then, when the Trumpet will be blown for the first time"(Al-Haqqah:13), "and the earth and the mountains will be lifted and crushed into pieces with a single blow"(Al-Haqqah:14), "then on that Day the Happening will happen"(Al-Haqqah:15), the Hour. "Heavy has its weight become throughout the heavens and the earth. It comes not upon you except suddenly". "When the sky splits apart"(Al-Infitar:1), "and when the planets are scattered"(Al-Infitar:2), "When the sun is rolled up"(At-Takwir:1), "and when the stars are dimmed"(At-

Takwir:2), "and when the mountains are set in motion"(At-Takwir:3), "and when pregnant camels are abandoned"(At-Takwir:4). All of these creatures are in the heavens. "And the Trumpet was blown, so all who were in the heavens and the earth were stunned, except whomever Allah willed. Then it was blown another time, whereupon they all stood looking on"(Az-Zumar:68), all of this witnessed universe changes with the knowledge of the Hour. And Allah made the knowledge about the occurrence of the Hour to Him only with no partner. There is no god but Him and to Him, they will return, not to others.

"And those they call upon apart from Him are incapable of intercession..."(Az-Zukhruf:86), from His attributes that He is the possessor of the heavens and the earth. And no one can intercede with Him except with His permission because he does not possess intercession. "Say, “All intercession is up to Allah", all intercession belongs to Him with all its aspects. In the sense that He must be pleased with the one who will intercede with Him and to be pleased with the one interceded for as well. And no one can intercede with Allah except with His permission. He says, "Who is it who can intercede with Him except by His leave?". Likewise, regarding the interceded for, He says, "... and they do not intercede except for those whom He approves, and they tremble in awe of Him"(Al-Anbya:28), and it was mentioned in the hadith of intercession that the Prophet has the major intercession, the greatest intercession with Allah is the intercession of Muhammad the son of Abdullah ﷺ. There is no status for any human being like the status of the Prophet ﷺ with Allah. He says about Musa, "And he was honourable in the sight of Allah", the Prophet Muhammad the son of Abdullah's status is the greatest of honor. Yet, he does not intercede for anyone except with Allah's permission. And his intercession is the greatest intercession on the Day of Resurrection; Which Allah kept for him and which is the result of an answered supplication. The Prophet ﷺ said, "There is for every apostle a prayer which is granted", that Allah gave him a supplication by which he supplicates and

Allah would fulfill it for him, no matter what he will ask for. The Prophet said, " but every prophet showed haste in his prayer", that is, supplicated with what he did in the world. But he said, "I have, however, reserved my prayer for the intercession of my Ummah on the Day of Resurrection", this is due to the greatness of his mercy for he saved up his supplication that Allah gave him to intercede for his nation. He did not make it for himself, rather, he made it for the nation and saved it for this difficult day, the Day of Resurrection. Allah gave him the authority to ask for whatever he wants and it will be answered for him even if it is in intercession. Yet, the Prophet does not intercede except with Allah's permission. He says, " I will proceed till I will ask my Lord's Permission and I will be given permission. When I see my Lord, I will fall down in Prostration and He will let me remain in that state as long as He wishes and then I will be addressed.' (Muhammad!) Raise your head. Ask, and your request will be granted; say, and your saying will be listened to; intercede, and your intercession will be accepted.' I will raise my head and praise Allah with a saying (i.e. invocation) He will teach me, and then I will intercede.", that is, Allah reveals for him various types of praise of Allah and of His glorification. Great words in glorifying and praising the Lord. And the Prophet says, “I do not know them now, but at that time, it will be revealed for the Prophet ﷺ by Allah. "Then I will be addressed.' (Muhammad!) Raise your head. Ask, and your request will be granted; say, and your saying will be listened to; intercede, and your intercession will be accepted. He will fix a limit for me (to intercede for) whom I will admit into Paradise.", and the meaning of Allah will fix a limit for me to intercede, that is, He defines for me an attribute or group of Allah's servants from the people of faith from the nation of Muhammad The Prophet and will enter them to Paradise.

So, this is the owner of the greatest intercession, Muhammad the son of Abdullah ﷺ. No one can intercede with Allah like this, that is, due to a suggestion he has, or that he begins intercession before Allah's permission. Rather, the two

conditions must be met. That Allah permits him to intercede, and that He sets the limit for him by which he intercedes. And someone may say what is the benefit of intercession if it is as such? As long as it belongs to Allah and that Allah is the One who determines the person who will intercede and the interceded for, then, what is the point of intercession? The answer is that the fruit of the intercession is that Allah permits this intercessor to intercede for this in honor of Him. Undoubtedly, this is an honor to the intercessor, as well as being the one who determines the intercession for them. This is an honor from Allah for these because He chose them for His mercy by this means. By the means of this intercessor who intercedes for them, Allah accepts his intercession. As for the intercession to be like the intercession on behalf of the worldly kings and masters that the intercessor enters upon him without his permission, and asks him, for example, to pardon one of the people while this great man or king is angry with him and wants to punish him or kill him. Yet, if an intercessor comes to him from those whom the king fears or those he loves, or those who hope that their hearts will change for him if he does not accept his intercession, then he accepts. He accepts the intercession of his intercessors unwillingly because some of them cannot refuse this intercession because of their love or fear. So, he accepts it unwillingly. Highly Exalted is He from being like them; following the ways of these leaders, chiefs, and heads who accept intercession unwillingly. Highly Exalted is Allah; no one intercedes with Him except with His permission. And he does not intercede except for those whom the Lord accepts.

He says, "And those they call upon apart from Him", that is, whom they call apart from Allah like angels which the Arab disbelievers used to worship and claim that they will intercede for them with Allah. Allah says, "And those they call upon apart from Him are incapable of intercession, except those who testify to the truth knowingly"(Az-Zukhruf:86). Except for the messengers and prophets who testify to the truth knowingly. And they know that they testify to the truth

with Allah. Allah accepts intercession in these and these like them, among which the intercession of the people of faith in their brothers. They say, O Lord, our brothers used to pray with us and fast with us; those falling from the path, and this is a true intercession. And they say our brothers are as such, then Allah sets a limit for them, He tells them, "Bring forth those who have a Dinar's weight of faith in their hearts". So, a limit is set for the people of faith, for the intercession of the people of faith. First of all, they sought refuge from their Lord, they prayed for their brothers, and said, O Lord! our brothers; this in general, they used to pray with us and fast with us. Allah would say, “Enter the Fire, and bring them out of it". And, of course, the Fire cannot harm the believer if he enters it. Those are the believers whom Allah saved. As for the believers who are denied from the people of faith, they fall into the Fair, and it will burn them. Yet, it does not burn the places of prostration. However, it was said to the Prophet, O Messenger of God! how would they know them if they entered the Fire to bring their brothers out of it? How would they know them? The Prophet said, "Allah has forbidden the Fire to consume the mark of prostration". So, the seven places of prostration in a believer do not get affected by the Fire. Namely, his forehead, nose, face in which he used to prostrate to Allah, his palms, his knees, and his feet. The Fire does not consume them. Thus, they know them, so they take them out, but they do not intercede except in the limit that Allah set for them. He says, "Bring forth those who have a Dinar's weight of faith in their hearts", in his heart weight of faith, the mark.

Then, the second time after they ask permission from Allah to intercede, Allah says, "then those who have half a Dinar's weight in their hearts, then those who have a mustard-seed's weight.". In the end, "O my Lord, no one has been left but he whom the Holy Qur'an has restrained". That is, none left in the Fire after all of these intercessions except he whom the Holy Qur'an has restrained. And the Qur'an restrains the disbeliever and polytheist. Allah said about the disbelievers

and polytheists that they are "... nor from it will they ever be brought out"(Al-Hijr:48), nor from it will they, the disbelievers. Nor from it will they ever be brought out; they won't leave it. And He says, over them is a fire with no exit, sealed, "in extended columns"(Al-Humazah:9). He says, "Indeed, Allah does not forgive associating(any partners) with Him, yet He forgives anything less than that for whomever He wills..."(An-Nisa:48), thus, Allah does not forgive polytheism and forgives anything less than that for whomever He wills from these who intercede. "except those who testify to the truth knowingly", and higher than the intercession of the people of faith are the Messengers. They also do not intercede except with the truth. When Isa ﷺ meets those who worship him apart from Allah on the Day of Resurrection, he disowns them and says to Allah, "Never did I tell them except what You commanded me: that you shall worship Allah, my Lord and your Lord. And I was a witness over them as long as I was among them, but when You took me up, You became the Watcher over them, and You are Witness over everything"(Al-Ma'idah:117), "If You punish them, they are Your servants; but if You forgive them, You are the Almighty, the All-Wise"(Al-Ma'idah:118), "Allah said, “This is the day when the truthful benefit from their truthfulness". This is the day when the truthful benefit from their truthfulness, Isa ﷺ is truthful and his truthfulness benefits him here. And those who lied to Allah by saying that Isa said to them I am the son of Allah and worship me apart from Allah, and my mother apart from Allah; liars. They lied about Isa, and they lied about Allah. Thus, they will not benefit from this lie on the Day of Resurrection. This lie no longer benefits them. And Isa ﷺ disowns from their lies and their fabrication. And he says, I did not tell them this, I did not tell them to take me and my mother as two gods apart from Allah. Or that I am the son of Allah, worship me instead of Allah. Or that I came to carry your sins for you, my father sent me to you to be hung on the cross. To bear the faults of the children of Adam, all of this is a lie because Isa did not say it. Therefore, lying does not

benefit them with Allah; what is beneficial is being truthful. except those who" ."testify to the truth knowingly

Then, Allah made the servants marvel from the state of these polytheists. The polytheists of the Arabs in particular, hold an extremely contradictory belief. That they believe that their Lord is the Creator of this entire universe, but this should oblige them to worship only Him, without a partner. As long as He is the Creator of this entire universe and He is the One in control of it, so, how can others be worshiped with Him? How can the idols, stones, and parts of this creation be worshiped? He must be worshiped alone. Yet, they are contradicted by believing that Allah is the Creator of everything, yet, they made these things as their gods with Allah. He says, "And surely if you asked them, “Who created them?” they would certainly say, “Allah.” So how can they be averted(from the truth)?"(Az-Zukhruf:87), and surely if you ask them, ask those stubborn polytheists. Who created them? Who created and formed you and made you a man or a woman as such? "And surely if you asked them, “Who created them?", that is made from nothing and gave them this form. "they would certainly say, “Allah", easily and most surely, Allah did so. He says, "So how can they be averted(from the truth)?", how can they be turned upside down? Then, you think and believe that Allah created you?! Then, why do not you worship Him? Why do not you worship only Him? There is no partner who created you with Allah, no one created you but He. Then, you do not have a god but He. Yet, it is a major contradiction in this, therefore, the verse came in the form of marveling at their condition. "And surely if you asked them, “Who created them?” they would certainly say, “Allah.” So how can they be averted(from the truth)?"(Az-Zukhruf:87), how would they be turned upside down and turned to polytheism? And the fact is that they admit that Allah is their Creator.

Then, He says, "And(God hears) his statement: “My Lord, indeed, these are people who do not believe"(Az-Zukhruf:88), this is the Prophet's complaint after

this statement, clarification, call, besides this great demonstration, and the honorable invitation from Allah to His servants to worship Him. And this great warning and clarification regarding the case on the Day of Resurrection. All of this, after being clear in this way, they do not believe. The Prophet ﷺ was deeply saddened that sadness almost killed him from the grief over people. And he complains to Allah, and his words; His statement, the saying of the Prophet ﷺ, O Lord! Praying to his lord, "... indeed, these are people who do not believe"(Az-Zukhruf:88)the prophet says it complaining, he bemoans the fire, to the point that his sadness almost killed him. As Allah told him, "Perhaps you are going to destroy yourself with sorrow because they do not believe?"(Ash-Shu'ara:3), going to destroy yourself with sorrow, going to kill yourself out of sorrow. He says, "So perhaps you would decimate yourself, sorrowing after them, if they do not believe in this discourse"(Al-Kahf:6), perhaps you would decimate yourself, kill yourself. Sorrowing after them, out of severe sorrow you might kill yourself because sorrow might kill. The constant distress and sadness might cause death. Allah says to him, do not be so sad. Allah says that He knows about the Prophet's sorrow. "... My Lord, indeed, these are people who do not believe"(Az-Zukhruf:88), referring to the people of the Prophet ﷺ. They are not believing because they used to be harsh, hard-hearted, and hostile people. As He says, "and warn with it a hostile people", hostility is extreme enmity due to their adherence to what their fathers and grandfathers followed, besides their hostility to the matter.

"And(God hears) his statement: “My Lord, indeed, these are people who do not believe"(Az-Zukhruf:88), The Prophet used to say this in terms of condition and saying. As for condition, what he endured on the day of Ta'if which was one of the most severe days that the Prophet faced when he left Medina to Ta'if so perhaps he will find some of its masters who will protect him until he delivers the message of his Lord. This was after harm became severe over him after the death

of his uncle Abu Talib who was feared among the Quraish. They feared him, and therefore, they did not dare to harm the Prophet during his lifetime. Likewise, his wife Khadija, the mother of the believers died. Thus, the Prophet suffered harm that he did not inflict in their lives, as a result, the Prophet went to Taif, perhaps to find at its people those who can support him. He presented himself to three of the children of Abd Ya Layl, and said to them, "Protect me until I deliver the message of my Lord ". I came to you only so that I receive protection from you. And this was the case with the Arabs; the Arabs help whoever seeks refuge from them. And they see that if they do not help him, this would be one of the greatest traits of villainy, meanness, and weakness for someone who comes to you seeking help and you do not help him. And the Prophet came to them seeking their help so that they might help him and say, no, you are in our protection." Go say what you want, you are free to say what you want while you are under our protection as long as he sought help from them, but they did not help him. They even violated the morals of the Arabs which they are keen on. They even mocked him because someone said to him, did not Allah find someone other than you to send him? By Allah, I do not speak to you. If you are a liar, then you are too despicable to speak to, and if you are truthful, then you are greater than for me to speak to. The third replied to him and the fools tried to tempt him. The Prophet says, "So I departed, overwhelmed with excessive sorrow, and proceeded on, and could not relax till I found myself at Qarnath-Tha-alib where I lifted my head towards the sky to see a cloud shading me unexpectedly. I looked up and saw Gabriel in it. He called me saying, 'Allah has heard your people's saying to you, and what they have replied back to you, Allah has sent the Angel of the Mountains to you so that you may order him to do whatever you wish to these people.", to order, to order the Angel of the Mountains. "The Angel of the Mountains called and greeted me, and then said, "O Muhammad! Order what you wish. If you like, I will let Al-Akh-Shabain (i.e. two mountains) fall on them.", the two Meccan mountains. "I kill them at

once, The Prophet (ﷺ) said, "No but I hope that Allah will let them beget children who will worship Allah Alone, and will worship None besides Him"

This prophet's complaint to Allah, his patience, and his words. His saying, the saying of the Prophet ﷺ, Allah hears and knows this. He knows the statement of the Prophet. "And(God hears) his statement: “My Lord, indeed, these are people who do not believe"(Az-Zukhruf:88), "Then grant them amnesty", amnesty is forgiveness because it is taken from the amnesty of the face. That is, forgive them, turn your face away from them, and do not haste. "and say, “Peace", that is from me. You get nothing from me but peace over you. Thus, he does not supplicate against them and does not hasten their punishment. He says, "For they shall come to know", a threat from Allah. For they shall come to know the result and outcome to which they will turn out of this denial, and it was. Allah killed the eight arrogant disbelievers who used to harm the Prophet in Mecca. He says, "Indeed, We have sufficed you against the mockers"(Al-Hijr:95), He killed them. Then, Allah facilitated the matters over His Prophet and the heads of Quraish were killed. Then, Allah unsealed the hearts of those He wills from the Arabs to attain faith. Then, the disbelievers witness the punishment on the Day of Resurrection.

Ad-Dukhan

بسم الله الرحمن الرحيم، {حم}[الدخان:1] {وَالْكِتَابِ الْمُبِينِ}[الدخان:2] {إِنَّا أَنزَلْنَاهُ فِي لَيْلَةٍ مُبَارَكَةٍ إِنَّا كُنَّا مُنذِرِينَ}[الدخان:3] {فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ}[الدخان:4] {أَمْرًا مِنْ عِنْدِنَا إِنَّا كُنَّا مُرْسِلِينَ}[الدخان:5] {رَحْمَةً مِنْ رَبِّكَ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ}[الدخان:6] {رَبِّ السَّمَوَاتِ وَالأَرْضِ وَمَا بَيْنَهُمَا إِنْ كُنْتُمْ مُوقِنِينَ}[الدخان:7] {لا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الأَوَّلِينَ}[الدخان:8] {بَلْ هُمْ فِي شَكٍّ يَلْعَبُونَ}[الدخان:9] {فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ}[الدخان:10] {يَغْشَى النَّاسَ هَذَا عَذَابٌ أَلِيمٌ}[الدخان:11] {رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ}[الدخان:12] {أَنَّى لَهُمُ الذِّكْرَى وَقَدْ جَاءَهُمْ رَسُولٌ مُبِينٌ}[الدخان:13] {ثُمَّ تَوَلَّوْا عَنْهُ وَقَالُوا مُعَلَّمٌ مَجْنُونٌ}[الدخان:14] {إِنَّا كَاشِفُوا الْعَذَابِ قَلِيلًا إِنَّكُمْ عَائِدُونَ}[الدخان:15] {يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَى إِنَّا مُنتَقِمُونَ}[الدخان:16]

Allah ﷻ says In the Name of Allah—the Most Compassionate, Most Merciful, "Ha Mīm"(Ad-Dukhan:1), "By the Evident Scripture"(Ad-Dukhan:2), "We have indeed sent it down on a blessed night. Indeed, We have always been warning"(Ad-Dukhan:3), "On it, every wise command is distinguished"(Ad-Dukhan:4), "a command from Us; indeed, We have always been sending"(Ad-Dukhan:5), "mercy from your Lord—indeed, it is He who is the All-Hearing, the All-Knowing"(Ad-Dukhan:6), "(from the) Lord of the heavens and the earth and what is between them, if you (can ever) believe with certitude"(Ad-Dukhan:7), "There is no god but He; He gives life and causes death—your Lord and the Lord of your ancient fathers"(Ad-Dukhan:8), "Yet they play around in doubt"(Ad-Dukhan:9), "So wait and watch out for the day when the sky produces evident smoke"(Ad-Dukhan:10), "that overwhelms mankind; this is a painful punishment"(Ad-Dukhan:11), "Our Lord, lift the punishment from us; we are truly believers"(Ad-Dukhan:12), "But how can the reminding benefit them when an evident messenger had already come to them"(Ad-Dukhan:13), "then they turned away from him and said, “(He is) taught(by others), a madman!"(Ad-Dukhan:14), "Indeed, if We lift off the punishment a little, you will revert"(Ad-Dukhan:15), "On the day when We assault with the biggest onslaught, We will indeed wreak vengeance upon them"(Ad-Dukhan:16). This is Surat Ad-Dukhan which is a Meccan surah. Allah started this surat with these two letters Ha Mīm. "Ha Mīm"(Ad-Dukhan:1). Ad-Dukhan is one of the seven Suras starting with Ha Mim. Then, Allah swore with this Qur'an saying, "By the Evident Scripture"(Ad-Dukhan:2), He swore by this Scripture, the Evident Scripture, the clear and evident which demonstrates everything it is sent for. "For We have bestowed upon you the Scripture from on high, as an explanation of everything", Allah

called the bestowed from Him a book because it is written in heaven and is written in the earth. It is the greatest book and most honorable. Likewise, the greatest book recited ever on the earth because it is the Scripture of truth. And nothing should be called a Scripture except the Lord's.

Then, He says that from the attributes of this Scripture that it is evident, first of all, clear and obvious. Clear, evident, and a facilitated reminder without any kind of ambiguity nor suspicion. Rather, it is well-established, evident, and clear. "And most surely We have made the Recital easy for remembrance, so is there anyone to remind himself?"(Al-Qamar:17). Likewise, it is clarified in the sense that it clarifies everything to which the Scripture was revealed. It is a clarification of everything; a complete and clear statement of everything that the nation needs to know its Lord, its God, its Creator, its principle, its end, and its way to the Lord. And to know what opposes that of polytheism, disbelief, all the paths of misguidance, and the way to turn against it. All of this has been clarified by Allah and made manifest in what is contained in this great book descended by Allah. "By the Evident Scripture"(Ad-Dukhan:2), Allah swears by it, and the swears of Allah by this book, first of all, is to glorify it and to honor this descended from Him. His honorable miraculous speech, which came down from Him clarifying all the facts.

Then, He says, "We have indeed sent it down on a blessed night. Indeed, We have always been warning"(Ad-Dukhan:3), We, referring to Allah. He talks about Himself with the plural form which is the plural form to reflect upon greatness and Allah is the great One, the great Lord. "We have indeed sent it down", a confirmation from Him that He descended this book from Him upon His servant and Prophet Muhammad ﷺ. He says, "on a blessed

night", that it started coming down from Allah on a blessed night. This night was one of Ramadan's holy month nights. As He says, "We sent it down on the Night of Determination"(Al-Qadr:1), "But what can make you realize what the Night of Determination is?"(Al-Qadr:2), "The Night of Determination is better than a thousand months"(Al-Qadr:3). The Night of Determination is the night that has a great destiny and great status with Allah. Likewise, it is from destiny in the sense of determination. That is because Allah determines a precise measure of the year on this night. The measures of this night to the night that comes after a month, night by night. The divine decrees and measurements are descended upon Allah's creatures, besides the cosmic ruling since that time, from this night to the following one. And this is determination after determination. Otherwise, Allah has predetermined the destiny of creation fifty thousand years before He created them. He predetermined the destiny of His creation. But this is a determination after this determination; the determination of the destinies of the year that come down on this night because it is the Night of Determination, out of veneration and appreciation from the Lord.

Allah called this night a blessed night because it is first of all the Night of Determination, The Night of Destinies. And it is also the night in which Allah made an occasion for the revelation of the greatest divine command from Him to the servants and of the greatest benefit and blessing which is the revelation of these words from Him upon His servant and Messenger Muhammad ﷺ. So that by this the dawn of light would be; the explosion of Allah's light upon the worlds to warn them and inform them about the way of the Lord, and to guide them to it. This light creates, which is this Noble Prophet ﷺ, which Allah created by this Qur’an. The Prophet did not know

anything about it before the descendent of "Recite"; he knew nothing about it. As He says, "You did not know what the Scripture was nor what faith was", "and found you wandering, so He guided(you)"(Ad-Duhaa:7). The revelation and descendent of this light from Him upon His servant and Messenger Muhammad so that Allah would establish and support him with this Qur'an. "O you covered up ˹in your clothes˺!"(Al-Muddaththir:1), "stand up and warn!"(Al-Muddaththir:2), "And your Lord glorify!"(Al-Muddaththir:3), "And your clothes purify!"(Al-Muddaththir:4), "And abominations forsake!"(Al-Muddaththir:5), "And show no favor, seeking self-gain!"(Al-Muddaththir:6), "And to your Lord endure patiently!"(Al-Muddaththir:7). And the Prophet delivers this Qur’an by calling to Allah so that Allah's mercy will come to His servants. His mercy encompasses all countries and regions. And the mighty voice of Allah comes to inquire into the whole earth, calling people to enter the path of glory and happiness. The Lord's path, His straight path that leads to His Paradise and pleasure. This is the greatest thing that Allah chose to reveal the Quran on this blessed night with all the meanings of blessing. Notice the fulfilled benefits since the revelation of this Qur'an and until the Day of Resurrection from guidance, success, righteous deeds, faith, jihad for the sake of Allah, and doing good. Matters that cannot be counted except by the one Who counts them, except with the Lord; blessings that never cease. Our belief in Allah and our guidance to this path are part of this blessing. Had it not been for Allah and His revelation of the Qur'an to His servant at this time, we would not have been guided, we would not have fasted, prayed, or provided zakat, or been kind to parents, we would not have said truthful hadiths, we would not have been merciful or acted according to this Qur’an over the course of

these generations. So, thank God He sent us this Qur'an, His mercy upon His servants

He says, "We have indeed sent it down", We refer to Allah. He says that He sent this Qur'an to be the greatest tidings that Allah descended from it and to be the greatest reminder that this is His mercy, favoring, and honoring His servant. "We have indeed sent it down", also to include the great warning against opposing it. If you oppose it then you oppose the Lord's command Who sent this Qur'an. "We have indeed sent it down on a blessed night. Indeed, We have always been warning"(Ad-Dukhan:3). A blessed night because it bore this great blessing from Allah, the Holy Book. Thus, it was blessed that this night included the descending of this great blessing. This blessed book from Allah whose blessing was first the establishment of the Prophet Muhammad ﷺ the greatest model for the complete human being for all of humanity established by Allah. And Allah raised him with this Qur’an. So, he was the model that generations will follow until the Day of Resurrection. Then, the blessings after that will be in the impact of this call from the impact of Islam on the worlds "We have indeed sent it down on a blessed night..."(Ad-Dukhan:3). He says, "Indeed, We have always been warning", from the goals of this revelation that Allah descended this Book as a warning. The warning means frightening and warning from a great evil. And this is the greatest evil which is the Lord's punishment to those who disregarded and departed from this Qur'an and did not listen to it nor responded to it. He says, "Supremely Blessed be the One Who bestowed the Criterion from on high upon His servant, to be a warner to all realms"(Al-Furqan:1), to be a warner to all realms, and He says, "All praise be to Allah, Who sent down the Scripture upon His servant and has not made therein any

crookedness"(Al-Kahf:1), "most upright", an upright book with no crookedness. "to warn of a severe chastisement from Himself", He descended the Qur'an to warn of a severe chastisement from Allah. Notice a severe chastisement from Allah. Then, there is no doubt that there is nothing more severe than this chastisement because it is from Allah, the All-Powerful, the Oppressor, the Victor. He says, "Indeed, We have always been warning", thus, Allah sent the Qur'an to be a warning.

He says, "On it, every wise command is distinguished"(Ad-Dukhan:4), on this night in which the Qur'an was descended."... every wise command is distinguished"(Ad-Dukhan:4), distinguished here in the sense of decree. That is, distinguishes between the truth and falsehood, between guidance and delusion. "... every wise command"(Ad-Dukhan:4), every command from Allah is wise. A universal fatalistic command, that is, all destinies that are present in this year from night to night; from the Night of Determination to the Night of Determination of the following year distinguishes every wise command. All of Allah's commands are wise. There is nothing of Allah's commands against wisdom. His universal fatalistic command and everything He decreed and commanded is placed in the right place. There is nothing against justice and truth. Allah decrees with the truth and justice between servants. And He does not place anything except in the right place. "On it, every wise command is distinguished"(Ad-Dukhan:4), because it is from Allah, the All-Wise, and the All-Knowing.

"a command from Us..."(Ad-Dukhan:5), this wise command. He says, "a command from Us..."(Ad-Dukhan:5), it is enough for the command to be from Allah to be known that it is wise and descended by the knowledge of Allah and that it is in its right place. Every disposition from shifting,

changing, guidance, delusion, health, sickness, life, death, wealth, and poorness, all is upon Allah's wise command. "a command from Us..."(Ad-Dukhan:5). Then, He says, "... indeed, We have always been sending"(Ad-Dukhan:5), "mercy from your Lord", "indeed, We" a confirmation from Him. "We have always been sending", this Qur'an descended on this blessed night because Allah is sending a "mercy from your Lord". The Qur'an is a mercy from Allah to the Prophet who is a mercy from Allah to all servants. As He says about His Messenger, "For We have not sent you but as a mercy to all realms"(Al-Anbya:107), so, he is a mercy from Allah. Who established the Prophet ﷺ? Who made him mercy? This Qur'an. The Qur'an descended upon his heart and turned him from a man who doesn't know anything about these matters. The messages matter, faith, guidance, and Allah's upright path. Then, the Prophet ﷺ turns to be Allah's mercy to the worlds. "... indeed, We have always been sending"(Ad-Dukhan:5), "mercy from your Lord", by the descendent of this Qur'an.

{... Indeed, it is He who is the All-Hearing, the All-Knowing"(Ad-Dukhan:6), it is He referring to Allah. "indeed, it is He", a confirmation. The All-Hearing of His creation. The All-Knowing of all of their conditions. Nothing is absent from His hearing from a voice or a movement. As Ibn Abbas said in describing Allah's hearing, "He hears the treading of the black ant". And the treading of the ant is from the lowest voices ever. "On a soft ground within a dark night", a dark night, a soft stone, and a treading black ant; Allah hears its treading and it is not absent from Allah. Nothing is absent from Allah from His creation, not even the weight of an atom. Not an atom's weight of what is created is absent from the Lord. The weight of an atom in a rock in the heavens, in the earth, anywhere, in the depths of the seas, in

the depths of the earth, in the layers of the heavens, all of them are known by Allah, by itself and by their disposition. By their disposition as well, where does a leaf grow on a tree, this leaf falls from a tree, and this is with the knowledge of Allah. No small bud grows in any tree in the whole earth without the knowledge of Allah, and no leaf falls without the knowledge of Allah. Likewise, regarding a drop of this rain. See what comes down on this land where we are from rain, lakes, and springs. But not a single drop of rain falls unless it is with the knowledge of Allah. So, nothing is absent from Allah's hearing, nothing is hidden from His knowledge; all His creations are within His sight and hearing, none of His creatures is hidden from Him.

Then, He "(from the) Lord of the heavens and the earth and what is between them, if you (can ever) believe with certitude"(Ad-Dukhan:7), Allah describes Himself here, "(from the) Lord of the heavens and the earth". The Lord, the Master. The Master of the heavens and earth; He is in charge of it because He Who created it. The Lord comes in the sense of the Creator and the Master. Allah is the One who created heavens and earth and is in charge of it. The Master who manages it the way He wills. No creature has the will to benefit or harm himself except with His Lord's will. What Allah wills will be and what He does not will never be. And no one can turn away His will and decree because no creature can benefit himself in a thing nor turn away an evil nor harm himself except with Allah's will. "Say, “Indeed, I possess for you neither harm nor prudence"(Al-Jinn:21), this is Allah's saying to His Prophet. He says in another verse, "Say, “I have no power to harm or benefit(even) myself, except as Allah wills", I do not possess for myself, referring to the Prophet. "... I have no power to benefit or harm(even) myself, except as Allah wills. And had I known the hidden

realm, I would have acquired much good, and no harm would have touched me. I am only a warner and a herald of glad tidings to people who believe"(Al-A'raf:188), not the angels, nor the messengers, nor humans, nor Jinn, nor others. No one from the creatures can benefit nor harm himself except with the will of its Creator, God, and Master. "(from the) Lord of the heavens and the earth", the seven heavens; Allah informed that they are seven and that it is strong and wide that it is not possible to know its dimensions. Not even the dimensions of the stars with which the lower heaven is adorned; which is below the seven heavens. Its dimensions belong to Allah, its Lord, likewise, the earth that we live on. "Allah is He Who created seven heavens, and their like of earth. The command descends", and what is between them, between the earth and heavens. And between each heaven from the heaven. Allah is the Lord of all of this, its Master, its Creator, and the One who manages it. And no one of these creatures from these heavens and earth nor from its inhabitants can benefit nor harm himself except with Allah's will.

"if you (can ever) believe with certitude", a speech for them. This speech is directed to them. That is, if you (can ever) believe with certitude, O people, then know this. Know that this is your Lord's attribute. "We have indeed sent it down on a blessed night. Indeed, We have always been warning"(Ad-Dukhan:3), "On it, every wise command is distinguished"(Ad-Dukhan:4), "a command from Us; indeed, We have always been sending"(Ad-Dukhan:5), "mercy from your Lord—indeed, it is He who is the All-Hearing, the All-Knowing"(Ad-Dukhan:6), "(from the) Lord of the heavens and the earth and what is between them, if you (can ever) believe with certitude"(Ad-Dukhan:7). That is, if you (can ever)

believe with certitude, that is, believing and this is complete faith. Believing with certitude is the end of knowledge, the ultimate kind of knowledge is believing with certitude. This is the highest level of knowledge. The beginning of knowledge is doubt, then, assumption, and supposition. This is the preponderance, then the knowledge, then believing with certitude, then the eye of certainty after that; Which is complete knowledge and understanding. If you (can ever) believe with certitude, that is, you know a truthful knowledge of what Allah says.

Then, He says about Himself as well, "There is no god but He; He gives life and causes death—your Lord and the Lord of your ancient fathers"(Ad-Dukhan:8), "There is no god but He", there is no true god but He. "There is no god" here is a denial of existence. That is, there is no god but He, there is no god in existence but He... No, there is no true god but He. As for false gods, there are many false gods who are claimed to be gods, but they are not really gods. This is the difference between this and that. That is, there is a true God worthy of being called a God and deserves this name which is Allah. This name "God" and "Allah" because the origin of Allah is God; no one deserves this name but He. As for calling someone else a god, this is giving the name to the unworthy of it; It is not the worth of being called with this name. Whoever named the sun, or the moon, or stars, or planets, or trees, or angels, he called them gods and he called idols gods, this is a lie. This is a liar in this saying, Isa is not a god but Isa is a servant, and likewise, his mother is not a goddess, but she is a truthful believer and servant of Allah. "The Messiah, son of Mary, is no more than a messenger before whom other messengers had passed away, and his mother was an unwavering believer; they both used to eat food. Look how We make the

signs evident for them, then look how they are(still) averted(from the truth)"(Al-Ma'idah:75), and whoever says that the sun is a god is a liar because it is not a god. Rather, it is one of Allah's creatures subject to His command. Thus, it is not worthy of worship for itself. The worship is its Creator; it has many benefits, yet, Allah created it with these great benefits to the servants from sun-rise, light, glow, splendor, heat, and it is the source of life in the earth. Without it, there would be no life. Yet, Who deserves to be worshiped is its Creator and the one Who established it in its place because it is a sign from Allah's signs and not a god. He says, "And of His signs are the night and the day and the sun and the moon. Do not prostrate yourselves to the sun nor to the moon, but prostrate yourselves to Allah Who created them, if it is Him that you worship"(Fussilat:37), so, it is not worthy of worship because it is not a god and this is not according to its will and decree. Rather, from the will of its Master and God Who created the creation.

Then, those who named stones and idols as gods have no belief. That is, they did not worship honorable creatures, rather, weak creatures, vile, neither hearing or seeing. He who worships a stone, worships an idol, worships a symbol, this one exceeded in misguided. That is, he is in severe misguidance because Allah is the God who there is no god but He. Thus, the god worthy of being called a God is Allah. "There is no god but He", that is, He is the true God. As for those claimed to be gods are all a lie. "names you have named, you and your forefathers, for which Allah has sent down no manifestation", then, "He gives life and causes death", this is one of His attributes. This is one of His attributes by which He deserves to be worshiped, for He is the One who gives life and causes death. The greatest

matters of disposal in creation are giving life and causing death, and it is in the hands of Allah alone. And it is not in the hands of anyone else, it is in the hands of Allah alone, not others. "He gives life and causes death", all kinds of life for plants, humans, and animals are from Him. And the same applies to the death of these creatures which belong to Allah. As for others, no matter how divinity is claimed to him, no one of the despicable creatures can create. As He says, "O mankind, a parable has been set forth, so listen to it: indeed, those whom you call upon apart from Allah shall never create a fly, even if they were to band together for that purpose..."(Al-Hajj:73), "those whom you call upon apart from Allah shall never create a fly", and Allah chose this type of insect because it is something despicable. People underestimate and despise it. And this creature, which is one of the despicable, small creatures, cannot be created by those whom you call apart from Allah. Not even this despised creature. "shall never create a fly, even if they were to band together for that purpose", even if those claimed to be gods apart from Allah were to band together, rather, "and if a fly snatches anything from them, they cannot recover it from it. Weak are the pursuer and the pursued".

This is their reality regarding creation and possession. "Say, “Call upon those whom you claimed(to be gods) apart from Allah; they do not possess an atom’s weight in the heavens nor in the earth, and they do not have therein any association(with God), and He does not have any assistant from among them"(Saba:22), "And intercession cannot be of benefit before Him, except for one to whom He has given permission". Thus, Allah, "There is no god but He; He gives life and causes death..."(Ad-Dukhan:8), these are His attributes, therefore, He deserves to be worshiped alone. "your Lord",

your Lord, Master, Owner, the One in charge of you, and your Judge. "and the Lord of your ancient fathers", also the Lord of your ancient fathers in the sense that He is your Master, Creator, and the One in charge over your matters. "your ancient fathers", then, where do you go? This is your Lord who sent you this Qur'an on this blessed night, the Night of Determination to be a warner, a blessing, and a mercy from Him to the worlds. "mercy from your Lord—indeed, it is He who is the All-Hearing, the All-Knowing"(Ad-Dukhan:6).

Then, He says, "Yet they play around in doubt"(Ad-Dukhan:9), despite all of this, they play around doubt regarding this Qur'an.

يقول الله ﷻ: {بَلْ هُمْ فِي شَكٍّ يَلْعَبُونَ}[الدخان:9] {فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ}[الدخان:10] {يَغْشَى النَّاسَ هَذَا عَذَابٌ أَلِيمٌ}[الدخان:11] {رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ}[الدخان:12] {أَنَّى لَهُمُ الذِّكْرَى وَقَدْ جَاءَهُمْ رَسُولٌ مُبِينٌ}[الدخان:13] {ثُمَّ تَوَلَّوْا عَنْهُ وَقَالُوا مُعَلَّمٌ مَجْنُونٌ}[الدخان:14] {إِنَّا كَاشِفُوا الْعَذَابِ قَلِيلًا إِنَّكُمْ عَائِدُونَ}[الدخان:15] {يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَى إِنَّا مُنتَقِمُونَ}[الدخان:16]

Allah ﷻ says, "Yet they play around in doubt"(Ad-Dukhan:9), "So wait and watch out for the day when the sky produces evident smoke"(Ad-Dukhan:10),"that overwhelms mankind; this is a painful punishment"(Ad-Dukhan:11)"Our Lord, lift the punishment from us; we are truly believers"(Ad-Dukhan:12),"But how can the reminding benefit them when an evident messenger had already come to them"(Ad-Dukhan:13),"then they turned away from him and said, “(He is) taught(by others), a madman!"(Ad-Dukhan:14),"Indeed, if We lift off the punishment a little, you will revert"(Ad-Dukhan:15),"On the day when We assault with the biggest onslaught, We will indeed wreak vengeance upon them"(Ad-

Dukhan:16). These verses are from surat Ad-Dukhan, and we mentioned that Allah started it by these two letters, Ha Mīm. And He swore by this Evident Scripture descended from Him. He says, "By the Evident Scripture"(Ad-Dukhan:2), "We have indeed sent it down on a blessed night. Indeed, We have always been warning"(Ad-Dukhan:3). This night is the Night of Determination which is one of the great Holy months of Ramadan. And it was confirmed that it is in the last ten days of it. As the Prophet ﷺ says about the Night of Determination, "so seek it during the last ten nights". And it came on the odd-numbered nights. The Prophet ﷺ saw it in one of his visions, so he went to tell the people about it and passed through two men fighting which made the Prophet forget about it. He says, ""I was shown this night (Lailatul Qadr), then I was caused to forget it, so seek it during the last ten nights on the odd-numbered nights, either on the first nine or in the last (remaining) seven nights (of Ramadan)". That is, from twenty-one to twenty-nine.

Of course, Allah blessed this night with a great blessing. First, it was the greatest blessed night in which the revelation of this Qur'an took place. And among its blessings was this Prophet ﷺ, the prophecy of Muhammad and sending him to be a mercy to the worlds. Then, after that, the great goodness and blessings that came with the orientation of the believers who turned to believe in Allah. And the great good things that have resulted from this orientation from the millions of millions who believed. And those who rose to Allah praying, bowing down, prostrating, performing Hajj, honoring their parents, doing the good things that this religion brought, and turning away from the great evils that pervaded the earth and the darkness of polytheism, disbelief, and killing the soul for the earth was filled with blackness and

oppression. As the Prophet said, "Allah looked towards the people of the world and He showed hatred for the Arabs and the non-Arabs, but with the exception of some remnants from the People of the Book". The good that was on earth is the few remnants from the People of the Book. Then, Allah blew up His great light by bringing down this book on His Prophet Muhammad ﷺ. And the first revelation occurred on this blessed night. Allah called it blessed for the great blessing that occurred during the revelation of this Qur'an. And sending the Prophet ﷺ and the blessings that followed that from that time to our day and until the establishment of the Hour. These great blessings, the blessings of the revelation of this evident book from Allah. He says, "We have indeed sent it down", that is, this book. "on a blessed night", then, He says that from the goals of this is, "Indeed, We have always been warning", warned by this book from the great punishment on the Day of Resurrection, the Lord's punishment, His Fire, and punishment for whoever strays from the path.

Then, He says about the Night of Determination, "Onit, every wise command is distinguished"(Ad-Dukhan:4), on this night, Allah decrees with His wise commands. And He does not command except with wisdom and knowledge. "... every wise command is distinguished"(Ad-Dukhan:4), from the universal fatalistic matter. The servants' destinies descend on this night. From this night to the night that comes after a year, all the destinies of the year come down on this night. And this is one determination after another because Allah predetermined the destinies of creation fifty thousand years before He created them. "Onit, every wise command is distinguished"(Ad-Dukhan:4), "a command from Us..."(Ad-Dukhan:5), and this is sufficient. It is sufficient to know that the universal fatalistic matter is with Allah because

it won't be except with knowledge and wisdom. "... indeed, We have always been sending"(Ad-Dukhan:5), "mercy from your Lord", by this Qur'an. "... it is He who is the All-Hearing, the All-Knowing"(Ad-Dukhan:6), "(from the) Lord of the heavens and the earth and what is between them, if you (can ever) believe with certitude"(Ad-Dukhan:7), O addressee. "There is no god but He", there is no one who must be worshiped but He. There is no true god in the whole existence but He. The false gods are many, yet, these gods are claimed to be gods while they are not. Rather, they are creatures with a god, it has a Lord. "You and what you worship apart from Allah are indeed fuel for Hell. You are bound to approach it"(Al-Anbya:98), "when Allah has created you and all that you do?"(As-Saffat:96). Everything worshiped apart from Allah is Allah's servant. "There is none in the heavens and the earth but is bound to come to the All-Merciful as a servant"(Maryam:93), "He has enumerated them and counted them precisely"(Maryam:94), "And each one of them is bound to come to Him on the Day of Resurrection solitary"(Maryam:95). Allah has no part out of Him, nor a peer, nor a like, nor a partner, nor a competitor. "There is no god but He; He gives life and causes death—your Lord and the Lord of your ancient fathers"(Ad-Dukhan:8).

Then, He says, "Yet they play around in doubt"(Ad-Dukhan:9), rather, those Arabs and others who are addressed by this Qur’an are in doubt about this message that Allah swears by. He swears by this book and shows that He sent it down as a warning to the worlds, mercy, and guidance to the worlds. And it was revealed on this blessed night in which this light exploded. Yet, despite that, they are in doubt about this message, playing around with what they are in. The worldly life is a game in which they play

around, eat, drink, enjoy, and spend this life playing. "the Earlier Life is only a game and a distraction and an adornment and boasting among you and rivalry in wealth and children", "Yet they play around in doubt"(Ad-Dukhan:9), distracted from this great matter, from this great message which came to qualify them to enter into Allah's possession. To get them into Allah's possession in the hereafter, Allah's heaven. Likewise, warning them and turning them away from His great punishment. "Yet they play around in doubt"(Ad-Dukhan:9).

He says, "So wait and watch out for the day when the sky produces evident smoke"(Ad-Dukhan:10), "that overwhelms mankind; this is a painful punishment"(Ad-Dukhan:11), this is a promise from Allah. He says, "So wait and watch out for the day", waiting is expecting. Waiting for the matter is in the sense of he is waiting and expecting its occurrence any time. "So wait and watch out for the day when the sky produces evident smoke"(Ad-Dukhan:10), "that overwhelms mankind; this is a painful punishment"(Ad-Dukhan:11), "Our Lord, lift the punishment from us; we are truly believers"(Ad-Dukhan:12). The people of interpretation; from the companions and those after them differed in what Allah intended by this, "So wait and watch out for the day when the sky produces evident smoke"(Ad-Dukhan:10), when will this smoke be? Abdullah Ibn Masoud says that this is one of the things that happened and that it is not one of the signs of the Hour, nor from the Day of Resurrection. Rather, this happened. This was explained by the fact that when Quraysh disobeyed the Prophet ﷺ and the Prophet sensed the slowness of their faith and belief, he prayed against them. "O Allah, send on them (famine-drought) years like the (famine-drought) years of (the Prophet) Yusuf (Joseph)", that is, years of

drought. As a result, their land became barren for years to the extent that Quraysh ate rags out of barrenness. And a person would rise from the effort of starvation and look between him and the sky as if it were smoke. So, a person came to the Prophet ﷺ and he was told to pray for (the tribe of) Mudar for they have perished. Mudar is perished, meaning pray to Allah to send them water. So, the Prophet called his Lord and revealed this punishment. Allah's saying, "Our Lord, lift the punishment from us; we are truly believers"(Ad-Dukhan:12), "But how can the reminding benefit them when an evident messenger had already come to them"(Ad-Dukhan:13), "then they turned away from him and said, “(He is) taught(by others), a madman!"(Ad-Dukhan:14), "Indeed, if We lift off the punishment a little..."(Ad-Dukhan:15), that is, the barrenness that they were in. "you will revert", to infidelity. "On the day when We assault with the biggest onslaught..."(Ad-Dukhan:16). And this was interpreted by Abdullah Ibn Masoud in his hadith that it is the Day of Badr. "We will indeed wreak vengeance upon them", from them. Thus, the biggest onslaught is what afflicted them in Badr. Abdullah Ibn Masoud said that it happened, the biggest onslaught which was in Badr and the Romans, "The Romans have been overcome"(Ar-Rum:2), "in the nearest land. But after having been overcome, they will overcome(their enemy)"(Ar-Rum:3), end, and adherence. The punishment that adhered to them and descended, the smoke, the moon, he said that all of these five verses happened. The moon, Allah's saying, "The Hour has drawn near and the moon has ruptured"(Al-Qamar:1), "Yet whenever they see a miracle, they disregard(it) and say, “Continuous magic!"(Al-Qamar:2), he said that this happened as well, for the moon has split for the people of Quraysh when they said, "We will not believe in you unless you bring us a sign". So, he showed them the moon,

then the moon split into two pieces until they saw the mountain of Abu Qubais with its two sides, then it met in front of them again, yet, they did not believe. Ibn Masoud says these five verses happened including smoke. And it is explained here, "On the day when We assault with the biggest onslaught..."(Ad-Dukhan:16), that it is Badr.

As for Ibn Abbas ﷺ, he said that this smoke is only on the Day of Resurrection. And that the punishment of this smoke will happen on the Day of Resurrection in which it covers people in the position. It afflicts the unbeliever and burns him and afflicts the believer and leaves him as if he had a cold. Then, Allah raises it, but Ibn Masoud responds to this saying by saying that "Indeed, if We lift off the punishment a little, you will revert"(Ad-Dukhan:15), He says that when the punishment of the Hereafter comes, it will not be removed. If the punishment of the hereafter comes, it will not be removed, but this is a punishment in this world. Some interpreted this smoke and said with what the Prophet ﷺ said about the major signs of the Hour. And that is the Prophet said that, "The Hour will not begin until there are ten signs", before the occurrence of the Hour. The Prophet ﷺ mentioned from them, the smoke, the beast, the rising of the sun from the west, the Antichrist, the descent of the Messiah Isa son of Maryam ﷺ, Gog and Magog, and a fire emerging from the bottom of Eden and Aden Abyan and will drive the people to the place of Gathering, stopping with them when they stop at night and when they stop to rest at midday. These are seven signs and three eclipses; an eclipse in the east, an eclipse in the west, and an eclipse in the Arabian Peninsula. These are ten signs that the Prophet said that the Hour will not come until you see these ten signs including smoke. The Prophet ﷺ talked about the smoke, and this hadith is found in the two

Sahih. And it is in the interpretation of the verse according to the context here, "So wait and watch out for the day when the sky produces evident smoke"(Ad-Dukhan:10), it is a sign from Allah's signs and a hastened punishment to those people in the world before the Day of Resurrection. "that overwhelms mankind; this is a painful punishment"(Ad-Dukhan:11), "Our Lord, lift the punishment from us; we are truly believers"(Ad-Dukhan:12), this is the people's refuge to their Lord. He says, "But how can the reminding benefit them when an evident messenger had already come to them"(Ad-Dukhan:13), "then they turned away from him and said, “(He is) taught(by others), a madman!"(Ad-Dukhan:14), "On the day when We assault with the biggest onslaught, We will indeed wreak vengeance upon them"(Ad-Dukhan:16). Thus, the biggest onslaught, according to the interpreters, the biggest onslaught is on the Day of Resurrection. "On the day when We assault with the biggest onslaught, We will indeed wreak vengeance upon them"(Ad-Dukhan:16), this is on the Day of Resurrection.

As for the interpretation of Ibn Masoud, "On the day when We assault with the biggest onslaught..."(Ad-Dukhan:16), referring to the day of Badr. And those who said that the day of Badr would not be the biggest onslaught, rather, it is only a minor punishment. And the biggest onslaught is only on the Day of Resurrection. The correct one can also be on that on the day of Badr, which is the biggest onslaught, in the sense of onslaught for Quraysh because no calamity occurred in their history like this disaster that befell them because on the day of Badr seventy of their nobles and their strongmen were killed, their great ones. The chiefs of the people of Mecca are the chiefs of the Quraysh. However, seventy of them were captured as well by their nobles, their masters, and their leaders. It was great oppression for them,

and it turned the balance of power between Quraysh and the Prophet ﷺ. After that, the star of Islam appeared, and this was a severe blow to Quraysh. That is, you broke their wing completely, then it was the prelude to what followed after that of clear victory. Rather, it was a criterion. As Allah called it a criterion between truth and falsehood. So, here on the interpretation of Ibn Masoud, He says, "So wait and watch out for the day when the sky produces evident smoke"(Ad-Dukhan:10). It may be in Ibn Masoud's interpretation of smoke here that he did not interpret smoke as smoke. Rather, the condition of the dust that rose from the earth, and the state of delusions of hunger and distress in which Quraysh was in after the drought. "... the day when the sky produces evident smoke"(Ad-Dukhan:10), but the verse says, "... the day when the sky produces evident smoke"(Ad-Dukhan:10), an evident and clear smoke. It is called smoke, not merely the dust that rises from the earth as long as it remains dry, away from the rain. "So wait and watch out for the day when the sky produces evident smoke"(Ad-Dukhan:10), "that overwhelms mankind; this is a painful punishment"(Ad-Dukhan:11), According to Ibn Masoud, this is a painful punishment, the punishment of the drought, which Allah struck Mudar with when the Prophet ﷺ prayed against them. And he said, "O Allah! Let them suffer from years (of drought) similar to that inflicted during the life-time of Joseph". That is, like the years of Yusuf that Allah struck the people of Pharaoh with. Seven lean years, then, Allah granted them the flood after that and the flow of the Nile after that in the following seven years.

"Our Lord, lift the punishment from us; we are truly believers"(Ad-Dukhan:12), "But how can the reminding benefit them". He says, "But how can the reminding benefit them", how will they be reminded? "... when an

evident messenger had already come to them"(Ad-Dukhan:13), "then they turned away from him..."(Ad-Dukhan:14), that is, how can these people be reminded when an evident messenger came to them? The Prophet Muhammad ﷺ is the evident messenger. First, he is evident from evidence in the sense of clarity and obviousness. Thus, all the signs of truthfulness belong to him ﷺ and stand with him. There is no entrance in which suspicion can enter the heart. So, whoever denies him is only out of stubbornness. All his conditions were indicative of his sincerity. First of all, they never witnessed him lying before he came with this message. Accordingly, how can a person who has not lied all his life come after that and lie for the rest of his life? And say Allah sent me, and Allah commands you to such and forbids you from such-and-such, and there is such-and-such, and there is such-and-such... And He narrates the hadiths of the unseen, and He narrates the hadiths that will come. And in all of this, he is lying about his Lord. This is impossible in the human world for a man who never lies until the age of forty and then starts lying after that from this time until he dies. This is impossible, so how could it be a lie? This is the first thing. The other thing is these proofs of truthfulness. He brought them a book and said that this is a book from Allah. If you deny me, then bring a surah from it. You are the people of eloquence and intelligence, I do not ask you for meanings, but for words and formulation. "... then bring a single surah of its like, and call your witnesses apart from Allah if you are truthful"(Al-Baqarah:23).

Then, this is a blessed man with all meanings of blessing. In his sincerity, in his honesty, in his righteousness, in his benevolence, how can a liar be a blessed man as such? And all of his matter is blessed, and all of his matter is good, and everything he calls to is good, and everything he forbids is evil.

A liar cannot derive purity, chastity, and honesty as such. This is impossible, this is impossible, so how could he be a liar? This is his case in that he does not command anything but purification, chastity, honesty, trustworthiness, kindness to parents, kindness to one's neighbor, care, and mercy for all Allah's creatures. And he does not resist and reject but evil. "Indeed, Allah commands to justice and excelling in doing good and bringing (charity) to the relative, and He forbids obscenity and what is deplorable and oppression. He admonishes you, that you may remind yourselves"(An-Nahl:90). So, how could he be a liar? The other thing is that he is beyond purpose. He has no purpose, does not have any worldly purpose in what they are calling for. So, he does not seek for any money to collect, or palaces, or wives and women, or to take people's money. On the contrary, he is completely absolved of people's money. "Say, "I ask of you no reward for this", he did not ask them for any of this. Then, besides being of no personal purpose, this message afflicts him with many problems, arrogance, and misfortunes, the wrath of those near and far because he brought this message clashing with it and contradicting it with all people. What his family and his people follow from their worship, from their actions, from their behaviors, and their deeds. Not only his people but all people because he came claiming the infidelity of the Jews, the Christians, the Magi, and those polytheists. And he said to them everything that you worship apart from Allah is false, and that the truth is only this way that I came with. There is no way but this way. Worship only Allah with no partners. Thus, he came clashing with everyone and, therefore, hostile nations. All nations become his enemies, so, how can a liar become hostile with all people? He brings a message to all and lies to them. Having no purpose in it, he has no worldly purpose out of it. And then brings upon himself all the wrath of the people, their anger,

and their efforts to kill him and remove him from the earth by every means. This is impossible, all of this is impossible in the human world, for a liar to come in hostile to all people without having a worldly goal to gain from it.

Likewise, what Allah performed on his hands of many sensory miracles. They witnessed many sensory miracles. Quraysh saw the splitting of the moon. "The Hour has drawn near and the moon has ruptured"(Al-Qamar:1), "Yet whenever they see a miracle, they disregard(it) and say, “Continuous magic!"(Al-Qamar:2). He tells them the detailed news. In the story of the Night of Ascension, he tells them, I passed by so-and-so while he was walking. So and so while they were leaving. And when we were returning, I saw so-and-so, I saw the so-and-so caravan with the camel so-and-so in front of it. They told him, "you went to Baitul-Maqdis and returned in one night, while we spent a month going with camels and a month to return". A month in going and another month and returning back. Two months until we return to Mecca again, and you claim that you went and came back from the Baitul-Maqdis in one night. Tell us about the Baitul-Maqdis; Where is this Baitul-Maqdis? What does it look like? So, the Prophet tells them in detail, the Prophet says, "Allah displayed Jerusalem in front of me, and I began describing it to them". I tell them this is such a detail. Detailing such-and-such, and detailing such-and-such... And the Prophet ﷺ went at night, and they saw that he did not lie to them about any of that, rather, transmitted the image to them as if he was watching it. And he was already watching it, then he told them the previous news. He said, ask! "this is the reminder of those with me and the reminder of those before me". So, he brought them a remembrance of the nations before him. From Adam ﷺ, how did Allah create him in the heavens, how did He send him down. Noah and his people,

Hud, Salih, Musa news in detail, Joseph news in detail. He said to them, Ask the People of the Book! Look at this news that I brought to you is the one with the People of the Book! I have not read what is with the People of the Book. "And you never used to read any Scripture before it, and you never used to write it down with your right hand; otherwise the advocates of falsehood would have doubted"(Al-'Ankabout:48), an illiterate man, he did not read anything. Then, brought them these sciences, how does he come up with these sciences? "I have had no knowledge of the Highest Assembly as they disputed"(Sad:69), "It is only revealed to me that I am an evident warner"(Sad:70), "Recall when Your Lord said to the angels, “Indeed, I am creating a human being from clay"(Sad:71), "So when I have formed him and breathed into him of My spirit, fall prostrate before him"(Sad:72), where was the Prophet from these sciences? From where can he bring such a thing? This is present in the previous ones' books which the Prophet never read. All this evidence supports his sincerity, approves it, indicating that he is truthful and trustworthy ﷺ. And that he could not have fabricated this speech and brought it.

Allah says, "But how can the reminding benefit them", how will they be reminded? "... when an evident messenger had already come to them"(Ad-Dukhan:13), evident and obvious that he is Allah's messenger in all of his sayings, actions, movements, calmness, all that surrounds him, and what he came with. Yet, "then they turned away from him and said, “(He is) taught(by others), a madman!"(Ad-Dukhan:14), "then they turned away from him"(Ad-Dukhan:14), an evident messenger comes to them from Allah. All the evidence of truthfulness supports him. There can be no doubt regarding him. There is no question in any section of doubt that comes to

the soul that this is the Messenger of Allah. Yet, despite all of this, they say a teacher and a madman. Saying taught and a madman is a contradictory saying. The teacher is never a madman. A madman neither learns nor teaches, how does the madman learn?! But this is also from their contradiction in which they say two contradictory statements regarding one person. The person of the Prophet ﷺ is a teacher; that is, someone else taught him, but who taught him? Sometimes they attribute the education to an illiterate man, the blacksmith Roman slave. He used to work as a blacksmith in Mecca and the Prophet used to sit with him. So, they said that he is taking the Qur'an from this Roman slave. Allah sent down the speech and said, "And most surely, We know that they say, "Indeed, it is a human being who is teaching him." But the tongue of the one they allude to is foreign, while this is an evident Arabic tongue"(An-Nahl:103), He said to them, the person you claim that he teaches that Prophet is a non-Arab and is a Roman. So, how can someone who does not know Arabic teach Arabic? And Allah brought you this evident Arabic book. The Prophet came to you with clear Arabic words, eloquent, and challenged you. He said to you, bring something like it; so, how can the Roman teach Arabic?! This is from the absurdity of their minds. They reject the truth in any form of response. They fabricate words in such a way that they do not think about. A teaching, and sometimes they don't attribute his teaching to anything. "And they said, "Legends of the ancients that he has sought to be written down; thus they are dictated to him morning and evening"(Al-Furqan:5), And they said that this Qur'an is the legends of the ancients. What the ancients wrote. The Prophet wrote it and is dictated to him. By referring to the unknown. Morning and evening, this is dictated to him. But who is dictating it? And

who is giving him this? "... thus they are dictated to him morning and evening"(Al-Furqan:5), from this lying.

Then, they said after this, a madman. "a madman!", how could a teacher be a madman? A madman cannot learn or teach. Yet, it is the severe hostility, the extent of enmity. "and warn with it a hostile people". Criminality, disbelief, stubbornness, and rejecting the truth. They turn the truth in any form. Allah who swears by this Qur'an He sent it down on this blessed night, sent it down as a warning, sent it down as a mercy, and sent it down to this evident and obvious servant. The Messenger whose sincerity and trustworthiness are obvious, also clarifies the purpose of the Lord and the path of the Lord in detail. But despite this, they did not believe in it, so Allah says, "But how can the reminding benefit them when an evident messenger had already come to them"(Ad-Dukhan:13), "then they turned away from him and said, "(He is) taught(by others), a madman!"(Ad-Dukhan:14), then, Allah threatens them.

يقول الله ﷻ: {بَلْ هُمْ فِي شَكٍّ يَلْعَبُونَ}[الدخان:9] {فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ}[الدخان:10] {يَغْشَى النَّاسَ هَذَا عَذَابٌ أَلِيمٌ}[الدخان:11] {رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ}[الدخان:12] {أَنَّى لَهُمُ الذِّكْرَى وَقَدْ جَاءَهُمْ رَسُولٌ مُبِينٌ}[الدخان:13] {ثُمَّ تَوَلَّوْا عَنْهُ وَقَالُوا مُعَلَّمٌ مَجْنُونٌ}[الدخان:14] {إِنَّا كَاشِفُوا الْعَذَابِ قَلِيلًا إِنَّكُمْ عَائِدُونَ}[الدخان:15] {يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَى إِنَّا مُنتَقِمُونَ}[الدخان:16] {وَلَقَدْ فَتَنَّا قَبْلَهُمْ قَوْمَ فِرْعَوْنَ وَجَاءَهُمْ رَسُولٌ كَرِيمٌ}[الدخان:17] {أَنْ أَدُّوا إِلَيَّ عِبَادَ اللَّهِ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ}[الدخان:18] {وَأَنْ لا تَعْلُوا عَلَى اللَّهِ إِنِّي آتِيكُمْ بِسُلْطَانٍ مُبِينٍ}[الدخان:19] {وَإِنِّي عُذْتُ بِرَبِّي وَرَبِّكُمْ أَنْ تَرْجُمُونِ}[الدخان:20] {وَإِنْ لَمْ تُؤْمِنُوا لِي فَاعْتَزِلُونِ}[الدخان:21]

Allah ﷻ says, "But they are in doubt, amusing themselves" (Ad-Dukhan: 9), "Then watch for the Day when the sky will bring a visible smoke" (Ad-Dukhan: 10), "Covering the people; this is a painful torment" (Ad-Dukhan: 11), "Our Lord, remove from us the torment; indeed, we are believers" (Ad-Dukhan: 12), "How will there be for them a

reminder [at that time]? And there had come to them a clear Messenger" (Ad-Dukhan: 13), "Then they turned away from him and said, '[He was] taught [and is] a madman'" (Ad-Dukhan: 14), "Indeed, We will remove the torment for a little. Indeed, you [disbelievers] will return [to disbelief]" (Ad-Dukhan: 15), "The Day We will strike with the greatest assault, indeed, We will take retribution" (Ad-Dukhan: 16), "And We had already tried before them the people of Pharaoh, and there came to them a noble messenger [i.e., Moses]" (Ad-Dukhan: 17), "[Saying], 'Render to me the servants of Allah. Indeed, I am to you a trustworthy messenger'" (Ad-Dukhan: 18), "And [saying], 'Be not haughty with Allah. Indeed, I have come to you with clear evidence'" (Ad-Dukhan: 19), "And indeed, I have sought refuge in my Lord and your Lord, lest you stone me" (Ad-Dukhan: 20), "But if you do not believe me, then leave me alone" (Ad-Dukhan: 21).

In the beginning of Surah Ad-Dukhan, Allah informs the Arabs, ,i.e. Quraysh about this noble Book in which therein a warning for them, and that He sent it down during a blessed night. Then Allah describes their state in this life. That is, Quraysh and the Arabs were amusing themselves in worldly life neglecting their obligation towards their Creator. Then Allah warns them and says, "Then watch", a warning from Allah ,"For the Day when the sky will bring a visible smoke" (Ad-Dukhan : ,(10"Covering the people; this is a painful torment." (Ad-Dukhan(11 : In Ibn Masoud's interpretation, the visible smoke refers to the state of hunger and drought which struck Mudar, including Quraysh. That is, when the Prophet saw they were hesitating toconvert to Islam, he invoked Allah and said, "O Allah, be hard on the tribe of Mudar. O Allah, send on them (famine-drought) years like the famine-drought years of Yusuf." Then they starved to the point that one of them would look at the sky and see the space as if it were filled with .smoke"Covering the people; this is a painful torment" (Ad-Dukhan: 11), "[They will say], 'Our Lord, remove from us the torment; indeed, we are believers'" (Ad-Dukhan: 12) "How will there be for them a reminder and there had come to them a clear Messenger" :Ad-Dukhan)

(13ﷺ that is the Prophet Muhammad ,. “Then they turned away from him and said, ‘[He was] taught [and is] a madman’” (Al-Dukhan: 14). They said about the Prophet great lies, they accused him of lying while he is the most honorable and honest person. In fact, they knew him for his truthfulness before the revelation descended on him and before he called them to Allah, yet when they were confronted with the facts they denied and cursed at him. Moreover, they said he was taught the Quran and that he fabricated it, even though they could not bring forth even one verse similar to it. Allah says, “The tongue of the one they refer to is foreign, and this [recitation, i.e., Qur’ān] is [in] a clear Arabic language” (An-Nahl: 103). They also said that he is a madman, and these are, certainly, two contradictory sayings, a taught man is never to be a .madman

Then Allah says, “Indeed, We will remove the torment for a little. Indeed, you [disbelievers] will return [to disbelief].” (Ad-Dukhan: 15) Allah states that He would remove the torment for a little. That is, according to Ibn Masoud, the torment of the drought. “You [disbelievers] will return.” Meaning that Allah knows that they will be back to the state of disbelief they were in before. Also according to the interpretation of Ibn Abbas and other scholars, the smoke is one of the great signs ,of the Hour, as the Prophet said“The Hour will not begin until ten signs appear”. The Prophet mentioned from among these signs the smoke, and that smoke covers people and enters to the disbeliever's nostril till his head becomes like a burnt head which blows in fire, while it is to the believer it’s like suffocation. The smoke is one of Allah's signs, and one of the signs of the Hour.

“The Day We will strike with the greatest assault, indeed, We will take retribution” (Ad-Dukhan: 16), Ibn Masoud explained that the greatest assault is the day of Badr, and it was the greatest calamity for Quraysh because they have never encountered a day like Badr. That is, the leaders of Quraysh were killed; seventy of their eminent

masters and leaders were killed, and another seventy were captured and had to be ransomed to be released. It was mentioned that at the battle of Badr God's prophet ordered twenty-four of the strong men of Quraysh to be cast into one of the wells of Badr cased with stones which were corrupt and corrupting. When he prevailed over an enemy he stayed three nights on the field of battle; and when the third day came at Badr he ordered his riding-beast to be saddled. He then walked followed by his companions till he came to the mouth of the well, when he began to call them by their names and their fathers' names, saying, "So and so son of so and so, so and so son of so and so, does it please you that you obeyed God and His Messenger? We have found what our Lord promised us to be true. Have you found what your Lord promised you to be true?" 'Umar said, "Messenger of God, what you are addressing are only bodies without spirits." The Prophet replied, "By Him in whose hand Muhammad's soul is, you cannot hear what I say better than they." So this is the promise of Allah, "The Day We will strike with the greatest assault, indeed, We will take retribution." (Ad-Dukhan: 16) It means that He inflicted them with His .punishment"Indeed, We will take retribution", from those arrogant ones, Allah took retribution before that from the eight who used to mock the Prophet, Allah caused them to die in Mecca ,as in His saying"Then declare what you are commanded and turn away from the polytheists" (Al-Hijr: 94), "Indeed, We are sufficient for you against the mockers" (Al-Hijr: 95).Allah caused their death, i.e. these eight who mocked the Prophet. So there are two interpretations for this verse, it's either that the greatest assault refers to Badr according to Ibn Masoud, or refers to the Day of Judgment according to Ibn Abbas.

Then Allah ﷻ says, "And We had already tried before them the people of Pharaoh, and there came to them a noble messenger." (Ad-Dukhan: 17) meaning that Allah has tested the people of Pharaoh with a messenger sent to them as well before the

tome of Quraysh. Musa, a great Prophet and an honest one, invited Pharaoh to Allah and to worship Him only, he presented all evidence and proofs for him, but he was arrogant and so were most of his people. Allah here casts an example to show that arrogance can never benefit them, for Pharaoh was arrogant and he was annihilated with all his power and soldiers. That is, Allah has caused him to drown in the sea along with his people. So this is a warning from Allah, this is a warning for the disbelievers to fear Allah for His punishment is severe.

Musa invited Pharaoh and his people to Allah, he also asked them to allow him to take the Children of Israel out from Egypt, Allah says, "[Saying], 'Render to me the servants of Allah. Indeed, I am to you a trustworthy messenger." (Ad-Dukhan: 18) Musa requested from Pharaoh and the people of Pharaoh to let the Children of Israel accompany him. Regarding this, Musa did not ask Pharaoh nor his people to give up their wealth or status, he only asked them to worship Allah and be just, he also asked them to leave the Children of Israel and allow them to immigrate with him after they suffered a great deal from Pharaoh. That is, he wanted to save them from the subjection and humility they were living in. "Indeed, I am to you a trustworthy "messenger (Ad-Dukhan: 18). I am certainly a trustworthy Messenger from Allah with a true and honest message. He means what he conveyed to them is trustworthy. After hearing that, these people should have submitted to Allah and conveyed to the true religion, they should have turned to Allah in repentance, to their Creator, the Creator of the heavens and earths, but no, they were arrogant and heedless.

Allah says, "And [saying], 'Be not haughty with Allah. Indeed, I have come to you with clear evidence.'" (Ad-Dukhan: 19) Musa has also asked them not to be too arrogant to follow Allah's signs because of their wealth and the status with which Allah blessed them with. That they should accept Allah's proof and believe in His evidence. In fact, Musa was sent to them with clear and obvious proof. This refers to

the clear signs and definitive evidence with which Allah sent him. For example, Musa's staff that turned to a large serpent. Allah said to Musa when he addressed ,him in the valley"And what is that in your right hand, O Moses?" ,(Taha: 17)"He said, 'It is my staff; I lean upon it, and I bring down leaves for my sheep and I have therein other uses'" (Taha: 18). "[Allah] said, 'Throw it down, O Moses'" (Taha: 19), "So he threw it down, and thereupon it was a snake, moving swiftly" (Taha: 20) "[Allah] said, 'Seize it and fear not; We will return it to its former condition.'" :Taha) (21 Also, among the other signs was that the hand of Musa who was browned skinned ed would turn to a pure white after he take it out of his pocket, Allah says, "And draw in your hand to your side." Also, this was mentioned in another Surah as Allah says, "[Moses] said, 'Even if I brought you something [i.e., proof] manifest?'" (Ash-Shu'ara: 30), "[Pharaoh] said, 'Then bring it, if you should be of the truthful'" Ash-) ,(Shu'ara: 31So [Moses] threw his staff, and suddenly it w" as a serpent manifest" (Ash-Shu'ara: 32), "And he drew out his hand; thereupon it was white for the observers." (Ash-Shu'ara: 33) so even after all this signs, Pharaoh said that Musa is nothing but a sorcerer and he is manipulating his people and he has ill intentions. The Pharaoh said addressing his people, "He wants to drive you out of your land by his magic" (Ash-Shu'ara Even though Musa has previously said that he wants to .(35 : leave Egypt with the Children of Israel, these were all lies claimedby the Pharaoh to draw people away from Allah for the sake of status and wealth.

Then Musa said, "And indeed, I have sought refuge in my Lord and your Lord, lest you stone me." (Ad-Dukhan: 20) meaning that Musa is seeking refuge in Allah to protect him from their insults and lies; he said my Lord and your Lord, for Allah is the Creator and Master of all creatures. Here, the verse has two meanings, the first is that these people may insult the Prophet verbally, or that they will stone him and harm him physically. But the closer meaning is to harm him physically for it's more

severe and might cause his death. In fact, they regarded Musa as inferior to them, that's why killing or harming him was nothing to them, and that's also why they did not follow him. Allah says, "They said, 'Should we believe two men like ourselves while their people are for us in servitude?'" (Al-Mu'minun: 47) So the fact that they might harm Musa was not far from the mind, for the people of Pharaoh humiliated and killed many of the Children of Israel. Moreover, the fact that Musa sought refuge in Allah indicates that he is protected by Him and he feels secure to deliver the message for that reason, for Allah will protect him and reward him.

Musa said, "But if you do not believe me, then leave me alone." (Ad-Dukhan: 21) means that if you don't want to follow me then let us leave one another alone and live in peace until Allah judges between us. That is, let me leave with the Children of Israel, as we don't need any of your belongings and wealth, we just want to go and worship Allah only. In this regard, this is a noble Messenger, i.e. Musa, who invited them to this honest message and he has nothing nor did he ask them for anything; he did not order them to do something that would cost them money or anything. Rather, he intended to take the Children of Israel away from them. And in fact, they were afraid that the Children of Israel would outnumber them and repel, so it was like Musa will move this fear for them and make them feel secure again, but they did not consider that and were heedless. Moreover, they would have a better life if they worshiped Allah and followed His command, for their life would prosper. However, they refused and denied all these signs and all the warnings.

Allah says, "And [finally] he called to his Lord that these were criminal people." (Ad-Dukhan: 22) After Musa ﷺ had stayed among them for a long time inviting them, presenting them with evidence and the proof of Allah had been established against them. However, that only increased them in disbelief and stubbornness, thus he prayed to his Lord against them, a prayer which was answered. In fact, Musa did not

supplicate against them until he had exhausted all the means to invite them to guidance. He called against them like when the Messenger supplicated for Allah to send upon Quraysh years of drought like the years in which the Prophet Yusuf encountered in order to make them reconsider and submit to Allah. Allah answered ,Musa's supplication, He says"So We sent upon them the flood and locusts and lice and frogs and blood as distinct signs, but they were arrogant and were a criminal people." (Al-A'raf: 133) Thus because of Musa's supplication severe signs befell upon the people of Pharaoh. The flood drowned their plantings and locusts eat what's left of them; if there were some green fields left the locusts would erase it, so the crops were destroyed. Also, the blood which was a clear and apparent matter. That is, they would bring out the,water from the river a clear pure water, yet when they intend to drink it will transform to blood only for them but not for the Children of Israel. Allah also sent to them frogs, they used to find it in their farms, their homes, their beds. The frogs would jump to their mouths too. Great punishment also like diseases; all that inflicted them, but they were arrogant and they were criminal .people"And they said, 'No matter what sign you bring us with which to bewitch us, we will not be believers in you'" (Al-A'raf: 132) This is an insistence on disbelief . and stubbornness even though Allah sent them these signs. Sign after another, signs of torment to frighten them, andtake them back to Allah, but they insist on disbelief and stubbornness. This is their speech totheir messenger, "And they said, 'No matter what sign you bring us with which to bewitch us, we will not be believers in you'" (Al-A'raf: 132), when they became like this, and no sign benefited them Musa invoked Allah after he became desperate ofthem.

Allah says, "[Allah said], 'Then set out with My servants by night. Indeed, you are to be pursued." (Ad-Dukhan: 23) After Musa invoked Allah, Allah commanded him to bring the Children of Israel out from among them, without the command, consent

or permission of the Pharaoh. In this regard, Allah has informed him that the people of the Pharaoh will certainly follow them but they will be annihilated, as He says after this, “And leave the sea in stillness. Indeed, they are an army to be drowned.” (Ad-Dukhan: 24) That is, Allah cause them to be drowned. In this regard, when the Pharaoh knew that the Children of Israel left at night without his permission, he was enraged and he said to his soldiers and people, “[And said], ‘Indeed, those are but a small band’” (Ash-Shu'ara: 54), “And indeed, they are enraging us” (Ash-Shu'ara : ,(55“And indeed, we are a cautious society” Ash-Shu'ara)(56 :. He ordered the army to follow them and capture them. “Then Pharaoh sent among the cities gatherers” (Ash-Shu'ara: 53) so he gathered them all to follow and capture the Children of Israel and make them return to the state of slavery they were in. this was Allah’s plan; to make all of these people follow Musa so that they will be all annihilated. Allah ,says “And when the two companies saw one another the companions of Moses said, ‘Indeed, we are to be overtaken!’” (Ash-Shu'ara: 61) That is, when the Children of Israel saw that the Pharaoh and his people pursued them they thought it was over for them. However, “[Moses] said, ‘No! Indeed, with me is my Lord; He will guide me’” (Ash-Shu'ara: 62). Allah ﷻ says, “Then We revealed to Moses: ‘Then We inspired to Moses, ‘Strike with your staff the sea’’, and it parted, and each portion was like a great towering mountain” (Ash-Shu'ara: 63), “And We advanced thereto the others [i.e., the pursuers].” (Ash-Shu'ara: 64) Allah commanded Musa to make his people enter the sea, and when Musa and his people entered the sea, Pharaoh followed them and entered the road that Allah had cut into the sea. The Pharaoh should have believed in Allah when he saw this brilliant miracle that cannot be magic. But injustice is darkness and disbelief. And he commanded his people to enter the sea after them. When Musa looked and saw Pharaoh and his soldiers were inside and behind them in the sea, he wanted to strike the Sea again with his stick to close the road. However, Allah commanded him to leave the sea for them, leave the sea in

.stillness“Indeed, they are an army to be drowned” (Ad-Dukhan: 24) all of them , will godown as Allah has decreed for them.

Then, Allah says, “How much they left behind of gardens and springs” (Ad-Dukhan: 25), “And crops and noble sites” (Ad-Dukhan: 26), “And comfort wherein they were amused” (Ad-Dukhan ,(27 :“Thus. And We caused to inherit it another people” (Ad-Dukhan (28 :. This is their page, Allah ended, and this was the outcome and the miserable end that they ended up with. Allah threw them into this sea to be drowned, it is a reminder; this is a reminder from Allah for Quraysh, beware and consider the end, consider the end of a people who were like you in stubbornness and arrogance, and see what the end they ended up with. This is His punishment He .prepared for them

يقول الله ﷻ: {كَمْ تَرَكُوا مِنْ جَنَّاتٍ وَعُيُونٍ}[الدخان:25]{وَزُرُوعٍ وَمَقَامٍ كَرِيمٍ}[الدخان:26]{وَنَعْمَةٍ كَانُوا فِيهَا فَاكِهِينَ}[الدخان:27]{كَذَلِكَ وَأَوْرَثْنَاهَا قَوْمًا آخَرِينَ}[الدخان:28]{فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالأَرْضُ وَمَا كَانُوا مُنظَرِينَ}[الدخان:29]{وَلَقَدْ نَجَّيْنَا بَنِي إِسْرَائِيلَ مِنَ الْعَذَابِ الْمُهِينِ}[الدخان:30]{مِنْ فِرْعَوْنَ إِنَّهُ كَانَ عَالِيًا مِنَ الْمُسْرِفِينَ}[الدخان:31]{وَلَقَدِ اخْتَرْنَاهُمْ عَلَى عِلْمٍ عَلَى الْعَالَمِينَ}[الدخان:32]

Allah ﷻ says, “How much they left behind of gardens and springs” (Ad-Dukhan: 25), “And crops and noble sites” (Ad-Dukhan: 26), “And comfort wherein they were amused” (Ad-Dukhan: 27), “Thus. And We caused to inherit it another people" (Ad-Dukhan: 28), “And the heaven and earth wept not for them, nor were they reprieved” (Ad-Dukhan: 29), “And We certainly saved the Children of Israel from the humiliating torment” (Ad-Dukhan: 30), “From Pharaoh. Indeed, he was a haughty one among the transgressors" (Ad-Dukhan: 31), “And We certainly chose them by knowledge over [all] the worlds" (Ad-Dukhan: 32) .

Allah informs of the punishment that was sent to Pharaoh and his people because of their denial of the signs of Allah. Allah cast this example for the deniers among

Arabs to whom the noble Messenger ﷺ was sent but they responded to his invitation with denial and stubbornness. In the previous verse, Allah has related the story of Musa with the Pharaoh and how Allah has planned for these deniers to be drowned in the sea upon the eyes of the Children of Israel. Then Allah clarifies the blessings He blessed them with before they were punished and that they were ungrateful. Allah says, "How much they left behind of gardens and springs." (-Ad(Dukhan: 25This question intends to identify that they were blessed in this worldly life with gardens and rivers, not just one or a small number of them but many. "How much they left behind of gardens and springs" (-AdDukhan: 25), "And crops and noble sites." (-Ad (Dukhan: 26 Gardens, orchards, tall fruitful trees, and goodly places. That is, fine dwellings and beautiful, elevated places; seats in the midst of these gardens and under these canopies. A site where they are pleased and delighted with all kinds of pleasures in the great scenes, these great orchards, these vast crops, the great .meadows, the flowing rivers, and the ripe fruits"And comfort wherein they were amused.")Ad- Dukhan: 27) Meaning a life which they were enjoying, where they could eat whatever they wanted and wear what they liked, with wealth and glory and power in the land. All of this was left behind after they were annihilated, they could not benefit from it at all.

Allah ﷻ says, "Thus. And We caused to inherit it another people." (-Ad :Dukhan .Allah has given these blessings to other people after these people were drowned (28 In another verse, Allah informs that these people who inherited these blessings were the Children of Israel, He says, "Thus. And We caused to inherit it the Children of Israel." (-Ash(Shu`ara: 59 That is, Allah has blessed the Children of Israel with similar blessings like the ones the people of the Pharaoh had. Allah awardedthem such gardens after they left Egypt. Allah caused them to inherit the land that He has blessed; so they enjoyed various kinds of pleasures like it or that enjoyed by the

.people of Pharaoh before Allah destroyed them“Thus. And We caused to inherit it another people” (-Ad(Dukhan: 28 the other interpretation here is that Allah blessed , the next generations who came after the people of the Pharaoh; He gave them this .land of Egypt and the rivers and gardens therein

Allah ﷻ says, “And the heaven and earth wept not for them, nor were they reprieved.” (-Ad(Dukhan: 29 ,This means that no one, no creature felt sorry for them no creature was saddened for the punishment they had. In fact, heaven and earth are from Allah’s creation and they submit to Allah’s will, that’s why they won’t feel sorry for the disbelievers at all, they in fact despise them. If the matter was on the earth’s hand, it would never allow for a disbeliever to inhabit it, but it’s from Allah’s favor upon His servants that He subjected the earth for them, Allah says, “And He has subjected to you whatever is in the heavens and whatever is on the earth - all from Him.” (Al-Jathiyah: 13) Allah willed for the disbeliever to be in the blessings of Allah, but because he is a disbeliever, these places and the food he eats curse at him, and the garment he wears curses him because every creature of Allah worships Allah and despise the disbeliever.

So even intimate objects have a conscious and understanding, for example, it came in the hadith that the Prophet ﷺ said when he came in view of Uhud, “This is a mountain which loves us and we love it.” In this regard, the places where the believer worships Allah will witness to him on the Day of Resurrection. As for those who have taken the path of disbelief, the earth will drive them out from its inside, as the ﷺ Prophet said when a funeral passed on him, He said, “One is relieved and another others are relieved from." They said, "Who is the one relieved and the one from whom others are relieved?" He said, "A slave who is a believer is the one who is relieved from the exhaustion and suffering of this world to the mercy of Allah, and a wrong-acting slave is the one from whom people, towns, trees and animals are

relieved." This is like Allah's saying about the infidels, "Indeed the polytheists are unclean, so let them not approach al-Masjid al-Ḥarām after this, their [final] year". Everything is harmed by him. Therefore the earth that worships Allah, if it had not been subjugated for humans, it would have rejected the disbelievers to inhabit it. This is one aspect of interpretation which is more related and closer to the truth.

The other interpretation of the verse, "And the heaven and earth wept not for them, nor were they reprieved." (-Ad(Dukhan: 29 No one felt sorry for them, i.e. no one grieved for them after their death as is the case for every human being where a funeral will be held and his family and friends will mourn him. But the first interpretation makes more sense, for intimate objects have understanding, as the case when the trunk cried when the Prophet left him and started giving sermons on the pulpit at the new mosque. In this regard, the Messenger of Allah ﷺ used to pray facing the trunk of a date- palm tree when the mosque was still a hut, and he used to deliver the sermon leaning on that trunk. When the companions made a pulpit for the Prophet ﷺ and put it in place, they put it in the place where it stands now. When the Messenger of Allah wanted to stand on the pulpit, he passed by the tree trunk from which he used to deliver the sermon, and when he went beyond the trunk, it moaned and split and cracked. The Messenger of Allah ﷺ came down when he heard the voice of the trunk, and rubbed it with his hand until it fell silent. Then he went back to the pulpit and when he prayed, he prayed facing it. So these creations can sense and they will be a witness for the believer on the Day of Judgment. That is, that he worshiped Allah in this place for example. The Prophet ﷺ said, "raise your voice, for no Jinn, human being or any other things hear the Mu`adh-dhin's voice (i.e. who announces for the time of prayer) but will be a witness for him on the Day of Resurrection." Anything whether they were humans, jinn, hill, mountain, valley, etc.

Also, Allah informs about the ,earth“When the earth is shaken with its [final] earthquake”) Az-Zalzalah: 1), ”And the earth discharges its burdens“) Az-Zalzalah: 2), “And man says, ‘What is [wrong] with it?’” (Az-Zalzalah: 3) That Day, it will“ ”report its news (Az-Zalzalah: 4). On the Day of Resurrection, it will speak; the earth will report its news. That is, it will inform what each person has done in it, did he .spread corruption or did he make it prosper “And the heaven and earth wept not for them, nor were they reprieved” (-Ad (Dukhan: 29 it means that when Allah , determined a time to destroy them, it happened as He destined; they were destroyed at the time specified by Allah, and they were not delayed.

Then, Allah ﷻ says, And We certainly saved the Children of Israel from the“ ”.humiliating torment (-Ad(Dukhan: 30 Allah reminds the Children of Israel that He has saved them from the Pharaoh. In this regard, the Children of Israel are the children of Yaqub; Musa and his people from ;the Children of Israel from the linguae of Isaac. Here Allah reminds them that He protected and saved them“From humiliating ”.torment That is, they were humiliated by Pharaoh, he tortured, enslaved, imprisoned and killed them. This is because he and his people feared that they would outnumber them and repel against them, so he took these actions to prevent that from happening. “He said, ‘We will kill their sons and keep their women alive; and indeed, we are subjugators over them.” (Al-A'raf: 127) So he followed this method, which is to kill their offspring, to keepwomen alive, and to expel them from their positions; their places, to take their money, make them servants, and force them into .hard laborThey used to do hard work, such as building and moving bricks and rocks on their backs. Allah says, “And [recall, O Children of Israel], when We saved you from the people of Pharaoh, [who were] afflicting you with the worst torment.” In fact, the Children of Israel were treated like cattle or even

worse. Allah has saved them from this miserable life, he causes the Pharaoh to drown in front of them and He brought them out of Egypt and freed them from slavery.

"From Pharaoh. Indeed, he was a haughty one among the transgressors." (Ad-(Dukhan: 31 In this regard, Pharaoh is a name that means the king of Egypt. Allah informs that this person, i.e. the Pharaoh was proud and stubborn. He even imposed on people to worship him claiming that he is their god, Allahsays, "And Pharaoh said, "O eminent ones, I have not known you to have a god other than me." Also, he said to his people, "I do not show you except what I see, and I do not guide you except to the way of right conduct." ((Ghafir: 29He claimed that he is the only one in charge of the ordinance and the owner of everything. He was arrogant and he has never accepted anyone's opinion that contradicts him. He would kill and torture whoever disagree with him and he also killed a lot from the Children of Israel.

Then, Allah ﷻ says, "And We certainly chose them by knowledge over [all] the worlds." (-Ad(Dukhan: 32 This means that they were chosen above those among whom they lived. They were chosen above the other people of their own time, and it was said thatin every period there are people who are chosen above others. Allah informs that they were the elite at their time, they were the best people on the earth that's why He chose them and gave them the message and sent Musa for them to be their Prophet and saver. He selected them to be the people who take the Torah as their Book and guide, and He blessed them with many things and of course, this includes the Torah that they were given. "And We gave them of signs that in which there was a clear trial." (-AdDukhan: 33) Meaning that Allah has tested them with all kinds of trials; the good trial and the severe trial. The good trial is the blessings that Allah bestowed upon them, as well as the trials that Allah .tested them with Their trial waswhat they were under the oppression of Pharaoh; this was a very great ﷻ calamity from Allah, as He ,says And [recall, O Children of Israel], when We"

saved you from the people of Pharaoh, [who were] afflicting you with the worst torment - killing your sons and keeping your women alive. And in that was a great trial from your Lord.”) Al-A'raf: 141) Then the good trial which is sending down the ﷺ Torah on Musa and guiding them to the path of the Lord. Allah has also sent Prophets for them not only one but many, they were the nation in history to which many prophets were sent to, and they were also empowered in the land. Moreover, Allah would punish them whenever they deviated from the truth and this was from the trials He sent upon them. Allah says, “Enter this city [i.e., Jerusalem] and eat from it wherever you will in [ease and] abundance, and enter the gate bowing humbly1 and say, ‘Relieve us of our burdens [i.e., sins]’. We will [then] forgive your sins for you, and We will increase the doers of good [in goodness and reward]”) Al- (Baqarah: 58 ,“But those who wronged changed [those words] to a statement other than that which had been said to them, so We sent down upon those who wronged a punishment [i.e., plague] from the sky because they were defiantly disobeying” (Al- (Baqarah: 59 Allah . struck those with punishment which is the torment and plague that afflicted them because of their immorality and deviation from obedience. So Allah tested them with good and evil, as He says, “And We tested them with good [times] and bad that perhaps they would return [to obedience].”

He says, “And We gave them of signs that in which there was a clear trial.”)Ad-Dukhan: 33) means clear proof and extraordinary evidence in which there was a plain trial. That is, an obvious test to show who would be guided by it. In this regard, this verse is in the context of warning the deniers of the Arabs to consider and learn from what happened to those disbelievers and disobedient before them. In fact, Abu Jahl and those with him are similar to the Pharaoh, they were arrogant and heedless. They opposed and harmed the Prophet ﷺ and those who believed with him, just as the Pharaoh did to Musa and his people. So Allah directs their sight to take a warning

and a lesson from those who preceded them. Allah says, “And We made them a precedent and an example for the later peoples.” ((Az-Zukhruf: 56 This also is good tidings for the Prophetﷺ Muhammad to look at the fate of the disbelievers and the fate of the believers; how Allah empowered them in the land and elevated their ranks in life.

Then, Allah informs what the disbelievers will say, He says “ Indeed, these ”[disbelievers] are saying(Ad-Dukhan: 34), “There is not but our first death, and we will not be resurrected.” (Ad-Dukhan: 35) In this verse, Allah rebukes the disbelievers for their denial of the Resurrection and their conviction that there is nothing after this life and no life or resurrection after death, which they rely on the fact that their fathers died and did not return. If the resurrection is real, they argued, ”Then bring [back] our forefathers, if you should be truthful“(-Ad (Dukhan: 36 , theyﷺ say to the Prophet Muhammad, bring our forefathers if you are truthful. This is a deceptive argument, because the resurrection will take place on the Day of Judgment, not in this world; it will take place after this world has come to an end. On that Day, the Messenger will be a witness over them, and Allah will make the disbelievers and hypocrites a fuel for the fire of Hell.

Allah says, “Are they better or the people of Tubba' and those before them? We destroyed them, [for] indeed, they were criminals.” (-Ad(Dukhan: 37 Allah threatens them and reminds them of the torment that previous disbelievers have experienced, such as those who deny the resurrection. The people of Tubba, i.e. Saba, they are an example. Allah annihilated them, created devastation on their country, and scattered them throughout the earth. This occurred as a result of the infidels' denial of the Resurrection. The infidels from the Arabs are also compared to them here and Allah informs them that they are not better than them, and the punishment will include them if they stayed in this state of disbelief.

يقول الله ﷻ {وَمَا خَلَقْنَا السَّمَوَاتِ وَالأَرْضَ وَمَا بَيْنَهُمَا لاعِبِينَ}[الدخان:38] {مَا خَلَقْنَاهُمَا إِلَّا بِالْحَقِّ وَلَكِنَّ أَكْثَرَهُمْ لا يَعْلَمُونَ}[الدخان:39] {إِنَّ يَوْمَ الْفَصْلِ مِيقَاتُهُمْ أَجْمَعِينَ}[الدخان:40] {يَوْمَ لا يُغْنِي مَوْلًى عَنْ مَوْلًى شَيْئًا وَلا هُمْ يُنصَرُونَ}[الدخان:41] {إِلَّا مَنْ رَحِمَ اللَّهُ إِنَّهُ هُوَ الْعَزِيزُ الرَّحِيمُ}[الدخان:42] {إِنَّ شَجَرَةَ الزَّقُّومِ}[الدخان:43] {طَعَامُ الأَثِيمِ}[الدخان:44] {كَالْمُهْلِ يَغْلِي فِي الْبُطُونِ}[الدخان:45] {كَغَلْيِ الْحَمِيمِ}[الدخان:46] {خُذُوهُ فَاعْتِلُوهُ إِلَى سَوَاءِ الْجَحِيمِ}[الدخان:47] {ثُمَّ صُبُّوا فَوْقَ رَأْسِهِ مِنْ عَذَابِ الْحَمِيمِ}[الدخان:48] {ذُقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ}[الدخان:49] {إِنَّ هَذَا مَا كُنتُمْ بِهِ تَمْتَرُونَ}[الدخان:50]

Allah ﷻ says, "We did not create the heavens and the earth and everything in between for sport. (38) We only created them for a purpose, but most of these ˹pagans˺ do not know. (39) Surely the Day of ˹Final˺ Decision is the time appointed for all (40) the Day no kith or kin will be of benefit to another whatsoever, nor will they be helped, (41) except those shown mercy by Allah. He is truly the Almighty, Most Merciful. (42) Surely ˹the fruit of˺ the tree of Zaqqûm (43) will be the food of the evildoer. (44) Like molten metal, it will boil in the bellies (45) like the boiling of hot water. (46) ˹It will be said,˺ "Seize them and drag them into the depths of the Hellfire. (47) Then pour over their heads the torment of boiling water." (48) ˹The wicked will be told,˺ "Taste this. You mighty, noble one! (49) This is truly what you ˹all˺ used to doubt. (50)" [Ad-Dukhan: 38-50] Allah addresses the stubborn disbelievers of Quraish from among the Arab who denied the call of prophet Muhammad ﷺ in this Surah after He mentions the example of the Pharaoh's people, and how the Pharaoh and his army made fun of and rejected the call to Allah. The end of those was a wretched one; Allah drowned them, destroyed them, and awarded their lands, homes, gardens and splendid residences to another people. "˹Imagine˺ how many gardens and springs the tyrants1 left behind, (25) as well as ˹various˺ crops and splendid residences,

(26) and luxuries which they fully enjoyed. (27) So it was. And We awarded it ˹all˺ to another people. (28) Neither heaven nor earth wept over them, nor was their fate delayed. (29)" [Ad-Dukhan: 25-29]

Then, Allah talks about His mercy upon Musa and his people saying, "And We certainly delivered the Children of Israel from the humiliating torment (30) of Pharaoh. He was truly a tyrant, a transgressor. (31) And indeed, We chose the Israelites knowingly above the others. (32) And We showed them signs in which there was a clear test. (33) Indeed, these ˹Meccans˺ say, (34) "There is nothing beyond our first death, and we will never be resurrected. (35)"[Ad-Dukhan: 30-35] This was the utmost of the reason and knowledge of the Arabs; they only have one life beyond which there is nothing. They strongly denied resurrection and thought it was something impossible and cannot happen. They believed that Allah is their Creator, the Creator of the heavens and the earth, whose creation is greater than the creation of human beings, and the manager of all's affairs. However, they could not imagine nor did they believe, that the Lord, the Creator, in Whom they believed, the Lord of the heavens and the earth, can bring them back to life claiming that it is something impossible to happen. "When we are dead and reduced to dust and bones, will we really be brought to judgment?'" [As-Saffat: 53] "…will we really be raised as a new creation?.."[As-Sajdah: 10] "And they argue with Us—forgetting they were created—saying, "Who will give life to decayed bones?" [Ya-sin: 78] Who includes everyone; "for them" neither Allah nor anyone else can give life to decayed bones. Allah says, "Say, ˹O Prophet,˺ "They will be revived by the One Who produced them the first time, for He has ˹perfect˺ knowledge of every created being. (79) ˹He is the One˺ Who gives you fire from green

trees, and—behold!—you kindle ˹fire˺ from them. (80) Can the One Who created the heavens and the earth not ˹easily˺ resurrect these ˹deniers˺?" Yes ˹He can˺! For He is the Master Creator, All-Knowing. (81)" [Ya-Sin: 79-81] They regarded that greater than Allah's ability even though they believed that Allah is the Creator of the heavens and the earth. They believed that He cannot bring them back to life, and that after they die and their bodies, bones, and hair become mixed with the dust of earth, they cannot be brought back to life. " …"When we are disintegrated into the earth, will we really be raised as a new creation?"..." [As-Sajdah: 10] For them, this is impossible, and Allah mentioned that about them mocking their immature thinking, their denial and their disbelief. "Indeed, these ˹Meccans˺ say, (34) "There is nothing beyond our first death, … (35)" [Ad-Dukhan: 34-35] We will only die once, which means we will live once then die and that is about it. "and we will never be resurrected"; for them, this is a solid fact that cannot change. "and we will never be resurrected", which means, we will not be brought back to life; Allah will never resurrect us or create us again.

"Bring ˹back˺ our forefathers, if what you say is true" [Ad-Dukhan: 36] They said to the prophet, bring back our forefathers who died so that we believe that we will be resurrected. "Bring ˹back˺ our forefathers, if what you say is true" [Ad-Dukhan: 36] Allah says, "Are they superior to the people of Tubba' and those before them? We destroyed them ˹all˺, ˹for˺ they were truly wicked." [Ad-Dukhan: 37] This means that Allah is able to destroy the wrongdoers, and He did, and He is able to destroy you, O disbelievers. This is a warning that Allah is able to destroy them as He destroyed the people who disbelieved before them. Then, Allah points out the fact that if there was no resurrection, there would be no meaning for the

existence of all of the creation, including the heavens and the earth; their existence would have been but for sport. Allah says, "We did not create the heavens and the earth and everything in between for sport." [Ad-Dukhan: 38] How can you believe that He created the heavens and the earth, on which people live as believers and disbelievers, as good and corruptors, and as tyrants and oppressed, living and doing whatever they wish, still believe that all those will die and there will be no reward for neither the obedient nor for the disobedient! "How can you believe" that the oppressed will not take his right from the oppressor and that everyone will die where the story ends just like that; as if Allah has created the heavens and the earth for sport and in play! Exalted be He above that! The Lord, Creator of the heavens and the earth cannot be but a Wise Lord, Who puts everything in its rightful place and Who does not do anything for sport.

Allah says, "We did not create the heavens and the earth and everything in between for sport." [Ad-Dukhan: 38] not for sport; if there will be no resurrection, where everyone will be rewarded for their deeds, the criminals will be rewarded and the believers will be rewarded, then their creation would have been for sport, and life would have been purposeless. The whole universe would have been insane; it would have been without reason nor a purpose. All the great creations like the heavens, the earth, the sun, and the moon, would have been created for no purpose except for people to live eating, drinking, and believing whatever they wish, then they all die and there will be no judgment between them! What do you think the Lord Who created them does! Exalted be Allah above that! Allah says, "Should We then treat those who have submitted like the wicked? (35) What is the matter with you? How do you judge? (36)" [Al-Qalam: 35-36] "Now, what makes

you deny the ˹final˺ Judgment?" [At-Tin: 7] What makes you, O deniers, deny the ˹final˺ Judgment? "Is Allah not the most just of all judges?" [At-Tin: 8] Allah is the most just of all judges, so how can He treat both the believer and the denier, who live in His kingdom, equal! Are criminals and those who submit equally? "Should We then treat those who have submitted like the wicked?" [Al-Qalam: 35] How can Allah treat the believers who have submitted to Allah and obeyed Him, including the messengers, the prophets and those who followed them, like the rest of the wicked making their end the same! Take into consideration that some of those might have died in their glory while others might have died being oppressed, like what happened with the companions of the ditch and who followed them, as opposed to the people that were killed by them. How is it possible that they will both die the same that Allah will not punish the oppressors nor reward the obedient! "Should We then treat those who have submitted like the wicked? (35) What is the matter with you? How do you judge? (36)" [Al-Qalam: 35-36] There is no doubt that denying resurrection entails accusing Allah of creating His creation for sport, without a purpose. "Did you then think that We had created you without purpose, and that you would never be returned to Us?" (115) Exalted is Allah, the True King! … (116)" [Al-Mu'minun: 115-116] Exalted is Allah above having created His creation leaving them to do whatever they wish then not punishing the criminals for their crimes nor rewarding those who have submitted for their obedience. Exalted is Allah above that!

"We did not create the heavens and the earth and everything in between for sport. (38) We only created them for a purpose, …. (39)" [Ad-Dukhan: 38-39] Allah only created the heavens and the earth for a purpose. First of

all, the creation of the heavens and the earth represents the capabilities of the Lord; through that, He introduced His creation to His glory and supremacy. The One who created this great creation. The One Who set up the heavens, laid the earth and set up the whole universe the way it is, is being known; His capabilities and glory are known. The One Who created this great creation is but the Majestic, the Strong, and the Capable. This is the first purpose; to introduce His servants to His attributes through His great creation, which He created and set up the way it is. This introduction also includes His attribute of being the Lord, the Most Compassionate, the most Merciful, the Kind One, and the Bountiful. He is the One that guides the people of faith to obey and love Him. Also, He loves them, have mercy upon them, purifies them, takes care of them and honors them with all kinds of honoring in this world and the Hereafter, and all of these are from the effects of His attributes, the Lord, the Almighty, Who does whatever He wills. "Indeed, the ˹crushing˺ grip of your Lord is severe. (12) ˹For˺ He is certainly the One Who originates and resurrects ˹all˺. (13) And He is the All-Forgiving, All-Loving (14) Lord of the Throne, the All-Glorious, (15) Doer of whatever He wills. (16)" [Al-Buruj: 12-16] He is also the Strong, the Supreme, and He represents these attributes through what He does to His enemies; starting from their existence, their deeds and ending with how He punishes them is all to introduce His attributes.

"Inform My servants ˹O Prophet˺ that I am truly the All-Forgiving, Most Merciful, (49) and that My torment is indeed the most painful. (50)" [Al-Hijr: 49-50] the creation of Paradise for the people of obedience is from His mercy and bounty, I ask Allah to make us among them, and the creation of Hellfire is from His strength, capabilities, Grip, and punishment, which He

made for the people of disobedience. "Consider˺ the Day ˹when˺ the enemies of Allah will be gathered for the Fire, all driven in ranks." [Fussilat: 19] those are the enemies of Allah, whom He treated them the way they deserve in this life. He also treated the people of faith the way they deserve to be treated. These are from the purposes for which Allah created the heavens and the earth. "…so that every soul may be paid back for what it has committed. .." [Al-Jathiyah: 22] The purposes for which Allah created the heavens and the earth include paying back each soul for what it has committed. "… Surely Allah is swift in reckoning." [Al-Imran: 199] So that Allah rewards the people of faith for their belief, patience, submission to Him, and obeying Him, as well as that He may punish the people of disbelief and stubbornness for their disbelief and stubbornness. "We only created them", i.e. the heavens and the earth, "…for a purpose, but most of these ˹pagans˺ do not know." [Ad-Dukhan: 39] most of these, i.e. most people, do not know, i.e. are heedless of this. They are heedless of this that they went astray from the Lord not thinking about any of this, living like cattle; eating, drinking, enjoying themselves, not thinking nor reflecting upon the creation of the heavens and the earth. They do not reflect; they see the heavens and the earth, but "are heedless of them," only eating and drinking. "Indeed, We have destined many jinn and humans for Hell. They have hearts they do not understand with, eyes they do not see with, and ears they do not hear with. They are like cattle. In fact, they are even less guided! Such ˹people˺ are ˹entirely˺ heedless." [Al-A'raf: 179] He is heedless of this creation and the purpose of its creation, and he is heedless of the purpose of his existence on earth. "We have not created the heavens and earth and everything in between without purpose—as the disbelievers think. So woe to the disbelievers because of the Fire! (27) Or should We treat those who believe and do good

like those who make mischief throughout the land? Or should We treat the righteous like the wicked? (28)" [Sad: 27-28] Allah never treats them the same; He does not treat the righteous like the disbelievers who are heedless living for sport; eating, drinking and enjoying themselves being heedless of the purpose of this creation and his existence.

Then, at the conclusion of this surah, Allah points out the purpose of creating His creation saying, "Surely the Day of ˹Final˺ Decision is the time appointed for all" [Ad-Dukhan: 40] "Surely the Day of ˹Final˺ Decision …" is appointed by Allah to judge between the servants. The Day of Resurrection is called Yaum Al-Fasl "the Day of Final Decision" because Al-Fasl means the final decision. On this Day, Allah will give the final decision for everyone, and this will be on the Day of Resurrection. It is also called Yaum Al-Fasl because Allah will separate the believers from the disbelievers. He will assemble the people's faith in a specific area and He will assemble the people of disbelief and the hypocrites, who are the people of the left, in another area. "Surely the Day of ˹Final˺ Decision is the time appointed for all" [Ad-Dukhan: 40] Allah has appointed this Day for everyone; both the believers and the disbelievers will be gathered on this Day where He, Himself, will judge between them. None but He, Himself, will judge between His servants. "….You will judge between Your servants regarding their differences" [Az-Zumar: 46] "Surely to Us is their return, (25) then surely with Us is their reckoning. (26)" [Al-Ghashiyah: 25-26] "their reckoning will be" with Allah not with anyone else. "Surely the Day of ˹Final˺ Decision is the time appointed for all" [Ad-Dukhan: 40]

Then, Allah describes how this Day will be saying, "the Day no kith or kin will be of benefit to another whatsoever, nor will they be helped," [Ad-

Dukhan: 41] on this Day, "…… no kith or kin will be of benefit to another whatsoever, nor will they be helped" Kin is one that supports another, and the Arab use this term to refer to a master, a servant, a brother, and an ally that supports another. The relationship in kinship is what makes one kin support his kin. For example, the relationship between siblings makes a sibling support his other siblings, and an ally supports his allies; even if each of them was from a different tribe, they are still kith supporting one another. Further, the relationship between a master and his servant makes the servant support his master and vice versa, as they are his servants; each of them supports the other. Also, the relationship between a follower and the followed, or the relationship between a leader and those below him, which is a relation of fellowship, which makes one of them support the other. On that Day, no kith or kin will be of benefit to another, for then everyone will have enough concern of their own. No sibling will look for his siblings, nor will a leader look for his followers, the followers for their leader, or an ally for his allies; all relationships that entail support will be cut off on the Day of Resurrection that no one can benefit another. Allah says, "on that Day every person will flee from their own siblings, (34) and ˹even˺ their mother and father, (35) and ˹even˺ their spouse and children. (36) For then everyone will have enough concern of their own. (37)" [‘Abasa: 34-37] Everyone will have enough concern of their own that they will not be concerned about others. "For then everyone will have enough concern of their own." [‘Abasa: 37] Each will be busy with his own concerns that he cannot share with others their concerns.

Also, the relationship between followers and the followed ones will be cut off, as Allah says, "Still there are some who take others as Allah’s

equal—they love them as they should love Allah" they take others as Allah's equal means they will be their followers loving them as they should love Allah. Allah says, "…. but the ˹true˺ believers love Allah even more. If only the wrongdoers could see the ˹horrible˺ punishment ˹awaiting them˺, they would certainly realize that all power belongs to Allah and that Allah is indeed severe in punishment." [Al-Baqarah: 165] ("Consider the Day˺ when those who misled others will disown their followers ….." [Al-Baqarah: 166] Those who misled others means those that are followed, like leaders and presidents, and the followers are their followers from among the public and whoever supports them. "… when they face the torment—and the bonds that united them will be cut off." All bonds that united them, made them love and support one another to the point that one would be ready to die for the other, will be cut off. They used to announce their support to one another, but on Judgment Day, Allah says, "the bonds that united them will be cut off." "Those who followed will say," which are the followers, "….If only we had another turn [at worldly life] so we could disassociate ourselves from them as they have disassociated themselves from us." Thus will Allah show them their deeds as regrets upon them. And they are never to emerge from the Fire." [Al-Baqarah: 167] So, on that Day, no kith or kin will be of benefit to another whatsoever, even if he was the dearest to him. "Close friends", which refers to a relationship of kith and friendship, "Close friends will be enemies to one another on that Day, except the righteous," [Az-Zukhruf: 67] All relationships like friendship, kinship, and fellowship, will be cut off on Judgment Day. "the Day no kith or kin will be of benefit to another whatsoever," benefiting means helping or being of any benefit; they will be of no benefit to one another. "The Day no kith or kin will be of benefit to another whatsoever, nor will they be helped," [Ad-Dukhan: 41] nor will they

be helped, means they will not be helped by Allah, rather all will be fully submissive to Allah. "And detain them, for they must be questioned." (24) ˹Then they will be asked,˺ "What is the matter with you that you can no longer help each other?" (25)" [As-Saffat: 24-25] On Judgment Day, they will be asked while being dragged to the Fire, "What is the matter with you that you can no longer help each other?" Allah says, "In fact, on that Day they will be ˹fully˺ submissive." [As-Saffat: 26] They will not be able to benefit one another regarding saving one another from what will have fallen them of torment and punishment, rather they will be fully submissive to Allah's commands. So, Allah warns them from this Day, "Surely the Day of ˹Final˺ Decision is the time appointed for all (40) the Day no kith or kin will be of benefit to another whatsoever, nor will they be helped, (41)" [Ad-Dukhan: 40-41]

Then Allah says, "except those shown mercy by Allah. He is truly the Almighty, Most Merciful." [Ad-Dukhan: 42] Except those shown mercy by Allah from among the people of faith, whom Allah has shown mercy in the worldly life by guiding them to His religion and granting them success. "Allah is the Guardian of the believers—He brings them out of darkness and into light..." [Al-Baqarah: 257] Allah has a relationship of guardianship with them, and He brings them out of the darkness of disbelief into the light of Islam. Allah also protects them from Satan, as He said to Satan, "you will certainly have no authority over My servants, …." [Al-Hijr: 42] Allah has chosen them that they took His Path. Those are the ones shown mercy by Allah in this life by guiding them to believe and perform good deeds, and He will show them mercy on Judgment Day. Those are brothers as well and their bonds and support for one another will remain. "except those shown

mercy by Allah. He is truly the Almighty,……." [Ad-Dukhan: 42] the Almighty Whom none can overcome as might means overcoming and defeating. Might in the language of the Arab means overcoming, and they say "whoever has might will win", which means, whoever overcomes another is the winner. The one who wins is the one that gets the spoils. The Almighty is Allah, the Predominant, Whom none can overcome, and He is the Most Merciful with His believing servants. It is from His mercy upon His believing servants that He has honored them with faith, saved them, and guided them to His path, and He will be their Guardian and Lord in the Hereafter.

Then, Allah describes how He will punish the disbelievers; He says, "Surely ˹the fruit of˺ the tree of Zaqqûm (43) will be the food of the evildoer. (44) Like molten metal, it will boil in the bellies (45) like the boiling of hot water. (46) ˹It will be said,˺ “Seize them and drag them into the depths of the Hellfire. (47) Then pour over their heads the torment of boiling water.” (48) ˹The wicked will be told,˺ “Taste this. You mighty, noble one! (49) This is truly what you ˹all˺ used to doubt.” (50)" [Ad-Dukhan: 43-50] "Surely ˹the fruit of˺ the tree of Zaqqûm" Allah talked about the tree of Zaqqum in other verses in the Quran; He says, "Indeed, it is a tree that grows in the depths of Hell," [As-Saffat: 64] This means that its fruit grows in the depth of Hell; its fruit is not brought for the people of fire from any place other than Hell itself. No, the tree grows in the depth of Hell, and what do you think the fruit of a tree which grows in the Fire and is fed by fire is like? For sure, its fruit contains the essence of fire, God forbid! "Indeed, it is a tree that grows in the depths of Hell, (64) bearing fruit like devils’ heads. (65)" [As-Saffat: 64-65] what do you think the fruit of a tree whose fruit is

like devils' heads is like? A devil is always seen as something ugly because he is cursed away from the mercy of the Lord, Who cursed him. "Usually," when one wants to liken something to something ugly and graceless in shape and essence, one says it is like a devil. Allah describes "the fruit of Zaqqum" to be like devils' heads. Even though people do not know what devils' heads look like, they still know in their hearts and by nature, those devils are the ugliest and most graceless of Allah's creations, both in shape as well as in essence, i.e. out of their disbelief, stubbornness, and being cursed by Allah. So, Allah likens the fruit of Zaqqum to devils' heads; "bearing fruit like devils' heads." [As-Saffat: 65]

Allah says, "Surely ˹the fruit of˺ the tree of Zaqqûm"; which is described as such, "will be the food of the evildoer." [Ad-Dukhan: 44] Then, Allah describes eating it, God forbid, saying, "Like molten metal, it will boil in the bellies" [Ad-Dukhan: 45] Al-Mohl "molten metal" in the language of the Arab refers to any molten metal; any molten metal can be referred to as Mohl. If one melts any metal like lead, copper, iron, or any other metal, the melted thing is called Mohl. It is known that metals are heavy, or dense, i.e. they have high density, consequently, they cannot be melted but at high temperatures. Allah described their food as, "Like molten metal, it will boil in the bellies (45) like the boiling of hot water. (46)" [Ad-Dukhan: 45-46] Al-Hamim "hot water" is water at its utmost point of boiling. So, this Mohl is boiling but not at its first points of boiling, rather at its highest points of boiling. Allah describes the boiling of the fruit of Zaqqum in the bellies of the ones that eat it to be like molten metal which boils like boiling hot water. Also, the prophet ﷺ said, "O servants of Allah, have fear of Allah", the prophet warns us saying, "O servants of Allah, have fear of Allah" "If only

a drop of Az-Zaqqum " only one drop of Zaqqum, "were to drip into the abode of the world, it would spoil the peoples' livelihood" Only one drop of it, would spoil the livelihood of people in this world. In other words, the world would become unsuitable for people to live in. "it would spoil the peoples' livelihood"; it would spoil the earth, its water and plants. No plant would be able to grow, no water would be suitable for use, and there would be no air suitable for anything, all of this would be caused by only one drop "of Zaqqum" into the abode of the world.

Then the prophet continued, "so how about the person for whom it is his food?" How about the person whose only food and drink are from this Zaqqum? How about the person who, day and night, cannot have any other food but it? As Allah says, "Surely ˹the fruit of˺ the tree of Zaqqûm (43) will be the food of the evildoer. (44) Like molten metal, it will boil in the bellies (45) like the boiling of hot water. (46) ˹It will be said,˺ “Seize them and drag them into the depths of the Hellfire. (47))[Ad-Dukhan: 43-50] He also says, "Indeed, it is a tree that grows in the depths of Hell, (64) bearing fruit like devils’ heads. (65) The evildoers will certainly ˹be left to˺ eat from it, filling up their bellies with it. (66) Then on top of that they will be given a blend of boiling drink. (67) Then they will ultimately return to ˹their place in˺ Hell. ![As-Saffat: 64-68] God forbid "(68)

يقول الله ﷻ: {إِنَّ شَجَرَةَ الزَّقُّومِ}[الدخان:43] {طَعَامُ الأَثِيمِ}[الدخان:44] {كَالْمُهْلِ يَغْلِي فِي الْبُطُونِ}[الدخان:45] {كَغَلْيِ الْحَمِيمِ}[الدخان:46] {خُذُوهُ فَاعْتِلُوهُ إِلَى سَوَاءِ الْجَحِيمِ}[الدخان:47] {ثُمَّ صُبُّوا فَوْقَ رَأْسِهِ مِنْ عَذَابِ الْحَمِيمِ}[الدخان:48] {ذُقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ}[الدخان:49] {إِنَّ هَذَا مَا كُنتُمْ بِهِ تَمْتَرُونَ}[الدخان:50] {إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ}[الدخان:51] {فِي جَنَّاتٍ وَعُيُونٍ}[الدخان:52] {يَلْبَسُونَ مِنْ سُندُسٍ وَإِسْتَبْرَقٍ مُتَقَابِلِينَ}[الدخان:53] {كَذَلِكَ وَزَوَّجْنَاهُمْ بِحُورٍ عِينٍ}[الدخان:54] {يَدْعُونَ فِيهَا بِكُلِّ فَاكِهَةٍ آمِنِينَ}[الدخان:55] {لا يَذُوقُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ

الأُولَى وَوَقَاهُمْ عَذَابَ الْجَحِيمِ}[الدخان:56] {فَضْلًا مِنْ رَبِّكَ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ}[الدخان:57]
{فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ}[الدخان:58] {فَارْتَقِبْ إِنَّهُمْ مُرْتَقِبُونَ}[الدخان:59].

Allah ﷻ says, “Surely ˹the fruit of˺ the tree of Zaqqûm (43) will be the food of the evildoer. (44) Like molten metal, it will boil in the bellies (45) like the boiling of hot water. (46) ˹It will be said,˺ “Seize them and drag them into the depths of the Hellfire. (47) Then pour over their heads the torment of boiling water.” (48) ˹The wicked will be told,˺ “Taste this. You mighty, noble one! (49) This is truly what you ˹all˺ used to doubt. (50) Indeed, the righteous will be in a secure place, (51) amid Gardens and springs, (52) dressed in fine silk and rich brocade, facing one another. (53) So it will be. And We will pair them to maidens with gorgeous eyes. (54) There they will call for every fruit in serenity. (55) There they will never taste death, beyond the first death. And He will protect them from the punishment of the Hellfire (56) as ˹an act of˺ grace from your Lord. That is ˹truly˺ the ultimate triumph. (57) Indeed, We have made this ˹Quran˺ easy in your own language ˹O Prophet˺ so perhaps they will be mindful. (58) Wait then! They too are certainly waiting. (59)" [Ad-Dukhan: 38-59]

Allah says that the Day of Final Decision is the time appointed by Allah for all servants saying, "Surely the Day of ˹Final˺ Decision is the time appointed for all" [Ad-Dukhan: 40] On this Day, all will not miss any of the creatures He created on this world, neither young nor old; Allah will gather them all and none will be missed. "You will then be presented ˹before Him for judgment˺, and none of your secrets will stay hidden." [Al-Haqqah: 18] No soul, no matter how young it is, will be hidden on this Day, rather, all will be presented on this Day. "Surely the Day of ˹Final˺ Decision is the time appointed for all" [Ad-Dukhan: 40], i.e. for all Allah’s creations.

Then, Allah says, "the Day no kith or kin will be of benefit to another whatsoever, nor will they be helped," [Ad-Dukhan: 41] All bonds of kith or kin in this world, like the bonds between siblings, and followers and followed ones, will be of no benefit on this Day. "nor will they be helped," which means, those who disbelieved will not be helped by Allah. Rather, they will be defeated and forced to the punishment of the Fire, as Allah says, "….. then I will force him to the punishment of the Fire, and wretched is the destination." [Al-Baqarah: 126] Certainly, they will be forced and dragged to the Fire, God forbid! " But no! There will be no refuge. (11) On that Day all will end up before your Lord. (12)" [Al-Qiyamah: 11-12] There will be no refuge nor escape, and those will not be able to support each other, no matter how much power and kith they had in this world. "except those shown mercy by Allah. He is truly the Almighty, Most Merciful." [Ad-Dukhan: 42] Only those shown mercy by Allah will be able to keep the bonds between themselves and support each other. They will support each other in the Hereafter like they support each other in this world as their support and love to one another was for the sake of Allah. Their bonds will remain in the Hereafter; they will intercede for each other and be sad for one another. Those who will be saved on the Ssirat (the bridge), will intercede with Allah and seek Him to save their brothers who will have fallen from the Ssirat, as the prophet said, "After the Muslims pass it", referring to the Ssirat, "You (Muslims) cannot be more pressing in claiming from me a right that has been clearly proved to be yours than the believers in interceding with Almighty for their (Muslim) brothers on that Day, when they see themselves safe. They will say, 'O Allah! (Save) our brothers (for they) used to pray with us, fast with us and also do good deeds with us.' Allah will say, 'Go and take out (of Hell) anyone in whose heart you find faith equal to the

weight of one (gold) Dinar.'" They will keep on turning to their Lord and invoking Him until every believer will have been saved from the Fire, then they will say, "O my Lord, no one has been left but he whom the Holy Qur'an has restrained." So, those who believed and built bonds between each other in this life based on their faith will be able to keep those bonds (in the Hereafter), as Allah says, "Close friends will be enemies to one another on that Day, except the righteous," [Az-Zukhruf: 67]

"except those shown mercy by Allah. He is truly the Almighty, Most Merciful." [Ad-Dukhan: 42] The Almighty, the Triumph, Whom none can overcome, and the Most Merciful with His believing servants; His might against the disbelievers and His mercy upon His believing servants. Them Allah mentions His threat to those wrongdoers and His punishment that awaits them saying, "Surely ˹the fruit of˺ the tree of Zaqqûm (43) will be the food of the evildoer. (44)" [Ad-Dukhan: 43-44] This will be their food in the Fire; God forbid! "…the tree of Zaqqûm (43) will be the food of the evildoer. (44)" [Ad-Dukhan: 43-44] The food of the evildoers, and evil here refers to disbelief and associating others (with Allah). The end of those evildoers will be the Fire, and this will be their food. "Like molten metal, it will boil in the bellies" [Ad-Dukhan:45] They will be struck with severe hunger, as was mentioned in the hadith, that the people of Fire will be struck with severe hunger and the fruit of the tree of Zaqqum, which grows in the depths of Hell, will be made a test for them, as Allah says, "Indeed, it is a tree that grows in the depths of Hell, (64) bearing fruit like devils' heads. (65)" [As-Saffat: 64-65] and He says, "We have surely made it a test for the wrongdoers." [As-Saffat: 63] It will be made a test for them, to deceive them; they will think it is food for them to eat, but it will actually be a

torment for them." Like molten metal," when they eat its fruit, it will be turned into something like molten metal, such as molten lead or molten copper, in their bellies. "…., it will boil in the bellies (45) like the boiling of hot water. (46)" [Ad-Dukhan:45-46] It will boil in their bellies like the boiling of hot water. Water boils at a certain temperature, beyond which water cannot gain any more heat so it starts boiling. Water boils at a specific point and the same is applicable to all molten metals; when they reach their maximum point of heat and get melted, they start boiling. "Like molten metal, it will boil in the bellies (45) like the boiling of hot water. (46)" [Ad-Dukhan:45-46]

Then Allah says, "It will be said,ˉ "Seize them and drag them into the depths of the Hellfire." [Ad-Dukhan: 47] A divine order to the wardens of Hell to seize them, i.e. those evildoers. "…. and drag them into the depths of the Hellfire." It was said that dragging here means fiercely shoving into the Fire; shoving them from the back, as Allah says, "It isˉ the Day they will be fiercely shoved into the Fire of Hell." [At-Tur: 13] or it means being seized by their feet or forelocks, as Allah says, "…. then will be seized by ˉtheirˉ forelocks and feet." [Ar-Rahman: 41] so they will be seized by their forelocks or by their feet. Also, from the meanings of dragging is seizing and throwing; they will be seized then thrown into the Fire, God forbid, and this is the most suitable meaning of dragging in this context. "It will be said,ˉ "Seize them and drag them into the depths of the Hellfire." [Ad-Dukhan: 47] So, dragging here means to be seized then thrown into the depths of the Hellfire, and the depths of something means amidst it. They will be thrown amidst the Fire; God forbid! "ˉIt will be said,ˉ "Seize them"; those evildoers after chains and shackles will have been put on them. "and drag them into

the depths of the Hellfire." [Ad-Dukhan: 47] Drag them, i.e., by shoving them and pushing them into the depths of the Hellfire, i.e. amidst the Fire.

"Then pour over their heads the torment of boiling water." [Ad-Dukhan: 48] they will be dragged in that way, God forbid, then the wardens of Hell will also be ordered to pour over their heads the torment of boiling water. Water at its maximum heat will be poured over their heads, taking into consideration that this water is not like the water of this worldly life. Rather, this is the water of torment, which Allah says is as thick as molten metals. "Then pour over their heads the torment of boiling water." (48) ˹The wicked will be told,˺ "Taste this. You mighty, noble one! (49)" [Ad-Dukhan: 48-49] this will be said to them to further humiliate; after being physically humiliated with the sensory torment, they will be humiliated and insulted by words being told "Taste this". Tasting here does not refer to testing with the tongue, rather it refers to tasting with all their being. All their being will taste the torment; their skin will be burned with the fire, as well as the water they drink, the food they eat, and the water which will be poured over their heads, all are part of the torment. They will suffer from all forms of torment then they will be humiliated by words by the angels saying, "Taste this". This means, every part of your being will suffer from this. "…. You mighty, noble one!" out of humiliating them and making fun of them, they will be told, "…… You mighty, noble one", while the case is that they are humiliated and disgraced with the worst of humiliations and disgrace. "… Indeed, those You commit to the Fire will be ˹completely˺ disgraced! And the wrongdoers will have no helpers." [Al-Imran: 192] there is no worse disgrace than the disgrace of the disbelievers being dragged into the Fire the way Allah depicted for us; being disgraced, rejected, and humiliated, and

torment overwhelming them from every side then being reproached. So, the actual meaning of these words, "Taste this! You mighty, noble one", is disgraced and humiliated. Or these words could be meant for reminding them of what they used to be addressed with in worldly life. In worldly life, they used to think that they are the mighty ones, the empowered ones, with their power, luxuries, servants and followers. They thought they were so mighty that none could overcome or disgrace them in worldly life. They also used to think that they are the noble ones among people. They think they are the noble ones with their position and status, and noble for being respected and honored in the worldly life. So, this might refer to their situation in worldly life. They will be told, "…You mighty, noble one." [Ad-Dukhan:49] This means, you were like that in the worldly life; this is what they used to think they are and how people used to address them. However, this is the destiny you end in the Hereafter and this is where you will remain forever. They will be disgraced and humiliated over and over again; with words as well as torment. God forbid! "Taste this! You mighty, noble one" [Ad-Dukhan: 49]

Then, they will be told, "This is truly what you ˹all˺ used to doubt." [Ad-Dukhan: 50] This torment, which you are in now seeing, feeling and tasting it, "…is truly what you ˹all˺ used to doubt." The torment which you used to doubt in the worldly life arguing against and rejecting the proof about it claiming that it will not occur. This is what used to be the subject of your doubts and arguments. It is happening now; it became a witnessed truth. What you denied, doubted, and rejected in the worldly life is now present before you. "But if only you could see when they will be detained before their Lord! He will ask ˹them˺, “Is this ˹Hereafter˺ not the truth?” They will

cry, “Absolutely, by our Lord!” He will say, “Then taste the punishment for your disbelief." [Al-An’am: 30] This will be their situation in the Hereafter; they will be detained before Allah, where detained means being made stand before that torment, and they will be asked, "Is this ˹Hereafter˺ not the truth?" This refers to the torment and punishment you are in now. "….They will cry, “Absolutely, by our Lord!” He will say, “Then taste the punishment for your disbelief." [Al-An’am: 30] Because of your disbelief in worldly life and denying this thing and doubting it, now the torment has become a reality, which you can witness. This is a detailed explanation of the situation on the Day of Judgment; Allah details and depicts it for us in a way that makes us as happening before us. Further, Allah tells us that this will be the end of the disbelievers, who rejected the argument of the prophet ﷺ, said many things about him, and denied all the signs and warnings they were given. They did not consider and think about them and refused to go back to Allah.

Then, Allah depicts another situation for us, the situation of the people of faith, who believed in the message of the Lord and followed the messenger. Allah says, "Indeed, the righteous will be in a secure place," [Ad-Dukhan: 51] The righteous refers to the people of faith; (in the Arabic translation of the Quran) they are referred to as Al-Mutaqeen, "the one who take shield against something" or the righteous because they have shielded themselves against this torment. They shield themselves against Allah’s torment and anger; they have known that Allah will make this torment befall the disbelieving servants, so they protected themselves from that. The term Taqwa (shielding oneself) means to protect and shield oneself with whatsoever, for example, when you say, It-Taqaytu (I shielded myself

against) the Fire, it means you have distanced yourself away from it and feared it. Also, when you say, It-Taqaytu (I shielded myself against) rain with my umbrella, it means you have taken a barrier between you and the rain using the umbrella which shields you against rain. Further, when you say, It-Taqaytu (I shielded myself against) cold wearing my coat, it means you have worn the coat so that it shields you from the cold; so that it protects you from the cold. And finally, to have Taqwa with Allah means for a servant to protect himself from Allah's torment. Allah punishes for sins, and He commands so that His commands are obeyed. Allah punished people for their sins; anyone that disobeys Allah will be responsible for that. No sin is missed; anyone that sins will be held responsible for it. "Every soul will be detained for what it has done," Al-Muddaththir: 38] your sin will detain you and make you held responsible for it. Allah punishes each for his sins and whoever Allah relieves from his mischief, He does that by making him repent and return to Him seeking His forgiveness, but whoever insists on his sin will be punished for it. (Take for example Iblis,) Since he disobeyed the Lord and did not repent to Him, he has been held responsible for that "Allah commanded, "Then get out of Paradise, for you are truly cursed. (34) And surely upon you is condemnation until the Day of Judgment." (35)" [Al-Hijr: 34-35] On the other hand, when Adam disobeyed Allah by eating from the tree which Allah forbidden him to eat from, he repented and turned back to Allah, Allah says, "Then Adam was inspired with words ˹of prayer˺ by his Lord, so He accepted his repentance…." [Al-Baqarah: 32] When Adam (and his wife) was reminded of their sin, "They replied, "Our Lord! We have wronged ourselves. If You do not forgive us and have mercy on us, we will certainly be losers." [Al-A'raf: 23] So, Allah forgave him for that. This is actually an example of the sins which people might commit; if a person sins

and repents, he will be relieved from it, but if he insists on his sin, he will be held responsible for it. "But no! Those who commit evil and are engrossed in sin will be the residents of the Fire. They will be there forever." [Al-Baqarah: 81] Those who commit evil, or a sin, "…and are engrossed in sin will be the residents of the Fire. They will be there forever." [Al-Baqarah: 81] So, Al-Mutaqeen (the righteous) are those who protect themselves from the torment of Allah.

Allah says, "Indeed, the righteous will be in a secure place," [Ad-Dukhan: 51] place here refers to a residence, and secure means that no feelings of instability or fears haunt the residents of this place and the people living there. In this place, there are no earthquakes, or tornadoes, no traveling, no afflictions, grief or distress, and they will not leave it by death or any other way. Rather, it is a secure place, where there will be no wars, quarrels, fights, nor anything that may make one feel afraid or unsafe, for this place is Paradise; the Home of Peace. "And Allah invites ˹all˺ to the Home of Peace and guides whoever He wills to the Straight Path." [Yunus: 25] This is the Home of Peace, which Allah saves from all kinds of evil and encompasses it with peace. So, in this place, there will be no wars, worries, or sorrows, nor will anyone fight, insult, or backbite another; there will be nothing that upsets. There will only be peace in the palaces and homes of the people of faith, and I use the term house here metaphorically as there will be no overnight lodging or sleep in Paradise. (In Arabic, the term Bayt (home) comes from bayata which means to give overnight lodging) The people of Paradise will be in their palaces with their wives, and no woman will envy another, nor will a wife envy another. There will be no envy or hatred between any two people in Paradise; it is encompassed with peace,

the Home of Peace. "Indeed, the righteous will be in a secure place," [Ad-Dukhan: 51] It is a place of eternal residence, and there is no end nor a time limit for the stay there, not in a million years, two million years, three million years or more than that; all that will be without end. "..a ˹generous˺ giving, without end" [Hud: 108] giving from the Lord, the Almighty. "… in a secure place," it will be a place of residence and will be secured in every possible way that anyone that enters it will be secured from everything. He will be secured from Allah's wrath, anger, and punishment, and he will be secured from being taken out of it, dying, becoming sick, worried, or distressed. He will be secured from all evil. "Indeed, the righteous will be in a secure place, (51) amid Gardens and springs, (52)" [Ad-Dukhan: 51-52] Jannat (gardens) is the plural of Jannah (garden), and a garden is an orchard surrounded by trees, which covers and hides anyone that enters it. The term Janana (from which Jannah is derived) means hiding and covering, so, for example, the term Janin (fetus) is used because a fetus is hidden inside the belly of its mother. Also, the term Majnun (crazy; madman) is used because a madman's intellect is hidden, and the term Jannah (orchard) is used because it hides the person entering it. Further, the prophet said, (Fasting is Junnah) because fasting protects and screens one from sinning. "amid Gardens" they will be amid gardens, or orchards filled with trees, and every one of them will be in gardens, not in a single orchard but in numerous gardens and springs of flowing water as Allah says, "In each ˹Garden˺ will be two flowing springs." [Ar-Rahman: 50] "In each will be two gushing springs." [Ar-Rahman: 66]

"dressed in fine silk and rich brocade, facing one another." [Ad-Dukhan: 53] the people of Paradise will be dressed in fine silk, which is the most

luxurious of fabrics, and which Allah has forbidden for men to wear in this life. Silk, the most luxurious of fabrics, is made by the silkworm, and Allah has forbidden male believers to wear it in this world because it made it for them in the Hereafter, as the prophet said, ".. for others have them in this world, but you will have them in the next." Yet Allah allows female believers to wear it, as the prophet said holding a piece of gold in one hand and a piece of fine silk in the other, "These two are allowed for the females of my Ummah but are forbidden for the males of my Ummah." Taking into consideration that the silk of Paradise is different from silk in this world; they are way too different. Nothing in paradise is similar to what we have in this world but in the name; everything is completely different. For example, the silk of paradise in its softness, beauty, and glamor is not like the silk we have in this world, as well as all the pleasures that Allah will bestow upon the people of Paradise, will be different from the pleasures in this world. For example, water will not be the same, as well as wine, fruits, and women; all will be completely different, including silk which will also not be the same. The silk of Paradise has more honor in it in a way to make it suitable to be worn in Paradise. "..in fine silk and rich brocade..." Brocade is also silk, but it is thick silk; they will be dressed in both fine and thick silk, "…facing one another." They will be dressed in silk, which denotes the luxury they will be in, and will be sitting facing one another. Friends and close friends among the people of paradise will be sitting facing one another; none will give his back to the other. Rather, they will be facing one another, chatting about worldly life, about their past experiences, and any other good things; their speech will include only peace. "where no idle talk will be heard." [Al-Ghashiyah: 11] And none of them will say except what there is peace in it, and there will be no hatred in their words in any form of hatred.

This is because before Allah admits them to Paradise, He will remove whatever resentment they might have in their hearts, as Allah says, "And We will remove whatever is in their breasts of resentment, [so they will be] brothers, on thrones facing each other." [Al-Hijr: 47] They will be brothers; they will have the most perfect relation between them, "on thrones facing each other."

"amid Gardens and springs, (52) dressed in fine silk and rich brocade, facing one another. (53)" [Ad-Dukhan: 52-53] They will be sitting facing one another and in this depicted way as there will be nothing to distract or worry them. For example, there will be no work to occupy them, rather they will be busy enjoying all kinds of pleasures including sitting with their loved ones and their close friends chatting together with the good of speech which includes no sinful talk. So, they will be sitting in that way, as there will be nothing to worry about. There will be no kind of worries in Paradise; a person will not need to look for a way to do anything. For example, he will not need to think about how his clothes will be woven, how his shoes will be made, how his food will be cooked, how he will bring clean water, or how he will clean himself. None of these worries will exist in Paradise; there will be nothing that tires a person and requires him to toil in it. Rather, anything he wishes for will come to him immediately by only thinking of it, as soon as he thinks of a thing or requests it, it will come to him immediately. Even if that thing will not be in Paradise, he will get it, as was mentioned in the hadith, where the prophet ﷺ talked about a man in Paradise who says to the Lord, (I want to plant). This man has something that worries him, which is planting; he enjoys planting. Allah will reply, "Do not you have what you desire?" which means, do not you have whatever you desire of crops?

Anything that you think of, dream of, or want of crops, joy and pleasure will be there. "Do you not have what you desire? He will say, but I enjoy plating." This man seems to enjoy working and toiling. "So, he will be told, plant. He will take the seeds to plant them in the soil" the prophet ﷺ continues, "and the crop will grow and ripen, before the wink of an eye." i.e. He will grow the seeds in the soil, and before he winks, the plant will grow and the crops will ripen. This is because he will be planting in the nature of Paradise, where nothing needs processing. On the other hand, if one wants to plant in this world, which requires hard work, he needs to plow the land, fertilize it, lay the seed, take care of it, and keep the pests that may attack it away from it, as it is necessary to get rid of pests and spray them with pesticides. Then he needs to keep taking care of it waiting for maybe months, as is the case for some plants where one might need to wait for three or four months before he can harvest its fruit, such as is the case for wheat which needs six months (before it can be harvested). However, in the case of trees, one may need to wait for three, four, five, or maybe ten years before the fruit starts growing. All of this (hard work) will not exist in Paradise; there will be no processing, waiting for, nor risking of anything. There will be no risks in Paradise; everything will be there and present for the people of Paradise. They will have all kinds of pleasures within reach of them, as Allah says, "Those ˹believers˺ will recline on furnishings lined with rich brocade. And the fruit of both Gardens will hang within reach." [Ar-Rahman: 54] the fruit of both Gardens will hang within reach, i.e. close. Also, He says, "…. and its fruit will be made very easy to reach." [Al-Insan: 14] The fruit of Paradise will be made easy for the people of Paradise to reach; one will only need to look at the branch, and it will come to him to pick up whatever he wishes from it, then it will return to its place.

يقول الله ﷻ: {إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ}[الدخان:51] {فِي جَنَّاتٍ وَعُيُونٍ}[الدخان:52] {يَلْبَسُونَ مِنْ سُندُسٍ وَإِسْتَبْرَقٍ مُتَقَابِلِينَ}[الدخان:53] {كَذَلِكَ وَزَوَّجْنَاهُمْ بِحُورٍ عِينٍ}[الدخان:54] {يَدْعُونَ فِيهَا بِكُلِّ فَاكِهَةٍ آمِنِينَ}[الدخان:55] {لا يَذُوقُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ الأُولَى وَوَقَاهُمْ عَذَابَ الْجَحِيمِ}[الدخان:56] {فَضْلًا مِنْ رَبِّكَ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ}[الدخان:57] {فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ}[الدخان:58] {فَارْتَقِبْ إِنَّهُمْ مُرْتَقِبُونَ}[الدخان:59]

Allah ﷻ says, "Indeed, the righteous will be in a secure place, (51) amid Gardens and springs, (52) dressed in fine silk and rich brocade, facing one another. (53) So it will be. And We will pair them to maidens with gorgeous eyes. (54) They will call therein for every [kind of] fruit - safe and secure (55) There they will never taste death, beyond the first death. And He will protect them from the punishment of the Hellfire (56) as ˹an act of˺ grace from your Lord. That is ˹truly˺ the ultimate triumph. (57) Indeed, We have made this ˹Quran˺ easy in your own language ˹O Prophet˺ so perhaps they will be mindful. (58) Wait then! They too are certainly waiting. (59)" [Ad-Dukhan: 51-59] This is the end of Surat Ad-Dukhan, where Allah talks about the end of the righteous people. "Indeed, the righteous will be in a secure place," [Ad-Dukhan:51] This description of the bright good ultimate end of the people of faith and what Allah has prepared for them of His paradise and pleasure is mentioned after talking about the gloomy end which Allah prepared for the deniers. This comparison is always made in the Quran; (in the Quran), Allah describes the end of both the evildoers and the end of the believers. He may begin with describing the end of either of them, then the end of the other, based on the context. For example, at the beginning of this surah, the context included a threat to the deniers to whom Allah sent the Prophet ﷺ making things clear to them "then they turned away from him, saying, “A madman, taught by others!”?" [Ad-Dukhan: 14] Allah threatens

them with the consequences which they will face in this world and in the Hereafter, and at the end of this surah, Allah describes their end saying, "Surely the Day of ˹Final˺ Decision is the time appointed for all (40) the Day no kith or kin will be of benefit to another whatsoever, nor will they be helped, (41) except those shown mercy by Allah. He is truly the Almighty, Most Merciful. (42)" [Ad-Dukhan: 40-42] then Allah describes the end of the deniers saying, "Surely ˹the fruit of˺ the tree of Zaqqûm (43) will be the food of the evildoer. (44) Like molten metal, it will boil in the bellies (45) like the boiling of hot water. (46)" [Ad-Dukhan: 44-46] This means that if he eats from its fruit, it will boil in his belly like the boiling of molten metal, and the prophet ﷺ said about it, "O servants of Allah, have fear of Allah. If only a drop of Az-Zaqqum were to drip into the abode of the world, it would spoil the peoples' livelihood." Only one drop of Zaqqum would spoil the livelihood of all that lives in this world, and no living being can survive; all human beings, animals, plants, the air, and water would all be spoiled from only one drop of it. The prophet proceeded, "so how about the person for whom it is his food?" Indeed, this is what the food and drink of the people of Fire will be, God forbid! "Surely ˹the fruit of˺ the tree of Zaqqûm (43) will be the food of the evildoer. (44) Like molten metal, it will boil in the bellies (45) like the boiling of hot water. (46) ˹It will be said,˺ “Seize them and drag them into the depths of the Hellfire. (47)" [Ad-Dukhan: 44-47] This will be the divine command to the wardens of Hell; to seize the disbelievers and drag and push them into the Fire, to drag them by their forelocks or feet, or to drag, seize and throw them into the Fire. The prophet ﷺ said, "the seat of the disbeliever in the Fire", one seat of the disbelievers in the Fire, "will be like the distance between Mecca and Medina, and the distance between his two shoulders will be a three-day journey", i.e., the

skin will be as long as a three-day journey. "….Whenever their skin is burnt completely, We will replace it so they will ˹constantly˺ taste the punishment….." [An-Nisa:56]

"It will be said,˺ “Seize them and drag them into the depths of the Hellfire. " [Ad-Dukhan: 47] amidst the Fire, "Then pour over their heads the torment of boiling water." [Ad-Dukhan: 48] the torment of boiling water being poured over their heads, also "…with water like molten metal, which will burn ˹their˺ faces…." [Al-Kahf: 29] This means that if they want to drink from it, the skin of their faces will melt and drop in it out of its heat, and this water will be poured over their heads. ("The wicked will be told,˺ “Taste this. You mighty, noble one" [Ad-Dukhan: 49] they will be addressed in this way either to mock them or to remind them of what they used to be addressed with in this world, i.e., the mighty, noble one. "This is truly what you ˹all˺ used to doubt." [Ad-Dukhan: 50]; this torment you are suffering is what you used to doubt. Then Allah reminds us of the blessings that the people of Paradise will enjoy saying, "Indeed, the righteous will be in a secure place," [Ad-Dukhan: 51] The righteous (in the Arabic translation of the Quran) are referred to as Al-Mutaqeen, which is the plural of Al-Muttaqy, or the ones who take shield against something, as the term Taqwa (shielding oneself) means to protect and shield oneself with whatsoever. For example, one may say, It-Taqqaytu (I took Taqwa against) something, which means that he took shield between himself and that thing. Also, one may say, It-Taqqaytu the Fire, which means, I shielded myself against it. The same could be said about, It-Taqqaytu the rain with my umbrella, It-Taqqaytu the cold weather wearing my coat, and It-Taqqat (she took Taqwa against something) with her hand, as was said by a poet, and it means, she

covered her face from whoever might look at her. So, to take Taqqawah Allah means for the servant to take shield between himself and Allah's torment to protect himself from His torment taking into consideration that one cannot protect himself from the torment of Allah except with his faith and obedience. This is what can save a person; to believe in Allah, to listen to and obey Him, to act in obedience to Him and in accordance to what He wants, and to avoid what He forbids in accordance to His commands fearing His punishment. Indeed, this is what Taqwa means. So, Al-Muttaqun (the righteous), who believe in Allah, fear Him and take shield against His torment, "…will be in a secure place," [Ad-Dukhan: 51] Place here refers to a place of residence, and Paradise is a secure place. Secure here means, whoever lives in it will be secure from everything that one will not fear anything. Everything will be safe and peaceful and thus Allah called Paradise, the Home of Peace. "And Allah invites ˹all˺ to the Home of Peace and guides whoever He wills to the Straight Path." [Yunus: 25] It is a place of peace, security, calmness, comfort, and tranquility, where troubles do not exist; in this place, there are no conflicts, envy, hatred, enmity, wars, killing, stealing, robbery, or murder, which is opposite to the situation in this life. In this life, there is great corruption, turmoil, unrest and uncertainty, but none of these exist in Paradise. Rather, Paradise is a place of residence surrounded with peace; it is a secure place, where its residents are secure from all fears and worries, and nothing disturbs their minds. "Indeed, the righteous will be in a secure place," [Ad-Dukhan: 51] Further, it is a secure place from all calamities and disasters. In this place there are no earthquakes, ailments, hospitals, pollution or any evil of the evils that exist in this world; Allah has secured it. "amid Gardens and springs," [Ad-Dukhan: 52] Jannat (gardens) is the plural of Jannah (a garden), and a garden

is an orchard surrounded by trees, which covers anyone that enters it. One is covered in an orchard because of the tangling of the trees, for an orchard's trees are not far from one another being a tree here and another there. Rather, it is an orchard, a garden in which the branches of the trees are tangled. "amid Gardens", or orchards, "and springs," flowing as Allah says, "In each ˹Garden˺ will be two flowing springs", and He says, "In each will be two gushing springs." Further, He says, "The description of the Paradise promised to the righteous is that in it are rivers of fresh water, rivers of milk that never changes in taste, rivers of wine delicious to drink, and rivers of pure honey. There they will ˹also˺ have all kinds of fruit, and forgiveness from their Lord…." [Muhammad: 15] Indeed, those springs are flowing; "amid Gardens and springs," [Ad-Dukhan: 52]

"dressed in fine silk and rich brocade, facing one another." [Ad-Dukhan: 53] Fine silk is the fine, soft, and light of silk, and brocade is the thick and heavy of silk. In this world, silk is considered to be the most luxurious of fabric, the purest of which is the one produced by silkworm, and Allah has made it forbidden for the males of this nation and allowed it for females. This is because silk is a form of luxury and whoever wears it in this world, will not wear it in the Hereafter. The Prophet ﷺ said, (It is for them), which means that silk is for the disbelievers in this world, but it will be for you in the Hereafter. Take into consideration that silk in Paradise is not the same as silk in this world. Things in Paradise are different from things in this world except by meaning; things are only similar in their names but are different in their characteristics. The differences between what one will have in Paradise and what we have in this world are massive, to the point that each is in the opposite extreme. For example, the people of Paradise will be

dressed in fine silk and brocades, as they wish, and will sit facing one another not having to do anything; having no work nor worries, rather they will sit together having their drinks, enjoying themselves and exchanging conversations. "There they will never hear any idle or sinful talk (25) only good and virtuous speech. (26)" [Al-Waqi'ah: 25-26] They will be sitting on jeweled thrones, as Allah says, "All will be˹ on jeweled thrones," [Al-Waqi'ah:15] He also says, "…on thrones, ˹neatly˺ lined up… " [At-Tur: 20], and says, "and ˹splendid˺ carpets spread out." [Al-Ghashiyah:16] They will have carpets under the trees where they will be sitting; this is how their seats and gatherings will be as well as their markets where they will gather and sit not caring about anything but how to enjoy themselves. "Indeed, on that Day the residents of Paradise will be busy enjoying themselves (55) They and their spouses will be in ˹cool˺ shade, reclining on ˹canopied˺ couches. (56)" [Ya-Sin: 55-56] Allah tells them that, "dressed in fine silk and rich brocade, facing one another." [Ad-Dukhan: 53] They will be sitting facing one another, as none will give his back to another in Paradise. Rather, they will face each other out of their love and close friendship to one another, as Allah says, "…In a friendly manner, they will be on thrones, facing one another." [Al-Hijr: 47]

"So it will be. And We will pair them to maidens with gorgeous eyes." [Ad-Dukhan: 54] "so it will be" refers to the pleasures they will be in and what Allah mentioned of His blessings upon them. In addition to these blessings, We will pair them to maidens with gorgeous eyes, and the One Who will pair them is Allah. Al-Hur (gorgeous maidens) is the plural of Hawra', and it was said that Al-Hawar describes the eyes with very dark-black pupils and very white sclera. The white color is very white, and the

black color is very black; this makes the eyes gorgeous. It was also said that Al-Hawar describes the corner of the eye, as Jarir, the poet, said in his poetry, (Indeed, the eyes which have Hawarun in their corner, have murdered us then they never revived our murdered ones. They knock down the wise one until he moves no more, even though they (the women with such eyes,) are the weakest of Allah's creation.) The poet said, Hawar in the corner of their eyes. And A'in (eyes) which is the plural of A'ina' means having big eyes, which also makes gorgeous eyes. So, Allah describes the women of Paradise by describing their eyes with these two descriptions, Al-Hawar and Al-A'ina'. There will be two types of women on paradise, the first of which is the women who believed in this world, and those Allah will produce them in a new creation, as Allah says, "Indeed, We have produced them [i.e., the women of Paradise] in a [new] creation" [Al-Waqi'ah: 35] a new creation in Paradise, "And made them virgins, (36) Devoted [to their husbands] and of equal age (37) for the people of the right, (38)" [Al-Waqi'ah: 36-38] Allah will give them these characteristics, the first is that they will always be virgin; the wife of the believer in Paradise will be made virgin again whenever she has intercourse. They will also be devoted to their husbands, and they will never get angry, sad, worried, or distressed, rather they will always be happy and satisfied. "Devoted [to their husbands] and of equal age" They will be of equal age; there will be no old, middle-aged, and young contrast. They will all be of equal age which is the beginning of their puberty, as Allah says, "and full-bosomed maidens of equal age," [An-Naba:33] full-bosomed comes from bosom; the one whose bosom became round and full. There are other great descriptions of those women in the Quran, as in Allah's saying, "as if they were pristine pearls." [As-Saffat: 49], which means that they stay in their homes well-protected, never

obscene, not going out to the markets and places where men and women are together. Rather, they will be in their palaces and tents "as if they were pristine pearls." [As-Saffat: 49] Like delicate eggs which are preserved in a shelter not going out of it. Or like pearls in their shells, those women will be in their palaces and tents, and a tent will be made of a single pearl as the prophet ﷺ said, "In Jannah the believer will have a tent made of a single hollowed pearl". A single pearl in this world is tiny, weighing about ten to twenty carats, but (in Paradise) it will have a tent in it, and the tent will be thirty miles in the sky. It was also mentioned in another narration that the tent will be sixty miles in the sky. "and the believer will have his wives with him" in every corner of this tent, " and they will not be able to see one another". This is how a tent will be, not a palace. This is how what is less than a palace will be, so can you imagine how the palace will be?

Allah will pair the people of Paradise to maidens with gorgeous eyes, either from among the woman whom Allah will produce them in new creation as described above, or from other women which Allah created in Paradise; from among what Allah created and originated in Paradise. But what has Allah created these women from? The substance from which they are created has not been mentioned for sure; some say they are created from saffron, but there is no evidence to prove that. Still, Allah talks about and describes these women saying, "In both ˹Gardens˺ will be maidens of modest gaze, who no human or jinn has ever touched before." [Ar-Rahman: 56] They have never been touched before. They are created for the people of Paradise, so they will have never been married to, nor been touched by, anyone before Allah pairs to the people of Paradise. "….. who no human or jinn has ever touched before." [Ar-Rahman: 56] then He says, "Then which

of your Lord's favours will you both deny?" [Ar-Rahman:57] and He adds, "Those ˹maidens˺ will be ˹as elegant˺ as rubies and coral." [Ar-Rahman: 58] Their bodies will be as pure as rubies, which when pure, one can see what is inside like if it is pierced and a thread is inserted inside it, you can see that thread inside it. "Those ˹maidens˺ will be ˹as elegant˺ as rubies and coral." [Ar-Rahman: 58] The prophet ﷺ described them saying, "… "who will be so beautiful, pure and transparent that" the marrow of the bones of their legs will be seen through the bones and the flesh." This means that through bones and flesh, one can see the marrow of the bone, which is the marrow that exists inside the bones. This is because everything in them is so pure and transparent, including their flesh and bones, as if they are pure crystal. This is the other type of woman of the women of Paradise, and He says, "…… And We will pair them to maidens with gorgeous eyes." [Ad-Dukhan: 54]

"They will call therein for every [kind of] fruit - safe and secure" [Ad-Dukhan: 55] The people of Paradise will call, only by a sign; they will call for any fruit in Paradise only by a sign and the branch which carries that fruit will come to him. The branch will be between his hands so that he eats as much as he wishes, and then, it will go back to its place. The people of Paradise will not need to worry about anything, for example, they will not need to worry about how their clothes will be woven, how their shoes will be made, how their house will be built, or how their vehicle will be made. They will not need to work for anything; anything the people of Paradise want will be done only by wishing, signing or calling. Even if they call for something that does not exist, it will be created for them. They will not need to work for anything that there will be no farming, no grazing, no industry, nor any kind of toil, as is the case for the people in this world who work

hard to survive and gain their living. For the people of Paradise in Paradise, there will be no toil, no tiredness, and no distress any way; everything will be done as a believer desire and wants it to be. It was narrated in the hadith that a man will say to the Lord, (I want to plant, I wish I can plant), and it is known that farming requires working hard and toiling, for one needs to plow the land, fertilize it, lay the seeds, take care of it, remove the weeds and get rid of pests. One needs to always be careful and take care of the plants by watering them and fertilizing the soil until it grows. Then he will need to wait for seeds and vegetables for months, like four or five months, and for more than that for trees, like for two, three, four, five or ten years before the fruits start growing. So, (in this world,) farming requires waiting and working hard. (But in Paradise) the man will say to the Lord, (I want to plant), and Allah will reply, "Do not you have what you desired?" which means, do not you have whatever you desire of crops? Allah has filled Paradise will all kinds of fruits, flowers, and roses, from both the kinds that exist in this world as well as what does not exist in this world, taking into consideration that what we have in this world will be different in Paradise, where all things are different from what we know. "Do not you have what you desired? He will say, Indeed I do, but I enjoy plating." This man seems to enjoy working. "So, he will be told, plant. He will take the seeds to plant them in the soil" the prophet ﷺ continues, "and the crop will grow and ripen, before the wink of an eye." This means that he will grow the seeds in the soil, and before he winks, the plant will grow and the crops will ripen perfectly. So, the people of Paradise will not need to work for anything, for example, they will not need to raise livestock and poultry, to milk their sheep, nor to do any of the work they need to do in this world. This is because what requires working and processing in this world does not require

any work or processing in the Hereafter. Rather, everything will come ready to them. "They will call therein for every [kind of] fruit …." [Ad-Dukhan: 55] from the fruits which are known to them taking into consideration that such fruits will have different characteristics, as Allah says, "… Whenever provided with fruit, they will say, “This is what we were given before,” …." [Al-Baqarah: 25] This is one interpretation of “This is what we were given before,” i.e., in worldly life. "…..for they will be served fruit that looks similar ˹but tastes different˺. They will have pure spouses, and they will be there forever." [Al-Baqarah: 25] "They will call therein for every [kind of] fruit - safe and secure" [Ad-Dukhan: 55] from everything, for example, they will be safe and secure from all diseases and satiety. One will not be sated, nor will he, for example, get diabetes from overeating. They will also be safe and secure from worrying that the fruits of Paradise will be used up, for the fruit of Paradise are "never out of season nor forbidden" [Al-Waqi’ah: 33] They will not be available in summer but not in winter, or vice versa, nor will they be forbidden by being guarded or kept beyond wires, or anything else. So, (the people of Paradise) will be safe and secure for themselves and their provision. "This is indeed Our provision that will never end." [Sad: 54] They will also be safe and secure from any fears; there will be nothing to fear. "They will call therein for every [kind of] fruit - safe and secure" [Ad-Dukhan: 55]

Further, they will be secure from death. Death is the greatest thing to fear in worldly life, but there will be no death there. Allah says, "There they will never taste death, beyond the first death. And He will protect them from the punishment of the Hellfire" [Ad-Dukhan: 56] "There they will never taste death," Death is a reality that everyone will taste; every human being will

taste death. "Every soul will taste death….." [Al-Imran: 185] Every living in this world will taste death and experience it; this is a fact. But, there is only one death, and after people are resurrected before their Lord, no one will taste death, neither the people of Paradise nor the people of the Fire, taking into consideration that the people of Fire will definitely wish they can die saying, "They will cry, “O Mâlik! Let your Lord finish us off." [Az-Zukhruf: 77] They will wish to die because of the torment they will be suffering from. On the other hand, the people of Paradise will never wish to die because of the pleasures they will be enjoying; they will wish to remain there, and they will, as was narrated in the hadith, "When the people of Paradise have entered Paradise and the people of the Fire have entered the Fire, death will be brought and will be placed between the Fire and Paradise, and then it will be slaughtered, and a call will be made (that), 'O people of Paradise, O people of the Fire, Look at the place between Paradise and the Fire, and both of them will do." Then the Prophet said, "death will be brought forward in the shape of a black and white ram." i.e., death will appear to them as a black and white ram. "Then a call maker will call, 'O people of Paradise!' Thereupon they will stretch their necks and look carefully. The caller will say, 'Do you know this?' They will say, 'Yes, this is Death.' By then all of them will have seen it. Then it will be announced again, 'O people of Hell !' They will stretch their necks and look carefully. The caller will say, 'Do you know this?' They will say, 'Yes, this is Death.' And by then all of them will have seen it. Then it (that ram) will be slaughtered and the caller will say, 'O people of Paradise! Eternity for you and no death O people of Hell! Eternity for you and no death." There will be no death anymore. So the people of Paradise will have happiness added to their previous happiness, as they will remain forever in the provisions

they will be enjoying, which will never end, and the people of the Fire will have sorrow added to their previous sorrow because they know that the torment they will be in will never end. "There they will never taste death, beyond the first death…." [Ad-Dukhan: 56] which they will have tasted in the worldly life, "… And He will protect them from the punishment of the Hellfire" Allah will protect them from the torment of the Hellfire. This is what Allah points out about how they will be; He says, "Indeed, the righteous will be in a secure place," [Ad-Dukhan:51] because, in the worldly life, they have protected themselves from Allah's torment. They protected themselves from Allah's wrath, so Allah will protect them from the punishment of the Hellfire and will give them from His provisions in Paradise.

He says, "As bounty from your Lord." As bounty means that what they will be given in Paradise is only as bounty (from Allah). As bounty means giving as a favor and rewarding with extra. This is because what they will be in is not an equal reward for their deeds, as they are rewarded for their good deeds in the worldly life with His blessings which they enjoy. Even one blessing of Allah upon a servant is enough as a reward for all his good deeds in this world, or even more than enough. For example, the blessing of sight equals all one's good deeds. On this matter, Allah says about the most honored of His servant and His friend, Ibrahim ﷺ, "….We gave him his reward in this life, and in the Hereafter he will certainly be among the righteous." [Al-Ankabut: 27] "We gave him his reward in this life, " for all his good deed. There is no doubt that he was given his reward in full, as Allah's provisions are greater than one's deeds. Thus, being admitted to Paradise will be as bounty from Allah; it is only as an act of grace from

Allah, not a reward for one's deeds. One's deeds are too little compared to Allah's blessings upon him in this life, so being admitted to Paradise is only an act of grace from Allah. "As bounty from your Lord. That is ˹truly˺ the ultimate triumph" [Ad-Dukhan: 57] "That" refers to what Allah told us about the situation of the righteous (in Paradise). "is ˹truly˺ the ultimate triumph" Triumph means achieving the ultimate goal, beyond which there is nothing to wish for. This is the highest and most honored of achievements that a person may achieve "…is ˹truly˺ the ultimate triumph"

Then, Allah says, "Indeed, We have made this ˹Quran˺ easy in your own language ˹O Prophet˺ so perhaps they will be mindful" [Ad-Dukhan: 58] "We have made this ˹Quran˺ easy"; Allah has made the Quran easy to read, remember and understand. "in your own language" in the Arabic language, as Allah says, "Certainly, We have made it a Quran in Arabic …." [Az-Zukhruf: 3] Also, He says, "Indeed, We have sent it down as an Arabic Quran1 so that you may understand." [Yusuf: 2] and He says, "in a clear Arabic tongue." [Ash-Shu'ara: 195]; "And so We have revealed it as an Arabic legislation.…" [Ar-Ra'd: 43] It is in the language of all the Arabs, which means that the addressees in the Quran are the Arab. "be mindful" of what Allah reminds them about; about their Lord, the only Lord, about the straight Path, how He treats His creation, His severe punishment when sinning, and His blessings and grace when believing and obeying. Then He says, "Wait then! They too are certainly waiting." [Ad-Dukhan: 59] Wait, O Muhammad, to get what Allah promised you to get, and to watch what those evildoers will get of what Allah threatened them with, as Allah says, "Indeed, We will remove ˹that˺ torment for a while, and you ˹Meccans˺ will return ˹to disbelief˺. (15) ˹Then˺ on the Day We will deal ˹you˺ the fiercest

blow, We will surely inflict punishment. (16)" [Ad-Dukhan: 15-16] and He says, "Surely the Day of ˹Final˺ Decision is the time appointed for all" [Ad-Dukhan: 40] This is what Allah threatened them with when they were in the worldly life, "..for the day ˹when˺ the sky will be veiled in haze, clearly visible, (10) overwhelming the people. ˹They will cry,˺ "This is a painful torment. (11) Our Lord! Remove ˹this˺ torment from us, ˹and˺ we will certainly believe." (12)" [Ad-Dukhan: 10-12]… till He says, "Then˺ on the Day We will deal ˹you˺ the fiercest blow, We will surely inflict punishment." [Ad-Dukhan: 16] Also, He threatened them from the Day of Final Decision saying, "Surely the Day of ˹Final˺ Decision is the time appointed for all" [Ad-Dukhan: 40] Then, Allah points out how they will be on that Day. So, Wait for what Allah promised, "…. They too are certainly waiting." [Ad-Dukhan: 59] They also wait for the end of the prophet by Allah and the end of his religion, and for his call to not be spread. They wait for his end, as they wait for what they imagined would happen to this religion. So, you too, wait to see what Allah will do. There is no doubt that what will happen is only what Allah wants and judges with, and concerning their baseless thoughts, they will be nothing.

With this, this great Surah is concluded. I ask Allah to benefit us from what this surah includes of knowledge and guidance, and I ask Allah to forgive me and you for every sin. .Praise be to Allah, Lord of the worlds

Al-Jathiyah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ: "حم (1) تَنزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ (2) إِنَّ فِي السَّمَوَاتِ وَالأَرْضِ لَآيَاتٍ لِلْمُؤْمِنِينَ (3) وَفِي خَلْقِكُمْ وَمَا يَبُثُّ مِنْ دَابَّةٍ آيَاتٌ لِقَوْمٍ يُوقِنُونَ (4) وَاخْتِلافِ اللَّيْلِ وَالنَّهَارِ وَمَا أَنزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ رِزْقٍ فَأَحْيَا بِهِ الأَرْضَ بَعْدَ مَوْتِهَا وَتَصْرِيفِ الرِّيَاحِ آيَاتٌ لِقَوْمٍ يَعْقِلُونَ (5) تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ فَبِأَيِّ حَدِيثٍ بَعْدَ اللَّهِ وَآيَاتِهِ يُؤْمِنُونَ (6)" [الجاثية: 1-6].

In the name of Allah, the Entirely Merciful, the Especially Merciful, "Ḥā, Meem (1). The revelation of the Book is from Allah, the Exalted in Might, the Wise (2). Indeed, within the heavens and earth are signs for the believers (3). And in the creation of yourselves and what He disperses of moving creatures are signs for people who are certain [in faith] (4). And [in] the alternation of night and day and [in] what Allah sends down from the sky of provision [i.e. rain] and gives life thereby to the earth after its lifelessness and [in His] directing of the winds are signs for a people who reason (5). These are the verses of Allah which We recite to you in truth. Then in what statement after Allah and His verses will they believe? (6)" (Al-Jathiyah: 1-6).

Surah Al-Jathiyah is a Meccan chapters and it is one of the seven chapters in the Quran that begins with the two letters, "Ḥā, Meem" (ِAl-Jathiyah: 1). It has been noted by renowned scholars that these individual letters are used to draw attention. It is also plausible that they could be a symbol from Allah ﷻ that affirms that this Quran was revealed in the Arabic language. The Quran was revealed to challenge the disbelievers. They were told to bring forth a chapter similar to the chapters of the Quran to prove that the Prophet ﷺ had invented this Quran. This challenge was suitable for the unbelievers because they were people of knowledge and eloquence. These people were challenged to devise one chapter that matched the Quran's beauty, clarity, eloquence, but they were incapable of doing so. Thus, this is the everlasting proof that this Book was revealed to Prophet Muhammad ﷺ by Allah ﷻ. It also indicates that as long as Islam remains, then this miracle will remain.

The Prophet ﷺ said, "There has never been a Prophet amongst the prophets who was not bestowed with a sign amongst the signs which were bestowed (on the earlier prophets). Human beings believed in it. And verily I have been conferred upon revelation (the Holy Quran) which Allah revealed to me. I hope that I will have the greatest following on the Day of Resurrection".

Then, Allah says, “The revelation of the Book is from Allah, the Exalted in Might, the Wise” (Al-Jathiyah: 2). The Book refers to the Quran which was written in the heavens in the Preserved Tablet, as He says, “It is ˹written˺ on pages held in honor (13). Highly esteemed, purified (14). By the hands of angel-scribes (15) Honorable and virtuous (16)” ('Abasa: 13-16). These pure verses are read in the heavens by its residents and the angels of Allah. At first, the Quran was written in the heavens, then on earth. Therefore, this existing Book is the actual Quran that was revealed by Allah. The word of Allah is superior to all other speech just as Allah is superior to all of His creations. The name of Allah ﷻ is a proper noun, meaning God. It includes all the attributes that refer to Allah ﷻ. Allah is the greatest name and all creations will return to Him. The creation of the heavens, the earth, and all of the worlds is attributed to Him. He is the Predominant Who is not dominated by any other as everything is subjugated to Him and under His control. He is also the All-Wise, Who places everything in its proper place. All of His worldly and religious commandments are based on His knowledge. Furthermore, revealing this Book to His servant and messenger Muhammad ﷺ is from the Almighty's wisdom.

Then, the Almighty says, “Indeed, within the heavens and earth are signs for the believers” (Al-Jathiyah: 3). This is an affirmation from Allah ﷻ that indeed He created everything in the heavens, the earth, and what is in between them, such as the drifting clouds and the stars that adorn this world's sky. Then above this layer of the atmosphere there are seven heavens. Beyond these seven heavens exists the Footstool of Allah and His Throne. Whatever is above and beyond the earth is considered a part of the heavens, while the earth is where living beings, such as the human race dwell. In this verse, Allah ﷻ states that in the creation of the heavens and earth there are signs for those who believe. Of course, these signs are countless and cannot be contained within books because even a single atom in this universe contains mysteries and vast knowledge that cannot be

enumerated. People have discovered within the smallest molecule of matter a great number of mysteries. In a single atom there exists a number of electrons that circle a nucleus and these electrons differ according to the substance. They move and cannot be seen with the naked eye as they are microscopic and even some of the most advanced microscopes cannot capture these images.

Then, Allah ﷻ says, "And in the creation of yourselves" (Al-Jathiyah: 4). On the other hand, cells are the building blocks for living creatures. A single cell in the human body is similar to an entire galaxy in its vastness because within it lie incomprehensible mysteries. Some cells form the genetic codes of humans and people are now able to separate more than one thousand six hundred genes and each gene has its own function. If this is the case for a single cell then what is the case for other creations? Human beings will never fully comprehend these properties no matter the degree of knowledge they obtain or the age they reach as Allah ﷻ says, "If all the trees on earth were pens and the ocean ˹were ink˺, refilled by seven other oceans, the Words of Allah would not be exhausted. Surely Allah is Almighty, All-Wise" (Luqman: 27). If the oceans changed and all the trees turned into pens and attempted to write down the knowledge and words of Allah ﷻ then, they would not be able to do so.

Allah ﷻ created signs that the mind cannot even fathom or comprehend. There are signs for believers and the people of faith. Even if they are aware of only a few of these signs, there is no doubt that they are an indication of their faith in Allah. These believers realize that their creator must be a Powerful, Mighty, and Capable God as He says, "No vision can encompass Him, but He encompasses all vision. For He is the Most Subtle, All-Aware" (Al-An'am: 103) He is able to place the sun, the earth, the planets in their proper places and they orbit in their designed and calculated paths. They do not move ahead or fall behind by even one-millionth of a second as He says, "The sun and the moon ˹travel˺ with precision" (Ar-Rahman: 5). Allah created the cosmic and solar groups in the

universe. If mankind sought to leave this solar system and travel to another galaxy, then it would take millions of years, even with the speed of light which is the fastest entity known to humanity. Then, what would be the case for all the millions of galaxies beyond it? There is no doubt that this creator is a God with indescribable power and might, which cannot be comprehended by the human mind.

Allah ﷻ also says, "They have not shown Allah His proper reverence—when on the Day of Judgment the ˹whole˺ earth will be in His Grip, and the heavens will be rolled up in His Right Hand. Glorified and Exalted is He above what they associate ˹with Him˺!" (Az-Zumar: 67). The great signs that are witnessed in the creation of the heavens and earth are an indication of Allah's wisdom and power. Anyone or anything else that claims divinity is false. How then, after witnessing these spectacular creations, is divinity given to human beings who are weak and feeble and require many basic needs in order to survive, such as food, drinks, and sleep. What are human beings in comparison to these great creations? Humans are incapable of regulating their own inner body organ systems, such as the heartbeat, breathing patterns, body temperature, or blood circulation. Each cell in the human body also manages to function in precision to preserve the body from decay. It could also be affected with various diseases, such as cancer or anything else.

Humans are balanced in their creation from the length of their arms and feet, the placement of their eyes, to their upright stature. Allah ﷻ says, "O humanity! What has emboldened you against your Lord, the Most Generous (6). Who created you, fashioned you, and perfected your design (7). Molding you in whatever form He willed? (8)" (Al-Infitar: 6-8). When contemplating the beginning of a person's life on this earth they will realize that at some point in time they did not exist. Then, they were created from an inferior drop of sperm from a male and an egg from a female that was fertilized. At some point, they

were once a single cell that later split into multiple cells and became an embryonic lump then it became fully formed. It gradually develops into its full form and comes out of its mother's womb completely different from its previous state. This baby that has just been born is guided to drink milk from its mother's breast. It also cries, laughs, and then develops the ability to learn. Later, when they are older, they come to develop their own comprehension, understanding, and knowledge.

Allah ﷻ says, "and in the creation of yourselves" (Al-Jathiyah: 4). If people were to take one part of their bodies and start discovering the wonders and greatness within them, such as the structure of the eye or the ear and the signs within them, or the fist with its nerves, veins, and ligaments that connect them and phalanges that shape them. These features gave the human hand many great functions as it is one the greatest machines in this world. It can write in detailed calligraphy, shape things, strike things severely, and move in all directions. Look at the human mind and intellect and the tasks it is capable of performing. If people attempted to create a similar being that can fully function as a human being then they would be unable to do so. If they were to invent an advanced robot with a developed system then it would never come close to an actual human being.

Then, He says, "and what He disperses of moving creatures" (Al-Jathiyah: 4). There are millions of different types of animals from insects, vermin, birds, reptiles, predators, cattle, and others from the animal kingdom. These are all signs of Allah because He created each animal and guided them towards their way of life and livelihood to maintain their cycle of life. The signs of Allah are clear indicators and proof for the people of sure faith. These people are confident in what Allah ﷻ has informed them. Allah stated that He is the Creator and the Maintainer of this universe. It has a specific span of time that will end and people will then meet their Lord ﷻ. Then He says, "[These creatures] are signs for people who are certain [in faith]" (Al-Jathiyah: 4). Allah has laws and a path that must

be followed. He did not create these creations without purpose nor were they created in vain. The people of faith believe in all of these matters once they witness the signs of Allah ﷻ in creation.

Then, Allah ﷻ says, "And [in] the alternation of night and day" (Al-Jathiyah: 5). There are differences in the characteristics of the night and day. If it were not for this constant alteration between night and day then life on earth would not be possible. If the night were to completely engulf the earth then the planet would have frozen and life as we know it would have ended. While, if daytime were permanent, then the earth would have burned and survival would have been impossible. This consecutive cycle of night and day is a sign from Allah. The characteristics of these two periods of time are also signs from Him as daytime is bright and warm, so people may work, while the night is dark and cool, so people may rest. This cycle continues throughout summer and winter to create the different seasons and this also affects the bounty of plants and fruit, which is another sign from Allah that benefits His servants. This is from His mercy as no other being is capable of creating such a system. Allah ﷻ says, "It is out of His mercy that He has made for you the day and night so that you may rest ˹in the latter˺ and seek His bounty ˹in the former˺, and perhaps you will be grateful" (Al-Qasas: 73).

He says, "and [in] what Allah sends down from the sky of provision [i.e. rain]" (Al-Jathiyah: 5). Allah sent down rain from the skies, which provides sustenance for all creatures that depend upon it. Rain is a blessing because it is a source of drinking water for people and all other creations such as animals and plants. These creatures are also dependent on one another, for example, animals consume plants and human beings consume these animals and plants as well. Mankind also uses animal skin and fur as clothing to cover and warm themselves. These animals are also a source of transportation. Therefore, the rain that is sent down from the sky is life itself as Allah ﷻ says, "And We created from water every living thing" (Al-

Anbya: 30). All provisions are then sustained by this blessing sent down from the heavens. He says, "and gives life thereby to the earth after its lifelessness" (Al-Jathiyah: 5). Allah ﷻ gave life to the earth after it was dead meaning that the plants and trees were revived by the rainfall.

Allah ﷻ says, "and [in His] directing of the winds are signs for a people who reason" (Al-Jathiyah: 5). The movement of the wind on earth changes and varies from all directions. Wind movement from cold areas to warmer areas creates a pleasant atmosphere and winds from warm areas to colder areas creates a warmer atmosphere. The wind carries tons of water droplets in the clouds. Allah directs these heavy clouds filled with water by means of this wind. These clouds travel through a specific layer in the atmosphere which is at a designated and suitable height for life. If it were lower, clouds would cause damage and destroy things while they move. On the other hand, if they were farther away that could cause the clouds to disappear and vanish. Allah ﷻ also indicates that wind can be a blessing or a curse for people as it can be a form of mercy or punishment. This is a sign from the Lord Who directs His mercy or punishment to whomever He wills. These are all signs from Allah ﷻ, but for the people of reason who have minds and use their intellect. While other people may not benefit from these signs as He says, "How many signs in the heavens and the earth do they pass by with indifference!" (Yusuf: 105). Furthermore, they do not benefit from the verses of Allah ﷻ because they look at them with indifference and without contemplation, so how will they benefit from them?

Then, the Almighty says, "These are the verses of Allah which We recite to you in truth" (Al-Jathiyah: 6). These are the verses of Allah ﷻ that have been previously mentioned which include the creation of the heavens and earth, human beings, the variety of animals, the alteration of the night and day, rainfall, and the shifting of the winds. "Then in what statement after Allah and His verses will they believe?" (Al-Jathiyah: 6). This question is an affirmation and a reminder

from Allah ﷻ, the Creator everything. So is there any other message that will make these stubborn deniers believe in Allah ﷻ? Allah sends them this message that reveals His attributes of being the Almighty and the All-Wise. He also makes His signs in the universe clear as they can be witnessed every single day and yet they do not believe in Allah ﷻ and refuse to follow this message.

يقول الله ﷻ: "وَيْلٌ لِكُلِّ أَفَّاكٍ أَثِيمٍ (7) يَسْمَعُ آيَاتِ اللَّهِ تُتْلَى عَلَيْهِ ثُمَّ يُصِرُّ مُسْتَكْبِرًا كَأَنْ لَمْ يَسْمَعْهَا فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ (8) وَإِذَا عَلِمَ مِنْ آيَاتِنَا شَيْئًا اتَّخَذَهَا هُزُوًا أُوْلَئِكَ لَهُمْ عَذَابٌ مُهِينٌ (9) مِنْ وَرَائِهِمْ جَهَنَّمُ وَلا يُغْنِي عَنْهُمْ مَا كَسَبُوا شَيْئًا وَلا مَا اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ وَلَهُمْ عَذَابٌ عَظِيمٌ (10) هَذَا هُدًى وَالَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ لَهُمْ عَذَابٌ مِنْ رِجْزٍ أَلِيمٌ (11) اللَّهُ الَّذِي سَخَّرَ لَكُمُ الْبَحْرَ لِتَجْرِيَ الْفُلْكُ فِيهِ بِأَمْرِهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ (12) وَسَخَّرَ لَكُمْ مَا فِي السَّمَوَاتِ وَمَا فِي الأَرْضِ جَمِيعًا مِنْهُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ (13) قُلْ لِلَّذِينَ آمَنُوا يَغْفِرُوا لِلَّذِينَ لا يَرْجُونَ أَيَّامَ اللَّهِ لِيَجْزِيَ قَوْمًا بِمَا كَانُوا يَكْسِبُونَ (14) مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَاءَ فَعَلَيْهَا ثُمَّ إِلَى رَبِّكُمْ تُرْجَعُونَ (15)" [الجاثية: 7-15].

says, "Woe to every sinful liar (7). Who hears the verses of Allah ﷻ Allah .recited to him, then persists arrogantly as if he had not heard themSo give him tidings of a painful punishment (8). And when he knows anything of Our verses, he takes them in ridicule. Those will have a humiliating punishment (9). Before them is Hell, and what they had earned will not avail them at all nor what they had taken besides Allah as allies. And they will have a great punishment (10). This [Quran] is guidance. And those who have disbelieved in the verses of their Lord will have a painful punishment of foul nature (11). It is Allah who subjected to you the sea so that ships may sail upon it by His command and that you may seek of His bounty; and perhaps you will be grateful (12). And He has subjected to you whatever is in the heavens and whatever is on the earth - all from Him. Indeed in that are signs for a people who give thought (13) Say, [O Muḥammad], to those who have believed that they [should] forgive those who expect not the days of Allah [i.e. of His retribution] so that He may recompense a people for what they used to earn (14). Whoever does a good deed - it is for himself; and

whoever does evil - it is against it [i.e. the self or soul]. Then to your Lord you will be returned (15)" (Al-Jathiyah: 7-15).

Then the threat came, as the Almighty says, "Woe to every sinful liar" (Al-Jathiyah: 7). Allah ﷻ is threatening those who left the faith and says, woe to them. This is a warning of eternal punishment and destruction because those who leave the faith are wrongdoers and liars. So, what is there other than the truth but falsehood? Those who follow this path are rooted in lies, slander, and doubt. They also fabricate lies against Allah ﷻ without knowledge. These unbelievers have no evidence to prove that their claims are truthful, they only have their suspicions and lies as Allah ﷻ says, "... What a terrible claim that comes out of their mouths! They say nothing but lies" (Al-Kahf: 5). They also claim that they will not be resurrected after their death. This is a false claim and anyone who believes this is indeed a sinful liar.

Then, the Almighty says, "Who hears the verses of Allah recited to him, then persists arrogantly as if he had not heard them. So give him tidings of a painful punishment" (Al-Jathiyah: 8). The verses of Allah ﷻ were recited to them and yet they persisted in sinful acts. They denied the truth and were arrogant and prideful because they thought that abiding by it would make them inferior and lower their status. So, He says, "So give him tidings of a painful punishment" (Al-Jathiyah: 8). The Arabic word for giving news is, *bisharah*. This word is mostly referring to good news; however, in this verse, Allah ﷻ is mocking them by using this word sarcastically. He gave these arrogant unbelievers news of the painful punishment that awaits them in the Hereafter. Allah ﷻ describes Hell as the Fire that is fueled with people and stones and the angels of punishment will torture them in ways unlike anything of this world. Allah ﷻ says, "So on that Day, none will punish [as severely] as His punishment (25), And none will bind [as severely] as His binding [of the evildoers] (26)" (Al-Fajr: 25-26). They will be stricken on their heads with scalding water. Allah ﷻ illustrates the severe punishment in the Hereafter.

He says, “These are two adversaries who have disputed over their Lord. But those who disbelieved will have cut out for them garments of fire. Poured upon their heads will be scalding water (19). By which is melted that within their bellies and [their] skins (20). And for [striking] them are maces of iron (21). Every time they want to get out of it [i.e. Hellfire] from anguish, they will be returned to it, and [it will be said], ‘Taste the punishment of the Burning Fire!’ (22)” (Al-Hajj: 19-22).

Then, the Almighty says, “And when he knows anything of Our verses, he takes them in ridicule” (Al-Jathiyah: 9). They know these verses were revealed by Allah ﷻ and yet they were arrogant. It is enough to know that these revelations are from Allah ﷻ to glorify Him; however, instead they mock them. They also make it their goal to ridicule anything that is attributed to Allah. So, the Almighty says, “Those will have a humiliating punishment” (Al-Jathiyah: 9). The determiner, those, indicates distance and implies that Allah ﷻ holds disdain for these unbelievers. They will be subject to a painful and humiliating punishment. Allah ﷻ says, "˹It is˺ the Day they will be fiercely shoved into the Fire of Hell" (At-Tur: 13). He also says, “... then ˹they˺ will be seized by ˹their˺ forelocks and feet” (Ar-Rahman: 41). They will also be hit on their heads, verbally insulted, and boiling water will be poured over their heads. Thus, this punishment is unlike anything they have ever seen in this world.

The Almighty says, “Before them is Hell” (Al-Jathiyah: 10). These unbelievers had forgotten about the Hellfire when they were in this life. They did not realize that it is awaiting them on the Day of Judgment as it is their final abode. Then He says, “and what they had earned will not avail them at all” (Al-Jathiyah: 10). Allah states that all the wealth and honor they obtained in this life will not benefit them as these people will say, “My authority has been stripped from me” (Al-Haqqah: 29). Their riches and authority will diminish and they will come to their Lord all alone. He says, “nor what they had taken besides Allah as allies” (Al-

Jathiyah: 10). Those allies that they took besides Allah ﷻ will not benefit them on this Day. In the Arabic language, a *wali* is someone who forms relations and an allegiance with others, this includes various relationships, such as the connections formed through marriage or the relationship between siblings. There are also relationships in which one is superior over another, such as the the conncetion between master and slave, lord and servant, king and subjects. This also includes those false gods they thought will aid them instead of Allah ﷻ. They thought these gods would intercede on their behalf and claim victory for them through their alliance. However, all those who have been worshiped instead of Allah will not avail them in the least. All these alliances will perish on the Day of Judgment as they will not find anyone to support or protect them from the punishment of Allah ﷻ. He says, "And they will have a great punishment" (Al-Jathiyah: 10). The tremendous and severe punishment of Allah ﷻ will be directed at the unbelievers in the Hereafter.

Then, the Almighty says, "This [Quran] is guidance" (Al-Jathiyah: 11). Allah ﷻ made His revelations clear and He threatens those who turn away from His revelations and persist in arrogance. This threat is a form of guidance from Allah ﷻ. This guidance distinguishes between the true path of Allah and the way of the criminals. Mankind must not follow the route of the wrongdoers because they are awaiting severe punishment in the Hereafter. Then, He says, "And those who have disbelieved in the verses of their Lord" (Al-Jathiyah: 11). These signs are apparent in the creation of the heavens and the earth, the shifting of the winds, the variety of animals upon the earth, and the creation and formation of human beings. Those who deny these signs and revelations "will have a painful punishment of foul nature" (Al-Jathiyah: 11). In the Hellfire, the unbelievers will be tormented in horrendous ways, for example, they will consume foul foods and drinks from *zaqqum* and *ghislin*, which is the oozing discharge of wounds. It is a horrible and filthy punishment that is beyond description.

Then Allah ﷻ is praised for His creations as well as His blessings and favors upon His servants as the Almighty says, "It is Allah who subjected to you the sea so that ships may sail upon it by His command and that you may seek of His bounty; and perhaps you will be grateful" (Al-Jathiyahh: 12). Allah ﷻ subjugated the sea for the benefit of mankind. The relative pronoun in this verse refers to Allah ﷻ, the Creator of everything and the sea is a common noun that refers to all seas. Ships are able to sail upon this sea by the Almighty's divine command. He created the sea in this manner and He established the law of buoyancy that allows these enormous ships to sail without drowning. Then, He says, "and that you may seek of His bounty; and perhaps you will be grateful" (Al-Jathiyahh: 12). People are able to travel across the earth, conduct business, and transfer products from one place to another through sailing across the seas. During these journeys people may seek and call for Allah's favors and mercy, so perhaps they may be grateful and acknowledge with their hearts and tongues the Almighty's benevolence and blessings upon them. They know they do not possess the ability to subject this sea without Allah ﷻ as this is His creation and His doing.

Then, Allah ﷻ says, "And He has subjected to you whatever is in the heavens and whatever is on the earth - all from Him. Indeed in that are signs for a people who give thought" (Al-Jathiyah: 13). Allah ﷻ also subjugated various creatures in the heavens such as the clouds as He says, "and the clouds drifting between the heavens and the earth" (Al-Baqarah: 164). He also mentions the stars as He says, "and He is the One Who has made the stars as your guide through the darkness of land and sea…" (Al-An'am: 97). This includes the sun that rises and sets and the numerous stars that are positioned in the sky. These stars also adorn the heavens as Allah says, "... and We adorned the lowest heaven with ˹stars like˺ lamps ˹for beauty˺ and for protection. That is the design of the Almighty, All-Knowing" (Fussilat: 12). Allah ﷻ also subjugated whatever is on the earth from plants, minerals, resources, cattle, and animals. These blessings in the heavens

and the earth are from the grace of Allah ﷻ. The Almighty is the only Creator and He does not have any partners who take part in the creation or subjugation of these creations. Allah ﷻ says, “Indeed in that are signs for a people who give thought” (Al-Jathiyah: 13). Surely, in these splendid creations are signs and clear indications that Allah is the Only God and He bestows His blessings and favors upon His servants. However, these signs are only beneficial for those who reflect upon the visible signs and written verses of Allah ﷻ.

After Allah ﷻ mentions His signs in creation and warnings to those who turn away from His path, He says, “Say, [O Muḥammad], to those who have believed that they [should] forgive those who expect not the days of Allah [i.e. of His retribution]” (Al-Jathiyah: 14). The Messenger ﷺ was commanded to tell the believers to leave the unbelievers and to pardon them. These infidels do not fear the days of Allah in which He sends forth His punishment to those stubborn unbelievers. Allah ﷻ also invites them to reflect on the day that Allah the Almighty punished the nation of Noah by destroying and drowning them. They should also reflect on the nations of Aad, Thamud, and Pharaoh who were severely punished by Allah ﷻ. Allah commanded His prophets to remind their people of these days of punishment as Allah ﷻ says to Musa, “remind them of the Days of Allah” (Ibrahim: 5). Allah ﷻ will save the believers and punish the disbelievers.

The Almighty also says, “So leave Me, [O Muḥammad], with [the matter of] whoever denies this statement [i.e. the Quran]. We will progressively lead them [to punishment] from where they do not know (44). And I will give them time. Indeed, My plan is firm (45)” (Al-Qalam: 44-45). Allah ﷻ tells His prophet to leave them since there will come a day when they will meet their Lord ﷻ as He says, “and when the foolish address them ˹improperly˺, they only respond with peace" (Al-Furqan: 63). Allah ﷻ reserved their punishment that will come whenever He wills. Allah says, “so that He may recompense a people for what

they used to earn (Al-Jathiyah: 14). This verse could refer to the unbelievers who will be compensated for their crimes and evil deeds. This group of people could also refer to believers who patiently endured harm and forgave those who did not fear the days of Allah.

Then, He says, “Whoever does a good deed - it is for himself” (Al-Jathiyah: 15). This includes any good deeds that were decreed by Allah ﷻ and they would perform these good deeds to gain the pleasure of Allah. The Prophet ﷺ said, "Iman has over seventy branches the uppermost of which is the declaration: ‘None has the right to be worshiped but Allah’; and the least of which is the removal of harmful objects from the road, and modesty is a branch of Iman”. All these branches of faith are considered good deeds and whoever acts accordingly will be rewarded. Allah ﷻ does not gain any benefits from acts of worship or good deeds because He is Self-Sufficient. However, they do benefit those who perform them, both in this life and in the Hereafter. Then, Allah says, and whoever does evil - it is against it [i.e. the self or soul]. Then to your Lord you will be returned” (Al-Jathiyah: 15). These wrongdoers who commit evil must know that in the end, everyone will return to Allah ﷻ. On the Day of Judgment, all of mankind will be judged and held accountable for their actions. Allah ﷻ says, “Surely to Us is their return (25). Then surely with Us is their reckoning)26(” (Al-Ghashiyah: 25-26).

يقول الله ﷻ: "وَلَقَدْ آتَيْنَا بَنِي إِسْرَائِيلَ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى الْعَالَمِينَ (16) وَآتَيْنَاهُمْ بَيِّنَاتٍ مِنَ الأَمْرِ فَمَا اخْتَلَفُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ (17) ثُمَّ جَعَلْنَاكَ عَلَى شَرِيعَةٍ مِنَ الأَمْرِ فَاتَّبِعْهَا وَلا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لا يَعْلَمُونَ (18) إِنَّهُمْ لَنْ يُغْنُوا عَنكَ مِنَ اللَّهِ شَيْئًا وَإِنَّ الظَّالِمِينَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَاللَّهُ وَلِيُّ الْمُتَّقِينَ (19) هَذَا بَصَائِرُ لِلنَّاسِ وَهُدًى وَرَحْمَةٌ لِقَوْمٍ يُوقِنُونَ (20)" [الجاثية: 16-20].

says, “And We did certainly give the Children of Israel the Scripture ﷻ Allah and judgment and prophethood, and We provided them with good things and preferred them over the worlds)16(And We gave them clear proofs of the matter.

[of religion]. And they did not differ except after knowledge had come to them - out of jealous animosity between themselves. Indeed, your Lord will judge between them on the Day of Resurrection concerning that over which they used to differ (17). Then We put you, [O Muḥammad], on an ordained way concerning the matter [of religion]; so follow it and do not follow the inclinations of those who do not know (18). Indeed, they will never avail you against Allah at all. And indeed, the wrongdoers are allies of one another; but Allah is the protector of the righteous (19). This [Quran] is enlightenment for mankind and guidance and mercy for a people who are certain [in faith] (20)" (Al-Jathiyah: 16-20).

ﷻ confirms that He sent down Scriptures and then the Torah to Musa ﷺ Allah .who was also sent to the Children of IsraelHe says, "And We did certainly give the Children of Israel the Scripture and judgment and prophethood" (Al-Jathiyah: 16). The Scriptures were also sent down to Dawood ﷺ. Allah ﷻ revealed to them the wisdom meaning they had the ability to understand their Scriptures and their commandments that regulate their daily lives. They were also given the knowledge of jurisprudence to settle their disputes. Allah ﷻ also made prophethood hereditary among the Children of Israel as the Prophet ﷺ said, "The Israelis used to be ruled and guided by prophets: Whenever a prophet died, another would take over his place". All the prophets who came after Ibrahim ﷺ were from among his descendants. Then his sons Ismael and Ishaq were prophets as well. Then from the descendants of Ishaq is his son Yaqub, then comes Yusuf all the way to Prophet Isa son of Maryam (peace be upon all of them). The prophets were the scholars of their time and people referred to them to resolve their issues since they were responsible for maintaining their worldly and religious affairs. Then prophethood was bestowed upon Muhammad ﷺ the son of Abdullah who is a decendenat of Ismael the son of Ibrahim. Thus, Allah gave the children of Israel Scriptures, wisdom, and prophethood. Then He says, "and We provided them with good things" (Al-Jathiyah: 16). Allah ﷻ conferred great favor

upon Israel and his offspring when they were settled in Egypt. Allah ﷻ says, “And thus We established Joseph in the land to settle therein wherever he willed” (Yusuf: 56). Then the Israelites departed from Egypt by the command of Allah ﷻ and in the exodus, Allah granted them good and lawful provisions such as manna and quails without any time or effort from them. They did not grow any crops since everything was already provided for them in this vast desert. Moreover, this occurred after Allah decreed that they would wander the desert because they refused to enter the Holy Land. The Israelites refused to engage in battle with its people in order to claim the land. Then when they were able to enter the Holy Land, Allah ﷻ gave good provisions. He says, “And [recall] when We said, "Enter this city [i.e. Jerusalem] and eat from it wherever you will in [ease and] abundance, and enter the gate bowing humbly” (Al-Baqarah: 58).

Then, Allah says, “and preferred them over the worlds” (Al-Jathiyah: 16). Allah ﷻ favored them over all other nations and people of the earth. However, this favor was undoubtedly solely during their time, thus this does not include the nations that came after them. In fact, after that, Allah ﷻ established a nation and people whom He favored above all others, which is the nation of Muhammd ﷺ as the Almighty says, “You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah” (Ali ‘Imran: 110). The nation of Muhammad ﷺ is the best and most honorable community in the world from the people of Nuh ﷺ to followers of Isa ﷺ. Allah ﷻ favored the Children of Israel above other nations during their time and this preference came by granting them prophethood, judgment, and inheritance of the Scriptures. They were unlike any other nations that were guided by prophets because other nations did not inherit guidance nor was prophethood hereditary. They also did not pass down their Scriptures nor their lineage in this manner. However, there is no comparison between the Israelities and the nation of Muhammad ﷺ. The latter is far greater in the number of followers as half of those

who enter Paradise from all of mankind are from the nation of Muhammad ﷺ. The Prophet said, "I hope that you will be one-half of the people of Paradise, so say Allah is Greater".

Furthermore, the companions of Prophet Muhammad ﷺ were the best people to ever walk upon the earth. As for the companions of Musa, they were fearful cowards who refused to obey the command of Allah ﷻ to enter the Holy Land because of their cowardice as indicated in the following verse: "[Musa said] O my people, enter the blessed land [i.e. Palestine] which Allah has assigned to you and do not turn back [from fighting in Allah's cause] and [thus] become losers (21). They said, 'O Moses, indeed within it is a people of tyrannical strength, and indeed, we will never enter it until they leave it; but if they leave it, then we will enter' (22)" (Al-Ma'idah: 21-22). Allah ﷻ decreed that they will be exiled and left to wander the desert. Then, Musa pleaded to Allah ﷻ saying, "My Lord, indeed I do not possess [i.e. control] except myself and my brother, so part us from the defiantly disobedient people (25). [Allah] said, 'Then indeed, it is forbidden to them for forty years [in which] they will wander throughout the land. So do not grieve over the defiantly disobedient people' (26)" (Al-Ma'idah: 25-26).

On the other hand, the companions of Prophet Muhammad ﷺ were the epitome of bravery. They fought alongside him in the first clash against the unbelievers in the battle of Badr. The Prophet ﷺ also consulted them regarding war affairs as they responded, "O Messenger of Allah! We do not say to you what the Children of Israel said to Musa". They will never say, "so go, you and your Lord, and fight. Indeed, we are remaining right here" (Al-Ma'idah: 24). Then, Saad bin Muath said to the Prophet ﷺ, "It is as if you are supporting us Prophet of Allah?" He said, "Yes, you are the chosen people, so fulfill what has been decreed by Allah ﷻ [which is to fight the unbelievers]. Allah ﷻ will put your hearts at ease when you meet your mutual enemy on the battlefield". Then, Saad said, "I swear by Allah that we are awaiting this meeting and will be true at war. I swear that if you

were to fight in the sea we would follow and not one of us would remain behind. I swear that if you were to go to Bark Al-Ghimad we would stand up and fight for you". They showed true courage and strength in this terrifying situation, they stood up without fear, fought their enemies, and Allah the Almighty rendered them victorious. Unlike the children of Israel who were fearful cowards.

Allah ﷻ tested these two nations whether or not they will be greedy. He says, "O you who have believed, Allah will surely test you through something of the game that your hands and spears [can] reach" (Al-Ma'idah: 94). This verse refers to the Muslims who are in the state of Ihram. While Muslims are in this state they are forbidden from hunting and killing any animals. So, when the companions of the Prophet were faced with this situation, none of them were greedy. They did not hunt animals even when they were available in abundance. However, the Children of Israel failed their test when they were tempted by greed. Allah ﷻ says, "And ask them about the town that was by the sea - when they transgressed in [the matter of] the sabbath - when their fish came to them openly on their sabbath day, and the day they had no sabbath they did not come to them. Thus did We give them trial because they were defiantly disobedient" (Al-A'raf: 163). It was forbidden upon the Israelities to fish on the sabbath, but they devised a scheme to catch fish and overstepped the limits of Allah ﷻ.

The Israelities thought that their religion was exclusively for them and did not suit others. They assumed that they were Allah's chosen people and that guidance should remain with their people and should not be passed down to others besides them. As for the nation of Muhammad ﷺ, Allah ﷻ sent him to all the nations of the world and decreed that this message is for all of mankind. The companions carried the message of Allah ﷻ to the rest of the world, to all nations, to all people. They guided all people to the path of Allah And treated everyone with equality, whether they were black, white, or yellow when they converted to Islam. Thus, the nation of Islam became this diverse mixture of people from different races

due to intermarriage. On the other hand, the Children of Israel continued to claim that their religion was solely for their people and cannot be conveyed to gentiles and thus Judaism became constricted to a nationality. Allah ﷻ says, "You are the best community ever raised for humanity—you encourage good, forbid evil" (Imran: 110). The Prophet ﷺ also said, "You are the best of peoples ever raised for mankind, you lead them to heaven on chains". The companions fought various nations for the sake of Allah ﷻ so they may follow His religion. On the other hand, the Children of Israel only fought to establish their own community and their own country. Thus, the nation of Prophet Muhammad ﷺ is greatly favored over all other nations. There are numerous factors for this favor, for example, Allah ﷻ favored them by being the final nation to receive a messenger on this earth. However, on the Day of Judgment, this nation is ahead of others as it is the first nation to enter Paradise. This nation is also will also testify with the prophets against the previous disbelieving nations as Allah ﷻ says, "And thus We have made you a median [i.e. just] community to be witnesses over the people and the Messenger will be a witness over you" (Al-Baqarah: 143).

The Book that Allah ﷻ revealed to the final nation is the best Book, since it is preserved and cannot be changed by anyone, not even a tyrant. He says, "It is certainly We Who have revealed the Reminder, and it is certainly We Who will preserve it" (Al-Hijr: 9). Unlike the Scriptures that were revealed to the Children of Israel that were altered and changed. Allah ﷻ says, "Say, ˹O Prophet,˺ 'Who then revealed the Book brought forth by Moses as a light and guidance for people, which you split into separate sheets—revealing some and hiding much? You have been taught ˹through this Quran˺ what neither you nor your forefathers knew'" (Al-An'am: 91). They altered and edited their Scriptures as they pleased.

Another favor that is granted to this nation by Allah ﷻ is that the people of this nation perform minimal good deeds and are rewarded greatly. The Prophet ﷺ draws a parable to explain how the Muslims are rewarded greatly for their good

deeds in comparison to the People of the Book. He said, "Your example and the example of the Jews and Christians is that of a person who employed laborers and said to them, 'Who will work for me till the middle of the day for one qirat?' The Jews did. He then said, 'Who will work for me from the middle of the day till the `Asr prayer for one qirat each?' The Christians worked accordingly'". This means that both the Jews and the Christians worked for a certain time span and received one qirat only. Then, "He then said, 'Who will work for me from the middle of the day till the `Asr prayer for two qirats each? Then you are working'". Here, the Prophet ﷺ is referring to the Muslims. He said, "So, you are paid two qirats each". This means that Muslims will receive double the wage for the same labor performed in the same time span. He said, "Then, they (the Jews and the Christians) said, 'We did more labor but took fewer wages'". They worked more hours but were given fewer wages. "He (Allah) said, 'Have I wronged you in your rights?' They replied, "No." Then He said, "This is My Blessing which I give to whom I wish". The increase in reward is Allah's favor upon them.

The Almighty says, "O people of faith! Fear Allah and believe in His Messenger. ˹And˺ He will grant you a double share of His mercy, provide you with a light to walk in ˹on Judgment Day˺, and forgive you. For Allah is All-Forgiving, Most Merciful (28). ˹This is so˺ that the People of the Book ˹who deny the Prophet˺ may know that they do not have any control over Allah's grace, and that all grace is in Allah's Hands. He grants it to whoever He wills. For Allah is the Lord of infinite bounty (29)" (Al-Hadid: 28-29).

Allah ﷻ promised this nation a double share of His mercy upon them as they were rewarded greatly for fewer good deeds. For example, establishing prayer on the night of Laylat Al-Qadar is worth a thousand months of nightly prayers. Their reward will be great indeed as if they are standing in prayer for a little over eighty years. The Almighty says, "Indeed, We sent it [i.e. the Quran] down during the

Night of Decree (1). And what can make you know what is the Night of Decree? (2) The Night of Decree is better than a thousand months (3)" (Al-Qadr: 1-3).

Then, Allah ﷻ says, "And We gave them clear proofs of the matter [of religion]" (Al-Jathiyah: 17). The Almighty sent compelling signs and bestowed miracles upon His messengers to serve as evidence and proof for their people. He says, "And they did not differ except after knowledge had come to them - out of jealous animosity between themselves" (Al-Jathiyah: 17). They differed in the matters of their religion and separated into different sects as the Prophet ﷺ said, "The Jews were split up into seventy-one sects, and the Christians were split up into seventy-two sects". They diverged into these sects even after clear and evident knowledge was revealed to them. This is due to their jealousy and animosity that spread amongst them. The Almighty says, "Yet the people have divided it into different sects, each rejoicing in what they have" (Al-Mu'minun: 53). The Almighty also says, "Indeed, your Lord will judge between them on the Day of Resurrection concerning that over which they used to differ" (Al-Jathiyah: 17). He will rule between them and give each their rights. This is in order to differentiate between those who were righteous and unrighteous. These verses serve as a reminder of the favors and blessings bestowed upon the Children of Israel. Allah ﷻ granted them the wisdom of judgment, prophethood, good provisions, and clear evidence. However, they did not preserve these blessings because of the corruption and animosity that spread amongst them. These verses are also a warning for the nation of Prophet Muhammad ﷺ, so they may not fall into conflict just like the Children of Israel after they were presented with clear proof.

Then, Allah ﷻ says, "Then We put you, [O Muḥammad], on an ordained way concerning the matter [of religion]" (Al-Jathiyah: 18). Allah ﷻ ordained upon the Prophet ﷺ a clear path. In Arabic, the word Sharia literally means a wide paved path and those who take it do not get lost. It is the path decreed by Allah ﷻ

therefore, mankind is commanded to follow this path and adhere to its laws. "So follow it and do not follow the inclinations of those who do not know" (Al-Jathiyah: 18). Allah ﷻ prohibits His messenger from following those who do not know and only follow their desires. The Arabic word for desire is *hawa*, this word literally means downfall and destruction. So, this indicates that those who follow their desires and inclinations without knowledge will be led to their downfall. This includes those ignorant Arabs who tried to convince the Prophet to remain on the religion of their forefathers. They claimed he had no right to go against the religion of their ancestors and their accustomed traditions. The Christians and Jews are also in falsehood because they refuse to follow this path claiming that no one will receive guidance and enter Paradise unless they follow their way. Allah ﷻ says, "The Jews and Christians each claim that none will enter Paradise except those of their own faith..." (Al-Baqarah: 111).

Then, He says, "Indeed, they will never avail you against Allah at all. And indeed, the wrongdoers are allies of one another; but Allah is the protector of the righteous" (Al-Jathiyah: 19). These deities will not benefit or avail anyone against Allah ﷻ. Of course, this warning excludes the Prophet ﷺ who is infallible from following any path other than that of Allah ﷻ. Those who follow their desires have incurred the wrath of Allah ﷻ whether they are the ignorant Arabs or the deluded Christians and Jews. These unbelievers became the enemies of Islam and the believers as Allah ﷻ says, "O believers! Take neither Jews nor Christians as guardians they are guardians of each other" (Al-Ma'idah: 51). The believers should hold onto the path decreed by Allah ﷻ, since He is the endearing patron and supporter of the righteous and pious. These believers are called *al-mutaqeen*, i.e. the righteous, which is derived from the word *taqwa*, meaning those who avoid the punishment of Allah ﷻ. He says, "And be mindful of Me, O people of reason" (Al-Baqarah: 197). These believers are also mindful and fear the punishment of Allah.

Then, He says, “This [Quran] is enlightenment for mankind and guidance and mercy for a people who are certain [in faith]” (Al-Jathiyah: 20). This Quran was sent down from Allah ﷻ to all of mankind. This Book reveals the truth and guides all creations to the clear path. So, those who seek it will not lose their way. Allah ﷻ says, “The month of Ramadan [is that] in which was revealed the Quran, a guidance for the people and clear proofs of guidance and criterion” (Al-Baqarah: 185). Those who benefit from it and seek to gain insight are the believers and righteous people and this is indicated in many other verses in the Quran. Allah ﷻ also says, “We have revealed to you the Book as an explanation of all things” (An-Nahl: 89). He also says, “Alif-Lam-Mim (1). This is the Book! There is no doubt about it—a guide for those mindful ˹of Allah˺ (2)” (Al-Baqarah: 1-2). He also says, “It is a guide and a healing to the believers. As for those who disbelieve, there is deafness in their ears and blindness to it ˹in their hearts˺. It is as if they are being called from a faraway place” (Fussilat: 44). The Quran is a guide that reconciles and heals the hearts of the people of faith. He says, “We send down the Quran as a healing and mercy for the believers, but it only increases the wrongdoers in loss” (Al-Isra: 82). This is a mercy from Allah that will lead them from darkness into light and from polytheism to monotheism. Allah ﷻ will protect them from sins and lead them towards His path. The Quran will guide them towards justice and piety. If the people of faith hold onto and preserve this Book .will have mercy on them ﷻ then Allah

يقول الله ﷻ: {هَذَا بَصَائِرُ لِلنَّاسِ وَهُدًى وَرَحْمَةٌ لِقَوْمٍ يُوقِنُونَ}[الجاثية:20] {أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَنْ نَجْعَلَهُمْ كَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَوَاءً مَحْيَاهُمْ وَمَمَاتُهُمْ سَاءَ مَا يَحْكُمُونَ}[الجاثية:21] {وَخَلَقَ اللَّهُ السَّمَوَاتِ وَالأَرْضَ بِالْحَقِّ وَلِتُجْزَى كُلُّ نَفْسٍ بِمَا كَسَبَتْ وَهُمْ لا يُظْلَمُونَ}[الجاثية:22] {أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَى عِلْمٍ وَخَتَمَ عَلَى سَمْعِهِ وَقَلْبِهِ وَجَعَلَ عَلَى بَصَرِهِ غِشَاوَةً فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ أَفَلا تَذَكَّرُونَ}[الجاثية:23] {وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ وَمَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَظُنُّونَ}[الجاثية:24] {وَإِذَا تُتْلَى عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ مَا كَانَ حُجَّتَهُمْ إِلَّا أَنْ قَالُوا ائْتُوا

بِآبَائِنَا إِنْ كُنتُمْ صَادِقِينَ}[الجاثية:25] {قُلِ اللَّهُ يُحْيِيكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يَجْمَعُكُمْ إِلَى يَوْمِ الْقِيَامَةِ لا رَيْبَ فِيهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لا يَعْلَمُونَ}[الجاثية:26]

says, "This [Qur'ān] is enlightenment for mankind and guidance and ﷻ Allah mercy for a people who are certain [in faith]" (Al-Jāthiyah: 20), "Or do those who commit evils think We will make them like those who have believed and ?done righteous deeds - [make them] equal in their life and their deathEvil is that which they judge [i.e., assume]" (Al-Jāthiyah: 21), "And Allāh created the heavens and earth in truth and so that every soul may be recompensed for what it has earned, and they will not be wronged" (Al-Jāthiyah: 22), "Have you seen he who has taken as his god his [own] desire, and Allāh has sent him astray due to knowledge and has set a seal upon his hearing and his heart and put over his vision a veil? So who will guide him after Allāh? Then will you not be reminded?" (Al-Jāthiyah: 23), "And they say, 'There is not but our worldly life; we die and live, and nothing destroys us except time'. And they have of that no knowledge; they are only assuming" (Al-Jāthiyah: 24), "And when Our verses are recited to them as clear evidences, their argument is only that they say, 'Bring [back] our forefathers, if you should be truthful'" (Al-Jāthiyah: 25), "Say, 'Allāh causes you to live, then causes you to die; then He will assemble you for the Day of Resurrection, about which there is no doubt, but most of the people do not know'" (Al-Jāthiyah: 26).

Allah is praising this Quran that was sent by Him as an enlightenment for mankind. Allah ﷻ says, "This [Qur'ān] is enlightenment for mankind". The Quran is a light that leads them to the right path and helps them distinguish between right and wrong, guidance and misguidance, and polytheism and monotheism. It also enables them to know the Straight Path of Allah that leads to His Paradise and Pleasure and away from the path of the Devil. It makes everything clear to them. "This [Qur'ān] is enlightenment for mankind", it is also clear and easy to

understand by everyone. “And We have certainly made the Qur’ān easy for remembrance, so is there any who will remember?” (Al-Qamar: 17).

This Book poses as enlightenment to all people. However, “...And guidance and mercy for a people who are certain [in faith]” (Al-Jāthiyah: 20), these are the people who are certain in their faith and belief. Allah guides them with this Quran and grants them mercy through it because He saves them from darkness to light through it. “And We send down of the Quran that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss” (Al-Isrā’: 82). “Say, ‘It is, for those who believe, a guidance and cure’. And those who do not believe - in their ears is deafness, and it is upon them blindness. And whenever a sūrah is revealed, there are among them [i.e., the hypocrites] those who say, ‘Which of you has this increased in faith?’ As for those who believed, it has increased them in faith, while they are rejoicing” (At-Taubah: 124), “But as for those in whose hearts is disease, it has [only] increased them in evil [in addition] to their evil. And they will have died while they are disbelievers” (At-Taubah: 125). This Quran, “...And guidance and mercy for a people who are certain [in faith]” (Al-Jāthiyah: 20).

Then, Allah ﷻ says, “Or do those who commit evils think We will make them like those who have believed and done righteous deeds - [make them] equal in their life and their death? Evil is that which they judge [i.e., assume]” (Al-Jāthiyah: 21). This is the creed of disbelievers; they do not believe in life after death, in the resurrection, or the assembly. They do not believe in another Abode where everyone is given what they deserve; where righteous people get rewarded and wrongdoers get punished. God explains how their belief is invalid and a slander to Him. He says, “Or do those who commit evils think We will make them like those who have believed and done righteous deeds - [make them] equal in their life and their death?...” (Al-Jāthiyah: 21), “Or do those think” Do they believe? The “Do” verb is used here to form a rhetorical question to show non

acceptance of their malicious and invalid belief. “Or do those who commit evils think?” Commit means to do and earn. Everything that a person commits with their hands and feet is called an earning. Hands earn and so do eyes. “Or do those who commit evils think?” They commit and earn them. Evils is the plural of evil and it includes every sin. They were called evil because they are the opposite of good and because they hurt their doer in the end. “Or do those who commit evils think We will make them like those who have believed and done righteous deeds…” (Al-Jāthiyah: 21), do they believe that Allah will make them like righteous believers? “[Make them] equal in their life and their death?” Do they believe that they will be made equal in this life and at the moment of their death? That is impossible. Allah distinguished between the lives of believers and the lives of disbelievers, for believers earn good deeds during their lives and Allah guides them towards His path. He guided them to their path and they are following the light of their Lord that stems from their belief in Him alone and doing righteous deeds. Thus, all of their lives are good and are only afflicted with what's written in their fate in this life, and all of it is good for them.

The Prophet says, “How wonderful is the case of a believer; there is good for him in everything. If prosperity attends him, he expresses gratitude to Allah and that is good for him”, they will be rewarded for that. “And if adversity befalls him, he endures it patiently and that is better for him”, every decree of fate that Allah decreed upon His believing servants is good for them. For prosperity is a blessing that is given in advance. “Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good”. Allah gives this blessing to His servants in advance to make them happy, like money, health, children, etc. As Allah says about Ibraheem, “...And We gave him his reward in this world, and indeed, he is in the Hereafter among the righteous” (Al-‘Ankabūt: 27), this is a reward from Allah in exchange for his obedience given in advance. If believers are afflicted with adversity and they endure it patiently, then it is better for them.

They will also be successful in their work for they work for their life and the Hereafter. Their praying, fasting, performing of hajj and all other deeds are recorded in their deeds and kept for the Day of Resurrection. Also, for every particle of good, they do Allah will grant them rewards and favours. Merely moving their lips to say “All thanks is to Allah” will grant them a palm tree in Heaven. If they give to charity, Allah will record it, a dinar will be recorded as ten or up to seven hundred, or even more.

Allah is the only One who knows the extent of their reward. Those who perform two rakats of prayers will be granted all the good in this life for the reward of these two rakats is better than this life and all that which it has to offer. If a person strives to get all they want out of life and works hard for it, there is no doubt that a person who prayed two rakats is better because they have done the better deed. They have got the reward of the Hereafter through these rakats that only take two minutes to perform; however, they get a reward that is better than all life has to offer. This is the life of believers, all of it is good. So is their death. When people die, and when their soul leaves their body, the angel of death comes to them and gives them good tidings. He says, “Come out, good soul, which was in the good body”. They see the angels of mercy in front of them giving them good tidings and calming them down saying, this is what you were promised, for something good is waiting for you. They are given good tidings of Paradise. When they are resurrected and assembled they are met with Allah's Pleasure, Paradise, and the great win. This is the state of believers, which is the opposite of the state of disbelievers.

Disbelievers are those who disbelieve in Allah and commit evils, “Or do those who commit evils think We will make them like those who have believed and done righteous deeds - [make them] equal in their life and their death?...” (Al-Jāthiyah: 21), “Those who commit evils”, the worst of evil deeds is disbelieving in Allah and associating others with Him. Allah turns the lives of these

disbelievers into a living hell and loss. These people strive in a path that causes loss and destruction because of the sins they commit. When they commit evil, it latches on them. The consequences of these evils in this life are bad for they lead them to commit other evils. This is a punishment. This sin also might prohibit them from good provisions and cause them to strive on the day of Resurrection. They wish they had not committed it. Also, Allah makes all that they enjoy in this life tainted by misery. "And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind" (Tā-ha: 124), "He will say, 'My Lord, why have you raised me blind while I was [once] seeing?'" (Tā-ha: 125), "[Allāh] will say, 'Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten'" (Tā-ha: 126). Allah makes them forget themselves, so they do not work for the Hereafter. This makes them unable to wake up from their slumber and drunk-like state. "So leave them in their confusion for a time" (Al-Mu'minūn: 54). They are covered in their sins that also cover their hearts and sight. As Allah ﷻ says about disbelievers, "Indeed, those who disbelieve - it is all the same for them whether you warn them or do not warn them - they will not believe" (Al-Baqarah: 6), "Allāh has set a seal upon their hearts and upon their hearing, and over their vision is a veil. And for them is a great punishment" (Al-Baqarah: 7). Allah misguides them, blinds their insight, and steers them away from the right path. He grants them this life to occupy them and steer them away from the right path. "So leave Me, [O Mohammad], with [the matter of] whoever denies this statement [i.e., the Qur'ān]. We will progressively lead them [to punishment] from where they do not know" (Al-Qalam: 44), "And I will give them time. Indeed, My plan is firm" (Al-Qalam: 45), I will give them time to do more sins so that all their lives turn into a loss. "But as for he who withholds and considers himself free of need" (Al-Layl: 8), "And denies the best [reward]" (Al-Layl: 9), "We will ease him toward difficulty" (Al-Layl: 10), Allah will make the road to Hell easy on them and desirable to

them. “Then is one to whom the evil of his deed has been made attractive so he considers it good [like one rightly guided]? For indeed, Allāh sends astray whom He wills and guides whom He wills…” (Fātir: 8), “Then is one to whom the evil of his deed has been made attractive so he considers it good [like one rightly guided]?” Misguidance is made attractive to them, evil, disbelief, immorality, and sins are made attractive and desirable to them. This makes them think they are right. They love them and find them good. They commit them as a punishment from Allah to them.

Allah says that evildoers are not like believers who do righteous deeds. Believers who do righteous deeds are granted Allah's Pleasure and mercy in this life first, then in the Hereafter. As for those who commit evils are at a loss; Allah makes them lose in this life. Then, they are given the worst fate, they are sent to Hell, which is the worst residence that is waiting for them in the Hereafter. “Or do those who commit evils think We will make them like those who have believed and done righteous deeds - [make them] equal in their life and their death?...” (Al-Jāthiyah: 21), their quality of life will be equal in life and death. Both will be the same. This is the claim of disbelievers; they thought that they will be living with believers, and that everyone will live and that the strongest will win, that those who commit acts of injustice against others cannot be treated unjustly themselves, that the strongest will win, that life ends after death, and no judgment will follow, that no matter how believers work, they will not be rewarded in the Hereafter and that no reward exists. This is the claim of disbelievers, “Or do those who commit evils think We will make them like those who have believed and done righteous deeds - [make them] equal in their life and their death? Evil is that which they judge [i.e., assume]” (Al-Jāthiyah: 21). Allah ﷻ says, “Evil is that which they judge [i.e., assume]”, their assumption that this is the only life they'll live and that there is no other life is the worst. It is also

an accusation of Allah that He is not wise, and that He created all of this in vain with no purpose or goal.

Allah ﷻ says, "And Allāh created the heavens and earth in truth and so that every soul may be recompensed for what it has earned, and they will not be wronged" (Al-Jāthiyah: 22), Allah, the Wise God, did not create these heavens and this earth in vain. He created them in truth for He is the One and only God, the Eternal, the One Who neither begets nor is born. He has no equal and no rival. He is the Designer of the heavens and earth and their Creator. He created them and He created us so that we may know him and believe in Him. We get to know Him through His signs and ability to create, and through the greatness of His creation, that shows us His Greatness. Then we should believe in Him and thank Him for His blessings and charity upon us, to walk through the path that He found acceptable for us, to give us orders and prohibitions, and to show all His creatures His attributes. Paradise is His mercy for He is the Most Merciful God, the Forgiving and the Charitable. Hell is His Punishment and Anger towards those who disobey Him. This shows how the creation of the heavens and earth was only in truth. "And Allāh created the heavens and earth in truth and so that every soul may be recompensed for what it has earned…" (Al-Jāthiyah: 22), so that Allah may recompense every soul for what it has earned shows His Greatness and that His Knowledge has encompassed all of His creatures. Nothing goes unnoticed. Nothing escapes His Knowledge. He knows what every soul has earned. He will reward good with more good and bad with more bad. He judges people for the good and bad they do. "...And so that every soul may be recompensed for what it has earned, and they will not be wronged" (Al-Jāthiyah: 22), and they will not be wronged. This includes everyone. Believers who do righteous deeds will not be wronged by Allah and will be granted the reward that Allah promised them, even the small particles of good. Those who do the weight of a small particle in good, or the weight of an ant, Allah will not begrudge them the reward of that deed; He

will give it to them because He promised them its reward. The same goes for those who committed evils, they will not be wronged. They will be given the recompense for their earnings. They will not be judged for the deeds of others, rather, Allah will hold them accountable for their deeds. "...So that every soul may be recompensed for what it has earned, and they will not be wronged" (Al-Jāthiyah: 22).

Then, Allah ﷻ says, "Have you seen he who has taken as his god his [own] desire, and Allāh has sent him astray due to knowledge and has set a seal upon his hearing and his heart and put over his vision a veil? So who will guide him after Allāh? Then will you not be reminded?" (Al-Jāthiyah: 23), this is an example of how Allah punishes those who stray away from His path. It is also an answer to those stubborn disbelievers who thought this life is the only life and that when people die, both believers and disbelievers, there will be no resurrection or assembly and no Paradise or Hell. They thought all of that is a lie and a fantasy that the Prophet Mohammad ﷺ invented. Behold how Allah marvels at their state and how He punished them, "Or do those who commit evils think We will make them like those who have believed and done righteous deeds - [make them] equal in their life and their death? Evil is that which they judge [i.e., assume]" (Al-Jāthiyah: 21). Allah ﷻ says, "Have you seen he who has taken as his god his [own] desire", this means behold those who have taken their desire as their god. Think about them, "He who has taken as his god his [own] desire", they took as their god and their idol what they wanted and desired. If their imagination invented something that did not exist, a mere invention of their mind, they make it their god and follow it. They follow all that their sick imaginations tell them to do; they permit, prohibit, and follow what their souls desire and want. Their idol is their soul and its wants. Rather, you should worship the One Who grants you favour, the One Who brought you into existence, who created you, provided you, gave you life, who can take it away, and who controls your affairs. This is whom

you should pray to, worship, and believe in. Allah is the only God who grants these favours. When people turn themselves into gods, they decree what they love and abandon what they do not, they create whatever they like in their imaginations and follow that. They turn the result of their imagination into an entity that is worshipped. This is the thinking process of all those who associate others with Allah.

How did the Arab polytheists come up with the notion that Allah had a rival, an equal, a likeness, or daughters as they claim? How did Christians turn Isa son of Maryam into the son of Allah? How did they claim that he gives life, takes it away, creates and provides? Those who worshipped the sun and the moon, how do they come up with the notion that they are gods? This is merely due to their sick imaginations and desires. They created that with their sick imaginations and lies, they turned these entities into gods and followed them. They also permitted and prohibited what they wanted. They worshipped what they wanted. They worshipped these idols and other entities. All of these are an example of how a person worships their desires. They worship what their desires tell them to do and follow, "Have you seen he who has taken as his god his [own] desire?" Allah ﷻ says, "And Allāh has sent him astray due to knowledge", when they worshipped their desire, Allah has sent them astray due to knowledge. Allah knew that they deserve misguidance. When Allah knew that these people deserve to be misguided, He sent them astray, or He misguided these people who took their desires as their god and already knew that Allah is the One and only God and that He is the One Who deserves worship, yet they abandoned it and followed their desires. They abandoned the road of God. "And has set a seal upon his hearing and his heart", Allah set a seal upon their hearing so that they are unable to hear. This seal means that it has been locked just as people lock things. It is saved, sealed, and stamped. Only those who break the seal can open it. Allah sealed their hearing so that no one except the One Who sealed it can open it. "And has set a

seal upon his hearing and his heart", they cannot hear the words nor do these words reach their hearts to help them understand.

"And put over his vision a veil?" Allah put a veil on their vision. A veil is a cover that covers their sight. All the ways of learning have been sealed for these people, they cannot hear, see, or understand with their hearts. Allah is the One Who did this. If Allah is the One Who sealed them, then He is the only One Who can open them. If Allah is the One Who did this to those who took as their god their desire and lost the way of Allah, "So who will guide him after Allāh?" This is a rhetorical question. Who will guide them after Allah? Can anyone make those whom Allah sealed their hearing and veiled their sight guided? or hear and see? "So who will guide him after Allāh?" The answer is no one can guide them aside from Allah. No one can guide those whom Allah punished this way. Then, Allah ﷻ says, "Then will you not be reminded?" This is to take a lesson out of. Will you not be reminded, O people? Will you not know that Allah gives these punishments? How can disbelievers who commit evils think that Allah will treat them and believers equally after that? This is impossible. This is what Allah does to sinners in this life. Behold what Allah does to those who follow their desires in this life. He sends them astray due to knowledge. He also seals all their ways of getting knowledge and makes them live in misguidance until their dying moment, "Have you seen he who has taken as his god his [own] desire, and Allāh has sent him astray due to knowledge and has set a seal upon his hearing and his heart and put over his vision a veil? So who will guide him after Allāh? Then will you not be reminded?" (Al-Jāthiyah: 23).

Then Allah explained how these polytheists who were made to go astray from the path of God were misguided by Allah. He is the one who did this to them. "And they say", Arab polytheists say, "There is not but our worldly life; we die and live, and nothing destroys us except time". Allah ﷻ says, "And they have of that no knowledge; they are only assuming". All of the Arabs agreed to that

opinion and believed in it. They thought there was no resurrection or assembly, even though they believed in Allah and believed that he is their Lord and the Creator of the heavens and earth. Despite that, they agreed to the same opinion and believed that there is no resurrection or assembly after death. "And they say, 'There is not but our worldly life'", there is no life after death. This is the only life there is, "We die and live", we die and live. They mentioned death first because it is an indisputable fact and we live before it. They live once then die. They did not say we live then die because they do not believe in a life after that. Rather, they said we die and live, and by life they mean their first life. "And nothing destroys us except time", when we die, only time destroys us. The passing of days and nights. Time, the passing of days and nights is what dooms us. People are like a plant, a fruit, or a tree, they have a beginning and an end. They are like a seed that grows, ripens, then dies and comes to an end. This is life and there is no other. What causes our death is the end of our life and the passing of the two that are ever-renewing; the day and night, "And nothing destroys us except time".

Allah ﷻ says, "And they have of that no knowledge", they have no certain knowledge to back up their claim, they only rely on assumptions and desires. "He who has taken as his god his [own] desire". Allah ﷻ says, "They are only assuming", exclusively. They have this one assumption. and adopt it. They say that we only believe in this life without having a piece of evidence to that. They have no evidence to present, they only have their sick assumptions and imaginations that made them only believe in this life and think that there is no resurrection or assembly. This is an example of how Allah sealed the hearts of these Arab polytheists, "And they say, 'There is not but our worldly life; we die and live, and nothing destroys us except time'. And they have of that no knowledge; they are only assuming" (Al-Jāthiyah: 24).

يقول الله ﷻ: {وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ وَمَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَظُنُّونَ}[الجاثية:24]{وَإِذَا تُتْلَى عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ مَا كَانَ حُجَّتَهُمْ إِلَّا أَنْ قَالُوا ائْتُوا بِآبَائِنَا إِنْ كُنتُمْ

صَادِقِينَ}[الجاثية:25]{قُلِ اللَّهُ يُحْيِيكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يَجْمَعُكُمْ إِلَى يَوْمِ الْقِيَامَةِ لا رَيْبَ فِيهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لا يَعْلَمُونَ}[الجاثية:26]{وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالأَرْضِ وَيَوْمَ تَقُومُ السَّاعَةُ يَوْمَئِذٍ يَخْسَرُ الْمُبْطِلُونَ}[الجاثية:27]{وَتَرَى كُلَّ أُمَّةٍ جَاثِيَةً كُلُّ أُمَّةٍ تُدْعَى إِلَى كِتَابِهَا الْيَوْمَ تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ}[الجاثية:28]

says, "And they say, 'There is not but our worldly life; we die and ﷻ Allah .'live, and nothing destroys us except timeAnd they have of that no knowledge; they are only assuming" (Al-Jāthiyah: 24), "And when Our verses are recited to them as clear evidences, their argument is only that they say, 'Bring [back] our forefathers if you should be truthful'" (Al-Jāthiyah: 25), "Say, 'Allāh causes you to live, then causes you to die; then He will assemble you for the Day of Resurrection, about which there is no doubt, but most of the people do not know'" (Al-Jāthiyah: 26), "And to Allāh belongs the dominion of the heavens and the earth. And the Day the Hour appears - that Day the falsifiers will lose" (Al-Jāthiyah: 27), "And you will see every nation kneeling [from fear]. Every nation will be called to its record [and told], "Today you will be recompensed for what you used to do" (Al-Jāthiyah: 28).

This is an example of the misguidance of Arab polytheists, they denied the resurrection and believed there is no life other than this one. They thought that there would be no resurrection or assembly after that. They used to say, 'Wombs push humans and the earth swallows them'. They did not believe in a resurrection or an assembly after that. Allah ﷻ says, "And they say, 'There is not but our worldly life; we die and live'". There is not but our worldly life, there is no other life. We live and we die. They mentioned death first because it is the unavoidable truth and 'We live' means their first life. "And nothing destroys us except time", nothing destroys us, nothing kills us after that except time, the passing of time, the constant turning of the ever-changing, the night and day. After the turning of nights and days when a person's time comes to an end, they die. There is no life after that, a person exhausts their time in this life as is the case of all living

creatures, whether trees or otherwise. Allah ﷻ says, "And they have of that no knowledge", their words and claims are merely doubts, they have no knowledge or reference. They have no knowledge to back up their claims. "They are only assuming", they only presented their assumptions without any evidence.

Then, Allah ﷻ says, "And when Our verses are recited to them as clear evidences, their argument is only that they say, 'Bring [back] our forefathers if you should be truthful'" (Al-Jāthiyah: 25). "And when Our verses are recited", are recited and read to these disbelievers. "Our verses are recited to them as clear evidences", Allah's sent verses are clear evidence. They state that there is a resurrection, an assembly, a Paradise, and a Hell. They hold the honest news from Allah. This honest news has evidence backing it up. Mohammad ﷺ is honest, this Prophet brought guidance, and light from Allah, and his words cannot be doubted for he lived for forty years among them and he never lied to them once. How would he lie to Allah? All that they thought to be impossible, Allah says that it is easy and possible for Him. Returning creatures to life is not hard for Allah for He is the One Who created it in the first place, and He is the One Who repeats it. "And he presents for Us an example and forgets his [own] creation. He says, 'Who will give life to bones while they are disintegrated?'" (Yā-Sīn: 78), "Say, 'He will give them life who produced them the first time…'" (Yā-Sīn: 79). Then Allah's verses presented the evidence that He would never create anything in vain. "So what yet causes you to deny the Recompense?" (At-Teen: 7), "Is not Allāh the most just of judges?" (At-Teen: 8). "Or should We treat those who believe and do righteous deeds like corrupters in the land? Or should We treat those who fear Allāh like the wicked?" (Sād: 28), Allah makes their fate one and the same. "Or do those who commit evils think We will make them like those who have believed and done righteous deeds - [make them] equal in their life and their death? Evil is that which they judge [i.e., assume]" (Al-Jāthiyah: 21), this could never be Allah's judgement. "Then did you think that We created you uselessly

and that to Us you would not be returned?" (Al-Mu'minūn: 115), "So exalted is Allāh, the Sovereign, the Truth……." (Al-Mu'minūn: 116).

Allah sent His verses carrying evidence of the true news, "And they ask information of you, [O Muḥammad], 'Is it true?' Say, 'Yes, by my Lord. Indeed, it is truth; and you will not cause failure [to Allāh]'" (Yūnus: 53). He sent them the Divine News of the Day of Resurrection. Allah swore to them and ordered the Prophet to swear to them to prove that there is a Day of Resurrection, that there is a resurrection and an assembly. They thought resurrection to be impossible but it is easy for Allah. It is easy for Him to do. They see how Allah revives a land after its death, how He brings something out of its opposite, how He created them from nothing and is able to return them back to life. Allah's verses and evidence are clear on that matter. He tells them of all of this, yet they deny it. "And when Our verses are recited to them as clear evidences, their argument is only that they say, 'Bring [back] our forefathers if you should be truthful'" (Al-Jāthiyah: 25), their argument and the evidence that they gave is not actually a shred of evidence. However, this is the evidence that they presented to prove their claim. What they presented is not actually an argument. "...Their argument is only that they say, 'Bring [back] our forefathers if you should be truthful'" (Al-Jāthiyah: 25), if you tell us that there actually is a resurrection and an assembly, then let us see our forefathers that have already died, bring them out of their graves so we can see them and believe that there is a resurrection and an assembly, "...Their argument is only that they say, 'Bring [back] our forefathers if you should be truthful'" (Al-Jāthiyah: 25).

Allah says to answer their stubbornness, ignorance, and disbelief, "Say, 'Allāh causes you to live, then causes you to die; then He will assemble you for the Day of Resurrection, about which there is no doubt, but most of the people do not know'" (Al-Jāthiyah: 26), say Allah causes you to live. This is a piece of evidence. He causes you to live when you were nothing. You were dead and Allah

brought you to life. All people who live upon the earth were dead, were nothing. You were dead, then Allah created you. "Say, 'Allāh causes you to live, then causes you to die'", Allah is able to cause your death as well. You will not be able to fend off your death and Allah will be the One taking your life away. He is the One Who gives the order as well. "Say, 'Allāh causes you to live, then causes you to die'", Allah is the One Who created you from nothing, the One Who decreed your death, and the One Who brings you back to life and then to Him you return. You must return to Him. "Then He will assemble you for the Day of Resurrection, about which there is no doubt", He will definitely assemble everyone for the Day of Resurrection, about which there is no doubt to give every person their due judgement because He is the Wise and Omniscient God. He must give every person their due judgement. "Then He will assemble you for the Day of Resurrection", then, Allah says about the Day of Resurrection "About which there is no doubt", there is no doubt about it. There is no doubt in the slightest. Its evidence is there and Allah is the One Who presents it to us. He is able to bring that Day into existence for He is the Lord who can do everything. Then, Allah ﷻ says, "But most of the people do not know", despite the Divine news, the existing evidence that Allah presents, and the indisputable argument, most people do not know about this day and are ignorant of it. This does not mean that they have no knowledge of it. Rather, they are ignorant of it because they refuse to acknowledge it and act as if they do not know about it. They do not think about it, they will have to face it but they still deny it, "But most of the people do not know".

Then, Allah ﷻ says, "And to Allah belongs the dominion of the heavens and the earth", to Allah and no one else. Allah here mentioned the receiver of the action before the Doer if the action to convey that to Him alone belongs the dominion of the heavens and earth. He mentioned the object before the Subject to confirm that all of this is His alone. "And to Allāh belongs the dominion of the

heavens and the earth", the dominion. Allah owns the heavens and earth in truth, they belong to Him, for He is the One Who created them out of nothingness. He also owns their disposition. He disposes of them and all of the creatures upon them. He disposes of the sun, the moon, the stars, the heavens, the night, the day, and all the other creatures. He disposes of all creatures from the small ant to the huge elephant, to the humans, to the angels etc. He is the only One Who disposes of them. "Say, 'O Allāh, Owner of Sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will. You honour whom You will and You humble whom You will. In Your hand is [all] good. Indeed, You are over all things competent'" (Āl-'Imrān: 26), "You cause the night to enter the day, and You cause the day to enter the night; and You bring the living out of the dead, and You bring the dead out of the living. And You give provision to whom You will without account [i.e., limit or measure]" (Āl-'Imrān: 27). Disposition of everything belongs to Allah, "Allāh is the Creator of all things, and He is, over all things, Disposer of affairs" (Az-Zumar: 62), He is the Disposer of all affairs. He disposes of all affairs like bringing creatures to life, taking their lives away, creating them, making them laugh, making them cry, or any other affair. "O mankind, what has deceived you concerning your Lord, the Generous" (Al-Infitār: 6), "Who created you, proportioned you, and balanced you?" (Al-Infitār: 7), "In whatever form He willed……" (Al-Infitār: 8). In whatever form Allah willed He created you. Every creature is created in the form that Allah chose for them, "It is He who forms you in the wombs however He wills. There is no deity except Him, the Exalted in Might, the Wise" (Āl-'Imrān: 6). Allah has dominion over the heavens and earth; He owns them in truth and disposes of them, "And that to your Lord is the finality" (An-Najm: 42), "And that it is He who makes [one] laugh and weep" (An-Najm: 43), "And that it is He who causes death and gives life" (An-Najm: 44), "And that He creates the two mates - the male and female" (An-Najm: 45), "From a sperm-drop when it is emitted" (An-Najm: 46), "And that [incumbent] upon Him is the other [i.e., next] creation"

(An-Najm: 47), “And that it is He who enriches and suffices” (An-Najm: 48), “And that it is He who is the Lord of Sirius” (An-Najm: 49), “And that He destroyed the first [people of] ʿAad” (An-Najm: 50), “And Thamūd - and He did not spare [them]” (An-Najm: 51), “And the people of Noah before. Indeed, it was they who were [even] more unjust and oppressing” (An-Najm: 52), “And the overturned towns He hurled down” (An-Najm: 53), “And covered them by that which He covered” (An-Najm: 54), “Then which of the favours of your Lord do you doubt?” (An-Najm: 55), to Allah belongs all the creation and the disposition.

“And to Allāh belongs the dominion of the heavens and the earth. And the Day the Hour appears - that Day the falsifiers will lose” (Al-Jāthiyah: 27), on that Day when the Hour appears and the Day of Resurrection comes, “That Day the falsifiers will lose”, they also lost in this life but their loss was not apparent to them. The falsifiers lost the day Allah became angry with them in this life when Allah has sent them astray due to knowledge and has set a seal upon their hearing and their heart. They lost already but had no idea because it was not apparent to them. However, on the Day of Resurrection, their loss becomes apparent. Their loss becomes clear to them. “...And the Day the Hour appears - that Day the falsifiers will lose” (Al-Jāthiyah: 27), they lose everything. They lose themselves, their family, their money and their children, They lose it all. ‘...And the Day the Hour appears - that Day the falsifiers will lose” (Al-Jāthiyah: 27), the falsifiers are the doers of misdeeds and those who say misdeeds. The misdeeds they said are claiming that there is no resurrection, no assembly, and no judgement on the Day of Resurrection. “...And the Day the Hour appears - that Day the falsifiers will lose” (Al-Jāthiyah: 27), “And you will see every nation kneeling [from fear]”, on that Day, you see, “And you will see every nation kneeling [from fear]”, a nation is a group of people who lived on a piece of land together. Every nation will be assembled so that its messenger whom Allah sent could witness against them. They will be kneeling. Kneeling is sitting on your knees, not standing on

your feet. Rather, sitting on your knees. This is the position of the servile. This is the position of the servile when they cannot stand on their feet. Being on your feet means standing with dignity. However, they sit on their knees. They sit on their knees and hang their heads low. This is the epitome of humiliation.

"And you will see every nation kneeling [from fear]. Every nation will be called to its record…" (Al-Jāthiyah: 28), every nation will be called to its record; every person of that nation will be summoned to be given their record of deeds. The records will be thrown, they will either take it with their right hand, left hand, or from behind their backs. When the records are thrown while people are assembled, every person's record of deeds will reach them as if it were a targeted bullet shot at them. Their record will reach them. Believers will be given their record with their right hand, while disbelievers will get their record from behind their back and catch it with their left hand. This is humiliating to them. Even the way they are given their record is humiliating to them. "Every nation will be called to its record", everyone will be told, "[It will be said], 'Read your record. Sufficient is yourself against you this Day as accountant'" (Al-Isrā': 14), this is the record of your deeds. When believers take their record, open it and see that all their good and righteous deeds have been recorded in it and that Allah recorded all of their good deeds, they become extremely happy and scream at people, "Here, read my record!". Here, o people, read my record! They are happy because of the good deeds they committed. "Indeed, I was certain that I would be meeting my account" (Al-Hāqqah: 20), they say, I believed in the resurrection and the assembly, that we will be judged, so I worked for that Day, this is the clear victory. As for the disbelievers and hypocrites, Allah forbids, when they open their record and see their bad deeds are written down, their faces darken, "It will be as if their faces are covered with pieces of the night - so dark [are they]". The scream, "Oh, I wish I had not been given my record", "And had not known what is my account" (Al-Hāqqah: 26), "I wish it [i.e., my death] had been the decisive

one" (Al-Hāqqah: 27), talking about their death in the first life. "My wealth has not availed me" (Al-Hāqqah: 28), "Gone from me is my authority" (Al-Hāqqah: 29). "My wealth has not availed me" (Al-Hāqqah: 28), this is the apparent loss. They lost their money, gold, authority, and the power that they had because of their followers, allies, armies, guards, entourage, and servants. They lost all of this, "Gone from me is my authority" (Al-Hāqqah: 29).

Allah is conveying this news of the unseen to us as if we were witnessing it. He says that this is how things will happen. "And you will see", when you see, "Every nation kneeling [from fear]" on their knees, "Every nation will be called to its record" and everyone will be told, "[It will be said], 'Read your record. Sufficient is yourself against you this Day as accountant'" (Al-Isrā': 14). "Today you will be recompensed for what you used to do", today means the Day of Resurrection, you will be recompensed. Everyone will be recompensed for what they used to do in this life. This is Allah's Justice and Mercy; no one will be responsible for other people's sins. This is your book, the record of your deeds, and all your deeds are written down on it. Allah ﷻ says, "And they will find what they did present [before them]. And your Lord does injustice to no one", disbelievers will be furious, in pain, and grieving. They will say, "Oh, woe to us! What is this book that leaves nothing small or great except that it has enumerated it?" Allah ﷻ says, "And they will find what they did present [before them]. And your Lord does injustice to no one", "The Day every soul will find what it has done of good present [before it]", it will be written down, "And what it has done of evil". This corrupt soul that has done evil deeds, "...It will wish that between itself and that [evil] was a great distance. And Allāh warns you of Himself, and Allāh is Kind to [His] servants" (Āl-'Imrān: 30). Allah tells us about this grievous scene and this grave matter, He says, "And you will see every nation kneeling [from fear]. Every nation will be called to its record [and told], 'Today you will be recompensed for what you used to do'" (Al-Jāthiyah: 28).

"This, Our record, speaks about you in truth", this is Our record. Allah referred this record back to Himself because He is the One Who created it and the One Who ordered every deed of every human to be written in it. "And We have already created man and know what his soul whispers to him, and We are closer to him than [his] jugular vein" (Qāf: 16), "When the two receivers [i.e., recording angels] receive, seated on the right and on the left" (Qāf: 17), "He [i.e., man] utters no word except that with him is an observer prepared [to record]" (Qāf: 18), he utters no word, any word, except that with him is an observer prepared to record. People have two angels who record all of their deeds and leave nothing, even if they intend to do something, it will be recorded. Allah says about misdeeds, "Do not write it. If he acts upon it, then write it. If he does not act upon it, then write a good reward for him", this is how Allah records good and bad deeds. As was mentioned in the Hadith, "God records the good deeds and the evil deeds. If anyone intends to do a good deed but does not do it, God enters it for him in His record as a complete good deed", this is Allah's Mercy and Charity upon His servants. If someone intends to do a good deed, they are given a complete good deed, "And if he intends to do a good deed and does it", if they do it, if they do this good deed, "God enters it for him in His record as ten", this is the minimum. "To seven hundred and many more times as much", the minimum is ten. If you give a dinar to charity, you will be given ten deeds. If this charity was for the cause of Allah, you will be given seven hundred deeds. Also, "A man brought a she-camel with a rope through its nose-ring and said, 'This is to be devoted to God's path'. God's Messenger replied to him, 'On the day of resurrection you will get for it seven hundred she-camels each with a rope through its nose-ring'". It is as if you have given a herd of camels, seven hundred camels or seven hundred camels with a rope through their nose-ring. It is as if you give this number of animals to charity. Allah will record this as seven hundred good deeds. They will be recorded in their good deeds. About evil deeds, the Prophet says on behalf of His God, "If anyone intends to do an evil deed and does not do it, God enters it

for him in His record as a complete good deed", because they did not do this bad deed after they intended to do it. If they do not do it, Allah records it as a complete good deed. "But if he intends to do it and does it, God records it for him as one evil deed", if they do it, God records it as one evil deed. Those whose one deed beats his tens of deeds are miserable. Miserable are those whose one-bad deeds beat their good deeds, for they are only recorded as one, not ten, not seven hundred, not much more like good deeds. They are only recorded as one bad deed no matter the bad deed they have done. Those who compiled bad deeds, the one bad deed and beat their good deeds, the tens, are losers, miserable be their loss.

They are told, "This, Our record", this is the record of deeds that has been jotted down by the protectors. "There is no soul but that it has over it a protector" (At-Tāriq: 4), that records its deeds. This record has been referred back to God because He is the One Who brought it into existence and He is the One Who ordered angels to jot it down. "This, Our record, speaks about you in truth", everything was written down in it. It speaks about you in truth. It recorded all your deeds in truth without any additions, slander, or lies for angels do not slander, lie, or add anything as they like. Rather, only people's deeds are written down, "This, Our record, speaks about you in truth. Indeed, We were having transcribed whatever you used to do" (Al-Jāthiyah: 29). God says that He, "Indeed, We were having transcribed whatever you used to do", Allah orders angels to transcribe whatever you used to do. Transcribing it, writing it down. Allah ordered every deed of humans to be written down so one may have any excuses on the Day of Resurrection to present to Allah. He will say, these are your deeds, this is your record. If they deny this record, Allah will make their organs testify against them; their hands, legs, and other senses will testify against them, "...Indeed, We were having transcribed whatever you used to do" (Al-Jāthiyah: 29).

Then, Allah told us about the fate of each party; the fate of those who were given their record in their right hand, and the fate of those who were given their record in their left hand. Taking your record in your right or left hand is inevitable. "Then as for he who is given his record in his right hand" (Al-Inshiqāq: 7), "He will be judged with an easy account" (Al-Inshiqāq: 8), "And return to his people in happiness" (Al-Inshiqāq: 9), "But as for he who is given his record behind his back" (Al-Inshiqāq: 10), "He will cry out for destruction" (Al-Inshiqāq: 11), they ask for their own destruction, "And [enter to] burn in a Blaze" (Al-Inshiqāq: 12), this is inevitable. In another part of the Quran, Allah says, "So as for he who is given his record in his right hand, he will say, 'Here, read my record!'" (Al-Hāqqah: 19), "Indeed, I was certain that I would be meeting my account" (Al-Hāqqah: 20), "So he will be in a pleasant life" (Al-Hāqqah: 21), "In an elevated garden" (Al-Hāqqah: 22), "Its [fruit] to be picked hanging near" (Al-Hāqqah: 23), "[They will be told], 'Eat and drink in satisfaction for what you put forth in the days past'" (Al-Hāqqah: 24), "But as for he who is given his record in his left hand, he will say, 'Oh, I wish I had not been given my record'" (Al-Hāqqah: 25), "And had not known what is my account" (Al-Hāqqah: 26), "I wish it [i.e., my death] had been the decisive one" (Al-Hāqqah: 27), "My wealth has not availed me" (Al-Hāqqah: 28), "Gone from me is my authority" (Al-Hāqqah: 29). Then, comes the consequences of this, "[Allāh will say], 'Seize him and shackle him'" (Al-Hāqqah: 30), "Then into Hellfire drive him" (Al-Hāqqah: 31), "Then into a chain whose length is seventy cubits insert him" (Al-Hāqqah: 32), "Indeed, he did not used to believe in Allāh, the Most Great" (Al-Hāqqah: 33), "Nor did he encourage the feeding of the poor" (Al-Hāqqah: 34), "So there is not for him here this Day any devoted friend" (Al-Hāqqah: 35), "Nor any food except from the discharge of wounds" (Al-Hāqqah: 36), the discharge of the wounds of the companions of Hell, "None will eat it except the sinners" (Al-Hāqqah: 37), Allah forbid.

Here, Allah says, “So as for those who believed and did righteous deeds, their Lord will admit them into His mercy. That is what is the clear attainment” (Al-Jāthiyah: 30), “But as for those who disbelieved, [it will be said], ‘Were not Our verses recited to you, but you were arrogant and became a criminal people?’” (Al-Jāthiyah: 31), “And when it was said, ‘Indeed, the promise of Allāh is truth and the Hour [is coming] - no doubt about it’, you said, ‘We know not what is the Hour. We assume only assumption, and we are not convinced’” (Al-Jāthiyah: 32). This is the fate of humans, to be divided into these two parties that have no third. “So as for those who believed and did righteous deeds”, their deeds have been recorded in detail. Allah ﷻ says, “Their Lord will admit them into His mercy”, Allah will admit them into His mercy. Allah's mercy on that day means his pleasure and Paradise. Allah will be pleased with them and will admit them to His Paradise, which is the eternal abode of happiness and merriness. “...And therein is whatever the souls desire and [what] delights the eyes, and you will abide therein eternally” (Az-Zukhruf: 71), the abode of the companions of Paradise, “Their Lord will admit them into His mercy”. Allah ﷻ says, “That is what is the clear attainment”, that refers to Allah admitting His believing servants, who believed and did righteous deeds to Paradise. That is the clear attainment. The clear and the apparent; to attain your most sought after aim, there is no aim bigger than this one. There so no aim that is sought after, desired, and wanted by humans, and a greater thing to attain better than this, or better than winning Allah's Pleasure and Paradise, or having this never-ending and never interrupted happiness. In this abode, they will have castles, houses, gardens, and fruit. They will enjoy its never-ending and never-interrupted pleasure. “That is what is the clear attainment”, this is the greatest aim. No aim is more sought after, desired, or wanted more than this.

“But as for those who disbelieved”, their disbelief includes denying the resurrection and the assembly. They are told while they are reprimanded and

rebuked. it will be said to them, "...Were not Our verses recited to you, but you were arrogant and became a criminal people?" (Al-Jāthiyah: 31), this is a rhetorical question that serves to condemn and torture them. Were the verses of Allah recited to you? But you were arrogant. You thought yourselves above obeying them and believing in them, did you not become criminal people? Were you not criminals? People who do crimes. Their grave crime is committed against Allah ﷻ. "And when it was said, 'Indeed, the promise of Allāh is truth and the Hour [is coming] - no doubt about it', you said, 'We know not what is the Hour. We assume only assumption, and we are not convinced'" (Al-Jāthiyah: 32), "And when it was said, 'Indeed, the promise of Allāh is truth'", Allah promised you and He would never give a promise then not fulfil it. "And when it was said, 'Indeed, the promise of Allāh is truth'", the Prophet told us about this promise and swore on it. "And they ask information of you, [O Muḥammad], 'Is it true?' Say, 'Yes, by my Lord. Indeed, it is truth; and you will not cause failure [to Allāh]'" (Yūnus: 53), "And the Hour [is coming] - no doubt about it", the Day of Resurrection is coming, there is no doubt about it. "You said, 'We know not what is the Hour'", their reply shows how much their disdain, mockery, and condescension. We do not know what the Hour is. How can you not know the Hour when you were told about it and its details just now? And when you were told that the Day of Resurrection is coming and were told these details about it? "...You said, 'We know not what is the Hour. We assume only assumption, and we are not convinced'" (Al-Jāthiyah: 32), "We assume only assumption", they deny the resurrection and the assembly. "And we are not convinced", this is not certain. This matter is doubtful and has possibilities. It has no evidence or guarantees to them. This is what they say to mock the Day of Resurrection.

يقول الله ﷻ: {هَذَا كِتَابُنَا يَنطِقُ عَلَيْكُم بِالْحَقِّ إِنَّا كُنَّا نَسْتَنسِخُ مَا كُنتُمْ تَعْمَلُونَ}[الجاثية:29] {فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُدْخِلُهُمْ رَبُّهُمْ فِي رَحْمَتِهِ ذَلِكَ هُوَ الْفَوْزُ الْمُبِينُ}[الجاثية:30] {وَأَمَّا الَّذِينَ كَفَرُوا أَفَلَمْ تَكُنْ آيَاتِي تُتْلَى عَلَيْكُمْ فَاسْتَكْبَرْتُمْ وَكُنتُمْ قَوْمًا مُجْرِمِينَ}[الجاثية:31] {وَإِذَا قِيلَ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَالسَّاعَةُ

لا رَيْبَ فِيهَا قُلْتُمْ مَا نَدْرِي مَا السَّاعَةُ إِنْ نَظُنُّ إِلَّا ظَنًّا وَمَا نَحْنُ بِمُسْتَيْقِنِينَ}[الجاثية:32] {وَبَدَا لَهُمْ سَيِّئَاتُ مَا عَمِلُوا وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ}[الجاثية:33] {وَقِيلَ الْيَوْمَ نَنسَاكُمْ كَمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَذَا وَمَأْوَاكُمُ النَّارُ وَمَا لَكُمْ مِنْ نَاصِرِينَ}[الجاثية:34] {ذَلِكُمْ بِأَنَّكُمُ اتَّخَذْتُمْ آيَاتِ اللَّهِ هُزُوًا وَغَرَّتْكُمُ الْحَيَاةُ الدُّنْيَا فَالْيَوْمَ لا يُخْرَجُونَ مِنْهَا وَلا هُمْ يُسْتَعْتَبُونَ}[الجاثية:35] {فَلِلَّهِ الْحَمْدُ رَبِّ السَّمَوَاتِ وَرَبِّ الأَرْضِ رَبِّ الْعَالَمِينَ}[الجاثية:36] {وَلَهُ الْكِبْرِيَاءُ فِي السَّمَوَاتِ وَالأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ}[الجاثية:37]

says, "This, Our record, speaks about you in truth. Indeed, We were ﷻ Allah having transcribed whatever you used to do" (Al-Jāthiyah: 29), "So as for those .who believed and did righteous deeds, their Lord will admit them into His mercy That is what is the clear attainment" (Al-Jāthiyah: 30), "But as for those who disbelieved, [it will be said], 'Were not Our verses recited to you, but you were arrogant and became a criminal people?'" (Al-Jāthiyah: 31), "And when it was said, 'Indeed, the promise of Allāh is truth and the Hour [is coming] - no doubt about it', you said, 'We know not what is the Hour. We assume only assumption, and we are not convinced'" (Al-Jāthiyah: 32), "And the evil consequences of what they did will appear to them, and they will be enveloped by what they used to ridicule" (Al-Jāthiyah: 33), "And it will be said, 'Today We will forget you as you forgot the meeting of this Day of yours, and your refuge is the Fire, and for you there are no helpers'" (Al-Jāthiyah: 34), "That is because you took the verses of Allāh in ridicule, and worldly life deluded you. So that Day they will not be removed from it, nor will they be asked to appease [Allāh]" (Al-Jāthiyah: 35), "Then, to Allāh belongs [all] praise - Lord of the heavens and Lord of the earth, Lord of the worlds" (Al-Jāthiyah: 36), "And to Him belongs [all] grandeur within the heavens and the earth, and He is the Exalted in Might, the Wise" (Al-Jāthiyah: 37).

Allah tells us at the end of this surah about the fate of believers and disbelievers. He described the situation of nations on that day. Allah ﷻ says, "And you will see every nation kneeling [from fear]. Every nation will be called to its record…" (Al-Jāthiyah: 28), on the Day of Resurrection, you see every nation

kneeling. “Every nation will be called to its record”. Every person will be handed their record of deeds, either with their right hand, their left hand, or from behind their backs. “Today you will be recompensed for what you used to do”, Allah addresses this to everyone.

“This, Our record, speaks about you in truth”, in it is the record of every deed a person has committed, “He [i.e., man] utters no word except that with him is an observer prepared [to record]” (Qāf: 18). “There is no soul but that it has over it a protector” (At-Tāriq: 4), that records its deeds. Every soul will find all of its deeds recorded. “The Day every soul will find what it has done of good present [before it] and what it has done of evil, it will wish that between itself and that [evil] was a great distance…” (Āl-‘Imrān: 30). “This, Our record, speaks about you in truth. Indeed, We were having transcribed whatever you used to do” (Al-Jāthiyah: 29), having transcribed; this is the doing of angels. Allah orders them to transcribe every deed a person does, even the thoughts in their minds and intentions. If they intend to do good, they are granted a good act, and if they intend to do bad but does not do it, they are given a good deed as is mentioned in the Hadith, “Whenever my bondsman intends to do good, but does not do it, I write one good act for him, but if he puts it into practice I wrote from ten to seven hundred good deeds in favour of him. When he intends to commit an evil but does not actually do it, do not record it. But if he does it, I write only one evil”. “...Indeed, We were having transcribed whatever you used to do” (Al-Jāthiyah: 29), then, Allah ﷻ says, “So as for those who believed and did righteous deeds, their Lord will admit them into His mercy. That is what is the clear attainment” (Al-Jāthiyah: 30), these are the companions of Paradise, “Those who believed and did righteous deeds, their Lord will admit them into His mercy”. Allah's mercy is attaining His Paradise and Pleasure. “But as for those who disbelieved” it will be said to them, “Were not Our verses recited to you”, in this life, “But you were arrogant”. This was their position in this life, they were condescending

towards these verses. “But you were arrogant and became a criminal people?” They were criminals. “And when it was said, ‘Indeed, the promise of Allāh is truth’”, if the Prophet said to you, or even swore to you, if Allah sent verses to tell you that His promise is true, that He will resurrect His servants to judge them on the Day of Resurrection, “And the Hour [is coming] - no doubt about it”. That the Day of Resurrection is coming, no doubt about it, “You said, We know not what is the Hour”. These are the words of a condescending person; “We know not what is the Hour”, they are pretending to be ignorant when in reality they know that these are news from Allah. “We assume only assumption, and we are not convinced”, they thought about it themselves and decided it is merely an assumption and that they are not convinced there will be a resurrection or an assembly.

Allah ﷻ says, “And the evil consequences of what they did will appear to them”. What will appear to them is “The evil consequences of what they did”, what they did in this life seemed appropriate and pleasant to them. They believed they were right and that they were doing good and following the truth. They thought what Allah invited them to follow is invalid and false. They denied the messengers and the news of the unseen. The evils they did in this life were made pleasant to them. However, on this Day, the evil consequences of what they did will appear to them. The truth that they denied will appear to them. The truth will be exposed on that Day, that they disbelieved in Allah and the crimes they committed. They will see that what they did was slander, lies, grave sins, and disobedience of God's orders. Then they will see the punishments that Allah prepared for the lies and slander that they committed.

“And the evil consequences of what they did will appear to them, and they will be enveloped by what they used to ridicule” (Al-Jāthiyah: 33), the people whose the evil consequences of their actions will be revealed to are many, and all will be exposed according to the extent of their phoniness, pride, and delusion. As for

disbelievers, they will see it clearly, for they associated others with Allah and worshipped others besides Him. They will realise that all that they worshipped besides Allah are helpless and that Allah alone owns Sovereignty. They will wake up from their dreams and see the truth. "How [clearly] they will hear and see the Day they come to Us, but the wrongdoers today are in clear error" (Maryam: 38), they will hear and see clearly on that Day. "...And We have removed from you your cover, so your sight, this Day, is sharp" (Qāf: 22), their eyesight will be sharp and it will enable them to realise all these things. Disbelievers see that Allah alone owns Sovereignty and that He is the only truth. They also realise all the lies and slander they invented and see that the idols they have worshipped besides Allah are helpless and have no actual power. "And [yet], among the people are those who take other than Allāh as equals [to Him]. They love them as they [should] love Allāh" in this life, "But those who believe are stronger in love for Allāh. And if only they who have wronged would consider [that] when they see the punishment, [they will be certain] that all power belongs to Allāh", the others have no power, "And that Allāh is Severe in punishment".

"[And they should consider that] when those who have been followed disassociate themselves from those who followed [them], and they [all] see the punishment, and cut off from them are the ties [of relationship]" (Al-Baqarah: 166), "Those who followed will say, 'If only we had another turn [at worldly life] so we could disassociate ourselves from them as they have disassociated themselves from us'. Thus will Allāh show them their deeds as regrets upon them. And they are never to emerge from the Fire" (Al-Baqarah: 167). Then, every false deity abandons their followers. All false deities abandon their followers and the first to do so is the Devil who abandons his followers and says to them, "...Indeed, Allāh had promised you the promise of truth. And I promised you, but I betrayed you. But I had no authority over you except that I invited you, and you responded to me. So do not blame me, but blame yourselves. I cannot be called to your aid,

nor can you be called to my aid. Indeed, I deny your association of me [with Allāh] before. Indeed, for the wrongdoers is a painful punishment" (Ibrāhīm: 22). Angels as well deny that they were pleased with the fact that they worshipped besides Allah, "And [mention] the Day when He will gather them all and then say to the angels, 'Did these [people] used to worship you?'" (Saba': 40), "They will say, 'Exalted are You! You, [O Allāh], are our benefactor excluding [i.e., not] them. Rather, they used to worship the jinn; most of them were believers in them'" (Saba': 41). "And when those who associated others with Allāh see their 'partners', they will say, 'Our Lord, these are our partners [to You] whom we used to invoke [in worship] besides You…'" (An-Nahl: 86), Allah ﷻ says, "But they will throw at them the statement, 'Indeed, you are liars'", "And they will impart to Allāh that Day [their] submission, and lost from them is what they used to invent" (An-Nahl: 87). Isa testifies in front of Allah and every one among his nation who used to worship him besides Allah by saying, "I said not to them except what You commanded me - to worship Allāh, my Lord and your Lord. And I was a witness over them as long as I was among them; but when You took me up, You were the Observer over them, and You are, over all things, Witness" (Al-Mā'idah: 117), "If You should punish them - indeed they are Your servants; but if You forgive them - indeed it is You who is the Exalted in Might, the Wise" (Al-Mā'idah: 118). As for the idols that were made of stones and other materials and were worshipped besides Allah, they are thrown along with their worshippers into Hell. "Indeed, you [disbelievers] and what you worship other than Allāh are the firewood of Hell. You will be coming to [enter] it" (Al-Anbiyā': 98), "Had these [false deities] been [actual] gods, they would not have come to it, but all are eternal therein" (Al-Anbiyā': 99).

At that moment, it became clear to those who associated others with Allah, the falsehood of what they worshipped, "And the evil consequences of what they did will appear to them". The evil consequences of stubbornness, disbelief,

associating others with Allah, cursing the Prophet, and slandering him appear to them. They become aware of the gravity of their sin. They did not realise this in this life but now they know the gravity of their sins and the crimes that they committed. The evil consequences of their deeds appear to them when they actually forgot most of them. It all becomes apparent to them. Those who followed the messengers will also have a share of this, for many of them are arrogant; for they took forgiveness for granted and that Allah will not judge them for their sins so they take them for granted. All of those who take their sins for granted will be exposed on the Day of Resurrection and the evil consequences of these sins will be apparent to them. Hasan al-Basri said, “Some people take God's forgiveness for granted, so they leave this life with no good deeds. They claim that they have good thoughts concerning Allah but they are liars. If they actually have good thoughts concerning Allah, they would have done good deeds”. Those who do not worship Allah will regret it on the Day of Resurrection. Why did they do that? Also, those who have committed a sin and thought that Allah will not judge them for it will be surprised when Allah punishes them for it. They will also see the evil consequences of their sins and the punishment for grave sins. For example, this is what the Prophet said about those who do not pay zakat, “Any person who possesses gold or silver and does not pay what is due on it (i.e., the Zakat); on the Day of Resurrection, sheets of silver and gold would be heated for him in the fire of Hell and with them, his flank, forehead and back will be branded. When they cool down, they will be heated again and the same process will be repeated during the day the measure whereof will be fifty thousand years. (This would go on) until Judgement is pronounced among (Allah's) slaves, and he will be shown his final abode, either to Jannah or to Hell”. They will be surprised because they thought that zakat was easy, easy to give and make a small amount of a person's money, one out of forty. You have to give a dinar for every forty dinars. However, they did not give it and thus will be given severe punishment. They will be punished for fifty thousand years.

"And the evil consequences of what they did will appear to them", the evil consequences of their deeds will appear to them; it is the punishment that they thought they will never suffer. If they believed that they would be given that punishment in this life, it would have been different. The Prophet also said about those who do not give zakat, "If any owner of camels does not pay what is due on them, one thing which is due being to milk them on the day they come down to the water when the Day of Resurrection comes a soft sandy plain will be spread out for them, as extensive as possible, he will find that not a single young one is missing". As extensive as possible means that their number will multiply. "He will find that not a single young one is missing", a young one is the animal that has been weaned. After two years, they are weaned. This young animal comes and as the Prophet said, "A soft sandy plain will be spread out for them". They will be flipped on their backs on very hard land, "These camels will come to their owner in the best state of health they have ever had" as they were in the worldly life, "And they will trample him with their hoofs and bite him with their mouths. As often as the first of them pass him the last of them will be brought back to him", they will have another turn. Each sheep and camel will do the same, they will trample him with their hoofs and bite him with their mouths. As often as the first of them passes him the last of them will be brought back to him. "During a day whose extent will be fifty thousand years until judgment is pronounced among mankind and he sees whether his path is to take him to paradise or hell", those people who are given this punishment for their sin, which is the zakat that they did not give, will be shown the evil consequences of their actions as Allah says, "Allāh had enumerated it, while they forgot it", Allah had enumerated the sins of these servants, while they forgot them. They forgot them. The Prophet ﷺ said, "Another one speaks a word displeasing to Allah without considering it of any importance, and for this reason, he will sink down into Hell", those who will sink in Hell for seventy years for a word they said did not believe that it was this grave. This is not a blasphemous word, it differs from blasphemy. The word of

blasphemy sends those who say it for an eternity in Hell. Rather, this is a sinful word. The Prophet says, "Without considering it of any importance, and for this reason, he will sink down into Hell", for saying that word. Those who are given this punishment in the Hereafter will be shown the evil consequences of their deeds. "And the evil consequences of what they did will appear to them, and they will be enveloped by what they used to ridicule" (Al-Jāthiyah: 33), it will envelop them and encircle them. This punishment that they used to ridicule will destroy every part of them. They will not be able to escape this punishment, Allah forbid, "...And they will be enveloped by what they used to ridicule" (Al-Jāthiyah: 33), it will envelop and encircle them.

"And it will be said, 'Today We will forget you as you forgot the meeting of this Day of yours…'" (Al-Jāthiyah: 34), there is no doubt that Allah is the One Who says this and assigns this punishment to the companions of Hell who will stay there eternally. They will be told that they will be forgotten on this Day, the Day of Resurrection. They will be forgotten in Hell. However, Allah does not forget. My Lord neither errs nor forgets. He never forgets a thing. Forgetfulness here means abandonment; they will be thrown into Hell and abandoned there. They will never be cared for or interceded for. They will not receive the Mercy of Allah and He will never have mercy on them in the future, ever. "And it will be said, 'Today We will forget you as you forgot the meeting of this Day of yours…'" (Al-Jāthiyah: 34), just as you forgot about the Day of Resurrection and turned your backs to it. Just as you did not remember it and never thought that you would stand before Allah, you will be given the same punishment; you will be abandoned in Hell completely. No one will care about you or appeal your case. "And it will be said, 'Today We will forget you as you forgot the meeting of this Day of yours…'" (Al-Jāthiyah: 34), this Day refers to the Day of Resurrection. "And your refuge is the Fire", a refuge is a place that people visit to rest and sleep. A house is a refuge, a person's home is a refuge. However, Allah told them that

their refuge is Hell; it is their residence. Their eternal residence is Hell. This does not mean that they will go to Hell to rest and take refuge. No. Rather, it means that they will be punished in Hell eternally. Their hearts will almost burst because of grief. They will leave one place and go to another. They will be taken from one place to another. It is not a residence, rather, it is a jail that they cannot escape. It is their final residence that they cannot get out of or escape. "And your refuge is the Fire", they will be there eternally without interruptions. "And your refuge is the Fire, and for you, there are no helpers", they will have no helpers and no allies. No one will help them or intercede for them to escape. No one will help them in any way. Not one tear will be shed for them. They will have no one to cry for them or even help them escape. No one will intercede for them and they will not possess any strength to escape Hell.

"And for you, there are no helpers", no one will help them because disbelievers have been abandoned by everyone. Everyone abandoned them. They even curse them and damn them. Allah's angels abandon them and they will only see the angels of punishment who were ordered to punish these disbelievers. "...Over which are [appointed] angels, harsh and severe; they do not disobey Allāh in what He commands them but do what they are commanded" (At-Tahrīm: 6), the angels of mercy do not think about them or grant them mercy. Even messengers and interceders do not intercede for these criminals. The criminals who died in disbelief will be granted no intercession. "O you who have believed, spend from that which We have provided for you before there comes a Day in which there is no exchange [i.e., ransom] and no friendship and no intercession. And the disbelievers - they are the wrongdoers" (Al-Baqarah: 254), disbelievers did themselves an injustice when they disbelieved in Allah for they will have no intercession. Those who loved and protected each other in this life and were each other's allies, "Close friends, that Day, will be enemies to each other, except for the righteous" (Az-Zukhruf: 67). Even parents and children, "On the Day a man

will flee from his brother" (‘Abasa: 34), "And his mother and his father" (‘Abasa: 35), "And his wife and his children" (‘Abasa: 36), "For every man, that Day, will be a matter adequate for him" (‘Abasa: 37). Then, the companions of Hell curse each other and none of them helps each other. Even if they were allies in life who protected each other, helped each other, and loved each other. However, in Hell, they curse one another, "Indeed, that is truth [i.e., reality] - the quarrelling of the people of the Fire" (Sād: 64). "This is a company bursting in with you", its inhabitants will say to each company that bursts into Hell with them, "This is a company bursting in with you" in Hell. In normal situations, when you have company, you become happy. However, they say, "...No welcome for them. Indeed, they will burn in the Fire" (Sād: 59). The others will reply, "They will say, ‘Nor you! No welcome for you. You, [our leaders], brought this upon us, and wretched is the settlement’" (Sād: 60), you are the ones who came in first. You are the ones who disbelieved first and we merely followed you. Both of these parties will curse each other. The first disbelievers will curse the last while the last will curse the first. All their existence in Hell will consist of animosity towards each other. Disbelievers will have no helpers. "And for you, there are no helpers" to help you or support you even with one word.

Allah ﷻ says, "That is because you took the verses of Allāh in ridicule", that is, referring to the punishment and torture due to their stay in Hell. "That is because you took the verses of Allāh in ridicule", you used to ridicule Allah's verses in this life. You never took them seriously. You ridiculed them and were condescending towards them. "That is because you took the verses of Allāh in ridicule, and worldly life deluded you…" (Al-Jāthiyah: 35), you were deluded and distracted. You thought that it is the final abode, your rating place where you will find peace, safety, and happiness. You were assured by that and forgot what is beyond this life. Your lives are limited and you know that they must end. Your lives are limited and you were told about the resurrection, the assembly, and the

standing before Allah. However, you forgot this. You forgot about what is beyond this life. You placed all your hopes on this life and were deluded by it. You were distracted with it and had endless hope for it. This worldly life distracts you with its ornaments, decoration, and pride, "And worldly life deluded you". Allah ﷻ says, "So that Day they will not be removed from it", that Day on the Day of Resurrection. They will not be removed from it. They will have no way to escape, they will not be able to escape hell. "Nor will they be asked to appease [Allāh]", they are asked to appease Allah. They will not be asked to appease Allah. Appeasement is required from loved ones; if a person you love asked for forgiveness, you will forgive them. If they say, "forgive me for what I did", you will accept their apology. Allah will not accept their appeasement for they were not His allies nor did they live with their Lord; they did not worship Him or help Him. Allah hates them, loathes them, and does not accept their appeasement. He will not accept their pleas and apologies for their sins and for treating Him with negligence. They will not be given the chance to say this or to appeal their case. Their appeasement will not be accepted no matter how many times they admit to their sins and mistakes. Allah will not accept their apology and will not accept their repentance and appeasement no matter what they do, "So that Day they will not be removed from it, nor will they be asked to appease [Allāh]".

Then, Allah praised Himself for His creation and disposition of His creatures. He says, "Then, to Allāh belongs [all] praise", to Allah alone belongs all praise. To Him and no one else belongs all the praise for He is the Creator of these creatures and the Disposer of the affairs of the heavens and earth. He is the One who began this surah by introducing His servants to His attributes, so He says, "Hā, Meem" (Al-Jāthiyah: 1), "The revelation of the Book is from Allāh, the Exalted in Might, the Wise" (Al-Jāthiyah: 2), "Indeed, within the heavens and earth are signs for the believers" (Al-Jāthiyah: 3), "And in the creation of yourselves and what He disperses of moving creatures are signs for people who

are certain [in faith]" (Al-Jāthiyah: 4), "And [in] the alternation of night and day and [in] what Allāh sends down from the sky of provision [i.e., rain] and gives life thereby to the earth after its lifelessness and [in His] directing of the winds are signs for a people who reason" (Al-Jāthiyah: 5), "These are the verses of Allāh which We recite to you in truth. Then in what statement after Allāh and His verses will they believe?" (Al-Jāthiyah: 6). To Allah alone belongs the praise. These are His signs that are apparent in this universe, this life, and these people. He is the Creator of this universe and He is a Wise God. He invited people to the Straight Path and warned them against straying far from it. He also created a Day where He will judge every person for their actions. He must judge every person for their actions. He does not absolve believers of being judged for their deeds nor does He absolve disbelievers of not being judged for their deeds. For His wisdom, creed, and judgement are based on justice. Allah ﷻ says, "Or do those who commit evils think We will make them like those who have believed and done righteous deeds - [make them] equal in their life and their death? Evil is that which they judge [i.e., assume]" (Al-Jāthiyah: 21), "And Allāh created the heavens and earth in truth and so that every soul may be recompensed for what it has earned, and they will not be wronged" (Al-Jāthiyah: 22).

"Then, to Allāh belongs [all] praise" for His judgement, His creation, and His wisdom in judging and sorting out these divine, legal, religious matters, and for His reward and punishment. "Then, to Allāh belongs [all] praise - Lord of the heavens and Lord of the earth, Lord of the worlds" (Al-Jāthiyah: 36), He is the Lord of heavens; their Creator, their sole Owner in possession and disposition. "And Lord of the earth", He mentioned that He is the Lord of the earth to emphasize that He is the Lord up there and down there; up in heavens and down on earth. "...Lord of the heavens and Lord of the earth, Lord of the worlds" (Al-Jāthiyah: 36), the lord of all these worlds. Worlds is the plural form of world and a world consists of a species who share the same attributes. We say the world of

angels, the world of jinn, the world of humans, the world of heavens, the world of earth, the world of seas etc. Allah is the Lord of all of these worlds, "Lord of the worlds".

"And to Him belongs [all] grandeur within the heavens and the earth…" (Al-Jāthiyah: 37), He is the only One Who can be proud for He has no equal, no rival, and no likeness. To Him belongs all grandeur and pride does not suit anyone except for Him. Everything but Him is His servant. All are the servants of Him. He is the Lord and all else are His servants and slaves. To Him belongs all grandeur in the heavens and earth. No one can compete, no one can compete with God over His Sovereignty in the heavens and earth. He is the Exalted in Might and the Predominantly who subdued everything and cannot be defeated. He is also the Wise who places everything in its rightful place. When He decrees a punishment, it is deserved and when He grants mercy, it is also deserved. Every decree of His is wise and smart. He places everything in its right place. After all this talk about belief, nothing else can be said. Those who do not believe after this will believe in none, as Allah ﷻ says, "...Then in what statement after Allāh and His verses will they believe?" .(Al-Jāthiyah: 6)

With this, this great Surah ends. We ask Allah to forgive our sins, repent to Him, turn to Him, and seek refuge in Him. Praise is to Allah, the Lord of the Worlds, at the beginning and the end. And peace be upon His servant and messenger Mohammad. We ask Allah to make it beneficial to Muslims in the east and west of the earth, and to make this a treasure for us on the Day of Resurrection.

Al-Ahqāf

بسم الله الرحمن الرحيم، {حم}[الأحقاف:1] {تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ}[الأحقاف:2]
{مَا خَلَقْنَا السَّمَوَاتِ وَالأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ مُسَمًّى وَالَّذِينَ كَفَرُوا عَمَّا أُنْذِرُوا
مُعْرِضُونَ}[الأحقاف:3] {قُلْ أَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الأَرْضِ أَمْ لَهُمْ

شِرْكٌ فِي السَّمَوَاتِ ائْتُونِي بِكِتَابٍ مِنْ قَبْلِ هَذَا أَوْ أَثَارَةٍ مِنْ عِلْمٍ إِنْ كُنْتُمْ صَادِقِينَ}[الأحقاف:4] {وَمَنْ أَضَلُّ مِمَّنْ يَدْعُو مِنْ دُونِ اللَّهِ مَنْ لا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَامَةِ وَهُمْ عَنْ دُعَائِهِمْ غَافِلُونَ}[الأحقاف:5] {وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ}[الأحقاف:6]

In the name of Allah, the Most Compassionate, the Most Merciful, "Hā, Meem" (Al-Ahqāf: 1), "The revelation of the Book is from Allāh, the Exalted in Might, the Wise" (Al-Ahqāf: 2), "We did not create the heavens and earth and what is between them except in truth and [for] a specified term. But those who disbelieve, from that of which they are warned, are turning away" (Al-Ahqāf: 3), "Say, [O Muḥammad], 'Have you considered that which you invoke besides Allāh? Show me what they have created of the earth; or did they have partnership in [creation of] the heavens? Bring me a scripture [revealed] before this or a [remaining] trace of knowledge, if you should be truthful'" (Al-Ahqāf: 4), "And who is more astray than he who invokes besides Allāh those who will not respond to him until the Day of Resurrection [i.e., never], and they, of their invocation, are unaware" (Al-Ahqāf: 5), "And when the people are gathered [that Day], they [who were invoked] will be enemies to them, and they will be deniers of their worship" (Al-Ahqāf: 6).

The surah of Al-Ahqaf is a Meccan surah. Allah starts it with these two letters, Ha, and Meem. It is one of the seven surahs to include this letter formula. "Hā, Meem" (Al-Ahqāf: 1), "The revelation of the Book is from Allāh, the Exalted in Might, the Wise" (Al-Ahqāf: 2). Allah informs us that this Book, the Quran, is His Book that was written in the heavens and sent down to earth to be recited and written down. It became the great Book that holds Allah's words and that is one of a kind. Allah sent it down to earth as a miracle and a sign from Him to His servant and Messenger Mohammad

ﷺ. He challenged with it the first who witnessed its revelation and the ones who came after them to come up with a surah like it. Moreover, this Book was written down in the Guarded Tablet and was sent by Allah to the heart of the Prophet Mohammad ﷺ.

Allah ﷻ says, "The revelation of the Book is from Allāh…" (Al-Ahqāf: 2), it was sent by Allah for He is the One Who wrote it and sent it down to His servant and Messenger Mohammad ﷺ. He is the Exalted in Might and the Predominant that cannot be defeated. He is also the Wise Who places everything in its rightful place. A part of His Wisdom and Sound Judgement is sending the Quran to His servant and Messenger Mohammad ﷺ to grant people these great blessings and benefits, "Blessed is He who sent down the Criterion upon His Servant that he may be to the worlds a warner" (Al-Furqān: 1). "[All] praise is [due] to Allāh, who has sent down upon His Servant [Mohammad] the Book and has not made therein any deviance" (Al-Kahf: 1), "[He has made it] straight, to warn of severe punishment from Him and to give good tidings to the believers who do righteous deeds that they will have a good reward [i.e., Paradise]" (Al-Kahf: 2), "In which they will remain forever" (Al-Kahf: 3). The Quran that was sent down by Allah, the Exalted in Might and the Wise, to achieve these great benefits and aims, it was sent so that Allah may guide whom He wills to His care and mercy from the darknesses to the light. "...[This is] a Book which We have revealed to you, [O Mohammad], that you might bring mankind out of darknesses into the light by permission of their Lord - to the path of the Exalted in Might, the Praiseworthy" (Ibrāhīm: 1), "Allāh, to whom belongs whatever is in the heavens and whatever is on the earth…" (Ibrāhīm: 2).

"The revelation of the Book is from Allāh, the Exalted in Might, the Wise" (Al-Ahqāf: 2), this confirms that the Quran was sent down by Allah. The Quran confirms in more than 400 verses that it was sent by Allah and written by Him. This confirmation has an important aim, one of which is to constantly remind people that the Quran is from Allah so that those who hear it may honour it, and to make disbelievers pay attention that these words are not said by anyone, rather they are the words of the Great God. It was not written by humans nor was it a bunch of lies. Rather, it was written by Allah. "Indeed, it [i.e., the Qur'ān] is a decisive statement" (At-Tāriq: 13), "And it is not amusement" (At-Tāriq: 14), so that they may appreciate it. Also, so that believers may appreciate the words of Allah and honour them, obey the Quran's orders, prohibitions, and explanations. Furthermore, so that they may honour the words of Allah and glorify, take care of, and heed the Quran because it is the words of Allah, "The revelation of the Book is from Allāh, the Exalted in Might, the Wise" (Al-Ahqāf: 2).

Then, Allah says, "We did not create the heavens and earth and what is between them except in truth and [for] a specified term…" (Al-Ahqāf: 3), Allah tells us that He only created the heavens and earth in truth. The heavens include all that is above us and the earth all that is beneath us. When the heavens and the earth are mentioned this gives us a mental image of all that is in front of us, behind us, above us, beneath us, to our right, and our left. This includes all six directions. This means that all six directions, the front, the back, above, under, the left and the right, and all the creations around us were created by Allah. Also, He created what is between the heavens and earth in truth. Allah's creation is not in vain, it has a goal and an aim. One of these aims is that Allah created all of this to tell us about His

attributes. When they see this creation, they realize that Allah is the One Who created it. It also shows His Wisdom. When they see the perfection of this creation they realize that Allah is the Strong and the Able. When they know about the greatness of this creation, they glorify its Creator. The heavens and earth signify their Creator and Designer, for their strength, firmness, and precision indicate the greatness of the Creator. They show that He is the Strong, the Firm, and the Subjugator who subjugated all these great creatures. He is the One Who subjugated this great sun, which is millions of times the size of the earth, Who put it in its place and made it walk in its orbit without changing its pace even for a step forward or backwards, and Who never allows its movement to falter for even a second. He is a great God "They have not appraised Allāh with true appraisal, while the earth entirely will be [within] His grip on the Day of Resurrection, and the heavens will be folded in His right hand. Exalted is He and high above what they associate with Him" (Az-Zumar: 67). "Then He directed Himself to the heaven while it was smoke and said to it and to the earth, 'Come [into being], willingly or by compulsion'. They said, 'We have come willingly'" (Fussilat: 11), "And He completed them as seven heavens within two days and inspired [i.e., made known] in each heaven its command. And We adorned the nearest heaven with lamps [i.e., stars, for beauty] and as protection. That is the determination of the Exalted in Might, the Knowing" (Fussilat: 12), He is the Exalted in Might, the Wise who puts everything in its rightful place.

Humans now know that each planet is placed in its right place and that if its movement falters a little, this system would falter as well. All people who live on this earth, whether believers or disbelievers who understand the

design of this creation and its system, know that the earth is in its exact place and that if its movement falters forwards or backwards for even a little, life would never be possible on it and all living things would die. This is God, the Exalted in Might and the Predominant who cannot be defeated. He created the heavens and the earth as a sign to signify His existence. Also, He does not create anything in vain. He created humans and explained their creation to them. He created them from mud. Allah made the first human in heaven and made angels prostrate to him. Then he sent humans down to earth to achieve a great goal, which is to worship Allah and get to know Him. He sent them messengers and Scriptures to lead them to the path of the Lord who will judge them for their every deed. Every deed they do, they will be judged for. Allah created the heavens and the earth in truth. This is the undeniable truth. If Allah created them in vain and left its creatures without orders and prohibitions if He let humans be without a goal or an aim to do as they please, to fight, to permit, prohibit, and kill as they wish without being resurrected, assembled or judged. This creation would have been in vain with no aim or wisdom behind it.

Allah tells us that He only created the heavens and earth in truth and for a specified time. Allah kept the knowledge of this day for Himself. He did not tell the time of the Hour to any of His creatures. Allah told us that it will not come upon His servants except unexpectedly. He says, “It will not come upon you except unexpectedly”, it surprises people. Allah's creation is so magnificent and cannot be fathomed by the minds of people, ever, not its capacity, dimensions, or borders. It is so magnificent that minds cannot grasp its creation, or even be able to subdue and subject it. The sun, for example, can only be subjugated by its Creator. Also, only the One Who

created and designed can make the moon move around the earth. Only Allah can do that. "Indeed, Allāh holds the heavens and the earth, lest they cease. And if they should cease, no one could hold them [in place] after Him. Indeed, He is Forbearing and Forgiving" (Fātir: 41), the God who created all of this made a specified time for it to end. When it does, everything upon it collapses. All of this organized universe where every rock has its designated place collapses. People now know that there are planets, comets, rocks, and uneven rocks that never move away from their orbit. A time will come where all of this will collapse. "When the sky breaks apart" (Al-Infitār: 1), "And when the stars fall, scattering" (Al-Infitār: 2), "And when the seas are erupted" (Al-Infitār: 3), "And when the [contents of] graves are scattered [i.e., exposed]" (Al-Infitār: 4), "A soul will [then] know what it has put forth and kept back" (Al-Infitār: 5). "When the sun is wrapped up [in darkness]" (At-Takwīr: 1), this sun is wrapped up in darkness. A time will come "When the sun is wrapped up [in darkness]" (At-Takwīr: 1), "And when the stars fall, dispersing" (At-Takwīr: 2), all the stars will lose their brightness after they shine in the sky. Their colours fade and lose their beauty and gleam. "And when the seas are filled with flame" (At-Takwīr: 6), they light up in flames. "And when full-term she-camels are neglected" (At-Takwīr: 4), "And when the wild beasts are gathered" (At-Takwīr: 5), there is a Day of Resurrection that Allah assigned to end this world.

He says, "We did not create the heavens and earth and what is between them except in truth and [for] a specified term…" (Al-Ahqāf: 3), they have a specified time and not an open one. Allah decided it as He wanted. He even specified it. Every matter is tightly specified by Allah. He knows what will be, what has been, what will never be, and how it would have been.

Everything is a part of His knowledge. This Day is a part of His knowledge and He kept it for Himself. He never told it to anyone. Allah ﷻ says, "But those who disbelieve, from that of which they are warned, are turning away", this is the opposite. Allah tells us that we live in an organized world that has an aim, a goal, and an ending. However, disbelievers are careless and heedless. They have no knowledge of this at all as if they do not belong to this universe, as if they live outside of it and in their imagination away from everything. They know nothing of this. "But those who disbelieve, from that of which they are warned, are turning away", of which they were warned. Of the punishment, torture, and the assembly before Allah that they were warned of. They were warned of the Day of Resurrection and the punishment that awaits them. The punishment that is awaiting disbelievers is eternal, never-ending, and never interrupted. However, they are turning away from all of this. They are completely unaware of this and heedless of it. It is as if they are not a part of this universe, "But those who disbelieve, from that of which they are warned, are turning away".

Then, Allah started presenting His evidence to these disbelievers. He addressed the Prophet by saying, "Say, [O Muḥammad], 'Have you considered that which you invoke besides Allāh? Show me what they have created of the earth; or did they have partnership in [creation of] the heavens? Bring me a scripture [revealed] before this or a [remaining] trace of knowledge, if you should be truthful'" (Al-Ahqāf: 4). O disbelievers tell me, have you considered "That which you invoke besides Allāh?" What you invoke besides Allah. This is addressed to every person who associates others with Allah when there is nothing more deserving of worship than Allah. Allah is the only One Who deserves to be worshipped for He created

everything on His own. He is the only Disposer. He is the only One deserving of worship and everything besides Him is His servant who cannot benefit or harm themselves besides Allah's will. Angels cannot do themselves any good or harm besides Allah's will. The heavens, the stars, the planets, the sun, the moon, the prophets, the messengers, and all those who were worshipped besides Allah, like worldly creatures and insects cannot do themselves or their worshippers any good, even the inanimate objects. The inanimate objects also were worshipped besides Allah like the idols made of wood, stones, gold, and silver and other materials that they make themselves and worship besides Allah. They worship them in the sense that they give them love, devotion, submission, and fear of punishment. They also ask them to keep harm away from them and to bring good their way. This is puzzling, how can a person go so low as to ask something of those beneath them? and sanctify what is beneath them? They sanctify what they make with their hands. They make their own gods. How can you make a god yourself then submit to it, prostrate to it, ask of it, worship it, ask it to help you and protect you, when it cannot even protect itself? Behold how low are the people who associate others with Allah.

God, addresses those who took others as their gods besides Him. He tells the Prophet to say to them, "Say, [O Muḥammad], 'Have you considered that which you invoke besides Allāh?'" Tell me about those whom you worship besides Allah, "Show me what they have created of the earth", show me what these false gods created of the earth that you live on. The earth is the closest to you. Did they create the mountains? Did they create the rivers? Did they create the trees? Did they create the seas? Did they create the fish? What did they create? What did these deities create on this

earth before you? “Show me what they have created of the earth; or did they have partnership in [creation of] the heavens?” Do any of these whom you associate with Allah have a partnership in creating the heavens with Allah? Did they create the sun? the moon? a star? or a part of the nearest heaven that you see? Did any of your supposed gods create any of this? Do they have a partnership with Allah? This is like what Allah says, “Say, ‘Have you considered your 'partners' whom you invoke besides Allāh? Show me what they have created from the earth, or have they partnership [with Him] in the heavens?...’” (Fātir: 40). Do they have a partnership in the heavens because they created anything with Allah? This is just as Allah says, “Say, [O Mohammad], ‘Invoke those you claim [as deities] besides Allāh’”, say invoke. invoke those you claim to be deities besides Allah. He told us that those they claim to be deities besides Him “Do not possess an atom's weight [of ability] in the heavens or on the earth”, they do not possess an atom in the heavens or the earth with Allah. “...And they do not have therein any partnership [with Him], nor is there for Him from among them any assistant” (Saba’: 22), “And intercession does not benefit with Him except for one whom He permits”.

“Show me what they have created of the earth; or did they have partnership in [creation of] the heavens? Bring me a scripture [revealed] before this”, bring a scripture that Allah sent or a true scripture that proves that your deity created something. This is addressed to those who worshipped the angels, Isa, Uzair, the sun, the moon, or any other deity. Bring a scripture that proves that what you worship besides Allah has a partnership with Him and created something with Him. Did Isa claim to be a Creator alongside Allah or that he has a partnership with Allah? Bring me

a scripture that says this. Is there a scripture sent by Allah that supports this claim? Do the Arab polytheists possess a scripture that proves that angels created something with Allah and that they own something from this universe like the ones who worship them claim? If the Jews claim that Uzair is the son of Allah, do they have scripture and proof that he created something alongside Allah and that he is a deity as well? Do all those who associated others with Allah have this sort of proof? Do they have any proof? Then Allah made it easier for them and asked for a remaining trace of knowledge. "Bring me a scripture [revealed] before this", before the Quran. The Quran was sent by Allah and it has proof. It has evidence that Allah is the Creator of this whole universe. The Quran was sent to tell everyone that Allah is the Lord of the worlds and that He is the Creator of this creation in its entirety. He has no rival and no partner. "Say, 'Do you indeed disbelieve in He who created the earth in two days and attribute to Him equals? That is the Lord of the worlds'" (Fussilat: 9), "And He placed on it [i.e., the earth] firmly set mountains over its surface, and He blessed it and determined therein its [creatures'] sustenance in four days without distinction - for [the information of] those who ask" (Fussilat: 10), "Then He directed Himself to the heaven while it was smoke and said to it and to the earth, 'Come [into being], willingly or by compulsion'. They said, 'We have come willingly'" (Fussilat: 11), "And He completed them as seven heavens within two days and inspired [i.e., made known] in each heaven its command. And We adorned the nearest heaven with lamps [i.e., stars, for beauty] and as protection. That is the determination of the Exalted in Might, the Knowing" (Fussilat: 12).

Allah tells us the story of the creation from beginning to end. He also tells us that he is the Creator of the heavens and the earth and that He created them in six days. Allah tells us that He is the One Who created this creation. Do you, O disbelievers who worship other deities besides Allah possess a scripture that proves to you that you deities created anything? That they have a partnership with Allah? Not even a scripture, rather a remaining trace of knowledge, a line or two of knowledge, a documented word that you can rely on to prove that other deities besides Allah created anything in this existence? "Or a [remaining] trace of knowledge, if you should be truthful", if you should be truthful in your polytheism, associating others with Allah, and in your claim that your deities are worthy of worship. Rather, no one deserves worship except for the Creator. Do these deities that you worship have a partnership with Allah? Do they own anything? Did they create anything? Do you have a scripture to prove that claim? Or a piece of evidence? Or even a remaining trace of knowledge? Two lines of knowledge? Do you have two lines of knowledge to prove that these deities created anything alongside Allah?

Then, Allah ﷻ says, "And who is more astray than he who invokes besides Allāh those who will not respond to him until the Day of Resurrection [i.e., never], and they, of their invocation, are unaware" (Al-Ahqāf: 5), this is a rhetorical question. Who is more astray? No one is. "And who is more astray than he who invokes besides Allāh", those who invoke other deities besides Allah. All of those who invoke others besides Allah are astray. "And who is more astray than he who invokes besides Allāh", other than Allah. Allah is the only one who deserves to be invoked because He is the Owner of all Sovereignty, the Disposer of His creatures, the One who holds everything

in His hand, and the One who can benefit and harm His servants. He owns everything and all besides Him own nothing. All those besides Him cannot harm or benefit themselves besides His will. "And who is more astray than he who invokes besides Allāh those who will not respond to him until the Day of Resurrection…" (Al-Ahqāf: 5), if they spend all their time until the Day of Resurrection invoking the deities that they worship besides Allah, they would not respond to them. "Those who will not respond to him until the Day of Resurrection", if someone invoked the angels until the Day of Resurrection, if they called them, the angels have no knowledge besides what Allah taught them. If they invoked the angels and asked for their intercession, and if those who worship Isa invoke him until the Day of Resurrection and ask him, they will not respond. Even if they did so until the Day of Resurrection, they will not respond to them. Also, those who invoke the idols and ask these deaf, blind, inanimate objects for help until the Day of Resurrection, they will not respond to them. Also, those who sit beside the graves of the dead and invoke them until the Day of Resurrection calling out their names, asking them until the Day of Resurrection, they will not respond to them. Who is more astray than these people? Is there anyone who is more astray than these people who invoke upon their deities who will not respond to them even if they invoked them until the Day of Resurrection? Behold the difference between the misguided and the guided who invoke their Lord, Allah who is the hearing, sight, and heart of every human.

Allah ﷻ says, "I am with my servant when he remembers Me and his lips move making mention of Me", the moment servants of Allah remember his Lord, Allah becomes with them in their hearts. The moment their lips

mention Allah, Allah becomes in their hearts. Allah is with all of His creatures. "Have you not considered that Allāh knows what is in the heavens and what is on the earth? There are not three in a private conversation but that He is the fourth of them, nor are there five but that He is the sixth of them - and no less than that and no more except that He is with them [in knowledge] wherever they are. Then He will inform them of what they did, on the Day of Resurrection. Indeed Allāh is, of all things, Knowing" (Al-Mujādalah: 7). Where are those misguided who invoke besides Allah those who will never respond to them until the Day of Resurrection? If they spend all their lives invoking these deities they will not respond to them or know of their existence. However, those who invoke Allah, the Hearing and the Seeing, the One who accompanies all of His creatures and believing servants, know that the moment they remember Allah in their hearts, He is with them. Thus, remember Allah, "If he remembers Me inwardly, I will remember him inwardly, and if he remembers Me in an assembly, I will remember him in a better assembly (i.e., in the assembly of angels)". As for the misguided, they invoke those who will not respond to them even if they pray to them until the Day of resurrection. "And they, of their invocation, are unaware", and they, these false deities, of their invocation, of the invocation of the misguided, are unaware. As Allah ﷻ says to the angels on the Day of Resurrection, "Did these [people] used to worship you?" "They will say, 'Exalted, are You! You, [O Allāh], are our benefactor excluding [i.e., not] them. Rather, they used to worship the jinn; most of them were believers in them'" (Saba': 41), they did not worship us. They worshipped the jinn. The jinn are the ones who spoke to them. They used to inhabit the idols and talk to them. Also, Isa son of Maryam ﷺ will say on the Day of Resurrection, "I said not to them except what You commanded me - to

worship Allāh, my Lord and your Lord. And I was a witness over them as long as I was among them; but when You took me up, You were the Observer over them, and You are, over all things, Witness" (Al-Mā'idah: 117), I have no knowledge of this. I never heard of it. "But when You took me up, You were the Observer over them, and You are, over all things, Witness", I never heard of it or any of this. "And when those who associated others with Allāh see their 'partners', they will say, 'Our Lord, these are our partners [to You] whom we used to invoke [in worship] besides You...'" (An-Nahl: 86), when they see them on the Day of Resurrection, "And when those who associated others with Allāh see their 'partners', they will say, 'Our Lord, these are our partners [to You] whom we used to invoke [in worship] besides You'. But they will throw at them the statement, 'Indeed, you are liars'" (An-Nahl: 86). We never saw you or heard of you. They are then accused of lying, "But they will throw at them the statement, 'Indeed, you are liars'", "And they will impart to Allah that Day [their] submission…" (An-Nahl: 87), They will break down. "...And lost from them is what they used to invent" (An-Nahl: 87), there is no one more astray than those who invoke besides Allah those who will never respond to them until the Day of Resurrection and who are unaware of their invocation.

يقول الله ﷻ: {وَمَنْ أَضَلُّ مِمَّنْ يَدْعُو مِنْ دُونِ اللَّهِ مَنْ لا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَامَةِ وَهُمْ عَنْ دُعَائِهِمْ غَافِلُونَ}[الأحقاف:5] {وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ}[الأحقاف:6] {وَإِذَا تُتْلَى عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ كَفَرُوا لِلْحَقِّ لَمَّا جَاءَهُمْ هَذَا سِحْرٌ مُبِينٌ}[الأحقاف:7] {أَمْ يَقُولُونَ افْتَرَاهُ قُلْ إِنِ افْتَرَيْتُهُ فَلا تَمْلِكُونَ لِي مِنَ اللَّهِ شَيْئًا هُوَ أَعْلَمُ بِمَا تُفِيضُونَ فِيهِ كَفَى بِهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَهُوَ الْغَفُورُ الرَّحِيمُ}[الأحقاف:8] {قُلْ مَا كُنْتُ بِدْعًا مِنَ الرُّسُلِ وَمَا أَدْرِي مَا يُفْعَلُ بِي وَلا بِكُمْ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَى إِلَيَّ وَمَا أَنَا إِلَّا نَذِيرٌ مُبِينٌ}[الأحقاف:9] {قُلْ أَرَأَيْتُمْ

إِنْ كَانَ مِنْ عِنْدِ اللَّهِ وَكَفَرْتُمْ بِهِ وَشَهِدَ شَاهِدٌ مِنْ بَنِي إِسْرَائِيلَ عَلَى مِثْلِهِ فَآمَنَ وَاسْتَكْبَرْتُمْ إِنَّ اللَّهَ لا يَهْدِي الْقَوْمَ الظَّالِمِينَ}[الأحقاف:10]

Allah ﷻ says, "And who is more astray than he who invokes besides Allāh those who will not respond to him until the Day of Resurrection [i.e., never], and they, of their invocation, are unaware" (Al-Ahqāf:5) "And when the people are gathered [that Day], they [who were invoked] will be enemies to them, and they will be deniers of their worship" (Al-Ahqāf:6) "And when Our verses are recited to them as clear evidences, those who disbelieve say of the truth when it has come to them, "This is obvious magic" (Al-Ahqāf:7) "Or do they say, "He has invented it"? Say, "If I have invented it, you will not possess for me [the power of protection] from Allāh at all. He is most knowing of that in which you are involved. Sufficient is He as Witness between me and you, and He is the Forgiving, the Merciful" (Al-Ahqāf:8) "Say, "I am not something original among the messengers, nor do I know what will be done with me or with you. I only follow that which is revealed to me, and I am not but a clear warner" (Al-Ahqāf:9) "Say, "Have you considered: if it [i.e., the Qur'ān] was from Allāh, and you disbelieved in it while a witness from the Children of Israel has testified to something similar and believed while you were arrogant...?" Indeed, Allāh does not guide the wrongdoing people" (Al-Ahqāf:10).

Allah ﷻ tells us that no one is more astray than those who invoke any deity besides Allah, worship them besides Allah, or ask of them to bring them good or lift up harm when in fact, those who are invoked besides Allah do not respond to their worshippers even if they invoked them until the Day of Resurrection. No one is more astray than those. "And who is more astray than he who invokes besides Allāh those who will not respond to him until

the Day of Resurrection [i.e., never], and they, of their invocation, are unaware" (Al-Ahqāf:5). These deities that they invoke besides Allah do not know about their invocations, they do not hear their invocations and if they heard their invocations they would not respond to them. The angels that are invoked by polytheists do not hear these invocations and do not know about their worshippers in the first place. They only know what Allah has taught them. "They said, "Exalted are You; we have no knowledge except what You have taught us. Indeed, it is You who is the Knowing, the Wise" (Al-Baqarah:32). They only know about what they can see. As for the unseen, they do not know about it. Those who invoke them are part of the unseen to them. This also goes for Isa who is worshipped as a god while he does not know anything about their invocations, he does not hear it, and if he heard it and heard their invocations, he would not answer them unless it was by Allah's order. Humans respond to invocations only according to their abilities. As for worship and asking for the unseen, these false gods cannot hear these invocations.

Also, those who ask the dead at their graves, these dead people will not respond to them even if they invoke upon them until the Day of Resurrection. They do not know about their invocations because if they were among the companions of Paradise they will be in Paradise and if they were among the companions of Hell they will be in Hell. They will not be able to hear the invocations of their worshippers. Also, the idols that they dubbed as gods can do nothing. "And their Lord responded to them, "Never will I allow to be lost the work of [any] worker among you, whether male or female; you are of one another. So those who emigrated or were evicted from their homes or were harmed in My cause or fought or were killed - I

will surely remove from them their misdeeds, and I will surely admit them to gardens beneath which rivers flow as reward from Allāh, and Allāh has with Him the best reward" (Āl-‘Imrān:195) "Be not deceived by the [uninhibited] movement of the disbelievers throughout the land" (Āl-‘Imrān:196) "[It is but] a small enjoyment; then their [final] refuge is Hell, and wretched is the resting place" (Āl-‘Imrān:197) "Our Lord, indeed we have heard a caller [i.e., Prophet Muḥammad] calling to faith, [saying], 'Believe in your Lord,' and we have believed. Our Lord, so forgive us our sins and remove from us our misdeeds and cause us to die among the righteous" (Āl-‘Imrān:193) "Our Lord, and grant us what You promised us through Your messengers and do not disgrace us on the Day of Resurrection. Indeed, You do not fail in [Your] promise" (Āl-‘Imrān:194). They will not respond. Who is more astray than those who invoke others besides Allah who will not respond to them until the Day of Resurrection? When Allah is the Creator of the heavens and earth and He is the Knower of the unseen and the witnessed. He is the One Who responds when He is invoked at night or day, in public or in private for He knows the secret and what is hidden. Allah is the only God and those who are invoked besides Him are false gods who do not hear their invocations and are unable to respond. "And who is more astray than he who invokes besides Allāh those who will not respond to him until the Day of Resurrection [i.e., never]..." (Al-Ahqāf:5). If they spend all their time until the Day of Resurrection invoking these gods, they will not respond to them. Allah ﷻ says, "and they, of their invocation, are unaware". Those who are invoked, of their invocation, are unaware.

"And when the people are gathered [that Day], they [who were invoked] will be enemies to them..." (Al-Ahqāf:6). If they were among the ones whom

Allah honoured, they antagonize those who invoked upon them, like the angels who say to Allah, "... You, [O Allāh], are our benefactor excluding [i.e., not] them. Rather, they used to worship the jinn; most of them were believers in them" (Saba':41). Allah ﷻ says, "And [mention] the Day when He will gather them all and then say to the angels, "Did these [people] used to worship you?" (Saba':40) "They will say, "Exalted are You! You, [O Allāh], are our benefactor excluding [i.e., not] them. Rather, they used to worship the jinn; most of them were believers in them" (Saba':41) "But today [i.e., the Day of Judgement] you do not hold for one another [the power of] benefit or harm". Those who were invoked do not hold for those who invoked upon them any benefit. The most honourable of those who were worshipped on earth and the most worshipped on earth is Isa son of Maryam. He was worshipped as a god by those who followed his religion and they thought him to be the son of Allah, may Allah be praised far above what they say. He will disown those who worshipped him on the Day of Resurrection and say, "I said not to them except what You commanded me - to worship Allāh, my Lord and your Lord. And I was a witness over them as long as I was among them; but when You took me up, You were the Observer over them, and You are, over all things, Witness" (Al-Mā'idah:117). All those who were worshipped besides Allah among His companions will disown those who worshipped them. As for those who invited people to worship them, like the Pharaoh and the likes of him who said to his people I am your most exalted lord.

Or "O eminent ones, I have not known you to have a god other than me". He and those who worshipped him will be in Hell cursing each other as Allah ﷻ says, "He will precede his people on the Day of Resurrection and

lead them into the Fire, and wretched is the place to which they are led" (Hūd:98). If these gods were idols made of stone that were worshipped, then, they will be sent along with their worshippers to Hell. "Indeed, you [disbelievers] and what you worship other than Allāh are the firewood of Hell. You will be coming to [enter] it" (Al-Anbiyā':98) "Had these [false deities] been [actual] gods, they would not have come to it, but all are eternal therein" (Al-Anbiyā':99). The sun that was worshipped besides Allah will be sent along with its worshippers to Hell. The moon that was worshipped besides Allah will be sent along with its worshippers and companions to Hell. It is said that on the Day of Resurrection, all those who worshipped something, hold tight to it. All those who worshipped a deity will be ordered to hold tight to their deities. The gods of polytheists will manifest before them and they will go to these gods. Those who worshipped the sun will hold tight to it. Those who worshipped the moon as well. etc. Then, they will all be thrown into Hell. "Indeed, you [disbelievers] and what you worship other than Allāh are the firewood of Hell. You will be coming to [enter] it" (Al-Anbiyā':98) "Had these [false deities] been [actual] gods, they would not have come to it, but all are eternal therein" (Al-Anbiyā':99).

"And when the people are gathered [that Day], they [who were invoked] will be enemies to them..." (Al-Ahqāf:6). If they were among the companions of Allah like the angels, they become enemies to those who worshipped them and say to Allah that they disown their worshippers for they did not worship them. As Allah ﷻ says, "And when those who associated others with Allāh see their "partners," they will say, "Our Lord, these are our partners [to You] whom we used to invoke [in worship] besides You." But they will throw at them the statement, "Indeed, you are liars" (An-

Nahl:86) "And they will impart to Allāh that Day [their] submission, and lost from them is what they used to invent" (An-Nahl:87). "And when the people are gathered [that Day], they [who were invoked] will be enemies to them, and they will be deniers of their worship" (Al-Ahqāf:6). They say that they did not hear them, did not see them, did not know anything about their worship for they were a part of the unseen and were not able to see beyond what they were allowed to see.

"And when Our verses are recited to them as clear evidences, those who disbelieve say of the truth when it has come to them, "This is obvious magic" (Al-Ahqāf:7). After Allah explained the wrongdoing of these polytheists who invoke besides Allah those who will not respond to them until the Day of Resurrection, He mentioned their attitude towards His clear verses. He says, "And when Our verses are recited to them". Recited and read to them. "Our verses" means Allah's verses. He referred them back to Himself for He is the One Who sent them and wrote them. These are His recited, clear, apparent verses that explain the truth. They are clear verses that have no ambiguity for they were sent by Allah. Allah sent this Quran as a miracle that cannot be replicated, not even a surah of it. No one can compose Arabic words that have the same beauty, sweetness, eloquent words, eloquence, and ability to convey the intended meaning. "Or do they say, "He invented it"? Say, "Then bring ten sūrahs like it that have been invented and call upon [for assistance] whomever you can besides Allāh, if you should be truthful" (Hūd:13). These are the clear verses that Allah sent. They also explain the intended meaning, they have no ambiguity and everyone with a sound mind can understand Allah's intended meaning. They are easy to understand and

clear. "... those who disbelieve say of the truth when it has come to them, "This is obvious magic" (Al-Ahqāf:7).

When they hear the verses that Allah sent, they say, "those who disbelieve". He did not simply say, "they said", rather He gave their description. Allah is reminding them of their description; those who disbelieved, because they received the truth, yet they denied it. They know that these are from Allah, yet they disbelieved. They were stubborn disbelievers who denied the truth. "those who disbelieve say of the truth when it has come to them". Those who disbelieved said to the truth, to Allah's verses, "when it has come to them, "This is obvious magic". This, what they refer to, is obvious magic. There is a huge difference between magic and the Quran. And by magic, they mean the words that magicians use to trick people and the murmurs and mumbles they use. These words are clear and easy to understand, how can it be magic? Any person with a shred of insight and sanity cannot equate the Quran that was sent by Allah, that invites people to the truth, guidance, light, good, and worshipping only Allah, to the words of magicians. Can the words, mumbles, murmurs, invocations of the devil, and complicated texts of the magicians be compared to the clear and evident words of Allah which all evidence points out that they are miraculous and sent by Allah? However, they were blind and wanted people to stray away from the truth so they said that it was obvious magic.

Allah ﷻ says, "Or do they say, "He has invented it"? Say, "If I have invented it, you will not possess for me [the power of protection] from Allāh at all. He is most knowing of that in which you are involved. Sufficient is He as Witness between me and you, and He is the Forgiving, the Merciful"

(Al-Ahqāf:8). "Or do they say, "He has invented it"? "do" here poses a question, "Or do they say, "He has invented it"? Or do they say, do these disbelievers say that the Prophet ﷺ invented this Quran, that he made it up and wrote it himself. Allah ﷻ said to answer their slander, lies, and claims that the Prophet made up this Quran, as they claimed, "... Legends of the former peoples which he has written down, and they are dictated to him morning and afternoon" (Al-Furqān:5). Allah ﷻ says, "Say, "If I have invented it, you will not possess for me [the power of protection] from Allāh at all". If I invented it, if I invented these words of Allah that give you orders, prohibitions, and information about His path, how would He let me be? How would Allah let him be without punishing him after telling all of these lies? Answer them if they said, "Or do they say, "He has invented it"? Say, "If I have invented it, you will not possess for me [the power of protection] from Allāh at all". You will not possess for me the power of protection from Allah at all. Allah would never forgive those who lie about Him. He would never let them be without exposing them or killing them. As Allah ﷻ says, "And if he [i.e., Muḥammad] had made up about Us some [false] sayings" (Al-Hāqqah:44) "We would have seized him by the right hand" (Al-Hāqqah:45) "Then We would have cut from him the aorta" (Al-Hāqqah:46) "And there is no one of you who could prevent [Us] from him" (Al-Hāqqah:47). No one could prevent Allah from killing Him if he lied to Allah. How could the Prophet tell all these lies about Allah then still be alive? How could he tell all these lies then not be punished? This is impossible. Allah would never let any person who lies about Him or slanders Him without exposing them and showing their true face. All those who lied about Allah, claimed to be prophets sent by Him, or claimed falsely that they received a revelation were exposed and disgraced by Allah. Allah would never let them be. However,

the Prophet Mohammad ﷺ was wise, eloquent, trustworthy, honest, and never told a lie. All he said would happen actually happened, and all the past happenings that he told them about happened just as he said. He only invited people towards guidance and the light. Allah supported Him and proved His honesty in all the steps he took. Therefore, what he brought was from Allah and he would never lie about Allah.

"Or do they say, "He has invented it"? Say, "If I have invented it, you will not possess for me [the power of protection] from Allāh at all. He is most knowing of that in which you are involved..." (Al-Ahqāf:8). He, Allah, "is most knowing of that in which you are involved". This is a threat. In the lies in which you are involved and your claims that I am a liar, know that Allah knows about this. Know that Allah would never leave you to tell these lies about Him. When they say that Mohammad ﷺ invented thus Quran they are actually calling Allah a liar. Rather, Allah is the One Who sent this Book to His Messenger ﷺ. "He is most knowing of that in which you are involved. Sufficient is He as Witness between me and you". Allah is Sufficient to us and you. He is the Witness, the Ever-Present, the One Who misses nothing of what we say. Therefore, His creed, punishment, and blessings will happen just as He said. He will bless His obedient servants and punish and destroy His disobedient servants. All of this must happen. You claim that I am a liar and I say, know that Allah knows of what you say, and He will judge everyone according to His Divine Knowledge and to people's deeds. Then, Allah ﷻ says, "and He is the Forgiving, the Merciful". This is an encouragement for them to repent. This encourages them to go back to Allah and repent from their disbelief and lies that they told about the Prophet and the Quran. He says, "and He is the Forgiving, the Merciful". Go back to your

Lord and tell the truth, for He accepts your repentance. He is the Forgiving who forgives your sins. He forgives and conceals, He will conceal your sins, have mercy upon you, and accept your repentance.

Then, Allah says, "Say, "I am not something original among the messengers". What is strange about this? Say to them I am not something original among the messengers. I am not the only messenger that was sent to nations. All these messengers came before me, Nuh, Ibrahim, Musa, Isa, Saleh, and Hud. A Prophet is not a new phenomenon that brought a new thing. He was not the first one to say I am a messenger; he is just like all his brothers who came before him. This Message is not new to make people marvel at this Prophet. It would not make people say that he brought something no one else brought before. Rather, he brought a message just like all the messengers before him. The messengers before him had a history, a message, many deeds, Allah had a way of supporting them and dealing with their enemies. Those who think about the Prophet ﷺ cannot marvel at this. If he was a messenger, people would compare him to the messengers who came before him. "Say, "I am not something original among the messengers, nor do I know what will be done with me or with you..." (Al-Ahqāf:9). I am a human and I do not know the fate that will face me or you in this life and the Hereafter. All of it belongs to Allah and I am merely a messenger, a human who carries this message to deliver to people. I do not own the knowledge of the unseen; I cannot harm or benefit you. I cannot choose my own destiny, let alone yours. All of this belongs to Allah. "Say, "I am not something original among the messengers, nor do I know what will be done with me or with you..." (Al-Ahqāf:9) in the future.

"I only follow that which is revealed to me". I only follow what is revealed to me. Allah reveals things to me and I only follow it and submit to what Allah told me to deliver and the orders that He gave me. "I only follow that which is revealed to me, and I am not but a clear warner". To you, I am not but a clear warner. I warn you and scare you of Allah's punishment in this life and the Hereafter if you leave His path. A clear and obvious warning. "Say, "I am not something original among the messengers, nor do I know what will be done with me or with you. I only follow that which is revealed to me, and I am not but a clear warner" (Al-Ahqāf:9). All the unseen belongs to Allah ﷻ. In Saheeh al-Bukhari it was mentioned that Um Al-`Ala', an Ansari woman, said, "We got in our share `Uthman bin Maz'un". When an emigrant who fled for the sake of Allah and His Messenger came to Al-Madinah, Al-Ansar used to draw lots and compete among each other to host that emigrant and take care of all their sustenance. when they competed, they drew lots to decide. It was said that no Ansari hosted an emigrant before winning a competition for them first. When they drew lots, a group of Ansari people would gather and say, "I will host that person, O Messenger of Allah". Then they draw lots and those who win get to host that emigrant. Um Al-Ala says, "We got in our share `Uthman bin Maz'un". She says, "I do not know another man who prays the five prayers better than him". She says I have not seen a Muslim other than the Messenger of Allah prays the five prayers better than Uthman bin Maz'un. When he died, the Prophet came to his funeral. This is Uthman bin Maz'un and that was the Prophet ﷺ. Um Al-Ala said, "I testify that Allah has honoured you". She testifies by saying that Allah has honoured Abu As-Sa'ib because of the strength of his faith, piety, and righteousness. "I testify that Allah has honoured you". The Prophet said, 'How do you know that Allah has honoured him?" She replied,

"O Allah's Messenger! On whom else shall Allah bestow His honour?" To whom else shall Allah bestow His honour upon other than the Prophet if not upon the likes of Uthman bin Maz'un? The Prophet said, "By Allah, I do not know what Allah will do with me though I am Allah's Messenger". He told her that he was the Messenger of Allah, yet he did not know what Allah will do with him tomorrow. She said, "By Allah, I never attested the piety of anyone after that". I will never attest to the piety of anyone after that if the Messenger of Allah says that he is the Messenger yet he does not know what will happen to him tomorrow. This means that only Allah holds the unseen and He is the only One who knows it. Here, He ordered the Prophet to say, "Say, "I am not something original among the messengers". I am not the only messenger that was sent to people. Rather, many messengers, just like me, were sent to them. "nor do I know what will be done with me or with you". Will you be punished while I am still alive? Will Allah defer it? How will it happen? When will the battle between us happen? How will it take place? All of this is decided by Allah. He is the only One who decides this and He is the One Who owns the unseen. I do not know what will happen in the future. "... nor do I know what will be done with me or with you. I only follow that which is revealed to me, and I am not but a clear warner" (Al-Ahqāf:9). I am merely a warning to you. I am a clear and apparent warner.

Then Allah says to His Messenger, "Say, "Have you considered: if it [i.e., the Qur'ān] was from Allāh, and you disbelieved in it". This is an offer to them to think of this supposition. Suppose that what I brought you is the truth from Allah and you disbelieved in it. You have two choices, either this is from Allah, or it is not. They claim that it is not from Allah and that the

Prophet invented it. Let us consider the other option. Let us believe in the other option. Suppose that it is from Allah and you disbelieved in it, what will happen to you? What will your situation be like? Suppose this and tell me. Consider this and answer me, "if it [i.e., the Qur'ān] was from Allāh". This is the other option, "and you disbelieved in it". Then you disbelieved; you denied it and refused to believe in it when it was actually sent by Allah. What are you waiting for? What do you suppose will happen to you next? There is no doubt that what is awaiting you is the severe punishment of Allah. Consider this. Consider the second option that you claim is impossible to be actually from Allah. Consider it and think about your fate. However, these people have reached high levels of hatred and loathing of this religion to the point of not following it despite it being the truth. This is the level they reached. If it was actually the truth, and Mohammad was the Messenger of Allah, and this religion was the religion of Allah, they would not follow it even if that will lead them to Hell. as Allah ﷻ says, "And [remember] when they said, "O Allāh, if this should be the truth from You, then rain down upon us stones from the sky or bring us a painful punishment" (Al-Anfāl:32). They will not believe in it even if it were the truth and they were going to be punished for their disbelief. This is the level of disbelief they reached.

Allah's address is one of mercy. He is addressing them so they might go back to their senses and souls. "Say, "Have you considered: if it [i.e., the Qur'ān] was from Allāh, and you disbelieved in it". Then He gives them a piece of evidence. He said to them, "... while a witness from the Children of Israel has testified to something similar and believed while you were arrogant...?" Indeed, Allāh does not guide the wrongdoing people" (Al-

Ahqāf:10). "while a witness from the Children of Israel has testified to something similar". A witness from the Children of Israel testified that Mohammad ibn Abd-Allah is the Messenger of Allah in truth. There is no relationship between this man and the Prophet. This man is from the Children of Israel and the Prophet is an Arab. This man who has knowledge of the Scripture gave a testimony saying, "O Messenger of Allah, I know you better than I know my son". Allah ﷻ says, "Those to whom We gave the Scripture know him [i.e., Prophet Muḥammad] as they know their own sons..." (Al-Baqarah:146). Abdullah bin Salam, when the Prophet ﷺ settled in Qaba' after emigrating from Mecca to Al-Madinah and settling in Qaba', he came to the Prophet. The news of the Prophet coming to Al-Madinah reached the Jews who resided in Al-Madinah. They made up three major tribes and they resided in it before Arabs. Before Aws and Khazraj. Abdullah bin Salam, who was a Jewish scholar and a respected man in Al-Madinah, came to visit the Prophet. He said to the Prophet, "I will ask you about three things which nobody knows unless he is a prophet". He asked him these questions and the Prophet answered them and said, "Just now Jibreel has informed me about that". The Prophet said Jibreel came to me and told me that you will ask these questions and gave me their answers. When the Prophet gave him these answers he said, "I testify that None has the right to be worshipped but Allah and that you are the Messenger of Allah, O, Allah's Messenger; the Jews are liars, and if they should come to know that I have embraced Islam, they would accuse me of being a liar. Hide me and ask them about me". In the meantime, some Jews came to the Prophet and talked to him for a while, when they got acquainted with each other he asked them, "What is `Abdullah's status amongst you?" They replied, "He is the best amongst us, and he is our chief and the son of our

chief". They said he is our chief, our scholar, and son to our chief. The Prophet said, "What would you think if `Abdullah bin Salam embraced Islam, will you embrace Islam as well?" They replied, "May Allah protect him from this!" Then `Abdullah came out and said, "I testify that None has the right to be worshipped but Allah and that Muhammad is the Messenger of Allah". The Jews then said, "Abdullah is the worst of us and the son of the worst of us," and disparaged him". The moral of the story is that Abdullah ibn Salam said to the Prophet, "O Allah's Messenger! I know you better than I know my son". This is a witness. Allah says, "... while a witness from the Children of Israel has testified to something similar and believed while you were arrogant...?" Indeed, Allāh does not guide the wrongdoing people" (Al-Ahqāf:10).

يقول الله ﷻ: {قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ اللَّهِ وَكَفَرْتُمْ بِهِ وَشَهِدَ شَاهِدٌ مِنْ بَنِي إِسْرَائِيلَ عَلَى مِثْلِهِ فَآمَنَ وَاسْتَكْبَرْتُمْ إِنَّ اللَّهَ لا يَهْدِي الْقَوْمَ الظَّالِمِينَ}[الأحقاف:10] {وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا لَوْ كَانَ خَيْرًا مَا سَبَقُونَا إِلَيْهِ وَإِذْ لَمْ يَهْتَدُوا بِهِ فَسَيَقُولُونَ هَذَا إِفْكٌ قَدِيمٌ}[الأحقاف:11] {وَمِنْ قَبْلِهِ كِتَابُ مُوسَى إِمَامًا وَرَحْمَةً وَهَذَا كِتَابٌ مُصَدِّقٌ لِسَانًا عَرَبِيًّا لِيُنْذِرَ الَّذِينَ ظَلَمُوا وَبُشْرَى لِلْمُحْسِنِينَ}[الأحقاف:12] {إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا فَلا خَوْفٌ عَلَيْهِمْ وَلا هُمْ يَحْزَنُونَ}[الأحقاف:13] {أُوْلَئِكَ أَصْحَابُ الْجَنَّةِ خَالِدِينَ فِيهَا جَزَاءً بِمَا كَانُوا يَعْمَلُونَ}[الأحقاف:14]

Allah ﷻ says, "Say, 'Have you considered: if it [i.e., the Qur'ān] was from Allāh, and you disbelieved in it while a witness from the Children of Israel has testified to something similar and believed while you were arrogant...?' Indeed, Allāh does not guide the wrongdoing people" (Al-Ahqāf: 10), "And those who disbelieve say of those who believe, 'If it had [truly] been good, they would not have preceded us to it'. And when they are not guided by it, they will say, 'This is an ancient falsehood'" (Al-Ahqāf: 11), "And before it was the scripture of Moses to lead and as a mercy. And this is a confirming

Book in an Arabic tongue to warn those who have wronged and as good tidings to the doers of good" (Al-Ahqāf: 12), "Indeed, those who have said, 'Our Lord is Allāh', and then remained on a right course - there will be no fear concerning them, nor will they grieve" (Al-Ahqāf: 13), "Those are the companions of Paradise, abiding eternally therein as reward for what they used to do" (Al-Ahqāf: 14).

Allah condescended to address these polytheists with mercy. He addressed them and offered them all the possibilities, even the right one. He gave them the truth as an option so they may go back to it. He said to them, "Say, 'Have you considered: if it [i.e., the Qur'ān] was from Allāh'". Suppose this Quran was from Allah, even if you do not believe in this, suppose that it was sent from Allah and you disbelieved in it, what will you do? Consider this fact as a possibility. Consider it a variable even though it is the clear truth. What will you do after this if the Quran was actually from Allah?

Then, Allah presented the evidence to the honesty of the Prophet ﷺ, He says, "While a witness from the Children of Israel has testified to something similar". The scholars of the Children of Israel witnessed that the Quran was sent by Allah and that Mohammad ibn Abd-Allah is Allah's Messenger in truth. Thus, they abandoned their past beliefs and gave their declaration of faith like Abdullah ibn Salam and other Jewish scholars who embraced this religion who embraced this religion and gave the declaration of faith. Just as Abdullah ibn Salam who said to the Prophet, "By Allah, o Messenger of Allah, I know you better than I know my son", "Those to whom We gave the Scripture know him [i.e., Prophet Mohammad] as they know their own sons…" (Al-Baqarah: 146). This Jewish man believed. He left Judaism, he

left his religion. He was among the Children of Israel, yet he left them while they were sad that the prophecy and the Message were not granted to one of them. He believed in the Prophet Mohammad ﷺ. “And believed while you were arrogant…?” while you, Arabs, were arrogant and thought it beneath you to submit to Allah's order and embrace His religion. “Indeed, Allāh does not guide the wrongdoing people”, Allah tells us that He punished them with misguidance because they were wrongdoers, and Allah does not guide wrongdoers. “Indeed, Allāh does not guide the wrongdoing people”, they were wrongdoers because they were not righteous; they knew that Mohammad ibn Abd-Allah is the Messenger of Allah in truth, the honest, and the trustworthy, yet they called him a liar and refused to follow his teachings. Thus, they became wrongdoers who were deprived of Allah's guidance, “Indeed, Allāh does not guide the wrongdoing people”.

Then, Allah showed us the arrogance and haughtiness of these disbelievers and how they refused the truth. He says, “And those who disbelieve say of those who believe, ‘If it had [truly] been good, they would not have preceded us to it…’” (Al-Ahqāf: 11), “And those who disbelieve say of those who believe, "If it had [truly] been good”, if this religion and this Message were good, they would not have preceded us to it. We are the master, the owners of riches, the owners of capital, the cultured, and the intelligent. How would our slaves and servants believe in it before us without consulting us first? They say that if it was truly good, then we were more deserving of it for we are the masters, the noble, and the intelligent. We were more deserving of it and we would have been among the first to embrace it, but because people who were the first to embrace it were Bilal, Ammar, Suhaib, etc. and other people that they looked down on, they said

that this religion could never be right. Notice how their arrogance prevented them from the truth. When they saw those poor people were among the first to believe in the Prophet Mohammad ﷺ, they took it as a piece of evidence that was not true. They said that if it were true, then they would have been most deserving of embracing and following it. They also claimed that because Allah blessed them in this life, He would have guided them as well. They used to say, "Is it these whom Allāh has favoured among us?" Allah says, "And thus We have tried some of them through others that they [i.e., the disbelievers] might say, 'Is it these whom?'" referring to the poor, "Is it these whom Allāh has favoured among us?" Allah says, "Is not Allāh most knowing of those who are grateful?" "And those who disbelieve say of those who believe, 'If it had [truly] been good, they would not have preceded us to it…'" (Al-Ahqāf: 11).

Allah ﷻ says, "And when they are not guided by it, they will say, 'This is an ancient falsehood'", "And when they are not guided by it". It is guidance; however, they were not guided by it because they did not want to be guided, so they chose misguidance and abandoned it. "They will say, 'This is an ancient falsehood'", this Quran is an ancient falsehood that reached the hands of the Prophet ﷺ. It reached Mohammad and he delivered it to us. They found peace in that lie and believed it. They believed their own lie. "And when they are not guided by it, they will say", that this Quran is an ancient falsehood that reached the hands of the Prophet. As they said, "And they say, 'Legends of the former peoples which he has written down, and they are dictated to him morning and afternoon'" (Al-Furqān: 5).

Allah ﷻ says, "And before it was the scripture of Moses to lead and as a mercy", before it, before the Quran was the Scripture of Moses, the Torah.

It was sent by Allah. Those who read the Torah and the Quran find out they came from the same source and give the same light. As Waraqah ibn Nawfal, who read the Torah and knew Hebrew, said when he heard these verses, "Recite in the name of your Lord who created" (Al-'Alaq: 1), "Created man from a clinging substance" (Al-'Alaq: 2), "Recite, and your Lord is the Most Generous" (Al-'Alaq: 3), "Who taught by the pen" (Al-'Alaq: 4), "Taught man that which he knew not" (Al-'Alaq: 5), at once he said to the Prophet, "Son, what you said and what Moses was sent with come from the same source". He said that both have the same light and the Torah that Moses brought has the same light and comes from the same source. Then he said to the prophet, "You will become the Prophet of this nation". He then lamented the fact that he was an old man and that he was becoming blind and frail. He said, "I wish I was a young man" in Mecca. He wanted to be young and strong because "Your people will chase you out. The Prophet exclaimed, 'Will they chase me out?' He replied, 'All messengers who said what you said were antagonized'". No messenger brought a Message like the one you will get and was not antagonized. His people will antagonize him. Waraqah read the Torah and the moment he heard the verses that were revealed to the Prophet Mohammad, he declared that both have the same source.

Allah ﷻ says, "And before it", before the Quran was sent, the Scripture of Moses, the Torah, was sent, "To lead and as a mercy", to lead and to be a role model. A leader is given to role models, it is also given to roads that you follow and books that you believe in, because books are leaders, Allah called it a leader. This Book is a leader, a role model, it explains the truth. It is also a mercy from Allah because it explains, clarifies, educates, and

gives laws, guidance, and light. As Allah ﷻ says, “Indeed, We sent down the Torah, in which was guidance and light. The prophets who submitted [to Allāh] judged by it for the Jews, as did the rabbis and scholars by that with which they were entrusted of the Scripture of Allāh…” (Al-Mā’idah: 44), it is a Book of guidance and light from Allah ﷻ. Allah ﷻ says, “And this is a confirming Book”, this Book confirms what was mentioned in the Torah. The Torah invited people to believe in Allah alone, to have faith in Him, and to the pure decree of Allah. The Quran confirms what was mentioned in the Torah. The Torah also mentioned news of the messengers, the story of how Allah created Adam, how He sent him to earth, how angels prostrated to him, his animosity with Satan, the stories of the messengers who came after Adam, and the story of Noah's flood. The Quran confirms all of these stories. It also mentioned stories of other messengers after Noah, like the story of Joseph. The entirety of Joseph's story is mentioned in the Quran in detail just as it was mentioned in the Torah. The Quran confirms what was mentioned in the Torah and tells the same stories that were mentioned in it. It confirms what was mentioned in it.

“In an Arabic tongue”, in the tongue of Arabs who understand Arabic. It was sent to them in their language. Allah ﷻ says, “To warn those who have wronged and as good tidings to the doers of good”, Allah sent it this way and gave evidence that it is true; it confirms the Torah and has the same purpose. The Quran was not the first Book to be sent from heaven. Rather, Allah sent other Books before this Book that had this news, and they confirmed each other. They have the same topic, the same aim. The aim of the Torah is the same aim of Allah's Book. The Messenger does not differ from other messengers for the Quran is not the first Book to be revealed

from Heaven, rather, Allah sent other Books before it. "And before it was the scripture of Moses to lead and as a mercy. And this is a confirming Book in an Arabic tongue…" (Al-Ahqāf: 12), to have more effect on Arabs and to give them no excuse because it was sent in their language that they speak and understand. Allah ﷻ says, "To warn those who have wronged", so this Quran may pose a warning for the wrongdoers. It warns them by telling them about their punishment. It warns the wrongdoers who deny that this Quran was sent by Allah and call it a lie. It warns them. He says, "And as good tidings to the doers of good", it also came to give good tidings. Good tidings mean bringing good news to the doers of good, to good people who accepted the Quran and acknowledged that it was sent by Allah. Thus, they obeyed the good that it orders them to do. The Quran was sent by Allah in this way, "In an Arabic tongue to warn those who have wronged and as good tidings to the doers of good".

Then, Allah explained His good tidings to the doers of good. Who are they? He says, "Indeed, those who have said, 'Our Lord is Allāh', and then remained on a right course - there will be no fear concerning them, nor will they grieve" (Al-Ahqāf: 13), "Those are the companions of Paradise, abiding eternally therein as reward for what they used to do" (Al-Ahqāf: 14). These are the doers of good that the Quran gave good tidings to. "Those who have said, 'Our Lord is Allāh'", they said, "Our Lord" because they believe in Allah. This is not a lie, rather, they said that with their own tongues. This is what they believe in their hearts, Allah is our Lord. They believe in Allah. They also declare that Allah is our God, our Creator, our Master, the Disposer of our affairs, so He is our Lord. If He was the One true God, that also means that He is the Lord. The fact that He is the One

God means that He is the One Lord. Because they believe that Allah is their Lord means that they believe in all the news of the unseen that He tells them. They believe He is unseen. All matters of faith are connected with the belief in Allah, because belief in Allah also includes believing in His angels, Books, messengers, the Last Day, fate and pre-destiny.

All of these are included in the meaning of believing in Allah. When they say Allah is our Lord that means they believe in all the branches of the belief that Allah told us about; about Himself and His unseen. "Indeed, those who have said, 'Our Lord is Allāh', and then remained on a right course…" (Al-Ahqāf: 13), they remained on the right course. They followed Allah's creed and His straight path. This righteousness is only achieved by obeying Allah's orders and following the path that He assigned for us. Righteousness means performing prayers, fasting, giving to zakat, performing hajj, and what Allah asked us to steer away from, like injustice, Zina, cheating, debauchery, and other deeds that steer us away from this path. They remained on the right course by following the path of God. This includes the entirety of religion; faith and sharia. Having faith means having belief and following sharia means remaining on the right course. Declaring belief in Allah includes following all branches of belief, being righteous and following all of sharia law's order. "Indeed, those who have said, 'Our Lord is Allāh', and then remained on a right course - there will be no fear concerning them…" (Al-Ahqāf: 13), those who remain on the right course will be given peace by Allah. Allah gives them complete safety. They do not fear the future for Allah is their Lord, the Disposer of their affairs, and their Guardian. Their future that Allah granted them is full of victory, pleasure, safety, and peace. There will be no fear concerning them "Nor will

they grieve" for what they leave behind. They do not grieve for what they leave behind because Allah ensures them of complete safety in the future and concerning what they committed in the past, "There will be no fear concerning them, nor will they grieve".

"Those are the companions of Paradise, abiding eternally therein…" (Al-Ahqāf: 14), those who are afar, Allah said this to honour and glorify them. They are the companions of paradise and its owners. They are its owners and possessors, or its companions. It is theirs and they will abide in it eternally. Their stay will never end. "Those are the companions of Paradise, abiding eternally…" (Al-Ahqāf: 14), immortality in Arabic means to live for a long time. Immortality in Paradise means abiding in their eternally without interruptions or end, "Abiding eternally therein". Allah ﷻ says, "As reward for what they used to do", as a reward from Allah for what they used to do, because of their deeds, actions, their belief and their righteousness when they believed and remained on the right course. They believed in Allah and did righteous deeds do Allah gave them this reward. He gave them a guarantee of a good future and absolved them of their past actions and eventually made them among the companions of Paradise who abide in it eternally. They were sent to Allah's Garden which He filled with all that souls desire, "...And therein is whatever the souls desire and [what] delights the eyes, and you will abide therein eternally" (Az-Zukhruf: 71). They will have a beautiful view, they will sit in front of a running river, eat ripe fruit under the shade of a tree. They will have a beautiful wife and never-ending joy. Their youth never goes, their clothes never get worn, they do not urinate, defecate, blow their noses, get sick, or die. They abide joyously and eternally in Paradise. "Those are the companions of Paradise", it was called

a Paradise to honour it, "... Abiding eternally therein as reward for what they used to do" (Al-Ahqāf: 14).

Then, Allah enjoined people with their parents to explain his creed and righteous religion to His servants in this life and the Hereafter. Allah ordered people to have good morals and pure souls. Allah ﷻ says, "And We have enjoined upon man, to his parents, good treatment. His mother carried him with hardship and gave birth to him with hardship, and his gestation and weaning [period] are thirty months. [He grows] until, when he reaches maturity and reaches [the age of] forty years, he says, 'My Lord, enable me to be grateful for Your favour which You have bestowed upon me and upon my parents and to work the righteousness of which You will approve and make righteous for me my offspring. Indeed, I have repented to You, and indeed, I am of the Muslims'" (Al-Ahqāf: 15), this verse organizes the entirety of a human's life and sets them on the right path. Behold how believers have righteous lives due to these righteous enjoinments from Allah. This also enables them to have a good reputation after that. Allah ﷻ says, "And We have enjoined upon man, to his parents", Allah is the One who gives this enjoinment. We enjoined it. Allah says this about Himself. An enjoinment is either an order or a prohibition. It is advice from Allah ﷻ. He enjoined people and encouraged them to do these great things that benefit them. This is one of Allah's pieces of advice that He gave because He cares about His servants. He gave people this advice because He wants them to be moral and good. He says, "And We have enjoined upon man", every human is enjoined to treat their parents, their mother and father, well. They should treat them well. Good treatment includes all kinds of good and favour that one should give to their parents, like good words, obedience,

love, appreciation, care, not being disrespectful, and removing harm. The concept of good treatment includes all matters and has hundreds of good morals that one should abide by when treating one's parents. He says, "And We have enjoined upon man, to his parents, good treatment", be good to them in all of your words and actions.

Allah then reminds people why he gave them these enjoinments and those children should do these to repay their debt to their parents. Allah ﷻ says, "His mother carried him with hardship and gave birth to him with hardship", Allah mentioned the mother first for all she suffered to raise her children compared to the father. He says, "His mother carried him with hardship", carrying a baby in her belly is a hardship. Pregnancy is a hardship. The pregnancy is accompanied by hardships, nausea, cravings, more effort to stand up and sit down. The heaviness and pains that accompany the pregnancy pose a great hardship for women. "His mother carried him with hardship", a woman does not hate pregnancy, rather, she hates all the pain and fear that childbirth causes. Women hate all these yet they accept them for the hope of having a good and righteous child. "His mother carried him with hardship and gave birth to him with hardship", childbirth is hard as well and is accompanied by great pain. Then, Allah ﷻ says, "And his gestation and weaning [period] is thirty months", gestation means the period of pregnancy and weaning means after a mother stop feeding breast milk to her child. After a baby is born, they stay attached to their mother for their food is with her and from her breasts, so the baby stays attached to her. Babies cannot also move by themselves so they have to stay attached to their mother for she carries them, puts them down, secures them in their blankets, dresses them, and washes harm away from them. They can never be

independent, eat alone, drink on their own, get up or walk before the period of thirty months; the gestation and weaning period. Thirty months equals two years and a half. That is why some scholars say that the minimum period for pregnancy is six months, “And his gestation and weaning [period] is thirty months”.

“Until, when he reaches maturity”, Allah enjoined people that when they reach maturity. Reaching maturity entails reaching the top of one's strength; whether it was physical or mental. A person reaches the top at the age of twenty-four or twenty-five. They reach the top at that age. “And reaches [the age of] forty years”, a person reaches the top of their mental strength at the age of forty. When a person reaches the top strength that Allah assigned for them, “He says, ‘My Lord, enable me to be grateful for Your favour which You have bestowed upon me and upon my parents’”. When they reach that age they remember Allah's favours among them and their parents. They remember what their parents did to them when they were young, starting from pregnancy and breast-feeding, their father spending on them, the care and the help they gave them. “Until, when he reaches maturity and reaches [the age of] forty years, he says, ‘My Lord, enable me to be grateful for Your favour which You have bestowed upon me’”, my Lord, enable me, help me, make me able to do this thing and grant me strength to do it. They ask Allah for the ability to thank Him. “My Lord, enable me to be grateful for Your favour which You have bestowed upon me”, You are my Lord, my God who created me and gave me all these abilities. Allah is the One who created people and shaped them in their mother's wombs, then He gave them all these means to enable the mother and father to raise their children. Allah is the One who gave all these means to his servants. “[He grows] until, when

he reaches maturity and reaches [the age of] forty years, he says, 'My Lord, enable me to be grateful for Your favour which You have bestowed upon me and upon my parents'", your favour that you bestowed upon my parents to enable them to raise me and who are now deserving of my thanks for their efforts. "And to work righteousness of which You will approve" to the rest of my life I want to do righteous deeds that you approve of. Righteous deeds that Allah approves of and gives reward for.

"And make righteous for me my offspring. Indeed, I have repented to You, and indeed, I am of the Muslims", "And make righteous for me my offspring", he did not say make my offspring righteous, rather, He said, make righteous for me my offspring, because a righteous offspring benefits the parents as well. It benefits the father and the one who prays to Allah to make their offspring righteous for them. A righteous offspring is like another life that is added to one's life. As the Prophet ﷺ said, "When a man dies, his deeds come to an end except for three things". The Prophet mentioned one of them, he said, "Or a virtuous descendant who prays for him (for the deceased)", a virtuous descendant is a continuation of a father's good deeds. They are a continuation of him. It is like a new life that is added to a father's life. If their children were virtuous, they would pray for their father and add to his life by the good deeds that are added to his account. "And make righteous for me my offspring", he prays for them and himself. When he said make righteous for me, this means that this righteousness is for him. "Make righteous for me my offspring" means to make them righteous. "Indeed, I have repented to You", this means going back to Allah. "And indeed, I am of the Muslims", repentance means going back to Allah and asking for forgiveness for all the sins and wrongs. I am of the Muslims

who submit to Allah's orders. This is a reminder from Allah that reaching the age of forty means reaching the epitome of one's strength and that a person must dedicate their lives after that to the worship of Allah and thanking Him for His favours that He granted them to reach this age and to reach the epitome of their mental and physical strength. They should ask Allah to guide them towards doing righteous deeds for the rest of their lives. Many of the previous righteous people dedicated their lives for the worship of Allah when they reached the age of forty.

Notice how Allah gave us all the attributes of a righteous servant. Allah enjoined His believing servants to follow these attributes. Allah enjoined humans to follow all of them; however, only those whom Allah guides can follow all of them. "And We have enjoined upon man, to his parents, good treatment. His mother carried him with hardship and gave birth to him with hardship, and his gestation and weaning [period] are thirty months", Allah mentioned the mother first. The Prophet said a hadith that confirms this verse when one of the companions asked him, "'O Messenger of Allah, who among the people is most deserving of a fine treatment from my hand?'. He (the Holy Prophet) said, 'Again, it is your mother'. He (again) said, 'Then who?' He (the Holy Prophet) said, 'Again, it is your mother'. He (again) said, 'Then who?' He (the Holy Prophet) said, 'Again, it is your mother'. He (again) said, 'Then who?' Thereupon he said, 'Then it is your father'". The Prophet enjoined people to treat their mothers right three times to confirm that she is the most deserving of fine treatment. The most deserving person of fine treatment in this life is the mother. Treating your mother fine includes all kinds of good morals like saying good words, being a caring person, taking care of her, and always visiting her. He said, "Your mother,

your mother, and your mother". Then he mentioned the father. This is also a confirmation of this verse, "And We have enjoined upon man, to his parents, good treatment. His mother carried him with hardship and gave birth to him with hardship, and his gestation and weaning [period] are thirty months. [He grows] until, when he reaches maturity and reaches [the age of] forty years, he says, 'My Lord, enable me to be grateful for Your favour which You have bestowed upon me and upon my parents and to work righteousness of which You will approve and make righteous for me my offspring. Indeed, I have repented to You, and indeed, I am of the Muslims'" (Al-Ahqāf: 15).

يقول الله ﷻ: {وَالَّذِي قَالَ لِوَالِدَيْهِ أُفٍّ لَكُمَا أَتَعِدَانِنِي أَنْ أُخْرَجَ وَقَدْ خَلَتْ الْقُرُونُ مِنْ قَبْلِي وَهُمَا يَسْتَغِيثَانِ اللَّهَ وَيْلَكَ آمِنْ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَيَقُولُ مَا هَذَا إِلَّا أَسَاطِيرُ الأَوَّلِينَ}[الأحقاف:17] {أُوْلَئِكَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِنَ الْجِنِّ وَالإِنسِ إِنَّهُمْ كَانُوا خَاسِرِينَ}[الأحقاف:18] {وَلِكُلٍّ دَرَجَاتٌ مِمَّا عَمِلُوا وَلِيُوَفِّيَهُمْ أَعْمَالَهُمْ وَهُمْ لا يُظْلَمُونَ}[الأحقاف:19] {وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَذْهَبْتُمْ طَيِّبَاتِكُمْ فِي حَيَاتِكُمُ الدُّنْيَا وَاسْتَمْتَعْتُمْ بِهَا فَالْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَسْتَكْبِرُونَ فِي الأَرْضِ بِغَيْرِ الْحَقِّ وَبِمَا كُنْتُمْ تَفْسُقُونَ}[الأحقاف:20]

Allah ﷻ says, "But one who says to his parents, "Uff" to you; do you promise me that I will be brought forth [from the earth] when generations before me have already passed on [into oblivion]?" while they call to Allāh for help [and to their son], "Woe to you! Believe! Indeed, the promise of Allāh is truth." But he says, "This is not but legends of the former peoples" (Al-Ahqāf:17) "Those are the ones upon whom the word [i.e., decree] has come into effect, [who will be] among nations which had passed on before them of jinn and men. Indeed, they [all] were losers" (Al-Ahqāf:18) "And for all, there are degrees [of reward and punishment] for what they have done, and [it is] so that He may fully compensate them for their deeds, and

they will not be wronged" (Al-Ahqāf:19) "And the Day those who disbelieved are exposed to the Fire [it will be said], "You exhausted your pleasures during your worldly life and enjoyed them, so this Day you will be awarded the punishment of [extreme] humiliation because you were arrogant upon the earth without right and because you were defiantly disobedient" (Al-Ahqāf:20).

After Allah explained how a good child whom Allah enjoined with the caring of their parents should be. He said what they should say after they reach the age of forty, "... My Lord, enable me to be grateful for Your favour which You have bestowed upon me and upon my parents and to work righteousness of which You will approve and make righteous for me my offspring. Indeed, I have repented to You, and indeed, I am of the Muslims" (Al-Ahqāf:15). Allah ﷻ says, "Those are the ones from whom We will accept the best of what they did and overlook their misdeeds, [their being] among the companions of Paradise. [That is] the promise of truth which they had been promised" (Al-Ahqāf:16). This is how good children behave. Allah ﷻ says, "And We have enjoined upon man, to his parents, good treatment. His mother carried him with hardship and gave birth to him with hardship, and his gestation and weaning [period] is thirty months". This is Allah's enjoinment to children so that they may appreciate, take care of, and be good to their parents. Especially the mother then the father because the mother suffers and tires more for the children compared to the father. The mother carries the baby in her belly, then takes care of it for thirty months until it is weaned and it starts depending on itself. Allah ﷻ enjoined people that "[He grows] until, when he reaches" meaning humans, "maturity and reaches [the age of] forty years, he says, "My Lord, enable me". Maturity

means reaching the epitome of their mental and physical strength at the age of forty; the best age for humans. "... he says, "My Lord, enable me to be grateful for Your favour which You have bestowed upon me and upon my parents and to work righteousness of which You will approve and make righteous for me my offspring. Indeed, I have repented to You, and indeed, I am of the Muslims" (Al-Ahqāf:15). This is an invitation to worship Allah for the rest of people's lives and to repay parents for their efforts. It is a request from Allah to make their offspring righteous.

Allah ﷻ says, "Those are the ones from whom We will accept the best of what they did". This is Allah's blessings that He grants to those who lived righteously and paid Allah His due rights, then paid their parents their due rights. Allah ﷻ says, "Those are the ones from whom We will accept the best of what they did". Allah will accept the best of their deeds and reward them for these deeds. Allah's reward has no limit. It is great. Paradise is both a blessing and a charity from Him. "and overlook their misdeeds". Allah overlooks their misdeeds by forgiving and concealing them. He forgives and absolves them of these misdeeds. Allah ﷻ says, "[their being] among the companions of Paradise". They will reside in Paradise. Allah will send them to Paradise and make them among its companions. Then He says, "[That is] the promise of truth". This is the promise of Allah, and Allah's promise to His believing servants is true. "which they had been promised". They were given that promise in this life by messengers. Allah will give them their reward and send them to Paradise. This is Allah's Promise and He will fulfil it. "[That is] the promise of truth which they had been promised". Behold their righteous life and good fate. These are the believers who gave Allah His due rights and also gave their parents their due rights.

The next image describes the disobedient disbelievers. Allah ﷻ says, "But one who says to his parents, "Uff" to you". The previously mentioned are definitely not like those who say "Uff to you" to their parents. This applies to all those who say these words and not to one person in particular. "But one who says to his parents, "Uff" to you". It applies to all those who say this word, "Uff" which conveys boredom and disgust, "Uff" to you". They treat their parents with discontent when they advise them to believe in Allah and believe in the Last Day. They say, "do you promise me that I will be brought forth [from the earth] when generations before me have already passed on [into oblivion]?" Do you promise me? Even though this is Allah's promise and not the parents'. The parents are merely delivering the promise of Allah and the news of the Day of Resurrection where people stand before Allah. This person said, "do you promise me that I will be brought forth [from the earth]" from my grave "when generations before me have already passed on [into oblivion]?" These past generations passed and none of them will go back to life. All these previous generations were disbelievers, stubborn, and did not believe in another life, in a resurrection, or an assembly. "while they" the parents "call to Allāh for help [and to their son], "Woe to you! Believe!" They call Allah for help. They plead for help. They ask for help from Allah to have mercy on them and to enable them from delivering Allah's invitation to their children and make them abandon their disbelief and stubbornness. "while they call to Allāh for help [and to their son]". They say to their child, "Woe to you! Believe!" Woe to you, this is a warning and a threat. "Believe! Indeed, the promise of Allāh is truth". We are merely informing you of Allah's true promise and His true promise is the Day of Resurrection. "Woe to you! Believe! Indeed, the promise of Allāh is truth." But he says, "This is not but legends of the former peoples". Their

child still insists on being a stubborn disbeliever and says that what their parents are informing them of is merely the legends of the former people. These are legends written by the former people that are devoid of truth and reality. They deny what the messengers said and refuse their parent's invitation. They deny Allah's right and their parent's rights. They treat their parents with impatience and frustration. They are frustrated because their parents invite them to the worship of Allah.

Allah ﷻ says, "Those are the ones upon whom the word [i.e., decree] has come into effect, [who will be] among nations which had passed on before them of jinn and men. Indeed, they [all] were losers" (Al-Ahqāf:18). Those, the losers, "Those are the ones upon whom the word [i.e., decree]". Allah's decree that every person who dies a disbeliever must be sent to Hell. "... but the word from Me will come into effect [that] "I will surely fill Hell with jinn and people all together" (As-Sajdah:13) "So taste [punishment] because you forgot the meeting of this, your Day; indeed, We have [accordingly] forgotten you..." (As-Sajdah:14). But the word from Allah will come into effect that whoever forgot about the Day of Resurrection, did not work for it or believe in it, those who did not believe in the Resurrection and the Assembly, those who did not worship only Allah and died a disbeliever will be among the companions of Hell. "but the word from Me will come into effect". The word against them will come into effect. This decree is those who died a disbeliever and did not believe in Resurrection will be sent to Hell eternally. "Those are the ones upon whom the word [i.e., decree] has come into effect, [who will be] among nations which had passed on before them of jinn and men..." (Al-Ahqāf:18). They will be sent to Hell alongside other nations which had passed on before them of disbelieving jinn and men.

"Indeed, they [all] were losers". They were losers. They lost everything. They lost themselves by going to Hell. They lost their families, their parents, and everything. "... Say, "Indeed, the losers are the ones who will lose themselves and their families on the Day of Resurrection. Unquestionably, that is the manifest loss" (Az-Zumar:15).

Then, Allah ﷻ says, "And for all, there are degrees [of reward and punishment] for what they have done, and [it is] so that He may fully compensate them for their deeds, and they will not be wronged" (Al-Ahqāf:19). And for All, all those who were mentioned, from the companions of Paradise whom Allah granted happiness. "[their being] among the companions of Paradise. [That is] the promise of truth which they had been promised". Also, the companions of Hell, "Those are the ones upon whom the word [i.e., decree] has come into effect, [who will be] among nations which had passed on before them of jinn and men". All of these will be given degrees. The degrees of Paradise are above each other; the highest of which is the Highest Paradise. It is in the middle of Paradise and its roof is the Throne of the Most Compassionate. Paradise, as the Prophet ﷺ, said, "In Jannah, there are a hundred grades which Allah has prepared for those who fight in His Cause; and the distance between any two of those grades is like the distance between the heaven and the earth". He also said, "The dwellers of Jannah will look at those in the upper abodes above them as you look at a shining star which remains in the eastern or western horizon; such will be the difference in superiority which some of them have over others". The companions of Paradise have different degrees. These degrees depend on their degree of faith and the number of their good deeds. Those who have more faith and do more righteous deeds will have more degrees in Paradise.

Hell, as well, has different depths, these depths are above each other, Allah forbid. As Allah ﷻ says, "Indeed, the hypocrites will be in the lowest depths of the Fire - and never will you find for them a helper" (An-Nisā':145). The Prophet talked about the highest level of Hell. He said, "The least tortured man on the Day of Resurrection is one underneath whose feet will be placed two live coal, and his brain will be boiling". Those who reside in the highest level of Hell will be touched by the Fire by their heel. Only their heel will touch the Fire. This is the least tortured man in Hell; however, he thinks he is the most tortured. "And for all, there are degrees [of reward and punishment] for what they have done, and [it is] so that He may fully compensate them for their deeds, and they will not be wronged" (Al-Ahqāf:19). Every person will get their reward. Every believer will receive their reward, nothing of their reward will be lost. Not even a particle of it. As Allah ﷻ says, "Indeed, Allāh does not do injustice, [even] as much as an atom's weight; while if there is a good deed, He multiplies it and gives from Himself a great reward" (An-Nisā':40). Allah says to the companions of Paradise, "Never will I allow to be lost the work of [any] worker among you, whether male or female". Allah will never allow the work of a worker to be lost, not even in the slightest. "So whoever does an atom's weight of good will see it" (Az-Zalzalah:7). Also, "And whoever does an atom's weight of evil will see it" (Az-Zalzalah:8). Whoever does an atom's weight of good will be rewarded for it by Allah. "And for all, there are degrees [of reward and punishment] for what they have done, and [it is] so that He may fully compensate them for their deeds..." (Al-Ahqāf:19). All of their deeds. "and they will not be wronged". Disbelievers as well will receive their punishment in full. People eventually are divided into these two groups; the believers and righteous people who gave Allah His due rights and then gave

their parents their rights, and the disbelievers who denied their parents their rights and denied Allah His rights.

Then, Allah ﷻ says, "And the Day those who disbelieved are exposed to the Fire [it will be said], "You exhausted your pleasures during your worldly life and enjoyed them, so this Day you will be awarded the punishment of [extreme] humiliation because you were arrogant upon the earth without right and because you were defiantly disobedient" (Al-Ahqāf:20). "And the Day those who disbelieved are exposed to the Fire". When they are assembled, the Fire comes tied by seventy thousand reins and seventy thousand angels drag its leashes. The Day they are exposed to the Fire they are told that this prison is their fate. This horrible, dark, loud place that is bursting with rage is your final place. Allah says, "It almost bursts with rage". It almost burst with rage because of disbelievers. "And the Day those who disbelieved are exposed to the Fire" they will be told, "You exhausted your pleasures during your worldly life and enjoyed them". You wasted the pleasures that Allah granted to you, you did not make use of them, you did not thank Allah for them, and you did not give Allah His due rights, you did not believe nor did you thank Him. You exhausted what Allah gave you during your worldly life and enjoyed them. You did think or ponder on the life beyond this life, rather, you were comforted and dependent on this life, you exhausted all your pleasures in life and enjoyed them. "And the Day those who disbelieved are exposed to the Fire [it will be said], "You exhausted your pleasures during your worldly life and enjoyed them, so this Day you will be awarded the punishment of [extreme] humiliation..." (Al-Ahqāf:20). This Day means the Day of Resurrection. You will be awarded for loving this life and enjoying it without realizing that these enjoyments

are due to Allah's blessings and favors upon you. You did not think of remembering your Lord, God, and your Creator. You did not give Him His due rights.

"so this Day you will be awarded the punishment of [extreme] humiliation". The punishment of humiliation, shame, and indignity. They will suffer all kinds of humiliation. Being sent to Hell is the worst kind of humiliation there is. "... indeed whoever You admit to the Fire - You have disgraced him, and for the wrongdoers, there are no helpers" (Āl-‘Imrān:192). The way they are sent to it is humiliating as well for they are dragged, pushed, shoved, reprimanded, and reproved. They suffer all kinds of humiliation. "Poured upon their heads will be scalding water". "By which is melted that within their bellies and [their] skins" (Al-Hajj:20) "And for [striking] them are maces of iron" (Al-Hajj:21). All their punishment is humiliating. This punishment is extremely humiliating. The ones who are punished are humiliated, Allah forbid. "... so this Day you will be awarded the punishment of [extreme] humiliation because you were arrogant upon the earth without right and because you were defiantly disobedient" (Al-Ahqāf:20). Because of your arrogance upon the earth and refusing to follow what is right. They used to refuse what is right because of their arrogance. You have no right to be arrogant towards your God, Lord, Creator, and Master, Allah ﷻ. You cannot treat Him with arrogance or disobedience. You are not allowed to act with arrogance to Allah's orders or feel that you are above submitting to Allah's orders. Their arrogance is without right because they were arrogant towards the right that Allah ordered them to follow. "and because you were defiantly disobedient". Because of their disobedience. They disobeyed Allah ﷻ. They were arrogant and proud because of what

Allah granted them. They enjoyed this life and took pleasure in it. They were granted all these pleasures so they thought they were their due right and that they deserved them. They did not give their Lord and God credit for these pleasures. "... so this Day you will be awarded the punishment of [extreme] humiliation because you were arrogant upon the earth without right and because you were defiantly disobedient" (Al-Ahqāf:20). In this context, Allah explains that this is the fate and the end of the two groups of people; those who gave Allah His rights and those who disbelieved in Him.

Allah then mentions these disbelievers by saying, "And mention, [O Muḥammad], the brother of ʿAad, when he warned his people in [the region of] al-Aḥqāf - and warners had already passed on before him and after him - [saying], "Do not worship except Allāh. Indeed, I fear for you the punishment of a terrible day" (Al-Ahqāf:21). "And mention, [O Muḥammad], the brother of ʿAad". Allah reminds these deniers of the fate of those who came before them. He mentioned Ad, the Arab Tribe that lived in the region of Al-Ahqaf in the southern part of the Peninsula, in what is now called the Empty Quarter. "And mention, [O Muḥammad], the brother of ʿAad". The brother of the Arab Tribe Ad is Hud ﷺ who invited them to the worship of Allah. "when he warned his people in [the region of] al-Aḥqāf". In Al-Ahqaf. The desert of Al-Ahqaf. Allah ﷻ says, "... and warners had already passed on before him and after him - [saying], "Do not worship except Allāh. Indeed, I fear for you the punishment of a terrible day" (Al-Ahqāf:21). "and warners had already passed on before him and after him". Allah sent messengers to the previous nations and they warned their nations before Ad and after Ad. Every messenger informs his people of the previous and upcoming messages. The ones that passed on before him, the ones on

earth and the ones that passed before. Allah sent Nuh before that to invite his people and that was their fate. Now their prophet is reminding them of the fate of the people whom Allah destroyed before them. "and warners had already passed on before him and after him" saying to them, "Do not worship except Allāh. Indeed, I fear for you the punishment of a terrible day". This is how Hud invited his people. He said to them, "Do not worship except Allāh". My people do not worship except Allah, the One and only God. This is the goal and aim of the messages of all messengers, do not worship except Allah because He is the Creator of all this creation, the Lord of everyone, and the only One who deserves worship. "Indeed, I fear for you the punishment of a terrible day". This is a piece of advice to them. I fear for you the punishment of a terrible day. The Punishment of the Day of Resurrection if you were proud, arrogant, and refused to worship your One True God and Lord, who there is no deity except for Him. "Indeed, I fear for you the punishment of a terrible day".

However, look at what they said to their messenger, "They said, "Have you come to delude us away from our gods? Then bring us what you promise us if you should be of the truthful" (Al-Ahqāf:22). Their words are insolent, arrogant, and full of disbelief. These stubborn disbelievers said to their messenger Hud, "Have you come to delude us away from our gods?" They condemn the message of their messenger that invites them to believe only in Allah. Have you come, o Hud, "to delude us away from our gods?" To delude us with your lies and slander. To make us abandon and leave our gods. You want us not to worship the gods that our fathers and forefathers worshipped before us, our idols. They called them gods because they treated them as such; they asked of them, worshipped them, feared them, and

pleaded with them. "... Then bring us what you promise us if you should be of the truthful" (Al-Ahqāf:22). This is boastful and insolent. They say if your claim is true, then bring us what you promise us. They mean to call him a liar. They should have said, if you were truthful, then let Allah guide us towards your path and make us among your followers. However, they said, if you were truthful because they doubt the invitation of their prophet and are sure that he is lying about that invitation. They said, "... Then bring us what you promise us if you should be of the truthful" (Al-Ahqāf:22). They make light of the threat that the messenger gave them when he said, "Indeed, I fear for you the punishment of a terrible day".

Their messenger said to them, "He said, "Knowledge [of its time] is only with Allāh". The knowledge concerning the time of punishment, its arrival, and whether it is deferred or hastened is only with Allah. "He said, "Knowledge [of its time] is only with Allāh, and I convey to you that with which I was sent..." (Al-Ahqāf:23). I only have to convey to you what I was sent. I am but a messenger who has a message to deliver to you from Allah and I am merely conveying that message to you. Then, he said to them, "but I see you [to be] a people behaving ignorantly". But I see you for refusing this invitation, for your insolence, arrogance, and underestimation of Allah's punishment to be as he said, "but I see you [to be] a people behaving ignorantly". Ignorant people. Ignorant people who underestimate the promise of Allah. He says, "but I see you [to be] a people behaving ignorantly".

At that point, Allah fulfilled His promise to them. He says, "And when they saw it as a cloud approaching their valleys, they said, "This is a cloud bringing us rain!..." (Al-Ahqāf:24). Ad saw it; they saw the punishment

nearing in the horizon coming closer to them and approaching their valleys like clouds. It was a strong wind that took with it what it could of dust, dirt, and small stones. They thought it to be clouds carrying rain. "This is a cloud bringing us rain". These clouds on the horizon are bringing us rain. These black clouds on the horizon are bringing us rain. They are rainy clouds. It was said to them, "Rather, it is that for which you were impatient". This punishment, "Rather, it is that for which you were impatient: a wind, within it a painful punishment". "Destroying everything by command of its Lord". These are not rainy clouds. Rather, it is a wind that is carrying a painful punishment. This was a very destructive wind. "Rather, it is that for which you were impatient: a wind, within it a painful punishment". "Destroying everything". This is a painful punishment that destroys and kills them. It is the small stones that hit them and the drought that dries out their bodies. As Allah ﷻ says, "as if they were hollow trunks of palm trees". "so you would see the people therein fallen". They have fallen "as if they were hollow trunks of palm trees". "a wind, within it a painful punishment". "Destroying everything". Their plants, animals, themselves. It first kills them of course, even if they were hiding in a cave in a mountain it will reach them. "Destroying everything by command of its Lord".

Allah ﷻ says, "And they became so that nothing was seen [of them] except their dwellings". After Allah lifted this wind, He says that it was as if they were punished only for a night. However, He imposed that wind upon them "for seven nights and eight days in succession". for seven nights and eight days that started in the morning and ended at sunset. For eight days and seven nights, they were, "... so you would see the people therein fallen as if they were hollow trunks of palm trees" (Al-Hāqqah:7). "And they became

so that nothing was seen [of them] except their dwellings". After a while, what remained was only their dwellings which had no dwellers now. No one lived there anymore for Allah destroyed everyone. No one was left behind. Allah only allowed believers to escape. He saved Hud and the ones who believed with him. "And when Our command came, We saved Hūd and those who believed with him, by mercy from Us..." (Hūd:58). Allah saved him along with believers and destroyed the rest. "And they became so that nothing was seen [of them] except their dwellings". Allah ﷻ says, "Thus do We recompense the criminal people". This is the recommendation of criminals; they will have this destruction. "Thus do We recompense the criminal people". Allah recompense the criminal people, the criminals, the ones who do crimes, for the crimes they have done, for refusing Allah's orders, for being proud, for saying to their messenger, "Have you come to delude us away from our gods?" and for underestimating the punishment. "... Then bring us what you promise us if you should be of the truthful" (Al-Ahqāf:22). For their crimes, Allah recompensed them with this destruction. This also a threat to the addressed and who denied the Message of the Prophet Mohammad ﷺ.

يقول الله ﷻ: "وَلَقَدْ مَكَّنَّاهُمْ فِيمَا إِنْ مَكَّنَّاكُمْ فِيهِ وَجَعَلْنَا لَهُمْ سَمْعًا وَأَبْصَارًا وَأَفْئِدَةً فَمَا أَغْنَى عَنْهُمْ سَمْعُهُمْ وَلا أَبْصَارُهُمْ وَلا أَفْئِدَتُهُمْ مِنْ شَيْءٍ إِذْ كَانُوا يَجْحَدُونَ بِآيَاتِ اللَّهِ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُون (26) وَلَقَدْ أَهْلَكْنَا مَا حَوْلَكُمْ مِنَ الْقُرَى وَصَرَّفْنَا الآيَاتِ لَعَلَّهُمْ يَرْجِعُونَ (27) فَلَوْلا نَصَرَهُمُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ قُرْبَانًا آلِهَةً بَلْ ضَلُّوا عَنْهُمْ وَذَلِكَ إِفْكُهُمْ وَمَا كَانُوا يَفْتَرُونَ (28) وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ فَلَمَّا حَضَرُوهُ قَالُوا أَنْصِتُوا فَلَمَّا قُضِيَ وَلَّوْا إِلَى قَوْمِهِمْ مُنْذِرِينَ (29) الُوا يَا قَوْمَنَا إِنَّا سَمِعْنَا كِتَابًا أُنْزِلَ مِنْ بَعْدِ مُوسَى مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَإِلَى طَرِيقٍ مُسْتَقِيمٍ (30) يَا قَوْمَنَا أَجِيبُوا دَاعِيَ اللَّهِ وَآمِنُوا بِهِ يَغْفِرْ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُجِرْكُمْ مِنْ عَذَابٍ أَلِيمٍ

(31) وَمَنْ لا يُجِبْ دَاعِيَ اللَّهِ فَلَيْسَ بِمُعْجِزٍ فِي الأَرْضِ وَلَيْسَ لَهُ مِنْ دُونِهِ أَوْلِيَاءُ أُوْلَئِكَ فِي ضَلالٍ مُبِينٍ (32)" [الأحقاف: 26-32].

says, "And We had certainly established them in such as We ﷻ Allah have not established you, and We made for them hearing and vision and .hearts [i.e. intellect]But their hearing and vision and hearts availed them not from anything [of the punishment] when they were [continually] rejecting the signs of Allah; and they were enveloped by what they used to ridicule (26). And We have already destroyed what surrounds you of [those] cities, and We have diversified the signs [or verses] that perhaps they might return [from disbelief] (27). Then why did those they took besides Allah as deities by which to approach [Him] not aid them? But they had strayed [i.e. departed] from them. And that was their falsehood and what they were inventing (28). And [mention, O Muḥammad], when We directed to you a few of the jinn, listening to the Quran. And when they attended it, they said, 'Listen attentively'. And when it was concluded, they went back to their people as warners (29). They said, 'O our people, indeed we have heard a [recited] Book revealed after Moses confirming what was before it which guides to the truth and to a straight path' (30). O our people, respond to the Caller [i.e. Messenger] of Allah1 and believe in him; He [i.e. Allah] will forgive for you your sins and protect you from a painful punishment (31). But he who does not respond to the Caller of Allah will not cause failure [to Him] upon earth, and he will not have besides Him any protectors. Those are in manifest error (32)" (Al-Ahqaf: 26-32).

Allah ﷻ says, "And We had certainly established them in such as We have not established you" (Al-Ahqaf: 26). Allah reminded the liars from Quraysh who initially strayed from the command by mentioning the story of the

nation of Aad who also strayed away from the path of Allah. He says, "And We had certainly established them in such as We have not established you [Meccans]" (Al-Ahqaf: 26). The people of Aad were given great power that was unlike the people of Quraysh. They were physically stronger, they grew an abundance of crops and fruits, and they constructed massive buildings. Their Messenger, Hud, said to them, "˹Why˺ do you build a landmark on every high place in vanity (128), And construct castles, as if you are going to live forever (129), And act so viciously when you attack ˹others˺? (130)" (Ash-Shu'ara: 128-130). They engaged in wars, viciously fought other nations, and humiliated them. They were insolent fools who overlooked the commands of Allah ﷻ and said, "Who is greater than us in strength?" (Fussilat: 15). They were proud of their strength and their means of establishment as no other nation on this earth could surpass them. However, this was not the case with Quraysh and the Arabs to whom Prophet Muhammad ﷺ was sent.

Then, Allah ﷻ says, "And We made for them hearing and vision and hearts [i.e. intellect]. But their hearing and vision and hearts availed them not from anything [of the punishment]" (Al-Ahqaf: 26). The nation of Aad was also insightful in worldly matters and they were high in intellect. Allah says in another verse: "And [We destroyed] ˹Aad and Thamūd, and it has become clear to you from their [ruined] dwellings. And Satan had made pleasing to them their deeds and averted them from the path, and they were endowed with perception" (Al-'Ankabut: 38). They were capable of reasoning, but unfortunately they were unable to realize the truth of what lies beyond this worldly life. Allah ﷻ says, "... But most people do not know (6). They ˹only˺ know the worldly affairs of this life, but are ˹totally˺

oblivious to the Hereafter (7)" (Ar-Rum: 6-7). They were from the people of knowledge and vision in this life. However, these abilities did not benefit them as they were the people of blindness and deafness in the Hereafter. They also denied and rejected the signs of Allah ﷻ as He says, "when they were [continually] rejecting the signs of Allah; and they were enveloped by what they used to ridicule" (Al-Ahqaf: 26). They mocked the religion and their messenger, so as a consequence they were overwhelmed and surrounded by torment.

Then, Allah ﷻ says, "And We have already destroyed what surrounds you of [those] cities and We have diversified the signs [or verses] that perhaps they might return [from disbelief]" (Al-Ahqaf: 27). With this verse, Allah ﷻ concludes His warning to Quraysh and the other disbelieving Arabian tribes. He threatened them by revealing the outcome of the tribes that surrounded Mecca, such as the nations of Aad and Thamud, which were located in the Arabian Peninsula and the villages of Lot that were also near them. Then, He says, "and We have diversified the signs [or verses]" (Al-Ahqaf: 27). The destruction of Aad and Thamud were signs from Allah ﷻ. The former was destroyed by a devastating wind, while the latter was destroyed by one blast from an angel. Allah ﷻ says, "And as for Thamūd, We guided them, but they preferred blindness over guidance, so the thunderbolt of humiliating punishment seized them for what they used to earn" (Fussilat: 17). Allah ﷻ also destroyed the people of Lot as He says, "And We rained upon them a rain [of stones]. Then see how was the end of the criminals" (Al-A'raf: 84). Allah ﷻ also varied the way He addresses mankind as some of His signs are in the form of a promise, warning, mercy or clarification. Allah ﷻ says, "This is how We make Our signs clear, so the way of the

wicked may become distinct" (Al-An'am: 55). Then, He says, "that perhaps they might return [from disbelief]" (Al-Ahqaf: 27). These various signs were sent so they may return to the path of Allah ﷻ and avoid the fate of those who were doomed.

Allah ﷻ says, "Then why did those they took besides Allah as deities by which to approach [Him] not aid them?" (Al-Ahqaf: 28). He is asking if their false deities, which they held onto would benefit them. The disbelievers would offer sacrifices for these gods to become closer to Allah. This was the case with the infidels of Quraysh as they thought that worshiping the angels would bring them closer to Allah ﷻ. Then, He says, "But they had strayed [i.e. departed] from them. And that was their falsehood and what they were inventing" (Al-Ahqaf: 28). Instead, these gods failed them and vanished as if they had never existed. These gods were from their own fabrication. They claimed these deities would support them and remove them from harm's way, yet when Allah's torment and punishment came to them, these gods did not benefit them. They disappeared and their claims were proven false.

Allah ﷻ reveals to the Prophet ﷺ a portion of His mercy. Allah states that His religion reached everywhere from mankind to jinn. He says, "And [mention, O Muḥammad], when We directed to you a few of the jinn, listening to the Quran. And when they attended it, they said, 'Listen attentively'. And when it was concluded, they went back to their people as Warner's" (Al-Ahqaf: 29). Allah ﷻ directed a group of jinn to listen to the Quran, then upon hearing the Prophet recite it, they spoke to one another. "They said, 'O our people, indeed we have heard a [recited] Book revealed after Moses confirming what was before it which guides to the truth and to

a straight path" (Al-Ahqaf: 30). They believed in the Quran which is the scripture revealed after Musa. They mentioned Musa and did not mention Isa because the message of Prophet Isa ﷺ is an extension of the message of Prophet Musa ﷺ. He came with the Torah and Isa also confirmed the message of the Torah revealed to Musa. Allah ﷻ confirms that the Book revealed to Muhammad ﷺ, the Quran, confirms what came before it. All these Scriptures call for the oneness of Allah ﷻ without associating others with Him. The Quran also reveals the same stories and news, such as mentioning Adam, the angels, and the attributes of the Lord. The Quran guides them to the truth which is to believe in Allah ﷻ, His angels, His books, His messengers, and the Last Day, Paradise, Hell. The Quran also guides all creations to the straight path by following what Allah has enjoined upon them and avoiding what He prohibited. The group of jinn believed in the message of the Quran and went to their fellow jinn, warning them of what they had heard from the Quran.

They said, "O our people, respond to the Caller [i.e. Messenger] of Allah and believe in him; He [i.e. Allah] will forgive for you your sins and protect you from a painful punishment (31). But he who does not respond to the Caller of Allah will not cause failure [to Him] upon earth, and he will not have besides Him any protectors. Those are in manifest error (32)" (Al-Ahqaf: 31-32).

It is from the mercy of Allah ﷻ upon His servant and messenger Muhammad ﷺ, who was sent to mankind and the jinn. The Prophet met the jinn several times. The first meeting was after the Prophet's return from Taif, the jinn found that the sky was guarded by shooting stars. They gathered and said that the sky was not filled with shooting stars before the Prophet's

mission, so something must have changed. They spread out into the land searching for what caused this and a group of them came and met the Prophet ﷺ. He returned after attempting to invite the people of Taif to Islam, but they refused to respond to him. The Prophet ﷺ said, "The hardest treatment I met from them was on the Day of 'Aqabah when I went to Ibn 'Abd Yalil bin 'Abd Kulal (who was one of the chiefs of Ta'if) with the purpose of inviting him to Islam, but he made no response (to my call). So I departed with deep distress. I did not recover until I arrived at Qarn ath-Tha'alib". Then, when the Prophet ﷺ arrived at Wadi Nakhleh, he prayed at night. The group of jinn who were searching came and found the Prophet ﷺ praying and reciting the Quran. So they concluded that this is the reason the sky is guarded by shooting stars. Upon hearing the Quran being recited, the group of jinn believed in Prophet Muhammad ﷺ and returned to their fellow jinn as warners.

The jinn said, "˹Earlier˺ we tried to reach heaven ˹for news˺, only to find it filled with stern guards and shooting stars (8). We used to take up positions there for eavesdropping, but whoever dares eavesdrop now will find a flare lying in wait for them (9). Now, we have no clue whether evil is intended for those on earth, or their Lord intends for them what is right (10)" (Al-Jinn: 8-10).

These verses came here in this context to reveal the obstinacy of Quraysh and the stubbornness of the Arabs who rejected the Prophet's call. This is a clear statement that this religion will extend to the point where even the jinn will believe in it. They were an example for mankind as these creatures have greater powers than you and knowledge, but when they heard the Quran they followed its religion. The group of jinn who believed invited their

nation to believe and act according to this faith, so Allah will forgive their previous sins and save them from the painful punishment in the Hereafter. This was not the first time the Prophet ﷺ met the jinn. On a different night known as the Night of Al-Hujun. On this night, the Prophet ﷺ was with some of his companions in Mecca and said, "I am going to the Jinn to call them tonight, so who will be with me tonight?" The only one who stood with him was Abdullah Ibn Masoud. He said, "He took me to Al-Hujun and then he drew a line for me and told me not to cross it. Then the Prophet left and I was surrounded by darkness and heard murmuring voices around the Prophet ﷺ, so I feared for him. I wanted to cross the line, but I remembered that he said not to cross the line. So I sat until it was almost morning and the Prophet came after they [the jinn] broke off like clouds. Then the Prophet ﷺ told me about what they had asked of him". This incident also occurred on a few occasions in Medina. One night, Abu Dhar was with the Prophet ﷺ when he went and spoke with the jinn. These verses reveal that the Prophet ﷺ was sent to all the worlds, including all of mankind and the jinn.

يقول الله ﷻ: "وَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ وَالأَرْضَ وَلَمْ يَعْيَ بِخَلْقِهِنَّ بِقَادِرٍ عَلَى أَنْ يُحْيِيَ الْمَوْتَى بَلَى إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (33) وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَلَيْسَ هَذَا بِالْحَقِّ قَالُوا بَلَى وَرَبِّنَا قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ (34) فَاصْبِرْ كَمَا صَبَرَ أُوْلُوا الْعَزْمِ مِنَ الرُّسُلِ وَلا تَسْتَعْجِلْ لَهُمْ كَأَنَّهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَمْ يَلْبَثُوا إِلَّا سَاعَةً مِنْ نَهَارٍ بَلاغٌ فَهَلْ يُهْلَكُ إِلَّا الْقَوْمُ الْفَاسِقُونَ (35)" [الأحقاف: 33-35].

says, "Do they not see that Allah, who created the heavens and ﷻ Allah earth and did not fail in their creation, is able to give life to the dead? Yes. Indeed, He is over all things competent (33). And the Day those who disbelieved are exposed to the Fire [it will be said], 'Is this not the truth?' They will say, 'Yes, by our Lord'. He will say, 'Then taste the punishment

for what you used to deny' (34). So be patient, [O Muḥammad], as were those of determination among the messengers and do not be impatient for them. It will be - on the Day they see that which they are promised - as though they had not remained [in the world] except an hour of a day. [This is] notification. And will [any] be destroyed except the defiantly disobedient people? .(Al-Ahqaf: 33-35) "(35)

At the end of Surah Al-Ahqaf, Allah ﷻ addresses those who denied the Resurrection. He provided clear evidence to refute their claims as He says, "Do they not see that Allah, who created the heavens and earth" (Al-Ahqaf: 33). The Arabs denied the Day of Resurrection and they denied Allah's ability to resurrect those who have died. However, they admitted that He is the Creator of the heavens and the earth, their Creator, and the One Who manages all of their affairs. Allah ﷻ says, "And if you asked them, 'Who created the heavens and earth?' They would surely say, 'Allah'. Say, '[All] praise is [due] to Allah'; but most of them do not know" (Luqman: 25). Then, Allah ﷻ says, "and [He] did not fail in their creation" (Al-Ahqaf: 33). Allah was not tired when He created the heavens and the earth, which is far greater than the creation of human beings. So, Allah ﷻ says, "The creation of the heavens and the earth is certainly greater than the re-creation of humankind" (Ghafir: 57). Thus, if He is able to create these great creations, then He is certainly capable of creating what is lesser, which is resurrecting the dead. Allah ﷻ says, "Yes. Indeed, He is over all things competent" (Al-Ahqaf: 33). Nothing is impossible for Allah ﷻ and nothing can stand against Him, for He is the Most Capable and the Almighty.

The main problem with the Arabs was that they did not believe that Allah can give life to the dead. So, Allah ﷻ provided numerous examples that

showcase Allah's ability to resurrect His creations. For example, Allah ﷻ gives life to the earth by sending rain that allows plants to grow. Allah ﷻ says, "And among His signs is that you see the earth devoid of life, but as soon as We send down rain upon it, it begins to stir ˹to life˺ and swell. Indeed, the One Who revives it can easily revive the dead. He is certainly Most Capable of everything" (Fussilat: 39). Therefore, the One Who revives this earth in such a way can easily revive the dead. However, the disbelievers continued to argue as Allah ﷻ says, "And he presents for Us an example and forgets his [own] creation. He says, 'Who will give life to bones while they are disintegrated?'" (Ya-Sin: 78). One of the disbelievers named Omayah bin Khalaf took some rotten bones and broke them with his hand and blew the ashes into the face of the Prophet ﷺ. He then said, "Do you claim that Allah will recreate us after we become like this. It is clearly impossible". The Prophet replied, "Yes, He will recreate you and punish you in the Hellfire". This is one of the signs that he is a true Prophet, but this person did not believe him and died as a disbeliever.

Then, Allah ﷻ provides the evidence to refute their claims as He says, "Say, 'He will give them life who produced them the first time; and He is, of all creation, Knowing'" (Ya-Sin: 79). So, the One Who created these bones the first time from nothing can revive them. It is an obvious matter that the one who creates anything from nothing can recreate it from the already existing bones. This matter is the same as creating something from its opposite as Allah ﷻ says, "[It is] He who made for you from the green tree, fire, and then from it you ignite (80). Is not He who created the heavens and the earth Able to create the likes of them? Yes, [it is so]; and He is the Knowing Creator (81)" (Ya-Sin: 80-81). This is one of the signs of Allah ﷻ

as He creates things from their opposites and vice versa. For example, fire burns greenery and trees, but at the same time, fire produces carbon dioxide which also is necessary for trees.

Allah ﷻ provides another example, He states that without resurrection, people would be without any purpose. This great world with its heavens, earth, sun, moon, and so on were created and subjected to human beings. However, people have lived in this life by doing whatever they wanted by disbelieving in Allah and believing in whatever they pleased. They thought everyone would die and no one would be rewarded or punished. They even assume that evildoers who committed heinous crimes and killed others will die without being punished. Thus, all matters of this world would be futile. Allah ﷻ says, "Then will We treat the Muslims like the criminals? (35) What is [the matter] with you? How do you judge? (36)" (Al-Qalam: 35-36). There must be resurrection because it is not possible that Allah has created these creations in such an anarchic manner. He says, "Then did you think that We created you uselessly and that to Us you would not be returned?" (Al-Mu'minun: 115). Therefore, resurrection is an ideological necessity and every reasonable person must believe that the Creator of the heavens and the earth has not abandoned His creations and left them without any purpose.

Then, Allah ﷻ says, "So exalted is Allah, the Sovereign, the Truth; there is no deity except Him, Lord of the Noble Throne" (Al-Mu'minun: 116). Allah ﷻ declares that He is the Sovereign and nothing is hidden from Him. Thus, He set all of these examples, so mankind may contemplate and return to the path of Allah. He says, "Your creation and your resurrection will not be but as that of a single soul.1 Indeed, Allah is Hearing and Seeing"

(Luqman: 28). Some people had seen how Allah ﷻ gave life to the dead, whether through Prophet Isa the Son of Maryam or by any other way. Allah ﷻ gives another example with Prophet Ibrahim.

He says, "And [mention] when Abraham said, 'My Lord, show me how You give life to the dead'. [Allah] said, 'Have you not believed?' He said, 'Yes, but [I ask] only that my heart may be satisfied'. [Allah] said, 'Take four birds and commit them to yourself. Then [after slaughtering them] put on each hill a portion of them; then call them - they will come [flying] to you in haste. And know that Allah is Exalted in Might and Wise'" (Al-Baqarah: 260).

Then Allah ﷻ gives another example of resurrection as He says, "I swear by the Day of Resurrection (1). And I swear by the reproaching soul [to the certainty of resurrection] (2). Does man think that We will not assemble his bones? (3) Yes. [We are] Able [even] to proportion his fingertips (4)" (Al-Qiyamah: 1-4). Every body part is restored to its position, even the phalanges and nerves within a finger. Allah ﷻ is also able to restore fingerprints that differ from one person to another. However, the infidels continue to disbelieve as He says, "But man desires to continue in sin (5). He asks, 'When is the Day of Resurrection?' (6)" (Al-Qiyamah: 5-6).

Then Allah ﷻ says, "And the Day those who disbelieved are exposed to the Fire [it will be said], 'Is this not the truth?' They will say, 'Yes, by our Lord'. He will say, 'Then taste the punishment for what you used to deny'" (Al-Ahqaf: 34). In this verse, Allah begins to discuss the Day of Judgment and mentions the disbelievers who denied resurrection. They are cast into the Hellfire and they will be asked, "Is this [Hell] not the truth?" (Al-Ahqaf: 34). On this Day, they will stand before the Hellfire crying and saying, "Yes,

by our Lord'" (Al-Ahqaf: 34). They will swear by Allah that this is the truth because there is no room for doubting it. Allah ﷻ says, "How [clearly] they will hear and see the Day they come to Us" (Maryam: 38). Then, He says, "... We have removed from you your cover, so your sight, this Day, is sharp" (Qaf: 22). They will see the real image of the situation on the Day of Judgment. Allah ﷻ says, "Then taste the punishment for what you used to deny" (Al-Ahqaf: 34). They will be tortured and taste the punishment in all its forms. Their skins will be scalded and their bones will be burned. He also says, "It is the fire of Allah, [eternally] fueled (6). Which mounts directed at the hearts (7)" (Al-Humazah: 6-7). The Fire will rage over the hearts and the punishment will surround them from every direction as all their organs will taste the torment. This is the consequence of their disbelief and obstinacy in the world as they had known the truth, but they denied it. However, there is no room for returning, apologizing, or accepting them. They have lost their chance to rectify their sins in this life, so they will not be forgiven on this Day.

Allah ﷻ says to the Prophet ﷺ, "So be patient, [O Muḥammad], as were those of determination among the messengers and do not be impatient for them" (Al-Ahqaf: 35). This is the situation with the disbelievers, so the Prophet ﷺ is told to patiently endure their harm and rejection. This was the path of the previous prophets who were serious, determined, and strong-willed which allowed them to endure the harm inflicted upon them by their people. For example, Prophet Nuh is the first messenger sent to the people of the earth. His nation harmed him and he suffered for decades, it is even said that he would be struck until he fainted. He remained in this position and continued to invite them to the path of Allah for nine hundred and fifty

years. Allah ﷻ says, "And We certainly sent Noah to his people, and he remained among them a thousand years minus fifty years, and the flood seized them while they were wrongdoers" (Al-'Ankabut: 14). He remained firm and never weakened as a result Allah ﷻ saved him when the flood overtook the disbelievers among his people.

Allah ﷻ says, "He said, 'My Lord, indeed I invited my people [to truth] night and day (5). But my invitation increased them not except in flight [i.e. aversion] (6). And indeed, every time I invited them that You may forgive them, they put their fingers in their ears, covered themselves with their garments, persisted, and were arrogant with [great] arrogance (7). Then I invited them publicly (8). Then I announced to them and [also] confided to them secretly' (9)" (Nuh: 5-9).

He invited his people all the time, including during the day and the night. He also invited them in various situations, both in public settings and privately with one or two individuals at a time. However, they threatened him and said, "If you do not desist, O Noah, you will surely be of those who are stoned" (Ash-Shu'ara: 116). They also mocked him and said, "So the eminent among those who disbelieved from his people said, 'We do not see you but as a man like ourselves, and we do not see you followed except by those who are the lowest of us [and] at first suggestion. And we do not see in you over us any merit; rather, we think you are liars'" (Hud: 27). In spite of that, he endured patiently until Allah saved him as he said, "So he invoked his Lord, 'Indeed, I am overpowered, so help' (10). Then We opened the gates of the heaven with rain pouring down (11). And caused the earth to burst with springs… (12)" (Al-Qamar: 10-12).

Allah ﷻ also mentioned various other prophets in this surah, such as Hud. His people threatened him and said, "We only say that some of our gods have possessed you [Hud] with evil [i.e. insanity]..." (Hud: 54). They tortured him because he invited them to follow the path of Allah and yet he endured their harm patiently. They also mocked him and said, "Have you come to delude us away from our gods? Then bring us what you promise us, if you should be of the truthful (22). He said, 'Knowledge [of its time] is only with Allah, and I convey to you that with which I was sent; but I see you [to be] a people behaving ignorantly' (23)" (Al-Ahqaf: 22-23).

Prophet Salih endured patiently when his people disbelieved and abused him. Prophet Musa also tolerated Pharaoh as well as the Children of Israel who harmed him greatly. Prophet Isa also was one of those who endured patiently as these are the messengers of Firm Resolve. Moreover, there were some prophets who were killed by their people, such as Prophets Zakaria and Yahya many others who were killed by the Children of Israel. Several prophets were also afflicted with many alignments such as Prophet Ayyub who suffered for many years until his people abandoned him. This is a call from Allah to His messenger, Muhammad ﷺ, to patiently endure Quraysh's harm just as the previous messengers of Firm Resolve had done with their nations. While some messengers were impatient such as Prophet Adam as Allah ﷻ says, "And We had already taken a promise from Adam before, but he forgot; and We found not in him determination" (Taha: 115). Allah ﷻ also mentions Yusha' bin Nun, i.e. the man of the fish as He says, "And [mention] the man of the fish [i.e. Jonah], when he went off in anger and thought that We would not decree [anything] upon him. And he called out within the darknesses, 'There is no deity except You; exalted are You.

Indeed, I have been of the wrongdoers'" (Al-Anbya: 87). He also says to His Prophet, "... be not like the companion of the fish [i.e. Jonah] when he called out while he was distressed (48). If not that a favor [i.e. mercy] from his Lord overtook him, he would have been thrown onto the naked shore while he was censured (49). And his Lord chose him and made him of the righteous (50)" (Al-Qalam: 48-50).

Furthermore, the Prophet ﷺ should not seek to hasten the torment for the disbelievers from Quraysh and the Arabs. Then, Allah says "It will be - on the Day they see that which they are promised - as though they had not remained [in the world] except an hour of a day" (Al-Ahqaf: 35). When these disbelievers witness Allah's torment, they will state that they only stayed in this world for an hour. Allah ﷻ also says, "And the Day the Hour appears the criminals will swear they had remained but an hour. Thus they were deluded" (Ar-Rum: 55).

He also says, "Thus, [O Muḥammad], We relate to you from the news of what has preceded. And We have certainly given you from Us a message [i.e. the Quran] (99). Whoever turns away from it - then indeed, he will bear on the Day of Resurrection a burden [i.e. great sin] (100), [Abiding] eternally therein, and evil it is for them on the Day of Resurrection as a load (101). The Day the Horn will be blown. And We will gather the criminals, that Day, blue-eyed (102). They will murmur among themselves, 'You remained not but ten [days in the world]' (103). We are most knowing of what they say when the best of them in manner [i.e. wisdom or speech] will say, 'You remained not but one day' (104)" (Taha: 99-104).

He will also call the disbelievers on the Day of Judgment and say, "[Allah] will say, 'How long did you remain on earth in number of years?'

(112) They will say, ‘We remained a day or part of a day; ask those who enumerate’ (113). He will say, ‘You stayed not but a little - if only you had known’ (114)” (Al-Mu'minun: 112-114).

Allah ﷻ says, “[This is] notification” (Al-Ahqaf: 35). This surah was revealed as a sufficient warning about the punishment that is awaiting the disbelievers. This is a detailed warning that clarifies the signs of Allah ﷻ. He says at the beginning of this Surah, “We did not create the heavens and earth and what is between them except in truth and [for] a specified term. But those who disbelieve, from that of which they are warned, are turning away” (Al-Ahqaf: 3). After that, Allah ﷻ begins to dismantle their claims one after the other to refute them and reveal the truth. Therefore, there is no excuse for anyone to believe in these false claims. Then, Allah ﷻ says, “And will [any] be destroyed except the defiantly disobedient people?” (Al-Ahqaf: 35). This is a declarative question and the answer is yes, no one will be destroyed except for the rebellious people on the Day of Judgment.

With this, this great Surah ends. We ask Allah to forgive our sins, repent to Him, turn to Him, and seek refuge in Him. Praise is to Allah, the Lord of the Worlds, at the beginning and the end. And peace be upon His servant and messenger Mohammad. We ask Allah to make it beneficial to Muslims in the east and west of the earth, and to make this a treasure for us on the Day of Resurrection.

Muhammad

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ: {الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ أَضَلَّ أَعْمَالَهُمْ}[محمد:1]
{وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَآمَنُوا بِمَا نُزِّلَ عَلَى مُحَمَّدٍ وَهُوَ الْحَقُّ مِنْ رَبِّهِمْ كَفَّرَ عَنْهُمْ
سَيِّئَاتِهِمْ وَأَصْلَحَ بَالَهُمْ}[محمد:2] {ذَلِكَ بِأَنَّ الَّذِينَ كَفَرُوا اتَّبَعُوا الْبَاطِلَ وَأَنَّ الَّذِينَ آمَنُوا اتَّبَعُوا

الْحَقَّ مِنْ رَبِّهِمْ كَذَلِكَ يَضْرِبُ اللَّهُ لِلنَّاسِ أَمْثَالَهُمْ}[محمد:3] {فَإِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ حَتَّى إِذَا أَثْخَنتُمُوهُمْ فَشُدُّوا الْوَثَاقَ فَإِمَّا مَنًّا بَعْدُ وَإِمَّا فِدَاءً حَتَّى تَضَعَ الْحَرْبُ أَوْزَارَهَا ذَلِكَ وَلَوْ يَشَاءُ اللَّهُ لانتَصَرَ مِنْهُمْ وَلَكِنْ لِيَبْلُوَ بَعْضَكُمْ بِبَعْضٍ وَالَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ فَلَنْ يُضِلَّ أَعْمَالَهُمْ}[محمد:4] {سَيَهْدِيهِمْ وَيُصْلِحُ بَالَهُمْ}[محمد:5] {وَيُدْخِلُهُمُ الْجَنَّةَ عَرَّفَهَا لَهُمْ}[محمد:6]

In the name of Allah, the Entirely Merciful, the Especially Merciful, "Those who disbelieve and avert [people] from the way of Allah - He will waste their deeds. And those who believe and do righteous deeds and believe in what has been sent down upon Muḥammad - and it is the truth from their Lord - He will remove from them their misdeeds and amend their condition. That is because those who disbelieve follow falsehood, and those who believe follow the truth from their Lord. Thus does Allah present to the people their comparisons. So when you meet those who disbelieve [in battle], strike [their] necks until, when you have inflicted slaughter upon them, then secure [their] bonds,[1] and either [confer] favor[2] afterwards or ransom [them] until the war lays down its burdens.[3] That [is the command]. And if Allah had willed, He could have taken vengeance upon them [Himself], but [He ordered armed struggle] to test some of you by means of others. And those who are killed in the cause of Allah - never will He waste their deeds. He will guide them and amend their condition. And admit them to Paradise, which He has made known to them" (Muhammad: 1-6).

These are the first verses of chapter Muhammad. We have previously mentioned that it is a Medinte surah, and it is a surah of battle and fight. Allah ﷻ commenced this chapter by declaring the truth regarding the believers and the disbelievers; who are the disbelievers and who are the believers? He says, "Those who disbelieve and avert [people] from the way of Allah…" (Muhammad: 1). They hindered others from following the way of Allah ﷻ. "…He will waste their

deeds" He will render all of their deeds void, whether it was their worldly deeds, the deeds they were delusional enough to believe benefited them in the Hereafter, or the deeds they gained from averting people from the path of Allah ﷻ. These deeds will certainly be wasted and will be in vain and the light of Allah ﷻ will be perfected.

"And those who believe and do righteous deeds and believe in what has been sent down upon Muhammad -and it is the truth from their Lord-…" (Muhammad: 2). Allah ﷻ sent the Quran and His revelation upon Prophet Muhammad ﷺ. "…And it is the truth from their Lord- He will remove from them their misdeeds and amend their condition" (Muhammad: 2). All their work will be successful, as Allah ﷻ will expiate their evil deeds by not judging them for them. Allah ﷻ will also improve their state in the worldly life and the Hereafter. Improving their state entails contentment of the soul, peace, and tranquility towards Allah ﷻ. "Those who have believed and whose hearts are assured by the remembrance of Allah. Unquestionably, by the remembrance of Allah hearts are assured." (Ar-Ra'd: 28). They are assured and comforted that they are on the correct path, that they are working towards the correct path, and that they will ultimately reach their Lord and receive His pleasure and be admitted to His Paradise. Thus, they are comforted regardless of what they have to bear and deal with. Allah ﷻ says, "That is because those who disbelieve follow falsehood…" (Muhammad: 3). If a man follows a wrong path, he will certainly find nothing he is seeking as he is walking in a state of utter delusion. "And those who believe follow the truth from their Lord…" (Muhammad 47:3). While if one follows a correct path, which is the truth from Allah ﷻ, their Lord, and their Creator, he will certainly find goodness, tranquility, and peace. Allah ﷻ says, "…Thus does Allah present to the people their comparisons" (Muhammad: 3). This is a parable set forth by Allah ﷻ to the people; the one who chooses the false path shall find

nothing but falsehood, while the one who chooses the correct path shall find nothing but the truth.

Consequently, Allah ﷻ ordered believers to kill the filthy and the wicked who trod the path of falsehood. Allah ﷻ says, "So when you meet those who disbelieve [in battle], strike [their] necks…" (Muhammad: 4). The necks were specifically mentioned as they are the point that dislocates the head from the body, and that is what kills. The Arabs used to say "I will hit your eyes, or I will strike your neck" to finish and be over with. "So when you meet those who disbelieve [in battle], strike [their] necks until, when you have inflicted slaughter upon them…" (Muhammad: 4). You have exhausted them, subdued them, and broke their strength by killing a large number of them. "Then secure [their] bonds" bind them firmly as captives. "And either [confer] favor afterwards or ransom [them]" you can then either pay them a favor by setting them free or asking for ransom. You can ransom them either by exchanging the captives, or ransom them in exchange for money, or others "Until the war lays down its burdens". The Prophet Muhammad ﷺ dealt with the captives in four ways. The first way is assassination, where he has killed some of the captives immediately and said regarding a few of them, "Kill them, even if you were to find them hanging to the curtains of the Kaaba". He also killed others sometime after they were captivated, such as Al-Nadr ibn Al-Harith where he was beheaded after the battle of Badr, and Abdullah ibn Al-Za'bara and others were also killed for transgressing against Allah ﷻ and His Prophet. Some of the captives did not deserve to be favored or excused, while others were favored and excused. He has favored Thumamah ibn Uthal by not killing him, and he has favored the people of Mecca when he conquered it as its conquest makes it owned by the Muslims. Thus, the Muslims owned the disbelievers, along with their lands, homes, wealth, and women. However, Prophet Muhammad ﷺ has favored the people of Mecca by not captivating nor ransoming any of them. He has let them keep their wealth,

their lands, and their women. While in Hawazin, Prophet Muhammad ﷺ captivated some for ransom, which was the spoils of war. Then Prophet Muhammad ﷺ favored some of them when the ones who fled from Hawazin came to him as believers by allowing them to take their wives. Prophet Muhammad ﷺ enslaved some during the battle of Khaybar and the battle of Banu Al-Mustaliq. Therefore, there are three ways in which Prophet Muhammad ﷺ dealt with the disbelievers in wars; enslavement, murder, or ransom. Prophet Muhammad ﷺ demanded for a ransom from others and favored others. Thus, this is the case with the men, where they can be favored or ransomed. Allah ﷻ says, "And either [confer] favor afterwards or ransom [them]". While Prophet Muhammad ﷺ has killed some of the captives. Thus, there are these options, and Allah ﷻ has presented these options to the Muslims.

Prophet Muhammad ﷺ said to the leaders he sends to expeditions and wars, "When you besiege a fort and the besieged want you to let them out in accordance with Allah's Command, do not let them come out in accordance with His Command, but do so at your (own) command, for you do not know whether or not you will be able to carry out Allah's behest with regard to them". And the ones who besieged forts had those four options to implement. "So when you meet those who disbelieve [in battle], strike [their] necks until, when you have inflicted slaughter upon them, then secure [their] bonds, and either [confer] favor afterwards or ransom [them] until the war lays down its burdens…" (Muhammad: 4). "Until the war lays down its burdens" connotes the end of the war between you and your enemy. "Its burdens". The burdens of war are the gear and equipment of war, and it connotes that the war has come to an end. Al-'Asha said, "I have prepared the burden of war; long spears and male horses", since the male horses are stronger than the mares. "Until the war lays down its burdens". As in until the war ends between you and your enemy, while it is well known that the war between the Muslims and their enemies will only end until the descending of

Isa ﷺ at the end of time. This is when the war between the Muslims and the disbelievers will come to an end and only then will it be finally concluded. But it temporarily comes to an end with the nations. Quraysh was the one to call the war against Prophet Muhammad ﷺ. Prophet Muhammad ﷺ fought Quraysh in the battle of Badr, ‘Uhud, and Al-Khandaq. When Prophet Muhammad ﷺ conquered Mecca the war came to an end. So, the burdens of war between Prophet Muhammad ﷺ and Quraysh were laid.

Then there was the war with other tribes, such as Hawazin, and when it ended, the battle of Hunayn was concluded by the triumph of Islam. Then they conquered Al-Taef, and they accepted the religion of Allah ﷻ after they were held as captives. Prophet Muhammad ﷺ besieged them for a month then they came remorseful and repentant to Prophet Muhammad ﷺ. Prophet Muhammad ﷺ then declared that the Muslims will fight nations. He also declared that Persia and Rome will be conquered. He also declared that the war with Persia will come to an end, they will struggle with each other a few times, then the burdens of war will be laid.

Regarding the Romans, it was mentioned that “They will last for centuries” and that the war with them will not end until the end of time. The Romans are the Europeans which is true as the Muslims have been in several wars with the Romans since the war with Prophet Muhammad ﷺ. The first war was the battle of Tabuk, then there was Mu’tah, then there was the army of Usama and his expedition whom Prophet Muhammad said concerning him, “Take the horses towards Balqa”. Then there were the wars during the era of the four caliphs; during the era of Abu Bakr As-Siddiq (May Allah be pleased with him) and during the era of ‘Umar ibn Al-Khattab (May Allah be pleased with him) the Eastern Church was demolished. Prophet Muhammad ﷺ declared that the war will continue until the Western church will be demolished as well and it will be demolished at the end of time. Prophet Muhammad ﷺ also informed us that

Constantinople will be conquered and then Rome will follow it and will be conquered as well. The wars with the European nations are ongoing. As the war has continued after the Crusades, and the wars in the Muslim world, and the wars will continue till the end of time. Prophet Muhammad ﷺ mentioned that Al-Malhama Al-Kubra (the Great Slaughter) will take place in the Levant at the end of time will be against the Romans. He said that the Romans will gather for them, and the Muslims will gather for them as well. There will be deadly wars and great slaughters then. According to the scholars, the burdens of the wars will not be laid with the Romans until the descending endance of Isa the son of Maryam ﷺ. Prophet Muhammad ﷺ said regarding Isa ﷺ, "By Him in Whose Hands my soul is, surely (Isa,) the son of Maryam will soon descend amongst you and will judge mankind justly (as a Just Ruler); he will break the Cross and kill the pigs and there will be no Jizya (i.e. taxation taken from non-Muslims). Money will be in abundance so that nobody will accept it, and a single prostration to Allah (in prayer) will be better than the whole world and whatever is in it." The cancellation of Jizya denotes that only Islam will be accepted. Similar to the doing of Prophet Muhammad ﷺ with the Arabs, as Allah ﷻ only accepted Islam from the Arabs, so it was either Islam or death, after the four months of roaming they were allowed after the ninth year. As Allah ﷻ says, "[This is a declaration of] disassociation, from Allah and His Messenger, to those with whom you had made a treaty among the polytheists. So travel freely, [O disbelievers], throughout the land [during] four months but know that you cannot cause failure to Allah and that Allah will disgrace the disbelievers. And [it is] an announcement from Allah and His Messenger to the people on the day of the greater pilgrimage that Allah is disassociated from the disbelievers, and [so is] His Messenger. So if you repent, that is best for you; but if you turn away - then know that you will not cause failure to Allah.[2] And give tidings to those who disbelieve of a painful punishment" (At-Tawbah: 1-3).

Allah ﷻ then says, "And when the inviolable months have passed…" (At-Tawbah:5) referring to the four months of the grace period they were granted. "…Then kill the polytheists wherever you find them and capture them and besiege them and sit in wait for them at every place of ambush. But if they should repent, establish prayer, and give zakāh, let them [go] on their way…" (At-Tawbah: 5). Thus, the endpoint and red line that could not be crossed with regards to the Arab polytheists specifically and how they could avoid being captured and besieged is to abandon their polytheistic beliefs, establish prayer, and give zakah. He says, "But if they should repent". Repent from their disbelief and polytheism. "…But if they should repent, establish prayer, and give zakāh, let them [go] on their way. Indeed, Allah is Forgiving and Merciful" (At-Tawbah: 5). Hence, the war will end and the burdens of war will be with the Arabs only if they were to repent and accept Islam. And so it happened, as they accepted Islam, entered it in multitude, and submitted to Allah ﷻ. Only then were the burdens of war against them laid. However, they apostatized during the era of Abu Bakr As-Siddiq who fought them and subjugated them. With this came the end of the apostasy movement which was a movement towards ignorance in the pre-Islamic era. This is concerning the Arabs. While concerning the People of the Book, Allah ﷻ has declared to the Muslims a set punishment for them. Allah ﷻ says, "Fight against those who do not believe in Allah or in the Last Day and who do not consider unlawful what Allah and His Messenger have made unlawful and who do not adopt the religion of truth [i.e., Islām] from those who were given the Scripture - [fight] until they give the jizyah willingly while they are humbled" (At-Tawbah: 29). The set punishment and the limit placed by Allah ﷻ is for them to accept to pay the jizya and submit to the dominance of Islam. Allah ﷻ says, "Fight against those who do not believe in Allah or in the Last Day and who do not consider unlawful what Allah and His Messenger have made unlawful and who do not adopt the religion of truth [i.e., Islām] from those who were given the Scripture - [fight] until they give the jizya willingly while they are humbled. The Jews say,

"Ezra is the son of Allah"; and the Christians say, "The Messiah is the son of Allah." That is their statement from their mouths; they imitate the saying of those who disbelieved before [them]. May Allah destroy them; how are they deluded? They have taken their scholars and monks as lords besides Allah,[1] and [also] the Messiah, the son of Mary. And they were not commanded except to worship one God; there is no deity except Him. Exalted is He above whatever they associate with Him." (At-Tawbah: 29-31).

Thus, Allah ﷻ commanded that they were to be fought until they gave the jizya. This set punishment or this set rule will only end with the descendance of The Messiah, Isa, the son of Maryam ﷺ for he will not accept the jizya as mentioned by Prophet Muhammad ﷺ; where he said, "By Him in Whose Hands my soul is, surely (Isa,) the son of Maryam will soon descend amongst you and will judge mankind justly (as a Just Ruler); he will break the Cross and kill the pigs and there will be no Jizya (i.e. taxation taken from non-Muslims). Money will be in abundance so that nobody will accept it, and a single prostration to Allah (in prayer) will be better than the whole world and whatever is in it." He will not accept the jizya. He will no longer accept the jizya. The People of the Book will be given two choices: Islam or death. Either they will accept Islam, or they will be killed. So, when Isaو the son of Maryamو will descend the burdens of war between the Muslims and the Jews will be laid, for Isa the son of Maryam will kill Ad-Dajjal (the Antichrist) whom the Jews will be gathered around. The Muslims will then be left in peace and the burdens of war will be laid.

Hence, the saying of Allah ﷻ, "Until the war lays down its burdens" (Muhammad: 4). This refers to a situation where the burdens of war between the two parties had been lowered and laid down, where there would no longer be killing, necks stricken or enslaving and holding the losing party as captives. That's it. It has all come to an end and the burdens of war were lowered. However,

the war continues with other tribes and nations. As we have mentioned earlier, the war has been concluded with some Arab tribes and nations, such as Quraysh, Hawazin, in addition to other tribes and then all the Arabs, then there were the other nations and people that were conquered by the Muslims and the war has put an end to them. Prophet Muhammad ﷺ said, "When Khosrau perishes, there will be no more Khosrau after him". But the Romans will last for centuries, where wars are called during each century. The war against the Romans has lasted for long periods. We are currently in the fifteenth century following the migration of Prophet Muhammad ﷺ, and the wars against the Romans are still ongoing and will continue until the descendance of Isa the son of Maryam ﷺ. Only then will the burdens of war be lowered. "Until the war lays down its burdens". Then Allah ﷻ says, "That [is the command]. And if Allah had willed, He could have taken vengeance upon them [Himself]…" (Muhammad: 4). "That [is the command]" regarding what Allah ﷻ has commanded His believing slaves to perform, which is to fight for His sake and kill ب or He has permitted them to kill the disbelievers in this manner and captivate them. Allah ﷻ says, "And if Allah had willed, He could have taken vengeance upon them [Himself]" if Allah ﷻ willed to defeat them and exact retribution from them through earthquakes, volcanos, or kill them with a thunderbolt, or destroy them as He destroyed the past nations through the various means of destruction. He destroyed the People of Nuh by drowning them for their disbelief. Thamud was destroyed by a thunderbolt. The People of Pharaoh were drowned, as Allah ﷻ gathered them in the sea and drowned them. 'Aad was destroyed by the barren, devastating wind. Allah ﷻ could have taken vengeance in whatever manner or way He wished. "That [is the command]. And if Allah had willed, He could have taken vengeance upon them [Himself]…" (Muhammad: 4). Without needing to assign fighting onto the believers.

"But [He ordered armed struggle] to test some of you by means of others" (Muhammad: 4). But Allah ﷻ wished to test some of you on the hands of others.

As in He will test you with them and will test others through you. The believers will be tested by being assigned to fight in war and will experience all its hardships. They will be tested by it so Allah ﷻ would see if they were going to implement His command or not. Will they adhere and fight or will they retreat and hide? They would be in great loss if they chose to retreat and hide from the command of Allah ﷻ. While if they were to adhere to His command, they would be in great blessing. When the Muslims adhered and trodden the path of struggle and war in the battle of Badr with Prophet Muhammad ﷺ, they were tested with a good test, they were also made victorious, and the path of triumph was facilitated for them. Although they were less in number than the disbelievers, they had lesser gear and preparation, and they were not prepared for battle, unlike the disbelievers who were ready to fight. Yet, Allah ﷻ facilitated the means of success and triumph for the Muslims so they would be granted this immense reward and this elevated rank of being the participants of Badr. And what a great honor and reward to be among the participants of Badr! Prophet Muhammad ﷺ said, "Allah looked at the participants of the battle of Badr (with mercy) and said: Do whatever you wish; I have forgiven you", while fully knowing that it is Allah ﷻ who has facilitated all the means of victory for them. Allah ﷻ says, "[It is] just as when your Lord brought you out of your home [for the battle of Badr] in truth, while indeed, a party among the believers were unwilling" (Al-Anfal: 5). It is Allah ﷻ who has made Prophet Muhammad ﷺ leave his home. He then says, "[Remember] when He overwhelmed you with drowsiness [giving] security from Him and sent down upon you from the sky, rain by which to purify you and remove from you the evil [suggestions] of Satan and to make steadfast your hearts and plant firmly thereby your feet" (Al-Anfal: 11). The rain and the water sent down from the sky had various benefits, for it was purifying, cleansing. In addition to it firming and compacting the earth and helping the Muslims. But the moment the Muslims meet the disbelievers, the disbelievers flee, and the Muslims run after them to kill and captivate them. Hence, Allah ﷻ says, "And you did not

kill them, but it was Allah who killed them.[1] And you threw not, [O Muḥammad], when you threw, but it was Allah who threw[2] that He might test the believers with a good test" (Al-Anfal 8:17). "That He might test the believers with a good test" the good test is making them capable and encouraging them to fight the disbelievers so that Allah ﷻ would facilitate the means of victory for them and make them firm and steadfast as a great reward from Him.

Thus, this is a test from Allah ﷻ to the believers by commanding them to fight the disbelievers, which holds within its folds tremendous benefits and advantages to them. It was also set that Allah ﷻ would present their faith in such a manner. Even defeat has great benefits. Let us ponder upon the Battle of 'Uhud, when the companions along with Prophet Muhammad ﷺ met with the disbelievers and suffered from grave loss. Due to the archers abandoning their positions, the disbelievers surrounded the Muslim army and the Muslims suffered from several injuries and deaths in their lines. Seventy of the companions were killed in 'Uhud and the Muslims fled. It was a horrific situation. However, Allah ﷻ informed us that although there were horrific results from the defeat in the battle of 'Uhud, yet there were great benefits in it as well. One of the benefits of the battle was that it unified the lines of the Muslims, and consequently revealed and exposed the hypocrites that hid within the believers. The second benefit was choosing martyrs from the Muslims, "And [may] take to Himself from among you martyrs" (Ali-'Imran: 140). Thus, Allah ﷻ has chosen from among them martyrs. This elaborates on why Allah ﷻ has placed them in this harsh situation, so they would benefit from those great advantages. Allah ﷻ says, "And what struck you on the day the two armies met [at Uḥud] was by permission of Allah that He might make evident the [true] believers. And that He might make evident those who are hypocrites. For it was said to them, "Come, fight in the way of Allah or [at least] defend." They said, "If we had known [there would be] battle, we would have followed you." They were nearer to disbelief that day than to faith…" (Ali-

‘Imran: 166-167). This battle that the Muslims were defeated in had much greater benefits to the believers than the battle of Badr where the Muslims were victorious. This crystallizes the fact that adhering to the command of Allah ﷻ to fight and adhering to what He has assigned the believers with, encompasses great benefits to the believers. Allah ﷻ says, “That He might test the believers with a good test” (Muhammad:4), by assigning this great matter upon you that holds tremendous benefits to you. “Battle has been enjoined upon you while it is hateful to you. But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not” (Al-Baqarah: 216). Thus, this undoubtedly has great benefits to Muslims.

Regarding the disbelievers, they will also be tested with the believers. For perhaps whatever that happens to the disbeliever is what is good for them. Many of the disbelievers will be admitted into Paradise in chains, they will be led into Paradise in chains. Prophet Muhammad ﷺ said, “The Verse: "You (true Muslims) are the best of peoples ever raised up for mankind." means, the best of peoples for the people, as you bring them with chains on their necks till they embrace Islam”. As when the Muslims fight the disbelievers and imprison them, they will be introduced to Islam, acknowledge it, and might ultimately repent to Allah ﷻ and be admitted into Paradise. Thus, their imprisonment would be a means of entering Paradise and a means of the beneficence those disbelievers have received from Allah ﷻ. They were admitted into Paradise through the chains that the believers captured them with. This is the clear triumph. Who would not wish to be admitted into Paradise even if it was in chains? It is certainly a great matter. Furthermore, the disbelievers will be tested through the believers as they will be defeated in this life. “That He might cut down a section of the disbelievers or suppress them so that they turn back disappointed” (Ali-‘Imran: 127). This is a trial for the disbelievers and a form of hastened torment at the hands of the believers. Hence, this is yet another benefit and advantage of fighting. This

explains why Allah ﷻ legalized fighting on His believing slaves for the vast goodness it holds to them. He said that if He wished to take vengeance from the disbelievers Himself, He would have. Wiping the disbelievers altogether does not overpower Him. He can certainly defeat them and send upon them a striking calamity. He is without a doubt capable of doing as such. But Allah ﷻ has legalized fighting on the believers instead for those great benefits mentioned, "That He might test the believers with a good test" (Muhammad: 4).

Allah ﷻ then says, "…And those who are killed in the cause of Allah - never will He waste their deeds. He will guide them and amend their condition. And admit them to Paradise, which He has made known to them." (Muhammad: 4-6). One might say that fighting benefits those who survive, but how would it benefit those who were killed? Allah ﷻ shed light upon those who were killed and clarified that the ones who received the greatest reward among the believers were the ones who were killed for the sake of Allah ﷻ. "And those who are killed in the cause of Allah - never will He waste their deeds" their actions will never be in vain, and their actions will be met with goodness and acceptance. Allah ﷻ says, "He will guide them and amend their condition. And admit them to Paradise, which He has made known to them." (Muhammad: 5-6). Allah ﷻ will guide them and will improve their state and condition. "And admit them to Paradise, which He has made known to them" they will be admitted into Paradise. The one who is killed for the sake of Allah ﷻ is the one who has won the greatest reward.

Furthermore, they will not experience what the dead will experience, for their state will be different and are alive with their Lord. Allah ﷻ says, "And never think of those who have been killed in the cause of Allah as dead. Rather, they are alive with their Lord, receiving provision, Rejoicing in what Allah has bestowed upon them of His bounty, and they receive good tidings about those [to be martyred] after them who have not yet joined them - that there will be no fear concerning them, nor will they grieve. They receive good tidings of favor from

Allah and bounty and [of the fact] that Allah does not allow the reward of believers to be lost" (Ali-'Imran: 169-171). Thus, those who were killed for the sake of Allah ﷻ "Never will He waste their deeds". He will guide them to Him and set their state right, "And admit them to Paradise, which He has made known to them". "Which He has made known to them" by defining it to them and informing them of it. As mentioned in the hadith, Prophet Muhammad ﷺ said, "By Him in Whose Hands the life of Muhammad is everybody will recognize his dwelling in Paradise better than he recognizes his dwelling in this world." How is the state of a man when he is going to his own home? He knows exactly which road to tread and its landmarks. This is how he reaches his home as he knows its exact location. "Which He has made known to them" as in He taught each and every person who will be admitted to Paradise of their kingdom in Paradise, their palaces and houses in Paradise, where they will be able to recognize them as if they have seen them before. It could also refer to the smell. Where it has been made known to them by its beautiful fragrance. Everything in Paradise smells beautifully enchanting. Its land smells of a strong musk, this is the fragrance of its mud! Its dust is musk. The best fragrance in our world is of the musk, but the musk of this world is incomparable to the musk of the hereafter! Prophet Muhammad ﷺ said regarding the fragrance of Paradise, "Its fragrance can be perceived from such and such distance (from great distance)". It was mentioned in other narrations of the hadith that its fragrance can be perceived from a distance of one hundred years! You would smell the strong fragrance of Paradise even if you were one hundred years away from it!

Anas bin Mu'adh (May Allah be pleased with him) said, "When the Muslims left the positions the Prophet ﷺ told them to keep and were defeated, he said: "O Allah! excuse these people (i.e., the Muslims) for what they have done, and I am clear from what the pagans have done". Then he went forward with his sword and met Sa'd bin Mu'adh (fleeing) and said to him: "By the Lord

of the Ka'bah! I can smell the fragrance of Jannah from a place closer than Uhud Mount". He swears by Allah ﷻ and he is truthful! He is not deluding others, as he truly wants to fight the disbelievers. "By the Lord of the Ka'bah! I can smell the fragrance of Jannah from a place closer than Uhud Mount". Then he fought the disbelievers and was killed as a martyr.

{يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ تَنصُرُوا اللَّهَ يَنصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ}[محمد:7] {وَالَّذِينَ كَفَرُوا فَتَعْسًا لَهُمْ وَأَضَلَّ أَعْمَالَهُمْ}[محمد:8] {ذَلِكَ بِأَنَّهُمْ كَرِهُوا مَا أَنزَلَ اللَّهُ فَأَحْبَطَ أَعْمَالَهُمْ}[محمد:9] {أَفَلَمْ يَسِيرُوا فِي الأَرْضِ فَيَنظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ دَمَّرَ اللَّهُ عَلَيْهِمْ وَلِلْكَافِرِينَ أَمْثَالُهَا}[محمد:10] {ذَلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ آمَنُوا وَأَنَّ الْكَافِرِينَ لا مَوْلَى لَهُمْ}[محمد:11] {إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الأَنْهَارُ وَالَّذِينَ كَفَرُوا يَتَمَتَّعُونَ وَيَأْكُلُونَ كَمَا تَأْكُلُ الأَنْعَامُ وَالنَّارُ مَثْوًى لَهُمْ}[محمد:12]

Allah ﷻ says, "O you who have believed, if you support Allah, He will support you and plant firmly your feet. But those who disbelieve - for them is misery, and He will waste their deeds. That is because they disliked what Allah revealed, so He rendered worthless their deeds. Have they not traveled through the land and seen how was the end of those before them? Allah destroyed [everything] over them,[1] and for the disbelievers is something comparable. That is because Allah is the protector of those who have believed and because the disbelievers have no protector. Indeed, Allah will admit those who have believed and done righteous deeds to gardens beneath which rivers flow, but those who disbelieve enjoy themselves and eat as grazing livestock eat, and the Fire will be a residence for them" (Muhammad: 7-12).

The Fighting is another name of Surah Muhammad. Allah ﷻ begins the chapter by revealing the state of the disbelievers and the state of the believers and how both parties will be rewarded in the worldly life. Allah ﷻ says, "Those who disbelieve and avert [people] from the way of Allah - He will waste their deeds"

(Muhammad: 1). They will be treading the path of misguidance. “And those who believe and do righteous deeds and believe in what has been sent down upon Muḥammad - and it is the truth from their Lord - He will remove from them their misdeeds and amend their condition. That is because those who disbelieve follow falsehood…” (Muhammad: 2-3). Hence, they were misguided, and their efforts were in vain. “…And those who believe follow the truth from their Lord”.

Then, Allah ﷻ says, “Thus does Allah present to the people their comparisons” (Muhammad: 3). The one who treads the path of misguidance will only be met with misguidance. While the one who treads the path of Allah ﷻ will be rewarded by Allah ﷻ.

Then, Allah ﷻ follows those verses by assigning fighting on the believers. Allah ﷻ says, “So when you meet those who disbelieve [in battle], strike [their] necks until, when you have inflicted slaughter upon them…” (Muhammad: 4). Connotes the excessive killing and injuries. “Then secure [their] bonds" captivate them. “And either [confer] favor afterwards” after their captivation, the Muslims could choose to free them as an act of grace and favor upon them, similar to how Allah ﷻ has favored others who were captivated. “Or ransom [them]” for money or captives. “Until the war lays down its burdens” in every aspect of war and through all categories, you fight until the descent of Prophet Isa the son of Maryam, as fighting with the disbelievers will continue until the end of time. The Prophet ﷺ said, “A section of my community will continue to fight for the right and overcome their opponents till the last of them fights with the Antichrist”. Thus, the war between the believers and the disbelievers will continue and its burdens will not be laid until Isa the son of Maryam descends to fight the Christians, break the cross, and lift the Jizya (the tribute). Since the Jizya will no longer be accepted because the masses will be given the choice either to accept Islam or be killed. “Until the war lays down its burdens”. The war gear, and the gear will only be left when the war ends. Allah ﷻ says, “That [is the command].

And if Allah had willed, He could have taken vengeance upon them [Himself]". Without needing to assign fighting to the believers. Allah ﷻ can take vengeance from the disbelievers by destroying them, just like He sent a strongly devastating wind upon 'Aad, and just like He drowned the People of the Pharaoh. Just like He has sent a thunderbolt upon others, just like He drowned the People of Nuh and the People of the Pharaoh, and just like He sent a thunderbolt upon Thamud. Hence, Allah ﷻ is capable of exacting retribution for Himself from the disbelievers however He wishes.

If we were to look back and ponder upon the Battle of the Trench where the Muslims were surrounded from everywhere, Quraysh and Ghatafan came upon them, Banu Qurayza betrayed the Muslims and breached the covenant, and the Muslims were surrounded by all those soldiers. "[Remember] when they came at you from above you and from below you, and when eyes shifted [in fear], and hearts reached the throats, and you assumed about Allah [various] assumptions. There the believers were tested and shaken with a severe shaking" (Al-Ahzab: 10-11). Regardless of the Muslims' disadvantage, Allah ﷻ took vengeance for them and defeated the disbelievers. The Muslims did not play any part in the victory. All the Muslims thought at that time to push the disbelievers away was to give the disbelievers a third of the fruits of Al-Madinah so that they would return. The Muslims at that time did not have the means of going to war and fighting the disbelievers back. So, Allah exacted retribution from the disbelievers and took vengeance from them for the Muslims and reminded the Muslims of His favor upon them. Allah ﷻ says, "O you who have believed, remember the favor of Allah upon you when armies came to [attack] you and We sent upon them a wind and armies [of angels] you did not see. And ever is Allah, of what you do, Seeing" (Al-Ahzab: 9). When those soldiers and those disbelievers approached them, "[Remember] when they came at you from above you and from below you, and when eyes shifted [in fear], and hearts reached the throats, and you assumed

about Allah [various] assumptions. There the believers were tested and shaken with a severe shaking" (Al-Ahzab: 10-11). The hypocrites then have revealed their disbelief saying, "And when a faction of them said, "O people of Yathrib,[1] there is no stability for you [here], so return [home]." And a party of them asked permission of the Prophet, saying, "Indeed, our houses are exposed [i.e., unprotected]," while they were not exposed. They did not intend except to flee" (Al-Ahzab: 13). Allah ﷻ fought the disbelievers Himself with means that He has prepared without the involvement of the believers. Hence, Allah ﷻ said at the end of the battle that He has sent Jibril and the soldiers, and the wind that He has sent upon them. Allah ﷻ says, "And He caused you to inherit their land and their homes and their properties and a land which you have not trodden.[1] And ever is Allah, over all things, competent" (Al-Ahzab: 27). He also informed us that "And sufficient was Allah for the believers in battle" (Al-Ahzab: 25). He has sufficed the believers; with His angels, and through the means of strength from the wind that He has sent upon them. Allah ﷻ says, "And He brought down those who supported them among the People of the Scripture from their fortresses and cast terror into their hearts [so that] a party [i.e., their men] you killed, and you took captive a party [i.e., the women and children]. And He caused you to inherit their land and their homes and their properties and a land which you have not trodden. And ever is Allah, over all things, competent" (Al-Ahzab: 26-27).

This has soon become a mantra for the Muslims, glorifying how Allah ﷻ has defeated the disbelievers alone. The Muslims now chant, "Lā ilāha illallāh waḥdahu lā sharīka lah, lahu 'l-mulku, walahu 'l-ḥamd, wa Huwa `alā kulli shay'in Qadīr, ā'ibūna, tā'ibūna,`ābidūn, li Rabbinā ḥāmidūn, sadaqallāhu wa`dah, wa nasara `abdah, wa hazama 'l-'aḥzāba waḥdah. None has the right to be worshipped but Allah alone, Who has no partner. His is the dominion and His is the praise, and He is Able to do all things. We return repentant to our Lord, worshipping our Lord, and praising our Lord. He fulfilled His Promise, He aided

His slave, and He alone defeated the Confederates". So, Allah ﷻ has defeated the confederates alone. Thus, He can certainly defeat the disbelievers without needing the Muslims to defend themselves.

Allah ﷻ supports the believers and grants them victory as He did with the past believers. Since Allah ﷻ granted those believers of the past nations' victory even when they were a minority. Nuh ﷺ and his people were a minority, yet Allah ﷻ granted them victory when Nuh beseeched His Lord saying, "Indeed, I am overpowered, so help" (Al-Qamar: 10). Allah ﷻ granted him victory for a reason from Himself. Nuh ﷺ said, "Indeed, I am overpowered, so help" (Al-Qamar: 10). Then Allah ﷻ says, "Then We opened the gates of the heaven with rain pouring down. And caused the earth to burst with springs, and the waters met for a matter already predestined. And We carried him on a [construction of] planks and nails, Sailing under Our observation as reward for he who had been denied" (Al-Qamar: 11-14). So is the case with the other messengers who had a weak minority following them. As Allah ﷻ defeated their enemies alone and destroyed the disbelieving soldiers. Allah ﷻ says to the Muslims, "And if Allah had willed, He could have taken vengeance upon them [Himself]. But [He ordered armed struggle] to test some of you by means of others. And those who are killed in the cause of Allah - never will He waste their deeds" (Muhammad: 4); Regarding the ones who are killed in the war for the sake of Allah ﷻ, and the believers who are assigned to fight for His sake, if they were to die for the sake of Allah ﷻ, their actions would never be in vain for they have given up their souls to Allah ﷻ, and the ones who do so will be accepted and will be rewarded with the greatest reward. "Indeed, Allah has purchased from the believers their lives and their properties [in exchange] for that they will have Paradise. They fight in the cause of Allah, so they kill and are killed. [It is] a true promise [binding] upon Him in the Torah and the Gospel and the Qur'ān. And who is truer to his covenant than Allah? So rejoice in your transaction which you have contracted. And it is that

which is the great attainment" (At-Tawbah: 111). "…Never will He waste their deeds. He will guide them and amend their condition. And admit them to Paradise, which He has made known to them" (Muhammad: 4-6).

Allah ﷻ charged the believers to fight by saying, "O you who have believed, if you support Allah, He will support you and plant firmly your feet" (Muhammad: 7). He has charged the believers with this conditional phrase. "If you support Allah" by fighting for His sake, you would be supporting Him and supporting His religion. You would be working towards raising and elevating His speech by fighting for Him. This fight is the fight of Allah ﷻ; it is between His soldiers and the soldiers of Satan. Hence, when the believers line up their army for war, they would be joining the army of Allah ﷻ. As the army of the believers consists of the soldiers of Allah, the party of Allah, the group of Allah, will be fighting the party of Satan. Allah ﷻ says, "So fight against the allies of Satan. Indeed, the plot of Satan has ever been weak" (An-Nisa 4:75). Those are the allies of Satan, while the believers are the allies of Allah ﷻ and His party. Allah ﷻ says, "If you support Allah" supporting Him through fighting for His sake. "He will support you" it is Allah ﷻ, hence, if He says that He will support you then He undoubtedly will, as all the means of support and success are in His hands and only the ones that He supports will be deemed successful. "…And victory is not but from Allah. Indeed, Allah is Exalted in Might and Wise" (Al-Anfal: 10). As success is from Him only, and He grants to whichever party He wishes, "…He gives victory to whom He wills, and He is the Exalted in Might, the Merciful" (Ar-Rum: 5). Allah ﷻ says, "The Byzantines have been defeated. In the nearest land.[1] But they, after their defeat, will overcome. Within three to nine years. To Allah belongs the command [i.e., decree] before and after. And that day the believers will rejoice. In the victory of Allah. He gives victory to whom He wills, and He is the Exalted in Might, the Merciful" (Ar-Rum: 2-5). Even with the disbelieving nations, Allah ﷻ gives victory to whom He wills from among them.

Victory is to Him since all power and might is to Him. All power, in this world and the Hereafter, belongs to Allah ﷻ. Thus, His saying "He will support you". He will undoubtedly support you as He is the Lord, the Deity, the Strong, in His hands belongs all things, and to Him will every matter return. "And plant firmly your feet" (Muhammad: 7). Allah ﷻ will plant the feet firmly during the fights and in religion, so you would not flee. He will plant your feet firmly even if you were a minority fighting against masses from the disbelievers. He will steadfast you through planting sincere determination in your hearts, by wanting Paradise, being extremely courageous and powerful, and belittling and unminding being killed and injured for His sake. He will make your feet firm with those reasons. "…If you support Allah, He will support you and plant firmly your feet" (Muhammad: 7). This urges the believers to be with Allah ﷻ as He grants the believers assurance and a guarantee. "If you support Allah, He will support you" thus, this is a conditional phrase, if you do your part, you will be worthy of receiving the assurance, which is being supported by Allah ﷻ. If you support Him, He will definitely support you. "If you support Allah, He will support you". It is a set conditional, if you do your part, you will receive what He has promised. And if Allah ﷻ has set this condition, then He will certainly provide for it. If you support Allah ﷻ, He will support you and will stabilize your feet.

Then Allah ﷻ says, "But those who disbelieve - for them is misery, and He will waste their deeds" (Muhammad: 8). This is how Allah ﷻ will handle those who fight against Him and against His allies. Allah ﷻ says, "But those who disbelieve" those who have known the truth yet disbelieved in it, and those who have known the verses and signs of Allah ﷻ yet hid it and concealed it. Those who do not accept Islam as the true religion are disbelievers. Those who do not believe in Allah ﷻ or believe in His prophet are disbelievers. Those who have heard of Prophet Muhammad ﷺ after his revelation yet refused to believe in the religion he was sent with is a disbeliever. "But those who disbelieve - for them is

misery" they will be wretched. Destruction and perdition will await them in this life and the Hereafter, may Allah protect us from their destiny. "For them is misery, and He will waste their deeds" (Muhammad: 8). Their actions will be in vain, as they are treading a path in utter ignorance and lack of guidance. Consequently, they will not be rewarded for their actions, all their actions in this life will be wretched. Regardless of the means they seek in this life, they are in misery and wretchedness. Their actions and their attempts in destroying the religion and diluting its impact will be wretched, as the light of Allah ﷻ will be perfected and He will make the argument against His servants through His Messengers, Prophets, and followers, and His argument will be made until the Day of Judgement. Allah ﷻ sent Prophet Muhammad ﷺ and made this religion prevail over all religions, "It is He who sent His Messenger with guidance and the religion of truth to manifest it over all religion. And sufficient is Allah as Witness" (Al-Fath: 28). He has also informed us that among this nation will be a group and a party who will continue to fight for the sake of Allah ﷻ, and the remaining group of them will fight off Ad-Dajjal (the Antichrist). Ad-Dajjal will come forth with the greatest tribulation and greatest disbelief on earth. He is from the Children of Adam, absolutely impudent, one-eyed, full of deficiencies and shortcomings. He claims to be Allah ﷻ, creator of the heavens and the earth, which is the greatest disbelief to ever exist.

An ignorant man might claim prophethood or sainthood, but for a man to claim lordship and godship? Or that he is the creator of the heavens and the earth? Utter idiocy and ignorance! Sure, the Pharaoh has claimed to be a god, but not in the way that Ad-Dajjal claims to be. Ad-Dajjal will roam the earth making his claim, while the Pharaoh was the tyrant of his nation only and not the tyrant of the earth. He was a tyrant in his land, Egypt. He said to his people, "…O my people, does not the kingdom of Egypt belong to me, and these rivers flowing beneath me; then do you not see? Or am I [not] better than this one [i.e., Moses]

who is insignificant and hardly makes himself clear?" (Az-Zukhruf: 51-52). He also said, "I have not known you to have a god other than me" (Al-Qasas: 38). He is the tyrant of a specific nation and county, while Ad-Dajjal is the tyrant of the world. He will enter every village on earth, except Mecca and Al-Madinah, claiming that he is the lord of the worlds and lord of all creation. People will accept his claim in vast numbers. However, Al-Madinah at the end of time will be the city to which Muslims will crawl back to and it will gather the last remains of religion. As Prophet Muhammad ﷺ said, "Faith will shrink back to Al-Madinah as a snake shrinks back to its hole." If a snake out in the open fears its enemies and fears to be hurt, it will crawl back to its hole to shield in. Hence, Prophet Muhammad ﷺ has presented an analogy of the believers at the end of times, who will rush to Al-Madinah, just like a snack would rush back to its hole.

Furthermore, Ad-Dajjal as previously mentioned will not be able to enter Al-Madinah as the angels will be guarding it, preventing him from entering. However, the disbelievers and hypocrites will be expelled from it. He will have seventy thousand followers. The believing men will tie their wives and daughters strongly, in fear that they will go out to him, yet they will attempt to break free from their hold, to follow Ad-Dajjal. This will be the greatest trial on earth, the greatest trial of all. But Prophet Muhammad ﷺ informed us that among this nation will be a group who will strive for His sake, until they encounter this force of disbelief, it is the strongest force of disbelief to ever exist on the entire earth, which is the force of Ad-Dajjal. It is the force of Ad-Dajjal, his magic, his illusion, his oppression, and his destruction. His force and his obscene claim will roam the entire earth in that manner. Prophet Muhammad ﷺ said, "A section of my community will continue to fight for the right and overcome their opponents till the last of them fights with the Antichrist". Thus, the last sections of this nation will continue upholding righteousness until it fights Ad-Dajjal. Ad-Dajjal will be the last remaining tyrant on earth, who will be killed by Isa, the son of Maryam.

Hence, fighting and striving for the sake of Allah ﷻ will continue in this nation until the Day of Judgement.

Allah ﷻ says, "But those who disbelieve - for them is misery, and He will waste their deeds. That is because they disliked what Allah revealed…" (Muhammad: 8-9). Why did Allah ﷻ destine them for misery? Indeed, it is a divine judgment upon the disbelievers. "And He will waste their deeds" their actions will be in vain regardless of what they do. All their actions in this worldly life intended to destroy the religion, to prevent the people from adhering to the path of Allah ﷻ will be wasted and will be in vain. Allah ﷻ has said so, highlighting His judgment upon them which consists of misery, wretchedness, and worthlessness of their actions. "That is because they disliked what Allah revealed, so He rendered worthless their deeds" (Muhammad: 9). They detested what Allah ﷻ has revealed, which is the Holy Quran that was revealed to His Servant and Messenger, Muhammad ﷺ. Thus, when they despised it, Allah ﷻ rewarded them for their hatred towards the religion and the revelation by making their actions and deeds worthless. He has made their actions worthless by making them fruitless and nullified. "Al-Habtt" is originally a disease that affects the camels in their abdomens. It affects their bellies, making them appear swollen and bloated. One might believe that the animal is just fat and bloated, however, its health would soon deteriorate, and it falls and dies. Thus, Allah ﷻ has compared the actions of the disbelievers in this manner. It might appear big and strong to the on seer, where it would delude them into thinking that it is strong and healthy. However, it would be deteriorating from the inside and worsening. Soon enough, it would fall and perish. Similarly, the disbeliever might be deluded to believe that his actions in preventing people from the path of Allah ﷻ are fruitful and successful. But in reality, it is worthless and will perish eventually. As Allah ﷻ is ever supportive of His religion. Allah ﷻ says, "Indeed, those who disbelieve spend their wealth to avert [people] from the way of Allah. So they

will spend it; then it will be for them a [source of] regret; then they will be overcome. And those who have disbelieved - unto Hell they will be gathered" (Al-Anfal: 36). This is their end. This religion will last till the end of time. While their actions in this worldly life will be made to appear strong, successful, and worthy. However, they shall not find any sense of peace, tranquility, or happiness in it. It will not make them worthy, nor will it make them immortal or remembered. They will only be tired and wretched by it. "So let not their wealth or their children impress you. Allah only intends to punish them through them in worldly life and that their souls should depart [at death] while they are disbelievers" (At-Tawbah: 55). "So He rendered worthless their deeds" all of their deeds and actions.

Allah ﷻ then says, "Have they not traveled through the land and seen how was the end of those before them? Allah destroyed [everything] over them, and for the disbelievers is something comparable" (Muhammad: 10). It is a speech directed against the stubborn who wish to extirpate the religion of Allah ﷻ to distance it and push the people away from this religion. Allah ﷻ says regarding the disbelievers, "Have they not traveled through the land…" do the disbelievers not travel around the earth "And seen how was the end of those before them?" so they would see the remains of those who were before them, who were destroyed by Allah ﷻ? How was their outcome? The people of Nuh, 'Aad, Thamud, the villages of Lut, and the Pharaoh? Have they not seen their outcome and their end and how they were destroyed by Allah ﷻ? Allah ﷻ says, "Allah destroyed [everything] over them". Allah ﷻ destroyed them completely, He destroyed their homes, their lands, and their palaces. Allah ﷻ brought destruction upon them all and destroyed everything over them. Allah ﷻ destroyed the people of Nuh by completely drowning them, leaving no trace of them. Allah ﷻ also destroyed the people of Pharaoh by taking them and drowning them in the sea. Allah ﷻ also extirpated 'Aad. "And Thamūd - and He did not spare [them]" (An-Najm: 51).

Allah ﷻ brought down the village of Lut above the heads of its inhabitants. Allah ﷻ says, "Allah destroyed [everything] over them". Allah ﷻ then says, "And for the disbelievers is something comparable" (Muhammad: 10). Those unbelievers are doomed to the same end. The same end of those grave occurrences, and destruction that befell the previous disbelievers, will await the other disbelievers as well. Since this is the practice of Allah ﷻ until the Hour is established. "And for the disbelievers is something comparable" (Muhammad: 10).

Allah ﷻ says, "That is because Allah is the protector of those who have believed…" (Muhammad: 11). "That is because". This result is because Allah ﷻ has saved the believers, granted them happiness, steadfastness, and destroyed with their hands the disbelievers. So if you were to ask of the reason behind the actions of Allah ﷻ towards the believers and the disbelievers? Allah ﷻ responds by saying, "That is because Allah is the protector of those who have believed". Allah is their Protector, their Supporter, and their beloved. They have established a relationship and a link between them and Allah ﷻ. The relationship between the believers with Allah ﷻ has made them the allies of Allah ﷻ and He was their ally. This is the relationship of belief with Him as they believe in Him, believing in His promise, adhering to His command, and loving Him. Which explains why Allah ﷻ loves them. Allah ﷻ loves them, supports them and is their ally. "Al-Wali" in the language of the Arabs is whoever a relationship is established between you both, where you would be each other's allies. The Arabs refer to the brother and the ally as "Al-Wali". It is used to refer to those you establish an alliance with, and to the lord. While the servant is referred to as a "Mawla" as well. They are all referred to as "Mawla" since they are all somehow connected, making them each other's allies in some form. Allah ﷻ is the Protector and the ally of the believers, and the believers are the allies of Allah ﷻ. "That is because". The reason that was established between Allah ﷻ and His servants. The servants of Allah ﷻ are those who were the allies of Allah ﷻ by loving Him, complying

with Him, and supporting Him. Allah ﷻ has met their love with love as well, by supporting Him, showing them mercy, and making them steadfast. "Allah is the protector of those who have believed". His protection entails, "…He brings them out from darknesses into the light. And those who disbelieve - their allies are ṭāghūt. They take them out of the light into darknesses. Those are the companions of the Fire; they will abide eternally therein" (Al-Baqarah: 257). This is Allah ﷻ making the believers steadfast, supporting them, and strengthening them. "Allah is the Ally of those who believe" (Al-Baqarah: 257). Allah ﷻ is their Ally. "…And because the disbelievers have no protector" (Muhammad: 11). The disbeliever has no protector nor ally. Allah ﷻ has abandoned them. However, Allah ﷻ is the Protector and immensely Praiseworthy of all servants. His guardianship over the disbelievers is manifested through His Lordship, and through providing for them and sustaining them. However, He will not support them, help them nor will He guide them, but He will punish them and put them astray. Thus, there will be no allyship between Allah ﷻ and the disbelievers, referring to the special and specified allyship. But the general allyship of Allah ﷻ is to all His creation, as He is the Lord of all creation, the Creator of all creation, and their Producer. He is the One Who handles their affairs, He is the One Who feeds them and sustains them, and He is the One Who provides for them. The disbelievers do not believe in the Oneness of Divine Lordship. They do not believe that Allah ﷻ is their Lord, and do not consider Him as their Lord. He is undoubtedly the Lord of the worlds. Hence, Allah ﷻ is the Protector of all servants which is the general protection, and the special protection and allyship connote guidance. As He will guide the believing servants, show them mercy, grant them success, and aid them. This is to the believers, while the disbeliever has no Protector, nor Ally. The disbeliever has no protector nor supporter. The disbeliever has no supporter, and does not have anyone to guide him, grant him success, and make him firm upon the truth. Since the disbeliever has abandoned Allah ﷻ, so Allah ﷻ abandoned him, cursed

him, distanced him, and left him. "…And because the disbelievers have no protector" (Muhammad: 11). This is their state in worldly life.

Allah ﷻ also mentions their state in the Hereafter. Allah ﷻ says, "Indeed, Allah will admit those who have believed and done righteous deeds to gardens beneath which rivers flow…" (Muhammad: 12). This is the doing of Allah ﷻ and how He will deal with those who comply and adhere to His command. "Indeed, Allah will admit those who have believed and done righteous deeds to gardens beneath which rivers flow". He will admit them into Paradise and gardens. It is the garden of the Lord. It is a Paradise, gardens that are as wide as the heavens and the earth. None knows its true width and greatness but Allah ﷻ. "And hasten to forgiveness from your Lord and a garden [i.e., Paradise] as wide as the heavens and earth, prepared for the righteous" (Ali-'Imran: 133). Allah ﷻ says, "Race [i.e., compete] toward forgiveness from your Lord and a Garden whose width is like the width of the heavens and earth…" (Al-Hadid: 21). Look at this great width and those great gardens! "Beneath which rivers flow". Beneath their trees and palaces are rivers of several types. "Is the description of Paradise, which the righteous are promised, wherein are rivers of water unaltered, rivers of milk the taste of which never changes, rivers of wine delicious to those who drink, and rivers of purified honey, in which they will have from all [kinds of] fruits and forgiveness from their Lord" (Muhammad: 15).

This is the doing of Allah ﷻ and His reward to those who comply and adhere to His command, and those who were His allies in this world. And this is His action towards the disbelievers, He says, "But those who disbelieve enjoy themselves and eat as grazing livestock eat…" (Muhammad: 12). The disbelievers will enjoy this life with all kinds of pleasure that Allah ﷻ provides for them. "And eat as grazing livestock eat". They eat just like the livestock eat. He has compared them to the livestock as they are wasteful, eat in excess, with utter carelessness, enjoyment, unmindful of the food He creates for them. They

do not pay any heed as to who has granted them these favors or who has created those pleasures for them to enjoy. They are heedless as to who has blessed them with those blessings. They do not begin their consumption in the name of Allah ﷻ, nor do they end it in praising Allah ﷻ. They do not even care to mention that this is the food granted to them by Allah ﷻ and it is His provision that He has provided for them. But the disbelievers eat as the cattle do. As the cattle and the livestock when offered food or drink, they gulp it down, without uttering the name of Allah ﷻ in the beginning, and without praising Him at the end. They do not think of the One behind the creation and the One Who has granted it to them. Allah ﷻ says, "…And the Fire will be a residence for them" (Muhammad: 12). They are in a state of utter heedlessness and mindfulness in this worldly life; gulping down food without a second thought, and only seeking pleasure, as if they were created on this earth solely to eat, drink, and enjoy themselves. Then Allah ﷻ says, "…And the Fire will be a residence for them" (Muhammad: 12). "Residence" is the resort and abode. Thus, the Fire in the Hereafter will be their residence. And what difference is there between the believers and the denying disbelievers! . .May Allah make us among the believers

يقول الله ﷻ: {إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الأَنْهَارُ وَالَّذِينَ كَفَرُوا يَتَمَتَّعُونَ وَيَأْكُلُونَ كَمَا تَأْكُلُ الأَنْعَامُ وَالنَّارُ مَثْوًى لَهُمْ}[محمد:12] {وَكَأَيِّنْ مِنْ قَرْيَةٍ هِيَ أَشَدُّ قُوَّةً مِنْ قَرْيَتِكَ الَّتِي أَخْرَجَتْكَ أَهْلَكْنَاهُمْ فَلا نَاصِرَ لَهُمْ}[محمد:13] {أَفَمَنْ كَانَ عَلَى بَيِّنَةٍ مِنْ رَبِّهِ كَمَنْ زُيِّنَ لَهُ سُوءُ عَمَلِهِ وَاتَّبَعُوا أَهْوَاءَهُمْ}[محمد:14] {مَثَلُ الْجَنَّةِ الَّتِي وُعِدَ الْمُتَّقُونَ فِيهَا أَنْهَارٌ مِنْ مَاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِنْ لَبَنٍ لَمْ يَتَغَيَّرْ طَعْمُهُ وَأَنْهَارٌ مِنْ خَمْرٍ لَذَّةٍ لِلشَّارِبِينَ وَأَنْهَارٌ مِنْ عَسَلٍ مُصَفًّى وَلَهُمْ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَمَغْفِرَةٌ مِنْ رَبِّهِمْ كَمَنْ هُوَ خَالِدٌ فِي النَّارِ وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءَهُمْ}[محمد:15].

Allah ﷻ says, "Indeed, Allah will admit those who have believed and done righteous deeds to gardens beneath which rivers flow, but those who disbelieve enjoy themselves and eat as grazing livestock eat, and the Fire will be a residence

for them. And how many a city was stronger than your city [i.e., Mecca] which drove you out? We destroyed them; and there was no helper for them. So is he who is on clear evidence from his Lord like him to whom the evil of his work has been made attractive and they follow their [own] desires? Is the description of Paradise, which the righteous are promised, wherein are rivers of water unaltered,[1] rivers of milk the taste of which never changes, rivers of wine delicious to those who drink, and rivers of purified honey, in which they will have from all [kinds of] fruits and forgiveness from their Lord... [Are its inhabitants] like those who abide eternally in the Fire and are given to drink scalding water that will sever their intestines?" (Muhammad: 12-15).

Allah ﷻ talks about the destination of His believing servants in the Hereafter. Allah ﷻ says, "Indeed, Allah will admit those who have believed and done righteous deeds to gardens" (Muhammad: 12). It is Allah ﷻ who admits them, as He is their Lord, their Protector and Ally in the worldly life; considering that they have supported Him and elevated His word. Allah ﷻ commanded those believers in this chapter, the fighting also referred to Muhammad, to carry the message, be responsible of it, and support Him. "O you who have believed, if you support Allah, He will support you and plant firmly your feet. But those who disbelieve - for them is misery, and He will waste their deeds" (Muhammad: 7-8). Hence, Allah ﷻ directs His speech towards the believers who have performed the highest, most honorable, and hardest worship in Islam, which is fighting for the sake of Allah ﷻ and it is the worship that He has assigned to them. Allah ﷻ says, "Indeed, Allah will admit those who have believed and done righteous deeds to gardens" gardens, "beneath which rivers flow".

Allah ﷻ then says, "But those who disbelieve enjoy themselves and eat". This is their enjoyment in the worldly life. "Enjoy themselves and eat as grazing livestock eat" without pondering, thinking, understanding, or comprehending.

They eat for the sake of eating. They live to eat just like the cattle do. They do not remember Allah ﷻ nor do they ponder that this food is of His creation. "Then let mankind look at his food - How We poured down water in torrents, Then We broke open the earth, splitting [it with sprouts], And caused to grow within it grain. And grapes and herbage. And olive and palm trees. And gardens of dense shrubbery. And fruit and grass - [As] enjoyment [i.e., provision] for you and your grazing livestock" ('Abasa: 24-32). Man must remember that this provision is from Allah ﷻ. Man must remember that if the inhabitants of the heavens and the earth were to gather and put their powers together in order to create a grain of rice or a grain of wheat, they would not be able to do so. This is the creation of Allah ﷻ. Thus, this food was made available and presented to you with this ease through great divine practices until it turned out the way it is, a great creation from Allah ﷻ. It is Allah ﷻ who has sent rain from the sky, it is Him who grows the seeds from the soil. Plants growing from the soil is a sign from the signs of Allah ﷻ. When a seed is planted in the soil, Allah ﷻ makes it grow. Allah ﷻ says, "And have you seen that [seed] which you sow? Is it you who makes it grow, or are We the grower? If We willed, We could make it [dry] debris, and you would remain in wonder" (Al-Waqi'ah: 63-65). Do you not see? All those blessings that Allah ﷻ imposed upon you, to slaughter, eat its flesh, have its diary, wear its wools and hair. The believer knows this and praises Allah ﷻ for it. He takes a sip from a drink and praises Allah ﷻ for it. He eats a bite and praises Allah ﷻ for it. He looks at the creation of Allah ﷻ and praises Allah ﷻ for all these blessings. On the other hand, the disbeliever is just like the cattle, he gathers some food and eats it without looking, pondering, nor minding who created it, who made it possible for them to eat, and where it is heading. "And eat as grazing livestock eat". Allah ﷻ says, "…And the Fire will be a residence for them" (Muhammad: 12). In the Hereafter, they will be gathered and admitted to the Fire. May Allah protect us. They will be the firewood of Hell.

Allah ﷻ says, “And how many a city was stronger than your city [i.e., Mecca] which drove you out? We destroyed them; and there was no helper for them” (Muhammad 47:13). “How many” refers to the vast number of villages and cities. Allah ﷻ is informing His Prophet ﷺ. The city is a large town where the visitor finds rest due to its many homes and houses that are built in. “And how many a city was stronger than your city [i.e., Mecca]…” (Muhammad: 13). “Was stronger” referring to its people. “Than your city” referring to Mecca. “Which drove you out?” The people of Mecca drove you out of it. They have driven him out when they conspired to kill him, as they feared that the religion this Prophet was sent with would spread among the Arabs. They first suggested to tie him up and captivate him so he would be refrained from exiting Mecca and he would be locked down in it, where he would not be able to reach anyone, and none would be able to reach him either. They also suggested that he would be expelled from Mecca. Then they finally agreed on killing him instead. This urged Prophet Muhammad ﷺ to leave Mecca in secret and migrate to Al-Madinah. Hence, his city, Mecca, drove him out of it. Thus, Allah ﷻ tells him, that there were much stronger cities than your city and its people that drove you out. Who is stronger? The people of Mecca or the people of the Pharaoh? The people of Mecca or the devastatingly powerful ‘Aad? The people of Mecca or Thamud? Quraysh is incomparable to the power of Thamud, nor is it comparable to ‘Aad, or the people of the Pharaoh, or the People of Nuh. They were much more powerful and tyrannical than Quraysh. So, there were many other cities whose people were much mightier and more powerful than the disbelievers of Quraysh and Mecca who rejected the Prophet and were too stubborn to believe. “And how many a city was stronger than your city [i.e., Mecca] which drove you out? We destroyed them; and there was no helper for them” (Muhammad: 13). Allah ﷻ wiped them out and destroyed them, and they were much more powerful than them. “And there was no helper for them”. None could help them without the help of Allah ﷻ. None could prevent the destruction of Allah ﷻ from befalling them. This is

how Allah comforts the believers and makes them firm. This portrays how the believers are with Allah, seeking Him, and no matter the power and strength they exhibit, Allah ﷻ is much powerful and greater than that power. This is how Allah ﷻ dealt with those who were much greater, powerful, and oppressive from the previous cities. Just look and ponder upon how Allah ﷻ destroyed them!

Allah ﷻ then says, "So is he who is on clear evidence from his Lord like him to whom the evil of his work has been made attractive and they follow their [own] desires?" (Muhammad: 14). It is a comparison between Prophet Muhammad ﷺ who is adhereing to the faith and between those disbelievers, the likes of Abu Jahl, Umayya ibn Khalaf, Ubai, Al-'Aas ibn Ubai Al-Sahmi and other disbelievers. "So is he who is on clear evidence from his Lord". The one who is on clear proof, evidence, and guidance from his Lord, referring to the Prophet and the believers. "So is he who is on clear evidence from his Lord". This clear evidence is from his Lord. It is a firm, permanent proof from Allah ﷻ as this is His revealed Book, His revelation, His angel Jibril, and His straight path. The Prophet ﷺ is firm upon this, he is sure that this is His path, and that he will certainly be victorious over any power at the end of the road. "So is he who is on clear evidence from his Lord like him to whom the evil of his work has been made attractive…" (Muhammad: 14). "Has been made attractive". His evil actions were beautified and made attractive to him. All the work and actions of the disbelievers are evil. Their very own belief in Allah ﷻ is evil; since they believe that He has daughters. Their belief in their gods is evil as well, as they idolize those gods and worship them, believing that they bring them closer to Allah ﷻ, meanwhile they are a mere deceiving mirage. Those gods are far from the truth or reality, they could not bring victory, nor could they push away harm from themselves, moreover, push away harm from afflicting others. Thus, it has been made attractive to them that their false belief that their faith could defeat the truth. It has been beautified to them that Muhammad ﷺ is upon falseness, and his religion

is false, while believing that their false religion is the truth, and it shall defeat the actual truth. “And the eminent among them went forth, [saying], "Continue, and be patient over [the defense of] your gods. Indeed, this is a thing intended. We have not heard of this in the latest religion.[1] This is not but a fabrication” (Sad 38:6-7). They believed that this correct religion is merely a fabrication, and a lie. They thought that their false, fabricated religion that they have invented, following their own whims and desires and believing that it is the truth, it is what is confirmed, it is what is beautiful, and it is what should triumph over others.

Thus, Allah ﷻ presents this comparison between His religion and between the false religions, between His Messenger who is supported by the revelation from Allah ﷻ. Allah ﷻ is comparing between those who are on the clear truth and between those who are on complete falsehood. Furthermore, that falsehood was beautified and made attractive to them, to the extent that they started believing that their falsehood is what is firm and established, while what the Prophet ﷺ is upon is the temporary, unestablished falsehood. “So is he who is on clear evidence from his Lord” Prophet Muhammad ﷺ and his companions. “Like him to whom the evil of his work has been made attractive”. Their master and leader are their whims and desires. They followed whatever their hearts desired and whatever was liked by them. They have either tested it and followed blindly, or it is far from the truth. It has sparked in their heads that the angels are the daughters of Allah ﷻ and they followed it blindly. It has sparked in their heads that there shall be no resurrection and that this life is the only life where there will be no hereafter. They live to eat and enjoy, then the so-called party is over. What they legalize and forbid is based on their whims and desires or their acclaimed gods, where they assign a god to each aspect, this god is responsible for so, and this god is the god of so. But they have no proof to support what they adhere to, as they follow it based on their evil desires. “So is he who is on clear evidence from his Lord like him to whom the evil of his work has been made attractive and

they follow their [own] desires?" (Muhammad: 14). It is a question intended to represent, report, and ponder upon the state of the believers and the state of the ungrateful disbelievers. It is a question that highlights who is on the clear truth and who is on clear error and misguidance, while presenting how the one on clear misguidance has been deluded to believe that it is the truth. Exalted be Allah, the Great. "So is he who is on clear evidence from his Lord like him to whom the evil of his work has been made attractive and they follow their [own] desires?" (Muhammad: 14).

Allah ﷻ then elaborates on the destination of both parties. He compares between both groups, by mentioning both of their states in the same verse. "Is the description of Paradise, which the righteous are promised, wherein are rivers of water unaltered,[1] rivers of milk the taste of which never changes, rivers of wine delicious to those who drink, and rivers of purified honey, in which they will have from all [kinds of] fruits and forgiveness from their Lord... [Are its inhabitants] like those who abide eternally in the Fire and are given to drink scalding water that will sever their intestines?" (Muhammad: 15). Look at this comparison that Allah ﷻ presents in one single verse in His Holy Book. Allah ﷻ presents the entire picture for both cases, so man would be able to view it entirely and comprehend it. The question is intended to present and establish the reality of both cases so man would take heed. It is so that man would consider the reality of both parties, the party of Prophet Muhammad ﷺ and his companions, and the party headed by Abu Jahl, his companions, and those who followed him in his misguidance. Allah ﷻ says, "Is the description of Paradise, which the righteous are promised". The Paradise that Allah ﷻ promised the righteous with. The righteous among His slaves are the ones who have feared Him, have set boundaries between them and His wrath that could not be crossed. They have protected themselves from the punishment of Allah ﷻ. They have protected themselves from His punishment by worshiping Him, believing in Him, supporting Him, and adhered to what He has

commanded. Those are the righteous, the ones who feared Him and followed His path. It is the likeness of Paradise and its reality as well. "Is the description of Paradise, which the righteous are promised". The promise was stated in the passive form, while the doer and the One who has promised them is known, as it is Allah ﷻ, and Allah ﷻ does not break His promise.

"Wherein" in Paradise, "Are rivers of water unaltered" forever pure water, unpolluted and incorruptible. The fresh water in this life is left without any movement, it becomes stagnant, where algae and bacteria grow in it, and its color and smell change. However, the water of Paradise is unaltered, incorruptible, where its qualities do not change or corrupt. "Of water unaltered, rivers of milk the taste of which never changes" rives of milk whose taste never changes, nor does it ever become spoiled. It is fresh even when it is in the running rivers. The rivers of Paradise flow on the surface of the ground, without channels or streams. It flows on the surface of the ground, not in canyons or rifts in the ground. They are rivers of milk whose taste never changes, it never gets spoiled, nor does its flavor ever change. "Rivers of wine delicious to those who drink" rivers of wine. The wine of the Hereafter is, "delicious to those who drink" it is so delicious and enjoyable to those who drink. Where they will be able to enjoy it, without getting intoxicated and drunk. "No bad effect is there in it, nor from it will they be intoxicated" (As-Saffat 37:47). They will not suffer from hangovers or intoxication, unlike the wine of this worldly life. So, there will be rivers of wine. "Nor from it will they be intoxicated" when the stomach is filled with wine. From the effects of wine in worldly life, if you were to drink too much, his mind will be gone due to the intoxication. Soon enough, he will be hungover, throw up, and his mind will be in a daze. There will be no intoxication, but they will drink it and enjoy it completely. All they will experience is joy and delight, and they will gather over it with their companions in Paradise. "There will circulate among them young boys made eternal. With vessels, pitchers and a cup [of wine] from a

flowing spring - No headache will they have therefrom, nor will they be intoxicated" (Al-Waqi'ah: 17-19). They will not experience headaches prior to drinking it, nor will they ever be bored, tired, or become full of drinking. They will drink it without feeling its heaviness or become full from drinking. "Nor will they be intoxicated". They will not be exhausted nor intoxicated from drinking. They will remain in constant delight and enjoyment. Allah ﷻ says, "They will exchange with one another a cup [of wine] wherein [results] no ill speech or commission of sin" (At-Tur: 23). Which is the case with the wine and the intoxicants of worldly life, as after they drink, they soon become intoxicated, to the extent that they might start cursing one another, kill one another, and be in conflict. But the wine of Paradise is entirely different from that of worldly life. "Rivers of wine delicious to those who drink" are drunk to be enjoyed.

"And rivers of purified honey" rivers of honey running on the surface, not in canyons. The honey of this worldly life when extracted from its cells in the hives must be filtered, as it might carry larger particles, wax, pollen, in addition to others. Thus, it must be filtered so it would be pure. While the honey of Paradise is already pure, it flows in the rivers when it is completely pure and wholesome. Then, "In which they will have from all [kinds of] fruits" therein, they will have all sorts of fruits. They will be granted fruits that resemble the fruits of this world, so they would be familiar with it. In Paradise, there will be pomegranates, grapes, and figs. But they will also have fruits that they have never seen before in worldly life. They will have both. Regarding the familiar fruits, Allah ﷻ says, "…Whenever they are provided with a provision of fruit therefrom, they will say, "This is what we were provided with before." And it is given to them in likeness. And they will have therein purified spouses, and they will abide therein eternally" (Al-Baqarah: 25). They will be provided with fruits that are similar to the fruits of worldly life. The pomegranates of Paradise might be similar to the pomegranates of this life, but its taste would be entirely different. Ibn

Abbas, may Allah have mercy on him, said, “What is common between what you were informed of, and what is in Paradise, are the names only”. The resemblance is only in the names, as they are both called pomegranates. “In both of them are fruit and palm trees and pomegranates” (Ar-Rahman: 68). They share the same names, there are fruits here and fruits in Paradise, palm trees in here and palm trees in Paradise. They share the same names, but their realities are different. Their taste, sweetness, and shapes are completely different. “In which they will have from all [kinds of] fruits” from what they know and what they do not. Allah, the Exalted and Glorious, said: “I have prepared for My pious servants which no eye (has ever) seen, no ear has (ever) heard and no human heart has ever perceived those bounties leaving apart (those bounties) about which Allah has informed you”. Then, “And forgiveness from their Lord”. What is better and greater than all of this is forgiveness from their Lord. Allah ﷻ will forgive them and pardon them for their sins. Thus, in addition to the excess of enjoyment and luxury that Allah ﷻ will grant them in Paradise, He will also forgive them, pardon them, and expiate their sins. They will then ultimately receive His pleasure. For His pleasure and forgiveness is immensely greater and better than the luxuries they will enjoy and experience.

Will this also be the state of the denying disbelievers? “[Are its inhabitants] like those who abide eternally in the Fire”. Will the state of the believers be like the state of those who shall abide forever in the Fire? The ones who abide forever in the Fire will never be able to exit. And where will they remain? The Hellfire. Which Fire specifically? The Fire of the Hereafter. “It is the fire of Allah, [eternally] fueled, Which mounts directed at the hearts” (Al-Humazah: 6-7). It penetrates the body of the disbeliever directly to its heart. It penetrates the body of the disbeliever, and the thickness of his body lasts for three days. The fire ignites the bodies and ignites the stones. “The Fire whose fuel is men and stones” (Al-Baqarah: 24). Prophet Muhammad ﷺ said, "Your fire” referring to the fire of

this worldly life, “Is one of 70 parts of the (Hell) Fire”. Someone then said, “His (ordinary) fire would have been sufficient”. As in the fire of this worldly life would have been sufficient to torture and punish the disbelievers. Prophet Muhammad ﷺ then said, "The (Hell) Fire has 69 parts more than the ordinary (worldly) fire, each part is as hot as this (worldly) fire”. Multiply the worldly fire with seventy, which would equate the fire of the Hereafter. May Allah protect us. “[Are its inhabitants] like those who abide eternally in the Fire”. They will abide forever in the Fire, where their stay will be permanent and shall never cease. They will not be killed by Fire. They will not die in the Fire. They will remain in the Fire forever. If they were meant to die, the Fire would have been the reason behind their death, and man’s existence would end in a single moment. But the Fire will not cause death, nor will it kill. Neither the Fire or any other means of punishment and torture, like the scalding water, and the maces of iron. The maces of iron that could tear down and destroy a mountain. But the disbeliever will remain alive, “[Are its inhabitants] like those who abide eternally in the Fire and are given to drink scalding water that will sever their intestines?” (Muhammad: 15). May Allah protect us from it. It is water, but it is unlike the water of this world. The water in this worldly life is transparent and odorless. But the water that they will drink in the Fire is scalding water. May Allah protect us from it. It is boiling, thick water. Allah ﷻ says, “If they ask for water, they will be served with a drink like dregs of oil that will scald their faces” (Al-Kahf: 29). It is boiling water, as if it is molten metal. Thus, its consistency is thick and concentrated. When iron or lead is molten, their consistency will be thick and concentrated. Likewise, the water of the Hereafter will be in that thickness. Allah ﷻ says, “With a drink like dregs of oil that will scald their faces”. It will scald their faces before they even drink it, from the heat that is radiating from it. May Allah protect us from it. “And are given to drink scalding water that will sever their intestines?” it will rip their bowels apart once it reaches their intestines. Look who will face that punishment

and who will abide eternally in it. As Allah ﷻ says, "And death will come to him from everywhere, but he is not to die" (Ibrahim: 17).

Those are two comparisons and two scenarios: the scenario of the believers, and that of the disbelievers. This will be the result and the consequence of both parties. Now look at their end, those who Allah ﷻ defeated and disappointed in this worldly life, their deeds will be in vain. "Those who disbelieve and avert [people] from the way of Allah - He will waste their deeds" (Muhammad: 1) in the worldly life. They might exert effort and put in work to destroy Islam, but Islam will ultimately triumph over them, and they will be defeated. Their work will be wasted and be in vain. They exert immense effort in this worldly life to be happy, but they will be faced with misery and wretchedness. So, they will be in a state of misery and misguidance in this worldly life. They will be misguided, and this shall be their state in the Hereafter as well. Now look at the state of the believers, as Allah ﷻ will support them and grant them victory in this worldly life. Allah ﷻ is their Protector, will make them firm, and how they will receive their good end in this worldly life and a good end in the Hereafter. The believers will be in a constant state of goodness, pleasure, and bliss in this worldly life and in the Hereafter. While the unbelievers will be in an everlasting state of misery and despair. As Allah ﷻ says, "For them is misery, and He will waste their deeds" (Muhammad 47:8). For them there will be misery in this life and the misery of the Hereafter will be greater. Let us remember this verse, be ever aware and mindful of it, "Is the description of Paradise, which the righteous are promised, wherein are rivers of water unaltered,[1] rivers of milk the taste of which never changes, rivers of wine delicious to those who drink, and rivers of purified honey, in which they will have from all [kinds of] fruits and forgiveness from their Lord... [Are its inhabitants] like those who abide eternally in the Fire and are given to drink scalding water that will sever their intestines?" (Muhammad: 15).

Then He portrays and elaborates on the state of those who avert others from the path of Allah ﷻ describing them as people of negligence, mindlessness, ignorance, and the family of his uncle. Allah ﷻ says, “And among them, [O Muḥammad], are those who listen to you, until when they depart from you, they say to those who were given knowledge, "What has he said just now?" Those are the ones of whom Allah has sealed over their hearts and who have followed their [own] desires” (Muhammad: 16). “And among them” some of those disbelievers and hypocrites portray belief and conceal their disbelief. “And among them, [O Muḥammad], are those who listen to you”. They occasionally listen to the Messenger and to this Quran. “Until when they depart from you, they say to those who were given knowledge, "What has he said just now?" They fail to understand while the speech of Prophet Muhammad ﷺ was concise but comprehensive in meaning. There is none more eloquent than him, none has more knowledge in Arabic than him, and none is more comprehensive in his speech and in how he delivers the speech of His Lord than him ﷺ. The Book which was sent down upon him is a Book that has been made easy for remembrance and clear in its speech. The message of Allah ﷻ is clear and explained. There could not be any complication in it. But those that come to the gatherings of Prophet Muhammad ﷺ, listen to him, listen to his comprehensive speech, listen to this clear Book, and then leave saying, "What has he said just now?". They do not understand, nor do they comprehend what the Prophet ﷺ has said. “And among them, [O Muḥammad], are those who listen to you, until when they depart from you, they say to those who were given knowledge,[1] "What has he said just now?..." (Muhammad: 16). They ask those who were given and blessed with knowledge, "What has he said just now?". This question is either intended to ridicule and mock. As in they are mocking what Prophet Muhammad ﷺ said, or they are despising and demeaning what Prophet Muhammad ﷺ said. Allah ﷻ says, “Those are the ones of whom Allah has sealed over their hearts”. They have been sealed

as if they have been locked off, so the light of faith will not enter their hearts. “And who have followed their [own] desires” (Muhammad:16). “And who have followed their [own] desires” they follow their own desires believing it is the truth. So, anything that is offered to them that they do not agree with and do not fit their own desires, is instantly rejected by them. Thus, they reject all that is presented to them, even if it was the truth, as they only follow their desires.

يقول الله ﷻ: {وَمِنْهُمْ مَنْ يَسْتَمِعُ إِلَيْكَ حَتَّى إِذَا خَرَجُوا مِنْ عِنْدِكَ قَالُوا لِلَّذِينَ أُوتُوا الْعِلْمَ مَاذَا قَالَ آنِفًا أُوْلَئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَاتَّبَعُوا أَهْوَاءَهُمْ}[محمد:16] {وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَآتَاهُمْ تَقْوَاهُمْ}[محمد:17] {فَهَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً فَقَدْ جَاءَ أَشْرَاطُهَا فَأَنَّى لَهُمْ إِذَا جَاءَتْهُمْ ذِكْرَاهُمْ}[محمد:18] {فَاعْلَمْ أَنَّهُ لا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَاللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ وَمَثْوَاكُمْ}[محمد:19]

Allah ﷻ says “There are some of them who listen to you ˹O Prophet˺, but when they depart from you, they say ˹mockingly˺ to those ˹believers˺ gifted with knowledge, “What did he just say?” These are the ones whose hearts Allah has sealed and who ˹only˺ follow their desires” (Muhmmad:16) “As for those who are ˹rightly˺ guided, He increases them in guidance and blesses them with righteousness” (Muhmmad:17) “Are they only waiting for the Hour to take them by surprise? Yet ˹some of˺ its signs have already come.1 Once it actually befalls them, will it not be too late to be mindful?” (Muhmmad:18) “So, know ˹well, O Prophet,˺ that there is no god ˹worthy of worship˺ except Allah. And seek forgiveness for your shortcomings1 and for ˹the sins of˺ the believing men and women. For Allah ˹fully˺ knows your movements and places of rest ˹O people˺” (Muhmmad:19).

Allah ﷻ says that some denying disbelievers, who announce their disbelief or conceal it and announce their belief, listen to you; They listens to the Prophet ﷺ in his speech and his recitation of the Quran. “but when they depart from you, they say ˹mockingly˺ to those ˹believers˺ gifted with knowledge, “What did he

just say?" These denying disbelievers whose hearts Allah has sealed say mockingly to those believers gifted with knowledge, "What did he just say?" "He" means the Prophet, and "just" means previously in their session and when they listen to the prophet ﷺ. Also, they either said this out of arrogance and they did not understand what the Prophet said, or out of ignorance and their insights went blind because of their disbelief that prevented their hearts from understanding.

Allah ﷻ says, "These are the ones whose hearts Allah has sealed and who ˹only˺ follow their desires". When they heard the words of the Prophet ﷺ, they did not understand them. "These are the ones whose hearts Allah has sealed". Allah ﷻ sealed their hearts so that they cannot be guided. "And who ˹only˺ follow their desires". These people do not follow anything and their god is their desire so they only follow what they desire of belief's rules.. Therefore, their hearts are sealed, and their insights are blind and they cannot follow the truth.

Allah ﷻ says, "As for those who are ˹rightly˺ guided, He increases them in guidance and blesses them with righteousness" (Muhmmad:17). Those who are guided by this religion and by listening to the Prophet ﷺ recite the Quran for Allah ﷻ has made it a guidance for the believers. "He increases them in guidance". Allah ﷻ increases them in guidance and in success so they follow and adhere to the truth. "And blesses them with righteousness". Allah blesses them with righteousness which leads them to fear Him and follow His command, so that acts of worship become easy for them. Also, righteousness leads them to perform prayer, fast, and do all this work, so this matter becomes beloved to them and is easy for them as Allah ﷻ says about prayer, "Indeed, it is a burden except for the humble" (Al Baqara:45) "those who are certain that they will meet their Lord and to Him they will return" (Al Baqara:46). Then, Allah ﷻ makes it easy for them, and even makes them love obedience. "and blesses them with righteousness". Allah ﷻ establishes their hearts in righteousness, so it is easy for them. As Allah

ﷻ says, “As for the one who is charitable, mindful ˹of Allah˺” (Al-Lyal:5) “and ˹firmly˺ believes in the finest reward” (Al-Lyal:6) “We will ease his way towards ease” (Al-Lyal:7). The way of righteousness will be easy and beloved for them.

Then, Allah ﷻ warns them by saying, “Are they only waiting for the Hour to take them by surprise? Yet ˹some of˺ its signs have already come.1 Once it actually befalls them, will it not be too late to be mindful?” ((Muhmmad:18). It is a very great verse that shows preaching; reprimand and clarification. Allah ﷻ says “Are they only waiting for”. Are the deniers of religion “only waiting for the Hour to take them by surprise?” the Hour means the Day of Resurrection. Allah ﷻ calls it the Hour because it has a specific hour to come. This is the Day of Resurrection, which Allah ﷻ has set a time to it and keep it hidden and no one has ever known its time. “The Hour is sure to come. My Will is to keep it hidden, so that every soul may be rewarded according to their efforts” (Taha:15). Allah ﷻ also says, “They ask you ˹O Prophet˺ regarding the Hour, “When will it be?” Say, “That knowledge is only with my Lord. He alone will reveal it when the time comes”. “Reveal it” means God alone will show its specific time. “It is too tremendous for the heavens and the earth and will only take you by surprise”. By surprise means suddenly. It surprises people, so that no one waits for it; there is no preparation for it, nor knowing that this hour will come. Also, when this hour comes, all people will be at work and are distracted. Allah ﷻ says, “Are they only waiting for the Hour to take them by surprise?” Therefore, they will not be prepared for this matter because if they are aware and certain of the time of its coming, they will prepare before it. They would prepare with repentance, returning to Allah ﷻ and doing good deeds, and so on, but it comes not upon people except suddenly. Allah ﷻ says, “It comes not upon you except suddenly”. It comes not upon people except suddenly.

Allah ﷻ says, “So, its signs came”. These signs are indications. It may mean that its signs came and ended or it means that its signs will come in the future,

that is its indications have already come. As for the past tense, the signs of the Hour came and ended, and the greatest sign of the Hour is the mission of the Prophet Muhammad ﷺ. The greatest sign of the Hour is the greatest event which is the sending of the final Prophet ﷺ with whom God sealed the messages. There is no messenger or prophet after him, and the Prophet has announced this since he came. He said, "And I am the last of the Prophets". "Say, ˹O Prophet, "O humanity! I am Allah's Messenger to you all. To Him ˹alone˺ belongs the kingdom of the heavens and the earth". And he said that there is no Prophet after him. Allah ﷻ says, "but is the Messenger of Allah and the seal of the prophets". The Prophet said from the beginning of his call that the prophethood ends after him; there is no prophet after him, and it means that he is the Seal of the Prophets and if the prophecy ends, this will be the end of history; Human history is over. It began with Adam when Allah ﷻ brought him down to the earth, and then came the succession of the prophets after that; Allah ﷻ succeeded the prophets such as Nuh the first messenger to the people of the earth, then the messengers came after him. As Allah ﷻ says, "Then We sent Our messengers in succession", many messengers, "every time a messenger came to his community, they disbelieved him. So We made them follow one another and made them history". Allah ﷻ made the prophets follow one another until the seal prophet Muhammed ﷺ was sent after Isa. Also, the period between Isa and the Prophet Mohammad was six hundred years. During these six hundred years, there was also no prophet sent, and Allah ﷻ made Isa a sign of the Hour as well. Also, he was the prophet who gave good news of the final Prophet, as Allah ﷻ says about Isa, "And he (` Isa) is a source of knowledge of the Hour (the Day of Judgment); so do not be in doubt about it, and follow me. This is the straight way" (Al Zukhruf:61). According to the first reading of the verse, it means that he is a source of knowledge of the Hour. "And his ˹second˺ coming is truly a sign for the Hour. So have no doubt about it, and follow me. This is the Straight Path" (Al Zukhruf:61). Isa is truly a sign for the Hour. He informed us of the imminent time of a prophet who will

come after him; the final prophet, “and giving good news of a messenger after me whose name will be Aḥmad.” He is our final prophet ﷺ with whom Allah ﷻ sealed the messages, and he is the greatest sign of the coming of the Hour because he is the greatest warner of it.

Then he ﷺ told that the signs of the hour would come; minor signs and major signs would come. As for the minor signs, there are tens or even hundreds of them. The Prophet said that the Hour will not come until such and such happen. For example, he said, “The conquests will be opened to Muslims, that this Islam reaches every place.” As the prophet said “This matter (Islam) will keep spreading as far as the night and day reach,” The religion will keep spreading as far as the night and day reach. “It is only a reminder to the whole world” (Sad:87) and the honor of his nation, then what he showed after the division and fighting among Muslims, then what he told of the events such as his saying, “The Hour will not be established till a fire will come out of the land of Hijaz, and it will throw light on the necks of the camels at Busra”. This happened in the sixth century after his mission as well as his saying, “"There are two types of people who will be punished in Hell and whom I have not seen: men having whips like the tails of cows and they will be beating people with them, and, women who will be dressed but appear to be naked, inviting to evil; and they themselves will be inclined to it. Their heads will appear like the humps of the Bactrian camel inclined to one side. They will not enter Jannah and they will not smell its fragrance”. As the prophet said to the one who asked him about the Hour, “He (ﷺ) replied, "I have no more knowledge thereof than you". He said, "Inform me about some of its signs." He (ﷺ) said, "They are - that a bondswoman gives birth to her own master, and that you will find the barefooted, naked, poor shepherds competing one another in the construction of higher buildings". All of these are minor signs that the Prophet ﷺ talked about, and another came to him and asked him, “"When would the Hour (Doomsday) take place? Allah's Messenger (ﷺ)

said, "When honesty is lost, then wait for the Hour." It was asked, "How will honesty be lost, O Allah's Messenger (ﷺ)?" He said, "When authority is given to those who do not deserve it, then wait for the Hour."

The result of all this is that the Prophet told many signs, which are the minor signs and major signs that will come. Also, the Hour will not come until these signs appear. He ﷺ said, "'The Hour shall not be established until you see ten signs." Then, he mentioned "the smoke, fire that will emerge from the plain of Aden Abyan and will drive the people to the place of Gathering, stopping with them when they stop at night and when they stop to rest at midday, the appearance of 'Eisa bin Maryam(as), Dajjal, and the beast'". As Allah ﷻ says, "And when the decree ˹of the Hour˺ comes to pass against them, We will bring forth for them a beast from the earth, telling them that the people had no sure faith in Our revelations" (Al Naml:82). "The rising of the sun from the west (place of its setting) and Gog and Magog people". These are seven and then the other three; and these are the ten signs. "Once in the east, one in the west and one in the Arabian Peninsula;" it is the collapse of the earth's crust into the earth. These are ten signs and these are the major signs that must appear before the Hour comes. This is also one of its signs, so Allah ﷻ says, "Yet ˹some of˺ its signs came". Yet ˹some of˺ its signs have already come as the prophet and the smoke. According to what Ibn Masoud (may God be pleased with him) said, that smoke is one of the signs that occurred, as well as the splitting of the moon, as God says, "The Hour has drawn near and the moon was split ˹in two˺" (Al Qamar:1) "Yet, whenever they see a sign, they turn away,1 saying, "Same old magic!" (Al Qamar:2) "They rejected ˹the truth˺ and followed their own desires—and every matter will be settled" (Al Qamar:3). The splitting of the moon occurred during the era of the Prophet ﷺ in Mecca, when the infidels asked the Prophet for a sign, so Allah ﷻ showed them the moon. He told them, "Look at the moon, and it was full." Then they saw that the moon was separated, so half of it went to the right

of the mountain, and the other half was to the left of the opposite mountain. They saw it clearly, then it returned to its first shape. As Allah ﷻ says "The Hour has drawn near and the moon was split ˹in two˺" (Al Qamar:1) "Yet, whenever they see a sign, they turn away,1 saying, "Same old magic!" (Al Qamar:2) "They rejected ˹the truth˺ and followed their own desires—and every matter will be settled" (Al Qamar:3). These were signs that came and ended. "Yet ˹some of˺ its signs came".

According to the other meaning of "Yet ˹some of˺ its signs came", Allah ﷻ expresses the future using the past tense to confirm the occurrence of the matter. This is one of the methods of the Arabs, and the Quran was revealed in the language of the Arabs, so I will say to whom I intent to visit him tomorrow "I came to you - God willing" As Allah ﷻ says, "And the Trumpet was blown, so all who were in the heavens and the earth were stunned, except whomever Allah willed. Then it was blown another time, whereupon they all stood looking on" (Al Zumar:68) "And the earth shone with the Light of its Lord, and the record was placed, and the prophets and the witnesses were brought in, and it was judged between them in truth, and they were not dealt with unjustly" (Al Zumar:67). All these events of the Hour were told by Allah ﷻ about them in the past tense; it was blown, the earth shone, the book was placed, but all of this of this means it will happen in the future such as the Horn will be blown, the earth will shine with the light of its Lord on this day, the book will be placed. The past was used to confirm the occurrence of the matter but it means future. "Yet ˹some of˺ its signs came". Yet ˹some of˺ its signs came means its signs will come. Also, some signs came and ended in the past and some of its signs will come as the Prophet ﷺ told in detail about the minor events that we are experiencing now. Also, Muslims have lived from the fifteenth century and before it these events; the Hour event. The Prophet ﷺ talked about its minor events that followed little by little such as very great things among them were the matters of glad tidings and conquests, and

matters of warning and temptations. Also, the universal matters that will happen, such as the fire that will emerge from the plain of Aden. On the authority of Hudhayfah (may God be pleased with him) that the Prophet prayed the morning prayer with the Muslims one day, then ascended the pulpit to deliver a speech and to talk to them until the noon prayer, then came down and then the call to prayer was called for the noon prayer. Then he ascended the pulpit and kept talking to them until the afternoon prayer, then the call to prayer was called for the afternoon prayer, and the Prophet prayed the afternoon prayer with them, then the Prophet ascended the pulpit and kept talking to them until the sunset. Hudhayfah said "he left nothing but mentioned (about) everything that would happen till the Hour." From the time of the Prophet ﷺ to the Day of Resurrection, he told them about the events that will occur in the nation. Hudhayfah said "The most knowledgeable of the people is the one who memorized," That is, the one who was able to memorize what the Prophet said was the most knowledgeable of people on this day, "so the most knowledgeable of us was the one who memorized us." He said "(After that speech) I used to see events taking place (which had been referred to in that speech) but I had forgotten them (before their occurrence). Then I would recognize such events as a man recognizes another man who has been absent and then sees and recognizes him." He said "the matter was like this," which indicates that the Prophet told them a detailed hadith because the hadith took up an entire day with the words of the Prophet ﷺ from dawn to sunset. One day, he told them what will happen from his time until the coming of the Hour. He told them all the events that will happen from his time until the coming of the Hour. Then, the Prophet spoke about these major events and the great signs that will appear.

Then, Allah ﷻ warns the servants by saying, "Are they only waiting for the Hour to take them by surprise? Yet ˹some of˺ its signs have already come. Once it actually befalls them, will it not be too late to be mindful?" (Muhammed:18). That is, once it actually befalls them, the Hour comes to them, will it not be too

late to be mindful? How will they be reminded when the Hour has come to them and the human dies? Also, if anyone dies, he will be judged. Will it not be means how will they be, as Allah ﷻ says about the Day of Resurrection, "on that Day—this is when every ˹disbelieving˺ person will remember ˹their own sins˺. But what is the use of remembering then?" (Al Fajr:23). What is the use of remembering then? There is no use of remembrance anymore because Allah ﷻ has decreed that the only opportunity for a person to remember the way of the Lord, to work, and to believe is the period of this worldly life, and it is not repeated for a person. Allah ﷻ never gives it again to anyone, so He does not bring him back to the world a second time. It is impossible to bring him back to life to be tested and to walk the way. If a person dies, everything is over; He will not have any second chance to correct what he did. Also, if he died in disbelief, there is no room for him to go back a second time and to believe again, and this is what the infidels wish for and they seek help from Allah ﷻ. "Our Lord! Take us out of this ˹Fire˺. Then if we ever return ˹to denial˺, we will truly be wrongdoers" (Al Muminun:107) "Allah will respond, "Be despised in there! Do not ˹ever˺ plead with Me ˹again˺!" (Al Muminun:108). He says in another verse, "Did We not give you lives long enough so that whoever wanted to be mindful could have done so? And the warner came to you. So taste ˹the punishment˺, for the wrongdoers have no helper" (Fatir:37). Did We not give you lives long enough in this world so that whoever wanted to be mindful could have done so? It means that it is enough for the one who wants to remember because he lives long years such as forty years, fifty years or sixty years. Did We not give you lives long enough in this world? "so that whoever wanted to be mindful could have done so? And the warner came to you. So taste ˹the punishment˺, for the wrongdoers have no helper" (Fatir:37). There is no going back, and no matter how much a person remembers and wants to remember; Remember his Lord, remember the Hereafter, remember that this is true, for this will not benefit him.

"Are they only waiting for the Hour to take them by surprise? Yet ˹some of˺ its signs have already come.1 Once it actually befalls them" (Muhammed:18). Their remembrance will not benefit them because they are wrongdoers, deniers and stubborn. It will be good for them, if they believe but the Hour has already come. "and they cried out when it was too late to escape". According to the disbeliever, there is no going back, no redemption from guilt, and no return to life to correct this mistake a second time. The same applies to the believer who is dead in sin from which he did not repent. There is no room for repentance, neither in the grave nor in the Day of Resurrection, but this person who committed major sins or disobedience entrusts his affair to Allah ﷻ. If He wills, He will punish him with it, and if He wills, He will forgive him. If a believer comes to Allah ﷻ with a sin, as long as it is less than polytheism and unbelief, He becomes under the divine will, if Allah ﷻ wants to forgive, He will forgive him. The torment is not the torment of eternity, but rather the torment in the fire, in the grave, and in the Day of Resurrection. This may be punished by Allah ﷻ, and then he will enter Paradise after that as long as he testifies that there is no god but God and from the people of faith. Because the people of faith who died on faith and on the testimony that there is no god but God and that Muhammad is the Messenger of God, they will not stay forever in Hellfire like the infidels. "Indeed, Allah does not forgive associating others with Him ˹in worship˺, yet He forgives anything less than that for whomever He wills" (Al Nisa:48). He forgives anything less than the polytheism that for whomever He wills. That is for whomever Allah ﷻ wills. Allah ﷻ will forgive this sin for him that is less than polytheism, such as adultery, theft or murder according to the correct sayings of the people of knowledge, even murder as well that is one of the greatest sins after polytheism, disobedience, or other. Therefore, the sinner who does not repent and dies on this and does not repent, then his affair is in the hands of God, if Allah ﷻ wants to punish him, He will do that. Also, if He wills, He will forgive him. We ask Allah ﷻ to forgive us and our faithful brothers our sins. Then, Allah ﷻ reminds them by saying, "Are

they only waiting for the Hour to take them by surprise? Yet ˹some of˺ its signs have already come.1 Once it actually befalls them" (Muhammed:18).

Then, Allah ﷻ says, "So know that there is no god but Allah, and ask forgiveness for your misdeed, and for believing men and believing women. For Allah knows your moving about and your dwelling" (Muhammed:19). After this break of the surah and this conclusion of this great sermon; which Allah ﷻ admonishes His servants, and rebukes them from disbelief and from sins. Also, they should turn to Allah ﷻ before the time comes when there is no room for correcting a mistake. There is no return for the one who dies and for those who are on this earth whom the Hour will surprise them. Then, He will show the way to Him by saying, "So know that there is no god but Allah, and ask forgiveness for your misdeed, and for believing men and believing women. For Allah knows your moving about and your dwelling" (Muhammed:19). The speech is addressed to the Prophet ﷺ and it is an address to all. If the address is addressed to the Prophet and he is ordered to do so, this is to honor the speech and to clarify that if the Prophet is commanded to do this, it is more appropriate that others should do that, especially if it is a warning against disobedience and sins. First, Allah ﷻ says, "So know that there is no god but Allah". This is the great truth and there is no greater truth than it, so know, O addressee; all addresses "there is no god but Allah" This is the great truth that there is no god but God, the God; The idol. The god in the language of the Arabs is the idol. Everything that is worshiped by the Arabs is called a god, even if it is an insect, a rat, a stone, a tree, a star, or an idol. Also, anything that is worshiped is given the attribute of deity, meaning that it is deified, beloved, sanctified. Also, the one that is asked to benefit and is asked to repel harm. All that is deified, they call it a god, whatever his attribute; Whatever his attribute was. Also, the Arabs named the sun a god because they worshiped it. As well as they named the idols and stones that they worship and deify, they said, "Our god" Allah ﷻ says, "The chiefs among them went forth saying, "Carry

on, and stand firm in devotion to your gods. certainly, this is just a scheme ˹for power˺" (Sad:6). Before him the people of Ibraheem said, "They protested, "Who dared do this to our gods? It must be an evildoer!" (Al Anbya:59). By our gods, our deities, our gods that we worship and who are idols.

God in the language of the Arabs is everything that is worshiped, but God is true and false, but there is no deity in reality but God. Allah ﷻ is truly worshiped because He alone deserves to be worshiped. His right over creation is that they worship Him alone and have no partner because He is their Creator, Inventor, Guardian of their affairs, Disposer of them, Owner of them. God is the Owner of Sovereignty and everyone else besides Him does not possess for those who worship Him neither benefit nor harm. Everyone who worships Him possesses neither benefit nor harm except by the will of Allah ﷻ unless his Lord and Creator wills. Also, the angels do not possess benefit or harm for those who worship them, and the sun does not possess benefit or harm for those who worship it except as God wills; Except for what its Creator wills. Also, idols do not possess any benefit or harm for those who worship them, as they are not worthy of worship; This is not worthy of worship, for God is the only God. Therefore, the true God is God alone and what is worshiped besides Him is false.

يقول الله ﷻ: {فَاعْلَمْ أَنَّهُ لا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَاللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ وَمَثْوَاكُمْ}[محمد:19] {وَيَقُولُ الَّذِينَ آمَنُوا لَوْلا نُزِّلَتْ سُورَةٌ فَإِذَا أُنزِلَتْ سُورَةٌ مُحْكَمَةٌ وَذُكِرَ فِيهَا الْقِتَالُ رَأَيْتَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يَنظُرُونَ إِلَيْكَ نَظَرَ الْمَغْشِيِّ عَلَيْهِ مِنَ الْمَوْتِ فَأَوْلَى لَهُمْ}[محمد:20] {طَاعَةٌ وَقَوْلٌ مَعْرُوفٌ فَإِذَا عَزَمَ الأَمْرُ فَلَوْ صَدَقُوا اللَّهَ لَكَانَ خَيْرًا لَهُمْ}[محمد:21] {فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ}[محمد:22] {أُوْلَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعْمَى أَبْصَارَهُمْ}[محمد:23].

Then, Allah ﷻ says, "So, know ˹well, O Prophet, that there is no god ˹worthy of worship˺ except Allah. And seek forgiveness for your shortcomings1

and for ˹the sins of˺ the believing men and women. For Allah ˹fully˺ knows your movements and places of rest ˹O people˺" (Muhammed:19) "And the believers say, "If only a sûrah was revealed ˹allowing self-defense˺!" Yet when a precise surah is revealed, in which fighting is ˹explicitly˺ mentioned, you see those with sickness in their hearts staring at you like someone in the throes of death. It would have been better for them" (Muhammed:20) "to obey and speak rightly. Then when fighting was ordained, it surely would have been better for them if they were true to Allah" (Muhammed:21) "Now if you ˹hypocrites˺ turn away, perhaps you would then spread corruption throughout the land and sever your ˹ties of˺ kinship!" (Muhammed:22) "These are the ones who Allah has condemned, deafening them and blinding their eyes" (Muhammed:23).

After that great sermon that Allah ﷻ had exhorted His servants, He addressed those deniers of the call of the Prophet Muhammad ﷺ He says, "Are they only waiting for the Hour to take them by surprise? Yet ˹some of˺ its signs have already come.1 Once it actually befalls them, will it not be too late to be mindful?" (Muhammed:18). Will it not be too late to be mindful? It does not benefit them after that to remember and to return to the religion because Allah ﷻ will not give them another chance to believe. Moreover, if they die, there is no way for them to come back again, to ask forgiveness, to repent and to be forgiven for their major sin that they have committed which is disbelief in God. God the Mighty says about the Day of Resurrection "this is when every ˹disbelieving˺ person will remember ˹their own sins˺. But what is the use of remembering then?" (Al Fajr:23). There is no use of remembering.

Allah ﷻ says after that, "So, know ˹well, O Prophet, that there is no god ˹worthy of worship˺ except Allah". Allah ﷻ addresses the prophet and everyone also. It is from the honor of the speech that it is addressed to the Prophet ﷺ, "So, know ˹well, O Prophet, that there is no god ˹worthy of worship˺ except Allah". Knowledge is the perception of the known in the heart and vision. Also, it is after

the first degrees of doubt, then the conjecture, consideration and the preponderance. After that the knowledge comes, and it must be followed. Then, certainty comes because it is the third degree of knowledge, and knowledge is the perception of what is known correctly either by seeing it, or by imagining what is reasonable and correct, and knowing the real matter. "So, know ˹well, O Prophet, that there is no god ˹worthy of worship˺ except Allah". This truth is the greatest one that there is no god but Allah which is based on all the evidence and proofs that cannot be limited to the fact that there is no god but Allah. First of all, all of these existents absolutely bear witness to that. This existence by standing in this way is a witness that it has a Creator, and the Creator is capable, Strong and All-Knowing. Also, He has perfected the world He created, and that no one has partnered with Him because He has no partner, and there is no god with Him; There is no partner because if there was a partner, there would be corruption in this creation. "If there were in them gods other than Allah, they would have surely become corrupted".

There is also evidence that Allah is the only God, that He told this about Himself in what He sent to His Messengers and every Messenger is sent from Allah ﷻ with this truth. "For very truly, in every community We sent a messenger: "Worship Allah and avoid false masters". So that the servants know that their Creator and the Creator of this universe is one God; There is no god but He, and He is the Most Gracious, Most Merciful, the Owner of the Day of Resurrection, Allah, the Supreme in Might, the Majestic and the Shaper. Therefore, these servants have known their Lord with all His Names and Attributes. Also, among the last of that was what was revealed to the Prophet Muhammad ﷺ. The entire Quran is a document to introduce the servants to their Lord. The entire Qur'an is a talk about Allah ﷻ; a direct talk about His Names and Attributes, a talk about His deeds, a talk about His way in His creation and in His servants, a talk about His creatures and His beings; What we see, what we do not see, or a talk about

His legislation. “Allah ˹Himself˺ is a Witness that there is no god ˹worthy of worship˺ except Him”. God told us about this witness. “And so are the angels and people of knowledge. He is the Maintainer of justice. There is no god ˹worthy of worship˺ except Him—the Almighty, All-Wise" (Ali Imran:18). This is the greatest truth, then everything that is claimed to be divinity other than God is a false claim. All humankind throughout their history have not claimed divinity in anything other than God except it is false. No one can establish evidence that the one who worships him besides God is a god. Can those who claim that the sun is a god establish evidence for this? The sun is created, forced and subjugated. It is a part of this universe that runs according to what He created and what His Lord has orchestrated for it. “And of His signs are the night and day and the sun and moon. Do not prostrate to the sun or to the moon, but prostrate to Allah, who created them, if it should be Him that you worship” (Fussilt:37). What is less than the sun and the moon of what men worship as these and other idols are worshiped for a period of time then goes to the dustbin of history, and Allah ﷻ alone is the everlasting devotion. As for these idols, every idol of them is worshiped for a period of time then it ends. Humans who are worshiped besides God, such as Pharaoh and others, and Nimrud who has tyrannized people and claimed this divinity, then after that he is kicked and his matter ends. Also, people realize that this is not a god but rather an idol. As well as what people have fabricated about the angels, but Allah ﷻ has established evidence that they are His servants and they are not His daughters as claimed by the infidels. Also, they have no evidence or proof for those who said that the angels are the daughters of God s and who worshiped Isa’ son of Maryam, they do not have evidence that he is a god with Allah ﷻ rather all the evidences are based on that he is a servant of Allah ﷻ. “The Messiah, son of Mary, was no more than a messenger. ˹Many˺ messengers had ˹come and˺ gone before him. His mother was a woman of truth. They both ate food” (Al Maidah:75). How can someone who eats this food be a god? How can he be the lord of the heavens and the earth and its creator? The truth is that the

books cannot suffice to mention the construction of every atom in these heavens and the earth. Who is this man whose mind expands and his knowledge extends to this entire creation? It was told by them in the Gospel that Isa, son of Maryam, came to a fig tree and he thought that there were figs in it, and he did not know that this was the time for figs to grow, so if Isa did not know that the time for figs; How can he be a god with Allah ﷻ? He created this creation, which specialists specialize in one leaf of the plant, spending their life trying to know the secrets of it, but they can't know this. It is a leaf of a tree, so How can he be a god?

This is our Prophet Muhammad ﷺ who is knowledgeable in matters but he did not know the palm tree if it was not pollinated, it would be better or not. He came to the people of the city and saw them taking from the pollen of the male a date-palm stalk and putting it on the pollen of the female, so he said: “Why do you make it?” They said we take from this and put on this, he said, "If you were not to do it, it might be good for you? So, they do not do that, then the Prophet ﷺ came and saw the fruit and said, "What has gone wrong with your trees that the dates did not mature properly? That is the youngest of dates that come out when it has not been pollinated, “so they said, O Messenger of God: You said so and so". He said, “I am only human, but when I say to you anything on behalf of Allah, then do accept it, for I do not attribute lies to Allah, the Exalted and Glorious". The Prophet ﷺ did not know that leaving palm pollination spoils the fruit. This is a matter in agriculture. No matter who these people are, there is no doubt that their sciences are unable to encompass anything of God’s creations and these creatures. What are the human beings who are worshiped besides Allah ﷻ and whose knowledge that can encompass this great universe? The human mind cannot now know the dimensions of this universe; Where does it end? How was it built on this compact structure? What is behind this universe? How can there be a god with Allah ﷻ? The witness is that whoever claims a deity for him that he

worships besides Allah ﷻ cannot establish any proof, and there is no single evidence that what he worships is a god.

"So, know ˹well, O Prophet, that there is no god ˹worthy of worship˺ except Allah". That is the truth. The one who must be deified alone is God because He is the One Who is deserving of this worship, and it was mentioned in the hadith that the Prophet ﷺ on the authority of Ibn Masoud (may God be pleased with him). "I was riding a pillion with the Prophet (ﷺ) on a donkey. He (ﷺ) said, "O Mu'adh, do you know what is the right of Allah upon His slaves, and what is the Right of His slaves upon Allah?" I said: "Allah and His Messenger know better". Upon this the Messenger of Allah (ﷺ) said, "Allah's Right upon His slaves is that they should worship Him Alone and associate nothing with Him". This is God's right upon them because He is their Creator; Their Provider, who is in charge of their affairs, He is the One Who created for them all that is in the heavens and all that is on the earth. No one helps Him, and He is the Most Preferred over them. Therefore, He is the One Who deserves to be worshiped alone and associates nothing with Him. Then He said "and His slaves' right upon Him is that He should not punish who does not associate a thing with Him". This is a right that God entitled to Himself and He made it a right upon Himself that whoever worships Him does not associate anything with Him, He will admit him to Paradise. This is a matter that Allah ﷻ has arranged and made a right upon Him. That whoever dies without associating anything with Him enters Paradise, and that whoever worships Him without associating anything with Him will enter Paradise, and that Allah has enjoined upon His servants to worship Him alone because He is their Lord; The Lord of the worlds, their Creator, the Guardian of their affairs, who has no equal; There is no likeness to Him, and there is no equal to Him, and all blessings are from Allah ﷻ. "Whatever blessings you have are from Allah". His soul and his entire being are from God. "O Man, what deceived you concerning your Noble Lord" (Al Infitar:6) "who created you, then perfected you, then

brought you in due proportion?" (Infitar:7) "In whatever shape He willed, He assembled you" (Infitar:8). He is the one who assembled you; He shaped you, and gave you everything. Also, all your being is created by Him; Your eyes, your ears, your lips, your tongue, your hands, and your feet. "Have We not given them two eyes," (Al Balad:8) "a tongue, and two lips" (Al Balad:9) "and shown them the two ways ˹of right and wrong˺?" (Al Balad:10). All of this is from Allah ﷻ. He is the One Who deserves to be worshiped because He is the one who gives you these two eyes with which you see; He gives you the ears with which you hear, and He gives you the heart with which you understand and learn, so this is this Lord who has given you this. Also, He bestowed this upon you, established your being, provided you with sustenance, created everything around you in this way, and subjected for us whatever is in the heavens and whatever is on the earth, so He alone is worthy of worship.

The biggest issue and the biggest known and most honorable known is that you know that there is no god but God; This is the most honorable known, on which happiness depends on this world and the hereafter. Ignorance of it leads to misfortune in this world and the hereafter. He who knows God and worships, he wins everything. As for the one who does not know God, he loses everything, even himself. "Say, "The ˹true˺ losers are those who will lose themselves and their families on Judgment Day. That is indeed the clearest loss" (Al Zumar:15). The obvious loss is when a person loses himself. This is the greatest issue of knowledge, but unfortunately most people are blind to this issue. The polytheists, the wrongdoers, and those who deny Allah ﷻ are much more than the monotheistic believers who know that there is no god but Allah, and to Allah all matters will be returned. "So, know ˹well, O Prophet, that there is no god ˹worthy of worship˺ except Allah". After this knowledge, you should ask forgiveness for your sin because every disobedience is a sin, every disobedience to the divine command is a sin. Also, there is no doubt that the servant no matter how much

obedience to Allah ﷻ except that there must be some sins. The right of Allah ﷻ upon the servants is a very great right, his right is to be remembered and never to be forgotten, to thank Him and not disbelieve Him, and to obey Him and never disobey Him. Also, His right is to be obeyed and not disobeyed, to be remembered and not forgotten, and to be thanked and not disbelieved. This is the right which is the duty of the servant towards His Lord, if he neglects, this will be a sin. The command to seek forgiveness is that a person asks for forgiveness from Allah ﷻ for any disobedience or for forgetting Allah ﷻ. "But if you forget, then remember your Lord". He forgets His Lord even for a moment. If he forgets His Lord for even a moment, he neglects worship. Also, if he does not thank him for one of His blessings, this will be neglected. As well as, if he disobeys His command in any way even with his heart, this will be violation of the order of Allah ﷻ so he should return constantly to Allah ﷻ and seek His forgiveness. "And seek forgiveness for your shortcomings". Seek forgiveness from your Lord ﷻ. "And for believing men and believing women". Seek forgiveness for believing men and believing women. "And ask forgiveness for your misdeed". That is ask forgiveness from Allah ﷻ for your misdeed. "And for believing men and believing women". Ask forgiveness for believing men and believing women. First, the prophet asks forgiveness for his misdeed and he ﷺ was the greatest of people seeking forgiveness. Ibn Omar (may God be pleased with him) said, "We counted that the Messenger of Allah would say a hundred times during a meeting: "My Lord, forgive me" At one meeting, the Companions heard from the Prophet that he asked God's forgiveness a hundred times. The prophet said ""O people, repent to Allah, for I verily repent to Him one hundred times a day" He ﷺ repents and returns to God in one day more than this, knowing that he used to say something like this at one meeting. Also, he was always asking for forgiveness knowing that he was the furthest one from Sin and forgetting the Lord. Rather, he ﷺ used to remember Allah ﷻ while asleep and awake, his eyes closed, but his heart was always remembering Allah ﷻ. The Prophet, in his wakefulness and in his sleep,

was remembering Allah ﷻ, although he was always asking for forgiveness. He ﷺ said, “Sometimes I perceive a veil over my heart, and I supplicate to Allah for forgiveness a hundred times in a day”. The veil over the heart is better than the stain that has covered their hearts. It means that there is a veil over his heart. “Sometimes I perceive a veil over my heart, and I ask Allah for forgiveness a hundred times in a day”. The prophet ﷺ was always remembering Allah ﷻ and asking for His forgiveness.

“And for believing men and believing women”. The Prophet was always seeking forgiveness for the believing men and believing women, whether on occasions or not, In the general supplication and on the occasions of death. If someone died, he would pray over him and ask forgiveness for them. The Prophet did not leave any of his companions to die without praying over him. One day a negress who was sweeping the mosque died. When she died at night the companions of the Prophet ﷺ got up and prepared her; They prayed over her and buried her at night. When the Prophet ﷺ asked about her, they said, “Oh, Messenger of God, she died at night, and we didn’t like to disturb you and take you out" He said, “Lead me to her grave" So, the Prophet ﷺ, went to her grave in Al-Baqi’ and prayed over her. On the authority of the mother of the believers Aisha - may God be pleased with her – she said that she missed the Prophet one night when he was with her that night. She said, “He went out at night, so I quickly took my clothes and followed him; I kept walking behind him in the blackness of the night until I found him. He went to Al-Baqi' to ask Allah's forgiveness. Then, the Prophet ﷺ stayed for a long time and returned. She said “I returned quickly, and entered the house before him ﷺ” All of this was in the darkness of the night and the Prophet did not see her, but he sensed something in front of him and behind him. When the Prophet came to his bed, he found her chest rising and falling from her running. And he said to her, "You who were behind me in the shadow of the moon?" I told him yes. The prophet said “Allah ﷻ commanded me

to go to Al-Baqi' and pray for forgiveness for them". It was a command by Allah ﷻ that God brought him out in the darkness of the night to go to the people of al-Baqi' and ask forgiveness for. Also, he asked forgiveness for the living and the dead. The prophet also said, "These graves are full of darkness for their occupants, but God will illuminate them for them by reason of my prayer over them, but God will illuminate them for them by reason of my prayer over them".

Likewise, it was a characteristic of the Prophet ﷺ that no one would come with his charity without praying for him. On the authority of Ibn Abi `Aufa, he said "When I came to the prophet ﷺ (with his alms), he said, "O Allah Bestow Your Blessings upon the family of Abi `Aufa" Also, Allah ﷻ says, "Take from their wealth ˹O Prophet˺ charity to purify and bless them, and pray for them—surely your prayer is a source of comfort for them" (Al Tawbah:103). The Prophet used to pray for the believers and supplicate for them in his prayers and in his supplications. So, the supplication of the Prophet ﷺ is acceptable to his nation. The greatest supplication for his nation and for the believing men and women is the one that the prophet saved, that is the special supplication that Allah ﷻ gives to every prophet. Every prophet has a supplication that is answered, and our Prophet spared his supplication for intercession for his nation because he is a great, kind and merciful prophet. "Surely, there has come to you a Messenger from amongst you, hard on whom is your suffering, for the good of you he craves and for believers he is kind, merciful" (Al Tawbah:128). He was always asking for forgiveness for himself ﷺ as well as to the believing men and women.

Allah ﷻ says, "For Allah ˹fully˺ knows your movements and your permanent abode". Allah ﷻ relates that he knows all the affairs of His servants. Movements means where you move from place to place, Allah ﷻ is All-Knowing of you, and your abode; The place of residence. That is, at the time when you are asleep, in your home or anywhere, God is aware of you. Also, at the time when you are moving from one place to another, Allah ﷻ is also aware of you. In all of

your conditions, Allah ﷻ is All-Knowing of you. This is a great admonition to the servants, that is, know, O servants, that Allah ﷻ is with you wherever you are. This verse contains these great meanings. “So, know ˹well, O Prophet that there is no god ˹worthy of worship˺ except Allah". The most honorable known, the greatest known, and the most valuable known is to know that there is no god but God and to act according to this knowledge. “And seek forgiveness for your shortcomings”. Be always seeking forgiveness for your sins, and you, O servant, no matter what you are, you are always a sinner, so be always asking for forgiveness. “and for ˹the sins of˺ the believing men and women”. Allah ﷻ has taught us to ask forgiveness for the believing men and women. Likewise, we supplicate and salute the believing men and women. For in our prayer part of the prayer that we pray is that we say peace be upon you, O Prophet, and the mercy and blessings of God, peace be upon us and the righteous servants of God. The Prophet said that this peace reaches every righteous servant of God in heaven and on earth, every servant of God - blessed and exalted - this Pray for him in heaven like angels; On earth, this reaches him, and peace be upon the servant is a call for him to be safe from all evils, and from safety; Safety from sins and transgressions, “So, know ˹well, O Prophet˺ that there is no god ˹worthy of worship˺ except Allah. And seek forgiveness for your shortcomings1 and for ˹the sins of˺ the believing men and women. For Allah ˹fully˺ knows your movements and places of rest ˹O people˺” (Muhammed:19).

Then, Allah ﷻ says, “And the believers say, “If only a sûrah was revealed ˹allowing self-defense˺!” Yet when a precise sûrah is revealed, in which fighting is ˹explicitly˺ mentioned, you see those with sickness in their hearts staring at you like someone in the throes of death. It would have been better for them” (Muhammed:20) “to obey and speak rightly. Then when fighting was ordained, it surely would have been better for them if they were true to Allah" (Muhammed:21). “And the believers say, “If only a sûrah was revealed”. That is,

when a decisive surah is sent down. Some of the believers want to fight and to ward off evil from the Muslims, so they wished that a surah would be revealed to order them to fight and impose upon them jihad in the cause of God. “Yet when a precise sûrah is revealed, in which fighting is ˹explicitly˺ mentioned, you see those with sickness in their hearts staring at you like someone in the throes of death. It would have been better for them” (Muhammed:20). “to obey and speak rightly”. It means that some of these people, when Allah ﷻ sends down precise surah; All of the Qur’an is precise, but precise means that it is detailed and clarifies the fight in detail and it is a matter that there is no room for interpretation. “In which fighting is ˹explicitly˺ mentioned,” Allah ﷻ mentioned the fight and imposed it on the believers. “You see those with disease in their hearts”. It is the disease of fear of meeting the enemy, the disease of cowardice, the disease of reliance on this world and lack of hope in what is with Allah ﷻ. This is a disease of the heart. “staring at you like someone in the throes of death”. I mean, they become out of fear as if they have fainted, and the one who faints from death if he looks, his eyes will be astray; It cannot settle from astonishment, meaning that they are in a state of fear such that they are stunned, and they look at the Prophet ﷺ like the astonished one who faints, and the one who is in the throes of death does not look at who is in front of him. As mentioned in this verse, “Have you ˹O Prophet˺ not seen those who had been told, “Do not fight! Rather, establish prayer and pay alms-tax?” Then once the order came to fight, a group of them feared those ˹hostile˺ people as Allah should be feared—or even more. They said, “Our Lord! Why have You ordered us to fight? If only You had delayed ˹the order for˺ us for a little while!” Say, ˹O Prophet, “The enjoyment of this world is so little, whereas the Hereafter is far better for those mindful ˹of Allah˺. And none of you will be wronged ˹even by the width of˺ the thread of a date stone” (Al Nisa:77). These people were eager to fight while they were in Mecca, and it was said to them in Mecca, “Do not fight!” Don't fight now. “establish prayer and pay alms-tax.”? Then once the order came to fight” in Al-Madinah. “A group of them”.

These people who were eager to fight. “Feared those ˹hostile˺ people” the disbelievers. “as Allah should be feared—or even more. They said, “Our Lord! Why have You ordered us to fight?” It is a question that means that they don't want it to be at this time. “If only You had delayed ˹the order for˺ us for a little while!” Say, ˹O Prophet, “The enjoyment of this world is so little, whereas the Hereafter is far better for those mindful ˹of Allah˺. And none of you will be wronged ˹even by the width of˺ the thread of a date stone”.

يقول الله ﷻ {وَيَقُولُ الَّذِينَ آمَنُوا لَوْلا نُزِّلَتْ سُورَةٌ فَإِذَا أُنزِلَتْ سُورَةٌ مُحْكَمَةٌ وَذُكِرَ فِيهَا الْقِتَالُ رَأَيْتَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يَنظُرُونَ إِلَيْكَ نَظَرَ الْمَغْشِيِّ عَلَيْهِ مِنَ الْمَوْتِ فَأَوْلَى لَهُمْ}[محمد:20] {طَاعَةٌ وَقَوْلٌ مَعْرُوفٌ فَإِذَا عَزَمَ الأَمْرُ فَلَوْ صَدَقُوا اللَّهَ لَكَانَ خَيْرًا لَهُمْ}[محمد:21] {فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ}[محمد:22] {أُوْلَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعْمَى أَبْصَارَهُمْ}[محمد:23] {أَفَلا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا}[محمد:24] {إِنَّ الَّذِينَ ارْتَدُّوا عَلَى أَدْبَارِهِمْ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَى الشَّيْطَانُ سَوَّلَ لَهُمْ وَأَمْلَى لَهُمْ}[محمد:25] {ذَلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرِهُوا مَا نَزَّلَ اللَّهُ سَنُطِيعُكُمْ فِي بَعْضِ الأَمْرِ وَاللَّهُ يَعْلَمُ إِسْرَارَهُمْ}[محمد:26] {فَكَيْفَ إِذَا تَوَفَّتْهُمُ الْمَلائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ}[محمد:27]

Allah ﷻ says, “And the believers say, ‘If only a sûrah was revealed ˹allowing self-defence˺!’ Yet when a precise sûrah is revealed, in which fighting is ˹explicitly˺ mentioned, you see those with sickness in their hearts staring at you like someone in the throes of death It would have been better for them” (Muhammed: 20), “Obedience and good words. And when the matter [of fighting] was determined, if they had been true to Allah, it would have been better for them” (Muhammed: 21), “So would you perhaps, if you turned away, cause corruption on earth and sever your [ties of] relationship?” (Muhammed: 22), “These are the ones who Allah has condemned, deafening them and blinding their eyes” (Muhammed: 23), “Do they not then reflect on the Quran? Or are there

locks upon their hearts?" (Muhammed: 24), "Indeed, those who relapse ˹into disbelief˺ after ˹true˺ guidance has become clear to them, ˹it is˺ Satan ˹that˺ has tempted them, luring them with false hopes" (Muhammed: 25), "That is because they said ˹privately˺ to those who ˹also˺ detest what Allah has revealed, 'We will obey you in some matters'.1 But Allah ˹fully˺ knows what they are hiding" (Muhammed: 26), "Then how ˹horrible˺ will it be when the angels take their souls, beating their faces and backs!" (Muhammed: 27). That is fighting. Allah revealed a Surah in which He commanded us with fighting and destined war. The believers were eager and longing for war, especially in Mecca due to the persecution, torment and harm directed by the disbelievers towards them. Allah says, "Yet when a precise sûrah is revealed, in which fighting is ˹explicitly˺ mentioned" (Muhammed: 20), when a precise surah was revealed, and no doubt, the entire Qur'an is precise, "….. ˹This is˺ a Book whose lines of verse are well perfected and then fully explained. ˹It is˺ from the One ˹Who is˺ All-Wise, All-Awar" (Hud: 1), and the well- perfection was mentioned here, explicitly, in a surah in which Allah revealed fighting. Surely, the command of Allah was to fight, and there was no suspicion with regard to this matter, just as Allah revealed the first lines of verse of fighting clearly. "Permission ˹to fight back˺ is ˹hereby˺ granted to those being fought, for they have been wronged.1 And Allah is truly Most Capable of helping them ˹prevail" (Al Hajj: 39), "They are˺ those who have been expelled from their homes for no reason other than proclaiming, 'Our Lord is Allah'. Had Allah not repelled ˹the aggression of˺ some people by means of others, destruction would have surely claimed monasteries, churches, synagogues, and mosques in which Allah's Name is often mentioned. Allah will certainly help those who stand up for Him. Allah is truly All-Powerful, Almighty" (Alhajj: 40), so fighting becomes clear and obvious, and as this surah was revealed, Surat Muhammad or Surat fighting. Fighting is mentioned in it, precisely and it bears only the known meaning of fighting. Allah says after He mentions the two types of people; people of faith and people of disbelief. Allah

begins with the disbelievers and said, “Those who disbelieve and hinder ˹others˺ from the Way of Allah, He will render their deeds void” (Muhammed: 1), “As for those who believe, do good, and have faith in what has been revealed to Muḥammad—which is the truth from their Lord—He will absolve them of their sins and improve their condition” (Muhammed: 2), then, Allah shows the reasons.

Then, He said, “So when you meet the disbelievers ˹in battle˺, strike ˹their˺ necks until you have thoroughly subdued them, then bind them firmly. Later ˹free them either as˺ an act of grace or by ransom until the war comes to an end. So will it be. Had Allah willed, He ˹Himself˺ could have inflicted punishment on them. But He does ˹this only to˺ test some of you by means of others. And those who are martyred in the cause of Allah, He will never render their deeds void” (Muhammed: 4), the verses. This was a clear and precise matter, which was that the believers had to fight those who disbelieved till the war ends between them and their enemy, the specific enemy like the Arabs. The war did not come to an end with them unless the war ended its heavyweights. The war did not end, till all of them joined the religion of Allah. As for the other peoples, the Muslims fought them until the war ended when they joined Islam and surrendered for the nation of Islam. However, the war did not end with those who continued fighting. It was said that with regard to the Romans, the war will not end with them until the Descent of Isa the Christ, son of Maryam, where he and Muslims fight the Romans. Thus, this is a clear command of fighting. This surah was revealed with a clear command of fighting, which was that the people of Islam should fight the people of disbelief, “So when you meet the disbelievers ˹in battle˺, strike ˹their˺ necks”, you meet them in struggle “Until you have thoroughly subdued them”. You wounded and killed many of them, “Then bind them firmly. Later ˹free them either as˺ an act of grace or by ransom until the war comes to an end. So will it be. Had Allah willed, He ˹Himself˺ could have inflicted punishment on them. But He does ˹this only to˺ test some of you by means of others. And those who are

martyred in the cause of Allah, He will never render their deeds void" (Muhammed: 4).

Yet when a precise sûrah is revealed, in which fighting is ˹explicitly˺ mentioned as an obligatory duty to the Dooms Day. Allah ﷻ says, "You see those with sickness in their hearts", some of these hypocrites said these words in a hurry, and others said these words out of pretense and eagerness to fight. They were not in charge. Allah said, "You see those with sickness in their hearts staring at you like someone in the throes of death", when the matter was resolved and the fight was called for, then these hypocrites showed their cowardice and fear. Also, they began to look at the Messenger like someone in the throes of death whose eyes were diverted, He could not see well. He looked at the person before him, but could hardly describe him. Allah says, "It would have been better for them", "Obedience and good words", obedience would be better to them; that they say we hear and we obey, "And good words" good words in religion are that they listen to the command of Allah and respond to it, and there is no yearning for the fight and longing for it before it happens. However, if it happens, they deviate, incline and become cowards. No, rather their statement about religion must be good words, obedience to Allah. Good words are truthful words to be said and fulfill their covenant with Allah. Allah says, ".....And when the matter [of fighting] was determined, if they had been true to Allah, it would have been better for them" (Muhammed: 21), when the matter is determined seriously and the fighting actually takes place, they accept the fight. If it happened and they and the disbelievers met, and the fighting became inevitable if they had been true to Allah; that is, in what they had promised, and that they had fought for it, it would have been better for them in all aspects. This would have been better for them. If they were killed in the cause of Allah and martyred, they would attain higher ranks, and if they were victorious, they would return to the glory of the world, reward, and booty. The fighter in the cause of Allah is a winner in all situations;

if he is defeated, he is a winner, and if he is victorious, he is a winner. There is no loss in the affair of the struggle (jihad) at all. ".....And when the matter [of fighting] was determined, if they had been true to Allah, it would have been better for them" (Muhammed: 21), if they had been true to Allah. If they had been so serious, joined the battle, and withstood all that in the cause of Allah, they would have been winners.

Allah says, "So would you perhaps, if you turned away, cause corruption on earth and sever your [ties of] relationship?" (Muhammed: 22), this means, what is expected of the apostate from this religion? Whoever turns away from this religion after he joins it. If you turned away from the truth after you joined Islam. "….. cause corruption on earth and sever your [ties of] relationship?" (Muhammed: 22), this was the state of paganism. What was the state of paganism? Corruption in the world and severing of kinship relations. It is distress in this worldly life and in the Hereafter. The corruption in the land is due to believing in other gods than Allah and disbelief in Allah, talking about Allah without knowledge, and doing evil and immoralities such as the infanticide of girls, as well as the severing of kinship relations. The Arabs were a heterogeneous nation; each conquers the other and robs the other, and sometimes they fight their brothers, but the greatest fighting was against cousins. The fighting was always between them, so what? Thus, the Aws and the Khazraj, what were they? Aws and Khazraj were sons of one man eventually, they were cousins and they used to fight, and they remained in fight for a hundred years, they were fighting each other. The same applies to all the tribes, their poet said (and sometimes against our brother Baker, if we only find our brother). This was their condition: severing their kinship and corruption on the land, so what awaits the apostate from this religion after he has joined it and returned from that? This was the state of paganism, "So would you perhaps, if you turned away, cause corruption on earth and sever your [ties of] relationship?" (Muhammed: 22).

"These are the ones who Allah has condemned, deafening them and blinding their eyes" (Muhammed: 23), "These", referred to the persons who abandoned the religion and returned to the first pre-Islamic era. They are the ones who were cursed by Allah; He expelled them from His mercy, "Deafening them", deafening their ears from hearing the truth, "And blinding their eyes" from seeing the light of truth. These words are applied to those apostatizing, for apostasy from religion is a great matter, "If you turned away", this line of verse is also interpreted by apostasy from religion. "So would you perhaps, if you turned away, cause corruption on earth and sever your [ties of] relationship?" (Muhammed: 22), "These are the ones who Allah has condemned, deafening them and blinding their eyes" (Muhammed: 23). "So would you perhaps, if you turned away", this means when you rule and have responsibility for the matters and affairs of people you tackle this responsibility falsely. "So would you perhaps, if you turned away, cause corruption on earth…….. " (Muhammed: 22), with false rulings, you judge against Sharia or the law of Allah. "And sever your [ties of] relationship?" Likewise, with your competition in this world and your war against each other, the severing of kinship may occur, because many squabbles over possession were killing each other. A brother kills his brother, and a person kills his son for possession of the property, so this is the matter of turning away by the squabbling of those who are entrapped, severing their ties of kinship; They shed the blood of their fathers and brothers, "So would you perhaps, if you turned away, cause corruption on earth and sever your [ties of] relationship?" (Muhammed: 22), "These are the ones who Allah has condemned, deafening them and blinding their eyes" of the truth. This was the meaning of you turned away, that is, you took charge of people's affairs, or you took away, meaning you turned away and went far from religion and returned to paganism. The pre-Islamic era was nothing but corruption in the land and severing of ties of kinship.

The severing of the kinship relations is a great sin in Islam. Cutting the kinship relations means that a person stops having ties with his relatives. Even if these relatives stop having ties with him, this is a great sin. It came in the Hadith that, "Allah created the universe and when He had finished that, ties of relationship came forward and said This is the place for him who seeks refuge from severing of blood-relations". Allah ﷻ says to the womb, "Are you not content that I should maintain connections with the one who maintains connection with you and I should cut off the one who cuts you off? It replied, 'Yes indeed, my Lord'. He said, 'You have that'". The womb is the source of the child, and Allah calls all those who meet at one womb that they are wombs(kinships). Allah named this part of the woman that is the source of the child, He called it the womb. The Lord ﷻ said, "I am the Merciful (ar-Rahman). I have created ties of kinship and derives a name for it from My Name", Allah is the Merciful and this is the merciful womb of kinship. "If anyone maintains ties of kinship, I maintain connection with him, and I shall cut off anyone who cuts them off", whoever has ties with relatives of the womb who had been in one womb. First, the mother is the most merciful of the womb ties because her son is from this womb, the closest womb ties are the mother and then the father meets in this womb. The father's sperm from which the son is created in this womb, then the spillings have mercy because they belong to one womb, and so eventually, all who belong to the same womb must be merciful. Allah commands them to be merciful among themselves. Allah informs us that when He created the womb, it sought refuge with Him and said, "I seek refuge in You from estrangement". Then, Allah said to it, "Does it not please you…" or as the Lord ﷻ says, "Who have ties with you, I have ties with and whoever cut relations with you, I cut relation with him", "I am the Merciful (ar-Rahman). I have created ties of kinship and derives a name for it from My Name. If anyone maintains ties of kinship, I maintain connection with him, and I shall cut off anyone who cuts them off". It is mentioned in the hadith that when Muslims across the path, which is a bridge on Hell, from standing on

this bridge to cross to the other side of Hell and Paradise comes after that; Paradise behind Hell. In the situation when the Muslims go to Paradise, they must cross the path, and the Prophet described the path as humiliating and insulting. Feet are humiliated on it, that it is sharp as a sword, as fine as a hair, it has hooks and grabs that snatch people according to their deeds. The Prophet said that when crossing the path no one speaks; all stop speaking, only the messengers speak at this hard time, because it is a difficult matter. It came in the hadith that when Muslim's cross over the path "Sirat" and the Sirat is a bridge over Hell, from its position on this bridge to the second side of Hell, and there is Paradise after that, Paradise is behind Hell? "How am I going to get through here with the Hell under me?" and Hell is seventy autumns, dark black, whoever falls into it will never be saved, "Their home will be the abyss" (Al-Qāri'ah: 9), "And what will make you realize what that is ?" (Al-Qāri'ah: 10), "˹It is˺ a scorching Fire" (Al-Qāri'ah: 11). At that time, no one would speak except the messengers, and their words on that day, O Lord, save us. Oh Lord, save us.

The Prophet says that at the beginning of the womb, trust is based on one side and the womb on one side. Trust is a moral issue; an abstract spiritual name, but Allah makes it a concrete visible matter. Also, the womb is this organ, and the tie is a moral matter, but it is now established, so the passerby looking at this trust and this womp, as a reminder that whoever betrays the trust will also be betrayed by his feet on the path, and whoever cuts the womb kinship will be cut off from the path. He will not arrive, the one who cut the womb kinship will not arrive, this is a reminder that this is the trust here and this is the womb here. The Prophet said, "The trust is on one side of the path, and the womb ties are on the other side of the path. As for the one who fulfilled the trust and connected the kinship, he will pass, and as for the one who betrayed the trust and cut the kinship, he will not". His journey will not be completed, and all who cross the path are believers. Each believer must cross the path, and people differ on that, as the

Prophet ﷺ said, "People pass by, and some of them pass like a glimpse of an eye, the lightning, horses and good stirrups". Excellent Horses that are good at running, and good stirrups are good camels, the Prophet says, "And among them are those who crawl, and among them are those who walk a step and fall a step off the path". After that, the hook starts snatching people and grabbing them, the Prophet says, "On the path, thorns and hooks snatch people according to their deeds, so People are a Muslim survivor who will be saved and will not be scratched by hocks, a scratched survivor, and a crumpled on his head in Hell". Hocks snatch him and throw him into Hell, Allah saves us from it. The Evidence, here, is that the womb kinship stands on the side of the path, and Allah warns against severing the kinship relations, and shows that a return to paganism is a return to severing kinship relations. This was an essential part of their lives in paganism, cutting their ties of kinship. This was also a warning for those who take charge of people's affairs and do this corruption in the land and sever ties of kinship. "These are the ones who Allah has condemned, deafening them and blinding their eyes" (Muhammed: 23), when they do so, "Deafening them and blinding their eyes".

Allah said, "Do they not then reflect on the Quran? Or are there locks upon their hearts?" (Muhammed: 24), the auxiliary verb "Do….not", "Do they not then reflect on the Quran?" An urge from Allah to reflect on the Qur'an; so don't those people reflect on the Qur'an? Those who hide this apostasy from this religion or those who do this matter, "Do they not then reflect on the Quran?" Reflection means looking at the consequences of matters, looking at the matter, and looking at what will happen with regard to this matter. Thus, reflecting on the Qur'an means looking at the consequences of what the matter will lead to. When Allah tells us that after this worldly life, it will be so, and it will happen so and so, and it will be so… This is the consequence of this matter that must be looked into. Reflecting on the Qur'an which warns you and alarms you that after this worldly

life there will be a transition, after this worldly life there will be a transition into Paradise or into Hell. During this transition, the Lord will judge His servants. Reflecting on the Qur'an means understanding it, comprehending it, seeing the events and matters that the Qur'an talks about beyond this; it is an interpretation of the Qur'an. "Do they not then reflect on the Quran? Or are there locks upon their hearts?" (Muhammed: 24), "Or", here, means but for contradiction or a question word. "Or are there locks upon their hearts?" "Upon their hearts", and "Locks" came here with no definite article; hypocrite hearts, their locks; locks, the locks upon their hearts. This lock is well-known for locking the matter, and this lock of hearts is the work of the Lord with which Allah locks the heart of the one who does not open his heart to this religion. Allah punishes him, "Or are there locks upon their hearts?" (Muhammed: 24), this locked heart is not guided by the Quran. That is "Or are there locks upon their hearts?" "Do they not then reflect on the Quran? Or are there locks upon their hearts?" (Muhammed: 24).

Then Allah says, "Indeed, those who relapse ˹into disbelief˺ after ˹true˺ guidance has become clear to them, ˹it is˺ Satan ˹that˺ has tempted them, luring them with false hopes" (Muhammed: 25), this line of verse is a witness to the first meaning of interpretation "tafsir", the interpretation of turned away is with the meaning of you disregard and returned to paganism and disbelief. Allah says, "Indeed, those who relapse ˹into disbelief˺", after they joined this religion, they returned again to disbelief and paganism. "After ˹true˺guidance has become clear to them", with the revelation of this religion and the mission of the Prophet ﷺ and his explanation of this message, "Indeed, those who relapse ˹into disbelief˺". They were marked on their backs because they returned; backing away, "After ˹true˺ guidance has become clear to them, ˹it is˺ Satan ˹that˺ has tempted them, luring them with false hopes". Satan tempted them in the sense that the matter of disbelief was made easy for them. Temptation is rooted in the meaning of facilitating, meaning Satan made disbelief easy for them. It was making this

matter easy for them to disbelieve and turn away. “Has tempted them, luring them with false hopes”, luring, luring and redundancy are prolonging life and hope. Thus, luring them means Satan gave them the false wishes that they had hoped for and held on to, and he tempted them. The matter of disbelief was made easy for them, for here Allah shows the reason why these people turned away from religion. Also, it is from the work of Satan, who made their deeds and great disbelief easy for them. It is a great and terrible sin to turn away from religion, and also deceived them with false aspirations that they justified and held on to, “Satan ˹that˺ has tempted them, luring them with false hopes”.

Allah says, “That is because they said ˹privately˺ to those who ˹also˺ detest what Allah has revealed, ‘We will obey you in some matters’. But Allah ˹fully˺ knows what they are hiding” (Muhammad: 26), this is from their apostate from religion, “That is because they said ˹privately˺ to those who ˹also˺ detest what Allah has revealed, ‘We will obey you in some matters…’” (Muhammad: 26). It means that these hypocrites who have a sickness in their hearts said to those who hated what Allah revealed; and those who hated what Allah revealed were the disbelievers, for they hated what Allah revealed. Thus, these hypocrites came and said to these disbelievers, “We will obey you in some matters”. Not in all matters, and if they obey them in some matter, and they are disbelievers. They dislike what Allah revealed, so they agreed with them to go against the command of Allah so they agreed with the disbelievers to go against the command of Allah, “We will obey you in some matters”. Allah says, “But Allah ˹fully˺ knows what they are hiding”, Allah knows their secrets; their evil hidden secrets, which were their agreement with the disbelievers and their declaration to the disbelievers among them secretly that they would agree with them on some of the matters that they were working on. These matters were either conveying the secrets of the Prophet ﷺ and the secrets of the Muslims or opposing the Prophet ﷺ in his judgment over an issue, any of the issues. This is a generalized line of verse, there is no doubt

that whoever agrees with the disbelievers, in what they oppose of the command Allah, is an apostate disbeliever because he had fought Allah with his approval of the people of Allah's enmity, "That is because they said ˹privately˺ to those who ˹also˺ detest what Allah has revealed, "We will obey you in some matters……." (Muhammad: 26). Allah says, "But Allah ˹fully˺ knows what they are hiding".

"Then how ˹horrible˺ will it be when the angels take their souls, beating their faces and backs" (Muhammad: 27), how are they? This is a threat and a clarification of what Allah threatens them with, meaning how will their affairs be and how will they be if the angels take their souls when dying. "Beating their faces and backs", this is the beginning. This is from the beginning, they start the torment from the beginning, which is that at death the angels beat them in this way, "Beating their faces and backs". Likewise, the angels took their souls in battles. In the battles of the people of Islam, "If only you could see when the angels take the souls of the disbelievers, beating their faces and backs, ˹saying,˺ 'Taste the torment of burning!'" (Al-Anfal: 50). The angels, along with the Muslims, used to beat the faces and backs of the disbelievers. Beating in the back and is likewise from behind the back. "Then how ˹horrible˺ will it be when the angels take their souls, beating their faces and backs!" (Muhammad: 27), this means, how is the matter with them? This is the fate that awaits them. This is a very great admonition for the devourers and apostates from the religion of Allah.

Allah says, "This is because they follow whatever displeases Allah……..." (Muhammed: 28), "This", the reference here to this punishment, the punishment that Allah authorizes the angels over them and the angels do punishment to them. "They follow whatever displeases Allah", their following of whatever displeases Allah of disbelief, favoring His enemies and their saying to Allah's enemies. "We will obey you in some matters", whatever displeases Allah, is what angers Him, angers Him. Displeasement is anger and imposing His punishment on those who

hate and dislike Him. “They follow whatever displeases Allah and hate whatever pleases Him”, those who hate the pleasure of Allah, and the pleasure of Allah ﷻ upon His servant is limitless. Pleasure is an attribute of Allah and all the attributes of Allah exist in the essence of the Lord. Anger and discontentment have their effects on creation, as Allah is discontented and satisfied. His discontentment is to inflict His punishment upon the one with whom He is angry with and Allah contends with the servant. Additionally, Allah's pleasure is limitless; in His bounty, grace, favor, and benevolence. Paradise is from the pleasure of Allah and Hell is from His wrath and torment, so we seek refuge in Allah from His wrath and punishment, and we ask Him His pleasure and His Paradise. That means the angels strike the faces of the disbelievers and hypocrites at death, hitting their faces and backs, “This is because they follow whatever displeases Allah and hate whatever pleases Him, so He has rendered their deeds void” (Muhammed: 28). Also, rendered them; made their deeds rendered, frustrating; destructed, useless, and not beneficial for them. Rendement is destruction. Renderment in the Arabic language is a disease that afflicts camels that causes their stomachs to swell; appear as if they are healthy and fat, then suddenly collapse and fall. Allah rendered the deeds of these people in such a way. Their deeds appear before their eyes as good and beneficial, and then they see that they are going; useless and worthless, “This is because they follow whatever displeases Allah and hate whatever pleases Him, so He has rendered their deeds void” (Muhammed: 28).

Allah says, “Or do those with sickness in their hearts think that Allah will not ˹be able to˺ expose their malice?” (Muhammed: 28), “Think that”, thinking is guessing, “Or do those with sickness in their hearts think that…..” (Muhammed: 29). Those hypocrites, in whose hearts is a sickness, which is doubt, the sickness of fear of fighting in the cause of Allah, and the sickness of inclination towards the enemies of Allah; their consent and their flattery. “Or do those with sickness in their hearts think that Allah will not ˹be able to˺ expose their malice?”

(Muhammad: 29), they think that Allah will not be able to expose their malice. Their malice; is jealous, their jealous of Islam and their hatred of it. Allah says this malice is jealous in their hearts towards religion, their hatred of it, and their hatred of the Messenger. This means do these people think that Allah would not expose this malice out and make it apparent? They are hiding this malice, they are hiding this hatred for religion, jealous of it, and malice against it. However, Allah says that these people think that Allah will not expose this and will not make it public. Actually, His Messenger and the believers will see it. "Or do those with sickness in their hearts think that Allah will not ˹be able to˺ expose their malice?" (Muhammad: 29), Allah says, "Had We willed, We could have truly shown them to you ˹O Prophet˺, and you would have certainly recognized them by their appearance. But you will surely recognize them by their tone of speech. .And Allah ˹fully˺ knows your doings ˹O people˺'" (Muhammad: 30)

يقول الله ﷻ {أَمْ حَسِبَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ أَنْ لَنْ يُخْرِجَ اللَّهُ أَضْغَانَهُمْ}[محمد:29] {وَلَوْ نَشَاءُ لَأَرَيْنَاكَهُمْ فَلَعَرَفْتَهُمْ بِسِيمَاهُمْ وَلَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ وَاللَّهُ يَعْلَمُ أَعْمَالَكُمْ}[محمد:30] {وَلَنَبْلُوَنَّكُمْ حَتَّى نَعْلَمَ الْمُجَاهِدِينَ مِنْكُمْ وَالصَّابِرِينَ وَنَبْلُوَ أَخْبَارَكُمْ}[محمد:31] {إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ وَشَاقُّوا الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَى لَنْ يَضُرُّوا اللَّهَ شَيْئًا وَسَيُحْبِطُ أَعْمَالَهُمْ}[محمد:32] {يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلا تُبْطِلُوا أَعْمَالَكُمْ}[محمد:33] {إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ ثُمَّ مَاتُوا وَهُمْ كُفَّارٌ فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ}[محمد:34]

Allah ﷻ says, "Or do those with sickness in their hearts think that Allah will not ˹be able to˺ expose their malice?" (Muhammad: 29), "Had We willed, We could have truly shown them to you ˹O Prophet˺, and you would have certainly recognized them by their appearance. But you will surely recognize them by their tone of speech. And Allah ˹fully˺ knows your doings ˹O people" (Muhammad: 30), "We will certainly test you ˹believers˺ until We prove those of you who ˹truly˺ struggle ˹in Allah's cause˺ and remain steadfast, and reveal how

you conduct yourselves" (Muhammad: 31), "Indeed, those who disbelieve, hinder ˹others˺ from the Way of Allah, and defy the Messenger after ˹true˺ guidance has become clear to them; they will not harm Allah in the least, but He will render their deeds void" (Muhammad: 32) "O believers! Obey Allah and obey the Messenger, and do not let your deeds be in vain" (Muhammad: 33) "Surely those who disbelieve, hinder ˹others˺ from the Way of Allah, and then die as disbelievers; Allah will never forgive them" (Muhammad: 34). In the context of explaining the conditions of the hypocrites with the Prophet ﷺ and the believers, Allah says, "Or do those with sickness in their hearts think that Allah will not ˹be able to˺ expose their malice?" (Muhammad: 29). This means, do those who have the sickness of hypocrisy in their hearts, who show themselves, explicitly, as Muslims while they conceal disbelief, "Think that Allah will not ˹be able to˺ expose their malice?" outwardly and apparently, their malice; their jealousness, their hatred for Allah and their hatred for the Messenger, meaning do they think that Allah will not bring out that which is in their hearts and which they hide so that it becomes apparent to the public? Do they think so?

Allah says, "Had We willed, We could have truly shown them to you ˹O Prophet˺, and you would have certainly recognized them by their appearance. But you will surely recognize them by their tone of speech. And Allah ˹fully˺ knows your doings ˹O people" (Muhammed: 30), "Had We willed" that if Allah had willed, "We could have truly shown them to you ˹O Prophet˺"; Allah had shown these people to His Prophet in person, "And you would have certainly recognized them by their appearance". With signs that Allah places on their faces, it becomes clear to everyone that this is a hypocrite, meaning if Allah had willed to mark and distinguish every hypocrite with a sign that shows his hypocrisy, and this sign shows what is in his heart on the checks of his face, Allah would have shown this as a great torment in this worldly life as well as in the Hereafter, which is that Allah marks them with visible signs on their faces. Thus, it becomes clear to

everyone that this is a hypocritical disbeliever, and that his apparent Islam does not conceal his disbelief. “Had We willed, We could have truly shown them to you ˹O Prophet˺, and you would have certainly recognized them by their appearance”, by their signs. Then, Allah said, “But you will surely recognize them by their tone of speech. And Allah ˹fully˺ knows your doings ˹O people” (Muhammad: 30), “You will surely recognize them” an emphasis “By their tone of speech”, the tone is the inclination, meaning in their inclination to say when they speak words that they incline, from rhythms, and from words that have two meanings and so on. Then, Allah reveals what is in their hearts with these slips of tongues, so that Allah reveals what is in their hearts. “But you will surely recognize them by their tone of speech”, what they bring out sometimes without their awareness and their keenness, and they were very careful not to reveal the truth of their hearts, but sometimes a word appears at different occasions, so Allah reveals what is in their hearts.

Allah showed His Messenger to all the hypocrites. At first, what was in the hearts was clear, then Allah made it clear to him what was in the hearts of all of them. The Prophet ﷺ did not let his companions know the reality of the hypocrites except for one of his companions, Hudhayfah Ibn Al-Yaman, for he was the one to whom the Prophet ﷺ confided in the news of the hypocrites. Allah said in Surat At-Tawbah, “Some of the nomads around you ˹believers˺ are hypocrites, as are some of the people of Medina. They have mastered hypocrisy. They are not known to you ˹O Prophet˺; they are known to Us. We will punish them twice ˹in this world˺, then they will be brought back ˹to their Lord˺ for a tremendous punishment” (At-Tawbah: 101). Allah’s saying, “As are some of the people of Medina. They have mastered hypocrisy”, they have mastered hypocrisy, meaning they became so soft to the touch and subtle in concealing their belief that nothing would appear to the seer or the hearer of their hypocrisy, “..... They are not known to you ˹O Prophet˺; they are known to Us. We will punish them twice ˹in

this world˹, then they will be brought back ˹to their Lord˺ for a tremendous punishment" (At-Tawbah: 101). Then, Allah showed them to His Messenger ﷺ, and the Prophet used to treat them with what was apparent from their actions and leave their secrets to Allah. "But you will surely recognize them by their tone of speech", then, Allah said, "And Allah ˹fully˺ knows your doings ˹O people", this is a warning to them that Allah knows the reality of their actions, the works of hearts and the works of bodies. As Allah knows their actions, He will ask them about them.

Allah said, "We will certainly test you ˹believers˺ until We prove those of you who ˹truly˺ struggle ˹in Allah's cause˺ and remain steadfast, and reveal how you conduct yourselves" (Muhammad: 31), We will test you; Swear by Allah, We will test you. Allah swears that His faithful servants must be tested. Tests with the disbelievers, when the disbelievers invade the people of Islam, then the reality of belief appears and the reality of hypocrisy appears as well. "We will certainly test you ˹believers˺ until We prove those of you who ˹truly˺ struggle ˹in Allah's cause˺ and remain steadfast, and reveal how you conduct yourselves" (Muhammad: 31), "Until We prove those of you who ˹truly˺ struggle ˹in Allah's cause˺ and remain steadfast", that is the manifestation of Allah's preceding knowledge of them, for the knowledge of Allah of His servants, preceded His creation of them. Before Allah has created people, He knows what is created and knows what comes out of all this creation. The Prophet ﷺ said, "The first thing that Allah created was the pen. Allah said, 'Write'. The pen said, 'What should I write?' Allah said, 'Write what was and what will be until the Day of Resurrection'", all that is created Allah has written it in a clear book; in the Preserved Tablet, this book leaves nothing. "We have left nothing out of the Record", nothing is left in the Book that Allah creates, not an atom or an ant without it being present in it. "..... Not even a leaf falls without His knowledge, nor a grain in the darkness of the earth or anything—green or dry—

but is ˹written˺ in a perfect Record" (Al-An'ām: 59), this is the Book of Destinies. Allah has written in it the decrees of everything. Allah knows what will happen, what was, and what is not, if it were, how would it be? This is the knowledge of God -Blessed and Exalted be He- related to the existents as well as to the non-existent ones, if these non-existent ones exist, how to be? Allah knows it, His knowledge is here. "We will certainly test you ˹believers˺ until We prove those of you who ˹truly˺ struggle ˹in Allah's cause˺ and remain steadfast……." (Muhammad: 31), the emergence of this knowledge, in reality, is so that reward and punishment can be achieved, because Allah does not hold people accountable according to His prior knowledge of them, but rather with what they do in reality, when this appears, "We will certainly test you ˹believers˺ until We prove those of you who ˹truly˺ struggle ˹in Allah's cause……" (Muhammad: 31), and these deserve the reward of Allah and those remaining steadfast who are patient in the time of adversity.

"And reveal how you conduct yourselves", and reveal how you conduct yourselves, their conduct is tested and published, so the news of the truth is published and the news of the corrupt is published because people's words are the tongues of truth. Allah spreads the believers' praise, likewise, the news of the hypocrites appears and spreads, this person did so and that person did such. The Prophet ﷺ said, "You are Allah's witnesses to His creation", "A funeral passed by and the deceased was praised. The Prophet said, 'It is granted'. Another funeral passed by and the deceased was criticized. The Prophet said, 'It is granted'. The companions asked 'O Prophet of Allah what is granted?' You said 'it is granted, it is granted' The Prophet said, 'Whoever is praised will be granted Paradise, and whoever is criticized will be granted Hell, You are the witnesses of Allah on Earth'", these are Allah's witnesses. "And thus we have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you", the good news that is transmitted is made by Allah for the

people of honesty and trust. As for the people of hypocrisy, they are stigmatized for their apparent actions and this is transmitted. “And reveal how you conduct yourselves”, the news of everyone appears, and the Companions had these successive trials, one after another, and every calamity occurred, the ranks were distinguished. In Uhud, the ranks were distinguished. In Uhud, the Prophet went out to meet his enemy, so Abdullah Ibn Ubayy returned with a third of the army. Some people thought that they would return, then Allah established them. “˹Remember˺ when two groups among you ˹believers˺ were about to cower, then Allah reassured them. So in Allah let the believers put their trust” (Āl-‘Imrān: 122), and this appeared, it appeared that those who returned, this is the person and that the person who returned.

In the trench the matter became more apparent when the Muslims were afflicted, Quraish came, Ghatfan came, Qurayza broke the covenant, and the Muslims were surrounded from all sides. “˹Remember˺ when they came at you”, meaning the enemies, “From east and west, when your eyes grew wild ˹in horror and your hearts jumped into your throats, and you entertained ˹conflicting˺ thoughts about Allah” (Al-Ahzāb: 10), “Then and there the believers were put to the test, and were violently shaken” (Al-Ahzāb: 11), Allah says in this intense battle, the Battle of the Trench, “The believers were put to the test, and were violently shaken” (Al-Ahzāb: 11), “And ˹remember˺ when the hypocrites and those with sickness in their hearts said, ‘Allah and His Messenger have promised us nothing but delusion!’” (Al-Ahzāb: 12), the disbelief of the hypocrites appeared here openly. “And ˹remember˺ when the hypocrites and those with sickness in their hearts said, ‘Allah and His Messenger have promised us nothing but delusion!’” (Al-Ahzāb: 12), the sheer hypocrites and those in whose hearts is a disease, the disease of fear and cowardice, openly showed their disbelief and said, “Allah and His Messenger have promised us nothing but delusion!”, we were deceived and Allah promised us with victory, empowerment, and glory, but

now we are surrounded until they say, “None of us can meet his needs and the Prophet promises us with the conquest of Persia and the Romans”, so it appeared like this, and likewise in Al-Hudaybiyah some hypocrites who abandoned the pledge of allegiance to the Prophet ﷺ. When the Prophet pledged allegiance to them, he said, “Pledge allegiance to me to fight and not to flee”. Gad Ibn Qais came and hid behind his she-camel and he stood between the thighs of his she-camel, he appeared and his hypocrisy was known. Likewise in the Battle of Tabuk, the hypocrites delayed, and Gad Ibn Qais or others said, “Oh, Messenger of Allah, give me permission and do not tempt me, for I am a man who fears sedition if I go to the Levant. I cannot stand it if I see Roman women”. Through these adversities, Allah reveals the truth of the hypocrites and the truth of the believers, meaning their solid reality, the believers appeared in Badr, like Saad Ibn Muadh, who says, “Swear by Allah, O Messenger of Allah if you were to go through this sea with us, we would go into it with you, no man left”. Also, Al-Maqdad Ibn Al-Aswad, who says, “Swear by Allah, we do not say to you as the Children of Israel said to Musa”, “So go—both you and your Lord—and fight; we are staying right here!” (Al-Mā’idah: 24). Rather, you and your Lord go and fight. We are with you fighters, and in Uhud, the truth of faith was revealed. This Anas Ibn Al-Nadr said to Saad Ibn Muadh, “Paradise and the Lord of the Kaaba; I find its wind without Uhud”. He fought with those who stood and stood with the Prophet ﷺ and also in the trench Allah says, “When the believers saw the enemy alliance, they said, ‘This is what Allah and His Messenger had promised us. The promise of Allah and His Messenger has come true’. And this only increased their faith and submission” (Al-Ahzāb: 22), the hardship and ordeal in this only increased their belief in Allah and their submission to Him.

Allah assures the believers, He said, “We will certainly test you ˹believers˺ until We prove those of you who ˹truly˺ struggle ˹in Allah’s cause˺ and remain steadfast, and reveal how you conduct yourselves” (Muhammad: 31), and if the

struggle (jihad) of the fighters (Mujahideen) and the steadfast of the patient appears, then they will have their reward, and Allah makes good praise for these situations in this worldly life, so they will be rewarded with two rewards; the reward of this world is from nice remembrance and good praise, and the reward of the Hereafter is with Allah. We Muslims look at these later centuries; the fifteenth century, and we are still circulating the news of the elite of the people of faith who were around the Prophet, and who stood and strived for the sake of Allah. Allah made their good news continue over the successive days so that this would be a good memory and a speedy reward for them in this worldly life, and their other reward is decided by Allah, "We will certainly test you ˹believers˺ until We prove those of you who ˹truly˺ struggle ˹in Allah's cause˺ and remain steadfast, and reveal how you conduct yourselves" (Muhammad: 31).

Then, Allah says, "Indeed, those who disbelieve, hinder ˹others˺ from the Way of Allah, and defy the Messenger after ˹true˺ guidance has become clear to them; they will not harm Allah in the least, but He will render their deeds void" (Muhammad: 32), "Indeed, those who disbelieve, hinder ˹others˺ from the Way of Allah", they combined between disbelief and hinderance from the path of Allah, and hinderance is preventing people from joining the religion, and this applies to many types of disbelievers who hinder others from the path of Allah. The leaders of Quraysh were among the disbelievers as Iby Gahal; And Al-Aas Ibn Wael, Umayyah Ibn Khalaf, Ubayy Ibn Khalaf, and other of the nobles of Quraish who disbelieved and hindered others from the path of Allah, as well as the Jews who disbelieved and hindered others from the path of Allah. The Jewish from Bani Qainuqa, Bani Qurayzah, Bani An-Nadhir stood as a block in front of the Prophet ﷺ. These are the types of disbelievers who disbelieved in Allah and hindered others from the path of Allah. The path of Allah is His way. This Prophet is the one who was sent by Allah to call to the path of Allah, and to whom Allah said, "Invite ˹all˺ to the Way of your Lord with wisdom and kind advice". Also,

Allah said, “And you are truly leading ˹all˺ to the Straight Path”, “The Path of Allah, to Whom belongs whatever is in the heavens and whatever is on the earth. Surely to Allah all matters will return ˹for judgment” (Ash-Shūra: 53), And the Prophet’s mission was to say to the people, “O people, this is the straight path of Allah the Almighty, so follow it”. Allah ﷻ says, “Indeed, that is My Path—perfectly straight. So follow it and do not follow other ways, for they will lead you away from His Way. This is what He has commanded you, so perhaps you will be conscious ˹of Allah˺” (Al-An‘ām: 153), the Prophet is the caller to the path of Allah. “Indeed, those who disbelieve, hinder ˹others˺ from the Way of Allah, and defy the Messenger”, they defy the Messenger, meaning they oppose him, it is as if they were in a cleft and the Messenger was in a cleft. They stopped supporting the Prophet ﷺ and opposed him. They were in a cleft opposite to that of the Prophet ﷺ. The case is that the Messenger of Allah is the Messenger of Allah; he is the one whom Allah chose for His message and the call to His path.

“After ˹true˺ guidance has become clear to them”, after it became clear and the guidance appeared, and this is from Allah and this is the Messenger of Allah in fact and truth, and he has appeared to all of them. It appeared to the Quraish by eye, clearly that this is the Messenger of Allah ﷺ with shining and irrefutable evidence. It became clear also to the Jewish who knew the messenger as they knew their children, so it became clear to them that this is the Messenger of Allah in truth and fact, but they were stubborn. Abu Jahl said, “We cannot believe in him”. He had the opinion that the messenger was in competition with the tribes of the Quraish, and that Bani Hashim achieved what they had of honor. Then they came in the end and said, “A prophet is from us”; Abu Jahl said “When will we have a prophet like this?” If there was a prophet among them and a prophet came to them, they had all the honor and there was no room for their competition with regard to this honor. Abu Jahl said, “Swear by God, we will never believe in Him”, so they stubbornly resisted after the truth became clear to them. As for the

Jews, they knew the Prophet as they knew their children, "Those to whom We gave the Scripture know him as they know their own sons……." (Al-Baqarah: 146). However, they were envious of their outrage. Allah says, "How wretched is that for which they sold themselves - that they would disbelieve in what Allah has revealed through [their] outrage that Allah would send down His favor upon whom He wills from among His servants. So they returned having [earned] wrath upon wrath. And for the disbelievers is a humiliating punishment" (Al-Baqarah: 90). They said, "Messages and prophecy come out from the sons of Israel to the sons of Ishmael, it is impossible, we cannot believe in him", so they disbelieved in outrage and envy, "Indeed, those who disbelieve, hinder ˹others˺ from the Way of Allah, and defy the Messenger after ˹true˺ guidance has become clear to them....." (Muhammed: 32). Allah said, "They will never harm Allāh at all", they will never harm Allah at all. First, the command of Allah must be implemented, and the religion of Allah will surely be victorious. No matter how stubborn they are, no matter how arrogant they are, and no matter how much they try to turn people away from the religion of Allah for Allah is the enforcer of His command, and they will not stand before the command of Allah, they will never harm Allah at all, but only harm themselves. It means the harm that will happen to themselves, and no harm will happen to Allah because Allah is superior to the harm of His servants and His command is enforceable. His command in His creation is effective, and no one can stand between Allah and His command, "And Allah has full power and control over His affairs; but most among mankind know it not".

"They will never harm Allāh at all. Allāh intends that He should give them no share in the Hereafter", the actions they do to hinder others from the path of Allah and to prevent people from religion will be void, will not benefit them as Allah says, "Verily, those who disbelieve spend their wealth to hinder (others) from the path of Allah, and so will they continue to spend it; but in the end it will

become an anguish for them. Then they will be overcome. And those who disbelieve will be gathered unto Hell" (Al-Anfal: 36). Then, the loss of this world and the hereafter, they are the losers in this world and the hereafter, and all their work will be void. The work they do to prevent people from religion and the money they spend in this regard will be useless. Likewise, their work in religion, which they think will be beneficial to them on the Day of Resurrection, will be void. This is because Allah will not accept a good deed from them as long as they are in disbelief. Any disbeliever who does a work and thinks it is good and benefits him, then Allah does not accept it, "Indeed, those who disbelieve, hinder ˹others˺ from the Way of Allah, and defy the Messenger after ˹true˺ guidance has become clear to them; they will not harm Allah in the least, but He will render their deeds void" (Muhammad: 32).

Then, Allah has directed His call to His believing servants and said, "O believers! Obey Allah and obey the Messenger, and do not let your deeds be in vain" (Muhammed: 33), "O believers!", this is a call from Allah to His believing servants with this name as an honor because it is the most honorable, distinguished and high-ranked name, that is belief. "O believers!" calling, with this honorable name, is a motivation and a pushing for work and obligation with obedience to Allah. Belief in Allah requires obeying Allah, "O believers! Obey Allah and obey the Messenger……." (Muhammed:33), obey Allah completely. That is, obey the command of Allah, "And obey the Messenger", Another command of obedience, after His obedience is to obey His Messenger, and that is because obedience to the Messenger is obedience to Allah. He is the Messenger of Allah, he is the one whom Allah sent him in order to tell people to do what Allah commands them and stop them to do what Allah forbid. The messenger does not command or forbid anything except by the command of the Lord, "And he does not utter from desires" (An-Najm: 3) ﷺ. "Who He obeys the Messenger, so he has obeyed God", consequently obedience to the Prophet is finally due to

obedience to Allah, “And do not let your deeds be in vain, do not let your deeds be in vain. You make your deeds void and useless that does not benefit you, and the invalidation of the work is done by things like, first of all, with disbelief, for whoever turns away from his religion, his deeds are void. This is a warning from Allah to the believers not to abandon the religion after they joined it, otherwise, all their work is invalidated. Disbelief and polytheism invalidate the whole work, no good remains with these, so whoever disbelieves in Allah invalidates his entire work. Similarly, a particular deed may invalidate a particular work, for Allah invalidates charities with reminders and injury. Allah said, “O you who have believed, do not invalidate your charities with reminders or injury”, whoever gives charity registered by Allah to be rewarded for his charity, if this charity occurs with a sincere intention for Allah and is placed rightly, it is charity from legal (halal) money, clean money, Allah accepts it and develops it, and the owner will be rewarded for it, but on the condition that he continues to do so and never invalidates it. Allah says that the person invalidates charity if he reminds with it or insures the one who is given charity by reproaching him that he had given him and gave alms to him. Also, whoever says I did and I did, then he invalidates his charity and his condition becomes one whose charity is void from the beginning, and the one whose charity is invalidated from the beginning is born dead. This is the one who gives alms as a hypocrite or gives alms while he is a disbeliever, “As does one who spends his wealth [only] to be seen by the people and does not believe in Allah and the Last Day. Whoever does not believe in Allah and does not the Last Day”, whatever the charity given by him is not accepted by Allah. The hypocrite is seen and praised by people for that, so the charity is void.

“Do not let your deeds be in vain”, first, with reminders of your generosity or by injury, especially in the field of spending, or that you spend while you are hypocritical, and therefore Allah does not accept that. Likewise, major sins may lead to the invalidity of some righteous deeds, as the Prophet ﷺ said, “Beware the

seven sins". It was said that what kills an individual, or what destroys a good deed, or what destroys a good work, as in the saying of the mother of the believers Aisha -may Allah be pleased with her- when she heard that Zaid Ibn Arqam -may Allah be pleased with him- sold something to the mother of his son on credit and then returned and bought it for cash. This is a deferred sale, so Aisha said to the mother of this boy, who said to her, "I bought goods from Zaid on a deferred payment, then sold them to him for cash". Aisha said to her, "Tell Zaid that His struggle with the prophet (jihad) has been invalidated till he repents". She did not say here that he committed a deed in which he alone had bad deeds, and this had nothing to do with good deeds. She said, "His struggle in the path of Allah has been invalidated unless he repents to Allah the Almighty". The predecessors said that major sins may lead to the invalidity of the righteous deed as well, so it is included in the invalidation of the action, undoubtedly, unanimously, apostasy. Apostasy invalidates work, so whoever disbelieves has destroyed all of his work, then if he dies in disbelief, he will abide in the fire -Allah forbid-. The reward is written for some action, if it is done purely for the sake of Allah and is in agreement with the law, then their owner will have a reward, but they are sometimes invalidated. Charity is invalidated by reminding with it an injury, as well as major sins that may lead to the destruction of other works -Allah forbid-.

"O believers! Obey Allah and obey the Messenger, and do not let your deeds be in vain" (Muhammed: 33), some jurists (Faqihs) also infer from the generality of this line of verse that if a person performs a duty, it is not permissible for him to interrupt it, because cutting a duty only nullifies it. Leaving a duty after starting it nullifies the action. Jurists said It is not permissible in the case of duty if a person starts into it, he is not allowed to leave it, as well as in the supererogatory that has a reason that if he leaves it without completing it, he may invalidate it and this is taken in the generality of this line of verse, "O believers!

Obey Allah and obey the Messenger, and do not let your deeds be in vain" (Muhammed: 33).

يقول الله ﷻ في ختام هذه السورة؛ سورة محمد، {يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلا تُبْطِلُوا أَعْمَالَكُمْ}[محمد:33] {إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ ثُمَّ مَاتُوا وَهُمْ كُفَّارٌ فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ}[محمد:34] {فَلا تَهِنُوا وَتَدْعُوا إِلَى السَّلْمِ وَأَنْتُمُ الأَعْلَوْنَ وَاللَّهُ مَعَكُمْ وَلَنْ يَتِرَكُمْ أَعْمَالَكُمْ}[محمد:35] {إِنَّمَا الحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهْوٌ وَإِنْ تُؤْمِنُوا وَتَتَّقُوا يُؤْتِكُمْ أُجُورَكُمْ وَلا يَسْأَلْكُمْ أَمْوَالَكُمْ}[محمد:36] {إِنْ يَسْأَلْكُمُوهَا فَيُحْفِكُمْ تَبْخَلُوا وَيُخْرِجْ أَضْغَانَكُمْ}[محمد:37] {هَاأَنْتُمْ هَؤُلاءِ تُدْعَوْنَ لِتُنفِقُوا فِي سَبِيلِ اللَّهِ فَمِنْكُمْ مَنْ يَبْخَلُ وَمَنْ يَبْخَلْ فَإِنَّمَا يَبْخَلُ عَنْ نَفْسِهِ وَاللَّهُ الْغَنِيُّ وَأَنْتُمُ الْفُقَرَاءُ وَإِنْ تَتَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لا يَكُونُوا أَمْثَالَكُمْ}[محمد:38]، {يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلا تُبْطِلُوا أَعْمَالَكُمْ}[محمد:33]

Allah ﷻ says at the end of this surah, Muhammad surah, "O you who have believed, obey Allah and obey the Messenger and do not invalidate your deeds" (Muhammad: 33), "Indeed, those who disbelieved and averted [people] from the path of Allah and then died while they were disbelievers - never will Allah forgive them" (Muhammad: 34), "So do not weaken and call for peace while you are superior; and Allah is with you and will never deprive you of [the reward of] your deeds" (Muhammad: 35), "[This] worldly life is only amusement and diversion. And if you believe and fear Allah, He will give you your rewards and not ask you for your properties" (Muhammad: 36), "If He should ask you for them and press you, you would withhold, and He would expose your hatred [i.e., unwillingness]" (Muhammad: 37), "Here you are - those invited to spend in the cause of Allah - but among you are those who withhold [out of greed]. And whoever withholds only withholds [benefit] from himself; and Allah is the Free of need, while you are the needy. And if you turn away [i.e., refuse], He will replace you with another people; then they will not be the likes of you" (Muhammad: 38). "O you who have believed, obey Allah and obey the Messenger and do not invalidate your "deeds (Muhammad: 33), it is an invitation and a command from Allah to His

faithful servants. Allah addresses them, O you who have believed, to raise their status and to urge them to work, because the description of faith is the most honorable, the highest and best of them. “O you who have believed, obey Allah”, He commanded that they should obey Allah in absolute obedience. “And obey the Messenger”, obedience to the messenger is obedience to Allah because the messenger is the one who was sent by Allah, and therefore, obedience to him is obedience to Allah. “And do not invalidate your deeds”, and do not invalidate your deeds by disbelief and revert from faith, for if you turn away from the faith, Allah will invalidate your deeds. Also, ,”Do not invalidate your deeds“ in charity by reminders of his generosity or hurtful words, because if a person reminds of it, or if he hurts with it, he also invalidates it, and likewise if he does it only to be seen by the people after he was not so, in the beginning, but if he wants to be seen with charity, reminds of it, and seeks praise with it after he is seen with it, then he invalidates it as well. Also because of committing sins, the evil deeds invalidate the good deeds, “And do not invalidate your deeds”.

Then, Allah says, “Indeed, those who disbelieved and averted [people] from the path of Allah and then died while they were disbelievers - never will Allah forgive them” (Muhammad: 34), this is information and an inevitable issue that Allah has decreed. Those who disbelieve in Allah, they disbelieved in faith, “And averted [people] from the path of Allah”, they averted themselves and others from embracing the faith of Allah, the path of Allah, the way of Allah, His straight path which He made clear to His servants with these luminous and good laws. This is the path of Allah, this is the straight path of Allah. “From the path of Allah and then died while they were disbelievers”, if they continued in their disbelief and aversion from the path of Allah and death came to them while they were in this state, “Never will Allah forgive them”, this is future news. It is a definitive matter and there is no exception in it, “Never will Allah forgive them”, whoever comes to his Lord and he is a disbeliever, a criminal, who died on

disbelief and polytheism, then his matter is over, he is immortal in the Fire, and Allah will never forgive his sin, but forgiveness is for the one who did not die on disbelief and polytheism. "Indeed, Allah does not forgive association with Him", he died on that, "But He forgives what is less than that for whom He wills", but He forgives what is less than that, what is less than disbelief and polytheism, so if a person dies while he is not on disbelief and polytheism, and he commits sins, even if major sins, then he will enter Paradise at the end, as in the hadith of Abu Dharr, he said, "He who died without associating anything with Allah would enter Paradise. said: O Messenger of Allah, even if he committed adultery and theft. He said: (Yes), even if he committed adultery and theft. Abu Dharr said, O Messenger of Allah, even if he committed adultery and theft He said: Even if ? he committed adultery and theft. He said in the third time, and Even if he committed adultery and theft Even if Abu Dharr's pride is humbled". This is for the one who did not die on disbelief, but whoever died on disbelief, Allah never forgives his sins neither small nor large. Allah, here, tells and warns His faithful servants against apostasy after their belief, and that whoever dies in disbelief, Allah will not forgive him.

"Indeed, those who disbelieved and averted [people] from the path of Allah and then died while they were disbelievers - never will Allah forgive them" (Muhammad: 34), this is an inevitable issue that was decreed by Allah. He says that He will never forgive whoever dies on disbelief Allah will never accept any , way of exoneration it, He does not exonerate him, He does not expel him out of the fire, He does not accept intercession, He does not return him to this world in order to correct his affairs and return to faith a second time. It is over, all the doors of exit from the burden of the guilt of disbelief that its owner dies, there is never a way out of it; there is no end to the torment in Hell -may Allah forbid-, and no intercession accepted by Allah from anyone for the disbeliever, and no exit and return to the world a second time, and no ransom, ifhe had the ransom and came

with the earth filled with gold, it is not accepted from him, and Allah's mercy does not reach him. Allah is the Most Merciful of the merciful, but His mercy ,does not reach the one who died on disbelief and polytheism"Indeed, those who disbelieved and averted [people] from the path of Allah and then died while they were disbelievers - never will Allah forgive them" (Muhammad: 34).

Then, Allah says, "So do not weaken and call for peace while you are superior; and Allah is with you and will never deprive you of [the reward of] your deeds" (Muhammad: 35), this is an incitation for the believers to remain in jihād [i.e., striving], and Allah mentions all the reasons of determination, strength, and remaining in obeying the command of Allah with jihad. He said, "So do not weaken", weaken, debilitate, weakness, debilitation, do not weaken in jihad in the cause of Allah. "So do not weaken and call for peace", call for peace with the enemy, while it is in his arrogance, strength, and war against you, then you will be the ones who incline towards peace, but Allah says that inclination to peace by the people of faith after those inclines; after they became weak, He said, "And if they incline to peace, then incline to it". If the disbeliever inclines to peace, then yes; the people of faith will incline to it, if they ask for the peace of Muslims, but while the disbeliever remains standing and fighting Islam, Allah says, Do not call for peace, but be patient and seek the slaughter of the enemy, confront it, and persevere in jihad in My cause. "So do not weaken and call for peace while you are superior…" (Muhammad: 35), this is information from Allah that they are supreme, superior to the disbelievers, Allah will exalt you and support you, "And Allah is with you", Allah is with you with His help, with His support, with His power and whoever Allah is with him, there is no fear for him, he cannot be destined for a loss, end, and defeat... No, but Allah is with them.

Then, "And will never deprive you of [the reward of] your deeds", deprive you; deprive you of these deeds, the deprived one is who remains alone after losing his position, mate or his wealth, and like that is the saying of the Prophet

ﷺ, "Whoever abandons the afternoon prayer, it is as if he loses his family and his wealth". He is deprived of his family and his wealth. It means he loses his family and his wealth and remains alone. It means that the deeds that belonged to him were invalidated and he remained alone. "And will never deprive you of [the reward of] your deeds", it means He will not deprive you of your deeds, nor will he erase your deeds which you did in jihad in the cause of Allah, but He has told that every deed that the striver does in the cause of Allah, Allah registers him a reward. "It was not [proper] for the people of Madīnah and those surrounding them of the bedouins that they remain behind after [the departure of] the Messenger of Allah or that they prefer themselves over his self. That is because they are not afflicted by thirst or fatigue or hunger in the cause of Allah, nor do they tread on any ground that enrages the disbelievers, nor do they inflict upon an enemy any infliction but that it is registered for them as a righteous deed…" (At-Tawbah: 120). Then any hardship -even if it was unintended- would befall the one who strives in the cause of Allah, Allah registers him a reward from Him, "They are not afflicted by thirst", if he becomes thirsty in jihad, "Or fatigue", or tired, "Or hunger", hunger in the cause of hunger. "Nor do they tread on any ground that enrages the disbelievers", they enraged the disbelievers in any way, even if it is a display of their strength in front of them. "Nor do they inflict upon an enemy any infliction", any infliction, "But that it is registered for them as a righteous deed", this is a good deed whose reward is registered for them from Allah.

"Nor do they spend an expenditure, small or large", this voluntary deed means that Allah mentioned the non-voluntary deeds. A person may be afflicted by thirst, fatigue, and tiredness, and he does not choose this, but rather it befalls upon him by the ruling of jihad, then the voluntary deeds mentioned by Allah. He said, "Nor do they spend an expenditure, small or large, or cross a valley". He crosses a valley, he merely walks to cross a valley on earth. "But that it is

registered for them”, so Allah says that he registers for the striver all his deeds, regardless of what befalls him without his intention; such as hunger, fatigue, or tiredness, or what is done by him it on purpose; such as spending in the cause of Allah, and going out to fight the enemy, all of these deeds are registered for their doer by Allah. The striver, since the time he leaves his land and home until he returns to the jihad in the cause of Allah, not only this but his mare that he rides .in the cause of Allah, all that this mare does, whether it is by choice of its owner It means a march to the enemy, or an act of the mare -which is an animal- unintentionally, so it is registered ,to its owner. If the mare starts one or two hills it always runs, it goes running to a high place and rises, so that all its steps are good deeds for its owner, his urine, his dung, his drinking, his food, all of them are good deeds for its owner. Allah makes all these good deeds for this one who used his mare ,in the cause of Allah, the Prophet says “And if it goes and drinks from it, he does not want to water it”. Forcibly, the mare leaned into the river to drink from it, and his owner did not want to water it. “Allah -the Almighty- has registered”good deeds for its owner for drinking this mare , this is the work of a striver in the cause of Allah, then it is a commendable act, as the Prophet ﷺ said, “Two eyes will never be touched by the fire of Hell; an eye which weeps out of Fear of Allah and an eye which spends the night in guarding in the Cause of Allah”. Thus, if an eye spent the night guarding in the cause of Allah, it, certainly, cannot be thrown by Allah in the Fire. Then, about time, the Prophet said, “Whoever fights in the cause of Allah for the time between two milkings of a she-camel, he will be guaranteed Paradise”, the milking of the she-camel, which is the period between the two milkings; two hours, three hours, if he fights in the cause of Allah during this period, Paradise is obligatory for him, those who attended with the Prophet at Badr, Allah said to them, “Do whatever you wish; I have forgiven you”. Those who supported the Prophet ﷺ and struggled with him at Badr, Allah said to them... The Prophet says, “Who knows, perhaps Allah has

looked at the warriors of Badr and said (to them), 'Do whatever you like, for I have forgiven you'".

The Prophet said, "Who will guard us tonight from the enemy?" Then a man from the Muslims rose and went out to the top of the mountain and guarded the Muslims against the enemy that night. The Prophet ﷺ told him that Paradise had been obligatory for him and that he did not have to work after that. It means that if he did not do good after that, then he is in Allah's paradise. This is a great matter because Allah says to them, "And He will never deprive you of [the reward of] your deeds". This means that Allah cannot deprive you of these deeds on the Day of Resurrection. Rather, Allah will register ,to you with all your deeds "So do not weaken and call for peace while you are superior; and Allah is with you and will never deprive you of [the reward of] your deeds" (Muhammad: 35). This verse collected all the matters that encourage for jihad, and there is no urge to jihad, more eloquent than this, words of Allah is, firstly, Allah who says to them: Do not weaken; do not debilitate, "And call for peace while you are superior", the first thing is that you are superior. This is a message from Allah that you are superior to the disbelievers, "And Allah is with you", a message from Him, "And He will never deprive you of [the reward of] your deeds", all your deeds are registeredby Allah and Allah .will not deprive you of your deeds

Then, Allah humiliates the man who abandons jihad, for what? For the worldly life, so Allah humiliates the worldly and says, "[This] worldly life is only amusement and diversion. And if you believe and fear Allah, He will give you your rewards and not ask you for your properties" (Muhammad: 36), "Worldly life is only", only, for limitation, "Worldly life is only amusement and diversion", amusementas if it were with bodies and diversion with the hear ts, so in the end, it is amusement and diversion, preoccupation with wealth and children, and playing here, and playing there, and earning here, and earning there, but in the end, it is as if it is amusementand a diversion by which a person is distracted over

the great matter. The diversion is when a person is distracted by something greater than it. "[This] worldly life is only amusement and diversion. And if you believe and fear Allah, He will give you your rewards and not ask you for your properties" (Muhammad: 36) ,if you believe in Allah and fear Him ,"He will give you your rewards", and how excellent is the reward from Allah, the reward for a little work, Allah gives what no eye has seen, no ear has heard, and no human heart has ever perceived. Paradise is not the reward of work, it cannot be a reward for work, but it is a gift from Allah, higher than work, "Place in Paradise equal to the size of a lash is better than the whole world and whatever is in it". The least thing in Paradise is better than the whole world. The world and what is in it, if collected, are not worth an inch in Paradise, the place of the whip; a few centimeters in Paradise is better than the whole world and what is in it, rather the cloth of a woman who puts it on her head in Paradise, if the whole world and what is in it were placed in exchange for this cloth is better than it, "And cloth on her head is better than the whole world and whatever is in it". In terms of value and price, Paradise has nothing equals, if the whole world were equal to a tree in Paradise, the Lord said, "And if you believe and fear Allah, He will give you your rewards", your great reward, your great reward from Him, then He said, "And not ask you for your properties", He doesn't ask you for your properties to spend them in the cause of Allah.

He said, "If He should ask you for them and press you, you would withhold, and He would expose your hatred, unwillingness" (Muhammad: 37), it means if Allah had asked you for your properties; all the money that you earned, to spend it in jihad, "If He should ask you for them and press you…" (Muhammad: 37). Pressing means trimming, as the saying of the Prophet ﷺ, "Trim the mustaches and let the beard grow". Trim the mustaches, it was said, it means eradicate; erase it from its origin, or wear it down; its hair is worn out and not even a little remains in it, so "And press you" means that He takes your money as soon as possible,

everything that you have earned He commands you to spend in His cause, He asks you for it, all of them. "And press you, you would withhold", someone might say what is this who commands us to spend all our money, and take all our money? "And He would expose your hatred, unwillingness", and He will bring forth your hatred, it means that there may be hatred for the religion that commands them to spend all their money, and as it is said money is the brother of the soul, then a person will be out of his money as soon as possible, and Allah asks them not to keep money with them. Allah has the right to ask His servants this, but Allah said that He is merciful to His servants and that He does not ask them to spend in the cause of Allah except a little, a dinar out of forty dinars, which is quarter of a tenth, two and a half percent. This is zakat, and it is little. Allah did not obligate the believer to pay out the capital of his money. Rather, the obligatory expenditure in the cause of Allah is the zakat expenditure, which is a quarter of a tenth. "If He should ask you for them and press you, you would withhold…" (Muhammad: 37), and withhold means to be stingy, miserly and scrooge, "And He would expose your hatred, unwillingness".

Then, Allah says, "Here you are - those invited to spend in the cause of Allah", here you are; a sign for them, those; it means, O those people, "Those invited to spend in the cause of Allah", you are invited and the doer of it is not named, and the One Who invites them is Allah, the Lord, the Free of need, and the Prophet ﷺ invites them, "To spend in the cause of Allah". Allah says, "But among you are those who withhold [out of greed]", among you people is he who is stingy in spending in the cause of Allah, He said, "And whoever withholds only withholds [benefit] from himself", whoever is stingy in spending in the cause of Allah, is not stingy from Allah but is stingy from his own because your expenditure that you spend is for you, and for you, it is multiplied, the expenditure -any expenditure- is a minimum multiplied to ten times. Whoever spends a dinar, Allah will count it for him as if he spent ten dinars, "Whoever comes with a good,

then he shall have ten the like thereof", but the expenditure in the cause of Allah is seven hundred times more. Consider these doubles, the minimum in any good deed and any expenditure is multiplied by ten, but if it is in the cause of Allah in jihad, it is seven hundred times to many times, it may be many times more than these, as in the words of Allah, "The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains…", one hundred multiplied by seven is seven hundred, "And Allah multiplies [His reward] for whom He wills. And Allah is all-Encompassing and Knowing", so this expenditure is in the cause of Allah.

A man came with a muzzled she-camel and said, "Oh, Messenger of Allah, this is a she-camel", which means in the cause of Allah. The Prophet said to him, "For this you will have seven hundred muzzled she-camels". This means that Allah registers his deed as if he gave in charity seven hundred camels in this image, muzzled in the cause of Allah, then he will have a reward for this after that. The one who is stingy in spending in jihad is stingy from himself; instead of getting the reward, he is stingy from his own, otherwise, the expenditure in its image is for Allah and in the cause of Allah, but in fact and reality, it returns to the owner who spent it. "And whoever withholds only withholds [benefit] from himself; and Allah is the Free of need, while you are the needy", He is the One Who is Free of need of them, He is out of need of them, He asks, even if He asks for expenditure, and sometimes Allah asks for it in the form of a loan, He is out ,of need for His servants, as He says"Who is it that would loan Allah a goodly loan so He may multiply it for him many times over? And it is Allah who withholds and grants abundance, and to Him you will be returned" (Al-Baqarah: 245), if Allah, here, asks for expenditure in His cause as in the form of a loan, He is the Free of need, out of need for His servants, "The Hand of Allah is full by the continuous spending, night and day. Have you seen what Allah has spent since He created the heavens and the earth? And that has not decreased what is in His

Hands in the slightest". Allah Who is Free of need for His servants, firstly, He is the Owner of Sovereignty, all Sovereignty is His. Likewise, He is not in need of them, because He is Self-sufficient. Everything that Allah has commanded can be established by Him without the servants. Allah is Free of need for all His creatures. If Allah had willed to be victorious against the disbelievers, He would have triumphed without anyone striving, but it is an obligation from Allah to the believers that they will have the reward and compensation from Him in this way. "And whoever strives only strives for [the benefit of] himself. Indeed, Allah is Free from need of the worlds" (Al-'Ankabut: 6), spending, if Allah asks for spending from His servants, then He is self-sufficient, He is the One Who gave them money, it is His money and giving is His giving, and if they are asked to ,spend in the cause of Allah, only from Allah's money who gave them"O you who have believed, spend from that which We have provided for you before there comes a Day in which there is no exchange [i.e., ransom] and no friendship and no intercession. And the disbelievers - they are the wrongdoers" (Al-Baqarah: 254).

"While you are the needy", the servant is needy, he is in need of Allah, the need of the creature to the Creator is a genetic need. It means he is necessarily needy for Allah whether he is aware of this need or not. The disbeliever is not ,aware of this; he thinks that he is self-sufficient with what he has"No! [But] indeed, man transgresses" (Al-'Alaq: 6), "Because he sees himself self-sufficient" (Al-'Alaq: 7). He transgresses if he sees himself self-sufficient, and in fact, he cannot be self-sufficient because no creature can out of the need for the Creator at all. Neither Allah's throne, nor His Kursi, nor His heavens, nor His angels, nor His humans, nor His heavens, nor His seas, all of these creatures are needy in their existence and permanence of Allah. "Indeed, Allah holds the heavens and the earth, lest they cease. And if they should cease, no one could hold them [in place] after Him…" (Fatir: 41), this created human being does not breathe with

his chest, his heartbeat is not regulated, and his organs do not perform work except by the cosmic decree of Allah. He is the One Who created it, and He is the One Who revives it, and Who causes him death, and the management of all his cells and all his work is only by the organization of the Lord and by the creation of the Lord. Man does not have the power to regulate his heart and what he has is a regulator of temperature in his body and to make his cells function regularly, all of this is up to Allah. The act of Allah, every needy creature for his Lord is a genetic need of his nature, the believer sees this need and the disbeliever does not see it, the disbeliever does not see that he is in need of Allah and thinks that he is out of need for Allah, and the believer sees himself as poor and in need of his Lord. He needs Him in his survival, he needs Him in his sustenance, he needs Him in his salvation, he needs Him in his paradise, so here, appears his need for Allah, so he calls Allah, he calls Allah for every good he wants and for every harm he wants to be erased, because no one will do this except Allah, "And Allah is the Free of need, while you are the needy".

Then, Allah says, "And if you turn away", means about supporting the religion, turn back, you, after Allah calls you to jihad, spending in His cause, and fighting the disbelievers, He said, "He will replace you with another people", other people than the Arabs. This is now a speech to the Arabs that this Qur'an was revealed to them and addressed to them. Other people, another community of non-Arabs to support this religion, "Then they will not be the likes of you", in abstaining from jihad and in fear of enemies, there will be no like you in this, and that is because Allah supports this religion with the Arabs who help it if they rise. Allah said such a speech to the faithful servants, "O you who have believed, whoever of you should revert from his religion - Allah will bring forth [in place of them] a people He will love and who will love Him [who are] humble toward the believers, strong against the disbelievers; they strive in the cause of Allah and do not fear the blame of a critic…" (Al-Ma'idah: 54), and Allah has prepared for

this Islam over the centuries someone who will support it, and many peoples who were not among the Arabs have risen; they rose from the Ayyubid Kurds, from the Turks and the Mongols, the Ottomans, the Seljuks, many peoples rose to support Islam when those abandoned it, whoever abandons it, Allah changes those with who support it for Allah. "And if you turn away, He will replace you with another people; then they will not be the likes of you", this is a speech that will continue until the Day of Judgment, and that Allah supports His religion with whomever of His servants He wills, and that they remain with this religion that Allah has honored them with. We ask Allah to make us follow the path of His righteous servants.

With this, this great Surah ends. We ask Allah to forgive our sins, repent to Him, turn to Him, and seek refuge in Him. Praise is to Allah, the Lord of the Worlds, at the beginning and the end. And peace be upon His servant and messenger Mohammad. We ask Allah to make it beneficial to Muslims in the east and west of the earth, and to make this a treasure for us on the Day of Resurrection.

Al-Fath

بسم الله الرحمن الرحيم، {إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا}[الفتح:1] {لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيَكَ صِرَاطًا مُسْتَقِيمًا}[الفتح:2] {وَيَنْصُرَكَ اللَّهُ نَصْرًا عَزِيزًا}[الفتح:3] {هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَعَ إِيمَانِهِمْ وَلِلَّهِ جُنُودُ السَّمَوَاتِ وَالأَرْضِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا}[الفتح:4] {لِيُدْخِلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الأَنْهَارُ خَالِدِينَ فِيهَا وَيُكَفِّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَكَانَ ذَلِكَ عِنْدَ اللَّهِ فَوْزًا عَظِيمًا}[الفتح:5] {وَيُعَذِّبَ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ الظَّانِّينَ بِاللَّهِ ظَنَّ السَّوْءِ عَلَيْهِمْ دَائِرَةُ السَّوْءِ وَغَضِبَ اللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ جَهَنَّمَ وَسَاءَتْ مَصِيرًا}[الفتح:6] {وَلِلَّهِ جُنُودُ السَّمَوَاتِ وَالأَرْضِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا}[الفتح:7]

Allah ﷻ says, In the name of Allah, the All-Merciful, the Bestower of mercy, “Indeed, We have unlocked for you an evident conquest” (Al-Fath: 1), “That Allah may forgive you what has passed of your misdeeds and what is yet to come, and complete His blessing upon you and guide you to a straight path” (Al-Fath: 2), “And support you with mighty support” (Al-Fath: 3), “It is He who sent down tranquility into the hearts of the believers, to add faith to their faith, for to Allah belong the troops of the heavens and the earth, and Allah has always been All-Knowing, All-Wise” (Al-Fath: 4), “So as to enter believing men and believing women into Gardens beneath which rivers flow, abiding therein, and to remit their evil deeds. And that, with Allah, has always been a great triumph” (Al-Fath: 5), “And to punish hypocritical men and hypocritical women and idolatrous men and idolatrous women—those who harbor evil thoughts about Allah; they are encircled by evil, and Allah’s wrath is upon them and has cursed them and has prepared for them Hell, and what an evil destiny” (Al-Fath: 6), “For to Allah belong the troops of the heavens and the earth, and Allah has always been Almighty, All-Wise” (Al-Fath: 7). Surat Al-Fath is a Madinan surah. This surah was revealed to the Prophet ﷺ after his return from the Battle of Al-Hudaybiyah. This was in the sixth year of the migration of the Prophet ﷺ. The Battle of the Trench took place in the fifth year, and in Dhul-Qa’dah of the sixth year, the Prophet asked his companions to go to Mecca to perform 'Umrah, so one thousand four hundred companions went out with the Prophet. They entered the sacred state for ‘Umrah from Dhul-Hulayfah and went to Mecca. When the Prophet ﷺ arrived at al-Hudaybiyah, a place close to Mecca, the Prophet's she-camel sat down, and whenever they directed it to Mecca, it did not obey. Yet when they directed it to other than Mecca, it obeyed. When it knelt down, they said, “Al-Qaswa’ has become jaded”. The Prophet said,

“Al- Qaswa’ has not become jaded, for that is not a characteristic of hers, but He who restrained the elephant has restrained her from entering Mecca”. The one who restrained the elephant from Mecca in the Abraha army is the one Who restrained the Prophet’s camel. Then he said, “Quraish will not ask me any good thing by which they honor what God has made sacred without my giving them it”.

When polytheists of Mecca heard that the Prophet is coming and that he entered Mecca for 'Umrah along with this army, they agreed that the Prophet would never enter Mecca by force, and they delegated themselves, their supporters, and the Abyssinians to go out to meet the Prophet ﷺ, to fight him, and to prevent him from entering Mecca by every means. The Prophet wanted to send a messenger from himself to the people of Mecca telling them that he came to the sacred House glorifying it, that he wants to perform 'Umrah, and that he has not come to fight, that this is their condition in which all of them entered the sacred state for an ‘Umrah, and that they garlanded and marked the votive animals. Thus, the Prophet wanted to send Omar, so he said to him, “Oh, Messenger of God, I have no one to protect me in Mecca”. All Banu Uday Ibn Ka`ba ...That is, I have no kinship to protect me, “But I will tell you who will undertake this mission, he is Othman Ibn Affan because Banu Abd Shams are present in Mecca and can protect him”. Therefore, the Prophet sent Othman for them and carried the Prophet's message and said to them, “Me, the Prophet, and the Muslims came not for the sake of fight, rather, came to perform Umrah and to glorify this sacred House”. They want to perform 'Umrah and leave! They said, “He does not enter it upon us”, and they said to him, “If you wish to circumambulate the House, we will allow you to circumambulate”. He said, “I would never

circumambulate without the Messenger of God", so they imprisoned him and did not send him back to the Prophet ﷺ. Yet, after that, the news spread that the Quraish killed Othman Ibn Affan. When the news arrived as such, the Prophet said, "We will not go until we fight these people". We only return after fighting these people. Then, the Prophet ﷺ called his companions to the pledge of allegiance, and the companions flocked to pledge allegiance to him on the condition that they would not flee.

A group of companions said that the Prophet had pledged allegiance to them in the so-called the Allegiance of Ridwan, the details of which will come when Allah says, "Surely, Allah was well pleased with the believers as they pledged allegiance to you under the tree, and He knew what was in their hearts……." (Al-Fath: 18). A group said that the Prophet pledged allegiance to them on the condition that they do not flee. Some said, like Kaslamah Ibn al-Akba and others, that they pledged allegiance to the Prophet three times. At the beginning of the people, among the people, and at the last of the people. He said, "We pledged allegiance to death", and there is no contradiction between this and that because the one who pledged allegiance on the condition that he does not flee is as who pledged allegiance to death. In the sense that he does not flee even if he is killed. The Messenger of God pledged allegiance to us not to flee, and whoever says that the Prophet pledged allegiance to them on death is on the premise of not fleeing because not fleeing is to stick in a place and fight even if he is killed for the sake of Allah. Thus, the pledge of allegiance was on the basis that they should not flee, this is its condition, but, undoubtedly, this pledge of allegiance was over death. Further, Muslims showed courage and pledged allegiance to him. None of them refrained against the pledge except for Jadd

b. Qais, Banu Salamah's brother who hid behind his she-camel. Thus, this is the only one, and as for the rest of the one thousand four hundred, they pledged allegiance to the Prophet ﷺ.

Quraish began to send to the Prophet someone who would try to terrorize and intimidate Muslims. Among them is Urwa Ibn Mas'ud al-Thaqafi who came to the Prophet ﷺ as a messenger from Quraish and warned him. It seemed as if he wanted to break the arm of the Muslims, and he said to him, “O Muhammad, you came to afflict your people with this matter, and no one has brought calamity upon his people like you have done”. Then he said to him, “I do not see around you except the bastards of people, and that if things get hard, that will run away from you”. Abu Bakr abused him and said, “Do you say we would run and leave the Prophet ﷺ alone? So he looked at him while Abu Bakr was masked in iron”, he said to him, “By Him in Whose Hands my life is, were it not for the favor which you did to me and which I did not compensate, I would retort on you”. Urwa kept on talking to the Prophet ﷺ and seizing the Prophet's beard as he was talking while there was a man standing near the head of the Prophet, holding a sword and wearing a helmet. Whenever `Urwa stretched his hand towards the beard of the Prophet, he would hit his hand with the handle of the sword. Then, Urwa asked, “Who is that? He said to him, ‘this is Al-Mughira bin Shu`ba’. Urwa said, ‘O treacherous! That is, I am still spending on the treachery that you have betrayed, and he had a story with a group of his companions in the pre-Islamic era, then he betrayed them, killed them, and took their money. Further, Urwa was protecting him from the matter he did’”. This is Urwa bin Masoud al-Thaqafi, from Thaqif, and Al-Mughira bin Shu`ba al-Thaqafi was from Thaqif as well. Then, after that, Urwah returned, aiming at

figuring out how many people are around the Prophet and see how much they stood with the Prophet, and whether they do agree with each other? Would they fight or not? When he went to the Quraish, he said to them, O people of Quraish, “Seeking my advice?” Do you want my advice? He told them, “By Allah, I have come to Khosrau and Caesar”. He was an ambassador for his people. He said, “I did not see the companions of a man venerate him as the companions of Muhammad venerate Muhammad”. He told them, “None of the kings and greats I have sent to venerated as the companions of Muhammad venerate Muhammad”. “By Allah, if he performed ablution, they would struggle to take the remaining water”. “By Allah, if he spat, the spittle would fall in the hand of one of them (i.e. the Prophet's companions) who would rub it on his face and skin”, that they should take of this water; ablution water, “By Allah, they would never give him up for anything”.

He said they would never give him up, abandon him, and separate from him. Quraish thought that those around the Prophet ﷺ did not agree with each other because there were people of the Ansar, Aws, and Khazraj, they were fighters. People from many tribes gathered from various tribes. Besides, the Arabs used to fight in bands, each would fight for the sake of his tribe, each supporting his tribe. As for being of many tribes and mixtures of people who gather in one meeting, and then they have fury and fight. This was not customary, but Urwah Ibn Masoud al-Thaqafi saw that those around the Prophet ﷺ were one group, the group of faith that united them in addition to the love of the Prophet ﷺ, and their meeting with him was considered impossible. He said to them, “They would never give him up”. And they said, “Sit”. That is, they did not take his advice and the matter remained this

way. Then they sent one messenger after another, after that they sent Abu Jandal to negotiate with the Prophet ﷺ, so he entered into a peace negotiation with the Prophet. When the Prophet's she-camel knelt in this place, he said, “Quraish will not ask me any good thing by which they honor what God has made sacred without my giving them it”. Suhail Ibn Amr, Abu Jandal, began negotiating with the Prophet regarding establishing peace between the people. Thus, he and the Prophet agreed on peace conditions, among which to withhold war between the Prophet and Quraish for tenfold Years in which people are safe and go to each other. As for the 'Umrah, as the Prophet came to perform Umrah with those with him, he said, “Quraish have resolved and sworn that you will never enter it this year against Quraish by force, but we allow you to come next time with those with you”. That is the very same month of the next year “Only with those who are with you now” with no one else, and that you come with nothing but swords in its sheath. Each sword is in its sheath and does not bring any other weapon from arrows, and from spears. Only swords, In the sense that everyone carries his sword while his sword is sheathed, and no one will ever draw his sword, and only these are the ones that we will allow. Further, “You stay in Mecca only for three days for 'Umrah, then, you go back”. We allow you three days to perform Umrah and then leave.

The other thing is “Return whoever comes to you from us”. Every one of us who comes to you, return him to us, “And as for whoever came to us from you”, a Muslim who apostates and returns to the people of Mecca, “We do not return him”, and this was the most difficult of the conditions. He said, “As for the Arab tribes, whoever wants to enter into your ally, let him enter, and whoever wants to enter into our ally, let him enter”. That is, each with

his allies. These were the terms that the Prophet ﷺ agreed on with Suhail Ibn Amr, who is Abu Jandal. Then, he commanded The Prophet ﷺ to bring a book to write this, and very great grief afflicted the Muslims when they saw that the Prophet ﷺ agreed on these conditions, which they saw as humiliating. How can we be pleased with this humiliation? How could we return without performing 'Umrah? While we reached this place there is nothing between us and the sacred House now except for this, Al-Hudaybiyah on the shore of the Sacred Mosque. There is only a short distance between it and the land of the Sacred Mosque; how can we go back without performing 'Umrah? How could we turn those who come to us as Muslims and seek refuge with us, how could we turn him back to the disbelievers? How could we hand a Muslim to the disbelievers who would humiliate him? This is from humiliation and contentment with humiliation and insult. Further, it is a disgrace for a seeker to come to you and then turn him back. This is regarding any seeker of protection, so how can you hand your Muslim brother over to the disbelievers? They considered this as a very great matter, so great distress struck them. Suhail came to the Prophet ﷺ with the book, and when he began writing, great matters emerged during the writing of the Prophet's relinquish to Quraish. Thus, the Prophet ﷺ said, while one who was writing the covenant was Ali Ibn Abi Talib, he said to him, “Write! In the name of Allah, the All-Merciful, the Bestower of mercy”.

The first thing he began to write was “In the name of Allah, the All-Merciful, the Bestower of mercy”. Sohail Ibn Amr said, “We do not know the All-Merciful, the Bestower of mercy”. He said to him, “We do not know this, but we know by your name, O God! write by your name, O God”. The

Prophet said to Ali, “Write by your name, O God”, so he wrote... The Prophet was telling him what to write, “This is what Muhammad, the Messenger of God, made a covenant with Suhail Ibn Amr”. Sohail said, “If we knew that you were the Messenger of God, we would not have fought you, but write your name and the name of your father”. We do not accept that we sign a covenant and you write on it Muhammad is the Messenger of God. He added, “If we knew that you were the Messenger of God, we would not have fought you”. The Prophet said to Ali, “Erase the Messenger of God”. Ali said, “By God, I will not erase it”. Do you expect me to erase your name from this that you are the Messenger of God? He said, “I cannot erase it”. The Prophet said to him, “Show it to me” while the Prophet is illiterate, he neither reads or writes. He said, “Show it to me”, so he did and the Prophet erased it with his hand, and the book was written with these conditions. The war was withheld for ten years, the Prophet leaves this year on the condition that he returns with those who came with him, they are only allowed three days, they only have swords in their sheaths, whoever wants to enter into the ally of Muhammad, let him do, whoever wants to enter the ally of Quraish, let him do, whoever comes to Muhammad from Quraish should be returned, and whoever came to Quraish from Muhammad, they would not return him.

When this was written and Suhail Ibn Amr wanted to sign in addition to the Prophet ﷺ, suddenly, Abu Jund Ibn Suhail Ibn Amr came fleeing with his chains. He escaped from his prison and came, so the Muslims saw Abu Jandal fleeing to them from Mecca. When Suhail Ibn Amr saw his son, Abu Jandal, his son coming, he said to the Prophet ﷺ “We agreed before this”. The Prophet said, “Leave it to me”. That is, we have not signed the book

yet, so, Leave him to me. He said to him, “No, I will not leave him. This is the first of the conditions. If I do not take him and you return him, then there is no covenant between us”. Abu Jandal shouted and said, “Oh Muslims, how do you leave me?” How do you leave me to those who insult and torture me? This provoked the Muslims greatly and boiled the blood in their veins, and they saw that this is a great matter, how can we turn a Muslim who sought refuge from us and escaped from the disbelievers? How could we hand him over again to the disbelievers? So the Muslims felt major distress that Omar Ibn Al-Khattab went to Abu Bakr and said to him, “Is not he the Messenger of God?” First, Omar went to the Prophet and said, "Are not you the Messenger of God?" He replied, yes! He said, “Aren't we Muslims?” He replied, yes! He said, “Then why should we be humble in our religion?” Why should we act humble in our religion? He said, “I am Allah's Messenger ﷺ and I do not disobey Him, and He will make me victorious”. That Allah commanded me and Allah is my Lord who won't mislead me. Then Omar went to Abu Bakr and said, “Are not we Muslims?” “Is he not the Messenger of God?” He said, yes! He replied, “Then why should we be humble in our religion?” He said, “He is his Lord who won't misguide him”. This is the Messenger of Allah Who won't misguide him. He said, “Didn't he tell us that we would go to the Ka`ba?” When we left Madina and came here, the Prophet said that we will enter Mecca? He added, “Did he tell you that we will in this year?”

This is also Al-Ahnaf Ibn Qais the humblest of people, the greatest of them is kindness and firmness. He says, “O people! Blame your personal opinions in your religion, No doubt, I remember myself on the day of Abi Jandal, if I had the power to refuse the order of Allah's Messenger ﷺ, I would

have refused it”. He says, “I almost tried, I am close, I go to the Prophet and tell him I refuse your order, the order of Islam, and pardon me from it, referring to the day in which the event of Abu Jandal happened. On the day Abu Jandal came fleeing with his chains to the Muslims, saying, “O Muslims, how do you leave me?” He says, “I almost refused the Prophet's order”. The Muslims were in distress due to this matter. Therefore, they submitted to Allah's command because this is the Messenger of God and he chose this command and signed these conditions. Then, after the order was signed and after it was done in this way and while Muslims were in distress and grief, the Prophet said to them, “Sacrifice here”. They will not enter and they have brought the votive animals, and he said to them “Sacrifice here”, and slaughtered without performing 'Umrah, “And shave”, loosen the one who is held back, which is the rule of those who are held back and prevented from entering the sacred House. This was the first time in which Muslims heard the Prophet’s command and did not obey him because none of them rose to implement what the Prophet ordered from slaughtering their sacrifices and shaving their heads. Thus, the Prophet ﷺ entered his house in anger, and Umm Salamah said to him, “What is bothering you?” Why would not I get angry while I order and none obey! She said to him, “Go out and don't say a word to anybody till you have slaughtered your sacrifice and call your barber to shave your head, and the Muslims will do”. They had no choice, so the Prophet ﷺ went out and did not speak to anyone about the matter, but went and slaughtered his sacrifice and ordered the barber to shave his hair, then, they did as he did. But they were shaving the heads of some of them and almost killed each other out of grief. The barber who shaved the head, out of astonishment, almost slaughtered his Muslim brother because he was astonished by the grief that befell him.

The Muslims returned after this matter, after signing this covenant in this way, and they submitted to the command of Allah and this surah was revealed. This surah was revealed to show that what happened was a great conquest. Allah said, “Indeed, We have unlocked for you an evident conquest” (Al-Fath: 1), “That Allah may forgive you what has passed of your misdeeds and what is yet to come, and complete His blessing upon you and guide you to a straight path” (Al-Fath: 2), “And support you with mighty support” (Al-Fath: 3), “It is He who sent down tranquility into the hearts of the believers, to add faith to their faith, for to Allah belong the troops of the heavens and the earth, and Allah has always been All-Knowing, All-Wise” (Al-Fath: 4). This battle was the clear victory with which Allah favored His servant and Messenger Muhammad ﷺ. On the surface, the matter was a great humiliation and defeat for the Muslims, and they were content with humiliation and insult in their acceptance of these humiliating conditions. Yet, Allah made this as the greatest victory, the first of this victory that when the war was withheld between the Muslims and the Quraish, security was fulfilled and people began to go to each other and hear. Therefore, people began to embrace Islam, and a great set of Quraish heads embraced Islam during this period, among which Khalid Ibn Al-Waleed, Amr Ibn Al-Aas, and a group of Quraish masters and their heads, as well as Arab tribes who embraced Allah's religion. This was the first.

The other thing is that this expedition paved the way for the clear victory, the conquest of Mecca, and this was two years after the covenant of Hudaybiyyah. This is another matter. The Muslims entered the 'Umrah of the Decree and Allah's will was fulfilled. In this 'Umrah, the Muslims entered Mecca safely and the promise of Allah was true. This was regarding

the people of Mecca that the Messenger would enter with this number and perform the 'Umrah in this way and the people of Mecca they look at them, this was a very great matter. To the extent that when the Prophet entered, Quraish left their homes inside Mecca and sat from afar on the roof of their homes and on the mountains looking at the Muslims. They said and spread a rumor, “Muhammad and the Muslims came to you from those whom the fever of Yathrib has weakened them”. The Prophet said, “Show them your strength”, so the Prophet told his Companions to walk rapidly and to walk (at a normal pace) between the two corners showing strength. They said, “By God, there is nothing wrong with them”. They have nothing to do with the effects of the Yathrib fever or the like. This was the greatest showing of the Muslims and their strength. As for those humiliating conditions, among which Muslims have to return whoever comes fleeing to the disbelievers. It happened as the Prophet ﷺ told, he said, “Allah will provide him relief and a way of escape”. Allah will provide them relief and a way of escape, and we will explain -God willing- in the following episodes the image of relief and the way out that Allah made for the weak believers. Those whom the Prophet, according to the condition, would bring back to Quraysh.

بسم الله الرحمن الرحيم، {إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا}[الفتح:1] {لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيَكَ صِرَاطًا مُسْتَقِيمًا}[الفتح:2] {وَيَنْصُرَكَ اللَّهُ نَصْرًا عَزِيزًا}[الفتح:3] {هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَعَ إِيمَانِهِمْ وَلِلَّهِ جُنُودُ السَّمَوَاتِ وَالأَرْضِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا}[الفتح:4] {لِيُدْخِلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الأَنْهَارُ خَالِدِينَ فِيهَا وَيُكَفِّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَكَانَ ذَلِكَ عِنْدَ اللَّهِ فَوْزًا عَظِيمًا}[الفتح:5] {وَيُعَذِّبَ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ الظَّانِّينَ بِاللَّهِ ظَنَّ السَّوْءِ عَلَيْهِمْ دَائِرَةُ السَّوْءِ وَغَضِبَ اللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ جَهَنَّمَ وَسَاءَتْ مَصِيرًا}[الفتح:6] {وَلِلَّهِ جُنُودُ السَّمَوَاتِ وَالأَرْضِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا}[الفتح:7]

Allah ﷻ says, In the Name of Allah—the Most Compassionate, Most Merciful, "Indeed, We have granted you a clear triumph ˹O Prophet˺ so that Allah may forgive you for your past and future shortcomings,[1] perfect His favour upon you, guide you along the Straight Path, and so that Allah will help you tremendously. He is the One Who sent down serenity upon the hearts of the believers so that they may increase even more in their faith. To Allah ˹alone˺ belong the forces of the heavens and the earth. And Allah is All-Knowing, All-Wise. So He may admit believing men and women into Gardens under which rivers flow—to stay there forever—and absolve them of their sins. And that is a supreme achievement in the sight of Allah. Also ˹so that˺ He may punish hypocrite men and women and polytheistic men and women, who harbour evil thoughts of Allah.[1] May ill-fate befall them! Allah is displeased with them. He has condemned them and prepared for them Hell. What an evil destination! To Allah ˹alone˺ belong the forces of the heavens and the earth. And Allah is Almighty, All-Wise" (Al-Fath: 1-7), we have mentioned in the last episode that this Surah, Surah Al-Fath was sent down to the prophet ﷺ at the end of Al-Hudaybiyah Battle in the sixth year of the prophet's emigration. It ended when the prophet went out with one thousand and four hundred from his companions in order to perform Umrah (small pilgrimage); it was in the sixth year of Hijrah. Then, Quraysh prevented them from entering and said, "By Allah! Muhammad will never forcibly enter". It means that he will never enter Mecca, then they were assisted by everyone, even by the children in order to prevent the prophet. In the end, the prophet accepted their conditions, many of which provided by Quraysh would cause harm to the prophet and the Muslims. It was the most aggressive condition that the prophet should not have accepted whoever wants to embrace Islam from Mecca but he should have returned

him to Quraysh. Consequently, this matter raised the Muslims fury so that Al-Ahnaf bin Qais said, “I was about to violate the prophet’s order on the event of Abi Jandal”, Abo Jandal came to the prophet after writing and before signing the contract with Sohail bin Amr, the father of Abu Jandal, so Sohail said, “You must not accept him or there won’t be any contract”. The prophet had to accept while the Muslims were furious but they obeyed Allah’s order in the end.

We have also said that Allah has told us that this settlement in this Battle was a great triumph as Mecca was conquered without war. Therefore, the Muslims began to travel from and to Mecca as it was a way through which the people could hear about Islam so many people embraced Islam. In addition, the prophet became at the same level as Quraish before the Arabs because he had a contract with them as they were a strong force and glorified by people in the peninsula. Consequently, contracting with the prophet ﷺ is considered as a triumph for Islam and Muslims so the Muslims are enabled to have a good reputation. As for the humiliating condition, the prophet ﷺ said about those whom he did accept, “Allah will make a way out for them”. Therefore, Abu Basir -blessing upon him- a man from Mecca, came to the prophet ﷺ in order to embrace Islam and said, “O messenger of Allah! I have escaped from the polytheists and came to you”. The prophet replied, “I have to return you according to the terms of the contract with them”. After a few minutes, the polytheists sent two men in order to take Abu Basir so the two men demanded from the prophet ﷺ to return Abu Basir and the prophet ordered them to take him. They took Abu Basir to return him to Mecca while he was a Muslim but when they had a rest in a place called Dhi Al-Hulifah, Abu Basir said to one of them, “How a beautiful is your sword!”

he praised his sword. He replied, “Yes, I bought it with so and so….” He said, “Let me look at it, so he let him have it”. He gave him the sword so he killed the owner of the sword and escaped. When the other man saw that his companion had been killed, he ran away returning to the prophet at Al-Madinah and said, “My companion had been killed” when the prophet saw him, he said, “He has seen a troubling matter”. After a few minutes, Abu Basir came to the prophet ﷺ and said, “O messenger of Allah! You have fulfilled your promise”, it means you sent me to them and I have killed them by myself so the prophet said, “Woe to his mother, stirrer up of war! Would that he had someone”.

Abu Basir learned after that that the prophet would send him to Mecca so he fled. He did not go to Mecca where he would be captured but he went to the coast of the sea. Therefore, he sent someone to inform the weak Muslims who were humiliated in Mecca that if they have the intention to flee, they can go to him and not to the prophet ﷺ. Consequently, a group of those who were weakened in Mecca fled to Abu Basir on the coast of the sea where they hid during the day and went out at night as they robbed Quraish on their trade road to Syria. Thus, they became extremists neither with the prophet nor with the people of Mecca; they became an independent group. Therefore, who can protect Quraish from this group? The prophet ﷺ so they went to him and said, “Forget the condition between us and whoever comes to you from us; take him”. Therefore, the prophet called Abi Basir and his group in order to go to him and this was the way that Allah made for them, so whoever flees from Mecca can go to the prophet ﷺ then. This Battle paved the way to conquer Mecca as Quraish was not patient and broke the covenant. Quraysh’s allies from Bani Bakr attacked the prophet’s allies

from Khuza’ah so they asked for the prophet’s help. Consequently, the prophet ordered the Muslims to conquer Mecca as they were ten thousand Muslims and the prophet prayed to Allah that the people of Mecca would not know that they went to them. Thus, Quraish did not know anything about the prophet ﷺ and what would he do after they had broken the covenant so Abu Sofian went to know any news but he did know anything and could not know the prophet’s intention. One of the companions, Hateb bin Abi Balta'ah, wrote a letter to the people of Quraish informing them that the prophet would conquer them and he was on his way to Mecca.

Hateb sent this letter with a woman who hid it in her clothes, especially in her hair. Consequently, the revelation informed the prophet about that so he appointed Ali bin Abi Taleb and Al-Meqdad bin Al-Aswad and said to them, “Go to a garden called khakh”. It was on the way between Al-Madinah and Mecca, “There is a letter with a woman; bring it to me”. Ali bin Abi Taleb and Al-Meqdad went quickly until they arrived at the garden that the prophet had told them about and looked for this woman so that they found her traveling alone. They said to her, “Give us the letter”, she said, “I do not have any letters”, they said, “The messenger of Allah did not tell lies and said give us the letter otherwise we will unclothe you”. When she knew that she had no choice except to give them the letter, she brought it from her hair and they took it to the prophet ﷺ. They found in the letter “From Hateb bin Abi Balta’ah to some people of Quraish”. When the Muslims knew this matter, Omar bin Al-Khattab said, “O messenger of Allah! Let me strike this hypocrite’s neck”. The prophet ﷺ said…., Hateb came to the prophet and said, “O messenger of Allah! Do not hurry in judging me, by Allah! I did not intend to disbelieve or to defect or desire to let the disbelievers win

but I am not from Quraysh while I have some relatives there. Thus, I wrote this letter in order to protect my relatives as all your companions have supporters there who will protect their relatives". It means I have no supporters in Mecca to protect my relatives so I wanted to gain the polytheists' support. The prophet said, "He is telling the truth" and Omar said, "O messenger of Allah! Let me strike his neck, by Allah; he deceived Allah and His messenger". The prophet said to him, "O Omar! What do you know; perhaps Allah looked upon the Badr warriors and said, "Do whatever you like, for I have forgiven you", so the prophet ﷺ forgave him.

After that, Muslims went out in Dhu Al-Qi'dah and entered Mecca from seven places with multiple armies. Khaled bin Al-Walid was the head of these armies and the prophet entered with the green regiment, the regiment of emigrates. Al-Ansar, Al-Aws, and Al-Khazrag have their flag. The prophet ordered his armies to call that whoever stays in his home would be saved and whoever enters the Sacred Mosque would be saved as it was said to give Abu Sofian something, so he said, "Whoever enters Abu Sofian's home will be saved". Consequently, Muslims entered Mecca without fighting so Saad bin Ubadah said, "Today is the day of the great Battle, and today what is prohibited will be permissible". When the prophet heard him, he called him and replaced him with his son, Qais bin Saad, saying, "Today is the day of great mercy". Thus, Muslims entered killing few people and when the prophet entered, he said, "Fighting in Mecca was not permitted for anyone before me"; Mecca was made Sacred by Allah since He has created it and He did not permit anyone to fight in it before me, "But it was permitted for me a short part of a day", Allah has permitted to fight in it a short time of a day, "At this moment it is a sanctuary that is sacred by the decree of

Allah until the Day of Resurrection". When the prophet entered, he spared the people of Mecca with their previous fighting with the prophet and released them. The prophet did not take from them anyone except some poets who had harmed Allah and His messenger so the prophet ordered to kill them saying, "Even if he was hanged in Al-Kabah curtains". Therefore, it was a great triumph and the war came to an end between the prophet and Quraishsh, but Hawazen decided to surprise the prophet by fighting him. The prophet decided to fight them and this Battle was called Hunian Battle that was ended by Muslims' victory as it was after only two months of conquering Mecca then the prophet besieged At-Ta'f for a month then they embraced Islam. Consequently, the people embraced Allah's Way in crowds.

Some scholars said that "Indeed, We have granted you a clear triumph ˹O Prophet˺" (Al-Fath: 1), referring to conquering Mecca, but the right that "Indeed, We have granted you a clear triumph ˹O Prophet˺" (Al-Fath: 1), referring to Al-Hudybiah; this is the clear triumph. The present perfect is used in "We have granted" in order to refer to fulfill it in the future, then the conquest came after the settlement of Al-Hudybiah. As for those who said that it refers to conquering Mecca, "Indeed, We have granted you a clear triumph ˹O Prophet˺" (Al-Fath: 1). This Surah had been sent down in the sixth year and conquering Mecca was in the eighth year so, "We have granted" means We will grant in the future and this is one of the ways to inform about the future by using the present perfect to refer to that it surely will happen. Therefore, "Indeed, We have granted you a clear triumph ˹O Prophet˺" (Al-Fath: 1), refers to Al-Hudybiah or conquering Mecca. "So that Allah may forgive you for your past and future shortcomings,[1] perfect

His favour upon you, guide you along the Straight Path, and so that Allah will help you tremendously" (Al-Fath: 2-3), these are a group of great gifts and grants for the prophet ﷺ from Allah. The clear triumph that Allah has granted him as Allah assured that He is the One Who granted His prophet this clear triumph. Therefore, He says, "So that Allah may forgive you for your past and future shortcomings……..." (Al-Fath: 2). One of Allah's great blessings is that He forgives His prophet for his past and future shortcoming as there is no one from Allah's servants is portended in the world that Allah forgives him for his past and future shortcoming except the messenger of Allah ﷺ among all Allah's messengers, prophets and righteous servants. Thus, it was mentioned in the Hadith of intercession that when people came to Isa after they had asked all the prophets to intercede them, Isa said, "You can go to Muhammad, for Allah has forgiven for him his past and future shortcoming". Consequently, he is the only one of Allah's servants that are portenced during his life that his past and future sins are forgiven for him.

"Perfect His favour upon you", it means this favour as if the indefinite noun is added to the definite noun, it will refer to general matters so it means; perfect His great favour upon His servant and messenger Muhammad ﷺ. "Guide you along the Straight Path" it means that Allah guides him, "The Straight Pass" the Pass of Islam to which Allah has guided His servant and messenger. "And so that Allah will help you tremendously" (Al-Fath: 3), it means Allah will help you against your enemies tremendously and Allah has already helped him tremendously. When the prophet left Mecca, they searched for him and promised to give whoever finds the prophet and his companion, Abu Bakr, one hundred she-camels whether living or dead. He demanded in Mecca whatever the price and the

people of Mecca believed that he would die. Then after six years only, the prophet contracted with them; a contract which paved the way to conquer Mecca. So, the prophet entered Mecca without fighting as no one from Muslims had been killed and the prophet triumphed tremendously so that all people heard about this victory because Mecca is the mother of countries and all the Arabs came to it in order to perform the pilgrimage. Mecca's people were the elite of the Arabs, in spite of that, the prophet entered Mecca after only eight years of conquering it. Therefore, the prophet was helped tremendously by Allah as there was not anyone who could defeat it, "And so that Allah will help you tremendously" (Al-Fath: 3).

Then Allah says, "He" refers to Allah Who has granted for him this great triumph and He was the One Who has given him this favour. "He is the One Who sent down serenity upon the hearts of the believers", "Serenity" means security and satisfaction with Allah's orders and judgments. It happened when they agreed on the conditions of this Battle and Allah sent down serenity upon their hearts and they hold firmly to the rope of Allah as they had not been taken by the pride of pre-Islamic ignorance but they obeyed Allah's order believing that Allah will never leave His messenger ﷺ. "He is the One Who sent down serenity upon the hearts of the believers" the heart is the base of decisions and mind. Allah says, "So that they may increase even more in their faith", they may increase even more in their faith as well as their deeds according to this faith such as loving Allah, hoping His Mercy, and fearing His torment. Therefore, this is one of increasing faith with the heart as well as increasing faith with their deeds as submitting to Allah's orders and obeying Him is considered one of increasing faith. "So that they may increase even more in their faith", faith in the heart as well as

by their deeds, then Allah says, “To Allah ˹alone˺ belong the forces of the heavens and the earth. And Allah is All-Knowing, All-Wise”, to Allah alone belong “The forces of the heavens and the earth”, the heavens and the earth full of Allah’s forces because He is the Creator of it as each part of it may be a force that Allah may send down to His enemies. If the earth is shaken, it will overthrow the disbelievers and if Allah sends down a shooting star from heaven to them, it will kill them immediately. Consequently, the forces of heaven and the earth belong to Allah, so how can the One Who has the forces of the heavens and the earth is defeated? “The forces of the heavens and the earth”, it shows that He has all forces in the earth, even the flies and insects of this earth. ‘And ˹so˺ were overtaken by the torment of the day of the ˹deadly˺ cloud”, it means a cloud of torment was sent down to them so all Allah’s creation that He has created in heaven and the earth may be forces against the disbelievers and Allah’s enemies. “To Allah ˹alone˺ belong the forces of the heavens and the earth. And Allah is All-Knowing, All-Wise”, He is All-Knowing all His creations; “All-Wise” means that He puts all matters in its right place, faith in its place and disbelief in its place as all Allah’s judgments are in their right places according to Allah’s knowledge, “And Allah is All-Knowing, All-Wise”.

Then Allah says, “So He may admit believing men and women into Gardens under which rivers flow—to stay there forever—and absolve them of their sins. And that is a supreme achievement in the sight of Allah” (Al-Fath: 5), this is His Wisdom, Mercy and Favour upon His believing servants. He says, “So He may admit believing men and women into Gardens” it means that Allah has granted this clear triumph and has given this favour as it is His Wisdom and Knowledge. “So He may admit believing men and

women into Gardens" He has mentioned the believing male and female, gardens "Under which rivers flow", "Under which" means under these trees and Gardens as well as the palaces rivers flow. "To stay there forever" they stay there forever as Allah has told us that it has no end so it is eternal staying and will never end, "A ˹generous˺ giving, without end", it will never end. "And absolve them of their sins" it means that Allah will forgive them all their sins and it is called sin because it harms the one who commits it so Allah will absolve all of that. "And that is a supreme achievement in the sight of Allah", and that is a supreme achievement in the sight of Allah as there is no greater than it in sight of the believing servant that Allah absolves his sin and admits him into Paradise in eternal joy and comfort that is matchless. "I have prepared for My pious worshipers such things as no eye has ever seen, no ear has ever heard of, and nobody has ever thought of", there will be whatever their souls desire so this is the supreme achievement to gain Allah's please, to be in this Garden, and to be away from Allah's torment in Hellfire as Allah may absolve them of their sins, He says, "And absolve them of their sins. And that is a supreme achievement in the sight of Allah".

Then, Allah says, "Also ˹so that˺ He may punish hypocrite men and women and polytheistic men and women", it is Allah's Wisdom and Knowledge to punish the hypocrite men and women as this is the plural of hypocrite man and woman. The hypocrite is the one who shows his faith but his heart is full of disbelief and covers himself with external cover as he may do Islamic deeds such as prayer, Zakat or pilgrimage while his heart disbelieves in these deeds. Consequently, he is a disbeliever as well as a hypocrite and appears to be a believer so Allah will punish him much more

severely than the disbeliever because the disbeliever shows his disbelief. Therefore, he is already known by Muslims but the hypocrite is not as he hides the disbelief while living among the believers so may harm them easily as he knows everything about Muslims so he may harm Islam easily as well. Allah says about these, "Also ˹so that˺ He may punish hypocrite men and women and polytheistic men and women", Allah has mentioned hypocrite men and women before polytheistic men and women because their harm is much more severe so they share the polytheists and disbeliever their disbelief but are specialized with deceiving Muslims as they may marry from Muslims and know everything about them. Consequently, their harm is much more severe so they will be punished firstly, "Also ˹so that˺ He may punish hypocrite men and women and polytheistic men and women". Allah says, "..... Who harbour evil thoughts of Allah.[1] May ill-fate befall them! Allah is displeased with them. He has condemned them and prepared for them Hell. What an evil destination!" (Al-Fath: 6), "Who harbour evil thoughts of Allah", they harbor evil thoughts of Allah that He cannot support or help His religion and they are the group who will defeat. Thus, one of the evil thoughts of Allah is that He forsakes His servants and messengers and the disbelievers are the ones who defeat at the end so they harbor evil thoughts of Allah. As well as they believed that their plots and deceptions may defeat Allah, Islam and Muslims, "Who harbour evil thoughts of Allah". Allah says, "May ill-fate befall them!" it means may ill-fate befall them at the end as they would be the ones who were defeated. "May ill-fate befall them! Allah is displeased with them. He has condemned them and prepared for them Hell. What an evil destination!" This is a group of great punishments that Allah prepared for hypocritic men and women and

polytheistic men and women. We will mention it -if Allah wills- in the next episode in detail.

يقول الله ﷻ بسم الله الرحمن الرحيم، {إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا}[الفتح:1] {لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيَكَ صِرَاطًا مُسْتَقِيمًا}[الفتح:2] {وَيَنْصُرَكَ اللَّهُ نَصْرًا عَزِيزًا}[الفتح:3] {هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَعَ إِيمَانِهِمْ وَلِلَّهِ جُنُودُ السَّمَوَاتِ وَالأَرْضِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا}[الفتح:4] {لِيُدْخِلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الأَنْهَارُ خَالِدِينَ فِيهَا وَيُكَفِّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَكَانَ ذَلِكَ عِنْدَ اللَّهِ فَوْزًا عَظِيمًا}[الفتح:5] {وَيُعَذِّبَ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ الظَّانِّينَ بِاللَّهِ ظَنَّ السَّوْءِ عَلَيْهِمْ دَائِرَةُ السَّوْءِ وَغَضِبَ اللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ جَهَنَّمَ وَسَاءَتْ مَصِيرًا}[الفتح:6] {وَلِلَّهِ جُنُودُ السَّمَوَاتِ وَالأَرْضِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا}[الفتح:7] {إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا}[الفتح:8] {لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا}[الفتح:9]

Allah ﷻ says, In the Name of Allah—the Most Compassionate, Most Merciful, "Indeed, We have granted you a clear triumph ˹O Prophet˺ so that Allah may forgive you for your past and future shortcomings,[1] perfect His favour upon you, guide you along the Straight Path, and so that Allah will help you tremendously. He is the One Who sent down serenity upon the hearts of the believers so that they may increase even more in their faith. To Allah ˹alone˺ belong the forces of the heavens and the earth. And Allah is All-Knowing, All-Wise. So He may admit believing men and women into Gardens under which rivers flow—to stay there forever—and absolve them of their sins. And that is a supreme achievement in the sight of Allah. Also ˹so that˺ He may punish hypocrite men and women and polytheistic men and women, who harbour evil thoughts of Allah.[1] May ill-fate befall them! Allah is displeased with them. He has condemned them and prepared for them Hell. What an evil destination! To Allah ˹alone˺ belong the forces of the heavens and the earth. And Allah is Almighty, All-Wise. Indeed, ˹O

Prophet,˹ We have sent you as a witness, a deliverer of good news, and a warner, so that you ˹believers˺ may have faith in Allah and His Messenger, support and honour him, and glorify Allah morning and evening" (Al-Fath: 1-9), Surah Al-Fath was sent down to the prophet in Al-Madinah after he had returned from Al-Hudaiba Battle. We have mentioned in the last episode that this Battle was in the sixth year of the prophet's emigration, in Dhu Al-Qi'dah, and the prophet ordered Muslims to perform a small pilgrimage as they were one thousand and four hundred. Many Arabs avoided marching with the prophet and when he arrived at Mecca, he was prevented to enter it as Quraish gathered its forces and swore that Muhammad would never forcibly enter it. We have mentioned these events in the last episode then, at the end, the prophet assigned a covenant with them as there were some conditions that humiliated the Muslims. One of these conditions was that the prophet should have returned anyone who came to him from Quraish while Quraish accepted whoever came to them from Muslims. Indeed, it was such a harsh matter that the prophet did not accept the weak Muslims after getting the prophet, so Allah had made a way out for them as it was mentioned in Abo Basir's story.

Allah has affirmed and told the prophet that He has granted him a clear triumph and Omar said to the prophet ﷺ, "Is that a conquest?" the prophet answered, "Yes, by Allah! It is a conquering". It was the greatest conquer in Islam as it paved the way for conquering Mecca, however, some Salafis said that, "Indeed, We have granted you a clear triumph ˹O Prophet˺" (Al-Fath: 1), refers to Mecca even if it was sent down before conquering Mecca so here it is expressed the future by using the present perfect to show that it surely will happen and had already happened after two years in the eighth

year, after Al-Hudybia Battle. "Indeed, We have granted you a clear triumph ˹O Prophet˺" (Al-Fath: 1), it is a clear triumph, "So that Allah may forgive you for your past and future shortcomings" (Al-Fath: 2), there is no one is given this blessing except the messenger of Allah Muhammad ﷺ. "Perfect His favour upon you" in this world and in the Hereafter, "Guide you along the Straight Path", the great Path of Islam, "And so that Allah will help you tremendously" (Al-Fath: 3), against your enemies. "He is the One Who sent down serenity upon the hearts of the believers so that they may increase even more in their faith……" (Al-Fath: 4), the serenity of faith and obeying Allah's and the messenger's order, though the matter was hard, the serenity about what the prophet did in this settlement as well as the serenity in their acceptance to fight with the prophet even if it might lead to death, "He is the One Who sent down serenity upon the hearts of the believers so that they may increase even more in their faith. To Allah ˹alone˺ belong the forces of the heavens and the earth. And Allah is All-Knowing, All-Wise" (Al-Fath: 4).

"So He may admit believing men and women into Gardens under which rivers flow—to stay there forever……" (Al-Fath: 5), this is a foreshadowing from Allah to His believing servants who were with the prophet in this Battle and who obeyed Allah's order in whose hearts the serenity was sent down, believing in Allah and obeying His order. "And absolve them of their sins. And that is a supreme achievement in the sight of Allah", this is the supreme achievement that Allah absolves the believers' sin and admits them to the eternal blessing Gardens. "Also ˹so that˺ He may punish hypocrite men and women and polytheistic men and women", this is Allah's way with the hypocrite men and women who appear the faith and

hide their disbelief. “And polytheistic men and women, who harbour evil thoughts of Allah”, the hypocrites believed that if the prophet went out from Al-Madinah to Mecca, he would never return as they said how could he go to the people that had fought him in his home? It means that the disbelievers came to the prophet in Al-Madinah in order to fight him in both Uhud and Al-Khandaq Battles, however, he wanted to go to them. Thus, they said that if he went to them, he would never return, this was their thought as they believed that Allah would forsake His religion and His messenger. This was the thought of the hypocrite men and women and the polytheistic men and women in Mecca. Therefore, Allah has said that He had granted this triumph so that He may punish hypocritical men and women and the polytheistic men and women. “Who harbour evil thoughts of Allah.[1] May ill-fate befall them!” it means the bad end would be for them. “May ill-fate befall them! Allah is displeased with them. He has condemned them and prepared for them Hell. What an evil destination!” (Al-Fath: 6), “Allah is displeased with them” this is one of Allah’s traits as there is no doubt that displeasure is one of Allah traits that has its effect of actions and its effect on whoever Allah is displeased with him that He stray, dismiss them out His Mercy and punish them in the Hellfire -God forbids- Allah may ban them and dismiss them out of His Mercy. “He has condemned them and prepared for them Hell. What an evil destination!”, because Allah is displeased with them, He prepared for Hell. This is evidence that Hell has already existed and prepared. “Prepared for them Hell” means to receive them and this will be the worst reception and the worst destination for them. “What an evil destination!”, there will not be a worse destination than that because it is an eternal dwelling, but an eternal stay in Hell -God forbids-. “What an evil

destination!" it means that the destination of the disbelievers will be there in Hell -God forbids-, "What an evil destination!".

Then, Allah has affirmed saying, "To Allah ˹alone˺ belong the forces of the heavens and the earth" (Al-Fath: 7), the heavens and the earth are full of Allah's forces that He can give mastery over whoever He wants from His servants. "If they were to see a ˹deadly˺ piece of the sky fall down ˹upon them˺, still they would say, '˹This is just˺ a pile of clouds'" (At-Tur: 44). "And ˹so˺ were overtaken by the torment of the day of the ˹deadly˺ cloud.[1] That was really a torment of a tremendous day" (Al-Shu'ara: 189), it means the wind that Allah had sent down to them. "So We plagued them with floods, locusts, lice, frogs, and blood—all as clear signs, but they persisted in arrogance and were a wicked people" (Al-A'raf: 133), the sea itself is one of Allah's favour but He had made it a punishment in which He had to drown the people of Pharaoh, as well as the floods and springs, are from Allah's favour but Allah had made them a punishment to the people of Pharaoh. Thus, Allah had destroyed them with rain from the sky, "So We opened the gates of the sky with pouring rain, and caused the earth to burst with springs, so the waters met for a fate already set" (Al-Qamar: 11-12), the people of Noah were destroyed by this way; a torment from the sky as it in itself is a favour but sending it in this way, Allah made it their punishment. Therefore, these are the heavens and the earth that Allah has made for His forces that Allah has sent and made them a punishment to whoever He wants. "To Allah ˹alone˺ belong the forces of the heavens and the earth. And Allah is Almighty, All-Wise" (Al-Fath: 7), "Almighty" means that He is the prevalent so that no one can defeat Him. "All-Wise" means that He puts

matters in their right place as there is nothing of Allah's order is put in its wrong place, but everything is in its right place

Then, Allah has directed His speech to the prophet, saying, "Indeed, ˹O Prophet,˺ We have sent you as a witness, a deliverer of good news, and a warner" (Al-Fath: 8), this the mission of the prophet as Allah has honored him. "We" refers to Allah, "We have sent you" this is an affirmation as Allah is the One Who has sent him. Here, Allah is speaking about Himself by using the plural form "We have sent you" as He did say "I have sent you" in order to glorify Himself. Thus, He is the Great Lord, "We have sent you" "You" refers to Muhammad. "As a witness" upon your people as Allah says, "So how will it be when We bring a witness from every faith-community and bring you ˹O Prophet˺ as a witness against yours? On that Day, those who denied ˹Allah˺ and disobeyed the Messenger will wish they were reduced to dust. And they will never be able to hide anything from Allah" (An-Nisa: 41-42), it means that the prophet will witness for the obedient from his people by rewarding him Jannah and against whoever disobeyed him by punishing him in Hell as the witness of the prophet will be accepted in the sight of Allah. He said, "So how will it be when We bring a witness from every faith-community……" (An-Nisa: 41), "A witness" refers to its messenger, "And bring you" refers to Muhammad, "As a witness against yours" refers to those whom he has been sent to as a witness. "On that Day, those who denied ˹Allah˺ and disobeyed the Messenger will wish they were reduced to dust……..." (An-Nisa: 42), it means that they wished to stay in their tombs and be reduced to dust. "And they will never be able to hide anything from Allah", they cannot hide anything from Allah, so the prophet

witnesses for the believers and against the disbelievers as the prophet will witness whoever knows the prophet's message.

"Indeed, ˹O Prophet,˺ We have sent you as a witness, a deliverer of good news……..." (Al-Fath: 8), "Delivering of good news" means telling whatever is good as it means that he is telling about joy and pleasure for whoever follows the straight path so Allah gives them the good news in the world and in the Hereafter with Allah's blessing and Jannah. Thus, the prophet foreshadowed whoever believed in him that Allah would guide them to faith, save, help, support them against their enemies and grant them a good life in this world, "Whoever does good, whether male or female, and is a believer, We will surely bless them with a good life, and We will certainly reward them according to the best of their deeds" (An-Nahl: 97), this is the great reward from Allah to His believing servants. "A deliverer of good news, and a warner", "Warning" means telling whatever is evil and fearing them from the punishment. Thus, the prophet is a warner to all worlds, warning people from Allah's punishment as he said in the first speech to people, "Then I am a plain warner to you of a coming severe punishment". It means "O people, I am a plain warner to you of a coming severe punishment" it means before a severe punishment comes to you. Therefore, the prophet is a warner to all worlds as well as a warner to the believers from violating Allah's orders, so Allah has warned His servants from disobeying His order even if it was a very small matter because everything has its punishment and every sin has its punishment, "So whoever does an atom's weight of good will see it. And whoever does an atom's weight of evil will see it" (Az-Zalzalah: 7-8). That is why the prophet ﷺ was the warner as he said, "And I am a naked warner" he was the best

warner of all peoples and Allah has sent down Quran with him in order to be a warner to the whole world, “Blessed is the One Who sent down the Standard[1] to His servant,[2] so that he may be a warner to the whole world” (Al-Furqan: 1) and said, “I may warn you and whoever it reaches”. Anas said, “Whenever Allah's Messenger delivered a Khutbah (religious talk), his eyes would become red, his voice rose and his anger would become intensified, as if he was like one warning an army and saying, The enemy has made a morning attack on you. The enemy has made an evening attack on you”. As if the prophet warned the army and argued with them to fight and told them that the enemies were behind them. Therefore, this was the prophet’s way in warning, “We have sent you” refers to Muhammad, “As a witness, a deliverer of good news, and a warner” (Al-Fath: 8).

Allah says, “So that you ˹believers˺ may have faith in Allah and His Messenger, support and honour him, and glorify Allah morning and evening” (Al-Fath: 9), Allah has sent His messenger Muhammad with these attributes; a witness against the people, a deliverer of good news and a warner. He says, “So that you ˹believers˺ may have faith in Allah and His Messenger”, Allah has sent him with these attributes so that they may believe in him. “So that you ˹believers˺ may have faith in Allah”, as the prophet invited to Allah, “and His messenger” Muhammad. “..... Support and honour him, and glorify Allah morning and evening” (Al-Fath: 9), here in this verse Allah has mentioned four acts which the believers must do, He says, “So that you ˹believers˺ may have faith in Allah” then He says, “..... Support and honour him, and glorify Allah morning and evening” (Al-Fath: 9). Bin Abbas said that all these acts are for Allah but the faith is common between Allah and the messenger and supporting, honouring, and

glorifying are for Allah. Thus, it means that you must glorify Allah in all times as Noah said to his people, "What is the matter with you that you are not in awe of the Majesty of Allah" (Nuh: 13), it means you are not glorifying Allah, "Glorify Him" means to exclude Him from any fault as He is the Lord, One ˹and Indivisible, the Sustainer ˹needed by all and He has never had offspring, nor was He born. Some scholars said, "So that you ˹believers˺ may have faith in Allah and His Messenger" this faith is in Allah and His messenger, "Support and honour him" refers to the prophet. "And glorify Allah morning and evening", it refers to Allah as the pronoun in support and honour refers to the prophet so it will be "Support and honour the prophet", and glorify Allah morning and evening.

"Support the prophet" means to help him as the prophet agreed with Al-Ansar in Al-Aqabah to support and protect him. He said, "If I come to you, will you protect me from what you will protect yourselves and you children?" and we must support Allah and His messenger as He says, "O believers! Stand up for Allah, as Jesus, son of Mary, asked the disciples, 'Who will stand up with me for Allah?' The disciples replied, 'We will stand up for Allah'. Then a group from the Children of Israel believed while another disbelieved. We then supported the believers against their enemies, so they prevailed" (As-Saf: 13). Allah says about the prophet, "˹It does not matter˺ if you ˹believers˺ do not support him, for Allah did in fact support him when the disbelievers drove him out ˹of Mecca˺ and he was only one of two. While they both were in the cave, he reassured his companion,[1] Do not worry; Allah is certainly with us'" (At-Tawbah: 40), "˹It does not matter˺ if you ˹believers˺ do not support him", it means to support and help the prophet and fight with him as the companions said, "We will fight before

and behind you, from your right and left sides and you will find us brave warriors". Saad bin Moa'z said in Badr Battle, "O messenger of Allah! Do what Allah ordered you; He may make you happy with us tomorrow; by Allah! Honesty in fighting means honesty in death, by Allah! If you pass this sea, we will follow you and none of us will hesitate". Al-Meqdad said, "O Allah's Messenger! We do not say to you as the children of Israel said to Musa, 'Go you and your Lord and fight you two; we are sitting here, but (we say). "Proceed, and we are with you". We could fight with you from all sides so that we may fight the enemies. Therefore, this is how to support the prophet as supporting the prophet means supporting Allah as well because the prophet has come with Allah's religion inviting to Allah.

"Support and honour him", it means to honour and esteem the prophet and to give him the same honour which Allah gives to him as he is Allah's servant and messenger. In Surah Al-Hujurat, Allah has mentioned some morals that Muslims must have in dealing with the prophet ﷺ, "O believers! Do not proceed ˹in any matter˺ before ˹a decree from˺ Allah and His Messenger. And fear Allah. Surely Allah is All-Hearing, All-Knowing. O believers! Do not raise your voices above the voice of the Prophet, nor speak loudly to him as you do to one another,[1] or your deeds will become void while you are unaware" (Al-Hujurat: 1-2), so the prophet must be honoured and esteemed as one should not speak except by his permission and none can give Fatwa while his presence. As well as none should speak about the religious matter before he speaks and he should not be called by his name; O Muhammad or by his nickname but he should be called by describing him that he messenger of Allah so it is said to him: O messenger of Allah or O prophet of Allah. The voice should not be raised in his presence as he has

some rights of honouring and esteeming but he does not have the rights of Allah such as prostrating and kneeling as these are acts of worship that belong to Allah only. Consequently, the prophet disliked the act when people stood up when he entered them as he was as Anas said, “They loved the messenger of Allah and they did stand up to glorify him because he disliked this act”. He also disliked that he sat down while they still stood up because it was the way of glorifying the kings of Far and Ar-Rum but the prophet had not been glorified by this act that he set down while people still stood up. Therefore, the prophet prevented people from doing so, saying, “Whoever wishes that he be received by men standing then, let him take his seat in the Fire”, he disliked this act so much and he had also prostrated or kneeled to him.

Moreover, when Moa’z bin Jabal was in Syria, he saw that the Christians glorify their priests and prostrate to them so he said, “Our prophet is worthier” it means that the prophet is worthier to be prostrated to him and to be glorified than those. Although they were their clergymen, they were polytheists and disbelieved in Allah. Thus, he believed that the prophet was worthier than them as he was a true messenger from Allah. Consequently, when he returned and saw the prophet, he prostrated so the prophet said to him, “O Moa’z! Rise please” so he replied, “O messenger of Allah! I saw the Christians glorify their priests in Syria so I think that you are worthier than them.” Therefore, the prophet said, “If I order anyone to prostrate to the other besides Allah, I will order the wife to prostrate to her husband because of his favour upon her” and said, “There is no one deserves to be prostrated to except Allah” so the prophet should be honoured and respected within limited matters but he did not have Allah’s rights that people

prostrate and knee to him or pray to him besides Allah or to be worshipped besides Allah as a man came to the prophet and said to him, “If Allah wills and if you will” the prophet replied, “Do you set me up equal to Allah? Say, if Allah only wills as the Will belongs to Allah alone”.

The evidence here is that Allah has sent His messenger Muhammad as a witness against or for people, a deliverer of good news, and a warner. Allah says, “So that you ˹believers˺ may have faith in Allah and His Messenger”, so Allah has made faith by believing in Allah and in the prophet Muhammad. It means to believe that he is Allah’s servant and messenger, to obey the prophet in what Allah has ordered him, to believe him in what he says, and to know that he is truly the messenger of Allah. As well as to believe in Allah, His Names and His traits and to glorify Allah, “So that you ˹believers˺ may have faith in Allah and His Messenger, support and honour him”, “Him” refers to the prophet according to the second explanation, “And glorify Allah morning and evening”. Allah is the Most Holly and is glorified and is exalted from any fault and from all attributes that are given to the people but He is attributed with perfect traits, to Him belong the finest attributes as He is the Lord, the King, the Most Gracious, the Most Merciful, the All-Forgiving, the Loving, the All-Hearing and the All-Knowing Who certainly encompasses all things in ˹His˺ knowledge and His mercy encompasses everything as well as He has no equals or associates as the greatest fault is comparing Him with anyone. “Do you know of anyone equal to Him ˹in His attributes˺?” He has no equals or patrons, neither drowsiness nor sleep overtakes Him and He never wrongs anyone as well, “Allah! There is no god ˹worthy of worship˺ except Him, the Ever-Living, All-Sustaining. Neither drowsiness nor sleep overtakes Him”, He is the

Ever-Living Who never dies, “Put your trust in the Ever-Living, Who never dies, and glorify His praises. Sufficient is He as All-Aware of the sins of His servants” (Al-Furqan: 58).

Thus, glorifying Allah means excluding Him from any fault, “Morning and evening”, so a certain prayer was legalized to glorify Allah in the morning, it is Al-Fajr prayer. “Evening” Allah has legalized Al-Asr prayer at the beginning of evening time so these are the greatest prayers in Islam; Al-Fajr and Al-Asr as the prophet said, “Whoever prays the two cool prayers (`Asr and Fajr) will go to Paradise”, “Cool prayers” is a common name to these prayers. The prophet also said, “Angels take turns among you by night and by day, and they all assemble at the dawn and afternoon prayers. Those (of the angels) who spend the night among you, then, ascend, and their Lord asks them, though He is the best informed about them: How did you leave My servants? -they say: We left them while they were praying and we came to them while they were praying”, they came to them while they were praying Al-Asr and left them while they were praying Al-Fajr, “And glorify Allah morning and evening”.

Then, Allah says, “Surely those who pledge allegiance to you ˹O Prophet˺ are actually pledging allegiance to Allah. Allah’s Hand is over theirs. Whoever breaks their pledge, it will only be to their own loss. And whoever fulfils their pledge to Allah, He will grant them a great reward” (Al-Fath: 10), “Surely those who pledge allegiance to you ˹O Prophet˺”, the pledge here refers to the army as they were one thousand and four hundred who pledged the prophet under the tree. They pledged to him that they would never flee so they preferred death. Allah has mentioned that pledging to the prophet means pledging to Allah as the prophet pledged them and Allah

witnessed it as He said, “Surely those who pledge allegiance to you ˹O Prophet˺ are actually pledging allegiance to Allah”, this is because the prophet is the messenger of Allah so they fought and endured patiently for the sake of Allah. Consequently, they covenanted with Allah; this was a pledge allegiance to Allah as it is an agreement in which the believers gave Allah something and would take their reward, “Surely those who pledge allegiance to you ˹O Prophet˺ are actually pledging allegiance to Allah. Allah’s Hand is over theirs. Whoever breaks their pledge, it will only be to their own loss. And whoever fulfils their pledge to Allah, He will grant them a great reward” (Al-Fath: 10).

يقول الله ﷻ: {إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَى نَفْسِهِ وَمَنْ أَوْفَى بِمَا عَاهَدَ عَلَيْهُ اللَّهَ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا}[الفتح:10] {سَيَقُولُ لَكَ الْمُخَلَّفُونَ مِنَ الأَعْرَابِ شَغَلَتْنَا أَمْوَالُنَا وَأَهْلُونَا فَاسْتَغْفِرْ لَنَا يَقُولُونَ بِأَلْسِنَتِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ قُلْ فَمَنْ يَمْلِكُ لَكُمْ مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ بِكُمْ ضَرًّا أَوْ أَرَادَ بِكُمْ نَفْعًا بَلْ كَانَ اللَّهُ بِمَا تَعْمَلُونَ خَبِيرًا}[الفتح:11] {بَلْ ظَنَنْتُمْ أَنْ لَنْ يَنْقَلِبَ الرَّسُولُ وَالْمُؤْمِنُونَ إِلَى أَهْلِيهِمْ أَبَدًا وَزُيِّنَ ذَلِكَ فِي قُلُوبِكُمْ وَظَنَنْتُمْ ظَنَّ السَّوْءِ وَكُنْتُمْ قَوْمًا بُورًا}[الفتح:12] {وَمَنْ لَمْ يُؤْمِنْ بِاللَّهِ وَرَسُولِهِ فَإِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَعِيرًا}[الفتح:13] {وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالأَرْضِ يَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا}[الفتح:14]

says, “Indeed, those who pledge allegiance to you, [O ﷺ Allah Muhammad] - they are actually pledging allegiance to Allah. The hand of .Allah is over their handsSo he who breaks his word only breaks it to the detriment of himself. And he who fulfills that which he has promised Allah - He will give him a great reward.” [Al-Fath: 10] “Those who remained behind of the bedouins will say to you, “Our properties and our families occupied us, so ask forgiveness for us.” They say with their tongues what is not within their hearts. Say, “Then who could prevent Allah at all if He intended for you harm or intended for you benefit? Rather, ever is Allah, of

what you do, Aware." [Al-Fath: 11] "But you thought that the Messenger and the believers would never return to their families, ever, and that was made pleasing in your hearts. And you assumed an assumption of evil and became a people ruined." [Al-Fath: 12] "And whoever has not believed in Allah and His Messenger - then indeed, We have prepared for the disbelievers a Blaze." [Al-Fath: 13] "And to Allah belongs the dominion of the heavens and the earth. He forgives whom He wills and punishes whom He wills. And ever is Allah Forgiving and Merciful." [Al-Fath: 14].

Allah ﷻ says, "Indeed, those who pledge allegiance to you, [O Muhammad] - they are actually pledging allegiance to Allah. The hand of Allah is over their hands. So he who breaks his word only breaks it to the detriment of himself. And he who fulfills that which he has promised Allah - He will give him a great reward." The pledge of allegiance here refers to the pledge the Prophet received in the Pledge of the Tree; the Pledge of Satisfaction, this was during the invasion of Hudaybiyyah. The reason behind the Prophet receiving this pledge was because when he sent a messenger to Quraysh, he sent Othman ibn Affan -may Allah be pleased with him-. The Prophet chose Othman because his family was still with Quraysh and were from Quraysh's leaders. Thus the Prophet sent him to inform them that the Prophet doesn't want to wage a war against them, but he is coming to honor the Kaaba, he is bringing the sacrificial animal with him in order to perform Umrah and return to Medina after that peacefully. When Othman ibn Affan went with this message to them, the pride took them, the pride of ignorance. They then said, "Mohammad will come to our land! By God, he will not enter it by force as long as we are here", and they decided not to allow him to enter, and told Othman "if you want to

encompass, then go ahead, we allow you alone to encompass around the House". He then said, "I would never encompass around the House without the Prophet ﷺ", even though Othman was muhrim.

After that, they prevented Othman from going back to the Prophet ﷺ. Then it was announced that Othman was murdered, thus the Prophet said, "We will not go back until we fight them", i.e. they won't return until they fight Quraysh. Then the Prophet ﷺ invited his companions to give him the pledge, he said, "give me the pledge of allegiance", so they said, what should we give the pledge of allegiance for? He answered, "give me the pledge of allegiance on not to flee", and so the whole army that was with the Prophet ﷺ gave him the pledge of allegiance, which is a great matter; since the companions went out seeking Umrah, not a war, and they were surprised by this situation yet they withstand, endured and said, yes we give you the pledge of allegiance. Salamah ibn al-Akwa -may Allah be pleased with him- said, "We pledged to die with him for the sake of Allah", meaning they will die and never run away, and to fight even if this meant our death, we will never retreat. So all of them pledged allegiance to him except for Jadd ibn Qays. Jaber said, "Jadd ibn Qays, one of Banu Salama hid between his camel's legs until the end of the pledge of allegiance". So they gave the pledge of allegiance to the Prophet, an oath that states that a Muslim shall fight and shall not flee. Allah ﷻ was the Witness in this promise, so here Allah ﷻ has honored this pledge. In fact, it was the Prophet who extended his hand and given the pledge from his companions, but he was doing so for Allah ﷻ. Allah ﷻ says, "Indeed, those who pledge allegiance to you, [O Muhammad] - they are actually pledging allegiance to Allah." Using exclusive structure to emphasize this is a pledge to Allah.

“The hand of Allah is over their hands.” Meaning this pledge is with Allah. In this regard, the attribution of the hands to Allah is truth; for Allah has hands as He ﷻ said to Iblis, “what prevented you from prostrating to that which I created with My hands?” Also, the Prophet ﷺ said, “God’s hand is full, undiminished by any expenditure, bountiful night and day. Have you seen what He has expended since He created the heaven and the earth, for what His hand holds has not decreased?” And he said, “... people at the right hand of the Compassionate One, and both His hands are right.” So it's a fact that this attribution fits His entity, it's not like the creature's attributes, exalted be He to have the characteristics of creatures; for Allah ﷻ “There is nothing like unto Him, and He is the Hearing, the Seeing.”

Then, Allah ﷻ says, “So he who breaks his word only breaks it to the detriment of himself.” meaning that who breaks this pledge won't harm Allah ﷻ in anything but he will only harm himself. In fact, he lost the reward Allah preserved for him and also deserves the punishment from Allah ﷻ.

“And he who fulfills that which he has promised Allah - He will give him a great reward.” fulfilling means to redeem the pledge, all its conditions, i.e. to fulfill what he pledged to Allah from fighting till the last breath for the sake of Allah, and to never flee. This pledge of allegiance is intended for this battle and the ones after it too, meaning that this man has given the pledge of allegiance to Allah ﷻ, and so whenever there is a fight he must commit to this promise. That's why the Prophet ﷺ demanded them to adhere to the pledge after this in the eighth year of Hijra when the Battle of Hunayn took place and many fled from the field, he then commanded Al-Abbas to call the people out, “O, People of the Tree", i.e. the ones who pledged the allegiance under the tree, so whenever one of them heard this call he would

shift his camel's rein to the voice direction, or his horse toward the voice direction, and if they did not submit to him because of the crowds he would let go of the rein, jump to the ground, and head towards the voice, run to the ibn Abbas voice. This call was in the early morning when it's still dark, and ibn Abbas kept calling, “O, People of the Tree " while they were running toward the voice direction where the Prophet ﷺ was standing. Then when they all gathered and the Prophet led them to face the infidels, Allah's aid arrived for them. Thus, the believer has to commit to this pledge of allegiance all the time. This is a great matter that's why it was mentioned that Allah was pleased with them, as He says, “Certainly was Allah pleased with the believers when they pledged allegiance to you, [O Muhammad], under the tree, and He knew what was in their hearts, so He sent down tranquility upon them and rewarded them with an imminent conquest” [Al-Fath: 18] they did not die through this but they were rewarded with the imminent conquest from Allah, referring to the Conquest of Khaybar that occurred after that. Allah says, “He will give him a great reward.” The great reward is the Paradise, and the phrase great rewards means a magnificent reward from Allah ﷻ. Great from the magnificent, grand, and vast is His reward in His Paradise and His pleasure.

Then Allah ﷻ directs His speech to those who turned their backs on the Prophet ﷺ, and explains what will be their excuses and arguments after the Prophet ﷺ returns to Medina, Allah says, “Those who remained behind of the bedouins will say to you, “Our properties and our families occupied us, so ask forgiveness for us.” They say with their tongues what is not within their hearts. Say, “Then who could prevent Allah at all if He intended for you harm or intended for you benefit? Rather, ever is Allah, of what you do,

Aware." [Al-Fath: 11] This is Allah informing the Prophet of what those who fall behind will be saying, the ones who didn't show up with the Prophet ﷺ, and did not want to go with him to the battlefield or to perform Umrah out of fear. Allah says that they will apologize to you with this, our money occupied us, meaning in maintaining their properties, cattle, and crops. "So ask forgiveness for us." They demand the Prophet to ask Allah to forgive them for falling behind because of their busyness. Allah ﷻ says, "They say with their tongues what is not within their hearts." i.e. what in their hearts is completely different, their hearts are occupied with fear and doubt that the Prophet will not return to Medina, and this journey will be the last as he will be surrounded by infidels and then be eradicated. "Say, "Then who could prevent Allah at all if He intended for you harm or intended for you benefit?" meaning your destiny is within God's hands and under His control even if you hide in your homes. Who then can stand between you and Allah if He wants to harm you, who can prevent that from happening? Also, if Allah wants to benefit you then no one can prevent this goodness from reaching you, so all of this is within God's hand. Allah says, "Rather, ever is Allah, of what you do, Aware.". Rather, is a retraction particle, i.e. Allah ﷻ is Aware of what you do, and what is in your hearts.

Then He ﷻ says, "But you thought that the Messenger and the believers would never return to their families, ever, and that was made pleasing in your hearts. And you assumed an assumption of evil and became a people ruined." [Al-Fath: 12] Allah states that the reason for their staying behind is that they thought the Muslims were going to Mecca without a comeback, and the infidels would be killing and eliminating them. "And that was made pleasing in your hearts." i.e. this evil doubt of this unseen matter was made

pleasing in your hearts; adorned, and appealing. You acted like it is the reality, and this is the certain outcome, that the Prophet and the believers won't ever come back to Medina. Allah says, "And you assumed an assumption of evil", i.e. this is an evil thought, you harbored evil thoughts of Allah and His Prophet. "And became a people ruined." Meaning no good will come from you, a doomed people. [Bawr] means doomed, i.e. you became a people ruined, your hearts are ruined, your souls, you are full with weakness, cowardness, you lost the great reward and grant victory; the evident triumph, you did not fight for the sake of Allah Who owns soldiers in both heavens and earth, and you preferred to stay behind thinking it's safer for you, but the fact is that you can't protect yourselves from Allah ﷻ, and the worst ruin is within the hearts and souls.

Then Allah ﷻ says, "And whoever has not believed in Allah and His Messenger - then indeed, We have prepared for the disbelievers a Blaze." [Al-Fath: 13] a threat from Allah ﷻ. Allah has sent His Prophets with faith, guidance, religion, and message to invite people to this great path and its expense one has to endure. So believing in Allah and His Prophet is an ordain, hence any deviation from this path will be faced with punishment. "Indeed, We have prepared for the disbelievers a Blaze", a lasting flame that will never fade out.

Then Allah ﷻ says, "And to Allah belongs the dominion of the heavens and the earth. He forgives whom He wills and punishes whom He wills. And ever is Allah Forgiving and Merciful." [Al-Fath; 14] this is an indication from Allah that you have to know, you addressees, that this is for Allah alone, not to anyone besides Him, He is the Owner of the heavens and earth. In this regard, heavens means everything above us, and earth is everything

under us, these seven heavens and seven earths are God's creation, His possession, all the creatures are Allah's possession, Allah owns them because He created them, and He is the One Who has given everything its distinctive form, from the small atom to the vast galaxy to all creatures and realms, Allah gives them their form, attributes, and destiny. Allah says, "... He said, "Our Lord is He who gave each thing its form and then guided [it]." [Taha: 50], Allah guided every creature to its own destiny, path, lifestyle, every single creature, from the smallest insect to the huge elephant, angels, and humans. Each one chose his path and Allah is the Ruler over them, He possesses the creations and manages their affairs. "Unquestionably, His is the creation and the command". Allah says regarding this in another Surah, "Say, "O Allah, Owner of Sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will. You honor whom You will and You humble whom You will. In Your hand is [all] good. Indeed, You are over all things competent."[Ali Imran:26]"You cause the night to enter the day, and You cause the day to enter the night; You bring the living out of the dead, and You bring the dead out of the living. And You give provision to whom You will without account [i.e., limit or measure]."[Ali Imran:27] thus Allah is the Possessor of the heavens and earth essence and matters.

"He forgives whom He wills", this is from His disposition, He forgives whom He wills from His servants, erase the sin, cover it and hide it, and will not hold them accountable for it. Of course, this forgiveness can be achieved through sincere repentance, returning to Allah's path, and asking forgiveness for Him ﷻ Allah relates regarding the first sin from mankind, Adam's sin, He ﷻ says, "Then Adam received from his Lord [some] words, and He

accepted his repentance. Indeed, it is He who is the Accepting of repentance, the Merciful." [Al-Baqarah: 37], at that time Adam received these words of repentance and Allah accepted it and forgave him. "They said, "Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers.""[Al-A'raf:23] Allah forgives whom He wills from His servants with His arrangement, i.e. He arranges the path of repentance for His servants. As long as the servant follows this path Allah will forgive him.

"He forgives whom He wills and punishes whom He wills." punishes, the punishment is the grievous penalty for whom He wills; for He is the Possessor and the Judge over His creation. In this regard, Allah has sentenced Iblis when he sinned to remain stubborn and arrogant until he is thrown in Hellfire. Allah let him stray from the path of repentance, and instead of seeking forgiveness he insisted on refusing and acting arrogant and said, "He said, "I am better than him. You created me from fire and created him from clay." [Sad: 76] "[Allah] said, "Then get out of it [i.e., Paradise], for indeed, you are expelled."[Sad: 77], "And indeed, upon you is My curse until the Day of Recompense."[Sad: 78]. Allah's curse stuck to him till now. And this is the case for the disbeliever; for the infidel is deprived of God's care; he walks in the path of disbelief until he is struck with divine punishment. Here Allah starts with mentioning forgiveness to encourage those who stayed behind to repent and ask for forgiveness. "And ever is Allah Forgiving and Merciful."[Al-Fath:14]; Allah also concludes the verse with forgiveness phrases to stress this decree, and encourage the ones who fell into dark suggestions of the soul and disobeyed God to seek forgiveness from Him. "And ever is Allah Forgiving and Merciful"; this is

from His attributes; that He is Forgiving; forgives a lot, Merciful at His believing servants.

Then Allah mentions the state of those who stayed behind; how they were deprived of an accelerated destiny for honest and truthful believers in this life. Allah says, "Those who remained behind will say when you set out toward the war booty to take it, "Let us follow you." They wish to change the words of Allah. Say, "Never will you follow us. Thus did Allah say before." So they will say, "Rather, you envy us." But [in fact] they were not understanding except a little."[Al-Fath: 15] This verse was revealed after the Prophet returned to Medina, asserting that Allah has prepared a reward for those who aided and accompanied the Prophet. This reward included the victory of Khaybar, Allah will give them the land of Khaybar, eliminating the arrogance from the face of the earth, and keep the Island empty from the Jews. When the Prophet returned to Medina, he encouraged those who accompanied him to Mecca, 1400 Muslims, to join him to Khyber; no one can join this battle but them. This was an order from Allah ﷻ, that this battle shall specifically be limited to them. Thus, when the Prophet was preparing for Khyber, the ones who stayed behind intended to join him in the battle; believing that fighting Khyber is easier for them; the victory is apparent and shall be achieved with the Prophet's great army, and the Jews won't be able to last in front of the Muslims army.

Allah says, "Those who remained behind will say", those who stayed behind during the Battle of Hudaybiyyah, "when you set out toward the war booty to take it", if you set out means went out, toward the war booty, i.e. in Khyber. "Let us follow you." Meaning to be with you and join you in this war. Allah here says, "They wish to change the words of Allah." meaning

those who stayed behind wished to twist Allah's words; Allah's words were that the booty is only for those who were truthful with their pledges. Allah has promised them with this after they fulfill their oaths, so this booty is Allah's reward for them in this world. He says, "Say, "Never will you follow us." i.e. tell them you shall never follow us in this battle. "Thus did Allah say before." this is Allah's order and what was revealed to the Prophet ﷺ. He ﷻ says, "So they will say, "Rather, you envy us." this will be their replay; you are doing this because you fear if we go with you we will share the war booty, so you desire our share of the booty. Allah says, "But [in fact] they were not understanding except a little." how can Allah reward them even if it's a worldly reward like He rewarded the truthful believers who pledged to Allah, and sacrificed themselves for Allah's sake? Those people have no understanding, if Allah gave both parties the same reward it would be like an encouragement for others to stay behind; one might think it's okay to fall behind since he will ultimately be rewarded from Allah in this world.

Then Allah says, "Say to those who remained behind of the bedouins, "You will be called to [face] a people of great military might; you may fight them, or they will submit. So if you obey, Allah will give you a good reward; but if you turn away as you turned away before, He will punish you with a painful punishment."[Al-Fath: 16]. Say to those who stayed behind of the Bedouins that there will be other battles which will happen continuously and you'll face other people other than Khaybar, which Allah specified for the truthful ones, i.e. its bounty is limited to those who accompanied the Prophet in Hudaybiyyah. "You will be called to [face] a people of great military might", a people of great military might; might during battles and fight. Allah ﷻ says, "You may fight them, or they will

submit.” interpreters have different interpretations regarding these people. “A people" is undefined, “a people of great military might”, they are known to be strong; some said they are Banu Hunaifah, or Tamim, or Ghatafan, or others who joined hands with Musaylimah the Arch-Liar and Sajah, and they are people with great might in battles. Khaled ibn Al-Waleed -may Allah be pleased with him- who is a veteran that fought Persians, Arabs, and Romans said, “I fought Persians and Romans yet they were never close to Banu Hunaifah might in war”, we have never experienced a battle as harsh as Banu Hunaifah's, to the point that Keepers of the Quran tied themselves fearing they would flee away from the harshness of the battle; and with this, they've forced themselves to stand still in the battleground. Banu Hunaifah has killed many Muslims in the war. And among them the reciters, for that reason, Omar has advised Abu Bakr As-Siddiq to compile the Quran fearing it may be forgotten, and he said to him, “the murder of memorizers in the Battle of Yamamah is becoming more severe, and I fear if this continues many of the Quran will be forgotten; so compile the Quran” Thus many scholars believed Banu Hunaifah are the “people"; some said they were the Persians; some said they were the Romans, since they are quite powerful in wars and well trained, to the point that Muslims suffered very much in their battles with them; they had elephants with them which was new to Muslims. The interpreters explained that this verse applies to Banu Hunaifah; Persians; Romans, in any case, it doesn't make any difference since they are all people of great might and power in the battle.

يقول الله ﷻ: {سَيَقُولُ الْمُخَلَّفُونَ إِذَا انطَلَقْتُمْ إِلَى مَغَانِمَ لِتَأْخُذُوهَا ذَرُونَا نَتَّبِعْكُمْ يُرِيدُونَ أَنْ يُبَدِّلُوا كَلامَ اللَّهِ قُلْ لَنْ تَتَّبِعُونَا كَذَلِكُمْ قَالَ اللَّهُ مِنْ قَبْلُ فَسَيَقُولُونَ بَلْ تَحْسُدُونَنَا بَلْ كَانُوا لا يَفْقَهُونَ إِلَّا قَلِيلًا} [الفتح:15] {قُلْ لِلْمُخَلَّفِينَ مِنَ الأَعْرَابِ سَتُدْعَوْنَ إِلَى قَوْمٍ أُوْلِي بَأْسٍ شَدِيدٍ تُقَاتِلُونَهُمْ أَوْ يُسْلِمُونَ

فَإِنْ تُطِيعُوا يُؤْتِكُمُ اللَّهُ أَجْرًا حَسَنًا وَإِنْ تَتَوَلَّوْا كَمَا تَوَلَّيْتُمْ مِنْ قَبْلُ يُعَذِّبْكُمْ عَذَابًا أَلِيمًا}[الفتح:16] {لَيْسَ عَلَى الأَعْمَى حَرَجٌ وَلا عَلَى الأَعْرَجِ حَرَجٌ وَلا عَلَى الْمَرِيضِ حَرَجٌ وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الأَنْهَارُ وَمَنْ يَتَوَلَّ يُعَذِّبْهُ عَذَابًا أَلِيمًا}[الفتح:17] {لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِيبًا}[الفتح:18] {وَمَغَانِمَ كَثِيرَةً يَأْخُذُونَهَا وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا}[الفتح:19]

says, "Those who remained behind will say when you set out ﷻ Allah ".toward the war booty to take it, "Let us follow youThey wish to change the words of Allah. Say, "Never will you follow us. Thus did Allah say before." So they will say, "Rather, you envy us." But [in fact] they were not understanding except a little."[Al-Fath: 15] "Say to those who remained behind of the bedouins, "You will be called to [face] a people of great military might; you may fight them, or they will submit. So if you obey, Allah will give you a good reward; but if you turn away as you turned away before, He will punish you with a painful punishment." [Al-Fath: 16] "There is not upon the blind any guilt or upon the lame any guilt or upon the ill any guilt [for remaining behind]. And whoever obeys Allah and His Messenger - He will admit him to gardens beneath which rivers flow; but whoever turns away - He will punish him with a painful punishment." [Al-Fath: 17] "Certainly was Allah pleased with the believers when they pledged allegiance to you, [O Muhammad], under the tree, and He knew what was in their hearts, so He sent down tranquility upon them and rewarded them with an imminent conquest" [Al-Fath:18] "And much war booty which they will take. And ever is Allah Exalted in Might and Wise." [Al-Fath: 19].

Allah ﷻ tells His Prophet about those who stayed behind that they will try to join the battle of Khaybar with the Prophet for it's an easy fight and with fine booty. Those who stayed behind were afraid of being killed, and they

believed that the Muslims will be annihilated in Mecca, that's why they made up some excuses saying they have to be in Median to look after their business and family. For that reason, Allah forbade them from joining the other battle and taking the booty as the true ones who gave the pledge to the Prophet and Allah. Allah ﷻ has deprived them of the booty He prepared for the Muslims who were truthful with the Prophet and accompanied him in Hudaybiyyah; they were 1400 Muslims. Allah promised these Muslims a war booty they will be awarded in Khaybar. when the Prophet returned from Hudaybiyyah he stayed in Medina till Safar [the second month in the Islamic calendar] from the seventh year, then he went out to Khaybar in Safar, that's when those who stayed behind wanted to accompany the Prophet in this battle, yet Allah informed them He made this battle and its booty the promised worldly reward for those who accompany the Prophet to Mecca.

Then Allah calls out those who stayed behind avoiding the battle for the sake of God, He says, "Say to those who remained behind of the bedouins", i.e. the tribes around Medina, "You will be called to [face] a people of great military might", will be called is in the passive form, and the subject [leader] is one of the Muslims Caliph or the Prophet ﷺ, "... a people of great military might; you may fight them, or they will submit. So if you obey, Allah will give you a good reward; but if you turn away as you turned away before, He will punish you with a painful punishment."[Al-Fath: 16]. The interpreters concluded different interpretations regarding the identity of the people mentioned in the verse; some said Romans, for the Prophet urged Muslims to fight Romans in the 9th year of Hijra and encouraged them to do so. However this interpretation can be nullified with Allah saying, "you may fight them, or they will submit." because the Romans were Christians, and

the purpose for fighting them was not only to fight or invite them to Islam, i.e. to convert to Islam or die, but the purpose for fighting them was to force them to pay tribute, as He ﷻ says, "Fight against those who do not believe in Allah or in the Last Day and who do not consider unlawful what Allah and His Messenger have made unlawful and who do not adopt the religion of truth [i.e., Islām] from those who were given the Scripture - [fight] until they give the jizyah willingly while they are humbled."[At-Tawbah: 29]. Allah made jizyah the prescribed punishment, not the choice to convert to Islam nor death; converting to Islam and death was for Arabs only. That's why others explained that people refer to fighting apostates, i.e. Banu Hunayfah are the ones who you may fight or will submit.

The Prophet ﷺ said regarding this, "I have been commanded (by Allah) to fight people until they testify that there is no true god except Allah, and that Muhammad is the Messenger of Allah, and perform prayer and pay Zakat. If they do so, they will have the protection of their blood and property from me except when justified by Islam, and then the account is left to Allah". Allah has also given Arabs after The Conquest of Mecca a term limit of four months; four months they can remain in their disbelieving state; after it ends they have to either convert to Islam or be executed. Allah says, "[This is a declaration of] disassociation, from Allah and His Messenger, to those with whom you had made a treaty among the polytheists." [At-Tawbah: 1] "So travel freely, [O disbelievers], throughout the land [during] four months but know that you cannot cause failure to Allah and that Allah will disgrace the disbelievers."[At-Tawbah: 2]. Hence, this is a nullification of all treaties between the Prophet and the infidels; the unlimited covenants not the ones with a time frame limit, otherwise Allah says about the temporary

covenants, “so complete for them their treaty until their term [has ended]”. Then Allah says, “And when the inviolable months have passed, then kill the polytheists wherever you find them and capture them and besiege them and sit in wait for them at every place of ambush. But if they should repent, establish prayer, and give zakat, let them [go] on their way. Indeed, Allah is Forgiving and Merciful.”[At-Tawbah: 5]. Thus Allah made their way to survive death through believing in Him.

After the Conquest of Mecca, the Arabs started entering into the religion of Allah in multitudes. All the Island had submitted to Allah and His Prophet. However, after the Prophet's death, the Arabs reverted from the religion, most people renounced to the extent that Friday prayer was only held in Medina, Meccan, and Taif, whereas other regions have abandoned the Prayer. Many abandoned prayer; some kept praying but quit paying zakat. Thus, all of them were fought by Abu Bakr -may Allah be pleased with him-, he waged war on all of them to the point he released eleven army units on them at once; to every region these apostates Arabs were until they surrendered and returned to Islam. In this event, some interpreters said that “people” in, “You will be called to [face] a people of great military might; you may fight them, or they will submit”, are the Arabs troops who renounced after the Prophet's death; the mightiest among them were Banu Hunayfah. For that reason, Abu Bakr As-Siddiq and Omar ibn Khattab -may Allah be pleased with them- decided to compile the Quran fearing it will be forgotten after the death of a fine number of the memorizers of the Quran in these battles.

Thus, “You will be called to [face] a people of great military might”, meaning the apostates; this may be the closest interpretation because Allah

says, “you may fight them, or they will submit.” you may fight them, or they will submit means their destiny is either converting to Islam or death. “So if you obey”, you refer to the ones who remind behind and did not accompany the Prophet, “Allah will give you a good reward”, for fighting in this battle, since the outcome of the battle is not the booty and it's a harsh one, where many Muslims suffered. “but if you turn away”, when you are called to the war, “as you turned away before”, as when the Prophet ﷺ called you to join him in Umrah and you refused, “He will punish you with a painful punishment.” because Jihad is an obligation Allah has ordained on Muslims; fighting for Allah's sake is an obligation on this nation. Thus when Arabs renounced fighting them became an individual duty on every Muslim; to fight these to prevent any further discord and to eliminate this affliction roots. Because if Arabs were left without being fought for this deed, Islam would be over for good. Islam would have ended, whether it's with reduce part of it and neglecting its commands, just like the ones who said, there is a difference between praying and zakat, zakat is only given for the Prophet after he died there will be no zakat. They said we won't be given zakat to ibn Abi Quhafah, or through renouncing from the whole religion like most of the apostates; there were some who followed a prophet claiming that the Prophet ﷺ was a liar, those were; Musaylimah the Arch-Liar and Sajah.

Also, those who renounced in Yemen and followed Al-Aswad al-Ansi. All of this was enough to eliminate the existence of Islam if Abu-Bakr let them be this would be the end of Islam. Abu Bakr has called out to the companions who were hesitant in fighting the reverters; thinking they were not obligated to fight those who said, “I bear witness that none deserves worship except God, and I bear witness that Muhammad is the messenger

of God." He said, "By God, I will fight whoever distinguishes between praying and zakat", i.e. who prays but doesn't pay zakat. He said to them, "As Zakat is the compulsory right to be taken from the property, By Allah! If they refuse to pay me even a she-kid which they used to pay at the time of Allah's Messenger. I would fight with them for withholding it". So fighting them was the right decision at that time.

Then Allah says, "There is not upon the blind any guilt or upon the lame any guilt or upon the ill any guilt [for remaining behind]." These are the ones who have excuses holding them from going out to fight, they were pardoned by Allah. Thus, if there was an obligation to fight and these people did not join the battle, they were excused by Allah ﷻ. However, it's agreed that it's okay to let these categories participate in the war if they wished; they shall not be forced to refrain from fighting. They are not obligated to fight, but whoever wished to join the battle he can, and some of them joined the Prophet ﷺ. Amr ibn Al-Jamooh -may Allah be pleased with him- joined the Battle of Uhud, when it was said to him you have a lame he said to the Prophet, "By Allah, O Messenger of God I long to attain Paradise with this infirm". So he joined the army and his sons tried to refrain from this, but he approached the Prophet and asked him permission to join the battle. So he accompanied the Prophet, fought infidels till he was killed in the battle. Thus if an ill person, or a lame, or a blind wished for himself to join the fight, which is Mustahabb [favored action], then it's permissible.

Also in the Trench battle, Ali ibn Abi Taleb was complaining about an infection in his eyes, yet when the Prophet said, "Tomorrow I will give the flag to somebody who loves Allah and His Apostle and is loved by Allah and His Apostle.", the Muslims looked for this and each wished to be the

one given the flag. The Prophet said this at night and they kept wishing for it till the morning, they were waiting after Fajr, the chosen one for carrying the flag, all of them wished to be the one. Then the Prophet called for Ali he said, “where is Ali?”, they said, “He is suffering from eye trouble”; he had Ophthalmia; his eyes were swollen and troubled him, and it's known that who have trouble with his eyes is considered ill and also he is like the blind, yet the Prophet ﷺ blessed his eyes and healed them as they were before; this is a grace from Allah and a blessing bestowed to the Prophet ﷺ.

Then Allah says, “...And whoever obeys Allah and His Messenger - He will admit him to gardens beneath which rivers flow; but whoever turns away - He will punish him with a painful punishment.”[Al-Fath: 17] This is how Allah rewards His servants. He will admit them to gardens and paradises, “beneath which rivers flow” beneath these gardens beneath the trees; beneath the castles, “gardens beneath which rivers flow; but whoever turns away”, from obeying Allah and His messenger, “He will punish him with a painful punishment”, this is a threat that whoever disobeys Allah's ordains and the Prophet he will face a painful punishment.

Then Allah says, “Certainly was Allah pleased with the believers when they pledged allegiance to you, [O Muhammad], under the tree, and He knew what was in their hearts, so He sent down tranquility upon them and rewarded them with an imminent conquest”[Al-Fath:18] “And much war booty which they will take. And ever is Allah Exalted in Might and Wise.”[Al-Fath: 19]. Allah tells He was pleased with the believers who pledged allegiance under the tree. Allah's satisfaction is firstly an attribute that belongs to Him and it's worthy of Him; then the impact for pleasing Allah on His servants has no limits, nor it can be described; for if Allah was

pleased He would grant His servants with unlimited rewards. "When they pledged allegiance to you, [O Muhammad], under the tree" pledging to die for Allah and not to run away from the battle. The tree mentioned here was Vachellia tortilis, one of this kind. This reward was not because the pledge was under the tree, or the wall, or whatever; the tree was mentioned to emphasize the occurrence of this pledge or to give a hint for this pledge site. So the tree itself has no significant importance with pleasing the Lord, the pledge is what made the Lord pleased.

"And He knew what was in their hearts" that they were honest and truthful, "so He sent down tranquility upon them", tranquility means peacefulness and calmness; faith tranquility, because this matter will cause distress in the heart since this oath's price is death. The enemy in front of you and you pledge to fight and never run away even if it means death. Also what accompanies it after that from fearing about your family, children, and what will be left behind your back. However, Allah has sent tranquility upon those believers while pledging to the Prophet.

Then Allah says, "And rewarded them with an imminent conquest", granted them the imminent conquest, for they were truthful. He did not take their souls they offered for the Lord. No, it was like Allah had accepted their honesty and truthfulness and rewarded them for it. This was similar to when Allah tested Ibrahim and ordered him to kill his own son, "... he said, "O my son, indeed I have seen in a dream that I [must] sacrifice you, so see what you think." He said, "O my father, do as you are commanded. You will find me, if Allah wills, of the steadfast."[As-Saffat: 102] Allah says, "And when they had both submitted and he put him down upon his forehead," [As-Saffat: 103] " We called to him, "O Abraham"[As-Saffat: 104] "You have

fulfilled the vision." Indeed, We thus reward the doers of good." [As-Saffat: 105]. Allah accepted from Ibrahim and Ismael their steadiness, patience, and intention to initiate His order. Allah did not allow Ibrahim to continue with killing his son, and rewarded both Ibrahim and Ismael for their intention to carry out His command. So these believers have also pledged to Allah and they were truthful, thus Allah accepted their truthfulness and rewarded them with the imminent conquest. The Conquest of Mecca, for them to conquer Mecca and the world after that through this conquest. Some thought the treaty was the conquest, the Treaty of Hudaybiyyah, which was signed instead of the war. Indeed it was, but the real conquest was the Conquest of Mecca and the whole world.

يقول الله ﷻ: {لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِيبًا}[الفتح:18] {وَمَغَانِمَ كَثِيرَةً يَأْخُذُونَهَا وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا}[الفتح:19] {وَعَدَكُمُ اللَّهُ مَغَانِمَ كَثِيرَةً تَأْخُذُونَهَا فَعَجَّلَ لَكُمْ هَذِهِ وَكَفَّ أَيْدِيَ النَّاسِ عَنْكُمْ وَلِتَكُونَ آيَةً لِلْمُؤْمِنِينَ وَيَهْدِيَكُمْ صِرَاطًا مُسْتَقِيمًا}[الفتح:20] {وَأُخْرَى لَمْ تَقْدِرُوا عَلَيْهَا قَدْ أَحَاطَ اللَّهُ بِهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا}[الفتح:21] {وَلَوْ قَاتَلَكُمُ الَّذِينَ كَفَرُوا لَوَلَّوُا الأَدْبَارَ ثُمَّ لا يَجِدُونَ وَلِيًّا وَلا نَصِيرًا}[الفتح:22] {سُنَّةَ اللَّهِ الَّتِي قَدْ خَلَتْ مِنْ قَبْلُ وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا}[الفتح:23]

says, "Certainly was Allah pleased with the believers when they ﷺ Allah pledged allegiance to you, [O Muhammad], under the tree, and He knew what was in their hearts, so He sent down tranquility upon them and rewarded them with an imminent conquest" [Al-Fath:18] "And much war .booty which they will takeAnd ever is Allah Exalted in Might and Wise." [Al-Fath: 19] "Allah has promised you much booty that you will take [in the future] and has hastened for you this [victory] and withheld the hands of people from you - that it may be a sign for the believers and [that] He may guide you to a straight path." [Al-Fath: 20] "And [He promises] other

[victories] that you were [so far] unable to [realize] which Allah has already encompassed. And ever is Allah, over all things, competent." [Al-Fath: 21] "And if those [Makkans] who disbelieve had fought you, they would have turned their backs [in flight]. Then they would not find a protector or a helper." [Al-Fath: 22] "According to the consistent practice of Allah that went on since before, and you will never find a change in Allah's consistent practice." [Al-Fath: 23].

Allah ﷻ informs that He was pleased with the believers who pledged allegiance to the Prophet ﷺ under the tree, in Hudaybiyyah. There were nearly 1400 Muslims, and they accompanied the Prophet when he called out for them in the 6th year from Hijra to Medina. This was during Dhu'l-Qi'dah, he called for them to join him while performing Umrah in Mecca. He called out for people to join him and he also feared the infidels might block his way and prevent him from reaching Mecca, so he was prepared to fight whoever initiates war with him and prevents him from reaching the Sacred House.

In this regard is what the biographers and books of Islam mentioned like Al-Bukhari and Muslim, that when the Prophet ﷺ arrived at the Dhahran Route, a little away from Mecca, he sent a spy from Khuza'ah, which was Bodail ibn Warqa' Al-Khuza'i. He returned to the Prophet ﷺ and said to him, "I left Kaab bin Luai and Amir bin Luai to reside at the profuse water of Hudaybiyyah, and they will prevent you from visiting the House of Kaaba by force". He also told him, "they had milch camels" (meaning the camel which produced, and just recently gave birth, so they came with it too, and this is to show they have recruited every single one for the war with the Prophet ﷺ). Here the Prophet ﷺ told him, "present them with this

suggestion, to leave me and Arabs alone if my religion dominated then this is good for them, and then if they wished to join this religion they can, and if they did not wish to they can", he continued, "why do Quraysh keep on fighting Allah and His messenger? By Allah, I will keep fighting infidels until God ﷻ make this religion the victorious one, or I shall die in this path." Then he told him to go. So he went to Quraysh and told them, may I suggest something? The ignorant ones argued with him and told him they don't wish to listen to him. Whereas the wiser ones allowed him to talk and speak his mind, so he told them, "by Allah the Prophet is saying this and this, so why don't you leave him be?" Leave him alone with the Arabs, if he wins against them, then his victory is your victory, and after that, you will have the choice whether to enter this religion or not. And if you wish to, you'll enter while you are dignified, and if not then you are saved from his anger. He tells you that he will fight for this religion until the promise is fulfilled, meaning that he will continue with this matter that God ﷻ entrust to him with even if he was killed for its sake.

At that moment, Urwa Ibn Masoud Al-Thaqafi stood up and said to the Quraysh, "O people! Aren't you the sons?" meaning that I am one of your children, "don't you know me; I left Thaqif and came to your side, and I chose to stay with you," and he was a man from the embassy people; who addresses the kings. So he came to the Prophet ﷺ to inquire about his matter, and told him that no one had come to his people with the like of what you had brought. Their tribes were scattered, and their dreams falsified, then he said to the Prophet, why don't you leave this matter? He said to him, I do not see around you but the scum of people who will leave you in hard times. Here, Abu Bakr said to him, we? Leave him? And he abused and cursed at

him. He said to the Prophet, who is that? He answered, “This is Abu Bakr.” He said to him, “had I not had for the favor you did to me, I would have cursed back at you”. Then, while he was addressing the Prophet and trying to change his mind from entering Mecca, the one who was guarding the Prophet ﷺ was Al-Mughirah Ibn Shu’bah –may Allah be pleased with him-, he would, whenever Ibn Masoud try to put his hand on the beard of the Prophet, hit him with his sword stand, and would order him, ‘keep your hand away from the Prophet's beard. So he said to the Prophet, ‘who is this man? The Prophet answered, “This is al-Mughirah Ibn Shu’bah”. He replied, al-Mughirah Ibn Shu’bah Al-Thaqafi, am I not doing my best to prevent the evil consequences of your treachery?” Al-Mughirah Ibn Shu’bah -may Allah be please with him- had accompanied people before he converts to Islam, then he would deceive them, kill them, and steal their money. So when he came to the Prophet, the Prophet told him, “you're converting to Islam is accepted, but this money of yours I can't take it, keep it away from me, I won't accept any money taken in this method.”

The fact that after this meeting, when Urwa Ibn Masoud negotiated and spoke to the Prophet and knew those around the Prophet ﷺ; he returned to Quraysh and said to them, O people of Quraysh, will you not accept my advice? Leave this man alone with the Arabs; do not stand against him. He said to them, “by Allah, I have been to the kings and to Caesar, Khosrau, and An- Najashi, yet I have never seen any of them respected by his courtiers as much as Muhammad is respected by his companions”. He said, “By Allah, if he spat, the spittle would fall in the hand of one of them (i.e. the Prophet's companions) who would rub it on his face and skin; if he performed ablution, they would struggle to take the remaining water; if he

ordered them, and they would carry out his order immediately. He continued, “By God, if you wage war on him, his companions will never leave him alone, and they will never separate or hand him over to you”.

Then after that, some of Banu Kunanah argued to go meet the Prophet ﷺ, so a man from Banu Kunanah came forth, a man from them said, let me meet him and so he went. The Prophet said, “He is so-and-so who belongs to the tribe that respects the Budn (i.e. camels of the sacrifice). So, bring the Budn in front of him”. So, the Budn were brought before him and the people greeted him while they were reciting Talbiyah. Reciting Talbiyah includes that the camel is cut in its hump and for its blood to flow so the camel is bathing on it, this is to declare this camel is for the Sacred House. This ritual was a very great matter for Arabs who respect this, they won't touch the camel nor ride it, pre-Islam, because it’s for God. So when the man saw the rituals from afar he returned to his people, he told Quraysh, I do not think it is advisable to prevent them from visiting the Kaaba. It is not fair to prevent these people from visiting the Kaaba since I saw the Budn garlanded. They told him, set down you are a bedouin, and you don't know a thing.

Then Suhail Ibn Amr said I will go to him, so he came to the Prophet and started negotiating the Prophet for a treaty, he said to him, “Please conclude a peace treaty with us.”, the Prophet accepted and he said, “whoever of us comes to you, you will return him back to us, and whoever comes from you, we will not hand him over to you”. And the Prophet ﷺ accepted all those things, as he had already said that he would accept everything they would demand if it respects the ordinance of this Sacred House. This was when the Prophet she-camel sat down and did not move, so they said, “Al-Qaswa' has become stubborn!” The Prophet ﷺ said, “Al-Qaswa' has not become

stubborn, for stubbornness is not her habit, but she was stopped by Him Who stopped the elephant." Then he said, "If the Quraysh infidels ask me anything which will respect the ordinances of Allah, I will grant it to them." So these conditions were hard to bear for Muslims, yet the Prophet accepted it. They asked him not to enter Kaaba this year. They said, 'we won't leave you to enter Mecca this year, so Arabs won't assume you entered on us by force, but on this month next year we will allow you to enter, and for three days, you arrive at Mecca for three days, perform Umrah with no weapons on you, you can't have other weapons other than swords like arrows; they said arrows because they fight with it from afar, and so is the case with spears, because the one who fights with spears will be the winner because it's longer, so they were allowed to carry only swords, and no one shall come but these people, i.e. only the ones who came with the Prophet here, no extra army with them.

So they stipulated these conditions, and the Prophet ﷺ accepted them. In this regard, Suhail Ibn Amr stipulated severe conditions for the Prophet, such as his saying when the Prophet commanded Ali to write, he said, "In the Name of Allah, the Most Beneficent, the Most Merciful." He said to him, "we do not know the Most Merciful nor the Compassionate, but write as you were writing before; by Your Name O Allah," the Prophet said, "write by Your Name O Allah", and he wrote; this is the peace treaty which Muhammad, Allah's Messenger has concluded. Suhail said, "If we knew that you are Allah's Messenger, we would not prevent you from visiting the Kaaba, and would not fight with you. So, write! "Muhammad bin `Abdullah." so the Prophet asked Ali to erase that, i.e. the messenger of Allah and to write Muhammad bin 'Abdullah. Ali replied, by God, I will not

erase you from this writing; he said to him, “I can't erase your name.” The Prophet ordered, “Show this to me.” So he showed him, and the Prophet ﷺ erased it himself and wrote the covenant in this way. However, before he signed the document, the son of Suhail Ibn Amr, whose name is Abu Jandal, came dragging his shackles and seeking refuge from Muslims. He fled from the bottom of Mecca to the place where the Muslims were. When Suhail Ibn Amr saw that his son had come running away, he said to the Prophet, I agreed with you before this one came. The Prophet said, you are right, Suhail said to him, “Give him back.” Then the Prophet said to him, “Leave him to me.” He replied, “No.” He said, “You will.” He said, “I will not.” He said to him, “If you do not return him, then there is no covenant between you and me. The Prophet ﷺ commanded that he be returned.” Abu Jandal shouted, “O Muslims, will you leave me to the infidels who will seduce me to change my religion and torture me?” So this was a hard situation on Muslims, and the Prophet asked Abu Jandal to be patient and to hold on, and that Allah will soon grant him with His aid, thus this was a severe situation for Muslims.

In fact, the pledge the Muslims gave the Prophet was before this. When the Prophet reached the Hudaybiyyah, he sent Othman ibn Affan to Quraysh to tell them they did not come to fight but to perform Umrah in Mecca. so Quraysh kept Othman in their custody and did not return him to the Prophet ﷺ, and a rumor spread that Othman was killed, so the Prophet asked his army to pledge allegiance to him, and said we will not go back until we fight these people. Regarding this, Allah says, “Certainly was Allah pleased with the believers when they pledged allegiance to you, [O Muhammad], under the tree”. Under the tree is a sign for the event, but the tree itself does not

have any secret or importance, for its kind is Acacia tortilis. To indicate this, Abdullah ibn Omar -may Allah be pleased with him- said that he went in the next year to find the whereabouts of this tree, and he was looking to follow the Prophet's trail but he couldn't find it. He said, I could not recognize which tree from the other trees is the one we pledged to the Prophet under. Noting that Abdullah ibn Omar -may Allah be pleased with him- was one of the best companions who followed the trace of the Prophets, to the extent that he would never leave a place the Prophet attended in his journey, he even went to the places the Prophet relieved himself in to relieve himself too, and when he is in a journey with the Prophet he would try to match his camel's steps with the trace of the Prophet's camel. Hence, he said that when he arrived after two years from the Hudaybiyyah treaty to locate the tree, he couldn't find it. Moreover, when people started glorifying a tree during the Umar ibn Khattab era, Omar ordered it to be cut. Anyway, the mention of the tree in the Quran is not the reason Allah was pleased.

Then Allah ﷻ says, "Allah has promised you much booty that you will take [in the future]" Here a repetition of this matter and the promise of Allah to the believers, for every believer after this. Allah has promised you, believers, and much booty that you will take in the future. Allah has given the believers the land, houses, money, children, and women that belonged to the infidels. Allah has made all these for Muslims, and there is a detailed description for what they are allowed to take, gift, or abandon, there is elaboration and a clear division. "And has hastened for you this [victory]", Allah has hastened for you to take them. Meaning this booty Allah has hastened it for you to take is the Conquest of Khaybar. The Prophet has called for his companions who joined him in Hudaybiyyah on Safar in the

seventh year to also join him in Khaybar, and he informed them the booty is theirs granted from Allah ﷻ. "And withheld the hands of people from you", the people who sought war with Muslims, Allah has withheld their hands from them, and from these people are the infidels. For the infidels of Mecca could not fight the Muslims in this battle, so Allah has withheld their hands from the believers and they accepted the treaty the Prophet ﷺ signed. Also, a group of the infidels tried to ambush on Muslims, but Khaled ibn Al-Waleed went first with fifty soldiers, the Prophet cursed them and the Muslims surrounded them and captured them, then the Prophet ordered for them to be let. Also after signing the treaty and when the Muslims were still there and started to feel secure, thirty ignorant infidels came on the Muslims to fight them, so the Muslims also surrounded them and captured them, they took them without any injury.

This is a sign for the believers, a sign to indicate Allah's promise is true and the booty He promised the Muslims will be in Khaybar, and that what happened as Allah informed them. Allah says, "That it may be a sign for the believers and [that] He may guide you to a straight path", this is from Allah's grace, to guide you to a straight path to Paradise. With which they take heed and understand. Verily, Allah the Exalted and Most Honored shall help and protect the believers against all enemies, even though the believers are few in number. By doing so, the believers will come to know that Allah is truly the Knower of the consequences of all matters and that the best decisions are those which He prefers for His believing servants, even though these decisions might look unfavorable outwardly.

Then Allah says, "And [He promises] other [victories] that you were [so far] unable to [realize] which Allah has already encompassed. And ever is

Allah, over all things, competent." [Al-Fath: 21] Meaning, there are other war spoils and victories to come which are not within your grasp now. However, Allah will make them within your reach and indeed He compasses all these victories for your benefit. Surely, Allah the Exalted provides provisions and sustenance for His servants who fear Allah, from resources they could never imagine. In this regard, Allah has given the Muslims the treasures of Khosrau and Caesar, which some of them did not encounter, but Allah has already encompassed, and Allah is always fulfilling His promise for His Prophet ﷺ, as the Prophet ﷺ said, "I have been given the keys of all the treasures of the earth" so the keys of all treasures of the earth are for the Prophet ﷺ, and he also said, "by Allah, Allah will aid me to complete this message, and there will not remain on the face of the earth a mud-brick house which God will not cause the confession of Islam to enter bringing both mighty honor, (i.e. Allah will honor its people with Islam) and abject abasement, (i.e. Allah will humiliate them for their disbelief) "it is He Who sent His Messenger with the True Guidance and the Religion of Truth that He may make it prevail over every religion. Sufficient is Allah as a witness (to this)."[Al-Fath: 28] in the future too and till the Day of Judgment, this Ummah which was given the divine blessing will stay honored.

Then Allah ﷻ says, "Had the unbelievers fought against you at that time, they would have turned their backs (in flight)..." [Al-Fath: 22], meaning if the infidels had fought you, they would have retreated, and would not stay in their position, fled and turned their backs and run away from you. "... and would have found none to protect or help them."[Al-Fath: 22] they will not find a protector or a helper aside from Allah, because whom Allah

abandoned and left, who would aid him? Allah ﷻ is the ally for the believers and the infidels have none; the disbeliever has no protector.

Allah says, "[This is] the established way of Allah which has occurred before..."[Al-Fath: 23] This is Allah's established way, it's His usual order for His believing servants, i.e. His way is constantly like this and will never shift it. Meaning it's permanent for Him to grant the people of faith the victory in the end, and the infidels will not gain the upper hand over believers' hands in the end, rather than that Allah has made the victorious one in all preceding nations to Muslims. As He says, "And We have already written in the book [of Psalms] after the [previous] mention that the land [of Paradise] is inherited by My righteous servants."[Al-Anbya: 105] for example, the people of Nuh when they became arrogant in the land, Allah sent them His Messenger to guide them, yet they insisted to stay arrogant. Thus it ended with them drowning, and Allah gifted the land for His believing servants. So no one inherited the land but the righteous people, Nuh and the one who believed with him. So is the case with Ad and Thamud also. Allah protected the people of faith and destroyed the infidels. "And never will you find in the way of Allah any change."[Al-Fath: 23] meaning that in the past and the future, no one will change Allah's way, for it's permanently like this. Allah grants victory, power, and land for His righteous servants, this is Allah's way He announced it to His believing servants. If those infidels attacked the Prophet in Hudaybiyyah they would be defeated, and the winning would be for the believers.

يقول الله ﷻ: {وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا}[الفتح:24] {هُمُ الَّذِينَ كَفَرُوا وَصَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ وَالْهَدْيَ مَعْكُوفًا أَنْ يَبْلُغَ مَحِلَّهُ وَلَوْلا رِجَالٌ مُؤْمِنُونَ وَنِسَاءٌ مُؤْمِنَاتٌ لَمْ تَعْلَمُوهُمْ أَنْ تَطَئُوهُمْ فَتُصِيبَكُمْ مِنْهُمْ مَعَرَّةٌ بِغَيْرِ

عِلْمٍ لِيُدْخِلَ اللَّهُ فِي رَحْمَتِهِ مَنْ يَشَاءُ لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا}[الفتح:25] {إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةَ حَمِيَّةَ الْجَاهِلِيَّةِ فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَى وَكَانُوا أَحَقَّ بِهَا وَأَهْلَهَا وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا}[الفتح:26]

says, "And it is He who withheld their hands from you and your ﷺ Allah hands from them within [the area of] Makkah after He caused you to .overcome themAnd ever is Allah of what you do, Seeing" (Al-Fath: 24). "They are the ones who disbelieved and obstructed you from al-Masjid al-Haram while the offering was prevented from reaching its place of sacrifice. And if not for believing men and believing women whom you did not know - that you might trample them and there would befall you because of them dishonor without [your] knowledge - [you would have been permitted to enter Makkah]. [This was so] that Allah might admit to His mercy whom He willed. If they had been apart [from them], We would have punished those who disbelieved among them with painful punishment" (Al-Fath: 25). "When those who disbelieved had put into their hearts chauvinism - the chauvinism of the time of ignorance. But Allah sent down His tranquility upon His Messenger and upon the believers and imposed upon them the word of righteousness, and they were more deserving of it and worthy of it. And ever is Allah, of all things, Knowing" (Al-Fath: 26).

Allah ﷻ enumerates His blessings upon His Prophet and the believers and tells about what happened in this battle, i.e. the Battle of Hudaybiyah, which was the biggest conquest. One of the events of this battle was that Allah prevented the believers from oppressing and capturing the infidels after He made the believers defeat those infidels. It was mentioned in the reason for the revelation of these verses that when the Prophet ﷺ arrived at Hudaybiyyah, Allah informed him about a group of polytheists. That is,

Khalid Ibn Al-Walid came with fifty horsemen and, therefore, the Muslims surrounded them and captured them, but the Prophet ﷺ pardoned them. However, after signing the covenant, thirty polytheists came and wanted to invade the Muslims, either because they were ignorant of the covenant that was made between the Prophet ﷺ and the polytheists or they wanted to betray and break the covenant. The Muslims captured those infidels and the Prophet ﷺ pardoned them and said, "Release them, and they shall have the beginning and the end of the sin." So, the Muslims released them.

Allah bestowed His grace upon the believers for they were not killed by the polytheists and that those polytheists were not able to take the believers by surprise and kill them. Allah says, "And it is He who withheld their hands from you." He withheld the hands of those polytheists from you when they wanted to attack the believers unexpectedly and kill them. In fact, what the believers did and what the Prophet ﷺ ordered were the decree and the will of Allah and all that Allah did for the believers was good for them. "And it is He who withheld their hands from you and your hands from them within [the area of] Makkah after He caused you to overcome them" (Al-Fath: 24). That is, after you overcame them and captured them, you pardoned them. "And ever is Allah of what you do, Seeing." means that Allah is seeing all your deeds and that what you did was by the grace of Allah for He was the One who did that. In addition, this judgment that He decreed for His faithful servants is good for them. "And ever is Allah of what you do, Seeing." (Al-Fath: 24). This comment after this verse shows that Allah is Aware of His servants and that He is seeing them. In fact, this contains a reassurance for the people of faith as well as a direction to devoting the work to Allah and telling that Allah is seeing.

Then Allah says, “They are the ones who disbelieved and obstructed you from al-Masjid al-Haram while the offering was prevented from reaching its place of sacrifice.” This is an enumeration from Allah to show that those polytheists who did this deed are characterized by these despicable qualities and that they were the ones who committed such heinous acts. First, they were the ones who disbelieved. They are the people of Mecca who were combined against the Prophet ﷺ and prevented him from entering it. “They are the ones who disbelieved and obstructed you from al-Masjid al-Haram.” So, they combined between disbelieving in Allah and obstructing the Prophet, who is from the people of this Masjid. Rather, this is the purpose of this Masjid as it is meant for performing Umrah, Hajj and prayer and this is for the people of faith and not for those polytheists who overpowered it at that time and obstructed its people from entering it. Allah named it al-Masjid al-Haram because He is the One Who made it sacred. Due to the sacredness of this Mosque, Allah has forbidden people from preventing anyone intending to visit it. The greatest one who may intend to visit the Mosque is Muhammad the son of Abdullah ﷺ, the Messenger of Allah, but those criminals obstructed this Prophet and obstructed the believers who came glorifying this Mosque.

Then, “the offering was prevented from reaching its place of sacrifice.” The offering refers to what is given to the Mosque of Allah to be slaughtered in Mecca as an offering to Him. These offerings of the camels were prevented. This means that those infidels returned these camels that the Prophet ﷺ has sent. In this regard, the Prophet and the believers have driven the offerings with them from Medina and brought such offerings in order to be slaughtered there in Mecca. So, the offering was prevented from reaching

its place of sacrifice. The place of the offering is the Sacred Mosque as the Prophet ﷺ said, "If I slaughter here or sacrifice here, and this was in Mina, the whole of Mina is a place of sacrifice and all the streets of Mecca are places of sacrifice."

Then Allah says, "And if not for believing men and believing women whom you did not know - that you might trample them and there would befall you because of them dishonor without [your] knowledge - [you would have been permitted to enter Makkah]. [This was so] that Allah might admit to His mercy whom He willed. If they had been apart [from them], We would have punished those who disbelieved among them with painful punishment" (Al-Fath: 25). Allah shows that He did not enable the Prophet from entering Mecca at that time because there was a group of believers there. Those believers were hidden with their religion among the people of Mecca. So, if not for those "that you might trample them," i.e. if not for those believers that you might trample them if you entered Mecca by force and took it by force and in this case you would treat them as you treat the disbelievers. Allah says, "and there would befall you because of them dishonor without [your] knowledge." That is, they would befall you because of their dishonor, O believers. I.e. you would be disgraced for this by the disbelievers because you trampled, beat and killed believing people who were following your religion. "And there would befall you because of them dishonor without [your] knowledge," i.e. without you knowing that those were believers. "This was so that Allah might admit to His mercy whom He willed." This means that Allah has delayed your entry to Mecca by force and He delayed it for two years based on His knowledge so that Allah might admit to His mercy whomever He wills from all of those people, i.e. from

these and from those. At this point, the weak will be able to show their religion and, thus, they can emigrate. Similarly, the disbelievers among the people of Mecca who are infidels now, perhaps Allah will open their chests to Islam and they will enter Islam. In fact, this is exactly what happened during the period of this covenant between the Prophet ﷺ and Quraysh, which were for ten years. Then, when Quraysh broke the covenant, the Prophet entered Mecca after two years, conquering. During these two years, a large number of the people of Mecca who were still polytheists entered Islam, including Amr Bin Al-Aas, Khalid Bin Al-Walid and others from the people of Mecca who were still in polytheism.

Then Allah says, "If they had been apart [from them], We would have punished those who disbelieved among them with painful punishment." This means if these believers left Mecca, moved away, went to a distant place, or sided with the believers and in this case, only the stubborn infidels would remain in Mecca. Allah says, "We would have punished those who disbelieved among them with painful punishment." This would be achieved through empowering the Prophet ﷺ and through allowing him to enter Mecca by force in this year. However, it was from Allah's mercy that he delayed the Prophet's entry to Mecca for two years in order to save those hiding believers.

Then Allah ﷻ says, "When those who disbelieved had put into their hearts chauvinism - the chauvinism of the time of ignorance. But Allah sent down His tranquillity upon His Messenger and upon the believers and imposed upon them the word of righteousness, and they were more deserving of it and worthy of it. And ever is Allah, of all things, Knowing" (Al-Fath: 26). That is, mention when those who disbelieved, i.e. these people of Mecca,

“put into their hearts chauvinism.” “Chauvinism,” refers to heat and this is caused by anger, avenging for oneself and the disbelieving and wicked boasting that took them and all of them said, “By God, Muhammad will never enter it by force while we are in it.” They said to Budail bin Warqa-al- Khuzai, “Go and tell Muhammad that he will never enter Mecca by force while we are there.” Allah says, “The chauvinism of the time of ignorance.” This heat and this anger that they felt were of the time of ignorance. They were angry because they were Quraysh, so how can they respond and remain idle? How can Muhammad enter their city Mecca by force and against their will?

Allah says, “But Allah sent down His tranquility upon His Messenger and upon the believers.” In return for this chauvinism of the time of ignorance, Allah sent down His tranquility. He sent faith, calmness, stillness, reassurance, contentment with Allah’s order. It also refers to negotiating for this agreement that took place and accepting in spite of its apparent harsh conditions that Muslims accepted and responded to. The Prophet ﷺ said, “He is my Lord and He will never degrade me,” when it was said to him, “O Messenger of Allah, why should we accept their hard terms?” At this Omar Bin Al-Khattab said, “Is not you the Messenger of Allah? Are we not believers? Are they not the disbelievers? Then, when the Prophet said to him, “Yes,” he said, “Then why should we accept hard terms in matters concerning our religion?” The Prophet said to Omar, “He is my Lord and He will never degrade me.” Omar said, “Didn't you promise us that we will enter Mecca and perform Umrah?” The Prophet said, “Did I tell you that we will enter this year?” So, the Prophet said to Omar, “You will enter and you

will perform Umrah; you will enter and you will perform Umrah," and he kept saying this to him.

"And imposed upon them the word of righteousness," That is, to hear Allah and obey Him and not to transgress His boundaries. That is why when the Prophet came out, sacrificed his offering and shaved his head, they did as the Prophet ﷺ did. They did not disobey his order and they responded to the command of Allah and the command of His Messenger. Also, they accepted this order and they did not have resentment, anger and chauvinism such as that of the disbelievers who used to become angry and disobey the order.

Allah says, "And they were more deserving of it and worthy of it." They were more deserving of the word of righteousness because they were the pious and the loyal believers who gathered around the Prophet ﷺ and pledged allegiance to him to die and not to flee. Also, they were with the Prophet ﷺ and they were supporting him. They were around him everywhere and they fought in front of him, behind him, on his right and on his left. Moreover, they protected him and each of them was saying, "O Messenger of Allah, my soul comes before yours and my throat prevents yours." So, they sacrificed their souls for the sake of the Messenger of Allah and they were with him and therefore they were more deserving of it. This surah included great praise for these believers.

Allah says, "And ever is Allah, of all things, Knowing." This is also a comment on this verse in order to show that Allah is Knowing of all the affairs of His creatures and that He is with His faithful servants. In addition, it shows that Allah was with them and He knew what was in their minds and that it was Allah Who kept them firm with the tranquility, with adhering to

the right and with sticking to the word of righteousness without transgressing it.

Then, Allah gives the believers good tidings at the end of this surah that what they wanted would be fully realized and more than what they wanted. Allah says, "Certainly has Allah showed to His Messenger the vision in truth. You will surely enter al-Masjid al-Haram, if Allah wills, in safety, with your heads shaved and [hair] shortened, not fearing [anyone]. He knew what you did not know and has arranged before that a conquest near" (Al-Fath: 27). The Prophet saw before he went out to Hudaybiyah that he was going around the Sacred Mosque and that he was performing Umrah, and he told his companions about this. So, when he ordered his companions to prepare and to go out for this matter, it was on the basis of this vision that the Prophet told his companions about. However, it happened that the disbelievers stood before the Prophet ﷺ and prevented him from entering. Then, the matter after that was that Allah prepared for His Messenger ﷺ this agreement that took place.

The surah was revealed to the Prophet while returning from Hudaybiyah to Medina. Here, Allah tells His Messenger that the Muslims will enter the Sacred Mosque, Allah promised them. He says, "Certainly has Allah shown to His Messenger the vision in truth." Allah here uses a past verb to express the occurrence of a future matter to show that it will certainly occur. "You will surely enter al-Masjid al-Haram." In the verb, there is the emphasis with the letter "Lam" and heavy emphasis with the letter "Nun." That is, this is an inevitable matter. You will surely enter, i.e. O addressees, who were the Muslims that were with the Prophet. Allah linked the matter to His will and every future matter depends on Allah's will as what Allah wills come to

pass and what He does not will not come to pass. However, the sentence "if Allah wills" here refers to the inevitability of this matter. It is inevitable because Allah willed this matter and he told about it.

"If Allah wills, in safety." You will be safe from your enemy. He will not touch you and you will enter safely, which means that you will fully enter to perform your Umrah safely. Then, you will enter "With your heads shaved and [hair] shortened." That is, the Umrah will be completed and the last act of Umrah is shaving or shortening. This Umrah consists of Ihram, Tawaf, Sa'i and then shaving or shortening. Allah here mentions the last acts of Umrah to denote that you will be able to shave your heads and shorten your hair at the end of the Umrah. "With your heads shaved and [hair] shortened, not fearing." You will not be afraid of missing any act of the Umrah or that anyone may attack you. But this matter will be completed with this safety and tranquility. Allah says, "He knew what you did not know and has arranged before that a conquest near." That is, this near conquest that is represented in the agreement that took place before the conquest of Mecca, and therefore you, O believers, will obtain the two conquests. In this regard, if Allah allowed the believers and made the Quraysh allow them to come, perform Umrah and go back, this conquest and this great victory would not be achieved. This great victory was represented in fulfilling the terms of this agreement that led after that to such great goodness and that caused the Prophet to enter Mecca after that as a victorious conqueror. That is, the Prophet did not enter Mecca until after Quraysh broke the covenant. Thus, this was a great management from .Allah

يقول الله ﷻ: {لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ لَتَدْخُلُنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ آمِنِينَ مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ لا تَخَافُونَ فَعَلِمَ مَا لَمْ تَعْلَمُوا فَجَعَلَ مِنْ دُونِ ذَلِكَ فَتْحًا قَرِيبًا}[الفتح:27] {هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَكَفَى بِاللَّهِ شَهِيدًا}[الفتح:28] {مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَاةِ وَمَثَلُهُمْ فِي الإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَى عَلَى سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيَغِيظَ بِهِمُ الْكُفَّارَ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا}[الفتح:29]

says, "Certainly has Allah showed to His Messenger the vision ﷻ Allah ,in truth. You will surely enter al-Masjid al-Haram, if Allah wills, in safety .with your heads shaved and [hair] shortened, not fearing [anyone]He knew what you did not know and has arranged before that a conquest near [at hand]" (Al-Fath: 27). "It is He who sent His Messenger with guidance and the religion of truth to manifest it over all religion. And sufficient is Allah as Witness" (Al-Fath: 28). "Muhammad is the Messenger of Allah; and those with him are forceful against the disbelievers, merciful among themselves. You see them bowing and prostrating [in prayer], seeking bounty from Allah and [His] pleasure. Their mark is on their faces from the trace of prostration. That is their description in the Torah. And their description in the Gospel is as a plant which produces its offshoots and strengthens them so they grow firm and stand upon their stalks, delighting the sowers - so that Allah may enrage by them the disbelievers. Allah has promised those who believe and do righteous deeds among them forgiveness and a great reward" (Al-Fath: 29).

The Prophet saw a vision that he entered the Sacred Mosque and he told his companions about this and ordered them and advised them to go out. Thus, one thousand and four hundred of his companions went out with him.

Then, the disbelievers prevented them from entering the Sacred Mosque and after negotiations between the Prophet and those disbelievers, the agreement that was known as the agreement of Hudaybiyah took place. Thus, the Muslims returned in that year without performing Umrah because the Quraysh said that the believers will never enter Mecca by force while they were in it. When the Muslims returned and did not perform Umrah, it was among the conditions of the agreement that they would be allowed in the following year to perform Umrah in Mecca for only three days and then they shall return. This Umrah that the Prophet ﷺ went to in the following year was called the Umrah of Al-Qada and this refers to making up for this Umrah that became obligatory on them because they were prevented. In this regard, the person who is not allowed to perform Umrah, he should slaughter his offering and he should make up for this Umrah in the coming year. Similarly, if he is prevented from performing Hajj, he has to perform it in the coming year.

So, Allah informed His Messenger as they were returning that he would return. That is, the Prophet and his companions would enter Mecca as Allah told him and this came in the prophet's vision and the prophet's vision is true. "Certainly has Allah showed to His Messenger the vision in truth. You will surely enter al-Masjid al-Haram, if Allah wills." The Prophet and one thousand four hundred companions who were with him have already entered it. "In safety, with your heads shaved and [hair] shortened, not fearing." This safety was represented in that the eminent ones of Quraysh could not bear to stay in Mecca and see the Prophet ﷺ and thus they went out of Mecca and only the women and the children remained and they were sitting around the

Sacred Mosque, in the balconies and on the roofs of the houses looking at the believers.

Before the coming of the Prophet ﷺ and the believers, Quraysh spread a rumor and said, "Muhammad is coming to you and with him are the Muslims whom the fever of Yathrib ate and made them exhausted." When the Prophet learned about their saying, he ordered the Muslims to put the end of their Ihram cloth under their armpit and show their right shoulders. In addition, he ordered them to walk rapidly in the first three circuits to show their strength in front of Quraysh and the enemy, to the extent that they said, "By God, there is nothing wrong with them." Where was this fever that was said to have eaten them?

Allah says, "Certainly has Allah showed to His Messenger the vision in truth. You will surely enter al-Masjid al-Haram, if Allah wills, in safety, with your heads shaved and [hair] shortened" (Al-Fath: 27). The shaving and shortening are mentioned here because they are the last acts of the Umrah. This means that the Umrah will be completed to the last of its acts. Then Allah says, "With your heads shaved and [hair] shortened." This opens the door for choice, but shaving is better as the Prophet ﷺ said, "O Allah, grant pardon to those who got their heads shaved. O Allah, grant pardon to those who got their heads shaved. O Allah, grant pardon to those who got their heads shaved." The Prophet said this when he was prevented and they slaughtered and shaved in Al-Hudaybiyah. Then, it was said to him, "O Messenger of Allah, what about those who shorten their hair?" And each time he would say, "O Allah, grant pardon to those who got their heads shaved." Then, he said for the fourth time, "O Allah, grant pardon to those who shorten their hair." Thus, shaving is better than shortening in the Umrah

and Hajj. “Not fearing,” mentioning the safety and not fearing is meant for asserting the matter. “He knew what you did not know,” of the great matters. “And has arranged before that a conquest near,” this near conquest refers to the agreement with which the conquest of Mecca was subsequently completed. “And has arranged before that,” i.e. before your performance of the Umrah. “A conquest near,” this refers to the agreement that occurred and led to that great conquest.

Then, Allah shows His will and His favor upon His Messenger and the believers. Allah says, “It is He who sent His Messenger with guidance and the religion of truth to manifest it over all religion. And sufficient is Allah as Witness” (Al-Fath: 28). Allah is the One Who sent the Prophet with the general guidance to the straight path of Allah. “To manifest it over all religion.” To manifest it means to make the religion of Allah evident over all religions. The manifestation here does not refer to the announcement, but it refers to the manifestation of dominance. That is, it will not be dominant over the religion of the polytheists of Quraysh only, rather it will be dominant over the religion of the Christians, the religion of the Jews and every religion on earth; Allah will make Islam manifest above every religion. Then Allah says, “And sufficient is Allah as Witness.” That is, sufficient is Allah as Witness to this contract. This promise will be completely fulfilled till this religion reaches what the night and the day have reached as the Prophet said, “By Allah, this religion will reach what the night and the day have reached. There will not remain on the face of the earth a house made of stone or an urban house which God will not cause the confession of Islam to enter.” That is, Allah will cause Islam to enter every house of the houses of the desert and every house of the urban houses. “By

mighty honor Allah will dignify Islam and its people and by abject abasement Allah will humiliate the disbelief and its people." This refers to the real entrance and not to just the announcement. It enters with a believer who believes from this house and with a disbeliever who disbelieves. So, Allah dignifies the believer and humiliates the disbeliever.

We are in the midst of this promise and many great things were fulfilled from this promise. In this regard, the Prophet ﷺ did not die until all the Arabs embraced Islam and the whole of the Arabian Peninsula entered in the religion of Islam and there was no longer any polytheism in it. The Prophet proceeded in his speech saying, "The Satan has despaired of being worshipped this Arabian Peninsula of you. But he is satisfied with creating dissension among you." But what Satan does is to create dissension among you. Creating dissension among them refers to agitating and inciting them against each other through wars, killing, and arising quarrels between the Muslims and the like. However, he has despaired of making them return to disbelief, but the Prophet told that the Arabian Peninsula will return to the pre-Islamic era, but at the end of the life after Allah wills to lift this religion as the Prophet said, "The Last Hour would not come until the women of the tribe of Daus would be seen going round Dhi al-Khalasa." So, Daus, which is an Arab tribe, its women will return again to go around Dhi al-Khalasa. Dhi al-Khalasa is an idol for them and they will renovate it again as if it is an old heritage and they are bringing it back. They will say, "We will restore our heritage," i.e. their pre-Islamic heritage that was before Islam. In fact, this will not happen until after the Kaaba is raised and the Quran is lifted from the earth. In addition, there will not be anyone who says there is no god but Allah. As for this entire period, the Prophet said, "The Satan has

despaired of being worshipped this Arabian Peninsula of you." In this regard, the Prophet did not die until the entire Arabian Peninsula embraced Islam. After that, the Muslim armies turned to fight the Romans and they fought them in the era of the Prophet ﷺ. That is, during the era of the Prophet there were two battles and the Prophet ﷺ gave the banner of the third battle to Osama, which means that he sent Osama to this battle. As for the Battle of Tabuk and the Battle of Mu'tah, they took place at the time of the Prophet ﷺ. The Prophet himself went out to Tabuk and in the Battle of Mu'tah, he assigned three leaders and all of them were killed in this battle. They were Abdullah Ibn Rawahah, Ja'far Ibn Abi Talib and Zaid Ibn Haritha.

After that Osama was sent and the Prophet ﷺ went out in the Battle of Tabuk. Then, the Muslims after that fought during the era of Al-Siddiq, may Allah be pleased with him, and they conquered many countries. They ousted Kisra and Caesar and then the church was destroyed. The church at that time was divided into two churches, the Eastern Church and its capital was Constantinople and the Western Church and its capital was Rome. The Prophet ﷺ stated that both churches would be conquered and that the Church of Constantinople would be conquered first. So, Allah's saying, ""It is He who sent His Messenger with guidance and the religion of truth to manifest it over all religion," (Al-Fath: 28) means to make it evident over all religions. Allah says, "Fight those who do not believe in Allah or in the Last Day and who do not consider unlawful what Allah and His Messenger have made unlawful and who do not adopt the religion of truth from those who were given the Scripture - [fight] until they give the jizyah willingly while they are humbled" (At-Tawbah: 29). But at the end of time, Isa, the son of Maryam, peace be upon him, will descend and he will not accept the jizyah.

This will be the continuation of the manifestation of Islam over all religions at the end of time as the Prophet ﷺ said, "By Him in whose hand Muhammad's soul is, the son of Mary will certainly descend as a just judge and he would definitely break the cross, kill swine, abolish jizyah and call for the prayer."

So, Allah here tells that this religion, with which He has sent His servant and His Messenger Muhammad ﷺ, is the last religion and that it is not a religion that lasts for a period of time only. Then Allah says, "And sufficient is Allah as Witness." There is no witness who is greater than Allah so sufficient is He as Witness. He promised and fulfilled His promise as Allah will inevitably fulfill His promise and He will make the Prophet victorious; this will inevitably happen.

Then, in the last verse that is the conclusion of this great surah, surah Al-Fath, Allah praises His servant and Messenger Muhammad and this faction who believed in Allah and turned around the Prophet ﷺ. Allah says, "Muhammad is the Messenger of Allah," Here Allah tells this information using the name of the Prophet ﷺ, Muhammad. He mentions this known name which is famous for all. This is the attribute of this noble Prophet ﷺ. He is the Messenger of Allah. He is a Messenger that was sent by Allah. Then Allah says, "And those with him are forceful against the disbelievers, merciful among themselves." Referring to the Muhajirin and the Ansar who believed in him and gathered around him. "Are forceful against the disbelievers, merciful among themselves." Allah describes them with two contradicting descriptions according to the direction. They are people of force, but against the disbelievers and they are people of mercy, but with the believers. This is the description that Allah loves from His faithful servants

and approves it for them as He says, “O you who have believed, whoever of you should revert from his religion - Allah will bring forth [in place of them] a people He will love and who will love Him [who are] humble toward the believers, powerful against the disbelievers” (Al-Maidah: 54). This also includes forgiving his brother’s sins and faults, pardoning him, fulfilling his right and obeying him. “Humble toward the believers, powerful against the disbelievers.” They are people of pride, dignity, dominance, and loftiness in front of the disbelievers. “Powerful against the disbelievers; they strive in the cause of Allah and do not fear the blame of a critic.” They do not care about those who blame them for fighting for the cause of Allah.

They are forceful against the disbelievers and this is what Allah requires from His faithful servants. “O you who have believed, fight those adjacent to you of the disbelievers and let them find in you harshness” (At-Tawbah: 123). The meaning of let them find in you harshness is that you have to be harsh with the enemies of Allah, i.e. the disbelievers. As for the people of faith, Allah loves the believers to be merciful among themselves as the Prophet ﷺ described the people of faith saying, “The believers in their mutual kindness and compassion are just like one body. When one of the limbs suffers, the whole body responds to it with wakefulness and fever.” Thus, the Prophet described them with this great and exact description as being in their association with their believing brothers, their love for one another and their compassion for one another are like the one body. He also said, “A believer to another believer is like a building whose different parts enforce each other.” So, each of them is enforcing the other and Allah here describes the companions of the Prophet saying, “You see them bowing and prostrating.” They say that the adverb describes the person who does it; it is

a description that modifies the verb and the verb here is "you see them bowing and prostrating." That is, it is as if you do not see them except in this state. This means that whenever you look at them, you see them either bowing or prostrating. It is as if the prayer is their permanent work. It is as if they do not have any work other than prayer, so you always see them praying.

"Seeking bounty from Allah and [His] pleasure," Allah's bounty is His giving and His abundance in this life and in the Hereafter; also of Allah's bounty is His paradise. His pleasure refers to the pleasure of Allah on the believers and this is the greatest thing. That is, it is greater than every material matter that they obtain the pleasure of Allah and feel that Allah ﷻ is satisfied with them.

Then Allah says, "Their mark is on their faces from the trace of prostration." The trace of prostration is a mark on their faces. That is because Allah makes through prostration a sign on the face of the one who does it. It is the sign of faith, obedience and humility to Allah and believing in Him. That is, the believer's face becomes enlightened with this pleasure that is from Allah on him. "Indeed in that are signs for those who discern" (Al-Hijr: 75). That is, they know the one whose face shines with the light of faith and the light of prayer. Similarly, they know whoever Allah obliterates his face, covers it and wraps it with anger as this appears on the faces. Their marks mean their signs, but these signs appear only to the people of insight, the people of faith and the people of perception as a man in the group of Al-Hassan or others came and said, "He who prays at night his face becomes beautiful during the day." It means the night prayer leads to a beautiful face and a bright face during the day. Allah says, "Their mark is on their faces

from the trace of prostration," i.e. from the trace of prostration especially on the mats and on the ground as it leaves a trace of blackness or the like on the forehead. This does not refer to this black spot that happens as the result of the presence of the forehead on the ground, on a mat or others. Rather, this mark is the sign of faith, the brightness of prayer and the beauty of the face and what Allah grants to His faithful servants out of His pleasure. Then Allah says, "That is their description in the Torah. And their description in the Gospel," that is, Allah ﷻ describes them with these good descriptions in the Torah and the Gospel.

يقول الله ﷻ: {مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَاةِ وَمَثَلُهُمْ فِي الإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَى عَلَى سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيَغِيظَ بِهِمُ الْكُفَّارَ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا}[الفتح:29]

says, "Muhammad is the Messenger of Allah; and those with him ﷺ Allah .are forceful against the disbelievers, merciful among themselvesYou see them bowing and prostrating [in prayer], seeking bounty from Allah and [His] pleasure. Their mark is on their faces from the trace of prostration. That is their description in the Torah. And their description in the Gospel is as a plant which produces its offshoots and strengthens them so they grow firm and stand upon their stalks, delighting the sowers - so that Allah may enrage by them the disbelievers. Allah has promised those who believe and do righteous deeds among them forgiveness and a great reward" (Al-Fath: 29).

This is the last verse of Surah Al-Fath and it contains a witness from Allah to His Messenger Muhammad ﷺ that he is the Messenger of Allah. It also contains praise from Allah to those who believed with the Prophet ﷺ,

describing them with these great matters as they are "Forceful against the disbelievers, merciful among themselves. You see them bowing and prostrating [in prayer], seeking bounty from Allah and [His] pleasure. Their mark is on their faces from the trace of prostration". Also, Allah says that He has described them with these attributes in the previous Scriptures, i.e. in the Torah and the Gospel. Allah says that they are like a plant that grows step by step, stands upon its stalks and then grows firm and strong. Allah says that he created them like that in order to enrage the disbelievers and Allah shows His promise for them. This verse came after the divine judgment, "It is He who sent His Messenger with guidance and the religion of truth to manifest it over all religion. And sufficient is Allah as Witness" (Al-Fath: 28). This divine announcement shows Allah's will regarding this Prophet in the context of the disbelievers' prevention to the Prophet ﷺ from entering Mecca and dictating these conditions that the Prophet and the believers accepted reluctantly. However, Allah made in this the clear victory and the great matter.

Allah says, ""Muhammad is the Messenger of Allah; and those with him are forceful against the disbelievers, merciful among themselves. You see them bowing and prostrating [in prayer], seeking bounty from Allah and [His] pleasure. Their mark is on their faces from the trace of prostration." This means that this is the true Messenger of Allah, and those who are with him are Allah's faithful servants. In this regard, Abu Bakr was the only one who was with the Prophet ﷺ since the beginning of his message, as Allah says, "If you do not aid the Prophet - Allah has already aided him when those who disbelieved had driven him out as one of two, when they were in the cave and he said to his companion, 'Do not grieve; indeed Allah is with

us'" (At-Tawbah: 40). Then, there were with the Prophet after that his companions who believed in him, who accompanied him and who never stayed behind him. They never stayed behind the Prophet in any of his battles, but they were with him whenever he went out or entered. They fought with him and stood with him in the hardships that he faced and they were surrounding him just as the bracelet that surrounds the wrist.

They are "Forceful against the disbelievers, merciful among themselves", this is the first description that Allah described them with. Their harshness against the disbelievers includes hating them and fighting them, even if they were their fathers as Allah described them saying, "You will not find a people who believe in Allah and the Last Day having affection for those who oppose Allah and His Messenger, even if they were their fathers or their sons or their brothers or their kindred". In fact, the companions showed a great matter in their harshness against the disbelievers. For example, some of them killed their fathers for the cause of Allah and this Musab Ibn Umair said, "Tie up his hands for he has a mother to redeem him"; this was in the Battle of Badr. Thus, they were very harsh with the disbelievers, even if they were among the dearest people to them at the time of Ignorance and if they were their relatives. They did not love them and they boycotted them. That is, their loyalty was for Allah and they were hostile for the sake of Allah. They are "Forceful against the disbelievers, merciful among themselves", they were merciful among themselves. This is a testimony from Allah, a description for their condition and a testimony from Allah on the conditions of these companions.

Allah says in the second description, "You see them bowing and prostrating", i.e. you do not see them except in this state because this is an

adverb. “Seeking bounty from Allah and [His] pleasure”, this is the third description that Allah describes them with. He describes their devotion to Allah and that they wanted nothing through this religion except the Face of Allah. Then, in the fourth description Allah says, “Their mark is on their faces from the trace of prostration”, This means that this roughness appears in their faces because they prostrate a lot. Ibn Abbas said that the mark here is the beauty of the face and its brightness and the effect of prayer is represented in tranquility and in the light that emanates from their faces. This is known by everyone who has knowledge about the meaning of guidance and delusion. “Indeed in that are signs for those who discern” (Al-Hijr: 75) The Prophet said, “Prayer is a light”, i.e. light in this life and in the Hereafter. It is a light in the heart and also in the face.

“That is their description in the Torah. And their description in the Gospel”, “That is”, i.e. these beautiful and good descriptions that Allah described them with are these descriptions that Allah described them with in the Torah and the Gospel before bringing those companions into life. It came in the Torah that Allah will send this Prophet, Muhammad ﷺ and that his companions will hold in their hands two-edged swords by which they will overpower the world. That is, all the nations will revere them and the world from the sea to the sea will yield to them and this is the meaning of their harshness against the disbelievers. Moreover, they were merciful among themselves and they acknowledged that there is no god but Allah (Tahlil).

It came also in the Torah that they say takbir (saying Allah is the greatest) with loud voices and this is not for anyone except this nation for whom Allah prescribed takbir and the call for prayer. In this regard, in the travels of the

believers, the Prophet would urge them to do this, so whenever they went up a hill, they would say takbir and whenever they went down a valley, they would glorify Allah. So Allah described them with these descriptions in the Torah that was sent down to Musa, peace be upon him and in the books. The books of Torah refer to the books that some of them were revealed to Musa and they are the first five books. Also, some of these books were revealed to the prophets after Musa till the last book of these books in the Bible that was revealed to Isa, peace be upon him. Thus, Allah described them and praised them with this as Allah said to His servant Musa, "But My mercy encompasses all things. So I will decree it [especially] for those who fear Me and give zakat and those who believe in Our verses" (Al-A'raf: 156), "Those who follow the Messenger, the unlettered prophet, whom they find written in what they have of the Torah and the Gospel, who enjoins upon them what is right and forbids them what is wrong and makes lawful for them the good things and prohibits for them the evil and relieves them of their burden and the shackles which were upon them. So they who have believed in him, honored him, supported him and followed the light which was sent down with him - it is those who will be the successful" (Al-A'raf: 157). Therefore, those who believed in the Prophet, honored him and supported him are those whom Allah praised in the Scriptures that He revealed to Musa and the prophets after him till Isa; in the Torah and the Gospel.

Then, Allah describes the beginning and the end of their matter saying, "Is as a plant which produces its offshoots". Meaning that the great resurgent tree grows out of a small seed that may be like a mustard seed, while it is now a great tree whose branch is high in the sky. Then this plant

“produces its offshoots”, its offshoots refer to its shrubs. It brings out the shrubs and the branches around it. “Produces its offshoots and strengthens them”, if this gets out, it strengthens the plant and reinforces it; it strengthens the origin of the plant, which is the first stalk. “So they grow firm”, this means that it is stretched and made the stalk firm. “And stand upon their stalks”, stand upon means that it rose up on its stalks. “Delighting the sowers”, if the plant is like that and starts in this way for it produces its offshoots, then it grows firm and after that it stands upon its stalks, then they must delight the sowers.

Allah presents this example for the companions of the Prophet ﷺ as the Prophet ﷺ started alone when Allah entrusted him with this message and revealed to him His saying, “O you who covers himself” (Al-Muddaththir: 1), “Arise and warn” (Al-Muddaththir: 2), “And your Lord glorify” (Al-Muddaththir: 3), “And your clothing purify” (Al-Muddaththir: 4), “And uncleanliness avoid” (Al-Muddaththir: 5), “And do not confer favor to acquire more” (Al-Muddaththir: 6), “But for your Lord be patient” (Al-Muddaththir: 7). Then the Prophet ﷺ started to call for Allah and the first one who believed in him was his friend, Abu Bakr al-Siddiq, may Allah be pleased with him. Then, those who believed after that were Ali Ibn Abi Talib, Zaid Ibn Haritha and Bilal Ibn Rabah. Then, Abu Bakr, may Allah be pleased with him, started to call for Allah and Saad Ibn Abi Waqqas from Bani Zuhra believed in him; he was from the tribe of the maternal uncles of the Prophet ﷺ. Also, Othman Ibn Affan and Abd al-Rahman Ibn Awf believed. After that the number of the Muslims began to grow larger around the Prophet ﷺ till the Prophet moved from Mecca to Medina and both Al-Aws and Al-Khazraj believed. At this, Islam became like the resurgent tree

in the end. About fifteen years had just passed since the call of the Prophet ﷺ and then at the end of the twenty years that were the life of the Prophet's call, Allah revealed his saying, "This day those who disbelieve have despaired of your religion". This verse was revealed to the Prophet ﷺ in the Farewell Pilgrimage. The meaning of that they despaired is that they lost hope in stopping the progress of Islam or being able to destroy it. In fact, this was their dream and their hope, rather it was an indisputable matter for them to eradicate Islam and end its presence. Then, Allah strengthened it, enhanced it and reinforced it in such a way till the disbelievers stood idle and knew that there was no room for them after that to overthrow Islam, "This day those who disbelieve have despaired of [defeating] your religion; so fear them not, but fear Me. This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion".

Allah says, "So that Allah may enrage by them the disbelievers", this means that Allah moved them from this weak state step by step. He strengthened them and brought them up. They became like this so that the disbelievers would be enraged at their upbringing in this way and from their strength in this way. This is the will of Allah. The disbelievers here refer to all disbelievers, i.e. the Arab disbelievers and the disbelievers of the world; the disbelievers of the world after that.

Then, Allah shows what He has kept for them in the hereafter saying, "Allah has promised those who believe and do righteous deeds among them forgiveness and a great reward". This is the promise of Allah and the promise of Allah is true and cannot be broken. "Allah has promised those who believe and do righteous deeds among them", i.e. they combine

between the two matters, which are the belief and the righteous deed. In this regard, the reward of the hereafter only comes as a consequence of the combination of these two matters, i.e. the belief and the righteous deed. Also, if belief and righteous deeds are combined, then belief goes to the deeds of the hearts and the righteous deeds go to the deeds of the limbs. The deeds of the heart include, trusting Allah, fearing Him, loving Him, having hope in Him and relying on Him; all the deeds of the hearts are included under the name of faith. As for the righteous deed, it refers to the deeds of the limbs. The most honorable deed is prayer. Then, after that comes the zakat, fasting, Hajj, kindness to the parents, saying the truth and all other things that Allah prescribed in this religion. The Prophet said, "Faith has over sixty branches, the most excellent of which is the declaration that there is no god but Allah, and the humblest of which is the, removal of what is injurious from the path: and modesty is the branch of faith". Thus, those whom Allah promised are those who believed and did righteous deeds from those who believed in the Prophet, honored him, supported him and stood with him. "Forgiveness", i.e. for their sins. "And a great reward", Allah describes this reward that they will take for their deeds as being great and this is because it is Paradise and eternity. The Paradise of Allah; it is the Garden of the Lord in which their provision does not run out, their youth does not perish, nor does their staying there expire.

With mentioning the descriptions and rewards for the believers this Surah was completed. This Surah included great proofs that prove the prophethood of the Prophet Muhammad ﷺ. Also, Allah informed them that this religion will reach where the night and the day have reached. Moreover, there are some unseen matters. For example, Allah promised them to obtain the booty

of Khaybar and this occurred. After the Prophet went to Khaybar and conquered it and after those who were with the Prophet ﷺ took the booty. This Surah included these many unseen matters that occurred as Allah said, which indicates that this Quran is from Allah and not from His Messenger.

With this, this great Surah ends. We ask Allah to forgive our sins, repent to Him, turn to Him, and seek refuge in Him. Praise is to Allah, the Lord of the Worlds, at the beginning and the end. And peace be upon His servant and messenger Mohammad. We ask Allah to make it beneficial to Muslims in the east and west of the earth, and to make this a treasure for us on the Day of Resurrection.

Al-Hujurat

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ:{يَا أَيُّهَا الَّذِينَ آمَنُوا لا تُقَدِّمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ}[الحجرات:1] {يَا أَيُّهَا الَّذِينَ آمَنُوا لا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَنْ تَحْبَطَ أَعْمَالُكُمْ وَأَنْتُمْ لا تَشْعُرُونَ}[الحجرات:2] {إِنَّ الَّذِينَ يَغُضُّونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُوْلَئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَى لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ}[الحجرات:3] {إِنَّ الَّذِينَ يُنَادُونَكَ مِنْ وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لا يَعْقِلُونَ}[الحجرات:4] {وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَهُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ}[الحجرات:5]

In the name of Allah, the Entirely Merciful, the Especially Merciful., "O you who have attained faith, do not proceed ahead of Allah and His Messenger, and be mindful of Allah; indeed, Allah is All-Hearing, All-Knowing"(Al-Hujurat:1), "O you who have attained faith, do not raise your voices above the voice of the Prophet, and do not speak loudly to him as you speak loudly to one another, lest your deeds be nullified while you are unaware"(Al-Hujurat:2), "Indeed, those who lower their voices before Allah's Messenger—those are the ones whose hearts Allah has tested for mindfulness(of Him); for them is forgiveness and a great reward"(Al-Hujurat:3), "Indeed, those who call you from behind the

chambers—most of them do not reason"(Al-Hujurat:4), "Had they been patient until you could come out to them, it would have certainly been better for them. And Allah is All-Forgiving, Most Merciful."(Al-Hujurat:5). This surah, Surat al-Hujurat, is the surah of manners. It contains a great set of manners that Muslims must follow for their Lord and their Prophet ﷺ, with each other, with the world, and with all the people. Allah began this surah by saying, "O you who have attained faith, do not proceed ahead of Allah and His Messenger, and be mindful of Allah; indeed, Allah is All-Hearing, All-Knowing"(Al-Hujurat:1), this surah starts with this divine call to His faithful servants. As if the speech is directed His faithful servants. "O you who have attained faith", when Allah says "O you who have attained faith", He calls upon His faithful servants with this great attribute, the attribute of faith which is the greatest. And this includes an encouragement to obey. "O you who have attained faith", when Allah calls them with the best and most beautiful of names, then it is an encouragement to obey Allah's command. As it is usually said, "O son of honored ones, do such and such". Likewise, "O you who have attained faith", reminds them of this attribute, the faith attribute. And that being a believer requires obeying Allah's command. Thus, it includes an obligation of hastening to adhere to Allah's command.

"O you who have attained faith, do not proceed ahead of Allah and His Messenger..."(Al-Hujurat:1), do not proceed ahead of Allah until He says. Do not give a ruling until He gives a ruling before the ruling of Allah and His Messenger comes to you. Thus, do not say the words before you know the words of Allah and His Messenger, do not give ruling before you know the ruling of Allah and the ruling of His Messenger. "They ask you for a ruling. Say, “Allah gives you a ruling", thus, the ruling is from Allah because all judgment is for Allah. Allah has the religious legal ruling as well as the cosmic predestination ruling. He permits for them what He wills, forbids for them what He wills, and limits for them what He wills. Thus, the matter belongs to Him. So, it is not permissible for a person

to set rules by himself in any matter until he knows Allah's ruling regarding this matter. "do not proceed ahead of Allah and His Messenger", do not proceed ahead of Allah's ruling, and the word of Allah and His Messenger. And He added the Messenger because he rules with Allah's ruling. Likewise, he does not say anything except what Allah reveals to him. "nor does he speak out of whim"(An-Najm:3), "It is but a revelation being revealed"(An-Najm:4), so, what he commands and forbids is from Allah. "Whoever obeys the Messenger has surely obeyed Allah", "do not proceed ahead of Allah and His Messenger", does not say until He does, and does not rule until He rules. So, when something happens, wait for Allah's and His Messenger's ruling and follow it.

"and be mindful of Allah", fear Him. Being mindful of Allah is fearing Him. That is, place protection between you and Allah's punishment. And this won't be except with believing, obeying Him and by doing what He commanded you to do and refraining from what He forbade you seeking His pleasure. This is the reality of mindfulness as described by some of the predecessors, he said, "mindfulness is to act in obedience to Allah upon Allah's light while seeking Allah's reward. And to refrain from what Allah forbids you from upon Allah's light while fearing Allah's punishment". Thus, this is the mindful person who fears Allah who obeys Allah and believes in Him. "and be mindful of Allah", in all of their conditions. "Indeed, Allah is All-Hearing, All-Knowing", All-Hearing of all sounds because nothing of the talk and sounds of the creation is absent from Him. "... There is no secret conversation between three but He is their fourth, nor between five but He is their sixth, nor less than that nor more but He is with them wherever they may be. Then on the Day of Resurrection He will inform them of what they did; indeed, Allah is All-Knowing of everything"(Al-Mujadila:7), so, Allah is All-Hearing of all of His creation and is All-Knowing of them. Nothing is absent from Him from the creation, not even a small atom from the creation within the heavens and earth. "And never is there anything hidden in the heaven or the earth but it is

in an evident record"(An-Naml:75), Allah is the One who knows every atom of the heavens and earth. That is, an atom's weight can never be hidden from Him. And from the manners of Luqman, "O my child, if it be the weight of a mustard-seed, and be itin a rock or in the heavens or in the earth, Allah brings it forth; indeed, Allah is Subtle, All-Aware"(Luqman:16). Then, Allah is All-Knowing because nothing is hidden from Him at all times, on all occasions, and in all places. Nothing of His creation is hidden from Him. When you know this, that Allah is All-Hearing of all sounds, and All-Knowing of all beings, then you will fear this Lord and will be mindful of Him. And He is worthy of being feared for His knowledge, His hearing, His sight, His ability to create, and His punishment that has no like. "On that day, none can punish as He punishes"(Al-Fajr:25), "and none can shackle as He shackles"(Al-Fajr:26), "and be mindful of Allah; indeed, Allah is All-Hearing, All-Knowing".

"O you who have attained faith, do not raise your voices above the voice of the Prophet", this is a call after another, a command after another. "O you who have attained faith, do not raise your voices above the voice of the Prophet", raising the tone and voice above the voice of the Prophet. Rather, they should address him in low voices. And likewise, do not raise your voice above the voice of the Prophet, meaning saying what contradicts what he said. As if the one who says contrary to what the Prophet ﷺ said, remains as raising his voice above the voice of the Prophet. As if the Prophet is saying one thing while he is saying another; so make your voices low and do not raise your voice above the Prophet's voice ﷺ. But address him only with what he can hear, and do not raise your voice above his voice. "O you who have attained faith, do not raise your voices above the voice of the Prophet, and do not speak loudly to him", do not speak loudly to him "as you speak loudly to one another", because people can speak loudly when they address each other and say, "what is this?!" What do you say? Why do you say this? And such a thing, he does not raise his voice with regard to brothers and

people together. This is the right of the Prophet ﷺ because he is the Messenger of Allah. And all manners must comply with him. Accordingly, the voice should not be raised in his presence ﷺ and his speech should not be loud to him as a person speaks aloud to his friend and peer and raises his voice over him... No, rather, he speaks with the Prophet in a low voice that he hears. If his voice reaches the ears of the Prophet ﷺ and he hears it, then, this is what is the way to speak with the Prophet. "And do not speak loudly to himas you speak loudly to one another", as you speak loudly to one another. "lest your deeds be nullified while you are unaware", whoever raises his voice against the Prophet and whoever addresses him as he addresses his friend or someone else, then perhaps Allah thwarted his work. And it means that your deeds will be in vain and fade away. Allah will nullify your work in religion from prayer, fasting, zakat, Hajj, and faith. Allah will thwart it by your bad manners towards the Prophet ﷺ. "lest your deeds be nullified while you are unaware", while you are unaware that this sin that you committed was enough to nullify your work. A person might think that being harsh when speaking with the Prophet ﷺ and addressing him as he addresses others would not nullify his work. The fact is that this is an offense and that Allah judges over this because He might nullify all his work and return it against him. "lest your deeds be nullified while you are unaware".

Then, He says "Indeed, those who lower their voices before Allah's Messenger—those are the ones whose hearts Allah has tested for mindfulness(of Him)..."(Al-Hujurat:3), "Indeed, those who lower their voices", lower, reduce; makes his voice low in a way that the prophet still hears you. "Indeed, those who lower their voices before Allah's Messenger", in his presence. When they are around him and addressing him ﷺ. "those are the ones whose hearts Allah has tested for mindfulness(of Him)...", Allah tested their hearts; Allah tested their hearts because the heart is the source of decision. Meaning when they were commanded to be disciplined with the Prophet ﷺ, this is a divine command. As a

result, they responded to the command of Allah. Yet, Allah tested them with this and applied this. So, those who were mindful, which is the utmost of religion and the righteousness of the soul of man, are mindful who were tested by obedience and succeeded in it. "Those are the ones whose hearts Allah has tested for mindfulness(of Him)", they became mindful and loyal as Allah commanded. And they addressed the Prophet as they should. "Indeed, those who lower their voices before Allah's Messenger—those are the ones whose hearts Allah has tested for mindfulness(of Him); for them is forgiveness and a great reward"(Al-Hujurat:3), the forgiveness of their foregoing sins. And a great reward from Allah. It was reported that Qais Ibn Shammas al-Ansari was the preacher of the Messenger of Allah, and his voice was loud and strong. His voice is by nature strong, yet, when this verse was revealed, he became afraid and kept crying, and retired. Further, he spent days without coming to the Prophet ﷺ while crying in his house and saying, "my work has been thwarted. However, the Prophet missed him and asked for him, so they said, "O Messenger of God! He is crying and saying that he is one of the people of Hell; Qais is of the people of Hell because he used to raise his voice in the presence of the Prophet, not because he was a disgraceful person. Rather, this is the nature of his voice and he used to raise his voice in this way. So, he said, "call upon him, he is from the people of Paradise". Notice the response of the Companions to the command of Allah. And after that, whenever he speaks with the Prophet, the Prophet would urge him time after time to raise his voice so that the Prophet ﷺ can hear him. "Indeed, those who lower their voices before Allah's Messenger", So they make them low voices addressing the Prophet - may God's prayers and peace be upon him. "those are the ones whose hearts Allah has tested for mindfulness(of Him)", those are the mindful people whose hearts responded to the command of Allah will have forgiveness for their sins, whether they were in this regard if this was fulfilled from them. Or forgiveness for all their sins, and a great reward with Allah for their response to the command of Allah.

Then, He says, "Indeed, those who call you from behind the chambers—most of them do not reason"(Al-Hujurat:4), "Had they remained patient until you came out to them, it would have been better for them. But Allah is Oft-Forgiving, Bestowing of mercy"(Al-Hujurat:5), This is also a form of bad manners, in addition to raising the voice against the Prophet ﷺ even if it was from behind the rooms. It was said that some delegations of these Bedouins came to the Prophet ﷺ and did not wait for the Prophet to come out. Those delegations did not wait for the Prophet ﷺ to come out and they did not politely knock on his door, rather, they called him from behind his rooms saying, "O Muhammad, come out to us, we have come to you and we are proud of you and with us is our poet and with us is our preacher. so come out to us". This form indicates ignorance and bad manners with the Prophet ﷺ by calling him from outside the rooms as such. Rather than knocking on his door politely and waiting or greeting and asking permission... No, but a delegation came from outside and shouted from behind the rooms. Come out! He says, "Indeed, those who call you", calling by raising the voice. "from behind the chambers", while the Prophet was in his home from behind the rooms. They call him from behind the walls. "most of them do not reason", most of those do not reason and are of no mind. This is not a form of good manners with the Prophet ﷺ, and it is not a good thing. "Had they remained patient until you came out to them, it would have been better for them"(Al-Hujurat:5), had they remained patient without raising their voices as such and did not annoy the Prophet by calling him from behind the rooms as such, "it would have been better for them". This would be better for them because they behaved with good morals and the proper attitude, and they waited for the Prophet ﷺ to come out. Perhaps he was in some need, perhaps he was getting prepared to meet these delegations. So, they should wait until the Prophet comes out for them. He says, "But Allah is Oft-Forgiving, Bestowing of mercy", the conclusion of this verse is that Allah is Oft-Forgiving, Bestowing of mercy because those did so out of ignorance and due to the manners of the Arabs and the Bedouin. And they did

not behave with proper manners, accordingly, Allah opened for them the door of repentance and forgiveness. Allah says, "But Allah is Oft-Forgiving", forgiving. Bestowing mercy over His servants, He did not blame them for this and locked the door and punished them.

Then, He says, "O you who have attained faith, if an ungodly person brings you any news, investigate (the matter), lest you harm a people out of ignorance and thus become regretful for what you have done"(Al-Hujurat:6), "And know that among you is the Messenger of Allah; if he were to obey you in many matters, you would suffer hardship. But Allah has endeared faith to you and adorned it in your hearts and made denial and ungodliness and rebellion hateful to you; those are the prudent ones"(Al-Hujurat:7), "O you who have attained faith", a speech after another. Allah calls upon His faithful servants. And brings them these manners, one after another so that they behave correctly. "if an ungodly person brings you any news, investigate (the matter)", an ungodly person is the one who is out of obedience to Allah. And ungodly might be in a small matter; cursing the believer is ungodly. It came here in the chapter of hastening in stating a ruling on something before being sure of it. And ungodly may develop until it becomes disbelief and a departure from the obedience of Allah because ungodly is of degrees. "if an ungodly person brings you any news, investigate (the matter)", any news, the news here refers to the great news. Investigate, that is, investigate this matter which the ungodly brought you. And the meaning of investigation is to investigate the truthfulness of this news whether it is correct or not. "lest you harm a people out of ignorance", this ungodly person might bring news that he did not make sure and do not know if it is correct. Lest you harm a people out of ignorance, that you act according to his news, which is not surely correct and might commit a sin. "lest you harm a people out of ignorance", by judging them with a judgment based on ignorance due to this brought news. "and thus become regretful for what you have done", After that, if the matter is revealed and you

know that you have acted according to the news that has not been made clear or which is not true, then you regret what you did. It is said that it was revealed that the Prophet ﷺ sent one of his companions to bring him the zakat of a people. When they knew that he was coming, they were prepared for him and welcomed him. They welcomed him with their gear and horses. So, he looked from afar and found them like this, thinking that they were preparing to fight him and that they would kill him or take him. As a result, he returned without the matter being clear. Then, he judged and told the Prophet of the suspicion that he thought of the people, and that they prevented zakat from taking their money, and they prepared to kill him, and they wanted to strike him. When the Prophet heard that, of course, he must make the preparations and equipment with which these people will be punished. When the Prophet got prepared for this matter, Allah revealed to him the truth regarding the matter. Had the Prophet sent an army to punish these people and carried out the order in accordance with this news, a great evil would have occurred.

"O you who have attained faith, if an ungodly person brings you any news, investigate (the matter)..."(Al-Hujurat:6), the scholars benefited from this in that the report of the truthful and trustworthy person and the believer, who is not immoral, and who has a reason, takes his news and accepts his news. And this was followed by those who collected the hadith from the Prophet ﷺ because they used to take the hadith on behalf of the Prophet ﷺ from those known for honesty, trustworthiness, and justness. As for the immoral person who went astray, if his immorality did not deviate him from the religion, then they should make sure of it. Therefore, some hadiths from the people of innovation were accepted despite the fact that innovation is a kind of immorality. As for the innovation that does not deviate them to infidelity and as long as they are truthful. If they were truthful and told the hadith as it is in the narration of Al-Bukhari narrated by the authority of more than seventy of those who were not accused of innovation. So, they would

make sure of the hadith of the ungodly person. That is, his hadith is accepted with an investigation, whether it is true or not? And it is never turned away. That is, the ungodly hadith is never rejected, rather, it gets investigated. "O you who have attained faith, if an ungodly person brings you any news, investigate (the matter)..."(Al-Hujurat:6), make sure of it. "lest you harm a people out of ignorance", due to acting on behalf of this news which was not investigated. "and thus become regretful for what you have done", when you find out that you followed a matter that was not true, and accordingly, you regret it.

He says, "And know that among you is the Messenger of Allah; if he were to obey you in many matters, you would suffer hardship. But Allah has endeared faith to you and adorned it in your hearts and made denial and ungodliness and rebellion hateful to you; those are the prudent ones"(Al-Hujurat:7), "And know that among you is the Messenger of Allah", appreciate and glorify this that among you is the Messenger of God ﷺ. And the fact that the Messenger is among them, then, he witnesses their actions. However, he has a position and a status, besides, everything the Prophet does ﷺ and everything he leaves is legislation because he acts by Allah's command of and he is an example for Muslims. So, if they appreciate this, then transmit a piece of incorrect news to the Prophet ﷺ, the action that might be taken based on this incorrect news will be evil and very great harm to Muslims because the action of the Prophet is legislation. Therefore, when a piece of incorrect news was conveyed to the Prophet ﷺ from Banu Ubayrak, from whom a thief stole. They came and transferred to the Prophet, they argued on behalf of their friend and blamed others. And the Prophet ﷺ wanted to punish this other person, yet, Allah revealed the command that clarifies the truth of the matter and said to His Messenger, "And were it not for Allah’s grace towards you, and His mercy, a faction of them would have sought to lead you astray. But they lead no one astray except themselves, and they cannot harm you in any way. And Allah has sent down to you the Scripture and wisdom, and has taught you what you did

not know. And Allah's grace towards you has always been great"(An-Nisa:113). Allah says, "And were it not for Allah's grace towards you, and His mercy, a faction of them would have sought to lead you astray", they were going to lead the Prophet ﷺ astray by accusing someone other than the real accused. And they turned the accusation away from the real accused. And this is a dangerous matter. Had the Prophet ﷺ judged and punished this, then this matter would be very dangerous because this is the Messenger of God ﷺ.

Here, Allah says to the believers, "And know that among you is the Messenger of Allah", beware of passing a piece of incorrect news that might lead the Prophet ﷺ to take any action that will cause great harm not only to those who are with the Prophet, rather, to those after him as well. So, appreciate the presence of the Prophet ﷺ among you, as well as the descendent of revelation. That the revelation is sent down to him ﷺ; for if the revelation came down, it impresses those who hasten in a matter or those who lied about it, and this will also be great harm to him. "And know that among you is the Messenger of Allah; if he were to obey you in many matters, you would suffer hardship", if the Prophet were to obey you in many matters, in many matters. You would suffer hardship; you would face severe hardship that harms you. And the Prophet used to say, "Leave me with what I left you. When I narrated a Hadith to you, then take it from me. The people before you were only destroyed by their excessive questioning and disagreeing with their Prophet", Many matters were left which the Muslims should not ask about until a revelation is revealed. And that this should be left to the command of the Prophet ﷺ. Legislation; this matter is left until Allah sends down what is revealed in it. As the Prophet said to those who said when the Prophet said, "God has prescribed the pilgrimage for you people." Al-Aqra' b. Habis then got up and asked whether it was to be performed annually? to which God's messenger replied that if he were to tell them that it was, it would become obligatory, and if it did they would not keep it nor be able to do so". Leave me with what I left you.

When I narrated a Hadith to you, then take it from me. "Leave me with what I left you. When I narrated a Hadith to you, then take it from me. The people before you were only destroyed by their excessive questioning and disagreeing with their Prophet", the multitude of matters leads to harm because legislation might occur regarding it. "The Muslim who offends most against the Muslims is he who enquires about something which has not been forbidden to men, and it is declared forbidden because of his enquiry". Likewise, whoever transmits to the Prophet is unsure of news that is harmful because the Prophet may burn his heart towards the one in whom this news was transmitted. And if this news is not true, he has caused the Prophet to do a great deal. And accordingly, a calamity befell the Muslims. As if Allah is telling them, beware passing to the Prophet except what you ascertain and what you have confirmed. And that it is not permissible to tell the Prophet any news that is out of conjecture and doubt.

"And know that among you is the Messenger of Allah; if he were to obey you in many matters, you would suffer hardship. But Allah has endeared faith to you..."(Al-Hujurat:7), He made faith endeared to your hearts that you love. And obeying Allah is part of faith, in addition to obeying the Messenger, waiting for what he decrees ﷺ, waiting for His command, responding to it, and not conveying any news to him except the news that is certain and is completely trustworthy. And the Prophet did not like to have news conveyed to him from anyone unless he was good in heart towards his companions ﷺ. "But Allah has endeared faith to you and adorned it in your hearts", adorned it, beautified it. He beautified faith in your hearts. However, obeying Allah and His Messenger, loving Allah and His Messenger, and listening to them is part of faith. "and made denial and ungodliness and rebellion hateful to you; those are the prudent ones", He made infidelity, immorality, and disobedience. All degrees of disobedience to Allah the highest of which is unbelief, immorality, and what is below it, and disobedience, even if it is a divine command. The prophetic command commands an order, even

if it is small, this becomes great in their hearts. That is, the sincere believers consider acting against Allah's command and the Messenger's command in the small and the great magnified in their hearts. "those are the prudent ones", those characterized with this characteristic are prudent ones who are guided. And prudent is against wrongdoing. The prudent ones are those guided by Allah to the path of truth and reach the stage of prudentness. Prudent is the maturity that makes a person mature and can distinguish between true and false, between right and wrong, between guidance and misguidance, between the benefit of following the truth and the harm of deviating from it. Those are the prudent ones whom Allah grants with these characteristics. "... But Allah has endeared faith to you and adorned it in your hearts and made denial and ungodliness and rebellion hateful to you; those are the prudent ones"(Al-Hujurat:7), we ask Allah to make us from those.

يقول الله ﷻ {وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الأُخْرَى فَقَاتِلُوا الَّتِي تَبْغِي حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ فَإِنْ فَاءَتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ}[الحجرات:9] {إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ}[الحجرات:10] {يَا أَيُّهَا الَّذِينَ آمَنُوا لا يَسْخَرْ قَومٌ مِنْ قَوْمٍ عَسَى أَنْ يَكُونُوا خَيْرًا مِنْهُمْ وَلا نِسَاءٌ مِنْ نِسَاءٍ عَسَى أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ وَلا تَلْمِزُوا أَنفُسَكُمْ وَلا تَنَابَزُوا بِالأَلْقَابِ بِئْسَ الاِسْمُ الْفُسُوقُ بَعْدَ الإِيمَانِ وَمَنْ لَمْ يَتُبْ فَأُوْلَئِكَ هُمُ الظَّالِمُونَ}[الحجرات:11]

Allah ﷻ says, "And if two factions of believers fall to fighting each other, reconcile between them. But if one group oppresses the other, then combat the one which oppresses until it complies with the command of Allah. But once it has complied, reconcile between them with justice and be equitable; indeed, Allah loves the equitable"(Al-Hujurat:9), "Indeed, all the believers are but brothers, so reconcile between your two brothers and be mindful of Allah, that you may receive mercy"(Al-Hujurat:10), "O you who have attained faith, no people shall ridicule other people, for they may be better than them. Nor shall any women ridicule other women, for they may be better than them. Nor shall you defame

yourselves, nor shall you insult one another by nicknames. What a miserable label ungodliness is after attaining faith! And whoever has not repented—then those are the unjust"(Al-Hujurat:11). Allah calls upon His faithful servants, one call after another, in this surah, surat Al-Hujurat which is the surah of manners. A great set of manners with which Allah raised His faithful servants, starting with the manners regarding dealing with the Prophet ﷺ who speaks and says on behalf of Allah. So, his words are from the Lord. "nor does he speak out of whim"(An-Najm:3), "It is but a revelation being revealed"(An-Najm:4). He commands not to proceed ahead of the Messenger until he says ﷺ. There is no saying except after the saying of the Prophet and no decree except after the decree of the Prophet and the decree of Allah.

Allah started the surah by saying, "O you who have attained faith, do not proceed ahead of Allah and His Messenger, and be mindful of Allah; indeed, Allah is All-Hearing, All-Knowing"(Al-Hujurat:1), do not proceed ahead until He says and decrees. Then, being behaved with him ﷺ with perfect manners by not raising the voice in his presence whether alive or dead ﷺ. "O you who have attained faith, do not raise your voices above the voice of the Prophet, and do not speak loudly to him as you speak loudly to one another, lest your deeds be nullified while you are unaware"(Al-Hujurat:2), and we said, alive and dead, so it is not permissible to raise the voice at the grave of the Prophet ﷺ. As Omar Ibn Al-Khattab did when he heard two men whose voices were loud near the grave of the Prophet ﷺ. So, he called them, this was during his caliphate, and he said to them, where are you from? They said, from Taif. He said, “If you were from the people of Medina, I would have beaten both of you up. Do you not know that it is not permissible to raise the voice in the presence of the Prophet ﷺ?” So, Allah commanded the believers to behave in the presence of the Messenger of God ﷺ. Thus, they should not raise their voices above his voice ﷺ. First of all, they should not proceed until they decree, should not raise their voices before him ﷺ, and He

made it clear that those who are disciplined with him and lower their voices before him are those who respond to the command of Allah. Further, Allah tested their hearts in faith. "Indeed, those who lower their voices before Allah's Messenger—those are the ones whose hearts Allah has tested for mindfulness(of Him); for them is forgiveness and a great reward"(Al-Hujurat:3).

Then, he explained that these are the manners of the Bedouins who used to come from the desert and call the Prophet from behind the rooms. As did Al-Aqra' Ibn Habisah or others who raised their voice calling upon the Prophet while the Prophet was in his house. Screaming, O Muhammad, come out for us. He says, "Indeed, those who call you from behind the chambers—most of them do not reason"(Al-Hujurat:4), "Had they remained patient until you came out to them, it would have been better for them. But Allah is Oft-Forgiving, Bestowing of mercy"(Al-Hujurat:5). Then, another manner, "O you who have attained faith, if an ungodly person brings you any news, investigate (the matter), lest you harm a people out of ignorance and thus become regretful for what you have done"(Al-Hujurat:6). So, He commands the investigation of the ungodly person's news. And the ungodly might be a believer but night be in hurry and judge out of assumption. Accordingly, Allah commands us to investigate the truthfulness of the news. He says, "And know that among you is the Messenger of Allah; if he were to obey you in many matters, you would suffer hardship. But Allah has endeared faith to you and adorned it in your hearts and made denial and ungodliness and rebellion hateful to you; those are the prudent ones"(Al-Hujurat:7), It is not permissible for it to be transmitted to the Prophet ﷺ except with a piece of news that is trustworthy. And that its transmitter is trusted by him, and not as did that companion who was sent by the Prophet to bring the zakat of a people, and he saw them had gone out to welcome him. So, he thought that they had gone out to fight him and he feared them. Then, he returned fleeing without investigating the news and making sure of it to the Prophet ﷺ. And he told the

Prophet that they forbade their zakat and prepared to fight. The Prophet prepared to fight them, then Allah informed him and made him aware of the reality of the matter. So, Allah commanded that the report be investigated. "... if an ungodly person brings you any news, investigate (the matter), lest you harm a people out of ignorance and thus become regretful for what you have done"(Al-Hujurat:6), "And know that among you is the Messenger of Allah; if he were to obey you in many matters, you would suffer hardship. But Allah has endeared faith to you and adorned it in your hearts and made denial and ungodliness and rebellion hateful to you; those are the prudent ones"(Al-Hujurat:7), this is a great blessing from Allah. This is a reminder from Allah to the Prophet's companions that Allah endeared faith and adorned it in your hearts. He beautified it, made faith with all of its branches of belief, and acted good in their hearts. He adorned it in their hearts, accordingly, they adhered to it and acted accordingly. And He made infidelity, ungodliness, and disobedience hateful to them. He says, "those are the prudent ones", who were prudent whose minds guided them to the right path and went against the falsehood path. "A grace from Allah and a blessing..."(Al-Hujurat:8), this is a blessing and grace from Him, a provision from Him to those believers. "and Allah is All-Knowing, All-Wise", knows how to place matters in the right place.

Then, He says, "And if two factions of believers fall to fighting each other, reconcile between them. But if one group oppresses the other, then combat the one which oppresses until it complies with the command of Allah. But once it has complied, reconcile between them with justice and be equitable; indeed, Allah loves the equitable"(Al-Hujurat:9), Allah says, if two factions, two groups. "of believers fall to fighting each other", this indicates that fighting can take place between believers and they will not leave the circle of Islam by fighting, as the Kharijites say or think, who attributed infidelity to the believers. If the believer fights the believer, he goes out from the circle of faith to the circle of unbelief.

Here, Allah says that it is possible for a fight to happen between the believers. He says, "And if two factions of believers fall to fighting each other, reconcile between them", believers should seek reconciliation between combatants. A tribe with tribe, people with people; reconciliation must take place between the fighting parties. Sometimes, fighting took place between the believers in the presence of the Prophet ﷺ, in the life of the Prophet, and after the Prophet ﷺ. In the presence of the Prophet, it occurred when the Prophet first came to Medina, he was told, “If you went to Abdullah Ibn Ubayy to call him to Islam, who is the head the Khazraj, he won't believe". So, the Prophet ﷺ went to him. He rode a donkey and went to him. When he got close to Abdullah bin Ubai's place, Abdullah covered his nose and said, “Keep your donkey’s stink away from us. Its smell will offend me." So, Abdullah Ibn Rawahah got up and said, "By Allah, the donkey of the Messenger of God smells better than you and your father". So, Hayyan rose up from the Aws and the Khazraj, and a kind of fighting took place between them. And there were mixtures of Jews, polytheists, and Muslims in the place. Besides, a fight also took place between Muslims. All fanaticism for the Aws and Khazraj, so the Prophet ﷺ settled them and calmed them.

Likewise, a kind of this fighting when the Prophet said while he was on his pulpit after the hypocrites said what they did. He said, "O people! Who will help me against the man who has harmed me by slandering my wife?" By Allah, I know nothing about my family except good. So, Usayl Ibn Hudayrah got up and said, O Messenger of God! if he is from our brothers we will kill him. And if he is from others, give us your command. Ibn Hudair, who is from the Aws, said, By God, you cannot. He said, By God, we will kill him. You are a hypocrite arguing on behalf of the hypocrites. The Hayyan from the Aws and the Khazraj rose, so the Messenger of God came down and calmed them and settled them. And it also happened in the battle of Bani al-Mustiq or elsewhere, it happened that a man from Muhajireen struck at the back of an Ansari while they were by the water, so

Abdullah Ibn Abi Awqad said, “They have indeed done it? I do not see us and these except as the one who said, “care for your dog, and it will eat you.” And it happened, the Ansari said, “Oh, to the Ansari, who struck him.” He said, “The Muhajireen and almost a fight occurred between the Muhajireen and the Ansar.” And the Prophet came as well and said to them, “Is it out of ignorance while I am among you?” Leave it. for it is something disgusting. Leave it referring to fanaticism and referring to ignorance, knowing that they were fanaticism for some of the names of Islam, but when it became fanaticism, the Prophet likened it to the fanaticism of ignorance, he said, "is it out of ignorance while I am among you?" Leave it. for it is something disgusting. And the Prophet ﷺ calmed them and also reconciled between them. And Allah reminded His faithful servants of some of what happened to them in this, as Allah says, "O you who have attained faith, if you obey a group of those who were given the Scripture, they turn you after having attained faith into deniers"(Ali-'Imran:100), "And how could you deny when Allah’s signs are being read to you and among you is His Messenger? And whoever holds fast to Allah has surely been guided to a straight path"(Ali-'Imran:101), "O you who have attained faith, be mindful of Allah as is His due, and do not die except as Muslims"(Ali-'Imran:102), "And hold fast to the lifeline of Allah, all together, and do not become disunited. And remember Allah’s blessing upon you: how you were enemies, then He reconciled between your hearts, and by His blessing you became brethren. And you were on the brink of a pit of fire, then He rescued you from it. Allah thus clarifies His signs for you, that you may be guided"(Ali-'Imran:103). These verses have passed from Surat Ali-Imran and they contain this first incident in which the Muslims almost fought each other. So, Allah demonstrated for them that how can they go back to the pre-Islamic era of ignorance again?

The witness from all of this is that fighting may occur between the believers. And this took place during the time of the Prophet. Although the incidents, as we

have heard, were all headed by Abdullah Ibn Ubayy Ibn Salul, the head of the hypocrites. Likewise, Jews were taking advantage of the opportunity to incite against the believers, as well as the fighting between the believing sects after the Prophet ﷺ. And the greatest thing that happened by them was after the killing of Othman Ibn Affan on which these people of the revolutionaries rose from the people of fabrication, falsehood, evil, and injustice. Then, after that, fighting occurred between Muslims, between the people of Levant with their head Muawiyah Ibn Abi Sufyan, and Ali Ibn Abi Talib who wanted everyone to enter into what the Muhajirin and Ansar entered into from his pledge. The refusal of the people of the Levant and their demand first to kill Ali Ibn Abi Talib, the killers of Othman Ibn Affan. Then, the situation worsened among the Muslims and there were those who wanted to reconcile. This peace did not take place, and war broke out first between Ali Ibn Abi Talib on the one hand, and between the army in which al-Zubayr Ibn al-Awwam and Talha Ibn Ubayd Allah and the mother of the believers Aisha took place. And the famous battle of the Camel took place. Then, after that, the battle of Siffin took place. The witness of all this is that disagreement and fighting can occur between Muslims. And Allah commanded us that if there is a fight between two sects of believers, "And if two factions of believers", belief was witnessed for them. That is, they were believers. "fall to fighting each other, reconcile between them", the right thing to do is to reconcile between the two sects of believers.

"But if one group oppresses the other, then combat the one which oppresses", if one group oppresses. Opposition is aggression, injustice, and exceeding the limits. If it wronged and transgressed after rejecting peace, and wronged the other group and fought, He says, "then combat the one which oppresses until it complies with the command of Allah", it means that all Muslims should be with the oppressed group, the oppressed, against the oppressing group. Until it complies, returns. Until it complies with the command of Allah. And comply is

the shadow that returns to its origin. And shadow occurs after sunsets. Until it complies, that is, returns to Allah's command. Allah's command here refers to what He commanded of justice. Until it complies with the command of Allah. "But once it has complied", returned. "reconcile between them with justice and be equitable", complied means refrained from fighting and accepted reconciliation. "reconcile between them with justice", by placing each matter into its place and giving the rights to their owners. Equitable is to be just "indeed, Allah loves the equitable", the just. That is, Allah loves the people of justice as it came in the hadith, "Those who act justly will be with God on pulpits of light. They are those who are just in their jurisdiction, towards their people and what is under their charge". The people of justice are fair in their judgment, and in their families. And what is under their charge, all that Allah made under their charge they with which also judge with justice. Allah loves them and it came in the hadith that from the seven who will be shaded by Allah under His shade on the day when there will be no shade except His. Rather, the first of these seven and the highest in rank, he said, "a just imam". He said, "There are seven whom Allah will shade in His shade on the day on which there is no shade except His shade: a just imam", it was stated that a just imam is of the people of Paradise. Just, the imam who acts justly and performs justice is one of the people of Paradise and one of the people whom Allah loves. "Indeed, Allah loves the equitable", the people of justice. If he was a public and just imam, then, he is one of the noblest of people and the highest of them in rank with Allah. He is from those seven whom Allah will shade in His shade on the day on which there is no shade except His shade. And if he was from the public people and acted justly with what Allah made him in charge of, even if it is a small authority, also possesses this rank with Allah. "They are those who are just in their jurisdiction, and what is under their charge", "indeed, Allah loves the equitable".

Then, He says, "Indeed, all the believers are but brothers", indeed with restriction. That is, as if the believers are not but brothers. Brothers in religion, a religious brotherhood. "Indeed, all the believers are but brothers", Islam establishes brotherhood and makes the Muslim a brother to the other Muslim. As the Prophet said, "A Muslim is a Muslim's brother. He does not wrong, desert or despise him. despising his Muslim brother is enough evil for any man to do", "Every Muslim's blood, property and honor are unlawful to be violated by another Muslim. Piety is found here (pointing three times to his chest)". Then, a Muslim is a Muslim's brother. "Indeed, all the believers are but brothers ", because they share the faith. Allah made them brothers, and their brotherhood is everlasting. The brotherhood of the world and another, the brotherhood of the world and another. The bonds of their brotherhood do not break, not in this world. Likewise in the Hereafter, Allah makes them brothers in the situation in which they support each other, and before Allah. And in intercession, they support each other. In addition, in Paradise, they are brothers on couches facing each other. As He says, "as brethren, on couches facing each other", "Indeed, all the believers are but brothers", they are nothing but brothers. Therefore, the Prophet ﷺ said, "You shall not enter Paradise until you believe, and you have not believed until you love one another. Shall I tell you of something you can do to make you love one another? Spread the greetings of Salam (peace) amongst yourselves (i.e. between each other)". So, he said, you have not believed until you love one another! Meaning, a person is not a believer until he loves his believing brother. Therefore, the Prophet ﷺ said, "By Allah he is not a believer, by Allah he is not a believer, by Allah he is not a believer. It was said, who, O Messenger of God? He said: whose neighbour is not secure from his wrongful conduct." And he said ﷺ that the one who does not love for his brother which he loves for himself. He said, "None amongst you believes (truly) until he loves for his brother that which he loves for himself". Faith is alongside brotherhood, or brotherhood is alongside faith. If faith is fulfilled, it means that brotherhood is fulfilled as well because the

believer is loyal to the believer. And this brotherhood, which is the brotherhood of religion, also requires faith, it requires that its owners are people of faith. "Indeed, all the believers are but brothers", then He says, "so reconcile between your two brothers", as long as they are brothers, there might be quarrels and fighting between a brother and his brother, even blood brothers may quarrel. Then, "so reconcile between your two brothers", if a quarrel and a fight arose, reconcile between your brothers. "and be mindful of Allah, that you may receive mercy", be mindful of Allah, fear Him. Fear Allah, establish protection against Allah's punishment. "and be mindful of Allah, that you may receive mercy", for whoever is mindful of Allah and fears Him, Allah will meet him with His mercy. That you may, according to the people and not according to the Lord. Hoping here in "that you may" is according to the people of faith because if they did so, then, that they may from those encompassed with Allah's mercy. "that you may receive mercy".

Then, He says, "O you who have attained faith, no people shall ridicule other people, for they may be better than them. Nor shall any women ridicule other women, for they may be better than them. Nor shall you defame yourselves, nor shall you insult one another by nicknames. What a miserable label ungodliness is after attaining faith! And whoever has not repented—then those2are the unjust"(Al-Hujurat:11), a great set of manners and morals that a Muslim must adhere to with his Muslim brothers. "O you who have attained faith, no people shall ridicule other people", a call from Allah to the people of faith which includes an obligation and an encouragement for a certain deed. Attributing the people of faith with this attribute of faith which is the noblest attribute. "no people shall ridicule other people", ridicule is mockery, humiliation, and insult. "no people shall ridicule other people", it is not permissible for people to ridicule other people like a tribe from another tribe, or a group from another, or a sect from another. A nation is a nation of the sect; a tribe from another, or a group from

another, or such. Then, He says, "for they may be better than them", He forbids ridicule. Then, He makes it clear that what always happens of belittling and contempt is usually based on the scales of worldly life. That they are the more knowledgeable, the highest in honor, a tribe of a higher rank than this tribe. But perhaps those who are mocked might be higher in rank with Allah. "for they may be better than them", with Allah. How many people mock others, and this one who is mocked is higher in rank and position with Allah. And faith is not only outwardly, but also inwardly. And the inner ones are known by Allah; thus, perhaps this one that you mocked is of higher position with Allah, more pious than you, and honored by Allah.

"for they may be better than them. Nor shall any women ridicule other women, for they may be better than them", He mentioned women after men so that there would be no ridicule from women. He says, "for they may be better than them", in their religion, mindfulness, and rank with Allah. Then, He says, "Nor shall you defame yourselves", defame is mockery through pointing and such. And Allah threatened those who defame who tend to defame and backbiter a lot. He says, "Woe to every slandering backbiter"(Al-Humazah:1), woe to every slandering, that is, the slanderer. backbiter, who tends to mock others by pointing at them and by words. "Nor shall you defame yourselves", He said yourselves in the sense of you brothers because a brother is like oneself. Your brother is as yourself. If you defame your Muslim brother, it is as defaming your own self because he is part of you. "Nor shall you defame yourselves, nor shall you insult one another by nicknames", insult is throwing. Insulting something is throwing it. Nicknames are what is sensed as humiliation or praise. When the Prophet ﷺ came to Medina, it was hard to find a man without having two or three names. More than one name, and if the Prophet called this person by one of the names, they would say, O Messenger of God, he does not like to be mentioned by that name because there are nicknames. Each one is given his name like this, then he is called by these

names that are intended for his insult and fault. "nor shall you insult one another by nicknames", These are the names that are the second and third names by which a person is called and are intended to belittle him and insult him. Allah forbids the believers from insulting each other by nicknames, the nicknames that make you feel bad. "nor shall you insult one another by nicknames".

He says, "What a miserable label ungodliness is after attaining faith!", what a miserable label that you get labeled with by Allah, ungodliness. That a Muslim becomes labeled as ungodliness after being labeled as a believer with Allah. Whoever defames, insults, and mocks entered into ungodliness. And if this ungodliness repeated, he would be sealed with ungodliness and become his attribute and label because a person is labeled by the attribute that is most common in him. As the Prophet ﷺ said, "if a man continues to speak falsehood and makes falsehood his object, he will be recorded in Allah's presence as a great liar", he would be recorded by Allah that so and so is a liar. Likewise, regarding good attributes. As the Prophet says, "Truth leads to piety and piety leads to Jannah. A man persists in speaking the truth till he is recorded with Allah as a truthful man", so, he would be recorded by Allah that so and so the son of so and so is truthful. And the other who adhered to lies is recorded as so and so the son of so and so is a liar. Likewise, the one who followed ungodliness is recorded as ungodly. So, this is as the Prophet said when Abu Amr the monk said: the ungodly Abu Amr. So, whoever walks in the path of ungodliness will be ungodly, and this is his name with Allah. And this is of course the real name with Allah other than the name by which people are named. People might call a person with a name while it is not his real name. As for the name with Allah, it is his real name. What a miserable label with which you are recorded and to be with Allah labeled as ungodliness after attaining faith; after being so-and-so]the son of so-and-so the believer, becomes so-and-so the son of so-and-so the ungodly.

"What a miserable label ungodliness is after attaining faith! And whoever has not repented—then those are the unjust", who do not repent from these matters, from mockery, ridicule, defame, and insulting others with nicknames. "then those are the unjust", those are unjust as if it became a fixed attribute. The unjust is the oppressor who exceeded the limits and misplaced the matters. "then those are the unjust", and did not repent from this. "then those are the unjust". This verse includes a severe prohibition and insult for the person against being as this attribute. "no people shall ridicule other people", and the Prophet says regarding ridicule, "It is enough for a Muslim to commit evil by despising his Muslim brother.". He said, "A Muslim is a brother to a Muslim. He should neither deceive him nor lie to him, nor leave him without assistance. It is enough for a Muslim to commit evil by despising his Muslim brother.", deceive him, insult him, belittle him. And he said, "He who has, in his heart, an ant's weight of arrogance will not enter Jannah." Someone said: "A man likes to wear beautiful clothes and shoes?" The Messenger of Allah said, "Allah is Beautiful, He loves beauty. Arrogance means ridiculing and rejecting the Truth and despising people". Rejecting the Truth is turning it away. Despising people is insulting them. These are great manners with which Allah raises His faithful servants. "O you who have attained faith, no people shall ridicule other people, for they may be better than them. Nor shall any women ridicule other women, for they may be better than them. Nor shall you defame yourselves, nor shall you insult one another by nicknames. What a miserable label ungodliness is after attaining faith! And whoever has not repented—then those are the unjust"(Al-Hujurat:11).

يقول الله ﷻ {يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلا تَجَسَّسُوا وَلا يَغْتَبْ بَعْضُكُمْ بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَحِيمٌ}[الحجرات:12] {يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ}[الحجرات:13] {قَالَتِ الأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الإِيمَانُ فِي قُلُوبِكُمْ وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لا يَلِتْكُمْ مِنْ أَعْمَالِكُمْ شَيْئًا إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ}[الحجرات:14]

Allah ﷻ says, "O you who have attained faith, avoid making too many assumptions—indeed, some assumptions are sinful. And do not spy on one another nor backbite one another. Would any of you like to eat the flesh of his dead brother? You would detest it. So be mindful of Allah; indeed, Allah is Granting and Accepting of repentance, Bestowing of mercy"(Al-Hujurat:12), "O mankind, We have created you from a male and a female and made you into races and tribes, that you may know one another; indeed, the most noble of you in the sight of Allah are the most mindful(of Him) among you; indeed, Allah is All-Knowing, All-Aware"(Al-Hujurat:13), "The nomadic Arabs said, “We have attained faith.” Say, “You have not attained faith; rather say, ‘We have become Muslims,’ for faith has not yet entered into your hearts. But if you obey Allah and His Messenger, He will not diminish any of your deeds; indeed, Allah is Oft-Forgiving, Bestowing of mercy"(Al-Hujurat:14). This is another group of the great manners with which Allah disciplined His faithful servants in this surah, Surat Al-Hujurat, which includes this great set of manners that Allah began by saying, "O you who have attained faith, do not proceed ahead of Allah and His Messenger, and be mindful of Allah; indeed, Allah is All-Hearing, All-Knowing"(Al-Hujurat:1), "O you who have attained faith, do not raise your voices above the voice of the Prophet, and do not speak loudly to him as you speak loudly to one another, lest your deeds be nullified while you are unaware"(Al-Hujurat:2). This is a call from Allah, a call after another, and a command from Him. "O you who have attained faith", a speech from Allah for His faithful servants. Allah calls upon them with the name of faith to encourage them to adhere to the matter and command. "O you who have attained faith", O believers. "avoid making too many assumptions", avoiding is leaving. That is, make it away from you, make it behind you.

"too many assumptions", the assumption is in the sense of presumption and is not certain. Rather, it is something in which there is a percentage of doubt and

another percentage of certainty. Thus, it is not certain. The principle of perception begins with doubt, then moves to assumption, then knowledge, then certainty. Further, the Prophet stated that assumption is the falsest of hadith, he said, "Avoid suspicion, for suspicion is the most false form of talk", beware assumption. Allah says about assumption, "yet surely assumptions do not substitute for the truth", this must not be relied upon, neither act according to nor follow it because it is not certain. Rather, it is beyond doubt, and it is a matter that may be proven as well as may be denied. Likewise, with regard to the percentage of this matter being denied, or the percentage of negation and the percentage of affirmation, and the percentage of occurrence of this matter and the non-occurrence of this matter. Allah commanded us to avoid assumption, assumption in everything. And the context here is regarding assumption among Muslims; that a person thinks about his Muslim brother what is not in him, and builds on what he saw of him while he is not sure of it. "O you who have attained faith, avoid making too many assumptions—indeed, some assumptions are sinful", assumption includes the following presumption without judging by evidence and proofs because proof and knowledge are what should be followed. As for mere presumption, the presumption reflects upon assumption rather than certainty. "O you who have attained faith, avoid making too many assumptions—indeed, some assumptions are sinful", sinful, if a person follows this without evidence. And by following this command and his judging on others by mere assumption and not by certainty, he sinned in this. As He says, "And do not follow what you have no knowledge of; indeed, the hearing and the sight and the burning heart—all of those—(one) is bound to be questioned about"(Al-Isra:36), because you will be asked about your hearing, sight, and heart. If it is used in a lie, then this is falsehood, as in the hadith, "and if anyone makes an untruthful accusation against a Muslim, he will be made by Allah to dwell in the corrupt fluid flowing from the inhabitants of Hell till he retracts his statement", which is the juice of the people of Hell. This is if he judged others with falsehood and fabrication. But if it is just out of

presumption rather than evidence, then this may be considered a sin that he followed this. Accordingly, he is responsible for it in the hands of Allah.

"Indeed, some assumptions are sinful", if he follows it without being certain. The Prophet ﷺ said, "Avoid suspicion, for suspicion is the most false form of talk", thus, a Muslim should think good of his Muslim brothers. As He says regarding those who produced the fabrication, "Indeed, those who produced the fabrication are a band of you. Do not consider it bad for you; rather, it is good for you. For each person of them is whatever sin he has earned, yet the one who played the major role—for him is a great punishment"(An-Nur:11), "If only when you heard it, the believing men and the believing women had thought well of themselves..."(An-Nur:12). Allah says, did you hear about this fabrication? It was fabricated by a fabricator and lied to by a liar. He produced it because he wants to destroy Islam, thus, he produced this matter and accused the Prophet's wife of it in order to insult the Prophet ﷺ. Allah is disciplining the one who produced this news, He says, "If only when you heard it, the believing men and the believing women had thought well of themselves..."(An-Nur:12), of themselves in the sense of their brothers. Why does a person not think good of his Muslim brother as Abu Ayyub al-Ansari did with his wife, when he said to her, What if you were in the place of Aisha? Would you do this? She said no, by Allah. Then, he said to her, by Allah, if I were in the place of Safwan Ibn Al-Mu’attal, I would not have done this. By Allah, Aisha is better than you and Safwan is better than me. How does this come from those who are better than us? "the believing men and the believing women had thought well of themselves", of themselves, or of themselves in the sense of their brothers. It is necessary for a person to give priority to the good side of thoughts regarding his Muslim brothers, and not to follow what appears to him and what is transmitted without being supported by clear evidence. Especially in such a great matter, in the matter of accusation, as He says, "If only

they had produced four witnesses against it. Yet since they did not come up with the witnesses, then before Allah they are the liars"(An-Nur:13).

"O you who have attained faith, avoid making too many assumptions—indeed, some assumptions are sinful. And do not spy on one another", spying or snooping is eavesdropping to know the news and secrets of others. And this is an absolute prohibition of spying. Do not spy on your Muslim brother and try to hear his sins, faults, and secrets. Whether this spying was by eavesdropping on him, or by looking at him surreptitiously, or in any form to know the secrets of others in any way, seeing, hearing, or otherwise. "And do not spy on one another nor backbite one another", the Prophet ﷺ interpreted backbiting, he said, "talking about your brother in a manner which he does not like", to mention your brother in a manner which he does not like while he is absent. "It was said to him: What is your opinion about this that if I actually find (that failing) in my brother which I made a mention of?", what is your opinion here, that is, tell me! If I actually find (that failing) in my brother which I made a mention of while he is absent. "He said: If (that failing) is actually found (in him) what you assert, you in fact backbited him, and if that is not in him it is a slander.", the meaning of slander is a fabrication. And fabrication is lying. However, lying is called slander because it astonishes the one who hears it. In the sense that it confuses him and makes him confounded. He cannot speak out of its severity and horror. This is slander, and slander is a great matter. So, do not mention your Muslim brother with a fault in his absence.

"nor backbite one another", mentioning the Muslim brother in his absence is completely forbidden, except in matters that are excluded from this warning by law. Among these warnings is to warn against his evil or heresy. And identification as he is identified when he is asked about. As in the countryside that the Companion asked the Prophet ﷺ and said to him, O Messenger of God, that so-and-so asked her in marriage; Muawiyah and Abu al-Jahm, Muawiyah and Abu al-Jahm, she said: asked her in marriage. And the Prophet said to her,

"As for Abu Jahm, he does not put down his stick from his shoulder, and as for Mu'awiya, he is a poor man who has no property; marry Usama b. Zaid". The Prophet mentioned these because this is an identification; this is by introducing because the advisor is entrusted and must tell what he knows about the person who is being consulted about in marriage, or in trade, or the like. As well as the oppressed because the oppressed might say to the ruler of others that so and so wronged me, he took my money, he took such and such. And the same applies to the person who asks for a ruling in a certain matter that he asks about. A man asks and requests a ruling, and might mention the fault of the one asking for a ruling on his behalf, such as a woman who says my husband wrongs me, he does this, he does that. As Abu Sufyan's wife said, "O Messenger of God, Abu Sufyan is a niggardly person; is there any harm for me if I spend out of that which belongs to him? That is, without his permission for me and my children. So, the Prophet said to her, "eat you and your children on a reasonable basis." What she mentioned about her husband is that he is a niggardly person and that he does not spend on her the obligatory maintenance, she and her children. Mentioning this, yes, refers to talking about a defect and in his absence, but since this was in the matter of asking for a ruling, it is permissible. Likewise, those who expose (openly) their wrongdoings. In the sense that Abu Sufyan was referred to this attribute while he exposes his wrongdoings (openly). Thus, these matters are not part of backbiting. Further, it is mentioned as a warning. Therefore, the scholars of hadith, those called the scholars of investigation and modification, with the knowledge of everyone who opposed the transmission of hadith from the Prophet ﷺ, weighed his mind, and his religion. And if he was one of the people of justice and memorization, it was permissible to take the hadith of the Prophet ﷺ on his authority. As if he was criticized in his mind and religion that it is said so-and-so is poor in terms of memorization or was a liar, or a fabricator, then his hadith is left out. Thus, this is called investigating him. And this investigation is only for identification, and also for the sake of knowing the hadith of the Messenger of

God ﷺ in order to confirm who transmits the hadith of the Prophet ﷺ. These matters are other than the meaning of backbiting. And if we look at backbiting after exposing these matters that the texts came to extract and in which there is almost agreement and unanimity regarding it. Thus, backbiting remains mere pleasure and lust for the Muslim to mention the faults of his brothers in their absence. "nor backbite one another".

Then, Allah compared this example with the prohibition of backbiting, He says, "Would any of you like to eat the flesh of his dead brother? You would detest it", Allah likened the person who speaks in honor of his Muslim brother or mentions the fault of his Muslim brother in his absence, of one who eats the flesh of his dead body in which he cannot defend himself. It was said that the similarity is that if the dead person's flesh is being eaten, he cannot defend himself because he is dead. Likewise, the absent person cannot defend himself because he is absent. Therefore, this one eats from his flesh. Further, the matter was likened here "Would any of you like to eat the flesh of his dead brother? You would detest it", that this is a terrible matter, and that backbiting is so horrible and stinky that it is as if a person eats the flesh of his dead brother. And the case is that the dead flesh cannot be eaten. And it will be a vile and horrible matter. So, it is likened to the one who does this as if he is exposed to this horrible matter. The witness is that Allah a bad parable which Allah sat for the backbiter. He says, "Would any of you like to eat the flesh of his dead brother? You would detest it", a person detests this. Likewise, he should detest talking about the honor of his brothers in his absence. Then, He says, "So be mindful of Allah; indeed, Allah is Granting and Accepting of repentance, Bestowing of mercy", be mindful of Allah, fear Him. Put a shield between you and the punishment of Allah by fearing Him, hoping, walking in obedience to Him, and believing in Him. With this, the person protects himself and prevents himself from Allah's punishment by believing in Allah and obeying Him. The Prophet ﷺ said, "A Muslim is a Muslim’s brother.

He does not wrong, desert or despise him. Despising his Muslim brother is enough evil for any man to do", "Every Muslim's blood, property and honor are unlawful to be violated by another Muslim. Piety is found here (pointing three times to his chest)". It is as if piety of the heart is the capital and preventer from falling into this which Allah forbade of aggression and injustice against his Muslim brother.

"Would any of you like to eat the flesh of his dead brother? You would detest it. So be mindful of Allah; indeed, Allah is Granting and Accepting of repentance, Bestowing of mercy", and this opened the door to returning to Allah and repenting to Him. Allah is Accepting of repentance, accepting much repentance. This attribute is of Allah's attributes. Besides, the servant is described by it; so it is said, so-and-so is a repentant person, meaning repentant and repeatedly returning to Allah. So, the description for the servant is that he often returns and repents to Allah. And Allah is Accepting of repentance, accepting the repentance of His servants. And from His acceptance of the repentance of His servants is that He widely opened the door of repentance until the Day of Resurrection. It does not close unless the sun rises from the west, and He calls upon His servants to repent by night and day. As it came in the hadith, "Allah, the Exalted, will continue to stretch out His Hand in the night so that the sinners of the day may repent", the meaning of stretching out His hand is calling His servants in the day so that the sinners of the night may repent. And it came in the hadith also, "Our Lord, the Blessed and the Exalted, descends every night to the lowest heaven when one-third of the latter part of the night is left and says,...", from among what He says to His servants, "Who asks Me forgiveness so that I may forgive him?". A call from Him for His servants to repent. As it came in Allah's saying, "Say, "O My servants who have gone to extremes against themselves: despair not of Allah's mercy, for indeed Allah forgives all misdeeds..."(Az-Zumar:53), this is a call from Him to His servants. Even those who exceeded the limits with a lot of sins

and any kind of disobedience of infidelity and polytheism that they repent and return to Allah. And that He accepts repentance from His servants. And he said, "Verily, Allah is more delighted with the repentance of His slave than a person who lost his camel in a desert land and then finds it (unexpectedly). Then, he finds that camel standing before him. He takes hold of its reins and then out of boundless joy blurts out: 'O Allah, You are my slave and I am Your Rubb'. He commits this mistake out of extreme joy ", out of the intensity of the joy of this servant who lost his camel with food and drink on it in a desert land. He does not have anyone, and losing this camel means the loss of his life. Wasting his life because it has his food and drink. There is no friend, no companion, no food, no drink, so he will perish. He fell asleep, then got up after that, and found his camel as it was at his head. "Out of boundless joy blurts out: 'O Allah, You are my slave and I am Your Rubb", he commits this mistake out of extreme joy. Allah is more delighted with the repentance of His slave as he returns to Him from this servant with his camel. Allah gets delighted with the repentance of His servant and returns to Him. Allah is accepting repentance; Allah accepts the repentance of His servant and accepts his return to Him. Further, He removes and forgives their sins; is merciful to His servants. Despite the fall of those who fall into guilt and their actions and transgressions, Allah removes his stumble and erases his sin. This is from His mercy because He is merciful to His servants.

After this call from Allah and calling all people, "O mankind, We have created you from a male and a female and made you into races and tribes, that you may know one another; indeed, the most noble of you in the sight of Allah are the most mindful(of Him) among you; indeed, Allah is All-Knowing, All-Aware"(Al-Hujurat:13), this is the only call here in this surah, O mankind. Every call and every speech came as O you who attained faith. Except for this one, O mankind because this is a statement to all people that they refer to one origin, one father, and one mother. "O mankind", all people, a speech to all people, to all the children

of Adam. We have, referring to Allah whom there is no god but He. We have created you, O addressees. Creation here is the creation of existence out of nothingness with a measure. "from a male and a female", one male, Adam ﷺ. Allah created Adam from the clay of this earth. He made him with His hands and breathed into him of His soul. And one female is Eve ﷺ which Allah created from this man. As He says, "O mankind, be mindful of your Lord, Who created you from a single self and created from it its spouse", a single self, Adam. And created from it, of this soul. Its spouse, Eve, because Allah created her from Adam. As it came in the hadith that Allah put Adam to sleep, then took a rib from his ribs and made his wife straight from it. When he woke up, he found her next to him. Allah married him to her. Accordingly, all the peoples of the earth and all nations will eventually return to this oneself, the one male, Adam, and this one woman, Eve. "We have created you from a male and a female and made", so, all people from white, reds, yellows, blacks, all colors, all languages, all shapes, all belong to one father and one mother.

"O mankind, We have created you from a male and a female and made you into races and tribes, that you may know one another..."(Al-Hujurat:13), The races are the large group of tribes, like the Arabs, for example. The Arabs are called the Arab race, the Persians are a race, the Romans are a race, and so are a race. And the tribes are the huge number that is within these races, like the tribes of the Arabs. We say Mudar, Rabia, Tamim, and Ghatafan, these are tribes within the race. He says, "that you may know one another", Allah created us in this way, and this includes heterogeneity. Heterogeneity means different races and different tribes for the sake of acquaintance because through heterogeneity comes acquaintance. Yet, by similarity acquaintance is lost and we won't be able to get to know each other. When Allah differs people in colors, in forms, in tribes, in qualities, in everything so that each person afterward remains a special person. Had Allah made all races and tribes one nation, one race, one color, one character,

then we cannot know one another. We would be similar to twins. The twins are of the same shape and specifications, it is difficult for a person, even their brother, to distinguish between this and that. And sometimes, no one can distinguish between the twins except their father, the father, and the mother. And as for the rest of the people, they may get confused. Thus, how about if all races and all tribes were as one twin? At this point, it is impossible for life to arise, for a civilization to arise, or for people to understand each other. This is why heterogeneity occurs, and it was from the mercy of Allah that He created the difference so that acquaintance occurs. There is no acquaintance except by heterogeneity. This is white, and this is black, and this is red, and this is yellow, and this is long, and this is short, this belongs to this people and belongs to this group, and this person belongs to this group, and this person belongs to that group. Then, people can get to know each other by being different from each other with this heterogeneity. Thus, heterogeneity is not for preference, rather, for acquaintance. In the ignorance era, heterogeneity was an indication of preference. They made these white peoples, yellow peoples, black peoples; these people superior to these people, and this nation is superior to this nation... No, all of these colors and shapes are related to a single origin. Basically, these people are not from an origin and basis that differ from the origin and basis of those. That these have an origin different from those... No, rather, they are all of the same origins. Further, this heterogeneity came for the sake of acquaintance. Thus, there is no preference for a race over another in color, gender, or characteristics, as long as they are all one in origin. And this is only for getting to know each other. He says, "and made you into races and tribes, that you may know one another".

Then, He says, "Indeed, the most noble of you in the sight of Allah are the most mindful(of Him) among you", the most noble, most precious. Nobility here is in the sense of preciousness and goodness. As we say the noble stone, the noble throne. Noble in the sense of precious. The more noble is the more precious, the

highest in rank, and the best in qualities, this is the most noble of you, the most fearful of you to Allah. The more mindful a servant is, the more honorable to Allah. Thus, the highest in rank from people is the most mindful of Allah as it came in the hadith when the Prophet was asked, "Who is the most honorable amongst the people? The most righteous (i.e. Allah-fearing) amongst you". The most honorable amongst the people is the most righteous. The more righteous he is, the higher the position, the greatest attribute, and the highest status with Allah. As in the hadith, "I am the most Allah fearing, and know Allah better than all of you do." He is the most knowledgeable person about Allah. The most righteous of people to Allah. And Allah made the Messengers at the top of people because of their mindfulness and their knowledge of Allah. "The noblest among you in Allah's sight is the one with the most taqwa", the most mindful and fearful of Allah. This is the most precious thing, precious, great value, great in rank is the mindful person. "Indeed, Allah is All-Knowing, All-Aware" Allah concluded this verse by saying that He is All-Knowing of all of His creation. All-Aware of them, and awareness is the most accurate knowledge, the precise and hidden knowledge. And this is to show that Allah is the one Who gives each of these servants his status. And Allah gives him based on his awareness and knowledge of His servants. And when Allah places this person in a position and the other in a different position, this is from His knowledge and His awareness of His creation. However, the evaluation of man is not only by his appearance but by what he tells and his reality because the inner man is the real man and not the outer man. As in the hadith, “Verily Allah does not look to your faces and your wealth but He looks to your heart and to your deeds.” The heart and work are the orbits of mindfulness and the orbits of preciousness. I ask Allah to make us among His mindful servants.

يقول الله ﷻ {يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ}[الحجرات:13] {قَالَتِ الأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ

الإِيمَانُ فِي قُلُوبِكُمْ وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لا يَلِتْكُمْ مِنْ أَعْمَالِكُمْ شَيْئًا إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ}[الحجرات:14]
{إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنفُسِهِمْ فِي سَبِيلِ اللَّهِ أُوْلَئِكَ هُمُ الصَّادِقُونَ}[الحجرات:15] {قُلْ أَتُعَلِّمُونَ اللَّهَ بِدِينِكُمْ وَاللَّهُ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الأَرْضِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ}[الحجرات:16] {يَمُنُّونَ عَلَيْكَ أَنْ أَسْلَمُوا قُلْ لا تَمُنُّوا عَلَيَّ إِسْلامَكُمْ بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَاكُمْ لِلإِيمَانِ إِنْ كُنتُمْ صَادِقِينَ}[الحجرات:17] {إِنَّ اللَّهَ يَعْلَمُ غَيْبَ السَّمَوَاتِ وَالأَرْضِ وَاللَّهُ بَصِيرٌ بِمَا تَعْمَلُونَ}[الحجرات:18]

Allah ﷻ says, "O mankind, We have created you from a male and a female and made you into races and tribes, that you may know one another; indeed, the most noble of you in the sight of Allah are the most mindful(of Him) among you; indeed, Allah is All-Knowing, All-Aware"(Al-Hujurat:13), "The nomadic Arabs said, “We have attained faith.” Say, “You have not attained faith; rather say, ‘We have become Muslims,’ for faith has not yet entered into your hearts. But if you obey Allah and His Messenger, He will not diminish any of your deeds; indeed, Allah is Oft-Forgiving, Bestowing of mercy"(Al-Hujurat:14), "The believers are those who have attained faith in Allah and His Messenger, and then have not doubted and have striven with their wealth and their lives in the way of Allah; those are the truthful"(Al-Hujurat:15), "Say, “Are you going to teach Allah about your religion, when Allah knows whatever is in the heavens and whatever is in the earth, for Allah is All-Knowing of everything?"(Al-Hujurat:16), "They keep reminding you of the favor they did you by becoming Muslims. Say, “Do not consider your submission(to Allah) a favor to me; it is Allah who does you a favor by guiding you to the faith, if you are truthful"(Al-Hujurat:17), "Allah knows the hidden realm of the heavens and the earth, for Allah is All-Seeing of what you do"(Al-Hujurat:18). The verses are from Surat Al-Hujurat. It was mentioned that Allah directed His faithful servants to a set of great manners and morals with which they should behave with the Prophet ﷺ and with each other. He says, "O mankind", this is a speech for all people. "We have created you", Allah. "from a male and a female", Adam and Eve. "and made you into races and tribes, that you

may know one another", and from this one man, this one male, and from this one female, Allah reproduced and brought forth these nations that fill the earth. All of the different colors from black, white, yellow, and red, all colors which included from white to black. These peoples are many, but all of them belong to one origin in the end. And this is a reminder that the origin of people is one, so there are no different origins as claimed by the people of ignorance that their origins differ from the origins of others. And those among the polytheists said that the so-and-so sect was created by Allah from a certain element and that the others, who are rejected, were created from the feet of Allah. They are of a big deal of ignorance and disbelief. This is a reminder from Allah that the origin of all human beings belongs to one man, one parent, one mother.

"and made you into races and tribes", different as such. "that you may know one another", that is, you have varied and differed in form and properties so that you know each other. Had you been all created as one race, one tribe, one quality, one form, at this point, no one can recognize the others. Thus, the community of people collapses, the civilization of the people, and the rise of the people. "indeed, the most noble of you in the sight of Allah", most precious and high in rank, "are the most mindful(of Him) among you". "Once Allah's Messenger (ﷺ) was asked, "Who is the most honorable amongst the people? He said, "The most righteous (i.e. Allah-fearing) amongst you." As He says, "indeed, the most noble of you in the sight of Allah", the highest of you in the sight of Allah is the most mindful of Him amongst you. And Allah is the All-Knowing, the All-Aware. And He distinguishes people according to His knowledge and awareness of them. The more mindful of Allah they are, the higher the rank with Allah. Likewise, even if Allah created races and tribes, there is no doubt that some races and tribes are better than others in terms of origin and basis. As in the saying of the Prophet ﷺ, "when he was asked, "Who is the most honorable amongst the people? He said, "The most righteous (i.e. Allah-fearing) amongst you. They said, "We do not ask

you about this." He said, "Then you want to ask me about the Arabs' descent?" Then, the Prophet said, People are like gold and silver; those who were best in Jahiliyyah (Pre-Islamic Period of Ignorance) are best in Islam, if they have religious understanding", people are of different origins just as gold, silver, copper, lead, and others. Likewise, people are metals such as gold and silver. Those who were best in Jahiliyyah (Pre-Islamic Period of Ignorance) were characterized by certain qualities in the pre-Islamic era of bravery, generosity, chivalry, and magnanimity. Other than those characterized by cowardice, miserliness, and other vile traits. "those who were best in Jahiliyyah (Pre-Islamic Period of Ignorance) are best in Islam, if they have religious understanding". As the Prophet said, "you will find good amongst people the persons who would be averse to position of authority until it is thrust upon them, and you will find the worst amongst persons one who has double face. He comes with one face to them and with the other face to the others". This is a statement that the brave man, the strong one, the one who says what he believes, and who is in his disbelief as such, when he becomes Muslim, it will be as such as well. An honest man, he says what he believes. So, if this infidel who was truthful in his infidelity and far from Islam, and hates it. If Allah relieved his heart to Islam, he would be the best of people in it. As for the weak, humiliated, the doubled-faced, who comes to these with a face and those with another face, he will remain the evilest of people. And he said, "and you will find the worst amongst persons one who has double face. He comes with one face to them and with the other face to the others".

Likewise, people differ in terms of honor ranks. As in the hadith, "Some people asked the Prophet: "Who is the most honorable amongst the people?" He replied, "The most honorable among them is the one who is the most Allah-fearing." They said, "O Allah's Prophet! We do not ask about this." He said, "Then the most honorable person is Joseph, Allah's Prophet, the son of Jacob, the son of Isaac, the son of Abraham." as an honor of origin. This is his three grandfathers as

prophets, it only happens once. So he said, “This is the most honorable of people in terms of origin and lineage. "They said, "O Allah's Prophet! We do not ask about this." He said, "Then you want to ask me about the Arabs' descent? He said, "People are like gold and silver; those who were best in Jahiliyyah (Pre-Islamic Period of Ignorance) are best in Islam, if they have religious understanding", "O mankind, We have created you from a male and a female and made you into races and tribes, that you may know one another..."(Al-Hujurat:13), you differed so that you may know one another. "Indeed, the most noble of you in the sight of Allah are the most mindful(of Him) among you", this is what must be competed in, reaching the summit, the height, and the preciousness is only by mindfulness. The more mindful you are, the higher you are with Allah. "indeed, Allah is All-Knowing", of His creation. "All-Aware", awareness is the precise knowledge, that is, All-Knowing of the secrets of hearts.

Then, He says, "The nomadic Arabs said, “We have attained faith.” Say, “You have not attained faith; rather say, ‘We have become Muslims,’ for faith has not yet entered into your hearts. But if you obey Allah and His Messenger, He will not diminish any of your deeds; indeed, Allah is Oft-Forgiving, Bestowing of mercy"(Al-Hujurat:14), the nomadic Arabs are the inhabitants of the desert from the Arabs are called Bedouins. Often, those who live in the desert are far from education and civilization. And is arrogant, and there is a lack of knowledge of things. Allah says here, "The nomadic Arabs said", some delegations came to the Prophet ﷺ from the desert, and as soon as they came and entered Islam, they announced directly and said we believe. They went through the stages, and the fact is that this religion includes stages that must be followed and passed through; stage by stage. You cannot burn the stages and reach the goal so quickly. So, first of all, Islam, then faith, then benevolence. The first stage is the entry of a person into Islam, then after that, he rises from Islam and crosses from Islam to faith, then after that, from faith to benevolence which is the highest stage of this

religion. As it came in the hadith, "when Jibril came to the Prophet, he said, "O Muhammad (ﷺ)! Tell me about Islam". He (ﷺ) replied, "Islam is to testify that none has the right to be worshipped but Allah, and that Muhammad (ﷺ) is the Messenger of Allah; that you observe Salat (prayers), pay Zakat, observe Saum (fasting) of Ramadan and perform Hajj (pilgrimage) of the House, provided you have resources of making journey to it." He replied: "You have spoken the truth." We were surprised to see that he had asked him and confirmed the correctness of the answers. He then enquired: "Tell me about Iman." He (ﷺ) said: "It is to believe in Allah, His angels, His Books, His Messengers and the Last Day and that you believe in preordainment (destiny), its bad and good consequences." He said, "You have spoken the truth." He then enquired: "Tell me about Ihsan." He (ﷺ) said, "It is to worship Allah as if you are seeing Him; and although you do not see Him, He sees you." He enquired: "Inform me about the Hour (i.e., the Day of Resurrection)". Then, at the completion of this hadith, the Prophet said to Umar, "O 'Umar! Do you know who the questioner was? Allah and His Messenger know better" because he came in the form of a man dressed in very white clothes and having extraordinary black hair in the perfect form and clothes and clean outfit. And he sat politely before the Prophet ﷺ leaning his knees against the knees of the Prophet and placing both of his palms over his two thighs and said, "O Muhammad (ﷺ)! Tell me about Islam, about faith, about benevolence, about the Hour, about its signs. Then, the Prophet said, "Do you know who the questioner was? I replied, "Allah and His Messenger know better." He said, "as he entered and went out without anyone knowing him. The Prophet (ﷺ) said, "He was Jibril (Gabriel); he came to you to teach you your religion." This is the religion starting with Islam, then faith, then benevolence. It includes stages.

When these Bedouins came to the Prophet ﷺ, they said directly, O Muhammad, we believe, we believe. So, Allah demonstrated for them that belief is an advanced stage. They should, first of all, enter Islam, enter Islam, and learn it.

Then, they must practice the actions of Islam so that faith enters the heart because faith is in the heart. The work of the heart is higher and greater than the work of the body parts because the work of the heart is from certain knowledge, fear of Allah, the hope of His reward, the firm belief in His promises in the Hereafter, acting accordingly, and being beware of Allah's punishment. This is something that needs training and time to be attained. "The nomadic Arabs said, “We have attained faith.” Say, “You have not attained faith; rather say, ‘We have become Muslims", the fact is that these were truthful, but they were ignorant of the truth of faith. They were not hypocrites because if they were hypocrites, it would not be said to them, but say, “We became Muslims.” because they would be lying in their saying as Allah denied the saying of the hypocrites. "When the hypocrites come to you, they say, “ We bear witness that you are indeed the Messenger of Allah.” And Allah knows that you are really His Messenger. And Allah bears witness that the hypocrites are actually liars"(Al-Munafiqun:1), "They have made their oaths a shield, and thus they have prevented (others) from the way of Allah. Surely evil is what they have been doing"(Al-Munafiqun:2). This is the state of the hypocrites whom Allah denied their saying. Even though they swore and took an oath by it, Allah said that they are liars in this oath. He says, "They have made their oaths a shield", protection for them from the punishment while they concealed infidelity. As for those nomadic Arabs, they were truthful but ignorant regarding the truth of faith. "The nomadic Arabs said, “We have attained faith.” Say, “You have not attained faith", yet, "rather say, ‘We have become Muslims", at first, entering into Islam, then passing from Islam to faith.

"rather say, ‘We have become Muslims,’ for faith has not yet entered into your hearts", it did not enter their hearts yet because the heart needs lots of work. "for faith has not yet entered into your hearts", then, "But if you obey Allah and His Messenger, He will not diminish any of your deeds", if you obey Allah and His Messenger, Allah will not diminish, will not lack any of your deeds. Do count

your work because Allah counts your work. He will not deprive you of your right, so, do not say that Allah does not count for you the work that you have memorized. That you say I did this and I did that, O Lord, I did that...so that He gives you your reward and gift for this... No, Allah counts your work and nothing will be diminished from your work. So work, and from this is what Ibn Masoud said when he found people counting glorification with pebbles in the Kufa mosque, and he said to them, O people of Muhammad, how great your loss! Count your sins, and I guarantee that Allah will not waste anything of your good deeds. He said to them, count your sins, and I guarantee that Allah will not waste anything of your good deeds because Allah does not waste anything of the good deeds of a servant. Do not count it on behalf of Allah because He counts the deeds of His servants. And nothing is lost to them, for those who wanted to prove their faith and be grateful for it. As will come from the speech of Allah to them and they reckon it. Allah directed them that their deeds are written with Allah and that Allah will not diminish anything from their work. He says, "But if you obey Allah and His Messenger", in what He commands you, in everything He commands you, "He will not diminish any of your deeds", diminish, reduce. He won't reduce anything of your deed O believers. Rather, will fulfill your reward according to your deeds. "Indeed, Allah is Oft-Forgiving, Bestowing of mercy", this is out of His favor, goodness, and righteousness. He is Oft-Forgiving of the sins of His servants. Bestowing mercy over them. This includes a direction to these that their saying is based on ignorance, yet, Allah forgives it. And He is merciful to His servants because He does not blame them for it. As well as a statement that Allah does not diminish good deeds, and also forgives bad deeds from his sins. Allah deals with His servants with this great mercy that He rewards him over his good deeds and forgives his bad deeds. This is a great encounter from Allah to His faithful servants. "But if you obey Allah and His Messenger", if you obey Allah and His Messenger, He will reward you with these two things. He won't diminish anything of your good deeds; however, He forgives your bad deeds. "But if you

obey Allah and His Messenger, He will not diminish any of your deeds; indeed, Allah is Oft-Forgiving, Bestowing of mercy"

Then, Allah demonstrated who is the believer? Who should be called a believer? He says, "The believers are those who have attained faith in Allah and His Messenger, and then have not doubted and have striven with their wealth and their lives in the way of Allah; those are the truthful"(Al-Hujurat:15), "The believers are", with restriction. Those who deserve to be called with this great attribute, faith attribute, "who have attained faith in Allah and His Messenger, and then have not doubted", a faith of belief. They knew that Allah is the Creator of the heavens and the earth, and they had faith in that, and they believed that. As He described Himself, and as His Messenger described Him. And they believed that Muhammad the son of Abdullah is truly and sincerely the Messenger of God. They believed and knew this with clues and proofs and worked accordingly in the heart, the work of the heart alongside the work of body parts. "and then have not doubted", did not doubt. That is, they did not doubt their faith and belief in Allah and His Messenger. "and then have not doubted", then, "and have striven with their wealth and their lives in the way of Allah", this is due to their faith and belief. "and have striven with their wealth and their lives", striving is exerting effort to elevate the word of Allah. This includes here, Allah mentioned striving with money and soul for the sake of Allah. Meaning to spend energy and effort with money, spending it and giving it away. And the soul enters into striving for the sake of Allah, striving with life. And also includes fighting with oneself with the sword and the spear. The same applies to the pen and the tongue, as the Prophet said, "Use your property, your persons and your tongues in striving with the polytheists", thus, Muslims' tongues are included in striving. As for striving with the word, Allah says, "So do not obey the infidels and strive against them with it (the Qur'an) a great striving"(Al-Furqan:52), "And had We willed, We could have sent to every town a warner"(Al-Furqan:51), "So do not obey the

infidels and strive against them with it (the Qur'an) a great striving"(Al-Furqan:52). The Prophet said, "The best fighting (jihad) in the path of Allah is (to speak) a word of justice to an oppressive ruler", Allah mentioned here striving with wealth and life. And striving with life includes using a sword, spear, pen, and tongue.

"and have striven with their wealth and their lives in the way of Allah", this means that their strive is for the sake of Allah, the way of Allah; The path of Allah. And from the path of Allah is everything for which fighting is prescribed in Islam Like defending Muslims, saving Muslims from the infidels, striving the infidels to call them to Allah. "Combat those who do not believe in Allah nor in the Last Day, nor forbid what Allah and His Messenger have forbidden, nor abide by the religion of truth—of those who have been brought the Scripture—until they pay the tribute, by hand, fully humbled"(At-Tawbah:29), striving to elevate Allah's word over the whole earth. "And fight them until there is no Fitnah anymore, and obedience remains for Allah..."(Al-Baqarah:193), And fight them until there is no Fitnah anymore, polytheism. And obedience remains for Allah, submission be to Allah. Or, until there is no Fitnah anymore, that is, so that a Muslim won't turn away from his religion. That is, an infidel dominates a Muslim and seduces him from his religion, turns him away from his religion, then, the religion remains for Allah. The submission of all to Allah. And this goal is the greatest goal and the ultimate goal of striving for the sake of Allah. "And fight them until there is no Fitnah anymore, and obedience remains for Allah..."(Al-Baqarah:193), this includes all fighting for all nations and infidel races. As He says, "and combat the polytheists collectively", all of them. "as they combat you collectively", as they gather to fight you, so fight them back for the sake of Allah.

Allah says that those are the believers. "and have striven with their wealth and their lives in the way of Allah; those are the truthful", those referring to these believers. "those who have attained faith in Allah and His Messenger, and then

have not doubted and have striven with their wealth and their lives in the way of Allah; those are the truthful". He says, "those are the truthful", this verse is supported by Allah's saying, "Surely, the believers are but those whose hearts tremble when Allah is mentioned, and when His signs1are read to them they increase them in faith, and in their Lord they place their trust"(Al-Anfal:2), "the ones who establish the prayer and from what We have provided them they spend"(Al-Anfal:3), "Those are truly the believers; for them are degrees(of rank) with their Lord and forgiveness and noble provision"(Al-Anfal:4). Those are the people of faith who do the heart deeds. And the heart deeds are included in believing in Allah and not doubting. Likewise, "the ones who establish the prayer and from what We have provided them they spend"(Al-Anfal:3), those are the true people of faith who linked the deeds of heart and body parts and did all of this out of believing in Allah and to elevate His word upon the earth. "The believers are those who have attained faith in Allah and His Messenger, and then have not doubted and have striven with their wealth and their lives in the way of Allah; those are the truthful"(Al-Hujurat:15). And in the other verse, He says, "Those are truly the believers", the true believers. Here, Allah says, "those are the truthful", that is, in the claim of faith. Thus, of course, those Bedouins who said we believe on the first day in which they entered Islam. Meaning they declared their Islam from here, but instead of declaring their Islam, they declared their faith. The fact is that they should enter Islam then pass through from Islam to faith. So, from Islam to faith, then from faith to benevolence. Further, benevolence is for the believer to perform all his work in the most perfect manner alongside observing Allah. As the Prophet described benevolence and said, "to worship Allah as if you see Him", worshiping Allah refers to all acts of worship which is a collective name for what Allah loves and is pleased with. It includes prayer, fasting, zakat, Hajj, and every behavior that a person takes must be observing Allah in all his movement and stillness. "to worship Allah as if you see Him, and if you do not achieve this state of devotion, then (take it for granted

that) Allah sees you", benevolence is the highest rank of religion. So, Islam is required then comes faith, then benevolence. "The nomadic Arabs said, “We have attained faith.” Say, “You have not attained faith; rather say, ‘We have become Muslims,’ for faith has not yet entered into your hearts. But if you obey Allah and His Messenger, He will not diminish any of your deeds; indeed, Allah is Oft-Forgiving, Bestowing of mercy"(Al-Hujurat:14), "The believers are those who have attained faith in Allah and His Messenger, and then have not doubted and have striven with their wealth and their lives in the way of Allah; those are the truthful"(Al-Hujurat:15).

Then, Allah says to them, "Say, “Are you going to teach Allah about your religion, when Allah knows whatever is in the heavens and whatever is in the earth, for Allah is All-Knowing of everything?"(Al-Hujurat:16), tell them, are you going to teach Allah about your religion? Do you want to tell Allah about your religion and the truth behind your faith? This is a question that is intended to denounce these people. That is, Allah, the All-Knowing of all His creation, are you going to teach Him about your religion? Is there anything hidden from Allah on earth or in heaven that you teach Him who you are? And where is your position from this religion? "Say, “Are you going to teach Allah about your religion, when Allah knows whatever is in the heavens and whatever is in the earth, for Allah is All-Knowing of everything?"(Al-Hujurat:16), the reality is that Allah knows what is in the heavens and what is on the earth in detail. Not an atom's weight of what is in the heavens or on the earth escapes from Him. He knows what is in the heavens from all that Allah created, from all the heavens, to the chair, to the Throne, to all the creatures that Allah created. Nothing is hidden from Allah, as the Prophet says, "I have been permitted to tell about one of Allah’s angels who bears the throne that the distance between the lobe of his ear and his shoulder is a journey of five hundred years", thus, Allah is All-Knowing of all of His creation, nothing of this great creation is absent from Allah. "... when Allah knows

whatever is in the heavens and whatever is in the earth, for Allah is All-Knowing of everything?"(Al-Hujurat:16), of everything, everything created by Allah is known to Him. And no one knows its reality but Allah. "for Allah is All-Knowing of everything?".

Then, He says, "They keep reminding you of the favor they did you by becoming Muslims. Say, “Do not consider your submission(to Allah) a favor to me; it is Allah who does you a favor by guiding you to the faith, if you are truthful"(Al-Hujurat:17), they keep reminding you of the favor, the favor here is in the sense of that they have favor and grace over the Prophet ﷺ, "They keep reminding you of the favor they did you", that they attained into faith, entered into this religion. And the reality is that it is out of ignorance! How would you favor the Prophet? because you attained into religion and faith as if you have favor over Allah and His Messenger by attaining into this religion... No, rather, favor is from Allah and His Messenger that he guided you to this religion and made you believe. "They keep reminding you of the favor they did you by becoming Muslims", do not remind me that you favored me by attaining faith. That we became one of you and will empower you and that we are with you O Messenger... No, rather, favor is from Allah over you, "Say, “Do not consider your submission(to Allah) a favor to me; it is Allah who does you a favor", He favored you and who has the grace and benevolence and blessing over you. "it is Allah who does you a favor by guiding you to the faith", He guided you to faith which you thought you reached. And the reality is that you are still on the way to reach it. "... it is Allah who does you a favor by guiding you to the faith, if you are truthful"(Al-Hujurat:17), if you are truthful in your claim of believing. So, know that Allah favored you by guiding you to this path.

Then, He says at the conclusion of this great surah, "Allah knows the hidden realm of the heavens and the earth..."(Al-Hujurat:18), everything that is absent from creation is the additional unseen. There is no creation of Allah except

knowing something and other is missing from Him. Angels know what Allah taught them only and do not know what is absent from them. Likewise, all creation knows something and does not know another. But all this additional unseen in relation to creation is witnessed by Allah, nothing is absent from Allah. "Not an atom's weight in the heavens or in the earth escapes His knowledge", what is hidden from the angels is known by Allah, what is absent from humans is known by Allah, and what is hidden from everyone is known by Allah. Thus, the unseen of the heavens and earth regarding Allah's creation is known by Allah. "Allah knows the hidden realm of the heavens and the earth, for Allah is All-Seeing of what you do"(Al-Hujurat:18), All-Seeing referring to sight whose sight is not limited by anything. Besides, it is the sight of knowledge, the All-Knowing of the complete knowledge of all the works of His creation. And nothing is hidden from Allah's sight and knowledge. "for Allah is All-Seeing of what you do", all of your work is known and revealed to Allah. There is nothing of the work, small or great, but it is within the hearing and sight of Allah. A great surah that includes this divine guidance for these great virtues. We ask Allah to benefit us with its morals and wisdom, and that Allah may discipline us with these morals and manners that He loves and is pleased with.

With this, this great Surah ends. We ask Allah to forgive our sins, repent to Him, turn to Him, and seek refuge in Him. Praise is to Allah, the Lord of the Worlds, at the beginning and the end. And peace be upon His servant and messenger Mohammad. We ask Allah to make it beneficial to Muslims in the east and west of the earth, and to make this a treasure for us on the Day of Resurrection.

Qaf

بسم الله الرحمن الرحيم، {ق وَالْقُرْآنِ الْمَجِيدِ}[ق:1] {بَلْ عَجِبُوا أَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ فَقَالَ الْكَافِرُونَ هَذَا شَيْءٌ عَجِيبٌ}[ق:2] {أَئِذَا مِتْنَا وَكُنَّا تُرَابًا ذَلِكَ رَجْعٌ بَعِيدٌ}[ق:3] {قَدْ عَلِمْنَا مَا تَنْقُصُ الأَرْضُ مِنْهُمْ وَعِنْدَنَا كِتَابٌ حَفِيظٌ}[ق:4] {بَلْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَهُمْ فِي أَمْرٍ مَرِيجٍ}[ق:5] {أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا وَزَيَّنَّاهَا وَمَا لَهَا مِنْ فُرُوجٍ}[ق:6] {وَالأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ بَهِيجٍ}[ق:7] {تَبْصِرَةً وَذِكْرَى لِكُلِّ عَبْدٍ مُنِيبٍ}[ق:8] {وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبَارَكًا فَأَنْبَتْنَا بِهِ جَنَّاتٍ وَحَبَّ الْحَصِيدِ}[ق:9] {وَالنَّخْلَ بَاسِقَاتٍ لَهَا طَلْعٌ نَضِيدٌ}[ق:10] {رِزْقًا لِلْعِبَادِ وَأَحْيَيْنَا بِهِ بَلْدَةً مَيْتًا كَذَلِكَ الْخُرُوجُ}[ق:11]

In the name of Allah, the All-Merciful, the Bestower of mercy, "Qāf. By the Glorious Recital"(Qaf:1), "But they marveled that a forewarner had come to them from among them, so the deniers said, “How strange!"(Qaf:2), "Can it be that when we have died and become dust . . .? This is a far-fetched return"(Qaf:3), "We have already known what the earth consumes of them, and with Us is a constantly preserving record"(Qaf:4), "But they rejected the truth when it came to them, so they are in a state of confusion"(Qaf:5), "Have they not looked at the sky above them—how We constructed it and decorate it and how it has no fractures?"(Qaf:6), "And the earth—how We spread it out and set on it firm mountains and germinated therein all kinds of lovely plants"(Qaf:7), "as a lesson and reminder for every servant who turns to God"(Qaf:8), "And We brought down from the sky blessed water and germinated with it gardens and grain to harvest"(Qaf:9), "and the soaring palm trees with clustered dates"(Qaf:10), "provision for the servants. And We revived thereby a lifeless land; likewise is the emergence"(Qaf:11).

The Surah of Qaf is a Meccan surah. The Prophet ﷺ had a special interest in this surah, as it came in the record of Imam Ahmad and Sahih Muslim on the authority of Umm Hisham bint Haritha, took Qāf. By the Glorious Recital"(Qaf:1), from the tongue of Allah's Messenger who used to recite it every

Friday on the pulpit when he delivered the sermon to the people. It used to enlighten us, as well as the Messenger, two years or a year and a half. And the meaning that their enlightening was the same that they share in this enlightening. As she often presents in the place and hears the sermon of the Prophet ﷺ On Friday. She says, I memorized the Surah of "Qāf. By the Glorious Recital"(Qaf:1), from no other source than the tongue of Allah's Messenger (ﷺ) because he used to repeat it on the sermon of every Friday. There was special care for the Prophet ﷺ in some surahs that he recited in gatherings such as Friday. And as he used to recite on Friday and the two Eid. "Highly exalt the Name of your Lord, the Most High"(Al-A'la:1), Al-Ghashiyah, and "Qāf. By the Glorious Recital"(Qaf:1), and "The Hour has drawn near and the moon has ruptured"(Al-Qamar:1). He used to recite them on Eid and gatherings. Likewise, did the Prophet ﷺ in Fajr prayer and Friday prayer. He used to recite in the first prayer unit with "Alif Lām Mīm"(As-Sajdah:1), As-Sajdah. And the second prayer unit, "Has there come upon man a period of time..."(Al-Insan:1).

These surahs included the origins of the religion, the facts of faith, the great preaching of Allah, and the reminder of the Day of Resurrection, of the stated term, of heaven, and the fire. The reminder of the matters of faith, the realities of the unseen, and the preaching of Allah in these surahs makes its reciting and repeating as a guide for the servants to the basic faith issues. And if a person believed in the resurrection, believed in turning back, and knew the meaning of Allah's reckoning and the hereafter reward, the fire that Allah prepared for the unbelievers, and Paradise that Allah prepared for the believers, his condition would be straightened up and took the path to Allah because this is the reality of mindfulness and fearing Allah. Fearing His punishment and rage, and hoping and longing for what he has. Thus, believing in the Hereafter and the realities of the Hereafter is the barrier that protects man from evil and which adheres to him on the way.

Allah started this surah with this letter of the Arabic language, "Qāf", then, a swear, "... By the Glorious Recital"(Qaf:1), and this is as other surahs of the Qur'an like, "Sād. By the Recital containing the Reminder"(Sad:1), and like, "Nûn. By the pen and all that they inscribe"(Al-Qalam:1). This is regarding the one letter. And there are two letters like, "Tâ Sîn", "Shu'ara"(Ash-Shu'ara:1). Three letters, "Alif Lām Mīm"(As-Sajdah:1), "Kāf, Hā Yā, ‘Ain, Sād"(Maryam:1). These are cut letters and it was already mentioned a lot that they are a demonstration from Allah that this Qur’an is one of these letters, the Arabic letters. And that this is established as a matter of challenge. "Qāf. By the Glorious Recital"(Qaf:1), Allah swears by this Glorious recital, the glorified, the great. Allah's words. And this recital is glorified from all aspects because it is from heaven. "borne by the hands of scribes"('Abasa:15), "noble and devoted"('Abasa:16). written in heaven, recited on the earth, the words of Allah which Allah made to bring out whomever He wills of the servants from darkness into light. A blessed book with all meanings of blessing and greatness as a lesson, reminder, and learning. Allah encourages the hearts towards His obedience, His love, and His pleasure with it. "If there were a recitation that could cause mountains to move, or the earth to split, or the dead to speak", that is, nothing is greater, more glorified, or more glorious than this Holy Qur'an, than Allah's words. "Qāf. By the Glorious Recital"(Qaf:1), the glorious. Allah swears with it. It was said that the swore upon here, "We have already known what the earth consumes of them, and with Us is a constantly preserving record"(Qaf:4), is what the Qur'an includes of divine knowledge which Allah descended upon His servants. "Qāf. By the Glorious Recital"(Qaf:1).

Then, He says, "But they marveled that a forewarner had come to them from among them, so the deniers said, “How strange!"(Qaf:2), "But they marveled", the disbelievers marveled at that which only the ignorant are marveled by it, the blind, and the stupid. "But they marveled that a forewarner had come to them

from among them, so the deniers said, “How strange!"(Qaf:2), "they marveled that a forewarner had come to them", the Messenger ﷺ who came to warn them and frighten them from Allah's punishment and rage and what awaits the disbelievers in the hereafter. Likewise, what awaits the people of obedience in the hereafter. And this is not a marveled matter. How would they marvel from such a thing while it is the evident truth? While it is a knowledge that is based on great wisdom, Allah's wisdom, which Allah chooses from every nation a Messenger to call them to Allah, and shows it the way. What is the wonder of such a true matter which came in accordance with divine wisdom and great divine knowledge? How would they marvel at such a thing? Only the ignorant, the sealed-hearted marvel at this. He who does not really know, and who marvels at what is not marveled at. He says, "they marveled that a forewarner had come to them from among them", Muhammad ﷺ a warner warning them from Allah's punishment. And he said in his first sermon, "I am just a warner to you before the advent of a severe punishment", "Supremely Blessed be the One Who bestowed the Criterion from on high upon His servant, to be a warner1to all realms"(Al-Furqan:1), this great warner Muhammad ﷺ came with this Qur’an, this great warning, and the great intimidation from Allah. He is from them, and being one of them, they know him better, they know his beginning, his in and out, his sincerity, and his trustworthiness. Thus, his evidence is present. Yet, if a warner came to them from others or an angel from heaven, the matter would have been confused for them and they would not know the way. But this is a warning from among them. "So the deniers said, “How strange!". And Allah's saying, "so the deniers said", because they are disbelievers, and ungrateful. Those who marveled by this are disbelievers. And they have shown this marvel while it is something that is not marveled by. And the reason for this is that they are disbelievers because they disbelieve in Allah. They knew the truth, but they covered it and concealed it. "So the deniers said, “How strange!", referring to what this Messenger calls for and warns from.

"Can it be that when we have died and become dust . . .? This is a far-fetched return"(Qaf:3), that is, can it be that when we have died and become dust and bodies, flesh, bones, and hair became dust. That is, we turned into dust and got mixed up with the soil, can it be that we return? "This is a far-fetched return", return, return once again into life. We revive again and go back to our bodies once again. "This is a far-fetched return", that is, it cannot be, after the occurrence and fulfillment, it is something that cannot be. They marveled at the statement of the Prophet ﷺ and his call to them to believe in Allah. And that they will be resurrected as a new creation, and that they will be held accountable for their actions. So, they marveled at this and saw that this was a strange matter to be astonished by. And that it cannot be believed, cannot be assumed, and imagined by them.

He says, "We have already known what the earth consumes of them, and with Us is a constantly preserving record"(Qaf:4), the Lord swears that He knows what the earth consumes from them. And the earth consumes millions of atoms from human beings every day. For a person, any contact with him like rubbing something scatters millions of living cells from his body. And the person is in constant renewal because, every six months, the whole of this human body becomes not the same person that you meet now. If you meet him after six months, there will not be an old atom left of him in his body, even the atoms of the bones will have been completely demolished and new construction has taken place. Then, when he is placed in the earth, the earth takes these atoms, absorbs them, and gets mixed with them. Allah swears that He knows what the earth consumes from them. How much the earth consumes from the atoms of this human being and his cells, Allah knew it with certain and detailed knowledge. "We have already known what the earth consumes of them, and with Us is a constantly preserving record"(Qaf:4), likewise, it is recorded in Allah's knowledge of Allah. Allah wrote it down, and it was written in a preserving

record. Everything is preserved in it, preserved in it. And it is the Book of Destiny, the Book of Destiny which does not miss any movement, any stillness, and any existence from all ages and times. " And not a leaf falls but He knows it, nor a single grain in the darkness(es) of earth, nor is there anything wet or dry but is in an evident record"(Al-An'am:59), Allah recorded everything, all destinies. Not the destinies of the animate creatures, but also the destinies of the inanimate, plants, and all creatures. Allah counted and wrote them down. He says, "We have already known what the earth consumes of them, and with Us is a constantly preserving record"(Qaf:4), the Book of Destinies. And the meaning of preserving that Allah preserved this book and included every small and big from what will happen and be fulfilled.

Then, He says, "But they rejected the truth when it came to them..."(Qaf:5), the reality of their matter, the matter of those who are amazed of sending a Prophet from them who informs them of the Resurrection and turning back. Allah says, "But they rejected the truth", the truth is that they deny the truth. The firm truth, because what Allah tells about is the truth and the firm matter which Allah made true. And it is not a lie and is not false. "But they rejected the truth when it came to them..."(Qaf:5), the truth came to them, which is the Messenger and what he brought with him of guidance, light, knowledge, and information about the events that happened and will happen as Allah said. "But they rejected the truth when it came to them, so they are in a state of confusion"(Qaf:5), in a state of confusion, mixed up. A mixed-up matter; once they say it is a sorcerer, once a priest, and once they say, rather, it is the "Legends of the ancients that he has sought to be written down". And once they say a liar, and once they say a madman, and every day they have a new judgment against the Prophet ﷺ and a saying that differs from the other saying. They are in a different saying; they are in a different saying in this regard. "Averted from it is he who is averted"(Adh-Dhariyat:9), they do not agree upon one matter. Being a madman is other than accusing him of lying,

other than accusing him of witchcraft, divination, and sorcery. All of this is contradictory to each other, but every day they have a say in this matter. So, they are in a state of confusion, they are mixed up, and every day they bring out a new fabrication of theirs.

Then, Allah started providing them with proof regarding this matter that Allah tells which is resurrection. He says, "Have they not looked at the sky above them—how We constructed it and decorated it and how it has no fractures?"(Qaf:6), "Have they not looked", a call for them and a demonstration. "Have they not looked at the sky above them", the sky, the height. "how We constructed it", how Allah constructed it and tightened its sides. It does not collapse or fall on them, and we adorned it with these great planets, the stars, the moons, and these suns. This great adornment day and night, the adornment of the sky during the day with this bright and luminous sun, and the adornment of the sky at night with these bright sparkling stars. "Have they not looked at the sky above them—how We constructed it and decorated it and how it has no fractures"(Qaf:6), and how it has no fractures, it has no cracks, there are no cracks in this sky that make it collapse in the sense that it is not a fragile construction, weak, and flaking. Rather, it is a very tight construction, extremely beautiful, extremely creative, and extremely vast. Their minds cannot reach the expansive end of this wonderful universe. So, can the one who constructs this great, strong, and coherent construction be unable to revive their bodies again? "Have they not looked at the sky above them—how We constructed it and decorated it and how it has no fractures?"(Qaf:6).

"And the earth—how We spread it out and set on it firm mountains and germinated therein all kinds of lovely plants"(Qaf:7), Allah directed their sights to the sky to reflect upon His power, greatness, and signs of creation. Then, Allah directed their sights to the earth, He says, "And the earth—how We spread it out", spreading is in the sense of extending and expanding. "and set on it firm

mountains", Allah cast these mountains and spread it over the earth so that it may settle and fix. And so that it may follow its orbit in a steady and organized manner without getting astray or shaking. "And the earth—how We spread it out and set on it firm mountains..."(Qaf:7), the mountains so that it may settle it. "and germinated therein all kinds of lovely plants", germinated on this earth from every pair of plants, male and female. Or a pair in the sense of colors and shapes. In other words, everything has something of its own kind. Pairs of plants, fruits, and grain pairs and shapes. Lovely to the sight and the soul. That is, cheerful, brings joy, and delight when you look at it. Look at the fruit, at the trees, at the orchards, at the green meadows, at the green fields at the time of their greening, then at the time of their harvest and yellowing as if they were chains of gold. The view of the plant in all its stages, especially at the time of its flowering and at the time of its fruition, is very great. As He says, "...Look at their fruit as it yields and ripens! Indeed, in these are signs for people who believe", "And the earth—how We spread it out and set on it firm mountains and germinated therein..."(Qaf:7), from plants. Lovely, bring joy, delight, and happiness to the soul.

"as a lesson and reminder for every servant who turns to God"(Qaf:8), what Allah placed on earth from these ripe orchards, from the fruits of palms and grapes, from these green meadows, and these various crops. Allah made all of these as a lesson so that man may see and know Allah's power, His greatness, the secrets of His creation, as well as His bounties and favors. "as a lesson and reminder", a reminder, a person remembers if he sees Allah's power in this creation, he knows his ability over what He created from what He told about from reviving the dead, from Paradise, from Hell, and from what Allah talked about regarding the Hereafter. "as a lesson and reminder for every servant who turns to God"(Qaf:8), for every servant of Allah's servants from those who choose to worship Allah willingly. And not a servant in the sense of being Allah's servant while he rejects this worship and thought that Allah won't revive him once again

and did not worship Him. "every servant who turns to God", turns to God, returning to Allah. Turns to God in the sense of turning back to Him, turning with heart and knowing that He is Allah his God, Lord, and Master. Further, what Allah created in the heavens and earth is a lesson and a reminder so that servants may take a lesson when witnessing Allah's great creatures. Likewise, so that he may turn back to Allah. Thus, the servant who takes a lesson and turns back to Allah is the one who gets benefited from this great creation.

Then, He says, "And We brought down from the sky blessed water and germinated with it gardens and grain to harvest"(Qaf:9), and We brought down, bringing once after another. From the sky, from the height, the area where the clouds are. Blessed water, rainwater, and Allah called it blessed because of its many blessings. See what is produced by it from these crops and these fruits of the great blessings from the impact of this descent water. "And We brought down from the sky blessed water and germinated with it..."(Qaf:9), with this water. "gardens ", orchards. Earthy orchards. "and grain to harvest", the gardens are the orchards with trees tangled around each other and became as gardens. "and grain to harvest", the grain that is harvested, such as wheat, rice, lentils, and all these grains which, after they grow and be ready, are harvested. "and grain to harvest", "and the soaring palm trees", from rainwater which Allah descends. It germinated these and germinated the soaring palm trees. Soaring is in the sense of being high in the sky. "... with clustered dates"(Qaf:10), with clustered dates, clustered means ordered with each other as the order of the necklace. "... with clustered dates"(Qaf:10).

"provision for the servants", Allah created this creation from this water that falls from the sky on the earth. See the blessing, Allah brings forth these great orchards, including fruits of different colors; baits, shapes, and grains of harvest. Look at these grains, millions of millions of tons of food, which Allah grows by descending this rain. Then, look at this palm, millions of millions of palm trees

all over the earth due to Allah bringing down this blessed rain. "and the soaring palm trees with clustered dates"(Qaf:10), Allah did all of this. "provision for the servants", provision from Allah from food to His servants, Allah's servants. Servant, here, refers to all creation, Allah's servants. Then, He says, "And We revived thereby a lifeless land", with this falling water from the sky, Allah revived with it a lifeless land. A land, lifeless land; it was dry, barren, without life or vegetation. Yet, after sending this rainwater down, see how these great orchards grew, the great gardens, the grain of harvest, the green meadows filled with these grains and brought forth these palm trees. He says, "likewise is the emergence", as Allah revived these lands and this lifeless land by descending rainwater and reproducing these orchards and great goodness, likewise, "likewise is the emergence", the emergence of people out of their graves on this Day of Resurrection is the same. As Allah revived the lifeless land with these crops and fruits. The great development from a lifeless land which has no life in it, to these orchards, trees, grains, and this life with its freshness, its greenness, and its joy. Likewise, Allah will bring people out of their graves alive on the Day of Resurrection because this life is the same as that life. Just as Allah revived this land with crops and fruits, Allah will revive bodies again from graves, He says, "likewise is the emergence", the emergence of people from their graves. Thus, it is the same thing, this is a life after death, and that is a life after death. So, what is strange about this? As if Allah is saying to the disbeliever, what do you marvel at? What is marvel about something they see? First of all, this is the great creation as such, "The creation of the heavens and the earth is certainly greater than the creation of humanity..."(Ghafir:57), then the circle of this life, the water that Allah sends down from the sky with which He revives this earth and produces this great provision of crops and fruits. "likewise is the emergence", so, this is the same matter. So, what do you marvel at, O disbelievers? "But they marveled that a forewarner had come to them from among them, so the deniers said, “How strange!"(Qaf:2), "Can it be that when we have died and become dust . . .? This

is a far-fetched return"(Qaf:3), and the case is that they witness this life before their eyes, yet, the disbeliever does not take a lesson nor is reminded.

He says, "Before them the people of Noah disbelieved, and(so did) the fellows of Al-Russ and Thamûd"(Qaf:12), "and ‘Ād and Pharaoh and the brethren of Lot"(Qaf:13), "and the fellows of the Thicket and the people of Tubba; they all disbelieved the messengers, so My threat came true"(Qaf:14), that is, it is like the case of these deniers polytheists of the Arabs from Quraish and the Arabs around it who denied the Prophet ﷺ and saw that his saying that people will come back to life again on this Day of Resurrection is a distant matter. It cannot be believed, and all the Arabs agreed upon rejecting the issue of believing in the Resurrection and saw that it is impossible and that even if Allah is the Creator of this creation. They believe that He is the Creator and Controller of all creation, but consider it impossible for Him to restore their bodies once again. He said that the case of these liars is like that of their fellow nations who denied before that. He says, "Before them the people of Noah disbelieved", before Quraish and Arabs. "... the people of Noah disbelieved, and(so did) the fellows of Al-Russ and Thamûd"(Qaf:12), "and ‘Ād and Pharaoh and the brethren of Lot"(Qaf:13), "and the fellows of the Thicket and the people of Tubba; they all disbelieved the messengers..."(Qaf:14), all of those denied their Messengers. He says, "so My threat came true", Allah's promise regarding their punishment, abiding in Hell, And that He will resurrect them unwillingly and enter them into Hell is true and must be.

يقول الله ﷻ {كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَأَصْحَابُ الرَّسِّ وَثَمُودُ}[ق:12] {وَعَادٌ وَفِرْعَوْنُ وَإِخْوَانُ لُوطٍ}[ق:13] {وَأَصْحَابُ الأَيْكَةِ وَقَوْمُ تُبَّعٍ كُلٌّ كَذَّبَ الرُّسُلَ فَحَقَّ وَعِيدِ}[ق:14] {أَفَعَيِينَا بِالْخَلْقِ الأَوَّلِ بَلْ هُمْ فِي لَبْسٍ مِنْ خَلْقٍ جَدِيدٍ}[ق:15]

Allah ﷻ says, "Before them the people of Noah disbelieved, and(so did) the fellows of Al-Russ and Thamûd"(Qaf:12), "and ‘Ād and Pharaoh and the brethren

of Lot"(Qaf:13), "and the fellows of the Thicket and the people of Tubba‘; they all disbelieved the messengers, so My threat came true"(Qaf:14), "Were We fatigued by the first creation? Rather, they are in doubt of a new creation"(Qaf:15). He says that disbelievers, Mecca's disbelievers, Quraish, and those around it, disbelieved their Messengers. They disbelieved our Prophet Muhammad ﷺ. Further, they denied what the Prophet told them, denied the resurrection, turning back again, reckoning, the Day of Resurrection, Heaven, and Hell. They denied all of these and Arabs used to consider it impossible for Allah to restore their bodies again, to recreate them into a new creation, and that there is a Day of Resurrection. And they used to think that it is only the worldly life and that there is no resurrection or turning back to life again. Thus, He says that they are just as the previous nations in terms of denial, "Before them the people of Noah disbelieved, and(so did) the fellows of Al-Russ and Thamûd"(Qaf:12), "and ‘Ād and Pharaoh and the brethren of Lot"(Qaf:13), "and the fellows of the Thicket and the people of Tubba‘; they all disbelieved the messengers, so My threat came true"(Qaf:14). All of the mentioned denied the Messengers. He says, "so My threat came true", these verses from the Surah of Qaf which the Prophet ﷺ had special meaning in it. It came in the hadith of Umm Hisham bint Al-Harith Al-Ansariahthat, she said, "Our enlightening and that of the Messenger of Allah ﷺ was one for two years". Besides, she said that she only learned "Qāf. By the Glorious Recital"(Qaf:1) from the tongue of the Messenger of Allah ﷺ, who used to recite it every Friday from the Minbar. She said "I learned "Qāf. By the Glorious Recital"(Qaf:1), only from the tongue of the Messenger ﷺ".

It was mentioned that Allah started this surah with this cut-off letter "Qaf". And He swore by this Qur'an. He says, "... By the Glorious Recital"(Qaf:1). Then, He talks about the case of these disbelievers, He says, "But they marveled that a forewarner had come to them from among them..."(Qaf:2), they marveled at what they should not, that a warner cane from among them, Muhammad ﷺ warning

them and frightening them from what awaits them of punishment if they disbelieve in Allah. And tells them about the resurrection and turning back. "so the deniers said, “How strange!", "Can it be that when we have died and become dust . . .? This is a far-fetched return"(Qaf:3), this is impossible and cannot be. He says, "We have already known what the earth consumes of them..."(Qaf:4), how much it takes from the atoms of the dead. How many cells of his cells? Allah knew it, "We have already known what the earth consumes of them, and with Us is a constantly preserving record"(Qaf:4), recorded in the Book of Destinies. He says, "But they rejected the truth when it came to them..."(Qaf:5), this is a fact that they denied the truth when it came to them. "so they are in a state of confusion", in a state of confusion, mixed up. They judge the Prophet with a new judgment each day, that he is a sorcerer, that he is a liar, that he fabricated this Qur’an, and that he is a madman. He says, "Have they not looked at the sky above them—how We constructed it and decorated it and how it has no fractures?"(Qaf:6), "And the earth—how We spread it out and set on it firm mountains and germinated therein all kinds of lovely plants"(Qaf:7), from plants which bring delight to the sight and mind. "as a lesson and reminder for every servant who turns to God"(Qaf:8), "And We brought down from the sky blessed water"(Qaf:9), rainwater. "and germinated with it gardens", orchards. "and grain to harvest", the grain that is harvested like rice and wheat and others. "and the soaring palm trees", Allah brings forth from it the crops and palm trees whose roots are in the earth and their branches are in the sky. "... with clustered dates"(Qaf:10), ordered.

"provision for the servants", this and that. "And We revived thereby", by this rain. "a lifeless land". He says, "likewise is the emergence ", as Allah revived the earth with this water that descended from the sky and brought forth these crops, these fruits, and these ripe orchards that please the mind. Likewise is the emergence on the Day of Resurrection. The One who is able to do this is able to

revive bodies on the Day of Resurrection. Then He says, "Before them the people of Noah disbelieved", before the Arabs. "the people of Noah", the Prophet and the first Messenger to the people of earth. "and(so did) the fellows of Al-Russ and Thamûd", the tribe of Thamud. "and ʻĀd and Pharaoh and the brethren of Lot"(Qaf:13), "and the fellows of the Thicket", the people of Shu'aib. "and the people of Tubbaʻ", from the Tubbaʻ of Yemen. "... they all disbelieved the messengers, so My threat came true"(Qaf:14), so Allah's threat came true by destroying them in the world as Allah destroyed them. And with what awaits them; the afterlife punishment. As Allah says regarding the people of Noah. "For their offenses, they were drowned then hurled into a fire, and they did not find any supporters apart from Allah"(Nuh:25), this is Allah's threat for them. As He says regarding the people of Pharaoh who got drowned and went to Hell. He says, "the Fire—they are exposed to it in the early morning and at nightfall, and on the day the Hour takes place(it is said): “Enter Pharaoh’s folk1 into the most intense punishment"(Ghafir:46), so Allah's threat came true due to their disbelief in the Messengers.

Then, He asks a question to make them look and wonder, He says, "Were We fatigued by the first creation?". That is, were we tired and exhausted by creating you the first time? Did not Allah create you the first time? They were nothing and Allah created them. Did Allah get tired and was unable to create them the first time? Then, He says, "... Rather, they are in doubt of a new creation"(Qaf:15). Rather, they are in doubt. The doubt and suspicion of the matter are being mixed up and blinded. "of a new creation", how could it be? How could the one with sight doubt that the One who created him the first time cannot create him a second time? Creating them again is easier than the first time. Doing something again is easier than doing it for the first time. He says to them "Were We fatigued by the first creation?", Were We tired? Was it hard for Us? Were We unable to create you the first time? Then, He says, "... Rather, they are in doubt of a new

creation"(Qaf:15), this indicates that what they marveled at is something that should not be marveled at. Rather, the ignorant disbeliever marvels at a matter of which he should not be marveled. Rather, all wonder is from their condition. That is, whoever wants to be truly marveled, will be at the state of those liars who see Allah's signs in creation as such and deny. The rain descends with which Allah revives the earth after its death, produces these crops and fruits, and that Allah created them from nothing. Then, after that, they deny that Allah can bring them back to life, recreate them again, and hold them accountable for their deeds. This is what should be marveled at.

Then, He says, "And surely We created man and know what his(inner) self whispers to him..."(Qaf:16), the most hidden matters. "And surely We created man", Allah swears and confirms that He created man, all humankind, Adam's children. "and know what his(inner) self whispers to him", the most hidden matter is the inner soul whispers, what moves in the human heart and in himself. And this movement, perceptions, fantasies, and this whispering that afflicts the heart. At every moment, the heart fluctuates. The heart is not called heart except due to its fluctuation, and the whisper of the soul that comes and goes and comes and goes. If a person collected his whispers in a day and wrote them down, he would bring out a set of volumes of these whispers that occur to him. These are the thoughts that come to his heart. Allah informs these servants that He is the One who created man and He is aware of every whisper and every thought that occurs to him; Allah counted it and recorded it. "And surely We created man and know what his(inner) self whispers to him, for We are nearer to him than his jugular vein"(Qaf:16), for We, referring to Allah. Nearer to this human than his jugular vein which is the lode of jugular, his blood which comes out of his heart and revives all of his body. "for We are nearer to him than his jugular vein", Allah is the First, the Last, the Highest, and the Most Nearby. And he said ﷺ, "O Allah You are the First and nothing has come before you, and You are the Last, and

nothing may come after You. You are the Most High, nothing is above You and You are the Most Near, and nothing is nearer than You". The Prophet, on a journey, said when he saw the companions raising their voices in supplication, he said, "Be lenient to yourselves, O people", that is, calm down and do not raise your voices. " He Whom you are calling is not deaf or absent. He is with you (i.e., by His Knowledge), He is Hearing and He is Near". The One you call is the Lord, the All-hearing and the All-seeing. "He whom you are supplicating is nearer to each of you than the neck of his riding-beast". The Lord is with everyone, with the heart of man, with his hearing, with his sight, and closer to him than everyone else. Nothing of the deeds of his creation is hidden from him for He is the Great Lord who settles on His Throne. Further, He is with everyone with His hearing, sight, and knowledge. "for We are nearer to him than his jugular vein".

"As the two receptors receive(him), one on the right and one on the left, constantly seated"(Qaf:17), Allah assigned two angels for each person. Receive(him), take him. The two receptors, the two angels assigned to count this person's deeds and reserve it. "... one on the right and one on the left, constantly seated"(Qaf:17), constantly seated, seated, present and ready. Do not leave this human, not in his sleep, nor in his awakening, nor in his travel, nor in his stay. Rather, they are constantly with this person. "Not a word does he utter, but close to him is a watcher, constantly ready"(Qaf:18), utters a single word, even if it is one letter. "... but close to him is a watcher, constantly ready"(Qaf:18), a watcher watching his deeds. Constantly ready, present with him, and counts his deeds. "There is no self but has a preserver over it"(At-Tariq:4), counts its deeds. Allah, from above the seven heavens, is All-Knowing of what he does, his soul whispers, aware of what is in the hearts, what the servant conceals, and what he whispers to himself. That is, he fluctuates in himself while Allah is with him. Likewise, two angels are assigned over him who count all of his deeds. "As the two receptors receive(him), one on the right and one on the left..."(Qaf:17), one on the right side

and the other on the left side, constantly seated. "Not a word does he utter", as soon as he utters a word, the angels record it. "... but close to him is a watcher, constantly ready"(Qaf:18), is this Lord who judged his creation in this way, the All-Knowing of all the deeds of His creation in this manner, the apparent and hidden. And who counts it, and writes it down, besides what He establishes on man and what He establishes of this preservation and pledge, is unable to bring man to life? And that there is no life after this. There is no death, resurrection, or turning back. This disbeliever is in extreme misguidance. "Not a word does he utter, but close to him is a watcher, constantly ready"(Qaf:18).

He says, "Then came the daze of death with the truth: “That is what you were trying to avoid"(Qaf:19), when will this person come out of his oblivion and blindness? When the daze of death comes to him, the daze of death is this fainting and stupor that comes to a person when the soul is removed. The daze brings the thought and brings awakening. When the daze of death comes, this disbeliever witnesses the facts that he forgot, denied, disregarded, and turned away with everything he was given while he was in a state of awakening and in the state of power and might on earth. A denier who turns away from this. When the daze of death comes, he wakes up, and this is one of the wonders. This is one of the strange things that when the daze comes to him, the idea comes to him, the idea comes at this point, the matter becomes clear, the eye is opened, the facts are verified for him, and what was hidden from him is now revealed. "Then came the daze of death with the truth..."(Qaf:19), came with the truth because he is now witnessing the angel of death, witnessing the angels of punishment while they brought him. Thus, he is giving glad tidings of his bad day which he forgot. Then, gets struck over his face. "And if only you could see as those who denied are taken at death by the angels, striking their faces and their backs..."(Al-Anfal:50), so, he witnesses the facts that he forgot, disregarded, and denied. The facts started showing upon death. "Then came the daze of death with the truth..."(Qaf:19), the

daze of death for this denying creature, the disbeliever. The truth came to him, is apparent and shown for him. He says, "... That is what you were trying to avoid"(Qaf:19), that is, this truth, seeing the angels of punishment, seeing the angels of death, the removal of the soul, and witnessing his place in Hell. This is what you were, O disbeliever, trying to avoid. Avoidance is turning away. That is, you were reminded of this and the Messenger came to you and reminded you that on the Day of Resurrection there is a resurrection, turning back, there is heaven, and there is Hell. He was reminded of this, yet, he used to avoid it. He did not want to hear it and used to avoid it. It is said to him, this is what you used to avoid, it is now present before you. It is in front of you now. "... That is what you were trying to avoid"(Qaf:19), In this world, you turn away and your heart loathes and does not want to hear anything about the facts of the Hereafter.

Then, He says, "And the Trumpet was blown: “That is the Day of the Threat"(Qaf:20), was blown here is in the past tense while it will come. Allah is informing us about this future event using the past tense because it will happen for sure, to confirm that it must be. "And the Trumpet was blown..."(Qaf:20), the Trumpet, the horn. And this is from the hereafter facts which we do not know. This is from the unseen which only Allah knows. And Allah assigned one of the angels to blow the Trumpet and he is Israfil. "... That is the Day of the Threat"(Qaf:20), He informed us that the blow includes two blows. "Then, when the Trumpet is blown with a single blast"(Al-Haqqah:13), "and the earth and the mountains are lifted up and crushed with a single crush"(Al-Haqqah:14), "on that day, the Inevitable Event shall come to pass"(Al-Haqqah:15). And He says, "Then it was blown another time, whereupon they all stood looking on", a puff is blown to end this apparent existence as such. "When the sky splits apart"(Al-Infitar:1), "and when the planets are scattered"(Al-Infitar:2), "and when the seas are made to burst"(Al-Infitar:3), this is the first blow and the facts it follows. "When the earth is made to quake with its earthquake"(Az-Zalzalah:1), "and the earth brings

out its heavy burdens"(Az-Zalzalah:2), "and man says, “What is the matter with it?"(Az-Zalzalah:3), "On that day, it tells its tales"(Az-Zalzalah:4), "because your Lord has revealed to it"(Az-Zalzalah:5). "Then, when the Trumpet is blown with a single blast"(Al-Haqqah:13), "and the earth and the mountains are lifted up and crushed with a single crush"(Al-Haqqah:14), "on that day, the Inevitable Event shall come to pass"(Al-Haqqah:15), "and the heaven shall crack, for on that day it shall be frail"(Al-Haqqah:16), "And the angels are ranged around its borders, while eight carry the Throne of your Lord above them on that day"(Al-Haqqah:17), "On that day you are presented, and no hidden secret of yours remains hidden"(Al-Haqqah:18). "And the Trumpet was blown..."(Qaf:20), this is the second blow, "... That is the Day of the Threat"(Qaf:20), that is the Day of the Threat which Allah promised the disbelievers of and in which they will be punished by Allah.

Then, He says, "And every soul came forward, accompanied by a driver and a witness"(Qaf:21), and every soul which Allah created came forward accompanied by a driver that drove it to the situation. And a witness that witnesses against it. Those are the angels who used to be with the human, they came. Each will come with the person assigned over him. "And every soul came forward, accompanied by a driver and a witness"(Qaf:21), He says, "Indeed, you were oblivious to this, so We removed your veil and your sight today is(as sharp as) iron"(Qaf:22), "Indeed, you were", O denying disbeliever human. "oblivious to this", oblivious is forgetfulness. The oblivious person is as the sleeping person, the forgetting person who does not get reminded by this matter. "So We removed your veil", by the daze of death when he sees the facts. "and your sight today is(as sharp as) iron", sharp sight. Today, you see everything. "How well they shall hear and see on the day they come to Us!", that is, their hearing and sight on the Day of Resurrection are sharp. Today, he sees the facts, this is the day of resurrection, this is the gathering, these are the angels of the Lord, the fire exists, everything

and these facts. Yet, the disbeliever was blind against them, he could not see it before. Now, he sees with an iron sight, very sharp. "Indeed, you were", O disbeliever. "oblivious to this, so We removed your veil", the veil that used to be over your eyes that made you blind. "and your sight today is(as sharp as) iron".

He says, "And His comrade said, “This is what I have ready with me"(Qaf:23), "And His comrade said", the comrade with him of angels who used to be with him and count his deeds for him. "... This is what I have ready with me"(Qaf:23), that is, this is what I have ready with me from what you assigned me with, everything is ready. "... This is what I have ready with me"(Qaf:23), bring it. At this point, it will be said, "Cast into Hell, every stubborn relentless denier"(Qaf:24), "preventer of good, transgressor, doubter"(Qaf:25), "who has set up another deity with Allah. So cast him into the severe punishment"(Qaf:26), "Cast", for the angels in charge over this person and who used to count everything he utters; they counted and recorded it. "Cast into Hell, every stubborn relentless denier"(Qaf:24), relentless denier, in a state of constant denial. Stubborn against Allah's signs. Stubborn against Allah's Messengers. Insisting over what he is following of infidelity despite the display of faith signs, yet, he used to be of the people of stubbornness and insisting over what they are following of infidelity. "preventer of good..."(Qaf:25), preventer, constantly preventing. Of good, any good whether it is from what Allah commanded of being kind to parents or being kind to people. "transgressor", by unjust and oppressing others. "doubter", in a state of doubt against the Day of Resurrection. All of these are the attributes of the people of infidelity. The disbeliever is as such, stubborn, relentless denier, preventer of good, transgressor, and doubter. "who has set up another deity with Allah..."(Qaf:26), so, he made another god with Allah, either with his own whim, "Have you seen the one who took his own whim as his god..."(Al-Furqan:43). Or those claimed to be gods with Allah and were worshiped like angels, Jinn, idols, and fetishes. So, they took various gods with Allah. "who has set up another deity

with Allah..."(Qaf:26), and the fact is that there is no god but Allah. No one deserves to be worshiped but Allah. The one Who deserves divinity and worship is only Allah. Who has set up; setting up here is in the sense of belief, that is, believing that there is another god with Allah. He says, "So cast him into the severe punishment", cast him into the severe punishment, then taken by the forelocks and the feet. That is, throw him into severe punishment. Besides, severe punishment is the punishment of fire, God forbid. There is nothing more severe than punishment in the fire. And Allah made it the punishment for His enemies. "So cast him into the severe punishment".

"His comrade said", from devils and Jinn who misguided him, "His comrade said, “Our Lord, I did not make him exceed all limits, but he was in extreme misguidance"(Qaf:27), "His comrade said", this criminal comrade who was with him whispering with evil and was his comrade. And this human loved him and obeyed him in what he calls him for infidelity. "His comrade said, “Our Lord, I did not make him exceed all limits", our Lord, O Lord. He calls Allah and says, "I did not make him exceed all limits", I did not make this person exceed all limits. I was not the reason for him exceeding all limits. "... but he was in extreme misguidance"(Qaf:27), he was in misguidance. Here, the devil who is a comrade to this human, and who was the reason for his misguidance, disowns him. He disowns the misguidance of this human which increases his distress and punishment as the head of devils does on the Day of Resurrection. On the Day of Resurrection, he ascends on a pulpit of fire in front of all of his followers, "... Indeed, Allah promised you the promise of truth, and I promised you but I failed you. And never did I have any authority over you except that I called you and you responded to me. So do not blame me, but blame yourselves; I cannot come to your aid nor can you come to my aid;(now) I have indeed denied your earlier association of me(with Allah). Indeed, for the unjust is a painful punishment"(Ibrahim:22), so he disowns them and makes them bear the

responsibility for their misguidance. He says to them "I am not responsible for I only called you". "I called you and you responded to me. So do not blame me, but blame yourselves", you are misguided. Here, this devil, his comrade, who whispered to this human and who whispered to him with infidelity, he disowns him and says that he was misguided, I did not misguide him. "His comrade said", our Lord. "... I did not make him exceed all limits, but he was in extreme misguidance"(Qaf:27), he was misguided and was in extreme misguidance. Further, he is the one who followed it.

He says, "He said", the Lord. "... Do not dispute in My presence, for I have warned you in advance"(Qaf:28), both are criminals. This is a criminal and this is a criminal. The whispering devil is a criminal, and those who follow him are also criminals. "Do not dispute in My presence", disputing is between the misguided person and the misguiding devil. "He said, "Do not dispute in My presence, for I have warned you in advance"(Qaf:28), "for I have warned you in advance", O misguiding devil and misguided person. "for I have warned you in advance", Allah's warning reached you because Allah warned all of you, frightened you from His punishment, and commanded you to believe in Him. "He said, “Descend from it, all together, some of you as enemies of some others. But whenever guidance comes to you from Me, whoever follows My guidance will neither go astray nor suffer"(Taha:123), "But whoever has disregarded My Reminder—for him is a miserable life, and We will herd him on the Day of Resurrection blind"(Taha:124), "O assembly of unseen beings and humans, did there not come to you messengers from among you, relating to you My signs and warning you of the meeting of this day of yours?” They said, “We have(now) testified against ourselves.” And the Earlier Life deceived them, and they testified against themselves that they were deniers"(Al-An'am:130), "That is because your Lord would never destroy towns unjustly while their inhabitants are oblivious"(Al-An'am:131), Allah advanced everyone with a warning, for Jinn and

humans. Allah sent them Messengers to warn and frighten them from Allah's punishment. "He said, “Do not dispute in My presence, for I have warned you in advance"(Qaf:28).

"The decree from Me cannot be changed, and I am not a tyrant unto the servants"(Qaf:29), "The decree from Me cannot be changed..."(Qaf:29), cannot be changed because what Allah promises must be. His promise is true for the people of obedience and for the people of disobedience. Heaven is true, Hell is true, resurrection and turning back are true. Likewise, that he won't let anyone go back to the world again is also true. Allah said all of this and what He told cannot be changed nor shifted. "The decree from Me cannot be changed..."(Qaf:29), what Allah says and informs cannot be changed nor shifted. What Allah said, promised, and threatened must be. He says, "He said, “Do not dispute in My presence, for I have warned you in advance"(Qaf:28), "The decree from Me cannot be changed, and I am not a tyrant unto the servants"(Qaf:29), Allah is not a tyrant unto the servants. Whenever He judges that someone goes to Hell, Allah does not tyrant him with this, rather, he obtains the punishment he deserves. "a fitting repayment"(An-Naba:26), a repayment from Allah to those deniers. Fitting, fits their bad deeds, crimes, and denial, thus, it is not unjust. "There is no injustice today", Allah does not tyrant anyone. He does not tyrant the faithful servant by diminishing something from his right from what he did of good deeds. "Indeed, Allah does not do an atom’s weight of injustice. And if it is a good deed, He multiplies it..."(An-Nisa:40). Besides, He does not tyrant the disbeliever by making him bear a sin he did not do or the sin of others. Or that He punishes him with unfitting punishment. Rather, he is punished with a punishment that he deserves. "The decree from Me cannot be changed, and I am not a tyrant unto the servants"(Qaf:29), "On the day when We say to Hell, “Are you full?” And it says, “Are there any more?"(Qaf:30).

يقول الله ﷻ :{وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ذَلِكَ مَا كُنْتَ مِنْهُ تَحِيدُ}[ق:19] {وَنُفِخَ فِي الصُّورِ ذَلِكَ يَوْمُ الْوَعِيدِ}[ق:20] {وَجَاءَتْ كُلُّ نَفْسٍ مَعَهَا سَائِقٌ وَشَهِيدٌ}[ق:21] {لَقَدْ كُنْتَ فِي غَفْلَةٍ مِنْ هَذَا فَكَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ}[ق:22] {وَقَالَ قَرِينُهُ هَذَا مَا لَدَيَّ عَتِيدٌ}[ق:23] {أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ}[ق:24] {مَنَّاعٍ لِلْخَيْرِ مُعْتَدٍ مُرِيبٍ}[ق:25] {الَّذِي جَعَلَ مَعَ اللَّهِ إِلَهًا آخَرَ فَأَلْقِيَاهُ فِي الْعَذَابِ الشَّدِيدِ}[ق:26] {قَالَ قَرِينُهُ رَبَّنَا مَا أَطْغَيْتُهُ وَلَكِنْ كَانَ فِي ضَلالٍ بَعِيدٍ}[ق:27] {قَالَ لا تَخْتَصِمُوا لَدَيَّ وَقَدْ قَدَّمْتُ إِلَيْكُمْ بِالْوَعِيدِ}[ق:28] {مَا يُبَدَّلُ الْقَوْلُ لَدَيَّ وَمَا أَنَا بِظَلَّامٍ لِلْعَبِيدِ}[ق:29] {يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلأْتِ وَتَقُولُ هَلْ مِنْ مَزِيدٍ}[ق:30] {وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ}[ق:31] {هَذَا مَا تُوعَدُونَ لِكُلِّ أَوَّابٍ حَفِيظٍ}[ق:32] {مَنْ خَشِيَ الرَّحْمَنَ بِالْغَيْبِ وَجَاءَ بِقَلْبٍ مُنِيبٍ}[ق:33] {ادْخُلُوهَا بِسَلامٍ ذَلِكَ يَوْمُ الْخُلُودِ}[ق:34] {لَهُمْ مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ}[ق:35]

Allah ﷻ says, "And the intoxication of death will bring the truth; that is what you were trying to avoid" (Qāf:19) "And the Horn will be blown. That is the Day of [carrying out] the threat" (Qāf:20) "And every soul will come, with it a driver and a witness" (Qāf:21) "[It will be said], "You were certainly in unmindfulness of this, and We have removed from you your cover, so your sight, this Day, is sharp" (Qāf:22) "And his companion, [the angel], will say, "This [record] is what is with me, prepared" (Qāf:23) "[Allāh will say], "Throw into Hell every obstinate disbeliever" (Qāf:24) "Preventer of good, aggressor, and doubter" (Qāf:25) "Who made [as equal] with Allāh another deity; then throw him into the severe punishment" (Qāf:26) "His [devil] companion will say, "Our Lord, I did not make him transgress, but he [himself] was in extreme error" (Qāf:27) "[Allāh] will say, "Do not dispute before Me, while I had already presented to you the threat [i.e., warning]" (Qāf:28) "The word [i.e., decree] will not be changed with Me, and never will I be unjust to the servants" (Qāf:29) "On the Day We will say to Hell, "Have you been filled?" and it will say, "Are there some more" (Qāf:30) "And Paradise will be brought near to the righteous, not far" (Qāf:31) "[It will be said], "This is what you were promised - for every returner [to Allāh] and keeper [of His covenant]" (Qāf:32) "Who feared the Most Merciful in the unseen and came with a heart returning [in repentance]" (Qāf:33)

"Enter it in peace. This is the Day of Eternity" (Qāf:34) "They will have whatever they wish therein, and with Us is more" (Qāf:35).

Allah is telling us about the situation of disbelievers after their death. What will happen to them? Allah ﷻ says, "And the intoxication of death will bring the truth". The intoxication of death will take them and engulf them. When the angel of death comes to take their soul, he brings the truth because disbelievers now face the truth that they denied and renounced. They see the angel of death, they see the angels of torture, they see their place in Hell before their soul is taken away from them. It will bring them the truth, the established truth that they denied. This intoxication, this fainting of death will bring them the truth that they denied and avoided. Allah ﷻ says, "... that is what you were trying to avoid" (Qāf:19). That, the truth, is what you were trying to avoid and did not want to hear.

"And the Horn will be blown..." (Qāf:20). This is the Day of Resurrection and their state at death. "And the Horn will be blown..." (Qāf:20) on the Day of Resurrection. "...That is the Day of [carrying out] the threat" (Qāf:20). The Day that Allah threatened the disbelievers of torture with. He told them that His punishment is inevitable on that Day. "And every soul will come, with it a driver and a witness" (Qāf:21). Every soul of these disbelievers, even every human soul will come, with it a driver that is pulling them forward and a witness to witness against them. These are the angels who used to record every single deed of these humans. "And We have already created man and know what his soul whispers to him, and We are closer to him than [his] jugular vein" (Qāf:16) "When the two receivers [i.e., recording angels] receive, seated on the right and on the left" (Qāf:17) "He [i.e., man] utters no word except that with him is an observer prepared [to record]" (Qāf:18). The angels that accompanied them in this life will come on the Day of Resurrection, one will pull them forward and the other will testify against them. "[It will be said], "You were certainly in unmindfulness of

this" to the disbeliever. O disbeliever, you were certainly in unmindfulness of this fate, this pulling, and this pushing towards Hell. "and We have removed from you your cover" with death. As if they were covered, their eyes covered, their hearts dark and shut off. When the cover had been removed from them because of death, they were able to see the Hereafter "so your sight, this Day, is sharp". Your sight is sharp and you will not miss anything. Rather, you will see things for the way they are. You will see the things that were covered and hidden from you. As Allah ﷻ says to disbelievers, "How [clearly] they will hear and see the Day they come to Us, but the wrongdoers today are in clear error" (Maryam:38). How clearly they will hear and see. They will clearly hear and see everything on the Day of Resurrection. Everything. They will hear and see now. They will face the truths just as they are. In this life, they were heedless of this. "[It will be said], "You were certainly in unmindfulness of this, and We have removed from you your cover, so your sight, this Day, is sharp" (Qāf:22).

"And his companion, [the angel], will say, "This [record] is what is with me, prepared" (Qāf:23). "And his companion". The first companion is the angel that recorded their deeds and pulled them. "...This [record] is what is with me, prepared" (Qāf:23). Prepared. What you ordered me to do, O Lord, is prepared. I brought this person here. They will be told, "[Allāh will say], "Throw into Hell every obstinate disbeliever" (Qāf:24). This is an order from Allah to throw into Hell every obstinate disbeliever. "Preventer of good, aggressor, and doubter" (Qāf:25). These are the attributes of disbelief. This is the greatest form of disbelief, which is denying the Day of Resurrection. It also has other branches. The branches of disbelief are preventing good, aggression, and doubt. All of these are branches of disbelief. "Who made [as equal] with Allāh another deity..." (Qāf:26). This is their gravest sin, they associate others with Allah. They make another deity equal to Allah and they worship that deity besides Allah. Every disbeliever who worships another deity besides Allah is actually worshipping

their own desire. "Have you seen the one who takes as his god his own desire? Then would you be responsible for him?" (Al-Furqān:43). They spent this life worshipping their desire and following it no matter where it took them. This is their goal and aim, every disbeliever and polytheist who worshipped another deity besides Allah and "Who made [as equal] with Allāh another deity; then throw him into the severe punishment" (Qāf:26). The punishment of Hell, Allah forbid. "His [devil] companion will say", who deluded them, their companions who deluded them will say, "... Our Lord, I did not make him transgress, but he [himself] was in extreme error" (Qāf:27). They want to apologize and claim that they did not delude them. Every person who deluded others disowns the ones they deluded, starting with the greatest devil, Satan, and ending with every single person who did that. They all disown the ones they deluded and their actions. "His [devil] companion will say, "Our Lord, I did not make him transgress, but he [himself] was in extreme error"(Qāf:27).

Allah ﷻ says, "[Allāh] will say, "Do not dispute before Me, while I had already presented to you the threat [i.e., warning]" (Qāf:28). Do not dispute. This is addressed to the ones who did the misguidance and the ones they deluded. "... while I had already presented to you the threat [i.e., warning]" (Qāf:28) for Allah had already warned everybody. "... while I had already presented to you the threat [i.e., warning]" (Qāf:28) "The word [i.e., decree] will not be changed with Me..." (Qāf:29). Allah decreed that disbelievers will be punished and that those who meet Him while being criminals will be sent to Hell. This will not change. This is His Divine and unchanging decree. "The word [i.e., decree] will not be changed with Me, and never will I be unjust to the servants" (Qāf:29). When Allah ordered these people to be thrown into Hell eternally, He was not being unjust towards them for He did not accuse them of sins that they have not committed, nor did He punish them for other people's sins. They are simply receiving the appropriate punishment for their sins. "An appropriate recompense" (An-Naba':26).

Then, Allah ﷻ says, "On the Day We will say to Hell, "Have you been filled?" and it will say, "Are there some more" (Qāf:30). This is the state of Hell. It is very wide and well that devours all the groups that are thrown into it. "So they will be overturned into it [i.e., Hellfire], they and the deviators" (Ash-Shu‘arā’:94) "And the soldiers of Iblees, all together" (Ash-Shu‘arā’:95). Its companions will be thrown into it one group after another, after another, etc. It will devour all of them and it will never be full. "On the Day We will say to Hell, "Have you been filled?..." (Qāf:30) after each group, "and it will say, "Are there some more". Are there some more to be thrown in? It wants more people. The Hadith stated, "The Hell and the Paradise fell into dispute and the Hell said, "I have been distinguished by the proud and the haughty". And the Paradise said, "What is the matter with me that the meek and the humble amongst people and the downtrodden and the simple enter me?" Hell says that it has been distinguished by the proud and the haughty people, the most honourable of them and their kings. Paradise asks, why only the meek and the humble are sent to me? "Thereupon Allah said to the Paradise, "You are (the means) of My Mercy whereby I show mercy to those of My servants whom I wish, and He said to the Hell, You are (the means) of punishment whereby I punish those of My servants who I wish. Both of you will be full". Each of you will be full. Paradise will be filled with righteous people while Hell will be filled with the haughty and the tyrants. "Both of you will be full". Then, He says, "The Hell will riot be filled up and it will keep asking for more until Allah puts down His foot in it. The Hell would say, Enough, enough, enough". Enough, enough. Hell riots wanting more until Allah puts down His foot in it. Hell would say, Enough, enough, enough. "On the Day We will say to Hell, "Have you been filled?" and it will say, "Are there some more" (Qāf:30). It wants more.

Then, Allah ﷻ says, "And Paradise will be brought near to the righteous, not far" (Qāf:31) in time and place. It was brought near. Paradise was brought

near to its companions. "And Paradise will be brought near to the righteous..." (Qāf:31). These are the companions of Paradise. The righteous companions of Paradise who feared Allah. They feared Allah and feared His punishment in this life. "... to the righteous, not far" (Qāf:31) in place. It is brought near them. It is also near in time. Every awaited thing is near. It will come eventually, so it must be near, and Paradise will definitely be brought near its companions. "Then is he whom We have promised a good promise which he will meet [i.e., obtain]". Those who believed were promised a good promise. Allah promised believers a good promise in Paradise and it will be fulfilled. Allah's promise will definitely be fulfilled. "... which he will meet [i.e., obtain] like he for whom We provided enjoyment of worldly life [but] then he is, on the Day of Resurrection, among those presented [for punishment in Hell]?" (Al-Qasas:61). These two people are not like each other, not like the ones who will be brought for punishment. The Paradise will be brought near, not far. It is near because it is coming. Paradise will be brought near them physically during the Assembly. "And Paradise will be brought near to the righteous, not far" (Qāf:31). Allah here says, "not far". This is a good tiding for believers to assure them that Paradise is near and that they will be sent to it.

"[It will be said], "This is what you were promised - for every returner [to Allāh] and keeper [of His covenant]" (Qāf:32). This, referring to Paradise that became near and can be seen ahead. "[It will be said], "This is what you were promised - for every returner [to Allāh] and keeper [of His covenant]" (Qāf:32). Paradise will be brought near believers mentally, for they believe it to be near them. As the Prophet ﷺ said, "Jannah is nearer to anyone of you than your shoe-lace, and so is the (Hell) Fire". It will be brought near them physically; they see it when they die. Before people die, they see their place in Paradise. They will be told that this is their abode. When they are in their grave after they face its afflictions and questions, they will be told that this is their abode when Allah

resurrects them. They say, "My Lord, bring the last hour; my Lord, bring the last hour, so that I may return to my people and my property". They will be told to sleep like one newly married man who is woken up only by the member of his family who is dearest to him. They will sleep that night as if it was the happiest night of their lives. They are told to sleep, for when they are resurrected, they will be sent to Paradise.

"And Paradise will be brought near to the righteous, not far" (Qāf:31) "[It will be said], "This is what you were promised - for every returner [to Allāh]..." (Qāf:32). Those who always return to Allah and repent to Him. Returners are those who always go back to Allah. Believers are like this, they always return and repent to Allah. Returning to Allah means abandoning one's sins. "All the sons of Adam are sinners, but the best of sinners are those who are given to repentance". Believers are always asked to go back to Allah all the time. They must go back to Allah, ask for forgiveness, and repent all the time. The Messenger ﷺ, the master of humans, the leader of the pious, who is the most pious person on earth and the one whom earth has not known a person who is more pious than him, who fears Allah more than him, or who knows Allah more than him, always asked Allah for forgiveness. Abd-Allah ibn Omar said, "We counted Messenger's repenting a hundred times during one single sitting". During one single sitting, the Messenger ﷺ used to repent a hundred times. The Prophet says, "O people, repent to Allah, for I verily repent to Him one hundred times a day". The Prophet ﷺ used to repent all the time. Repentance is the constant deed of believers. As Allah says, "And in the hours before dawn, they would ask forgiveness" (Adh-Dhāriyāt:18). This is about believers. They wait for dawn, which is the best time for repenting to God, "... for every returner [to Allāh] and keeper [of His covenant]" (Qāf:32). Keepers are those who keep Allah's covenants and limits. They pray constantly and fast. They keep all of Allah's orders. These are the returners who repent to Allah for fear of being shortcoming. They fear their shortcomings like not observing an

order or doing a prohibition. They return to Allah and repent all the time and keep their covenants. This is a great thing; this is the attribute of believers. "[It will be said], "This is what you were promised - for every returner [to Allāh] and keeper [of His covenant]" (Qāf:32).

"Who feared the Most Merciful in the unseen and came with a heart returning [in repentance]" (Qāf:33). These returners and keepers are the believers. "Who feared the Most Merciful in the unseen..." (Qāf:33). They feared the Most Merciful in the unseen. Allah is a part of the unseen for believers. Allah is a part of the unseen because believers cannot see Him. Allah is unseen, He is veiled in His Greatness and Pride. Allah is unseen, the angels are unseen, and the Day of Resurrection is unseen. All of these are unseen and we believe in the unseen. We were ordered to believe the unseen and believe in it. All matters concerning belief are part of the unseen; Allah is part of the unseen. Believing servants do not see Allah in front of them, yet they fear Him. They fear Allah for they know He can see them, He knows what they do in secret and in public. They believe in Him. They do not only believe that Allah exists, but they also believe that He is the Lord who encompasses everything with His Knowledge, the Lord of the heavens and earth who resides upon His Throne, who punishes severely and gives without limits, and who is the Forgiving and the Most Compassionate. "[O Muḥammad], inform My servants that it is I who am the Forgiving, the Merciful" (Al-Hijr:49) "And that it is My punishment which is the painful punishment" (Al-Hijr:50). Believers fear their Lord in the unseen. "Who feared the Most Merciful in the unseen and came with a heart returning [in repentance]" (Qāf:33). They come during the Day of Resurrection with a returning heart. A heart that returns to Allah. A heart that returns to Allah and that is running away from its sins and misdeeds. It only returns to Allah and escapes to Him. "and came with a heart returning [in repentance]".

"Enter it in peace". This is Allah's order, "Enter it in peace". This is what is said to the companions of Paradise compared to what is said to the companions of Hell. "[Allāh will say], "Throw into Hell every obstinate disbeliever" (Qāf:24). Allah's decree towards the criminals is "[Allāh will say], "Throw into Hell every obstinate disbeliever" (Qāf:24) "Preventer of good, aggressor, and doubter" (Qāf:25) "Who made [as equal] with Allāh another deity; then throw him into the severe punishment" (Qāf:26). This is Allah's decree to Believers, "Enter it in peace. This is the Day of Eternity" (Qāf:34). Enter it, O believers, enter Paradise that was brought near. "And Paradise will be brought near to the righteous, not far" (Qāf:31) "[It will be said], "This is what you were promised - for every returner [to Allāh] and keeper [of His covenant]" (Qāf:32) "Who feared the Most Merciful in the unseen and came with a heart returning [in repentance]" (Qāf:33) "Enter it in peace. This is the Day of Eternity" (Qāf:34). Entering Paradise indicates that it has gates. It was mentioned that Paradise has eight gates and they were named after eight different deeds, Baab As-Salaat, Baab As-Sawm, Baab Ar-Rayyaan, Baab Az-Zakat, and Baab Al-Walid are the greatest of gates. Baab Al-Walid is in the middle, it means being good to one's parents and devoted to them. Then, comes Baab Al-Jihad. Every one of these deeds has a gate where believers are ordered to get in from. "Enter it in peace". In peace and safety. Safe from all dangers. Allah made them safe from all the dangers, misfortunes, and plights of before. They are safe against them and are in peace. Allah gave them peace and safety. He gave them safety, calmness, ease, and content. Peace includes being safe against all dangers and also having peace, calmness, and ease. Peace comes from Allah for He is the Peace and the Bestower of Pease. "... This is the Day of Eternity" (Qāf:34). That, referring to the Day where you enter Paradise, is the Day of Eternity, the never-ending stay. Eternity in Arabic means an unending stay and the abode in Paradise is never-ending and is never interrupted. It is not a long stay that eventually ends. Rather, it is like a never-ending rope that is never cut. "a bestowal uninterrupted". A bestowal that is

uninterrupted. They are not told after a million, two million, or a trillion years that their reward has been given and that Paradise is now closed, or that it was done, that they received their reward and will be returned to dust. No, they will stay in Paradise for eternity. "Enter it in peace. This is the Day of Eternity" (Qāf:34). They will have a never-ending stay in Paradise.

Then, Allah ﷻ says, "They will have whatever they wish therein..." (Qāf:35). This Divine description includes everything in Paradise without having to list them. Rather, Allah tells us that they will have whatever they wish therein. What they wish and desire. All that they wish, desire, and want, they will find therein. Allah will give ownership of these things to them. "They will have whatever they wish therein, and with Us is more" (Qāf:35). With Us; Allah has more of what they desire and what they do not know, cannot imagine, or cannot think of. Allah has more of it all. The Hadith stated, "I have prepared for My righteous worshipers what no eye has seen, no ear has heard, and no human heart has conceived". No human heart can conceive the pleasure that Allah prepared. "and with Us is more". It was also mentioned in the Hadith that with each passing week, the companions of Paradise will receive more. They will receive more beauty, grace, and properties. This day is called the day of increase, it is the day Allah gives them more of His grace, pleasure, and honour in Paradise. It is a Friday. The companions of Paradise assemble on a Friday in the Market of Friday. Nothing is sold in that market. Rather, they get all they desire. They assemble on that day to speak to Allah and He gives them His favour. He asks them if they want anything so He could grant it to them, they answer, "O Lord, what do we want more after you honoured us, sent us to Paradise, and gave us what no eye has seen, no ear has heard, and no human heart has conceived". At that moment, Allah lifts the cover off Him and reveals His face to them. They realise at that point that nothing they were given is greater than seeing the face of their Lord. Then, their beauty, grace, and bestowal increase. When they return to their

families, they tell each other that their beauty increased and they answer them, your beauty increased as well. This is the day of increase where they receive more of everything. "They will have whatever they wish therein, and with Us is more" (Qāf:35).

Here, Allah drew us a comparison between these two types of people. What is the fate awaiting disbelievers? What is the fate awaiting believers? The first party are told, "[Allāh will say], "Throw into Hell every obstinate disbeliever" (Qāf:24) "Preventer of good, aggressor, and doubter" (Qāf:25) "Who made [as equal] with Allāh another deity; then throw him into the severe punishment" (Qāf:26). The punishment of Hell. They will be thrown into it. The dispute between those who misguided people and the ones they misguided ensues. "His [devil] companion will say, "Our Lord, I did not make him transgress, but he [himself] was in extreme error" (Qāf:27) "[Allāh] will say, "Do not dispute before Me, while I had already presented to you the threat [i.e., warning]" (Qāf:28) "The word [i.e., decree] will not be changed with Me, and never will I be unjust to the servants" (Qāf:29) "On the Day We will say to Hell, "Have you been filled?" and it will say, "Are there some more" (Qāf:30). This is the fate of disbelievers. Allah is telling us to look at it and He is the One telling us about it. "and who is more truthful than Allāh in statement". The other fate is the fate of believers. Allah tells us about it by saying, "And Paradise will be brought near to the righteous, not far" (Qāf:31) "[It will be said], "This is what you were promised - for every returner [to Allāh] and keeper [of His covenant]" (Qāf:32). Who is saying these words? These are the words of Allah ﷻ. When He says that Paradise will be brought near, He says these words Himself and He is the One drawing that image to His servants. "And Paradise will be brought near to the righteous, not far" (Qāf:31). It is so near that you can see it. "[It will be said], "This is what you were promised..." (Qāf:32) o servants, "... for every returner [to Allāh] and keeper [of His covenant]" (Qāf:32). Be like this, be a returner to Allah and a keeper of His

covenants. Repent for your sins and shortcomings. If you commit a sin, repent for it and return. If you did something that Allah prohibited, repent. If you fell short on a duty, repent and commit to that duty. "... for every returner [to Allāh] and keeper [of His covenant]" (Qāf:32)who observes Allah's restrictions and orders. "Who feared the Most Merciful in the unseen and came with a heart returning [in repentance]" (Qāf:33) "Enter it in peace. This is the Day of Eternity" (Qāf:34) "They will have whatever they wish therein, and with Us is more" (Qāf:35).

Then, Allah ﷻ gave an example of what He did to them in this life. He is talking about the Hereafter, yet He gave an example from this worldly life. He says, "And how many a generation before them did We destroy who were greater than them in [striking] power and had explored throughout the lands. Is there any place of escape?" (Qāf:36). How many "did We destroy". Allah is the One who destroyed and eliminated them. He destroyed other generations of disbelievers who came before the Arabs whom He sent other prophets to. These generations lived during the same period, like the people of Nuh, Hud, Thamud, Ad, and the Pharaoh. "who were greater than them in [striking] power". These people that Allah destroyed were greater than them, greater in power and greater in punishment for those who faced them in battle than the Arabs, like Quraysh, who denied the Prophet, Mohammad. They were greater in power, which means that they were formidable and when they faced an enemy, they destroyed them completely. As Hud said to his people, "And when you strike, you strike as tyrants" (Ash-Shu‘arā’:130). They were tyrannical towards their enemies. Allah tells us that there were powerful generations who Quraysh and Arabs were nothing compared to, yet Allah destroyed them and removed them off of the face of the earth. "and had explored throughout the lands. Is there any place of escape?" They explored the land, dug the earth searching for its metals, built great buildings, planted, excavated the earth, travelled around, explored the mountains and fields. Who gave them this power? "Is there any place of escape?" Did they

find an escape? They did not find a way to escape when Allah sent them His punishment. None of these generations who had this formidable power found an escape when Allah sent them His punishment. They did not find a place to escape the punishment. Allah drowned some of them like the people of Nuh, whom He gathered and drowned all of them. He also gathered the people of the Pharaoh and drowned all of them. He eliminated the people of Ad with the strong wind and destroyed the people of Thamud with the scream. He turned the land of the villages of Lot over to its residents. What did these generations find? These generations that Allah destroyed did not find a way to escape the punishment. Rather, Allah sent them His punishment and destroyed them. "And how many a generation before them did We destroy who were greater than them in [striking] power and had explored throughout the lands. Is there any place of escape?" (Qāf:36).

"Indeed in that is a reminder for whoever has a heart or who listens while he is present [in mind]" (Qāf:37). "Indeed in that is a reminder" of the destruction of previous cities. It is a reminder to remind people and tell them the truth, but it is for those who have a heart and a mind to understand. "or who listens while he is present [in mind]". For those who listen to the words of Allah with a present mind. For those who are present. As for those who listen but are not present in mind like those who listen absentmindedly, it is as if they are not listening in the first place. "Indeed in that is a reminder for whoever has a heart or who listens while he is present [in mind]" (Qāf:37).

{وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ أَشَدُّ مِنْهُمْ بَطْشًا فَنَقَّبُوا فِي الْبِلادِ هَلْ مِنْ مَحِيصٍ}[ق:36] {إِنَّ فِي ذَلِكَ لَذِكْرَى لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ}[ق:37] {وَلَقَدْ خَلَقْنَا السَّمَوَاتِ وَالأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِنْ لُغُوبٍ}[ق:38] {فَاصْبِرْ عَلَى مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ}[ق:39] {وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَأَدْبَارَ السُّجُودِ}[ق:40] {وَاسْتَمِعْ يَوْمَ يُنَادِ الْمُنَادِ مِنْ مَكَانٍ قَرِيبٍ}[ق:41] {يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ ذَلِكَ يَوْمُ الْخُرُوجِ}[ق:42] {إِنَّا نَحْنُ نُحْيِي وَنُمِيتُ وَإِلَيْنَا

الْمَصِيرُ}[ق:43] {يَوْمَ تَشَقَّقُ الأَرْضُ عَنْهُمْ سِرَاعًا ذَلِكَ حَشْرٌ عَلَيْنَا يَسِيرٌ}[ق:44] {نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ وَمَا أَنْتَ عَلَيْهِمْ بِجَبَّارٍ فَذَكِّرْ بِالْقُرْآنِ مَنْ يَخَافُ وَعِيدِ}[ق:45]

Allah ﷻ says, "And how many a generation before them did We destroy who were greater than them in [striking] power and had explored throughout the lands. Is there any place of escape?" (Qāf:36) "Indeed in that is a reminder for whoever has a heart or who listens while he is present [in mind]" (Qāf:37) "And We did certainly create the heavens and earth and what is between them in six days, and there touched Us no weariness" (Qāf:38) "So be patient, [O Muḥammad], over what they say and exalt [Allāh] with praise of your Lord before the rising of the sun and before its setting" (Qāf:39) "And [in part] of the night exalt Him and after prostration" [i.e., prayer]" (Qāf:40) "And listen on the Day when the Caller will call out from a place that is near" (Qāf:41) "The Day they will hear the blast [of the Horn] in truth. That is the Day of Emergence [from the graves]" (Qāf:42) "Indeed, it is We who give life and cause death, and to Us is the destination" (Qāf:43) "On the Day the earth breaks away from them [and they emerge] rapidly; that is a gathering easy for Us" (Qāf:44) "We are most knowing of what they say, and you are not over them a tyrant. But remind by the Qur'ān whoever fears My threat" (Qāf:45).

These are the last verses of Surat Qaf. This surah includs many important sermons that the Prophet ﷺ made sure to recite every Friday. Um Hisham bin Haritha said, "I learnt "Qāf. By the honoured Qur'ān..." (Qāf:1) from no other source than the tongue of Allah's Messenger who used to recite it every Friday on the pulpit when he delivered the sermon. Our oven and that of the Messenger of Allah ﷺ was one for two years, or one year or a part of a year". They shared the same oven, so she heard the sermon of the Prophet from her house.

At the end of this surah, Allah mentions the stubborn deniers. He says, "And how many a generation before them did We destroy". How many. Allah

destroyed a lot of generations that He mentioned before. These generations that He destroyed came before Quraysh and the Arabs. "who were greater than them in [striking] power". They were stronger than them and fiercer in striking their enemies. The ones who are fierce against their enemies show how strong and resilient they are and how great in number their army is. "and had explored throughout the lands. Is there any place of escape?" Did these people have a place to escape to? They explored throughout the lands, ventured to its borders, dug its lands up and built many great buildings. "Is there any place of escape?" Did they have a place to escape to? Were they able to escape the punishment of Allah when it befell upon them? Or did Allah gather them, punish them, and eliminate all of them all at once? "Is there any place of escape?" "Indeed in that is a reminder for whoever has a heart..." (Qāf:37). Indeed in that, in what Allah mentioned in this surah, in reminding people of the fate of previous generations, the fates of both disbelievers and disbelievers, is a reminder for those who have a heart and an understanding. "or who listens while he is present [in mind]". Or those who listen while they are present in mind, not those who listen while absent-minded. No, them must be listening with a present mind to be among those who benefit from this.

Allah ﷻ says, "And We did certainly create the heavens and earth and what is between them in six days, and there touched Us no weariness" (Qāf:38). Allah says this to those who deny the Resurrection and the Assembly. Allah created something far greater than the Resurrection and the Assembly. If they think that the Resurrection and the Assembly are hard to do then they should behold the creation of the heavens and earth. Allah created them and their creation is far greater than the creation of humans; however, that did not tire or inconvenience Him. "And We did certainly create the heavens and earth". Allah swears and confirms that He created the heavens and earth from nothingness. He also regulated it. Creation here has two meanings, the first one is creating something

from nothingness and the second means deciding its fate. He placed every part of these heavens and earth in its place, He gave it its fate, system, order, and orbit. All of this is a part of Allah's creation. He created the seven high heavens and what is above them in addition to the earth that we live on and what is between them, like the stars, the suns, the moons, the planets, the galaxies, and the creatures "in six days" of Allah's days "and there touched Us no weariness". A touch here means to barely come in contact with. "no weariness". Weariness means tiredness and exertion. Allah created this great creation that no human or any other creature can comprehend its dimensions or end. "So return [your] vision [to the sky]; do you see any breaks?" "Then return [your] vision twice again. [Your] vision will return to you humbled while it is fatigued" (Al-Mulk:4). "And the heaven We constructed with strength, and indeed, We are [its] expander" (Adh-Dhāriyāt:47). "Then I swear by the setting of the stars" (Al-Wāqi‘ah:75) "And indeed, it is an oath - if you could know - [most] great" (Al-Wāqi‘ah:76).

Until this day, even with all that technological advancement, humans still do not know the boundaries of this universe. Allah says that He created this great and vast universe "and there touched Us no weariness". This is proof of Allah's ability to create without feeling tired or weary. As Allah ﷻ says, "Allāh - there is no deity except Him, the Ever-Living, the Self-Sustaining. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His Kursī extends over the heavens and the earth..." (Al-Baqarah:255). His Kursi (Chair) extends over the entirety of the heavens and earth. The heavens and earth, compared to the Kursi are like a ring in a deserted land. "and their preservation tires Him not". The preservation of them does not tire, wear, burden, or bother

Him. This refers to the preservation of the heavens and earth. "And He is the Most High, the Most Great".

Who knows this? Arabs acknowledged that Allah is the Creator of the heavens and earth. So long you acknowledge that Allah is the Creator of the heavens and earth and that He created them with this magnificence, enormity, perfection, fortification, and strength, and they are, in no doubt, greater than the creation of humans. Allah created humans. What significance do humans have? They are a mere atom compared to this endless ocean of creation. Humans are but an atom. "The creation of the heavens and earth is greater than the creation of mankind..." (Ghāfir:57). Then, why do you feel that it is hard for Allah to bring you back to life and claim that this is a hard thing that cannot be repeated? When in fact, this is the creation of Allah. Allah also says that He created the heavens and earth in six days and that He was not touched by weariness due to this. "and there touched Us no weariness". This is an answer to the Jews who slandered Allah and claimed that He created everything in six days then took a rest on the seventh as they mentioned and wrote down in the Books of Torah that they read today. Rather, this was mentioned in the first Book; Genesis. And he rested on Saturday from all the work that he had done and He blessed that day, That is why He ordered Jewish people to rest on Saturday, to take a rest. Not to indulge in mundane matters and free themselves for worship because Allah honoured that day and made it His rest day. People should rest on the day that Allah took a rest so they might rest from the labour of this life and work for the Hereafter. They slandered Allah. This is a part of the slander and the lies they said on Allah for weariness does not touch Him because of creation. "Indeed, Our word to a thing when We intend it is but that We say to it, "Be," and it is" (An-Nahl:40). It is with the Divine Order, merely with the Divine Order. Creation does not tire Allah. "And We did certainly create the heavens and earth and what is between them in six days and there touched Us no weariness" (Qāf:38).

Then, Allah ﷻ says, "So be patient, [O Muḥammad], over what they say". Self-control. Being patient means having self-control over harming. This is a guidance and a direction from Allah to His Messenger ﷺ to be patient over what they say; what these disbelievers say. Disbelievers say grave statements that affect one's soul greatly. They deny the Resurrection and the Assembly, they claim that they will not happen and that Allah will not bring them about. They also say many polytheistic statements, like how they worship the angels and the idols. This also includes what they accuse the Messenger of. They claim that he is a liar, a priest, a magician, and that he has a hidden agenda behind his Message. These are all grave accusations that the Prophet had to endure, like calling him a liar, calling Allah a liar, and their stubbornness. "So be patient, [O Muḥammad], over what they say", over what these sinful criminals say. "So be patient, [O Muḥammad], over what they say and exalt [Allāh] with praise of your Lord before the rising of the sun and before its setting" (Qāf:39). This is a direction from Allah to His Messenger to endure their blasphemous statements and to turn back to Him and worship Him. "and exalt [Allāh] with praise of your Lord". Exalt and praise Allah at the same time. Exalt Allah for you are engulfed with what makes Him praiseworthy. You have to Praise Allah for His attributes, for He is praised for His Person, attributes, deeds, blessings, and graces. All of His actions are good. All if His fate is good. All of His attributes are divine and so are His names. He is praised and raised far above any shortcomings. Allah does not have any shortcomings for He is "the Ever-Living, the Self-Sustaining. Neither drowsiness overtakes Him nor sleep". He does not sleep, forget, overlook, or do injustice. He is also far raised above having a partner, a rival, an equal, or a likeness. Allah is raised far above having a likeness, an equal, or an adversity to rival or oppose Him. Rather, all of His creatures are subdued and subjected by Him. "And He is the subjugator over His servants, and He sends over you guardian-angels". His angels, "fear their Lord above them, and they do what they are commanded" (An-Nahl:50). His heavens, Thrones, and Chair, "The heavens almost break from

above them, and the angels exalt [Allāh] with praise of their Lord and ask forgiveness for those on earth. Unquestionably..." (Ash-Shūra:5).

All of His creatures fear Him, subject to Him, and revere Him. All are subjected to Allah whether they like it or not. Some are subjecting willingly, like the believers and the angels. Some, unwillingly, like the disbelievers who are subjected to Allah besides their will. "So is it other than the religion of Allāh they desire, while to Him have submitted [all] those within the heavens and earth, willingly or by compulsion..." (Āl-'Imrān:83). They subject to Him and follow His orders. No one can do anything besides Allah's will for all are subject to Him. "Destroyed [i.e., cursed] is man; how disbelieving is he" ('Abasa:17) "From what thing [i.e., substance] did He create him?" ('Abasa:18) "From a sperm-drop He created him and destined for him" ('Abasa:19) "Then He eased the way for him" ('Abasa:20) "Then He causes his death and provides a grave for him" ('Abasa:21) "Then when He wills, He will resurrect him" ('Abasa:22). All of their lives happen according to the Divine, compulsory, order and Allah. They are created besides their will. They grow om their mother's womb, and Allah gives them the means to get out of the womb and grow old. After that, they live the period of time that Allah decreed for them and then go to the grave according to Allah's will. They are sentenced to death and placed in the grave. Their most beloved put them there. The ones who put a person in their graves are their most beloved, like their children, siblings, family, or wives might be the ones to place them in that box and close it, throw soil on it. Then their friends cover them with soil. "Then He causes his death and provides a grave for him" ('Abasa:21). This is an honourable burial, for burials could be worse than this. People could be thrown in and cause their flesh to scatter. Wild animals might eat their flesh, birds might eat their flesh, fish might eat at their flesh and wind might scatter them around. Allah buries them. "Then He causes his death and provides a grave for him" ('Abasa:21) "Then when He wills, He will resurrect him" ('Abasa:22) "No! He

[i.e., man] has not yet accomplished what He commanded him" (‘Abasa:23). Allah is the subjugator over His servants. He is also the One whose all creatures have submitted to. All the creatures of Allah submit to Him, so we should exalt Him with His praise. He says, "and exalt [Allāh] with praise of your Lord". Exalt with His praise and raise Him far above all that is not suitable for Him; raise Him far above having a son, a rival, a partner, a likeness, and an adversary. Exalt Him with His praises for He is the God, the Lord, the Most Merciful, the Most Compassionate, the Forgiving, the Most Loving, and the All-Hearing who to Him belong the best names.

"...and exalt [Allāh] with praise of your Lord before the rising of the sun and before its setting" (Qāf:39). Two of the most honourable tomes of the day and night where the transition between the two happens, "before the rising of the sun". The sun is a sign from Allah. Before its rising, when the light breaks, the darkness of the night disappears and the light of the day breaks. This is a sign from Allah ﷻ. Allah decreed a prayer during that time for us, which is the Al-Fajr prayer. It is one of the most honourable and glorious prayers that is performed during this great time in which the signs of Allah transition. The whole scenery of the earth changes. Behold how the army of the darkness retreats and the army of the light progresses. This is a time to remember Allah and say, “O God, this is the time when Thy night retires, Thy day comes in". This is when your day comes in and your night retires. The night and day are for Allah and are among His signs. "Before the rising of the sun". The sun is a sign. When the sun rises, it shows us a great sign of Allah. "and before its setting". Allah also decreed Al-Asr prayer during this time, "and before its setting". This is a sign of Allah, the retiring of the day and the coming in of the night. The night comes in for the souls that got tired during the day to give them rest. This is a sign of Allah in its tranquillity, chilling weather, and coldness, The day, which is the time of labour and tiredness retires. This is a sign of Allah ﷻ. "and before its setting". The setting of the sun.

Allah decreed these two great prayers for us during these times. These are the two most honourable of the five prayers. The Prophet said this about them, “He who observes the two cool times of prayer (at dawn and after nightfall) will enter paradise”. The two cool times are Al-Asr and Al-Fajr prayers. He also said, "Angels keep on descending from and ascending to the Heaven in turn, some at night and some by daytime. Then those who have stayed with you overnight, ascend unto Allah Who asks them, "How have you left My slaves?" They reply, "We have left them praying as we found them praying". This is a great testimony of the angels for the people who pray all the time and for those who observe Al-Fajr and Al-Asr prayers. They say, O Lord , we found them praying and left them praying. This is a testimony in favour of those who prayed both Al-Asr and Al-Fajr prayers. The Prophet ﷺ also said, "(There will be) two Paradises of gold and all the utensils and whatever is therein (will be of gold)". They are made of gold. "and there will be nothing to prevent the people" who reside in this Paradise. In this great utopia that is Paradise, its cities, castles, and utensils are made of gold. "and there will be nothing to prevent the people from seeing their Lord except the Cover of Majesty over His Face in the Paradise of Eden (eternal bliss)". If Allah lifts the Cover of Majesty over His Face, they will see it. How great is their bliss! How magnificent! How sublime!

Then, the Prophet says, "so if you can avoid missing (through sleep or business, etc.) a prayer before sunrise (Fajr) and a prayer before sunset (`Asr) you must do so". This is the way to achieve this status and to be granted the Paradise of gold, which utensils are also made of gold. "and all the utensils and whatever is therein". And there will be nothing to prevent the people from seeing their Lord except the Cover of Majesty over His Face in the Paradise of Eden. "so if you can avoid missing (through sleep or business, etc.) a prayer before sunrise (Fajr) and a prayer before sunset (`Asr) you must do so". " and exalt [Allāh] with praise of your Lord before the rising of the sun and before its setting" (Qāf:39). This is a

piece of advice from Allah to His Messenger. To gain this strength, prevalence, and happiness, abandon these criminals. Abandon them. "So be patient, [O Muḥammad], over what they say and exalt [Allāh] with praise of your Lord before the rising of the sun and before its setting" (Qāf:39). "And [in part] of the night exalt Him and after prostration" [i.e., prayer]" (Qāf:40). Exalt Him in part of the night. Allah decreed two prayers for us during nighttime. The first is the prayer of Al-Maghrib which is performed at the beginning of the night and the prayer of Al-Ishaa' which is performed after a good chunk of the night has passed or when it is pitch black. The Prophet used to perform prayers just as their time comes. "And [in part] of the night exalt Him and after prostration" [i.e., prayer]" (Qāf:40). Praise your God after prostration, after you prostrate, after you finish praying. The Prophet decreed for us many pieces of duaa to say after performing prayers, like saying glory is to Allah, and praise is to Allah, and Allah is the Most Great. (each said thirty-three times). Combined they are ninety-nine times. Then, on the one-hundredth we must say, none has the right to be worshipped but Allah, He has no partner, His is the dominion and His is the praise and He can do all things. The Prophet also said, "Whoever says these, following prayers, he will be forgiven his sins even if they are like the foam of the sea". "... and exalt [Allāh] with praise of your Lord before the rising of the sun and before its setting" (Qāf:39) "And [in part] of the night exalt Him and after prostration" [i.e., prayer]" (Qāf:40).

"And listen on the Day when the Caller will call out from a place that is near" (Qāf:41) "The Day they will hear the blast [of the Horn] in truth. That is the Day of Emergence [from the graves]" (Qāf:42). "And listen". This is the order of Allahﷻ. "... on the Day when the Caller will call out from a place that is near" (Qāf:41). Say this to them. Inform them of this. Inform them that the Caller will call out from a near place. Listen to this calling for he will call from heaven. Israfil will blast the Horn. However, they will hear the blast as if it was blown directly

in their ears. "... on the Day when the Caller will call out from a place that is near" (Qāf:41) "The Day they will hear the blast [of the Horn] in truth..." (Qāf:42). This is the second blast. This is the blast of the angel in truth, bringing about the fixed truth which is the Day of Resurrection. This is the time of resurrection so get up. "Indeed, it will be but one shout" (An-Nāzi‘āt:13) "And suddenly they will be [alert] upon the earth's surface" (An-Nāzi‘āt:14). One shout. The angel will only shout once at them, and suddenly, the people in their graves will be upon the earth's surface. They will return to earth. "The Day they will hear the blast [of the Horn] in truth. That is the Day of Emergence [from the graves]" (Qāf:42). That Day is the Day of Emergence. They will emerge from their graves to meet Allah ﷻ. "That is the Day of Emergence [from the graves]".

Then, Allah ﷻ says, "Indeed, it is We who give life and cause death, and to Us is the destination" (Qāf:43). This is a great reminder from Allah to His servants. Allah used "Us". He used the personal pronoun to confirm that it is Him who does this and no one else. It is We, Allah, "who give life and cause death". Who gives life. Allah gave life to all these creatures. Allah is the One who gives life to all the creatures ever. He says, "How can you disbelieve in Allāh when you were lifeless and He brought you to life". You were nothing. "... when you were lifeless and He brought you to life; then He will cause you to die, then He will bring you [back] to life, and then to Him, you will be returned" (Al-Baqarah:28). "Indeed, it is We who give life and cause death..." (Qāf:43). The One who causes death is Allah. He causes the death of everyone besides their will. Everyone will die beside their will. "and to Us is the destination". To Us, and no one else is the destination and the return of the servants. The destination and return of the servants are eventually to Allah and no one else. "Indeed, to Us is their return" (Al-Ghāshiyah:25) "Then indeed, upon Us is their account" (Al-Ghāshiyah:26). the return and destination of the creatures are to Allah. Their account is also to

Allah and no one else. "Indeed, it is We who give life and cause death, and to Us is the destination" (Qāf:43)

"On the Day the earth breaks away from them [and they emerge] rapidly; that is a gathering easy for Us" (Qāf:44). On the Day the earth breaks. The earth breaks away from them; away from these dead people that were beneath it, they emerge rapidly. At the moment the Horn is blasted, the earth breaks away from them and they emerge from beneath it intact, complete, and ready. "On the Day the earth breaks away from them [and they emerge] rapidly; that is a gathering easy for Us" (Qāf:44). This is the Assembly that the disbelievers deny and think is improbable. That it cannot be. Allah says that it is easy for Him. Nothing is hard for Allah. As Allah ﷻ says, "Indeed, it will be but one shout" (An-Nāzi‘āt:13) "And suddenly they will be [alert] upon the earth's surface" (An-Nāzi‘āt:14)."Indeed, Our word to a thing when We intend it is but that We say to it, "Be," and it is" (An-Nahl:40). "And he presents for Us an example and forgets his [own] creation. He says, "Who will give life to bones while they are disintegrated?" (Yā-Sīn:78) "Say, "He will give them life who produced them the first time; and He is, of all creation, Knowing" (Yā-Sīn:79) "[It is] He who made for you from the green tree, fire, and then from it you ignite" (Yā-Sīn:80) "Is not He who created the heavens and the earth Able to create the likes of them? Yes, [it is so]; and He is the Knowing Creator" (Yā-Sīn:81) "His command is only when He intends a thing that He says to it, "Be," and it is" (Yā-Sīn:82). His command, Allah's command, is only when He intends a thing that He says to it, "Be," and it is. It does not tire Him, distress Him, or wear Him out to do something. Resurrecting all the dead from their graves is easy for Allah. It is easy, a mere shout, a blast of the Horn by Allah's order, and what He wants happens. "On the Day the earth breaks away from them [and they emerge] rapidly; that is a gathering easy for Us" (Qāf:44).

Then, Allah ﷻ says, "We are most knowing of what they say". So do not be sad. Allah reassures the Prophet ﷺ and shows Him that all the sinful, blasphemous, and stubborn statements that they say in addition to swearing at the Messenger and slandering him is recorded by Allah and Allah is most knowing of it. The Prophet might know what he hears and is reported to him by their words. However, what they keep a secret among themselves that the Prophet does not know of is most known by Allah. Allah is the most knowing of all they say. All the slander, stubborn, threatening, and conspiring words these criminals say about the Prophet is known by Allah. "We are most knowing of what they say". This makes the Prophet submit to Allah and know that the fate of his enemies is up to Allah. "and you are not over them a tyrant". Allah did not send you as a tyrant over them. Tyrants are subjugators who control everything, who move people the way they want, who compel them to do things, and who execute their will however they want. "and you are not over them a tyrant". Allah did not send you as a tyrant. As Allah ﷻ said to His Messenger, "You are not over them a controller" (Al-Ghāshiyah:22) "However, he who turns away and disbelieves" (Al-Ghāshiyah:23) "Then Allāh will punish him with the greatest punishment" (Al-Ghāshiyah:24). He also said to him, "nor are you a manager over them". Allah did not authorize the Messenger to manage the affairs of people, to judge them in this life and the Hereafter for their deeds or the compel them to obey Allah. Rather, all of this is up to Allah. Their guidance or misguidance is up to Allah. "Indeed, [O Muḥammad], you do not guide whom you like, but Allāh guides whom He wills..." (Al-Qasas:56). Guidance and misguidance are up to Allah. Their punishment for their deeds and their account in this life and the Hereafter is up to Allah. "Say, "If I had that for which you are impatient, the matter would have been decided between me and you, but Allāh is most knowing of the wrongdoers" (Al-An‘ām:58). Even the account for the punishment is not up to the Prophet ﷺ. No prophet controlled the punishment of his people in his hands. Rather, it is up to God ﷻ. "and you are not over them a tyrant". You cannot compel

them, direct them, or subject them to obey Allah. Rather, you are merely a messenger. Allah sent His messengers as informants and warners. There is not upon you except the notification. "And there is not upon the Messenger except the [responsibility for] clear notification".

"and you are not over them a tyrant". What is your duty? "But remind by the Qur'ān whoever fears My threat". The Quran was sent as a reminder to "whoever fears My threat". Those who benefit from the reminder, even if the Quran was sent as a reminder to everyone, are the ones who fear the threat of Allah. These are the ones who remember and the ones that benefit from this reminder. As for the others, they do not benefit from this. "But remind by the Qur'ān whoever fears My threat". Allah limited this reminder to those who fear His threat. These are the ones who will remember. "He who fears [Allāh] will be reminded" (Al-A'lā:10). The ones who fear Allah are the ones who will remember. "But the wretched one will avoid it" (Al-A'lā:11) "[He] who will [enter and] burn in the greatest Fire" (Al-A'lā:12). The wretched, whom Allah fated to go to Hell, will not be benefited by the Quran. The Quran is a guidance and a cure to the guided, to the ones whom Allah guided. As for the misguided, they will be blinded and will not be able to see it. "But remind by the Qur'ān whoever fears My threat". The Prophet ﷺ reminded people of this great Quran that Allah sent as a reminder and guidance for everyone. The Prophet ﷺ recited it to give sermons to people. Um Hisham said that she memorized the surah of Qaf from the tongue of the Prophet ﷺ when he used it to give sermons every Friday. The Surah of Qaf is the beginning of the Hizb al-Mufassal. The predecessors (may Allah be pleased with them) divided the Quran into seven portions or Hizbs according to the days of the week. The first includes the first three surahs; Al-Baqarah, Āl-'Imrān, and An-Nisā'. The second includes five surahs, then seven, then nine, eleven, thirteen, then al-Mufassal which starts with the surah of Qaf

and ends with An-Nās. I ask Allah to make us among His righteous, believing servants.

With this, this great Surah ends. We ask Allah to forgive our sins, repent to Him, turn to Him, and seek refuge in Him. Praise is to Allah, the Lord of the Worlds, at the beginning and the end. And peace be upon His servant and messenger Mohammad. We ask Allah to make it beneficial to Muslims in the east and west of the earth, and to make this a treasure for us on the Day of Resurrection.

Adh-Dhāriyāt

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ: {وَالذَّارِيَاتِ ذَرْوًا}[الذاريات:1] {فَالْحَامِلاتِ وِقْرًا}[الذاريات:2] {فَالْجَارِيَاتِ يُسْرًا}[الذاريات:3] {فَالْمُقَسِّمَاتِ أَمْرًا}[الذاريات:4] {إِنَّمَا تُوعَدُونَ لَصَادِقٌ}[الذاريات:5] {وَإِنَّ الدِّينَ لَوَاقِعٌ}[الذاريات:6] {وَالسَّمَاءِ ذَاتِ الْحُبُكِ}[الذاريات:7] {إِنَّكُمْ لَفِي قَوْلٍ مُخْتَلِفٍ}[الذاريات:8] {يُؤْفَكُ عَنْهُ مَنْ أُفِكَ}[الذاريات:9] {قُتِلَ الْخَرَّاصُونَ}[الذاريات:10] {الَّذِينَ هُمْ فِي غَمْرَةٍ سَاهُونَ}[الذاريات:11] {يَسْأَلُونَ أَيَّانَ يَوْمُ الدِّينِ}[الذاريات:12] {يَوْمَ هُمْ عَلَى النَّارِ يُفْتَنُونَ}[الذاريات:13] {ذُوقُوا فِتْنَتَكُمْ هَذَا الَّذِي كُنتُمْ بِهِ تَسْتَعْجِلُونَ}[الذاريات:14]

In the name of Allah, the Entirely Merciful, the Especially Merciful, “By the [winds] scattering [dust], dispersing [it]” (Adh-Dhāriyāt: 1), “And the [clouds] carrying a load [of water]” (Adh-Dhāriyāt: 2), “And the ships sailing with ease” (Adh-Dhāriyāt: 3), “And the [angels] apportioning [each] matter” (Adh-Dhāriyāt: 4), “Indeed, what you are promised is true” (Adh-Dhāriyāt: 5), “And indeed, the recompense is to occur” (Adh-Dhāriyāt: 6), “By the heaven containing pathways” (Adh-Dhāriyāt: 7), “Indeed, you are in differing speech” (Adh-Dhāriyāt: 8), “Deluded away from it [i.e., the Qur’ān] is he who is deluded” (Adh-Dhāriyāt: 9), “Destroyed are the misinformers” (Adh-Dhāriyāt: 10), “Who are within a flood [of confusion] and heedless” (Adh-Dhāriyāt: 11), “They ask, ‘When is the Day of Recompense?’” (Adh-Dhāriyāt: 12), “[It is] the Day they

will be tormented over the Fire" (Adh-Dhāriyāt: 13), "[And will be told], 'Taste your torment. This is that for which you were impatient'" (Adh-Dhāriyāt: 14).

These verses are the first verses of Surat Adh-Dhāriyāt. It is a Meccan Surah. Allah started this surah with these successive oaths. Allah ﷻ says, "By the [winds] scattering [dust], dispersing [it]" (Adh-Dhāriyāt: 1), "And the [clouds] carrying a load [of water]" (Adh-Dhāriyāt: 2), "And the ships sailing with ease" (Adh-Dhāriyāt: 3), "And the [angels] apportioning [each] matter" (Adh-Dhāriyāt: 4), "Indeed, what you are promised is true" (Adh-Dhāriyāt: 5), "And indeed, the recompense is to occur" (Adh-Dhāriyāt: 6). Adh-Dhāriyāt is the wind that scatters dust. It disperses what comes in its way, it collects the water vapour and rain, then carries it to the higher levels of the atmosphere where clouds roam. "By the [winds] scattering [dust], dispersing [it]" (Adh-Dhāriyāt: 1), "And the [clouds] carrying a load [of water]" (Adh-Dhāriyāt: 2). After that, these winds carry the clouds that were formed by it, "And it is Allāh who sends the winds, and they stir the clouds, and We drive them to a dead land…" (Fātir: 9).

"And the [clouds] carrying a load [of water]" (Adh-Dhāriyāt: 2) of water. The wind carries these clouds that hold millions of tons of water. All the water that runs in the rivers on earth originally fell from the sky. It was carried by the wind and roamed around the earth, from north to south, and from south to north, from east to west and from west to east. It was carried for hundreds and thousands of kilometres from one place to another, above oceans and in all directions. "And the [clouds] carrying a load [of water]" (Adh-Dhāriyāt: 2), "And the ships sailing with ease" (Adh-Dhāriyāt: 3), they sail with ease. Clouds roam easily. Look how easy it is for the wind to push these clouds that carry very heavy loads of water and roam with them without blocking roads, closing doors, destroying buildings, or causing disruption. Rather, they roam easily above people's heads while having all these great benefits; clouds give people shade, and give them water, they pass above their heads and they rejoice in their passing for they give them rain. Behold

how Allah made this easy. These clouds are away from the ground, they are not in close vicinity to it. They do not disturb people with their roaming, they do not block their roads to disrupt their lives. Rather, they are placed in the most appropriate place for people. They are also in the most suitable place to show their beauty, "And the ships sailing with ease" (Adh-Dhāriyāt: 3).

"And the [angels] apportioning [each] matter" (Adh-Dhāriyāt: 4), Allah apportioned the winds that carry these waters. Allah ordered that the rain should be apportioned to many places, in this place and that place, and decided its quantities. As Allah ﷻ says about the rain, "And We have certainly distributed it among them that they might be reminded, but most of the people refuse except disbelief" (Al-Furqān: 50). "And We have certainly distributed it among them", Allah distributed the rain upon the earth according to His will. However, most of the people refuse except disbelief in Allah. "And the [angels] apportioning [each] matter" (Adh-Dhāriyāt: 4), Allah swears on this great creation and glorifies it. Glorifying this creation means glorifying its Creator. The greatness of the creation is evidence of the greatness of its Creator. The One who created this greatness makes the winds roam in a certain direction and carry these great loads then distributes the mercy of Allah as rain that falls upon the earth. Behold this great Divine, perfect, and solid creation that holds Allah's mercy towards His servants is evident of His greatness, ability, mercy, and charity towards His creatures. Allah glorifies Himself for He is the creator of this. He swears by this and glorifies it. It also glorifies the One who gave this oath for He is the Creator of this. It glorifies this creation as well. When Allah swears by this and glorifies it even though He does not have to, He does so because He is merciful upon His servants and to make them believe.

When Allah swears by this great matter, He does so to show that what He promises comes true. Allah ﷻ says, "Indeed, what you are promised is true" (Adh-Dhāriyāt: 5), indeed, what you are promised, O people, is true. Indeed, look how

Allah confirmed this with all these confirmations and great oaths. Indeed it is true. It will happen. Allah is the One who says this, why would it not be true when Allah, the One and only God, is the One telling us about it. What you are promised, O people, is the resurrection, the assembly, the judgement, Paradise, and Hell. This is what Allah promises you and it is true, Allah would not break that promise for any reason. "And indeed, the recompense is to occur" (Adh-Dhāriyāt: 6), the recompense, the judgement, is to definitely occur. The recompense must be given to the young and the old. Everyone must be given their recompense. No one will be able to escape this. No one will escape, rather, they will be given their recompense. Believers will receive their recompense if full, even if they did an atom of good, it will not go to waste, they will be recompensed for it. Disbelievers as well will receive their recompense in full, Allah will not overlook an atom of bad of what they did. All of it will be recorded. "The Day every soul will find what it has done of good present [before it] and what it has done of evil, it will wish that between itself and that [evil] was a great distance..." (Āl-'Imrān: 30). "So whoever does an atom's weight of good will see it" (Az-Zalzalah: 7), "And whoever does an atom's weight of evil will see it" (Az-Zalzalah: 8). Recompense, or judgement, is going to happen to everyone, whether they were true believers or denying disbelievers, for all of their deeds, whether it was a blink, a word, or anything else. "And indeed, the recompense is to occur" (Adh-Dhāriyāt: 6), notice all these oaths from Allah and what He swears on.

Then, He made other oaths. Allah ﷻ says, "By the heaven containing pathways" (Adh-Dhāriyāt: 7), "Indeed, you are in differing speech" (Adh-Dhāriyāt: 8). By heaven, Allah swears by the heaven containing pathways that are greatly built and that are adorned with these great ornaments. Beautiful pathways that Allah adorned as if they were a necklace. Look at the beauty of the sky that is lit up by the day because of the sun and that is lit up by night because of these twinkling stars. Behold its firm creation that does not have cracks or is

at risk of collapsing. Rather, it is very strong and firmly built. Allah swears by heaven by calling it, "... Containing pathways" (Adh-Dhāriyāt: 7). Scholars said that containing pathways means that it is the epitome of beauty, firmness, perfection as it is a woven fabric where every thread was carefully woven in, "By the heaven containing pathways" (Adh-Dhāriyāt: 7). Allah ﷻ says, "Indeed, you are in differing speech" (Adh-Dhāriyāt: 8), indeed, you. Allah swears that you disbelievers are in differing speech, a contradicting speech. Some of them call the Prophet a magician, a priest, or a crazy man. Crazy men differ from priests, magicians, and liars. They differ from each other. Some acknowledge resurrection and some deny it. Their speech is contradictory and very different. It cancels each other. Because of this contradiction, they are in dispute and are unable to follow the religion or find their way to guidance and insight. These disbelievers are contradicting speech.

"Deluded away from it [i.e., the Qur'ān] is he who is deluded" (Adh-Dhāriyāt: 9), deluded away. A heart is what gets deluded and lying is a delusion. People who lie delude their own minds, they are unable to see the truth. Those who were deluded no longer think clearly, as if they are walking on their heads. They will not be able to see the truth. They remain in their blindness and delusion, they do not believe in the resurrection and the assembly, and believe that the Prophet is a liar. They remain deluded. "Deluded away from it [i.e., the Qur'ān] is he who is deluded" (Adh-Dhāriyāt: 9), Allah's words are great. He describes those who steer away from the truth as deluded and as if their heads are in the place of their feet and vice versa, "Deluded away from it [i.e., the Qur'ān] is he who is deluded" (Adh-Dhāriyāt: 9). Then, Allah ﷻ says, "Destroyed are the misinformers" (Adh-Dhāriyāt: 10), this was phrased as a prayer, but it is actually a judgement from Allah over these people. "Destroyed are the misinformers" (Adh-Dhāriyāt: 10), the word "destroyed" is clear. The plural of misinformation is misinformant. Misinforming means to follow doubts and speculations. These

people made an entire creed out of doubts and speculations. What creeds do the polytheists follow? They claim that Allah married from the jinn and had the angels. They deny the resurrection and the assembly. They based these claims on misinformation and speculations. What proof do the Christians have that Isa is the son of Allah? These are misinformation, speculations, doubts, and slander of Allah. Those who associated other gods with Allah, what did they worship? They worshipped the sun, the idols, the rivers, the wind. All those who followed other gods besides Allah and worshipped them instead of Him, who followed their path, denied the resurrection, or denied the assembly, what proof do they have? What knowledge do they have? They have no knowledge. They only have misinformation, speculations, and doubt. "Destroyed are the misinformers" (Adh-Dhāriyāt: 10), the doubters are deniers who build their creeds on mere doubts and speculations without having any information, guidance, authority, or evidence from Allah.

"Who are within a flood [of confusion] and heedless" (Adh-Dhāriyāt: 11), who are within a flood of confusion and heedless of the truth. The truth comes to them, yet they are like the flooded person who is living beneath the ocean. Like someone who is covered with water and the words are above the earth while they are beneath it. How could they listen? Within a flood. Their minds are covered. They cannot hear anything of the truth. They are heedless and oblivious. Allah likened them to those who are flooded with water and are unable to hear what is being said above it. He also likened them to the heedless whose mind wandered and are no longer able to hear what is being said. "Destroyed are the misinformers" (Adh-Dhāriyāt: 10), they are destroyed, flooded, and heedless. "Who are within a flood [of confusion] and heedless" (Adh-Dhāriyāt: 11), "They ask, 'When is the Day of Recompense?'" (Adh-Dhāriyāt: 12), they do not ask to get answers, rather they are asking to mock, condescend, and deny. "...When is the Day of Recompense?" (Adh-Dhāriyāt: 12), when is the Day of Resurrection?

They believe it to be impossible. They ask how the Day of Recompense will come? The Day of Recompense, the Day of Judgement where we are resurrected from our graves back to life after we became frail and decomposed into the earth. This is impossible. "They ask, 'When is the Day of Recompense?'" (Adh-Dhāriyāt: 12), they think it is impossible to occur. It could never come, "They ask, 'When is the Day of Recompense?'" (Adh-Dhāriyāt: 12). "[It is] the Day they will be tormented over the Fire" (Adh-Dhāriyāt: 13), behold the answer to their mockery, condescension, and condemnation, "[It is] the Day they will be tormented over the Fire" (Adh-Dhāriyāt: 13), the Day of the Recompense that they deny is the Day where they will be tormented over the Fire. "[It is] the Day they will be tormented over the Fire" (Adh-Dhāriyāt: 13), they will be burned. Arabs say that gold is burned when it is put in a furnace, which means that it melted. This distinguishes pure gold which is free of impurities. "[It is] the Day they will be tormented over the Fire" (Adh-Dhāriyāt: 13), they will be tormented. Allah ﷻ says, "Indeed, those who have tortured the believing men and believing women and then have not repented will have the punishment of Hell, and they will have the punishment of the Burning Fire" (Al-Burūj: 10), tortured them means threw them in the fire. This refers to the People of the Ditch, "[It is] the Day they will be tormented over the Fire" (Adh-Dhāriyāt: 13), they will be tormented.

"[And will be told], 'Taste your torment. This is that for which you were impatient'" (Adh-Dhāriyāt: 14), they will be told, taste your torment, taste your punishment, taste the burning. Tasting is not only done with the tongue, rather, feel it with all of you being. They will feel the torment with every atom of their being. Their skin will burn with this fire that mounts directed at the hearts. Allah says, "It is the fire of Allāh, [eternally] fueled" (Al-Humazah: 6), "Which mounts directed at the hearts" (Al-Humazah: 7). The Prophet ﷺ says in the Hadith that was narrated by Abu Dharr, "Inform those who hoard wealth, that a stone will be

heated in the Hell-fire and will be put on the nipples of their breasts till it comes out from the bones of their shoulders", the bone of the shoulder is the scapula. "Then put on the bones of their shoulders till it comes through the nipples of their breasts", then they will drink scalding water that burns their faces and is poured over their heads. They will be hit with hooked rods on their heads. They will suffer punishment everywhere. They will taste it and feel it with all their beings. Taste your torment and burning. "...This is that for which you were impatient" (Adh-Dhāriyāt: 14), this is the torment that you were impatient for, O deniers. Where is it? Bring it. They used to say to the Prophet, bring the punishment. Hasten the punishment for us, "And they say, 'Our Lord, hasten for us our share [of the punishment] before the Day of Account'" (Sād: 16). "Be patient over what they say", "And [remember] when they said, 'O Allāh, if this should be the truth from You, then rain down upon us stones from the sky or bring us a painful punishment'" (Al-Anfāl: 32). Abu Jahl used to say that Zaqqum is buttered, that is what the Messenger is scaring us with. When these people see the punishment in Hell. Allah will say to them, "...This is that for which you were impatient" (Adh-Dhāriyāt: 14), this is the punishment that you can taste now, that you can see and feel fully. You can see it all now, "How [clearly] they will hear and see the Day they come to Us". Allah will say to them, "[And will be told], 'Taste your torment. This is that for which you were impatient'" (Adh-Dhāriyāt: 14). The punishment that you are facing right now is what you hastened in the worldly life, that you denied, mocked, and made fun of. Face the truth now. Allah swore to them that it will happen. Allah gives them a promise that it will happen when He does not need to give the promise to confirm the information that He is giving to people. However, this is because of His mercy, when He swears that these things will happen, they will happen. Allah gives an oath to them because the Quran is a speech of mercy towards His servants to remind them of all of this and not leave them space to doubt His orders, promises, and threats. "By the heaven containing pathways" (Adh-Dhāriyāt: 7), "Indeed, you are in differing speech" (Adh-

Dhāriyāt: 8), "Deluded away from it [i.e., the Qur'ān] is he who is deluded" (Adh-Dhāriyāt: 9), "Destroyed are the misinformers" (Adh-Dhāriyāt: 10), "Who are within a flood [of confusion] and heedless" (Adh-Dhāriyāt: 11), "They ask, 'When is the Day of Recompense?'" (Adh-Dhāriyāt: 12), "[It is] the Day they will be tormented over the Fire" (Adh-Dhāriyāt: 13), "[And will be told], 'Taste your torment. This is that for which you were impatient'" (Adh-Dhāriyāt: 14).

Allah mentioned these deniers. Then, He mentioned what He prepared for His believing servants. Allah ﷻ says, "Indeed, the righteous will be among gardens and springs" (Adh-Dhāriyāt: 15), this is the opposite state. The other people. "Indeed, the righteous", the righteous is the plural form of a righteous person. The righteous are the ones who fear Allah, put protection between themselves and the punishment of Allah. They do so by believing Him and obeying Him. No one can actually be fearing Allah without taking a form of protection. A servant of Allah is only protected from Allah's punishment by believing in Him and being away from what makes Him angry. They should believe in Allah and follow the path that He ordered us to follow. "Indeed, the righteous will be among gardens…" (Adh-Dhāriyāt: 15), gardens and "Springs". All kinds of springs, springs of water, green gardens, and running springs. "Accepting what their Lord has given them" of goods, blessings, and honours. They accept it means that they are pleased with it and are enjoying it. "Accepting what their Lord has given them", Allah will give them what they desire, what they want, what they ask for, and what He has hidden for them that would never occur to their minds. They will be given it in truth. They will enjoy all that Allah has given them. Nothing will be missing or discarded. Rather, they will accept what their Lord has given them. Then, Allah ﷻ says, "...Indeed, they were before that, doers of good" (Adh-Dhāriyāt: 16), this is the reason why Allah honoured them and gave them all of this. He said, "... Indeed, they were before that, doers of

good" (Adh-Dhāriyāt: 16), these righteous people were doers of good. They have done good deeds. They were doers of good.

Then, Allah mentioned some of their good deeds. He said, "They used to sleep but little of the night" (Adh-Dhāriyāt: 17), "And in the hours before dawn, they would ask forgiveness" (Adh-Dhāriyāt: 18), "And from their properties was [given] the right of the [needy] petitioner and the deprived" (Adh-Dhāriyāt: 19), this is what made them righteous. These are the righteous deeds these doers of good committed. They committed the good deeds that Allah loves. These righteous people were believers before this, before the Day of Resurrection where they were sent to Paradise. "Doers of good", "They used to sleep but little of the night" (Adh-Dhāriyāt: 17), they were, in this worldly life, "...To sleep but little of the night" (Adh-Dhāriyāt: 17), sleep means rest and tranquillity, but little of the night means that they slept so little of the night. This indicates that they prayed most of the night for the sake of Allah. They spent most of their nights worshipping Allah as He ordered His Messenger to do, "O you who wraps himself [in clothing]" (Al-Muzzammil: 1), "Arise [to pray] the night, except for a little" (Al-Muzzammil: 2), arise to pray most of the night except for a little time to sleep. "Half of it - or subtract from it a little" (Al-Muzzammil: 3), pray for half of the night. "...Or subtract from it a little" (Al-Muzzammil: 3), "Or add to it", to the half, "... And recite the Qur'ān with measured recitation" (Al-Muzzammil: 4). This is how the Prophet ﷺ and his companions prayed during the night. He ﷺ said, "The best prayer with Allah is that of Dawud, for he would sleep half of the night and stand for prayer for the third of it and (then) would sleep sixth part of it". He used to pray for two-thirds of the night. He used to divide the night into two parts; the first and last parts of the night he made for praying until dawn, the middle of the night he made for sleeping. He prayed for half of the night, slept for a third of it, and prayed for the sixth part of it. If we add this sixth to the other half, then we find that he prayed for two thirds and slept for a third of the night.

This is the best way to pray during the night. The Prophet ﷺ used to pray during the night all of this time. The mother of believers Aisha used to say, that when she expected him to be prayed, he was praying, and when she expected him to be sleeping, he was sleeping. This means that he prayed for the first part of the night, in the middle of it, and a part of it. He prayed for a part of the beginning of the night, a part of its middle, and a part of its end. The Prophet ﷺ used to pray during the night, a part of its beginning and a part of its end, so did the companions of the Prophet and the righteous among this nation whom Allah praises by saying, "They used to sleep but little of the night" (Adh-Dhāriyāt: 17). They designated a little time for their sleep and rest, they spent most of their time praying before their Lord, "They used to sleep but little of the night" (Adh-Dhāriyāt: 17).

"And in the hours before dawn, they would ask forgiveness" (Adh-Dhāriyāt: 18), they would be awake at dawn. Dawn is the last part of the night before al-Fajr. This is the most honourable part of the night, the best and the quietest time to perform prayers. As the Prophet answered when he was asked about the best time to perform prayers, "The last part of the night", the last time of the night is dawn and it is the best and most honourable time to perform prayers. This is the time that believers are designated for praying and asking for forgiveness. They prayed for most of the night until dawn, then they asked Allah for forgiveness. As Allah said in describing the servants of the Most Merciful, "And those who spend [part of] the night to their Lord prostrating and standing [in prayer]" (Al-Furqān: 64), "And those who say, 'Our Lord, avert from us the punishment of Hell. Indeed, its punishment is ever adhering'" (Al-Furqān: 65). They prayed during the night, asked for forgiveness, and asked Allah to save them from the punishment of Hell at the end of their prayers at dawn. "They used to sleep but little of the night" (Adh-Dhāriyāt: 17), "And in the hours before dawn, they would ask forgiveness" (Adh-Dhāriyāt: 18), they ask for forgiveness. They ask Allah for forgiveness, to conceal their sins and erase their misdeeds.

Behold their beautiful righteous deeds of these people, "They used to sleep but little of the night" (Adh-Dhāriyāt: 17), "And in the hours before dawn, they would ask forgiveness" (Adh-Dhāriyāt: 18), "And from their properties was [given] the right of the [needy] petitioner and the deprived" (Adh-Dhāriyāt: 19). From their properties was a given right that Allah decreed, which is zakat. This is a given and an imposed right, and another right that they imposed upon themselves. "And from their properties was [given] the right of the [needy] petitioner and the deprived" (Adh-Dhāriyāt: 19), for the needy petitioner, for the poor and the needy. Allah assigned these people a portion of the zakat. As Allah ﷻ says, "Zakāh expenditures are only for the poor and for the needy and for those employed for it and for bringing hearts together [for Islām] and for freeing captives [or slaves]..." (At-Tawbah: 60). Poor people usually ask for help as the Prophet ﷺ said, "A needy person is not the one who goes from door to door, begging and is turned away with a morsel or two or with a date or two. But a needy person is the one who does not have enough to live upon, and neither from his appearance it occurs that he is needy and should be given alms nor does he himself beg anything from others". The needy are poor but they do not ask for help and poor people need help and they ask for it. The poor petitioners have a right in the properties of these people, and this is a right that Allah imposed but they respect Allah's orders and give money to the needy, "The [needy] petitioner and the deprived". The deprived, those who were deprived of their money because of blight. For example, a person who has money and loses it because of blight, or a person who is capable of working but is deprived of their money and not given their rights, either because of blight, fate, or because of people not giving them their rights. All of these people who were deprived of their money for different reasons have a right to the righteous people's money. "And from their properties was [given] the right of the [needy] petitioner and the deprived" (Adh-Dhāriyāt: 19), Allah here said, in their properties. He referred the money back to them when in truth, all this money belongs to Him. However, He said it was their property

because they are the ones who give to charity and give the money for the sake of Allah. This is their charitable act. These are the charitable people whom Allah described as being good worshippers who pray during the night and give their money to zakat, “And from their properties was [given] the right of the [needy] petitioner and the deprived” (Adh-Dhāriyāt: 19).

يقول الله ﷻ: {إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ}[الذاريات:15] {آخِذِينَ مَا آتَاهُمْ رَبُّهُمْ إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُحْسِنِينَ}[الذاريات:16] {كَانُوا قَلِيلًا مِنَ اللَّيْلِ مَا يَهْجَعُونَ}[الذاريات:17] {وَبِالأَسْحَارِ هُمْ يَسْتَغْفِرُونَ}[الذاريات:18] {وَفِي أَمْوَالِهِمْ حَقٌّ لِلسَّائِلِ وَالْمَحْرُومِ}[الذاريات:19] {وَفِي الأَرْضِ آيَاتٌ لِلْمُوقِنِينَ}[الذاريات:20] {وَفِي أَنفُسِكُمْ أَفَلا تُبْصِرُونَ}[الذاريات:21] {وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ}[الذاريات:22] {فَوَرَبِّ السَّمَاءِ وَالأَرْضِ إِنَّهُ لَحَقٌّ مِثْلَ مَا أَنَّكُمْ تَنطِقُونَ}[الذاريات:23] {هَلْ أَتَاكَ حَدِيثُ ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِينَ}[الذاريات:24] {إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلامًا قَالَ سَلامٌ قَوْمٌ مُنكَرُونَ}[الذاريات:25] {فَرَاغَ إِلَى أَهْلِهِ فَجَاءَ بِعِجْلٍ سَمِينٍ}[الذاريات:26] {فَقَرَّبَهُ إِلَيْهِمْ قَالَ أَلا تَأْكُلُونَ}[الذاريات:27] {فَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُوا لا تَخَفْ وَبَشَّرُوهُ بِغُلامٍ عَلِيمٍ}[الذاريات:28] {فَأَقْبَلَتِ امْرَأَتُهُ فِي صَرَّةٍ فَصَكَّتْ وَجْهَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ}[الذاريات:29] {قَالُوا كَذَلِكِ قَالَ رَبُّكِ إِنَّهُ هُوَ الْحَكِيمُ الْعَلِيمُ}[الذاريات:30]

Allah ﷻ says, "Indeed, the righteous will be among gardens and springs" (Adh-Dhāriyāt:15) "Accepting what their Lord has given them. Indeed, they were before that doers of good" (Adh-Dhāriyāt:16) "They used to sleep but little of the night" (Adh-Dhāriyāt:17) "And in the hours before dawn they would ask forgiveness" (Adh-Dhāriyāt:18) "And from their properties was [given] the right of the [needy] petitioner and the deprived" (Adh-Dhāriyāt:19) "And on the earth are signs for the certain [in faith]" (Adh-Dhāriyāt:20) "And in yourselves. Then will you not see?" (Adh-Dhāriyāt:21) "And in the heaven is your provision and whatever you are promised" (Adh-Dhāriyāt:22) "Then by the Lord of the heaven and earth, indeed, it is truth - just as [sure as] it is that you are speaking" (Adh-Dhāriyāt:23) "Has there reached you the story of the honoured guests of Abraham?" (Adh-Dhāriyāt:24) "When they entered upon him and said, "[We greet you with] peace." He answered, "[And upon you] peace; [you are] a people

unknown" (Adh-Dhāriyāt:25) "Then he went to his family and came with a fat [roasted] calf" (Adh-Dhāriyāt:26) "And placed it near them; he said, "Will you not eat?" (Adh-Dhāriyāt:27) "And he felt from them apprehension. They said, "Fear not," and gave him good tidings of a learned boy" (Adh-Dhāriyāt:28) "And his wife approached with a cry [of alarm] and struck her face and said, "[I am] a barren old woman!" (Adh-Dhāriyāt:29) "They said, "Thus has said your Lord; indeed, He is the Wise, the Knowing" (Adh-Dhāriyāt:30).

Allah tells us in this surah, Adh-Dhāriyāt, of what He prepared for His righteous servants. He said, "Indeed, the righteous will be among gardens and springs" (Adh-Dhāriyāt:15) "Accepting what their Lord has given them. Indeed, they were before that doers of good" (Adh-Dhāriyāt:16). Allah mentioned the righteous right after He mentioned the criminals who denied the Day of Resurrection. These are the people whom Allah says this about, "Destroyed are the misinformers" (Adh-Dhāriyāt:10) "Who are within a flood [of confusion] and heedless" (Adh-Dhāriyāt:11) "They ask, "When is the Day of Recompense?" (Adh-Dhāriyāt:12). Allah ﷻ says, "[It is] the Day they will be tormented over the Fire" (Adh-Dhāriyāt:13). They will be burned in Fire. Then, they will be told, "[And will be told], "Taste your torment. This is that for which you were impatient" (Adh-Dhāriyāt:14).

Then, Allah mentioned His righteous believing servants. He says, "Indeed, the righteous will be among gardens and springs" (Adh-Dhāriyāt:15). Gardens, orchards, springs, and running water that does not change. "Accepting what their Lord has given them". They are content with all that He gave them. They are enjoying it to the fullest. "Accepting what their Lord has given them. Indeed, they were before that doers of good" (Adh-Dhāriyāt:16) "They used to sleep but little of the night" (Adh-Dhāriyāt:17) "And in the hours before dawn they would ask forgiveness" (Adh-Dhāriyāt:18) "And from their properties was [given] the right of the [needy] petitioner and the deprived" (Adh-Dhāriyāt:19). Allah gave them

these great attributes and deeds which are the most honourable, like praying at night, asking for forgiveness and fearing Allah at dawn. They prayed at night and asked for forgiveness at dawn. In addition, they gave the right of the petitioner and the deprived of their property. This is the right that Allah decreed upon them, which is the zakat as the Prophet told us. This is the fate of people, in the end, one group will go to Paradise and one will go to Hell. A group that is righteous and a group that is dissolute. This is the fate of the criminals on the Day of Resurrection and this is the fate of the righteous.

Allah ﷻ says, "And on the earth are signs for the certain [in faith]" (Adh-Dhāriyāt:20). Allah directs His servants towards thinking about what He told them in His Book. He says, "And on the earth are signs for the certain [in faith]" (Adh-Dhāriyāt:20). On the earth that we live on, there are many signs, like its mountains, fields, rivers, seas, oceans, the animals that Allah placed on it, and its plants. Every particle on this earth is a sign of Allah no matter how small it was. The leaf is a sign, for it is like a small factory that never ceases to work. Every particle on this earth proves that this is a great creation. How about the earth itself? People saw how the earth rotates around itself and the sun and how Allah makes these two movements happen simultaneously. In ancient times, these facts were known through logic, now they are proven with hard proof evidence. People have seen and documented this. However, disbelievers do not ask themselves how this happens. What makes the earth rotate around itself like this? It is known that this rotation is caused by centrifuging. Centrifugal force drives the object away from the centre to the sides. Why does the earth not drive away what is on it into space while rotating around the earth at this speed? What is the force that pulls everything on earth and keeps it put? Why do the oceans, the mountains, and the buildings not scatter in space because of this rotation? People do not wonder about this. Allah tells us this about the earth and the signs upon it, "And your god is one God. There is no deity [worthy of worship] except Him, the Entirely

Merciful, the Especially Merciful" (Al-Baqarah:163) "Indeed, in the creation of the heavens and the earth, and the alternation of the night and the day, and the [great] ships which sail through the sea with that which benefits people, and what Allāh has sent down from the heavens of rain, giving life thereby to the earth after its lifelessness and dispersing therein every [kind of] moving creature, and [His] directing of the winds and the clouds controlled between the heaven and earth are signs for a people who use reason" (Al-Baqarah:164).

Here, Allah says, "And on the earth are signs..." (Adh-Dhāriyāt:20). However, they are for the certain in faith, for the faithful who benefit from these proofs and evidence and make use of this proven knowledge. This leads us to deduce that the earth is part of this universe and that they have a great God who created them and fixed them this way. He is also Omniscient and Omnipotent. How can He keep everything in its orbit all the time? Everything, whether small or big follows a meticulous system. Who organizes this system? Their Lord is the One who does this. If this Lord was known through His Divinity, then we deduce that He made a wise choice. Who creates this must be a Wise and Merciful God, for all of His creation is created with mercy. Look at birds with their young, or the mares with their foals. Every matter is created with mercy. Behold Allah's mercy towards humans and how He granted them mercy with this ever-changing climate upon the earth, with the falling rain, with the plants, and with the sustenance that He gave them. The Creator of all of this must be a merciful God. Allah is the Most Merciful. He did not create anything in vain. The One who created all of this could never be frivolous or mischievous. Rather, He has a way and a creed. Allah sent His messengers with the Scriptures that have guidance and invitations to Him to enlighten His servants about their beginning, end, fate, and what is wanted of them. These verses and signs help people know what the messengers are invited to and teach people about Allah. However, this can only be done by those who are certain in their faith. These signs benefit those who are

certain in faith. As for the doubters and disbelievers, they merely see these signs without contemplating them. "And how many a sign within the heavens and earth do they pass over while they, therefrom, are turning away" (Yūsuf:105). Their insight is taken away from them. That leads people to worship other gods besides Allah who are insignificant and cannot benefit themselves or their worshippers. How can an idol be a god? How can what you create with your own hands be a god? How can a subdued entity like the earth or the sun in the heavens be a god that is worshipped besides Allah? People regress and worship what does not benefit them. Those are the blind who do not benefit from seeing these signs. "And on the earth are signs..." (Adh-Dhāriyāt:20). however, they are for those who are certain in faith.

"And in yourselves. Then will you not see?" (Adh-Dhāriyāt:21). In yourself, o human, and in your build. People are created perfectly. Behold the perfection of a person's creation. Look at how greatly their bones are built. The human body has 360 bones that are attached to each other by ligaments and a nervous system that runs this body. It also has a circulatory system that distributes the blood, a digestive system, and many other systems that cannot be contained in any book. All of these systems work in an orderly manner. Every particle of a person's body is s system. Every living particle is a system. The human body has sixty billion atoms. Every atom does its work perfectly. Every atom is a factory. they hold a person's DNA, attributes, name, and genetic code. This is included in all of their atoms, whether they were there in their bones, brain, blood, skin, or any other atom. All of them have the same attributes that make humans themselves. They cannot share the same genetic code with another creature let alone a human being, not even their fathers, or their mothers. They have a blood relationship but they do not share the same code. Humans have these perfectly built and created systems and organs. "We have created them and strengthened their forms..." (Al-Insān:28). "Have We not made for him two eyes?" (Al-

Balad:8) "And a tongue and two lips?" (Al-Balad:9). Allah says, "O mankind, what has deceived you concerning your Lord, the Generous" (Al-Infitār:6) "Who created you, proportioned you, and balanced you?" (Al-Infitār:7) "In whatever form He willed has He assembled you" (Al-Infitār:8). Do humans not contemplate how they were created? Do they not contemplate this great power of Allah who created them this way while they cannot create an atom or a hair the way they want? This creation, build, growth, livelihood, and sustenance are done by Allah. Allah says, "And in yourselves..." (Adh-Dhāriyāt:21). These sings, "...Then will you not see?" (Adh-Dhāriyāt:21). Will you not see this? Will you not see? Look at Allah's signs that He put in yourselves.

Then, Allah ﷻ says, "And in the heaven is your provision and whatever you are promised" (Adh-Dhāriyāt:22). "And in the heaven is your provision..." (Adh-Dhāriyāt:22). The provision includes everything that humans benefit from, like their food, drinks, clothes, house, etc. The first source of provision for servants is the rain that Allah sends from the sky and that is the basis of life. "and made from water every living thing". The water cycle ends in the sky when Allah makes rain fall to this earth to give life to the plants, animals, and humans. Life on earth cannot go on without it. Moreover, Allah holds all of the depositories of provision. As Allah ﷻ says, "And there is not a thing but that with Us are its depositories, and We do not send it down except according to a known [i.e., specified] measure" (Al-Hijr:21). All depositories of provision are with Allah; money, offspring, sustenance and all that you are promised are with Allah, for He is the Eternal Owner of Sovereignty and the One who holds the keys of the heavens and earth in His hands. He has the fates of His servants and their provisions. He has everything. In heaven are your provisions and Allah is in Heaven. He resides above seven heavens on His Throne. He is also the One who sends His servants the provision as He wills. The Prophet says, “God’s hand is full, undiminished by any expenditure, bountiful night and day. Have you seen

what He has expended since He created the heaven and the earth, for what His hand holds has not decreased?" Allah is the One Who created everything; from the fates of everything to the provisions of all servants. "And there is no creature on earth but that upon Allāh is its provision, and He knows its place of dwelling and place of storage. All is in a clear register" (Hūd:6). "And in the heaven is your provision and whatever you are promised" (Adh-Dhāriyāt:22). Allah holds whatever you are promised as well; what you are promised in the Last Day, like the Paradise He promised to the righteous, and Hell. All of this is in His hands and submits to His will. "And in the heaven is your provision and whatever you are promised" (Adh-Dhāriyāt:22).

"Then by the Lord of the heaven and earth, indeed, it is truth..." (Adh-Dhāriyāt:23). Allah swears by Himself and describes Himself as the Lord of the heavens and earth. He created them so He owns them and holds disposition over them. He is the Lord in truth. He is the Owner, the Creator, and the Educator. Allah is the Lord of the heavens and earth. The Master of the heavens and earth. He is their Owner who created them from nothingness. He is the One who built them and the One who disposes of them entirely. The sun and the moon do not do anything or move in their orbit without the Divine order. "The sun and the moon [move] by precise calculation" (Ar-Rahmān:5). Everything, every creature does not move or cease to move without Allah's order. "And that to your Lord is the finality" (An-Najm:42) "And that it is He who makes [one] laugh and weep" (An-Najm:43) "And that it is He who causes death and gives life" (An-Najm:44) "And that He creates the two mates - the male and female" (An-Najm:45) "From a sperm-drop when it is emitted" (An-Najm:46) "And that [incumbent] upon Him is the other [i.e., next] creation" (An-Najm:47) "And that it is He who enriches and suffices" (An-Najm:48). Everything is in His hands. Giving life, taking it away, happiness, sadness, crying, laughing, guidance, misguidance, illness, good health, and disposition are in Allah's hands. No creature has any benefit or harm

for themselves besides Allah's will, for He is the Disposer. "Allāh is the Creator of all things, and He is, over all things, Disposer of affairs" (Az-Zumar:62). He is the Disposer of everything for all matters of His creatures are in His hands. He is the Disposer of them and for Allah, submitted all creatures in the heavens and earth. "Then by the Lord of the heaven and earth, indeed, it is truth..." (Adh-Dhāriyāt:23). What you are promised, the Day of Resurrection, the Assembly and judgement before Allah is all an unchangeable truth. "just as [sure as] it is that you are speaking". Do you doubt your ability to speak? Do humans doubt the fact that they exist and are able to speak? Just as you do not doubt your ability to speak even for one second, know that the Day of Resurrection is coming. The Day of Resurrection is a fixed truth.

"Then by the Lord of the heaven and earth". Allah swears by Himself that what you are promised, o people is the fixed truth "just as [sure as] it is that you are speaking". This oath is backed by all this evidence and signs. Allah swears by what He tells us. We always say that Allah does not need to make an oath for His servants to believe Him. "and who is more truthful than Allāh in statement". However, Allah sent His servants, every time He addressed them, He gave them proofs and evidence that backs up what He tells them in the Quran. Allah made His Message one of Mercy, guidance, morality, and warning. It is a warning to people that renders every excuse obsolete. When people know that Allah swore an oath that these matters are true and that they must happen, then every denier of Allah becomes a criminal. On the Day of Resurrection, they will not have any excuse to give His Lord and Creator. Allah informed them, warned them, and swore to them. Allah swore to them that this is true, When disbelievers refused to accept this they became criminals. The greatest crime is refusing the words of Allah after He swore to them. They did not even accept the oath of Allah. "Then by the Lord of the heaven and earth, indeed, it is truth - just as [sure as] it is that you are speaking" (Adh-Dhāriyāt:23).

Then, Allah explained this to His servants to explain the truths. The first thing He did is explain His care of His servants whoever they were, even if they were numbered. Then, He explained His punishment of the criminals whoever they were. This explanation was sent during this life before the Hereafter to give an example of Allah's work and creed to His servants on this life. This is how Allah treats His righteous servants and the criminals in this life. He gave them an example of what He is going to do in the Hereafter, during this life. Allah ﷻ says, "Has there reached you the story of the honoured guests of Abraham?" (Adh-Dhāriyāt:24). This is a story that Allah gave as an example. He tells His Messenger this story in the form of a question to stimulate their minds and direct the listeners to take heed of God's speech. "guests of Abraham?" A guest is a person who comes to visit for a while then leaves. They do not reside in the house they visit. Ibraheem is the Most Merciful's friend. "the honoured". They are honoured by Allah for they are His angels. Angels are honoured by Allah as Allah ﷻ says, "And they say, "The Most Merciful has taken a son." Exalted is He! Rather, they are [but] honoured servants" (Al-Anbiyā':26) "They cannot precede Him in word, and they act by His command" (Al-Anbiyā':27). They are honoured by Allah. Allah honoured them in their attributes, morals, and physical appearance greatly. He created them in the most honourable way possible. He created them from light and in an elegant manner. As Allah ﷻ says, "[All] praise is [due] to Allāh, Creator of the heavens and the earth, [who] made the angels messengers having wings, two or three or four. He increases in creation what He wills. Indeed, Allāh is over all things competent" (Fātir:1). They are also honoured because they never disobey Allah and always obey, praise, and thank Him. "They exalt [Him] night and day [and] do not slacken" (Al-Anbiyā':20). They are the honoured messengers of Allah. They are not devils or disobedient people. Rather, they are His honourable servants. Moreover, when they visited Ibraheem, he honoured them for he was a righteous man and a prophet and a

messenger of Allah. He was known for being good to his visitors. "Has there reached you the story of the honoured guests of Abraham?" (Adh-Dhāriyāt:24).

"When they entered upon him and said, "[We greet you with] peace..." (Adh-Dhāriyāt:25). They entered upon Ibraheem. They visited him as strangers. They were three angels and it was said that these angels were Jibreel, Mikael, and Israfil. They said peace. They greeted him. They greeted him by saying peace. "He answered, "[And upon you] peace". peace be upon you. "[you are] a people unknown". He did not say that they are unknown people when they first visited him. Rather, he called them strangers for not eating the food he put in front of them. As Allah ﷻ says, "But when he saw their hands not reaching for it, he distrusted them and felt from them apprehension..." (Hūd:70). He distrusted them because they did not eat the food he put in front of them and they pretended to eat. They reached for the food, but they put it back again without putting it in their mouths. Allah ﷻ says, "But when he saw their hands not reaching for it", for the food, "he distrusted them and felt from them apprehension. They said, "Fear not". At that point, they told him the truth. At first, he welcomed them in and was hospitable to them in the way guests should be treated.

Allah ﷻ says, "Then he went to his family and came with a fat [roasted] calf" (Adh-Dhāriyāt:26). He went to his family without them knowing. He did not say, wait here until I bring the food or something else. Rather, he gave them some appetisers and went before they could feel anything. He ordered his servants to make food for the guests. He made the best food one could offer. He brought a fat roasted calf and put it near them. In another verse, Allah says, "and did not delay in bringing [them] a roasted calf". Roasted on rocks. He roasted it on heated rocks. This is the best way to roast meat. He brought them a full calf. He says, "Then he went to his family and came with a fat [roasted] calf" (Adh-Dhāriyāt:26). In another verse, He says, "and did not delay in bringing [them] a roasted calf". He did not leave them for a long time, he came back immediately.

He brought the food in a short time. Then, Allah ﷻ says, "And placed it near them; he said, "Will you not eat?" (Adh-Dhāriyāt:27). He brought the food to them and did not ask them to move elsewhere. He brought it close to them because this is a way to honour guests. He offered them food by saying will you not eat? He asked them to eat from the food he brought them. All of this shows the hospitality of Ibraheem ﷺ. He left without notifying them to prepare their food, he chose a fat calf and cooked it in the best way, he brought it near them and offered them food.

Allah ﷻ says, "And he felt from them apprehension" when he saw that they refused to eat. As Allah ﷻ says in the previously mentioned verse, "But when he saw their hands not reaching for it, he distrusted them and felt from them apprehension..." (Hūd:70). When a guest refuses to eat the food that was offered to them that shows there is something wrong, so he feared them. Why would they not eat his food? "They said, "Fear not". At that time, they told him about their true nature and their aim. They told him that they were angels and not humans, that they merely disguised themselves as humans. Then, they told him about their aim after he said to them, "...Then what is your business [here], O messengers?" (Adh-Dhāriyāt:31). "...They said, "Fear not," and gave him good tidings of a learned boy" (Adh-Dhāriyāt:28). We came to give you good tidings of a boy from your wife, Sarah. They visited him in the city of Hebron in Palestine and told him that he was having a boy, a learned boy. They told him that they were sent by Allah to give him these good tidings.

Allah ﷻ says, "And his wife approached with a cry [of alarm] and struck her face and said, "[I am] a barren old woman!" (Adh-Dhāriyāt:29). His wife was behind a cover. When she heard what these guests said about the good tidings of a boy, Ibraheem was a hundred years old, and his wife was an old lady in her eighties. When she heard that, she struck her head because of surprise. That was a surprise to her. "She said, "Woe to me! Shall I give birth while I am an old

woman and this, my husband, is an old man? Indeed, this is an amazing thing!" (Hūd:72). She was an old lady. Then, she said, "[I am] a barren old woman!" She was barren in her prime. She could not have children. She was a barren woman, to begin with. She could not have children. Then, alongside her infertility, she was an old woman, and her husband was an old man. How could she have a child after all of this? "And his wife approached with a cry [of alarm]". With a cry. She screamed like women do when they hear surprising news. "and struck her face". She struck her face, not because of sadness. Rather, she struck her face because of surprise at this wonderful news. "and said, "[I am] a barren old woman!" She was not only barren, but she was also an old woman. At that point, "They said, "Thus has said your Lord; indeed, He is the Wise, the Knowing" (Adh-Dhāriyāt:30). Thus, is what your Lord has said, and when your Lord decrees something, it is done. Thus said your Lord and Creator. "He is the Wise" who puts everything in its rightful place. Giving them a child at that time and in their age is due to His Wisdom. He is also the Knowing of all matters. It is due to His Wisdom and Knowledge that He gave Ibraheem a child at that age. This is also a sign of His. This is the right time and the right decision. "They said, "Thus has said your Lord; indeed, He is the Wise, the Knowing" (Adh-Dhāriyāt:30). These good tidings are the first task of the two tasks that these messengers were sent with. This is the first thing, they told him that Allah sent them to him to deliver this news.

يقول الله ﷻ {هَلْ أَتَاكَ حَدِيثُ ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِينَ}[الذاريات:24] {إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلامًا قَالَ سَلامٌ قَوْمٌ مُنكَرُونَ}[الذاريات:25] {فَرَاغَ إِلَى أَهْلِهِ فَجَاءَ بِعِجْلٍ سَمِينٍ}[الذاريات:26] {فَقَرَّبَهُ إِلَيْهِمْ قَالَ أَلا تَأْكُلُونَ}[الذاريات:27] {فَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُوا لا تَخَفْ وَبَشَّرُوهُ بِغُلامٍ عَلِيمٍ}[الذاريات:28] {فَأَقْبَلَتِ امْرَأَتُهُ فِي صَرَّةٍ فَصَكَّتْ وَجْهَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ}[الذاريات:29] {قَالُوا كَذَلِكِ قَالَ رَبُّكِ إِنَّهُ هُوَ الْحَكِيمُ الْعَلِيمُ}[الذاريات:30] {قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ}[الذاريات:31] {قَالُوا إِنَّا أُرْسِلْنَا إِلَى قَوْمٍ مُجْرِمِينَ}[الذاريات:32] {لِنُرْسِلَ عَلَيْهِمْ حِجَارَةً مِنْ طِينٍ}[الذاريات:33] {مُسَوَّمَةً عِنْدَ رَبِّكَ

لِلْمُسْرِفِينَ}[الذاريات:34] {فَأَخْرَجْنَا مَنْ كَانَ فِيهَا مِنَ الْمُؤْمِنِينَ}[الذاريات:35] {فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِنَ الْمُسْلِمِينَ}[الذاريات:36] {وَتَرَكْنَا فِيهَا آيَةً لِلَّذِينَ يَخَافُونَ الْعَذَابَ الأَلِيمَ}[الذاريات:37]

Allah ﷻ says, "Has the story of Abraham's honored guests reached you?"(Adh-Dhariyat:24), "When they entered upon him they said, "Peace." He said, "Peace, strangers"(Adh-Dhariyat:25), "And he slipped away to his family and brought a fatted calf"(Adh-Dhariyat:26), "and set it before them. He said, "Will you not eat?"(Adh-Dhariyat:27), "And he was filled with apprehension towards them. They said, "Do not be afraid," and they announced to him the glad tidings of a knowledgeable boy"(Adh-Dhariyat:28), "So his wife came forward with a shriek, then clasped her face and said, "A barren old woman!"(Adh-Dhariyat:29), "They said, "Thus your Lord has said; He is the All-Wise, the All- Knowing"(Adh-Dhariyat:30), "He said, "So what is your business, O emissaries?"(Adh-Dhariyat:31), "They said, "We have been sent to a criminal people"(Adh-Dhariyat:32), "to unleash upon them rocks of clay"(Adh-Dhariyat:33), "marked by your Lord for the extremists"(Adh-Dhariyat:34), "Then We brought out all the believers who were in it"(Adh-Dhariyat:35), "Yet We found in it only one household of Muslims"(Adh-Dhariyat:36), "and We left in it a sign for those who fear the painful punishment"(Adh-Dhariyat:37). He tells about the news of Ibrahim's guest, who are the three angels whom Allah sent to Ibrahim while he was in Hebron, in Palestine to bring him the glad tidings that Allah will grant him a son from his wife Sarah, who is Isaac. Yet, Ibrahim and his wife were extremely old. It was mentioned in the Torah that he was one hundred years old, and his wife, Sarah, was eighty years old. And that this was while they were on their way to destroy the villages of Lot that they passed by Ibrahim.

This story came here in the context of this surah, surat Adh-Dhariyat. In which Allah made clear at the beginning of what He promised and threatened the liars by on the Day of Resurrection. The Resurrection, as well as what Allah prepared for His faithful mindful servants. As for those who deny the Resurrection, He

says, "May the conjecturers perish!"(Adh-Dhariyat:10), "Those who are unmindful and in perplexity"(Adh-Dhariyat:11), "asking, “When is the Day of Recompense?"(Adh-Dhariyat:12), "The day they are heated on the Fire"(Adh-Dhariyat:13), "Taste your trial; this is what you,(challengingly) have been asking to be hastened"(Adh-Dhariyat:14). As for the mindful servants, He says, "Indeed, the mindful(of God) are amidst Gardens(of Paradise) and springs"(Adh-Dhariyat:15), "taking what their Lord has given them. Indeed, before that, they used to excel in doing good"(Adh-Dhariyat:16), "they used to lie down but little of the night"(Adh-Dhariyat:17), "and at dawn they would seek forgiveness"(Adh-Dhariyat:18), "and in their wealth was a share for the asker and the deprived"(Adh-Dhariyat:19). After that, Allah mentioned some earthy signs and soul signs. And He swore that they are true and must be. He says, "So by the Lord of the heaven and the earth, indeed, it is as true as the fact that you (can) pronounce"(Adh-Dhariyat:23). Then Allah mentioned a parable to His servants, to people. Notice Allah's treatment with the people of faith and his treatment with the infidels. Thus, Allah mentioned here this story about Ibrahim who is from the people of obedience to Allah, the Prophet of Allah, his friend. Look at the Lord’s care for him and his family, and the glad tidings that are brought to him in this world and what awaits him with Allah of reward and gift. And look at Allah's action on the criminals of the people of Lot. Those who brought punishment to the villages of Lot are the same who brought the glad tidings to Ibrahim; Allah's angels, the same angels.

"Has the story of Abraham’s honored guests reached you?"(Adh-Dhariyat:24), look what they came to do with him. And what they, the same angels, came to do in the villages of Lot. These honored guests, the angels, came to Ibrahim in the form of beautiful youth, and he thought that they were strange youth who were his guests. And he welcomed them with what is accustomed to him ﷺ from honoring the guest. So, he instantly slaughtered a calf for them and he brought it

close to them and said, “Will you not eat.” But when he looked, he could not find their hands reaching for the food. He says, "But when he saw their hands not reaching towards it", to the calf to eat. "he distrusted them", "And he was filled with apprehension towards them. They said, “Do not be afraid,” and they announced to him the glad tidings of a knowledgeable boy"(Adh-Dhariyat:28), this knowledgeable boy is Isaac from his wife, Sarah. And this was a violation of the usual habit. Allah violated the usual habit by granting Ibrahim and his wife Sarah a boy after all of these years. He says, "So his wife came forward", Sarah. "with a shriek", a sound. "... then clasped her face and said, “A barren old woman!"(Adh-Dhariyat:29). The angels told her, "They said, “Thus your Lord has said; He is the All-Wise, the All-Knowing"(Adh-Dhariyat:30), Who places matters into its right place.

When Ibrahim was reassured, and the panic and fear fade away, as He says, "And when Abraham’s fear had subsided", fear. "and the glad tidings had reached him", He says, "he argues with Us concerning the people of Lot". First of all. He said, "He said, “So what is your business, O emissaries?"(Adh-Dhariyat:31), what is your business, your mission. Why are you here? After they brought him the glad tidings, he asked them about their mission. "He said, “So what is your business, O emissaries?"(Adh-Dhariyat:31), and they are emissaries from Allah. "They said, “We have been sent to a criminal people"(Adh-Dhariyat:32), they told him that they are sent from Allah to a criminal people. "to unleash upon them rocks of clay"(Adh-Dhariyat:33), "marked by your Lord for the extremists"(Adh-Dhariyat:34). Here, to make the story short, Allah did not mention the reaction of Ibrahim when they told him this. And that they aim to destroy the villages of Lot because Ibrahim began to implore them to respite them and to forgive them. As He says, "And when Abraham’s fear had subsided and the glad tidings had reached him—he argues with Us concerning the people of Lot"(Hud:74), "Most surely, Abraham is forbearing, imploring, penitent"(Hud:75), "O Abraham,

disregard this; surely your Lord’s command has come, and an irreversible punishment shall surely be brought upon them"(Hud:76). Ibrahim whom Allah described as forbearing, imploring, in a state of constant mindfulness of Allah, and penitent who is constantly turning back to Allah. Allah says, "he argues with Us concerning the people of Lot", "Most surely, Abraham is forbearing, imploring, penitent"(Hud:75), "O Abraham, disregard this", do not argue about this matter. "surely your Lord’s command has come", Allah's command of destroying them at the stated term. And the matter is settled. "and an irreversible punishment shall surely be brought upon them".

Ibrahim said, "... So what is your business, O emissaries?"(Adh-Dhariyat:31), "They said, “We have been sent to a criminal people"(Adh-Dhariyat:32), by referring to the unknown doer. And Allah is the One Who sent them. "... to a criminal people"(Adh-Dhariyat:32), crime doers, and these criminals were committing great types of crime that no one from the world preceded them in. Which is that they used to approach men of the world instead of women. And they were approaching males with desire without being shy nor in shame from each other. Rather, they come to their clubs, as the Prophet told them, "and commit what is deplorable in your gatherings?", and they used to cut off the way of strangers. They approach them to commit what is deplorable. "They said, “We have been sent to a criminal people"(Adh-Dhariyat:32), "to unleash upon them rocks of clay"(Adh-Dhariyat:33), for each a special rock. "to unleash upon them rocks of clay"(Adh-Dhariyat:33), "marked by your Lord for the extremists"(Adh-Dhariyat:34), marked, with a mark on it. Each rock is marked for its owner upon which it will fall. Notice the Lord's punishment that He punished them in this way so that He does not leave anyone except hitting everyone. "to unleash upon them rocks of clay"(Adh-Dhariyat:33), "marked by your Lord for the extremists"(Adh-Dhariyat:34), the extremists are those who exceeded the limits. Those exceeded all the limits by committing what is deplorable.

He says, "Then We brought out all the believers who were in it"(Adh-Dhariyat:35), here, Allah moved to another topic because the story intended to demonstrate Allah's punishment over the criminals and His mercy over His faithful servants. And Allah demonstrated this in detail in other places of His Book. Besides, He says that those guests, when they reached Lot ﷺ, "he was troubled and distressed on their account", and his people came to attack them. And the news spread that Lot had guests. However, they called upon each other and approached him from every side. As He says, "And his people came rushing towards him, while earlier they were in the habit of doing evil deeds", and he tried to turn them away from himself and his guests by every means, yet, he failed. Then, he complained to Allah, and showed his weakness to his guests and said, "... If only I had strength against you or could rely on some intense support"(Hud:80), "They said, “O Lot, we are the messengers of your Lord; they will not reach you", "So journey with your family at the latter part of the night and follow at their rear, and let none of you turn around, and proceed wherever you are commanded"(Al-Hijr:65), "And We decreed to him that matter: that the last trace of these would be uprooted by the morning"(Al-Hijr:66), He says that He sealed their sights when they came in this way. He says, "So We obliterated their eyes", and they remained in their blindness. Then, Allah commanded Lot to go out with his family and leave his wife behind because she was infidel following her people's religion. And she used to support her people. So, He commanded him to go out without taking her with him and leave her behind. He says, "Then We brought out all the believers who were in it"(Adh-Dhariyat:35), notice the Lord's care when He descended His punishment. He did not descend His punishment over everyone, believers and infidels. Rather, He saved the believers, even if those believers are in the unjust villages, they were in a single home, Lot's home.

He says, "Then We brought out..."(Adh-Dhariyat:35), from these villages. "the believers who were in it", "Yet We found in it only one household of Muslims"(Adh-Dhariyat:36), there is no believer in all these villages and this is with the knowledge of Allah, except for one house, the house of Lot ﷺ. It was stated in the story mentioned in the Torah that there were also only two daughters in Lot's house. He had two daughters, and they were the only ones who adhered to his religion. And these are the ones who went out. Therefore, it was said to him, "So journey with your family at the latter part of the night and follow at their rear, and let none of you turn around, and proceed wherever you are commanded"(Al-Hijr:65), thus, they were commanded to leave the village at night, to head away, and to not turn back to see the destruction of the criminals. Not even a single glance; do not turn back. "and proceed wherever you are commanded", thus, this is the Lord's care in which He sent His angels to inform him and so that Allah takes the people of obedience out. Which is Lot and his two daughters. Allah mentions that while Ibrahim is arguing on their behalf and telling the angels to leave them that they may return. And from what he said was, "He said, “Yet Lot is in it.” They said, “We know better of who is in it; we will most surely deliver him and his family, except for his wife; she has become one of those who linger behind"(Al-'Ankabut:32), the divine command is recorded and known. Besides, those who will be saved are also known. And who will be destroyed? And that He will save Lot and the believers who follow him. Further, Allah will destroy the infidels in addition to his wife who will be left behind with them. The angels say to Ibrahim, "... They said, “We know better of who is in it; we will most surely deliver him and his family, except for his wife; she has become one of those who linger behind"(Al-'Ankabut:32). And in the other verse, "except for his wife.” We have determined that she will most surely be of those who linger behind"(Al-Hijr:60), "Then We brought out all the believers who were in it"(Adh-Dhariyat:35), "Yet We found in it only one household of Muslims"(Adh-Dhariyat:36), and this was the proof for those who claim that

Islam has the same meaning of faith because Allah brought the believers out who are Muslims. Muslims and believers; true Islam is the true belief. "Yet We found in it only one household of Muslims"(Adh-Dhariyat:36).

He says, "and We left in it a sign for those who fear the painful punishment"(Adh-Dhariyat:37), "and We left in it", Allah left their signs till these days. "... a sign for those who fear the painful punishment"(Adh-Dhariyat:37), and this sign is this evil rain which Allah rained upon them. So, they were afflicted with an evil rain that no living creature could ever live with. And it is what they now call the Dead Sea, and there is nothing similar to it on the whole earth. Water is an essential element of life and the core of life. If you pour highly sterilized water and leave it for a short period of time exposed to this air, after a while, you find that life begins to emerge from it. It begins with the appearance of parasites and fungi, then life begins in it. Water is an essential element of life, yet, as for this water which Allah sent down upon them, thousands of years passed over it and no life emerged from it. There is not an atom of life in it nor any form of life that lives in this filthy water that Allah rained upon them. "and We left in it a sign for those who fear the painful punishment"(Adh-Dhariyat:37), this sign is only a sign and a mark of the punishment which Allah sent down upon these people. Yet, it is for those who fear the painful punishment, He limited this sign to those who fear Allah's punishment. As for those who do not fear Allah's punishment, they are on the shores of this sea enjoying, having fun, playing, taking a shower, and even recovering. However, the fact is that it is a rain of punishment and that it is a place of punishment. Furthermore, we were commanded not to come and enter these places except weeping and crying.

When the Prophet passed by the rocky tract, he said to them, "Do not enter but weepingly (the habitations) of these people who had been punished by (Allah), and in case you do not feel inclined to weep, then do not enter (these habitations) that you may not meet the same calamity as had fallen to their lot", to the point

that when they passed, drank from the present wells, cooked, and ate, the Prophet ﷺ told them, "pour out the water that you took from the wells other than the one from which camels drank". Except for the well from which the camel drank, and leave what you took from this place, leave it. And they were commanded to leave it. Moreover, the Prophet was in the middle of Muhassir in which Allah destroyed Abraha and his army. He was hastening in it because these are the places of punishment. The witness here is that Allah informed that this place of punishment, the place in which Allah destroyed the villages of Lot. And Allah destroyed them with terrible perdition because Allah commanded Jibreel and the angels who were with him... It was mentioned that Jibreel carried these villages on the tip of his wing and then overturned them on the heads of their inhabitants. These are the overturned villages that Allah destroyed, overturned. He says, "And We turned it upside down and rained down upon them stones of hard clay"(Al-Hijr:74), Allah attributed the action to Himself, even if the doer are angels because it is by Allah's command. They did so by His command. He says, "Then We brought out all the believers who were in it"(Adh-Dhariyat:35), Lot and his two daughters. "Yet We found in it only one household of Muslims"(Adh-Dhariyat:36), the aforementioned. "And We left in it a sign for those who fear the painful punishment"(Adh-Dhariyat:37).

Then, Allah mentioned those whom He punished despite their power, strength, and dominance in the world. Yet, Allah afflicted them with the punishment He willed. "And in Moses(there is also a sign) —when We sent him to Pharaoh with an evident manifestation"(Adh-Dhariyat:38), a sign in Allah's sending His servant Musa, the Prophet. "when We sent him", Allah sent him. "to Pharaoh", to call him to believe in Allah and to leave the children of Israel. He says, "with an evident manifestation", an evident manifestation with Musa. A strong manifestation, a powerful proof, a sign from Allah, and with great evidence. Allah mentioned that this manifestation includes, first of all, his staff which he cast and it turns to a real

snake, and his black hand, Musa was of black skin, which he hides in his garment then comes out white. A white hand for a black man with the other hand being black is a sign. Then, when he does it again, it turns back to its original state. Color changing is impossible, a person can never change his color instantly. Besides the other signs which Allah made upon his hands of what He afflicted the people of Pharaoh of kinds of punishments due to their infidelity. He says, "So We sent upon them the flood and the locusts and the lice and the frogs and blood—all explicit signs—but they acted arrogantly, and they were a criminal people"(Al-A'raf:133), "And in Moses", there is also a sign. "... when We sent him to Pharaoh with an evident manifestation"(Adh-Dhariyat:38).

"But he turned away with his warlords and said, “A sorcerer or a madman"(Adh-Dhariyat:39), "But he turned away", Pharaoh turned away against the truth and disregarded it. With his warlords, with his strength, greatness, and powerful army around him, besides his people who support and obey him. When he said to them, "... O my people, do I not have the dominion over Egypt, and are these rivers not flowing beneath me? Do you not see?"(Az-Zukhruf:51), "Or am I not better than this one who is despicable..."(Az-Zukhruf:52), referring to Musa. "and can barely express himself?", "So, if only some bracelets of gold had been cast on him, or if angels had come with him in comradeship!"(Az-Zukhruf:53). He says, "Thus he fooled his people, and they obeyed him; indeed they were a defiantly disobedient people"(Az-Zukhruf:54), with his warlords, referring to the warlords of his kingdom obeying him. Further, he used to say to them, "O chiefs, I have never known of any god for you other than me", they obeyed and followed him. Thus, they are both in Hell. "He precedes his people on the Day of Resurrection, and he led them into the Fire, and what a miserable drinking place to be led to!"(Hud:98), "But he turned away", referring to Pharaoh. "with his warlords", with his warlords that he lays upon of the ignorant, blind, stupid people who followed what he said of infidelity, stubbornness, and took him as a god.

Besides his soldiers who used to obey him with a single sign. When he said to them, "Indeed, these are just a small gang"(Ash-Shu'ara:54), "and they certainly do enrage us"(Ash-Shu'ara:55), "But indeed, we are cautious"(Ash-Shu'ara:56), let's go out to follow them and return them back. All people went out with their wagons, tools, and soldiers to bring the children of Israel back! They did not learn a lesson! They did not discuss the matter! How to go out? A group of people left due to insults, and... They left with themselves fleeing. Let them go wherever they want to worship Allah wherever they will! Why should we bring them back as such?! None of them raised and said anything to Pharaoh, rather, they obeyed him blindly as such.

Allah says, "But he turned away with his warlords and said, “A sorcerer or a madman"(Adh-Dhariyat:39), he said, referring to Musa ﷺ, a sorcerer while he is a liar. Pharaoh is a liar because he knows that Pharaoh is not a sorcerer and that his signs are nothing of sorcery. Further, those sorcerers of the people of witchcraft and knowledge witnessed that it is not sorcery. "They said, “We have attained faith in the Lord of all realms"(Al-A'raf:121), "the Lord of Moses and Aaron"(Al-A'raf:122), this is not sorcery, this is one of Allah's signs. Yet, this criminal killed them and said, "This is surely a scheme you schemed in the city in order to evict its people from it", this scheme was in fact between him and the sorcerers because they met, agreed, and placed plans between each other to overcome Musa. They said, "... Is there a reward for us if we are the overcomers?"(Ash-Shu'ara:41), "He said, “Yes, and you will then most surely become of those brought near(to me)"(Ash-Shu'ara:42), the agreement was between them, and that if they overcome him, he would reward them. But this denying slanderer turned the matter around, lied, slandered, and said to them, "... He must be your leader who taught you sorcery. Well, you will certainly know soon; I will most surely cut off your hands and feet on opposite sides, and I will most surely crucify you all"(Ash-Shu'ara:49), after they bore witness to the truth

and believed in Allah, this denying slanderer was like this and said that Musa is a lying sorcerer or a madman. Can a madman bring these brilliant signs, speak as such, and turn every lie that Pharaoh says in this way? What kind of madness is this? Then, either a sorcerer or a madman; this or that because this is a contradiction. That is, there is a contradiction between sorcery and madness. A sorcerer can be mad, but a madman cannot be a sorcerer. Thus, how could this be?! Then, if he is this or that which is of huge difference, you should adhere to a single saying so that it seems truthful. Yet, he was saying whatever occurs to his mind, even if these sayings are contradictory. He considers what he says to be the truth, even if it is apparently false. "... and said, “A sorcerer or a madman"(Adh-Dhariyat:39).

When he was in this state of lying, arrogance, and pride, "So We seized him and his troops and flung them into the waters, and he was to blame"(Adh-Dhariyat:40), this is the Lord's punishment. "So We seized him", Allah seized him. Allah made him go out to his death with his own foot. He went out by himself to the place where Allah willed his death and destruction. Thus, he goes out with his soldiers, gathers his soldiers, gathers all of his people, and leaves the town following the Children of Israel so that Allah makes the sea a cemetery for them. "So We seized him and his troops", who followed him. These are his warlords upon which he relies in his denial, infidelity, and stubbornness. "and flung them into the waters", flinging is casting with neglect. He says "I ate the date and flung its seed". Flung it, cast it. Casting carelessly. The valueless thing usually gets flung carelessly. Allah says, "and flung them", flinging is casting what does not deserve to be kept. "and flung them into the waters", that is, we flung them like the flung of filth and dirt. "and he was to blame", he here referring to Pharaoh. Was to be blamed, blamed over what he did of criminality, infidelity, and stubbornness. This is Allah's punishment for him. Notice, this is a form of this

arrogant person's deeds. Look what Allah did with this proud arrogant who was as such.

Then, He says, "And(likewise) in(the people of) ‘Ād—We sent against them the Barren Wind"(Adh-Dhariyat:41), "sparing nothing it came upon without rendering it like decayed ruins"(Adh-Dhariyat:42), this is another sign of Allah's signs. Ad, the Arabian tribe which used to live in Al-Ahqaf in the south of the Peninsula. A tribe whose like has never been created in the lands, from the most powerful creation of Allah in bodily strength, in rage, in dominance, in construction, and buildings. They were as the Prophet told them, "Do you build a sign on every height..."(Ash-Shu'ara:128), every height, a road in a mountain. "a sign", in construction. "for vanity’s sake", due to their wealth, they used to build homes, not for the sake of living in it and get the benefit out of it. Rather, they used to build it for the sake of building. As it is said, "art is for the sake of art". They used to build to show their abilities and to be praised for their buildings. "Do you build a sign on every height for vanity’s sake?"(Ash-Shu'ara:128), "And you set up fortresses, hoping to live eternally?"(Ash-Shu'ara:129), "And when you strike, you strike mercilessly?"(Ash-Shu'ara:130). Ad, which used to act with pride and arrogance upon the earth and say, "Who is more powerful than us?", those are Ad. Allah says in its regard, "... We sent against them the Barren Wind"(Adh-Dhariyat:41), the barren wind refers to the lifeless wind. It has no life, rather, a cold wind which afflicted them until it destroyed them. And it would enter upon the man, even if he is in the middle of the mountain, it enters upon him and kills him. "... We sent against them the Barren Wind"(Adh-Dhariyat:41), it was mentioned that this wind is the west wind. As the Prophet ﷺ said, "I have been helped by the east wind, and ‘Ad* were destroyed by the west wind". A severe west wind with which Allah afflicted and destroyed them. "... We sent against them the Barren Wind"(Adh-Dhariyat:41).

He says, "sparing nothing", sparing, leaving. Nothing, anything. "... it came upon without rendering it like decayed ruins"(Adh-Dhariyat:42), the ruins are the worn-out bone, like flesh and bone that is worn out. That is, it destroyed them and made them this way. The first thing, it killed them as He says, "so that you would have seen its people lying dead", lying dead on the ground. "like trunks of uprooted palm trees", like uprooted trunks of palm trees in which the inside of the trunk is worn-out and becomes weak. The outer shell of the palm tree without having anything inside of it. Likewise, their flesh was dried and their bones scattered until I made them like ruins. Thus, everything of their animals and all their selves was made ruins, and here "nothing it came upon without rendering it like decayed ruins"(Adh-Dhariyat:42), except for their dwellings, as He says, meaning that nothing remained after that except their dwellings nor any witness to this sign of Allah's signs.

يقول الله ﷻ {فَأَخْرَجْنَا مَنْ كَانَ فِيهَا مِنَ الْمُؤْمِنِينَ}[الذاريات:35] {فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِنَ الْمُسْلِمِينَ}[الذاريات:36] {وَتَرَكْنَا فِيهَا آيَةً لِلَّذِينَ يَخَافُونَ الْعَذَابَ الأَلِيمَ}[الذاريات:37] {وَفِي مُوسَى إِذْ أَرْسَلْنَاهُ إِلَى فِرْعَوْنَ بِسُلْطَانٍ مُبِينٍ}[الذاريات:38] {فَتَوَلَّى بِرُكْنِهِ وَقَالَ سَاحِرٌ أَوْ مَجْنُونٌ}[الذاريات:39] {فَأَخَذْنَاهُ وَجُنُودَهُ فَنَبَذْنَاهُمْ فِي الْيَمِّ وَهُوَ مُلِيمٌ}[الذاريات:40] {وَفِي عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ}[الذاريات:41] {مَا تَذَرُ مِنْ شَيْءٍ أَتَتْ عَلَيْهِ إِلَّا جَعَلَتْهُ كَالرَّمِيمِ}[الذاريات:42] {وَفِي ثَمُودَ إِذْ قِيلَ لَهُمْ تَمَتَّعُوا حَتَّى حِينٍ}[الذاريات:43] {فَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ فَأَخَذَتْهُمُ الصَّاعِقَةُ وَهُمْ يَنظُرُونَ}[الذاريات:44] {فَمَا اسْتَطَاعُوا مِنْ قِيَامٍ وَمَا كَانُوا مُنتَصِرِينَ}[الذاريات:45] {وَقَوْمَ نُوحٍ مِنْ قَبْلُ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ}[الذاريات:46] {وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ}[الذاريات:47] {وَالأَرْضَ فَرَشْنَاهَا فَنِعْمَ الْمَاهِدُونَ}[الذاريات:48] {وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ}[الذاريات:49] {فَفِرُّوا إِلَى اللَّهِ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ مُبِينٌ}[الذاريات:50] {وَلا تَجْعَلُوا مَعَ اللَّهِ إِلَهًا آخَرَ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ مُبِينٌ}[الذاريات:51]

Allah ﷻ says, "Then We brought out all the believers who were in it"(Adh-Dhariyat:35), "Yet We found in it only one household of Muslims"(Adh-Dhariyat:36), "and We left in it a sign for those who fear the painful punishment"(Adh-Dhariyat:37), "And in Moses(there is also a sign) —when We sent him to Pharaoh with an evident manifestation"(Adh-Dhariyat:38), "But he

turned away with his warlords and said, “A sorcerer or a madman"(Adh-Dhariyat:39), "So We seized him and his troops and flung them into the waters, and he was to blame"(Adh-Dhariyat:40), "And(likewise) in(the people of) ‘Ād—We sent against them the Barren Wind"(Adh-Dhariyat:41), "sparing nothing it came upon without rendering it like decayed ruins"(Adh-Dhariyat:42), "And(likewise) in(the people of) Thamûd—they were told, “Enjoy yourselves for a while"(Adh-Dhariyat:43), "But they defied the command of their Lord, so the Lightning struck them as they looked on"(Adh-Dhariyat:44), "and they could not rise up, nor could they help themselves"(Adh-Dhariyat:45), "And(recall) before that, the people of Noah—indeed, they were a defiantly disobedient people"(Adh-Dhariyat:46), "And the universe—We constructed it with power, and We are surely expanding it"(Adh-Dhariyat:47), "And the earth—We spread it out. So how excellent are We who prepared it!"(Adh-Dhariyat:48), "And We created all things in pairs, that you may remind yourselves"(Adh-Dhariyat:49), "So flee to Allah; I am to you from Him an evident warner"(Adh-Dhariyat:50, "And do not set up any other god with Allah; I am to you from Him an evident warner"(Adh-Dhariyat:51). Allah says that He sent His angels as emissaries to the people of Lut ﷺ to get him out from this town whose people are unjust and to save him. He says, "They said, “We have been sent to a criminal people"(Adh-Dhariyat:32), including Sodom, Gomorrah, and the villages around the Jordanian River, who used to commit this immoral act which no one of the worlds had preceded them with. They said, "to unleash upon them rocks of clay"(Adh-Dhariyat:33), "marked by your Lord for the extremists"(Adh-Dhariyat:34), marked rocks. Each person is hit by his own rock. "for the extremists", "Then We brought out all the believers who were in it"(Adh-Dhariyat:35), referring to Lot and his family.

He says, "Yet We found in it only one household of Muslims"(Adh-Dhariyat:36), Lot's home, the Prophet. It was stated in the Torah that Allah saved him and his two daughters only from what he was in, except for his wife. She was

left behind because she was in the religion of her people, a disbeliever in Allah. He says, "Yet We found in it only one household of Muslims"(Adh-Dhariyat:36), "and We left in it", in these towns. "a sign", which is this evil water which Allah descended upon them after He overturned the towns over the heads of its owners. He says, "... for those who fear the painful punishment"(Adh-Dhariyat:37), this sign refers to this evil rain which been present till these days and which is not similar to any water on the earth because life does not emerge from an evil eater. He says, "and We left in it a sign for those who fear the painful punishment"(Adh-Dhariyat:37). Another sign, He says, "And in Moses(there is also a sign)", a sign of Allah's signs. Notice Allah's punishment over His enemies. "... when We sent him to Pharaoh with an evident manifestation"(Adh-Dhariyat:38), manifestation, powerful and evident signs with Musa ﷺ. Nine evident signs. "But he turned away with his warlords", turned away referring to Pharaoh. With his warlords, his power and greatness upon which he used to rely on his army, people, money, slaves, and servants. "... and said, “A sorcerer or a madman"(Adh-Dhariyat:39), referring to Musa ﷺ.

He says, "So We seized him and his troops and flung them into the waters, and he was to blame"(Adh-Dhariyat:40), We seized him. Allah made him go out with his soldiers from what they used to be in glory, blessing, wealth, and power. "and flung them", that is, we cast him carelessly, flinging is throwing carelessly. Allah flung them into the water, into the sea. And he was to blame for what he did of crimes and infidelity. "And(likewise) in(the people of) ‘Ād", a sign of Allah's signs in destroying them. This powerful tribe used to be proud of its power and say, "Who is more powerful than us?", in the south of the Peninsula. "... We sent against them the Barren Wind"(Adh-Dhariyat:41), which included neither good, nor blessing, nor water. A dry wind. "sparing nothing it came upon without rendering it like decayed ruins"(Adh-Dhariyat:42), destroyed and killed them in their places. Even if the man was in the middle of the mountain, it entered upon

him and killed him. "And(likewise) in(the people of) Thamûd", the tribe of Thamud. "... they were told, “Enjoy yourselves for a while"(Adh-Dhariyat:43), they were told, their Messenger, Saleh ﷺ, told them when they killed the she-camel and denied their Lord's command. "... Enjoy yourselves in your home for three days; that is a promise not to be belied"(Hud:65), enjoy yourselves in your home for three days only. That is a promise to be believed, Allah's punishment will afflict you. "And(likewise) in(the people of) Thamûd—they were told, “Enjoy yourselves for a while"(Adh-Dhariyat:43), "But they defied the command of their Lord, so the Lightning struck them as they looked on"(Adh-Dhariyat:44), even after he threatened them with punishment, they remained in their stubbornness, disbelief, arrogance, and mockery of this punishment. "so the Lightning struck them", struck them by an angel's shout. "as they looked on", looking at their punishment, getting struck by lightning, and looking how they are punished. "and they could not rise up..."(Adh-Dhariyat:45), when this lightning struck him, he could not rise up from his place. As He says, "and they became lifeless bodies in their home", "nor could they help themselves", against Allah. They could not help themselves nor save themselves from Allah's punishment.

"And(recall) before that, the people of Noah", before those. Before, Pharaoh, Thamud, and Ad. This was the first to disbelieve in Allah. "And(recall) before that, the people of Noah—indeed, they were a defiantly disobedient people"(Adh-Dhariyat:46), they were, referring to the people of Noah. "were a defiantly disobedient people", thus, Allah destroyed them. Allah narrated the story of their destruction and that He sent a flood upon them which did not leave a single person of them. It drowned all of them alongside the earthly creatures. Further, Allah did not save anyone except for the people who were on the ship which carried Noah and the believers. In addition, it carried a pair of male and female of all kinds of animals. All the living creatures were in this ship only. And Allah destroyed

everything over the earth. "And(recall) before that, the people of Noah—indeed, they were a defiantly disobedient people"(Adh-Dhariyat:46).

Then, He says, "And the universe—We constructed it with power, and We are surely expanding it"(Adh-Dhariyat:47), and the universe, everything above us. He said that there are seven heavens above us and that He adorned this-worldly heaven, the worldly heaven is the one near to us, with these great lights of stars, suns, and moons. "And the universe—We constructed it with power..."(Adh-Dhariyat:47), with power, with strength. It is said to be a powerful man, that is, a strong man. Allah built the universe with a powerful construction. He tightened its sides, as He says, "Supremely Blessed be He in whose hand is the dominion, and He is All-Powerful over everything"(Al-Mulk:1), "the One Who created seven heavens in layers: you see no discrepancy in the creation of the All-Merciful", in layers, the layer above the other. "you see no discrepancy in the creation of the All-Merciful", in construction and strength. "So look again: can you see any splits?", "Then look again and again", all over the universe. "... your sight will return to you bedazzled and exhausted"(Al-Mulk:4), He built the heaven and tightened its sides and raised its masses. "And the universe—We constructed it with power..."(Adh-Dhariyat:47)

Then, He says, "and We are surely expanding it", We, referring to Allah. We are surely expanding it, surely expanding it. Its vastness is beyond the mind of a human being. Rather, beyond the mind of a created being; no one knows the vastness of these heavens except their Creator. Only the Creator knows these dimensions. Today, people's sciences have reached the point of seeing that there are these galaxies on the sides of this sky. They call it galaxies, which are the gigantic groups of millions of stars gathered in one frame and following certain tracks. However, there are more than a thousand galaxies. Further, in order for a star to emerge from one galaxy to another, it needs millions and hundreds of millions of fast light-years until it comes out from one place to another. We are

in the galaxy they call the Milky Way. If we want to get out of it to another galaxy of these galaxies, we need more than two hundred and fifty years, a million light-years until we get out of it. This is according to the calculations of humans in what they have now reached from their calculations and consideration of the vastness of this universe. Allah says, "and We are surely expanding it", this universe has a capacity that cannot be reached by any human mind. He says, "I swear by the locations of the stars"(Al-Waqi'ah:75), "and it is certainly a great oath if only you were to know"(Al-Waqi'ah:76), a great oath because Allah swears by great creatures. These great creatures reflect upon the greatness of their Creator. "And the universe—We constructed it with power, and We are surely expanding it"(Adh-Dhariyat:47), signs from Allah's signs; these are the signs of Allah in creation. The Creator of this must be this Lord, the Great God, the Powerful, the Omnipotent, whose knowledge encompasses all these things, and His mercy encompasses all these things, as well as His power, He's the One holding all of this. "Indeed, Allah holds the heavens and the earth, lest they vanish. And were they to vanish, there is none to hold them both except He; indeed, He has always been Forbearing, Oft-Forgiving"(Fatir:41), "And the universe—We constructed it with power, and We are surely expanding it"(Adh-Dhariyat:47).

"And the earth—We spread it out. So how excellent are We who prepared it!"(Adh-Dhariyat:48), spread it out. Spreading here means that Allah stretched and paved it as we spread and paved the mattress. So, He made it smooth and flat so that the people of the earth so that people can live on it. If Allah made it as tunnels and peaks and of uneven surfaces, people would find it hard to live on it. Yet, Allah spread it as such with these extended plains, and the mountains He rooted here and there. He says, "And the earth—We spread it out. So how excellent are We who prepared it!"(Adh-Dhariyat:48), what an excellent Creator Who prepared this great universe for people to live in. "And the earth—We spread

it out. So how excellent are We who prepared it!"(Adh-Dhariyat:48), "And We created all things in pairs, that you may remind yourselves"(Adh-Dhariyat:49), from everything; from animal to plant. Allah says that He created us in pairs, Male and female. This is for the sake of continuing the process of reproduction and survival. From everything of the livestock that Allah created for us, such as camels, cows, sheep, and of the types of things that move on the earth from animals, birds, and others. As well as plants there are male and female. "And We created all things in pairs, that you may remind yourselves"(Adh-Dhariyat:49), perhaps by looking at this creation, knowing the power of Allah and His perfect creation, and His provision for His servants. That you remember the Lord God, the Creator; The Most Gracious, the Most Merciful, the Powerful, the Mighty, Who took such care of you, O people, and arranged your livelihood for you in this way. "Did We not make the earth a homestead"(Al-Mursalat:25), "for the living and the dead"(Al-Mursalat:26), "and set on it lofty, firm mountains, and gave you pure water to drink?"(Al-Mursalat:27), This is the Lord Who paved the way for you to live in this way. So, He spread out the earth for you in this way and created for you everything in this earth of pairs in order for life to continue in this way and to learn the power of the Creator. If there is reproduction, it means that there is compatibility. Meaning that a male and a female from a plant or an animal means that there is compatibility. That there must be a destiny in order for this and that to be gathered. Further, the creation that is in this way must have a Creator Who made this harmonization. There is a need for this and that for the continuation of life. This is not an absurd matter; this does not happen by chance and does not happen in vain. "And We created all things in pairs, that you may remind yourselves"(Adh-Dhariyat:49),

Then, He says, "So flee to Allah", after this, "... I am to you from Him an evident warner"(Adh-Dhariyat:50), if you know the power of the Lord to create in this way and that He is the Most Merciful Lord and the Almighty. And if you

know after that his punishment and His seizing with a severe torment. Look at the places where the ancients were destroyed. He did this with the people of Noah, Ad, Thamud, and Pharaoh. Look what He did in them and how Allah saved His faithful servants. This is the Lord's care over them. Whoever knows all this has no choice but to flee to Allah. He says after this, "So flee to Allah; I am to you from Him an evident warner"(Adh-Dhariyat:50). Fleeing is always from fear to security. A person flees from what he fears to the place of safety. This is fleeing. What is behind him is what he fears, and what is in front of him and what he flees to is security; he did not think that he was secured. Thus, Allah commanded us to flee to Him because safety is with Him. Safety is with Him, there is no security except with Allah, Allah secures you from what you fear because security is with Him. Fear is from disobeying Him because Allah made punishment the reward for disobedience. The punishment in this world and in the hereafter, the punishment that afflicted these previous nations. How did Allah punish them? And the punishment that awaits the disbelievers in the hereafter is the punishment of Hell from Allah and His severe torment. Further, Allah has security from everything that a servant fears. Thus, fleeing is to Allah, He says, "So flee to Allah", because He has security. He has security with which He secures you and Allah did not prepare security except for His faithful servants about which He said, "and no fear shall be upon them nor shall they grieve". He says, "Those who have attained faith and have not confounded their faith with injustice—for those is security, and they are guided"(Al-An'am:82). Thus, there is no security against what he fears except with Allah. He says, "So flee to Allah", He has your security. "... I am to you from Him an evident warner"(Adh-Dhariyat:50), I am, referring to the Prophet Muhammad ﷺ. To you, O people. From Him, from Allah. "an evident warner", a warner is the one who warns against fear, punishment, and evil. The Prophet is a warner who came to warn us against punishment and evil. From Allah's punishment and all evils. Evident, it is clear, a clear statement, a clear warning. Evident means clarifying the matter in its most perfect form. The

Prophet ﷺ came in a clear Arabic tongue with this clear Qur'an, besides this clear and explicit speech in demonstrating the punishment of the Lord and what awaits the liars. As well as an explanation of what is with Allah of security and safety for His faithful servants. Thus, His command is all clear that He did not leave any place for doubt in this truth. "So flee to Allah; I am to you from Him an evident warner"(Adh-Dhariyat:50).

"And do not set up any other god with Allah; I am to you from Him an evident warner"(Adh-Dhariyat:51), this is the greatest of sins which you should be away from, and leave behind your backs. "And do not set up any other god with Allah..."(Adh-Dhariyat:51), setting up here in the sense of belief. "And do not set up any other god with Allah..."(Adh-Dhariyat:51), the fact is that there is no other god with Allah. Allah is the only God who is worth worshiping alone. Yet, humans, due to their ignorance and stubbornness, believe that there is another god with Allah. The fact is that there is no other god with Allah and He is the One and the Only who is worth worship. One God is Allah because He is the Creator of all. Everything is created and formed by Him. He is the One who established them as such, and He who controls him and is in charge of him. It is He who brought him out of nothingness, and He owns his disposal. Everything apart from Allah, its disposal belongs to Him in all his conditions. All of the human's conditions are in the hands of his Creator and Master; He who provides for him, He Who forbids him, He Who revives him, and He Who causes his death. The misguidance of the servant, his guidance, his laughter, weeping, his happiness, his misery, his riches, and his poverty is all in the hands of his God and his master. Likewise, the sun and the moon and all these. "Say, "O Allah, Master of the dominion, You grant dominion to whomever You will and You strip dominion from whomever you will, and You honor whomever you will and You humiliate whomever you will; in Your hand is all goodness. You are indeed All-Powerful over everything"(Ali-'Imran:26), "You cause the night to penetrate the day and cause the day to

penetrate the night, and you bring the living out of the dead and You bring the dead out of the living, and You provide for whomever You will without measure"(Ali-'Imran:27).

The disposition of creation belongs to Him. Thus, this is the One who deserves to be worshiped, the God who does so. As for anything else; everything apart from Allah is poor and needy. His angels are in need of Him, all of them are poor to Him. His Messengers, His prophets, all creatures are in need of Allah. And none of them or any of them deserves to be worshiped with Allah. None deserves to be worshiped with Allah, even the close angels, neither Isa, nor Muhammad, nor anyone else because these are Allah's servants and they did not order anyone to worship them apart from Allah nor did Allah command that anything of His creation be taken as a deity with Allah. Even if this creation is close to Allah, like the angels, Allah did not command us to worship the angels, to pray to them, to prostrate to them, to perform two units of prayer for Jibreel and two units for Michael... No, likewise, the Messengers. Allah, when He sent the Messengers, did not command us to prostrate for them, to circulate around them, and to get blessed by them. Allah did not state His Messengers as god apart from Him. "Nor would he command you to take the angels and the prophets as lords. Would he command you to denial after you became Muslims?"(Ali-'Imran:80), there is no doubt that the God Who deserves to be worshiped is only Allah. "And do not set up any other god with Allah..."(Adh-Dhariyat:51), another divinity. I am, referring to the Prophet Muhammad ﷺ. To you, O people. From Him, from Allah. An evident warner, this is the overall information. "So flee to Allah; I am to you from Him an evident warner"(Adh-Dhariyat:50), "And do not set up any other god with Allah; I am to you from Him an evident warner"(Adh-Dhariyat:51).

Then, He says, "Likewise, no messenger came to those before them but they said, “A sorcerer or a madman"(Adh-Dhariyat:52), "Did they recommend it to one another? In fact, they are a people who exceed all limits"(Adh-Dhariyat:53),

likewise, referring to what happened with the sent Messengers and how was the Prophet ﷺ treated which was the same as other Messengers before the Prophet ﷺ. He says, "Likewise, no messenger came to those before them..."(Adh-Dhariyat:52), all the nations to which Allah sent a Messenger before the Prophet. All of them were treated the same with this saying, "but they said", referring to these denying nations. "A sorcerer or a madman", the same saying that was told to the Prophet Muhammad ﷺ. "A sorcerer or a madman", the Arab disbelievers said that our Prophet Muhammad ﷺ is a sorcerer. And they agreed upon this utterance when they saw that Islam started spreading. And they were certain that if this religion spread, and if the Prophet came and displayed this Qur'an to people, it would spread over the Arabs and people would accept it. As a result, they decided to agree upon one saying, eventually, they said that he was a poet and a priest. After that, they agreed with the opinion of Al-Waleed Ibn Al-Mughirah. He said, “I think there is nothing more appropriate to say in him than to say that he is a sorcerer who came with words of sorcery to cause separation between a man and his spouse, between a brother and his brother, and between a son and his father". And they agreed upon this. Allah says regarding this, "He thought and determined"(Al-Muddaththir:18), "May he perish—how he determined!"(Al-Muddaththir:19), "Again: may he perish—how he determined!"(Al-Muddaththir:20), "Then he looked,"(Al-Muddaththir:21), "then he frowned and scowled"(Al-Muddaththir:22), "then he retreated and acted arrogantly"(Al-Muddaththir:23), "and said, “This is nothing but sorcery from the past"(Al-Muddaththir:24), "This is nothing but the word of a human being"(Al-Muddaththir:25), this Qur'an is nothing but sorcery from the past. "This is nothing but the word of a human being"(Al-Muddaththir:25). He says, "I will roast him in Saqar"(Al-Muddaththir:26), "But what can make you realize what Saqar is?"(Al-Muddaththir:27) They accused the Prophet of being a sorcerer that he came with this speech, which is a kind of sorcery, with which he divided their

group. It causes separation between a brother and his brother, between a son and his father, and between a man and his spouse.

"or a madman", they accused him of being mad while they know that a madman is incapable of bringing such words and this cannot be made by a sorcerer. "Shall I tell you on whom the Shaitans descend?"(Ash-Shu'ara:221), "They descend on every sinful liar"(Ash-Shu'ara:222), "They give ear to hear (secretly) and most of them tell lies"(Ash-Shu'ara:223), "And as for the poets—the deluded ones follow them"(Ash-Shu'ara:224), "Did you not see that they wander in every valley"(Ash-Shu'ara:225). The fact is that the sorcerer will not succeed wherever he may go. Further, they tried and knew sorcery, likewise, they saw madmen and knew the reality of their madness and who does a madman speak, strike, and say nonsense. And the Prophet ﷺ, "... you are neither a soothsayer nor a madman"(At-Tur:29), he was not a madman nor a sorcerer ﷺ. Rather, those criminals agreed upon this statement. Further, He says that the previous nations said the same statement, the same saying to their Messengers. Thus, He says, "Nothing is said to you but was said to the messengers before you..."(Fussilat:43), what is said to you from what they accused you of sorcery, madness, bad intention, and from having other goals and such was also said by the previous disbelievers. "Likewise, no messenger came to those before them but they said, “A sorcerer or a madman"(Adh-Dhariyat:52).

He says, "Did they recommend it to one another? In fact, they are a people who exceed all limits"(Adh-Dhariyat:53), a question intended to wonder about the condition of those who differ in times. Differ in times from the people of Noah to the people of the Prophet ﷺ to all these nations. Yet, they agreed in the saying; they agreed in the statement that each of them said to his Messenger. It is as if they had gathered in one place and agreed that every person would face their messenger with this saying. "Did they recommend it to one another?" Did they gather the people of Noah, Ad, Thamud, Pharaoh, and Quraish? Did they all

gather in one place and recommend this matter to one another? "Did they recommend it to one another?", did they recommend it to one another? The case of each of them saying the same statement is as if they recommended each other with this. And the fact, of course, is that they did not gather to recommend it, rather, they were misguided by the one misguided, the devil. Thus, the devil who recommended this to these is the one who recommended the same to those... Accordingly, he made it as if he tied them with one belt and one saying, and each of them, when his messenger came, confronted him with the same suspicion. "Did they recommend it to one another?". He says, "... In fact, they are a people who exceed all limits"(Adh-Dhariyat:53), the fact is that they are people who exceeded their limits. The people who exceeded their limits. They knew the truth and each of them knew that their Messenger was sent from Allah. Each of them knew that their Messenger was sent from Allah, yet, they were the people who exceeded their limits and denied Allah's command. Therefore, they said this evil and disbeliever saying in their Messenger. "A sorcerer or a madman"

يقول الله ﷻ {وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ}[الذاريات:47] {وَالأَرْضَ فَرَشْنَاهَا فَنِعْمَ الْمَاهِدُونَ}[الذاريات:48] {وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ}[الذاريات:49] {فَفِرُّوا إِلَى اللَّهِ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ مُبِينٌ}[الذاريات:50] {وَلا تَجْعَلُوا مَعَ اللَّهِ إِلَهًا آخَرَ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ مُبِينٌ}[الذاريات:51] {كَذَلِكَ مَا أَتَى الَّذِينَ مِنْ قَبْلِهِمْ مِنْ رَسُولٍ إِلَّا قَالُوا سَاحِرٌ أَوْ مَجْنُونٌ}[الذاريات:52] {أَتَوَاصَوْا بِهِ بَلْ هُمْ قَوْمٌ طَاغُونَ}[الذاريات:53] {فَتَوَلَّ عَنْهُمْ فَمَا أَنْتَ بِمَلُومٍ}[الذاريات:54] {وَذَكِّرْ فَإِنَّ الذِّكْرَى تَنفَعُ الْمُؤْمِنِينَ}[الذاريات:55] {وَمَا خَلَقْتُ الْجِنَّ وَالإِنسَ إِلَّا لِيَعْبُدُونِ}[الذاريات:56] {مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعِمُونِ}[الذاريات:57] {إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ}[الذاريات:58] {فَإِنَّ لِلَّذِينَ ظَلَمُوا ذَنُوبًا مِثْلَ ذَنُوبِ أَصْحَابِهِمْ فَلا يَسْتَعْجِلُونِ}[الذاريات:59] {فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ يَوْمِهِمُ الَّذِي يُوعَدُونَ}[الذاريات:60]

Allah ﷻ says, "And the universe—We constructed it with power, and We are surely expanding it"(Adh-Dhariyat:47), "And the earth—We spread it out. So how excellent are We who prepared it!"(Adh-Dhariyat:48), "And We created all things in pairs, that you may remind yourselves"(Adh-Dhariyat:49), "So flee to

Allah; I am to you from Him an evident warner"(Adh-Dhariyat:50), "And do not set up any other god with Allah; I am to you from Him an evident warner"(Adh-Dhariyat:51), "Likewise, no messenger came to those before them but they said, “A sorcerer or a madman"(Adh-Dhariyat:52), "Did they recommend it to one another? In fact, they are a people who exceed all limits"(Adh-Dhariyat:53), "So turn away from them, for you are not to blame"(Adh-Dhariyat:54), "And remind, for the reminder benefits the believers"(Adh-Dhariyat:55), "And I did not create the unseen beings and humans but to worship Me"(Adh-Dhariyat:56), "I need no provision from them, nor do I need them to feed Me"(Adh-Dhariyat:57), "Allah is the All-Providing, the Possessor of power, the All-Firm"(Adh-Dhariyat:58), "So, indeed, those who do injustice will have their lot like the lot of their fellows, so let them not hasten Me"(Adh-Dhariyat:59), "So woe to those who have denied from that day of theirs which they are promised"(Adh-Dhariyat:60). These are the concluding verses of surat Adh-Dhariyat. It was mentioned that it is a Meccan surah which includes great preaching from Allah and its context in demonstrating the Lord's punishment to whoever denies His Messengers, besides demonstrating the kind of these punishments in addition to mentioning some examples and parables regarding those whom Allah destroyed. Likewise, the Lord's care, kindness, and mercy over His faithful monotheism servants.

He says at the end of this Surah that He established these great creation signs before His creation to make it as a reminder for them. He says, "And the universe—We constructed it with power, and We are surely expanding it"(Adh-Dhariyat:47), Allah constructed it with power. "and We are surely expanding it", its capacity is not known except by Allah. "And the earth—We spread it out..."(Adh-Dhariyat:48), for people. In the sense that Allah prepared it and made it spread out so that people's lives would be upon it. He says, "... So how excellent are We who prepared it!"(Adh-Dhariyat:48), what an excellent preparation of being spread out as such with its plains. "Did We not make the earth a

homestead"(Al-Mursalat:25), "for the living and the dead"(Al-Mursalat:26), "and set on it lofty, firm mountains, and gave you pure water to drink?"(Al-Mursalat:27). Allah prepared it to fit the presence of people over it. He did not make it as deep holes, tunnels, and high peaks which would make people's lives difficult for them. Rather, Allah spread it out with this great extension. "And We created all things", on this earth. "in pairs", from plants, animals, and birds. Male and female. "that you may remind yourselves", of Allah's power, great knowledge, and great creation. And how He created them of male and female with this compatibility between male and female? So that life may continue, and reproduction may continue in this way, and that everything may proliferate. The proliferation of plants, and the proliferation of animals. Thus, the Creator created this and is the one Who warns you; He is the one who warns you, then, "So flee to Allah; I am to you from Him an evident warner"(Adh-Dhariyat:50), fleeing is usually to a safe place. Man flees from what he fears to a safe place. And security is with Allah, there is no security except with Allah. There is no security against the feared except with Allah because He secures those who flee to Him, those who believe in Him and fear Him against all evils. "and no fear shall be upon them nor shall they grieve", from His punishment in the world or the hereafter. "So flee to Allah; I am to you from Him an evident warner"(Adh-Dhariyat:50), the Prophet Muhammad ﷺ. From Him, from Allah Who created him and whose this is His greatness, power, and actions with His enemies and allies. "... I am to you from Him an evident warner"(Adh-Dhariyat:50).

"And do not set up any other god with Allah..."(Adh-Dhariyat:51), the greatest crime ever committed by man is setting up another god with Allah with faith. Do not believe that there is another god with Allah because there is no god with Allah that deserves to be worshiped except for Him. "I am to you from Him an evident warner". Then, He says demonstrating that those who denied the Prophet Muhammad ﷺ treated him as they did with previous Messengers. He says,

"Likewise, no messenger came to those before them", before those to whom the Prophet was sent. "... but they said, “A sorcerer or a madman"(Adh-Dhariyat:52), the same saying with which the Prophet ﷺ was faced. "Nothing is being said to you but what has been said to the messengers before you..."(Fussilat:43), "Did they recommend it to one another?" Allah says, did these disbelievers from all these nations gather with each other and recommend to face each Messenger with the same saying of "A sorcerer or a madman". "Did they recommend it to one another?", a question intended to marvel from the case of the disbelievers, that is, how could their saying be the same despite being far from each other in terms of time?!! Where are the people of Noah from Quraish in terms of time? They are different in terms of time, yet, of the same saying. The saying with which Noah ﷺ was faced is the same as Muhammad ﷺ, "A sorcerer or a madman". "Did they recommend it to one another? In fact, they are a people who exceed all limits"(Adh-Dhariyat:53), the fact is that those people exceeded all limits. The people who exceeded the limits because they knew the truth and knew that Muhammad the son of Abdullah is truly and sincerely Allah's Messenger. Yet, due to their exceeding the limits, they attributed sorcery and madness to him.

He says, "So turn away from them, for you are not to blame"(Adh-Dhariyat:54), turning away is to leave them and get away from them. Here, to turn away is in the sense of punishing them because Allah said that their punishment belongs to Him. Further, He did not send the Messenger as being in charge of their punishment. He says, "and you are not one to compel them", rather, his mission is to warn, remind, and inform. The Prophet's mission regarding the disbeliever is to warn him. Further, punishing him in the world and the hereafter does not belong to the Messenger, it belongs to Allah. Likewise, the Prophet was commanded to turn away from them and to not hasten their punishment. As Allah says, "and do not be hasty regarding them", do not hasten their punishment and leave it to Allah. He says to them, "Leave me (to deal) with

the one whom I have created lonely"(Al-Muddaththir:11), "and I gave him extensive wealth"(Al-Muddaththir:12). And He says, "And leave to Me the disbelievers, those of luxury..."(Al-Muzzammil:11), leave to Me, leave it to Allah to whom their punishment belongs. Those punishments belong to Allah, not the Messenger ﷺ. "Say, "If what you hurry about were with me, the matter between me and you would have been over. And Allah knows the unjust best"(Al-An'am:58). Thus, the command of punishment belongs to Allah and He commanded the Messenger to remain patient. He says, "So be patient, as the messengers with resolve were patient, and do not be hasty regarding them". As for turning away from warning them... No, rather, Allah commanded His Messengers to warn them. He says, "So turn away from them, for you are not to blame"(Adh-Dhariyat:54) because he warned and called those disbelievers to Allah's message and this is according to what he was commanded. Allah says to him, "So proclaim openly what you are commanded and disregard the polytheists"(Al-Hijr:94), "Indeed, We have sufficed you against the mockers"(Al-Hijr:95). The Prophet ﷺ, one day, stood on Al-Safa mountain and said, "good morning" and people gathered around him. He called them and called Quraysh. His call was general and specific. He was general when he called, for example, Banu Luay Ibn Ka’b all of them. And was specific in calling Banu Hashim. He singled out Abbas Ibn Abd al-Muttalib, singled out Safiya his aunt, singled out Fatima bint Muhammad, he said, "know that I cannot avail you at all against Allah". And he said to everyone, "I am a plain warner to you of a coming severe punishment". The Prophet warned them with an evident warning, and that was his mission. This is what the Prophet was assigned to warn the people from Allah's message. As for forcing them to believe in the message, this is up to Allah, and, likewise, the entrance of faith into their hearts. "Indeed, you cannot guide whom you love, but Allah guides whom He wills..."(Al-Qasas:56), or to punish whoever goes astray from Allah's path. This also belongs to Allah. "So turn away from them, for you are not to blame"(Adh-Dhariyat:54), Allah does not blame

you over the misguided because their misguidance harms them only. And this belongs to Allah. Their misguidance will affect them and it won't harm the Prophet in anything. Besides, He does not hold him accountable for their misguidance, rather, it harms them. "And say, “Truth comes from your Lord. So whoever wills—let him believe, and whoever wills—let him disbelieve”. We have indeed prepared for the unjust a fire whose curtains have hemmed them in, and when they cry for relief, they are relieved with water like molten brass which scalds the faces. What a miserable drink, and what a bad place of rest"(Al-Kahf:29), "So turn away from them, for you are not to blame"(Adh-Dhariyat:54).

"And remind, for the reminder benefits the believers"(Adh-Dhariyat:55), then, turn away against punishing them, not against warning them. Likewise, against hastening their punishment because this belongs to Allah. Further, remind them of Allah's signs. As Allah says to him, "... you are only a reminder"(Al-Ghashiyah:21), this is the Prophet's mission. A reminder who reminds people of their Lord, His punishment, His blessings, His favors, His creation, His signs in this universe, and His path upon which they should adhere. He should remind people of what Allah commanded and inspired him with. "And remind, for the reminder benefits the believers"(Adh-Dhariyat:55), the reminder is reciting Allah's words and reminding them of His signs, His messages on earth, His law in His creation, people, and life. This would benefit the believers, benefit the people of faith, the faithful believers from those who see the clue and proof and believe it. This is the one who will benefit from the reminder. As He says, "So remind, if reminding can be of benefit"(Al-A'la:9), "The God-fearing will constantly remember"(Al-A'la:10), "but the wretched will avoid it"(Al-A'la:11), the one who fears Allah is the one who will be benefited of the reminder. First of all, he believes it, takes it seriously and acts accordingly. As for the wretched, the distracted, and the denier who sees the truth, denies it and turns it away, he won't

be reminded. "And remind, for the reminder benefits the believers"(Adh-Dhariyat:55).

Then, He says, "And I did not create the unseen beings and humans but to worship Me"(Adh-Dhariyat:56), this is a great matter, this is a great sign in which Allah demonstrates His goal behind creation. And that Allah did not create Jinn and humans except to worship Him, to worship Allah. "And I did not create the unseen beings and humans but to worship Me"(Adh-Dhariyat:56), Jinn is a complete world. It was said that they were called Jinn due to being concealed because Allah made them unseen for humans. Allah says about Iblis, "... He surely sees you, He and his clan, from where you cannot see them. Indeed, We have made the Satans allies of those who do not believe"(Al-A'raf:27), Allah created Jinn of fire as He says, "He created man from potter's clay like pottery"(Ar-Rahman:14), "and created the unseen being from a smokeless flame of fire"(Ar-Rahman:15), smokeless flame of fire, is the waving fair. Allah created Jinn from this burning waving fire and created Humans from clay. And the Prophet said that angels are created of light. The master of Jinn is Iblis, and Adam is the humans' father. In other words, Iblis is Jinn's father and they were descended from him. And he is in Jinn as the position of Adam in humans; Adam is humans' father. Anyway, Allah says that Iblis is from Jinn, As in Allah's saying, "And recall when We said to the angels, "Prostrate to Adam." So they prostrated—but not Iblis. He was one of the unseen beings, so he defied the command of his Lord. Will you take him and his offspring as guardians apart from Me when they are an enemy to you?..."(Al-Kahf:50), Will you take him and his offspring, Allah says that he is from Jinn and that he has an offspring. Will you take him, Iblis, who did not prostrate to Adam as Allah commanded. "and his offspring as guardians apart from Me when they are an enemy to you? What a miserable bargain for the unjust!" Jinn is a kind of creation that includes believers and disbelievers. And humans are the children of persons attributed to Adam ﷺ

whom Allah created from the clay of this earth as He says, "O mankind, be mindful of your Lord, Who created you from a single self and created from it its spouse".

Allah narrated the story of the beginning of this creation, how he was created from clay? And how Allah created him with His hands and commanded the angels to prostrate for him and Iblis refused. All of this was mentioned in detail. These are the humans; among humans attributed to Adam ﷺ, Allah created this world, Jinn and created humans. Perhaps Allah mentioned the creation of Jinn before mentioning the creation of humans because those were created before them. That is, Jinn were created before humans. He says, "but to worship Me", Allah created you to worship Him, to worship Allah. Worship is a collective noun of everything that Allah loves and pleases Him from His creation. Allah subjected all of His creation to worshiping Him. Allah subjected each creature to the way to worship Him from what He inspires him with. Thus, angels' worship might not be as the worship of Jinn and humans in terms of laws. Still, in general, worship is about submission and humiliation. The angels' worship in their submission to their Lord, obeying Him, and praising Him. Allah says in their regard, "They give due exaltation(to Him) night and day, never tiring"(Al-Anbya:20), and the worship required from Jinn and humans in believing in Allah, obeying Him, submission to Him, and fulfilling the divine command as Allah commanded them. Therefore, Iblis refused to prostrate when he was commanded to prostrate and said "I won't prostrate". Thus, he departed from Allah's obedience. And Adam was created by Allah, accordingly, he should have obeyed the divine command. He was commanded not to eat from this tree. He was allowed to eat from all the heavenly trees except for one. When he disobeyed the divine command, a sin was committed. As a result, the descent upon earth was the punishment. When Allah descended Adam and Iblis upon earth, He stated religion and law for them to follow, this is the worship. "He said, "Descend from it, all together, some of you

as enemies of some others. But whenever guidance comes to you from Me, whoever follows My guidance will neither go astray nor suffer"(Taha:123), "But whoever has disregarded My Reminder—for him is a miserable life, and We will herd him on the Day of Resurrection blind"(Taha:124), "He said, “My Lord, why did You herd me blind though I used to see?"(Taha:125), "He said, “Just as Our signs came to you and you forgot them, today you will be forgotten"(Taha:126).

Worship is walking in this path that Allah loves and that satisfies Him. Worship includes everything that Allah wanted His creation to do. And it is regarding doing and not doing. First of all, in believing what Allah tells them because Allah informs His servants of many unseens. Unseen news that was before their existence and after their existence. Among these unseens is that Allah told us that we are the children of Adam and how we were created. And why are we on this earth? And what will be after death? Further, Allah informed us of the unseen that is present now. Allah is considered to be from the unseen, He informed us about Himself, His attributes, His actions, and His great creations. He told us about the Angels, His Paradise, His Hell, about what has been prepared for the righteous, about what has been prepared for the misguided. Besides, Allah informed us about the end of this universe, that this universe has an end, this existence has an end, and that, after that, people must rise in one place before the Lord of the worlds to hold them accountable for their deeds. Thus, believing in Allah in everything He says, and obeying Him in everything He commands are included in the meaning of worship. All of this, do not eat this, wear this, do not wear this, drink this, do not drink this, walk in this way, these are limits stated by Allah for specific actions and certain rulings. Adhere to these limits as Allah commanded. However, there are different types of offerings by which you do not get closer to anyone except to Allah. Prayer includes bowing, prostration, standing before Allah's hands, glorification, praise, sacrifice, vow, fasting. These are deeds performed to Allah only because these are worship deeds. And it is glorifying the

divinity of the Lord with various kinds of deeds and sayings that Allah made special for Him and should not be for anyone else.

This is the worship, "And I did not create the unseen beings and humans but to worship Me"(Adh-Dhariyat:56), it includes obeying Me, believing in Me, believing My news, and adhering upon My way. All of this is included in the meaning of worship. "And I did not create the unseen beings and humans but to worship Me"(Adh-Dhariyat:56), the requested worship is to worship Him willingly. To choose this and to follow it, otherwise, they would be considered as Allah's servant out of oppression, pressure, and unwillingly. And that they are Muslims to Allah because they are Allah's servants in the sense that Allah is their Lord, Creator, Provider, the one Who created them of nothingness and is in charge over them... Yes, All of the creatures are Allah's servants. His servants unwillingly, yet, worship should be willingly. In the sense that they should choose and follow Allah's path. Thus, all of the creations are Allah's servants, from humans to Jinn. "And I did not create the unseen beings and humans but to worship Me"(Adh-Dhariyat:56).

"I need no provision from them, nor do I need them to feed Me"(Adh-Dhariyat:57), "I need no provision from them..."(Adh-Dhariyat:57), that they cannot benefit Allah by providing Him anything. Rather, Allah is the Creator of everything, the generous Provider, the free of need. Further, servants cannot benefit Allah in anything. "O My servants, you will not attain harming Me so as to harm Me, and will not attain benefitting Me so as to benefit Me". Allah is above the benefit of servants and He does not want them to benefit Him in any matter at all, to do anything for Allah, or to favor Him in anything. Allah is the Creator of everything; besides, servants cannot even provide themselves. Rather, Allah is their Provider. A servant cannot even create a drop of water or a single rice seed. They can never create one drop or one seed because this belongs to Allah alone. "I need no provision from them..."(Adh-Dhariyat:57), any kind of provision. The

worship that Allah commands is obeying their Lord, submitting to Him, following Him, and believing in Him. As for benefiting Him... They cannot benefit Him in a thing or provide Allah with sustenance and give Him something. Highly exalted is He. In the hadith of the narrator Ibn Azib, it is a sacred hadith, in which Allah explains the reality of man; who is he? Likewise, the Lord's reality. He says, "O My servants, I have forbidden oppression for Myself and have made it forbidden amongst you, so do not oppress one another. O My servants, all of you are astray except for those I have guided, so seek guidance of Me and I shall guide you, O My servants, all of you are hungry except for those I have fed, so seek food of Me and I shall feed you. O My servants, all of you are naked except for those I have clothed, so seek clothing of Me and I shall clothe you. O My servants, you sin by night and by day, and I forgive all sins, so seek forgiveness of Me and I shall forgive you. O My servants, you will not attain harming Me so as to harm Me, and will not attain benefitting Me so as to benefit Me." Servants can never harm Allah nor benefit Him. At the end, "O My servants, it is but your deeds that I reckon up for you and then recompense you for", in the hereafter, "so let him who finds good, praise Allah, and let him who finds other than that, blame no one but himself". Allah's saying in this sacred hadith are His words transmitted by the Prophet on his Lord's behalf. "O My servants, you will not attain harming Me so as to harm Me, and will not attain benefitting Me so as to benefit Me." How could servants benefit their Lord while Allah created them?! And that cannot even create an atom from the creation. All of the creation, if the people of heavens and earth gather, won't be able to create even an atom. Nor can ever control an atom of creation without the permission and will of their Lord and Master.

"And I did not create the unseen beings and humans but to worship Me"(Adh-Dhariyat:56), "I need no provision from them, nor do I need them to feed Me"(Adh-Dhariyat:57), "Allah is the All-Providing, the Possessor of power..."(Adh-Dhariyat:58), to all of His creation. Allah is the Provider of all

creation. "And there is no treading creature in the earth but its provision depends on Allah, and He knows its residence and its depository..."(Hud:6), to Allah not to others. Its provision, the provision of this treading creature. He subjects the means and creates what it can eat, wear, and refuge to. Its residence, its life manner, what it can use in defending itself, what benefits it, what protects it from evil, its food, and its drink. Every treading creature, a human and a non-human, its provision belongs to Allah. "Allah is the All-Providing, the Possessor of power..."(Adh-Dhariyat:58), the Possessor of power. "the All-Firm", the Powerful. There is no weakness in the self of Allah nor in His attributes nor His actions, nor weakness in any form of weakness. Rather, He is the All-Firm. See His saying, "Yet they did not render to Allah the respect that He deserves, for the entire earth is in His grip on the Day of Resurrection, and the heavens are folded in His right. Highly Exalted is He and Most High beyond the associations they make"(Az-Zumar:67), "Allah is the All-Providing..."(Adh-Dhariyat:58), to all creation. "the Possessor of power, the All-Firm".

Then, He says threateningly, "So, indeed, those who do injustice will have their lot like the lot of their fellows, so let them not hasten Me"(Adh-Dhariyat:59), So, indeed, confirmation. Those who do injustice, from the people of Muhammad ﷺ. Will have their lot, that is of punishment. The lot is a bucket filled with water, and this is always called over the division because the people of the well who drink from its water bring out a lot for him and a lot for others. That is a full bucket for him and a bucket for someone else. Allah says that these will have their lots, in the sense of a share of the punishment. "So, indeed, those who do injustice will have their lot like the lot of their fellows..."(Adh-Dhariyat:59), like when Allah punished their previous fellows with a form of punishment. Allah called them their fellows because their fellowship is in terms of agreement, belief, infidelity, stubbornness, and saying to the Messengers, "A sorcerer and a madman" like the people of Noah, Ad, and Thamud. Allah says that those will

have their lot. "... like the lot of their fellows, so let them not hasten Me"(Adh-Dhariyat:59), their fellows whom Allah destroyed. So, let them not hasten Me, that is, their lot of punishment will afflict them. As He says regarding those, "On the day when We assault with the biggest onslaught, We will indeed wreak vengeance upon them"(Ad-Dukhan:16), and the biggest onslaught afflicted them in Badr when Allah punished them in their masters and the heads of their people. Seventy were killed, seventy were captivated, and the rest of them fled with their distress and destruction. This was their punishment. "So, indeed, those who do injustice will have their lot like the lot of their fellows, so let them not hasten Me"(Adh-Dhariyat:59).

Then, He says, "So woe to those who have denied from that day of theirs which they are promised"(Adh-Dhariyat:60), woe, a word used in threatening. And the one Who threatens them is Allah to Whom benefit and harm belong. The harm of servants and their benefit belongs to Allah. "So woe to those who have denied from that day of theirs which they are promised"(Adh-Dhariyat:60), the Day of Resurrection in which Allah promised to punish them. Further, "from that day" refers to the day of punishment that afflicts them in the world. Thus, woe them of this because this is their hastened punishment which is a part of the delayed punishment. "So woe to those who have denied from that day of theirs which they are promised"(Adh-Dhariyat:60), the one promising them of this is Allah. By this, this surah ends, and its beginning and end correlate with each other. It started with threatening and promising of punishment, in Allah's saying, "what you are promised is true"(Adh-Dhariyat:5), "And, indeed, the Recompense is sure to come"(Adh-Dhariyat:6). Allah swears; Allah started it by swearing and said, "By the spreaders spreading"(Adh-Dhariyat:1), "and by those bearers of loads"(Adh-Dhariyat:2), "and by those moving gently"(Adh-Dhariyat:3), "and by those distributing as commanded"(Adh-Dhariyat:4), "what you are promised is true"(Adh-Dhariyat:5), "And, indeed, the Recompense is sure to come"(Adh-

Dhariyat:6), a reward that will surely be. Then, He swears by saying, "By the heaven comprising interwoven tracks"(Adh-Dhariyat:7), "indeed, you are of different opinions"(Adh-Dhariyat:8), "Averted from it is he who is averted"(Adh-Dhariyat:9), "May the conjecturers perish!"(Adh-Dhariyat:10), "Those who are unmindful and in perplexity"(Adh-Dhariyat:11), "asking, “When is the Day of Recompense"(Adh-Dhariyat:12), "The day they are heated on the Fire"(Adh-Dhariyat:13), in punishment. Here, Allah says at the end of this surah, "So woe to those who have denied from that day of theirs which they are promised"(Adh-Dhariyat:60), yet, where are the comprehending and reasonable hearts that understand Allah's words? We ask Allah to make us from those who comprehend His words, understand them, act accordingly, fear Him, and follow His path.

With this, this great Surah ends. We ask Allah to forgive our sins, repent to Him, turn to Him, and seek refuge in Him. Praise is to Allah, the Lord of the Worlds, at the beginning and the end. And peace be upon His servant and messenger Mohammad. We ask Allah to make it beneficial to Muslims in the east and west of the earth, and to make this a treasure for us on the Day of Resurrection.

At-Tur

بسم الله الرحمن الرحيم: {وَالطُّورِ}[الطور:1] {وَكِتَابٍ مَسْطُورٍ}[الطور:2] {فِي رَقٍّ مَنْشُورٍ}[الطور:3] {وَالْبَيْتِ الْمَعْمُورِ}[الطور:4] {وَالسَّقْفِ الْمَرْفُوعِ}[الطور:5] {وَالْبَحْرِ الْمَسْجُورِ}[الطور:6] {إِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ}[الطور:7] {مَا لَهُ مِنْ دَافِعٍ}[الطور:8] {يَوْمَ تَمُورُ السَّمَاءُ مَوْرًا}[الطور:9] {وَتَسِيرُ الْجِبَالُ سَيْرًا}[الطور:10] {فَوَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ}[الطور:11] {الَّذِينَ هُمْ فِي خَوْضٍ يَلْعَبُونَ}[الطور:12] {يَوْمَ يُدَعُّونَ إِلَى نَارِ جَهَنَّمَ دَعًّا}[الطور:13] {هَذِهِ النَّارُ الَّتِي كُنتُمْ بِهَا تُكَذِّبُونَ}[الطور:14] {أَفَسِحْرٌ هَذَا أَمْ أَنْتُمْ لا تُبْصِرُونَ}[الطور:15] {اصْلَوْهَا فَاصْبِرُوا أَوْ لا تَصْبِرُوا سَوَاءٌ عَلَيْكُمْ إِنَّمَا تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ}[الطور:16]

In the name of Allah, the Entirely Merciful, and the Especially Merciful, "By the mount" (At-Tur: 1) "And [by] a Book inscribed" (At-Tur: 2) "In parchment spread open" (At-Tur: 3) "And [by] the frequented House" (At-Tur: 4) "And [by] the ceiling [i.e., heaven] raised high" (At-Tur: 5) "And [by] the sea set on fire," (At-Tur: 6) "Indeed, the punishment of your Lord will occur." (At-Tur: 7) "Of it there is no preventer." (At-Tur: 8) "On the Day the heaven will sway with circular motion" (At-Tur: 9) "And the mountains will pass on, departing" (At-Tur: 10) "Then woe, that Day, to the deniers," (At-Tur: 11) "Who are in [empty] discourse amusing themselves." (At-Tur: 12) "The Day they are thrust toward the fire of Hell with a [violent] thrust, [its angels will say]," (At-Tur: 13) "This is the Fire which you used to deny." (At-Tur: 14) "Then is this magic, or do you not see?" (At-Tur: 15) "[Enter to] burn therein; then be patient or impatient - it is all the same for you. You are only being recompensed [for] what you used to do." (At-Tur: 16).

Surah At-Tur is a Meccan Surah, Allah starts this Surah with five oaths; oaths Allah swears by them. He compiles these oaths, great elements from Allah's creation. Allah swears by His creation, a testimony to His great ability, that His torment will surely befall His enemies; they will have no way of escaping it.

Allah ﷻ says, "By the mount" (At-Tur: 1) Allah swears by the Tur, which means the mount in Arabic. It is said that it is the bare mountain that has no plants in it. At-Tur is written with the definition, some scholars interpreted that it's because the mount is the Mount of Sinai; where Allah spoke to Musa. Hence it has a higher status than other mounts for it's the place Allah spoke to Musa. As Allah ﷻ says, "And We called him from the side of the mount at [his] right and brought him near, confiding [to him]." (Maryam: 52), so Allah is swearing by this mount which has more privilege and significance than other mounts on earth.

Then He says, "And [by] a Book inscribed" (At-Tur: 2) it was said that this Book is the Preserved Slate which Allah wrote the measures of everything in. Allah wrote the measures of His creation in it before He created the heavens and

earth. In fact, Allah said to the Pen, ‘write down!’ He replied, ‘what should I write?’ He said, ‘write what will happen till the Day of Judgment’. So everything that happened, is happening and will be happening till the Day of Judgement Allah has written it down. Allah says, “And with Him are the keys of the unseen; none knows them except Him. And He knows what is on the land and in the sea. Not a leaf falls but that He knows it. And no grain is there within the darknesses of the earth and no moist or dry [thing] but that it is [written] in a clear record.”(Al-An'am: 59) Also, “Allah eliminates what He wills or confirms, and with Him is the Mother of the Book.” (Ar-Ra'd:39), the Mother of the Book and after that Books of measures will branch out of it, this is the Preserved Slate Allah has recorded everything measures on.

The second interpretation is that this Book contains all the human's actions, for every human Allah created, he will see his deeds written in a special book for him, and on the Day of Judgment he will be told, “[It will be said], “Read your record. Sufficient is yourself against you this Day as accountant.” (Al-Isra: 14). The wrongdoers will say when they see their books, “...Oh, woe to us! What is this book that leaves nothing small or great except that it has enumerated it?” And they will find what they did present [before them]. And your Lord does injustice to no one.”(Al-Kahf: 49) Every human will be given his book; the believer will take the book in his right hand, and both the infidels and the hypocrite will be given the book with their left hands from behind their backs. “When the two receivers [i.e., recording angels] receive, seated on the right and on the left.” (Qaf: 17) “He [i.e., man] utters no word except that with him is an observer prepared [to record].”(Qaf: 18), so this is the book of deeds a Book inscribed.

Allah ﷻ says, “In parchment spread open” (At-Tur: 3) meaning that this Book inscribed is written in parchment. The parchment is the paper-thin enough to write in it, and open means its pages are not closed. It's open and on the Day of Judgment every human's book will be opened for him, and it will be said to him,” [It will be said], “Read your record. Sufficient is yourself against you this Day as

accountant.”“ (Al-Isra': 14), “And [for] every person We have imposed his fate upon his neck, and We will produce for him on the Day of Resurrection a record which he will encounter spread open.” (Al-Isra': 13),

Then, Allah says, “And [by] the frequented House” (At-Tur: 4) It is said that this oath is regarding the House in the sky, which is in the seventh sky. The Prophet saw it when he ascended to the sky, he said, “Then I was taken up to the Oft-Frequented House (Al-Bait al-Ma'mur), in which seventy thousand angels pray every day, and when they leave it they never come back.” I.e. never come back for the rest of their lives. So it's oft-frequented with the prayer of angels forever, every day seventy thousand angels enter it and perform their prayers, each enter it for one day and after that will never return back. This indicates the massive number of the angels who enter it. Also, this Oft-Frequented House is said to be the Sacred House in Mecca, for Allah has made it a place of prayer always full of pilgrims, Umrah performers, and compassing around the House. Also, Allah made it into an oft-frequented place day and night through the years since Ismael and Ibrahim build it and Allah ordered him to proclaim to the people to Hajj, as He says, “And proclaim to the people the ḥajj [pilgrimage]; they will come to you on foot and on every lean camel; they will come from every distant pass -” (Al-Haj: 27).

Allah ﷻ says, “And [by] the ceiling raised high” (At-Tur: 5) it was said that the ceiling raised high is the heaven, as Allah ﷻ says, “And We made the sky a protected ceiling, but they, from its signs, are turning away.”(Al-Anbya: 32) Allah has created the heaven as a ceiling above the earth, and what's under it from stars and earth. It’s protected by the Protector from the demons who try to eavesdrop on the exalted assembly. Allah has raised the sky in height, also maintained its thickness and strength, and Allah swears by that.

“And [by] the sea set on fire,” (At-Tur: 6) The majority say it refers to the oceans of the earth. [Masjur] means, the sea will be kindled with fire on the Day of Resurrection just as Allah ﷻ says in another verse, “And when the seas are

filled with flame”(At-Takwir: 6) it means it was set on fire, and on another verse, “And when the seas are erupted” (Al-Infitar: 3), erupted with fire, or all seas were one after it exploded, and this will happen when earth lifted up and crushed with one blow, “Then when the Horn is blown with one blast” (Al-Haqqah: 13) “And the earth and the mountains are lifted and leveled with one blow [i.e., stroke] ” (Al-Haqqah: 14) “Then on that Day, the Occurrence [i.e., Resurrection] will occur,” (Al-Haqqah: 15). These exceptional oaths by these grand things and magnificent creation for their significance.

Then Allah says, “Indeed, the punishment of your Lord will occur.” (At-Tur: 7), this contains the subject of the vow, indicating that His torment will surely strike the disbelievers. It is a punishment attributed to the Lord, it is a great punishment because it’s Allah's punishment, for no one can punish as Allah punish the disobedient. “So on that Day, none will punish [as severely] as His punishment”(Al-Fajr: 25), “And none will bind [as severely] as His binding [of the evildoers].”(Al-Fajr: 26)

Then Allah says, “Of it there is no preventer.” (At-Tur: 8) no one can prevent this punishment. [dafie] means preventer, no one can stop it from happening in any way you can imagine or not. Allah swears this punishment will occur and there will be no one or thing to prevent that. Then Allah ﷻ clarifies when this punishment will occur, He says, “On the Day the heaven will sway with circular motion”(At-Tur: 9) “And the mountains will pass on, departing” (At-Tur: 10) “Then woe, that Day, to the deniers,” (At-Tur: 9) the heaven will sway means it will move and spin in rough movements. This stable and steady sky will sway and shake. Then, “And the mountains will pass on, departing”(At-Tur: 10) these stable high mountains will move for real, Allah has informed of the steps of its moving. First, it will be blown, “And they ask you about the mountains, so say, “My Lord will blow them away with a blast.” (Taha: 105) “And He will leave it [i.e., the earth] a level plain;” (Taha: 106) “You will not see therein a depression

or an elevation." (Taha: 107) so the mountains will fade away and become scattered particles of dust blown away by the wind. Allah says in another verse, "And you see the mountains, thinking them motionless, while they will pass as the passing of clouds. [It is] the work of Allah, who perfected all things. Indeed, He is Aware of that which you do." (An-Naml:88).

Allah says after that, "Then woe, that Day, to the deniers," (At-Tur: 11) [Wail] means woe which is a threatening word. Woe to them that Day as a result of Allah's torment, punishment and affliction that He will direct at them. "Then woe, that Day, to the deniers," (At-Tur: 11), to the deniers of this Day. This Day that Allah ﷻ is informing us about in this way, and He swears by these oaths that it will happen without a doubt. Yet, after all that, these people deny and reject this fact and say it will never be. They are far away from the truth, as if they are called from a distance. But the truth is that Allah the Creator of this universe is swearing oaths and confirming its occurrence.

Allah says, "Who are in [empty] discourse amusing themselves." (At-Tur: 12) [Khawd] means empty. Meaning, they live in this life in falsehood and make the religion the subject of their mockery and jest. They talk nonsense about the resurrection, judgment, religion, and about the Prophet ﷺ in an ignorant manner, they indulge in vain talk and amuse themselves with this chatter. It is as Allah's saying, "Know that the life of this world is but amusement and diversion and adornment and boasting to one another and competition in increase of wealth and children - like the example of a rain whose [resulting] plant growth pleases the tillers; then it dries and you see it turned yellow; then it becomes [scattered] debris. And in the Hereafter is severe punishment and forgiveness from Allah and approval. And what is the worldly life except the enjoyment of delusion." (Al-Hadid: 20) so this person who forgets about the Day of Resurrection with what follows from the severe punishment Allah warned of, and the rightful reward for

believers, while living his life playing and working, hence whatever he achieved is still a game to him.

Allah ﷻ says, "The Day they are thrust toward the fire of Hell with a [violent] thrust, [its angels will say]," (At-Tur: 13) these who are occupied with trifle matters in this life and did whatever they wanted in life, in the Day of Judgment they will be thrust toward, pushed and forced to Hell. Also their hands will be tied to their necks with shackles. It will be said to them this is the Fire which you used to deny its existence in life, in the worldly life you were denying its existence and say there won't be a resurrection, nor judgment, nor reward, and this Hell does not exist.

Then they get scolded and it will be said to them, "Then is this magic, or do you not see?"(At-Tur: 15). "Then is this magic…", the fire in front of you, is it magic as you used to say when you heard the Qur'an, when you slandered the Prophet to be a sorcerer, that he bewitched you with his saying, is this magic now? "Then is this magic, or do you not see?"(At-Tur: 15), or do you not see what is in front of you? And the fact that they have good eyesight on the Day of Judgment and so is their hearing, as Allah says, "How [clearly] they will hear and see the Day they come to Us, but the wrongdoers today are in clear error." (Maryam: 38)

The second view of this verse is, "Then is this magic..." i.e. the religion presented to you, the Qur'an. Meaning Allah ﷻ is speaking to you and took an oath for you, while He is Need-Free to do so. Allah is the One Who is telling you, and this should suffice whoever has a mind, belief, and understanding. It will be said to them are these words are from Allah, are they magic? or you don't see when you look at this Prophet, the Quran, and this religion?

Then it will be said to them, "[Enter to] burn therein; then be patient or impatient - it is all the same for you. You are only being recompensed [for] what you used to do."(At-Tur: 16) [Saliy] means to burn in it, roast and burn therein.

“Then be patient or impatient - it is all the same for you. You are only being recompensed [for] what you used to do.” First of all, there is no patience in Hell, no one can endure the Hellish fire, bear it, stop complaining, or hold the scream, this is impossible to do. Fire is not something that can be endured. So be patient about this suffering you are in, or be impatient, scream, cry, plead, and curse at yourselves to be destroyed, here it will be said to them, “[They will be told], “Do not cry this Day for one destruction but cry for much destruction.” (Al-Furqan: 14). “It is all the same for you.”, meaning that whether you chose to be patient, endure your pain, and hold your screams by all means, it will be the same for you, this won't end or lessen the torture, and you will stay in suffering, as Allah says, “And when they are thrown into a narrow place therein bound in chains, they will cry out thereupon for destruction.” (Al-Furqan: 13) and it will be said to them, “[They will be told], “Do not cry this Day for one destruction but cry for much destruction.” (Al-Furqan: 14) Meaning that your calls are useless, there is no benefit from crying and screaming. Allah then says, “You are only being recompensed [for] what you used to do.” [innama] indicates restriction, meaning that this outcome you are facing is a punishment for what you used to do, i.e. your deeds you committed in life. Their deeds were to deny and be ignorant; to deny Allah's words, reject the prophets, ignore these words and turn them into mockery, believe this won't happen, insist on polytheism, and abandon monotheism. For all these acts, you got this punishment, and this hellish fire is the outcome of what you used to do.

يقول الله ﷻ: {إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَعِيمٍ}[الطور:17] {فَاكِهِينَ بِمَا آتَاهُمْ رَبُّهُمْ وَوَقَاهُمْ رَبُّهُمْ عَذَابَ الْجَحِيمِ}[الطور:18] {كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنتُمْ تَعْمَلُونَ}[الطور:19] {مُتَّكِئِينَ عَلَى سُرُرٍ مَصْفُوفَةٍ وَزَوَّجْنَاهُمْ بِحُورٍ عِينٍ}[الطور:20] {وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلَتْنَاهُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِينٌ}[الطور:21] {وَأَمْدَدْنَاهُمْ بِفَاكِهَةٍ وَلَحْمٍ مِمَّا يَشْتَهُونَ}[الطور:22] {يَتَنَازَعُونَ فِيهَا كَأْسًا لا لَغْوٌ فِيهَا وَلا تَأْثِيمٌ}[الطور:23] {وَيَطُوفُ عَلَيْهِمْ غِلْمَانٌ لَهُمْ كَأَنَّهُمْ لُؤْلُؤٌ مَكْنُونٌ}[الطور:24] {وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ}[الطور:25] {قَالُوا إِنَّا كُنَّا قَبْلُ فِي

أَهْلِنَا مُشْفِقِينَ}[الطور:26] {فَمَنَّ اللَّهُ عَلَيْنَا وَوَقَانَا عَذَابَ السَّمُومِ}[الطور:27] {إِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوهُ إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ}[الطور:28]

Allah ﷻ says, "Indeed, the righteous will be in gardens and pleasure" (At-Tur: 17), "Enjoying what their Lord has given them, and their Lord protected them from the punishment of Hellfire." (At-Tur: 18) "[They will be told], "Eat and drink in satisfaction for what you used to do." (At-Tur: 19) "They will be reclining on thrones lined up, and We will marry them to fair women with large, [beautiful] eyes." (At-Tur: 20) "And those who believed and whose descendants followed them in faith - We will join with them their descendants, and We will not deprive them of anything of their deeds. Every person, for what he earned, is retained." (At-Tur: 21) "And We will provide them with fruit and meat from whatever they desire." (At-Tur: 22) "They will exchange with one another a cup [of wine] wherein [results] no ill speech or commission of sin." (At-Tur: 23) "There will circulate among them [servant] boys [especially] for them, as if they were pearls well-protected." (At-Tur: 24) "And they will approach one another, inquiring of each other." (At-Tur: 25) "They will say, "Indeed, we were previously among our people fearful [of displeasing Allah]."(At-Tur: 26) "So Allah conferred favor upon us and protected us from the punishment of the Scorching Fire." (At-Tur: 27) "Indeed, we used to supplicate Him before. Indeed, it is He who is the Beneficent, the Merciful." (At-Tur: 28).

In this part of the Surah, Allah ﷻ mentions the rewards He will give to the righteous servants in Paradise, and this is after He mentions the punishment of the disbelievers. "Indeed, the righteous will be in gardens and pleasure" (At-Tur: 17). Indeed [Inna], is used here for affirmation. "the righteous", the righteous are the servants of Allah who feared Him and protected themselves from His punishment. One can protect himself from Allah's punishment by believing in Allah, obeying Him, avoiding what He has forbidden, and doing what He ordered. Allah says, "will be in gardens and pleasure" [Jannat] means gardens and

orchards, and the garden is the place with many trees around it. “And pleasure”, they are pleased with many pleasures, from food, drinks, magnificent surroundings, friends, and wives, a pleasure that will please them and Allah has prepared.

“Enjoying what their Lord has given them...” (At-Tur: 18) [Tafakuh] enjoyment means pleasure, happiness, and satisfaction; it means they are happy with this reward. “...and their Lord protected them from the punishment of Hellfire.”(At-Tur: 18) Allah combined the two rewards together, that they were given everything they wished for, i.e. this pleasure in Paradise, and also Allah has protected them, Allah has rescued them from Hellfire. Hell punishment is this massive prison Allah prepared for the disbelievers. Their Lord is the One Who protected them is evidence of Allah's care over them because He is their Lord.

“[They will be told], “Eat and drink in satisfaction...” (At-Tur: 19) They will be told to eat from all kinds of food; fruits and meat from what you desire, and drink from all kinds of drinks. In satisfaction means that you will be satisfied, happy and pleased, they won't be eating while grieving, in pain, distress, sadness, or agony. “Eat and drink in satisfaction for what you used to do.” meaning that this reward is because of your righteous deeds; from believing in Allah, fearing Him, and being righteous.

Then Allah mentions some of these pleasures He granted them, as He says, “They will be reclining on thrones lined up...”(At-Tur: 20) reclining means for a person to sit while he is leaning on a side, “They will be reclining on thrones lined up...” (At-Tur: 20) thrones [suror] is the plural form of throne [sareer]. These thrones are made from pure gold, it's woven from gold. Also, it's orderly lined up where they gather, in their palaces, under the trees, and in the gardens. “And We will marry them to fair women with large, [beautiful] eyes.” [hur] is the plural form [hawra'] i.e. the women who are described by their eyes, this is a magnificent

description, for a woman's eyes to be described as beautiful. In fact, the eye is the most significant part in a human's body, and the beauty is within it, so Allah has described these wives He prepared for righteous people that they have large beautiful eyes. Meaning that they are women with utmost beauty and have attractive eyes

In addition to this pleasure, Allah has also added to it, as He says, "And those who believed and whose descendants followed them in faith - We will join with them their descendants, and We will not deprive them of anything of their deeds. Every person, for what he earned, is retained."(At-Tur: 21) Those whom Allah has favored them with entering Paradise, and granted them these great rewards and pleasures. "And whose descendants followed them in faith", i.e. their children and grandchildren who followed them in faith. Allah says, "We will join with them their descendants", meaning in their status in Heaven. So if the grandparent or the father were on a higher status in Paradise and their rank is higher than others, however, their descendants fell short in performing good deeds, i.e. they were from the people of faith yet their deeds didn't allow them to reach their fathers' ranks, in that case, Allah will elevate their ranks in honor of their fathers. "And We will not deprive them of anything of their deeds." Meaning Allah will not deprive any of their deeds and lower their ranks to bring them together with their relatives, Allah will only elevate the one with a lower rank to be in a higher rank with his fathers. "Every person, for what he earned, is retained." (At-Tur: 21) Restrained means pledged to it, Allah tied him with his deeds, hence his deeds have made him qualified for this rank, and he became attached to this rank. This is a great favor and bounty from Allah the Generous.

Then Allah ﷻ says, "And We will provide them with fruit and meat from whatever they desire." (At-Tur: 22) Allah is the One Who provides for them and constantly supplies for them, so they are always provided. In this regard, Allah informs that there are fruits of all kinds, from what they knew from life and from

what they do not know, and even the fruits they are familiar with are only similar in name, as Allah says, "In both of them are fruit and palm trees and pomegranates." (Ar-Rahman: 68).

"And We will provide them with fruit and meat..." (At-Tur: 22), meat from all kinds. Allah says, "And the meat of fowl, from whatever they desire." (Al-Waqi'ah: 21). Whenever they desire it, the meat will be in front of them to eat as much as they want, then the fowl will go back to the sky and wander in Heaven. In fact, the people of Heaven do not need to cook their food like in life, for the food in the earth is to be cooked and modified, for example, the fruit has to be picked then washed, carried, peeled, and then served. However, there is no need for these processes in Heaven, the people of Paradise do not modify their food to be able to eat it.

"They will exchange with one another a cup [of wine] wherein [results] no ill speech or commission of sin." (At-Tur: 23) Meaning places to drink wine in, where they drink alcohol in gatherings. In fact, when they drink, they do not say any idle, vain words or utter dirty, sinful speech like the drunken people in this life do. "They will not hear therein ill speech or commission of sin -" (Al-Waqi'ah: 25) "Only a saying [of] peace, peace." (Al-Waqi'ah: 26), so even while they are drinking they are enjoying it. Moreover, Allah ﷻ tells that there will be rivers of wine, as He says, "Is the description of Paradise, which the righteous are promised, wherein are rivers of water unaltered, rivers of milk the taste of which never changes, rivers of wine delicious to those who drink, and rivers of purified honey, in which they will have from all [kinds of] fruits and forgiveness from their Lord..." (Muhammad: 15) Also, Allah says about these rivers, "they will make it gush forth in force [and abundance]." Meaning that it will make it gush forth in force till it reaches the cub, their goblets will be always filled up to the brim.

Then Allah says, “There will circulate among them [servant] boys [especially] for them, as if they were pearls well-protected.” (At-Tur: 24) [gholmman] is the plural for [gholam] which means boy. Allah created them for the people of Paradise, they are not the children who died young so they are made into servants. In fact, they are like the fair women of Heaven, created for Paradise. Allah describes them as, “As if they were pearls well-protected.” these boys in their place in Paradise.

“And they will approach one another, inquiring of each other.” (At-Tur: 25) Meaning, the believers will draw near to each other talking and remembering their actions and conditions in this life, just as people in this life talk while drinking, especially when they become intoxicated. “They will say, “Indeed, we were previously among our people fearful [of displeasing Allah].” (At-Tur: 26) They remember their past life. The life of the world and in the midst of our families, we were afraid of our Lord and fearful of His torment and punishment.

“So Allah conferred favor upon us and protected us from the punishment of the Scorching Fire.” (At-Tur: 27) They will say we were fearful in the world, and in utmost fear from the Day of Judgment, and Allah's punishment. “So Allah conferred favor upon us” Meaning that Allah has favored, rescued, and granted us with these rewards and pleasures. This is from Allah’s mercy, kindness, and favors upon us; they are looking down on their world deeds, for they believe their deeds are not what qualified them to enter Paradise. “And protected us from the punishment of the Scorching Fire.” (At-Tur: 27) I.e. shielded us. “The punishment of the Scorching Fire”, the Scorching Fire is a hot fire that carries with it burning air, and this is the description of Fire.

Then they said, “Indeed, we used to supplicate Him before...” (At-Tur: 28), meaning, we used to invoke Him with submission and humility, and He accepted our invocation and gave us what we wished. “Supplicate Him” meaning to ask

Allah to rescue them from Hellfire, and let them enter Paradise. "Indeed He is" Allah ﷻ is "the Beneficent, the Merciful". The Beneficent means that all the attributes of goodness and beneficent are in Him, for all Allah's attributes are good. He is the Lord, the Kind, the Merciful, the Most Generous, the Highly Exalted, He accepted our supplication, so they are reminded of their condition, and they remember the situation they used to be in the world.

After this, Allah says adding to this, "So remind, [O Muḥammad], for you are not, by the favor of your Lord, a soothsayer or a madman." (At-Tur: 29) Allah the Exalted commands His Messenger to convey His Message to His servants and remind them of His revelation that has been sent down to him. "So remind, [O Muḥammad]", remember this great matter, and this great destiny that awaits each person. Next, Allah refutes the false accusations that the liars and sinners accused the Prophet of, "So remind, [O Muḥammad], for you are not, by the favor of your Lord, a soothsayer or a madman." (At-Tur: 29) Allah says by the grace of Allah, you, O Muhammad, are not a [Kahin] meaning as the ignorant Quraysh disbelivers claim. [Kahin] is the soothsayer who receives information from the Jinns that the Jinns are able to eavesdrop on news from heaven. "Or a madman", as they claim. For they were saying that the Prophet is a soothsayer and a madman, and a madman is the one who does not understand what he says, for they believed what the Prophet said is impossible; who is he to claim there is a resurrection?

Allah ﷻ says, "Or do they say [of you], "A poet for whom we await a misfortune of time"?" (At-Tur: 30), this is also their claim, that they lied and said the Prophet is a poet. They said this Qur'an he recites is poetry, they said just wait for him and he will be forgotten like his predecessors. "For whom we await a misfortune of time" (At-Tur: 30) [Natarabas] means to await, to wait for him to be forgotten and long gone, for his name to be erased like other poets who were known and recognized at a time, then they died and were forgotten. Allah says,

“Say, “Wait, for indeed I am, with you, among the waiters.” (At-Tur: 31), says wait and I too will wait with you, and you will come to know to whom the good end and triumph shall be granted in this life and the Hereafter. Let's see if what you wish for will come true, or this Message, Allah's Message for the world will remain, you will see that Allah will spread His message to reach every place on the earth, and what He said will occur for sure.

يقول الله ﷻ: {فَذَكِّرْ فَمَا أَنْتَ بِنِعْمَةِ رَبِّكَ بِكَاهِنٍ وَلا مَجْنُونٍ}[الطور:29] {أَمْ يَقُولُونَ شَاعِرٌ نَتَرَبَّصُ بِهِ رَيْبَ الْمَنُونِ}[الطور:30] {قُلْ تَرَبَّصُوا فَإِنِّي مَعَكُمْ مِنَ الْمُتَرَبِّصِينَ}[الطور:31] {أَمْ تَأْمُرُهُمْ أَحْلامُهُمْ بِهَذَا أَمْ هُمْ قَوْمٌ طَاغُونَ}[الطور:32] {أَمْ يَقُولُونَ تَقَوَّلَهُ بَل لا يُؤْمِنُونَ}[الطور:33] {فَلْيَأْتُوا بِحَدِيثٍ مِثْلِهِ إِنْ كَانُوا صَادِقِينَ}[الطور:34] {أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ}[الطور:35] {أَمْ خَلَقُوا السَّمَوَاتِ وَالأَرْضَ بَل لا يُوقِنُونَ}[الطور:36] {أَمْ عِنْدَهُمْ خَزَائِنُ رَبِّكَ أَمْ هُمُ الْمُصَيْطِرُونَ}[الطور:37] {أَمْ لَهُمْ سُلَّمٌ يَسْتَمِعُونَ فِيهِ فَلْيَأْتِ مُسْتَمِعُهُمْ بِسُلْطَانٍ مُبِينٍ}[الطور:38] {أَمْ لَهُ الْبَنَاتُ وَلَكُمُ الْبَنُونَ}[الطور:39] {أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِنْ مَغْرَمٍ مُثْقَلُونَ}[الطور:40] {أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ}[الطور:41] {أَمْ يُرِيدُونَ كَيْدًا فَالَّذِينَ كَفَرُوا هُمُ الْمَكِيدُونَ}[الطور:42] {أَمْ لَهُمْ إِلَهٌ غَيْرُ اللَّهِ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ}[الطور:43] {وَإِنْ يَرَوْا كِسْفًا مِنَ السَّمَاءِ سَاقِطًا يَقُولُوا سَحَابٌ مَرْكُومٌ}[الطور:44] {فَذَرْهُمْ حَتَّى يُلاقُوا يَوْمَهُمُ الَّذِي فِيهِ يُصْعَقُونَ}[الطور:45]

Allah ﷻ says, “So remind [O Muhammad], for you are not, by the favor of your Lord, a soothsayer or a madman” (At-Tur: 29). “Or do they say [of you], "A poet for whom we await a misfortune of time?" (At-Tur: 30). “Say, "Wait, for indeed I am, with you, among the waiters"” (At-Tur: 31). “Or do their minds command them to [say] this, or are they a transgressing people?” (At-Tur: 32). “Or do they say, "He has made it up"? Rather, they do not believe” (At-Tur: 33). “Then let them produce a statement like it, if they should be truthful” (At-Tur: 34). “Or were they created by nothing, or were they the creators [of themselves]?” (At-Tur: 35). “Or did they create the heavens and the earth? Rather, they are not certain” (At-Tur: 36). “Or have they the depositories [containing the provision] of your Lord? Or are they the controllers [of them]?” (At-Tur: 37). “Or have they a stairway [into the heaven] upon which they listen? Then let their listener

produce a clear authority" (At-Tur: 38). "Or has He daughters while you have sons?" (At-Tur: 39). "Or do you, [O Muhammad], ask of them a payment, so they are by debt burdened down?" (At-Tur: 40). "Or have they [knowledge of] the unseen, so they write [it] down?" (At-Tur: 41). "Or do they intend a plan? But those who disbelieve - they are the object of a plan" (At-Tur: 42). "Or have they a deity other than Allah? Exalted is Allah above whatever they associate with Him" (At-Tur: 43). "And if they were to see a fragment from the sky falling, they would say, "[It is merely] clouds heaped up"" (At-Tur: 44). "So leave them until they meet their Day in which they will be struck insensible" (At-Tur: 45).

After Allah starts with mentioning five oaths in Surah At-Tur, Allah shows the conditions of those who deny this coming punishment on the Day of Resurrection and how their condition will be. Then Allah shows the reward of the believers who fear their Lord. I.e. in their high degrees in Paradise. Allah made this as a consequence because the Prophet came with this great warning and these great good tidings. He says that the Day of Resurrection must occur and this punishment of the disbelievers will take place. Also, Allah's promise of those who fear Him will inevitably happen. So, remind the people, O Muhammad, of that great matter.

"So remind [O Muhammad], for you are not, by the favor of your Lord, a soothsayer or a madman" (At-Tur: 29). You, O Muhammad ﷺ, are not by this favor that your Lord bestowed upon you, which is the greatest favor as Allah has chosen him to be a messenger in order to accomplish such great mission, such great warning and such clarification of the way of happiness and victory. They said the Prophet is "a soothsayer." However, Allah says that 'your affair is not like the affair of the soothsayer'. Indeed, the efficient soothsayers were there. That is, the soothsayers filled the Arabian Peninsula and they had nothing to benefit people with. They had only lies. They would tell a person about a future thing, which ninety-nine percent of it was a lie. Sometimes this soothsayer might

tell the truth due to some words that he had snatched and sniffed. So, these deniers combined the Messenger with them, while he is the Messenger that came with this great Message and this greatest path to Allah in order to bring people out of darkness into the light. In fact, no one says this except that whose sight is blinded. “Or a madman,” i.e. he is not a madman as they claimed, for they claimed that the Prophet is crazy. In fact, the arrival of the Prophet ﷺ is not hidden, i.e. that he is truly and honestly the Messenger of Allah and that he is the wisest and most eloquent person. In addition, the Prophet’s prudence surpasses the prudence of all people.

“Or do they say [of you], "A poet for whom we await a misfortune of time?" (At-Tur: 30). That is, we wait for him to die and thus his influence will be lessened and his memory will fade away as was the case with the poets who preceded him. “Say, "Wait, for indeed I am, with you, among the waiters"” (At-Tur: 31). That is, wait and I am waiting with you in order to see whose words will be true and whose promise will be established and whose matter will prevail.

Allah says, “Or do their minds command them to [say] this, or are they a transgressing people?” (At-Tur: 32). Are these sayings that the Prophet is a soothsayer, a madman, or a poet, from their sayings and that their reasons, i.e. minds, lead them to believe in this? This talk is the result of their mind and their thought? “Or are they a transgressing people?” (At-Tur: 32). The case is that this saying is a statement of transgression. They know that they are liars in what they claim that the Prophet is a soothsayer or a madman or a poet. They know that they are lying concerning and they know that there is no one who is wiser, more pious or more reasonable than this Prophet ﷺ. Also, they know that this religion which he brought is the true religion and that it is the religion of Allah but it is a transgression that led them to denial, i.e. denying the Prophet ﷺ.

“Or do they say, "He has made it up"? Rather, they do not believe” (At-Tur: 33). This is also from their sayings. They say that the Prophet has made it up. Means that he invented it. I.e. he attributed this saying to his Lord and he is lying about this, he fabricated this religion, and fabricated this Quran. “Rather, they do not believe” (At-Tur: 33). That is, they see that this is true and this is the truth, but they do not want to believe it.

Allah says, “Then let them produce a statement like it, if they should be truthful” (At-Tur: 34) If they say that the Prophet has made this Quran up, then let them fabricate one too. That is, let them invent a speech by which they oppose this Quran, not just in its meaning but in its structures, in its words, in its sweetness, and in its well-formed, beautiful and Arabic style. If they should be truthful in their saying that the Prophet has made this Quran up and thus they are humans like him and he is like them, so “let them produce a statement like it, if they should be truthful” (At-Tur: 34). The case is that this Quran is the speech of Allah and that it made all people fail to bring one Surah as it and Allah challenged them by this Quran; this is the challenge here. The challenge continued with them, starting from bringing a whole speech like it to bringing ten Surahs. “Then bring ten Surahs like it that have been invented.” Then, the challenge reached one Surah like those of the Quran and this was the end of the challenge. “And if you are in doubt about what We have sent down upon Our Servant [Muhammad], then produce a Surah the like thereof and call upon your witnesses other than Allah, if you should be truthful” (Al-Baqarah: 23). The case is that Allah challenged them to bring a speech like it, but all people fail to do this. “Say, "If mankind and the jinn gathered in order to produce the like of this Qur'an, they could not produce the like of it, even if they were to each other assistants"” (Al-Isra: 88).

“Or were they created by nothing, or were they the creators [of themselves]?” (At-Tur: 35). “Or did they create the heavens and the earth? Rather, they are not certain” (At-Tur: 36). This is the dual division, which does not have a third option.

This means that whether the man is created by nothing or he created himself. The third inevitable option is this and that is not true is that there must be a Creator that created him. So, Allah shows the invalidity of this dual division. There is nothing left except the third inevitable option, which is that they have a Creator. Allah says, "Or were they created by nothing?" (At-Tur: 35). That is, or they were created like this without having a creator that created them or a producer that proportioned them, but they were created like that. In fact, it is impossible in nature and impossible in the minds that an arranged, organized and precise thing is suddenly brought into being without the presence of a producer that would arrange and organize it. "Or were they created by nothing, or were they the creators [of themselves]?" (At-Tur: 35). I.e. are they the creators of themselves and of others and the case is that no one, no matter how arrogant he may be, can claim that he created himself and that he created another creature. Thus, nothing is left except the fact that they have a Creator, i.e. a God who created them and proportioned them.

Allah says, "Or did they create the heavens and the earth?" (At-Tur: 36). The same analogy applies to the heavens and the earth. The heavens and the earth could not have created themselves, nor could they have created without a creator because they are in such order, such organization and such precision. That is, starting from each atom of their atoms to each of their galaxies cannot be created in vain without a creator as the ignorant people say that the existence of this universe, i.e. the existence of the heavens and the earth was a result of a great explosion. "The sun and the moon [move] by precise calculation" (Ar-Rahman: 5). Such a calculation is for each stone in heaven. It is not for a large body, but rather it is for a stone of the stones of heaven, which sometimes does not exceed twenty kilometers and which is not flat on the surface, yet it revolves in its cycle and in its orbit in a precise order. "But each, in an orbit, is swimming." Also, there are these comets that come out and travel between the planets. They do not walk

in an orbit, i.e. they do not walk in a round, rectangular, elliptical or oval shape, but they go to and fro. There is no doubt that the mental necessity says that these bodies did not create themselves in this way. That is, the heavens and the earth could not have created themselves. Thus, the sun did not put itself in its place, the moon did not put itself in its place and the earth did not put itself in its place.

Moreover, there is no man who can claim that there is anyone other than Allah that created these things. Allah ﷻ says, "Rather, they are not certain." This is their problem. "Rather, they are not certain." That is, they do not have a certain belief because they do not have such certainty, knowing that all this evidence leads to certainty, but they are not certain. Such strong evidence is combined to be evidence that can never be refuted, but rather they lead necessarily to certainty. In this regard, one of the polytheists who embraced Islam after that came to the Prophet ﷺ in Medina to redeem the captives. This man was Jubair bin Mut'im and he came from Mecca to Medina. He said, "I came to the Prophet while reciting Surah At-Tur in the sunset prayer. The Prophet recited the verse "Or were they created by nothing, or were they the creators [of themselves]?" (At-Tur: 35). "Or did they create the heavens and the earth? Rather, they are not certain" (At-Tur: 36). Jubair said, "It was as if my heart were about to take flight." This is because these are compelling and certain evidence that compels every human being.

Then Allah says, "Or have they the depositories [containing the provision] of your Lord? Or are they the controllers [of them]?" (At-Tur: 37). As man lives on this earth, the graces of Allah are renewed for him. Such graces are renewed every day and he lives on these graces. In this regard, this rain that comes down from the sky is a provision for the servants. It is always renewable and it must continue to be renewable like that because people's lives are based on it. Also, the provisions are renewed for this is the product of the animals, i.e. the animals that produce. In addition, this plant is renewed and is continuous with the corps and

the provisions that it produces such as the grain from the harvest, to the palm trees and to fruits. All these things are renewable and they are all from the depositories of Allah that do not run out and the people live on these depositories. Such depositories are coming from heaven and it is Allah that renews for people such renewable provisions all the time. So, is that man, who lives and takes from the depositories of Allah, the one who owns such depositories and spends from them? "Or have they the depositories [containing the provision] of your Lord? Or are they the controllers [of them]?" (At-Tur: 37). Or are they the controllers of this universe? The control refers to holding and subjugating and the case is that no one controls and holds this universe except its Creator and its Lord. Who can control the sea so that it does not overflow to the land and drown it? Who made a barrier between the two seas? "He released the two seas, meeting" (Ar-Rahman: 19). "Between them is a barrier [so] neither of them transgresses" (Ar-Rahman: 20). There is a barrier that withholds this from that. It withholds the salty seas from one another and withholds the salty seas from fresh ones. In addition, Allah subjugates the great and large beings and makes them subjugated. They walk in their orbits in this strict order that none of them can deviate from. So, they do not delay a second in time and do not advance. "Indeed, Allah holds the heavens and the earth, lest they cease. And if they should cease, no one could hold them [in place] after Him. Indeed, He is Forbearing and Forgiving" (Fatir: 41).

Allah says, "Or have they a stairway [into the heaven] upon which they listen? Then let their listener produce a clear authority" (At-Tur: 38). "Or have they," i.e. do those disbelieving infidels have a stairway, i.e. a staircase on which they ascend. "Upon which they listen" to the exalted assembly where the Lord is above His seven heavens. He is the One who has His command in the heavens and the earth; He sends His command to the angels and the angels carry out His command in all the sides of this universe as Allah says, "[It is] from Allah, owner of the ways of ascent" (Al-Ma'arij: 3). "The angels and the Spirit will ascend to Him

during a Day the extent of which is fifty thousand years" (Al-Ma'arij: 4). "So be patient with gracious patience" (Al-Ma'arij: 5). So, it is Allah ﷻ Who is the owner of the ways of ascent. Allah says, "A supplicant asked for a punishment bound to happen" (Al-Ma'arij: 1). "To the disbelievers; of it there is no preventer" (Al-Ma'arij: 2). "[It is] from Allah, owner of the ways of ascent" (Al-Ma'arij: 3). "The angels and the Spirit will ascend to Him." Also, Allah says, "To Him ascends good speech, and righteous work raises it." In addition, He says, "He arranges [each] matter from the heaven to the earth; then it will ascend to Him in a Day, the extent of which is a thousand years of those which you count" (As-Sajdah: 5). "He arranges [each] matter," i.e. the matter of these beings. "From the heaven," i.e. from Him ﷻ, "to the earth; then it will ascend to Him." That is, all the small deeds of the people will ascend to Him. The deeds of the people during the day before the night are shown to Him and the deeds of the people during the night before the day are shown to him as the Prophet ﷺ said, "Allah does not sleep, and it is not befitting that He should sleep. The deed done during the night is taken up to Him before the deed done during the day, and the deed done during the day before the deed done during the night." Moreover, the Prophet ﷺ said, "Angels come to you in succession by night and day and all of them get together at the time of the Dawn and the Midday prayers. Those who have passed the night with you ascend and Allah asks them, though He knows everything about you, well, "In what state did you leave my slaves?" The angels reply: "O our Lord, when we reached them they were praying and when we left them, they were praying." So, this is the Lord Who perfected the creation of everything and Who adjusted and subjected everything and Who has control over everything.

يقول الله ﷻ:{أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ}[الطور:35] {أَمْ خَلَقُوا السَّمَوَاتِ وَالأَرْضَ بَل لا يُوقِنُونَ}[الطور:36] {أَمْ عِنْدَهُمْ خَزَائِنُ رَبِّكَ أَمْ هُمُ الْمُصَيْطِرُونَ}[الطور:37] {أَمْ لَهُمْ سُلَّمٌ يَسْتَمِعُونَ فِيهِ فَلْيَأْتِ مُسْتَمِعُهُمْ بِسُلْطَانٍ مُبِينٍ}[الطور:38] {أَمْ لَهُ الْبَنَاتُ وَلَكُمُ الْبَنُونَ}[الطور:39] {أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِنْ مَغْرَمٍ مُثْقَلُونَ}[الطور:40] {أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ}[الطور:41] {أَمْ يُرِيدُونَ كَيْدًا فَالَّذِينَ كَفَرُوا هُمُ

الْمَكِيدُونَ}[الطور:42] {أَمْ لَهُمْ إِلَهٌ غَيْرُ اللَّهِ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ}[الطور:43] {وَإِنْ يَرَوْا كِسْفًا مِنَ السَّمَاءِ سَاقِطًا يَقُولُوا سَحَابٌ مَرْكُومٌ}[الطور:44] {فَذَرْهُمْ حَتَّى يُلاقُوا يَوْمَهُمُ الَّذِي فِيهِ يُصْعَقُونَ}[الطور:45] {يَوْمَ لا يُغْنِي عَنْهُمْ كَيْدُهُمْ شَيْئًا وَلا هُمْ يُنصَرُونَ}[الطور:46] {وَإِنَّ لِلَّذِينَ ظَلَمُوا عَذَابًا دُونَ ذَلِكَ وَلَكِنَّ أَكْثَرَهُمْ لا يَعْلَمُونَ}[الطور:47] {وَاصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ}[الطور:48] {وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَإِدْبَارَ النُّجُومِ}[الطور:49]

Allah ﷻ says, "Or were they created by nothing, or were they the creators (of themselves)?" (At-Tur: 35), "Or did they create the heavens and the earth? Rather, they are not certain" (At-Tur: 36), "Or have they the depositories (containing the provision) of your Lord? Or are they the controllers (of them)?" (At-Tur: 37), "Or have they a stairway (into the heaven) upon which they listen? Then let their listener produce a clear authority (i.e., proof)" (At-Tur: 38), "Or has He daughters while you have sons?" (At-Tur: 39), "Or do you, (O Muḥammad), ask of them a payment, so they are by debt burdened down?" (At-Tur: 40), "Or have they (knowledge of) the unseen, so they write (it) down?" (At-Tur: 41), "Or do they intend a plan? But those who disbelieve - they are the object of a plan" (At-Tur: 42), "Or have they a deity other than Allah? Exalted is Allah above whatever they associate with Him" (At-Tur: 43), "And if they were to see a fragment from the sky falling, they would say, '(It is merely) clouds heaped up'" (At-Tur: 44), "So leave them until they meet their Day in which they will be struck insensible" (At-Tur: 45), "The Day their plan will not avail them at all, nor will they be helped" (At-Tur: 46), "And indeed, for those who have wronged is a punishment before that, but most of them do not know" (At-Tur: 47), "And be patient, (O Muḥammad), for the decision of your Lord, for indeed, you are in Our eyes (i.e., sight). And exalt (Allah) with praise of your Lord when you arise" (At-Tur: 48), "And in a part of the night exalt Him and after (the setting of) the stars" (At-Tur: 49).

This is the conclusion of Surah At-Tur. Allah presents in this part the demonstrative evidence that invalidates every falsehood upon which these disbelievers rely in their refutation of the truth that the Prophet ﷺ brought. Allah first, rebukes them saying, 'do they claim they are the creator of themselves'. Of course, this can't be true,

no one can create himself. Then Allah challenges them saying, ‘then do they claim they created these heavens and earth?’ Again, these disbelievers are powerless and can’t create a thing, so are the heavens and earth they can’t be created alone without a magnificent creator and originator.

Then Allah says, “Or have they the depositories (containing the provision) of your Lord?” (At-Tur: 37) meaning that Allah has created for humans great things. Such as the rain, the plants, the animals, etc. these are renewable and continuous favors of Allah, they never end. The rain will still fall, and so the animals and plants will always exist, and this is in the hands of Allah. Yet, those deniers reject this great favor and say that Allah does not exist! The Prophet ﷺ said regarding the generosity of Allah over His creation, “Allah's Hand is full, and (its fullness) is not affected by the continuous spending, day and night." He also said, "Do you see what He has spent since He created the Heavens and the Earth? Yet all that has not decreased what is in His Hand." He also said, "His Throne is over the water and in His other Hand is the balance (of Justice) and He raises and lowers (whomever He will).” Thus do these ignorant disbelievers claim these are from their possessions, and they are the ones who control them?

Allah says, “Or have they a stairway (into the heaven) upon which they listen?” (At-Tur: 38) Meaning, do they have a stairway to heaven which enables them to listen to the matters? In fact, Allah is the One Who arranges all matters, as He says, “He arranges (each) matter from the heaven to the earth; then it will ascend to Him in a Day, the extent of which is a thousand years of those which you count” (As-Sajdah: 5) This is the ordinance of the Lord who controls everything. Every matter is controlled by Him, Allah is above the seven heavens and He has ordained the entire creation and controlled it with all the meanings of control. In fact, all the affairs of creation are presented to Him, including the deeds of His servants, as the Prophet ﷺ said, “Verily Allah does not sleep and it does not befit Him to sleep. The deeds of the day are presented to Him in the night and the deeds of the night in the day”. Allah is more knowledgeable of the affairs of His servants but this is how He arranges the matters,

in this system and way. “He (i.e., man) utters no word except that with him is an observer prepared (to record)” (Qaf: 18) Also, “There is no soul but that it has over it a protector” (At-Tariq: 4). Thus here the verse, “Or have they a stairway (into the heaven) upon which they listen? Then let their listener produce a clear authority (i.e., proof)” (At-Tur: 38), which means that let their listener produce evidence to the truth of their actions and statements. They will never be able to do so and therefore, they have nothing and have no evidence for their stance.

Then, Allah ﷻ says, “Or has He daughters while you have sons?” (At-Tur: 39) Allah admonishes them regarding their claim that He has daughters and that the angels are females! They claimed that Allah married from jinn and produced the angels, Allah says, “And they have made [i.e., claimed] between Him and the jinn a lineage, but the jinn have already known that they [who made such claims] will be brought [to punishment]” (As-Saffat: 158). The pagans chose for themselves male offspring and preferred them instead of females, and when one of them would be brought the good news of a daughter being born, his face would turn dark on account of his suppressed anger! Yet, they made the angels Allah's daughters and worshiped them besides Allah. The fact is that it is a speech that indicates lying and also indicates a corruption that is not only corruption of the mind, but the corruption of judgment.

“Or do you, (O Muḥammad), ask of them a payment, so they are by debt burdened down?” (At-Tur: 40). Meaning, ‘do the Prophet ask them for a reward and a wage for what he is saying and warning them from? Is that the reason they refuse to enter this religion and believe the Prophet because they don’t want to give their money to him?’ Allah says, “So they are by debt burdened down?” meaning, for in this situation, one will complain of the least bothersome thing and feel it difficult and burdensome for him. However, the fact is that the Prophet ﷺ has brought them this great message, by which their happiness in this world and the hereafter, for free without asking them for anything, he did not ask anyone for a penny to inform him

this faith and guide him to the path of righteousness and the path of success in this worldly life and the Hereafter.

"Or have they (knowledge of) the unseen, so they write (it) down?" (At-Tur: 41). The unseen is two types; additional unseen means unseen for the creature, every creature created by Allah knows within the limits of what Allah has taught him, and he does not know behind what Allah did not teach him, as the angels said, "Exalted are You; we have no knowledge except what You have taught us. Indeed, it is You who is the Knowing, the Wise" (Al-Baqarah: 32). This is when Allah challenged them to informs Him of the names when He created Adam, "He said, 'Inform Me of the names of these, if you are truthful'" (Al-Baqarah: 31) Thus the additional unseen is the existing that is known to some of Allah's creatures and not by others. Everyone who was created by Allah knows within the limits of what Allah has taught him.

In this regard, nothing hides from Allah, He knows everything, so everything is seen by Him. Allah says, "And with Him are the keys of the unseen; none knows them except Him. And He knows what is on the land and in the sea. Not a leaf falls but that He knows it. And no grain is there within the darknesses of the earth and no moist or dry [thing] but that it is [written] in a clear record" (Al-An'am: 59). Furthermore, there are certain matters that Allah did not inform anyone of, such as the time of the Hour. "Indeed, Allah [alone] has knowledge of the Hour". Also, the rain is from the unseen, "And sends down the rain", and so is the case for what's in the wombs, "And knows what is in the wombs". Also, "And no soul perceives what it will earn tomorrow", there is no soul that knows what it will earn tomorrow, "And no soul perceives in what land it will die". The knowledge of the future belongs to Allah. He has preserved it and hidden it from all of His creatures; no one knows what will happen, this is the Messenger of Allah saying, "By Allah, though I am Allah's Messenger, I neither know what will happen to me tomorrow". "Say, [O Muḥammad], 'I do not tell you that I have the depositories [containing the provision] of Allah or that I know the unseen'". In fact, Allah, "Is Knower of the unseen, and

He does not disclose His [knowledge of the] unseen to anyone" (Al-Jinn: 26), "Except whom He has approved of messengers, and indeed, He sends before him [i.e., each messenger] and behind him observers" (Al-Jinn: 27). Thus the verse refutes all their claims that they know the unseen, for no one knows of it but Allah, and He is the One Who chooses to disclose part of the unseen knowledge to some of His creatures.

Then, Allah ﷻ says, "Or do they intend a plan? But those who disbelieve - they are the object of a plan" (At-Tur: 42), "Or do they intend a plan?" It means Allah the Exalted is asking, `Do these people who utter such statements about the Messenger and his religion seek to deceive the people and plot against the Messenger and his Companions. Allah says, "But those who disbelieve - they are the object of a plan" If they are plotting against the Messenger of Allah, then let them know that their plots will only harm them. Therefore, they are being plotted against rather than being the plotters! There is no doubt that Allah's plan is superior. "Indeed, they are planning a plan" (At-Tariq: 15), "But I am planning a plan" (At-Tariq: 16), "So allow time for the disbelievers. Leave them awhile" (At-Tariq: 17), leave them a while to see the result. They are the ones who will be inflicted into a real plot and befall them. This was mentioned several times in the Qur'an, as Allah says, "And [remember, O Muḥammad], when those who disbelieved plotted against you to restrain you or kill you or evict you [from Makkah]. But they plan, and Allah plans. And Allah is the best of planners" (Al-Anfal: 30) Thus they plot and scheme all they want, but Allah will destroy all their plans. As He ﷻ says, "But the plan of the disbelievers is not except in vain". Also, Allah ﷻ says regarding the disbelievers' schemes against Isa, peace be upon him, "And they [i.e., the disbelievers] planned, but Allah planned. And Allah is the best of planners" (Al-Imran: 54), "[Mention] when Allah says, 'O Jesus, indeed I will take you and raise you to Myself and purify [i.e., free] you from those who disbelieve and make those who follow you [in submission to Allah alone] superior to those who disbelieve until the Day of Resurrection. Then to Me is your return, and I will judge between you concerning that in which you used to differ'"

(Al-Imran: 55). This is Allah's management of His creation affairs. Also, Allah says about the people of Saleh, "And there were in the city nine family heads causing corruption in the land and not amending [its affairs]" (An-Naml: 48), "They said, 'Take a mutual oath by Allah that we will kill him by night, he and his family. Then we will say to his executor, We did not witness the destruction of his family, and indeed, we are truthful'" (An-Naml: 49). Allah ﷻ says, "And they planned a plan, and We planned a plan, while they perceived not" (An-Naml: 50), "Then look how was the outcome of their plan - that We destroyed them and their people, all" (An- Naml : 51), "So those are their houses, desolate because of the wrong they had done. Indeed in that is a sign for people who know" (An-Naml: 52). This is Allah's plan and established way with His creation.

Then, Allah ﷻ says, "Or have they a deity other than Allah? Exalted is Allah above whatever they associate with Him" (At-Tur: 43) This verse contains harsh refutation directed at the idolators for worshipping the idols and calling upon rivals along with Allah. In this regard, humans has taken many creature as their gods, they devoted their lives for them and give them the rights of Allah. For example, the sun, the moon, righteous people, Isa, angels, stones, etc. However, all of these are false gods, none of them can benefit themselves let alone benefit their worshipers. Allah is the Creator of all those things, yet they give them the write of the Lord. Allah says, "Then do you see what you have been worshipping" (Ash-Shu`ara ,(75 :"You and your ancient forefathers?" (Ash-Shu`ara ,(76 :"Indeed, they are enemies to me, except the Lord of the worlds" (Ash-Shu`ara ,(77 :"Who created me, and He [it is who] guides me" (Ash-Shu`ara ,(78 :"And it is He who feeds me and gives me drink" (Ash-Shu`ara ,(79 :"And when I am ill, it is He who cures me" (Ash-Shu`ara ,(80 :"And who will cause me to die and then bring me to life" (Ash-Shu`ara ,(81 :"And who I aspire that He will forgive me my sin on the Day of Recompense" (Ash-Shu`ara: 82). Allah is the One Who deserves to be worshiped. As for what is besides Allah, it does not possess anything for those who worship it. "Exalted is Allah above whatever they

associate with Him" (At-Tur: 43). Allah glorifies His Most Honorable Self from what they ascribe to Him, their lies and idolatry.

Then Allah ﷻ says, "And if they were to see a fragment from the sky falling, they would say, '[It is merely] clouds heaped up'" (At-Tur: 44) Meaning if Allah sent down upon the deniers a fragment of torment from heaven they would say this is just a pile of clouds. This indicates their narrow minds and absurd thinking, their ignorance and stupidity. Allah the Exalted reaffirms their stubbornness and their ignorance of what goes around them. Allah ﷻ says, "So leave them until they meet their Day in which they will be struck insensible" (At-Tur: 45). Leave them and ignore what they say, for they will be punished for every act and deed; all of these are recorded for them. Let them wait for the Devine punishment. "So leave them until they meet their Day in which they will be struck insensible" (At-Tur: 45), when the Horn is blown and the Hour comes, the blast befalls them, then they will be struck sensibly and fall to their faces. "The Day their plan will not avail them at all, nor will they be helped" (At-Tur: 46). Meaning, on the Day of Resurrection, their deceit and plots they planned in this life shall not help them in the least. All of their plans which they plotted in secret to remove this religion and to eradicate it from existence, all these when this command comes to them will vanish. "Nor will they be helped", meaning from Allah. The torment befalls upon them against their will, they are brought out from their graves, they are called to the Hellfire, the angels take them and hit them on their faces and their backs, and they are extremely disgraced and surrendered. As Allah ﷻ says, "And stop them; indeed, they are to be questioned" (As-Saffat: 24), "[They will be asked], 'What is [wrong] with you? Why do you not help each other?'" (As-Saffat: 25), "But they, that Day, are in surrender" (As-Saffat: 26) It means, they will be extremely humiliated and submissive, and they will walk wherever the caller commands them. "That Day, they [i.e., everyone] will follow [the call of] the Caller [with] no deviation therefrom, and [all] voices will be stilled before

the Most Merciful, so you will not hear except a whisper [of footsteps]" (Taha: 108), this is their situation on the Day of Resurrection.

Then, Allah ﷻ says, "And indeed, for those who have wronged is a punishment before that." (Al-Tur: 47) Allah affirms that indeed with certainty "For those who have wronged" those who have wronged themselves by doing wrong and associating others with Allah. They have wronged themselves when they turned away from the path of Allah and opposed the command of Allah. "A punishment before ,"thatbefore this torment of seizing on the Day of Resurrection which is the greatest torment. It means in this worldly life, because what Allah sends down from the punishment He inflicts on him in this worldly life, it cannot be like the punishment of the Hereafter. Allah says, "And We will surely let them taste the nearer punishment short of the greater punishment that perhaps they will return [i.e., repent]" (As-Sajdah: 21). This is less torment, less in its pain and in its strength, not like the greatest torment which .h is the torment on the Day of Resurrection"But most of them do not know", but most of them do not know of what Allah has hidden for these wrongdoing people from the punishment in this world and the Hereafter.

Then, Allah ﷻ says to His Messenger, "And be patient, [O Muḥammad], for the decision of your Lord, for indeed, you are in Our eyes [i.e., sight]. And exalt [Allah] with praise of your Lord when you arise" (At-Tur: 48), "And be patient for the decision of your Lord", meaning be patient in the face of their annoyance and do not be concerned about it. Be patient and wait for Allah's punishment and plan He made for them, for their torment or for their guidance. Either way Allah will make His Prophet and faithful servants the superior. Then, Allah consoled His Prophet ﷺ and placed him in a great position, He says, "You are in Our eyes [i.e., sight]" For you are under Our Eyes and Protection, and We will surely protect you from the people. It means that the Prophet is blessed and under the sight of Allah, and he is in the great care of the Lord. Allah hears him, sees him, and does not lose sight of him.

“And be patient, [O Muḥammad], for the decision of your Lord, for indeed, you are in Our eyes [i.e., sight]. And exalt [Allah] with praise of your Lord when you arise” (At-Tur: 48). Exalt Him with His praise. Exalted Him above what is not worthy of Him, and the greatest thing is associating false gods with Him. Exalted is He above having an equal, a likeness or equal. Exalted is Allah above every fault and shortcoming. “When you arise”, when you arise for prayer, when the Prophet arose for prayer, he used to say, “Glory is to You O Allah, and praise, Blessed is Your Name, and Exalted is Your Majesty, There is none worthy of worship but You”. Also, it came in the hadith, that the Prophet ﷺ said, “Whoever wakes up from sleep, he says I bear witness that there is no god but Allah, alone, who has no partner, and I bear witness that Muhammad is His servant and Messenger, or he said, there is no god but Allah alone Who has no partner, to whom dominion belongs, to whom praise is due, and who has power over everything. Glory is to Allah, praise is to Allah, none has the right to be worshiped but Allah, and Allah is the Most Great”. The Prophet guided for a great reward for this. The Prophet also said, “if anyone sits in an assembly where there is much meaningless talk and says before getting up to leave, “Glory be to Thee, O God, and I begin with praise of Thee; I testify that there is no god but Thou; I ask Thy pardon and turn to Thee in repentance,” he will be forgiven for what took place in that assembly where he was.”. Allah says, “And in a part of the night exalt Him and after [the setting of] the stars” (At-Tur: 49). Meaning remember and worship Allah by reciting the Qur'an and praying at night. “And after [the setting of] the stars” is in reference to the two voluntary Rakahs before the Dawn prayer, meaning the time of dawn comes. In fact, the Morning Prayer is the greatest prayer, and the Prophet used to exalt in the Morning Prayer, which is the two rakahs of Fajr, and says, “The two Rakahs before the dawn (Fajr) prayer are better than this world and all it contains”.

An-Najm

بسم الله الرحمن الرحيم، {وَالنَّجْمِ إِذَا هَوَى}[النجم:1] {مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَى}[النجم:2] {وَمَا يَنْطِقُ عَنِ الْهَوَى}[النجم:3] {إِنْ هُوَ إِلَّا وَحْيٌ يُوحَى}[النجم:4] {عَلَّمَهُ شَدِيدُ الْقُوَى}[النجم:5] {ذُو مِرَّةٍ فَاسْتَوَى}[النجم:6] {وَهُوَ بِالأُفُقِ الأَعْلَى}[النجم:7] {ثُمَّ دَنَا فَتَدَلَّى}[النجم:8] {فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى}[النجم:9] {فَأَوْحَى إِلَى عَبْدِهِ مَا أَوْحَى}[النجم:10] {مَا كَذَبَ الْفُؤَادُ مَا رَأَى}[النجم:11] {أَفَتُمَارُونَهُ عَلَى مَا يَرَى}[النجم:12] {وَلَقَدْ رَآهُ نَزْلَةً أُخْرَى}[النجم:13] {عِنْدَ سِدْرَةِ الْمُنْتَهَى}[النجم:14] {عِنْدَهَا جَنَّةُ الْمَأْوَى}[النجم:15] {إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَى}[النجم:16] {مَا زَاغَ الْبَصَرُ وَمَا طَغَى}[النجم:17] {لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى}[النجم:18]

In the name of Allah, the All-Merciful, the Bestower of mercy, "By the star as it goes down"(An-Najm:1), "your fellow has not gone astray, nor has he been deluded"(An-Najm:2), "nor does he speak out of whim"(An-Najm:3), "It is but a revelation being revealed"(An-Najm:4), "taught to him by the extremely powerful"(An-Najm:5), "the one of vigor. He settled"(An-Najm:6), "while he was at the highest horizon"(An-Najm:7), "then he came near and descended"(An-Najm:8), "so that he was within two bows' length or closer"(An-Najm:9), "Then He revealed to His servant that which He revealed"(An-Najm:10), "The burning heart did not lie about what it saw"(An-Najm:11), "Will you enter into controversies with him despite what he sees?"(An-Najm:12), "And he saw him on another descent"(An-Najm:13), "at the Lote-tree of the Extremity"(An-Najm:14), "near which is the Garden of Shelter"(An-Najm:15, "when there covered the Lote-tree what covered it"(An-Najm:16), "The sight(of the Prophet) did not swerve, nor did it exceed"(An-Najm:17), "He certainly saw some of the great signs of his Lord"(An-Najm:18). The Surah of An-Najm is a Meccan surah, and it was reported that the Prophet ﷺ recited it one day in the presence of Muslims who converted to Islam in the past in Mecca. There were also some polytheists among the people, and when the Prophet reached to prostration, they all prostrated except for a polytheist man. Abdullah Ibn Masoud says: I did not see him prostrating with those who prostrated, but he took a handful of dust and

put it on his head and said, “This is enough for me.” He said, "I saw him killed as a disbeliever on the day of Badr, and he was Umayyah Ibn Khalaf."

This surah started with Allah's swear, He says, "By the star as it goes down"(An-Najm:1). Allah swears by the stars. The stars in the sky are one of Allah's signs. He told that He has adorned this lower heaven with these stars; He made it an adornment for the sky. One of His signs and He swore by their locations and said, "I swear by the locations of the stars"(Al-Waqi'ah:75), "and it is certainly a great oath if only you were to know"(Al-Waqi'ah:76). "By the star as it goes down"(An-Najm:1), when the star falls while it goes down from the sky to the horizon. And every star falls; by looking at the star it is in the center of the sky. The dome of the sky revolves and then falls, and the star goes down. The star is, undoubtedly, not a delusion, rather, Allah placed the stars in their paths and fixed it up. "The sun and the moon move according to plan"(Ar-Rahman:5), The sun is one of these stars and it is in its path and orbit with the utmost perfection and precision. Further, the moon is in its utmost perfection and precision. In addition to all the stars in the sky; Venus, the brightest star in the sky after the moon. The stars of the night, the morning star, and the evening star fall on their time every night throughout the year without there being any backwardness or exceeding the limits. Rather, it is extremely disciplined and precise. Allah swears by His creatures because these creatures are great and they are evidence of the greatness of the Creator and a reflection of His mastery and accuracy of His creation. "So look again: can you see any splits?", "Then look again and again—your sight will return to you bedazzled and exhausted"(Al-Mulk:4), "Supremely Blessed be He in whose hand is the dominion, and He is All-Powerful over everything"(Al-Mulk:1), "the One who created death and life, so that He may test you as to which of you is better in deeds. And He is the All-Mighty, the Most-Forgiving"(Al-Mulk:2), "Who has created seven skies, one over the other. You will see nothing out of proportion in the creation of the Rahman (the All-

Merciful). So, cast your eye again. Do you see any rifts?"(Al-Mulk:3), "Then cast your eye again and again, and the eye will come back to you abased, in a state of weariness"(Al-Mulk:4). So, Allah swears by the star while it goes down, "By the star as it goes down"(An-Najm:1), an indication of the Creator's greatness.

Then Allah mentioned what he swears upon. He says, "your fellow has not gone astray, nor has he been deluded"(An-Najm:2), "your fellow has not gone astray..."(An-Najm:2), Allah called the Prophet Muhammad ﷺ your fellow because he is one of them. And he is the messenger whom Allah chose, and swears that he has not gone astray or been deluded as they claim. Just as these unbeliever criminals accuse him of having strayed from the right path; he strayed from their way, strayed from their religion, and was deluded. Thus, Allah swears that His Prophet ﷺ did not go astray nor deluded. "your fellow has not gone astray, nor has he been deluded"(An-Najm:2), "nor does he speak out of whim"(An-Najm:3), That is, this prophet, out of the firmness of the religion, the firmness of manners, the fear of Allah, and uprightness on the truth, that he never utters anything of his own whim. He did not say anything from his whim. Rather, uttering, not even a single word from his whim because whim misleads and it reflects upon what a person desire. It is called whim because it misguided its owner. Thus, the Prophet does not utter anything from his whim. Rather, Allah swears, He says, "nor does he speak out of whim"(An-Najm:3), "It is but a revelation being revealed"(An-Najm:4), it is, referring to what he tells, a revelation revealed by Allah. Revelation is informing in a hidden way. "A revelation being revealed" by referring to the unknown doer. Then, Allah demonstrates who reveals it. He says, "taught to him by the extremely powerful"(An-Najm:5), "the one of vigor. He settled"(An-Najm:6), referring to Jibreel.

It is as if the oath is made for the one who is sworn by because Allah knows that this falling star which people see every day falling from the middle of the sky

and going down. That it does not go astray and is very tight. So, the One who fixed these stars and made them in this way in this tightness, if they revolve and fall, they will re-circulate. At the same time, it is at the utmost precision. The One Who established this matter informs that His Messenger and Prophet Muhammad ﷺ did not go astray nor deluded. "By the star as it goes down"(An-Najm:1), "your fellow has not gone astray, nor has he been deluded"(An-Najm:2), "nor does he speak out of whim"(An-Najm:3), "It is but a revelation being revealed"(An-Najm:4). "It is bu", what the Prophet ﷺ says and talks about Allah is a revelation that Allah revealed to him. He only speaks the truth and it came in the hadith of Abdullah Ibn Amr Ibn al-Aas that he says, "I used to write what I heard from the Prophet, yet, Quraysh forbade me from that". And told him that the Messenger speaks in anger and contentment. That is, do not write down everything you hear from the Prophet ﷺ. So, I said to the Prophet, "O Messenger of God! I'll write what you say." He said, "it is ok". He replied, "in anger and contentment?" He said, "in anger and contentment; By the One in Whose Hand is my soul, it does not say except the truth", while pointing at his tongue ﷺ. The Prophet's tongue does not say anything but the truth in anger and contentment. And it was said to him, "O Messenger of God! Sometimes you joke with us". So he said, “I only say the truth.” In all his sayings, the Prophet does not say anything but the truth. Further, in what he tells about Allah, this is a revelation that Allah revealed to him.

"It is but a revelation being revealed"(An-Najm:4), "taught to him by the extremely powerful"(An-Najm:5), the one who taught him, taught the Prophet's knowledge. "... by the extremely powerful"(An-Najm:5), Jibreel. Allah described the one who taught the Prophet ﷺ, who taught the Prophet the Qur'an descended from Allah as being extremely powerful. "the one of vigor. He settled"(An-Najm:6), the one of vigor, referring to power. As the Prophet said "Sadaqah may not be given to a rich man or to one who has strength", the one with vigor is the

one with power and strength. "He settled", "while he was at the highest horizon"(An-Najm:7), settled, settled in the horizon. The Prophet saw him in his original form with which Allah created him. He saw Jibreel upon his original form which Allah created while at the horizon. He saw him in Mecca in his original form with seven hundred wings each blocking the horizon. The Prophet said, "whenever I look right and left, I see him before me". "the one of vigor. He settled"(An-Najm:6), "while he was at the highest horizon"(An-Najm:7), the horizon is the place as far as the eye can see when the sky meets the earth. "while he was at the highest horizon"(An-Najm:7), in the middle of the sky from which light is produced. "while he was at the highest horizon"(An-Najm:7), "then he came near and descended"(An-Najm:8), he came near Jibreel, and came closer to the Prophet ﷺ. "so that he was within two bows' length or closer"(An-Najm:9), "within two bows' length", the bow is known, and it is a plank of flexible wood, and it has a string, a rope. The arrow is placed in the middle of the bow, then, this rope or leather or something else is pulled, then it is thrown and the arrow is pushed. "within two bows' length", it was said that it is between the string that is this rope that connects the two ends of the bow with each other and between the middle of the bow. "... within two bows' length or closer"(An-Najm:9), or, "within two bows' length", it was said that it is the gathering of two bows with each other. So the distance between the middle of this bow and the second middle is close distance, so it was around the distance between the two bows or less than this distance.

He says, "Then He revealed to His servant that which He revealed"(An-Najm:10), Allah revealed to His servant through Jibreel. "that which He revealed", what Allah reveals. The revelation comes to the Prophet ﷺ in the way, through Jibreel, who comes with the revelation from Allah and comes down with it to the Prophet Muhammad. Here, Allah says that the Prophet saw Jibreel who brought him the revelation in his original form in which Allah created him. He

says, "The burning heart did not lie about what it saw"(An-Najm:11), "Will you enter into controversies with him despite what he sees?"(An-Najm:12). "The burning heart did not lie..."(An-Najm:11), the Prophet's heart. What Allah gave and placed in the heart of the Prophet is true, and it is not possible for the heart of the Prophet ﷺ to lie, for the Qur'an was revealed to his heart. As He says, "It is brought by the Trusted Spirit down"(Ash-Shu'ara:193), "to your heart, so that you become one of the warners"(Ash-Shu'ara:194), "in plain Arabic language"(Ash-Shu'ara:195). What Jibreel descends to the Prophet of revelation sticks to the Prophet's heart. "And this (Qur'an) is the revelation of the Lord of the worlds"(Ash-Shu'ara:192), "It is brought by the Trusted Spirit down"(Ash-Shu'ara:193), "to your heart, so that you become one of the warners"(Ash-Shu'ara:194). And Allah said to Hid Messenger, "(O Prophet,) do not move your tongue (during revelation) for (reciting) it (the Qur'an) so as you receive it in hurry"(Al-Qiyamah:16), "It is surely undertaken by Us to store it (in your heart), and to let it be recited (by you after revelation is completed"(Al-Qiyamah:17), "Therefore, when it is recited by Us (through the angel), follow its recitation (by concentration of your heart)"(Al-Qiyamah:18), "Then, it is undertaken by Us to explain it"(Al-Qiyamah:19). collect it in your heart. The Qur'an is collected in the heart of the Prophet and he does not forget it. As soon as the revelation is cut off from him, the Prophet will have these verses that Jibreel brought imprinted in his heart. He does not forget from it except what Allah wills that he should forget. "We will make you recite, then you will not forget"(Al-A'la:6), "except that which Allah wills. Indeed He knows what is manifest and what is hidden"(Al-A'la:7).

"then he came near and descended"(An-Najm:8), "so that he was within two bows' length or closer"(An-Najm:9), "Then He revealed to His servant..."(An-Najm:10), referring to Muhammad ﷺ. "that which He revealed", what Allah revealed. "The burning heart did not lie about what it saw"(An-Najm:11), the Prophet's heart. "Will you enter into controversies with him despite what he

sees?"(An-Najm:12), "Will you enter into controversies with him", will you argue with him, O polytheists, regarding what he saw with his eyes. The fact is that what Allah reveals to him is imprinted in his heart. And he saw Jibreel with his own eyes. "Will you enter into controversies with him despite what he sees?"(An-Najm:12), "And he saw him on another descent"(An-Najm:13), "at the Lote-tree of the Extremity"(An-Najm:14), "near which is the Garden of Shelter"(An-Najm:15), "And he saw him..."(An-Najm:13), the Prophet saw Jibreel. "... on another descent"(An-Najm:13), another time. "at the Lote-tree of the Extremity"(An-Najm:14), he saw his original form in which he was created. At the Lote-tree of the Extremity while he was ascending ﷺ. "near which is the Garden of Shelter"(An-Najm:15), at the Lote-tree of the Extremity near which is the Garden of Shelter. This was the interpretation of Ibn Abbas and Aisha, the mother of the believers. Once, she heard some people say that "then he came near and descended"(An-Najm:8), that this refers to the Lord. "so that he was within two bows' length or closer"(An-Najm:9), that is the Lord to the Prophet ﷺ. So, Aisha, the mother of the believers said, "Who told you that Muhammad ﷺ saw his Lord!" It is a great matter to fabricate things against the Lord! It was said to her, "then he came near and descended"(An-Najm:8), "so that he was within two bows' length or closer"(An-Najm:9), "Then He revealed to His servant that which He revealed"(An-Najm:10). She said, "this is Jibreel." She said the Prophet ﷺ saw his original form twice. Once, while he was in Mecca when the revelation was sent down upon him and saw him. The Prophet came down from the cave of Hira and said, "I saw Jibreel spreading his wings, blocking the horizon, and he was saying, "O Muhammad! you are the prophet of this nation." Then the Prophet went and said, "hide me, hide me." He was terribly frightened. As for the second time, he saw him a second time in his ascent ﷺ; He saw him in the form that Allah created him on. As for the other times, Jibreel would either come to him in the form of a man. A perfect man speaking to him.

However, the Prophet was asked, "How does the divine inspiration come to you? He replied, "In all these ways: The Angel sometimes comes to me with a voice which resembles the sound of a ringing bell, and when this state abandons me, I remember what the Angel has said" that he hears Jibreel's voice like the sound of a bell, it is a loud voice, because of which the Prophet becomes almost absent from what is around him and remains to listen to the revelation. Then, when it is separated from him, he is separated from him and he is aware of what he said. The Mother of the Believers Aisha said, the revelation would come to him on a very cold day, and when he is separated from him, his forehead would be streaked with sweat. The Prophet says in the completion of the hadith, "and sometimes the Angel comes to me in the shape of a man and talks to me, and I understand and remember what he says", sometimes, or most of the time, Jibreel comes in the form of a man and speaks to the Prophet. As for the image of Jibreel that Allah created, the Prophet did not see him in his original creation except twice. The first time in Mecca, and the second was in heaven. "And he saw him on another descent"(An-Najm:13), "at the Lote-tree of the Extremity"(An-Najm:14), lote-tree, the lote-tree is well known, but this is one of the trees of Paradise. And it was said that the Extremity is the one to which the position of Jibreel ends. This is his place, and therefore, when he reached this place, he said to the Prophet, go ahead, this is a position that should only be for you. And the Prophet ﷺ went forward and conversed with his Lord and his Lord addressed him and assigned him what He did that he and his nation are imposed with fifty prayers per day and night because of which the Prophet ﷺ returned, then Allah reduced it until it became five and said, "They are five (prayers) but they are fifty (in reward), and the Word that comes from Me cannot be changed". The Lote-tree of the Extremity is where Jibreel ends because each angel has his own position in heaven from which they do not exceed. "And there is not one of us but has an assigned position"(As-Saffat:164), an assigned position that he does not go beyond. Those in the lowest heaven are in their place, likewise, the second

heaven, the third, seventh. Jibreel's position is at the Lote-tree of the Extremity, a great Lote-tree.

Here, Allah says, "near which is the Garden of Shelter"(An-Najm:15), "when there covered the Lote-tree what covered it"(An-Najm:16). He says it is covered with unknown colors. None of the creations can ever describe the Lote-tree of Eternity. The Prophet said, "There is a tree in Paradise (so huge) that a fast (or a trained) rider may travel: for one hundred years without being able to cross it". Besides, the Prophet said about this tree, "its Nabk fruits which resembled the clay jugs of Hajr (i.e. a town in Arabia), and its leaves were like the ears of elephants", Hajr refers to Bahrain. And the clay jugs are this earthenware vessel that the man carries, that is, the amount of what the man carries and raises this is its clay jugs. The Lote-tree of Eternity is one of the trees of Paradise in the seventh heaven, to which the position of Jibreel ends who brings revelation from Allah upon His Prophet and servant Muhammad ﷺ. Near the Lote-tree of Eternity, the Garden of Shelter is located, Paradise in the afterlife. The Garden of Shelter which Allah made the place of shelter for the pious people of obedience to Him, where they take refuge and stay there for an uninterrupted stay. They will abide in Paradise of shelter in the seventh heaven for an eternity that does not stop. This proves that paradise is in the seventh heaven and that its width is like the width of the heavens and the earth. It is as wide as the breadth of heaven and earth. "near which is the Garden of Shelter"(An-Najm:15), the Prophet entered it with a sensory entrance. He saw it and saw what was in it and Allah mentioned that the Prophet saw these signs from the signs of Allah with his own eyes. He saw Paradise, and he saw Sidra Al-Muntaha, and Jibreel while in wakefulness, not in a dream. So how do you argue with the Prophet and quarrel with him about what he saw with his own eye ﷺ? He saw the angel who brings him the revelation, he saw Paradise of shelter that was promised to the righteous, he saw the Lote-tree of Eternity, and when he was asked to explain, "when there covered the Lote-tree

what covered it"(An-Najm:16). He said that it was covered with lights, I don't know what they are. None of Allah's creations can describe its beauty and goodness. Therefore, this matter is unknown. "when there covered the Lote-tree what covered it"(An-Najm:16), what covered it? It is a great matter that cannot be described or has no equal in what exists on this earth until it is described and likened to it. These great signs were seen by the Prophet ﷺ with his own eyes.

He says, "The sight(of the Prophet) did not swerve, nor did it exceed"(An-Najm:17), the sight(of the Prophet) did not swerve; swerving is deviating and going off course. Nor did it exceed others, rather, he witnessed these signs with his own eyes with confirmation. "The sight(of the Prophet) did not swerve"(An-Najm:17), the Prophet's sight. "nor did it exceed", "He certainly saw some of the great signs of his Lord"(An-Najm:18), Allah confirms and demonstrates that His servant and Messenger Muhammad ﷺ saw these major signs. What he saw with his sight of Allah's signs was at his ascending. As He says, "Pure is He Who made his servant travel at night from al-Masjid al-Haram to al-Masjid al-Aqsa the environs of which We have blessed, so that We let him see some of Our signs. Surely, He is the All-Hearing, All-Seeing."(Al-Isra:1), Allah made His Prophet witness His greatest signs by ascension in the seven-layered heavens and witnessing Jibreel in his original form. He is the trustworthy of Allah, not His revelation. He saw the Lote-tree of Eternity. He saw the Garden of Shelter. The Prophet ﷺ entered it and saw what was in it of what Allah prepared. All this was seen by the Prophet; thus, Allah swears that their Prophet whom they deny and accuse of being deluded and misled, Allah swears by the star. "By the star as it goes down"(An-Najm:1), "your fellow has not gone astray, nor has he been deluded"(An-Najm:2), he does not utter anything but the truth. And what comes to him is the revelation from Allah. "It is but a revelation being revealed"(An-Najm:4), then, Allah demonstrates that, "taught to him by the extremely powerful"(An-Najm:5), "the one of vigor. He settled"(An-Najm:6), "while he was

at the highest horizon"(An-Najm:7), "then he came near and descended"(An-Najm:8), "so that he was within two bows' length or closer"(An-Najm:9), that he saw it from a small distance, almost touching him. "so that he was within two bows' length or closer"(An-Najm:9), "Then He revealed to His servant that which He revealed"(An-Najm:10), "The burning heart did not lie about what it saw"(An-Najm:11), "Will you enter into controversies1 with him despite what he sees?"(An-Najm:12), that is, the Prophet saw this with heart vision along with sight vision, with his eyes. "Will you enter into controversies with him despite what he sees?"(An-Najm:12), regarding what he saw with his eyes. "And he saw him on another descent"(An-Najm:13), "at the Lote-tree of the Extremity"(An-Najm:14), "near which is the Garden of Shelter"(An-Najm:15), "when there covered the Lote-tree what covered it"(An-Najm:16), "The sight(of the Prophet) did not swerve, nor did it exceed"(An-Najm:17), the Prophet's sight. "nor did it exceed", "He certainly saw some of the great signs of his Lord"(An-Najm:18), the Prophet saw His Lord's major signs, how would they deny this? The honest and trustworthy whom Allah has shown these facts and these unseens. And he saw it with his own eyes ﷺ. "He certainly saw some of the great signs of his Lord"(An-Najm:18)

Then, Allah turned the discourse to the reality in which these misguided and deluded live. He says, "Have you seen Al-Lāt and Al-'Uzza?"(An-Najm:19), "And Manāt, the third one, the other?"(An-Najm:20), "Are you to have the males and He the females?"(An-Najm:21), "What a bizarre distribution!"(An-Najm:22), A shift from the demonstration of the signs of the Lord and this prophet who speaks of Allah with certainty and what he saw of the great signs of his Lord in the sky to what these worshiped. He says, "Have you seen Al-Lāt and Al-'Uzza?"(An-Najm:19), Al-Lāt is one of their most famous idols, and he was in Al-Ta'if. Ibn Abbas said that Al-Lāt was a righteous man in the past who used to mix Sawiq for the pilgrim. And when he died, they built this building for him,

and it was a building with curtains and a courtyard like the courtyard of the Kaaba. And they worshiped it and the people of Taif cherished it. As for Al-'Uzza, another idol of theirs. It was originally a tree, and this tree had a Jinn, and it was in the valley of Nakhla between Mecca and Taif. Quraish used to worship it because it was one of the idols of Quraysh and they were proud of it. Therefore, Abu Sufyan was proud of it in Uhud after they defeated the Muslims in this battle. He said, "we have 'Uzza while you do not". As for Manāt, Allah says, "Have you seen Al-Lāt and Al-‘Uzza?"(An-Najm:19), "And Manāt, the third one, the other?"(An-Najm:20), as for Manāt, it was a white rock in al-Mushallal on the coast of the sea between Mecca and Medina, close to Jeddah on the coast of the sea. Moreover, Khuza’ah, the Aws, and the Khazraj used to venerate it. The Aws and Khazraj, the people of Medina and Khuza’a, used to venerate Manāt as their idol. And they used to celebrate it whenever they wanted to start the pilgrimage, they did not celebrate except from Manāt. From Manāt to the pilgrimage, these are the celebrations of this tribe. These are the three major idols that were worshiped and sacred by the Arabs. Further, they were likened to the Kaaba with which they are circumambulated, slaughtered for it, vow for it, and gifts are given to it as well. These are their idols.

Allah asks them, tell me, "Have you seen Al-Lāt and Al-‘Uzza?"(An-Najm:19), "And Manāt, the third one, the other?"(An-Najm:20), do they possess anything? What do they make? Do they ever create? Can the Lord God be compared to it, the Creator of the heavens and the earth while these are His signs, and this is Jibreel, His servant, and His Messenger, who is revealed to Him, compared to these idols and fetishes that you worship apart from Allah? A stone, a tree, that possesses neither benefit nor harm for itself. If a person deals with it by spitting or prostrating to it, it would be the same for it. Destroying it, removing it, or prostrating to it is one thing for it because it is stones and trees that do not possess anything. "Have you seen Al-Lāt and Al-‘Uzza?"(An-Najm:19), "And

Manāt, the third one, the other?"(An-Najm:20). Then, He says, "Are you to have the males and He the females?"(An-Najm:21).

فيقول الله ﷻ: {أَفَتُمَارُونَهُ عَلَى مَا يَرَى}[النجم:12] {وَلَقَدْ رَآهُ نَزْلَةً أُخْرَى}[النجم:13] {عِنْدَ سِدْرَةِ الْمُنْتَهَى}[النجم:14] {عِنْدَهَا جَنَّةُ الْمَأْوَى}[النجم:15] {إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَى}[النجم:16] {مَا زَاغَ الْبَصَرُ وَمَا طَغَى}[النجم:17] {لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى}[النجم:18] {أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّى}[النجم:19] {وَمَنَاةَ الثَّالِثَةَ الأُخْرَى}[النجم:20] {أَلَكُمُ الذَّكَرُ وَلَهُ الأُنثَى}[النجم:21] {تِلْكَ إِذًا قِسْمَةٌ ضِيزَى}[النجم:22] {إِنْ هِيَ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا أَنزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا تَهْوَى الأَنْفُسُ وَلَقَدْ جَاءَهُمْ مِنْ رَبِّهِمُ الْهُدَى}[النجم:23] {أَمْ لِلإِنسَانِ مَا تَمَنَّى}[النجم:24] {فَلِلَّهِ الآخِرَةُ وَالأُولَى}[النجم:25] {وَكَمْ مِنْ مَلَكٍ فِي السَّمَوَاتِ لا تُغْنِي شَفَاعَتُهُمْ شَيْئًا إِلَّا مِنْ بَعْدِ أَنْ يَأْذَنَ اللَّهُ لِمَنْ يَشَاءُ وَيَرْضَى}[النجم:26]

Allah ﷻ says, “So will you dispute with him over what he saw?” (An-Najm: 12), “And he certainly saw him in another descent” (An-Najm: 13), “At the Lote Tree of the Utmost Boundary” (An-Najm: 14), “Near it is the Garden of Refuge [i.e., Paradise]” (An-Najm: 15), “When there covered the Lote Tree that which covered [it]” (An-Najm: 16), “The sight [of the Prophet did not swerve, nor did it transgress [its limit]” (An-Najm: 17), “He certainly saw of the greatest signs of his Lord” (An-Najm: 18), “So have you considered al-Lāt and al-ʿUzzā?” (An-Najm: 19), “And Manāt, the third - the other one?” (An-Najm: 20), “Is the male for you and for Him the female?” (An-Najm: 21), “That, then, is an unjust division” (An-Najm: 22), “They are not but [mere] names you have named them - you and your forefathers - for which Allah has sent down no authority. They follow not except assumption and what [their] souls desire, and there has already come to them from their Lord guidance” (An-Najm: 23), “Or is there for man whatever he wishes?” (An-Najm: 24), “Rather, to Allah belongs the Hereafter and the first [life]” (An-Najm: 25), “And how many angels there are in the heavens whose intercession will not avail at all except [only] after Allah has permitted [it] to whom He wills and approves” (An-Najm: 26)

Surah An-Najm is a Meccan Surah. Allah begins it by swearing by the star, He says, "By the star when it descends" (An-Najm: 1). Then, He says, "Your companion [i.e., Muḥammad] has not strayed, nor has he erred" (An-Najm: 2) This contains the subject of the oath. This part of the verse is the witness that the Messenger of Allah is sane and a follower of Truth. He is neither led astray, such as in the case of the ignorant who does not proceed on any path with knowledge, nor is he one who erred, such as in the case of the knowledgeable, who knows the Truth, yet deviates from it intentionally to something else. Therefore, Allah exonerated His Messenger and his Message from being similar to the misguided ways of the Christians and the erroneous paths of the Jews, such as knowing the Truth and hiding it, while abiding by falsehood. Rather, he, may Allah's peace and blessings be on him, and his glorious Message that Allah has sent him with, are on the perfect straight path, following guidance and what is correct.

Then Allah says that the Prophet has no inclination that he speaks from, as is the case with the people of seduction. The Prophet ﷺ was honest and trustworthy, he never speaks out of his whims. Then, Allah tells that what was revealed to him is a revelation from Allah through Jibreel. Then Allah ﷻ rebukes the disbelievers for worshiping idols and taking rivals to Him. They built houses for their idols to resemble the Kaaba built by Prophet Ibrahim. "So have you considered al-Lāt and al-ʿUzzā?" (An-Najm: 19), "And Manāt, the third - the other one?" (Al-Najm: 20). Al-Lat was a white stone with inscriptions on. Uzza was a tree on which the idolators placed a monument and curtains. Then Allah admonishes them saying, "Is the male for you and for Him the female?" (An-Najm: 21), this is their division. This is their misguided and ridiculous belief in Allahthat Allah created the angels as daughters, and that they are daughters born .to Him from the jinn"And they have made [i.e., claimed] between Him and the jinn a lineage, but the jinn have already known that they [who made such claims] will be brought [to punishment]" (As-Saffat: 158), "Exalted is Allah above what

they describe" (As-Saffat in their description that He had wives, that ,(159 : angels were born to Him, and that all of them are female. So they adore males and they think that Allah preferred them to males, yet they singled Him with ,females, Allah says"That, then, is an unjust division" (An-Najm: 22), meaning, it would be an unfair and unjust division. How is it then that you make this division between you and Allah, even though this would be foolish and unjust, if you made it between yourselves and others? You say that Allah has singled Himself out with what you hate, that the angels are Allah's daughters and are females. You said that they are females, yet you hate females, as Allah says, "And when one of them is informed of [the birth of] a female, his face becomes dark. And he suppresses grief" (An-Nahl: 58). "He hides himself from the people because of the ill of which he has been informed. Should he keep it in humiliation or bury it in the ground? Unquestionably, evil is what they decide" (An-Nahl: 59). This is unjust division if it is done between a creature and another, then how the Creator singled out what is it in your opinion and in your custom less? It is not less than a little, but rather it is the worst thing, and the male for you is completely different from the female.

Then, Allah ﷻ says, "They are not but [mere] names you have named them - you and your forefathers - for which Allah has sent down no authority. They follow not except assumption and what [their] souls desire, and there has already come to them from their Lord guidance" (An-Najm Allah the Exalted ,(23 : refutes such innovated lies, falsehood and atheism they invented through worshiping the idols and calling them gods. In this regard, the polytheists named their gods from names that originated from Allah's names and attributes. For example, Al-Lat is derived from [Ilah] which means god. Uzaa is derived from [Aziz] which is the attribute of Allah, i.e. the Almighty. These are the names of their deities. In fact, these are nothing but false gods, they can't benefit themselves, let alone their worshipers. They can't push the harm away from them,

nor can they harm anyone. “They are not but [mere] names you have named them- you and your forefathers - for which Allah has sent down no authority” Allah didn't reveal upon you a revelation or authorization from him, an authority to be said for you that you should worship this nor did He command you this. In fact, this is an invention that you invented by yourself and you have no evidence to prove that your invention and your gods are true. “They follow not except assumption”, in everything they believed in this way, and in everything they said about the Lord, that the angels are His daughters and not His servants. All of these are nothing but claims and assumptions, they followed them without thinking. “They follow not except assumption and what [their] souls desire”, their souls liked a matter; whether it is in the matter of beliefs, or the matter of transactions and actions, they do it because their souls desired it. Allah says, “And there has already come to them from their Lord guidance” it was revealed for those stubborn deniers who strayed with this misguidance of the truth. The Prophet has ,presented for them the truth, the way, and he warned them of Allah’s punishment .yet they chose misguidance

Then Allah ﷻ says, “Or is there for man whatever he wishes?” (An-Najm: 24) meaning are the matters according to each one desires? That is, is everything works as they want and wish for? In fact, that can never be the case, not everything a person wants can get. A person does not achieve all his wishes; he may achieve some of these wishes or may not achieve. “Rather, to Allah belongs the Hereafter and the first [life]” (An-Najm: 25), Allah is the One Who has the Hereafter and the worldly life; what man desires in the hereafter and in this world. “Whoever should desire the immediate - We hasten for him from it what We will to whom We intend. Then We have made for him Hell, which he will [enter to] burn, censured and banished” (Al-Isra: 18), “But whoever desires the Hereafter and exerts the effort due to it while he is a believer - it is those whose effort is ever appreciated [by Allah]” (Al-Isra ,(19 :“To each [category] We extend - to

these and to those - from the gift of your Lord. And never has the gift of your Lord been restricted" (Al-Isra: 20), Allah is the One Who owns the worldly life .and the hereafter"Whoever desires the life of this world and its adornments - We fully repay them for their deeds therein, and they therein will not be deprived" (Hud: 15), "Those are the ones for whom there is not in the Hereafter but the Fire. And lost is what they did therein, and worthless is what they used to do" (Hud:16). Allah also says about those who wish the Hereafter, i.e. the Jews and the Christians who said we are the people of Paradise, Allah ,says "It [i.e., Paradise] is not [obtained] by your wishful thinking nor by that of the People of the Scripture. Whoever does a wrong will be recompensed for it, and he will not find besides Allah a protector or a helper" (An-Nisa: 123), everything that a servant desires in this world and the hereafter, there is no doubt that it is up to Allah He , .gives from it whom He wills and deprives from it to whomever He wills

Then, Allah ﷻ says, "And how many angels there are in the heavens whose intercession will not avail at all except [only] after Allah has permitted [it] to whom He wills and approves" (An-Najm In fact, the Arabs used to worship .(26 : angels and claim they are daughters of Allah Exalted is Allah above that. They , believed that worshiping them will make them closer to God, and they will intercede with them to Allah. Assuredly, their concern was only the worldly life, it means their worship of the angels and their supplication for them was for the sake of the worldly life. They had no hope in the Hereafter, nor did they desire for it, nor did they believe of its occurrence. They worshiped them hoping for worldly gain only, Allah says regarding this, "And among the people is he who says, 'Our Lord, give us in this world', and he will have in the Hereafter no share" (Al-Baqarah: 200). Thus their intercession with the angels was only because they hoped they would be .given some gain in the worldly life"And they worship other than Allah that which neither harms them nor benefits them, and they say, 'These are our intercessors with Allah'" (Yunus: 18). Allah refutes all their lies, He says,

“And they described the angels, who are servants of the Most Merciful, as females” (Az- (Zukhruf: 19“Did they witness their creation? Their testimony will be recorded, and they will be questioned” (Az-Zukhruf: 19). Also, Allah says that these angels are His servants, He says, “And they say, ‘The Most Merciful has taken a son’. Exalted is He! Rather, they are [but] honored servants” :Al-Anbya) ,(26“They cannot precede Him in word, and they act by His command” Al-) ,(Anbya: 27“He knows what is [presently] before them and what will be after them, and they cannot intercede except on behalf of one whom He approves. And they, from fear of Him, are apprehensive” (Al-Anbya: 28), “And whoever of them should say, ‘Indeed, I am a god besides Him’ - that one We would recompense with Hell. Thus do We recompense the wrongdoers” (Al-Anbya: 29).

Thus, in this verse, Allah tells those who went astray that these angels will not intercede for them, and even if they did, their intercession won’t benefit the ,disbelievers, He says“And how many angels there are in the heavens whose intercession will not avail at all except [only] after Allah has permitted [it] to whom He wills and approves" (An-Najm (26 :. Meaning, even if you had the intercessions of many angels from the sky, it won’t benefit you or protect you from Allah’s punishment. “Except [only] after Allah has permitted [it] to whom He wills”. Allah is the One Who permits and prevents these intercessions. It’s all in His hands and up to Him alone. They thought that Allah accepts the intercession of those who intercede with him as long ashe is liked by Him. They also thought that the angels are the daughters of Allah, so Allah accepts their intercession in any case, as is in this worldly life. The fact is that everyone is the servant of Allahand that no one, regardless of his rank a nd position from the Lord, intercession will be accepted without Allah’s approval. Rather, Allah does not accept the intercession of a intercessor, unless He authorizes the intercessor and approves the ,one who is interceded, as He says“Who is it that can intercede with Him except by His permission?”

Allah also tells that there is no intercession for some people, such as the one who dies in disbelief, Allah never ,accepts intercession from anyone for him ,whoever is him. Allah says in hadith"I have forbidden Paradise for the ."disbelieversAllah also says, "It is not for the Prophet and those who have believed to ask forgiveness for the polytheists, even if they were relatives, after it has become clear to them that they are companions of Hellfire" (At-Tawbah: 113).

Then, Allah ﷻ says, "Indeed, those who do not believe in the Hereafter name the angels female names" (An-Najm Those are the disbelievers and .(27 : they do not believe in the Hereafter, do not believe that there is a Day of Resurrection in which they are reckoned for their deeds before The Lord. ,Thus they combined this hideous disbelief with their claim that the angels are females ,and they are Allah's daughters. Allah says"And they have thereof no knowledge", meaning, they have no correct knowledge testifying to their statements. What they say is all lies, falsehood, fake and utter atheism. "They follow not except assumption", they do not follow in their beliefs anything but assumptions. The assumptions means something that the mind suspects and they build on it. Allah says, "And indeed, assumption avails not against the truth at all", assumption never avails against the truth, it never replaces the truth because the truth is a knowledge, the truth must be the constant; stable, which is based on evidence and proof. But as for assumption, it is a matter based on no evidence and without proof, and therefore, it can never avail against the truth in proving a case.

يقول الله ﷻ: {فَأَعْرِضْ عَنْ مَنْ تَوَلَّى عَنْ ذِكْرِنَا وَلَمْ يُرِدْ إِلَّا الْحَيَاةَ الدُّنْيَا}[النجم:29] {ذَلِكَ مَبْلَغُهُمْ مِنَ الْعِلْمِ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِمَنِ اهْتَدَى}[النجم:30] {وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الأَرْضِ لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى}[النجم:31] {الَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الإِثْمِ وَالْفَوَاحِشَ إِلَّا اللَّمَمَ إِنَّ رَبَّكَ وَاسِعُ الْمَغْفِرَةِ هُوَ أَعْلَمُ بِكُمْ إِذْ أَنشَأَكُمْ مِنَ الأَرْضِ وَإِذْ أَنْتُمْ أَجِنَّةٌ فِي بُطُونِ أُمَّهَاتِكُمْ فَلا تُزَكُّوا أَنفُسَكُمْ هُوَ أَعْلَمُ بِمَنِ اتَّقَى}[النجم:32]

Allah ﷻ says, “So turn away from whoever turns his back on Our message and desires not except the worldly life” (An-Najm: 29). “That is their sum of knowledge. Indeed, your Lord is most knowing of who strays from His way, and He is most knowing of who is guided” (An-Najm: 30). “And to Allah belongs whatever is in the heavens and whatever is in the earth - that He may recompense those who do evil with [the penalty of] what they have done and recompense those who do good with the best” (An-Najm: 31). “Those who avoid the major sins and immoralities, only [committing] slight ones. Indeed, your Lord is vast in forgiveness. He was most knowing of you when He produced you from the earth and when you were fetuses in the wombs of your mothers. So do not claim yourselves to be pure; He is most knowing of who fears Him” (An-Najm: 32).

Allah ﷻ directs His Messenger to turn away from those infidels who depended in their beliefs on assumption and guesswork. Allah says, “So turn away from whoever turns his back on Our message and desires not except the worldly life” (An-Najm: 29). That is, whoever believes in Allah, i.e. whoever believes in Allah and knows Him has already gained everything. Also, whoever loses Allah has already lost everything. These people turned away from the remembrance of Allah and the Prophet came to call them to the remembrance of their Lord and to call them to believe in Him, to fear Him and to have the certainty that the servants will stand before His hand and that He will hold them accountable and that each will take his reward. However, they turned away from all this. “So turn away from whoever turns his back on Our message and desires not except the worldly life” (An-Najm: 29). This is also out of the absurdity of their minds and the deterioration of their understanding. That is, all their concern is directed to this world only. They favored the mortal world, lived in it, and made it the end of their sciences and the repository of their hopes.

Allah says, “That is their sum of knowledge.” This means that this is only their sum of knowledge in this life. They devoted all their efforts, all their capabilities,

all their time and all their work for this world only and through that they forgot what Allah made for His allies and His enemies in the hereafter. “Whoever desires the life of this world and its adornments - We fully repay them for their deeds therein, and they therein will not be deprived” (Hud: 15). “Those are the ones for whom there is not in the Hereafter but the Fire. And lost is what they did therein, and worthless is what they used to do” (Hud: 16). Thus, those are the people of vile minds. “So turn away from whoever turns his back on Our message and desires not except the worldly life” (An-Najm: 29). “That is their sum of knowledge. Indeed, your Lord is most knowing of who strays from His way, and He is most knowing of who is guided” (An-Najm: 30). Consequently, their account is with Allah for Allah knows who is really astray from His way and who is really guided. It is He Who will recompense the servants with what they deserve. As for the Prophet ﷺ, he will not recompense them and, therefore, the turning away here is not a turning away from his reminding them. Rather, it is an order to turn away from recompensing them and holding them accountable for their disbelief.

Allah ﷻ says, “And to Allah belongs whatever is in the heavens and whatever is in the earth.” To Allah and not to anyone else belongs whatever is in the heavens. That is, Paradise is in the heavens. The angels, who are from the creatures of Allah, are in the heavens. Also, in the heavens there are the throne of Allah and His seat; so, whatever is in the heavens belongs to Allah. Moreover, whatever is in the earth from the jinn, mankind and all these good things that Allah created belong to Allah. All this is His property. “That He may recompense those who do evil with [the penalty of] what they have done and recompense those who do well with the best [reward]” (An-Najm: 31). The servants of Allah include both who do evil and those who do well. As for this that does evil through disbelieving in Allah or averting from His religion or through any form of disbelief, this will take his penalty. In this regard, Allah told that those who do

evil will have the worst penalty in this life and in the hereafter and the worst penalty for the evil people is the Fire. This is the worst thing; it is the worst punishment. "And recompense those who do well with the best [reward]," i.e. Paradise. "Those who do well," doing well here refers to believing in Allah and worshiping Him; this is the good person who does well. "To test you [as to] which of you is best in deed." So, doing well refers to believing in Allah and doing righteous deeds. Thus, all things that Allah commanded are good things such as prayer, fasting, Zakat, Hajj and kindness to one's parents; all the branches of faith are good things. The Prophet ﷺ said, "Faith has over sixty branches, the most excellent of which is the declaration that there is no god but Allah, and the humblest of which is the removal of what is injurious from the path. And modesty is a branch of faith." These branches, i.e. the branches of faith, are all good deeds for Allah orders only with goodness and justice. "Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded" (An-Nahl: 90).

Then Allah describes those who do well saying, "Those who avoid the major sins and immoralities, only [committing] slight ones. Indeed, your Lord is vast in forgiveness. He was most knowing of you when He produced you from the earth and when you were fetuses in the wombs of your mothers. So do not claim yourselves to be pure; He is most knowing of who fears Him" (An-Najm: 32). Allah describes the people of goodness saying that they are those who avoid major sins. The major sins are the immoralities that Allah threatened their doer with punishment in this world or in the hereafter such as the Fire in the hereafter, cursing them or expelling them from His mercy. The greatest of the major sins is polytheism as in the hadith of Abdullah Ibn Masoud, may Allah be pleased with him "I said, O Messenger of Allah, which is the greatest sin?" He said, "That you set up a rival unto Allah though He Alone created you." The case is that there can

be no rival to Allah. For who created you, i.e. you set up a rival for Him whether in the attributes or in His rights over you. I said, "What next?" He said, "To kill your son being afraid that he may share your food with you." In fact, killing any soul is forbidden, but killing the son while being afraid that he may share your food such as the people of the first ignorance and the last ignorance used to do from their killing of the offspring for fear of poverty. I further asked, "What next?" He said, "To commit illegal sexual intercourse with the wife of your neighbor." Also, all adultery is forbidden, but if it is committed with the close people, it becomes greater and higher. The neighbor has rights and sanctity. So, transgression against him makes the sin of adultery multiplied. Also, the Prophet ﷺ said, "Avoid the seven destructive things." Destructive means ruining. "It was asked, "What are they, O Messenger of Allah?" He replied, "Associating anyone or anything with Allah in worship, practicing sorcery, eating of usury, devouring the property of an orphan, killing of someone without a just cause whom Allah has forbidden, fleeing from the battlefield and slandering chaste women who never even think of anything touching chastity and are good believers." So, these are seven destructive sins, i.e. they are ruining and the Prophet made on the top of them associating anyone with Allah.

Also, these are not all the major sins. Therefore, when Ibn Abbas was asked about the major sins, he said, "Are they seven? Perhaps he was asked by the person who heard this hadith. He said, "They are closer to seventy," which means that the major sins are about seventy. For example, the Prophet ﷺ said, "A man's reviling of his parents is one of the grave sins. He was asked, "O Messenger of Allah! How does a man revile his parents?" "He reviles the father of a man who then reviles his father, and he reviles a man's mother and he reviles his." Hence, if a man reviles the father of another man, then he causes and incites that man to reply to this reviling and therefore he reviles his father and his mother. Similarly, the Prophet ﷺ said in the hadith in the authority Abu Dharr, "Shall I not inform

you of the greatest of the major sins?" We said, "Of course O Messenger of Allah." I.e. tell us about the greatest of the major sins. He said, "Association with Allah and disobeying parents." The Prophet was reclining while talking and then he sat and said, "I warn you against giving a false testimony. I warn you against false speech. I warn you against false speech. I warn you against false speech." The Prophet kept repeating it to the companions till they said, "We wish he would stop." I.e. due to his repetition and showing that false speech is one of the greatest major sins.

So, the good people are those who avoid the major sins, i.e. these grave sins that Allah warned that they are great sins. The second greatest sin of these sins after association with Allah is killing the soul as mentioned in the hadith and as mentioned in Allah's saying, "But whoever kills a believer intentionally - his recompense is Hell, wherein he will abide eternally, and Allah has become angry with him and has cursed him and has prepared for him a great punishment" (An-Nisa: 93). Also, the usury is mentioned in the hadith of the seven destructive sins and in Allah's saying, "Those who consume interest cannot stand [on the Day of Resurrection] except as one stands who is being beaten by Satan into insanity. That is because they say, "Trade is [just] like interest." But Allah has permitted trade and has forbidden interest. So whoever has received an admonition from his Lord and desists may have what is past, and his affair rests with Allah. But whoever returns to [dealing in interest or usury] - those are the companions of the Fire; they will abide eternally therein" (Al-Baqarah: 275). "Allah destroys interest and gives increase for charities. And Allah does not like every sinning disbeliever" (Al-Baqarah: 276). So, a severe threat came here with regard to eating usury.

Then Allah says, "Only [committing] slight ones." The predecessors interpreted such slight ones saying that the person commits the misdeed, but after that he keeps away from it quickly as Allah says, "Indeed, those who fear Allah

- when an impulse touches them from Satan, they remember [Him] and at once they have insight" (Al-A'raf: 201). "But their brothers - the devils increase them in error; then they do not stop short" (Al-A'raf: 202). So, he may come to the beginning of the sin, but then he wakes up, perceives and then returns. Or, slight ones here may refer to the minor sins. Hence, the slight ones refer to the sins that the person gets closer to; he gets closer to this sin, but he does not commit it and then he perceives and turns back from it. Also, even if this sin that the person commits is a great one, he stops and returns from it. Moreover, the slight sins may refer to the minor sins that the servant commits without persistence and insistence on them because it is as they said, "No sin is minor with insistence." So, whoever insists on a minor sin, the meaning of insisting on it is that he persists and continues to commit it, so this sin becomes a major one due to such persistence and insistence and due to the underestimation of the people of faith who do not underestimate any sin at all. However, those good people commit slight sins and this means that they may commit minor sins without insistence or persistence on them.

Then Allah says that He allowed the slight ones and pardoned them. He says, "Indeed, your Lord is vast in forgiveness." This is out of the vastness of His forgiveness and His mercy for His servants. "Indeed, your Lord is vast in forgiveness." That is why He admitted them to His mercy, His forgiveness and His pleasure and He made them among the people of goodness because Allah is vast in forgiveness. Then Allah says, "He was most knowing of you when He produced you from the earth and when you were fetuses in the wombs of your mothers. So do not claim yourselves to be pure; He is most knowing of who fears Him" (An-Najm: 32). "He was most knowing of you," i.e. He knew that this was the nature of the man. The Prophet ﷺ said, "All the sons of Adam are sinners."

Then Allah says, "And when you were fetuses in the wombs of your mothers." The human being becomes a fetus in his mother's womb and he is created from

this seed, i.e. the liquid disdained. Then, he remains in his mother's womb with these mixtures. So, the man's creation in this way is attached to him in his attributes. So, Allah ﷻ "was most knowing of you when He produced you from the earth and when you were fetuses in the wombs of your mothers." He knows their secrets since the beginning of the matter. So, "Do not claim yourselves to be pure." "So do not claim yourselves to be pure; He is most knowing of who fears Him." This means that your reward with Allah will not be based on saying, "I did, and I did." Rather, Allah knows best who fears him among you and He is the one who will reward him. He is Most Knowing of who fears Him and the piety is the worthiness as the Prophet was asked, "Who is the most honorable amongst the people" i.e. the most worthy and honorable among them. He replied, "The most righteous amongst you." Thus, piety is the scale by which people are weighed with Allah; the highest rank of servants is the most pious among them. Allah says, "That He may recompense those who do evil with [the penalty of] what they have done and recompense those who do well with the best" (An-Najm: 31). Who are those who do well? He says, "Those who avoid the major sins and immoralities, only [committing] slight ones." (An-Najm: 32).

Then Allah says, "Have you seen the one who turned away" (An-Najm: 33). "And gave a little and [then] refrained?" (An-Najm: 34). "Does he have knowledge of the unseen, so he sees?" (An-Najm: 35). "Or has he not been informed of what was in the scriptures of Moses" (An-Najm: 36). "And [of] Abraham, who fulfilled" (An-Najm: 37). "That no bearer of burdens will bear the burden of another" (An-Najm: 38). "And that there is not for man except that [good] for which he strives" (An-Najm: 39). "And that his effort is going to be seen" (An-Najm: 40).

"Have you seen the one who turned away" (An-Najm: 33). He turned away from obeying his Lord. "And gave a little and [then] refrained?" (An-Najm: 34). Means that when he embraced faith, he gave it a little. "And then refrained," i.e.

he dried up, stopped and was miserly after that and these are of the meanings of refrained. He gave a little and then refrained means that he stopped his giving, his action and his faith. Allah says, "Does he have knowledge of the unseen, so he sees?" (An-Najm: 35). This person who has done this, does he have knowledge of the unseen and so he sees that his deeds will admit him to Paradise in this way? "Or has he not been informed of what was in the scriptures of Moses" (An-Najm: 36). Or here means but and the question particle. The meaning is that, has this person not been informed of what was in the scriptures of Musa. The scriptures of Musa refer to the Torah that Allah ﷻ revealed.

"And [of] Abraham," i.e. has he not been informed of the Scriptures of Ibrahim? Then Allah praises Abraham saying, "Who fulfilled" (An-Najm: 37). Allah describes him saying that he is the one who is fulfilled. The meaning of fulfilling is that he completely did what Allah ordered him with. In this regard, Allah tried Ibrahim and tested him with many tests and he fulfilled them as Allah says, "And [mention, O Muhammad], when Abraham was tried by his Lord with words and he fulfilled them." Words here mean commands and he fulfilled them. So, in his monotheism and in his faith, he submitted to Allah. He said, "I have submitted to the Lord of the worlds." So he was a true Muslim to Allah. Allah commanded him to leave his people, so he left them including his father and others. "Indeed, we are disassociated from you and from whatever you worship other than Allah. We have denied you, and there has appeared between us and you animosity and hatred forever until you believe in Allah alone." Allah commanded him to settle his wife Hajar and her son Ismael in the farthest place of the earth, away from him. He was in the Levant and Allah commanded him to settle them in the mountains of Paran, in the land of Mecca now. So, he went and settled them where Allah commanded him. His wife Hajar said to him, "O Ibrahim, to whom are you leaving us in this place where there are no humans and no one? To whom are you leaving us?" Then she said, "Did Allah command you

to do this?” He said, “Yes.” In fact, this was a very great matter. Then Allah tested him and commanded him to slaughter his son. “He said, "O my son, indeed I have seen in a dream that I [must] sacrifice you, so see what you think." He said, "O my father, do as you are commanded. You will find me, if Allah wills, of the steadfast"” (As-Saaffat: 102). Abraham also fulfilled this command as Allah says, “And when they had both submitted and he put him down upon his forehead” (As-Saffat: 103). “We called to him, "O Abraham” (As-Saffat: 104). “You have fulfilled the vision." Indeed, We thus reward the doers of good” (As-Saffat: 105). “Indeed, this was the clear trial” (As-Saaffat: 106). Hence, he fulfilled all what Allah ordered him to do. That is, Allah commanded him to build a house for Him in this place and he built it and He ordered him to invite people to Hajj and he invited them. So, whatever Allah commanded him with, he fulfilled it. He was thrown into the fire and he remained patient and said, “For me Allah is sufficient, and He is the best disposer of affairs.” He was patient when he faced this trial that no one has ever experienced, but he was patient, may Allah’s prayers and peace be upon him. Or has he not been informed, i.e. this person who gave a little and refrained, of what Allah revealed in the Scriptures of these prophets? This is “That no bearer of burdens will bear the burden of another” (An-Najm: 38). “And that there is not for man except that [good] for which he strives” (An-Najm: 39). “And that his effort is going to be seen” (An-Najm: 40).

يقول الله ﷻ: {أَفَرَأَيْتَ الَّذِي تَوَلَّى}[النجم:33] {وَأَعْطَى قَلِيلًا وَأَكْدَى}[النجم:34] {أَعِنْدَهُ عِلْمُ الْغَيْبِ فَهُوَ يَرَى}[النجم:35] {أَمْ لَمْ يُنَبَّأْ بِمَا فِي صُحُفِ مُوسَى}[النجم:36] {وَإِبْرَاهِيمَ الَّذِي وَفَّى}[النجم:37] {أَلَّا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى}[النجم:38] {وَأَنْ لَيْسَ لِلإِنسَانِ إِلَّا مَا سَعَى}[النجم:39] {وَأَنَّ سَعْيَهُ سَوْفَ يُرَى}[النجم:40] {ثُمَّ يُجْزَاهُ الْجَزَاءَ الأَوْفَى}[النجم:41] {وَأَنَّ إِلَى رَبِّكَ الْمُنْتَهَى}[النجم:42] {وَأَنَّهُ هُوَ أَضْحَكَ وَأَبْكَى}[النجم:43] {وَأَنَّهُ هُوَ أَمَاتَ وَأَحْيَا}[النجم:44] {وَأَنَّهُ خَلَقَ الزَّوْجَيْنِ الذَّكَرَ وَالأُنْثَى}[النجم:45] {مِنْ نُطْفَةٍ إِذَا تُمْنَى}[النجم:46] {وَأَنَّ عَلَيْهِ النَّشْأَةَ الأُخْرَى}[النجم:47] {وَأَنَّهُ هُوَ أَغْنَى وَأَقْنَى}[النجم:48] {وَأَنَّهُ هُوَ رَبُّ الشِّعْرَى}[النجم:49] {وَأَنَّهُ أَهْلَكَ عَادًا الأُولَى}[النجم:50] {وَثَمُودَ فَمَا أَبْقَى}[النجم:51] {وَقَوْمَ نُوحٍ مِنْ قَبْلُ إِنَّهُمْ كَانُوا هُمْ أَظْلَمَ وَأَطْغَى}[النجم:52]

Allah ﷻ says, “Have you seen the one who turned away” (An-Najm: 33). “And gave a little and [then] refrained?” (An-Najm: 34). “Does he have knowledge of the unseen, so he sees?” (An-Najm: 35). “Or has he not been informed of what was in the scriptures of Moses” (An-Najm: 36). “And [of] Abraham, who fulfilled” (An-Najm: 37). “That no bearer of burdens will bear the burden of another” (An-Najm: 38). “And that there is not for man except that [good] for which he strives” (An-Najm: 39). “And that his effort is going to be seen” (An-Najm: 40) “Then he will be recompensed for it with the fullest recompense” (An-Najm: 41). “And that to your Lord is the finality” (An-Najm: 42). “And that it is He who makes [one] laugh and weep” (An-Najm: 43). “And that it is He who causes death and gives life” (An-Najm: 44). “And that He creates the two mates - the male and female” (An-Najm: 45). “From a sperm-drop when it is emitted” (An-Najm: 46). “And that [incumbent] upon Him is the next creation” (An-Najm: 47). “And that it is He who enriches and suffices” (An-Najm: 48). “And that it is He who is the Lord of Sirius” (An-Najm: 49). “And that He destroyed the first [people of] 'Aad” (An-Najm: 50). “And Thamud - and He did not spare [them]” (An-Najm: 51). “And the people of Noah before. Indeed, it was they who were [even] more unjust and oppressing” (An-Najm: 52).

“And [of] Abraham, who fulfilled” (An-Najm: 37). Allah here praises His servant Ibrahim and describes him saying that he is the one who fulfilled, i.e. he implemented what Allah ordered him to do completely. Then, Allah refers to what He revealed saying, “That no bearer of burdens will bear the burden of another” (An-Najm: 38). “And that there is not for man except that [good] for which he strives” (An-Najm: 39). This is the system of account with Allah. First, Allah does not burden any person with the sin of others. Allah will never burden any person with the sin of others. He will only bear the burden of himself. Also, there is nothing for this man except what he strives for. In fact, the verse “And that there is not for man except that [good] for which he strives” does not contradict

the notion that a person may bear from the sins of others if he is the one who caused such sins. The Prophet ﷺ said, "The first son of Adam takes a share of the guilt of every one who murders another wrongfully because he was the initiator of committing murder." He was the initiator of committing murder and thus this first killer takes a share of the guilt of every one who murders another wrongfully. Also, the Prophet ﷺ said, "He who called people to guidance, there would be reward assured for him like the rewards of those who adhered to it, without their rewards being diminished in any respect. And he who called to error, he shall have to carry the burden of its sin, like those who committed it, without their sins being diminished in any respect." No one will bear the burden of others' sin, but if he is the one who caused this sin, it becomes his sin and he bears the sin. "But they will surely carry their [own] burdens and [other] burdens along with their burdens, and they will surely be questioned on the Day of Resurrection about what they used to invent" (Al-Ankaboot: 13). This is because they misguided others as they said, "Follow our way, and we will carry your sins".

"And that there is not for man except that [good] for which he strives," (An-Najm: 39) So, his striving is for him. This striving is what he will be recompensed and rewarded for. This also includes all what he caused whether this striving is during his life or whether he caused it but it came to him after his death as the Prophet ﷺ said, "When a man dies, his deeds come to an end except for three things: Sadaqah Jariyah (ceaseless charity, a knowledge which is beneficial, or a virtuous descendant who prays for him," All these deeds are caused by the one who did them and they are from the deeds that the people gain their reward after death; they are caused by the person and they will return to him. Also, there is no contradiction between this verse and the notion that a person may obtain from other's giving through intercession. I.e. the other person may intercede for him and pray for him. In this regard, when the believers pray for one another, Allah accepts their intercession for one another and that is why the Prophet said, "There

is no deceased person for whom forty people offer the funeral prayer, but their intercession for him will be accepted." Thus, the believer benefits from the invocation of his believing brother. Likewise, he benefits from the righteous deed that his believing brother does and grants to him. It came in the hadith that if a son performs pilgrimage on behalf of his father and performs Umrah on behalf of his father, the father benefits from this as the Prophet said, "Perform Hajj and 'Umrah on behalf of your father." Also, he said, "If anyone dies when some fast due from him has been unfulfilled, his heir must fast on his behalf." Thus, here the dead person will benefit when others fast on his behalf. Moreover, it is mentioned regarding performing Hajj and Umrah on behalf of the father and the mother that a woman from Khath'am said to the Prophet ﷺ, "The pilgrimage has come when my father is a very old man. May I perform the pilgrimage on his behalf?" The Prophet said, "Yes. You may perform the pilgrimage on his behalf." Also, there was a person that said to the Prophet, "My mother died and she had vowed to perform Hajj but she did not perform it. May I perform Hajj on my mother's behalf?" He said to the man or the woman who asked, "Had there been a debt on your mother, would you have paid it or not? The person replied, "Yes." So, pay Allah's debt as He has more right to be paid." Thus, this person that paid the debt of his father or the debt of his mother, this father or mother will benefit from this and this does not contradict Allah's saying, "And that there is not for man except that [good] for which he strives" (An-Najm: 39)

"And that his effort is going to be seen" (An-Najm: 40). "Then he will be recompensed for it with the fullest recompense" (An-Najm: 41). That is, his deeds will be presented before Allah on the Day of Resurrection in order to be recompensed with the fullest recompense. Every person will take the record of his deeds; the believer will take it by his right hand and the disbeliever and the hypocrite will take it by their left hands and each one will take his fullest recompense. "Those who disbelieved and averted [others] from the way of Allah

- We will increase them in punishment over [their] punishment for what corruption they were causing" (An-Nahl: 88). So, he will be recompensed for his deeds and will take the fullest penalty for his deeds.

"Then he will be recompensed for it with the fullest recompense," (An-Najm: 41) i.e. of the good deeds and the misdeeds. Everyone will be recompensed for his deeds and this is what Allah has revealed to these prophets. That is, in the scriptures of Musa and in the scriptures of Ibrahim, these facts and the system of account with Allah for all people were revealed. "Paradise is not [obtained] by your wishful thinking nor by that of the People of the Scripture. Whoever does a wrong will be recompensed for it" (An-Nisa: 123). All people will be recompensed for the conception of the heart, the striking of the hands, the look of the eye, the hearing and everything. "Indeed, the hearing, the sight and the heart - about all those [one] will be questioned" (Al-Isra: 36). "To Allah belongs whatever is in the heavens and whatever is in the earth. Whether you show what is within yourselves or conceal it, Allah will bring you to account for it. Then He will forgive whom He wills and punish whom He wills, and Allah is over all things competent" (Al-Baqarah: 284). So, everyone will take the fullest recompense for his striving.

"And that to your Lord is the finality" (An-Najm: 42). This is from what Allah has revealed in the previous scriptures and it is revealed here in His book that was revealed to His Prophet Muhammad ﷺ. "And that to your Lord" (An-Najm: 42) and not to anyone else as this is a restriction word. The finality means that the end of the whole world is to Allah. So, the creation of all servants is to Allah and also the end of the world, when each throws the stick and the journey ends, is with Allah on the Day of Resurrection. The destination of each one will be either to Paradise in which he will abide forever or to the Fire in which he will abide forever.

Allah says, “And that it is He who makes [one] laugh and weep” (An-Najm: 43). This will be on the Day of Resurrection; the people of faith will laugh and the people of disbelief will weep and there will be no end to their weeping. And that it is He ﷻ who makes people laugh and weep as Allah says, “Indeed, those who committed crimes used to laugh at those who believed” (Al-Mutaffifin: 29). “And when they passed by them, they would exchange derisive glances” (Al-Mutaffifin: 30). “And when they returned to their people, they would return jesting” (Al-Mutaffifin: 31). “And when they saw them, they would say, "Indeed, those are truly lost."” (Al-Mutaffifin: 32). “But they had not been sent as guardians over them” (Al-Mutaffifin: 33). “So Today those who believed are laughing at the disbelievers” (Al-Mutaffifin: 34). So, these are laughing, but as for the disbelievers their weeping does not stop. “And they therein will have taut smiles” (Al-Mu’minoon: 104). This means that their tears do not dry and their weeping does not end. “[Enter to] burn therein; then be patient or impatient - it is all the same for you. You are only being recompensed [for] what you used to do” (At-Tur: 16). “Do not cry this Day for one destruction but cry for much destruction” (Al-Furqan: 14). So, here Allah’s saying, “And that to your Lord is the finality” (An-Najm: 42) means that the finality is to Allah. The end of the servants is to Allah where the journey will end on the Day of Resurrection. After that there will be the home of finality and the home of refuge; Paradise will be the refuge of the righteous and Hell will be the refuge of the criminals. The other interpretation of this verse, “And that it is He who makes [one] laugh and weep” (An-Najm: 43) may refer to the life also as all the reasons for laughter and the reasons for weeping are from Him; He is the Creator of all reasons and the One Who causes reasons.

Allah says, “And that it is He who causes death and gives life” (An-Najm: 44). Allah is the One Who prescribes death and He is the One Who judges by it. Similarly, He is the One Who gives life and creates it. He is the One Who causes

death and gives life and no one causes death and gives life except Him. “And that He creates the two mates - the male and female” (An-Najm: 45). “From a sperm-drop when it is emitted” (An-Najm: 46). Here Allah takes us to the beginning of that matter and that He is the One Who created the two mates, i.e. the male and female. In this regard, the mate refers to every individual that has an equal of its kind; this is called a mate. Hence, Allah created the two mates, i.e. the male and female. It is He Who created this “From a sperm-drop when it is emitted” (An-Najm: 46). This is the basis of creation and this shows the greatness of Allah’s power. The sperm-drop is a dirty and disdained thing. It is a liquid disdained when it is emitted. “And that [incumbent] upon Him is the next creation” (An-Najm: 47). The next creation refers to the second life when they come out of their graves after blowing the Horn. There is no doubt that the One Who started the creation is able to bring it back. This is an example that Allah presents for these liars that He is the One Who created the man here from a sperm-drop.

Allah says, “And that it is He who enriches and suffices” (An-Najm: 48). It is He and not anyone else “who enriches” the servants with the means of richness that He granted them such as the money and what they swallow such as their food and drink; this is from Him. “And suffices,” the sufficing refers to what the person possesses. So, endowing the person what he owns and what he possesses is from Allah. And it is “He who is the Lord of Sirius” (An-Najm: 49). The Sirius, which they call al-Murzam, is a star in the sky. It is larger than the stars of the sky and it is larger than the sun, but it is much far from it. The Arabs used to glorify and worship this star.

Then Allah says, “And that He destroyed the first [people of] 'Aad” (An-Najm: 50). Aad is the people of Hud, peace be upon him and Allah destroyed them. Aad was a tyrannical Arab tribe. They had strong bodies and they built, constructed, prevailed and did, then Allah uprooted them with a barren wind; He is the One Who destroyed them. “And Thamud - and He did not spare” (An-Najm: 51).

Thamud is also an Arab tribe in the north of the Arab Peninsula in Al-Hijr, i.e. the valley of stone that was inhabited by Thamud; Allah ﷻ did not leave any of them. That is, the angel shouted at them and cried at them and they became as Allah says, "Like the dry twig fragments of an [animal] pen."

"And the people of Noah before." That is, Allah destroyed the disbelievers among them through drowning them. "Indeed, it was they who were [even] more unjust and oppressing" (An-Najm: 52). They were more unjust and oppressive than these nations because Nuh stayed in them for this long life calling them to Allah and they continued in their disbelief, their stubbornness and their insistence on what they were in. "And the overturned towns He hurled down" (An-Najm: 53). The overturned towns are the villages of Lot and they were called the overturned towns because Allah overturned them on the heads of their inhabitants. Allah explains their story in this when He talks about the incident of sending His angels to Ibrahim. These angels had given Ibrahim the glad tidings and said to him, "Indeed, we will destroy the people of that Lot's city. Indeed, its people have been wrongdoers" (Al-Ankaboot: 31). Also, they went to Lot, peace be upon him and the incidents took place and then they said to him, "So set out with your family during a portion of the night and follow behind them and let not anyone among you look back and continue on to where you are commanded" (Al-Hijr: 65). "And We conveyed to him [the decree] of that matter: that those [sinners] would be eliminated by early morning" (Al-Hijr: 66). In the morning Jibreel came and raised all their villages to the highest heaven and then he overturned them over the heads of their owners. After that Allah sent upon them the stones of hard clay and the wicked rain that Allah showered them with. The traces of this rain are still present today in the sea known as the Dead Sea.

Then Allah says, "And covered them by that which He covered" (An-Najm: 54). I.e. Allah covered these towns by this wicked rain. He covered them by these stones that Allah sent to each one a stone to be killed by Him. "To send down

upon them stones of clay" (Adh-Dhariyat: 33). "Marked in the presence of your Lord for the transgressors" (Adh-Dhariyat: 34). "Then which of the favors of your Lord do you doubt?" (An-Najm: 55). Which of the favors of your Lord, i.e. which of the graces of your Lord do you doubt, O disbeliever? These are all the graces of Allah and all His signs. "And that it is He who makes [one] laugh and weep" (An-Najm: 43). "And that it is He who causes death and gives life" (An-Najm: 44). "And that He creates the two mates - the male and female" (An-Najm: 45). "From a sperm-drop when it is emitted" (An-Najm: 46). "And that [incumbent] upon Him is the next creation" (An-Najm: 47). "And that it is He who enriches and suffices" (An-Najm: 48). "And that it is He who is the Lord of Sirius" (An-Najm: 49). "And that He destroyed the first [people of] 'Aad" (An-Najm: 50). In fact, this is out of the graces and the favor of Allah because destroying criminals is a great grace. "So the people that committed wrong were eliminated. And praise to Allah, Lord of the worlds" (Al-Anam: 45). This which Allah reminds of is a warner like the former ones; this refers to what happened to those people.

يقول الله ﷻ: {وَأَنَّ إِلَى رَبِّكَ الْمُنْتَهَى}[النجم:42] {وَأَنَّهُ هُوَ أَضْحَكَ وَأَبْكَى}[النجم:43] {وَأَنَّهُ هُوَ أَمَاتَ وَأَحْيَا}[النجم:44] {وَأَنَّهُ خَلَقَ الزَّوْجَيْنِ الذَّكَرَ وَالأُنْثَى}[النجم:45] {مِنْ نُطْفَةٍ إِذَا تُمْنَى}[النجم:46] {وَأَنَّ عَلَيْهِ النَّشْأَةَ الأُخْرَى}[النجم:47] {وَأَنَّهُ هُوَ أَغْنَى وَأَقْنَى}[النجم:48] {وَأَنَّهُ هُوَ رَبُّ الشِّعْرَى}[النجم:49] {وَأَنَّهُ أَهْلَكَ عَادًا الأُولَى}[النجم:50] {وَثَمُودَ فَمَا أَبْقَى}[النجم:51] {وَقَوْمَ نُوحٍ مِنْ قَبْلُ إِنَّهُمْ كَانُوا هُمْ أَظْلَمَ وَأَطْغَى}[النجم:52] {وَالْمُؤْتَفِكَةَ أَهْوَى}[النجم:53] {فَغَشَّاهَا مَا غَشَّى}[النجم:54] {فَبِأَيِّ آلاءِ رَبِّكَ تَتَمَارَى}[النجم:55] {هَذَا نَذِيرٌ مِنَ النُّذُرِ الأُولَى}[النجم:56] {أَزِفَتِ الآزِفَةُ}[النجم:57] {لَيْسَ لَهَا مِنْ دُونِ اللَّهِ كَاشِفَةٌ}[النجم:58] {أَفَمِنْ هَذَا الْحَدِيثِ تَعْجَبُونَ}[النجم:59] {وَتَضْحَكُونَ وَلا تَبْكُونَ}[النجم:60] {وَأَنْتُمْ سَامِدُونَ}[النجم:61] {فَاسْجُدُوا لِلَّهِ وَاعْبُدُوا}[النجم:62]

says, "And that to your Lord is the finality" (An-Najm: 42). "And ﷻ Allah .that it is He who makes [one] laugh and weep" (An-Najm: 43)"And that it is He who causes death and gives life" (An-Najm: 44). "And that He creates the two mates - the male and female" (An-Najm: 45). "From a sperm-drop when it is emitted" (An-Najm: 46). "And that [incumbent] upon Him is the next creation"

(An-Najm: 47). “And that it is He who enriches and suffices” (An-Najm: 48). “And that it is He who is the Lord of Sirius” (An-Najm: 49). “And that He destroyed the first [people of] 'Aad” (An-Najm: 50). “And Thamud - and He did not spare [them]” (An-Najm: 51). “And the people of Noah before. Indeed, it was they who were [even] more unjust and oppressing” (An-Najm: 52). “And the overturned towns He hurled down” (An-Najm: 53). “And covered them by that which He covered” (An-Najm: 54). “Then which of the favors of your Lord do you doubt?” (An-Najm: 55). “This [Prophet] is a warner like the former warners” (An-Najm: 56). “The Approaching Day has approached” (An-Najm: 57). “Of it, [from those] besides Allah, there is no remover” (An-Najm: 58). “Then at this statement do you wonder?” (An-Najm: 59). “And you laugh and do not weep” (An-Najm: 60). “While you are proudly sporting?” (An-Najm: 61). “So prostrate to Allah and worship [Him]” (An-Najm: 62).

These are the last verses of Surah An-Najm and it was previously mentioned that it is a Meccan Surah. The Prophet ﷺ recited this Surah in the Sacred Mosque and he was surrounded by a group of Muslims and of polytheists. When the Prophet came to the conclusion of this surah “So prostrate to Allah and worship [Him],” (An-Najm: 62) all who were with him and all who heard his recitation from humankind and the jinn prostrated. Ibn Masoud said, “All prostrated except for a man from the polytheists. I saw him carrying a handful of dust and he put it on his forehead and he said, “This is enough for me.” He said I saw him killed as a polytheist on the day of Badr.

Allah ﷻ teaches His servants about His own self and about His great attributes, so He says, “And that to your Lord is the finality” (An-Najm: 42). The finality of all servants is to Allah on the Day of Resurrection in order to hold them accountable for their deeds. “And that it is He who makes [one] laugh and weep” (An-Najm: 43). All these reasons of laughter and of weeping were created by Allah. Moreover, Allah is the One who causes laughter and weeping in the

hereafter. “And that it is He who causes death and gives life” (An-Najm: 44). It is Allah ﷻ Who causes death and gives life as all life and death belong to Him; the death is based on His decree and His command. Also, “And that He creates the two mates - the male and female” (An-Najm: 45). “From a sperm-drop when it is emitted” (An-Najm: 46). This is a proof that shows His ability and His greatness as He creates out of this disdained and dirty thing, i.e. He creates the human beings and divides them in such a way in order to achieve harmony and for the continuation of life. “And that [incumbent] upon Him is the next creation” (An-Najm: 47). That is, the creation of the people on the Day of Resurrection is upon Allah only and if it was Allah who initiated it, He is the One Who is able to bring it back. All of this is from showing the signs and setting examples for the stubborn disbelievers who reject the issue of believing in the Hereafter and say that it is not possible for Allah to bring them back again. “And that it is He who enriches and suffices” (An-Najm: 48). It is He Who enriches His servants with the reasons of such richness. All this money and provision are from Him. He is the One who extends provision for whom He wills and restricts it and tightens it for whomever He wills. “And that it is He who is the Lord of Sirius” (An-Najm: 49). It is the greatest star in the heaven. It is bigger than the sun and the Arabs used to glorify it; they used to glorify the Sirius. They were calling it Al-Marzam and were worshipping it. “And that He destroyed the first [people of] 'Aad” (An-Najm: 50). This is His punishment and this is what He does with regard to the people who disobey Him in this world. First, Aad refers to the people of Hud that Allah has destroyed. “And Thamud - and He did not spare” (An-Najm: 51). These were two Arab tribes. To Aad, Allah sent their brother Hud and to Thamud Allah sent Saleh. In this regard, Allah has told about their affairs and their end was through eradication with Allah’s saving of the believing group. “And the people of Noah before.” This is the first nation on earth and the first messenger, i.e. Nuh peace be upon him, was sent to them. Then, Allah destroyed them except for the companions of the ship who embarked with Nuh. “And the people of Noah

before. Indeed, it was they who were [even] more unjust and oppressing" (An-Najm: 52). They were more unjust than the other nations and were more oppressing. In this regard, they agreed and covenanted on disbelieving in Allah and on stubbornness and the older among them taught the younger ones. That is why Nuh said, "My Lord, indeed they have disobeyed me and followed him whose wealth and children will not increase him except in loss" (Nuh: 21). "And they conspired an immense conspiracy" (Nuh: 22). "And said, 'Never leave your gods and never leave Wadd or Suwa' or Yaghuth and Ya'uq and Nasr" (Nuh: 23). "And already they have misled many. And, [my Lord], do not increase the wrongdoers except in error" (Nuh: 24). They were more unjust than the other nations and more oppressing and, therefore, Allah destroyed them with this devastating destruction, which was the flood. "And the overturned towns He hurled down" (An-Najm: 53). The villages of the people of Lut are called the overturned because Allah overturned them on the heads of their inhabitants. "And covered them by that which He covered" (An-Najm: 54). They were covered with great matters of the hideous torment that Allah wrapped them with. That is, when they were overturned in this way, Allah sent upon them stones of hard clay that followed every one of them and also Allah covered them with a wicked rain whose traces remain to this day. "And We have certainly left of it a sign as clear evidence" (Al-Ankaboot: 35).

Then Allah says addressing this intended person, "Then which of the favors of your Lord do you doubt?" (An-Najm: 55). That is, which of the graces of your Lord do you doubt, O human being? You doubt and argue while all these flavors are from Allah. All these actions are from His favors, i.e. they are from His graces and His blessings. All Allah's decree is good, i.e. His decree with regard to the believers and His decree with regard to the disbelievers. In this regard, Allah's punishment for the disbelievers is also a good thing because removing the disbeliever from the face of the earth and punishing him are among the blessings

and the favors of Allah. "So the people that committed wrong were eliminated. And praise to Allah, Lord of the worlds" (Al-An'am: 45).

Then Allah says, "This is a warner like the former warners" (An-Najm: 56). What Allah mentions here is a warning; it is a speech for warning. "Like the former warners" (An-Najm: 56). Allah has mentioned his destruction of Aad, Thamud, the people of Nuh, and the overturned towns. So, every destruction by Allah to any village of such villages and every nation of such nations is a warning for those around it and those that will come after it as Allah says, "And We made it a deterrent punishment for those who were present and those who succeeded [them] and a lesson for those who fear Allah" (Al-Baqarah: 66). Thus, Allah makes the destruction of a village a warning for those who are present and those who come after.

Then Allah says, "The Approaching Day has approached" (An-Najm: 57). Here Allah tells that this Day is approaching and that it is ready to come; it is as if this Day is a surprise for the people. It is near because the Prophet ﷺ was sent with the Hour. So, it came and the Prophet was sent, which means that the matter is about to be over and the Hour is behind him. This is because he is the last Prophet and, therefore, he is the greatest sign of its signs and the greatest warner among its warnings. That is, the history of the mankind and their survival on this earth has been concluded starting from Adam, peace be upon him; the matter is over and this history is ended with the message of Prophet Muhammad ﷺ, the last Messenger. "The Approaching Day has approached" (An-Najm: 57). This is described as being near, which means it has already approached. "Of it, [from those] besides Allah, there is no remover" (An-Najm: 58). There is no remover for the Hour other than Allah. This means that no one will disclose it or reveal it other than Allah and this is because Allah only has the knowledge of the Hour as He says, "Indeed, Allah [alone] has knowledge of the Hour," this is an unseen matter, "and sends down the rain and knows what is in the wombs. And no soul

perceives what it will earn tomorrow, and no soul perceives in what land it will die. Indeed, Allah is Knowing and Acquainted" (Luqman: 34). "They ask you, [O Muhammad], about the Hour: when is its arrival?" That is, when will it arrive and come? "Say, "Its knowledge is only with my Lord. None will reveal its time except Him. It lays heavily upon the heavens and the earth. It will not come upon you except unexpectedly." That is, it will not come upon people except unexpectedly. It will astonish and stun them and no one of the people of the earth at the time will know about the time of its coming. The time of its coming is the first blow of the Horn. No human being who lives on earth will have any knowledge of it and therefore all people will be in their works and their labor as the Prophet ﷺ said, "The man will be busy repairing the basin, yet no animal will drink from it and the man will raise the morsel to his mouth, yet he will not put it in it."

Moreover, Allah ﷻ says to His servant Musa in that which He revealed to him that "Indeed, the Hour is coming - I almost conceal it - so that every soul may be recompensed according to that for which it strives" (Taha: 15). "So do not let one avert you from it who does not believe in it and follows his desire, for you [then] would perish" (Taha: 16). Further, when Jibreel came and entered the mosque to the Prophet ﷺ in the form of a man and the Muslims were around him and he asked the Prophet in the hadith, "When will the Hour be?" The Prophet replied to him saying, "The one who is asked about it does not know more than the one who is asking." The one who is asked is the Prophet ﷺ does not know more than the one who is asking, who was Jibreel peace be upon him. After his departure, the Prophet said, "Do you know who that questioner was?" They replied, "Allah and His Messenger know better." He said, "That was Gabriel. He came to teach you your religion." Hence, Allah has hidden the Hour from all His creation. It is not known by any close angel, by any of the bearers of the Throne, by any of the closest to Him nor by any of His Prophets. Also, the Hour is not as some of these

disbelievers believe in Allah as they attributed the creation of the universe to itself and they also attributed the destruction of the universe and its end to itself. They said that the universe created itself through the Big Bang and that the substance of the universe was already present and then this explosion occurred in it. After that, each of the masses of the heavens and the earth was placed in their places and then rotated by its own action and there was no god behind that. In fact, there is nothing in the universe that is out of its place. It is created with such precision and such accuracy and it is organized in such a unique way. "But each, in an orbit, is swimming" with such great regularity that it does not exceed nor change. Is the matter like that? That is, did the Big Bang take place and each atom in this universe was placed in its precise and accurate place, is organized in such a place and it walks, as they say, for millions of years and there is no creator nor an organizer for the universe? Allah is exalted above this.

These ridiculous minds that explained the creation of the universe in this way also explained its destruction in the same way. They said that the disappearance of this universe will only be through an error such as its creation was through a wrong coincidence that organized it in this way. Similarly, there must also be a wrong coincidence that will destroy it. In fact, Allah is the Creator of everything and He created it and it is He who organized it. So, He is the Creator of the heavens and the earth and when He created the heavens and the earth, He made a term for them. Allah told us that they have a certain term as He says, "[All] praise is [due] to Allah, who created the heavens and the earth and made the darkness and the light. Then those who disbelieve equate [others] with their Lord" (Al-An'am: 1). "It is He who created you from clay and then decreed a term and a specified time [known] to Him; then [still] you are in dispute" (Al-An'am: 2).

Allah says, "Of it, [from those] besides Allah, there is no remover" (An-Najm: 58). There is no remover for the Day of Resurrection other than Allah. This means that there is no one to disclose or reveal it except Allah. The other meaning is that

there is no remover for the horrors of this Hour and for what it will cover people with of its horrors and its great matters; no one will remove its horrors but Allah and Allah called the Resurrection the Overwhelming. “Has there reached you the report of the Overwhelming [event]?” (Al-Ghashiya: 1). “[Some] faces, that Day, will be humbled” (Al-Ghashiya: 2). “Working [hard] and exhausted” (Al-Ghashiya: 3). Thus, it is the Overwhelming that overwhelms the whole people. It overwhelms all people with its horrors and its great events. The first of such events will be a massive and destructive earthquake. “When the earth is shaken with its [final] earthquake” (Az-Zalzalah: 1). “And the earth discharges its burdens” (Az-Zalzalah: 2). “And man says, "What is [wrong] with it?" (Az-Zalzalah: 3). Hence, this is the earthquake that is called an earthquake as Allah says, “Then when the Horn is blown with one blast” (Al-Haaqqah: 13). “And the earth and the mountains are lifted and leveled with one blow” (Al-Haaqqah: 14). “Then on that Day, the Resurrection will occur” (Al-Haaqqah: 15). “And the heaven will split [open], for that Day it is infirm” (Al-Haaqqah: 16). This is the earthquake that will raise the whole earth and then will crush it with one blow, so its seas and rivers will explode with each other and they will be ablaze. There is no doubt that this matter cannot be imagined by conceiving what came on earth from volcanoes or from partial earthquakes; this is the greatest matter.

Then the greatest Overwhelming will take place when the second blowing of the Horn is blown and when the people get out of their graves as the Prophet said, “In a land that is not known by anyone. And the watcher will be able to see all of them and the announcer will be able to make them all-hear his voice.” At this, the horrors will take place, i.e. the great horrors, and there will not be for these horrors a remover other than Allah to remove them from whomever Allah wills. It is as the righteous people of Allah’s servants said, "We feed you only for the countenance of Allah. We wish not from you reward or gratitude” (Al-Insan: 9). “Indeed, We fear from our Lord a Day austere and distressful” (Al-Insan: 10).

“So Allah will protect them from the evil of that Day and give them radiance and happiness” (Al-Insan: 11). So, the One who protects the servants from the evil of that Day is Allah. It will be a trying and great Day. In this regard, the Prophet ﷺ described the people of faith on that Day; the pains and the horrors of the faithful people will be less than these of the disbelievers as the pains and the horrors of the disbelievers on that Day will be great. Allah ﷻ says, “The Day the Horn will be blown. And We will gather the criminals, that Day, blue-eyed” (Taha: 102). “They will murmur among themselves, "You remained not but ten [days in the world] "” (Taha: 103). “We are most knowing of what they say when the best of them in manner will say, "You remained not but one day"” (Taha: 104). “It will be as if their faces are covered with pieces of the night - so dark” out of distress and sorrow. So, they will be rebuked and will be reminded that they will now be driven to the Fire; they will be harshly driven to it. Thus, the horrors of the Day of Resurrection for the disbelievers represent a great thing and at every hour, it will grow more intense till they reach the peak of intensity through throwing them in the Fire.

“Of it,” i.e. of the horrors of this Day, which is the Approaching Day; the near Day of Resurrection. “Of it, [from those] besides Allah, there is no remover” (An-Najm: 58). No one besides Allah will be able to remove this torment from whoever Allah wants to remove it from Him. Also, it will be removed only from the believers. It came in the hadith of the Prophet ﷺ that “On the Day of Judgment, the sun will be drawn near the heads until it has come a mile away. In addition, the people will be in sweat. Among them one will be covered up to his ankles, and among them will be one who is covered up to his knees, and among them will be one who is covered up to his waist, and among them will be one who is covered up to his breasts and among them will be one who is bridled with it and among them will be one who is wrapped by his sweat.” They will stay in this way as long as Allah wills for them to stay. Then, they will arise and say, “Do you not look at

who will intercede for you with Allah? This is for admitting them to Paradise. So, they will go to Adam, then to Nuh, then to Ibrahim, then to Musa and then to Isa and everyone will say, "I am concerned with myself, I am concerned with myself." "Verily, my Lord is today angry as He had never been angry before and would never be angry afterwards." Then, the matter will end to the owner of the greatest intercession, Muhammad ﷺ who will be prostrating under the Throne of his Lord and Allah will teach him some of His Praises and Glorifications. The Prophet said, "Allah would reveal to me some of His Praises and Glorifications which I do not know now. Then it will be said, "O Muhammad, raise your head; ask and it would be granted; intercede and intercession would be accepted." So, I will say, "O my Lord, my people, my people." It will be said to him, "O Muhammad, bring in by the right gate of Paradise those of your people who would have no account to render. They would share with the people some other door besides this door." Imam Muhammad had a nice word when he was asked, "When will the believer be happy?" He said, "When he puts his first foot in Paradise." This is where reassurance begins. Thus, security and happiness will be attained when you put your feet in Paradise, but before this, there will be great horrors; the great horrors will be there.

Then Allah says, "Then at this statement do you wonder?" (An-Najm: 59). The statement refers to that which was revealed from Allah, i.e. this Quran. It contains a warning from Allah against the punishment in this world and in the hereafter and a reminder of the deaths of the previous evildoers. "And you laugh," out of mockery and ridicule. "And you laugh and do not weep" (An-Najm: 60) when Allah warns you against this. "While you are proudly sporting?" (An-Najm: 61). "Proudly sporting," means that they are arrogant and vain. The proudly sporting person is the arrogant and vain person who is full of pride, arrogance and abstention from accepting the truth. Then Allah says, "So prostrate to Allah and worship [Him]" (An-Najm: 62). This is a command to prostrate to Allah and to

worship Him because this is the path to success, i.e. submission to Allah and prostrating to Him. Also, worship the Lord whose attributes are such great ones.

With this, this great Surah ends. We ask Allah to forgive our sins, repent to Him, turn to Him, and seek refuge in Him. Praise is to Allah, the Lord of the Worlds, at the beginning and the end. And peace be upon His servant and messenger Mohammad. We ask Allah to make it beneficial to Muslims in the east and west of the earth, and to make this a treasure for us on the Day of Resurrection.

Al-Qamar

بسم الله الرحمن الرحيم, {اقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ}[القمر:1] {وَإِنْ يَرَوْا آيَةً يُعْرِضُوا وَيَقُولُوا سِحْرٌ مُسْتَمِرٌّ}[القمر:2] {وَكَذَّبُوا وَاتَّبَعُوا أَهْوَاءَهُمْ وَكُلُّ أَمْرٍ مُسْتَقِرٌّ}[القمر:3] {وَلَقَدْ جَاءَهُمْ مِنَ الأَنْبَاءِ مَا فِيهِ مُزْدَجَرٌ}[القمر:4] {حِكْمَةٌ بَالِغَةٌ فَمَا تُغْنِ النُّذُرُ}[القمر:5] {فَتَوَلَّ عَنْهُمْ يَوْمَ يَدْعُ الدَّاعِ إِلَى شَيْءٍ نُكُرٍ}[القمر:6] {خُشَّعًا أَبْصَارُهُمْ يَخْرُجُونَ مِنَ الأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ مُنتَشِرٌ}[القمر:7] {مُهْطِعِينَ إِلَى الدَّاعِ يَقُولُ الْكَافِرُونَ هَذَا يَوْمٌ عَسِرٌ}[القمر:8]

In the name of Allah the Most Compassionate, the Most Merciful, "The Hour has come near, and the moon has split [in two] (Al-Qamar: 1), "Yet, whenever they see a sign, they turn away, saying, 'Same old magic!'" (Al-Qamar: 2), "They rejected ˹the truth˺ and followed their own desires—and every matter will be settled—" (Al-Qamar: 3), "Even though the stories ˹of destroyed nations˺ that have already come to them are a sufficient deterrent" (Al-Qamar: 4), "˹This Quran is˺ profound ˹in˺ wisdom, but warnings are of no benefit ˹to them˺" (Al-Qamar: 5), "So leave them, [O Muḥammad]. The Day the Caller calls to something forbidding" (Al-Qamar: 6), "Their eyes humbled, they will emerge from the graves as if they were locusts spreading" (Al-Qamar: 7), "Racing ahead toward the Caller. The disbelievers will say, 'This is a difficult Day'" (Al-Qamar: 8).

Surah Al-Qamar is a Meccan Surah and it's from the Suras which contain great warnings. Allah ﷻ says, "The Hour has come near, and the moon has split [in two]" (Al-Qamar: 1). Allah begins this Surah with a great warning from the Day of Judgment. The Hour means the Day of Judgment. It is called the Hour because it has a specific time appointed by Allah, Allah has set this date on the day He created heaven and earth. Allah says that this Day is has come near, this is because this Holy Quran came down on Muhammed ﷺ and this is a sign that the Hour is approaching. In fact, the Prophet is the Seal of the Prophets there is no prophet who will come after him. In this regard, the Prophet ﷺ said, "I and the Last Hour have been sent like this and (he while doing it) joined the forefinger with the middle finger".

"The Hour has come near, and the moon has split [in two]" (Al-Qamar: 1) This was a sign Allah has given for the Prophet ﷺ in Mecca. Allah has presented him with this sign when the disbelievers asked the Prophet to bring them a sign that proves he is the true prophet like the other prophets. In this regard, the Prophet was given great signs other than this and before this sign; the greatest one is this great Quran which Allah challenged the Arabs to create one like it, or even a verse, but they failed. In addition, Allah has given the Prophet proofs that indicate he is the Messenger of Allah, such as informing him of some of the unseen knowledge that only the Jews and Christians know about from their Books. Allah says, "And has it not been a sign to them that it is recognized by the scholars of the Children of Israel?" (Ash-Shu'ara: 197). "So ask the people of the message [i.e., former scriptures] if you do not know" (An-Nahl: 43). Also, Allah has informed the Prophet of unseen matters that will occur in the future, and it happened after he informed people of them. Moreover, the Prophet was an illiterate man, and he had no previous knowledge of this religion, so of course, he could not have invented it in one day. Allah says, "And you did not recite before it any scripture, nor did you inscribe one with your right hand. Then [i.e., otherwise] the falsifiers would have had [cause for] doubt" (Al-Ankabut: 48),

“Rather, it [i.e., the Qur’ān] is distinct verses [preserved] within the breasts of those who have been given knowledge. And none reject Our verses except the wrongdoers” (Al-Ankabut: 49)

However, even with all these signs that the Prophet brought forward, still the disbelievers requested another sign. Then, the moon was cleft asunder during the lifetime of the Prophet, it was split into two pieces, and it was among the clear miracles that Allah gave the Prophet. In fact, one part of the moon was on Abu Qubais Mountain while the other part was on another mountain, Jariean. Thus, the disbelievers saw the moon separated between the two mountains but they said Muhammed cast magic on us. They said he performed magic on the people of Mecca and bewitched their sight, and to prove that we will ask the travelers when they arrive. However, when they asked the travelers, they answered that they had certainly seen the moon splitting. After that, they increased in their stubbornness, and said that Muhammad has also bewitched the people from outside Mecca too.

Allah says, “And if they see a sign [i.e., miracle], they turn away and say, ‘Passing magi’” (Al-Qamar: 2). Meaning if they see a proof, evidence and sign, they would turn away, they will not believe in any proof. Rather, they turn away from it, abandoning it behind their backs, and will say this is magic. In fact, Quraysh said that the cleaving of the moon was false and will soon diminish and fade away.

Allah says, “And they denied and followed their inclinations” (Al-Qamar: 3) They denied the truth when it came to them, they said the Prophet ﷺ is nothing but a liar, they rejected the truth following the ignorance and foolishness that their lusts and desires called them to. In this regard, their inclinations and ignorance include fabricating lies against Allah, saying that He has daughters, and they are the angels. That is, Allah has married jinn and gave birth to angels. In addition, they said that there will be no resurrection, for Allah is not capable

of bringing them back to life after they become bones. They have no knowledge of anything, they just utter nonsense without any proof based on their assumptions. Allah says in a threatening tone, “But for every matter is a [time of] settlement”, this refers to what will happen on the Day of Judgment; the good deeds will take their doers to all that is good and righteous, and similarly evil deeds will take their doers to all that is evil. There will be an account for everything they did, and Allah will punish them for their false statements and harm. Everything will be settled. Allah says, “They ask you, [O Muḥammad], about the Hour: when is its arrival?” When will it happen? “Say, ‘Its knowledge is only with my Lord. None will reveal its time except Him’” everything will happen on the time Allah ﷻ appointed for it.

Then, Allah says, “And there has already come to them of information that in which there is deterrence” (Al-Qamar: 4), “And there has already come to them” meaning that Allah has informed them in this Qura about the news of the previous nations that disbelieved in their messengers. Then Allah stroked them with torment, punishment and affliction. That is, the disbelievers should have learned a lesson when they knew what befallen the earlier nations such as the people of Nuh, Hud, Thamud, Saleh and Musa. “In which there is deterrence” meaning wherein there are warnings and lessons to stop them from idolatry and persisting in denial. However, nothing affected them or deterred them from committing the same mistake.

Allah says, “Extensive wisdom”, meaning Allah has wisdom in that He guides whomever He wills and misguides whomever He wills. Also, it means that Allah knows human nature, and knows how to address them. That is, in some verses, Allah speaks about the pleasure in heaven and in other places He threatens of the torment in Hell. Then, Allah says, “But warning does not avail [them]” (Al-Qamar: 5) meaning the preaching of warnings does not benefit those criminals, repellents and those upon whom Allah has written misery and

sealed their hearts. Who can guide such people after Allah? Allah says, “Indeed, those who disbelieve1 - it is all the same for them whether you warn them or do not warn them - they will not believe.” (Al-Baqarah: 6). “Allah has set a seal upon their hearts and upon their hearing, and over their vision is a veil. And for them is a great punishment” (Al-Baqarah: 7).

Allah says, “So leave them, [O Muḥammad]. The Day the Caller calls to something forbidding” (Al-Qamar: 6). Allah addresses His servant and Prophet ﷺ Muhammad to leave these disbelievers and turn away from the people who, when they witness a miracle, they deny it and say that this is continuous magic. Allah directs him to turn away and to wait for their punishment on the Day of Judgment when the caller will call them to a terrible thing. That is, to the Recompense and the afflictions, horrors and tremendous hardships that this Day brings forth. In fact, the caller is the angel Israfil who will be blowing the Trumpet. Allah's angels will admonish the disbelievers to go out of their graves to their place of gathering! Allah describes some of the things that the disbeliever will face when he is resurrected, Allah says, “And if you could only see when the angels took away the souls of the unbelievers, striking them on their faces and backs, saying: 'Taste the torment of burning.” (Al-Anfal: 50).

“Their eyes humbled, they will emerge from the graves as if they were locusts spreading” (Al-Qamar: 7). “Their eyes humbled” meaning their eyes will be covered with disgrace after they see the torment and horrors in front of them. “They will emerge from the graves as if they were locusts spreading” (Al-Qamar: 7), which means when they came forth from the graves, they will spread on the earth as locusts because of their large numbers. That is, they will gather towards the area of Reckoning in such haste and crowds, in response to the caller, as if they were crowds of locusts spreading all about.

“Racing ahead toward the Caller”, racing means rushing and moving hurriedly. That is, without being able to hesitate or slow down. “The disbelievers

will say, 'This is a difficult Day'" (Al-Qamar: 8). Meaning when they see that the promise of Allah is fulfilled, and they will be judged for their deeds in the worldly life. This is a reminder and warning from Allah to those ignorant disbelievers who were given signs from Allah yet they rejected them.

After this firm great introduction which is fluent in its warnings from Allah's punishment and what awaits those stubborn and deniers. Allah says, "The people of Noah denied before them, and they denied Our servant and said, 'A madman', and he was repelled" (Al-Qamar: 9). Here, Allah gives examples about the previous nations who followed the same way of the disbelievers from Arabs who received this religion with denial. Allah says, "The people of Noah denied before them," meaning they denied him categorically and accused him of madness. They rebuked Nuh threatened and deterred him after he invited them to worship Allah only. They said to him, "If you do not desist, O Noah, you will surely be of those who are stoned" (Ash-Shu'ara: 116) this is the servant of Allah and His Prophet, Allah sent him to them with a message to call them to Allah. Nuh said to them, "Ask forgiveness of your Lord. Indeed, He is ever a Perpetual Forgiver" (Nuh: 10), "He will send [rain from] the sky upon you in [continuing] showers" (Nuh: 11), "And give you increase in wealth and children and provide for you gardens and provide for you rivers" (Nuh: 12), "What is [the matter] with you that you do not attribute to Allah [due] grandeur" (Nuh: 13), "While He has created you in stages?" (Nuh: 14), "Do you not consider how Allah has created seven heavens in layers" (Nuh: 15), "And made the moon therein a [reflected] light and made the sun a burning lamp?" (Nuh: 16), "And Allah has caused you to grow from the earth a [progressive] growth" (Nuh: 17), "Then He will return you into it and extract you [another] extraction" (Nuh: 18), "And Allah has made for you the earth an expanse" (Nuh: 19), "That you may follow therein roads of passage" (Nuh: 20). Nuh's call was a clear one, he was calling them to Allah, to worship Him only so they can attain His mercy and pleasure. He has never asked for a wage or many from them, he said to them,

“O my people, I do not ask you for it [i.e., my advice] any reward. My reward is only from the one who created me. Then will you not reason?” (Hud: 51), but even with this, they said a ‘madman’.

Allah says, “So he invoked his Lord, "Indeed, I am overpowered, so help” (Al-Qamar: 10) meaning Nuh said to Allah, ‘I am weak and cannot overcome or resist my people, so help Your religion!’ In fact, this is after he was desperate with them, for no one answered his call except for few and after his people threatened to stone and kill him. They said to him, “They said, ‘If you do not desist, O Noah, you will surely be of those who are stoned’” (Ash-Shu'ara: 116). Thus he did not have anything in his hands but to invoke Allah. Allah answered His servant and Messenger supplication, He says, “Then We opened the gates of the heaven with rain pouring down” (Al-Qamar: 11). The [F] letter which means then implies that Allah has responded to Nuh’s invocation immediately and He did not delay the matter. [fafatahna] i.e. then We opened. Torrential rain, the only water that fell from the sky before that day and ever since was from clouds. But the sky's gates were opened on them that day, and therefore, the water that came down was not from clouds. “And caused the earth to burst with springs” meaning water came out from every part of the earth, and even ovens in which fire was burning, water and springs gushed forth. “And caused the earth to burst with springs, and the waters met for a matter already predestined” (Al-Qamar: 12) meaning the water burst from the earth and fell from the sky and filled the land. Allah has already predestined a specific amount of water to drown them, He didn't leave any mountain on the earth without being covered with water. In this regard, Nuh told his son to believe and ride with him in the ark, Allah says, “Noah called to his son who was apart [from them], ‘O my son, come aboard with us and be not with the disbelievers’” (Hud: 42). “[But] he said, ‘I will take refuge on a mountain to protect me from the water’”. Nuh said, “There is no protector today from the decree of Allah, except for whom He gives mercy. And the waves came between them, and he was among the drowned”.

So he drowned in his disbelief thinking that he will be protected from Allah's torment.

Allah says, "And We carried him on a [construction of] planks and nails" (Al-Qamar: 13) Allah has saved Nuh and the believers along with the animals Nuh carried in the ark. In this regard, Allah has ordered Nuh to carry with him in the ark one male and one female from each kind of animal. "And We carried him on a [construction of] planks" (Al-Qamar: 13) this refers to the ark, it was nothing but planks and nails. Without Allah's will, Nuh and the ones with him might have drowned, but Allah protected them and saved them from the strong waves and falling rain. Allah says, "Sailing under Our observation" (Al-Qamar: 14). This means that Allah is the One Who caused it to move and sail safely with what it carries. "As reward for he who had been denied" (Al-Qamar: 14), meaning, as recompense for them because of their disbelief in Allah and as a reward for Nuh, peace be upon him, and the believers.

"And We left it as a sign, so is there any who will remember?" (Al-Qamar: 15) means Allah left the ship of Nuh intact until the first generation of this Ummah were able to see it. Then, Allah says, "So is there any who will remember?" (Al-Qamar: 15) a question intending to direct the people to this in hope they will benefit from the destiny of the previous disbelieving nation. It means is there anyone who will receive admonition and reminder from what happened to the people of Nuh.

Then, Allah says, "And how [severe] were My punishment and warning" (Al-Qamar: 16) Meaning that how terrible was Allah's torment that He inflicted on those who disbelieved in Him and denied His messengers, who did not heed to His warnings. He shows His help that He extended to His messengers was and the revenge exerted on their behalf.

Then, Allah says, "And We have certainly made the Qur'ān easy for remembrance, so is there any who will remember?" (Al-Qamar: 17) Allah has

made the words of the Quran easy, simple, and in the language of the Arabs. That is, He made it easy to recite and comprehend for those who seek these traits, this is to remind mankind. Of course, only those who intend and open their heart to this reminder will comprehend its meaning. Allah says, "And indeed, We have eased it [i.e., the Qur'ān] in your tongue that they might be reminded" (Ad-Dukhan: 58). "[It is] an Arabic Qur'ān, without any deviance that they might become righteous" (Az-Zumar: 28). Allah says, "So is there any who will remember?" Meaning is there anyone who will remember through this Quran, which Allah made easy to memorize and easy to understand, is there anyone who will avoid evil?

يقول الله ﷻ:{كَذَّبَتْ عَادٌ فَكَيْفَ كَانَ عَذَابِي وَنُذُرِ}[القمر:18] {إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي يَوْمِ نَحْسٍ مُسْتَمِرٍّ}[القمر:19] {تَنزِعُ النَّاسَ كَأَنَّهُمْ أَعْجَازُ نَخْلٍ مُنْقَعِرٍ}[القمر:20] {فَكَيْفَ كَانَ عَذَابِي وَنُذُرِ}[القمر:21] {وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَّكِرٍ}[القمر:22] {كَذَّبَتْ ثَمُودُ بِالنُّذُرِ}[القمر:23] {فَقَالُوا أَبَشَرًا مِنَّا وَاحِدًا نَتَّبِعُهُ إِنَّا إِذًا لَفِي ضَلالٍ وَسُعُرٍ}[القمر:24] {أَؤُلْقِيَ الذِّكْرُ عَلَيْهِ مِنْ بَيْنِنَا بَلْ هُوَ كَذَّابٌ أَشِرٌ}[القمر:25] {سَيَعْلَمُونَ غَدًا مَنِ الْكَذَّابُ الأَشِرُ}[القمر:26] {إِنَّا مُرْسِلُوا النَّاقَةِ فِتْنَةً لَهُمْ فَارْتَقِبْهُمْ وَاصْطَبِرْ}[القمر:27] {وَنَبِّئْهُمْ أَنَّ الْمَاءَ قِسْمَةٌ بَيْنَهُمْ كُلُّ شِرْبٍ مُحْتَضَرٌ}[القمر:28] {فَنَادَوْا صَاحِبَهُمْ فَتَعَاطَى فَعَقَرَ}[القمر:29] {فَكَيْفَ كَانَ عَذَابِي وَنُذُرِ}[القمر:30] {إِنَّا أَرْسَلْنَا عَلَيْهِمْ صَيْحَةً وَاحِدَةً فَكَانُوا كَهَشِيمِ الْمُحْتَظِرِ}[القمر:31] {وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَّكِرٍ}[القمر:32].

says, "Aad denied; and how [severe] were My punishment and ﷻ Allah warning" (Al-Qamar: 18), "Indeed, We sent upon them a screaming wind on a day of continuous misfortune" (Al-Qamar: 19), "Extracting the people as if they were trunks of palm trees uprooted" (Al-Qamar: 20), "And how [severe] were My punishment and warning" (Al-Qamar: 21), "And We have certainly made the Qur'ān easy for remembrance, so is there any who will remember?" (Al-Qamar: 22), "Thamūd denied the warning" (Al-Qamar: 23), "And said, 'Is it one human being among us that we should follow? Indeed, we would then be in error and madness'" (Al-Qamar: 24), "Has the message been sent down upon him from among us? Rather, he is an insolent liar" (Al-Qamar: 25), "They will know

tomorrow who is the insolent liar" (Al-Qamar: 26), "Indeed, We are sending the she-camel as trial for them, so watch them and be patient" (Al-Qamar: 27), "And inform them that the water is shared between them, each [day of] drink attended [by turn]" (Al-Qamar: 28), "But they called their companion, and he dared and hamstrung [her]" (Al-Qamar: 29), "And how [severe] were My punishment and warning" (Al-Qamar: 30), "Indeed, We sent upon them one shriek [i.e., blast from the sky], and they became like the dry twig fragments of an [animal] pen" (Al-Qamar: 31), "And We have certainly made the Qur'ān easy for remembrance, so is there any who will remember?" (Al-Qamar: 32).

In this verse, Allah mentions how He destroyed Aad and Thamud. This comes after mentioning how He destroyed and punished the people of Nuh. In fact, these verses are in the context of threatening and warning the Arab disbelievers in order to deter and turn to the truth.

Allah ﷻ says, "Aad denied; and how [severe] were My punishment and warning" (Al-Qamar: 18). Add was an Arab tribe living in Al-Ahqaf in Southern Arabia, which is now called the Empty Quarter. Allah mentions that He sent them severe punishment for they have denied the message and harmed their Messenger Hud just like the people of Nuh. Allah says, "Indeed, We sent upon them a screaming wind on a day of continuous misfortune" (Al-Qamar: 19) this was because they were arrogant and opposed Allah ﷻ. In fact, they challenged Allah and His Messenger to punish them, they said to Hud, "Then bring us what you promise us, if you should be of the truthful" (Al-Ahqaf: 22). Thus, Allah has sent against them a violently cold and furious wind. "On a day of continuous misfortune" it's said that this torment continued for seven nights and eight days. It also said that it's continuous because the calamity, torment and destruction that they suffered in this life on that day continued with that of the Hereafter. In addition that this wind was violent and cold, Allah describes it saying, "Extracting the people as if they were trunks of palm trees uprooted" (Al-Qamar: 20) in fact, the

wind would pluck one of them and raise him high, until he could no longer be seen, and then violently send him down on his head to the ground. His head would be smashed and only his body would be left, headless. Thus the meaning of extracting means extracting people from their places and extracting their souls from their bodies.

Allah says, "And how [severe] were My punishment and warning" (Al-Qamar: 21) a question meant for indication. That is, Allah's torment is surely severe on this nation and on every disbelieving nation. No one can escape from Allah's punishment, for this is Aad who was one of the greatest nations ever, they had great power and they were arrogant to turn to the truth, as Allah says, "As for ʿAad, they were arrogant upon the earth without right and said, 'Who is greater than us in strength?'" They thought that there was no one stronger than them. "But they were rejecting Our signs". Thus Allah seized them and made them a sign for the next generations. Then Allah says, "And We have certainly made the Qur'ān easy for remembrance, so is there any who will remember?" (Al-Qamar: 22) a call from Allah to His servants to learn from what happened with these nations and come back to their Lord.

Then, Allah says, "Thamūd denied the warning" (Al-Qamar: 23), Thamud was an ancient Arabian tribe that occupied the northwestern Arabian peninsula. Here, Allah states here that the people of Thamud denied their Messenger Saleh, even though he warned them from Allah's wrath but they turned away and mocked him. They said, "And said, 'Is it one human being among us that we should follow? Indeed, we would then be in error and madness'" (Al-Qamar: 24) They said, we would have earned failure and loss if we all submitted to a man from among us. They were amazed that the revelation was sent to him alone among them. They thought that a messenger of Allah should be of great wealth or power, or he should be an angel not a human like them. Their eyes and hearts were blinded and they considered following Saleh and worshiping Allah only is misguidance.

"Has the message been sent down upon him from among us? Rather, he is an insolent liar." (Al-Qamar: 25) meaning they considered it impossible for Allah to choose a human and a man from among them to deliver His message. In this regard, Allah has given Saleh great signs and miracles that proves he is a messenger of God such as the prophets before him. However, as was the case with Nuh and Hud these people were blinded from the truth, their hearts were stony and they were arrogant, that's why they accused Saleh of being a liar and that he has trespassed the limits in his lies.

Allah responded to those blind disbelievers, He threatened them saying, "They will know tomorrow who is the insolent liar" (Al-Qamar: 26), This verse contains a threat from Allah. That is, they will know tomorrow, they will know they are the insolent liars when Allah sends His punishment upon them in the future. Allah is warning and threatening them and delivering a sure promise to them. Then, Allah says, "Indeed, We are sending the she-camel as trial for them, so watch them and be patient" (Al-Qamar: 27). These criminals asked their Messenger to bring them a sign from Allah to confirm that he is a true prophet. They said we will not believe in you until you bring us a sign. Thus Allah has sent a sign from Him to test and try the people of Thamud. That is, Allah sent to them a superb, pregnant she-camel that emerged from solid rock, according to their request, so that it would become a proof against them from Allah ﷻ. Thereafter, they were supposed to believe in what was brought to them by Saleh, peace be upon him. However, Allah says, "And We gave Thamūd the she-camel as a visible sign, but they wronged her". Meaning they saw the camel emerge in front of their eyes yet they disbelieved. "So watch them and be patient" the she-camel was a sign but it was a test for them too. Thus Allah ordered His Messenger to wait and see what will become of them. Be patient; verily the better end will be yours and you will have success in this life and the Hereafter. Then Allah has ordered them to treat it well, and ordered them to share the water with it. Meaning that one day is for the people to drink and the day after that is for the she-camel to drink. Allah says, "And inform them that the water

is shared between them, each [day of] drink attended [by turn]" (Al-Qamar: 28). In this regard, Thamud had a well and used to drink from it; it was a great well with pure water. Allah commanded them to share its water with the she-camel. "Each [day of] drink attended [by turn]" means that they can come to the well only on the day specified for them, they shouldn't attend for drinking on the day specified for the she-camel. They (the she-camel and them) shouldn't drink from the well on the same day as mentioned in detail in another verse, Allah says, "This is a she-camel. For her is a [time of] drink, and for you is a [time of] drink, [each] on a known day" (Ash-Shu'ara: 155), "And do not touch her with harm, lest you be seized by the punishment of a terrible day" (Ash-Shu'ara: 156). They were allowed to milk her on the days specified for her to drink. Saleh told them, "And O my people, this is the she-camel of Allah - [she is] to you a sign. So let her feed upon Allah's earth. And do not touch her with harm, or you will be taken by an impending punishment" (Hud: 64).

Allah ﷻ says, "But they called their companion, and he dared and hamstrung [her]" (Al-Qamar: 29) these people punishment was destined for them, they were blind and arrogant, that's why even after Allah gave them the sign, i.e. the she-camel, they resisted on their denial. They wronged themselves when they denied Allah's sign and favor, for they were milking and drinking from this camel's milk, yet they killed it and disobeyed the Divine order. Allah says regarding them wronging themselves with this act, "And [by] the soul and He who proportioned it" (Ash-Shams: 7), "And inspired it [with discernment of] its wickedness and its righteousness" (Ash-Shams: 8), "He has succeeded who purifies it" (Ash-Shams: 9), "And he has failed who instills it [with corruption]" (Ash-Shams: 10), "Thamūd denied [their prophet] by reason of their transgression" (Ash-Shams: 11), "When the most wretched of them was sent forth" (Ash-Shams: 12), "And the messenger of Allah [i.e., Ṣāliḥ] said to them, '[Do not harm] the she-camel of Allah or [prevent her from] her drink'" (Ash-Shams: 13). Meaning that their Prophet warned them but the evilest person from them was sent forth to slaughter the she-camel. They killed

it only because they wanted to stop Saleh from calling to Allah, they couldn't bear to listen to him. In this regard, the person who killed the she-camel was the evilest among the tribe, he was a strong man and had great allies behind his back to protect him and fight with him. He said that this she-camel can't live, that it must be killed. That's why he killed it and transgressed the limits. At this point, Saleh informed the disbelievers that Allah has given them only three days before He strike them with the torment. "So they hamstrung the she-camel and were insolent toward the command of their Lord and said, 'O Ṣāliḥ, bring us what you promise us, if you should be of the messengers'" (Al-A'raf: 77) they challenged their prophet to punish them thinking they were so mighty and high. Saleh answered them, "Enjoy yourselves in your homes for three days. That is a promise not to be denied [i.e., unfailing]" (Hud: 65). The time that you have to remain in your homes, houses, seedlings, and crops is only three days then the punishment must come to you.

Allah ﷻ says, "And how [severe] were My punishment and warning" (Al-Qamar: 30) that is, how was Allah's torment and warnings. Meaning Allah tormented them, so how was the torment He sent on them because of their disbelief in Him and denying His Messenger. Allah says, "Indeed, We sent upon them one shriek [i.e., blast from the sky], and they became like the dry twig fragments of an [animal] pen" (Al-Qamar: 31) Allah sent a blast on them from the sky, just one blast and that was enough to kill them. They all perished and none of them remained. They died out, just as plants and grass dry and die out. Then Allah says, "And We have certainly made the Qur'ān easy for remembrance, so is there any who will remember?" (Al-Qamar: 32) Allah made this Quran simple to understand with this Arabic language, a clear Book with this clarification. "So is there any who will remember?" Is there anyone who will remember and this reminder will touch his heart? "Indeed in that is a reminder for whoever has a heart or who listens while he is present [in mind]" (Qaf: 37).

Then, Allah mentions another nation that He destroyed after Thamud, He says, "The people of Lot denied the warning" (Al-Qamar: 33) the people of Lot were living in the Jordan Valley. They used to live by planting and they had agricultural lands. These people had power and strength but they were evil and wicked people. In fact, these people committed sodomy, the awful immoral sin that no people in the history of mankind had committed before. This is why Allah destroyed them with a type of torment that He never inflicted upon any nation before them. In this regard, their Prophet Lot warned them of Allah's wrath, he informed them about the previous nations that Allah annihilated for their crimes, and he encouraged them to return to the right path and repent from committing these evil acts. "The people of Lot denied the warning" (Al-Qamar: 33) "Indeed, We sent upon them a storm of stones, except the family of Lot - We saved them before dawn" (Al-Qamar: 34). Allah does not mention the crime of those people, for the purpose of this Surah is to warn rather than inform. That is, this Surah is a threat and warning for Quraysh and the disbelievers to observe Allah's might and punishment, and that He is able to seize His enemy with one strike. Thus, O disbelievers, who denied Allah's signs, these nations have also denied Allah's signs and were punished for that. "Indeed, We sent upon them a storm of stones, except the family of Lot - We saved them before dawn" (Al-Qamar: 34) Allah ﷻ commanded Jibreel, peace be upon him, to raise their cities to the sky and then turn them upside down over them, followed by storms of stones. Allah says about these stones, "To send down upon them stones of clay" (Adh-Dhariyat: 33), "Marked in the presence of your Lord for the transgressors" (Adh-Dhariyat: 34)

Allah says, "Except the family of Lot - We saved them before dawn" the only ones who were saved from this torment were Lot and his two daughters. In fact, the angels revealed to Lot to leave his home before down and to never look back because the people in the village will be annihilated. They said to Lot, "They [the angels] said, 'O Lot, indeed we are messengers of your Lord; [therefore], they will never reach you'. 'So set out with your family during a portion of the night and

follow behind them and let not anyone among you look back and continue on to where you are commanded'" (Al-Hijr: 65), "And We conveyed to him [the decree] of that matter: that those [sinners] would be eliminated by early morning" (Al-Hijr: 66). This is Allah's decree. Allah ordered Lot to set out with his family except for his wife

Allah says, "As favor from Us", notice how Allah protects and saves His believing servants. He never leaves them alone and He will reward them for their patience on the Day of Judgment. As a favor from Us to believers. Look at Allah's mercy with those people. "Thus do We reward he who is grateful" (Al-Qamar: 35) meaning that Lot and his family were grateful to Allah ﷻ ad they never denied His signs and orders, that's why He rewarded them in this life by saving them, and He also prepared for them Paradise that awaits for them.

Then Allah says about Lot, "And he had already warned them of Our assault, but they disputed the warning" (Al-Qamar: 36) meaning before the torment struck his people, Lot warned them of Allah's torment and punishment. They did not heed the warning, nor listen to Lot, but instead doubted and disputed the warning. Allah says, "And they had demanded from him his guests, but We obliterated their eyes, [saying], 'Taste My punishment and warning" (Al-Qamar: 37). This refers to the night before the torment stroked them, Allah sent three angels to Lot, these were; Jibreel, Mika'il and Israfil. They came to him in the shape of handsome young men, as a test from Allah for Lot's people as they were crossing the roads on travelers and harming them. Lot hosted his guests but his people knew about them and they thought of them as easy prey with no one to protect them. "[Lot] said, 'Indeed, these are my guests, so do not shame me'" (Al-Hijr: 68). They argued with him, "They said, 'Have we not forbidden you from [protecting] people?'" (Al-Hijr: 70), meaning we have forbidden you from protecting anyone while you know what we want from them. "And they had demanded from him his guests", means they argued with him and wanted him to leave them to harm his guests. Allah says,

"But We obliterated their eyes", which means that Allah blinded them. "His guests, but We obliterated their eyes, [saying], 'Taste My punishment and warning'" (Al-Qamar: 37) that is, suffer from this punishment, feel it with all your senses.

Then, Allah says, "And there came upon them by morning an abiding punishment" (Al-Qamar: 38), this punishment came to them in the night and it is that Allah blinded their eyes. Allah says, "And his people came hastening to him, and before [this] they had been doing evil deeds. He said, 'O my people, these are my daughters; they are purer for you. So fear Allah and do not disgrace me concerning my guests. Is there not among you a man of reason?'" (Hud: 78). Then he complained to his guests and said, "He said, 'If only I had against you some power or could take refuge in a strong support'" (Hud: 80), "They [the angels] said, 'O Lot, indeed we are messengers of your Lord; [therefore], they will never reach you. So set out with your family during a portion of the night'. 'And follow behind them and let not anyone among you look back and continue on to where you are commanded'" (Al-Hijr: 65), "And We conveyed to him [the decree] of that matter: that those [sinners] would be eliminated by early morning" (Al-Hijr: 66). Allah says, "And there came upon them by morning an abiding punishment." (Al-Qamar: 38) meaning Allah sent upon them a torment they had no way of escaping or avoiding. An abiding punishment means in this life and in the hereafter. In fact, all the nations annihilated by Allah will be punished in both this life and the hereafter. As the Prophet ﷺ said for addressing the disbelievers who were killed in Badr, "O Abu Jahl bin Hisham! O Shaaibh bin Rabiah! O 'Utbah bin Rabiah! O Umayyah bin Khalaf! Have you found what your Lord promised to be true? For I have found what my Lord promised me to be true." Allah says, "So taste My punishment and warning" (Al-Qamar: 39), "And We have certainly made the Qur'ān easy for remembrance, so is there any who will remember?" .(Al-Qamar: 40)

يقول الله ﷻ: {وَلَقَدْ جَاءَ آلَ فِرْعَوْنَ النُّذُرُ}[القمر:41] {كَذَّبُوا بِآيَاتِنَا كُلِّهَا فَأَخَذْنَاهُمْ أَخْذَ عَزِيزٍ مُقْتَدِرٍ}[القمر:42] {أَكُفَّارُكُمْ خَيْرٌ مِنْ أُولَئِكُمْ أَمْ لَكُمْ بَرَاءَةٌ فِي الزُّبُرِ}[القمر:43] {أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ

مُنْتَصِرٌ}[القمر:44] {سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ}[القمر:45] {بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَدْهَى وَأَمَرُّ}[القمر:46] {إِنَّ الْمُجْرِمِينَ فِي ضَلَالٍ وَسُعُرٍ}[القمر:47] {يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَى وُجُوهِهِمْ ذُوقُوا مَسَّ سَقَرَ}[القمر:48] {إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ}[القمر:49] {وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ كَلَمْحٍ بِالْبَصَرِ}[القمر:50] {وَلَقَدْ أَهْلَكْنَا أَشْيَاعَكُمْ فَهَلْ مِنْ مُدَّكِرٍ}[القمر:51] {وَكُلُّ شَيْءٍ فَعَلُوهُ فِي الزُّبُرِ}[القمر:52] {وَكُلُّ صَغِيرٍ وَكَبِيرٍ مُسْتَطَرٌ}[القمر:53] {إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَهَرٍ}[القمر:54] {فِي مَقْعَدِ صِدْقٍ عِنْدَ مَلِيكٍ مُقْتَدِرٍ}[القمر:55]

”.says, “And there certainly came to the people of Pharaoh warning ﷺ Allah (Al-Qamar: 41). “They denied Our signs, all of them, so We seized them with a seizure of one Exalted in Might and Perfect in Ability.” (Al-Qamar: 42). “Are your disbelievers better than those [former ones], or have you immunity in the scriptures?” (Al-Qamar: 43). “Or do they say, “We are an assembly supporting [each other]”?” (Al-Qamar: 44). “[Their] assembly will be defeated, and they will turn their backs [in retreat].” (Al-Qamar: 45). “But the Hour is their appointment [for due punishment], and the Hour is more disastrous and more bitter.” (Al-Qamar: 46). “Indeed, the criminals are in error and madness.” (Al-Qamar: 47). “The Day they are dragged into the Fire on their faces [it will be said], “Taste the touch of Saqar.” (Al-Qamar: 48). “Indeed, all things We created with predestination.” (Al-Qamar: 49). “And Our command is but one, like a glance of the eye.” (Al-Qamar: 50). “And We have already destroyed your kinds, so is there any who will remember?” (Al-Qamar: 51). “And everything they did is in written records.” (Al-Qamar: 52). “And every small and great [thing] is inscribed.” (Al-Qamar: 53). “Indeed, the righteous will be among gardens and rivers” (Al-Qamar: 54). “In a seat of honor near a Sovereign, Perfect in Ability” (Al-Qamar: 55).

Allah informs that the Pharaoh's people were warned just like the previous nations; the people of Nuh, Aad and Thamud. That is, Allah sent Musa to guide them but they rejected his message and harmed him. Here, Allah clarifies these people's destiny and the punishment they deserved for their denial in the context of warning Quraysh and the Arabs to ponder and not to follow the steps of the previous disbelieving nations. Allah says, “And there certainly came to the people of Pharaoh

warning." (Al-Qamar: 41). In fact, Allah has sent these people great signs to warn them; Allah threatened them with torment if they insisted on their denial. Musa said to them, "Woe to you! Do not invent a lie against Allah or He will exterminate you with a punishment; and he has failed who invents [such falsehood]." (Taha: 61). Also, Musa said to Pharaoh, "and indeed I think, O Pharaoh, that you are destroyed." That is, if Pharaoh insisted on disbelieving and denying. In this regard, Allah has sent upon them torment as a warning for them before He seized them. Allah says, "And We certainly seized the people of Pharaoh with years of famine and a deficiency in fruits that perhaps they would be reminded". (Al-Araf: 130). This refers to the famine. "But when good [i.e., provision] came to them, they said, "This is ours [by right]. And if a bad [condition] struck them, they saw an evil omen in Moses and those with him. Unquestionably, their fortune is with Allah, but most of them do not know." (Al-Araf: 131). Yet they continued in their stubbornness, Allah says, "So We sent upon them the flood and locusts and lice and frogs and blood as distinct signs, but they were arrogant and were a criminal people." (Al-Araf: 133). These warnings came to them from Allah so that they ponder and repent but they were denied. In fact, every time a calamity strikes them they would promise to believe in Allah, but as soon as the torment was left they deny their saying and continue in their disbelief. As Allah says, "And they said [to Moses], "O magician, invoke for us your Lord by what He has promised you. Indeed, we will be guided." (Az-Zukhruf: 49). "But when We removed from them the affliction, at once they broke their word." (Az-Zukhruf: 50).

Allah says, "And there certainly came to the people of Pharaoh warning." (Al-Qamar: 41). "They denied Our signs, all of them, so We seized them with a seizure of one Exalted in Might and Perfect in Ability." (Al-Qamar: 42). They denied all the signs in front of them; all the signs of Allah whether they were recited verse by Musa, the miracles Musa showed them, or these warnings. That is, all of these were signs from Allah. In this regard, Allah has punished them with frogs that filled their houses and fields, the water that turns to blood, locusts and other

torments. However, all of these did not deter them, they were ignorant and stubborn. Allah says, "So We seized them with a seizure of one Exalted in Might and Perfect in Ability." Their destiny was to be annihilated for nothing worked to deter them. Allah is able to seize His enemy and no one can escape his punishment, nor can anyone prevent it.

Then Allah addresses the disbelievers from Arabs, He says, "Are your disbelievers better than those [former ones], or have you immunity in the scriptures?" (Al-Qamar: 43). Meaning do you think you are better than these nations, better than the people of Nuh, Aad, Thamud and the people of the Pharaoh? These nations were annihilated on account of their disbelief in the Messengers and rejecting the Scriptures. Are you better than these and have more power or wealth? In fact, all of them were disbelievers, thus no one of them is better than the other and all their wealth and power can't benefit them as happened with these nations who were mightier and wealthier than the Arabs. In this regard, the Prophet ﷺ and the believers were a group of few people, they were weak, and this is why Quraysh thought they were stronger and the superior ones. Allah says, "Or have you immunity in the scriptures?" (Al-Qamar: 43). Meaning are these disbelievers that relaxed thinking that Allah has written in the Scriptures that they won't be punished or tortured? Do they think they have immunity from Allah that the torment and punishment will not touch them?

Allah says, "Or do they say, "We are an assembly supporting [each other]?" (Al-Qamar: 44). They believed that they have the power to defeat the believers and that they will support each other and their great gathering will avail them against those who intend to harm them. Allah responded to them demolishing all their claims, "[Their] assembly will be defeated, and they will turn their backs [in retreat]. (Al-Qamar: 45). They will run away defeated and humiliated for sure, this is a promise from Allah. In fact, Allah's promise was achieved in Badr; the believers were few but Quraysh was greater in numbers, power, and better

equipped. The believers wanted to take over the caravan Abu Suffian was leading to Mecca, they went out for it and not to fight. However, despite all of this, Allah has empowered the Muslims and sent angels with them to fight the disbelievers and they were defeated and humiliated. In this regard, these verses revealed to the Prophet ﷺ were from the unseen and this is another sign that he is the true Prophet for the words of Allah were fulfilled.

Then Allah says, "But the Hour is their appointment [for due punishment], and the Hour is more disastrous and more bitter." (Al-Qamar: 46). A statement from Allah that the real punishment is yet to come. That is, this punishment, i.e. their defeat in Badr, is nothing compared to the punishment in the Day of Judgment, when these disbelievers enter Hellfire. In this regard, the Day of Judgment is called the Hour because it has a specific appointed time which Allah has decreed on the day He created heaven and earth. Then Allah defines and informs of the punishment for all these disbelieving nations and those criminals, He says, "Indeed, the criminals are in error and madness." (Al-Qamar: 47). This is Allah's decree; all the disbelievers and criminals who disobey Allah's orders and harm the Messengers, in every nation and every era, they are destined to be in Hell. This is because they deviated from the truth and the Way, thus Allah prepared for them blazing fire. Allah says, "The Day they are dragged into the Fire on their faces [it will be said], "Taste the touch of Saqar." (Al-Qamar: 48). That is, the angels will drag them to fire, they will be in chains and hand cuffed, and they will be dragged from their heads and thrown on their faces. They will be admonished and criticized and the angels will say to them "Taste the touch of Saqar." Taste means that they will be feeling the torture and pain in every part of their bodies and mind, unimaginable pain. Saqar means the fire; the blazing fire prepared for them.

Then Allah says, "Indeed, all things We created with predestination." (Al-Qamar: 49). That is, Allah measured out the total sum of everything and then guided the creation to it. Meaning that Allah created the creation with destined

limits before they were created. He knew everything that will occur before it occurred and recorded everything that will occur before it occurred. Stillness, movements and creation all of the things were all written and recorded before they happened. Also, Allah has appointed a time for everything just as the Last Day, and He has created this universe to work according to a measured and calculated system; nothing is a coincidence or exists without predestination.

Allah says, "And Our command is but one, like a glance of the eye." (Al-Qamar: 50). This is information from Allah about the execution of His will in His creation, just as He informed us the execution of His decree in them. "And Our command is but one" meaning, if Allah only commands a thing once, without needing to repeat the command it will happen. Allah says, "His command is only when He intends a thing that He says to it, "Be," and it is." (Ya-Sin: 82). Whatever He commands comes to existence faster than the blinking of an eye without any delay, not even for an instant. In fact, this verse implies to the occurrence of the Day of Judgment, Allah will order Israfil to blow the Trumpet, it will be just one command and then it will be the end of these disbelievers. That is, they will be resurrected and punished for their sins. Allah says regarding the events of the Last Day, "And the earth and the mountains are lifted and leveled with one blow [i.e., stroke]" (Al-Haqqah: 14). "Then on that Day, the Occurrence [i.e., Resurrection] will occur" (Al-Haqqah: 15). "And the heaven will split [open], for that Day it is infirm." (Al-Haqqah: 16). "And the angels are at its edges. And there will bear the Throne of your Lord above them, that Day, eight [of them]." (Al-Haqqah: 17).

Then Allah says, "And We have already destroyed your kinds, so is there any who will remember?" (Al-Qamar: 51). Meaning the earlier nations who denied their Messengers; the people of Nuh, Aad, Thamud, the Pharaoh and his people and the overturned cities. Allah if these are alike; they are all disbelievers who denied the message and the signs in front of them. Allah directs the people to take an example of those who preceded them and learn from what happened to

them, He says, “So is there any who will remember?” meaning, is there any that will receive admonition by remembering the humiliation and torment that Allah decreed for them. This question intends to urge those disbelievers to return to the path’ a warning that Allah will punish them if they insist in their disbelief.

Allah says, “And everything they did is in written records.” (Al-Qamar: 52). This refers to the Preserved Tablets where everything is recorded, the Prophet ﷺ said, “First of all, there was nothing but Allah, and (then He created His Throne). His Throne was over the water, and He wrote everything in the Book (in the Heaven) and created the Heavens and the Earth.” Allah wrote everything in the Book before creating mankind. As Allah says, “And with Him are the keys of the unseen; none knows them except Him. And He knows what is on the land and in the sea. Not a leaf falls but that He knows it. And no grain is there within the darknesses of the earth and no moist or dry [thing] but that it is [written] in a clear record.” (Al-An'am: 59). The second interpretation is that everything a person did is recorded in the Books of Record entrusted to the angels. That is, everything is recorded and it also refers that every person will be handed his book on the Day of Judgment; his deeds will be written there and he will take it with his right hand if he was a believer, and with his left hand if he was a disbeliever in this life. Allah says, “There is no soul but that it has over it a protector.” (Al-Tariq: 4). That is, an angel to record their deeds. Allah also says, “When the two receivers [i.e., recording angels] receive, seated on the right and on the left.” (Qaf: 17). “He [i.e., man] utters no word except that with him is an observer prepared [to record].” (Qaf: 18). All of the actions are recorded and even the feelings or mere thoughts, as Allah says, “To Allah belongs whatever is in the heavens and whatever is in the earth. Whether you show what is within yourselves or conceal it, Allah will bring you to account for it. Then He will forgive whom He wills and punish whom He wills, and Allah is over all things competent.” (Al-Baqrah: 284). It came in the hadith that if a person intended to perform a good deed and did not initiate it, it will be written for him as a good deed.

Allah says, “And every small and great [thing] is inscribed.” (Al-Qamar: 53). Meaning every small or great thing of their actions is written down. That is, everything that they do is recorded and written in their Record of deeds, which leave nothing, whether large or small, but it is recorded and counted. Allah says, “Oh, woe to us! What is this book that leaves nothing small or great except that it has enumerated it? And they will find what they did present [before them]. And your Lord does injustice to no one.” Allah also says, “So as for he who is given his record in his right hand, he will say, “Here, read my record!” (Al-Haqqah: 19). “Indeed, I was certain that I would be meeting my account.” (Al-Haqqah: 20). “So he will be in a pleasant life –” (Al-Haqqah: 21). “In an elevated garden,” (Al-Haqqah: 22). “Its [fruit] to be picked hanging near” (Al-Haqqah: 23). “[They will be told], “Eat and drink in satisfaction for what you put forth in the days past.” (Al-Haqqah: 24). “But as for he who is given his record in his left hand, he will say, “Oh, I wish I had not been given my record” (Al-Haqqah: 25). “And had not known what is my account” (Al-Haqqah: 26). “I wish it [i.e., my death] had been the decisive one.” (Al-Haqqah: 27). “My wealth has not availed me.” (Al-Haqqah: 28). “Gone from me is my authority.” (Al-Haqqah: 29). “[Allah will say], “Seize him and shackle him.” (Al-Haqqah: 30). “Then into Hellfire drive him.” (Al-Haqqah: 31).

Then Allah concludes this Surah by mentioning what He has prepared for His followers and His believer servants. Allah says, “Indeed, the righteous will be among gardens and rivers” (Al-Qamar: 54). The righteous, the pious, the believers who followed the Prophet’s orders and obeyed Allah and worshiped Him only associating no one with Him. Allah describes them with this description for this is their true nature, they are pious who feared Allah and protected themselves from His punishment by believing in Him and doing good deeds. In this regard, Allah has prepared for these people the heaven with its grades and rivers unlike the end that the miserable are facing, loss, confusion and being dragged in the Fire on their faces, as well as being disgraced, punished and

threatened. These heavens have rivers flowing under the trees, Allah says describing His Paradise, "Is the description of Paradise, which the righteous are promised, wherein are rivers of water unaltered, rivers of milk the taste of which never changes, rivers of wine delicious to those who drink, and rivers of purified honey, in which they will have from all [kinds of] fruits and forgiveness from their Lord... [Are its inhabitants] like those who abide eternally in the Fire and are given to drink scalding water that will sever their intestines?" (Muhammad: 15).

Allah then says, "In a seat of honor" (Al-Qamar: 55). Meaning in the dwelling of Allah's honor, encompassed by His pleasure, favors, bounties, generosity and compassion. It's the promise of Allah and His reward and it's the greatest reward indeed. Allah says, "In a seat of honor near a Sovereign, Perfect in Ability" (Al-Qamar: 55). Meaning with the Magnificent King Who created everything and measured its destiny; He is able to grant them whatever they wish and ask for. Allah is the Owner of everything, nothing is owned by humans without His will and all of it will return to Him. All this wealth is nothing compared with what Allah has prepared for His pious servants. Allah says, "Say, "O Allah, Owner of Sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will. You honor whom You will and You humble whom You will. In Your hand is [all] good. Indeed, You are over all things competent." (Ali 'Imran: 26). "You cause the night to enter the day, and You cause the day to enter the night; and You bring the living out of the dead, and You bring the dead out of the living. And You give provision to whom You will without account [i.e., limit or measure]." (Ali 'Imran: 27). Allah is the One Who has the last say, He is the One Who has all the authority. All creation is submitted to Him. Allah says, "Indeed, it is We who will inherit the earth and whoever is on it, and to Us they will be returned." (Maryam: 40). Thus Allah has prepared great rewards in the Paradise for His servants, the Prophet said, "So when you make requests of God ask him for Firdaus, for it is the best and highest

part of paradise, above it is the throne of the Compassionate One, and from it the rivers of paradise issue." That is, the rivers of paradise flows from the Firdaus.

With this, this great Surah ends. We ask Allah to forgive our sins, repent to Him, turn to Him, and seek refuge in Him. Praise is to Allah, the Lord of the Worlds, at the beginning and the end. And peace be upon His servant and messenger Mohammad. We ask Allah to make it beneficial to Muslims in the east and west of the earth, and to make this a treasure for us on the Day of Resurrection.

Ar-Rahman

بسم الله الرحمن الرحيم:{الرَّحْمَنُ}[الرحمن:1] {عَلَّمَ الْقُرْآنَ}[الرحمن:2] {خَلَقَ الإِنسَانَ}[الرحمن:3] {عَلَّمَهُ الْبَيَانَ}[الرحمن:4] {الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ}[الرحمن:5] {وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ}[الرحمن:6] {وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ}[الرحمن:7] {أَلَّا تَطْغَوْا فِي الْمِيزَانِ}[الرحمن:8] {وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلا تُخْسِرُوا الْمِيزَانَ}[الرحمن:9] {وَالأَرْضَ وَضَعَهَا لِلأَنَامِ}[الرحمن:10] {فِيهَا فَاكِهَةٌ وَالنَّخْلُ ذَاتُ الأَكْمَامِ}[الرحمن:11] {وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ}[الرحمن:12] {فَبِأَيِّ آلاءِ رَبِّكُمَا تُكَذِّبَانِ}[الرحمن:13] {خَلَقَ الإِنسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ}[الرحمن:14] {وَخَلَقَ الْجَانَّ مِنْ مَارِجٍ مِنْ نَارٍ}[الرحمن:15] {فَبِأَيِّ آلاءِ رَبِّكُمَا تُكَذِّبَانِ}[الرحمن:16]

In the name of Allah, the Entirely Merciful, the Especially Merciful, "The Most Merciful" (Ar-Rahman: 1). "Taught the Qur'ān," (Ar-Rahman: 2). "Created man," (Ar-Rahman: 3). "[And] taught him eloquence." (Ar-Rahman: 4). "The sun and the moon [move] by precise calculation," (Ar-Rahman: 5). "And the stars and trees prostrate." (Ar-Rahman: 6). "And the heaven He raised and imposed the balance" (Ar-Rahman: 7). "That you not transgress within the balance." (Ar-Rahman: 8). "And establish weight in justice and do not make deficient the balance." (Ar-Rahman: 9). "And the earth He laid [out] for the creatures." (Ar-Rahman: 10). "Therein is fruit and palm trees having sheaths [of dates]" (Ar-Rahman: 11). "And grain having husks and scented plants." (Ar-Rahman: 12). "So which of the favors of your Lord would you deny?" (Ar-Rahman: 13). "He

created man from clay like [that of] pottery." (Ar-Rahman: 14). "And He created the jinn from a smokeless flame of fire." (Ar-Rahman: 15). "So which of the favors of your Lord would you deny?" (Ar-Rahman: 16).

Surah Ar-Rahman is a Meccan Surah. Allah begins this Surah by saying, "The Most Merciful" (Ar-Rahman: 1). This is one of the names of Allah and one of His attributes. The Most Merciful is derived from mercy. And the mercy of Allah encompasses everything and reaches all of His creatures. The basis of creation is from the mercy of Allah. Then His mercy for His creation included what was predestined for them from the reasons for their survival; their lives, and their conditions. He is the Most Compassionate whose mercy encompasses everything, and He has this attribute.

The Prophet ﷺ says, "Allah has one hundred mercies, out of which He has sent down only one for jinn, mankind, animals and insects, through which they love one another and have compassion for one another; and through it, wild animals care for their young. Allah has retained ninety-nine mercies to deal kindly with His slaves on the Day of Resurrection." He is the Most Compassionate, whose mercy encompasses all things, and it is His attribute. In this regard, this word is pronounced in Arabic as [Ar-Rahman] with the [a] and [n] sounds at the end of the word is to emphasize the greatness of this attribute. It was narrated in the Divine Hadith, that the Prophet ﷺ said, "When Allah completed the creation He wrote the following which is with Him above His Throne, 'My mercy has taken precedence over my anger." It was said that mercy has precedence over anger means that His mercy has prevailed over His anger.

Then Allah ﷻ enumerates in these verses images and types of His mercy. He starts by mentioning His greatest mercy, He says, "Taught the Qur'ān." This is one of the greatest mercy Allah has bestowed on His creation. That is, He revealed this Quran to the humans with what it contains from sermons, wisdom and

knowledge. This Quran guides people to the Straight Path, it clarifies the argument and signs. Then it is a speech of mercy by which Allah preaches His servants; He reminds them of His reward and punishment, teaches them the right ways of worshiping Allah, motivates them and identifies their enemies and haters who attempt to misguide them. "Taught the Qur'ān," Allah has taught it to the Prophet ﷺ first by sending it upon him through Jibreel. As Allah says, "He has been taught by one ˹angel˺ of mighty power" (An-Najm: 5). "and great perfection, who once rose to ˹his˺ true form" (An-Najm: 6). "while on the highest point above the horizon," (An-Najm: 7) Jibreel used to meet with the Prophet, especially in Ramadan, to teach him the Quran. In this regard, the Prophet ﷺ was concerned that he might forget any verse or words revealed to him. However, Allah says to His Prophet reassuring him, "Do not rush your tongue trying to memorize ˹a revelation of˺ the Quran." (Al-Qiyamah: 16). "It is certainly upon Us to ˹make you˺ memorize and recite it." (Al-Qiyamah: 17). "So once We have recited a revelation ˹through Gabriel˺, follow its recitation ˹closely˺." (Al-Qiyamah: 18). "Then it is surely upon Us to make it clear ˹to you˺." (Al-Qiyamah: 19). Thus the first one ever to learn the Quran was Muhammed son of Abdullah ﷺ whom this remembrance was brought down into his heart. As Allah says, "This is certainly a revelation from the Lord of all worlds," (Ash-Shu'ara: 192). "Which the trustworthy spirit ˹Gabriel˺ brought down" (Ash-Shu'ara: 193). "Into your heart ˹O Prophet˺—so that you may be one of the warners" (Ash-Shu'ara: 194).

Moreover, Allah has made His Messenger a role model with this Quran. That is, the Prophet with his morals, behavior, wisdom, and his traits were applying what Allah has ordered him in this Quran. His character was the Qur'an. Thus Allah has made him the instructor and teacher for this Umma. Furthermore, Allah facilitated and paved the reasons for learning this Quran; He guided to it whoever He wants among His servants. The Quran, this Holy Book, which was sent down by Allah, is the cause of all the blessings of religion. Allah says, "Had We willed,

We could have easily sent a warner to every society." (Al-Furqan: 51). "So do not yield to the disbelievers, but strive diligently against them with this ˹Quran˺." (Al-Furqan: 52). "˹This is˺ a blessed Book which We have revealed to you ˹O Prophet˺ so that they may contemplate its verses, and people of reason may be mindful." (Sad: 29). "This ˹Quran˺ is an insight from your Lord—a guide and a mercy for those who believe." (Al-A'raf: 203). "Alif-Lãm-Mĩm." (Al-Baqarah: 1). "This is the Book! There is no doubt about it—a guide for those mindful ˹of Allah˺," (Al-Baqarah: 2). "who believe in the unseen," (Al-Baqarah: 3). "Ramaḍân is the month in which the Quran was revealed as a guide for humanity with clear proofs of guidance and the standard ˹to distinguish between right and wrong˺. So whoever is present this month, let them fast." (Al-Baqarah: 185). This Quran, the Great Book, is the words of Allah, which was sent upon His servant and Messenger Muhammed ﷺ. In fact, Allah preserved the Quran from any alteration or change so that no one can dominate it; increases or decreases in it. "It is certainly We Who have revealed the Reminder, and it is certainly We Who will preserve it." (Al-Hijr: 9).

Then another mercy of Allah's mercies is the He "Created man". That is humans were created out of Allah's mercy. Allah is the Creator, He created Adam and Hawwa and then the race of mankind. Then Allah says, "[And] taught him eloquence." This refers to Allah teaching the Qur'an. That is, teaching the servants how to recite it by making it easy for them to speak and pronounce letters with the various parts of the mouth, such as the alveolar bridge, the tongue and the lips. Also, Allah says regarding Him teaching humans how to speak and acquire knowledge, "He taught Adam the names of all things," (Al-Baqarah: 31). And made him superior to the angels in this as well; in education, as He says, "And said, "Tell Me the names of these, if what you say is true?" (Al-Baqarah: 31). "They replied, "Glory be to You! We have no knowledge except what You have taught us. You are truly the All-Knowing, All-Wise."" (Al-Baqarah: 32). "Allah

said, “O Adam! Inform them of their names.” Then when Adam did, Allah said, “Did I not tell you that I know the secrets of the heavens and the earth, and I know what you reveal and what you conceal?”” (Al-Baqarah: 33). Allah taught human how to express the most accurate meanings; to indicate it verbally, and also to indicate it in writing. This is one of the characteristics of man that makes him superior to many of what Allah has created, especially the animals of this earth like birds, beasts, and camels, these cannot explain or express their needs. Allah says, “All living beings roaming the earth and winged birds soaring in the sky are communities like yourselves. We have left nothing out of the Record.” (Al-An’am: 38). This ability; to speak, write and express is limited to humans from among the creatures on earth. That is, no animal or bird or insect can express through a fluent language like humans. This manifests Allah mercy upon His servants.

Then Allah ﷻ says, “The sun and the moon [move] by precise calculation,” This is also a type of Allah’s mercy. This great Sun which is regarded as the mother of our earth and we are among its followers. Our life derives from its heat and light, and our dependence on it is essential. There is no survival for the earth or for life without this sun. In its light, in its heat, and in our connection with it. And the Moon, this plant which follows this earth, our life is also linked with it, with its light, beauty, shine and also its move that pulls the water causing tides. Because of its proximity, distance and aspects, this is one of the greatest reasons for the survival and continuity of life on this earth. “By precise calculation.” This means that it has been calculated; its orbits, its dimensions, all according to a precise calculation that is never delayed nor disturbed. In fact, humans have discovered that any change that may occur in the place or the time or the movement of the Sun and Moon will lead to damage; it leads to the destruction and end of life. Every matter is set in its proper place, for Allah is among His mercy that He created this great creation in this way with this consideration.

"And the stars and trees prostrate." Among His mercy was also that He created stars and trees which have a lot of benefits for humans, and they are also Allah's creatures. Allah clarifies that those creatures bow to Him, bow to the One Who created them, to their Lord. In this regard, Allah has first made these stars an adornment of the sky, and preserved it. He says, "Indeed, We have adorned the lowest heaven with the stars for decoration" (As-Saffat: 6). "And ˹for˺ protection from every rebellious devil." (As-Saffat: 7). Then Allah made them as signs that we use as guides. Also, the trees are our pasture, our fruits, the beauty of this land, the lungs with which we breathe, and the maker and the oxygen factory, which is the secret of life. "And the stars and trees prostrate." bows to Allah, and there is no doubt that this prostration differs in its way or form, yet Allah knows it. As Allah says, "Do you not see that to Allah bow down ˹in submission˺ all those in the heavens and all those on the earth, as well as the sun, the moon, the stars, the mountains, the trees, and ˹all˺ living beings, as well as many humans, while many are deserving of punishment. And whoever Allah disgraces, none can honour. Surely Allah does what He wills." (Al-Hajj: 18).

"And the heaven He raised and imposed the balance" (Ar-Rahman: 7) "That you not transgress within the balance." (Ar-Rahman: 8) meaning Allah has created heaven and raised it; raised the seven skies. Also, Allah has set the balance of justice for the people of earth. The balance means all the rules of justice, and from this balance, which is this tool that is used to weigh things; this is a scale for justice. Then Allah ﷻ says, "That you not transgress within the balance." meaning, He created the heavens and earth in justice and truth so that everything is founded on, and observing, justice and truth. In fact, there is a reminder in the context to show Allah's mercy upon His creatures and servants. The reminder came when Allah mentioned the balance. Allah ﷻ says warning those who transgress, "That you not transgress within the balance." Defraud in it by increasing when you buy and shortage when you sell, as Allah says, "Woe to the

defrauders!" (Al-Mutaffifin: 1). "Those who take full measure ˹when they buy˺ from people," (Al-Mutaffifin: 2). "but give less when they measure or weigh for buyers." (Al-Mutaffifin: 3). "Do such people not think that they will be resurrected" (Al-Mutaffifin: 4). "for a tremendous Day" (Al-Mutaffifin: 5). "the Day ˹all˺ people will stand before the Lord of all worlds?" (Al-Mutaffifin: 6).

"And establish weight in justice and do not make deficient the balance." A command from Allah to His servants that they must weigh with justice and equity. Meaning do not give short measure when you use the scale to weigh for others. Rather, you should weigh with justice when buying and selling. All of this came after mentioning the scale and balance. So Allah clarifies that this is a great matter among other matters. This matter is the justice and Allah sent down justice for His servants and taught them the rules of this justice and the weight for these things so it can be a fixed measure, known and used for scaling.

Then Allah says, "And the earth He laid [out] for the creatures." (Ar-Rahman: 10) This is a form of the Most Compassionate mercy. Allah raised the heavens and put down, or laid, the earth and balanced it with firm mountains, so that it would be stable for the residents that live on it, i.e. the various types and kinds of creatures, different in species, shape, color and language. Allah says, "Therein is fruit and palm trees having sheaths [of dates]" (Ar-Rahman: 11) "And grain having husks and scented plants." (Ar-Rahman: 12) Fruit of various colors, tastes and scents, it brings joy and pleasure to the heart. "Therein is fruit and palm trees having sheaths [of dates]" after this Allah mentions the date tree here specifically because of its benefit, both fresh and dry. In fact, dates are regarded to be the best of what Allah has created for His servants. "And grain having husks and scented plants." (Ar-Rahman: 12) Grain contains all kinds of grains which have benefits and servants eat from and regard it as sustenance such as rice, wheat, barley, and the many types of grains on which people live; their livelihood, their life, and therefore every nation names a kind of this grains; they call it living, because their

life depends upon it. These grains also have husks. Husks are the wooden part of the grain. These wooden parts also have benefits such as using them as hay and fodder for their livestock. It is also used for building their houses when they mix it with clay. It contains these benefits and other such great benefits. Also, these aromatic plants are scent plants that have a beautiful smell or any aromatic plant that has a beautiful smell among the earth's flowers. This is also among the creation of Allah to His servants.

Then Allah says, "So which of the favors of your Lord would you deny?" meaning, O mankind and Jinn, which of the favors that Allah has given to you do you deny? And it is apparent when one reads what comes after it. Meaning the favors that are obvious to you while you are surrounded by them, you cannot deny or reject them. So we say, just as the believers among the Jinn said, "O Allah! None of Your favors do we deny. All praise is due to You. This verse was repeated after mentioning every blessing among Allah's favors. This repetition was for the sake of admitting, for humans and jinn to admit in which of these mentioned favors you deny both humans and jinn.

Then Allah mentions the way He created humans and jinn, He says, "He created man from clay like [that of] pottery." (Ar-Rahman: 14) "And He created the jinn from a smokeless flame of fire." (Ar-Rahman: 15) "So which of the favors of your Lord would you deny?" (Ar-Rahman: 16) Allah initiated His creation by creating Adam who is regarded as the father of all humanity. Allah created him from clay; mud that was vintage in water until it became mold. "Moulded from black mud." (Al-Hijr: 33). As Allah described, it dried until it had a voice when it dried. Sounding clay like pottery. "And He created the jinn from a smokeless flame of fire." Allah created jinn, their father Iblîs 'the Devil' their origin, from a smokeless flame.

يقول الله ﷻ:{خَلَقَ الإِنسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ}[الرحمن:14]{وَخَلَقَ الْجَانَّ مِنْ مَارِجٍ مِنْ نَارٍ}[الرحمن:15] {فَبِأَيِّ آلاءِ رَبِّكُمَا تُكَذِّبَانِ}[الرحمن:16] {رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ}[الرحمن:17] {فَبِأَيِّ آلاءِ رَبِّكُمَا تُكَذِّبَانِ}[الرحمن:18] {مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ}[الرحمن:19] {بَيْنَهُمَا بَرْزَخٌ لا يَبْغِيَانِ}[الرحمن:20] {فَبِأَيِّ آلاءِ رَبِّكُمَا تُكَذِّبَانِ}[الرحمن:21] {يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ}[الرحمن:22] {فَبِأَيِّ آلاءِ رَبِّكُمَا تُكَذِّبَانِ}[الرحمن:23] {وَلَهُ الْجَوَارِ الْمُنشَآتُ فِي الْبَحْرِ كَالأَعْلامِ}[الرحمن:24] {فَبِأَيِّ آلاءِ رَبِّكُمَا تُكَذِّبَانِ}[الرحمن:25]

Allah says, “He created man from clay like [that of] pottery.” (Ar-Rahman: 14). “And He created the jinn from a smokeless flame of fire.” (Ar-Rahman: 15). “So which of the favors of your Lord would you deny?” (Ar-Rahman: 16). “[He is] Lord of the two sunrises and Lord of the two sunsets.” (Ar-Rahman: 17). “So which of the favors of your Lord would you deny?” (Ar-Rahman: 18). “He released the two seas, meeting [one another];” (Ar-Rahman: 19). “Between them is a barrier so neither of them transgresses.” (Ar-Rahman: 20). “So which of the favors of your Lord would you deny?” (Ar-Rahman: 21). “From both of them emerge pearl and coral.” (Ar-Rahman: 22). “So which of the favors of your Lord would you deny?” (Ar-Rahman: 23). “And to Him belong the ships [with sails] elevated in the sea like mountains.” (Ar-Rahman: 24). “So which of the favors of your Lord would you deny?” (Ar-Rahman: 25).

Those verses are from Surah Ar-Rahman. Allah initiated this Surah by mentioning His name: The Most Compassionate, it is one of the names of Allah that emphasizes His attributes. The Most Compassionate because His mercy reached all of His creation. All of His creatures had a part of His mercy. The creation itself is a mercy. Creating any creature out of nowhere to exist, raising this creature, taking care of him and directing him, all of this is among Allah’s mercy. As the angels said in the Quran, “˹praying:˺ “Our Lord! You encompass everything in ˹Your˺ mercy and knowledge.” (Ghafir: 7). In fact, Allah’s knowledge encompasses everything, His mercy also encompasses everything.

Then Allah mentions some of His mercy in this Surah. He starts with mentioning the Quran as the greatest mercy He sent for humans. In this regard, the Prophet ﷺ, Muhammed, is an effect of Allah's mercy by the Quran. The Prophet used to be on a different way and different path before this Quran was sent down. Allah says, "Did He not find you as an orphan then sheltered you?" (Ad-Duhaa: 6). "Did He not find you unguided then guided you?" (Ad-Duhaa: 7). "And so We have sent to you ˹O Prophet˺ a revelation by Our command. You did not know of ˹this˺ Book and faith ˹before˺. But We have made it a light, by which We guide whoever We will of Our servants. And you are truly leading ˹all˺ to the Straight Path" (Ash-Shuraa: 52).

Allah ﷻ raised His Messenger, Muhammad ﷺ; who is the best of mankind, the master of mankind, and who is the mercy of Allah ﷻ to the worlds. He raised him with the Qur'an, for the Qur'an has grown inside the Prophet Muhammad ﷺ, and then there was the birth of this blessed nation; the nation of Muhammad ﷺ with this Qur'an, there is no greater blessing on the earth and for the people of the earth than Allah's revelation of His Book.

Then, Allah has created humans and blessed them with knowledge, He taught humans eloquence, so a person can distinguish between things and differentiate between matters, and this is from Allah's mercy over this human. Also, Allah created and subjected the creation for humans; He created the sun and the moon, He created the stars and the trees. In this regard, Allah mentions that all the creations prostrate and worship Him. Then, Allah has raised the skies without pillars and He put a balance for everything; a balance that people should not transgress or abuse. Allah warns His servants from being unjust. Allah has also paved this earth for the creature to walk on it, He causes great plants and fruits to grow on the land for humans and animals to eat. All of this is from Allah's mercy. "So which of the favors of your Lord would you deny?" (Ar-Rahman: 13), Allah directs His speech to the jinn and mankind through this Qur'an, which of the

favors of your Lord that were mentioned would you deny? When the believers of the jinn heard this, they said, “No, we don't deny any of the favors of our Lord, Oh God, praise be to You. Then Allah continues, “He created man from clay like [that of] pottery.” (Ar-Rahman: 14) Allah has created Adam, the father of humans from [Salsal]; i.e. clay that has a clink, which means a sound when it dries, like pottery. “And He created the jinn from a smokeless flame of fire.” (Ar-Rahman: 15) from the liquid fire, the pure fire, “So which of the favors of your Lord would you deny?”(Ar-Rahman: 16). This is from His mercy and from the majesty of His power and greatness. In fact, Allah has power over everything, and these three races; Angels, humans, and jinn, each being created from one element that differs from the other, as the Prophet ﷺ said, “Angels were created from light, jinns were created from a smokeless flame of fire, and 'Adam was created from that which you have been told (i.e., sounding clay like the clay of pottery).”

Then Allah ﷻ says, “[He is] Lord of the two sunrises and Lord of the two sunsets.” (Ar-Rahman: 17) It was said that Allah has mentioned two sun rises and two sunsets because they mean the sunrise of summer and winter and the sunset of summer and winter. The East and the West according to the directions naming, the sunrises and the sunsets, it's said they were named as such because each star has east and west that differs from the other due to the distance between these stars. “[He is] Lord of the two sunrises and Lord of the two sunsets.”(Ar-Rahman: 17) it also means that Allah is the Lord of creation, because the creation is between the East and the West. “So which of the favors of your Lord would you deny?” (Ar-Rahman: 18), so which of the favors of your Lord, O jinn and mankind, would you deny? It’s impossible that any of these blessings can be attributed to other gods but Him.

Then Allah ﷻ says, “He released the two seas, meeting [one another]” (Ar-Rahman:19), [maraj] means to merge with force, and the two seas were interpreted as the rivers with its sweet water and the sea with its salty water. Allah

ﷻ says, “And it is He who has released [simultaneously] the two seas [i.e., bodies of water], one fresh and sweet and one salty and bitter, and He placed between them a barrier and prohibiting partition.” (Al-Furqan: 53) These are the fresh rivers that are the result of the downpours, then the running torrents, and this is salty and bitter; very salty, which is the sea water. Allah says, “Between them is a barrier so neither of them transgresses.” (Ar-Rahman: 20) meaning freshwater does not mix with salty water to turn it into sweet, even with the flowing of freshwater pouring into the sea, the salty sea remains on its salinity and its same characteristics, and the fresh rivers will still pour fresh water into the salty sea. Allah prevents them from meeting by the dividing barrier He placed between them to separate them. If they mixed, it would ruin the water. If fresh water were to overturn the salty water, the earth would have been corrupted, and life would not have arisen there.

It's also said that the verse, “He released the two seas, meeting [one another];” (Ar-Rahman:19) means that the two seas; the two salty seas. That is, the salty seas meet each other at the straits and at the bay; but each of these salty seas also maintains its characteristics; in the proportion of salinity, in the living organisms living in it, in many proportions of the characteristics this water belongs to. Although the meadow occurs with tides and waves, this sea remains with its characteristics and this other sea too. In this regard, this verse has caused some people of knowledge in the seas to believe in Allah when they read this verse; when they saw the salty seas mixing, blending and pouring into each other, yet their characteristics remain the same. Allah says, “So which of the favors of your Lord would you deny?” (Ar-Rahman: 21) There is a great blessing in this, and if there was no such barrier and there were no salty and fresh seas, the earth would be corrupted and life would not exist, without fresh water, there would be no life, and without this expansive salty sea, there would be no life left in it too. In fact, this salty sea contains food for people. Then it is like a washing machine that

washes this earth; it takes the human trash, gets rid of it and digests it, then purifies their air. This is from Allah's wisdom, from His disposal, and from His mercy upon us.

Then Allah ﷻ says, "From both of them emerge pearl and coral." (Ar-Rahman: 22) meaning that from the two seas. That is, the two salty seas according to the second interpretation of the previous verses. Meaning that from these two salty seas people extract pearls and coral. These gems are for decoration and beautification. "So which of the favors of your Lord would you deny?" (Ar-Rahman: 23), so which of the favors of your Lord, O jinn and mankind, would you deny? "No, we don't deny any of the favors of our Lord, Oh God, praise be to You.

"And to Him belong the ships [with sails] elevated in the sea like mountains." (Ar-Rahman: 24) "So which of the favors of your Lord would you deny?" (Ar-Rahman: 25) meaning the ships that float and sail on the seas and oceans are owned by Him, by Allah, the Lord and the Creator of everything. Also this includes the establishments in the sea; that arise in the sea, like banners; like mountains, people build the ship as if it were a standing mountain; some of them reach twenty, thirty and forty layers on layers, so they become in shape as if they were a great mountain. Allah is their Creator, for Allah is the One Who subjugated the sea in this way to carry these ships with this load. Then Allah is the One Who created the material these ships are made from, He is the One Who created this man, He is the One Who guided him to produce this machine. "So which of the favors of your Lord would you deny?" (Ar-Rahman: 25)

Then Allah says, "Everyone upon it [i.e., the earth] will perish," (Ar-Rahman: 26) after mentioning His grace and blessings to His servants in this world, He clarified the limit to which this ends. That is, since all who are on this earth are mortals; they will perish and die, the jinn and human will die, and Allah ﷻ is the

Living One Who does not die. In fact, this will be in the Day of Resurrection, the Day that Allah has designated for this, "until, when the earth has taken on its adornment and is beautified and its people suppose that they have capability over it, there comes to it Our command by night or by day, and We make it as a harvest,1 as if it had not flourished yesterday. Thus do We explain in detail the signs for a people who give thought." this is in the Day of Judgment. "Then when the Horn is blown with one blast" (Al-Haqqah: 13) "And the earth and the mountains are lifted and leveled with one blow [i.e., stroke]" (Al-Haqqah: 14) "Then on that Day, the Occurrence [i.e., Resurrection] will occur," (Al-Haqqah: 15) "And the heaven will split [open], for that Day it is infirm." (Al-Haqqah: 16) "And the angels are at its edges. And there will bear the Throne of your Lord above them, that Day, eight [of them]." (Al-Haqqah: 17) This is the end of the world. This is a revelation from Allah that this world has a time limit and ending; it has a time to expire and fade away. "When the sky breaks apart" (Al-Infitar: 1) "And when the stars fall, scattering," (Al-Infitar: 2) "And when the seas are erupted" (Al-Infitar: 3) "And when the [contents of] graves are scattered [i.e., exposed]," (Al-Infitar: 4) "A soul will [then] know what it has put forth and kept back." (Al-Infitar: 5) Also, "When the sun is wrapped up [in darkness]" (At-Takwir: 1) "And when the stars fall, dispersing," (At-Takwir: 2) "And when the mountains are removed"(At-Takwir: 3) "And when full-term she-camels are neglected" (At-Takwir: 4) "And when the wild beasts are gathered" (At-Takwir: 5) "And when the seas are filled with flame" (At-Takwir: 6). It is the time when this life ends.

Then Allah ﷻ says, "And there will remain the Face1 of your Lord, Owner of Majesty and Honor." (Ar-Rahman:27) Only Allah's Honorable Face will remain, because our Lord, the Exalted, the Blessed, is the Ever-Living Who never dies. He is the Ever-Living, Who won't die, Who is immortal, He lacks nothing as other creature, the Self-Sustaining. "Allah - there is no deity except Him, the Ever-

Living, the Self-Sustaining. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth." For Allah is the Ever-Living and the Ever-Lasting, as it came in hadith, "You Who does not die while the Jinns and the human beings die." Also Allah says, "And rely upon the Ever-Living who does not die, and exalt [Allah] with His praise..." (Al-Furqan: 58). Allah ﷻ is the Ever-living and the Ever-Lasting, the Self-Sustaining. "Has there [not] come upon man a period of time when he was not a thing [even] mentioned?" (Al-Insan: 1) "Indeed, We created man from a sperm-drop mixture that We may try him; and We made him hearing and seeing." (Al-Insan: 2) "Indeed, We guided him to the way, be he grateful or be he ungrateful." (Al-Insan: 3) "Indeed, We have prepared for the disbelievers chains and shackles and a blaze." (Al-Insan: 4). We have prepared, We have fixed and prepared for the disbelievers chains, to be punished while they are bound, and also We prepared shackles and manacle in addition to a blaze, a fire, this is from His Majesty, the Lord; the Fire and what was prepared in it is of His Majesty, for He is the Possessor of majesty and nobility. "And We have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with [definite] preference." (Al-Isra':70). All these blessings that Allah mentioned are from His honor, and then from the effect of His honor is what Allah has prepared for His servants in the Hereafter in His Paradise, His pleasure, and His benevolence. Then Allah says, "So which of the favors of your Lord would you deny?" (Ar-Rahman: 28). O jinn and mankind, which of the favors of your Lord, O jinn and mankind, would you deny?

Then Allah says, "Whoever is within the heavens and earth asks Him; every day He is in [i.e., bringing about] a matter." (Ar-Rahman: 29). Allah affirms that He is Rich, Free of all wants for anyone else and that all creatures stand in need of Him, in all conditions and situations. They all seek His help willingly or

unwillingly. Everyday, He is engaged in some affair. Also, of His affairs is that He answers the supplicant, or gives to the one requesting, or removing adversity, or cures the one seeking to be cured. Allah says, "And He gave you from all you asked of Him. And if you should count the favor [i.e., blessings] of Allah, you could not enumerate them. Indeed, mankind is [generally] most unjust and ungrateful." (Ibrahim: 34) Everything you asked from your Lord, He has given to you; by your tongues or by your conditions "Whoever is within the heavens and earth asks Him; every day He is in [i.e., bringing about] a matter." (Ar-Rahman: 29) Every day He manages His servants' matters. "Say, "O Allah, Owner of Sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will. You honor whom You will and You humble whom You will. In Your hand1 is [all] good. Indeed, You are over all things competent." (Ali 'Imran: 26) "You cause the night to enter the day, and You cause the day to enter the night; and You bring the living out of the dead, and You bring the dead out of the living. And You give provision to whom You will without account [i.e., limit or measure]." (Ali 'Imran: 27). Thus, revival, death, honor, humiliation, guidance, and misguidance are all in His Hand and are His matters. He heals the sick, relieves the suffering, gives to the poor, feeds the hungry, all of this is from His matters. "And that to your Lord is the finality" (An-Najm: 42) "And that it is He who makes [one] laugh and weep" (An-Najm:43) "And that it is He who causes death and gives life" (An-Najm: 44) "And that He creates the two mates - the male and female" (An-Najm: 45) "From a sperm-drop when it is emitted" (An-Najm: 46) "And that [incumbent] upon Him is the other [i.e., next] creation." (An-Najm: 47) "And that it is He who enriches and suffices" (An-Najm: 48) "And that it is He who is the Lord of Sirius1" (An-Najm: 49) "And that He destroyed the first [people of] ʿAad." (An-Najm: 50) "And Thamūd - and He did not spare [them]" (An-Najm: 51) "And the people of Noah before. Indeed, it was they who were [even] more unjust and oppressing." (An-Najm: 52) "And the overturned towns He hurled down." (An-Najm: 53) "And covered them by that which He

covered." (An-Najm: 54) "Then which of the favors of your Lord do you doubt?" (An-Najm: 55). So which of the favors of your Lord, you ignorant denier, would you deny?

In this regard, the Jews claim that Allah rested on the seventh day after creating the heavens and earths and took a rest from creating. They said on Saturday He rested from this work to relax. However, Allah does not feel fatigue or tired, as the Prophet ﷺ said, "Verily Allah does not sleep and it does not befit Him to sleep. The deeds of the day are presented to Him in the night and the deeds of the night in the day. He raises the scale and lowers it." All His servants' matters are in His hands and in His control, and He is in a matter every day. "Whoever is within the heavens and earth asks Him; every day He is in [i.e., bringing about] a matter." (Ar-Rahman: 29) "So which of the favors of your Lord would you deny?"(Ar-Rahman: 30), which of the favors of your Lord, O jinn and mankind, would you deny? No, we don't deny any of the favors of our Lord, Oh God, praise be to You.

يقول الله ﷻ {سَنَفْرُغُ لَكُمْ أَيُّهَا الثَّقَلانِ}[الرحمن:31] {فَبِأَيِّ آلاءِ رَبِّكُمَا تُكَذِّبَانِ}[الرحمن:32] {يَا مَعْشَرَ الْجِنِّ وَالإِنسِ إِنِ اسْتَطَعْتُمْ أَنْ تَنفُذُوا مِنْ أَقْطَارِ السَّمَوَاتِ وَالأَرْضِ فَانفُذُوا لا تَنفُذُونَ إِلَّا بِسُلْطَانٍ}[الرحمن:33] {فَبِأَيِّ آلاءِ رَبِّكُمَا تُكَذِّبَانِ}[الرحمن:34] {يُرْسَلُ عَلَيْكُمَا شُوَاظٌ مِنْ نَارٍ وَنُحَاسٌ فَلا تَنتَصِرَانِ}[الرحمن:35] {فَبِأَيِّ آلاءِ رَبِّكُمَا تُكَذِّبَانِ}[الرحمن:36] {فَإِذَا انشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ}[الرحمن:37] {فَبِأَيِّ آلاءِ رَبِّكُمَا تُكَذِّبَانِ}[الرحمن:38] {فَيَوْمَئِذٍ لا يُسْأَلُ عَنْ ذَنْبِهِ إِنسٌ وَلا جَانٌّ}[الرحمن:39] {فَبِأَيِّ آلاءِ رَبِّكُمَا تُكَذِّبَانِ}[الرحمن:40] {يُعْرَفُ الْمُجْرِمُونَ بِسِيمَاهُمْ فَيُؤْخَذُ بِالنَّوَاصِي وَالأَقْدَامِ}[الرحمن:41] {فَبِأَيِّ آلاءِ رَبِّكُمَا تُكَذِّبَانِ}[الرحمن:42] {هَذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمُجْرِمُونَ}[الرحمن:43] {يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ آنٍ}[الرحمن:44] {فَبِأَيِّ آلاءِ رَبِّكُمَا تُكَذِّبَانِ}[الرحمن:45].

Allah ﷻ says, "We1 will attend to you, O two huge communities"(Ar-Rahman:31), "So which of your Lord's marvels do you disbelieve in?"(Ar-Rahman:32), "O society of unseen beings and humans, if you can penetrate the

bounds of the heavens and the earth then go ahead and penetrate; you will never penetrate except with authority"(Ar-Rahman:33), "So which of your Lord's marvels do you disbelieve in?"(Ar-Rahman:34), "Flares of fire, and brass, will be sent upon you, and you will not find help"(Ar-Rahman:35), "So which of your Lord's marvels do you disbelieve in?"(Ar-Rahman:36), "And when the sky ruptures and becomes rose-colored like oil"(Ar-Rahman:37), "so which of your Lord's marvels do you disbelieve in?"(Ar-Rahman:38), "On that day neither any human nor unseen being is asked about his misdeeds"(Ar-Rahman:39), "So which of your Lord's marvels do you disbelieve in?"(Ar-Rahman:40), "The criminals are recognized by their marks then taken by the forelocks and the feet"(Ar-Rahman:41), "So which of your Lord's marvels do you disbelieve in?"(Ar-Rahman:42), "This is Hell in which the criminals disbelieve"(Ar-Rahman:43), "they circulate between it and an intensely scalding water"(Ar-Rahman:44), "So which of your Lord's marvels do you disbelieve in?"(Ar-Rahman:45). Allah directed His speech in this surah to all of humans and Jinn. This is surat Ar-Rahman which Allah started by mentioning His name, Ar-Rahman (The All-Merciful) whose mercy encompassed everything. His mercy includes creating Jinn and humans because creating Jinn and humans is from His mercy. Besides what Allah subjected for Jinn and humans of His favors that support their survival upon this life from this creation. All of this is from His mercy. Then, Allah mentioned His favors, first of all, teaching the Qur'an, He says, "taught the Recital"(Ar-Rahman:2). Then, a clear expression, He says, "created man"(Ar-Rahman:3), "and taught him clear expression"(Ar-Rahman:4). Then, this universe, "The sun and the moon move according to plan"(Ar-Rahman:5), "and the plants and the trees prostrate themselves"(Ar-Rahman:6), "And the sky—He raised it and set up the balance"(Ar-Rahman:7), "so do not exceed in the balance"(Ar-Rahman:8), "but maintain the weights justly and do not fall short in the balance"(Ar-Rahman:9), "And the earth—He set it up for living creatures"(Ar-Rahman:10), "in it are fruits and sheathed palm trees"(Ar-

Rahman:11), "and grains in the blades, and fragrant plants"(Ar-Rahman:12), "So which of your Lord's marvels do you disbelieve in?"(Ar-Rahman:13). This verse is repeated after mentioning each blessing from His blessings, or some of these blessings, or a group of them. He says to them, "So which of your Lord's marvels do you disbelieve in?"(Ar-Rahman:13), O humans and Jinn.

Allah demonstrated for humans the basis of their creation, He says, "He created man from potter's clay like pottery"(Ar-Rahman:14), and Jinn, He says, "and created the unseen being from a smokeless flame of fire"(Ar-Rahman:15), "So which of your Lord's marvels do you disbelieve in?"(Ar-Rahman:16), from His blessing, creating Jinn and humans out of nothingness as such. "Lord of the two Easts and Lord of the two Wests"(Ar-Rahman:17), "So which of your Lord's marvels do you disbelieve in?"(Ar-Rahman:18), "He merged the two waters, converging together"(Ar-Rahman:19), the sweet and salty. "between them is a barrier which they do not overrun"(Ar-Rahman:20), the salty and salty as well. "between them is a barrier which they do not overrun"(Ar-Rahman:20), the sea does not penetrate to the other. "So which of your Lord's marvels do you disbelieve in?"(Ar-Rahman:21), "From them come out pearls and corals"(Ar-Rahman:22), "His are the running ships, whose sails are raised in the sea like banners"(Ar-Rahman:24), these great ships which the man builds with Allah's mercy. He created the sea out of His mercy, teaching the human is mercy, creating these materials is mercy, pushing these ships with wind power is mercy. How did Allah teach him this? In addition to the mechanical power which is mercy. "His are the running ships, whose sails are raised in the sea like banners"(Ar-Rahman:24), "So which of your Lord's marvels do you disbelieve in?"(Ar-Rahman:25). Then, "Everyone upon it is bound to perish"(Ar-Rahman:26), know this. "and all that remains is your Lord's Countenance, the Possessor of majesty and nobility"(Ar-Rahman:27), a reminder of this day in which everyone will

stand between Allah's hands and that Allah creates this world with a limit. "So which of your Lord's marvels do you disbelieve in?"(Ar-Rahman:28).

Further, all of the people of the heavens and earth will turn back to their Lord, "Everyone in the heavens and the earth asks Him..."(Ar-Rahman:29), all of them are asking Him because they are in need of Him and are poor and needy. They ask the Lord by their tongues or condition. "Everyone in the heavens and the earth asks Him; every day He is bringing about a matter"(Ar-Rahman:29), "So which of your Lord's marvels do you disbelieve in?"(Ar-Rahman:30). Then, Allah says to them, "We will attend to you, O two huge communities"(Ar-Rahman:31), words from Allah intended for threatening and promising. As the one who threatens another person by saying, I will attend to you, I will have nothing to do but hostility against you. Further, Allah is not distracted with one thing over the other. Nothing distracts Him from the other, thus, all the servants' affairs belong to Him. Nothing tires Him. And the possession of Heavens and earth belongs to Him. " His knowledge has embraced the heavens and the earth, and their preservation does not fatigue Him, for He is the All-High, the Great", does not fatigue Him, nor tire Him, nor weary Him the preservation of heavens and earth. Nothing in servants' affairs distracts Allah from other affairs as in the case of a servant. If a servant gets busy with something, he is involved in it and gets distracted. Thus, he cannot work with two things at the same time or think of two matters at the same time or listen to two people talking at the same time and understand what both of them are saying... No, he would get confused. He would get confused from it; as for the Lord, He does not get confused due to sounds. Further, He is not distracted by any matter even if the servants' affairs are so many and belong to Him, Allah is not distracted by one thing over the other. Yet, Allah reflects upon this here and addresses the humans and Jinn in the sense of threatening them according to the form they know. "We will attend to you, O two huge communities"(Ar-Rahman:31), that is, we won't have any job but to judge

you, punish you, and give you your right. This is a great threat from Allah. Highly exalted is He Who is never distracted by any matter. He says, "We will attend to you, O two huge communities"(Ar-Rahman:31), We will attend to you against any job except for this. Taking into account that Allah is not distracted nor tired, nor busy in anything against the other. O two huge communities, humans and Jinn. Humans and Jinn are called two huge communities because they are the communities of the earth. The earth includes the communities of humans and Jinn. "We will attend to you, O two huge communities"(Ar-Rahman:31), "So which of your Lord's marvels do you disbelieve in?"(Ar-Rahman:32).

Then, He says threatening, "O society of unseen beings and humans, if you can penetrate the bounds of the heavens and the earth then go ahead and penetrate; you will never penetrate except with authority"(Ar-Rahman:33), "So which of your Lord's marvels do you disbelieve in?"(Ar-Rahman:34), this is a demonstration that Jinn and humans are restricted within Allah's creation and can never penetrate from the Lord's possession. This is Allah's possession from which they cannot penetrate other possessions. Wherever they go, they are still within Allah's hands and possession. Humans live on this earth, and till recently, they could not penetrate the bounds of the earth. Then, they created this machine with which they penetrated the bounds of the earth and reached some other planets within the solar system. Yet, penetrating from this galaxy to another galaxy, according to a reasonably calculated basis, needs millions of light-years. Yet, human age does not qualify him to do so. Further, assuming that this human departed from this solar system to another system within this galaxy, the milky way galaxy, to another galaxy, this would also be within the possession of the heavens and earth. Within Allah's possession. Jinn is considered to be faster than humans in deviating from this earth to higher layers, as the Prophet ﷺ said that they ride each other to reach the sky. It was mentioned that rides in order to reach the worldly sky, and they say "we sought to reach the heaven and found it filled

with stern guards and meteors, And that we used to take up positions to listen in, but whoever listens now finds a meteor in wait for him." He says, "Verily, We have decorated the nearest sky with an adornment, the stars"(As-Saffat:6), "and (have made them) a security against every rebellious shaitan (shaitan)"(As-Saffat:7), "They cannot listen to the Upper Realm and are hit from every side"(As-Saffat:8), "repelled, and they will have an unremitting punishment"(As-Saffat:9), "except for one who snatched a fragment and was then pursued by a piercing meteor"(As-Saffat:10). This is Allah's possession. Jinn was faster and more able to penetrate the bounds of earth, yet they are still within the possession of heavens and earth. Further, Allah challenged them and said, "O society of unseen beings and humans, if you can penetrate the bounds of the heavens and the earth then go ahead..."(Ar-Rahman:33), this matter and this saying are from Allah intended to challenge them. And the fact is that they can never do this. He says, "you will never penetrate except with authority", a great power which no Jinn nor humans possess. "So which of your Lord's marvels do you disbelieve in?"(Ar-Rahman:34), with what marvel you disbelieve, O Jinn and humans?

Then, He says, "Flares of fire, and brass, will be sent upon you, and you will not find help"(Ar-Rahman:35), if you tried to penetrate the bounds of heavens and earth, He sent upon you. Allah sends upon you flares of fire, the blazing flame, and the flame that is produced from its atom. "Flares of fire, and brass", melted brass that follows their trace. "and you will not find help", and you will not find help, you cannot win against Allah and penetrate from His possession to other possession. Or from the bounds of the heavens and earth in which you are and which surround you. You can never be released nor penetrate from this possession. This reflects upon the weakness of Jinn and humans against penetrating from Allah's hand, power, and possession. "Flares of fire, and brass, will be sent upon you, and you will not find help"(Ar-Rahman:35), "So which of your Lord's marvels do you disbelieve in?"(Ar-Rahman:36).

"And when the sky ruptures and becomes rose-colored like oil"(Ar-Rahman:37), this is on the Day of Resurrection. "... the sky ruptures and becomes rose-colored like oil"(Ar-Rahman:37), its color is as rose, red, yellow, like oil. That is, it is melted and it is dissolved. "so which of your Lord's marvels do you disbelieve in?"(Ar-Rahman:38). As He says, "on the day when the sky is like molten brass"(Al-Ma'arij:8), "and the mountains are like tufted wool"(Al-Ma'arij:9), "on the day when the sky is like molten brass"(Al-Ma'arij:8), molten brass is the melted metal. If we melt iron, or copper, or lead, it will be melted, and the case of melting is called molten brass. So, the sky will be like this and not as we see it now, well-constructed, coherent, a mass. Rather it is thus, melted from the severity of this day. "And when the sky ruptures and becomes rose-colored..."(Ar-Rahman:37), its color changes to rose color. "like oil", "so which of your Lord's marvels do you disbelieve in?"(Ar-Rahman:38), "On that day neither any human nor unseen being is asked about his misdeeds"(Ar-Rahman:39), this severe day in which heaven changes as such. Heaven gets split on this day as He says, "The heaven shatters thereby..."(Al-Muzzamil:18), on this severe day which makes heaven as such, so, how about humans? On that day, the Day of Resurrection. "... neither any human nor unseen being is asked about his misdeeds"(Ar-Rahman:39), neither any human nor Jinn is asked about his misdeeds.

This verse with Allah's saying, "So, by your Lord, We shall question them all"(Al-Hijr:92), "about what they have been doing"(AL-Hijr:93), "Now, proclaim what you are commanded to and turn away from the mushriks (polytheists)"(Al-Hijr:94). It includes an apparent opposition here, "On that day neither any human nor unseen being is asked about his misdeeds"(Ar-Rahman:39), neither human nor Jinn is asked about his misdeeds. And Allah's saying, "So by your Lord", Allah swears, "... We will surely ask them all"(Al-Hijr:92), "about what they used to do"(Al-Hijr:93), It was said that this differs

from time to time. At one time, no human or Jinn will be asked about his sin, and in another, Allah will ask them, and on the Day of Resurrection, for long periods of time. This is at a time and this is at a time, and it was said that this is only a question about something and this is not a question about anything. "On that day neither any human nor unseen being is asked about his misdeeds"(Ar-Rahman:39), In terms of questioning or reprimanding. He is not reprimanded because he is being questioned or because he is being blamed. And if he apologized and said, "by Allah, I did so and so out of oppression and ignorance", and apologized for this, his excuse would be accepted, and his repentance would be accepted... No, he won't be asked a question of reprimanding and a question of apology, but the question mentioned is a question of insult and humiliation. As it is said to them, "... Where are those you used to associate"(Ghafir:73), "apart from Allah?" They said, "They have strayed from us", It is only a question to reveal their lies, to show their immorality and their perpetration of what they have committed. So, it is a question of determination and this question is of no use to them because "On that day neither any human nor unseen being is asked about his misdeeds"(Ar-Rahman:39), a question for forgiveness. To ask forgiveness, to repent, to be blamed, as He told us that, on this day, they are not blamed. There is no room for anyone now to repent to Allah, to ask for blame, and ask for forgiveness in this. Rather, he will only be asked on the Day of Resurrection, as He says, "And stop them—indeed, they are to be questioned"(As-Saffat:24), "What is the matter with you that you do not help one another?"(As-Saffat:25), why do not you help one another as you used on the world? The masters and followers? Some of you used to help the other in falsehood. "What is the matter with you that you do not help one another?"(As-Saffat:25). He says, "Rather, on this day, they are submissive"(As-Saffat:26), this is a question, "What is the matter with you that you do not help one another?"(As-Saffat:25), not a question regarding the sin, rather, a question to blame and insult. Or it is said to them, "Where are your associates whom you used to claim?", where are your

associates? This is a question not about guilt, rather this is a question about their associates to show that they were not associates and to show their lies. "... They said, “They have strayed from us. In fact, we were calling upon nothing before.” Thus Allah misguides the deniers"(Ghafir:74). Or a question about the duration, as in the saying of Allah that Allah asks these and says, "He (Allah) will say, "How long did you stay on the earth by number of years?"(Al-Mu'minun:112), "They will say, "We stayed for a day or for a part of a day." So, ask the ones who count"(Al-Mu'minun:113), "He will say, "You did not stay but for a little. Would that you have understood (this at that time)!"(Al-Mu'minun:114), "So did you think that We created you for nothing and that you will not be brought back to Us?"(Al-Mu'minun:115), "So, High above all is Allah, the King, the True. There is no god but He, the Lord of the Noble Throne"(Al-Mu'minun:116).

Thus, all these questions that they are asked about are not a question about sins, rather, a question of reprimand and insult, a question that explains their misguidance in that they worship other than Allah which is not worthy of worship. A question about wasting their life in what they wasted in it, it is said to them, "... You have squandered your good things in your Earlier Life and you enjoyed them. So today you are being repaid with the punishment of shame on account of your unjustifiable arrogance on earth, and on account of how you used to defiantly disobey"(Al-Ahqaf:20), All the questions that are directed to the disbelievers are questions of reprimand, insult, and humiliation. As the angels question them, "Did messengers from among you not come to you reciting to you the verses of your Lord, and warning you about the meeting of this day of yours?", they said, "yes, indeed! We testify against our-selves" this is a confession against themselves. He says, "and they testified against themselves that they were disbelievers", that they were disbelievers in this world. Thus, this is their question and the question of the angels for them, "... Did messengers from among you not come to you reciting to you the verses of your Lord, and warning you about the meeting of this day of

yours?" They will say, "Yes (they did), but the word of punishment had become certain against those who disbelieved"(Az-Zumar:71), "It was said, “Enter the gates of Hell, abiding therein.” So how miserable is the dwelling of the arrogant!"(Az-Zumar:72). Therefore, all of these questions are reprimand, insult, and humiliation, rather than a question of guilt, why did you do this? And did you commit this? By meaning, O Lord, forgive me, I did it wrong, I was ignorant, so-and-so seduced me... No, to be blamed over this and penetrate... No, "is asked about his misdeeds"(Ar-Rahman:39), the denial here is questioning the guilt. But another question, "So, by your Lord, We shall question them all"(Al-Hijr:92), "about what they have been doing"(Al-Hijr:93), of criminality, from their polytheism, from their unbelief, to reprimand, to bear witness against themselves, and to affirm themselves, so the punishment will be theirs. "On that day neither any human nor unseen being is asked about his misdeeds"(Ar-Rahman:39), "So which of your Lord’s marvels do you disbelieve in?"(Ar-Rahman:40)

"The criminals are recognized by their marks..."(Ar-Rahman:41), there is no need to ask in order to know the criminal among them because he will be known by his mark. "The criminals are recognized by their marks then taken by the forelocks and the feet"(Ar-Rahman:41), the angels know them and take them, those criminals, with force to Hell. Without asking them about their sins which they committed because they are already marked and known. Thus, they get taken with shame. "Their faces seem to be covered with layers of a dark night", and they get pushed into Hell. "The criminals are recognized by their marks..."(Ar-Rahman:41), by their mark with which they are marked, which their black faces -God forbids-. "... then taken by the forelocks and the feet"(Ar-Rahman:41), they are taken by the forelocks, the forehead. That is, the hair of the forehead. And this is an indication of humiliation. Or by foot, that is, gets pulled by his feet. So, either taken by his forelock and cast in Hell or by feet. So, he is taken by his forelock and feet then cast into Hell, God forbid. "... then taken by the forelocks

and the feet"(Ar-Rahman:41), humiliates and insults them in this way, for they will be led to Hell. They were not blamed, they were not questioned about their sins, then they were taken in this way and thrown into the Fire - God forbids-. "So which of your Lord's marvels do you disbelieve in?"(Ar-Rahman:42), with any blessing of Allah's blessings do you disbelieve, O Jinn and humans? The punishment of the people of criminality is from His blessing and favors because they deserve it. The punishment of the people of criminality is from the marvels of the Lord. Therefore, it is considered as the rest of Him marvels. "So which of your Lord's marvels do you disbelieve in?"(Ar-Rahman:42).

Then, He says, "This is Hell in which the criminals disbelieve"(Ar-Rahman:43), a shift. The matter now is not news, rather, witnessing. As if Allah brings us to witness and says "this is" referring to the near, He did not say "that is"... No, rather, "this is", "This is Hell in which the criminals disbelieve"(Ar-Rahman:43), "they circulate between it and an intensely scalding water"(Ar-Rahman:44), a very gigantic shift; as if the scene before us is seen and standing while Allah refers to it. The fire is referred to in this, and He says, "This is Hell", Allah's prison, the great prison that Allah prepared for His enemies and for those who disobey Him. It is a deep pit, a deep well, with a high flange, and seven gates, one above the other. "It has seven gates; for each gate is an assigned class"(Al-Hijr:44), each door leads to one of its levels -God forbid-. "This is Hell in which the criminals disbelieve"(Ar-Rahman:43), the Prophet says that it will come on the Day of Resurrection to the people while they are in the scene with seventy thousand bridles; and with every bridle will be seventy thousand angels, pulling it. "This is Hell in which the criminals disbelieve"(Ar-Rahman:43), Allah moves us and points at it saying, "... in which the criminals disbelieve"(Ar-Rahman:43), here "in which the criminals disbelieve" is in the present tense which indicates presence and continuance. That is, in the case of criminals' disbelief, this is Hell. As if they are denying it now. "This is Hell in which the criminals disbelieve"(Ar-

Rahman:43), present, ready, and those will enter it. As if the matter is before us now, Allah shows it as if we are witnessing it now. "... in which the criminals disbelieve"(Ar-Rahman:43), He did not say, "This is Hell which the criminals used to disbelieve in the world..." No, " in which the criminals disbelieve now". As if it is present, established, subjected before the sights. "This is Hell in which the criminals disbelieve"(Ar-Rahman:43)

"they circulate between it and an intensely scalding water"(Ar-Rahman:44), "they circulate between it", in this Hell. "... and an intensely scalding water"(Ar-Rahman:44), they run to escape from the fire seeking to drink water, but there is no water for him except for hot water, scalding water, which was threatened, and heated up to the maximum heat. Scalding, the extreme. It is reaching the limit of the thing, which is the last degree of what it takes from heat. For example, this-worldly water now reaches its final limit of heat over one hundred degrees. So, after that, water cannot take more than one hundred degrees, not even one degree if the fire is lit on, it will remain at one hundred degrees or turn into steam. Thus, it is Scalding water when it reaches one hundred degrees. We say, this is intensely scalding water, it reached its limit. Yet, the intensely scalding water on the Day of Resurrection -God forbid-; the water on the Day of Resurrection is different from the water of this world. The worldly water that we are familiar with is water that has no smell, sweet, transparent, soft. Yet, the Day of Resurrection water is thick and stinky, as He says, "When they cry for aid, they will be aided with water like molten metal, which will burn ˹their˺ faces", water like molten metal, molten metal is the melted metal. Thus, it is thick as melted copper, lead, or gold. See the density of gold or iron when it is melted, thus, this water is thick as such. And this water is so hot that it burns the face. The heat coming from it burns the faces -God forbids-. Then, when it gets into the stomach, it cuts the intestines, He says, "given to drink boiling water so that it cuts up their bowels", thus, the water of

the Day of Resurrection is not as the worldly water, and not as its heat, nor as to its characteristics. Rather, it is different water.

"They circulate between it and an intensely scalding water"(Ar-Rahman:44), he runs from Hell -God forbids- to the water seeking it. Then, when he drinks from it, he sees from the torment a color greater than the color of the fire, so he flees to the fire a second time. Then, the fire burns him and distorts him and he flees to the water. Thus, he remains in his circumambulation, running between this and that. "they circulate between it and an intensely scalding water"(Ar-Rahman:44), they run from this to that, so, he runs from punishment to punishment, and every punishment is more severe than its kind and some of it. This is more severe than that. Moreover, every punishment from it leads to death separately; if the situation was as the world. Yet, he does not die, as He says, "... And death comes at him from everywhere but he is not to die, and beyond him is a harsh punishment"(Ibrahim:17), "This is Hell in which the criminals disbelieve"(Ar-Rahman:43), "they circulate between it and an intensely scalding water"(Ar-Rahman:44), "So which of your Lord's marvels do you disbelieve in?"(Ar-Rahman:45), not against any of the Lord's marvels we disbelieve. Praise is to Allah.

Then, after this, Allah began to explain His bounties and favors because Allah the Lord of Majesty. This is from His Majesty, and the Lord of Bounty, and this is from His Bounty. "But for whoever feared standing before his Lord there are two Gardens(in Paradise)"(Ar-Rahman:46).

يقول الله ﷻ {وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّتَانِ}[الرحمن:46] {فَبِأَيِّ آلاءِ رَبِّكُمَا تُكَذِّبَانِ}[الرحمن:47] {ذَوَاتَا أَفْنَانٍ}[الرحمن:48] {فَبِأَيِّ آلاءِ رَبِّكُمَا تُكَذِّبَانِ}[الرحمن:49] {فِيهِمَا عَيْنَانِ تَجْرِيَانِ}[الرحمن:50] {فَبِأَيِّ آلاءِ رَبِّكُمَا تُكَذِّبَانِ}[الرحمن:51] {فِيهِمَا مِنْ كُلِّ فَاكِهَةٍ زَوْجَانِ}[الرحمن:52] {فَبِأَيِّ آلاءِ رَبِّكُمَا تُكَذِّبَانِ}[الرحمن:53] {مُتَّكِئِينَ عَلَى فُرُشٍ بَطَائِنُهَا مِنْ إِسْتَبْرَقٍ وَجَنَى الْجَنَّتَيْنِ دَانٍ}[الرحمن:54] {فَبِأَيِّ آلاءِ رَبِّكُمَا تُكَذِّبَانِ}[الرحمن:55] {فِيهِنَّ قَاصِرَاتُ الطَّرْفِ لَمْ يَطْمِثْهُنَّ إِنْسٌ قَبْلَهُمْ وَلا جَانٌّ}[الرحمن:56]

{فَبِأَيِّ آلاءِ رَبِّكُمَا تُكَذِّبَانِ}[الرحمن:57] {كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ}[الرحمن:58] {فَبِأَيِّ آلاءِ رَبِّكُمَا تُكَذِّبَانِ}[الرحمن:59] {هَلْ جَزَاءُ الإِحْسَانِ إِلَّا الإِحْسَانُ}[الرحمن:60] {فَبِأَيِّ آلاءِ رَبِّكُمَا تُكَذِّبَانِ}[الرحمن:61]

Allah ﷻ says, "But for whoever feared standing before his Lord there are two Gardens(in Paradise)"(Ar-Rahman:46), "So which of your Lord's marvels do you disbelieve in?"(Ar-Rahman:47), "Both having varieties"(Ar-Rahman:48), "So which of your Lord's marvels do you disbelieve in?"(Ar-Rahman:49), "In them are two flowing springs"(Ar-Rahman:50), "So which of your Lord's marvels do you disbelieve in?"(Ar-Rahman:51), "In them, of every kind of fruit there is apair"(Ar-Rahman:52), "So which of your Lord's marvels do you disbelieve in?"(Ar-Rahman:53), "Reclining on furnishings lined with brocade, and the yield of the two Gardens are near at hand"(Ar-Rahman:54), "So which of your Lord's marvels do you disbelieve in?"(Ar-Rahman:55), "In them are bashful maidens, untouched before by any human or unseen being"(Ar-Rahman:56), "So which of your Lord's marvels do you disbelieve in?"(Ar-Rahman:57), "Like rubies and corals"(Ar-Rahman:58), "So which of your Lord's marvels do you disbelieve in?"(Ar-Rahman:59), "Is the repayment of kindness anything but kindness?"(Ar-Rahman:60), "So which of your Lord's marvels do you disbelieve in?"(Ar-Rahman:61). After Allah mentioned the punishment of the deniers and those stubborn from the Jinn and humans by saying, "The criminals are recognized by their marks..."(Ar-Rahman:41), on the Day of Resurrection while herded. "... then taken by the forelocks and the feet"(Ar-Rahman:41), they are taken by their forelocks and feet to Hell, God forbid. "So which of your Lord's marvels do you disbelieve in?"(Ar-Rahman:42), "This is Hell in which the criminals disbelieve"(Ar-Rahman:43), "they circulate between it and an intensely scalding water"(Ar-Rahman:44), they run from scalding water which reached the at most heat and Hell, God forbid. "they circulate between it and an intensely scalding

water"(Ar-Rahman:44), "So which of your Lord's marvels do you disbelieve in?"(Ar-Rahman:45).

After He mentioned that this surah, Ar-Rahman, is a speech from Allah to humans and Jinn, Allah started it by introducing Himself, "The All-Merciful"(Ar-Rahman:1). Then, of His marvels, blessings, favors over His servants. Starting with teaching the Qur'an which is from His great blessings or the greatest blessing on earth. "The All-Merciful"(Ar-Rahman:1), "taught the Recital"(Ar-Rahman:2), then, Allah mentioned His blessings over Jinn and humans, then addressed them about faith. Then, He challenged them to penetrate from His possession, to penetrate from the bounds of heavens and earth. Then, He warned them by mentioning how their case will be on the Day of Resurrection and the case of criminals. Then, this is the case of the people of faith. He says, "But for whoever feared standing before his Lord there are two Gardens(in Paradise)"(Ar-Rahman:46), standing before his lord refers to the day he will be standing between the Lord's hands. This case of standing is attributed to the Lord because it is the stand of the servant between his lord's hands. "But for whoever feared standing before his Lord..."(Ar-Rahman:46), the servant who feared the time or the place in which he stands before Allah on this difficult day will get two Gardens. There is no doubt that everyone from those who fear standing before Allah is prepared for this. He worked in order to survive this difficult situation. This is the greatest position in which a person will ever stand when he stands to be judged between his Lord's hands. Thus, whoever fears this position with the necessity of preparing what saves him from this, and is prepared for this great day will have two Gardens from Allah, two orchards. The Garden is the great orchard whose branches are tangled. Thus, this is Allah's reward.

"But for whoever feared standing before his Lord there are two Gardens(in Paradise)"(Ar-Rahman:46), as the Prophet ﷺ said, "There would be two gardens (in Paradise) the vessels and contents of which would be of silver, and two

gardens whose vessels and contents would be of gold. The only thing intervening to hinder the people from looking at their Lord will be the mantle of Grandeur over His face in the Garden of Eden". two gardens with preference. Whoever goes to the people of higher ranks, and silver is to those below them, Paradise is with preference. Therefore, Allah demonstrated here the attribute of the higher Paradise and the attribute of Paradise that is below the higher Paradise, the Prophet says, "two gardens whose vessels and contents would be of gold", everything in it is of gold, even the buildings and what is between them. "There would be two gardens (in Paradise) the vessels and contents of which would be of silver. The only thing intervening to hinder the people from looking at their Lord will be the mantle of Grandeur over His face in the Garden of Eden". "But for whoever feared standing before his Lord there are two Gardens(in Paradise)"(Ar-Rahman:46), "So which of your Lord's marvels do you disbelieve in?"(Ar-Rahman:47), we do not disbelieve any of our Lord's marvels. Praise is to Allah. "Both having varieties"(Ar-Rahman:48), Allah described these two gardens and said, "Both having varieties"(Ar-Rahman:48), varieties are the plural of variety. The variety is the branches of this tree. Thus, they are two gardens with different varieties. Each one of them consists of tangled branches. "Both having varieties"(Ar-Rahman:48), it is not a barren Paradise, miserable, poor, rather, great trees whose branches are tangled. "Both having varieties"(Ar-Rahman:48), the varieties are the tree branches. "So which of your Lord's marvels do you disbelieve in?"(Ar-Rahman:49), "In them are two flowing springs"(Ar-Rahman:50), in them, in these two gardens. "... two flowing springs"(Ar-Rahman:50), two water springs. Allah made it as peers. "... two flowing springs"(Ar-Rahman:50), not only one spring, rather, two springs of flowing water. And He mentioned that the worldly springs are different because the flowing of the not staling water is as He says, "The likeness of the Garden(of Paradise) that the mindful (of God) have been promised: rivers of water, notstaling1; and rivers of milk whose taste has not changed; and rivers of wine, a

delight for those who drink; and rivers of honey, clarified and pure. And they have therein of all products..."(Muhammad:15), "In them are two flowing springs"(Ar-Rahman:50), these gardens are watered by this not staling water. "So which of your Lord's marvels do you disbelieve in?"(Ar-Rahman:51), with any of the Lord's blessings you disbelieve, O humans and Jinn?

"In them, of every kind of fruit there is apair"(Ar-Rahman:52), Allah did not mention here the types of fruits because this would take so much time. Rather, He says, "of every kind of fruit", from what people know on this earth and do not. The type of fruit that they did not know and has its like in heaven; only names are mentioned regarding what is in heaven. Allah says, "In them, of every kind of fruit..."(Ar-Rahman:52), which you know. As He says in surah Al-Baqarah, "and they are brought(them) in(perfect) resemblance. And for them are cleansed spouses therein, and therein they abide", "Whenever they are provided with any produce therefrom as provision, they say, "This is what we were provided with before", Whenever they are provided with any produce therefrom as provision, they say, "this is what we were provided with before in the world. But Ibn Abbas says, "There is nothing in Paradise that has been mentioned to you except the names. The flavors, shapes, and properties are completely different from the fruits of this world." "of every kind of fruit", from what they know and do not know because Allah prepared for his faithful servant what "have never been seen by an eye, or heard by an ear, or imagined by a human being", "In them, of every kind of fruit there is apair"(Ar-Rahman:52), two kinds of this fruit which they know and did not. "So which of your Lord's marvels do you disbelieve in?"(Ar-Rahman:53).

"Reclining on furnishings lined with brocade, and the yield of the two Gardens are near at hand"(Ar-Rahman:54), They have no job, no work. The people of Paradise do not work, any kind of work of toil and strive, in agriculture, in industry, in sewing, in construction, in any of these works. Rather, all of their

blessings, desires, and lusts exist, present, easy, and without getting tired for its sake. Thus, they are not busy except in their pleasures and in what Allah honored them with. "Indeed, today the fellows of the Garden(of Paradise) are happily busy"(Ya-Sin:55), "they and their spouses, in shades, reclining on couches"(Ya-Sin:56). Their job is to enjoy what Allah gave them. Therefore, Allah says that the people of heaven, "Reclining on furnishings", as if this is their job and work only to recline, lay on, and relax. "Reclining on furnishings", sitting on it. He says, "... lined with brocade, and the yield of the two Gardens are near at hand"(Ar-Rahman:54), The lining and the epithelium. The epithelium refers to what is on the surface of the mattress, and the lining is what is hidden. Allah described the lining and did not mention the epithelium because the epithelium is something beyond description, unmatched, no picture can describe it. "lined with brocade", brocade is thick silk, this is the lining. Silk is the most honorable and the highest mattress and clothing known to the people of this world. Nothing is more honorable nor higher than silk, and they do not know anything other than this. This is the lining, and as for the epithelium, it was not mentioned to them because it has no liking until they are told that its epithelium is in this way.

"... lined with brocade, and the yield of the two Gardens are near at hand"(Ar-Rahman:54), the yield is the fruit, which is collected and picked from the heavenly fruits. Near, close to the place of reclining, to the place in which they sit on their furnishings. The fruit comes to them because the heavenly fruits are near and within reach. As He says, "... and its clusters(of fruit) are brought low within reach"(Al-Insan:14), brought low because it comes to the one reclining from the people of heaven by sign, by heart sign. by only desiring, looking at, and pointing at it, the branch comes closer to the extent that he picks it and eats whatever he wills from it. Then, when he is full, it goes back to its place, thus, it is within reach. "and the yield of the two Gardens are near at hand", The fruits of Paradise are near. Allah depicts this scene and this real view for us. The authentic,

which is not fiction, rather, this is the word of the Lord which is real. Further, this is the real enjoyment of the people of Paradise on the day that Allah enters them into it. This is its reality, and this is the existing matter. Thus, Allah says about the people of Paradise, "Reclining on furnishings lined with brocade, and the yield of the two Gardens are near at hand"(Ar-Rahman:54). Then He says, "So which of your Lord's marvels do you disbelieve in?"(Ar-Rahman:55).

"In them", in these gardens, "... are bashful maidens, untouched before by any human or unseen being"(Ar-Rahman:56), Allah started describing the woman of heaven to the people of faith. "bashful maidens", bashful refers to the sight. It means that her sight is concentrated over her companion; she does not see more beautiful, or better, or more honorable, or beloved than her companion. Therefore, her sight is limited over him, thus, she does not look at anyone other than him. She does not look at others, so her sight is only concentrating on her companion. Her sight, concern, and love are only for her companion. "In them are bashful maidens, untouched before by any human or unseen being"(Ar-Rahman:65), the first attribute is being available and concentrating only over the companion, further, does not look at others. And this is a perfect attribute, the perfect woman attribute to be only for her husband having no other in her heart, or in her soul. Further, she does not look at anyone other than him. Then, the other thing, He says, "... untouched before by any human or unseen being"(Ar-Rahman:56), touching refers to intercourse. That is, no one ever touched them before the people of faith who were honored in heaven. "by any human or unseen being", neither human nor Jinn ever touched them. Thus, they are not married, rather, virgins. "We have created them perfectly"(Al-Waqi'ah:35), "and made them virgins"(Al-Waqi'ah:36), "tender, of matching age"(Al-Waqi'ah:37), "for the fellows of the right"(Al-Waqi'ah:38), "a throng from the ancients"(Al-Waqi'ah:39), "and a throng from the latecomers"(Al-Waqi'ah:40). This description is regarding the women of heaven whom Allah created in heaven for the people of faith. Further,

they were never married or touched by humans or Jinn. "In them are bashful maidens", those fair women who are created and present in the Lord's heaven. Those are not as worldly women, rather, those are a gift from the Lord for His faithful servants in heaven. "In them are bashful maidens, untouched before by any human or unseen being"(Ar-Rahman:56), "So which of your Lord's marvels do you disbelieve in?"(Ar-Rahman:57).

Then, Allah described them by saying, "Like rubies and corals"(Ar-Rahman:58), "Like", these are the body descriptions. "... rubies and corals"(Ar-Rahman:58), these precious stones. The purity of the rubies from which the thread can be seen. If the rubies are clear, the thread is seen through it. He says, "Like rubies and corals"(Ar-Rahman:58), regarding this, the Prophet says, "To go out in the cause of Allah in the morning, or the afternoon, is better than the world and what is in it. And the space that a bow of one of you - or the space that his hand - would occupy in Paradise is better than the world and what is in it. And if a woman among the women inhabiting Paradise were to appear to the people of the earth, then she would illuminate what is between (the heavens and the earth), and a pleasant scent would fill up what is between them", fragrant. "and a pleasant scent would fill up what is between them", this environment between earth and heaven would smell good. "then she would illuminate what is between (the heavens and the earth), and the scarf on her head is better than the world and what is in it". And he said, "and every person would have two wives and the marrow of their shanks would glimmer beneath the flesh", through the bone and the flesh, the marrow of their shanks would glimmer due to the transparency of the flesh. The body is transparent and not scalded and closed, as is the norm in the bodies of the people of this world. "Like rubies and corals."(Ar-Rahman:58). He says, "So which of your Lord's marvels do you disbelieve in?"(Ar-Rahman:59), with what of Allah's marvels do you disbelieve, O Jinn and humans?

Then, He says, "Is the repayment of kindness anything but kindness?"(Ar-Rahman:60), this question came at the conclusion of this description of this greatness and exaggeration in honor because Allah honored the people of faith with this honor, which is the purpose of honoring and rewarding them with what is saved for them from these fruitful gardens, this emptiness of work, this pleasure of these desires, and these women of these descriptions. Allah says, "Is the repayment of kindness anything but kindness?"(Ar-Rahman:60), these people have done well in this world. This gift of Allah is for the people of Paradise, for this type of people who did well in this world. So, do they get repaid for their kindness but with the Lord's kindness as well? The kindness of the people of faith in the world is by faith and good deeds. This is kindness, "Ihsan is to worship Allah as if you see Him, and if you do not achieve this state of devotion, then (take it for granted that) Allah sees you." These people worshiped Allah in this world, fearing Him, and hoping for His reward. They believed and obeyed Him, and since this was their goodness in this world, then Allah will meet them with His kindness in the Hereafter. This is from His gift and kindness. "Is the repayment of kindness anything but kindness?"(Ar-Rahman:60), a declarative question. Yes, and Allah is the best Rewarder. There is neither a Rewarder nor kind like Allah because Allah is the Lord God who rewards a good deed ten times as much, to seven hundred times, to many times. And this is from His reward, His Paradise is from His reward which He prepared for these good-doers. "Is the repayment of kindness anything but kindness?"(Ar-Rahman:60), "So which of your Lord’s marvels do you disbelieve in?"(Ar-Rahman:61).

Then, He says, "And beneath them are two gardens"(Ar-Rahman:62), beneath these two high heavens in rank, and from these qualities, and in what these two gardens abound with, beneath them there are two other gardens. Allah places the people of faith in their ranks, their deeds place them in their ranks. Each one according to his deeds. "every person is in pledge for what(deeds) he has earned",

those who were below their brothers in obedience have two heavens for each one of them beneath the higher heavens. "And beneath them are two gardens"(Ar-Rahman:62), "So which of your Lord's marvels do you disbelieve in?"(Ar-Rahman:63), "Both of deepest green"(Ar-Rahman:64), Allah described these gardens as being of deepest green. Deep green refers to the intensity of greenness that tends to be black. This is the severe greenness due to fertility and prodigality and that they are gardens of severe greenness. "Both of deepest green"(Ar-Rahman:64), "So which of your Lord's marvels do you disbelieve in?"(Ar-Rahman:65), none of Your marvels, O Lord, that we disbelieve. Praise is to Allah. "In them are two gushing springs"(Ar-Rahman:66), in these two gardens there are two gushing springs. Gushing is to come out strong from the earth, here in the first gardens, Allah says, "Both having varieties"(Ar-Rahman:48), then, He says, "In them are two flowing springs"(Ar-Rahman:50), He described the springs as being flowing, and here as being gushing. Gushing is effervescent. And there is no doubt that all of this is out of kindness, but something is more perfect than something. The flow of the spring is calm, smooth, and easy, which is more complete and higher than the gushing of the spring in a state of effervescence. "In them are two gushing springs"(Ar-Rahman:66), "So which of your Lord's marvels do you disbelieve in?"(Ar-Rahman:67).

"In them are fruits and date-palms and pomegranates"(Ar-Rahman:68), Allah described these gardens here which are beneath these. He says regarding the higher gardens, "In them, of every kind of fruit there is apair"(Ar-Rahman:52), of every kind of fruit from what they know and don't. A pair, two kinds. Yet, Allah says here, "In them are fruits"(Ar-Rahman:68), without specifying and this is to multiply. "and date-palms", He mentioned date-palms because it is the most honorable and best of fruits. And pomegranates as well. He says, "In them are fruits and date-palms and pomegranates"(Ar-Rahman:68), this description is beneath the previous description. Then, He says, "So which of your Lord's

marvels do you disbelieve in?"(Ar-Rahman:69), with what of your Lord's marvels do you disbelieve, O Jinn and humans? "In them are good, beautiful ones"(Ar-Rahman:70), in them, in these heavens, "... good, beautiful ones"(Ar-Rahman:70), Allah described its women as being good and beautiful. "... good, beautiful ones"(Ar-Rahman:70), this is the description of the women of heaven which is beneath the higher heaven. "So which of your Lord's marvels do you disbelieve in?"(Ar-Rahman:71).

Then, He says, "Spouses with lovely wide eyes, secluded in pavilions"(Ar-Rahman:72), Spouses with lovely wide eyes are the plural of the spouse with lovely wide eyes. The spouse with lovely wide eyes refers to the beauty in the eye, either as it was described in that it is intensely black with intense whiteness. Or that it is darkening in the side of the eye. This is from the aesthetic description of the woman's eye. "Spouses with lovely wide eyes, secluded in pavilions"(Ar-Rahman:72), The secluded means isolated in its place. In pavilions that she does not go out, not of those who go out to work, to markets, agriculture, and mixing. Rather, they are in the pavilions, and the pavilions of Paradise are not what is known from the pavilions of this world. The pavilions of the world are tents of hair, of cotton, a tent, no matter how big it is, we can say one thousand or two thousand square meters in size, but the pavilions of the Hereafter are a different matter. As the Prophet said, "In Jannah the believer will have a tent made of a single hollowed pearl of which the length will be sixty miles in the sky", Sixty miles in the sky, that is, more than a hundred kilometers. This is a building that mankind has never known and has never known to this day. But this one is made of a hollow pearl, a single pearl. One pearl, hollow, and its height in the sky is as such. In the hadith of al-Bukhari, "sixty miles in the sky. The believer will have his wives with him", He has wives here, and he has wives here...., in this very vast expanse. "and they will not be able to see one another", This is the tent, thus, the tents of Paradise are not like the tents of the world. One tent of this size is one

pearl. And the spouses with lovely wide eyes secluded are isolated in these tents. In the sides of the tent or the tents of the people of faith. The description here as He says, "Spouses with lovely wide eyes, secluded in pavilions"(Ar-Rahman:72), and the previous description is, "In them are bashful maidens, untouched before by any human or unseen being"(Ar-Rahman:56). There is no doubt that the one whose sight is only over her companion is other than the one isolated in her tent. "Spouses with lovely wide eyes, secluded in pavilions"(Ar-Rahman:72), "So which of your Lord's marvels do you disbelieve in?"(Ar-Rahman:73), with what of your Lord's marvel do you, Jinn and Humans, disbelieve? Then, He says, "Untouched before by any human or unseen being"(Ar-Rahman:74), untouched, never been married before the people of faith. Neither by a human nor by Jinn had ever been touched. Rather, Allah created them only for the people of heaven. He says, "So which of your Lord's marvels do you disbelieve in?"(Ar-Rahman:75)

"Reclining on green cushions and exquisite carpets"(Ar-Rahman:76), referring to the people of heaven. "Reclining on green cushions..."(Ar-Rahman:76), cushions refer to high cushions upon which they sit. Green of silk. "and exquisite carpets", the carpets are the great rugs, great carpets. Exquisite, good, and there is no doubt that when it is said that Paradise has carpets, and the meaning of the carpets are the great big carpets. The great rugs, there is no doubt that there is a huge difference between the carpets of the world made of silk, for example, the silk of this world, and between those of the Hereafter; and between what was mentioned in the Hereafter. Here, Allah described these as being on green couches. High and elevated seating, as well as low seating of carpets in the sides and gardens of heavens, and this is a very great and wonderful view of Allah Who depicts it for us and transmits it to us. Imagine! a tent made of a hollow pearl a hundred miles high in the sky, then these green couches that were prepared here and there, in addition to the carpets spread here and there. This is a matter beyond

description which Allah describes and conveys to us. And no matter how much imagination and visualization we reach, we cannot reach the reality of what is in Paradise because what is in Paradise is above what we can imagine and describe. Yet, Allah brought it close to us with these meanings and what we see in this world. Hereafter, there is no doubt that it is greater than our imagination can reach its reality. "Reclining on green cushions and exquisite carpets"(Ar-Rahman:76), "So which of your Lord's marvels do you disbelieve in?"(Ar-Rahman:77).

Then, Allah concluded this great surah with this great verse including all these meanings. He says, "Supremely Blessed be the Name of your Lord, the Possessor of majesty and nobility"(Ar-Rahman:78), Supremely Blessed, He is great and multiplied in His goodness and kindness. "the Name of your Lord, the Possessor of majesty", Allah, the Possessor of majesty. Majesty is power, oppression, and greatness. His greatness includes Hell which Allah prepared for His enemies. "and nobility", which includes His heaven. Heaven with all of its attributes is from His nobility. Further, the described Hell and the disbelievers' punishment here is from His majesty. Thus, He is the Possessor of majesty and nobility.

I ask Allah's forgiveness for me and you for every sin, and praise is to Allah, the Lord of the Worlds.

With this, this great Surah ends. We ask Allah to forgive our sins, repent to Him, turn to Him, and seek refuge in Him. Praise is to Allah, the Lord of the Worlds, at the beginning and the end. And peace be upon His servant and messenger Mohammad. We ask Allah to make it beneficial to Muslims in the east and west of the earth, and to make this a treasure for us on the Day of Resurrection.

Al-Waqi'ah

بسم الله الرحمن الرحيم، {إِذَا وَقَعَتِ الْوَاقِعَةُ}[الواقعة:1] {لَيْسَ لِوَقْعَتِهَا كَاذِبَةٌ}[الواقعة:2] {خَافِضَةٌ رَافِعَةٌ}[الواقعة:3] {إِذَا رُجَّتِ الأَرْضُ رَجًّا}[الواقعة:4] {وَبُسَّتِ الْجِبَالُ بَسًّا}[الواقعة:5] {فَكَانَتْ هَبَاءً مُنْبَثًّا}[الواقعة:6] {وَكُنتُمْ أَزْوَاجًا ثَلاثَةً}[الواقعة:7] {فَأَصْحَابُ الْمَيْمَنَةِ مَا أَصْحَابُ الْمَيْمَنَةِ}[الواقعة:8] {وَأَصْحَابُ الْمَشْأَمَةِ مَا أَصْحَابُ الْمَشْأَمَةِ}[الواقعة:9] {وَالسَّابِقُونَ السَّابِقُونَ}[الواقعة:10] {أُوْلَئِكَ الْمُقَرَّبُونَ}[الواقعة:11] {فِي جَنَّاتِ النَّعِيمِ}[الواقعة:12] {ثُلَّةٌ مِنَ الأَوَّلِينَ}[الواقعة:13] {وَقَلِيلٌ مِنَ الآخِرِينَ}[الواقعة:14] {عَلَى سُرُرٍ مَوْضُونَةٍ}[الواقعة:15] {مُتَّكِئِينَ عَلَيْهَا مُتَقَابِلِينَ}[الواقعة:16] {يَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُخَلَّدُونَ}[الواقعة:17] {بِأَكْوَابٍ وَأَبَارِيقَ وَكَأْسٍ مِنْ مَعِينٍ}[الواقعة:18] {لا يُصَدَّعُونَ عَنْهَا وَلا يُنزِفُونَ}[الواقعة:19] {وَفَاكِهَةٍ مِمَّا يَتَخَيَّرُونَ}[الواقعة:20] {وَلَحْمِ طَيْرٍ مِمَّا يَشْتَهُونَ}[الواقعة:21] {وَحُورٌ عِينٌ}[الواقعة:22] {كَأَمْثَالِ اللُّؤْلُؤِ الْمَكْنُونِ}[الواقعة:23] {جَزَاءً بِمَا كَانُوا يَعْمَلُونَ}[الواقعة:24] {لا يَسْمَعُونَ فِيهَا لَغْوًا وَلا تَأْثِيمًا}[الواقعة:25] {إِلَّا قِيلًا سَلامًا سَلامًا}[الواقعة:26]

In the name of Allah, the All-Merciful, the Bestower of mercy, "When the inevitable event befalls"(Al-Waqi'ah:1), "no disbelief will there be about its befalling"(Al-Waqi'ah:2), "bringing low, raising high."(Al-Waqi'ah:3), "When the earth is shaken violently"(Al-Waqi'ah:4), "and mountains are crushed and crumbled"(Al-Waqi'ah:5), "and become scattered dust,"(Al-Waqi'ah:6), "and you become three classes"(Al-Waqi'ah:7), "the fellows of the rightness; what of the fellows of the rightness!"(Al-Waqi'ah:8), "And the fellows of the ill-omened; what of the fellows of the ill-omened!"(Al-Waqi'ah:9), "And the pioneers, the pioneers"(Al-Waqi'ah:10), "those are the ones brought near(to God)"(Al-Waqi'ah:11), "in the Gardens of Bliss"(Al-Waqi'ah:12), "a throng from the ancients"(Al-Waqi'ah:13), "and a small band from the latecomers"(Al-Waqi'ah:14), "on luxurious couches"(Al-Waqi'ah:15), "leaning on them, facing one another"(Al-Waqi'ah:16), "Serving them will be immortal youths"(Al-Waqi'ah:17), "with glasses, and pitchers, and a cup from a flowing spring"(Al-Waqi'ah:18), "causing them neither headache nor intoxication"(Al-Waqi'ah:19), "and fruit of their choice"(Al-Waqi'ah:20), "and meat of any bird they may desire"(Al-Waqi'ah:21), "And(in it are) spouses with lovely wide eyes"(Al-

Waqi'ah:22), "like well-preserved pearls"(Al-Waqi'ah:23), "as a repayment on account of what they used to do"(Al-Waqi'ah:24), "Therein they will hear no idle talk and no recrimination"(Al-Waqi'ah:25), "except for the saying: “Peace, peace"(Al-Waqi'ah:26). Surat Al-Waqi'ah is a Meccan surah. Allah started this surah by saying, "When the inevitable event befalls"(Al-Waqi'ah:1). Befall happened. Befalling is the event that must be. The inevitable because it will certainly take place on the Day of Resurrection. Allah called it inevitable because it is an event that most surely will take place.

He says, "no disbelief will there be about its befalling"(Al-Waqi'ah:2), there is no disbelief about its occurrence and happening. There is no disbelief about this because Allah willed this matter and made it inevitable before He created the creation. Before He created heavens and earth. "All praise be to Allah, Who created the heavens and the earth and made the darkness(es) and the light; thereafter those who have denied equate(others) with their Lord"(Al-An'am:1), "It is He Who created you from clay, then decreed a term, and a term stated by him..."(Al-An'am:2), a stated term for every soul decreed by Him to the Day of Resurrection. And that it must be, firstly, in order for the justice of Allah and His mercy to be fulfilled in His servants because He is the Lord of Judgment, Justice, the Justifier, the Wise who puts every matter in its proper place. And in this world, which includes Muslims and criminals, Allah cannot make them equal in the end. "Shall We treat the Muslims like the criminals?"(Al-Qalam:35), "What is the matter with you? How do you judge?"(Al-Qalam:36), the Day of Resurrection must be so that everyone would take his right and his reward from Allah. Thus, those who obey Allah will receive their reward, and those who disobey Him and disbelieve in Him, and those who insulted His Messengers and disbelieved in them must take their reward. As if He leaves them with no judgment, He makes the fate of the believer the same as the fate of the infidel and the criminal as the Muslim. This is impossible. "So did you think that We created you for nothing

and that you will not be brought back to Us?"(Al-Mu'minun:115), "Rather, Most High is Allah, the True King", "Or are We to make those who have attained faith and have done righteous deeds equal to those who spread corruption in the earth? Or are We to make the people who are mindful(of God) equal to the wicked?"(Sad:28), It is not possible for Allah to make this as such. Allah decreed it, sent, revealed, and informed about it with all the evidence and clear proof that this matter is inevitable and it must be. He informed about it on the tongues of His Messengers. The messengers are all warners for this day, they came with the warning about this day and that everyone must prepare for this day. They must work in obedience to Allah and know that there is a day when they will stand in the hands of Allah. Allah says to Moses, "The Hour is indeed coming—I almost hide it—so that every single self is paid for what it endeavors"(Taha:15), "So let not the one who denies it and has been following his own whim bar you from it, lest you fall(into doom)"(Taha:16).

Our Prophet is also a warner and came with a warning from the Hour. "Supremely Blessed be the One Who bestowed the Criterion from on high upon His servant, to be a warner to all realms"(Al-Furqan:1). When Allah sent Adam upon earth, He told him that there is a day that he will be led to. He says, "He said, “Descend as enemies to one another, and in the earth you will have a place of settlement and enjoyment for a while"(Al-A'raf:24), It has a time in which it must end, and a term that must end so that Allah would hold everyone accountable. Allah's telling and warning through His Messengers and His oaths that this must happen. "And they want you to tell them whether it is true. Say, "Yes, by my Lord, it is true. And you cannot frustrate (His plan)"(Yunus:53), Then Allah set forth parables, evidence, and proofs for everyone who doubted this day. Either that Allah cannot, according to them, re-create them after being perished, lost, and expire because their atoms are gone. The infidels say, "Can it be that when we have become lost into the earth—can it be that we will really be

brought to a new creation?", "Can it be that when we have died and become dust . . .? This is a far-fetched return"(Qaf:3), this is impossible, how would we be brought once again? He told them that the One who started their creation must bring them back. And that it is easy for Him, and that the creation of the heavens and the earth is greater than the creation of people. The witness is that Allah struck parables and clarified the verses and the proof that the Day of Resurrection must take place, "no disbelief will there be about its befalling"(Al-Waqi'ah:2).

Then, Allah described this inevitable event, the Day of Resurrection, He says, "bringing low, raising high"(Al-Waqi'ah:3), Lower people who were of high and supreme status in this world and honor. It lowers them in the Hereafter, they become like plants. And raises other people who were from the people of poverty, needy, weakness, and humiliation in this world, but you raise them to the highest heaven. Thus, it is "bringing low, raising high"(Al-Waqi'ah:3), People will not be the way they are, kings and masters. As they were kings and masters in this world, they will be kings and masters in the hereafter, and the poor, the infirm, and the needy are as they were in this world. Thus, the poor in this world would be poor in the hereafter... No, but this elevation is by faith and piety. Allah raises people by means of it. Likewise, Allah lowers the people of unbelief and disobedience to Hell, to the lowest of Hell ranks. "bringing low, raising high"(Al-Waqi'ah:3). It was mentioned in the hadith that, "There was a dispute between the Hell and the Paradise and it (the Hell) said: The haughty and the proud would find abode in me. And the Paradise said: The meek and the humble would find their abode in me. Thereupon Allah, the Exalted and Glorious, (addressing the Hell) said: You are (the means) of My punishment by which I punish those of My servants whom I wish. (And addressing the Paradise) He said: You are only My Mercy by means of which 1 shall show mercy to those whom I wish, but each one of you would be full". The Prophet said, "I stood at the gate of Paradise and saw that the majority of the people who entered it were the poor". These are among the poor

and weak people in this world, but Allah raised them up, and in the hadith as well that, "A man passed by the Prophet (ﷺ), so he asked a man who was sitting near him, "What is your opinion about this man? That man replied: "He is one of the noblest men. By Allah, he is certainly a proper person for (a girl) being given in marriage if he seeks to marry, and his recommendation is fit to be accepted if he recommends". Messenger of Allah (ﷺ) remained silent. Then another man passed. Messenger of Allah (ﷺ) enquired, "What is your opinion about this man? He replied: "O Messenger of Allah, he is one of the poor Muslims. He is not a proper person (for a girl) to be given in marriage to, and his recommendation would not be accepted if he makes one; if he speaks, he is not to be listened to." Messenger of Allah (ﷺ) said, "He is better than the former by earthfuls". The scales of Allah in elevation and lowness belong to Allah. And on the Day of Resurrection, you will do this, on the Day of Resurrection, "bringing low, raising high"(Al-Waqi'ah:3), it lowers people who were people of honor in this world and raises people who were among the people of weakness, misery, and poverty, but they were from the people of piety. Thus, it raises them to the highest ranks.

Then, Allah demonstrated the signs indicating this inevitable, He says, "When the earth is shaken violently"(Al-Waqi'ah:4), when the earth is shaken. It is shaken and refers to the violent movement. And Allah made it clear that due to this violent movement, its mountains lifted one lift and then pounded. "Then, when the Trumpet is blown with a single blast"(Al-Haqqah:13), "and the earth and the mountains are lifted up and crushed with a single crush"(Al-Haqqah:14), "on that day, the Inevitable Event shall come to pass"(Al-Haqqah:15), so it gets bounded. He says, "When the earth is made to quake with its earthquake"(Az-Zalzalah:1), the earthquake refers to the violent movement. Allah said that its earthquake is the real earthquake, as for the earthquakes of the earth while people were alive, they are partial tremors in places. As for the earthquake that shakes it all, this is the earthquake of the Day of Resurrection. "When the earth is shaken

violently"(Al-Waqi'ah:4), "and mountains are crushed and crumbled"(Al-Waqi'ah:5), crumbling is torn apart. These mountains, with strong rocks, are torn apart, and in the process of being crushed, it becomes like heaps of sand. "... and the mountains became heaps of sand"(Al-Muzzammil:14), "And they ask you about the mountains. So say, “My Lord will blow them away"(Taha:105), "and leave them as desolate waste"(Taha:106), desolate, flat land. Waste. "You will see in them neither crookedness nor deviation"(Taha:107), there are neither high places nor low places, rather, it becomes like flat ground, and that is after Allah scattered it, as He says, "and the mountains are like tufted wool"(Al-Ma'arij:9), It becomes, after being blown up, it becomes like crumbles. It becomes like heaps of sand, huge sand that flows over one another. Then, after that, it becomes like tufted wool. Then, Allah scatters it wherever He wills. "And you see the mountains (at present) taking them as fixed, while they will fly like the flight of clouds - an act of Allah who has perfected every thing..."(An-Naml:88), this is regarding the other interpretation of this verse. And this is on the Day of Resurrection. ``and mountains are crushed and crumbled"(Al-Waqi'ah:5), crumbled, its rocks turned into sand.

"and become scattered dust"(Al-Waqi'ah:6), these mountains were dust, and the dust is these small atoms in the air. As a person sees if a ray of the sun enters through the window of the room he sees this small dust scattered in the air. Thus, these strong and solid mountains with great rocks become scattered in the air like this dust. "and mountains are crushed and crumbled"(Al-Waqi'ah:5), "and become scattered dust"(Al-Waqi'ah:6), a gigantic spectacle, a very great thing, this mighty force and a gigantic explosion that blows up all the mountains of the earth and makes them as such, and leaves them as desolate waste. "You will see in them neither crookedness nor deviation"(Taha:107), any movement nor change in the whole universe as this one! Then, He says, "and you become three classes"(Al-Waqi'ah:7), you people were three classes. Classes mean categories.

In the sense that people are categorized into three classes, two of the people of Paradise, two degrees, and a class of the people of Hell, God forbid. "and you become three classes"(Al-Waqi'ah:7), "the fellows of the rightness; what of the fellows of the rightness!"(Al-Waqi'ah:8), this is the first class. "the fellows of the rightness", the rightness, rightness from the right. And it is often delighted with the right. Thus, they are the fellows of the rightness, the fellows of the right. "... what of the fellows of the rightness!"(Al-Waqi'ah:8), reflecting upon their greatness. Stating the greatness of their matter. "... what of the fellows of the rightness!"(Al-Waqi'ah:8), stating the greatness of their matter. "And the fellows of the ill-omened; what of the fellows of the ill-omened!"(Al-Waqi'ah:9), the fellows of the left and doom are the opposite. And the fellows of the ill-omened, He says, "... what of the fellows of the ill-omened!"(Al-Waqi'ah:9), what of the fellows of the ill-omened! To reflect upon greatness. "... what of the fellows of the ill-omened!"(Al-Waqi'ah:9).

"And the pioneers, the pioneers"(Al-Waqi'ah:10), "those are the ones brought near(to God)"(Al-Waqi'ah:11), this is the third class. He says, "And the pioneers, the pioneers"(Al-Waqi'ah:10), the pioneers, the pioneers came here for confirmation and a glorification of their case. So, Allah magnified their case by repeating the name to show their greatness. "And the pioneers, the pioneers"(Al-Waqi'ah:10), look at those. Then, He says, "those are the ones brought near(to God)"(Al-Waqi'ah:11), referring to the distant ones. The ones brought near(to God) because their ranks in Paradise are the closest to the Lord. Their ranks are in Paradise; Paradise is the highest of heavens, and above it is the Throne of the Most Merciful. "And the pioneers, the pioneers"(Al-Waqi'ah:10), "those are the ones brought near(to God)"(Al-Waqi'ah:11).

Then Allah started after He mentioned these three classes; the fellows of the rightness, the fellows of the ill-omened, and the pioneers, the pioneers. He started giving details. After this summary, He started with the pioneers because of their

honor and because they are the people of the highest ranks. He says regarding the pioneers, "those are the ones brought near(to God)"(Al-Waqi'ah:11), "in the Gardens of Bliss"(Al-Waqi'ah:12), in gardens, orchards. Orchards whose branches have tangled over each other. Bliss, meaning in which its people enjoy all kinds of bliss, food, drink, clothing, joy, happiness, wives, friends, all that is imaginable and thinkable of bliss and what is unimaginable and what does not cross the human heart is with Allah. "in the Gardens of Bliss"(Al-Waqi'ah:12), in which all blessings and all the reasons for the enjoyment with all of its kinds. Then, He says, "a throng from the ancients"(Al-Waqi'ah:13), "and a small band from the latecomers"(Al-Waqi'ah:14), a throng, a great group. And a small band from the latecomers. A throng from the ancients, from those who preceded from the ancient people. "and a small band from the latecomers"(Al-Waqi'ah:14), from this nation. And it is said, "a throng from the ancients"(Al-Waqi'ah:13), from the Prophet Muhammad's nation. "and a small band from the latecomers"(Al-Waqi'ah:14), from the later generations of this nation. And this may indicate that this nation is the best of them, and goodness remains to the last of them. But the good is less than what was at the beginning of the nation, as the Prophet (PBUH) said, "The best of men are my generation, then those who come next to them, then those who come next to them". Those who accompanied the Prophet (PBUH) are the best generation of this nation, the best generation of this nation are those who accompanied the Prophet and saw the Prophet (PBUH), and in them are the blessings and goodness that is in them until the conquest is in them, as the Prophet said, "A time will come when the people will wage holy war, and it will be asked, 'Is there any amongst you who has enjoyed the company of Allah's Messenger (ﷺ)? And then victory will be bestowed upon them. They will wage holy war again, and it will be asked: 'Is there any among you who has enjoyed the company of the companions of Allah's Messenger (ﷺ)? And then victory will be bestowed on them." Even the one who saw the Prophet (PBUH) has a side of goodness. The ancients of the companions of the Prophet (PBUH) were among those who

accompanied the Prophet and strived for his sake. And there is no doubt that the companions of the Prophet also differ in terms of the oldness and newness of the companionship. Those who accompanied the Prophet in Mecca and endured with him that they could bear are better than those who believed after the conquest, as He says, "Those who spent before the Conquest (of Makkah), and fought (in Allah's way), are not at par (with others). Those are much greater in rank than those who spent later and fought, though Allah has promised the good (reward) for each", They are all of the people of faith, but those who believed before the conquest of Mecca is of a higher degree than those who believed after the conquest of Mecca. The companions of the Prophet (PBUH), and the first of them who proceeded in believing in the Prophet, migrating with him, and jihad with him. "and a small band from the latecomers"(Al-Waqi'ah:14).

Then, Allah mentioned their blessings, He says, "on luxurious couches"(Al-Waqi'ah:15), their sittings, the sittings of friends, brothers, and loved ones. They are loved ones in Paradise and they sit on woven luxurious couches and set with gold, silver, jewels, and pearls. These couches are not like those of the world, of wood, or of marble, or of anything else, but couches covered with gold, and what gold? Heavenly gold, and what jewels? Heavenly jewels. And there is nothing in Paradise that is mentioned to us except the names. All of these facts are different from those of this world. If it were like the world, it would be something great, so how about what Allah created and with which He honored His servants in the Hereafter. "on luxurious couches"(Al-Waqi'ah:15), "leaning on them, facing one another"(Al-Waqi'ah:16), leaning is lying, reclining on these couches and facing each other. The brothers and loved ones from among the people of Paradise are with each other, and being in such a condition is proof that they have no work. They have no work to worry about, nor do they ride them. Thus, when the morning comes, they do not go to work... No, rather, this is their state of sitting because they have no work and no worry except for pleasure, except that they

enjoy one another and take pleasure in their wives, their desires. Thus, they are as Allah says, "Indeed, today the fellows of the Garden(of Paradise) are happily busy"(Ya-Sin:55), "they and their spouses, in shades, reclining on couches"(Ya-Sin:56), they reclining with their spouses on couches in shades, with their spouses, friends, and fellows. They enjoy all kinds of enjoyment and pleasure, and they do not worry themselves with toil or work or deal with any matter of affairs. Rather, he who is in Paradise does not deal with a matter of his livelihood and life, does not sew a garment, nor build a house, nor pave a path, nor climb a tree to bring its fruit, nor press wine. All of their bliss is present and ready, and they are in the most complete comfort, happiness, and joy, reclining. "on luxurious couches"(Al-Waqi'ah:15), "leaning on them, facing one another"(Al-Waqi'ah:16).

"Serving them will be immortal youths"(Al-Waqi'ah:17), "with glasses, and pitchers, and a cup from a flowing spring"(Al-Waqi'ah:18), "causing them neither headache nor intoxication"(Al-Waqi'ah:19), They are also served while reclining with a service of no like in this world. "Serving them will be immortal youths"(Al-Waqi'ah:17), youths created by Allah in heaven as He created the fair women. This is from the created bliss for them. Further, they are immortal. They are immortal youths, they do not die, they do not grow up, they do not grow old, they are youths in service, immortalized youths in the form that Allah created them, youths serving them with glasses. The glass with a handle. "and pitchers", the pitchers used to pour in the glass with a handle. "... and a cup from a flowing spring"(Al-Waqi'ah:18), wine glass from the flowing spring. From real wine, from pure wine, from the real wine; the wine of the hereafter. "Serving them will be immortal youths"(Al-Waqi'ah:17), "with glasses, and pitchers, and a cup from a flowing spring"(Al-Waqi'ah:18), a spring of wine. "causing them neither headache nor intoxication"(Al-Waqi'ah:19), causing them neither headache. No matter how much they drink, they do not get a headache. So, it does not cause

them headaches. If he is full, he will stop drinking because he becomes the same as the case of the one who drinks alcohol in this world because if he drinks a glass, and another glass, and another..., he would reach the limit of fullness, headache, and abstain from drinking. Thus, they collapse. As for that drinking, it is for the sake of pleasure and does not cause headaches. Therefore, he does not stop drinking except by his choice. Nor intoxication, that they take out what they drank as is the case of the people who drank alcohol in this world because if they drink a lot, they must vomit after that. He would feel uncomfortable and vomit what he drank. Accordingly, the heavenly wine does not cause headaches or intoxication.

Then, He says, "and fruit of their choice"(Al-Waqi'ah:20), That is, while they are reclining, fruits of their choice come to them. Of their choice from all kinds of fruits. From all kinds of fruits that they see its equal in the world and which have no equal in this world. And it is a changing fruit; one fruit does not resemble another fruit in bait, as He says, "and they are brought(them) in(perfect) resemblance. And for them are cleansed spouses therein", "and fruit of their choice"(Al-Waqi'ah:20), "and meat of any bird they may desire"(Al-Waqi'ah:21), the finest meat and especially the finest of birds. And birds of all kinds of birds, and some of the companions saw this green bird and said that it is indeed full of meat and fancy to eat, and he said: Those who eat it are plumper than it. The Prophet said that the birds of Paradise are soft birds, like the green birds in the world, so they said, O Messenger of God, Indeed this is plump and luxurious. So the Messenger of Allah (s.a.w) said, "Those who consume it are more plumb than it. That he enjoys it more than this. "and meat of any bird they may desire"(Al-Waqi'ah:21), it also comes to them without cost and without being hunted. Nets are set up, as in the world, for these birds, or they are raised in pens and others, and then effort must be made in raising it up, taking care, catching it, slaughtering, plucking feathers, grilling, or cooking... No, all of this is in Paradise and there is

no work in it. Rather, what he desires comes to him just as the image which he desired. Then, when he finishes his food, the birds rise and fly in the air of the sky. Nothing dies in Heaven. "and meat of any bird they may desire"(Al-Waqi'ah:21).

Then, He says, "And(in it are) spouses with lovely wide eyes"(Al-Waqi'ah:22), A description of the women of Paradise. They were described as the beauty of the eyes, and the beauty of the eye is the greatest thing that can be referred to as beauty is the eyes. He says, spouses. Houris was said to mean if a woman is called houris it means the intensity of the blackness of the eye with the intensity of its whiteness, or darkening at the edge of the eye. As in the poet's saying: "The eyes that have houris at the edge of them killed us, then, it did not revive our dead." Houris is the plural of houri. And the houri woman is the one with a wide eye. The wideness of the eye, in addition to the intensity of the blackness of the eye with the intensity of its whiteness, is the greatest description of the beauty of the eye. Thus, Allah describes the women of Paradise in this way; that they are spouses with lovely wide eyes. "like well-preserved pearls"(Al-Waqi'ah:23), their bodies are like preserved pearls. Preserved means protected. Still in its shell, it has not been scratched by human hands, the sun did not strike it, nor was it exposed to the atmosphere, only still in the shell. And the most beautiful state of a pearl is when it is in its shell. Therefore, Allah described the beauty of their bodies as being like pearls when it is still in its shell before they are exposed to the sun and get scratched from the touching of hands. "like well-preserved pearls"(Al-Waqi'ah:23), He says, "as a repayment on account of what they used to do"(Al-Waqi'ah:24), it means that this bliss in which these pioneers are is a reward from Allah for what they did, for their righteous deeds that they did out of believing in Allah. Besides the righteous deeds, staying away from the wrath of Allah and from His disobedience. This is the repayment of this group and this

class of people. "as a repayment on account of what they used to do"(Al-Waqi'ah:24).

يقول الله ﷻ {لا يَسْمَعُونَ فِيهَا لَغْوًا وَلا تَأْثِيمًا}[الواقعة:25] {إِلَّا قِيلًا سَلامًا سَلامًا}[الواقعة:26] {وَأَصْحَابُ الْيَمِينِ مَا أَصْحَابُ الْيَمِينِ}[الواقعة:27] {فِي سِدْرٍ مَخْضُودٍ}[الواقعة:28] {وَطَلْحٍ مَنْضُودٍ}[الواقعة:29] {وَظِلٍّ مَمْدُودٍ}[الواقعة:30] {وَمَاءٍ مَسْكُوبٍ}[الواقعة:31] {وَفَاكِهَةٍ كَثِيرَةٍ}[الواقعة:32] {لا مَقْطُوعَةٍ وَلا مَمْنُوعَةٍ}[الواقعة:33] {وَفُرُشٍ مَرْفُوعَةٍ}[الواقعة:34] {إِنَّا أَنشَأْنَاهُنَّ إِنشَاءً}[الواقعة:35] {فَجَعَلْنَاهُنَّ أَبْكَارًا}[الواقعة:36] {عُرُبًا أَتْرَابًا}[الواقعة:37] {لِأَصْحَابِ الْيَمِينِ}[الواقعة:38] {ثُلَّةٌ مِنَ الأَوَّلِينَ}[الواقعة:39] {وَثُلَّةٌ مِنَ الآخِرِينَ}[الواقعة:40] {وَأَصْحَابُ الشِّمَالِ مَا أَصْحَابُ الشِّمَالِ}[الواقعة:41] {فِي سَمُومٍ وَحَمِيمٍ}[الواقعة:42] {وَظِلٍّ مِنْ يَحْمُومٍ}[الواقعة:43] {لا بَارِدٍ وَلا كَرِيمٍ}[الواقعة:44] {إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُتْرَفِينَ}[الواقعة:45] {وَكَانُوا يُصِرُّونَ عَلَى الْحِنثِ الْعَظِيمِ}[الواقعة:46] {وَكَانُوا يَقُولُونَ أَئِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَئِنَّا لَمَبْعُوثُونَ}[الواقعة:47] {أَوَ آبَاؤُنَا الأَوَّلُونَ}[الواقعة:48] {قُلْ إِنَّ الأَوَّلِينَ وَالآخِرِينَ}[الواقعة:49] {لَمَجْمُوعُونَ إِلَى مِيقَاتِ يَوْمٍ مَعْلُومٍ}[الواقعة:50] {ثُمَّ إِنَّكُمْ أَيُّهَا الضَّالُّونَ الْمُكَذِّبُونَ}[الواقعة:51] {لَآكِلُونَ مِنْ شَجَرٍ مِنْ زَقُّومٍ}[الواقعة:52] {فَمَالِئُونَ مِنْهَا الْبُطُونَ}[الواقعة:53] {فَشَارِبُونَ عَلَيْهِ مِنَ الْحَمِيمِ}[الواقعة:54] {فَشَارِبُونَ شُرْبَ الْهِيمِ}[الواقعة:55] {هَذَا نُزُلُهُمْ يَوْمَ الدِّينِ}[الواقعة:56].

Allah ﷻ says, "Therein they will hear no idle talk and no recrimination"(Al-Waqi'ah:25), "except for the saying: “Peace, peace"(Al-Waqi'ah:26), "And the fellows of the right—what of the fellows of the right?"(Al-Waqi'ah:27), "Amid thornless lote-trees"(Al-Waqi'ah:28), "and clustered banana-trees"(Al-Waqi'ah:29), "and extended shade"(Al-Waqi'ah:30), "and outpouring water"(Al-Waqi'ah:31), "and abundant fruit"(Al-Waqi'ah:32), "neither withheld nor forbidden"(Al-Waqi'ah:33), "And high-class spouses"(Al-Waqi'ah:34), "We have created them perfectly"(Al-Waqi'ah:35), "and made them virgins"(Al-Waqi'ah:36), "tender, of matching age"(Al-Waqi'ah:37), "for the fellows of the right"(Al-Waqi'ah:38), "a throng from the ancients"(Al-Waqi'ah:39), "and a throng from the latecomers"(Al-Waqi'ah:40), "And the fellows of the left—what of the fellows of the left?"(Al-Waqi'ah:41), "Amid searing wind and scalding water"(Al-Waqi'ah:42), "and a shadow of thick smoke"(Al-Waqi'ah:43), "neither

cool nor refreshing"(Al-Waqi'ah:44), "They had lived before that indulging in affluence"(Al-Waqi'ah:45), "and they used to insist on great violation"(Al-Waqi'ah:46), "and they used to say, “Can it be that when we have died and become dust and bones—can it be that we will really be resurrected?"(Al-Waqi'ah:47), "And our ancient forefathers, too?"(Al-Waqi'ah:48), "Say, “Indeed, the ancients and the latecomers"(Al-Waqi'ah:49), "will be gathered for the appointment of a well-known day!"(Al-Waqi'ah:50), "Then indeed all of you, O misguided disbelievers"(Al-Waqi'ah:51), "will certainly be eating from the trees of Zaqqum"(Al-Waqi'ah:52), "and filling your bellies with it"(Al-Waqi'ah:53), "and will be drinking on top of it scalding water"(Al-Waqi'ah:54), "thus drinking as a thirst-mad camel drinks"(Al-Waqi'ah:55), "That is their hospitality on the Day of Recompense"(Al-Waqi'ah:56).

At the conclusion of Allah's description of what He prepared for the ancients which are the three classes Allah stated. He says that people's life will end on the Day of Resurrection. ``and you become three classes"(Al-Waqi'ah:7), this is surah Al-Waqi'ah, the Day of Resurrection, which Allah says that "When the inevitable event befalls"(Al-Waqi'ah:1), "no disbelief will there be about its befalling"(Al-Waqi'ah:2), It must be. Allah decreed it since creation and He stated the limit which is the Day of Resurrection on which people will rise before the Lord of the worlds so that the Lord may give each one a fitting reward. "... so that every single self is paid for what it endeavors"(Taha:15). He says, "and you become three classes"(Al-Waqi'ah:7), "the fellows of the rightness; what of the fellows of the rightness!"(Al-Waqi'ah:8), "And the fellows of the ill-omened; what of the fellows of the ill-omened!"(Al-Waqi'ah:9), "And the pioneers, the pioneers"(Al-Waqi'ah:10), "those are the ones brought near(to God)"(Al-Waqi'ah:11), Allah described the bliss of the ancients. He says, "And the pioneers, the pioneers"(Al-Waqi'ah:10), "those are the ones brought near(to God)"(Al-Waqi'ah:11), "in the Gardens of Bliss"(Al-Waqi'ah:12). Then He says, "a throng from the

ancients"(Al-Waqi'ah:13), a great set of ancients. ``and a small band from the latecomers"(Al-Waqi'ah:14), "on luxurious couches"(Al-Waqi'ah:15), their sittings are made of gold. "leaning on them, facing one another"(Al-Waqi'ah:16), "Serving them will be immortal youths"(Al-Waqi'ah:17), immortal youths. "with glasses, and pitchers, and a cup from a flowing spring"(Al-Waqi'ah:18), "causing them neither headache..."(Al-Waqi'ah:19), their wine. That they stop drinking and cause headaches. "nor intoxication", vomit. "and fruit of their choice"(Al-Waqi'ah:20), "and meat of any bird they may desire"(Al-Waqi'ah:21), "And(in it are) spouses with lovely wide eyes"(Al-Waqi'ah:22), the heavenly women created for the people of this bliss. "like well-preserved pearls"(Al-Waqi'ah:23), the purity of their bodies. "as a repayment on account of what they used to do"(Al-Waqi'ah:24).

Then, He says, "Therein they will hear no idle talk and no recrimination"(Al-Waqi'ah:25), they do not hear in heaven idle talk for no sense from what causes discomfort and harms the ear. There is no harm afflicting the ear. "in it you hear no nonsense"(Al-Ghashiyah:11), and no recrimination, cursing, or damning, or hostility. There are no enemies in heaven, nor distress, nor hatred between them. Rather, all of them are of the people of heaven. "... as brethren, on couches facing each other"(Al-Hijr:47), "Therein they will hear no idle talk and no recrimination"(Al-Waqi'ah:25), "except for the saying: “Peace, peace"(Al-Waqi'ah:26), all of their sayings are of peace. All they say is in peace, thus, there is no hatred, conflict, quarrel, insult, or cursing. Rather, all of their sayings are in peace, love, and friendship. "Therein they will hear no idle talk and no recrimination"(Al-Waqi'ah:25), "except for the saying: “Peace, peace"(Al-Waqi'ah:26).

Then, Allah demonstrated the bliss of the other group of the people of mercy, which are the people of rightness beneath the higher rank of the pioneers. He says, "and the fellows of the rightness", the rightness refers to the blessing and grace

of the Lord. "... what of the fellows of the rightness!"(Al-Waqi'ah:27), to reflect upon the greatness of their state and to honor them. "... what of the fellows of the rightness!"(Al-Waqi'ah:27). He says, "Amid thornless lote-trees"(Al-Waqi'ah:28), their heaven is of lote-trees. The lote- tree is known but here it is thornless in the sense that it has no thorns. Not as the worldly lote tree whose thorns stick into cloth... Never, no, rather, this lote tree is thornless. The buckthorn that is in the lote tree is removed and there are no thorns in it. There is no thorn in Paradise, and the Prophet ﷺ said, describing the lote tree, which is the Lote-tree of the Extremity. He says, "its leaves were like the ears of elephants". When the Prophet ﷺ saw it as very huge, "its Nabk fruits which resembled the clay jugs of Hajr (i.e. a town in Arabia)". He said that its Nabk which is the lote's tree fruit like the clay jugs of Hajr. The clay jugs are the jug in which a man holds the clay. This is how huge and big it is. "Amid thornless lote-trees"(Al-Waqi'ah:28), "and clustered banana-trees"(Al-Waqi'ah:29), banana trees are known from the Banana's trees. Yet, this is clustered with fruits. Clustered with fruits of the heavenly fruits. Clustered means ordered. Its fruits are ordered and clustered one after the other. "and clustered banana-trees"(Al-Waqi'ah:29), "and extended shade"(Al-Waqi'ah:30), it is extended forever without being interrupted. Heaven includes shades all over it, besides the shades of its trees. As the Prophet said, "There is a tree in Paradise (so huge) that a fast (or a trained) rider may travel: for one hundred years without being able to cross it." at its maximum speed. If a fast (or a trained) rider runs in the shade of this tree from its beginning to its last, it will travel for a hundred years without crossing it. And this means that it covers the land on which we live thousands of times to the extent that the fast (or a trained) rider can cross the land on which we are at a timeless point, in a month it crosses from the ends of the earth to the other end of the earth. Meaning that it runs across all of the earth, thus, it is greater than this earth by many times. This is the shade of one tree.

"and extended shade"(Al-Waqi'ah:30), "and outpouring water"(Al-Waqi'ah:31), outpouring water poured for them. And Allah says that the water of these springs is fresh. "and abundant fruit"(Al-Waqi'ah:32), abundant fruit from what is known from the world and what is unknown from what Allah created in this heaven. "neither withheld nor forbidden"(Al-Waqi'ah:33), neither withheld in the sense that it comes in the summer and gets withhold in winter. Or that it comes in this season and gets withheld in that season. That the fruit is just as it is in the world because the fruits of the worldly gardens and its orchards last only for a period of the year. It may bear fruit in summer and withhold after that until summer comes or winter. Yet, the matter is different there because the fruits of Paradise are continually eaten, and their shade is permanent to the extent that the sun does not afflict it. Its fruit is permanent because every tree in Paradise will always have fruits on it. And no fruit is picked from it unless another one returns to its place, thus, its fruits are not cut off. "and abundant fruit"(Al-Waqi'ah:32), "neither withheld nor forbidden"(Al-Waqi'ah:33), It is not prohibited from anyone asking for it and desiring it in any form of prohibition. Fences, for example, are fenced, or they are prohibited by guards... No, rather, it is present and available at any time. There is no prohibition whatsoever. "neither withheld nor forbidden"(Al-Waqi'ah:33), As is the case in the orchards of the world, the orchards of the world are either surrounded by walls, with the guards, and with watchers, or they come at a time and disappear another, the product of Paradise and the fruits of Paradise is not like that. Then He says, "And high-class spouses"(Al-Waqi'ah:34), spouses to recline over. High class over couches. As He says,"... on green cushions and exquisite carpets"(Ar-Rahman:76).

Then, He informs about the heavenly women, the fellows of the right, He says, "We have created them perfectly"(Al-Waqi'ah:35), "and made them virgins"(Al-Waqi'ah:36), "tender, of matching age"(Al-Waqi'ah:37), "for the fellows of the right"(Al-Waqi'ah:38). We refer to Allah. He confirms that He created them

perfectly. He created them upon new creation. The believing woman who is one of the people of Paradise and who was old in this world, gruesome, blind, old, Allah created her with a purely new creation. "We have created them perfectly"(Al-Waqi'ah:35), a new creation fitting with heaven. "and made them virgins"(Al-Waqi'ah:36), "tender, of matching age"(Al-Waqi'ah:37), "for the fellows of the right"(Al-Waqi'ah:38), this creation is in terms of the physical and psychological creation. First of all, Allah says, "and made them virgins"(Al-Waqi'ah:36), as if she was never married and she stays virgin as such while being married to a believer. No matter how much she gets married she returns as a virgin once again. "... virgin"(Al-Waqi'ah:36), "tender..."(Al-Waqi'ah:37), tender, tender women. A tender woman is beloved by her husband. That is loved by her husband rather than being hated, raged at, and distanced from... No, rather tender. "tender, of matching age"(Al-Waqi'ah:37), at a matching age. A believer does not marry a woman older than him or younger. Rather, all of them are at the same age. "tender, of matching age"(Al-Waqi'ah:37), of matching age. So and so matches so and so in the sense that they are of the same age. Thus, all of them are of the same age which is the beginning of puberty. As He says, "and high-class spouses, well-matched"(An-Naba:33), a high-class spouse; the high-class spouse is the one whose breasts began to grow. Thus, this is a new creation for the women of Paradise. And this creation is a physical and a psychological creation as well. Tender indicates themselves and their loving souls for their husbands. So, there is no grief or distress or the like, but they are in this way. "We have created them perfectly"(Al-Waqi'ah:35), "and made them virgins"(Al-Waqi'ah:36), "tender, of matching age"(Al-Waqi'ah:37). He says, "for the fellows of the right"(Al-Waqi'ah:38), this honor and this action that Allah did to the women of Paradise is for the right fellows. It is mentioned that the Prophet ﷺ said to an old woman while joking, “An old woman will not enter Paradise.” So she wept. The Prophet ﷺ said to her that Allah will create another formation for believing women who have reached old age in this world. He says, "We have created them perfectly"(Al-

Waqi'ah:35), "and made them virgins"(Al-Waqi'ah:36), "tender, of matching age"(Al-Waqi'ah:37), "for the fellows of the right"(Al-Waqi'ah:38).

"a throng from the ancients"(Al-Waqi'ah:39), these fellows of the right are the second class in heaven beneath the higher degree. "a throng from the ancients"(Al-Waqi'ah:39), "and a throng from the latecomers"(Al-Waqi'ah:40), a throng is a large group of the ancients and a large group of the latecomers. And it was previously mentioned the meaning of the ancients and the latecomers. The ancients were said to be from the previous nations, and the latecomers were said from the nation of the Prophet Muhammad ﷺ. Further, it was said that the ancients were from the beginning of this nation and the latecomers were from the last of this nation. Thus, according to this second saying, then, it is prevailing that the latecomers of this nation are of the second degree of the people of faith. He says regarding the ancients, "a throng from the ancients"(Al-Waqi'ah:13), "and a small band from the latecomers"(Al-Waqi'ah:14), and the fellows of the right which are beneath them in degree. He says, "a throng from the ancients"(Al-Waqi'ah:39), "and a throng from the latecomers"(Al-Waqi'ah:40), This is what Allah prepared and described regarding the bliss of the people of the right and the ancients. Those are the people of Allah's honor and the people of Paradise.

Then, Allah started demonstrating the case of the second group to reflect upon what the inevitable causes, "bringing low, raising high"(Al-Waqi'ah:3), it lowers people who were in the highest and lowers them to the lowest of degrees. They were among the noblest class of people, and it raised people who were from the people of poverty and wretchedness, yet, it elevated them. Those who rose are among the ancients and the fellows of the right. Let us look at the other group that Allah lowered and humiliated. And they are from the fellows of the left. He says, "And the fellows of the left—what of the fellows of the left?"(Al-Waqi'ah:41), the fellows of the left, misfortune. The left is considered to be bad for the Arabs. Those are the people of misfortune who are afflicted with this punishment. The

people of Allah's wrath and rage. We seek refuge from Allah from their condition. "And the fellows of the left—what of the fellows of the left?"(Al-Waqi'ah:41), what of the fellows of the left? To reflect upon the greatness of their case. To reflect upon the greatness of their case in evil and what they are in the Lord's punishment. He says, "Amid searing wind and scalding water"(Al-Waqi'ah:42), This is their case and condition. Searing refers to Hot wind. This wind travels over the Hellfire, God forbid. Meaning its source is from Fire, God forbid. Notice! hot air traveling over the Hellfire. Thus, he is in the permanent searing wind and scalding water. The water that reached its limit in heat, i.e., boiling water, and this scalding water was said to be like molten brass burning faces, God forbid; like molten metal. "and a shadow of thick smoke"(Al-Waqi'ah:43), they are in the shadows, but this shadow is of thick smoke. The smoke of the fire and its shade that rises above while they are in the shadow of it, and this shadow, He says, "neither cool nor refreshing"(Al-Waqi'ah:44), the shadow of the fire and the shadow of the smoke that comes out of the fire. How would it be cold? So, it's neither cool nor fresh. Rather, it is evil and stinky. "and a shadow of thick smoke"(Al-Waqi'ah:43), "neither cool nor refreshing"(Al-Waqi'ah:44).

Then, when Allah described this condition of theirs, He told about their sin, what led them to this matter? He says, "They had lived before that indulging in affluence"(Al-Waqi'ah:45), “they” referring to those in this state of Allah's rage. Had lived before that, in the world, "in affluence", "and they used to insist on great violation"(Al-Waqi'ah:46), the affluent is the one who enjoys all kinds of blessings in this world alongside his refusal to thank Allah and His bounties. Allah gave him the bounties of this world and favored him, but he lived as a disbelieving criminal who did not thank Allah. He did not believe in Allah and thanked Him. Woe to this one who is affluent and then this is his condition. He was one of the affluent people in the world and used to these great blessings, but then look at his condition in the searing wind, and thick fire smoke. "and a shadow

of thick smoke"(Al-Waqi'ah:43), "neither cool nor refreshing"(Al-Waqi'ah:44), "They had lived before that indulging in affluence"(Al-Waqi'ah:45), "and they used to insist on great violation"(Al-Waqi'ah:46), they insist. Insistence is acting arrogantly and adhering to sin while continuing with it. They continue on what they are in of violation, the great sin, which is their disbelief in Allah, associating them with Him, rejecting the truth, denying the Resurrection, and turning back. They were upon the great violation, upon the great sin of unbelief and polytheism. They insist on this, adhering to it, and continuing on it.

"and they used to say, “Can it be that when we have died and become dust and bones—can it be that we will really be resurrected?"(Al-Waqi'ah:47), those criminals used to disbelieve in the Day of Resurrection, which is inevitable. Allah says, "When the inevitable event befalls"(Al-Waqi'ah:1), "no disbelief will there be about its befalling"(Al-Waqi'ah:2), they used to say while being in luxury and affluence, "... they used to say, “Can it be that when we have died and become dust and bones—can it be that we will really be resurrected?"(Al-Waqi'ah:47), their words came in the form of a question for denunciation and exclusion, that this is unlikely and impossible. "Can it be that when we have died and become dust and bones", become dust? Our bodies turned into dust and got mixed with it. And worn-out bones. "can it be that we will really be resurrected?", resurrected once again? An unlikely matter for them for Allah to bring them back to life a second time, and they have reached this state of being dust. "And our ancient forefathers, too?"(Al-Waqi'ah:48), our ancient forefathers too who died hundred years ago and were as such. Can they be resurrected to life once again? "And our ancient forefathers, too?"(Al-Waqi'ah:48). He says, "Say, “Indeed, the ancients and the latecomers"(Al-Waqi'ah:49), "will be gathered for the appointment of a well-known day!"(Al-Waqi'ah:50), say to those criminals, "... Indeed, the ancients and the latecomers"(Al-Waqi'ah:49), the ancients those whom Allah created first, the ancients from Adam ﷺ, and the latecomers are those who come

to the last breath in this world before the Day of Resurrection rises. They will be gathered; Allah will gather them all. "... for the appointment of a well-known day!"(Al-Waqi'ah:50), the appointment is a specific time, a specific day which is known by Allah. It is a specific day, named, and known to Allah. And the matter is not left until Allah creates this day... No, rather, this is a known and predetermined matter. It is inevitable with Allah that they will be gathered on the Day of Resurrection at a time set by Allah for people. A day known to Him, is a named and known day, but Allah has hidden His knowledge from all His creation and has preserved His knowledge for only Himself. "Say, “Knowledge of it rests with my Lord; none can reveal its coming except He. Heavy has its weight become throughout the heavens and the earth. It comes not upon you except suddenly"

Then, on this day, "Then indeed all of you, O misguided disbelievers"(Al-Waqi'ah:51), this is how their condition will be. All of you, O misguided disbelievers against the truth. O disbelievers of the truth because they denied the truth which came to them from their messenger. They denied it and disregarded it. "will certainly be eating from the trees of Zaqqum"(Al-Waqi'ah:52), will certainly be eating for confirmation. Will certainly be eating from the trees of Zaqqum which was told that it is created of fire and has no equal in the world. He says about this Zaqqum, "Indeed, it is a tree that comes out from the very origin of purgatory"(As-Saffat:64), "Its yield is as if it were devils’ heads"(As-Saffat:65), "So they are sure to eat from it and fill their bellies with it"(As-Saffat:66), this is a cursed tree as He says, "and(recall) the tree which is cursed in the Recital". The Zaqqum tree is a cursed tree and the Prophet said about its fruit which the disbeliever eats. The Prophet ﷺ said, "If a drop of Zaqqum", a single drop of its fruit. "were to be dropped on the earth", descended upon the world. "it would ruin the livelihood of the people of this world", the life of everyone upon the earth would be spoiled because it poisons its rivers, kills the sea creatures,

ruins its cultivation, and kills people. Thus, no one is left. The Prophet said, "If a drop of Zaqqum were to be dropped on the earth, it would ruin the livelihood of the people of this world, so how about those who have no food other than it (i.e. Zaqqum)?", so, how about the one whose food and drink is of it night and day?? This is his permanent food -God forbids-. A tree made of fire, nourished by fire, grows at the origin of fire and branches in it, and its nourishment is of fire, so what is its fruit be like? What is the fruit of a tree whose roots and origin are in the fire and which lives on the fire? "will certainly be eating from the trees of Zaqqum"(Al-Waqi'ah:52), "and filling your bellies with it"(Al-Waqi'ah:53), that is, they are not only eating it out of hunger, rather, they are eating it with pleasure and lust. As He says, "Indeed, We have made it a means of trial for the unjust"(As-Saffat:63), this tree is a means of seduction for them. It seduces them because they are in severe hunger, therefore, they eat it. "will certainly be eating from the trees of Zaqqum"(Al-Waqi'ah:52), "and filling your bellies with it"(Al-Waqi'ah:53), eats from it with pleasure and fills his stomach from it. And this, accordingly, will cut-off his intestines.

"and will be drinking on top of it scalding water"(Al-Waqi'ah:54), when his intestines are torn and he feels very thirsty and parching, and he searches for something to cool this and does not find anything except the scalding water. The boiling water reached the utmost heat. As He says, "they circulate between it and an intensely scalding water"(Ar-Rahman:44), "thus drinking as a thirst-mad camel drinks"(Al-Waqi'ah:55). Likewise, they do not drink it little by little. Rather, they drink it and fill it up quickly with lust, God forbid, as a thirst-mad camel drink. Haem is the plural of haema, and hayma is the she-camel. The she-camel sometimes gets sick with a disease in its stomach, so it drinks with lust and gets filled with water, but it is neither cool nor irrigated. It does not get irrigated by drinking. As that poet said in his statement of his love in what he narrated of love, he said ((So she became like a haema; neither water cools her thirst, nor

does her infatuation overcome her)). Neither does infatuation overcome her, nor does water cool her thirst. Thus, love was called infatuation. Loved this woman means that he was hit with this intense heat that is as such. And all the diseases of love are called infatuation and love. Allah says, "thus drinking as a thirst-mad camel drinks"(Al-Waqi'ah:55), the drink of a thirst-mad camel that drinks the water with lust. None drinks the water out of tiredness as camels do. "thus drinking as a thirst-mad camel drinks"(Al-Waqi'ah:55), a thirst-mad camel lapping water out of tiredness.

"That is their hospitality on the Day of Recompense"(Al-Waqi'ah:56), “that” refers to the eating from Zaqqum of these attributes and this lust for scalding water as such. Hospitality, this is what we prepared for them as hospitality on the Day of Resurrection. The hostels are what is presented to the guest before his arrival. So, if he stays with the people, they will give him this. Thus, this is called the hostel because when a guest visits you, you offer hospitality to this guest. This is the hospitality of those. Paradise is what Allah prepared as hospitality to those who obey Him, and the Fire is the hospitality that Allah prepared for those who disobey Him. "That is their hospitality on the Day of Recompense"(Al-Waqi'ah:56). Then He says, "We have created you; if only you would believe!"(Al-Waqi'ah:57), We refer to Allah. Have created you, We made you out of nothing and created you. "... if only you would believe!"(Al-Waqi'ah:57), if only you would believe Allah's words. Who says these words? The speaker of these words is Allah Who revealed this speech. These great exhortations and this speech which is a speech of mercy from Allah to His servants as He describes them on the Day of Resurrection in this way. And that it will inevitably happen, and this is a call to them to remember, to let them exhort themselves, and return to their Lord and Creator. After this perfect description, Allah says, "We have created you; if only you would believe!"(Al-Waqi'ah:57), if only you believe in your Lord. "and whose word is more truthful than Allah?", "We have created you;

if only you would believe!"(Al-Waqi'ah:57), then Allah started demonstrating His signs in the creation and that He is the Creator of this creation. So, He started with the creation of humans. He says, "Have you seen what you ejaculate?"(Al-Waqi'ah:58), "Is it you who create it or are We the Creators?"(Al-Waqi'ah:59), "We have decreed death among you, and We will not be outstripped"(Al-Waqi'ah:60), "in replacing you with your likes and transforming you into what you do not know"(Al-Waqi'ah:61)

يقول الله ﷻ {نَحْنُ خَلَقْنَاكُمْ فَلَوْلا تُصَدِّقُونَ}[الواقعة:57] {أَفَرَأَيْتُمْ مَا تُمْنُونَ}[الواقعة:58] {أَأَنْتُمْ تَخْلُقُونَهُ أَمْ نَحْنُ الْخَالِقُونَ}[الواقعة:59] {نَحْنُ قَدَّرْنَا بَيْنَكُمُ الْمَوْتَ وَمَا نَحْنُ بِمَسْبُوقِينَ}[الواقعة:60] {عَلَى أَنْ نُبَدِّلَ أَمْثَالَكُمْ وَنُنْشِئَكُمْ فِي مَا لا تَعْلَمُونَ}[الواقعة:61] {وَلَقَدْ عَلِمْتُمُ النَّشْأَةَ الأُولَى فَلَوْلا تَذَكَّرُونَ}[الواقعة:62] {أَفَرَأَيْتُمْ مَا تَحْرُثُونَ}[الواقعة:63] {أَأَنْتُمْ تَزْرَعُونَهُ أَمْ نَحْنُ الزَّارِعُونَ}[الواقعة:64] {لَوْ نَشَاءُ لَجَعَلْنَاهُ حُطَامًا فَظَلْتُمْ تَفَكَّهُونَ}[الواقعة:65] {إِنَّا لَمُغْرَمُونَ}[الواقعة:66] {بَلْ نَحْنُ مَحْرُومُونَ}[الواقعة:67] {أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ}[الواقعة:68] {أَأَنْتُمْ أَنزَلْتُمُوهُ مِنَ الْمُزْنِ أَمْ نَحْنُ الْمُنزِلُونَ}[الواقعة:69] {لَوْ نَشَاءُ جَعَلْنَاهُ أُجَاجًا فَلَوْلا تَشْكُرُونَ}[الواقعة:70] {أَفَرَأَيْتُمُ النَّارَ الَّتِي تُورُونَ}[الواقعة:71] {أَأَنْتُمْ أَنشَأْتُمْ شَجَرَتَهَا أَمْ نَحْنُ الْمُنشِئُونَ}[الواقعة:72] {نَحْنُ جَعَلْنَاهَا تَذْكِرَةً وَمَتَاعًا لِلْمُقْوِينَ}[الواقعة:73] {فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ}[الواقعة:74]، بعد أن ذكَرَ الله -تبارك وتعالى- في هذه السورة؛ سورة الواقعة، أن الواقعة؛ يوم القيامة، واقع لا محالة، قال {إِذَا وَقَعَتِ الْوَاقِعَةُ}[الواقعة:1] {لَيْسَ لِوَقْعَتِهَا كَاذِبَةٌ}[الواقعة:2]، وأنها تُصنِّف الناس تصنيفًا جديدًا يوم القيامة قال {وَكُنتُمْ أَزْوَاجًا ثَلاثَةً}[الواقعة:7] {فَأَصْحَابُ الْمَيْمَنَةِ مَا أَصْحَابُ الْمَيْمَنَةِ}[الواقعة:8] {وَأَصْحَابُ الْمَشْأَمَةِ مَا أَصْحَابُ الْمَشْأَمَةِ}[الواقعة:9] {وَالسَّابِقُونَ السَّابِقُونَ}[الواقعة:10] {أُوْلَئِكَ الْمُقَرَّبُونَ}[الواقعة:11]

Allah ﷻ says, "We have created you; if only you would believe!"(Al-Waqi'ah:57), "Have you seen what you ejaculate?"(Al-Waqi'ah:58), "Is it you who create it or are We the Creators?"(Al-Waqi'ah:59), "We have decreed death among you, and We will not be outstripped"(Al-Waqi'ah:60), "in replacing you with your likes and transforming you into what you do not know"(Al-Waqi'ah:61), "And you have certainly known the first formation; if only you would remind yourselves!"(Al-Waqi'ah:62), "Have you seen what you

cultivate?"(Al-Waqi'ah:63), "Is it you who plant it or are We the Planters?"(Al-Waqi'ah:64), "If We so will, We can certainly make it crumbled, and you will remain wondering"(Al-Waqi'ah:65), "Indeed, we are in debt"(Al-Waqi'ah:66), "rather, we are dispossessed!"(Al-Waqi'ah:67), "Have you seen the water you drink?"(Al-Waqi'ah:68), "Is it you who sent it down from the rainclouds or are We the Senders?"(Al-Waqi'ah:69), "If We will, We can make it salty. Will you not be thankful?"(Al-Waqi'ah:70), "Have you seen the fire you kindle?"(Al-Waqi'ah:71), "Is it you who produced the tree for it, or are We the Producers?"(Al-Waqi'ah:72), "We have made it a reminding and a comfort for the travelers"(Al-Waqi'ah:73), "So highly exalt the Name of your Lord, the Great"(Al-Waqi'ah:74). After Allah mentioned in this surah, surat Al-Waqi'ah, that the inevitable which is the Day of Resurrection must be. He says, "When the inevitable event befalls"(Al-Waqi'ah:1), "no disbelief will there be about its befalling"(Al-Waqi'ah:2), and that it distinguishes people according to a new manner on the Day of Resurrection. He says, "and you become three classes"(Al-Waqi'ah:7), "the fellows of the rightness; what of the fellows of the rightness!"(Al-Waqi'ah:8), "And the fellows of the ill-omened; what of the fellows of the ill-omened!"(Al-Waqi'ah:9), "And the pioneers, the pioneers"(Al-Waqi'ah:10), "those are the ones brought near(to God)"(Al-Waqi'ah:11). Then, Allah described the outcome to which each group will turn. In addition to each pair and each type from these types; the people of the righteous and the people of the ill-omened and the pioneers. Further, Allah demonstrated the reward of these and those, besides the punishment prepared for the people of the ill-omened -God forbid-.

Then, Allah says regarding this, "We have created you; if only you would believe!"(Al-Waqi'ah:57), Allah addresses His servants with this statement and that this will be no matter what and that people will face it no matter what. Besides, that the people of heaven will be rewarded by Allah's pleasure and that

His heaven is as Allah described. Likewise, the people of Hell will face their punishment as Allah described. As he said to them, "Then indeed all of you, O misguided disbelievers"(Al-Waqi'ah:51), "will certainly be eating", with confirmation. "will certainly be eating from the trees of Zaqqum"(Al-Waqi'ah:52), "and filling your bellies with it"(Al-Waqi'ah:53), "and will be drinking on top of it scalding water"(Al-Waqi'ah:54), "thus drinking as a thirst-mad camel drinks"(Al-Waqi'ah:55), "That is their hospitality on the Day of Recompense"(Al-Waqi'ah:56). This is their hospitality which We prepared for them on the Day of Resurrection, Then, He says, "We have created you; if only you would believe!"(Al-Waqi'ah:57), Allah addresses them with this speech. Allah created you, O people. "... if only you would believe!"(Al-Waqi'ah:57), if only you would believe your Creator. Would Allah address you with this speech if He is not truthful? Highly exalted is Allah. "We have created you; if only you would believe!"(Al-Waqi'ah:57), O people, O mankind.

Then, Allah started demonstrating His signs in His creation. He started with human creation. He says, "Have you seen what you ejaculate?"(Al-Waqi'ah:58), "Is it you who create it or are We the Creators?"(Al-Waqi'ah:59), ejaculate, what you ejaculate from the sperm into the wombs, this sperm is the basis of creation for man. Is it you who created it? Are you the ones who create from this sperm? Do you create from this little sperm a human being? "Is it you who create it", is it you who created it? You create it and give it its attributes and make it a human as such? "... or are We the Creators?"(Al-Waqi'ah:59), Allah created this and none can claim, no matter how arrogant he is, that he who created this and that men created this. Likewise, none can claim that this is the creation of no Creator! "Or were they created out of nothing? Or are they the creators?"(At-Tur:35), it is created by its Creator, Allah created it. He says, "Is it you who create it or are We the Creators?"(Al-Waqi'ah:59). Then, He says, "We have decreed death among you, and We will not be outstripped"(Al-Waqi'ah:60), "We" refers to Allah. Allah

refers to Himself using the plural form to reflect upon His greatness. To glorify Himself because He is the great Lord. "have decreed death among you", decreed a term in which each soul will die. Allah decreed and recorded it before the creation was created. He records it before He breathes into the soul, thus, it is known and decreed by Allah. "It is He Who created you from clay, then decreed a term..."(Al-An'am:2), He decreed it. "and a term stated by him", for everyone till the Day of Resurrection. "We have decreed death among you..."(Al-Waqi'ah:60), and death is the end of life and must be for everyone. No one can act arrogantly and say that he won't die! Rather, everyone knows that death is decreed and must be.

Then, He says, "and We will not be outstripped", "in replacing you with your likes", and We will not be outstripped, no one will outstrip us. In the sense that no one will ever overcome Allah. Allah says, "in replacing you with your likes", that is, to destroy you and replace you with other people who are like you in terms of creation but not in attributes. And that they will be from the people of faith who believe in Allah. "in replacing you with your likes". Then, He says, "... and transforming you into what you do not know"(Al-Waqi'ah:61), and transforming you, O people, into what you do not know from creation, covers, and membrane. A person is created in his mother’s womb, creation after creation in three darknesses. The nature of this creation, its flow, its stream, and its transition from one state to another is not known by man. "... and transforming you into what you do not know"(Al-Waqi'ah:61), from transformation. This is a matter with these great hidden mysteries. Further, people have learned about some of the secrets of Allah's creation and man’s transition from one state to another. But what we have learned is only a small part of the knowledge of Allah. Otherwise, what is the explanation that a single cell begins to divide, then each group of cells shifts to a specific place to create an organ? What runs all these cells that are essentially the same; one thing? But a cell goes to the eye, a cell goes to the heart, cells to the

bones, cells to the hair, cells to here, cells to there... What divides this? Who takes this stack of these cells and then distributes it with this distribution and makes each cell do its work? And what about this connection between these cells? Are there connections between these cells? This one is placed in this spot and that one is placed in that place. What is the central factor that divides these soldiers and sends each group of them to a place to be organized afterward? Humans now know that at the tip of each cell there is a system of communication with which it connects with other cells and information exchange between this and that. Who created this? And Who did this? He says, "... and transforming you into what you do not know"(Al-Waqi'ah:61).

Then, He says, "And you have certainly known the first formation; if only you would remind yourselves!"(Al-Waqi'ah:62), "And you have certainly known the first formation..."(Al-Waqi'ah:62), you knew this formation of what you ejaculate and how you were nothing, then, you became in this form. Then Allah created you. "if only you would remind yourselves!", Allah mentioned the first formation, and this is evidence of the second formation. And the second formation is when Allah brings us out of the graves which the disbelievers denied. The second formation is easier than the first. And there is nothing easy because everything belongs to Allah. Thus, it is a divine command "Be and it will be". But, regarding human standards, there is no doubt that re-creation is easier for Him, as He says, "and that is even easier for Him", referring to re-creation after the first formation. "And you have certainly known the first formation; if only you would remind yourselves!"(Al-Waqi'ah:62), would you remind yourself of Allah's speech, your Lord, and your God. What He addresses you with, your outcome between His hands, and the outcome with this great preference between heaven and Hell. "if only you would remind yourselves!". Then, another sign from Allah's signs. He says, "Have you seen what you cultivate?"(Al-Waqi'ah:63), "Is it you who plant it or are We the Planters?"(Al-Waqi'ah:64), cultivation is known to be the split of

the earth to place a seed in it. This is done by humans who split the earth and place the seed in it. This is what a man cultivates. He says, "Is it you who plant it", the seeds that you place, is it you who plant it or Allah? Who is able to command the seed to bring out from its hollow a root that will go into the ground and bring out the leaves and the stem to the surface of the earth? Then, with this strong force. this seed becomes a small seed like mustard, or like the nucleus, bigger than it or between this, surrounded by layers of earth. Then, with this tremendous force that pushes these earth layers, comes out, and looks up with its head to the sky, after that, it comes out and the plant comes out with its stems and branches. Then it is leveled on its stem and it grows to the sky. This plant that you cultivate, O people, and it is basically you sow it, and as for cultivating it in the sense of germinating it and making it a seed, this belongs to Allah. Can a person claim that he is the one who brings out this cultivation and decrees its course and path? No, he only shows it. And the true cultivator and Who germinates the cultivation is Allah. "Is it you who plant it or are We..."(Al-Waqi'ah:64), it is Allah. "the Planters?".

Then He says, "If We so will, We can certainly make it crumbled..."(Al-Waqi'ah:65), If We will, We can make this cultivation crumble, dry, struck by the sun, ruined, and not produce anything. Allah is the Planter and Who can make it rubble and fruitless. "If We so will, We can certainly make it crumbled, and you will remain wondering"(Al-Waqi'ah:65), and you will remain on this day. Wondering will sigh and regret. Thus, their cultivation became crumbled. "Indeed, we are in debt"(Al-Waqi'ah:66), you say, "Indeed, we are in debt", we spent, toiled, and worked, then after that, our crops became rubble. At this point, you become sad that you have done everything for the sake of your planting, but you did not get the needed result. "Indeed, we are in debt"(Al-Waqi'ah:66), the one in doubt is the one who spent, toiled, and worked, then lost his work, effort, and money. "rather, we are dispossessed!"(Al-Waqi'ah:67), they say, "rather, we

are dispossessed!"(Al-Waqi'ah:67), and the dispossessed is the one deprived of his fortune, share, and sustenance. "rather, we are dispossessed!"(Al-Waqi'ah:67), We have been deprived of our fortune, share, and sustenance. So, why do not you thank Allah because He is the one Who is kind to you, He Who cultivates for you, and He Who grows your seed until you can pick it. Further, He makes it fruitful, you can eat it, and enjoy it. Then, He mentioned that, "Have you seen the water you drink?"(Al-Waqi'ah:68), He mentioned food then moved to the water. He says, "... the water you drink"(Al-Waqi'ah:68). And Allah says, "... the water you drink"(Al-Waqi'ah:68), to notify them that this is the basis of their lives because human life cannot be without water. "Have you seen the water you drink?"(Al-Waqi'ah:68), "Is it you who sent it down from the rainclouds or are We the Senders?"(Al-Waqi'ah:69), did you send down this water from the rainclouds? Rain Clouds are the clouds filled with rain; it is the plural of a raincloud. Regarding clouds, it is the white cloud filled with the purest rain. "or are We the Senders?", or Allah the one Who sends down this rain from the cloud?

Then, He says, "If We will, We can make it salty. Will you not be thankful?"(Al-Waqi'ah:70), if Allah will, He would turn this rain into salty water. That is, bitter, salty with severe saltiness. If only you would thank Allah because if Allah prevents you from this pure water and turns it into the salty water, this will cause your death. There would be no more life, neither for you nor for your cultivation and livestock. "If We will, We can make it salty. Will you not be thankful?"(Al-Waqi'ah:70), if only you thank Allah Who created you, provides you, cultivates these plants for you and your livestock, and sends down rainwater for you from the sky. " Will you not be thankful?". Then He says, "Have you seen the fire you kindle?"(Al-Waqi'ah:71), "... the fire you kindle?"(Al-Waqi'ah:71), you kindle, you lit out of wood. "Is it you who produced the tree for it..."(Al-Waqi'ah:72), Is it you who produced the tree for this fire? "... or are We the Producers?"(Al-Waqi'ah:72), Allah creates this fire out of the tree's woods. A tree

wood usually is soft then Allah transforms it into its opposites from dry wood from which fire comes out. So, the opposite is brought out from the opposite, and this tree which Allah created for fire; is it you who produced the tree for the fire, or are We the Producers?

He says, "We have made it a reminding..."(Al-Waqi'ah:73), referring to the fire. "We" refers to Allah. Made it, made this fire. A reminder, reminding of the hereafter fire in order to imagine that the hereafter fire and punishment is as the worldly fire, similar to it. Even if it is not similar to it, yet, it is a reminder of it. Nevertheless, they are not equal. As the Prophet ﷺ says, "The fire which sons of Adam burn is only one-seventieth part of the Fire of Hell. His Companions said: By Allah, even ordinary fire would have been enough (to burn people)". That is, if the worldly fire was to be used in the punishment of the hereafter, it would be enough as a punishment. "Thereupon he said: It is sixty-nine parts in excess of (the heat of) fire in this world", the hereafter fire is sixty-nine parts in excess of the worldly fire heat. "each of them being equivalent to their heat", then, its heat is doubled -God forbids-. Allah says about the worldly fire, "We have made it a reminding and a comfort for the travelers"(Al-Waqi'ah:73), a reminder to remind you of the hereafter fire. And a comfort; besides, Allah singled out the travelers because they are the most in need of the fire. And the traveler is the one who stays in the wild. And the wild refers to what is outside the building that we call overland, or in the desert, or in space. Thus, those who stay outside the building go out into the wild, these people are the most in need of fire. Fire is their comfort because fire is their sight when they light it in the overland. Besides, it assists them in cooking their food and their hot drink and warming them up. Thus, it causes their comfort in terms of their food, drink, warmth, view, and vision when they gather around it. When the people of the overland gather around the fire, there is nothing more beautiful than this, and there is nothing more enjoyable for the traveler than sitting by the fire. He says, "We have made it a reminding and a

comfort for the travelers"(Al-Waqi'ah:73), this is out of kindness. Allah made it a reminder for His servants in the world to remind them of the hereafter punishment. Likewise, a comfort for those who start outside the buildings.

Then He says, "So highly exalt the Name of your Lord, the Great"(Al-Waqi'ah:74), a command from Allah to all those addressed by this Qur'an. O man, highly exalt the name of your great Lord, glorify Him, exalt Him, give praise, exaltation, and exclusion. Further, Allah is the Praised, the Most Holy, free from all defects and shortage. And the first thing that He is exalted from is having a partner, peer, like, companion, and child because Allah is the One and Only One. He who has no equal, no peer, no likeness to Him, no son, no wife, He is the One and Only and is above all defective attributes that are fit for the creature. Each creature is attributed with some shortage attributes; as for Allah, He is not attributed to any shortage whatsoever. Further, He is the Ever-Living One who never dies, while mankind and Jinn die. "The Living, the All-Sustaining. Neither slumber overtakes Him nor sleep", neither slumber overtakes Him nor sleep. "Verily Allah does not sleep and it does not befit Him to sleep", He is exalted against all evil attributes for He is the supreme Who never wrongs anyone from His servants. Exalted against injustice and distraction. "my Lord never goes astray nor does He forget", Among what He is exalted from here is what the disbelievers believed that He would not re-create a second time due to attributing shortage to Him and that this is impossible. Highly exalted is Allah, rather, Allah is the Victor over everything. Likewise, He is exalted against not establishing the Day of Resurrection. If the matter is as such, without resurrection and judgment, the righteous and the corruptor would be equal, the criminal and the believer. Further, if the criminal and the believer are equal to Him, then He created the creation in vain and of no purpose; Highly exalted is Allah. Thus, those who said that there is no resurrection cursed Him, they cursed Allah and insulted Him because they stated that Allah Decrees with an equal judgment between the people of crime

and the people of faith. Therefore, He says, "Shall We treat the Muslims like the criminals?"(Al-Qalam:35), "What is the matter with you? How do you judge?"(Al-Qalam:36), Allah can never treat the people of criminality like the people of faith and make one outcome and reward of everyone, or that there is no resurrection, no turning back, and no judgment in which each takes his reward. Highly exalted is Allah.

He says, "So highly exalt the Name of your Lord, the Great"(Al-Waqi'ah:74), Allah's Name. Further, Allah's Names reflect upon His supreme attributes. "And to Allah belong the most beautiful names, so use them to call upon Him", your Lord, O Muhammad ﷺ, the Great in everything. He is the Great in His self, attributes, and names. "So highly exalt the Name of your Lord, the Great"(Al-Waqi'ah:74), and these are His great actions, "Have you seen what you ejaculate?"(Al-Waqi'ah:58), "Is it you who create it or are We the Creators?"(Al-Waqi'ah:59), "Have you seen what you cultivate?"(Al-Waqi'ah:63), "Is it you who plant it or are We the Planters?"(Al-Waqi'ah:64), "Have you seen the water you drink?"(Al-Waqi'ah:68), "Is it you who sent it down from the rainclouds or are We the Senders?"(Al-Waqi'ah:69), "Have you seen the fire you kindle?"(Al-Waqi'ah:71), "Is it you who produced the tree for it, or are We the Producers?"(Al-Waqi'ah:72). All of these are from His actions, favors, mercy, and greatness. "So highly exalt the Name of your Lord, the Great"(Al-Waqi'ah:74).

Then He says swearing, "I swear by the locations of the stars"(Al-Waqi'ah:75), Allah swears by the locations of the stars. Allah created all-stars and placed each one of them into its place, on a certain orbit. "each floating in an orbit", has an orbit in which it revolves and floats without going astray. Allah says, "I swear by the locations of the stars"(Al-Waqi'ah:75), Allah swears by this, then He says, "and it is certainly a great oath if only you were to know"(Al-Waqi'ah:76), Allah swears by a great creation, and the great creation of Allah is evidence of His

greatness because the one who created this great creation is indeed Great. This is a sign of His power, strength, dominance, and greatness. If it were not for Him to be characterized by complete power, complete knowledge, and complete wisdom, He would not possess this because He who placed these stars in their distant places, which humans do not know a point to which the positions of the stars end despite the advancement of their sciences and the advancement of their machines. They do not know which star is the last of the stars that Allah created? It can never be known and the matter is much greater than this. Allah says, "I swear by the locations of the stars"(Al-Waqi'ah:75), "and it is certainly a great oath if only you were to know."(Al-Waqi'ah:76), this is a great oath, if you were to realize and know, O people, that what Allah swears by is the truth, you would have known that this is a great oath. This creation is separated by a huge distance that cannot be known nor encompassed except by Allah. In addition to this adjusting and tightening which Allah made to adjust the movement of these stars extremely tight so that every star travels in its own path and orbit and never goes beyond it.

"I swear by the locations of the stars"(Al-Waqi'ah:75), "and it is certainly a great oath if only you were to know"(Al-Waqi'ah:76), "It is indeed a Noble Recital"(Al-Waqi'ah:77), it is referring to the words descended from Allah. "... indeed a Noble Recital"(Al-Waqi'ah:77), a recited Qur'an. Noble, precious, of great rank, valuable. Evaluate with all meanings of value, for this Noble Qur’an is the word of Allah. "It is indeed a Noble Recital"(Al-Waqi'ah:77), "in a well-protected Scripture"(Al-Waqi'ah:78), Allah wrote it in a well-protected Scripture, preserved. Thus, it is in a preserved Tablet which Allah preserved from being touched by any missing hand, filthy hand, or devil's hand. Rather, it is preserved in a well-protected Scripture. "None touches it except the cleansed"(Al-Waqi'ah:79), none touches it, only with a single touch. Except the cleansed from Allah's angels. They cleansed from all filth, and impurities, both tangible as well as spiritual. They do not have any sensory impurity or moral impurity as well.

These are the only ones who touch and recite this Noble Qur’an preserved in heaven. "It is indeed a Noble Recital"(Al-Waqi'ah:77), "in a well-protected Scripture"(Al-Waqi'ah:78), "None touches it..."(Al-Waqi'ah:79), only a touch. "... except the cleansed"(Al-Waqi'ah:79), Allah's angels. "a bestowal from on high by the Lord of all realms"(Al-Waqi'ah:80), this book was revealed and descended from the Lord of the worlds, the Lord of the worlds, the Creator of all creation. The worlds are the plural of a world and the world is the set of creations attributed with the same attributes. The angels are a world, mankind is a world, the jinn are a world, the heavens are a world. Further, Allah is the God of all of these worlds. Thus, the Qur’an is revealed by the Lord of all the worlds.

يقول الله ﷻ {فَلا أُقْسِمُ بِمَوَاقِعِ النُّجُومِ}[الواقعة:75] {وَإِنَّهُ لَقَسَمٌ لَوْ تَعْلَمُونَ عَظِيمٌ}[الواقعة:76] {إِنَّهُ لَقُرْآنٌ كَرِيمٌ}[الواقعة:77] {فِي كِتَابٍ مَكْنُونٍ}[الواقعة:78] {لا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ}[الواقعة:79] {تَنزِيلٌ مِنْ رَبِّ الْعَالَمِينَ}[الواقعة:80] {أَفَبِهَذَا الْحَدِيثِ أَنْتُمْ مُدْهِنُونَ}[الواقعة:81] {وَتَجْعَلُونَ رِزْقَكُمْ أَنَّكُمْ تُكَذِّبُونَ}[الواقعة:82] {فَلَوْلا إِذَا بَلَغَتِ الْحُلْقُومَ}[الواقعة:83] {وَأَنْتُمْ حِينَئِذٍ تَنظُرُونَ}[الواقعة:84] {وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَكِنْ لا تُبْصِرُونَ}[الواقعة:85] {فَلَوْلا إِنْ كُنتُمْ غَيْرَ مَدِينِينَ}[الواقعة:86] {تَرْجِعُونَهَا إِنْ كُنتُمْ صَادِقِينَ}[الواقعة:87] {فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ}[الواقعة:88] {فَرَوْحٌ وَرَيْحَانٌ وَجَنَّةُ نَعِيمٍ}[الواقعة:89] {وَأَمَّا إِنْ كَانَ مِنْ أَصْحَابِ الْيَمِينِ}[الواقعة:90] {فَسَلامٌ لَكَ مِنْ أَصْحَابِ الْيَمِينِ}[الواقعة:91] {وَأَمَّا إِنْ كَانَ مِنَ الْمُكَذِّبِينَ الضَّالِّينَ}[الواقعة:92] {فَنُزُلٌ مِنْ حَمِيمٍ}[الواقعة:93] {وَتَصْلِيَةُ جَحِيمٍ}[الواقعة:94] {إِنَّ هَذَا لَهُوَ حَقُّ الْيَقِينِ}[الواقعة:95] {فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ}[الواقعة:96]

Allah ﷻ says, "I swear by the locations of the stars"(Al-Waqi'ah:75), "and it is certainly a great oath if only you were to know"(Al-Waqi'ah:76), "It is indeed a Noble Recital"(Al-Waqi'ah:77), "in a well-protected Scripture"(Al-Waqi'ah:78), "None touches it except the cleansed"(Al-Waqi'ah:79), "a bestowal from on high by the Lord of all realms"(Al-Waqi'ah:80), "Is it this discourse that you take so lightly?"(Al-Waqi'ah:81), "And you render due thanks for being provided with it by disbelieving in it?"(Al-Waqi'ah:82), "So when it has reached the throat"(Al-Waqi'ah:83), "and you are at that moment looking on"(Al-Waqi'ah:84), "and We

are nearer to him than you are, but you do not see"(Al-Waqi'ah:85), "why, if you are not to be held to account"(Al-Waqi'ah:86), "do you not bring it back if you are truthful?"(Al-Waqi'ah:87), "Yet, if he is one of those brought near(to God)"(Al-Waqi'ah:88), "then serenity and fragrant plants and a Garden of Bliss"(Al-Waqi'ah:89), "And if he is one of the fellows of the right"(Al-Waqi'ah:90), "then, “Peace for you,” from the fellows of the right"(Al-Waqi'ah:91), "But if he is one of the misguided disbelievers"(Al-Waqi'ah:92), "then the welcome will be scalding water"(Al-Waqi'ah:93), "and roasting in purgatory"(Al-Waqi'ah:94), "Indeed, this is surely the truth of certitude"(Al-Waqi'ah:95), "So highly exalt the Name of your Lord, the Great"(Al-Waqi'ah:96). This is the conclusion of surah Al-Waqi'ah. After Allah mentioned the types of people and their outcome, then, He mentioned the signs and proofs indicating His power to support this speech and to confirm for His servants that this is the truth. Then, He swears for them, He says, "I swear by the locations of the stars"(Al-Waqi'ah:75). He mentioned that it is a great oath, He says, "and it is certainly a great oath if only you were to know"(Al-Waqi'ah:76), because the location of the stars is a great matter that human minds do not realize till these days. No one knows the last of the sky stars which Allah created. Humans knew that each of these stars despite their huge size and greatness is adhering to a specific orbit from which it does not stray not in time or in place. "The sun and the moon move according to plan"(Ar-Rahman:5), this is the great Lord Who created this creation whose capacity is not known nor a mind can ever encompass. Allah swears by the stars' locations and says, "I swear by the locations of the stars"(Al-Waqi'ah:75), "and it is certainly a great oath", this swear, "... a great oath if only you were to know"(Al-Waqi'ah:76), Allah swears by the great to indicate His greatness because He is the Great who created this great creation. Thus, He is the Great Lord.

"it is", this descended Qur'an in which Allah tells you about the Day of Resurrection. "When the inevitable event befalls"(Al-Waqi'ah:1), "no disbelief will there be about its befalling"(Al-Waqi'ah:2), this must be. and you become three classes, O addressee. And what a difference between the pioneers, the people of the righteous, and the people of ill-omened. A great difference, where are these of the permanent blessing from those of the permanent punishment -God forbids-. Allah says this to the servants after He swore by this. He says this through the descent Qur'an. "It is indeed a Noble Recital"(Al-Waqi'ah:77), "in a well-protected Scripture"(Al-Waqi'ah:78), Allah wrote it in a well-protected Scripture, well preserved. "'None touches it except the cleansed"(Al-Waqi'ah:79), none reaches this Qur'an, recites it, and touches its papers except for the cleansed. Allah's cleansed angels from every sensed defect such as urine, excrement, etc. There are no moral defects from lie, slander, increase or decrease... No, rather, they are as Allah says, "borne by the hands of scribes"('Abasa:15), "noble and devoted"('Abasa:16), who recite the Qur'an.

Then, this Qur'an was descended upon Allah's Messenger, "a bestowal from on high by the Lord of all realms"(Al-Waqi'ah:80), the Lord of the world's descent upon His Messenger through the noble angels, Jibril. "The Trustworthy Spirit came down with it"(Ash-Shu'ara:193), this is Allah's Trustworthy Spirit. "upon your heart, that you may be of the forewarners"(Ash-Shu'ara:194), "in an evident Arabic tongue"(Ash-Shu'ara:195). Then, it is "a bestowal from on high by the Lord of all realms"(Al-Waqi'ah:80). Then, He says, "Is it this discourse that you take so lightly?"(Al-Waqi'ah:81), "Is it this discourse..."(Al-Waqi'ah:81), Allah's discourse revealed by Him and the revelation of this well-protected Scripture by which Allah warns you, and says that after death, you will come to this fate which must be. The attributes of the people of Paradise are as such and attributes of the people of Hell are as such; this kind of discourse knocks you down in this way and tells you that you will be in one of these homes. Either from the pioneers, or

from the people of the righteous, or if you are a denier, then you are from the people of ill-omened; thus, this is the punishment. This is the discourse you take so lightly. You take it so lightly; you are afraid to show the truth of your belief to people, to show that you believe in it while you are not, without taking the right position regarding it. Where are you regarding this? Is it possible in this matter to take the matter as it is said to hold the stick from its middle? To walk a little with this then a little with that? "Is it this discourse that you take so lightly?"(Al-Waqi'ah:81), taking so lightly is to show something against the true feeling.

"And you render due thanks for being provided with it by disbelieving in it?"(Al-Waqi'ah:82), you thank for being provided by disbelieving. That is, if you believed in Allah, the provision would be deprived, and you would fear for your livelihood and your life. And the fact is that Allah is the One to whom the sustenance of His servants belongs, then let everything that is in your possession go and you will be exposed to death with this religion. Undoubtedly, you choose death and do not choose this life. If you will be saved on the Day of Resurrection and would have this fate, so you thank the provision you are given by disbelieving? And the fact is that provision and gifts belong to Allah. Further, He is the Owner of this world and the hereafter. As the disbelievers said to the Prophet ﷺ "If we follow the guidance with you, we will be snatched from our land", If we follow you we will be snatched from our land. The Arab tribes would fight and kill us. He says, "... Did We not establish for them a safe sanctuary to which all kinds of products are brought as provision from Ourself? But most of them do not know"(Al-Qasas:57). So, how would you, O addressee, thank provision by disbelieving? "And you render due thanks for being provided with it by disbelieving in it?"(Al-Waqi'ah:82), He says, "So when it has reached the throat"(Al-Waqi'ah:83), "and you are at that moment looking on"(Al-Waqi'ah:84), "and We are nearer to him than you are, but you do not see"(Al-Waqi'ah:85). A new sign and a new challenge from Allah. Besides, it is a

demonstration that the matter belongs to Him. He says, "So when it has reached the throat"(Al-Waqi'ah:83), if the soul reaches the throat, "and you are at that moment looking on"(Al-Waqi'ah:84), to this dying human whose soul is being taken out. "and you are at that moment looking on"(Al-Waqi'ah:84), "and We are nearer to him than you are, but you do not see"(Al-Waqi'ah:85), "We" refers to Allah. Along with Allah, there is the death angel and the angels of punishment who are present to take out the soul of this dead human and to shroud it with this shroud of fire if he is from the people of the fire. "and We are nearer to him than you are, but you do not see"(Al-Waqi'ah:85), "but you do not see", but you do not see the Lord's angels, the death angel who takes his soul out, and the angels of punishment who take this soul from him. "and We are nearer to him than you are, but you do not see"(Al-Waqi'ah:85)

"why, if you are not to be held to account"(Al-Waqi'ah:86), as you claim. "do you not bring it back if you are truthful?"(Al-Waqi'ah:87), why, if. "... if you are not to be held to account"(Al-Waqi'ah:86), won't be judged on the Day of Resurrection. "do you not bring it back", can you take this soul back from the angel of death and bring it back again to this body who lost it. Can you bring the dead back to life again if it is as you claim that you won't be held accountable for your deeds? The fact is that you will be held accountable for your deeds and that soul is taken out despite the will of its owner, resurrected despite his will, and held accountable between Allah's hands. "Why, if you are not to be held to account"(Al-Waqi'ah:86), "do you not bring it back", you bring the soul back to this body once again. "... if you are truthful?"(Al-Waqi'ah:87).

Then, He concluded this surah with what He started, that people are divided into three classes. This is the final division. He says, "Yet, if he is one of those brought near(to God)"(Al-Waqi'ah:88), if this dead human whose soul is taken out is one of those brought near(to God) who are the pioneers. As He says, "And the pioneers, the pioneers"(Al-Waqi'ah:10), "those are the ones brought near(to

God)"(Al-Waqi'ah:11), those are the ones brought near(to God) in terms of rank because their rank is at the highest heaven above which the All-Merciful Throne is placed. Further, brought near(to God) in terms of Allah's love and pleasure because they are the nearest to Him of His faithful servants because they are the elite of His creation. "Yet, if he is one of those brought near(to God)"(Al-Waqi'ah:88), from his Lord in terms of pleasure, love, friendship, and position in heaven. "then serenity and fragrant plants and a Garden of Bliss"(Al-Waqi'ah:89), "then serenity", "then serenity" refers to everything from which brings comfort, joy, pleasure, and delight. Allah made the life of those perfect in heaven. The perfect life of complete joy. "then serenity and fragrant"(Al-Waqi'ah:89), fragrant is everything with a pleasant smell. In the sense that their heaven is full of comfort, joy, delight, fragrance, and pleasant smell spread all over the place. "... and a Garden of Bliss"(Al-Waqi'ah:89), and a Garden of Bliss, an orchard of bliss including all kinds of blessings. Allah mentioned the blessing of the pioneers. He says, "And the pioneers, the pioneers"(Al-Waqi'ah:10), "those are the ones brought near(to God)"(Al-Waqi'ah:11), "in the Gardens of Bliss"(Al-Waqi'ah:12), "a throng from the ancients"(Al-Waqi'ah:13), "and a small band from the latecomers"(Al-Waqi'ah:14), "on luxurious couches"(Al-Waqi'ah:15), "leaning on them, facing one another"(Al-Waqi'ah:16), "Serving them will be immortal youths"(Al-Waqi'ah:17), "with glasses, and pitchers, and a cup from a flowing spring"(Al-Waqi'ah:18), this is wine. Allah describes the hereafter wine. "Serving them will be immortal youths"(Al-Waqi'ah:17), "with glasses, and pitchers, and a cup from a flowing spring"(Al-Waqi'ah:18), "causing them neither headache nor intoxication"(Al-Waqi'ah:19), it does not cause them headache out of drinking lots of wine. Nor does they intoxication and vomit as the worldly wine. "and fruit of their choice"(Al-Waqi'ah:20), "and meat of any bird they may desire"(Al-Waqi'ah:21), "And(in it are) spouses with lovely wide eyes"(Al-Waqi'ah:22), "like well-preserved pearls"(Al-Waqi'ah:23), "as a repayment on account of what they used to do"(Al-Waqi'ah:24), those are the pioneers. Allah

says, "then serenity and fragrant plants and a Garden of Bliss"(Al-Waqi'ah:89), this is what Allah described.

"And if he is one of the fellows of the right"(Al-Waqi'ah:90), which is the heaven beneath those brought near's heaven. Those brought near's heaven is higher than the heaven of the fellows of the right. "then, “Peace for you,” from the fellows of the right"(Al-Waqi'ah:91), a great summation. "then, “Peace for you,” from the fellows of the right"(Al-Waqi'ah:91), they greet the Prophet ﷺ because their life is in peace and safe from every defect and evil. Their life is in heaven. "then, “Peace for you,” from the fellows of the right"(Al-Waqi'ah:91), Allah describes the bliss of the fellows of the right and said, "And the fellows of the right—what of the fellows of the right?"(Al-Waqi'ah:27), "Amid thornless lote-trees"(Al-Waqi'ah:28), a thornless lote. "and clustered banana-trees"(Al-Waqi'ah:29), and clustered banana-trees with clustered branches and fruits. "and extended shade"(Al-Waqi'ah:30), "and outpouring water"(Al-Waqi'ah:31), "and abundant fruit"(Al-Waqi'ah:32), "neither withheld..."(Al-Waqi'ah:33), that it comes in a season and withheld in another. Rather, it is never withheld. "... nor forbidden"(Al-Waqi'ah:33), there is no guard guarding it, no guards, nor walls, nor barriers, rather, it is available, present, and within reach for its people. "And high-class spouses"(Al-Waqi'ah:34), "We have created them perfectly"(Al-Waqi'ah:35), the spouses of the people of heaven from the fellows of the right. "and made them virgins"(Al-Waqi'ah:36), always. "tender"(Al-Waqi'ah:37), beloved. "... of matching age"(Al-Waqi'ah:37), "for the fellows of the right"(Al-Waqi'ah:38), "a throng from the ancients"(Al-Waqi'ah:39), "and a throng from the latecomers"(Al-Waqi'ah:40), those are the fellows of the right. In the end, Allah says, "then, “Peace for you,” from the fellows of the right"(Al-Waqi'ah:91).

"But if he is one of the misguided disbelievers"(Al-Waqi'ah:92), the disbelievers who turned against the truth and said that it is a lie. They claimed that what the Prophet came with is a lie. There is no Day of Resurrection, this

will never be, thus, they disbelieved in this truth. The misguided from the path. They were misguided and went astray from Allah's path. He says, "then the welcome will be scalding water"(Al-Waqi'ah:93), the welcome, the hospitality is of scalding water. The scalding water is the heated water that reached the most heat and became scalding water. This is poured over him, then, he is told, "Taste! You—indeed you—are the mighty, the noble"(Ad-Dukhan:49), this is their hospitality and welcome -God forbids-. "then the welcome will be scalding water"(Al-Waqi'ah:93), "and roasting in purgatory"(Al-Waqi'ah:94), roasting refers to burning. That is, he is getting roasted. Roasting a thing as we say we roasted this goat on fire, that is, grilled it. "and roasting in purgatory"(Al-Waqi'ah:94), and roasting in purgatory, in the sense that they are being roasted in fire -God forbids-. "and roasting in purgatory"(Al-Waqi'ah:94), "Every time their skins are roasted through, We will replace them with other skins so that they may(continue to) taste the punishment. Indeed, Allah has always been Almighty, All-Wise", this is a summation of everything Allah described. He says, "And the fellows of the left—what of the fellows of the left?"(Al-Waqi'ah:41), "Amid searing wind and scalding water"(Al-Waqi'ah:42), the air that passes over this fire burns their faces along with this fire. In addition to scalding water, boiling water poured over them. "and a shadow of thick smoke"(Al-Waqi'ah:43), the shade of the smoke. Flares of fire. "neither cool nor refreshing"(Al-Waqi'ah:44), "They had lived before that indulging in affluence"(Al-Waqi'ah:45), "and they used to insist on great violation"(Al-Waqi'ah:46), "and they used to say, “Can it be that when we have died and become dust and bones—can it be that we will really be resurrected?"(Al-Waqi'ah:47), "And our ancient forefathers, too?"(Al-Waqi'ah:48), this is their deny. "Say, “Indeed, the ancients and the latecomers"(Al-Waqi'ah:49), "will be gathered for the appointment of a well-known day!"(Al-Waqi'ah:50), "Then indeed all of you, O misguided disbelievers"(Al-Waqi'ah:51), "will certainly be eating from the trees of Zaqqum"(Al-Waqi'ah:52), "and filling your bellies with it"(Al-Waqi'ah:53), "and

will be drinking on top of it scalding water"(Al-Waqi'ah:54), "thus drinking as a thirst-mad camel drinks"(Al-Waqi'ah:55), "That is their hospitality on the Day of Recompense"(Al-Waqi'ah:56), this is their hospitality, this is their welcome of the Day of Resurrection. Allah summarized this again at the end of this surah. He says, "But if he is one of the misguided disbelievers"(Al-Waqi'ah:92), "then the welcome will be scalding water"(Al-Waqi'ah:93), welcome, a welcome of scalding water. "and roasting in purgatory"(Al-Waqi'ah:94).

Then He says, "Indeed, this is surely the truth of certitude"(Al-Waqi'ah:95), what Allah mentions with detail is the truth of certitude. Certainty is the utmost of knowledge. The one who is certain about the matter is the one who has the knowledge that has no doubt nor defect. This is the word of Allah. "Indeed, this is surely the truth of certitude"(Al-Waqi'ah:95), then He says, "So highly exalt the Name of your Lord, the Great"(Al-Waqi'ah:96), He commanded at the end of the surah once again, He says, "So highly exalt the Name of your Lord, the Great"(Al-Waqi'ah:96), praising Allah refers to His exaltation from everything that is not appropriate, the first of which is exalting Him against having an equal and partner. Allah has no equal, no partner, no peer, and no supporter. He is the one and only, and He is the Creator of everything. Allah created everything apart from Himself, His Throne, His Chair, His angels, His heavens, and His earth, and everything else besides Him. This is His creation; He created it from a small atom to a large galaxy. Further, no one supported Allah in creation. None of His servants is in charge of the creation. Thus, no one is in charge of the creation except for Him. He is the only creator, there is no creator but Allah, and likewise, He is the only one who is in charge of it. Allah did not assign any of the creatures to be in charge of it. Rather, it belongs to Him. Further, Allah is the One who gives life and causes death. Giving life and causing death belong to Him. Besides, He who makes you rich and causes your poverty. Your poverty and richness belong to Him. "extends provision for whomever He wills and He restrains(it)",

guides and misguides. Guidance and misguidance belong to Him and there is no guidance and misguidance without Him. He guides whom He wills and misguides whomever He wills. Moreover, joy and crying belong to Him. Everything that a creature does of movement, stillness, grief, anguish, it is He who caused laughter and weeping.

Everything that creation does belongs to Him, whether it is one of these inanimate objects such as the heavens and the earth for it does not act except by the command of Allah. The sun does not depart from its orbit and its course because it walks where Allah commands it to walk, stops where Allah commands it to stop, and returns from where it came by the command of Allah as it came in the hadith, "Allah says to the sun: Rise up and go to the place whence you came, and it goes back". It obeys Allah's command, "When the sky is ruptured"(Al-Inshiqaq:1), "and listens to its Lord as it rightly must"(Al-Inshiqaq:2), "and when the earth is leveled out"(Al-Inshiqaq:3), "and casts out what is in it and becomes empty"(Al-Inshiqaq:4), "and listens to its Lord as it rightly must"(Al-Inshiqaq:5), all of these are submitted to Allah's command. "Do they seek other than the religion of Allah, when to Him has submitted whoever is in the heavens and the earth, willingly and reluctantly, and to Him they will be returned?"(Ali-'Imran:83), everyone within the heavens and earth submitted to Allah. Either willingly like the angels who obey Allah and never disobey Him, or unwillingly like the disbeliever who is submitted to Allah. In the sense that he does not deviate against His fatalistic universal command. Allah's fatalistic universal command that afflicts him despite his will. "then compel him to the punishment of the Fire, and what a miserable destiny!". He creates him as He says, "Death be unto the man! How ungrateful he is!"('Abasa:17), "From what did He create him?"('Abasa:18), "From a sperm drop He created him and enabled him"('Abasa:19), "then He eased the way for him"('Abasa:20), "then He put him to death and buried him"('Abasa:21), "then, when He wills, He will resurrect

him"('Abasa:22), all of this is according to Allah's command. "So, No! I swear by the twilight"(Al-Inshiqaq:16), "By the night and what it covers"(Al-Inshiqaq:17), "By the moon as it grows full"(Al-Inshiqaq:18), "you will surely mount stage by stage"(Al-Inshiqaq:19), you will surely, O addressee, mount stage by stage"... stage by stage"(Al-Inshiqaq:19), mount stage by stage. As the Prophet ﷺ said to the man who came holding a crumbled bone and blew it into the Prophet's face and said, O Muhammad! Do you claim that Allah can return us after we become like this? He said to him, yes! He causes your death, revives you, then leads you to Hell! All of this is acting according to Allah's fatalistic universal command. He said to him, Yes, indeed! Allah causes your death and be like this crumbled bone, then revives you, then leads you to Hell.

Thus, Allah is attributed to being the Ultimate Trustee over everything. "Allah is the Creator of everything, and He is the Ultimate Trustee over everything"(Az-Zumar:62), accordingly, Allah must be praised. Praised against having a partner, peer, an equal, or supporter. He, the only Creator, the Ultimate Trustee over everything, has no wife, no child. If He had a son, he would be like Him giving life, creating, providing, and causing death. Highly exalted is He. "Rather, We have come up to them with the truth, yet they are surely liars"(Al-Mu'minun:90), "Never has Allah taken any offspring nor has there ever been any god with Him, for then each god would have taken away what he had created, and some of them would have gained supremacy over others. Highly Exalted is Allah, far above what they describe"(Al-Mu'minun:91). All creation is by His command, and no one, no matter how high his position or the high rank he is, does not possess for himself benefit or harm. Jibril does not possess for himself benefit or harm except as Allah wills. Further, the Messengers of Allah do not possess benefit or harm for himself. He has no knowledge except what Allah has taught him; no one has knowledge except what Allah has taught him. Besides, he is not provided with sustenance except what Allah has given him, and he does not take a share and a

fortune; every fortune and share for any of the servants is from Allah. Allah is the one Who gives people their livelihood and their sustenance, and all the matter belongs to Him.

"So highly exalt the Name of your Lord, the Great"(Al-Waqi'ah:96)Allah the Great, the Creator of this creation, the Trustee over this universe Who made the Day of Resurrection of His servants. "When the inevitable event befalls"(Al-Waqi'ah:1), "no disbelief will there be about its befalling"(Al-Waqi'ah:2), "bringing low, raising high"(Al-Waqi'ah:3), "When the earth is shaken violently"(Al-Waqi'ah:4), "and mountains are crushed and crumbled"(Al-Waqi'ah:5), "and become scattered dust"(Al-Waqi'ah:6), "and you become three classes"(Al-Waqi'ah:7). Allah says "you become", He did not say "you will be" because He is using the past tense in informing about a future event because this must be. "and you become three classes"(Al-Waqi'ah:7), "the fellows of the rightness; what of the fellows of the rightness!"(Al-Waqi'ah:8), "And the fellows of the ill-omened; what of the fellows of the ill-omened!"(Al-Waqi'ah:9), "And the pioneers, the pioneers"(Al-Waqi'ah:10), "those are the ones brought near(to God)"(Al-Waqi'ah:11), "So highly exalt the Name of your Lord, the Great"(Al-Waqi'ah:96). He is the great Lord Who is capable of establishing what He said. Everything Allah says is true and certain and Allah will establish it the way He wills. Allah can never break His promise.

This great surah must be contemplated by every Muslim because Allah addressed His servants in it this discourse and swore to them in His saying, "I swear by the locations of the stars"(Al-Waqi'ah:75), "and it is certainly a great oath if only you were to know"(Al-Waqi'ah:76). Further, He sat forth parables regarding His ability and addressed the denying disbelievers with a merciful speech. "Have you seen what you ejaculate?"(Al-Waqi'ah:58), "Is it you who create it or are We the Creators?"(Al-Waqi'ah:59), "We have decreed death among you, and We will not be outstripped"(Al-Waqi'ah:60), "in replacing you

with your likes and transforming you into what you do not know"(Al-Waqi'ah:61), "And you have certainly known the first formation; if only you would remind yourselves!"(Al-Waqi'ah:62), "Have you seen what you cultivate?"(Al-Waqi'ah:63), "Is it you who plant it or are We the Planters?"(Al-Waqi'ah:64), "If We will, We can turn it into rubble, then you will lament"(Al-Waqi'ah:65), "Indeed, we are in debt"(Al-Waqi'ah:66), "rather, we are dispossessed!"(Al-Waqi'ah:67), "Have you seen the water you drink?"(Al-Waqi'ah:68), "Is it you who sent it down from the rainclouds or are We the Senders?"(Al-Waqi'ah:69), "If We will, We can make it salty. Will you not be thankful?"(Al-Waqi'ah:70), "Have you seen the fire you kindle?"(Al-Waqi'ah:71), "Is it you who produced the tree for it, or are We the Producers?"(Al-Waqi'ah:72), "We have made it a reminding and a comfort for the travelers"(Al-Waqi'ah:73), "So highly exalt the Name of your Lord, the Great."(Al-Waqi'ah:74). And there is another thing added to this matter which is Allah's saying, "None touches it except the cleansed"(Al-Waqi'ah:79), And that this is in a well-protected scripture, preserved by Allah, the Qur'an written between our hands, is it touched except by the cleansed? The Qur'an should not be touched except by the cleansed? Yes, not from this verse, but from the hadith of the Prophet ﷺ that states that no one touches the Qur’an except the cleansed. What can be understood from this verse is that Allah honored this Qur’an and preserved it in heaven. Thus, it must be preserved on the earth and not be offended. It is not permissible to offend the Book of Allah, rather, it must be taken care of and preserved. The believer does not touch it nor touch its papers unless he is in complete purity. Some scholars said that a person who is not performing ablution can touch it because he is excused or from those who find it difficult to do it like children when they are learning. As for the capable adult, he should not touch Allah's Book, the Qur’an, this Qur’an that is on earth, which was revealed and written, unless he performs ablution.

With this, this great Surah ends. We ask Allah to forgive our sins, repent to Him, turn to Him, and seek refuge in Him. Praise is to Allah, the Lord of the Worlds, at the beginning and the end. And peace be upon His servant and messenger Mohammad. We ask Allah to make it beneficial to Muslims in the east and west of the earth, and to make this a treasure for us on the Day of Resurrection.

Al-Hadīd

بسم الله الرحمن الرحيم، {سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَالأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ}[الحديد:1] {لَهُ مُلْكُ السَّمَوَاتِ وَالأَرْضِ يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ}[الحديد:2] {هُوَ الأَوَّلُ وَالآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ}[الحديد:3] {هُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يَعْلَمُ مَا يَلِجُ فِي الأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ}[الحديد:4] {لَهُ مُلْكُ السَّمَوَاتِ وَالأَرْضِ وَإِلَى اللَّهِ تُرْجَعُ الأُمُورُ}[الحديد:5] {يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَهُوَ عَلِيمٌ بِذَاتِ الصُّدُورِ}[الحديد:6]

In the name of Allah, the Entirely Merciful, the Especially Merciful, "Whatever is in the heavens and earth exalts Allāh, and He is the Exalted in Might, the Wise" (Al-Hadīd:1) "His is the dominion of the heavens and earth. He gives life and causes death, and He is over all things competent" (Al-Hadīd:2) "He is the First and the Last, the Ascendant and the Intimate, and He is, of all things, Knowing" (Al-Hadīd:3) "It is He who created the heavens and earth in six days and then established Himself above the Throne. He knows what penetrates into the earth and what emerges from it and what descends from the heaven and what ascends therein; and He is with you wherever you are. And Allāh, of what you do, is Seeing" (Al-Hadīd:4) "His is the dominion of the heavens and earth. And to Allāh are returned [all] matters" (Al-Hadīd:5) "He causes the night to enter the day and causes the day to enter the night, and He is Knowing of that within the breasts" (Al-Hadīd:6). These verses are the beginning of the surah of Al-Hadid. Al-Hadid is a Medinite a surah from the Quran that was sent in Al-Madinah.

These six verses at the beginning of the Al-Hadid surah all explain the names and attributes of Allah. There are other verses in the Quran that take the explaining of Allah's names and attributes as their topic. Like the verse of Al-Kursi, "Allāh - there is no deity except Him, the Ever-Living, the Self-Sustaining. Neither drowsiness overtakes Him nor sleep". Until the rest of the verse. This can also be found at the beginning of Al-Hadid surah and the end of Al-Hashr surah, "He is Allāh, other than whom there is no deity, Knower of the unseen and the witnessed. He is the Entirely Merciful, the Especially Merciful" (Al-Hashr:22) "He is Allāh, other than whom there is no deity, the Sovereign, the Pure, the Perfection, the Grantor of Security, the Overseer, the Exalted in Might, the Compeller, the Superior. Exalted is Allāh above whatever they associate with Him" (Al-Hashr:23) "He is Allāh, the Creator, the Producer, the Fashioner; to Him belong the best names. Whatever is in the heavens and earth is exalting Him. And He is the Exalted in Might, the Wise" (Al-Hashr:24). Another one like them is, "Say, "He is Allāh, [who is] One" (Al-Ikhlās:1). This is a full surah that explains the attributes of Allah, the surah of Al-Ikhlās. "Say, "He is Allāh, [who is] One" (Al-Ikhlās:1) "Allāh, the Eternal Refuge" (Al-Ikhlās:2) "He neither begets nor is born" (Al-Ikhlās:3) "Nor is there to Him any equivalent" (Al-Ikhlās:4). The status of Al-Kursi verse "Say, "He is Allāh, [who is] One" (Al-Ikhlās:1) is known through the words of the Prophet ﷺ. The verse of Al-Kursi is the greatest in the Quran, as was mentioned in the Hadith when the Prophet asked Ubayy ibn Ka'b, "do you know which verse of God's Book that you have is greatest?" I thought for a while. Ubayy was the most memorizing of the Quran among the companions". He was the most memorizing of the Quran. "I said, 'Allāh - there is no deity except Him, the Ever-Living, the Self-Sustaining'. Thereupon he struck me on the breast and said, "May knowledge be pleasant for you, Abul Mundhir!" because he knew the answer. It is the greatest verse in the Quran for it contains a thorough description of God. The Prophet also said this about this verse, "Say, "He is Allāh, [who is] One" (Al-Ikhlās:1). He said, "By

Him in Whose Hand my soul is, it is equivalent to one-third of the Qur'an". It only contains the attributes of God. Many Hadiths mention its merits. One Hadith form these mentions when the Prophet asked a man why he always reads this surah during his prayers. The man answered, "I like it o Messenger of Allah". The Messenger replied, "Your love of it will bring you into paradise". All of the Quran is the words of Allah. However, the verses that contain the attributes of Allah are the best in the Quran. The Wise Remembrance means the verses that contain the attributes of God.

These six verses from the beginning of the surah of Al-Hadid are amongst those. All of them present the attributes of our Lord. They mentioned a great group of Allah's names and attributes. Allah started them by saying, "Whatever is in the heavens and earth exalts Allāh, and He is the Exalted in Might, the Wise" (Al-Hadīd:1). This is a great scene. Allah tells us of a great scene where whatever is in the heavens and earth, even the heavens and earth themselves, and all of their creatures exalt Allah. They exalt Him by their words and within their hearts. Exaltation means to raise Him far above everything else. Allah is the Exalted and the Praised. Glory to You, Most Holy are You, Lord of the angels and the Spirit. He is the Praised far above any shortcomings or faults. The first thing God is far raised above, and the first thing that all of His servants should know and acknowledge, is that He is far raised above having a likeness, an equal, a rival, a wife, a son, or a partner in Sovereignty. He has no rival or equal. This is impossible. Rather, all of those besides Him are His creatures for He is the subjugator over His servants. He has no rival, no likeness, no equal, and no match. Anyone who believes that Allah has a rival, a likeness, an equal, opposition, or another god that deserves to be worshipped is a polytheist. This is polytheism that many people have fallen into. These people claimed that Allah has a son, slandered Him, did not sanctify Him, exalt Him, or praise Him because they claimed that He has a likeness. A son is their father's likeness, he is like Him. He

can create, provide, give life, and take it away as the Christians claim that Isa son of Maryam can do. May Allah be far raised above what they say. They made another creature equal to Allah in rights. They gave Allah's rights to this creature. Allah is the Creator of all creatures. He is the Lord of the servants and the only One Who deserves to be worshipped in all kinds of worship. If another was worshipped and given any kind of worship that can only be given to Allah, like praying, prostrating, bowing, supplication, sacrificial rites, or giving oaths, and other types of worship that if they were given to someone else, then this person has considered another to be Allah's rival and partner. Humans have fallen victim to many great delusions, for they have worshipped trees, stones, idols, angels, and messengers. Every entity on earth has been worshipped, even the despicable and lowly creatures like cows, monkeys, snakes, and birds. Some humans sanctified them. They even worshipped entities even more despicable than this, who are not even living creatures. the stones, rivers, and fruit were worshipped. Some people considered them holy and worshipped them besides Allah ﷻ.

The first meaning of exalting Allah is raising Him far above having a likeness, an equal, or another deity that deserves the rights that God deserves. May Allah be far raised above this. Also, raising Him far above having the shortcomings of humans. First, the attributes of the creatures. All of their attributes. Creatures are in need of others by nature in all of their affairs. For example, the heavens need someone else to put it in its place, to form it, to create it from nothing to existence, and to dispose of it. The sun is lacking, it needs someone to create it and put it in its place. The moon is in need, the earth is in need, all the creatures are in need. Their need for others is built in their nature. As for Allah, He is the Self-Sufficient Who does not need anyone else besides Himself. He does not need the Throne, the Chair. the heavens, or the earth. For He is Self-Sufficient, the Self-Sustaining, and the Creator of others. He is Ever-Living and Self-Sustaining. He does not need anyone to sustain Him, for He is the Self-Sustaining. Creatures live with the

help of other means. They need food, water, and good weather to be able to live. The need of creatures is in their nature. As for Allah, He is Self-Sufficient. He is the Self-Sufficient Who does not need a Sovereign, a Throne, or a Chair. He needs nothing except for Himself. Rather, what Allah creates is in need of Him. All of Allah's creatures need Him, for He is the One and the Eternal Refuge Whose all creatures take refuge in. He needs nothing, He requires nothing. He is far raised above having needs, which is the defining attribute of creatures. He needs no one and is the Self-Sufficient of everyone else besides Himself. This includes what creatures are afflicted with. All creatures are afflicted with shortcomings. Even the sun is afflicted with shortcomings, for it rises and sets. Humans are afflicted with shortcomings, they die, and death is the greatest shortcoming. They also get sick, neglect, forget, are treated unjustly, treat others unjustly, and suffer from ignorance. All of these are shortcomings. However, Allah is raised far above having these shortcomings, for He is "the Ever-Living, the Self-Sustaining. Neither drowsiness overtakes Him nor sleep". Allah is raised far above all the shortcomings that creatures are afflicted with.

"Whatever is in the heavens and earth exalts Allāh..." (Al-Hadīd:1). Whatever is in the heavens and earth are great matters. Allah informed us of some of them. There are other creatures that we do not know of. He told us that He placed the angels, Paradise, the houris, and the Angels bearing the Throne are all in the heavens. He also told us about the creatures on earth. He told us about the humans and the jinn. Allah says to the humans and the jinn, "... Go down, [all of you], as enemies to one another, and you will have upon the earth a place of settlement and provision for a time" (Al-Baqarah:36). It also has all the animals that Allah dispersed on this earth. Some of them crawl on their bellies, some of them walk on their two feet, some of them walk on four feet, and some of them are birds. Allah dispersed all these entities, plants, and inanimates upon it. Whatever is in the heavens and earth exalts Allah either by using their words. Allah told us that

these conscious beings exalt Allah. The angels, for example, "They exalt [Him] night and day [and] do not slacken" (Al-Anbiyā':20). They are among the dwellers of heaven. They dwell in the highest heavens. "Those [angels] who carry the Throne and those around it exalt [Allāh] with praise of their Lord". Allah says, "Those [angels] who carry the Throne". These are the most honourable of angels, and those around it, i.e the angels, "exalt [Allāh] with praise of their Lord and believe in Him and ask forgiveness for those who have believed, [saying], "Our Lord, You have encompassed all things in mercy and knowledge". They use their words to exalt Allah. Angels Allah using their words. So do the believers on this earth, they exalt Allah using their words. They constantly pray and exalt Allah. Other entities exalt Allah using their words; however, we do not know their language or the way they exalt Allah. As Allah ﷻ says, "And there is not a thing except that it exalts [Allāh] by His praise, but you do not understand their [way of] exalting". These creatures, like the sun, the moon, and the stars, prostrate to Allah and exalt Him in a tongue that is unknown to us. As Allah ﷻ says, "Do you not see [i.e., know] that to Allāh prostrates whoever is in the heavens and whoever is on the earth and the sun, the moon, the stars, the mountains, the trees, the moving creatures and many of the people? But upon many, the punishment has been justified. And he whom Allāh humiliates - for him there is no bestower of honour..." (Al-Hajj:18). They prostrate to Allah and exalt Him in a tongue that we do not know.

These languages sometimes might be revealed to us. As happened to the Prophet ﷺ in what can only be a miracle to hear the exaltation of inanimates. As the Prophet said, "I recognise the stone in Mecca which used to pay me salutations to me". When the Prophet walked next to it, it used to say, "Peace be upon you, O Mohammad". A stone that Allah made speak is one of many miracles that Allah bestowed upon His Prophet. When the Prophet grabbed pebbles in his hand, the companions heard these pebbles in the hands of the Prophet exalt in an Arab

tongue. They exalted Allah in Arabic. Allah made them hear the exaltation of pebbles. Same with the food, whenever the Prophet grabbed some food, the companions heard the exaltation of the food in the hands of the Prophet ﷺ. They were made to speak. Allah made these inanimates speak. Another example is the branch that the Prophet ﷺ used to give sermons leaning against. When the Prophet first came to Al-Madinah, he used to give sermons leaning on a palm-tree branch. He leaned against it while giving sermons. Then the Prophet was offered a minbar (pulpit) to give sermons on because the number of people listening is getting greater. So a three-step minbar was made for the Prophet. So he abandoned the branch and headed towards the minbar. When he was about to climb the minbar, the companions who were sitting in the masjid, heard a loud cry coming from the branch to the point that the Prophet ﷺ had to leave the minbar to hug and comfort the branch until it finally calmed down. He calmed it as a person or a mother would calm a crying baby until it calms down. This all happened while the companions were present. They heard the branch, so this means that it has a consciousness.

Inanimates have consciousnesses that we can only see if Allah willed as happened in the stories before and as will happen on the Day of Resurrection. On the Day of Resurrection, all inanimates will be able to speak. Like what the Prophet said to explain these verses. Allah says, "That Day, it will report its news" (Az-Zalzalah:4) "Because your Lord has inspired [i.e., commanded] it" (Az-Zalzalah:5). The earth. "When the earth is shaken with its [final] earthquake" (Az-Zalzalah:1) "And the earth discharges its burdens" (Az-Zalzalah:2) "And the man says, "What is [wrong] with it?" (Az-Zalzalah:3) "That Day, it will report its news" (Az-Zalzalah:4) "Because your Lord has inspired [i.e., commanded] it" (Az-Zalzalah:5). It will report its news. The Prophet says, "Every piece of earth will witness and say this was done upon me this and this on such and such day". It will testify and say that on this day this was done upon me. It will testify. So

will hands. All the organs of disbelievers will testify against them. As Allah ﷻ says, "On a Day when their tongues, their hands and their feet will bear witness against them as to what they used to do" (An-Noor:24). The skin will also testify. As Allah ﷻ says, "And you were not covering [i.e., protecting] yourselves" in this life, "... lest your hearing testifies against you or your sight or your skins, but you assumed that Allāh does not know much of what you do" (Fussilat:22) "And that was your assumption which you assumed about your Lord. It has brought you to ruin, and you have become among the losers" (Fussilat:23). Even the skins of disbelievers testify against them. They ask their skins, "why did you testify against us?" People address their skins and organs on the Day of Resurrection and ask them, "Why have you testified against us?" They will reply, "We were made to speak by Allāh, who has made everything speak". Allah can make anything speak. "... They will say, "We were made to speak by Allāh, who has made everything speak; and He created you the first time, and to Him, you are returned" (Fussilat:21). These inanimates that do not possess a mouth to speak are made to speak by Allah if He willed it. However, they always talk in a language that we do not hear or understand. "And there is not a thing except that it exalts [Allāh] by His praise, but you do not understand their [way of] exalting". These inanimate beings exalt Allah with their words in a language that we do not comprehend. If Allah wanted to make us comprehend it in this life, He does, just as He made them speak to the Prophet ﷺ. They also speak in the Hereafter, everything will speak by the order of Allah. Allah orders the hand of someone to testify against them and it does. He also orders their leg to testify against the deeds of its owner and it does. "We were made to speak by Allāh, who has made everything speak".

What remains are the disbelievers, they are included with these beings. Disbelievers do not exalt Allah with their tongues. Rather, they slander Allah and curse Him. Those who claim that Allah has a son slander Him, and those who disbelieve in Allah are ungrateful to Him. How could they be among those who

exalt Allah? How are they included with those who are mentioned in this verse? "Whatever is in the heavens and earth exalts Allāh, and He is the Exalted in Might, the Wise" (Al-Hadīd:1). Disbelievers exalt Allah with their existence. They exalt Allah merely because they exist. This means that disbelievers are always exalting Allah. This is how they are. Their creation is a sign from Allah. All of Allah's creations are signs of His. "Allāh is the Creator of all things, and He is, over all things, Disposer of affairs" (Az-Zumar:62). All of these creatures belong to Allah. He created the disbelievers. He is their Creator. "Have We not made for him two eyes?" (Al-Balad:8) "And a tongue and two lips?" (Al-Balad:9) "And have shown him the two ways?" (Al-Balad:10). This is how humans were created. Allah addresses disbelievers by saying to them, "O mankind, what has deceived you concerning your Lord, the Generous" (Al-Infitār:6) "Who created you, proportioned you, and balanced you?" (Al-Infitār:7) "In whatever form He willed has He assembled you" (Al-Infitār:8). Disbelievers were created by Allah. Allah is the One Who created them, designed them, gave them eyes, He is the One Who gave them ears, mouths, organs, He even runs and organizes their organs. These were not created by disbelievers. Rather, this is the Creation of Allah. These disbelievers are a sign of Allah and they exalt Him. They exalt to Him with their existence. They exalt Allah because they are created by Allah and no one else. They exalt Allah in their existence even if they were ungrateful and do not exalt Him with their words. However, this does not benefit them. This exaltation does not benefit them. What benefits a servant is to exalt Allah willingly with their words. This is what benefits them and what Allah accepts.

This is Allah, He is the Exalted Lord Whose whatever is in the heavens and earth exalts Him. "Whatever is in the heavens and earth exalts Allāh, and He is the Exalted in Might..." (Al-Hadīd:1). The Predominant that cannot be defeated. All of His creatures are subdued, controlled, and subjected by Him. None can escape His Divine Order. Nothing can escape Allah's order, for He is the Exalted

in Might Whose order and will are obeyed. No one can object against His Judgement and Order. His Divine Order is Absolute. "Indeed, Our word to a thing when We intend it is but that We say to it, "Be," and it is" (An-Nahl:40). His order is implemented on all of His creatures, whether they are believers or disbelievers, pious or depraved. His Order is Divine. "So is it other than the religion of Allāh they desire, while to Him have submitted [all] those within the heavens and earth, willingly or by compulsion, and to Him, they will be returned?" (Āl-'Imrān:83). Allah is the Exalted in Might, the Predominant. Might in Arabic means triumph. Arabs say, "Those who become mighty, take other people's rights". This means that those who prevail steal. Those who win steal the money of others. "Those who become mighty, take other people's rights". Might means triumph in Arabic. Allah is the Exalted in Might, the Predominant who cannot be defeated. He is also the Wise who puts everything in its rightful place. All of Allah's Divine and legislative orders are in their rightful places. Nothing can escape Allah's Wisdom because He has complete knowledge of His creatures. Allah has complete knowledge of His creatures and He has put every creature of His in their rightful place. He created them then gave them their fate. Guidance and misguidance, wealth and poverty, health and sickness, life and death and the luck that Allah grants to His creatures are all decided according to Allah's Wisdom. Nothing that He does is unwise. Nothing is done with stupidity, recklessness, or ignorance. Rather, Allah is raised far above doing anything unwisely. All of His deeds and actions are wise, for He is the All-Knowing Whose knowledge encompasses all of His creatures. "Whatever is in the heavens and earth exalts Allāh, and He is the Exalted in Might, the Wise" (Al-Hadīd:1). This is a great sign that will be repeated in a number of surahs after this. Many surahs will start with the exaltation of Allah.

"His is the dominion of the heavens and earth. He gives life and causes death, and He is over all things competent" (Al-Hadīd:2). This is an attribute of Allah.

After He explained that whatever is in the heavens and earth exalts Him, He says, "His is the dominion of the heavens and earth". The heavens and earth and all the other entities belong to Allah. He owns them. His Ownership of them means that He both owns them and He disposes of them. He owns them in truth and owns their disposition. He owns them in truth for He is the One Who created them from nothingness. He brought them from nothingness to existence. He is the Creator of the heavens and earth and their Originator. "Originator of the heavens and the earth". He is also the One Who perfected them. "Who perfected everything which He created and began the creation of man from clay" (As-Sajdah:7). Because He created this creation, He also disposes of it. The disposition of everything is in His hands. The movement of the sun, the movement of the moon, the movement of the stars, the maintenance of the heavens, the movement and the stillness, and every movement and stillness in this universe is in Allah's hands and according to His Divine Order. If He orders them to move they do, or to stop, they do. All the happenings that afflict the creatures are by the order of Allah, whether it is their health, sicknesses, life, death, wealth, poverty, guidance, misguidance, laughter, crying, or anything else. "And that to your Lord is the finality" (An-Najm:42) "And that it is He who makes [one] laugh and weep" (An-Najm:43) "And that it is He who causes death and gives life" (An-Najm:44). Diversity, as well. The diversity of all these creatures. This diversity indicates the ability of the Creator. Behold all these kinds of plants. How did He diversify them? The kinds of animals. How did Allah diversify them? He made them into males and females. All this diversity belongs to Him.

Allah's disposition is imperative to His Ownership. "Say, "O Allāh, Owner of Sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will. You honour whom You will and You humble whom You will. In Your hand is [all] good. Indeed, You are over all things competent" (Āl-‘Imrān:26) "You cause the night to enter the day, and You cause the day to

enter the night; and You bring the living out of the dead, and You bring the dead out of the living. And You give provision to whom You will without account [i.e., limit or measure]" (Āl-'Imrān:27). All kinds of dispositions belong to Allah. He owns the heavens and earth in truth and disposes of them. No creature can do anything without Allah's permission of will, be it a movement or a stillness. Even lifting one's hand and putting it down is by the order of Allah. If a person says that they lift their hand or put it down, it seems that they have done it by their will; however, it was done by Allah's Divine Order. Allah's Divine Order could be good or bad. Everything that happens, happens according to Allah's Divine Order. Even the evilest of acts, which is disbelief, happens according to Allah's will. As Allah ﷻ says, "But if your Lord had willed, they would not have done it, so leave them and that which they invent". "But if Allāh had willed, He would have united them upon guidance. So never be of the ignorant". "But if they turn away - then We have not sent you, [O Muḥammad], over them as a guardian; upon you is only [the duty of] notification". Everything happens according to Allah's Divine Order. "His is the dominion of the heavens and earth".

Then, He says, "... He gives life and causes death, and He is over all things competent" (Al-Hadīd:2). He also gives life and causes the death of His creatures. This is the greatest act of disposition concerning the creatures, giving them life. Creating them from nothingness to be alive and then causing their death is the greatest act of disposition. The greatest change in a creature's life is getting out of the state of death to the state of life, then getting out of life to the state of death. All of these things happen according to Allah's will. No life happens without Him for He is the One Who gives life. No death happens without Him for He is the One Who causes the death of creatures. "Allāh takes the souls at the time of their death, and those that do not die [He takes] during their sleep". Even sleep happens according to Allah's will. In Your Name, O Allah, I die and I live. "... Then He keeps those for which He has decreed death and releases the others for a specified

term. Indeed in that are signs for a people who give thought" (Az-Zumar:42). This is a great transition in a creature's life, they move from the state of nothingness, of being nothing, then to the state of existence. This is to Allah. Then, there is another transition, which is causing the death of existing creatures. They die, and wither from the face of the earth and move underneath it. This is done by Allah. Only Allah can do this. "His is the dominion of the heavens and earth. He gives life and causes death..." (Al-Hadīd:2). Life and death are inevitable to humans, animals, and plants. Plants live and die, Animals live and die. All of this is decided by Allah and He, Allah, "is over all things competent". Allah is above all things competent. He can cause life and death which is the greatest transition. This is the greatest transition in existence; the transition from nothingness to existence, and the transition from existence to nothingness. All of these belong to Allah. He is not to be caused by anything.

Allah ﷻ says, in the name of Allah, the Entirely Merciful, the Especially Merciful, "Whatever is in the heavens and earth exalts Allāh, and He is the Exalted in Might, the Wise" (Al-Hadīd:1) "His is the dominion of the heavens and earth. He gives life and causes death, and He is over all things competent" (Al-Hadīd:2) "He is the First and the Last, the Ascendant and the Intimate, and He is, of all things, Knowing" (Al-Hadīd:3) "It is He who created the heavens and earth in six days and then established Himself above the Throne. He knows what penetrates into the earth and what emerges from it and what descends from the heaven and what ascends therein, and He is with you wherever you are. And Allāh, of what you do, is Seeing" (Al-Hadīd:4) "His is the dominion of the heavens and earth. And to Allāh are returned [all] matters" (Al-Hadīd:5) "He causes the night to enter the day and causes the day to enter the night, and He is Knowing of that within the breasts" (Al-Hadīd:6). The surah of Al-Hadid is a surah from the Medinite Quran. Allah started this surah with the six previously recited verses. All of them list many attributes of Allah like some verses of the

Al-Hashr surah, the verse of Al-Kursi, and "Say, "He is Allāh, [who is] One" (Al-Ikhlās:1).

Allah started this surah by saying, "Whatever is in the heavens and earth exalts Allāh, and He is the Exalted in Might, the Wise" (Al-Hadīd:1). Allah is showing us the magnitude of this universe that He created and tells us that all of it exalts Allah and raises Him far above having a likeness, a partner, or a rival. Rather, He is the only God. The unity, harmony, creation, and the connection of the parts of this creation prove that it has but One God. He is the One Who created it and organized all of its affairs. The universe that includes the heavens and earth are one unit. All of its parts are placed in the right place. The earth is in its right place, the sun is in its right place, and so is everything else. "And your god is one God. There is no deity [worthy of worship] except Him, the Entirely Merciful, the Especially Merciful" (Al-Baqarah:163) "Indeed, in the creation of the heavens and the earth, and the alternation of the night and the day, and the [great] ships which sail through the sea with that which benefits people, and what Allāh has sent down from the heavens of rain, giving life thereby to the earth after its lifelessness and dispersing therein every [kind of] moving creature, and [His] directing of the winds and the clouds controlled between the heaven and earth are signs for a people who use reason" (Al-Baqarah:164).

All of these pieces of evidence and this unity of this creation prove that its God is One. He is the Lord and the Creator. All of these creatures exalt Allah either with their languages that we know or the languages that we do not but Allah knows. "Do you not see that Allāh is exalted by whomever is within the heavens and the earth and [by] the birds with wings spread [in flight]? Each [of them] has known his [means of] prayer and exalting [Him]..." (An-Noor:41). Each of them has known their means of prayer and exaltation of Allah. Allah knows how they pray and exalt Him. Or, each of them has known their means of prayer and exaltation of Allah means that Allah taught them how to pray and exalt Him.

Whatever is in the heavens and earth exalt Allah with their words or with their existence as is the exaltation of disbelievers. They were created by Allah. Disbelievers were created by Allah and not by themselves. Their existence is in itself an exaltation of Allah because they have a God, a Lord, and a Master. Even if disbelievers do not agree with this and deny it, their creation and existence witnesses that they have a Lord and a God. Allah says to disbelievers, "O mankind, what has deceived you concerning your Lord, the Generous" (Al-Infitār:6) "Who created you, proportioned you, and balanced you?" (Al-Infitār:7) "In whatever form He willed has He assembled you" (Al-Infitār:8). You deny this fact with your tongue when your existence testifies that you have a Lord and a God. Allah is the One Who is exalted by whatever is in His heavens and earth. He is also the Exalted in Might. The Predominant Who cannot be defeated. The Wise Who puts everything in its rightful place. Nothing is misplaced in this universe. "His is the dominion of the heavens and earth". He owns them in truth, He has dominion over them, and He disposes of them. "Allāh is the Creator of all things, and He is, over all things, Disposer of affairs" (Az-Zumar:62). "He gives life and causes death". The greatest transition in a creature's life happens when Allah gets them out of nothingness into life, then He causes their death and ends their life. This, which is the greatest transition, is in the hands of Allah. "and He is over all things competent". If He is able to make this transition happen, then, nothing is hard for Him.

Then, Allah ﷻ says, "He is the First and the Last, the Ascendant and the Intimate, and He is, of all things, Knowing" (Al-Hadīd:3). He is the First in this existence. Nothing precedes Him and He does not have a beginning. He was not preceded by nothingness. As the Prophet said, "O Allah You are the First and nothing has come before you, and You are the Last, and nothing may come after You. You are the Most High, nothing is above You and You are the Most Near, and nothing is nearer than You". Allah is the First. He is the First Who has no

beginning. His existence does not have a beginning. Rather, He is the First Who does not have a beginning. Allah is the First. Our minds acknowledge this yet we cannot fully comprehend it. Who can have complete knowledge of Allah? No one has full knowledge of Allah except for Him. As He says, "He [i.e., Allāh] knows what is [presently] before them and what will be after them, but they do not encompass it [i.e., what He knows] in knowledge" (Tā-ha:110). No one can encompass Allah in knowledge and know Him in truth except for Him. He is the First. As the Prophet said when a delegation from the people of Tamim from Najd and Yemen in the Year of Delegations, "O Bani Tamim! Accept the good tidings". He gave them good tidings in general. The Prophet ﷺ did not explain these good tidings. The tidings of the Prophet are all good, they are either about this life or the Hereafter. The good tidings of the Hereafter are the greatest. "They said, 'You have given us the good tidings, now give us something". They wanted something from this life. The Prophet ﷺ got mad because he might have given them something more than they asked for. "Then some Yemenites came to him and he said, "Accept the good tidings, O people of Yemen, for Bani Tamim refused them." They said, "We accept it, O Allah's Messenger! We have come to ask you about this matter (i.e. the start of creations)". The Prophet said, "First of all, there was nothing but Allah, and nothing was with Him. His Throne was over the water, and He wrote everything in the Book (in the Heaven)". Allah was before He created all of His creatures, "His Throne was over the water, and He wrote everything in the Book (in the Heaven)".

This is what is meant by Allah is the First. "O Allah You are the First and nothing has come before you". He is also the Last, and nothing may come after Him. He is the Last. Nothing may come after Allah. He is the Most High above His servants. He is Most High in Person and Attributes. His Person is above all creatures for He is the Most Merciful Who resides upon the Throne. His attributes are above all other attributes. No creature has a spick of Allah's attributes, for He

is the Creator of everything. The creation of the creatures is a manifestation of Allah's attributes. The Creator is an attribute of Allah. Everything that you can see, before you, behind you, to your right, to your left, or above you, beneath you is created by Allah. This is Allah's creation. We can know God through the manifestation of His creation. This creation is a piece of evidence that He is God, the Lord. His creation is a manifestation of His attributes. Every atom of this creation holds a sign that leads to Him as was said, "everything has a sign that indicates that God is One". The atom indicates the greatness of its Creator. The great galaxy as well indicates the greatness of its Creator.

Allah is the Highest. His Person is above His servants. As Allah ﷻ says, "And He is the subjugator over His servants..." (Al-An‘ām:18). He also says, "Then He directed Himself to the heaven while it was smoke and said to it and to the earth, "Come [into being], willingly or by compulsion." They said, "We have come willingly" (Fussilat:11) "And He completed them as seven heavens within two days and inspired [i.e., made known] in each heaven its command. And We adorned the nearest heaven with lamps [i.e., stars, for beauty] and as protection. That is the determination of the Exalted in Might, the Knowing" (Fussilat:12). Allah ﷻ says, "The Most Merciful [who is] above the Throne established" (Tā-ha:5). Allah established Himself above the Throne. His Throne is above all of His creatures for He is the Highest above all of His servants. This means He is established on the Throne and the Highest above His creatures. All of His creatures are proof of Him. That He is their Lord and God, that He is One, and that they are a manifestation of His attributes. "He is the First and the Last, the Ascendant and the Intimate..." (Al-Hadīd:3). The Intimate means that He is Knowing of everything. As the Prophet ﷺ said, "and You are the Most Near, and nothing is nearer than You". Nothing is nearer than Allah for He is the Knowing, Hearing, and seeing of all of His creatures. As Allah ﷻ says, "Have you not considered that Allāh knows what is in the heavens and what is on the earth?

There are not three in a private conversation but that He is the fourth of them". If three are in a private conversation, Allah is there with them. "nor are there five but that He is the sixth of them - and no less than that and no more except that He is", Allah, "with them [in knowledge] wherever they are. Then He will inform them of what they did, on the Day of Resurrection. Indeed Allāh is, of all things, Knowing". Allah is with everyone, with your heart, eyes, sight. etc. Wherever your heart goes, Allah is with it. "He knows that which deceives the eyes and what the breasts conceal" (Ghāfir:19). This glimpse that deceives the eyes might be a sign to kill. Kill this person. Or it could be a sign to do indecent behaviour, or to mock or ridicule someone. This is the glimpse that deceives the eye. It does so in betrayal. The Prophet said, "It is not advisable for a Prophet to play deceptive tricks with the eyes". When the Prophet wanted to kill a polytheist that came to embrace Islam and ask for forgiveness after the Conquest of Mecca, the Prophet refused him. The person came again and the Prophet refused him again. The Prophet reproached his companions, "have you not seen how I refused him? Was not there a wise man among you who would stand up to him and kill him? Since the Prophet refused him and did not accept his repentance, that means he is a criminal. He was an enemy of Allah and His Messenger. He had a slick tongue. He was a criminal and a poet who had animosity towards Allah and His Messenger. The Messenger said, "Was not there a wise man among you who would stand up to him and kill him when I refused him? The Prophet refused him three times. They said, "O Messenger of Allah! Why did you not give us a signal with your eye?" If you gave us a signal we would have killed him. The Prophet said to them, "A Prophet shouldn’t play deceptive tricks with the eyes". A Prophet shouldn’t make such a signal even if he was in the right. The Prophet's action might be justified. Yet the Prophet refused it.

The moral of the story is that Allah is with everyone. No one can conceal a word of what they say or disappear from His sight. "It is the same [to Him]

concerning you whether one conceals [his] speech or publicizes it and whether one is hidden by night or conspicuous [among others] by day" (Ar-Ra‘d:10). Conspicuous. This means among people and hidden between them. Everything is known to Allah and in His line of vision. Nothing can be hidden from Him. Allah is with everyone's heart. When you think in your heart you have many thoughts. Every second you have a different thought and think of something else. You keep having different thoughts. How many times does the heart fluctuate? If people write every occurring thought of their heart and print them just as they come, if they turned their hearts into printers, for example, and printed all of their feelings and intrusive thoughts, this printer would have printed complete volumes each passing day. All of this, Allah knows of. "And We have already created man and know what his soul whispers to him..." (Qāf:16). Allah knows the whispers of the soul. "and We are closer to him than [his] jugular vein". "When the two receivers [i.e., recording angels] receive, seated on the right and on the left" (Qāf:17). These are then angels that write your deeds, yet Allah is closer to His servant than these angels. Angels might miss the intention of many of people's deeds. Then Allah asks these angels about the intention behind these deeds. Allah asks them to wait for maybe they would repent. Allah is even closer to His servants than these angels that are always with humans and write their deeds. Allah is even closer to His servants than them. "and We are closer to him than [his] jugular vein". Allah knows all of this through His Knowledge, Hearing and Sight, for He is the Intimate that is nearer to you than everything. He is even closer to you than the angel that accompanies you. He knows all of your deeds and your whispers. The whispers of the soul, Allah knows all of them.

Allah is the First, the Last, the Highest Who is above His servants. No one is above Him and all of His servants are beneath Him. He is also the Intimate, nothing is nearer than Him. "And He is, of all things, Knowing". There is nothing that Allah does not know of, He knows it personally and knows its deeds. He

knows all of their affairs. You humans, do many deeds every day and have many whispers in your heart that, as we mentioned before, could fill up hundreds of thousands of volumes that contain your thoughts during the day and night. Even during prayer, these whispers could take someone's attention away from their prayer. A person is actually praying and that is one deed, yet their heart is full of whispers and they could amount to ten or twenty deeds. However, all of these are recorded. Allah is with them and He misses nothing. Nothing can be hidden from Allah. "And He is, of all things, Knowing". Nothing of the servants' affairs can be hidden from Allah. Praise be to you my Lord, You are Great and Your Person is Great. "He is the First and the Last, the Ascendant and the Intimate, and He is, of all things, Knowing" (Al-Hadīd:3).

"It is He" Allah, "who created the heavens and earth in six days". This is a piece of news that Allah gives us because before none existed. Angels did not exist nor did anything else. Allah tells this to His servants, He is the One Who did this. He created the heavens and earth in six days and before that none was with Him. These six verses start with Sunday. Sunday, Monday, Tuesday, Wednesday, Thursday, and Friday. Allah finished creating His servants on Friday. He created Adam on a Friday. The Day of Resurrection, as well, will be on a Friday. It is the most honourable day of the week. Allah saved it for this nation. This is the best day of the week and Allah kept it to this forgiven nation, the nation of Mohammad ﷺ and gave them the most honourable and best day of the week to Him. The Jews wanted it but missed it and chose Saturday, for they thought it to be the honourable day. They claimed that after Allah finished creating His creation, He took a rest on the seventh day. So they wanted to take a rest on Saturday to worship Allah but they missed the honourable day. Christians as well, contradicted them and claimed that Sunday is the first day of creation. Allah guided the nation to the true day, which is Friday. The Prophet said, "and the people came after us with regard to it, the Jews observing the next day". Which

is Saturday. Saturday comes after Friday. "and the Christians the day following that".

"who created the heavens and earth in six days". Are these days the same as earth days? just as the days of the week on earth? Are they as long as the earth days and consist of twenty-four hours? Or are they as long as the days of Allah? This truth was not explained. Are they as long as our days? This is something that Allah created at that time that we do not know of. We do not know if these days are as long as our days or if they are as long as the days of Allah. As Allah ﷻ says, "... And indeed, a day with your Lord is like a thousand years of those which you count" (Al-Hajj:47). A thousand years of earth years. We say that Allah is Most Knowing. He knows the length of these days. Are they as long as the days on earth? Or do they have other lengths like the days of Allah? We say that Allah knows best. However, we believe that Allah created the heavens and earth in six days just as He told us. "and then established Himself above the Throne". After Allah created the heavens and earth, He established Himself on the Throne. The Throne is the roof of all creatures and only Allah knows its magnitude. No one knows its size, magnitude, greatness, or weight except for its Creator. All the creatures on the earth and the seven heavens are like a seed compared to Allah's Throne, or like a small ring in a deserted land. They are but a small iron ring that was thrown in a deserted land. The greatest object that Allag created is the Throne of the Most Merciful. No creation is greater than Allah's Throne.

Allah established Himself on it. That means that He ascended on it as Ibn Abbas interpreted it. However, this ascension and establishment on the Throne are not done how we think it is. It is not similar to how other creatures establish themselves on other creatures. We are creatures, humans, and other animals are creatures. When we say that a creature mounts an animal, settles on them, boards a ship, or sits on the rooftop of a house, boards a boat, all of these are known. We know how humans settle on other creatures. As Allah ﷻ says to explain this

ascension, "... and has made for you of ships and animals those which you mount" (Az-Zukhruf:12) "That you may settle yourselves upon their backs and then remember the favour of your Lord when you have settled upon them and say, "Exalted is He who has subjected this to us, and we could not have [otherwise] subdued it" (Az-Zukhruf:13) "And indeed we, to our Lord, will [surely] return" (Az-Zukhruf:14). If you settled yourselves on it, then it is known for we know how creatures settle on other creatures. However, we do not know how Allah establishes Himself on other creatures. How does Allah establish Himself upon His Throne? This is something unknown to us because Allah's Person is unknown to His servants. Only Allah knows of Himself and therefore His real attributes are not known. All of them belong to the same topic. The topic of His attributes is one. That means we do not ask how He establishes Himself, how He speaks, how He sees, how He hears, how He sees, nor how He is with His servants at all times. We do not ask about how Allah's attributes operate. We believe in the attribute when Allah tells us about it and believe that He has it. But we do not question how these attributes happen. If it was said that Allah is the Hearing and the Seeing, we do not ask, "how does Allah hear?" Or "how does Allah see?" We know how creatures hear and see but we do not know how Allah hears and sees. This is unknown to us. We do not know how He speaks or how He establishes Himself. All of these belong to the same topic. Talking about all of His attributes should be the same, we believe what Allah told us about Himself without thinking about the "how".

As was said to al-Imam Malik. This became a famous story. A man came to him and asked him, "The Most Merciful [who is] above the Throne established" (Tā-ha:5). How does He establish Himself? He answered that we know that He established Himself yet we do not know the "how". Asking about this is heresy. It is heretical to ask about the "how" concerning God's attributes. Even the companions of the Prophet did not ask about this. They never asked about how

Allah speaks. No. None of them asked about how Allah speaks, listens, or how He comes on the Day of Resurrection. "And your Lord has come and the angels, rank upon rank" (Al-Fajr:22). No one asked about how the Lord comes. We do not ask about the "how". We merely believe in the attribute that Allah used to describe Himself without knowing the "how" or asking about it. Allah says, "It is He who created the heavens and earth in six days and then established Himself above the Throne. He knows what penetrates into the earth and what emerges from it and what descends from the heaven and what ascends therein, and He is with you wherever you are. And Allāh, of what you do, is Seeing" (Al-Hadīd:4)

After He said that He established Himself on the Throne, "He knows what penetrates into the earth". Penetration means entrance. Many things penetrate the earth, like the rain that ascends from the sky and makes its way to the depths of the earth to settle in great reservoirs that Allah created to keep this water and not allow it to leak. This makes it hard for humans to extract. As Allah ﷻ says, "and settled it in the earth". Allah made this water settle on the earth. This is the greatest of the things that penetrate the earth of the things that benefit people. This is the water that ascends from the sky and that Allah reserves in these great reservoirs or great water bodies or passages that run beneath the earth then burst out as springs that flow from the cracks. They form rivers then come out to the face of the earth. This is the greatest of what penetrates the earth, the rain falling from the sky. Other great things penetrate the earth. Like the plants that we either plant ourselves or that Allah grows. It was known that some seeds fly away from their plants after the circle of life ends. These seeds fly and go settle somewhere while digging a place for themselves. They have a mechanism that allows them to keep digging in the earth until they reach the most suitable place, then it settles down. When its time comes, it starts growing. This is a part of Allah's knowledge. This seed travels itself to a suitable place, it plants itself and keeps digging until it reaches the place that allows it to grow. Each seed has a different place that allows

it to grow and sprout. This is done by Allah. Many of the earth's plants and creatures penetrate it, like worms, snakes, and many other crawling animals. They penetrate the earth and hide there. All of these animals are only known to God. He alone knows what is on the earth. Other things that penetrate the earth are the metals and treasures that Allah hid there. Allah hid them in the earth so He knows about them. For He "knows what penetrates into the earth".

"and what emerges from it". What emerges from the earth? Many things come out of the earth. The water that we dig comes from the earth. The plants are also made to come out of the earth by the order of Allah. Also, many types of metal are dug from the earth by humans. Earth is a great source of supplies. The metals that are the basis of our lives were hidden in the earth by Allah. Allah knows what penetrates the earth. Then, Allah ﷻ says, "and what descends from the heaven". Many great things descend from heaven. First is the rain that Allah sends. Allah sends His mercy with it. Another great thing that descends from the earth is His Book, His Revelation to His messengers. "and what ascends therein". The angels that ascend. Allah is the owner of the ways of ascent. "The angels and the Spirit [i.e., Gabriel] will ascend to Him". Allah's order descends from the heavens to the earth. Allah's order is sent by the angels and they ascend with it. As Allah ﷻ says, "Indeed, We sent it [i.e., the Qur'ān] down during the Night of Decree" (Al-Qadr:1) "And what can make you know what is the Night of Decree?" (Al-Qadr:2) "The Night of Decree is better than a thousand months" (Al-Qadr:3) "The angels and the Spirit [i.e., Gabriel] descend therein by permission of their Lord for every matter" (Al-Qadr:4) "Peace it is until the emergence of dawn" (Al-Qadr:5). The Prophet said, "Angels keep on descending from and ascending to the Heaven in turn, some at night and some by daytime". They keep descending and ascending means that they take turns coming to you. The angels of the night descend to take their turn after the angels of the day and the angels of the day descend after the night ends. "and all of them assemble together at the time of the

Fajr and `Asr prayers. Then those who have stayed with you overnight, ascend unto Allah". The angels of the night ascend. "Who asks them, "How have you left My slaves?" and He knows the answer better than anyone. He knows his servants. "They reply, "We have left them praying as we found them praying".

All that descends from the heavens does so according to His orders, whether that was angels or mercy, a part of His mercy is the rain falling from the sky. It could also be a punishment. Allah sends His punishments from the heavens. "Do you feel secure that He who is above would not cause the earth to swallow you and suddenly it would sway?" (Al-Mulk:16) "Or do you feel secure that He who is above would not send against you a storm of stones? Then you would know how [severe] was My warning" (Al-Mulk:17). Allah says about the people of Shuaib, "so the punishment of the day of the black cloud seized them". "Say, "He is the [one] Able to send upon you affliction from above you or from beneath your feet or to confuse you [so you become] sects and make you taste the violence of one another..." (Al-An‘ām:65). All that Allah sends from the heavens is both a part of His mercy and punishment. He is Knowing of it. "... He knows what penetrates into the earth and what emerges from it and what descends from the heaven and what ascends therein, and He is with you wherever you are. And Allāh, of what you do, is Seeing" (Al-Hadīd:4). He is with you, o servants, wherever you are, in any place, even in the deep of the mountain, on the highest mountain top, or in the deepest of basements, Allah is with you wherever you are. "And Allāh, of what you do, is Seeing". He is Seeing of your deeds. Nothing of His servant's deeds can be hidden from Him.

{سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَالأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ}[الحديد:1] {لَهُ مُلْكُ السَّمَوَاتِ وَالأَرْضِ يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ}[الحديد:2] {هُوَ الأَوَّلُ وَالآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ}[الحديد:3] {هُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يَعْلَمُ مَا يَلِجُ فِي الأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ}[الحديد:4] {لَهُ مُلْكُ السَّمَوَاتِ وَالأَرْضِ وَإِلَى اللَّهِ تُرْجَعُ الأُمُورُ}[الحديد:5] {يُولِجُ اللَّيْلَ فِي النَّهَارِ

وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَهُوَ عَلِيمٌ بِذَاتِ الصُّدُورِ}[الحديد:6] {آمِنُوا بِاللَّهِ وَرَسُولِهِ وَأَنْفِقُوا مِمَّا جَعَلَكُمْ مُسْتَخْلَفِينَ فِيهِ فَالَّذِينَ آمَنُوا مِنْكُمْ وَأَنْفَقُوا لَهُمْ أَجْرٌ كَبِيرٌ}[الحديد:7]

Allah ﷻ says, In the name of the Most Gracious, the Most Merciful, "Whatever is in the heavens and earth exalts Allāh, and He is the Exalted in Might, the Wise" (Al-Hadīd:1) "His is the dominion of the heavens and earth. He gives life and causes death, and He is over all things competent" (Al-Hadīd:2) "He is the First and the Last, the Ascendant and the Intimate, and He is, of all things, Knowing" (Al-Hadīd:3)"It is He who created the heavens and earth in six days and then established Himself above the Throne. He knows what penetrates into the earth and what emerges from it and what descends from the heaven and what ascends therein, and He is with you wherever you are. And Allāh, of what you do, is Seeing" (Al-Hadīd:4) "His is the dominion of the heavens and earth. And to Allāh are returned [all] matters" (Al-Hadīd:5) "He causes the night to enter the day and causes the day to enter the night, and He is Knowing of that within the breasts" (Al-Hadīd:6) "Believe in Allāh and His Messenger and spend out of that in which He has made you successive inheritors. For those who have believed among you and spent, there will be a great reward" (Al-Hadīd:7). Allah started this surah, Al-Hadid, a Medinite surah, with six verses that explain His names and attributes. He started by explaining how whatever is in the heavens and earth exalts Him, "Whatever is in the heavens and earth exalts Allāh, and He is the Exalted in Might, the Wise" (Al-Hadīd:1). This exaltation is both said with their tongues and felt in their souls. "His is the dominion of the heavens and earth. He gives life and causes death, and He is over all things competent" (Al-Hadīd:2) "He is the First and the Last". He is the First who is not preceded by anything and the Last who is not succeeded by anything. "the Ascendant and the Intimate". He is the Ascendant, and nothing is above Him and the Intimate, and nothing is nearer than Him. "and He is, of all things, Knowing".

"It is He who created the heavens and earth in six" of His days starting on Sunday and ending on Friday "and then established Himself above the Throne". The roof all the creatures. "He knows what penetrates into the earth", everything that penetrates it, whether be it rain, animals, or otherwise. "and what emerges from it and what descends from the heaven" as provisions, rain, or revelation. "and what ascends therein" of His angels and the prayers that are directed at Him. "and He is with you wherever you are" in every place you might be. "... There are not three in a private conversation but that He is the fourth of them, nor are there five but that He is the sixth of them - and no less than that and no more except that He is with them [in knowledge] wherever they are. Then He will inform them of what they did, on the Day of Resurrection. Indeed Allāh is, of all things, Knowing" (Al-Mujādalah:7). "And Allāh, of what you do, is Seeing". He knows and sees all of your deeds.

"His is the dominion of the heavens and earth..." (Al-Hadīd:5). He has the ownership and disposition over it. Allah owns the heavens and earth because He created them, designed them, and built them. He is the One who gave each thing its form then guided them to their path. Every movement, stillness, or disposition of a creature is directed by Him and order of His. He is the Disposer over all of His creation. "Allāh is the Creator of all things, and He is, over all things, Disposer of affairs" (Az-Zumar:62). "... Our Lord is He who gave each thing its form and then guided [it]" (Tā-ha:50). The most comprehensible way of introducing Allah is what Musa answered the Pharaoh when the aforementioned asked, "[Pharaoh] said, "So who is the Lord of you two, O Moses?" (Tā-ha:49). "He said, "Our Lord is He who gave each thing its form and then guided [it]" (Tā-ha:50). Allah gave everything besides Himself its form. He created them from nothingness, gave them their fate, their attributes, then He guided them. He guided these creatures to their path. The path of these creatures, their movement, their lives, how they keep their possessions safe, how they procreate, how they

reproduce, how they conduct themselves is all up to Allah. "... Our Lord is He who gave each thing its form and then guided [it]" (Tā-ha:50). "Exalt the name of your Lord, the Most High" (Al-A‘lā:1) "Who created and proportioned" (Al-A‘lā:2) "And who destined and [then] guided" (Al-A‘lā:3). He is the One who created and proportioned. He is the One who destined all the fates of His creatures then He guided them. He guided every creature towards their fate. "His is the dominion of the heavens and earth. And to Allāh are returned [all] matters" (Al-Hadīd:5). To Allah and to no one else all matters return, the matters of His creatures, the matters of all creatures, their affairs, deeds, and judgement over them all return to Allah. "And to Allāh are returned [all] matters".

Then, Allah says, "He causes the night to enter the day and causes the day to enter the night, and He is Knowing of that within the breasts" (Al-Hadīd:6). "He causes the night to enter the day" both in time and place. The night takes from the time of the day and the day takes from the time of the night. They take turns in doing so with the passing of different seasons, especially in the summer and the winter. During the equinox for example, when day and night are everywhere on earth of approximately equal length, the nights of winter start taking from the time of days slowly until it reaches the maximum time it can take. Then, the opposite happens and the day starts taking from the nighttime. So, He causes the night to enter the day and the day to enter the night time-wise. As for the place, on this earth night and day overlap, each one takes the place of the other when the earth revolves around itself. "He covers the night with the day, [another night] chasing it rapidly". The night chases the night, runs after it while the day keeps on running. The opposite is true, the day chases after the night, its army chasing away the army of darkness and causing it to escape and chase after it. etc. Each one takes the place of the other. This is a great creation that only Allah can achieve. Who else can create a day and a night and make them overlap on this earth this way? Who else can cause the earth, along with its mountains, rocks,

oceans, and people to revolve? Who can cause this vast earth to revolve and cause the night and day to happen?

"He causes the night to enter the day and causes the day to enter the night, and He is Knowing of that within the breasts" (Al-Hadīd:6). And He, Allah, "is Knowing of that within the breasts". That within the breasts. This means its secrets. This refers to the secrets that are hidden within someone's breast which they did not tell anyone. This is what is within a breast. What is within the breast either means all of its secrets for the source and the creator of all secrets is the breast. Or it could mean a particular secret that was not revealed to anyone, that was not told or spoken of to any creature. A secret that was not told to a brother, a wife, a father, or a mother. This is a concealed secret that no one know of. For example, let us mention what Harun al-Rashid said during the fall of the Barmakids. No one knew of that secret that happened overnight and caused the Khalifa to turn on them after they were close allies. He said to them, "if my shirt knew of this secret, I would burn it". He did not tell this secret to anyone. Even the concealed secret that was not told to anyone is known by Allah. "and He is Knowing of that within the breasts". Their concealed secrets are only known by Allah for He knows what is within everyone's heart. He knows of every thought and notion that is within the heart. As He says, "And We have already created man and know what his soul whispers to him..." (Qāf:16). The whispers of the heart are the fleeting thoughts that they have. "... and know what his soul whispers to him, and We are closer to him than [his] jugular vein" (Qāf:16). Glory is to Allah. Allah describes Himself and His attributes to His servants and He is introducing Himself to them. "He causes the night to enter the day and causes the day to enter the night, and He is Knowing of that within the breasts" (Al-Hadīd:6).

After Allah says these six verses at the beginning of this surah, Al- Hadid and talked about His attributes, He presented the themes of this surah. The theme of this surah is encouraging the believing servants to have faith and spend money

for the cause of Allah because it is the greatest deed that grants people high statuses. "Believe in Allāh and His Messenger and spend out of that in which He has made you successive inheritors. For those who have believed among you and spent, there will be a great reward" (Al-Hadīd:7). Those who know Allah the way He described Himself know that when Allah says He will do something means that it will be done. These are the attributes of Allah who has dominion over the heavens and earth, the One who causes the night to enter the day and the day to enter the night, the One who created the heavens and earth in six days, the One who established Himself on the Throne, and the One who knows the secrets of the souls. This is God who knows that if He gave a servant of His, who believes in the names and attributes of Allah, an order, they would hasten to comply with His orders. Allah says, "Believe in Allāh and His Messenger". Belief means having faith then doing the deeds that are required by it. "Believe in Allāh and His Messenger". They believed in Allah and had faith in Him even though He is unseen. However, Allah told us about His names and attributes directly through the Quran and the words of His messengers (peace be upon all of them). The Prophet ﷺ talked about Allah and described Him using the attributes that Allah revealed to him. Believe in Allah as He told you to. Believe in Him, in His names, attributes, and deeds in a way that encourages you to perform the deeds required of you. First of all, do the deeds that are required of the heart. There is no doubt that those who know Allah glorify Him. Allah is the Greatest. He is the Great Lord. This leads people to have reverence and respect for Allah in their hearts. They will fear Him. Those who know Allah fear Him, for He judges people for their sins, then punishes them. He gives orders and accepts nothing less than obedience.

They also plead with Allah, for He is the most giving and Merciful. He is the Most Forgiving and the Most Compassionate who never becomes weary of giving and is never impoverished by His charity. He grants a believing servant ten times

the riches of this world or even more without this decreasing any of His possessions. "O My servants, if the first of you and the last of you, and the humans of you and the jinn of you, were all to stand together in one place and ask of Me, and I were to give everyone what he requested, then that would not decrease what I Possess, except what is decreased of the ocean when a needle is dipped into it". This is God who is not impoverished or inconvenienced by His charity no matter how big it was. "God's hand is full, undiminished by any expenditure, bountiful night and day. Have you seen what He has expended since He created heaven and earth for what His hand holds has not decreased?" This is God. Those who know God this way plead with Him and has all hopes in Him for He is the One who gives. They also love Him. Those who know Allah, His names and attributes, love Him because He has all the attributes of Perfection and Majesty. There is nothing more perfect, more proud, or greatest than God. His blessings, charity, and favours are reasons to love Him. Having these emotions is what it means to believe in one's heart. Loving Allah and revering Him are the strongest of these feelings. One should also have hope in Allah, glorify Him, fear Him, and respect Him. This is what is required to become a believer. "Believe in Allāh and His Messenger". His Messenger Mohammad ﷺ whom He sent to you and whom Allah sent many great pieces of evidence that prove the honesty of this Prophet Mohammad ﷺ. Claiming to be a messenger is something that everyone can do. Even the most foolish of people can claim to be the messengers of Allah just as many foolish people who possess no reason, no wit, and no understanding claimed to be the messengers and prophets of Allah. However, Allah eventually exposes their lies, betrayal, and slander of Him. He exposes them. Because prophethood can be claimed by anyone, Allah gave His messengers many pieces of evidence that prove their honesty. The messengers of Allah like Nuh, Ibraheem, Musa, Isa, and Mohammad ﷺ were given evidence and proofs that denote they are His messengers. such as their morals, characteristics, attributes, honesty, trustworthiness, and sound minds. Then there are the miracles that Allah

gave them. Allah gave every messenger He sent many miracles that made people believe in them. Allah gave our Messenger Mohammad ﷺ many great signs and proofs that prove his honesty. First of all, for forty years he had no knowledge of these Messages. Then, he brought these wise words from Allah ﷻ starting with the word "read". "O you who covers himself [with a garment]" (Al-Muddaththir:1). "O you who wraps himself [in clothing]" (Al-Muzzammil:1). The Wise Quran that Allah challenged the first and the last with talked about the knowledge of the first and the knowledge of the last.

Secondly, the events that the Prophet ﷺ said would happen, happen just as he said. Also, the clear truth that he brought cannot be brought by a mere human. He described Allah and His attributes. He brought forth a pure creed that cannot be brought even if all the legislators and just people endeavoured to bring a pure and coherent creed like it for many years, it is impossible for them to do so. Then, how did an illiterate man, the Prophet Mohammad ﷺ bring forth something like this? Because it is from Allah. This can only be sent by Allah. In addition to that, there were many proofs and Divine miracles that supported him like the splitting of the moon and the blessings of the Prophet ﷺ. All of these are proofs of his Prophethood. Allah gave thousands of evidence to prove that Mohammad ibn Abd-Allah is His Messenger. Allah calls out to His believing servants and says, "Believe in Allāh and His Messenger and spend out of that in which He has made you successive inheritors..." (Al-Hadīd:7). Spending here means giving money for the cause of Allah. Money is dear to the soul, so spending it out for the cause of Allah is proof of one's belief.

"and spend out". Allah made this spending easier by saying, "of that in which He has made you successive inheritors". Of that, some of it. Some of the money which He has made you successive inheritors. Allah made this easier by asking them to spend some of it. He did not ask them to spend all of the money that He has made them successive inheritors meaning all of their possessions. Rather, He

asked them to give a part of the possessions which He gave to them. This is the first thing. Then, Allah told them that they are the successive inheritors of this money. They were lent this money. They took it from the person who came before them and will give it to the person after them. Allah did not give them this money eternally and indefinitely. Rather, this money resembles temporary ownership that they enjoy for a time that Allah decides. then, this possession leaves them or they leave it. It does not stay with them. Allah made this spending easier by explaining that having money is a temporary situation. It comes and goes. They will not have it forever and it will not stay with them forever. He told His servants to spend out of which He has made them successive inheritors. Behold your state, you inherited your possessions from someone and someone after you will inherit it from you. "Believe in Allāh and His Messenger and spend out of that in which He has made you successive inheritors..." (Al-Hadīd:7). Then Allah gave them an even bigger incentive. He says, "For those who have believed among you and spent, there will be a great reward". Those who have believed of you, who have believed in Allah and other pillars of faith as Allah says, and have spent their money for the cause of Allah will be granted a great reward. They will be given a great reward by Allah in this life and the Hereafter. The great reward of the Hereafter is entering Paradise; Paradise and Allah's Pleasure. Another merit of spending money is that Allah compensates His servants for whatever they spend for His cause in this life. As Allah says, "But whatever thing you spend [in His cause] - He will compensate it, and He is the best of providers". Another example of the advanced reward that Allah gives for His believing servants in this life is that He compensates them for the money they spent for His cause with other amounts of money in this life. This is one. Another merit is the great reward of having Paradise and Allah's Pleasure.

Then, Allah explained this in detail. He says, "And why do you not believe in Allāh while the Messenger invites you to believe in your Lord and He has taken

your covenant if you should [truly] be believers?" (Al-Hadīd:8). Why do you not? What is stopping you? "And why do you not believe in Allāh"? What is stopping you, o listeners, from believing in Allah? While "the Messenger invites you to believe in your Lord". This is the Messenger of Allah. He is among you and inviting you to your Lord. He is the Messenger of Allah who is supported by much evidence. What is he inviting you to? He is inviting you to believe in your Lord. He is not inviting you to believe in him, to serve him, or to any other blasphemous matter. Rather, he is inviting you to your Lord. When you are invited to believe in your Lord, you have to comply because He is your Lord who created and formed you. It is He who provides for you and grants you favours. When you are invited to your Lord, you run away instead. How could you run? How could you run away while you are invited to your Lord? Because your Lord is the One who gave you these graces, then you must know that this is a reason to do good. It is an invitation to good, piety, and charity. It invites you to Allah's charity, graces, favours, forgiveness, and pleasure. How could you run away? How could you leave the faith? "And why do you not believe in Allāh while the Messenger invites you to believe in your Lord and He has taken your covenant..." (Al-Hadīd:8). This is another matter. He took your covenant when you bore witness that there is no god except for Allah and that Mohammad is His Messenger. You took the covenant and the covenant was taken from you. This is a testimony. Those who give a covenant, a promise, and testimony must comply with them. This is your covenant. This is addressed to those who embraced belief. "and He has taken your covenant if you should [truly] be believers?" If you should truly be believers and you have taken a covenant upon yourselves and declared that there is no god except for Allah and that Mohammad is His Messengers, then comply to this covenant and spend, truly believe, and spend money for the cause of Allah.

Then, Allah says, "It is He who sends down upon His Servant [Muḥammad] verses of clear evidence that He may bring you out from darknesses into the light. And indeed, Allāh is to you Kind and Merciful" (Al-Hadīd:9). It is He, Allah, who is inviting you to believe in Him and spend money for His cause. "It is He who sends down upon His Servant [Muḥammad] verses of clear evidence". This Book has clear verses. Then, Allah tells us of the purpose of sending these verses. He says, "that He may bring you out from darknesses into the light". Every verse that Allah sent orders people to do good and prohibits them from doing evil. they bring people out from darknesses into the light. These darknesses that they dwelled in were the darknesses of Jahiliyyah (the Age of Ignorance). In Jahiliyyah, people were in complete blindness. They did not know their Lord and what they knew of their Lord was not true. Rather, they were false information that they invented. Then, they attributed to Allah what He did not do, like being married and having daughters, that there is no resurrection, and that this life was created then it ends. There is no life after that. Moreover, all of their deeds before whether they concerned their acts of worship, their prayers by the House, or their rites were all based on ignorance. Their affairs as well, concerning their marriages, telling, buying, and other affairs were based on ignorance, desire, blindness, and injustice. They also followed their desires and wants and based them on ignorance. They were based on ignorant creeds that led to the loss. Allah, after that, sent clear verses that explained to His servants the path and brought them out of darkness to the light concerning all matters, whether it was about learning about Allah, His angels, or His messages. Or if it was about legislation, all legislation, like food. Allah explained to them the good and pure food that they should eat and the impure food that they should stay away from. "Prohibited to you are dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allāh". All of these were impurities that Arabs used to follow and eat. They ate dead carcasses and blood. If they got hungry, they threw a dart at an animal, then they placed a bowl to empty the blood of the animal in it. When the

blood thickened, they ate it. They also ate the animals that were sacrificed to the idols. These animals were sacrificed to other idols besides Allah; however, they ate them. They ate from these impurities. May Allah keep these impurities far from us. Allah says, "Prohibited to you are dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allāh, and [those animals] killed by strangling or by a violent blow or by a head-long fall or by the goring of horns, and those from which a wild animal has eaten, except what you [are able to] slaughter [before its death], and those which are sacrificed on stone altars, and [prohibited is] that you seek decision through divining arrows. That is grave disobedience. This day those who disbelieve have despaired of [defeating] your religion; so fear them not, but fear Me. This day I have perfected for you your religion and completed My favour upon you and have approved for you Islām as religion..." (Al-Mā'idah:3).

Their ignorance encompassed all matters; be it food, drinks, clothes, adornments, even marriages. Marriage during Jahiliyyah was done in an impure manner. As Aishah, the mother of believers (may Allah be pleased with her) said that there were four types of marriage during the Pre-Islamic period of Ignorance; the first was the marriage of trade where a man would let his wife sleep with some other man of noble birth so that he might have a child of noble breed. When the wife got pregnant, she returned to her husband and her child becomes his. Another type of marriage was that a group of fewer than five men would assemble and enter upon a woman, and all of them would be with her. If she became pregnant and delivered a child she would choose one of those men and said, "this is your child so-and-so". Another is the intercourse with prostitutes who entered into intercourse with anyone. If anyone of them delivered a child, then all those men would be gathered for her and they would call the Qa'if (persons skilled in recognizing the likeness of a child to his father) to them and would try to guess which tribe the child looked like, then they sent the child to that tribe. Another

type was when a man used to ask somebody else for the hand of a girl under his guardianship or his daughter's hand. Islam invalidated these impure forms of intercourse and kept them pure. They were also unjust in all matters, they did not give inheritance to women, sons married their father's ex-wives, they married their father's ex-wives, they married two sisters at the same time, and other grave corrupted practices that they used to do. Allah reminds His believing servants of His favours by saying, "It is He who sends down upon His Servant [Muḥammad] verses of clear evidence" comprehensible, "that He may bring you out from darknesses into the light". The darknesses of the Jahiliyyah that you dwelled into the light of Islam. "It is He who sends down upon His Servant" Mohammad ﷺ. Allah called His Messenger a Servant to honour Him because servitude to Allah is the most honourable attribute to have. Being Allah's Servant is the most honourable, highest, and best attribute the Prophet Mohammad ﷺ was called. "It is He who sends down upon His Servant" Mohammad ﷺ "verses of clear evidence that He may bring you out from darknesses into the light", to get you, o believers, from darknesses into the light. "And indeed, Allāh is to you Kind and Merciful". This is a confirmation. Indeed, Allah is to you, o believers, is Kind and Merciful. Kindness means utmost mercy and care. He is also Merciful towards His believing servants. Notice how Allah decrees the most kind, the most noble, and the best of rules to them. "It is He who sends down upon His Servant [Muḥammad] verses of clear evidence that He may bring you out from darknesses into the light. And indeed, Allāh is to you Kind and Merciful" (Al-Hadīd:9).

Then, Allah says, "And why do you not spend in the cause of Allāh". What is stopping you from spending money for the cause of Allah? "... while to Allāh belongs the heritage of the heavens and the earth? Not equal among you are those who spent before the conquest [of Makkah] and fought [and those who did so after it]. Those are greater in degree than they who spent afterwards and fought.

But to all Allāh has promised the best [reward]. And Allāh, of what you do, is Aware" (Al-Hadīd:10).

{آمِنُوا بِاللَّهِ وَرَسُولِهِ وَأَنْفِقُوا مِمَّا جَعَلَكُمْ مُسْتَخْلَفِينَ فِيهِ فَالَّذِينَ آمَنُوا مِنْكُمْ وَأَنْفَقُوا لَهُمْ أَجْرٌ كَبِيرٌ}[الحديد:7]
{وَمَا لَكُمْ لا تُؤْمِنُونَ بِاللَّهِ وَالرَّسُولُ يَدْعُوكُمْ لِتُؤْمِنُوا بِرَبِّكُمْ وَقَدْ أَخَذَ مِيثَاقَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ}[الحديد:8] {هُوَ
الَّذِي يُنَزِّلُ عَلَى عَبْدِهِ آيَاتٍ بَيِّنَاتٍ لِيُخْرِجَكُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَإِنَّ اللَّهَ بِكُمْ لَرَءُوفٌ رَحِيمٌ}[الحديد:9]
{وَمَا لَكُمْ أَلَّا تُنْفِقُوا فِي سَبِيلِ اللَّهِ وَلِلَّهِ مِيرَاثُ السَّمَوَاتِ وَالأَرْضِ لا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَاتَلَ
أُوْلَئِكَ أَعْظَمُ دَرَجَةً مِنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدُ وَقَاتَلُوا وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَى وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ}[الحديد:10]
{مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ وَلَهُ أَجْرٌ كَرِيمٌ}[الحديد:11]

Allah ﷻ says, "Believe in Allāh and His Messenger and spend out of that in which He has made you successive inheritors. For those who have believed among you and spent, there will be a great reward" (Al-Hadīd:7) "And why do you not believe in Allāh while the Messenger invites you to believe in your Lord and He has taken your covenant if you should [truly] be believers?" (Al-Hadīd:8) "It is He who sends down upon His Servant [Muḥammad] verses of clear evidence that He may bring you out from darknesses into the light. And indeed, Allāh is to you Kind and Merciful" (Al-Hadīd:9) "And why do you not spend in the cause of Allāh while to Allāh belongs the heritage of the heavens and the earth? Not equal among you are those who spent before the conquest [of Makkah] and fought [and those who did so after it]. Those are greater in degree than they who spent afterwards and fought. But to all Allāh has promised the best [reward]. And Allāh, of what you do, is Aware" (Al-Hadīd:10) "Who is it that would loan Allāh a goodly loan so He will multiply it for him and he will have a noble reward?" (Al-Hadīd:11). The surah of Al-Hadīd is a Medinite surah. Allah started it with six verses that explain His names and attributes to teach His believing servants about His Divine Person and dignified attributes.

Allah starts to explain His names and attributes by saying, "Whatever is in the heavens and earth exalts Allāh, and He is the Exalted in Might, the Wise" (Al-

Hadīd:1) until He reaches this verse, "He causes the night to enter the day and causes the day to enter the night, and He is Knowing of that within the breasts" (Al-Hadīd:6). Allah sent this surah to encourage His believing servants to believe in Him and spend money for His cause for this is the way that religion prevails. Also, to show that the best path to Allah is through believing in Him and spending money for His cause. "Believe in Allāh and His Messenger and spend out of that in which He has made you successive inheritors. For those who have believed among you and spent, there will be a great reward" (Al-Hadīd:7). "Believe in Allāh and His Messenger". This is an invitation from Allah to His believing servants to believe in Him and His Messenger ﷺ. They should believe in Him for He is the One Who described Himself as having these attributes and He is the One Who gave all the evidence that proves His names and attributes. "He is the First and the Last, the Ascendant and the Intimate, and He is, of all things, Knowing" (Al-Hadīd:3). He also invites people to believe in His Messenger whom He gave much evidence that proves His honesty and trustworthiness. "and spend out of that in which He has made you successive inheritors". This is an invitation to spend money and Allah made it easier by saying that this money will eventually go, it is temporary, and a loan given to you. "of that in which He has made you successive inheritors". You have inherited it from someone and you will be passing it to someone else. Everybody will give it back to the Ruler of the heavens and earth eventually. "For those who have believed among you and spent, there will be a great reward". This is a proposal and an encouragement to get the great reward that is given to those who spend their money for the cause of Allah.

Then, Allah ﷻ says concerning belief, the invitation to belief, and the spending, "And why do you not believe in Allāh while the Messenger invites you to believe in your Lord and He has taken your covenant if you should [truly] be believers?" (Al-Hadīd:8). What is stopping you from believing when the Messenger is

amongst you and is inviting you to your Lord. He is inviting you to your Lord who gave you all these favors, who created you, formed you, who has all these blessings and favors, and who has these punishments. He is inviting you to your Lord to escape His punishment by running to Him. "while the Messenger invites you to believe in your Lord and He has taken your covenant". The Prophet has taken your covenant when you said, "we heard and we obeyed", and when you bore witness that there is no god except for Allah and that Mohammad is His Messenger. This is the covenant you took, so you must fulfill it and fulfill what you promised Allah if you should truly be believers. "It is He who sends down upon His Servant [Muḥammad] verses of clear evidence that He may bring you out from darknesses into the light. And indeed, Allāh is to you Kind and Merciful" (Al-Hadīd:9). "And indeed, Allāh is to you Kind and Merciful". Saving you from the darknesses to the light is a part of Allah's mercy and kindness to you.

All the previous was about belief. Now, Allah says this about spending, "And why do you not spend in the cause of Allāh?" What is stopping you from spending for the cause of Allah? Allah wants you to know that "to Allāh belongs the heritage of the heavens and the earth?" All that in the heavens and earth is an inheritance that Allah gave to you. They are Allah's property. Allah says that they are an inheritance because He is the One Who gave them to you and all of it will return to Him. No owner of something remains the owner of it forever. Rather, all those that Allah gave to you will return to Him, their original owner. "Indeed, it is We who will inherit the earth and whoever is on it, and to Us, they will be returned" (Maryam:40). You will return to your Lord empty-handed and devoid of all that Allah has given to you as the Prophet ﷺ said, "You will be resurrected (and assembled) bare-footed, naked and uncircumcised. As We began the first creation, We shall repeat it". You will return to Allah naked, just as you went out of your mother's belly, naked and in possession of nothing. This is how you will come on the Day of Resurrection, wearing nothing, owning nothing, having no

relatives or people around you. This is how it will be. Whatever people owned, they will leave behind. "... and you have left whatever We bestowed upon you behind you. And We do not see with you your 'intercessors' which you claimed that they were among you associates [of Allāh]. It has [all] been severed between you, and lost from you is what you used to claim" (Al-An‘ām:94). Allah will say to the people who were arrogant in this worldly life, "and you have left whatever We bestowed upon you". You left what we gave you in this life, "and you have left whatever We bestowed upon you behind you". Then, Allah says to them, "... And We do not see with you your 'intercessors' which you claimed that they were among you associates [of Allāh]. It has [all] been severed between you, and lost from you is what you used to claim" (Al-An‘ām:94). Does Allah ask His servants about the reason that stops them from spending for His cause when the inheritance of the heavens and earth is His? He is their Owner. Allah is their Owner and you are a mere borrower of them and you will eventually leave them behind. What you were bestowed by Allah will be left behind. Allah is its Inheritor and it will all return to Him. So, what is your excuse? Why do you hold on to this money when you will not own it forever? You will not have it forever, so spend it now so you might be rewarded for it by Allah in the future.

"And why do you not spend in the cause of Allāh while to Allāh belongs the heritage of the heavens and the earth?" Then Allah gave this incentive and explanation of His mercy to those who spend for the cause of Allah. He says, "... Not equal among you are those who spent before the conquest [of Makkah] and fought [and those who did so after it]. Those are greater in degree than they who spent afterwards and fought. But to all Allāh has promised the best [reward]. And Allāh, of what you do, is Aware" (Al-Hadīd:10). This explains the great reward of those who spent for the cause during the hard times before this conquest. It was said that the conquest here refers to the Conquest of Mecca by the Prophet in 8 AH. It was also said that the conquest refers to the Treaty of Hudaybiyyah with

the polytheists in 6 AH because Allah called it a conquest in this verse, "Indeed, We have given you, [O Muḥammad], a clear conquest" (Al-Fat'h:1) "That Allāh may forgive for you what preceded of your sin [i.e., errors] and what will follow and complete His favour upon you and guide you to a straight path" (Al-Fat'h:2). It was a conquest. Even Umar ibn Al-Khattab who was the most vocal opponent of this treaty asked the Messenger, "O Messenger of Allah, is it really a conquest?" He replied, "By Allah, it is a conquest". This Treaty was the greatest conquest in Islam for after it many people believed and the war between the Prophet and Quraysh came to an end. That was the main war. Quraysh was the main enemy that fought the Prophet ﷺ. When that war came to an end, people felt safe and started visiting each other again. That made Islam spread in Mecca easily, for now, there was no torture or misleading of the people who wanted to embrace it. So, people came to Mecca and embraced it. In addition, many of the enemy's troops, the polytheists, embraced it, like Khalid ibn al-Walid and Amr ibn al-As and others who worked closely under the likes of Abu Jahl ibn Hishām, al-'As bin Wael, Umayyah ibn Khalaf, and Ubay ibn Khalaf. These were the leaders of the enemy. They lost and their side embraced Islam during that time.

"Not equal among you are those who spent before the conquest". This refers to the Treaty of Hudaybiyyah, the greatest conquest. "And fought" during these times, like those who fought during the Battles of Badr, Uhud, Trench, and the Expedition of al-Muraysi'. They fought in all of these battles before the conquest. "Those" who did this, "are greater in degree than they who spent afterwards and fought" afterwards. Like those who fought during the Conquest of Mecca, the Battle of Khaybar, or other battles after that. What indicates that the conquest here refers to the Treaty of Hudaybiyyah is that Khalid ibn al-Walid had a dispute with Abd al-Rahman ibn 'Awf and Abdullah ibn Umar when the Prophet sent him to fight Banu Jadhimah. The Prophet sent Khalid ibn al-Walid to fight Banu Jadhimah; however, they could not say "Aslamna, aslamna (We embraced

Islam)" and said, "Sab'na, sab'na (We have changed our religion, we have changed our religion)", instead. So Khalid ibn al-Walid killed all of them even though Abd al-Rahman ibn 'Awf was ordered to leave them be as long as they say sab'na because they could not say aslamna because people called Mohammad ﷺ the Sab'i and the Muslims the Sabi'a. However, Khalid decided to kill some of them. Of course, Abd al-Rahman got mad at him for he was under his command and he spoke harshly to him. Abdullah ibn Umar tried to stop him from doing that as well, yet he refused. Khalid ibn al-Walid spoke harshly to them and said, "are you trying to show off because you embraced it before us?" That is why Allah sent this verse. When the Prophet ﷺ heard of this, he told Khalid, do not abuse my companions, "for if any one of you spent gold equal to Uhud (in Allah's Cause) it would not be equal to a Mud or even a half Mud spent by one of them". The Messenger says about those who spent money during that time, "for if any one of you" meaning those who embraced Islam after the Treaty, "spent gold equal to Uhud (in Allah's Cause) it would not be equal to a Mud" a handful, "or even a half Mud spent by one of them". Or even half of it. This shows that the ones who spent money during the hard times of Islam will be given a greater rank by Allah and that any amount of spending they gave is greater than any amount that is given after the conquest by others.

"Not equal among you are those who spent before the conquest [of Makkah] and fought [and those who did so after it]. Those are greater in degree" near Allah "than they who spent afterwards and fought". Then, Allah ﷻ says, "But to all". Meaning to the ones who believed and spent before the conquest and the ones who believed and spent after it "Allāh has promised the best [reward]". Allah's promise is Paradise, it is the best reward, for all of them are believers and good-doers. Both of them do that; however, the distinction between them is in the degrees. The only distinction lies in the degrees. Not because one is a believer and the other is a disbeliever. Rather, the distinction is in their degrees. "But to

all Allāh has promised the best [reward]. And Allāh, of what you do, is Aware". He says, "And Allāh, of what you do, is Aware". Awareness is the highest level of knowledge. It means Allah's total and accurate knowledge of everyone's deeds and that He will give everyone the account that they deserve. The Prophet said, "In Jannah, there are a hundred grades which Allah has prepared for those who fight in His Cause, and the distance between any two of those grades is like the distance between the heaven and the earth". Only the fighters in Allah's cause get these one hundred grades, and the distance between any two of those grades is like the distance between heaven and earth. Therefore, the distinction between the fighters for the cause of Allah is huge. Those who fought for the cause of Allah and believed after the conquest are not equal to those who believed in Allah and fought for His cause before the conquest. This verse established that all the companions are good. All the companions that believed, whether before the Conquest of Mecca or before it, are all good. It also shows the status of people like Abu Bakr. He was the most among Muslims to spend money and fight for the cause of Allah. He gave all of his money for Allah's cause. Since day one, he gave all of his money for Allah's cause. He spent all his money in Mecca for Allah's cause and he did not gloat at the expense of anyone. He did not gloat. He gave all his money to free slaves, to help the poor and the needy, and to console the Prophet, be next to him, and fight for the cause of Allah with him. Preparing for the Hijra was entirely funded by Abu Bakr. That is why the Prophet said about Abu Bakr before he died, "If I were to choose a bosom friend I would have definitely chosen Abu Bakr as my bosom friend, but he is my brother and my companion and Allah, the Exalted and Glorious. has taken your brother and companion (meaning Prophet himself) as a friend".

This verse shows that Abu Bakr (may Allah be pleased with him) has the highest rank. "Not equal among you are those who spent before the conquest [of Makkah] and fought [and those who did so after it]. Those are greater in degree

than they who spent afterwards and fought. But to all Allāh has promised the best [reward]". All of those who believed and spent before and after the conquest will be granted Allah's best promise, which is Paradise. Allah called it the best because it is actually the best. Nothing is better than it for it is eternal bliss. Allah said that it is the abode of peace, happiness, eternal stay, and the abode where Allah put all kinds of happiness and joy and did not include anything, no matter how little, that would ruin the mood of its dwellers. "Wherein they will hear no unsuitable speech" (Al-Ghāshiyah:11). People will not hear any word that would make them sad, they would not see anything that would make them annoyed, nor will they have a moment of unrest. Its people do not sleep, urinate, defecate, blow their noses, or spit. Their perfume is of Aluwwah (Aquilaria malaccensis). All of their days are happy. That is why it is the best. "But to all Allāh has promised the best [reward]". All of Paradise is great. "And Allāh, of what you do, is Aware".

Then Allah graced His servants by asking them to spend. He asked them to spend for the cause of Allah in the form of a loan. He asked them to loan the Lord even though He is Self-Sufficient. He says, "Who is it that would loan Allāh a goodly loan so He will multiply it for him and he will have a noble reward?" (Al-Hadīd:11). Praise be to you, o my Lord, how great you are. This is an address of mercy, a great address and it conveys something magnificent. Humans cannot picture the fact that Allah addresses His servants and asks them to spend, even though He is the One Who bestowed this upon them, He is the One Who created them, He is their Lord, their Master, and He has everything they own. Despite all of this, He asks them to give Him a loan. Who is the lucky one who gets to give a loan to their Lord? To loan Him, to give Him money and get it back many times over. "Who is it that would loan Allāh a goodly loan so He will multiply it for him and he will have a noble reward?" (Al-Hadīd:11). Who is this happy person to whom Allah decreed all this happiness? "would loan Allāh". That would loan Allah. You are loaning Allah, Allah, the Self-Sufficient, the King of the heavens

and earth, their Owner, and the One to Whom everything belongs. You will give Him a loan, you will loan Him. However, Allah is asking you to give your money as a loan that He will give back to you. "Who is it that would loan Allāh a goodly loan..." (Al-Hadīd:11). It is a goodly loan because it is given to the Trustworthy, God who always gives people their rights and never forgets about it. Allah will give you your rights and He will give them back multiplied many times fold. "Who is it that would loan Allāh a goodly loan..." (Al-Hadīd:11). They will get something far greater in return. "So He will multiply it for him" many times-fold. "So He will multiply it for him and he will have a noble reward?".

It was said that Allah multiplies these spendings to seven hundred times fold or more. Only Allah knows how many times they will get. "A Dirham surpassed a hundred thousand Dirhams". A Dirham that is spent for the cause of Allah surpassed a hundred thousand Dirhams. "The example of those who spend their wealth in the way of Allāh is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allāh multiplies [His reward] for whom He wills. And Allāh is all-Encompassing and Knowing" (Al-Baqarah:261). If you give a Dinar as a loan to Allah, He does not record it as a Dinar. Rather, He will record it as seven hundred or even more. He will reward you for it as if you have given seven hundred Dinars. Of course, Paradise is not bought. You are not buying Paradise with your money no matter how much money you give. Because even if you owned all of this world and gave it to buy a plot of land in Paradise, all of it will not be enough to buy a place as small as a whip in Paradise. "A place in Jannah as small as the whip of your horse is far better than the world and all that it contains". If a person owned the entirety of this world and wanted to give it in exchange for Paradise, then all of this would not be equal to a few centimeters in Paradise. The Prophet says this about the women of Paradise, "and her headcover is better than the world and whatever is in it". How about her? How about the owner of the headcover, how is she? How much is she worth? If a person

owned the entirety of this worldly life along with its treasures many times fold, all of this is not worth an hour of Paradise. Therefore, Paradise is not up for sale. Rather, it is a bestowal of Allah. And the multiplying has to do with the reward they get and not as a price to buy Paradise. You do not give ten dinars so you could get seven hundred from Allah and buy Paradise with this. Rather, you will be given the reward of seven hundred dinars when you give ten dinars or even more. "Who is it that would loan Allāh a goodly loan so He will multiply it for him and he will have a noble reward?" (Al-Hadīd:11). Allah will multiply their reward. They will have a noble reward from Allah. This is Allah's bestowal and not a price people pay for Paradise. "and he will have a noble reward?" And a noble reward. A valuable and noble reward which Paradise and all it has which is better than all of this world. Even a plot of land in it is better than all of this world. "and he will have a noble reward?"

Then, Allah ﷻ says, "On the Day you see the believing men and believing women, their light proceeding before them and on their right". This is a great scene. Allah transforms us to this magnificent scene, which is the road to Paradise. This is the road that believers take to Paradise while crossing the Straight Path on the Day of Resurrection. Then, we have the grave and hideous scene of the hypocrites. "On the Day you see the believing men and believing women, their light proceeding before them and on their right, [it will be said], "Your good tidings today are [of] gardens beneath which rivers flow, wherein you will abide eternally." That is what is the great attainment" (Al-Hadīd:12) "On the [same] Day the hypocrite men and hypocrite women will say to those who believed, "Wait for us that we may acquire some of your light." It will be said, "Go back behind you and seek light." And a wall will be placed between them with a door, its interior containing mercy, but on the outside of it is torment" (Al-Hadīd:13) "They [i.e., the hypocrites] will call to them [i.e., the believers], "Were we not with you?" They will say, "Yes, but you afflicted yourselves and awaited

[misfortune for us] and doubted, and wishful thinking deluded you until there came the command of Allāh. And the Deceiver [i.e., Satan] deceived you concerning Allāh" (Al-Hadīd:14) "So today no ransom will be taken from you or from those who disbelieved. Your refuge is the Fire. It is most worthy of you, and wretched is the destination" (Al-Hadīd:15). This is a transition where Allah takes us from this great promise to the Day of Resurrection where He shows us the effect of real belief and spending for His cause. Those who spend for the cause of Allah give proof of their belief and this is the reward of those who have real belief. As for the hypocrites who were amongst the believers and walked the same path as them but did not have real belief nor did they spend for the cause of Allah, Allah wants you to compare between the state of the two.

On the Day of Resurrection, "On the Day you see the believing men and believing women, their light proceeding before them and on their right". The advancement of light, or its walking, means to see a person's light proceeding them wherever they go. It was mentioned in the Hadith that everyone's light is as big as their deeds, belief, and spending. Some people's light is as big as a mountain. Another Hadith mentioned that some people's light extends as much as the distance between Mecca and Sana'a. This is the light of one believer. Some people's light is less than this. Ibn Masoud says that some people's light is as big as a palm tree and other's light is as little as their fingertips. This is their light. People's light is as big as their belief. "On the Day you see the believing men and believing women, their light proceeding". Their light follows them wherever they go and proceeds them. "before them and on their right". Their light proceeds from their right or they are holding their records in their right hands. "their light proceeding before them and on their right". Then, they are told, "Your good tidings today are [of] gardens beneath which rivers flow". This is what angels say to them, "your good tidings, the good tidings that we give to you on this hard Day, the Last Day where the fate of everything will be decided, are gardens, Paradise,

"beneath which rivers flow". beneath it. Beneath its castles and trees. "wherein you will abide eternally". You will abide there eternally. You will not get out. You will never leave. Rather, you will abide in Paradise eternally. "wherein you will abide eternally". You will have an eternal and ever-lasting stay in it. "That is what is the great attainment". The eternal stay in Paradise is the great attainment. The final attainment. This is the epitome of a person's hope and desire. The biggest goal a person can reach is this attainment, this great attainment. Great attainment does not mean winning a car in the lottery or acquiring a plot of land or anything else. These are small wins that cannot be compared to the win of Paradise. People in Paradise get ten times in possession as much as the riches of this worldly life or even more. People will also stay in it eternally alongside their families and possessions where nothing can make them sad and everything they have grants them happiness. "That is what is the great attainment" in truth.

Then, Allah ﷻ says, "On the [same] Day the hypocrite men and hypocrite women will say to those who believed, "Wait for us that we may acquire some of your light". Hypocrites among the men and women say to the believers when they see that they have been resurrected with no light because they were not amongst the believers as a punishment for them, they are resurrected in darkness. They say to the believers, wait for us, where did you acquire your light from? Slow down on your way to the Straight Path so that we may acquire some of your light. Let us acquire some of the light that was bestowed upon you. From where did you acquire it? Wait for us, that we might acquire some light, only some of your light, the light that was bestowed upon you. Angels say to them, "Go back behind you and seek light". The light behind you means that people get light behind you so go back and seek the spent light. This is a trick from Allah because they tricked themselves in this life. As Allah ﷻ says, "Indeed, the hypocrites [think to] deceive Allāh, but He is deceiving them". They will see the trick in this life and the Hereafter. As for the trick in the Hereafter, it is when this is said to them "Go

back behind you and seek light". When they leave the believers whom Allah granted this light that they use to find their Path to Paradise and go back, they find nothing. Then, a wall will be placed between the believers who are on their way to Paradise and the disbelievers who are now on Hell's side of the wall. "And a wall will be placed between them", a barrier, a wall, "with a door, its interior containing mercy". The interior contains mercy. This side that contains mercy is the side that has Allah's Paradise and Pleasure. "but on the outside of it" which is now the side of hypocrites "is torment". "They [i.e., the hypocrites] will call to them [i.e., the believers]" from outside of the wall. The hypocrites will ask the believers "Were we not with you?" During this life, were we not with you, did we not pray with you, fast, perform hajj with you, and fight for the cause of Allah with you? Even now in this Assembly, where are we not together? "... They will say, "Yes, but you afflicted yourselves and awaited [misfortune for us] and doubted, and wishful thinking deluded you until there came the command of Allāh. And the Deceiver [i.e., Satan] deceived you concerning Allāh" (Al-Hadīd:14) "So today no ransom will be taken from you or from those who disbelieved. Your refuge is the Fire. It is most worthy of you, and wretched is the destination" (Al-Hadīd:15).

{يَوْمَ يَقُولُ الْمُنَافِقُونَ وَالْمُنَافِقَاتُ لِلَّذِينَ آمَنُوا انْظُرُونَا نَقْتَبِسْ مِنْ نُورِكُمْ قِيلَ ارْجِعُوا وَرَاءَكُمْ فَالْتَمِسُوا نُورًا فَضُرِبَ بَيْنَهُمْ بِسُورٍ لَهُ بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِنْ قِبَلِهِ الْعَذَابُ}[الحديد:13] {يُنَادُونَهُمْ أَلَمْ نَكُنْ مَعَكُمْ قَالُوا بَلَى وَلَكِنَّكُمْ فَتَنْتُمْ أَنْفُسَكُمْ وَتَرَبَّصْتُمْ وَارْتَبْتُمْ وَغَرَّتْكُمُ الأَمَانِيُّ حَتَّى جَاءَ أَمْرُ اللَّهِ وَغَرَّكُمْ بِاللَّهِ الْغَرُورُ}[الحديد:14] {فَالْيَوْمَ لا يُؤْخَذُ مِنْكُمْ فِدْيَةٌ وَلا مِنَ الَّذِينَ كَفَرُوا مَأْوَاكُمُ النَّارُ هِيَ مَوْلاكُمْ وَبِئْسَ الْمَصِيرُ}[الحديد:15] {أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ}[الحديد:16].

Allah ﷻ says, "On the [same] Day the hypocrite men and hypocrite women will say to those who believed, "Wait for us that we may acquire some of your light." It will be said, "Go back behind you and seek light." And a wall will be placed between them with a door, its interior containing mercy, but on the outside of it

is torment" (Al-Hadīd:13) "They [i.e., the hypocrites] will call to them [i.e., the believers], "Were we not with you?" They will say, "Yes, but you afflicted yourselves and awaited [misfortune for us] and doubted, and wishful thinking deluded you until there came the command of Allāh. And the Deceiver [i.e., Satan] deceived you concerning Allāh" (Al-Hadīd:14) "So today no ransom will be taken from you or from those who disbelieved. Your refuge is the Fire. It is most worthy of you, and wretched is the destination" (Al-Hadīd:15) "Has the time not come for those who have believed that their hearts should become humbly submissive at the remembrance of Allāh and what has come down of the truth? And let them not be like those who were given the Scripture before, and a long period passed over them, so their hearts hardened, and many of them are defiantly disobedient" (Al-Hadīd:16).

Allah tells us about the Day of Resurrection and what the hypocrites will say to the believers on that hard time, "Wait for us that we may acquire some of your light". Wait, let us acquire some of your light because when Allah casts the darkness during that hard Day; He grants each believer some light in accordance with their level of faith and deeds. Allah ﷻ says, "On the Day you see the believing men and believing women, their light proceeding". Their light is proceeding them. "... their light proceeding before them and on their right, [it will be said], "Your good tidings today are [of] gardens beneath which rivers flow, wherein you will abide eternally." That is what is the great attainment" (Al-Hadīd:12). These are Allah's good tidings that the angels deliver. Believers will be given these good tidings and their light will be proceeding before them as some of the righteous predecessors said that some of them cast light as big as a mountain, some as big as a large palm tree, some as little as a lamp light the size of the tip of their finger. All according to their faith, However, hypocrites will look around and see that they are in darkness and have no light. So they will say to believers, "On the [same] Day the hypocrite men and hypocrite women will

say to those who believed. Wait for us that we may acquire some of your light". The angels will say to them, "Go back behind you and seek light". Seek light for yourselves. Allah ﷻ says, "And a wall will be placed between them with a door". This means that if they go back and get separated from the believers, Allah will place a wall with a door between them. "its interior" which has the believers "containing mercy, but on the outside" which faces the hypocrites "of it is torment". Allah forbid.

"They [i.e., the hypocrites] will call to them [i.e., the believers]". The hypocrites will call the believers from outside of the wall, "Were we not with you? They will say, Yes". Yes, you were with us. "but you afflicted yourselves and awaited [misfortune for us] and doubted". You afflicted yourselves with your doubts. They were doubters in this worldly life and wondered whether Islam will prevail or not. They could not decide whether to join this party or that party. They waited for fate to decide, if Muslims lost, they joined the disbelievers and thought they were safe now. That is why they were not sincere in their belief and joined Muslims publicly. However, in private, they supported disbelievers. "but you afflicted yourselves and awaited [misfortune for us]". They were waiting; lurking. They waited for the power of Islam to weaken so you could join the disbelievers and declare your disbelief. They agreed on this with the disbelievers and told them that they were not believers in truth. "and wishful thinking deluded you". They were deluded by wishful thinking. They thought that if they pretended to be among believers, then Paradise and Pleasure awaited them and Allah might overlook their crimes. "and wishful thinking deluded you until there came the command of Allāh". The command of Allah is the commencing of the Day of Resurrection. They died while having these doubts, suspicions, and waiting for Islam to be eliminated. "until there came the command of Allāh". The command of Allah is the commencing of the Day of Resurrection. "And the Deceiver [i.e., Satan] deceived you concerning Allāh". Satan deceived them concerning Allah

that He does not know their secrets and the truth about them, and that He will overlook such crimes. They did not take the attributes of Allah seriously and that He is the Lord that knows the secrets and deeds of His servants, and that He punishes people for their sins.

"So today no ransom will be taken from you". This is Allah's treatment of you that you forgot about and did the exact opposite of. "So today no ransom will be taken from you". Even if there was a ransom they will not be able to pay it for none will have money on that say to pay and save themselves from the punishment of Allah. This is because Allah does not accept a ransom from the disbelievers and the hypocrites for their crimes. Rather, theirs is Hell. "Indeed, those who disbelieve - if they should have all that is in the earth and the like of it with it by which to ransom themselves from the punishment of the Day of Resurrection, it will not be accepted from them, and for them is a painful punishment" (Al-Mā'idah:36). Allah tells them, on that Day, the Day of Resurrection, no ransom will be taken from them to save themselves from the punishment. "or from those who disbelieved". They will be treated like the disbelievers for they are disbelievers as well. They were disbelievers who pretended to be Muslims; they prayed with Muslims, paid zakat with them, and went to fight for the cause of Allah with them. However, all of that was for show and manipulation. "or from those who disbelieved. Your refuge is the Fire". A refuge is where a person goes to take a rest and get away from the noise, heat, and cold. However, look at their refuge. Their resting place is Hell. Hell could never be a place where a person takes refuge. Rather, it is their prison, their abode, and their home. Their resting place is Hell, and it is not a place for taking a rest nor for stability. " Your refuge is the Fire. It is most worthy of you". Allah here ridicules them. He made their refuge Hell. He also made Hell their ally. An ally is a protector that helps you and a person that you have an alliance with, that you help, love, and assist, and vice versa.

Allah ﷻ says, "It is most worthy of you". There is no doubt that He is the greatest enemy of people, especially when they are thrown into it. It is their biggest enemy, especially with its heat and pain. However, it is most worthy of you. Their greatest enemy became most worthy of them as a punishment for their deeds because they allied with Satan and followed his words. They abandoned the words of God and followed Satan and their vanity. Satan was merely an inviter to Hell. That is why Allah gives them what they held onto in this worldly life. What they held onto in the worldly life becomes theirs in the Hereafter. "So today no ransom will be taken from you or from those who disbelieved. Your refuge is the Fire. It is most worthy of you and wretched is the destination" (Al-Hadīd:15) . The destination is what happens to them at the end. This is the end. Their fate, their end, and their final destination is this. "and wretched is the destination". No destination and no fate is worse than this. Wretched be the fate of those who are sent to Hell. Behold this grave divine punishment that Allah gave to these hypocrites. "So today no ransom will be taken from you". Even if they had the means to ransom themselves, when they do not, it will not be accepted from them. "So today no ransom will be taken from you or from those who disbelieved..." (Al-Hadīd:15). They will be treated exactly like them. "Your refuge is the Fire. It is most worthy of you, and wretched is the destination".

Then, Allah directes His speech at the true believers. He says, "Has the time not come for those who have believed that their hearts should become humbly submissive at the remembrance of Allāh and what has come down of the truth? And let them not be like those who were given the Scripture before, and a long period passed over them, so their hearts hardened, and many of them are defiantly disobedient" (Al-Hadīd:16). Ibn Masoud says that these verses were sent in Al-Madina, and the words, "Has the time not come"? Has the right time for this not come yet? "for those who have believed that their hearts should become humbly submissive at the remembrance of Allāh". Allah says that He has found the

submission and return of the hearts of believers to Him to be late. So He asked them, has the time not come? "Has the time not come". This time is now. "for those who have believed that their hearts should become humbly submissive at the remembrance of Allāh" after they embraced this religion and became believers. Their hearts should become humbly submissive for Allah. This humble submission of the heart means being humble, subdued, yielding, and returning to Allah. They should fully return to Allah so that their hearts might not get attached to someone else besides Allah. "that their hearts should become humbly submissive at the remembrance of Allāh and what has come down of the truth?" What has come down to the truth in the Quran. What has come down is the severe warning and Allah's promise, forgiveness, and pleasure. "And let them not be like those who were given the Scripture before". Let not the believers of the nation of Mohammad ﷺ be like the nations that were given the Scripture before them, namely the Jews and the Christians. "and a long period passed over them". A long period passed over them since they received the Message. "so their hearts hardened". A long period has passed since the revelation was sent and since the Message stopped being sent to them. So they took religion for granted and considered it to be a kind of ritual. They were stuck in that mentality. They did not fear Allah, revere Him, submit to Him, or glorify His Person. Allah ﷻ says, "so their hearts hardened". Their hearts hardened due to this long period or because of their long age. They spent a long time on this earth and their hope ceased to exist. Their real hope for the Hereafter ceased to exist, so their hearts hardened because they depend on this worldly life, and its gains. They felt comfortable in it and abandoned the remembrance of the Hereafter, so that led to the hardening of their hearts. "So their hearts hardened, and many of them are defiantly disobedient". Many of those who were given the Scripture are definitely disobedient. They disobey Allah and are doers of sins. They commit sins in addition to having hardened hearts. They have hardened hearts and do not fear the remembrance of Allah or the remembrance of the Hereafter. They also do not

have real enthusiasm in turning to Allah and hoping for what He has. No. Rather, many of them are disobedient to Allah, "and many of them are defiantly disobedient". This is both a warning from Allah and a great piece of advice. These words were addressed to the companions of the Prophet ﷺ. Allah reminds them that it is time for them to be humbly submissive to Him, to return to Him, to not depend on this worldly life, and not hope for a long life on this earth. Rather, they should hope for what Allah has. "Has the time not come for those who have believed that their hearts should become humbly submissive at the remembrance of Allāh and what has come down of the truth? And let them not be like those who were given the Scripture before, and a long period passed over them, so their hearts hardened, and many of them are defiantly disobedient" (Al-Hadīd:16).

Then, Allah gives an example of how He changes the conditions of things. He says, "Know that Allāh gives life to the earth after its lifelessness. We have made clear to you the signs; perhaps you will understand" (Al-Hadīd:17). "Know". This is news and information given by Allah. "that Allāh gives life to the earth after its lifelessness". When the earth is barren and hard, Allah, the Omnipotent, makes rain fall upon it and makes it quiver, grow, and come back to life. The same analogy can be applied to the death of hearts. This means the dead hearts that are not alive with faith and the fear of Allah. They are not moved by the fear, reverence, glorifying, and returning to Allah, when the revelation is sent to them, they are brought back to life. When Allah's revelation is sent to them, they are brought back to life. These hearts are brought back to life just as Allah brings back the dead earth with rain. The Prophet likened the revelation that Allah sends to rain. He said, "The guidance and knowledge with which Allah has sent me are like abundant rain which fell on a land. A fertile part of it", a fertile part of this land, "absorbed the water and brought forth profuse herbage and pasture". It was brought back to life and produced all these provisions, "and solid ground patches which retained the water by which Allah has benefited people, who drank from

it, irrigated their crops and sowed their seeds; and another sandy plane which could neither retain the water nor produce herbage". This barren land that Allah revives after its death with rain. The same goes for good hearts, when the revelation is sent to them and they receive the Message of Allah, they come back to life, know their Lord, revere Him, submit to Him, and work for their Hereafter. "Know that Allāh gives life to the earth after its lifelessness. We have made clear to you the signs; perhaps you will understand" (Al-Hadīd:17). Allah has made clear signs to you and gave you such examples, perhaps you will understand.

Then, Allah ﷻ talks about the fate of the submissive in the Hereafter and the fate of the disobedient as well. He says, "Indeed, the men who practise charity and the women who practise charity and [they who] have loaned Allāh a goodly loan - it will be multiplied for them, and they will have a noble reward" (Al-Hadīd:18). Behold how Allah rewards and graces those who obey Him. He especially mentioned those who give to charity. He says, "Indeed, the men who practise charity". He uses the word "practice" to show that this is a habit of theirs. "and the women who practise charity". He mentioned both women and men. "and [they who] have loaned Allāh a goodly loan". This is because of His mercy. This is an address of mercy from Allah towards His servants; those who give a loan to Allah. Allah is the Self-sufficient. However, He asks people to spend money for His cause in the form of a loan, and loans are never forgotten. Loans are never forgotten because they become a debt that the borrower has to pay. As if Allah is saying, what you give to Allah is a loan and Allah will reward you for it many times over. "and [they who] have loaned Allāh a goodly loan". How can it be forgotten? If a loan in this life is never forgotten, even if the loaner dies, the borrower still has to pay the loan back. Allah orders people to spend money for His cause. He is the Self-Sufficient Lord who gave us everything from Himself. Yet, He is asking His believing servants to spend money for His cause in the form of a loan. This is something you can claim from Allah which He will give you

back. He will not give you the capital back. Rather, He will multiply it to you many times over. Then, you will be given rewards and favors from Him.

"Indeed, the men who practise charity and the women who practise charity and [they who] have loaned Allāh a goodly loan - it will be multiplied for them..." (Al-Hadīd:18). He will multiply their deeds, not their reward. For their reward does not have compensation to get. Allah's reward does not have compensation. If a person owned the entirety of this world, their positions will not be equal to the place where your whip falls in Paradise. "A place in Jannah as small as the whip of your horse is far better than the world and all that it contains". If Paradise could be bought, then if a person owned the entirety of this life, all of it would not amount to a small place in Paradise. It does not even buy the place a whip falls in Paradise. However, believers will be granted ten times of this earth in Paradise. This is the reward the least person in paradise gets. It has all the eternal blessings and great favors that Allah has. Paradise is not given as compensation for spending money or any other spending. Rather, Allah multiplies the deeds for those who give to charity. If someone gave a dinar to charity, Allah will count it as seven hundred if it was given for His cause. The least of this multiplication is ten. A deed is counted as ten thereof. "Whoever comes with a good, then he shall have ten the like thereof". This is the minimum. As for the maximum, it is seven hundred times more or other numbers that only Allah knows or it is giving people their reward without an account, without judgment. This is only known by Allah. "Indeed, the patient will be given their reward without account [i.e., limit]". Allah says that He will multiply the reward many times over for them. "The example of those who spend their wealth in the way of Allāh is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allāh multiplies [His reward] for whom He wills. And Allāh is all-Encompassing and Knowing" (Al-Baqarah:261), Allah ﷻ. "it will be multiplied for them, and they will have a noble reward". He will multiply their account for them and give them a noble reward.

This is the noble reward of Allah that cannot be compared to what they gave and loaned to Allah. They will have a noble reward, Paradise. Allah will grant Paradise to those who do this. "Indeed, the men who practise charity and the women who practise charity and [they who] have loaned Allāh a goodly loan - it will be multiplied for them, and they will have a noble reward" (Al-Hadīd:18).

"And those who have believed in Allāh and His messengers - those are [in the ranks of] the supporters of truth". This is another example of God's reward to these noble parties that believed, gave charity for Allah's cause, gave Allah a goodly loan, and did all kinds of good deeds. "And those who have believed in Allāh and His messengers - those are [in the ranks of] the supporters of truth". The supporters of the truth are those who are trusting. Those who believed in Allah, believe Him, believe in the unseen that He told them, and believe in His messengers and what they told them. Allah ﷻ says, "those are [in the ranks of] the supporters of truth". The supporters of the truth will be granted Paradise. Every person who believes Allah, believes in Allah, and does good deeds, will go to Paradise. "And whoever obeys Allāh and the Messenger - those will be with the ones upon whom Allāh has bestowed favour of the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions" (An-Nisā':69). Those who believe in Allah and His messengers are the supporters of the truth. Then, Allah ﷻ says, "and the martyrs, with their Lord. For them, is their reward and their light". This is another group of believers, which is the martyrs. The martyrs are those who died in battle for the cause of Allah. All those who died in the battle of Islam for the cause of Allah, seeking the approval of Allah, those who fought for the word of Allah to prevail are martyrs for His cause. Allah says that they are, "with their Lord" from the moment they die they join their Lord. "and the martyrs, with their Lord". Because they are with their lord, do not worry about them. Do not ask about their conditions as long as they are with their Lord. They are with their Lord. Allah gave a promise to the martyrs

that they do not die. Rather, they are alive. They live at once. They die in this life so they might live. They live to be blessed. Their lives are not empty. Rather, it is full of bliss and comfort. As Allah ﷻ says, "And never think of those who have been killed in the cause of Allāh as dead. Rather, they are alive with their Lord, receiving provision" (Āl-'Imrān:169). Allah confirmed that they are alive with their Lord. They are in Eden. They are in Eden whose roof is the Throne of the Most Merciful. They will be given the provisions, food, and drinks of martyrs. None of those whom Allah gave the good tidings of Paradise to wishes to go back to life unless they leave it as martyrs. As the Prophet ﷺ said, "No one who enters paradise will want to return to the world". Every believer who dies receives good tidings of Paradise before their soul is taken from their bodies. None of them wishes to go back to this life even if they were given all of its possessions, even if they were among the richest and the happiest of people, they would never wish for this, except for the martyrs when they see the honor they will be granted. Because dying for the cause of Allah is a great honor that they wish to go back and repeat. This is what the Prophet ﷺ wished for. He said, "I would love to fight in Allah's Cause and then get martyred and then resurrected (come to life) and then get martyred and then resurrected (come to life) and then get martyred, and then resurrected (come to life) and then get martyred and then resurrected (come to life)". He wishes for this. This is what the Prophet ﷺ wishes for.

Allah says this about the martyrs, "and the martyrs, with their Lord". With their Lord in His Paradise. "For them is their reward and their light". This is especially for them. They will have their reward with their Lord. Their reward is entering Paradise and having high ranks in it. The Hadith stated that "In Jannah, there are a hundred grades which Allah has prepared for those who fight in His Cause". In Paradise, there are a hundred grades which Allah has prepared for those who fight in His Cause. "and the distance between any two of those grades is like the distance between the heaven and the earth". These hundred ranks are designated

especially for those who fight for the cause of Allah. They will have their ranks and light. Allah mentioned that on the Day of Resurrection, "their light proceeding before them and on their right". Those will have their reward. It is done. These things are granted for them by their Lord; their reward and light. Now we have the group of believers who are steadfast in belief and martyred. These are three attributes of believers. Some of them were granted martyrdom and some of them were among the rich who gave to charity and the cause of Allah. All of them are supporters of the truth. Believers are supporters of the truth. However, martyrs get the glory of martyrdom, and givers to charity get the reward of the charitable. These people will have the highest ranks with Allah and they will have different ranks in Paradise. The Prophet ﷺ said, "The dwellers of Jannah will look at those in the upper abodes above them as you look at a shining star which remains in the eastern or western horizon". The farthest star. "The Messenger of Allah was asked, "Will those be the dwellings of the Prophets" which means that no one else will be able to reach these ranks. Those who look above them will see the ranks of the Prophets. "He replied, "Yes, but by Him in Whose Hand my soul is! men who believed in Allah and acknowledged the truthfulness of the Messengers will reach them". He replied that these high ranks are not exclusive to the Prophets. Rather, those who believe in Allah and believe in the messengers will be able to reach them. Then, Allah mentions the losing group. He says, "But those who have disbelieved and denied Our verses - those are the companions of Hellfire". As for the disbelievers who deny the verses of Allah, those whom Allah exiled are the companions of Hellfire. Its companions and owners. Allah will give them ownership over Hell as a punishment on the Day of Resurrection.

{إِنَّ الْمُصَّدِّقِينَ وَالْمُصَّدِّقَاتِ وَأَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا يُضَاعَفُ لَهُمْ وَلَهُمْ أَجْرٌ كَرِيمٌ}[الحديد:18]
{وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ أُوْلَئِكَ هُمُ الصِّدِّيقُونَ وَالشُّهَدَاءُ عِنْدَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا
بِآيَاتِنَا أُوْلَئِكَ أَصْحَابُ الْجَحِيمِ}[الحديد:19] {اعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهْوٌ وَزِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ

فِي الأَمْوَالِ وَالأَوْلادِ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَامًا وَفِي الآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِنَ اللَّهِ وَرِضْوَانٌ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ}[الحديد:20] {سَابِقُوا إِلَى مَغْفِرَةٍ مِنْ رَبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالأَرْضِ أُعِدَّتْ لِلَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ}[الحديد:21].

Allah ﷻ says, “Indeed, the men who practice charity and the women who practice charity and (they who) have loaned Allah a goodly loan - it will be multiplied for them, and they will have a noble reward” (Al-Hadid: 18) “And those who have believed in Allah and His messengers - those are (in the ranks of) the supporters of truth and the martyrs, with their Lord. For them is their reward and their light.1 But those who have disbelieved and denied Our verses - those are the companions of Hellfire” (Al-Hadid: 19) “Know that the life of this world is but amusement and diversion and adornment and boasting to one another and competition in increase of wealth and children - like the example of a rain whose (resulting) plant growth pleases the tillers; then it dries and you see it turned yellow; then it becomes (scattered) debris. And in the Hereafter is severe punishment and forgiveness from Allah and approval. And what is the worldly life except the enjoyment of delusion” (Al-Hadid: 20) “Race (i.e., compete) toward forgiveness from your Lord and a Garden whose width is like the width of the heavens and earth, prepared for those who believed in Allah and His messengers. That is the bounty of Allah which He gives to whom He wills, and Allah is the possessor of great bounty” (Al-Hadid: 21).

Allah gives in this surah, the Surah of Al-Hadid, a great sermon.This surah is a great reminder of His grace and benevolence. Allah ﷻ says, “Indeed, the men who practice charity and the women who practice .”charity He begins with this because this is one of the highest and noblest acts of Islam. A believer who gives money in the cause of Allah believes in His promise. “Indeed, the men who practice charity and the women who practice charity”, men and women “And have loaned Allah a goodly loan”. This is a speech of mercy from Allah

encouraging believers to give their Lord a loan. That is affirmed by Allah, and that is a right upon Him; He will repay the loan's owner his reward. Allah is not in need and the money is from Him and the giving is by Him but this is a speech of mercy to urge the servants to give for His cause. Allah ﷻ says, "It will be multiplied for them" with the Lord, and it will be multiplied for them as an account, "And they will have a noble reward", a gift from Allah.

"And those who have believed in Allah and His messengers - those are (in the ranks of) the supporters of truth", these people of truth have their reward from Allah, "And the martyrs, with their Lord. For them is their reward and their light", the highest factions of the people of faith are the martyrs who were killed in the sake of Allah and who fought to make the word of Allah prevail. They will have their reward from Allah from the moment of their death; as soon as the moment of their death for the cause of Allah, they will begin to take their reward and compensation because the martyrs are alive and have sustenance that is unlike others. In their grave, they sleep like the bridegroom who's left asleep by those who love him. Martyrs go directly to the Paradise of Allah, "And never think of those who have been killed in the cause of Allah as dead. Rather, they are alive with their Lord, receiving provision" (Ali Imran: 169). "Rejoicing in what Allah has bestowed upon them of His bounty", they rejoice in what Allah has given them of His bounty right now and in the moment immediately after death, "And they receive good tidings about those (to be martyred) after them who have not yet joined them", and that is why no one wishes to return to this worldly life while he is one of the people of Paradise. When he dies and knows that he is from the people of Paradise, he does not wish to return except to be a martyr again. He says when he sees the dignity of Allah for him with martyrdom, "O Lord, bring me back", as it came in the hadith that the Prophet said to Jabir Ibn Abdullah Al-Ansari, "Allah has not spoken to anyone in struggle except your father". Also, his father, Abdullah Ibn Haram, was killed as a martyr in Uhud, so when he addressed

Abdullah Ibn Haram his Lord Allah addressed him with a struggle, it means he saw his Lord, after death and so after martyrdom, so he said, “My Lord, permit me to go back a second time to be killed in your way”. Then, Allah told him that it was destined that no one would be brought back from death into this worldly life. Once again, the Prophet says, “I would have loved to be martyred in Allah's cause and then made alive, and then martyred and then made alive, and then again martyred in His cause”. He says, “Nobody who enters Paradise will (ever like to) return to this world even if he were offered everything on the surface of the earth (as an inducement) except the martyr who will desire to return to this world and be killed ten times for the sake of the great honor that has been bestowed upon him”.

Allah says “And the martyrs, with their Lord”, directly in His Paradise “For them is their reward and their light”, immediate reward and light from Allah on day of Resurrection, and then the other community, “But those who have disbelieved and denied Our verses - those are the companions of Hellfire”. They disbelieved; they denied the Lord, denied His signs and said lies. This is not from Allah, “Those are the companions of Hellfire”, companionship; long stay and perseverance because they are with him, and when they are perpetuated by the fire, they become one of its companions.

Then, Allah ﷻ preaches his believing servants. He says, “Know that the life of this world is but amusement and diversion and adornment and boasting to one another and competition in increase of wealth and children”. This is the truth of worldly life, then Allah gave an example for it, He says, “Like the example of a rain whose [resulting] plant growth pleases the tillers; then it dries and you see it turned yellow; then it becomes [scattered] debris”. This is the whole story, this is life. This is a speech from Allah to His servants, but with limitation, this worldly life that you live; the worldbecause it is near, “But amusement and diversion and adornment and boasting to one another and competition in increase

of wealth and children”, this is its reality. I loved their time for amusement; all the purposes and wishes of the people of the world are limited in those matters. “Amusement”. Time for play is the most desirable time for the worldly people who have no concern but it, the most desirable time is amusement. They amuse in it with the kinds of what they play, the happiest of their times and the most pleasant of their deeds for ,them is to play“And diversion”, to have fun with something that distracts him; he occupies his time, he says I have a free time; I want to occupy my time with anything, be occupied by anything; whether it is a game of games, such, a hobby, or a matter of what is called the diversion, as diversion is everything that distracts a person from a matter and spends his time and be occupied in it, especially if he loves this matter, then this is his diversion. “And adornment”, the adornment that is all kinds of beautification; whether it is an adornment in clothing, an adornment in dwellings, an adornment with collectibles, the horse is one of the greatest adornments, the dog is an adornment because it isa possession; it is acquired, looks at its appearance, and is amused by it. This adornment is all the means by which a person beautifies and adorns his life from the types of beautification that appeal to him. In his clothes, in his food, food is now adorned and beautified with colors and shapes; this is an adornment in food, an adornment in food. In drink, in dress, in transportation, in the joys of this life.

“And boasting to one another”, boast; everyone boasts of what he is ,proud of this one boasts with his lineage; his honor, his knowledge, his money, his dwelling, his clothes, everyone boasts over the other in the sense that they are superior to him and mention what ,he has of these for praising himself “Competition in increase of wealth and children”, multiply; each wants to be more than the other in money and in children. Money; everything that is financed and benefited from, as well as in the child, “Competition in increase of wealth and children”, all that the people of this world have is. This is the reality of

worldly life, but it is like a world that is loved and desired, and its people compete ,in this world. Play, amusement, adornment whatever this adornment is, even in houses built with gold and adorned with it, “And boasting to one another and competition in increase of wealth and children”, but this worldly life is like that the same quickness in end and demolition. “Like the example of a rain” and the likeness of the ephemera that is on this. Rain provides relief to the earth, and this when the rain is rain, it means that it came with longing and anticipation, and this rain that comes with longing and anticipation from the earth and from the people plants rise at once. “Like the example of a rain”, rain that came at its time, it saved people in time, “Whose [resulting] plant growth pleases the tillers”, it produces the pollen of a very great plant, and the tillers are here. The planters, it was said, were called tillers because they hide and cover the seed, he splits the land and lays theseed and covers it. They are named tillers because they cover seeds then seeds rise after putting them and rain comes in time. They plowed the land, planted their seeds, and then the joyful plant to which the rain came to them at its right time. They like this planting.

“Whose [resulting] plant growth pleases the tillers; then it dries”, and the drying up of the plant is the speed of its growth, after that it accelerates in growth until it reaches its destined growth, then it becomes dried and after this speed in drying it turns yellow; it has reached its limit, for example, the wheat plant begins ,with this beautiful green then after a period of time it turns yellow, becomes wither; it has reached its limits and end, “Then it becomes [scattered] debris”, after it turns yellow, it is harvested and this planting turns into debris, meaning .it is destroyed; it becomes scattered with time, the party's over, the story's over ,How fast it is ,for the plants and the joy of this spring, when the rain fellthe plants sprouted; it became spring, dim with all kinds of flowers, and then the sun came and hit it; it turns yellow, ends, it is gone, it is over, and so is the worldly life. The world is in which a person lives for theperiod of his life, and if he is one

of the people of the world who has expanded upon them in it, he will have his ,times; amusement, play adornment, to boast of what he has; from money, from ,children he wants more than others in money and children, then after some time and if this who was like this has reached old age and the matter is over, and began to fall until he falls in his grave, his life ended and his world ended and he is gone, and what remains is what remains after that; which will remain after that, where will heabide be ﷺ in Heaven or in Fire? Allah says, "And in the Hereafter is severe punishment and forgiveness from Allah and approval". This is the abode of permanence. In the Hereafter, either severe punishment for the one whose worldly life took him, and it distracted him, occupied him, left the hereafter, and disbelieved in Allah his world began as if an hour had gone and ended, and then severe torment awaits him, but for others"And forgiveness from Allah and approval", this is for the people of faithwho were not deceived by this world. They did not preoccupy themselves with it, nor did they forget their Lord but these were from the people of faith, so on the Day of Resurrection they will be saved. The hour has ended as well, it means the hour is an hour; the hour of this world has ended, he took the forgiveness of Allah and His pleasure and His paradise, and there remained stability. He threw the baton and established the command, approved the decision, calmed his eyes, and was relieved in the paradise of Allah and His pleasure, so where is this from this? Where is this one who enjoyed an hour and got distracted by it in this worldly life? Then this hour ended and the matter came to an end, and after that, there was nothing left for him but the .Fire"And the Day the Hour appears the criminals will swear they had remained but an hour…" (Ar-Rum: 55), in the worldly life, "Thus they were deluded". It also means they are destroyed; they are turned on their heads in this world and they lie and continue to lie, knowing that there is not an hour of the day left, but rather Allah has made it long. He may be sixty or seventy years of age, and he may be fifty years old, but he did not remember and it went as if it were an hour. Allah says, "The Day the Horn will be blown. And We will gather

the criminals, that Day, blue-eyed" ,(Taha: 102)on that day, their faces will be black from enrage Blue The blue that is the end of blackness, the highest degree ,in the blackness"They will murmur among themselves, 'You remained not but ten [days in the world]" ,(Taha: 103), if tarried to tithe means in this worldly life "We are most knowing of what they say when the best of them in manner [i.e., wisdom or speech] will say, 'You remained not but one day" (Taha: 104), it means if one says ten days; where are the ten days? We ,did not sit for ten days all in one day; what we stay in this world is only one day, and some of them say, by Allah, we only stay for an hour; it is an hour gone, this is the matter of the hereafter.

Allah preaches His servants and says to them, "Know that the life of this world is but amusement". What do the people of this world enjoy? Who are the people of the world and who made it an end to their hopes; destination for their reality, and the ultimate wish that they have, play, amusement, ,decorations"And boasting to one another and competition in increase of wealth and children", that's all, and then ends up and go away, "Like the example of a rain whose [resulting] plant growth pleases the tillers; then it dries and you see it turned yellow; then it becomes [scattered] debris", but the Hereafter remains "And in the Hereafter is severe punishment and forgiveness from Allah and approval", this stability and place of abode, a severe punishment for those who amuse this worldly life and take them as such, and forgiveness from Allah and pleasure for those who were not deceived by the worldly life. "And what is the worldly life except the enjoyment of delusion", with limitation, "And what is the worldly life except the enjoyment of delusion", the enjoyment of the one who has been deceived and fooled by the devil and distracted by the despicable trifle from the great, precious, great, as we call a child easily-deceived; easily-deceived because he is being deceived. It is possible for a child to be deceived with something very little instead of a valuable thing, so he becomes distracted by the despicable thing

when he is deceived and is told such and such and such.... This is a child. How does he know that this is pure gold or a false matter? He is deceived because he does not comprehend matters because of the smallness of his mind, so Satan deceives these people. They have little minds, fleeting. These people have so small their minds and despise their souls that they have been distracted by this despicable thing, the pleasures of this world are a despicable enjoyment. Small, fleeting, ephemeral, you do not remain in it no matter how old you are, no matter how old you are in it and you reach it; for a little while and then it passes; then it goes beyond him, for the one who is distracted and occupied by Satan and makes the world everything for him. This world is all hope, all work, all activity, all worry in the world is over; Satan deceived him with this, and he missed the great opportunity. He wasted Paradise, the great paradise that he could have attained, and it is the abode of stability and the abode of ,remain, and the abode of eternity and the eternal bliss went from him in exchange for this despicable little ,possession"And what is the worldly life except the enjoyment of delusion".

Then, Allah ﷻ says, "Race [i.e., compete] toward forgiveness from your Lord and a Garden whose width is like the width of the heavens and earth, prepared for those who believed in Allah and His messengers. That is the bounty of Allah which He gives to whom He wills, and Allah is the possessor of great bounty" (Al- Hadid: 21), this is bounty; this is what must be competed in andrun for and strive for. Competing with each other, it means all of this is the field of .competition to precede the other"Race [i.e., compete] toward forgiveness from your Lord", that all your bad deeds will be erased by Allah; you have nothing left, come to Allah you do not have sins, this is the one who is competing for it; that you have no sin to hostage you, to seize you, and to hold you, because everyone who has committed a transgression against the Lord. The Lord is the Creator of theheavens and the earth and your Creator. He placed you here in this world and counts your breaths on you, your breaths counts on you, the thoughts of your heart

are counted on you, disobeying Him once that is written and hostage you because of it, catch this, get out of the way; out the line, you are hostaged by this, “Every soul, for what it has earned, will be retained” (Al-Muddaththir: 38). “And We have already created man and know what his soul whispers to him, and We are closer to him than [his] jugular vein” (Qaf: 16) “When the two receivers [i.e., recording angels] receive,1 seated on the right and on the left” (Qaf: 17) “He [i.e., man] utters no word except that with him is an observer prepared [to record]” (Qaf: 18). So you, O mankind; O He who has written everything for you, and everything is counted upon you, if you turned away from the drawn line, from the straight path, you have been hostaged and held on to it, so you must flee to Allah Who will erase all your sins from you, every mistake you committedHe will erase and forgive you, and you will come on the Day of Resurrection and you will be relieved; you don't have anything against you, you don't have to be blamed and hostaged.

“Race [i.e., compete] toward forgiveness from your Lord”, this is what must be sought to, to exert efforts for it, and to strive for it, that Allah forgives you your sin. Oh Allah, forgive us our sins with your mercy, O Most Merciful of the ,merciful. The greatest thing is this this is the greatest matter, to seek that Allah erase your sins, “Race [i.e., compete] toward forgiveness from your Lord”, then “And a Garden whose width is like the width of the heavens and earth”, the meaning of which we can now bring you closer to the servants' hearts and minds. Now We may know the earth. We know its length, width, and circumference, but the heavens cannot be known by humans as a limit to which it ends. Where does the limit of the sky end? From here, or from there, or behind you, this is a matter greater than the minds to perceiveand comprehend it, but let the minds go in it every place, look at this vast sky that we do not know the end to, “Then I swear by the setting of the stars” (Al- ,(Waqi’ah: 75“And indeed, it is an oath - if you could know - [most] great” (Al-Waqi’ah: 76). This is the position of the stars in

the heavens and the stars under the first heaven after, so this Paradise is its width - Allah is the greatest - this is its width that remains on the earth. This is a very small part. This is what we valued themselves ﷺ saying. The Prophet that Allah says to the last person who will be expelled from Hell, then Allah will say to him, "Go and enter Paradise". Thus, he would come to it and it would appear to him as if it were full with no place for him, he says, Omy Lord, what place did you get for me, then Allah says, he wished, he wished, he wished, Allah says to him, Have your wishes been cut off? ,everything is this, and he says to him"For you the like of this and ten times like it", and in the narration of the hadith, "Are you not pleased that "?you have the like of the world and ten times like itt You want to have possession of the world and ten times the whole earth, so the Lord gives .this. This is the last one in heaven

When Allah says this is Paradise whose place is in heaven, and which the ﷺ Prophet saw with his own eyes; with his eyes, he saw it in ,the sky, as He says "And he certainly saw…" (An-Najm: 13) Jibreel, "At the Lote Tree of the Utmost Boundary" (An-Najm: 14)"Near it is the Garden of Refuge [i.e., Paradise]" (An-Najm: 15) "When there covered the Lote Tree that which covered [it]" (An-Najm: 16) "The sight [of the Prophet did not swerve, nor did it transgress [its limit]" (An-Najm: 17). A vision of sight ﷺ, "The sight has not gone astray nor "overwhelmed (An-Najm:17), "He certainly saw of the greatest signs of his Lord" (An-Najm:18), so the Prophet saw them; He saw Paradise as the eye saw, and he .could not describe what was in it He says, I saw the Lote Treeof the Utmost Boundary, and it covered what it covered. He says colors and shapes that I don't know what they are. Things I don't know what they are, there is no analogue of this scene in the world so that it cannot be described. No sunlight, no moonlight, no different lights, not these lights that appear at the rainbow, they have no equal that can be described, "The sight [of the Prophet did not swerve, nor did it transgress [its "[limit (An-Najm: 16), what is veiled, what is veiled? Something

that cannot be described. Allah tells that this Paradise, race to the one which deserves the race, not the worldly life... No, "Race [i.e., compete] toward forgiveness from your Lord", the greatest thing for the servant to come on the Day of Resurrection and Allah has erased out his sins, he says to him, I do not ,hold you accountable for your sin"Forgiveness from your Lord and a Garden whose width is like the width of the heavens and earth", its width as the width of the heavens and the earth. Look at this great sky whose width is unknown to humans now. Nor its length, nor where it ends, nor what is the limit, Paradise is .likewise; the width of paradise in heaven is like that

Allah ﷻ says, "Prepared for those who believed in Allah and His messengers", it is not a thing that Allah will establish and it will be... No, rather it is prepared now; fitted, complete with everything in it. Everything in it is complete, it means its land, its rivers, its trees, its fruits, the joy of its people, their furniture, their clothes, their wives, everything that is in it of bliss exists. It is prepared; Allah has enriched it. It is prepared here with construction for what the doer of it is not named, and the one who prepares it is for His servants, He has prepared for them what He has described and what He hasn't described, as stated in the hadith, "I have prepared for My pious servants which no eye (has ever) seen, no ear has (ever) heard and no human heart has ever perceived". Things of bliss so that they do not enter human hearts, it means a form of bliss; How to be? The one who enjoys it, Allah tells that this Paradise has been prepared, existed, adorned, filled with everything that the soul desires and what souls cannot comprehend of this bliss, prepared for whom? Allah ﷻ says, "Those who believed in Allah and His messengers", the people of faith in Allah and His Messengers, Paradise is prepared for them; it is prepared .for them, Allah created and prepared it

"That is the bounty of Allah which He gives to whom He wills" that; forgiveness of sin, entry to heaven, Allah's grace, His giving, His bounties, His grace, this is a gift and a gift from Allah this is, but "He gives it to whomever He

wills", by the choice of the Lord. His choice, and His choice whosoever Allah willed to be among the people of this Paradise, Allah created him for that, and Allah facilitates the matter, and this is to Allah because this is a matter in His ,hand as He says"And Allah invites to the Home of Peace [i.e., Paradise] and guides whom He wills to a straight path" (Yunus: 25). Thus, the call of Allah to Paradise is a general invitation to all His servants, but no one enters it except whomever Allah wills. "He selects for His mercy whom He wills", That is the" bounty of Allah which He gives to whom He wills, and Allah is the possessor of "great bounty, the owner of the grace; gift and the .great benevolence

{سَابِقُوا إِلَى مَغْفِرَةٍ مِنْ رَبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالأَرْضِ أُعِدَّتْ لِلَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ}[الحديد:21] {مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الأَرْضِ وَلا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ}[الحديد:22] {لِكَيْلا تَأْسَوْا عَلَى مَا فَاتَكُمْ وَلا تَفْرَحُوا بِمَا آتَاكُمْ وَاللَّهُ لا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ}[الحديد:23] {الَّذِينَ يَبْخَلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَمَنْ يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ}[الحديد:24] {لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعُ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَنْ يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ}[الحديد:25]

Allah says, "Race [i.e., compete] toward forgiveness from your Lord and a Garden whose width is like the width of the heavens and earth, prepared for those who believed in Allah and His messengers. That is the bounty of Allah which He gives to whom He wills, and Allah is the possessor of great bounty" (Al-Hadid: 21) "No disaster strikes upon the earth or among yourselves except that it is in a register before We bring it into being - indeed that, for Allah, is easy" (Al-Hadid: 22) "In order that you not despair over what has eluded you and not exult [in pride] over what He has given you. And Allah does not like everyone self-deluded and boastful" (Al-Hadid: 23) "[Those] who are stingy and enjoin upon people stinginess. And whoever turns away - then indeed, Allah is the Free of need, the Praiseworthy" (Al-Hadid: 24) "We have already sent Our messengers with clear evidences and sent down with them the Scripture and the balance that the people

may maintain [their affairs] in justice. And We sent down iron, wherein is great military might and benefits for the people, and so that Allah may make evident those who support Him and His messengers unseen. Indeed, Allah is Powerful and Exalted in Might" (Al-Hadid: 25).

Allah asks His faithful servants in this surah, the Surah of Al-Hadid, to race to His forgiveness, pleasure, and Paradise. He says, "Race [i.e., compete] toward forgiveness from your Lord and a Garden". Race so that each may compete with his brother and hasten to do good, and competing and racing in the good deeds is praised because it includes enrichment in doing good, inspiration and activity in everyone, and there is no envy or hatred among the people of Islam. Rather, the more a person tries to precede his brother to goodness and is keen on that, the strengthens the brotherhood and love in Allah. It is not a competition in the worldly life, for competition in the world leads to hatred, quarrelling, intersection, While competition in doing for the Hereafter leads to love, harmony, and the glory and honor of Islam.

It was the condition of the elite of this community, who are the companions of the Prophet ﷺ, that there was a competition between them to do good, as in the hadith of Omar Ibn Al-Khattab (May Allah be pleased with him) that during the Battle of Tabuk, he said, "By Allah, I will be ahead of Abu Bakr today", and that is when the Prophet ﷺ asked people to spend to prepare the largest army that the Prophet ﷺ assembled during the Battle of Tabuk, which was around thirty thousand, and the Prophet needed camels to carry the Muslims on, arms, and provisions for a long journey that lasted a month to go and a month to go back. So, the Prophet ﷺ asked people for this. Omar said, "Today I shall surpass Abu Bakr". This is because he was not surpassed, and in every act of goodness he was surpassed (May Allah be pleased with him) so he said, I will bring a half of my money, he brought half of his money that he saved, and he thought that Abu Bakr would not do the same. So he came with half of his money and said, "O

Messenger of Allah, this is half of my money, half of what I owned" and placed it in the hands of the Prophet ﷺ. After a while, Abu Bakr al-Siddeeq (May Allah be pleased with him) came and said, "O Messenger of Allah, this is all of my money, all what I saved, all what I owned" and put it in the hands of the Prophet ﷺ. So he said to him, "O Abu Bakr, what did you leave for your family?" He replied, "I kept Allah and His Messenger for them". Omar said, "By Allah, I will never compete with you after that". This means that he can outrun another human being. As for Abu Bakr, he can never compete with him. A previous incident when "The Prophet ﷺ once asked his companions; Who amongst you is fasting today? Abu Bakr said: I am. He (again) said: Who amongst you followed a funeral procession today? Abu Bakr said: I did. He (the Prophet) again said: Who amongst you served food to the needy? Abu Bakr said: I did. He (again) said: Who amongst you has today visited the sick? Abu Bakr said: I did. Thereupon Allah's Messenger ﷺ said: said Anyone in whom (these good deeds) are combined will certainly be called from the eight gates of Paradise. He enters from whichever one he wills". That means, he combines these four qualities of goodness; superior fasting, visiting a sick person, attending a funeral, and giving charity to feed a poor person. The Prophet said, "No one combines these four qualities of goodness on a single day without being called from the eight gates of Paradise; He enters whichever he wants".

Racing for good is competing in it. Spending, and that a person be better than others in this matter, and this is of goodness, as Allah says, "Race [i.e., compete] toward forgiveness from your Lord". And forgiveness is the greatest thing a person can obtain to come to his Lord who erased his sins. "And a Garden", a Paradise that is from Allah's approval "Whose width is like the width of the heavens and earth". We know the earth's width, but how do we know the width of the sky? Only the One Who created it, Allah ﷻ, knows its width and its dimensions. "Then I swear by the setting of the stars" (Al-Waqi'ah: 75) "And

indeed, it is an oath - if you could know - [most] great" (Al-Waqi'ah: 76). Humans cannot know how long these heavens extend. Paradise is in the seventh heaven and it is the extension and the breadth of these created heavens, and therefore the share of the least people in it was as much as the earth and ten times as much as it was said in the hadith that Allah says for one of his servants. The last person to enter Paradise, and Allah will expel him from Hellfire. He says to him, "Are you not pleased that you have the like of the world and ten times"?like itt Then, Allah for this is a great paradise that Allah bestows upon His servants to it, and he says to them, Race to this, to this heaven, "Whose width is like the width of the heavens and earth", and in the other verse "And a garden as wide as the heavens and earth".

"...Prepared for those who believed in Allah and His messengers. That is the bounty of Allah which He gives to whom He wills, and Allah is the possessor of great bounty" (Al Hadid: 21). The people of believing in Allah and His messengers, this Paradise is prepared for them, and the Prophet ﷺ said, "Only Muslims will be admitted into Paradise". The Muslim soul is the one who will enter Paradise. A Muslim from every religion because Islam is the religion of Allah, nothing is accepted from anyone except it, "And whoever desires other than Islām as religion - never will it be accepted from him, and he, in the Hereafter, will be among the losers" (Al-Imran: 85). "Indeed, the religion in the sight of Allah is Islām". The religion of Allah is the religion of all the Messengers. It is the religion of Adam, the religion of Nuh, the religion of Ibraheem, the religion of Musa, and the religion of Isa. All of them, their religion is Islam. They submit to Allah, those are Muslims and believers. This means those who believe in Allah and His Messengers, Allah has prepared this Paradise for them, and Allah's words have been prepared; they were presented and created. So Paradise is waiting for its people to come to it. "That is the bounty of Allah which He gives to whom He wills". Allah's forgiveness, pleasure, and Paradise are prepared for

His faithful servants, this is His bounty; His giving, and His grace, and His benevolence that He gives to whomever He wills. “And Allah is the possessor of great bounty”. There is no gift and recompense like Allah's.

Then, Allah ﷻ says, “No disaster strikes upon the earth or among yourselves except that it is in a register before We bring it into being - indeed that, for Allah, is easy” (Al-Hadid: 22). “No disaster strikes upon the earth”, calamity occurs in the earth, the disaster, evil, means an evil matter occurs, “Upon the earth or among yourselves”, as an earthquake, a volcano, a scourge that comes, all of this is a disaster that falls on the earth. Nor in yourselves, among the people, sickness, killing, calamity befalls people among the people. Allah ﷻ says, “Except that it is in a register”; written down by Allah before He created the heavens and the earth. Allah wrote the decrees of all creatures. Whatever is good and bad, it is all written before Allah created the creation, “Before We bring it into being”. “Before Allah created this disaster” means before He manifested it. Manifesting this calamity and its existence is only an implementation and achieving of what Allah wrote before He created the creatures. Then Allah ﷻ says, “Indeed that, for Allah, is easy”. Allah has already known what will happen, and it has been written and registered in detail, the calamity, the slightest calamity, even if it was a bit of a disaster, or worry, or distress, anything that afflicts a person in himself or that Allah causes in this vast land. It is all written and must happen. Allah manifests it and it will come at its right time without leaving anything behind, and it must happen, “Indeed that, for Allah, is easy”, Allah’s knowledge, writing, and His creation for what is created.

Then, Allah tells us this, He says, “In order that you not despair over what has eluded you and not exult [in pride] over what He has given you…” (Al-Hadid: 23). What is written and predestined, then it must happen as long as it is predestined. Also, what is written must happen, so do not grieve, regret, or feel the sorrow, sadness and regret, “Over what has eluded you”, of something that

you missed of goodness, this is destined, for it must elude you, you must miss this matter, if you have missed something of good, and this is a calamity, then know that this would not have happened, this matter would not have been because Allah had written these fates before He created creatures, so do not say, if I had done such-and-such, it would have been such-and-such, and if it had been such. This is a mistake, this cannot be because the fates cannot be changed, the fates that Allah has written must happen, "In order that you not despair over what has eluded you and not exult …[in pride] over what He has given you" (Al-Hadid: 23). Don't boast over what is given for you like those who have no worries but this worldly life for them; if they are given from it and if they take from it, they will exult, be deceived by it, and rely on it. The fact is that the coming of this may be good and it is evil in itself, if in reality it is evil, then perhaps this is goodness but it distracts, overwhelms, and blinds, so it is worse in itself, you do not rejoice in it unless this is a quick good deed from Allah then it may come and go after that and this is evil for its owner and makes his heart distressed, then the torment may be in it; it means torment in this good. Allah ﷻ says in the hypocrites' money and children, "So let not their wealth or their children impress you. Allah only intends to punish them through them in worldly life and that their souls should depart [at death] while they are disbelievers" (At-Tawbah: 55). Do not boast in what reaches you and know that what reaches you from goodness in this worldly life is only a trial and a test, "Your wealth and your children are but a trial…" (At-Taghabun: 15).

Therefore, the righteous servants of Allah, when this worldly came to them, they used to have this trial. Firstly, it means the one who is thankful for the grace of Allah and the one who is afraid of Him, knows that this is a test from Him. As the righteous servant Suleiman said when the throne of Bilqis came to him from Yemen, Saba, to his place in Bait Al-Maqdis, within a glance. Look at those abilities that were subjected to him, Allah says, "And when [Solomon] saw it

placed before him". When he saw the throne placed before him, "he said, 'This is from the favor of my Lord to test me whether I will be grateful or ungrateful. And whoever is grateful - his gratitude is only for [the benefit of] himself. And whoever is ungrateful - then indeed, my Lord is Free of need and Generous'" (An-Naml: 40). He said, "This is from the grace of my Lord"; what I reached is not from my power And my energy, my efforts, my luck, and my share, but this is the grace of Allah that He gave me to test me whether to thank or to disbelieve, "And whoever is grateful - his gratitude is only for [the benefit of] himself. And whoever is ungrateful - then indeed, my Lord is Free of need and Generous". Likewise, Qārūn, when he was given what he was given, rejoiced in what he had, Allah says, "So he came out before his people in his adornment", it means he was ostentatious, arrogant. "His people said to him, 'Do not exult. Indeed, Allah does not like the exultant'", do not rejoice in this money, this joy that overwhelms you, makes you arrogant, and venerates you as if it was your luck. It is yours, and you deserve it "His people said to him, 'Do not exult. Indeed, Allah does not like the exultant', 'But seek, through that which Allah has given you, the home of the Hereafter; and [yet], do not forget your share of the world. And do good as Allah has done good to you. And desire not corruption in the land. Indeed, Allah does not like corrupters'" (Al-Qasas: 77). "He said, 'I was only given it because of knowledge I have'", this from effort and power. Allah ﷻ says, "...Did he not know that Allah had destroyed before him of generations those who were greater than him in power and greater in accumulation [of wealth]? But the criminals, about their sins, will not be asked" (Al-Qasas: 78). The criminal on the Day of Resurrection will not be asked about his sin, or he will be asked why you did it and why you did it? Rather, he is taken with his page without question and without reproach. Here, Allah tells that calamities occur, and that misfortunes that occur on the earth and occur in the soul, these are calamities written with Allah so do not despair then. Do not regret what you have missed, if you have missed something good, do not regret it. This is what it would have been, and know that

what has passed you by (and you have failed to attain) was not going to befall you, and what has befallen you was not going to pass you by, and what has befallen you was not to have befallen you, so what has befallen you as well and did not reach you of goodness, know that it would not have befallen you, and that is because he said salvation. The pens are lifted and the pages are dried.

"In order that you not despair over what has eluded you and not exult [in pride] over what He has given you. And Allah does not like everyone self-deluded and boastful" (Al-Hadid: 23). This prideful person who Allah doesn't like is an arrogant one who eludes the people. He traits them with condescension and shows them what is in him of grace, whether the blessing or health with money, with anything, Allah does not like who is proud of himself, of his money, even if this pride was for a garment. Or by appearance, beauty, or hair, or whatever, means a beautiful creation that Allah gave him. Beautiful clothes, money, paradise, all those who delude and boast of what they have are enemies of Allah, and Allah hates them, and the immediate punishment will come to them as in the hadith, the Prophet said, "While a man from those before you was walking with his hair "down. Hair straightening is styling and combing it "Lower his garment", lower his garment behind him, because he is amazed by himself, with his hair, admiring his garment. "He likes himself", himself in his own image, his beauty, and his clothing amazed him, the Prophet ﷺ said, "He was swallowed up by the earth, and he will be tossed about in it till the day of resurrection", the meaning of tossing is that he will tremble in it until the Day of Resurrection. See the punishment, as well as punishment Qārūn when boasted about what he had. Allah ﷻ says, "And We caused the earth to swallow him and his home. And there was for him no company to aid him other than Allah, nor was he of those who [could] defend themselves" (Al-Qasas: 81), when Pharaoh was arrogant on his people, and said, O people, "I have not known you to have a god other than me", and said about Musa "Or am I [not] better than this one [i.e., Moses] who is insignificant

and hardly makes himself clear?" (Az-Zukhruf: 52), "Then why have there not been placed upon him bracelets of gold or come with him the angels in conjunction?" (Az-Zukhruf: 53) "So he bluffed his people, and they obeyed him. Indeed, they were [themselves] a people defiantly disobedient [of Allah]" (Az-Zukhruf (54 :"And when they angered Us, We took retribution from them and drowned them all" (Az-Zukhruf: 55) "And We made them a precedent and an example for the later peoples" (Az-Zukhruf.(56 :

Those who are arrogant will have immediate punishment, and Allah told about one of those for whom the punishment has been hastened, the owner of the two gardens in Surat Al-Kahf, Who said to his friend "...I am greater than you in wealth and mightier in [numbers of] men" (Al-Kahf: 34) "And he entered his garden while he was unjust to himself.1 He said, 'I do not think that this will perish - ever'" (Al-Kahf: 35) "And I do not think the Hour will occur. And even if I should be brought back to my Lord, I will surely find better than this as a return" (Al-Kahf: 36) "His companion said to him while he was conversing with him, 'Have you disbelieved in He who created you from dust and then from a sperm-drop and then proportioned you [as] a man?'" (Al-Kahf: 37) "But as for me, He is Allah, my Lord, and I do not associate with my Lord anyone" (Al-Kahf: 38) "And why did you, when you entered your garden". It means when you enter your garden, "Say, 'What Allah willed [has occurred]; there is no power except in Allah?'" means thanking your Lord and remembering that this is from His production and His gift. "Although you see me less than you in wealth and children". You see this, as well as you thank Allah that He has given you and enriched you, and there is someone to whom Allah haven't given, so he is poor, "Although you see me less than you in wealth and children", "It may be that my Lord will give me [something] better than your garden". I am really a man who is poor in the worldly life, but I hope for what is with Allah in the Hereafter, and as for you who is arrogant about it, it is possible that this which you are in won't

last. That is why Allah says, “And his fruits were encompassed [by ruin]”, this is the garden of which he was proud and said, “He said, ‘I do not think that this will perish - ever’”, this will never cease. Allah says, “And his fruits were encompassed [by ruin]” the fruit in which it was burnt; gone, “...So he began to turn his hands about [in dismay] over what he had spent on it, while it had collapsed upon its trellises, and said, ‘Oh, I wish I had not associated with my Lord anyone’” (Al-Kahf: 42) “And there was for him no company to aid him other than Allah, nor could he defend himself” (Al-Kahf: 43).

The evidence is that Allah gives these examples in His book, and the Prophet told the news of the previous ones; a statement that the arrogant and boastful are not loved by Allah, He may hasten the punishment for them in this worldly life in this way, “And Allah does not like everyone self-deluded and boastful”, every one who boasts and eludes of what is given by Allah ﷻ from the worldly life share, He never likes them. He will be punished with immediate punishment in this worldly life but on the Day of Resurrection, his punishment will be more severe, as the Prophet ﷺ said, “The arrogant will be gathered on the Day of Judgment resembling tiny particles. Everything tramples them, and He who has, in his heart, a speck of arrogance will not enter Paradise”. Everyone has a speck of arrogance, he was arrogant with it, on the Day of Resurrection, they will never enter Paradise. “Pride is my cloak and greatness My robe, and he who competes with Me in respect of either of them I shall cast into Hell-fire, and I will not care”. “And Allah does not like everyone self-deluded and boastful”, a great verse with which Allah reminds His servants of this; that calamities are written, these verses are one of the greatest solace for everyone who is afflicted with a misfortune, the greatest solace to him that O you who have been afflicted with misfortune, know that this is inevitable. It must be because Allah wrote it and decreed it, so why do you grieve over something written, then what is with Allah for the believer is greater than what he takes in this worldly life. Everything that Allah took from

the believer in the world is with Allah greater than this, this is the greatest solace. Do not despair over something that you eluded in this worldly life or for something that happened to you, and do not boast in what is given in this worldly life, whatever is it, do not boast over it. Know that it is a trial, that it is a test, that it is a test, and that it is a fleeting possession, so thank Allah for this matter, "In order that you not despair over what has eluded you and not exult [in pride] over what He has given you. And Allah does not like everyone self-deluded and boastful" (Al-Hadid: 23).

These are the boastful and proud who boast what Allah has given them, "[Those] who are stingy and enjoin upon people stinginess. And whoever turns away - then indeed, Allah is the Free of need, the Praiseworthy" (Al Hadid: 24), "Those who are stingy", those who are given by Allah then they boast over his money and he doesn't give it, they don't spend in the cause of Allah, they are stingy to spend in the cause of Allah, "Those who are stingy and enjoin upon people stinginess". It is not enough for him to be stingy but he orders others not to spend He tells him, "You will waste your money", as Abdullah Ibn Ubayy used to say to the hypocrites who obey him, "Do not spend on those who are with the Messenger of Allah until they disband". You do not have the right to spend on Muhammad and his companions. You opened your homes for them, you solaced them, you gave them such-and-such, and after that they will eat you up. He says what he didn't show us, and these are the Muhajireen immigrants who came from the yards of people, from Mecca and elsewhere, and they used to bring everyone who had left his money and came to Al-Madinah and he found his faithful brothers consoling them. Thus, say to them you are the one who gave them. He said, he did not show us these except as the one who said, "Fat your dog, and it will eat you". He said, "You will fatten them, and then they will eat you". They are stingy and promote stinginess among others, they are stingy to spend their money in the cause of Allah and order others as well not to spend their money in

the cause of Allah, and this was Abdullah Ibn Ubayy as a model for him, but these models are multiple at all times and all the time. He who is stingy about the religion of Allah, about spending in the cause of Allah and commands others to be stingy, is arrogant with what he has of money and is stingy with it and commands others to be stingy and to repel. Some of them said, "Should we feed one whom, if Allah had willed, He would have fed?", if Allah wants to feed these people, He will feed them, they are deprived of this world and the hereafter, so do not give them.

"Those who are stingy and enjoin upon people stinginess. And whoever turns away - then indeed, Allah is the Free of need, the Praiseworthy" (Al-Hadid: 24). Those who turn away from the way of Allah and are arrogant with their money, take it, and do not spend it in the cause of Allah. This rejection means to turn away from the religion of Allah and be stingy with his money, for Allah is the Free of need above all else; He is not in need of anyone to give him, He is not poor for anyone for He is the praiseworthy in His Essence, His Actions, and His Excellence, so all grace is His, and the bounty and excellence are all His. He is the gracious Lord, and he who turns away and is stingy, and does not spend and commands others to be stingy in this way. "Then indeed, Allah is the Free of need, the Praiseworthy". Very great verses which come after the call of Allah to the believers to spend in His cause. "Indeed, the men who practice charity and the women who practice charity and [they who] have loaned Allah a goodly loan - it will be multiplied for them, and they will have a noble reward" (Al-Hadid: 18). This surah came with two topics; a call to believe and to spend, "Believe in Allah and His Messenger and spend out of that in which He has made you successive inheritors. For those who have believed among you and spent, there will be a great reward" (Al-Hadid: 7). Then, a statement to those who are stingy and don't spend, "[Those] who are stingy and enjoin upon people stinginess. And

whoever turns away - then indeed, Allah is the Free of need, the Praiseworthy" (Al-Hadid: 24).

Then, Allah ﷻ says, "We have already sent Our messengers with clear evidences and sent down with them the Scripture and the balance that the people may maintain [their affairs] in justice. And We sent down iron, wherein is great military might and benefits for the people, and so that Allah may make evident those who support Him and His messengers unseen. Indeed, Allah is Powerful and Exalted in Might" (Al-Hadid: 25). This is a great verse showing the wisdom of Allah in the revelation of the Book and the Balance. Among the things with which the believers are burdened with jihad in His cause after believing and spending is jihad in the cause of Allah to achieve the truth and let the justice that Allah desires be established on the earth. Allah ﷻ says, "We have already sent Our messengers with clear evidences", Allah confirms that He has sent His Messenger with the clear evidences; the messengers of Allah starting with Nuh, the first messenger to the people of the earth, and the last of these messengers is Muhammad Ibn Abdullah ﷺ, the last messenger and prophet to the people of the earth and with whom the messages were concluded. "We have already sent Our messengers with clear evidences", it means by the clear evidence of Allah that they are the messengers of Allah. Allah supported them with His miracles. There is no Messenger sent by Allah but He gave him what is on the side of it humans have believed. Allah must give him a compelling argument for his people so that this would prove that he is the Messenger of Allah, then the religion that Allah gave him and conveyed to him by a clear religion; clear, unambiguous, undoubted, clear. "And sent down with them the Scripture and the balance". Allah revealed the Book for these Messengers to be their support, the written books in which the command of Allah is recorded, his prohibition, his promise, and his threat, detailing the religion that Allah wants. "And the balance", the balance; the rules of truth including these measures by which weights and areas are measured,

these are also taught by Allah. He revealed it, revealed its teaching and sent down its guidance so that there is truth, for people to get acquainted with specific scales and measures of weights and areas etc. This is one of the scales until people pay the justice, and the matter does not have scales, then the sales system is disrupted, purchase, and litigation, "And sent down with them the Scripture and the balance".

Allah ﷻ says, "That the people may pay the installment", so that the people will maintain justice, with justice; justice in selling, in purchasing, in the rights that each has, then Allah sent down all the contracts that people need, and sent in them the rulings that establish justice between each individual and the other, in selling, in buying, in marriage, in all these matters. Allah revealed in them His rulings so that justice may be maintained between people, "That the people may maintain [their affairs] in justice", which is justice. Allah says, "And We sent down iron, wherein is great military might". He brought it down to the interior of this earth for people to extract it, and on the surface of the earth, and in those mountains. Allah told that iron has great might, and that from it all the military equipment, the equipment of war and punishment, their pillars consist of iron, as well as benefits for people from all the machines that benefit them in industry and in agriculture, "And so that Allah may make evident those who support Him and His messengers unseen. Indeed, Allah is Powerful and Exalted in Might".

يقول الله ﷻ: {لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعُ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَنْ يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ}[الحديد:25] {وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ وَجَعَلْنَا فِي ذُرِّيَّتِهِمَا النُّبُوَّةَ وَالْكِتَابَ فَمِنْهُمْ مُهْتَدٍ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ}[الحديد:26] {ثُمَّ قَفَّيْنَا عَلَى آثَارِهِمْ بِرُسُلِنَا وَقَفَّيْنَا بِعِيسَى ابْنِ مَرْيَمَ وَآتَيْنَاهُ الْإِنْجِيلَ وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً وَرَهْبَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا فَآتَيْنَا الَّذِينَ آمَنُوا مِنْهُمْ أَجْرَهُمْ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ}[الحديد:27]

Allah ﷻ says, “We have already sent Our messengers with clear evidences and sent down with them the Scripture and the balance that the people may maintain [their affairs] in justice. And We sent down iron, wherein is great military might and benefits for the people, and so that Allah may make evident those who support Him and His messengers unseen. Indeed, Allah is Powerful and Exalted in Might.” (Al-Hadid: 25) “And We have already sent Noah and Abraham and placed in their descendants prophethood and scripture; and among them is he who is guided, but many of them are defiantly disobedient.” (Al-Hadid: 26) “Then We sent following their footsteps [i.e., traditions] Our messengers and followed [them] with Jesus, the son of Mary, and gave him the Gospel. And We placed in the hearts of those who followed him compassion and mercy and monasticism, which they innovated; We did not prescribe it for them except [that they did so] seeking the approval of Allah. But they did not observe it with due observance. So We gave the ones who believed among them their reward, but many of them are defiantly disobedient.” (Al-Hadid: 27)

Allah ﷻ tells that He has sent His messengers with clear proofs. The first among them is Nuh, peace be upon him, and the last Messenger is Muhammad ﷺ, who is the final Messenger after whom there is no prophet. Nuh is the first Messenger to the people of the earth, before him there was Adam. The Prophet Muhammed ﷺ narrated that Allah has sent every messenger with clear proofs and evidence to confirm that he is Allah’s messenger in order to establish the argument against the people, and confirms his honesty. Then if they choose to deny and reject the message, then it won’t be because they were not informed of it, rather because they are arrogant. Allah says, “We have already sent Our messengers with clear evidences…” Then, in addition to the evidence there are also the clear rulings, so that the religion is clear, with no ambiguity or vagueness, i.e. what does Allah want from His servants. Allah ﷻ says, “And sent down with them the Scripture”, this book becomes a record of what Allah obliged His servants by. Allah has

granted every messenger a written book descended from heaven. Allah sent it down from heaven, and then it is written on the earth, or it might be sent down in writing from heaven, as Allah revealed the Torah that was written in the heavens. Allah ﷻ says, "And We wrote for him on the tablets [something] of all things - instruction and explanation for all things, [saying], "Take them with determination and order your people to take the best of it. I will show you the home of the defiantly disobedient." (Al-A'raf: 145) As for the Qur'an, it is written in the heavens, but was sent down as a revelation from heaven on the heart of the Prophet. At first, it was memorized according to the Prophet's command; the Prophet used to recite the verses that came down to him to the Qur'an memorizers who would write it, then it was collected in one Mushaf, and one book. So in these ways, the Books of Allah were revealed to the prophets, Allah says, "Indeed, this is in the former scriptures" (Al-A'la: 18) "The scriptures of Abraham and Moses." (Al-A'la: 19) So Ibrahim had scriptures, Musa his scripture was the Torah, Dawud came with the Psalms even if it was a book of remembrance, Isa ruled according to the Torah that was revealed before him

Then Allah says, "And sent down with them the Scripture and the balance." That is, the rulings of justice that Allah ﷻ has revealed. This verse refers to the truth that is attested to by the sound, straight minds that oppose misguided opinions and ideas. Also, the tools which are used to measure, such as the scales; the scales which weigh things. Also, guiding people to create units for these measurements. All of this is included in the meaning of the justice Allah sent down with His messengers. Then Allah shows the purpose of this, He says, "That the people may maintain [their affairs] in justice." Meaning truth and fairness that are found in the obedience of the Messengers, in all that they conveyed from their Lord, and following all they commanded. Surely, what the Prophets brought forth is the truth, beyond which there is no truth. Then He says, "And We sent down iron, wherein is great military might and benefits for the people." Meaning that

Allah created iron for the people of the earth to benefit from it. Allah placed it in the subsoil of this earth and in the mountains. "Wherein is great military might and benefits for the people." there is great might within it; because all war machines are from it. That is, it is the most significant component for these machines. Humans made from iron knives, swords, spears, and arrows to fight others, conquer lands and defend themselves because of its strength and its hardness. "And benefits for the people," it has great benefits, beginning with the plow that cuts through the earth, the machines with which water is extracted, and all the ships that we travel in it. Thus iron has benefits, and the word benefits here is in the general form; for its benefits are countless, starting from the nail with which wood is linked to the plane that flies in the sky, these are great benefits that Allah has made in this great mineral.

Moreover, Allah mentions the Book and the iron in one verse, to make it clear that people's affairs can't be controlled except with these two; the proofs and authority. That is, the proof is the Book, and the iron represents authority. Some of the people are those who will follow the clear guidance and clarification if the way is cleared to them. Also, there are people who do not walk except by pushing, fearing the punishment, so they accept the truth in this way only. To sum up, there are some who will enter this religion, and some of them will not stop denying Allah except after declaring war, except with the sword's might. Thus there is the guidance of the Book, and whoever is not guided with this clear proof then he will face the might of the sword; either this or this. Allah has told that He revealed this and this so that they may be used to maintain justice. There is a person who is deterred from stealing and offending people, just by making things clear to him, i.e. that this is forbidden, and there are people who are not deterred unless he knows that his hand will be cut off. Allah says, "And there is for you in legal retribution [saving of] life, O you [people] of understanding, that you may become righteous" (Al-Baqarah: 179) Then Allah says, "And so that Allah may

make evident." A knowledge that is established on this earth in this life, the knowledge that will result in reward and punishment. That is, Allah has written reward and punishment for what is already done in action, and not what has preceded in His knowledge, for He precedes in the knowledge of those who believe and those who disbelieve. However, Allah does not hold the servants accountable for what has preceded His knowledge of them. "And so that Allah may make evident those who support Him and His messengers." Who supports Allah and His messengers, there are those who support Him after seeing the proof, and others who support Him after being threatened with the sword. Allah says here, unseen, meaning that Allah is unseen to His servants, this is a statement from Him, and these servants will not see Him until the Day of Judgment. In this regard, Allah does not need the support of others, He is not weak, and Allah is in no need of anyone. Allah says, "If you support Allah, He will support you and plant firmly your feet." (Muhammed: 7) Meaning He supports His servants, but this is a trial for them, "That [is the command]. And if Allah had willed, He could have taken vengeance upon them [Himself]", from the infidels, "but [He ordered armed struggle] to test some of you by means of others." (Muhammed: 4) This is a trial from Allah and a test to His servants. "And you did not kill them, but it was Allah who killed them. And you threw not, [O Muhammad], when you threw, but it was Allah who threw that He might test the believers …" (Al-Anfal: 17), that is in Badr. Meaning that the apparent picture is that the believers have fought the infidels, and the infidels fled, the Muslims killed seventy of them, and captured seventy of them, but there is no doubt that all victory is from Allah ﷻ. In fact, Allah judged each after this trial in Badr, so that He sees who strives in His cause, and then Allah will grant victory.

The Prophet said, "O `Umar! What do you know; perhaps Allah looked upon the Badr warriors and said, 'Do whatever you like, for I have ordained that you will be in Paradise." All this is a success from Allah ﷻ, for Allah is the One who

brought them out from their homes, and He is the One who granted them this place, and He is the One who helped them, as Allah says, "[It is] just as when your Lord brought you out of your home [for the battle of Badr] in truth, while indeed, a party among the believers were unwilling" (Al-Anfal: 5) "Arguing with you concerning the truth after it had become clear, as if they were being driven toward death while they were looking on." (Al-Anfal: 6) "[Remember, O believers], when Allah promised you one of the two groups - that it would be yours - and you wished that the unarmed one would be yours. But Allah intended to establish the truth by His words and to eliminate the disbelievers." (Al-Anfal: 7) Allah is the One who brought out the companions, He is the One who caused death for the infidels, and He is the One who supported Muslims, every order is from Him, the whole act is His, and the victory is His victory, but it is only a trial with good so that this righteous deed is written for them by Him. "Indeed, Allah is Powerful and Exalted in Might." Allah does not need anyone to aid and support Him, for He is the Exalted in Might and the Victorious. He is the Victor, the Almighty, Who no one can defeat, and He is the Mighty, whom nothing is incapable of, but He asked the believers for this to give them and to record their great deeds for them so that they will have the reward. Allah calls upon the people of faith to support Him and His messengers, also Allah informs that He has given His messengers the means of victory; the clear Book, the clear verses, the clear evidence, and the iron. That is, the messenger guides with Allah's guidance from the Book, establishes the argument and clears the path, but whoever disobeys then the iron awaits him, the iron will make him walk in the right path.

Then Allah says, "And We have already sent Noah and Abraham and placed in their descendants prophethood and scripture; and among them is he who is guided, but many of them are defiantly disobedient." (Al-Hadid: 26) Allah explains how much He granted His servants. He says, We have sent Nuh, the first Messenger to earth, and Ibrahim is from his descendants. "And placed in their

descendants", i.e. from the offspring of Nuh and Ibrahim. "Prophethood and scripture". After Ibrahim, every prophet and messenger was from his children, there is no messenger or prophet after Ibrahim, except that his lineage goes back to him. This is a bounty and benevolence from Allah to him, for he was tried by his Lord with commands and he fulfilled them. "[Allah] said, "Indeed, I will make you a leader for the people." [Abraham] said, "And of my descendants?" [Allah] said, "My covenant does not include the wrongdoers." (Al-Baqarah: 124) Allah ﷻ made all the Imamate, the prophethood, and the message in his offspring, Allah gave him the glad tidings of Ismail, a prophet sent among the Arabs and the Arabs believed in him. In fact, the Arabs remained on monotheism until they replaced their religion during the reign of Khuza'ah who conquered the House, then Allah sent among them the final Prophet Muhammad ﷺ who is a descendant from Ismail son of Ibrahim. In this regard, the second son Ishac ﷺ; who Allah made a prophet, and from the descendants of Isaac came Yaqub and he is Israel. Then the prophets succeed after that from the descendants of Israel, and he is Yaqub, and among them was Yousef, the prophet of Allah, and among them after that was the determined or steadfast from the messengers Musa ﷺ and the prophets after him. Then after Musa, there were many prophets until the last of them was Isa, son of Maryam, from the descendants of Dawud, and Dawud is from the descendants of Ibrahim. In fact, between Isa and our Prophet Muhammad ﷺ there was a six hundred years gap in which there were no prophets. "Then We sent Our messengers in succession…" (Al-Mu'minun: 44) This means they came one after another; this blessed lineage, Allah placed in the descendants of Nuh and Ibrahim. "In their descendants prophethood and scripture" The books that Allah revealed, the Scriptures of Ibrahim, and the Book of Musa, i.e. the Torah. Also, the Gospel was revealed to Isa, the Psalms was revealed to Dawud. Also, Allah has also blessed their offspring and granted them righteous children.

Allah says, “And among them is he who is guided, but many of them are defiantly disobedient.” Meaning among them are those who converted, “is guided” walking on the right path, “but many of them are defiantly disobedient.” of the children of Ibrahim, many of them disobeyed the command of Allah ﷻ just as the Children of Israel strayed after Musa, they deviated from obedience, some of them have committed very great sins, and Allah has told the stories of nations who have gone astray from the right path. As He ﷻ says, “And ask them about the town that was by the sea - when they transgressed in [the matter of] the sabbath - when their fish came to them openly on their sabbath day, and the day they had no sabbath they did not come to them. Thus did We give them trial because they were defiantly disobedient.” (Al-A’raf: 163) Here Allah tells that He eventually made them monkeys and pigs. “So when they were insolent about that which they had been forbidden, We said to them, “Be apes, despised.” (Al-A’raf: 166) Then He says, “And [mention] when your Lord declared that He would surely [continue to] send upon them until the Day of Resurrection those who would afflict them with the worst torment. Indeed, your Lord is swift in penalty; but indeed, He is Forgiving and Merciful.” (Al-A’raf: 167) They are from those people who were immoral and departed from the obedience of Allah, Allah punished them with this punishment, then their situation after that whenever a prophet came to them they will deny his message. As Allah ﷻ says, “We had already taken the covenant of the Children of Israel and had sent to them messengers. Whenever there came to them a messenger with what their souls did not desire, a party [of messengers] they denied, and another party they killed.” (Al-Ma’idah: 70) They denied a group of these prophets and messengers, and killed a group; they killed many of the prophets and did what they did, and Allah cursed them for that. Many of them were people of faith and guidance, and followers of the prophets, and among them, there were also people who disbelieved. And the last of those who disbelieved were the ones who disbelieved in Isa, told great lies about him, and were proud that they did that to him. As Allah

ﷻ says, “And [We cursed them] for their disbelief and their saying against Mary a great slander” (An-Nisa’: 156) “And [for] their saying, “Indeed, we have killed the Messiah, Jesus the son of Mary, the messenger of Allah.” And they did not kill him, nor did they crucify him; but [another] was made to resemble him to them…” (An-Nisa’: 157)

They disbelieved and were stubbornly arrogant, and these were all from Ibrahim’s children, so when some of the prophets came, they cursed them. As Allah ﷻ says, “Cursed were those who disbelieved among the Children of Israel by the tongue of David and of Jesus, the son of Mary. That was because they disobeyed and [habitually] transgressed.” (Al-Ma’idah: 78) “They used not to prevent one another from wrongdoing that they did. How wretched was that which they were doing.” (Al-Ma’idah: 78) “You see many of them becoming allies of those who disbelieved [i.e., the polytheists]. How wretched is that which they have put forth for themselves in that Allah has become angry with them, and in the punishment they will abide eternally.” (Al-Ma’idah: 80) “And if they had believed in Allah and the Prophet and in what was revealed to him, they would not have taken them as allies; but many of them are defiantly disobedient.” (Al-Ma’idah: 81) This was their state, many of these people are the children of Ibrahim, but they transgressed, disbelieved, and deviated from Allah’s path. Therefore, when Isa, the son of Maryam, arrived, he cursed them with a severe curse. As He ﷻ says, “Cursed were those who disbelieved among the Children of Israel by the tongue of David and of Jesus, the son of Mary…” The prophet who cursed at the Children of Israel the most is Isa ﷺ. In fact, it was recorded in the existing Gospel that kept saying to them, (You brood of vipers, you are not the sons of your father Abraham, but you are the sons of vipers). He said to them, if you were the sons of Ibrahim, you would have done what Ibrahim commanded you of. Then, these people rose up against Isa until they tempted the Sultan to kill and crucify him, they said to him, kill him and his blood is on our necks.

So here Allah informs the progeny of Ibrahim, in which Allah made the Prophethood and the Book among them and honored the Prophet and his linguae with this, that there were immoral ones among them. That is, other offspring of the Arabs who deviated from the religion, the Arabs remained on monotheism for a long time for centuries they were on monotheism after Ismail ﷺ, however, Omar bin Luhi Al-Khuza'i came to them and changed their religion. He brought the idols from Al-Hima Syria to Mecca and said to them, those people worship these idols, so they worshiped them and walked in this evil path. This person changed the religion of the Arabs, he is the one who let them worship the idols instead of Allah and changed all the religion they were in, and he changed their whole understanding of religion, until they forget about the Day of Judgment. "Rather, their knowledge is arrested concerning the Hereafter. Rather, they are in doubt about it. Rather, they are, concerning it, blind." (An-Naml: 66) In this regard, our Prophet Muhammad ﷺ was sent while Arabs were on false and fabricated religion, they attributed to Allah that He married and that He had daughters. That all the angels are His daughters, and Allah did not choose them as males. They chose the males for themselves and chose the daughters for Allah, and they said that there is no resurrection.

يقول الله ﷻ: {لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعُ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَنْ يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ}[الحديد:25] {وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ وَجَعَلْنَا فِي ذُرِّيَّتِهِمَا النُّبُوَّةَ وَالْكِتَابَ فَمِنْهُمْ مُهْتَدٍ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ}[الحديد:26] {ثُمَّ قَفَّيْنَا عَلَى آثَارِهِمْ بِرُسُلِنَا وَقَفَّيْنَا بِعِيسَى ابْنِ مَرْيَمَ وَآتَيْنَاهُ الْإِنْجِيلَ وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً وَرَهْبَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا فَآتَيْنَا الَّذِينَ آمَنُوا مِنْهُمْ أَجْرَهُمْ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ}[الحديد:27] {يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَآمِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ وَيَجْعَلْ لَكُمْ نُورًا تَمْشُونَ بِهِ وَيَغْفِرْ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ} [الحديد 28]{لِئَلَّا يَعْلَمَ أَهْلُ الْكِتَابِ أَلَّا يَقْدِرُونَ عَلَى شَيْءٍ مِنْ فَضْلِ اللَّهِ وَأَنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ} [الحديد 29].

Allah ﷻ says, "And We have already sent Noah and Abraham and placed in their descendants prophethood and scripture; and among them is he who is

guided, but many of them are defiantly disobedient." (Al-Hadid: 26) "Then We sent following their footsteps [i.e., traditions] Our messengers and followed [them] with Jesus, the son of Mary, and gave him the Gospel. And We placed in the hearts of those who followed him compassion and mercy and monasticism, which they innovated; We did not prescribe it for them except [that they did so] seeking the approval of Allah. But they did not observe it with due observance. So We gave the ones who believed among them their reward, but many of them are defiantly disobedient." (Al-Hadid: 27) "O you who have believed, fear Allah and believe in His Messenger; He will [then] give you a double portion of His mercy and make for you a light by which you will walk and forgive you; and Allah is Forgiving and Merciful." (Al-Hadid: 28) "[This is] so that the People of the Scripture may know that they are not able [to obtain] anything from the bounty of Allah and that [all] bounty is in the hand of Allah; He gives it to whom He wills. And Allah is the possessor of great bounty." (Al-Hadid: 29)

These verses are at the end of Surah Al-Hadid, where Allah presents the history of the messages. He informs that He has sent down His servants and Messengers Nuh and Ibrahim, He says, "And We have already sent Noah and Abraham." Allah first mentions Nuh the first messenger to the people of the earth, and all the messengers who came after him are from his descendants. Then Ibrahim, the father of the prophets and he is from the descendants of Nuh. Allah blessed the descendants of Ibrahim with the message, all those who came after him from the messengers till Muhammad ﷺ are from his descendants either from the descendants of Ismael, the messenger who was sent among the Arabs and from his descendants is the last Messenger Muhammad bin Abdullah ﷺ. Or from the descendants of Ishaq the second son of Ibrahim and from his descendants was Israel. Moreover, all the prophets of the Children of Israel appeared from this lineage till the last of them, Isa son of Maryam.

Then Allah says, “Then We sent following their footsteps [i.e., traditions] Our messengers.” That is, after Nuh and Ibrahim, “And followed [them] with Jesus, the son of Mary”, i.e. the last Prophet of the Children of Israel before our Prophet Muhammad ﷺ. “And gave him the Gospel.” When Allah mentioned Isa, He informed that He had revealed to him the Gospel. Allah says, “And We placed in the hearts of those who followed him compassion and mercy”, this is from the grace and kindness of Allah for these descendants. Then He ﷻ says, “And monasticism, which they innovated; We did not prescribe it for them except [that they did so] seeking the approval of Allah. But they did not observe it with due observance.” Monasticism means to abandon marriage, men will forbid women on themselves. Allah ﷻ says, “We did not prescribe it for them.” There is a slight pause here, this is to indicate that Allah did not order them to be monastic, but they are the ones who invented it and imposed it on themselves. “Except [that they did so] seeking the approval of Allah”, this is their reason, they created this act themselves seeking Allah’s pleasure, but they did not observe it with due observance. So Allah’s saying, “We did not prescribe it for them.” That is, they innovated this thinking they are seeking Allah’s pleasure through it, but they did not observe it with due observance. Furthermore, there was the corruption of the monastic system they innovated, a great corruption that occurred in the churches and monasteries from this, and it became known after that, whether it is before the missionary of our Prophet Muhammad ﷺ, or through the written history till our present day. In fact, there were many children who were found next to the monasteries buried because they were born by adultery. Allah ﷻ says, “But they did not observe it with due observance. So We gave the ones who believed among them their reward, but many of them are defiantly disobedient.” This means the one who performed this and entered into monasticism seeking the pleasure of Allah has taken his reward because he committed himself with an order seeking Allah’s pleasure through it. That is, Allah did not deprive him of this reward, “So We gave the ones who believed among them their reward, but many of them are

defiantly disobedient." But many of them are disobedient, meaning they are out of Allah's mercy.

Then in the last verses of this Surah are directed to the faithful servants of Allah. Allah ﷻ says, "O you who have believed, fear Allah and believe in His Messenger; He will [then] give you a double portion of His mercy and make for you a light by which you will walk and forgive you; and Allah is Forgiving and Merciful." (Al-Hadid: 28) This is a call to the believers from the people of Scripture who believed in Allah and His Messenger ﷺ. "Fear Allah and believe in His Messenger", i.e. Muhammed ﷺ. "He will [then] give you a double portion of His mercy." Meaning that the reward will be doubled for you, and the Prophet ﷺ said regarding this, "There are three who will be given a twofold reward: A man who has a slave woman whom he disciplines and disciplines her well, and teaches and teaches her well, then he manumits her and marries her; a slave who fulfills his duty toward Allah and toward his masters; and a believer from among the People of the Book." So according to ibn Abbas may Allah be pleased with him and some of the previous scholars the statement here, "O you who have believed," refers to the people of Scripture. "Fear Allah", this is the reward of Allah to His servants to encourage them to fear Him. "And believe in His Messenger", Muhammad ﷺ. "He will [then] give you a double portion of His mercy." Meaning He won't deny or miss any good deeds you did before, on the contrary, He will give you a reward for it and a reward for believing in the Prophet ﷺ. "And make for you a light by which you will walk", i.e. this Book, this Qur'an. In this regard, all previous Scriptures were recorded on paper, no one memorized them, as for this Quran Allah made it was described as "Rather, it [i.e., the Qur'ān] is distinct verses [preserved] within the breasts of those who have been given knowledge." Allah made it a light and He preserves it in the hearts of Muslims. Also, Allah made it easy for remembrance, so that the believer is guided

through it. That is, wherever he is the Quran is memorized in his heart, a light that he walks through it, and this light Allah has cleared all ambiguity in it.

Allah says regarding this, "O People of the Scripture, there has come to you Our Messenger making clear to you much of what you used to conceal of the Scripture and overlooking much. There has come to you from Allah a light and a clear Book [i.e., the Qur'ān]" (Al-Ma'idah: 15) "By which Allah guides those who pursue His pleasure to the ways of peace and brings them out from darknesses into the light, by His permission, and guides them to a straight path." (Al-Ma'idah: 16) This is a statement from Allah to the people of the Book, that if they believe and enter into this religion, this light that came to them from Allah, He will make for them light with this Qur'an, making it in their hearts by which they walk with it wherever they go. Also, Allah will forgive them for their previous sins, He says, "And forgive you your sins. And Allah is Forgiving and Merciful." (Ali 'Imran: 31)

Another interpretation of this verse in Surah Al-Hadid is that Allah directed His speech to the believers, the ones who believed in the Prophet ﷺ, all of them and not especially the people of the Book. Allah directs those who believed in the Prophet Muhammad ﷺ to fear Him and make a protection from the Day of Judgment and the Hellfire. That is, when they fear Allah and obey Him and the Prophet they will achieve this. Allah says, "And We did not send any messenger except to be obeyed by permission of Allah…" (An-Nisa: 64) And the meaning of to be obeyed means that whoever fails to obey Him will be subjected to the Divine punishment. In this regard, the servant cannot escape from this punishment except by obeying Allah. "He will [then] give you a double portion of His mercy", this means that Allah will double the reward of this nation that believed in Prophet Muhammad ﷺ more than the nations that preceded the People of the Book. In fact, the Prophet has asserted this for he said, "Your example and the example of the people of the two Scriptures (i.e. Jews and Christians) is like

the example of a man who employed some laborers and asked them, 'Who will work for me from morning till midday for one Qirat?' The Jews accepted and carried out the work. He then asked, Who will work for me from midday up to the `Asr prayer for one Qirat?' The Christians accepted and fulfilled the work. He then said, 'Who will work for me from the `Asr till sunset for two Qirats?' You, Muslims have accepted the offer. The Jews and the Christians got angry and said, 'Why should we work more and get lesser wages?' (Allah) said, 'Have I withheld part of your right?' They replied in the negative. He said, 'It is My Blessing, I bestow upon whomever I wish." This is benevolence and kindness from Him ﷻ, He bestows on whomever He wills. This is not unjust, because Allah is Generous and Merciful toward His servants and He rewards some by doubling their reward.

"And Allah is the possessor of great bounty." This is apparent in all the deeds that the people of Islam do, for Allah has given this nation great rewards for their few deeds compared to those who preceded them among the Jews and Christians. For example, Laylat al-Qadr, this is one night, and because it coincided with the revelation of this Noble Qur'an, the Book of Allah, upon His Messenger, it has great statues. Allah says, "Indeed, We sent it down during a blessed night. Indeed, We were to warn [mankind]." (Ad-Dhukhan: 3) "Therein [i.e., on that night] is made distinct every precise matter." (Ad-Dhukhan: 4) Allah made the standing and praying in this night as if the Muslim has spent a whole month praying the night prayer. He ﷻ says, "Indeed, We sent it [i.e., the Qur'ān] down during the Night of Decree." (Al-Qadr: 1) "And what can make you know what is the Night of Decree?" (Al-Qadr: 2) "The Night of Decree is better than a thousand months." (Al-Qadr: 3) "The angels and the Spirit [i.e., Gabriel] descend therein by permission of their Lord for every matter." (Al-Qadr: 4) "Peace it is until the emergence of dawn." (Al-Qadr: 5) This is a great example of Allah's mercy. That is, to grant this nation the reward of standing in this great night. Likewise, there are virtues that this nation is blessed with, Allah blessed this

nation with Friday, which is Allah's day, the best day of the week, and He granted it for this nation. In fact, it is the day that the Jews and the Christians sought, but Allah granted it for this nation. Also, Amin as the Prophet said, "The Jews do not envy you for anything more than they envy you for the Salam and (saying) 'Amin'." This is something that this Ummah is recognized for, their greeting holds peace within it, and in it, there is the reward and the great supplication, peace, mercy and blessings of Allah be upon you. As well as saying Amin after reading Al-Fatihah and in it this great supplication. "Guide us to the straight path" (Al-Fatihah: 6) "The path of those upon whom You have bestowed favor, not of those who have earned [Your] anger or of those who are astray." (Al-Fatihah: 7) Amin.

Moreover, this nation even with its short lifespan in relation to the ages of its predecessors, it is the greatest in reward, and that is why the Prophet ﷺ said, "We (Muslims) are the last in the world, but will be foremost on the Day of Resurrection." So this nation is the last of the nations, but it will be the most honored and favored nation on the Day of Judgment. So, in conclusion, Scholars agreed that the second interpretation is more accurate and that the verse includes all those who believed in Allah and His Messenger. Allah promised those to grant them light with the Quran. That is, Allah will enlighten their chests and expands their hearts with the Quran, these believers will follow the ruling of this Qur'an, so it becomes like the light that is cast on things in front of them and lights up for them showing them that this is permissible, this is forbidden, and this is the way of Allah.

Allah says, "O you who have believed, if you fear Allah, He will grant you a criterion and will remove from you your misdeeds and forgive you. And Allah is the possessor of great bounty." (Al-Anfal: 29) A criterion means a ruling by which you differentiate between truth and falsehood, between guidance and misguidance, between the Sunnah and apostasy. This is guidance from Allah and

success, and Allah made this Qur'an guidance for the pious. As Allah ﷻ says, "Alif, Lām, Meem." (Al-Baqarah: 1) "This is the Book about which there is no doubt, a guidance for those conscious of Allah." (Al-Baqarah: 2) A guide for those conscious of Allah, this is good tidings from Allah, for His faithful servants who believe, who followed His Messenger Muhammad ﷺ, that if they believed in the Messenger and feared Allah, He would give them a double portion of the reward. Also, another reward, "And forgive you." I.e. your sins, for whatever evil and sins you committed, Allah has pardoned it. In fact, Allah has explained in many verses how to ask for His forgiveness, He made it clear that with adherence to avoiding major sins, Allah will forgive and erase the minor sins, as in His saying, "Which you are forbidden, We will remove from you your lesser sins and admit you to a noble entrance [into Paradise]." (An-Nisa: 31) The pious believer who abandons the great sins, then Allah expiates his sins. Also, Allah erases the major sins by repentance, returning to Allah and seeking forgiveness, as well as the fact that Allah made the good deeds an expiation for the sins. As the Prophet ﷺ said, "The five (daily) prayers and from one Friday prayer to the (next) Friday prayer, are expiations for the (sins) committed in between (their intervals) provided one shuns the major sins." So if the major sins are avoided between each Umrah one performs, Allah will erase his sins which are committed between these two Umrahs. Also, Allah erases sins if he prayed Friday and prayed the Friday after it, and what is between them, i.e. the sins, are expiated by Allah ﷻ. Also, between prayers, i.e. if he prayed this prayer, he prayed Dhuhr, and then he prayed Asr at its time, then Allah will erase his sins between these two prayers and forgive him, this is from the blessing and kindness of Allah. "And forgive you; and Allah is Forgiving and Merciful." That is, from His attributes is that He is Forgiving, Merciful, Generous, He conceals the sins, hides the sins of a servant with these conditions mentioned by Allah, and the one who returns to Him and seeks His forgiveness, He will increase his reward and will not hold him accountable for these sins, Allah will not expose him nor humiliate him.

Then Allah explained why did He grant the people of faith this great bounty, determined to forgive them, honor them, and double their reward, He says, "[This is] so that the People of the Scripture may know that they are not able [to obtain] anything from the bounty of Allah and that [all] bounty is in the hand of Allah; He gives it to whom He wills. And Allah is the possessor of great bounty." (Al-Hadid: 29) In this regard, the People of the Scripture; the Jews and Christians thought that they were God's chosen people. The Jews said, We are Allah's chosen people, Allah chose us for His guidance alone, and He singled us out with the message and the prophethood, no other nation has prophets like us. As for others, the Jews saw that they are not worthy of Allah's mercy, they are not worthy of the message. In fact, the Jews went too far with their claims and said that Allah created people in this form to facilitate for the Children of Israel to use them as slaves and servants, Allah created other humans like this so that they will have some understanding, and they can use these minds to serve the Jews, they claimed that humans are not worthy of being in this image, the same image as them. Therefore, when Allah sent His servant and Messenger Muhammad ﷺ among the Arabs, they were angry about this, and the matter was severe to handle for them, for they used to see that these people are illiterate people, how can a message come to them, how came the message and guidance come from among them. That is why they raged, got angry, envied the Arabs, and this envy pushed them to disbelief, even when they know it was the message of Allah in truth, as Allah says, "And when there came to them a Book [i.e., the Qur'ān] from Allah confirming that which was with them - although before they used to pray for victory against those who disbelieved - but [then] when there came to them that which they recognized, they disbelieved in it; so the curse of Allah will be upon the disbelievers." (Al-Baqarah: 89) "How wretched is that for which they sold themselves - that they would disbelieve in what Allah has revealed through [their] outrage that Allah would send down His favor upon whom He wills from among His servants. So they returned having [earned] wrath

upon wrath. And for the disbelievers is a humiliating punishment." (Al-Baqarah: 90) This is what they did, Allah informs that they abandon this true religion, and the guidance revealed to the Prophet ﷺ, which clear the path to Allah and then followed the evil. As Allah ﷻ says, "And when a messenger from Allah came to them confirming that which was with them, a party of those who had been given the Scripture threw the Scripture of Allah [i.e., the Torah] behind their backs as if they did not know [what it contained]." (Al-Baqarah: 101) "And they followed [instead] what the devils had recited during the reign of Solomon. It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to the two angels at Babylon, Hārūt and Mārūt. But they [i.e., the two angels] do not teach anyone unless they say, "We are a trial, so do not disbelieve [by practicing magic]." And [yet] they learn from them that by which they cause separation between a man and his wife. But they do not harm anyone through it except by permission of Allah. And they [i.e., people] learn what harms them and does not benefit them. But they [i.e., the Children of Israel] certainly knew that whoever purchased it [i.e., magic] would not have in the Hereafter any share…" (Al-Baqarah: 102) Meaning the Jews knew that rejecting and abandoning this message will lead them to hell. That is, they won't have a share in the heaven prepared for believers. Allah informed that He chose His Messenger from among the Arabs, and he is from the descendants of Ibrahim and Ismael, also Allah gave this religion more worth and reward more than the reward that the Jews and Christians received yet they denied it. Allah says, "[This is] so that the People of the Scripture may know that they are not able [to obtain] anything from the bounty of Allah and that [all] bounty is in the hand of Allah", the grace, the kindness, and the favor is with Allah. Allah didn't make these people the entrusted ones, the responsible for Allah's command; for He distributes His grace, and if they had Allah's grace, they would not have given anything from it to others. "Or have they a share of dominion? Then [if that were so], they would not give the people [even as much as] the speck on a date seed."

(An-Nisa: 53) If Allah's property was in their hand, if it was up to them, they would never distribute it, they would not give others anything, not even as much as a seed of money, goodness, or blessing. These people are miserly and stingy, and they see benefit only for themselves and see that they must enslave others. They said, we are Allah's chosen people and others do not deserve guidance and do not deserve the blessing of Allah. Thus Allah here confirms that all bounty is in His hands alone. Allah gives His bounty to whom He wills, and Allah has willed to give it to the Arabs. To give it to His Prophet Muhammad; gives him the final message, which is a message to the world to all nations and to all people. Thus people will follow it equally and it is not exclusively for the Arabs. This is the grace of Allah. "And Allah is the possessor of great bounty." (Al-Hadid: 29) Allah is the Possessor of this, Allah is the Owner of the great grace, the great bounty that has no limit and no end, there is no end to His giving and there is no limit to His grace, He is the Lord who gives, He gives generously, with no limit, there are no limits where it can be said that Allah's His benevolence and generosity ends with.

We ask Allah with His Most Beautiful Names and Sublime Attributes, to include us with His grace and benevolence. May Allah forgive me and you from every sin, and praise be to Allah, Lord of the Worlds.

Al-Mujadilah

بسم الله الرحمن الرحيم:{ قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ }[المجادلة:1] {الَّذِينَ يُظَاهِرُونَ مِنْكُمْ مِنْ نِسَائِهِمْ مَا هُنَّ أُمَّهَاتِهِمْ إِنْ أُمَّهَاتُهُمْ إِلَّا اللَّائِي وَلَدْنَهُمْ وَإِنَّهُمْ لَيَقُولُونَ مُنْكَرًا مِنَ الْقَوْلِ وَزُورًا وَإِنَّ اللَّهَ لَعَفُوٌّ غَفُورٌ}[المجادلة:2] { وَالَّذِينَ يُظَاهِرُونَ مِنْ نِسَائِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُوا فَتَحْرِيرُ رَقَبَةٍ مِنْ قَبْلِ أَنْ يَتَمَاسَّا ذَلِكُمْ تُوعَظُونَ بِهِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ}[المجادلة:3] {فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ مِنْ قَبْلِ أَنْ يَتَمَاسَّا فَمَنْ لَمْ يَسْتَطِعْ فَإِطْعَامُ سِتِّينَ مِسْكِينًا ذَلِكَ لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتِلْكَ حُدُودُ اللَّهِ وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ}[المجادلة:4]

In the name of Allah, the Entirely Merciful, the Especially Merciful, "Certainly has Allah heard the speech of the one who argues [i.e., pleads] with you, [O Muhammad], concerning her husband and directs her complaint to Allah. And Allah hears your dialogue; indeed, Allah is Hearing and Seeing." (Al-Mujadila: 1) "Those who pronounce ẓihār among you [to separate] from their wives - they are not [consequently] their mothers. Their mothers are none but those who gave birth to them. And indeed, they are saying an objectionable statement and a falsehood. But indeed, Allah is Pardoning and Forgiving." (Al-Mujadila: 2) "And those who pronounce ẓihār from their wives and then [wish to] go back on what they said - then [there must be] the freeing of a slave before they touch one another. That is what you are admonished thereby; and Allah is Aware of what you do." (Al-Mujadila: 3) "And he who does not find [a slave] - then a fast for two months consecutively before they touch one another; and he who is unable - then the feeding of sixty poor persons. That is for you to believe [completely] in Allah and His Messenger; and those are the limits [set by] Allah. And for the disbelievers is a painful punishment." (Al-Mujadila: 4).

Surah Al-Mujadila is a Medinan surah, it is called Surah Al-Mujadila, because Allah ﷻ has mentioned in it the news of the incident of Khawla bint Tha'labah (may Allah be pleased with her), who came to the Prophet ﷺ complaining about her husband, and he was Aws bin Samit. Aws was an old man who was bad-tempered, so once he said to her, "You are to me as my mother's back", i.e. he divorced her, and she came to the Prophet ﷺ complaining about her condition and saying, "Oh, Messenger of Allah, I aged, and I carried children for him, but now that I'm old he said that to me, and divorced me." The Prophet said to her, you are a stranger to him now since he said that to you, yet she came to ask for a judgment. Then Allah ﷻ has revealed the ruling on this issue. The Mother of the Believers, Aisha, may God be pleased with her, her room was next to the Prophet's Mosque, adjacent to it, there is nothing between them but a wall, and

sometimes there is also an open door between the house of the Prophet ﷺ and the mosque. Aisha said, “I was in the corner while she was complaining to the Prophet, and even though I was not far away I could not hear all the things she said. Allah the Owner of every sky has heard her, He the One who encompasses everything, He heard her complaining and sent the revelation regarding this matter to the Prophet. She stayed still until the revelation came to him, he was overwhelmed by the revelation, and when he woke up the Prophet told her the solution to her problem and the judgment Allah informed him of, blessed is the One Whose hearing encompasses all things, the sound of the creatures, nothing escapes His hearing, nothing escapes His sight, for Allah is Hearing and Seeing.

Allah says, “Certainly has Allah heard the speech of the one who argues [i.e., pleads] with you, [O Muhammad], concerning her husband.” (Al-Mujadila: 1) Certainly [Qad] is for indication. That is, indicating and emphasizing that Allah heard her speech with the Prophet, referring to Khawla bint Tha’labah (may God be pleased with her). “And directs her complaint to Allah.” That is, her state since she became an old woman and now a divorced one, so she was troubled. “And Allah hears your dialogue.” He heard her complain to the Prophet and the Prophet’s replying to her. The Prophet told her that she is divorced after the statement of her husband. In this regard, in the pre-Islamic era if a divorce was done then there is no turning back and since no ruling was revealed regarding this issue before the Prophet believed the ruling was like before. Allah says, “Indeed, Allah is Hearing and Seeing.” Allah the Almighty is All-Hearing, for He hears the sounds that we can’t hear, there is no sound He does not encompass whatever it was. Allah says, “It is the same [to Him] concerning you whether one conceals [his] speech or publicizes it and whether one is hidden by night or conspicuous [among others] by day.” (Ar-Ra’d: 10) Allah hears the black ant crawling in the dark night, His hearing and sight have encompassed all of His creation and creature.

Then Allah ﷻ says, “Those who pronounce ẓihār among you [to separate] from their wives - they are not [consequently] their mothers. Their mothers are none but those who gave birth to them. And indeed, they are saying an objectionable statement and a falsehood. But indeed, Allah is Pardoning and Forgiving.” (Al-Mujadila: 2) First, Allah ﷻ explained the falsehood of this phrase, the falsehood of those who say, “You are to me as my mother's back.” This was regarded in the pre-Islamic era as declaring divorce. The ruling of this in Islam if a person said that, you are like my mother, or you are to me as my mother's back, is like putting her in the same level as his mother which is forbidden, and it would be like a divorce. “Those who pronounce ẓihār among you [to separate] from their wives.” I.e. who says to their wives, you’re to me as my mother, and similar saying. Allah says, “They are not [consequently] their mothers.” Meaning that the wife is not a mother, the wife is the spouse, Allah has made her halal for you, and the mother is the one who gave birth to you. “Their mothers are none but those who gave birth to them. And indeed, they are saying an objectionable statement and a falsehood.” They refer to the men who say this falsehood, “Are saying an objectionable statement and a falsehood.” This is a disgraceful saying, unreasonable, “And a falsehood”. It’s not right to put the wife and mother in the same status. Allah says, “But indeed, Allah is Pardoning and Forgiving.” “But indeed, Allah is Pardoning and Forgiving.” So whoever acts like this, says this falsehood and then repent and return to Allah, Allah will forgive him. That’s why Allah declared a ruling for whoever says this, He made an expiation to perform in case this happened, and thus he can take back his wife after fulfilling Allah’s order. Allah says, “And those who pronounce ẓihār from their wives and then [wish to] go back on what they said…” That is, the one who pronounces ẓihār and then returns on what he said and then go back to his previous relationship with his wife. Allah ﷻ says regarding this, “Then [there must be] the freeing of a slave before they touch one another. That is what you are admonished thereby; and Allah is Aware of what you do.” (Al-Mujadila: 3). Allah has declared this

expiation which is to free a slave. This ruling includes any slave, a male or female, believer or infidel, good or bad, young or old, all of them are included in the meaning of this surah because it came as indefinite. Allah says, "Before they touch one another." That is, before they go back to being husband and wife, touch here means intercourse. "That is what you are admonished thereby", which refers to the judgment of Allah to free a slave before touching the wife, this is to admonish Muslims for it is a punishment and penance. Allah says, "That is what you are admonished thereby; and Allah is Aware of what you do." Allah is Aware because Allah's knowledge is the most accurate, He will know if they have intercourse in secret or not, Allah states that He will know that, and the freeing of a slave must happen before having intercourse with the wife.

Allah says, "And he who does not find then a fast for two months consecutively." If a person did not find a slave or could not free a slave then he must fast for two consecutive months. Two months here are in the Arab calendar, consecutive month after month, so he continues fasting and not just counting the days. "Before they touch one another." Allah specified that before they return back together, this must be completed. Then Allah ﷻ says, "And he who is unable." I.e. who could not fast for two consecutive months, "Then the feeding of sixty poor persons." This is the third penance, which is to feed sixty poor persons. Here, Allah did not mention any condition except for not touching one another before completing the penance, and there is no doubt that this condition is included in the next ruling, for it is one ruling. So here they must feed sixty poor people before they touch each other. Allah ﷻ says, "That is for you to believe [completely] in Allah and His Messenger." Allah has put this ruling to test your faith in Allah and His Messenger, because obeying Allah's order and enduring the hardships that come with it is part of the belief. "And those are the limits [set by] Allah." This is a limit, the limits of Allah set with the amount, the method and the time He wants, this is His penance. That is, this is Allah's ruling for the

one who says to his wife that you are to me like my mother, he has then to be judged in which he must give the right penance, and his penance is to either free a slave before he touches his wife; if he is unable to find a slave, then fast for two consecutive months; if he is unable to fast, then he must feed sixty poor persons. This is the limit set by Allah, a counted number, and he must complete this penance. Then Allah says, "And for the disbelievers is a painful punishment." Meaning for those who deny Allah's command and legislation there is a painful torment. This is a threat and a warning from Allah that whoever denies Allah's ruling in this matter or any matter, and walks away from the right path he will face a hellish punishment.

Then after this, Allah asserts that He will punish those who oppose Him, He says, "Indeed, those who oppose Allah and His Messenger are abased as those before them were abased. And We have certainly sent down verses of clear evidence. And for the disbelievers is a humiliating punishment." (Al-Mujadila: 5) Meaning those who oppose Allah, reject and deny His order for example in these penances He ordained then they are abased. Abased comes in the sense of humiliation, meaning that they will be humiliated and will lose everything. Allah has set a punishment, especially for them, He will force on them what they hate most. "Are abased as those before them were abased." Because the ones before them when they disobeyed Allah's commands, He punished them as such, the punishment was sent to them, and then they were thrown in Fire. Allah says, "And We have certainly sent down verses of clear evidence." The rulings of Allah, Allah has sent His book with clear verses, evident verses, they contain the detailed rulings of Allah such as the previous ruling. "And for the disbelievers is a humiliating punishment." (Al-Mujadila: 5) Allah has threatened and warned the infidels who disbelieved in Allah and denied His rulings, that they will have a humiliating punishment. In fact, humiliation is more severe for the human than the pain, it's certainly different when a person walks on his own to the fire than

being forced and pushed by force into it. Allah says, "[It will be said], "Taste! Indeed, you are the honored, the noble!" (Ad-Dukhan: 49) Also, there will be boiling water poured into his head. So he will be humiliated, the humiliation and punishment are both a disgrace and a source of shame to him.

Then Allah ﷻ says, "On the Day when Allah will resurrect them all and inform them of what they did. Allah had enumerated it, while they forgot it; and Allah is, over all things, Witness." (Al-Mujadila: 6) That is, on the Day of Judgment, He will resurrect them from the graves, from their death. "Indeed, it will be but one shout," (An-Nazi'at: 13) "And suddenly they will be [alert] upon the earth's surface." (An-Nazi'at: 14) Then after all creation are resurrected then Allah will "Inform them of what they did." Meaning every person will be informed of his deeds, "Allah had enumerated it, while they forgot it". Allah has it counted and recorded, Allah misses nothing, Allah does not forget, He encompasses everything. "Then is He who is a maintainer of every soul, [knowing] what it has earned…" (Ar-Ra'd:33) A maintainer of every soul, what it has earned meaning that He knows what everyone does, "He knows what everyone does. The deniers of the truth will soon come to know whose end is good." (Ar-Ra'd:42), because Allah knows what every soul does, the human's deeds, and even more than that. "And We have already created man and know what his soul whispers to him, and We are closer to him than [his] jugular vein." (Qaf: 16) "When the two receivers [i.e., recording angels] receive, seated on the right and on the left." (Qaf: 17) "He [i.e., man] utters no word except that with him is an observer prepared [to record]." (Qaf: 18) This book has recorded everything, every act of a person is recorded in it, when he opens it on the Day of Judgment it will be said to him, "[It will be said], "Read your record. Sufficient is yourself against you this Day as accountant." (Al-Isra': 14) At this moment the infidels will say, "And they will say, "Oh, woe to us! What is this book that leaves nothing small or great except that it has enumerated it? And they will find what

they did present [before them]. And your Lord does injustice to no one." (Al-Kahf: 49)

"On the Day when Allah will resurrect them all and inform them of what they did..." (Al-Mujadila: 6), it's all recorded in their book, and it's all known to Allah. Allah tells them you liars when the infidel tries to deny his disbelieving and actions in the world when he says I did not do this my Lord, and swears he did not commit these sins, as Allah says, "On the Day Allah will resurrect them all, and they will swear to Him as they swear to you and think that they are [standing] on something. Unquestionably, it is they who are the liars." (Al-Mujadila: 18) On the Day of Resurrection, the infidel will take a solemn oath and say I never did this and that, here Allah will tell him he is a liar and bring out witnesses from himself, his body, his skin, his hand, and his leg they will testify on him. "But, yes! Indeed, Allah is Knowing of what you used to do." (An-Nahl: 28) Allah knows best all your doing and acts. "Allah had enumerated it, while they forgot it". (Al-Mujadila: 6) They forget about it in the world, they commit sins and forget about it, but on the Day of Judgment they will find them recorded in front of them, and they will be reminded of their sins. "And Allah is, over all things, Witness." (Al-Mujadila: 6) He is present, a Witness to all your actions, nothing is absent from Him, glory be to Him, in the night and the day. "And, [O Muhammad], you are not [engaged] in any matter and do not recite any of the Qur'ān and you [people] do not do any deed except that We are witness over you when you are involved in it. And not absent from your Lord is any [part] of an atom's weight within the earth or within the heaven or [anything] smaller than that or greater but that it is in a clear register." (Yunus: 61)

Then Allah emphasizes that His knowledge encompasses everything, He says, "Have you not considered that Allah knows what is in the heavens and what is on the earth?" Allah knows everything in detail, everything in the skies, and what the creatures in the skies do. "And what is on the earth?" Everything on this

earth, all the existence and what they do. "There are not three in a private conversation but that He is the fourth of them." [Najwa] means private conversation, if three people are talking secretively Allah is still present hearing all they say, i.e. these three. "Nor are there five but that He is the sixth of them - and no less than that and no more." Meaning Allah knows what happens in the soul and between people in secret and public. "That He is with them [in knowledge] wherever they are." Even if they were in the seventh earth, in a mountain, in a cave, at the highest Everest, or in a tightly locked place, He is there listening. "Then He will inform them of what they did, on the Day of Resurrection." Allah will inform them of what they did. This disbeliever who thought Allah would never encompass this, as the people pre-Islamic era used to think that Allah would not know what they do in secret, and will see the action they do in front of people. Abdullah bin Masoud said, (While two men from the Quraysh, with great fat in their stomachs, and little understanding in their minds, while they were in circumambulation around the House, one of them said to the other, do you think that Allah knows what we do? The other replied, if we do it in public He will know it, and if we act in secret, He will not know it.) This is what they used to think of Allah if we do it, i.e. our actions in daylight in front of people is seen by Allah, but what we do in our houses is not known to Him, that's why the people pre-Islamic era if they wanted to commit a sin they would do it in secret thinking Allah has no way to know about it. Allah ﷻ says, "And you were not covering [i.e., protecting] yourselves, lest your hearing testify against you or your sight or your skins, but you assumed that Allah does not know much of what you do." (Fussilat: 22) "And that was your assumption which you assumed about your Lord. It has brought you to ruin, and you have become among the losers." (Fussilat: 23)

On the Day of judgment, Allah will make the organs' of the disbelievers testify against them, so they become witnesses against them. "Indeed Allah is, of

all things, Knowing." Allah is Knowing of everything, He misses nothing from the knowledge. The verse started with mentioning His knowledge and ended with it too, "Have you not considered that Allah knows what is in the heavens and what is on the earth?", and ended with "Indeed Allah is, of all things, Knowing." This is what Imam Ahmad argued against the heretics, among whom were sects. Among them was a group called the Sammaniah who said that Allah is in every place, that Allah in His Essence in every place, and they said this verse implies this, "He is with them wherever they are." The Imam said to them, read the verse before it and after it, read the beginning of the verse and the end of it, the verse indicates knowledge, that Allah knows everything as if He was with them in person, but in truth, Allah is in His Throne. Nothing escapes Him from His servants' deeds.

يقول الله ﷻ: {أَلَمْ تَرَ إِلَى الَّذِينَ نُهُوا عَنِ النَّجْوَى ثُمَّ يَعُودُونَ لِمَا نُهُوا عَنْهُ وَيَتَنَاجَوْنَ بِالإِثْمِ وَالْعُدْوَانِ وَمَعْصِيَةِ الرَّسُولِ وَإِذَا جَاءُوكَ حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ بِهِ اللَّهُ وَيَقُولُونَ فِي أَنفُسِهِمْ لَوْلا يُعَذِّبُنَا اللَّهُ بِمَا نَقُولُ حَسْبُهُمْ جَهَنَّمُ يَصْلَوْنَهَا فَبِئْسَ الْمَصِيرُ}[المجادلة:8] {يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَنَاجَيْتُمْ فَلا تَتَنَاجَوْا بِالإِثْمِ وَالْعُدْوَانِ وَمَعْصِيَةِ الرَّسُولِ وَتَنَاجَوْا بِالْبِرِّ وَالتَّقْوَى وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ}[المجادلة:9] {إِنَّمَا النَّجْوَى مِنَ الشَّيْطَانِ لِيَحْزُنَ الَّذِينَ آمَنُوا وَلَيْسَ بِضَارِّهِمْ شَيْئًا إِلَّا بِإِذْنِ اللَّهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ}[المجادلة:10] {يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُزُوا فَانشُزُوا يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ}[المجادلة:11]

says, "Have you not considered those who were forbidden from ﷻ Allah private conversation, then they return to that which they were forbidden and converse among themselves about sin and aggression and disobedience to the Messenger? And when they come to you, they greet you with that [word] by which Allah does not greet you and say among themselves, "Why does Allah not punish us for what we say?" Sufficient for them is Hell, which

they will [enter to] burn, and wretched is the destination" (Al-Mujadilah: 8). "O you who have believed, when you converse privately, do not converse about sin and aggression and disobedience to the Messenger but converse about righteousness and piety. And fear Allah, to whom you will be gathered" (Al-Mujadilah: 9). "Private conversation is only from Satan that he may grieve those who have believed, but he will not harm them at all except by permission of Allah. And upon Allah let the believers rely" (Al-Mujadilah: 10). "O you who have believed, when you are told, "Space yourselves" in assemblies, then make space; Allah will make space for you. And when you are told, "Arise," then arise; Allah will raise those who have believed among you and those who were given knowledge, by degrees. And Allah is Acquainted with what you do" (Al-Mujadilah: 11).

Allah informs about these hypocrites who used to gather sometimes in the mosque of the Prophet ﷺ to converse. They used to gather in their markets and in their forums with the Jews and others to conspire and to talk about slandering the Prophet ﷺ and spreading sedition among Muslims. Also, if someone whom they knew his faith came and passed by them, they would stop talking about this. They would stop their conversation or change the subject; so, they were forbidden to converse in the mosque of the Prophet ﷺ.

Allah says, "Have you not considered those who were forbidden from private conversation." They were these hypocrites who used to do this. This is because this would grieve the believer if he passed by them and they refrained from their words. "Then they return to that which they were forbidden," while Allah and His Messenger forbade them from doing this. "And converse among themselves about sin and aggression and

disobedience to the Messenger." This is an exposition of what they were secretly talking about among themselves. Allah exposed them and told that their secret conversation was about sins, which is disobedience, aggression against the Prophet ﷺ and the people of Islam and disobedience to the Messenger. That is, if the Prophet ﷺ ordered them to go out in a battle or to give charity, or if he ordered any comprehensive matter that would concern the Muslims, then they would strive to find a way to disobey this order. "And when they come to you, they greet you with that [word] by which Allah does not greet you." When these hypocrites and Jews came to the Prophet ﷺ, they would say, "Death be upon you." That is, when they utter these words, they would deceive the listener that they greeted him, while they did not greet him, but they prayed for death and for cursing. It came in the hadith of the Mother of the Believers Aisha, may Allah be pleased with her, that a group of Jews entered to the Prophet ﷺ and said, "Death be upon you, O Muhammad." The Prophet ﷺ said, "And also upon you." He knew what they said and replied to them. He said, "And also upon you." He was not rude or impudent and he did not use to utter evil words publicly. Aisha, while she was in her room, heard what they said and she said, "Death and curse be upon you, O sons of apes and pigs." The Prophet ﷺ said: "Stop, O Aisha." She said, "Didn't you hear what they said?" He said, "I have replied to them, and Allah responds to me regarding them, but He does not respond to them regarding us." So, their supplications on the Prophet are not accepted and the Prophet's supplications on them are accepted. Allah says, "And say among themselves, "Why does Allah not punish us for what we say?" They say this as a kind of doubting and thinking that Allah was not aware of their secret action and of the reality of their affair. Allah says, "Sufficient for them is Hell, which they will [enter to] burn, and wretched

is the destination." Meaning the punishment that they deserve is enough for them in return for this sin is the Hellfire, i.e. the punishment of the hereafter. "And wretched is the destination," i.e. wretched is their fate that they will end to.

Then Allah says, "O you who have believed, when you converse privately, do not converse about sin and aggression and disobedience to the Messenger but converse about righteousness and piety. And fear Allah, to whom you will be gathered." (Al-Mujadilah: 9) This is a speech from Allah to the people of faith. In this regard, Allah always addresses the believers with this description before the commands and prohibitions, it is an encouragement to implement the order. "O you who have believed, when you converse privately," i.e. when you talk secretly in any subject, "do not converse about sin and aggression and disobedience to the Messenger." This is because Allah is Aware; He is Aware of the secrets of His servants. That is, converse privately about good deeds and goodness. "But converse About righteousness and piety. And fear Allah, to whom you will be gathered." Fear Allah means be afraid of Him and make for you a protection from the punishment of Allah, to whom you will be gathered, i.e. to whom you will be assembled on the Day of Resurrection.

All these verses in conversation are regarded as an explaining digression of this Surah. The beginning of Surah Al-Mujadilah is about the conversation that took place between a woman, Khawlah bint Tha'labah, and the Prophet ﷺ as she was complaining to the Prophet. Allah told that He has heard that from above seven heavens. He says, "Certainly has Allah heard the speech of the one who argues with you, [O Muhammad], concerning her husband and directs her complaint to Allah. And Allah hears

your dialogue; indeed, Allah is Hearing and Seeing" (Al-Mujadilah: 1). So, all the decrees that come after that are related to this. They are related to Allah's hearing, sight and His knowledge of the deeds of His servants and of their private conversation. Allah ﷻ knows and He shows the wisdom behind this, so He says, "Have you not considered that Allah knows what is in the heavens and what is on the earth? There is in no private conversation three but that He is the fourth of them, nor are there five but that He is the sixth of them - and no less than that and no more except that He is with them [in knowledge] wherever they are. Then He will inform them of what they did, on the Day of Resurrection. Indeed Allah is, of all things, Knowing" (Al-Mujadilah: 7). So, Allah shows His knowledge and that He is with all those who speak secretly no matter who they are, i.e. if there are two who speak secretly, three or more. After that, the Surah talks about all the decrees and the ethics that are related to the conversation. Allah ﷻ has exposed the hypocrites and the Jews who used to sit and conspire among themselves and He says that He was Aware of this. Then, the command comes to the people of faith to adhere to the side of the truth in their private conversation and to know that they should direct it to that which is good and to know that Allah is Aware of it.

Allah ﷻ then says, "Private conversation is only from Satan." It is he that incites them to say to one another. This is from Satan and by doing this they follow their leader in this, who is Satan. "That he may grieve those who have believed, but he will not harm them at all except by permission of Allah. And upon Allah let the believers rely" (Al-Mujadilah: 10). It means that Satan wants to grieve the believers. He shows the believer that these Jews gather and talk secretly among themselves. Thus, the believer remains

in sadness and in apprehension that these are plotting against the people of Islam, so he grieves and is affected by this as there are enemies of this religion that are plotting against it. Allah says, “But he will not harm them at all except by permission of Allah.” That is, the gathering and the assembling of the evil people from the hypocrites and the Jews against Islam will not harm the believers. It will not harm them what they plot, what they plan for and what they speak about secretly except by permission of Allah. “And upon Allah let the believers rely,” upon Allah and not upon anyone else let the believers rely upon. They have to submit their affairs to Him and to know that the entire matter is His and that the fates of creatures are in His hand.

After that, the Surah mentions another discipline. That is, Allah disciplines the believers with one of the ethics of assemblies and conversation. Allah says, “O you who have believed, when you are told, "Space yourselves" in assemblies, then make space; Allah will make space for you. And when you are told, "Arise," then arise; Allah will raise those who have believed among you and those who were given knowledge, by degrees. And Allah is Acquainted with what you do” (Al-Mujadilah: 11). This is a great ethic that Allah disciplines His faithful servants with. That is, He tells them that they have to space themselves in the circles of remembrance and that each of them should not sit cross-legged in his place and should not object that his fellow believer joins him in the conversation and in gathering around the Prophet ﷺ. Also, the Prophet ﷺ ordered them saying, “A man should not ask another man to get up from his place in order to take his seat. But you should make room for each other and spread out.” This means that it is not permissible for a man to come and ask another man

to get up from his place in order to take his seat. This is a matter of bad manners and of contempt for the other. Therefore, if Ibn Omar entered an assembly and someone got up from his place in order to make him sit in his seat, he would not accept to sit in this man's place, knowing that this was by his choice. "O you who have believed, when you are told, "Space yourselves" in assemblies, then make space." The space refers to the distance and giving a place. "Then make space; Allah will make space for you." If you give space for your brother, even if you think that the place is narrow and that it is not enough for you, then Allah will make space there and the narrow place will expand and will become spacious. It was also said that Allah will make a space for you in Paradise.

"And when you are told, "Arise," then arise." When you are told, "Arise," i.e. stand up, then arise. "Allah will raise those who have believed among you and those who have been given knowledge, by degrees." And that is because there may come someone who is more deserving of the place than others as the Prophet ﷺ used to say, "Let those of you who are sedate and prudent be near me." Thus, it is obligatory that in prayer those who stand behind the imam must be the people of memorization, the people of reason and the old people to take from him. In this regard, the Prophet ﷺ used to order that those who stand behind him must be the senior companions and the people of memorization among them as those who should stand behind the imam. Moreover, those who would sit near the Prophet in the assembly were the people of precedence among them. That is why in most of the Prophet's assemblies Abu Bakr would sit on his right and Umar would sit on his left. Also, Uthman used to sit in front of him and Ali Ibn Abi Talib, may Allah be pleased with him, used to sit also because they were among

the writers of his revelation. “And when you are told, "Arise," then arise; Allah will raise those who have believed among you and those who were given knowledge, by degrees.” It is out of Allah’s wisdom that He raises the people of faith and the people of knowledge by degrees. Such elevation of Allah for them is an elevation in life and elevation in the hereafter. It came in the hadith that when Sa`d Ibn Mu`adh, may Allah be pleased with him, came to issue the verdict on Banu Qurayzah, the Prophet ﷺ said when Sa`d came, “Get up to your master and let him sit down.” So, they stood up for him to bring him down and to honor him with the appropriate honor. Thus, he is the master of the people and should meet the appropriate respect that he deserved; especially since he came to rule over Banu Qurayza. Thus, offering people due respect is also a matter of etiquette and morals. That is why the Prophet ﷺ said, “It is not permissible for a Muslim to sit in the place of honor of his Muslim brother without his permission.” He also said, “No man must lead another in prayer where the latter has authority, or sit in his place of honor without his permission.” So, it is not permissible for a person to be an imam in the prayer in the authority of another. That is, if this person is the owner of the house or the owner of the place or if he is the imam of this mosque, then it is not permissible to violate his right. Also, if a person enters another person’s house, he should not sit in the latter’s place of honor.

“Allah will raise those who have believed among you and those who were given knowledge, by degrees,” i.e. degrees in life and in the hereafter. It came in the hadith that the Prophet ﷺ said, “Allah raises some people because of this book and brings others low because of it.” This is the hadith of Omar Ibn Al-Khattab, may Allah be pleased with him, and he narrated it

from the Prophet ﷺ. The occasion of Omar's narration of the hadith was that he had appointed a governor over the people of Mecca. When Omar met this governor on the road, he said to him, "Who did you leave for the people of Mecca?" He replied, "So-and-so Ibn Abza." Omar said to him, "Who is this Ibn Abza?" He said, "O Commander of the Faithful, this is one of our freed slaves." So, he said to him, "Do you not fear Allah? You appoint a freed slave over them!" He said to him, "O Commander of the Faithful, I found him the most knowledgeable of people about the Book of Allah." He said to him that this freed slave is knowledgeable about the Book of Allah, knowledgeable about the shares of inheritance and a judge. So, Omar remained silent and said, "I heard the Messenger of Allah saying, "Allah raises some people because of this book and brings others low because of it." "Allah will raise those who have believed among you and those who were given knowledge, by degrees." In this regard, many people for among the generations of the Companions were some people of no importance, so Allah raised them to great degrees through knowledge and faith. Then, there were among the Muslim freed slaves of the second generation those who were not from the Arabs and Allah greatly raised them. Rather, there came a time when the majority of the Islamic jurists in all regions, i.e. the jurists of all regions, were all from the freed slaves and no one of them was from the Arabs. Thus, Allah raised them by this knowledge such as Al-Hasan Al-Basri, Al-Hasan Ibn Sirin, Makhoul, Qatadah and Ikrimah.

"Allah will raise those who have believed among you and those who were given knowledge, by degrees. And Allah is Acquainted with what you do." Allah mentions here that He is Acquainted because being acquainted refers to the most accurate knowledge. That is, Allah is Acquainted with all

your actions even if they are a hint or a gesture or anything else that the person thinks that it is hidden. This verse is one of the great morals that Allah disciplines His faithful servants with. That is, in the circles of remembrance, in prayer and in others, they have to make space for one another and they have to give people the due respect. Thus, they have to honor the people of precedence, the people of merit and the people of knowledge and give them the appropriate status. Also, if someone is told to stand up for someone who is older than you or more knowledgeable than you to sit in your place, then this is permissible. But it is not permissible for a man to ask another out of contempt to get up from his place in order to take his seat as the Prophet ﷺ said, "A man should not ask another man to get up in order to take his seat" as this leads to animosity. In this regard, the Prophet ﷺ did not have a special seat and he would sit where the assembly ended. Moreover, he was not distinguished by a specific sign or specific dress that distinguished him from the other companions. Rather, it was the strange man who would not know him and who would ask, "Is the Messenger of Allah among you?" Or, "Where is the Messenger of Allah? Is Muhammad among you? Who is he?" So, it would be said to him, "He is this man who is lying in front of you." The Prophet ﷺ did not have a special appearance, a special dress or a special seat. Rather due to his morals, humility and good traits, he used to sit where the assembly ended.

Allah mentions another ethic that He has disciplined the faithful people with. He says, "O you who have believed, when you [wish to] privately consult the Messenger, present before your consultation a charity. That is better for you and purer. But if you find not [the means] - then indeed, Allah is Forgiving and Merciful" (Al-Mujadilah: 12). The Prophet ﷺ was

responsible for this entire nation. He was responsible for teaching them, directing them and settling conflicts between them. He was their mufti, their ruler, their judge and their refuge. The Prophet ﷺ did not use to refrain from anyone as Anas Ibn Malik says that the female servant would come and take the Prophet's hand on some of the city's roads until he fulfilled her needs. So, the people were gathering around the Prophet and were dedicated to him to the extent that Aisha, may Allah be pleased with her, said that when the Prophet ﷺ reached this age, the people made him old. The people made him old means that due to the burden of the people's issues, the powers of the Prophet were weakened because he was commanded to take care of this entire nation.

Allah says, "O you who have believed, when you [wish to] privately consult the Messenger, present before your consultation a charity." (Al-Mujadilah: 12). This is Allah's command to the people of faith regarding the private consultation. That is, if any of them wants to converse with the Prophet ﷺ privately, then before he starts the conversation with the Prophet and before he takes from the time of the Prophet ﷺ, which is the time of the entire nation, he has to present a charity for the sake of Allah. "That is better for you and purer." Means that presenting such a charity is a great matter. First, it is charity for the servant with Allah ﷻ. Second, it makes him feel that this time of the Prophet is a time for the whole nation and so, if you want to deduct from this time, then give such a charity; this notifies of that matter. "But if you find not [the means] - then indeed, Allah is Forgiving and Merciful." This means that it is not an obligatory matter and that you will not address the Prophet regarding your matter and your personal affairs until you present a charity. If you do not find and you do not have anything

to give as a charity, then "Allah is Forgiving and Merciful." That is, he can consult the Prophet ﷺ without implementing this command that Allah has prescribed. Thus, responding to this command is upon the one who is able and that it is not obligatory in the sense that you are forbidden from addressing the Prophet unless you present charity and with this the one who does not find charity is forbidden from consulting the Prophet ﷺ.

يقول الله ﷻ:{يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَاجَيْتُمُ الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَةً ذَلِكَ خَيْرٌ لَكُمْ وَأَطْهَرُ فَإِنْ لَمْ تَجِدُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ}[المجادلة:12] {أَأَشْفَقْتُمْ أَنْ تُقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَاتٍ فَإِذْ لَمْ تَفْعَلُوا وَتَابَ اللَّهُ عَلَيْكُمْ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ}[المجادلة:13] {أَلَمْ تَرَ إِلَى الَّذِينَ تَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ مَا هُمْ مِنْكُمْ وَلَا مِنْهُمْ وَيَحْلِفُونَ عَلَى الْكَذِبِ وَهُمْ يَعْلَمُونَ}[المجادلة:14] {أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ}[المجادلة:15] {اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ فَلَهُمْ عَذَابٌ مُهِينٌ}[المجادلة:16] {لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ}[المجادلة:17] {يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيَحْلِفُونَ لَهُ كَمَا يَحْلِفُونَ لَكُمْ وَيَحْسَبُونَ أَنَّهُمْ عَلَى شَيْءٍ أَلَا إِنَّهُمْ هُمُ الْكَاذِبُونَ}[المجادلة:18] {اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ فَأَنسَاهُمْ ذِكْرَ اللَّهِ أُولَئِكَ حِزْبُ الشَّيْطَانِ أَلَا إِنَّ حِزْبَ الشَّيْطَانِ هُمُ الْخَاسِرُونَ}[المجادلة:19]

says, "O you who have believed, when you [wish to] privately ﷻ Allah .consult the Messenger, present before your consultation a charityThat is better for you and purer. But if you find not [the means] - then indeed, Allah is Forgiving and Merciful" (Al-Mujadilah: 12). "Have you feared to present before your consultation charities? Then when you do not and Allah has forgiven you, then [at least] establish prayer and give zakah and obey Allah and His Messenger. And Allah is Acquainted with what you do" (Al-Mujadilah: 13). "Have you not considered those who make allies of a people with whom Allah has become angry? They are neither of you nor of them, and they swear to untruth while they know [they are lying]" (Al-Mujadilah:

14). “Allah has prepared for them a severe punishment. Indeed, it was evil that they were doing” (Al-Mujadilah: 15). “They took their [false] oaths as a cover, so they averted [people] from the way of Allah, and for them is a humiliating punishment” (Al-Mujadilah: 16). “Never will their wealth or their children avail them against Allah at all. Those are the companions of the Fire; they will abide therein eternally” (Al-Mujadilah: 17). “On the Day Allah will resurrect them all, and they will swear to Him as they swear to you and think that they are [standing] on something. Unquestionably, it is they who are the liars” (Al-Mujadilah: 18). “Satan has overcome them and made them forget the remembrance of Allah. Those are the party of Satan. Unquestionably, the party of Satan - they will be the losers” (Al-Mujadilah: 19).

Allah ﷻ guides His faithful servants to what they have to do before they consult the Prophet and deduct some time from his time in order to talk to him secretly about one of their affairs. That is, the faithful servant has to give charity for the sake of Allah before that. “O you who have believed, when you [wish to] privately consult the Messenger, present before your consultation a charity. That is better for you and purer. But if you find not [the means] - then indeed, Allah is Forgiving and Merciful” (Al-Mujadilah: 12). It is better for you to do this, and such goodness includes many great good things. It was said that this is first an alert to every believer that the time of the Prophet ﷺ is the time of the nation and that the Prophet bears the concerns and problems of the entire nation. “But if you find not [the means] - then indeed, Allah is Forgiving and Merciful” (Al-Mujadilah: 12). If the believer does not find anything to give as a charity, then he can consult the Prophet as well. It is not forbidden because if the one who does not find the

means is definitively deprived of consulting the Prophet ﷺ, then this will become difficult.

Then Allah abrogated this ruling and so He says, "Have you feared to present before your consultation charities? Then when you do not and Allah has forgiven you, then [at least] establish prayer and give zakah and obey Allah and His Messenger. And Allah is Acquainted with what you do" (Al-Mujadilah: 13). It is as if the matter was difficult for them that they had to present a charity whenever they wanted to address the Prophet ﷺ and to consult him and they might not find such charity every time, so they feared. The fear is a kind of feeling that the matter is a load and a heavy burden on them. Then this ruling was abrogated as Allah says, "Then [at least] establish prayer and give zakah and obey Allah and His Messenger. And Allah is Acquainted with what you do." It is as if Allah has abrogated this ruling because the intended purpose, target and aim behind it occurred, which is to inform them about the value of the time of the Prophet ﷺ and the value of deducting this time for a special matter, i.e. consulting the Prophet ﷺ. "Then [at least] establish prayer," establishing the prayer is performing it in its most complete form such as the meeting of its conditions and the completeness of its pillars. "And give zakat," i.e. donate it. "And obey Allah and His Messenger. And Allah is Acquainted with what you do." This is a reminder that Allah has the exact and the most accurate knowledge of all human actions, i.e. of each of man's deeds. In fact, we find that the context of this whole Surah is about Allah's knowledge of the secret deeds of man that no one can see except Him.

Then Allah says, "Have you not considered those who make allies of a people with whom Allah has become angry? They are neither of you nor of

them, and they swear to untruth while they know [they are lying]" (Al-Mujadilah: 14). Those are hypocrites from the Arabs. Some of them were from al-Aws, some of them were from al-Khazraj, and some of them were from the tribes around Medina from Banu Salamah and others. These made allies of a people with whom Allah had become angry with the Jews, i.e. the Jews who used to live in Medina such as Banu Qainuqa, Banu Qurayzah and Banu An-Nadir. They made allies of them means that they loved them, supported them and stood with them in fighting the religion. In this regard, the Jews took a stance since the coming of the Prophet ﷺ; they took a hostile stance. They knew that he was truly the Messenger of Allah but they were hostile to him and only a very small number, ten persons of them believed in the Prophet ﷺ. At the top of those who believed was Abdullah Ibn Salam, may Allah be pleased with him, who believed from the first day the Prophet ﷺ came to Quba. Abdullah came to the Prophet ﷺ, asked him and knew that he was truly and honestly the Messenger of Allah. He said, "By Allah O Messenger of Allah, I know you more than my son." He believed in the Prophet ﷺ and the Jews also became hostile to him and slandered him. They said about him, "He is the most wicked among us and the son of the most wicked among us," knowing that they said an hour ago, "He is The best of us and the son of the best of us," when the Prophet ﷺ asked them about him.

These hypocrites of the Arabs became with the Jews; they formed an alliance. "Have you not considered those who make allies of a people with whom Allah has become angry?" So, first the people that those hypocrites made allies of, who were the Jews, were a people with whom Allah has become angry. Allah became angry with them because they knew the truth but they rejected and denied it. In this regard, before the coming of this

Prophet, they were praying for victory. The Jews themselves were saying to the Arab polytheists who were with them, “A prophet will be sent with us. We will fight you with him and we will kill you with him as 'Aad and Iram were killed.” Hence, they knew him and they were waiting for him, and when this Prophet came to them and they recognized him, Allah says, “And when there came to them a Book from Allah confirming that which was with them, although before they used to pray for victory against those who disbelieved - but [then] when there came to them that which they recognized, they disbelieved in it; so the curse of Allah will be upon the disbelievers” (Al-Baqarah: 89). “How wretched is that for which they sold themselves - that they would disbelieve in what Allah has revealed through [their] outrage that Allah would send down His favor upon whom He wills from among His servants. So they returned having [earned] wrath upon wrath” (Al-Baqarah: 90). “So they returned having [earned] wrath,” i.e. new wrath for disbelieving in Muhammad ﷺ. “Upon wrath,” this refers to the old wrath that Allah had upon them due to their disbelief in Isa, peace be upon him, due to exerting all their efforts to deny his religion and invalidate his law and due to saying the heinous sayings about him and his mother. “So they returned having [earned] wrath upon wrath. And for the disbelievers is a humiliating punishment.” After this, those hypocrites came to put their hands in the hands of those who earned the anger of Allah!

Then Allah says, “They are neither of you nor of them, and they swear to untruth while they know [they are lying]” (Al-Mujadilah: 14). This means that those hypocrites are neither of the believers nor of the Jews. Rather, they are as Allah says “Wavering between them, [belonging] neither to the believers nor to the disbelievers.” Rather, they remained as the sheep which

roamed aimlessly as the Prophet described them saying they are like "a sheep which roams aimlessly between two flocks." Allah says, "And they swear to untruth while they know." This means that these hypocrites swear false oaths and deliberate perjury while they know that they are liars in their claim because when they came to the Prophet ﷺ they swore that they were of the people of faith. "When the hypocrites come to you, [O Muhammad], they say, "We testify that you are the Messenger of Allah." And Allah knows that you are His Messenger, and Allah testifies that the hypocrites are liars" (Al-Munafiqoon: 1). "They have taken their oaths as a cover, so they averted [people] from the way of Allah. Indeed, it was evil that they were doing" (Al-Munafiqoon: 2). Thus, through the oaths that they swear, they only want to protect themselves in order not to be known as infidels and, therefore, they will be treated as infidels and will be killed as the infidels. Also, sometimes if they are exposed when they go to the Jews and so and so, they say, "We only wanted good conduct and accommodation and we want to reconcile between these and those. We do not want by going to them enmity against the people of Islam and incitement against it, but this is for good conduct and accommodation."

Allah says, "Allah has prepared for them a severe punishment" (Al-Mujadilah: 15). Preparing refers to managing, organizing and finding. That is, everything is present and is ready for them in the hereafter. "Indeed, it was evil that they were doing" (Al-Mujadilah: 15). There is nothing that is worse than their deeds. Their deeds are bad and criminal deeds as the hypocrite comes to the believer and says, "We are with you." Also, they come to the Messenger saying, "We are with you and we bear witness that you are the Messenger of Allah." In addition, they pray with the believers

and go out with them and, therefore, it appears that they are people of faith. However, inwardly they go to the Jews and are with them, inciting against the Messenger of Allah and swearing false oaths. There is nothing that is worse than this; there is no deed that is worse than the deed of a hypocrite.

"They took their [false] oaths as a cover, so they averted [people] from the way of Allah, and for them is a humiliating punishment" (Al-Mujadilah: 16). That is, he averts from the way of Allah with this inner disbelief. This is because he comes to the Muslims, sees their drawbacks and sees their secrets, while he is a disbeliever. That is, he is an infidel inwardly and he conveys this to the Jews. Then, he begins to doubt, he begins to argue falsehood and lies and he begins to discourage. So, these hypocrites have heinous deeds such as defaming the Messenger ﷺ. They are the ones who harm the Prophet, as this came in Surah Tabarak. Their mean and despicable deeds include many heinous matters. For example, when a believer gives a great charity, they say that it is not for the sake of Allah and they doubt his intention. Also, when a believer gives a little charity, they say that Allah is free of need to the charity of this. In addition, when the Prophet makes an oath, they challenge his oath and when he does something, they doubt it. "They took their [false] oaths as a cover, so they averted [people] from the way of Allah" (Al-Mujadilah: 16). Thus, through this deed, i.e. through being disbelievers, they act maliciously and deceitfully within the ranks of the believers. They behave as the disbelievers but with the manifestation of faith and by this they avert people; averting people means preventing them from the way of Allah.

Allah says, "And for them is a humiliating punishment." That is, the retribution is of the type of the work. It is mentioned that such humiliating

punishment includes that Allah will expose them on the Day of Resurrection and they will come out of the ranks of the believers with shame. Allah says, “The Day the shin will be uncovered and they are invited to prostration but the disbelievers will not be able” (Al-Qalam: 42). It came in the hadith, “Allah will lay bare His Shin, and then all those who used to prostrate for Allah will prostrate themselves before Him willingly.” All the faithful people who were prostrating willingly for Allah in this world will immediately prostrate before Allah ﷻ. As for the hypocrite, he will come to prostrate, but his back will turn to be like the back of a cow, i.e. his back will be as if it is one bone that does not bend. Then, the angels will take them and pull them out from the row of the believers and they will be thrown out. Likewise, when the people of faith walk to the path and on their way to Paradise, the hypocrites will walk with them in the sense that they were with them in the world. However, Allah will illuminate the path of the people of faith with their faith. “Their light proceeding before them and on their right.” The hypocrite will come and Allah will not make light for him on the Day of Resurrection. Thus, they will say to the faithful, “Wait for us that we may acquire some of your light.” The angels will say to them, “Go back behind you and seek light.” They will go back behind and once they go back and get out of the row of the believers, Allah will place a wall between them. “And a wall will be placed between them with a door, its interior containing mercy,” which is from the side of the believers. “But on the outside of it is torment.” “They will call them,” i.e. the hypocrites will call the believers behind the wall, “"Were we not with you?" They will say, "Yes, but you afflicted yourselves and awaited [misfortune for us] and doubted, and wishful thinking deluded you until there came the command of Allah. And the Deceiver deceived you concerning Allah” (Al-Hadid: 14). “So today no

ransom will be taken from you or from those who disbelieved. Your refuge is the Fire. It is most worthy of you, and wretched is the destination" (Al-Hadid: 15). This is a torment in which there is humiliation. Then, the humiliating torment includes that Allah will place them under the disbelievers in Fire. The disbeliever will be placed in a level that is relatively higher than the level of the hypocrite in the Fire as Allah says, "Indeed, the hypocrites will be in the lowest depths of the Fire - and never will you find for them a helper" (An-Nisa: 145). So, he will be under the feet of the disbelievers on the Day of Resurrection and this will be an insult to him as well.

Then Allah says, "Never will their wealth or their children avail them against Allah at all. Those are the companions of the Fire; they will abide therein eternally" (Al-Mujadilah: 17). Money will not benefit him on the Day of Resurrection and his children will not benefit him. No one will be able to avail him. So, he is deceived; the hypocrite is deceived by the empowerment that he has in this world as he has many children and has money. Moreover, he may be an empowered person who has someone to back him such as the case with Abdullah Ibn Ubayy and others. That is, Abdullah Ibn Ubayy was a master among his people and was the leader of the hypocrites, but Allah tells that whatever the hypocrite has in this world will not benefit him. "Those are the companions of the Fire; they will abide therein eternally." They are its companions who will be accompanying it. Such a company means that they will stay for so long with it. Or this may mean that they will own it. That is, you are the companions of the Fire, so take it. It is their Fire and this is this place.

Then, Allah tells about their miserable condition on the Day of Resurrection and that they are in a very far blindness. Allah says, “On the Day Allah will resurrect them all, and they will swear to Him as they swear to you and think that they are [standing] on something. Unquestionably, it is they who are the liars” (Al-Mujadilah: 18). When Allah resurrects them from their graves they will come to Allah and swear to Him by God. That is, they will swear by Allah on the Day of Resurrection that they were believers, that they were on guidance and that they were sincere in their faith. This is Allah’s Paradise, this is His Fire, this is His news and this is His punishment. All of His signs have become apparent, but these are in complete blindness and they think that they will deceive Allah and when they swear to Him, they think that Allah will believe them in this lie and that their tricks and lies will also deceive Allah in the hereafter.

This will be also the case with the disbelievers as they will also swear as Allah says, “Then there will be no [excuse upon] examination except they will say, "By Allah, our Lord, we were not those who associated"” (Al-An’am: 23). Allah says, “See how they will lie about themselves. And lost from them will be what they used to invent” (Al-An’am: 24). So they will swear by Allah that they were not polytheists and they will disassociate themselves from those. Similarly, these blind hypocrites will swear by Allah that they were of faith and were always on guidance and that they did not doubt this matter. In fact, Allah is the One Who knows their secrets and their private conversations. So, it is out of the obliteration of their insight in this life that they think that Allah does not know. “On the Day Allah will resurrect them all, and they will swear to Him,” i.e. on faith and piety “as they swear to you and think that they are [standing] on something.

Unquestionably, it is they who are the liars." (Al-Mujadilah: 18). And think, i.e. those people whose insights were obliterated and whose hearts were completely blinded will think that "they are [standing] on something." They will think that they are on something from right, from religion, from goodness and from favor and that this is the best way. That is, they will think that this is the best way and they will think that they are on something. "Unquestionably, it is they who are the liars."

Allah says, "Satan has overcome them and made them forget the remembrance of Allah." It is as if they no longer have any control or any means over themselves; that is, they no longer own anything of their affairs, but Satan has already overcome them from all their sides and possessed all their affairs. He is their enemy, but he has overcome them and they became under his control. He moves them and directs them as he wills without them having anything to do with their own affair. "And made them forget the remembrance of Allah." The remembrance of Allah means that they remember Allah and know Him by His names and His attributes. Also, it means that they know that He is the Lord and the God Who sees them and who knows their secrets and their private conversations and that He punishes them for the sin. "Those are the party of Satan" (Al-Mujadilah: 19). Those are the party of Satan, i.e. those are the group of Satan. "Unquestionably, the party of Satan - they will be the losers." Unquestionably is an informative article. Allah teaches and tells everyone in this revealed Quran that the party of Satan will be the losers. The case is that they are the losers in this life and in the hereafter. Their loss in life is represented in that they have lost themselves. They lost the opportunity of a lifetime without earning any good to benefit from it in their afterlife. They

are distracted by this deceiving and empty life; they are distracted by it and thus they forgot the hereafter. Also, Allah says, “O you who have believed, fear Allah. And let every soul look to what it has put forth for tomorrow - and fear Allah. Indeed, Allah is Acquainted with what you do” (Al-Hashr: 18). “And be not like those who forgot Allah, so He made them forget themselves. Those are the defiantly disobedient” (Al-Hashr: 19). So, Satan made them forget themselves. They forgot to do any good thing for .themselves

يقول الله ﷻ: {اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ فَأَنسَاهُمْ ذِكْرَ اللَّهِ أُوْلَئِكَ حِزْبُ الشَّيْطَانِ أَلا إِنَّ حِزْبَ الشَّيْطَانِ هُمُ الْخَاسِرُونَ}[المجادلة:19] {إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ أُوْلَئِكَ فِي الأَذَلِّينَ}[المجادلة:20] {كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ}[المجادلة:21] {لا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُوْلَئِكَ كَتَبَ فِي قُلُوبِهِمُ الإِيمَانَ وَأَيَّدَهُمْ بِرُوحٍ مِنْهُ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ أُوْلَئِكَ حِزْبُ اللَّهِ أَلا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ}[المجادلة:22]

says, “Satan has overcome them and made them forget the ﷻ Allah .remembrance of Allah. Those are the party of SatanUnquestionab ly, the party of Satan - they will be the losers” (Al-Mujadilah: 19), “Indeed, the ones who oppose Allah and His Messenger - those will be among the most humbled” (Al-Mujadilah: 20), “Allah has written, ‘I will surely overcome, I and My messengers’. Indeed, Allah is Powerful and Exalted in Might” (Al-Mujadilah: 21), “You will not find a people who believe in Allah and the Last Day having affection for those who oppose Allah and His Messenger, even if they were their fathers or their sons or their brothers or their kindred. Those - He has decreed within their hearts faith and supported them with spirit from Him. And We will admit them to gardens beneath which rivers flow, wherein they abide eternally. Allah is pleased with them, and they are

pleased with Him - those are the party of Allah. Unquestionably, the party of Allah - they are the successful" (Al-Mujadilah: 22).

These are the last verses of Surah Al-Mujadilah, in which Allah explains the condition of the hypocrites whom Allah called the party of Satan and the condition of His faithful servants who were sincere to Allah and who are the party of Allah. "Those are the party of Satan. Unquestionably, the party of Satan - they will be the losers" (Al-Mujadilah: 19), this is a full description of Satan's party. They left the path of guidance, the path of faith and the path of goodness, i.e. the path of Allah. In addition, they left the loyalty to Allah, the loyalty to His Messenger and the loyalty to the people of faith. They left standing with their people who chose faith, i.e. their people from the Arabs from the Aws and Khazraj who chose the faith. They left all this and went to the Jews with whom Allah had become angry. This is Allah's chain of anger and the Jews know this. In this regard, before the mission of the Prophet ﷺ, some Arabs went to seek religion saying, "How can we have the same religion of the Arabs, which is the religion of idolatry? Let us travel around the earth". Thus, they traveled on the earth and they went to the Jews and said to them, "Teach us your religion. We want to embrace it". The rabbis of the Jews said to them, "You will not enter into this religion unless you get some of the wrath of Allah. Hence, they knew before the mission of the Prophet that they were a nation that earned the wrath of Allah. Moreover, they earned another wrath upon the previous wrath due to their disbelief. This is a nation of wrath and its people know that they have earned the wrath of Allah. Then Allah has sent down His punishment and His wrath as these left the path of the people of faith. That is, they were moving between the camp of faith and the camp of disbelief. They were in the camp of faith

outwardly while their hearts were with the disbelievers. In addition, they would swear to the people of faith with strong oaths that they were from them and with them, while they were neither from them nor were they with them. Allah continued to obliterate their sights in this way in order to remain on their stubbornness and disbelief until the Day of Resurrection, so Satan overcame them. He dominated them and dominated all their affairs, hearts and limbs and led them to this dark fate. Thus, these are his party, they are the party of Satan and this is their quality and this is their condition. It is an evil party, "Those are the party of Satan. Unquestionably, the party of Satan - they will be the losers" (Al-Mujadilah: 19), this is great information from Allah. This is information and an announcement from Allah and it is He that announces this to all saying, 'Know that the party of Satan that made allies of the enemies of Allah, supported them and thought that they glory is with them and that the victory is with them, this is the party of Satan and they will be the losers. They will lose in this life and in the Hereafter.

Then Allah tells about His fixed ruling that does not change saying, "Indeed, the ones who oppose Allah and His Messenger - those will be among the most humbled" (Al-Mujadilah: 20). They oppose Allah, which means that they join the group that opposes the Lord. Thus, whoever makes for himself a party and a group and takes a side for himself, this opposes Allah and His Messenger. "Those will be among the most humbled", those will be among the people whom Allah has prescribed on them humiliation. The humiliation refers to submission, disgrace and lowliness and this means that they must be disgraced and oppressed and they must be humiliated and despicable in this world and the Hereafter.

“Allah has written, ‘I will surely overcome, I and My messengers’. Indeed, Allah is Powerful and Exalted in Might” (Al-Mujadilah: 21), the writing is an obligation, which means that Allah imposed this, wrote it down in eternity and decreed it. “Allah has written, ‘I will surely overcome, I and My messengers’” (Al-Mujadilah: 21). In the Hereafter Allah will overcome and in this life Allah is Predominant over His affair and no one can overcome Him. Allah is the One who overcomes all His creation and there is no one among the creatures of Allah that can overcome Him. “And My messengers”, the Messengers of Allah, Allah made victory on their side as was the case in all messages starting from Nuh, peace be upon him. In this regard, Nuh was overcome at the beginning of the matter as Allah says, “I am overpowered, so help” (Al-Qamar: 10). Allah helped His servant and Messenger Nuh, peace be upon him, so he overcame. That is, Allah saved him in the ship and destroyed all those who harmed and attacked him as they had continued in their attempt to humiliate Nuh, insult him and curse him, “We do not see you but as a man like ourselves, and we do not see you followed except by those who are the lowest of us [and] at first suggestion. And we do not see in you over us any merit; rather, we think you are liars” (Hud: 27). Also, they said, “He is not but a man possessed with madness, so wait concerning him for a time” (Al-Mu’minoon: 25), i.e. they said, “This is a mad man, so wait concerning him for a period of time and his matter will be over”. However, he overcame at the end; Allah made him the predominant.

Also, this was the case for Ibrahim the Messenger of Allah after Nuh. He was alone and he was in these huge crowds of the people of the world. At that time, there was no believer in the whole earth except him and his wife

Sarah, and Allah made him the predominant. Ibrahim's people tried with all means to defeat him and they said, "Construct for him a furnace and throw him into the burning fire" (As-Saffat: 97), Allah says, "And they intended for him a plan, but We made them the most debased" (As-Saffat: 98), they wanted to make a plan for him, to burn him, to erase his influence and to get rid of him, but Allah made them the most debased. Allah saved him and made his religion remain and made his argument remain while they were among the most debased. After that was Musa, peace be upon him, and Isa, peace be upon him, Musa and his people were subjected to oppression and were dominated by a tyrant of the greatest tyrants on earth. Such a tyrant said about the Children of Israel, "We will kill their sons and keep their women alive; and indeed, we are subjugators over them", this is the arrogance of the disbeliever and this is his action. Musa used to say to his people, "Seek help through Allah and be patient. Indeed, the earth belongs to Allah. He causes to inherit it whom He wills of His servants. And the [best] outcome is for the righteous" (Al-A'raf: 128), the best outcome was already for the righteous as Allah destroyed such a tyrant while being debased. Allah made him walk to his death with himself. That is, with his leg he walked to his death and Allah drowned him and disgraced him. When he was about to be drowned and he became certain of his destruction, he said, "I believe that there is no deity except that in whom the Children of Israel believe, and I am of the Muslims" (Yunus: 90). It was said to him, "Now? And you had disobeyed [Him] before and were of the corrupters?" (Yunus: 91), "So today We will save you in body that you may be to those who succeed you a sign" (Yunus: 92), so look at this Pharaoh who died through being drowned. He was drowned and Allah has humiliated him and he was like this.

This speech came down to our Prophet, Muhammad ﷺ. His people and the Arabs saw him as a mad man. They waited for him to have the same fate as the poets that preceded him. They thought that he was a poet like the poets that preceded him and that death would come to him and he would end. However, Allah tells the servants on the tongue of His Messenger that "It is but a reminder to the worlds" (Sad: 87), "And you will surely know [the truth of] its information after a time" (Sad: 88). The matter was as Allah told. In this regard, Allah sent this Prophet to be a warner to the worlds and He did not place under his hands a treasure from the treasures of the earth. The Prophet ﷺ remained in Mecca for nine years calling to Allah, while he had no donkey to ride in his travels for calling to Allah and when he went to the Arab markets and gatherings in order to call them to Allah. Hence, he went to Taif on foot and he did not find any of his companions who was free to accompany him on this journey, rather he went to Taif alone ﷺ and it was a long distance between it and Mecca.

The Prophet crossed these deserts and these high mountains and went to Taif. He said to them, "I am a human messenger. I was sent from Allah. Protect me until I convey the message of my Lord". Thus, one of the sons of Abd Yalil said to him, "Did not Allah find someone other than you to send him?" Of course, they found that the Messenger was coming alone and was not riding anything; he came walking on his feet. Thus, the man said to him, "Allah, the Lord of the heavens and the earth, did not find someone other than you to send him to us?" The second man said to him, "By Allah, I will not talk because if you are truly the Messenger of Allah, you are too great for me to speak to you. But if you are lying in what you say, then you are too despicable for me to speak to you," and of course, he thought that he

was a liar. The other man said to him, “Has Allah sent you? Then I will remove the covering of the Ka’bah if Allah has sent you”. He said to him that he would go to take off the covering of the Ka’bah and this was a heinous deed for them. That is, he said I will commit such a heinous deed if Allah has sent you. Then the Prophet went out and left while being sad. He said, “So I departed, overwhelmed with excessive sorrow, and proceeded on, and could not relax till I found myself at Qarnath-Tha-alib”. Allah sent Jibreel to him telling him, “Allah has heard your saying and what your people have replied back to you, Allah has sent the Angel of the Mountains to you so that you may order him to do whatever you wish to these people”, so Jibreel asked the Prophet to order him. The Prophet ﷺ replied, “No but I hope that Allah will let them beget children who will worship Allah and will worship None besides Him. I will be patient”.

Therefore, these are the conditions of the prophets with the people at the beginning of the matter. But Allah’s promised after that the dominance and the mighty victory will be for His servant and His Messenger ﷺ. Just ten years passed after this state, i.e. the state of humiliation, which the Prophet ﷺ and those who believed with him experienced as Allah says to remind His faithful servants of this state, “And already had Allah given you victory at [the battle of] Badr while you were few in number. Then fear Allah; perhaps you will be grateful” (Al-Imran: 123). They were in such state of humiliation and only after ten years the delegations came from the Peninsula from one end to the other to the Prophet ﷺ declaring Islam. They announced embracing this religion, so this entire Peninsula needed huge armies and huge sums of money to be subjected. However, the Prophet did not gather these armies or these huge sums of money and Allah made His Messenger

victorious. In this regard, this is Abu Sufyan who went to Heraclius, the Byzantine Emperor, who had under his hands four million soldiers from the Romans and from other peoples who were under his rule and oppression. However, Heraclius said to Abu Sufyan, “If what you say is true”, i.e. about this man and Abu Sufyan was a disbeliever at that time, “then he (the Prophet) will take over the place underneath my two feet. I wish I could reach him and if I were with him, I would certainly wash his feet”. That is, he said, “If I were with this man, I would certainly wash his feet”. Abu Sufyan said, “When we departed, I said, ‘Ibn Abu Kabsha (referring sarcastically to the Prophet) has come to wield great power. Even the king of the Romans is afraid of him”. He said that the king of the Romans is afraid of him. Abu Sufyan said, “I continued to believe that the religion of this Messenger will prevail; i.e. this Islam must prevail”.

This is the judgment of Allah; He issues such judgment saying, “Indeed, the ones who oppose Allah and His Messenger - those will be among the most humbled” (Al-Mujadilah: 20), they must be humiliated by Allah. “Allah has written, ‘I will surely overcome, I and My messengers’. Indeed, Allah is Powerful and Exalted in Might” (Al-Mujadilah: 21), this is the command of Allah, His decree and what He wrote, i.e. His Messengers must overcome and Allah must grant them victory. Also, this was the case for Isa who people think that he was defeated. In fact, Isa ﷺ was not defeated. To explain, the Jews arose against Isa from everywhere and they wanted to kill him and eliminate him. Also, they spread false rumors about him and said about him and his mother the heinous saying. In addition, they turned the Romans against him and at that time the Children of Israel were under the rule of the Romans and Isa was a man from the Children of Israel who was

calling them to Allah and who was a messenger to the Children of Israel. Therefore, they rose up against him and tried to kill him by all means, but Allah wrote his victory for Isa and saved him as Allah says, "And the disbelievers planned, but Allah planned. And Allah is the best of planners" (Al-Imran: 54), "[Mention] when Allah said, 'O Jesus, indeed I will take you and raise you to Myself and purify you from those who disbelieve and make those who follow you [in submission to Allah alone] superior to those who disbelieve until the Day of Resurrection. Then to Me is your return, and I will judge between you concerning that in which you used to differ'" (Al-Imran: 55). Thus, the Lord rescued Isa from their hands. After Isa, some men called to Allah and Allah made them victorious. After that, Allah humiliated the Children of Israel greatly by those who followed Isa. Such followers of Isa greatly humiliated them and they remained long centuries in this humiliation because they were in this way. Then, the Prophet Muhammad ﷺ came with a message that was on the same path of Isa ﷺ and Isa had given good tidings about the coming of this prophet. Thus, Allah made this nation prevail over those Children of Israel who were in this way and till the Day of Resurrection. After this, Isa will come as a messenger from Allah and a just judge who will break the cross, kill swine, call to prayer and kill the Jews.

Then, Allah says showing that those are the people of faith and this is the camp of faith. He says, "You will not find a people who believe in Allah and the Last Day having affection for those who oppose Allah and His Messenger". There can never be sincerity and affection for those who oppose Allah and His Messenger. You cannot find among the believers a believer, who is a true believer and who follows the true belief, and you find

that he has affection for those who oppose Allah and His Messenger. This is because whoever opposes Allah and His Messenger is an enemy of Allah and an enemy of His Messenger even if this person who opposes Allah and His Messenger is his father. "Or their sons or their brothers or their kindred", these are the closest people and this is what already happened. In this regard, the people of faith among the Companions of the Prophet ﷺ left all those. Rather, some of them killed their fathers, such as Abu Ubaidah Ibn al-Jarrah, may Allah be pleased with him, as he killed his father in Badr. He killed him when he was on the side of the disbelievers. Similarly, this was the case with their sons. For example, this is Abu Bakr al-Siddiq, may Allah be pleased with him, who said to his son and he was on the side of the disbelievers in Badr, "By Allah, if I saw you, I would kill you, Abd al-Rahman". Moreover, this applied to their brothers. This is Musab Ibn Umair who saw a man from the Ansar while binding his brother, so Musab said to him, "Tighten the robe for he has a mother who can free him in return for a lot of money". That is, this can give a large ransom. Thus, Musab's brother was astonished and said to him, "Against your brother?" That is, you are loyal to this Ansari who is from another tribe against your Qurashi brother! Against his brother to his mother and father! Musab replied to him saying, "He is my brother not you". He said to him, "This man that ties you up is my brother and you. You are not my brother. This brotherhood ended with disbelief in Allah because if you are a disbeliever in Allah, you are no longer my brother". These are the people of faith, these are the people of true faith. "You will not find a people who believe in Allah and the Last Day having affection for those who oppose Allah and His Messenger, even if they were their fathers or their sons or their brothers or their kindred", the people of

faith were separated from their closest and farthest kindred from the tribe, they were separated from them in religion and faith.

Those who joined the party of Allah, made allies of Allah and His Messenger and made enemies of the closest people to them, Allah says about them, “Those - He has decreed within their hearts faith”. The meaning of being written is that it is made, i.e. it is as if Allah made it, created it and imposed it, so faith in Allah became attached to these hearts. “Those - He has decreed within their hearts faith and supported them with spirit from Him,” This is an awakening that is similar to the soul that is in the body. A spirit from Him refers to the spirit of faith that Allah has put in them and in their hearts, so they survived with it. Allah strengthened them with it and revived their hearts. This is in this world and in the Hereafter “And We will admit them to gardens beneath which rivers flow”, gardens mean orchards that Allah prepared for them. “Beneath which rivers flow,” i.e. the different rivers flow beneath its palaces and beneath its trees. “Wherein they abide eternally”, they will stay there an eternal stay that will not end. “Allah is pleased with them, and they are pleased with Him”, Allah is pleased with them is a great word. That is, Allah, the Lord of the worlds and Lord of the heavens and the earth, is pleased with them. In fact, the pleasure of Allah is greater than everything, i.e. that Allah is pleased with their action, their faith and their way. Allah says, “Those are the party of Allah. Unquestionably, the party of Allah - they are the successful” indicates that they are the party of Allah, meaning, His servants who are worthy of earning His honor. Allah's statement, “Unquestionably, the party of Allah - they are the successful” asserts their success, happiness and triumph in this life and the Hereafter, in contrast to those, who are the party of the devil.

With this, we come to the conclusion of Surah Al-Mujadilah. I ask Allah to help us with the Holy Quran and All praise is for Allah—Lord of all worlds.

Al-Hashr

بسم الله الرحمن الرحيم: {سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ}[الحشر:1] {هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ مِنْ دِيَارِهِمْ لِأَوَّلِ الْحَشْرِ مَا ظَنَنْتُمْ أَنْ يَخْرُجُوا وَظَنُّوا أَنَّهُمْ مَانِعَتُهُمْ حُصُونُهُمْ مِنَ اللَّهِ فَأَتَاهُمُ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ يُخْرِبُونَ بُيُوتَهُمْ بِأَيْدِيهِمْ وَأَيْدِي الْمُؤْمِنِينَ فَاعْتَبِرُوا يَا أُولِي الأَبْصَارِ}[الحشر:2] {وَلَوْلا أَنْ كَتَبَ اللَّهُ عَلَيْهِمُ الْجَلاءَ لَعَذَّبَهُمْ فِي الدُّنْيَا وَلَهُمْ فِي الآخِرَةِ عَذَابُ النَّارِ}[الحشر:3] {ذَلِكَ بِأَنَّهُمْ شَاقُّوا اللَّهَ وَرَسُولَهُ وَمَنْ يُشَاقِّ اللَّهَ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ}[الحشر:4]

In the Name of Allah, the Most Compassionate, Most Merciful, "Whatever is in the heavens and whatever is on the earth exalts Allah, and He is the Exalted in Might, the Wise" (Al-Hashr: 1), "It is He who expelled the ones who disbelieved among the People of the Scripture from their homes at the first gathering. You did not think they would leave, and they thought that their fortresses would protect them from Allah; but [the decree of] Allah came upon them from where they had not expected, and He cast terror into their hearts [so] they destroyed their houses by their [own] hands and the hands of the believers. So take warning, O people of vision" (Al-Hashr: 2), "And if not that Allah had decreed for them evacuation, He would have punished them in [this] world, and for them in the Hereafter is the punishment of the Fire" (Al-Hashr: 3), "That is because they opposed Allah and His Messenger. And whoever opposes Allah - then indeed, Allah is severe in penalty" (Al-Hashr: 4),

Surah Al-Hashr is a Medinan Surah, which means it was revealed in Medina. In fact, it was revealed about the battle of Banu An-Nadir. Allah begins this Surah by glorifying His Great Self. Allah ﷻ says, "Whatever is in the heavens and

whatever is on the earth exalts Allah, and He is the Exalted in Might, the Wise." (Al-Hashr: 1) Exaltation and glorifying Allah mean to raise Him far above everything else, it means that He is above any defect or flaw. Allah is the Only One Who is perfect, unlike all the creatures. This includes exalting Allah above having the equal, the partner, the likeness, the rival and the child. Allah is the One and the Indivisible, the One, the Eternal Refuge, He neither begets nor is born, nor is there to Him any equivalent. Everyone who ascribes to Allah a likeness, an equal or a rival, has abused Allah as it came in the hadith that the Prophet ﷺ said, "Allah the Most Superior said, "The son of Adam slights Me, and he should not slight Me, and he disbelieves in Me, and he ought not to do so. As for his slighting Me, it is that he says that I have a son; and his disbelief in Me is his statement that I shall not recreate him as I have created (him) before." Thus Allah neither begets nor is born, and He has no equal in all existing, has no likeness, nor a partner with Him. He is the Lord, the God who possesses all the attributes of lordship and divinity.

In this regard, Allah has good attributes and great names. Each name for Him includes an attribute that is the highest and the most beautiful and appropriate to Him. He is the Lord the Most High, the Most Great. The One Who is never attributed by any deficiency in any aspect of deficiency, He is the Ever-Living Who does not die but the mankind and the jinn die, Allah says, "And rely upon the Ever-Living who does not die." He is the Self-Sustaining. Neither drowsiness overtakes Him nor sleep exalted is Allah above that, He says, "Allah - there is no deity except Him, the Ever-Living, the Self-Sustaining. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His Kursī extends over the heavens and the earth, and their preservation tires Him

not. And He is the Most High, the Most Great" (Al-Baqarah: 255). Allah does not get tired, nor feel fatigued, as He says, "And We did certainly create the heavens and earth and what is between them in six days, and there touched Us no weariness." In this regard, the disbelievers from among the Jews fabricated lies against the Lord. They said that Allah has created the creation in six days, then rested on the seventh day from His work. They said He became tired and exhausted, thus needed a day of rest, exalted is Allah above that.

In fact, all of Allah's creatures exalt Him. Firstly, by their words and then within their hearts. By their words, the words of these creatures during their standing are only exaltation for Allah, as they testify His Oneness, "Indeed, in the creation of the heavens and the earth, and the alternation of the night and the day, and the [great] ships which sail through the sea with that which benefits people, and what Allah has sent down from the heavens of rain, giving life thereby to the earth after its lifelessness and dispersing therein every [kind of] moving creature, and [His] directing of the winds and the clouds controlled between the heaven and earth are signs for a people who use reason" (Al-Baqarah: 164). This creation is a sign, every part of this creation is a sign, and every atom created by Allah is a sign. It bears witness to the Oneness of the Lord. In fact, there are great secrets of each atom's creation and composition. This can only happen with the knowledge of Allah. It means that this existence cannot exist in this way unless it is with the knowledge of Allah, so every creature is a witness that Allah is All-Knowing of all His creatures, most Merciful with them. He is the One Who encompasses everything with mercy and knowledge, because the existence of the creature in itself is a witness to the Oneness of the Lord, then the unity of creation is evidence of the oneness of the Creator and then the perfect and flawless creation like this way. "Indeed, Allah holds the heavens and the earth, lest they cease. And if they should cease, no one could hold them [in place] after Him. Indeed, He is Forbearing and Forgiving" (Fatir: 41), those heavens and the earth by being in

this way, bear witness to the Oneness of Allah, bear witness to the fact that Allah is their Lord and therefore necessarily, exalt Allah above having a rival or having a partner, because if He has an equal or a partner, then this world would be corrupted. Allah says, "Had there been within them [i.e., the heavens and earth] gods besides Allah, they both would have been ruined. So exalted is Allah, Lord of the Throne, above what they describe" (Al-Anbya: 22), there is no way for the creation to be united if there is another god besides Allah.

The lesson learned from all this is that those creatures bear witness to the Oneness of the Lord, then exalted Him above having an equal or partner. "And there is not a thing except that it exalts [Allah] by His praise, but you do not understand their [way of] exalting" meaning everything that Allah has created in the heavens and earth exalts Allah. "And [by] the birds with wings spread [in flight]? Each [of them] has known his [means of] prayer and exalting [Him]". In this regard, there were events at the time of the Prophet that indicate that these creatures have understanding and consciousness even if they are inanimate. It was narrated in the hadith that the companions said, "We used to eat food with the Prophet ﷺ and we would hear the food's exaltation." Likewise they used to hear the exaltation of the rocks in the hand of the Prophet ﷺ. The Prophet took a pebble and raised it in his hand, then the Companions heard its exaltation, then he put it on the ground and it became silent, then he took it from the ground and put it in the hands of Abu Bakr as-Siddiq so they heard its exaltation, then he took it and put it on the ground and it became silent. This inanimate object exalts, also, the Prophet used to give sermons leaning on a palm-tree branch. Then the Prophet was offered a pulpit made of tamarisk. The companions who were in the Friday prayer in the masjid heard a loud cry like the sound of a flock crying for its mother coming from the trunk to the point that the Prophet ﷺ had to leave the pulpit to hug and comfort the trunk until it finally calmed down. He calmed it as a person would calm a crying baby, this is the trunk of a palm tree, it yearned for the

Prophet ﷺ. Allah says, "Do you not see [i.e., know] that to Allah prostrates whoever is in the heavens and whoever is on the earth and the sun, the moon, the stars, the mountains, the trees, the moving creatures and many of the people? But upon many the punishment has been justified. And he whom Allah humiliates - for him there is no bestower of honor. Indeed, Allah does what He wills" (Hajj: 18), these creatures in the heavens and in the whole earth exalt Allah. This is a declaration from Him about a fact that is one of the greatest facts. All of this existence exalts Allah by words and within heart except the disbeliever, a disbeliever from mankind and jinn exalts only within his heart, because the disbeliever is also a sign. As he is one of Allah's creation, Allah says, "O mankind, what has deceived you concerning your Lord, the Generous" (Al-Infitar: 6), "Who created you, proportioned you, and balanced you?" (Al-Infitar: 7), "In whatever form He willed has He assembled you" (Al-Infitar: 8). The disbeliever who was created and given by Allah is one of Allah's creations, so with his heart and with his existence he exalts Allah. It means his form, his body, his standing, his being exalts Allah by heart, but he disbelieves Allah with his words, with his statement and his testimony, he is a disbeliever to Allah. Therefore, he deserves punishment and Hellfire because he denies the creation of Allah, he denies that Allah is his Lord and God. Then Allah says, "He is the Exalted in Might", i.e. the Dominant. Allah is the Almighty. "The Wise", who is not overpowered by anyone, who puts everything in its proper place, every matter is set in its rightful place, creation and destiny. He is the Wise Lord Who makes and creates according to the requirements of perfect wisdom, His wisdom.

"It is He who expelled the ones who disbelieved among the People of the Scripture from their homes at the first gathering", Allah begins here with this pronoun to show that it is He Who did that to confirm that this is what He did. "It is He who expelled the ones who disbelieved among the People of the Scripture". Referring to the Jewish tribe of Bani An-Nadir, and they disbelieved in the

Prophet ﷺ and in Allah after this Prophet came to them. In fact, the Jews of Medina, in particular, were waiting for him and said whenever they fought with the Aws and the Khazraj before Islam, a prophet would be sent from us and we would kill you with him.' They knew a prophet would come as it was mentioned in the Torah, and he would save them and make them united again with the other Jews. They believed he will bring them out from the humiliation in which they were, for Allah ﷻ had struck them with humiliation for their disbelief and cause them to scatter on the earth, as Allah says, "And [mention] when your Lord declared that He would surely [continue to] send upon them until the Day of Resurrection those who would afflict them with the worst torment. Indeed, your Lord is swift in penalty; but indeed, He is Forgiving and Merciful" (Al-A'raf: 167). "And We divided them throughout the earth into nations. Of them some were righteous, and of them some were otherwise. And We tested them with good [times] and bad that perhaps they would return [to obedience]" (Al-A'raf: 168). They were waiting for this savior, but when the savior came they disbelieved him. This verse refers to the sons of An-Nadir in particular, they knew this is the true prophet and this was his characteristic but they disbelieved in him. Their leaders knew this, for example, their leader Huyay Ibn Akhtab knew of the Prophet, his daughter Safiya, the Mother of the Believers, whom the Prophet ﷺ married after Khaybar, said, "I was adored to my father and to my uncle". She said, "My uncle came one day to my father's house and said, 'did you see that Banu Qila had gathered for a man they had claimed that he was a prophet? Don't you come and see?' She said they went out to meet the Prophet in Quba and when they came back in the evening they looked defeated. She said, 'I cried to them as I used to do, and if I came to them they would welcome me and bore me with kisses. But by Allah, they did not pay attention to me or look at me. Then I heard my uncle say to my father, 'is it him? He said, 'Yes, by Allah, he is the one'. He said, 'What will you do with this?' He said, 'his enmity, by Allah, as long as I live.' This is according to the Mother of the Believers. So Allah named them those who

disbelieved because they knew the Prophet completely but chose to deny this fact and deviate others from the path. Allah says, “Those to whom We gave the Scripture know him [i.e., Prophet Muḥammad as they know their own sons”.

Another story is the story of the son of Salam who embraced Islam after he confirmed the truthfulness of the Prophet. When the news of the arrival of the Prophet ﷺ at Medina reached `Abdullah bin Salam, he went to him to ask him about certain things, He said, "I am going to ask you about three things which only a Prophet can answer: What is the first sign of The Hour? What is the first food which the people of Paradise will eat? Why does a child attract the similarity to his father or to his mother?" The Prophet ﷺ replied, "Gabriel has just now informed me of that." Ibn Salam said, "He (i.e. Gabriel) is the enemy of the Jews amongst the angels. The Prophet ﷺ said, "As for the first sign of The Hour, it will be a fire that will collect the people from the East to the West. As for the first meal which the people of Paradise will eat, it will be the caudate (extra) lobe of the fish-liver. As for the child, if the man's discharge proceeds the woman's discharge, the child attracts the similarity to the man, and if the woman's discharge proceeds the man's, then the child attracts the similarity to the woman." On this, `Abdullah bin Salam said, "I testify that None has the right to be worshiped except Allah, and that you are the Messenger of Allah." and added, "O Allah's Messenger ﷺ! Jews invent such lies as make one astonished, so please ask them about me before they know about my conversion to Islam. “The Jews came, and the Prophet ﷺ said, "What kind of man is `Abdullah bin Salam among you?" They replied, "The best of us and the son of the best of us and the most superior among us, and the son of the most superior among us. “The Prophet ﷺ said, "What would you think if `Abdullah bin Salam should embrace Islam?" They said, "May Allah protect him from that." The Prophet ﷺ repeated his question and they gave the same answer. Then `Abdullah came out to them and said, "I testify that None has the right to be worshipped except Allah and that Muhammad is the Messenger

of Allah!" On this, the Jews said, "He is the most wicked among us and the son of the most wicked among us." So they degraded him. On this, he (i.e. `Abdullah bin Salam) said, "It is this that I was afraid of, O Allah's Messenger ﷺ."

The lesson learned is that the Jews disbelieved even though they knew the truth, Allah ﷻ says, "It is He who expelled the ones who disbelieved among the People of the Scripture", they are the sons of An-Nadir, "From their homes at the first gathering". Once Muhammad with some of his Companions set out to see An-Nadir tribe and seek their help in raising the blood-money he had to pay to the Banu Kilab for the two men that 'Amr bin Omaiyah Ad-Damari had killed by mistake in the Expedition of Bir Maona. On hearing his story they said they would share in paying the blood-money and asked him and his Companions Abu Bakr, Umar, Ali and others to sit under a wall of their houses and wait. The angel Jibreel came down to reveal the plot by the Banu Nadir to assassinate Muhammad, so he, with his Companions, hurried off back to Medina. On their way, he told his Companions of the Divine Revelation. Then the Prophet ﷺ ordered them to prepare for war and to march forth to Bani An-Nadir. The Prophet gathered his forces and marched to the area of Bani An-Nadir, who had taken refuge in their fortified forts. The Messenger ordered their date trees be cut down and burned. Then after twenty five nights, they surrendered. The Prophet ruled for them to leave only with the money. He allowed them to evacuate their forts and take whatever their camels could carry. They destroyed the property that they could not carry.

Allah reminds His faithful servants of His beautiful deed to these Jews and in His victory for His servant and Messenger Muhammad ﷺ. He says, He is Allah, "He who expelled the ones who disbelieved among the People of the Scripture from their homes", in which they were, the homes of Bani An-Nadir, "At the first gathering". They gathered, because Levant is the land of the resurrection, He says, "You did not think they would leave, and they thought that their fortresses would

protect them from Allah; but [the decree of] Allah came upon them from where they had not expected, and He cast terror into their hearts [so] they destroyed their houses by their [own] hands and the hands of the believers. So take warning, O people of vision" (Al-Hashr: 2).

يقول الله ﷻ: "سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ (1) هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ مِنْ دِيَارِهِمْ لِأَوَّلِ الْحَشْرِ مَا ظَنَنْتُمْ أَنْ يَخْرُجُوا وَظَنُّوا أَنَّهُمْ مَانِعَتُهُمْ حُصُونُهُمْ مِنَ اللَّهِ فَأَتَاهُمُ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ يُخْرِبُونَ بُيُوتَهُمْ بِأَيْدِيهِمْ وَأَيْدِي الْمُؤْمِنِينَ فَاعْتَبِرُوا يَا أُولِي الأَبْصَارِ (2) وَلَوْلا أَنْ كَتَبَ اللَّهُ عَلَيْهِمُ الْجَلاءَ لَعَذَّبَهُمْ فِي الدُّنْيَا وَلَهُمْ فِي الآخِرَةِ عَذَابُ النَّارِ (3) ذَلِكَ بِأَنَّهُمْ شَاقُّوا اللَّهَ وَرَسُولَهُ وَمَنْ يُشَاقِّ اللَّهَ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ (4) مَا قَطَعْتُمْ مِنْ لِينَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَى أُصُولِهَا فَبِإِذْنِ اللَّهِ وَلِيُخْزِيَ الْفَاسِقِينَ (5) وَمَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْهُمْ فَمَا أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلا رِكَابٍ وَلَكِنَّ اللَّهَ يُسَلِّطُ رُسُلَهُ عَلَى مَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (6)" [الحشر: 1-6].

Allah ﷻ says, "Whatever is in the heavens and whatever is on the earth exalts Allah, and He is the Exalted in Might, the Wise (1). It is He who expelled the ones who disbelieved among the People of the Scripture from their homes at the first gathering. You did not think they would leave, and they thought that their fortresses would protect them from Allah; but [the decree of] Allah came upon them from where they had not expected, and He cast terror into their hearts [so] they destroyed their houses by their [own] hands and the hands of the believers. So take warning, O people of vision (2). And if not that Allah had decreed for them evacuation, He would have punished them in [this] world, and for them in the Hereafter is the punishment of the Fire (3). That is because they opposed Allah and His Messenger. And whoever opposes Allah - then indeed, Allah is severe in penalty (4). Whatever you have cut down of [their] palm trees or left standing on their trunks - it was by permission of Allah and so He would disgrace the defiantly disobedient (5). And what Allah restored [of property] to His Messenger from them - you did not spur for it [in an expedition] any horses or camels, but Allah gives His messengers power over whom He wills, and Allah is over all things competent (6)" (Al-Hashr: 1-6).

Surah Al-Hashr is a Medinan surah that was revealed concerning the invasion of Banu Nadir. Allah ﷻ begins this surah by declaring that everything in the heavens and the earth glorifies Him. The Almighty says, "Whatever is in the heavens and whatever is on the earth exalts Allah, and He is the Exalted in Might, the Wise" (Al-Hashr: 1). Allah ﷻ is glorified and exalted above any form of disgrace. All creations whether in the heavens or the earth glorify Allah through both their words and actions. He also says, "There is not a single thing that does not glorify His praises—but you ˹simply˺ cannot comprehend their glorification" (Al-Isra: 44). Allah ﷻ is exalted from having a partner, a child, a peer, a rival, or anyone equal to Him. He is also exalted from all flaws and imperfections that are linked to creations such as death, the need for sleep, mindlessness, forgetfulness, and corruption. Allah ﷻ is the Ever-Living and Self-Sustaining as neither drowsiness nor sleep overtakes Him. He maintains the provisions of each creation and He maintains the entire universe. Allah ﷻ says, "Indeed, Allah ˹alone˺ keeps the heavens and the earth from falling apart. If they were to fall apart, none but Him could hold them up…" (Fatir: 41).

All of these creations, including the Throne, the Footstool, the heavens and the earth, and everything in between such as the angles who carry the Throne. Allah ﷻ says, "Those ˹angels˺ who carry the Throne and those around it glorify the praises of their Lord, have faith in Him, and seek forgiveness for the believers" (Ghafir: 7). They glorify and praise their Lord as He says, "Allah ˹Himself˺ is a Witness that there is no god ˹worthy of worship˺ except Him—and so are the angels and people of knowledge. He is the Maintainer of justice. There is no god ˹worthy of worship˺ except Him—the Almighty, All-Wise" (Ali 'Imran: 18). There is not even a single atom upon this earth that does not glorify and praise Him.

Allah ﷻ says, "Do you not see that to Allah bow down ˹in submission˺ all those in the heavens and all those on the earth, as well as the sun, the moon, the stars,

the mountains, the trees, and ˹all˺ living beings, as well as many humans, while many are deserving of punishment. And whoever Allah disgraces, none can honor. Surely Allah does what He wills" (Al-Hajj: 18).

Allah ﷻ is the Predominate Who is not overthrown by any other and He is the All-Wise Who sets everything in its proper place. In regards to His Might and Wisdom, the Almighty says, "It is He who expelled the ones who disbelieved among the People of the Scripture from their homes at the first gathering" (Al-Hashr: 2). These are the Jews of Banu Nadir, they are from the people of the Book because they received the Torah, which was revealed to Musa ﷺ. They resided in Yathrib, i.e. now known as Medina. They lived in these houses far before the Aws and Khazraj tribes and they were first gathered for expulsion when they went to the Levant where they traveled to the land of exile. These are the first Jews to go into exile and the first to be banished. Even before them, the people of Banu Qaynuqa were banished. Then, the Almighty says, "You did not think they would leave" (Al-Hashr: 2). The believers could not even imagine that the Jews would ever leave because they were entrenched in their land. They had great defense systems and strong armies trained in advanced forms of martial arts. The Jews even thought that their fortresses would protect them from the wrath and punishment of Allah ﷻ as He says, "And they thought their strongholds would put them out of Allah's reach" (Al-Hashr: 2). The Jews became arrogant and felt empowered in this land through these established fortresses. These castles contain stored supplies and weapons and some of them had enough supplies to last a full year. They thought they would be safe from the difficulties of life and would not be harmed by anything.

The Almighty says, "but [the decree of] Allah came upon them from where they had not expected" (Al-Hashr: 2). The decree of the Almighty came upon them from where they never expected, which was the establishment of this religion. They also never expected the coming of Prophet Muhammad ﷺ and

those who believed in him and that Medina would become the base for his rule and message. They built these castles to protect themselves from the Arabs that could combat and attack them, but Allah ﷻ had another plan in place for them. Then, Allah ﷻ says, "and He cast terror into their hearts" (Al-Hashr: 2). Allah directed another enemy towards them, which is fear because once fear enters into the hearts of warriors then that will be the end of them. They will lose everything and neither their weapons nor their resolution will benefit them on the battlefield. Then, the Almighty says, "[so] they destroyed their houses by their [own] hands and the hands of the believers" (Al-Hashr: 2). They destroyed their houses the moment they stepped out and offered to leave the land. They could only take with them what their cattle carry and they must leave behind their weapons and all the silver and gold and give them to the Muslims. Some of them would use their swords to pull out windows, doors, and whatever furniture they could carry and transfer on their cattle and leave. Then, the Almighty says, "so take warning, O people of vision" (Al-Hashr: 2). Muslims must reflect on this great matter and contemplate the consequences of disobeying Allah in order to gain insight. One thing to notice when reflecting on this matter is to realize that those who defy Allah ﷻ will end up humiliated. When these people defied the word of Allah ﷻ and opposed His Messenger they were struck with calamities and then they were expelled. Another form of reflection is to warn Muslims from falling into what their enemies had committed because they will meet the same consequences. When they were a nation that was affiliated with Allah ﷻ and established His religion, they lived in stability and honor. However, when they diverged Allah ﷻ changed their circumstances. Allah ﷻ addresses the people of sight who are able to realize and witness the truth through intuitive perception rather than through their visual perception. He says, "Have they not traveled throughout the land so their hearts may reason, and their ears may listen? Indeed, it is not the eyes that are blind, but it is the hearts in the chests that grow blind" (Al-Hajj: 46). Those

who do not see and acknowledge the truth with their hearts grow blind which is more severe than those who are physically blind.

Then Allah ﷻ says, "And if not that Allah had decreed for them evacuation, He would have punished them in [this] world, and for them in the Hereafter is the punishment of the Fire" (Al-Hashr: 3). This means the punishment that was sent by Allah ﷻ is a test and He can punish them with another. The Jews were exiled from the city of Medina and some of them went to the city of Athraat in the Levant, i.e. known now as Daraa, which is a Syrian city. Others went to Khaybar which is a city in Saudi Arabia. This matter was decreed by Allah ﷻ and their fate had already been determined. The Almighty says, "He would have punished them in [this] world, and for them in the Hereafter is the punishment of the Fire" (Al-Hashr: 3). Allah ﷻ will punish them in many ways and He will take revenge against those who oppose and deny Him. The unbelievers are punished twice; once they will suffer a hastened punishment that will befall them in this life and another punishment that is reserved for the Hereafter. Allah ﷻ says, "And disasters will continue to afflict the unbelievers or strike close to their homes for their misdeeds, until Allah's promise comes to pass. Surely Allah never fails in His promise" (Ar-Ra'd: 31). In regards to the Hereafter, Allah ﷻ says, "... but the punishment of the Hereafter is truly far worse. And none can shield them from Allah" (Ar-Ra'd: 34). The Almighty also says regarding those who receive punishment in this life, "Have they not traveled throughout the land to see what was the end of those ˹destroyed˺ before them? They were far superior in might and ˹richer in˺ monuments throughout the land. But Allah seized them for their sins, and they had no protector from Allah" (Ghafir: 21). They do not have anyone who can protect them from the punishment of Allah ﷻ both in this life and in the Hereafter. Allah narrates the various forms of punishment that inflicted the disbelieving nations, such as the people of Prophet Nuh. He says, "So because of their sins, they were drowned, then admitted into the Fire. And they found none

to help them against Allah" (Nuh: 25). Then Allah ﷻ says regarding the nation of Pharaoh, "He will precede his people on the Day of Resurrection and lead them into the Fire; and wretched is the place to which they are led" (Hud: 98). Then, He says, "The Fire; they are exposed to it morning and evening. And the Day the Hour appears [it will be said], 'Make the people of Pharaoh enter the severest punishment'" (Ghafir: 46). The Prophet ﷺ also mentioned those who are punished in this life and in the Hereafter. For example, in regards to the unbelievers who were killed in the Battle of Badr, he said, "O so-and-so, o so-and-so, o so-and-so. Have you found true what your Lord promised you? For, I have found true what my Lord promised me". They found that the truth promised to them is punishment in this life followed by severe punishment later.

Then, Allah ﷻ says, "That is because they opposed Allah and His Messenger" (Al-Hashr: 4). These Jews and any other unbelievers have diverged from the path of Allah ﷻ and His messenger. They opposed, defied, and challenged the decree of Allah ﷻ, so they will face severe calamities. Allah ﷻ says, "And whoever opposes Allah - then indeed, Allah is severe in penalty" (Al-Hashr: 4). This is an attribute of the Lord ﷻ as Allah is truly severe in punishment. He punishes those who defy and oppose Him and His messengers as He says, "Then We sent Our messengers in succession: whenever a messenger came to his people, they denied him. So We destroyed them, one after the other…" (Al-Mu'minun: 44). Allah ﷻ destroyed these infidels as He says, "So We seized each ˹people˺ for their sin: against some of them We sent a storm of stones, some were overtaken by a ˹mighty˺ blast, some We caused the earth to swallow, and some We drowned. Allah would not have wronged them, but it was they who wronged themselves" (Al-'Ankabut: 40). This punishment is in this world while severe punishment will follow them in the Hereafter. They will be cast into the Hellfire which is an eternal prison for unbelievers that does not end or demise. Allah ﷻ says, "And if they call for relief, they will be relieved with water like murky oil, which scalds [their]

faces" (Al-Kahf: 29). While they are in the Hellfire, they will ask for aid, water, mercy, and leniency, but the punishment will increase. They will not receive any aid as they will drink water like molten metal that burns their faces before they drink. Allah ﷻ says, "Wretched is the drink, and evil is the resting place" (Al-Kahf: 29). Their final abode is wretched and their resting place is of severe punishment. Nothing is similar to the punishment of Allah ﷻ as He says, "On that Day He will punish ˹them˺ severely, like no other (25), and bind ˹them˺ tightly, like no other (26)" (Al-Fajr: 25-26).

Then Allah ﷻ says to the believers, "Whatever you have cut down of [their] palm trees or left standing on their trunks - it was by permission of Allah and so He would disgrace the defiantly disobedient" (Al-Hashr: 5). When the believers besieged the fortresses of Banu Nadir, they burnt down some of their palm trees to spite the Jews and to humiliate them. The Jews were furious and called out to the Prophet ﷺ condemning him by saying that he forbids corruption. They said, what have the palm trees done? Why are you cutting down and burning trees? Then, Allah ﷻ says, "it was by permission of Allah" (Al-Hashr: 5). It was all by the will of Allah ﷻ Who allowed and permitted the Muslims to do this. The Almighty says, "and so He would disgrace the defiantly disobedient" (Al-Hashr: 5). The rebellious will be disgraced by cutting and burning down their palm trees right in front of them so they would feel pain and taste the bitterness of disgrace and loss.

Then, the Almighty says, "And what Allah restored [of property] to His Messenger from them - you did not spur for it [in an expedition] any horses or camels, but Allah gives His messengers power over whom He wills, and Allah is over all things competent" (Al-Hashr: 6). The Arabic word, *faa'* means to return and it is derived from the word *fai'*, which is when shadows retreat, i.e. move. Shadows appear at sunrise from the East then the sun moves at noon towards the West and shadows then return to the other side; this is called *fai'*. Allah ﷻ named

what the Muslims proclaimed from the possessions of Banu Nadir, *fai'*. These were left behind by them when they were exiled, such as their land, houses, money, gold, and silver. This indicates that these possessions were returned to their rightful owners because this land belongs to Allah and His Messenger and He grants it and takes it away from whomever He wills. Allah ﷻ made the Prophet ﷺ a successor upon the earth, his possessions belong to Allah ﷻ and whatever he possesses is by the decree of Allah ﷻ. He takes these possessions away from the unbelievers because they do not deserve them. Allah ﷻ gives authority to His messengers over whoever He wills to usurp the possessions of the unbelievers because they are not allowed to enjoy the provisions and blessings of Allah ﷻ while denying and defying Him. Therefore, Allah usurped these possessions and returned them to their rightful owners. Allah ﷻ says, "Ask, ˹O Prophet,˺ 'Who has forbidden the adornments and lawful provisions Allah has brought forth for His servants?' Say, "They are for the enjoyment of the believers in this worldly life…" (Al-A'raf: 32). It is for those who had true faith in this worldly life, Allah created it for them and it belongs to them, however, these provisions are shared with the disbelievers out of coercion. Allah ﷻ does not provide lawful provisions for unbelieversas He says, "O humanity! Eat from what is lawful and good on the earth and do not follow Satan's footsteps. He is truly your sworn enemy" (Al-Baqarah: 168). These provisions are only lawful with true faith and Allah ﷻ provides lawful provisions for the believers. That is why the unbelievers are held accountable on the Day of Judgement for all these blessings they enjoyed in this worldly life without attributing them to Allah ﷻ. They also did not show gratitude to Him or follow His commands. The Almighty says, "you did not spur for it [in an expedition] any horses or camels" (Al-Hashr: 6). The believers did not haste in seeking the spoils of the war through riding on horses or camels because Allah ﷻ granted them to the Prophet ﷺ specifically and these gains were not given to the believers who fought alongside him. Allah ﷻ granted the warriors who fought

in the battles and led the army four-fifths of the spoils of war and the Prophet ﷺ would then divide them amongst them.

Allah ﷻ permitted the believers to take the spoils of war and only the nation of Muhammad was allowed to do this since it was not permissible for any other messengers as the Prophet ﷺ said, "I have been given superiority over the other prophets in six respects, i.e. spoils have been made lawful to me and not to anyone else before me…". Allah ﷻ also says, "They ask you ˹O Prophet˺ regarding the spoils of war. Say, "Their distribution is decided by Allah and His Messenger..." (Al-Anfal: 1). The believers should also enjoy what has been provided for them and take what is good and lawful. This is from the mercy of Allah ﷻ as the Prophet ﷺ said, "But, Allah knew our weakness and neediness so the spoils of war were made lawful for us".

Allah ﷻ says, "It is not for a prophet to have captives [of war] until he inflicts a massacre [upon Allah's enemies] in the land. You [i.e. some Muslims] desire the commodities of this world, but Allah desires [for you] the Hereafter. And Allah is Exalted in Might and Wise (67). If not for a decree from Allah that preceded, you would have been touched for what you took by a great punishment (68). So consume what you have taken of war booty [as being] lawful and good, and fear Allah. Indeed, Allah is Forgiving and Merciful (69)" (Al-Anfal: 67-69).

These gains are taken from the unbelievers in two ways either without engaging in war such as taking the possessions that unbelievers have left behind or without moving the armies or spurring the camels towards them, then this belongs to the Messenger ﷺ. The spoils of war are distributed into five known sources. The Almighty says, "one-fifth is for Allah and the Messenger, his close relatives, orphans, the poor, and ˹needy˺ travelers" (Al-Anfal: 41). The Prophet ﷺ gives a yearly amount to his family and spends the rest on building fortresses, purchasing weapons, and fulfilling the interests of Muslims. This is the first part

called *fai'*, which refers to the leftover possessions. The second part is the spoils of war which are taken from the unbelievers by engaging in combat and troops are sent out to fight. These are divided into two sections: four-fifths of the gains go to the warriors and one fifth is spent to honor Allah and spent on "the Messenger, his close relatives, orphans, the poor, and ˹needy˺ travelers" (Al-Anfal: 41).

يقول الله ﷻ {مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَى فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ كَيْ لا يَكُونَ دُولَةً بَيْنَ الأَغْنِيَاءِ مِنْكُمْ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ}[الحشر:7] {لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ أُوْلَئِكَ هُمُ الصَّادِقُونَ}[الحشر:8] {وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْثِرُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقَ شُحَّ نَفْسِهِ فَأُوْلَئِكَ هُمُ الْمُفْلِحُونَ}[الحشر:9]

Allah ﷻ says, "Whatever Allah has turned over to His Messenger from the people of the towns, then that is for Allah and for the Messenger and for the relative and the orphans and the destitute and to the traveler in need, so that it does not circulate exclusively between the wealthy among you. And whatever the Messenger brings you—accept it, and whatever he forbids you—abstain from it. And be mindful of Allah; indeed, Allah is stern in retribution"(Al-Hashr:7), "(It is) for the poor immigrants who were evicted from their homes and their possessions, seeking grace from Allah, and(His) good pleasure, and supporting Allah and His Messenger— those are the sincere"(Al-Hashr:8), "And(for) those who, before them, had settled in the homeland and(adopted) the faith—they love those who emigrated to them and find no need in their chests for what has been brought to them, and they give them priority over themselves even if they themselves are needy. And whoever is protected from the stinginess of his(inner) self—then it is those who are the successful"(Al-Hashr:9). Allah demonstrates in these verses of the Surah of Al-Hashr the share that He made for Him from the disbelievers' money in these five aspects. The money of Banu An-Nadir, because

of whom Surah al-Hashr was revealed. Allah made it in these five aspects because of the, for Allah, for the Messenger, for relatives, orphans, the destitute, and the traveler in need. Besides, He says that as long as the horses and stirrups and the army are not moved to the conquest, these will be tributes. And it is in these five aspects. As for the Muslims' war against the disbelievers, in which they move armies against them, what is taken from the disbelievers as booty, is divided into two parts, the first of which is for the army and gets divided into four-fifths of the booty, and the other fifth is in the same aspect as the stirrups. As He says, "And know that whatever spoils you receive, its one fifth is for Allah and His Messenger and for kinsmen and orphans and the needy and the wayfarer, if you do believe in Allah and in what We have sent down upon Our Servant on the decisive day, the day the two forces met. And Allah is powerful over everything"(Al-Anfal:41), this is revealed after Badr.

Regarding the money of Banu An-Nadir, He says, "Whatever Allah has turned over to His Messenger from the people of the towns", "Whatever Allah has turned over to His Messenger" refers to turning back the money because the land is for Allah and His Messenger. It is as if taking the money from the disbelievers is turning this money back to its real owner whom Allah gave. "Whatever Allah has turned over to His Messenger from the people of the towns", which the Muslims fight among which is the town of Banu An-Nadir. "then that is for Allah and for the Messenger", not a divided share for Allah, rather, its "for Allah" as an honor. This share, this tribute is for Allah, it is given to Allah and spent in these five aspects. "and for the Messenger", this is the first of these five aspects, the fifth would be for the Messenger ﷺ. "for the Messenger and for the relative", the Prophet's relatives which are Bani Hashim and Bani Al-Muttalib in particular because these people are not permitted to get charity. And the Prophet said that they will not separate from the Prophet, referring to Banu al-Muttalib and Banu Hashim did not separate from the Prophet during the pre-Islamic era and after

Islam. Even in the pre-Islamic era, they supported the Messenger of God ﷺ. And on the day the message came upon him, they stood with him. Further, they were included in having a share of the booty, apart from the other relatives of the Prophet ﷺ. So the Banu Hashim, their believers and their disbelievers, and the Banu al-Muttalib, likewise, their believers and their disbelievers, were guardians, and for this reason, the share of relatives was made special for them apart from others who are equal to the Prophet. "for the relative and the orphans and the destitute and to the traveler in need", The orphans are the plural of an orphan, and the orphan is the one whose father has died before reaching puberty. And the destitute is the plural of a destitute person, and the destitute is the needy poor. Yet, he differs in the means of the state that he is of fine condition, does not ask for others help, as in the hadith, "The poor man (Miskin) is not the one who goes around asking people and they send him away with a morsel or two, of a date or two. "They said: "Then what does poor (Mishkin) mean?" He said: "The one who does not possess independence of means and no one notices him to give charity to him,"

And to the traveler in need refers to the needy traveler. He was called the traveler in need (the son of the road), as if the way or the road had become his father because he accompanies it, always on the road. He does not have a house to live in because he is a traveler. So, the traveler whose maintenance is cut off; as heading to a place, and his maintenance is cut off. Even if he is rich in his country, but he is cut off from maintenance and his money is far from him, then he is also given from this. Thus, this person gets a fifth of these tributes. He says, "so that it does not circulate exclusively between the wealthy among you", This is a demonstration and a clarification of the wisdom of the Lord in this division that the tribute should be in these five aspects. He says, "so that it does not circulate exclusively", referring to the money. Circulate between the wealthy among you only, and the poor are deprived of it. Allah made this money for these

five so that the money would not remain confined to the rich ones. Thus, this tribute became the return of the spoils for the sake of the poor. Allah made the distribution of this booty for these so that the money will remain circulating among everyone, that this becomes a fixed right for these poor, the needy, orphans, and the traveler in need. As well as the Prophet ﷺ who is busy with the work of calling to Allah because he is adhering to Allah's command. Thus, He made this as his share and, likewise, his relatives. So that money does not circulate exclusively between the wealthy among you only. He says, "And whatever the Messenger brings you—accept it", a general statement and command in this regard and every matter. "And whatever the Messenger brings you—accept it", whatever the Messenger brings you of commands and prohibitions that you must take because the Prophetﷺ only commands with Allah's command, and does not command from himself. Thus, this is Allah's command and order, not from the Prophet ﷺ. And this applies in every matter, not only in the matter of the tribute. Rather, the verse is general and includes every matter. This is what is indicated by the language, and this is the interpretation of the companions of the Prophet ﷺ.

A woman came to Ibn Masoud and said, “I see you cursing some of the women who practice tattooing and those women who have themselves tattooed, those women who get their hair removed from their eyebrows and faces, and those who make artificial spaces between their teeth for beauty". Why should I not curse those whom the Messenger of Allah (ﷺ) cursed and who are cursed in Allah's Book? He replied: "Why should I not curse those whom the Messenger of Allah (ﷺ)? Then he said that they are cursed in Allah's Book? She said, "I read between the scripture and did not find such a thing! Where is all this?" That Allah cursed those women who practice tattooing and those women who have themselves tattooed, and those women who get their hair removed from their eyebrows and faces (except the beard and the mustache), the woman who adds some false hair,

and the woman who asks for it, and those who make artificial spaces between their teeth for beauty, whereby they change Allah's creation in His Book. She said, "I read between the scripture and did not find such a thing!" He said, "if you really did, you would have found it". Then he said, " did not you read Allah's saying, "And whatever the Messenger brings you—accept it, and whatever he forbids you—abstain from it", so he used this verse to reflect upon the necessity of obeying the Prophet in what he states regarding the woman who adds some false hair and the woman who asks for it. In the hadith, "Allah cursed those women who practice tattooing and those women who have themselves tattooed, and those women who get their hair removed from their eyebrows and faces (except the beard and the mustache), the woman who adds some false hair, and the woman who asks for it, and those who make artificial spaces between their teeth for beauty, whereby they change Allah's creation". This is an issue included in adornment matters. In what is believed to be an adornment, even if it is in fact a distortion. It is mentioned that the Prophet ﷺ cursed them. And the Prophet's curse is inspired by Allah's curse. In the sense that he does not curse by his own choice. Allah says, "And whatever the Messenger brings you—accept it", it is an order from Allah and a directive that everything that the Prophet commands must be taken because it is the command of Allah. Allah says, "Whoever obeys the Messenger has surely obeyed Allah, but whoever turns away—then We have not sent you to be a constant preserver over them"(An-Nisa:80), and whatever he forbids you of anything, abstain from it and stop doing it. As it came in the hadith "So, if I forbid you to do something, then keep away from it. And if I order you to do something, then do of it as much as you can".

"accept it, and whatever he forbids you—abstain from it. And be mindful of Allah; indeed, Allah is stern in retribution", the end of this verse commands to be mindful of Allah. And be mindful of Allah, fear Him. Mindfulness is to beware and take protection from Allah's rage and punishment. Being mindful of Allah

means to fear His punishment. "Indeed, Allah is stern in retribution", a confirmation and a demonstration that Allah punishes with severe punishment. "stern in retribution", retribution is punishment over sin. It is called retribution because it is a reward for sin. As if it is Allah's reward for the sin. Who does this? Allah punishes him; that is, the punishment came after his sin. None can punish as He punishes, and none can shackle as He shackles. However, there are some sins that people think to be small while its punishment is stern. As the Prophet said regarding those punished in their graves. "Their occupants are being punished, but not for a great sin. One of them did not keep himself from being defiled by urine. (A version by Muslim has "did not keep himself undefiled by urine".) The other went about spreading slander". Further, it came regarding the one who does not pay zakat while Muslim and witnesses that there is no god but Allah. The Prophet said, "Any person who possesses gold or silver and does not pay what is due on it (i.e., the Zakat); on the Day of Resurrection, sheets of silver and gold would be heated for him in the fire of Hell", that is, the zakat due on his gold and silver will be made as sheets of silver and gold. "and with them his flank, forehead and back will be branded. When they cool down, they will be heated again and the same process will be repeated during the day the measure whereof will be fifty thousand years. (This would go on) until Judgement is pronounced among (Allah's) slaves, and he will be shown his final abode, either to Jannah or to Hell", this person is punished for not paying zakat during the day, the measure which will be fifty thousand years. Thus, Allah punishes sin and is stern in retribution. Therefore, He warned against Himself; He said, "be mindful of Allah", fear Him, beware and make protection for you, put protection between you and His wrath and punishment because He is severe in punishment.

Then Allah mentioned the groups of people to which this tribute is given. He says, first of all, "(It is) for the poor immigrants who were evicted from their homes and their possessions, seeking grace from Allah, and(His) good pleasure,

and supporting Allah and His Messenger— those are the sincere"(Al-Hashr:8), these people are more deserving of this tribute, of this money that Allah bestowed upon His Messenger and the Muslims. He says, "(It is) for the poor immigrants", the immigrant is the one who left his town and homeland and immigrated to Allah and His Messenger. The first emigration was to Abyssinia and then it came to Medina. When the Prophet emigrated to it, he directed Muslims to emigrate to it and told them that this is the settlement of Islam after the Ansar appeared in it who pledged to the Prophet over the victory. So, of course, they left their money back home and went out for Allah's sake and His Messenger. He says, "(It is) for the poor immigrants who were evicted from their homes and their possessions", "were evicted" by referring to the unknown doer, and the ones who did so are the disbelievers. The disbelievers evicted them either directly or by torture, insult, humiliation, and harming them that they were forced to leave and move out of their homelands and towns seeking Allah and His Messenger. "who were evicted from their homes", their homelands. "and their possessions", their possessions from their homes, farms, trade. They left all of this behind and immigrated for the sake of Allah and His Messenger. "Seeking grace from Allah, and(His) good pleasure", seeking means that they seek from their immigration and leaving their money and homes the grace from Allah. Seeking His forgiveness, reward, heaven, and His earthly grace by compensating and providing them in this world from the good of this world.

"seeking grace from Allah, and(His) good pleasure", His good pleasure. His good pleasure came in the exaggerated form of please. Further, The greatest thing that is given to the servant is the pleasure of Allah. That Allah is pleased with the servant, rather than being angry with him. Thus, the people of Paradise are given this in the end. The Lord says to them "Do you wish Me to give you anything more? They would say: Hast Thou not brightened our faces? Hast Thou not made us enter Paradise and saved us from Fire? Allah will say, 'I will bestow My

pleasure and contentment upon you so that I will never be angry with you after for-ever." This is a great matter that the pleasure of Allah is bestowed upon them. And there will be no wrath from the Lord on them after that. This is a great matter, for those who left their money and their homes for Allah, this is what they want and this is their intention from migrating to Allah and His Messenger. And this is a testimony from Allah to the sincerity of the intention of the emigrants, and at the head of these are the righteous who adhered to the Prophet ﷺ on his migration. "seeking grace from Allah, and(His) good pleasure, and supporting Allah and His Messenger", and supporting Allah and His Messenger by striving, adhering to the religious commands, and supporting Allah and His Messenger ﷺ. "those are the sincere", those referring to those who did so. Are sincere. This is proof of sincerity; this is proof of their sincerity that they left their homes. They left their money behind seeking Allah and the home of the Hereafter. So, they did not go out for the sake of money, position, or prestige. Rather, they went out seeking Allah and His Messenger. Moreover, due to migration, they left their money and there was nothing to go to except to strive, and by Allah's command. They were not seeking a world to obtain and enjoy... No, they had nothing but to support the Prophet ﷺ and to strive for the sake of Allah. "and supporting Allah and His Messenger— those are the sincere", this is the first part from those whom Allah states as deserving of this tribute.

In the second part, He says, "And(for) those who, before them, had settled in the homeland and(adopted) the faith—they love those who emigrated to them and find no need in their chests for what has been brought to them, and they give them priority over themselves even if they themselves are needy. And whoever is protected from the stinginess of his(inner) self—then it is those who are the successful"(Al-Hashr:9), "And(for) those who, before them, had settled in the homeland", settled in it, lived and stayed in it. The homeland, homeland of migration. And Allah chose it as an emigration destination for the Prophet ﷺ. If

Allah did not legislate emigration, the Prophet would have been a man of the Ansar, as he said, "If it were not for the Hijrah, I would be a man from the Ansar", that is, Allah would have chosen His Prophet from Medina attributed with strength, invincibility, and men who responded to Allah and the Messenger and supported with the Prophet ﷺ. Moreover, the best environment that exists, and the best men present are the men of the Aws and Khazraj, but Allah chose His Prophet from Mecca and made him emigrate to Medina to legislate this migration. And it remains legitimate until the end of time. Thus, Allah says that they settled in the homeland and(adopted) the faith. And the meaning of "(adopted) the faith" that they embraced and followed it. "they love those who emigrated to them", settled in the homeland before the coming and settlement of the immigrants in the homeland of immigration after that. The immigrants came later, and as for the Ansar from the Aws and the Khazraj, they used to live in this homeland and they embraced the faith after the immigrants entered. "And(for) those who, before them, had settled in the homeland and(adopted) the faith", He says, "they love those who emigrated to them", pleasant qualities with which Allah describes the Ansar. And this is different from the usual attributes of human beings like them from those who get sick of those who migrate to them because they crowd out their homelands and their livelihoods. But these are not as such. He says, "they love those who emigrated to them", those who migrate to them and come to them from the outskirts of this island, from Mecca, and elsewhere. They love this, and it is astonishing, that the immigrants won't receive hospitality from the Ansari except by lottery. The immigrant receives hospitality from the Ansari by lottery. Um Al-Ala says that Safwan flew to us in the lottery, meaning that when the lottery settled on him while we were not among his family or acquaintances before that or there was a connection, he flew to them in the lottery. This is from the intensity of the Ansar’s love for those who come to them as an emigrant.

He says, "they love those who emigrated to them and find no need in their chests for what has been brought to them", what a person feels in his heart of envy or of distress. They do not feel as such for what has been brought to them. From what Allah has brought to emigrants, whether the grace is from what Allah has given them of Islam, or by giving precedence to them, or something better than the good of this world and the Hereafter. They do not find in themselves any distress from this. So they do not say that they came to us poor and became rich in our homeland and became of wealth and money. Besides, they do not say that these people have preceded us in religion, and in other matters and envy them for this... No; Rather, their hearts were pure and welcomed those who migrated to them with love, and there was no evil in their hearts that they found in their souls against the emigrants. "and find no need in their chests for what has been brought to them", meaning that Allah gave them from the merits of religion and the virtues of the world. Then He mentioned a third attribute of the Ansar. He says, "and they give them priority over themselves even if they themselves are needy", and they give them priority over themselves, giving priority is putting others ahead of oneself in goodness. A person gives priority to others in goodness over himself. He does not begin with himself, does not single out himself, and does not give priority to himself. Thus, giving priority to oneself is to give himself precedence over others in goodness, and giving priority over oneself is to give others precedence over himself in goodness. These people give priority over themselves. That is, they put their emigrants before themselves in goodness. "even if they themselves are needy", intense need, that is, even if they have a great need for this good, they give it to others. And the meaning of needy is a special need, a very special need among which is this essential food that a person needs for himself or his children. He used to give priority to his immigrant brother, as stated in the authentic hadith, "A man came to Allah's Messenger (ﷺ)", and said, "O Allah's Messenger (ﷺ)! I am suffering from fatigue and hunger. "The Prophet (ﷺ) sent (somebody) to his wives (to get something) to give this man", he made

himself as the Prophet's guest. "they all swore that they have nothing in their wooden tub which (a liver possessor) a living being could afford to eat", a liver possessor here refers to any living creature from a person or an animal. It means that there is nothing suitable for food or there is food that an animal or a person can eat like some dry barley or such. They said, By Allah, we have nothing that any living creature can eat, so the Prophet ﷺ did not find any kind of food that could be eaten in his homes. That is, there are no dates and no barley.

"Then he went to the mosque with the man and said (ﷺ), "Who will entertain this (man) as guest?" This is my guest but the Prophet had nothing to welcome him with. So, he asked who could entertain the Messenger of God's guest. "One of the Ansar said: "O Messenger of Allah, I will." So he took him home. The Ansari asked his wife: "Have you got anything?". And this was in the evening. "She answered: "Nothing, except a little food for the children", she said, "we have nothing but the children's food", that the man and his wife will sleep without eating. "He said: "Keep them busy with something, and when they ask for food put them to sleep. When the guest enters, extinguish the light", extinguish the light so that the room becomes dark and the food is placed before the guest and the man would act as if he is eating with the guest while the guest eats alone until he is full. So she brought the food and her boys slept without food. Then, she pretended that she was repairing the light, so she turned it off. Then, the lamp went out and the man was told to eat. So the guest sat eating and the man and his wife sat with him without eating, rather, pretending that they were sharing food with the guest until he was full. Then, when it was morning, the man took his guest after he served him dinner and slept over, he took him to the mosque. Then, the Prophet ﷺ said to him, "Allah admired what you did with your guest last night." He said that Allah from above seven heavens admired what you did with your guest. How would a person give priority to another person as such? He gives priority to others in his own food while he is in need of it. The food of his children,

he gave priority to others and gave it to him. This is a very great matter, for this is one of the manners of the Ansar. Further, Allah praised them here and said, "and they give them priority over themselves", in goodness. They offer good to others over themselves. "even if they themselves are needy", intense need.

He says, "And whoever is protected from the stinginess of his(inner) self—then it is those who are the successful", the end of the verse here is in a statement that the one whom Allah protected from the stinginess of his(inner) self. Stinginess is miserliness, which is selfishness and the exclusivity of goodness. That a person gives priority to himself with goodness over the others and does not spend or give charity. And that he is only full of stinginess, selfishness, and withholds good for himself without giving anything to others. Whoever is protected from the stinginess of his(inner) self. And stinginess begins in the inner soul; stinginess starts in the heart. A person may have money but is stingy with the stinginess of the inner soul. "And whoever is protected from the stinginess of his(inner) self", whom Allah protects from the stinginess of his(inner) self which is withholding money and locking it without giving charity. Whoever Allah protects from the stinginess of his(inner) self, "then it is those who are the successful", those by referring to the distant to reflect upon the greatness of the matter. "are the successful", are the successful using the noun phrase integrated into the declarative phrase. Those who are successful, as if success is restricted for those whom Allah protected from the stinginess of his(inner) self. "And whoever is protected from the stinginess of his(inner) self, then it is those who are the successful", this is great praise from Allah to the Ansar. I ask Allah to grant us such qualities.

يقول الله ﷻ: {وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالإِيمَانِ وَلا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ}[الحشر:10] {أَلَمْ تَرَ إِلَى الَّذِينَ نَافَقُوا يَقُولُونَ لِإِخْوَانِهِمُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ وَلا نُطِيعُ فِيكُمْ أَحَدًا أَبَدًا وَإِنْ قُوتِلْتُمْ لَنَنْصُرَنَّكُمْ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ}[الحشر:11] {لَئِنْ أُخْرِجُوا لا يَخْرُجُونَ مَعَهُمْ وَلَئِنْ قُوتِلُوا لا يَنْصُرُونَهُمْ وَلَئِنْ نَصَرُوهُمْ

لَيُوَلُّنَّ الأَدْبَارَ ثُمَّ لا يُنْصَرُونَ}[الحشر:12] {لَأَنْتُمْ أَشَدُّ رَهْبَةً فِي صُدُورِهِمْ مِنَ اللَّهِ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لا يَفْقَهُونَ}[الحشر:13]

Allah ﷻ says, "And [there is a share for] those who come after them, saying, "Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts [any] resentment toward those who have believed. Our Lord, indeed You are Kind and Merciful" (Al-Hashr:10) "Have you not considered those who practice hypocrisy, saying to their brothers [i.e., associates] who have disbelieved among the People of the Scripture, "If you are expelled, we will surely leave with you, and we will not obey, in regard to you, anyone - ever; and if you are fought, we will surely aid you." But Allāh testifies that they are liars" (Al-Hashr:11) "If they are expelled, they will not leave with them, and if they are fought, they will not aid them. And [even] if they should aid them, they will surely turn their backs; then [thereafter] they will not be aided" (Al-Hashr:12) "You [believers] are more fearful within their breasts than Allāh. That is because they are a people who do not understand" (Al-Hashr:13).

Allah tells us about the third group that has a claim to the spoils of war. Allah ﷻ says, "And [there is a share for] those who come after them". This refers to the ones who came after Al-Muhajirun (the emigrants) and Al-Ansar (the helpers). "... saying, "Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts [any] resentment toward those who have believed. Our Lord, indeed You are Kind and Merciful" (Al-Hashr:10). Allah mentioned that the spoils are a right to these people. He says, "For the poor emigrants who were expelled from their homes and their properties, seeking bounty from Allāh and [His] approval and supporting [the cause of] Allāh and His Messenger, [there is also a share]. Those are the truthful" (Al-Hashr:8). These are the first group of Muslims who have the strongest claim to the spoils of war. These kinds of spoils refer to the booty that is taken from disbelievers without sending the army to war. Allah started with the poor among Al--Muhajirun, then He mentioned Al-Ansar.

He says, "And [also for] those who were settled in the Home [i.e.,al-Madīnah] and [adopted] the faith". The Home refers to al-Madinah. "and [adopted] the faith before them". This refers to Al--Muhajirun. "... They love those who emigrated to them and find not any want in their breasts of what they [i.e., the emigrants] were given but give [them] preference over themselves, even though they are in privation. And whoever is protected from the stinginess of his soul - it is those who will be the successful" (Al-Hashr:9). Allah praised Al-Ansar for their honorable attributes, for they loved their brothers who came to them from outside of al-Madinah and for having pure hearts that are not tarnished by envy, resentment, or hatred. That is why Allah bestowed the good of this life and the Hereafter upon them. He gave it to Al--Muhajirun. He also gave them because they give others preference over themselves and give to their Emigrant brothers "even though they are in privation". Even if they were in dire need of that good, they bestow it upon others. Allah ﷻ says, "And whoever is protected from the stinginess of his soul - it is those who will be the successful".

Then, Allah ﷻ says, "And [there is a share for] those who come after them". This refers to the companions who embraced faith after Al--Muhajirun and Al-Ansar. "saying, "Our Lord, forgive us and our brothers". Allah described those who came after them in a very honorable manner that indicates that they are one. They are tight-knit with their brothers who preceded them in faith from Al--Muhajirun and Al-Ansar. They pray to God saying, our Lord "forgive us and our brothers who preceded us in faith". They ask for forgiveness for their brothers Al--Muhajirun and Al-Ansar. "Our Lord, forgive us and our brothers who preceded us in faith". They are great for they are asking for those who preceded them from among Al--Muhajirun and Al-Ansar for forgiveness. This shows their love, closeness, compassion, and appreciation for those who helped Allah and helped the religion. That is why the Prophet ﷺ made loving them a sign of faith. He said, "Love for the Ansar is a sign of faith and hatred for the Ansar is a sign of

hypocrisy". Those who love the Asnar are loved by Allah, for they helped Allah and His Messenger. Those who hated them must hate Allah, His Messenger, and religion. Those who loved Al--Muhajirun who supported the Prophet, helped him, and endured what Al--Muhajirun endured must love this religion. These people ask for forgiveness for their brothers Al--Muhajirun and Al-Ansar. "Our Lord, forgive us and our brothers who preceded us in faith". They said our brothers who preceded us in faith. They are better, more honorable, and higher in status.

"and put not in our hearts [any] resentment toward those who have believed". And do not put it on. This is the completion of their prayer to Allah. It means, O our Lord, do not put resentment in our hearts. Resentment is envy, hatred, and hostility. Towards those who have believed, whoever they were. Whoever the believers were, do not put resentment in our hearts towards them. "Our Lord, indeed You are Kind and Merciful". O our Lord, indeed You are Kind and Merciful towards us, towards Your servants. A part of Allah's kindness and mercy is making the hearts of believers harmonious and loving. This is Allah's mercy and kindness towards His servants because if these hearts were to bear resentment towards each other, this could be a sign of Allah's discontent and anger and a punishment for them. That is why they are submitting to Allah and praying to Him to make them loving towards their brothers who preceded them in faith. Allah also told us that these people have a share in the spoils of wars from Muslims. The ones who have a share are Al--Muhajirun, Al-Ansar, then those who have these attributes. Only if they have these attributes, for if they do not, then it is understandable that they have no share in these spoils. "And [there is a share for] those who come after them, saying, "Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts [any] resentment toward those who have believed. Our Lord, indeed You are Kind and Merciful" (Al-Hashr:10).

Then Allah started another chapter in this surah to expose the hypocrites who wanted to support their Jewish brothers and stop them from submitting to Allah's Divine Order that He sent to them. Allah ﷻ says, "Have you not considered those who practice hypocrisy". Allah is making His Messenger marvel at the state of these hypocrites. The head of these hypocrites was Abd-Allah ibn Ubayy. Hypocrisy in Arabic was first used to describe the hypocrite Jerboa. Jerboa is a hypocrite. When this tiny animal escapes its enemy, it makes obvious out in the open burrows and other hidden ones that it does not open up. This is the burrow that it escapes from at the end. It hides it under a tree or something like it. When someone comes to hunt it down and closes the out-in-the-open burrows, they are surprised when this animal comes out running off another hidden burrow that was concealed with a thin layer of dirt. It was called a hypocrite because it does something out in the open but hides another and keeps it a secret. This act of the Jerboa was used to describe the hypocrites, for they claim to be Muslims and bear witness that there is no god except for Allah and that Mohammad is His Messenger, they also pray with Muslims, hang out with them, they might give charity in front of people. However, they are disbelievers deep down. They hide their disbelief. As Allah ﷻ says, "When the hypocrites come to you, [O Muḥammad], they say, "We testify that you are the Messenger of Allāh." And Allāh knows that you are His Messenger, and Allāh testifies that the hypocrites are liars" (Al-Munāfiqūn:1) "They have taken their oaths as a cover, so they averted [people] from the way of Allāh. Indeed, it was evil that they were doing" (Al-Munāfiqūn:2).

These hypocrites were in Al-Madinah, for hypocrisy appeared after the Battle of Badr. Abd-Allah ibn Ubayy did not embrace Islam before Badr. Rather, when Muslims won at the Battle of Badr, he saw that he had no other choice, for most of Banu Khazraj embraced Islam, and most of the Aws embraced Islam. So, he embraced Islam and hid his disbelief to keep his life and status. However, he

started fighting against Islam in secret. One instance that shows his fight against Allah and His Messenger is when he allied with the Jews of Banu Nadir. Allah says, "Have you not considered those who practice hypocrisy, saying to their brothers [i.e., associates] who have disbelieved among the People of the Scripture". "Their brothers" here does not refer to their relatives. Rather, it refers to their disbelieving brothers who fight against the Prophet ﷺ. "saying to their brothers [i.e., associates] who have disbelieved among the People of the Scripture". This refers to Banu Nadir. They are among the People of the Scripture because they are Jewish and are related to the Torah, which is Allah's Book that He sent to Musa. Allah gave them this attribute even though they did not abide by the rulings of the Torah. "Saying to their brothers [i.e., associates] who have disbelieved among the People of the Scripture, "If you are expelled, we will surely leave with you". Abd-Allah ibn Ubayy sent word to Banu Nadir when the Prophet ﷺ besieged them, telling them to stay in their places, to keep to their houses and lands, and that he is with them, that if the Prophet expels you, we will leave with you. If you were expelled from Al-Madinah, if the Prophet ﷺ expels you, we will leave with you. We will accompany you and support you, "and we will not obey, in regard to you, anyone - ever". Not obey, in regard to you, anyone. By anyone, he means the Prophet ﷺ. This means that he will not allow the Prophet or Muslims to expel them from their land. "and we will not obey, in regard to you, anyone - ever; and if you are fought, we will surely aid you". If the Prophet fought you, we will aid you and support you. We will support you in your war with the Prophet ﷺ. "and if you are fought, we will surely aid you". Their statement here shows a hint of doubt, which means they will not fight. However, if they were fought, they would be with them and aid them with their lives, money, and weapons. Allah ﷻ says, "But Allāh testifies that they are liars". Allah is ridiculing these cowardly hypocrites who make these claims when they are not what they say. Allah says, "But Allāh testifies". Allah's testimony is undoubtedly the testimony of the All-Knowing God who knows the secrets of His creatures. He is also the Knowing of

the unseen. Here, He testifies and informs us of this testimony that the hypocrites are liars. All their claims are lies. All their words are lies and all they do is implicate their Jewish brothers. "But Allāh testifies that they are liars".

Allah ﷻ says, "If they are expelled, they will not leave with them". If the Prophet expelled the Jews from Al-Madinah, "they will not leave with them". The hypocrites will remain in their lands and will not leave with the Jews. "and if they are fought, they will not aid them". Also, if they were fought, if the Prophet penetrated their fortresses and fought the Jews, their brothers would not fight alongside them. "And [even] if they should aid them, they will surely turn their backs; then [thereafter] they will not be aided". If they actually aided them, stood with them and wanted to give them their support. Allah ﷻ says, "they will surely turn their backs". They will turn their backs to their enemy. "They will surely turn their backs; then [thereafter] they will not be aided". The ones who turn their backs cannot be aided. "then [thereafter] they will not be aided". Then, Allah told us about the reason for this. He says, "You [believers] are more fearful within their breast than Allāh..." (Al-Hashr:13). You, Muslims, "are more fearful within their breast than Allāh". Fear, utter dread. Allah is explaining the fear the hypocrites have for Muslims and their swords; they fear them more than they fear Allah. These hypocrites did not respect Allah, revere Him, fear Him, nor glorify Him. They did not know that He is always with them and scrutinizing them, that His punishment is true, His anger severe, and that His power is formidable. How can a servant be fearful of another creature and not fear the Creator? "You [believers] are more fearful within their breast than Allāh. That is because they are a people who do not understand" (Al-Hashr:13). This is because they do not understand. And understanding refers to deep and precise knowledge. If they understood this completely, they would not have feared Muslims more than they feared Allah. Rather, they should have feared Allah more than they feared anyone else, for Allah is more deserving of piety, more deserving of being feared. He is

the One Who knows the secrets of His creatures and servants. He is also the Powerful whose ability surpasses all of them. Nothing is hard for Allah. "You [believers] are more fearful within their breast than Allāh. That is because they are a people who do not understand" (Al-Hashr:13).

"They will not fight you all except within fortified cities or from behind walls. Their violence [i.e., enmity] among themselves is severe. You think they are together, but their hearts are diverse. That is because they are a people who do not reason" (Al-Hashr:14). "They will not fight you all except within fortified cities". These people are cowardly. Arabs used to fight their enemies face to face during wars. They were courageous people who met their enemies in open battles. However, they did not do that. These people did not do that because of their cowardice and fear. Even if they fought, they would find something that hides them. They will not fight you all, all of them, "except within fortified cities". Within fortified cities that they hide behind and fight from. This is their way of fighting. As for Arabs, they went to open spaces and met their enemies face-to-face, slashing at them with their swords and spears. They would also charge on their feet. This is how they fought their enemies, which is far away from how the other party fights. "They will not fight you all except within fortified cities or from behind walls". Or they would fight from behind walls throwing arrows and not face to face. "Their violence [i.e., enmity] among themselves is severe". Their violence and hatred towards each other are severe. People like these will not be aided for they do not deserve it. They are cowardly people who only fight from within these fortresses and walls that protect them. They are also violent towards each other. They hate each other and have many disputes. Their violence among each other is severe. "You think they are together, but their hearts are diverse". When you see them gathering and plotting for war, you think they are together, but their hearts are diverse. They are diverse and dispersed. Each one of them has a different reason to fight. Therefore, if their hearts are already diverse, then their

alliance would not persevere as well. They will no longer be one during their war and will eventually disperse. "You think they are together". You think or you believe that they agree with each other, "but their hearts are diverse". Then, Allah ﷻ says, "That is because they are a people who do not reason". That is indeed, "because they are a people who do not reason". Here, He says who do not reason, and in the preceding verse, He says who do not understand because it needs understanding. The fear a servant should have for their Lord should be greater than the fear they have for any of the creatures. This needs understanding. Here, they are blind to perceivable matters like knowing that diversity leads to failure, and violence amongst one's army does not lead to victory. Allah told us that they have no reason. They are not even able to grasp and understand the perceivable and easy matters. How can they win? "They will not fight you all except within fortified cities or from behind walls. Their violence [i.e., enmity] among themselves is severe. You think they are together, but their hearts are diverse. That is because they are a people who do not reason" (Al-Hashr:14). If these attributes were in an army fighting its enemy, they could never attain victory?

Then, Allah ﷻ says, "[Theirs is] like the example of those shortly before them: they tasted the bad consequence of their affair, and they will have a painful punishment" (Al-Hashr:15). Allah gave another example of previous people like Banu Nadir, and they were Banu Qaynuqa. Allah afflicted them with His anger and the Prophet ﷺ expelled them when they broke the covenant with him and attacked them Muslim woman who visited their market. This woman went to a Jewish jeweler, so the Jews wanted to ridicule her. One of these people grabbed the hem of her dress in secret and tied it to its top. When she stood up her body was exposed and she started screaming. Some Muslims went to her aid and the Jews retaliated and fought them. Therefore, the Prophet ﷺ besieged them and eventually expelled them. Allah ﷻ says, "[Theirs is] like the example of". Those are like Banu Nadir. "[Theirs is] like the example of those shortly before them:

they tasted the bad consequence of their affair..." (Al-Hashr:15). Before that, only a year ago, they tasted the bad consequences of their affairs when Allah sent them His punishment. "and they will have a painful punishment" in the Hereafter.

"[The hypocrites are] like the example of Satan when he says to man, "Disbelieve." But when he disbelieves, he says, "Indeed, I am disassociated from you. Indeed, I fear Allāh, Lord of the worlds" (Al-Hashr:16). Allah likened the speech these hypocrites said to their Jewish brothers, which was, stay steadfast, stay in your homes, "If you are expelled, we will surely leave with you, and we will not obey, in regard to you, anyone - ever; and if you are fought, we will surely aid you". Allah likened these words, the lying words of hypocrites that they promised the Jews with "[The hypocrites are] like the example of Satan when he says to man, 'Disbelieve'". Satan whispers to people and makes things desirable to them, and when they finally cave in after what Satan has dragged them to, he disowns them. "[The hypocrites are] like the example of Satan when he says to man, 'Disbelieve'" through his whispers and acts. The act of the Devil is to make the person who embraced religion leave it. How can he achieve that? "...when he says to man, "Disbelieve." But when he disbelieves, he says, "Indeed, I am disassociated from you. Indeed, I fear Allāh, Lord of the worlds" (Al-Hashr:16). This liar says to people after they disbelieve and are sent to Hell, "Indeed, I am disassociated from you". How can he be disassociated from them when he was the one who whispered to them, encouraged them to do this, and led them to disbelief? He is a liar when he says, "Indeed, I am disassociated from you". "Indeed, I fear Allāh, Lord of the worlds". He is a liar for he does not fear Allah. He only says this lie to ridicule those whom he led to disbelief. This happens during the hardest time on the Day of Resurrection when the devil is sent along with all of his soldiers from the jinn and humans to Hell. At that time, Satan, the root of all evil, delivers a speech to them saying, "Indeed, Allāh had promised you the promise of truth. And I promised you, but I betrayed you". Allah told us

about this when He says, "And Satan will say when the matter has been concluded". When it was concluded means when the companions of Hell were sent to Hell. He says to his companions, "Indeed, Allāh had promised you the promise of truth". He promised you a reward, He promised you Paradise. This is the true promise of Allah. "And I promised you, but I betrayed you". As for the Devil, his promise was invalid. He gave his companions many promises by alluring them and lying to them until he sent them to Hell. "And I promised you, but I betrayed you. But I had no authority over you except that I invited you, and you responded to me. So do not blame me, but blame yourselves". He says that his only deed was whispering to them and that he had no authority or a formidable power that enabled him to drag them to Hell and disbelief. He only invited you and you complied. "So do not blame me, but blame yourselves. I cannot be called to your aid, nor can you be called to my aid. Indeed, I deny your association of me [with Allāh] before. Indeed, for the wrongdoers is a painful punishment". This is how the Devil reprimands and rebukes his companions for following him. The devil lies in this life and the Hereafter. After a person disbelieves, he says to them, "Indeed, I am disassociated from you". "Indeed, I fear Allāh, Lord of the worlds".

Allah ﷻ says, "So the outcome for both of them is that they will be in the Fire, abiding eternally therein..." (Al-Hashr:17). "So the outcome for both of them". The misguiding whisperer and the misguided who followed. The criminal who allured his companion and the idiotic human who made the Devil their companion and followed him. "So the outcome for both of them". Both of them, the Devil and the disbelieving human, "is that they will be in the Fire", The Fire of the Hereafter, Allah forbid, "abiding eternally therein". They will have an uninterrupted stay therein. Eternally means staying there forever. Allah told us that the existence of Hell and the stay of its residence are never-ending and uninterrupted. They will stay there eternally without end. "abiding eternally therein". Allah ﷻ says, "And that is the recompense of the wrongdoers". That

recompense is hard and grave, which is the eternal stay in Hell. This stay has no limit and no time where it ends. Allah called it a recompense. This recompense is from Him for the wrongdoers who did an injustice. Satan did an injustice by whispering to people and inviting them to disbelief and humans did it by disbelieving and following the Devil in what he did. "So the outcome for both of them" the disbelieving human and the Devil, "is that they will be in the Fire". Allah called it the Fire because it becomes a shelter to them. They will abide in it. Hell is a prison. "And We have made Hell, for the disbelievers, a prison-bed". It is a prison where they are held captive. There will be no room for them to get out or get some rest between one punishment and another. No, "It will not be allowed to subside for them, and they, therein, are in despair" (Az-Zukhruf:75). They will be in Hell forever. All the time. They will be in Hell at all times. "They will have from Hell a bed and over them coverings [of fire]..." (Al-A‘rāf:41). The Hell is covered in Fire and has Fire over it. Its walls are also made of Fire. "... Indeed, We have prepared for the wrongdoers a fire whose walls will surround them. And if they call for relief, they will be relieved with water like murky oil, which scalds [their] faces. Wretched is the drink, and evil is the resting place" (Al-Kahf:29). Allah says, "So the outcome for both of them is that they will be in the Fire". They are there physically. They are also there at all times, they will never be able to leave Hell. "abiding eternally therein". They will have an eternal and uninterrupted stay there, Allah forbid. And that is, "And that is the recompense of the wrongdoers". And that is the recompense of the wrongdoers by Allah. This is the recompense that Allah chose for the wrongdoers. The wrongdoing here is committing disbelief and abandoning belief completely. Allah forbids any of us from becoming like this.

Then, comes another chapter of this surah where Allah addresses believers by saying, "O you who have believed, fear Allāh. And let every soul look to what it

has put forth for tomorrow - and fear Allāh. Indeed, Allāh is Aware of what you do" (Al-Hashr:18).

يقول الله ﷻ: {يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ}[الحشر:18] {وَلا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنْفُسَهُمْ أُوْلَئِكَ هُمُ الْفَاسِقُونَ}[الحشر:19] {لا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ}[الحشر:20] {لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَرَأَيْتَهُ خَاشِعًا مُتَصَدِّعًا مِنْ خَشْيَةِ اللَّهِ وَتِلْكَ الأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ}[الحشر:21] {هُوَ اللَّهُ الَّذِي لا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ}[الحشر:22] {هُوَ اللَّهُ الَّذِي لا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ}[الحشر:23] {هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي السَّمَوَاتِ وَالأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ}[الحشر:24]

Allah ﷻ says, "O you who have believed, fear Allāh. And let every soul look to what it has put forth for tomorrow - and fear Allāh. Indeed, Allāh is Aware of what you do" (Al-Hashr:18) "And be not like those who forgot Allāh, so He made them forget themselves. Those are the defiantly disobedient" (Al-Hashr:19) "Not equal are the companions of the Fire and the companions of Paradise. The companions of Paradise - they are the attainers [of success]" (Al-Hashr:20) "If We had sent down this Qur'ān upon a mountain, you would have seen it humbled and splitting from fear of Allāh. And these examples We present to the people that perhaps they will give thought" (Al-Hashr:21) "He is Allāh, other than whom there is no deity, Knower of the unseen and the witnessed. He is the Entirely Merciful, the Especially Merciful" (Al-Hashr:22) "He is Allāh, other than whom there is no deity, the Sovereign, the Pure, the Perfection, the Grantor of Security, the Overseer, the Exalted in Might, the Compeller, the Superior. Exalted is Allāh above whatever they associate with Him" (Al-Hashr:23) "He is Allāh, the Creator, the Producer, the Fashioner; to Him belong the best names. Whatever is in the heavens and earth is exalting Him. And He is the Exalted in Might, the Wise" (Al-Hashr:24).

This great end has these great pieces of advice for Allah in this surah, Al-Hashr. Allah started it by giving these pieces of advice. First, He addressed believers by saying, "O you who have believed, fear Allāh. And let every soul look to what it has put forth for tomorrow..." (Al-Hashr:18). "O you who have believed". Allah described them as those who have believed to praise them because belief is the most honorable and most esteemed of deeds. Moreover, the most beneficial thing a person can do is believe in Allah, for this holds all good within it and helps people avoid all evil. Belief in Allah is the path of happiness and victory. Therefore, to those who have believed, this is a praise of them and a reminder of their attributes. If this attribute becomes theirs in truth, then this is a great matter. Also, "O you who have believed". Calling them using this great description means also giving them the responsibility of holding steadfastly on the course of this belief and its requirements. Those who have believed in Allah and the Final Day must adhere to and follow the path of God.

"O you who have believed, fear Allāh". This is the greatest advice, fear Allah, revere Him. Fearing means seeking refuge. If you fear something that means you seek refuge away from it. Like saying that you fear the rain and therefore you hid under your umbrella or that you feared the cold so you wore a coat. Fear means seeking something that protects you against what you fear. Allah punishes His servants for their sins and no one punishes as He does. He ordered His servants to fear Him and seek protection against His anger. You can only seek refuge against Allah's anger and punishment by believing in Him, following His orders, and steering away from His prohibitions. That is why it was said that fearing Allah means obeying Him. You can only be fearful of Allah when you obey Him, follow Him, hope for His reward, and steer away from what He prohibited, try to understand God, and fear His punishment. Fearing Allah is the basis of the religion and a person cannot be fearful of Allah unless they follow the entirety of the religion. This is the goal of worship, obedience, and religious obligation. The

aim of obligation is for the person to be fearful of Allah and they can only be fearful of Allah when they follow the entirety of religion because committing a deed that Allah prohibited means to put oneself through punishment. "So whoever does an atom's weight of good will see it" (Az-Zalzalah:7) "And whoever does an atom's weight of evil will see it" (Az-Zalzalah:8). Here, they are at risk of being punished because sin holds its doer captive. "Every soul, for what it has earned, will be retained" (Al-Muddaththir:38). They are retained by it and can only escape its clutches by repenting, returning to Allah, asking for forgiveness, and not repeating this sinful act. Or by doing penance and the good deeds that Allah decreed. People cannot escape the clutches of sin unless they are saved by Allah. Only Allah can forgive sin and all those who committed a sin and disobeyed Allah are now retained by that sin and are at risk of being punished. We must fear Allah. Servants of Allah must follow the entirety of religion by obeying Allah's orders, steering away from His prohibitions, and revere Allah in all affairs.

"O you who have believed, fear Allāh". Allah. This is the Name of the Lord. It means God because Allah is the One True God. Allah means Al-Ilah, God in Arabic. However, one letter in the middle was deleted and the two "L"s were merged together. So it became Allah after a while. All nations, peoples, and generations know God by this name, for He is the One and only God, and He is the One whose name should only be His, for He is the One and only Allah in truth, and the God in truth. If another was called a god, then they are invalid. They are liars and invalid. They used to call the sun a god when it was not. Rather, it was a creature and Allah was its God, Creator, and Disposer of its affairs. Moreover, the idols that they called gods were only gods in name. They gave them these names when they were not truly gods. Trees, stones, planets. stars, angels, humans, jinn, and all those who were worshiped besides Allah do not deserve this name. "And Allāh has said, "Do not take for yourselves two deities.

He [i.e., Allāh] is but one God..." (An-Nahl:51). There is only One true God and Allah is the One God for He is the Creator of the whole creation, the Disposer of all affairs, and the One responsible for everything. He is the only One who deserves to be God. There is no God but Him.

"O you who have believed, fear Allāh. And let every soul look to what it has put forth for tomorrow..." (Al-Hashr:18). This is an order from Allah for every soul to look to what it has put forth for tomorrow. Everything people do they put forth because they will find good and evil before them. Every small or big deed people do, they will put forth because they will be judged for it. They put it forth for the Day of Judgement. If it were good, they will be extremely happy with it; however, if it was bad, their face will be darkened when they see it. "The Day every soul will find what it has done of good present [before it]". What it has put forth, "and what it has done of evil, it will wish that between itself and that [evil] was a great distance. And Allāh warns you of Himself". Allah tells us that we will find all that we have put forth. what we have put forth are our deeds. However, Allah counts them and then faces every person with their deeds, either big or small. Criminals will say, "and they will say, "Oh, woe to us! What is this book". This book refers to their account where their deeds were recorded. "and they will say, "Oh, woe to us! What is this book that leaves nothing small or great except that it has enumerated it?" "And they will find what they did present [before them]" on the Day of Resurrection to be judged. "And your Lord does injustice to no one". Allah orders every soul to look at what it has put forth for tomorrow either good or evil. If a person has put forth good, then that will make them happy and they will be rewarded for every particle of good they have done. However, if they have put forth evil, they will be sad, depressed, and they will be captive of it and retained by it. "Every soul, for what it has earned, will be retained" (Al-Muddaththir:38) "Except the companions of the right" (Al-Muddaththir:39)

"[Who will be] in gardens, questioning each other" (Al-Muddaththir:40) "About the criminals" (Al-Muddaththir:41).

"And let every soul look to what it has put forth for tomorrow - and fear Allāh". Allah repeats His order to be fearful of Him, confirms it, and prepares for something else, "... fear Allāh. And let every soul look to what it has put forth for tomorrow - and fear Allāh. Indeed, Allāh is Aware of what you do" (Al-Hashr:18). This is a reminder to fear Allah and a confirmation of this concept, the concept of fearing Allah. Fearing Allah guarantees the piety of a person, for a fearful person is a pious person. Those who fear Allah, fear His punishment and observe the deeds that save them from His punishment. That makes them obey Allah's orders and steer away from His prohibitions for good. Fearing Allah is the basis of the whole thing. "and fear Allāh. Indeed, Allāh is Aware of what you do". Awareness means accurate knowledge and knowledge of secrets. He says, "Indeed, Allāh is Aware of what you do". He knows all the ins and outs of your secrets and hidden affairs. Allah is Aware of all you do. He has complete knowledge of it. How it was done. When it was done. Whether this deed was done in public and can be seen by other people or if it was done in secret and hidden in one's heart. "It is the same [to Him] concerning you whether one conceals [his] speech or publicizes it and whether one is hidden by night or conspicuous [among others] by day" (Ar-Ra‘d:10). Allah is Knowing of that within the breasts. All deeds that humans do, whether it was hidden in their hearts and secret or if it was done in secret and can be seen like what you do with your hands or see with your eyes. "He knows that which deceives the eyes and what the breasts conceal" (Ghāfir:19). Allah is Aware of it. Every deed that is committed by any of the people's organs, Allah is Aware of it. "Allāh is Aware of what you do".

This is a reminder of this great truth. It is great and more beneficial for servants to know that their Lord sees them and knows about all of their deeds. As Allah ﷻ says, "And, [O Muḥammad], you are not [engaged] in any matter and do not recite

any of the Qur'ān and you [people] do not do any deed except that We are witness over you when you are involved in it..." (Yūnus:61). We, Allah, are present witnesses over you, o servants. Allah is present when you are involved in it. This means that Allah is with you when you start doing your deed, He is with your heart when it beats, with your feet and legs wherever they go. "Have you not considered that Allāh knows what is in the heavens and what is on the earth? There are not three in a private conversation but that He is the fourth of them, nor are there five but that He is the sixth of them - and no less than that and no more except that He is with them [in knowledge] wherever they are. Then He will inform them of what they did, on the Day of Resurrection. Indeed Allāh is, of all things, Knowing" (Al-Mujādalah:7). "Then is He who is a maintainer of every soul, [knowing] what it has earned". This is how Allah is; He is the Maintainer of every soul knowing what it has earned. Every soul either does good or bad and Allah knows what it has earned. He is well-informed of its deeds and nothing of His servants' deeds can be hidden from Him. "and fear Allāh. Indeed, Allāh is Aware of what you do". This is what turns people into good people. As the Prophet ﷺ answered when was asked about Ihsan (being good). He said, "to worship Allah as if you see Him, and if you do not achieve this state of devotion, then (take it for granted that) Allah sees you". Those who worship Allah while knowing that He is aware of all their actions, whether during the night, the day, in public, in front of people, and away from them must respect the Person of Allah and follow His orders. If they know that Allah is the Lord of the heavens and earth who orders them to be obeyed and punishes people for their sins, if they know all of that, there is no doubt that they do good deeds. They try to perfect all of their deeds. The Prophet said, "and if you do not achieve this state of devotion, then (take it for granted that) Allah sees you". Know that Allah sees you and knows about your deeds.

Then, Allah ﷻ says, "And be not like those who forgot Allāh, so He made them forget themselves. Those are the defiantly disobedient" (Al-Hashr:19). This is an explanation from Allah and a prohibition from being like those who forgot Allah. Those who forgot Allah are those who disbelieved in Him, took Him for granted, abandoned Him, and turned their backs to Him. Those who forgot Him did not actually forget Him in every sense of the word. Rather, they neglected, abandoned Him and took Him for granted. They forgot God's place and their place on this earth, they forgot that they were created to worship Him, and that there is a path that they must follow, that there is resurrection after death and an assembly before Him and judgment for their actions. They forgot all of this, they did not prepare for it or think about it. They forgot Allah by neglecting His path and His religion. They paid no heed for that at all, they did not care about it. This is what disbelievers, wrongdoers and disobedient people do. Allah ﷻ says, "so He made them forget themselves". This is Allah's punishment for them. He made them forget themselves, forget to work for themselves, forget to work for salvation. They forgot themselves and started following what does not benefit them and what gets them into the greatest of trouble, which is going to Hell. They did not work to save themselves or to get to Paradise and strive for Allah's Pleasure. They forgot themselves. They forgot to work for themselves and were busy with their worldly labor and desires. This is the worldly life to them, labor and striving after their amusements and desires. "Know that the life of this world is but amusement and diversion and adornment and boasting to one another and competition in increase of wealth and children - like the example of a rain whose [resulting] plant growth pleases the tillers; then it dries and you see it turned yellow; then it becomes [scattered] debris. And in the Hereafter is severe punishment and forgiveness from Allāh and approval..." (Al-Hadīd:20). Disbelievers forgot about this. They forgot about the punishment, the forgiveness and the pleasure of Allah. Therefore, their fate will be extreme punishment. Their fate will be extreme punishment because they already were after their amusement and diversion in this

life. And no matter how hard they labored in this life, it is in fact only amusement and diversions because it has reaping what they sowed. What did they reap? What did disbelievers reap from their labor in this worldly life that they worked for, cared about, and were busy with? They will reap nothing. All of this sent them to Hell and did not enable them to go to Paradise. Therefore, they forgot themselves and did not work. This worldly life is but a trivial thing, a brief time, and little enjoyment. After that, there is an eternal stay in Hell. Allah's consequence is this grave punishment; He made them forget themselves, they did not work to save their souls, to strive for their preservation, to work for the Hereafter, or to work for the eternal stay in Paradise. They forgot about all this. All of those who forgot Allah were given this punishment the moment they forgot about Him. As Allah ﷻ says, "And whoever is blinded from remembrance of the Most Merciful - We appoint for him a devil, and he is to him a companion" (Az-Zukhruf:36) "And indeed, they [i.e., the devils] avert them from the way [of guidance] while they think that they are [rightly] guided" (Az-Zukhruf:37) "Until, when he comes to Us [at Judgement], he says [to his companion], "How I wish there was between me and you the distance between the east and west; and what a wretched companion" (Az-Zukhruf:38) "And never will it benefit you that Day, when you have wronged, that you are [all] sharing in the punishment" (Az-Zukhruf:39).

Those who forgot Allah were given the most severe punishment which is forgetting themselves. Allah did not guide them towards His worship and obedience, to the testimony that "there is no god except for Allah and that Mohammad is His Messenger", or to work for the Hereafter. Their life was lost and when the Day of Resurrection comes, they realize that they have lost everything. They had fun while they could in this life, then the amusement was lost and what remained are the consequences that disbelievers have to bear for their stubbornness and amusement, which is the eternal stay in Hell, Allah forbid. "And be not like those who forgot Allāh, so He made them forget themselves.

Those are the defiantly disobedient" (Al-Hashr:19). Those are whom Allah made forget themselves. "Those are the defiantly disobedient". Disobedience means refusal to obey Allah's orders. Those who refuse to obey Allah and His orders and abandon them are the defiantly disobedient. These defiantly disobedient people were punished through abandonment by Allah. He let them in their disobedience and debauchery. He did not remind them of their fate and resurrection. He left them in their state. As Allah says to the disbelievers, "Indeed, those who disbelieve - it is all the same for them whether you warn them or do not warn them - they will not believe" (Al-Baqarah:6) "Allāh has set a seal upon their hearts and upon their hearing, and over their vision is a veil. And for them is a great punishment" (Al-Baqarah:7). This is what Allah dies to them when they disbelieved in Him.

Then, Allah ﷻ says, "Not equal are the companions of the Fire and the companions of Paradise. The companions of Paradise - they are the attainers [of success]" (Al-Hashr:20). "Not equal are the companions of the Fire and the companions of Paradise..." (Al-Hashr:20). These two are not the same. They do not have the same fate, destiny, or end. There is a huge difference between the two. The companions of Hell are its residents and its owners. They were called the companions of Hell because they owned it, or because they were jailed and unable to leave it. Hell, the Fire of the Hereafter, Allah forbid. They were also called its companions because they will abide eternally therein. As for the companions of Paradise, they are its residents and owners whom Allah gave Paradise to them as an inheritance. They will abide eternally therein without end or interruption. They will have a never-ending bestowal from Allah. How can we compare the two? The state of the companions of Hell, Allah forbid, is unlike the state of the companions of Paradise. The companions of Hell are in never-ending torture in Fire. And the Fire of the Hereafter is seventy times the heat of the fire of this worldly life. As the Prophet said, "The fire of the children of Adam which

they kindle is a seventieth part of the fire of Jahannam." They said, "Messenger of Allah, this fire is certainly enough." He said, "That fire is sixty- nine times greater". This Fire is a siege and an eternal prison that imprisons its companions. May Allah keep them and their torture away from us, for they will be in an eternal prison. "They will not taste therein [any] coolness or drink" (An-Naba':24) "Except scalding water and [foul] purulence" (An-Naba':25). Whenever they call for relief, they will be relieved with severe torture. "And if they call for relief, they will be relieved with water like murky oil, which scalds [their] faces. Wretched is the drink, and evil is the resting place". They will be met with all types of humiliation. Their prayers, screams, pleas, calls for mercy, or any other sound they make will not be heard. There is no hope for them to leave Hell. Once they are sent to Hell, they cannot leave it. They have no hope at all. They cannot hope for intercession, to pay a ransom if they had money, or to break free from this prison. "Indeed, it [i.e., Hellfire] will be closed down upon them" (Al-Humazah:8). Closed, "In extended columns" (Al-Humazah:9). The ones who are appointed to it are harsh and severe. They give no one any room to rest even for a moment. "... over which are [appointed] angels, harsh and severe; they do not disobey Allāh in what He commands them but do what they are commanded" (At-Tahrīm:6). All those in it will be met by deadly torture from everywhere, yet, they do not die. "... And death will come to him from everywhere, but he is not to die. And before him is a massive punishment" (Ibrāhīm:17). They have no hope that this will end at any time. Even if millions of years pass, they will have no hope of escape. "And they will call, "O Mālik, let your Lord put an end to us!" He will say, "Indeed, you will remain" (Az-Zukhruf:77) "We had certainly brought you the truth, but most of you, to the truth, were averse" (Az-Zukhruf:78). The companions of Hell will stay in it eternally without interruptions, Allah forbid. This is the state of the companions of Hell.

As for the state of the companions of Paradise, they are in constant happiness, pleasure, and bliss. Their only occupation is their desires. They have no labor to strive after as they did during their past lives to achieve happiness and bliss. They do not have to worry about anything, they do not have to work for their food and drinks, make their clothes, build their houses, or pave their roads, or work in agriculture. Nothing, They have no work to do and no one labors in Paradise. All they want is present and available. If they desire to labor on something, it will not be like it was in this life. As the Hadith stated, "A man from among the people of Paradise will request Allah to allow him to cultivate the land". He wanted to cultivate the land. It seems that this man was a farmer during his life. He was a believer yet he loved to plant seeds. He wanted to cultivate the land. Allah said to him, "Haven't you got whatever you desire?" Are you not in Paradise and have whatever you desire? What do you want? Do you not have all the trees, the roses, and the flowers you desire? "He will reply, 'yes, but I like to cultivate the land". He loved to work. "Allah will allow him to sow the seeds". He was given seeds to sow. When he plants the seed in the land of Paradise, the Prophet says, "and within seconds the plants will grow and ripen". In a blink of an eye, what he planted will grow and ripen. It will grow in the blink of an eye. Cultivation in Paradise does not need all the labor of this life. In this life, you must cultivate the land, pave it, fertilize it, take care of it, plant the seeds, wait for them to grow, take care of the plants, add pesticides to them, forbid parasites from eating them, irrigate them with a certain amount of water at a certain time, fertilize it, and keep doing all this hard labor to finally harvest their plants.

Paradise does not have labor. No one labors in anything or work. They do not prepare their food, rather it comes to them. They do not have to climb a tree to pick its fruit. Rather, the fruit is at an arm's reach. No, "... and its [fruit] to be picked will be lowered in compliance" (Al-Insān:14). "[They are] reclining on beds whose linings are of silk brocade, and the fruit of the two gardens is hanging

low" (Ar-Rahmān:54). The fruit, the ripe fruit of these two gardens, are hanging low. The fruit comes to them. They do not have to labor. As Allah ﷻ says, "Indeed the companions of Paradise, that Day, will be amused in [joyful] occupation" (Yā-Sīn:55). What is their occupation? He says, "They and their spouses - in shade, reclining on adorned couches" (Yā-Sīn:56). This is what the companions of Paradise do, they are busy with fulfilling their desires. They have pleasure, happiness, bliss, and the Pleasure of Allah. They have all they desire. They live eternally without death. What is their state? This is the state of the companions of Paradise compared to the state of the companions of Hell. Allah says, "Not equal are the companions of the Fire and the companions of Paradise..." (Al-Hashr:20). Allah mentioned the companions of Hell first to give us a lesson. The context of this chapter is to give lessons. Remember this, "Not equal are the companions of the Fire and the companions of Paradise. The companions of Paradise - they are the attainers [of success]" (Al-Hashr:20). We ask Allah to make us among them.

يقول الله ﷻ: {لا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ}[الحشر:20] {لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَرَأَيْتَهُ خَاشِعًا مُتَصَدِّعًا مِنْ خَشْيَةِ اللَّهِ وَتِلْكَ الأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ}[الحشر:21] {هُوَ اللَّهُ الَّذِي لا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ}[الحشر:22] {هُوَ اللَّهُ الَّذِي لا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ}[الحشر:23] {هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي السَّمَوَاتِ وَالأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ}[الحشر:24]

Allah ﷻ says, "Not equal are the companions of the Fire and the companions of Paradise. The companions of Paradise - they are the attainers [of success]" (Al-Hashr:20) "If We had sent down this Qur'ān upon a mountain, you would have seen it humbled and splitting from fear of Allāh. And these examples We present to the people that perhaps they will give thought" (Al-Hashr:21) "He is Allāh, other than whom there is no deity, Knower of the unseen and the witnessed. He is the Entirely Merciful, the Especially Merciful" (Al-Hashr:22) "He is Allāh,

other than whom there is no deity, the Sovereign, the Pure, the Perfection, the Grantor of Security, the Overseer, the Exalted in Might, the Compeller, the Superior. Exalted is Allāh above whatever they associate with Him" (Al-Hashr:23) "He is Allāh, the Creator, the Producer, the Fashioner; to Him belong the best names. Whatever is in the heavens and earth is exalting Him. And He is the Exalted in Might, the Wise" (Al-Hashr:24).

These verses hold great pieces of advice from Allah at the end of this surah, Al-Hashr. First of all, Allah started these pieces of advice at the end of the surah by saying, "O you who have believed, fear Allāh. And let every soul look to what it has put forth for tomorrow - and fear Allāh. Indeed, Allāh is Aware of what you do" (Al-Hashr:18) "And be not like those who forgot Allāh, so He made them forget themselves. Those are the defiantly disobedient" (Al-Hashr:19) "Not equal are the companions of the Fire and the companions of Paradise. The companions of Paradise - they are the attainers [of success]" (Al-Hashr:20).

Then, Allah ﷻ says, "If We had sent down this Qur'ān upon a mountain, you would have seen it humbled and splitting from fear of Allāh. And these examples We present to the people that perhaps they will give thought" (Al-Hashr:21). Allah tells us that this Quran holds all of these orders, prohibitions, advice, promises, and warnings. The Quran has these pieces of advice, this promise, and this warning. Allah's promise is winning, being sent to Paradise, having forgiveness and Allah's Pleasure. The great promise and great victory are for those who followed the path of Allah and walked on His straight line. It also included the warning of severe punishment of Hell in this life and the Hereafter. Allah is both promising and warning His servants of it. Allah gives these grave descriptions of Hell. He says, "O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are [appointed] angels, harsh and severe; they do not disobey Allāh in what He commands them but do what they are commanded" (At-Tahrīm:6). This is the

Hell that Allah warns and promises those who disbelieve with. Allah also says, "Indeed, whoever comes to his Lord as a criminal - indeed, for him is Hell; he will neither die therein nor live" (Tā-ha:74). He also says, "They will have canopies [i.e., layers] of fire above them and below them, canopies. By that Allāh threatens [i.e., warns] His servants. O My servants, then fear Me" (Az-Zumar:16). Allah threatens His servants by giving them a description of what He warns them against. This Quran was sent with the severe warning for those who disobey Allah and with the great promise for those who follow His path. If this Quran was sent down and was recited to a mountain, this deaf mountain would have been humbled and split with the fear of Allah. If Allah gave them these warnings and promises and gave them these orders, these formidable mountains would have been split and crumbled down.

This is rather astonishing. Allah gave humans insight, reason, hearing, and sight, He addressed them in a way they understood and explained everything to them. He also gave them these warnings and promises. He promised the good people many things. However, many of them turned their backs to all of that, abandoned the orders of Allah and did not take Allah's address seriously. They did not take it seriously. Even though they knew it was the truth, they denied it and abandoned it. Allah says, "If We had sent down this Qur'ān upon a mountain, you would have seen it humbled". Humbled and humiliated. "and splitting". Splitting means that its rocks shatter. "from fear of Allāh". From the fear of Allah. Notice how this inanimate object has more reason than humans. There is no doubt that Allah gave these inanimates a form of consciousness. These inanimates have consciousnesses. This was mentioned in many verses. Like this verse, Allah says, "Do you not see [i.e., know] that to Allāh prostrates whoever is in the heavens and whoever is on the earth and the sun, the moon, the stars, the mountains, the trees, the moving creatures and many of the people? But upon many, the punishment has been justified..." (Al-Hajj:18). Allah ﷻ also says, "And there is

not a thing except that it exalts [Allāh] by His praise, but you do not understand their [way of] exalting". The pebbles used to exalt Allah in the hands of the Prophet ﷺ. The Prophet also passed next to Uhud and said, "Uhud is a mountain which loves us and which we love". He gave the mountain the attribute of love. When the Prophet ﷺ climbed it, he was with Abu Bakr, Omar, and Othman. The Mountain shuddered so the Prophet stomped it with his foot and said, "Be firm, O Uhud! For on you, there are no more than a Prophet, a Siddiq and two martyrs". The Prophet used to give sermons leaning on a branch. When he left this branch to give sermons on a pulpit, the branch missed the Prophet and almost split. It then wailed as if it were a mare that got separated from its mother. The Prophet dismounted the pulpit and hugged it and calmed it down until it stopped.

These inanimates have consciousnesses. "That Day, it will report its news" (Az-Zalzalah:4) "Because your Lord has inspired [i.e., commanded] it" (Az-Zalzalah:5). The earth on that Day reports its news "Because your Lord has inspired [i.e., commanded] it" (Az-Zalzalah:5). The Prophet says, "'Every plot of land witnesses that this and that on such and such a day was done upon me". It knows the time, the date, and the person who did this deed. It testifies for the people who did good and bad upon it. The Prophet says about the mu'adhdhin (the one who calls for prayer), "When the mu'adhdhin calls for prayer, everything that is protruding will testify on his behalf on the day of resurrection". Everything that is protruding. Protrusiveness means sticking out of the earth, like a tree that is prominent off the face of the earth or a stone that is sticking out. All of these will testify on his behalf on the Day of Resurrection. They will say that they heard this person's son calling for prayer and that his voice reached this spot. They have consciousness. All inanimates have consciousnesses. Allah tells us that if He addressed this deaf formidable mountain with these words, if these words were addressed to it, if these warnings and promises in the Quran were addressed to this mountain, then it would have immediately been humbled and submitted to

Allah. Its rocks would have split. But disbelieving and criminal people listen to the words of Allah, yet they do not respond for their hearts are harder than rocks. As Allah ﷻ says, "Then your hearts became hardened after that, being like stones or even harder. For indeed, there are stones from which rivers burst forth, and there are some of them that split open and water comes out, and there are some of them that fall down for fear of Allāh..." (Al-Baqarah:74). The stones fall down for fear of Allah, yet disbelievers do not. Disbelievers are not like this. "If We had sent down this Qur'ān upon a mountain, you would have seen it humbled and splitting from fear of Allāh..." (Al-Hashr:21).

Then, Allah ﷻ says, "And these examples We present to the people that perhaps they will give thought". And these examples, these examples that Allah gives about the hardness of the disbelievers. They are harder than the mountains. The mountains are softer than them. If the Quran was addressed to the mountain it would have acted differently than disbelievers. Notice the huge difference between the disbelievers and the rocks. "And these examples We present to the people that perhaps they will give thought". Perhaps, if people were given these examples by Allah, they will give it a thought and think about why they do not learn. About why they do not fear Allah when He is promising and threatening them against disobeying His orders. Why do they not think about this? Every person who is sane and reasonable must know that if Allah threatened them, they should be afraid. "Say, "Indeed I fear, if I should disobey my Lord, the punishment of a tremendous Day" (Al-An'ām:15). These are the words of Allah that He said on behalf of His Prophet. The Prophet said this, "Say, "Indeed I fear, if I should disobey my Lord, the punishment of a tremendous Day" (Al-An'ām:15). Those who disobey Allah and no longer submit to Him are given this severe warning for their actions. Allah tells us that He gave these examples. He says, "And these examples We present to the people that perhaps they will give thought".

Then, in the last three verses, Allah explained some of His attributes to introduce them to His servants and show them that He is worthy of piety, greatness, fear, and reverence. Allah ﷻ says, "He is Allāh" who is addressing us and the One who sent this Quran to His servant and Messenger Mohammad ﷺ. "He is Allāh". This is God's greatest name, Allah. "other than whom there is no deity". Allah is the One God and other than Him there is no deity. He is the only God and other deities are false. Those who appoint themselves are liars and those who appoint others as gods are liars. They are liars and slanderers. "... Grave is the word that comes out of their mouths; they speak not except a lie" (Al-Kahf:5). Those who claimed that Allah had a son, if He had a son then this child would have been a god as well with Allah because a son is the image of his father. "Like father, like son". How can Allah have a son that is not like Him? This son must be like Him. He must be Allah's equal. This is the claim of Christians, they claim that Isa is a god made by God and His oldest son. And also the same as Him, that He does what Allah does, that he creates, provides, gives life, takes it away, and that all the father's attributes are given to His son. May Allah be far raised above what they claim. All those who claimed that Allah had a son claim that both have the same attributes or that the son shares some of God's attributes. Except for the Arab polytheists who claimed that the angels are females that Allah chose, that they are His daughters but they do not share His attributes. They only have some of them. They said, "I am here at Your service, O Allah, I am here at Your service. I am here at Your service, You have no partner. Except for a partner who is yours whom you possesses". You possess him but he does not possess You. The possession is Allah's. All of these are liars, those who lied about Isa, the Jews who lied about Uzair as well. This also includes the lies that Arabs said about the angels. In addition to Pegan nations who glorified some people, Christianity imitated some of the beliefs of pagans. As Allah ﷻ says, "they imitate the saying of those who disbelieved before [them]. May Allāh destroy them; how are they deluded?" The issue of the trinity and that Allah is the third of three was invented

by Christians. They took it from some pagan nations in India. They imitated their trinity and applied it to Isa. They said that Isa is the third of three, which are the father, the son, and what they called the holy spirit. All of them are one. May Allah be far raised above what they say.

All of those who claimed to be a god, or that there is another deity alongside Allah that is worshiped and revered alongside Allah is a liar. They are liars and slanderers. These are but claims that they have no proof or authority over. This also includes those who associated others with Allah, even if they did not give them all of the Lord's attributes, and only some of His rights and considered them a deity. Like those who worshiped idols, trees, etc...They thought that this did them good, that it benefits them. They thought that it brings them good and that they must consider these creatures as gods and must thank them. They dubbed these creatures as deities because they thought that they brought them good and that Allah has put good in them. However, they ought to have thanked the One who created them and formed them. As Allah ﷻ says, "And of His signs are the night and day and the sun and moon". These are some of His signs, "... Do not prostrate to the sun or to the moon, but prostrate to Allāh, who created them, if it should be Him that you worship" (Fussilat:37). The sun is very beneficial, people's lives depend on its heat, light, and the great benefit that it gives to the earth. The moon, as well, has great benefits, some of them are its beauty, rotation around the earth, and helping us mark the months and the years, and the recent discovery that it is the reason for the ebb and flow. It has many benefits. However, the One Who created it must be thanked, not it. We must not thank this creature and consider it a god, rather, we should rather than its Creator. This is the same reasoning those who worship the cows, the trees, and the rivers have. The rivers, cows, and trees were worshiped for their benefits; the cow gives you its milk all your life, they claim that it is better than a mother because the mother only feeds you from her milk for two years but the cow gives you milk all through your life.

However, those who consider the cow a god must worship the One Who created it, formed it, and bestowed it upon them instead. "And the grazing livestock He has created for you; in them is warmth and [numerous] benefits, and from them you eat" (An-Nahl:5) "And for you in them is [the enjoyment of] beauty when you bring them in [for the evening] and when you send them out [to pasture]" (An-Nahl:6) "And they carry your loads to a land you could not have reached except with difficulty to yourselves. Indeed, your Lord is Kind and Merciful" (An-Nahl:7). The One Who created them and bestowed all of these benefits upon them is Allah. So He must be thanked.

The same goes for the fruitful tree and the running river. The running river must not be worshiped. Those who worship the river, and the fruitful trees and prostrate to them must know that they are not deities. Rather, their Creator and Disposer is the Deity. The worst of these people are those who worship what neither benefits nor harms them like idols. Those who worship idols must know that they cannot benefit them or harm them in the first place. It can neither harm nor benefit them. These people are more delusional. They are worse than those who worship cows, the sun, or the moon because at least these people worship something that benefits them. They are, of course, wrongdoers and disbelievers because they did not worship Allah who created them. Those who worship what neither benefits nor harms them are like what Ibraheem said to his father, "... O my father, why do you worship that which does not hear and does not see and will not benefit you at all?" (Maryam:42). How do you worship something that can neither hear nor see? This idol will not benefit you at all. He says to his people, "... Do they hear you when you supplicate?" (Ash-Shu‘arā’:72) "Or do they benefit you, or do they harm?" (Ash-Shu‘arā’:73). What can these idols that you worship do? Can they hear you? Can they benefit you? Can they harm you? They replied with a no. "They said, "But we found our fathers doing thus" (Ash-Shu‘arā’:74). This is their excuse, they found their fathers following these beliefs,

creeds, religions, and traditions, so they decided to follow them. What if their fathers understood nothing, had no reason and no wit, how can a person follow what their fathers followed if they had no wit about them? "Even though their fathers understood nothing, nor were they guided?" However, disbelievers do not respond to this. "other than whom there is no deity". Allah is the true God because He is the Creator of this creation. He is the Lord of the worlds and the One who created all of this, whether we could see it or not, Allah created all of it. All that we can see and notice in the heavens and on earth, in the east, in the north, the seas, the land, the trees, the plants, the birds are all His creation. This is the Creation of Allah and He is its Disposer. "Allāh is the Creator of all things, and He is, over all things, Disposer of affairs" (Az-Zumar:62).

The One who created all of this and created us is the One who deserves to be worshiped. He is the One who deserves to be worshiped for He is the Creator of this creation, all blessings come from Him. He orders and prohibits. He has a Paradise, He has a Hell, and He has a path that He orders us to follow. the ones who follow this path go to Paradise, and the ones who follow another path go to Hell. This is the God that must be worshiped. It is He who should be worshiped in truth in all senses of the word; He should be shown humility, submission, and love. He should be loved for His blessings and favors. He should also be shown humility, submission, and fear of His punishment, for He controls the punishment and the harm. He should also be worshiped with hope for He holds all good in His hands. He is Allah, the One and only deity. The only One Who should be given Divinity is Allah, the Lord of the heavens and earth. All those who claim Divinity besides Him are false. Some worshiped some deities that they thought were loved by Allah, but they took the rights of Allah and gave them to these deities, like those who worshiped the prophets, the messengers, and the angels like Arab polytheists. Some worshiped some humans whom they thought were lived by Allah. Even if these people were loved by Allah, He did not order you to

worship them. Allah made worship for Him alone. If the messenger was loved and respected by Allah and had status, Allah did not elevate him to be His partner. As Allah ﷻ says, "It is not for a human [prophet] that Allāh should give him the Scripture and authority and prophethood and then he would say to the people, "Be servants to me rather than Allāh..." (Āl-'Imrān:79). No messenger who was bestowed prophethood and the Message by Allah would tell people to worship him besides Allah. No, this is impossible. All those who told people to worship them alongside Allah are the greatest of criminals. They are juggernaut and criminals and cannot be a messenger. They could not tell people to worship them as a god and to consider them a god alongside Allah, to prostrate to them and revere them just as people do to Allah, etc. No, this is impossible. As Allah ﷻ says, "Nor could he order you to take the angels and prophets as lords..." (Āl-'Imrān:80). Allah could never order anyone to worship anyone besides Him. He says, "Nor could he order you to take the angels and prophets as lords. Would he order you to disbelieve after you had been Muslims?" (Āl-'Imrān:80). This is impossible.

Allah could only accept worship if it was for Him, "And your Lord has decreed that you worship not except Him". Only Allah should be worshipped. Those who worship others, show humility or submission to them, or gives them any form of worship that Allah made for Himself like sacrificial rites, vows, fear, reverence, prayers, prostration, or bowing, those who take a part of this and gives it to other than Allah are polytheists. If this other asked people to do it, then they are a disbeliever who asked to be considered a god. However, if they were given to them without their consent, they will disown their worshippers. On the Day of Resurrection, they will disown them and say, I did not ask for this, my Lord. Allah says to angels, "Did these [people] used to worship you?" "They will say, "Exalted are You! You, [O Allāh], are our benefactor excluding [i.e., not] them. Rather, they used to worship the jinn; most of them were believers in them"

(Saba':41). Allah will also say to Isa son of Maryam, "... did you say to the people, 'Take me and my mother as deities besides Allāh?'" He will say, "Exalted are You! It was not for me to say that to which I have no right. If I had said it, You would have known it. You know what is within myself, and I do not know what is within Yourself. Indeed, it is You who is Knower of the unseen" (Al-Mā'idah:116) "I said not to them except what You commanded me - to worship Allāh, my Lord and your Lord". This is what Isa said, "... to worship Allāh, my Lord and your Lord. And I was a witness over them as long as I was among them; but when You took me up, You were the Observer over them, and You are, over all things, Witness" (Al-Mā'idah:117) "If You should punish them - indeed they are Your servants; but if You forgive them - indeed it is You who is the Exalted in Might, the Wise" (Al-Mā'idah:118). Allah does not accept a partner. He does not accept a partner in worship. He does not accept this for He is the One and only God. "And your Lord has decreed that you worship not except Him".

Allah describes Himself by saying, "He is Allāh, other than whom there is no deity". There is no true deity in this existence except for Him. All those who claimed to be deities besides Him are false. All those who worshipped and revered others beside Him, and dubbed others as gods besides Him are criminals. They are criminals who should be punished by Allah. "Indeed, you [disbelievers] and what you worship other than Allāh are the firewood of Hell. You will be coming to [enter] it" (Al-Anbiyā':98) "Had these [false deities] been [actual] gods, they would not have come to it, but all are eternal therein" (Al-Anbiyā':99). If these deities were true they would have saved themselves because a God must be a Creator, a Provider, and Powerful. That is why Allah says, "Had there been within them [i.e., the heavens and earth] gods besides Allāh, they both would have been ruined. So exalted is Allāh, Lord of the Throne, above what they describe" (Al-Anbiyā':22). If there were other true gods in this universe or existence besides Allah, then this universe must be ruined for these gods must fight and the one

who wins will be the supreme. This will cause the creation to turn to ruin. As Allah ﷻ says, "Rather, We have brought them the truth, and indeed they are liars" (Al-Mu'minūn:90) "Allāh has not taken any son, nor has there ever been with Him any deity. [If there had been], then each deity would have taken what it created..." (Al-Mu'minūn:91). Every deity would have taken what it had created somewhere else. "and some of them would have [sought to] overcome others. Exalted is Allāh above what they describe [concerning Him]". Allah is the One and the Dominant. He is the One and the only God. Allah, there is no deity except Him. He is the One who subjugated everything, humbled everything, and made everything submit to Him. There is no other god alongside Him. There cannot be another god alongside Him and He would never consent to that. Those who lie and claim that there is another god alongside Allah must be punished by Him and be given the most severe punishment because the greatest crime in this existence is claiming that there is another god alongside Allah that is worshiped as He is or given His rights of Divinity. Allah is the One and only God.

"He is Allāh, other than whom there is no deity, Knower of the unseen and the witnessed. He is the Entirely Merciful, the Especially Merciful" (Al-Hashr:22). Allah described Himself as the One and only Deity. Then, He says that He is the Knower of the unseen and the witnessed; the unseen to the creatures and the witnessed to Creator. All that Allah created has an unseen and a witnessed. The unseen is what they cannot know of. All that a creature does not know is a part of the unseen and all that they know is the witnessed. Also, when it comes to us, all that we can feel, see, hear, and understand is witnessed to us. Beyond that, all that we cannot feel, see, hear, or cannot know is a part of the unseen to us. This can also be applied to all creatures, every creature has things that are unseen and things that are witnessed to them. As for Allah, everything is witnessed by Him. He does not have unseen things. Nothing of His Sovereign escapes His Knowledge, not even a small particle of sand anywhere. All of this is included in

Allah's Knowledge, He knew of them before He even created them. They are included in His Knowledge and never get lost. "And with Him are the keys of the unseen; none knows them except Him. And He knows what is on the land and in the sea. Not a leaf falls". The moment it falls, after it falls, and even before it falls, "... but that He knows it. And no grain is there within the darknesses of the earth and no moist or dry [thing] but that it is [written] in a clear record" (Al-An‘ām:59).

يقول الله ﷻ {هُوَ اللَّهُ الَّذِي لا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ}[الحشر:22] {هُوَ اللَّهُ الَّذِي لا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ}[الحشر:23] {هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي السَّمَوَاتِ وَالأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ}[الحشر:24]

Allah ﷻ says, "He is Allah, besides Whom there is no god, the Knower of the hidden realm and the manifest; He is the All-Merciful, the Bestower of mercy"(Al-Hashr:22), "He is Allah, besides Whom there is no god, the King, the Holy, the Peace(Giver), the Believer, the Overseer, the Almighty, the Irresistible, the Sublime; Highly Exalted is Allah beyond what they associate"(Al-Hashr:23), "He is Allah, the Creator, the Maker, the Designer; His are the Most Beautiful Names. Whatever is in the heavens and the earth highly exalts Him, and He is the Almighty, the All-Wise"(Al-Hashr:24). The last three verses of surah Al-Hashr in the context of preaching with which Allah concluded this surah. These three verses are in the context of demonstrating Allah's names and attributes. The first verse, "He is Allah", the greatest of the Lord's names, Allah. The God whom there is no God but He. "He is Allah", Allah whom there is no God but He. There is no true God in existence but He. And every other god is a false god. "the Knower of the hidden realm and the manifest", what the creation knows and does not know is actually known by Allah. Everything is considered to be manifest to Allah. "He is the All-Merciful, the Bestower of mercy", Whose mercy encompasses all

creatures in terms of creation, provision, and livelihood. Then special mercy over His faithful servants.

"He is Allah, besides Whom there is no god", repeating this meaning because it is the greatest and most honorable fact that Allah is the one and only. "the King", Who possesses all of this dominion, and everything apart from Him is within His possession. He owns its fate, its self, and its life. "Allah is Creator of everything, and He is the Guardian over everything"(Az-Zumar:62), the matter belongs to Him, the universal fatalistic matter. Whatever He wills will be and whatever He doesn't will won't be. In addition to the religious legal matter. "He legislated for you the same religion He enjoined upon Noah, and what We revealed to you", He is the One who judges the servants for all the attributes of possession belonging to Him. The King in the sense that He is the Owner of the matter. That He owns it, is in charge of it, and judges it. Thus, judgment belongs to Him. He holds everyone accountable and gives everyone his rights. "the Holy", the One who is free from all defects and shortages. "the Peace(Giver)", far from every defect. No defect afflicts the Lord, He does not sleep, does not get sick, and does not die. He is the All-Living who does not die and does not oppress and He is the Giver of peace. "the Believer", it was said in the meaning of the Believer that he is the One who does not doubt or wonder, rather, to him, everything is based on knowledge and manifestation. And he is also the One who secures His faithful servants and believes them in the truth they come with. "the Overseer", Ibn Abbas said, means the witness over all of His creation. That is, all of His creation is under His sight, under His command, and under His subjugation. Nothing departs from His obedience because all of His creation submitted to Him willingly and unwillingly. As He says, "Are they, then, seeking a faith other than that of Allah while to Him alone submits whosoever there is in the heavens and the earth, willingly or unwilling..."(Ali-'Imran:83), all of His creation submitted to Him including the heavens, the earth, and the angels. All the worlds submitted

to Allah, as He says, "Then He turned straight to the sky, while it was a smoke, and said to it and to the earth, " Come (to My obedience), both of you, willingly or unwillingly." Both said, " We come willingly."(Fussilat:11), "So He accomplished them as seven skies in two days, and settled in every sky its (due) thing..."(Fussilat:12), Allah is the Overseer of all creation. In the sense that all of His creation is subject to His command. Nothing deviates from His obedience and His command.

"the Almighty", the Almighty whom no one can defeat. Glory in the language of the Arabs is mighty. The Arabs say ((He who is glorified is the superior)). It means that He who is victorious gains dominance. Then He is the Almighty, the Lord. One of the meanings of glory is that He is the Almighty for no one can defeat Him. "the Irresistible", the Irresistible is in the sense of oppression. That He is the Irresistible above His servants, and that whatever He wills will be, and that He established the servants as He willed. No one deviates from His universal fatalistic command. He is the Irresistible Lord in the sense of oppression. The oppressor over all of His creation and servants. "the Sublime", the Sublime, and Sublime is one of His attributes because He is the Sublime against every deficiency and every equal, for He has no equivalent. "Highly Exalted is Allah beyond what they associate", Allah is above all shortages and all defects, and no one can overcome Him, as stated in the hadith, "Pride is my cloak and greatness My robe, and he who competes with Me in respect of either of them I shall cast into Hell-fire". Allah is the Sublime and arrogant Lord. And this is an attribute of perfection, an attribute of perfection for Allah that He is arrogant and Sublime over every shortage, every flaw, and against being challenged and defeated. Highly Exalted is He. Thus, no one can ever defeat Him by harming Him or benefiting Him.

"Highly Exalted is Allah beyond what they associate", from what is mentioned here, these qualities are mentioned, "Highly Exalted is Allah beyond what they

associate", it also reflects upon the meanings that He is the Almighty and the Sublime. Thus, Allah is exalted against what they associate with false gods; against what they associate with Allah of partners. Allah refuses to have a partner, neither in kingship nor in command, for His angels are not partners to Him, but are His servants. And they do not intercede except for those whom He approves. Besides, Allah does not accept mere intercession from anyone, neither from the angels nor from anyone else, unless He accepts that. As in Allah's saying in the words of the Arab polytheists regarding the angels, "And they said, "The Rahman (All-Merciful) has taken to Himself a son". Pure is He. They are but servants, honoured"(Al-Anbya:26), that they are Allah's servants and that Allah honored them. He honored them with His obedience, worship, being close to Him, and establishing them in great and honorable deeds. Like the bearers of His throne, the blowing of the trumpet, the angel entrusted with revelation, referring to Jibril, who is entrusted with rain, and who is entrusted with taking the souls out. These are the angels whom Allah assigned, and one of their greatest deeds is to glorify Allah. "They proclaim His purity night and day, never slackening"(Al-Anbya:20), "And they said, "The Rahman (All-Merciful) has taken to Himself a son". Pure is He. They are but servants, honoured"(Al-Anbya:26), "who never speak before Him..."(Al-Anbya:27), in the sense that they don't speak until he speaks "... and they only act on His command"(Al-Anbya:27), if he commands them, they obey. "He knows what is before them and what is behind them." He knows everything they have done, what they will do, what they are late for work, and what they left behind. "and they do not intercede except for those whom He approves", they do not intercede with Him, and they never offer intercession with Him except for those whom He approves. So, they only intercede for whoever He approves like the faithful servants. When they supplicate for Allah's faithful servants, they say as Allah says, "Those who carry the Throne and those around it exalt their Lord with praise and believe in Him and ask for forgiveness for those who have attained faith: “Our Lord, You have encompassed everything in mercy and

knowledge..."(Ghafir:7), this is what the angels say, "... Our Lord, You have encompassed everything in mercy and knowledge, so forgive those who have repented and followed Your way, and protect them from the punishment of purgatory"(Ghafir:7), "Our Lord, and enter them into the Gardens of Eden which You have promised them—and the righteous among their forefathers and their spouses and their offspring(s) ; indeed, it is You, You(alone), who are the Almighty, the All-Wise"(Ghafir:8), "And shield them from evil deeds, for whomever You shield from evil deeds on that day, You have had mercy on him. And that is the great triumph"(Ghafir:9).

Thus, angels do not intercede except for those whom Allah approves. He says, "... and they do not intercede except for those whom He approves, and they tremble in awe of Him"(Al-Anbya:28), referring to the angels. They tremble due to fearing Him. Trembling is the severity of the fear. "and they tremble in awe of Him". Then He says, "And whoever of them says, “I am a god apart from Him,” We will repay him with Hell; thus We repay the unjust"(Al-Anbya:29), assuming that someone said that I am a god besides Allah. That is, an angel came to someone and appointed himself as a god and called others to worship him; He says, "... We will repay him with Hell; thus We repay the unjust"(Al-Anbya:29), Allah is the One and only and it is not possible for any of the angels to call for the worship of himself. This reflects upon the stupidity of those polytheists who worshiped angels with Allah and made them gods with Allah. They did not say that they create, provide, give life, and cause death, rather, they said that they intercede with Him, and their intercession is accepted in any case. So Allah says that they only intercede for the people of faith, and they do not intercede for the people of disbelief, disobedience, and those disbelievers. They can't intercede for them, then, "Highly Exalted is Allah beyond what they associate", against what they claim to be gods with Allah.

Likewise, "Highly Exalted is Allah beyond what they associate", as for the Christians, they associated Isa with Allah. Highly exalted is He, as He says, "Combat those who do not believe in Allah nor in the Last Day, nor forbid what Allah and His Messenger have forbidden, nor abide by the religion of truth—of those who have been brought the Scripture—until they pay the tribute, by hand, fully humbled"(At-Tawbah:29), "And the Jews said, “Ezra is the son of Allah,” and the Christians said, “The Messiah is the son of Allah.” That is their saying which they utter with their mouths..."(At-Tawbah:30), this is what their tongues say without reasoning, without looking at it, and without knowing it. It is only a saying produced with their mouths. He says, "they emulate the saying of those who denied earlier", that they transmitted this belief from the disbelievers, and it has been proven that they took it from the Hindus, referring to the issue of the Trinity. So they transferred it and attributed it to Isa, Allah's, and His Messenger ﷺ. He says, "they emulate the saying of those who denied earlier. May Allah combat them! How can they be averted(from the truth)?", "They have taken their rabbis and their monks as lords apart from Allah, as well as the Messiah, son of Mary, although they were commanded to worship none but one God; there is no god but He. Highly Exalted is He, high above what they associate(with Him)"(At-Tawbah:31), He said, "There is no god but He", Glory be to Him, exalting Him against what they associate with Allah. That the Jews took Uzair as a deity, the Christians took Christ as their deity and took their rabbis and monks as lords besides Allah. Legislators, lords; lords that are legislators who legislate for them in what is lawful and what is unlawful and they follow them. As in the hadith of Adi Ibn Hatim al-Ta'i when he heard the Prophet reciting while he was still Christian. He entered upon the Prophet ﷺ with a gold cross upon his chest, and the Prophet recited, "They have taken their rabbis and their monks as lords apart from Allah, as well as the Messiah, son of Mary, although they were commanded to worship none but one God; there is no god but He. Highly Exalted is He, high above what they associate(with Him)"(At-Tawbah:31). He said, O Messenger of

God, they did not worship them or we did not worship them. That is, we did not worship the rabbis and monks, so the Prophet said, "O Adi! did not they prohibit what Allah has permitted for you and permit what Allah has prohibited and you obeyed!", that they changed the divine legislation with another legislation from their own. As they claimed that Isa said to Peter, “Build your church on this rock, and whatever you permit on earth, Allah will permit it in heaven, and what you prohibit on earth, Allah prohibits in heaven." That is, permitting and prohibiting belong to humans, belong to Peter, and that Allah only approves what he permits and legislates. Highly exalted is Allah.

He replied, "O Adi! did not they prohibit what Allah has permitted for you and permit what Allah has prohibited and you obeyed! He said, yes! He replied, this is you worshiping them.", this is you worshiping them. "They have taken their rabbis and their monks as lords apart from Allah, as well as the Messiah, son of Mary, although they were commanded to worship none but one God..."(At-Tawbah:31), they have taken those, in the sense that they took legislators. Allah says, "Highly Exalted is Allah beyond what they associate", against what all polytheists associate, which is to make gods with Allah; either gods in the attribute of Allah in terms of creation, sustenance, revival, and death. Or gods with Him in terms of the truth, that they fast for them, prostrate to them, worship them in what is not permissible to be worshiped except for Allah. Or that they gave them Allah's right to legislate because judgment belongs to Him. Allah says, "Highly Exalted is Allah beyond what they associate", He is the Lord who is Almighty, Sublime, the Irresistible, the Overseer whom no one can ever overcome. "Highly Exalted is Allah beyond what they associate", against what they associate with Allah in this way. One of the meanings of Sublime is that He does not accept partnership. It is not acceptable to have a partner with Him when doing any work. And whoever does a work that is not pure for His sake, will be neglected. As it came in the hadith, "I am so self-sufficient that I am in no need

of having an associate. Thus he who does an action for someone else's sake as well as Mine will have that action renounced by Me to him whom he associated with Me", Allah does not need to be involved in worship that is given to Him and given to others at the same time in which a person associates others with Allah. For example, he offers sacrifices to Allah and to someone other than Allah. He offers sacrifices to Allah and to an idol, to Allah and to an angel, to Allah and to the Messenger, or to Allah and those who they glorify. Allah does not accept it. Further, Allah does not accept the deeds of those who seek reputation out of their deeds because he does not seek Allah's pleasure out of doing it. Thus, whoever does a thing for the sake of a good reputation, his deeds won't be accepted. Allah is above accepting such deeds. "Highly Exalted is Allah beyond what they associate", exalting Him against everything associated with Him. Therefore, Allah does not accept but pure faith. He says, "... so worship Allah, devoting religion to Him"(Az-Zumar:2), "Undoubtedly, faithful religion is due to Allah!", Allah does not accept religion, submission, humiliation, and worship except what is devoted for His sake.

Then He says in the last verse, "He is Allah, the Creator, the Maker, the Designer", Allah, with repetition of Allah's name, as Allah is the greatest name to which after that all the names are referred to. Allah is the greatest proper noun that all creation knows Him by this Name. And it also contains the greatest attributes; Allah, because Allah includes all that comes from the attributes. It is included in the meanings of divinity. As long as He is a true God, then He must be a Creator, a Provider, Who gives life and causes death. Allah, the God Who there is no god but He. "He is Allah, the Creator", creation in its two meanings, in the sense of producing out of nothingness into existence, as well as predestination, giving every creature its fate, its value, its description. Thus, Allah is the Creator of everything in terms of producing out of nothingness and giving its attributes and value. "the Maker", the Maker in the sense of the Creator. that

He made the creatures, which is the creation. He is the Maker Who brought forth the creatures, the Originator of creation. He is also in the sense that He is the creator.

"the Creator, the Maker, the Designer", He Who gave each of His creatures its image and being. The Maker with this name of His there are things that cannot be counted by any recorder, nor there is a description that can reflect upon it, nor can any intellect reach it. Allah gave each of these creatures an image that is different from another. There is no human being that is ever identical with another human being, nor is it in all creatures, there is nothing in creation that completely matches the other. For example, there is no orange fruit that is exactly the same as another in all attributes. It is now known that there is no human being completely identical with others, not in atoms, nor in the overall and outward form. "O Man, what deceived you concerning your Noble Lord"(Al-Infitar:6), "Who created you and formed you and proportioned you?"(Al-Infitar:7), "In whatever shape He willed, He assembled you"(Al-Infitar:8), In whatever shape He willed, He assembled you. And Allah assembled every human being in a special image, making every atom special. Man is in the genetic code which carries the special characteristics of him and in every atom of his being in what is called the single-cell. Within this cell, every human being carries in each of his cells his own characteristics, including his blood, his sweat, his skin, his tissues. Each human being has his own tissue. Every created human being has his own tissue. There is no doubt that the Lord’s power and greatness to create this creation is different, and it is one of Allah's signs. The different images of people in this way, Allah is the designer, He is the Creator who brought out creation from nothingness. He who made it, He created it and made it. Likewise, it is He who designed every creature in a completely different way from every other creature.

"He is Allah, the Creator, the Maker, the Designer; His are the Most Beautiful Names", This group of Allah's names was mentioned here. Then Allah said, "His

are the Most Beautiful Names". It came in the hadith, "Verily! Allah has ninety-nine Names concerning which he who retains them in his memory will enter Paradise.", Allah has ninety-nine names, the Prophet said, "Who retains them? retaining them is learning them by heart, and of course, believing in them and knowing them. The Prophet said, “will enter Paradise.” He memorized, learned, and retained the names of Allah. It came in the hadith of Imam al-Tirmidhi regarding retaining these names, as he said ﷺ in his chain of transmission and on the authority of Abu Hurayrah, "He is God than whom there is no god, the Compassionate, the Merciful, the King, the Holy, the Source of Peace, the Preserver of security, the Protector, the Mighty, the Overpowering, the Great in Majesty, the Creator, the Maker, the Fashioner", all of these came in these three verses of Surah Al-Hashr. Then, "the Forgiver, the Dominant", the forgiver who forgives. And forgiveness is to cover the faults of the people of faith, remove their sins, and accept them. He accepts them because He accepts the repentance of the repentant and the covering of their sins and covering their misdeeds. "The Rewarder", the Rewarder which refers to the increase. It means that He rewards His servant, the servant does the little work, so Allah rewards him by thanking him for this work. He rewards him with the great reward of entering Paradise for a small deed. It came in the hadith that a man removed a thorny branch from the road so Allah rewarded him by entering into Paradise. He gave him this reward, which is an eternity in Paradise, in return for doing this small work.

"The Rewarder, the Most High", above His creation upon seven heavens. "the Most Great", no one is greater than Him. Allah is the greatest of all of His creation, the heavens, the earth which are with the All-Merciful hand as a mustard seed in one's hand. "They have not shown Allah His proper reverence—when on the Day of Judgment the ˹whole˺ earth will be in His Grip, and the heavens will be rolled up in His Right Hand. Glorified and Exalted is He above what they associate ˹with Him˺!"(Az-Zumar:67), "the Preserver", over everyone for He

witnesses all of his deeds. "the Sustainer", Who rewards each person according to his deeds. "And Allah has always been a Sustainer for everything", the Sustainer of good for the people of righteousness. And the Sustainer of punishment for the people of criminality. "the Dominant, the Bestower, the Provider, the Decider", the Bestower in the sense of the Giver. The Provider Who gives great provision. The Prophet said, "God's hand is full, undiminished by any expenditure, bountiful night and day. Have you seen what He has expended since He created the heaven and the earth, for what His hand holds has not decreased?", the Decider in the sense of judgment that He Who judges between servants. "the Knower", of all of His creation. "the Withholder", whatever He wills. "the Plentiful Giver", Who expands for whomever He wills. "the Abaser, the Exalter", Allah raises whoever He wills and brings down whoever He wills. "the Honourer, the Humiliator", good belongs to Him, thus, He honors whoever He wills, and humiliate whoever He wills. "the Hearer, the Seer, the Judge, the Just, the Gracious, the Informed, the Clement", Who does not hasten punishment and is patient over harm. "the Incomparably Great, the Forgiving, the Rewarder, the Most High, the Most Great, the Preserver, the Sustainer, the Reckoner, the Majestic, the Generous, the Watcher", over all of His creation. "the Answerer, the Liberal, the Wise, the Loving", the Loving in the sense of loving His faithful servant and being merciful with them for He loves His allies. "the Glorious", the One with glory, high, and supreme. "the Raiser, the Witness, the Real, the Trustee", the Trustee of His creation. "the Strong, the Firm, the Patron, the Praiseworthy, the All-Knowing, the Originator, the Restorer to life, the Giver of life, the Giver of death, the Living, the Eternal, the Self-sufficient, the Grand, the One, the Single, He to whom men repair, the Powerful, the Prevailing, the Advancer, the Delayer, the First, the Last, the Outward, the Inward, the Governor, the Sublime, the Amply Beneficent, the Accepter of Repentance, the Avenger, the Pardoner, the Kindly, the Ruler of the Kingdom, the Lord of Majesty and Splendour, the Equitable", in the sense of just. "the Gatherer, the Independent,

the Enricher, the Depriver, the Harmer, the Benefiter", harm and benefit belong to Him. "the Light, the Guide, the First Cause*, the Enduring, the Inheritor, the Director, the Patient". This is regarding the context provided by Imam al-Tirmidhi in the names of Allah which reached the maximum. There is no limit for good in the names of Allah.

Then He says, "... Whatever is in the heavens and the earth highly exalts Him, and He is the Almighty, the All-Wise"(Al-Hashr:24), highly exalted him. Whatever is in the heavens and the earth highly exalted Him with uttering tongue and condition. All of these beings glorify Allah in condition and the people of faith glorying Allah by saying in including the angels and others. He is the Almighty, the Victor whom none can defeat Him, the Wise who puts every matter in its proper place. These verses are among these great preaching with which this surah, Surah Al-Hashr, was concluded. I ask Allah to benefit us with the wise remembrance that it contains, to grant us the embodiment of the Lord's attributes, to live in its shadows, to purely believe in it, and to act in accordance with it. I ask Allah's forgiveness for me and you from every sin. And praise is to Allah, the Lord of the worlds.

Al-Mumtahanah

بسم الله الرحمن الرحيم، {يَا أَيُّهَا الَّذِينَ آمَنُوا لا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِمْ بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ يُخْرِجُونَ الرَّسُولَ وَإِيَّاكُمْ أَنْ تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ إِنْ كُنتُمْ خَرَجْتُمْ جِهَادًا فِي سَبِيلِي وَابْتِغَاءَ مَرْضَاتِي تُسِرُّونَ إِلَيْهِمْ بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا أَعْلَنتُمْ وَمَنْ يَفْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ}[الممتحنة:1] {إِنْ يَثْقَفُوكُمْ يَكُونُوا لَكُمْ أَعْدَاءً وَيَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ وَأَلْسِنَتَهُمْ بِالسُّوءِ وَوَدُّوا لَوْ تَكْفُرُونَ}[الممتحنة:2] {لَنْ تَنفَعَكُمْ أَرْحَامُكُمْ وَلا أَوْلادُكُمْ يَوْمَ الْقِيَامَةِ يَفْصِلُ بَيْنَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ}[الممتحنة:3]

In the name of Allah, the All-Merciful, the Bestower of mercy, "O you who have attained faith, do not take My enemies and your enemies as guardians, extending love towards them when they have denied what has come to you of the truth, evicting the Messenger and yourselves because you believe in Allah, your Lord—if you have set out to strive in My way and to seek My pleasure. How can you secretly express love towards them while I know better what you have hidden and what you have made public? And whoever of you does that has certainly strayed from the right way"(Al-Mumtahanah:1), "If they encounter you, they are enemies to you and they extend their hands and tongues against you with malice, for they would love that you become deniers"(Al-Mumtahanah:2), "Neither your relatives nor your children will benefit you; on the Day of Resurrection He will decide between you, for Allah is All-Seeing of what you do"(Al-Mumtahanah:3). These verses are the beginning of Surah Al-Mumtahanah. And this surah is a Medinan surah; the people of interpretation mentioned the reason for the revelation of this surah that it was revealed about what Hatib Ibn Abi Balta'ah had done, and it was that he wrote a letter to Quraish informing them that the Prophet determined to initiate a war against them in order to conquer Mecca. The story begins first with the Hudaybiyyah Treaty, the Prophet made a covenant with Quraysh in the sixth year of his migration in what was known as the Treaty of Al-Hudaybiyah. And one of the conditions of this treaty was that whoever wanted from among the Arabs and the Arab tribes to enter into the alliance of Quraysh, he can do so, likewise, whoever wished to enter into the alliance of the Prophet can do so. So Khuza'ah entered into the alliance of the Prophet; their believers and infidels were allies of the Prophet, and their residence was close to Mecca. While Bakr entered into the alliance of Quraysh, then Bakr attacked Khuza'ah and killed

them in the sacred House, thus, this became a violation of the covenant that was between Quraish and the Prophet. Accordingly, the Prophet decided to fight them to support his allies, Khuza'a. Further, the Prophet asked Allah to seal the hearing of Quraish so that they do not hear, and do not know about his invasion of them because the Prophet wanted to surprise them in Mecca and enter it without a fight because if they knew that he would come to them and fight them, they would prepare to fight him back. At this point, battles would take place and this is the Sacred House, the Earth and the Haram.

When the polytheists knew that they betrayed and violated the covenant they tried to find out what the Prophet wanted to do. What is the Prophet's response to their betrayal? And regarding killing Bakr Ibn Wael Khuza'a? To the extent that Abu Sufyan came to Madinah himself and circulated in Madina in order to know and get the news. He could not get any statement or news about the Prophet’s intention to respond to their betrayal. When the Prophet prayed to his Lord with this, to seal their hearing, no news reached them and the Prophet began preparing for their war. Hatib Ibn Abi Balta’ah was not a man from Quraysh but he was close to them. He was an ally of Uthman while his family was in Mecca, and he feared for them, so he wanted to have a hand over Quraysh by telling them the intention of the Prophet. Therefore, they would see that he is one of them, accordingly, they protect his kinship by doing so. So he wrote this letter. On the other hand, Allah informed the Prophet of what Hatib had done, thus, he delegated Ali Ibn Abi Talib, Miqdad Ibn al-Aswad, and al-Zubayr Ibn al-Awwam and told them to go to Rawdat Khakh; a place between Mecca and Medina, after Medina, you will find a lady traveling in a howdah on a camel. She has a

letter. Take the letter from her! Ali Ibn Abi Talib says, as it came in the narration of Imam Ahmad, “So we set out, and our horses ran at full pace", meaning these three horsemen were running with their horses until they reached Rawdat Khakh and saw the lady. The traveling lady and it was said that she was a woman from Quraysh. Ali Ibn Abi Talib said to her, "Take out the letter!" She said, "I have no letter with me. "We have neither lied nor the Messenger of Allah did. Take out the letter or we will strip you of your clothes. That is, either you take the letter out or we will strip you of your clothes”. At this point, she gave them the letter. It was mentioned that she took the letter out of her hair braid. She twisted her hair around it, so she untied her braid and took out the letter. Then, these knights brought it; Ali Ibn Abi Talib, al-Miqdad, and al-Zubayr, to the Prophet. When the letter was read to the Prophet while Omar was present, he said, O Messenger of God! He betrayed Allah and His Messenger. He said to him that Hatib betrayed Allah and His Messenger. This is a betrayal of Allah and His Messenger, so let me strike his neck. So the Prophet ﷺ said to him: “how do you know, O Omar? perhaps Allah looked upon the people of Badr (Badr warriors) and said, 'Do what you want as I have forgiven you".

Hatib Ibn Abi Balta'ah Badri "He is one of those who witnessed (fought in) the Battle of Badr, and when Hatib came to the Prophet, he called him and said to him, "What is this, Hatib? He said, "O Messenger of God! Do not rush in your judgment. By Allah, I did not do this in disbelief nor apostasy from religion". He said that he did not do this because he disbelieved and apostatized from religion, and therefore, he became an ally of the infidels. Rather, as you know, “I am a close man of Quraysh, and I have no kinship to protect my family. And I wanted to take this hand over

them so that they would protect my family." The Prophet said, "He has spoken the truth." Omar said, "Oh, Messenger of God! He betrayed Allah and His Messenger, let me strike his neck." So the Prophet said to him, "how do you know, O Omar? perhaps Allah looked upon the people of Badr (Badr warriors) and said, 'Do what you want as I have forgiven you". Omar cried at that point and said Allah and His Messenger know best. He submitted to the command of Allah and the command of the Messenger in this. Allah revealed these verses in what Hatib did to be a sermon, a preach for the believers and rulings that run until the end of time in that it is not permissible for Muslims to be loyal to the infidels in any form. And that this is a betrayal of Allah and His Messenger.

He says, "O you who have attained faith, do not take My enemies and your enemies as guardians", "O you who have attained faith", a call from Allah to His faithful servants calling them with the attribute of honorable faith because it is the best of attributes. When it is said, "O you who have attained faith", Honor, you who are of such a great attribute. The attribute of belief in Allah leads to happiness, victory, and achieves all good. Likewise, "O you who have attained faith", this is an obligation because "O you who have attained faith"; O you who believe, adhere to the command of Allah. Therefore, it came from the words of Ibn Masoud that if you hear, "O you who have attained faith" then hear it carefully." He says, "hear it carefully" because it is either a command that Allah commands or a prohibition that Allah forbids. That is, after hearing "O you who have attained faith" there will be commands and prohibitions. Allah is the One who commands and you are included in this discourse. You, "O you who have attained faith", are included in this speech, for this is a speech directed

to all believers. "O you who have attained faith, do not take My enemies and your enemies as guardians, extending love towards them", "do not take My enemies and your enemies as guardians", Allah began by Himself to reflect upon the greatness of the matter. That this infidel is an enemy of Allah and is also your enemy as well. This is also a statement that this is your enemy as well, the infidel is your enemy because as long as you are a believer, you are the infidel's enemy. He must be hostile to you no matter what, for every unbeliever in himself is an enemy of the believer because the infidel hates the people of faith. "do not take My enemies and your enemies as guardians", the guardian in the Arabic language is everyone with a relationship between you and him that makes him loyal to you and you are loyal to him. So they call the brother a guardian, the ally is a guardian, the master is a guardian, the slave is a guardian. Further, guardianship includes support because every guardian helps his guardian as the brother supports his brother whether he is the oppressor or the oppressed. The Arabs used to say, “Support your brother whether he is an oppressor or an oppressed person.” Then when the Prophet said, “Support your brother whether he is an oppressor or an oppressed person,” they said, “O Messenger of God! We know how to support him when he is oppressed, but how can we help him while the oppressor? He said by turning him away from oppression. Thus, support, love, affection, help, are all from the meanings of guardianship, do not take them as allies in the sense of loved ones and supporters in which you support them, you love them, and you care for them.

He says, "extending love towards them when they have denied what has come to you of the truth", extending at them. And the meaning of "extending love towards them" is the inclination of the heart. He says "extending" that

you offer it, it is an easy matter for you and you give them this by extending love. "extending love towards them when they have denied what has come to you of the truth", how come while they deny what you believe in of truth? It is a great crime that these infidels committed a great crime, the biggest crime, which is that they disbelieved in what came to you of the truth. That is, they disbelieved in Allah and His messages which came to them with the truth. The people of faith came with the truth with all matters of the unseen and followed the straight path, yet, they disbelieved in that, in the sense that they denied it, rejected it, and disregarded it. This is their greatest crime, so how can this one who disbelieves in the truth that you believe in be made as your guardian? Then, another crime, He says, "evicting the Messenger and yourselves because you believe in Allah, your Lord", Notice! The first crime was that they disbelieved in the truth that the people of faith believed in. Then they evicted the Messenger; they evicted the Messenger and evicted you as well. They evicted you by what they did of torture, insult, and denial that afflicted the Messenger ﷺ and the people of faith besides the great harm. "evicting the Messenger and yourselves", evicting you as well. "because you believe in Allah, your Lord", you committed no crime. That is, there is no crime committed by you except that you believed in Allah, while Allah is your Lord. How can a person not believe in his Lord? Who is his Creator, his Provider, and the one in charge of him? Allah is not a stranger to you, rather, He is your Lord, Creator, Provider, and the one in charge of you! Allah is your Lord, how could they ask you to disbelieve in Allah, your Lord! Your crime, O believers, is that you believed in Allah who is attributed to be your Lord! What is so harmful about believing in the Lord? His Creator? How could he not believe in his Lord! If he does not believe in his Lord, Creator, Provider, the one in charge of him, Who formed and

designed him, this would be a major disregard, a major denial, and major disbelief. The truth you are believing, your faith in Allah, your Lord, is, in their point of view, considered to be a crime. Therefore, they harm you because of this.

Then, He says, "if you have set out to strive in My way and to seek My pleasure", if you really went out to fight for My sake, striving for Allah's sake seeking Allah's pleasure, do not take them as guardians. In the sense that if you are a true believer and you have done this, you went out striving for Allah's sake, so how do you follow the enemy of Allah? He is His enemy, accordingly, he is your enemy. Besides, they evicted the Messenger, then he is hostile to you because you are a believer in your Lord and there is no crime against you with Him except this except that you are a believer. And he is hostile to you for this, so how can you take such a person and make him your guardian? "if you have set out to strive in My way and to seek My pleasure. How can you secretly express love towards them while I know better what you have hidden and what you have made public?", you express secretly. Secret is the opposite of public speaking. This is as when Hatib Ibn Abi Balta'ah sent his letter secretly, he hired this woman for ten dirhams, and gave her this letter and said to her, "deliver it in secret." He wrote the letter, hid it, ordered her to hide it, he went in the middle of the night and under cover and darkness that she went. Further, being a woman, she does not cause any confusion or any doubt. In the sense that if a man from the Muslims at that time or from the polytheists was present with the Muslims and went out of them towards Mecca, this causes suspicion. Yet, this matter does not arouse any doubt or any suspicion, a woman going out to Mecca and she is a random polytheistic woman going out returning to Mecca. It

does not cause any suspicion or any doubt, and no one can know what the matter is. Nevertheless, nothing can ever be hidden from Allah Who is the Knower of His servants' affairs. "How can you secretly express love towards them", this is one of the greatest affections, that he informs them of the coming of the Prophet ﷺ to initiate a war against them. Therefore, he wants to protect them from this danger that has come to them so that they won't be taken by it and fall under the sword of Muslims.

"How can you secretly express love towards them". He says, "while I know better what you have hidden and what you have made public", “I” refers to Allah. "while I know better what you have hidden and what you have made public", what you hide and what you make public, Allah knows it because nothing is hidden from Allah. Then He says, "And whoever of you does that has certainly strayed from the right way", And whoever does it, refers to expressing love to them secretly. To love Allah's enemies and the enemies of the people of faith. "And whoever of you does that", "And whoever" is from the formulas of the generality. That is, whoever does this of you, referring to the believers. "has certainly strayed from the right way", straying is going against the right. And the stray of a thing is its middle. And he who strays from the middle of the road must deviate and depart from it; preferred to stray from the way. And the way refers to Allah's path that leads to Him. This is the path of safety, the straight path, the path of safety that whoever enters and walks in it, the end of it is the paradise of the Lord and His pleasure. This is regarding the one who is loyal to the enemies of Allah and deviated from the right path, Allah's path.

Then, He says, "If they encounter you, they are enemies to you", these infidels to whom you are loyal, do not think and do not meditate to gain any

good from them. Rather, "If they encounter you, they are enemies to you", the meaning of "If they encounter you", is that they arrest you and you fall under their oppression and command. "they are enemies to you", They cannot give up their hatred and their enmity. "they are enemies to you", their hostility appears more because you are under their oppression. "If they encounter you, they are enemies to you and they extend their hands and tongues against you with malice, for they would love that you become deniers"(Al-Mumtahanah:2), extending is expanding, that they extend in insulting and cursing you. "and they extend their hands", with beating, insulting, killing, and their tongues with cursing, humiliation, and all kinds of insults. "If they encounter you, they are enemies to you and they extend their hands and tongues against you with malice..."(Al-Mumtahanah:2), the word "malice" refers to everything that offends you. That is, everything that offends you from killing, beating, torturing you, insulting you, humiliating you, and defaming you. This is when they are more powerful than you and encounter you. "for they would love that you become deniers", at all times, those who disbelieve always want the people of faith to be disbelievers and to get out of the religion "for they would love that you become deniers", always, before they encounter you and without that, their affection and the ultimate wish is that you get out of this religion and to depart you of faith. "for they would love that you become deniers".

Then He says, "Neither your relatives nor your children will benefit you; on the Day of Resurrection He will decide between you, for Allah is All-Seeing of what you do"(Al-Mumtahanah:3), "Neither your relatives", the reason that made Hatib Ibn Abi Balta'ah write this letter to Quraish is his fear for his children, his relatives, and his family in Mecca. And out of his

mercy over them and seeking to protect them, he did so as a mercy to them and to protect them from what the infidels can do because he sees that they have no protection with Quraysh. So he wanted to give them this hand. Yet, disbelieving for the sake of your ties of kinship is considered to be a calamity. You have committed what is more dangerous and more delusional, and you have entered into unbelief in the hope that you will protect your relatives. Thus, you have committed the greatest evil. He says, "Neither your relatives nor your children will benefit you; on the Day of Resurrection"(Al-Mumtahanah:3), if a person gives up his religion for the sake of his children and relatives, this won't help him on the Day of Resurrection. "He will decide between you", deciding is in the sense of judging. Allah will judge between you. Likewise, deciding indicates that each of the infidel and believer will be with his sect and group. As He says, "and you become three classes"(Al-Waqi'ah:7), "the fellows of the rightness; what of the fellows of the rightness!"(Al-Waqi'ah:8), "And the fellows of the ill-omened; what of the fellows of the ill-omened!"(Al-Waqi'ah:9), The people of the right and the people of faith are with each other. Their guardianship here and the link between them is faith. On the other hand, the people of unbelief are with each other, and the believer does not meet with the unbeliever in the Hereafter, no matter what, even if he was his father, or his brother, or his wife they get separated. "So when the Horn is blown, no ties of kinship between them exist on that day, nor do they ask one another"(Al-Mu'minun:101). And the infidel is with his fellow infidel. "Muster all those who were unjust, and their fellows"(As-Saffat:22), their likes. "and whatever they used to worship", "other than Allah, and show them the way to Jahannam"(As-Saffat:23).

So, the people of faith are with each other, even if they differ in terms of their home, tribe, and lineage. Those, despite their differences, are with each other. "Friends, on that day, will become enemies to one another, except the God-fearing"(Az-Zukhruf:67), as for the other infidels, they will be gathered together, and the believers are with each other even if they differ in terms of tribe, origin, and language. He says, "Neither your relatives nor your children will benefit you; on the Day of Resurrection He will decide between you..."(Al-Mumtahanah:3), decide between these and those. "for Allah is All-Seeing of what you do", a promise and a threat from Allah. Know that Allah, O creation, with what you do; All-Seeing of what you do. All-Seeing, seeing all of your works because it is under Allah's sight. He sees it, nothing is hidden from Him. This is one of the sermons, and one of the greatest sermons is that Allah reminds His servants that all their deeds, all their movements, and all their stillnesses are under the hearing and sight of Allah. "Is the One Who is watchful over what every single self has earned…?", "And in whatever condition you are, and whatever portion of the Qur'an you recite therein, and whatever work you (all) do, We are present before you when you are involved in it. And hidden from your Lord is nothing even to the measure of a particle on the earth or in the heavens. And there is nothing smaller or greater that is not there in the clear Book"(Yunus:61), "for Allah is All-Seeing of what you do".

Then, Allah sets forth a parable for the people of faith to follow. He says, "Surely, there has always been an excellent role model for you in Abraham and those with him, when they said to their people, “We disown you and what you worship apart from Allah. We have disbelieved in you, and enmity and hatred have surfaced between us and you forever until you believe in

Allah alone." Except for the words of Abraham to his father, "I will ask forgiveness for you, though I cannot protect you from Allah." "Our Lord, in You we have placed our trust, and to You we have turned penitent, for to You is the destiny"(Al-Mumtahanah:4), He informs that He has set an example and a model for the people of faith. The addressees here are the nation of Muhammad ﷺ that there is an example to be followed, and that is Ibrahim and those who believed with him. He says, "Surely, there has always been an excellent role model for you", an excellent role model for you means a good example. "in Abraham", Allah's Messenger and friend. "and those with him", who believed with him, among which were his wife, Sara and Lot ﷺ. "and those with him, when they said to their people, "We disown you", after attaining faith, Ibrahim and those who followed him said to their people; "people" refers to the group of individuals. "We disown you", we disown is the plural of I disown, and it refers to being far from all participation in sin, in polytheism, and the religion of those. We disown you means that we are far away and outside what you are upon of unbelief and polytheism in Allah. "We disown you and what you worship apart from Allah", of what you worship apart from Allah, referring to their false gods and false worship.

"We have disbelieved in you", disbelief here does not refer to the denial of truth. Rather, we are far from you and there is no connection between us and you, and there is no kinship between us and you. "We have disbelieved in you, and enmity and hatred have surfaced between us and you forever", because disbelieving in falsehood is the right thing to do. As He says, "So whoever denies false masters and attains faith in Allah, then he has truly grasped the firmest handhold", the infidel who disbelieves in falsehood

because this is a lie. Falsehood is a lie, so if he disbelieves in it in the sense that he mentioned that this lie is a lie and denied this lie because it was a lie. Thus, our disbelief in you means that we see that what you are up to is a lie, falsehood, and fabrication, so we reject it and do not want it. We deny this lie. "We have disbelieved in you, and enmity and hatred have surfaced between us and you forever", apparent forever between us and you. We are the people of faith while you are the people of disbelief. "enmity and hatred have surfaced between us and you forever until you believe in Allah alone", that is, limitless. It is not for one day nor two days, not a year or two... No, it is an everlasting enmity unless you believe in Allah, then you will be our brothers. "enmity and hatred have surfaced between us and you forever until you believe in Allah alone". Then, He says, "Except for the words of Abraham to his father, “I will ask forgiveness for you", Allah says, "Surely, there has always been an excellent role model for you in Abraham and those with him", in this; In their disown of their people, except for Ibrahim’s saying to his father, do not imitate this. Ibrahim did this, but he did it for a specific reason, and he asked forgiveness for his father. He says, "Except for the words of Abraham to his father, “I will ask forgiveness for you", do not imitate Ibrahim in this. "though I cannot protect you from Allah.” “Our Lord, in You we have placed our trust, and to You we have turned penitent, for to You is the destiny".

يقول الله ﷻ {قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَآءُ مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحْدَهُ إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَنَّ لَكَ وَمَا أَمْلِكُ لَكَ مِنَ اللَّهِ مِنْ شَيْءٍ رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا وَإِلَيْكَ الْمَصِيرُ}[الممتحنة:4] {رَبَّنَا لا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا وَاغْفِرْ لَنَا رَبَّنَا إِنَّكَ أَنْتَ الْعَزِيزُ

الْحَكِيمُ}[الممتحنة:5] {لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الآخِرَ وَمَن يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ}[الممتحنة:6]

Allah ﷻ says, "Surely, there has always been an excellent role model for you in Abraham and those with him, when they said to their people, “We disown you and what you worship apart from Allah. We have disbelieved in you, and enmity and hatred have surfaced between us and you forever until you believe in Allah alone.” Except for the words of Abraham to his father, “I will ask forgiveness for you, though I cannot protect you from Allah.” “Our Lord, in You we have placed our trust, and to You we have turned penitent, for to You is the destiny."(Al-Mumtahanah:4), "Our Lord, do not make us a means of trial for those who have denied, and forgive us, our Lord; You are indeed the Almighty, the All-Wise"(Al-Mumtahanah:5), "Indeed, there has always been an excellent role model in them for you (and) for anyone who has been putting hope in Allah and(expecting) the Last Day. But whoever turns away—indeed, Allah is the Self-Sufficient, the Praiseworthy"(Al-Mumtahanah:6). He tells His faithful servants whom He commands in this surah not to take His enemy and their enemies as guardians. And it has already been revealed that Surah Al-Mumtahanah was revealed about Hatib Ibn Abi Balta’ah, who sent a letter to Quraysh informing them of the Prophet’s intention to fight them, and he said in what he apologized to the Prophet that he was not from Quraysh, but he was close to them, as he was an ally of Uthman in the pre-Islamic era. Further, he wanted to lend him a hand with the infidels so that they could protect his kinship. And Omar Ibn Al-Khattab knew about the matter, he said, “O, Messenger of God! Let me strike his neck.” He replied, "Allah looked at the

participants of the battle of Badr (with mercy) and said: Do whatever you wish; I have forgiven you".

In this incident, Allah sent down the Qur'an that will be recited until the Day of Resurrection, and a warning that the people of faith befriend the people of unbelief. "O you who have attained faith, do not take My enemies and your enemies as guardians, extending love towards them", Here, Allah set an example for the believers in Ibrahim and those who believed with him, for they were the people of faith in the whole earth; There was no believer other than them. And it was mentioned in the hadith that when Ibrahim came to Egypt and the mighty man of Egypt wanted to take his wife, he said to her, Sarah! Ibrahim says to his wife that there is no believer in the land except me and you, the land of Egypt. When they went to it, he said to her there was no believer in the land except you and me, the witness that there were no believers other than them. None believed in Ibrahim except his nephew; Lot, as He says, "Then Lot believed in him and said, "I am emigrating to my Lord; He is indeed the Almighty, the All-Wise"(Al-'Ankabut:26), then his children after that, and the righteous offspring that Allah has blessed him with, Ismail, Ishaq, and this small group of believers. Allah says that Ibrahim and those with him have left their people when they were in disbelief and that they said to them, "We have disbelieved in you, and enmity and hatred have surfaced between us and you forever". Allah's saying, "Surely, there has always been an excellent role model for you in Abraham", a good example, follow them! Follow Ibrahim and those with him, you believers had a good example in Ibrahim "and those with him, when they said to their people, "We disown you", disowned them due to their disbelief, stubbornness, and distance from Allah. "We disown you and

what you worship apart from Allah. We have disbelieved in you", because denying disbelief is faith. That he disbelieves in it because this is disbelief. Meaning what they do is a lie and falsehood. So rejecting falsehood and untruth is from faith. "and enmity and hatred have surfaced between us and you forever", that is because they are infidels and these are believers, in the sense that there is no limit to that. There is no time limit in which this end, but it is forever. "until you believe in Allah alone", this is the purpose for which they befriend and become guardians. If they believe in Allah alone.

Then He says, "Except for the words of Abraham to his father, “I will ask forgiveness for you", do not follow this example, O believers, because you do not have a good example of Ibrahim when he said to his father, "I will ask forgiveness for you, though I cannot protect you from Allah", if you remain in disbelief, even though he is the Messenger of God, he cannot save his father from the fire. "though I cannot protect you from Allah", I will ask forgiveness for you. And Allah has made it clear that Ibrahim’s forgiveness for his father was on a promise he had promised him, as He says, "And Abraham’s seeking of forgiveness for his father was only due to a promise he had made to him. But when it became evident to him that he was an enemy of Allah, he disowned him. Abraham is most surely kind, clement"(At-Tawbah:114), Allah says to the people of faith, do not follow Ibrahim in his asking for forgiveness for his father, and that is because of asking for forgiveness, He says, "... Peace be upon you; I will ask my Lord to forgive you; indeed, He has always been gracious to me"(Maryam:47), then Allah informed him that his father was a disbeliever; he remained in disbelief and died in disbelief. So it is not permissible for him to ask forgiveness. And Allah’s words were revealed after that to the believers,

"Never would it befit the Prophet and those who have attained faith to ask forgiveness for the polytheists, even if they were near relatives, after it has become evident to them that they are the fellows of purgatory"(At-Tawbah:113), and it does not become clear to them that they are the owners of Hell unless they die in disbelief. As long as he dies in disbelief, he is not called for forgiveness or mercy, because this is inevitable with Allah that the unbeliever who died in disbelief is going to torment him with fire no matter what. And no intercession is ever accepted in him, no matter what the intercession is. He says, "And Abraham's seeking of forgiveness for his father was only due to a promise he had made to him. But when it became evident to him that he was an enemy of Allah, he disowned him. Abraham is most surely kind, clement"(At-Tawbah:114)

The Prophet ﷺ said that no intercession will benefit Ibrahim's father. In the authentic hadith, the hadith of Imam al-Bukhari, the hadith of Abu Hurayrah that the Prophet said, "On the Day of Resurrection Abraham will meet his father Azar whose face will be dark and covered with dust", he meets him in the gathering. "(The Prophet (ﷺ) Abraham will say to him): 'Didn't I tell you not to disobey me? His father will reply: 'Today I will not disobey you". that he now obeys him but the time for apology and the time for repentance is up. "Abraham will say: 'O Lord! You promised me not to disgrace me on the Day of Resurrection; and what will be more disgraceful to me than cursing and dishonoring my father? Then Allah will say (to him):' 'I have forbidden Paradise for the disbelievers." Then he will be addressed, 'O Abraham! Look! What is underneath your feet?' He will look and there he will see a Dhabh (an animal,) blood-stained, which will be caught by the legs and thrown in the (Hell) Fire." A Dhabh is a hyena male. Thus, the

infidel has no intercession for him. Whoever dies in disbelief, then Allah never accepts intercession for him. And it is not permissible for the people of faith to ask forgiveness for him if they know that he has died in disbelief. He says, " Except for the words of Abraham to his father", excluded from being a good example. Then He says, "Surely, there has always been an excellent role model for you in Abraham and those with him", then He says, " Except for the words of Abraham to his father", that is, do not follow this. "I will ask forgiveness for you, though I cannot protect you from Allah", O Lord. "in You we have placed our trust", here, it shows that Ibrahim and those who believed with him placed their trust in Allah in this great matter. And of course in all their affairs, and here is the field of trust because they are in distress from family and people. All people are separated from them and are hostile to them. So here was their submission to Allah and their reliance on Him; that they submitted all their affairs to Allah, He says, "Our Lord, in You we have placed our trust, and to You we have turned penitent", to you, not to anyone else. We turned penitent, meaning we have returned, meaning all our return and repentance is to you. We repent to you from the worship and polytheism of our people. "For to You is the destiny", to you, not to anyone else. He did not say, and fate is yours. Rather, he said, “And to you is this destiny.” Because the fate of all of creation is to Allah. Thus, they submitted their affair to Allah after they separated their families and people. They placed their trust in Allah knowing that the entire destiny is to Allah. A great supplication from Ibrahim ﷺ the friend of the Most Merciful and those who believed with him.

Then from among their prayers, "Our Lord, do not make us a means of trial for those who have denied", Our Lord! Addressing Allah that He is

their Lord first includes an acknowledgment that He is their Creator, that He is in charge of their affairs, and that He is their Master. "Our Lord, do not make us a means of trial for those who have denied", do not make us a trial for those who disbelieve. That is, make us a subject of a trial, in the sense that they tempt us and torture us on account of religion, so we are tempted and we turn away from our religion. Do not make us a trial for them, meaning that they tempt us from our religion with torment, humiliation, and harm, so this will be a trial for them to return to disbelief. Thus, It will be the subject of sedition, or "do not make us a means of trial for those who have denied", a test for them, that if our humiliation and weakness appear in front of these infidels and they do to us what they did, then they will be tempted because they think that they are the ones who are on the truth, and that the people of faith are the ones who are on falsehood when they see their condition in their weakness, poverty, and need, and that they are the people of unbelief in their strength. And with their strength, they will be fascinated by this and tyranny will fill them, and disbelief will fill them. "Our Lord, do not make us a means of trial for those who have denied", it is as if they are praying to Allah to cherish them, to help them, and to save them, so that the infidels know that these are in the guardianship of Allah, and His pleasure. So this let them not be tempted by this matter, and perhaps they will return to faith in Allah. "Our Lord, do not make us a means of trial for those who have denied, and forgive us, our Lord; You are indeed the Almighty, the All-Wise"(Al-Mumtahanah:5), this is from their submission to Allah and their humility. And a statement that they bear their sins, thus, they ask Allah to forgive their sins. "and forgive us", forgiveness is covering and hiding. "and forgive us, our Lord", the greatest thing that a servant obtains from his Lord is to erase his sins, to forgive him, and not have sin

with his Lord. "and forgive us, our Lord", O Lord! "You are indeed the Almighty, the All-Wise", It is you, O our Lord, the Almighty, the victorious, the unbeatable, the wise who puts things in their right place. And their saying of this to the Almighty is because they pray that Allah will not make them a trial for those who disbelieve. This is done by the support of Allah, for Allah is the victor and nothing can defeat Him nor these infidels can. Likewise, He is the Wise Who puts every matter in its proper place. Thus, guidance is placed in its right state, likewise, misguidance. Allah guides whom He wills and leads astray whom He wills. Wisdom belongs to Him. Here, they conclude this supplication by describing Allah as the Almighty, the Victor whom no one can defeat. And they call him by one of the attributes of his might. They pray to Him that He does not make them a trial for those who disbelieve, and the unbelievers are empowered standing against them, they are victorious over them. Therefore, you are Allah Who cannot be defeated by anyone. And this was regarding Ibrahim when they said, "Kill him or burn him". He says, "But Allah saved him from the fire", and says, "So they desired to plot against him, but We made them the lowest"(As-Saffat:98), Allah victor even though he is the only one who is on faith, while his people are empowered by their money, their children, their prestige, and are the dominant ones. Yet, Allah supported and honored him. "Our Lord, do not make us a means of trial for those who have denied, and forgive us, our Lord; You are indeed the Almighty, the All-Wise"(Al-Mumtahanah:5).

Then Allah confirmed this matter when He said, "Surely, there has always been an excellent role model for you in Abraham", a confirmation of this matter. There has always been an excellent role for you, O believers, in

them, in Ibrahim, and those with him. There is a good example, a good example, so follow it! Follow the example of Ibrahim ﷺ and those with him in their patience, in their belief in Allah, and their separation from their people when they remained in disbelief, rather, in their separation from the most special of their families. Ibrahim separated from his father, and he is one of the most special of his family, yet, when he remained in this way, they separated all of them for Allah's sake. "Surely, there has always been an excellent role model". Yet, this is an excellent role model, He says, " for anyone who has been putting hope in Allah and(expecting) the Last Day. But whoever turns away—indeed, Allah is the Self-Sufficient, the Praiseworthy"(Al-Mumtahanah:6), whoever puts his hope in Allah, then all of this becomes easy for him. Parting with family and people is easy because they put their hope in Allah and the Last Day. Hope refers to greed for good. Meaning that he covets, wishes, waits for what Allah has of goodness, and the gift of Allah for this matter. So whoever puts his hope in Allah, he seeks it and knows that He is the Lord, the Mighty, the Strong, then he underestimates this condition and this trial becomes easy for him. Likewise, he hopes for what is with Allah from reward, goodness, Paradise, forgiveness, and acceptance. Then everything that will be lost remains from family, homeland, and people. All this that he will lose is compensated by Allah. Allah tells them this will be a good example, but for those who put their hope in Allah and the Last Day, they put their hope in the Last Day which is the Day of Recompense, the Day of Judgment, the day when the servants return to their Lord, and He rewards every soul for what it has done. Those who put their hope in Allah and the Last Day are the ones who will follow their example and follow this example of Ibrahim and those with him,

Then He says, "But whoever turns away—indeed, Allah is the Self-Sufficient, the Praiseworthy", this is a threat and a promise that whoever turns against Allah's command, whoever he is. Everyone turns against Allah's command such an infidel who is in his arrogance and unbelief, or a believer who believes but in sedition abandons religion and inclined to the infidels, and feared for himself, feared for his homeland, feared for his family, and left loyalty and enmity in Allah. He abandoned the enmity of his family to Allah and left his homeland, so he took over the command of Allah and left his religion for that. And "whoever" includes everyone. "Indeed, Allah is the Self-Sufficient, the Praiseworthy", know that Allah is the Free of need above all creation. Allah is the Free of need above all of His creation; He is self-sufficient from the rest of His creation, and the rest of His creatures. He does not need anything, Allah is the Living and the Subsisting He who rises by Himself, and who establishes for others, all creatures need Him, He is the Eternal Refuge. All creatures stand up to Him, and Allah does not need anything. He does not need a throne, a chair, angels, people, or any of His creation, all creation is in need of Him for their existence, their survival, and their sustenance. While He is Free of need and beyond all creation, He is self-standing "First of all, there was nothing but Allah, and (then He created His Throne). His throne was over the water, He feeds creation but does not eat", He is the Lord who is Free of need in Himself above all His creatures and all His creatures, the Praiseworthy; The Praised One. The Praised One in all His Attributes; in all His Attributes, and all His Names. All praise is due to Him, and no one deserves praise in its most perfect form except Him. The King, the Most Gracious, the Most Merciful, the God, the All-Hearing, the All-Knowing Who has the Most

Beautiful Names and has the lofty Attributes, and who has no deficiency in any way that fits creatures.

He is the Praised one, no one praises Him as He praises Himself, and no one can count His praises in the sense of knowing His bounty, His attributes, His grace, His honor, the truth of His attributes, except Him. Because Allah is the All-Knowing, only Allah knows the truth. However, all of His creatures praise Him in the language of the situation, and the people of faith praise Him in the language of the article. The language of the situation means that all creatures bear witness to His Oneness, that He is its Lord, that He is its God, that He is its Creator, that He is above negligence, imperfection, partners, peers, and equals. All creatures bear witness to this condition, as well as all people of faith testify to this matter. "Allah has borne witness that indeed, there is no god but He, as have the angels and those endowed with knowledge—upholding justice..."(Ali-'Imran:18), "there is not a thing that does not exalt Him with praise, but you do not comprehend their exaltation", "Exalting Him are the seven heavens and the earth and whoever is in them. And there is not a thing that does not exalt Him with praise, but you do not comprehend their exaltation..."(Al-Isra:44), this is the praised Lord. Praised in all His deeds for He does nothing but good. And praise is due to all of His attributes, bounties, and virtues. So whoever turns away from this Lord is the loser. "But whoever turns away—indeed, Allah is the Self-Sufficient, the Praiseworthy", because Allah is free of need of them, and He is the Praised One, the Exalted, the Most High. Who does not need anyone to make up for His deficiency? Highly exalted is He.

Then He says, "Hopefully, Allah will produce love between you and those of them whom you took for enemies, for Allah is All-Powerful, and Allah is Oft-Forgiving, Bestowing of mercy"(Al-Mumtahanah:7), hopefully, is to be hopeful for a future affair in the good. If Allah says, “hopefully", there is no doubt that it will be fulfilled because Allah does not expect anything from anyone other than Him. Thus, Hopefully, there is no doubt that it is true, for if Allah says about himself that hopefully such and such happens, there is no doubt that this is verified because Allah does not hope for something that will or may not happen... No, rather, what Allah willed happens, and what He did not will not. "Hopefully, Allah will produce love between you and those of them whom you took for enemies..."(Al-Mumtahanah:7), this is good tidings from Allah to His faithful servants that He will make love between them and some of those who are now hostile to them from their families, brothers, fathers, and wives. And this is good news that they will return to Islam and return to the religion. Now, in the time of unbelief, they are commanded to disbelieve in them. The brother says to his brother, the son to his father, and the wife to her husband, "We have disbelieved in you, and enmity and hatred have surfaced between us and you forever until you believe in Allah alone". At a time when these are believers and those are infidels. Their relatives are infidels, they must renounce them, and declare their innocence to Allah. Allah gives good news to them in the future that those whom you have disowned them, became enemies, and became allies to your brothers only in God, our Lord transforms the hearts of these and makes them believers.

"Hopefully, Allah will produce love between you and those of them whom you took for enemies..."(Al-Mumtahanah:7), you took for enemies

for the sake of unbelief. They were your enemies due to disbelief, so you made them hostile to this, and they may be among the closest people in lineage, in affection, and Love. Affection is a degree of love, which is pure and refined love. Then He says, "for Allah is All-Powerful", in whatever He wills. He is able to transform the hearts of these infidels to faith, so that they may believe. "and Allah is Oft-Forgiving, Bestowing of mercy", Likewise for a person to be on his disbelief, stubbornness, his longing for Allah, his war against the people of faith, and even killing some of them after that, then Allah would forgive him and guides him to truth, for Allah erases all of this for him. Everything that preceded him of the acts as this disbelief, stubbornness, and obstruction from the path of Allah, Allah will forgive him for them. Allah is All-Forgiving, Merciful with His servants, He accepts the repentance of these repentant people, and the infidelity of the infidel blocks the door and locks it permanently... No; Rather, the door of repentance remains opened to Allah, as it came in the hadith, "Allah, the Exalted, smiles at two men, one of them killed the other and both will enter Jannah.", Allah will smile at them on the Day of Resurrection. This one was an infidel, so he killed this believer for the sake of Allah. The believer will enter Paradise, then Allah will forgive the unbeliever who will believe, then will enter Paradise. Further, both of them will enter, this one and that one. This one and his killer will enter Paradise, Allah will smile at them, for Allah is able to transform the hearts of these infidels to faith after their hardness in unbelief and their stubbornness. However, you were commanded to be enemies with them and separate them, yet, Allah turns their hearts to faith and they convert and after that, they become your brothers in religion. Further, many of those who fought Allah and His Messenger in Mecca was the most stubborn infidels to the Prophet. Besides, Allah then turned the

hearts of those who fought him in Mecca to faith and they believed, thus, they became of the sincere and the purest of the believers.

"Hopefully, Allah will produce love between you and those of them whom you took for enemies, for Allah is All-Powerful, and Allah is Oft-Forgiving, Bestowing of mercy"(Al-Mumtahanah:7), Allah mentioned here these attributes of Him that are appropriate at this point because converting a person from unbelief to faith requires power and Allah is the Omnipotent over this. So this change and alteration in this matter are from His actions and then He is the Forgiving, Most Merciful Who forgives those who have converted from unbelief to faith. As the Prophet ﷺ said to Amr Ibn Al-Aas, "Do you not know, 'Amr, that Islam demolishes what preceded it". The hadith of Amr Ibn Al-Aas in Muslim that when he came and Allah entered faith into his heart, while Amr was a warrior and stubborn one against Allah and His Messenger before this. He caught his hand, so he said to him, What is the matter with you, Amr? I replied, “I want to make a condition.” He asked, “What condition do you make? That I should receive forgiveness. That my condition is that Allah forgives my sins. The Prophet said, "Do you not know, 'Amr, that Islam demolishes what preceded it, that the Hijra demolishes what preceded it, and the Pilgrimage demolishes what preceded it?". Demolishing is cut off from the original. That Allah, by Islam, cuts off the original sin of disbelief that preceded. So he enters Islam, and there is no evil for him. This is from His mercy. "for Allah is All-Powerful, and Allah is Oft-Forgiving, Bestowing of mercy".

يقول الله ﷻ {عَسَى اللَّهُ أَنْ يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ عَادَيْتُمْ مِنْهُمْ مَوَدَّةً وَاللَّهُ قَدِيرٌ وَاللَّهُ غَفُورٌ رَحِيمٌ}[الممتحنة:7] {لا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ}[الممتحنة:8] {إِنَّمَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي

الدِّينِ وَأَخْرَجُوكُمْ مِنْ دِيَارِكُمْ وَظَاهَرُوا عَلَى إِخْرَاجِكُمْ أَنْ تَوَلَّوْهُمْ وَمَنْ يَتَوَلَّهُمْ فَأُوْلَئِكَ هُمُ الظَّالِمُونَ}[الممتحنة:9]

Allah ﷻ says, "Hopefully, Allah will produce love between you and those of them whom you took for enemies, for Allah is All-Powerful, and Allah is Oft-Forgiving, Bestowing of mercy"(Al-Mumtahanah:7), "Allah does not forbid you from those who have neither combated you over religion nor evicted you from your homes—that you deal with them very kindly and equitably. Indeed, Allah loves the equitable"(Al-Mumtahanah:8), "Rather, Allah forbids you from those who combated you over religion and evicted you from your homes and backed up(your enemies) in your eviction. And whoever takes them as guardians—those are the unjust"(Al-Mumtahanah:9). After Allah forbade His faithful servants to take His enemy and their enemies as allies and set an example for them of Ibrahim and those with him. He says, "Surely, there has always been an excellent role model for you in Abraham and those with him, when they said to their people, “We disown you and what you worship apart from Allah. We have disbelieved in you, and enmity and hatred have surfaced between us and you forever until you believe in Allah alone.” Except for the words of Abraham to his father, “I will ask forgiveness for you..."(Al-Mumtahanah:4), because it was Ibrahim‘s call for the sake of his father when he said to him, “I will ask forgiveness for you.” He said that it was about a promise he had made to him. He says, "And Abraham’s seeking of forgiveness for his father was only due to a promise he had made to him. But when it became evident to him that he was an enemy of Allah, he disowned him. Abraham is most surely kind, clement"(At-Tawbah:114), Allah made Ibrahim ﷺ and those with him an example of the believers in their separation from their families

in religion, He says, "Indeed, there has always been an excellent role model in them for you (and) for anyone who has been putting hope in Allah and(expecting) the Last Day. But whoever turns away..."(Al-Mumtahanah:6), regarding obedience to Allah and His command to be loyal and enmity for the sake of Allah. "Indeed, Allah is the Self-Sufficient, the Praiseworthy", against them and everything else; the Praised One and the Praiseworthy.

Then He says, "Hopefully, Allah will produce love between you and those of them whom you took for enemies, for Allah is All-Powerful, and Allah is Oft-Forgiving, Bestowing of mercy"(Al-Mumtahanah:7), when Allah says "hopefully", it indicates confirmation. And it was that many of these polytheists who used to act stubbornly with Allah and His Messenger in addition to the warriors who fought them. When they entered the religion they became friends, brothers, and loved ones of the believers. "Hopefully, Allah will produce love between you and those of them whom you took for enemies..."(Al-Mumtahanah:7), whom you took for enemies for the sake of Allah. "love", by turning into Islam. "for Allah is All-Powerful", because the servants' hearts belong to Him and He turns it the way He wills. "and Allah is Oft-Forgiving, Bestowing of mercy", Generous Forgiving for He forgives those. We mentioned in the previous episode the hadith of Amr Ibn Al-Aas which is an example in such a verse for he was a stubborn warrior against Allah and His Messenger. Then, Allah made faith be in his heart, along with a huge group of people, like Khalid Ibn Al-Walid, and Ikrimah Ibn Abi Jahl; a great group and they adopted the religion. They adopted Islam before the conquest of Mecca. Amr Ibn Al-Aas says, “Allah let Islam go into in my heart, and I pledged allegiance to the Prophet.” I said, O

Messenger of God! stretch out your hand so that I may pledge allegiance to you. He says, When the Messenger of God extended his hand, I held his hand. The Prophet said to me, What is the matter with you, Amr? I said, I have a condition O Messenger of God. He said, What is your condition? I replied, “That I should receive forgiveness. The Prophet ﷺ said, "Do you not know, 'Amr, that Islam demolishes what preceded it, that the Hijra demolishes what preceded it, and the Pilgrimage demolishes what preceded it?" And demolishing is cutting off from the origin. it means that everything that has preceded from the polytheist and the infidel in the state of his disbelief and polytheism before he entered Islam, Allah erases it from him, as soon as he enters and witnesses that there is no god but Allah and that Muhammad is the Messenger of God. By his entry into Islam, Allah removes from him all his crimes and his previous trials, even if there is an insult to Allah or His messages, hostility, or killing of the believers; Allah will forgive him over this as soon as he enters Islam. This is a great matter! "for Allah is All-Powerful, and Allah is Oft-Forgiving, Bestowing of mercy", this is due to His forgiveness and mercy. In fact, it came in the hadith that Allah "Allah, the Exalted, smiles at two men, one of them killed the other and both will enter Jannah." And the Prophet explained this and said, "This is an infidel, so he kills a believing man, and the believer enters Paradise, then Allah will repent to His infidel killer and enters Islam, accordingly, he enters Paradise. Thus, the two of them have entered Paradise, and among them are those who killed the other, but this is the mercy of Allah to be granted to whom Allah wills. "for Allah is All-Powerful, and Allah is Oft-Forgiving, Bestowing of mercy".

Then, He says, "Allah does not forbid you from those who have neither combated you over religion", about their guardianship and affection. The infidels who did not fight you on the basis of religion, fighting religion, not a personal fight for the sake of a worldly matter. Rather, it is the one who is hostile to Allah who fights the people of Islam for Islam. He fights them for religion because they are believers, thus, this is an infidel, this is an enemy of Allah, and an enemy of His messages, and this must be antagonized for the sake of Allah. Allah says, "Allah does not forbid you", regarding this love and guardianship. "from those who have neither combated you over religion", people who did not fight you over religion. "nor evicted you from your homes", even if they were infidels. "that you deal with them very kindly and equitably", despite their unbelief, but they dealt with kindness. Kindness is a kind of goodness. And to act equitably with them in justice. Be fair with them in all your judgments. "Indeed, Allah loves the equitable", the just, the people of justice, and it came in the hadith of the two Sahihs, the hadith of Asma bint Abi Bakr As-Siddiq, "My mother, who is ill-disposed to Islam, has come to visit me." Her mother left Mecca for Medina and came to visit her while infidel. She was against Islam, she said, a polytheist against Islam, and she does not want to enter Islam and remains an unbeliever. "Shall I maintain relations with her? He (ﷺ) replied, "Yes, maintain relations with your mother." He commanded her to maintain the relationship with her taking into account that she is with the infidels and she lives in Mecca, but this is because she is her mother and because she is not involved in the war. Thus, the Prophet ﷺ commanded her to maintain the relationship with her. And the command of Allah came to keep a relationship with the parents and have mercy on them even with their unbelief. As He says, "And if they force you to ascribe to Him partners about

whom you have no knowledge, do not obey them. And be with them in this world, with due fairness..."(Luqman:15), "Allah does not forbid you from those who have neither combated you over religion nor evicted you from your homes—that you deal with them very kindly and equitably. Indeed, Allah loves the equitable"(Al-Mumtahanah:8).

"Rather, Allah forbids you from those who combated you over religion", "Rather" with restriction. Allah forbids you from being kinds to those, "who combated you over religion" because those who fought the people of faith in the religion and are Allah's enemies and the enemies of the people of Islam. So they must be taken as enemies even if he is his father, or the son, or someone else, and that is why some of the Companions killed his father and his brother for the sake of Allah. Allah forbade them from taking them as guardians, He says, "O you who have attained faith, do not ally yourselves with your fathers and your brethren if they prefer denial over faith, and whoever of you allies himself with them—then those1are the unjust"(At-Tawbah:23). This is an enemy. He says, "Rather, Allah forbids you from those who combated you over religion and evicted you from your homes and backed up(your enemies) in your eviction..."(Al-Mumtahanah:9), they committed this crime and evicted the people of Islam from their homes, as did the polytheists in Mecca with the Muslims. "and backed up(your enemies) in your eviction", backed up, supported others to evict you if there is someone who is supporting them, as some of the tribes supported Quraysh in this as Bakr who was an ally, and supported Quraysh in evicting the Muslims from their homes. "and backed up(your enemies) in your eviction", backing up is supporting. "And whoever takes them as guardians", this is the prohibition of Allah that you support them with anything that falls under

the categories of this guardianship from helping them, loving them, supporting them, revealing the secrets of Muslims to them, and backing them up. "And whoever takes them as guardians—those are the unjust", with this, Allah concluded this verse. "Whoever" indicates generality. "Takes them as guardians", takes those infidels who have this characteristic as guardians, who fight Allah and His Messenger, and those who committed these crimes with the Muslims from evicting them from their homes, they supported their eviction. Whoever takes them as guardian, He says, "those are the unjust", those are the unjust, with this sentence that reflects upon the nominal predicate sentence. Meaning the truly unjust. This is the unjust. If there is injustice, then this is the true injustice. "those are the unjust".

Then He says, "O you who have attained faith, when believing women come to you immigrating, test them; Allah knows better about their faith. And if you find them to be faithful, do not send them back to the deniers; they are not lawful for them nor are they lawful for them. But give them what they have spent. And no sin is committed by you if you marry them, provided you give them their compensation. And do not hold on to ties with unbelieving women, but demand what you have spent and let them demand what they have spent. This is Allah's judgment—He judges among you, for Allah is All-Knowing, All-Wise"(Al-Mumtahanah:10), the contract and reconciliation that was between the Prophet and Quraish, the Treaty of Hudaybiyyah, which was in the sixth year of the Prophet's migration ﷺ neglected the issue of women and stipulated the issue of men. It states that whoever came to the Prophet from Quraish as Muslim from among the Muslims who were in Quraysh, the Prophet should turn him back. So they stipulated that the Prophet should turn him back to them, and they said: As

for the one who came to us from you, a Muslim who turned against Islam and then joined the infidels, we will not turn him back. This was one of the harsh conditions that made many companions fidget and hate the whole contract. Rather, Al-Ahnaf Ibn Qais said, “I almost rejected the Messenger of God's command on the day of the incident of Abu Jandal", and that is because when Abu Jandal came with his shackles and said to the Muslims: I ran away from the infidels, and so-and-so, so-and-so…, so his father said, "O Muhammad, I agreed with you before this came to you! I must take him!" The Prophet begged him and said to him, “Leave him to me.” He told him, “We have not signed yet.” He said to him, “There is no contract between you and me if you do not do this.” The Prophet said to him, “Leave him to me.” He said, "No! I will not leave him." Then, when the Prophet turned Abu Jandal to the infidels and his father took him, Sohail Ibn Amr, who was the one who signed the contract with the Prophet, and he was the one who negotiated with the Prophet in the matter of peace, the Muslims became angry and got very furious. They said, "How can we be satisfied with the humiliation in our religion?" How can we be satisfied that whoever comes to us seeking protection from us and our brothers, a Muslim from our brothers, how do we return him to the infidels to torture him again? In this, we mentioned that Al-Ahnaf Ibn Qais one of the kindest people saying, "O people, Blame (the hollowness) of your views about your religion. By God, if I could turn down the order of the Messenger of Allah (ﷺ) on the day of Abu Jandal, I would." And 'Umar said what he did regarding this matter.

The peace treaty did not mention the status of women, then when some women began to migrate from Mecca to Muslims in Medina, the matter became different. Is it possible and reasonable for them to turn the women

back to them? When a man is turned back to the infidels, they beat him, and torture him. A man is tortured, beaten, imprisoned, but a woman fled with her religion to Allah and His Messenger, how will she be returned? The Muslims said that we can't turn back a woman. A woman seeks help from us, and she goes out from Mecca to Madinah, and then we return her, we cannot do this. And the polytheists wanted to obligate Muslims with this and that the status of women is like that of men, so Allah revealed in this matter a Qur'an that is recited and clarifies that the rule of women is different from the rule of men in this matter and that what they stipulated was for men. As for women, they have another ruling which Allah demonstrated in this. And He is the one Who judged between Muslims and the infidels regarding what is required of him to rule on this issue. First of all, He says, "O you who have attained faith, when believing women come to you immigrating, test them". Any believing woman who comes as an emigrant for the sake of Allah must be tested, so test them. Test them whether her coming and fleeing from the infidels to the Muslims is for the sake of Allah, His Messenger, and faith? Or did she flee for another purpose? to marry a man, to get out of her husband's frame, to get out of her home, fleeing from her father. Is it fleeing for the sake of Allah or fleeing for another purpose? So, first of all, they must be tested whether she is a true believer or fleeing while infidel? Her Islam and faith must be tested. He says, "test them".

Then He says, "Allah knows better about their faith", true faith is only known by Allah. Muslims judge the appearance of the matter from whoever pronounces the two testimonies, who does the outward deeds of Islam, but does the reality of the hearts include the truth? When he testified that there is no god but Allah and that Muhammad is the Messenger of God. Is there

honesty in it? Truthful to Allah or not, for this is only known to the Knower of the unseen. He said Allah is the one Who best knows about your faith. Then He says, "And if you find them to be faithful", according to the condition and appearance. That you find them with certainty. "And if you find them to be faithful, do not send them back to the deniers", it is not permissible to turn these fleeing women to infidels again. "they are not lawful for them nor are they lawful for them", this woman who left her husband; This husband is an infidel. It is not permissible for this believing woman to remain this infidel's wife, "They are not" referring to the believing women. "Lawful", that is, this wife is not permissible for them, for these infidels. "nor are they", referring to their infidel husbands. "lawful for them", it is not permissible for the believing women to marry from them and stay with them. Then He says, "But give them what they have spent", give them, give the infidels what they spent. This infidel husband takes the dowry that he spent, takes what he spent on her so-and-so, takes what he gave her of gold, and whatever else he gave her. He takes it back and gets compensated with the alimony that he spent on this woman. He says, "But give them what they have spent", give the infidels what they spent on their wives, those who fled from them and came to the Muslims, then He says, "And no sin is committed by you if you marry them, provided you give them their compensation", no sin is committed, there is no blame if you marry them O Muslims. They get married to this woman, knowing that she had left her husband in Mecca, and separated from him. Then she can marry a Muslim after that. He says, "And no sin is committed by you if you marry them", that you marry them. "provided you give them their compensation", they should not say, by Allah, that this marriage dowry must be given to her. They should not say that as long as she fled to the Muslims without a dowry,

then, she should marry any Muslim without a dowry... No, rather, she must marry and have her guardian; As if she is betrothed and also given her dowry. "And no sin is committed by you if you marry them, provided you give them their compensation", their compensation is their dowry and expenditure.

Then He says, "And do not hold on to ties with unbelieving women". On the other hand, it is also not permissible for a believer to have an infidel woman on the religion of the polytheists with him in his house. So the believers were commanded while they were in Medina that whoever had an infidel wife and she lived with him in Medina must leave her. He says, "And do not hold on to ties with unbelieving women", unbelieving women are the plural of the unbelieving woman. Holding on to ties means to remain as the believing man's wife. Rather, she must be separated from him and break this marriage. Then He says, "but demand what you have spent", demand what you spent from the infidels when this infidel wife and infidel woman from among the Muslims go to the infidels, the demand of them! Ask the infidels for what you spent on this wife who went out and went to the infidels. "but demand what you have spent and let them demand what they have spent", likewise, the infidels ask the people of faith for what they spent. Thus, there would be an implementation of this peace. That is, so-and-so came to you, this woman left her husband, her husband spent such and such on her, pay us. And the same applies to the infidels. "and let them demand what they have spent". Then He says, "This is Allah’s judgment—He judges among you", this is, this is Allah's judgment revealed from above seven heavens with justice. It is the just judgment with which Allah is even to the infidels. Yet, Allah commands the believers to implement these conditions and

contracts that they made with them in a manner that does not compromise their material rights, nor does it waste the rights of Muslims either. It's a great matter. "This is Allah's judgment—He judges among you", He judges between you, between Muslims and the infidels in this about which they differed regarding the application of these conditions. The conditions of the Hudaybiyah Peace Treaty regarding women. "for Allah is All-Knowing, All-Wise", Allah is All-Knowing of all things. All-Wise, He puts things in the right place, see how, in this judgment, Allah placed every matter in its proper place. "for Allah is All-Knowing, All-Wise".

Then He says, "And if any of your wives should go over to the deniers and then you punish(them in retaliation), then give those whose wives have gone away the equivalent of what they had spent. And be mindful of Allah in whom you are believers"(Al-Mumtahanah:11), "And if any of your wives should go over to the deniers", some of the believers' wives are in disbelief and they fled to the infidels and the infidels did not pay what the Muslims spent on this wife, and you wanted to punish the infidels because they did not pay and did not give you the dowry of these infidels who fled from the Muslims to the infidels. You wanted to punish them, He says, "then give those whose wives have gone away the equivalent of what they had spent", whose wives are gone like what they spent. They are given the like of what they spent of the money that is due to the infidels, so it is like something of a set-off. If it is obligatory for them for the believing wives who fled to the believers, then this is transferred. Instead of what is given to the infidels, it will be given to these believers, in exchange for the dowry and the alimony that they spent on their wives who went out from them to the infidels. "And if any of your wives should go over to the deniers and then you punish(them

in retaliation)", that is, you punish these wives and those infidels. "then give those whose wives have gone away the equivalent of what they had spent", then He says, "And be mindful of Allah", fear Him. "in whom you are believers", be mindful of Allah, O believers. "And be mindful of Allah in whom you are believers", fearing Allah here is because these are matters of rights and overlap between duty and right. That is, Allah commands us to be mindful of Him even with the infidel. And the meaning of being mindful is to fear Him because mindfulness is about protection. You say, “I feared this matter in the sense that I took protection from it, and Allah is feared and should be protected from His wrath and punishment because He will be held accountable for the sin, and His punishment is severe. Thus, every reasonable and mindful person should fear Him. As He says, "And be mindful of Me, O people of understanding", be mindful of Me, fear Me. O people of understanding, O he who has a heart and a mind that fears Allah because He punishes over sin. If there is someone who violates His order, he will be subject to His punishment, if he leaves the framework of this sin that he committed. Sin is every violation of the divine command, or of whom Allah commanded to be obeyed. Thus, violating Allah's command is a sin, whether in the small or the great. As well as violating Allah's order by obeying him is a sin. Anyone who violates the divine command remains subject to punishment, subject to the punishment of the Lord.

A person cannot establish protection from Allah's punishment except by fearing and obeying Him. This fear leads him to believe in Allah, to do what Allah commands, and to abstain from what Allah forbade because this is the comprehensive name for the meaning of worship. Allah created us to worship Him. Do what Allah commands you to do and abstain from what

Allah forbade. Believe what Allah tells you, all of this is from the meaning of mindfulness. And the meaning of mindfulness includes benevolence, as the Prophet ﷺ said when he was asked about benevolence, he said, "Ihsan is to worship Allah as if you see Him, and if you do not achieve this state of devotion, then (take it for granted that) Allah sees you". He says here, "And be mindful of Allah in whom you are believers", Allah should be feared. He describes Himself and says, "in whom you are believers", this is an indication of all of His attributes because Allah introduced the believers of His attributes. "Allah in whom you are believers", He is Allah, the Lord, the Most Gracious, the Most Merciful, the Strong, the Mighty, the Victor, the Arrogant, with all His Names and with all His Attributes. He says to them, "Allah in whom you are believers", Who introduced you to Himself. Be mindful of Him and fear Him.

Then, He says, "O Prophet, if believing women come to you pledging allegiance to you that they will not associate anything with Allah, nor steal, nor fornicate, nor kill their children, nor commit perjury as to parenthood, nor disobey you in anything righteous—then accept their allegiance and ask Allah's forgiveness for them; indeed, Allah is Oft-Forgiving, Bestowing of mercy"(Al-Mumtahanah:12), "O you who have attained faith, do not take for guardians people upon whom is Allah's wrath—they have indeed despaired of the Hereafter as the deniers have despaired of the fellows of the graves"(Al-Mumtahanah:13), these verses are called the pledge of allegiance to women, in which Allah commanded the Prophet ﷺ that he pledge allegiance to women on these conditions.

يقول الله ﷻ {يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ عَلَى أَنْ لا يُشْرِكْنَ بِاللَّهِ شَيْئًا وَلا يَسْرِقْنَ وَلا يَزْنِينَ وَلا يَقْتُلْنَ أَوْلادَهُنَّ وَلا يَأْتِينَ بِبُهْتَانٍ يَفْتَرِينَهُ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلا يَعْصِينَكَ فِي مَعْرُوفٍ

فَبَايِعْهُنَّ وَاسْتَغْفِرْ لَهُنَّ اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ}[الممتحنة:12] {يَا أَيُّهَا الَّذِينَ آمَنُوا لا تَتَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ قَدْ يَئِسُوا مِنَ الآخِرَةِ كَمَا يَئِسَ الْكُفَّارُ مِنْ أَصْحَابِ الْقُبُورِ}[الممتحنة:13]

Allah ﷻ says, "O Prophet, if believing women come to you pledging allegiance to you that they will not associate anything with Allah, nor steal, nor fornicate, nor kill their children, nor commit perjury as to parenthood, nor disobey you in anything righteous—then accept their allegiance and ask Allah's forgiveness for them; indeed, Allah is Oft-Forgiving, Bestowing of mercy"(Al-Mumtahanah:12), "O you who have attained faith, do not take for guardians people upon whom is Allah's wrath—they have indeed despaired of the Hereafter as the deniers have despaired of the fellows of the graves"(Al-Mumtahanah:13). These two verses are the conclusion of Surah Al-Mumtahanah and it was mentioned that this is a Medinan surah. Its verses were due to the incident of Hatib Ibn Abi Balta'ah, the one who informed Quraish of the Prophet's intention to invade them, and this is in the conquest. Allah informed His Messenger, then, the Prophet ﷺ sent some companions to get the letter that Hatib wrote. Allah revealed these verses that state that it is neither necessary nor permissible for the believers to befriend the infidels. He says, "O you who have attained faith, do not take My enemies and your enemies as guardians, extending love towards them when they have denied what has come to you of the truth, evicting the Messenger and yourselves because you believe in Allah, your Lord—if you have set out to strive in My way and to seek My pleasure. How can you secretly express love towards them while I know better what you have hidden and what you have made public? And whoever of you does that has certainly strayed from the right way"(Al-Mumtahanah:1).

Then, Allah demonstrated the reality of these infidels in the permanent hostility as long as they are infidels. He says, "If they encounter you, they are enemies to you and they extend their hands and tongues against you with malice, for they would love that you become deniers"(Al-Mumtahanah:2). Then, on the Day of Resurrection, He says, "Neither your relatives nor your children will benefit you; on the Day of Resurrection He will decide between you, for Allah is All-Seeing of what you do"(Al-Mumtahanah:3). Then, Allah set an example of Ibrahim and those with him for the Muslims who separated from their people and adhered to the truth. They say to their people, "We disown you and what you worship apart from Allah. We have disbelieved in you, and enmity and hatred have surfaced between us and you forever until you believe in Allah alone", after Allah set this parable, the verses came about the people who were migrating from the infidels to the Prophet which was not included in the text in the covenant that was between the Messenger and Quraish. The covenant of the Prophet with the Quraysh states that whoever came to the Prophet from the Quraish or Mecca as a believer, he would turn him back to them, and those who came to them were Muslims, fleeing to them and an apostate to the religion of the infidels, they do not turn him back. And this was one of the most difficult conditions. Yet, it was not stipulated for women. Then, women from those who believed in Allah came, they left their husbands, they left their fathers in Mecca and they came to Medina. and the Muslims said, "We will not turn these women back." And Allah sent down verses in which Allah judges this judgment. He says, "O you who have attained faith, when believing women come to you immigrating, test them", whether they are believers or not? Test them, "Allah knows better about their faith. And if you find them to be faithful, do not send them back to the deniers; they are not lawful for them nor are they

lawful for them. But give them what they have spent. And no sin is committed by you if you marry them, provided you give them their compensation. And do not hold on to ties with unbelieving women", if a Muslim has an infidel woman as his wife, he must let her go. Either she believes or leaves. He says, "And do not hold on to ties with unbelieving women, but demand what you have spent", from the infidels. Ask them what you have spent when your wives go to the infidels, then take the dowry from them. And let them ask as well. He says, "but demand what you have spent and let them demand what they have spent", that is, the infidels take from you the dowries that they gave to their wives from whom they fled as believing women to the people of Islam. He says, "but give them", referring to the infidels. "what they have spent. And no sin is committed by you if you marry them", referring to these women. "provided you give them their compensation. And do not hold on to ties with unbelieving women, but demand what you have spent and let them demand what they have spent. This is Allah's judgment—He judges among you, for Allah is All-Knowing, All-Wise". Then He says, "And if any of your wives should go over to the deniers", in the sense that they went to the infidels, "and then you punish(them in retaliation)", the infidels refused to pay you what you spent on these wives. "then give those whose wives have gone away", from the people of faith. "the equivalent of what they had spent. And be mindful of Allah in whom you are believers".

Then, Allah says at the end of this surah, "O Prophet, if believing women come to you pledging allegiance to you that they will not associate anything with Allah, nor steal, nor fornicate", this is the verse in which Allah commanded His Messenger to pledge allegiance to women for these

matters. And the pledge of allegiance is a deal, an exchange. So, they pledge allegiance on these terms; They abide by these conditions. And the Prophet takes the pledge of allegiance to Allah and the reward of fulfilling it is His Paradise, His Pleasure, and His Forgiveness. The Prophet used to pledge allegiance to women with these conditions that came in this verse. He would sometimes pledge allegiance to them during the Eid prayer. He used to pledge allegiance to every woman who comes to pledge allegiance to him, and likewise, he used to test the believing women who came as immigrants. Leaving their husbands or their homes in Mecca to Medina. The Prophet would test them with this pledge. He pledges allegiance to them on these conditions, if they accept it, this means that they are believers. And it was stated that the Prophet ﷺ as came in the Hadith of Aisha, the mother of the believers, "reached (the rows of) the women. Then he recited: 'O Prophet! When believing women come to you to take the oath of allegiance that they will not worship anything other than Allah, will not steal, will not commit illegal sexual intercourse, will not kill their children, and will not utter slander, intentionally forging falsehood (by making illegal children belonging to their husbands)'....(60.12) Having finished, he said, 'Do you agree to that? When one of them acknowledged this condition he said to her, “I have made a covenant with you." The Prophet did not take the pledge of allegiance with a deal of hand, but he used to pledge allegiance to them in words ﷺ. As in the hadith of the two Sahih, Aisha said, "by Allah he never touched the hand of any women (i.e. never shook hands with them) while taking the pledge of allegiance", from what is not permissible for him. "and he never took their pledge of allegiance except by his words (only)." He used to recite the verse and ask whether they accept it? If they accept, then this is a pledge.

"O Prophet", a speech from Allah to His Messenger ﷺ, the Prophet, the informer. Our Messenger is the one who is informed by Allah of news alone. Allah chooses from the nation one person and that is the Prophet, he is the one informed of His messages. His revelation is not sent down to everyone but to the Prophet. This is the one who reports from Allah. "O Prophet", a speech to our Prophet Muhammad ﷺ. "if believing women come to you pledging allegiance to you that they will not associate anything with Allah", this is the first condition of the pledge of allegiance, not to associate others with Allah. And this was mentioned first because this is the greatest condition and the greatest of issues, and it is the basis of everything, that they should not associate anything with Allah. It means to worship Allah without associating anything with Him. This is a comprehensive term that includes the rejection of each partner of Allah no matter who this partner is. Humans have taken various deities that they worship besides Allah from stone, trees, idols, rivers, and all these creatures, humans, and so on. "not associate anything with Allah", it means that they worship only Allah and have no partner. And they testify to Him of the Oneness, and that He, only, is worthy of worship. "not associate anything with Allah", anything at all. He says, "nor steal", stealing is stealing someone else's money in secret. For women, it is taking someone else's money. As for if she takes the husband's money without his knowledge, but for the expense of her children, then this is not stealing, as it is in the hadith of Abu Sufyan's wife who is Hind Bint Utbah, that she asked the Prophet and he said, "O Allah's Messenger (ﷺ)! Abu Sufyan is a miser so is it sinful of me to feed our children from his property? Allah's Messenger (ﷺ) said, "No except if you take for your needs what is just and reasonable." The meaning of her question is that Abu Sufyan, who is her husband, said, "is a miser man." And the meaning of

“miser” is that he is stingy. And she said, “Is it sinful of me to feed our children from his property?" without his knowledge, to spend on myself and my children from his money without him knowing this because he is a miserly man and does not spend the alimony that is obligatory for her and her children. So the Prophet said to her, “Eat and your children in a reasonable manner. It means that you and your children act reasonably. The reasonable is against the prohibited.

The reasonable refers to what is well-known among the people is that in which Allah commanded husbands to provide for their wives. "The wealthy one shall spend according to his means", as long as it is neither extravagant nor wasteful. Then this is not included. "Nor steal", stealing is taking from the money of others. But if she takes it for herself in this way, then this is not included, God willing, in the meaning of steal. "nor steal, nor fornicate", fornicate is known. This forbids fornicate. Of course, these matters are undoubtedly commanded by monotheism. Stealing is forbidden, and fornication is forbidden, by the divine discourse for everyone, and the pledge of allegiance is only a take and a treaty to do these things. It is one of the forms of the affirmation of this matter, otherwise, every believer is commanded to worship only Allah. He is commanded by Allah with the divine speech and the prophet’s address to everyone not to steal or commit fornication. When the covenant is taken as well, this is a confirmation of the matter, and the Prophet has many pledges, allegiance to men, and allegiance to women. And this one is a pledge of allegiance to women. The Prophet used to pledge allegiance to men as well, as in the hadith of Obadah of Ibn al-Samit in the two Sahih that the Prophet said to them; to men, "Swear allegiance to me on the basis that you will not associate anything with God,

or steal, or commit fornication", till the end of the hadith. Then said, "If any of you fulfills his promise, God will undertake his reward but if anyone perpetrates any of these things and is punished for it in this world, it will be an atonement for him". He said, "Whoever among you fulfills this promise? That is, whoever of you fulfills this covenant, his reward is with Allah. I do not give him the reward because in the pledge of allegiance the Prophet is the one who is pledged allegiance, yet, he pledges allegiance to Allah "Indeed, those who pledge allegiance to you are actually pledging allegiance to Allah", so the Prophet takes the pledge to his Lord. He said, "If any of you fulfills his promise, God will undertake his reward but if anyone perpetrates any of these things and is punished for it in this world, it will be an atonement for him.", Whoever afflicts any of these things that are forbidden and is punished for it in this world, it is an atonement This is evidence that the limits are atonements "If, however, anyone perpetrates any of those things and God conceals it regarding him, the matter lies in God's hands; if He wishes He will forgive him, and if He wishes He will punish him.", but if any of these things befall and Allah conceals it. It was not known, it was not raised to the sultan, he did not take punishment in this world, then his matter belongs to Allah, if He wills, He will punish him, and if He wills He will pardon him.

The fulfillment of the pledge, He says, "nor steal, nor fornicate, nor kill their children", the killing of children is either done after birth, as the Arabs used to do with female infanticide in particular. Or her killing of children and offspring for fear of poverty, as well as their killing of children after initiation while fetuses. Killing the fetus might be done as some women may do by throwing themselves from a high place, putting something heavy on

her stomach, carrying a heavy object, or taking medicine and the like to kill the fetus. All of these are from killing. "nor kill their children", neither before birth nor after. "nor kill their children, nor commit perjury as to parenthood", This was interpreted as the son of fornication, for a woman to bring her husband's house and to her husband who is not of his children. If she commits fornication, becomes pregnant, and conceals this matter, this newborn will become slanderous; slandered, she slandered him and claimed that he was the son of this husband who was born on his bed and the guardian of his son. This is the greatest of these falsehoods. And the verse is general because "commit perjury as to parenthood" means with a lie, and the great lie is called slander because it fades, and fading is silence and confusion due to the severity of the lie. Thus, it is called fabrication. "nor commit perjury as to parenthood", create it. "nor disobey you in anything righteous", because if the Prophet commands, he commands with Allah's command. "It is not for any believing man or believing woman, when Allah and His Messenger have decreed a command, to have a choice in their affair..."(Al-Ahzab:36), if the Prophet said to a man, "Divorce your wife, or marry this woman, or do not do this matter, or leave this money, or leave this house", then this is his command and must be obeyed.

It is not permissible to disobey the Prophet's order. He says, "nor disobey you in anything righteous", the Prophet used to order the women what Allah commanded him to do. He commanded them as well and took allegiance from them in this as in the hadith of Umm Attia. She said: Shall we not mourn? Umm Atiyah says that the Prophet recited to them and said, "nor disobey you in anything righteous", And he said, “Do not mourn,” and he forbade them from tearing the clothes and slapping the cheeks. And he said,

“I am innocent of every woman who wails and shaves her head. When he said that they should not mourn, there was a woman present who grabbed her hand and said no, so-and-so made me happy, so I must reward her. She made her happy in the sense that she wept and mourned in grief when some relatives of hers died. She says, so I went to these people and made them happy until he died. As if it was a debt, then she came and pledged allegiance to the Prophet. She said that none of us fulfilled our pledge to the Messenger of God except this woman and another group of women. Including the lack of wailing. In the sense that they adhered to this and remained until death without doing it. Wailing is one of the things that Islam came to forbid, even though the Prophet had told that it remains present in the nation, he said "Among my people there are three characteristics belonging to the pre-Islamic period which they do not abandon: boasting of high rank, reviling other people’s genealogies, and wailing.", boasting of high rank and the person among us is proud of his lineage. And wailing the dead is one of the things that Islam forbids, yet, it remains in this nation, and only so few people deviate from this matter. The important thing is that Allah commanded His Messenger to take the pledge of allegiance in what he takes on women. "nor disobey you in anything righteous", what the Prophet ﷺ commands, they must obey. He said "in anything righteous" because the Prophet won't command anything except in righteousness. It was said that the restriction here "in anything righteous" is to demonstrate that there is no obedience except in the righteous so that others learn that there is no obedience except in the righteous. As the Prophet said, "obedience is required only in what is good", this is for everyone who commands others, like a prince over his flock, a man over his family, and a special prince likewise over those who are commanded. The Prophet said, "obedience is

required only in what is good", no one has been commanded by Allah to be obeyed except with good. If he commands what is good, he is obeyed, if he does not command what is good, then he is not obeyed. As the Prophet ﷺ said about those whose ruler ordered them to enter Hell when he was angry with them. He said: I am not your ruler, and the Prophet commanded you to obey him. They said yes. He said: So light a fire and enter it. He commanded them to enter, and they said, “We shall not enter.” Some of them said, “We shall not enter.” Some of them wanted to respond. The Prophet said regarding those who wanted to respond, "If they had entered it (the fire) they would never have come out of it, for obedience is required only in what is good", the obedience to the ruler is in good, and the Prophet said, "A creature is not to be obeyed when it involves disobedience to the "Creator."

As if Allah's saying, "nor disobey you in anything righteous", if this condition is a condition for the Messenger ﷺ and this restriction, this indicates that it includes others as well. Otherwise, the Prophet ﷺ does not order anything but good, and the Prophet can never order something wrong. It is infallible to order something wrong, and that Allah commanded that the Prophet be obeyed absolutely and that it is not permissible for a believing man or a believing woman to have the choice when Allah and His Messenger decide a matter. Rather, he must obey Allah's command and the command of his Messenger. He said that if you recite this to them and are satisfied with it, He says, "then accept their allegiance", the Prophet used to ask them, do you accept this? They would say, yes. Then, this indicates an establishment of the pledge with the Prophet ﷺ. "then accept their allegiance and ask Allah’s forgiveness for them", a great command for the Messenger to ask Allah's forgiveness for them. This is, first of all, an explanation of the

merit of the Prophet’s forgiveness ﷺ for the believing men and women, and that his supplication is a great way to attain the forgiveness and pleasure of the Lord. As Allah says, "So know that there is no god but Allah, and ask forgiveness for your misdeed, and for believing men and believing women. For Allah knows your moving about and your dwelling"(Muhammad:19). And He says, "... And had they, after having wronged themselves, come to you and sought forgiveness from Allah and the Messenger sought forgiveness for them, they would have certainly found Allah most-relenting, very-merciful"(An-Nisa:64). He says, reflecting upon some Bedouins, "And among the Bedouins there are those who take what they spend as a penalty and they look forward to the cycles of time to turn against you. Upon those is the evil cycle. And Allah is All-Hearing, All-Knowing"(At-Tawbah:98). Then He says, "And among the Bedouins there are others who believe in Allah and in the Last Day and take what they spend as a source of nearness to Allah and of prayers from the Messenger. It is indeed a source of nearness for them..."(At-Tawbah:99), take what they spend and prayers from the Messenger as a source of nearness to Allah. Allah says, "It is indeed a source of nearness for them", prayers from the Messenger are a great source of nearness to Allah for the Messenger prayers be upon one of the believers to whom he supplicated. Thus, the Prophet's supplication is great.

"and ask Allah’s forgiveness for them", this is a statement of Allah's mercy to His faithful servants. And He commanded the Prophet to ask forgiveness for the believing women and good tidings to them if the Prophet sought forgiveness for them and urged them to enter into this pledge of allegiance with the Messenger. So if they fall short in any of this, then there is the supplication of the Prophet. And the Prophet would comfort the

women and say, “As far as you are able." This means that this pledge of allegiance is the most deserving of what it contains in what you are able to. Allah does not burden a soul beyond its capacity. "and ask Allah’s forgiveness for them; indeed, Allah is Oft-Forgiving, Bestowing of mercy", Allah is forgiving. Allah concluded this verse with a statement of His forgiveness and mercy, forgiving a lot for the sins of His servants. So, even if he committed his servants to this pledge of allegiance, he would adhere to it and perform it. The Prophet, as we mentioned, takes this pledge of allegiance to men and women. But whoever falls short in any of this, Allah is forgiving. Forgiving a lot, merciful, He is very merciful to His faithful servants, and from their mercy is to ease their wrong deeds and to forgive their sins.

Then He says, "O you who have attained faith, do not take for guardians people upon whom is Allah’s wrath—they have indeed despaired of the Hereafter as the deniers have despaired of the fellows of the graves"(Al-Mumtahanah:13), a great verse with which Allah ends this surah, which is a surah that is a paradox between the people of faith and the people of unbelief. And if they were from their family and relatives. "O you who have attained faith", a speech from Allah ﷻ, the Wise, the Lord, the Possessor of the dominion. "O you who have attained faith", He addresses His faithful servants, describing them as such, the description of faith, which is the highest and noblest of descriptions. And the best of deeds that convey Allah's pleasure and paradise, as well as urging and obligating that as long as you have this characteristic, abide by what Allah commands you to do so that you may be at this description, and at this contract that you made with Allah. It is a contract of faith. "O you who have attained faith, do not take

for guardians people upon whom is Allah’s wrath", do not take for guardians, taking guardian is to have guardianship. People, people. "upon whom is Allah’s wrath", Allah describes these people who are the infidels "upon whom is Allah’s wrath". And Allah is angry with the unbeliever. The infidel is upon His wrath and anger while alive and after death. The person upon whom Allah's wrath and anger are within His vengeance and torment; How do you take this as guardian? How do you make him a loved one, guardian, supporter while upon Allah's wrath? Then, guardianship was misplaced and made guardianship with those whom Allah hates. And there is no doubt that the one who loves someone whom Allah hates is also hated by Allah and joins him. He will join those whom Allah hates. As He says, "O you who have attained faith, do not take the Jews and the Christians as allies; some of them are allies of one another. And whoever of you allies himself with them is indeed one of them..."(Al-Ma'idah:51), So Allah makes the one who takes the hated as guardians the same way that Allah hates him and moves him from the name of faith to the name of unbelief. To the names of those to whom he joined.

"O you who have attained faith, do not take for guardians people upon whom is Allah’s wrath", referring to the infidels whom Allah is angry with. "they have indeed despaired of the Hereafter", describe these infidels as despairing of the Hereafter. Despairing of the Hereafter, from the mercy of Allah in terms of their condition. That their condition is in a state of despair of the Hereafter, and consequently, there is no salvation for them and no victory for them with Allah, or they are "they have indeed despaired of the Hereafter", it means that these people have no hope in the Hereafter and do not work for it. The Hereafter is the Home of stability, and the Home of

abode, so what is greater protection than this? So, how would you make this blind person who forgot the hereafter and became desperate and left it as your guardian? "as the deniers have despaired of the fellows of the graves", the fellows of the graves, that is the infidels are described as the fellows of the graves who despaired after they witnessed the facts that they have no mercy from Allah. Or "they have indeed despaired of the Hereafter", it describes, "... they have indeed despaired of the Hereafter as the deniers have despaired of the fellows of the graves"(Al-Mumtahanah:13), that they should return to them, for the living infidels have despaired that they could return to them, or that they come back to life a second time. They know that whoever dies, there is no return to him and he has no life again. These blind people in this way despair of the mercy of Allah. How do they take those who despair of Allah's mercy as guardians? How could you take them as guardians? This verse contains a great preach for the people of faith to be taken care of and that they have become believers in terms of the guardianship of Allah. If they befriend the enemies of Allah who Allah is angry with, then they will enter with those upon Allah's wrath. I ask Allah to make us adhere to our religion and to make us from His people and guardians. We take guardians and enemies for His sake.

With this, this great Surah ends. We ask Allah to forgive our sins, repent to Him, turn to Him, and seek refuge in Him. Praise is to Allah, the Lord of the Worlds, at the beginning and the end. And peace be upon His servant and messenger Mohammad. We ask Allah to make it beneficial to Muslims in the east and west of the earth, and to make this a treasure for us on the Day of Resurrection.

As-Saf

بسم الله الرحمن الرحيم:{سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ}[الصف:1] {يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لا تَفْعَلُونَ}[الصف:2] {كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لا تَفْعَلُونَ}[الصف:3] {إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَأَنَّهُمْ بُنْيَانٌ مَرْصُوصٌ}[الصف:4] {وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَا قَوْمِ لِمَ تُؤْذُونَنِي وَقَدْ تَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ وَاللَّهُ لا يَهْدِي الْقَوْمَ الْفَاسِقِينَ}[الصف:5] {وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَاةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُبِينٌ}[الصف:6] {وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ الْكَذِبَ وَهُوَ يُدْعَى إِلَى الإِسْلامِ وَاللَّهُ لا يَهْدِي الْقَوْمَ الظَّالِمِينَ}[الصف:7]

In the Name of Allah, the Most Compassionate, Most Merciful, "Whatever is in the heavens and whatever is in the earth has been highly exalting Allah, and He is the Almighty, the All-Wise"(As-Saf:1), "O you who have attained faith, why do you say what you do not do?"(As-Saf:2), "It is most loathsome to Allah that you say what you do not do"(As-Saf:3), "Indeed, Allah loves those who combat in His way, lining up in ranks as though they were a compact structure"(As-Saf:4), "And recall when Moses said to his people, “O my people, why do you hurt me, though you know that I am Allah’s Messenger to you?” And when they swerved, Allah caused their hearts to swerve, for Allah does not guide the defiantly disobedient people"(As-Saf:5), "And recall when Jesus, son of Mary, said, “O Children of Israel, I am Allah’s Messenger to you, confirming what preceded me of the Torah and a bearer of glad tidings of a messenger who comes after me, whose name is Ahmad.” Yet when he came to them with evident proofs, they said, “This is evident sorcery"(As-Saf:6), "And who is more unjust than one who fabricated lies against Allah when he was being invited to Islam? Thus Allah does not guide the unjust people"(As-Saf:7). The surah of As-Saf is a Medinan surah and it is one of the praises surahs because it started by the exaltation of whatever is in the heavens and earth. He says, "Whatever is in the

heavens and whatever is in the earth has been highly exalting Allah, and He is the Almighty, the All-Wise"(As-Saf:1). praise is exaltation and exclusion. Exalting Allah means acknowledging that He is free from every defect and shortage. The first thing Allah is exalted from is the equal, the like, the peer, the wife, and the child. Allah has no equal, nor similar, nor an equal, and accordingly, He has no child because if He had a child, he would be equal to his father and he would be his kinship. Allah is greatly above that, Allah is the One and only, the Individual who begot no one nor was He begotten, and never has there been to Him anyone equivalent. This is the lineage of Allah; this is Allah. "Say, "The truth is: Allah is One"(Al-Ikhlas:1), "Allah is Besought of all, needing none"(Al-Ikhlas:2), "He begot no one nor was He begotten"(Al-Ikhlas:3), "And equal to Him has never been any one"(Al-Ikhlas:4).

Whoever attributes something from this to Allah has insulted and humiliated Allah. And in the hadith, "the son of Adam reviled Me and he had no right to do so. As for his reviling Me, it is his saying that Allah has taken a son, but I am Allah, the One, the Self-Sufficient Master." This is the greatest word in denial to say that Allah has a child. "... Massive is the word that comes out of their mouths! They say nothing but a lie!"(Al-Kahf:5), "And they say, 'The Rahman (All-Merciful) has taken to Himself a son"(Maryam:88), "You have come up, indeed, with something so abominable"(Maryam:89), "You have come up, indeed, with something so abominable that the heavens are about to explode therewith and the earth to burst and the mountains to fall down crumbling"(Maryam:90), "for they have ascribed a son to the Raman (All-Merciful)"(Maryam:91), "while it is not befitting for the Rahman (All-Merciful) to have a son"(Maryam:92), "There is none in the heavens and the earth, but bound to come to the Rahman (All-Merciful) as a salve"(Maryam:93), "He has fully encompassed them and precisely calculated their numbers"(Maryam:94), "and each one of them is bound to come to Him on the Day of Judgment, all alone"(Maryam:95). This is the first that Allah

is exalted from. Exalting Allah against peers, partners, likes, children, wives, equals, and examples. "The like of Him has nothing like him, and He is the All-Hearing, the All-Seeing". Then He exalted from all defects that fit created beings. The creature is subject to imperfection. Every creature created by Allah is not perfect in all respects, rather, has an imperfection. So he knows and is ignorant. Each creature knows something and is ignorant of another. Allah is the One who encompasses knowledge of everything that exists; everything without missing a single atom from what He created. "The Knower of the hidden realm—so He does not disclose His hidden realm to anyone"(Al-Jinn:26)"except to a Messenger of His choosing", "And with Him are the keys of the hidden realm; none knows them except He. And He knows whatever is on land and sea, and not a leaf falls but He knows it, nor a single grain in the darkness(es) of earth, nor is there anything wet or dry but is in an evident record"(Al-An'am:59), as for others, they know something and are ignorant of others. The angels know something and are ignorant of others. "They said, “Highly Exalted be You! We have no knowledge except what You have taught us. Indeed, it is You Who are the All-Knowing, the All-Wise"(Al-Baqarah:32), and when He said to them, "Inform Me of the names of these, if you are truthful", "They said, “Highly Exalted be You!", they did not know the names that Allah displayed. "They said, “Highly Exalted be You! We have no knowledge except what You have taught us. Indeed, it is You Who are the All-Knowing, the All-Wise"(Al-Baqarah:32). Every being other than Allah is questionable. He is asked, he has an obligation to do and he is asked about. And Allah is the one Who is not asked about what He does while they are being questioned. Allah asks them, all of them, everything but Allah, about their work, they are held accountable and have limits to which they end, and if they exceed them, they are punished. "And it has already been revealed to you and to those before you (that): If you associate (partners with Allah), your deeds shall be rendered useless, and you shall be among the losers"(Az-Zumar:65), "On the contrary, it is Allah whom you should worship; and be among the grateful"(Az-

Zumar:66), referring to the Messenger of God, and angels, He says, "And whoever of them says, “I am a god apart from Him,” We will repay him with Hell; thus We repay the unjust"(Al-Anbya:29).

Allah is exalted of all defects and shortages. The created being is subject to imperfection, there is no creature characterized by the qualities of perfection in all respects... No, this creature never existed. Allah is exalted of all imperfections, ignorance, negligence, forgetting, death, from being an accident. Allah is the First, before whom there is nothing, the Last, after whom there is nothing, the Outward, which is nothing above, and the Inward, which is nothing below Him. And every creature and everything that exists after that has existence. It has existed and was preceded by non-existence, and Allah ends him at the time He wills. "Say, "Who then has the power to do anything against Allah if He wills to eliminate the Masih son of Maryam and his mother and all those on earth?", humans and Jinn die while Allah is the One who is always alive. "And place your trust in the Ever-Living who cannot die", Allah is the Living One who is not given sustenance and is not fed, nor is he granted food. He is the Living who does not die and is not afflicted by sleep or hardship. "Allah—there is no god but He, the Living, the All-Sustaining. Neither slumber overtakes Him nor sleep", He is never unjust. Allah is never unjust. "And your Lord is not unjust to His slaves", all the characteristics of this lack of need for others; Allah is not in need, He is free of the need of everything else. Everything but Allah is poor, poor in his existence and permanence to his God and his master, from the smallest of all beings to the largest of all beings, which is the Throne. The Throne is the greatest of all beings. The roof of the entire world, the roof of the heavens. Yet, this Throne is in need of its God, Creator, and Master in its existence, permanence, and continuity, knowing that it is the greatest creature whose capacity is not determined except by Allah. It is not possible to estimate the value of the Throne. No one can ever measure the height, breadth, perfection of the Throne except for the one Who

created it, yet, it is a poor creature and is in need of its God and Master. "Undoubtedly, Allah holds back the heavens and the earth from leaving their existing state, and if they were to leave, there is none who can hold them back, except Him. Surely He is Forbearing, Most-Forgiving"(Fatir:41), all assets from the throne, chair, heavens, earth, angels, jinn, people, all that exists from the little ant to the great galaxy, from the small atom to the great king, and throne carrier, the Prophet said, "I have been permitted to tell about one of Allah's angels who bears the throne that the distance between the lobe of his ear and his shoulder is a journey of seven hundred years." So, how about the length of this whole angel? This is a very great matter, and all of these are in need of their Creator, Provider, and Controller of their affairs. All creation is poor to Allah, and Allah is free of need above everything else. He is not in need of His Throne, or His chair, or His heavens, or His earth, or His angels. Rather, He is rich in Himself above all His creatures.

Allah is exalted and glorified, all of Allah's creation is the subject of glorification. The subject of glorification in the sense that Allah is free from all these shortages. Then, these beings glorify Allah, exalt Him in the language of the tongue, and glorify Him in the language of the case. The angels may be the greatest of Allah's creation and the greatest of creation. Allah says, "They give due exaltation(to Him) night and day, never tiring"(Al-Anbya:20), they exalt Allah night and day without tiring. "Indeed, those who are in the presence of your Lord are not too arrogant to worship Him, and they exalt Him, and to Him they prostrate themselves"(Al-A'raf:206), they exalt Allah in the sense that they purify Him from all these shortages. And they do this night and day, and they do not invent this glorification with the language of their tongue, and so are all the people of knowledge as He says, "Allah has borne witness that indeed, there is no god but He, as have the angels and those endowed with knowledge—upholding justice. There is no god but He, the Almighty, the All-Wise"(Ali-'Imran:18), the

people of knowledge and the people of faith exalt their Lord with the language of their speech. In the language of the tongue, they exalt Allah. And likewise, these existents glorify Allah in the language of the case, i.e., in the language of the situation, by itself, with its presence there is an exaltation of Allah from having an equal, as He says, "Surely, in the creation of heavens and earth, and the alternation of night and day, and the ships that sail in the sea with what benefits men, and the water Allah sent down from the sky, then revived with it the earth after its being dead, and spread over it of each creature, and in the turning of winds, and in the clouds employed to serve between heaven and earth: there are signs for those who have sense"(Al-Baqarah:164). This creation is a set of signs, that each of these beings is a sign in itself. It means that it is a sign that his God and his Lord is the one God who created him, formed him and disposed of him. So this is an exaltation of Allah by creation in doing it and placing it in this way. It glorifies Allah for putting it on, by creation, this is what is called in the tongue. So its condition is as such. If the sun is seen, the moon is seen, the stars are seen, these heavens are seen, and these creatures are seen. If this is seen, it will be seen that these creatures bear witness to their existence over their God, their Master. That its God is one and that its Lord is one, thus, this is an exaltation of these beings in the language of the tongue, all of these beings exalt Allah both in terms of speech and case.

"Whatever is in the heavens", and what is in the heavens is a great creation, some of which we have been told. There may be many of this creation that we are not told about, Allah creates whatever He wills. "Whatever is in the heavens and whatever is in the earth has been highly exalting Allah..."(As-Saf:1), And there are many things on earth from all these believers, from all these creatures, from everything that Allah has spread of plants and others. "Have you not seen that to Allah prostrate all those in the skies and all those on the earth, and the sun, the moon, the stars, the mountains, the trees, the animals and many from mankind?

And there are many on whom punishment has become due. And the one whom Allah puts to disgrace, there is none to give him respect. Surely Allah does what He wills"(Al-Hajj:18), "There is not a single thing that does not glorify His praises—but you ˹simply˺ cannot comprehend their glorification", "Whatever is in the heavens and whatever is in the earth has been highly exalting Allah, and He is..."(As-Saf:1), referring to Allah. "the Almighty", the dominant, the Almighty refers to victory that there is no one of Allah's creation who can overcome Him or hide from Him. Thus, Allah is the victor whom no one can overcome. "the All-Wise", the wise Who puts every matter in its rightful place. So his actions are all in accordance with divine knowledge and wisdom, everything is in its proper manner in creation and conduct. Everything in creation is in its rightful place. "Who made well whatever He created and started the creation of man from clay"(As-Sajdah:7), every creation of Allah is accurate, precise, and in its exact right place. For example, the eye in man is its rightful place. And if this place was changed, the person would have been different. If a person were to find one eye, for example, between the two eyes, his appearance would be very ugly, and if there was also an eye in front and an eye behind, it would be like that, and if his eyes were located in the middle of his head, it would be an ugly matter, even if they were under his chin as well... No, the eyes were completely placed in their place, likewise regarding every other part placed from this person. And the image of a human being is one of the best images, rather, it is the best image in existence. "0 man! What has deceived you about your Gracious Lord"(Al-Infitar:6), "who created you, then perfected you, then brought you in due proportion?"(Al-Infitar:7), "He composed you in whichever form He willed"(Al-Infitar:8), this is regarding the human being. Allah specially designed every human being and has never made any human being identical in all respects to another human being. He says, "Indeed, We created humans in the best form"(At-Tin:4). This person is in the best form, and every part of him is perfectly placed in its rightful place. This is in terms of creation, as well as in terms of

disposition, for Allah's disposition in the creation and worship is in accordance with wisdom. Guidance and misguidance, enrichment and poverty, sickness and health. Every disposition of Allah in the matter of the creature is with wisdom. Wisdom belongs to Allah Who subjects every matter in its rightful place, so every action is in accordance with His wisdom and comprehensive knowledge. And there is nothing from Allah's creation or from His disposition that is outside this wisdom. "and He is the Almighty, the All-Wise", a great verse that included all of these great meanings.

"Whatever is in the heavens and whatever is in the earth has been highly exalting Allah, and He is the Almighty, the All-Wise"(As-Saf:1). Looking at the universe through this verse; a man looks at a beloved universe, that man is part of this universe that worships Allah and exalts Him in this way. All of this universe, that is, everything other than Allah from this creation worships Allah and exalts Him. Thus, for the believer to be a part of this universe that glorifies Allah and glorifies Allah in the language of his speech of faith, and the language of his case, this is a very great matter. And then rest assured that Allah is the Almighty, the Victor, the Unconquerable, the Wise, and the one Who puts everything in its proper place. The infidel who has deviated from this universe that worships Allah, responds to Him and praises him, deviates while his tongue witnesses Allah's oneness and one of His signs because this is a creature of Allah's creation, yet, he is ungrateful. And this one who denied and disregarded and slandered his act within the framework of the wisdom of Allah while Allah is the Almighty, the Victor whom no one can overcome, this infidel does not overcome Allah. So that the infidel who deviated from this believing existence, and the one who praises Allah knows this as well within the framework of Allah's command because Allah is the Almighty "Are they, then, seeking a faith other than that of Allah while to Him alone submits whosoever there is in the heavens and the earth, willingly or unwilling, and to Him they shall be returned?"(Ali-'Imran:83),

"Whatever is in the heavens and whatever is in the earth has been highly exalting Allah, and He is the Almighty, the All-Wise"(As-Saf:1), a great introduction of this surah. And this introduction came at the praising surahs, starting with surat Al-Hadid, then Al-Hashr, then this surah which is the third of the praising surahs.

Then He says, "O you who have attained faith, why do you say what you do not do?"(As-Saf:2), a speech addressed by Allah to the people of faith. Allah calls them with this description, which is the highest and most honorable of descriptions. Faith, which is required by the truth, because belief in Allah is true, Allah is true, meeting Him is true, His paradise is true, the fire is true, the angels are true, the prophets are true, this is true, and faith is believing all of this, believing in the existence of these existents that are in the unseen, and Allah informed us about them. Faith is a belief in the right that has already come true and then acted according to this belief, and this belief is the way to happiness in this world and the hereafter. All of this is related to faith. Therefore, this was the most honorable description, the best of it, and the most valuable truth, the most sublime and valuable truth is faith. Allah calls His servants with this great description. "O you who have attained faith", honoring them, exalting them, and reminding them of this great value, as well as obligating them. "O you who have attained faith", you are a believer, so you must abide by this command, and the commands that come after that because after the call to the name of faith, there is a command coming after it. Accordingly, stick to what Allah commands you to do because this is the requirement of faith. "O you who have attained faith, why do you say what you do not do?"(As-Saf:2), a question for denial. Allah forbids the people of faith to say a word and when acting, they do not do it. He says, "... why do you say what you do not do?"(As-Saf:2), a denial.

Then, Allah demonstrates the amount of denial in terms of this matter. He says, "It is most loathsome to Allah that you say what you do not do"(As-Saf:3), an indication of the greatness of this matter in the denial of Allah to it, His anger,

and His hatred. He hates those who do this, for it is a very reprehensible characteristic for a person to say I will do and I will do, and he is eager to act from doing good. Then if the command comes, he does not do it, whether he intended from the beginning or not to do so. This is even worse, or he says I will do it while he intends to do it, then, when the time for the action and the command comes, he does not do it. As happened to those who were eager to fight in Mecca before it was imposed on them, they wished that Allah would impose the fight against the infidels upon them in addition to their war in order to fight, and they were told in that time, "Mold your hands (from fighting) and be steadfast in Salah and pay Zakah", do not fight, evil now in Mecca. "So, turn away from him who turns away from Our advice, and seeks nothing but (pleasure of) the worldly life"(An-Najm:29), "And bear patiently what they say, and part with them in a beautiful manner"(Al-Muzzammil:10), "And leave Me (to deal) with the deniers, the people of luxury, and give them respite for a while"(Al-Muzzammil:11), Allah commanded His Messenger and the believers to forsake the infidels, not to meet their harm with harm, to fight them, and to wage war against them. And when they were in Mecca in a state of weakness, Allah commanded them to be patient with the affliction they were in until Allah made a way out for them. Then when the people of faith emigrated and became strong, Allah commanded them to fight. He says, "Permission (to fight) is given to those who are fought against, because they have been wronged, and Allah is powerful enough to give them victory"(Al-Hajj:39), "(They are) the ones who were expelled from their homes without any just reason, except that they say "Our Lord is Allah." And had Allah not repelled some people by means of some others, the monasteries, the churches, the synagogues and the mosques where the name of Allah is recited abundantly would have been demolished. And Allah will definitely help those who help Him. Surely Allah is Powerful, Mighty"(Al-Hajj:40).

When the fight was imposed in the city, those who were eager came. Some of those who were eager and enthusiastic to fight became afraid and wished that Allah had not decreed to fight for them. Allah says in blaming them, "Have you not seen those to whom it was said, 'Mold your hands (from fighting) and be steadfast in Salah and pay Zakah." However, when fighting is enjoined upon them, surprisingly, a group from them, starts fearing people as one would fear Allah, or fearing even more. And they say, "Our Lord, why have you enjoined fighting upon us? Would you have not spared us for a little more time?"(An-Nisa:77). He says, "Say, 'The enjoyment of the world is but a little, and the Hereafter is far better for the one who fears Allah. And you shall not be wronged even to the measure of a fibre". Then Allah explained the greatness of the benefit in fighting, and He made it clear that they were eager to fight then became afraid after that, and to turn away and to be cowardly, this is something that should not be and is not worthy of the believer. And that Allah hates this. He says, "It is most loathsome to Allah that you say what you do not do"(As-Saf:3), There is no doubt that this verse is general regarding fighting and in other than it, whether a person says, “I will spend if Allah gives me money that I spend, and then when Allah gives him the wealth he becomes miserly and stingy with it. Just as Allah denounced some of the hypocrites who Promised Allah, He says, "And of them is one who made a covenant with Allah: “If He does bring us of His grace, we will most surely donate and we will most surely be of the righteous"(At-Tawbah:75), "But when He brought them of His grace, they became stingy with it and turned away in disregard"(At-Tawbah:76), when Allah gave them the money and asked them to spend and pay charity, He says, "became stingy with it", they locked and took care of it, they did not spend it as they promised Allah while they gave a covenant to Allah to do so. "But when He brought them of His grace, they became stingy with it and turned away in disregard"(At-Tawbah:76). He says, "So as a consequence, He caused hypocrisy to be in their hearts until the

day they encounter Him—because they broke their promise to Allah and because they used to lie"(At-Tawbah:77).

So everyone who says, “I will do a good thing", and then after that, he turns back, becomes stingy, cowardly, miserly, or disregards this matter, will undoubtedly be the first to enter here in the section of lying. And Allah mentioned that He hates this. He says, "It is most loathsome to Allah that you say what you do not do"(As-Saf:3), that this is most loathsome to Allah, Allah hates its doer. And the meaning of loathsome is that He hates Him with great hatred, severe hatred. This description of feeling loathsomeness is undoubtedly true because everything with which Allah attributes Himself is true, He is Himself because He gets satisfied and angry. He is satisfied with some of His servants and is angry with some of them, and He loves some of His servants from among the believers. "Indeed, Allah loves those who combat in His way, lining up in ranks as though they were a compact structure"(As-Saf:4), and it will come that "Indeed, Allah loves those who frequently repent, and He loves those who cleanse themselves", as if He hates, is angry, and curses His enemies. All of these attributes are true, and Allah is described with them on the grounds that these are attributes of perfection and not attributes of deficiency. And it is appropriate to the Essence of Allah. As for the way it is carried on, we should not say "how does He get angry? Nor how is He satisfied? We do not know all the qualities of the attributes because the essence of Allah is not known to us. We should not ask about how. "It is most loathsome to Allah that you say..."(As-Saf:3), meaning O believers, "what you do not do".

يقول الله ﷻ بسم الله الرحمن الرحيم، {سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ}[الصف:1] {يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لا تَفْعَلُونَ}[الصف:2] {كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لا تَفْعَلُونَ}[الصف:3] {إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَأَنَّهُمْ بُنْيَانٌ مَرْصُوصٌ}[الصف:4] {وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَا قَوْمِ لِمَ تُؤْذُونَنِي وَقَدْ تَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ

إِلَيْكُمْ فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ وَاللَّهُ لا يَهْدِي الْقَوْمَ الْفَاسِقِينَ}[الصف:5] {وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَاةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُبِينٌ}[الصف:6]

In the name of Allah, the Entirely Merciful, the Especially Merciful. “Whatever is in the heavens and whatever is on the earth exalts Allah, and He is the Exalted in Might, the Wise. O you who have believed, why do you say what you do not do? Greatly hateful in the sight of Allah is that you say what you do not do. Indeed, Allah loves those who fight in His cause in a row as though they are a [single] structure joined firmly. And [mention, O Muḥammad], when Moses said to his people, "O my people, why do you harm me while you certainly know that I am the messenger of Allah to you?" And when they deviated, Allah caused their hearts to deviate. And Allah does not guide the defiantly disobedient people. And [mention] when Jesus, the son of Mary, said, "O Children of Israel, indeed I am the messenger of Allah to you confirming what came before me of the Torah and bringing good tidings of a messenger to come after me, whose name is Aḥmad."[1] But when he came to them with clear evidences, they said, "This is obvious magic.” (As-Saf 61:1-6).

These verses are from the chapter of As-Saf, it is a Medinan (Madni) chapter in which Allah ﷻ declares that the heavens and the earth exalt and glorify Him and that He is Exalted in Might and the Wise. Allah says, “Whatever is in the heavens and whatever is on the earth exalts Allah, and He is the Exalted in Might, the Wise” (As-Saf: 1). All those creations exalt Allah above anything that is beneath Him. They exalt Him over having a counterpart, an equal, a partner, a son, or a wife. They exalt Him over having any negative traits, like forgetting, neglecting, or being unjust and unfair. They exalt Him over any of the inferior, defective, and deficit qualities and traits that are portrayed in the creation. Allah is perfect in His qualities. He has no equal nor rival. He is the Ever-Living who

never dies. He is not overtaken by drowsiness or sleep. His knowledge encompasses all things, for not even an atom in the heavens and the earth could go past His knowledge. "And He is the Exalted in Might, the Wise" all the creation exalts Allah with their tongues, and their state and exalts Him as well.

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Then Allah says, "O you who have believed, why do you say what you do not do?" (As-Saf: 2). Allah calls believers by their faith and what they believe in. Indeed, belief is the greatest description. He has also clarified to them that their action, which is saying what they do not practice is hated and abhorred by Allah. For it is a despised and despicable attribute that is disliked by Allah. It was said that this verse was sent to those who were eager to fight in Makkah, but when fighting was assigned to them in Madinah they slackened and feared to fight. So was the case with those who claimed that they will spend for the sake of Allah when He grants them with money. Some of the hypocrites said so, as Allah says

regarding them, “And among them are those who made a covenant with Allah, [saying], "If He should give us from His bounty, we will surely spend in charity, and we will surely be among the righteous." But when He gave them from His bounty, they were stingy with it and turned away while they refused. So He penalized them with hypocrisy in their hearts until the Day they will meet Him - because they failed Allah in what they promised Him and because they [habitually] used to lie” (At-Tawbah: 75-77). Thus, whoever intends, loves, and says that he will do such and such from the acts of goodness, then slackens and fails to perform what he says, he will receive the anger, dissatisfaction, and hate of Allah. As Allah loathes that action. However, the sin is much greater if the man intended to lie and not follow through with his promise. But, if he intended to follow through with his promise, was truly honest and truthful, then failed to apply his promise when the time was appropriate, will receive the anger of Allah and His wrath.

Allah then elaborates on the best actions that He loves His slaves to perform, “Indeed, Allah loves those who fight in His cause in a row as though they are a [single] structure joined firmly” (As-Saf: 4). This is one of the most honorable and best actions in Islam, which is fighting for the sake of Allah, and it is an action that is loved by Allah. As mentioned in the hadith that Prophet Muhammad ﷺ said to Mu’adh -may Allah be pleased with him-, “Shall I not guide you to the head and support of the matter and the top of its hump?” I replied, “Yes, messenger of God.” He said, “The head of the matter is Islam, its support is prayer, and the top of its hump is *jihad*.” Fighting for the sake of Allah is of the highest actions in this faith. Prophet Muhammad ﷺ said, "Iman has sixty odd or seventy odd branches. The uppermost of all these is the Testimony of Faith: 'La ilaha illallah' (there is no true god except Allah) while the least of them is the removal of harmful object from the road. And shyness is a branch of Iman." Thus, fighting for the sake of Allah is the peak of Islam regarding the actions. It is

indeed the most honorable, most elevated of actions, and has the highest reward. This is why Allah has made it dear and lovable to the believers. He has also informed them that He loves those who fight for His sake, as they risk their lives which is most dear to them. The soul of man is most precious to him, then his money, and his family and children. While the one who fights for the sake of Allah sacrifices all those and exerts for the sake of Allah what is most precious. As he risks losing his own life and getting himself killed, he risks losing his money and his family, where his wife will be widowed, and his children will be orphaned if he dies. He presents all that to Allah, hence fighting for the sake of Allah is the hardest action and harshest on the souls. Allah says, "Battle has been enjoined upon you while it is hateful to you. But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not" (Al-Baqarah: 216). It is certainly a great deal. "Indeed, Allah has purchased from the believers their lives and their properties [in exchange] for that they will have Paradise. They fight in the cause of Allah, so they kill and are killed. [It is] a true promise [binding] upon Him in the Torah and the Gospel and the Qur'ān. And who is truer to his covenant than Allah? So rejoice in your transaction which you have contracted. And it is that which is the great attainment" (At-Tawbah: 111). Thus, fighting for the sake of Allah and offering one's soul and wealth to Allah is undoubtedly the best deal possible.

Allah says, "Indeed, Allah loves those who fight in His cause in a row…" (As-Saf: 4). He loves their state of fighting in rows. Since Allah loves this attribute, then it is of His attributes, it is an attribute that is related to His Divine Self. Undoubtedly, this attribute has its effects on the creation. This attribute cannot be explained through its effects on the creation, and it cannot be said that Allah does not implement this attribute of His Divine Self. It is one of the attributes of His Divine Self. As Allah loves certain things, just like He hates and loathes others. It was mentioned in this chapter, "Greatly hateful in the sight of

Allah is that you say what you do not do" (As-Saf: 3). It was also mentioned, "Indeed, Allah loves those who fight in His cause in a row as though they are a [single] structure joined firmly" (As-Saf: 4). Thus, the hypocrite who said that he will do such and such and does not will face His wrath, and the believer that fights for the sake of Allah with his brothers from the believers in rows will receive His love. These verses follow each other. Those are the ones whom Allah loves, "Indeed, Allah loves those who fight in His cause…" (As-Saf: 4). Fighting for His sake only. For fighting to be for the sake of Allah can only be for religious goals. It must be for the sake of Allah and raising His word on earth. Prophet Muhammad ﷺ said, "The one who fights for Allah's word to become Superior, is striving in Allah's Cause." It was said to Prophet Muhammad ﷺ, "A man fights for pride and haughtiness another fights for bravery, and another fights for showing off; which of these (cases) is in Allah's Cause?" Prophet Muhammad ﷺ then replied comprehensively saying, "The one who fights for Allah's word to become Superior, is striving in Allah's Cause." So, the one who fights for pride and haughtiness is the one who fights for his family, his tribe, and his lineage is not for the sake of Allah. The one who fights for bravery so people would sing his praises for his bravery is not for the sake of Allah. As mentioned in the hadith that among the three types among the creation which the fire will be first inflamed on is, "Then the one who was killed in Allah's cause shall be brought, and Allah will say to him: 'For what were you killed?' So he says: 'I was commanded to fight in Your cause, so I fought until I was killed.' As in I fought the enemies for your sake, "Allah [Most High] will say to him: 'You have lied.' And the angels will say to him: 'You have lied.'" Allah [Most High] will say: 'Rather, you wanted it be said that so-and-so is brave, and that was said.'" His intention was to be called courageous and known for his courage. His intention was to fight so that he would gain the spoils of war. This as well is not for the sake of Allah, as he was after the spoils of war and not for the sake of Allah.

Thus, Prophet Muhammad ﷺ has limited all those types, “The one who fights for Allah’s word to become Superior, is striving in Allah’s Cause”. There are great goals behind the fight where the word of Allah is superior, among those goals is defending the believers, “And were it not that Allah checks the people, some by means of others, there would have been demolished monasteries, churches, synagogues, and mosques in which the name of Allah is much mentioned [i.e., praised]” (Al-Hajj: 40). Another goal is rescuing the believers that are being tormented and punished by the disbelievers, “And what is [the matter] with you that you fight not in the cause of Allah and [for] the oppressed among men, women, and children who say, "Our Lord, take us out of this city of oppressive people and appoint for us from Yourself a protector and appoint for us from Yourself a helper"? Those who believe fight in the cause of Allah…” (An-Nisa: 75-76). Allah charged the believers to fight and rescue their weak and oppressed brothers and sisters in faith, the men, the women, and children. Allah urges the believers to rescue the ones oppressed by the disbelievers. Thus, Allah is commanding them to fight for His sake and for the others, and the sake of others is His sake as well. Since rescuing the oppressed believers from the oppression of the disbelievers is for the sake of Allah, and it is performed by the believers, it is indeed for the sake of Allah. Fighting in the way of Allah is also a form of responding to the aggression against the Muslims. As Allah says, “Fight in the way of Allah those who fight against you but do not transgress. Indeed, Allah does not like transgressors” (Al-Baqarah: 190). Thus, fighting the ones who fight us is for the sake of Allah. The ones who target the believers must be fought and attacking them will be for the sake of Allah, as they fight to stand against the aggression they face as well as the believers. Fighting is for the sake of Allah so His word will be elevated and high on the entire earth and so that there will be no trial nor affliction. That affliction and trial could be the trial of disbelief or will be tested and trialed in his religion where he could apostatize or renounce his faith altogether. Allah says, “Fight them until there is no [more] fitnah and [until]

religion [i.e., worship] is [acknowledged to be] for Allah…" (Al-Baqarah: 193). Until religion and worship are only for Allah, where all the submission will be to Him only. Until people submit completely to their Lord, whether by accepting the faith by choice, or by being forced to pay the tribute in utter humiliation. Allah says, "Fight against those who do not believe in Allah or in the Last Day and who do not consider unlawful what Allah and His Messenger have made unlawful and who do not adopt the religion of truth [i.e., Islām] from those who were given the Scripture - [fight] until they give the jizyah[1] willingly while they are humbled" (At-Tawbah: 29). This encompasses fighting in the way of Allah, where one would fight so the word of Allah will be the highest, while the word of the disbelievers will be the lowest. Allah says regarding aiding and supporting the Prophet ﷺ, "If you do not aid him [i.e., the Prophet (ﷺ)] - Allah has already aided him when those who disbelieved had driven him out [of Makkah] as one of two,[1] when they were in the cave and he [i.e., Muḥammad (ﷺ)] said to his companion, "Do not grieve; indeed Allah is with us." And Allah sent down His tranquility upon him and supported him with soldiers [i.e., angels] you did not see and made the word[2] of those who disbelieved the lowest,[3] while the word of Allah[4] - that is the highest. And Allah is Exalted in Might and Wise" (At-Tawbah: 40). The Prophet ﷺ was aided as He raised the word of Allah while supporting and aiding the Prophet ﷺ against his enemies equates to supporting Allah and raising His word on earth.

These all fall under fighting for the sake of Allah and only fighting for the sake of Allah could only be through these means. This is the meaning of how fighting can be for the sake of Allah. Allah says, "Indeed, Allah loves those who fight in His cause…" (As-Saf: 4). Through their intentions and aims as well as the means that fall under fighting for the sake of Allah; whether it was supporting the weak, defending the Muslims against the aggression they face from the

disbelievers who stole their homes, cursed, and insulted Allah. “The Jews say, "Ezra is the son of Allah"; and the Christians say, "The Messiah is the son of Allah." That is their statement from their mouths; they imitate the saying of those who disbelieved before [them]. May Allah destroy them; how are they deluded?” (At-Tawbah: 30). Thus, we were commanded to fight the ones who curse and insult Allah in such a manner. We were also commanded to make them submit to “There is no Deity worthy of worship except Allah". “Fight them until there is no [more] fitnah and [until] religion [i.e., worship] is [acknowledged to be] for Allah…” (Al-Baqarah: 193). Hence, Allah commanded us to fight them until there is no more fitnah or mischief in the lands, and until the disbelievers submit to the judgment of Islam. “Indeed, Allah loves those who fight in His cause in a row as though they are a [single] structure joined firmly” (As-Saf: 4). This could encompass two meanings, the first meaning is that Allah is referring to the actual rows in the battlefield, so they would be in rows in the battlefield, just as Prophet ﷺ used to line his companions in rows in the battle of Badr and ‘Uhud. The second meaning could refer to them being united by heart and by their intentions, even if they were distributed on the battlefield, their hearts, their intentions, and their aim unites them as if they were lined up in rows. For they love each other, united together, having the same intention and aim. Allah praises His Messenger to the believers by saying, “Muḥammad is the Messenger of Allah; and those with him are forceful against the disbelievers, merciful among themselves. You see them bowing and prostrating [in prayer], seeking bounty from Allah and [His] pleasure. Their sign is in their faces from the effect of prostration [i.e., prayer]. That is their description in the Torah. And their description in the Gospel…” (Al-Fath: 29). So, Allah loves those who fight in His cause in rows, whether it is the physical lines and rows, or the spiritual unity between them, whether they are united, in harmony, and loving each other, to the extent that each one could sacrifice his soul for his Muslim brother.

"…In His cause in a row as though they are a [single] structure joined firmly" (As-Saf 61:4). As if they are a solid structure in the battlefield, and their hearts are joined together in harmony and unity, regardless of their positions and location on the battlefield. Prophet Muhammad ﷺ said, "A faithful believer to a faithful believer is like the bricks of a wall, enforcing each other." While (saying that) the Prophet (ﷺ) clasped his hands, by interlacing his fingers. This is their description, "A faithful believer to a faithful believer is like the bricks of a wall, enforcing each other." Even if they were not physically close, as they are not physically close on the battlefield. So, even if they were separated and distanced physically, they are like bricks of a wall. The structure of Islam is one and solid, and they are like a single structure and wall. "Indeed, Allah loves those who fight in His cause in a row as though they are a [single] structure joined firmly" (As-Saf: 4). It is a structure made of bricks and each brick is connected and cemented together. This is the state of the believers whether when they are lined up in rows, or whether it is related to their harmony, unity, and brotherhood as if they are one structure.

Then Allah says, "And [mention, O Muḥammad], when Moses said to his people, "O my people, why do you harm me while you certainly know that I am the messenger of Allah to you?" And when they deviated, Allah caused their hearts to deviate. And Allah does not guide the defiantly disobedient people" (As-Saf: 5). Allah is presenting this example to the believers among the companions of Prophet Muhammad ﷺ, where He is warning them against becoming like the people of the Children of Israel with their messenger Musa ﷺ. As they harmed him immensely in the beginning and in the end. Among the harm they inflicted upon him is that they slackened when he commanded them to fight. While it is worth mentioning that fighting will soon provide them with worldly benefits. They also harmed Prophet Musa ﷺ at the beginning, where he was harmed extensively by his people, as they refused to believe in him where he was sent to

rescue them from the dire circumstances, they were under in Egypt, from the utter humiliation, disgrace, and torture that they were experiencing. Only the offspring believed in him, while they were also scared of their elders who informed them of the Pharaoh and his people. Allah says, “But no one believed Moses, except [some] offspring [i.e., youths] among his people, for fear of Pharaoh and his establishment that they would persecute them…” (Yunus 10:83). They were even afraid that his chiefs would report them, but when their trial with Musa ﷺ continued, they verbally assaulted him, “They said, "We have been harmed before you came to us and after you have come to us” (Al-A’raf: 129). They are insinuating that he is of no use to them, nor does he benefit them as the torture is yet to stop. "We have been harmed before you came to us and after you have come to us”. Where is the salvation that you have promised us? He then said to them, “He said, "Perhaps your Lord will destroy your enemy and grant you succession in the land and see how you will do” (Al-A’raf: 129). Then when he escorted them out of Egypt, they saw the Pharaoh frighteningly and said, "Indeed, we are to be overtaken!" (Ash-Shu’ara: 61). Their Prophet then reassured them saying, “No! Indeed, with me is my Lord; He will guide me” (Ash-Shu’ara: 62). He is urging them to rely upon Allah. But when Allah rescued them by making them cross the sea safely, a group of them returned to worshiping the idols right after they made it safe on shore. Allah says, “We led the Children of Israel across the sea. They came upon a people who were dedicated to some idols they had. They said: "Moses, make a god for us like the gods they have…” (Al-A’raf: 138). How could you take a god other than Allah? While Allah, your Lord, has performed those miraculous and wonderful acts for you. He inflicted many of His magnificent signs on the Children of the Pharaoh, where He inflicted them with floods, locusts, lice, frogs, and blood. They were even put under a spell by the staff of Musa ﷺ, and Musa was supported by those enchanting miracles. However, the parting of the sea was of the greatest signs of Allah. Allah says, “When We saved you from Pharaoh's household, they were imposing the worst

torment on you: they slaughtered your sons and spared your women. That meant a serious trial from your Lord" (Al-A'raf: 141). "So We divided the sea for you and saved you, while We drowned Pharaoh's household as you were looking on" (Al-Baqarah: 50). It is Allah who parted the sea for them in such a manner, how could they say that after they crossed the sea safely? Although they have just experienced that great sign which encompassed their sights and minds, the moment they crossed the sea and got on shore, they came upon a group that worshiped some idols and said, "O Moses, make for us a god just as they have gods" (Al-A'raf: 138).

Then when Musa left them for forty nights, the forty nights where Allah set for him, so He would teach him and reveal the Torah to him, they rushed to build cattle made of gold in which they worshiped and circulated around it. They also drank alcohol around it, caused damage around it, caused a ruckus around it, clapping, honking, and claiming that the cattle is the god which rescued them. "…And they said, "This is your god and the god of Moses, but he forgot" (Taha: 88). They claimed that Musa had forgotten his Lord and left Him behind, referring to the cattle made of gold. Allah says regarding the Samairi, "And he extracted for them [the statue of] a calf which had a lowing sound, and they said, "This is your god and the god of Moses, but he forgot." (Taha: 88). This is great harm indeed and a form of disbelief in Allah. Allah then says, "Did they not see that it could not return to them any speech [i.e., response] and that it did not possess for them any harm or benefit?" (Taha 20:89). Can they not see that the cattle can never respond to them when they talk to it or greet it? Cannot they see that it can never return their speech, nor can it bring them benefit or cause them harm? So, how could it ever be a deity or god? How could cattle be your god, your creator, your provider, and the one who handles your affairs? How could cattle be the ones responsible for creating those great signs and creating those magnificent creations? Thus, they have harmed Musa ﷺ greatly. After this long and

excruciating pain that Musa ﷺ experienced, he still experienced even more pain as he returned to inform his people that Harun passed away in the mountains. His people then blamed him and thought that he was the one who killed Harun, as they claimed in the Torah. At the very end, Musa ﷺ said to them, "O my people, enter the blessed land [i.e., Palestine] which Allah has assigned to you and do not turn back [from fighting in Allah's cause] and [thus] become losers." They said, "O Moses, indeed within it is a people of tyrannical strength, and indeed, we will never enter it until they leave it; but if they leave it, then we will enter" (Al-Ma'idah: 22). How could you say so? How could you say so when it is clearly a divine command and what He promised to you will certainly come true? The promise of Allah is true. They even received some encouragement to enter the land, "Said two men from those who feared [to disobey] upon whom Allah had bestowed favor, "Enter upon them through the gate, for when you have entered it, you will be predominant. And upon Allah rely, if you should be believers." They said, "O Moses, indeed we will not enter it, ever, as long as they are within it; so go, you and your Lord, and fight…" (Al-Ma'idah: 23-24). They mocked and ridiculed their messenger in such a manner, "…So go, you and your Lord, and fight. Indeed, we are remaining right here. [Moses] said, "My Lord, indeed I do not possess [i.e., control] except myself and my brother…" (Al-Ma'idah: 24-25). As for Your command to fight, I can only control myself, referring to Musa, and "my brother" referring to Harun ﷺ. "…So part us from the defiantly disobedient people" (Al-Ma'idah 5:25). Only then did Allah punish them, "[Allah] said, "Then indeed, it is forbidden to them for forty years [in which] they will wander throughout the land. So do not grieve over the defiantly disobedient people" (Al-Ma'idah: 26). "Grieve" do not be sorrowful or saddened over those rebellious and disobedient people.

This is the long journey of Musa ﷺ in which he was extensively harmed. Prophet Muhammad ﷺ narrated to us that they even harmed him personally, by

claiming that he is physically defected, by having enlarged testicles, since he did not bath with them. As the Children of Israel used to bathe naked in the river, when Prophet Musa ﷺ wished to bathe, he would bathe further into the river where he could be alone. However, Allah commanded the rock on which Prophet Musa ﷺ left his clothes on to move, so when it moved, Musa rushed after it to bring his clothes back. Meanwhile, he passed by a group from the Children of Israel who saw him nude, in his perfect creation. Only then did they realize that Musa ﷺ is not defected in any way when they used to believe that he had enlarged testicles. This is another form of harm that was inflicted upon Prophet Musa ﷺ. "And [mention, O Muḥammad], when Moses said to his people…" (As-Saf 61:5), referring to the Children of Israel. "O my people" they are his people as they are from the progeny of one man, who is Israel also referred to as Yacub ﷺ. "…Why do you harm me while you certainly know that I am the messenger of Allah to you?" it is a question of condemnation and abomination. "Why do you harm me?" where the harm was in a very much repeated and extensive manner. "While you certainly know that I am the messenger of Allah to you?" "While" provides certainty and assurance. As they definitely know that he is the messenger of Allah, yet they harm him. This is indeed a grave matter, for harming the messenger equates to harming Allah as this is the messenger of Allah. So how could the messenger of Allah be treated with something other than respect and glorification? How could the believer harm the messenger of Allah? Allah says regarding our messenger, Muhammad ﷺ, "Indeed, those who abuse Allah and His Messenger - Allah has cursed them in this world and the Hereafter and prepared for them a humiliating punishment" (Al-Ahzab: 57). Any offense against the messenger of Allah is an offense against Allah. Here is Musa telling his people... First of all, they share the same lineage, he is also their savior, in addition to being the messenger of Allah sent to them. Musa is telling his people, "…Why do you harm me while you certainly know that I am the messenger of Allah to you?" Their deed is a grave crime, for they harm him while knowing that they are

harming the messenger of Allah. They completely disregard that he is the messenger of Allah and harm him regardless of any of that knowledge, “While you certainly know that I am the messenger of Allah to you?"

Allah says, “And when they deviated, Allah caused their hearts to deviate…” (As-Saf 61:5). “Az-Zaygh” is the quick deviation from the truth. It is being distant and going astray away from the truth. “And when they deviated” as in from the truth, which is believing in Allah, glorifying their messenger, and treading the path that he clarifies by adhering to what He commands to perform and refraining from what He commands against. “And when they deviated, Allah caused their hearts to deviate” Allah punished them by causing their hearts to deviate away from the truth. The one whom Allah has caused his heart to be deviated will believe what is false to be true and what is true to be false. This is certainly a punishment from Allah. Allah says, “…And Allah does not guide the defiantly disobedient people” (As-Saf: 5). This is a general rule and concept, where Allah will not guide the disobedient. The disobedient that refused to obey Allah will never be successful. Furthermore, Allah will preserve this state of his and will cause his heart to deviate. As Allah only guides those who turn to Him. He only guides those who abandon disbelief and deviation and seek Allah by turning to Him. Only then will he receive His guidance. On the other hand, those who were aware of the guidance, yet chose to deviate from it, by turning away from it and distancing themselves from it, will be punished by Allah. “…And Allah does not guide the defiantly disobedient people” (As-Saf: 5)

يقول الله ﷻ {وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَاةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُبِينٌ}[الصف:6] {وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ الْكَذِبَ وَهُوَ يُدْعَى إِلَى الإِسْلامِ وَاللَّهُ لا يَهْدِي الْقَوْمَ الظَّالِمِينَ}[الصف:7] {يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ

الْكَافِرُونَ}[الصف:8] {هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ}[الصف:9]

Allah ﷻ says, "And [mention] when Jesus, the son of Mary, said, 'O Children of Israel, indeed I am the messenger of Allah to you confirming what came before me of the Torah and bringing good tidings of a messenger to come after me, whose name is Aḥmad'.[1] But when he came to them with clear evidences, they said, 'This is obvious magic'. And who is more unjust than one who invents about Allah untruth while he is being invited to Islām. And Allah does not guide the wrongdoing people. They want to extinguish the light of Allah with their mouths, but Allah will perfect His light, although the disbelievers dislike it. It is He who sent His Messenger with guidance and the religion of truth to manifest it over all religion, although those who associate others with Allah dislike it" (As-Saf: 6-9).

"And [mention] when Jesus, the son of Mary, said", mention when Isa the son of Maryam said... Isa ﷺ is the messenger of Allah, and he is the last messenger sent to the Children of Israel. Prophet Muhammad ﷺ was sent almost six hundred years after Isa ﷺ, and there was no other Prophet sent in that duration. There are six generations between Isa ﷺ and Prophet Muhammad ﷺ. Isa, the son of Maryam, is associated with his mother, as Allah has created him without a father. Isa was born without a father, only a mother, and this is a sign and a miracle from the miracles of Allah. Allah has made his existence a sign. The existence of Isa and his mother are indicative of the power and might of Allah who creates whatever He wills. Isa the son of Maryam is the last Messenger sent to the Children of Israel. He is from the Children of Israel and was sent to them as a Messenger. His mother, Maryam ﷺ, is from the lineage of Prophet Dawud (David). Isa was sent to the Children of Israel as a savior. He was also sent to Palestine, specifically in Galilee and Jerusalem.

The Children of Israel at that time were under the rule of the Romans, a disbelieving and pagan nation. The Roman Empire was in control of Europe, until the borders of the Persian Empire. Its rule encompassed western Asia, the Levant, all of Turkey, Egypt, and northern Africa, in addition to the Mediterranean Sea and its surroundings, which was referred to as the sea of the Romans. This was all under their rule and control. The Jews then who were among the Children of Israel were a community in Palestine. Isa ﷺ was sent as a savior to this nation and a caller to Allah. However, his nation treated him in the worst manner and said atrocious things regarding him. For they have made great accusations against him and his mother; that he is not a son, nor is he an independent creation and a sign from the signs of Allah ﷻ. Furthermore, they have accused his mother of obscenity and adultery, but Allah cleared her from that accusation and deemed her innocent. Allah says, "And [We cursed them] for their disbelief and their saying against Mary a great slander" (An-Nisa: 156). They have also ridiculed him for being their savior, saying that he is incapable of saving himself. They have mocked him by calling him the king of the Children of Israel. They have stood against him in every way possible and deprived him of peace and quiet. They have prevented him from resting in his country. He used to roam the country from upper Galilee to Southern Levant, reminding the people of Allah and calling to Him. However, the Jews refused to listen and raised the matter to the Roman ruler so that he would murder him, but the ruler found nothing against Isa, as Isa was calling the people among his community to believe in Allah and reminding them of Him, especially that the Romans allowed religious freedom to those communities and saw no harm in the call of Isa upon their empire. The Jews used to call Isa ﷺ a heretic, an inventor, and a deviant disbeliever, while he was calling them to believe in Allah. The Romans did not bat an eyelid towards this matter as they believed that it was not of their concern, and it was an issue among the Jews only. However, the Jews kept pressuring the Roman ruler on killing Isa ﷺ.

According to the Bible, the guards and soldiers were sent to capture Isa so they could kill him, since the High Priest of the Jews, Caiaphas, decided that Isa should be killed. He also charged Isa with blasphemy and accused him of being sent with another religion instead of Judaism. Thus, Isa was sentenced to death, and they settled on executing. However, as mentioned earlier, it was not the Roman ruler who ordered his death. Allah, here, states that Isa was not killed, but he was raised to Heaven, "And they [i.e., the disbelievers] planned, but Allah planned. And Allah is the best of planners. [Mention] when Allah said, 'O Jesus, indeed I will take you and raise you to Myself and purify [i.e., free] you from those who disbelieve and make those who follow you [in submission to Allah alone] superior to those who disbelieve until the Day of Resurrection. Then to Me is your return, and I will judge between you concerning that in which you used to differ'" (Ali-'Imran: 54-55). Allah created a resemblance to Isa ﷺ who was crucified instead of Isa ﷺ, while the Christians were made to believe that the one who was crucified was Isa the son of Maryam, while it really was not him. Allah says regarding the saying of the Jews, "And [for] their saying, 'Indeed, we have killed the Messiah, Jesus the son of Mary, the messenger of Allah'. And they did not kill him, nor did they crucify him; but [another] was made to resemble him to them. And indeed, those who differ over it are in doubt about it. They have no knowledge of it except the following of assumption. And they did not kill him, for certain. Rather, Allah raised him to Himself. And ever is Allah Exalted in Might and Wise" (An-Nisa: 157-158). Hence, Allah raised him to Him after He had put him in a state of slumber, "[Mention] when Allah said, 'O Jesus, indeed I will take you…'" (Ali-'Imran: 55), as in I will put you in a state of slumber and take you. "…And raise you to Myself" raise you to the Heaven. Our Prophet, Muhammad ﷺ mentioned that Isa ﷺ will descend to earth at the end of time, and this is a sign among the major signs of the Hour. Allah said, "And indeed, he [i.e., Jesus] will be a sign for the Hour, so be not in doubt of it…" (Az-Zukhruf: 61). In another reading of the Qur'an, "And indeed, he [i.e., Jesus] will be knowledge

of the Hour, so be not in doubt of it, and follow Me.[1] This is a straight path" (Az-Zukhruf: 61). This is Isa ﷺ and the Prophet Muhammad ﷺ said, "By the One in Whose Hand is my soul! Ibn Mariam shall soon descend among you, judging justly. He shall break the cross, kill the pig, remove the Jizyah, and wealth will be so bountiful that there will be none to accept it". Thus, Isa is a sign among the signs of the Day of Judgment, and his descendants are true and will undoubtedly take place. Prophet Muhammad ﷺ also informed us of the details of his descendants. Isa will descend in a mosque in Eastern Damascus at the white minaret. He will refuse to lead the prayer and will instead be praying behind the Muslims, and it will be the Fajr (Dawn) prayer. Then he will lead the Muslims present at that time.

This is Isa the Son of Maryam and those are his attributes. Prophet Muhammad ﷺ said that Isa is the closest messenger to him, as there was no messenger raised between them. The closeness refers to the closeness of the message, the Prophet Muhammad ﷺ says about that, "I am most akin to the son of Mary among the whole of mankind and the Prophets are of different mothers, but of one religion, and no Prophet was raised between me and him (Jesus Christ)". "And [mention] when Jesus, the son of Mary, said, 'O Children of Israel…'", calling his people and his tribe, "… Indeed I am the messenger of Allah to you". "Indeed I am" is an affirmation "The messenger of Allah", Allah chose me to be His messenger to you. "Confirming what came before me of the Torah", this is the first point that is indicative of his honesty, truthfulness, and integrity. As he is verifying the Torah and confirming it, he is judging with the Torah which was sent to the Jews. He was sent confirming the Torah, verifying it. Hence, the revelation that Allah sent upon him was sent confirming the Torah and he was sent to judge with it. He was sent to implement the Torah, to judge with it, and to command the Children of Israel to judge with it. "…Confirming what came before me" referring to the Torah as it was revealed before he was

sent. The Torah is the Book of Allah revealed upon His messenger Musa (Moses), the son of Imran ﷺ. Musa ﷺ was the oldest messenger sent to the Children of Israel. Allah saved the Children of Israel through him, where they were rescued from Egypt until they were cursed with wandering for years as a punishment for not fighting. They have then entered the Palestinian lands, the land that Allah promised them of, and the land they owned. Thus, Isa ﷺ is telling that he is confirming and affirming what was sent before him, the Torah. "…And bringing good tidings of a messenger to come after me, whose name is Aḥmad" (As-Saf: 6), he has informed them that he is their savior, and a greater savior will be sent to save the entire world from its sins and disbelief, "Whose name is Aḥmad", Muhammad ﷺ. The first name Prophet Muhammad ﷺ was named Ahmad, which is the present tense of the name meaning praising Allah. Then he was named Muhammad ﷺ which is the passive participle of Ahmad. The name of the Prophet ﷺ fits him perfectly, and it is compatible with his state, as he was in a constant state of praising Allah ﷻ, so is his nation. Prophet Muhammad ﷺ praised Allah and he is praised as well by the predecessors and the successors. Allah has praised Prophet Muhammad ﷺ immensely before he was revealed and after his revelation, and he has made his praise active and ongoing upon the tongues and ears of the people until the Day of Judgement. For whenever Allah is mentioned, Prophet Muhammad ﷺ is mentioned with Him as well; I bear witness that there is no Deity worthy of worship but Allah, and I bear witness that Muhammad ﷺ is His Messenger.

Hence, Isa ﷺ said to his people, "And bringing good tidings of a messenger to come after me, whose name is Aḥmad" (As-Saf: 6), these good tidings are in the Bible in the hands of the Christians to this very day. This is an example of the good tiding of Prophet Muhammad ﷺ in the Bible, "When the Advocate comes, whom I will send to you from the Father—the Spirit of truth who goes out from the Father—he will testify about me. And you also must testify, for you have been

with me from the beginning" (John: 26-27). "The advocate" is a reference to Prophet Muhammad ﷺ. In other versions, the term "Paraclete" was used, which means the helper and the one who praises Allah. He said, "All this I have told you so that you will not fall away" (John: 1), as in he has informed them of the arrival of this Prophet so they will not fall away, be deviated from the path, or be misguided. He said, "They will put you out of the synagogue…" (John: 2), as in the Jews and the disbelievers will put his apostles and whoever who believed in him out of the synagogue. "…In fact, the time is coming when anyone who kills you will think they are offering a service to God" (John: 2). He said that a time will come when the one who kills them will do it believing that they are offering a service to God as if they are doing it for the sake of God. Thus, the ones who believe in Isa ﷺ will be killed, and their killers will do it out of their belief that it brings them closer to God. "They will do such things because they have not known the Father or me. I have told you this, so that when their time comes you will remember that I warned you about them…" (John: 3-4), he is telling them that he is informing them of this so they shall be warned and be aware when it befalls them. "I did not tell you this from the beginning because I was with you, but now I am going to him who sent me…" (John: 4-5), he is saying that he is going to the one who has sent him, which is a testimony that he is sent from Allah, and he is not God or the son of God as those deniers' claim. "None of you asks me, 'Where are you going?' rather, you are filled with grief because I have said these things" (John: 5-6), grief has filled their hearts, as he has told them that God will raise him to heaven and save him from the disbelievers. "But very truly I tell you, it is for your good that I am going away…" (John: 7). It is better for him to go away and leave. "Unless I go away, the Advocate will not come to you;" (John: 7). If he does not go, the Advocate, which is Prophet Muhammad the son of Abdullah, will not come. "…But if I go, I will send him to you. When he comes, he will prove the world to be in the wrong about sin…" (John: 7-8). As in whenever he comes, referring to Prophet Muhammad ﷺ, "He will prove the world

to be in the wrong about sin…" (John: 7-8). Prophet Muhammad ﷺ is the only one who was successful in his attempts of proving the world to be in the wrong about sin. As he was the one who announced to everyone and the entire world its disbelief, except those who testify that there is no Deity worthy of worship except Allah and that Muhammad is His messenger. Prophet Muhammad ﷺ was sent to declare the Jews, the Christians, the disbelievers, and the Magians as disbelieving polytheists. He declared the disbelief of all and proved them wrong about sin. He called everyone to believe in Allah alone. Thus, Isa ﷺ here says that the Advocate will be the one who will prove the world to be wrong about sin.

"…And righteousness and judgment" (John: 8), as in he will be calling to every righteousness and judgment. All creation will stand between the hands of Allah to be judged, "About sin, because people do not believe in me;" (John:9), as in Prophet Muhammad ﷺ will deem whoever who refuses to believe that Isa is the slave of Allah ﷻ and His Messenger, a disbeliever. Allah says, "They have certainly disbelieved who say, 'Allah is the third of three…'" (Al-Ma'idah: 73). Allah ﷻ also says, "They have certainly disbelieved who say, 'Allah is the Messiah, the son of Mary…'" (Al-Ma'idah: 72). "About righteousness, because I am going to the Father, where you can see me no longer; and about judgment, because the prince of this world now stands condemned" (John: 10-11), as in the people have disbelieved in Allah. He then said to them, "I have much more to say to you, more than you can now bear. But when he, the Spirit of truth, comes, he will guide you into all the truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come" (John: 12-13). "The Spirit of truth" is the messenger of Allah, Muhammad ﷺ. Isa is telling them that when that man comes; the Advocate, the Paraclete, and the Spirit of Truth, who is Prophet Muhammad ﷺ, "He will guide you into all the truth". Since Allah has sent His entire legalization upon His slave and Messenger, Muhammad ﷺ, "And We have sent down to you the Book as clarification for all things" (An-Nahl: 89).

Prophet Muhammad ﷺ does not speak out of his own desire and whim, Allah says, "Nor does he speak from [his own] inclination. It is not but a revelation revealed…" (An-Najm: 3-4). "But when he, the Spirit of truth, comes, he will guide you into all the truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come" (John: 13), "What he hears" refers to the revelation from Allah, and only that will he utter and convey. "And he will tell you what is yet to come" Prophet Muhammad ﷺ informed the world of what will take place from the time of his revelation until the commencement of the Hour. Prophet Muhammad ﷺ informed us of all the occurrences and the signs of the Hour, whether the minor or the major sins of the Day of Judgement.

"…And he will tell you what is yet to come. He will glorify me because it is from me that he will receive what he will make known to you" (John: 13-14), "He" referring to the Prophet ﷺ. "Will glorify me" none has glorified Isa ﷺ as much as Prophet Muhammad ﷺ did. Furthermore, the Christians do not even possess what proves the prophethood of Isa ﷺ without depending on what the Muslims have, since they have no reference nor evidence which they can use to prove his prophethood. However, the revelation that was sent from Heaven upon Prophet Muhammad ﷺ proves it clearly, and the Muslims have complete reference and access to that revelation. Isa then said to them, "In a little while you will see me no more, and then after a little while you will see me. Because I am going to the Father'" (John: 16-17), as in he will be going to Allah in Heaven. He refers to the Lord as the Father as a means of seeking pity and mercy. This term is not used by Isa ﷺ alone, as he used to teach his apostles to pray saying, "Our Father who art in heaven; hallowed be Thy name. Thy will be done on earth as it is in heaven", "Our Father" as in the Father of all. They are referring to Allah as the Father of all. Thus, the prayer of Isa "Our Father who art in heaven" refers to his Lord, God, Creator, and Patron. It is worth mentioning that there are various

proofs in the Torah and the Bible, the sayings of Isa ﷺ and the sayings of the prophets, that Isa ﷺ is indeed the slave of Allah and His Messenger.

This signifies that although the Bible has been greatly distorted, yet it still holds proof that Allah has informed us of on the tongue of Isa to his people, "…And bringing good tidings of a messenger to come after me, whose name is Aḥmad" (As-Saf: 6). Indeed, his good tiding came true just as Isa ﷺ said it would, where a Messenger came after him named Ahmad and he had the same attributes as described by Isa ﷺ, as well as the description that Allah described him of in the Torah. Allah says regarding the Prophet, "Those to whom We gave the Scripture know him [i.e., Prophet Muḥammad (ﷺ)] as they know their own sons…" (Al-Baqarah: 146), "…And bringing good tidings of a messenger to come after me, whose name is Aḥmad". Allah ﷻ says, "…But when he came to them with clear evidences, they said, 'This is obvious magic'" (As-Saf: 6), "But when he came to them" as in when Isa came to the Children of Israel, the Jews, "With clear evidences" clear signs and proofs that portray his truthfulness, honesty, integrity, and that he is indeed a slave of Allah and His Messenger, "They said, 'This is obvious magic'", as in what Isa ﷺ was sent with is mere magic. They attributed his entire extraordinary work and miracles to magic. Isa ﷺ who used to shape birds out of clay, then breathe into it and it becomes a living bird by the permission of Allah. He used to cure those who were blind from birth and lepers. He used to give life to the dead as well by the permission of Allah. They claimed that all his miracles are acts of magic, "They said, 'This is obvious magic'", sheer magic. Only a few believed in Isa ﷺ, according to the Bible, he only had twelve apostles, who were his disciples, and his closest followers. Although a large number among the Children of Israel believed in him, they feared their people, "… But when he came to them with clear evidences, they said, 'This is obvious magic'" (As-Saf: 6).

Allah ﷻ says, "And who is more unjust than one who invents about Allah untruth while he is being invited to Islām…" (As-Saf: 7), it is a rhetorical question since the answer is certainly none is more unjust than those who invent lies about Allah. "Invents" is the one who fabricates and makes up lies about Allah, by claiming that Allah said while He did not and commanded what He did not command. "While he is being invited to Islām" while the Messenger is inviting them to Islam. Yet, they reject the invitation from Allah and invent lies, by claiming that this speech is mere lies, or sheer magic, or whatever reason they manage to fabricate, such as that this is not truly the religion of Allah or that he is not truly the Messenger of Allah. There is no greater injustice nor is there a greater wrong than the one who does this. None is more wrong than the one who denies the Messenger of Allah who was sent with clear evidence and proof. None is more wrong than the one who invents lies in order to deny this truth which is sent from Allah. "And who is more unjust than one who invents about Allah untruth while he is being invited to Islām…" (As-Saf: 7), inviting others to Islam is the truth, as one must submit to Allah. Allah is the Lord of all existence, He is the Lord of all creation, He is the Creator of all Creation, its Originator, and its Controller, He is the Sovereign of all. Thus, when it is said to the people, submit to your Lord, it becomes a direct command, an obligation, and an obvious matter. For it is a self-evident matter that is imperative for its need, as we must submit to the Creator that created us and provided for us. He is also the One who is calling us to believe in Him. The believer must then say, "I hear, and I obey". Since none is more unjust, more wrong, and more offensive than the one who is invited to submit to his Lord, but he invents lies and rejects the message of Allah instead. "And who is more unjust than one who invents about Allah untruth while he is being invited to Islām. And Allah does not guide the wrongdoing people" (As-Saf: 7), this is the punishment. This is how Allah punishes the transgressor who commits that great injustice, which is rejecting the message of Allah after being made aware of it, and after knowing the Messenger of Allah. They reject and deny

the invitation, hence why Allah will never guide them. "…And Allah does not guide the wrongdoing people" (As-Saf: 7), they are the people who are described by their injustice and wrongdoing, for they have chosen lies over the truth, and they have chosen to disbelieve in Allah instead of believing in Him. They have chosen to disbelieve in Him. Those wrongdoers that have incorrectly chosen their priorities, will not be guided by Allah, nor will their hearts be directed into accepting the truth. Instead, they will be able to see the truth but will turn away from it and reject it, as a punishment from Allah upon them.

Allah then showcases their powerlessness, weak-mindedness, and great deviance. Allah said, "They want to extinguish the light of Allah with their mouths…" (As-Saf: 8), look at the goal, purpose, and objective that they are after! "They want to extinguish the light of Allah with their mouths…" (As-Saf: 8), the light of Allah to be distinguished by the mouth of a mere human! The light of Allah! The light of Allah encompasses His guidance that He sends to the creation, which is the intangible light. It also includes His messages to His creation. Thus, how could anyone extinguish this light regardless of the lies and fabrication they invent? The verse also encompasses those who wish to extinguish the materialistic light of Allah, such as His sun, and moon. It is as if they wish to extinguish the light of the sun by blowing at it with their mouths. It is the same concept, as none will be able to extinguish the light of Allah which is present in His messages, regardless of the lies they invent and fabricate since the light of Allah will certainly reach where it is meant to reach. While the one who invents lies will face the consequences, as he has deviated from it. He has gone astray due to his saying, and if he has led others astray, then he will be in a complete state of deviation.

"…But Allah will perfect His light", Allah will perfect His light. He shall perfect His light, where it will never be extinguished. The message of Allah will be conveyed, the message of Allah will reach wherever He wishes. The light of

Allah sent to Isa has been conveyed. The light of Allah sent to His slave and Messenger Muhammad ﷺ was deemed by Him to be praised, exist, be preserved, and reach all parts of the earth. Hence, Allah will undoubtedly perfect His light, and He has indeed. He has spread that light upon the entire earth, and it is spread more each moment one testifies that there is no Deity worthy of worship except Allah and that Muhammad is His Messenger. "…But Allah will perfect His light, although the disbelievers dislike it" (As-Saf: 8), even if the disbelievers dislike the completion of His light, Allah will perfect it and it will spread in the entire earth. This is a glad tiding from Allah to the believers and the Messenger at that difficult time and at that time of great struggles and trials, for Islam was then confined, entrapped, and surrounded on all sides. However, Allah is informing them that He will certainly perfect His light upon the entire earth, which are indeed great tidings from Allah.

يقول الله ﷻ {يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ}[الصف:8] {هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ}[الصف:9] {يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَى تِجَارَةٍ تُنْجِيكُمْ مِنْ عَذَابٍ أَلِيمٍ}[الصف:10] {تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنفُسِكُمْ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنتُمْ تَعْلَمُونَ}[الصف:11] {يَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الأَنْهَارُ وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتِ عَدْنٍ ذَلِكَ الْفَوْزُ الْعَظِيمُ}[الصف:12] {وَأُخْرَى تُحِبُّونَهَا نَصْرٌ مِنَ اللَّهِ وَفَتْحٌ قَرِيبٌ وَبَشِّرِ الْمُؤْمِنِينَ}[الصف:13]

Allah ﷻ says, "They want to extinguish the light of Allah with their mouths, but Allah will perfect His light, although the disbelievers dislike it. It is He who sent His Messenger with guidance and the religion of truth to manifest it over all religion, although those who associate others with Allah dislike it. O you who have believed, shall I guide you to a transaction that will save you from a painful punishment? [It is that] you believe in Allah and His Messenger and strive in the cause of Allah with your wealth and your lives. That is best for you, if you only

knew. He will forgive for you your sins and admit you to gardens beneath which rivers flow and pleasant dwellings in gardens of perpetual residence. That is the great attainment. And [you will obtain] another [favor] that you love - victory from Allah and an imminent conquest; and give good tidings to the believers" (As-Saf: 8-13). Allah ﷻ informs us of the Christians and the Jews who have stood against Prophet Muhammad ﷺ and made great accusations against him. The Jews have slandered Isa ﷺ and have slandered our Prophet Muhammad ﷺ. The Christians who have deviated regarding Isa ﷺ; both the Jews and the Christians "Want to extinguish the light of Allah with their mouths…" (As-Saf: 8), through the lies they made up. The Jews have invented great lies regarding Isa ﷺ, claiming that he is not a sign from the signs of Allah in His creation, for Allah has created Isa ﷺ from Mary alone and without a father. Yet the Jews accused him of being a bastard child. Exalted is Allah above the horrendous accusations those criminals make against His messenger in such a manner. "And for their disbelief and their saying against Mary a great slander" (An-Nisa: 156), those Jews are a people of slander and lies. They have also fought Isa ﷺ through all means. They rejected him in every way. They also strived to kill him, until they were made to believe that they killed him indeed, but Allah blinded them, and they killed another who resembled him instead, "And they did not kill him, nor did they crucify him; but [another] was made to resemble him to them" (An-Nisa: 157). They persistently fought his followers all over the earth, but Allah granted them victory.

The monotheistic Christians were then targeted everywhere, and they were killed by Constantine, the son of Helena. He issued an edict that protected Christians, however, it was the greatest violation against the Christian faith. They also declared that Isa is truly the son of God, His first child, who existed ages ago, and resided with his father in Heaven. They claimed that God made him descend to earth, made him human, and placed him in the womb of Mary to be born. Hence, they claim that he was sent as a salvation to the entire human race, so he

would bear the sins of humans, which they inherited from the original sin of Adam and Eve. They believe that none of the previous books and messages that were sent, nor the believers between Adam ﷺ and Isa ﷺ to expiate for that sin, hence Isa was sent as a salvation, and to bear down the sins of humans that they have inherited from Adam, by being crucified. However, the gravest sin is the crucifixion of Isa ﷺ and giving his enemies the power to kill him. Exalted is Allah above their speech. It is a creed filled with deviation, disbelief, and stubbornness. This is the belief of the Christians. They only wish to extinguish the light of Allah with their mouths through the lies they invent and fabricate. They wish to extinguish the light of Allah; that He is the true Lord, the One and only Lord, that these are His messages and books, that this is His path, and that Muhammad the son of Abdullah ﷺ is His slave, Messenger, and a caller to Him. This is the light of Allah. This is whom Allah sent with the greatest light, and this is the greatest light on the earth, "And thus We have revealed to you an inspiration of Our command [i.e., the Qur'ān]. You did not know what is the Book or [what is] faith, but We have made it a light by which We guide whom We will of Our servants. And indeed, [O Muḥammad], you guide to a straight path - The path of Allah, to whom belongs whatever is in the heavens and whatever is on the earth. Unquestionably, to Allah do [all] matters evolve [i.e., return]" (Ash-Shuraa: 52-53). "O Prophet, indeed We have sent you as a witness and a bringer of good tidings and a warner. And one who invites to Allah, by His permission, and an illuminating lamp. And give good tidings to the believers that they will have from Allah great bounty" (Al-Ahzab: 45-47). This is the Messenger of Allah, an illuminating and shining lamp, who was sent with guidance and light, which is the illuminating Book of Allah; the words of Allah, and His message which is conveyed in this Qur'an which is clear light, "…There has come to you from Allah a light and a clear Book [i.e., the Qur'ān]" (Al-Ma'idah: 15). Allah says to the People of the Scripture, "By which Allah guides those who pursue His

pleasure to the ways of peace[1] and brings them out from darknesses into the light, by His permission, and guides them to a straight path" (Al-Ma'idah: 16).

Thus, they wished to extinguish the light of Allah with their mouths through their lie-filled speech and slander. This crystalizes their absurdity and ridiculousness. How could they ever manage to extinguish the light of Allah? The light of Allah and His book cannot be extinguished. Regardless of the lies they invent and the slander they make, they will never be able to silence the truth, nor will they ever be able to extinguish the light sent from Allah, which is His Book. Allah has preserved His Book, praised it, elevated it, for its preciousness and invaluableness. Allah has deemed it to be His argument against all the worlds. To this day, the speech of Allah is recited, and the argument is being made on all creation. None of the calls of disbelief and lies made were ever successful in their attempts to extinguish the light of the Holy Qur'an, sent from Allah, or for its verses to be erased. Prophet Muhammad ﷺ said, while delivering a sermon one day that his Lord commanded him to teach the companions what he was just taught, "…And I sent the Book to you which cannot be washed away by water…", the water of the entire earth cannot wash away the verses of the Qu'ran. "Indeed, it is We who sent down the message [i.e., the Qur'ān], and indeed, We will be its guardian" (Al-Hijr: 9), it is the existing and ever-lasting argument that calls to Allah ﷻ. Allah says, "Say, 'He is Allah, [who is] One, Allah, the Eternal Refuge. He neither begets nor is born, Nor is there to Him any equivalent" (Al-Ikhlas: 1-4). "Indeed, your Lord is Allah, who created the heavens and earth in six days and then established Himself above the Throne.[1] He covers the night with the day, [another night] chasing it rapidly; and [He created] the sun, the moon, and the stars, subjected by His command. Unquestionably, His is the creation and the command; blessed is Allah, Lord of the worlds" (Al-A'raf: 54). "Allah - there is no deity except Him, the Ever-Living, the Self-Sustaining. He has sent down upon you, [O Muḥammad], the Book in truth, confirming what was before it. And He

revealed the Torah and the Gospel. Before, as guidance for the people…" (Ali-'Imran: 2-4). "Allah - there is no deity except Him, the Ever-Living, the Self-Sustaining. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His Kursī extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the Most Great" (Al-Baqarah: 255). "They have certainly disbelieved who say, 'Allah is the third of three'.[1] And there is no god except one God. And if they do not desist from what they are saying, there will surely afflict the disbelievers among them a painful punishment" (Al-Ma'idah: 73). "They have certainly disbelieved who say, 'Allah is the Messiah, the son of Mary' while the Messiah has said, 'O Children of Israel, worship Allah, my Lord and your Lord'. Indeed, he who associates others with Allah - Allah has forbidden him Paradise, and his refuge is the Fire. And there are not for the wrongdoers any helpers" (Al-Ma'idah: 72).

These are the revealed verses of the Qur'an. This is His light, the light of Allah sent from Him, which roams the earth and declares that Allah is the Lord of the worlds. "In the name of Allah,[1] the Entirely Merciful, the Especially Merciful. [All] praise is [due] to Allah, Lord[1] of the worlds - The Entirely Merciful, the Especially Merciful, Sovereign of the Day of Recompense. It is You we worship and You we ask for help. Guide us to the straight path - The path of those upon whom You have bestowed favor, not of those who have earned [Your] anger or of those who are astray" (Al-Fatihah: 1-7), this is the revealed message of Allah, and His light sent from Him to the worlds, so how could it ever be extinguished? Who could ever be able to extinguish this divine light sent from Allah to roam the world? Who could ever extinguish the Book of Allah? Those

insane fools wished to extinguish the light of Allah with their mouths. It is like a man who saw the sun and its bright light and wished to extinguish its light by blowing at it with his mouth! Which is absolutely idiotic and ridiculous! How could you extinguish the light of the sun by blowing at it? Similarly, how could they extinguish the light of Allah with their mouths? No matter what lies they invent, no matter the websites they launch everywhere, no matter the armies they prepare, no matter the articles they write, no matter the speeches they make, no matter what they print, share and do, they will never be able to extinguish the light of Allah with their mouths.

"They want to extinguish the light of Allah with their mouths, but Allah will perfect His light…" (As-Saf: 8), Allah will perfect His light. It is His universal decree and predestination, and it is of His judgment that He will perfect His light. Prophet Muhammad ﷺ said, "There will not remain on the face of the earth a mud-brick house or a camel's hair tent which God will not cause the confession of Islam to enter bringing both mighty honor and abject abasement. God will either honor the occupants and put them among its adherents or will humiliate them and they will be subject to it". This is the decree and judgment of Allah ﷻ, where Islam will enter every home, and it will honor those who accept it and believe in and humiliate those who disbelieve in it. "…But Allah will perfect His light, although the disbelievers dislike it" (As-Saf: 8), even if the disbelievers dislike the perfection of this light, Allah will perfect His light. If the matter is between the will of the Lord and the will of the weak creation, its outcome is obvious. As regardless of the strength of this creation, it could never stand against the will of the Lord. The will of the Lord is irresistible and unstoppable. None could ever defeat Allah, and He is predominant in His affair, "They want to extinguish the light of Allah with their mouths, but Allah will perfect His light, although the disbelievers dislike it" (As-Saf: 8).

"It is He…" (As-Saf: 9), Allah uses this pronoun so it would indicate and affirm that it is indeed His action. "It is He who sent His Messenger with guidance and the religion of truth…" (As-Saf:9), "It is He" referring to Allah, "Who sent His Messenger" referring to Muhammad ﷺ since the message of the Prophet is from Him. Allah is the Lord, the Sovereign of Allah, the Creator and Sovereign of the heavens and the earth. Thus, His will is irresistible and unstoppable, and no creature could ever stand against His will or hinder it. "It is He who sent His Messenger with guidance". This religion guides to the straight path, which ultimately leads to Allah. "And the religion of truth" Islam is the true religion, and it is the religion of truth. This religion is firm, while the other religions are false. Allah says, "…To manifest it over all religion" to manifest it and have it prevail over all religions; Judaism, Christianity that they have distorted, Magianism, over all religions. It will prevail over polytheism and every false religion. Hence, Allah sent His Messenger with this guidance so it would prevail over all religions. This has been the case and will continue until the end of time. The world will not come to an end until the message of Islam has been spread in all corners of the world until there will no longer be any opposer to it, and until it conquers and prevails over all religions, as mentioned by the true and truly inspired Prophet ﷺ. This is the announcement of Allah and His judgment, "It is He who sent His Messenger with guidance and the religion of truth to manifest it over all religion…" (As-Saf: 9). He will make the religion manifest over all religions, as in He will make it prevail and conquer all. "Religion" is a generic noun that denotes all religions, and it encompasses all religions. "…Although those who associate others with Allah dislike it" (As-Saf: 9), even if they detest it. The hate that filled the hearts of the polytheists is simply indescribable. Since they never expected to live in a place whether it is their homeland, or the world and universe at large, where the testimony of monotheism and that there is no

Deity worthy of worship except Allah prevails, they could not fathom it, nor did they accept it. Thus, they fought against it through every means. The Arab polytheists were the first in line, then there were the Jews with their knowledge, and the Christians with their harshness and war gear. They all fought this religion and stood against it so it would not prevail over them. However, Allah made it prevail and manifest over them despite their attempts. Allah says, "…To manifest it over all religion, although those who associate others with Allah dislike it" (As-Saf: 9), even if the polytheists and disbelievers detested the prevalence of Islam on earth, Allah will implement His will regardless of their hate.

Allah now directs His speech towards His believing slaves, "O you who have believed, shall I guide you to a transaction that will save you from a painful punishment?" (As-Saf: 10). It seems that this is an answer from Allah to those that have said that if they were to know what pleases Allah, they would follow it. Allah then tells them that He loves those who fight for His sake. Allah says, "O you who have believed, why do you say what you do not do? Greatly hateful in the sight of Allah is that you say what you do not do. Indeed, Allah loves those who fight in His cause in a row as though they are a [single] structure joined firmly" (As-Saf: 2-4), Allah here calls them to a bargain and a transaction with Him. Trade with Allah, trade with the Lord. There is no doubt that the one who trades with someone who is rich, or generous will win and will have a successful trade. This is the state in this worldly life, so can you even fathom how the trade with Allah will be? He will be trading with Allah. When he gives the Lord one thing, Allah will count it for ten to tenfold. When he gives Allah a loan, Allah will multiply its reward tenfold. The trade with Allah is ever successful, and none could ever lose when trading with Him. "O you who have believed, shall I guide you to a transaction…" (As-Saf: 10), look at how Allah presents the topic and discusses it. "O you who have believed" is a dear and beloved speech. It is a speech from Allah, it is a speech of love and affection, as Allah is referring to the

believers with the best of names. "O you who have believed" is a speech filled with warmth, affection, and love towards those who have believed in Him. Since this is the most honorable, the most elevated, and the absolute best reference and name. Allah then tells them, "…Shall I guide you to a transaction that will save you from a painful punishment?" (As-Saf: 10). What a generous offer from Allah! And who would not accept such an offer from Him? Allah is guiding you towards a transaction and a trade. Among the benefits and winnings of this trade is that it will "Save you from a painful punishment". The best favor, the best achievement, and triumph is to be saved and rescued from inevitable painful torture. This is the greatest attainment. To be saved from the punishment in the Hereafter and the torture of the Fire. Allah is urging us to accept His invitation. "…Shall I guide you to a transaction that will save you from a painful punishment?" (As-Saf: 10), this is the ultimate goal of every believer, to be saved from this punishment. Allah has made this harsh and painful punishment to the disbelievers and rejectors. Thus, Allah is calling us and inviting us to trade with Him, so that we would be saved from the painful punishment.

Allah says, "[It is that] you believe in Allah and His Messenger…" (As-Saf: 11). Thus, whoever does not believe in Allah and His Messenger will face that punishment, for they would be rejecting the truth and its proofs. As Allah is the truth and His prevalence is the greatest, all those creatures testify to Him. All the creations testify for His oneness, "Indeed, in the creation of the heavens and the earth, and the alternation of the night and the day, and the [great] ships which sail through the sea with that which benefits people, and what Allah has sent down from the heavens of rain, giving life thereby to the earth after its lifelessness and dispersing therein every [kind of] moving creature, and [His] directing of the winds and the clouds controlled between the heaven and earth are signs for a people who use reason" (Al-Baqarah: 164). Every atom in this universe and all creation testify to His oneness. The oneness of the creature indicates the oneness

of the Creator. The creation is also in need of their Creator, which again indicates that they must have a Creator, "Or were they created by nothing, or were they the creators [of themselves]?" (At-Tur: 35). The heavens and the earth do not stand nor are established without the permission of Allah, "Indeed, Allah holds the heavens and the earth, lest they cease. And if they should cease, no one could hold them [in place] after Him…" (Fatir: 41). The presence of the creation signifies the presence of Allah. Similarly, the messengers call to Allah by informing the people and inviting them to accept His call. The messengers were sent with clear and apparent evidence and proof that leave no room for confusion. They are the messengers of Allah who guide the people towards the Creator of this universe, and the Creator of the heavens and the earth. They guide the people to their Lord. They show them the path of the Lord. They inform them of the attributes of the Lord, guide them to His path so they would tread it. Thus, whoever disbelieves in Allah and His messages will be punished. Allah informs us that whoever meets Him denying and rejecting the messengers after this thorough clarification, while disbelieving in Him, will experience an intense and painful punishment.

Thus, Allah is calling His believing slaves to trade with Him, and the first benefit of this trade is that it will save them from the painful punishment. The first requirement is, "[It is that] you believe in Allah and His Messenger…" (As-Saf: 11). This is what will save you and protect you from this punishment. None will be rescued or saved from this punishment unless they believe in Allah and His Messenger. Allah says, "[It is that] you believe in Allah and His Messenger…" (As-Saf: 11). Then, "…And strive in the cause of Allah with your wealth and your lives. That is best for you, if you only knew" (As-Saf: 11), the second requirement is fighting for His sake, and there are different degrees and levels for fighting for the sake of Allah. Thus, one must believe in Allah and His Messenger to be saved from the painful punishment, then there is fighting for the

sake of Allah to reach high degrees and achieve great favors and rewards with Him. "Jihad" means exerting effort, and the word Jihad from the Islamic perspective entails exerting effort in raising the word of Allah. This effort could be through a word and through one's speech. Allah says, "So do not obey the disbelievers, and strive against them with it [i.e., the Qur'ān] a great striving" (Al-Furqan: 52). "And if We had willed, We could have sent into every city a warner. So do not obey the disbelievers, and strive against them with it…" (Al-Furqan: 51-52), strive with the Qur'an. This is a verse from chapter Al-Furqan, and Al-Furqan is the criterion, which is the Qur'an. "Blessed is He who sent down the Criterion upon His Servant that he may be to the worlds a warner" (Al-Furqan: 1), Allah informs us that this book is the Book of Allah, and striving with it, is striving with the speech. Hence, one would be striving for the sake of Allah when he is reading the Qur'an to them, explaining it to the people, and informing them of it. Allah says, "And strive against them with it" (Al-Furqan: 52), strive them with the Qur'an and let them hear it. The truth that is in the Qur'an abolishes falsehood. "Rather, We dash the truth upon falsehood, and it destroys it,[1] and thereupon it departs…" (Al-Anbiya: 18), this is striving with one's speech. The greatest form of striving is through presenting this Qur'an and explaining it since it is a book that calls to Allah and His messages. One can also strive through their wealth. Striving with one's wealth for the sake of Allah and spending it for the sake of Allah. Then there is striving with one's soul, by fighting the disbelievers and fighting them for the sake of Allah.

Allah says, "…And strive in the cause of Allah" (As-Saf: 11), "In the cause of Allah" and the cause of Allah is His path, which includes any form of striving, fighting, or exerting any effort or any word that is exerted in calling for the sake of Allah. Inviting others is to Allah, the money exerted will be for the sake of Allah, and fighting with one's soul is for His sake as well and it is to raise His word and elevate it. Prophet Muhammad ﷺ said regarding fighting, "The one who

fights for Allah's word to become Superior, is striving in Allah's Cause". "…And strive in the cause of Allah with your wealth and your lives" (As-Saf: 11), striving with one's wealth is exerting it and spending it for the sake of Allah. "And your lives" through fighting. "…That is best for you, if you only knew" (As-Saf:11), "That is" what Allah is calling you to implement and adhere to, which is believing in Him, striving in His cause with your wealth and lives. "Is best for you" the Arabs use the term "Khayr" when they are comparing between two or more options and favoring it, as in this option is better for you than the other. "That is best for you" as in your belief is best for you, and anything other than this belief is worse as it will be considered to be disbelief in Allah, and disbelieving in Allah is undoubtedly the worst of evils. "And let not those who [greedily] withhold what Allah has given them of His bounty ever think that it is better for them. Rather, it is worse for them. Their necks will be encircled by what they withheld on the Day of Resurrection. And to Allah belongs the heritage of the heavens and the earth…" (Ali-'Imran: 180), this is bad. Not striving for the sake of Allah is evil, and not believing in Allah ﷻ is evil, which is clear disbelief. Concerning not striving for the sake of Allah, Allah ﷻ says, "O you who have believed, what is [the matter] with you that, when you are told to go forth in the cause of Allah, you adhere heavily to the earth?[1] Are you satisfied with the life of this world rather than the Hereafter? But what is the enjoyment of worldly life compared to the Hereafter except a [very] little. If you do not go forth, He will punish you with a painful punishment and will replace you with another people, and you will not harm Him at all. And Allah is over all things competent" (At-Tawbah: 38-39). Allah informs us that if you do not march forth, adhere to His command, you will be punished painfully. Thus, when Allah says, "That is best for you" is not idly favored, where a thing is favored or preferred for no reason, but this is certainly best for you and that is worse and evil. This is better for you and what is best for you. It is better for you to tread this path. However, treading a path other than this

path will be the worst choice, the greatest evil, and you will be ruined. "…If you only knew" (As-Saf: 11), if you only knew the real and true knowledge, you would know that what Allah is guiding you towards is what is best for you.

Allah ﷻ then elaborates on how they will be favored and how their state is the best, "He will forgive for you your sins…" (As-Saf: 12), this is His favor and His blessing. He will forgive your sins. There is no greater blessing than someone who finds his sins expiated and forgiven on the Day of Judgement, where there will be no bad deed or sin to be judged for. To have one's sins forgiven and expiated is certainly the best blessing and greatest reward. To meet Allah without any sins is the best favor. "He will forgive for you your sins…" (As-Saf: 12), He will forgive you for them, conceal them, hide them, expiate them, and will not judge you for them. "…And admit you to gardens beneath which rivers flow" (As-Saf: 12), He will admit you, o slaves, into gardens after He expiates your sins and forgives you for them. "And admit you to gardens" gardens and meadows. "Jannat" is the plural of Jannah. The gardens of the Lord are in Paradise. None knows the capacity or the grandeur of this great heaven except Allah. It is as wide as the heavens and the earth. Its width is as big as the width of the heavens and the earth that Allah created. No human knows of the end of the heavens. Do the heavens even have an end, a border, or a breaking point? Is there a point where there is no heaven? No one knows. While the capacity of the earth is small and limited. People have come to know the capacity of the earth and that it is small when compared to the heavens, but Allah described Paradise to be as wide as the heavens and the earth, "…And a garden [i.e., Paradise] as wide as the heavens and earth" (Ali-'Imran: 133). They are gardens and meadows. A garden or a meadow is where one could find a shield and a shelter under the entangled tree branches. "…And admit you to gardens beneath which rivers flow" (As-Saf: 12), "Beneath" as in beneath those gardens and meadows. Beneath its trees, fruits, and palaces.

"…Beneath which rivers flow and pleasant dwellings" (As-Saf: 12), in this Paradise, He will lodge you in wholesome and pleasant dwellings. These dwellings are tents, and each tent is made of hollowed and carved pearls. Its height is sixty miles in heaven. This tent and palace will be built with bricks of silver and gold and musk cement. "Indeed in Paradise, there are chambers, whose outside can be seen from their inside, and their inside can be seen from their outside", transparent chambers. In these pleasant dwellings, no idle talk will be heard. There will not be any form of pollution or nuisance. "Wherein they will hear no unsuitable speech" (Al-Ghashiyah: 11), none will engage in any idle talk. Paradise has whatever one dreams of and hopes for. Allah's Messenger ﷺ said, "Allah said, 'I have prepared for My Pious slaves things which have never been seen by an eye, or heard by an ear, or imagined by a human being'".

"And pleasant dwellings" (As-Saf: 12), which have been decorated with all sorts of beautiful ornaments. The people of Paradise are "On thrones woven [with ornament], Reclining on them, facing each other. There will circulate among them young boys made eternal. With vessels, pitchers and a cup [of wine] from a flowing spring - No headache will they have therefrom, nor will they be intoxicated" (Al-Waqi'ah: 15-19). "In them are women limiting [their] glances, untouched before them by man or jinni" (Ar-Rahman: 56). "…And pleasant dwellings in gardens of perpetual residence" (As-Saf: 12), garden of Eternity. Allah says, "…That is the great attainment" (As-Saf: 12), "That is" referring to the gardens. "The great attainment" there is no greater attainment than this; for a man to be admitted into these gardens, where he will not die and will dwell there eternally, which is certainly the supreme achievement and triumph.

يقول الله ﷻ: {يَا أَيُّهَا الَّذِينَ آَمَنُوا هَلْ أَدُلُّكُمْ عَلَى تِجَارَةٍ تُنْجِيكُمْ مِنْ عَذَابٍ أَلِيمٍ}[الصف:10] {تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنفُسِكُمْ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنتُمْ تَعْلَمُونَ}[الصف:11] {يَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الأَنْهَارُ وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتِ عَدْنٍ ذَلِكَ الْفَوْزُ الْعَظِيمُ}[الصف:12] {وَأُخْرَى تُحِبُّونَهَا نَصْرٌ مِنَ اللَّهِ وَفَتْحٌ قَرِيبٌ وَبَشِّرِ الْمُؤْمِنِينَ}[الصف:13] {يَا أَيُّهَا

الَّذِينَ آَمَنُوا كُونوا أَنصَارَ اللَّهِ كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ لِلْحَوَارِيِّينَ مَنْ أَنصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنصَارُ اللَّهِ فَآَمَنَتْ طَائِفَةٌ مِنْ بَنِي إِسْرَائِيلَ وَكَفَرَتْ طَائِفَةٌ فَأَيَّدْنَا الَّذِينَ آَمَنُوا عَلَى عَدُوِّهِمْ فَأَصْبَحُوا ظَاهِرِينَ}[الصف:14]

Allah ﷻ says, "O you who have believed, shall I guide you to a transaction that will save you from a painful punishment?" (As-Saff:10) "[It is that] you believe in Allāh and His Messenger and strive in the cause of Allāh with your wealth and your lives. That is best for you, if you only knew" (As-Saff:11) "He will forgive for you your sins and admit you to gardens beneath which rivers flow and pleasant dwellings in gardens of perpetual residence. That is the great attainment" (As-Saff:12) "And [you will obtain] another [favour] that you love - victory from Allāh and an imminent conquest; and give good tidings to the believers" (As-Saff:13) "O you who have believed, be supporters of Allāh, as when Jesus, the son of Mary, said to the disciples, "Who are my supporters for Allāh?" The disciples said, "We are supporters of Allāh." And a faction of the Children of Israel believed and a faction disbelieved. So We supported those who believed against their enemy, and they became dominant" (As-Saff:14).

These verses are from the end of the surah of As-Saff. In it, Allah encouraged His believing servants to believe in Him and fight for His cause for the subject of this surah is fighting. Fighting is the most honorable branch of the belief that Allah loves. "Indeed, Allāh loves those who fight in His cause in a row as though they are a [single] structure joined firmly" (As-Saff:4).

Allah ﷻ says at the end of this surah, "O you who have believed". This is an address from Allah to His believing servants where He gave them the highest and greatest attributes, for belief is the road to good and survival in this life and the Hereafter. "O you who have believed". O you who have believed in Allah and His Messenger. He praises them by giving them this attribute. It is also to oblige them to adhere to the Divine order because those who believe in Allah must obey

His orders. "O you who have believed, shall I guide you to a transaction that will save you from a painful punishment?" (As-Saff:10). This address aims to guide. God gives guidance through this honorable address. "shall I guide you". This is an offer. Allah merely offers this and does not force people to do it. He presented it this way to make people more eager and willing to submit to Allah's orders. "... shall I guide you to a transaction that will save you from a painful punishment?" (As-Saff:10). This is a transaction with Allah. He takes and gives back. He pays the price in return for what He takes. Then, He talked about the benefits and rewards of this transaction. He says, "that will save you from a painful punishment?" This painful punishment awaits disbelievers in Allah. The requirements of this transaction are believing in Allah and fighting for His cause. Believing in Allah saves people from this painful punishment that those who disbelieve in Allah deserve. The first benefit of this transaction with Allah is surviving the painful punishment. This is a great win for those who made this transaction with Allah. The painful punishment refers to the punishment of the Hereafter and the punishment of Hell which Allah prepared for the disbelievers. They will go to Hell, and wretched is the destination.

Allah ﷻ says, "[It is that] you believe in Allāh and His Messenger". Belief in Allah and His Messenger means survival. The truth of belief means both believing and doing the deeds that are required by that belief. It also means believing in Allah's news. This includes all that Allah told us about Himself and His unseen. In addition to doing the deeds that are required by that belief. Those who do the deeds that are required by belief and believe that Allah punishes people for their sins fear Him. Also, those who believe that Allah rewards people hope for what He has. Those who believe that Allah had all the attributes of perfection and greatness love Him and pray to Him using His names. Therefore, the deeds required by belief include both words and actions. "[It is that] you believe in Allāh and His Messenger" Mohammad ﷺ. This Messenger was chosen

by Allah for people. Allah's way of guiding people is to send them a Messenger from among them to deliver His Messages to them. This Messenger delivers the Message of his Lord to people. "[It is that] you believe in Allāh and His Messenger and strive in the cause of Allāh with your wealth and your lives..." (As-Saff:11). Fighting for the cause of Allah means putting effort into His cause. It is for the cause of Allah because it strives to make His word prevail. This is for the cause of Allah, "The one who fights for Allah's word to become Superior, is striving in Allah's Cause". Fighting for the cause of Allah has great aims, one of them is for Muslims to defend themselves against disbelievers and protect their religion and masjids. As Allah ﷻ says, "Permission [to fight] has been given to those who are being fought, because they were wronged. And indeed, Allāh is competent to give them victory" (Al-Hajj:39) "[They are] those who have been evicted from their homes without right - only because they say, "Our Lord is Allāh." And were it not that Allāh checks the people, some by means of others, there would have been demolished monasteries, churches, synagogues, and mosques in which the name of Allāh is much mentioned [i.e., praised]. And Allāh will surely support those who support Him [i.e., His cause]. Indeed, Allāh is Powerful and Exalted in Might" (Al-Hajj:40). It is so that Muslims could protect themselves. In addition, "Fight in the way of Allāh those who fight against you but do not transgress. Indeed, Allāh does not like transgressors" (Al-Baqarah:190). Also, to save weak Muslims who are targeted and killed by disbelievers. as Allah ﷻ says, "And what is [the matter] with you that you fight not in the cause of Allāh and [for] the oppressed among men, women, and children who say, "Our Lord, take us out of this city of oppressive people and appoint for us from Yourself a protector and appoint for us from Yourself a helper"? (An-Nisā':75) "Those who believe fight in the cause of Allāh, and those who disbelieve fight in the cause of ṭāghūt. So fight against the allies of Satan. Indeed, the plot of Satan has ever been weak" (An-Nisā':76).

Fighting to defend weak believers is considered fighting for the cause of Allah. Also, Muslims should fight so that believers are not afflicted with their religion. Allah ﷻ says, "Fight them until there is no [more] fitnah and [until] religion [i.e., worship] is [acknowledged to be] for Allāh..." (Al-Baqarah:193). Another verse states, "And fight against them until there is no fitnah and [until] the religion [i.e., worship], all of it, is for Allāh..." (Al-Anfāl:39). Religion means the submission of servants to Allah, This is the main aim that believers fight for and all of that is for the cause of Allah. “The one who fights for Allah’s word to become Superior is striving in Allah’s Cause”. "with your wealth and your lives". Striving with one's wealth means giving it for the cause of Allah. The Prophet said, “He who equips a fighter in God’s path has taken part in the fighting, and he who looks after a fighter's family when he is away has taken part in the fighting". All of that is considered fighting for the cause of Allah; either by going yourself, equipping a fighter with your money, or looking after their family. The fighter's family. All of that is considered fighting for the cause of Allah. Striving with one's money includes all things that are spent for the fight for the cause of Allah. "and your lives". This means to go to fight for the cause of Allah yourself. Allah ﷻ says, "That is best for you". "That" refers to believing in Allah and striving for His cause with one's life and money. That is best for you. It is better for you. There is no doubt that the opposite of this, which is disbelief in Allah and refusing to fight for what is right, is evil. For disbelief in Allah leads to Hell, and refusing to fight for what is right also leads to Hell. As Allah ﷻ says, "If you do not go forth, He will punish you with a painful punishment and will replace you with another people, and you will not harm Him at all. And Allāh is over all things competent" (At-Tawbah:39). "That is best for you if you only knew". If you only knew what is right, what Allah has, and the difference between belief and fighting for the cause of Allah and refusing to fight for what is right. If you only knew that is best for you. That is the true good if you only knew.

"He will forgive for you your sins". He says, "He will forgive for you your sins". Forgiving your sins means concealing them and not judging you for them. "and admit you to gardens beneath which rivers flow". These are good tidings from Allah. He will admit His believing servants to gardens. These gardens belong to God and are in heaven. Beneath them, rivers flow. Beneath their castles and trees, rivers of different kinds flow; rivers of water, milk, wine, and honey. "The example [i.e., description] of Paradise, which the righteous have been promised, is [that] beneath it rivers flow. Its fruit is lasting, and its shade. That is the consequence for the righteous, and the consequence for the disbelievers is the Fire" (Ar-Ra‘d:35). "Is the description of Paradise, which the righteous are promised, wherein are rivers of water unaltered, rivers of milk the taste of which never changes, rivers of wine delicious to those who drink, and rivers of purified honey, in which they will have from all [kinds of] fruits and forgiveness from their Lord... [Are its inhabitants] like those who abide eternally in the Fire and are given to drink scalding water that will sever their intestines?" (Muhammad:15). These two people can never be equal. "and admit you to gardens beneath which rivers flow and pleasant dwellings". Dwellings, castles, rooms, tents. Allah told us that these castles are built with one brick made of silver and the other made of gold. Or the entirety of the castle is made of gold, and the gold of the Hereafter is not like the gold of this worldly life. There are also castles made completely out of silver. There are tents made from one pearl. Each tent is made from a hollow peal that extends sixty miles up in the sky. The Prophet ﷺ said, "In Jannah, the believer will have a tent made of a single hollowed pearl of which the length will be sixty miles in the sky. The believer will have his wives with him". Their families will live within it, "and they will not be able to see one another" because of how big this tent is. Sixty miles in the sky equals more than one hundred and twenty kilometers. This is a magnificent height. Then, how about its width? This is only one tent. "and pleasant dwellings". The Prophet ﷺ said, “In Paradise, there are rooms the outside of which can be seen from within

and the inside from without". The companions asked, "For whom, O Messenger of Allah?" He replied, "for those who speak gently, provide food, extend the greeting of peace, and pray during the night when people are asleep".

Allah gives these promises to the ones who believe in Him and fight for His cause. He says, "and pleasant dwellings". These dwellings are pleasant because of their built, adornments, the gardens around them, the rivers beneath them, and the fact that it has all that a believer wishes and desires. It has cups put in place, cushions lined up, and wives that are like pearls well-protected. These wives are settled down, they are not working women who got out of the house to go to their jobs. "And [for them are] fair women with large, [beautiful] eyes" (Al-Wāqi‘ah:22) "The likenesses of pearls well-protected" (Al-Wāqi‘ah:23). They reside in these castles like well-protected pearls that are not tarnished, touched, or hit by the sun or wind. Rather, they are like pearls in their shells. They are white, shiny, pure, and settled down. They do not go out like women in this life who go out of their houses to work. Because of that they change and are seen by all. These women are kept in castles. So, these dwellings are pleasant in every sense of the word. Also, "Wherein they will hear no unsuitable speech" (Al-Ghāshiyah:11). They have nothing to ruin the mood. They have no unsuitable speech, no noise, no pollution, no cooking, no sweeping, and no bathrooms. The residents of Paradise do not urinate or blow their noses. They do not blow their noses, urinate, spit, or defecate. Their sweat smells of perfume. What they eat comes out as sweat, and that sweat smells like perfume. These dwellings are pleasant in every sense of the word. They have no work, no labor, and no hardship. ``and pleasant dwellings". They are pleasant in all senses of the word and all of its aspects.

"in gardens of perpetual residence". These gardens are perpetual. Its residents are immortal. No earthquake destroys it, no lightning burns it, no flood removes it, no plague takes it, no plagues, and its people never leave it for any

reason. The companions of Paradise do not wage wars against each other and they do not dispute. The Paradise and its gardens are perpetual. They are gardens of perpetual residence. It is immortal and will never cease to exist. Allah did not set a date where it ends or where the pleasure of its companions ends, even after thousands of years. Rather, their stay is eternal. It has no end where it shuts down, where its companions leave, or where their pleasure ends. Rather, it is a bestowal from Allah. "a bestowal uninterrupted". Allah ﷻ says, "That is the great attainment". "That is' ' refers to the good tidings that Allah promises His believing servants who fought for His cause. "That is the great attainment". No attainment is greater than this. Attainment means getting the greatest and most precious aim. People cannot imagine a greater aim in this existence than this. No aim is greater than this. The aims of people in this life range from wanting to live for a thousand years, having a beautiful wife, having a house, or a castle. However, if all of the aims of people in this life were put together, we would realize how trivial they are when compared to this great attainment. These are the attributes of life in paradise, it has no evil at all, and it combines all sorts of pleasures, delights, and happiness. Some of this was described to us and some we were not told. People remain in this happiness for eternity without interruptions. No aim is greater than this. Therefore, those who get it have got great attainment. There is nothing greater or more important than this. "That is the great attainment". Allah refers to this.

Then, Allah ﷻ says, "And [you will obtain] another [favour] that you love - victory from Allāh and an imminent conquest; and give good tidings to the believers" (As-Saff:13). Believing in Allah and fighting for His cause has other rewards. Some of the greater rewards Allah had mentioned, which are the rewards of Paradise. There are other less great rewards in this life. He says, "And [you will obtain] another [favour] that you love - victory from Allāh..." (As-Saff:13) over disbelievers. You live this. Believers love to have victory over disbelievers

and change their dire situations, which is the harm, the hardship, and the prevalence of disbelievers over them. Allah tells them that this victory over their enemies will be, "victory from Allāh and an imminent conquest". Conquest here means that the lands of disbelievers become Muslim lands, that Islam prevails, and Muslims become strong. Muslims obtained it for Allah fulfilled His promise for believers. The imminent conquest was obtained. The first conquest for Muslims was the Battle of Badr, and it was a great conquest for many people who embraced Islam after it. Then, there came the great conquest with the victory that the Prophet ﷺ attained in the Treaty of Hudaybiyyah with disbelievers. Then came the Conquest of Mecca and conquering the entire Peninsula. Some embraced Islam peacefully and some after the war. Many delegations arrived after that from all over to embrace Islam "When the victory of Allāh has come and the conquest" (An-Nasr:1) "And you see the people entering into the religion of Allāh in multitudes" (An-Nasr:2) "Then exalt [Him] with praise of your Lord and ask forgiveness of Him. Indeed, He is ever Accepting of Repentance" (An-Nasr:3). The great conquest was obtained when all Arabs embraced Islam. This conquest was surely imminent for this surah was revealed during the second or third year of the Prophet's immigration. This conquest was obtained only six years after the revelation of this surah. Allah's promise was fulfilled only in six years. It is for sure imminent.

"And [you will obtain] another [favour] that you love - victory from Allāh and an imminent conquest; and give good tidings to the believers" (As-Saff:13). This is an order from Allah to His Messenger to give these good tidings to His believing servants. The revelation of these verses is definitely a sign of Prophethood and that this Quran was sent by Allah. Muslims were weak at first, and no one could imagine that the whole Peninsula would embrace Islam, and that all of Mecca's valiant and formidable men would finally give up and embrace Islam. That was highly unlikely. Allah described the state of believers before the

Battle of Badr. He says, "And already had Allāh given you victory at [the battle of] Badr while you were weak [i.e., few in number]. Then fear Allāh; perhaps you will be grateful" (Āl-'Imrān:123). They were weak and felt defeated because of the disbeliever's strength, authority, power over them, and the disdain they had for them. Even the Jews looked down on Muslims and believed that they would never prevail. Even after the Battle of Badr, they told the Prophet ﷺ not to be fooled for he fought people who were unseasoned in battle and that if he fought against the Jews, he would find them to be the strong ones. Muslims were so weak even Jews looked down on them and thought they would never prevail, would never be important, and that if the Prophet fought against them the Jews would triumph. Therefore, Allah gave good tidings of imminent conquest to His believing servants. He says that it will come in a few years. This is a great promise from Allah, the Knower of the Unseen. "And [you will obtain] another [favour] that you love - victory from Allāh and an imminent conquest; and give good tidings to the believers" (As-Saff:13).

Then, Allah ﷻ says, "O you who have believed, be supporters of Allāh". This is the last verse in this surah and it is an invitation from Allah to His believing servants to look up to those who came before them, who were brave, strong, upheld Allah's orders, who supported Allah and His religion. "O you who have believed". Allah addresses His believing servants with this great attribute. "O you who have believed, be supporters of Allāh". He orders them to become like this and follow it. He orders them to attain this attribute. "supporters of Allāh". This is an honor so that they support the religion of Allah and fight for His cause. Allah does not need the support of anyone; however, He gives them His help and guidance. "And if Allāh had willed, He could have taken vengeance upon them [Himself], but [He ordered armed struggle] to test some of you by means of others". It is both an honor and a good affliction from Allah for His servants to support Him. It will be said that they supported Allah even though Allah is the

Lord of heavens and earth who has Sovereignty over everything. "And you did not kill them, but it was Allāh who killed them. And you threw not, [O Muḥammad] when you threw, but it was Allāh who threw that He might test the believers with a good test. Indeed, Allāh is Hearing and Knowing" (Al-Anfāl:17). "be supporters of Allāh" by supporting His religion, supporting His Book, and supporting His Messenger ﷺ so that you may attain this great honor.

Then, Allah gave them an example. So, He says, "as when Jesus, the son of Mary, said to the disciples, 'Who are my supporters for Allāh?'" Isa son of Maryam ﷺ was sent as the last Messenger of the Children of Israel by Allah. The circumstances in which this Prophet was sent were dire, for the Children of Israel suffered the tyranny of the Romans. They were a huge community in Palestine, yet, the Romans ruled over the Levant in its entirety, and the Jews were under their control. The Jews held steadfast to their religion, but they changed it. Their hearts became very cruel because a long time had passed since the first Message was sent. They became Jews only by appearance. Their hearts were cruel and they strayed away from their religion. They changed many things. Then, Isa was sent to them to invite them to Allah. They met him with stubbornness, accused him of all sorts of things, and stood against him. their animosity towards him was even more fierce than their animosity towards the disbelieving Romans. Isa needed someone to support him and be with him in the face of all these enemies, for his people, the Children of Israel, were his enemies. They mocked him saying, you call yourself a savior, then save yourself. You are the king of the Children of Israel, you are the reason others antagonize us. You are not what you claim to be, Allah did not create you from a mother without a father. They denied all of this and they denied his signs. They stood against him and strived to kill him in every way possible, so he went to those who believed in him and asked for their help. He says, "Who are my supporters for Allāh?" Who can support me for the sake of Allah? "as when Jesus, the son of Mary, said to the disciples". The disciples

are his loyal students who believed in him and followed him. In Arabic, they are called al-ḥawāriyyūn because they wore white clothes, and "Hur" in Arabic (which the word al-ḥawāriyyūn is derived from) means white. They wore white clothes. Al-ḥawāriyyūn could also mean that they were short men. They were fishermen who used to meet in Lake Tiberias to fish. He told them to come and abandon fishing, for he wanted to teach them something bigger that enables them to attract people. He told them to invite people to Allah. Many of them followed him, were loyal to him, and were close to him at all times. They invited people to the path of Allah alongside him. Isa used to travel from one city to another and from one village to another in Palestine to invite people to the path of Allah while also being a fugitive, for people were after him. The Jews used to follow him everywhere to give him to the Roman emperor to kill him.

So he said to them, "Who are my supporters for Allāh?" Who can support me for Allah? He entrusted them. Allah said that people conceived a plan to kill him, as He says, "And they [i.e., the disbelievers] planned, but Allāh planned. And Allāh is the best of planners" (Āl-'Imrān:54) "[Mention] when Allāh said, "O Jesus, indeed I will take you and raise you to Myself and purify [i.e., free] you from those who disbelieve and make those who follow you [in submission to Allāh alone] superior to those who disbelieve until the Day of Resurrection. Then to Me is your return, and I will judge between you concerning that in which you used to differ" (Āl-'Imrān:55). He was cornered and the Jewish High Priest issued an order to kill him for being an infidel. They took permission to carry out this order from the Roman emperor. When the night they wanted to capture him came, he entrusted his students saying that he is going to God and that they should carry the Gospel, spread it throughout the world, and invite people from all over the world to worship Allah. His disciples invited people to Allah and most of them were martyred for His cause. "as when Jesus, the son of Mary, said to the disciples, "Who are my supporters for Allāh?" The disciples said, "We are

supporters of Allāh". Allah ﷻ says, "And a faction of the Children of Israel believed" in Isa ﷺ, "and a faction disbelieved. So We supported those who believed against their enemy, and they became dominant". Allah supported this small group who believed in Isa over those who disbelieved in him, and they became dominant against their enemy, meaning that they defeated them and have dominated them since that time. Then, our Prophet ﷺ was sent to complete the Message of the prophets and to be connected to the Message of Isa. Allah supported him against all religions through fighting for the cause of Allah.

With this, this great Surah ends. We ask Allah to forgive our sins, repent to Him, turn to Him, and seek refuge in Him. Praise is to Allah, the Lord of the Worlds, at the beginning and the end. And peace be upon His servant and messenger Mohammad. We ask Allah to make it beneficial to Muslims in the east and west of the earth, and to make this a treasure for us on the Day of Resurrection.

Al-Jumu‘ah

بسم الله الرحمن الرحيم: {يُسَبِّحُ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الأَرْضِ الْمَلِكِ الْقُدُّوسِ الْعَزِيزِ الْحَكِيمِ}[الجمعة:1] {هُوَ الَّذِي بَعَثَ فِي الأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلالٍ مُبِينٍ}[الجمعة:2] {وَآخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ وَهُوَ الْعَزِيزُ الْحَكِيمُ}[الجمعة:3] {ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ}[الجمعة:4] {مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَاةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا بِئْسَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ وَاللَّهُ لا يَهْدِي الْقَوْمَ الظَّالِمِينَ}[الجمعة:5]

In the name of Allah, the Entirely Merciful, the Especially Merciful, "Whatever is in the heavens and whatever is on the earth is exalting Allāh, the Sovereign, the Pure, the Exalted in Might, the Wise" (Al-Jumu‘ah:1) "It is He who has sent among the unlettered [Arabs] a Messenger from themselves reciting to them His verses and purifying them and teaching

them the Book" [i.e., the Qur'ān] and wisdom [i.e., the sunnah] - although they were before in clear error" (Al-Jumu'ah:2) "And [to] others of them who have not yet joined them. And He is the Exalted in Might, the Wise" (Al-Jumu'ah:3) "That is the bounty of Allāh, which He gives to whom He wills, and Allāh is the possessor of great bounty" (Al-Jumu'ah:4) "The example of those who were entrusted with the Torah and then did not take it on is like that of a donkey who carries volumes [of books]. Wretched is the example of the people who deny the signs of Allāh. And Allāh does not guide the wrongdoing people" (Al-Jumu'ah:5). These verses are from the surah of Al-Jumu'a and it is a Midinite surah.

Allah started this surah by saying, "Whatever is in the heavens and whatever is on the earth is exalting Allāh, the Sovereign, the Pure, the Exalted in Might, the Wise" (Al-Jumu'ah:1). Exalting Allah means to praise Him and revere Him. Allah is Exalted and Pure. He is Most Holy and praised above having any kind of shortcoming. He is praised above having a son. He has no son and praised be He above having a son. "They say, "Allāh has taken a son." Exalted is He!". He is the Self-Sufficient, "Rather, to Him belongs whatever is in the heavens and the earth". Allah is Holy, Exalted, and praised above having a son, a wife, a rival, a partner, a helper, an assistant, or an equal. He is praised far above all of this. He is the One, the Eternal Refuge, Who neither begets nor is born, nor is there to Him any equivalent. Allah is far more praised above having the attributes of the creatures or the shortcomings they have. No creature can reach perfection no matter what. No creature possesses all the information in the heavens and earth. Rather, these creatures only know what Allah taught them. The angels say, "... Exalted are You; we have no knowledge except what You have

taught us. Indeed, it is You who is the Knowing, the Wise" (Al-Baqarah:32). The messengers as well answer Allah's question with this, "... What was the response you received?" They will say, "We have no knowledge. Indeed, it is You who is Knower of the unseen" (Al-Mā'idah:109). Nobody possesses any sort of knowledge except for what Allah has taught them and no one knows all the information there is. Only Allah possesses this kind of information for He is the One Who encompasses everything with His Knowledge. His Knowledge encompassed everything. As for the creatures, they only know what Allah taught them, "And they ask you, [O Muḥammad], about the soul. Say, "The soul is of the affair [i.e., concern] of my Lord. And you [i.e., mankind] have not been given of knowledge except a little" (Al-Isrā':85). Hearing is an attribute that creatures have. However, every creature has it in a way that suits their build and their situation. They can hear to the extent that Allah gave them. As for the One Whose Hearing encompassed all sounds, it is Allah alone. Praised be Who His Hearing encompassed all voices. Allah's Hearing encompassed all sounds and not even the sound of the walking of a black ant on a smooth rock on a dark night escapes His Hearing. This does not escape Allah nor His Hearting. The sound of an ant walking with its tiny legs on this smooth rock where it does not bump into anything on a night is heard by Allah and that ant is seen by Him.

In addition, nothing escapes His Sight in this existence, "Have you not considered that Allāh knows what is in the heavens and what is on the earth? There are not three in a private conversation but that He is the fourth of them, nor are there five but that He is the sixth of them - and no less than that and no more except that He is with them [in knowledge] wherever they

are. Then He will inform them of what they did, on the Day of Resurrection. Indeed Allāh is, of all things, Knowing" (Al-Mujādalah:7). "And, [O Muḥammad], you are not [engaged] in any matter and do not recite any of the Qur'ān and you [people] do not do any deed except that We are witness over you when you are involved in it. And not absent from your Lord is any [part] of an atom's weight within the earth or within the heaven or [anything] smaller than that or greater but that it is in a clear register" (Yūnus:61). No one's sight encompasses everything in this existence. Rather, the One Whose Sight and Knowledge encompass everything in this existence is Allah alone. Moreover, creatures could possess the attribute of mercy; however, their mercy is limited. The One Whose Mercy encompassed all things in existence is Allah, "Our Lord, You have encompassed all things in mercy and knowledge". Even if creatures had perfect attributes, they are suitable for their build. As for the attributes of perfection that Allah has, they are suitable to His Person. He does not have any kind of shortcoming. Allah's Knowledge is not plagued by insufficiency. Nothing can escape His Knowledge, not even a drop, or a leaf falling from a tree. Even this falls with His Knowledge. No leaf falls from a tree anywhere in this existence but He knows it. "... Not a leaf falls but that He knows it. And no grain is there within the darknesses of the earth and no moist or dry [thing] but that it is [written] in a clear record" (Al-An'ām:59). Allah recorded all of it. As for the shortcomings of creatures, Allah is raised far above them. Creatures have a start and an end. But Allah is the First and nothing came before Him. and the Last and nothing comes after Him. Creatures die, jinns die, humans die. As for Allah, He is the Ever-Living Who does not die."And rely upon the Ever-Living who does not die". Servants get ill when they are infected by a sickness. Servants sleep, creatures sleep, humans sleep, jinn sleep, even

trees sleep. As for Allah, He is the Ever-Living, the Self-Sustaining. Neither drowsiness overtakes Him nor sleep. Allah is far raised above being unjust. Servants commit injustice. Humans are both unjust and ignorant. As for Allah, He is not. "Indeed, Allāh does not do injustice, [even] as much as an atom's weight". "And your Lord is not ever unjust to [His] servants". Praised be He. All of that is included in the exaltation and praise of Allah.

Allah is exalted by all of those in His heavens and earth. Angels are Allah's greatest of Allah's creations to praise Him. As Allah ﷻ says about them, "They exalt [Him] night and day [and] do not slacken" (Al-Anbiyā':20). Angels exalt Allah. This means that they praise Him above having any kind of shortcoming or flaws day and night. They do it all the time and they do not slacken. Slackening indicates weakness. They do not suffer any type of weakness that stops them from exalting Allah and praising Him. "Exalted is your Lord, the Lord of might, above what they describe" (As-Sāffāt:180). Allah is exalted above all the attributes that the ignorant gave Him. These disbelieving, ignorant, and depraved nations from the disbelieving humans and disbelieving jinn slandered Allah by making many grave claims. The jinn said, "And we had thought that mankind and the jinn would never speak about Allāh a lie" (Al-Jinn:5). They said that. All that the slanderers who disbelieved in Him and denied Him said many things about Allah. Like those who said, "...There is none but our worldly life, and we will not be resurrected"(Al-An'ām:29). Those who associated other gods with Allah claimed that He has a son, like the Arab polytheists who said that the angels were Allah's daughters. Or the Christians who claimed Isa was Allah's son. Or the Jews who claimed Uzair was Allah's son. Or those who claimed that Allah manifests in His creatures. These ignorant, polytheistic,

disbelieving nations slandered Allah with grave claims. Their gravest claim is that Allah has taken a son for Himself. "And they say, "The Most Merciful has taken [for Himself] a son" (Maryam:88) "You have done an atrocious thing" (Maryam:89) "The heavens almost rupture therefrom and the earth splits open and the mountains collapse in devastation" (Maryam:90) "That they attribute to the Most Merciful a son" (Maryam:91) "And it is not appropriate for the Most Merciful that He should take a son" (Maryam:92) "There is no one in the heavens and earth but that he comes to the Most Merciful as a servant" (Maryam:93) "He has enumerated them and counted them a [full] counting" (Maryam:94) "And all of them are coming to Him on the Day of Resurrection alone" (Maryam:95).

Behold the beliefs of these ignorant nations since ignorance and polytheism have existed. How many things have they written? How many things have they come up with? How many beliefs did they adopt? How many things have they claimed? Exalting Allah means praising Him far above all of these claims and praising Him far above what all these unjust and ignorant people said. As Allah ﷻ says, "Exalted is your Lord, the Lord of might, above what they describe" (As-Sāffāt:180). What these criminals describe Allah with. "And peace upon the messengers" (As-Sāffāt:181). Those are the ones who gave the right description of Him, for the messengers are the ones who brought the clear and right description of Allah. They gave Allah the descriptions that He described Himself with and that He told them about. "Exalted is your Lord, the Lord of might, above what they describe" (As-Sāffāt:180) "And peace upon the messengers" (As-Sāffāt:181) "And praise to Allāh, Lord of the worlds" (As-Sāffāt:182). Praise be to Allah in all meanings of the word. All praise is to Allah for His

attributes and deeds. All of His names are great, all of His attributes are good, and all of His deeds are good. He only decrees what is good. "is exalting Allāh". Exalting Allah and praising Him above all the aforementioned shortcomings is "Whatever is in the heavens and whatever is on the earth". All the creatures in the heavens and earth are exalting Allah. Believers exalt Allah with their words. We can learn some of these words and others we cannot, for we know the words of humans, and jinn exalt Allah in a way that we know. Moreover, inanimates exalt Allah and the birds that exalt Allah in a language that Allah knows. As Allah ﷻ says, "And there is not a thing except that it exalts [Allāh] by His praise, but you do not understand their [way of] exalting". Servants do not understand how these inanimates, plants, and creatures praise and prostrate to Allah. "Do you not see that Allāh is exalted by whoever is within the heavens and the earth and [by] the birds with wings spread [in flight]? Each [of them] has known his [means of] prayer and exalting [Him]..." (An-Noor:41). Each of these creatures has known their means of praying and exalting Allah. Moreover, Allah knows how these creatures pray to Him and exalt Him.

"Whatever is in the heavens and whatever is on the earth is exalting Allāh..." (Al-Jumu‘ah:1). With their words and existence. As for their existence, their mere creation is an exaltation of Allah, for their mere existence is an indication of their meticulous creations. Allah has perfected everything which He created. All the creatures, even the small ant, have been created perfectly. Even the huge elephant and the galaxy. From the atom to the huge galaxy, all of them were created perfectly. Allah is the One "Who perfected everything which He created and began the creation of man from clay" (As-Sajdah:7). This perfect creation exalts Allah with their mere

existence, for they are created perfectly and are connected with all the other creations like one unit. This is proof that Allah is the One and only God. These creatures exalt Him with their existence above having a partner or a son. If He had a son or a partner, then the universe and creation would have been ruined. "Say, [O Muḥammad], "If there had been with Him [other] gods, as they say, then they [each] would have sought to the Owner of the Throne a way" (Al-Isrā':42). To rival Him. He says, "Rather, We have brought them the truth, and indeed they are liars" (Al-Mu'minūn:90) "Allāh has not taken any son, nor has there ever been with Him any deity. [If there had been], then each deity would have taken what it created, and some of them would have [sought to] overcome others. Exalted is Allāh above what they describe [concerning Him]" (Al-Mu'minūn:91). Allah ﷻ also says, "Had there been within them [i.e., the heavens and earth] gods besides Allāh, they both would have been ruined. So exalted is Allāh, Lord of the Throne, above what they describe" (Al-Anbiyā':22). "Had there been within them [i.e., the heavens and earth] gods besides Allāh, they both would have been ruined..." (Al-Anbiyā':22). This universe would have been ruined and could never be the way it is. The perfection and existence of this universe is in itself an exaltation of Allah.

"Whatever is in the heavens and whatever is on the earth is exalting Allāh, the Sovereign..." (Al-Jumu'ah:1). This is both a name and an attribute, for Allah is the Sovereign. For this is one of His Divine names. It is also an attribute of His. It is a name derived from sovereignty for He owns it. He is the Sovereign in truth. No other Sovereign is real except for Allah and all other's sovereignty is false and temporary, for they took it from someone else. They took it from Allah. Allah is the One who gives sovereignty and

takes it away whenever He wants. "Say, "O Allāh, Owner of Sovereignty". All Sovereignty. He owns everything besides Himself. He owns their being and life, for He is the One Who created them. He also owns their disposition. He is the One Who disposes of their affairs. No creature, not even a small atom, can commit any deed unless it was within the fate that Allah decreed for it. Even in their life, Allah is the One Who decreed its length. Its happiness, delight, weakness, strength, sickness, health, misguidance, and guidance are all in Allah's hands. The disposition of all the creatures' affairs is within Allah's hands. He is the Owner of Sovereignty for He owns them in truth and owns their disposition. Sovereignty belongs to Him. "The Sovereign". He is the Sovereign in truth. The sovereignty of those besides Him is temporary. As Allah ﷻ says, "Say, "O Allāh, Owner of Sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will. You honour whom You will and You humble whom You will. In Your hand is [all] good. Indeed, You are over all things competent" (Āl-'Imrān:26) "You cause the night to enter the day, and You cause the day to enter the night, and You bring the living out of the dead, and You bring the dead out of the living. And You give provision to whom You will without account [i.e., limit or measure]" (Āl-'Imrān:27). He is the Sovereign in truth.

"The Pure". This means holiness. And holiness means integrity. He is the Pure God, the Holy, and the Exalted above all the shortcomings that inflict creatures or having any sort of shortcomings. His attributes are perfect and He has no faults. His Knowledge encompasses all of His creatures, His Mercy encompasses all of existence, and His Hearing encompasses all voices. There is no scream, shout, words, or secrets that He does not Hear.

Allah hears every word even if they were spoken in secret. "He knows the secret and what is [even] more hidden". Allah is the Pure who is exalted above having any kind of shortcoming or fault. He is not afflicted by any fault." The Exalted in Might". The Predominant, who is not defeated by anyone. None of Allah's creatures can defeat Him. No one can fight Allah and win no matter who they were. Even if Allah gave a creature power and ability, they would not be able to surpass or defeat Allah, for He is the One Who created them. Even the angels, who are Allah's greatest creation, fear Him. "and they do what they are commanded". "They cannot precede Him in word, and they act by His command" (Al-Anbiyā':27) "He knows what is [presently] before them and what will be after them, and they cannot intercede except on behalf of one whom He approves. And they, from fear of Him, are apprehensive" (Al-Anbiyā':28). "The heavens almost break from above them, and the angels exalt [Allāh] with praise of their Lord and ask forgiveness for those on earth. Unquestionably, it is Allāh who is the Forgiving, the Merciful" (Ash-Shūra:5). Allah is the Exalted in Might and the Predominant who cannot be defeated by anyone. "The Wise" who puts everything in its rightful place. He is the Wise, and that means that all of His deeds are done according to perfect knowledge. All of His deeds and decrees are right whether they were guiding, misguiding, creating, or disposing. All of his deeds are wise. All matters are in their rightful place, nothing is in vain, unwise, or reckless. No. Allah is praised far above being reckless, vain, sarcastic, or unwise. Rather, Allah is the Wise who puts everything in its rightful place.

Then, He mentioned an effect of these attributes. He says, "It is He who has sent among the unlettered [Arabs] a Messenger from themselves reciting

to them His verses and purifying them and teaching them the Book" [i.e., the Qur'ān] and wisdom [i.e., the sunnah] - although they were before in clear error" (Al-Jumu'ah:2). This is a part of his wisdom, mercy, charity, and holiness. He says, "He", Allah, the One who has these attributes is praised by all. " "Whatever is in the heavens and whatever is on the earth is exalting Allāh, the Sovereign, the Pure, the Exalted in Might, the Wise" (Al-Jumu'ah:1). He, Allah, the One Who has these attributes, "who has sent among the unlettered [Arabs] a Messenger". The unlettered are the Arabs. They were called the unlettered because most of them did not know how to write or how to count. When the Quran was sent, the number of people who knew how to read and write in the Peninsula was a little more than twenty. The Prophet said, "We are an illiterate nation; we neither read nor know accounts". They do not know how to read or how to count. Some of them only knew how to count to one thousand and did not know anything beyond it. They did not know numbers after thousand. The Prophet said, "We are an illiterate nation; we neither read nor know accounts. The month is like this and this or like this and this" and he held down his thumb the last time completing twenty-nine and thirty. Some people did not know the meaning behind twenty-nine and thirty. The moral of the story is the hadith of the Prophet, "We are an illiterate nation". Arabs were illiterate. In Arabic, those who do not know how to read or write are called "Ummi", which is derived from the word "Um" or mother. it was used to refer to those who stayed by their mother's side and did not travel to seek an education and remained illiterate. However, only Allah knows why the ones who did not know how to read and write were called "Ummi" in Arabic.

"It is He who has sent among the unlettered [Arabs]". This refers to the Arabs who neither knew how to read nor write. They were an illiterate nation. "...a Messenger from themselves reciting to them His verses and purifying them and teaching them the Book" [i.e., the Qur'ān] and wisdom [i.e., the sunnah] - although they were before in clear error" (Al-Jumu'ah:2). This is a revolutionary matter. The teaching Messenger comes from an illiterate nation. He taught this illiterate nation to be the teacher of all nations and the leader of all nations to the path of Allah. This is undoubtedly a miracle, for Allah, the Exalted God, the Praised, chose an ignorant and illiterate nation, then chose an illiterate Messenger from among them, who did not even know how to read or write, then made him a Messenger to all people to teach all of humanity and to teach this ignorant nation. This ignorant and illiterate nation became the teacher of the world. They taught this world in the best way and invited them to the best path, to the straight path of Allah, which is the deep certain knowledge. This Knowledge is of Allah, His Messages, Path, and creed that encompasses this entire world. Of course, beneath this knowledge is manufacturing, trading, and agriculture. In addition to other kinds of knowledge that is known by insects, like bees and their knowledge of building. This knowledge is holy, deep. It is the knowledge of meanings and the knowledge of religion. Allah taught this kind of knowledge, which is the most honorable and highest, to this illiterate nation. He says, "It is He who has sent among the unlettered [Arabs] a Messenger from themselves". From themselves. an Arab, from the same illiterate nation. He was illiterate as well. He did not know how to read or write.

"reciting to them His verses". Reciting to them His verses. How can an illiterate man memorize then recite? An illiterate man reading is definitely a miracle. The first verses revealed to the Prophet ﷺ were, "Recite in the name of your Lord who created" (Al-‘Alaq:1) "Created man from a clinging substance" (Al-‘Alaq:2) "Recite, and your Lord is the Most Generous" (Al-‘Alaq:3) "Who taught by the pen" (Al-‘Alaq:4) "Taught man that which he knew not" (Al-‘Alaq:5). The Prophet responded that he could not read. However, these words were placed in his heart. The pages that the Prophet read from were in his heart. Allah placed all this knowledge in the heart of the Prophet ﷺ. He says, "The Trustworthy Spirit [i.e., Gabriel] has brought it down" (Ash-Shu‘arā’:193) "Upon your heart, [O Muḥammad] - that you may be of the warners" (Ash-Shu‘arā’:194) "In a clear Arabic language" (Ash-Shu‘arā’:195). The Prophet used to listen to the verses through revelation and they were placed in his heart. Allah said to him, "Move not your tongue with it, [O Muḥammad], to hasten with it [i.e., recitation of the Qur’ān]" (Al-Qiyāmah:16) "Indeed, upon Us is its collection [in your heart] and [to make possible] its recitation" (Al-Qiyāmah:17). Its collection in your heart and its recitation with your tongue. "So when We have recited it..." (Al-Qiyāmah:18). When the angel has recited it, "...then follow its recitation" (Al-Qiyāmah:18). Listen to him. "Then upon Us is its clarification [to you]" (Al-Qiyāmah:19). Moreover, Allah reveals to the Prophet the clarification and way of teaching these verses. The Prophet was not taught how to use a pen, and he was not taught reading and writing. Allah did not give him a book to read from. Rather, He made the Prophet's heart the pages on which He imprinted His words on. Then, Allah made these words that were written on the Prophet's heart come out by way of his words. Allah made the Prophet's words clear. "Indeed, upon Us, is its

collection [in your heart] and [to make possible] its recitation" (Al-Qiyāmah:17). Its collection in your chest and its recitation with your tongue. When the revelation left the Prophet ﷺ, the words were imprinted in his chest and he taught them to people after that. This Prophet who did not know how to read or write became the teacher of all humanity. He is the teacher of all people. He taught this illiterate nation and got them out from the darkness to the light. He did not merely tell them these words and these creeds. Rather, he taught them the things that changed their lives, their conduct, and their hearts. He gave them a great leap from the darknesses that they dwelled into the guidance of Islam. He changed cold-hearted, unjust, and ignorant people into merciful ones who are sensitive, feeling, spirited and who followed the path of Allah. He changed those who killed and buried their daughters unjustly to people who would not harm or treat a kitten unjustly. This is a great change from these vast darknesses to the light of Islam.

"It is He who has sent among the unlettered [Arabs] a Messenger from themselves" ﷺ "reciting to them His verses". Reading to them His verses; the verses of Allah and His Quran that He imprinted on the heart of the Prophet ﷺ. "and purifying them". Purifying them and cleansing them. These Arab people who were ignorant, cruel, unjust, and foolish took injustice as their creed in all meanings of the word. They suddenly turned into other people who are virtuous, pure of heart, upright and steadfast in following the light. They gave without waiting for compensation. They gave what they could without waiting for compensation or pay. They did not take people's money unjustly. Rather, they gave it to charity. They spent their money for the cause of Allah. "and purifying them". The purity of souls. "and teaching

them the Book" [i.e., the Qur'ān] and wisdom [i.e., the sunnah]". He taught them the Book; the Quran that was sent by Allah. And wisdom is the complete knowledge that enables them to put everything in its rightful place. "Although they were before in clear error". Although they were before the sending of the Quran in clear error. They were in clear error. However, Allah wanted to save this illiterate and ignorant nation and place it on His path with the help of an illiterate Messenger as well. He did not choose a messenger who knew how to read and write. Rather, He chose an illiterate Messenger from themselves to be a miracle of His.

يقول الله ﷻ: {يُسَبِّحُ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الأَرْضِ الْمَلِكِ الْقُدُّوسِ الْعَزِيزِ الْحَكِيمِ}[الجمعة:1] {هُوَ الَّذِي بَعَثَ فِي الأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلالٍ مُبِينٍ}[الجمعة:2] {وَآخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ وَهُوَ الْعَزِيزُ الْحَكِيمُ}[الجمعة:3] {ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ}[الجمعة:4] {مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَاةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا بِئْسَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ وَاللَّهُ لا يَهْدِي الْقَوْمَ الظَّالِمِينَ}[الجمعة:5]

Allah ﷻ says, "Whatever is in the heavens and whatever is on the earth is exalting Allāh, the Sovereign, the Pure, the Exalted in Might, the Wise" (Al-Jumu'ah:1) "It is He who has sent among the unlettered [Arabs] a Messenger from themselves reciting to them His verses and purifying them and teaching them the Book" [i.e., the Qur'ān] and wisdom [i.e., the sunnah] - although they were before in clear error" (Al-Jumu'ah:2) "And [to] others of them who have not yet joined them. And He is the Exalted in Might, the Wise" (Al-Jumu'ah:3) "That is the bounty of Allāh, which He gives to whom He wills, and Allāh is the possessor of great bounty" (Al-Jumu'ah:4) "The example of those who were entrusted with the Torah and then did not take it on is like that of a donkey who carries volumes [of books]. Wretched

is the example of the people who deny the signs of Allāh. And Allāh does not guide the wrongdoing people" (Al-Jumu‘ah:5).

This is the surah of Al-Jumu‘a and it is a Midinite surah. Allah started this surah by declaring that all beings exalt Him. "Whatever is in the heavens and whatever is on the earth is exalting Allāh, the Sovereign, the Pure, the Exalted in Might, the Wise" (Al-Jumu‘ah:1). This declaration was composed in the continuous tense, for this deed, the exaltation of Allah by these beings and these worlds in the heavens and earth, is a constant deed. As Allah ﷻ says about the angels, "They exalt [Him] night and day [and] do not slacken" (Al-Anbiyā’:20). Slackening indicates weakness. They are not afflicted with the slightest feeling of weakness in their constant exaltation of Allah. Another verse states that they, "...exalt Him by night and by day, and they do not become weary" (Fussilat:38). They do not get bored. All these beings, the heavens and what's within them, the earth and what's upon it, are all exalting Allah. "And there is not a thing except that it exalts [Allāh] by His praise, but you do not understand their [way of] exalting". "Do you not see that Allāh is exalted by whoever is within the heavens and the earth and [by] the birds with wings spread [in flight]? Each [of them] has known his [means of] prayer and exalting [Him], and Allāh is Knowing of what they do" (An-Noor:41).

These beings exalt Allah with their words. They praise Him far above any shortcomings or faults. They praise Him far above having a son, a partner, a rival, or a likeness. They also raise Him far above any shortcomings that creatures have. The creatures are imperfect. No creature is perfect in all aspects. Rather, they know some and are ignorant of others, they see some and do not see others, and they hear some and do not hear others. Their

abilities and powers are limited according to how Allah created them. As for Allah, His attributes are limitless. Praised be whose Hearing encompassed all voices. And praised be Whose knowledge encompassed all beings. Not even a particle in this existence escapes His knowledge. "And with Him are the keys of the unseen; none knows them except Him. And He knows what is on the land and in the sea. Not a leaf falls but that He knows it. And no grain is there within the darknesses of the earth and no moist or dry [thing] but that it is [written] in a clear record" (Al-An‘ām:59). He is not to be caused failure by anything and not to be caused defeat by anything. May He be praised far above having a rival, a partner, a likeness, or a helper. "Allāh is the Creator of all things, and He is, over all things, Disposer of affairs" (Az-Zumar:62). "Whatever is in the heavens and whatever is on the earth is exalting Allāh, the Sovereign..." (Al-Jumu‘ah:1). He reigned over all these beings. He owns them and disposes of their affairs. He is the Puer, the Most Holy. He is the Exalted in Might and the Predominant who is not defeated by anyone. The Wise who places everything in its place.

"It is He who has sent". He, Allah, the One Who has these attributes, the One Who all beings exalt. "It is He who has sent among the unlettered [Arabs] a Messenger from themselves reciting to them His verses". He, Allah, is the One Who has sent the Messenger among the unlettered, the Arabs. They were an illiterate nation who neither knew how to read or how to count. They were an ignorant nation. However, Allah chose them to teach the whole world His Message and invite it to the straight path. Allah chose them and chose a Messenger from themselves. "It is He who has sent among the unlettered [Arabs] a Messenger from themselves". He was illiterate like them; the Arabs. "reciting to them His verses". This illiterate man recited

these verses, for Allah taught him. He taught him in another way besides using a pen to write. "The Most Merciful" (Ar-Rahmān:1) "Taught the Qur'ān" (Ar-Rahmān:2) "Created man" (Ar-Rahmān:3) "[And] taught him eloquence" (Ar-Rahmān:4). "Recite, and your Lord is the Most Generous" (Al-'Alaq:3) "Who taught by the pen" (Al-'Alaq:4) "Taught man that which he knew not" (Al-'Alaq:5). He taught humans by the pen and taught His Prophet by imprinting it in his chest, this refers to the revelation, the Quran.

"The Trustworthy Spirit [i.e., Gabriel] has brought it down" (Ash-Shu'arā':193) "Upon your heart, [O Muḥammad] - that you may be of the warners" (Ash-Shu'arā':194) "In a clear Arabic language" (Ash-Shu'arā':195). "It is He who has sent among the unlettered [Arabs] a Messenger from themselves reciting to them His verses". These verses are from the wise and knowledgeable Quran. They are precise. They are sent by Allah and have transferred all this knowledge and light to the world. They have exposed the truths, refuted falsehoods, established the right, and decreed the rules. This is the Book of Allah.

"reciting to them His verses and purifying them". Purifying them. The Prophet ﷺ was a good role model, a guide, and a teacher. With a touch, a hint, a piece of advice, a prohibition, a scolding, or order, he changed these very cruel, harsh, and dark souls. He caused their souls to lighten up with this burning light that Allah sent. He was a model of the perfect person regarding his morals and attributes. He was a role model. Those who associated with him and learned from him became purified. "and purifying them and teaching them the Book" [i.e., the Qur'ān] and wisdom [i.e., the sunnah]". The Prophet, who was taught by Allah, in turn, teaches his companions the Book that was sent by Allah and the wisdom that enables

them to put everything in its rightful place. "although they were before in clear error". Although they were in clear error before the sending of this Prophet, the sending of this Book, the sending of these teachings, and the sending of all of this by Allah. Arabs in the Pre-Islamic era were ignorant in all aspects of knowledge. They had great ignorance regarding Allah. Even though they acknowledged that He created the universe, they thought that He was unwise, that He will not resurrect them, will not reward the obedient, nor will He punish the disobedient. They thought that He was not capable of resurrecting them back to life and denied the resurrection. This was the greatest of contradictions. They also attributed to Allah things that were unbefitting of Him. They claimed that He got married, that He chose a wife from among the jinn and begot the angels. They also claimed that the angels were girls. They attributed many ignorant statements to Allah. Regarding rules, they decreed them according to their desires. They decided that things were permitted or prohibited according to their desires without deciding if their decisions were wise or insightful. They committed many great injustices. Whether these injustices were done amongst themselves, like killing, stealing, plundering, committing highway robbery, bloodshed, and drinking alcohol. There are also the kinds of intercourse that they engaged in, which were extremely malicious. They had many kinds of intercourse like Al-Istibda', intercourse between those who commit Zina, prostituting boys and women slaves then giving them their wages by their boss and other malicious, ignorant, and evil deeds. They were in clear error. They were in error regarding the aspects of faith, the unseen, the way of their lives and gatherings. Error engulfed all aspects of their lives. However, Allah saved them by sending this honorable Prophet. "It is He who has sent among the unlettered [Arabs] a Messenger from themselves reciting to them His verses

and purifying them and teaching them the Book" [i.e., the Qur'ān] and wisdom [i.e., the sunnah] - although they were before..." (Al-Jumu'ah:2). Before the sending of this Prophet, " in clear error".

Then, Allah ﷻ says, "And [to] others of them who have not yet joined them. And He is the Exalted in Might, the Wise" (Al-Jumu'ah:3). The chain of belief and the great favor of Allah is continuous. Allah blessed them with others who followed their believing brothers with the Prophet ﷺ and walked the same path. "And [to] others of them who have not yet joined them..." (Al-Jumu'ah:3). They have yet to join them. They will come and follow their brothers on the path of belief. "And He is the Exalted in Might" and the Predominant who cannot be defeated. Founding this nation that is guided from this error, getting it out of it to the path of righteousness, defeating all of those who stand in their way, obstructing it, and standing in the face of Divine Will is all done due to Allah's Might. He is the Exalted in Might and the Predominant who cannot be defeated. He is also the Wise who puts everything in its rightful place. It was wise of Allah to choose this illiterate nation and prepare it to carry this Message. There is no doubt that if this Message was sent to one of the other nations who had order, culture, power, and respect in the land like the Persians or the Romans, then Allah's Wisdom would not have been prevalent compared to when He guided this illiterate nation like this. They had many attributes that enabled them to establish the religion, like courage, determination, power, will, and reliability. These attributes were like a vessel that Allah sent this Message to. After the error that they were in, Allah guided this nation to the path of reason. He took them to the path of reason and that is due to His favor and charity. "And He is the Exalted in Might, the Wise".

"That is the bounty of Allāh, which He gives to whom He wills..." (Al-Jumu‘ah:4). "That is" refers to saving this illiterate nation, sending the Book of Allah to it, and sending them the Messenger to recite Allah's verses to them, to purify them, and teach them the Book and the wisdom. "the bounty of Allāh". The bounty is the grace, the charity, and the favor that Allah bestows upon His servants. " which He gives to whom He wills". Allah gives it to whomever He wills. Allah willed to give it to Arabs. Before His bounty was bestowed upon the Children of Israel. They had the Book, wisdom and prophethood for a long time. Then, Allah willed to transfer this bounty to his illiterate nation of Arabs. And so He did. "That is the bounty of Allāh, which He gives to whom He wills, and Allāh is the possessor of great bounty" (Al-Jumu‘ah:4). Allah's bounty and favor are great. He gave them something beyond description. He guided them to His way, He sent them His verses, guided them to the straight path, and He appointed them as the best nation produced for mankind. They guided people to the path of God. This is a great matter and a great bounty from Allah.

Then Allah described those whom He took this duty from. This refers to the duty of guidance and establishing religion. They are the Jews. Allah ﷻ says, "The example of those who were entrusted with the Torah and then did not take it on is like that of a donkey who carries volumes [of books]. Wretched is the example of the people who deny the signs of Allāh. And Allāh does not guide the wrongdoing people" (Al-Jumu‘ah:5). Allah gave the example of those who were entrusted with the Torah. The ones who were entrusted with the Torah were the Jews, then the Christians, for Isa followed the teachings of the Torah. They were entrusted with it and Allah gave them the duty of implementing it. As Allah ﷻ says, "Say, "O People of the

Scripture, you are [standing] on nothing until you uphold [the law of] the Torah, the Gospel, and what has been revealed to you from your Lord [i.e., the Qur'ān]". Allah entrusted them with implementing and following its rules. They were given this Divine duty since the Torah was sent to them. Allah entrusted them with this. "And [mention] when We raised the mountain above them as if it was a dark cloud and they were certain that it would fall upon them, [and Allāh said], "Take what We have given you with determination and remember what is in it..." (Al-A'rāf:171). Allah ﷻ also says, "And We wrote for him on the tablets [something] of all things - instruction and explanation for all things, [saying], "Take them with determination and order your people to take the best of it..." (Al-A'rāf:145). Take them. This is an address to Musa ﷺ and order from Allah to him to take this Torah with determination. "and order your people to take the best of it. I will show you the home of the defiantly disobedient". Allah entrusted them with the Torah which had His rules, decrees, and way. However, they did not follow it. After a time they changed it and changed its rules. They did not commit to it nor did they follow its orders and rules.

So Allah likened them to the donkey who carries books. He says, "The example of those who were entrusted with the Torah and then did not take it on is like that of a donkey who carries volumes [of books]". The donkey who carries books is not benefited by them. First, it cannot eat them, for they are not fit to fill its belly. Second, it cannot read them and benefit from what is in them. So Allah likened the Jews who did not benefit from the Torah that was sent to them with the donkey that carries books. Allah ﷻ says, "Wretched is the example of the people who deny the signs of Allāh". This example that links them to a donkey carrying books suits them

completely. Wretched is this example because they deserve it. They deserve it because it applies to them. "Wretched is the example of the people who deny the signs of Allāh". They denied them by refusing them, not following them, and doing the exact opposite. This is what it means to deny the signs of Allah. Allah ﷻ says, "And Allāh does not guide the wrongdoing people". They have done wrong and this is wrongdoing. It is wrong to put something in a place other than its rightful one. What they should have done with the Torah is follow it. They should have accepted the order of Allah, care about it, and follow it because it is Allah's order to His servants. When they abandoned this order and invented other decrees, they did wrong and placed the trust in its wrong place. These wrongdoers will not be guided by Allah towards good. The meaning of guidance is leading someone towards good. Guidance means explanation, leading towards reason, and learning what is in the Torah then teaching Allah's order. However, when they denied and abandoned this order, they became blind to it. "And Allāh does not guide the wrongdoing people". All of this is an explanation of why He chose this nation after the Jews. When Allah chose the Prophet Mohammad ﷺ from the descendants of Ismail, He transferred this Message from the descendants of Is-haq and the Children of Israel to Ismail. This transfer and choosing of the illiterate Arab nation from the descendants of Ismail (All Arabs descend from Ismail) and choosing the Prophet ﷺ from them means that Allah left the Jews behind to choose the Arabs instead. This is from Allah's bounty and charity. All thanks be to Allah.

Then, Allah ﷻ says, "Say, "O you who are Jews, if you claim that you are allies of Allāh, excluding the [other] people, then wish for death, if you should be truthful" (Al-Jumu‘ah:6). Jews claimed a d still claimed to be

Allah's allies, excluding other people, that they are Allah's Chosen People whom He chose to carry the religion, and that they are His beloved. As Allah ﷻ also says about them, "But the Jews and the Christians say, "We are the children of Allāh and His beloved". They believe that religion is exclusive to them and that Allah only sends guidance and prophets to them, that He would never choose another people and another nation. It was said to them, "Say, "O you who are Jews". He gave them this honourable name. The meaning of the word "Jews" in Arabic is, "indeed, we have turned back to You". We have turned back to you. So, the word "Jews" means those who have repented, turned back to what is right, and held steadfast to it. This name is now used to describe them. "Say, "O you who are Jews, if you claim that you are allies of Allāh, excluding the [other] people..." (Al-Jumu‘ah:6). To claim is to say something that is not true. If you made this claim, if you claim this to be true. And your claim is, "that you are allies of Allāh, excluding the [other] people". That you are His beloved, that He loves you, is your ally, that He only sends religion to you, that you are His Chosen People excluding others and that He would never choose another nation besides you, "then wish for death, if you should be truthful". Why are you still alive? If you are Allah's allies, if He chose you alone and you are His allies, then why would you still be alive? Wish for death so that you would go to His Paradise and Pleasure. "then wish for death, if you should be truthful". This is one of the interpretations of this verse. The other is to wish for death as a dare. He dared them to wish for death. They claim and swear that guidance is exclusive to them, that Allah only sends messengers and prophets from among them, that prophethood is exclusive to them until the Hour comes, and that no messenger would come from outside of the Children of Israel, then wish for death. Ask Allah to take your lives if this

was not true. This is an order from Allah to them to ask for death as a dare if their claim is true.

Allah ﷻ says, "But they will not wish for it, ever, because of what their hands have put forth. And Allāh is Knowing of the wrongdoers" (Al-Jumu‘ah:7). They will never ask Allah to do this to them because they know if they prayed for this and dared the Messenger then Allah would destroy them. "But they will not wish for it, ever" until the end of time, "because of what their hands have put forth" and because of the grave sins that they have committed. "And Allāh is Knowing of the wrongdoers". Allah says that they would never enter this dare and pray for death because He is Knowing of the wrongdoers. The first interpretation states that they should wish for death to go to Paradise for they are Allah's allies and beloved. Why should they stay here in this life when Paradise is better for them and going to the Hereafter is better for them? As Allah ﷻ says, "Say, [O Muḥammad], "If the home of the Hereafter with Allāh is for you alone and not the [other] people, then wish for death, if you should be truthful" (Al-Baqarah:94). This verse supports the second interpretation. "Say, [O Muḥammad], "If the home of the Hereafter with Allāh is for you alone". If Paradise is yours, "and not the [other] people". That only you will be sent to it, "then wish for death, if you should be truthful". Allah ﷻ says, "But never will they wish for it, ever, because of what their hands have put forth. And Allāh is Knowing of the wrongdoers" (Al-Baqarah:95). They would never wish for it because they know of their sins, disobedience, and grave evils. They know of the punishment awaiting them with Allah. They know of this punishment but they claim it to be a light one and one that will go on for several days, then they will be sent to Paradise. Allah says about them, "And they say, "Never

will the Fire touch us, except for [a few] numbered days." Say, "Have you taken a covenant with Allāh? For Allāh will never break His covenant. Or do you say about Allāh that which you do not know?" (Al-Baqarah:80) "Yes, [on the contrary], whoever earns evil and his sin has encompassed him - those are the companions of the Fire; they will abide therein eternally" (Al-Baqarah:81).

These liars claim that they are the only residents of Paradise, so Allah put them on the spot and ordered them to wish for death. Wish for death so that you could reach Paradise, which is yours alone. Or, because you are Allah's beloved and allies, and because He chose you besides others, then staying in this life would be a waste of time. Go to the Hereafter where Allah's Paradise and Pleasure are. Allah ﷻ says, "But they will not wish for it, ever, because of what their hands have put forth. And Allāh is Knowing of the wrongdoers" (Al-Jumu‘ah:7). In another verse, He says, "And you will surely find them the most greedy of people for life - [even] more than those who associate others with Allāh". This cannot be the thinking of those who believe that the Hereafter is theirs besides others. Rather, they are the most greedy of people for life. Life here is an indefinite noun. Any life, even if they lived humiliated and poor. Whatever their life is, they stick to it and want to live it. "This One of them wishes that he could be granted life a thousand years". They stick to life even if it was a bad one. How can this be the thinking of those who believe that Paradise is awaiting them and that it is theirs alone besides other people? If that was true, then wish for death to be able to go to this Paradise. Allah ﷻ says, "But they will not wish for it, ever, because of what their hands have put forth. And Allāh is Knowing of the wrongdoers" (Al-Jumu‘ah:7).

Then, Allah ﷻ says, "Say, "Indeed, the death from which you flee - indeed, it will meet you. Then you will be returned to the Knower of the unseen and the witnessed, and He will inform you about what you used to do" (Al-Jumu‘ah:8). "Say, "Indeed, the death from which you flee". They flee from all causes of death. If this cause of death was sickness, they will try their best to find a cure, if it was due to fighting for the cause of Allah, they will not fight. If there was another cause that they know will lead to death, they will flee from it. Allah tells them that this death that they fear, flee from its causes, and try to live their lives away from it so that they might live long will meet them. This is a curious picture that Allah draws for us, which is feeling death thinking that it is behind you. However, you will find it in front of you. "Say, "Indeed, the death from which you flee" and think that you left behind, "indeed, it will meet you". He did not say that death will catch up to you. Rather, He says, "indeed, it will meet you". This is a great metaphor that explains the ignorance of people who flee from death when death will come to them from where they did not expect it. It will come in front of them. "...indeed, it will meet you. Then you will be returned to the Knower of the unseen and the witnessed, and He will inform you about what you used to do" (Al-Jumu‘ah:8). Then, after death, you will be returned to the Knower of the unseen and the witnessed. Allah is the Knower of the unseen and the witnessed. The unseen is everything that the creatures do not know and the witnessed is what they are able to see. Allah never misses anything. Everything to Him is witnessed. There is nothing unseen to Allah, not even a particle. There is not an atom in the heavens or earth that is unseen to Allah and that someone else gives Him the knowledge of and tells Him about it. No angel or other creature tells Allah of something that He does not know.

May Allah be praised above this. Rather, He is the Knower of the unseen and the witnessed.

The unseen and the witnessed are used to describe the knowledge of the creatures. The angels have things that are unseen and witnessed. They know some things and are ignorant of others. Humans also have unseen and witnessed matters. What they can see and perceive with their senses is witnessed by them. What is beyond that is unseen to them. And Allah is the One who encompassed everything with His Knowledge. "the Knower of the unseen and the witnessed". "Say, "Indeed, the death from which you flee - indeed, it will meet you. Then you will be returned to the Knower of the unseen and the witnessed..." (Al-Jumu‘ah:8). The Knower of the unseen and the witnessed is Allah alone. No one other than Allah knows the unseen and the witnessed. "And He will inform you about what you used to do". He will inform and tell you. To inform is to give great news of what you used to do. Of what you did. This informing is not merely to give out information. Rather, there are consequences to this information, for Allah will judge His servants. He will inform every servant of what they did. The outcome of this is known. The consequences of injustice and disbelief are known. "Indeed, whoever comes to his Lord as a criminal - indeed, for him is Hell; he will neither die therein nor live" (Tā-ha:74). Likewise, Allah explained the consequences of belief. Believers will receive the good tidings and will be met with welcoming, peace, and tranquility from Allah by being sent into Paradise. "and He will inform you about what you used to do". This address ends here. Then, comes another chapter that explains the importance of observing the Friday prayer and not taking it for granted. It is one of the

greatest rites of Islam and one of the greatest rites of this nation that Allah decreed to them. .It is the Friday prayer

يقول الله ﷻ: {يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنتُمْ تَعْلَمُونَ}[الجمعة:9] {فَإِذَا قُضِيَتِ الصَّلَاةُ فَانتَشِرُوا فِي الأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ}[الجمعة:10] {وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِنَ اللَّهْوِ وَمِنَ التِّجَارَةِ وَاللَّهُ خَيْرُ الرَّازِقِينَ}[الجمعة:11]

Allah ﷻ says, "O you who have believed, when [the adhān] is called for the prayer on the day of Jumuʿah [Friday], then proceed to the remembrance of Allāh and leave trade. That is better for you if you only knew" (Al-Jumu‘ah:9) "And when the prayer has been concluded, disperse within the land and seek from the bounty of Allāh, and remember Allāh often that you may succeed" (Al-Jumu‘ah:10) "But [on one occasion] when they saw a transaction or a diversion, [O Muḥammad], they rushed to it and left you standing. Say, "What is with Allāh is better than diversion and than a transaction, and Allāh is the best of providers" (Al-Jumu‘ah:11).

Allah is the One Who created time. He is also the One Who divided it into day and night, weeks, months, and years. This is the doing of God and what He taught His servants. As Allah ﷻ says, "They ask you, [O Muḥammad], about the crescent moons. Say, 'They are measurements of time for the people and for ḥajj [pilgrimage]'". He also says, "that you may know the number of years and account [of time]". Allah created the sun and the moon then gave them these precise calculations. He made their movements precise. The sun's movement does not falter by a millisecond nor does it fall behind by this much. The same goes for the moon and the other celestial beings, for Allah made their movements precise. "The sun and the moon [move] by precise calculation" (Ar-Rahmān:5). All of this is done by precise

calculation. Allah created all of Time; however, He preferred some times to it more than others. One time of the day might be better than another, and a time of the night might be better than another. He also made the last third of the night the best time of it because good deeds doubled in it. The Hadith mentioned, “God comes down every night to the lowest heaven and says, ‘Is there no one who asks forgiveness so that I may forgive him? Is there no one who asks for provision so that I may provide him? Is there any penitent so that I may accept his repentance?" Allah also made the time of Fajr prayer the best time of day. This is the best and most honorable time of day and that is why Allah decreed a prayer in it. He also decreed the prayer of Asr for us. He says, "Maintain with care the [obligatory] prayers and [in particular] the middle [i.e., ʿaṣr] prayer and stand before Allāh, devoutly obedient" (Al-Baqarah:238).

As for the days of the week, Allah favored one day to the rest of the days of the week. As was mentioned in the Hadith, the Prophet ﷺ said, "The best day is Friday; on it, Adam was created, on it, he was brought into paradise, on it he was expelled from it". Allah created the heavens and earth in six days. He made one of these days the most honorable and the best amongst the days of the week. It is Friday, as will be mentioned in the Hadiths that state that Friday is the most honorable and best day of the week. As the Prophet ﷺ said, "The best day on which the sun has risen is Friday; on it, Adam was created, on it, he was brought into paradise, on it he was expelled from it. It contains a time at which no believing worshipper will supplicate God for what is good without God answering him”. There is an hour on Fridays, which start with the sunrise and end at sunset where Allah answers prayers. If a Muslim prays during that hour, Allah will answer their prayer.

Which hour is it? No verse in the Quran or the Hadith of the Prophet mentions this specific hour. That is why scholars dispute over its time. The most probable of opinions is the one that states that this hour is during the Friday prayer. Another opinion states that it comes before the sunset, which is half an hour to us and is the best time of the day.

Moreover, Allah favored a day of the year above all other days. It is the day of 'Arafat. The Prophet said, "The best day on which the sun has risen is the day of ‘Arafat, and the best that anyone can say" during that day, "is what I and the Prophets before me have said, None has the right to be worshipped but Allah Alone, Who has no partner. His is the dominion and His is the praise, and He is Able to do all things". The day of 'Arafat is the most honorable and best day of the year to Allah. He is the One Who gave it its importance. During it, Allah decreed a great Eid and a great rite of worship, which is standing on 'Arafat. This is the most honorable rite of Hajj. As the Prophet said, "Hajj is Arafat".

In addition, Allah made one night the most honorable night of the year, which is the Night of Decree. The Great Decree or fate. Allah stated that He sent the Quran during that night. He chose this night to send the Quran and thus made it the most honorable one. As Allah ﷻ says, "Indeed, We sent it down during a blessed night. Indeed, We were to warn [mankind]" (Ad-Dukhān:3) "Therein [i.e., on that night] is made distinct every precise matter" (Ad-Dukhān:4) "[Every] matter [proceeding] from Us. Indeed, We were to send [a messenger]" (Ad-Dukhān:5) "As mercy from your Lord". Allah also favored it by sending a surah that has its name; Al-Qadr (the Decree). "Indeed, We sent it [i.e., the Qur’ān] down during the Night of Decree" (Al-Qadr:1) "And what can make you know what is the Night of

Decree?" (Al-Qadr:2) "The Night of Decree is better than a thousand months" (Al-Qadr:3) "The angels and the Spirit [i.e., Gabriel] descend therein by permission of their Lord for every matter" (Al-Qadr:4) "Peace it is until the emergence of dawn" (Al-Qadr:5).

Allah, the Creator of Time, made some of it more honorable than others. This favor is His decision, for He creates what He wills and chooses. Allah created all places, yet favored Mecca to all other places in the world. It was said that "Allah has made Mecca a sanctuary since the day He created the Heavens and the Earth". Allah also created all humans, yet He favored some of them over others. He favored and chose some of them to be His Messengers, Prophets, and believing servants. He also banished and damned some of them from amongst disbelievers. "Indeed, mankind is in loss" (Al-'Asr:2) "Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience" (Al-'Asr:3). "We have certainly created man in the best of stature" (At-Teen:4) "Then We return him to the lowest of the low" (At-Teen:5) "Except for those who believe and do righteous deeds..." (At-Teen:6).

Allah creates and chooses whatever He wills. Regarding Time, He chose Friday from the days of the week. When Allah chooses a time to favor over all other times, He designates an act of worship for that time. Like the Day of 'Arafat where people stand on the mountain, and like the Night of Decree where people pray all night to honour it. As the Prophet ﷺ said, "and he who passes Lailat al-qadr [Night of Decree] in prayer with faith and seeking his reward from God will have his past sins forgiven". Allah also decreed a prayer at the Fajr time. He says, "... and [also] the Qur'ān [i.e., recitation] of dawn. Indeed, the recitation of dawn is ever witnessed" (Al-Isrā':78). He

also says about the Asr time, "Maintain with care the [obligatory] prayers and [in particular] the middle [i.e., ʿaṣr] prayer..." (Al-Baqarah:238). The Prophet also said Hadiths on the prayer of Asr.

Allah chose Friday; He gave this day as a special gift to Muslims, to the followers of the Prophet Mohammad ﷺ. The Jews, whom Allah chose for His Messages before He sent the Prophet Mohammad, wanted to choose the best day of the week, so they chose Saturday. However, it was not the day that Allah favored. He blinded them to His favored day to give it to this nation. The Christians wanted to contradict the Jews, so they changed Saturday to the following day, which is Sunday. When it was this nation's time, Allah guided them to this day. He guided them to choose Friday. The Prophet said about Friday, "It was this day which they wanted. We are the first nation and the people came after us with regard to it, the Jews observing the next day". Friday is first, then comes the day of the Jews, which is Saturday. "and the Christians the day following that". The Prophet said that this day is the best and most honorable day of the week to Allah. Not because people favored it, rather, because Allah favored it. He favored this day since He started the creation, for He created Adam on this day. And on this day, Adam was sent to Paradise for half a day, then he was expelled from it. "...And indeed, a day with your Lord is like a thousand years of those which you count" (Al-Hajj:47). He spent five hundred years in Paradise, then he was expelled from it. He was expelled on the same day. These are the days of Allah. And on this day he was sent to the earth. It is also the Day of Resurrection. On earth, the Day of Resurrection will come on a Friday. On it, the Horn will be blown and people will be resurrected to meet the Lord of the worlds.

Allah chose that day and He guided the nation of Islam to it. He decreed a great prayer for us on it, which is the most honorable prayer of the week. Allah decreed five prayers for us in a day and a night, every prayer has a decreed time and is linked to the movement of the sun. For example, the Dhuhr time comes when the sun is in the middle of the sky. When it starts to move again, the second half of the day commences. Allah decreed a prayer during that time, which is the Dhuhr prayer. When the sun approaches the West and when the shadows are the same length as their objects, the prayer of Asr commences. When the sun sets, another prayer is decreed. Allah decreed a prayer at that time which is the prayer of Maghrib. When twilight disappears, which consists of red, orange, and yellow, and is the afterglow of the sun in the sky, when the night starts and the darkness covers the sky, when nothing of the sun's light remains and the twilight disappears completely, Allah decreed a prayer for us, which is the Ishaa' prayer. Then, at the end of the night when the light of dawn begins to appear to indicate that the sun will rise from the East, its light precedes it. When this light shines, Allah decrees a prayer for us during that time at the beginning of the day, which is the Fajr prayer. Allah linked the five prayers to these designated times. These times can be seen by the eye and are known with a precise account. Allah linked the five prayers to these times and decreed them upon Muslims in a day and a night.

When Allah chose Friday for us, He made the Dhuhr prayer the time for gathering. This prayer combines two important things; praying to Allah and teaching the servants. It has a sermon and this sermon has advice, teachings for the servants, and introduces to them different aspects of Islam. It combines teaching, guiding, giving advice, and praying to Allah. People

also gather to perform it. In Arabic Friday is called Al-Juma (the gathering) because people gather to perform it. People gather to pray for it. Muslims gather to pray the five prayers in the Masjid of their neighborhood and they are usually numbered. As for the Friday prayer, it gathers people of the same area and the same town in the same Masjid. That is why scholars said every area should have one Masjid that performs the Friday prayers. It is not lawful to have more than one Masjid performing the Friday prayer in the same area. It should be one Masjid as the Prophet ﷺ did. The Friday prayers were only performed in his Masjid, and people from all around the city gathered at his Masjid. The moral of the story is that the Friday prayer should gather all the Muslims in the same area together if it was possible. If it was possible they should gather in the same place. This prayer should first have a sermon and include its pillars, which are thanking Allah and praising Him, giving advice to Muslims, ordering them to be pious, and guiding them to the path of good that prevents them from mishaps. This is the teaching aspect of it. Then, Muslims should pray to Allah. This is a grace and a favor that Allah bestowed upon this nation. He was also merciful to them when He imposed this prayer on this honorable day, Friday. It is a substitute for the Dhuhr prayer in which after they can go and perform their daily affairs, like commerce, agriculture, or any other work. Allah only made it unlawful for them to pray during this time or do business during the Friday prayer. It starts when the Imam climbs up the pulpit and ends when he ends the prayer. This is the time during which Allah made it unlawful for Muslims to work.

This is the opposite of what the Jews were ordered to do during Saturdays, for they were prevented from doing any mundane affairs from the break of dawn until the end of the day; they cannot light a fire, plant, produce, or do

any other work. They are also not allowed to do any mundane affairs. They have to spend the day worshiping. Allah imposed this kind of prayer upon them. It is a day of immutability and tranquility. It is a day for worship only. From the break of dawn until the sunset they can only worship. Some of them did not do what Allah ordered them to do. Allah gave an example of the town that used to work on Saturday, they did not work overtly; however, they did a trick to make their work lawful. As Allah ﷻ says, "And ask them about the town that was by the sea - when they transgressed in [the matter of] the sabbath". They transgressed in it by fishing. They lived by the sea and worked as fishermen. Allah made it unlawful to them to work on Saturdays. "when they transgressed in [the matter of] the sabbath". Then, Allah sent an affliction upon them. He says, "when their fish came to them openly on their sabbath day". The first came to them to the shore and did not run away from them. When fishermen see fish doing this, their hearts become weak, especially if they loved this life. This was an affliction from Allah. "when their fish came to them openly on their sabbath day". They came to them openly. "and the day they had no sabbath they did not come to them. Thus did We give them trial because they were defiantly disobedient". "And when a community among them said, "Why do you advise [or warn] a people whom Allāh is [about] to destroy or to punish with a severe punishment?" they [the advisors] said, "To be absolved before your Lord and perhaps they may fear Him" (Al-A‘rāf:164). Allah ﷻ says, "And when they [i.e., those advised] forgot that by which they had been reminded, We saved those who had forbidden evil and seized those who wronged, with a wretched punishment, because they were defiantly disobeying" (Al-A‘rāf:165). Then, Allah ﷻ says, "So when they were insolent about that which they had been forbidden, We said to them, "Be apes, despised" (Al-

A‘rāf:166) because they were disobedient and did what they were forbidden to do during Saturdays. "... We said to them, "Be apes, despised" (Al-A‘rāf:166). Then, Allah ﷻ says, "And [mention] when your Lord declared that He would surely [continue to] send upon them until the Day of Resurrection those who would afflict them with the worst torment. Indeed, your Lord is swift in penalty; but indeed, He is Forgiving and Merciful" (Al-A‘rāf:167). This is an example of the punishment Allah gave to the Jews when they transgressed on Saturdays, the day that they chose and made holy, and that day that Allah decreed upon them and ordered them to worship Him this way. They were ordered to designate a day in which they did nothing other than worship Allah. This was their punishment.

A part of Allah's mercy, charity, grace, and favor upon the nation of Islam, first is that He guided them to the real most honorable day of the week, which is also the day favored by Allah, He chose them for this. Second, He chose the worship for them in the middle of the day and during prayer time. Allah made this worship into two parts, a sermon and a prayer. He also only made it unlawful for them to work during prayer time. The reason for the revelation of these verses is that when the Prophet ﷺ was praying the Friday prayer, or during the sermon, people came to do commerce in Al-Madina. The Friday prayer was decreed in Al-Madina and was not decreed in Mecca. The five prayers were also decreed in Mecca and the Friday prayer was decreed in Al-Madina. The first companion to perform this prayer was As'ad ibn Zurarah from the Ansar (may Allah be pleased with him). Then, the Prophet ﷺ came to Al-Madinah and performed the Friday prayer in the city. Muslims were all new to Islam. When people heard that people came to do commerce from the Levant; this caravan had many goods and people were

praying, many of them left the Prophet. Some scholars say that he was giving a sermon and people left him during it, or maybe he left him during prayer time. Only around twelve men from his companions remained with the Prophet and the rest left to do commerce with this caravan and follow these merchants. Therefore, Allah revealed these verses to reproach believers and rebuke their deed. Allah explained that He chose this nation after the Jews to carry His Message and worship Him. He also said that He chose this day and guided them to it, which is Friday, the best day. He did not decree worship upon them all day long. Rather, Friday is for mundane business, only the time of the prayer is when they are not allowed to work.

Allah addressed the believers and said, "O you who have believed, when [the adhān] is called for the prayer on the day of Jumuʿah [Friday], then proceed to the remembrance of Allāh and leave trade. That is better for you if you only knew" (Al-Jumu‘ah:9). "O you who have believed". This is a call from Allah which is followed by an order. Allah gave believers this attribute of belief which is the best of attributes that qualifies them to reach Allah's Pleasure and Paradise. This is also an order that binds them, for those who believe in Allah must obey Him. "O you who have believed, when [the adhān] is called for the prayer on the day of Jumuʿah [Friday], then proceed to the remembrance of Allāh..." (Al-Jumu‘ah:9). This is the conditional "when". It means when the adhan is sounded for prayer on Fridays. This is the honorable day that Allah chose for them. It was called Jumuʿah (the gathering) because Muslims gathered to perform prayers together. "then proceed to the remembrance of Allāh". This is an order from Allah to proceed to His remembrance. This proceeding does not mean to run to perform the prayers. Rather, it means to make an earnest effort to go to

prayer. Running to perform the prayer is unlawful. As the Prophet ﷺ said, "When the Iqamah are pronounced, do not come to it running, you should walk calmly with tranquility to join the congregation". He said that if we come to perform the prayers, we should walk calmly with tranquility. We were prohibited from running to prayers because it contradicts tranquility. The verse means to make an earnest effort to prepare for prayers and go to them when the adhan is sounded.

"then proceed to the remembrance of Allāh". Allah called this prayer a "remembrance" because it was decreed for His remembrance. "and establish prayer for My remembrance". During it, Allah should be remembered with His names and attributes. The Adhan is a remembrance of Allah and the prayers are a remembrance of Allah. In the name of Allah, the Entirely Merciful, the Especially Merciful, "In the name of Allāh, the Entirely Merciful, the Especially Merciful" (Al-Fātihah:1) "[All] praise is [due] to Allāh, Lord of the worlds" (Al-Fātihah:2) "The Entirely Merciful, the Especially Merciful" (Al-Fātihah:3) "Sovereign of the Day of Recompense" (Al-Fātihah:4). All of the Quran talks about Allah and mentions His praises, graces, attributes, and what He does to His servants. It mentions what He does to those who obey Him and what He does to those who disobey Him. "then proceed to the remembrance of Allāh". The remembrance of Allah here is the prayer. "and leave trade". Allah mentioned trade especially because it is the greatest deed that occupies people. All other mundane affairs are included in this, whether it was production, agriculture, or any other kind of work. "and leave trade". Allah ﷻ says, "That is better for you". That, which means performing the prayers when the Friday prayer is announced, going to it and leaving trade is better for you. It is the best for

you. "if you only knew". If you only know what is right, then know that you should perform the prayer.

Then, Allah ﷻ says, "And when the prayer has been concluded, disperse within the land and seek from the bounty of Allāh..." (Al-Jumu‘ah:10). This is an indication that the time before the prayer is up to you, do commerce as you like. Then, after the prayer, Allah ﷻ says, "disperse within the land". Dispersing means spreading throughout the land "and seek from the bounty of Allāh". Seek from the bounty of Allah through trade and other work. Allah's bounty is His provision. So, seek from the provision of Allah and work in this life. It is lawful for you to work after the prayer as you wish. "and remember Allāh often that you may succeed". Remember Allah often during prayers and outside of prayers for the remembrance of Allah is the way of success. "that you may succeed" with the remembrance of Allah. "and remember Allāh often that you may succeed". Remembering Allah is done by supplicating to Him. The best words to say in supplication are "There is none worthy of worship but Allah, the praise is for Allah, and Allah is the Most Great. None has the right to be worshiped but Allah alone, Who has no partner". You should also read His Book. These are the words you should say and they must also be present in your heart. What is in your heart should match what you say with your tongue. When someone says "Allah is the Most Great", they should believe this in their heart. When they say "glorified is Allah" they should praise Allah above all that is not suitable to Him. When they say, "the praise is for Allah" they should mention all of Allah's praises, his names, attributes, and deeds. What you say with your tongue should match what is in your heart. "and remember Allāh often that you may succeed". Success is getting the greatest aim and the opposite to it

is the loss. Allah's remembrance is the path of success while forgetting Him and leaving Him is the path of loss and destruction.

Then, Allah exposed those who did this deed. He says, "But [on one occasion] when they saw a transaction or a diversion, [O Muḥammad], they rushed to it and left you standing". Behold what Allah teaches this nation and what He prepares them to do, and what these people who left this honorable deed did, which is praying behind the Prophet and performing the Friday prayer. "But [on one occasion] when they saw a transaction or a diversion, [O Muḥammad], they rushed to it". When they saw this, they rushed to it. Rushing to it means leaving the prayer. They rushed out to leave the prayer and go to meet the caravan. "But [on one occasion] when they saw a transaction or a diversion". Allah called it a diversion. Everything that hinders you from performing worship is a diversion no matter what it was. Diversion is not simply listening to music, playing instruments, or doing other activities. Rather, it is as Allah ﷻ says, "Know that the life of this world is but amusement and diversion and adornment and boasting to one another". It is but an amusement and diversion. No matter what you do, even if it was working hard for your life, if it hinders you from worshiping Allah, then it is a diversion. "But [on one occasion] when they saw a transaction or a diversion, [O Muḥammad]". A diversion here is mentioning the general after the specific. Trade is a specific act and diversion is a general act. All that occupies you from the worship of Allah is a diversion. They rushed to it and left. Allah says, "and left you standing". This is a grave deed. How could they leave the Prophet standing while he was praying or giving his sermon and go to do a mundane affair? "Say, 'What is with Allāh is better than diversion and than a transaction". Here, He mentioned the general

rather than the specific. "and Allāh is the best of providers". Provision comes from Allah and people are not allowed to leave what Allah decreed to go after their provision. Allah is the One Who has the provision.

With this, this great Surah ends. We ask Allah to forgive our sins, repent to Him, turn to Him, and seek refuge in Him. Praise is to Allah, the Lord of the Worlds, at the beginning and the end. And peace be upon His servant and messenger Mohammad. We ask Allah to make it beneficial to Muslims in the east and west of the earth, and to make this a treasure for us on the Day of Resurrection.

Al-Munāfiqūn

بسم الله الرحمن الرحيم: {إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ}[المنافقون:1] {اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ}[المنافقون:2] {ذَلِكَ بِأَنَّهُمْ آمَنُوا ثُمَّ كَفَرُوا فَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لا يَفْقَهُونَ}[المنافقون:3] {وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعْ لِقَوْلِهِمْ كَأَنَّهُمْ خُشُبٌ مُسَنَّدَةٌ يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ هُمُ الْعَدُوُّ فَاحْذَرْهُمْ قَاتَلَهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ}[المنافقون:4] {وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّوْا رُءُوسَهُمْ وَرَأَيْتَهُمْ يَصُدُّونَ وَهُمْ مُسْتَكْبِرُونَ}[المنافقون:5] {سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَنْ يَغْفِرَ اللَّهُ لَهُمْ إِنَّ اللَّهَ لا يَهْدِي الْقَوْمَ الْفَاسِقِينَ}[المنافقون:6]

In the name of Allah, the Entirely Merciful, the Especially Merciful, "When the hypocrites come to you, [O Muḥammad], they say, "We testify that you are the Messenger of Allāh." And Allāh knows that you are His Messenger, and Allāh testifies that the hypocrites are liars" (Al-Munāfiqūn:1) "They have taken their oaths as a cover, so they averted [people] from the way of Allāh. Indeed, it was evil that they were doing" (Al-Munāfiqūn:2) "That is because they believed, and then they disbelieved; so their hearts were sealed over, and they do not understand" (Al-

Munāfiqūn:3) "And when you see them, their forms please you, and if they speak, you listen to their speech. [They are] as if they were pieces of wood propped up - they think that every shout is against them. They are the enemy, so beware of them. May Allāh destroy them; how are they deluded?" (Al-Munāfiqūn:4) "And when it is said to them, "Come, the Messenger of Allāh will ask forgiveness for you," they turn their heads aside and you see them evading while they are arrogant" (Al-Munāfiqūn:5) "It is all the same for them whether you ask forgiveness for them or do not ask forgiveness for them; never will Allāh forgive them. Indeed, Allāh does not guide the defiantly disobedient people" (Al-Munāfiqūn:6).

The surah of Al-Munāfiqūn is a Medinite surah. It comes after the surah of Al-Jumu‘ah. The Prophet ﷺ used to recite parts of Al-Jumu‘ah and Al-Munāfiqūn during the Friday prayer. He mostly recited these two surahs during the Friday prayer. He recited Al-Jumu‘ah during the first rakaa and Al-Munāfiqūn during the second one. These are among the surahs that the Prophet read together during prayers.

Al-Munāfiqūn means the hypocrites. The word hypocrite in Arabic was linked to Jerboa, the hypocrite. The Jerboa is a deceitful animal that tricks those who try to hunt it. It digs several burrows out in the open, then digs a secret tunnel and makes its opening in a further place. It does not keep the opening of the tunnel out in the open. Rather, it hides it with a thin layer of soil. This thin layer of soil enables it to run out of the hidden tunnel when it is attacked through the obvious burrows and escape its hunters. Most of the time, it hides its tunnel in a nearby place like near a rock that people would not pay attention to, or near a plant. This animal shows you something while concealing something else. Jerboa, the hypocrite, the animal that has this

concealed tunnel to run away from its hunters, was linked to hypocrites, for hypocrites are disbelievers who conceal their disbelief and pretend to be Muslims. This is called belief-related hypocrisy. If any attribute points out these hypocrites, then it is their laziness when it comes to performing prayers. As Allah ﷻ says, "And when they stand for prayer, they stand lazily, showing [themselves to] the people". When people see them during worship, they perform these acts of worship with people. However, if no one saw them, they would be late. That is why they did not come to perform prayers at night time, like the Fajr prayer and Ishaa' prayer because of darkness. They also came late to battles. "And indeed, there is among you he who lingers behind; and if disaster strikes you, he says, "Allāh has favoured me in that I was not present with them" (An-Nisā':72). If they give money to charity, they do it unwillingly. They also lie on purpose, break their promises, and betray other people's trust. These are their attributes. When they quarrel, they deviate from the truth. They have other attributes as Allah says, "But you will surely know them by the tone of [their] speech". They say words that have double meanings; the listener thinks their words are good when in reality, they have malicious meanings. As they said to each other during the Battle of Uhud, "If there was anything we could have done in the matter, we [i.e., some of us] would not have been killed right here". They say that the Prophet ﷺ decided matters on his own and did not take their opinions.

These hypocrites are hypocrites of belief, which means that they pretend to be Muslims when they are actually disbelievers. Hypocrites also do some deeds that real Muslims and believers might do, but they are among the attributes of hypocrites. As the Prophet ﷺ said, "There are three signs of a

hypocrite". Their signs and traits are, "when he speaks, he tells lies; when he makes a promise, he breaks it; and when he is entrusted, he betrays his trust". These are their signs and attributes. However, these signs might be in some believers. As the Prophet ﷺ said, "Four characteristics constitute anyone who possesses them a sheer hypocrite, and anyone who possesses one of them possesses a characteristic of hypocrisy till he abandons it". These are four characteristics and signs that indicate that someone is a hypocrite. If these four characteristics were in one person, they could only be a hypocrite, a belief hypocrite. The Prophet said, "and anyone who possesses one of them possesses a characteristic of hypocrisy till he abandons it". These are believers but they possess a characteristic of hypocrisy. The Prophet told us about these four characteristics. He said, "when he is trusted he betrays his trust, when he talks he lies, when he makes a covenant he acts treacherously, and when he quarrels he deviates from the truth". The Prophet told us that these four characteristics are only combined in hypocrites. If a believer possessed one of them, then they possess a characteristic of hypocrisy until they abandon it.

That is why scholars divided hypocrisy into two types. The first is belief-related hypocrisy and it includes disbelievers who pretend to be Muslims to protect themselves and live among Muslims without being accused of disbelief as is apparent. As for the characteristics of hypocrisy, some Muslims may have one of them and we say that they possess a characteristic of hypocrisy. Scholars called this deed-related hypocrisy. So, there is deed-related hypocrisy and belief-related hypocrisy. Hypocrisy only appeared in Islam after the Battle of Badr. There were no hypocrites among Muslims in Mecca because it is not possible and unbelievable that a disbeliever would

claim to be a Muslim in Mecca. Muslims in Mecca were tortured, humiliated greatly, and boycotted. Why would a person endanger themselves with this claim? Why would a person tell a lie that would do them all this harm? Therefore, there was not any hypocrisy in Meccan and its existence was utterly unbelievable. Rather, hypocrisy first appeared in Al-Madinah and did not exist before that. When Muslims immigrated to Al-Madinah they were still weak. Jews and polytheists gave them looks of contempt and disdain. Even Abd-Allah ibn Ubayy publicly declared his animosity towards the Prophet ﷺ in front of Muslims. As was mentioned in the hadith when the Prophet was riding a donkey in Al-Madinah. Then, he met with a group of people who had Muslims, polytheistic Arabs who did not change their religion, and Jews. When the Prophet dismounted his donkey, he was welcomed. Abd-Allah ibn Ubayy ibn Salul, who became the leader of hypocrites, later on, was with this group. He publicly declared his animosity towards the Prophet and said, "Do not come near me. The obnoxious smell of your donkey has offended me". So Abdullah ibn Rawaha cursed him. On that, Abd-Allah ibn Ubayy said, "O man! Do not trouble us with it in our gathering, but return to your house, and if somebody comes to you, teach him there". This was a great insult and harm to the Prophet ﷺ. He was told to return to his house, not to sit with them, and not to trouble them in their gatherings. Abdullah ibn Rawaha said, “Yes, O Allah's Messenger! Bring your teachings to our gathering, for we love that". Then he cursed Abd-Allah ibn Ubayy.

The moral of the hadith is that during that time Abd-Allah ibn Ubayy followed his polytheism disbelief, and his persistence on his people's religion publicly. He also declared his animosity towards the Prophet ﷺ.

However, after the Battle of Badr things changed. Muslims won the Battle of Badr. Muslim's victory in Badr was great for they won over the greatest power in the Peninsula, Quraysh. They beat the most honorable and respectable Arab Tribe. The Muslim's numbers were little while Quraysh had many times fold the number of men. The army of Quraysh had one thousand brave, powerful, and gallant men. However, seventy of them were killed and seventy were taken hostage. They suffered a great loss and Islam prevailed. When Abd-Allah ibn Ubayy saw how things turned out to be, he said that things are done and that Islam has prevailed. Islam now has its status and power. So, he embraced Islam. Many other people who lived around Al-Madinah embraced Islam as well from the tribes around Al-Madinah and the bedouins. They embraced Islam and declared their belief. Then, they started scheming for the Prophet ﷺ and Muslims. They also hid their disbelief. Their alliance was with Allah's enemies, the Jews. For example, Abd-Allah ibn Ubayy defended the Jews of Banu Qaynuqa. He defended them until the Prophet banished them. He also incited the Jews of Banu Nadir to fight and hold fast. He also promised to fight alongside them. "Have you not considered those who practice hypocrisy, saying to their brothers [i.e., associates] who have disbelieved among the People of the Scripture, "If you are expelled, we will surely leave with you, and we will not obey, in regard to you, anyone - ever; and if you are fought, we will surely aid you..." (Al-Hashr:11). Allah ﷻ says, "But Allāh testifies that they are liars". "If they are expelled, they will not leave with them, and if they are fought, they will not aid them. And [even] if they should aid them, they will surely turn their backs; then [thereafter] they will not be aided" (Al-Hashr:12). Abd-Allah ibn Ubayy is the one who defended Banu Nadir during those times. Their alliance was with the enemies of Allah, whether

these enemies were the Jews, other polytheists, or even far away enemies. They had many relations with the Romans. They used to inform them of Muslim's secrets and allied with them to wage war against the Prophet ﷺ.

The moral of the story is that the Hypocrite movement started after the Battle of Badr and caused a great ruckus, first because it took the Prophet ﷺ a great time to fight, it occupied the believers, it caused great afflictions to the Muslim Community, and it tried to destroy the Prophet ﷺ in particular. This surah mentions one situation out of many. Another story was mentioned the surah of An-Noor when Abd-Allah ibn Ubayy accused the mother of believers, Aisha, of a grave accusation, the false accusation that gave a hard blow to the Muslim Community. At that time, a month passed with the Prophet not knowing what to say until Allah sent verses from heaven that prove the innocence of the mother of believers, Aisha. They caused a great number of afflictions to the Muslim community.

Hypocrisy evolved from the time of the Prophet until our time. After that, the Batiniyya groups and its many movements that show Islam and hide disbelief appeared. They tried to integrate the religions of disbelievers to Islam and change the creed of Allah. This is a grave matter. That is why the Quran and Allah's verses explained hypocrisy in great detail. There were more verses revealed about them than those who were disbelievers in the open. When describing the different groups of people, Allah revealed in the Quran four or five verses that describe believers and list their attributes. He also revealed two verses that list the attributes of disbelievers. However, He sent more than twelve verses that describe them and give examples of them. The Quran also has many surahs like At-Tawbah that generally talk about hypocrites. The surah of Al-Munāfiqūn as well entirely talks about them and

their deeds. The Quran dedicated many verses to explain their ways. An example of that is the surah of An-Nisā' that included many verses to talk about this group of people whose war against Islam was harder than the war Islam had against real disbelievers. They are even more dangerous than them. That is why Allah made their punishment in the Hereafter worse than the punishment of outward disbelievers. Hypocrites get a worse punishment than disbelievers because they combined disbelief, lying, and maliciousness against Muslims. Allah ﷻ says, "Indeed, the hypocrites will be in the lowest depths of the Fire - and never will you find for them a helper" (An-Nisā':145).

Allah started this surah by mentioning the constant attribute of hypocrites, which is lying. They claim to be Muslims yet hide their disbelief. Allah ﷻ says, "When the hypocrites come to you, [O Muḥammad], they say, "We testify that you are the Messenger of Allāh". When a hypocrite comes to you, or when a hypocrite comes to the Prophet ﷺ, they declare and testify that Mohammad ibn Abd-Allah is truly the Messenger of Allah. Allah ﷻ says, "And Allāh knows that you are His Messenger". This is Allah's testimony to His Messenger. He did not say and Allah testifies that the hypocrites are liars. Rather, He gave a testimony that is true in itself. This testimony from the hypocrites is a lie, for they say this testimony with their mouths, and yes the Messenger is truly the Messenger of Allah, but when they give it, they are telling a lie. Allah ﷻ says, "And Allāh knows that you are His Messenger". This is both a testimony and a confirmation from Allah that Mohammad ibn Abd-Allah is the Messenger of Allah in truth. Then, Allah ﷻ says, "And Allāh testifies that the hypocrites are liars". Allah is the Knowing of everyone. His knowledge encompassed everything. He testified

that the hypocrites are liars and Allah's testimony is one of knowledge and information. This is Allah's knowledge, revelation, and delivery of this knowledge. "And Allāh testifies that the hypocrites are liars" in their false testimony that they believe that the Prophet is the Messenger of Allah.

Allah ﷻ says, "They have taken their oaths as a cover". This is the reason for all of this. This is the aim and goal of this false testimony. They have taken their oaths. Their oaths here means their sworn statements by Allah that they are believers. They took it as a cover. A cover means protection. When they say that they are Muslims, even if they are liars, the rules of Islam apply to them in public, and Muslims do not treat them as disbelievers. They do not wage wars on them, antagonize them, or ostracize them. The rules of Islam regarding marriage apply to them as well, they can marry into Muslim families. "They have taken their oaths as a cover" to protect themselves against Muslims. "so they averted [people] from the way of Allāh". With their lies, they averted people from the way of Allah, first, they did this voluntarily. They were certain that Muslims trust them and believe them, so they started spreading disbelief, feelings of failure and afflictions between Muslims. This is the way they averted people from the way of Allah voluntarily. They also averted people from the way of Allah through their negative existence. The mere fact that they are disbelievers who infiltrated Islam is averting people from the way of Allah because their acts are ones of hypocrisy. They spread corruption, acts of hypocrisy, lies, breaking promises, betrayal of trust, delaying prayers. etc. and other of their deeds. Spreading these acts undoubtedly averts people from the way of Allah "They have taken their oaths as a cover, so they averted [people] from the way of Allāh..." (Al-Munāfiqūn:2). Allah ﷻ says, "Indeed, it was evil that

they were doing". This refers to their malicious deeds; their testimony, claiming to be Muslims while hiding their disbelief, and averting people from the way of Allah through their words and actions. Allah says this about their acts, "Indeed, it was evil that they were doing". These are evil deeds that they deserve punishment for.

Then, Allah ﷻ says, "That is because they believed, and then they disbelieved; so their hearts were sealed over, and they do not understand" (Al-Munāfiqūn:3). This is an explanation from Allah of their situation, of how a person who was a disbeliever embraces Islam then averts people from the path of Allah while the signs of religion are present and apparent. The signs of Islam are present. The revelation descends to the Messenger of Allah day and night. He is also supported by miracles. There is much clear evidence that can be seen with one's eyes. How was this evidence hidden from these criminals when they live in the light? They live in the light of Islam that shines everywhere and can even be seen by the blind. How can they not see it? How are they unable to see this light? Allah says that this is a punishment for them, "That is because they believed, and then they disbelieved". They believed when the truths of religion appeared to them; they believed in them. They acknowledged these clear facts, yet, they disbelieved in them. They denied and renounced them. Therefore, Allah punished them and sealed their hearts. He says, "so their hearts were sealed over". This seal closes their hearts. It closes their hearts completely as one would do to an envelope; one would put whatever they want in it, then closes it and stamps it with red wax and stamps it so it could not be opened and no other could open it. Allah is the One Who did this; He is the One Who closed

the hearts of disbelievers and sealed them in a way that they could neither be opened nor guided.

"That is because they believed, and then they disbelieved; so their hearts were sealed over, and they do not understand" (Al-Munāfiqūn:3). Allah gave another example of this in the surah of Al-Baqarah. He says, "Their example is that of one who kindled a fire, but when it illuminated what was around him, Allāh took away their light and left them in darkness [so] they could not see" (Al-Baqarah:17). This is the state of the hypocrites, they are like a person who kindled a fire to light the darkness of the desert, when it illuminated what was around, they saw a valley, a tree, a road. After that, the fire got distinguished and their surroundings got dark again and they could no longer see the things around them. This is the state of hypocrites, when they saw the proofs of Islam, they acknowledged them, believed them, and believed in them. However, after that, they disbelieved in them, denied them, and denounced them. At that point, Allah took away their light. He took the light of belief away from their hearts and left them to live in darkness. "That is because they believed, and then they disbelieved; so their hearts were sealed over, and they do not understand" (Al-Munāfiqūn:3). They do not understand and to understand means to comprehend. Understanding leads people to the right way and makes them steadfast to their belief in Allah and His Messages. It leads them to the right way. This understanding was lost from these people and they remained in their blindness, Allah forbid.

Then, Allah described their physical appearance. He says, "And when you see them, their forms please you" for these people only care about physical appearance. "And when you see them, their forms please you" because they

take care of their appearance. Their forms might please you; however, they have bodies without hearts, mercy, or understanding. "and if they speak, you listen to their speech". Their words are sweet. In addition to their pleasing forms, their words are sweet. If they speak, their words are eloquent. An example of that is their testimony that there is no god except for Allah and that Mohammad is His Messenger. They also use good words to talk about themselves. "and if they speak, you listen to their speech" because of the sweetness and beauty of their words, "[They are] as if they were pieces of wood propped up". However, they are like pieces of wood propped up. Their bodies are beautiful and their words are sweet, but they are like a statue; empty on the inside and it has no heart. They have no hearts to believe and follow Islam. They do not follow Islam enthusiastically or truly. Rather, towards Islam, they are like a statue that does not interact. When the verses of Allah are revealed to them, these verses do not stir any kind of belief in them. As Allah ﷻ says, "And whenever a sūrah is revealed, there are among them [i.e., the hypocrites] those who say, "Which of you has this increased in faith?" As for those who believed, it has increased them in faith, while they are rejoicing" (At-Tawbah:124) "But as for those in whose hearts is disease, it has [only] increased them in evil [in addition] to their evil. And they will have died while they are disbelievers" (At-Tawbah:125). The Quran does not stir any kind of feeling in them. Rather, they are like propped up wooden pieces. This refers to the idols that were made out of wood, you prop it up in its place and it has no heart.

"They think that every shout is against them". Another one of their attributes is that they are cowards. The heart in their chests holds fear, the anticipation of death at all times. "They think that every shout is against

them". If someone shouts, they believe that someone is out to get them. There is a saying, (a guilty conscience needs no accuser). These people have guilty consciences and are full of doubts. They know that they are liars so they anticipate being caught at all times. "They think that every shout is against them". Then, Allah ﷻ says, "They are the enemy" as if Islam and the Messenger have no other enemy but them. Allah limited animosity to them by mentioning them first. "They are the enemy, so beware of them. May "?Allāh destroy them; how are they deluded

يقول الله ﷻ: {إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ}[المنافقون:1] {اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ}[المنافقون:2] {ذَلِكَ بِأَنَّهُمْ آمَنُوا ثُمَّ كَفَرُوا فَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لا يَفْقَهُونَ}[المنافقون:3] {وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعْ لِقَوْلِهِمْ كَأَنَّهُمْ خُشُبٌ مُسَنَّدَةٌ يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ هُمُ الْعَدُوُّ فَاحْذَرْهُمْ قَاتَلَهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ}[المنافقون:4] {وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّوْا رُءُوسَهُمْ وَرَأَيْتَهُمْ يَصُدُّونَ وَهُمْ مُسْتَكْبِرُونَ}[المنافقون:5] {سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَنْ يَغْفِرَ اللَّهُ لَهُمْ إِنَّ اللَّهَ لا يَهْدِي الْقَوْمَ الْفَاسِقِينَ}[المنافقون:6]

Allah ﷻ says, in the name of Allah, the Entirely Merciful, the Especially Merciful, "When the hypocrites come to you, [O Muḥammad], they say, "We testify that you are the Messenger of Allāh." And Allāh knows that you are His Messenger, and Allāh testifies that the hypocrites are liars" (Al-Munāfiqūn:1) "They have taken their oaths as a cover, so they averted [people] from the way of Allāh. Indeed, it was evil that they were doing" (Al-Munāfiqūn:2) "That is because they believed, and then they disbelieved; so their hearts were sealed over, and they do not understand" (Al-Munāfiqūn:3) "And when you see them, their forms please you, and if they speak, you listen to their speech. [They are] as if they were pieces of wood propped up - they think that every shout is against them. They are the enemy,

so beware of them. May Allāh destroy them; how are they deluded?" (Al-Munāfiqūn:4) "And when it is said to them, "Come, the Messenger of Allāh will ask forgiveness for you," they turn their heads aside and you see them evading while they are arrogant" (Al-Munāfiqūn:5) "It is all the same for them whether you ask forgiveness for them or do not ask forgiveness for them; never will Allāh forgive them. Indeed, Allāh does not guide the defiantly disobedient people" (Al-Munāfiqūn:6).

The surah of Al-Munāfiqūn is a Medinite surah. The Prophet ﷺ used to recite it alongside the surah of Al-Jumu‘ah during the Friday prayer. He recited Al-Jumu‘ah in the first rakaa and Al-Munāfiqūn in the second. Allah described the hypocrites, first and foremost, as liars because they testify that they are Muslims, but their testimony is a false one. "When the hypocrites come to you, [O Muḥammad], they say, 'We testify that you are the Messenger of Allāh'". Allah ﷻ says, "... And Allāh knows that you are His Messenger, and Allāh testifies that the hypocrites are liars" (Al-Munāfiqūn:1). They give an oath to the Prophet ﷺ and to the believers that they were Muslims when they were not. They did this to protect themselves against Muslims and hide their disbelief. They claim to be Muslims to protect themselves.

"They have taken their oaths as a cover, so they averted [people] from the way of Allāh..." (Al-Munāfiqūn:2) with their words and deeds; however, "Indeed, it was evil that they were doing". "That is because they believed, and then they disbelieved; so their hearts were sealed over, and they do not understand" (Al-Munāfiqūn:3). This is a punishment for them from Allah because the truth about faith was given to them so they believed. However, they denied and refused it later on, so Allah punished them by taking away

their light. As Allah ﷻ says, "Their example is that of one who kindled a fire, but when it illuminated what was around him, Allāh took away their light and left them in darkness [so] they could not see" (Al-Baqarah:17). Then, Allah ﷻ says, "And when you see them, their forms please you". That is their physical appearance; however, they are empty on the inside. "and if they speak, you listen to their speech". Their words are captivating. They have good forms and captivating words. However, they have no hearts. They are like statues. "[They are] as if they were pieces of wood propped up". Statues without hearts. "they think that every shout is against them". They are cowards who live in constant fear. Every time someone shouts, they think that war is raged against them. They were exposed for (a guilty conscience needs no accuser). Then, Allah ﷻ says, "They are the enemy". With this sentence, Allah limited enmity to them as if Islam had no other enemies but them because their enmity towards Islam was stronger than any other. "so beware of them". This is an order from Allah to His Messenger to be wary of them. Awareness comes in many forms, like getting to know them, learning their ways, and figuring out how they try to turn Muslims against each other. When we started interpreting this surah, we mentioned that the Hypocricy movement, from the time of the Prophet ﷺ until now, was the greatest enemy of Islam, even worse than Islam's apparent enemies. The Prophet fought against many enemies; he fought Arab polytheists, the Jews, and the Romans during his life. Even Persians were preparing to wage war against him. However, the worst enmity and the hardest war the Prophet had gone through was with the hypocrites and the worst harm and hardships that Muslims went through were because of hypocrites.

"They are the enemy, so beware of them. May Allāh destroy them". This is Allah's verdict. He presented it as a prayer against them. "May Allāh destroy them". Allah is the One Who will fight them. That means they will not win. Those whom Allah fights will never prevail. "how are they deluded?". How are they deluded? How are they so confused as to not embrace this religion and follow it while it gives them prevalence, victory, and strength in this life, and success and prosperity in the Hereafter? The evidence supporting it is presented as well. For example, the Messenger of Allah ﷺ is among them. Also, many verses are sent from the heavens, one after the other, that prove that he is Allah's Messenger in truth. How can those who see all of these proofs, who see the Messenger in front of them, see the religion in front of them, see all this evidence night and day, and hear the Quran that explains all matters to them and show them the way, then not believe and not follow Allah's path? How are they deluded? "How are they deluded?" How are they deluded away from the truth? What causes people to be this deluded and misguided? They see the light, yet they abandon it and follow the path of darkness instead. They see the road to success ahead, yet they follow the path of delusions instead. Praise be to Allah! Allah says, "how are they deluded?" to make his servants marvel at this. How can a person be this deluded? How can they turn out like this when the Messenger is among them? Or when this religion and these truths are present? However, they are blinded, they deny the truth after knowing it and take the path of misguidance. This path leads them to Hell, yet they still follow it. This is, without a doubt, a punishment from Allah. "May Allāh destroy them; how are they deluded?"

Then, Allah ﷻ says, "And when it is said to them, "Come, the Messenger of Allāh will ask forgiveness for you," they turn their heads aside and you see them evading while they are arrogant" (Al-Munāfiqūn:5). This is an example of wrongdoing at its worst. These verses were sent about Abd-Allah ibn Ubayy ibn Salul, the master of hypocrisy and the master of hypocrites. He had enmity towards the Prophet ﷺ. He antagonized the Prophet. He was also a polytheist. His animosity towards the Prophet ﷺ started when the Prophet immigrated to Al-Madinah. Then, he pretended to embrace Islam when he saw that Islam prevailed. His animosity towards the Prophet ﷺ persisted and he kept looking for his chance until the ninth year. Abd-Allah ibn Ubayy ibn Salul died in the ninth year. Even though he had many chances to abandon his ways and return to the religion, he did not take any of them. During the fifth year of the Prophet's Immigration, these verses were sent when the Prophet was fighting in the Expedition of al-Muraysi'. Some children of the Muhajirun and Ansar fought over water so a man amongst the Muhajirun struck at the back of a person from the Ansar. He struck the man at the back. So the Ansari man that was struck called out to the Ansar; he called the Ansar, the inhabitants of Al-Madinah, to assemble. The man from the Muhajirun called out to the Muhajirun to assemble. He asked for their help. The Muhajirun assembled to help each other and so did the Ansar. This was a grave matter because all of them were Muslims. So the Prophet came and said, "What are these proclamations of the Days of Ignorance while I am still here with you?" This means, do you proclaim the Days of Ignorance because of fanaticism? The help that Ansar gave was an honorable act and so was the Hijra. However, the fanaticism that the Muhajirun had against Ansar and vice versa is a proclamation of the Days of Ignorance. So, the Prophet said, "What are these proclamations of the

Days of Ignorance while I am still here with you? Abandon it, for it is something disgusting". This means fanaticism.

When Abdullah ibn Ubayy ibn Salul heard about this, he found it to be a great opportunity to attack Islam and said, "They have indeed done it". This means that the Muhajirun stood together and struck the Ansar. He said, "They have indeed done it". He said, "what did I say to you? I feel that our situation with these people applies to this saying (fatten your dog and it will eventually eat you)". We have fattened them and now they want to eat us. He said other things worse than this, "If we return to Medina, surely, the more honorable will expel them from the meaner". He said the more honorable and the meaner without explaining who is who. However, he meant that he is the more honorable and that the Prophet is the meaner. There is no power and no might except by Allah. He said these words then turned to the other hypocrites and said, " Did I not say to you not to spend on those who are with Allah's Messenger, that they may disperse and go away from him?" He said that you are the ones who fattened them, spent money on them, and gave them food. He said that they stayed in the city and became strong because of their compassion and money. This is what fattened them and made them strong. If you did not help them, none of this would have happened. I told you not to spend on those who are with Allah's Messenger, that they may disperse and go away from him. He said that if you stopped helping them, they would disperse and go away from him. All of these people who came to us from different cities would go back to their cities and things would end. Zayd ibn Arqam (may Allah be pleased with him) was present when he said these words. His father was from Muhajirun but was married to a woman from Ansar. So the Ansar were Zayd's uncles.

When he heard this, he told his father and his father informed the Prophet ﷺ that Zayd heard Abd-Allah ibn Ubayy say so and so. The Prophet was angry and sent for Abd-Allah ibn Ubayy and asked him, "I heard that you said so and so". But Abd-Allah ibn Ubayy said, "I swear that I did not say this, o Messenger of Allah". He swore that he did not say so. So the Prophet ﷺ said to Zayd's father, this is what Zayd said. Zayd's father blamed him and said, that Zaid made him inform the Messenger of these things and Abd-Allah ibn Ubayy swore many times that he did not say these words, how could you say that he did? Zayd ibn Arqam was very much distressed. He said that he was never as sad as that time because people thought that he lied to the Prophet ﷺ. Later Allah revealed the confirmation of what Abd-Allah ibn Ubayy said in this surah. This surah told them of the Prophet's big heart and how kindly he treated these people, how he tried to forgive them and get them to embrace Islam. Someone told Abd-Allah ibn Ubayy to ask the Prophet to forgive him. He told him to ask for forgiveness from the Prophet that he may ask Allah to forgive his grave sin. But he turned his side and evaded the situation.

Allah ﷻ says, "And when it is said to them". Believers said to Abd-Allah ibn Ubayy and those who stood with him when they said these words, "And when it is said to them, "Come, the Messenger of Allāh will ask forgiveness for you..." (Al-Munāfiqūn:5). If the Prophet asked forgiveness for you, then his intercession will definitely be accepted by Allah. "the Messenger of Allāh will ask forgiveness for you". Allah ﷻ says, "they turn their heads aside". They did not turn their heads aside only once, rather, they did it many times. This means that they ignored the speaker, got away from him, and were utterly disgusted with his suggestion. They thought that it is beneath

them to come and ask forgiveness from the Prophet ﷺ and say, "yes, o Messenger of Allah, we said this and we hope that you forgive us and ask Allah to forgive us as well. We were fanatics". However, they did not say any of this. "And when it is said to them, "Come, the Messenger of Allāh will ask forgiveness for you," they turn their heads aside and you see them evading while they are arrogant" (Al-Munāfiqūn:5). You see them evading from the Prophet and the truth while they are arrogant, "how could we apologize for our actions, show our weakness, and go to the Messenger ﷺ"? That is because of their arrogance. ``and you see them evading" from the truth and the messenger "while they are arrogant". They were arrogant. Their arrogance prevented them from submitting to the truth.

Allah ﷻ says, "It is all the same for them whether you ask forgiveness for them or do not ask forgiveness for them; never will Allāh forgive them. Indeed, Allāh does not guide the defiantly disobedient people" (Al-Munāfiqūn:6). Allah informed us of His verdict regarding these criminals. So He said to the Prophet ﷺ, "It is all the same for them". It is the same. Nothing will change, "whether you ask forgiveness for them". If you ask Allah to forgive them. "or do not ask forgiveness for them". Allah will never forgive them. Allah ﷻ says, "never will Allāh forgive them". Never. This will never happen in the future. Allah will never forgive their sins. "Indeed, Allāh does not guide the defiantly disobedient people". He will cause them to remain in their disobedience and will never guide them because they disobeyed Allah by choice. They chose to disobey. They disobeyed Allah's order and that is why He will never guide them. Allah only guides those who return to Him and who are no longer disobedient, liars, and wrongdoers. Only then, Allah will accept them. However, if they continue

to disobey Allah, He will never guide them. "It is all the same for them whether you ask forgiveness for them or do not ask forgiveness for them; never will Allāh forgive them. Indeed, Allāh does not guide the defiantly disobedient people" (Al-Munāfiqūn:6).

Then, Allah started exposing their claims and refuting them. Allah ﷻ says, "They are the ones who say, "Do not spend on those who are with the Messenger of Allāh until they disband." And to Allāh belong the depositories of the heavens and the earth, but the hypocrites do not understand" (Al-Munāfiqūn:7). "They" refers to the hypocrites and their master Abd-Allah ibn Ubayy. He is the one who said these words. He said, "I feel that our situation with these people applies to this saying (fatten your dog and it will eventually eat you)". He also said that you are the ones who gave them money and caused them to stay and that made them take you for granted. "They are the ones who say, 'Do not spend on those who are with the Messenger of Allāh'". Stop spending your money on the poor with the Messenger of Allah who came from all over the country "until they disband". Until they leave this religion, abandon their cause, and go back to where they came from when the Ansar do not spend money on them anymore. Allah ﷻ says, "And to Allāh belong the depositories of the heavens and the earth". These disbelieving criminals forgot that Allah, the One who believers believe in and attribute themselves to, is the One who owns the depositories of the heavens and the earth. Who do you think you are, poor one? What do you own to make you brave and say that you will not spend any more money? Do you think that Islam will end, that believers will either die or go back to where they came from? These are the people of Allah and the ones who supported His religion. Allah is the Owner of the heavens and

earth. All the depositories of heavens and earth belong to Him. He will support His religion and make it triumph by all means possible. Allah ﷻ says, "And to Allāh belong the depositories of the heavens and the earth". The depositories of provision all belong to Allah. "but the hypocrites do not understand". They have no understanding and that is why they thought that the religion is only supported by the money that the Ansar give to the Muhajirun and that if the Ansar stopped spending their money that Islam and religion would end. "but the hypocrites do not understand". They have no understanding. And understanding is the highest form of comprehension.

"They say, "If we return to al-Madīnah, the more honored [for power] will surely expel the more humble..." (Al-Munāfiqūn:8). They are repeating the words of this malicious man. Abd-Allah ibn Ubayy is the one who said these words, "If we return to al-Madīnah". He confirmed his words, "If we return to al-Madīnah, the more honored [for power] will surely expel the more humble". Will surely expel them. He said "surely" to further confirm his words. He meant himself by "the more honored". He is both malicious and wrong. "the more honored [for power] will surely expel therefrom the more humble" referring to the Messenger ﷺ. This liar lost and was shown that he was wrong. The honorable one is the Messenger ﷺ and the more humble are him and the likes of him amongst the hypocrites. Allah ﷻ says, "And to Allāh belongs [all] honor, and to His Messenger, and to the believers, but the hypocrites do not know". And to Allah belongs the honor and the prevalence, for Allah is the Exalted in Might and the Predominant. It also belongs to His Messenger because He is the One who chose this Messenger, so He must give him prevalence. The Messenger is attributed to Allah and the one who implements His orders. The prevalence over disbelief also

belongs to His Messenger and believers because they believed in Allah, are attributed to Him, and supported Him. So, Allah gave them honor for that. "but the hypocrites do not know". But the hypocrites do not know. They do not know about these things, that Allah is the God who is Exalted in Might, who is the Predominant who cannot be defeated, and that He decreed that the Messenger and believers will prevail. These hypocrites thought that the Prophet and Muslims were gonna end eventually. However, "Allāh has written [i.e., decreed], "I will surely overcome, I and My messengers." Indeed, Allāh is Powerful and Exalted in Might" (Al-Mujādalah:21). Allah is the Exalted in Might and the Predominant who cannot be defeated. He has decreed prevalence and honor for Himself, His messengers, and believers. No matter how weak believers and messengers were, Allah gave them prevalence eventually. Allah gave all of His messenger's honor, prevalence, and the good end eventually, even if they were followed by a small number of believers. Allah decreed prevalence for our Prophet ﷺ. He honored Him and gave Him prevalence over all of his enemies. He also decreed that his nation will prevail over all other religions. "It is He who sent His Messenger with guidance and the religion of truth to manifest it over all religion. And sufficient is Allāh as Witness" (Al-Fat'h:28).

Then, Allah guided believers at the end of this surah towards performing acts of faith. If they held steadfast to these acts, they would be saved from the acts of hypocrisy. He also warned them against some acts of hypocrisy that might lead them to the hypocrisy of belief. Allah ﷻ says, "O you who have believed, let not your wealth and your children divert you from the remembrance of Allāh. And whoever does that - then those are the losers" (Al-Munāfiqūn:9). "O you who have believed". This is an address from

Allah at the end of this surah. He calls out to His believing servants describing them as "you who have believed" to honor them and raise their status. He calls out to those who were given this great attribute to comply. "let not your wealth and your children divert you from the remembrance of Allāh". diversion means preoccupation with the trivial and lowly matters and abandoning the important matters. "let not your wealth and your children divert you from the remembrance of Allāh". Do not be preoccupied with gathering these things, keeping them safe, and being amused with them. "Know that the life of this world is but amusement and diversion and adornment and boasting to one another and competition in increase". It is but a diversion from the remembrance of Allah, from praying, from following Allah's orders, and from fighting for His cause. All of these things are included because all of these things are considered to be a remembrance of Allah. Do not let your money or children, believers, divert you from the remembrance of Allah. Then, Allah ﷻ says, "And whoever does that - then those are the losers". Those who do this, those who get preoccupied with these worldly matters like money and children and divert from the remembrance of Allah, those who leave praying for this, leave fighting for Allah's cause, and leave their duties for this world, for their money and children, are the losers. They believe that they are winning when they are actually losing because the Hereafter is the actual win. Working for the Hereafter and working for Allah is the actual win. Those who strive for this life because they think that it has what they want, those who say that praying will hinder their business and that fighting for the cause of Allah will hinder their worldly matters think what they do is the actual win, while Allah tells us that this is the actual loss. He says, "then those are the losers". The losers are the ones who chose this worldly life because they believe it has gains

for them and abandoned the Hereafter. Rather, the path to the Hereafter is the road of winning and success while the path of this life leaves those who follow it at loss.

"And spend [in the way of Allāh] from what We have provided you before death approaches one of you and he says, "My Lord if only You would delay me for a brief term so I would give charity and be of the righteous" (Al-Munāfiqūn:10). "And spend [in the way of Allāh] from what We have provided you". Spending means giving a part of your money to charity. He said "from" which means a part of it. Then He said, "what We have provided you" which means that the money is Allah's and that He is the One who gave it to you. Allah said "from what We have provided you" to make spending easier because it is Allah's money. The money in your hands is Allah's money that He provided for you and gave to you. "before death approaches one of you" and you regret not spending on charity. "... and he says, "My Lord if only You would delay me for a brief term so I would give charity and be of the righteous" (Al-Munāfiqūn:10). Those who left fighting for the cause of Allah, spending money on it, and giving to charity will regret it when death comes. They will lament their previous days and regret not doing the deeds that send them to the residence of eternal stay. They will wish and say, "My Lord if only You would delay me for a brief term". Give me another year, two, or three, "so I would give charity and be of the righteous". This regretful loser will say this when death comes. Allah warns His believing servants against immersing themselves in diversions until death approaches them and says these words that no longer benefit them. These words no longer benefit them. They will say, Our Lord, o Lord, "if only You would delay me for a brief term". Delay me for a brief term, delay

the taking of my soul for a brief term, or another term, for two years or three "so I would give charity and be of the righteous". So they could become righteous, repent to Allah, and give to charity.

Allah ﷻ says. "But never will Allāh delay a soul when its time has come..." (Al-Munāfiqūn:11). If the term Allah decreed comes, He will never delay a soul when it comes. He will never delay a soul, any soul, when the time that Allah has decreed and written before their birth comes. "And Allāh is Aware of what you do". Know that Allah is Aware. Awareness is the most accurate form of knowledge. This means that Allah has accurate knowledge of the secrets of things. He is Aware of what you do. Allah is Aware of all your deeds. This is both a warning and good tidings. It is a warning to people to tell them that Allah knows what they do in secret. If you commit bad deeds, they will not be hidden from Allah. Also, if you do good deeds, know that Allah will not forget them and that He will reward you for them and that you will reap their benefits. "And Allāh is Aware of what you do".

With this, this great Surah ends. We ask Allah to forgive our sins, repent to Him, turn to Him, and seek refuge in Him. Praise is to Allah, the Lord of the Worlds, at the beginning and the end. And peace be upon His servant and messenger Mohammad. We ask Allah to make it beneficial to Muslims in the east and west of the earth, and to make this a treasure for us on the Day of Resurrection.

At-Taghabun

بسم الله الرحمن الرحيم: {يُسَبِّحُ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الأَرْضِ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ}[التغابن:1] {هُوَ الَّذِي خَلَقَكُمْ فَمِنْكُمْ كَافِرٌ وَمِنْكُمْ مُؤْمِنٌ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ}[التغابن:2] {خَلَقَ السَّمَوَاتِ وَالأَرْضَ بِالْحَقِّ وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ وَإِلَيْهِ الْمَصِيرُ}[التغابن:3] {يَعْلَمُ مَا فِي السَّمَوَاتِ

وَالأَرْضِ وَيَعْلَمُ مَا تُسِرُّونَ وَمَا تُعْلِنُونَ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ}[التغابن:4] {أَلَمْ يَأْتِكُمْ نَبَأُ الَّذِينَ كَفَرُوا مِنْ قَبْلُ فَذَاقُوا وَبَالَ أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ}[التغابن:5] {ذَلِكَ بِأَنَّهُ كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَقَالُوا أَبَشَرٌ يَهْدُونَنَا فَكَفَرُوا وَتَوَلَّوْا وَاسْتَغْنَى اللَّهُ وَاللَّهُ غَنِيٌّ حَمِيدٌ}[التغابن:6]

In the name of Allah, the Entirely Merciful, the Especially Merciful, "Whatever is in the heavens and whatever is on the earth is exalting Allāh. To Him belongs dominion, and to Him belongs [all] praise, and He is over all things competent" (At-Taghābun:1) "It is He who created you, and among you is the disbeliever, and among you is the believer. And Allāh, of what you do, is Seeing" (At-Taghābun:2) "He created the heavens and earth in truth and formed you and perfected your forms; and to Him is the [final] destination" (At-Taghābun:3) "He knows what is within the heavens and earth and knows what you conceal and what you declare. And Allāh is Knowing of that within the breasts" (At-Taghābun:4) "Has there not come to you the news of those who disbelieved before? So they tasted the bad consequence of their affair, and they will have a painful punishment" (At-Taghābun:5) "That is because their messengers used to come to them with clear evidences, but they said, "Shall human beings guide us?" and disbelieved and turned away. And Allāh dispensed [with them]; and Allāh is Free of need and Praiseworthy " (At-Taghābun:6).

Surah At-Taghabun is a Meccan surah and one of the surahs that Allah started by declaring that all of His creatures exalt Him. Allah ﷻ says, "Whatever is in the heavens and whatever is on the earth is exalting Allāh. To Him belongs dominion, and to Him belongs [all] praise, and He is over all things competent" (At-Taghābun:1). Is exalting Allah. This sentence was written in the present continuous tense because this act of exalting is continuous and enduring, this act refers to the exalting of Allah by these creatures. Exalting means praising far above. Exalting Allah means praising Him and raising Him far above what the wrongdoers said about Him and above all the attributes that the wrongdoers, polytheists, and criminals gave Him. “Exalted is your Lord, the Lord of might,

above what they describe" (As-Saffat: 80) "And peace upon the messengers" (As-Saffat: 181) "And praise to Allāh, Lord of the worlds" (As-Saffat: 182). Allah is praised above for having a son, a wife, a rival, a partner, or a likeness. All of these slanders were said by the wrongdoers, the criminals, and the disbelievers. They attributed all of this to Allah. They said that He has a son. So, Allah ﷻ says, "And they say, "The Most Merciful has taken [for Himself] a son" (Maryam: 88) "You have done an atrocious thing" (Maryam: 89) "The heavens almost rupture therefrom and the earth splits open and the mountains collapse in devastation" (Maryam: 90). "That they attribute to the Most Merciful a son" (Maryam: 91). "And it is not appropriate for the Most Merciful that He should take a son" (Maryam: 92) "There is no one in the heavens and earth but that he comes to the Most Merciful as a servant" (Maryam: 93) "He has enumerated them and counted them a [full] counting" (Maryam: 94). In the following Hadith he said, "And the son of Adam reviled Me and he had no right to do so. And as for his reviling Me, it is his saying that Allah has taken a son, but I am Allah, the One, the Self-Sufficient Master, I beget not nor was I begotten". Allah says, "They have said, "Allāh has taken a son." Exalted is He; He is the [one] Free of need. To Him belongs whatever is in the heavens and whatever is in the earth. You have no authority for this [claim]. Do you say about Allāh that which you do not know?" (Yunus: 68). Claiming things without knowledge is the act of the Devil and one of his footsteps. "O mankind, eat from whatever is on earth [that is] lawful and good and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy" (Al-Baqarah: 168). "He only orders you to evil and immorality and to say about Allāh what you do not know" (Al-Baqarah: 169). Saying about Allah what you do not know is one of the footsteps of the Devil, one of his acts, and one of his whispers. Many great nations followed him and were misguided due to this. He made them say about Allah what they do not know. They said this regarding His names, attributes, actions, creeds, fate, and all that they attributed to Him. May Allah be praised above this.

Whatever is in the heavens and earth is exalting Allah. All of these believing creatures and beings are exalting Allah and praising Him far above all that is unworthy of Him. They also praise Him far above having an equal, a likeness, and a partner. They praise Him far above having all the shortcomings of creatures. All creatures have shortcomings, while Allah is the One whose all attributes and words reached perfection. He does not have any sort of shortcoming. His Knowledge encompasses all of His creatures. There is not one particle that He does not know of. As for the creatures, no matter how knowledgeable and no matter how much knowledge Allah gives them, they know some things and are ignorant of others. Allah's Hearing has reached all voices. There is no voice in this universe that Allah does not hear or it is out of His hearing range. His Seeing as well has encompassed all beings. Allah is a Witness over all of His creatures. “But is it not sufficient concerning your Lord that He is, over all things, a Witness?” As for the creatures, they know some things and are ignorant of other things, they also see some things and cannot see others, they hear some things, and cannot hear others. Even if they can hear, their hearing is limited. As for Allah, His attributes know no limits, for He is the Ever-Living, the Self-Sustaining. Neither drowsiness overtakes Him nor sleep. Creatures are prone to weakness and eventually die. However, Allah is the Ever-Living who does not die. Creatures sleep but Allah does not. In the Hadith, it is said, "Verily Allah does not sleep and it does not befit Him to sleep. The deeds of the day are presented to Him in the night and the deeds of the night in the day". “Indeed, Allāh holds the heavens and the earth, lest they cease. And if they should cease, no one could hold them [in place] after Him. Indeed, He is Forbearing and Forgiving” (Fatir: 41). Allah is the Exalted in Might. He is Most Glorious and Most Holy. He is raised far above what the wrongdoers say and above all shortcomings. He is not inflicted by any faults or shortcomings. All of His names are the best and all of His attributes are exalted.

“Whatever is in the heavens … is exalting Allāh". The worlds of the heavens, which include the angels and other dwellers of the heavens, "and whatever is on the earth" exalt Him. All of these beings exalt Him with their words and with their mere existence. They exalt with their words, for example, the angels "exalt [Him] night and day [and] do not slacken" (Al-Anbiyā’:20). Believers also exalt Allah with their words. In addition, all of these beings exalt Allah with their being. The existence of these beings is in itself an exaltation of Allah. Their existence is a piece of evidence that Allah is One, that He created them, and that His creation is perfect. He is the One who perfected everything He has created. All of Allah's creations are perfect. It was mentioned in the Hadith that, “All of Allah's creation is perfect”, the trees, the mountains, the rivers, the birds, the roses, the ants, etc. all of them are the epitome of perfection and precision. Allah is the One "Who perfected everything which He created and began the creation of man from clay" (As-Sajdah:7). The existence of these beings is an exaltation in itself. Their existence exalts Allah. They exalt Allah far above having faults and shortcomings. They also witness that He is the One True God. The existence of these creatures is a testimony to the Creator. The Perfection of creation is a testimony to the existence of the Creator. All of these creatures in the heavens and the earth exalt Allah through their words and their existence. "And there is not a thing except that it exalts [Allāh] by His praise, but you do not understand their [way of] exalting". "Do you not see that Allāh is exalted by whomever is within the heavens and the earth and [by] the birds with wings spread [in flight]? Each [of them] has known his [means of] prayer and exalting [Him]..." (An-Noor:41). Allah knows how all of them pray and exalt Him. Or, Allah taught all of them how to pray and exalt Him through their words.

"Whatever is in the heavens and whatever is on the earth is exalting Allāh". This is written in the present continuous tense to indicate that this is an enduring and continuous act. "To Him belongs dominion". To Him and no one else. He has no

partner in this. He did not say "dominion belongs to him". Rather, He said, "To Him belongs dominion" to indicate that all dominion is His. Dominion refers to everything besides Allah. This dominion is His creation. He owns it because He created it. He also has disposition over it. All disposition belongs to Him. "And that to your Lord is the finality" (An-Najm:42). The finality is to Allah when it comes to the disposition of the affairs of His creation. "And that He creates the two mates - the male and female" (An-Najm:45) "From a sperm-drop when it is emitted" (An-Najm:4) "And that [incumbent] upon Him is the other [i.e., next] creation" (An-Najm:47) "And that it is He who enriches and suffices" (An-Najm:48) "And that it is He who is the Lord of Sirius" (An-Najm:49) "And that He destroyed the first [people of] ʿAad" (An-Najm:50) "And Thamūd - and He did not spare [them]" (An-Najm:51) "And the people of Noah before. Indeed, it was they who were [even] more unjust and oppressing" (An-Najm:52) "And the overturned towns He hurled down" (An-Najm:53) "And covered them by that which He covered" (An-Najm:54) "Then which of the favours of your Lord do you doubt?" (An-Najm:55). "Indeed, [O Muḥammad], you do not guide whom you like, but Allāh guides whom He wills..." (Al-Qasas:56). He is the One who guides and leaves astray. He is also the One who has all the dominion. "Blessed is He in whose hand is dominion, and He is over all things competent" (Al-Mulk:1) "[He] who created death and life to test you [as to] which of you is best in deed..." (Al-Mulk:2)." Say, "O Allāh, Owner of Sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will. You honor whom You will and You humble whom You will. In Your hand is [all] good. Indeed, You are over all things competent" (Ali ‘Imran:26) "You cause the night to enter the day, and You cause the day to enter the night; and You bring the living out of the dead, and You bring the dead out of the living. And You give provision to whom You will without account [i.e., limit or measure]" (Āl-‘Imrān:27). To Him belongs the dominion.

"and to Him belongs [all] praise". The praise. This means acknowledging what He should be praised for and exalting Him for them. All praise belongs to Him for all beauty belongs to Him and all of His deeds are beautiful. In addition, all of His attributes are the best. Allah is praised for His attributes, praised for His blessings, generosity, favor, and deeds. All of His deeds are good and all of the beings in this universe should and must praise Allah, whether by themselves or by others. Allah is praised for creating these beings and for His encompassing mercy on all of these creatures, for His perfection, precision, for His wonderful disposition of these creatures, and His justice and charity in all of His actions. He is the One who puts all things in their rightful place. All of His judgments are good and rightful. What Allah decides is good. He is Praiseworthy and all praise belongs to Him for His attributes and deeds. Exaltation and Praise are the two sides of monotheism and belief. Belief in Allah requires exalting Him above any fault or shortcoming. Praising Allah means acknowledging that all praise belongs to Him. Allah combined all of these in "There is no god except for Allah". Exalting Allah means refusing the notion that there is another god alongside Allah. "Except for Allah" is a confirmation because Allah is the One True God.

"Whatever is in the heavens and whatever is on the earth is exalting Allāh. To Him belongs dominion, and to Him belongs [all] praise, and He..." (At-Taghābun:1) Allah ﷻ "is over all things competent". He is not to be caused failure by anything. This creation is evidence of His creation, for He is the One who placed the sun perfectly in its orbit. He is also the One who places all of these celestial beings in their orbits. He subdued everything. Everything is subjected to Him and His order is implemented by all of His creatures in this great, magnificent, and powerful way. There is no doubt that nothing causes His failure. The Creator of this magnificent creation is not to be caused by failure by anything. Rather, He is competent over all things. He misses nothing and He is not to be caused failure by anything. He is competent over all things. "When the sky has

split [open]" (Al-Inshiqāq:1) "And has listened [i.e., responded] to its Lord and was obligated [to do so]" (Al-Inshiqāq:2) "And when the earth has been extended" (Al-Inshiqāq:3) "And has cast out that within it and relinquished [it]" (Al-Inshiqāq:4) "And has listened [i.e., responded] to its Lord and was obligated [to do so]" (Al-Inshiqāq:5). "Say, "Do you indeed disbelieve in He who created the earth in two days and attribute to Him equals? That is the Lord of the worlds" (Fussilat:9) "And He placed on it [i.e., the earth] firmly set mountains over its surface, and He blessed it and determined therein its [creatures'] sustenance in four days without distinction - for [the information of] those who ask" (Fussilat:10) "Then He directed Himself[1385] to the heaven while it was smoke and said to it and to the earth, "Come [into being], willingly or by compulsion." They said, "We have come willingly" (Fussilat:11) "And He completed them as seven heavens within two days and inspired [i.e., made known] in each heaven its command. And We adorned the nearest heaven with lamps [i.e., stars, for beauty] and as protection. That is the determination of the Exalted in Might, the Knowing" (Fussilat:12). All of this great creation is the determination of the Exalted in Might, and the Knowing. How can people disbelieve in this God? How could they believe or think that He has a partner, a likeness, an equal, or another that resembles Him when we can see Allah's Sovereignty and His actions? "and He is over all things competent". He is not to be caused failure by anything.

"It is He who created you, and among you is the disbeliever, and among you is the believer..." (At-Taghābun:2). This is His creation and order. "It is He who created you " o servants. He created you from nothingness and formed you. Creation requires bringing something to life and then forming it. "He creates you in the wombs of your mothers, creation after creation, within three darknesses". He forms you. "It is He who forms you in the wombs however He wills. There is no deity except Him, the Exalted in Might, the Wise" (Āl-‘Imrān:6). "It is He who created you" o humans, "and among you is the disbeliever, and among you is the

believer". Some of you, o people, are those who disbelieved in Allah, they did not acknowledge that He is their Lord, God, and Creator. He took a rival besides Him while Allah is the One who created them. This is a great crime to deny your Lord who created and formed you, then take a rival besides Him. This is the greatest sin. When the Prophet was asked about the greatest sin he said, "To set up rivals unto Allah though He alone created you". You set up a rival unto the One who created you. You set up a rival unto Him whether in his attributes or rights. "and among you is the disbeliever". O servants, disbelievers knew the truth, yet they denied it. They knew Allah's signs, yet they denied them. Disbelievers cannot be anything but this for disbelief in Arabic means to cover and hide. Thus, it means to hide all evidence leading to belief, covering them, denying them, and refusing them. Some servants were sent the truth from Allah and received the message through the messengers, yet they denied and refused it. "and among you is the believer". They believe. They believe in Allah's signs, Books, prophets, and do the deeds that are required of this belief. This is the meaning of belief. "And Allāh, of what you do, is Seeing". Allah, o servants, of what you do, is Seeing. He sees all of your deeds. The deeds of disbelievers and believers are all under Allah's Hearing and Sight. "And, [O Muḥammad], you are not [engaged] in any matter and do not recite any of the Qur'ān and you [people] do not do any deed except that We are witness over you when you are involved in it. And not absent from your Lord is any [part] of an atom's weight within the earth or within the heaven or [anything] smaller than that or greater but that it is in a clear register" (Yūnus:61). "Have you not considered that Allāh knows what is in the heavens and what is on the earth? There are not three in a private conversation but that He is the fourth of them, nor are there five but that He is the sixth of them - and no less than that and no more except that He is with them [in knowledge] wherever they are. Then He will inform them of what they did, on the Day of Resurrection. Indeed Allāh is, of all things, Knowing" (Al-Mujādalah:7). "And Allāh, of what you do, is Seeing". He sees them. "worship

Allah as if you see Him, and if you do not achieve this state of devotion, then (take it for granted that) Allah sees you". He is also Seeing. He knows of your secret deeds. He sees and knows of all of your secrets.

Then, Allah says in the third of the four verses that explain the attributes of Allah at the beginning of this surah, "He created the heavens and earth in truth". He created the heavens and earth. He brought them forth from nothingness and formed them. He gave everything its time and fate. This is the meaning of creation. The heavens are seven. Allah says this about them, "And We have certainly beautified the nearest heaven with lamps [i.e., stars]". He created this seen universe, from the earth that we live on to the heavens above us. "in truth". In truth means that their creation is true, they are created in truth, and the aim of its creation is also true. All of them are true. This truth is the unchanging reality. Allah created them in truth for these beings indicate the existence of their Creator. They are a witness to Allah's Greatness and Oneness. This is true. This universe was created this way to serve as a testimony to the existence of its Creator, the One True God. As Allah ﷻ says, "Certainly did Allāh confer [great] favor upon the believers when He sent among them a Messenger from themselves, reciting to them His verses and purifying them and teaching them the Book [i.e., the Qur'ān] and wisdom, although they had been before in manifest error" (Āl-'Imrān:164). These are signs. Allah created this universe to witness His Oneness, His Greatness, His Divinity, favor, and His Best Attributes. This creation is a testimony to this. Allah also created it so that these creatures may worship Him. He is the Lord worthy of being worshiped because He is the Creator. He is the One who blessed us with this creation and the One whose mercy encompassed all of His creatures. It is Allah's right to expect His creatures to worship Him. This is their duty and a right that Allah is owed. "And I did not create the jinn and mankind except to worship Me" (Adh-Dhāriyāt:56) "I do not want from them any provision, nor do I want them to feed Me" (Adh-Dhāriyāt:57) "Indeed, it is Allāh

who is the [continual] Provider, the firm possessor of strength" (Adh-Dhāriyāt:58). "Do you know, Mu'adh, what God has a right to expect from His servants? I replied, “God and His messenger know best.” He said, “What God has a right to expect from His servants is that they should worship Him, not associating anything with him". He has a right to expect from them because He is their Founder, Creator, Provider, and Disposer of their affairs.

Allah also created them in truth for this creation leads to the truth in the Hereafter, which is rewarding the obedient and punishing the disobedient. those who obeyed Allah after He created them, those who obeyed and listened to His orders and prohibitions will be rewarded. They will be given their reward. As for those who stubbornly disobeyed Him, they will be punished. They will be given their punishment. This is true. Allah created the heavens and earth in truth as well. It is rightful to reward the obedient and punish the disobedient. Disbelievers refused this truth that Allah created the heavens and earth with and its aim. They either deny the fact that Allah is the Creator of heavens and earth; this is the gravest of the mind's delusions, or they claim that this creation is without an aim or a purpose, that Allah created in vain. They said that people live to eat, drink, enjoy their lives, then die. There will be no reward for the obedient or a punishment for the disobedient. They claimed that Allah created everything without a purpose or wisdom. May Allah be far raised above this. Allah ﷻ says, "And We did not create the heaven and the earth and that between them aimlessly. That is the assumption of those who disbelieve, so woe to those who disbelieve from the Fire" (Sād:27) "Or should We treat those who believe and do righteous deeds like corrupters in the land..." (Sād:28). Their end will be one. No one gets rewarded or punished. "Or should We treat those who believe and do righteous deeds like corrupters in the land? Or should We treat those who fear Allāh like the wicked?" (Sād:28). Should Allah make the fate of the pious the same as the fate of the disbelievers where none gets rewarded or punished? May Allah be far raised above this, for

He created the heavens and earth in truth. "Then did you think that We created you uselessly and that to Us you would not be returned?" (Al-Mu'minūn:115) "So exalted is Allāh, the Sovereign, the Truth; there is no deity except Him, Lord of the Noble Throne" (Al-Mu'minūn:116) "And whoever invokes besides Allāh another deity for which he has no proof - then his account is only with his Lord. Indeed, the disbelievers will not succeed" (Al-Mu'minūn:117).

"He created the heavens and earth in truth and formed you and perfected your forms..." (At-Taghābun:3). He formed you. He gave humans their forms. Allah's greatness in creation lies in that He did not make humans as exact copies of each other. Rather, He gave every human their own image that they share with no one else. This is not limited to their physical features, rather it includes all of their basic components. Every component of humans is unique, even their sweat, blood, cells, and DNA. Their uniqueness can be seen in all of their cells. Allah gave every human their entirely independent character. He is the One who did this and formed this. "and formed you and perfected your forms". Allah is the Fashioner. "He is Allāh, the Creator, the Producer, the Fashioner". "and formed you and perfected your forms" o people. Allah created Adam and his children in the best of stature. "We have certainly created man in the best of stature" (At-Teen:4). There are no creatures more beautiful than humans in their form and good stature. They walk on two legs, their skin can be seen, all of their organs are in their right place. They are the most beautiful creatures. They do not have a beak as birds do, feathers as birds do, or hair as animals, nor do they crawl on their bellies. Humans are in the best stature. "We have certainly created man in the best of stature" (At-Teen:4). "and formed you and perfected your forms". He created them in the best stature because of His favor and blessings upon humans. "and to Him is the [final] destination". To Him and no one else is the final destination of His servants. All of them are returning to Him.

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These verses at the beginning of At-Taghabun Surah, we have been with the first three verses in the last episode. “Whatever is in the heavens and whatever is on the earth is exalting Allah”, and we learned the meaning of exaltation; Allah’s exaltation and sanctification above what the wrongdoers say. There is no one who has attributed lies about Him, slandered against Him, and attributed to Him anything except the truth more than the Lord, Allah, Who there is no god but Him. The wrongdoers claimed about Allah's great and heinous statements of disbelief, claiming that He had a son, and that He married the jinn, and that angels were begotten to Him, claiming that he has a partner and has an equal, that He conceded His dominion to others. Everyone who claims Allah an equal, a partner, or takes a deity with Allah, exalted is Allah far above what the wrongdoers say. “They say, ‘Allah has taken a son’. Exalted is He! Rather, to Him belongs whatever is in the heavens and the earth. All are devoutly obedient to Him” (Al-Baqarah: 116), “Originator of the heavens and the earth. When He decrees a matter, He only says to it, ‘Be’, and it is” (Al-Baqarah: 117).

Exaltation; Allah's exaltation above all evil, above the attributes of creatures, every creature has something of deficiency, no matter how perfect his attributes are. It is not perfect in every way, and Allah is the One Who has perfection, majesty, and beauty. He is not deficient in any way, He is the Ever-Living Who never dies, “The Ever-Living, the Self-Sustaining. Neither drowsiness overtakes Him nor sleep”. He does not oppress, the Judge, the Just, He is the One from whom nothing is hidden in the earth or the heavens, He is the One who owns everything, He humiliated everything for Him and subdued everything for Him. The Lord, the God Who there is no god but Him, the Lord of the worlds, there is no contender for Him, none can resist His Dominion, there is no objection to His decree, His command is the command and His prohibition is the prohibition. All those in the heavens and those on the earth surrender to Him. Allah's exaltation, exalting Him above what does not befit Him. All those in the heavens and on the earth exalt Allah, to Him belongs the

Entire Dominion and it belongs to Him because He is the Creator of the Entire Dominion and the Disposer of it. “And to Him belongs [all] praise”, due to His Names, Attributes and Acts, praise for Himself, and praise for His Bliss and Grace. “And He is over all things competent”, “It is He who created you”, O people, “... And among you is the disbeliever, and among you is the believer. And Allah, of what you do, is Seeing” (At-Taghabun: 2), no secret is hidden from Him. “He created the heavens and earth in truth”, their creation is true. He is the One Who created it and it bears witness to Him that He is the One God Who there is no Allah but Him and with a true aim, which is for these creatures to worship the Lord, Allah Who created them and their destiny are true because He has spent a day rewarding the servants for all deeds, the benefactor with his benevolence, and the offender with his wrongdoing. “He created the heavens and earth in truth and formed you and perfected your forms; and to Him is the [final] destination” (At-Taghabun: 3), finally, the destination of servants is the Day of Resurrection on which He will reckon all of them.

“He knows what is within the heavens and earth”, the knowledge of watching, and He is a maintainer of every soul, not even an atom of the creatures are hidden from Him because He is the Knower of the unseen and the seen. Nothing is hidden from Him. “He knows what is within the heavens and earth and knows what you conceal and what you declare…” (At-Taghabun: 4), O servants, conceal is the opposite of declaring; what you conceal means you say in secret, and what you declare you show it. All is known by Allah and it is the same for Him; one is not more hidden than another, nor is one more evident than another. “It is the same [to Him] concerning you whether one conceals [his] speech or publicizes it…” (Ar-Ra'd: 10), it is the same for Allah, “And whether one is hidden by night or conspicuous [among others] by day”, “For Allah knows best what is ˹hidden˺ in the heart”, hide the secret, “For Allah knows best what is hidden in the heart”, what is hidden in the heart, the hidden secret that does not leave it, the secret that did not

leave its owner's heart and no one was informed of it by its owner, so this secret is written in the heart of its owner; and he did not write it yet, he did not say or express it, he did not tell a friend and did not show it to anyone, this hidden secret is what is hidden in the heart. Allah knows it, what is hidden in the heart; it is hidden, all what is hidden in the chest from the deeds of the hearts, and the heart is the most organ that works in humans because it is the source of man's decision, and the source of his vision, the good and the evil are in it. If it becomes reformed the whole body becomes good but if it gets spoiled the whole body gets spoiled and that is the heart, so it fluctuates, the heart is subject to fluctuation, for its thoughts, actions and intentions are very fast. All the whispers of the heart and its spinning with its thoughts, dreams, determination, intention, hatred, disgust, and envy, all of them are with Allah. Allah is with every heart, He knows what is hidden in the heart with certain knowledge, the knowledge of Allah from Whom, not even a mere thought is hidden from Him. "To Allah belongs whatever is in the heavens and whatever is in the earth. Whether you show what is within yourselves or conceal it, Allah will bring you to account for it. Then He will forgive whom He wills and punish whom He wills, and Allah is over all things competent" (Al-Baqarah: 284), He is aware of what is hidden in the heart; all of this is known by Allah. "The Day when secrets will be put on trial" (At-Tariq: 9), "Then he [i.e., man] will have no power or any helper" (At-Tariq: 10), they will be put on trial; secrets will be revealed, what creatures used to hide will be revealed and appeared before all. Allah will reveal them, the hidden secret of a person is revealed by Allah. He reveals what is in their hearts, "For Allah knows best what is ˹hidden˺ in the heart".

Then, Allah says, "Has there not come to you the news of those who disbelieved before? So they tasted the bad consequence of their affair, and they will have a painful punishment" (At-Taghabun: 5), a warning and intimidation from Him to these rejecters of the Prophet's ﷺ message, He says to them, "Has there not come to you the news of those who disbelieved before?..." (At-Taghabun: 5), it means this

news has come to them, Allah has sent and explained the news of those former ones who were destroyed by Allah; the people of Nuh, `Aad, Thamûd, and the overturned cities, the people of Lot, the people of Madyan, and the people of Pharaoh, those are the unjust communities and villages. Allah says, "Has there not come to you the news of those who disbelieved before. So they tasted the bad consequence of their affair?..." (At-Taghabun: 5), this is in worldly life, they tasted the bad consequence of their affair; the consequence of the loss and infidelity that they did, they tasted in this world. Those were drowned, these were caused death by Allah with a blast, those Allah overturned their villages upon them, another was killed on the day of the black cloud and they were tortured with it, so each of them was tormented by Allah. "So each We seized for his sin, and among them were those upon whom We sent a storm of stones, and among them were those who were seized by the blast [from the sky], and among them were those whom We caused the earth to swallow, and among them were those whom We drowned. And Allah would not have wronged them, but it was they who were wronging themselves" (Al-'Ankabut: 40), "So they tasted the bad consequence of their affair", their affair is disbelief and polytheism that in this worldly life, tasted, here, in this world. "And they will have a painful punishment", in the Hereafter, it means that their destruction and the end that happened are not enough... No. A torment awaits them in the Hereafter, as Allah said about Noah's people, "Because of their sins they were drowned and put into the Fire". This drowning and torment were in this world, then they were made to enter Fire in the Hereafter. The torment of the Hellfire awaits those disbelievers, "So they tasted the bad consequence of their affair".

Allah says, "That is because their messengers used to come to them with clear evidences, but they said, 'Shall human beings guide us?' and disbelieved and turned away. And Allah dispensed [with them]; and Allah is Free of need and Praiseworthy" (At-Taghabun: 6). "That"; the punishment that they received and the torment that happened to them in this world, and the punishment that awaits them in the Hereafter

is the painful torment; that, here, refers to this. He said, “Because”, the fact and the affair, “Because their messengers used to come to them with clear evidences”, the messengers of these people used to bring them evidence; it means clear and obvious evidence of their truthfulness. Every Messenger sent by Allah was given evidence that proves that he is the Messenger of Allah. He gave him a miraculous sign to prove to everyone that he is the Messenger of Allah. Then their response to him is only denial and stubbornness and not due to misunderstanding of evidence or proof or lack of its clarity...no, rather, it is conclusive evidence. “There was no prophet among the prophets but was given miracles because of which people had security or had believed”, but those people deny; they denied the evidence of the messengers and left it. “That is because their messengers used to come to them with clear evidences, but they said, ‘Shall human beings guide us?’” (At-Taghabun: 6), it was what hindered them, shall human beings, a question they ask to denounce, to denounce this matter. “Shall human beings guide us?” How can they be human beings, they are like us and they are the ones who guide us to the path? And what is in this? This is in accordance with the divine wisdom, that Allah chooses among the people, one man among them to send his message to him. He teaches him to invite his people. He supports him with evidence and miracles until he proves that he is His messenger, then he directs everyone to the path that Allah wants. What do they want? Does each of them want Allah to send him a special message to believe? Do they want an angel? All this is contrary to wisdom; that Allah addresses each of His servants, and to send to each one a special messenger for him, as well as to send an angel for them. If they see the angel in the image that Allah created they will be stunned because the creation of angels is great, and then the connection between them and Him would be lost. How do they follow who commands them? Then if a man came to them, the matter would become ambiguous, what would prove to them that this man is originally an angel of Allah's angels? Matters would be ambiguous, but if a human being among them invites them to Allah then this is the proof of divine wisdom, this is better in all aspects because he is an example for them. He

speaks to them in their own language, "And We did not send any messenger except [speaking] in the language of his people". Allah does not bring them a messenger from other people to invite them, rather, he has the language of his people to make clear to them, and he will be their leader and role model as well as their excellent pattern. Also, if he comes with an order from Allah then he is the first to do so, and if he comes with a prohibition from Allah, he will be the first to prohibit. "And I do not intend to differ from you in that which I have forbidden you", so he is the role model, and therefore, this is the order of Allah.

Then those accursed disbelievers, this is the choice of Allah. How is the choice of Allah rejected? If Allah has chosen this path and this way to guide His creatures and to choose from among the messengers, how can this be rejected and disbelieved? Nevertheless, with the emergence of its evidence and the emergence of its proof, Allah chose a messenger? Allah, Lord of the heavens and the earth, our Creator, has already chosen this path. It must be submitted to the command of Allah. Allah said to Adam when He sent him down to this earth, "... And if there should come to you guidance from Me - then whoever follows My guidance will neither go astray [in the world] nor suffer [in the Hereafter]" (Taha: 123), "And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind" (Taha: 124), "He will say, 'My Lord, why have you raised me blind while I was [once] seeing?" (Taha: 125), "[Allah] will say, 'Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten" (Taha: 126). The choice of the Lord and His way to guide the human being, the children of Adam, is to choose among them messengers to guide them on the way. It was necessary for those people, if this man, whom they knew his sincerity and honesty, came to them, and the evidence was established that he was truthful in his speech that he is the Messenger of Allah, to say this is the Messenger of the Creator of the heavens and the earth, the Messenger of our Lord and our Creator. We must believe in him, we must obey and

follow him, but those people said in disapproval and arrogance, "Shall human beings guide us?" It means, why does Allah choose this path for us? What is the wisdom in this? Then they think that he will be preferred over them and he says I am the Messenger of Allah, the Messenger of the Lord of the Worlds and the Creator of these creatures. Then he will be better than them and they disdain to be like that, especially if they look at him with belittling eyes, as unfortunately, is the case with all the Messengers. "You are but a man like ourselves", what favored you to be chosen by Allah? They dispraised the choice of the Lord as the Arab disbelievers said, "And they said, 'Why was this Qur'ān not sent down upon a great man from [one of] the two cities?'" (Az-Zukhruf: 31), why didn't Allah choose a man from the people of Taif or from the people of Mecca who is not Muhammad? Muhammad is, in their view, a poor man, and there is more than him in band, prestige, wealth and power. Why did not Allah choose a great man from these? These are cursed by Allah. There is no greater than His Messenger Muhammad ﷺ. The great was great; great in his morals, great in his faith, in his honesty, in his sincerity, he ﷺ is the greatest of the Arabs and Allah's choice. Allah knows best where to place His message, but those are criminals who object to the command of Allah.

They said, "Shall human beings guide us?" Allah said, "And disbelieved" they disbelieved means that they knew the truth and knew that this was the Messenger of Allah, but they did not accept this as disapproval and denunciation of a man like them and that he took this honorable position, it is impossible, they said we will never follow him. "And disbelieved", they rejected the clear evidence brought by the messengers and disbelieved in Allah and His Messenger. Allah says, "That is because their messengers used to come to them with clear evidences, but they said, 'Shall human beings guide us?' and disbelieved and turned away..." (At-Taghabun: 6). They turned away from the truth, they knew that this is the way and this is the truth, but they turned away; it means, they gave their back and left it. Allah says, "And Allah dispensed [with them]", and this phrase contains a threat, Allah is the

Free of need, with His Essence from all His creatures, free of need before He created these creatures, and He is Self-Sufficient in His Essence and the creatures do not make Him more Self-Sufficient, nor does He need them, rather "And Allah dispensed [with them]" He ﷻ, the meaning is that He invites them to Him but they turn away from Allah and Allah is the Self-Sufficient. The meaning of "And Allah dispensed [with them]", Allah left them and did not guide them to believe and obey, and He freed them, "And Allah is Free of need and Praiseworthy". Allah is Self-Sufficient with His Essence from all His creatures; from His Throne, from His Kursī, from His heavens, from His earth, from His angels, because He is the Self-Sufficient with His Essence and Praised by His Essence. "And Allah is Free of need", from all creatures and not in need of them, and the worship of creatures will not increase in the Dominion of Allah something, "And Allah is Free of need and Praiseworthy", Praiseworthy; means that it is an object, praised that He is praised, He is the One Who is praised by all of his creatures, and none of the creatures praises Him as He praised Himself, "And Allah is Free of need and Praiseworthy".

Then, Allah says, "Those who disbelieve have claimed that they will never be resurrected". The claim comes in the language of the Arabs for those who say a statement that has no evidence, and these said in their claim, they only said a statement without evidence; they said this by assumption and conjecture. "Those who disbelieve have claimed", and Allah said those who disbelieved because they rejected the Signs of Allah and denied them, "Claimed that they will never be resurrected", that they will not be resurrected, but their life is only the life of the world and if they die, there will be no life or another resurrection. Allah says, ".... Say, 'Yes, by my Lord, you will surely be resurrected; then you will surely be informed of what you did. And that, for Allah, is easy'" (At-Taghabun: 7), "Those who disbelieve have claimed that they will never be resurrected", and Arabs were the most who denied the resurrection. After that, the Arabs all unanimously agreed to deny the resurrection, knowing that they inherited the faith of Ismail ﷺ who

invited them to oneness, and they were on oneness for a long time. They believe in the Oneness of Allah and believe in the resurrection, but the time passed and their knowledge decreased little by little till a time they completely forgot the Hereafter, as Allah says, "Rather, their knowledge is arrested concerning the Hereafter. Rather, they are in doubt about it. Rather, they are, concerning it, blind" (An-Naml: 66). They definitely denounced to come back to life again, and that it is impossible for Allah to bring them back a second time, with their belief that Allah is the Creator of creatures and that He created them in the beginning, but they thought that it is impossible for Allah, exalted is Allah above that, they thought that it is impossible for Him to bring them back to life a second time.

Allah says, "Those who disbelieve have claimed that they will never be resurrected", Allah says, "Say, 'Yes, by my Lord, you will surely be resurrected'", an order from Allah to His Messenger to swear for them that the resurrection is true. The prophet ﷺ is the faithful and honest, and this news is from Allah, and Allah has made it clear that this resurrection is true in all its forms, and he gave these deniers all examples so that they may believe that the resurrection is true and that it is not impossible for Him and that this is a simple matter, and that Allah will definitely do it and He cannot delay it. "... Say, 'Yes, by my Lord, you will surely be resurrected; then you will surely be informed of what you did. And that, for Allah, is easy'" (At-Taghabun: 7), it means that after the resurrection, Allah will inform you of what you did, and this information will result in reward and punishment, for those who disbelieved and denied the signs of Allah and rejected the message of the Messenger, and denied that there would be a resurrection. Their destination is the Fire, and it is not just a warning, but rather what happens after this information. Allah says, "And that, for Allah, is easy", that means resurrection, "For Allah, is easy" means that it is not as you claimed that it is impossible and Allah cannot, He is not capable of it, rather, it is a matter that comes with ease, just as Allah created them without cost, aid, or hardship with Him, their resurrection them like this, "Your creation and your

resurrection will not be but as that of a single soul..." (Luqman: 28). This is an easy matter for Allah as He said, "Indeed, it will be but one shout" (An-Nazi'at: 13), "And suddenly they will be [alert] upon the earth's surface" (An-Nazi'at: 14), a shout of the angel who blows the Horn, at once all those who were on the earth and their bodies melted and disintegrated, remained in this earth, and their atoms were transformed into rivers, seas, air, or mountains, and other bodies and other plants came out of these atoms, all of this is easy for Allah. He restores creation exactly as it was, just as the man was in this world and restores him, "As We began the first creation, We will repeat it. [That is] a promise binding upon Us. Indeed, We will do it" (Al-Anbya: 104). Also, Allah said, "Indeed, it will be but one shout" (An-Nazi'at: 13), "And suddenly they will be [alert] upon the earth's surface" (An-Nazi'at: 14), one shout, one blow, "And suddenly they will be [alert] upon the earth's surface" (An-Nazi'at: 14), it means from the interior of the earth to the surface of the earth, this is a matter that is easy for Allah. There is no burden upon Him, nor hardship, nor tires Him, nor burdens Him.

Allah says, "So believe in Allah and His Messenger", it means this clear and obvious evidence and consider at the news of the predecessors and Allah informed about them, and that they were tormented in this world and tasted the consequence of their affair, and they went to the Hereafter in punishment, it means to repent and return to Allah. "So believe in Allah and His Messenger", believe, Allah commands them to believe. Believing, here, is the truth, they will not believe in falsehood, but rather they will believe in the truth from Allah, in Allah, there is no god but Him, He Who revealed this book. He is the One Who informs you that He is your Lord, He is the One Who sent His Messenger Muhammad ﷺ and His Messenger Muhammad who was chosen among you, His book was revealed to him. He informed him of His words, and established clear evidence and proof of his sincerity and trustworthiness, and that he is the Messenger of Allah in truth. Therefore, if you believe, you believe in truth, and then the truth depends on a very great matter; either

winning the Paradise of Allah or a humiliating punishment, so return to your mind. "So believe in Allah and His Messenger and the light [i.e., the Qur'ān] which We have sent down…" (At-Taghabun: 8), believe in the light that was sent down from Him, this Qur'an, the Qur'an, is a light by which Allah reveals all the facts of things. He shows you things first; the unseen is one of the first things of this human being, the other facts that we do not see; of the unseen of Allah from the names of Allah and His attributes, and what are the affairs of Himself. Allah has informed us of them, and Allah is unseen, He told us about His heaven, His fire, His angels, about tomorrow, what is in it? So Allah informed us of the beginning and the end, this is a revealing light. Then, Allah informed us of the facts of things, deeds, sayings, lawful and unlawful, all of them have been made manifest by Allah. He has shown us the greatest thing; our enemy, Satan, and how he hates us. He wants to take from the children of Adam what he can take to Hell and to torment them, so he revealed that. This is a clear light that Allah has clarified the truth and manifested the falsehood in it. The truth became clear, the falsehood became clear, the way of Allah became clear, and the ways of the criminals became clear. "And thus do We detail the verses, and [thus] the way of the criminals will become evident" (Al-An'am: 55), and all of this has been explained by Allah. It is a light from Him this is the clear light that Allah sent down, and He says, "So believe in Allah and His Messenger and the light [i.e., the Qur'ān] which We have sent down..." (At-Taghabun: 8), His book is the light that came down from Him. Praise be to Allah for bringing down this Qur'an, which is a light and will remain an illuminating lamp, a light till the Day of Resurrection. "... And the light [i.e., the Qur'ān] which We have sent down. And Allah is Aware of what you do" (At-Taghabun: 8), and know that Allah is All-Aware of what you do, and experience means the most accurate knowledge. It means that He knows your affairs in detail, all your secrets and conditions are known by Allah so there is no escape for you, O people, an invitation from Allah after He showed this clear evidence, He says, "So believe in Allah and His Messenger and the light [i.e., the Qur'ān] which We have sent down. And Allah is Aware of what you do"

(At-Taghabun: 8). “The Day He will assemble you for the Day of Assembly - that is the Day of Deprivation”.

The claims refer to a statement and he has no proof or evidence for it, but merely by his conjecture, assumption, or guesswork, and the disbelievers' said this speech with their claim, their assumption, and guesswork, that there will be no resurrection. They claimed this without proof or evidence, but rather they said that it is impossible for Allah to restore their bodies a second time, “And they say, ‘When we are lost [i.e., disintegrated] within the earth, will we indeed be [recreated] in a new creation?’...” (As-Sajdah: 10). “... When we have become dust as well as our forefathers, will we indeed be brought out [of the graves]?” (An-Naml: 67). You will we be resurrected after that? They exclude this and thought that this is a very distant matter, and all the Arabs agreed to this before the mission of the Prophet ﷺ and when the Prophet told them and said to them that I am a warning to you of severe punishment, and that I am the Messenger of Allah, and that there is a resurrection and there is the resurrection and you will be reckoned. They denied this, and it was one of the biggest things with which they repelled the message of the Messenger ﷺ or the biggest thing that made them disbelieve in the message of the Prophet ﷺ telling them that there is resurrection, and then a reckoning before Allah. They thought that this is a speech of madness and superstitious talk and that there can be no resurrection and resurrection of bodies that were tossed, crumbled, and ended, and a person would come with a bone, he would break it before the Prophet ﷺ and blow into it and he says to him, O Muhammad, do you claim that we will be resurrected after we have become like this? He says to him, you claim that we will be resurrected after that, and we have become like this; how do these bones come back again? So the Prophet ﷺ says to him, “Yes, Allah will cause you death, then resurrect you, and then make you enter into Hellfire”. This was one of the people of Hell who died as a disbeliever -may Allah forbid- this was their belief that this could not be.

“Those who disbelieve have claimed that they will never be resurrected. Say, ‘Yes, by my Lord, you will surely be resurrected", an affirmation and an oath, Allah commands His Messenger to swear by Allah that this will inevitably exist. “You will surely be resurrected; then you will surely be informed of what you did”, informing leads to each taking his reward, and not just information. “And that, for Allah, is easy”, is an easy matter for Allah to bring you back to life a second time. “So believe in Allah and His Messenger”, means after this informing from Allah and giving examples, and they swear by Him and He commanded the Messenger to swear to them that this is true, and the Messenger would only say the truth. They are familiar with this from him. He swears by Allah that this is true and that this is reality, so believe, for proofs have come to you, believe; believe in Allah and His Messenger who has the evidence and clear evidence that he is his true and true Messenger. “And the light [i.e., the Qur’ān] which We have sent down”, this book that illuminated the worlds; illuminate everything for you, introduce you to your Lord and your Allah with His Names, His Attributes, His Acts, His kindness to those who obey Him, His punishment to those who disobey Him, His creation and what He created of the worlds, and He saw this watched world from His heavens, His throne, His Kursī, His angels, His Paradise, and His Fire and then what He tells you about the future, which will be detailed information. This means that He tells you about your beginning, your end, the communities that went before; How was their affair with Allah? How did Allah punish the criminals among them and save the people of faith? This book is a light that Allah has enacted in the divine law. The straight path, in which he explains what the servants must do towards their Lord and how they deal in it with all kinds of transactions. He taught you in this book even purity; How do you clean? How do you be pure? How is your community established? So the straight path has been clarified by Allah with this light and the clearest of the misguided paths, the clearest of all criminals, starting with the head of criminality and the head of the infidelity, Satan -may Allah’s curse be upon him- to all those

who follow him. He said, “And thus do We detail the verses, and [thus] the way of the criminals will become evident” (Al-An’am: 55), so Allah has warned you from all your enemies and all evil. The light which Allah sent down is His book that was revealed to His servant and Messenger Muhammad, and His revelation to His Prophet ﷺ. “And Allah is Aware of what you do”, a threat and a warning from Him that Allah is well-aware of your work, experience, the most accurate knowledge, your secrets, and your deeds. Allah is aware of them, so you will not escape from Allah so believe, Allah frightens them.

Then, Allah says, “The Day He will assemble you for the Day of Assembly - that is the Day of Deprivation”, this day which you deny is the Day of Gathering, a day, this is the Day of Resurrection, He will assemble you together; it is Allah who will gather you. Allah will gather you for the day of Gathering, a day in which all will be assembled. No breathed soul except to come on this day. If it is a miscarriage, the soul will be breathed into it, it must come to this day. Allah will not leave anyone without a resurrection, everyone will be resurrected and Allah swears that they are all, all of them will come, no secret will be hidden from the people, “That Day, you will be exhibited [for judgment]; not hidden among you is anything concealed” (Al-Haqqah: 18), there is no secret, not a small soul; the one-day infant, two days infant, a miscarriage from his mother’s womb after the soul was breathed into it, except that he must come. “The Day He will assemble you for the Day of Assembly”, you will all be present and gathered, “That is the Day of Deprivation”, Allah described that day with this, referring to this day. He said, the “Day of Deprivation” and the root of deprivation is lack, and an imperfect person feels grief, sadness, and sluggishness. It was said that deprivation occurs between people with each other, likewise, a person dishonors himself, first of all, the disbeliever dishonors himself, it means that he hates it, disrespects it, and dislikes it, and he says to himself, Why did you lead me to the Fire? “Indeed, those who disbelieve will be addressed, ‘The hatred of Allah for

you was [even] greater than your hatred of yourselves [this Day in Hell] when you were invited to faith, but you disbelieved" (Ghafir: 10). The disbeliever, firstly, hates himself. He hates it because it persuaded him and brought him here, and he says, 'If I had a mind, I would not have reached this place'. "And they will say, 'If only we had been listening or reasoning, we would not be among the companions of the Blaze" (Al-Mulk: 10), those companions of Hellfire say, if we had a mind in this world or heard, "We would not be among the companions of the Blaze", we would not have reached this place. Allah says, "And they will admit their sin", this is their sin; that they have no mind, they have no hearing, they did not apply the words of the messengers, Allah says, "... So [it is] alienation for the companions of the Blaze" (Al-Mulk: 11).

Deprivation also means that companions of Hellfire and the disbelievers defame the people of faith. They say that those whom we used to despise in the worldly life, we despise them, and we do not find any merit for them. They are now in paradise, and in high grades, and this bliss, and the words of blame the people of norms to the people of Hell. "Are these the ones whom you [inhabitants of Hell] swore that Allah would never offer them mercy? Enter Paradise, [O people of the Elevations]. No fear will there be concerning you, nor will you grieve" (Al-A'raf: 49), then they will say that those whom you claim in this world that Allah will not provide them with mercy, and they used to say, "Is it these whom Allah has favored among us?". They were the wealthy of people, their elites, their greatness, and their arrogance, look at the people of faith, with disrespect and defame, as the people of Noah said to him, "And we see that no one follows you except the lowliest among us, who do so ˹hastily˺ without thinking". This is what these disbelievers' said to the first Messenger, and the same speech was said to the last Messenger ﷺ on earth, Muhammad bin Abdullah, they said to him, expel these people so that they dare us, it means if you expel those around you these slaves and servants, after that we will sit with you and

listen to you, expel those around you to dare us, because they used to despise these, and burn them, and see that they are not the people of guidance at all, and they are not worthy to be granted with this, when they see that Allah has blessed those and that these people have become in Paradise, and that they have become the real kings, the kings of Paradise whom Allah gives the land of Paradise and inherits them from Paradise while others are in Hell, at that time they become oppressed. It means, they get unfair to the people of faith, how did they reach when we did not? Knowing that we were the owners of the preponderant minds, the owners of this, the owners of this..., the owners of houses, and the owners of wealth, but how was it? The disrespect will come from them to these.

Furthermore, the people of faith despise the people of disbelief when they see them in this torment, they do not have pity or mercy for them, but they hate them and think that they deserve it. They worth what they reach from this torment and torture, so Allah says, "And the companions of the Fire will call to the companions of Paradise, 'Pour upon us some water or from whatever Allah has provided you'. They will say, 'Indeed, Allah has forbidden them both to the disbelievers" (Al-A'raf: 50). "Who took their religion as distraction and amusement and whom the worldly life deluded", so these people say to them that Allah has forbidden them to the disbelievers, indicating their contempt for the people of Hell. This contempt among people will happen on that day, and Allah warns of this and says, "That is the Day of Deprivation". In this a warning for Quraysh disbelievers and elite people who oppose and denied the message of the Prophet ﷺ as if Allah was telling them these poor and vulnerable people whom you despise, you will see that they are above you on the Day of Resurrection, as Allah says, "When the Occurrence occurs" (Al-Waqi'ah: 1), "There is, at its occurrence, no denial" (Al-Waqi'ah: 2), "It will bring down [some] and raise up [others]" (Al-Waqi'ah: 3), it lowers people who were from the people of highness and honor in this world, and it raises people who were from the people of lower

groups in this world, Allah will raise them on the Day of Resurrection, as He said, “Until, when death comes to one of them, he says, ‘My Lord, send me back" (Al-Mu'minun: 99), “That I might do righteousness in that which I left behind”. Allah says, “... No! It is only a word he is saying; and behind them is a barrier until the Day they are resurrected” (Al-Mu'minun: 100). “So when the Horn is blown, no relationship will there be among them that Day, nor will they ask about one another” (Al-Mu'minun: 101). Also, Allah tells them when they say, “Our Lord, remove us from it, and if we were to return [to evil], we would indeed be wrongdoers” (Al-Mu'minun: 107), Allah says to them, “... He will say, ‘Remain despised therein and do not speak to Me" (Al-Mu'minun: 108), “Indeed, there was a party of My servants who said, ‘Our Lord, we have believed, so forgive us and have mercy upon us, and You are the best of the merciful" (Al-Mu'minun: 109), “But you took them in mockery to the point that they made you forget My remembrance, and you used to laugh at them” (Al-Mu'minun: 110), “Indeed, I have rewarded them this Day for their patient endurance - that they are the attainers [of success]” (Al-Mu'minun: 111). Allah says to these arrogant on the day of resurrection, those who used to despise the people of faith in this world, be despised in the Hellfire. “And do not speak to Me”, “Indeed, there was a party of My servants who said, ‘Our Lord, we have believed, so forgive us and have mercy upon us, and You are the best of the merciful" (Al-Mu'minun: 109), “But you took them in mockery”, you used to mock them, “... To the point that they made you forget My remembrance, and you used to laugh at them” (Al-Mu’minun: 110), “Indeed, I have rewarded them this Day for their patient endurance - that they are the attainers [of success]” (Al-Mu’minun: 111).

Allah says, “... And whoever believes in Allah and does righteousness - He will remove from him his misdeeds and admit him to gardens beneath which rivers flow, wherein they will abide forever. That is the great attainment” (At-Taghabun: 9). This is a call from Allah to forgive whoever repents and turns back

to Allah for those whom Allah addresses and they are liars, rebellious, rejecting the call of Allah as well as the statement of the rule of reckoning with Him. Allah says, "And whoever believes in Allah and does righteousness", whoever; in general, anyone who believes in Allah and belief in Allah is a true belief; Allah is true, Heaven is true, Hell is true, the promise of Allah is true, the angels are true, and Jibreel is true. Whoever believes in Allah as He has told us, in His Names, Attributes, and Acts and His Unseen, and whosoever believes in Allah and this belief is a validation of truth. Likewise, it does not have the meaning of a believer in Allah unless he speaks with his tongue, acknowledges his words, and acts according to the requirements of belief. "And whoever believes in Allah and does righteousness" is righteous deeds, and the meaning of righteousness includes everything that Allah has commanded His faithful servants, for everything that Allah has commanded His faithful servants is a righteous deed. If it is from righteous deeds then every righteous deed with ten times up to seven hundred times, up to many times, even if it is a permissible matter. If he does this, then it is a good deed as well. If he intended it to Allah then it is a righteous deed that will be rewarded before Allah. "And whoever believes in Allah and does righteousness", Allah said, "He will remove from him his misdeeds", a call from Allah for these to believe in Allah and do righteousness, what's in this? If you believe, believe in truth, and if you do good deeds, it is all a good deed. The most honorable prayer is to Allah and is it more honorable and higher than prayer? You pray to your Lord Who created you when you stand before Him and remember Him and praise Him; Praise the Lord who has bestowed your existence, and bestowed upon you every blessing that you are in, for it is true, and when you bow down to Him and kneel before Him and prostrate to Him you are doing the work that is obligatory for you towards your Allah and your Creator, your Lord, your Provider, and the Guardian of your affairs for this prayer and the affairs of worship are all good deeds.

Then, what Allah commands you to do with what He commands, kindness to parents, kinship ties, honesty in talking, treating people with kindness, all sin and immorality are forbidden, so what is strange in this? Allah commands us to do good in itself. If there was no reward from it, it would suffice for every human being with a mind to do it. Every person with a mind and a soul must adhere to this even if there is no reward or punishment from it. If there is no reward or punishment as a result of faith, it is sufficient for every sane person to adhere to it because this is a proof of wisdom, a proof of reason, and a proof of purity, faith is belief in the truth. Believing in the truth itself is a value and virtue, and denying the truth in itself is vice and evil, even if there is no punishment from it and it is the Fire. He is malicious in itself, to know the truth then deny and reject it for what? This is a value and this is a valuable faith; religion has value in itself, so how is it rewarded and punished? Of the reward that does not occur to the mind, and of the punishment as well as that which does not occur in the mind, what comes to the mind of a person of the continuous and endless punishment, after this, a person with a mind is ashamed to leave the divine command! Allah invites these people and says to them, "And whoever believes in Allah and does righteousness - He will remove from him his misdeeds". All his sins, despite disbelief, stubbornness, denying the resurrection, and what was done before by them. Believing in Allah leads to forgiving all his sins, all that he did of this evil, then Allah expiates it, "And whoever believes in Allah and does righteousness - He will remove from him his misdeeds". The Prophet ﷺ said, "Embracing Islam erases what is done before". It erases what is done before, cuts it off, whoever embraces the religion of Allah, Allah removes all sins, even if they are disbelief or polytheism. "Say, 'O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allah. Indeed, Allah forgives all sins" (Az-Zumar: 53), by repentance and returning to Him. "Indeed, it is He who is the Forgiving, the Merciful", "And return [in repentance] to your Lord and submit to Him before the punishment comes upon you; then you will not be helped" (Az-

Zumar: 54), “And whoever believes in Allah and does righteousness - He will remove from him his misdeeds”, and removing, concealment and covering up for all his sins and He, here, attributes the sins to him because he is the doer and the committee of them.

“And admit him to gardens beneath which rivers flow”, a generosity from Him, grace and benevolence, even if faith is in itself a value; It is a good matter that the same person must follow, even if there is no reckoning after it. It is a good matter, but after it is this reward. He said, “And admit him to gardens beneath which rivers flow”, this one who believes in Allah and does righteous deeds, will have gardens, orchards, Paradise is the orchard whose branches are turned so that whoever enters it covers him. This is the most complete type of orchard, they are the orchards with trees whose branches have turned and embraced. “And admit him to gardens beneath which rivers flow”, flow under them, under its trees, under its palaces and houses, rivers flow, and various rivers in the properties. “Is the description of Paradise, which the righteous are promised, wherein are rivers of water unaltered, rivers of milk the taste of which never changes, rivers of wine delicious to those who drink, and rivers of purified honey, in which they will have from all [kinds of] fruits and forgiveness from their Lord...” (Muhammad: 15), and these are different rivers as well. Then, Allah says, “Wherein they will abide forever”, an eternity in the Arabic language means a long stay, and Allah tells, here, that the people of Paradise will remain and abide in it, for eternity in them, in these gardens, they will not turn away. They will not turn into deserts, dry land, and land like this world in which it is good and evil. Rather, they will reside in these gardens for a permanent residence, “Wherein they will abide forever”, eternity means time in the future and here, there is no limit, there is no end to this eternity, but they remain in it for an everlasting stay, and visualizing this is undoubtedly difficult for the minds, because our perception that there is an endless matter, but it abides abode which has no end; there is no limit to it. Allah

informs that the immortality of the people of Paradise in Paradise and their abode in it is an everlasting existence, “A bestowal uninterrupted”, “They will abide forever. That is the ultimate triumph”.

Allah says, “That is the ultimate triumph”. Their sins will be removed and they will enter Paradise and reside there forever in the everlasting abode. This ultimate triumph; the greatest thing that a person can obtain in existence, there is nothing greater than this, the greatest desire, if any human being sat and imagined what his greatest desire was. What he can win, of course, the blind from the people of the worldly life, his greatest desire may be that he has great wealth, and he has beautiful women, and he has palaces, and he has houses, and he has flights, and he has planes, ships, and much more. No matter how far he is. This is not a greater requirement, because this bliss in this world is a limited matter. The person’s enjoyment in it is limited, firstly, in terms of human strength. No matter how powerful he is, his enjoyment of this remains limited, for no matter how much his soul desires and eats. There is a time when he is overburdened, and he cannot eat whatever good food is placed in front of him, assuming that a kilometer of food is placed in front of him; meat, and what he craves, but what will he eat of it? He will eat from it to fill his belly, and if he increases, then he is harmed and becomes in a bad state, as well as his ability to enjoy other than this; the enjoyment of marriage and women also has limited ability and a limited limit. The enjoyment of looking is limited. All types of enjoyment are limited with the ability to do so. The ultimate power of man and man does not remain in this, rather, remains in his strong capabilities for a few years. This happens if Allah grants him health and wellness, and then old age comes after that. With old age comes grief, worry, anguish, and anxieties, so he will possess the food, drink, and a wife, and he cannot enjoy these, and heavy burdens come to him from diseases and sorrows. After that the destroyer of pleasures, death comes, and it will

inevitably come to him, is the one who destroys all these for him. A death that cuts off everything around him, and then he dies and ends.

Likewise, if this is the greater human desire and this happens to him, then he is not safe in his going, and the cost is in his staying; the burden of keeping his money as it is, the burden of keeping his children, the burden of this, the worries that he has to keep this, the fear for this, the fear for that. The worldly life doesn't be sincere or be kind to an individual whoever is he, even if he lived in the best palaces and the best houses, he would have troubles, shortcomings and great things that annoy him. It may be greater than this, so this is the end of what a person wishes for, and let us look around at the people of renown for anything, of kings, princes, and famous people. In sports, in art, in other than that, those who were given from the world what they did, but look at what is about the inconveniences, and of, and of.., this is not the greatest demand. The greatest requirement in worldly life when these people are in this condition, how? The greatest requirement when Allah says, "That is the ultimate triumph", the ultimate triumph... Not, another matter, to live an eternal life, to live this life in a paradise. Gardens have been awash with what you do of types of happiness and joy and what you do not know, that Allah the Creator of the universe and the Lord of existence and the Lord of the worlds is satisfied with you, O servant, while you are in this place, you are not in discontent with Allah that you will not turn away from this, neither grief nor worries, that nothing disturbs the mind, even if it is a small thing. Void is never heard in heaven, "They will not hear therein ill speech or commission of sin" (Al-Waqi'ah: 25). "Only a saying [of] peace, peace" (Al-Waqi'ah: 26). You will never smell an evil smell, and you will not smell it, enjoy all your strength without there being a limit to that, there is no limit to the enjoyment of the people of Paradise with their food, drink, wives, and their look. Their happiness, and their joy, are endless things with their wine they do not cut off. They do not cut off, nor do they cut off, their wine does not run out, and so

no matter how much they drink from it, they do not find fullness, for this is the ultimate triumph in truth. Paradise is the ultimate triumph, when Allah says, "That is the ultimate triumph", this is the truly ultimate triumph that a person can obtain and achieve the greatest requirement, we ask Allah to be among the people of that.

يقول الله ﷻ: {زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا قُلْ بَلَى وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ وَذَلِكَ عَلَى اللَّهِ يَسِيرٌ}[التغابن:7] {فَآمِنُوا بِاللَّهِ وَرَسُولِهِ وَالنُّورِ الَّذِي أَنزَلْنَا وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ}[التغابن:8] {يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ ذَلِكَ يَوْمُ التَّغَابُنِ وَمَنْ يُؤْمِنْ بِاللَّهِ وَيَعْمَلْ صَالِحًا يُكَفِّرْ عَنْهُ سَيِّئَاتِهِ وَيُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ}[التغابن:9] {وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُوْلَئِكَ أَصْحَابُ النَّارِ خَالِدِينَ فِيهَا وَبِئْسَ الْمَصِيرُ}[التغابن:10] {مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ قَلْبَهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ}[التغابن:11] {وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِنْ تَوَلَّيْتُمْ فَإِنَّمَا عَلَى رَسُولِنَا الْبَلاغُ الْمُبِينُ}[التغابن:12] {اللَّهُ لا إِلَهَ إِلَّا هُوَ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ}[التغابن:13]

Allah ﷻ says, "Those who disbelieve have claimed that they will never be resurrected. Say, 'Yes, by my Lord, you will surely be resurrected; then you will surely be informed of what you did. And that, for Allah, is easy" (At-Taghabun: 7), "So believe in Allah and His Messenger and the light [i.e., the Qur'ān] which We have sent down. And Allah is Aware of what you do" (At-Taghabun: 8), "The Day He will assemble you for the Day of Assembly - that is the Day of Deprivation. And whoever believes in Allah and does righteousness - He will remove from him his misdeeds and admit him to gardens beneath which rivers flow, wherein they will abide forever. That is the great attainment" (At-Taghabun: 9), "But the ones who disbelieved and denied Our verses - those are the companions of the Fire, abiding eternally therein; and wretched is the destination" (At-Taghabun: 10), "No calamity strikes except by permission of Allah. And whoever believes in Allah - He will guide his heart. And Allah is Knowing of all things" (At-Taghabun: 11), "And obey Allah and obey the Messenger; but if you turn away - then upon Our Messenger is only [the duty of]

clear notification" (At-Taghabun: 12), "Allah - there is no deity except Him. And upon Allah let the believers rely" (At-Taghabun: 13).

These verses are from Surah At-Taghabun. Allah says, "Those who disbelieve have claimed that they will never be resurrected". they said a speech of their assumptions and conjecture, and Arab disbelievers denied totally that Allah will bring them life again. "Say", Allah's command to His Messenger, "Yes, by my Lord", to prove that resurrection is true, and an oath by Allah. "... Then you will surely be informed of what you did. And that, for Allah, "is easy (At-Taghabun: 7), informing is followed by reward and punishment.

"So believe in Allah and His Messenger", it means, O people, this is a speech from Allah and a call to them to believe in Allah, Allah, the All-Powerful, Most Competent Who is capable of everything, and the Lord, Allah, the Wise, how does He create a creature and leave him? He neither commands nor forbids him, it is impossible, but these are His Messengers and this is the series of Messengers from the first Adam ﷺ to Muhammad ﷺ. The command is to tell the good news, warn, and guide to the path of Allah Who created the creatures, the One Who created this creation is the All-Wise, the Almighty. He cannot have created His creation in vain and without purpose. "So believe in Allah and His Messenger and the light [i.e., the Qur'ān] which We have sent down…" (At-Taghabun: 8). The Quran is the revealed light of Allah with which Allah demonstrates guidance from misguidance, polytheism from monotheism, heresy from Sunnah, the path of the people of happiness and the path of the people of misery. "And We have sent down to you the Book as clarification for all things", "And the light [i.e., the Qur'ān] which We have sent down. And Allah is Aware of what you do" (At-Taghabun: 8), a warning from Him and that is to inform the servants that Allah knows precise knowledge of all their deeds; awareness is the exact knowledge of all that is hidden and what is revealed, "And Allah is Aware of what you do".

"The Day He will assemble you", O people, "For the Day of Assembly", the Day of Resurrection, He named it the Day of Assembly because this is the day to be gathered the former peoples and the later peoples, "That is a Day for which the people will be gathered". Allah never leaves a hidden thing, "That Day, you will be exhibited [for judgment]; not hidden among you is anything concealed" (Al-Haqqah: 18), there is no soul that is breathed except it is gathered for this day. "So by your Lord, We will surely question them all" (Al-Hijr: 92), this is the command of Allah, assembling and gathering of people. This is the promise of Allah that people will be gathered, as the Prophet ﷺ said, "People will be resurrected and gathered in one plain where none has knowledge. The voice of the announcer will reach all of them, and one will be able to see them all", one caller will make all of them hear from the first to the last, and will be able to see them all in one place. "The Day He will assemble you for the Day of Assembly", on the Day of Resurrection, "That is the Day of Deprivation". The disbelievers despise and hate themselves because they didn't believe in Allah, "Indeed, those who disbelieve will be addressed, 'The hatred of Allah for you was [even] greater than your hatred of yourselves'…" (Ghafir: 10). They also feel despised because of what befell them and because Allah bestowed those whom they despised and belittled in the worldly life; they are now in the Gardens of Pleasure, and the people of faith feel hatred and despised for the people of disbelief. They went by themselves and brought themselves to the residence of the Fire. "That is the Day of Deprivation", likewise, a believer may feel some disdain for himself if he has been limited in obeying Allah by which he deserves one of the punishments in the gathering place or in the Fire -may Allah forbid-, he disdains himself; why did he fail this failure? Why did he do this? Why did he leave these duties or do these taboos that are punishable on that day? It is also in the punishment of neglecting zakat and many punishments for the people of faith when they disobey, those who fall from the Bridge, just as the Prophet was asked to describe the Bridge, he said, "It is a slippery bridge on which there are clamps and hooks that

snatch people for their deeds. So some will be safe without any harm; some will be safe after receiving some scratches, and some will fall down into Hell (Fire)". These are the people of faith. The believer who commits what Allah will punish him for on this day, disdains himself on that day, he suffers because he did not work to remove his sin in this world; he did not hurry to repent and return to Allah when he failed in this matter.

"That is the Day of Deprivation. And whoever believes in Allah and does righteousness - He will remove from him his misdeeds", the grace of Allah, faith, and righteous deeds are gathered and they are always combined in recompense. There is no recompense from Allah with Paradise and residence except by the combination of faith and righteous deeds. There are fifty-seven places in the Quran where Allah bases His recompense in the Hereafter for faith and righteous deeds. "And whoever believes in Allah and does righteousness - He will remove from him his misdeeds and admit him to gardens beneath which rivers flow", gardens and orchards, "Wherein they will abide forever", forever means a long abode in the Arabic language, it means they remain there an eternal abode. "That is the ultimate triumph". If a person wishes for a position, a status, and goals to be achieved, there is no greater than this, there is no greater than paradise at all by removing sins and admission to paradise and that man abides eternally in it because it is the abode of joy, pleasure, and palaces, the abode of eternal remain and immortality which has no end. Allah has removed every evil from it, even if it was a small thing; and if it is something very small, there is no evil in Paradise, there is no evil in it. The people of Paradise do not urinate, they do not defecate, they do not spit, they do not have mucus, their sweat is musk, they do not die, they do not get sick, their youth does not perish, their clothes do not wear out, their pleasures and joys do not run out, they will abide in it for an eternity that does not end. This is the great triumph if there is a triumph of the greatest requirements that a person wants, "That is the ultimate triumph".

Then, Allah says, “But the ones who disbelieved and denied Our verses - those are the companions of the Fire…” (At-Taghabun: 10), this is the other division and the other section. “It is He who created you, and among you is the disbeliever, and among you is the believer” (At-Taghabun: 2), the people of faith, this is their status and their destination, and the people of disbelief, this is their end and there is no third, there's no a third division. “But the ones who disbelieved and denied Our verses”, they disbelieve, they knew the truth and rejected it, concealed it, and hid it, and this is disbelief, disbelief means knowing the truth then concealing it and covering it up. Disbelief means to cover it, and from it, the farmers were called tillers because they cover the seeds, dig the ground and plant the seed and coat it, then cover it. “Like the example of a rain whose [resulting] plant growth pleases the tillers”, the disbelievers, the tillers, because the disbeliever knew the truth, then disbelieved and rejected it, so these are the ones who disbelieved and denied Our signs. Denying means to be told that the truth is a lie. The verses of Allah, His recited verses revealed from Him, and His visible signs, they disbelieved the signs of Allah, they rejected them, as for His visible signs, they did not look at them. “And how many a sign within the heavens and earth do they pass over while they, therefrom, are turning away” (Yusuf: 105), and His recited verses, they rejected and denied, and they attributed to the Prophet ﷺ witchcraft and fortune-telling, and that he fabricated this. “But the ones who disbelieved and denied Our verses - those are the companions of the Fire…” (At-Taghabun: 10), its companions. Companionship is the long company, and the adherence of the people of Fire to the Fire, has no end, so they are its companions, it means those who adhere to it and remain in it -may Allah forbid-. “Abiding eternally therein”, they remain in it for eternal existence, an eternity in it; eternity refers to the long abode, and Allah has said that their eternity in the Fire has no end; that matter has no end, and that they will remain in it forever. “Indeed, you will remain”, the speech of Mālik, the keeper of Hellfire, to its people when they say, “... O Mālik, let your Lord put an end to us! He will say, ‘Indeed, you will

remain" (Az-Zukhruf: 77), you will remain, "We had certainly brought you the truth, but most of you, to the truth, were averse" (Az-Zukhruf: 78). Allah says, "And wretched is the destination", wretched is the verb of creating dispraise, which means that there is no worse or harsher than this destination, that the fate of man, his destiny, and his end will be in Fire in which he will remain eternally. Everlasting abode which has no end, eternal perpetuity, the abode has no end, so there is no worse or harsher than this destination -may Allah forbid-. "Indeed, whoever comes to his Lord as a criminal indeed, for him is Hell; he will neither die therein nor live", he does not die in the Fire, he does not die to get rest from Fire and torment, nor he does not live a life that benefits him, but he remains tormented -may Allah forbid- in it forever.

Then, Allah says, "No calamity strikes except by permission of Allah", it is a great matter that Allah makes clear to His servants that every calamity that afflicts a servant is only by Allah's permission. It means, by His will and His permission, He is the one who willed this and He is the One Who wanted it a cosmic, predatory will, so no calamity can occur without His permission, without His command, and without His will. Exalted is Allah above what might occur in His dominion that He doesn't want. "No calamity strikes except by permission of Allah", by His will and His cosmic predestination command. "And whoever believes in Allah - He will guide his heart". Whoever believes in Allah and one of those calamities befalls him, it is destined and decreed by Allah. He guides his heart to certainty, faith, steadfastness, and patience, and this is the state that is required from the believer when calamity strikes. The Almighty has told that He afflicts His servants whatever wills and that the believer must be afflicted with the types of calamities, as Allah says to the people of faith, "And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient" (Al-Baqarah: 155), "Who, when calamity strikes them, say, 'Indeed we belong to Allah, and indeed to Him we

will return" (Al-Baqarah: 156), “Those are the ones upon whom are blessings from their Lord and mercy. And it is those who are the [rightly] guided” (Al-Baqarah: 157), it is required of the believer if calamity befalls. Allah said, “And We will surely test you”, certainly, “With something of fear”, the fear of the enemy that may attack them, “... Of fear and hunger and a loss of wealth and lives and fruits, but give ”good tidings to the patient (Al-Baqarah: 155), good news from Allah, patience means retaining oneself for what is bad, not fidgeting, not being enraged with Allah, being patient with preventing one's tongue from being angry at Allah's decree; preventing the heart from complaining about the calamity, but being patient with it and prevents himself for this, hoping for the reward of that from Allah.

Here, Allah says, “And whoever believes in Allah - He will guide his heart”, for certainty, firstly, He gives him patience, he obtains certainty, he obtains contentment with His command. “And Allah is Knowing of all things”, good news from Allah that He is aware of all conditions of His servants, and these calamities for the believing servant are good. Allah does not decree a destiny for the believing servant except that it is good for him. If He decrees for him with goodness, then it is an immediate blessing, as the Prophet said, “How wonderful the affair of a believer for there is good in every affair of his for if he has an occasion to feel delight, he thanks (Allah), thus there is a good for him in it, and if he gets into trouble, he endures it patiently, there is a good for him in it, and this is not the case with anyone else except in the case of a believer”. The Prophet ﷺ also said, “There is no believer servant afflicted with calamity; a thorn or something more painful than that”, what is more painful than a thorn from the calamities, “Except that Allah expiates his sins because of it”. In addition, he said, “He whom Allah intends good, He makes him to suffer from some affliction”, whoever Allah intends good, He makes him suffer from some affliction. “The people who are tried most severely are the Prophets, then those nearest to them,

then those nearest to them. A man is tried according to his religion". If we consider the biographies of the prophets and messengers, we find that their lives are a series of trials, a continuous series, it is always a trial after a trial, after trial, after trial... They are the most severely afflicted people, and the same is true for the best. The best of people is afflicted by Allah, as the Prophet said, "The people who are tried most severely are the Prophets, then those nearest to them, then those nearest to them. A man is tried according to his religion; if he is firm in his religion, then his trials are more severe", it means if he is firm in his faith, a man of firm faith, the trial will be greater for him, and this is better for him, because with this trial and these calamities, firstly, the misdeeds were erased, then they were raised in rank, then a great reward from Him. "Indeed, the patient will be given their reward without an account", it means without limit. Allah makes an accounted reward for every righteous deed, but the reward of patience, there is no accounted reward for it, but rather a reward without limit. "Indeed, the patient will be given their reward without an account". This is a great gift from Allah without an account as the reward for their patience; this is a great matter. "And whoever believes in Allah - He will guide his heart". When a calamity strikes, his heart will be stable, he has certainty, an intact chest, and contentment. This is a very great matter, "He will guide his heart. And Allah is Knowing of all things", if there is, even if the believer has patience for any kind of harm, then Allah is Knowing of it, and He will give and reward him for that, so what does the believer lose? The Believer does not lose anything. "... And whoever believes in Allah and does righteousness - He will remove from him his misdeeds and admit him to gardens beneath which rivers flow, wherein they will abide forever. That is the great attainment" (At-Taghabun: 9). This is what he has in the hereafter, and if he is afflicted by any calamity here, he also will receive its reward. Nothing is lost for him, nothing is lost for him, even the thorn that hurts him, and he is patient for it; he has a reward for it from Allah. The believer is undoubtedly devoted to Allah, in the pleasure of Allah and in His care and His guardianship in the worldly

life for his faith. Consider how Allah protects him and takes care of him, so he makes all his deeds good for him, afflicts him with a little calamity, and gives him the great reward, then He saves for him what He saved from what He has, a very great thing.

"And obey Allah and obey the Messenger; but if you turn away - then upon Our Messenger is only [the duty of] clear notification" (At-Taghabun: 12). Finally, after Allah demonstrates this compensation for the believer and the disbeliever. Allah says, "And obey Allah and obey the Messenger", this is His command. His command to be obeyed, Allah commands His servants to obey Him alone with no partner and this is an obligation upon them, and this is a right of Allah that the servants must obey Allah because He is their Lord and Creator. He is also the One in charge of their affairs, and He is the One Who is trusted in their affairs. "And obey Allah and obey the Messenger", this is the Messenger of Allah because Allah sent him to guide for Him; to guide the servants to his path, to obey His command, and to forbid what He forbids, and this is the choice of Allah and the Messenger alone is the one whom Allah chose for this task. "And obey Allah", this is absolute obedience, "And obey the Messenger", absolute obedience because he does not command from himself, but rather commands by the command of Allah. "But if you turn away", from obeying Allah and obeying His Messenger, "Then upon Our Messenger is only [the duty of] clear notification", it means that what Allah appoint His messenger, is to inform you the clear notification, the unambiguous, obvious which has no doubt, but he can't compel you with force, with power, or with authority and enforce you to do this… No, the Messenger ﷺ whom Allah appointed with is only to inform, when he informs, his mission ends and the person remains before his duties, everyone who receives the message remains before his duties, "Say, 'Obey Allah and obey the Messenger; but if you turn away - then upon him is only that [duty] with which he has been charged, and upon you is that with which you have been charged.

And if you obey him, you will be [rightly] guided. And there is not upon the Messenger except the [responsibility for] clear notification" (An-Nur: 54). Here, Allah says, “And obey Allah and obey the Messenger; but if you turn away - then upon Our Messenger is only [the duty of] clear notification” (At-Taghabun: 12), and in the other verse “And obey Allah and obey the Messenger and beware. And if you turn away - then know that upon Our Messenger is only [the responsibility for] clear notification” (Al-Ma'idah: 92), just to inform you and among you who turns away and rejects, his punishment belongs to Allah.

“Allah - there is no deity except Him. And upon Allah let the believers rely” (At-Taghabun: 13), who commands you to do this “And obey Allah and obey the Messenger”, it means these commands from Allah. Who has prepared the reward for it? Allah introduces Himself to the servants and says to them, “Allah - there is no deity except Him”, Allah; the true God. Allah; the greatest name of Allah for the essence of the Lord, the greatest name of Allah and all the names of Allah are then referred to this name. It is derived from divinity and deification, and the deification is worshiping, He is the Deificated; the worshiped God there is no deity except Him and everyone else to whom divinity is claimed , is false and a lie. There is no deity but Him, so whoever claims for himself that he is a god besides Him, then this is a criminal who slanders Allah and lied about Him, as Pharaoh said, “I have not known you to have a god other than me”, and as any of the false gods claimed, who call people to worship himself. There is no deity but He and everything else for which is claimed to be divine is false. The sun has been claimed to be divine; it was said that the sun is the deity that is worshiped, and this is false because it is not a god, but rather a creature. Allah created it and in it, there is this great benefit to the servants, so that people may worship its Creator Who subjugated it. The moon was worshiped; the moon is not a deity besides Allah, but rather it is a creature that has a lord. Allah created and put in it the great benefit of servants. Allah says, “And of His signs are the night

and day and the sun and moon. Do not prostrate to the sun or to the moon, but prostrate to Allah, who created them, if it should be Him that you worship" (Fussilat: 37), as well as the rest in the universe that is worshiped besides Allah, trees, stones, stars, animals, rivers were worshiped, all this is vanity.

Then, it was worshiped what is less than that from fantasies that have no reality, deities are invented, invented by one who invents them in the mind and then makes images of them; that there is a deity present in this image, so he invents this from his own invention and then puts for him an idol or statue or something else. This is also a lie and slander, or from human beings who have status with Allah, like the prophets, messengers, and the righteous. The first thing of polytheism occurred and was worshiped other than Allah was worshiped among the righteous from the people of Noah, when five of the righteous died, Wadd or Suwāʿ or Yaghūth and Yaʿūq and Nasr. Satan came and deceived them and said to them, make statues for them so that if you see them you miss the worship of Allah, see this righteous man who was such-and-such, and if you see the statue, this will be a reminder to you of the worship of Allah, but after they made statues this, after that, statues were worshiped instead of Allah, and they used them to seek rain from them, they asked for water with them, they called it instead of Allah so they worshiped it. Noah came to invite them to worship only Allah Who has no partner and to leave the worship of these idols, which are statues of righteous men who were between Adam and Noah, as in the hadith of Ibn Abbas, Wadd or Suwāʿ or Yaghūth and Yaʿūq and Nasr were righteous men between Adam and Noah, and that they made statues for them, then after a long time passed, those statues were worshiped instead of Allah. Worshiping the righteous is disbelief in Allah. In the Sahihain Hadith, "Um Salma and Um Habiba had been to Ethiopia, and talked about a church which they had seen in Ethiopia". They said the church had pictures in it, "The Prophet said, 'Those are the people who, whenever a pious man dies amongst them, make a place of

worship at his grave and then they make those pictures in it. Those are the worst creatures in the Sight of Allah on the Day of Resurrection". Those are the worst creatures in the sight of Allah on the Day of Resurrection with their polytheism; with worshiping other than Allah and their worship of those images, even if they are for righteous men.

Likewise, the Arab disbelievers who took the angels in their claim that they are the daughters of Allah and took them as deities; they worship them instead of Allah and beg for them to intercede for them in their claim with Allah all this is false; a lie, both claimed that there is a deity with Allah is a slanderer liar, "And they say, 'The Most Merciful has taken a son'. Exalted is He! Rather, they are [but] honored servants" (Al-Anbya: 26), "They cannot precede Him in word, and they act by His command" (Al-Anbya: 27), "He knows what is [presently] before them and what will be after them,1 and they cannot intercede except on behalf of one whom He approves. And they, from fear of Him, are apprehensive" (Al-Anbya: 28), "And whoever of them should say, 'Indeed, I am a god besides Him' - that one We would recompense with Hell. Thus do We recompense the wrongdoers" (Al-Anbya: 29), and Jesus has the most humans that worship him; they claim in him divinity and lordship, and that his essence is the essence of the Lord and his attributes are His attributes. This is one of the biggest lies, "... Grave is the word that comes out of their mouths; they speak not except a lie" (Al-Kahf: 5). Allah says, "They have certainly disbelieved who say, 'Allah is the Messiah, the son of Mary' while the Messiah has said, 'O Children of Israel, worship Allah, my Lord and your Lord'. Indeed, he who associates others with Allah - Allah has forbidden him Paradise, and his refuge is the Fire. And there are not for the wrongdoers any helpers" (Al-Ma'idah: 72), this is a lie and slander against Allah, "The Messiah, son of Mary, was not but a messenger; [other] messengers have passed on before him. And his mother was a supporter of truth. They both used to eat food.1 Look how We make clear to them the signs; then look how they are

deluded" (Al-Ma'idah: 75). Allah says, "It is not for a human [prophet]1 that Allah should give him the Scripture and authority and prophethood and then he would say to the people, 'Be servants to me rather than Allah', but [instead, he would say], 'Be pious scholars of the Lord because of what you have taught of the Scripture and because of what you have studied" (Ali-'Imran: 79), it is impossible for a human being to come and Allah teaches him the Scripture, wisdom, and prophecy, and he will be a prophet, then he says to the people, "Worship me besides Allah", "Allah - there is no deity except Him. And upon Allah let the believers rely" (At-Taghabun: 13).

يقول الله ﷻ: {يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلادِكُمْ عَدُوًّا لَكُمْ فَاحْذَرُوهُمْ وَإِنْ تَعْفُوا وَتَصْفَحُوا وَتَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ}[التغابن:14] {إِنَّمَا أَمْوَالُكُمْ وَأَوْلادُكُمْ فِتْنَةٌ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ}[التغابن:15] {فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَاسْمَعُوا وَأَطِيعُوا وَأَنفِقُوا خَيْرًا لِأَنْفُسِكُمْ وَمَنْ يُوقَ شُحَّ نَفْسِهِ فَأُوْلَئِكَ هُمُ الْمُفْلِحُونَ}[التغابن:16] {إِنْ تُقْرِضُوا اللَّهَ قَرْضًا حَسَنًا يُضَاعِفْهُ لَكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ شَكُورٌ حَلِيمٌ}[التغابن:17] {عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الْحَكِيمُ}[التغابن:18]

Allah ﷻ says, "O you who have believed, indeed, among your spouses and your children are enemies to you, so beware of them. But if you pardon and overlook and forgive - then indeed, Allah is Forgiving and Merciful" (At-Taghabun: 14), "Your wealth and your children are but a trial, and Allah has with Him a great reward" (At-Taghabun: 15), "So fear Allah as much as you are able and listen and obey and spend (in the way of Allah); it is better for your selves. And whoever is protected from the stinginess of his soul - it is those who will be the successful" (At-Taghabun: 16), "If you loan Allah a goodly loan, He will multiply it for you and forgive you. And Allah is (most) Appreciative and Forbearing" (At-Taghabun: 17), "Knower of the unseen and the witnessed, the Almighty in Might, the Wise" (At-Taghabun: 18).

Commandments of Allah at the end of this Surah, At-Taghabun Surah, a command to obey Him, "And obey Allah and obey the Messenger", absolute obedience that does not rely on anything, all obedience to Allah and obedience to

His Messenger ﷺ because he is the one who commands by the command of Allah. He does not command by himself, and the Messenger is the one whom Allah chose to demonstrate the path of the Lord. What he commands and what he prohibits are only Allah's command and prohibition, as Allah said, "He who obeys the Messenger has obeyed Allah", so obedience to the Prophet is obedience to Allah, "And obey Allah and obey the Messenger". Allah says, "But if you turn away - then upon Our Messenger is only (the duty of) clear notification", this is a warning, if you turn away from the command of Allah then know that Allah did not assign His Messenger to the people except to inform them only, and as for their reckoning with Allah and their punishment to Him, he does not punish them or force them, but the matter is after that to Allah. Know "Then upon Our Messenger is only (the duty of) clear notification", the assignment of the Prophet is over after notification, as Allah says, "Is there upon you except (the duty of) notification", "Is there upon the messenger except (the duty of) clear notification", the explicit, evident and obvious notification which is unmistakable.

Then, Allah says, "Allah - there is no deity except Him. And upon Allah let the believers rely" (At-Taghabun: 13), the commandant of all this is Allah, who there is no deity but Him, there is no deity but Him, He is the deified One, He is the worshiped of all creatures, there is no deity with Him, every deity other than Him is false. It is a lie to claim that anyone other than Allah is a deity. All of these deities that humans worship is void, "Allah - there is no deity except Him", Allah is the one God Who alone deserves worship because He is the only Creator, the One who disposes of, and the One who gives grace. "Allah is the Creator of all things, and He is, over all things, Disposer of affairs" (Az-Zumar: 62), and others do not create, do not provide, do not bring life, do not cause death, and do not have grace upon himself or upon another person. He has no grace upon others. How can he be worshiped besides Allah whatever is he? And upon Allah, no one else, "Let the believers rely", relying means putting trust in Him, the Almighty. The believer is obligated to do

what Allah has commanded him to do by obeying Allah and obeying the Messenger, then after that, he leaves the results of that to Allah, so he relies on Him in the sense that Allah is the One in charge of the affairs of the servants. Also, it is He who does not waste the rewards of the worker with Him so that the person relies on all the results of his work on his Lord. "... And upon Allah let the believers rely" (At-Taghabun: 13), it means they make their trust in Him, Allah, the best Disposer of affairs.

Then, Allah says, "O you who have believed, indeed, among your spouses and your children are enemies to you, so beware of them. But if you pardon and overlook and forgive - then indeed, Allah is Forgiving and Merciful" (At-Taghabun: 14), among, some, "Among your spouses and your children", may be the spouse and the child either in the language of the article and the action or in the language of the case. There will be enmity among them for their father, the enmity of a woman for her husband, and if she orders her husband to be miserly not to spend in the cause of Allah, not to pay the obligatory zakat, not to strive for the obligatory jihad and to prevent him from this, and likewise the sons burdened their parents with disobedience and forbade them from the command of Allah, this would be an enemy. Also, if the wife and the child were an enemy who does, with his tongue or with his actions, what prevents the servant from obeying his Lord or if this is the case, and that is from pity, fear, and concern of the man for his wife and children, then this may push him not to do the duty; the jihad that Allah imposes on him, with the spending that Allah commands him to do, so he fears for his wife to be a widow after him, he fears for his children that they will become poor, so he refrains from the obligatory obedience that Allah has obligated upon him. This hadith, "You are cowardly and miserly, and children make a man a miser and a coward", children are cowardly, which means they force their parents on cowardice and fear, and cowardly. It means they make their parents cowardly and miserly, out of concern for them, out of their concern for them. Allah reminds His servants to be careful and to

beware that their wives and children are a barrier between them and obedience to Allah because in this way they will be an enemy, "O you who have believed, indeed, among your spouses and your children are enemies to you, so beware of them", beware of this, and caution; taking caution and overlook. Then, Allah said, "But if you pardon and overlook and forgive - then indeed, Allah is Forgiving and Merciful", if you pardon, means the spouse and the child, who may order with disobedience to Allah, "And overlook and forgive - then indeed, Allah is Forgiving and Merciful". This is an order to pardon, and an order to overlook, and an order to forgive, and to deal with gentleness and compromise with the command of Allah, "But if you pardon and overlook and forgive - then indeed, Allah is Forgiving and Merciful".

Then, Allah says, "Your wealth and your children are but a trial..." (At-Taghabun: 15), only with exclusive. Your wealth; wealth is everything that is financed and used. "And your children are but a trial", a trial; a test, it means that Allah tests you with the wealth that He gives you, your spouse, and your children. Do you do justice to them and fear Allah? You take your wealth from a lawful way and spend it on what Allah has legislated and do not withhold the rights of the needy and the poor, as He said about the believers, "And those within whose wealth is a known right" (Al-Ma'arij: 24), "To the beggar and the poor" (Al-Ma'arij: 25). This is the right of wealth, do you do with your wealth with what Allah has commanded you, or does this wealth persuade and lead you to seduce? It prevents you from the obligatory command that Allah has obligated upon you and prevents you from performing what Allah has obligated you, or distracts you and turns you away from obeying Allah. The children are likewise, "Your wealth and your children are but a trial…" (At-Taghabun: 15), Allah will test you with it. This trial is undoubtedly less than the other trial, as it was said in the hadith, "The affliction of a person in his wealth and family is expiated by his prayers, fasting, and giving in charity". As for the major trial, as in the hadith of Hudhaifah when Omar Ibn Al-Khattab asked him,

he said to the Companions, Umar asked the people, “Who remembers the hadith of the Prophet ﷺ about the affliction? Hudhaifa said, ‘I do’, he replied ‘You are bold’. Then Hudhaifah said, ‘I heard the Messenger of Allah saying, ‘The affliction of a person in his property, family and neighbors is expiated by his prayers, fasting, and giving in charity’’. Umar said, ‘I do not ask about that, but I ask about those afflictions which will spread like the waves of the sea’. Hudhaifa replied, ‘O chief of the believers? There is a closed gate in front of those afflictions’. `Umar asked, ‘Will that gate be opened or broken?’ He replied, ‘It will be broken’. `Umar said, ‘Then the gate will not be closed again".

The proof in the hadith is the saying of the Prophet ﷺ, “The affliction of a person in his wealth and family is expiated by his prayers, fasting, and giving in charity”, it means if he does not do justice to his family and with his wealth or there is a deficiency in what Allah has commanded; his prayer, fasting, and piety expiate these sins from him, but if he is tempted in his family that leads him to disbelief and drives him out of faith, then this is a major affliction, but the context of the verse indicates that it is a test. Allah is testing you with what He gives you and what He provides you with wealth and children, “Your wealth and your children are but a trial, and Allah has with Him a great reward” (At-Taghabun: 15), this is temptation and persuasion for the reward that is with Allah, “And Allah has with Him a great reward” (At-Taghabun: 15). Thus, if a person gives in charity, gives alms, and does what Allah has commanded, although he thinks this is a lack of what the wife and children have, Allah has a great reward for those who establish justice; the just people who do not incline with desires and are not tempted by their wives and children. “... And Allah has with Him a great reward” (At-Taghabun: 15) for righteous deeds, whoever does a righteous deed, then has with Him a reward, what Allah gives in return for good deeds is great and there is no greater reward than Paradise from Allah, “... And Allah has with Him a great reward” (At-Taghabun: 15).

Then, Allah says, “So fear Allah as much as you are able” since the context is like that; this is the trial in the family, the wealth, and the children. This is a daily trial, this is in day and night, this daily work and a test, you are always tested in this, and these are human behavior, a person’s behavior during the day and night is only with his wealth, with his family, and with his children, and since the matter was like this, Allah says, “So fear Allah as much as you are able”. As much as you are able means to the end of your strength and ability because the ability is the end of effort and strength, as a person says, “I can carry this weight”. A person does not say that I can carry this cup, because this is a normal matter. What is said about the matter that is in the human’s capacity is greater than it; I can do this, but the ability is for the matter which is the end of the effort. I can do it even if this is the extent and end of my effort, but I can do it to this extent. “So fear Allah as much as you are able” . This means to the extent of energy, and the meaning of fear Allah; fear Him, and piety is making prevention between you and the punishment of Allah. This is the reality of piety, because piety is fear, and for a person to be pious means to be afraid. Likewise, Abu Huraira was also asked about piety, so he said to him, Have you walked in a land where there are thorns? He said to him, what did you do? He said to him, “I took my precautions. If a person walks through a land full of thorns, what should he do?” He shall look out not to step on this thorn or this thorn will take away his clothes, or he will fall into this, so he takes caution, and the fear of Allah is for a person to make his effort, readiness and endowment to keep away from what enrages Allah. He avoids the punishment of the Lord because Allah punishes for sin; the Almighty commands to be obeyed, “So fear Allah”, make prevention between you and the punishment of Allah. This can only be done by believing in Him and obeying Him; obeying Him in what He commanded and renouncing what Allah has forbidden.

“So fear Allah as much as you are able”, and this piety includes all acts of religion because it is intended in the end, “O mankind, worship your Lord, who

created you and those before you, that you may become righteous" (Al-Baqarah: 21), the command of worship but it is for the purpose of piety so make your protection between you and the torment of Allah. Thus, fear Allah; fear Him, and stay away from His prohibitions, and do what Allah has commanded you to do, "As much as you are able", the extent of your strength, it means to make every effort to be away from what enrages Allah. "So fear Allah as much as you are able", and Allah does not charge a soul except with its capacity and this verse clarifies the words of Allah, "O you who have believed, fear Allah as He should be feared and do not die except as Muslims (in submission to Him)" (Ali 'Imran: 102), none can fear Allah as Allah should be feared. Allah is the One who is in charge of every soul for what it has done, "Worship Allah as if you see Him, and if you cannot achieve this state of devotion then you must consider that He is looking at you". There is no doubt that whoever fears Allah as He deserves because this is a very great matter, which Allah undoubtedly ought to be a very great and important matter. Never forget him; never forget to thank Him and never disbelieve in Him and to obey Him and do not disobey Him for this is His right; to be obeyed and not disobeyed, to be thanked and not to be denied, to be remembered and not to be forgotten. Thus, Allah in remembrance is absolute, and since the matter was in this way, Allah asked the servants to fear Him as much as they could, which is the end of their effort.

"So fear Allah as much as you are able and listen and obey", listen to Allah and to His Messenger; it means, listens to his command, hearing with faith and not just hearing by ear and not responding. Rather, listening to the response, hearing with the response, "And listen and obey", obey what Allah commands you to do, "And spend (in the way of Allah); it is better for yourselves". They must spend in the way described by Allah which is good for themselves. Allah is the best of Allah's way for you to enter. It involves spending in jihad, in the way of Allah, spending on whom Allah has commanded to spend on him. What you need to spend first, such as your wife and children, with whom you have been commanded to maintain your ties

of kinship, such as the mother, father, family, relatives, the poor and the needy, and the rights of the servants over you; the right of the questioner, then spend in the cause of Allah. "And spend (in charity); it is better for yourselves". This means this spending of yours is good for yourselves; you give a little and take a lot from Allah and you get out of trouble if you withhold the money that Allah has commanded you to spend. For example, withholding money from the zakat imposed on it is evil. If you are miserly with your money and do not pay its zakat, then this is evil, this remains the money that you took and kept it is bad for you, but if you take it out, it is better. Purify your money, purify yourself, and you will have the reward for it with Allah. As for you who kept it, this money will come to you on the Day of Resurrection, but to be tormented by it in very great forms of torment, either a brave man or a bald man will be tormented with it. A great snake, this money is represented by a great snake that runs after its owner, then if he catches it, he catches his two legs; in his mouth, and he says to him, "I am your wealth, I am your treasure". The snake will encircle his neck and bite his cheeks and say, "I am your wealth, I am your treasure". Allah also says, "And let not those who (greedily) withhold what Allah has given them of His bounty ever think that it is better for them. Rather, it is worse for them. Their necks will be encircled by what they withheld on the Day of Resurrection…" (Ali 'Imran: 180). They will be surrounded. The collar of what they were stingy with will become on the Day of Resurrection, but this is what they were stingy with. What is the money that he is stingy with? A snake encircles him, this is a snake that encircles him and bites his cheeks. He says to him, "I am your wealth, I am your treasure", or that gold and silver will be plated for him. The owner of gold and silver plates will be plated for him until it stretches, "Then it will be heated in the fire of Hell and seared therewith will be his forehead, his flank, and his back, in a Day, the extent of which is fifty thousand years. Then he sees his destination; either to Paradise or to Hell".

Allah says, “And spend (in charity); it is better for yourselves”, spending money is good for yourself. First of all, you will come out of stinginess, stinginess of the soul, salvation. The one who spends, Allah will then grant him the virtue of generosity, generosity, and tolerance, and he will take him out of poverty. As the Prophet said, “The parable of the one who spends in charity, and the one who is miserly is that a man wearing an armor, when the one who spends in charity, spends the armor expends so much that it obliterates his traces”, this iron armor becomes very wide until it relieves his effect. It is very wide, so he moves as he pleases. “As for the one who is miserly, every time he wants to spend, it becomes tight for him”, and that is because he wants to spend after two times, so he becomes stingy, so it becomes narrow for him. “It becomes tight for him until his hands are tied up to his neck”, so salvation; he becomes inside this shield with his hands tied to his neck and he cannot spend time after that, it's over. It becomes impossible to spend on it because it is scarce. The miser who is miserly with his money, the first benefit of spending in the way of Allah is that it makes a person tolerant and generous, and makes it easy for him to let his money go out in the way of Allah, “And spend (in charity); it is better for yourselves”. What I save with Allah is every penny or dirham that I spend in the cause of Allah, Allah develops it for him, as in the hadith “Any servant gives charity, Allah takes it in His right hand, then He tends it for him, just as one of you tends his foal”. The foal is the small dowry that is taken care of by washing it, cleaning it, and people taking care of the horses because of the yield and the great investment in them. Hope for the result of this, and Allah takes care of the believer's money, which he spends in his way so that it grows; after that, a single date will be like mountains on the Day of Resurrection, not like mountains of reward but like mountains of dates. Then, Allah will reward him for every good deed after those ten times to seven hundred times, too many times, so Allah will increase it for him, there is no more work. It increases in itself and does not increase in its reward, it increases in itself, i.e. in its number, like charity, so says, “And spend (in charity); it is better for yourselves”.

Then, Allah says, “And whoever is protected from the stinginess of his soul - it is those who will be the successful”. This is the effect of spending in the cause of Allah, Allah protects him from his own stinginess. It protects, and it is from prevention, the stinginess of soul and its miserliness because the human soul is made to be stingy and miserly, as Allah says, “And present in [human] souls is stinginess”. Allah says, “Indeed, mankind was created anxious” (Al-Ma’arij: 19). “When evil touches him, impatient” (Al-Ma’arij: 20), “And when good touches him, withholding [of it]” (Al-Ma’arij: 21), human is inclined to do this, “Except the observers of prayer” (Al-Ma’arij: 22), which removes this reprehensible trait from man which is impatience when calamity, selfishness, stinginess, miserliness, and withholding when there is goodness, what removes it is worship and obedience. “Except the observers of prayer” (Al-Ma’arij: 22), “Those who are constant in their prayer” (Al-Ma’arij: 23), “And those within whose wealth is a known right” (Al-Ma’arij: 24), “Fluid and deprived” (Al-Ma’arij: 25), “For the petitioner and the deprived” (Al-Ma’arij: 26), so whoever spends in the cause of Allah believing in Allah, Allah replaces this soul that is made to be stingy and miserly. Allah replaces it with a pious, tolerant, generous soul that spends without hesitation and without hardship in the soul, so spending on it becomes easy. In fact, spending may sometimes lead to him loving what he spends more than he keeps, as the Companions used to do, and this is the example of the Prophet ﷺ, and example is his companions because what they kept for themselves were very less than what Allah gave them. The Prophet ﷺ did not spare a dinar or a dirham, all wealth that he was provided from Allah, especially after Allah bestowed him conquers, and one-fifth, and one fifth, one fifth reaches him. He used to spend it all in the cause of Allah and keep nothing, and this is how he was like Es-Sedeek, He used to spend everything he save, as in the hadith about the Battle of Tabuk, the Messenger of Allah said to him, “What did you leave for your family? He said, ‘I left Allah and His Messenger for them". He spent everything he had in preparing the battle, and this mother of the believers Aisha was fasting, she slaughtered the sheep and distributed it all, then she came at

sunset and said to her maid, where is the food? She said to her, ‘You don't have anything left’. She said, ‘By Allah, I forgot that I was fasting, so I spent all the sheep that I slaughtered and distributed it to the poor and needy’. She forgot herself and did not remember herself, so she saved something. What they spend and what they give is dearer to them than what they keep, and so are the righteous servants of Allah who are protected by Allah from their own stinginess. What they spend, sometimes, is dearer to them than what they keep, and Allah said praising Ansar, “They give preference over themselves even though they may be in need”. He also says, “And they give food in spite of love for it1 to the needy, the orphan, and the captive” (Al-Insan: 8). “We feed you only for the face [i.e., approval] of Allah. We wish not from you reward or gratitude” (Al-Insan: 9). This is a great matter as Allah says, “And whoever is protected from the stinginess of his soul - it is those who will be the successful”. Those by pointing to the distant to greaten them, they are successful.

Then, Allah says, “If you loan Allah a goodly loan, He will multiply it for you and forgive you. And Allah is [most] Appreciative and Forbearing” (At-Taghabun: 17). Allah names what the believer gives in charity and spends in the cause of Allah, a loan. Allah takes as a loan, He says, “Lend me, and that your loan is for Allah, and that Allah guarantees that He will repay it with many multiplies”. “If you loan Allah a goodly loan, He will multiply it for you and forgive you…”. He also forgives your sins, because the greatest forgiveness of sins is charity. “And Allah is [most] Appreciative”, He the Almighty increases good deeds, He makes a little good deed rewarded by a lot. “Forbearing”, He does haste punishment. “Knower of the unseen and the witnessed...” (At-Taghabun: 18), everything that exists, there is no unseen for Allah, it means what is hidden from creatures and what they see is all known to Allah. “The Exalted in Might”, the victorious that no one can overcome, “The Wise”, Who puts everything in its proper place.

At-Talaq

يقول الله ﷻ بسم الله الرحمن الرحيم، {يا أيها النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعِدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ وَاتَّقُوا اللَّهَ رَبَّكُمْ لا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلا يَخْرُجْنَ إِلَّا أَنْ يَأْتِينَ بِفَاحِشَةٍ مُبَيِّنَةٍ وَتِلْكَ حُدُودُ اللَّهِ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ لا تَدْرِي لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا}[الطلاق:1] {فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ وَأَشْهِدُوا ذَوَي عَدْلٍ مِنْكُمْ وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ ذَلِكُمْ يُوعَظُ بِهِ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا}[الطلاق:2] {وَيَرْزُقْهُ مِنْ حَيْثُ لا يَحْتَسِبُ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا}[الطلاق:3]

Allah ﷻ says, in the Name of Allah the Most Compassionate, Most Merciful, "O Prophet, when you [Muslims] divorce women, divorce them for [the commencement of] their waiting period and keep count of the waiting period, and fear Allah, your Lord. Do not turn them out of their [husbands'] houses, nor should they [themselves] leave [during that period] unless they are committing a clear immorality. And those are the limits [set by] Allah. And whoever transgresses the limits of Allah has certainly wronged himself. You know not; perhaps Allah will bring about after that a [different] matter" (At-Talaq: 1), "And when they have [nearly] fulfilled their term, either retain them according to acceptable terms or part with them according to acceptable terms. And bring to witness two just men from among you and establish the testimony for [the acceptance of] Allah. That is instructed to whoever should believe in Allah and the Last Day. And whoever fears Allah - He will make for him a way out" (At-Talaq: 2), "And will provide for him from where he does not expect. And whoever relies upon Allah - then He is sufficient for him. Indeed, Allah will accomplish His purpose. Allah has already set for everything a [decreed] extent" (At-Talaq: 3), At-Talak surah was revealed in Medina. Allah

begins it with directing the first speech to the Prophet ﷺ; it was said that to honor the speech, then it was followed by rulings.

He said, "O Prophet", a speech from Allah to His Prophet ﷺ so that these rulings will be based on him after that. What is meant is not the Prophet ﷺ but rather, this is a speech to the community; to the people of faith, to adhere to the rulings of Allah in divorce. He said, "O Prophet", then Allah says, "When you [Muslims] divorce women", the speech is to all the community, divorce, release and separation have the same meaning, and divorce is an explicit word in this matter and it is a separation between a man and his wife. Allah says, "Divorce them for [the commencement of] their waiting period", if you divorce; you do or intend to divorce, "Divorce them for [the commencement of] their waiting period", for their waiting period, for the commencement of the waiting period, and the waiting period is the prescribed period that Allah has legislated and specified to be a period in the revocable divorce. A man can have his wife back to him if he wants without a new contract and without a new dowry, but only by bearing witness. If the woman's divorce was an irrevocable divorce, then this period will be a period in which the woman does not marry another man, and Allah's saying "For [the commencement of] their waiting period", Ibn Abbas says before their waiting period, and it is in the Sahihain the hadith of Ibn Umar said, "He says, 'I divorced my wife during the period of menses', so Umar mentioned that to the Prophet ﷺ; the Prophet got angry and said to Umar, command him to have her back, until she is purified and then allow her respite, then she is purified. Then the Prophet said, 'That is the prescribed period'. If he wants, he can divorce her, and if he wants, he can keep her". This is the waiting period with which Allah commanded women to be divorced, and that is the waiting period with which Allah commanded

women to be divorced, that the divorce be in a state of purity when the man has not touched his wife, so that the waiting period is correctly calculated, because if he divorces her when she is menstruating, then the waiting period is prolonged. This menstruation does not count as part of the waiting period, but the commencement of the waiting period will be from the purity that follows her menstruation, and she waits for the three periods after that, and the waiting period becomes long for her. This is one, but if she was in a state of purity and he touched her during it, after that it is not known whether the waiting period will be with the period or with pregnancy? She may become pregnant during this, and after that, the waiting period is counted with pregnancy. So that the matter be known, the beginning of the divorce must be in a state of purity in which the man has not touched his wife; to count this purity, and the beginning of the waiting period is counted from here, "Divorce them for [the commencement of] their waiting period".

Then, Allah says, "And keep count of the waiting period", to count; to calculate. It means this must be counted because this is one of the limits set by Allah and one of His rulings, and the waiting period varies according to the condition of the woman. If she is pregnant then her waiting period with pregnancy and will be said in the words of Allah, "And for those who are pregnant, their term is until they give birth". If she is among those who menstruate, then her waiting period from the beginning of purity that her husband doesn't touch her during it and three periods, as Allah says, "Divorced women remain in waiting [i.e., do not remarry] for three periods", the verse of Al-Baqarah surah, and three periods; three menstrual cycles, purification and menstruation, then purification and menstruation, then purification and menstruation, then if the fourth period begins, the waiting period will be over.

These are the three periods and this is the woman who is likely to menstruate, but if the woman is one of those who do not menstruate; either after she has reached the age called menopause and amenorrhea, or if she is young and has not yet menstruated, their waiting period is three months as Allah says ,"And those who no longer expect menstruation among your women - if ,you doubt then their period is three months, and [also for]those who have not "menstruated, it means their waiting period is three months too. Allah said, "And keep count of the waiting period", concerning these periods must be counted and calculated, she begins this purity then its end will be in the fourth purification. "And fear Allah, your Lord", fear Him, here, this is a command to fear Allah and fearing of Him, is for the spouses; for the man and the woman, each is subject to rulings. The man must fear Allah so he makes divorce in its appropriate condition and at its right time, and the woman fears Allah by not concealing something that Allah created in her womb and adhering to the rulings that Allah has obligated in the affair of divorce. "And fear Allah, your Lord", fear Him. Fearing Allah is only through fear of His punishment, and a person does not fear Allah unless he observes Him, fears Him, and knows that He sees him, so he believes in Him; he followed the command that He commands him to do, and he abstained from the prohibition that Allah prohibits.

Then, Allah says, "Do not turn them out of their [husbands'] houses", it means that during the waiting period, it is not permissible for a man who has divorced his wife to turn her out of her home, so he makes her a house, and Allah named them their houses, and it is the husband's house, but it is still her house because she should have a residence. Allah said, "Do not turn them out of their [husbands'] houses", it is not like the act of the ignorant, if he divorces his wife, he expels her from his house and dwelling… No, but she must stay

during the waiting period; she must have a place to live and alimony during all this period, “Do not turn them out of their [husbands'] houses, nor should they [themselves] leave”. Likewise, it is not permissible for a woman to go out in anger if her husband divorces her; to leave his house, because she is still committed to the husband’s contract, and the husband has the right during this period to return her to his ligation a second time so he may have her back to him, “Nor should they [themselves] leave”. Then, Allah says, “Unless they are committing a clear immorality”, immorality if it is generalized means adultery. It means if she shows a clear immorality; apparent, blatant, then yes, she would be forced out, but not if she does not do that. It was said immorality means blatant immoral doing as if she cursed the husband’s family, and she did a crude contempt, then perhaps it is permissible to turn her out, “Nor should they [themselves] leave [during that period] unless they are committing a clear immorality”. Then, Allah says, “And those are the limits [set by] Allah”, these are the limits that Allah demonstrates, those are His limits. Perhaps the reference by saying “Those” is to point to a distant thing, because this is a great and serious matter, as they are the limits set by Allah Who made them like this, the fact that the woman stays in her home, as she does not go out herself and isn't turn out by her husband, because the waiting period is the specific matter, since divorce must be at the beginning of purity. All of these are the limits of Allah, He said, “And those are the limits [set by] Allah”. Then the threat for transgression, and Allah says, “And whoever transgresses the limits of Allah has certainly wronged himself”, whoever transgresses the limits of Allah, has wronged himself. It means that he did something wrong with himself and wronged himself because he imposed it to the punishment of the Lord and he imposed it to the punishment of Allah. Sin is written against it and, here, he wrongs himself, of course, if the servant offends and transgresses the limits, he

does not wrong his Lord, but rather he wrongs himself because the impact and consequence of this are only upon himself. Then, Allah says, "You know not; perhaps Allah will bring about after that a [different] matter", during the waiting period, perhaps Allah makes the husband's heart tender for his wife again. This woman may know the reason that the divorce took place and she reviewed it. Allah reconciled what is between the spouses, so the man returns to his wife during this period. "You know not; perhaps Allah will bring about after that a [different] matter", the return of the spouses to each other, "You know not; perhaps Allah will bring about after that a [different] matter".

Then, Allah says, "And when they have [nearly] fulfilled their term, either retain them according to acceptable terms or part with them according to acceptable terms", when they reach divorced women, their term; the term set by Allah which is the end of the waiting period, of course, what is meant is the near reach of the term, otherwise, if the term has already been fulfilled, then it is over; the woman may have divorced from her husband. "And when they have [nearly] fulfilled their term, either retain them "according to acceptable terms, retain them according to acceptable terms, the man may return his wife to him, but with kindness not to cause harm, so he divorces her even if she reaches the end of the waiting period. He says, "I have returned you back", and returns to her, but to hold her to harm her and not a desire to keep the marriage. Rather, the matter is in this way, as was the case in the pre-Islamic era. They used to divorce, then if the woman was about to fulfill the waiting period, he would return her back again, and he would still do this act; he divorces her, and if she is near the end of her waiting period, he returns her and so on. Allah made divorce twice, He said, "Divorce is twice. Then [after that], either keep [her] in an acceptable manner or release [her] with good treatment". Likewise, in these

two instances, it is not permissible for a man to return his wife to his ligation a second time while intending to cause harm. He does not intend good companionship and continuation. “And when they have [nearly] fulfilled their term, either retain them according to acceptable terms”, with kindness; without forcing the woman, without excessive conditions, retain them. It means, O men with kindness, “Or part with them according to acceptable terms”, separate from them according to acceptable terms, so that the waiting period ends, and there will be separation with kindness, as well, without offense, without cursing, without insults, without dishonoring, but with kindness; with the matter of goodness which Allah made known to His righteous servants, and Allah only commands with justice, benevolence, and courtesy to relatives. Allah does not command with anything except with good, “Or part with them according to acceptable terms”.

Then, Allah says, “And bring to witness two just men from among you”, it means, when a man returns his wife to him, he must bring two just men to witness; two reliable persons. Man doesn’t become just except if he is a believer and pious toward Allah and among the people of truth. “And bring to witness two just men from among you”, two of them who bear witness of the return, and it was also said that “And bring to witness two just men from among you”. Bearing witness of return, and bearing witness of divorce, so then bearing witness of divorce, that he has divorced his wife, and at the time of return, two men must bear witness so that he can return his wife to him. “And bring to witness two just men from among you”, from among you; from the people of faith, “And establish the testimony for [the acceptance of] Allah”, an order from Allah for the one who bears witness to establish his testimony for Allah. He said, “And establish the testimony for [the acceptance of] Allah”,

and its establishment means to make it upright. There is no crookedness in it, and there is no inclination in it. He does not bear witness to anything other than the truth, so the testimony is valid, and Allah says, "For Allah", in sincerity, and being watched by Allah. He observes his Lord and he neither increases nor decreases, but rather bears witness to the truth, "And establish the testimony for [the acceptance of] Allah".

Then, Allah says, "That is instructed to whoever should believe in Allah and the Last Day", that is; all of these rulings that Allah commands His servants to follow with regard to husbands, wives, and witnesses. "That is instructed to whoever", this command is instructed, and the exhortation, here, came with this command along with what Allah enjoined. First, for example, greatening the command as the beginning, such as saying "O Prophet", and the warning in this matter, such as saying, "And whoever transgresses the limits of Allah has certainly wronged himself". This is the matter of preaching, which is to give these commands, including encouragement, intimidation, fear, and the command to observe Him, an exhortation from Him, "That is instructed to whoever should believe in Allah and the Last Day". The meaning of this is that he who does not believe in Allah and the Last Day will not benefit from the admonition of Allah. "Whoever should believe in Allah", he believes in Him and knows that He is the Lord, Allah, the One who is aware of His servants and Who commands to be obeyed, and Who will reckon His servants for the small and the large. "So whoever does an atom's weight of good will see it" (Az-Zalzalah: 7), "And whoever does an atom's weight of evil will see it" (Az-Zalzalah: 8), and that injustice, even if it is for anything, must be reckoned by Allah for it; inclination, lying, and deviation, and that Allah will reckon for scorn and a mock, so the one who believes in Allah and this is His attribute,

and believes in the Last Day; and it is the day on which the reckoning will take place. The Day of Resurrection when the servants will meet their Lord Who will reckon them, and that all of his deeds will be presented to the Lord. "The Day every soul will find what it has done of good present [before it] and what it has done of evil, it will wish that between itself and that [evil] was a great distance……." (Ali' Imran: 30), from evil, any evil, "And what it has done of evil, it will wish that between itself and that [evil] was a great distance. And Allah warns you of Himself", this is the matter of presenting before Allah. The servants in it are presented to Allah, and each one will be reckoned for his deeds, even a tiny deed, even if this deed is tiny, even the intentions and in the purposes. "To Allah belongs whatever is in the heavens and whatever is in the earth. Whether you show what is within yourselves or conceal it, Allah will bring you to account for it. Then He will forgive whom He wills and punish whom He wills, and Allah is over all things competent" (Al-Baqarah: 284), Allah says, "That is instructed to whoever should believe in Allah and the Last Day", a serious word in preaching, and those who benefit from this and those who are admonished by this preach, are the people of believing in Allah and the Last Day.

Then, Allah says, "And whoever fears Allah - He will make for him a way out", good news from Him, the Almighty. This is good news and these verses include this good news and warning, and whoever fears Allah; he fears him, he fears Allah so he fears the indignation of the Lord. This is the meaning of righteousness. Righteousness is the observance of Allah and fearing Him that compels the servant to fear what is forbidden, and what is forbidden is to do what Allah has forbidden or leave what Allah has commanded, and whoever fears Allah, fears Him, "He will make for him a way out", good news, from

every hardship that makes him a way out, and matters of divorce are upset matters, so it is difficult for a man because the consequences of his divorce are many. He may have children from this woman; it may be such-and-such, it may be such-and-such… and what happens after that from distress for the woman who was in a house and the presence of a man; her release from his auspices, she turns out into distress, because he who fears Allah, He makes a way out for him from every hardship. "And whoever fears Allah - He will make for him a way out", from every calamity, anguish, and distress.

"And will provide for him from where he does not expect", likewise, Allah provides him from where he does not expect. The one who fears Allah is as he is in the guardianship of Allah, in His care, and His auspices. Allah makes him ways out from distress, then He will provide for him from where he does not expect. From where he does not expect, means he does not imagine, expect and think that he would be provided with sustenance from this way, for sustenance may come to him from a way that he did not think at all that it would be sustenance from it. Allah may compensate this woman by marrying better than this husband who divorced her, as Allah says, "But if they separate [by divorce], Allah will enrich each [of them] from His abundance……" (An-Nisa: 130), Allah may compensate for this divorce. Also, another matter, such as if he is in distress from this, so Allah makes him have another reason. If everyone fears Allah then Allah takes care of His righteous and pious servants; those who fear Him. He said, "He will make for him a way out", "And will provide for him from where he does not expect. And whoever relies upon Allah - then He is sufficient for him", "relies upon ,Him" means leaving his affair to Allah he entrusts Allah in his affairs. Undoubtedly, relying upon Allah is fulfilled ,when a man does what Allah has made obligatory upon him, seeks the reasons

and then leaves this matter to Allah. This is the meaning of correct reliance, and it is not by leaving the matter with abandoning the reasons with which the servant is commanded as if leaving the reasons for striving for sustenance, striving for anything else, for jihad, for faith, for Paradise, for knowledge, there is no knowledge except by seeking the reasons and you can only learn by seeking the reason to learn, "Whoever takes a path upon which to obtain knowledge, Allah makes the path to Paradise easy for him". Thus, you seek the reason, if you want to memorize the Qur'an, you will not memorize the Qur'an without seeking the reason, you must seek the reason; learning the Qur'an, listening to the reciter and repeating this, diligence and caring, and Allah is the teacher of the Qur'an, "The Most Compassionate" (Ar-Rahman: 1), "Taught the Quran" (Ar-Rahman: 2). As well as anything, seeking knowledge, seeking sustenance, asking for anything from this world; asking for children, asking for the wife, this can only be by making the reasons, and Allah is the One Who causes these reasons. In His hand is all good, and the whole matter belongs to Him, this is the correct meaning of trust, and whoever relies on Allah means he leaves his affair to Allah and he places his intention, desire and fear in Allah and he does what Allah has obligated upon him.

Allah says, "Then He is sufficient for him", so He is; Allah, sufficient for him. "Is not Allah sufficient for His Servant", Allah is the Sufficient, the Guarantor, sufficient for such means is sufficient when we say a man has sufficient food means it is sufficient for himself with this, or sufficient for reading means it is sufficient for himself with this. "O Prophet, sufficient for you is Allah and for whoever follows you of the believers" (Al-Anfal: 64), it means Allah is sufficient for you; He suffices for all your worries and affairs. He who relies upon Allah, Allah is sufficient for him. He who trusts in Allah

and submits his affair to Allah because Allah is sufficient for him. He makes him out of the need for anyone else and does not need anyone other than Allah to help him, to support him, to provide for him, to grant him success... No, but Allah, everyone who relies upon Him, Allah takes charge of all his affairs, he needs no servant and all his affairs belong to Allah need no one else, "And whoever relies upon Allah - then He is sufficient for him". Then, Allah says, "Indeed, Allah will accomplish His purpose", the ordinance of Allah, the fatal cosmic ordinance must be achieved. It does not delay nor change; what Allah has decreed never changes; no deity or power can change the decrees of the Lord because the whole matter belongs to Him just as the creatures belong to Him. "The creation and the command belong to Him alone", so the entire creation is His creation, and the whole matter is His so what Allah willed happens and what He does not will do not happen. "Indeed, Allah will accomplish His purpose", so if the ordinance of Allah must be, "Allah has already set for everything a [decreed] extent". Allah has set for everything a decreed extent. Allah has ordained the destinies of creatures to Him. If He had decreed that divorce would take place at this time, it would be as Allah decreed and destined it. If this is a matter of sustenance, of bringing life again, of death, of any matter. It must be as Allah has decreed and destined, and whoever believes in the decrees of Allah, then he relieves totally; he relieves all relief and becomes certain of all certainty, and he knew that what has come to he could not miss him and that what has missed him could not come to him, and that if the matter occurred, then this is the will of Allah in the way that Allah wants to occur; and no one ever has the right to change any of His destinies. "..... And whoever relies upon Allah - then He is sufficient for him. Indeed, Allah will accomplish His purpose. Allah has already set for everything a [decreed] extent", everything, whatever is it, small or large; the fall of a leaf

from its place is only by predestination from Allah. “Indeed, all things We created with predestination” (Al-Qamar: 49), so all created things and all disposed things, this disposal occurs with the destiny of Allah.

Then, Allah says, “And those who no longer expect menstruation among your women - if you doubt, then their period is three months”, and those means women who no longer expect menstruation. They have reached the age at which a woman does not menstruate which is the age called menopause, then she no longer has the usual period anymore. From your women, O believers, “If you doubt, then their period is three months”, if you doubt in counting the waiting period, because at this time, the waiting period may come at other times, or it is delayed, or it comes once and is not as regular as it was in the state of the woman’s strength and youthfulness. Allah said, “Then their period is three months”, the waiting period for divorce is three months since the start of the waiting period. “And [also for] those who have not menstruated”, also means the woman if she was, it means the woman if she is before the time of menstruation, it means she is young; she has not yet menstruated, then if she is divorced, she should use months instead of the regular period of menstruation. “And for those who are pregnant, their term is until they give birth”, those who are pregnant; it means a pregnant woman, her waiting period is the delivery of pregnancy whether it was shorter than these months, even if an hour, it means if he divorced her while she was pregnant, then she gave birth after an hour, then her waiting period ended, or if he divorced her at the beginning of the pregnancy, then she must wait until she gives birth. Then, Allah says, “And whoever fears Allah - He will make for him of his matter ease”.

يقول الله ﷻ {وَاللَّائِي يَئِسْنَ مِنَ الْمَحِيضِ مِنْ نِسَائِكُمْ إِنِ ارْتَبْتُمْ فَعِدَّتُهُنَّ ثَلاثَةُ أَشْهُرٍ وَاللَّائِي لَمْ يَحِضْنَ وَأُوْلاتُ الأَحْمَالِ أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا}[الطلاق:4] {ذَلِكَ أَمْرُ اللَّهِ أَنزَلَهُ إِلَيْكُمْ وَمَنْ يَتَّقِ اللَّهَ يُكَفِّرْ عَنْهُ سَيِّئَاتِهِ وَيُعْظِمْ لَهُ أَجْرًا}[الطلاق:5]

Allah ﷻ says "As for your women past the age of menstruation, in case you do not know, their waiting period is three months, and those who have not menstruated as well. As for those who are pregnant, their waiting period ends with delivery. And whoever is mindful of Allah, He will make their matters easy for them" (Al-Talāq: 4), "This is the commandment of Allah, which He has revealed to you. And whoever is mindful of Allah, He will absolve them of their sins and reward them immensely" (Al-Talāq: 5). Allah ﷻ says "As for your women past the age of menstruation", women who despair of menstruation, and they are the women who have grown old and have stopped menstruating, so this is her waiting period for divorce. Allah ﷻ says, "Their waiting period is three months", the waiting period is not counted with months, it is counted with menstruation cycles for women who may menstruate. Allah ﷻ says, "Divorced women must wait three monthly cycles", as well "And those who have not menstruated as well", this means the young girl who has not reached the age at which she menstruates after puberty. If she is divorced, she should observe the waiting period for months. "As for those who are pregnant", this means women who are pregnant; she is the pregnant woman, "Their waiting period ends", meaning at the end of the waiting period. "With delivery", whether the pregnancy lasts for more than three months or is shorter than that, even for an hour. If she gives birth, she passes her waiting period. It was reported that a woman said to her husband: give me the compensation of divorce; to divorce her, and he said to her, "You are divorced". Then he went to pray, and when he

came back, she had given birth and she became divorced. He said to her, “You deceived me”, the evidence is that divorce for the pregnant woman is only as Allah ﷻ says, “Their waiting period ends with deliver”.

Then, Allah says, “And whoever is mindful of Allah, He will make their matters easy for them”, this is the third time in this Surah that Allah has sheltered in the folds of His commands and rulings with His fear. Allah says, “And whoever is mindful of Allah, He will make their matters easy for them”, this is a generality formula, meaning everyone who fears Allah. The emphasis of Allah on fearing Him in these situations is due to the fact that they are severe, difficult and critical situations, the situation of divorce and separation. A man who was with his wife in one contract; regarding their food, their drink, and their dwelling. There is no contract like the marriage contract that combines two people, who may be basically from distant places and from different tribes. They meet in marriage, and they share in almost everything, and then there is separation and divorce. It is undoubtedly a matter of distress, and the consequences of this for children and others are great matters, and there are rulings. Some of these rulings are related to matters of secret that only Allah can see, such as the waiting period for a woman. This is a secret, so it is her word whether she has completed the waiting period or not, whether she became pure or not, or whether she is pregnant or not pregnant. There are many matters that only Allah can see. Here, Allah repeats His command to fear Him, and whoever fears, for fearing is being mindful. It is not possible for a servant to be pious, unless he is mindful of his Lord, and knows that Allah is aware of him, knows his secrets, hidden matters, and mysteries, and that it is accountable to him for that, and that God is held accountable for sin and punishes for it, then this is

the one who fears God, the one who adheres to God's command - blessed be And the Almighty - if he is from the people of piety, and this comes to him from God. Here are the good tidings, and the encouragement for this piety. Allah says, "And whoever is mindful of Allah, He will make their matters easy for them", He facilitates His command, He makes His command easy for him. All his affairs are made easy for him, even these difficult matters, God makes it easy for him, in the previous verse He said, "And whoever is mindful of Allah, He will make a way out for them", "And provide for them from sources they could never imagine", and here Allah says, "And whoever is mindful of Allah, He will make their matters easy for them".

Then, Allah repeated the matter and said, "This is the commandment of Allah, which He has revealed to you", an emphasis for the commandment and that these judgments are from Allah so they are His rules that He has revealed and imposed on His servants. These commands, the commandment of Allah; Allah's legal commandment that He legislated for His servants and commanded them to do. "Allah" is a definite name of the Lord's Self, to this name all the Lord's names return, "This is the commandment of Allah", appreciate it, it was revealed to you, O servants, by Allah. The speech started with, "O Prophet". The speech in Surat Al-Talaq "Oh Prophet", issuing this speech in the name of the Prophet ﷺ, and the speech to the Prophet honoring and glorifying this speech, "This is the commandment of Allah, which He has revealed to you. And whoever is mindful of Allah, He will absolve them of their sins……." (Al-Talaq: 5). This is the fourth time in which the command comes to fear Allah, "And whoever is mindful of Allah, He will absolve them of their sins", absolving of sins; covering them, concealing

them, and removing them from the servant. The servant comes free from sin and therefore has no offense, so he will be saved. This is the best thing that a servant is given, which is that Allah expiates his sins because if Allah expiates his sins, Allah will not torture him and will admit him to Paradise. It is the greatest and utmost concern that Allah expiates the servant's sins. Therefore, the greatest good news for our Prophet ﷺ is that Allah has forgiven all his sins; what has gone and what comes up, "Indeed, We have granted you a clear triumph" (Al- Fath: 1), "˹O Prophet˺ so that Allah may forgive you for your past and future shortcomings, perfect His favour upon you, guide you along the Straight Path" (Al- Fath: 2), "And so that Allah will help you tremendously" (Al- Fath: 3). The greatest matter is this, and that is why the greatest and best supplication a person supplicates to his Lord is to absolve him from his sins, "And whoever is mindful of Allah, He will absolve them of their sins". Then, "And reward them immensely", and reward them immensely means provide them with a great and immense position. "And reward them immensely", in Paradise. Undoubtedly, Paradise is of different levels. The better the man's work is, the more the reward is. There are the highest gardens and gardens below them, as Allah says, "And below these two ˹Gardens˺ will be two others" (Ar-Rahman: 62). Likewise, Allah has made good for the people of benevolence: they have what they are in from gardens. Allah has raised these gardens above other gardens. Paradise is all good, but it is of different levels, as well. The Prophet ﷺ said, "The people of Paradise will look at the dwellers of the lofty mansions" (i.e. a superior place in Paradise) "In the same way as one looks at a brilliant star far away in the East or in the West on the horizon; all that is because of their superiority over one another (in rewards)", of their superiority over one another (in rewards): this is a great difference, as this

is an urging from ۪Allah to the servant who fears Him; and adheres to His rulings in the manner that He commands, Allah says, “And whoever is mindful of Allah, He will absolve them of their sins and reward them immensely” (Al- Talaq: 5).

Then, Allah says, “Let them live where you live ˹during their waiting period˺, according to your means. And do not harass them to make their stay unbearable. If they are pregnant, then maintain them until they deliver. And if they nurse your child, compensate them, and consult together courteously. But if you fail to reach an agreement, then another woman will nurse ˹the child˺ for the father” (Al-Talāq: 6), “Let the man of wealth provide according to his means. As for the one with limited resources, let him provide according to whatever Allah has given him. Allah does not require of any soul beyond what He has given it. After hardship, Allah will bring about ease” (Al-Talāq: 7). Let them live where you live, meaning these divorced women, “Let them live where you live”, where you live and rest on the housing in which you live, then the woman must live in this housing; or in such a dwelling place. Let them live: divorced women, “Where you live ˹during their waiting period˺”. Then, Allah says, “According to your means”, this means, from what you find of your capacity and ability, “Let them live where you live ˹during their waiting period, according to your means”, the divorced woman has the right to have housing, and she resides here in a housing suitable for the condition of this divorced husband. “And do not harass them to make their stay unbearable”, Allah forbids spouses to harass, “Harass them to make their stay unbearable”, to harm his wife with words, restraints, or actions, until she goes out on her own or until she gives up her rights. “And do not harass them to make their stay unbearable”,

making their stay unbearable in the matter of residence and alimony. A man does not have the right to harass his wife with any kind of harm. Rather, he should accommodate her while she is still attached to the contract, so housing and living should in a kind manner similar to his residence; without harassing, slander, or any quarrel, as ignorant people do, to part from the matter and to leave some of her rights, "And do not harass them to make their stay unbearable".

Then, the Almighty said, "If they are pregnant, then maintain them until they deliver", if they are pregnant, have a pregnancy, meaning a pregnant woman. "Pregnant, then maintain them until they deliver". Of course, the alimony must continue with the housing, the alimony includes even her food, drink, and clothing, "Then maintain them until they deliver", "Until" is for the end "Until they deliver" till delivering their pregnancy. A man is responsible for spending money on his wife whom he has divorced during pregnancy till she delivers her baby. Then, Allah says, "And if they nurse your child, compensate them", the child is for a man and even the woman is his mother, she is not obligated to breastfeed him, so all the alimony for the newborn is the charge of his father. "And if they nurse", means the woman who delivers for the divorced man. Allah says, "And if they nurse your child", that is the newborn, "Compensate them", Allah commands the man to give the breastfeeding mother the fees of breastfeeding, so that she takes the payment of her breastfeeding for her newborn. The payment of the equivalent as well as the means of the man, then the payment that she takes for this must be commensurate with the income and the means of this divorced person. If he is a poor man, then according to his capacity, and if he is wealthy, so according to his condition, "Compensate them". Allah

says, “And consult together courteously”, “Consult” is from the conference, which means that there should be an example in any dispute that arises in this matter and divorce. It should be there if the husband brings someone to be consulted with regard to this matter and judge, and the wife brings someone to be consulted in a meeting of his family, of her family, or of others. Allah says, “And consult together courteously”, this means the meeting with regard to the matter of disagreement is that the issuance of a certain judgment and a ruling only by virtue and not by quarreling, and stubbornness, and that one party ask the help false witnesses, and that the woman tries to harass her husband, and the man is to harass his wife. ۟No, rather Allah has commanded us to hold a conference in order to solve any problem that may arise between them in a kind manner. Allah says, “And consult together courteously. But if you fail to reach an agreement”, the meaning of “You fail to reach an agreement” is that the woman wants to be harsh, for example, in her demand for her reward while breastfeeding, or the man is harsh in this matter. Allah says, “But if you fail to reach an agreement”, which means, you choose harassment instead of facilitation and instead of favor, Allah says, “Then another woman will nurse ˹the child˺ for the father”. Thus, the man will be compensated by Allah. Allah will provide him with another woman breastfeed his son, whose divorced wife refused to breastfeed. This means that this command can be exchanged, and it is possible for a child whose mother does not agree to nurse him or who demands a great price for the fee for breastfeeding, that a father cannot pay; to have another woman to breastfeed for the father, whether it is another woman whom the man does not marry or a woman whom he marries and then nurses his son from his divorced wife.

Then, Allah says, “Let the man of wealth provide according to his means”, this is a commandment by Allah to spend; “Let the man of wealth provide”, this is a commandment from Allah. “The man of wealth”, the owner of wealth, meaning the one whom Allah gives him wealth, so let him spend out of his means, meaning alimony proportionate to the wealth that Allah has given him, “Let the man of wealth provide according to his means”, so his alimony will be on housing, on the fee of breastfeeding, and on sponsoring the woman during this period. Of course, after the divorce, her residence ended with the divorce. However, this is in the case of breastfeeding after she gives birth, she has the right as a reward of service, that is the service of the newborn, caring for him, breastfeeding him, sponsoring him, and nursing him. If a man is rich, he should spend from this means, “Let the man of wealth provide according to his means”. Allah says, “As for the one with limited resources, let him provide according to whatever Allah has given him”, “The one with limited resources”; Limitation is narrowing, meaning the one whose livelihood is narrow and his income is little. “As for the one with limited resources, let him provide according to whatever Allah has given him”, this is a commandment from Allah to spend from what Allah has given him, then Allah says, “Allah does not require of any soul beyond what He has given it”, and this is a direction for those judges and others in this regard, that a person is not charged beyond his ability. For example, if a person's income is one hundred dinars, he is not required to give all the hundred dinars, which is his income and livelihood in a month; he gives his income to his wife and he stays without money, but the wife takes money from this person in proportion to his income. “As for the one with limited resources, let him provide according to whatever Allah has given him. Allah does not require of any soul beyond

what He has given it", you are mandated by Allah within the limits of what Allah has given you to spend on your divorced wife and on your son if your son is in her sponsorship.

Then, Allah says, "After hardship, Allah will bring about ease", good news from Allah that after hardship comes ease. This gives hope to the believer, and that the matter will not always be in the way that it is difficult for him, but rather Allah makes it easier after this hardship. "After hardship, Allah will bring about ease", this is the Manner of Allah, His will, and glad tidings to His faithful servants. Allah says, "So, surely with the hardship comes ease" (ۖۖAsh- Sharh: 5), "Surely with ˹the˺ hardship comes ˹more˺ ease" (ۖۖAsh- Sharh: 6). Every hardship has two easements with it, as it came in the Hadith, "One hardship will not beat two eases" and easiness comes with no definite article because it is different, but hardship comes with a definite article. "So, surely with the hardship comes ease" (ۖۖAsh- Sharh: 5), "After hardship, Allah will bring about ease" (ۖۖAsh- Sharh: 6), this same hardship, ease and ease; hardship will not overcome. Allah, here, gives hope to the servant and says, "After hardship, Allah will bring about ease", to make the purposes of the servants related to Him, and that the matter is in His hand, and that He gives good tidings to His servants that hardship will not come without ease after it.

With this interval, the provisions of divorce ended. Then, Allah has commented greatly to the end of the Surah to show the veneration of these rulings. A man exclaims at the beginning and end of Surat Al-Talaq, How can Allah encompass these rulings with all these matters that make the believing servant venerate this?! Beginning with directing the speech to the Prophet, "O Prophet", then Allah says, "O Prophet! ˹Instruct the believers:˺

When you ˹intend to˺ divorce women, then divorce them with concern for their waiting period", and the command to fear Allah is included four times. The command comes with fearing Allah and then the good news and glad tidings that Allah provides for the person who carries out the command; when carrying out the command there is good news, then threatening and menacing when departing from these rulings. Here, Allah comments on these rulings with great matters; Allah destroyed entire villages and nations when they did not perform the commandment of Allah. Allah says, "And how many a city was insolent toward the command of its Lord and His messengers, so We took it to severe account and punished it with a terrible punishment" [(Al-Talaq: 8), "And it tasted the bad consequence of its affair [i.e., rebellion], and the outcome of its affair was loss" (Al-Talaq: 9), "Allah has ˹also˺ prepared for them a severe punishment. So fear Allah, O people of reason and faith. Allah has indeed revealed to you a Reminder" (Al-Talaq: 10), "˹And sent˺ a messenger reciting to you Allah's revelations, making things clear so that He may bring those who believe and do good out of darkness and into light. And whoever believes in Allah and does good will be admitted by Him into Gardens under which rivers flow, to stay there for ever and ever. Allah will have indeed granted them an excellent provision" (Al-Talaq: 11), "Allah is the One Who created seven heavens ˹in layers˺, and likewise for the earth. The ˹divine˺ command descends between them so you may know that Allah is Most Capable of everything and that Allah certainly encompasses all things in ˹His˺ knowledge" (Al-Talaq: 12), a great conclusion to this surah; Surat Al-Talaq, which contains a strong warning against violating Allah's commandment and also the great promise for those who respond to Allah's commandment, following the path of His pleasure, and implementing His rulings.

Then, Allah says, "˹Imagine˺ how many societies", this means a lot of societies "Rebelled against the commandments of their Lord", the rebellion is harshness, hardness, and distance from the command of Allah and insistence on what their stubbornness to the command of Allah. The rebellious are the cruel, hostile, insistent, arrogant. "Rebelled against the commandments of their Lord and His messengers", against the commandment of their Lord in which He commands them with faith, righteous deeds, believing the messengers, and following the rulings of the Lord and His Messengers. The meaning of "Rebelled against the commandments of their Lord and His messengers", is that the messengers of Allah do not follow commandments except that of Allah. Allah says, "So We called each ˹society˺ to a severe account", these societies were called to severe account with meaning in this world. "And subjected them to a horrible punishment", what is meant is that Allah tormented them with an unbearable punishment. This means the punishment was very unpleasant because of its severity. These were the people of Noah when they rejected the commandment of Allah and rebelled against the commandment of Allah. Look at the punishment of the Lord that He sent down on them. This is Aad, and this is Thamud, and these are overturned cities; the villages of Lot, these are the people of Madyan, these are the people of Pharaoh; these are the unjust societies that rebelled. Allah says, and "Imagine˺ how many", this means a lot of what was mentioned to us and of what was not mentioned to us, as Allah says in the matter of the Messengers, "We have told you the stories of some of them, while others We have not". Allah also said, "Then We sent Our messengers in succession: whenever a messenger came to his people, they denied him. So We destroyed them, one after the other....." (Al-Mu'minūn: 44), Allah made these societies succeed in each other. Allah

says many of the societies that rebelled against the commandment of their Lord and His Messengers, so We called each ˹society˺ to a severe account. It came from the totality of this account that Allah showed them various kinds of hardships before He destroyed them. Allah says, "And subjected them to a horrible punishment", in this worldly life, "So they tasted the evil consequences of their doings", the taste is the feeling of the matter, and man tastes everything; he tastes with his heart, with his body, and with his skin, and man tastes all that. The tongue is not only the organ of taste, but rather it is the organ of taste in foods and drinks. Otherwise, taste; Man tastes with all his senses, as it is said in torment, "˹The wicked will be told, 'Taste this. You mighty, noble one" (Ad-Dukhān: 49), it means to taste the torment, for one can taste the torment with his skin, with the hammers that are struck on his head, and with the insults with which he is humiliated. All of this means a person tastes the torment with all his senses.

"So they tasted the evil consequences of their doings", this means, they suffered the evil consequence of their doing and received torment; torment came to them. The evil consequence of their doings, the evil consequence is the punishment that Allah will punish for this doing; the unjust loser doing, tasted their evil consequence on them, "And the outcome of its affair was loss" (At-Talaq: 9). The outcome of an affair is its end, meaning, in the end, it was in loss; then it did not win, there is neither profit nor salvation in violating the command of Allah, rather violating the command of Allah and rebelling against it necessarily means loss. "And how many a city was insolent toward the command of its Lord and His messengers, so We took it to severe account and punished it with a terrible punishment" (Al-Talaq: 8), "And it tasted the bad consequence of its affair [i.e., rebellion], and the

outcome of its affair was loss" (Al-Talaq: 9), how was the outcome of the affair interpreted by Allah as loss? Allah says, "Allah has ˹also˺ prepared for them a severe punishment", this is in the Hereafter, Allah has prepared for these unjust villages a severe torment in the Hereafter. Then Allah says, "So fear Allah, O people of reason", the fifth time in this surah in which the command comes to fear Allah; "So fear Allah" O people of reason; People of intellect be afraid of Allah. A person who has a heart and a mind must fear his Lord; He fears his Lord the Almighty. "O people of..... faith", the people of faith instead of the people of reason as those are the people of reason, "O people of..... faith". Then, as a reminding for them, Allah says, "Allah has indeed revealed to you a Reminder", this means "O people of reason Allah has indeed revealed to you as a reminder", "˹And sent˺ a messenger reciting to you Allah's revelations, making things clear so that He may bring those who believe and do good out of darkness and into light. And whoever believes in Allah and does good will be admitted by Him into Gardens under which rivers flow, to stay there for ever and ever. Allah will have indeed granted them an excellent provision" (Al-Talaq: 11), "Allah is the One Who created seven heavens ˹in layers˺, and likewise for the earth. The ˹divine˺ command descends between them so you may know that Allah is Most Capable of everything and that Allah certainly encompasses all things in ˹His˺ knowledge" (Al-Talaq: 12).

يقول الله ﷻ {وَكَأَيِّنْ مِنْ قَرْيَةٍ عَتَتْ عَنْ أَمْرِ رَبِّهَا وَرُسُلِهِ فَحَاسَبْنَاهَا حِسَابًا شَدِيدًا وَعَذَّبْنَاهَا عَذَابًا نُكْرًا}[الطلاق:8] {فَذَاقَتْ وَبَالَ أَمْرِهَا وَكَانَ عَاقِبَةُ أَمْرِهَا خُسْرًا}[الطلاق:9] {أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا فَاتَّقُوا اللَّهَ يَا أُولِي الأَلْبَابِ الَّذِينَ آمَنُوا قَدْ أَنزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا}[الطلاق:10] {رَسُولًا يَتْلُوا عَلَيْكُمْ آيَاتِ اللَّهِ مُبَيِّنَاتٍ لِيُخْرِجَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَمَنْ يُؤْمِنْ بِاللَّهِ وَيَعْمَلْ صَالِحًا يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا قَدْ أَحْسَنَ اللَّهُ لَهُ رِزْقًا}[الطلاق:11]

{اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ وَمِنَ الأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا}[الطلاق:12]

Allah ﷻ says, "And how many a city was insolent toward the command of its Lord and His messengers, so We took it to severe account and punished it with a terrible punishment" (At-Talaq: 8), "And it tasted the bad consequence of its affair [i.e., rebellion], and the outcome of its affair was loss" (At-Talaq: 9), "Allah has ˹also˺ prepared for them a severe punishment. So fear Allah, O people of reason and faith. Allah has indeed revealed to you a Reminder" (At-Talaq: 10), "˹And sent˺ a messenger reciting to you Allah's revelations, making things clear so that He may bring those who believe and do good out of darkness and into light. And whoever believes in Allah and does good will be admitted by Him into Gardens under which rivers flow, to stay there for ever and ever. Allah will have indeed granted them an excellent provision" (At-Talaq: 11), "Allah is the One Who created seven heavens ˹in layers˺, and likewise for the earth. The ˹divine˺ command descends between them so you may know that Allah is Most Capable of everything and that Allah certainly encompasses all things in ˹His˺ knowledge" (At-Talaq: 12). These are the last lines of verse of Surah At-Talaq, and came as a commentary on these rulings that were revealed by Allah, the rulings of divorce. Allah reminds His servants after He revealed this set of rulings, the rulings of divorce are imposed on them. Allah reminds them of His command and warns them of the penalty for deviating from His command. Allah said, "˹Imagine˺ how many societies rebelled against the commandments of their Lord and His messengers", this means many societies that rebelled against the commandments of their Lord and His messenger. Allah said, "So We called each ˹society˺ to a severe account",

in this worldly life, Allah subjected them to a horrible punishment, “And subjected them to a horrible punishment”. This is close as Allah drowned the people of Pharaoh, destroyed Aad with a sterile wind, destroyed Thamud with a thunderbolt of painful torment, destroyed the villages of Lot by ravaging them on the heads of their owners. As for Madian, Allah said, “And ˹so˺ were overtaken by the torment of the day of the ˹deadly˺ cloud.1 That was really a torment of a tremendous day” (Ash-Shu'ara: 189), the people of Pharaoh who were drowned by Allah. Allah had punishments to them other than drowning. All of this is a reminder from Allah that these societies that have rebelled against the command of their Lord, Allah held them to a severe account in worldly life, “And subjected them to a horrible punishment”.

“And it tasted the bad consequence of its affair [i.e., rebellion]”, and it tasted the bad consequence of its affair [i.e., rebellion], and the outcome of its affair was loss means this bad consequence, the dire consequence they tasted. The bad matter is severe and great, so this punishment that they received is tasting the bad consequences in this worldly life. “And it tasted the bad consequence of its affair [i.e., rebellion], and the outcome of its affair was loss” (At-Talaq: 9), because the end to which their affair came was that they had lost. This is the whole situation of all those who disobey Allah and rebel against His command. Allah said after that, “Allah has ˹also˺ prepared for them a severe punishment”, in the Hereafter, “So fear Allah, O people of reason”. Then, “So fear Allah, O people of reason”, for the fifth time in which the command to fear Allah comes in this Surah, fear Him for these are His punishments. This is His action with the nations that rebelled against His command. Thus, beware that you deviate from the

command of Allah lest you be afflicted with the same as that which befell those before you. “So fear Allah, O people of reason”, O people of minds, “O people of faith”, those who believe are people of reason, as long as you believe, they are people of reason; people of sound minds. The believer, who believes in Allah and is right, is the owner of the sound mind, and this is the owner of the reason in reality, but the disbeliever has no reason, he has no mind and no understanding. Therefore, the disbeliever turns away from the command of Allah ﷻ, “Allah has indeed revealed to you a Reminder”, reminding, “So fear Allah, O people of reason and faith. Allah has indeed revealed to you a Reminder” (At-Talaq: 10), this Qur’an was revealed by Allah to His servant and Messenger Muhammad ﷺ.

“Allah has indeed revealed to you a Reminder”, “And sent a messenger reciting to you Allah’s revelations, making things clear”, this remembrance is recited by the Messenger Muhammad ﷺ. He recites Allah's revelations, recites them, and makes them clear to the people by the command of Allah. A remembrance revealed by Allah to this Messenger who recites the revelations of Allah. “Reciting to you Allah’s revelations”, the readable acoustic revelations of Allah are so clear that they explain all matters and never leave justice obscure; all matters are obvious. Look how Allah explains in this Surah the rulings of divorce in detail. “So that He may bring those who believe and do good out of darkness and into light”, this is due to Allah's favor and benevolence that he has revealed His remembrance to His Prophet Muhammed ﷺ so that He may bring those who believe and do good out of the darkness. The believer is the one who believes and does righteous deeds. Allah always brings together the two things which are belief and righteous deeds for success, attainment of purpose, and attainment of victory

in the Hereafter. Belief is directed to the deeds of the hearts, among its pillars is belief in Allah, His angels, His Books, His messengers, the Last Day, and the predestination, the good and the bad of it, is from Allah. These are the foundations of belief, and it is united by the belief in the unseen that God Allah has talked about. Allah has told us about His Soul and His Soul is unseen and about His attributes and deeds. Allah has told us about His promise on the Day of Resurrection and what He has prepared for those who obey Him and what He has prepared for those who disobey Him, and He told us about the beginning of the first creation; and how was it? How was the creation? Tell us about our creation; How were we created? All of this is from the unseen that Allah has told us about. He also told us about His messages, about His Books that He revealed, and about His angels. This faith turns to believing in what Allah has talked about "Those who believe in the unseen", and after those good deeds. Everything that Allah has commanded is good. There is no command of Allah, beginning with the testimony that there is no god but Allah and ending with removing harm from the path, all branches of belief are good deeds, because they remind the soul of their owner to be good, and have the goodness of morals, as well as a reward from Allah in the Hereafter, they are all good.

"So that He may bring those who believe and do good out of darkness and into light", the darkness of disbelief, polytheism, and doubt in which the disbeliever lives. The disbeliever lives in this darkness, to the light; the light of guidance, the light of faith, the light of good deeds. This is from His grace and benevolence that this great Qur'an was revealed to the Prophet Muhammad ﷺ to recite it so that this will be a remembrance of Allah. Allah reminds His servants of the Qur'an and guides them with it to the path of

truth and uprightness. With the Qur'an, Allah leads His servants to the light which is the light of Allah, His law, religion, and straight path. Then, the reward comes, so Allah said, "And whoever believes in Allah and does good will be admitted by Him into Gardens under which rivers flow", here, Allah combines belief and good deeds. He, first, clarifies that those who believe and do good deeds are those who are guided; Allah has brought them out from the darkness into the light. Allah makes clear their reward. Allah said, "And whoever believes in Allah and does good", "Believes in Allah" in this way. "And does good will be admitted by Him into Gardens under which rivers flow", this is the reward of Allah for the people of belief with on the Day of Resurrection, gardens, Orchards, the orchard of the Lord in the Hereafter. Paradise is called Paradise because it is a garden whose branches are wrapped, and the orchard is called Paradise because whoever enters it is hidden. The word "Gardens" (Janan) all means concealment. "Gardens under which rivers flow", under its trees, under its palaces, different rivers. "The description of the Paradise promised to the righteous is that in it are rivers of fresh water, rivers of milk that never changes in taste, rivers of wine delicious to drink, and rivers of pure honey. There they will ˹also˺ have all kinds of fruit, and forgiveness from their Lord....." (Muhammed: 15), "To stay there forever and ever", they remain in it in an uninterrupted stay, so there is no interruption to this stay, but they remain in it. Allah said, "And as for those destined to joy, they will be in Paradise, staying there forever, as long as the heavens and the earth will endure, except what your Lord wills—a ˹generous˺ giving, without end" (Hud: 108), a gift from Allah is ending, and the ending is severing, it will not be interrupted for the eternity of the people of Paradise is permanent. There is no end to their bliss, "To stay there forever and ever".

Then, Allah ﷻ says, “Allah will have indeed granted them an excellent provision”, “Will have indeed” is used for achievement and “Excellence” and is doing something in its best form. Allah is the One Who does this “Allah will have indeed granted them an excellent provision”, in Heavens, the people of Heavens are provided with everything they desire, what they claim, what they imagine, and what they do not see or imagine, meaning things that are beyond sight and beyond imagination and cannot come to the heart. This is granted by Allah. Allah is the One who has done this well. He is the One who has planted these gardens; He has planted the Garden of Eden with His hand and enriched it with wealths, as in the Hadith, “Allah said, ‘I have prepared for My Pious slaves things which have never been seen by an eye, or heard by an ear, or imagined by a human being". With regard to charity, Allah says “And whoever is in awe of standing before their Lord will have two Gardens” (Ar-Rahman: 46), “Then which of your Lord’s favours will you both deny?” (Ar-Rahman: 47), “Both will be˹ with lush branches” (Ar-Rahman: 48), “Then which of your Lord’s favours will you both deny?” (Ar-Rahman: 49), “In each ˹Garden˺ will be two flowing springs” (Ar-Rahman: 50), “Then which of your Lord’s favours will you both deny?” (Ar-Rahman: 51), “In each will be two types of every fruit” (Ar-Rahman: 52), “Then which of your Lord’s favours will you both deny?” (Ar-Rahman: 53), “Those ˹believers˺ will recline on furnishings lined with rich brocade. And the fruit of both Gardens will hang within reach” (Ar-Rahman: 54), the fruit: the fruit of both gardens will hang within the believers' reach and the believers' will recline on furnishing whose lining not surface is mentioned by Allah because this lining is unmatched in this worldly life. The rich brocade that is thin silk is the lining, then what is the surface? If there was a matter in this worldly life here that could be likened

to the surface and is said to be the surface. Actually, only names are mentioned to us, in the end, nothing else. However, what is mentioned indicates that the surface is made of something that is not known to us in this worldly life. “And the fruit of both Gardens will hang within reach”, “Then which of your Lord’s favours will you both deny?” (Ar-Rahman: 55), “In both ˹Gardens˺ will be maidens of modest gaze, who no human or jinn has ever touched before” (Ar-Rahman: 56), this means maiden nymphs, of modest gaze; Her gaze is confined to her husband only, never looks nor gazes at anybody except her husband. “..... Who no human or jinn has ever touched before” (Ar-Rahman: 56), “Those ˹maidens˺ will be ˹as elegant˺ as rubies and coral” (Ar-Rahman: 58), these women are like rubies and coral in the purity of their skin and flesh, as in the hadith “The core of her leg is seen from behind the bone and flesh”, she is like a crystal? Allah says, “Those ˹maidens˺ will be ˹as elegant˺ as rubies and coral” (Ar-Rahman: 58), if the rubies are filtered and the coral is cleared, the thread can be seen while it is in the middle of them. Then, Allah said, “Is there any reward for goodness except goodness?” (Ar-Rahman: 60), this is the reward for the good deeds done by the believers and those who feared Allah and watched Him in this world except goodness? It means only that ۟Allah does good to them and brings them their provision in the best and most perfect ways. Here, Allah says, “To stay there forever and ever. Allah will have indeed granted them an excellent provision”, Allah will have indeed granted them an excellent provision means that Allah completes it with the utmost goodness and perfection, so the provision of the people of Paradise is completed with the utmost perfection, “Allah will have indeed granted them an excellent provision”.

Then, Allah said at the end, in the last line of verse, “Allah is the One Who created seven heavens ˹in layers˺, and likewise for the earth”. It is Allah who commands you, O servants, and forbids you. He Who has sent down this Remembrance to you is Allah, and this is His action, “Allah is the One Who created seven heavens”, He created them out of nothingness and formed and built them in this marvelous way that they are on. We know something from this creation, and we humans are missing many things, for the vastness of this sky and its construction is impossible for us to reach. “So look again: do you see any flaws?”, “Then look again and again—your sight will return frustrated and weary” (Al-Mulk: 4). “We built the universe with ˹great˺ might, and We are certainly expanding ˹it˺” (Adh-Dhariyat: 47), “Which is harder to create: you or the sky?” (An-Naziat: 27), “He built it, raising it high and forming it flawlessly” (An-Naziat: 28), “He dimmed its night, and brought forth its daylight” (An-Naziat: 29). Allah has created these seven heavens. He is the Creator of these heavens, their Creator, Originator from nothingness, Builder, Maker with perfect craftsmanship. “And likewise for the earth”, Allah created from the earth seven other lands as well just as He created seven heavens, then Allah created seven other lands. Regarding the meaning of the seven lands, some scholars said that they are seven lands like the earth we are on, and it was said seven lands, i.e. seven layers of this earth. It was said that the earth beneath us to the depth is seven layers, and perhaps this is closest to the explanation of the phrase there are seven lands. It came in the hadith of the Mother of the Believers Aisha -may Allah be pleased with her-, “Whoever usurps the land of somebody unjustly, his neck will be encircled with it down the seven earths (on the Day of Resurrection)”. This indicates that the earth in which we are on is to seven lands in-depth, meaning that to seven layers, the

interior of the earth and the center of the earth encircles the necks of those who usurped the land. That is why it was said that the greatest injustice is the injustice of the earth, and there is no injustice for which the person is punished more than the injustice of the earth. If a person wrongs another with the injustice of taking his clothes, his money, or any other injustice, except for the injustice of the earth is the greatest injustice, and whoever usurps an inch of land his neck will be encircled with seven lands on the Day of Resurrection. This means the usurped part of the land will be cut off for him to the seventh land, then all of this will encircle his neck on the Day of Resurrection -Allah forbids-, "Allah is the One Who created seven heavens ˹in layers˺, and likewise for the earth".

Then, Allah said, "The ˹divine˺ command descends between them", the command of Allah descends between these heavens and the earth, and the command is the cosmic predestination order that does not leave one of the atoms. Every atom of these in the heavens and the earth is by the cosmic predestination command of Allah. Its existence, its survival, and its transformation are by the command of Allah. All small or great things are ordered by the command of Allah and submitted to Him. Allah said, "Ask ˹them, O Prophet˺, 'How can you disbelieve in the One Who created the earth in two Days? And how can you set up equals with Him? That is the Lord of all worlds" (Fussilat: 9), "He placed on the earth firm mountains, standing high, showered His blessings upon it, and ordained ˹all˺ its means of sustenance—totaling four Days exactly—for all who ask" (Fussilat: 10), "Then He turned towards the heaven when it was ˹still like˺ smoke, saying to it and to the earth, 'Submit, willingly or unwillingly'. They both responded, 'We submit willingly" (Fussilat: 11), "So He formed the heaven

into seven heavens in two Days, assigning to each its mandate". In every heaven, Allah has decreed its cosmic predestination order. The command of Allah, which descends between heaven and earth is Allah's cosmic predestination order that is decreed and doomed by Allah to all His creatures. Likewise, Allah's legal religious command descends by Allah to the people of belief, and a reminder from Allah to His servants that the cosmic, predestination decree of Allah descends to all of Allah's creation and all the creation is commanded with and obedient to. He is commanded and responded to, a reminder that deviating from Allah's religious legal command is a very great matter, so how can a person depart from the command of Allah? The situation is that these hardening heavens and this earth are only governed by the cosmic, predestination order of Allah. He commands them, and they obey, such as the saying of Allah, "Do they desire a way other than Allah's—knowing that all those in the heavens and the earth submit to His Will, willingly or unwillingly, and to Him they will ˹all˺ be returned?" (Ali Imran: 83), "Do they desire a way other than Allah's", His religion, His legislation? "They desire" do those desire a religion other than that of Allah and legislation other than that of Allah to obey. For Allah "All those in the heavens and the earth submit to His Will, willingly or unwillingly", everyone in the heavens and the earth is willingly submitting to Allah; of the obedient ones, such as angels and others, and unwillingly such as the disbeliever. The disbeliever is only a Muslim to Allah's cosmic predestination order, and the predestination of Allah is applied to him without being able to deviate from these destinies. Allah is the One Who everything submits to and be humiliated to him, and His cosmic predestination command descends in His heavens and on His earth, they are obedient and Submit to Him.

“Allah is the One Who created seven heavens ˹in layers˺, and likewise for the earth. The ˹divine˺ command descends between them”, “Between them” that is between His heavens and earths. Allah said, “So you may know that Allah is Most Capable of everything”, Allah has made this clear to you. This is one of His attributes, so that you may know, O servants, that Allah is capable of doing all things. He Who was able to create these great heavens and these earths, and revealed in every heaven His command. No iota departs from His command of the fatalistic cosmic in all this great creation, which is not known by His humans to have an end, nor an extent, and all of it is ordered by the command of Allah. Thus, there is no limit to Allah's capability. There is no limit to the capability of Allah and Allah is Most Capable of everything. Then, “And that Allah certainly encompasses all things in ˹His˺ knowledge”, that is, you also know, O servants, that Allah has encompasses all things knowledge, and the meaning of that Allah encompasses all things knowledge is that Allah knows all things in detail. There is no iota of this existence beyond the Knowledge of Allah. Reflection of this matter undoubtedly leads the believing servant to the great attribute of Allah. This creation is of vastness, of plurality, of abundance to exceed census and sight and there is no atom in this existence that is not known by Allah, so how is this man, for example, who built it this way? In each human there are sixty billion cells, each of these cells is a whole world and a whole galaxy of the existences inside it. If the strip that carries the genetic characteristics of the human being is straightened by the human being and its end is placed here on the earth, it will reach the moon in its length. Every human being has been made by Allah to have his genetic fingerprint in each of his sixty billion cells.

Allah who deposited in every atom of this existence these endless secrets. It is not possible for humans to reach its dimensions. The people of knowledge now say that this single cell is a complete galaxy. In it there are millions of creatures as long as its secrets cannot be deciphered except for a small part, a small part of this huge existence within this small molecule, as well as the atom of other matter and this living cell in other substances, is a whole world of secrets. No one knows it except Allah Who has created this creation, never misses an atom's weight at all times, before He created the creation and after this creation was created and every movement and behavior in this creation is only known by Allah, "With Him are the keys of the unseen—no one knows them except Him. And He knows what is in the land and sea. Not even a leaf falls without His knowledge, nor a grain in the darkness of the earth or anything—green or dry—but is ˹written˺ in a perfect Record" (Al- An'am: 59), "˹Luqmân added,˺ 'O my dear son! ˹Even˺ if a deed were the weight of a mustard seed—be it ˹hidden˺ in a rock or in the heavens or the earth—Allah will bring it forth. Surely Allah is Most Subtle, All-Aware" (Luqman: 16), Allah reminds His servants and tells them that He is the Lord God, "Allah is the One Who created seven heavens ˹in layers˺, and likewise for the earth", that is other seven earths, "The ˹divine˺ command descends between them", the command of Allah descends on this earth; "Be this, be this", this is the great sun The Prophet ﷺ said to Abu Dhar, "O Abu Dhar, do you know where the sun goes?' He said to him, 'Allah and His Messenger know best'. The Prophet said to him, 'The sun goes to prostrate under the throne of the Most Merciful, and it is about to be said to her, Go back from whence you came". People see her at sunset, then they see her after that, and she has returned from the same place from which she came out, then there is no soul left on earth without believing in Allah,

but it is the time that the door of repentance closes. As stated in the words of Allah, “Are they awaiting the coming of the angels, or your Lord ˹Himself˺, or some of your Lord’s ˹major˺ signs? On the Day your Lord’s signs arrive, belief will not benefit those who did not believe earlier or those who did no good through their faith.1 Say, ‘Keep waiting! We too are waiting" (Al-An’am: 158), if this sign comes, no one will believe, the evidence is that Allah commands the sun to return and it does.

This entire universe, which Allah has created in this way, the great orb and the small particle in it are all under the command of its Creator, Lord and Master, this is One. Allah knows it in detail, He has encompassed the knowledge of everything in detail, so that not a single atom of this creation is absent from Him, as if Allah says, “O servants, the Lord Who commands you with these commands. He has legislated for you this law and revealed to you this remembrance, He is Allah whose attribute is this, “Allah is the One Who created seven heavens ˹in layers˺, and likewise for the earth. The ˹divine˺ command descends between them so you may know that Allah is Most Capable of everything and that Allah certainly encompasses all things in ˹His˺ knowledge” (At-Talaq: 12). Which scruples greater than this draw man closer to carrying out Allah's command? It is greater than he knows that these are the attributes of Allah, Who commands him.

At-Tahrim

بسم الله الرحمن الرحيم:{يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ تَبْتَغِي مَرْضَاةَ أَزْوَاجِكَ وَاللَّهُ غَفُورٌ رَحِيمٌ}[التحريم:1] {قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ وَاللَّهُ مَوْلاكُمْ وَهُوَ الْعَلِيمُ الْحَكِيمُ}[التحريم:2] {وَإِذْ أَسَرَّ النَّبِيُّ إِلَى بَعْضِ أَزْوَاجِهِ حَدِيثًا فَلَمَّا نَبَّأَتْ بِهِ وَأَظْهَرَهُ اللَّهُ عَلَيْهِ عَرَّفَ بَعْضَهُ وَأَعْرَضَ عَنْ بَعْضٍ فَلَمَّا نَبَّأَهَا بِهِ قَالَتْ مَنْ أَنْبَأَكَ هَذَا قَالَ نَبَّأَنِيَ الْعَلِيمُ الْخَبِيرُ}[التحريم:3] {إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا وَإِنْ تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلاهُ وَجِبْرِيلُ وَصَالِحُ الْمُؤْمِنِينَ وَالْمَلائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ}[التحريم:4] {عَسَى رَبُّهُ إِنْ

طَلَّقَكُنَّ أَنْ يُبْدِلَهُ أَزْوَاجًا خَيْرًا مِنْكُنَّ مُسْلِمَاتٍ مُؤْمِنَاتٍ قَانِتَاتٍ تَائِبَاتٍ عَابِدَاتٍ سَائِحَاتٍ ثَيِّبَاتٍ وَأَبْكَارًا}[التحريم:5]

In the name of Allah, the Entirely Merciful, the Especially Merciful, “O Prophet, why do you prohibit [yourself from] what Allah has made lawful for you, seeking the approval of your wives? And Allah is Forgiving and Merciful” (At-Tahrim: 1). “Allah has already ordained for you [Muslims] the dissolution of your oaths. And Allah is your protector, and He is the Knowing, the Wise” (At-Tahrim: 2). “And [remember] when the Prophet confided to one of his wives a statement; and when she informed [another] of it and Allah showed it to him, he made known part of it and ignored a part. And when he informed her about it, she said, "Who told you this?" He said, "I was informed by the Knowing, the Acquainted"” (At-Tahrim: 3). “If you two [wives] repent to Allah, [it is best], for your hearts have deviated. But if you cooperate against him - then indeed Allah is his protector, and Gabriel and the righteous of the believers and the angels, moreover, are [his] assistants” (At-Tahrim: 4). “Perhaps his Lord, if he divorced you [all], would substitute for him wives better than you - submitting [to Allah], believing, devoutly obedient, repentant, worshipping, and traveling - [ones] previously married and virgins” (At-Tahrim: 5).

Surah At-Tahrim is a Medinan Surah. It was said that the reason behind the revelation of this Surah was that the Prophet prohibited Maria for himself and then Allah ﷻ blamed him for this and for prohibiting the honey. In this regard, Imam al-Bukhari narrated in his Sahih on the authority of the Mother of the Believers Aisha, may Allah be pleased with her, that the Prophet ﷺ used to visit his wives after praying the afternoon prayer. One day, the Prophet stayed with Zainab bint Jahsh, may Allah be pleased with her, for a longer time than he did with his other wives, so I asked about the reason behind this. The Prophet ﷺ said that he was with her drinking honey that was given to her. Aisha, may Allah be pleased with her, said, “We said, “By Allah, we would also contrive a device for

him.” That is, she would do this with some of the wives of the Prophet ﷺ. Aisha said to Souda Bint Zam'ah, may Allah be pleased with her, “If the Prophet comes to you, tell him, O Messenger of Allah, did you eat Maghafir? (Some food that gives a smell) The Prophet came and entered Souda and she said to the Prophet, “O Messenger of Allah, did you eat Maghafir? And Allah's Messenger ﷺ felt it very much that any odor may emit from him, i.e. the unpleasant odor. He said, “No, I did not eat Maghafir, but I rather drank honey.” She said, “The honey-bees might have sucked 'Urfut.” The Maghafir is a gummy substance that descends on some trees. They descend on the thorny trees in the desert and they descend sometimes on the Haloxylon and on so many of the thorny trees. The meaning of sucking is grazing and this means that the bees sucked this 'Urfut and put it in the honey and thus the honey would have a bad odor. Hafsa and Aisha said the same thing when the Prophet ﷺ came to them. So, the Prophet ﷺ thought that it was indeed this honey that had this odor, so he said, “By Allah, I will not drink it.” So Allah’s saying, “O Prophet, why do you prohibit [yourself from] what Allah has made lawful for you (At-Tahrim: 1) was revealed.

It is also in the narration of Al-Bukhari, the hadith of Omar Ibn Al-Khattab, may Allah be pleased with him, and the hadith of Ibn Abbas, may Allah be pleased with them both, that he said, “I stayed for a while and I did not know who were the two women about whom Allah’s saying, “If you two [wives] repent to Allah, [it is best], for your hearts have deviated. But if you cooperate against him - then indeed Allah is his protector, and Gabriel and the righteous of the believers” (At-Tahrim: 4) was revealed. He said it was not until Omar performed Hajj that I went to perform Hajj with him and this was during the Caliphate of Omar. Ibn Abbas said, “He stepped aside to ease himself, so I took a leather container and followed him.” That is, he served Omar by carrying the water for him to clean himself. Then, Ibn Abbas said, “When Omar relieved himself, I came and poured on him, i.e. to help him perform ablution. Then I said to him, “O Commander of

the Faithful, who are the two women about whom Allah revealed his saying, "If you two [wives] repent to Allah, [it is best], for your hearts have deviated?" Omar said, "How amazing is your matter, O Ibn Abbas! They were Hafsa and Aisha. Then, Omar Ibn Al-Khattab may Allah be pleased with him and tell Ibn Abbas the story of this matter. He said, "When we were in Mecca, we used to overpower the women. However, after that we migrated to Medina and the Ansar were overpowered by their women. Omar said, "So our women imitated the women of the Ansar." He said, "Once when I was in a matter of my affairs, my wife retorted upon me." I said to her, "What does concern you about this in order to retort upon me?" She said to me, "How strange is it that you, O son of Khattab, do not like anyone to retort upon you, whereas your daughter retorts upon Allah's Messenger ﷺ and one of his wives may depart him till the night." Omar said, "It was as if she had broken me." He said, "I wore my clothes and went to Hafsa and said to her, "Do you retort upon Allah's Messenger ﷺ?" Hafsa said, "Yes." He said, "And the wives of the Prophet, do they retort upon him?" She said, "Yes." He said, "Does one of them stay away from him a whole day until the night?" Hafsa said, "Yes." He said, "Are you not afraid that Allah will reveal a Quran about that or that the Messenger of Allah will be angry with you so that Allah will become angry with His anger?" He said to her, "You may not be misled by your neighbor because she is more beautiful than you and more loved by the Messenger of Allah than you, so you act like her." That is, be afraid that Allah may become angry as a result of the anger of His Messenger. Omar said, "Then I said to her, "Do not retort upon the Messenger of Allah regarding anything and ask me whatever money you need and beware of retorting upon the Messenger of Allah."

He said, "I was staying in Banu Umayyah Ibn Zayd in Medina and I had an ally from the Ansar and I would go down for a day and he would go down for a day." That is, they would take turns in staying with the Prophet ﷺ. One of them would remain in agriculture as they were planting and the other would remain

with the Prophet ﷺ. He said, “We were afraid at that time that Ghassan may invade us and we had heard that they were preparing the horses to invade us.” Omar said, “My Ansari companion came to me and knocked at my door violently. I asked, “Have the people of Ghassan come?” He said, “No, but what has happened is more evil than that.” I said, “What is that?” He said, “Allah's Messenger has divorced his wives.” I said “Hafsa is a ruined loser. I had already warned her of this matter.” He said, “So I dressed myself, went to Medina and entered Hafsa and I found her crying. I said to her, “Has the Messenger of Allah divorced you?” She said, “I do not know. He is in the upper room.” At that time the Prophet was retiring his wives and was staying in an upper room that he had. Omar said, “I went there and there was a black slave standing at the door of the upper room of the Prophet ﷺ and he would let people enter. I said to the slave, “Will you get the permission of the Prophet ﷺ for me to enter?” He said, “The slave went in and then returned saying, 'I have spoken to the Prophet ﷺ and mentioned you but he kept quiet.” Omar said, “I sat and there was a group of people sitting near the pulpit in the mosque and they were weeping. I sat with them for a while but could not endure the situation. I said to the slave, “Will you get the permission of the Prophet ﷺ for me to enter?” He said, “The slave went in and then returned saying, 'I have spoken to the Prophet ﷺ and mentioned you but he kept quiet.” He said, “I stayed for a while but could not endure the situation. I said to the slave, “Will you get the permission of the Prophet ﷺ for me to enter?” He said, “The slave went in and then returned saying, 'I have spoken to the Prophet ﷺ and mentioned you but he kept quiet.” He said, “At this I went away. When I was leaving, the slave called me, saying, 'The Prophet ﷺ has given you permission. Then I entered upon Allah's Messenger and said, “O Allah's Messenger, Have you divorced your wives?” The Prophet said, “No.” I said, “O Messenger of Allah, we used to have power over our women in Mecca, but when we arrived at Medina we found that the Ansar were overpowered by their women and our women learned from the women of Ansar.” Omar said to the Prophet, “I

was in some of my affairs and my wife retorted upon me. I said to her, “What does concern you about this in order to retort upon me?” She said to me, “How strange is it that you, O son of Khattab, do not like anyone to retort upon you, whereas your daughter retorts upon Allah's Messenger ﷺ and one of his wives may depart him the whole day till the night.” He said, “It was as if she had broken me. I went to Hafsa and said to her, “Never retort upon the Messenger of Allah.” He said, “The Prophet ﷺ smiled. Then Omar mentioned another matter to him and said that the Prophet smiled. He said, “Shall I continue talking, O Messenger of Allah?” He said, “Yes.”

Omar said, “I looked around the upper room and I could not see anything of importance except a hanged skin.” Such an upper room is the room in which the food is stored and Omar said that there was nothing in it and the Prophet was lying on sand stalks of palm leaves and the stalks left marks on his side. The sand stalks of date palm refer to their remaining ropes, i.e. their texture had worn out and there was nothing left except the ropes that carry them and they were tied to the bed. The Prophet was sleeping on these ropes and they left marks on his side. So, I said, “O Messenger of Allah, invoke Allah to make your followers rich.” He said, “Do you have any doubt concerning me, O the son of Al-Khattab? Won't you be satisfied that they enjoy this world and we the Hereafter?” till the end of the hadith. So, this hadith, which is narrated on the authority of Omar Ibn Al-Khattab, may Allah be pleased with him, is in the two Sahihs and it indicates that the two women are Hafsa and Aisha. The reason behind that is as it came in the hadith of the Mother of the Believers Aisha, may Allah be pleased with her, in the story of honey and that the Prophet said, “I will not eat it,” and he forbade it for himself. Hence, Allah revealed His saying, “O Prophet, why do you prohibit [yourself from] what Allah has made lawful for you, seeking the approval of your wives? And Allah is Forgiving and Merciful” (At-Tahrim: 1). Allah is addressing His Prophet ﷺ. In fact, Allah always addresses His Prophet through his

description, that he is the Prophet or the Messenger or Allah addresses him saying O you who covers himself or O you who wraps himself and Allah never addresses him with his mere name saying O Muhammad. "Why do you prohibit [yourself from] what Allah has made lawful for you," this is a blame from Allah to His Messenger. It is a question that is intended to blame him. This verse refers to the Prophet's prohibition of Maria and the second saying is that it is in his prohibition of the honey when he said I will not drink it. "Seeking the approval of your wives," i.e. his wives who said to him, "Have you eaten Maghafir?" That is, O Messenger of Allah, why did you do that when one of your wives blamed you concerning Marai, may Allah be pleased with her. "And Allah is Forgiving and Merciful." That is, Allah is Forgiving and Merciful with regard to his swearing and his prohibition of something that Allah has made lawful for him in order to please his wives through doing this. This is a guidance from Allah that He is the Lord Who forgives the sins and He is the Entirely Merciful and the Especially Merciful.

"Allah has already ordained for you [Muslims] the dissolution of your oaths" (At-Tahrim: 2). This is a guidance from Allah and that Allah has ordained that a person frees himself of the oath that he swore if he finds something else better than this. It is as came in Allah's saying, "So its expiation is the feeding of ten needy people from the average of that which you feed your [own] families or clothing them or the freeing of a slave. But whoever cannot find [or afford it] - then a fast of three days."

This guidance from Allah regarding this matter is represented in choosing between the three options, which are freeing of a slave, feeding of ten needy people or clothing the ten needy people. But whoever cannot find anything of this, he has to fast for three days. "And Allah is your protector" (At-Tahrim: 2). It is out of Allah's protection of His faithful servants that He legislated for them the way of freeing themselves of the oath so that they will not be confined to it.

That is, if a person swears on something, the oath strictly confines him and he cannot free himself of it, however he can free himself of the oath through this expiation as Allah says, “And do not make [your oath by] Allah an excuse against being righteous and fearing Allah and making peace among people. And Allah is Hearing and Knowing” (Al-Baqarah: 224). In fact, this is out of Allah’s mercy and His benevolence that when the believer finds that it is better not to do what he had sworn on, so he can free himself of this oath and do what is better. This is out of Allah’s mercy and His care for His faithful servants that He prescribed for them how to free themselves of the oath. “Allah has already ordained for you [Muslims] the dissolution of your oaths. And Allah is your protector, and He is the Knowing, the Wise” (At-Tahrim: 2). Allah ﷻ is the Knowing, Who has the detailed knowledge about His servants and nothing of the deeds of His servants is hidden from Him. He is the Wise Who puts everything in its proper place.

Then Allah says, “And [remember] when the Prophet confided to one of his wives a statement; and when she informed [another] of it and Allah showed it to him, he made known part of it and ignored a part. And when he informed her about it, she said, "Who told you this?" He said, "I was informed by the Knowing, the Acquainted"” (At-Tahrim: 3). It was said that he confined this to Hafsa, the daughter of Omar, about prohibiting Maria from Himself. “And when she informed [another] of it,” for she mentioned this for Aisha, may Allah be pleased with her. “And Allah showed it to him,” this means that Allah revealed to His Messenger that Hafsa conveyed his secret. “He made known part of it and ignored a part. And when he informed her about it,” i.e. when he informed her about conveying this secret. “She said, "Who told you this?" He said, "I was informed by the Knowing, the Acquainted."” The Prophet told her that the one who informed him about what she did is Allah, the Knowing of all the affairs of His servants and the Acquainted and the acquaintance is the most accurate knowledge. Then Allah addresses Hafsa and Aisha, “If you two [wives] repent to

Allah," i.e. from such deeds of you. "For your hearts have deviated," deviated here means that they listened and responded to the command of Allah. Attributing this to the hearts is because the heart is the place of reason, the place of religion, the place of faith and the place of piety. "But if you cooperate against him" (At-Tahrim: 4). Means if you stand with each other in this action. "Then indeed Allah is his protector," Allah ﷻ the Lord of the worlds, with His might and His glory is his protector and using He is for assertion. Allah is the protector of the Prophet ﷺ, his supporter, his lover and his helper. Also, Jibreel is the protector of the Prophet ﷺ. Jibreel is the Trustworthy Spirit of Allah; he is the angel, the strong and the trusted with Allah. "The righteous of the believers," means that everyone who is righteous among the believers is also from the supporters and the lovers of the Prophet ﷺ. "And the angels, moreover, are [his] assistants." Means that after all those, the angels are the supporters and the helpers of the Prophet ﷺ. Thus, Allah, Jibreel, His angels and the believers are all the protectors of the Prophet in return for this. This is a severe threat, severe intimidation and severe blame for the wives of the Prophet ﷺ.

Then Allah ﷻ says, "Perhaps his Lord, if he divorced you [all], would substitute for him wives better than you - submitting [to Allah], believing, devoutly obedient, repentant, worshipping, and traveling - [ones] previously married and virgins" (At-Tahrim: 5). Perhaps in language refers to wishing and perhaps from Allah refers to certainty because this is a certain matter as Allah does not wish a thing and whether it happens or not. Rather, what Allah wants, will surely happen. "If he divorced you [all], would substitute for him wives better than you." That is, Allah would substitute for his wives better than you. "Submitting [to Allah], believing, devoutly obedient, repentant, worshipping, and traveling - [ones] previously married and virgins" (At-Tahrim: 5). Submitting to Allah means that they are submitting outwardly as they are establishing prayer, fasting, giving zakat and performing Hajj. "Devoutly obedient," this refers to

absolute obedience. This means that they absolutely obey the Prophet ﷺ. Repentant, i.e. from the sins; they return to Allah ﷻ. Worshipping the worshipping woman is a great attribute because worship includes all the actions and sayings that Allah loves and is pleased with from the servant with the perfect humiliation and submission to Him. Traveling, it was said that traveling here refers to integrity, which means that they are free from all evil and all defects. "Previously married and virgins," This means that Allah will give him and will make him marry women with these great qualities.

Then Allah says, "O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are [appointed] angels, harsh and severe; they do not disobey Allah in what He commands them but do what they are commanded" (At-Tahrim: 6). "O you who have believed," this is an address from Allah to His faithful servants. Allah describes them using the description of faith. This is the most honorable and best description for him because faith is what achieves happiness and prosperity in this world and in the hereafter. "O you who have believed, protect yourselves and your families from a Fire." This means, protect yourselves and your families from the Fire which is characterized as "whose fuel is people and stones." Allah mentions the soul first because the person has to save himself first before others. This protection can only be achieved through believing in Allah, obeying Him and urging the wife and the children to implement the command of Allah by encouragement and intimidation and through pushing to the path of Allah by all means. "Whose fuel is people and stones." Also, Allah says about this fire, "Every time their skins are roasted through We will replace them with other skins so they may taste the punishment". So, their skins will be roasted due to being burnt. "Whose fuel is people and stones." This is the fuel of the Fire in the hereafter, about which the Prophet said, "This fire of yours," i.e. the fire of the world, "is one part from seventy parts of the fire of the hereafter. They said, "Messenger of Allah, this fire

is certainly enough." That is, it is enough for the punishment in the hereafter. He ﷺ said, "That fire is sixty- nine times greater. Each part is as hot as this (worldly) fire."

Then Allah says, "over which are [appointed] angels, harsh and severe." Means that those who are in charge of this Fire are angels, but they are harsh. Severe means that they are angels of strength. So, they have cruel hearts and physical strength and that is why it is mentioned that they call the people violently, i.e. they call the disbelievers violently to the Fire. "The Day they are thrust toward the fire of Hell with a [violent] thrust" (At-Tur: 13). Or, they will take them by the forelocks and the feet. "And they will be seized by the forelocks and the feet" (Ar-Rahman: 41). Or, they will hit them with maces of iron. Thus, the one who is concerned about himself and who is concerned about his family should strive. This means that Allah says to him, "Strive to save and protect yourself and protect your family from this. So, do not neglect giving orders and setting prohibitions for your family and, therefore, they will leave the religion and their fate will be this.

يقول الله ﷻ:{يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلائِكَةٌ غِلاظٌ شِدَادٌ لا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ}[التحريم:6] {يَا أَيُّهَا الَّذِينَ كَفَرُوا لا تَعْتَذِرُوا الْيَوْمَ إِنَّمَا تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ}[التحريم:7] {يَا أَيُّهَا الَّذِينَ آمَنُوا تُوبُوا إِلَى اللَّهِ تَوْبَةً نَصُوحًا عَسَى رَبُّكُمْ أَنْ يُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الأَنْهَارُ يَوْمَ لا يُخْزِي اللَّهُ النَّبِيَّ وَالَّذِينَ آمَنُوا مَعَهُ نُورُهُمْ يَسْعَى بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ يَقُولُونَ رَبَّنَا أَتْمِمْ لَنَا نُورَنَا وَاغْفِرْ لَنَا إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ}[التحريم:8]

Allah ﷻ says, "O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are [appointed] angels, harsh and severe; they do not disobey Allah in what He commands them but do what they are commanded" (At-Tahrim: 6). "O you who have disbelieved, make no excuses that Day. You will only be recompensed for what you used to do" (At-Tahrim: 7). "O you who have believed, repent to Allah with sincere repentance. Perhaps your Lord will remove from you your misdeeds and admit you into

gardens beneath which rivers flow [on] the Day when Allah will not disgrace the Prophet and those who believed with him. Their light will proceed before them and on their right; they will say, "Our Lord, perfect for us our light and forgive us. Indeed, You are over all things competent"" (At-Tahrim: 8).

These verses are from Surah At-Tahrim and they are a call from Allah and a command for His faithful servants. "O you who have believed," Allah addresses His faithful servants with the name of faith and this is an encouragement and an incitement to them in order to act. "O you who have believed, protect yourselves and your families from a Fire." This means protect yourselves and your families from the Fire, i.e. this described Fire. Protecting oneself and one's family from the Fire is only through believing in Allah, fearing Him, staying away from what He has forbidden and doing what He has commanded; this is the reality of piety.

Then, Allah warns against this Fire in which He punishes and torments the disobedient and the disbelievers on the Day of Resurrection; it is a severe Fire. It is fueled with people and stones and how great is the Fire that eats stones. Then, "Over which are [appointed] angels, harsh and severe." That is, over this Fire are the angels, who are the keepers of the fire and the angel that is over them Malik. It came in the hadith that when the Prophet ﷺ saw the angels on the day he ascended to heaven, as he saw the angels in the first, second and third heaven, they greeted him. However, there was an angel of the angels who did not smile at him and this angel was Malik. Jibreel apologized to the Prophet saying, "If he smiled at anyone, he would smile at you." Allah created this angel like this. Hence, they are angels whom Allah describes them as having harsh hearts. Allah ﷻ created them in this way as a kind of torment for His enemies. "They are harsh and severe; they do not disobey Allah in what He commands them." This means that if Allah commands the punishment of the disbeliever, then His command must be executed; they do not stop and do not slow down. "Seize him and shackle

him" (Al-Haaqqa: 30). "Then into Hellfire drive him" (Al-Haaqqa: 30). "Then into a chain whose length is seventy cubits insert him" (Al-Haaqqa: 32).

"But do what they are commanded." This is the greatest preventive and the greatest advice that may be given to a person. As for the faithful people, Allah commands them with this and forbids them from all that angers Him. He presents this as an example for them using encouragement and intimidation and all the means of educating and teaching. The Prophet ﷺ says, "Surely, Every one of you is a guardian and is responsible for his charges. The Imam (ruler) of the people is a guardian and is responsible for his subjects; a man is the guardian of his family and is responsible for his subjects; a woman is the guardian of her husband's home and is responsible for this. Surely, every one of you is a guardian and responsible for his charges." So, Allah made the man responsible for his wife and his children and this means that he has to take care of them and, therefore, the greatest form of this care is to protect them from the Fire. This can be attained through enjoining upon them what is right, forbidding them from what is wrong, urging them to obey the Lord and keeping them away from what angers Him, and from this is the saying of the Prophet ﷺ, "Command your children to pray when they become seven years old, and beat them for it when they become ten years old; and arrange their beds separately." This is from the guidance of the Prophet ﷺ in raising the children and this is included in the believer's protection of himself and his family from the Fire.

Then Allah says, "O you who have disbelieved, make no excuses that Day. You will only be recompensed for what you used to do" (At-Tahrim: 7). That is, today there is no excuse that will be accepted and no blame will be accepted on this Day. The disbeliever can never escape from what he will face and his sins will never be forgiven at all. Similarly, no excuse will benefit the one who died while having a sin among the believers. The Prophet says, "One of you will be forgiven as long as the death rattle has not yet reached his throat." If the soul

reaches the throat, the matter is over. Allah says, “The repentance accepted by Allah is only for those who do wrong in ignorance [or carelessness] and then repent soon after. It is those to whom Allah will turn in forgiveness, and Allah is ever Knowing and Wise” (An-Nisa: 17). “But repentance is not [accepted] of those who [continue to] do evil deeds up until, when death comes to one of them, he says, "Indeed, I have repented now," or of those who die while they are disbelievers” (An-Nisa: 18). There is no repentance for those.

Then Allah says, “You will only be recompensed for what you used to do.” That is, the recompense that you face now, i.e. the Fire, the torment and the punishment, is only because of your deeds. You are recompensed for your evil deeds in the worldly life. “It is but your deeds that I will recompense you for.” So, everyone will surely take the recompense of his deed. As Allah says, “An appropriate recompense” (An-Naba’: 26). The recompense that they will have in the Fire is appropriate for their sin, knowing that Allah says, “In which they will remain for ages [unending]” (An-Naba’: 23). “They will not taste therein [any] coolness or drink” (An-Naba’: 24). “Except scalding water and [foul] purulence” (An-Naba’: 25).

Then Allah says, “O you who have believed, repent to Allah with sincere repentance.” That is, protect yourself from the Fire and repent to Allah with sincere repentance. In this regard, the accepted repentance is based on three things. The first thing is to give up the sin. Then, the person has to regret doing this sin and finally, he has to resolve not to return to it; this is sincere repentance. That is, you will not leave the sin and you then return to it again. So, whoever intends to return to his sin is not repentant. Also, sincere repentance, i.e. the clear and pure repentance in which there is no defect, refers to the repentance in which the rights of the creatures are returned to them. This is because you have to return the money of the creature that you were unjust to or that you took his money. In addition, you have to give the rights back to whomever you insulted or cursed or

whoever you have wronged. The Prophet ﷺ said, "Whoever has wronged his brother, should ask for his pardon before his death, as in the Hereafter there will be neither a Dinar nor a Dirham. There will be only the good deeds and the bad deeds." The Prophet said that if you have wronged your brother, i.e. if you were unjust to him, then ask for his pardon here in this world. The Prophet said about the Hereafter that "there will be neither a Dinar nor a Dirham. There will be only the good deeds and the bad deeds."

Regarding the good deeds and the bad deeds, the Prophet said that the servant's good deeds may all be lost due to his wrong deeds as he ﷺ said, "Do you know who the bankrupt is?" They said, "O Messenger of Allah, the bankrupt among us is the one who has neither Dirham nor Dirham" The Prophet said, "The bankrupt is the one who comes with prayer, fasting, Zakat and Hajj. But he comes having abused this one, dealing unjustly to that one, beating this one and spilling the blood of that one. So, this one is requited from his rewards and that one is requited from his rewards. If his rewards are exhausted," i.e. if he no longer has any good deeds and the rewards that he obtained from prayer, fasting, Zakat and Hajj have gone as a consequence of such wrong deeds and crimes, the Prophet said, "then some of their sins will be taken and cast upon him, then he will be cast into the Fire." Hence, after he had good deeds, his good deeds are now lost in paying what he owes and the others' sins will be taken and cast upon him.

"O you who have believed, repent to Allah with sincere repentance," i.e. with true repentance. Pure repentance is based on these conditions as Allah says, "And return [in repentance] to your Lord and submit to Him before the punishment comes upon you; then you will not be helped" (Az-Zumar: 54). "And follow the best of what was revealed to you from your Lord before the punishment comes upon you suddenly while you do not perceive" (Az-Zumar: 55). Also, Allah says, "And he who repents and does righteousness does indeed turn to Allah with [accepted] repentance" (Al-Furqan: 71). So, the one who repents, i.e., who turns

away from his sin, does righteous deeds and adheres to this matter, is the one who has repented with sincere and pure repentance.

Then Allah says, "Perhaps your Lord will remove from you your misdeeds." Perhaps is a verb that refers to wishing, but from Allah this means a certainty. This means that the matter here is according to the servant. That is, if you perform this sincere repentance as Allah has commanded you, then perhaps if you are sincere in this, Allah will do this for you. "Perhaps your Lord will remove from you your misdeeds." Removing the misdeeds refers to covering them and wrapping them. That is, Allah will not hold you accountable for them, He will not blame you for them and He will not expose you due to them as is the case with the disbeliever and the treacherous one whom Allah wants to punish and therefore He exposes him due to his sin. It came in the hadith that Allah will mention for the believer his sin on the Day of Resurrection. Then Allah will say to him, "Do you remember such-and-such? Do you remember this? Do you remember that?" It is until this believer knows that he will be ruined, and then Allah will say to him, "I covered it up for you in the life," i.e. I did not expose you for it in life, "and I forgive it for you today." This means that Allah had favor upon this believer as He covered this sin.

"Perhaps your Lord will remove from you your misdeeds and admit you into gardens beneath which rivers flow." That is, the person whose misdeeds are removed from him will be saved and the way will be paved for him to enter Paradise. "And admit you into gardens," they are this vast and wide paradise, whose width is like the width of heaven and the earth. "Beneath which rivers flow," i.e. the different rivers flow beneath its trees and its palaces. "On the Day when Allah will not disgrace the Prophet and those who believed with him." This is good news from Allah to His Prophet and to the believers that on this Day Allah will not disgrace the Prophet and those who believed with him. Allah will not disgrace them by not fulfilling His promise and covenant that He made with them

to admit them to Paradise and to honor them. In fact, from the beginning of this Day, the Prophet ﷺ will be standing on his Cistern and the people of faith will go to him in order to drink from his Cistern. The Prophet ﷺ said, "I shall be there at the Cistern before you." Allah says, "Indeed, We have granted you, [O Muhammad], al-Kawthar" (Al-Kawthar: 1). It is a river in Paradise, from which two scales rise to the Cistern of the Prophet ﷺ. Then, there will be a rank after a rank and Allah will not disgrace the Prophet; rather, He will accept his intercession and will raise his rank. It will be said, "O Muhammad, raise your head and ask, for your will be granted your request; and intercede, for your intercession will be accepted. He will say, "O Lord, my followers." It will be said, "O Muhammad, bring in by the right gate of Paradise those of your people who would have no account to render. They would share with the people some other door besides this door." So, this is a great scene. After that, the first one to knock on the door of the Paradise and enter it will be the Prophet ﷺ and the believers will enter after him. Then, Allah will raise him to the praised station, i.e. the high status and rank in Paradise that is fitting for only one of Allah's servants and this servant is the Prophet ﷺ as the Prophet ﷺ said, "When you hear the mu'adhdhin (Who calls for the prayer) repeat what he says. Then ask Allah to give me the Wasila and the favor, which is a rank in paradise fitting for only one of Allah's servants." Thus, Allah made a position and a status in the Paradise, to which one servant only of Allah's servant will reach. The Prophet said, "I hope that I may be that one." And it will be. "On the Day when Allah will not disgrace the Prophet and those who believed with him." There is no doubt that those are from the Prophet's companions and from those who come after them as Allah says, "And [to] others of them who have not yet joined them. And He is the Exalted in Might, the Wise" (Al-Jumu'ah: 3).

Then Allah says, "Their light will proceed before them and on their right." Meaning the light of the Prophet ﷺ and the light of the people of faith. "Will

proceed," that is, wherever they walk in the darkness, Allah will give every person on the Day of Resurrection a light equal to his faith and his deeds. "Their light will proceed before them and on their right." These are the ones who were on the faith, adhered to it and continued in it. "They will say, "Our Lord, perfect for us our light." They will say, i.e. the people of faith will say, "Our Lord, perfect for us our light." That is, O Lord, perfect for us our light; perfect it for us so that they may enter Paradise and thus their light will remain perfect for them.

And at this time, of course, all the people of hypocrisy will be imprisoned and kept away from the people of faith. Allah says that these hypocrites will say to the people of faith in the gathering when they see that the light of the people of faith shines in this way, "Wait for us that we may acquire some of your light." It will be said to them or the angels will say to them, "Go back behind you and seek light." When those hypocrites who were with the believers go back to seek light and all of them have already gone, a wall will be placed between them. Allah says, "And a wall will be placed between them with a door, its interior containing mercy." "Its interior," i.e. what is next to the Prophet and the believers contains mercy and the outside of it, which is next to the hypocrites, "the outside of it is torment." The hypocrite will see the Fire in front of him. The hypocrites will call to the believers, from behind the wall, "Were we not with you?" That is, were we not with you, i.e. in life, and were we not with you now in the gathering? "They will say, "Yes, but you afflicted yourselves and awaited [misfortune for us] and doubted, and wishful thinking deluded you," i.e. this was your condition in the world. "But you afflicted yourselves and awaited," i.e. you awaited misfortune for Islam. That is, they said to themselves that the disbelievers will defeat Islam after a while and at that time we will be with the disbelievers and will reveal our disbelief. They were hiding disbelief and they were just waiting for the people of faith so that they would be able to disclose their disbelief and join the camp of disbelief. "And awaited [misfortune for us] and doubted, and wishful thinking

deluded you until there came the command of Allah. And the Deceiver deceived you concerning Allah" (Al-Hadid: 14). "So today no ransom will be taken from you or from those who disbelieved. Your refuge is the Fire. It is most worthy of you, and wretched is the destination" (Al-Hadid: 15). Hence, the people of faith who gathered together and who sided with their light and whom Allah kept the hypocrites away from them in such a way and separated between them will invoke Allah to perfect their light for them. "They will say, "Our Lord, perfect for us our light and forgive us. Indeed, You are over all things competent." They described Allah here as being competent over everything and that nothing is impossible for Him and that He is capable of achieving this request and this desire for them, which is to perfect their light for them until they enter Paradise.

Then Allah says, "O Prophet, strive against the disbelievers and the hypocrites and be harsh upon them. And their refuge is Hell, and wretched is the destination" (At-Tahrim: 9). "O Prophet," this is an address from Allah ﷻ to His Prophet ﷺ. The Prophet is the man who was informed by Allah about the great news. In this regard, Allah made the Prophet know His names, His attributes and His unseen. He made the Prophet know His previous unseen, which includes His Messengers, His revealed Books, His creation and the beginning of creation, and His subsequent unseen, which includes what will happen. Moreover, Allah's unseen includes His angels, His decree and His predestination. So, the Prophet is the one who was informed about the great news. "O Prophet, strive against the disbelievers and the hypocrites and be harsh upon them" (At-Tahrim: 9). Allah here combines between the disbelievers and the hypocrites because they are of the same kind as the disbelievers and the hypocrites are equal in disbelief. However, the hypocrite is a liar. He is further than the disbeliever as he declares Islam and conceals disbelief. "They [think to] deceive Allah and those who believe, but they deceive not except themselves and perceive [it] not" (Al-Baqarah: 9).

“O Prophet, strive against the disbelievers and the hypocrites and be harsh upon them” (At-Tahrim: 9). So, the Prophet’s heart must be harsh upon them, his speech must be harsh, his pushing of them must be harsh and also his killing of them must be harsh as Allah says about the disbelievers, “O you who have believed, fight those adjacent to you of the disbelievers and let them find in you harshness” (At- Tawbah: 123). So, Allah says, “And be harsh upon them,” which means be harsh upon them with speech and action. “And their refuge is Hell, and wretched is the destination.” Their refuge, in the end, will be Hell. It will be this great prison, i.e. the deep prison of Allah. In this regard, the Prophet tells that if a stone was thrown from its edge, it will stay for seventy years without reaching its bottom. This is the greatest prison and there is no prison that is greater than this because it is fire. “And wretched is the destination.” That is, wretched is the destination that the people of disbelief and hypocrisy will meet.

يقول الله ﷻ:{يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ}[التحريم:9] {ضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا اِمْرَأَةَ نُوحٍ وَاِمْرَأَةَ لُوطٍ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحَيْنِ فَخَانَتَاهُمَا فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ اللَّهِ شَيْئًا وَقِيلَ ادْخُلا النَّارَ مَعَ الدَّاخِلِينَ}[التحريم:10] {وَضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ آمَنُوا اِمْرَأَةَ فِرْعَوْنَ إِذْ قَالَتْ رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ وَنَجِّنِي مِنْ فِرْعَوْنَ وَعَمَلِهِ وَنَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ}[التحريم:11] {وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهِ مِنْ رُوحِنَا وَصَدَّقَتْ بِكَلِمَاتِ رَبِّهَا وَكُتُبِهِ وَكَانَتْ مِنَ الْقَانِتِينَ}[التحريم:12]

Allah ﷻ says, “O Prophet, strive against the disbelievers and the hypocrites and be harsh upon them. And their refuge is Hell, and wretched is the destination” (At-Tahrim: 9). “Allah presents an example of those who disbelieved: the wife of Noah and the wife of Lot. They were under two of Our righteous servants but betrayed them, so those prophets did not avail them from Allah at all, and it was said, "Enter the Fire with those who enter"” (At-Tahrim: 10). “And Allah presents an example of those who believed: the wife of Pharaoh, when she said, "My Lord, build for me near You a house in Paradise and save me from Pharaoh and his deeds and save me from the wrongdoing people"” (At-Tahrim: 11). “And [the

example of] Mary, the daughter of 'Imran, who guarded her chastity, so We blew into [her garment] through Our angel, and she believed in the words of her Lord and His scriptures and was of the devoutly obedient" (At-Tahrim: 12).

These verses came at the conclusion of Surah At-Tahrim. "O Prophet, strive against the disbelievers and the hypocrites and be harsh upon them" (At-Tahrim: 9). This is a command from Allah to His Messenger. "Strive against the disbelievers and the hypocrites." This striving is through the money, the soul and the word. "And strive against them with the Qur'an a great striving," (Al-Furqan: 52) i.e. with the Quran. So, it is the striving of the word, the money and the soul. "Strive against the disbelievers and the hypocrites." The disbeliever is the one who denies the signs of Allah and rejects them. On the other hand, the hypocrite is a disbeliever inwardly but he pretends to be a Muslim. "And of the people are some who say, "We believe in Allah and the Last Day," but they are not believers" (Al-Baqarah: 8). "They [think to] deceive Allah and those who believe, but they deceive not except themselves and perceive [it] not" (Al-Baqarah: 9). Allah combined between the disbelievers and the hypocrites because they are all enemies of the religion. So, Allah commands His Messenger that their policy should be to strive against them with all kinds of striving, i.e. with money, with the soul and with the word. "And be harsh upon them," this refers to the harshness of speech and the harshness during fighting and the harshness is severity and cruelty to them. This harshness is praised; Allah praised His Prophet and the believers for this, i.e. that they are harsh against the disbelievers. Allah says, "Muhammad is the Messenger of Allah; and those with him are forceful against the disbelievers, merciful among themselves." Then Allah says that they are merciful among themselves and this is what shall happen in the policy of the Messenger and the Prophet with the nation. Similarly, each righteous servant whom Allah has entrusted with a position has to adopt this policy. This is what Allah orders His Messenger ﷺ with as many orders were mentioned with regard

to the people of faith such as Allah's saying, "And do not send away those who call upon their Lord morning and afternoon, seeking His countenance. Not upon you is anything of their account and not upon them is anything of your account. So were you to send them away, you would [then] be of the wrongdoers" (Al-An'am: 52). Then, Allah orders him to be with them saying, "And keep yourself patient [by being] with those who call upon their Lord in the morning and the evening, seeking His countenance. And let not your eyes pass beyond them, desiring adornments of the worldly life, and do not obey one whose heart We have made heedless of Our remembrance and who follows his desire and whose affair is ever [in] neglect" (Al-Kahf: 28). So, Allah orders His Messenger to keep himself patient with them. In addition, Allah blamed him when he was distracted from Abdullah Ibn Umm Maktum, the blind man, for a while. In this regard, the Prophet was talking to a man from among the chiefs of Quraysh, whom the Prophet felt his inclination to religion. Thus, the Prophet hoped for his religion and hoped for his faith, so Allah said to him, "The Prophet frowned and turned away" (Abasa: 1). "Because there came to him the blind man" (Abasa: 2). "But what would make you perceive, [O Muhammad], that perhaps he might be purified" (Abasa: 3(. "Or be reminded and the remembrance would benefit him?" (Abasa: 4). "As for he who thinks himself without need" (Abasa: 5). "To him you give attention" (Abasa: 6). "And not upon you [is any blame] if he will not be purified" (Abasa: 7). "But as for he who came to you striving" (Abasa: 8). "While he fears" (Abasa: 9). "From him you are distracted" (Abasa: 10). "No! Indeed, these verses are a reminder" (Abasa: 11). "So whoever wills may remember it" (Abasa: 12). Moreover, Allah says to His Messenger, "And lower your wing to those who follow you of the believers" (Ash-Shuara: 215). Further, Allah says to him in the Battle Uhud after some archers who did not obey his command caused the defeat of the people of Islam and caused the loss that occurred among the Muslims in this battle, "So by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they

would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely" (Al-Imran: 159). So, Allah praises His Messenger because he treated those and his other companions with softness. So, this is the policy that must be adopted.

As for the disbelievers, Allah orders him to be harsh with them. This refers to the harshness of speech and the harshness in fighting them. "And their refuge is Hell, and wretched is the destination." Also, when Allah mentions Dhul-Qarnayn, He praises his policy in dealing with his people. Allah says about Dhul-Qarnayn, "Indeed We established him upon the earth, and We gave him to everything a way" (Al-Kahf: 84). "So he followed a way" (Al-Kahf: 85). "Until, when he reached the setting of the sun, he found it [as if] setting in a spring of dark mud, and he found near it a people. Allah said, "O Dhul-Qarnayn, either you punish [them] or else adopt among them [a way of] goodness"" (Al-Kahf: 86). "He said, "As for one who wrongs, we will punish him. Then he will be returned to his Lord, and He will punish him with a terrible punishment" (Al-Kahf: 87). "But as for one who believes and does righteousness, he will have a reward of Paradise, and we will speak to him from our command with ease"" (Al-Kahf: 88). Here Dhul-Qarnayn shows the policy that he will use in dealing with the people, including the wrongdoers and the believers among them. This is the policy that he will follow in dealing with the people of faith and Allah praises him and commends him for this. So, this is the duty of everyone whom Allah has put in the position of leadership.

"O Prophet, strive against the disbelievers and the hypocrites." Allah's call to the Prophet is a call to the nation in order to imitate him. What indicates that this is an address to the nation is that Allah commands the believers to be harsh with the disbelievers as in Allah's saying, "O you who have believed, fight those adjacent to you of the disbelievers and let them find in you harshness" (At-

Taubah: 123). Then Allah says, “And their refuge is Hell,” (At-Tahrim: 9) Allah made Hell their refuge, i.e. their resting place and shelter. In fact, there is no rest for the inhabitants of Hell, but it is called a refuge here because it is their home and the place in which they will take refuge and go to in the end. “And wretched is the destination.” Wretched is the destination and the end to which the person may end up as his refuge.

Then Allah says, “Allah presents an example of those who disbelieved: the wife of Noah and the wife of Lot. They were under two of Our righteous servants but betrayed them, so those prophets did not avail them from Allah at all, and it was said, "Enter the Fire with those who enter"” (At-Tahrim: 10). The Example that Allah presents here of the disbelievers is for these two women, who when they disbelieved, their position did not avail them from Allah. That is, each of them was the wife of a prophet, but this was of no use to them. The disbeliever’s position with regard to the righteous people means that this disbeliever may be the son of a prophet, his father, his brother, his uncle or his relative. Hence, if this woman is the wife of a prophet, then her position will not benefit her if she disbelieves in Allah ﷻ. “Allah presents an example of those who disbelieved: the wife of Noah and the wife of Lot.” The woman of Nuh is his wife and the woman of Lot is his wife. Nuh was the first messenger that Allah sent to the people of the earth and that remained among his people for nine hundred and fifty years, calling to Allah. In addition, he is the one whom Allah answered his supplication when he supplicated Allah to destroy all the disbelievers on earth. Nuh said, “My Lord, do not leave upon the earth from among the disbelievers an inhabitant” (Nuh: 26). “Indeed, if You leave them, they will mislead Your servants and not beget except [every] wicked one” (Nuh: 27). So, this is Prophet Nuh and he is one of those of determination among the messengers. Nuh had a wife, but she was of the religion of her people. This wife betrayed Nuh through manifesting faith and concealing disbelief and when Allah commanded His servant Nuh to go on the board of the

ship and to carry the people of faith with him, He forbade him from carrying his wife with him. Allah said to him, “[So it was], until when Our command came and the oven overflowed, We said, "Load upon the ship of each [creature] two mates and your family, except those about whom the word has preceded, and [include] whoever has believed." But none had believed with him, except a few” (Hud: 40). Thus, Allah ordered Nuh to carry those who believed only and to leave his wife because she was not a believer and therefore Allah ordered him to leave her and not to take her. Allah says, “Except for his wife; she was of those who remained [with the evildoers].” That is, she was among those who were left behind and she was destroyed and was drowned with those who were drowned.

And Lot's wife also adopted the religion of her people and she betrayed Lot. It was said that she used to tell her people if any strange guests came to Lot and her people were from the damned immoral disbelievers. That is, they used to assault every wayfarer. They used to assault every walking person or every stranger and Lot, peace be upon him, used to take these strangers in. Thus, it did not benefit her that she was the wife of a prophet as when Allah wanted to save Lot and his family, He commanded Lot to leave his wife and said to him, “So set out with your family during a portion of the night and follow behind them and let not anyone among you look back and continue on to where you are commanded” (Al-Hijr: 65). Also, He said to him, “So set out with your family during a portion of the night and let not any among you look back – except your wife; indeed, she will be struck by that which strikes them.” So, he went out hiding at night with his two daughters as he had no believers among his family except his two daughters. They left his wife and went out and they were ordered not to look back. It was said that this was because they may not see the torment and it was said that it was because the mother of the two daughters was behind them. Hence, if they looked back and saw her pleading for help and screaming, they might have felt sympathy for her. It was said that his wife went out after him and wanted to go

out with him, but he did not respond to her and the torment befell her with those whom the torment befell. It came in the Torah that when she went out after them, the torment befell her and she was transformed in her place. So, she stood in her place as a standing pillar of salt and she did not benefit from being the wife of a prophet and Allah did not protect her from the torment or remove the torment from her. Allah says about Lot, "So We saved him and his family, except for his wife; she was of those who remained [with the evildoers]" (Al-A'raf: 83).

Here Allah says, "Allah presents an example of those who disbelieved: the wife of Noah and the wife of Lot. They were under two of Our righteous servants" (At-Tahrim: 10). This means that the wife is the counterpart of the man and his companion. However, because they were disbelievers, each of them betrayed her husband due to her disbelief. As for Allah's saying here, "But betrayed them," the scholars said that this is the betrayal of religion and not the betrayal in bed. They said that there was no wife of a prophet who was betrayed at all, for the wives of the prophets are forbidden by Allah. This is a kind of prevention from Allah because if the bed of the Prophet is contaminated, this is a slander of the Prophet himself and not just of his wife because she betrayed him with another man. Rather, this matter would affect the prophet himself and that is why it is not possible for the wife of the Prophet to betray him. "But betrayed them, so they did not avail them," i.e. Nuh and Lot did not avail them anything, either in removing the punishment of this world or in removing the punishment of the Hereafter. "And it was said, "Enter the Fire with those who enter."" They will be commanded to enter the Fire with those who will enter. Allah says to the disbelievers that this is an existing example and this is the wife of Nuh and the wife of Lot. Look what their fate was, though they were the wives of two prophets.

Then Allah says, "And Allah presents an example of those who believed: the wife of Pharaoh, when she said, "My Lord, build for me near You a house in

Paradise and save me from Pharaoh and his deeds and save me from the wrongdoing people"" (At-Tahrim: 11). Allah here presents an example of the people of faith through two women. These two women are the most honorable, the highest and the most sublime women of the world. They are Asia, Pharaoh's wife, and Maryam, the daughter of Imran. Firstly, Allah mentions Pharaoh's wife and her name is Asia. Pharaoh was the biggest tyrant who ever existed on earth. He claimed that he was a god and did corruption that no one else did. Allah says, "Indeed, Pharaoh exalted himself in the land and made its people into factions, oppressing a sector among them, slaughtering their [newborn] sons and keeping their females alive. Indeed, he was of the corrupters" (Al-Qasas: 4). Pharaoh continued in his injustice, tyranny, oppression and arrogance till he was drowned. It was said that he remained forty years while seeing the signs of Allah, fighting Allah and saying, "O eminent ones, I have not known you to have a god other than me." However, his wife was a believing woman and her faith appeared from the very beginning. She contributed to many good things and as soon as she saw Musa as a baby she said, "He will be a comfort of the eye for me and for you." Pharaoh said to her, "He will be a comfort of the eye for you alone and not for me." Indeed Musa was a comfort of the eye for her starting from his birth and when Allah sent the message to him, she believed in his message. She was in her place in the palace of Pharaoh, but she turned to Allah ﷻ.

Asia said, "My Lord, build for me near You a house in Paradise." This is her look at these palaces and houses, while this is Pharaoh who used to say, ""O my people, does not the kingdom of Egypt belong to me, and these rivers flowing beneath me; then do you not see?" (Az-Zukhruf: 51). "Or am I [not] better than this one who is insignificant and hardly makes himself clear?" (Az-Zukhruf: 52). "Then why have there not been placed upon him bracelets of gold or come with him the angels in conjunction?" (Az-Zukhruf: 53). Thus, he was in his palaces and his houses, but this believing woman who grew up in these palaces turned

away from all of this and asked Allah to save her and to build for her a house in Paradise. “And save me from Pharaoh and his deeds.” She asked to be saved from him because Pharaoh was an arrogant tyrant and Allah saved her even if she died as a martyr. In fact, this is also from salvation for Pharaoh continued to persecute her and then at the end when he learned of her faith and that she was in this way, it was said that he killed her by crucifixion. It means that pegs were erected for her and then she was pulled from her hands and feet; she was pulled like that until she died in this way. This was out of the hardness of his heart and he did such evil deeds also with the wizards, as he said to them, “So I will surely cut off your hands and your feet on opposite sides, and I will crucify you on the trunks of palm trees, and you will surely know which of us is more severe in[giving] punishment and more enduring” (Taha: 71). However, they preferred what is with Allah and they died as righteous martyrs.

Similarly, the wife of Pharaoh, with whom this criminal committed this heinous act as he crucified her. “And save me from the wrongdoing people.” That is, save me from being on their religion and from being with them. The Prophet ﷺ praised her and said, “The best of its women is Asia, the wife of Pharaoh.” The best of its women means the best women of the worlds; they are Asia the wife of Pharaoh and Maryam, the daughter of Imran.

Allah says about Maryam after mentioning Asia. The mother of Maryam pledged her to Allah at the beginning and thought that it will be a boy. However, when she delivered her as a girl she said, “"My Lord, I have delivered a female." And Allah was most knowing of what she delivered, "And the male is not like the female.” But Allah accepted such a pledge and accepted Maryam. He caused her to grow in a good manner and put her in the care of Zechariah. Maryam grew up as a pure and chaste woman and she was in seclusion in the House of Allah. She took an eastern place in the house to worship Allah. “O Mary, be devoutly obedient to your Lord and prostrate and bow with those who bow” (Al-Imran:

43). Also, she was a supporter of truth as she believed in the words and books of her Lord. Allah praises her and says, “And [the example of] Mary, the daughter of 'Imran, who guarded her chastity.” This means that she prevented it from adultery and immorality. “So We blew into [her garment] through Our angel.” Our spirit refers to the spirit of Allah, i.e. Jibreel. Allah called him His spirit because he descends with the spirit, peace be upon him, and Allah has told about the details of this in Surah Maryam when Allah says, ““Then We sent to her Our Angel, and he represented himself to her as a well-proportioned man.” I.e. Jibreel represented himself to her as a well-proportioned man. “She said, "Indeed, I seek refuge in the Most Merciful from you, [so leave me], if you should be fearing of Allah"” (Maryam: 18). “He said, "I am only the messenger of your Lord to give you [news of] a pure boy"” (Maryam: 19) and it was. It was said that Jibreel blew into the pocket of her garment and this blowing reached her womb and Allah created Isa, peace be upon him, out of this blowing.

“And she believed in the words of her Lord.” This means that one of Maryam’s attributes was that she believed in the words of her Lord. “The Messiah, son of Mary, was not but a messenger; [other] messengers have passed on before him. And his mother was a supporter of truth,” i.e. she was a strong supporter of truth. “And she believed in the words of her Lord and His scriptures,” In this regard, Allah revealed the Torah to Musa, peace be upon him, before that and He revealed the book of Psalms to Dawud and she was a descendant of Dawud, peace be upon them. “And was of the devoutly obedient,” means that she obeyed Allah ﷻ and adhered to His commands. It was said to her, “O Mary, indeed Allah has chosen you and purified you and chosen you above the women of the worlds” (Al-Imran: 42). “O Mary, be devoutly obedient to your Lord and prostrate and bow with those who bow” (Al-Imran: 43). This is Maryam, who is also the best of the women of the worlds with Asia and the Prophet ﷺ said, “The best of its women is Asia, the wife of Pharaoh, Mary, the daughter of Imran and

Khadijah bint Khuwailid." Khadijah was the wife of the Prophet ﷺ and she died in Mecca. These are the most honorable and the highest women in the worlds.

At this, this great Surah, Surah At-Tahrim, ends. I ask Allah to forgive me and you all our sins and all praise is due to Allah.

Al-Mulk

بسم الله الرحمن الرحيم:{تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ}[الملك:1] {الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الْغَفُورُ}[الملك:2] {الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ طِبَاقًا مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفَاوُتٍ فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ فُطُورٍ}[الملك:3] {ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ}[الملك:4] {وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ}[الملك:5] {وَلِلَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ وَبِئْسَ الْمَصِيرُ}[الملك:6] {إِذَا أُلْقُوا فِيهَا سَمِعُوا لَهَا شَهِيقًا وَهِيَ تَفُورُ}[الملك:7] {تَكَادُ تَمَيَّزُ مِنَ الْغَيْظِ كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ}[الملك:8] {قَالُوا بَلَى قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ}[الملك:9]

In the name of Allah the Entirely Merciful, the Especially Merciful, "Blessed is He in whose hand is dominion, and He is over all things competent" (Al-Mulk: 1). "[He] who created death and life to test you [as to] which of you is best in deed - and He is the Exalted in Might, the Forgiving" (Al-Mulk: 2). "[And] who created seven heavens in layers. You do not see in the creation of the Most Merciful any inconsistency. So return [your] vision [to the sky]; do you see any breaks?" (Al-Mulk: 3). "Then return [your] vision twice again. [Your] vision will return to you humbled while it is fatigued" (Al-Mulk: 4). "And We have certainly beautified the nearest heaven with stars and have made [from] them what is thrown at the devils and have prepared for them the punishment of the Blaze" (Al-Mulk: 5). "And for those who disbelieved in their Lord is the punishment of Hell, and wretched is the destination" (Al-Mulk: 6). "When they are thrown into it, they hear from it a [dreadful] inhaling while it boils up" (Al-Mulk: 7). "It almost bursts with rage. Every time a company is thrown into it, its keepers ask

them, "Did there not come to you a warner?" (Al-Mulk: 8). “They will say," Yes, a warner had come to us, but we denied and said, 'Allah has not sent down anything. You are not but in great error'"” (Al-Mulk: 9).

This is Surah Al-Mulk. Allah ﷻ starts this Surah by praising and glorifying Himself, so He says, “Blessed is He in whose hand is dominion, and He is over all things competent” (Al-Mulk: 1). Blessed means that He is Glorified and that His goodness, His benevolence, His favor and His blessings are so many. Also, Allah is exalted above all the attributes of the creatures. He is the Great that does not resemble His creatures and no one is like Him ﷻ. In addition, He has no equivalent, no peer, no son and no wife. “How could He have a son when He does not have a companion and He created all things? And He is, of all things, Knowing” (Al-An’am: 101).

“Blessed is He in whose hand is dominion.” The One in whose hand is the domination is Allah ﷻ. Means that the domination is according to His command and His conduct. So, everything other than Allah belongs to Him because He is its Creator. Allah is the Creator of all creation. In this regard, each disposal of these creatures He is the One who causes all this. It is He who guides every creature to his path. “Blessed is He in whose hand is dominion, and He is over all things competent” (Al-Mulk: 1). He is Allah and He is over all things competent. There is nothing that can cause Him failure. Allah is over all things competent and nothing that can cause Him failure. What Allah wills come to pass and what He does not will not come to pass.

“[He] who created death and life to test you [as to] which of you is best in deed - and He is the Exalted in Might, the Forgiving” (Al-Mulk: 2). Allah created the servants and He created death and life for all these living creatures as their life begins by the order of Allah and they all die by the order of Allah. The fact that death is created indicates that it is an existential matter and not a nihilistic

matter as the philosophers said that it is a nihilistic matter. "[He] who created death and life to test you which of you is best in deed." That is, every person has a beginning of life and then an end by death after a while, then after that there will be the revival and resurrection. Allah made this as a period of testing and trial for the man. That is, He created you to test you with good deeds. There is no doubt that there is no good deed except what Allah has made good. "Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression" (An-Nahl: 90). So, what Allah commanded His servants to do is good and what He forbade them from is evil.

"To test you which of you is best in deed," i.e. He created you to see who will perfect his deeds as Allah ordered. In this regard, the prayer, fasting, zakat, Hajj and honoring one's parents are good deeds; all these are of the branches of faith that we have been commanded to do and they are the best deeds that we are tested with. In fact, all of this must be based first on the correct belief in Allah as this is the best deed ever. This is like Allah's saying, "Has there [not] come upon man a period of time when he was not a thing [even] mentioned?" (Al-Insan: 1). "Indeed, We created man from a sperm-drop mixture that We may try him; and We made him hearing and seeing" (Al-Insan: 2). Allah created us from this filthy thing, i.e. He created us from a sperm-drop mixture. He created the man from these mixtures that We may try him, i.e. that We may test him. "To test you [as to] which of you is best in deed - and He is the Exalted in Might." The Exalted in Might means that He is the Predominant that cannot be overcome by anyone. Forgiving means that He is a generous forgiver. Allah combines here between the might and the forgiving attributes to refer that His might is the attribute of hardness, strength and power against His enemies, against the disbelievers and against the stubborn ones. As for the forgiveness, it is with His allies and Allah always combines between these two attributes such as His saying, "[O Muhammad], inform My servants that it is I who am the Forgiving, the Merciful"

(Al-Hijr: 49). “And that it is My punishment which is the painful punishment” (Al-Hijr: 50). Also, it is like Allah’s saying, “The forgiver of sin, acceptor of repentance, severe in punishment, owner of abundance. There is no deity except Him; to Him is the destination” (Ghafir: 3). And Allah’s saying, “Indeed in that is a sign, but most of them were not to be believers” (Ash-Shuara: 8). “And indeed, your Lord - He is the Exalted in Might, the Merciful” (Ash-Shuara: 9). The mercy and forgiveness are for the people of faith and the might and dominance are over the people of disbelief.

“[And] who created seven heavens in layers. You do not see in the creation of the Most Merciful any inconsistency. So return [your] vision [to the sky]; do you see any breaks?” (Al-Mulk: 3). This is also out of His graces, His blessings and His favor. He created this great creation. He created the seven heavens as He brought them out of nonentity, proportioned them and built them in this way. “You do not see in the creation of the Most Merciful any inconsistency.” That is, you cannot see that some of them are weak and fragile, and some of them are strong and solid. Rather Allah created them all in a very precise way. As for the heaven, Allah says, “And the heaven We constructed with strength, and indeed, We are [its] expander” (Adh-Dhariyat: 47). “Are you a more difficult creation or is the heaven? Allah constructed it” (An-Nazi’at: 27). “He raised its ceiling and proportioned it” (An-Nazi’at: 28). “And He darkened its night and extracted its brightness” (An-Nazi’at: 29). “And after that He spread the earth” (An-Nazi’at: 30). “You do not see in the creation of the Most Merciful any inconsistency. So return [your] vision,” i.e. to heaven once and then return it a second time; again and again. “Do you see any breaks?” I.e. do you see any cracks in the construction of heaven? Is it collapsing and cracked or is it built in such a tight way?

“Then return [your] vision twice again,” i.e. return the vision once after another. “The vision will return to you humbled while it is fatigued” (Al-Mulk: 4). That is, no matter how much you return the vision to the sky, it will return

back to you. Your vision will return to you every time humbled, i.e. humiliated. “While it is fatigued,” i.e. it will be helpless as the fatigue refers to the tiredness, inability and not reaching the goal and the end. In fact, this is the case of the humans with the sky. That is, whenever the humans look at the sky with their mere eyes, they will not find anything except this strength, this durability, this precision and these great constellations of stars, suns, and moons; all this is very precise. After that, if they use the telescopes that bring them close to these distant bodies, whenever they look, they will find another dimension. Then, if they move their telescopes and instruments on flying planes and spaceships, set them above some other bodies and they look into the horizons of the sky, so whenever they look at one side, they will find that this side extends. In addition, the more they look, the more they will find that it extends and extends to the point that no one can say that he has reached a limit and has known the dimensions of this sky or has known the dimensions of this universe. In fact, this is out of the greatness of the Lord, so blessed is Allah who created this great creation, which no one knows except its Creator and the One who built it in such a precise and great way. “The sun and the moon [move] by precise calculation” (Ar-Rahman: 5). “Then He directed Himself to the heaven while it was smoke and said to it and to the earth, "Come [into being], willingly or by compulsion." They said, "We have come willingly"” (Fussilat: 11). Thus, all these planets and these galaxies are subjected, humiliated, instructed by the command of Allah and obedient to the command of their Creator and Master.

Then Allah says, “And We have certainly beautified the nearest heaven with stars.” Allah ﷻ beautified the nearest heaven, i.e. the first one as it is the nearest heaven to us. Allah beautified it for us as we are the ones whom Allah settled on this earth. “With lamps,” i.e. with the stars that resemble the lamps as they illuminate the earth. “And We have made [from] them what is thrown at the devils.” We made these stars have three characteristics: first adornment, then

lightning and then stoning. Allah made in the stars these meteors and these fireballs that come out of them to chase the devils. Allah told that they chase the devils as He says here, "What is thrown at the devils and have prepared for them the punishment of the Blaze" (Al-Mulk: 5). Also, Allah says, "Indeed, We have adorned the nearest heaven with an adornment of stars" (As-Saffat: 6). "And as protection against every rebellious devil" (As-Saffat: 7). "[So] they may not listen to the exalted assembly [of angels] and are pelted from every side" (As-Saaffat: 8). "Repelled; and for them is a constant punishment" (As-Saffat: 9). It came in the hadith that when Allah wants to prescribe a matter in the heavens, He speaks of it with His angels. At this, the angels are stunned when the Lord speaks and then the first one who wakes up is Jibreel. So, the angels ask him after he wakes up saying, "What did your Lord say, O Jibreel?" He says, "He said the truth and He is the Most High and the Wise." After that Jibreel tells them about what Allah has decreed and then the angels of one heaven speak to the angels of another heaven about what Allah has decreed on earth. The Prophet ﷺ said that the devils ride each other to the clouds in order to listen to the angels while speaking. So, Allah sends on these devils such fireballs to burn them. When the Prophet was asked about the soothsayers and it was said that they sometimes tell the truth, he said this word, "that the devil whispers into the ears of his friend."

The devils ride one another in order to steal a hearing and the one of them listens to the word and he may snatch some words by theft as Allah says, "Except one who snatches [some words] by theft, but they are pursued by a burning flame, piercing" (As-Saffat: 10). The meteor may come to the devil before he acknowledges the word and before he gives it to those under him. And sometimes the meteor comes to him after he has already given it, so the meteor burns him but the word may have been thrown by him to those under him. Then, the one who is after him throws it to the one after him and each one adds to it until the one true thing will have with it a hundred of their lies. That is why when the

soothsayer, who has a friend from among these jinn, tells about the matter, it becomes true. However, he brings many other lies, all of which were fabricated by the devils when they transmitted the news and passed it in this way. Allah says, reminding His servants of His bounty, graces, favor and His ability to create, "And We have certainly beautified the nearest heaven with stars and have made [from] them what is thrown at the devils and have prepared for them the punishment of the Blaze" (Al-Mulk: 5). "We have prepared," i.e. Allah has prepared for them in the Hereafter the punishment of the blazing Fire.

"And for those who disbelieved in their Lord is the punishment of Hell, and wretched is the destination" (Al-Mulk: 6). When Allah mentions the punishment of the devils that steal the hearing, he mentions that this is also the punishment of the people of disbelief. That is, Allah prepared for them the punishment of Hell. Hell refers to this great prison of fire. It is as deep as a well and it consists of levels that are under each other. In it there is the lowest depth of the Fire and it has seven gates as Allah says, "It has seven gates; for every gate is of them a portion designated" (Al-Hijr: 44). In addition, it has a cover with which it is covered and when the disbelievers, who are its people, enter it, it will be closed upon them and it will never be opened after that as Allah says, "Indeed, Hellfire will be closed down upon them" (Al-Humaza: 8). "In extended columns" (Al-Humaza: 9). So, Allah here describes this Fire that He has prepared for the disbelievers saying, "The punishment of Hell, and wretched is the destination" (Al-Mulk: 6). "Wretched," is a verb that is meant to defamation. That is, there is no destination that is worse or more wretched than this destination. Further, their screams will not be answered. No matter how much they scream and no matter how much they shout, they will remain in it for an uninterrupted stay as Allah says, "And they will cry out therein, "Our Lord, remove us; we will do righteousness - other than what we were doing!" But did We not grant you life enough for whoever would remember therein to remember, and the warner had

come to you? So taste [the punishment], for there is not for the wrongdoers any helper" (Fatir: 37).

Allah ﷻ says, "When they are thrown into it, they hear from it a [dreadful] inhaling while it boils up" (Al-Mulk: 7). The angels will throw the disbelievers in a humiliating manner as this will be either through thrusting or pushing as Allah says, "The Day they are thrust toward the fire of Hell with a violent thrust" (At-Tur: 13). Or, they will be dragged out and seized by their forelocks and feet in order to be cast into the Fire as Allah says, "They will be seized by the forelocks." So, they will be thrown into it in this way and this will include pain, humiliation and disgrace. "When they are thrown into it, they hear from it a [dreadful] inhaling" (Al-Mulk: 7). So, the Fire is inhaling and its inhalation is that it drags. It is as if when they are thrown into it, it opens its mouth extremely, i.e. it drags them to it. "While it boils up." It boils; the boiling refers to the ebullition and the emission of what is within it. Moreover, he will burn because of the Fire that boils for the fuel of the Fire is as Allah says, "Whose fuel is men and stones." It is a Fire that the Prophet said about it, "This fire of you is only one-seventieth part of the Fire of Hell."

"It almost bursts with rage." Burst means it is very furious. With rage, i.e. it is very angry at the disbelievers. It is as if it wants them, wants to devastate them and wants to burn them. Some people may think that this is attributed to it as a kind of metaphor. The case is that this is not a metaphor; this is the truth for this Fire has a perception. All these inanimate objects have perceptions and have sensations. Similarly, Paradise knows the believer and everything in this universe has its sense, its awareness, its will, its glorification and its praise of Allah. In this regard, the palm trunk missed the Prophet ﷺ. The Messenger said, "I recognize a stone which used to pay me salutations when I was in Mecca." "And there is not a thing except that it exalts [Allah] by His praise, but you do not understand their [way of] exalting." "Do you not see that to Allah prostrates whoever is in the

heavens and whoever is on the earth and the sun, the moon, the stars, the mountains, the trees, the moving creatures and many of the people?" (Al-Hajj: 18). So, Hell has a perception.

"Every time a company is thrown into it, its keepers ask them, "Did there not come to you a warner?" (Al-Mulk: 8). The keepers of the Fire are the ones who are in charge of it and Allah has told that their number is nineteen. Also, it came in the hadith that Ridwan is the sustainer of the Fire and the one who maintains it. He is an angel and he never smiled or laughed at anyone and these are the keepers of the Fire, they are harsh and severe as Allah says, "Over it are nineteen" (Al-Muddaththir: 30). Also, He says, "O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are [appointed] angels, harsh and severe; they do not disobey Allah in what He commands them but do what they are commanded" (At-Tahrim: 6).

يقول الله ﷻ:{وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ}[الملك:5] {وَلِلَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ وَبِئْسَ الْمَصِيرُ}[الملك:6] {إِذَا أُلْقُوا فِيهَا سَمِعُوا لَهَا شَهِيقًا وَهِيَ تَفُورُ}[الملك:7] {تَكَادُ تَمَيَّزُ مِنَ الْغَيْظِ كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ}[الملك:8] {قَالُوا بَلَى قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ}[الملك:9] {وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ}[الملك:10] {فَاعْتَرَفُوا بِذَنْبِهِمْ فَسُحْقًا لِأَصْحَابِ السَّعِيرِ}[الملك:11] {إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ}[الملك:12] {وَأَسِرُّوا قَوْلَكُمْ أَوِ اجْهَرُوا بِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ}[الملك:13] {أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ}[الملك:14]

Allah ﷻ says, "And We have certainly beautified the nearest heaven with stars and have made [from] them what is thrown at the devils and have prepared for them the punishment of the Blaze" (Al-Mulk: 5). "And for those who disbelieved in their Lord is the punishment of Hell, and wretched is the destination" (Al-Mulk: 6). "When they are thrown into it, they hear from it a [dreadful] inhaling while it boils up" (Al-Mulk: 7). "It almost bursts with rage. Every time a company

is thrown into it, its keepers ask them, "Did there not come to you a warner?" (Al-Mulk: 8). “They will say," Yes, a warner had come to us, but we denied and said, 'Allah has not sent down anything. You are not but in great error"” (Al-Mulk: 9). “And they will say, "If only we had been listening or reasoning, we would not be among the companions of the Blaze"” (Al-Mulk: 10). “And they will admit their sin, so [it is] alienation for the companions of the Blaze” (Al-Mulk: 11). “Indeed, those who fear their Lord unseen will have forgiveness and great reward” (Al-Mulk: 12). “And conceal your speech or publicize it; indeed, He is Knowing of that within the breasts” (Al-Mulk: 13). “Does He who created not know, while He is the Subtle, the Acquainted?” (Al-Mulk: 14).

Surah Tabarak, which Allah starts with praising Himself as He is the Lord, the God and the Great whose goodness, blessings, favors and graces are so many. Then Allah says, “And We have certainly beautified the nearest heaven with lamps.” They are these stars, suns and moons; Allah used them to beautify heaven. “And have made [from] them what is thrown at the devils and have prepared for them the punishment of the Blaze,” (Al-Mulk: 5) i.e. We prepared for the devils. “And for those who disbelieved in their Lord,” i.e. with the devils “is the punishment of Hell, and wretched is the destination” (Al-Mulk: 6). Then Allah describes the Fire with very great descriptions. Through such descriptions He makes the Fire abominable and clarifies it in order to make the servants hate it, return to their Lord and realize that they were not created here in vain; rather, they were created to perfect their deeds. “To test you [as to] which of you is best in deed.” In this regard, the deed cannot be good except through walking in the path of Allah as He is the One who orders justice, good conduct and giving to relatives and forbids immorality, bad conduct and oppression. Allah describes this fire saying, “When they are thrown into it, they hear from it a [dreadful] inhaling while it boils up” (Al-Mulk: 7). “It almost bursts with rage,” at them, i.e. at the disbelievers. It has its awareness. So, every inanimate object has its

awareness and the Fire knows that these are disbelievers and it is in this way subjected to the command of Allah.

"Its keepers ask them" as a kind of rebuking and reprimanding them; the keepers of the Fire are its angels. "Did there not come to you a warner?" I.e. did you not have a warner to warn you against this fire; to mention this fire for you and frighten you from it? In this regard, every messenger that Allah sent was a warner; he would warn against this punishment. In the first sermon that the Prophet ﷺ gave in the Quraysh, he said to them, "I am a plain warner to you of a coming severe punishment." He said to them, "Suppose I told you that there is an (enemy) cavalry in the valley intending to attack you, would you believe me?" They said, "Yes, for we have not found you telling lies." He then said, "I am a warner to you in face of a terrific punishment." Then, some of them said what they said. They said, "May your hands perish all this day. Is it for this purpose you have gathered us?" Thus, every messenger sent by Allah warned his people against this, but the Prophet said, "I have not seen the like of the Fire. How can the one who escapes from it sleep?" This is with regard to who believes in it. As for these disbelievers, they did not believe in this and did not listen to it.

"They will say, Yes. A warner had come to us." So, they admit that warner had come to them, i.e. the Messengers of Allah and His prophets. "But we denied. And we said, 'Allah has not sent down anything." They rejected and said Allah has not sent down anything; so, they claimed that what was revealed to the messengers of Allah was not revealed. "You are not but in great error." That is, their saying to their messenger was that they said to them, "You, O messengers, are not but in great error," as the people of Nuh said to him, "Indeed, we see you in foolishness, and indeed, we think you are of the liars" (Al-A'raf: 66). "[Hud] said, "O my people, there is not foolishness in me, but I am a messenger from the Lord of the worlds"" (Al-A'raf: 67). "I convey to you the messages of my Lord, and I am to you a trustworthy adviser" (Al-A'raf: 68). So, all of them attributed

their messengers to delusion, foolishness and to lies. Even though they knew that this was the truth. “And we said, 'Allah has not sent down anything. You are,” i.e. O messengers, “not but in great error.”

“And they will say,” i.e. those people of the Fire will say after being in the Fire, “If only we had been listening or reasoning, we would not be among the companions of the Blaze” (Al-Mulk: 10). They will say while being in grief and regret for what they did in the world, but at a time when grief and regret will not benefit them. The Blaze refers to the glaring and burning fire, i.e. we would not be accompanying this fire and remaining in it if we had hearing or reason in the world.

Allah says, “And they will admit their sin.” Thus, these people will admit their crime, but their admission of their crime will not benefit them. If only they admitted this in this world, i.e. that they were liars, and if they asked Allah’ forgiveness. In addition, they will admit that they said to the messengers, “You, O messengers, are not but in great error.” They will admit all of this. They said all this and they will also admit “If only we had been listening or reasoning, we would not be among the companions of the Blaze” (Al-Mulk: 10). So, they will admit that they did not hear the speech of the messengers and did not reason it. Allah says, “And they will admit their sin.” Then Allah says, “So [it is] alienation for the companions of the Blaze” (Al-Mulk: 11). Alienation for them means away with them, i.e. they are away from the mercy of Allah. Also, they are away from the fact that Allah may hear their screams and their wails and their supplications will never be answered; no matter how much they beg and ask forgiveness, this will not be accepted. “So [it is] alienation for the companions of the Blaze” (Al-Mulk: 11). They are its companions, i.e. the companions of the Fire.

Then Allah says, “Indeed, those who fear their Lord unseen will have forgiveness and great reward” (Al-Mulk: 12). Those are the second section of

Allah's servants. Those are the righteous servants of Allah. Allah says, "Indeed," with assertion, "those who fear their Lord unseen." This means that they fear Allah and glorify Him and know that what He warned His servants of is truth and reality. So, they fear Allah as a kind of glorifying Him. They do not see Him, but they believe in Him. They believe in Him through His sayings about Himself and through His revelation for His messengers and believe that these messengers came from Allah telling about the Lord the truthful and certain news. Also, they believe in him as a result of the evidence of His greatness and power. Every atom in this existence is indicative of Allah and refers to Him. First, it witnesses that Allah is its Lord and that Allah is its Creator because no atom can create itself or invent itself. Thus, those are the ones who believed in their Lord. So, Allah ﷻ is unseen, but He established all these evidences on Him in order to witness to him. "Allah witnesses that there is no deity except Him, and [so do] the angels and those of knowledge - [that He is] maintaining [creation] in justice. There is no deity except Him, the Exalted in Might, the Wise" (Al-Imran: 18). So, His witness to Himself is through His revelation, through telling about the witness of His angels and through telling that all these creations witness to Him. Allah says, "And your god is one God. There is no deity [worthy of worship] except Him, the Entirely Merciful, the Especially Merciful" (Al-Baqarah: 163). "Indeed, in the creation of the heavens and earth, and the alternation of the night and the day, and the [great] ships which sail through the sea with that which benefits people, and what Allah has sent down from the heavens of rain, giving life thereby to the earth after its lifelessness and dispersing therein every [kind of] moving creature, and [His] directing of the winds and the clouds controlled between the heaven and the earth are signs for a people who use reason" (Al-Baqarah: 164). So, these are signs that refer to Allah ﷻ.

Hence, these are the ones who fear their Lord unseen, Allah says, "They will have forgiveness and great reward." As for those who fear their Lord after seeing

His torment, for these, the matter has become an examination as they saw the torment. “Indeed, those who fear their Lord unseen will have forgiveness,” (Al-Mulk: 12) i.e. for their sins. This is good tidings from Allah that Allah will forgive and hide the sins that they have committed. Also, if they committed such sins after embracing Islam, then by their repentance and their return to Allah, He will forgive him. In addition, if they die in monotheism and have sins, He will forgive them and if He wills to punish them less than the punishment of the disbelievers and then get them out of the Fire, this is left for Him.

Allah has told that He will reward His faithful servants for every good deed they did, even if it was an intention and a will only as mentioned in the hadith, “God records the good deeds and the evil deeds. Then He said to His angels, “If anyone intends to do a good deed but does not do it, record it for him as a complete good deed and if he intends to do a good deed and does it, record it for him as ten to seven hundred and many more times as much. If anyone intends to do an evil deed and does not do it, record it for him as a complete good deed.” This is the command of Allah and Allah rewards His faithful servant for every deed he did, even if it was an atom's weight of good. “Indeed, Allah does not do injustice, [even] as much as an atom's weight; while if there is a good deed, He multiplies it and gives from Himself a great reward” (An-Nisa: 40). This is with regard to recording the good deeds. As for the reward of such good deeds, there is no comparison between the deed and the reward. The person may perform all the deeds of religion in an hour of the day and night such as the five daily prayers and what Allah commanded to be performed after that. But that a person exalts Allah and says, exalted is Allah, which is an easy word on the tongue and then Allah gives him in Paradise what he gives him, i.e. a palm tree in Paradise, the Prophet said, “A place in Paradise as small as the whip of your horse is far better than the world and all that it contains.” It is better than the whole world. This is a great matter and Paradise is a great reward.

Allah says, “They will have forgiveness and great reward” from Allah. It is great in all the meanings of the word. That is, in the Paradise of Allah, whenever the person does a deed, he will have a larger share in the Paradise. He will have wider palaces, more spacious places and greater enjoyment. Also, the people of Paradise vary in degrees. The people of Paradise see those who are above them as we see the very high star on the horizon because of the distance between the two degrees. There is a very great precedence between this and that and this precedence is according to the deeds. This means that every person receives the repayment and the reward according to his deeds. Moreover, Paradise is the greatest reward and it is not equivalent or equal to deeds at all. Rather, these deeds that a person does are not equivalent to the blessings that Allah has bestowed upon him in this world as the blessings of this world are greater than the deeds that a servant does in this world. That is, the man’s prayers, fasting, zakat and Hajj are not equivalent to the blessings that Allah has bestowed upon him. This reward is out of the greatness of Allah because the Lord is Great, Self-Sufficient, all-Encompassing and all-Knowing.

Then Allah says, “And conceal your speech or publicize it” (Al-Mulk: 13). The two matters are equal with Allah. “Indeed, He is Knowing of that within the breasts.” That is, if you conceal your speech or publicize it, it is the same with Allah. Your public speech is not easier to be heard by Allah and this secret is hidden from Him. Allah Also says, “It is the same [to Him] concerning you whether one conceals [his] speech or one publicizes it and whether one is hidden by night or conspicuous [among others] by day” (Ar-Ra’d: 10). So, who is hidden during the day and who is apparent are all the same with Allah for all this existence is under the hearing and the sight of Allah and no atom in this universe is hidden from Him. “And conceal your speech or publicize it; indeed, He is,” (Al-Mulk: 13) i.e. the Lord and the God “Knowing of that within the breasts.” It was said that what is within the breasts refers to its secrets and its hidden matters.

“For indeed, it is not eyes that are blinded, but blinded are the hearts which are within the breasts.” In fact, the person may have secrets in his heart that he does not reveal to anyone, that he does not bring forth on his tongue and that he does not tell any of his closest people about. However, Allah knows it; Allah knows this secret that the person kept from everyone and did not disclose it, either through writing or through saying, nor did he tell anyone about it. Allah says, “Say, "Whether you conceal what is in your breasts or reveal it, Allah knows it. And He knows that which is in the heavens and that which is on the earth” (Al-Imran: 29). Also, He says, “To Allah belongs whatever is in the heavens and whatever is in the earth. Whether you show what is within yourselves or conceal it, Allah will bring you to account for it” (Al-Baqarah: 284). If you show it means if you disclose it. “Or conceal it, Allah will bring you to account for it. Then He will forgive whom He wills and punish whom He wills, and Allah is over all things competent” (Al-Baqarah: 284).

Then Allah uses a question for confirmation, so He says, “Does He who created not know, while He is the Subtle, the Acquainted?” (Al-Mulk: 14). Does He is a question to confirm the matter. That is, what is the wonder that Allah knows what is within the breasts and knows who conceals the speech and who publicizes it? Allah says, “Does He who created not know?” (Al-Mulk: 14). He is the Creator of this man. He created his heart, so the Creator of the heart undoubtedly knows the work of this heart. Allah knows all this because He is the One Who created this man. He says, “And We have already created man and know what his soul whispers to him, and We are closer to him than [his] jugular vein” (Qaf: 16). Thus, He is the One who created man and He knows what the soul of this man whispers about. “Does He who created not know, while He is the Subtle, the Acquainted?” (Al-Mulk: 14). It is of His subtleness that He is all-Knowing of His servants. He is the Acquainted of all His servants as He knows each secret in the universe.

يقول الله ﷻ: {وَأَسِرُّوا قَوْلَكُمْ أَوِ اجْهَرُوا بِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ}[الملك:13] {أَلا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ}[الملك:14] {هُوَ الَّذِي جَعَلَ لَكُمُ الأَرْضَ ذَلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِنْ رِزْقِهِ وَإِلَيْهِ النُّشُورُ}[الملك:15] {أَأَمِنتُمْ مَنْ فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمُ الأَرْضَ فَإِذَا هِيَ تَمُورُ}[الملك:16] {أَمْ أَمِنتُمْ مَنْ فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ}[الملك:17] {وَلَقَدْ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَكَيْفَ كَانَ نَكِيرِ}[الملك:18] {أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَافَّاتٍ وَيَقْبِضْنَ مَا يُمْسِكُهُنَّ إِلَّا الرَّحْمَنُ إِنَّهُ بِكُلِّ شَيْءٍ بَصِيرٌ}[الملك:19] {أَمَّنْ هَذَا الَّذِي هُوَ جُندٌ لَكُمْ يَنصُرُكُمْ مِنْ دُونِ الرَّحْمَنِ إِنِ الْكَافِرُونَ إِلَّا فِي غُرُورٍ}[الملك:20] {أَمَّنْ هَذَا الَّذِي يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُ بَلْ لَجُّوا فِي عُتُوٍّ وَنُفُورٍ}[الملك:21] {أَفَمَنْ يَمْشِي مُكِبًّا عَلَى وَجْهِهِ أَهْدَى أَمَّنْ يَمْشِي سَوِيًّا عَلَى صِرَاطٍ مُسْتَقِيمٍ}[الملك:22]

Allah ﷻ says, “And conceal your speech or publicize it; indeed, He is Knowing of that within the breasts” (Al-Mulk: 13). “Does He who created not know, while He is the Subtle, the Acquainted?” (Al-Mulk: 14). “It is He who made the earth tame for you - so walk among its slopes and eat of His provision - and to Him is the resurrection” (Al-Mulk: 15). “Do you feel secure that He who [holds authority] in the heaven would not cause the earth to swallow you and suddenly it would sway?” (Al-Mulk: 16). “Or do you feel secure that He who [holds authority] in the heaven would not send against you a storm of stones? Then you would know how [severe] was My warning” (Al-Mulk: 17). “And already had those before them denied, and how [terrible] was My reproach” (Al-Mulk: 18). “Do they not see the birds above them with wings outspread and [sometimes] folded in? None holds them [aloft] except the Most Merciful. Indeed He is, of all things, Seeing” (Al-Mulk: 19). “Or who is it that could be an army for you to aid you other than the Most Merciful? The disbelievers are not but in delusion” (Al-Mulk: 20). “Or who is it that could provide for you if He withheld His provision? But they have persisted in insolence and aversion” (Al-Mulk: 21). “Then is one who walks fallen on his face better guided or one who walks erect on a straight path?” (Al-Mulk: 22).

Allah’s saying, “And conceal your speech or publicize it; indeed, He is Knowing of that within the breasts” (Al-Mulk: 13) is a statement from Him that

He knows the secrets of His and that their public speech and their secrets are the same for Him. What is within the breast refers to its hidden secrets that it did not reveal, or what is within the breast may refer to the reflections of the heart; Allah knows that as He says, "And We have already created man and know what his soul whispers to him, and We are closer to him than [his] jugular vein" (Qaf: 16).

"Does He who created not know?" (Al-Mulk: 14). This is a question that is meant for confirmation. That is, how can anything from His creation be hidden from Him? "While He is the Subtle, the Acquainted." In this regard, the maker of any craft knows its secrets, so how about the Lord and the God whom there is no god but Him? Allah created the man and He knows every atom in him. "And We have already created man and know what his soul whispers to him, and We are closer to him than [his] jugular vein" (Qaf: 16). "Does He who created not know, while He is the Subtle?" (Al-Mulk: 14). This is because Allah is with everyone. He is the Acquainted, i.e. the All-Knowing of everyone's deeds as He says, "Have you not considered that Allah knows what is in the heavens and what is on the earth? There is in no private conversation three but that He is the fourth of them, nor are there five but that He is the sixth of them - and no less than that and no more except that He is with them [in knowledge] wherever they are" (Al-Mujadilah: 7). This means that Allah is with them in every place they may be in; He is with them wherever they are. So, he begins the verse with knowledge and concludes it with knowledge.

Allah says, "It is He who made the earth tame for you - so walk among its slopes and eat of His provision - and to Him is the resurrection" (Al-Mulk: 15). This is out of Allah's bounty, graces and blessings. It is He, i.e. Allah who made the earth, which you live on, tame, i.e. humiliated. This means that it is subjected, humiliated and obedient to your work. Thus, look at taming the earth first by spreading it out for the servants in order to be easy for them to walk in. Also, look at taming it for them to build on it and cultivate this land in order to bring out

their plants. In addition, taming it means that it contains them sometimes. "Have We not made the earth a container" (Al-Mursalat: 25). "Of the living and the dead?" (Al-Mursalat: 26). Each place in it is tamed and subjected for the man. Allah says, "So walk among its slopes." It was said that its slopes mean its areas. It was also said that its slopes refer to its heights for Allah made it easy even to walk across the slopes of the earth, i.e. its heights. Moreover, many of its mountains are inhabited. Further, in these mountains there are farms and the man plants, grazes his sheep and grazes his livestock there. Also, the trees and forests come out on these mountains.

"So walk among its slopes and eat of His provision." Eat of Allah's provision on this earth such as these plants with their various types and shapes of fruits and of the grain of harvest. Also, this includes what lives on this kingdom Plantae of the animals and cattle that Allah created. Allah subjected this earth for you to plant it and sometimes Allah brings forth the plants without the man's efforts "And the good land - its vegetation emerges by permission of its Lord." That is, the rain descends and brings forth the plants, starting from the great forests to the little grasses and the trees in which we graze without any effort from the man. "But that which is bad - nothing emerges except sparsely, with difficulty. Thus do We diversify the signs for a people who are grateful" (Al-A'raf: 58). This is of Allah's disposal. Allah tells us that He is the Creator of this earth and that He tamed it for us.

"And eat of His provision - and to Him is the resurrection," to Him, not to anyone else, the resurrection. This means that your new creation when you are resurrected and revived again is to Allah, when you come out of your graves. Then, you will be led to account with the Lord and there is none among you but that his Lord will speak to him; this is His judgment.

Then, after Allah mentioned this, He indicated His ability to inflict His torment on the stubborn opponents at any time. Allah says to the disbelievers, "Do you feel secure that He who [holds authority] in the heaven would not cause the earth to swallow you and suddenly it would sway?" (Al-Mulk: 16). I.e. Do you feel secure, O disbelievers, who disbelieved in your Lord and the Messenger came to you with guidance and light from Allah, but you rejected him, denied him and refused him? Allah is capable of causing the earth to swallow them because He is the Lord who created you and created this creation. So, do you feel secure, O liars, stubborn ones and the disbelievers that Allah would not do this with you? "Do you feel secure that He who [holds authority] in the heaven would not cause the earth to swallow you and suddenly it would sway?" (Al-Mulk: 16). Heaven refers to everything above us and Allah has told Himself that He is above His Throne and that His Throne is above the seven heavens. It is mentioned in the hadith of the female slave in Sahih Muslim that Muawiyah Ibn Abi Hakam Al-Sulami, may Allah be pleased with him, came to the Prophet ﷺ and said to him, "O Messenger of Allah, I have a slave girl who is herding sheep of mine." He said, "I came and the wolf had eaten a sheep from the flock, so I struck her on the face". Muawiyah said to the Prophet, "Being from the children of Adam, I struck her on the face." The Prophet ﷺ said before that, "Whoever slaps his slave has to set him free." The Prophet said to him, "Bring her to me," i.e. bring this female slave that you struck her on the face. Then he said to her, "O female slave, where is Allah." She said, "In the heaven. Then he said to her, "Who am I? She said to him, "You are the Messenger of who is in the heaven." So, the Prophet ﷺ said, "Set her free for she is a believer." The lesson learned is that the Prophet ﷺ ruled for her here that she is a believer.

"Or do you feel secure that He who [holds authority] in the heaven would not send against you a storm of stones? Then you would know how [severe] was My warning" (Al-Mulk: 17). Meaning don't you fear that Allah would send on

you, O people, a storm of stones. Allah threatens them with a punishment either from under their feet or with a punishment that would come to them from above their heads. The punishment in which the earth swallows them and sways from under their feet is a punishment from under their feet. Or, there may come punishment from above them. That is, Allah would send upon you punishment from above your heads such as a storm of stones that would beat you. This is like Allah's saying, "Say, "He is the [one] Able to send upon you affliction from above you or from beneath your feet or to confuse you [so you become] sects and make you taste the violence of one another"" (Al-An'am: 65). Then Allah says, "Then you would know how [severe] was My warning." So, you will know, i.e. you who are threatened here from the disbelievers, how was my warning? You will know that this warning was a true warning and that this is the speech of Allah that does not change and that if Allah threatens, His threat must become true.

Then Allah says, "And already had those before them denied, and how [terrible] was My reproach" (Al-Mulk: 18). Allah presents an example for fulfilling His threat in the previous nations. He says, "And already had those before them denied" (Al-Mulk: 18). I.e. those who were before Quraysh and the Arabs denied their messengers like the people of Nuh, Aad, Thamud, the villages of Lot and the people of Pharaoh; they denied their messengers. Allah says, "And how [terrible] was My reproach." Allah denounced their disbelief, punished them and He sent down His severe punishment on them in this world. He drowned the people of Nuh and none of them remained except the companions of the ark. He destroyed Aad and none of them was left. He destroyed Thamud. Also, He destroyed all those who disputed the warning as Allah says, "And he had already warned them of Our assault, but they disputed the warning" (Al-Qamar: 36). They disputed the warning and treated it as if they were lies. These are the nations of Aad who were taken by a wind, about which Allah says, "They were destroyed by a screaming, violent wind" (Al-Haaqqa: 6). "Which Allah imposed upon them

for seven nights and eight days in succession, so you would see the people therein fallen as if they were hollow trunks of palm trees" (Al-Haaqqa: 7). And this is Thamud who was insolent in their living and who transgressed and was arrogant. "So they hamstrung the she-camel and were insolent toward the command of their Lord and said, "O Salih, bring us what you promise us, if you should be of the messengers"" (Al-A'raf: 77). Allah says, "So the earthquake seized them." That is, the cry of one angel took them away and did not leave any of them. Also, Allah says, "And they became like the dry twig fragments of an [animal] pen." They were like the twig fragments that became dry and remained for a long time, so it was worn out and scattered. These are the villages of Lot that disputed the warning, Allah says about them, "And he had already warned them of Our assault," that Allah has an assault and has a punishment. "But they disputed the warning." Allah says, "And they had demanded from him his guests, but We obliterated their eyes, [saying], "Taste My punishment and warning"" (Al-Qamar: 37). Then, Allah took them and overturned their villages on their heads, sent on them a storm of stones and sent on them a wicked rain whose traces remain to this day. Likewise, the people of Pharaoh transgressed and whenever a sign came to them from Allah, they rejected it and they were stubborn. He says, "And We threw them into the sea." Allah threw them all; He took them from the king to his soldiers and threw them into the sea. He says, "And We took the Children of Israel across the sea, and Pharaoh and his soldiers pursued them in tyranny and enmity." Allah threw him there. So, Allah reminds those liars from the nation of Muhammad ﷺ of their ancestors in disbelief who have passed away.

Then Allah says, showing His signs in the creation and His ability, "Do they not see the birds above them with wings outspread and [sometimes] folded in? None holds them [aloft] except the Most Merciful. Indeed He is, of all things, Seeing" (Al-Mulk: 19). "Do they not see," i.e. that all the feathered birds that fly in the air of the sky above them, i.e. above their heads are subjected to the sky.

This refers to the bird when it spreads its wings and goes swimming in space and at this it does not stop its wings, but it spreads them out. Allah says, "None holds them [aloft] except the Most Merciful." That is, no one can hold them aloft in this flying except Allah. It is amazing that you find a small bird whose weight does not exceed two hundred grams and it flies through the sky. It travels a full ten thousand kilometers in one breath and in one journey. In addition, there are larger birds than this that fly and travel for ten thousand kilometers or twenty thousand kilometers in one trip. What is this ability that pushes the bird without a jet engine inside it? That is, without a jet engine in which the air burns and then comes outside in order to push the bird forward. No, but the bird in this way spreads its wings without any movement and launches like that. Allah says, "None holds them [aloft] except the Most Merciful." That is, holds them in the air of the sky in order not to fall except the Most Merciful, whose mercy encompasses everything. This is out of Allah's mercy on this weak creature that Allah created and put in it these secrets. Also, Allah has put in it this strength with which it sets out and travels long distances in order to seek its substance and the sustenance of its young birds. In addition, Allah made within it mercy as it takes from his sustenance and feeds his young birds. So, the Most Merciful is the Lord and Allah's name the Most Merciful here is appropriate with the speech. "Our Lord, You have encompassed all things in mercy and knowledge." The Prophet said, "Allah created one hundred parts of mercy and He sent down one mercy on the servants through which people are kind to one another." That is, all the kindness that is among the creatures is out of one mercy of Allah. He said, "Due to this mercy, the mare lifts up its hoofs away from its baby animal." So, this is the bird that walks and sets out by the mercy of Allah. "Indeed He is, of all things, Seeing" (Al-Mulk: 19). He is the Lord, the Most Merciful. He is, of all things, Seeing, i.e. He sees everything.

Then Allah says, “Or who is it that could be an army for you to aid you other than the Most Merciful? The disbelievers are not but in delusion” (Al-Mulk: 20). This is a question intended to mock those disbelievers whose hearts and beliefs are attached to what does not benefit them. That is, show me who could be an army for you, O disbelievers, i.e. whose soldiers are prepared for you including the police and the guards. “To aid you other than the Most Merciful?” That is, other than the Most Merciful, whom you disbelieve in, curse and insult and you worship other deities other than Him. So, the Lord threatens you in this way; have you prepared soldiers for you in order to protect you against this Lord and against His wrath? Allah says, “The disbelievers are not but in delusion.” This is the true description of them; they are not but are meant for restriction. Means that it is as if delusion is their condition. The delusion refers to clinging to what is not beneficial, having hope in that which does not benefit and thinking that this thing is in this way and it is not in this way. In this regard, the Devil is the deceiver because he deceives his allies. He deceives them by showing them things other than their realities and that they are on the truth while they are on falsehood. He beautifies evil and falsehood for them. So, the disbeliever lives in his delusion, while being deceived by his power and being deceived by his gods. He thinks that this life is the only life and that there will be no revival and there will be no resurrection; he has fallen into this delusion.

يقول الله ﷻ: {أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَافَّاتٍ وَيَقْبِضْنَ مَا يُمْسِكُهُنَّ إِلَّا الرَّحْمَنُ إِنَّهُ بِكُلِّ شَيْءٍ بَصِيرٌ}[الملك:19] {أَمَّنْ هَذَا الَّذِي هُوَ جُندٌ لَكُمْ يَنصُرُكُم مِنْ دُونِ الرَّحْمَنِ إِنِ الْكَافِرُونَ إِلَّا فِي غُرُورٍ}[الملك:20] {أَمَّنْ هَذَا الَّذِي يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُ بَلْ لَجُّوا فِي عُتُوٍّ وَنُفُورٍ}[الملك:21] {أَفَمَنْ يَمْشِي مُكِبًّا عَلَى وَجْهِهِ أَهْدَى أَمَّنْ يَمْشِي سَوِيًّا عَلَى صِرَاطٍ مُسْتَقِيمٍ}[الملك:22] {قُلْ هُوَ الَّذِي أَنشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالأَبْصَارَ وَالأَفْئِدَةَ قَلِيلًا مَا تَشْكُرُونَ}[الملك:23] {قُلْ هُوَ الَّذِي ذَرَأَكُمْ فِي الأَرْضِ وَإِلَيْهِ تُحْشَرُونَ}[الملك:24] {وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنتُمْ صَادِقِينَ}[الملك:25] {قُلْ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُبِينٌ}[الملك:26] {فَلَمَّا رَأَوْهُ زُلْفَةً سِيئَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَقِيلَ هَذَا الَّذِي كُنتُمْ بِهِ تَدَّعُونَ}[الملك:27] {قُلْ أَرَأَيْتُمْ إِنْ أَهْلَكَنِيَ اللَّهُ وَمَنْ مَعِيَ أَوْ رَحِمَنَا فَمَنْ يُجِيرُ الْكَافِرِينَ مِنْ عَذَابٍ

أَلِيمٍ}[الملك:28] {قُلْ هُوَ الرَّحْمَنُ آمَنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا فَسَتَعْلَمُونَ مَنْ هُوَ فِي ضَلَالٍ مُبِينٍ}[الملك:29] {قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَعِينٍ}[الملك:30]

Allah says, "Have they not seen the birds above them, spreading and folding their wings? None holds them up except the Most Compassionate. Indeed, He is All-Seeing of everything." (Al-Mulk: 19). "Also, which ˹powerless˺ force will come to your help instead of the Most Compassionate? Indeed, the disbelievers are only ˹lost˺ in delusion." (Al-Mulk: 20). "Or who is it that will provide for you if He withholds His provision? In fact, they persist in arrogance and aversion ˹to the truth˺." (Al-Mulk: 21). "Who is ˹rightly˺ guided: the one who crawls facedown or the one who walks upright on the Straight Path?" (Al-Mulk: 22). "Say, ˹O Prophet,˺ "He is the One Who brought you into being and gave you hearing, sight, and intellect. ˹Yet˺ you hardly give any thanks."" (Al-Mulk: 23). "˹Also˺ say, "He is the One Who has dispersed you ˹all˺ over the earth, and to Him you will ˹all˺ be gathered."" (Al-Mulk: 24). "˹Still˺ they ask ˹the believers˺, "When will this threat come to pass, if what you say is true?"" (Al-Mulk: 25). "Say, ˹O Prophet,˺ "That knowledge is with Allah alone, and I am only sent with a clear warning."" (Al-Mulk: 26). "Then when they see the torment drawing near, the faces of the disbelievers will become gloomy, and it will be said ˹to them˺, "This is what you claimed would never come."" (Al-Mulk: 27). "Say, ˹O Prophet,˺ "Consider this: whether Allah causes me and those with me to die or shows us mercy, who will save the disbelievers from a painful punishment?"" (Al-Mulk: 28). "Say, "He is the Most Compassionate—in Him ˹alone˺ we believe, and in Him ˹alone˺ we trust. You will soon know who is clearly astray."" (Al-Mulk: 29). "Say, "Consider this: if your water were to sink ˹into the earth˺, then who ˹else˺ could bring you flowing water?"" (Al-Mulk: 30).

Those verses are the last ones from Surah Tabarak and the whole context is in discussing and establishing arguments with these infidels who deny their Lord and reject the Prophet's Mohammed message. "Have they not seen the birds

above them, spreading and folding their wings? None holds them up except the Most Compassionate. Indeed, He is All-Seeing of everything." (Al-Mulk: 19). This is one of His visible signs, birds are weak creatures and Allah holds them in the sky where they fly like this. Some of them fly far away in the horizon. It is a small bird, yet, it could cross over ten thousand kilometers at once. Allah is the One who created these creatures and made them a sign among His signs. "Our Lord is the One Who has given everything its ˹distinctive˺ form, then guided ˹it˺."" (Taha: 50).

"Also, which ˹powerless˺ force will come to your help instead of the Most Compassionate? (Al-Mulk: 20). They challenge Allah with their false gods and they think these gods will help them. "Still they have taken other gods besides Allah, hoping to be helped ˹by them˺." (Ya-Sin: 74). "They cannot help the pagans, even though they serve the idols as dedicated guards." (Ya-Sin: 75). Those pagans are only soldiers for their idols and their job is to serve them. Yet, this idol will benefit him nothing and cannot help him. "Indeed, the disbelievers are only ˹lost˺ in delusion." Delusion is having hope in something unreal, thus, disbelievers live in delusion, deceived by himself, deceived by his power, deceived by his god and all of this is false and delusion. Satan is the one who deceived him and made his false deeds beautified to him and the fact that those deeds are false.

Then Allah says, "Or who is it that will provide for you if He withholds His provision? In fact, they persist in arrogance and aversion ˹to the truth˺." The One who really provides for you is Allah. And having hope in other gods for providing them is false. Then Allah ﷻ says, "If He withholds His provision?" If The Ever-Sustaining holds the sustenance that He provides you, who would provide you? In this regard, sustenance is what humans benefit with such as food, drink, vesture, clothes and other things. Every sustenance is from Allah and the truth is that Allah gives this sustenance at its fullest. "How We pour down rain in

abundance" (Abasa: 25). "And meticulously split the earth open ˹for sprouts˺," (Abasa: 26). "Causing grain to grow in it," (Abasa: 27). "As well as grapes and greens," (Abasa: 28). "And olives and palm trees," (Abasa: 29). "And dense orchards," (Abasa: 30). All of this is Allah's creation. "And fruit and fodder" (Abasa: 31). "All as ˹a means of˺ sustenance for you and your animals." (Abasa: 32). Our sustenance is in the sky and rain is the basis of our sustenance. All living things depend on rain. The plant kingdom, which contains more than two million species of plants, benefits man and animals. Allah says, "And there is certainly a lesson for you in cattle: We give you to drink of what is in their bellies, from between digested food and blood: pure milk, pleasant to drink." (An-Nahl: 66). "And from the fruits of palm trees and grapevines you derive intoxicants as well as wholesome provision. Surely in this is a sign for those who understand." (An-Nahl: 67). "And your Lord inspired the bees: "Make ˹your˺ homes in the mountains, the trees, and in what people construct," (An-Nahl: 68). "And feed from ˹the flower of˺ any fruit ˹you please˺ and follow the ways your Lord has made easy for you." From their bellies comes forth liquid of varying colours, in which there is healing for people. Surely in this is a sign for those who reflect." (An-Nahl: 69). Allah mentions pure milk as it is a great drink for humans. He mentions palm and grapes which are regarded as the greatest fruits. He mentions honey and bees and that Allah is the One who inspired bees and created all of this. So all of this is provided to humans and creation by Allah, thus if Allah "If He withholds His provision?" meaning if Allah withholds His provision, preventing it from reaching us, do you have another god to provide this for you? Then Allah says, "In fact, they persist in arrogance and aversion ˹to the truth˺." Means, the truth of infidels, they persist in arrogance and stubbornness walking in the wrong path. In arrogance, cruelty, severity, reluctance to accept the truth, and aversion, they hated and distanced themselves from accepting this religion. Their Lord and their God, Creator, Sustainer, and Guardian of their

affairs, Who calls them to believe in Him and to have faith in what is good of this world and the Hereafter. Yet, they rejected all of this and persisted in arrogance.

Then Allah ﷻ says, "Who is ˹rightly˺ guided: the one who crawls facedown or the one who walks upright on the Straight Path?" This is an example given by Allah for both believers and infidels. The believer is the stable one, upright, knows his way and knows that he walks one the path of Lord and that this way which Allah established is the Straight Path and the end of this Path is known, it leads to Allah's Heaven and pleasure. While for the disbeliever, he is blind with his head lowered, walking while facedown, does not know what is around him, does not know the path, walking like a madman right and left.

Then Allah says, "Say, ˹O Prophet,˺ "He is the One Who brought you into being and gave you hearing, sight, and intellect. ˹Yet˺ you hardly give any thanks." Allah addresses His Messenger and orders him to inform these infidels that Allah whom you deny that He can resurrect you and judge you for your deeds is the one who brought you and established you. In this regard, Allah is the One who created all creatures, and on top of that the humans, He has also blessed humans with the senses and honored them. Allah says, "And gave you hearing, sight, and intellect." means He created and gave you hearing, sight and intellect which are the greatest senses for humans. Hearing, which is the way for knowledge. All of the knowledge and sciences that a human learns comes from hearing, starting from learning how to talk, because the first way to learn talking is from hearing. Then comes sight which is the way for humans to discover and see things. And the hearing was mentioned before the sight because hearing is more useful to humans and greater than sight for him also. Then comes the intellects, the hearts which are the vessel of knowledge and the vessel of the mind. "Indeed, it is not the eyes that are blind, but it is the hearts in the chests that grow blind." (Al-Hajj: 46). These are the basic human components, then there are the human limbs; his legs, his hands, etc. So, this structure, human structure, Allah is

the One who created it. Then Allah says, "⌜Yet⌝ you hardly give any thanks." Only a few among you give thanks to Allah, as Allah says, "⌜Only⌝ a few of My servants are ⌜truly⌝ grateful." (Saba: 13). Only a few servants are grateful to Allah for giving them these blessings. This may also mean that whatever man does to thank Allah it is still little compared to what he is blessed with. In fact, the worship and work of man do not equal one of these blessings. And Allah only asked His servants to acknowledge and thank Him by the tongue, confession of the heart, and action with the limbs, yet few of the servants give thanks to Allah. Few are able to be thankful for the blessings of Allah; it means like Ibrahim, Muhammad, and his messengers, as Allah says about Ibrahim, "Indeed, Abraham was a model of excellence: devoted to Allah, ⌜perfectly⌝ upright—not a polytheist" (An-Nahl: 120). "⌜utterly⌝ grateful for Allah's favours." (An-Nahl: 121). Allah also says about Nuh, "He was indeed a grateful servant." (Al-Isra: 3)

"⌜Also⌝ say, "He is the One Who has dispersed you ⌜all⌝ over the earth, and to Him you will ⌜all⌝ be gathered." On this sprawling and flat earth, Allah is the One Who distributed His servants and spread them. "And to Him you will ⌜all⌝ be gathered." because Allah promised He will gather all of the creation, beginning with the first human He created; Adam, till the last human being. Everyone must be gathered, even if this promise takes long, it must come. This is for the sake of restriction.

"⌜Still⌝ they ask ⌜the believers⌝, "When will this threat come to pass, if what you say is true?" The infidels say this as a form of mockery, irony, and exclusion, and that it will not be. Meaning when this threat that you tell is going to happen? When will all people be gathered at one place on Judgment Day? Give us the date of this day if you are truthful that this is going to happen. The truth is that this threat (promise) will surely happen, but the truth of it does not depend on knowing its time of happening. Allah has made the knowledge of the Hour to Him alone.

“He alone will reveal it when the time comes.” (Al-A’raf: 187). But it will inevitably come, and Allah has informed of it.

Allah says, “Say, ˹O Prophet,˺ “That knowledge is with Allah alone, and I am only sent with a clear warning.” The time of the coming Hour is with Allah and no one knows it. Allah did not tell anyone of His creation about the time of the Hour. He ﷻ says, “The Hour is sure to come. My Will is to keep it hidden, so that every soul may be rewarded according to their efforts.” (Taha: 15). Allah also says, “They ask you ˹O Prophet˺ regarding the Hour, “When will it be?” Say, “That knowledge is only with my Lord. He alone will reveal it when the time comes.” (Al-A’raf: 187). No one will expose the Hour to its time except Allah. Even the angel who initiates the Hour when he blows the horn does not know when the Hour comes, and he does not know when Allah will command him to blow the horn. Allah says, “The Trumpet will be blown and all those in the heavens and all those on the earth will fall dead, except those Allah wills ˹to spare˺. Then it will be blown again and they will rise up at once, looking on ˹in anticipation˺.” (Az-Zumar: 68). The one who blows the trumpet is an angel among Allah’s angels and his name is Israfeel. This angel does not know when he will blow the trumpet. And when Jibreel came to the Prophet ﷺ in the form of a man; he entered the mosque while the companions are around the Prophet ﷺ and he asked him questions to teach the companions the religion. So he said to the Prophet ﷺ, “He said: 'O Muhammad, tell me, what is Islam? Then He said: 'O Muhammad, tell me, what is Faith? Then He said: 'O Muhammad, tell me, what is Al-Ihsan? Then He said: 'O Muhammad, tell me about the Hour. The Prophet ﷺ said: The one who is being asked does not know more than the one who is asking.” The one who is being asked is the Prophet ﷺ, does not know more than the one who asked him, everyone does not know. “Then He said: 'O Muhammad, tell me about its signs. The Prophet said: When you see a woman giving birth to her mistress. When you see the herdsmen competing in building tall buildings,

when you see the barefoot and naked ruling the Earth" Those are some of the Hour signs.

"And I am only sent with a clear warning."" That is, for the sake of restriction, me the Prophet, was sent as a warner to tell you about the coming of this Hour. Warns you and frightens you with the coming of the Hour, because when it comes, everything will change. The first thing is that there is no acceptance for any excuse after the Hour and no repentance is accepted, and no return to this world again. I warn and frighten you that whoever comes to his Lord as a criminal and dies in disbelief, he will abide in the Fire for eternity that will not be cut off. In this regard, the Prophet ﷺ said to Quraysh in one of his speeches, "I am a plain warner to you of a coming severe punishment." There is a severe punishment waiting for the deniers and stubbornness. Therefore, I warn you of this torment. The Prophet ﷺ had said it and Allah sent it down in the Quran; the complete warning by describing Hell and what is inside it and what He prepared in it and that neither intercession nor excuse is accepted from them, for it is a matter that has been made clear to them in full. So the warning of the Prophet and that this is a warner is apparent to everyone, because this was one of his basic duties, Allah sent him as a warner to the people.

Allah ﷻ says, "Then when they see the torment drawing near, the faces of the disbelievers will become gloomy" Here Allah takes us to the event of torment in which the deniers always deny. A shift from this earth and the discussion with this infidel to how their condition will be at the Judgment Day. In Quran, this event was mentioned in the past tense to show that this is a confirmed ending, when they saw torment and saw the Fire which they were threatened by, and saw what they used to deny in. Allah says, "The faces of the disbelievers will become gloomy," means it has become black, wrathful and grievous. As Allah says, "As if their faces were covered with patches of the night's deep darkness." (Yunus: 27). And there came to them the anguish, the rage, and the terror, and what they

did not count, when they saw the prison in which they would be imprisoned; Hell and Fire. “Then when they see the torment drawing near,” means that they saw the torment very close to them and they will enter Hell. “And it will be said ˹to them˺, “This is what you claimed would never come.” Means that the angles of torment says to those deniers this is the torment and the greatest prison, this is Hell you claimed it would never come and laughed about it, this is the torture you were denying and made as a joke.

Then Allah says, “Say, ˹O Prophet,˺ “Consider this: whether Allah causes me and those with me to die or shows us mercy, who will save the disbelievers from a painful punishment?” In this regard, the infidels were wishing for the death of the Messenger, that he goes away and never stays and wishes not to see him or the believers. It was said to them: if this really happened that would not prevent the punishment from striking you. That is, even if they overpower the Prophet ﷺ and the believers they won’t be saved from the punishment. “Say, “He is the Most Compassionate—in Him ˹alone˺ we believe, and in Him ˹alone˺ we trust.” Say to them, He is the Most Compassionate; Whom we believe in, admit He is the One and worship Him. He is the One Who His mercy encompasses everything. In Him we trust with our affairs. We trust in Allah to punish you, we are also certain that His promise is true for the believers. “You will soon know who is clearly astray.” You infidels will soon know, who is, you or us, in a clear astray, a clear and obvious mislead.

Then at the end of the Surah, Allah ends it with a great warning, He says, “Say, “Consider this: if your water were to sink ˹into the earth˺, then who ˹else˺ could bring you flowing water?” This means that if the water which you drink and extract from earth and runs as springs becomes deep down the earth. Allah is the One Who provided it for you and can also take it away, as He says, “Causing it to soak into the earth. And We are surely able to take it away.” (Al-Mu’minun: 18). If Allah makes this earth’s water sink, “then who ˹else˺ could bring you

flowing water?" pure water, this pure water spring, who could bring it to you? Allah is the One Who created this, and He is the One Who pours rain down from the sky. Causes rain to soak in the earth in basins and great ponds. Then He pushes this rain as a spring, all of this is Allah's action and this water cycle is done by Allah. Therefore, if Allah makes earth's water sink, so there is no flowing springs, and no water to be extracted, "then who ˹else˺ could bring you flowing water?"" Allah is the Lord over all authorities, and He started this Surah by saying, "Blessed is the One in Whose Hands rests all authority. And He is Most Capable of everything." And He also ended it with this. He is the One Whose Hands rests all authority. And He is Most Capable of everything.

And with this, this great Surah ends; Surah Tabarak (Al-Mulk). I ask forgiveness of Allah for me and you from every sin, and praise be to Allah, Lord of the worlds.

Al-Qalam

بسم الله الرحمن الرحيم: {ن وَالْقَلَمِ وَمَا يَسْطُرُونَ}[القلم:1] {مَا أَنْتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونٍ}[القلم:2]
{وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ}[القلم:3] {وَإِنَّكَ لَعَلى خُلُقٍ عَظِيمٍ}[القلم:4] {فَسَتُبْصِرُ وَيُبْصِرُونَ}[القلم:5]
{بِأَيِّيكُمُ الْمَفْتُونُ}[القلم:6] {إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ}[القلم:7] {فَلا تُطِعِ
الْمُكَذِّبِينَ}[القلم:8] {وَدُّوا لَوْ تُدْهِنُ فَيُدْهِنُونَ}[القلم:9] {وَلا تُطِعْ كُلَّ حَلَّافٍ مَهِينٍ}[القلم:10] {هَمَّازٍ مَشَّاءٍ
بِنَمِيمٍ}[القلم:11] {مَنَّاعٍ لِلْخَيْرِ مُعْتَدٍ أَثِيمٍ}[القلم:12] {عُتُلٍّ بَعْدَ ذَلِكَ زَنِيمٍ}[القلم:13] {أَنْ كَانَ ذَا مَالٍ
وَبَنِينَ}[القلم:14] {إِذَا تُتْلَى عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الأَوَّلِينَ}[القلم:15] {سَنَسِمُهُ عَلَى الْخُرْطُومِ}[القلم:16]

In the Name of Allah—the Most Compassionate, Most Merciful, "Nũn. By the pen and what everyone writes!" (Al-Qalam: 1). "By the grace of your Lord, you ˹O Prophet˺ are not insane." (Al-Qalam: 2). "You will certainly have a never-ending reward." (Al-Qalam: 3). "And you are truly ˹a man˺ of outstanding character." (Al-Qalam: 4). "Soon you and the pagans will see," (Al-Qalam: 5). "which of you is mad." (Al-Qalam: 6). "Surely your Lord ˹alone˺ knows best who has strayed from His Way and who is ˹rightly˺ guided." (Al-Qalam: 7). "So do

not give in to the deniers." (Al-Qalam: 8). "They wish you would compromise so they would yield ˹to you˺." (Al-Qalam: 9). "And do not obey the despicable, vain oath-taker," (Al-Qalam: 10). "Slanderer, gossip-monger," (Al-Qalam: 11). "Withholder of good, transgressor, evildoer," (Al-Qalam: 12). "Brute, and—on top of all that—an illegitimate child." (Al-Qalam: 13). "Now, ˹simply˺ because he has been blessed with ˹abundant˺ wealth and children," (Al-Qalam: 14). "Whenever Our revelations are recited to him, he says, "Ancient fables!"" (Al-Qalam: 15). "We will soon mark his snout." (Al-Qalam: 16).

Surah Al-Qalam is a Meccan Surah. Allah starts this Surah with this letter among Arabic letters; "Nũn". There are several Surahs in the Quran that start with similar individual letters. This is like Allah's saying, "Qãf. By the glorious Quran!" (Qaf: 1). Also, His saying, "Ṣãd. By the Quran, full of reminders!" (Sad: 1). Also, there are Surahs that start with more than one letter, as in His saying, "Ḥâ-Mĩm." (Ad-Dukhan: 1) And here by three letters like "Alif-Lãm-Mĩm." (Al-Bakarak: 1) And "Alif-Lãm-Ra." (Yusuf: 1) Also, "Kãf-Ha-Ya-'Aĩn- Ṣãd." (Maryam: 1) "Alif-Lãm-Mĩm-Ṣãd." (Al-A'raf: 1). In this regard, the individual letters in the beginning of some Surahs are among those things whose knowledge Allah has kept only for Himself. Its meaning was not explained in the Qur'an nor did the Prophet explain the meaning behind them. Some scholars said that this is an indication that this Quran consists of these letters, which are the letters of Arabic. In fact, the Arabs denied the Messenger of Allah ﷺ and claimed that he forged this Qur'an, so Allah challenged them to come up with a surah from the like of this Qur'an, for it is in their language, and to come up with a Quran like it. Allah says, "Let them then produce something like it if what they say is true!" (At-Tur: 34). Then Allah challenged them to bring at least ten Surahs, He says, "Say, ˹O Prophet,˺ "Produce ten fabricated Surahs like it and seek help from whoever you can—other than Allah—if what you say is true!" (Hud:13). And then it was reduced from ten surahs to one as in His saying, "And if you are in

doubt about what We have revealed to Our servant, then produce a surah like it and call your helpers other than Allah, if what you say is true." (Al-Baqarah: 23). "But if you are unable to do so—and you will never be able to do so—then fear the Fire fuelled with people and stones, which is prepared for the disbelievers." (A-Baqarah: 24). In fact, till this day, no one could create a book nor a verse like the Quran, neither an Arabic person nor non-Arabic one could come up with an Arabic word that can compete with the Quran and say that it equals Quran in its eloquence, in its sweetness, in its rhetoric, in its purity. This is something that Allah made His creation incapable of doing. Moreover, Allah has made this Quran a lasting sign for His Prophet Muhammad ﷺ as he said, "Every Prophet was given miracles because of which people believed, but what I have been given, is Divine Inspiration which Allah has revealed to me. So I hope that my followers will outnumber the followers of the other Prophets on the Day of Resurrection."

"Nũn. By the pen and what everyone writes!" Allah swears by the pen and what everyone writes. The pen was mentioned with the addition of Alf and Lam (In Arabic) for the purpose of highlighting the object. Allah made this tool the greatest useful tool for humans. It is the machine of science, everything humans know, they write it down by pen. It has come in the first of what Allah has sent down upon His Messenger, "Read, ˹O Prophet,˺ in the Name of your Lord Who created" (Al-'Alaq: 1) "Created humans from a clinging clot." (Al-'Alaq: 2) "Read! And your Lord is the Most Generous" (Al-'Alaq: 3). "Who taught by the pen" (Al-'Alaq: 4). "Taught humanity what they knew not." (Al-'Alaq: 5) This is the greatest means of knowledge and learning. The knowledge of the religion with it is guidance and piety, and the worldly knowledge with it is to obtain these benefits. The guidance of Allah to man to invent the pen and write with it is a great matter from the guidance of the Lord. "And what everyone writes!" what they write, it is Allah who taught man to write this line and to write this writing. It was also said that the pen is the Pen of decree, and it is the first thing that Allah

created, as it came in the Hadith, the saying of the Prophet ﷺ, "The first thing Allah created was the Pen. He told it to write and when it asked Him what it should write He told it to write what was decreed, so it wrote what had taken place and what would take place to all eternity." This Pen is one of the greatest signs of Allah in creation, for this Pen has written everything that is of creation, movement and stillness of all existing things. This is something beyond imagination, for all existing things are known only to Allah. Allah says about Himself, "With Him are the keys of the unseen—no one knows them except Him. And He knows what is in the land and sea. Not even a leaf falls without His knowledge, nor a grain in the darkness of the earth or anything—green or dry—but is ˹written˺ in a perfect Record." (Al-An'am: 59). The Book of records which were written. There is nothing small or large or a small atom but it is found in this Book. Allah says in the Book of records, "We have left nothing out of the Record." (Al-An'am: 38). There is nothing that is forgotten, left or neglected from being mentioned in it. Rather, this Book in which these records were written, Allah has counted everything in it, counted it with His knowledge. This is a matter that cannot be imagined. The truth is that no one knows about it except Allah. It was also said that "and what everyone writes!" refers to what the angles of Allah writes. Allah has predetermined the Quantities of creation, then the deeds of man are written firstly with no delay. As Allah says, "Indeed, ˹it is˺ We ˹Who˺ created humankind and ˹fully˺ know what their souls whisper to them, and We are closer to them than ˹their˺ jugular vein." (Qaf: 16). "As the two recording-angels—˹one˺ sitting to the right, and ˹the other to˺ the left—note ˹everything˺," (Qaf: 17). "not a word does a person utter without having a ˹vigilant˺ observer ready ˹to write it down˺." (Qaf: 18). Any saying a person says is written down and recorded on it. It is written by the two angels assigned to write his work, and on the Day of Resurrection this Book will be given to his owner perfectly completed. "As for those given their records in their right hand, they will cry ˹happily˺, "Here ˹everyone˺! Read my record!" (Al-Haqqah: 19). "I surely knew I would face my

reckoning." (Al-Haqqah: 20). "They will be in a life of bliss," (Al-Haqqah: 21). "And as for those given their record in their left hand, they will cry ˹bitterly˺, "I wish I had not been given my record," (Al-Haqqah: 25). Allah also did not leave anything of a person's work except that it was written in it by the angels. "There is no soul without a vigilant angel ˹recording everything˺." (At-Tariq: 4). Allah also says, "˹Watch for˺ the Day when every soul will be presented with whatever good it has done. And it will wish that its misdeeds were far off." (Ali 'Imran: 30). And it will be said to everyone on the Day of Judgment, "We have bound every human's destiny to their neck. And on the Day of Judgment We will bring forth to each ˹person˺ a record which they will find laid open." (Al-Isra: 13). "˹And it will be said,˺ "Read your record. You ˹alone˺ are sufficient this Day to take account of yourself."" (Al-Isra: 14). So what they write, it was said that what the angels write down from the deeds of man, Allah swears by all of this.

Allah says after this great oath, "By the grace of your Lord, you ˹O Prophet˺ are not insane." The speech is addressed to the Prophet Mohammed ﷺ. And Allah denies the lies the disbelievers fabricated about the Prophet. Allah says O Mohammed, you are not insane, as some of those criminals believe. They are people who reject the guidance and the unmistakable truth that you have brought with you. They accuse you of this because they are heedless and ignorant. Moreover, Allah mentions that the prophet is graced and God's graces and favors upon His Messenger are a very great matter. Allah has guided him, chosen him, revealed His revelation to him, and singled him out with prophecy and message to be a Messenger to the worlds and a warner to all creation; from his time until the rise of the Hour. And this Book was revealed to him, which cannot be erased by water, and Allah made him the light that illuminates till the end of the world. "O Prophet! We have sent you as a witness, and a deliverer of good news, and a warner," (Al-Ahzab: 45). "and a caller to ˹the Way of˺ Allah by His command, and a beacon of light." (Al-Ahzab: 46). There is no doubt that this beacon of light

is brighter than the sun and other lights. Allah opened the eyes of the people of faith with the message He gave to the Prophet. "Allah has ˹also˺ prepared for them a severe punishment. So fear Allah, O people of reason and faith. Allah has indeed revealed to you a Reminder," (At-Talaq: 10). "˹and sent˺ a messenger reciting to you Allah's revelations, making things clear so that He may bring those who believe and do good out of darkness and into light." (At-Talaq: 11). He is the Noble Prophet ﷺ who was sent by Allah as a light and guidance for all creation. "We have sent you ˹O Prophet˺ only as a mercy for the whole world." (Al-Anbya: 107). The ones who adhered to this mercy and benefited from it are people of faith who followed the path of the Prophet ﷺ.

"You will certainly have a never-ending reward." Meaning you will certainly be rewarded for carrying out the message, for conveying this religion, for standing up with his believer companions and teaching them, and for carrying this great burden that Allah has put upon him. In this regard, the reward for the Prophet ﷺ is a great reward, Allah has stored up for him an indescribable reward in the Hereafter. He has a high and lofty position in Paradise, and Allah has singled him out with a degree in Paradise that is only appropriate for one of the servants of God; he is this one; this Noble Prophet ﷺ. The Prophet said, "When you hear the Adhan, repeat what the Mu'adhdhin says. Then beseech Allah to grant me Al-Wasilah, which is a high rank in Jannah, fitting for only one of Allah's slaves; and I hope that I will be that man." And Allah gave him good tidings of it, and said to him, "And rise at ˹the last˺ part of the night, offering additional prayers, so your Lord may raise you to a station of praise." (Al-Isra: 79). Thus he is the owner of the praised station, who is first praised by the earlier and later generations.

Then Allah says to His Messenger, "And you are truly ˹a man˺ of outstanding character." A testimony from Allah to His Messenger ﷺ that he is of great character, and he is without any doubt is the most perfect of people. For Allah perfected his creation in his physical attributes and the most perfect of people in

character. The earth has not known better than Muhammad Ibn Abdullah ﷺ, he is the best of creation, and he is the perfect human being whom Allah has perfected with all his attributes. The merits of the Prophet ﷺ and his morals are beyond description. First, towards his Lord, he is the perfect servant in his servitude to God, his humility, submission, devotion, repentance, piety, fear, and knowledge of Allah for he is the most knowledgeable human among the creation in God. The Prophet said, "I am the most Allah fearing, and know Allah better than all of you do." He is the greatest successor in reliance on God, he is the leader of those who trust in God, so all the meanings of belief in Allah, as well as the meanings of performing the worship that Allah loves, was at its most complete. Complete In his prayers, fasting, Zakat, Hajj, and his actions. "He has been taught by one ˹angel˺ of mighty power" (An-Najm: 5). Jibreel descended on him to teach him as Allah willed. And the Prophet ﷺ loved Jibreel, he once said to him, "O Jibreel, what prevents you from visiting us more often than you do?" This is his behavior with Allah's angel. Also, his behavior with people; he carried people's concerns on his shoulders, he would become sad if people turn away from this religion. And Allah has repeatedly consoled him and said to him, "Perhaps you ˹O Prophet˺ will grieve yourself to death over their disbelief." (Ash-Shu'ara: 3). Allah also says, "Now, perhaps you ˹O Prophet˺ will grieve yourself to death over their denial, if they ˹continue to˺ disbelieve in this message." (Al-Kahf: 6). In this regard, the Prophet was tired and distressed by people turning away from him when he knew of the humiliating torment that awaits those who deny this message. His morals with the believers are the most perfect manners. He is the best companion for his companions, he accompanied them and was like an educator to them. Allah says, "The Prophet has a stronger affinity to the believers than they do themselves." (Al-Ahzab: 6). He was like a father who takes care of them and pays concern for them. He would teach the ignorant from them, visit their patients, attend their funerals, and pray for them. It was mentioned in the Hadith of the Mother of the Believers, Aisha, she said "I went out one night, and

the Prophet was outside. So he went out to Al-Baqi' and then returned, and when he returned, he said that Allah commanded me to go out to the owners of Al-Baqi' to ask forgiveness for them, and then said, "These graves are full of darkness for their occupants, but Allah will illuminate them for them by reason of my prayer over them.”” This is a wide chapter of the Prophet’s morals. Allah praised him and says, “It is out of Allah’s mercy that you ˹O Prophet˺ have been lenient with them. Had you been cruel or hard-hearted, they would have certainly abandoned you. So pardon them, ask Allah’s forgiveness for them” (Ali-Imran: 159).

In fact, the Prophet was neither obscene nor bawdy, he was the bravest of people, and the earth has not known courage like the courage of the Prophet ﷺ. He came with a religion, with it he was hostile to everyone on this earth among those who did not adhere to this religion. He opposed the Jews, he opposed the Christians, he opposed the polytheists, all of them were his enemies, the Persians, the Romans, and everyone wanted his head and wanted to kill him by any means. Nevertheless, the Prophet ﷺ did not take a guard while exiting and entering, and his house had no keepers. It was narrated that the Prophet ﷺ passed by a woman who was weeping beside a grave. He told her to fear Allah and be patient. She said to him, "Go away, for you have not been afflicted with a calamity like mine." And she did not recognize him. Then she was informed that he was the Prophet ﷺ. so she went to the house of the Prophet ﷺ and there she did not find any guard. Then she said to him, "I did not recognize you." He said, "Verily, the patience is at the first stroke of a calamity." It means the patience for which a person is rewarded is at the first shock, and not patience after a period of time when a person is patient. This Prophet ﷺ who did not take a guard like a soldier, but with all this was relying on Allah and submitting his command to Allah in this matter.

Likewise, the Prophet would fight in the war, and if the battle became intense, he would be at the forefront of the people. Ali Ibn Abi Talib used to say, “If the situation became intense, we would take refuge in the Messenger of Allah ﷺ”

This is in the battle of Hunayn when the people retreated and left. The Prophet was the first to confront the army himself and say to the infidels, I am the Prophet, there is no lie; I am the son of Abdul Muttalib. He was the bravest of people, and the earth did not know braver than him, or someone more generous than him. The whole earth did not know generosity like the generosity of the Prophet ﷺ. He never said no to a questioner, the questioner would ask him anything, and even if the Prophet was in the greatest need of it, he never said no. Also, he was never angry for himself, rather all his anger was for the sake of God. That is, he would be angry if someone fabricated lies about Allah or mocked the religion of Allah. Anas Ibn Malik, may Allah be pleased with him, said, I served the Messenger of Allah for ten years, and he never complained to me about something I did. Nor for something that I did not do, why didn't you do it? He says, and I have never smelled a scent better than the smell of the Messenger of Allah ﷺ, and my hand has never touched silk or brocade, softer than the palm of the Messenger of Allah ﷺ, perfection in character as well as in creation.

This is the Prophet whose morals were perfected in all senses of perfection. A Prophet and a Messenger who did what Allah has put upon him and carried this heavy burden, "⌜For⌝ We will soon send upon you a weighty revelation." (Al-Muzzammil: 5). "Indeed, worship in the night is more impactful and suitable for recitation." (Al-Muzzammil: 6). During the day, he would be calling to Allah and at night he prays to Allah and carries the concerns of an entire nation. "And you are truly ⌜a man⌝ of outstanding character." All this and those infidels were blinded from seeing the truth, their eyes were blinded from seeing this Noble Prophet ﷺ. All of his deeds and attributes bear witness to his honesty, truthfulness, fervent manners, soundness of mind, and virtue. They used to tell him that you uphold the ties of kinship, carry the burden, entertain the guest, and help with the challenges of truth. They knew this from him before Allah sent him. After Allah sent him, He disciplined him and taught him with this great teaching,

and his character, as the Mother of the Believers Aisha said, was like the Quran in his morals. Despite this, these blind did not see the Messenger of Allah as the Messenger of Allah ﷺ.

يقول الله ﷻ: "فَسَتُبْصِرُ وَيُبْصِرُونَ (5) بِأَيِّيكُمُ الْمَفْتُونُ (6) إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ (7) فَلا تُطِعِ الْمُكَذِّبِينَ (8) وَدُّوا لَوْ تُدْهِنُ فَيُدْهِنُون (9) وَلا تُطِعْ كُلَّ حَلَّافٍ مَهِينٍ (10) هَمَّازٍ مَشَّاءٍ بِنَمِيمٍ (11) مَنَّاعٍ لِلْخَيْرِ مُعْتَدٍ أَثِيمٍ (12) عُتُلٍّ بَعْدَ ذَلِكَ زَنِيمٍ (13) أَنْ كَانَ ذَا مَالٍ وَبَنِينَ (14) إِذَا تُتْلَى عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الأَوَّلِينَ (15) سَنَسِمُهُ عَلَى الْخُرْطُومِ (16) إِنَّا بَلَوْنَاهُمْ كَمَا بَلَوْنَا أَصْحَابَ الْجَنَّةِ إِذْ أَقْسَمُوا لَيَصْرِمُنَّهَا مُصْبِحِينَ (17) إِذْ أَقْسَمُوا لَيَصْرِمُنَّهَا مُصْبِحِينَ وَلا يَسْتَثْنُونَ (18) فَطَافَ عَلَيْهَا طَائِفٌ مِنْ رَبِّكَ وَهُمْ نَائِمُونَ (19) فَأَصْبَحَتْ كَالصَّرِيمِ (20) فَتَنَادَوا مُصْبِحِينَ (21) أَنِ اغْدُوا عَلَى حَرْثِكُمْ إِنْ كُنتُمْ صَارِمِينَ (22) فَانطَلَقُوا وَهُمْ يَتَخَافَتُونَ (23) أَنْ لا يَدْخُلَنَّهَا الْيَوْمَ عَلَيْكُمْ مِسْكِينٌ (24) وَغَدَوْا عَلَى حَرْدٍ قَادِرِينَ (25) فَلَمَّا رَأَوْهَا قَالُوا إِنَّا لَضَالُّونَ (26) بَلْ نَحْنُ مَحْرُومُونَ (27) قَالَ أَوْسَطُهُمْ أَلَمْ أَقُلْ لَكُمْ لَوْلا تُسَبِّحُونَ (28) قَالُوا سُبْحَانَ رَبِّنَا إِنَّا كُنَّا ظَالِمِينَ (29) فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَلاوَمُونَ (30) قَالُوا يَا وَيْلَنَا إِنَّا كُنَّا طَاغِينَ (31) عَسَى رَبُّنَا أَنْ يُبْدِلَنَا خَيْرًا مِنْهَا إِنَّا إِلَى رَبِّنَا رَاغِبُونَ (32) كَذَلِكَ الْعَذَابُ وَلَعَذَابُ الآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ (33)" [القلم: 5-33].

Allah ﷻ says, "So you will see and they will see (5), which of you is the afflicted [by a devil] (6). Indeed, your Lord is most knowing of who has gone astray from His way, and He is most knowing of the [rightly] guided (7). Then do not obey the deniers (8). They wish that you would soften [in your position], so they would soften [toward you] (9). And do not obey every worthless habitual swearer (10), [And] scorner, going about with malicious gossip (11) A preventer of good, transgressing and sinful (12), Cruel, moreover, and an illegitimate pretender (13). Because he is a possessor of wealth and children (14), When Our verses are recited to him, he says, 'Legends of the former peoples' (15), We will brand him upon the snout (16). Indeed, We have tried them as We tried the companions of the garden, when they swore to cut its fruit in the [early] morning (17) without making exception (18). So there came upon it [i.e., the garden] an affliction from your Lord while they were asleep (19). And it became as though reaped (20). And they called one another at morning (21), [Saying], 'Go early to your crop if you

would cut the fruit' (22). So they set out, while lowering their voices (23), [Saying], 'There will surely not enter it today upon you [any] poor person' (24). And they went early in determination, [assuming themselves] able (25). But when they saw it, they said, 'Indeed, we are lost (26); rather, we have been deprived' (27). The most moderate of them said, "Did I not say to you, 'Why do you not exalt [Allah]?'" (28) They said, 'Exalted is our Lord! Indeed, we were wrongdoers' (29). Then they approached one another, blaming each other (30). They said, 'O woe to us; indeed we were transgressors (31) perhaps our Lord will substitute for us [one] better than it. Indeed, we are toward our Lord desirous' (32). Such is the punishment [of this world]. And the punishment of the Hereafter is greater, if they only knew (33)" (Al-Qalam: 5-33).

The Almighty says, "So you will see and they will see (5), which of you is the afflicted [by a devil] (6)" (Al-Qalam: 5-6). This is a threat and a warning that Allah ﷻ will show those pagans who is truly the mad one among them. Are the claims made by these criminals against the Messenger ﷺ true? Or are they the ones who are truly insane and in denial? They will soon see in the coming days. The Arabic word, *basar* means that people's eyes will be open to the truth. Allah ﷻ aids His Messenger and strengthens the believers through him who was sent to all of humanity. "It is only a reminder to the whole world (87). And you will certainly know its truth before long (88)" (Sad: 87-88). The world will know the truth about this religion and this message brought forth by this noble Prophet ﷺ through Allah's support and endorsement. Allah established proof of his truthfulness, honesty, and that his message is true guidance as He says, "So you [the pagans] will see and they will see" (Al-Qalam: 5). Those who accuse the Prophet ﷺ will see "which of you is the afflicted [by a devil]" (Al-Qalam: 6). Then, He says, "Indeed, your Lord is most knowing of who has gone astray from His way, and He is most knowing of the [rightly] guided" (Al-Qalam: 7). After the testimony made by Allah ﷻ to His Messenger and the negation of the claims

made by these fabricators and liars, Allah ﷻ explains that He is knowledgeable of His creations and those who have strayed from the right path and from the truth. The disbelievers thought that the Prophet ﷺ had strayed away from the true path. They claimed he was misguided and he was accused of apostasy. They thought their religion was the truth. However, there is no doubt that the one who is truly guided is the Messenger of Allah ﷺ and those who are misguided are the criminals.

Then the Almighty says, "Then do not obey the deniers" (Al-Qalam: 8). The disbelievers would try to negotiate with the Prophet ﷺ by offering him a middle way to leave them to worship their gods and in exchange, they will do the same. They also tried to convince him to alter the Quran or to bring forth something in line with their desires. They tried to negotiate with the Prophet ﷺ due to their ignorance and disbelief, so Allah ﷻ forbade him from giving in to them. Allah ﷻ refers to them as denies in this verse and they are deserving of this description because they received the truth and yet they denied and rejected it. They reject the guidance that came from Allah, so He exposes them and humiliates them as He says, "They wish that you would soften [in your position], so they would soften [toward you]" (Al-Qalam: 9). They wanted a compromise by remaining silent regarding their falsehood in exchange for their silence about his religion. These disbelievers are not governed by a doctrine nor do they adhere to a certain belief as they are willing to give up their beliefs so that the Prophet may give up his. Then the Almighty says, "And do not obey every worthless habitual swearer (10), [and] scorner, going about with malicious gossip (11)" (Al-Qalam: 10-11). Those who constantly take oaths are despicable people and do this because people do not believe them and they think that by taking oaths people will believe them. Those who humiliate others whether physically or verbally and gossip with the intent to cause trouble between people are also despicable and do not wish for good outcomes. These types of people seek evil because gossiping

is a horrible habit. Even if they are spreading truthful rumors, they may cause harm to others. That is the reason the Prophet ﷺ said, "Those who gossip will not enter Paradise".

The Prophet ﷺ is also ordered not to obey "A preventer of good, transgressing and sinful" (Al-Qalam: 12). There are those who always withhold good one time after the other and do not help others. In addition, there are those who commit evil crimes and transgress against other people. Moreover, these characteristics could all be found in one person and these are the qualities of disbelievers. It is said that these are the traits of Walid ibn al-Mughirah and he was one of the arch enemies of the Prophet ﷺ. He is the one who slandered the Prophet and spread rumors that he was a magician that separates between father and son; between siblings; and between husband and wife. He remained obstinate, rejected the verses of Allah ﷻ, and opposed Prophet Muhammad ﷺ. These qualities are found in the disbelievers who opposed the Prophet ﷺ, denied his message, and accused him of being a madman. While he is indeed the Messenger of Allah ﷻ who has high morals and he is the best amongst humanity and yet he was accused of such claims. Then, the Almighty says, "cruel, moreover, and an illegitimate pretender" (Al-Qalam: 13). These harsh brutes have no mercy in their hearts and some of these disbelievers are known by being of spurious parentage or they are notorious for their crimes and evildoings.

Then, Allah ﷻ says, "Because he is a possessor of wealth and children" (Al-Qalam: 14). The reason they are exuding these bad traits because they have been blessed with abundant wealth and children, so they became arrogant and opposed the Prophet ﷺ. They said, "When Our verses are recited to him, he says, 'Legends of the former peoples'" (Al-Qalam: 15). If the verses of Allah ﷻ are recited to these wicked disbelievers they would say they are ancient fables written down by their ancient ancestors and the Prophet copied these verses from them. They also accused the Prophet ﷺ of being a magician and that his message is an

act of sorcery brought from the ancient ancestors, which will lead to the corruption of people and society. Then, the Almighty says, "We will brand him upon the snout" (Al-Qalam: 16). Allah will mark and brand their noses on the Day of Judgemnet which will humiliate them.

Then, the Almighty describes those disbelievers that denied the favors and blessings brought by the Prophet ﷺ through an example. He compares them to the people of the garden. The Almighty says, "Indeed, We have tried them as We tried the companions of the garden, when they swore to cut its fruit in the [early] morning (17) without making exception (18)" (Al-Qalam: 17-18). The people who owned the garden swore to harvest its fruits in the morning but, they did not say "if Allah wills" or anything else attributed to Allah ﷻ. It is as if they are completely certain that they will harvest the fruits. They hang their hopes for the future without expressing the will of the Lord although everything happens by the will of Allah ﷻ. However, they became arrogant because of their power and their garden with its abundant fruits. Allah wished to punish them and make them an example for others. Therefore, this story is retailed to the people of Quraysh so they may bear in mind that their punishment may come sooner than they might think. The Almighty says, "So there came upon it [i.e., the garden] an affliction from your Lord while they were asleep" (Al-Qalam: 19). Their garden was burned down "and it became as though reaped" (Al-Qalam: 20). Allah ﷻ sent down a fire and their garden was reduced to ashes as dark as the night sky. This occured while they were sleeping although they were certain they would harvest the fruits of their garden in the morning. Allah ﷻ says, "And they called one another at morning (21), [Saying], 'Go early to your crop if you would cut the fruit' (22)" (Al-Qalam: 21-22). They called out to each other in early the morning to pick the fruits. Then, the Almighty says, "So they set out, while lowering their voices (23), [Saying], 'There will surely not enter it today upon you [any] poor person' (24)" (Al-Qalam: 23-24). They went out secretly without letting the poor realize

because they did not want to give charity at the time of harvest. Then, He says, "And they went early in determination, [assuming themselves] able" (Al-Qalam: 25). They set off in the morning thinking they could deny the poor the fruits of their garden. However, Allah ﷻ made it obligatory for the people of the garden to give to those in need as He says, "and pay the dues at harvest" (Al-An'am: 141). It is compulsory to give to the poor and needy and it seems that the previous owner of the garden, their father, used to give to the poor, but his offspring were disgraceful and denied the less fortunate the fruits of their orchard.

Allah ﷻ says, "But when they saw it, they said, 'Indeed, we are lost'" (Al-Qalam: 26). They were shocked when they arrived at their garden and saw it burnt down. At first, they thought they were mistaken and that they were mistaken. They thought it was not their garden since just yesterday it was completely different. Then, they thought, "rather, we have been deprived" (Al-Qalam: 27). The reasonable and sensible one amongst these three brothers said, "Did I not say to you, 'Why do you not exalt [Allah]?'" (Al-Qalam: 28). This means he reminded them to glorify their Lord ﷻ and have trust in Him. They must depend on Him, give the poor their dues, and not go down the path of disobedience. Then, they replied, "They said, 'Exalted is our Lord! Indeed, we were wrongdoers'" (Al-Qalam: 29). They confessed their sins and admitted that they had been wrongdoers when they agreed and were determined not to give any fruits harvested from the garden to the needy. They glorify and exalt Allah ﷻ and this is the place for this glorification as He commands justice, grace, courtesy to close relatives, benevolence, as well as, giving charity. The Almighty says, "Then they approached one another, blaming each other" (Al-Qalam: 30). They started blaming one another. Who is the one responsible for this total loss? Who came up with this plan? And who convinced the others to follow along in this manner? Then, "They said, 'O woe to us; indeed we were transgressors'" (Al-Qalam: 31). They said woe, pain, and hurt to them because they were trangressors. Since this

orchard is a favor and blessing from Allah ﷻ, why did they not give the poor their dues? What would befall them if they had given to the poor and allowed the needy to come and take what they need? When they admitted this, they wanted Allah ﷻ to substitute their garden and bestow His favor upon them in the future. So, they said, "perhaps our Lord will substitute for us [one] better than it. Indeed, we are toward our Lord desirous" (Al-Qalam: 32). They hope that Allah ﷻ will give them a better garden than the one that was burned down. They turn to Him in hopes of gaining His favor and this is from the mercy of Allah who allowed them to turn back to Him after they had witnessed this instant punishment and immediate retribution that befell them in this manner. As a result, they returned to Allah the Almighty and confessed their sins.

Then, Allah ﷻ says, "Such is the punishment [of this world]. And the punishment of the Hereafter is greater, if they only knew" (Al-Qalam: 33). They said they were turning to Allah ﷻ and hoped He will substitute their garden for another. Allah ﷻ reveals that punishment could come in a single night once they plan, Allah ﷻ punished them instantly and immediately. He says, "Indeed, your Lord is swift in punishment" (Al-A'raf: 167). This is an example of the destructive punishment of Allah ﷻ for those who commited sins. Allah ﷻ commanded them to give the poor their dues as it is mandatory for Muslims to donate a tenth or half of a tenth of their harvested crops. If they are rainfed crops then they must donate one-tenth of the harvest and half of one-tenth (one-twentieth) for irrigated crops. So, it is a small amount and in return Allah ﷻ increases their harvest in both this world and in the Hereafter. Whatever they have donated to the poor and needy is saved for them in the Hereafter. It was only required of them to give the poor their dues or say that Allah has willed and there is no power except with Allah ﷻ. On the other hand, the punishment in the Hereafter is preserved for those who deny Allah ﷻ and those who do not give charity.

The Prophet ﷺ said, "Any person who possesses gold or silver and does not pay what is due on it (i.e., the Zakat); on the Day of Resurrection, sheets of silver and gold would be heated for him in the fire of Hell and with them, his flank, forehead, and back will be branded. When they cool down, they will be heated again and the same process will be repeated during the day the measure whereof will be fifty thousand years. (This would go on) until Judgement is pronounced among (Allah's) slaves, and he will be shown his final abode, either to Jannah [i.e. Paradise] or to Hell".

Those who do not pay what is due from zakat will be punished for fifty thousand years with their own hoarded money. Then after that, they are shown their final abode if they were among the people of faith they will ente to Paradise, while the disbelievers will enter into Hell. The punishment in this life could be bankruptcy or in this example, the loss of a garden; however, the punishment in the Hereafter is more severe. This is a reminder for the people of Quraysh who denied the Prophet ﷺ and that Allah's punishment will come and indeed it already has for some of them. Allah ﷻ killed some of them in the Battle of Badr and all those who opposed the Prophet ﷺ and slandered him were destroyed. While those who mocked him were destroyed llah destroyed them in the battle of Badr.

يقول الله ﷻ: "إِنَّ لِلْمُتَّقِينَ عِنْدَ رَبِّهِمْ جَنَّاتِ النَّعِيمِ (34) أَفَنَجْعَلُ الْمُسْلِمِينَ كَالْمُجْرِمِينَ (35) مَا لَكُمْ كَيْفَ تَحْكُمُونَ (36) أَمْ لَكُمْ كِتَابٌ فِيهِ تَدْرُسُونَ (37) إِنَّ لَكُمْ فِيهِ لَمَا تَخَيَّرُونَ (38) أَمْ لَكُمْ أَيْمَانٌ عَلَيْنَا بَالِغَةٌ إِلَى يَوْمِ الْقِيَامَةِ إِنَّ لَكُمْ لَمَا تَحْكُمُونَ (39) سَلْهُم أَيُّهُمْ بِذَلِكَ زَعِيمٌ (40) أَمْ لَهُمْ شُرَكَاءُ فَلْيَأْتُوا بِشُرَكَائِهِمْ إِنْ كَانُوا صَادِقِينَ (41) يَوْمَ يُكْشَفُ عَنْ سَاقٍ وَيُدْعَوْنَ إِلَى السُّجُودِ فَلا يَسْتَطِيعُونَ (42) خَاشِعَةً أَبْصَارُهُمْ تَرْهَقُهُمْ ذِلَّةٌ وَقَدْ كَانُوا يُدْعَوْنَ إِلَى السُّجُودِ وَهُمْ سَالِمُونَ (43) فَذَرْنِي وَمَنْ يُكَذِّبُ بِهَذَا الْحَدِيثِ سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لا يَعْلَمُونَ (46) وَأُمْلِي لَهُمْ إِنَّ كَيْدِي مَتِينٌ (45)" [القلم: 34-45].

Allah ﷻ says, "Indeed, the righteous will have the Gardens of Bliss with their Lord (34). Then will We treat the Muslims like the criminals? (35) What is the matter with you? How do you judge? (36) Or do you have a scripture, in which

you read (37) that you will have whatever you choose? (38) Or do you have oaths binding on Us until the Day of Judgment that you will have whatever you decide? (39) Ask them ˹O Prophet˺ which of them can guarantee all that (40). Or do they have associate-gods ˹supporting this claim˺? Then let them bring forth their associate-gods, if what they say is true (41) ˹Beware of˺ the Day the Shin ˹of Allah˺ will be bared, and the wicked will be asked to prostrate, but they will not be able to do so (42), with eyes downcast, totally covered with disgrace. For they were ˹always˺ called to prostrate ˹in the world˺ when they were fully capable ˹but they chose not to˺ (43). So leave to Me ˹O Prophet˺ those who reject this message. We will gradually draw them to destruction in ways they cannot comprehend (44). I ˹only˺ delay their end for a while, but My planning is flawless (45)" (Al-Qalam: 34-45).

Allah ﷻ says, "Indeed, the righteous will have the Gardens of Bliss with their Lord" (Al-Qalam: 34). This is the reward of the righteous who fear Allah ﷻ. They fear Allah ﷻ and this drives them to follow His path. They will follow His commandments and avoid what He has prohibited. They believe in the promise of Allah ﷻ and are wary of His threat. This is true piety and it is the purpose of worship. This indicates that the purpose of all forms of worship is to create a pious worshiper who fears Allah ﷻ as He says, "O humanity! Worship your Lord, Who created you and those before you, so that you may become mindful ˹of Him˺" (Al-Baqarah: 21). They will be righteous people and they will be protected from the punishment of Allah ﷻ. When the Prophet ﷺ declared that he is the best amongst his nation he said, "I am the most Allah fearing, and know Allah better than all of you do". The righteous are those who fear Allah ﷻ and follow His commands. Those who have these characteristics are with their Lord and they will enjoy the orchards and gardens of bliss in the Hereafter. Allah ﷻ uses the word *jannat*, i.e. gardens, which is the plural form of the word Jannah, i.e. garden, but Paradise is described as *jannat* because there are multiple layers of Paradise and Al-Firdaws is the highest level in Paradise.

Then, Allah ﷻ says after revealing the outcome of those who oppose and deny Him versus the outcome of His followers and those who are righteous. He says, "Then will We treat the Muslims like the criminals?" (Al-Qalam: 35). This question negates the claim that Allah ﷻ will treat the Muslims and the criminals equally in the end. They thought the Hereafter does not exist and that there is no Hereafter or judgment. They thought they will not rise after death and that there is no Resurrection. However, if this were the case then the life of a criminal and a believer would be equal, but the criminal would be more fortunate than the righteous in this life because nothing deters them from committing evil. They would commit various crimes, such as theft, murder, or persue their wicked desires. They would be more fortunate in this life and in the Hereafter because Allah ﷻ will not reward His believers therefore He will not punish the disbelievers. So, they both become on an equal footing, but Allah ﷻ is exalted above all these false claims. Then, He says, "Or do those who commit evils think We will make them like those who have believed and done righteous deeds - [make them] equal in their life and their death? Evil is that which they judge [i.e., assume]" (Al-Jathiyah: 21). Allah ﷻ is the Judge and the Just and those who worship and follow the path of Allah ﷻ will be treated well. First, in this life bey being protected, cared for, and guided to His path. A good life is a pure life clear from sins and evil deeds. It is pure because of the connection formed with Allah ﷻ and therefore they follow the way of justice and benevolence. "Whoever does good, whether male or female, and is a believer, We will surely bless them with a good life, and We will certainly reward them according to the best of their deeds" (An-Nahl: 97). This is the outcome in this life and in the Hereafter of those who worship the Lord ﷻ. On the other hand, the outcome of the wrongdoers is torment from Allah ﷻ in this life. "... And disasters will continue to afflict the disbelievers or strike close to their homes for their misdeeds until Allah's promise comes to pass. Surely Allah never fails in His promise" (Ar-Ra'd: 31). He also says, "We will certainly make them taste some of the minor torment ˹in this life˺

before the major torment ˹of the Hereafter˺, so perhaps they will return ˹to the Right Path˺'" (As-Sajdah: 21). They will be punished in this life in advance and Allah ﷻ preserved the most severe punishment on the Day of Judgement.

These unbelievers also assume that those who are given blessings in this life are favored by Allah ﷻ while others who are not favored by Allah are denied these blessings. They assume that favor and denial happen in this life and that there is no reward or punishment in the Hereafter. Thus, Allah ﷻ says, "What is the matter with you? How do you judge?" (Al-Qalam: 36) How do you make this judgment regarding Allah ﷻ? He says, "Now, what makes you deny the ˹final˺ Judgment? (7) Is Allah not the most just of all judges? (8)" (At-Tin: 7-8) Allah ﷻ is the most just of judges and sets everything in its proper place. How can Allah ﷻ treat the righteous and the wicked in the same manner and how can their final results be the same? How can they make this judgment about Allah ﷻ that implies that He is unjust? He is the Wise Lord Who sets everything in its proper place. He rewards good deeds with goodness and evil deeds with wickedness. He punishes the wicked with a suitable punishment. If Allah ﷻ does not reward those who obey and punish those who disobey then this universe and all the creations of Allah ﷻ would have been created in vain. Allah ﷻ says, "Did you then think that We had created you without purpose, and that you would never be returned to Us? (115) Exalted is Allah, the True King! There is no god ˹worthy of worship˺ except Him, the Lord of the Honourable Throne (116)" (Al-Mu'minun: 115-116).

Then, He says, "Or do you have a scripture, in which you read (37) that you will have whatever you choose? (38)" (Al-Qalam: 37-38). These questions ridicule the unbelievers and show that their claims are not based on anything. Do they have a book that was revealed to them by Allah ﷻ which they read and which reveals these beliefs that they assume to be true? Some of these beliefs include that Allah is the creator of this universe and the angels are His daughters. They also claim that they spend this life worshipping Him to be rewarded in this life and then they will die without being resurrected. However, they do not have a

book revealed from Allah ﷻ nor do they have knowledge from Him. On the contrary, they are merely assumptions and speculations. They make wrong judgments regarding their Lord ﷻ Who created these creations and set everything in its proper place. How can this Almighty, All-Wise God allow these creations to exist without any purpose? In fact, they chose whatever they desired from these scriptures.

Then, Allah ﷻ says, "Or do you have oaths binding on Us until the Day of Judgment that you will have whatever you decide?" (Al-Qalam: 39) Have they sworn oaths or do they have any guarantee from Allah ﷻ? If this was the case and they swore that Allah would allow them to do what they will then they would be the judges in this case. While in reality there are no binding oaths between them and Allah ﷻ, rather they disobey Him by opposing His commands and by cursing the Messenger ﷺ. They also accuse him of being madman, a magician, a fortuneteller or that he invented this religion himself. Allah ﷻ says, "Ask them ˹O Prophet˺ which of them can guarantee all that" (Al-Qalam: 40). Who will claim responsibility? They took an oath upon Allah ﷻ that they would be amongst His followers in this life and that they are deserving of the provisions given to them by Allah ﷻ. So, ask them, who can guarantee these claims? Who can claim that they have scriptures, knowledge, or an oath from Allah tﷻ, or that their beliefs are based on proof and evidence?

Allah ﷻ says, "Or do they have associate-gods ˹supporting this claim˺? Then let them bring forth their associate gods, if what they say is true" (Al-Qalam: 41). Do they have associate gods who they claim are partners which they worship alongside Allah ﷻ? Then, they should be allowed to bring forth these associates and to call upon them. Who are these associate gods that are partners besides Allah ﷻ? The reality of the situation is that Allah ﷻ does not have any partners, not in creating, providing, commanding, or decreeing. Therefore, there is nothing worthy of worship other than Allah ﷻ, rather than that all these proclaimed

associates are false and fake gods. The disbelievers claimed that the angels are the daughters of Allah and they are His partners in worship, however, this is false. Allah ﷻ says, "And they say, 'The Most Compassionate has offspring!' Glory be to Him! In fact, those ˹angels˺ are only ˹His˺ honored servants (26) who do not speak until He has spoken, ˹only˺ acting at His command (27). He ˹fully˺ knows what is ahead of them and what is behind them. They do not intercede except for whom He approves, and they tremble in awe of Him (28)" (Al-Anbya: 26-28).

Some unbelievers worshiped the sun while in fact it was created by Allah ﷻ and He subjected it for people. Allah ﷻ says, "Among His signs are the day and the night, the sun and the moon. Do not prostrate to the sun or the moon, but prostrate to Allah, Who created them ˹all˺, if you ˹truly˺ worship Him ˹alone˺" (Fussilat: 37). All those who worship creations and gods besides Allah ﷻ claim that He has partners. Allah ﷻ asks them to name these associates and to provide proof that they are indeed the partners of Allah ﷻ. Exalted is Allah from having partners whether in creating because He is the Creator of all creations. He is exalted above their claims that He has a partner in maintaining the matters of the universe because He is the Maintainer. He says, "Allah is the Creator of all things, and He is the Maintainer of everything" (Al-Zumar: 62). There is no creation that has the power to benefit or hurt itself except through the will of Allah, not even angels, jinn, or human beings. The disbelievers also worshiped other idols, such as Hubal, Al-Lat, Al-Uzza. Are any of these idols worthy of being worshiped besides Allah ﷻ?

Then, Allah ﷻ says, "˹Beware of˺ the Day the Shin ˹of Allah˺ will be bared, and the wicked will be asked to prostrate, but they will not be able to do so" (Al-Qalam: 42). Allah ﷻ shifts to the Day of Judgement and illustrates an image of this grand day. The greatness of the Lord ﷻ is presented to all creations as He is the One, the Subduer, and there is no God but Allah ﷻ. The Prophet ﷺ also said, "Our Lord Allah will lay bare His Shin, and then all those who used to prostrate themselves compliantly before Him will prostrate on this Day, but then the

hypocrites will try to prostrate (on the Day of Judgment) but their backs will be as stiff as if it is one bone". All those who used to prostrate before Allah ﷻ compliantly will prostrate on this great day. Those who fell into prostration before Allah ﷻ and worshiped Allah ﷻ in this life will also successfully prostrate before the magnitude of Allah ﷻ Lord on the Day of Resurrection. On the other hand, those who did not prostrate will attempt to copy the believers, as was the case with the hypocrites. Allah ﷻ prevents them from prostrating and the backs of the hypocrites become stiff as one bone. Then they fall on their backs and the angels throw them into the Fire.

One aspect of the Lord's greatness is the relation between the Shin and Allah ﷻ which is parallel to all the other qualities that are adequately attributed to Allah ﷻ. For example, the Foot, as mentioned in the following Hadith: "The Hell Fire will keep on saying: 'Are there any more (people to come)?' Till the Lord of Power and Honor will put His Foot over it and then it will say, 'Qat! Qat! (sufficient! sufficient!) by Your Power and Honor". Another example is the Hand as Allah ﷻ says to Ibis, "... O Iblis! What prevented you from prostrating to what I created with My Own Hands? Did you ˹just˺ become proud? Or have you always been arrogant?" (Sad: 75) The Prophet ﷺ also said, "Some are at the right hand of the Compassionate One, and both His hands are right". The Hand, the Shin, the Face, the Foot, etc are characteristics of the Lord ﷻ. However, the manner in which the divinity of Allah ﷻ Lord operates is unknown to mankind and Muslims believe in what Allah ﷻ has revealed without any distortion or false interpretation.

Allah ﷻ continues to describe the state of the hypocrites on the Day of Resurrection as He says, "with eyes downcast, totally covered with disgrace" (Al-Qalam: 43). They lower their gaze towards the ground and they are unable to raise their eyes due to their humiliation and defeat. They are also enveloped in disgrace and submission on this Day but this reverence will not benefit them in the Hereafter. Allah ﷻ says, "For they were ˹always˺ called to prostrate ˹in the world˺

when they were fully capable ˹but they chose not to˺" (Al-Qalam: 43). They were always called to prostrate in this life when they were free from the ailment that befell them on the Day of Judgement. On this Day, their backs became stiff and they were unable to prostrate before Allah ﷻ. The Messenger ﷺ would invite them to worship Allah ﷻ and to prostrate before Him because it a main pillar in prayer. However, they refused, so this is their state in the Hereafter.

Then, Allah ﷻ says, "So leave to Me ˹O Prophet˺ those who reject this message. We will gradually draw them to destruction in ways they cannot comprehend" (Al-Qalam: 44). Allah ﷻ commands His Prophet to leave the punishment and retribution of the disbelievers to Him. These verses are a response to the infidels who called the Messenger of Allah a madman. "Nũn. By the pen and what everyone writes! (1). By the grace of your Lord, you ˹O Prophet˺ are not insane (2)" (Al-Qalam: 1-2). Allah ﷻ chose him as a messenger for all the worlds to convey the message of his Lord ﷻ, yet they accused him of madness. This is a grave crime, so Allah ﷻ says to His messenger to leave the punishment of these crimminals to Him. They will be gradually drawn, meaning they will be inclined towards evil and they will be brought to their own death and destruction with their own two legs. When Allah ﷻ gives them health, wealth, strength, and numerous other blessings, they think they are among His beloved allies and that Allah is pleased with their actions. They think that they are righteous, correct and the message of the Prophet is falsehood. They become arrogant and misled because of these blessings. They will remain in this state until they meet the dark fate that awaits them. In this life, they do not comprehend the punishment awaiting them from Allah ﷻ. They walk straight towards the Hellfire while they are laughing, smiling, and deluded. They think they are following the good and righteous path while in fact, they are walking towards their punishment with their own feet.

يقول الله ﷻ {فَذَرْنِي وَمَنْ يُكَذِّبُ بِهَذَا الْحَدِيثِ سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لا يَعْلَمُونَ}[القلم:44] {وَأُمْلِي لَهُمْ إِنَّ كَيْدِي مَتِينٌ}[القلم:45] {أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِنْ مَغْرَمٍ مُثْقَلُونَ}[القلم:46] {أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ}[القلم:47] {فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلا تَكُنْ كَصَاحِبِ الْحُوتِ إِذْ نَادَى وَهُوَ مَكْظُومٌ}[القلم:48] {لَوْلا أَنْ تَدَارَكَهُ نِعْمَةٌ مِنْ رَبِّهِ لَنُبِذَ بِالْعَرَاءِ وَهُوَ مَذْمُومٌ}[القلم:49] {فَاجْتَبَاهُ رَبُّهُ فَجَعَلَهُ مِنَ الصَّالِحِينَ}[القلم:50] {وَإِنْ يَكَادُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ بِأَبْصَارِهِمْ لَمَّا سَمِعُوا الذِّكْرَ وَيَقُولُونَ إِنَّهُ لَمَجْنُونٌ}[القلم:51] {وَمَا هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ}[القلم:52]

Allah ﷻ says "So leave to Me ˹O Prophet˺ those who reject this message. We will gradually draw them to destruction in ways they cannot comprehend." (Al Qalam:44) "I ˹only˺ delay their end for a while, but My planning is flawless." (Al Qalam:45) "Or do you ask them for a reward, so they are burdened with debt?" (Al Qalam:46) "Or do they have the (knowledge of the) Unseen, and they write it down?" (Al Qalam:47) "So be patient with your Lord's decree, and do not be like ˹Jonah,˺ the Man of the Whale, who cried out ˹to Allah˺, in total distress" (Al Qalam:48) "Had he not been shown grace by his Lord, he would have certainly been cast onto the open ˹shore˺, still blameworthy" (Al Qalam:49) "Then his Lord chose him, making him one of the righteous" (Al Qalam:50) "The disbelievers would almost cut you down with their eyes when they hear ˹you recite˺ the Reminder,1 and say, "He is certainly a madman" (Al Qalam:51) "But it is simply a reminder to the whole world" (Al Qalam:52).

God amuses and strengthens His Messenger ﷺ after the infidels talked about him and accused him of madness. "Nũn. By the pen and what everyone writes!" (Al Qalam:1) "By the grace of your Lord, you ˹O Prophet˺ are not insane" (Al Qalam:2). As these criminals said, "You will certainly have a never-ending reward" (Al Qalam:3) "And indeed, you are of a great moral character" (Al Qalam:4) "So, you will see, and they will see" (Al Qalam:5) "which of you is mad" (Al Qalam:6). At the end of this Surah, God Allah says to His prophet "So leave to Me ˹O Prophet˺ those who reject this message. We will gradually draw them to destruction in ways they cannot comprehend" (Al Qalam:44). That is,

God will punish these criminals who reject this message which is the Book of God that was revealed by Him. So, leave me, meaning that God will punish them. "Those who reject this message. We will gradually draw them to destruction in ways they cannot comprehend" (Al Qalam:44). This is what God does with them, We will gradually draw them means that We will progressively lead them to the deception of the enemy in order to go to his destruction while he is deceived, and God gives them respite. "Allah gives respite to the oppressor. But when He seizes him, He does not let him escape." He blesses them with various blessings, so they think that they are on the right and God is with them, and their opponent is in falsehood, so they are gradually drawn "We will gradually draw them to destruction in ways they cannot comprehend" (Al Qalam:44). That is, by giving them blessing, health and strength so that they may be deceived. As Allah says "Do not be deceived by the prosperity of the disbelievers throughout the land" (Ali Imran:196) "It is only a brief enjoyment. Then Hell will be their home—what an evil place to rest!" (Ali Imran:197). "When they became oblivious to warnings, We showered them with everything they desired. But just as they became prideful of what they were given, We seized them by surprise, then they instantly fell into despair!" (Al An'am:44) "So the wrongdoers were utterly uprooted. And all praise is for Allah—Lord of all worlds" (Al An'am:45).

"So leave to Me ˹O Prophet˺ those who reject this message. We will gradually draw them to destruction in ways they cannot comprehend" (Al Qalam:44) "I ˹only˺ delay their end for a while, but My planning is flawless" (Al Qalam:45). "I ˹only˺ delay their end for a while means that I give them respite that is Leaving the enemy to continue in his tyranny and his blindness until God brings him the ultimate punishment. "I ˹only˺ delay their end for a while. Indeed, My plot is firm" (Al Qalam:45). God plots for them and secretly orchestrates their destruction, and they do not think of what awaits them of punishment, rather they think that God is with them. The infidels in Makkah were deceived by what they

had such as money, power, prestige, and status. Also, they saw that the believers with the Messenger ﷺ were under their oppression, so they thought that they were the people of truth and that the people of faith were the people of falsehood. God only gives them respite; that is He gives them respite with blessings so that their destruction will be after that. "I ˹only˺ delay their end for a while.", that is, give them respite in their tyranny; in their disbelief, and their stubbornness, along with what God gives them of this world. "Indeed, My plot is firm" (Al Qalam:45). The plot of God for them is firm and no one can plot against the Lord. "Indeed, they are plotting plots," (Al Tariq:15) "but I plot plots (as well)" (Al Tariq:16). They plot against Islam and God plots against them a plot, and the plot of this week and meager creature cannot equal the plot of God. As Allah says "And ˹so˺ they made a plan, but We too made a plan, while they were unaware" (Al Naml:50) "Then look how was the outcome of their plan - that We destroyed them and their people, all" (Al Naml:51) "And ˹remember, O Prophet, when the disbelievers conspired to capture, kill, or exile you. They planned, but Allah also planned. And Allah is the best of planners" (Al Anfal:30). They conspired in secret for the Prophet ﷺ to kill him, and to capture him in Mecca and to imprison him there, or they take him out of it or kill him, but God orchestrates another arrangement behind them. So, see what God did with His Messenger? And what did He do with those? How did God destroy them and make their punishment bad in this world and the hereafter? And he made the ultimate outcome of the finest reward belonging to the Prophet ﷺ and the people of faith. "I ˹only˺ delay their end for a while. Indeed, my plot is firm" (Al Qalam:45).

Then Allah says, "Or do you ask of them a payment, so they are by debt burdened down?" (Al Qalam:46). That is, do you ask them for payment? "Or do you ask of them a payment". You ask the infidels of payment to guide them to this good; to call them to God and to make clear to them the path, but the Prophet ﷺ only comes with the best of this world and the Hereafter and he asks no one for

this, “Or do you ask of them a payment” for their guidance and their education. “so they are by debt” by debt “burdened down” Consequently, their rejection of religion is only one of the costs that they will incur, and the case is that the Messengers of God call people to God without asking them for a reward. “I ask of you no reward for it”. All the messengers only called to God without taking from anyone a reward, knowing that they came with the greatest guidance, the greatest happiness, and the greatest victory in this world and the Hereafter, yet they do not ask anyone for this. Therefore, what prevents them from entering the religion? Is there a payment that they must pay in order to enter and learn this religion? Also, The Prophet did not tell them that no one will know this debt and its obligations except by paying money. “Or do you ask of them a payment, so they are by debt burdened down?” (Al Qalam:46).

“Or do they have the (knowledge of the) Unseen, and they write it down?” (Al Qalam:47). Or do they have the unseen so they know what will happen? they write it down; They write for themselves what they want, meaning is the future in their hands, and therefore they write for themselves from this unseen what they want; And they plan for themselves whatever they want from the future? The truth is that they do not have the unseen, but the unseen is for God. Therefore, these are blind and do not know what God arranges for them and every unbeliever; What is the consequence of this infidelity? “Or do they have the (knowledge of the) Unseen, and they write it down?” (Al Qalam:47). The case is that they do not have this, all the hypotheses that could be probable for these to have an argument, proof and a reason why they cling to this, are incorrect, for they do not have any reason. Allah says, “Shall We treat the Muslims1like the criminals?” (Al Qalam:35). This is a rational issue, that is, it is not possible for God, the Creator of the heavens and the earth, to make the fate of a Muslim the same as the fate of a criminal. “What is the matter with you? How do you judge?” (Al Qalam:36). They have no sense when they think that God in the end equalizes

between a Muslim and a criminal. “Or do you have a scripture in which you learn” (Al Qalam:37). These are your beliefs and matters of faith; Do you have a book from God that you examine and choose this one? But they are ignorant people and come up with these beliefs with their own whims and assumptions. Also, they have no book on this from God so if they had a book, God would say, “wherein there is whatever you choose?” (Al Qalam:38) “Or do you have oaths from Us, binding until the Day of Resurrection” (Al Qalam:39). Did God guarantee you and swear to you that you will have a good outcome and a good life or did you swear oaths to God and God will fulfill them for you? “Or do you have oaths from Us, binding until the Day of Resurrection, that you will have whatever you demand?” (Al Qalam:39). If you have oaths from God, you will have whatever you demand, but the disbelievers have nothing.

“Ask, them which of them guarantees that” (Al Qalam:40). “which of them guarantees that?” Or do they have partners with God? Therefore, if they have partners with God, then they partner with God in His creation; in his provision, in his command, and therefore in his worship. “Then let them bring their partners, if they should be truthful” (Al Qalam:41) Then, Allah says “on the Day when the Shin will be exposed, l and they will be called upon to prostrate themselves, but they will not be able to” (Al Qalam:42) “With their eyes downcast, they will be enveloped by ignominy.” This will be their condition in the Hereafter. “And they used to be called upon to prostrate when they were healthy (but they did not.)” (Al Qalam:43) “So, leave Me alone with those who reject this discourse. We will draw them on little by little (towards Hell) from a way they do not know” (Al Qalam:44). Means to their death “And I give them respite”. He remains in his criminality, in his disbelief, and his stubbornness, even though God blesses him and grants him good health and strength, so he is deceived by this. “We will draw them on little by little (towards Hell) from a way they do not know” (Al Qalam:44). “And I give them respite”. That is, I will give them time. “Indeed, My

plan is firm" (Al Qalam:45) "Or do you ask of them a payment, so they are by debt burdened down?" (Al Qalam:46) Is what prevents them from entering the religion is the debt? "Or do they have the (knowledge of the) Unseen, and they write it down?" (Al Qalam:47). They knew what would happen in the future or they have the unseen and they are the ones who write it and choose from it what they want. In the end, the unbeliever becomes clear that he has no mind and his belief is not on evidence, rather he is deceived. Moreover, he does this and God deceives him, and plots against him. Also, there is no doubt that if God is the one who plots against him and he will return to Him, He will inevitably perish.

Then, Allah says to His Prophet, "Then be patient for the decision of your Lord". You have been carrying a message that must be conveyed to the criminals who curse him, insult him. Also, they accused him of more than madness. "Then be patient for the decision of your Lord". This message must be conveyed and that every messenger must be confronted with something like this. Allah says to His prophet "Nothing is being said to you but what has been said to the messengers before you" (Fussilat:43). Those who said to you what they wanted, there is no messenger sent by God except that he is accused of being a sorcerer and insane, and he is met with denial, and with stubbornness. "And in a similar way We made for every prophet an enemy from among the sinners, but your Lord suffices as a guide and as a supporter" (Al Furqan:31). "Then be patient for the decision of your Lord" your Lord's judgment is that He sent you as a Messenger to the people; And that you must meet those who oppose you, those who deny you, those who insult you, those who accuse you, and those who slander you, and you are with God the Messenger, Allah says, "And indeed, you are of a great moral character" (Al Qalam:4) "So, you will see, and they will see" (Al Qalam:5) "which of you is demented" (Al Qalam:6) "Surely your Lord knows best who has strayed from his way, and He is well-aware of those who are on the right path" (Al Qalam:7). Those who confront him are the liars. "And do not obey any

contemptible one who swears much," (Al Qalam:10) "a slanderer who goes about with calumnies," (Al Qalam:11) "one who prevents good, (and who is) transgressor, sinful," (Al Qalam:12) "harsh, (and) after all that, notorious" (Al Qalam:13) "Because he is a possessor of wealth and children" (Al Qalam:14) "When Our verses are recited to him, he says, " (These are) the tales of the ancient" (Al Qalam:15) "We will soon brand him on the snout" (Al Qalam:16). These are the types and models that confront the Messenger ﷺ and accuse him, and God says to His Messenger "Then be patient for the decision of your Lord, [O Muhammad], and be not like the Fellow of the Whale [i.e., Jonah] when he called out while he was distressed" (Al Qalam:48). The Fellow of the whale is Yunus Ibn Matta ﷺ, and he was named the Fellow of the whale because when he walked away in anger from his people and cast lots in the ship and was thrown into the sea, so the whale swallowed him. when he called out; that is, His Lord, while he was distressed; That is, he quelled his anxiety, grief, and great anguish, for he was imprisoned in the belly of the whale and this was the greatest and most difficult prison on earth. God related that he left his people angry with them after they had opposed him, believed him, and did not believe in him. He went out angry with them and said that God ﷻ will send him to others, so he went out without God commanding him to leave. Also, the Prophet was not permissible for him to do that because he has been charged with informing a people, so he must do that, and be patient for the decision of God and not leave his people, even if it was an emigration, except by the order of God. "And [mention] the man of the fish [i.e., Jonah], when he went off in anger1 and thought that We would not decree [anything] upon him. And he called out within the darknesses,3 "There is no deity except You; exalted are You. Indeed, I have been of the wrongdoers" (Al Anbya:87). So he went out and boarded a ship in the sea, then after that, the ship was drowning, so they wanted to lighten its load and to drop some of what was in it, so they drew lots among those present, and whoever exited his arrow, they would get rid of him to lighten the ship until the rest survived, so his arrow was

chosen and was thrown into the sea and God prepared a whale to swallow him. He called to his Lord while he was in the belly of the whale and said, "There is no deity except You; exalted are You. Indeed, I have been of the wrongdoers." First, he mentioned God as the Greatest, that he is the God who there is no god but Him. He says, "There is no deity except You; exalted are You." Glory be to You, "Indeed, I have been of the wrongdoers." He admitted his sin and God saved him. God says to His Messenger, "Be patient for the decision of your Lord against the harm of these infidels; This is the command of Him, and this is a message from God, so you must be patient with God. Also, what you face from denial, and insults, this is a matter that is essential to the message, every messenger sent by God must meet such criminals. "And in a similar way We made for every prophet an enemy from among the sinners, but your Lord suffices as a guide and as a supporter" (Al Furqan:31). "And he called out" that is Yunus Ibn Matta while he was distressed.

Allah says, "Had not a favor from His Lord come to his help, he would have been cast in the wilderness in a reproachable state" (Al Qalam:49). Had not a favor and a mercy from His Lord come to his help and He ordered the whale to cast him in the shore. "Had not a favor from His Lord come to his help," (Al Qalam:49) to save him. "He would have been cast in the wilderness in a reproachable state" he would have been cast in the wilderness in a reproachable state. The situation when God showed him His favor and commanded the whale to take him out on the shore, and God entrusted him with his care and caused a tree of gourds to grow over him, then after that God returned him to his people from whom he went out. That is, had not a favor from His Lord come to his help, he would have been cast in the wilderness in a reproachable state, so he would not have been cast in the wilderness in a reproachable state but the whale threw him without being in a reproachable state because he returned to God. Allah says

"There is no deity except You; exalted are You. Indeed, I have been of the wrongdoers".

Allah says, “Then his Lord chose him” . God chose him. “Then his Lord chose him” His Lord here is evidence that he is close to his Lord. “And made him one of the righteous” (Al Qalam:50). He made this Messenger of the righteous after he had returned and repented to God. Also, the situation is that God says to His Messenger: Do not become angry or leave your people who curse you as Yunus did, see how he was reprimanded and punished, which made him return to God. “Then his Lord chose him, and made him one of the righteous” (Al Qalam:50).

Then God depicts the wrath and anger of the infidels against His Messenger ﷺ. Allah says “Those who have denied almost stab you with their sight(s) when they hear the Reminder,” (Al Qalam:51). “Those who have denied almost” Almost means slightly short of or not quite accomplished. “Stab you” To humiliate you and to make your feet slip. “With their sight(s)” From looking, it is said that I looked at him as if he almost fell down or his foot almost slipped, meaning that those who were angry with the Messenger looked at him with displeasure, and those who looked at him in this way their feet almost slip due to the fierceness of the infidels looking at him. “Those who have denied almost stab you with their sight(s) when they hear the Reminder,” (Al Qalam:51). That is, when they heard the Reminder; The reminder is revealed by God, and it reminds of the Lord, the word of God. It Reminds of God and His unseen, and of His generosity and favors for those who obey Him. Also, it reminds of His punishment and His might and reminds of the way to God. This is the great Reminder that is the greatest reminder to the servant; First, he reminds him of the truth, and reminds him that he is taking him to the path of happiness and avoiding the path of temptation that is the path of Hellfire, for this is the true Reminder, and there is no greater Reminder for a person than it.

“And say, “He is indeed a madman!” This Reminder makes them angry and fierce, and they look at the Prophet as if they want to slip his feet from the road because of their gaze, which is filled with anger and hate. Glory be to God; how does the infidel do this despite the fact that the Messenger of God is the most perfect of people in character? He comes with a message that is a mercy to the worlds; Mercy to these liars, so he comes to have mercy on them and take them to the path of happiness and the path of Paradise. There is nothing greater, more honorable, or more honorable than this gift. This is the gift of the Lord in faith and in guidance that brings happiness in this world and the Hereafter, yet the infidels meet him with this denial. Moreover, they meet the grace of God with this denial, and they become angry with the Messenger who comes to them with the Reminder of God in which is their happiness in this world and the Hereafter “Most surely, we have sent down to you a Scripture containing your reminder. Do you not reason?” (Al Anbya:10). In spite of that, they meet this divine reminder with this, and they meet the Messenger of God who is righteous, merciful, compassionate, and attentive to them, with this. They meet him with great anger, and with great wrath. Also, they look at him with evil in their eyes, that is, they look at the Prophet ﷺ with anger or with contempt. “And when disbelievers see you, they do nothing but make mockery of you (saying) "Is this the one who talks of your gods?" - while they themselves are the denier of even mentioning the Rahman (All-Merciful)” (Al Anbya:36). Look at the state of these criminals. “Those who have denied almost stab you with their sight(s) when they hear the Reminder, and say, “He is indeed a madman!” (Al Qalam:51) And they say; These disbelievers, he is; The Messenger is a madman. They affirm that he is a madman, which means that it is established in their view that he is insane. This is what they assert, but this is a lie, slander, and insolence, so they lie knowing that they are a liar. “He is indeed a madman!” Glory be to Allah; They blinded themselves while the light was in front of them, the guidance was in front

of them, and this Messenger was in front of them, but this was their judgment on him ﷺ.

Allah says "But it is simply a reminder to the whole world" (Al Qalam:52). This is the Qur'an that the Messenger brought which was the reason for their hatred of the Prophet. Otherwise, before it was revealed, the Prophet was glorified by them; He was trustworthy and truthful, for he is the truthful and trustworthy in their view, but when he brought this Qur'an, he became the enemy. He became their enemy, and he became the madman, and he became accused of all these accusations. Allah says, "He is indeed a madman!" "But it is simply a reminder to the whole world" (Al Qalam:52) The Messenger came with the Qur'an from his Lord; only a reminder to the worlds; for all people, everyone on earth, and until the Day of Resurrection. See the great irony; how do they say that the messenger is crazy? And how is it that what he brought is only a first mention to guide the worlds? It is a guidance for all people to the path of truth by way of guidance and clarification, then after that, it is remembered and is reminded and benefits from it whom God has written for him is guidance from the worlds. Many believed in the Prophet ﷺ and they were guided by this Reminder since the Prophet ﷺ came with it to this day, and until the Day of Resurrection, but see how the disbelievers were? They described the Prophet as insane, so he came with insanity, but the truth was that he came with the words of God which were revealed by Him as a reminder to the worlds. says "He is indeed a madman!" "But it is simply a reminder to the whole world" (Al Qalam:52) The formula is a mockery of them and an explanation of their misguidance. The reality is that he is the Messenger of God whose morals are perfect, his attributes are perfect, and he comes with the Reminder that God makes it a guide to the worlds.

With this, this great Surah ends. We ask Allah to forgive our sins, repent to Him, turn to Him, and seek refuge in Him. Praise is to Allah, the Lord of the Worlds, at the beginning and the end. And peace be upon His servant and

messenger Mohammad. We ask Allah to make it beneficial to Muslims in the east and west of the earth, and to make this a treasure for us on the Day of Resurrection.

Al Haqqah

بسم الله الرحمن الرحيم، {الْحَاقَّةُ}[الحاقة:1] {مَا الْحَاقَّةُ}[الحاقة:2] {وَمَا أَدْرَاكَ مَا الْحَاقَّةُ}[الحاقة:3] {كَذَّبَتْ ثَمُودُ وَعَادٌ بِالْقَارِعَةِ}[الحاقة:4] {فَأَمَّا ثَمُودُ فَأُهْلِكُوا بِالطَّاغِيَةِ}[الحاقة:5] {وَأَمَّا عَادٌ فَأُهْلِكُوا بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ}[الحاقة:6] {سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَانِيَةَ أَيَّامٍ حُسُومًا فَتَرَى الْقَوْمَ فِيهَا صَرْعَى كَأَنَّهُمْ أَعْجَازُ نَخْلٍ خَاوِيَةٍ}[الحاقة:7] {فَهَلْ تَرَى لَهُمْ مِنْ بَاقِيَةٍ}[الحاقة:8] {وَجَاءَ فِرْعَوْنُ وَمَنْ قَبْلَهُ وَالْمُؤْتَفِكَاتُ بِالْخَاطِئَةِ}[الحاقة:9] {فَعَصَوْا رَسُولَ رَبِّهِمْ فَأَخَذَهُمْ أَخْذَةً رَابِيَةً}[الحاقة:10] {إِنَّا لَمَّا طَغَى الْمَاءُ حَمَلْنَاكُمْ فِي الْجَارِيَةِ}[الحاقة:11] {لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً وَتَعِيَهَا أُذُنٌ وَاعِيَةٌ}[الحاقة:12] {فَإِذَا نُفِخَ فِي الصُّورِ نَفْخَةٌ وَاحِدَةٌ}[الحاقة:13] {وَحُمِلَتِ الأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَاحِدَةً}[الحاقة:14] {فَيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ}[الحاقة:15] {وَانشَقَّتِ السَّمَاءُ فَهِيَ يَوْمَئِذٍ وَاهِيَةٌ}[الحاقة:16] {وَالْمَلَكُ عَلَى أَرْجَائِهَا وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَانِيَةٌ}[الحاقة:17] {يَوْمَئِذٍ تُعْرَضُونَ لا تَخْفَى مِنْكُمْ خَافِيَةٌ}[الحاقة:18]

In the name of Allah, the Entirely Merciful, the Especially Merciful, “The Inevitable Reality” (Al Haqqah: 1), “What is the Inevitable Reality?” (Al Haqqah: 2), “And what can make you know what is the Inevitable Reality?” (Al Haqqah: 3), “Thamûd and Âd disbelieved in the Shocking Event” (Al Haqqah: 4), “As for Thamûd, they were destroyed by an overwhelming blast” (Al Haqqah: 5), “And as for ` Ad, they were destroyed by a violent windstorm” (Al Haqqah: 6), “That He imposed on them for seven nights and eight consecutive days, so you could see them thrown on the ground, as if they were trunks of hollow palm-trees” (Al Haqqah: 7), “Then do you see of them any remains?” (Al Haqqah: 8), “And there came Pharaoh and those before him and the overturned cities1 with sin” (Al Haqqah: 9), “And disobeyed the messenger of their Lord, so He seized them with an

overpowering grip" (Al Haqqah: 10), "Indeed, when the water overflowed, We carried you [i.e., your ancestors] in the sailing ship" (Al Haqqah: 11), "So that We may make this a reminder to you, and that attentive ears may grasp it" (Al Haqqah: 12), "Then, when the Trumpet will be blown for the first time" (Al Haqqah: 13), "And the earth and mountains will be lifted up and crushed with one blow" (Al Haqqah: 14), "On that Day the Inevitable Event will have come to pass" (Al Haqqah: 15), "The sky will then be so torn that it will be frail" (Al Haqqah: 16), "And the angels are ranged around its borders, while eight carry the Throne of your Lord above them on that day" (Al Haqqah: 17), "On that day, you will be brought forward in a way that no secret of yours will remain secret" (Al Haqqah: 18), surah Al-Haqqah is one of the Meccan Quran. "The Inevitable Reality" (Al Haqqah: 1), it is one of the names of the Day of Resurrection, and it is called Al-Haqqah because it is the truth and it will bring the truth. Also, everything will happen in it, that God has told us, is true, and it establishes the truth that is it makes this truth, which is absent from the infidels, a manifest, right and visible to the eye. Moreover, everything that the deniers used to deny on the Day of Resurrection will become apparent to the eye. Also, it is true and truthful, and that it is nothing but the truth, so it is said to them, "This is the Fire which you used to deny" (Al Tur: 14). The fire is truth, and the denial of those is in this world, and the coming of the Day of Resurrection will establish the truth, and this truth that is denied will be true. All of this is one of the meanings of the truth. It establishes the truth, and reveals these facts that were absent from the eyes of the liars; it appears clearly visible. It is said to them, "Is this ˹Hereafter˺ not the truth?" "But if only you could see when they will be detained before their Lord! He will ask ˹them˺, 'Is this ˹Hereafter˺ not the truth?' They will cry, 'Absolutely, by our Lord!' He will

say, ‘Then taste the punishment for your disbelief" (Al An’am: 30), before that, they used to say that it is false and it is not true. On the Day of Resurrection, God will entitle these facts to make them visible.

“The Inevitable Reality” (Al Haqqah: 1), “What is the Inevitable Reality?” (Al Haqqah: 2), it is a question, “What is the Inevitable Reality? It is a question that is intended to exaggerate and glorify the day on which these great facts appear. “What is the Inevitable Reality?” (Al Haqqah: 2), “And what can make you know what is the Inevitable Reality?” (Al Haqqah: 3), this question is asked to exaggerate the matter; it means that it is above every imagination, no matter what the imagination, the reality that will be on the Day of Resurrection is greater than every imagination, “And what can make you know what is the Inevitable Reality?” (Al Haqqah: 3). Then, Allah ﷻ says, “Thamûd and Âd denied the Striking Calamity [i.e., the Resurrection]” (Al Haqqah: 4). God has mentioned these two nations from among the major deniers of the foregoing, He said, “Thamûd and Âd denied” (Al Haqqah: 4), Thamud is an Arab tribe that lived in the north of the island, in Al-Hijr in the home of Saleh. Then, God related its story that is God sent their Prophet Salih, peace be upon him, to them, and God mentioned the details of his call to them, “Will you be left secure in whatever is here” (Al Shuara: 146), “Amid gardens and springs” (Al Shuara: 147), “And in farms and date-palms, the spates of which are interwoven?” (Al Shuara: 148), “To carve homes in the mountains with great skill?” (Al Shuara: 149), “So fear Allah, and obey me” (Al Shuara: 150), “And do not follow the command of the transgressors” (Al Shuara: 151), “Who spread corruption throughout the land, never setting things right” (Al Shuara: 152), “They replied, ‘You are simply bewitched!" (Al Shuara: 153), “You are only

a human being like us, so bring forth a sign if what you say is true" (Al Shuara: 154), "Ṣâliḥ said, 'Here is a camel. She will have her turn to drink as you have yours, each on an appointed day" (Al Shuara: 155), "And do not ever touch her with harm, or you will be overtaken by the torment of a tremendous day" (Al Shuara: 156), God brought out for them a sign as they suggested that is a pregnant, she-camel came out of the rock for them and it was one of the signs of God. Although this sign appeared and God gave them her as a visible sign, they wronged her. As Allah ﷻ says, "And We gave Thamûd the she-camel as a visible sign", it means a visible sign that cannot be denied or rejected by them because it is in front of them, and it is the sign that they suggested, but they did not believe. "And We gave Thamûd the she-camel as a visible sign, but they wronged her", nevertheless, after this warning and threat, they defied the command of their Lord and killed the she-camel, "..... And said, 'O Saleh, bring upon us what you threaten us with, if you are one of the emissaries" (Al Araf: 77).

"⌜Both⌝ Thamûd and 'Âd denied……" (Al Haqqah: 4), another Arab tribe, Ad, lived in Hadramawt and Al-Ahqaf; Al-Ahqaf desert in the south of the island, what is now known as the Empty Quarter. Also, it was a powerful nation and strong tribe, and they were tall, and they were proud of their strength, saying "And said, 'Who is more powerful than us?" God mentioned their story in Qur'an, from this what their Messenger, Hood ﷺ who was sent to them, and among what he said to them was "⌜Why⌝ do you build a landmark on every high place in vanity" (Al Shuara: 128), "And construct castles, as if you are going to live forever" (Al Shuara: 129), "And when you strike, you strike as tyrants" (Al Shuara: 130), "So fear Allah, and obey me" (Al Shuara: 131), he called them to believe in God and to obey

Him, and to worship only Him with no partner, but they were arrogant and defied this matter, and said "We only say that some of our gods have possessed you with evil". He reminded them of that, but they defied the command of God and remained in this state until God destroyed them. Allah says "⌜Both⌝ Thamûd and ʾÂd denied the Striking Disaster" (Al Haqqah: 4), the Striking Disaster means the Day of Resurrection and the Inevitable Reality. It is called the Striking Disaster because it strikes people, the heavens, the earth, people and brings them out of their graves, and the minds of all those who are present. It is the Striking Disaster that is the Day of Resurrection and they denied this great day, whose terror will be in the heavens and the earth. Allah ﷻ says, "It is too tremendous for the heavens and the earth and will only take you by surprise", the mountains are blown up, the sky is broken open, and the stars are scattered, and this is a Striking Disaster that they denied, "⌜Both⌝ Thamûd and ʾÂd denied the Striking Disaster" (Al Haqqah: 4).

Then, God mentions the result of this denial, and said, "So as for Thamûd, they were destroyed by the overpowering [blast]" (Al Haqqah: 5), so as for Thamûd, they are mentioned here for detail after this summary. "They were destroyed by the overpowering [blast]" (Al Haqqah: 5), God destroyed them. The subject of the verb here is not mentioned, and the destroyer is God. By the overpowering [blast] means that the dreadful cry which exceeded all limits and destroyed many of them, and it is a single cry, as Allah ﷻ says, "We sent upon them a single Cry, and they were like crushed leaves of a hedge-builder" (Al Qamar: 31). That is, the angel shouted at them one shout, so their bodies collapsed and they became like crushed leaves, that is straw if it is harvested and collected in the barn, meaning it is

collected for a year, then it is broken and smashed. God likens their bodies after the angel shouted at them to leaves that had been crushed and shattered. “So as for Thamûd, they were destroyed by the overpowering [blast]” (Al Haqqah: 5), by the overpowering [blast]. “And as for ’Âd, they were destroyed by a screaming,1 violent wind” (Al Haqqah: 6), as for the tribe of Âd, they were destroyed by a screaming, violent wind. Wind means air moving with considerable force. Screaming means wind is whistling and squawking loudly. Violent means that it has afflicted them, so they could not protect themselves in any way despite their strong buildings and fortresses. “˹Why˺ do you build a landmark on every high place in vanity” (Al Shuara: 128), despite the strength of their buildings, they could not protect themselves from this wind that blew upon them on their homes. It entered everywhere, so if one of them was in the belly of a mountain, it would enter him, “..... They were destroyed by a screaming,1 violent wind” (Al Haqqah: 6).

“That He imposed on them for seven nights and eight consecutive days”, it is imposed on them for seven nights and eight consecutive days. That is, it started with sunrise and ended with sunset, eight days and seven nights in their midst. “For seven nights and eight consecutive days”, God mentioned here days and nights to prove that this wind kept blowing non-stop and did not leave them for an hour of the day or night during this period. “For seven nights and eight consecutive days”, that is days of decisiveness, meaning bad days, days that are all bad and evil for them, they are evil and misfortune days or everything has been destroyed by this wind. It is also said that the wound is cauterized with fire so that it does not bleed, meaning that it destroyed them and annihilated them, leaving nothing, as He says about

them when they saw this torment, which is the coming wind. “Then when they saw the torment as a ˹dense˺ cloud approaching their valleys, they said ˹happily˺, ‘This is a cloud bringing us rain’. ˹But Hud replied, ‘No, it is what you sought to hasten: a ˹fierce˺ wind carrying a painful punishment!" (Al Ahqaf: 24), “That will destroy everything with the command of its Lord! So they became such that nothing remained to be seen except their dwelling places…….” (Al Ahqaf: 25), a fierce wind carrying a painful punishment that will destroy everything with the command of its Lord, so it destroyed all of them and it did not let anyone live. “Which Allah unleashed on them non-stop for seven nights and eight days, so that you would have seen its people lying dead like trunks of uprooted palm trees” (Al Haqqah: 7), “So that you would have seen its people lying dead”, people mean all the tribe, lying dead means all dead, either to his face, or to his side, or his back, and the dead is the one lying on one of his sides. “Like trunks of uprooted palm trees”, if the palm is cut and a period of time passes on it, the middle and core of the tender palm dries up, becomes empty, and becomes dry, meaning that this wind dried their bodies. This body filled with blood and water became dry as if it was a dry piece of an empty palm left out in the open for a long time, “..... So that you would have seen its people lying dead like trunks of uprooted palm trees” (Al Haqqah: 7), their dwelling places.

“Do you see any of them left alive?” (Al Haqqah: 8), a question for acknowledgment, meaning that none of them was left alive, as Allah ﷻ says, “And Thamud, so spared none” (Al Nagam: 51), God did not leave anyone from this tribe, He only destroyed them and cut off the very root of them. Also, these were destroyed by God. He killed and uprooted them, and none of them remained. “Do you see any of them left alive?” (Al Haqqah: 8), this

is a question and the answer is that there is not one of them left, rather, God uprooted them and annihilated them. These are two tribes of nations whose messengers were denied, and this was their end.

Then, Allah ﷻ says, "Then Pharaoh and whoever was before him and the Overturned Cities came up with grave offenses" (Al Haqqah: 9), this is also a group of liars on the Day of Resurrection. Allah ﷻ says, "Then Pharaoh…came up", Pharaoh is the king of Egypt; it is a title that is said to each of the Egyptian kings at the time of the ancient Egyptians. As everyone who owned the Romans was called Caesar and everyone who owned the Persians was called Kisra. "Then Pharaoh and whoever was before him and the Overturned Cities came up with grave offenses" (Al Haqqah: 9), Pharaoh is the head of his people and the one whose people obeyed him even though he calls them to worship himself and says to them "O chiefs, I have never known of any god for you other than me". Then came this immoral tyrant, the greatest tyrant, and the nations before him, like the people of Noah, and the villages that God did not mention who destroyed them. As Allah ﷻ says, "Then We sent Our messengers in succession; every time a messenger came to his community, they disbelieved him. So We made them follow one another……." (Al Muminun: 44), many of them "Then Pharaoh and whoever was before" (Al Haqqah: 9), God mentions those who were before him, Overturned Cities. "And the Overturned Cities came up with grave offenses", overturned Cities are the plural of Overturned City. They are the villages of Lot and they were inhabited cities in the Jordan Valley, and they were all destroyed by God; He turned it on the heads of its owners, as He said, "And We turned it upside down", God turned it upside down, He commanded jibreel to uproot them, to kill them from their places.

He raised them to the sky, then turned it over their heads. Therefore, these are the Overturned Cities, and they are the villages of Lot ﷺ. “Then Pharaoh and whoever was before him and the Overturned Cities came up with grave offenses” (Al Haqqah: 9), with grave offenses means by the great mistakes, by the great sins. Pharaoh denied Him, said I am your Lord, called people to worship him, stubbornly resisted Musa the messenger of God, then became arrogant when the signs appeared. As for Overturned Cities, they disobeyed the command of God and threatened Lot and said to him, “They threatened, ‘If you do not desist, O Lot, you will surely be expelled" (Al Shuara: 167), they lusted after other men and practiced immorality openly in their gatherings, so they came up with grave offenses.

Allah ﷻ says, “And disobeyed the messenger of their Lord, so He seized them with an overpowering grip” (Al Haqqah: 10), these nations disobeyed the Messenger of their Lord. The word Messenger is an appellative name. They are God’s messengers, and every nation in which God has sent a Messenger, but the call of all Messengers is one, so if anyone disobeys one Messenger, he disobeys all the Messengers of God. “And disobeyed the messenger of their Lord, so He seized them with an overpowering grip” (Al Haqqah: 10), when these nations disobeyed the messenger of their Lord, He seized them, that is He destroyed them, “With an overpowering grip”, that is exceeding in severity, meaning that it destroyed them, and if it was like them, it would have destroyed everyone. “So He seized them with an overpowering grip” (Al Haqqah: 10), severe and exceeding in severity. This is a reminder from God of the destruction of these great nations, these villages that were inhabited by their people, and there were their places of

habitation, and their gardens and so on, but God destroyed them when they denied His Messengers.

God mentioned those who are present and said, “Indeed, when the waters overflowed, We carried you in the running ship” (Al Haqqah: 11), “So that We make it for you a reminder, and so that a preserving ear may preserve it” (Al Haqqah: 12), we mean God. Water; Noah's flood, the flood overflowed that is it increased and exceeded its limits. God commanded the earth to release its waters and ordered Heaven to open its gates with waters, and the water became higher and higher until it reached the highest mountains, so the water overwhelmed everything on the earth, meaning it increased and rose to the highest mountains, to the extent that Noah, while he was in the ark at the beginning of the flood, called his son to come aboard with him. He said, “And Noah called to his son who was apart [from them], ‘O my son, come aboard with us and be not with the disbelievers", “He replied, ‘I will take refuge on a mountain, which will protect me from the water", He thought that if he fled to the top of a mountain, the water would not reach him, so Noah ﷺ said to him, “Noah cried, ‘Today no one is protected from Allah’s decree except those to whom He shows mercy!" All who are on the board of the ship. “And the waves came between them, and his son was among the drowned”, the water rose to the heights of the mountains to the extent that the ship, when it came to rest after God said “And it was said, ‘O earth, suck in your water, and O heaven, stop", stop means withhold your rain. “And water subsided, and the matter was over. And it (the Ark) came to rest on the Judiyy, and it was said, ‘Curse be upon the wrongdoers", the Ark of Noah came to rest on the mountain Judiyy. When the water overflowed in the Deluge of Nuh, Allah ﷻ says, “.....

We carried you1 in the floating Ark ˹with Noah˺" (Al Haqqah: 11). The address is for these addressees because God carried them in the loins of their forefathers; we are the offspring of those who were in the ship, we carried you. That is, you who are present, everyone after Noah is from the offspring of those who were in the ark. In the floating Ark means the running ship; the ship that runs in this great waterflood and it is a reminder from God. A reminder of His mercy and grace that we are the offspring of those who were in the ship, so God saved our forefathers from whom we are descendants, then a reminder of God's destruction of the wrongdoers.

"Indeed, when the waters overflowed, We carried you in the running ship" (Al Haqqah: 11), this will be the greatest reminder to the people who deny the punishment of the Lord. You, the liar now, and the one who disbelieves, are one of the offspring of those who were saved from torment. That is, you have a connection to an actual torment, and you are not far away. The torment descended on nations here and here, and you have a connection with them. Rather, you are one of the people whom God has saved from a certain punishment bound to come. God's words here are a great reminder to all the inhabitants of the earth, and God's address to the Prophet ﷺ whom God sent to everyone, you people are from the offspring of those. "Indeed, when the waters overflowed, We carried you in the running ship" (Al Haqqah: 11), "So that We make it for you a reminder, and so that a preserving ear may preserve it" (Al Haqqah: 12), let us make this ship as a reminder for you. See that we are the children of those whom God has saved, and God has destroyed the others who denied, so let us preach and consider this. Let us make it; Let us make this ship and this deliverance for your fathers a reminder; something you remember throughout the ages

and history. “And so that a preserving ear may preserve it” (Al Haqqah: 12), a preserving ear may preserve this reminder and remember the matter, but the deaf ear, that is deaf to hearing the words of God, does not preserve it, “So that We make it for you a reminder, and so that a preserving ear may preserve it” (Al Haqqah: 12).

Then, Allah ﷻ says to indicate the reality and how it will be, “Then, when the Trumpet will be blown for the first time” (Al Haqqah: 13), “And the earth and mountains will be lifted up and crushed with one blow” (Al Haqqah: 14), On that Day the Inevitable Event will have come to pass” (Al Haqqah: 15), “The sky will then be so torn that it will be frail” (Al Haqqah: 16), “And the angels are ranged around its borders, while eight carry the Throne of your Lord above them on that day” (Al Haqqah: 17), “On that day, you will be brought forward in a way that no secret of yours will remain secret” (Al Haqqah: 18), this is an address to everyone and the deniers. God says, “Then, when the Trumpet will be blown for the first time” (Al Haqqah: 13), will be blown is passive because the subject is not mentioned, and the blower is Israfil; the angel whom God has entrusted to blow into the Trumpet so that the Day of Resurrection will come. Also, he will blow twice; the first blow, in which the earth and mountains will be lifted up and crushed with one blow, and there will be great horrors that God mentions. Allah ﷻ says, “When the sun is rolled up” (Al Takwir: 1), “And when the stars fall down” (Al Takwir: 2), “And when the mountains are blown away” (Al Takwir: 3), “And when pregnant camels are abandoned” (Al Takwir: 4), “And when wild beasts are gathered together” (Al Takwir: 5). Also, there will be “When the sky splits open” (Al Infitar: 1), “And when the stars fall

away" (Al Infitar: 2), "And when the seas burst forth" (Al Infitar: 3), "And when the graves will be overturned" (Al Infitar: 4).

Here, "At last, when the Trumpet will be blown with one blast" (Al Haqqah: 13), this is the first blast, and the Trumpet is the horn. What is the truth about this horn, if it is blown into, it would have this great effect on all the heavens and the earth? This is so great, that it means a mighty cause which produces a great and unimaginable matter; that is the blow into Trumpet depicts this great matter. All this system that exists before us from the earth which we live on includes high mountains, oceans, and water. Also, the sky above us includes distant stars, one of which is a million times larger than our land. God has expanded this sky so that its dimensions are not known, so with one blow all this will happen. "And when the stars fall away" (Al Infitar: 2), fall away means the stars will disperse. Allah ﷻ says, "I do swear by the Day of Judgment!" (Al Qiyamah: 1), "And I do swear by the self-reproaching soul!" (Al Qiyamah: 2), "Do people think We cannot reassemble their bones?" (Al Qiyamah: 3), "Yes, We are able to reset (even) his fingertips perfectly" (Al Qiyamah: 4), "Still people want to deny what is yet to come" (Al Qiyamah: 5), "He asks, 'When is the Day of Resurrection?" (Al Qiyamah: 6), "So, when the eyes will be dazzled" (Al Qiyamah: 7), "And the moon is eclipsed" (Al Qiyamah: 8), "And the sun and the moon are brought together" (Al Qiyamah: 9), "On that Day one will cry, 'Where is the escape?" (Al Qiyamah: 10), the sun and the moon are brought together. Also, the path on which the sun was traveling and the orbit on which the moon was traveling remain "And each one is floating in an orbit", they scatter and meet with each other, so the sun strikes the moon, and the stars collide with one another. This tight system will be ruined after they are

moved by precise calculation, “The sun and the moon [move] by precise calculation” (Al Rahman: 5). This system will be ruined, so this is a very terrible and very great matter on the Day of Resurrection, “Then, when the Trumpet will be blown for the first time” (Al Haqqah: 13), “And the earth and mountains will be lifted up and crushed with one blow” (Al Haqqah: 14), “On that Day the Inevitable Event will have come to pass” (Al Haqqah: 15).

يقول الله ﷻ {فَإِذَا نُفِخَ فِي الصُّورِ نَفْخَةٌ وَاحِدَةٌ}[الحاقة:13] {وَحُمِلَتِ الأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَاحِدَةً}[الحاقة:14] {فَيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ}[الحاقة:15] {وَانشَقَّتِ السَّمَاءُ فَهِيَ يَوْمَئِذٍ وَاهِيَةٌ}[الحاقة:16] {وَالْمَلَكُ عَلَى أَرْجَائِهَا وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَانِيَةٌ}[الحاقة:17] {يَوْمَئِذٍ تُعْرَضُونَ لا تَخْفَى مِنْكُمْ خَافِيَةٌ}[الحاقة:18] {فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَيَقُولُ هَاؤُمُ اقْرَءُوا كِتَابِيَهْ}[الحاقة:19] {إِنِّي ظَنَنتُ أَنِّي مُلاقٍ حِسَابِيَهْ}[الحاقة:20] {فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ}[الحاقة:21] {فِي جَنَّةٍ عَالِيَةٍ}[الحاقة:22] {قُطُوفُهَا دَانِيَةٌ}[الحاقة:23] {كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الأَيَّامِ الْخَالِيَةِ}[الحاقة:24]

Allah ﷻ says, “At last, when the Trumpet will be blown with one blast, and the earth and mountains will be lifted up and crushed with one blow, on that Day the Inevitable Event will have come to pass. The sky will then be so torn that it will be frail, with the angels on its sides. On that Day eight ˹mighty angels˺ will bear the Throne of your Lord above them. You will then be presented ˹before Him for judgment˺, and none of your secrets will stay hidden. As for those given their records in their right hand, they will cry ˹happily˺, ‘Here ˹everyone˺! Read my record! I surely knew I would face my reckoning’. They will be in a life of bliss, in an elevated Garden, whose fruit will hang within reach. ˹They will be told,˺ ‘Eat and drink joyfully for what you did in the days gone by" (Al-Haqqah: 13-24), this is Surah Al-Haqqah which is one of the names of the day of Resurrection.

Allah has named the Day of Judgment Al-Haqqah because the truth will be seen by everyone as what the disbelievers denied in the world will become true on that Day, “Is this ˹Hereafter˺ not the truth? They will cry, ‘Absolutely, by our Lord!". Thus, all that Allah had promised His servants with will be fulfilled and they won’t deny anymore, “The Inevitable Hour! What is the Inevitable Hour? And what will make you realize what the Inevitable Hour is?” (Al-Haqqah: 1-3). Then, Allah has mentioned those who had denied and His punishment to them, saying, “˹Both˺ Thamûd and ’Âd denied the Striking Disaster. As for Thamûd, they were destroyed by an overwhelming blast. And as for ’Âd, they were destroyed by a furious, bitter wind which Allah unleashed on them non-stop for seven nights and eight days, so that you would have seen its people lying dead like trunks of uprooted palm trees. Do you see any of them left alive?” (Al-Haqqah: 4-8), this is the punishment of those who denied the Day of Judgment. “Also, Pharaoh and those before him, and ˹the people of˺ the overturned cities ˹of Lot˺ indulged in sin, each disobeying their Lord’s messenger, so He seized them with a crushing grip” (Al-Haqqah: 9-10), this is a remainder from Allah, “Indeed, when the floodwater had overflowed, We carried you[1] in the floating Ark ˹with Noah˺” (Al-Haqqah: 11) Allah has reminded them that after these peoples had been destroyed, they are the offspring of those who were on the board of the ship who were with Noah, “Indeed, when the floodwater had overflowed” (Al-Haqqah: 11), Noah’s flood, “We carried you[1] in the floating Ark ˹with Noah˺”, “So that We may make this a reminder to you, and that attentive ears may grasp it” (Al-Haqqah: 12).

Then, Allah said, “At last, when the Trumpet will be blown with one blast” (Al-Haqqah: 13), the Trumpet that Allah has made to end this great

system; the heavens and the earth and the creations will be resurrected before the Lord of whole world. “At last, when the Trumpet will be blown…….” (Al-Haqqah: 13), the one who will blow is Israfil, the angel that is assigned by Allah to blow in the Trumpet that so great and there is no one can know its greatness except Allah because it will be blown by the angel so that a great and unique explosion will happen as the stars will fall away and the sun and the moon are brought together. Here, Allah says, “At last, when the Trumpet will be blown with one blast, and the earth and mountains will be lifted up and crushed with one blow” (Al-Haqqah: 13-14), this earth with its great mountains will be lifted up and crushed with this blow so the system will be changed. “When the earth is shaken ˹in˺ its ultimate quaking” (Az-Zalzalah: 1), it is the earth’s ultimate quaking and Allah also said, “When the sky splits open, and when the stars fall away, and when the seas burst forth” (Al-Infitar: 1-3), the seas that are in this world will burst forth and are set on fire so this is the end of this world and a beginning of the new world. “And crushed with one blow” (Al-Haqqah: 14), “On that Day”, on that Day with its great events, “..... The Inevitable Event will have come to pass” (Al-Haqqah: 15), it is called by this name because it will inevitably happen. “The sky will then be so torn that it will be frail” (Al-Haqqah: 16), it means this is what was on earth, “And the earth and mountains will be lifted up and crushed with one blow” (Al-Haqqah: 14), “The sky will then be so torn that it will be frail” (Al-Haqqah: 16), it means that the sky will be frail after it was greatly well-set. “The sky will then be so torn that it will be frail” (Al-Haqqah: 16), “With the angels on its sides”, it means that Allah’s angels will be on the sides of the sky. “..... On that Day eight ˹mighty angels˺ will bear the Throne of your Lord above them” (Al-Haqqah: 17), Allah’s Throne is borne by eight angels, indeed,

there is no one can evaluate Allah's Throne except Allah and there are mighty angels who bear this Throne and there is no one can evaluate these except Allah as well. The prophet ﷺ said, "I have been permitted" by using the passive clause as Allah is the One Who has permitted him, "To tell about one of Allah's angels who bears the throne that the distance between the lobe of his ear and his shoulder is a journey of five hundred years". In addition, Allah said about the angels who bear the Throne, "Those ˹angels˺ who carry the Throne and those around it glorify the praises of their Lord, have faith in Him, and seek forgiveness for the believers" (Ghafer: 7). He also said, "You will see the angels all around the Throne, glorifying the praises of their Lord" (Az-Zumar: 75), this will be on the Day of Judgment. Therefore, the Throne is borne by mighty angels, as Allah says, "On that Day eight ˹mighty angels˺ will bear the Throne of your Lord above them" (Al-Haqqah: 17), there is no one can evaluate these eight angels except Allah ﷻ.

"You will then be presented", O people! "..... ˹Before Him for judgment˺, and none of your secrets will stay hidden" (Al-Haqqah: 18), on that hard Day on which the heavens and the earth will be shaken that will be replaced by a new heaven and a new earth. Then Allah says, "You will then be presented" for judgment, "And none of your secrets will stay hidden" (Al-Haqqah: 18), which means there is no one of you who can hide any secret from Allah but everyone's secrets will be disclosed. "On the Day all secrets will be disclosed" (At-Tarek: 9), it means that all secrets will be disclosed on that Day and everything will be seen as there is no one who can hide anything from Allah. Also, "..... And none of your secrets will stay hidden" (Al-Haqqah: 18), no soul will be hidden even if it was very

small such as the miscarried fetus will be resurrected as well. Consequently, all that Allah has created shall be resurrected on that Day and their secrets will never stay hidden from Allah as all people will be gathered on the same day and the same ground and they will be seen from the first to the last one and they can hear the caller, "And none of your secrets will stay hidden" (Al-Haqqah: 18).

Then, Allah has mentioned that people are divided into two divisions on that Day, saying, "As for those given their records in their right hand, they will cry ˹happily˺, 'Here ˹everyone˺! Read my record! I surely knew I would face my reckoning'. They will be in a life of bliss, in an elevated Garden, whose fruit will hang within reach. ˹They will be told,˺ 'Eat and drink joyfully for what you did in the days gone by" (Al-Haqqah: 19-24), "Their records" means the records of their deeds, "In their right hand" they are given their records their right hand in order to honour them. The prophet mentioned that the records will spread and everyone will take his record so the prophet says, "They are given their records either in their right or left hand". It means that will take his record; the believers are given their records in their right hand while the disbelievers are given their records in their left hand from behind their backs as Allah said, "And as for those who are given their record ˹in their left hand˺ from behind their backs" (Al-Inshiqaq: 10). "As for those given their records in their right hand, they will cry ˹happily˺, 'Here ˹everyone˺! Read my record!" (Al-Haqqah: 19), they will be happy when they are given their records in which their good deeds have been recorded so they want to tell everyone about it. "Here everyone" they will call everyone, "Here ˹everyone˺! Read my record!", it means this is my record in which my good deeds have been recorded. Therefore, they are

compared with the people in this world who are happy when they gain a high certificate so that they would like to show their certificate to everyone. Consequently, this is the joy of the believers who are given their records in their right hand and this is their certificate of admitting Paradise as all their good deeds have been recorded in this certificate so they will be happy and say, "Here ˹everyone˺! Read my record!". Then, they will mention the main reason that led them to this end, "I surely knew I would face my reckoning" (Al-Haqqaha: 20), it means that I surely believe I would face my reckoning so I prepare myself for that Day. This Surah shows the Day of Judgment so see the effect of believing in the Day of Judgment as these are the believers who believed in the Day of Judgment say, "I surely knew I would face my reckoning" (Al-Haqqaha: 20), so they did good deeds in this world to be ready for that Day, "I surely knew I would face my reckoning" (Al-Haqqaha: 20).

Allah said, "They will be in a life of bliss" (Al-Haqqah: 21), which means that those who are given their records in their right hand will be in a life of bliss. The bliss is ascribed to life in order to show that it is a perfect bliss as the dwellers of Jannah are in a life of bliss and Allah is pleased with them so that the guardian of Jannah is called Radwan. "They will be in a life of bliss" (Al-Haqqah: 21), as everything in Jannah is blissed and the servants will be in a life of bliss with their palaces, trees, fruits and friends. "They will be in a life of bliss" (Al-Haqqah: 21), and this is the real-life as the prophet said, "O Allah, there is no life, but the life of the Hereafter", the real-life. "But the Hereafter is indeed the real life, if only they knew" (Al-Ankabut: 64), the Hereafter is the real-life but this world is full of hardships and diseases as we may be in joy at one hour and we may be sad at many

hours. Thus, the prophet said, "O Allah, there is no life, but the life of the Hereafter", and Allah said, "But the Hereafter is indeed the real life, if only they knew" (Al-Ankabut: 64). Therefore, this is real-life, "They will be in a life of bliss" (Al-Haqqah: 21).

Allah said, "In an elevated Garden" (Al-Haqqah: 22), it is Allah's Garden which is described as an elevated Garden because everything in it is great; its buildings, palaces, houses, furniture, women and rivers. Therefore, it is a high level as its parts are great. As well as it is placed in a high place as there is nothing above it except Allah's Throne. Consequently, Jannah is in a very high place while Hell -God forbid- is in a very down place so Allah has made Jannah in a high place in heaven and has made Hell in a very low place. "In an elevated Garden, whose fruit will hang within reach" (Al-Haqqah: 22-23), the fruits will hang within reach so that the servants can take it while they are lying down on their beds because these fruits will be made very easy to reach, Allah said, "..... And its fruit will be made very easy to reach" (Al-Insan: 14). And, He said, "Those ˹believers˺ will recline on furnishings lined with rich brocade. And the fruit of both Gardens will hang within reach" (Ar-Rahman: 54), every believing servant will have two Gardens, "And whoever is in awe of standing before their Lord will have two Gardens" (Ar-Rahman: 46). As soon as they want any fruit, it will be very easy to reach, even if they are lying down in their beds, "Whose fruit will hang within reach" (Al-Haqqah: 23). Consequently, they do not need to climb a palm tree in order to get their fruit but its fruit will hang within reach where they are sitting or walking. Therefore, in Jannah, they do not need to do anything as they do not need to cook their food, carry their goods,

needle their clothes, or clean their places but everything is perfect at all times.

"In an elevated Garden, whose fruit will hang within reach" (Al-Haqqah: 22-23), "˹They will be told,˺ 'Eat and drink joyfully for what you did in the days gone by", this is an order from Allah to honour them, "Eat" from the fruits of Jannah, and "Drink" from its various drinks, "Joyfully" means happy, security and comfort. "˹They will be told,˺ 'Eat and drink joyfully", it means while you are in joyful status. "˹They will be told,˺ 'Eat and drink joyfully for what you did in the days gone by" (Al-Haqqah: 24), it means because what you had done in past days in your world, "Days gone by" refers to days in the world because they are now in Jannah so they will be told, "Eat and drink joyfully for what you did in the days gone by" (Al-Haqqah: 24), it means previous days or the days that are devoid of reckoning as there is no reckoning in the world so servants do whatever they want in the world but the reckoning will be in the Hereafter. "Eat and drink joyfully for what you did in the days gone by" (Al-Haqqah: 24), this is the position of the believers who believe in the Day of Judgment and prepare themselves for that Day. Therefore, they are admitted to Jannah that they had promised because Allah has made the Day of Judgment in which everyone will see what Allah has promised them.

Allah said about the second division, "And as for those given their record in their left hand, they will cry ˹bitterly˺, 'I wish I had not been given my record" (Al-Haqqah: 25), it has been mentioned in another verse that they are given their records from behind their backs as Allah said, "As for those who are given their record in their right hand, they will have an easy reckoning, and will return to their people joyfully. And as for those who are

given their record ˹in their left hand˺ from behind their backs, hey will cry for ˹instant˺ destruction" (Al-Inshiqaq: 7-11), so they are given their records in their left hand -God forbid- and this is a kind of disgrace that is given to the disbelievers on the day of Resurrection. "..... They will cry ˹bitterly˺, 'I wish I had not been given my record" (Al-Haqqah: 25), here, they wish an impossible matter, "I wish I had not been given my record" it means on the Day of Judgment so they wish that the Day of Judgment will never come in order not to take their records. "Nor known anything of my reckoning!" (Al-Haqqah: 26), it means I wish I had not been resurrected nor known anything of my reckoning. "I wish death was the end!" (Al-Haqqah: 27), it means I wish the first death was the end and had not been resurrected but death only without a resurrection, "I wish death was the end!" (Al-Haqqah: 27).

Then, they will remind their world saying, "My wealth has not benefited me!" (Al-Haqqah: 28), it means my wealth has not benefited me because it has been lost. "My wealth has not benefited me!" (Al-Haqqah: 28), or it means what is the benefit from my wealth? It means that it has not benefited me. "My wealth has not benefited me! My authority has been stripped from me" (Al-Haqqah: 28-29), "Authority" means his position, respect, servants and soldiers as he had a respectable decision. Here, he says that all of these matters have been stripped from him as he comes to Allah alone without a helper, supporter, or intercessor before Allah, "My authority has been stripped from me" (Al-Haqqah: 29). Thus, while he is regretting what he had done, the order comes to him, "˹It will be said,˺ 'Seize and shackle them" (Al-Haqqah: 30), it is an order from Allah to the angels of the torment, "Seize and shackle them" "Shackle" means enchain them -God forbid-,

“Indeed, We have prepared for the disbelievers chains, shackles, and a blazing Fire” (Al-Insan: 4). “Then burn them in Hell” (Al-Haqqah: 31), it means burn them in Hell -God forbid-, take him to be burned in Hellfire.

“Then tie them up with chains seventy arms long” (Al-Haqqah: 32), “Then tie them up with chain seventy arms……...”, they measured with arms; from elbow to fingertips, this is called arm, so they measured by arms as they said one arm, two arms, or three arms and so on. It will be seventy arms but it is not a human arm, rather, an angel arm and how long is the angel‘s arm? It is no doubt that Allah has created angels in a greater form than humans but the chain will be measured by the angel’s arm. “Tie them up”, it means shackle them with this chain -God forbid-. “Then tie them up with chains seventy arms long” (Al-Haqqah: 32), so they will be tied with this chain from their legs to their necks as it will surround them from all sides.

“For they never had faith in Allah, the Greatest” (Al-Haqqah: 33), “They” refers to those who are tied up with the chain and they are brought to Hell because of that. “For they never had faith in Allah, the Greatest” (Al-Haqqah: 33), believing in Allah is restored to by the necessity of knowledge and reason as well as the true news from Allah. Therefore, Allah is the Most Manifest that the whole world is evidence of the presence of Allah and all the creatures are evidence of the presence of Allah, their creator as well. No bit can create itself and it is impossible to be created without a creator so it is evidence that Allah is its Creator. In addition to this precious world that is evidence that its Creator is All-knowing and evidence of the great ability of its creator, so the One Who puts the sun in its right place and the earth in its right place is God and strong Lord and Almighty so that there is no one

can prevail Him. The essence is that all creations are the evidence of the presence of Allah and every bit in this existence is a sign that Allah exists. In addition to the evidence of the messengers who came with the true message from Allah in which Allah's traits are described, everything has been made clear. Allah is the Great Lord Who defines Himself by these attributes, however, the disbelievers whose provision and life are from Allah's favour disbelieve in Him so the disbelievers had committed a serious crime, "For they never had faith in Allah, the Greatest" (Al-Haqqah: 33), so they deserve this torment.

"Nor encouraged the feeding of the poor" (Al-Haqqah: 34), they are also not merciful or kind as the poor need someone to take pity on them but the disbeliever did not encourage the feeding of the poor. They did not encourage themselves or others as they never had faith in Allah so it means that they had no faith in Allah or had mercy in order to encourage the feeding of the poor. Allah said, "So this Day they will have no close friend here, nor any food except ˹oozing˺ pus, which none will eat except the evildoers" (Al-Haqqah: 35-37), so this is the torment of those who have these attributes, "So this Day they will have no close friend here" (Al-Haqqah: 35), it means a close friend to protect them. "Nor any food except ˹oozing˺ pus, which none will eat except the evildoers" (Al-Haqqah: 36-37).

يقول الله ﷻ {وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ فَيَقُولُ يَا لَيْتَنِي لَمْ أُوتَ كِتَابِيَهْ}[الحاقة:25] {وَلَمْ أَدْرِ مَا حِسَابِيَهْ}[الحاقة:26] {يَا لَيْتَهَا كَانَتِ الْقَاضِيَةَ}[الحاقة:27] {مَا أَغْنَى عَنِّي مَالِيَهْ}[الحاقة:28] {هَلَكَ عَنِّي سُلْطَانِيَهْ}[الحاقة:29] {خُذُوهُ فَغُلُّوهُ}[الحاقة:30] {ثُمَّ الْجَحِيمَ صَلُّوهُ}[الحاقة:31] {ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ}[الحاقة:32] {إِنَّهُ كَانَ لا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ}[الحاقة:33] {وَلا يَحُضُّ عَلَى طَعَامِ الْمِسْكِينِ}[الحاقة:34] {فَلَيْسَ لَهُ الْيَوْمَ هَاهُنَا حَمِيمٌ}[الحاقة:35] {وَلا طَعَامٌ إِلَّا مِنْ غِسْلِينٍ}[الحاقة:36] {لا يَأْكُلُهُ إِلَّا الْخَاطِئُونَ}[الحاقة:37] {فَلا أُقْسِمُ بِمَا تُبْصِرُونَ}[الحاقة:38]

{وَمَا لا تُبْصِرُونَ}[الحاقة:39] {إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ}[الحاقة:40] {وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلًا مَا تُؤْمِنُونَ}[الحاقة:41] {وَلا بِقَوْلِ كَاهِنٍ قَلِيلًا مَا تَذَكَّرُونَ}[الحاقة:42] {تَنزِيلٌ مِنْ رَبِّ الْعَالَمِينَ}[الحاقة:43] {وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الأَقَاوِيلِ}[الحاقة:44] {لَأَخَذْنَا مِنْهُ بِالْيَمِينِ}[الحاقة:45] {ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ}[الحاقة:46] {فَمَا مِنْكُمْ مِنْ أَحَدٍ عَنْهُ حَاجِزِينَ}[الحاقة:47] {وَإِنَّهُ لَتَذْكِرَةٌ لِلْمُتَّقِينَ}[الحاقة:48] {وَإِنَّا لَنَعْلَمُ أَنَّ مِنْكُمْ مُكَذِّبِينَ}[الحاقة:49] {وَإِنَّهُ لَحَسْرَةٌ عَلَى الْكَافِرِينَ}[الحاقة:50] {وَإِنَّهُ لَحَقُّ الْيَقِينِ}[الحاقة:51] {فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ}[الحاقة:52].

Allah ﷻ says, "And as for those given their record in their left hand, they will cry ˹bitterly˺, 'I wish I had not been given my record, nor known anything of my reckoning! I wish death was the end! My wealth has not benefited me! My authority has been stripped from me'. ˹It will be said,˺ 'Seize and shackle them, then burn them in Hell, then tie them up with chains seventy arms long. For they never had faith in Allah, the Greatest, nor encouraged the feeding of the poor. So this Day they will have no close friend here, nor any food except ˹oozing˺ pus, which none will eat except the evildoers'. Now, I do swear by whatever you see, and whatever you cannot see! Indeed, this ˹Quran˺ is the recitation of a noble Messenger. It is not the prose of a poet ˹as you claim˺, ˹yet˺ you hardly have any faith. Nor is it the mumbling of a fortune-teller, ˹yet˺ you are hardly mindful. It is˺ a revelation from the Lord of all worlds. Had the Messenger made up something in Our Name, We would have certainly seized him by his right hand, then severed his aorta, and none of you could have shielded him ˹from Us˺! Indeed, this ˹Quran˺ is a reminder to those mindful ˹of Allah˺. And We certainly know that some of you will persist in denial, and it will surely be a source of regret for the disbelievers. And indeed, this ˹Quran˺ is the

absolute truth. So glorify the Name of your Lord, the Greatest" (Al-Haqqah: 25-52).

This is the end of Surah Al-Haqqah which means the Day of Judgment on which the truth that Allah has told us will be shown. All that Allah has told us about is true but the disbelievers deny it in this world, however, the Day of Judgment is the Day on which Allah has shown the truth to all peoples. Allah has mentioned the status of the believers, saying, "As for those given their records in their right hand……" (Al-Haqqah: 19). Then, He has mentioned the status of the disbelievers saying, "And as for those given their record in their left hand" they will be disgraced, "..... They will cry ˹bitterly˺, 'I wish I had not been given my record" (Al-Haqqah: 25) they wish that this Day had never come. "They will cry ˹bitterly˺, 'I wish I had not been given my record" (Al-Haqqah: 25), "Nor known anything of my reckoning!" (Al-Haqqah: 26), "I wish death was the end!" (Al-Haqqah: 27), they wish that the first death was the end and they wish that they were never resurrected. Then they say, "My wealth has not benefited me!" (Al-Haqqah: 28), "My authority has been stripped from me" (Al-Haqqah: 29), "˹It will be said,˺ 'Seize and shackle them" (Al-Haqqah: 30), the Divine order will come to him, "Seize and shackle them" refers to these criminals and shackle them. "Then burn them in Hell" (Al-Haqqah: 31), "Then tie them up with chains seventy arms long" (Al-Haqqah: 32), chain seventy arms long with the arms of the angels. "For they never had faith in Allah, the Greatest" (Al-Haqqah: 33), "Nor encouraged the feeding of the poor" (Al-Haqqah: 34), they did not believe in Allah, the Greatest, although Allah's signs are shown in everywhere as all what in this world is evidence of the presence of Allah that there is no god but Allah. As well as the messengers who came from

their Lord with perfect evidence of Allah's presence and Allah's traits as Allah has let us know Him, however, they never had faith in Allah, "Nor encouraged the feeding of the poor" (Al-Haqqah: 34), they never do good deeds even feeding the poor as they had no mercy.

Allah says, "So this Day they will have no close friend here" (Al-Haqqah: 35), it means there will be no close friends to them in order to protect them, even their close relatives. "On that Day every person will flee from their own siblings, and ˹even˺ their mother and father, and ˹even˺ their spouse and children" (Abasa: 34-37), "Then, when the Trumpet will be blown,[1] there will be no kinship between them on that Day, nor will they ˹even care to˺ ask about one another" (Al-Mu'minun: 101), "And no close friend will ask ˹about˺ their friends" (Al-Ma'arij: 10), so they will have no friends either from humans or from others of angels to take pity on them. "Nor any food except ˹oozing˺ pus" (Al-Haqqah: 36), it means that they will have not any benefit food except oozing pus which is one of the dwellers' of Hell food that had not been interpreted in the Quran. Therefore, some scholars said that oozing pus is a liquid extracted from the dwellers of Hellfire. In addition, bin Abbas said that oozing pus is Zaqqum which is described as a tree, "Indeed, it is a tree that grows in the depths of Hell, bearing fruit like devils' heads. The evildoers will certainly ˹be left to˺ eat from it, filling up their bellies with it" (As-Saffat: 64-66), and the prophet said about this Zaqqum, "O you who believe! Have fear of Allah as is His due (Then he said): 'If a drop of Zaqqum were to be dropped on the earth, it would ruin the livelihood of the people of this world". The people of this world cannot live on the earth if a drop of Zaqqum were to be dropped on the earth, and the prophet said, "So how about those who have no food other

than it?" so Zaqqum is the food and the drink of them -God forbid-. Allah says, "Let them then taste this: boiling water and ˹oozing˺ pus, and other torments of the same sort!" (Sad: 57-58), therefore, the drinks of the dwellers of Hell are numerous such are boiling water which is heavy and thick as Allah says, "When they cry for aid, they will be aided with water like molten metal, which will burn ˹their˺ faces". The molten metal may burn their faces because it is so hot as its temperature is not like the boiling water in this world but it is like the temperature of the molten metal. Thus, if they close to it to drink from it, it will burn their faces before burning their hollow -God forbid- and Allah says, "Left to drink boiling water that will tear apart their insides". "Let them then taste this: boiling water and ˹oozing˺ pus" (Sad: 57), it is said that oozing pus is described by this description because it is so black and rotten -God forbid-. Allah says, "And other torments of the same sort!" (Sad: 58), it means that there are numerous sorts of these drinks as it is one sort of oozing pus that is the only food in Hell.

"Which none will eat except the evildoers" (Al-Haqqah: 37), the evildoers only are the ones who will eat this food in Hell -God forbid-. "Evildoers" refers to people who do great sins such as disbelieving in Allah, so this is a great description by Allah of the status of the dwellers of Hell after He had described the status of the dwellers of Jannah who will be happy and in a life of bliss. This is the second life but as for the dwellers of Hell, we cannot call it life because they can neither live nor die but they will be tortured a continuous torment -God forbid-. Then, Allah says, "Now, I do swear by whatever you see, and whatever you cannot see! Indeed, this ˹Quran˺ is the recitation of a noble Messenger. It is not the prose of a poet" (Al-Haqqah: 38-41), Allah is swearing by whatever the creatures see, "Now, I do swear

by whatever you see" (Al-Haqqah: 38), we can see many matters such as the sky, the earth, the mountains, the trees, the rivers, the creation and whatever lives in them. Thus, this is what we can see in this world that is great as everything in it is one of Allah's signs. Therefore, Allah swears by it because it is His creatures and is evidence of the presence of Allah as well as it is Allah's book which is read about Allah's signs, "Indeed, in the creation of the heavens and the earth; the alternation of the day and the night; the ships that sail the sea for the benefit of humanity; the rain sent down by Allah from the skies, reviving the earth after its death; the scattering of all kinds of creatures throughout; the shifting of the winds; and the clouds drifting between the heavens and the earth—˹in all of this˺ are surely signs for people of understanding" (Al-Baqarah: 164), this is Allah's book which we can see, "Now, I do swear by whatever you see" (Al-Haqqah: 38).

Then, Allah says, "And whatever you cannot see!" (Al-Haqqah: 39), what we cannot see is more than what we can see as we cannot see the angels that are great creations, Jannah although it exists, the Hell although it exists and Allah has described it, we cannot see the high heavens as well. In addition, we cannot see Allah's Chair and Throne so what we cannot see is multiple, so Allah here swears by whatever we can see and whatever we cannot see as He is the Creator of all creations. Therefore, this is a great swear that Allah swears by all His creations, "Now, I do swear by whatever you see, and whatever you cannot see!" (Al-Haqqah: 38-39). Also, this Quran, "Indeed, this ˹Quran˺ is the recitation of a noble Messenger" (Al-Haqqah: 40), "A noble Messenger" refers to Muhammad ﷺ as he is a noble messenger; it means that he was a precious man as he never told lies or deceived people but he had perfect morals, so it is impossible that he tells

lies or fabricated lies about Allah as they claimed. After he was forty years old, could he fabricate lies about Allah saying, “Allah sent me or told me with so and so”? It is an impossible matter. How could a man live with his people and be known by his perfect morals as he never deceived anyone and all people praised him with good morals? Thus, Om Al-Mu'minin, A’shah, said to him, when the revelation came to him, “Be happy. I swear by Allah that He shall never humiliate you. By Allah, you join ties of relationship, you speak the truth, you bear people's burden, you help the destitute, you entertain guests, and you help against the vicissitudes which affect people”. Therefore, how could the disbelievers describe him by these evil matters and he fabricated lies about Allah and said that he was the messenger of Allah and so and so? And he came to invite people in such a way that there is Jannah, Hell and Resurrection. Therefore, his people rejected him as they disbelieved in the Day of Judgment but he came to prove that they were wrong. Allah here swears that what the prophet said is the recitation of a noble messenger and he did not fabricate it but it was revealed to him, “Which the trustworthy spirit ˹Gabriel˺ brought down into your heart ˹O Prophet˺—so that you may be one of the warners” (Ash-Shu’ara: 193-194).

Also, “Indeed, this ˹Quran˺ is the recitation of a noble Messenger” (Al-Haqqah: 40), the one who delivers this Quran from Allah to His messenger is Jibreel as Allah says, “Indeed, this ˹Quran˺ is the Word of ˹Allah delivered by Gabriel,˺ a noble messenger-angel, full of power, held in honour by the Lord of the Throne, obeyed there ˹in heaven˺, and trustworthy. And your fellow man[1] is not insane” (At-Takwir: 19-22). Therefore, Jibreel is the messenger of Allah who is a noble and precious Messenger as he is trustworthy to carry Allah’s revelation. He never fabricates lies about Allah

and he is the one who delivers this Quran to the prophet as he saw Jibreel in his real form twice. Allah says, "How can you ˹O pagans˺ then dispute with him regarding what he saw? And he certainly saw that ˹angel descend˺ a second time" (An-Najm: 12-13), he came to him for the first time as a human and said to him, "O Muhammad! Read". He replied, "I do not know how to read, thereupon he caught me for the third time and pressed me and then released me and said, "Read, ˹O Prophet,˺ in the Name of your Lord Who created— created humans from a clinging clot. Read! And your Lord is the Most Generous, Who taught by the pen— taught humanity what they knew not" (Al-Alaq: 1-5). Then the prophet returned with the Inspiration, his neck muscles twitching with terror, so Allah sent His Messenger to him and said, "O you covered up ˹in your clothes˺! Arise and warn ˹all˺" (Al-Muddathir: 1-2). The prophet saw him again while he was returning from Hera' cave as the prophet said that he was the same one whom he saw in Hera' cave, whose wings filled the horizon. The prophet tried to see anything but Jibreel filled the horizon with his wings and he said to the prophet, "You are the prophet of this people" he informed him that he is the prophet and the messenger. Thus, the prophet saw him with his eyes and saw him again in heaven as Allah made him see in order to tell the people without doubt.

Therefore, Allah says that this Quran is the recitation of a noble Messenger who came from Allah. Thus, this is the messenger-angel who is Jibreel and this is the human messenger who is Muhammad bin Abdullah as they were the transmitters of Quran from Allah, the Almighty, All-Wise Who challenged the Arabs with this Quran. Thus, the one who carried it is a noble Messenger and the one who deliver it to you is a noble messenger that is Muhammad bin Abdullah. Allah has sore of that by whatever is in

this world, “Now, I do swear by whatever you see, and whatever you cannot see!” (Al-Haqqah: 38-39), by all creations whatever we can see and whatever we cannot see. “Indeed, this ˹Quran˺ is the recitation of a noble Messenger” (Al-Haqqah: 40). Then, Allah says, “It is not the prose of a poet ˹as you claim˺…….” (Al-Haqqah: 41), they claimed that the Quran is poetry, is that a reasonable matter? How did they say that the Quran is poetry? The poetry speaks about praise or satire that is false as they say that the most beautiful poetry is the falsest. They said that this is from poets; who are the poets? How is the Quran considered poetry when most of it is false? Allah says, “Shall I inform you of whom the devils ˹actually˺ descend upon? They descend upon every sinful liar, who gives an ˹attentive˺ ear ˹to half-truths˺, mostly passing on sheer lies. As for poets, they are followed ˹merely˺ by deviants. Do you not see how they rant in every field, only saying what they never do?” (Ash-Shu’ara: 221-226), the poet may say that he is the lover and so on but he did not do anything. Therefore, the Quran is not compared with poetry neither in its form nor its style as the Quran is a Book that survives all people and it does not contain any lies. Moreover, it is impossible to form or compose a speech similar to this Quran. Thus, Allah says, “It is not the prose of a poet ˹as you claim˺, ˹yet˺ you hardly have any faith” (Al-Haqqah: 41), it means that few people who may believe, although the clear evidence but who would believe? A few people who may believe, “It is not the prose of a poet ˹as you claim˺, ˹yet˺ you hardly have any faith” (Al-Haqqah: 41).

“Nor is it the mumbling of a fortune-teller……..” (Al-Haqqah: 42), the Quran is not the mumbling of a fortune-teller as they claimed. How could they compare the fortune-tellers with Muhammad bin Abdullah ﷺ? The

fortune-teller is a liar as fortune-telling means pretending prescience. There were many fortune-tellers in the Arab and there were also women fortune-tellers as they always predicted the future. It may be true one time and the others may be false so they were liars. The devils descend upon them with these lies and superstitions so how could they compare fortune-telling with this great Book in which Allah has told us about the earlier and later generations and heaven? How are humans created? How did Allah create Adam in heaven? How did He descend to the earth? He also told the news of the earlier and the coming peoples then He told about the Day of Judgment. Moreover, He told about the prophet's life as all that Allah told was true without missing any event. The prophet always said that there would be so and so and it already happened as like what Allah says, so how could it be fortune-telling? The messenger of Allah came with truth and did take a reward for that, while the fortune-teller tells you false news then you pay him as if what he told became true, he took you money for that. Therefore, there is no comparison between fortune-tellers and Allah's messenger who was honest and trustworthy. Allah says, "Nor is it the mumbling of a fortune-teller, ˹yet˺ you are hardly mindful" (Al-Haqqah: 42), it means O servants! Few of you may be mindful to understand these great words but it was obvious that these words may not be understood by your minds, "˹Yet˺ you are hardly mindful" (Al-Haqqah: 42).

"It is˺ a revelation from the Lord of all worlds" (Al-Haqqah: 43), Quran was sent down from the Lord of all worlds. "The Lord" refers to the Creator of all worlds as anything other than Allah is called a world; the world of angels, the world of Jinn, the world of humankind and the world of birds. Therefore, Allah is the Lord of all these worlds as He is the One Who

creates, survives, deadens and enlivens it. It is so great trait that Allah is the Lord of all worlds, He is the Owner, the Leader and the Creator and He is the One Who produces these worlds from nothing, "It is˹ a revelation from the Lord of all worlds" (Al-Haqqah: 43).

Then, Allah says, "Had the Messenger made up something in Our Name" (Al-Haqqah: 44), it means that if the messenger said some words or phrases about Allah such as Allah says so and so or forbid so and so. "Had the Messenger made up something in Our Name" (Al-Haqqah: 44), "The messenger" refers to the prophet ﷺ so it means if it had happened as they claimed that the prophet fabricated lies about Allah, Allah says, "Had the Messenger made up something in Our Name, We would have certainly seized him by his right hand, then severed his aorta" (Al-Haqqah: 44-46), it means that Allah would punish him as to how does Allah see the one who fabricates lies about Him and leave him? It is impossible for Allah to leave whoever fabricates lies about Allah and says, "I am the messenger of Allah Who sends me and He orders you to do so and so and prevent you from doing so and so then legalizes for people". Thus, his lies must be shown because if Allah does not punish him, it will be straying for people and Allah is not pleased with straying to His creation. So, Allah shall disgrace whoever fabricates lies about Him. "Had the Messenger made up something in Our Name, We would have certainly seized him by his right hand" (Al-Haqqah: 44-45), seizing by the right hand is like the strong one who punishes the weaker. "Then severed his aorta" (Al-Haqqah: 46), which means "We severed his heartstrings so he would be destroyed".

"And none of you could have shielded him ˹from Us˺!" (Al-Haqqah: 47), there is no one who can prevent Allah from punishing him if he was as you

said, but he is the messenger of Allah, the faithful and the trustworthy. Allah has supported him and granted him a great triumph so it is evidence that he is Allah's messenger and could speak about Him. When he said, "Allah says" it means that he is faithful and it is Allah's words as he is the deliverer of His message. Consequently, Allah approved what he said, "And none of you could have shielded him ˹from Us˺!" (Al-Haqqah: 47). Then, He said, "Indeed, this ˹Quran˺ is a reminder to those mindful ˹of Allah˺" (Al-Haqqah: 48), it means that this Quran is a reminder to those mindful of Allah who fear Allah and who learn the lesson so they believe in it, reminder of it and follow it. "Indeed, this ˹Quran˺ is a reminder to those mindful ˹of Allah˺" (Al-Haqqah: 48), Allah has restricted the reminder to the mindful only because the others may not be reminded of it as Allah says, "Say, ˹O Prophet,˺ 'It is a guide and a healing to the believers. As for those who disbelieve, there is deafness in their ears and blindness to it ˹in their hearts˺". As if it is a shout in a valley, "Indeed, this ˹Quran˺ is a reminder to those mindful ˹of Allah˺" (Al-Haqqah: 48).

Then, Allah says, "And We certainly know that some of you will persist in denial" (Al-Haqqah: 49), the threat came at the end of this Surah. "We" refers to Allah Who certainly knows that some of you, O people, will persist in denial with this Quran and with this messenger. "And We certainly know that some of you will persist in denial" (Al-Haqqah: 49), the denial is the one who rejects the truth and does not accept it then says that it is false, "And We certainly know that some of you will persist in denial" (Al-Haqqah: 49), when Allah says that He knows the denials, they must feel horror and return to Allah but are blind so they complete in their way, "And We certainly know that some of you will persist in denial" (Al-Haqqah: 49).

Then, Allah says, “And it will surely be a source of regret for the disbelievers” (Al-Haqqah: 50), “It” refers to this Quran, “Will surely be a source of regret for the disbelievers” (Al-Haqqah: 50) they will regret on the Day of Judgment as they will severely regret of what had happened but this regret will not benefit them at that time. The regret of the disbelievers will not benefit them on the Day of Judgment, “And it will surely be a source of regret for the disbelievers” (Al-Haqqah: 50).

Then, Allah says, “And indeed, this ˹Quran˺ is the absolute truth” (Al-Haqqah: 51), it means that this Quran is the absolute truth and there is no doubt in it, “And indeed, this ˹Quran˺ is the absolute truth” (Al-Haqqah: 51). Then, Allah says, “So glorify the Name of your Lord, the Greatest” (Al-Haqqah: 52), it means glorify Allah as He is Exalted from any fault, so glorifying Allah is a great matter as He is Exalted from what the disbelievers described Him. Indeed, many creatures fabricated lies about Allah, Satan and his folk of the disbelievers fabricated great lies about Allah as they said that Allah gets married and He has a partner and counterpart. They also insulted Him but He is Exalted and One ˹and Indivisible˺; the Sustainer ˹needed by all˺. He has never had offspring, nor was He born. And there is none comparable to Him. “So glorify the Name of your Lord, the Greatest” (Al-Haqqah: 52), glorified is my Great Lord of what the disbelievers described Him as He is the Great Lord Who is the One ˹and Indivisible˺; the Sustainer ˹needed by all˺. He has never had offspring, nor was He born. And there is none comparable to Him. Allah has created this world and He does not create without purpose so He does not leave His servants without ordering or preventing them. The disbelievers believe that Allah created them but there will not be Resurrection as the destiny of people in their lives

only and they will not be accounted for. Glorified is Allah of creating His creation without purpose. Glorified is my Great Lord and all praise is due to Allah the Lord of whole worlds.

With this, this great Surah ends. We ask Allah to forgive our sins, repent to Him, turn to Him, and seek refuge in Him. Praise is to Allah, the Lord of the Worlds, at the beginning and the end. And peace be upon His servant and messenger Mohammad. We ask Allah to make it beneficial to Muslims in the east and west of the earth, and to make this a treasure for us on the Day of Resurrection.

Al-Ma’arij

بسم الله الرحمن الرحيم، {سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ}[المعارج:1] {لِلْكَافِرِينَ لَيْسَ لَهُ دَافِعٌ}[المعارج:2] {مِنَ اللَّهِ ذِي الْمَعَارِجِ}[المعارج:3] {تَعْرُجُ الْمَلائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ}[المعارج:4] {فَاصْبِرْ صَبْرًا جَمِيلًا}[المعارج:5] {إِنَّهُمْ يَرَوْنَهُ بَعِيدًا}[المعارج:6] {وَنَرَاهُ قَرِيبًا}[المعارج:7] {يَوْمَ تَكُونُ السَّمَاءُ كَالْمُهْلِ}[المعارج:8] {وَتَكُونُ الْجِبَالُ كَالْعِهْنِ}[المعارج:9] {وَلا يَسْأَلُ حَمِيمٌ حَمِيمًا}[المعارج:10] {يُبَصَّرُونَهُمْ يَوَدُّ الْمُجْرِمُ لَوْ يَفْتَدِي مِنْ عَذَابِ يَوْمِئِذٍ بِبَنِيهِ}[المعارج:11] {وَصَاحِبَتِهِ وَأَخِيهِ}[المعارج:12] {وَفَصِيلَتِهِ الَّتِي تُؤْوِيهِ}[المعارج:13] {وَمَنْ فِي الأَرْضِ جَمِيعًا ثُمَّ يُنجِيهِ}[المعارج:14] {كَلَّا إِنَّهَا لَظَى}[المعارج:15] {نَزَّاعَةً لِلشَّوَى}[المعارج:16] {تَدْعُوا مَنْ أَدْبَرَ وَتَوَلَّى}[المعارج:17] {وَجَمَعَ فَأَوْعَى}[المعارج:18] {إِنَّ الإِنسَانَ خُلِقَ هَلُوعًا}[المعارج:19] {إِذَا مَسَّهُ الشَّرُّ جَزُوعًا}[المعارج:20] {وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا}[المعارج:21] {إِلَّا الْمُصَلِّينَ}[المعارج:22]

In the Name of Allah—the Most Compassionate, Most Merciful, “A challenger[1] has demanded a punishment bound to come, for the disbelievers—to be averted by none—from Allah, Lord of pathways of ˹heavenly˺ ascent, ˹through which˺ the angels and the ˹holy˺ spirit[1] will ascend to Him on a Day fifty thousand years in length.[2]So endure ˹this

denial, O Prophet,˺ with beautiful patience. They truly see this ˹Day˺ as impossible, but We see it as inevitable. On that Day the sky will be like molten brass and the mountains like ˹tufts of˺ wool. And no close friend will ask ˹about˺ their friends, ˹although˺ they will be made to see each other. The wicked will wish to ransom themselves from the punishment of that Day by their children, their spouses, their siblings, their clan that sheltered them, and everyone on earth altogether, just to save themselves. But no! There will certainly be a raging Flame, ripping off scalps. It will summon whoever turned their backs ˹on Allah˺ and turned away ˹from the truth˺, and gathered and hoarded ˹wealth˺. Indeed, humankind was created impatient: distressed when touched with evil, and withholding when touched with good—except those who pray" (Al-Ma'arij: 1-22), this is the beginning of Surah Al-Ma'arij which had been sent down in Mecca. Allah has begun this Surah by saying, "A challenger[1] has demanded a punishment bound to come" (Al-Ma'arij: 1), this is the status of the disbelievers who are always mocking and condemned; they demanded a punishment bound to come. It means Allah's torment on the Day of Judgment that is inevitable but the disbelievers mockingly said, "When will this punishment be?" it means that they believe that it is an impossible matter. Here, Allah depicts the disbelievers' status, "punishment bound to come" meaning that it will come from Allah but the disbelievers said that it is an impossible matter and asked, "When will this punishment come and where is it?" Allah says, "A challenger" by using an indefinite noun because many of them such as bin An-Nadar and others disbelievers and polytheists denied the Day of Judgment and believed that the punishment would be impossible as Allah threatened them.

"A challenger[1] has demanded a punishment bound to come, for the disbelievers—to be averted by none" (Al-Ma'arij: 1-2), Allah has said that this punishment would come and it is an inevitable matter. "For the disbelievers" because they disbelieved and rejected the truth as Allah's message was delivered to them but they rejected and denied it. "To be averted by none" (Al-Ma'arij: 2), it means that this punishment will be averted by none as it is an inevitable matter. "From Allah" (Al-Ma'arij: 3) see Allah's punishment so it means a punishment from Allah Whose threat must be fulfilled as well as His promise. "From Allah……." (Al-Ma'arij: 3), it will be from Allah, "On that Day He will punish ˹them˺ severely, like no other" (Al-Fajr: 25), there is no severe punishment like Allah's. "..... Lord of pathways of ˹heavenly˺ ascent" (Al-Ma'arij: 3), Allah has described Himself that He is the Lord of pathways of heavenly ascend as the angels ascend to Him. "˹Through which˺ the angels and the ˹holy˺ spirit[1] will ascend to Him", Allah is the Great Lord Who is on His Throne which is the overhead of His creations, "From Allah" means from Allah, the Lord of pathways of heavenly ascent.

Then, He told us about these pathways of heavenly ascent, saying, "˹Through which˺ the angels and the ˹holy˺ spirit[1] will ascend to Him", the angels are great creations that are created by Allah. They are created from light, have good attributes and obey Allah in all matters. "All praise is for Allah, the Originator of the heavens and the earth, Who made angels ˹as His˺ messengers with wings—two, three, or four. He increases in creation whatever He wills. Surely Allah is Most Capable of everything" (Fatir: 1), their hearts and souls are pure, they worship Allah, never disobey Him and glorify Him, "They glorify ˹Him˺ day and night, never wavering" (Al-

Anbya: 20), these angels ascend to Allah by the deeds of the servants as Allah has assigned certain angels to record what the servants do on the earth as well as to listen remembering Allah as the prophet said, "Angels come to you in succession by night and day. Those who have passed the night with you (or stayed with you) ascend (to the Heaven)". Those who have passed the night with you ascend in Al-Fajr prayer and others come from Al-Fajr prayer until Al-Asr prayer. They meet each other in Al-Fajr prayer and Al-Asr prayer, "Those who have passed the night with you (or stayed with you) ascend (to the Heaven) and Allah asks them, though He knows everything about you, well". It means that Allah knows everything about His servants more than the angels, however, they ascend to Allah, "And Allah asks them, though He knows everything about you, well, 'In what state did you leave my slaves?' The angels reply: 'When we left them they were praying and when we reached them, they were praying'. Thus, it is a good matter to maintain the two prayers, Al-Fajr and Al-Asr. There are also angels who roam the earth and convey the greetings to the messenger of Allah, "Indeed Allah has angels who roam the earth and they convey to me the greetings (or prayers of peace) of my Ummah (nation)", peace be upon Allah's servant and messenger Muhammad. "The angels and the ˹holy˺ spirit", "The holy spirit" refers to Jibreel as He specialized him after mentioning him with all angels because he is one of the angels. He is Allah's angel who is trustworthy to carry the revelation and Allah's mediator to the messengers. Thus, He mentioned him after the angels in order to refer to his greatness as he descends with the revelation from Allah and ascends to Allah from the messengers.

"⌜Through which⌝ the angels and the ⌜holy⌝ spirit[1] will ascend to Him", Allah has described the punishment that it is from Allah, the Lord of pathways of heavenly ascent. "From Allah, Lord of pathways of ⌜heavenly⌝ ascent" (Al-Ma'arij: 3), this is Allah's trait that it is impossible that Allah says a false speech but Allah's speech must be true. Thus, He is the Lord of pathways heavenly ascent, "⌜Through which⌝ the angels and the ⌜holy⌝ spirit[1] will ascend to Him". Then, He said, "On a Day fifty thousand years in length" (Al-Ma'arij: 4) it means that this punishment will come to them on the Day of Judgment that equals fifty thousand years in length by the count of this earth as the earth has it time account according to the change of day and night and according to its months and years. Allah has told us that this Day, the Day of Judgment, on which Allah will judge His servants and admit them to Hell on that Day, on a Day fifty thousand years in length according to the count of earth. "So endure ⌜this denial, O Prophet,⌝ with beautiful patience" (Al-Ma'arij: 5), it was mentioned in Sunnah that the Day of Judgment equals fifty thousand years in length as the prophet said, "Any person who possesses gold or silver and does not pay what is due on it (i.e., the Zakat); on the Day of Resurrection, sheets of silver and gold would be heated for him in the fire of Hell and with them his flank, forehead and back will be branded. When they cool down, they will be heated again and the same process will be repeated during the day the measure whereof will be fifty thousand years. (This would go on) until Judgment is pronounced among (Allah's) slaves, and he will be shown his final abode, either to Jannah or to Hell." It was asked, 'How about someone who owns camels and does not pay what is due on him (i.e., their Zakat)?' He replied, 'In the same way the owner of camels who does not discharge what is due in respect of them (their due includes their milking on the day when they are taken to

water) will be thrown on his face or on his back in a vast desert plain on the Day of Resurrection and they will trample upon him with their hoofs and bite him with their teeth. As often as the first of them passes him, the last of them will be made to return during a day the measure whereof will be fifty thousand years, until Judgment is pronounced among (Allah's) slaves, he will be shown his final abode either to Jannah or to Hell'". The prophet said the same about the cows and the sheep, "They will gore him with their horns and trample upon him with their hoofs. As often as the first of them passes him, the last of them will be made to return to him during a day the measure whereof will be fifty thousand years, until Judgment is pronounced among (Allah's) slaves; and he will be shown his final abode either to Jannah or to Hell", this is the punishment that the disbelievers denied and demanded mockingly, "On a Day fifty thousand years in length" (Al-Ma'arij: 4).

Allah says, "So endure ˹this denial, O Prophet,˺ with beautiful patience" (Al-Ma'arij: 5), it means endure the denial of the disbelievers as he told them the true news from Allah and warned them. However, they mocked, denied, rejected and insulted him as well as they charged him by telling lies. Thus, Allah says, "So endure ˹this denial, O Prophet,˺ with beautiful patience" (Al-Ma'arij: 5), patience meaning preventing the self, Allah here said, "Endure with beautiful patience" it means without insulting them but keeping away from them and their insulting. "So endure ˹this denial, O Prophet,˺ with beautiful patience. They truly see this ˹Day˺ as impossible, but We see it as inevitable" (Al-Ma'arij: 5-7), "They" refers to the disbelievers, "See this Day" refers to the Day of Judgment and this punishment so they see that this Day will never come and it is an impossible matter. Allah says, "But We see it as inevitable" (Al-Ma'arij: 7), it means

that it will be inevitable because what is bound to happen is close, “Imagine ˹O Prophet˺ if We allowed them enjoyment for years, then there came to them what they had been threatened with: would that enjoyment be of any benefit to them ˹at all˺?” (Ash-Shu'ara: 205-207) so this Day will come and will be inevitable, “But We see it as inevitable” (Al-Ma’arij: 7).

Allah says, “On that Day the sky will be like molten brass” (Al-Ma'arij: 8), Allah has described this Day and how the punishment will be; this is the Day of Judgment. “On that Day the sky will be like molten brass” (Al-Ma’arij: 8), this well-constructed sky with its stars will be like molten brass which means a molten heavy metal of bluish-gray color. Thus, this great sky will be molten because of the hotness of that Day. “On that Day the sky will be like molten brass and the mountains like ˹tufts of˺ wool” (Al-Ma’arij: 8-9), it means the immovable mountains like tufts of wool so that it will be crumbled as it is very light then Allah will wipe it, “And the mountains like ˹tufts of˺ wool” (Al-Ma’arij: 9), because it is blown up. “And ˹if˺ they ask you ˹O Prophet˺ about the mountains, ˹then˺ say, ‘My Lord will wipe them out completely, leaving the earth level and bare, with neither depressions nor elevations to be seen’” (Taha: 105-107). Allah also said, “The Striking Disaster! What is the Striking Disaster? And what will make you realize what the Striking Disaster is? ˹It is˺ the Day people will be like scattered moths, and the mountains will be like carded wool” (Al-Qari’ah: 1-5), wool is sometimes well-set together, for example if it is on the back of the sheep, then it is cut and its threads separated from each other, then this becomes carded. Thus, Allah has depicted these fixed mountains that they disintegrate in such a way, “And the mountains like ˹tufts of˺ wool” (Al-Ma’arij: 9). “And no close friend will ask ˹about˺ their friends” (Al-Ma’arij:

10), there is no close friend will ask about their friends because this Day will full of horrors. “Close friend” means the one who protects and takes the side of his friend as well as he loves his friend and sacrifices himself for the sake of him. Thus, on this Day none will ask about the other, “And no close friend will ask ˹about˺ their friends” (Al-Ma’arij: 10), whatever the closeness they are even a mother and her children, a father and his offspring, siblings or friends as all of them are interested in their matters only, “And no close friend will ask ˹about˺ their friends” (Al-Ma’arij: 10).

Allah says, “˹Although˺ they will be made to see each other”, it means that they see each other one after another but they cannot ask about each other as it happens in this world if someone sees his friend, he will welcome him and ask about him but on that Day none will ask about his friend. Allah’s sayings “˹Although˺ they will be made to see each other” means that they see each other one after another but whenever they see each other, they will flee from each other. “˹Although˺ they will be made to see each other. The wicked will wish to ransom themselves from the punishment of that Day by their children, their spouses, their siblings, their clan that sheltered them, and everyone on earth altogether, just to save themselves” (Al-Ma’arij: 11-14), “The wicked” means the disbelievers who committed this great sin that is his disbelieving in Allah. “Wish” means that the wicked wish to ransom themselves from the punishment of that Day; the punishment of the Day of Judgment which is the truth that the disbelievers deny in this world. They wish to ransom themselves from the punishment by their children. It means that if it is said to them that you must sacrifice your children in order to be saved, they will do so. They wish that their children can ransom them to admit them to Hell in order to be saved as it is

the case with them that they sacrifice the dearest thing they possess, which is their children, in order to be saved. "To ransom themselves", it means to admit anything or anyone to Hell to save themselves. "To ransom themselves from the punishment of that Day by their children, their spouses, their siblings" (Al-Ma'arij: 11-12), they wish also that their spouses are taken to Hell in order to be saved from it, "Their siblings" the siblings are the supporters but they wish if they can ransom their siblings, they will do so. "Their clan that sheltered them" (Al-Ma'arij: 13), they wish to sacrifice their clan that sheltered them in order to save themselves. "And everyone on earth altogether……" (Al-Ma'arij: 14), it means that everyone on earth is admitted to Hell but he is saved as if they possess whatever on the earth to ransom them, they will do so. "And everyone on earth altogether, just to save themselves" (Al-Ma'arij: 14), they wish to be saved at any price even if this price will be their children, spouses, siblings, clan, or everyone on earth altogether as if they have this price, they will pay it in order to be saved from this severe punishment which they denied in this world.

Allah says, "But no!" it means that the wish of these disbelievers will never be fulfilled, "But no!". Then, Allah says, "There will certainly be a raging Flame" (Al-Ma'arij: 15), it means that the Hellfire will be a raging Flame that is one of the names of the Hellfire; it is called by this name because its temperature will be raged -God forbid-. "There will certainly be a raging Flame" (Al-Ma'arij: 15), it means that its flame is raged -God forbid-. "Ripping off scalps" (Al-Ma'arij: 16), means that it removes the skin that covers the top of the head. It is said also that it rips up the flesh that is among the bones or it means the human being nerve -God forbid-. Thus, it rips up the human being organs in such way as the Hellfire will rip up the

scalps and Allah has told us that it will be burnt completely, "Whenever their skin is burnt completely, We will replace it so they will ˹constantly˺ taste the punishment", "Ripping up" means to torn violently, "There will certainly be a raging Flame, ripping off scalps" (Al-Ma'arij: 15-16).

"It will summon whoever turned their backs ˹on Allah˺ and turned away ˹from the truth˺, and gathered and hoarded ˹wealth˺" (Al-Ma'arij: 17-18), "Summon" means to call for or to demand, "Whoever turned their backs ˹on Allah˺ and turned away ˹from the truth˺" (Al-Ma'arij: 17), it means whoever turned away from the truth and from believing in it in this world, so it will summon whoever turned their backs on Allah's words and orders on the Day of Judgment. It will say to them, "Come, for you have turned your backs on Allah's orders and have denied this Hellfire; this is me" these are the words of the Hellfire as these are true words, for Allah has given some attributes of human being to inanimate bodies to feel, know and speak. Therefore, all things will speak by Allah's Will as the disbeliever's organs will witness against him and he will say to his organs, "I defended you", so their hands, legs and all organs will witness against them. When they say, "I defended you" they will reply, "We have been made to speak by Allah, Who causes all things to speak", so Allah causes all things to speak by His Will, even the earth will speak as Allah says, "On that Day the earth will recount everything, having been inspired by your Lord ˹to do so" (Az-Zalzalah: 4-5). Each part on the earth will recount everything, for example a certain part of the earth will say, "So and so gathered on me and said so and so". Therefore, the earth will recount everything that happened on it, whether it was good or evil. Thus, it is said that it is preferable to pray many prayers so that the earth will witness their prostrating as it will say, "This servant

prostrated on me on that day". The prophet said, "Any creature who hear the voice of the *mu'adhdhin"*, any creature on the earth that can hear the voice of mu'adhdhin such as trees, houses or stones will testify on his behalf on the day of resurrection. They will say, "I heard then when they testified that there is no god but Allah with Muhammad as the messenger of Allah". Therefore, these creatures will testify on their behalf on the Day of Judgment, although they are inanimate bodies, they will speak. For example, the Hell that is inanimate body but it will speak as it will say, "Come, you are the one who denied? This is me; this is the Hellfire which you denied".

"..... There will certainly be a raging Flame" (Al-Ma'arij: 15), Allah says, "Ripping off scalps. It will summon whoever turned their backs ˹on Allah˺ and turned away ˹from the truth˺, and gathered and hoarded ˹wealth˺" (Al-Ma'arij: 16-18), it means that they gathered the wealth but hoarded it without giving Allah's right as this Allah's wealth and He gives it to them but they gathered and hoarded it and saved it for themselves. "And gathered and hoarded ˹wealth˺" (Al-Ma'arij: 18), it means that they hoarded their wealth from Allah's rights as they did not give the poor their rights. Thus, this is the punishment of those who disbelieved in the Day of Judgment, "And gathered and hoarded ˹wealth˺" (Al-Ma'arij: 18). Then, Allah says, "Indeed, humankind was created impatient: distressed when touched with evil, and withholding when touched with good—except those who pray" (Al-Ma'arij: 18-22), all human being was created in such a way, impatient that means that he is reckless whether in hardships or in stability. "Distressed when touched with evil, and withholding when touched with good—except those who pray" (Al-Ma'arij: 20-22), except those who are described by these attributes. "Indeed, humankind was created impatient"

(Al-Ma’arij: 19), it means that humankind does not slow down but all times are rash. “Indeed, humankind was created impatient: distressed when touched with evil” (Al-Ma’arij: 19-20), it means that if evil touched him, he would be distressed as he is impatient and does not wait for Allah’s ease but he is disappointed and his nerve will break down. Thus, the distressed is the one who is impatient and does not wait for Allah’s ease as with hardship comes ease.

“Indeed, humankind was created impatient: distressed when touched with evil, and withholding when touched with good—except those who pray” (Al-Ma’arij: 19-22), as well as when good touches him, he will be withholding as he hoards his wealth and does not give Allah’s right that He orders him to give. Thus, he does not give the poor their rights, “And withholding when touched with good” (Al-Ma’arij: 21), then Allah says, “Except those who pray, consistently performing their prayers; and who give the rightful share of their wealth to the beggar and the poor; and who ˹firmly˺ believe in the Day of Judgment; and those who fear the punishment of their Lord— ˹knowing that˺ none should feel secure from their Lord’s punishment— and those who guard their chastity except with their wives or those ˹bondwomen˺ in their possession,[1] for then they are free from blame, but whoever seeks beyond that are the transgressors. The faithful are˺ also those who are true to their trusts and covenants; and who are honest in their testimony; and who are ˹properly˺ observant of their prayers. These will be in Gardens, held in honour” (Al-Ma’arij: 22-35). The believers are excluded from this description that distressed when touched with evil, and withholding when touched with good. Thus, Allah

has described the believers by another description, “Except those who pray, consistently performing their prayers” (Al-Ma’arij: 22-23).

يقول الله ﷻ {إِنَّ الإِنسَانَ خُلِقَ هَلُوعًا}[المعارج:19] {إِذَا مَسَّهُ الشَّرُّ جَزُوعًا}[المعارج:20] {وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا}[المعارج:21] {إِلَّا الْمُصَلِّينَ}[المعارج:22] {الَّذِينَ هُمْ عَلَى صَلاتِهِمْ دَائِمُونَ}[المعارج:23] {وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَعْلُومٌ}[المعارج:24] {لِلسَّائِلِ وَالْمَحْرُومِ}[المعارج:25] {وَالَّذِينَ يُصَدِّقُونَ بِيَوْمِ الدِّينِ}[المعارج:26] {وَالَّذِينَ هُمْ مِنْ عَذَابِ رَبِّهِمْ مُشْفِقُونَ}[المعارج:27] {إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ}[المعارج:28] {وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ}[المعارج:29] {إِلَّا عَلَى أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ}[المعارج:30] {فَمَنِ ابْتَغَى وَرَاءَ ذَلِكَ فَأُوْلَئِكَ هُمُ الْعَادُونَ}[المعارج:31] {وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ}[المعارج:32] {وَالَّذِينَ هُمْ بِشَهَادَاتِهِمْ قَائِمُونَ}[المعارج:33] {وَالَّذِينَ هُمْ عَلَى صَلاتِهِمْ يُحَافِظُونَ}[المعارج:34] {أُوْلَئِكَ فِي جَنَّاتٍ مُكْرَمُونَ}[المعارج:35]

Allah ﷻ says, “Indeed, humankind was created impatient: distressed when touched with evil, and withholding when touched with good—except those who pray, consistently performing their prayers; and who give the rightful share of their wealth to the beggar and the poor; and who ˹firmly˺ believe in the Day of Judgment; and those who fear the punishment of their Lord—˹knowing that˺ none should feel secure from their Lord’s punishment— and those who guard their chastity except with their wives or those ˹bondwomen˺ in their possession, for then they are free from blame, but whoever seeks beyond that are the transgressors. The faithful are˺ also those who are true to their trusts and covenants; and who are honest in their testimony; and who are ˹properly˺ observant of their prayers. These will be in Gardens, held in honour” (Al-Ma’arij: 19-35). After Allah had clarified the destiny of the people either the believers who are given their records in right hand and how they will be or disbelievers who are given their records in their left hand and how they will be on the Day of Judgment, He said,

“Indeed, humankind was created impatient: distressed when touched with evil, and withholding when touched with good—except those who pray” (Al-Ma’arij: 19-22). Humankind has been created in such a way that he is impatient as he withholds when touched with good and disappointed when touched with evil, “Distressed when touched with evil” (Al-Ma’arij: 20), it means that if he is only touched with evil, he will be impatient. “Indeed, humankind was created impatient: distressed when touched with evil, and withholding when touched with good” (Al-Ma’arij: 19-21).

Then Allah says, “Except those who pray” (Al-Ma’arij: 22), this is an exception who have not been created in such matters but they do good deeds and have faith, “Except those who pray” (Al-Ma’arij: 22) the people of prayer. “Consistently performing their prayers” (Al-Ma’arij: 23), Allah’s saying, “Consistently performing their prayers” (Al-Ma’arij: 23) means that they do so consistently as Allah has obligated the prayer for His servants daily until death. “Indeed, performing prayers is a duty on the believers at the appointed times”, Allah has obligated five prayers on every day and night for Muhammad’s people as they must perform it until death, “And worship your Lord until the inevitable[1] comes your way” (Al-Hijr: 99) so they consistently perform it. The second meaning, “Consistently performing their prayers” (Al-Ma’arij: 23) that they perform it as it must be performed and this is similar to Allah’s saying, “Successful indeed are the believers: those who humble themselves in prayer” (Al-Mu’minun: 1-2), it means that they do not move or be busy with another thing during the prayer as the prophet said, “Stay still when you are praying” it includes the heart and the organs during the prayer. “Consistently performing their prayers” (Al-

Ma’arij: 23), means that if they intend to perform it, they do so with all their organs until they finish it as Allah says to humble themselves.

“Consistently performing their prayers; and who give the rightful share of their wealth to the beggar and the poor” (Al-Ma'arij: 23-25), He said “their wealth” even though Allah is the Provider so it is Allah’s wealth but Allah assigned it to them, “Who give the rightful share of their wealth” (Al-Ma'arij: 24), “rightful share” means that Allah has obligated Zakat with certain amounts which are mentioned in Sunnah by the prophet ﷺ. Allah’s right in Zakat: for the silver, the Zakat is one-fortieth of the lot, one sheep shall be paid among forty, a tenth is payable on what is watered by rain, and a twentieth on what is watered by draught camels. Thus, he clarified Allah’s rightful share that must be paid of Zakat and Allah says about crops, “And pay the dues at harvest” so they must give the rightful share of their wealth that is crops, fruits, gold, silver and the cattle. Allah says, “To the beggar and the poor” (Al-Ma'arij: 25) Zakat mainly is given to the beggar as well as the poor who have a right in their wealth as the prophet ﷺ said, when he sent Moe'z to Yemen, “You will go to the people of the Scripture. So, when you reach there, invite them to testify that none has the right to be worshipped but Allah, and that Muhammad is His Apostle. And if they obey you in that, tell them that Allah has enjoined on them five prayers in each day and night. And if they obey you in that tell them that Allah has made it obligatory on them to pay the Zakat which will be taken from the rich among them and given to the poor among them”, Zakat must be taken from the rich to the poor. Allah has described the believers, “Who give the rightful share of their wealth to the beggar and the poor” (Al-Ma’arij: 24-25).

"And who ˹firmly˺ believe in the Day of Judgment" (Al-Ma'arij: 26) this is the description of the believers who are excluded from the bad attributes of humans that are, "Distressed when touched with evil, and withholding when touched with good" (Al-Ma'arij: 20-21), "And who ˹firmly˺ believe in the Day of Judgment" (Al-Ma'arij: 26), it means that they believe Allah's information about the Day of Judgment on which the servants will be accounted before Allah and everyone will take his or her reward. "When the earth is shaken ˹in˺ its ultimate quaking, and when the earth throws out ˹all˺ its contents, and humanity cries, 'What is wrong with it?'— on that Day the earth will recount everything, having been inspired by your Lord ˹to do so˺. On that Day people will proceed in separate groups[1] to be shown ˹the consequences of˺ their deeds" (Az-Zalzalah: 1-6), the people will proceed from their tombs on the Day of Judgment. "On that Day people will proceed in separate groups[1] to be shown ˹the consequences of˺ their deeds" (Az-Zalzalah: 6), in order to be shown the consequences of their deeds and to be rewarded, "So whoever does an atom's weight of good will see it. And whoever does an atom's weight of evil will see it" (Az-Zalzalah: 7-8) so they believe in the Day of Judgment that is the Day on which they will take their reward and to be shown the consequences of their deeds either good or evil, "And who ˹firmly˺ believe in the Day of Judgment" (Al-Ma'arij: 26).

"And those who fear the punishment of their Lord" (Al-Ma'arij: 27), one of their attributes is that they fear the punishment of their Lord in this world as they live here in this world but they fear the punishment of their Lord. They extremely fear to be admitted Hellfire and this is the attribute of the believers that they always fear Allah's punishment. The believers fear Allah until death and they will be assured only when they are admitted Jannah but

before that; they always fear as the prophet ﷺ said when Um Al-Ala'a, a woman from Al-Ansar, said about the death of Othman bin Mazo'n, "O Aba As-Sa'ib! I testify that Allah has honored you.' Allah's Messenger said, 'How do you know that Allah has honored him?' I replied, 'Let my father be sacrificed for you, O Allah's Messenger! On whom else shall Allah bestow. His honor?' Allah's Messenger said, 'As for him, by Allah, death has come to him. By Allah, I wish him all good (from Allah)'. Um Al-`Ala added, 'By Allah, I will never attest the righteousness of anybody after that". Therefore, the companions fear Allah's punishment and the prophet ﷺ said, "If you knew that which I know you would laugh little and weep much", Allah's punishment is severe.

Here Allah says that they fear the punishment of Allah, "˹knowing that˺ none should feel secure from their Lord's punishment" (Al-Ma'arij: 28), it means that none should feel secure from their Lord's punishment as the servants do not know when will they die and whether they will die while in Islam or not? As well as they may commit a certain sin and do not know its punishment as Allah may not be pleased with them. The prophet said, "One speaks a word displeasing to Allah without considering it of any importance, and for this reason he will sink down into Hell", "without considering it of any importance" means that he does not know its punishment and Allah says, "When you passed it from one tongue to the other, and said with your mouths what you had no knowledge of, taking it lightly while it is ˹extremely˺ serious in the sight of Allah" (An-Nur: 15). This is outrageous when some group of people transmits this speech so Allah has made it a serious sin just to transmit it without knowing its right source. Allah says, "When you passed it from one tongue to the other, and said with your

mouths what you had no knowledge of" (An-Nur: 15), it would be a serious sin to transmit the speech and believe that it is not wrong matter, in that Allah says, "Taking it lightly" you take it lightly but it is serious in the sight of Allah.

The prophet ﷺ said when he passed by two new graves, "They are being punished, but they are not being punished for anything major. One of them was heedless about preventing urine from getting on his clothes, and the other used to walk about spreading malicious gossip", so the servant does not consider some sins of any importance but they are serious in the sight of Allah. It was also mentioned in Hadith, "There are three (types of) people whom Allah will neither speak to on the Day of Resurrection nor will He purify them (i.e., from their sins), nor will look upon them; and they will have a painful chastisement", the prophet mentioned in this Hadith nine serious sins which some people do not know that they may be punished because of it. "There are three to whom God will not speak on the day of resurrection, at whom He will not look, and whom He will not declare pure, and they will have a painful punishment", he said about these sins, "The one who wears a trailing robe, the one who takes account of what he gives, and the one who produces a ready sale of a commodity by false swearing. As well as, an old man who commits fornication; a king who is a great liar and a poor man who is proud", so these are three serious sins that some people believe that they are not serious but in reality they are serious. The prophet said, "A poor man who is proud" it means a poor man who has children who are proud as the pride is more evil matter from the poor man, a king who is a great liar as it is known that telling lies is prohibited but it is much more prohibited from the king and an old man who commits fornication as it is

known the fornication is forbidden but it becomes more serious sin when an old man commits it. Moreover, the prophet said, “A man possessed superfluous water (more than he needs) on a way and he withholds it from the travelers. A man who gives a pledge of allegiance to an Imam (ruler) and gives it only for worldly benefits, if the Imam gives him what he wants, he abides by his pledge, otherwise he does not fulfill his pledge”. Thus, the one who wears a trailing robe, the one who takes account of what he gives, and the one who produces a ready sale of a commodity by false swearing. As well as, an old man who commits fornication; a king who is a great liar and a poor man who is proud and a man who sells something to another man after the `Asr prayer and swears by Allah (a false oath) that he has been offered so much for it are serious sins in the sight of Allah while people see them as small sins.

In addition, one of the serious sins that people see as a small sin is a hypocrisy that abolishes good deeds and Allah will punish the hypocrites as they will be the first group to be admitted to Hellfire. The prophet ﷺ said, “The first three men with whom the fire will be enflamed on the Day of Judgment; The first of those who will be called before him will be a man who memorized the Qur'an, and a man who was killed in Allah's cause, and a wealthy man. The person with the wealth will be brought, and Allah will say to him: ‘Was I not so generous with you, such that I did not leave you having any need from anyone?’ He will say: ‘Of course O Lord!" he says: “I spent my money as you love, Lord” “Then Allah will say to him: ‘You have lied. Rather, you wanted it to be said that so-and-so is so generous, and that was said so now you will be admitted the Hellfire". Therefore, he will be admitted to Hellfire while he spends his money in charity. “Allah will

say to the reciter: ‘Did I not teach you what I revealed to My Messenger?’ He says: ‘Of course O Lord!’ He says: ‘Then what did you do with what you learned?’ He said: ‘I would stand (in prayer reciting) with it during all hours of the night and all hours of the day’. Then Allah would say to him: ‘You have lied: Rather, you wanted it to be said that so-and-so is a reciter’. And that was said. Then the one who was killed in Allah's cause shall be brought, and Allah will say to him: ‘For what were you killed?’ So he says: ‘I was commanded to fight in Your cause, so I fought until I was killed’. Allah [Most High] will say to him: ‘You have lied: Rather, you wanted it to be said that so-and-so is brave’, and that was said”. Therefore, this is their intention as they do not do that for Allah’s cause but to be praised by people so their good deeds are abolished and they will be punished. The prophet always said, “O Allah, I seek refuge in You lest I associate anything with You knowingly, and I seek Your forgiveness for what I know not”, so hypocrisy is an evil matter as many former scholars said: “I have repaired everything but the hardest one is repairing the intention”. It means that everything such as fighting, charity and prayer are repaired but the hardest one is the intention that must be for Allah’s cause only so it is the hardest matter.

Consequently, none should feel secure from their Lord’s punishment because they must be patient with what Allah has ordered them; enduring patiently to obey and to be away from disobedience. One speaks a word displeasing to Allah without considering it of any importance, and for this reason, he will sink down into Hell as the prophet said, Some people believe that some sins are easy to be forgiven but they are serious in the sight of Allah as the punishment is not determined by the servants but by Allah; it

means that the end and destiny of any servant are by Allah only. "A man amongst you may do (good deeds till there is only a cubit between him and Paradise and then what has been written for him decides his behavior and he starts doing (evil) deeds characteristic of the people of the (Hell) Fire", they may relapse into disbelief at the end of their life and they are many who relapse into disbelief as their end was not good. The prophet always prayed and said, "O Changer of the hearts, make my heart firm upon Your religion". Umm Al-Mu'minin, A'sha said that the prophet ﷺ always swore by saying, "No, by the Changer of the hearts; yes, by the Changer of the hearts". It means that he swore by Allah, describing Him that He is the Turner of the hearts, "Allah, the Turner of the hearts, turn our hearts to Thine obedience", for the heart is from the heart; it is overturned. These believers are telling that they live in this world in constant fear of the punishment of Allah.

"And those who fear the punishment of their Lord— ˹knowing that˺ none should feel secure from their Lord's punishment" (Al-Ma'arij: 27-28), so Allah has told us about the dwellers of Jannah when they arrive it, saying, "They will say, 'Before ˹this reward˺ we used to be in awe ˹of Allah˺ in the midst of our people. So Allah has graced us and protected us from the torment of ˹Hell's˺ scorching heat" (At-Tur: 26-27), it means that they used to be in awe of Allah in the midst of their people in this world, we were most afraid of his righteousness and his kindness. "And protected us from the torment of ˹Hell's˺ scorching heat. Indeed, we used to call upon Him ˹alone˺ before. He is truly the Most Kind, Most Merciful" (At-Tur: 27-28) it means that they used to call upon Him before admitting to them Jannah, "He is truly the Most Kind, Most Merciful". Thus, this is a great description for the believers that they always fear the punishment of their Lord, "˹Knowing

that˺ none should feel secure from their Lord's punishment" (Al-Ma'arij:28) it means that they are trustworthy to be described by this attribute that they always fear Allah's punishment because none should feel secure from their Lord's punishment. There are some people who say: "I am a believer and I will be admitted to Jannah" while he may be admitted to Hellfire. Thus, they are proud of themselves and do not know the consequences of that while the believers always fear. Um-AlMu'mnin says about the master of the messengers and righteousness: "And whenever he saw clouds or winds, signs of deep concern would appear on his face. I said, "O Allah's Messenger! When people see clouds they usually feel happy, hoping that it would rain, while I see that when you see clouds, one could notice signs of dissatisfaction on your face". He said, "O `Aisha! What is the guarantee for me that there will be no punishment in it, since some people were punished with a wind? Verily, some people saw (received) the punishment", but (while seeing the cloud) they said, "This is a cloud bringing us rain". Allah says, "No, it is what you sought to hasten: a ˹fierce˺ wind carrying a painful punishment!" (Al-Ahqaf: 24), so the prophet says, "What is the guarantee for me that there will be no punishment in it?" He always awes in Allah although he is Allah's messenger and has been secured as Allah says, "But Allah would never punish them while you ˹O Prophet˺ were in their midst. Nor would He ever punish them if they prayed for forgiveness" (Al-Anfal: 33). Thus, when the prophet saw the cloud, signs of deep concern would appear on his face as he feared to be a punishment from Allah and said, "The wind comes from Allah's mercy bringing blessing and punishment" and said, "O Allah, make it to be winds and do not make it a single wind" he asked Allah to make it a blessing wends. He also said, "O Allah, make it a blessing rain and do not make it a punishment". Um Ala'a said, "Testify that

Allah has blessed you, so the prophet said: “By Allah, although I am Allah's Messenger, I do not know what will be done to him”. Allah says, “Say, ‘I am not the first messenger ever sent, nor do I know what will happen to me or you" (Al-Ahqaf: 9), “Say, ‘I am not the first messenger ever sent", it means that he was not the only messenger to be set to people but they are numerous. “Nor do I know what will happen to me or you” does the punishment come to you before the Day of Judgment or not? Allah only knows as the destiny of the servants is by Allah’s Will. Therefore, the true believers are always in awe of Allah’s punishment until they die and are rewarded by admitting Jannah so their fear will end, “And those who fear the punishment of their Lord— ˹knowing that˺ none should feel secure from their Lord’s punishment” (Al-Ma’arij: 27-28).

Then, Allah says, “And those who guard their chastity except with their wives or those ˹bondwomen˺ in their possession,[1] for then they are free from blame” (Al-Ma’arij: 29-30), Allah’s servants who are excluded from these evil attributes that they guard their chastity as they always keep their chastity that they never commit adultery. Then, Allah says, “Except with their wives or those ˹bondwomen˺ in their possession,[1] for then they are free from blame” (Al-Ma’arij: 30) this is what Allah allowed for His believing servants, “..... Their wives or those ˹bondwomen˺ in their possession,[1] for then they are free from blame” (Al-Ma’arij: 30) so in this case, Allah does not blame them as Allah describes them by chastity so they never commit adultery nor unclothe themselves. “And those who guard their chastity except with their wives or those ˹bondwomen˺ in their possession,[1] for then they are free from blame, but whoever seeks beyond that are the transgressors” (Al-Ma’arij: 29-31), it means whoever seeks any

enjoyment beyond the wife or bondwomen in their possession are the transgressors who go beyond what Allah has allowed to what He has forbidden. It is mentioned in great Hadiths showing the punishment of those who commit adultery, "Last night I had a vision in which two men (angels) came to me and woke me up and said to me, 'Proceed!' I set out with them". The prophet mentioned many forms among which, "So we proceeded and came across something like a Tannur (a kind of baking oven, a pit usually clay-lined for baking bread). I (the narrator) think the Prophet said, 'In that oven there was much noise and voices". "I said to my two companions, 'Subhan-Allah! Who are these?' They said, 'Proceed, proceed". The prophet told us what he had seen, "And those naked men and women whom you saw in a construction resembling an oven, they are the adulterers and the adulteresses", so this is a severe punishment -God forbid-. Here Allah also has described the believers that they guard their chastity, "And those who guard their chastity except with their wives or those ˹bondwomen˺ in their possession,[1] for then they are free from blame, but whoever seeks beyond that are the transgressors" (Al-Ma'arij: 29-31).

Then, Allah says, "The faithful are˺ also those who are true to their trusts and covenants" (Al-Ma'arij: 32), He ascribed the trusts to them as the servants are trusted upon numerous matters. Allah trusts them in many matters as all orders are trusts. Therefore, some former scholars said, "Purification bath is a trust" because it is Allah's order as if someone has sexual intercourse, he must purify in order to be enabled to pray. Thus, this is a secret because no one knows anything about that matter. For, example, the woman may have a monthly period while Allah only knows that matter

so all orders are trusts of the servants that they must fulfill, “The faithful are˙ also those who are true to their trusts and covenants” (Al-Ma’arij: 32).

يقول الله ﷻ: {وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ}[المعارج:29] {إِلَّا عَلَى أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ}[المعارج:30] {فَمَنِ ابْتَغَى وَرَاءَ ذَلِكَ فَأُوْلَئِكَ هُمُ الْعَادُونَ}[المعارج:31] {وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ}[المعارج:32] {وَالَّذِينَ هُمْ بِشَهَادَاتِهِمْ قَائِمُونَ}[المعارج:33] {وَالَّذِينَ هُمْ عَلَى صَلاتِهِمْ يُحَافِظُونَ}[المعارج:34] {أُوْلَئِكَ فِي جَنَّاتٍ مُكْرَمُونَ}[المعارج:35] {فَمَالِ الَّذِينَ كَفَرُوا قِبَلَكَ مُهْطِعِينَ}[المعارج:36] {عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ عِزِينَ}[المعارج:37] {أَيَطْمَعُ كُلُّ امْرِئٍ مِنْهُمْ أَنْ يُدْخَلَ جَنَّةَ نَعِيمٍ}[المعارج:38] {كَلَّا إِنَّا خَلَقْنَاهُمْ مِمَّا يَعْلَمُونَ}[المعارج:39] {فَلا أُقْسِمُ بِرَبِّ الْمَشَارِقِ وَالْمَغَارِبِ إِنَّا لَقَادِرُونَ}[المعارج:40] {عَلَى أَنْ نُبَدِّلَ خَيْرًا مِنْهُمْ وَمَا نَحْنُ بِمَسْبُوقِينَ}[المعارج:41] {فَذَرْهُمْ يَخُوضُوا وَيَلْعَبُوا حَتَّى يُلاقُوا يَوْمَهُمُ الَّذِي يُوعَدُونَ}[المعارج:42] {يَوْمَ يَخْرُجُونَ مِنَ الأَجْدَاثِ سِرَاعًا كَأَنَّهُمْ إِلَى نُصُبٍ يُوفِضُونَ}[المعارج:43] {خَاشِعَةً أَبْصَارُهُمْ تَرْهَقُهُمْ ذِلَّةٌ ذَلِكَ الْيَوْمُ الَّذِي كَانُوا يُوعَدُونَ}[المعارج:44]

Allah ﷻ says, “And those who guard their private parts” (Al-Ma'arij: 29). “Except from their wives or those their right hands possess, for indeed, they are not to be blamed” (Al-Ma'arij: 30). “But whoever seeks beyond that, then they are the transgressors” (Al-Ma'arij: 31). “And those who are to their trusts and promises attentive” (Al-Ma'arij: 32). “And those who are in their testimonies upright” (Al-Ma'arij: 33). “And those who [carefully] maintain their prayer” (Al-Ma'arij: 34). “They will be in gardens, honored” (Al-Ma'arij: 35). “So what is [the matter] with those who disbelieve, hastening [from] before you, [O Muhammad]” (Al-Ma'arij: 36). “[To sit] on [your] right and [your] left in separate groups?” (Al-Ma'arij: 37). “Does every person among them aspire to enter a garden of pleasure?” (Al-Ma'arij: 38). “No! Indeed, We have created them from that which they know” (Al-Ma'arij: 39). “So I swear by the Lord of [all] risings and settings that indeed

We are able" (Al-Ma'arij: 40). "To replace them with better than them; and We are not to be outdone" (Al-Ma'arij: 41). "So leave them to converse vainly and amuse themselves until they meet their Day which they are promised" (Al-Ma'arij: 42). "The Day they will emerge from the graves rapidly as if they were, toward an erected idol, hastening" (Al-Ma'arij: 43). "Their eyes humbled, humiliation will cover them. That is the Day which they had been promised" (Al-Ma'arij: 44).

These are some of the attributes by which Allah describes His faithful servants to whom He wrote salvation and Paradise. From their attributes that they guard their private parts as the Prophet ﷺ said, "Guard your private parts except from your wife or those your right hands possess." Those that the right hand possesses refer to the slaves and they are called so because they are in the right hand of the man. That is, he can sell them or buy them. Then Allah says, "But whoever seeks then they are the transgressors beyond that," (Al-Ma'arij: 31) i.e. behind the wife and those who are possessed in the right hand, "then they are the transgressors." There are great hadiths that were mentioned concerning the punishment of the men and women who commit adultery. Also, Allah shows that adultery is immoral and evil as a way and He commanded covering up too from disgraceful matters. In this regard, the Prophet said in the hadith about the one who was tortured in his grave, "One of them did not keep himself from being defiled by urine." This means that he did not hide from being seen while urinating. If the person does not keep himself from being defiled by urine he may be affected by impurity. The meaning of not covering is that the person is exposed and his private parts are seen.

Then Allah ﷻ says, “And those who are to their trusts and promises attentive” (Al-Ma'arij: 32). This refers to the trust of Allah as everything that Allah prescribed on this servant is a trust with him and he is entrusted with it and must fulfill it. That is, prayer is a trust and fasting is a trust. Some of the predecessors said, “Washing up from the major impurity (Janaba) is a trust.” In this regard, this is a secret act that you must perform and it is between you and your Lord. Also, this refers to the trust between the person and other people. That is, everything that a person has entrusted you with and that you accepted to do, then you are entrusted with is trust. So, you have to fulfill such trusts and render the trust. Allah commanded the believers to render the trust. He says, “Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice” (An-Nisa: 58). Or, this may refer to the trust of ruling as the ruling is a trust. So, whoever is appointed in a place by Allah, then Allah has entrusted him and given him trust and Allah will question him for this trust. “All of you are guardians and are responsible for your subjects. The ruler is a guardian and responsible for his subjects.” So, the ruler is entrusted with his subjects by Allah and he is their guardian. “O David, indeed We have made you a successor upon the earth, so judge between the people in truth and do not follow [your own] desire, as it will lead you astray from the way of Allah” (Sad: 26). That is, Allah entrusted him with those people and he is a guardian of them and is responsible for his subjects. “The man is a guardian of his family and is responsible for it.” This is a trust with him and he has to render the trust. Also, “A lady is a guardian of her husband's house and is responsible for it. The son is a guardian of his father's property and is responsible for it. So, all of you are guardians and responsible for the things under your care.” These are the promises. The servant has to render what he

is entrusted with from the rights of Allah and what he is entrusted with from the rights of the people.

"And those who are in their testimonies upright" (Al-Ma'arij: 33). The person cannot be upright in his testimony unless his testimony is for Allah and unless his testimony is based on authenticity. In fact, each saying is a testimony even if it is a mere statement as you testify on this. So, the belief is a testimony, i.e. when you have a certain belief regarding Allah or regarding His unseen, this is a testimony as Allah says, "And they have made the angels, who are servants of the Most Merciful, females. Did they witness their creation? Their testimony will be recorded, and they will be questioned" (Az-Zukhruf: 19). So, their saying that the Angels are the daughters of Allah is a testimony. They testified on this and this is their belief. Allah says, "Their testimony will be recorded, and they will be questioned." That is, they will be asked about this. Each statement and each saying is a testimony. "In their testimonies upright" (Al-Ma'arij: 33). He is upright in this testimony; he only says the truth and his words are based on evidence. Allah ﷻ ordered us to be persistently standing firm for Allah and witnesses in justice. "O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves or parents and relatives." Also, Allah says, "O you who have believed, be persistently standing firm for Allah, witnesses in justice." They are upright for the sake of Allah and they are upright on the truth. They only say the truth and they seek truth in everything they say and in everything they judge by.

"And those who [carefully] maintain their prayer" (Al-Ma'arij: 34). Allah starts with prayer and concludes it with prayer. These are the attributes of the faithful people and Allah starts describing them by saying, "Those who are constant in their prayer" (Al-Ma'arij: 23). Also, He concludes by saying,

“And those who [carefully] maintain their prayer” (Al-Ma'arij: 34). The fact that they maintain their prayers includes everything that Allah prescribed for prayers such as the conditions, the obligatory acts, and the duties. So, maintaining the prayer refers to maintaining its conditions. In this regard, ablution is one of its conditions as the person has to perform ablution in order to maintain the prayer. Also, covering the private parts is one of its conditions, facing the Qiblah is one of its conditions and the coming of the prayer time is one of its conditions. In addition, preparing for the prayer and proceeding to it is a duty and is one of its conditions. The person has to proceed to prayer as Allah ordered us to proceed to it. “O you who have believed, when [the adhan] is called for the prayer on the day of Jumu'ah [Friday], then proceed to the remembrance of Allah” (Al-Jumu’ah: 9). So, hastening to the prayer, i.e. the prayer in congregation, and proceeding to it is obligatory and is a duty. Moreover, the person has to fulfill its obligatory acts for Allah. “And stand before Allah, devoutly obedient,” i.e. through being silent and being humble through it. Also, the person has to establish the prayer at its appointed times that Allah prescribed. “Indeed, prayer has been decreed upon the believers a decree of specified times.” Allah specified a time for each prayer that must be observed. That is, this is the time of the dawn prayer, this is the time of the noon prayer, this is the time of the afternoon prayer, this is the time of the sunset prayer and this is the time of the evening prayer; these are the times in which Allah prescribed prayer. So the prayer must be established on time and of course, the beginning of the time is the best time as the Prophet ﷺ was asked, “O Messenger of Allah, what are the acts that are most pleasing to Allah?” He said, “To observe prayer at its prescribed time.”

Allah says, “They,” i.e. those who have such attributes, which are mentioned in the previous verses. Those, with using the demonstrative pronoun of the far persons as referring to that those people are glorified. “In gardens,” means that they will be in orchards, honored with all sorts of honor. The honor of those will be from Allah as He is the One Who planted the Paradise for them and He is the One Who gave them what He gave them and made them inherit it. This is the hospitality of the Lord and the honor of Allah. Likewise, they will be honored by the angels, as Allah says, “And the angels will enter upon them from every gate.” “Peace be upon you for what you patiently endured. And excellent is the final home” (Ar-Ra’d: 24). This great congratulation is from the angels; they congratulate the people of Paradise because they have done well or have reached this place. I.e. Peace be upon you for your patience. It is said for what you patiently endured because patience includes all good deeds. Patience is the backbone of religion because the obligatory acts are against the desires of the human being and they need patience. So, they were patient with regard to obedience. That is, the prayer requires patience, fasting requires patience, Hajj requires patience, all of the good deeds require patience. Furthermore, there is patience over sins and patience over the events.

In fact, the greatest honor to them is that Allah will address them and will say to them, “Allah ﷻ will call upon the people of Paradise and say, and “Do you want me to give you anything else?” They will say, “O Lord, what should we need and you brightened our faces and admitted us to Paradise. You gave us what no eye has seen, no ear has heard, and no human heart has conceived.” Allah will say to them, “I shall bestow My Pleasure upon you and I shall never be displeased with you.” This is the highest pleasure

and this is the greatest honor. Also, they know that they are in this bliss to no end and there will be no end to their honor with Allah.

Next, Allah describes the condition of the disbelievers, He says, “So what is [the matter] with those who disbelieve, hastening [from] before you” (Al-Ma'arij: 36). “[To sit] on [your] right and [your] left in separate groups?” (Al-Ma'arij: 37). So, what is the matter with those disbelievers around you? That is, they are in front of you and they touch the Prophet and see him. However, they are hastening to leave the Prophet and go away as Allah says depicting their condition, “As if they were alarmed donkeys” (Al-Muddaththir: 50). “Fleeing from a lion?” (Al-Muddaththir: 51). That is, the instruction comes to them but they run like donkeys and turn away from it. Here Allah says, “So what is [the matter] with those who disbelieve, hastening [from] before you” (Al-Ma'arij: 36). Hastening refers to running quickly. “[To sit] on [your] right and [your] left in separate groups?” (Al-Ma'arij: 37). They are on the right of the Prophet and his left. In groups means that they are groups and they are looking afar here and here and there; they all look at the Prophet with hateful looks. “And indeed, those who disbelieve would almost make you slip with their eyes when they hear the message, and they say, "Indeed, he is mad" (Al-Qalam: 51). They converse with each other and they mock the Prophet with these words and some of them say, “And when they see you, [O Muhammad], they take you not except in ridicule, [saying], "Is this the one whom Allah has sent as a messenger?” (Al-Furqan: 41). “He almost would have misled us from our gods had we not been steadfast in [worship of] them.” Hence, this is the noble Prophet who brought them guidance and light from their Lord and who invites them to His Paradise and His pleasure, but this is their condition.

“Does every person among them aspire to enter a garden of pleasure?” (Al-Ma'arij: 38). This is out of their wickedness, their disbelief, and their stubbornness. That is, they said that as long as Allah gave us in this world, so if there would be hereafter, then Allah will give us because we are honored with Him in this life. He is the One Who bestowed upon us this wealth and this money. They believed that Allah is the Creator of the heavens and the earth, that He is their provider, and that He is the Manager of their affairs. They would say Allah bestows favor upon us and He is the One who gave us this in the world. Also, they said that if there would be an afterlife, as they believed that there would be no hereafter, but they said to the Prophet, “If there will be an afterlife as you claim, then we will be its deserving people as well. If there is a Paradise, we will enter it and we are its people because as Allah honored us in this world, He will honor us in the Hereafter. Allah says responding to them, “No,” those are not of its people, i.e. referring to the Paradise. These stubborn disbelievers, they disbelieve in Allah and His verses. They say that there is no revival or resurrection and they accuse Allah that He created them in vain. They say that Allah has neither wisdom nor judgment and that He created this world with this chaos so that the disbelievers may do what they want to do. Then, after all this, they think that as Allah gave them in this world, He will give them in the Hereafter. Wretched is their belief in Allah and wretched is their thought about the Lord.

“No,” i.e. these are not from the people of Paradise; rather, the people of Paradise are those whom Allah described. Then Allah says, “Indeed, We have created them from that which they know” (Al-Ma'arij: 39). I.e. We found them and brought them out of nonentity and proportioned them in this

way. They know that they are created of this filthy sperm-drop, i.e. that they are created from this dirty thing; this is their beginning and they were nothing. Then Allah says, "So I swear by the Lord of [all] risings and settings that indeed We are able" (Al-Ma'arij: 40). "To replace them with better than them; and We are not to be outdone" (Al-Ma'arij: 41). Allah swears by His Supreme Being. He swears by Himself and says that He is the Lord of all risings and settings. The risings are a group of risings and this is because every star has a place from which it rises. In this regard, the sun has its rising and setting and every one of the stars has its rising and setting. Also, the sun does not rise from one place, but on every day of the year, it rises from a certain rising, which is different from the rising in which it will rise on the next day. It has three hundred and sixty-five places from which it rises. It has many risings and settings, while it is one sun. So, when Allah is the Lord of the risings and the settings, then He is the Lord of the whole existence because the whole existence consists of risings and the settings. Existence contains the heavens and the earth. "The Lord of [all] risings and settings that indeed We are able," (Al-Ma'arij: 40) with confirmation. "To replace them with better than them" (Al-Ma'arij: 41). Allah is able to replace those criminals who oppose Allah and His messages with better than them. This can be attained either through finding a new creation or through that Allah will let them beget children who will worship Allah only and do not associate anything with Him. Moreover, Allah may destroy them and create a new creation and Allah has the power to do all of that.

"So I swear by the Lord of [all] risings and settings that indeed We are able" (Al-Ma'arij: 40). "To replace them with better than them; and We are

not to be outdone," (Al-Ma'arij: 41) i.e. we are not to be overpowered. To outdone is to overpower. No one can overpower Allah ﷻ and nothing can fail Him. This means that there is nothing difficult for Him. "The creation of the heavens and earth is greater than the creation of mankind, but most of the people do not know" (Ghafir: 57).

Allah ﷻ says, "So leave them to converse vainly and amuse themselves until they meet their Day which they are promised" (Al-Ma'arij: 42). This is an order from Allah and an instruction from Allah to His Messenger that the account of these is not to you, rather it is to Allah. Also, He tells him that these are deprived and disbelievers and they seek their destruction in the end with their feet. "So leave them to converse vainly and amuse themselves." Allah compares the one who breaks into water and does not know what is in it, to the one who engages in a speech and a belief without knowing what is in it. So, this person converses vainly, which means that he speaks in every matter without understanding, without knowledge, without realization, and without insight. For example, in the issues of faith, they say that there will be no revival or resurrection. Also, they say that as long as Allah gave them in this world, He will give them in the Hereafter that the angels are the daughters of Allah and that Allah married the jinn and then the angels were born to Him, up to the end of their delusions, their lies, and sayings. Furthermore, this includes their involvement in insulting the Messenger of Allah and accusing him of being a magician and of being a liar and that he fabricated this and brought this by himself. In addition, they amuse themselves in this life. All that they do in this world is just an amusement if compared to what they are required to do. So, their toil and hard work in this world and their gathering of money are undoubtedly

amusing in relation to the work required of them. Hence, such work is regarded as amusement. The whole life is an amusement. The worldly work is an amusement if compared to the work of the Hereafter. That is why Allah says, "Know that the life of this world is but amusement and diversion and adornment and boasting to one another and competition in increase of wealth and children - like the example of a rain whose [resulting] plant growth pleases the tillers; then it dries and you see it turned yellow; then it becomes [scattered] debris. And in the Hereafter is severe punishment and forgiveness from Allah and approval. And what is the worldly life except the enjoyment of delusion" (Al-Hadid: 20). It is definitely an amusement to earn some thousands in it, but as for the work of the hereafter "And in the Hereafter is severe punishment and forgiveness from Allah and approval." So, the one who worked to escape from the severe punishment and to obtain Allah's forgiveness and His approval, this is the serious person and this is the one who did the real work. As for the one who was distracted by this world and collected in it what he collected, this is just an amusement. Allah says, "So leave them to converse vainly and amuse themselves," no matter what they do in this world, "until they meet their Day which they are promised" (Al-Ma'arij: 42). I.e. until they are surprised with the Day of Resurrection, which they are promised with. It is "A supplicant asked for a punishment bound to happen" (Al-Ma'arij: 1). "To the disbelievers; of it there is no preventer" (Al-Ma'arij: 2). "[It is] from Allah, owner of the ways of ascent" (Al-Ma'arij: 3).

Allah says, "The Day they will emerge from the graves rapidly as if they were, toward an erected idol, hastening" (Al-Ma'arij: 43). On this day they will emerge from the graves rapidly, i.e. they will be hastening as the caller

will call upon them and the angels will rebuke them. “That Day, everyone will follow [the call of] the Caller [with] no deviation therefrom.” “The Day they will emerge from the graves rapidly as if they were, toward an erected idol, hastening” (Al-Ma'arij: 43). This will be like when they used to run to the idols, i.e. their gods. They were striving to run in order to present the sacrifices to them. So, Allah compares their condition when they run upon the command of the caller on the Day of Resurrection to their condition here in this world when they used to run toward the idols. “Their eyes humbled,” i.e. they will be overwhelmed by humiliation and it will cover their faces. “That is the Day which they had been promised” (Al-Ma'arij: 44). This is the Day that they were promised, but they forgot it. They were distracted by their amusement in this world and they forgot this great Day.

With this, this great Surah ends. We ask Allah to forgive our sins, repent to Him, turn to Him, and seek refuge in Him. Praise is to Allah, the Lord of the Worlds, at the beginning and the end. And peace be upon His servant and messenger Mohammad. We ask Allah to make it beneficial to Muslims in the east and west of the earth, and to make this a treasure for us on the Day of Resurrection.

Nuh

بسم الله الرحمن الرحيم: {إِنَّا أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ أَنْ أَنذِرْ قَوْمَكَ مِنْ قَبْلِ أَنْ يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ}[نوح:1] {قَالَ يَا قَوْمِ إِنِّي لَكُمْ نَذِيرٌ مُبِينٌ}[نوح:2] {أَنِ اعْبُدُوا اللَّهَ وَاتَّقُوهُ وَأَطِيعُونِ}[نوح:3] {يَغْفِرْ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُؤَخِّرْكُمْ إِلَى أَجَلٍ مُسَمًّى إِنَّ أَجَلَ اللَّهِ إِذَا جَاءَ لا يُؤَخَّرُ لَوْ كُنتُمْ تَعْلَمُونَ}[نوح:4] {قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا}[نوح:5] {فَلَمْ يَزِدْهُمْ دُعَائِي إِلَّا فِرَارًا}[نوح:6] {وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوا أَصَابِعَهُمْ فِي آذَانِهِمْ وَاسْتَغْشَوْا ثِيَابَهُمْ وَأَصَرُّوا وَاسْتَكْبَرُوا اسْتِكْبَارًا}[نوح:7] {ثُمَّ إِنِّي دَعَوْتُهُمْ جِهَارًا}[نوح:8] {ثُمَّ إِنِّي أَعْلَنتُ لَهُمْ وَأَسْرَرْتُ لَهُمْ إِسْرَارًا}[نوح:9] {فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا}[نوح:10] {يُرْسِلِ السَّمَاءَ عَلَيْكُم مِّدْرَارًا}[نوح:11] {وَيُمْدِدْكُم بِأَمْوَالٍ وَبَنِينَ وَيَجْعَل لَّكُمْ جَنَّاتٍ

وَيَجْعَلْ لَكُمْ أَنْهَارًا}[نوح:12] {مَا لَكُمْ لا تَرْجُونَ لِلَّهِ وَقَارًا}[نوح:13] {وَقَدْ خَلَقَكُمْ أَطْوَارًا}[نوح:14] {أَلَمْ تَرَوْا كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَوَاتٍ طِبَاقًا}[نوح:15] {وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسَ سِرَاجًا}[نوح:16] {وَاللَّهُ أَنْبَتَكُمْ مِنَ الأَرْضِ نَبَاتًا}[نوح:17] {ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا}[نوح:18] {وَاللَّهُ جَعَلَ لَكُمُ الأَرْضَ بِسَاطًا}[نوح:19] {لِتَسْلُكُوا مِنْهَا سُبُلًا فِجَاجًا}[نوح:20].

In the name of Allah, the Entirely Merciful, the Especially Merciful, "Indeed, We sent Noah to his people, [saying], "Warn your people before there comes to them a painful punishment." (Nuh: 1) "He said, "O my people, indeed I am to you a clear warner" (Nuh: 2) "To worship Allah, fear Him and obey me." (Nuh: 3) "He [i.e., Allah] will forgive you of your sins and delay you for a specified term. Indeed, the time [set by] Allah, when it comes, will not be delayed, if you only knew." (Nuh: 4) "He said, "My Lord, indeed I invited my people [to truth] night and day." (Nuh: 5) "But my invitation increased them not except in flight [i.e., aversion]." (Nuh: 6) "And indeed, every time I invited them that You may forgive them, they put their fingers in their ears, covered themselves with their garments, persisted, and were arrogant with [great] arrogance." (Nuh: 7) "Then I invited them publicly." (Nuh: 8) "Then I announced to them and [also] confided to them secretly" (Nuh: 9) "And said, 'Ask forgiveness of your Lord. Indeed, He is ever a Perpetual Forgiver." (Nuh: 10) "He will send [rain from] the sky upon you in [continuing] showers" (Nuh: 11) "And give you increase in wealth and children and provide for you gardens and provide for you rivers." (Nuh: 12) "What is [the matter] with you that you do not attribute to Allah [due] grandeur" (Nuh: 13) "While He has created you in stages?" (Nuh: 14) "Do you not consider how Allah has created seven heavens in layers" (Nuh: 15) "And made the moon therein a [reflected] light and made the sun a burning lamp?" (Nuh: 16) "And Allah has caused you to grow from the earth a [progressive] growth." (Nuh: 17) "Then He will return you into it and extract you [another] extraction." (Nuh: 18) "And Allah has made for you the earth an expanse" (Nuh: 19) "That you may follow therein roads of passage." (Nuh: 20)

Surah Nuh is one of the most magnificent and eloquent Suras in the Quran. Allah relates the story where His servant and Messenger Nuh called his people to worship Allah only and abandon the idols they were worshiping. In fact, Prophet Muhammed, Nuh and all the Messengers called and invited their people for the same thing; that is, worshiping Allah only and to not associate with Him anything. Thus, the same words were delivered by both Prophets; Prophet Muhammad, and Nuh the first Messenger on earth. Allah ﷻ say, "Indeed, We have revealed to you, [O Muhammad], as We revealed to Noah and the prophets after him", and He also says, "He has ordained for you of religion what He enjoined upon Noah and that which We have revealed to you, [O Muhammad], and what We enjoined upon Abraham and Moses and Jesus - to establish the religion and not be divided therein. Difficult for those who associate others with Allah is that to which you invite them" (As-Shuraa: 13). Also, the Prophet ﷺ said, "We Prophets are paternal brothers; our religion is one." In conclusion, Allah has sent the Messengers with one message; to worship Allah only. In this regard, what the Prophet ﷺ faced from denial is the same as what Nuh faced through his call. However, the consequences each nation faced differed, i.e. the disbelievers faced different consequences, whereas the believers faced the same reward and were empowered at the end. Allah ﷻ says, "Allah has written [i.e., decreed], "I will surely overcome, I and My messengers." Indeed, Allah is Powerful and Exalted in Might." (Al-Mujadila: 21) In fact, Allah decreed salvation for the Messengers, and as for the infidels, Allah eradicated them in the previous nations. Allah annihilated the people of Nuh in the end, but as for the disbelievers in the nation of Prophet Muhammad Allah ﷻ did not destroy them. In this regard, Allah ﷻ has sent His Prophet to all the worlds; and his call is from his time until the Day of Judgment. Also, Allah delayed the punishment of the disbelievers, because some of them may repent and turn to the right path. Allah says to His Messenger, "But Allah would not punish them while you, [O Muhammad], are among them, and Allah would not punish them while they seek forgiveness." (Al-Anfal: 33)

Allah says, “Indeed, We sent Noah to his people, [saying], “Warn your people before there comes to them a painful punishment.” (Nuh: 1) Allah ﷻ stats that He sent Nuh to his people in order to warn them. That is, warn them from the punishment they will face if they keep worshiping Allah and wronging themselves in this way. Allah is the One Who chooses Nuh to be the Messenger for these people and He sent Jibreel to reveal the message for him. Nuh was ordered to warn them and let them fear Allah's punishment before this painful punishment befalls upon them. In fact, this is the most important part in the call; the warning. This is as the Prophet said when he invited Quraysh at the beginning of the call; when people gathered before him, at first he said to them, “Do you see? If I inform you that cavalrymen are proceeding up the side of this mountain, will you believe me? They said, we have never heard you telling a lie. Then he said, “I am a plain warner to you of a coming severe punishment.” I'm the Messenger of God, I'm warning you from a severe punishment that will come to you after death. However, they opposed the Prophet ﷺ severely, for they thought there will be no resurrection after death; it will be over after death, and there will be no life in these bodies again. Allah says, “Rather, their knowledge is arrested concerning the Hereafter. Rather, they are in doubt about it. Rather, they are, concerning it, blind.” (An-Naml: 66) That's why they cursed at him, and his uncle said, “May you perish! Did you gather us only for this reason?” Thus, the Prophet warned Quraysh just like Nuh warned his people. He told them that there will be a severe punishment waiting for them if they insist on their disbelief. “He said, “O my people, indeed I am to you a clear warner” (Nuh: 2) A clear warner and a clear message.

Then Nuh clarified for them what they are required to do, he said to them, “To worship Allah, fear Him and obey me.” (Nuh: 3) This is the essence of the message; worshiping Allah only, this is Allah's right on His servants. In this regard, worshiping is a compound name that includes all acts that Allah loves

from His servants, whether they were acts of hearts or acts of the limbs. "To worship Allah" (Nuh: 3) Allah is a noun referring to the God ﷻ, He is known by this name which is derived from God [al-ilah]. Allah the true God, the word God includes all the attributes of Allah, since no one deserves to be called a god unless he is a creator, a provider, a divinity who manages his servants' matters alone, the sustain in his hands alone. For these reasons Allah is the Bestower and the Possessor of the great grace upon His servants, He is the Only Who deserves the divinity. "To worship Allah, fear Him" (Nuh: 3) fear Him, He orders to be obeyed, and He punishes whoever disobeys Him, so fear Him, be in awe of Allah, and protect yourselves from His punishment. Then, " and obey me." because I'm His Messenger, He sent me to you so follow what I'm guiding you to, follow what is revealed to me from Divine orders, since obeying me is a form of submission to Allah. So this was the message, the essence of the Message.

This is the call, the call of all Messengers, "And We certainly sent into every nation a messenger, [saying], "Worship Allah and avoid ṭāghūt." And among them were those whom Allah guided, and among them were those upon whom error was [deservedly] decreed" (An-Nahl: 36) This also includes what Islam encouraged and urged for, Allah says, "O mankind, worship your Lord, who created you and those before you, that you may become righteous" (Al-Baqarah: 21) "[He] who made for you the earth a bed [spread out] and the sky a ceiling and sent down from the sky, rain and brought forth thereby fruits as provision for you. So do not attribute to Allah equals while you know [that there is nothing similar to Him]." (Al-Baqarah: 22) "And if you are in doubt about what We have sent down [i.e., the Qur'ān] upon Our Servant [i.e., Prophet Muhammad ﷺ], then produce a sūrah the like thereof and call upon your witnesses [i.e., supporters] other than Allah, if you should be truthful."(Al-Baqarah: 23) "But if you do not - and you will never be able to - then fear the Fire, whose fuel is people and stones, prepared for the disbelievers." (Al-Baqarah: 24) "And give good tidings to those

who believe and do righteous deeds that they will have gardens [in Paradise] beneath which rivers flow. Whenever they are provided with a provision of fruit therefrom, they will say, "This is what we were provided with before." And it is given to them in likeness. And they will have therein purified spouses, and they will abide therein eternally." (Al-Baqarah: 25) These verses sum up the message of the Prophet ﷺ, in which Allah commands the servants to worship Him only with no partner with Him, and believe that this is His Prophet supported by this revelation from Allah. That is, this Book which is a surviving miracle, so if this was approved and apparent to you, be aware from denying it.

Then Nuh explained to his people what they would gain if they submitted and followed him, he said, "He [i.e., Allah] will forgive you of your sins and delay you for a specified term. Indeed, the time [set by] Allah, when it comes, will not be delayed, if you only knew." (Nuh: 4) meaning, if these people do what Nuh command them to do and believe in what he has been sent with, then Allah will forgive them for their sins, i.e. worshiping the idols and associating others with Allah. "and delay you for a specified term", meaning, Allah will extend their life span and protect them from the torment that He would have made befall them if they did not stay away from His prohibitions. Also, this means that Allah will grant them good life till the Day of Judgment and the time Allah decreed; this is a blessing from Allah. Allah then warns them, "Indeed, the time [set by] Allah, when it comes, will not be delayed" i.e. the time Allah set for your death. That is, if it comes it won't be delayed further. Allah has set a time of death for every soul, and if its time comes it won't delay, "when death comes to one of you, Our messengers [i.e., angels of death] take him, and they do not fail [in their duties]." (Al-An'am: 61) it won't be delayed from its decreed time, "if you only knew." If you know the truth you will know this. This was the clear message and call of Nuh.

Then Nuh began to complain to the Lord and detail what he did after he was entrusted with this responsibility from God, "He said, "My Lord, indeed I invited my people [to truth] night and day." (Nuh: 5) "But my invitation increased them not except in flight [i.e., aversion]." (Nuh: 6) Here Nuh is pleading to Allah after years of calling his people to Allah; he called them for nine hundred and fifty years. He was persistent, his calls never stopped not during the night nor the day. "But my invitation increased them not except in flight [i.e., aversion]." (Nuh: 6) Meaning that every time he calls for them they become more arrogant, his invitation increased their aversion, even though it was supposed that they became closer to Allah with his persistence invitation.

"And indeed, every time I invited them that You may forgive them, they put their fingers in their ears, covered themselves with their garments, persisted, and were arrogant with [great] arrogance." (Nuh: 7) The ultimate in corruption, meaning they closed up their ears so that they could not hear what Nuh was calling them to. "They put their fingers in their ears", so they don't hear the voice of Nuh, they put their fingers in their ears to avoid hearing the truth, even if this is beneficial for them and for their own gain. "Covered themselves with their garments", meaning that they covered their eyes with their clothes to avoid looking at him, they don't want to hear or see Nuh who is calling them to Allah. Then, "persisted, and were arrogant with [great] arrogance." Resistance here means the determination of the heart to be in this path, the path of disbelief, denial, and turning away from the truth. "And were arrogant with [great] arrogance." They refused to listen to this truth, as they said to Nuh, "We do not see you but as a man like ourselves, and we do not see you followed except by those who are the lowest of us [and] at first suggestion." They said why do you think you are better than us? And they said, "This is not but a man like yourselves who wishes to take precedence over you; and if Allah had willed [to send a messenger], He would have sent down angels. We have not heard of this among

our forefathers.” (Al-Mu'minun: 24) So they were arrogant and refused to hear the truth, they despised Nuh and the believers, and said why do you think you're more favored than us?

“Then I invited them publicly.” (Nuh: 8) “Then I announced to them and [also] confided to them secretly” (Nuh: 9) Meaning that Nuh has openly invited them to Allah as groups and among the people. He called them with open speech and a raised voice. Also, he invited them in private; and he discussed with them and argued bringing all evidence and proof. In fact, he tried every method to bring them closer to Allah yet they were persistent and stubborn. “And said, 'Ask forgiveness of your Lord. Indeed, He is ever a Perpetual Forgiver.” (Nuh: 10) In fact, these people are criminals, for they committed polytheism, they are people who took idols and worshiped them instead of God. In this regard, it was narrated by ibn Abbas, that there were ten centuries between Adam and Nuh, all of the people during this period were on monotheism. Also, there were good men like Wad, Suwa’, Ya’uk, Yakhut, and Nasr, they were righteous men who lived between Adam and Nuh's era. When they died, Satan came and tricked their people to worship other than Allah. The people were saddened by the death of these righteous people, so Satan tricked them to immortalize their memory with statues, so that when you see these statues, they remember what they were upon guidance and righteousness, and strive in worship. With time they ultimately worshiped these statuses, Satan tricked them and said the ones before you used to worship these statuses, that they were seeking intercession with God through them, and the rain dropped if they worshiped them, hence they were worshiped instead of God. Then, Allah ﷻ sent Nuh to call people to the monotheism, for these people has worshiped other than Allah, and take these idols as gods in place of Allah. “And said, 'Ask forgiveness of your Lord. Indeed, He is ever a Perpetual Forgiver.” (Nuh: 10) Ask Him to forgive you as you wronged yourselves. This is

His attribute, He is the Forgiver, the Perpetual Forgiver, He will cover up your mistakes, forgive your sins, and never hold you accountable for them.

"He will send [rain from] the sky upon you in [continuing] showers" (Nuh: 11), this is a form of His mercy upon His servants in this life. Allah sent rain for the servants and caused the plants to grow. Ongoing rain, it is the source of goodness, sustenance, and the source of life. All life on this earth depends on water. Water falls from the sky for sustenance, and Allah settles it in the earth; He brings it out from springs and runs rivers from them. With water, the plants all live; this entire plant kingdom lives with water. Then with these the livestock of people live; the cattle live on this, and the man lives on both planet and cattle; he lives by the water he drinks, the crops he eats, the plants that Allah ﷻ has created in this earth.

"And give you increase in wealth and children and provide for you gardens and provide for you rivers." (Nuh: 12) Meaning He provides you with wealth, and wealth means whatever benefits a person; and children, sons. Allah mentions the males for their strength, their endurance, and their bearing of the remembrance of their fathers, and they are the adornment of life. Also, provide for you gardens; orchards, and will provide for you rivers running in this earth.

"What is [the matter] with you that you do not attribute to Allah [due] grandeur." (Nuh: 13) This is a rebuke for them and a warning, because on the mentioning of Allah they become disgusted and turn away. That is, what is the matter that you all do not magnify Allah in the proper manner that He deserves to be magnified? Meaning, you do not fear His punishment and His vengeance. "While He has created you in stages?" (Nuh: 14) Allah ﷻ is the One Who created you, a stage after stage, state after state. You were a sperm, a clot, a piece of flesh then turned to bones, Allah has put meat into these bones, then you became a grown child, then you were born as a fully formed child. Then God raised you

from childhood until you are mature; i.e. you become a young man. Thus, don't you realize that He is the One Who raised you to this form? That He is the Lord and Creator.

"Do you not consider how Allah has created seven heavens in layers" (Nuh: 15) Nuh opens their eyes to the greatness of God's creation and to the greatness of His work; so how can this Lord not be glorified? He created seven skies, each sky is a layer over a layer. "And made the moon therein a [reflected] light and made the sun a burning lamp?"(Nuh: 16), he made them look at the most important stars in the universe for the earth. Meaning, Nuh made a distinction between the sun and moon in reference to their lighting. Allah made each one of them in a set manner with a distinct quality so that the night and day may be known. The night and day are known by the rising and setting of the sun. He also determined fixed stations and positions for the moon, and He made its light vary so that sometimes it increases until it reaches a maximum, then it begins to decrease until it is completely veiled. This shows the passing of months and years. "And Allah has caused you to grow from the earth a [progressive] growth." (Nuh: 17) Allah has caused you to grow from, O people, "from the earth a [progressive] growth." That is because the beginning of the creation of man was from this earth, for Allah has created our father Adam from the clay of this earth. Then "has caused you to grow from the earth a [progressive] growth." (Nuh: 17) Meaning our life on this earth is through the plants that grow from this land, so we can live on it.

"Then He will return you into it and extract you [another] extraction." (Nuh: 18) Meaning in the second resurrection, He will return you to it, to this earth. "And Allah has made for you the earth an expanse." (Nuh: 19) This is also one of His signs, that He made the earth as expanse as a carpet. This way it is easy to live on it, build on it, and move around. "That you may follow therein roads of passage." (Nuh: 20) meaning Allah designed it in such a way that you may live

in it and move through it as you like, from all angles, places, and regions. All of this stems from Nuh's revelations about Allah's might and magnificence in the creation of the heavens and the earth. It demonstrates God's kindness to humans by providing both heavenly and worldly advantages. Because He is the Creator and Sustainer, He built the heavens and made the earth a bed, and He increased His resources for His beings. As a result, He is the One Who must be worshipped and accepted as One God. No one should be considered a partner with Him since He is unrivaled.

يقول الله ﷻ: {قَالَ نُوحٌ رَبِّ إِنَّهُمْ عَصَوْنِي وَاتَّبَعُوا مَنْ لَمْ يَزِدْهُ مَالُهُ وَوَلَدُهُ إِلَّا خَسَارًا}[نوح:21] {وَقَالُوا لا تَذَرُنَّ آلِهَتَكُمْ وَلا تَذَرُنَّ وَدًّا وَلا سُوَاعًا وَلا يَغُوثَ وَيَعُوقَ وَمَكَرُوا مَكْرًا كُبَّارًا}[نوح:22] {وَقَدْ أَضَلُّوا كَثِيرًا وَلا تَزِدِ الظَّالِمِينَ إِلَّا ضَلالًا}[نوح:24] {مِمَّا خَطِيئَاتِهِمْ أُغْرِقُوا وَنَسْرًا}[نوح:23] {وَقَالَ نُوحٌ رَبِّ لا تَذَرْ عَلَى الأَرْضِ مِنَ الْكَافِرِينَ فَأُدْخِلُوا نَارًا فَلَمْ يَجِدُوا لَهُمْ مِنْ دُونِ اللَّهِ أَنْصَارًا}[نوح:25] {إِنَّكَ إِنْ تَذَرْهُمْ يُضِلُّوا عِبَادَكَ وَلا يَلِدُوا إِلَّا فَاجِرًا كَفَّارًا}[نوح:27] {رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ بَيْتِيَ مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَلا تَزِدِ الظَّالِمِينَ إِلَّا تَبَارًا}[نوح:28] دَيَّارًا}[نوح:26]

Allah ﷻ says, "Noah said, "My Lord, indeed they have disobeyed me and followed him whose wealth and children will not increase him except in loss." (Nuh: 21) "And they conspired an immense conspiracy" (Nuh: 22) "And said, 'Never leave your gods and never leave Wadd or Suwāʿ or Yaghūth and Yaʿūq and Nasr." (Nuh: 23) "And already they have misled many. And, [my Lord], do not increase the wrongdoers except in error." (Nuh: 24) "Because of their sins they were drowned and put into the Fire, and they found not for themselves besides Allah [any] helpers." (Nuh: 25) "And Noah said, "My Lord, do not leave upon the earth from among the disbelievers an inhabitant." (Nuh: 26) "Indeed, if You leave them, they will mislead Your servants and not beget except [every] wicked one and [confirmed] disbeliever." (Nuh: 27) "My Lord, forgive me and my parents and whoever enters my house a believer and the believing men and believing women. And do not increase the wrongdoers except in destruction." (Nuh: 28)

These are the last verses from Surah Nuh, where Nuh told Allah that he gave all his effort and energy in inviting his people to Allah without a result. In this regard, Nuh has presented great signs for his people that emphasize the greatness of their Lord, yet they insisted on their disbelief. Allah says, "Noah said, "My Lord, indeed they have disobeyed me and followed him whose wealth and children will not increase him except in loss." (Nuh: 21) After this kind and generous invitation through all methods day and night, in public and in private nothing worked with them. It was said his invitation lasted for 600 years before the Flood, six centuries and Nuh repeating and calling them to Allah. However, they abandoned the guiding Messenger who calls to Allah; the one who commands to do good, who calls his people to ask for God's forgiveness, seek His pleasure, His Paradise, and to obtain the happiness of this world and the hereafter. "And followed him whose wealth and children will not increase him except in loss." (Nuh: 21) That is, the people of prestige, the people of wealth, and whose wealth and property increased them except in loss. Both their children and wealth have done nothing but misled and blinded them from the truth, instead of being more thankful when they gain more wealth. Moreover, they despised the invitation of Nuh and said to him, "We do not see you but as a man like ourselves, and we do not see you followed except by those who are the lowest of us [and] at first suggestion." Meaning, when the weak and poor people believed in Nuh's invitation and followed him, this was a sufficient reason for these criminals to abound the right path and follow the path of these arrogant wealthy criminals.

Nuh said, "And they conspired an immense conspiracy." (Nuh: 22) Meaning that they plotted a deceptive plot for their followers tricking them into believing that they were following the truth and correct guidance. It is said that the older ones were teaching and warning the young children to stay away from Nuh. The older one will say, O my son beware of this man, for he came with evil, and this and that. So they warned them from Nuh, and Nuh then sees this child who is full of hatred and contempt and grows with it, with this upbringing which leads him

astray from the truth, as the Prophet ﷺ said, "I have created My servants as one having a natural inclination but it is Satan who turns them away from the right religion and he makes lawful what has been declared unlawful for them", the devils refers to the Jinn devils, and the humans devil. The Prophet ﷺ said, "Every child is born with a true faith of Islam (i.e. to worship none but Allah Alone) and his parents convert him to Judaism or Christianity or Magianism." So the teaching of the parents is what deviates the child away from the path of Allah, otherwise, the child will choose the truth as his natural inclination decree. Allah says, "So direct your face [i.e., self] toward the religion, inclining to truth. [Adhere to] the fiṭrah of Allah upon which He has created [all] people. No change should there be in the creation of Allah." (Ar-Rum: 30) These criminals are changing the fitrah by driving their children away from the truth by warning them from Nuh the Messenger of Allah ﷺ. They also planned evil for Nuh and threatened him, "They said, "If you do not desist, O Noah, you will surely be of those who are stoned." (Ash-Shu'ara: 116) They choose this method of killing, for it's the cruelest and harshest one.

"And said, 'Never leave your gods and never leave Wadd or Suwāʿ or Yaghūth and Yaʿūq and Nasr." (Nuh: 23) That is, never abandon your gods, they were urging each other on disbelief and to hold to this wrong path. In this regard, people worshiped many things and labeled them as gods, while in truth they are not true gods. Allah says, "They are not but [mere] names you have named them - you and your forefathers - for which Allah has sent down no authority." People worshiped the trees, idols, righteous people, tyrants, the moon, the sun, etc. in fact, they even worshiped Allah's servant Isa ﷺ. Allah says, "Indeed, Allah is but one God", "And Allah has said, "Do not take for yourselves two deities. He [i.e., Allah] is but one God" (An-Nahl: 51). In this regard, there can never be a god other than Allah. Allah is the Lord of the realms. He is the Creator, He is the First and the Last, the Ascendant and the Intimate. All other gods are nothing but false gods.

So these criminals named their idols gods, “And said, 'Never leave your gods and never leave Wadd or Suwāʿ or Yaghūth and Yaʿūq and Nasr.” (Nuh: 23) I.e. they specified after the generalization; after including all the gods, they mentioned especially five gods they worshiped. That is, Wadd, Suwa’, Yaghuth, Ya’uq, and Nasr. In this regard, the truth is that these five names belong to five righteous men between Adam and Nuh era. When they died, the people were saddened for them, then Satan inspired them to build statues for them to remember them. They then created statues as a reminder and a model for the people. Then when a long time had passed, generation after generation came, Satan whispered to the people that those who were before you were pleading through these people idols to Allah and hence He will send them rain. So they called them for the sake of rain, they prayed for them for the sake of good, they prayed for them to lift the harm, therefore they made them partners with Allah in worship. So the people of Nuh have inherited this inheritance from polytheism, and for that Allah sent Nuh to forbid them from this act, yet they insisted in their disbelief.

Then Nuh said “And already they have misled many. And, [my Lord], do not increase the wrongdoers except in error.” (Nuh: 24) This verse holds two interpretations; either that the people of Nuh have misled many through inviting and encouraging them to worship idols, this also refers to teaching their children to follow their path. The other interpretation is that these idols have misled many; this does not mean that the ones at fault are the righteous men, for they did not participate in this nor did they ask others to worship them. In this regard, Ibrahim supplicated to Allah, he said, “My Lord, make this city [i.e., Makkah] secure and keep me and my sons away from worshipping idols.” (Ibrahim: 35) “My Lord, indeed they have led astray many among the people. So whoever follows me - then he is of me; and whoever disobeys me - indeed, You are [yet] Forgiving and Merciful.” (Ibrahim: 36) These idols have misled many people; creating them,

taking care of them, establishing them, and inviting to worship them which made people go astray. Then Nuh said, "And, [my Lord], do not increase the wrongdoers except in error." (Nuh: 24) meaning my Lord, only allow the wrongdoers to stray farther away. In fact, Nuh called them the wrongdoers, because they were the ones who worshiped others besides Allah. That is, the noblest of deeds and the most honorable act of man is worship is to worship Allah, and they misplaced this act; this is the greatest injustice. Allah says, "Indeed, association [with Him] is great injustice." That is, because worship is the most honorable act of man. Worship is the fruit of the heart because the Lord loves the one who worships Him, asks for benefit from Him, fears Him, glorifies Him, and asks Him to ward off harm from him; for these are the actions of the heart, which are the noblest of deeds. As for the actions of the limbs that include bowing to Him, prostrating to Him, performing Hajj, asking for blessing from Him, and glorifying Him. These deeds should only be directed to Allah. Allah says, "And [yet], among the people are those who take other than Allah as equals [to Him]. They love them as they [should] love Allah. But those who believe are stronger in love for Allah. And if only they who have wronged would consider [that] when they see the punishment, [they will be certain] that all power belongs to Allah and that Allah is severe in punishment." (Al-Baqarah: 165) "[And they should consider that] when those who have been followed disassociate themselves from those who followed [them], and they [all] see the punishment, and cut off from them are the ties [of relationship]," (Al-Baqarah: 166) "Those who followed will say, "If only we had another turn [at worldly life] so we could disassociate ourselves from them as they have disassociated themselves from us." Thus will Allah show them their deeds as regrets upon them. And they are never to emerge from the Fire." (Al-Baqarah: 167)

These people gave their noblest deed, i.e. the fruit of their life to love these idols. In fact, the act of worship is the right of Allah ﷻ Who has created your

existence and has granted you this life and sustenance, He is your Lord; He is your Owner, and He is the One Who deserves to be loved with all the love; to be feared because He will punish the criminals, to plead Him because the benefit is in His Hands, and to follow His command because He is the One Who has the right to order you. Allah says, "His is the judgment, and to Him you will be returned." Also, "Legislation is not but for Allah. He has commanded that you worship not except Him. That is the correct religion, but most of the people do not know." (Yousef: 40), "Follow, [O mankind], what has been revealed to you from your Lord and do not follow other than Him any allies. Little do you remember." (Al-A'raf: 3)

Allah invoked Allah to not increase them "except in error", that is because they chose this path, the truth was made clear to them and their Messenger has spent all his effort and energy in conveying the truth to them, yet they insisted on this; they insisted and were arrogant, and refused to hear the words of truth. In fact, this is Allah's way with His creation, for the ones Allah leaves astray they won't be increased except in misguidance, "Say, "Whoever is in error - let the Most Merciful extend for him an extension [in wealth and time]." Also, "And when they deviated, Allah caused their hearts to deviate." Allah says, "O you who have believed, respond to Allah and to the Messenger when he calls you to that which gives you life. And know that Allah intervenes between a man and his heart and that to Him you will be gathered." (Al-Anfal: 24) "And fear a trial which will not strike those who have wronged among you exclusively, and know that Allah is severe in penalty." (Al-Anfal: 25) Moreover, this is a warning for the believers not to disobey Allah's orders, so that He won't punish them in this way. Allah says, "And We will turn away their hearts and their eyes just as they refused to believe in it [i.e., the revelation] the first time. And We will leave them in their transgression, wandering blindly." (Al-An'am: 110) This is Allah's punishment for these infidels.

Allah ﷻ says, "Because of their sins they were drowned." Meaning, for their numerous sins, rebellion, persistence in disbelief and opposition to their Messengers Allah has drowned them. With this Nuh's supplication was answered; Allah informed him that his call had been answered, and guided him to the way which Allah would save him through it from these wrongdoers along with those who believed with him. In this regard, Allah has sent upon them a flood that covered the surface of the earth; no one has survived except for the ones who were riding the ark. That is, Nuh and the believers. Allah says, "And it was revealed to Noah that, "No one will believe from your people except those who have already believed, so do not be distressed by what they have been doing." (Hud: 36) "And construct the ship under Our observation and Our inspiration and do not address Me concerning those who have wronged; indeed, they are [to be] drowned." (Hud: 37) "And he constructed the ship, and whenever an assembly of the eminent of his people passed by him, they ridiculed him. He said, "If you ridicule us, then we will ridicule you just as you ridicule." (Hud: 38) "And you are going to know who will get a punishment that will disgrace him [on earth] and upon whom will descend an enduring punishment [in the Hereafter]." (Hud: 39) "[So it was], until when Our command came and the oven overflowed…" This was the sign Allah gave for Nuh, "We said, "Load upon it [i.e., the ship] of each [creature] two mates and your family, except those about whom the word [i.e., decree] has preceded, and [include] whoever has believed." But none had believed with him, except a few." (Hud: 40) "And [Noah] said, "Embark therein; in the name of Allah [are] its course and its anchorage. Indeed, my Lord is Forgiving and Merciful." (Hud: 41)

Allah ﷻ says, "Because of their sins they were drowned", this is their worldly punishment. "And put into the Fire", this is their punishment in the Hereafter, and this because of their sins. Allah has mentioned the Hereafter punishment right after their worldly punishment using the prefixed conjunction [fa], because after

their death they will be entering Hellfire, from the sea of water to the sea of fire. Allah says, "And they found not for themselves besides Allah [any] helpers." (Nuh: 25), they did not find anyone there to help them besides Allah, and who can or dare to help them and save them from Allah's punishment? For Allah drowned them, and no one could stop this, He put them into the Fire, and no one could prevent this.

"And Noah said, "My Lord, do not leave upon the earth from among the disbelievers an inhabitant." (Nuh: 26) This was also from Nuh's supplication to Allah, asking Him to destroy and eradicate all infidels; so no infidel would live on the surface of the earth. "Indeed, if You leave them, they will mislead Your servants and not beget except [every] wicked one and [confirmed] disbeliever." (Nuh: 27), if You leave them be, living in this earth then they will produce a generation after a generation, in which these generations will misguide Your servants, they will mislead the rest of Your believing servants. "And not beget except [every] wicked one and [confirmed] disbeliever." (Nuh: 27). This means that all of their children will be infidels and ignorant as them, and there is no doubt that their children are not born infidels from the wombs of their mothers. But they become one by teaching them.

Then Nuh said, "My Lord, forgive me and my parents and whoever enters my house a believer and the believing men and believing women. And do not increase the wrongdoers except in destruction." (Nuh: 28) Nuh asked Allah ﷻ to forgive and erase his sin, and this is considered the greatest supplications, for everyone is in need to ask for Allah to forgive his sin, and the mistake of the wise one, even if it is small, it is big in the scale. Meaning that the greater the value of a person and the greater his status is, the greater his small sin becomes. For there is no doubt that the Messengers are admonished by Allah ﷻ, hence if something were to come from them, contrary to what should be it becomes a big matter and sin in Allah's balance. As Allah said, "O wives of the Prophet, whoever of you should

commit a clear immorality - for her the punishment would be doubled two fold, and ever is that, for Allah, easy." (Al-Ahzab: 30) And also, Allah admonished Nuh when he said, "My Lord, indeed my son is of my family", He said to him, "O Noah, indeed he is not of your family; indeed, he is [one whose] work was other than righteous, so ask Me not for that about which you have no knowledge. Indeed, I advise you, lest you be among the ignorant." (Hud: 46) "[Noah] said, "My Lord, I seek refuge in You from asking that of which I have no knowledge. And unless You forgive me and have mercy upon me, I will be among the losers." (Hud: 47), thus he asked Allah to forgive his sins after he delivered Allah's message. Then Nuh supplicated for his parents and to every person who entered his house who was a believer. Then supplicated for all of the believing men and women, and that includes those of them who were living and those of them who were dead. For this reason, it is recommended to supplicate like this, in following the example of Nuh, and that which has been reported in the narrations and well-known, legislated supplications. Then, Nuh said, "And do not increase the wrongdoers except in destruction." This means in both this life and in the Hereafter. And so Allah has eradicated and annihilated these infidels after Nuh despaired from calling them to Allah without any response or hope, this example was presented for Muhammed ﷺ, to see how Nuh, one of the Perseverance and Strong Will Messengers, to look how difficult his invitation was.

This is the end of Surah Nuh, I ask Allah to forgive every sin of mine and yours. Praise be to Allah, Lord of the worlds.

Al-Jinn

بسم الله الرحمن الرحيم: {قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا}[الجن:1] {يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ وَلَنْ نُشْرِكَ بِرَبِّنَا أَحَدًا}[الجن:2] {وَأَنَّهُ تَعَالَى جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَلا وَلَدًا}[الجن:3] {وَأَنَّهُ كَانَ يَقُولُ سَفِيهُنَا عَلَى اللَّهِ شَطَطًا}[الجن:4] {وَأَنَّا ظَنَنَّا أَنْ لَنْ تَقُولَ الإِنسُ وَالْجِنُّ عَلَى اللَّهِ كَذِبًا}[الجن:5] {وَأَنَّهُ كَانَ رِجَالٌ مِنَ الإِنسِ يَعُوذُونَ بِرِجَالٍ مِنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا}[الجن:6]

{وَأَنَّهُمْ ظَنُّوا كَمَا ظَنَنتُمْ أَنْ لَنْ يَبْعَثَ اللَّهُ أَحَدًا}[الجن:7] {وَأَنَّا لَمَسْنَا السَّمَاءَ فَوَجَدْنَاهَا مُلِئَتْ حَرَسًا شَدِيدًا وَشُهُبًا}[الجن:8] {وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقَاعِدَ لِلسَّمْعِ فَمَنْ يَسْتَمِعِ الآنَ يَجِدْ لَهُ شِهَابًا رَصَدًا}[الجن:9] {وَأَنَّا لا نَدْرِي أَشَرٌّ أُرِيدَ بِمَنْ فِي الأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا}[الجن:10]

In the name of Allah, the Entirely Merciful, the Especially Merciful. "Say, [O Muḥammad], "It has been revealed to me that a group of the jinn listened and said, 'Indeed, we have heard an amazing Qur'ān [i.e., recitation]." (Al-Jinn: 1) "It guides to the right course, and we have believed in it. And we will never associate with our Lord anyone." (Al-Jinn: 2) "And [it teaches] that exalted is the nobleness of our Lord; He has not taken a wife or a son" (Al-Jinn: 3) "And that our foolish one [i.e., Iblis] has been saying about Allah an excessive transgression." (Al-Jinn: 4) "And we had thought that mankind and the jinn would never speak about Allah a lie." (Al-Jinn: 5) "And there were men from mankind who sought refuge in men from the jinn, so they [only] increased them in burden [i.e., sin]." (Al-Jinn: 6) "And they had thought, as you thought, that Allah would never send anyone [as a messenger]." (Al-Jinn: 7) "And we have sought [to reach] the heaven but found it filled with powerful guards and burning flames." (Al-Jinn: 8) "And we used to sit therein in positions for hearing, but whoever listens now will find a burning flame lying in wait for him." (Al-Jinn: 9) "And we do not know [therefore] whether evil is intended for those on earth or whether their Lord intends for them a right course." (Al-Jinn: 10).

This is Surah Al-Jinn, and it is a Meccan Surat. First of all the jinn is a realm created by Allah. And their head is Satan; here the question is, is Satan the father of jinn like how Adam is the father of mankind? In other words, is the jinn originating from Satan? Here we say Allah knows best. Moreover, Allah says regarding Satan, "Except for Iblis. He was of the jinn and departed from [i.e., disobeyed] the command of his Lord" Jinns were created out of the fire as mentioned by Allah. Allah says, "He created man from clay like [that of] pottery." (Ar-Rahman: 14) "And He created the jinn from a smokeless flame of fire." (Ar-

Rahman: 15) The [jann] are the jinn; they are called jinn because they are concealed from us. They can hide, even when they are present, people can't see them, as Allah says that Iblis, "Indeed, he sees you, he and his tribe, from where you do not see them." This is the reason why they are called jinn because the word [jannan] in the language indicates concealment.

Thus this world is one of God's creations for the jinn which Allah created from fire. This is the reason why Iblis thought he is better than Adam and refused to prostrate as ordered, and said, "How can I prostrate while I am from Hell?" And fire, in his opinion, and in his claim, is better than clay. "Should I prostrate to one You created from clay?" He also said, "I am better than him. You created me from fire and created him from clay." (Sad: 76) In this regard, there are jinn who believe in Allah and obey Him, and among them are those who disbelieve. Allah clarifies in the Quran that everyone will be judged on the Day of Resurrection. He says, "O company of jinn and mankind, did there not come to you messengers from among you, relating to you My verses and warning you of the meeting of this Day of yours?" They will say, "We bear witness against ourselves"; and the worldly life had deluded them, and they will bear witness against themselves that they were disbelievers." (Al-An'am: 130). The jinn who disbelieved, and the head of disbelief among them was Satan, took upon themselves to mislead the children of Adam, and for that Allah kicked Satan out from Paradise with Adam. As He ﷻ says, "[Allah] said, "Descend, being to one another enemies. And for you on the earth is a place of settlement and enjoyment [i.e., provision] for a time." (Al-A'raf: 24) Thus these demons paid every effort to mislead the children of Adam from birth. They are very eager to take as many humans to the Fire with them as they can; this is out of hatred, envy, and striving in evil for them. Allah says, "And [mention] when We said to the angels, "Prostrate to Adam," and they prostrated, except for Iblis. He was of the jinn and departed from [i.e., disobeyed] the command of his Lord. Then will you take him

and his descendants as allies other than Me while they are enemies to you? Wretched it is for the wrongdoers as an exchange" (Al-Kahf: 50). That is, they are your enemies, O people, they are your foes, and all the animosity reason and methods are gathered in them to misguide the children of Adam.

In this regard, a question may arise; that is, does Allah choose from among these jinn messengers like the humans? Or are the messengers of humans sent for them too? The answer is Allah knows best. However Allah has told that He will send guidance for all creatures, Allah said when Adam and Satan descended from heaven to earth, "[Allah] said, "Descend from it [i.e., Paradise] - all, [your descendants] being enemies to one another. And if there should come to you guidance from Me - then whoever follows My guidance will neither go astray [in the world] nor suffer [in the Hereafter]." (Taha: 123) "And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." (Taha: 124) "He will say, "My Lord, why have you raised me blind while I was [once] seeing?" (Taha: 125) "[Allah] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten." (Taha: 126) Allah will call upon jinn in the Day of Judgment and say to them, "And [mention, O Muḥammad], the Day when He will gather them together [and say], "O company of jinn, you have [misled] many of mankind" means that you deviated many humans and generation from the right path. "And their allies among mankind will say, "Our Lord, some of us made use of others, and we have [now] reached our term which You appointed for us." He will say, "The Fire is your residence, wherein you will abide eternally, except for what Allah wills. Indeed, your Lord is Wise and Knowing." (Al-An'am: 128) "And thus will We make some of the wrongdoers allies of others for what they used to earn." (Al-An'am: 129) In fact, Allah ﷻ made the wrongdoers from humans the allies for the wrongdoers from jinn. He made them allies because they followed each other in

misguidance and deviation, hence they will be with them, and also with them in the Fire. "Until, when he comes to Us [at Judgement], he says [to his companion], "How I wish there was between me and you the distance between the east and west; and what a wretched companion." (Az-Zukhruf: 38) That is, his companion from jinn who misled him. In fact, there is no human without a companion from jinn, i.e. when he is born there is a companion from jinn to whisper evil. In this regard, when Aisha, the Mother of the Believers, heard this she asked the Prophet, O Messenger of Allah, and you too? Do you have a companion too even if you are the Messenger of God? He said, yes me too, except that Allah helped me against him and he submitted. So everyone has a companion who whispers to him from the jinn; if he follows his whispers then the jinn will become his allies. Meaning that if a human being follows the jinn and walks with him on the path of corruption, then he will be led to the Fire, and the jinn will abandon him after this, for in Hellfire no one is able to benefit the other, as Allah ﷻ says, "His [devil] companion will say, "Our Lord, I did not make him transgress, but he [himself] was in extreme error." (Qaf: 27) "[Allah] will say, "Do not dispute before Me, while I had already presented to you the threat [i.e., warning]." (Qaf: 28) "The word [i.e., decree] will not be changed with Me, and never will I be unjust to the servants." (Qaf: 29)

When Allah ﷻ sent His servant and Messenger Muhammad ﷺ, He sent him to all the worlds; to all the nations and people of the earth, starting with the Arabs his people, and ending with everyone on the surface of this earth. Allah says, "that I may warn you thereby and whomever it reaches", "Say, [O Muḥammad], "O mankind, indeed I am the Messenger of Allah to you all". Thus he is the Messenger of Allah to everyone on earth, and he is the final Prophet; there is no Messenger after him, nor another messenger with him at that time and place. In this regard, the period between him and the message that preceded him was six hundred years; six centuries between Messenger Muhammed and Isa, who is the

last Messenger sent to the humans before our Prophet Muhammad ﷺ. There were no prophets between Isa and Muhammad ﷺ, and for six whole centuries, the earth was empty of prophecies. In that period there were some guided people, but they decreased and diminished until the Prophet was sent at a time of complete darkness for the earth; there were only a few of the People of the Script on earth who remained on the true religion. In fact, the Jews were associating others with Allah, and the Christians were also in disbelief, polytheism, the worship of Christ, the Trinity, and what they were in transgression except for a few who were still on monotheism. The Prophet ﷺ said regarding this, "Allah looked towards the people of the world and He showed hatred for the Arabs and the non-Arabs, but with the exception of some remnants from the People of the Book."

Salman the Persian; the seeker of truth, after he had entered Christianity and moved from one priest to another until he was with the last Christian teacher for him. Salman asked him, "Who do you recommend me to seek after your death?" When death approached him, he said to Salman, "O son! By Allah, I don't know of anyone who is upon the same [religion] as we are. However, a Prophet will emerge in your lifetime." He said that the prophet will migrate to a place located in between two lands filled with palm trees. He gave him a description of the land that would be his destination, and he knew from the description that was given to him that this would be in Arabia, and this happened in Turkey in Nusaybin. Hence, Salman sold what he had; some cows, sheep, and others. He sold it and gave it to some Arabs from the Kalb tribe in exchange for taking him to Arabia, so they took him. Unfortunately, they tricked him and sold him as a slave to some Jews and thus he reached Khaybar. He thought that this was the destination of the Prophet ﷺ but then he was sold to another Jew in Medina. When he saw the Medina, he found that its descriptions fit the descriptions said by his Christian teacher. So he was pleased with that, and Allah has facilitated this matter and the Prophet came as an immigrant to Medina. Then Salman entered the religion of

Allah. This story is an indication that the earth was full of disbelief, and only a small number remained on faith, such as Salman al-Farisi, may Allah be pleased with him. In fact, there were some of the true Christians monks on earth, but the majority were from Arabs and non-Arabs who were drowned in doubting the existence of God.

This is the case for jinn too. When Allah sent His Messenger to all people, He also sent him as a preacher and warner for the jinn. And this Surah descended on the Prophet ﷺ revealing that the jinns were listening to the Prophet's recitation of the Quran, thus they believed in it, and converting to Islam. This Surah also revealed the condition of jinn at that time, they were of divided ways because of their relationship with some humans, so their matter was revealed in the Surah. Allah ﷻ told His Messenger that they listened to him when he was reciting the Quran. He stated that this was while the Prophet was in Mecca; he was returning from Taif and rested in a place called Nakhla. When he was praying and reciting the Quran, the jinn listened to his recitation, then they went out with a warning that guidance had come. These jinns who listened and informed the others of what they heard were mentioned in the next verses. Allah says, "And [mention, O Muḥammad], when We directed to you a few of the jinn, listening to the Qur'ān. And when they attended it, they said, "Listen attentively." And when it was concluded, they went back to their people as warners." (Al-Ahqaf: 29) "They said, "O our people, indeed we have heard a [recited] Book revealed after Moses confirming what was before it which guides to the truth and to a straight path." (Al-Ahqaf: 30) "O our people, respond to the Caller [i.e., Messenger] of Allah and believe in him; He [i.e., Allah] will forgive for you your sins and protect you from a painful punishment." (Al-Ahqaf: 31) "But he who does not respond to the Caller of Allah will not cause failure [to Him] upon earth, and he will not have besides Him any protectors. Those are in manifest error." (Al-Ahqaf: 32)

Here, in this Surah, Allah says, “Say, [O Muḥammad], “It has been revealed to me that a group of the jinn listened and said, 'Indeed, we have heard an amazing Qur’ān [i.e., recitation].”(Al-Jinn: 1). Allah commands His Messenger to inform his people that the Jinns listened to the Quran, believed in it, affirmed its truthfulness and adhered to it. In this regard, the revelation is to inform in secret, thus the revelation came to the Prophet while no one knew of it. It was narrated in hadith that, “When the Prophet was asked, “How does the divine inspiration come to you? He replied, the Angel sometimes comes to me with a voice which resembles the sound of a ringing bell, and when this state abandons me, I remember what the Angel has said and this type of Divine Inspiration is the hardest on me” This great revelation comes in an Arabic tongue, and the Prophet said it resembled the sound of a ringing bell; it means in its strength and intensity. The Prophet used to hear it without those around him, meaning the revelation was sent down to the Prophet ﷺ and he heard the voice of this revelation with this intensity and strength yet those around him could not hear it. The mother of the Believers Aisha, may Allah be pleased with her, said about the state of the Prophet after he heard the revelation, “I saw it coming down on him on an intensely cold day, and when it had left him his forehead was dripping with sweat.” Allah says, “Indeed, We will cast upon you a heavy word.” (Al-Muzzamil: 5) heavy when it's heard and heavy to perform. Osama ibn Zaid, may Allah be pleased with him, said, the Prophet had a revelation when his thigh was on mine; it almost tore my thigh” meaning his thigh was about to break and tear from the heaviness.

It was also said that when the revelation comes to the Prophet when he is on his she-camel, its legs would almost give out from the intensity, so this is the hardest revelation form for him. The Prophet continued describing the revelation when it’s sent down upon him, he said “And sometimes the angel appears to me in the likeness of a man and talks to me.” Here the Prophet can see him but others can't, as Aisha, the Mother of the Believers said, “that the Prophet said to her one

day, O Aisha! This is Gabriel sending his greetings to you." I said, "Peace and Allah's Mercy be on him." `Aisha added, you see what I don't see." Meaning that the Prophet ﷺ could see Jibreel in the room, while she can't. Also, there were times when the companions could see Jibreel, as it was narrated by Umar ibn Al-Khattab, may Allah be pleased with him, "'While we were with the Messenger of Allah ﷺ one day, a man appeared before us whose clothes were exceedingly white and whose hair was exceedingly black. We could see no signs of travel on him, but none of us knew him." In fact, this is unlikely and immoral for a man to enter Medina, for Medina inhibitors are all well known for each other. Also, his clothes were white, clean, and in good shape so it's impossible that he is a traveler, a wanderer, yet no one knows him even though he looks like he came from nearby. Umar continued, "He came and sat before the Messenger of Allah, putting his knees against his, and placing his hands on his thighs, then he said: "O Muhammad, tell me about Islam. He said: "It is to bear witness that there is none worthy of worship except Allah and that Muhammad ﷺ is the Messenger of Allah, to establish the prayer, to give Zakah, to fast Ramadan, and to perform Hajj to the House if you are able to bear the journey." He said: "You have spoken the truth. Umar said: We were surprised to see that he had asked him and confirmed the correctness of the answers." That is, the one who asks is supposed to be ignorant of the answer. Then this man asked, "Tell me about faith? And the Prophet answered him. He then asked, tell me about Ihsan! Then inform me about the Hour, inform me about some of its signs? Umar said, "Then he departed. The Messenger of Allah kept silent for a while then he said to me, "O 'Umar! Do you know who the questioner was?" I replied, "Allah and His Messenger know better." The Prophet ﷺ said, "He was Jibreel; he came to you to teach you your religion." This proves that Jibreel came in the form of a man, and the companions saw him too.

“Say, [O Muḥammad], “It has been revealed to me that a group of the jinn listened” that is, they heard the Prophet’s recitation. It was said they were nine from jinn, and it was also said they were from Nasbin jinn. “And said, 'Indeed, we have heard an amazing Qur’ān [i.e., recitation].” It was said that the reason behind these jinns listening to the recitation of the Prophet is because the jinn saw something strange in heaven. That is, it was filled with guards and flames, a lot of burning flames that they never encountered before. Hence they were startled, then Iblis told them to search the earth and to bring him dirt from all over to smell it. Until they met with the Prophet reading the Quran, and it was said that this is the reason the sky was filled with guards, i.e. the missionary of Muhammad ﷺ. “Say, [O Muḥammad], “It has been revealed to me that a group of the jinn listened and said” (Al-Jinn: 1), i.e. after they heard the prophet recitation, “Indeed, we have heard an amazing Qur’ān [i.e., recitation].” They described the Quran as an amazing recitation. This is a great description for the Quran coming from them, because the Quran is wondrous in all it contains, from its structure and its Arabic style, its sweetness and the choices of words. It’s wondrous for the matter it invites to, its meaning and purpose of guidance, and revealing the truth, so the Quran in all aspects is a wondrous.

They said, “It guides to the right course” This book guides to the right course, to rightness, goodness, religion, morals, and warns from following deviation and evilness. “And we have believed in it”, this indicates they were sapiens, for they believed in this instantly and when they knew the truth they followed it right away. As they said, “And we have believed in it. And we will never associate with our Lord anyone.” (Al-Jinn: 2) will never [lan]; that denies the occurrence of the event in the future. That is, we will never associate anyone with our Lord, describing that they believed in what this Quran called for. In this regard, what the Quran calls to is the monotheism of Allah, to worship Him only with no

partner. This is the core of the message and its base, all the messages in the Quran are directed at this purpose.

"And [it teaches] that exalted is the nobleness of our Lord; He has not taken a wife or a son." (Al-Jinn: 3) meaning, far exalted is Allah above taking a mate and having children. This means that when the Jinn accepted Islam and believed in the Quran they professed Allah's magnificence above having taken a spouse and a child or a son. In fact, many polytheists lied and claimed that Allah has a female companion and a wife. The polytheists of the Arabs said that Allah has married a jinn from the wealthy origin; i.e. from the wealthy jinn who are the noblest of the jinn, and angels were born to him. And that the angels are His daughters. Likewise, the Christians fabricated lies against Maryam. They said that the Holy Spirit is, who they consider as the Lord but in another form, that He has married her, and His firstborn son Isa was born. Allah has no son nor a wife, for He is the Lord, the One God, and the Eternal Refuge. the First to be, no one preceded Him, and the Last for no one will come after Him, the Ascendant for no one above Him, and the Intimate and there is no one under Him, so how could He have a companion or a wife? "How could He have a son when He does not have a companion [i.e., wife] and He created all things? And He is, of all things, Knowing." (Al-An'am: 101).

"And that our foolish one [i.e., Iblis] has been saying about Allah an excessive transgression." (Al-Jinn: 4) They said our foolish one. The most foolish one among jinn is the cursed Iblis, who made a fool out of himself and abandoned Allah's order to prostrate for Adam. He was arrogant and said, how would I prostrate to him? "Should I prostrate to one You created from clay?" And he then starts making up lies about Allah ﷻ. This is the extremist act of evil and disobedience. Here foolish may include the meaning of a group and not Satan alone, i.e. our foolish ones from jinn were making up lies regarding Allah. That

is, they were attributing for Allah what is not from His attribution; the child, the wife, the partners, the equal, and deficiency attributes.

"And we had thought that mankind and the jinn would never speak about Allah a lie." (Al-Jinn: 5) We used to think that humans and jinn would not dare to slander Allah; lying about Him. Yet we have found out that they do that, they were saying that Allah has a son; He has a wife. This is one of the greatest lies that the jinn and men uttered. "And we had thought that mankind and the jinn would never speak about Allah a lie." (Al-Jinn: 5) they mentioned humans first, for they thought their actions of lying and slandering Allah is far greater than the jinn doing so. "And there were men from mankind who sought refuge in men from the jinn, so they [only] increased them in burden [i.e., sin]." (Al-Jinn: 6), this is also an act of misguidance humans performed; it's their relationship with jinn, i.e. asks for aid and help from them. "So they [only] increased them in burden [i.e., sin]." That is, made them more sinful, weighted in sins, and more astray and misguidance. They also could not benefit from their help. It was said that this was widespread among the Arabs; if the Arabs were to go down into a valley and became afraid of the jinn lest they hurt them, so they seek refuge in the chief of jinn from the evilness of his followers. They say, I seek refuge in the master of this valley, the jinn, from the evilness of his people, and for this reason, the jinn were eviler with them, led them astray and harmed them.

بسم الله الرحمن الرحيم:{قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا}[الجن:1]{يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ وَلَنْ نُشْرِكَ بِرَبِّنَا أَحَدًا}[الجن:2]{وَأَنَّهُ تَعَالَى جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَلا وَلَدًا}[الجن:3]{وَأَنَّهُ كَانَ يَقُولُ سَفِيهُنَا عَلَى اللَّهِ شَطَطًا}[الجن:4]{وَأَنَّا ظَنَنَّا أَنْ لَنْ تَقُولَ الإِنسُ وَالْجِنُّ عَلَى اللَّهِ كَذِبًا}[الجن:5]{وَأَنَّهُ كَانَ رِجَالٌ مِنَ الإِنسِ يَعُوذُونَ بِرِجَالٍ مِنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا}[الجن:6]{وَأَنَّهُمْ ظَنُّوا كَمَا ظَنَنتُمْ أَنْ لَنْ يَبْعَثَ اللَّهُ أَحَدًا}[الجن:7]{وَأَنَّا لَمَسْنَا السَّمَاءَ فَوَجَدْنَاهَا مُلِئَتْ حَرَسًا شَدِيدًا وَشُهُبًا}[الجن:8]{وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقَاعِدَ لِلسَّمْعِ فَمَنْ يَسْتَمِعِ الآنَ يَجِدْ لَهُ شِهَابًا رَصَدًا}[الجن:9]{وَأَنَّا لا نَدْرِي أَشَرٌّ أُرِيدَ بِمَنْ فِي الأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا}[الجن:10]{وَأَنَّا مِنَّا

الصَّالِحُونَ وَمِنَّا دُونَ ذَلِكَ كُنَّا طَرَائِقَ قِدَدًا}[الجن:11]{وَأَنَّا ظَنَنَّا أَنْ لَنْ نُعجِزَ اللَّهَ فِي الأَرْضِ وَلَنْ نُعْجِزَهُ هَرَبًا}[الجن:12]{وَأَنَّا لَمَّا سَمِعْنَا الْهُدَى آمَنَّا بِهِ فَمَنْ يُؤْمِنْ بِرَبِّهِ فَلا يَخَافُ بَخْسًا وَلا رَهَقًا}[الجن:13]

Allah ﷻ says, "And we had thought that mankind and the jinn would never speak about Allah a lie." (Al-Jinn: 5) "And there were men from mankind who sought refuge in men from the jinn, so they [only] increased them in burden [i.e., sin]." (Al-Jinn: 6) "And they had thought, as you thought, that Allah would never send anyone [as a messenger]." (Al-Jinn: 7) "And we have sought [to reach] the heaven but found it filled with powerful guards and burning flames." (Al-Jinn: 8) "And we used to sit therein in positions for hearing, but whoever listens now will find a burning flame lying in wait for him." (Al-Jinn: 9) "And we do not know [therefore] whether evil is intended for those on earth or whether their Lord intends for them a right course." (Al-Jinn: 10) "And among us are the righteous, and among us are [others] not so; we were [of] divided ways." (Al-Jinn: 11) "And we have become certain that we will never cause failure to Allah upon earth, nor can we escape Him by flight." (Al-Jinn: 12) "And when we heard the guidance [i.e., the Qur'ān], we believed in it. And whoever believes in his Lord will not fear deprivation or burden." (Al-Jinn: 13)

This is what the jinn said after they listened to the Prophet's recitation of the Qur'an. It was narrated in the hadith of Imam al-Bukhari, that Ibn Abbas, may Allah be pleased with him, said that the Prophet, while returning from Taif, went to Okaz to invite people to Allah's path. On his way back while praying with some of the companions the Morning Prayer, the jinn came and listened to his recitation. When they heard him, they returned to their fellows to warn and notify them, calling them to Islam. Allah informed the Prophet ﷺ of some of what they said, "And we had thought that mankind and the jinn would never speak about Allah a lie." (Al-Jinn: 5) Meaning that they have never thought the humans will dare, or have the boldness to fabricate untruths regarding Allah, that they will dare to make up lies and say that Allah ﷻ, "that exalted is the nobleness of our

Lord; He has not taken a wife or a son" (Al-Jinn: 3). That is, both jinn and humans have attributed the son and the wife to Allah.

"And there were men from mankind who sought refuge in men from the jinn, so they [only] increased them in burden [i.e., sin]." (Al-Jinn: 6) It was said that it was from the Arabs custom that if a traveler was to reach a valley, he feared that the inferior jinn would harm him. Thus this traveler would say, "I seek refuge with the master of this valley from the smallest of his fellows." That is, he will seek refuge in the jinn, ask for their leader to aid him. However, the jinn will undoubtedly increase these humans' burdens and sins, as is the case with the magicians who seek refuge in the jinn by writing magic and harming others, for they increase their companions' burdens and spread corruption. "And there were men from mankind who sought refuge in men from the jinn, so they [only] increased them in burden [i.e., sin]." (Al-Jinn: 6) That is, their call for help did not help them at all, on the contrary, it only increased the burdens and sins. "And they had thought, as you thought, that Allah would never send anyone [as a messenger]." (Al-Jinn: 7) Meaning humans and jinn thought that Allah will not send a messenger. In fact, there was no messenger on the whole earth after Isa. During the time between our Prophet Muhammad and Isa, there were no prophets, and a long time has passed on the people, thus they thought that Allah would not send a messenger after Isa. However, Allah ﷻ sent Muhammad with guidance and with the religion of truth.

"And we have sought [to reach] the heaven but found it filled with powerful guards and burning flames." (Al-Jinn: 8) "And we used to sit therein in positions for hearing, but whoever listens now will find a burning flame lying in wait for him." (Al-Jinn: 9) In this regard, some of the jinn were reaching the sky to eavesdrop at the assembly of angels. However, when they sought to reach heaven they found that it was filled with many angel guards, and flames would strike and burn them if they came closer. They could eavesdrop on the angels before the

missionary of the Prophet. Thus, because of this change, the jinn panicked, and they began to search the earth to know the reason behind this change in heaven. Until they found the Prophet ﷺ while he was reciting the Qur'an. It was also said that Arabs were terrified of this and that Taif witnessed the fall of flames and meteors heavily; they were frightened and thought that this was the end of the world. So they began to free slaves and offer their livestock; meaning they offered their livestock for their gods and freed their slaves. Then they sought a wise man from their leaders, he said to them, "Woe to you! Keep your money, and look at the sky. If the meteors that are falling are permanent ones, from the fixed stars in the sky, then this is a sign of the destruction of the world. However, if they are not from the fixed stars, that these meteors are not the fixed stars in the sky; which is always seen, then know that this is because a great matter has happened." It was not long after this event, that the Arabs heard that Allah had sent His servant and Messenger Muhammad.

"And we used to sit therein in positions for hearing, but whoever listens now will find a burning flame lying in wait for him." (Al-Jinn: 9) In fact, the jinn used to reach the sky; each one will ride on the other till they reach the sky, and eavesdrop on what the angels say. They listened to the angels because the angels speak of what Allah ﷻ commands in the sky, as it was narrated in the hadith that the devils ride each other to the sky and that Allah decrees a matter and He announces it to His angels. The angels are always stunned when they hear the words of the Lord and the first to wake up from the shock is Jibreel. Then the angels ask him, what did your Lord order, O Jibreel? So he tells them that He decreed this and that. So the angels pass on this matter that Allah announced and decreed from heaven to heaven; until it reaches to the lowest heaven. For that the demons ride on each other to listen to the Divine order; to listen to the angels delivering what Allah has decreed on earth. Then if one of them captured or sniffed anything, he would pass it to the one lower him, and this one would also

pass it to the one lower him, and so on until the last one of them passed it to his human companion. He tells him that this will be as such and such and this will happen too. However, during the transfer process of this news they stole from heaven, each jinn who passes the news will add up something for the news too, i.e. each one will add and omit something from the news until this news is filled with lies. This is the state of the soothsayers; they believe in a piece of news, but with their news, there are a lot of lies, the only true news is the one they heard from angels but the rest is all lies they fabricated. Allah ﷻ says, "Indeed, We have adorned the nearest heaven with an adornment of stars" (As-Saffat: 6) "And as protection against every rebellious devil" (As-Saffat: 7) "[So] they may not listen to the exalted assembly [of angels] and are pelted from every side," (As-Saffat: 8) "Repelled and for them is a constant punishment," (As-Saffat: 9) "Except one who snatches [some words] by theft, but they are pursued by a burning flame, piercing [in brightness]." (As-Saffat: 10) The Prophet mentioned also that the flame might follow the jinn and burn him before he passes the news. Or the flame will strike him after he passes the news if Allah wills this for a specific purpose. So the jinn will burn but after passing the news, and then others pass on the news around between them. However, in this Surah, the jinn announced that the situation changed after the missionary of the Prophet ﷺ.

"And we do not know [therefore] whether evil is intended for those on earth or whether their Lord intends for them a right course." (Al-Jinn: 10) In Sahih Al-Bukhari, Abdullah ibn Umar ibn Al-Khattab said, whenever Umar said I think this matter will happen, then what he suspected will occur. He says, one day during Umar's Caliphate, may Allah be pleased with him, a man was passing by, Umar then said, 'If I am not wrong, this person is still following his religion of pre-Islamic times or perhaps he was one of their fortune-tellers.' He then ordered that the man be brought to him and asked him. He said to him, "you are either still following the religion of your fathers, or you used to be the soothsayer among

your people". The man replied, "I have never seen a day like this where a Muslim is faced with such accusations, I am a Muslim man and you treat me like this; you claim that I'm either still an infidel, or you claim I was a soothsayer in the pre-Islamic era!" Umar then said, by Allah tell me the truth! He answered, "I was their soothsayer in the pre-Islamic era." So it was revealed that the claims of Umar were true; for he was the soothsayer among his people in the pre-Islamic era. Umar, may Allah be pleased with him, said to him, "Tell me about the strangest thing which your female Jinn told you." The man then said, "One day, while I was in the market, she came to me all worried and said, 'have you not seen the Jinn in their despair after their disgrace? And their following of she-camels and their riders." This is a depiction of the state of the jinn. Have you not seen the Jinns in their despair after their disgrace? He said, after a while from this incident we heard about the news regarding the Prophet. This is what this soothsayer said; his name is Sawaad ibn Qaarib, may Allah be pleased with him. This was what his jinn told him of and it was the strangest news he got from the jinn. Umar then said to him, "you have spoken the truth."

Umar also narrated an incident before the Prophet's missionary. He said, one day while I was sleeping near their idols, a man brought a calf and sacrificed it to the idols. Then I heard an unseen creature shouting from the calf at the man, "O' you bold evil-doer! A matter of success!' An eloquent man is saying, 'There is no god but Allah.' He said I was surprised by the harshness of this voice, then the voice repeated, 'O' you bold evil-doer! A matter of success!' Umar continued, shortly thereafter it was said that a Prophet had appeared. This is a confirmation that the jinn felt despair and confusion, when the sky was closed in their faces and could no longer hear the angels; they began to search here and there. What is the news? What happened? And they kept digging to know the reason until they heard the Prophet ﷺ reciting the Qur'an. They said, "And we do not know [therefore] whether evil is intended for those on earth or whether their Lord

intends for them a right course." (Al-Jinn: 10), meaning that maybe there is an evil intended for those on earth, such as the end of the world! They thought these burning flames were striking to harm the people on earth. "Or whether their Lord intends for them a right course." Or there is another purpose, maybe Allah intended to guide them? And of course, Allah's intentions were for the people of earth to be guided. For that reason, He guarded the sky for no jinn could listen to the great news; the news of the missionary of the Prophet Muhammed ﷺ. That is, so no jinn or human could fabricate this news. Jibreel would be sent to the Prophet and no jinn can know of this revelation and pass it to their human companions and get mixed up; i.e. mixed up with the other lies they fabricate. Thus the soothsayer did not know this, they were blocked from knowing the news beforehand from heaven. And the jinn were stroked from every side if they tried to listen, as Allah says, "Repelled and for them is a constant punishment." (As-Saffat: 9) In this regard, the jinn who believed did not say that Allah intends evil for humans; rather they uttered it in the passive form for it's more decent. Thus they also attributed goodness and guidance to Allah, i.e. they mentioned Him as the doer.

Then the jinn said, "And among us are the righteous, and among us are [others] not so; we were [of] divided ways." (Al-Jinn: 11) I.e. among jinn there are the good ones; the ones who perform good deeds, the believers, and the righteous who fear Allah. "And among us are [others] not so; we were [of] divided ways." Meaning, on numerous differing paths and having different thoughts and opinions. That is, among us are believers and among us are disbelievers. Then they said, "And we have become certain that we will never cause failure to Allah upon earth, nor can we escape Him by flight." (Al-Jinn: 12), meaning, the jinn know that the power of Allah is decisive over them and that they cannot escape Him in the earth. Even if they try to flee, they know that He has complete control over them and that none of them can escape Him. Allah

says in this regard, “O company of jinn and mankind, if you are able to pass beyond the regions of the heavens and the earth, then pass. You will not pass except by authority [from Allah].” (Ar-Rahman: 33) “So which of the favors of your Lord would you deny?” (Ar-Rahman: 34) “There will be sent upon you a flame of fire and smoke, and you will not defend yourselves.” (Ar-Rahman: 35). So they are under the will of Allah ﷻ. In fact, no one can change what Allah intended for him.

“And when we heard the guidance [i.e., the Qur’ān], we believed in it. And whoever believes in his Lord will not fear deprivation or burden.” (Al-Jinn: 13) Meaning that when the jinn heard the guidance, i.e. this recited Quran by the Prophet ﷺ, they believed in it. Because of this they acted as the Quran ordered. Then they said, “And whoever believes in his Lord will not fear deprivation or burden.” (Al-Jinn: 13) I.e. the ones who trust in Allah, and believe that whoever follows Allah's path, his Lord, then he will not fear deprivation with his deeds, for Allah will not forget any good deed he performed. As Allah ﷻ says, “Indeed, Allah does not do injustice, [even] as much as an atom's weight; while if there is a good deed, He multiplies it and gives from Himself a great reward.” (An-Nisa: 40)

“And among us are Muslims [in submission to Allah], and among us are the unjust. And whoever has become Muslim - those have sought out the right course.” (Al-Jinn: 14) Meaning the jinn admits that there are from them those who believed and those who transgressed. “And whoever has become Muslim - those have sought out the right course.”(Al-Jinn: 14) Meaning that whoever converts to Islam, then those have sought out the right course. “But as for the unjust, they will be, for Hell, firewood.” (Al-Jinn: 15) As for the unjust who are astray from the truth and the right path, then they deserve to be punished in Hell. “They will be, for Hell, firewood.” the infidels are tortured in the fire that burns

their skin. In this regard, the fire is lit by stones and people, as Allah says, "Whose fuel is people and stones."

Then Allah ﷻ says, "And [Allah revealed] that if they had remained straight on the way, We would have given them abundant rain [i.e., provision]." (Al-Jinn: 16) "So We might test them therein. And whoever turns away from the remembrance of his Lord He will put into arduous punishment." (Al-Jinn: 17) Meaning that whoever followed the right path he will give abundant rain; for water means life and provision, as Allah says, "And if only the people of the cities had believed and feared Allah, We would have opened [i.e., bestowed] upon them blessings from the heaven and the earth; but they denied [the messengers], so We seized them for what they were earning." (Al-A'raf: 96), and He says in another verse, "And if only they had upheld [the law of] the Torah, the Gospel, and what has been revealed to them from their Lord [i.e., the Qur'ān], they would have consumed [provision] from above them and from beneath their feet. Among them are a moderate [i.e., acceptable] community, but many of them - evil is that which they do." (Al-Ma'idah: 66) Then Allah says, "So We might test them therein," means to put them on trial; Allah tests His servants with good and bad, and this is an examination for them to test if they are truly thankful. As for the others, "And whoever turns away from the remembrance of his Lord He will put into arduous punishment." (Al-Jinn: 17) I.e. the one who turns away from the remembrance of Allah, Allah will put him into arduous punishment, step by step until he reaches Hellfire. As Allah ﷻ says, "As for he who gives and fears Allah" (Al-Layl: 5) "And believes in the best [reward]," (Al-Layl: 6) "We will ease him toward ease." (Al-Layl: 7) "But as for he who withholds and considers himself free of need" (Al-Layl: 8) "And denies the best [reward]," (Al-Layl: 9) "We will ease him toward difficulty." (Al-Layl: 10)

In fact, there is another interpretation of this verse, "And [Allah revealed] that if they had remained straight on the way" (Al-Jinn: 16), it was that this verse was

revealed about the disbelievers of the Quraysh when they were deprived of rain for seven years. “We would have given them abundant rain [i.e., provision]. So We might test them therein.” Meaning, then We would have increased their sustenance to allow a gradual respite. As Allah ﷻ says, “So when they forgot that by which they had been reminded, We opened to them the doors of every [good] thing until, when they rejoiced in that which they were given, We seized them suddenly, and they were [then] in despair.” (Al-An'am: 44), and His saying, “So leave Me, [O Muhammad], with [the matter of] whoever denies this statement [i.e., the Qur’ān]. We will progressively lead them [to punishment] from where they do not know.” (Al-Qalam: 44) “And I will give them time. Indeed, My plan is firm.” (Al-Qalam: 45) Meaning this is to lure the infidels, granting them, and leaving them to increase in misguidance and transgression. Allah says, “Say, “Whoever is in error - let the Most Merciful extend for him an extension [in wealth and time].” A form of this type of extension is for Allah to grant him wealth in life, as Allah says regarding the infidels, “Be not deceived by the [uninhibited] movement of the disbelievers throughout the land.” (Ali 'Imran: 196) “[It is but] a small enjoyment; then their [final] refuge is Hell, and wretched is the resting place.” (Ali 'Imran: 197) Also, He says, “And do not extend your eyes toward that by which We have given enjoyment to [some] categories of them, [its being but] the splendor of worldly life by which We test them. And the provision of your Lord is better and more enduring.” (Taha: 131)

Allah says, “And whoever turns away from the remembrance of his Lord He will put into arduous punishment.” (Al-Jinn: 17), this is a confirmation that the second interpretation is more applicable. Meaning, a harsh, severe, agonizing and painful punishment. Then Allah says, and this is from what the jinn spoke of when they heard the Qur’an, “And [He revealed] that the masjids are for Allah, so do not invoke with Allah anyone.” (Al-Jinn: 18) Meaning masjids are built for Allah; to prostrate for Him, to pray for Allah, Allah specified them for worshiping Him

only. “So do not invoke with Allah anyone.” (Al-Jinn: 18) I.e. O people you mustn’t invoke others besides Allah. In fact, no one deserves the supplication except Allah, for He is the Owner of the universe, the Lord of the worlds, the One Who grant the goodness for His servants, and the One Who can cause adversity upon them. In this regard, mosques were built for Allah; all act of worship including praying and supplication is directed to Allah. The Prophet ﷺ said, “Supplication is the pith of worship.” I.e. supplication is the most honorable act of worshiping; for worshiping means to submit and surrender for Allah, and this act is evident in worshiping. Allah says, “And your Lord says, “Call upon Me; I will respond to you.” Indeed, those who disdain My worship will enter Hell [rendered] contemptible.” (Ghafir: 60) Also Ibrahim said, “And I will leave you and those you invoke other than Allah and will invoke my Lord. I expect that I will not be in invocation to my Lord unhappy [i.e., disappointed].” (Maryam: 48), then Allah says, “So when he had left them and those they worshipped other than Allah, We gave him Isaac and Jacob, and each [of them] We made a prophet.” .(Maryam: 49), because supplication is worshiping

يقول الله ﷻ: {وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلا تَدْعُوا مَعَ اللَّهِ أَحَدًا}[الجن:18] {وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا}[الجن:19] {قُلْ إِنَّمَا أَدْعُو رَبِّي وَلا أُشْرِكُ بِهِ أَحَدًا}[الجن:20] {قُلْ إِنِّي لا أَمْلِكُ لَكُمْ ضَرًّا وَلا رَشَدًا}[الجن:21] {قُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا}[الجن:22] {إِلَّا بَلاغًا مِنَ اللَّهِ وَرِسَالاتِهِ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا}[الجن:23] {حَتَّى إِذَا رَأَوْا مَا يُوعَدُونَ فَسَيَعْلَمُونَ مَنْ أَضْعَفُ نَاصِرًا وَأَقَلُّ عَدَدًا}[الجن:24] {قُلْ إِنْ أَدْرِي أَقَرِيبٌ مَا تُوعَدُونَ أَمْ يَجْعَلُ لَهُ رَبِّي أَمَدًا}[الجن:25] {عَالِمُ الْغَيْبِ فَلا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا}[الجن:26] {إِلَّا مَنِ ارْتَضَى مِنْ رَسُولٍ فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا}[الجن:27] {لِيَعْلَمَ أَنْ قَدْ أَبْلَغُوا رِسَالاتِ رَبِّهِمْ وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَحْصَى كُلَّ شَيْءٍ عَدَدًا}[الجن:28]

Allah ﷻ says, “And [He revealed] that the masjids are for Allah, so do not invoke with Allah anyone.” (Al-Jinn: 18) “And that when the Servant [i.e., Prophet] of Allah stood up supplicating Him, they almost became about him a ”.compacted mass(Al-Jinn: 19) “Say, [O Muhammad], “I only invoke my Lord

and do not associate with Him anyone." (Al-Jinn: 20) "Say, "Indeed, I do not possess for you [the power of] harm or right direction." (Al-Jinn: 21) "Say, "Indeed, there will never protect me from Allah anyone [if I should disobey], nor will I find in other than Him a refuge." (Al-Jinn: 22) "But [I have for you] only notification from Allah, and His messages." And whoever disobeys Allah and His Messenger - then indeed, for him is the fire of Hell; they will abide therein forever." (Al-Jinn: 23) "[The disbelievers continue] until, when they see that which they are promised, then they will know who is weaker in helpers and less in number." (Al-Jinn: 24) "Say, "I do not know if what you are promised is near or if my Lord will grant for it a [long] period." (Al-Jinn: 25) "[He is] Knower of the unseen, and He does not disclose His [knowledge of the] unseen to anyone" (Al-Jinn: 26) "Except whom He has approved of messengers, and indeed, He sends before him [i.e., each messenger] and behind him observers" (Al-Jinn: 27) "That he [i.e., Muhammad ﷺ] may know that they have conveyed the messages of their Lord; and He has encompassed whatever is with them and has enumerated all things in number."(Al-Jinn: 28).

These verses are the last verses from Surah Al-Jinn. Allah proceeded the Surah with revealing to the Prophet that jinn listened to his recitation of the Quran. Then He informed the Prophet of part of their speech; what they think of the Quran and Islam.

Then Allah asserts at the end of the Surah in response to what Jinn stated, "And [He revealed] that the masjids are for Allah, so do not invoke with Allah anyone." (Al-Jinn: 18) Allah urges and encourages us to invoke Him, for no one else deserves to be worshiped but Him. Allah says, "And your Lord says, "Call upon Me; I will respond to you." Indeed, those who disdain My worship will enter Hell [rendered] contemptible." (Ghafir: 60) then Allah says, "And that when the Servant [i.e., Prophet] of Allah stood up supplicating Him, they almost became about him a compacted mass." (Al-Jinn: 19). It is said that, when the Prophet was

in his way back from Taif after he went to Okaz to invite people to Islam; he stopped in Wadi Nakhlah to pray. This was when the jinn heard him and gathered to hear his recitation. "They almost became about him a compacted mass." Meaning they gathered listening to the recitation of the Prophet ﷺ. Allah says, "And [mention, O Muhammad], when We directed to you a few of the jinn, listening to the Qur'ān". It was said that they were nine from jinn, but in this verse, it seems that they were a very large number of jinn that gathered to listen to the Prophet's recitation. "And that when the Servant [i.e., Prophet] of Allah stood up." In this regard, Allah describes the Prophet ﷺ as His servant and worshiper of Allah; it's to honor the Prophet and indicate his status. Allah says in Surah Al-Isra', "Exalted is He who took His Servant [i.e., Prophet Muhammad] by night from al-Masjid al-Ḥarām to al-Masjid al-Aqṣā, whose surroundings We have blessed" (Al-Isra': 1). Also, in Surah Al-Furqan, "Blessed is He who sent down the Criterion upon His Servant that he may be to the worlds a warner" (Al-Furqan: 1). Thus the Prophet was described as the worshiper and servant of Allah, for this is the most honorable description and status.

The other interpretation of, "And that when the Servant [i.e., Prophet] of Allah stood up supplicating Him, they almost became about him a compacted mass." That is, the infidels of Quraysh and not jinn. Meaning the infidels intended to harm the Prophet after revealing the message and calling them to Islam.

"Say, [O Muhammad], "I only invoke my Lord and do not associate with Him anyone." (Al-Jinn: 20) Say O Muhammad to the infidels and to others too, "I only invoke my Lord and do not associate with Him anyone." (Al-Jinn: 20) Meaning that I don't worship anyone besides Allah; for He is the lord of worlds, the Lord of all the creatures, there is no god but Him. This is a piece of evidence that supplication is for Allah, and that supplication is the pith of worship. Allah says, "Say, "I am only a man like you, to whom has been revealed that your god is one

God. So whoever would hope for the meeting with his Lord - let him do righteous work and not associate in the worship of his Lord anyone." (Al-Kahf: 110)

Allah says, "Say, "Indeed, I do not possess for you [the power of] harm or right direction." (Al-Jinn: 21) Meaning, tell them that you are only a man like them. That you have received revelation, but you are still a servant among the servants of Allah. That is, the Prophet did not have any control over the affairs of their guidance or their misguidance. Rather all of these things are referred to Allah. Allah says, "Indeed, [O Muhammad], you do not guide whom you like, but Allah guides whom He wills." (Al-Qasas: 56) Guidance is in the hands of Allah; He is the One to guide for the right path, and He is the One to let the person go astray. "Say, [O Muhammad], "I do not tell you that I have the depositories [containing the provision] of Allah or that I know the unseen, nor do I tell you that I am an angel. I only follow what is revealed to me." (Al-An'am: 50) This is an order from Allah to His Prophet to announce, it's also Allah order for His Messenger Nuh, Allah says, "And I do not tell you that I have the depositories [containing the provision] of Allah or that I know the unseen, nor do I tell you that I am an angel, nor do I say of those upon whom your eyes look down that Allah will never grant them any good. Allah is most knowing of what is within their souls. Indeed, I would then be among the wrongdoers [i.e., the unjust]." (Hud: 31)

"Say, "Indeed, there will never protect me from Allah anyone [if I should disobey], nor will I find in other than Him a refuge." (Al-Jinn: 22) Meaning the Prophet can't escape Allah's punishment if he disobeyes Him. That is, no one would be able to rescue the Prophet ﷺ from Allah's punishment if he did not convey the message as ordered. Allah says, "And when Allah intends for a people ill, there is no repelling it. And there is not for them besides Him any patron." If Allah willed to cause harm for anyone, no one can push this harm away. "Nor will I find in other than Him a refuge." [Multahada] means a safe place, a refugee.

The origin of this word means a cleft in a mountain, a place where a person can seek refuge or hide in.

"Say, "Indeed, there will never protect me from Allah anyone [if I should disobey], nor will I find in other than Him a refuge." (Al-Jinn: 22) "But [I have for you] only notification from Allah, and His messages." (Al-Jinn: 23) This means nothing can save me from Allah, or push His punishment away from me, except if I conveyed Allah's message as He ordered and invited people to the right path. "And whoever disobeys Allah and His Messenger - then indeed, for him is the fire of Hell; they will abide therein forever." (Al-Jinn: 23) Allah prepared for those who disobey the Prophet and deny the message a punishment in Hellfire. "They will abide therein forever." Allah says, "And We did not send any messenger except to be obeyed by permission of Allah." Allah ordered every Messenger to command and forbid with His order, thus every Messenger's commands are from Allah. In fact, the Prophet has only the responsibility of conveying the message, as Allah says, "And there is not upon the Messenger except the [responsibility for] clear notification." After conveying the message and it reaches the people, each person will be responsible for his future actions. In this regard, Allah has informed that He may forgive His servants for any deed they committed in their life, except if they associated other gods in worship or they disbelieved in Him. Allah says, "Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills" (An-Nisa': 48). Allah also says, "They who believe and do not mix their belief with injustice-those will have security, and they are [rightly] guided." (Al-An'am: 82). When Abu Bakr As-Siddiq asked, who among us has not confused his belief with wrong? On that, Allah's Apostle said, "This is not meant (by the Verse). Didn't you listen to Luqman's statement: "Indeed, association [with Him] is great injustice." Thus whoever disobeys Allah and His Messenger and remains in his

infidelity and polytheism state, Allah has prepared for him the Fire to abide therein.

"[The disbelievers continue] until, when they see that which they are promised, then they will know who is weaker in helpers and less in number." (Al-Jinn: 24) I.e. when the infidels see the Fire, the punishment and the humiliation they were promised of, then they will know at that moment, "who is weaker in helpers and less in number." They used to think they were strong and mighty; they had wealth, influence, weapons, allies, and children. On the other hand, they considered the Messenger ﷺ who's under the protection of Allah a weak man who does not have enough allies. However, Allah tells here that these stubborn infidels who were deluded by their power; were deluded by their number and their influence, when they testify the torment of Allah in the Hereafter, "then they will know who is weaker in helpers." They will know that Allah ﷻ is the Lord in whose hand is the realm of all things; Who has the soldiers of the heavens and the earth. Allah says, "[They will be certain] that all power belongs to Allah and that Allah is severe in punishment."

"Say, "I do not know if what you are promised is near or if my Lord will grant for it a [long] period." (Al-Jinn: 25). Allah directs the Prophet to say to the people that he has no knowledge of when the Hour will be and he does not know whether its time is near or far. "Or if my Lord will grant for it a [long] period.", or Allah may grant you more time in this life, and won't punish you immediately, for this is all in the hands of Allah. "[He is] Knower of the unseen, and He does not disclose His [knowledge of the] unseen to anyone" (Al-Jinn: 26), this means that the unseen is not known by me, it's Allah's knowledge alone. Allah alone knows the unseen; knows everything that is missed by the creation, and no one of Allah's creation encompasses the knowledge of everything.

“Except whom He has approved of messengers.” I.e. Allah is capable of revealing this unseen for others if He wished. It’s up to Allah; He chooses whoever He wants to disclose some of the unseen matters for him. Whether they were humans or angels. In this regard, there are some matters that Allah has not revealed for anyone, i.e. knowledge that no one knows about except for Him, as He says, “Indeed, Allah [alone] has knowledge of the Hour and sends down the rain and knows what is in the wombs.1 And no soul perceives what it will earn tomorrow, and no soul perceives in what land it will die. Indeed, Allah is Knowing and Aware.” (Luqman: 34) Allah made it clear that all creatures, whether we can see them or not, do not know anything of the unseen except for what Allah has revealed to them. For example, the angels with their great knowledge and power; their honor and status; they don't have any knowledge except for what Allah has taught them of. Allah says, “And He taught Adam the names - all of them. Then He showed them to the angels and said, “Inform Me of the names of these, if you are truthful.” (Al-Baqarah: 31) “They said, “Exalted are You; we have no knowledge except what You have taught us. Indeed, it is You who is the Knowing, the Wise.” (Al-Baqarah: 32). Likewise, the Messengers of Allah were not informed of the unseen except that which Allah has made known to them, and they do not know other than it. For Nuh did not know that his son was not from the believers, and so Ibrahim did not know that he could have a child at old age; he said to the angels who had given him the good tidings, “Have you given me good tidings although old age has come upon me? Then of what [wonder] do you inform?” (Al-Hijr: 54) “They said, “We have given you good tidings in truth, so do not be of the despairing.” (Al-Hijr: 55) “He said, “And who despairs of the mercy of his Lord except for those astray?” (Al-Hijr: 56) Then he asked them, “ Then what is your business [here], O messengers?” (Al-Hijr: 57)

This was the case for Lot too; for he didn't know that these angels came to help and save him, “They said, “But we have come to you with that about which they were disputing,” (Al-Hijr: 63) “And we have come to you with truth, and indeed, we are truthful.” (Al-Hijr: 64) In fact, when they visited him he felt great discomfort from them, as Allah says, “He was anguished for them and felt for them great discomfort and said, “This is a trying day.” (Hud: 77) Then they told him about themselves and what they wanted to inform him of. This is the same for all the messengers; for example, our Messenger Muhammad ﷺ had no idea before the revelation that Allah would make him a messenger to this nation. He did not know Jibreel when he met him in Hira'; then he did not know which city he would emigrate to, he only had a vision where he saw that he would emigrate to a place with palm trees. He said commenting on this vision, “I believed it was Hajar.” Meaning that this place he thought he would migrate to was Hajar, in Al-Ahsa and Bahrain. Then after that, he was informed that the place was Median, likewise, he did not know of the presence of many hypocrites around him. Allah says, “And among those around you of the bedouins are hypocrites, and [also] from the people of Madīnah. They have persisted in hypocrisy. You, [O Muhammad], do not know them, [but] We know them. We will punish them twice [in this world]; then they will be returned to a great punishment.” (At-Tawbah: 101). Likewise, the true character of some people who claimed to be Muslims, the Prophet did not know that they were hypocrites. Many of them approached and said to him, O Messenger of Allah, send us someone to teach us. When the Prophet sent them someone they betrayed the trust and killed him. There are many examples to present and indicate the fact that the Prophet has no knowledge of the unseen except for what Allah has revealed to him. “Except whom He has approved of messengers, and indeed, He sends before him [i.e., each messenger] and behind him observers” (Al-Jinn: 27) Allah sends observers before him and behind him, means that this revelation descended from heaven is protected by

Allah, just as Allah shielded the heavens from the devils before the revelation was sent down to the Messenger ﷺ.

So Allah declares that He is the Knower of the unseen; He only reveals part of this unseen to whom He has approved from His messengers. Also, Allah will protect the message sent to the Prophet ﷺ, so this Message is protected and preserved until it reaches the Prophet, and the demons cannot intervene with the revelation revealed to the Messenger at all. Rather Allah made sure that the jinn would not be able to make up lies about His Messengers and His Prophet Muhammad or intervene in the revelation.

Allah says, "That he [i.e., Muhammad ﷺ] may know that they have conveyed the messages of their Lord". Means to let the Prophet know that the messengers completed Allah's order; this is because Allah already knows the unseen. Allah is All-Knowing of everything. It means that Allah has encompassed every small and great thing that the Messengers did; what their followers did, their messages, what they said, and what was said to them. "And has enumerated all things in number." enumerated means counted. Allah has enumerated everything in number; there is no creation, even if it is an atom, it is not missed and it is with the knowledge of Allah, so everything that Allah created is with His knowledge. Allah says, "And with Him are the keys of the unseen; none knows them except Him. And He knows what is on the land and in the sea. Not a leaf falls but that He knows it. And no grain is there within the darknesses of the earth and no moist or dry [thing] but that it is [written] in a clear record." (Al-An'am: 59) Allah is the All-Knowing of everything, "But is it not sufficient concerning your Lord that He is, over all things, a Witness?" (Fussilat: 53). Allah is a Witness over all things, at any time, and anywhere. This includes everything including angels, jinn, humans, trees, and all Allah's creation, all of them were enumerated by Allah in number, nothing is missed by Him.

I ask Allah to forgive every sin of mine and yours. Praise be to Allah, Lord of the worlds.

Al-Muzzammil

بسم الله الرحمن الرحيم: {يَا أَيُّهَا الْمُزَّمِّلُ}[المزمل:1] {قُمِ اللَّيْلَ إِلَّا قَلِيلًا}[المزمل:2] {نِصْفَهُ أَوِ انْقُصْ مِنْهُ قَلِيلًا}[المزمل:3] {أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا}[المزمل:4] {إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا}[المزمل:5] {إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْئًا وَأَقْوَمُ قِيلًا}[المزمل:6] {إِنَّ لَكَ فِي اَلنَّهَارِ سَبْحًا طَوِيلًا}[المزمل:7] {وَاذْكُرِ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا}[المزمل:8] {رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا}[المزمل:9] {وَاصْبِرْ عَلَى مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا جَمِيلًا}[المزمل:10] {وَذَرْنِي وَالْمُكَذِّبِينَ أُولِي النَّعْمَةِ وَمَهِّلْهُمْ قَلِيلًا}[المزمل:11] {إِنَّ لَدَيْنَا أَنكَالًا وَجَحِيمًا}[المزمل:12] {وَطَعَامًا ذَا غُصَّةٍ وَعَذَابًا أَلِيمًا}[المزمل:13] {يَوْمَ تَرْجُفُ الأَرْضُ وَالْجِبَالُ وَكَانَتِ الْجِبَالُ كَثِيبًا مَهِيلًا}[المزمل:14]

In the name of Allah, the Entirely Merciful, the Especially Merciful, "O you who wraps himself [in clothing]" (Al-Muzzammil: 1) "Arise [to pray] the night, except for a little" (Al-Muzzammil: 2) "Half of it - or subtract from it a little" (Al-Muzzammil: 3) "Or add to it, and recite the Qur'ān with measured recitation." (Al-Muzzammil: 4) "Indeed, We will cast upon you a heavy word." (Al-Muzzammil: 5) "Indeed, the hours of the night are more effective for concurrence [of heart and tongue] and more suitable for words." (Al-Muzzammil: 6) "Indeed, for you by day is prolonged occupation." (Al-Muzzammil: 7) "And remember the name of your Lord and devote yourself to Him with [complete] devotion." (Al-Muzzammil: 8) "[He is] the Lord of the East and the West; there is no deity except Him, so take Him as Disposer of [your] affairs." (Al-Muzzammil: 9) "And be patient over what they say and avoid them with gracious avoidance." (Al-Muzzammil: 10) "And leave Me with [the matter of] the deniers, those of ease [in life], and allow them respite a little." (Al-Muzzammil: 11) "Indeed, with Us [for them] are shackles and burning fire." (Al-Muzzammil: 12) "And food that chokes and a painful punishment" (Al-Muzzammil: 13) "On the Day the earth

and the mountains will convulse and the mountains will become a heap of sand pouring down." (Al-Muzzammil: 14).

Surah Al-Muzzammil is the third Surah in the Quran revealed to the Prophet ﷺ. The first verses to be revealed were, "Read, O Prophet." Then Al-Muddathir, then Surah Al-Muzzammil. Allah ﷻ calls His Messenger Muhammad ﷺ at the beginning of this Surah saying, "O you who wraps himself [in clothing]" (Al-Muzzammil: 1). [Al-Muzzammil] means the enshrouded one, who wraps himself in clothing. Allah described His Messenger with this as if it were a call from Allah to the Prophet to abandon his sleep. Because the one who sleeps is wrapped, but now is the time of earnestness, and the Prophet has become a Messenger to the worlds. That is, he is the message-bearer from Allah and a great task is given to him to convey; an obligation to worship, and an obligation to convey the message. As if Allah is saying that the time in which you warp up and sleep has passed, and that you have an obligation at night to worship Allah. It was also mentioned in hadith, that after Jibreel descended from the sky with the word "read", there was a period of pause of the Divine Inspiration, the Prophet said, "I was walking down Hira when I saw there was an angel, the one that had come to me at Hira, sitting upon a chair between the heavens and the earth. I fled from him out of fear, and I returned to Khadija and said: 'Wrap me up! Wrap me up! Until I calmed down." The Prophet ﷺ said he was afraid after seeing the angel in its true form.

Then Allah says, "Arise [to pray] the night, except for a little" (Al-Muzzammil: 2) Allah ordered the Prophet to pray part of the night. Then Allah illustrates, "Half of it - or subtract from it a little." (Al-Muzzammil: 3) Meaning pray for half of the night or less up to the third of the night. "Or add to it, and recite the Qur'ān with measured recitation." (Al-Muzzammil: 4), so Allah ordered the Prophet to pray a portion of the night from the third to two thirds. The Prophet complied with this Divine order as it stated at the end of the Surah, "Indeed, your Lord knows, [O Muhammad], that you stand [in prayer] almost two

thirds of the night or half of it or a third of it. And [so do] a group of those with you. And Allah determines [the extent of] the night and the day. He has known that you [Muslims] will not be able to do it and has turned to you in forgiveness". In fact, praying two-thirds of the night is the best choice, as the Prophet ﷺ said, "The prayer which is dearest to Allah is that of (Prophet) Dawud. He used to sleep half the night, get up to pray for one-third of it, and then sleep through the remaining one-sixth of it."

As for praying the whole night, it has been forbidden. The Prophet ﷺ forbade praying the whole night, except during the last ten days of Ramadan. The Prophet used to spend the whole night praying in Ramadan. Abdullah b. 'Amr reported, "The Messenger of Allah ﷺ said to me: I have been informed that you stand for prayer the whole of night and fast during the day. I said: I do that, whereupon he said: If you did that you in fact strained heavily your eyes and made yourself weak. There is a right of your eyes (upon you) and a right of your self (upon you) and a right of your family (upon you). Stand for prayer and sleep. Observe fasts and break (them)." Also, it was narrated that there was a group of the companions of the Prophet, one of whom said: "I will not marry women." Another said: "I will not eat meat." Another said: "I will not sleep on a bed." Another said: "I will fast and not break my fast." News of that reached the Messenger of Allah and he praised Allah then said: "What is the matter with people who say such and such? But I pray and I sleep, I fast and I break my fast, and I marry women. Whoever turns away from my Sunnah is not of me." This indicates that standing all night praying is forbidden except in the last ten days of Ramadan. In this regard, the Prophet prayed the whole night seeking the reward of the Night of Decree, and it is the Sunnah to spend all these nights worshiping and praying for Allah. The Mother of Believers, Aisha, may Allah be pleased with her, said regarding these ten nights, "the Prophet ﷺ used to strive, to pray all the night, and used to tighten his waist belt (i.e. work hard)".

The Mother of the Believers, Aisha, may Allah be pleased with her, described how the Prophet spent the night in worship. It is narrated in the hadith by Sa'd ibn Hisham ibn Amer, may Allah be pleased with him, who asked the Mother of Believers about this matter, and she answered him, "The Messenger of Allah ﷺ used to pray in the night; He would pray four, and do not ask how beautiful or how long they were. Then he would pray four, and not ask how beautiful or how long they were. Then he would pray three." She also told him, "The Prophet sometimes used to pray eight rak'ahs in which he would not sit until he reached the eighth one. Then he would pray witr with three rak'ahs, then pray two rak'ahs after that. She said, when the Messenger of Allah ﷺ grew older and put on weight, he prayed witr with seven rak'ahs." The Prophet used also to read Quran in a slow measured tone, Allah says, "And recite the Qur'ān with measured recitation." (Al-Muzzammil: 4) This is describing the night prayer of the Prophet. In this regard, Allah's order is an order for the Prophet and the believers too. That's why the Prophet and the believers obeyed this Divine order, they were committed on standing in prayer at night for one whole year. Aisha the Mother of the Believers, may Allah be pleased with her, said, "Allah did not reveal the last verse of this surah until one year has passes; during this time the Muslims were standing praying the nights until their feet got swollen." Then Allah lightened this order and facilitated the matter for the believers, as He says, "Indeed, your Lord knows, [O Muhammad], that you stand [in prayer] almost two thirds of the night or half of it or a third of it, and [so do] a group of those with you. And Allah determines [the extent of] the night and the day. He has known that you [Muslims] will not be able to do it and has turned to you in forgiveness, so recite what is easy [for you] of the Qur'ān. He has known that there will be among you those who are ill and others traveling throughout the land seeking [something] of the bounty of Allah and others fighting for the cause of Allah. So recite what is easy from it" (Al-Muzzammil: 20). Thus Allah made standing at night recommendable for all Muslims; but it remained an obligation for the Prophet ﷺ. Allah says, "And from

[part of] the night, pray with it [i.e., recitation of the Qur'ān] as additional [worship] for you; it is expected that your Lord will resurrect you to a praised station." (Al-Isra': 79), hence the Prophet continued to stand the night until his death.

"And recite the Qur'ān with measured recitation." (Al-Muzzammil: 4) Reciting the Quran means to read it slowly and in submissiveness; refrain from reading it like poetry. A person came to ibn Mas'ud and said, I recited all the mufassal Suras in one rak'ah during the night. Abdullah replied, 'you must have recited hastily like the recitation of poetry.' As for the Quran it's recited, "And recite the Qur'ān with measured recitation." Aisha, may Allah be pleased with her, has described the recitation of the Prophet ﷺ. She said, "He would recite the Surah (of the Quran) in such a slow-measured tone (that duration of its recital) became more lengthy than the one longer than this. And when he recites, "In the name of God, the Compassionate, the Merciful," prolonging each phrase." His recitation was in such a slow-measured tone. The Prophet ﷺ said, "Beautify the Qur'ān with your voices; He who does not chant the Quran is not one of us." These all include the meaning of reciting.

Then Allah ﷻ says, "Indeed, We will cast upon you a heavy word." (Al-Muzzammil: 5). Allah will cast upon the Prophet a heavy word, i.e. the Quran. The heavy word refers to the mission he is obligated with, it's a heavy mission, for Allah is the One Who ordered the Prophet to complete this great mission; to convey the message and invite to Allah's religion. Allah sent the Prophet for all His servants to warn them that they are all living in disbelief, and if they will not follow the religion of Allah they will face His punishment. Because of this these people were angry with the Prophet, he was hated for that, and many sought to kill him. Allah has ordered the Prophet and believers to fight in the cause of Allah, as the Prophet ﷺ complained to Allah regarding Quraysh, "I said: My Lord, they would break my head (like the tearing) of bread, and Allah said: you fight against

them and We shall help you in this, you should spend and you would be conferred upon. You send an army and I would send an army five times greater than that. Fight against those who disobey you along with those who obey you. ". So Allah has ordered him to fight; He ordered him to be patient while facing their insults for the sake of this great call. Moreover, the Prophet had many obligations to fulfill, this was what he lived for, but even with that, Allah didn't grant him the wealth. In fact, the Prophet used to spend from his work, Allah didn't bestow him treasures to spend from in his mission.

"Indeed, We will cast upon you a heavy word." (Al-Muzzammil: 5) This is an indication of the heavy obligation the Prophet had. That is, the responsibility of conveying the message to the people, and then the responsibility of teaching the believers how to worship Allah, to care for them, visit the sick ones, attend their funerals, and to amend their relationships. In that sense, the Prophet carried this nation on his shoulders, with its problems and issues it was all his responsibility. He was the Imam, the leader, the judge, the ruler, their source of information. "Indeed, We will cast upon you a heavy word." (Al-Muzzammil: 5) This was also interpreted that the Quran was heavy with its revelation, meaning when the Prophet receives the revelation from Allah. The Prophet used to suffer great matters when the words of Allah descended upon him. Aisha said, "I saw it coming down on him on an intensely cold day, and when it had left him his forehead was dripping with sweat." And Also Yazid, may Allah be pleased with him, said, "So Allah sent down revelation to His Apostle while his thigh was on mine and it became so heavy for me that I feared that my thigh would be broken." I.e. from the intensity of the revelation when receiving the Quran. In conclusion, the words of Allah were heavy on the Prophet when he received them, and heavy on him to carry them out. This was also the case for the previous messengers, as Allah praised Ibrahim in this verse, He says, "And [mention, O Muhammad], when Abraham was tried by his Lord with words [i.e., commands] and he fulfilled

them. [Allah] said, “Indeed, I will make you a leader for the people.” [Abraham] said, “And of my descendants?” [Allah] said, “My covenant does not include the wrongdoers.” (Al-Baqarah: 124) I.e. great commands to perform; like the immigration, sacrificing his son, traveling with his wife Hagar to the deserted land where he left her alone; great commands to carry out and he fulfilled them. “And [of] Abraham, who fulfilled [his obligations]” (An-Najm: 37). Here Allah informs His Prophet of this to prepare the Prophet mentally and spiritually to carry this great mission.

Then Allah says, “Indeed, the hours of the night are more effective for concurrence [of heart and tongue] and more suitable for words.” (Al-Muzzammil: 6) Meaning praying at night or referring to this time of the night. These hours of the night and the prayers are, “more effective for concurrence [of heart and tongue]”, on the Muslim, it’s intense and heavy on the Muslim. “And more suitable for words.” More suitable for words, because the one standing on the night will recite Allah’s words, and there are no words more suitable than Allah’s; for this is a clear Quran, with straight words. “[All] praise is [due] to Allah, who has sent down upon His Servant [Muhammad ﷺ] the Book and has not made therein any deviance.” (Al-Kahf: 1) “[He has made it] straight, to warn of severe punishment from Him and to give good tidings to the believers who do righteous deeds that they will have a good reward [i.e., Paradise].” (Al-Kahf: 2). “In which they will remain forever.” (Al-Kahf: 3) There are no words more true and right than the words of Allah. In fact, it is as if the night prayer is also to prepare the Prophet. This is the establishment of faith; establishing piety, sincere upbringing, practical training through the night prayer.

Then Allah says, “Indeed, for you by day is prolonged occupation.” (Al-Muzzammil: 7) [Sabh] means occupation with ordinary duties, you have the choice to go here and there, you have all the day to earn your living. In fact, this is permission from Allah and guidance; He informs the Prophet to earn and work

for life during the day, then at night to pray and stand for Allah. "And remember the name of your Lord and devote yourself to Him with [complete] devotion." (Al-Muzzammil: 8) This means keep in remembrance the name of thy Lord. That is, Allah ﷻ has ninety-nine names and whoever knows them will go to Paradise. Remember Allah's names; for every name has a different meaning, all of Allah's names are beautiful names. The Merciful is from mercy and compassion. The Almighty is from the might, the Oft-Forgiving from the forgiveness. "And devote yourself to Him with [complete] devotion." (Al-Muzzammil: 8), devote, commit, pledge to only worship Him, invoke Him, remember Him, pray for Him, and glorify Him ﷻ.

"[He is] the Lord of the East and the West; there is no deity except Him, so take Him as Disposer of [your] affairs." (Al-Muzzammil: 9) This is the Lord to whom you worship at night; who you remember His name in all your circumstances, and devote yourself to Him completely. He is the Creator and the Possessor, Allah says, "Allah is the Creator of all things, and He is the Guardian and Disposer of all affairs." (Az-Zumar: 62). He is the Creator of all of this, and He is the Disposer of all affairs. In fact, there is no God but Him; god means the deity. Everything that is worshiped is called by the Arabs a god, but there is only one God, and that is Allah. As for everyone else who claims to be a god, they are nothing but false gods. People called them gods on their own but they are not gods. The ones who named Isa a god and said, "he is our Lord and our God." They lied, Isa is not a god. Rather, he is the servant and Messenger of Allah. Also, those who made the angels gods worshiped them instead of Allah, and they said, "They are our intercessors with Allah," and they said, "We only worship them so that they may bring us closer to Allah." All of their words are lies because the angels are not the daughters of Allah as they claimed. Allah says, "They are (but) servants raised to honor." Likewise, those who worshiped Uzair, who said that the sun is the goddess, they lied. The sun is not a goddess, but the sun is a star

created by Allah; He is its Creator, and it is not worthy of being worshiped. Allah says, "Among His Signs are the Night and the Day, and the Sun and the Moon. Do not prostrate to the sun and the moon, but prostrate to Allah, Who created them, if it is Him ye wish to serve." (Fussilat: 37). Moreover, these worshiped beings do not possess for their worshipers benefit or harm. So calling them gods is a falsehood, for they do not have the attributes of a deity. Allah says, "Say: "Call upon other (gods) whom ye fancy, besides Allah: They have no power, - not the weight of an atom,- in the heavens or on earth: No (sort of) share have they therein, nor is any of them a helper to Allah." (Saba: 22)

Allah is the God Who there is no god but Him; He is the Lord of the East and the West. "It is He Who is Allah in heaven and Allah on earth" (Az-Zukhruf: 84). Also, Allah has no rival, no equal, and no equivalent to Him. Therefore, whoever takes a god other than Him is a sinner and a liar; for it's a lie, untruth, and falsehood. In fact, he will continue in this falsehood until the Day of Resurrection when the god he worshiped will disown his worshiper and also his worshiper will disown him. As Isa ﷺ will disown those who worshiped him and made him into a god. Allah will say to him, "Didst thou say unto men, worship me and my mother as gods in derogation of Allah'?" He will say: "Glory to Thee! Never could I say what I had no right (to say). Had I said such a thing, thou wouldst indeed have known it. Thou knowest what is in my heart, Thou I know not what is in Thine. For Thou knowest in full all that is hidden." (Al-Ma'idah: 116) "Never said I to them aught except what Thou didst command me to say, to wit, 'worship Allah, my Lord and your Lord'; and I was a witness over them whilst I dwelt amongst them; when Thou didst take me up Thou wast the Watcher over them, and Thou art a witness to all things." (Al-Ma'idah: 117) "If Thou dost punish them, they are Thy servant: If Thou dost forgive them, Thou art the Exalted in power, the Wise." (Al-Ma'idah: 118) with this everything that was worshiped will disown his worshipers, and say, never have I told them to worship me. Allah says,

“And who is more astray than one who invokes besides Allah, such as will not answer him to the Day of Judgment, and who (in fact) are unconscious of their call (to them)?” (Al-Ahqaf: 5) “And when mankind are gathered together (at the Resurrection), they will be hostile to them and reject their worship (altogether)!” (Al-Ahqaf: 6).

In this regard, the servant must believe in Allah's attributes, like that He is the Trustee over everything. Allah is the One Who is entrusted with everything because He is the One Who disposes of everything. Thus the believer believes this and turns to Allah with this belief. As for the infidel, he thinks that he has the power over his affairs; he is the one who controls his own destiny. He keeps on saying ignorantly, “But if I am brought back to my Lord, I have (much) good (stored) in His sight!” Also, “He said: “This has been given to me because of a certain knowledge which I have.” Allah says, “So take Him as Disposer of [your] affairs”, i.e. believe in Him; turn to Him, and believe He is the Disposer of all your affairs, and entrust all your deeds to Him; for He is the Lord; the Disposer of everything.

يقول الله ﷻ:{وَاذْكُرِ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا}[المزمل:8] {رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا}[المزمل:9] {وَاصْبِرْ عَلَى مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا جَمِيلًا}[المزمل:10] {وَذَرْنِي وَالْمُكَذِّبِينَ أُولِي النَّعْمَةِ وَمَهِّلْهُمْ قَلِيلًا}[المزمل:11] {إِنَّ لَدَيْنَا أَنكَالًا وَجَحِيمًا}[المزمل:12] {وَطَعَامًا ذَا غُصَّةٍ وَعَذَابًا أَلِيمًا}[المزمل:13] {يَوْمَ تَرْجُفُ الأَرْضُ وَالْجِبَالُ وَكَانَتِ الْجِبَالُ كَثِيبًا مَهِيلًا}[المزمل:14]، {إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَى فِرْعَوْنَ رَسُولًا}[المزمل:15] {فَعَصَى فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخْذًا وَبِيلًا}[المزمل:16] {فَكَيْفَ تَتَّقُونَ إِنْ كَفَرْتُمْ يَوْمًا يَجْعَلُ الْوِلْدَانَ شِيبًا}[المزمل:17] {السَّمَاءُ مُنْفَطِرٌ بِهِ كَانَ وَعْدُهُ مَفْعُولًا}[المزمل:18] {إِنَّ هَذِهِ تَذْكِرَةٌ فَمَنْ شَاءَ اتَّخَذَ إِلَى رَبِّهِ سَبِيلًا}[المزمل:19]

Allah ﷻ says, “And remember the name of your Lord and devote yourself to Him with [complete] devotion.” (Al-Muzzammil: 8) “[He is] the Lord of the East and the West; there is no deity except Him, so take Him as Disposer of [your]

”.affairs(Al-Muzzammil: 9) “And be patient over what they say and avoid them with gracious avoidance.” (Al-Muzzammil: 10) “And leave Me with [the matter of] the deniers, those of ease [in life], and allow them respite a little.” (Al-Muzzammil: 11) “Indeed, with Us [for them] are shackles and burning fire.” (Al-Muzzammil: 12) “And food that chokes and a painful punishment” (Al-Muzzammil: 13) “On the Day the earth and the mountains will convulse and the mountains will become a heap of sand pouring down.” (Al-Muzzammil: 14) “Indeed, We have sent to you a Messenger as a witness upon you just as We sent to Pharaoh a messenger.” (Al-Muzzammil: 15) “But Pharaoh disobeyed the messenger, so We seized him with a ruinous seizure.” (Al-Muzzammil: 16) “Then how can you fear, if you disbelieve, a Day that will make the children white-haired?” (Al-Muzzammil: 17) “The heaven will break apart therefrom; ever is His promise fulfilled.” (Al-Muzzammil: 18) “Indeed, this is a reminder, so whoever wills may take to his Lord a way.” (Al-Muzzammil: 19).

This is from Surah Al-Muzzamil, which was revealed to the Prophet ﷺ after Surah Al-Muddathir. This Surah contains great ordainments from Allah to His Messenger. Allah ordered the Prophet to abandon his sleep and pray the night; to pray half, third, or two third of the night. Then Allah prepared the Prophet to carry this heavy message of Allah, as He says, “Indeed, We will cast upon you a heavy word.” (Al-Muzzammil: 5) That is, to carry out the responsibility of this message. “Indeed, the hours of the night are more effective for concurrence [of heart and tongue] and more suitable for words.” (Al-Muzzammil: 6) This is a testimony from Allah that praying at night is the hardest act of worship, but it is more upright in devotional oration. Then after guiding the Prophet to pray and supplicate to Him only, Allah introduces Himself to His creation as the Lord of east and west; He is the Possessor and Disposer of everything. “[He is] the Lord of the East and the West; there is no deity except Him, so take Him as Disposer of [your] affairs.” (Al-Muzzammil: 9) Also, Allah guides His servants to believe in Him only and

trust that Allah is the Disposer of everything. That is, put your faith in Him, believe in Him, and trust Him, for He is the One Who takes charge of all your affairs and matters.

Then Allah says, "And be patient over what they say and avoid them with gracious avoidance." (Al-Muzzammil: 10). Patience means holding oneself from what is bad without being annoyed or irritated. Allah commanded the Prophet to stay patient over what the infidels say. This is because the infidels stated a great saying filled with sins and wickedness; it includes great lies regarding Allah, insults at the Prophet and calling him a liar, a madman, a sorcerer, and that he fabricated the Qur'an by himself. So they said great statements filled with sins and infidelity; these statements weighed heavily on the heart of the Prophet and on the hearts of the believers, yet Allah ordered them to stay patient regarding all of this. Allah says, "and avoid them with gracious avoidance." Meaning do not reply to them with insults, curses, or any kind of response. Do not even punish them for what they say; just avoid them when they utter these statements, yet you still have the responsibility of calling them to Allah's religion and keep warning them of the punishment. This is because Allah will judge them for this.

"And leave Me with [the matter of] the deniers, those of ease [in life], and allow them respite a little." (Al-Muzzammil: 11) Meaning let Allah punish them; He is the One Who will hold them accountable in this world and the Hereafter. In this regard, the disbelievers, who turned away from the truth revealed to them by Allah, have also claimed the Quran is evil and is nothing but a fabricated myths of the ancients. Moreover, Allah describes them as, "Those of ease [in life]." Meaning the wealthy ones who owned many blessings in life. In fact, these were the leaders of Quraysh, the wealthy and prettiest ones, and they had many privileges and money. In this regard, the Prophet ﷺ said, "Allah, the Exalted and Glorious, grants respite to the oppressor. But when He lays Hand upon him, He does not then let him off."

"Indeed, with Us [for them] are shackles and burning fire." (Al-Muzzammil: 12) [Inna] i.e. indeed, is used for indication. With Us, i.e. with Allah. "Shackles and burning fire." [Ankal] means shackles, restraints they will be chained with and a burning Fire. That is, Allah is threatening these disbelievers who insulted the Prophet with the punishment He prepared for them. "And food that chokes and a painful punishment." (Al-Muzzammil: 13) Meaning they will eat food which neither nourishes nor avails against hunger, nevertheless it will make them hungrier. It's torture to them in all means. First of all, Allah described their food as Zaqqum, He says, "Indeed, the tree of Zaqqum" (Ad-Dukhan: 43) "Is food for the sinful." (Ad-Dukhan: 44) "Like murky oil, it boils within bellies" (Ad-Dukhan: 45) "Like the boiling of scalding water." (Ad-Dukhan: 46) It was also described as poisonous, Allah says, "[Some] faces, that Day, will be humbled," (Al-Ghashiyah: 2) "Working [hard] and exhausted." (Al-Ghashiyah: 3) "They will [enter to] burn in an intensely hot Fire." (Al-Ghashiyah: 4) "They will be given drink from a boiling spring." (Al-Ghashiyah: 5) "For them there will be no food except from a poisonous, thorny plant" (Al-Ghashiyah: 6) "Which neither nourishes nor avails against hunger." (Al-Ghashiyah: 7) That is, their poisonousness and thorny, like the planet with stiff thorns, it is a plant avoided by camels. The camels that eat thorns still avoid it because of its stiffness, the camels eat it green before their thorns become hard; they do not eat it if it is dry. So this planet will be stuck in their throats and this is the food that chokes them because it's thorny and hard to chew. Allah also describes the Zaqqum, which is also a kind of their food, He says "Indeed, it is a tree issuing from the bottom of the Hellfire," (As-Saffat: 64) "Its emerging fruit as if it was heads of the devils." (As-Saffat: 65) "And indeed, they will eat from it and fill with it their bellies." (As-Saffat: 66) This is because they are starving, they eat it, their hunger causes them to eat from it, it's the worst food one can imagine. As the Prophet ﷺ said, "O you who believe! Have fear of Allah as is His due; for if a drop of Zaqqum were to be dropped on the earth, it would ruin the livelihood of the people of this

world, so how about those who have no food other than it (i.e. Zaqqum)?'" The same applies to their drink, i.e. it is torture to them, as Allah says, "He will gulp it but will hardly [be able to] swallow it. And death will come to him from everywhere, but he is not to die." (Ibrahim: 17) Then Allah says, "And a painful punishment", meaning there is painful suffering from all kinds. "This - so let them taste it - is scalding water and [foul] purulence." (Sad: 57) "And other [punishments] of its type [in various] kinds." (Sad: 58) Allah mentioned in the Quran some of the punishment the disbelievers will face. For example, the stings of serpents and scorpions mixed with this poison and with fire, they will be hit with iron cleavers, large chains and restrictions, and they will hear all kinds of insults and physical punishment. It is a painful torment with all meanings of pain.

"On the Day the earth and the mountains will convulse and the mountains will become a heap of sand pouring down." (Al-Muzzammil: 14) This is the day when the punishment will befall them. I.e. in the Day of Judgment. Allah informs about this Day in other Suras, He says, "When the earth is shaken to her (utmost) convulsion," (Az-Zalzalah: 1) "And the earth throws up her burdens (from within)," (Az-Zalzalah: 2) "And man cries (distressed): 'What is the matter with her?" (Az-Zalzalah: 3) Also, in Surah Al-Haqqa, He says, "Then when the Horn is blown with one blast" (Al:Haqqah: 13) "And the earth and the mountains are lifted and leveled with one blow [i.e., stroke]" (Al:Haqqah: 14) "Then on that Day, the Occurrence [i.e., Resurrection] will occur." (Al:Haqqah: 15) This great earthquake; the earth will be shaking, the mountains and earth will be moving and swinging with intensity. Not only that but also, "And the mountains will become a heap of sand pouring down." (Al-Muzzammil: 14) [Katheeb] is the heap of sand, its grains are so tiny that it can't stand still together, so they fall on top of each other; they do not hold still. This is the state of the mountains on this difficult day; it will be blown up, then it will be a heap of sand pouring down, then it will be like it's made of wool, then Allah will scatter it wherever He wills, as He says.

“And they ask you about the mountains, so say, “My Lord will blow them away with a blast.” (Taha: 105) “And He will leave it [i.e., the earth] a level plain;” (Taha: 106) “You will not see therein a depression or an elevation.” (Taha: 107) Allah also mentions the state of the mountains in Surah Al-Ma’arij, He says, “On the Day the sky will be like murky oil” (Al-Ma'arij: 8) “And the mountains will be like wool” (Al-Ma'arij: 9)

Then Allah directs His words to these infidels, “Indeed, We have sent to you a Messenger as a witness upon you.” (Al-Muzzammil: 15) Allah ﷻ has sent this Messenger to the infidels. That is, Muhammad ibn Abdullah ﷺ. And he is a witness to what they do, i.e. he bears witness against his nation, and he will testify to who obeys him so that he enters Paradise. Also, he will testify against those who disobeyed him so Allah will punish them in Hell. Allah says, “So how [will it be] when We bring from every nation a witness and We bring you, [O Muhammad], against these [people] as a witness?” (An-Nisa': 41) “That Day, those who disbelieved and disobeyed the Messenger will wish they could be covered by the earth. And they will not conceal from Allah a [single] statement.” (An-Nisa': 42). The Prophet is the witness over his nation and this includes all the people from his time till the Day of Judgment. That is, these people are considered from his nation and followers even if they did not encounter him.

“Indeed, We have sent to you a Messenger as a witness upon you just as We sent to Pharaoh a messenger.” (Al-Muzzammil: 15) Meaning that Allah has sent a Messenger to Pharaoh, the greatest tyrant on earth. This Messenger is Musa ﷺ, and Allah compared Pharaoh with the infidels to warn of His punishment. Meaning that if you disobey Allah's command and disobey this sent messenger, then see that your punishment will be the same as the punishment of Pharaoh.

“But Pharaoh disobeyed the messenger, so We seized him with a ruinous seizure.” (Al-Muzzammil: 16) Meaning Pharaoh was arrogant and proud. That is,

he tried to push his argument by every means, and did not accept any signs presented; neither sensory signs nor rational proof, he did not accept any although Musa revealed all the proofs in front of him and showed them the signs of Allah. "And We certainly showed him [i.e., Pharaoh] Our signs - all of them - but he denied and refused." (Taha: 56) "He said, "Have you come to us to drive us out of our land with your magic, O Moses?" (Taha: 57) "Then we will surely bring you magic like it, so make between us and you an appointment, which we will not fail to keep and neither will you, in a place assigned." (Taha: 58) Allah says that Musa showed Pharaoh Allah's signs, i.e. the miracles that Allah granted for Musa. As well as His signs with these proofs that Musa performed in front of him, they were signs to deny this falsehood that Pharaoh was dwelling in, but he did not believe in any of that. "So We seized him with a ruinous seizure."(Al-Muzzammil: 16) I.e. We destroyed him, and his soldiers. Allah annihilated them away from their houses; their palaces, their joy, their comfort, their pleasure, and the honorable position. Allah lured them until He threw them into the sea helpless and defeated.

Then Allah says, "Then how can you fear, if you disbelieve, a Day that will make the children white-haired?" (Al-Muzzammil: 17) A question intending to rebuke the disbelievers. This means, you can't protect yourselves if you disbelieve in Allah in the Day of Judgment. "A Day that will make the children white-haired?" I.e. how can you, O people, fear a Day that makes the children grey-headed, if you disbelieve in Allah and do not testify to Him? How can guarantee you will attain mercy in this fearful day with its torment and intensity. Allah says about this day, "Indeed, We fear from our Lord a Day austere and distressful." (Al-Insan: 10) This austere and distressful Day carries in it the harshness of everything. Allah informs about the intensity and length of this Day, and that the extent of which is fifty thousand years, as Allah says, "A supplicant asked for a punishment bound to happen" (Al-Ma'arij: 1) "To the disbelievers; of

it there is no preventer." (Al-Ma'arij: 2) "[It is] from Allah, owner of the ways of ascent." (Al-Ma'arij: 3) "The angels and the Spirit [i.e., Gabriel] will ascend to Him during a Day the extent of which is fifty thousand years." (Al-Ma'arij: 4) Also, the Prophet ﷺ said, "Any person who possesses gold or silver and does not pay what is due on it (i.e., the Zakat); on the Day of Resurrection, sheets of silver and gold would be heated for him in the fire of Hell and with them his flank, forehead and back will be branded. When they cool down, they will be heated again and the same process will be repeated during the day, the measure whereof will be fifty thousand years. (This would go on) until Judgement is pronounced among (Allah's) slaves, and he will be shown his final abode, either to Jannah or to Hell".

"The heaven will break apart therefrom."(Al-Muzzammil: 18) This means, because of the Day of Judgement, due to its severity and its horror. In this regard, Allah has built with such strength and durability, as He says describing it, "And the heaven We constructed with strength, and indeed, We are [its] expander." (Adh-Dhariyat: 47) But on this Day it will crumble from the severity of this day. "On the Day the sky will be like murky oil," (Al-Ma'arij: 8) "When the sky breaks apart" (Al-Infitar: 1) "And when the stars fall, scattering," (Al-Infitar: 2) So this great sky will break apart, it will shatter and crack from the intensity of this great difficult Day. "The heaven will break apart therefrom; ever is His promise fulfilled" (Al-Muzzammil: 18). Allah's promise and threat will occur; His promise to those who obeyed Him, and His threat to those who disobeyed Him. In this regard, Allah decreed it and appointed for it a fixed term that would not be delayed for a moment or advanced. "It is He who created you from clay and then decreed a term and a specified time [known] to Him." (Al-An'am: 2) The term of the Day of Resurrection is a term declared by Allah, "They ask you, [O Muhammad], about the Hour: when is its arrival? Say, "Its knowledge is only with my Lord. None will reveal its time except Him. It lays heavily upon the

heavens and the earth. It will not come upon you except unexpectedly." Al-) .(A'raf: 187

يقول الله ﷻ {إِنَّ هَذِهِ تَذْكِرَةٌ فَمَنْ شَاءَ اتَّخَذَ إِلَى رَبِّهِ سَبِيلًا}[المزمل:19] {إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَى مِنْ ثُلُثَيِ اللَّيْلِ وَنِصْفَهُ وَثُلُثَهُ وَطَائِفَةٌ مِنَ الَّذِينَ مَعَكَ وَاللَّهُ يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ عَلِمَ أَنْ لَنْ تُحْصُوهُ فَتَابَ عَلَيْكُمْ فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ عَلِمَ أَنْ سَيَكُونُ مِنْكُمْ مَرْضَى وَآخَرُونَ يَضْرِبُونَ فِي الأَرْضِ يَبْتَغُونَ مِنْ فَضْلِ اللَّهِ وَآخَرُونَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَاقْرَءُوا مَا تَيَسَّرَ مِنْهُ وَأَقِيمُوا الصَّلاةَ وَآتُوا الزَّكَاةَ وَأَقْرِضُوا اللَّهَ قَرْضًا حَسَنًا وَمَا تُقَدِّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ هُوَ خَيْرًا وَأَعْظَمَ أَجْرًا وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ}[المزمل:20]

Allah ﷻ says, "Indeed, this is a reminding, so whoever wills, let him take a way to his Lord"(Al-Muzzammil:19), "Indeed, your Lord knows that you stand up nearly two-thirds of the night, and(sometimes you stand up) half of it, and(sometimes you stand up) one-third of it, along with a faction of those with you. And Allah determines the night and the day. He has known that you will be unable to sustain it, so He has pardoned you. So recite of the Recital whatever is easy(for you). He knew that some of you will be ill, and others traveling through the land seeking a share of Allah's grace, and others combating in the way of Allah, so read of it what is possible for you, and establish the prayer, and bring the purifying charity, and lend Allah a good loan. And whatever good you advance for yourselves, you will find it with Allah; it will be better and greater in reward. And seek Allah's forgiveness; indeed, Allah is Oft-Forgiving, Bestowing of mercy"(Al-Muzzammil:20). At the end of surat Al-Muzzammil, He says, "Indeed, this is a reminding", this surah, including this severe threat to the deniers, is a reminder that reminds them of Allah's promise and that His promise is true. And that they must fear Him. He says to these deniers, "Indeed, We have sent to you a messenger as a witness over you, as We sent to Pharaoh a messenger"(Al-Muzzammil:15), "But Pharaoh disobeyed the Messenger, so We seized him with a terrible seizing"(Al-Muzzammil:16), with the coordinating conjunction Fa'. When he disobeyed the Messenger of God, Musa, We seized him, referring to

Pharaoh. With a terrible seizing, and Allah seizing of the infidels is severe for Allah drowned him along with his soldiers in the sea. "So how, if you deny, will you guard yourselves", O deniers. ".... from a day which turns children gray-haired?"(Al-Muzzammil:17), if you disbelieve in Allah, how will you guard yourself? How would you protect yourselves from a day which turns children white-haired due to its difficulty, horror, hardship, and greatness? "The heaven shatters thereby..."(Al-Muzzammil:18). On the Day of Resurrection, the strong and intense heaven will shatter from the severity of this day. So what about the weak little human? "... His promise has always been fulfilled"(Al-Muzzammil:18), His promise, Allah's promise has always been fulfilled, Allah can never break a promise. "Indeed, Allah never breaks a promise". This is the day that Allah has appointed for the gathering of creatures to be held accountable for a day of truth that must be. "... His promise has always been fulfilled"(Al-Muzzammil:18).

Then He says, "Indeed, this is a reminding, so whoever wills, let him take a way to his Lord"(Al-Muzzammil:19), there is no excuse for him after that, and this path has been made clear and evident to Allah. Further, Allah gave glad tidings to His faithful servants that He had seen their standing after this surah was revealed. And in it, there is the night prayer and the beginning of the night. Allah relieved them and made it clear that He had seen them. He sees them and none of their rewards will be lost. "Indeed, your Lord", O Muhammad. "knows that you stand up nearly two-thirds of the night, and(sometimes you stand up) half of it, and(sometimes you stand up) one-third of it", this is a testimony from Allah to His Messenger and a statement that He knows this. On the other hand, when the believer knows that Allah is aware of his affair and that He knows about his worship, then his worship is not lost and Allah is with him, witnessing what he does. "Indeed, your Lord knows that you stand up", referring to night prayer. "nearly two-thirds of the night", nearly, less than this. "two-thirds of the night,

and(sometimes you stand up) half of it", sometimes. "and(sometimes you stand up) one-third of it", the Prophet ﷺ used to stand up for night prayer for a period of time between these mentioned. Between one third to two-thirds of the night, one third as a minimum, and two-thirds as a maximum for his standing. Except for the last ten days of Ramadan, for the Prophet used to spend the whole night praying in these ten days seeking the Night of Determination.

"Indeed, your Lord knows that you stand up nearly two-thirds of the night, and(sometimes you stand up) half of it, and(sometimes you stand up) one-third of it, along with a faction of those with you". A testimony from Allah to His Messenger that a sect, a group of those who were with the Prophet ﷺ and believed in him, used to do this standing up and praying. Everyone had his own place to worship and pray, and standing up for night prayer was also a call. As it came in the hadith of the Mother of the Believers, Aisha, about Abu Bakr praying in Mecca, and that the infidels rose against him because he took a mosque and used to stand up praying in it, read the Qur'an, and weep. And people, women, and children gathered around him and were amazed by his action to the extent that they harmed Abu Bakr. Then, Abu Bakr emigrated from Mecca intending to go to Abyssinia, and Abdullah Ibn Ad-Daghuna met him, the master of Al-Qara tribe, and he said to him, where are you going, O Abu Bakr? He said, "My people have harmed me, and I want to travel in the land of Allah to worship my Lord." He said to him, "By God, none is like you?" You uphold the ties of kinship, bear the burden, and assist in the calamities of truth. Then he said to him, "Go back and you are within my protection, I will protect you. So he went back with him, and Abdullah Ibn al-Daghuna came to Quraysh and said to them, by God, the one like Abu Bakr does not go out and will not go out. He offers hospitality to the guest to be welcomed, and he carries all burdens and helps in the challenges of truth. He said to them, this is a man of good and benevolent people; How can such a man be expelled? They said, "We accept your offer of protection over him,

but he must pray inside his house.” Abdullah Ibn Al-Daghuna said to Abu Bakr, “I have protected you, but the people’s condition is that you pray inside your house.” Abu Bakr accepted this condition and prayed inside his house. The Mother of the Believers says that he prayed as he wished, then he took a mosque in the courtyard of his house. The courtyard of the house refers to the area that is outside the house, and he went out to pray in it. When he went out, the women and children gathered around him listening to his reading, and of course, the elders were telling others not to listen to the Qur’an. "Those who denied said, “Do not listen to this recitation and speak noisily during it so that you may overcome"(Fussilat:26), Also some of them went out secretly to hear the recitation of the Prophet ﷺ. Then, when they met, they would say to each other, “You should not come and listen to anything from this Qur’an.” Rather, from their alienating to people that Amr Ibn Tufail al-Dawsi, the master among his people when he came to listen, they kept warning him of the Prophet he said regarding this, it was to the point I took a piece of cotton and put it in my ear, lest a word from the Prophet slipped into my ear and bewitched, as they used to say that he bewitches people.

Another story is when Abu Bakr got up to pray, Quraish got up and sent to Abdullah Ibn al-Daghuna and said to him, “We do not like to disregard you, but we will not accept at all for Abu Bakr to pray in the courtyard of his house. Either he will abide by what we committed to you, to pray inside his house, otherwise, we will prevent him from praying. So Abdullah Ibn Ad-Daghuna came and said to him, “You know that your people have stipulated this condition for us. Either you accept their condition, or you are out of my protection. So he said to him, I am out of your protection, and I will remain in the protection of my Lord. This indicates that a group of the Companions used to pray at night by the command of Allah. And Allah here bears witness to what they did, so He says, "Indeed, your Lord knows that you stand up nearly two-thirds of the night, and(sometimes

you stand up) half of it, and(sometimes you stand up) one-third of it, along with a faction of those with you", they pray at night for the sake of Allah in their homes or together. And some of them used to pray in the meadows and valleys away from the eyes of the infidels because the infidels were very angry when they found a Muslim praying at night. "Along with a faction of those with you. And Allah determines the night and the day", determines it. He determines that He increases this and decreases from this, meaning that the hours of the night in the winter and the hours in the summer are different. And they are required to get up between these two times, from one third to two thirds, Allah determines the night and the day, which are the determinations of these times. Likewise, He predetermines them in the sense that He creates them and establishes them. "He has known that you will be unable to sustain it", Allah knew that you would not sustain it, sustain this standing up for prayer. Meaning every night you do as Allah has commanded. This is an obligation for them to get up between one-third of the night to two-thirds of their whole life. Allah knew that you would not sustain it.

"He has known that you will be unable to sustain it, so He has pardoned you", He has pardoned you from this. "So recite of the Recital whatever is easy(for you)", so He made it permissible for them to recite what was easy for them from the Qur'an without this being within the limits of this period, between one-third of the night to two-thirds. "So recite of the Recital whatever is easy(for you)", for you. It Is easy for you without hardship even if he recited in Witr prayer. And it came in the Sunnah that some of the Companions used to pray Witr at night with a single prayer unit, and some of them may pray three prayer units, while the time is not specified for them. Further, the Prophet ﷺ said, "O people of the Qur'an! Offer Witr (prayer)". So they recite what is easy for them to memorize and perform from the Qur'an. And some of the Companions used to recite one surah of the Qur'an, some of them also recited Al-Mulk, and some of them recited a surah, and sometimes, it is permissible if the Prophet ﷺ stood in a whole night

with a verse from the Book of Allah, one verse, which is His saying, "If You punish them, they are Your servants; but if You forgive them, You are the Almighty, the All-Wise"(Al-Ma'idah:118), the word of Isa ﷺ, what Allah narrated that Isa will say on the Day of Resurrection when Allah requests his testimony against his people. He says, "If You punish them, they are Your servants; but if You forgive them, You are the Almighty, the All-Wise"(Al-Ma'idah:118), the Prophet ﷺ recited it in the night prayer while crying.

"So recite of the Recital whatever is easy(for you). He knew that some of you will be ill", that is from the mercy of Allah, and the reason why the obligation is lifted and it remains desirable is that there will be ill people among you. And the ill person finds it difficult to get up for prayer at night. "and others traveling through the land seeking a share of Allah's grace", traveling through the land. Hitting through the land means traveling the earth. It is called the hitting because it is as if the traveler hits the ground with his foot while he is traveling. This is a metaphor for traveling on the earth. "traveling through the land seeking a share of Allah's grace", with trade and others. To trade, to seek provision, to work. So he goes out of his country to another place to trade or seek provision. Seeking Allah's grace from His worldly sustenance and bounties. "and others combating in the way of Allah", Allah knew that there are others from you who will fight for the sake of Allah, and the one who fights for the sake of Allah may find it difficult to stay up at night prayer. Likewise, during the day or at night while standing up for jihad because fighting distracts from praying at night and meeting the enemy, and even fighting may also distract from the obligatory prayer. Therefore, Allah reduced the five prayers to the prayer of fear or combining the two prayers or the prayer in time of danger. He says, "But if you are in fear, then(pray) on foot or while riding", while you are walking, pray while you are walking on your feet, or riding. So combining jihad and praying at night will be difficult. Therefore, He says that "others are fighting in the way of Allah".

The revelation of this verse in which Allah reminds us that there will be among the believers those who fight for the sake of Allah is proof that this Qur'an is from Allah because this unseen occurred as Allah told. And this unseen had no information and evidence for it at the time of the revelation of this Qur'an. Who could have imagined that this weak few groups with the Prophet who couldn't stay up praying at night; one of them cannot pray in his house at night and read the Qur'an because the infidels prevent him from doing this? This is the power of the infidels over them. This is a man like Abu Bakr who carries their burden, accepts their guest, helps them in the right paths, and benefits people, yet, they did not leave him. Rather, they punished him and made him flee with his religion until Abdullah Ibn al-Daghuna brought him back. Further, those who believed all were afflicted with harm. This is Uthman Ibn Affan who emigrated with his wife to Abyssinia, and he is a merchant of status from Banu Abd Shams, and he has his relations, yet, they did not give him power because he is a Muslim. They did not give him power and expelled him. So, who could imagine at this time that the infidels with their arrogance, fanaticism, strength, oppression, and brutality towards the believers, that there will come a time when these believers will have the strength? And that they will fight for the sake of Allah? This is undoubtedly the fact that all existing giving cannot tell such a thing. This is the unseen news. The revelation of this verse to the Prophet ﷺ comes after a year. This is only a year after the first was revealed. The verse was revealed a year later, as the Mother of the Believers, Aisha, said, "When the opening of this Surah was revealed" O you enwrapped one"(Al-Muzzammil:1), "stand up during the night except a little"(Al-Muzzammil:2), the Companions stood praying (most of the night) until their feet swelled, and the concluding verses were not revealed for twelve months from heaven. At last, the concluding verses were revealed and the prayer at night became voluntary after it was obligatory" Indeed, your Lord knows that you stand up nearly two-thirds of the night" Who could have imagined that there would be

believers who would strive for the sake of Allah? It is sufficient for the revelation of this verse to be a clear indication to the infidels that this Qur’an is from Allah.

"and others combating in the way of Allah, so read of it what is possible for you", so read, O you who stand up praying at night, what is possible for you from the Qur'an. And a person can pray the night prayer while reciting a single surah from the short ones. "Say, “He is Allah, the Uniquely One."(Al-Ikhlas:1), or with al-Mu'awwidhatain. Some of the Companions recited Surah Al-Mulk, and some of them repeated it. Meaning there is nothing wrong with repeating this surah. This is the meaning of what is possible from the Qur’an. "so read of it what is possible for you". Then He says, "and establish the prayer", always. The five daily prayers were not revealed at the time of this revelation, for the five daily prayers were not obligatory except during Al-Isra' (the Ascension). And Al-Isra' (the Ascension) was a year before the Prophet’s migration, and this was only a year after the Prophet’s mission. Meaning that it was after eight years that the five daily prayers were made obligatory. Thus, the prayers that were prayed, it was said that the Muslims used to pray only three prayers during the day, and the night prayer was obligatory. "and establish the prayer", its establishment is its modification. That it be upright, and the prayer is not upright except with its conditions as well as establishing its pillars. Fulfilling the conditions of prayer including purity. "Allah does not accept prayer of anyone of you if he does Hadath (passes wind) till he performs the ablution". As well as the cleanliness of the garment, keeping it away from uncleanliness and filthiness, as well as the cleanliness of the body and the cleanliness of the place. And it was from the mercy of Allah that He made this nation, the whole earth, a mosque. Those before us used to pray in the mosque only, but Allah made for this nation, the whole earth, a mosque, and its soil is pure. Among the conditions of prayer is the complete purification of the place, the body, the clothes, and the legitimate ablution that Allah has legislated. "O you who have attained faith, when you rise for prayer,

wash your faces and your hands up to the elbows, and wipe your heads and (wash) your feet to the ankles"

Likewise, in the five daily prayers, the time must come. Praying before the time is considered invalid, as well as not delaying it until its time is over. Whoever delays it deliberately until its time is up its reward won't be counted. He missed it, as the Prophet said, "if anyone performs a rak'a of the afternoon prayer before sunset, he has observed the afternoon prayer." It indicates that whoever abandons the afternoon prayer until the sun has set does not catch up with the afternoon prayer. "Indeed, the prayer has been prescribed upon believers at specific times", it must be performed at the time that Allah has legally determined, and only the sleeper and the forgetful have an excuse, as the Prophet said, "He who forgets the prayer should say it when he remembers it, there is no expiation for it, except this" This is only regarding sleeping and forgetting. As for whoever delays the prayer deliberately until its time ends, it will be missed. And the Prophet says, "If anyone abandons the afternoon prayer, his deeds are of no avail." The one who abandons the afternoon prayer and it was said that this is not specific to the afternoon prayer. The afternoon prayer is like the noon prayer, and the afternoon prayer may be mentioned because of its honor and position, as Allah says regarding the afternoon prayer, "Preserve the prayers and the middle prayer, and stand devout before Allah" (Al-Baqarah:238), the middle prayer is the most honored, which is the afternoon prayer, as the Prophet said, "They have restrained us from the middle prayer, the afternoon prayer. God fill their houses and their graves with fire!" He prayed against the infidels on the day of the trench because the Muslims were trapped and could not leave their places in the fighting around the trench to the extent that some of them could not pray the afternoon prayer until after sunset. Thus, the Prophet supplicated saying, "They have restrained us from the middle prayer, the afternoon prayer. God fills their houses and their graves with fire!".

"and establish the prayer" establish it by fulfilling its conditions as well as by fulfilling its pillars. The pillars of prayer must be established, for whoever prays and misses one of its pillars, it will not be accepted. As the Prophet said to the one who prayed badly. The one who felt no comfort in his prayers, the Prophet said to him, "Go back and pray, for you have not prayed.". "Allah's Messenger (ﷺ) entered the mosque and a person followed him. The man prayed and went to the Prophet and greeted him. The Prophet (ﷺ) returned the greeting" he greeted him back. "and said to him, "Go back and pray, for you have not prayed." The man went back prayed in the same way as before, returned and greeted the Prophet who said, "Go back and pray, for you have not prayed." This happened thrice. The man said, "By Him Who sent you with the Truth, I cannot offer the prayer in a better way than this. Please, teach me how to pray.", I only know this prayer, which he repeated three times and the Prophet tells him to go back and pray a second time, for you have not prayed. "The Prophet (ﷺ) said, "When you stand for Prayer say Takbir and then recite from the Holy Qur'an (of what you know by heart) and then bow till you feel at ease. Then raise your head and stand up straight, then prostrate till you feel at ease during your prostration, then sit with calmness till you feel at ease (do not hurry) and do the same in all your prayers." He said that every pillar must be given its due, so the pillar of standing must continue. First standing with Al-Fatihah, the pillar of the kneeling must be bowed and rest assured kneeling. Meaning until he is at ease so that his bones are stable with the position of bowing. The method of bowing is that the back of the head is straight in one line, he said to him, "Then raise your head and stand up straight" This means until every vertebra of the back vertebrae returns to its place. Then he said to him, "then prostrate till you feel at ease during your prostration" so he must prostrate till he feels at ease during your prostration. "I have been commanded to prostrate myself on seven bones: the forehead, the hands, the knees, and the extremities of the feet". The pillars of prayer must be fulfilled in order for the prayer to be established. "and establish the prayer", establish it as

you were taught and as you learned from the Prophet. The Prophet said, "Pray as you have seen me prayer", The Prophet used to teach prayer by looking. So he stood with the companions and prayed with them while he was on the pulpit, he said ‘God is most great’, recited, and knelt while he was on the pulpit, then he rose, then moved backward until he came down from the pulpit. Then he prostrated, then sat, then ascended the pulpit and showed them how to pray. The important thing is that the Prophet showed them how to pray. Taught prayer practically while they looked at him. So it is necessary to establish prayer in this way. Therefore, not everyone who prays has prayed, and Allah always says in His Book and His Command, "and establish the prayer".

"and establish the prayer, and bring the purifying charity", bringing the purified charity, giving it. It is said, "bringing out the purified charity" because it purifies money. First of all, this money which does not give Allah's right remains unpurified. It remains forbidden, as long as the right of Allah did not come out of it, all the money remains forbidden. The rest becomes permissible. As for the one who eats all the money that did not pay zakat from, this money is forbidden because the right of Allah is not taken out of it. So this remains defiled and the right of Allah must be taken out so that the money gets purified. Thus, charity purifies money and purifies the one who gives it because it purifies his heart. First of all, he obeys Allah's command, a worshiper of Allah, and purifies his heart because this is the right of the poor and needy. Allah's right in His money, besides, Allah made him rich and can make him poor. Allah is the one Who has the power to give and prevent. So you can be in the place of the poor and this poor man is in the place of the rich. So, praise Allah that He gave you money to take away the right of this, and this may be a test from Allah, then bring out charity. Thus, it is called Zakat because it purifies the heart of its owner. Then He says, "And lend Allah a good loan", these are heart-breaking words, that Allah commands His servants to obey Him. And He makes what they give of His sake a loan. This is a

word that cuts the heart of the believer. How can it be a loan and Allah is Self-Sufficient? But he asks for the obedience of His servants in the form of a loan. That this is a loan, and I will give it to you. That you lend to the Lord. "And lend Allah a good loan" by spending for His sake. This is a great matter. And lend a loan to who? Allah is Self-Sufficient. A good loan that won't be lost, rather, it is protected.

Then, "And whatever good you advance for yourselves, you will find it with Allah", what you offer you give to yourself. Allah does not need anyone because He is Self-Sufficient. Of goodness, any good, even an atom? "you will find it with Allah; it will be better", the good deed is recorded as ten to seven hundred to doubly. "and greater in reward" of course, there is no comparison between a dinar that a person pays and what he gets from Paradise in exchange for this dinar. There is no comparison to this, the dinar can buy you food that you eat once, but buy a permanent place in heaven where "its crops are perpetual, and so is its shade" this is something that cannot be paid for. Paradise is not a price for what you did, for every human action is not equal to what is with Allah. This is the greatest reward from Allah. "And seek Allah's forgiveness", O servants. "Indeed, Allah is Oft-Forgiving, Bestowing of mercy", seek Allah's forgiveness for negligence, for your shortcomings in the right of Allah. Man cannot perform the right of Allah as it should be, and that is why many of the predecessors used to pray all night and then say "Glory be to you, we did not worship you as You deserve to be worshiped, nor did we hope from You as we should. Ask Allah's forgiveness for your sins as a shortcoming in worship, and an act of disobedience. I ask Allah's forgiveness for me and you from every sin for He is Oft-Forgiving, Bestowing of mercy.

With this, this great Surah ends. We ask Allah to forgive our sins, repent to Him, turn to Him, and seek refuge in Him. Praise is to Allah, the Lord of the Worlds, at the beginning and the end. And peace be upon His servant and

messenger Mohammad. We ask Allah to make it beneficial to Muslims in the east and west of the earth, and to make this a treasure for us on the Day of Resurrection.

Al-Muddaththir

بسم الله الرحمن الرحيم {يَا أَيُّهَا الْمُدَّثِّرُ}[المدثر:1] {قُمْ فَأَنذِرْ}[المدثر:2] {وَرَبَّكَ فَكَبِّرْ}[المدثر:3] {وَثِيَابَكَ فَطَهِّرْ}[المدثر:4] {وَالرُّجْزَ فَاهْجُرْ}[المدثر:5] {وَلا تَمْنُنْ تَسْتَكْثِرُ}[المدثر:6] {وَلِرَبِّكَ فَاصْبِرْ}[المدثر:7] {فَإِذَا نُقِرَ فِي النَّاقُورِ}[المدثر:8] {فَذَلِكَ يَوْمَئِذٍ يَوْمٌ عَسِيرٌ}[المدثر:9] {عَلَى الْكَافِرِينَ غَيْرُ يَسِيرٍ}[المدثر:10] {ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا}[المدثر:11] {وَجَعَلْتُ لَهُ مَالًا مَمْدُودًا}[المدثر:12] {وَبَنِينَ شُهُودًا}[المدثر:13] {وَمَهَّدْتُ لَهُ تَمْهِيدًا}[المدثر:14] {ثُمَّ يَطْمَعُ أَنْ أَزِيدَ}[المدثر:15] {كَلَّا إِنَّهُ كَانَ لِآيَاتِنَا عَنِيدًا}[المدثر:16] {سَأُرْهِقُهُ صَعُودًا}[المدثر:17] {إِنَّهُ فَكَّرَ وَقَدَّرَ}[المدثر:18] {فَقُتِلَ كَيْفَ قَدَّرَ}[المدثر:19] {ثُمَّ قُتِلَ كَيْفَ قَدَّرَ}[المدثر:20] {ثُمَّ نَظَرَ}[المدثر:21] {ثُمَّ عَبَسَ وَبَسَرَ}[المدثر:22] {ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ}[المدثر:23] {فَقَالَ إِنْ هَذَا إِلَّا سِحْرٌ يُؤْثَرُ}[المدثر:24] {إِنْ هَذَا إِلَّا قَوْلُ الْبَشَرِ}[المدثر:25] {سَأُصْلِيهِ سَقَرَ}[المدثر:26] {وَمَا أَدْرَاكَ مَا سَقَرُ}[المدثر:27] {لا تُبْقِي وَلا تَذَرُ}[المدثر:28] {لَوَّاحَةٌ لِلْبَشَرِ}[المدثر:29] {عَلَيْهَا تِسْعَةَ عَشَرَ}[المدثر:30] {وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلائِكَةً وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِلَّذِينَ كَفَرُوا لِيَسْتَيْقِنَ الَّذِينَ أُوتُوا الْكِتَابَ وَيَزْدَادَ الَّذِينَ آمَنُوا إِيمَانًا وَلا يَرْتَابَ الَّذِينَ أُوتُوا الْكِتَابَ وَالْمُؤْمِنُونَ وَلِيَقُولَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْكَافِرُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا كَذَلِكَ يُضِلُّ اللَّهُ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ وَمَا هِيَ إِلَّا ذِكْرَى لِلْبَشَرِ}[المدثر:31].

In the Name of Allah, the Most Compassionate, Most Merciful, “O you who covers himself (with a garment)” (Al-Muddaththir: 1). “Arise and warn” (Al-Muddaththir: 2). “And your Lord glorify” (Al-Muddaththir: 3). “And your clothing purify” (Al-Muddaththir: 4). “And uncleanliness1 avoid” (Al-Muddaththir: 5). “And do not confer favor to acquire more” (Al-Muddaththir: 6). “But for your Lord be patient” (Al-Muddaththir: 7). “And when the trumpet is blown” (Al-Muddaththir: 8). “That Day will be a difficult day” (Al-Muddaththir: 9). “For the disbelievers - not easy” (Al-Muddaththir: 10). “Leave Me with the one I created alone” (Al-Muddaththir: 11). “And to whom I granted extensive wealth” (Al-Muddaththir: 12). “And children present (with him)” (Al-

Muddaththir: 13). “And spread (everything) before him, easing (his life)” (Al-Muddaththir: 14). “Then he desires that I should add more” (Al-Muddaththir: 15). “No! Indeed, he has been toward Our verses obstinate” (Al-Muddaththir: 16). “I will cover him with arduous torment” (Al-Muddaththir: 17). “Indeed, he thought and deliberated” (Al-Muddaththir: 18). “So may he be destroyed (for) how he deliberated” (Al-Muddaththir: 19). “Then may he be destroyed (for) how he deliberated” (Al-Muddaththir: 20). “Then he considered (again)” (Al-Muddaththir: 21). “Then he frowned and scowled” (Al-Muddaththir: 22). “Then he turned back and was arrogant” (Al-Muddaththir: 23). “And said, ‘This is not but magic imitated (from others)’” (Al-Muddaththir: 24). “This is not but the word of a human being” (Al-Muddaththir: 25). “I will drive him into Saqar” (Al-Muddaththir: 26). “And what can make you know what is Saqar?” (Al-Muddaththir: 27). “It lets nothing remain and leaves nothing [unburned]” (Al-Muddaththir: 28). “Altering [i.e., blackening] the skins” (Al-Muddaththir: 29). “Over it are nineteen [angels]” (Al-Muddaththir: 30). “And We have not made the keepers of the Fire except angels. And We have not made their number except as a trial for those who disbelieve - that those who were given the Scripture will be convinced and those who have believed will increase in faith and those who were given the Scripture and the believers will not doubt and that those in whose hearts is disease [i.e., hypocrisy] and the disbelievers will say, "What does Allah intend by this as an example?" Thus does Allah send astray whom He wills and guide whom He wills. And none knows the soldiers of your Lord except Him. And it [i.e., mention of the Fire] is not but a reminder to humanity” (Al-Muddaththir: 31).

Al-Muddaththir surah is the second surah revealed from the Holy Qur’an. It is the one with which the Prophet Muhammad ﷺ was sent, it means that the Prophet became with this surah a messenger ﷺ to the people. Before it was Iqraa surah and it is the one with which the Prophet ﷺ became a prophet, it means our

Prophet became a prophet of Allah after the revelation of Iqraa. It was the first revelation revealed to the Prophet while he was in the cave of Hira, the angel came to him while he was in the cave with Iqraa. “Recite in the name of your Lord who created” (Al-'Alaq: 1), “Created man from a clinging substance” (Al-'Alaq: 2), “Recite, and your Lord is the most Generous” (Al-'Alaq: 3), “Who taught by the pen” (Al-'Alaq: 4), and this was his prophecy.

The Prophet did not know first what had come to him. Then, when he was terrified of this and returned to the Mother of the Believers Khadija, she said to him, Be happy; By Allah, Allah will never disgrace you, because you keep good relations with your kith and kin, help the poor and the destitute, serve your guests generously and assist the deserving calamity-afflicted ones, and that he is not disgraced by Allah when he told her I feared for myself. It means from what he saw, that the one who saw him was from the jinn while he was in the cave. Then she took him to Waraqah Ibn Nofal and he was a blind man and he recited from the Torah what Allah willed that he should recite. He was reading a Hebrew book. Then he said to him, “My son, read to me”. He said to him, “Get me such and such”. He recited to him, “Recite”. He said to him that this and what Musa brought stems from one niche; and he told him that he would be the prophet of this community, and he said to him, “I wish I could live up to the time when your people would turn you out”, He said, “Would I be turned out by them?” He said, “My son, never did a man come with something similar to what you have brought but was treated with hostility”. The Prophet ﷺ stayed for this time. Then he saw the angel who came to him, he said: so, the angel that I saw at Hira' for the first time I saw him on a chair between heaven and earth had blocked the horizon; wherever I look, I find him in front of me, and this is the first time the Prophet sees Jibreel in the image that Allah created him, and the second time he saw him was in the sky during the Night Journey.

Then after the revelation had been prevented for a while, the revelation came to the Prophet ﷺ with this surah, "O you who covers himself (with a garment)" (Al-Muddaththir: 1), "Arise and warn" (Al-Muddaththir: 2), and Allah assigned him with the trust of notification; to notify the people. "O you who covers himself (with a garment)" (Al-Muddaththir: 1), Allah addressed him with this description. The people of knowledge said that the occasion for this was that the Prophet ﷺ when he was terrified of seeing the angel and went to his wife Khadija and said, "Cover me up". All that is put on the body is called a garment, and what covers this and is above the emblem is called the mantle, and the person is covered up when sleeping and so on or in a state of fear. "O you who covers himself (with a garment)" (Muddaththir: 1), it is as a call from Allah for the prophet, a description for him with that a very great matter has been assigned to you, and there is no time to hide or to sleep; rather "Arise and warn" (Al-Muddaththir: 2). "O you who covers himself (with a garment)" (Al-Muddaththir: 1), "Arise and warn" (Al-Muddaththir: 2), arise, doing a matter is diligence in it and exerting efforts in it. It means, strive in this matter and warn. Allah has sent His Messenger as a warner to the worlds, and Allah mentioned the warning before any action of the Messenger ﷺ and the work of the Prophet ﷺ and his message, warning, good tidings, instruction, and recommending. "It is He who has sent among the unlettered (Arabs) a Messenger from themselves reciting to them His verses and purifying them and teaching them the Book (i.e., the Qur'ān) and wisdom (i.e., the sunnah) - although they were before in clear error" (Al-Jumu'ah: 2), this is the work of the messenger and the Messenger's knowledge is the judge between them, to guide and manifest for them, but the first act he performs is the warning. "Blessed is He who sent down the Criterion upon His Servant that he may be to the worlds a warner" (Al-Furqan: 1), the most important thing in the message is the warning, the most important thing in the message is the warning, and the warning is telling what is frightening, because the punishment that awaits the liars is severe, and Allah has appointed for His servants a promise that will

not be missed on the Day of Resurrection, and that everyone who comes to him has rejected the message. He did not obey the command of Allah for severe punishment awaited him. The torment of the Fire, which never ends, and remains in it for everlasting abode, and this is the greatest fear and the greatest of evils. There is no evil that a person can face greater than fire -may Allah forbid- and from torment. Therefore, the most important work of the Messenger was the warning to warn people and frighten them with the punishment of Allah. The good tidings come after that, and instruction comes all after that, but this is the most important, the highest, and the most honorable matter.

The Prophet is the warner, "O Prophet, indeed We have sent you as a witness and a bringer of good tidings and a warner" (Al-Ahzab: 45), "And one who invites to Allah, by His permission, and an illuminating lamp" (Al-Ahzab: 46). "(All) praise is (due) to Allah, who has sent down upon His Servant the Book and has not made therein any deviance" (Al-Kahf: 1), "[He has made it] straight, to warn of severe punishment from Him and to give good tidings to the believers who do righteous deeds that they will have a good reward [i.e., Paradise]" (Al-Kahf: 2), "In which they will remain forever" (Al-Kahf: 3). Allah begins here, with warning, "(All) praise is (due) to Allah, who has sent down upon His Servant the Book and has not made therein any deviance" (Al-Kahf: 1), "He has made it straight, to warn of severe punishment from Him", and that is why the first sermons of Allah after all of it were Quraysh that the Prophet PBUH preached; he called all the eminent of Quraysh, He ﷺ stood on As-Safa mountain and said to them, "If I told you that horses behind this valley wanted to raid you? Would you believe me? They said, 'We have never heard you telling a lie'. He said, 'I am a warner to you before a severe torment'". This is the most important and highest matter; the warning, warning the worlds to frighten them from the punishment of Allah that awaits the deniers, "O you who covers himself [with a garment]" (Al-Muddaththir: 1), "Arise and warn" (Al-Muddaththir: 2), warn the

people, it means to frighten me from the torment of Allah that awaits whoever denies the message of Allah, this is the first matter.

Then, Allah ﷻ says, "And your Lord glorify" (Al-Muddaththir: 3), glorify your Lord and He mentioned here the object before the subject to explain the importance of this and limit it to the magnification of the Lord. Glorify Allah with belief and faith, Allah is the Greatest, the Highest. None is neither greater than Him nor more glorified than Him, Allah is greater than all the great. All creatures of Allah, compared to Allah, are a grain of mustard in one's hand, as in the hadith of Ibn Abbas or in the saying of Ibn Abbas, "The seven heavens and earths in the hand of the Most Compassionate is the same as a grain of mustard seed in the human hand". This is confirmed in the Book of Allah, "They have not appraised Allah with true appraisal, while the earth entirely will be [within] His grip2 on the Day of Resurrection, and the heavens will be folded in His right hand.3 Exalted is He and high above what they associate with Him" (Az-Zumar: 67). He also says, "The Day when We will fold the heaven like the folding of a [written] sheet for the records. As We began the first creation, We will repeat it. [That is] a promise binding upon Us. Indeed, We will do it" (Al-Anbya: 104), it means like the folding of a sheet, the paper, Allah folds the heaven and it was said in the hadith, "Allah - the Almighty- will roll up the Heaven in His right Hand; He will place all the heavens on one finger, the earths on one finger, creatures on one finger, and the water, trees, and soil all on one finger, then He moves them and says I am King! Where are the kings of the earth?" Allah is the Great King, there is no greater than Him and there is no more honorable than Him, nor higher than Him. His creation is all in His grip and all His creatures fear Him, all His creation is of those who know Him and believe in Him, fear Him, even the greatest of creatures in strength and severity is of those whom Allah told us the formidable angels, but "They fear their Lord above them, and they do what they are commanded" (An-Nahl: 50). Also, the heavens and formidable angels but Allah

says, “The heavens nearly burst, one above the other”, from the fear of Allah, “And the angels exalt [Allah] with praise of their Lord and ask forgiveness for those on earth”, Allah is the Most High, the Almighty, the Great, there is no greater than Him, nor more mighty than Him, nor honorable than Him. “And your Lord glorify” (Al-Muddaththir: 3), believe in that, believe that Allah is the Greatest, the Most High, the Almighty and glorify Him, glorifying with the tongue, Allah is the greatest, and believe in with the heart, and glorification and magnification of the Lord are always in the soul, as well as what is impacted on the deeds of the glorification of Allah.

“And your clothing purify” (Al-Muddaththir: 4), the clothes; what is worn, purify; it means from the filth and dirt, and this in the apparent meaning is a command to purify the garment; what a person wears, and this is required. Allah is clean and loves cleanliness, and the cleanliness of the garment is from perfection, noble manners, and good quality. It may also be called the purity of the clothes and the intent of the moral purity. It means the purity of the fame and the soul, as the Arabs say (So-and-so has a clean tail or pure tail), it means that he is far from sin and immorality, and there is no doubt that this apparent meaning is required. The purity of clothes is required, and it is a condition for the validity of prayer, and after prayer, the Muslim is required to stay away from all impurities; to be far from unclean and filthy, and the Prophet ﷺ was in the most perfect conditions of purity, cleanliness, and good smell, as in the hadith of Anas Ibn Malik, “I served Allah’s Messenger ﷺ for ten years, I never smelled any musk, nor any perfume, more fragrant than the sweat of the Prophet ﷺ, I never felt any silk, or anything at all. That was softer than the palm of the hand of Allah’s Messenger ﷺ”, the Prophet ﷺ was the example of the purity of the outward and the purity of the interior. “And your clothing purify” (Al-Muddaththir: 4), an order from Allah to purify his clothes.

“And uncleanliness avoid” (Al-Muddaththir: 5), it means idols and everything that relates to them in terms of belief and quest, everything that surrounds them is filth, so it is filth and dirt; it is also the torment, and the torment is called uncleanliness because this is its source, and the idols are also the source of the torment. “And uncleanliness avoid” (Al-Muddaththir: 5), keep away, it means to stay away from idols and everything that relates to what they are saying or doing. “And uncleanliness avoid” (Al-Muddaththir: 5), “And do not confer favor to acquire more” (Al-Muddaththir: 6), do not confer with your deeds. To confer with a deed means to expect more praise for it; and to mention it with pride and favor, to acquire more, means to think that your deeds are more than Allah deserves. Rather, be humble to Allah, and the opposite of this is fear, repentance, humility to Allah, submission to Him, and the devotion of work to Him. “And do not confer favor to acquire more” (Al-Muddaththir: 6), “But for your Lord be patient” (Al-Muddaththir: 7), be patient for your Lord, it means to make your patience to Allah, and this verse is the conclusion of these sermons and divine commands, with which Allah commands His Messenger to carry out His mission to the people, so this was concluded with patience. “But for your Lord be patient” (Al-Muddaththir: 7), because patience is the backbone of all worship. The worship of Allah can't be fulfilled without patience; patience with obedience, patience with disobedience, patience with incidents, and patience with temptations, the trials, and the tests that Allah afflicts His servants with, and all of this is a form of worship. Among the acts of worship is obedience to Allah in what He has commanded, and all obedience requires patience. The prayer, which is the most honorable and best of them, man can never perform correctly except by being patient with it. “And enjoin prayer upon your family [and people] and be steadfast therein. We ask you not for provision; We provide for you, and the [best] outcome is for [those of] righteousness” (Taha: 132), to persevere the purification of prayer, and to establish it, and to perform it on time and persevere in it, all of this requires patience, and about prayer. Allah says, “And seek help

through patience and prayer; and indeed, it is difficult except for the humbly submissive [to Allah]" (Al-Baqarah: 45), prayer; it is great means performing it, preserving and maintaining it, except for the submissive ones. Humility is only with patience, fasting is from patience, and Hajj is from patience. Hajj requires patience until it is performed in its correct form because it is different from the custom to the habit, the separation of the homelands, and the endurance of hardships, all of this requires patience. This is in obedience and jihad is patience. Man Cannot strive except with patience, "O you who have believed, persevere and endure and remain stationed and fear Allah that you may be successful" (Al-Imran: 200), in Jihad. "O you who have believed, when you encounter a company [from the enemy forces], stand firm and remember Allah much that you may be successful" (Al-Anfal: 45), "If there are among you twenty [who are] steadfast, they will overcome two hundred", and He says, "So if there are from you one hundred [who are] steadfast, they will overcome two hundred", it is not possible to have jihad and victory except with patience, patience is the basis of all acts of worship.

Then patience is also about committing sins. A person cannot leave sins without being patient and weaning himself from the forbidden, to be patient with incidents. Allah tests His servants with good and evil, as He says, "...And We test you with evil and with good as trial; and to Us you will be returned" (Al-Anbya: 35). He also says, "And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient" (Al-Baqarah: 155), Allah swore that He will test His servants with this, and He said about the hypocrites, "Do they not see that they are tried every year once or twice but then they do not repent nor do they remember?" (At-Tawbah: 126), these temptations, these continual incidents, and these trials; this constant work. "Do the people think that they will be left to say, 'We believe' and they will not be tried?" (Al-'Ankabut: 2), "But We have certainly tried those before them, and

Allah will surely make evident those who are truthful, and He will surely make evident the liars" (Al-'Ankabut: 3), people who are most severely tested are the prophets and the next best and the next best, a person is tested according to his religious commitment, and our Prophet ﷺ is the best of people and the highest of them in rank with Allah. He was afflicted with great trials, so how was his life before the mission? His life was quiet, meek, people respected and appreciated him and called him honest and trustworthy. He is in a place of reverence and a place of comfort. It means there are no worries or consequences, but after he bore the message, severe consequences came. Those people who had him were welcome, revered, and relieved, then he became a person afflicted by insults, defaming and cursing, he became for them a liar, and he is the one who has purposes. "And the eminent among them went forth, [saying], 'Continue, and be patient over [the defense of] your gods. Indeed, this is a thing intended'" (Sad: 6), and he became insane; they claimed that he is insane, "And they say, 'Indeed, he is mad'". "But it is not except a reminder to the worlds" (Al-Qalam: 52), and for them, he became the one who is hated. This is Amr Ibn Al-Aas, he said I have had three cases. His condition was that the Messenger of Allah was the most hated of people to him, and I wished that if I had been able to kill him, he said, then after that, when Allah made Islam enter into my heart, the Messenger of Allah was the most beloved people to me. It means he became the most beloved of people to me, he says after that, by Allah, if I was asked to describe him, I could not, I have never filled my eyes with him. He said, I have never been able to fill my eyes with him after this, so see how the disbelievers were with the Prophet. This one said he is the most hated person on earth to me. He said, "And I wish I could kill him", so the Prophet's ﷺ affair turned with the first disbeliever after he was in a place of veneration and honor. He became a place of hatred from them, the abomination, and mocking him, "And when they see you, [O Muḥammad], they take you not except in ridicule, [saying], 'Is this the one whom Allah has sent as a messenger?'" (Al-Furqan: 41). "He almost would have misled us from

our gods had we not been steadfast in [worship of] them", "And indeed, those who disbelieve would almost make you slip with their eyes [i.e., looks] when they hear the message, and they say, 'Indeed, he is mad'" (Al-Qalam: 51), and conspiracy against him began from everywhere, and he received moral harm from insulting and cursing; sensory harm is also in his ﷺ body.

What the Prophet ﷺ encountered from the disbelievers' of Quraysh was a very great matter, they did not allow him to prostrate to Allah he used to come to pray around the Kaaba and the criminal Abu Jahl used to say to him, If I saw you prostrating, I would tread on your neck, he said to him that he would tread on your neck if I saw you prostrate in this place, and forbid him to pray, he tells him not to pray at the Kaaba, and they called him Al-Sabi, and Allah says, "A servant when he prays?" (Al-'Alaq: 10). "Have you seen if he is upon guidance" (Al-'Alaq: 11), "Or enjoins righteousness?" (Al-'Alaq: 12), "Have you seen if he denies and turns away" (Al-'Alaq: 13), "Does he not know that Allah sees?" (Al-Alaq: 14), "No! If he does not desist, We will surely drag him by the forelock" (Al-'Alaq: 15), "A lying, sinning forelock" (Al-'Alaq: 16), "Then let him call his associates" (Al-Alaq: 17), "We will call the angels of Hell" (Al-Alaq: 18), and this criminal came as well, and the Prophet was prostrating and he wanted to do this, so when he came, his group found that he returned back and his color became dark, so he was asked what is wrong with you? You said that you would step on his neck, he said, 'By Allah, I saw between me and him a camel stallion with his mouth open; if I had come forward, he would have eaten me'. The evidence from all of this is that the Prophet ﷺ was subjected to a heavy burden and great trials; he is the most severely afflicted of the people, and this is what he tested in Mecca. As for the trial in Medina, it was more severe than this. From what he encountered from the hypocrites, and from the constant wars, and the mother of the believers Aisha says about the day of Uhud, "Oh, Messenger of Allah, Have you ever experienced a day harder than this day?" From the day of Uhud, and the day of

Uhud, the Prophet says, “I haven't experienced a situation that enraged me more than this”, after seventy of his companions were killed and his uncle Hamzah was killed; his body was most mutilated, and she said to him, “Have you ever experienced a day harder than this? He said, Indeed, I experienced them (dangers) from my people. The hardest treatment I met from them was on the Day of Taif, when I went to Ibn 'Abd Yalil with the purpose of inviting him to Islam, but he gave a bad response”. What did they respond to? And they said to him; did Allah not find someone other than you to send? The second said to him, “By Allah, I will cover the curtains of the Kaaba if Allah has sent you”. The third said to him, “By Allah, I will not speak to you”. If you are truthful, then you are too great for me to speak to you, and if you are a liar, then you are too despicable for me to speak to you. Like this, the Prophet ﷺ is addressed when he went to them from Mecca to Taif on his ﷺ feet. He was alone, and none of his companions was with him ﷺ on this long journey. Allah did not put a treasure of money for him to spend so that he could go, and he went.

The Prophet said I left them worried, and the Prophet just went and said to them, “Protect me so that I can deliver the message of my Lord. I am a Messenger from Allah so protect me”. He asks for protection; he asks for it, and when the Arabs ask for it, any person finds someone to protect him. Any person, whoever he may be, if he went to the master of a people and said to him, I am in your protection or I am in your guardianship, he would say to him, “I will protect you”. And he puts all his capabilities, his family, and his money for this protection. They believed that the response of the one who sought protection was a very great matter that was not appropriate and it was despicable not to accept the one who sought protection, but these criminals came to the Prophet ﷺ from Mecca and told them “Protect me until I convey the message of my Lord”, only protection, so they respond to him this bad response. The evidence is that what afflicted the Prophet of worries and distress is great, so Allah here said to him at the beginning,

“But for your Lord be patient” (Al-Muddaththir: 7), be patient for your Lord, because He will bear a great and heavy burden, “Indeed, We will cast upon you a heavy word” (Al-Muzzammil: 5). These are six commands and commandments from Allah at the beginning of the Prophet’s assignment of the message, “Arise and warn” (Al-Muddaththir: 2), the first thing is to arise and warn, “And your Lord glorify” (Al-Muddaththir: 3), “And your clothing purify” (Al-Muddaththir: 4), “And uncleanliness avoid” (Al-Muddaththir: 5), all impurity; idols and all falsehoods, leave all these falsehoods and abandon it. “And do not confer favor to acquire more” (Al-Muddaththir: 6), “But for your Lord be patient” (Al-Muddaththir: 7), the road is long, so be patient for your Lord.

Then, Allah ﷻ says, “And when the trumpet is blown” (Al-Muddaththir: 8), “That Day will be a difficult day” (Al-Muddaththir: 9), “For the disbelievers - not easy” (Al-Muddaththir: 10), “Leave Me with the one I created alone” (Al-Muddaththir: 11), “And to whom I granted extensive wealth” (Al-Muddaththir: 12), “And children present [with him]” (Al-Muddaththir: 13). “And when the trumpet is blown” (Al-Muddaththir: 8), the Trumpet is the Horn. Blow means percussion and hitting, so the blowing into this Trumpet and the beating in it that Israfil ﷺ marks the start of the Day of Resurrection, so two blows are blown into it. The first blow is what breaks down of this entire existing system, and the second blow is the one in which people resurrect to the Lord of the Worlds, “And when the trumpet is blown” (Al-Muddaththir: 8), “That Day will be a difficult day” (Al-Muddaththir: 9), “For the disbelievers - not easy” (Al-Muddaththir: 10).

Al-Muddaththir surah is the one with which the Prophet Muhammad ﷺ was sent, which means that the Prophet became with this surah a messenger ﷺ. Allah addressed His Messenger at the beginning of the surah, “O you who are covered up” (Al-Muddaththir: 1). Then, Allah commanded him with six orders which are the basis of carrying out this great burden that the Prophet ﷺ bore. It is to be a warner to the worlds, and a messenger ﷺ to all mankind.

"O you who covers himself [with a garment]" (Al-Muddaththir: 1), "Arise and warn" (Al-Muddaththir: 2), and implementing the order, diligence and earnestness in it, implement the order of the message, and warn, warn the people and intimidate them the punishment of Allah. "And your Lord glorify" (Al-Muddaththir: 3), glorify Him, Allah is the Greatest, the Highest, there is no greater nor higher than Him. "And your clothing purify" (Al-Muddaththir: 4), the apparent clothes as well as the rhetorical meaning, which is the disclosed secret, so cleanse your clothes from every impurity and every filth, especially during prayer because it is not accepted except with pure clothes. "And your clothing purify" (Al-Muddaththir: 4), "And uncleanliness avoid" (Al-Muddaththir: 5), "And do not confer favor to acquire more" (Al-Muddaththir: 6), confer with your work, and conferring means to seek praise or mention it to the one whom you are kind to and benevolent to him and to say I did and I did. "But for your Lord be patient" (Al-Muddaththir: 7), this assignment and this burden; the burden of the message requires patience, because there is no establishment of faith and worship of the Lord except with patience; patience for obedience, patience for sin, and patience for the incidents, and patience for the trials, "And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient" (Al-Baqarah: 155), "Who, when disaster strikes them, say, 'Indeed we belong to Allah, and indeed to Him we will return'" (Al-Baqarah: 156). He also said, "But for your Lord be patient" (Al-Muddaththir: 7), which means to let your patience be for Allah. Your patience for Him means you seek His face with this patience, "But for your Lord be patient" (Al-Muddaththir: 7).

"And when the trumpet is blown" (Al-Muddaththir: 8), the Trumpet, and the Horn, as it is said in the hadith, and, assuredly, this is a matter that is known by Allah but He told that the resurrection will start with this; with blowing the Horn or sounding the Trumpet. "Then when the Horn is blown with one blast"

(Al-Haqqah: 13), “And the earth and the mountains are lifted and leveled with one blow [i.e., stroke]” (Al-Haqqah: 14), “Then on that Day, the Occurrence [i.e., Resurrection] will occur” (Al-Haqqah: 15), “And the heaven will split [open], for that Day it is infirm” (Al-Haqqah: 16), so Israfil ﷺ who sounds the Horn or blows the Trumpet, with it the Day of Resurrection will start, this is a mark to start the Day of Resurrection. “That Day will be a difficult day” (Al-Muddaththir: 9), this day is difficult. Undoubtedly, this is the description of Allah for the difficulty of that day, and this is the nature of the day, firstly, for its length; it is fifty thousand years with the days of the worldly life, then to the horrors that occur during it, as the Prophet ﷺ described some of these horrors and said, “People will be resurrected for the Lord of the Worlds that the perspiration will reach up to the middle of the ears”, it means in the perspiration to the middle of the ears, and the Prophet ﷺ said, “The sun would draw so close to the people that there would be left only a distance of one mile, some people then will be submerged in perspiration up to their ankles. And among them will be submerged in perspiration up to their knees, and among them will be submerged in perspiration up to their waists, and among them will be submerged in perspiration up to their breasts, and some will have the bridle of perspiration, and among them are those who will be covered in their perspiration completely”.

Those people remain as long as Allah wants them to remain, and then they say to each other: Don't you see the state we have reached? They are inspired to go to those who intercede for them with Allah and this intercession is only at the end of that day; this is the intercession for entering Paradise. “They will go to Adam and say, ‘You are the father of all mankind, Allah created you with His Own Hands, and breathed into you from His spirit and ordered the angels to prostrate for you, and taught you the names of everything, Don't you see what has happened to us? Don't you see the state we have reached? Do you not intercede for us with Allah? On that Adam will reply: what did expel you from Paradise

but the sin of your father Adam? Today my Lord has become angry such that He has never before been angry, and will never be thereafter. He forbade me (to eat from) the tree, but I disobeyed(Him), Myself! Myself! Myself! Go to somebody else; Go to Noah, and They will go to Nuh and say: 'O Nuh! You are the first among the Messengers to the people of the earth, and Allah named you a thankful servant. Don't you see what has happened to us? Don't you see the state we have reached?' Do you not intercede for us with Allah? Nuh will say to them: 'Today my Lord has become angry as He has never before been angry, and will never be thereafter, and I disobeyed my Lord, and I supplicated against my own people'". It means, he hastened the punishment for them so that Allah eradicated them with a crushing torment, "And Noah said, 'My Lord, do not leave upon the earth from among the disbelievers an inhabitant'" (Nuh: 26), "Indeed, if You leave them, they will mislead Your servants and not beget except [every] wicked one and [confirmed] disbeliever" (Nuh: 27). Then Nuh ﷺ says to them, "Myself! Myself! Myself! Go to someone else! Go to Ibrahim. They will go to Ibrahim ﷺ and say: 'O Ibrahim! You are the Khalil of the Most Compassionate. Don't you see the state we have reached? Don't you see what has happened to us? Do you not intercede for us with Allah? He will say the same speech; Today my Lord has become angry as He has never before been angry and will never be thereafter. Indeed I have disobeyed my Lord, and I uttered three lies'". He ﷺ said, "Two times for the sake of Allah (for example, his words): 'I am sick', and his words: 'But it was the big one amongst them which has done that, and as for the third lie, that he said about his wife that she is my sister'. He will say, 'Myself! Myself! Myself! Go to someone else!' Go to Moses, and the people will come to Moses ﷺ and say, 'O Moses, you are Allah's Interlocutor'. Don't you see the state we have reached? Don't you see what has happened to us? Do you not intercede for us with Allah? He will say the same speech; Today my Lord has become angry as He has never before been angry and will never be thereafter. Indeed I have disobeyed my Lord and I killed a person whom I was ordered not to kill. Myself!

Myself! Myself! Go to someone else; Go to Jesus, and they will go to Jesus ﷺ and say to him, Jesus, You are the Messenger of Allah and His Word which He placed into Mary, and a Spirit from Him. Don't you see the state we have reached? Don't you see what has happened to us? Do you not intercede for us with Allah? He will say the same speech; Today my Lord has become angry as He has never before been angry and will never be thereafter. He will not mention a sin, but will say: Go to Muhammad; a servant whose past and future sins have been forgiven. The Prophet says, they will come and after their praise of the Prophet ﷺ they will say: Don't you see the state we have reached? Don't you see what has happened to us? Do you not intercede for us with Allah? He says, 'I am for her'. He says, 'Then I will come to under the Throne to fall prostrating before my Lord. Then Allah will guide me to such praises and beautiful statements of glorification which I do not know now'. Then He will say: 'O Muhammad! Raise your head. Ask, so that you may be granted and intercede so that your intercession may be accepted'. I will say: 'O Lord! My Ummah! O Lord! My Ummah!' He will say: 'O Muhammad! Let those of your Ummah who have no accounts enter the gate on the right among the gates of Paradise. and they shall share in the gates other than that with the people', then the Prophet says: 'Then my Lord sets a limit for me, so I will admit them to Paradise'", then after that, intercession and the entry of the people of faith begin.

This is, assuredly, a tough day and people are like that and before it, troubles on this day, and this is for all the people of faith is greater than this, passing on the Bridge, Allah ﷻ says, "And there is none of you except he will come to it. This is upon your Lord an inevitability decreed" (Maryam: 71), "Then We will save those who feared Allah and leave the wrongdoers within it, on their knees" (Maryam: 72). The Prophet said that at the time of the Bridge, it means the time from the Day of Resurrection till the time of the bridge. He says, "This is a time when no one will speak", during it no one can speak except the

messengers, and the people who pass on the Bridge are the people of faith. The disbelievers do not pass on the Bridge, the disbelievers are only taken directly to the Fire, but this Bridge is only passed by the people of faith so after that, whoever committed treachery or committed sin will fall, as the Prophet ﷺ said, "Then a bridge will be laid across Hell, It was said, O Messenger of Allah, what is the bridge? The Prophet ﷺ said: It is a slippery bridge on which there are clamps and hooks like the thorns of As-Sa'dan (thorny plant). Have you seen As-Sa'dan? It is a thorny seed that is wide at one side, it is found in Najd". However, no one knows the size of those clamps which are on the Bridge except Allah he says, "That snatch people for their deeds, and that people pass by; among them are those who pass like a tip", it means, as quickly as the wink of an eye, and "Like lightning", it means as quick as lightning, "As fast horses or she-camels. So some will be safe without any harm; some will be safe after receiving some scratches", they will be scratched and saved, "And some will fall down into Hell (Fire)". The Prophet said about those clamps, "Those snatch people for their deeds", and he said when a bridge will be laid across Hell, "It stands on his side; honesty stands on one side, and the ties of kinship stand on the other side". The kinship; the ties of kinship, as in the hadith, "When Allah -the Almighty- created ties of kinship. They said, 'This is the place for anyone seeking refuge with You from being cut off'. Allah said, 'Are you not content that I should maintain connections with the one who maintains connection with you and I should cut off the one who cuts you off?'" Whoever cuts off the kinship, he is cut off, and cutting off, here, means cut in Hell, he is cut in Hell -may Allah forbid-. He will be cut off from Paradise, and the person who is cut off is the one who moves on a way and then is taken off his way and prevented from reaching his goal. Allah cut him off, and honesty is likewise. Whoever betrayed the trust is gone.

This is also one of the long days, this is a long day, but within it are great days, and among the great days is that time which is the time of the Bridge, and

before that, the great troubles in it. This is for the people of faith, this is a difficult day, and that is why Allah said about the people of faith, "And they give food in spite of love for it to the needy, the orphan, and the captive" (Al-Insan: 8), "We feed you only for the face [i.e., approval] of Allah. We wish not from you reward or gratitude" (Al-Insan: 9), "Indeed, We fear from our Lord a Day austere and distressful" (Al-Insan: 10), it is the day of austereness; the day of distressfulness, this to everyone, this is the nature of this day, Allah warned servants of this day, He said, "O mankind, fear your Lord. Indeed, the convulsion of the [final] Hour is a terrible thing" (Al-Hajj: 1), "On the Day you see it every nursing mother will be distracted from that [child] she was nursing, and every pregnant woman will abort her pregnancy, and you will see the people [appearing] intoxicated while they are not intoxicated; but the punishment of Allah is severe" (Al-Hajj: 2). Intimidation on this day is a great matter, here, Allah tells us that this is a difficult day. He says, if this day starts, then this is a difficult day, "That Day will be a difficult day" (Al-Muddaththir: 9).

Then, Allah ﷻ says, "For the disbelievers - not easy" (Al-Muddaththir: 10), He says, "For the disbelievers - not easy" (Al-Muddaththir: 10), and that is because they have no hope for salvation, nor are they waiting for a release from the calamities of that day... No, they will be taken to the Fire -may Allah forbid- and they are in despair of Allah's mercy. As for the believer, if the calamity intensifies against him on that day, there is hope for him, even those who fall from the Bridge and fall with the disbelievers, Allah rescues him and brings him out after that, with the intercession of the intercessors; or through the intercession of the Most Merciful of the merciful, he has a hope one day in his life after that to reach Paradise, even if he is cut off, sometimes, for a period of time that the matter becomes severe for him. That is why Allah ﷻ says, "For the disbelievers - not easy" (Al-Muddaththir: 10). Difficulty is permanent, but the people of faith, on that day, even if it is a difficult day, there is ease after that. It means easiness

for the people of faith, and that the matter becomes easy for them, and among them, those who are under the shade of Allah, "Seven are whom Allah will give Shade of His Throne on the Day when there would be no shade other than His Throne's Shade". There is no shade except what Allah created from a shade for this elite, and these seven the Prophet ﷺ said about them, "A just ruler; a youth who grew up with the worship of Allah, two men who love and meet each other and depart from each other for the sake of Allah, a person whose heart is attached to the mosques, a man whom an extremely beautiful woman seduces, but he rejects and says: 'I fear Allah', a man who gives in charity and conceals it to such an extent that the left hand does not know what the right has given; and a man who remembers Allah in solitude and his eyes become tearful", in solitude, means far away from people. He is undoubtedly not a hypocrite. The one who cries out of fear of Allah alone, it is proof that he is not a hypocrite, but he truly fears Allah. These people will be shaded by Allah in His shade on a day when only His shade will remain. In any case, Allah described this day as a difficult day. This is the nature of the day for all, a difficult day for all except for those whom Allah makes it easy, saves him on this day, and be kind to him, and the Prophet said, "If anyone relieves a Muslim believer from one of the hardships of this worldly life, Allah will relieve him of one of the hardships of the Day of Resurrection". The Day of Resurrection is hardship; a matter that distresses the chest and the soul. "And no friend will ask [anything of] a friend" (Al-Ma'arij: 10), and there is distress according to the believer on this difficult day; according to his deeds, and according to what he did in the worldly life, but the disbeliever does not.

"For the disbelievers - not easy" (Al-Muddaththir: 10), and that is because Allah has closed all the gates for him from which he can expect that mercy will come to him on the Day of Resurrection; he has absolutely despaired of Allah's mercy. He will enter Hell. He will enter Hell. They entered it, they entered it. "They will be certain that they are to fall therein", they have no fate but it, and if

they see it, it is over; there is no diversion for them from the Fire, nor is there anything that diverts them from it; neither by delaying this matter, nor by postponing it, nor by the intercession of intercessors, nor by a ransom accepted from them, there is no one of the gates that can avert the torment of this day from them. That is why it is, "For the disbelievers - not easy" (Al-Muddaththir: 10), so this is the warning, Allah sent His Messenger to warn the people of this day, "O you who covers himself (with a garment)" (Al-Muddaththir: 1), "Arise and warn" (Al-Muddaththir: 2), warn them of that day. "And your Lord glorify" (Al-Muddaththir: 3), "And your clothing purify" (Al-Muddaththir: 4), "And uncleanliness avoid" (Al-Muddaththir: 5), "And do not confer favor to acquire more" (Al-Muddaththir: 6), "But for your Lord be patient" (Al-Muddaththir: 7), "And when the trumpet is blown" (Al-Muddaththir: 8), "That Day will be a difficult day" (Al-Muddaththir: 9), "For the disbelievers - not easy" (Al-Muddaththir: 10), warn them of the day with that description.

Then, Allah ﷻ says, "Leave Me with the one I created alone" (Al-Muddaththir: 11), here, Allah mentions a criminal from one of the most cynical criminals who fought the Prophet ﷺ; opposed the people from the truth, and he is Al-Waleed Ibn Al-Mughirah. Allah directs His Messenger, here, to leave his punishment to Him. This is the one who stubbornly resisted the signs of Allah; with his disbelief, he was stubborn against Allah, stubborn against His verses, and prevented people from the religion of Allah. This is one form of torment that Allah has prepared for him. Leave Me, let Me "...With the one I created alone" (Al-Muddaththir: 11). Allah mentions to this person, the enemy of Allah, how Allah's blessings upon him. Allah created him alone; as he was alone in his mother's womb. "And to whom I granted extensive wealth" (Al-Muddaththir: 12), I granted; Allah made for him an extensive wealth; wealth in Mecca, wealth in Taif, extensive wealth in trade, it means, it is extensive and connected. "And children present [with him]" (Al-Muddaththir: 13), Allah provided him with sons;

males, present, means that they are present with him and are not scattered on the sides of the earth because of traveling. A person may have children, but they are far from him; they seek away from him, and their existence sometimes becomes as non-existence, but he is not; boys and men support him, stand beside him in the place in which he is, "And children present [with him]" (Al-Muddaththir: 13).

"And spread [everything] before him, easing [his life]" (Al-Muddaththir: 14), to prepare a thing is to ease it. It means that from everything he wants, all his affairs are eased for him in this world; abundant money, sons, wives, luxurious life, everything that is required in this world exists and eased. Allah bestowed upon him these blisses. "Then he desires that I should add more" (Al-Muddaththir: 15), and that is because he believed that Allah did not give him this except for his honor, and therefore he said if Muhammad was truthful in what he says and that there is a paradise, so I am the most worthy of people of it. He sees himself as the most worthy of people. Allah has given him in this world this gift; for Him, it is evidence of his honor with Allah. Assuredly, he denied the Day of Resurrection, but he said, if it were assumed that there was that day, then I would be the most fortunate in this. Allah ﷻ says, "No! Indeed, he has been toward Our verses obstinate" (Al-Muddaththir: 16), whether he wants more in this world. "Then he desires that I should add more" (Al-Muddaththir: 15), he hopes for an increase that if it is assumed that the Day of Resurrection comes, then he will also increase from the blessings as he was given in the world. Allah ﷻ says, "No", a rejection to his wish, that immoral disbeliever, "...He has been toward Our verses obstinate" (Al-Muddaththir: 16), he was for Our verses, stubborn for the verses of Allah. The stubborn one means the enemy is fierce in his enmity and insisting on it, "No! Indeed, he has been toward Our verses obstinate" (Al-Muddaththir: 16).

Allah ﷻ says, "I will cover him with arduous torment" (Al-Muddaththir: 17), this is a warning from Allah. Who does warn? He is Allah, Lord of the

heavens; the Lord of the Great Throne, He said, "I will cover him with arduous torment" (Al-Muddaththir: 17), exhaustion is the intensity of fatigue. "I will cover him with arduous torment" (Al-Muddaththir: 17), it was said, "I will cover him with arduous torment" in the Fire; that he enters the Fire, in the bottom of it, so he climbs a mountain in the Fire and if he puts his hand on it, it melts. If he raises it, it comes back, and like this, if he reaches the top, he will be brought back to the bottom again. "I will cover him with arduous torment" (Al-Muddaththir: 17), and it was said I will make him upwards in disbelief, so this will be a punishment for him from Allah that he remains in his disbelief always ascending, as the saying of Allah, "Say, 'Whoever is in error - let the Most Merciful extend for him an extension [in wealth and time]'", so Allah extends him in disbelief, and this is a severe punishment, that the way of repentance is closed to him, he remains with disbelief, burdened by it, ascending in it.

Then, Allah explains the reason and the cause for the severe threat to him. He says, "Indeed, he thought and deliberated" (Al-Muddaththir: 18), this immoral disbeliever, "...He thought and deliberated" (Al-Muddaththir: 18), in the matter, "So may he be destroyed [for] how he deliberated" (Al-Muddaththir: 19), "Then may he be destroyed [for] how he deliberated" (Al-Muddaththir: 20), "Then he considered [again]" (Al-Muddaththir: 21). It was said that Quraysh came back to him and told him that people will come for the season and we must agree on one matter regarding the Prophet ﷺ so that their words do not differ when people ask what is the matter with this person who says this speech. It is mentioned that one became a prophet to whom the news comes from heaven? If they said different words, the Arabs separated from them because their words are untrue, so they wanted to unify their affair on one word and one description with which they would describe the Messenger; they are alienating people from him, so they said we say he is a poet, so he told them that we tried all kinds of poetry; I swear by Allah, what is said in any other style of poetry, he told them that if you say any

saying in it, your lies will appear, so they said he is a priest, he said, we have tried the priests and their speech. He is not a priest. Then they told him that you must say something about him, so he thought about the matter and deliberated it. Then he said that the best thing you would say is that this is a man who brought magic, a liar magician who brought it and that this magic that he brought divides between one and his brother; and between the son and his father, and between the woman and her husband, and that he separated the group of people with this.

Allah ﷻ says that; he, Walid, "...He thought and deliberated" (Al-Muddaththir: 18), he deliberated the words and the speech that he said and he wants with this speech to alienate people from the religion of Allah. He said, "So may he be destroyed [for] how he deliberated" (Al-Muddaththir: 19), "Then may he be destroyed [for] how he deliberated" (Al-Muddaththir: 20), a judgment from Allah upon him; and decree to kill him. "...For how he deliberated" (Al-Muddaththir: 19), in any form he deliberated, "Then may he be destroyed [for] how he deliberated" (Al-Muddaththir: 20), "Then he considered [again]" (Al-Muddaththir: 21), here, Allah depicts his condition in tiring himself and his seeking the way in which he said about the Qur'an. "Then he considered [again]" (Al-Muddaththir: 21), means with his thought, "Then he frowned and scowled" (Al-Muddaththir: 22). It means he frowned his forehead, frowning is not brightness and pleasure, but rather a frown is a metaphor for deep thinking; considering the matter, and that he is in charge of a matter, and scowl; means with his face, "Then he turned back and was arrogant" (Al-Muddaththir: 23), he turned away from the truth and was arrogant with it, "And said", means about the Qur'an, "...This is not but magic imitated [from others]" (Al-Muddaththir: 24) "This is not but the word of a human being" (Al-Muddaththir: 25), "I will drive him into Saqar" (Al-Muddaththir: 26).

These verses are from Al-Muddaththir Surah, "Leave Me with the one I created alone" (Al-Muddaththir: 11), according to the consensus of the

interpreters that it was revealed in Al-Waleed Ibn Al-Mughirah Al-Makhzumi. The one who said this saying, which the disbelievers transmitted after that from the Qur'an. It was said in the biography of Ibn Isaaq that Al-Walid said to the Quraysh, by Allah, you do not say something about Muhammad and in the Qur'an except your lies appeared, we have known poetry, and we have known the sayings of priests. By Allah, he does not say poetry, nor does he say the sayings of priests. He does not follow the path of any of them, so they were afraid that he would say this speech, and it would be transferred from him, and this would open a way for the Arabs to embrace Islam. Therefore, Al-Waleed said, by Allah, his speech has beauty, it has charm, its top is fruitful, the bottom of it is bestower, it destroys what is underneath and that it rises and nothing is superior to it, so this is a method of eloquence and speech that cannot be matched. Then they said, Allah bewitched you; this Muhammad bewitched you with his word, and Abu Jahl said a heinous words about him, so he said to him, if you go to Muhammad to feed you, we will collect money for you so that he will make you needless to sit with him. He said, Quraysh knew that I was one of the most wealthy of them, and anyway when they gathered to look into this matter and they feared that delegations of Arabs would come for Hajj, they listened to this speech. They said, "We will not leave you until you say something about him". He said, after thinking and tiring himself, that the best words to say that Muhammad came with magic that separates between one and his brother, and between the son and his father, and between the wife and her husband.

This is an immoral speech with which they were able to distract the Arabs from the Qur'an and Islam. Allah ﷻ says, "Leave Me with the one I created alone" (Al-Muddaththir: 11), that is Al-Waleed "And to whom I granted extensive wealth" (Al-Muddaththir: 12), "And children present (with him)" (Al-Muddaththir: 13), "And spread (everything) before him, easing (his life)" (Al-Muddaththir: 14), "Then he desires that I should add more" (Al-Muddaththir: 15),

“No! Indeed, he has been toward Our verses obstinate” (Al-Muddaththir: 16), “I will cover him with arduous torment” (Al-Muddaththir: 17), it was said in Fire, torment in Fire, big rock; a smooth rock in fire from the bottom of the fire he always climbs, if he puts his hand on this rock it melts because of its intense heat, then if he lifts it, it will return as it was and this is always repeated. “Indeed, he thought and deliberated” (Al-Muddaththir: 18), he thought and deliberated about the Qur’an; to claim in it with words that distract people from him. “Indeed, he thought and deliberated” (Al-Muddaththir: 18), he deliberated the words he said. “So may he be destroyed [for] how he deliberated” (Al-Muddaththir: 19), a supplication against him from Allah and a decree from Allah. “Then may he be destroyed [for] how he deliberated” (Al-Muddaththir: 20), “Then he considered [again]” (Al-Muddaththir: 21), “Then he frowned and scowled” (Al-Muddaththir: 22), and Allah depicts this state in the steps of his thinking; frowning his forehead, and his deep thinking to elicit words that distract people from the Qur’an. “Then he turned back and was arrogant” (Al-Muddaththir: 23), from the guidance, light, and truth. “And said, ‘This is not but magic imitated [from others]’” (Al-Muddaththir: 24), Quran. “This is not but the word of a human being” (Al-Muddaththir: 25), it is not a miraculous speech revealed by Allah but it is the saying of a human being.

Allah ﷻ says, “I will drive him into Saqar” (Al-Muddaththir: 26), this is a warning from Allah, “I will drive him into Saqar” (Al-Muddaththir: 26), it means burning with fire, Saqar; one of the names of Hell or a degree in it -may Allah forbid-. Then, Allah ﷻ says, “And what can make you know what is Saqar?” (Al-Muddaththir: 27), this is to exaggerate the matter and greaten it, what is Saqar?! This is a matter of the unseen, and it is the torment of the fire of Allah, and whatever is described, it is not like seeing with certainty. “And what can make you know what is Saqar?” (Al-Muddaththir: 27), this is a matter that is beyond the ability of a person to imagine, no matter how much his mind works in

imagination about the reality of fire; how is it in fact, it cannot reach the truth of the matter. "I will drive him into Saqar" (Al-Muddaththir: 26), "And what can make you know what is Saqar?" (Al-Muddaththir: 27), "It lets nothing remain and leaves nothing [unburned]" (Al-Muddaththir: 28). Allah described Saqar and the Fire as "It lets nothing remain and leaves nothing [unburned]" (Al-Muddaththir: 28), it was said from the body of a disbeliever; it enters into every part of it, and Allah ﷻ says, "Which mounts directed at the hearts" (Al-Humazah: 7), "Indeed, it [i.e., Hellfire] will be closed down upon them" (Al-Humazah: 8), "In extended columns" (Al-Humazah: 9). He tells that it directs at the hearts, it means the ray of fire and its flame enters the heart, burning everything in it. It means, it does not burn their appearance only, but it burns everything inside them. It remains and leaves nothing, means from the bodies of the disbelievers, and it was said from all of the disbelievers, means that every disbeliever comes to it and it does not leave any of them. Rather, Allah will gather them all in it, as He says, "So they will be overturned into it [i.e., Hellfire], they and the deviators" (Ash-Shu`ara: 94), "And the soldiers of Iblees, all together" (Ash-Shu`ara: 95), they will be overturned from overturning and throwing. "It lets nothing remain and leaves nothing [unburned]" (Al-Muddathathir: 28), it does not leave any of them.

Then, Allah ﷻ says, "Altering [i.e., blackening] the skins" (Al-Muddaththir: 29), altering; altering a lot, it means that as soon as a person is placed in it, his skin turns black -may Allah forbid-; it burns as soon as he is placed. Allah tells us that the skin will turn black and ripen, as Allah says, "Every time their skins are roasted through, We will replace them with other skins so they may taste the punishment". Fire reaches all parts of his body, and it's always burning these skins, scorching. Skins; human skin, or human being; the people who are thrown into it, it scorches them; means, to blacken them -may Allah forbid - and it was said that those who will be expelled from the fire among the people of faith, the Prophet ﷺ said, "They will then be brought out burned and

turned to charcoal". The meaning of the word "Turned to charcoal" is that they are burnt and blackened, "And would be cast into the river of life, and they would sprout", their bodies sprout again. These are the people of faith who fell into the Fire because of some of their sins. "Altering [i.e., blackening] the skins" (Al-Muddaththir: 29), then Allah ﷻ says, "Over it are nineteen [angels]" (Al-Muddaththir: 30), over it; over the fire, nineteen angels, they keep and maintain it. They are the wardens, and their leader is Malik, as the saying of Allah, "And they will call, 'O Mālik, let your Lord put an end to us!' He will say, 'Indeed, you will remain'" (Az-Zukhruf: 77). "Over it are nineteen [angels]", with this number, and after revealing it. It urges the disbelievers to mock and doubt, and they thought that this number of nineteen was few; it is easy for them to defeat them, and that their numbers are thousands, even some of the people of Makkah, from the people of hardship among them, said as Abu Al-Ashdeen; the one who was called Abu Al-Ashdeen, he said, "You all suffice me two and I will suffice you seventeen". They mocked that they have the power to defeat the angels of Allah, the wanders.

Allah revealed His words with a long verse, other than the verses of this surah; short verses of Al-Muddaththir surah. Allah says, "And We have not made the keepers of the Fire except angels. And We have not made their number except as a trial for those who disbelieve - that those who were given the Scripture will be convinced and those who have believed will increase in faith and those who were given the Scripture and the believers will not doubt and that those in whose hearts is disease [i.e., hypocrisy] and the disbelievers will say, 'What does Allah intend by this as an example?' Thus does Allah send astray whom He wills and guide whom He wills. And none knows the soldiers of your Lord except Him. And it [i.e., mention of the Fire] is not but a reminder to humanity" (Al-Muddaththir: 31). Allah ﷻ says to those who thought that nineteen of the angels, as are nineteen human beings. Allah ﷻ says, "And We have not made the keepers

of the Fire except angels", which means the wanders who are in charge of the Fire, Allah made them angels, and their being angels is completely different. The angel is different from man in his powers. The powers that Allah has given to man are suitable for the human condition. As for the powers of the angel, this is a completely different matter. Their powers differ, as when Allah sent Jibreel ﷺ to destroy the villages of Lot, he raised them on the edge of his wing. It means he placed his wing under all these cities and then overturned them on the heads of their companions, and similarly the saying of Allah, "And when We raised the mountain above them as if it was a dark cloud", above the Children of Israel, and raising means the expulsion by force; cutting off the lump and pulled it out with force. "And when We raised the mountain", Jibreel pulled out a mountain from its place and then placed it above the Children of Israel; they were nearly seven hundred and fifty thousand with Musa ﷺ. "And when We raised the mountain above them as if it was a dark cloud and they were certain that it would fall upon them, [and Allah said], 'Take what We have given you with determination and remember what is in it that you might fear Allah'" (Al-A'raf: 171), this is an act of an angel.

Likewise, Allah told about the blower of Trumpet; one of the angels, that all of this whole cosmic ordinance will be broken down with a blow of the Trumpet. "And the earth and the mountains are lifted and leveled with one blow [i.e., stroke]" (Al-Haqqah: 13), "Then on that Day, the Occurrence [i.e., Resurrection] will occur" (Al-Haqqah: 14), "And the heaven will split [open], for that Day it is infirm" (Al-Haqqah: 15), this is a blow of an angel that changes this whole ordinance with its suns, moons, galaxies, earth, and sky. Allah also informed about villages destroyed by Allah with a shout of an angel, as Allah said about Sahib Yasin; the people of the village who denied the messengers and killed the only believer who believed in the messengers. Allah ﷻ says, "And We did not send down upon his people after him any soldiers from the heaven, nor would We

have done so" (Ya-Sin: 28). It means, We did not send down soldiers from heaven in order to support this believer who was called Habib al-Najjar; he is the only believer, He said, "And we did not send down upon his disbelieving people after him"; since they killed him. "...Any soldiers from the heaven, nor would We have done so" (Ya-Sin: 28), a matter that doesn't deserve, "It was not but one shout, and immediately they were extinguished" (Ya-sin: 29). One of the angels of Allah shouted one shout, and then they are all extinguished; dead bodies attached to the earth, as Allah told about Thamūd; a strong, powerful, large tribe, but Allah also sent them one angel who shouted at them with one shout. Allah says, "And they became like the dry twig fragments of an [animal] pen", like the dry twig fragments which remained in the animal pen for a year and became dry, their bodies became dry from an angel's one shout.

Angels, undoubtedly, are not as human beings, human beings' abilities are not compared to the abilities of the angels. "[All] praise is [due] to Allah, Creator of the heavens and the earth, [who] made the angels messengers having wings, two or three or four. He increases in creation what He wills…" (Fatir: 1), those are different, and the Prophet says, "I have been permitted to tell about one of Allah's angels who bears the Throne that the distance between the lobe of his ear and his shoulder is a journey of five hundred years". These denying disbelievers thought that the angels were as strong or close to their strength. Rather, the disbelievers originally believed that they were female; not male, or another creation not characterized with masculinity and femininity. Therefore, in their sick thought and their disbelief that they are able to overcome these angels and the fire becomes captive in their hands. Allah says, "And We have not made the keepers of the Fire except angels. And We have not made their number except as a trial for those who disbelieve", Allah did not make their number and inform His servants of the number of these nineteen except as a temptation for those who disbelieve. They will be tempted by a temptation that will increase them in

disbelief because when they hear that this number is nineteen, it appears to them that it is few numbers and that they are in such large numbers, then there is an exit if what the Prophet says is true that they can defeat them.

Then, Allah ﷻ says, “That those who were given the Scripture will be convinced”, be convinced that what was revealed to the Prophet Muhammad is true and that this number is the number that Allah told them in their Scriptures about the keepers of Hell. They know that the keepers of Hell are nineteen, so when the Prophet comes and tells this although, he did not read their book; he did not read their books, nor did he sit with them, nor did he know this from them, then they become certain that this is the Messenger of Allah, truthfully, when he informs them of the news they have which originally only their scholars know, because Jewish knowledge was not given to everyone. However, they never show the whole of the Torah, but they make them as Allah says, “Say, "Who revealed the Scripture that Moses brought as light and guidance to the people? You [Jews] make it into pages, disclosing [some of] it and concealing much. And you were taught that which you knew not - neither you nor your fathers”. They used to not show the public of them except what they wanted to show them and hide the rest from them, this hidden knowledge that only their scholars know, this is evidence and proof that this Qur’an is from Allah and not from the Prophet Muhammad ﷺ, “That those who were given the Scripture will be convinced”. Allah ﷻ says, “And those who have believed will increase in faith”, those who believe, increase in faith to the knowledge that this is identical and is present in what is found with the People of the Scripture, so they know that this evidence is added to the evidence of the sincerity of the Prophet ﷺ. The other matter is that they rely on the power of Allah, that Allah, the Powerful, the Mighty, is the One Who created these great creatures. He created these angels with this intense creation, and that Allah makes only nineteen angels who are in charge of all of the Fire, and this Fire is the one in which all the criminal disbelievers from the former and latter

are gathered; from the earlier of them to the later of them, jinn and humans, and that they are all gathered in it, and it is not kept except by only nineteen, this increases the believer's faith in the ability of his Lord; His power, Greatness, and great creation.

Allah ﷻ says, "And those who were given the Scripture and the believers will not doubt", they do not become in doubt, it means they will not have any doubt after that with this evidence and conclusive proof, no doubt in their hearts after that about the matter of the revealed Qur'an and the sent Prophet ﷺ. "And those who were given the Scripture and the believers will not doubt and that those in whose hearts is disease [i.e., hypocrisy] and the disbelievers will say, 'What does Allah intend by this as an example?'", this from the temptation of these, and the words of Lord about the number of wardens, the disbelievers say ... who have disease in their hearts; disease of doubt. "And the disbelievers will say, 'What does Allah intend by this as an example?'", by giving this example and telling us about the Fire and the number that keeps it. Allah says, "Thus does Allah send astray whom He wills and guide whom He wills. And none knows the soldiers of your Lord except Him. And it [i.e., mention of the Fire] is not but a reminder to humanity", thus; what happens among people is that people are led astray by information, and with the same information people increase their faith. Allah's information about the Fire and the wardens who keep it, some people increase their faith with it and they are the people of faith when they know that this is true information and the evidence is based on its truthfulness, and other people -may Allah forbid- go astray with it; they mock it, belittle it, and disbelieve in it. "Thus does Allah send astray whom He wills and guide whom He wills". The whole ordinance is up to Allah, and He has told that He misleads and guides with causes. Firstly, His wisdom and His pre-knowledge of His creatures. Allah knows best who guides and who leads astray, and Allah knows best of them and thus He sends astray the misguided because He chose the misguidance; he seeks it, run

for it, and He guides the people of guidance who followed His path and He guides whomever returns to Him, “Thus does Allah send astray whom He wills and guide whom He wills”.

Then, Allah says, “And none knows the soldiers of your Lord except Him”, it means quantity and quality, how are they and what is the power that Allah created them with? No one knows this in reality except Him and likewise a number that only their Lord and Creator can count. The number of angels cannot be counted except by Who created them, as in the hadith of the Night Journey, when the prophet saw the Frequented House, he saw that every day seventy thousand angels enter it; then they do never return to it, it is the last thing upon them, it means that it is the last thing they have to do. It is only one visit in one day, then they do not return after that, so what are the numbers of angels whom Allah created and disseminated in His universe? The Frequented House is visited by the angels every day since it was created by Allah, and what time did Allah create it in the previous eternity? How many years is left for eternity to last? There is no doubt that they can't be counted except by Who created them. “And none knows the soldiers of your Lord except Him”, the force that they have and their number. “Thus does Allah send astray whom He wills and guide whom He wills. And none knows the soldiers of your Lord except Him. And it [i.e., mention of the Fire] is not but a reminder to humanity”, and what is it; the Fire and torment, “Is not but a reminder to humanity”. Allah reminds the creatures of it, so He describes the Fire for them and describes it in a complete description; in terms of that it is deep, it surrounds its people, it has closed doors, it has ranked one above the other, the great horrors in it; it is an erupting fire. “Whose fuel is people and stones”, “O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are [appointed] angels, harsh and severe; they do not disobey Allah in what He commands them but do what they are commanded” (At-Tahrim: 6). He says, “And if they call for relief, they

will be relieved with water like murky oil, which scalds [their] faces. Wretched is the drink, and evil is the resting place", "Indeed, the tree of zaqqūm" (Ad-Dukhan: 43), "Is food for the sinful" (Ad-Dukhan: 44), "Like murky oil, it boils within bellies" (Ad-Dukhan: 45), "Like the boiling of scalding water" (Ad-Dukhan: 46), "[It will be commanded], 'Seize him and drag him into the midst of the Hellfire'" (Ad-Dukhan: 47), "Then pour over his head from the torment of scalding water" (Ad-Dukhan: 48), "[It will be said], 'Taste! Indeed, you are the honored, the noble'" (Ad-Dukhan: 49). This is a complete description of fire, its food, its companions, its people's drink, their torment, the forms of this torment, its chains, its shackles. Allah reminds humans of this and says: What is it? It means fire, but a reminder to humanity; a reminder to them that beware not to disbelieve, then your destiny will be to the Fire, but as Allah says, "He who fears [Allah] will be reminded" (Al-A'la: 10), only those who fear Allah will be reminded.

Then, Allah ﷻ says, "No! By the moon" (Al-Muddaththir: 32), no, a negation of what the disbelievers say about the Fire and the wardens whom Allah has assigned them. Then, Allah swears by a great creature from among His creatures, and says, "No! By the moon", Allah swears by the moon, "And [by] the night when it departs" (Al-Muddaththir: 33), He swears by night when it departs and the day after it. "And [by] the morning when it brightens" (Al-Muddaththir: 34), the morning; morning time, when it brightens; brightness which is the light, i.e., the morning when it begins to illuminate the universe, and this is what Allah swears by from the evidence of His Power and Greatness. The moon is the one that people know now that it is this great planet; a follower of the followers of the earth pendent in heaven, and which revolves in its orbit with precise control, it does not delay a part of a particle of a second and does not advance. This is a great matter and a great creation, the One Who put it in its orbit and set it in this way around the earth is the Lord, Allah, there is no god but Him

who is able to do all things. “No! By the moon” (Al-Muddaththir: 32), is great that Allah swears by, and the One Who created the great is Great and Greater than him, Allah is the Great Who created these great creatures.

“No! By the moon” (Al-Muddaththir: 32), “And [by] the night when it departs” (Al-Muddaththir: 33), “And [by] the morning when it brightens” (Al-Muddaththir: 34). It was also said that the occasion of the oath of Allah with this, that they are great creatures that indicate the power of Allah. There is an indication on the other hand in the content that the appearance of the Prophet and the appearance of this religion was more evident than the appearance of the moon, and thus the night of the disbelievers will be erased and the day of Islam will come. “No! By the moon” (Al-Muddaththir: 32), “And [by] the night when it departs” (Al-Muddaththir: 33), “And [by] the morning when it brightens” (Al-Muddaththir: 34), “Indeed, it [i.e., the Fire] is of the greatest [afflictions]” (Al-Muddaththir: 35), it is; the Fire -may Allah forbid-, is one of the greatest afflictions means one of the great enormous signs of Allah, this is one of the major of Allah's creatures; this is a large matter, the creation like this is conducted in this way; all those are gathered, and the Prophet said, “The molar tooth of the disbeliever in Hell will be bigger than (Mount) Uhud; and the thickness of his skin in Hell a three night's journey, and the sitting place of the disbeliever in Hell will be like what is between Makkah and Al-Madinah”. This great Fire is vast; powerful, continual in burning, and firmed like this way, as well as in sense and perception, there is no doubt that this is a creation of Allah the Greatest. “Indeed, it [i.e., the Fire] is of the greatest [afflictions]” (Al-Muddaththir: 35), “As a warning to humanity” (Al- Muddaththir: 36), “To whoever wills among you to proceed1 or stay behind” (Al-Muddaththir: 37).

{كَلَّا وَالْقَمَرِ}[المدثر:32] {وَاللَّيْلِ إِذْ أَدْبَرَ}[المدثر:33] {وَالصُّبْحِ إِذَا أَسْفَرَ}[المدثر:34] {إِنَّهَا لَإِحْدَى الْكُبَرِ}[المدثر:35] {نَذِيرًا لِلْبَشَرِ}[المدثر:36] {لِمَنْ شَاءَ مِنْكُمْ أَنْ يَتَقَدَّمَ أَوْ يَتَأَخَّرَ}[المدثر:37] {كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ}[المدثر:38] {إِلَّا أَصْحَابَ الْيَمِينِ}[المدثر:39] {فِي جَنَّاتٍ

يَتَسَاءَلُونَ}[المدثر:40] {عَنِ الْمُجْرِمِينَ}[المدثر:41] {مَا سَلَكَكُمْ فِي سَقَرَ}[المدثر:42] {قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ}[المدثر:43] {وَلَمْ نَكُ نُطْعِمُ الْمِسْكِينَ}[المدثر:44] {وَكُنَّا نَخُوضُ مَعَ الْخَائِضِينَ}[المدثر:45] {وَكُنَّا نُكَذِّبُ بِيَوْمِ الدِّينِ}[المدثر:46] {حَتَّى أَتَانَا الْيَقِينُ}[المدثر:47] {فَمَا تَنْفَعُهُمْ شَفَاعَةُ الشَّافِعِينَ}[المدثر:48] {فَمَا لَهُمْ عَنِ التَّذْكِرَةِ مُعْرِضِينَ}[المدثر:49] {كَأَنَّهُمْ حُمُرٌ مُسْتَنْفِرَةٌ}[المدثر:50] {فَرَّتْ مِنْ قَسْوَرَةٍ}[المدثر:51] {بَلْ يُرِيدُ كُلُّ امْرِئٍ مِنْهُمْ أَنْ يُؤْتَى صُحُفًا مُنَشَّرَةً}[المدثر:52] {كَلَّا بَلْ لا يَخَافُونَ الآخِرَةَ}[المدثر:53] {كَلَّا إِنَّهُ تَذْكِرَةٌ}[المدثر:54] {فَمَنْ شَاءَ ذَكَرَهُ}[المدثر:55] {وَمَا يَذْكُرُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ هُوَ أَهْلُ التَّقْوَى وَأَهْلُ الْمَغْفِرَةِ}[المدثر:56]، أقسَم الله -تبارك وتعالى- بالقمر فقال {كَلَّا وَالْقَمَرِ}[المدثر:32] {وَاللَّيْلِ إِذْ أَدْبَرَ}[المدثر:33] {وَالصُّبْحِ إِذَا أَسْفَرَ}[المدثر:34] {إِنَّهَا لَإِحْدَى الْكُبَرِ}[المدثر:35]

Allah ﷻ says, “No! By the moon” (Al-Muddaththir: 32) “And [by] the night when it departs” (Al-Muddaththir: 33) “And [by] the morning when it brightens” (Al-Muddaththir: 34) “Indeed, it [i.e., the Fire] is of the greatest [afflictions]” (Al-Muddaththir: 35) “As a warning to humanity” (Al-Muddaththir: 36), “To whoever wills among you to proceed1 or stay behind” (Al-Muddaththir: 37) “Every soul, for what it has earned, will be retained” (Al-Muddaththir: 38) “Except the companions of the right” (Al-Muddaththir: 39) “[Who will be] in gardens, questioning each other” (Al-Muddaththir: 40) “About the criminals” (Al-Muddaththir: 41) “What put you into Saqar?” (Al-Muddaththir: 42) “They will say, ‘We were not of those who prayed’” (Al-Muddaththir: 43), “Nor did we used to feed the poor” (Al-Muddaththir: 44) “And we used to indulge into vain discourse with those who engaged [in it]” (Al-Muddaththir: 45) “And we used to deny the Day of Recompense” (Al-Muddaththir: 46) “Until there came to us the certainty [i.e., death]” (Al-Muddaththir: 47) “So there will not benefit them the intercession of [any] intercessors” (Al-Muddaththir: 48) “Then what is [the matter] with them that they are, from the reminder, turning away” (Al-Muddaththir: 49) “As if they were alarmed donkeys” (Al-Muddaththir: 50) “Fleeing from a lion?” (Al-Muddaththir: 51) “Rather, every person among them desires that he1 would be given scriptures spread about” (Al-Muddaththir: 52)

"No! But they do not fear the Hereafter" (Al-Muddaththir: 53), "No! Indeed, it [i.e., the Quran] is a reminder" (Al-Muddaththir: 54), "Then whoever wills will remember it" (Al-Muddaththir: 55), "And they will not remember except that Allah wills. He is worthy of fear and adequate for [granting] forgiveness" (Al-Muddaththir: 56).

Allah swears by the moon and says, "No! By the moon" (Al-Muddaththir: 32) "And [by] the night when it departs" (Al-Muddaththir: 33) "And [by] the morning when it brightens" (Al-Muddaththir: 34) "Indeed, it [i.e., the Fire] is of the greatest [afflictions]" (Al-Muddaththir: 35). It is; the Fire which these criminals deny and mock and what Allah said about its wonders. There are nineteen angels over it, and they said: we can beat them if there was a fire in the Hereafter. Allah says, "And none knows the soldiers of your Lord except Him. And it [the Fire] is not but a reminder to humanity".

Then, Allah ﷻ swears by these oaths and says, "No! By the moon" (Al-Muddaththir: 32) "And [by] the night when it departs" (Al-Muddaththir: 33) "And [by] the morning when it brightens" (Al-Muddaththir: 34). These are great signs from the signs of Allah; visible, people see them, and after that, people saw the wonders of the moon; at night, and in the day, and in the formation of night and day on the surface of the earth, and they are now watching it with their eyes, a visual vision after the issue was a scientific vision. Allah swears by this and says that it is the Fire, "...Is of the greatest afflictions" (Al-Muddaththir: 35), one of the great signs of Allah. "As a warning to humanity" (Al-Muddaththir: 36), Allah by telling about it, He warns mankind; frightens them from His torment so that they may take warning and a lesson, "As a warning to humanity" (Al-Muddaththir: 36). Then, Allah ﷻ says, "To whoever wills among you to proceed or stay behind" (Al-Muddaththir: 37), it means this warning that Allah tells or informs about, He says to whomever wills among you, means, O people, "...To proceed or stay behind" (Al-Muddaththir: 37), it means you are placed before

your responsibility and this is the reality. This is the Fire and its description, Allah made it a warning, for those of you who will proceed to his Lord so he flees from the Fire or stays behind, and it catches him. Whoever delays believing in Allah and for fleeing from the Fire, must fall into it and be of its companions, but for those who proceed, will be saved, and the Prophet ﷺ gave an example in warning people of the Fire. He said, "The similitude of me and you is that of a person who came to his people and said: O people, I have seen an army with my eyes and that I am the plain warner. Some of his people believed him and fled at night proceeding stealthily till they were safe, while others disbelieved him till morning when the army came upon them". The Prophet set an example for himself and for the people, and he said, "The example of me and you, O people, in my warning to you of the Fire, as the example of someone who came to his tribe, and said, O my people, I have seen the army with my own eyes that wants to invade you, I didn't hear or an informant didn't tell me; I have seen him with my own eyes, and I am the plain warner". Arabs used to, if one wanted his people to believe him, he did an ugly act himself so that they would believe him. It means he doesn't do this ugly act except he wants them to believe him. He said, I am the plain warner. He said that his people believed him, which means that the one who did this, they said that is true speech, so let us flee and they fled. They fled at night and were saved, but the others, they denied, and said, what you said is insignificant; we remain in our place, so the enemy came upon them and invaded them. The Prophet ﷺ warned people that this Fire awaits you, so whoever proceeds and runs away; he flees from the Fire, and whoever stays behind will be inflicted by the Fire. Allah ﷻ said to whoever wills among you; to this warning, "...To proceed or stay behind" (Al-Muddaththir: 37), that he will proceed and be saved from the punishment of Allah and this can only happen with believing in Allah, believing in the Messenger, and believing that this warning is true, and that this is a reality, or he stays behind, and punishment will inflict him.

Then, Allah ﷻ says, “Every soul, for what it has earned, will be retained” (Al-Muddaththir: 38), retained; detained, it means that Allah retains every soul for what it has earned, a person is retained for his work; whoever is among the people of righteousness and does righteous deeds, then he will be saved, and whoever is among the people of disbelief, his deeds will retain and seize him, and the Fire will inevitably catch him. “Every soul, for what it has earned, will be retained” (Al-Muddaththir: 38), it means that he is retained with his work; detained with it, attached with it. Then, Allah ﷻ says, “Except the companions of the right” (Al-Muddaththir: 39) “Who will be in gardens, questioning each other” (Al-Muddaththir: 40)“About the criminals” (Al-Muddaththir: 41), the disbelievers are retained and detained by their deeds in the Fire. “Except the companions of the right” (Al-Muddaththir:39), the companions of the right have their deeds which have brought them to the Mercy and Pleasure of Allah. “Who will be in gardens…” (Al-Muddaththir: 40), in gardens; the gardens of the Lord in the Hereafter. “Questioning each other”, “About the criminals” (Al-Muddaththir: 41), it means that they have no occupation; they have no work, and they are in their places asking about the criminals, so they ask them and there will be a conversation between the people of Paradise and the people of Fire. “What put you into Saqar?” (Al-Muddaththir: 42). What brought you into Saqar? Saqar may refer to the whole Fire, or refer to some of its parts which are hotter than others because the Fire has depths.

“They will reply”; the disbelievers whose deeds retained them and threw them into the Fire, “...We were not of those who prayed” (Al-Muddaththir: 43). The first crime they mentioned was that they were not among those who prayed, and prayer is the noblest of human actions. It is the highest, the best, and the most beneficial for him, and it is one of the most beloved deeds to Allah and that is why it comes immediately after faith, after believing in Allah which is a deed of the heart, and believing Allah in what He has told, and bearing witness to the

Prophet with the message, prayer comes as the most honorable deed, and it is the most deserving act for a servant to perform because it is a supplication to Allah; and a remembrance for him, a victory before him, glorification for him by bowing, humiliation for him by prostration, and supplication for him. It is the noblest worship, and the base of prayer is supplication which is worship, and those were not from the people of prayer. "They will say, 'We were not of those who prayed'" (Al-Muddaththir: 43) "Nor did we used to feed the poor" (Al-Muddaththir: 44), it means they did not perform the right of Allah, nor they have mercy in their hearts. Thus, their hearts were emptied of the mercy of the people of poverty. "Nor did we used to feed the poor" (Al-Muddaththir: 44), they had no motive, no mercy, no movement in their hearts to feed the poor, otherwise Allah would have guided them if there was mercy in their hearts for their poor fellow people. "And we used to indulge into vain discourse with those who engaged in it" (Al-Muddaththir: 45), the origin of "Indulging" is walking in water; and water is called the indulged thing, and the one who walks in water is not safe that there is a hole in front of him that he does not see; there is something in front of him that harms him. He indulges, it means that he indulges into conversations without clarification; he isn't certain of what he says, he speaks about Allah, and about His messages, and about His unseen, then he denies the Messenger and Allah; and thinks that there is no resurrection or revival, and he permits what he wills and forbids what he wills. He indulges in beliefs and in religion without clarification or insight; It is only with assumption and conjecture, "And we used to indulge into vain discourse with those who engaged in it" (Al-Muddaththir: 45).

"And we used to deny the Day of Recompense" (Al-Muddaththir: 46), the Day of Recompense; the Day of Resurrection, Allah's day which Allah has made to recompense His servants. This is the Day of Resurrection and judgment is recompense. The Arabs say, "As you condemn, you will be condemned". Their

denial of the Day of Recompense is due they excluded this completely; that this can never happen because they see that if the bones of man are worn out, perish and lost in the earth, they cannot be brought back a second time, with their belief that Allah is their Creator, but they think that it is impossible for to be able to bring them back a second time; and that there is neither resurrection nor revival, despite the evidence of this matter, but they used to deny this evidence, reject these proofs and deny them. Thus they deny the truth that was revealed to them from Allah, "And we used to deny the Day of Recompense" (Al-Muddaththir: 46) "Until there came to us the certainty i.e., death" (Al-Muddaththir: 47), death, it means they remained in this state; they do not pray, there is no mercy in their hearts for the needy, they indulge in defiance with the disbelievers, and they deny the Day of Resurrection. "Until there came to us the certainty" (Al-Muddaththir: 47), death, and at that time he was certain that what he used to deny was the real truth. If the disbeliever dies, the mask of his mind is removed and his eyesight becomes sharp so that he sees things in reality. He sees the angels of torment, he sees such-and-such, he sees everything in reality. Allah says, "And the intoxication of death will bring the truth…" (Qaf: 19), and during the intoxication of death which comes with truth because he sees the angel of death and feels torment. "And the intoxication of death will bring the truth; that is what you were trying to avoid" (Qaf: 19), he sees things on reality, and it is said to him, "You were certainly in unmindfulness of this, and We have removed from you your cover, so your sight, this Day, is sharp" (Qaf: 22), certainty; death, and if he dies, he becomes certain. He knows all the facts, and the Prophet ﷺ said when Umm Al-Alaa said the testimony about Uthman bin Maz'un, "O Aba As-Sa'ib! I testify that Allah has honored you.' Allah's Messenger ﷺ; said, 'How do you know that Allah has honored him?' she replied, Exalted is Allah, O Allah's Messenger ﷺ And the lord said to her On whom else shall Allah bestow His honor if He doesn't bestow him? Allah's Messenger said to her 'I am Allah's Messenger' I do not know what Allah will do to me tomorrow. As for him, by Allah, death has

come to him. By Allah, I wish him all good". He said, "As for Othman, when he died, indeed, certainty came to him". It means, what befalls him is certainty and he reaches the promise of Allah and I hope Paradise for him; the Prophet ﷺ hopes for him and Allah said to His Messenger ﷺ, "And worship your Lord until there comes to you the certainty" (Al-Hijr: 99), this refers to death because with death certainty becomes in all matters. All the news that Allah has told, becomes certainty, so He said about these people that they said, "And we used to deny the Day of Recompense" (Al-Muddaththir: 46), "Until there came to us the certainty" (Al-Muddaththir: 47).

Allah ﷻ says, "So there will not benefit them the intercession of [any] intercessors" (Al-Muddaththir: 48), it's over; the gate is closed to them definitively by death, and there is no way; not to return to this worldly life a second time, nor to apologize for their sins, and they will not find anyone there to intercede for them. "So there will not benefit them the intercession of [any] intercessors" (Al-Muddaththir: 48), any intercessor does not intercede for them because Allah never accepts intercession for them because Allah never accepts intercession for them.. Whoever dies a disbeliever, then Allah does not accept intercession for him regardless of whoever intercedes, even if the son of a Messenger or a prophet close to him apologizes with any excuse, it will not be accepted. "So there will not benefit them the intercession of [any] intercessors" (Al-Muddaththir: 48), intercession of intercessors benefits whom Allah allows, and Allah is pleased with him because Allah does not let one to intercede except for those whom He is pleased with, as He says about the angels, "...And they cannot intercede except on behalf of one whom He approves. And they, from fear of Him, are apprehensive" (Al-Anbya: 28). It was said that some disbelievers hold their relatives and families in the gathering place, but they will not be accepted, as it is said in the hadith of Imam al-Bukhari from the hadith of Abu Hurayrah that the Prophet said, "On the Day of Resurrection Abraham will meet his father

Azar covered with a garment of tar, then Abraham will say to him): 'Didn't I tell you not to disobey me?' His father will reply: 'Today I will not disobey you'. Abraham will say: 'O Lord! You promised me not to disgrace me on the Day of Resurrection; and what will be more disgraceful to me than cursing and dishonoring my father?' Then Allah will say (to him): 'I have forbidden Paradise for the disbelievers'. Then he will be addressed, 'O Abraham! Look! What is underneath your feet?' He will look and there he will see a (an animal), blood-stained, which will be caught by the legs and thrown in the Fire". Thus, the disbeliever who came to his Lord is a criminal who does not benefit from an intercession, "So there will not benefit them the intercession of [any] intercessors" (Al-Muddaththir: 48).

Then, Allah ﷻ says at the end of this sermon, "Then what is [the matter] with them that they are, from the reminder, turning away" (Al-Muddaththir: 49), what happened to them? What turned the disbelievers away from the reminder? The reminder of Allah and what Allah reminds His servants of fire and torment with. They turn away, oppose and flee from it, why? How they do so? What happened to them? "...From the reminder, turning away" (Al-Muddaththir: 49). Who is reminded? Allah reminds, and reminds of what? He reminds of this great torment that awaits the deniers, "Then what is [the matter] with them that they are, from the reminder, turning away" (Al-Muddaththir: 49). Then, Allah describes them and says, "As if they were alarmed donkeys" (Al-Muddaththir: 50) "Fleeing from a lion?" (Al-Muddaththir: 51), it means that they are fleeing from the Quran that reminds them and the Messenger who calls them as if they were donkeys; plural of a donkey, zebra, alarmed; spooked. "Fleeing from a lion?" (Al-Muddaththir: 51), they fled and escaped from a lion. This is a very great analogy with the severity of their reluctance to hear anything from the Quran and to be reminded of it. Allah likened them to zebras when they find that the lion has become close to them or in their midst; each of them runs away and jumps to

one side to escape from it. Allah likened the disbelievers fleeing from hearing anything of the words of Allah; and to understand it, and to think of it, as zebras when a lion comes upon them; so they flee from it in every direction. "As if they were alarmed donkeys" (Al-Muddaththir: 50) "Fleeing from a lion?" (Al-Muddaththir: 51).

Then, Allah ﷻ says, "Rather, every person among them desires that he1 would be given scriptures spread about" (Al-Muddaththir: 52) because of their criminality, arrogance, and stubbornness; that each of them wants Allah to send him a special message and tells him to believe in Me, and he says why is this Quran revealed to a messenger alone? Why didn't it come down upon us like that? "...Why was this Quran not sent down upon a great man from [one of] the two cities?" (Al-Zukhruf: 31), is there no one better than Muhammad for this Quran to be revealed to him? They are arrogant, each of them wants to be sent down with a special message from Allah to convey him with it, and sometimes they ask for something greater than that; that is, we will not believe until you bring us Allah to see him, and the angels also come to see them before us. "And those who do not expect the meeting with Us say, 'Why were not angels sent down to us, or [why] do we [not] see our Lord?' They have certainly become arrogant within themselves and [become] insolent with great insolence" (Al-Furqan: 21) "The day they see the angels1 - no good tidings will there be that day for the criminals, and [the angels] will say, 'Prevented and inaccessible'" (Al-Furqan: 22). "Rather, every person among them desires that he would be given scriptures spread about" (Al-Muddaththir: 52), scriptures from Allah, spread; revealed and open to him so that his majesty may embrace Islam, and it is not sufficient that Allah has chosen the most honorable of creatures; and the best of them, and the most preferable of them, and he is among them ﷺ Muhammad Ibn Abdullah, and he brought them this book from their Lord and said to them this book is from Allah, I do not ask you for a reward for it, but rather I am rewarded by Allah and this is the word of

Allah, your Lord invitess you to Him. They rejected this and were arrogant, and each of them wanted his own message to come to him, "Rather, every person among them desires that he1 would be given scriptures spread about" (Al-Muddaththir: 52).

Allah ﷻ says, "No! But they do not fear the Hereafter" (Al-Muddaththir: 53), but this is what they claim, say and flee from; the reason is that they do not fear the Hereafter. This warning and the words of Allah, they have neglected and left it, and as for the Hereafter, they do not have any fear for the Hereafter. Consequently, they say their heinous speech of disbelief, as the person who does not fear the Hereafter and believes that there is no Resurrection day -and this is certain for them-. Therefore, no matter how many warnings came to him, he would see them as lies and that will not happen. "No! But they do not fear the Hereafter" (Al-Muddaththir: 53) because they originally did not hope for it and did not think that this is a reality. Then, Allah ﷻ said, "No! Indeed, it [i.e., the Quran] is a reminder" (Al-Muddaththir: 54), that is; the Quran, a reminder; the greatest reminder of these clear verses; the evident ones, in this miraculous manner, with this clarification from the Lord for what the deniers are waiting for a reminder with all the meanings of the reminder. "No! Indeed, it [i.e., the Quran] is a reminder" (Al-Muddaththir: 54), for these disbelievers, "Then whoever wills will remember it" (Al-Muddaththir: 55), whoever wills will remember it, remembers this and appreciates it and takes it as a reminder, and of course whoever wants to neglect this reminder then let him wait for what Allah will afflict him. "No! Indeed, it [i.e., the Quran] is a reminder" (Al-Muddaththir: 54), and this is also a statement for the Prophet ﷺ to remind of it, just to remind them and that the statement reaches them, and that this warning reaches them, then after that the Quran does not force them to follow the path… No, but the Quran reminds them and puts each one of them in front of his responsibility; you are responsible for yourself. "Rather, man, against himself, will be a witness" (Al-Qiyamah: 14)

“Even if he presents his excuses” (Al-Qiyamah: 15) “No! Indeed, it [i.e., the Quran] is a reminder” (Al-Muddaththir: 54) “Then whoever wills will remember it” (Al-Muddaththir: 55).

Then, Allah ﷻ says, “And they will not remember except that Allah wills. He is worthy of fear and adequate for [granting] forgiveness” (Al-Muddaththir: 56), and they never remember and believe, and these signs and exhortations make a reminder for them in their hearts, so he remembers and is admonished and takes his way to Allah except if Allah wills because the whole matter of the servants is up to Him for He is the All-Knowing of His creatures and He is All-Knowing of His servants. Allah is the All-Knowing of those who are guided and those who go astray. He is All-Knowing of those who are guided and thanks to their Lord so that Allah will guide him to the path, and the All-Knowing of those who choose the path of guidance and those who are not suitable for this guidance, so Allah blinds his heart, as He said, “And thus We have tried some of them through others that they might say, ‘Is it these whom Allah has favored among us?’...” (Al-An'am: 53). Allah ﷻ says, “Is not Allah most knowing of those who are grateful?” Allah knows whoever thanks Him so He guides him; and whoever rejects Him, He will lead him astray. Guidance and misguidance belong to Him and He is the most knowledgeable of His creatures, “And they will not remember except that Allah wills. He is worthy of fear and adequate for [granting] forgiveness”, here, Allah combines His two great attributes in the treatment of the people of disbelief and the people of benevolence because He is worthy of fear; it means worthy to be feared, worthy to be feared, and that is because He is the Great Lord; the Grand, the Exalted, the Superior, the severe in punishment, the One Who punishes for sin, and none will punish as severely as His punishment, and none will bind as severely as His binding. “So on that Day, none will punish [as severely] as His punishment” (Al-Fajr: 25) “And none will bind [as severely] as His binding [of the evildoers]” (Al-Fajr: 26), and the One Who punishes for the sin, even if it is

small in the eyes of people, but if it is in the Scale of the Lord is large, then he will be punished for it. He is All-Knowing of all the deeds of His servants, then He is the One Who is a maintainer of every soul and knows what it has earned. "Then is He who is a maintainer of every soul, [knowing] what it has earned", it means that Allah knows every atom of human's being.

"And We have already created man and know what his soul whispers to him, and We are closer to him than [his] jugular vein" (Qaf: 16) "When the two receivers [i.e., recording angels] receive,1 seated on the right and on the left" (Qaf: 17) "He [i.e., man] utters no word except that with him is an observer prepared [to record]" (Qaf: 18), Allah has ordained his creation, and He does not miss anything. The Lord does not miss anything with knowledge and thus with reckoning after that. He says, "To Allah belongs whatever is in the heavens and whatever is in the earth. Whether you show what is within yourselves or conceal it, Allah will bring you to account for it. Then He will forgive whom He wills and punish whom He wills, and Allah is over all things competent" (Al-Baqarah: 284), this is the Lord Who punishes for sin; and Whose recompense and punishment in this way, He is worthy to be feared. If you do not fear Allah, and He is Allah Who informs that He recommends and punishes for sin; How? Allah is worthy to be feared, then He is adequate for forgiveness. He is Forgiving, Merciful, Affectionate, Ever-Pardoning, Generous. Everyone who returns to Him, He accepts him, even after any sin; even if he committed all sins against Him, he cursed Him, insulted Him, and insulted His allies; he cursed them, insulted them, fought them, and killed them, but he returns to Allah, then Allah is the Forgiving and the Most Affectionate. He is worthy of forgiving because He is the Forgiving and the Most Affectionate, the Most Compassionate, the Most Merciful, everyone who returns to Him, He accepts him. Allah combines these two attributes; He is worthy to be feared and adequate to forgive, to remind the servants. "[O Muḥammad], inform My servants that it is I who am the Forgiving,

the Merciful" (Al-Hijr: 49) "And that it is My punishment which is the painful punishment" (Al-Hijr: 50). Allah combines the two attributes in the Quran, so that this would be a reminder to all servants, whoever wills mercy, this is its way, and Allah is the Most Compassionate, the Most Merciful, and whoever wills punishment, then this is its way, and he wait for severe punishment from Him.

With this, this great Surah ends. We ask Allah to forgive our sins, repent to Him, turn to Him, and seek refuge in Him. Praise is to Allah, the Lord of the Worlds, at the beginning and the end. And peace be upon His servant and messenger Mohammad. We ask Allah to make it beneficial to Muslims in the east and west of the earth, and to make this a treasure for us on the Day of Resurrection.

Al-Qiyamah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ: {لا أُقْسِمُ بِيَوْمِ الْقِيَامَةِ}[القيامة:1] {وَلا أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ}[القيامة:2] {أَيَحْسَبُ الإِنسَانُ أَلَّنْ نَجْمَعَ عِظَامَهُ}[القيامة:3] {بَلَى قَادِرِينَ عَلَى أَنْ نُسَوِّيَ بَنَانَهُ}[القيامة:4] {بَلْ يُرِيدُ الإِنسَانُ لِيَفْجُرَ أَمَامَهُ}[القيامة:5] {يَسْأَلُ أَيَّانَ يَوْمُ الْقِيَامَةِ}[القيامة:6] {فَإِذَا بَرِقَ الْبَصَرُ}[القيامة:7] {وَخَسَفَ الْقَمَرُ}[القيامة:8] {وَجُمِعَ الشَّمْسُ وَالْقَمَرُ}[القيامة:9] {يَقُولُ الإِنسَانُ يَوْمَئِذٍ أَيْنَ الْمَفَرُّ}[القيامة:10] {كَلَّا لا وَزَرَ}[القيامة:11] {إِلَى رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ}[القيامة:12] {يُنَبَّأُ الإِنسَانُ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ}[القيامة:13] {بَلِ الإِنسَانُ عَلَى نَفْسِهِ بَصِيرَةٌ}[القيامة:14] {وَلَوْ أَلْقَى مَعَاذِيرَهُ}[القيامة:15]

In the name of Allah, the Most Compassionate, Most Merciful, "I swear by the Day of Resurrection" (Al-Qiyamah: 1) "And I swear by the self-reproaching soul" (Al-Qiyamah: 2) "Does man think that We will not assemble his bones?" (Al-Qiyamah: 3) "Yes. [We are] Able [even] to proportion his fingertips" (Al-Qiyamah: 4) "But man desires to continue in sin" (Al-Qiyamah: 5) "He asks, 'When is the Day of Resurrection?'" (Al-Qiyamah: 6) "So when vision is dazzled" (Al-Qiyamah: 7) "And the moon darkens" (Al-

Qiyamah: 8) “And the sun and the moon are joined” (Al-Qiyamah: 9) “Man will say on that Day, ‘Where is the [place of] escape?’” (Al-Qiyamah: 10) “No! There is no refuge” (Al-Qiyamah: 11) “To your Lord, that Day, is the [place of] permanence” (Al-Qiyamah: 12) “Man will be informed that Day of what he sent ahead and kept back” (Al-Qiyamah: 13) “Rather, man, against himself, will be a witness” (Al-Qiyamah: 14) “Even if he presents his excuses” (Al-Qiyamah: 15).

This is Al-Qiyamah surah which is from the Meccan Quran. Allah says in the beginning of the surah, “I swear by the Day of Resurrection” (Al-Qiyamah: 1), this is an oath of Allah , He swears with the Day of Resurrection. The Day of Resurrection which is the Last Day. It is named the Day of Resurrection, and among the names of this day is the Day of Judgment when mankind will stand before the Lord of the worlds as He says, “The Day when mankind will stand before the Lord of the worlds?” (Al-Mutaffifin: 6), and the Prophet said, “People will be resurrected and the perspiration will reach up to the middle of their ears”. It means that people will stand before the Lord of the worlds on this day whose length is fifty thousand years, in their perspiration which means in their sweat, until the perspiration of some of them reaches half of their ears. It is a difficult and great day, and Allah has made it heinous and warned of it, and told of its horrors and severity in many verses of the Quran, because this is the greatest warning. Great warning as the saying of Allah, “O mankind, fear your Lord. Indeed, the convulsion of the [final] Hour is a terrible thing” (Al-Hajj: 1) “On the Day you see it every nursing mother will be distracted from that [child] she was nursing, and every pregnant woman will abort her pregnancy, and you will see the people [appearing] intoxicated while they are not intoxicated; but the punishment of Allah is severe” (Al-Hajj: 2). “Indeed,

We fear from our Lord a Day austere and distressful" (Al-Insan: 10), this is the description of this day, "...The disbelievers will say, 'This is a difficult Day'" (Al-Qamar: 8), and He says, "… And it will be upon the disbelievers a difficult Day" (Al-Furqan: 26), this is a severe and difficult day.

Allah ﷻ says, "I swear by the Day of Resurrection" (Al-Qiyamah: 1), this is a great day and Allah swears by it for its greatness; its horrors, and what will happen on it, "The Day when mankind will stand before the Lord of the worlds" (Al-Mutaffifin: 6). Then, Allah ﷻ says, "And I swear by the self-reproaching soul" (Al-Qiyamah: 2), Allah swears by the self-reproaching soul which blames itself for the dereliction. Allah mentioned the soul in places in the Quran, He mentioned it in a state of goodness; good soul, and mentioned in the case of evil. He mentioned it, here, in case of self-reproaching, "Allah will say to the righteous, 'O reassured soul'" (Al-Fajr: 27) "Return to your Lord, well-pleased and pleasing to Him" (Al-Fajr: 28) "And enter among My [righteous] servants" (Al-Fajr: 29) "And enter My Paradise" (Al-Fajr: 30). He mentioned the soul which is reassured, and this is the soul of the people of faith, it became reassured with its Lord, here, it was said the self-reproaching soul. It is a soul that blames itself for the dereliction. It means if the servant falls short, it reprimands him and addresses him from within, why did he fall short in this matter? Or if he commits disobedience, then it reprimands him, and this soul that blames its owner and urges him, is a soul on the path of guidance and goodness. The Prophet ﷺ also said, "The sin is that which creates doubt in the chest and perplexes in the heart, and you dislike to be disclosed to other people", it is as if the believer himself blames him after committing a sin, and he realizes that this matter is sinful, so it perplexes in his chest; he fidgets

from it, and turns away from it for that. "I swear by the Day of Resurrection" (Al-Qiyamah: 1) "And I swear by the self-reproaching soul" (Al-Qiyamah: 2).

Allah ﷻ says, "Does man think that We will not assemble his bones?" (Al-Qiyamah: 3), does this disbeliever think that We will not assemble his bones? Assembling the bones to be set firm after they have scattered and disintegrated, and this was the speech of the disbelievers that Allah will not revive them because if their bones are worn out, they are scattered in the earth; who can assemble them again? They used to exclude this. "And he presents for Us an example1 and forgets his [own] creation. He says, 'Who will give life to bones while they are disintegrated?'" (Ya-Sin: 78), this is not a question to inquire but to exclude, "Say, 'He will give them life who produced them the first time; and He is, of all creation, Knowing'" (Ya-Sin: 79). The disbelievers also said, "And they say, 'When we are lost [i.e., disintegrated] within the earth, will we indeed be [recreated] in a new creation?'", we are disintegrated within the earth means that our bodies melted in this land the earth and got lost them as the Arabs say that "The ghee was disintegrated in the food", means that the parts of the ghee were dispersed in the food, so that it was not possible to take it out again. "And they say, 'When we are bones and crumbled particles, will we [truly] be resurrected as a new creation?'" We are assembled and recreated after we were bones and crumbled particles, and crumbled particles are the bones that have been disintegrated and worn out, so Allah says, Does man think? And this man is a disbeliever, "...That We will not assemble his bones?" (Al-Qiyamah: 3).

Then, Allah ﷻ says, "Yes. [We are] Able [even] to proportion his fingertips" (Al-Qiyamah: 4), yes, Allah makes clear that We are able; Allah speaks of Himself in the plural form because He is the Great Lord. "...To proportion his

fingertips” (Al-Qiyamah: 4), and to proportion the creation means recreate it as it was, and fingertip, and Allah's mentioning of fingertips indicates that it is one of the most complex and special parts of the human body in creation and specificity for it. Therefore, for example, He did not mention the skull or other bones, rather He mentioned the fingertips. It was said that the fingertip is indeed the most precise and secretive part of man in creation, the nerve threads that connect and move the finger, and the human finger’s specificity in these wrinkles in the skin. After that, people learned that all these wrinkles and these drawings on the tip of the fingertip are not similar of a human being with any other finger, and also that the fingerprint of a human being in all existence cannot be identical with the fingerprint of another human being, and this is from the great and ultimate ability of the Lord to create, how there is a drawing in every finger or in every fingertip that does not match with any other fingertip of the millions of millions of people; this can't match with that, this is also a miraculous evidence of the Quran that Allah mentioned the fingertip and in it these specificities. It means the specificity of the creation. For example, a thigh can be recreated. The femur, for example, can be reshaped and made similar to it. As for restoring and reconstructing the bones of the fingertip in this way, it is the most complex of human knots and human joints than everything that Allah has created in this entity, so Allah says, “Yes. [We are] Able [even] to proportion his fingertips” (Al-Qiyamah: 4), it means that even this fingertip, which is the most accurate creation in man, Allah is able to recreate it exactly as it was; with his fingerprint, everything in him.

Then, Allah ﷻ says, “But man desires to continue in sin” (Al-Qiyamah: 5), it means that the disbeliever only disbelieves for his immorality not because he has lost evidence, and he does not have a rational, logical issue that, really,

makes the Day of Resurrection impossible to occur and prevents the resurrection... No, but man desires to commit sins; he wants to continue in his immorality without caring about anything, and his commitment to religion controls his deeds and his movement, it makes him follow the straight path of Allah, makes him believe. Faith is an obligation, and he does not want this; this disbeliever does not want this, he wants to be out of all this and to leave all this and to continue in his immorality, not caring about anything. "But man desires to continue in sin" (Al-Qiyamah: 5), it means that the disbeliever continues in his immorality without caring about anything. "He asks, 'When is the Day of Resurrection?'" (Al-Qiyamah: 6), he mockingly asks, "...When is the Day of Resurrection?'" (Al-Qiyamah: 6) it is far, when, he didn't say where, but when, because he excludes the occurrence of the Day of Resurrection. "He asks, 'When is the Day of Resurrection?'" (Al-Qiyamah: 6), it means impossible, simply impossible is what you are promised; it means that this is far from occurring or happening.

Allah ﷻ says, "So when vision is dazzled" (Al-Qiyamah: 7) "And the moon darkens" (Al-Qiyamah: 8) "And the sun and the moon are joined" (Al-Qiyamah: 9) "Man will say on that Day, 'Where is the [place of] escape?'" (Al-Qiyamah: 10). Allah, here, describes the state of this stubborn disbeliever now; the one who sits while the sun is shining, and the earth is set firmed, and everything in front of him is stable. Then he commits sins and continues in his denial and immorality, not caring about anything, but when the circumstances change on the Day of Resurrection. "So when vision is dazzled" (Al-Qiyamah: 7), vision is dazzled, means that the sight is stunned during the enormous explosion that destroys this world. "And the sun and the moon are joined" (Al-Qiyamah: 8), the moon is eclipsed; its light and brightness go away. "And the

sun and the moon are joined" (Al-Qiyamah: 9), the sun and the moon are joined, which means that they are attached to each other, and the system is unraveled. The ordinance and system, that used to control every planet in the sky in its place, is unraveled. "When the sky has split open" (Al-Inshiqaq: 1) "Obeying its Lord as it must" (Al-Inshiqaq: 2) "And when the earth has been extended" (Al-Inshiqaq: 3). He also says, "When the sky breaks apart" (Al-Infitar: 1) "And when the stars fall, scattering" (Al-Infitar: 2), the stars are scattered; clashed with each other. "And when the stars fall, scattering" (Al-Infitar: 2) "And when the seas are erupted" (Al-Infitar: 3) "And when the [contents of] graves are scattered [i.e., exposed]" (Al-Infitar: 4), the destruction of the seen world. "And the sun and the moon are joined" (Al-Qiyamah: 9), it means in this severe and great condition. "Man will say on that Day, 'Where is the [place of] escape?'" (Al-Qiyamah: 10), man says; this disbeliever man, at that time on this difficult day, when the sun is not in its place nor is the moon in its place, nor is this in its place, where does he flee? Nowhere to Flee? Where does he flee from this terror that surrounded the heavens and the earth? Where is the escape?

Allah ﷻ says, "No! There is no refuge" (Al-Qiyamah: 11), no, it is a reply to where is the escape? There is no escape, no refuge; the refuge is the shelter or hideout to which its owner flees to hide and disappear... No, "No! There is no refuge" (Al-Qiyamah: 11), "To your Lord, that Day, is the place of permanence" (Al-Qiyamah: 12), to your Lord; no to anyone other than Him, the place of permanence of the servants. It means their destination, their residence, their abode, and their standing are only to Allah Who reckons everyone, and He will reckon them all at the same time, all of them, each one is addressed by Him, his Lord, all of them belong to Allah; all belong to your

Lord and Allah's words to His Prophet to your Lord: this includes your Lord in Whom you believe; and upon Whom you rely, and this is His strength, and this is His Greatness.

Then, Allah ﷻ says, "Man will be informed that Day of what he sent ahead and kept back" (Al-Qiyamah: 13), he is informed; told, and information is the great news, on that day; that day, man; every human being. "What he sent ahead and kept back", then Allah shows him all his deeds and says to him, "Read your record. Sufficient is yourself against you this Day as accountant" (Al-Israa: 14), didn't you do such-and-such on the day of so-and-so. He is also informed that even his senses testimony against him, "On a Day when their tongues, their hands and their feet will bear witness against them as to what they used to do" (An-Nur: 24). Allah ﷻ also says, "And they will say to their skins, 'Why have you testified against us?' They will say, 'We were made to speak by Allah, who has made everything speak…'" (Fussilat: 21), the land on which he used to walk and commit his sins and immorality will bear witness against him. "That Day, it will report its news" (Al-Zalzala: 4) "Because your Lord has inspired it" (Al-Zalzalah: 5), the earth will report its news and say, "So-and-so was done on me on such-and-such day", then man will be informed of what he sent ahead and kept back, or Allah will inform him directly, "Didn't my Messenger come to you and convey you? I granted you wealth and bestowed you; then what have you proceeded for yourself?" Or Allah will give him his book and be informed with what is in this; and read his book and know what is in it, "The Day every soul will find what it has done of good present [before it] and what it has done of evil, it will wish that between itself and that [evil] was a great distance. And Allah warns you of Himself…" (Ali'Imran: 30). It is said to the disbeliever, "Read your record. Sufficient is yourself

against you this Day as accountant" (Al-Israa: 14), and if he denies, his organs will bear witness against him, the earth on which he was disobedient bears witness, all of this bears witness against him. "Man will be informed that Day of what he sent ahead and kept back" (Al-Qiyamah: 13), with what he sent ahead from deeds before he died and what he kept back, also, deeds after him, because some people, assuredly, keep evil deeds back. "If anyone invites others to follow misdeed, his sin, will be equivalent to that of the people who follow him in sinfulness without their sins being diminished in any respect, and If anyone invites others to follow right guidance, his reward will be equivalent to those who follow him in righteousness without their reward being diminished in any respect", everyone with what he sent ahead and kept back from deeds .It is the result of all his work that will be informed, "Man will be informed that Day of what he sent ahead and kept back" (Al-Qiyamah: 13).

Then, Allah ﷻ says, "Rather, man, against himself, will be a witness" (Al-Qiyamah: 14), Allah has made every human being witness against himself so that he controls himself and be responsible for it. It means that he is in charge of himself and a witness of it. "Rather, man, against himself, will be a witness" (Al-Qiyamah: 14), "Even if he presents his excuses" (Al-Qiyamah: 15), and if he presents his excuses on the Day of Resurrection; he says: I haven't seen, I haven't known, I have neglected, so what excuse is used to excuse that he did not believe in Allah and did not follow the path of guidance would never be accepted. "Even if he presents his excuses" (Al-Qiyamah: 15), any excuse will not be accepted from the disbeliever. On that day the disbeliever, no matter whatever excuse presented for Allah will not be accepted because Allah has excused the creatures after revealing, "We sent messengers as bringers of good tidings and warners so that mankind will have no argument against Allah after

the messengers…" (An-Nisa: 165). It is said to him, "But did We not grant you life enough for whoever would remember therein to remember, and the warner had come to you?" It means, weren't you granted in this worldly life and left in it enough time for remembrance? And the warner came to you; the gray hairs warn you, and the Messenger warns you, "And the warner had come to you? So taste [the punishment], for there is not for the wrongdoers any helper", "Rather, man, against himself, will be a witness" (Al-Qiyamah: 14) "Even if he presents his excuses" (Al-Qiyamah: 15).

Then, Allah ﷻ said to His Messenger, "Move not your tongue with it, [O Muḥammad], to hasten with it" (Al-Qiyamah: 16) "Indeed, upon Us is its collection and its recitation" (Al-Qiyamah: 17) "So when We have recited it [through Gabriel], then follow its recitation" (Al-Qiyamah: 18) "Then upon Us is its clarification [to you]" (Al-Qiyamah: 19), the Messenger ﷺ of Allah used to, if the Quran was revealed to him at first, suffer severely from the revelation, so when the revelation came to him, he would move his tongue with it with the revelation so that nothing of it would be forgotten; in order to memorize it. Allah said to him, "Move not your tongue with it…" (Al-Qiyamah: 16), it means at the time of revelation. "Move not your tongue with it, [O Muḥammad], to hasten with it" (Al-Qiyamah: 16), to hasten with it before your revelation is completed to you. "Indeed, upon Us is its collection…" (Al-Qiyamah: 17), We will collect this Quran in your chest, upon us; Allah must collect it in your chest, so you will not forget it. Then, when We recite it; it means, the angel recites it for you, so follow his recitation. It means listen to the angel's recitation, follow him and listen to him. "Then upon Us is its clarification" (Al-Qiyamah: 19), after that we have to make it clear to you, and this clarification is only a revelation from Allah so that His Messenger would

know what Allah intends in his speech, this is the words of Ibn Abbas, that the Prophet was suffering severely from revelation, so he used to move his tongue with the revelation. Then, it was said to him, "Do not hasten with the Quran before its revelation is completed to you, and say, 'My Lord, increase me in knowledge'", do not hasten with it to recite it before it's revelation to you is completed. Here, Allah says, "Move not your tongue with it, to hasten with it" (Al-Qiyamah: 16), to hasten with it; it means, to hasten to recite it before it is completed, rather wait until the recitation is completed. Indeed, upon Us; upon Allah, He says, "...Its collection and its recitation" (Al-Qiyamah: 17), its collection. Ibn Abbas said in your chest, and its recitation; that you recite it with your tongue after that, as Allah revealed it. Then, when We recite it; the angel recites it, so follow his recitation, follow the recitation of the Quran. "Then upon Us is its clarification" (Al-Qiyamah: 19), that Allah makes it clear to His Messenger ﷺ and the Prophet has come, "And We revealed to you the message that you may make clear to the people what was sent down to them", and the clarification is undoubtedly revealed by Allah. The Quran is Allah's revelation to His Messenger, and the clarification is also the clarification of Allah to His Messenger ﷺ.

Then, Allah ﷻ says, "No! But you [i.e., mankind] love the immediate" (Al-Qiyamah: 20) "And neglect the Hereafter" (Al-Qiyamah: 21) "Some faces, that Day, will be radiant" (Al-Qiyamah: 22) "Looking at their Lord" (Al-Qiyamah: 23) "And some faces, that Day, will be contorted" (Al-Qiyamah: 24) "Anticipating something devastating to befall them" (Al-Qiyamah: 25). These verses are what Allah says, "Move not your tongue with it, to hasten with it" (Al-Qiyamah: 16) "Indeed, upon Us is its collection and its recitation" (Al-Qiyamah: 17), these came in the context of Al-Qiyamah surah in this way, as

if the verses, here, are between the context of the surah, which speaks of the Day of Resurrection; and what happens on it, and the disbelievers' discussing of it and warning them against it, then sermons from Allah at the end of the surah, "No! But you [i.e., mankind] love the immediate" (Al-Qiyamah: 20). The occasion of these verses is the reminder of Allah to His Messenger, "Move not your tongue with it, to hasten with it" (Al-Qiyamah: 16) "Indeed, upon Us is its collection and its recitation" (Al-Qiyamah: 17) "So when We have recited it, then follow its recitation" (Al-Qiyamah: 18). Firstly, it is a reminder that this Quran is from Allah, this Quran is from Allah and not from the Prophet Muhammad ﷺ and there is no doubt that collecting the Quran in the Prophet's chest is in itself a miracle, for this Quran with its verbal similarity. The similarity of the verses to each other is a verbal similarity other than the similarity in the meaning. It requires tremendous effort and tremendous skill in memorizing it, and persistence in this matter until it is memorized, so how is it while the Prophet ﷺ is illiterate; he does not read, write, or refer to a book? How did he recite it at once and then his companions recite it? Verses come to him and he recites them to his companions, then he recites with this recitation, it is not changed nor altered. The Prophet's memorization of the Quran is in itself one of the greatest evidences that this Quran is from Allah and it is not from the Prophet ﷺ, and Allah says here, "Move not your tongue with it, to hasten with it" (Al-Qiyamah: 16) "Indeed, upon Us is its collection and its recitation" (Al-Qiyamah: 17). A reminder to the servants as well, that the Prophet was suffering severely from the Quran, and that Allah told him that he will collect this Quran in his chest, and that it is He Who will make him recite it intact on his tongue. Then He Who will send the revelation with its clarification, so the Prophet ﷺ has to memorize the Quran and clarify to him a verse from the verses of Allah. It proves that it came from Allah and he did not

originate this Quran from himself. The other matter is that perhaps in revealing this revelation the Prophet was moving his tongue, so Allah revealed to him these verses as a reminder.

Then, Allah ﷻ says to these disbelievers, "No! But you [i.e., mankind] love the immediate" (Al-Qiyamah: 20), no; a refutation of their denial and stubbornness, and, also, clarifying the reason of denial is that they love the immediate and forsake the Hereafter; this is from weakness of understanding and mind, rather from loss of mind that you love the immediate, the immediate, the worldly life, and that it is immediate, that it is the immediate thing is, now, soon. "And neglect the Hereafter" (Al-Qiyamah: 21), and the Hereafter is eternal and the immediate is gone; passed, fled, not remained. He said that you love the immediate with its shortcomings; it is incomplete and the time of abiding in it is short, and it is annoyed with what it contains from annoying things. It does not like anyone, rather it must have within, "...And We test you with evil and with good as trial; and to Us you will be returned" (Al-Anbya: 35), in which there is good and evil, and your life in it is short and its benefits are gone. "And neglect the Hereafter" (Al-Qiyamah: 21), you neglect, you leave the hereafter, and the hereafter contains eternal bliss that does not stop, and bliss with all kinds. Bliss in health, wellness, freshness, all types of pleasure and happiness, the clothing of the people of Paradise, their homes, their palaces, their joy, so how do you prefer this one over that one? Then, in the Hereafter there is this eternal bliss, and in it there is eternal torment as well, and in it is the eternal torment that never ends or stops, so how is it appropriate for a person of reason to love this immediate and to be sufficient with it? And to neglect and leave the Hereafter? He does not work to escape from the Fire, and does not work to enter Paradise. Undoubtedly, this is a loss of mind even

though this is a certain reality; and the news about it came from Allah, Lord of the heavens and the earth, “No! But you [i.e., mankind] love the immediate” (Al-Qiyamah: 20) “And neglect the Hereafter” (Al-Qiyamah: 21).

Then, Allah told something of what is in the Hereafter and says, “Some faces, that Day, will be radiant” (Al-Qiyamah: 22) “Looking at their Lord” (Al-Qiyamah: 23) “And some faces, that Day, will be contorted” (Al-Qiyamah: 24) “Anticipating something devastating to befall them” (Al-Qiyamah: 25) faces and faces, faces of the people of faith; the people of Paradise, “...That Day, will be radiant” (Al-Qiyamah: 22), the radiance is the splendor, the beauty, and the purity. This is the water of life that flows in the faces of the people of Paradise with what they are in; of joy, happiness, rejoice, and all kinds of bliss in which they are. “Some faces, that Day, will be radiant” (Al-Qiyamah: 22) “Looking at their Lord” (Al-Qiyamah: 23), the greatest, noblest and highest of the blessings in Paradise is the vision of the Lord.

يقول الله ﷻ: {كَلَّا بَلْ تُحِبُّونَ الْعَاجِلَةَ}[القيامة:20] {وَتَذَرُونَ الآخِرَةَ}[القيامة:21] {وُجُوهٌ يَوْمَئِذٍ نَاضِرَةٌ}[القيامة:22] {إِلَى رَبِّهَا نَاظِرَةٌ}[القيامة:23] {وَوُجُوهٌ يَوْمَئِذٍ بَاسِرَةٌ}[القيامة:24] {تَظُنُّ أَنْ يُفْعَلَ بِهَا فَاقِرَةٌ}[القيامة:25] {كَلَّا إِذَا بَلَغَتِ التَّرَاقِيَ}[القيامة:26] {وَقِيلَ مَنْ رَاقٍ}[القيامة:27] {وَظَنَّ أَنَّهُ الْفِرَاقُ}[القيامة:28] {وَالْتَفَّتِ السَّاقُ بِالسَّاقِ}[القيامة:29] {إِلَى رَبِّكَ يَوْمَئِذٍ الْمَسَاقُ}[القيامة:30] {فَلا صَدَّقَ وَلا صَلَّى}[القيامة:31] {وَلَكِنْ كَذَّبَ وَتَوَلَّى}[القيامة:32] {ثُمَّ ذَهَبَ إِلَى أَهْلِهِ يَتَمَطَّى}[القيامة:33] {أَوْلَى لَكَ فَأَوْلَى}[القيامة:34] {ثُمَّ أَوْلَى لَكَ فَأَوْلَى}[القيامة:35] {أَيَحْسَبُ الإِنسَانُ أَنْ يُتْرَكَ سُدًى}[القيامة:36] {أَلَمْ يَكُ نُطْفَةً مِنْ مَنِيٍّ يُمْنَى}[القيامة:37] {ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّى}[القيامة:38] {فَجَعَلَ مِنْهُ الزَّوْجَيْنِ الذَّكَرَ وَالأُنثَى}[القيامة:39] {أَلَيْسَ ذَلِكَ بِقَادِرٍ عَلَى أَنْ يُحْيِيَ الْمَوْتَى}[القيامة:40]

Allah ﷻ says, “No! But you [i.e., mankind] love the immediate” (Al-Qiyamah: 20), “And neglect the Hereafter” (Al-Qiyamah: 21), “Some faces, that Day, will

be radiant" (Al-Qiyamah: 22), "Looking at their Lord" (Al-Qiyamah: 23), "And some faces, that Day, will be contorted" (Al-Qiyamah: 24), "Anticipating something devastating to befall them" (Al-Qiyamah: 25), "No! When it [i.e., the soul] has reached the collar bones" (Al-Qiyamah: 26), "And it is said, 'Who will cure [him]?'" (Al-Qiyamah: 27), "And he is certain that it is the [time of] separation" (Al-Qayyama: 28), "And the leg is wound about the leg" (Al-Qiyamah: 29), "To your Lord, that Day, will be the procession" (Al-Qiyamah: 30), "And he had not believed, nor had he prayed" (Al-Qiyamah: 31), "But, he denied and turned away" (Al-Qiyamah: 32), "And then he went to his people, swaggering [in pride]" (Al-Qiyamah: 33), "Woe to you, and woe!" (Al-Qiyamah: 34), "Then woe to you, and woe!" (Al-Qiyamah: 35), "Does man think that he will be left neglected?" (Al-Qiyamah: 36), "Had he not been a sperm from semen emitted?" (Al-Qiyamah: 37), "Then he was a clinging clot, and [Allah] created [his form] and proportioned [him]" (Al-Qiyamah: 38), "And made of him two mates, the male and the female" (Al-Qiyamah: 39), "Is not that [Creator] Able to give life to the dead?" (Al-Qiyamah: 40).

These are the last verses of Surah Al-Qiyamah and it is from the Meccan Quran. Allah's saying, "No! But you [i.e., mankind] love the immediate" (Al-Qiyamah: 20), "And neglect the Hereafter" (Al-Qiyamah: 21), is a rebuke for their denial of the Day of Resurrection. This is after Allah mentioned what the disbeliever says in denial of this Day. Allah indicates that the disbelievers adore the worldly life. "And neglect the Hereafter" (Al-Qiyamah: 21), and neglect the remembrance of the hereafter and the Day of Resurrection. This is either because they do not believe that there will be a hereafter, and that is why they made their work only for this worldly life. Or they thought that there would be a hereafter, but neglected to work for it. Then Allah mentions the condition of the people

gathered to be judged on the Last Day, He says, "Some faces, that Day, will be radiant" (Al-Qiyamah: 22), "Looking at their Lord" (Al-Qiyamah: 23), these are the faces of the people of faith who believed in the Hereafter and worked for it. The word [Nadarah] means splendid, radiant, glowing, delighted with goodness. This is the description of the believers' faces on the Day of Judgment. "Looking at their Lord" (Al-Qiyamah: 23), meaning, they will see Allah with their very eyes. Some distorted the meaning of this, they said that [Nathira] does not mean looking, rather it means it awaits, this is a far-fetched meaning. In this regard, seeing Allah in the Hereafter is true according to this verse. Allah also describes the faces of those believers in other verses, He says, "For them who have done good is the best reward and extra. No darkness will cover their faces, nor humiliation" (Yunus: 26), the best reward; Paradise. And the extra which is greater than the Paradise is to look at the face of Allah. It was narrated in hadith that, "The companions asked the Prophet ﷺ and said: O Messenger of Allah, Shall we see our Lord on the Day of Resurrection? He said: Do you have any difficulty in seeing the sun at midday when it is bright and there is no cloud in the sky? 'Do you have any difficulty in seeing the moon on a full moon night when it is bright and there is no cloud in the sky?' Then the Prophet said, 'You will see your Lord similarly'. This is in addition to the Prophet's saying, "Two Paradises of gold, and its utensils and whatever therein, and two Paradises of silver and all the utensils and whatever is therein; and there will be nothing to prevent the people from seeing their Lord except the Cover of Majesty over His Face in the Paradise of Eden". If Allah revealed this Cover between Him and His faithful servants, they would see that they were not given such blessings as they were given when they looked at their Lord. The Prophet ﷺ also said, "You will see your Lord as you see the sun without clouds or veils, so if you can avoid missing a prayer before sunrise and a prayer before sunset you must do so." The

Prophet incite the believers to maintain two prayers; the Asr prayer and the Fajr prayer. Preserving these two prayers, which are at times for a person to come after sleep and after rest is a great act of worship. In this regard, the happiest moment for the believers on the Day of Resurrection is when they see Allah. It was also mentioned in the hadith that, "Allah will say to the inhabitants of Paradise: O inhabitants of Paradise! They will say: O our Lord, we present ourselves and are at Your pleasure, and goodness rests in Your hands. Then He will say: Are you contented? And they will say: And how should we not be contented, O Lord, when You have given to us that which You have given to no one else of Your creation? Then He will say: Would you not like Me to give you something better than that? And they will say: O Lord and what thing is better than that? And He will say: I shall cause My favour to descend upon you and thereafter shall never be displeased with you." Then Allah removes the Cover from His face, and they find that they have not been given as they were given from seeing their Lord.

Then Allah says, "And some faces, that Day, will be contorted" (Al-Qiyamah: 24), these are the faces of the sinners that will be gloomy on the Day of Judgement. Their faces color will be dark, gloomy, humiliated, and all the worries and anguish overwhelm the faces of the disbelievers. "Anticipating something devastating to befall them" (Al-Qiyamah: 25), they anticipate but it's certain, they know that. They will be certain that they are going to be destroyed. They will think that they are going to enter into the Hellfire. Devastating here refers to the hell, they are certain they will enter it, this great and enormous calamity, which there is nothing more dangerous nor more terrible than it is. This is like Allah's saying, "As if their faces were covered with patches of the night's deep darkness". Also, "Thus, We relate to you from the news of what has

preceded. And We have certainly given you from Us a message" (Taha: 99), "Whoever turns away from it - then indeed, he will bear on the Day of Resurrection a burden" (Taha: 100), "Abiding eternally therein, and evil it is for them on the Day of Resurrection as a load" (Taha: 101), "The Day the Horn will be blown. And We will gather the criminals, that Day, blue-eyed" (Taha: 102), Also, "On the Day some faces will turn white and some faces will turn black. As for those whose faces turn black, 'Did you disbelieve after your belief" (Ali'Imran: 106), those are the contorted, blackened and gloomy faces, "Anticipating something devastating to befall them" (Al-Qiyamah: 25).

Then, Allah ﷻ says, "No!". Allah admonishes those disbelievers from taking the path of evil. This is an exhortation to His servants to take the path of righteousness. Allah describes the moment when the soul is taken, He says, "No! When it [i.e., the soul] has reached the collar bones" (Al-Qiyamah: 26), "And it is said, 'Who will cure [him]?'" (Al-Qiyamah: 27), "And he is certain that it is the [time of] separation" (Al-Qiyamah: 28), "And the leg is wound about the leg" (Al-Qiyamah: 29), "To your Lord, that Day, will be the procession" (Al-Qiyamah: 30). If it reached the collar bones. I.e. when the soul leaves the body, comes out of the extremities of the body first; from the legs. This is when the angel of death seizes the soul, he brings it out from the extremities of the human being until it reach his throat. Then the sight wll be gone after seeing the soul leaves the body, this is why the Prophet said, "When you come to your dead ones, close their eyes, for the sight follows the soul. And say good things, for the Angels say Amin to what the members of the household say." Thus the soul reaches the collar bones at last when it is seized. "And it is said, 'Who will cure [him]?'" (Al-Qiyamah:27). Those around the dead said after they despair of any treatment, looking for the healer that cures with Ruqyah. Ruqyah is used after

the despair of the material reasons for treatment. “And it is said, ‘Who will cure [him]?’” (Al-Qiyamah: 27), “And he is certain that it is the [time of] separation” (Al-Qayyama: 28), this dying person thought that it is the time of separation, the thought, here, means certainty. That is, he is certain he will depart and his life is over. “And the leg is wound about the leg” (Al-Qiyamah: 29), that is, after the soul has left, this body must be wrapped to be carried, and his leg is wound to another leg. His legs are wrapped in a shroud.

Allah ﷻ says, “To your Lord, that Day, will be the procession” (Al-Qiyamah: 30), meaning, the place of return and the destination is to the Lord. This is that the soul ascends into the heavens. In fact, taking this body on its journey to the grave is the beginning of the journey to Allah for the Day of Resurrection. The Prophet ﷺ said, “When the prepared body is placed on the bier and the men lift it onto their shoulders, if it was a righteous person it says: Take me quickly, take me quickly. And if it was not a righteous person it says: Woe to me! Where are you taking me! And everything hears its voice except man, and if man heard it he would faint.” As for the soul, the Prophet ﷺ said, ““When a believer is about to leave the world and go forward to the next world, the angel of death comes and sits at his head and says, 'Good soul, come out to forgiveness and acceptance from God.' It then comes out as a drop flows from a water-skin and he seizes it; and when he does so, they do not leave it in his hand for an instant, but take it and place it in that shroud and that perfume, and from it there comes forth a fragrance like that of the sweetest musk found on the face of the earth. They then take it up and do not bring it past a company of angels without their asking, “Who is this good soul?' to which they reply, ‘So and so, the son of so and so,’ using the best of his names by which people called him on the earth. They then bring him to the lowest heaven and ask that the gate should be opened for him. This is

done, and from every heaven its archangels escort him to the next heaven till he is brought to the seventh heaven, and God who is great and glorious says, ‘take him back to earth, for I created mankind from it, I shall return them into it, and from it I shall bring them forth another time.' His soul is then restored to his body, two angels come to him, and making him sit up say to him, ‘Who is your Lord?’ He replies, ‘My Lord is God.’ They ask, ‘What is your religion?’ and he replies, ‘My religion is Islam.’ They ask, ‘Who is this man who was sent among you?’ and he replies, ‘He is God’s messenger.’ They ask, ‘What is your [source of] knowledge?’ and he replies, ‘I have read God’s Book, believed in it and declared it to be true.’ Then one cries from heaven, ‘My servant has spoken the truth, so spread out carpets from paradise for him, clothe him from paradise, and open a gate for him into paradise.’ Then some of its joy and fragrance comes to him, his grave is made spacious for him as far as the eye can see, and a man with a beautiful face, beautiful garments and a sweet odour comes to him and says, ‘Rejoice in what pleases you for this is your day which you have been promised.' He asks, ‘Who are you, for your face is perfectly beautiful and brings good?” He replies, ‘I am your good deeds.’ He then says, ‘My Lord, bring the last hour; my Lord, bring the last hour, so that I may return to my people and my property.’ But when an infidel is about to leave the world and proceed to the next world, angels with black faces come down to him from heaven with hair-cloth and sit away from him as far as the eye can see. Then the angel of death comes and sits at his head and says, ‘Wicked soul, come out to displeasure from God.’ He then seizes it, then take it up and do not bring it past a company of angels without their asking, ‘Who is this wicked soul?’ to which they reply, ‘So and so, the son of so and so,’ using the worst names he was called in the world. When he is brought to the lowest heaven request is made that the gate be opened for him, but it is not opened for him. Allah’s Messenger then recited, “Indeed, those who deny

Our verses and are arrogant toward them - the gates of Heaven will not be opened for them, nor will they enter Paradise until a camel enters into the eye of a needle [i.e., never]. And thus do We recompense the criminals" (Al-A'raf: 40). God who is great and glorious then says, 'Record his book in Sijjin in the lowest earth,' and his soul is thrown down. He then recited, "And he who associates with Allah - it is as though he had fallen from the sky and was snatched by the birds or the wind carried him down into a remote place." (Al-Hajj: 31) His soul is then restored to his body, two angels come to him, and making him sit up say to him, 'Who is your Lord?'. He replies, 'Alas, alas, I do not know.' They ask, 'What is your religion?' and he replies, 'Alas, alas, I do not know.' They ask, 'Who is this man who was sent among you?' and he replies, 'Alas, alas, I do not know.' Then one cries from heaven, 'He has lied, so spread out carpets from hell for him, and open a gate for him into hell.'… He then says, 'My Lord, do not bring the last hour.' "

This is the procession to Allah starting with the departure of the soul and then on the Day of Resurrection when people will come out of their graves. The procession of the disbelievers after that to the Fire is straight from their exit from their graves. They will be led to the Fire and their faces will turn black once they emerge from the grave in the Resurrection. Allah describes the characteristic of this disbeliever He says, "And he had not believed, nor had he prayed" (Al-Qiyamah: 31), he had not believed in the Messenger who came with the truth from his Lord, nor did he pray to Allah. He was neither of the people of faith nor was he also of the people of deeds according to the requirements of faith. "But [instead], he denied and turned away" (Al-Qiyamah: 32), he combined denying and turning away from obedience to Allah, he denied the truth, rejected it, did not believe it, and turned away. "And then he went to his people, swaggering"

(Al-Qiyamah: 33), meaning, he walked in life stubborn, cruel, obstinate, wanton, lazy, having no concern and doing no deeds. He thought that he would never come back to life or resurrect to be judged.

Then, Allah says, "Woe to you, and woe!" (Al-Qiyamah: 34), "Then woe to you, and woe!" (Al-Qiyamah: 35), this is a definite warning and threat from Allah to those who disbelieve in Him and strut about when walking. This means, you deserve to strut like this while you have disbelieved in your Creator and Maker. This is what is commonly said in this type of situation in order to mock and intimidate someone. This is a reminder and exhortation from Allah for the disbeliever person to be deterred from what is in him of disbelief and denial, and to take what is more appropriate for him; that is believing in Allah. Then Allah says, "Does man think that he will be left neglected?" (Al-Qiyamah: 36), Meaning, does this human think he will not be commanded and prohibited. This indicates that each person will not be left neglected in this worldly life, without being commanded and prohibited. He also will not be left neglected in his grave unattended to without being resurrected. Rather he will be commanded and prohibited in this life, and gathered back to Allah in the abode of the Hereafter. The intent here is to affirm the existence of the abode of the final return and to refute whoever rejects it from the People of deviance, ignorance and stubbornness. Thus, Allah uses the beginning of creation as a proof for the repetition of the creation. Allah says, "Then did you think that We created you uselessly and that to Us you would not be returned?" (Al-Mu'minun: 115), "So exalted is Allah, the Sovereign, the Truth; there is no deity except Him, Lord of the Noble Throne" (Al-Mu'minun: 116). Exalted is Allah above creating creatures and to leave them and neglect them in this way, and to leave the wicked in his immorality, and the righteous in his righteousness, and not reckon a wicked

person for his wickedness and a disbeliever for his disbelief, and reward a believer for his obedience, this is impossible. “Then will We treat the Muslims like the criminals?” (Al-Qalam: 35), “What is the matter with you? How do you judge?” (Al-Qalam: 36). Also, “O mankind, what has deceived you concerning your Lord, the Generous” (Al-Infitar: 6), “Who created you, proportioned you, and balanced you?” (Al-Infitar: 7), “In whatever form He willed has He assembled you” (Al-Infitar: 8), “No! But you deny the Recompense” (Al-Infitar: 9), “And indeed, [appointed] over you are keepers” (Al-Infitar: 10), “Noble and recording” (Al-Infitar: 11). Allah says, “So what yet causes you to deny the Recompense?” (At-Tin: 7), “Is not Allah the most just of judges?” (At-Tin: 8) Allah is the Wisest and it is not possible that the Wisest of the judges has created this creation in vain and for amusement. He also says, “And We did not create the heavens and earth and that between them in play” (Ad-Dukhan: 38), “We did not create them except in truth, but most of them do not know” (Ad-Dukhan: 39). Also, “And We did not create the heaven and the earth and that between them aimlessly. That is the assumption of those who disbelieve, so woe to those who disbelieve from the Fire” (Sad: 27).

“Does man think that he will be left neglected?” (Al-Qiyamah: 36), “Had he not been a sperm from semen emitted?” (Al-Qiyamah: 37), this is his formation. Meaning, was not man a weak drop of sperm from a despised fluid known as semen that is emitted from the loins into the wombs. “Then he was a clinging clot And Allah created and proportioned him” (Al-Qiyamah: 38), meaning, he became a clot, then a lump of flesh, then he was formed and the soul was blown into him. Then he became a perfect creation with healthy limbs, as either a male or a female by the permission and decree of Allah, as He says, “And made of him two mates, the male and the female” (Al-Qiyamah: 39), made of him, of this

clinging clot, the spouses. That is the male and female. Then, Allah ﷻ says, "Is not that [Creator] Able to give life to the dead?" (Al-Qiyamah: 40), meaning, is not He Who made this perfect creation from this weak drop of sperm able to repeat that as He did originally. Allah is the Wisest of all judges and He cannot create His creation in vain and without purpose. This is the power of Allah present in creation, and He Who was able to create His creation in this way is able to recreate it.

With this, this great Surah ends. We ask Allah to forgive our sins, repent to Him, turn to Him, and seek refuge in Him. Praise is to Allah, the Lord of the Worlds, at the beginning and the end. And peace be upon His servant and messenger Mohammad. We ask Allah to make it beneficial to Muslims in the east and west of the earth, and to make this a treasure for us on the Day of Resurrection.

Al-Insan

بسم الله الرحمن الرحيم: {هَلْ أَتَى عَلَى الإِنسَانِ حِينٌ مِنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَذْكُورًا}[الإنسان:1] {إِنَّا خَلَقْنَا الإِنسَانَ مِنْ نُطْفَةٍ أَمْشَاجٍ نَبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا}[الإنسان:2] {إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا}[الإنسان:3] {إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَلاسِلا وَأَغْلالًا وَسَعِيرًا}[الإنسان:4] {إِنَّ الأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا}[الإنسان:5] {عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا}[الإنسان:6] {يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا}[الإنسان:7] {وَيُطْعِمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا}[الإنسان:8] {إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لا نُرِيدُ مِنْكُمْ جَزَاءً وَلا شُكُورًا}[الإنسان:9] {إِنَّا نَخَافُ مِنْ رَبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا}[الإنسان:10] {فَوَقَاهُمُ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ وَلَقَّاهُمْ نَضْرَةً وَسُرُورًا}[الإنسان:11]

In the Name of Allah—the Most Compassionate, Most Merciful, "Is there not a period of time when each human is nothing yet worth mentioning?" (Al-Insan: 1) "˹For˺ indeed, We ˹alone˺ created humans from a drop of mixed fluids, ˹in order˺ to test them, so We made them hear and see." (Al-Insan: 2) "We

already showed them the Way, whether they ˹choose to˺ be grateful or ungrateful." (Al-Insan: 3) "Indeed, We have prepared for the disbelievers chains, shackles, and a blazing Fire." (Al-Insan: 4) "Indeed, the virtuous will have a drink ˹of pure wine˺—flavoured with camphor" (Al-Insan: 5) "˹from˺ a spring where Allah's servants will drink, flowing at their will." (Al-Insan: 6) "They ˹are those who˺ fulfil ˹their˺ vows and fear a Day of sweeping horror," (Al-Insan: 7) "and give food—despite their desire for it—to the poor, the orphan, and the captive," (Al-Insan: 8) "˹saying to themselves,˺ "We feed you only for the sake of Allah, seeking neither reward nor thanks from you." (Al-Insan: 9) "We fear from our Lord a horribly distressful Day." (Al-Insan: 10) "So Allah will deliver them from the horror of that Day, and grant them radiance and joy" (Al-Insan: 11)

This is Surah Al-Insan which the Prophet ﷺ used to recite in the second Rak'ah of Al-Fajr prayer on Friday. He recited Surah As-Sajdah in the first Rak'ah and Surah Al-Insan in the second Rak'ah. It was said the reason for reciting these two Surahs in Al-Fajr prayer on Friday is that they contain the basics of belief.

In this Surah, Allah mentions the story of the creations and why were humans created? What should be the goal of this human? Allah informs that this human is destined to death, his life span is limited and he was created for a mission. That is, to worship Allah only. Thus, each human will have a different end according to his deeds, this is after being resurrected and held accountable for the deeds in their first life. Then Allah explains the major two paths a man will take, either he chose to disbelieve and follow the path of evil, or he will choose to believe and choose the path to heaven the path of the truth. Then Allah displays the two ends for man; either heaven or fire. At the end of this Surah, Allah mentions that this is a great reminder to His servants; this is the right way and this is the way of Hell and every one of you shall choose his way. He also shows that whatever Allah wills will be and what He does not won't be.

Allah begins the Surah by saying, "Is there not a period of time when each human is nothing yet worth mentioning?" (Al-Insan: 1) A question to indicate this fact. Allah informs that He brought man into existence after he was not even a thing worth mentioning, due to his lowliness and weakness. It is known that humans are immortal even to disbelievers. The earth did not have humans many centuries before. "Is there not a period of time when each human is nothing yet worth mentioning?" means that humans had not been mentioned on the earth and Allah mentioned them to His angels, saying, "'Remember' when your Lord said to the angels, 'I am going to place a successive 'human' authority on earth'. They asked 'Allah', 'Will You place in it someone who will spread corruption there and shed blood while we glorify Your praises and proclaim Your holiness?' Allah responded, 'I know what you do not know." (Al-Baqarah: 30) In this regard, it was mentioned that Allah sent Jibreel to earth and ordered him to take sand from different places in it; then this sand was turned to mud in the heaven and Allah created Adam with His Hands and said to angels, "'Remember, O Prophet' when your Lord said to the angels, 'I am going to create a human being from clay. So when I have fashioned him and had a spirit of My Own 'creation' breathed into him, fall down in prostration to him'. So the angels prostrated all together— but not Iblîs, who acted arrogantly, becoming unfaithful" (Sad: 71-74). Allah also has mentioned the story of humans' creation as He created them in heaven, accommodated them Jannah, Satan's disobedience, warning Adam from Iblis, then Adam's eating from the tree, his repentance to Allah then descending to this earth. "Allah said, 'Descend, both of you, from here together 'with Satan' as enemies to each other. Then when guidance comes to you from Me, whoever follows My guidance will neither go astray 'in this life' nor suffer 'in the next'. But whoever turns away from My Reminder will certainly have a miserable life, then We will raise them up blind on the Day of Judgment'" (Taha: 123-124).

Allah made Adam descend from heaven to this earth to inhabit and live in it. Then his generations succeeded him on this earth, so humans have been created after they have not been mentioned in heaven or on earth. After that, Allah mentioned humans in heaven then He made them inhabit the earth; Allah decreed for the humans to die and be resurrected to be judged in the hereafter. Allah says, "All praise is for Allah Who created the heavens and the earth and made darkness and light. Yet the disbelievers set up equals to their Lord ˹in worship˺. He is the One Who created you from clay, then appointed a term ˹for your death˺ and another known only to Him ˹for your resurrection˺—yet you continue to doubt!" (Al-An'am: 1-2).

Allah then mentions the creation of the humans after Adam, He says, "˹For˺ indeed, We ˹alone˺ created humans from a drop of mixed fluids, ˹in order˺ to test them, so We made them hear and see." (Al-Insan: 2) This is a clarification of Allah's Will and His purpose of creating humans. He created humans "From a drop of mixed fluids"; Allah created humans from mixed fluids as well as from a mixture of a sperm cell in men and the ovum in women so Allah created humans from these fluids. Then, Allah will is to test which of these humans has the best deeds as He says, "˹He is the One˺ Who created death and life in order to test which of you is best in deeds" (Al-Mulk: 2). He also says, "He is the One Who created the heavens and the earth in six Days—and His Throne was upon the waters—in order to test which of you is best in deeds" (Hud: 7). Allah says, "So We made them hear and see", this means Allah made humans see and hear in order to know and learn; as seeing and hearing are one of the greatest favors bestowed to humans. Allah mentions hearing before seeing because it is more beneficial for humans. The one who can hear may learn even if he loses his eyesight as it is easy to learn by hearing while it is harder to learn by seeing alone, so there are blind scholars in all sciences but it is harder to teach dumbs. In fact,

Allah gives them these two great organs; hearing and seeing in order to be learned and guided.

Allah says, "We already showed them the Way, whether they ˹choose to˺ be grateful or ungrateful" (Al-Insan: 3), means that Allah showed each human the way either to be believers or disbelievers, whether choose to be grateful to his Lord or ungrateful. "We already showed them the Way", it is said that showed here means guiding but the right meaning is that Allah facilitates the way each person chose, as it came in the hadith that the Prophet ﷺ said, "Carry on doing good deeds, for everybody will find easy to do such deeds as will lead him to his destined place for which he has been created. So he who is destined to be among the happy in the Hereafter, will find it easy to do the deeds characteristic of such people, while he who is destined to be among the miserable ones, will find it easy to do the deeds characteristic of such people." Then the Prophet recited Allah's saying, "As for the one who is charitable, mindful ˹of Allah˺, and ˹firmly˺ believes in the finest reward, We will facilitate for them the Way of Ease. And as for the one who is stingy, indifferent ˹to Allah˺, and ˹staunchly˺ denies the finest reward, We will facilitate for them the path of hardship." (Al-Layl: 5-10) In this regard, Allah facilitates this path, and He guides each one to the path he deserves. As He says, "Glorify the Name of your Lord, the Most High, Who created and ˹perfectly˺ fashioned ˹all˺, and Who ordained precisely and inspired accordingly, and Who brings forth ˹green˺ pasture" (Al-A'la: 1-4). He guides each human to his appropriate way. "whether they ˹choose to˺ be grateful" (Al-Insan: 3), it means that the believers are grateful to their Lord as the believers always believe in Allah and praise Him and obey His orders. "Or ungrateful" means that the disbelievers are ungrateful and deny the evidence of belief.

Then Allah starts to show what He has prepared for man in the hereafter and He begins with what He has prepared for the ungrateful, He says, "Indeed, We have prepared for the disbelievers chains, shackles, and a blazing Fire" (Al-

Insan: 4). Allah concludes the end for the disbeliever with this frightening verse. Allah informs of what he has waiting for those who disbelieve in Him from His creatures of chains, iron collars and the flame and fire of Hell. Allah describes this also in other verses in more details, such as His saying, "˹It will be said,˺ 'Seize and shackle them, then burn them in Hell, then tie them up with chains seventy arms long. For they never had faith in Allah, the Greatest'" (Al-Haqqah: 30-33). Allah has mentioned the description of the Fire, its depth, its flames and how it is fueled? Its fuel is people and stones. He also described the people who are punished and how they will be asking for help and demand to get out of it as they wish to be destroyed.

Then, Allah mentions the blessing He prepared for His believing servants in detail, saying, "Indeed, the virtuous will have a drink ˹of pure wine˺—flavoured with camphor." (Al-Insan: 5) The virtuous are the people who do good deeds and they are Allah's believing servants. All the branches of faith are good starting from saying "there is no god but Allah"; the greatest words and the truest words that servants may say. Then establishing the prayer, fasting, Zakat, Hajj, visiting relatives and obeying parents. Thus, the virtuous are the doer of good deeds. "Indeed, the virtuous will have a drink ˹of pure wine˺" (Al-Insan: 5), this is the first description of their blessing that Allah described is their enjoyment of Jannah wine, and this wine is flavored with camphor that is the best kinds of wine. "˹From˺ a spring where Allah's servants will drink, flowing at their will" (Al-Insan: 6), meaning, this drink that will be mixed for these righteous people will be taken from Kafur, which is a spring that Allah's close servants will drink directly from, without it being mixed with anything, and they will drink to their fill from it. The word drink includes the meaning of quenching one's thirst. "Flowing at their will", meaning, they will have control of it however and wherever they wish. They will have access to it from their castles, their homes, their sitting rooms and their residences. It also means that their cups will be filled

from this spring without going to it but it will flow and fill their cups while they are in their places. It is the maximum of enjoyment when Allah starts to mention their drink, in showing the blessing of the dwellers of Jannah, before mentioning their clothes and food.

Then, Allah shows why they are given this good reward from Him. He says, "They ˹are those who˺ fulfill ˹their˺ vows and fear a Day of sweeping horror." (Al-Insan: 7) This is their characteristic, i.e. when the believers vows they fulfill their promises as long as they don't disagree with what Allah has ordered. It also means they are devoted to worship Allah using that which He made obligatory upon them from actions of obligatory obedience that is based on Islamic legislation. They also worship Him by fulfilling their vows. In fact, the one who fulfills his vows with Allah is not contempt with only doing the obligation but he rather gives and does more to seek Allah's mercy and a higher rank in heaven. As for the conditioned vow, that is when a person says if Allah gives me so and so then I shall do so and so. This is not preferable and the believer is not praised for doing it as it came in the hadith, "The Prophet ﷺ forbade making vows, and said, "It does not bring good. Indeed, it is only a means by which something is extracted from the miserly." Then, they also "And fear a Day of sweeping horror" (Al-Insan: 7), so they fulfill the good deeds that Allah ordered them to do then they obligated for themselves other deeds seeking a higher rank in heaven. They fulfill all of that, however, they fear Allah and fear the Day of Judgment and this is true devotion. This is as it came in the Quran, He says, "And who do whatever ˹good˺ they do with their hearts fearful, ˹knowing˺ that they will return to their Lord." (Al-Mu'minun: 60) It also came in the hadith of Umm Al-Mu'mineen, Aisha, "I said: 'O Messenger of Allah, is this the one who commits adultery, steals and drinks alcohol?' He said: 'No, rather it is a man who fasts and gives charity and prays, but he fears that those will not be accepted from him". Although they pray and fast, they fear Allah as Allah says, "˹They are˺ those who

spend ˹a good portion of˺ the night, prostrating themselves and standing before their Lord. ˹They are˺ those who pray, ‘Our Lord! Keep the punishment of Hell away from us, for its punishment is indeed unrelenting’” (Al-Furqan: 64-65) it is said that after they had prayed at night, they asked Allah to protect them from the Fire. This is also as Allah’s saying, “Indeed, humankind was created impatient: distressed when touched with evil, and withholding when touched with good—except those who pray, consistently performing their prayers; and who give the rightful share of their wealth to the beggar and the poor; and who ˹firmly˺ believe in the Day of Judgment; and those who fear the punishment of their Lord—˹knowing that˺ none should feel secure from their Lord’s punishment” (Al-Ma’arij: 19-28).

So even when they consistently maintain their prayers, give the rightful share of their wealth to the poor and firmly believe in the Day of Judgment, they fear Allah. They fear from the Last Day, “And fear a Day of sweeping horror” (Al-Insan: 7), the Day of Judgment when horror will sweep in every place as it is not limited to a certain group like the disbelievers. The Prophet said, “Verily, my Lord is angry, to an extent to which He had never been angry before nor would He be angry afterward.” On that Day, each messenger will be saying, “I am concerned with my own self” and they will not intercede as well as the believers who will be in horror and it will be a day of distress.

يقول الله ﷻ: {إِنَّ الأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا}[الإنسان:5] {عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا}[الإنسان:6] {يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا}[الإنسان:7] {وَيُطْعِمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا}[الإنسان:8] {إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لا نُرِيدُ مِنْكُمْ جَزَاءً وَلا شُكُورًا}[الإنسان:9] {إِنَّا نَخَافُ مِنْ رَبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا}[الإنسان:10] {فَوَقَاهُمُ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ وَلَقَّاهُمْ نَضْرَةً وَسُرُورًا}[الإنسان:11] {وَجَزَاهُمْ بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا}[الإنسان:12] {مُتَّكِئِينَ فِيهَا عَلَى الأَرَائِكِ لا يَرَوْنَ فِيهَا شَمْسًا وَلا زَمْهَرِيرًا}[الإنسان:13] {وَدَانِيَةً عَلَيْهِمْ ظِلالُهَا وَذُلِّلَتْ قُطُوفُهَا تَذْلِيلًا}[الإنسان:14] {وَيُطَافُ عَلَيْهِمْ بِآنِيَةٍ مِنْ فِضَّةٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرَ}[الإنسان:15] {قَوَارِيرَ مِنْ

فِضَّةٍ قَدَّرُوهَا تَقْدِيرًا}[الإنسان:16] {وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنجَبِيلًا}[الإنسان:17] {عَيْنًا فِيهَا تُسَمَّى سَلْسَبِيلًا}[الإنسان:18]

Allah ﷻ says, "Indeed, the virtuous will have a drink ˹of pure wine˺—flavoured with camphor" (Al-Insan: 5) "˹from˺ a spring where Allah's servants will drink, flowing at their will." (Al-Insan: 6) "They ˹are those who˺ fulfil ˹their˺ vows and fear a Day of sweeping horror," (Al-Insan: 7) "and give food—despite their desire for it—to the poor, the orphan, and the captive," (Al-Insan: 8) "˹saying to themselves,˺ "We feed you only for the sake of Allah, seeking neither reward nor thanks from you." (Al-Insan: 9) "We fear from our Lord a horribly distressful Day." (Al-Insan: 10) "So Allah will deliver them from the horror of that Day, and grant them radiance and joy" (Al-Insan: 11) "and reward them for their perseverance with a Garden ˹in Paradise˺ and ˹garments of˺ silk." (Al-Insan: 12) "There they will be reclining on ˹canopied˺ couches, never seeing scorching heat or bitter cold." (Al-Insan: 13) "The Garden's shade will be right above them, and its fruit will be made very easy to reach." (Al-Insan: 14) "They will be waited on with silver vessels and cups of crystal" (Al-Insan: 15) "crystalline silver, filled precisely as desired." (Al-Insan: 16) "And they will be given a drink ˹of pure wine˺ flavoured with ginger" (Al-Insan: 17) "from a spring there, called Salsabîl" (Al-Insan: 18)

These verses are from Surah Al-Insan in which Allah mentions the blessing of the virtuous after He mentioned the punishment of the wrongdoers. Allah says that they will be drinking from the best kind of wine, and that they will have springs flowing to them as they desire and fill their cups in their gatherings. That is because they fulfilled their obligation and did extra, they feared Allah and the Last Day, and they protected themselves from this punishment by obeying Allah. The Prophet described this day in hadith, he said, "The Day when mankind will stand before the Lord of all tat exists He said: 'They will be standing in sweat up to the middle of their ear." He also said, "On the Day of Resurrection, the sun

will come so close to people that there would be left only a distance of one mile, according to their deeds, some up to their ankles, some up to their knees, some up to the waist and some will have the bridle of perspiration (reaching their mouth and nose)"

It will be a hard and a long Day in which each person will be handed his book of record, as the Prophet said, "The records (of deeds) fly into their hands; some will take it in the right hand and some in the left". Then the hardest moment will be passing the Sirat as all the believers will pass before admitting Jannah. The Prophet said, "The Sirat will be placed across Hell, on thorns like the thorns of Sa'dan plant that nobody except Allah knows their greatness. Then the people will cross it. Some will pass over safe and sound, some will be detained, and some will fall in headfirst". The hooks will hunt the disobedient believers so the Day of Judgment will be hard for all people but it will be hardest for the disbelievers because there is no room to obtain Allah's mercy while the believers wait for Allah's mercy. Some of the believers will be shaded by Allah as in Hadith, "Allah will give shade, to seven, on the Day when there will be no shade but His. (These seven persons are) a just ruler, a youth who has been brought up in the worship of Allah (i.e. worships Allah sincerely from childhood), a man whose heart is attached to the mosques (i.e. to pray the compulsory prayers in the mosque in congregation), two persons who love each other only for Allah's sake and they meet and part in Allah's cause only, a man who refuses the call of a charming woman of noble birth for illicit intercourse with her and says: I am afraid of Allah, a man who gives charitable gifts so secretly that his left hand does not know what his right hand has given (i.e. nobody knows how much he has given in charity), and a person who remembers Allah in seclusion and his eyes are then flooded with tears."

Thus, Allah says about this great Day, "A Day of sweeping horror", the horror will sweep in every place and the disobedient believers will be punished

but not by Fire as the Prophet said, “Any person who possesses gold or silver and does not pay what is due on it (i.e., the Zakat); on the Day of Resurrection, sheets of silver and gold would be heated for him in the fire of Hell and with them his flank, forehead and back will be branded. When they cool down, they will be heated again and the same process will be repeated during the day the measure whereof will be fifty thousand years. (This would go on) until Judgment is pronounced among (Allah's) slaves, and he will be shown his final abode, either to Jannah or to Hell”. It will be a great Day as Allah says, “Warn with this ˹Quran˺ those who are awed by the prospect of being gathered before their Lord—when they will have no protector or intercessor besides Him—so perhaps they will be mindful ˹of Him˺” (Al-An’am: 51), Moreover, the people of Jannah will say when they enter it, “Before ˹this reward˺ we used to be in awe ˹of Allah˺ in the midst of our people” (At-Tur: 26), it means we used to be in awe of Allah in the world.

Then Allah mentions another characteristic of these believers, He says, “And give food—despite their desire for it—to the poor, the orphan, and the captive” (Al-Insan: 8), this means despite their desire for this food, they give it to the poor, the orphan and the captive. It is said also that “it” refers to feeding that means they love to feed people for the sake of Allah. Thus, they desire to do that for the sake of Allah as the hypocrites do not love to give zakat or charity. Allah describes the hypocrites, He says, “They never come to prayer except half-heartedly, and they never donate except resentfully” (At-Tawbah: 54). So the believers love to donate for the sake of Allah despite their need for food and their desire to have it, as Allah says, “You will never achieve righteousness until you donate some of what you cherish” it means from what you cherish. “The poor” is the needy who is not known, “The orphan” is the one whose father died while he is immature but once he becomes mature, he is not called an orphan and the captive. These three groups need to be helped and Allah and His Prophet enjoined the believers to give them from zakat, especially the first two groups. As for the

third group, i.e. the captives, the Prophet ordered us to not humiliate them, he said, "Honour the captives". It was narrated that after Badr Battle, the believers used to feed the captives bread and eat dates. That is, they gave them bread because it was more valuable.

Allah says that these believers do that because they seek His mercy, as they said, "⌜Saying to themselves,⌝ 'We feed you only for the sake of Allah, seeking neither reward nor thanks from you'" (Al-Insan: 9), it means that they do that hoping for the reward of Allah and His pleasure. "We seek neither reward nor thanks from you" (Al-Insan: 9), meaning, we do not seek any reward from you in return for it. We also are not seeking for you to thank us in front of the people. That is, they feed the orphan, the poor and the captive for the sake of Allah only while they do not seek the reward from the people they feed. Thus, they do not seek their reward or thanks whether by their tongues or by any other way. "We fear from our Lord a horribly distressful Day" (Al-Insan: 10), this is what makes them donate from what they prefer of food. They say, "We fear from our Lord a horribly distressful Day" (Al-Insan: 10), the Day of Judgment is described as horribly distressful which means a condition of feeling fear, so Allah makes that Day very horribly distressful as it is a hard and long Day. Allah says, "So Allah will deliver them from the horror of that Day, and grant them radiance and joy" (Al-Insan: 11), Allah will reward them for what they did for the sake of Him, Allah will protect them from the horror of that Day which they feared and which is horribly distressful. Allah will protect them, their faces will be radiant from the joy and knowing that they will attain Allah's mercy and reward. "And reward them for their perseverance with a Garden ⌜in Paradise⌝ and ⌜garments of⌝ silk" (Al-Insan: 12), it means Allah will reward them for what they did and for their perseverance; all these worships need perseverance which is the backbone of faith as all good deeds and performing what Allah has obligated need perseverance. Moreover, preventing themselves of evil deeds perseverance as well as self-

discipline, “And We test you ˹O humanity˺ with good and evil as a trial”, Allah must test His servants. “Do people think once they say, ‘We believe’, that they will be left without being put to the test? We certainly tested those before them. And ˹in this way˺ Allah will clearly distinguish between those who are truthful and those who are liars” (Al-Ankabut: 2-3). “We will certainly test you with a touch of fear and famine and loss of property, life, and crops. Give good news to those who patiently endure.” (Al-Baqarah: 155)

“And reward them for their perseverance with a Garden ˹in Paradise˺ and ˹garments of˺ silk” (Al-Insan: 12), meaning, due to their patience He will give them, bestow upon them and accommodate them with Paradise and silken garments. This means a home that is spacious, a delightful life and fine clothing. Allah says, “And their clothing will be silk”; the most beautiful clothes in this world are silk and it will be clothes of the people in Jannah. There is no doubt that the silk in the Hereafter is much better than in the world, as ibn Abbas said: “There is nothing in Jannah of what had been mentioned to you except names.” That is, the names are the same but the tastes are different. Thus, the pomegranate, drink, wine and women will be different from this world as the women in Jannah are different from women in the world for they are purified. Therefore, when Allah says, “And reward them for their perseverance with a Garden ˹in Paradise˺ and ˹garments of˺ silk” (Al-Insan: 12), we shall know that the silk in Jannah will be different from the silk in this world. “There they will be reclining on ˹canopied˺ couches”, Allah tells us about the people of Paradise and the eternal delights they will experience, as well as the comprehensive favors that they will be given. Allah says, “There they will be reclining on ˹canopied˺ couches.” “Reclining” means lying back in a relaxed position with the back supported. “Couches” means the wide chair or bed as they recline on it means that they live a comfortable life. They are free from work, striving, or hardships; they live in joy and enjoyment and recline with their friends, siblings and lovers who were

with them in this world, as Allah says, "In a friendly manner, they will be on thrones, facing one another." These are the people of Jannah and Allah's servants, they will never see scoring heat as this world is lighted with the scoring heat of the sun but Jannah is light without it. "Or bitter cold" the sun is one of the heat sources but Allah said that will not be in Jannah so the bitter cold that results from the absence of sun will not be seen also in Jannah. The air in Jannah is moderate as there is no heat, cold or boring.

"The Garden's shade will be right above them." The Garden's shade will be right above the people of Jannah as it will be an eternal shade, as Allah says, "The description of the Paradise promised to the righteous is that under it rivers flow; eternal is its fruit as well as its shade." It is an eternal shade and its fruit is eternal; whenever they take any fruit, another one is brought as well as there is no certain fruit in a certain season but it is eternal. Allah says, "Eternal is its fruit as well as its shade". Allah has described the fruit in Jannah as very easy to reach, for it is subjected to the believers; it will come to them whenever they want. Allah says, "And whoever is in awe of standing before their Lord will have two Gardens. Then which of your Lord's favours will you both deny? ˹Both will be˺ with lush branches. Then which of your Lord's favours will you both deny? In each ˹Garden˺ will be two flowing springs. Then which of your Lord's favours will you both deny? In each will be two types of every fruit. Then which of your Lord's favours will you both deny? Those ˹believers˺ will recline on furnishings lined with rich brocade. And the fruit of both Gardens will hang within reach." (Ar-Rahman: 46-54) So while they are reclining on furnishings lined with rich brocade, the fruit of both Gardens will hang within reach. It is so near as they do not need to prepare themselves to climb the tree to take this fruit.

Then Allah says, "They will be waited on with silver vessels and cups" (Al-Insan: 15), this is in the passive form, but those who will wait for them are the eternal youths holding those silver vessels. It means servants will go around

them with containers of food made of silver and cups of drink. These are drinking vessels that do not have handles or spouts. Allah says, “Crystalline silver, filled precisely as desired” (Al-Insan: 16), so these cups are made of silver, but due to their fine thinness, what is inside of them will be visible from the outside of them as if they are glass. This is among the things of which there is nothing like in this world. “Crystalline silver, filled precisely as desired,” (Al-Insan: 16) meaning, according to the amount that will quench their thirst. It will not be more than that nor less than it, rather it will be prepared in an amount that is suitable for quenching the thirst of their drinkers.

يقول الله ﷻ: {وَدَانِيَةً عَلَيْهِمْ ظِلالُهَا وَذُلِّلَتْ قُطُوفُهَا تَذْلِيلًا}[الإنسان:14] {وَيُطَافُ عَلَيْهِمْ بِآنِيَةٍ مِنْ فِضَّةٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرَ}[الإنسان:15] {قَوَارِيرَ مِنْ فِضَّةٍ قَدَّرُوهَا تَقْدِيرًا}[الإنسان:16] {وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنجَبِيلًا}[الإنسان:17] {عَيْنًا فِيهَا تُسَمَّى سَلْسَبِيلًا}[الإنسان:18]{وَيَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُخَلَّدُونَ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَنثُورًا}[الإنسان:19] {وَإِذَا رَأَيْتَ ثَمَّ رَأَيْتَ نَعِيمًا وَمُلْكًا كَبِيرًا}[الإنسان:20] {عَالِيَهُمْ ثِيَابُ سُندُسٍ خُضْرٌ وَإِسْتَبْرَقٌ وَحُلُّوا أَسَاوِرَ مِنْ فِضَّةٍ وَسَقَاهُمْ رَبُّهُمْ شَرَابًا طَهُورًا}[الإنسان:21] {إِنَّ هَذَا كَانَ لَكُمْ جَزَاءً وَكَانَ سَعْيُكُمْ مَشْكُورًا}[الإنسان:22]

Allah ﷻ says, “The Garden’s shade will be right above them, and its fruit will be made very easy to reach.” (Al-Insan: 14) “They will be waited on with silver vessels and cups of crystal” (Al-Insan: 15) “crystalline silver, filled precisely as desired.” (Al-Insan: 16) “And they will be given a drink ˹of pure wine˺ flavoured with ginger” (Al-Insan: 17) “from a spring there, called Salsabîl” (Al-Insan: 18) “They will be waited on by eternal youths. If you saw them, you would think they were scattered pearls.” (Al-Insan: 19) “And if you looked around, you would see ˹indescribable˺ bliss and a vast kingdom.” (Al-Insan: 20) “The virtuous will be ˹dressed˺ in garments of fine green silk and rich brocade, and adorned with bracelets of silver, and their Lord will give them a purifying drink.” (Al-Insan: 21) “˹And they will be told,˺ ‘All this is surely a reward for you. Your striving has been appreciated.’” (Al-Insan: 22)

This is Allah's description to the blessing of the people of Jannah, His virtuous servants. They will be shaded by the trees in heaven, and the fruits will be so close to their reach, they don't need to climb trees or do anything to get these fruits. Then there is also the drink that will be served to them with silver vessels and cups of crystal. These cups and vessels are so pure to the point that man can see the drink in them. Also, they are filled precisely as the people of heaven desire. Then Allah describes another blessing from what they will have in heaven, He says, "And they will be given a drink ˹of pure wine˺ flavoured with ginger" (Al-Insan: 17), it means a cup that filled with wine flavoured with ginger. "From a spring there, called Salsabîl" (Al-Insan: 18), the spring of the real wine is called Salsabil, because it is easy to be drunk as it will not harm the drinker with its smell as in the world.

"They will be waited on by eternal youths", it means that they will be waited on with the drink by eternal youths who will never grow old and give them a high service and provide them with drink and food. "If you saw them", i.e. these eternal youths, "You would think they were scattered pearls", you would think that they are, while waiting with what they have of vessels and drinks, scattered pearls; scattered in the corners of Paradise. This is because of their beauty and radiance. "And if you looked around you would see ˹indescribable˺ bliss and a vast kingdom" (Al-Insan: 20), so if you looked around you in Jannah, you would see rivers, fruits, youths like scattered pearls, drinks, couches, palaces, women, bliss and vast kingdom. All types of bliss and a vast kingdom that Allah granted for the people of Jannah; there is no greater thing like the Paradise Allah prepared for the believers. "The virtuous will be ˹dressed˺ in garments of fine green silk and rich brocade", this is the cloth of the people of Jannah. "Garments of fine silk," means the smooth and tender silk colored green. "And rich brocade," means thick silk; they will be dressed in smooth silk and thick silk as well. "And adorned with bracelets of silver", that is, men will be adorned with bracelets of silver.

“And their Lord will give them a purifying drink”, meaning, it will purify their insides of envy, despise, hatred, harm and the other reprehensible character traits.

Then they will be told, “All this is surely a reward for you.” (Al-Insan: 22) “This” refers to the bliss that they are given in Jannah. “Reward for you” means a reward from Allah because of your good deeds and your faith in the world so Allah will reward you with this great favour. “Your striving has been appreciated”, it means that your striving in the world has been appreciated as the servants do not do any effort when glorifying Allah but they will be rewarded a great reward that is a tree in Jannah. In fact, if anyone recites “Say, ˹O Prophet,˺ ‘He is Allah—One ˹and Indivisible˺’” (Al-Ikhlas: 1), Allah will build a palace in Jannah for him. Allah will reward whoever does good deeds, as Jannah has no price and if the world and all that it contains is given to a servant, it will not equal a place in Jannah as small as the whip of the horse. The Prophet said, “A place in Jannah as small as the whip of your horse is far better than the world and all that it contains”. Also, the Prophet said, “And the scarf on her head (i.e. the woman in Jannah) is better than the world and what is in it.” So Jannah does not equal anything.

Then, after Allah clarified the reward of the disbelievers and the reward of the believers, Allah says, “Indeed, it is We Who have revealed the Quran to you ˹O Prophet˺ in stages.” (Al-Insan: 23) Here Allah reminds His Messenger of how He blessed him by revealing the Magnificent Qur'an to him. Allah is the One Who has revealed this Quran. Allah the Lord of all worlds, the Creator of heavens and earth, the Owner of everything is the One Who has revealed this Quran. This is Allah’s bliss for the people. In fact, Allah is the One Who has revealed this Quran and affirmed this meaning to glorify this Quran. “Indeed, it is We Who have revealed the Quran to you ˹O Prophet˺ in stages” (Al-Insan: 23), the Quran was revealed to the Prophet in stages. “So be patient with your Lord’s decree,” meaning as long as Allah is the One Who has revealed it then be patient with

Allah's decree. That is, the mission you were assigned to. Allah assigned the Prophet with great matters and tested him with the disbelievers as Allah says in the Qudsi hadith, "I have sent thee (the Holy Prophet) in order to put you to test and put (those to test) through you." Allah sent to him this revelation and chose him to carry out this mission, He says, "⌜For⌝ We will soon send upon you a weighty revelation." (Al-Muzzammil: 5) Allah ordered him to invite people to Him, He says, "O Messenger! Convey everything revealed to you from your Lord. If you do not, then you have not delivered His message. Allah will ⌜certainly⌝ protect you from the people." (Al-Ma'idah: 67) So he had been assigned to do that. Allah says, "O you covered up ⌜in your clothes⌝! Arise and warn ⌜all⌝. Revere your Lord ⌜alone⌝. Purify your garments. ⌜Continue to⌝ shun idols. Do not do a favour expecting more ⌜in return⌝. And persevere for ⌜the sake of⌝ your Lord" (Al-Muddaththir: 1-7), so Allah ordered him to be patient with His decree as He has assigned him with this message and to deliver it. "So be patient with your Lord's decree." "Decree" refers to the religious decree of this message and Allah's decree that the Prophet must be fought, as He says, "Similarly, We made enemies for every prophet from among the wicked, but sufficient is your Lord as a Guide and Helper" (Al-Furqan: 31), so it is Allah's decree to made enemies for every prophet. Then Allah says, "And do not yield to any evildoer or ⌜staunch⌝ disbeliever from among them" (Al-Insan: 24), meaning do not yield to the disbelievers either evildoer or denier who knows the right but denies it. That is, do not obey the disbelievers and the hypocrites if they wish to deter you from what has been revealed to you. Rather convey that which has been revealed to you from your Lord and put your trust in Allah, for verily, Allah will protect you from the people.

Then, "⌜Always⌝ remember the Name of your Lord morning and evening" (Al-Insan: 25), meaning remember the Name of Allah and invoke Him every morning and afternoon. That is, at the beginning of the day and at its end, and this

refers to the prayer. This includes Fajr and Asr prayers as well as praising Allah at these two times; morning and evening. "˹Always˺ remember the Name of your Lord morning and evening" (Al-Insan: 25), this in order to make his heart, tongue and remember with Allah. "And prostrate before Him during part of the night, and glorify Him long at night" (Al-Insan: 26), Allah also ordered His Messenger to prostrate before Him during part of the night, this refers to the night prayer. "And glorify Him long at night", means take a long time at night to glorify Allah. Allah has ordered him to prostrate before Him third or two-thirds of the night as He says, "O you wrapped ˹in your clothes˺! Stand all night ˹in prayer˺ except a little— ˹pray˺ half the night, or a little less, or a little more—and recite the Quran ˹properly˺ in a measured way" (Al-Muzzammil: 1-4).

Then Allah says, "Surely those ˹pagans˺ love this fleeting world." Allah reprimands the disbelievers and those similar to them who love the world and are devoted and dedicated to it, who put the abode of the Hereafter behind them in disregard. "˹Totally˺ neglecting a weighty Day ahead of them" (Al-Insan: 27), so they have no reason and no mind to think. They neglect the hereafter and only strive for this world. They totally neglect and forget the Day of Judgment, a Day that is fifty thousand years in its length. Therefore, they do not pay attention to the punishment on that Day as they will be admitted to the eternal Fire. They paid attention to the world and neglected the Hereafter as they did not work for the Day of Judgment, on which the disbeliever will be punished severely while the believers will be granted eternal bliss. Allah says, "Know that this worldly life is no more than play, amusement, luxury, mutual boasting, and competition in wealth and children. This is like rain that causes plants to grow, to the delight of the planters. But later the plants dry up and you see them wither, then they are reduced to chaff. And in the Hereafter there will be either severe punishment or forgiveness and pleasure of Allah, whereas the life of this world is no more than the delusion of enjoyment And in the Hereafter there will be either severe

punishment or forgiveness and pleasure of Allah." (Al-Hdid: 20) that is, this is the significance of this life to its people, it was adorned for them. However, surely the Hereafter that will certainly come contains two things either severe punishment or forgiveness from Allah and His good pleasure. In fact, this life is only a form of enjoyment that deceives those who are inclined to it. Surely, those who recline to this life will admire it and feel that it is dear to them, so much so, that they might think that this is the only life, no life or dwelling after it. Yet, in reality, this life is insignificant as compared to the Hereafter.

Then, Allah says, "It is We Who created them and perfected their ˹physical˺ form" it means that Allah has created them from nothing. In fact, the organs in the human body are connected as the hand and the leg are connected with the whole body and the neck is connected with the head. Therefore, the human organs are connected with each other by the muscles in the body. He says, "And perfected their ˹physical˺ form", so Allah is the One Who has created humans in such a way and perfected their physical form. "But if We will, We can easily replace them with others" (Al-Insan: 28), meaning, when Allah wishes, He will resurrect the humans on the Day of Judgement and change them, repeating their creation in a new form. Here the beginning of their creation is proof of the repetition of their creation. Allah says, "If He willed, He could eliminate you and produce a new creation. And that is not difficult for Allah ˹at all˺" (Fatir: 16-17), so it is not difficult for Allah to eliminate the children of Adam and create other creation.

Then Allah says at the end of this Surah, "Surely this is a reminder", this Surah and what it contains is a reminder. Meaning, a great sermon as it reminds us of the Greatness of Allah and it is mentioned also that there are two ways for humans. Allah says, "Surely this is a reminder. So let whoever wills take the ˹Right˺ Way to their Lord" (Al-Insan: 29), the matter is clarified so the reasonable person is the one who follows Allah's Way. "So let whoever wills take the ˹Right˺

Way to their Lord" (Al-Insan: 29) to be saved from Allah's punishment and to be admitted in His Jannah. Thus, there is no doubt that whoever takes Allah's Way will be saved as they will return to Allah Who will fulfill His promise. Then, Allah says, "But you cannot will ˹to do so˺ unless Allah wills. Indeed, Allah is All-Knowing, All-Wise. He admits whoever He wills into His mercy. As for the wrongdoers, He has prepared for them a painful punishment" (Al-Insan: 30-31) meaning, no one is able to guide himself, enter into faith or bring about any benefit for himself. That is, all of this is according to Allah's will alone. Allah's will must happen as what Allah wills come to pass, and what He does not will do not come to pass; whoever wills to do good deeds cannot do it unless Allah wills. Allah is the One Who guides people to follow a certain way as all matters will return to Allah. "Allah is the maintainer of everything", He guides whoever He wills and causes whoever He wills to go astray so all matters will return to Allah. "But you cannot will ˹to do so˺ unless Allah wills. Indeed, Allah is All-Knowing, All-Wise" (Al-Insan: 30), meaning, He is Most Knowledgeable of who deserves to be guided. So, He makes guidance easy for him and He predestined for him that which will be a cause for it. However, whoever deserves misguidance, He averts guidance from him. Unto Him belongs the most excellent wisdom and the most irrefutable argument.

Allah says, "He admits whoever He wills into His mercy" (Al-Insan: 30-31), Allah admits whomever He wills in His mercy. "As for the wrongdoers, He has prepared for them a painful punishment" (Al-Insan: 31), the wrongdoer is the one who puts things in its wrong place; who leaves monotheism and associates others besides Allah so this is the greatest wrong. "For associating ˹others with Him˺ is truly the worst of all wrongs." So Allah describes those who do not follow Allah's Way and follow the wrong way by the ones who wronged themselves by disbelieving. Allah has prepared for them a painful punishment in Fire. There is no punishment greater than that.

I ask Allah's forgiveness for you and me of every sin and all praise is due to Allah the Lord of whole worlds.

Al-Mursalāt

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ: {وَالْمُرْسَلاتِ عُرْفًا}[المرسلات:1] {فَالْعَاصِفَاتِ عَصْفًا}[المرسلات:2] {وَالنَّاشِرَاتِ نَشْرًا}[المرسلات:3] {فَالْفَارِقَاتِ فَرْقًا}[المرسلات:4] {فَالْمُلْقِيَاتِ ذِكْرًا}[المرسلات:5] {عُذْرًا أَوْ نُذْرًا}[المرسلات:6] {إِنَّمَا تُوعَدُونَ لَوَاقِعٌ}[المرسلات:7] {فَإِذَا النُّجُومُ طُمِسَتْ}[المرسلات:8] {وَإِذَا السَّمَاءُ فُرِجَتْ}[المرسلات:9] {وَإِذَا الْجِبَالُ نُسِفَتْ}[المرسلات:10] {وَإِذَا الرُّسُلُ أُقِّتَتْ}[المرسلات:11] {لِأَيِّ يَوْمٍ أُجِّلَتْ}[المرسلات:12] {لِيَوْمِ الْفَصْلِ}[المرسلات:13] {وَمَا أَدْرَاكَ مَا يَوْمُ الْفَصْلِ}[المرسلات:14] {وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ}[المرسلات:15]

In the Name of Allah—the Most Compassionate, Most Merciful, "By those ˹winds˺ sent forth successively, and those blowing violently, and those scattering ˹rainclouds˺ widely! And ˹by˺ those ˹angels˺ fully distinguishing ˹truth from falsehood˺, and those delivering revelation, ending excuses and giving warnings. Surely, what you are promised will come to pass. So when the stars are put out, and the sky is torn apart, and the mountains are blown away, and the messengers' time ˹to testify˺ comes up—for which Day has all this been set? For the Day of ˹Final˺ Decision! And what will make you realize what the Day of Decision is? Woe on that Day to the deniers!" (Al-Mursalāt: 1-15).

This is the Surah of Al-Mursalāt that Allah begins with a group of oaths. Allah has sworn that the Day of Judgment will inevitably come true and what Allah has promised His servants of judging between them, admitting the Companions of Paradise in Paradise, and admitting the Companions of Hell in Hell will come true.

“By those ˹winds˺ sent forth successively” (Al-Mursalāt: 1). Allah swore by those winds. It was said that it means the angels whom Allah sends as they are sent forth successively, group by group, or they are sent with good. So, Allah sends them with what He has pointed out for His servants of the truth through the revelation of angels or through the good instincts that Allah inspired for His servants.

“and those blowing violently” (Al-Mursalāt: 2). The winds blow violently. This means that these angels descend in a hurry with the revelation as winds. “and those scattering ˹rainclouds˺ widely!” (Al-Mursalāt: 3). It refers to the good that these angels spread on the earth and the decrees that Allah sends. “And ˹by˺ those ˹angels˺ fully distinguishing ˹truth from falsehood˺” (Al-Mursalāt: 4). This remembrance that is revealed by Allah distinguishes the truth from falsehood; guidance from misguidance, and Allah’s Way from Satan’s way. “and those delivering revelation” (Al-Mursalāt: 5). They deliver the revelation, with which they are sent, as a remembrance from Allah; the Quran, the Torah, the Gospel and all that Allah has revealed to the messengers for the people of the earth.

“ending excuses and giving warnings” (Al-Mursalāt: 6). This revelation is a warning. Allah warns His servants to establish an argument against them and give warnings. He warns those who violate His orders. So, the descending revelation from heaven gives warnings. As Allah says, “so humanity should have no excuse before Allah after ˹the coming of˺ the messengers”. Allah ﷻ says, “Indeed, We have sent revelation to you ˹O Prophet˺ as We sent revelation to Noah and the prophets after him. We also sent revelation to Abraham, Ishmael, Isaac, Jacob, and his descendants, ˹as well as˺ Jesus” (An-Nisa: 163). Then Allah said after mentioning these

prophets, “⌜All were⌝ messengers delivering good news and warnings so humanity should have no excuse before Allah after ⌜the coming of⌝ the messengers". So no one would have an excuse after the coming of the messengers as they cannot say that there was no warner sent to them. Rather, the warner was sent and the servants have no excuse. Or it means giving excuses to those who obey Allah’s orders. “Giving warnings' ' means to give warnings to the disbelievers as they will be punished by Allah in the world and the Hereafter.

After the successive oaths, Allah says, “Surely, what you are promised will come to pass” (Al-Mursalāt: 7). Allah swears by these successive oaths, “By those ⌜winds⌝ sent forth successively, and those blowing violently, and those scattering ⌜rainclouds⌝ widely! And ⌜by⌝ those ⌜angels⌝ fully distinguishing ⌜truth from falsehood⌝, and those delivering revelation, ending excuses and giving warnings. Surely, what you are promised will come to pass” (Al-Mursalāt: 1-7). This means what you, O people, are promised will come to pass, whether it is Allah’s punishment for the disbelievers or His mercy, bliss and favor for the believers. “Surely, what you are promised will come to pass” (Al-Mursalāt: 7). It will surely come to pass.

Then Allah clarified when this matter will come to pass, saying, “So when the stars are put out” (Al-Mursalāt: 8). When these stars are put out. These shining stars with which Allah adorns the sky will be put out on the Day of Resurrection. It means that they will disappear and the wonderful scene they provided will be changed as Allah says, “and when the stars fall down” (At-Taqweer: 2). This means that its color will be changed to become black or dark red on the Day of Judgment after blowing the Horn. “So when the stars

are put out, and the sky is torn apart" (Al-Mursalāt: 8:9). So, the sky will be torn apart and split open as Allah says, "When the sky bursts open, obeying its Lord as it must" (Al-Inshiqaq: 1-2). The sky will be torn apart when the angel blows off the Horn on the Day of Resurrection. Therefore, if the Horn is blown once, this well-built sky, which Allah created, will be torn apart, "and the sky is torn apart" (Al-Mursalāt: 9)

"and the mountains are blown away" (Al-Mursalāt: 10). This means that these firmly set mountains will be blown away and destroyed as they will be reduced to dunes of shifting sand, then they will be like carded wool. In the end, Allah will blow them away to a place which Hee only knows of. "and the mountains are blown away, and the messengers' time ˹to testify˺ comes up" (Al-Mursalāt: 10-11). This is the Day that Allah appointed. Allah appointed a certain time for the messengers to witness against people to judge them as they will witness for the believers to be sent to Paradise and against the disbelievers to be sent to Hell. "So how will it be when We bring a witness from every faith-community and bring you ˹O Prophet˺ as a witness against yours? On that Day, those who denied ˹Allah˺ and disobeyed the Messenger will wish they were reduced to dust. And they will never be able to hide anything from Allah" (An-Nisa: 41-42). The messengers' time comes up as Allah appointed a certain time for them to meet their peoples before Allah where He will judge them. He will reward believers for their faithfulness. As Allah said after He made Isa witness against his people, "This is the Day when ˹only˺ the faithful will benefit from their faithfulness". Isa is one of the messengers whom Allah appointed to testify on that Day to be with those who worshiped him besides Allah. Then, Allah will reproach them. Allah said to Isa, "...Did you ever ask the people to

worship you and your mother as gods besides Allah?" He will answer, "Glory be to You! How could I ever say what I had no right to say? If I had said such a thing, you would have certainly known it. You know what is ˹hidden˺ within me, but I do not know what is within You. Indeed, You ˹alone˺ are the Knower of all unseen. I never told them anything except what You ordered me to say: "Worship Allah—my Lord and your Lord!" And I was witness over them as long as I remained among them. But when You took me,[1] You were the Witness over them—and You are a Witness over all things. If You punish them, they belong to You after all. But if You forgive them, You are surely the Almighty, All-Wise." (Al-Ma'idah: 116-118) "Allah will declare, "This is the Day when ˹only˺ the faithful will benefit from their faithfulness".

Therefore, this is the Day on which Allah will show the faithfulness of the messengers before those who denied them. The people who disbelieved in messengers claimed that their messengers told lies. Therefore, they will know who the liar is. Allah said about Salih's people, "It was revealed to Ṣâliḥ, "They will soon know who the boastful liar is" (Al-Qamar: 26). Who is the boastful liar; they or the messengers? Their prophet Salih whom they accused by saying, "In fact, he is a boastful liar". His lies are obvious. Allah says, "It was revealed to Ṣâliḥ,˺ "They will soon know who the boastful liar is. We are sending the she-camel as a test for them. So watch them ˹closely˺, and have patience" (Al-Qamar: 26-27). So, this is the Day when Allah appointed and deferred to a known time for the people to stand before Allah and for the messengers to testify before Him. "We will surely question those who received messengers and We will question the messengers ˹themselves˺. Then We will give them a full account with sure knowledge—

for We were never absent." (Al-A'raf: 6-7). "and the messengers' time ˹to testify˺ comes up" (Al-Mursalāt:11).

Allah says, "for which Day has all this been set? For the Day of ˹Final˺ Decision!" (Al-Mursalāt: 12-13). For which Day has all the messengers been set? For which Day Allah has set for the final Decision between them and their opponents? Allah said, "For the Day of ˹Final˺ Decision!" (Al-Mursalāt: 13). This means the final judgment. The Decision is the same as the judgment. Allah's judgment of the servants as He will put every matter in its right place. Therefore, the faithful will be known and the liar will be known. The faithful will be separated. The people of the right will be placed in Paradise. Their enemies and accusers will be separated from them. The aforementioned are the people of the left who will be sent to Hell. "For the Day of ˹Final˺ Decision!" (Al-Mursalāt: 13). Then Allah said about the horrors of that Day, "And what will make you realize what the Day of Decision is?" (Al-Mursalāt:14)

They were deferred to the Day of the Decision so it could be the Day of Judgment between the creatures. However, this is a great Day of which Allah gives us a close image to make us understand it He said, "And what will make you realize what the Day of Decision is?" (Al-Musalate:14). This question aims to show people's ignorance and the greatness and dread of that Day. It is actually dreadful. Its horrors are greater than people's understanding. "And what will make you realize what the Day of Decision is?" (Al-Musalate:14). Then, Allah ﷻ says, "Woe on that Day to the deniers!" (Al-Musalate:15). Allah threatens them with woe. This is a threat from Allah, the Lord of heavens and earth. Woe, on that Day "to the deniers". Woe and destruction to those who denied the messengers and

accused them of lying, of madness, and of having ulterior motives. Those who denied the messengers and denied their cause will suffer woe on that Day. "Woe on that Day to the deniers!" (Al-Musalate:15).

Then Allah brought us proof that He is the Lord, the God, the King, the One and only God who had done these great deeds that we can see in this life. When He tells us of the great happenings of the Hereafter, then what He had created in this life must be proof to every sane person that the great changes that will happen in the Hereafter are true. Allah ﷻ says, "Did We not destroy the former peoples?" (Al-Mursalāt:16). This is a rhetorical question to confirm that this is the truth. Has Allah not destroyed the former peoples and nations who were dictators, unjust, and disobeyed Allah's orders? Did Allah not destroy them? Then, why do people reject and regard what Allah tells us of the Hereafter as impossible? "Did We not destroy the former peoples?" (Al-Mursalāt:16). Did Allah not destroy all the people of Nuh with the flood, except for those on the ship, who was Nuh and those who believed with him? Did He not destroy As with the barren wind and only left the few believers? Did He not destroy Thamud with the shriek? Did He not flip the villages of Lot over its residents? Did He not gather all the people of the Pharaoh and drown them in the sea? The former peoples of the past nations who denied and resisted the messengers, what was their fate? This was their fate, "Did We not destroy the former peoples?" (Al-Mursalāt: 16). He also destroyed the former peoples by the death of their successive generations. He made life successive on this earth; one generation succeeds the former. This is the doing of the Lord.

"Did We not destroy the former peoples?" (Al-Mursalāt: 16). Allah ﷻ says, "Then We will follow them with the later ones" (Al-Mursalāt: 17).

then He will destroy the later ones. The later ones are the deniers from the nation of Mohammad ﷺ. Allah will destroy them as well. Allah told us that their destruction will not be all at once and He uprooted the past denying nations. Rather, He will destroy them in groups depending on the punishment that He sends them. "And those who disbelieve do not cease to be struck, for what they have done, by calamity - or it will descend near their home - until there comes the promise of Allāh". Until they all die with the blow of the Horn. Before that, their destruction will be in parts by either sending believers their way, by a punishment sent by Allah, or by sending Allah's soldiers their way, like Gog and Magog. As Allah ﷻ says, "Until when [the dam of] Gog and Magog has been opened and they, from every elevation, descend" (Al-Anbiyā': 96) "And [when] the true promise [i.e., the resurrection] has approached; then suddenly the eyes of those who disbelieved will be staring [in horror, while they say], "O woe to us; we had been unmindful of this; rather, we were wrongdoers" (Al-Anbiyā': 97). Gog and Magog will destroy all the people of the earth except for the believers who run to safety as the Prophet ﷺ said, "Allah will say to Isa, 'I have brought forth from amongst My servants' such people against whom none would be able to fight; you take these people safely to Tur". Allah ﷻ says about Gog and Magog, "And We will leave them that day surging over each other..." (Al-Kahf: 99). They will surge over each other and destroy all that is in front of them. The partial destruction of the later ones is up to Gog and Magog. Then, after that, the Hour will come. Allah ﷻ says, "Then We will follow them with the later ones" (Al-Mursalāt: 17).

Then, Allah ﷻ says, "Thus do We deal with the criminals" (Al-Mursalāt: 18). Thus is the destruction of the wrongdoers and the criminals. This is

Allah's punishment to the former and latter criminals. This is what He will do to them, "Thus do We deal with the criminals" (Al-Mursalāt: 18). This is what He will do to them in this life. Then, Allah ﷻ says, "Woe, that Day, to the deniers" (Al-Mursalāt: 19). This is the verse that divides each group of verses. Allah does not repeat it for the sake of it. Rather, He does it to bring this woe anew and confirm what was mentioned before. "Woe, that Day, to the deniers" (Al-Mursalāt: 19). To those who deny this. They must await the punishment. This is Allah's punishment for the deniers in this life.

Then Allah ﷻ addressed the deniers to show His ability of creation. Allah ﷻ says, "Did We not create you from a liquid disdained?" (Al-Mursalāt: 20). This is a rhetorical question that aims to confirm this fact. O people, what did Allah create you from? "Did We not create you from a liquid disdained?" (Al-Mursalāt: 20). The semen water is disdained because it is filthy. In itself, it has no value. Rather, it is filthy and people are disgusted by it and wash it off if it touches their bodies or clothes. This is disdain and filthy liquid. Were humans not first created from it? From this dirty semen that even humans are disgusted by. Allah created His creatures from it. He created humans from it. How can humans act arrogantly towards their Lord, God, and Creator who created them from this? "Did We not create you from a liquid disdained?" (Al-Mursalāt: 20). This shows the ability, Allah's ability and greatness to create humans and give them these attributes; mind, perception, power, imagination, and uniqueness. However, they were created from this. This is the power of the Lord to create this great creation, the humans who have these great abilities, were created from this thing. "Did We not create you from a liquid disdained?" (Al-Mursalāt: 20).

Allah gives us a mental image of this creation. He says, "And We placed it in a firm lodging [i.e., the womb]" (Al-Mursalāt: 21). Allah placed this semen in a firm lodging in a woman's womb. Allah made this womb firm; it is surrounded by the pelvic bones. It was said that the pelvic bones of women are the hardest in the human body. "...in a firm lodging [i.e., the womb]" (Al-Mursalāt: 21). So it might settle and be created by Allah there, in the womb. "And We placed it in a firm lodging [i.e., the womb]" (Al-Mursalāt: 21). "For a known extent" (Al-Mursalāt:22). For a time known to Allah for every semen. Allah decides the time every human stays in the womb, some are born early, some stay more than the known extent, which is nine months for humans. Some more, some less. Everything is known to Allah when He created these humans and made them grow in this place; the firm lodging. Allah ﷻ says, "For a known extent" (Al-Mursalāt:22) to Allah. Allah ﷻ says, "And We determined [it], and excellent [are We] to determine" (Al-Mursalāt: 23). And Allah determined its creation. He gave everything its appropriate time. "... and excellent [are We] to determine" (Al-Mursalāt:23). This is a glorification of the Lord who determined these times when creating humans and who turned them from a semen-drop to full humans. "then We developed him into another creation". A baby is then born with great abilities. This magnificent form was created in the best form and who has this great instinct. How do they understand? How do they see? How do they hear? How do they know to drink breast milk? How do they then grow to become full-grown humans who have these great abilities? "And We determined [it]". Allah determined and fated all of this. He also estimated and had the power to do it. "...and excellent [are We] to determine" (Al-Mursalāt: 23). Excellent is Allah who was able to create

humans this way. "And We determined [it], and excellent [are We] to determine" (Al-Mursalāt: 23).

Then, Allah ﷻ says, "Woe, that Day, to the deniers" (Al-Mursalāt: 24). The One addressing the humans who were created from a semen-drop and who were determined this way is Allah. However, humans deny their Lord, reject His Message, and accuse messengers of lying. They tell the messengers that Allah did not send them and act stubbornly with Allah. That is why they deserve woe. They deserve this woe. As Allah ﷻ says, "He created man from a sperm-drop; then at once, he is a clear adversary" (An-Nahl: 4). He was created from this; however, when they grow and become strong, they dispute with their Lord and become His adversaries. "... Have you disbelieved in He who created you from dust and then from a sperm-drop and then proportioned you [as] a man?" (Al-Kahf: 37). You disbelieve in your Lord who created you and made you a strong man. You disbelieve in your Lord. "Woe, that Day, to the deniers" (Al-Mursalāt: 24).

Then Allah reminds us of other proof and signs of His power. Allah ﷻ says, "Have We not made the earth a container" (Al-Mursalāt: 25). This is a rhetorical question to make disbelievers who deny their Lord admit to this truth. "Have We not made the earth a container" (Al-Mursalāt: 25). The earth that we live on is a container. It contains and holds us. The earth holds humans, for it is our home and our mother. The earth is the mother of humans for it contains them. "Of the living and the dead?" (Al-Mursalāt: 26). We, the living, live on this earth and are only able to leave it with great difficulty. It grabs us back and holds us to it. We build our houses on it and live in them. We rest in them when we get tired. We depend on this earth; when we lie on it, it gives us rest for it is our merciful mother. We plant in

it, we live by it, it contains us, shelteres us, gathers us, and gives us shade. "Have We not made the earth a container" (Al-Mursalāt: 25). It contains you. "Of the living and the dead?" (Al-Mursalāt: 26). It contains you when you are alive and when you are dead as well. It is as if humans go back to their mother after their death. They go back to their mother earth when they are buried in it. It contains them by concealing and covering them. It becomes their grave. Behold how Allah created it to be the merciful and loving mother who takes care of people when they are alive and holds them to its chest when they die. "Of the living and the dead?" (Al-Mursalāt: 26).

"And We placed therein lofty, firmly set mountains..." (Al-Mursalāt: 27). Allah placed mountains on this earth. These mountains are what Allah firmly set the earth with. if not for these great and heavy mountains, the earth would have shifted and it would not have been firm like this. Allah placed the mountains on earth in their places as if they were what balances this earth and firmly sets it. Allah ﷻ says, "And the mountains He set firmly" (An-Nāzi‘āt: 32). He said, "Have We not made the earth a resting place?" (An-Naba’: 6) "And the mountains as stakes?" (An-Naba’: 7). They are the stakes of earth that firmly set it. As Allah ﷻ says, "lest it shift with you". Allah ﷻ says, "And We placed therein lofty, firmly set mountains". They are firmly set. Mountains are firmly set because they are rooted in the ground. This made its moving parts firmly set as well. They are not weights that are placed at the surface to stop the earth from leaning left and right. If it were that way, and the mountains did not have roots firmly set in the earth, if they were weights placed on the surface, then any movement or orbiting of the earth would move them. It is now known that the earth is round that orbits around itself and the sun. If it had weights above its surface that are not

rooted in it, then while it moves these mountains might lean left or right and the earth will not be suitable to live on. That is why Allah firmly set them and rooted them in the earth. They are also stakes that Allah placed on the earth. "And We placed therein lofty, firmly set mountains..." (Al-Mursalāt: 27). They are lofty and high. These mountains that rise from the earth are made lofty enough to surpass the clouds. "and have given you to drink sweet water". We have given you to drink sweet water on this earth. Sweet water is freshwater. The freshest water on earth is the water that comes from the top of the mountains where the snow falls. The snow on the lofty tops melt in the summer and become running water. This is the sweetest water on earth. "And have given you to drink sweet water". This is freshwater that melts from the top of the mountains. These firmly set mountains have many benefits, including providing sweet water.

يقول الله ﷻ {أَلَمْ نَجْعَلِ الأَرْضَ كِفَاتًا}[المرسلات:25] {أَحْيَاءً وَأَمْوَاتًا}[المرسلات:26] {وَجَعَلْنَا فِيهَا رَوَاسِيَ شَامِخَاتٍ وَأَسْقَيْنَاكُمْ مَاءً فُرَاتًا}[المرسلات:27] {وَيْلٌ يوْمَئِذٍ لِلْمُكَذِّبِينَ}[المرسلات:28] {انطَلِقُوا إِلَى مَا كُنتُمْ بِهِ تُكَذِّبُونَ}[المرسلات:29] {انطَلِقُوا إِلَى ظِلٍّ ذِي ثَلاثِ شُعَبٍ}[المرسلات:30] {لا ظَلِيلٍ وَلا يُغْنِي مِنَ اللَّهَبِ}[المرسلات:31] {إِنَّهَا تَرْمِي بِشَرَرٍ كَالْقَصْرِ}[المرسلات:32] {كَأَنَّهُ جِمَالَةٌ صُفْرٌ}[المرسلات:33] {وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ}[المرسلات:34] {هَذَا يَوْمُ لا يَنطِقُونَ}[المرسلات:35] {وَلا يُؤْذَنُ لَهُمْ فَيَعْتَذِرُونَ}[المرسلات:36] {وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ}[المرسلات:37] {هَذَا يَوْمُ الْفَصْلِ جَمَعْنَاكُمْ وَالأَوَّلِينَ}[المرسلات:38] {فَإِنْ كَانَ لَكُمْ كَيْدٌ فَكِيدُونِ}[المرسلات:39] {وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ}[المرسلات:40]

Allah ﷻ says, “Did We not make the earth a homestead” (Al-Mursalat: 25), “For the living and the dead” (Al-Mursalat: 26), “And set on it lofty, firm mountains, and gave you pure water to drink?” (Al-Mursalat: 27), “Woe on that day to the disbelievers” (Al-Mursalat: 28), “Proceed to what

you used to disbelieve in" (Al-Mursalat: 29), "Proceed to a shadow that rises in three different columns" (Al-Mursalat: 30), "Offering no shade and unavailing against the flames" (Al-Mursalat: 31), "It shoots sparks like huge buildings" (Al-Mursalat: 32), "As if they are yellow camels" (Al-Mursalat: 33), "Woe on that day to the disbelievers" (Al-Mursalat: 34), "This is a day when they do not speak" (Al-Mursalat: 35), "Nor are they allowed to apologize" (Al-Mursalat: 36), "Woe on that day to the disbelievers" (Al-Mursalat: 37), "This is the Day of Decision; We have gathered you, together with the ancients" (Al-Mursalat: 38), "So if you have a plot, then plot against Me" (Al-Mursalat: 39), "Woe on that day to the disbelievers" (Al-Mursalat: 40). Surat Al-Mursalat is one of the great sermons in the Book of Allah and it has already been said that Allah began this surah with this oath and swear, it was said, by His angels, "By those unleashed in succession" (Al-Mursalat: 1), "And by those storming turbulently" (Al-Mursalat: 2), "By those scattering far and wide" (Al-Mursalat: 3), "And by those separating decisively" (Al-Mursalat: 4), "And by those casting a Reminder" (Al-Mursalat: 5), "Excusing or warning-" (Al-Mursalat: 6). Then, He mentioned the sworn upon, He says, "Indeed, what you are promised is sure to come" (Al-Mursalat: 7), what you are promised of from the Day of Resurrection and his Resurrection, what will happen on this day of the great horrors, and the people of Hell going to Hellfire and the people of Paradise will go to Paradise, is sure to come.

Then, He says reflecting upon the termination of this day, "So when the stars are obliterated" (Al-Mursalat: 8), "And when the sky is fractured" (Al-Mursalat: 9), "And when the mountains are blown away" (Al-Mursalat: 10), "And when the messengers are gathered to their appointed time" (Al-

Mursalat: 11), “To which day is it deferred?” (Al-Mursalat: 12), “To the Day of Decision” (Al-Mursalat: 13), “And what can make you realize what the Day of Decision is?” (Al-Mursalat: 14), “Woe on that day to the disbelievers” (Al-Mursalat: 15). Then Allah says, “Did We not destroy the ancients” (Al-Mursalat: 16), the previous unjust nations. He says, “Then follow them up with the later ones?” (Al-Mursalat: 17), then, likewise, “This is how We deal with the criminals” (Al-Mursalat: 18), this is Allah's law regarding the criminals in the world. This is their punishment in the world. “Woe on that day to the disbelievers” (Al-Mursalat:19), “Did We not create you from a despicable fluid” (Al-Mursalat: 20), “Then lodged it in a secure place” (Al-Mursalat: 21), “For a known term?” (Al-Mursalat: 22), “And We have determined”, in terms of the great creation of humans from this despicable thing until he became a well-formed man. “..... So what excellent determiners are We!” (Al-Mursalat: 23), “Woe on that day to the disbelievers” (Al-Mursalat: 24), “Did We not make the earth a homestead” (Al-Mursalat: 25), your mother which is your homestead. “For the living and the dead” (Al-Mursalat: 26), “And set on it lofty, firm mountains, and gave you pure water to drink?” (Al-Mursalat: 27), firm mountains. Each mountain has a root in this earth, so it is not a weight that is placed on the surface; it is possible that with the movement of the earth it moves and goes, destroying people, and likewise, they are the mountains with which Allah made firm on the earth. As Allah says, “And the mountains He anchored” (An-Nazi'at: 32), high with pride. “And gave you pure water to drink”, the relationship between the pure water and the firm mountains is that these firm mountains on which snow falls during winter, and then when spring and summer times come, they begin to melt and rivers flow. Either it permeates the ground, or rivers run over the surface of the earth. “Pure water”, pure.

“Woe on that day to the disbelievers” (Al-Mursalat: 28), this is a confirmation of this point because this is the statement of Allah and this is their denial. Thus, the renewal of this woe comes to them for their denial of the Messengers.

Then, Allah ﷻ says, “Proceed to what you used to disbelieve in” (Al-Mursalat: 29), the divine command that will afflict those criminals of the Day of Resurrection when Allah gathers them from this day about which they have denied. “Proceed to what you used to disbelieve in” (Al-Mursalat: 29), what they used to deny is Hell and Allah's punishment. Proceed to it in the sense of going ahead towards it. “..... To what you used to disbelieve in” (Al-Mursalat: 29), this insults them because this is the Hellfire which you used to deny in the world which indicates humiliation and a demonstration to the reason that made them proceed to the miserable abode -God forbids-. “Proceed to what you used to disbelieve in” (Al-Mursalat: 29), “Proceed to a shadow that rises in three different columns” (Al-Mursalat: 30), this is also from mocking them by referring to this shadow. That is because they complain about the heat on the Day of Resurrection, for in the great situation the sun will come close to their heads until it is the size of a mile, and it came in the hadith, “Allah calls Jews and Christians and says, ‘What are you waiting for?’ They would say: ‘Thirsty we are, O our Lord! Quench our thirst’”, this is the day of thirst and severe heat. They will be told, “Proceed to what you used to disbelieve in” (Al-Mursalat: 29), “Proceed to a shadow……..” (Al-Mursalat: 30), yet, this shadow, “That rises in three different columns” (Al-Mursalat: 30), columns, branches. Then, He describes this shadow and says, “Offering no shade”, a shadow offering no shade, it has no shade because it is a shadow of smoke -God

forbids-. The fire casts out its smoke, and this smoke casts a shadow. The shadow of smoke is of no shade, not the shade of trees or roofs, but the shade of fire, hot smoke shade. "Offering no shade and unavailing against the flames" (Al-Mursalat: 31), nothing is sufficient to a man when under him there is a flame. The flame of fire because it is a blazing fire flame. There is no power and no might except by Allah.

"Proceed to a shadow that rises in three different columns" (Al-Mursalat: 30), "Offering no shade and unavailing against the flames" (Al-Mursalat: 31), "It shoots sparks like huge buildings" (Al-Mursalat: 32). This fire is explosive and sparks come out of it, but sparks are like palaces, like a great house, and not like the usual sparks in the fire of this world. When we kindle a fire in this world, some of these fires eject sparks from it, like coal that gives off this kind of spark, or some types of wood, and so do sparks. This spark is a small matter like the head of a pin and so on, but the spark on that day is great, the one spark is like a great palace. "It shoots sparks like huge buildings" (Al-Mursalat: 32), and if a person is in this shadow that has no shade and these sparks that are like palaces of fire are thrown into him, then he is not in shade, but this is said to them to mock them because they thought that the heat and sun of the situation harmed them and that they will move to something lighter... No, what awaits you is something beyond description, so this is a matter of mocking them, and that is the recompense for what they mocked at the Messengers and denied them. "It shoots sparks like huge buildings" (Al-Mursalat: 32), "As if they are yellow camels" (Al-Mursalat: 33), it is as if these sparks were flying and jumping from its place like a camel. Camels are the plural of a camel. Yellow, the yellow blacks. The Arabs call the color black yellow, meaning like a black camel that

jumps from its place to change. “As if they are yellow camels” (Al-Mursalat: 33), -God forbids- that is in its jumping towards the punished, “As if they are yellow camels” (Al-Mursalat: 33). Then, He says, “Woe on that day to the disbelievers” (Al-Mursalat: 34), Allah swears upon this matter and says, “Indeed, what you are promised is sure to come” (Al-Mursalat: 7), what they are promised of is what Allah threatens and promises them off, and this must be and Allah swears by it. Allah is the Lord of the heavens and the earth Who reminds His servants in this surah that He is the Creator of these things that are before them. “Did We not create you from a despicable fluid” (Al-Mursalat: 20), “Did We not make the earth a homestead” (Al-Mursalat: 25), “For the living and the dead” (Al-Mursalat: 26), the one Who created this creation and created people in this way is the one Who threatens them. He makes it clear to them that what they are promised is an inevitable reality, and this is what they are promised of, “Woe on that day to the disbelievers” (Al-Mursalat: 34).

Then, Allah ﷻ says, “This is a day when they do not speak” (Al-Mursalat: 35), on this day, this day of torment, and the day of the fire, a day when they will not speak because their words are locked up. Their words get locked up and these long tongues that used to denounce the Messengers in this world, deny the resurrection, reject this saying, and wade through. These tongues are held together by this great terror and this painful torment, so none of them speaks. “This is a day when they do not speak” (Al-Mursalat: 35), “Nor are they allowed to apologize” (Al-Mursalat: 36), they are not allowed means they are not given permission. No permission comes to them from Allah so they apologize for the previous crimes they committed in this world from their disbelief, stubbornness, denial, and all these crimes they

committed. There is no room for excuses after that. "Nor are they allowed to apologize" (Al-Mursalat: 36), about their guilt to get out of it because this sin afflicted them, and as long as they came to Allah on the Day of Resurrection in their disbelief, polytheism, and their stubbornness, then, they are stuck in this sin as a pledge from which they cannot be redeemed, "Nor are they allowed to apologize" (Al-Mursalat: 36). Then, Allah repeated the threat and said, "Woe on that day to the disbelievers" (Al-Mursalat: 37).

Then, they are told, "This is the Day of Decision; We have gathered you, together with the ancients" (Al-Mursalat: 38), "So if you have a plot, then plot against Me" (Al-Mursalat: 39). "This is the Day of Decision……." (Al-Mursalat: 38), which you have denied. The Day of Decision is the judgment in which Allah judges with the judgment that separates between the creatures, the judgment of separation in which He puts every matter in its proper place. As well as the separation in which the people of Paradise and the people of Hell are separated. Between the Messengers and those who follow them from among the people of faith, and between Satan and those who follow from the people of unbelief. "This is the Day of Decision; We have gathered you, together with the ancients" (Al-Mursalat: 38), we have gathered you, O people with the first since Allah created the creation to the last breath, Allah brings them together in one place. As the Prophet ﷺ said, "Allah will gather all the first and the last (people) in one plain, and the voice of the announcer will reach all of them, and one will be able to see them all", one announcer calls them and they can only hear him all at the same time, and one can see them all, that is, sight encompasses all of them from all sides. Allah says to them, "This is the Day of Decision; We have gathered you, together with the ancients" (Al-Mursalat: 38), all of them are

gathered in one place, in this gathering. “This is the Day of Decision; We have gathered you, together with the ancients” (Al-Mursalat: 38), “So if you have a plot, then plot against Me” (Al-Mursalat: 39), mocking them on this day.

“So if you have a plot……” (Al-Mursalat: 39), the plotting is deception and delivering harm to others in a hidden way. A ploy by which they deceive others in order to achieve harm. As a plot to escape, to escape from this situation, to flee, any plot, any plan. That is, if you have a plan by which you can get rid of your condition in which you have become, and your real punishment. “Then plot against Me”, then plot, then plot against Me, and who can plot the Lord! As He says, “Indeed, they are plotting plots” (At-Tariq: 15), those infidels in the world. “But I plot plots(as well)” (At-Tariq: 16), “So give the deniers respite; respite them briefly” (At-Tariq: 17), respite them for what they are in this deception and plot. Yet, their evil plotting will not afflict them because here their plotting has caught up with them. Their plot caught up with them, and there was no plot after that while they were in this great situation. Angels surrounded them from everywhere, and they were in this place alone. “And you have come to Us all alone just as We had created you at first”, every human being comes to his Lord as He first created him when He first created him naked, no clothing, no slippers, no covering for his head, without his family; nor his soldiers, nor his followers, nor his entourage. Thus, he is alone with no helper, supporter, savior from the torment of Allah, so he remains alone. It is said to you, “So if you have a plot……” (Al-Mursalat: 39), Allah reminds them of their plotting in the world. “Then plot against Me”, it is the time to show your plot now. He says, “So if you have a plot, then plot against Me” (Al-

Mursalat: 39). Then, Allah ﷻ says, "Woe on that day to the disbelievers" (Al-Mursalat: 40), a threat and promise confirming this matter. "Woe on that day to the disbelievers" (Al-Mursalat: 40), perhaps this repeated threat and these repetitive knocks be a wake-up call for this denying servant, the ignorant, the heedless, the one who deviates from the command of his Lord.

This is the page of the criminals that Allah has clarified, then He started to clarify the page of His believing servants, He says, "Indeed, the mindful(of God) are amidst shades and springs" (Al-Mursalat: 41), "Indeed, the mindful(of God)", Allah provides here the appropriate description of them, the people of faith, the description that saved them and made them in a state other than the state of these criminals, that they are mindful. They are the ones who feared their Lord and feared this Day and feared the punishment of Allah. A servant cannot be among the mindful unless he is a believer, believing in Allah, fearing His punishment, acting upon His command. Mindfulness is faith and righteous deeds and keeping away from what makes the Lord angry whether from matters of belief or practical matters. He is mindful of Him and fears Him in every matter. "Indeed, the mindful(of God)", Allah says, "Are amidst shades", it became real! It is a real shadow other than "Proceed to a shadow that rises in three different columns" (Al-Mursalat: 30), the smoke shadow, the shadow of the people of Hell -God forbid-. Yet, this shadow is the shadow of heaven, the real shadow. "And springs", of running water, so this is the real shadow. Allah locates them amid the shadows. The Prophet says about this shadow, "In Paradise, there is a tree under the shadow of which a rider can travel for a hundred years without covering (the distance) completely". If a good fast horse moves at one pace without stopping for a whole hundred years while

it is running, it will not cut this shade. This is one tree of the trees of Paradise, thus, it is a real shade. “Indeed, the mindful(of God) are amidst shades and springs” (Al-Mursalat: 41), He mentioned the shadow here first in contrast to what Allah mentioned regarding the people of Hell. “Proceed to a shadow that rises in three different columns” (Al-Mursalat: 30), “Offering no shade and unavailing against the flame” (Al-Mursalat: 31), this is the shadow of the criminals. As for the shadow of the mindful servants, it is the real shadow. “Indeed, the mindful(of God) are amidst shades and springs” (Al-Mursalat: 41), running springs of water and pumping springs of water. The water of Paradise that is not stalling, unchangeable, freshwater. The water of Paradise; it is sufficient when describing it to be called the water of Paradise.

“Indeed, the mindful(of God) are amidst shades and springs” (Al-Mursalat: 41), “And fruits as they desire” (Al-Mursalat: 42), fruits are these fruits that are eaten, and it was said as such because humor is the lightness of the soul, joy, and pleasure. In the sense that these are the fruits that bring joy to souls through their view, smell, flavor, and its constant change, its permanent change of taste, “..... Whenever they are provided with any produce therefrom as provision, they say, ‘This is what we were provided with before’, and they are brought(them) in(perfect) resemblance. And for them are cleansed spouses therein, and therein they abide” (Al-Baqarah: 25). He says, “And fruits as they desire” (Al-Mursalat: 42), fruits from those they desire. Some of which they know in this world and are similar to those of Paradise in terms of names, yet, are different in terms of facts, flavors, and properties. “There is nothing in Paradise that has been mentioned to you but names only”; it includes grapes, pomegranates, palms, figs, and other things

that were promised to the people of faith in this world. Yet, its tastes are different, and there are also fruits that they do not know and have no equal to what they were given in this world. Allah will reward them with it, "I have prepared for My pious worshipers such things as no eye has ever seen, no ear has ever heard of, and nobody has ever thought of", "And fruits as they desire" (Al-Mursalat: 42), so it is not from what is disliked or not desired... No, rather, they desire it, "And fruits as they desire" (Al-Mursalat: 42).

"Eat and drink pleasantly……" (Al-Mursalat: 43), the people of Paradise will be told, "Eat" of the great sustenance that does not run out and drink of these springs and this water. Pleasantly, pleasant is happiness and the absence of any affliction or any disturbance. There is no distress in this life or annoyance with it, rather, it is a permanent bliss, happily ever after, "Eat and drink pleasantly…" (Al-Mursalat: 43). Then, He says, "... On account of what you used to do" (Al-Mursalat: 43), on account of what you used to do, because of what you did. That is, because of the good deeds that you have done in this world, Allah made this a reward for you for what you have done in this world, from believing in Allah, obeying Him, and fearing Him. However, Paradise is not a price for work because the work of a person is not equal to the grace of the blessings of Allah if it is measured in terms of value. Paradise has no price; A person cannot offer Paradise a price at all, no matter what he does. If the whole world is combined with all its bounties, then it is not equal to the place of a whip in Paradise, it is not equal to the cover a woman puts on her head in Paradise, but this is a permanent eternity in this eternal bliss, a great possession, possession of spaciousness for everyone. Allah says to the last of the people of Paradise to enter, "Would

you like to have the like of earth and ten times better", this is the last person to enter Paradise. Allah will give him the like of the earth and ten like it, from where? From the land of Paradise, which is the greatest possession ever. What work can be the price for that? It is not a price. Rather, this is a gift from the Lord. Thus, this means that the servant gave here of believing in and obeying Allah, Allah made Paradise a gift to him, a reward for him, and a gift from Allah. And the reward is according to the value of the giver, for Allah is the giver Who gave this great gift because He is the great Lord. When He gives, He is not like a created servant of the creatures. When a person presents him with goodness, he may reward him with this kindness. Yet, no matter how good any king, for example, does good to a slave who does good to this king, he presents the reward to the extent of what he has of kingship and riches. And who owns as the Lord possesses in terms of property, richness, giving, generosity, and grace. Thus, the giving of the Lord is here to the extent of His greatness; His benevolence, majesty, and His generosity because He is the Lord of Honour. "Glorious is the name of your Lord, the Lord of Majesty, the Lord of Honour" (Ar-Rahman: 78), Allah is the Lord of honor Who rewards the servant who does very little work and gives him eternity and stays in this paradise for an uninterrupted existence. This is His rewarding, further, Allah honors them as well, so He says to them, "And that is the Paradise that you are made to inherit because of what you used to do", because of your good and righteous deeds that you did, Allah has given you this, so it is said to them, "Eat and drink pleasantly on account of what you used to do" (Al-Mursalat: 43).

"Indeed, this is how We repay those who excel in doing good" (Al-Mursalat: 44), indeed, this is how We, referring to Allah. This is how, like

this reward which Allah gives to these servants. "... We repay those who excel in doing good" (Al-Mursalat: 44), because He is the great Lord and when He rewards, His reward is great. Thus, this is a great reward because Allah is great. "Indeed, this is how We…" (Al-Mursalat: 44), with this great reward, "... Those who excel in doing good" (Al-Mursalat: 44), this is His attribute for those who did good in the worlds, their good deeds in this world from believing in Allah, obeying Him, fearing Him, believing in the Messengers, and knowing that the Messengers came with the truth from Allah. "Indeed, this is how We repay those who excel in doing good" (Al-Mursalat: 44), then Allah mentioned the repeated verse, He says, "Woe on that day to the disbelievers" (Al-Mursalat: 45), this is a constant reminder and warning in this surah, which is as if it were a surah directed to these liars. It threatens them, promises them, and reminds them of this great day, "Woe on that day to the disbelievers" (Al-Mursalat: 45).

Then, it is said, "Eat and enjoy yourselves a little; you are indeed criminals" (Al-Mursalat: 46), this is what Allah says to them in this world. Thus, this is their condition, "Eat, O criminals". Yes, they are eating from Allah's provision. Yet, no, "Enjoy yourselves a little", because what Allah has given them in this world is the ultimate in food, and it is their joy in this world from the gift of Allah. You are criminals and are out of obedience to Him. Further, He gives them respite and gives them what He did in this world. Yet, it is a short period, the duration of this life is short. "Eat and enjoy yourselves a little; you are indeed criminals" (Al-Mursalat: 46), perpetrators of crime with their disbelief, their stubbornness, and their denial of the Messengers of Allah, "Eat and enjoy yourselves a little; you are indeed criminals" (Al-Mursalat: 46). Then, He says, "Woe on that day to

the disbelievers" (Al-Mursalat: 47), Allah has repeated this verse in this surah so that this may be a reminder. "Woe", a severe torment awaits the liars who said that the words of the Messengers were lies.

Then, Allah ﷻ says, "And when it is said to them, 'Bow down', they do not bow down" (Al-Mursalat: 48), a statement of the greatness of their crimes. Of course, this is the call of the Messengers and the call of the people of faith, they say to the people of infidelity, "Bow down". That is, bowing to your Lord for bowing means showing humility and submission to the Lord, God, the Master, Whom there is no god but Him, and Who deserves to be worshiped by the servant, and bowing is a statement of the servant's humility and submission to his God, his master, and his Creator and He deserves this. "And when it is said to them, "Bow down", they do not bow down" (Al-Mursalat: 48), due to arrogance and pride above the command of Allah. Allah Who created you, provided you, and established you, how could you act arrogantly against His command! "And when it is said to them, "Bow down", they do not bow down" (Al-Mursalat: 48), Woe them! He says, "Woe on that day to the disbelievers" (Al-Mursalat: 49), Allah repeated this verse in this surah and threatened and promised those who deny His Messengers, those who deny the Day of Resurrection, and those who deny this invertible torment. "Indeed, what you are promised is sure to come" (Al-Mursalat: 7), this is what Allah promised His servants which will happen no matter what, then, "Woe on that day to the disbelievers" (Al-Mursalat: 49).

Then, Allah says, "So in what discourse, beyond this, will they believe?" (Al-Mursalat: 50), in what discourse, beyond this, will they believe? What speech after this speech contains this statement? Then, Allah swears with

these followed up swears and indicates the truth that Allah told by this evidence. “Did We not make the earth a homestead” (Al-Mursalat: 25), “Did We not create you from a despicable fluid” (Al-Mursalat: 20), with this evidence. Then demonstrates what happened to the previous nation from those who denied it and how Allah destroyed them. “Did We not destroy the ancients” (Al-Mursalat: 16), “Then follow them up with the later ones?” (Al-Mursalat: 17), this is what He does to them because this is His law. After this speech in which this threat is given, it includes the word of the Lord, it includes His oaths and His statement. What speech after that can benefit the unbeliever and make him believe in Allah. The answer is not any speech. If he does not believe in this speech from Allah, then no speech will ever benefit him after that. O Allah, grant us faith in You, Glory be to You, and trust is in you, and turning back is to you.

With this, this great Surah ends. We ask Allah to forgive our sins, repent to Him, turn to Him, and seek refuge in Him. Praise is to Allah, the Lord of the Worlds, at the beginning and the end. And peace be upon His servant and messenger Mohammad. We ask Allah to make it beneficial to Muslims in the east and west of the earth, and to make this a treasure for us on the Day of Resurrection.

An-Naba

بسم الله الرحمن الرحيم، {عَمَّ يَتَسَاءَلُونَ}[النبأ:1] {عَنِ النَّبَإِ الْعَظِيمِ}[النبأ:2] {الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ}[النبأ:3] {كَلَّا سَيَعْلَمُونَ}[النبأ:4] {ثُمَّ كَلَّا سَيَعْلَمُونَ}[النبأ:5] {أَلَمْ نَجْعَلِ الأَرْضَ مِهَادًا}[النبأ:6] {وَالْجِبَالَ أَوْتَادًا}[النبأ:7] {وَخَلَقْنَاكُمْ أَزْوَاجًا}[النبأ:8] {وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا}[النبأ:9] {وَجَعَلْنَا اللَّيْلَ لِبَاسًا}[النبأ:10] {وَجَعَلْنَا النَّهَارَ مَعَاشًا}[النبأ:11] {وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا}[النبأ:12] {وَجَعَلْنَا سِرَاجًا وَهَّاجًا}[النبأ:13] {وَأَنزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا}[النبأ:14] {لِنُخْرِجَ بِهِ حَبًّا وَنَبَاتًا}[النبأ:15] {وَجَنَّاتٍ أَلْفَافًا}[النبأ:16] {إِنَّ يَوْمَ الْفَصْلِ كَانَ مِيقَاتًا}[النبأ:17]

In the name of Allah, the Entirely Merciful, the Especially Merciful, "What are they asking one another about?"(An-Naba:1), "About the Great Tiding"(An-Naba:2), "over which they differ"(An-Naba:3), "But no, surely they will find out!"(An-Naba:4), "Once again, no, surely they will find out!"(An-Naba:5), "Did We not make the earth a resting place"(An-Naba:6), "and the mountains as pegs?"(An-Naba:7), "And created you in pairs?"(An-Naba:8), "And made your sleep for rest"(An-Naba:9), "and made the night a garment"(An-Naba:10), "and made the day for livelihood?"(An-Naba:11), "And built above you seven strong ones"(An-Naba:12), "and made a glowing lamp?"(An-Naba:13), "And brought down from the clouds pouring water"(An-Naba:14), "to bring out with it grains and plants"(An-Naba:15), "and luxuriant gardens?"(An-Naba:16), "Indeed, the Day of Decision has been appointed"(An-Naba:17). This is Surah An-Naba. And Surat An-Naba is a Surah from the Meccan Qur'an. Allah began this Surah with a statement of this great news; It is the news of the Day of Resurrection, the Messenger sent by Allah, and the Qur'an revealed by Allah in which people differed between a believer and an unbeliever. Then Allah mentioned the evidence for what this great news brought, including the Book of Allah, His Truthful and Trustworthy Messenger ﷺ, and the cosmic evidence that Allah mentioned here. He says, "Indeed, the Day of Decision has been appointed"(An-Naba:17), the Decision day is the day in which Allah will judge between the creatures, to judge between everyone. And in which the people of heaven take their reward and the people of He take their reward and share. This is an inevitable event.

He says, "What are they asking one another about?"(An-Naba:1), about what do they ask? On the Day of Resurrection, those deniers ask each other and ask the Prophet a question of denial and exclusion. He says, "About the Great Tiding"(An-Naba:2), "over which they differ"(An-Naba:3). The great tiding which is a very great tiding. Nothing is greater than this tiding with which Allah

informs His servants. The Qur'an is the great tidings descended by Allah with the great tidings. The Tidings of the creation's Lord, Creator, Master. He presents the evidence; nothing is more evident than the presence of the Lord nor is anything more supported with proof than the presence and oneness of Allah. Everything witnesses that it has a Lord, God, and a Creator who created it. All creatures witness His presence and oneness. His tiding is a great one, an inevitable tiding, the day which Allah made, a day to judge the creation. Thus, the Qur'an came with the great tidings of the Day of Resurrection. He says, "over which they differ"(An-Naba:3), over which they, those infidels, differ regarding this day between the believers and infidels, and between the faithful and denier. "What are they asking one another about?"(An-Naba:1), "About the Great Tiding"(An-Naba:2), "over which they differ"(An-Naba:3), the great tiding is interpreted once as the Qur'an, once as the Messenger ﷺ, and once about Resurrection. And there is no doubt that this varied interpretation regarding the same subject, this is a single subject. The Qur'an is the great tidings and there is nothing greater than these tidings and it came with these great tidings and great news. The great tidings regarding the unseen of Allah whether the ancient unseen or the future unseen like the Day of Resurrection and the presence of heaven and Hell. The Prophet ﷺ is the great tidings by his appearance, demonstration, and reminding of the great tiding of the Day of Resurrection. And the Day of Resurrection is the great tiding because it is the tiding being told, this great day which is the greatest news and event will happen and will change everything; the heavens and earth will change, and people will raise for the Lord of the worlds so that each will take his reward.

He says, "over which they differ"(An-Naba:3), "But no, surely they will find out!"(An-Naba:4), But no, refusing the denial of the deniers regarding this great Day of Resurrection. Then He says, "... surely they will find out!"(An-Naba:4), a threat and promise from Him to those deniers. "Once again, no, surely they will find out!"(An-Naba:5), No, refusing their denial, then a threat to their denial. He

says, "surely they will find out!", then He says to those deniers of the resurrection, turning back, and the Messenger who came warning them of this day. He says, "Did We not make the earth a resting place"(An-Naba:6), this is the first thing, a sign of Allah's signs. The earth above which everyone lives. Allah says, Did We not make it a resting place? A resting place by spreading it out and making it a resting place. In the sense that it facilitates people's life. Look at its extension in this way, as well as the ease of a person to live on it by building his dwelling on it, by traversing his path in it, by planting in it. So, it is paved for him to produce the crops, by walking in it and dividing the rivers in it on which life is required. It is a resting place as the cradle of a child to sleep on. The one Who paved this earth, made it a resting place in this way and made it with this goodness for man to dwell on it, the great Lord did this? Who did this? Who created this? "Did We not make the earth a resting place"(An-Naba:6), Allah.

"and the mountains as pegs?"(An-Naba:7), Allah made the mountains as pegs. They were called pegs because the mountain is actually a peg in the earth because it has a root planted in this land to be in this way. Then they are the pillars that Allah laid the earth with, and they became pegs like the pegs of the tent. If we set up a tent, it does not rise or be firm except with pegs that you establish on this earth. Thus, Allah made the earth firm without collapsing by these pegs, with these mountains that Allah established therein. "and the mountains as pegs?"(An-Naba:7), "And created you in pairs?"(An-Naba:8), We created you, O addressee of human beings, of Adam's children, in pairs, male and female. And this is from His mercy as well, a demonstration of His ability and benevolence with His creation. Very great things that books cannot contain. First of all, the proportion between male and female in everything; That this human being is a counterpart of men and so that rest and love would complete this. The spouses complement each other, then the offspring will come as such so that there will be a continuity of life. If life was limited to men alone, males without females, then life would

become very bleak and difficult. Or females without males, thus, Allah creates for a man his wife. "And of His signs is that He created for you spouses from among yourselves so that you may find rest with them, and He has set between you love and mercy..."(Ar-Rum:21), these are the established feelings, the feeling of rest, love, and mercy between the male and female. This is one of Allah's signs. "Indeed, in that are signs for people who reflect", a great thing. Then, the signs of His mercy and power, the Lord's power over the creation of males and women as such. He says, "Did We not make the earth a resting place"(An-Naba:6), "and the mountains as pegs?"(An-Naba:7), and created you, people, in pairs?

Then He says, "And made your sleep for rest"(An-Naba:9), making it in the sense of creating. Your sleep, O people, for rest. Resting is stillness. Resting is stillness and comfort. And people have now learned that this sleep is necessary for human life, and if a person were in constant vigilance, he would have died. His nerves would have been burnt, his strength would have collapsed, and his existence would have ceased. Yet, Allah created sleep for him to rest, to renew his power, to end his troubles, and to be able to rise to a new active life. "And made your sleep for rest"(An-Naba:9), "and made the night a garment"(An-Naba:10), Allah made the night with its black, silent, and cold garment, a garment. A garment as if it were something that covers existence. And the night with its stillness, calm, and blackness is a place to rest because light emits activity and stimulates movement. And a person, in a state of sleep, needs a dark, quiet, and cool atmosphere. Allah made all of this at night, and He gave the night these properties. He says, "and made the night a garment"(An-Naba:10), Who created this? Who provided this? This is a reminder from Allah of His power, grace, and mercy over His servants. "and made the day for livelihood?"(An-Naba:11), we made, we created. Allah made and created the day for livelihood, to seek the living. Allah created it first with sunlight to be bright and heat to generate this life and movement is sent so that people search for livelihood. This one cultivates his

land, this one works in his factory, this one works in his shop, and this one in transportation. So people rise for their livelihood, this builds, this does, and this makes. Thus, the day is shining with its light and its heat, it is time to seek a livelihood. "and made the day for livelihood?"(An-Naba:11).

"And built above you seven strong ones"(An-Naba:12), And built above you, O people, seven strong heavens. In the sense that it is strong and built with precision. "By the heaven comprising interwoven tracks"(Adh-Dhariyat:7), Allah interweaved its construction. He says, "And the universe—We constructed it with power, and We are surely expanding it"(Adh-Dhariyat:47), He says, "Then look again and again—your sight will return to you bedazzled and exhausted"(Al-Mulk:4). He says, "Supremely Blessed be He in whose hand is the dominion, and He is All-Powerful over everything"(Al-Mulk:1), "the One Who created death and life to test you as to which of you is better in conduct, for He is the Almighty, the Oft-Forgiving"(Al-Mulk:2), "the One Who created seven heavens in layers", that is, layers one above the other. " you see no discrepancy in the creation of the All-Merciful. So look again", to the sky. "can you see any splits?", do you see any split? Is this great sky built above you cracked or split? "Then look again and again—your sight will return to you bedazzled and exhausted"(Al-Mulk:4), "And built above you seven strong ones"(An-Naba:12), "and made a glowing lamp?"(An-Naba:13), Allah made the sun a glowing lamp. The lamp is this lamp that is lit. Allah made this shining sun, the great, the big, which is a million times greater than the earth, He made it as a glowing lamp. Glowing with heat and light, people now know that there are thousands and millions of nuclear explosions in it, from which the tongues of flame emanate and glow. And it is blazing in this way and glowing is a lamp that lights for people over this long life by the power of the Lord who puts this lamp in its place glowing with light and heat and spreading its light as such. However, the earth obtains a small part of the millions of millions of parts of this light and heat that this glowing lamp sends. "and made

a glowing lamp?"(An-Naba:13), glowing, sending this glow, the constant fire glow.

"And brought down from the clouds pouring water"(An-Naba:14), Allah sent down from the clouds which are with the cyclone that rotates, sending down freshwater. Pouring in the sense of the intensity of falling and precipitation. That it is falling and pouring with a great outpouring. "And brought down from the clouds pouring water"(An-Naba:14). The Prophet says regarding the meaning of pouring water, "Al-Ajj is Ath-Thajj" with raised voices (Al-Ajj) and the flow of blood (of the sacrifice) (Ath-Thajj). "And brought down from the clouds pouring water"(An-Naba:14), intense pouring. He says, "to bring out with it grains and plants"(An-Naba:15), that from the wisdom of Allah Who sends down this water from this cloud brings out the seeds that a person eats, such as wheat, rice, and these many grains, and plants. Many plants, the plant kingdom includes millions of plants, more than two million types of plants are known to people which contain various benefits. This type's leaves are eaten, and the stems of this type, and the fruit of that. And this is a medicine, this is food, an infinite matter that Allah brings forth, in addition to the joy and pleasure it contains by looking at it and by its flowers. "to bring out with it grains and plants"(An-Naba:15), "and luxuriant gardens?"(An-Naba:16), the rainwater that Allah brought down produces seeds, plants, gardens which are orchards. An orchard is called a garden if there are trees above it and the branches of these trees turn to each other until they become a garden. A garden means that the inside of it is hidden due to the wrapping of the branches. Some of the branches of this tree are wrapped by the branches of the other tree and it becomes a garden because like a curtain hide who enter it. "and luxuriant gardens?"(An-Naba:16), many, with wrapped branches. Its branches are wrapped over each other. "and luxuriant gardens?"(An-Naba:16)

Then He says, "Indeed, the Day of Decision has been appointed"(An-Naba:17), a confirmation after Allah mentioned His signs in creation, He says, "Indeed, the

Day of Decision has been appointed"(An-Naba:17), the Decision day is the Day of Judgment, the day when Allah judges between creatures in little and much. So, everyone will take his judgment after that. Then the separation will be between the people of Paradise and Hell. The people of Paradise go towards their own way to the Garden of Allah and the people of Hell go towards their own way to the wrath of Allah and His punishment -God forbids-. "Indeed, the Day of Decision has been appointed"(An-Naba:17), Allah stated its term, yet, He did tell anyone about it. "The Hour is indeed coming—I almost hide it—so that every single self is paid for what it endeavors"(Taha:15), "They ask you about the Hour, "When is it due to happen?" Say, "It's knowledge is only with my Lord. No one can unfold it except He, at it's time. It shall weigh heavy in the heavens and the earth. It shall not come upon you but suddenly..."(Al-A'raf:187), Allah hid the term of it from all creation. He predetermined its term before even creating the creation. "All praise be to Allah, Who created the heavens and the earth and made the darkness(es) and the light; thereafter those who have denied equate(others) with their Lord"(Al-An'am:1), "It is He Who created you from clay, then decreed a term, and a term stated by him..."(Al-An'am:2), He decreed a term for each creature and an appointed term with Him. This whole world has an appointed term with Him and Allah did not inform anyone of His creation about it. He says, "Indeed, the Day of Decision has been appointed"(An-Naba:17).

Then He says, "the day when the Trumpet is blown, and you come in crowds"(An-Naba:18), Allah started demonstrating what will happen and how will it happen on this day? And what are the great things that will happen in this great tiding? "the day when the Trumpet is blown..."(An-Naba:18), the Trumpet is the horn. Blown, here, Allah did not attribute the action to the doer which is Israfil as it was mentioned in the hadith that he is the owner of the horn, an angel entrusted by Allah with this horn, and only Allah knows the greatness and value of this horn. If Israfil blows the first puff, then it is the demolition and the end of

this universe. "When the sky will be cleft asunder"(Al-Infitar:1), "and when the stars will disperse"(Al-Infitar:2), "and when the seas will be burst forth"(Al-Infitar:3), "and when the graves will be overturned"(Al-Infitar:4), this is the first blow. "Then, when the Trumpet is blown with a single blast"(Al-Haqqah:13), "and the earth and the mountains are lifted up and crushed with a single crush"(Al-Haqqah:14), "on that day, the Inevitable Event shall come to pass"(Al-Haqqah:15), then the second blow. "Then it was blown another time, whereupon they all stood looking on", in the second blow, people raised for the Lord of the worlds. "the day when the Trumpet is blown, and you come in crowds"(An-Naba:18), This is the second blow, you people come in groups. Crowds, groups, meaning group after group... All men come from their places, from their graves, the earth takes out its burdens and people come out of the belly of this earth to its surface. Then, after that, the caller calls them, everyone will turn to the land which is their gathering place. "the day when the Trumpet is blown, and you come in crowds"(An-Naba:18), crowds.

"and the sky was opened up and became gateways"(An-Naba:19), this great sky gets opened. "... and became gateways"(An-Naba:19), all the angels of heaven descend to this great place and all the angels of heaven surround the people of the situation, then Allah folds the heavens one by one, as He says, "the Day when We roll up the sky like a scroll rolls up the writings. As We originated the first creation, We shall bring it back again - a promise (undertaken to be binding) on Us. We are sure to do it"(Al-Anbya:104), "and the sky was opened up and became gateways"(An-Naba:19), it became gateways for the descent of these angels. "and the mountains were set in motion and became a mirage"(An-Naba:20), and the mountains were set in motion and became a mirage, this is at the end of time. It gets crushed by the blow of the trumpet. "And they ask you about the mountains. So say, “My Lord will blow them away"(Taha:105), "and leave them as desolate waste"(Taha:106), "You will see in them neither

crookedness nor deviation"(Taha:107). Then, "... and the mountains will turn into a slipping heap of sand"(Al-Muzzammil:14), then it becomes like tufted wool, then Allah sets it in motion to wherever He wills. "and the mountains were set in motion and became a mirage"(An-Naba:20), a mirage in the sense that you look at it from a distance and see it moving as a mirage. "and the mountains were set in motion and became a mirage"(An-Naba:20).

Then He says, "Indeed, Hell has been lying in ambush"(An-Naba:21), this is at the beginning of the day, the day of Decision. Hell is the prison that Allah made for His enemies. It is a great and wide prison, enough for all the infidels. Hell also says, "is there more". If the rock is thrown into this great prison, the Prophet says, " a stone would be thrown at one side of the Hell", its edge is its starting edge. "and it would travel down for seventy years but would not reach its bottom", it does not reach the end of Hell after seventy years while falling. This great prison is Hell -God forbids- which consists of degrees one upon another till its bottom -God forbids-. Allah says, "... has been lying in ambush"(An-Naba:21), lying in ambush, present and ready in ambush. The one in ambush is the standing, preset, and ready. As it is said, your bank account is the money you preserve. Thus, lying in ambush is waiting for something. Allah created and prepared it, and it is present waiting for its fellows of the people whom Allah will punish, God forbid. "Indeed, Hell has been lying in ambush"(An-Naba:21). He says, "a destination for those who exceed all limits"(An-Naba:22), those who exceed all limits here are plural. And the one who exceeds the limits is the evildoer who exceeds the limits. Everyone who exceeds the limits is a tyrant. Allah says, "When the water overflowed (in the Deluge of Nuh), We let you (0 mankind,) board the floating ship"(Al-Haqqah:11), the water exceeded the limits that it raised and flowed above the edges after it was running in the river or the sea. Allah commanded the earth to produce springs and the sky to send down rainwater, thus, the water exceeded the limits and rose to the top of the mountains. None of the earthy

mountains remained except covered with water. Thus, a person has a limit, you are a servant, the person is Allah's servant whom Allah created and established on the earth to worship Him. And He created them to command and forbid them. "So did you think that We created you for nothing and that you will not be brought back to Us?"(Al-Mu'minun:115), and he will have a certain period in this land where he will be tested and afflicted, then he will die after that. Then he will be raised and called to account. When a servant comes, the first thing of his tyranny is to reject the command of Allah, to turn it back, the truth will come to you and you will deny it. This is tyranny, denying the truth, denying the words of the Messengers, then going beyond the limit. Allah commands and forbids you, so you act arrogantly against His command and do not respond to Him, this is tyranny. Everyone who disobeys Allah and is stubborn to His command, and rejects it is considered to be a tyrant. Allah made it for the tyrants in disbelief, stubbornness, and turning away from Allah. "... destination"(An-Naba:22), destination, the destination of those is to this place. Allah made this Hell which He made and prepared and made it lay in ambush as the destination of those tyrants.

He says, "a destination for those who exceed all limits"(An-Naba:22), "where they remain for eons"(An-Naba:23), remaining is staying. They are remaining in it for eons. Eons are the plural of an eon, and the eon of time is the extended period of time. Yet, this eon is endless. That is, whenever an eon of time ends, the other follows it and so until it is endless. "where they remain for eons"(An-Naba:23), the eons of time are counted and limited, ten, fifteen, then it reaches a limit upon which it ends... No rather, "where they remain for eons"(An-Naba:23), that is an extended period of time, whenever an eon ends, the other follows and so endless -God forbids-. "where they remain for eons"(An-Naba:23), "tasting therein neither coolness nor drink"(An-Naba:24), in these extended periods of time while in prison the floor of which is fire, its walls of fire, its covers of fire -

God forbids-. "They have layers of fire above them, and layers beneath them. That is how Allah puts fear into His servants..."(Az-Zumar:16), in this prison. "tasting therein neither coolness..."(An-Naba:24), a good coolness. "nor drink", nor good drink. Then Allah excluded, saying, "except scalding water and purulence"(An-Naba:25), there is no good drink but this is a cut exception. This means that what they taste is the scalding water -God forbids- and purulence. As for the scalding water, it is the water that has scalded and reached its limit from heat. And this water of torment in the fire -God forbids- is not like the water that people are accustomed to in this world, soft and transparent. Water, for example, boils at a hundred degrees of heat... No, this is thick, disgusting water like "and when they cry for relief, they are relieved with water like molten brass", as heavy as molten metal, Like molten iron, or molten lead. "Which scalds the faces. What a miserable drink, and what a bad place of rest!", and purulence is much worse than this.

يقول الله ﷻ {يَوْمَ يُنفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا}[النبأ:18] {وَفُتِحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا}[النبأ:19] {وَسُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا}[النبأ:20] {إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا}[النبأ:21] {لِلطَّاغِينَ مَآبًا}[النبأ:22] {لابِثِينَ فِيهَا أَحْقَابًا}[النبأ:23] {لا يَذُوقُونَ فِيهَا بَرْدًا وَلا شَرَابًا}[النبأ:24] {إِلَّا حَمِيمًا وَغَسَّاقًا}[النبأ:25] {جَزَاءً وِفَاقًا}[النبأ:26] {إِنَّهُمْ كَانُوا لا يَرْجُونَ حِسَابًا}[النبأ:27] {وَكَذَّبُوا بِآيَاتِنَا كِذَّابًا}[النبأ:28] {وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا}[النبأ:29] {فَذُوقُوا فَلَنْ نَزِيدَكُمْ إِلَّا عَذَابًا}[النبأ:30]

Allah ﷻ says, "the day when the Trumpet is blown, and you come in crowds"(An-Naba:18), "and the sky was opened up and became gateways"(An-Naba:19), "and the mountains were set in motion and became a mirage"(An-Naba:20), "Indeed, Hell has been lying in ambush"(An-Naba:21), "a destination for those who exceed all limits"(An-Naba:22), "where they remain for eons"(An-Naba:23), "tasting therein neither coolness nor drink"(An-Naba:24), "except scalding water and purulence"(An-Naba:25), "a fitting repayment"(An-Naba:26), "for they were not expecting any reckoning"(An-Naba:27), "and they disbelieved Our signs with utter disbelief"(An-Naba:28), "But We have enumerated

everything in writing"(An-Naba:29), "So taste, for We will not increase you except in punishment!"(An-Naba:30). Allah started this surah by reflecting upon the people of infidelity questioning each other and denying the Day of Resurrection which is the great tiding. He says, "What are they asking one another about?"(An-Naba:1), "About the Great Tiding"(An-Naba:2), "over which they differ"(An-Naba:3), "But no, surely they will find out!"(An-Naba:4), "Once again, no, surely they will find out!"(An-Naba:5). Then Allah mentioned a group of His creation signs in order to introduce the servants to their Lord, God, Master, in addition to His power over them and that He is the implementer of His promise and threat. Besides what Allah promises His servants from these massive changes and the huge transition from this worldly home to the afterlife home and what it includes from the great horrors, and from the clear difference. Therein the people of Hell, who were powerful and strong in the world, turned into Hell, and the people of Paradise, who were weak in the world, to Paradise of Allah and His pleasure. He says, "Did We not make the earth a resting place"(An-Naba:6), "and the mountains as pegs?"(An-Naba:7), "And created you in pairs?"(An-Naba:8), "And made your sleep for rest"(An-Naba:9), "and made the night a garment"(An-Naba:10), "and made the day for livelihood?"(An-Naba:11), "And built above you seven strong ones"(An-Naba:12), "and made a glowing lamp?"(An-Naba:13), "And brought down from the clouds pouring water"(An-Naba:14), "to bring out with it grains and plants"(An-Naba:15), "to bring out with it grains and plants"(An-Naba:16), these are the signs of the Lord's power and action.

He says, "Indeed, the Day of Decision has been appointed"(An-Naba:17), this is the day of Decision, the great tiding you deny. This is predestined. "the day when the Trumpet is blown, and you come in crowds"(An-Naba:18), notice the demonstration of the Lord's power over the matter. All of this change is caused by a single puff of one of Allah's angels. "the day when the Trumpet is blown..."(An-Naba:18), in the Trumpet. "and you come in crowds", "and the sky

was opened up..."(An-Naba:19), the great sky with this single puff opens up. "... and became gateways"(An-Naba:19), the angels descended from it. "and the mountains were set in motion and became a mirage"(An-Naba:20), the firm mountains became in motion. It gets crushed and becomes heaps of sand. It becomes as the tufted wool then moves to whatever Allah wills. "... and became a mirage"(An-Naba:20). Then He says, "Indeed, Hell has been lying in ambush"(An-Naba:21), lying in ambush ready, prepared, and present. "a destination for those who exceed all limits"(An-Naba:22), a destination to which they end. "where they remain for eons"(An-Naba:23), for a long time. "tasting therein neither coolness nor drink"(An-Naba:24), "except scalding water and purulence"(An-Naba:25), scalding water is hot water, the water of torment in the fire, which is like molten brass which scalds the faces. What a miserable drink! As for purulence, it is another drink for the people of Hellfire, God forbid. It means that it is very dark and has a very stench. It was said that this purulence is what gets out from the bodies of the people of Hell, it flows in valleys from which they drink. Thus, this is their drink -God forbids-. "except scalding water and purulence"(An-Naba:25), this is in these extended periods of imprisonment, the present fire is prepared, then this is their drink, besides, they do not taste it in any kind of comfort, coldness, nor they have any drink that will benefit them except this drink, which is part of the torment, God forbid

Then He says, "a fitting repayment"(An-Naba:26), that the people of Hell are receiving a fitting reward for their evil deed. Fitting, fitting with their crime, it is well suited to the crime and it is not unjust to them, nor burdening them with what they do not bear, nor torment that they do not deserve. Rather, it is a torment fitting to the sin. Then Allah mentioned their sin and said, "for they were not expecting any reckoning"(An-Naba:27), referring to those infidels who end up at this destination. "... Were not expecting any reckoning"(An-Naba:27), they do not expect nor wait for any judgment from the Lord. They thought that the matter in

this world was a game, and of no purpose, and that Allah created them and let them mess about what they mess with to play, and to have fun as they please. Then there will be no judgment or reckoning. "for they were not expecting any reckoning"(An-Naba:27), "and they disbelieved Our signs with utter disbelief"(An-Naba:28), they denied Our signs, Allah's signs. The signs of Allah with all kinds of signs. They denied the visible signs which Allah established in all existence. Everything in existence is a sign of His signs, so it is a sign in creation. First, in benevolence and mastery, then it bears witness that it has a Lord and God, and then all of it in the integrity and unity of this creation is evidence of the Creator's unity and greatness. They witnessed the presence of Allah, yet, they went blind about these visible signs. Then the audible ones, Allah's verses, were revealed to Allah that they heard. The messengers read it to them, so they denied it. Denial refers to disregarding and banishing. They knew it was the truth; they knew that these verses are truthful and that they are from Allah, but they denied them with disbelief, and went to extremes in this denial. "and they disbelieved Our signs with utter disbelief"(An-Naba:28), great disbelief.

He says, "But We have enumerated everything in writing"(An-Naba:29), everything of their deeds from their disbelief, their stubbornness, their denial, and their small and great deeds. Enumerated, counted. In writing, it is written on them because a person does not utter a word except that he has a watcher, constantly ready who records all his crimes. Allah has recorded all of his crimes and wrote them down, small and great. "But We have enumerated everything in writing"(An-Naba:29), "So taste, for We will not increase you except in punishment!"(An-Naba:30), a word said to the people of Hell which is their destination. So, taste! O punished deniers! "... for We will not increase you except in punishment!"(An-Naba:30), from what you are in but torment, and there is no increase except in torment, God forbid. Whether it is in its long and endless duration, in its type, in its quantity, whenever the fire gets heated up, and

whenever they seek help, they are helped with torment upon torment. "and when they cry for relief, they are relieved with water like molten brass which scalds the faces. What a miserable drink, and what a bad place of rest!", "So taste, for We will not increase you except in punishment!"(An-Naba:30), this is what Allah prepared to this denying group who denied Allah's messengers and did not remind by these seen and heard signs.

Then Allah moved to the other group which are the people of faith and who are mindful of Allah. He says, "Indeed, for the mindful (of God) there is triumph"(An-Naba:31), "Gardens(of Paradise) and vineyards"(An-Naba:32), "and high-class spouses, well-matched"(An-Naba:33), "and overflowing cups"(An-Naba:34), "They hear therein neither idle talk nor lies"(An-Naba:35), "a repayment from your Lord, a measured gift"(An-Naba:36). Indeed, with confirmation. For the mindful who were mindful of their Lord. And the mindfulness of Allah is fearing Him. Fearing Allah made them believe in Allah as He commanded them. Likewise, to adhere to His obedience. Thus, mindfulness includes obedience as He commanded and turning away from what He forbade seeking His pleasure and fearing from His punishment. "Indeed, for the mindful (of God)..."(An-Naba:31), who made protection against Allah's punishment by believing in Allah and following His path fearing from His punishment. Triumph, a great triumph. "Indeed, for the mindful (of God) there is triumph"(An-Naba:31), a great triumph with Allah and the triumph is obtaining the greatest demand.

"Gardens(of Paradise) and vineyards"(An-Naba:32), gardens are orchards, grapes. And vineyards, grapes fruits, not one kind of grape, but types of these grapes, which are among the noblest fruits of the people of the earth, and that is why the Arabs called it the vineyard from its generosity because it is considered to be food, medicine, pleasing fruit, of savings, and sustenance. This grape is a great matter. "Gardens(of Paradise) and vineyards"(An-Naba:32), kinds of grapes. "Gardens(of Paradise) and vineyards"(An-Naba:32), "and high-class

spouses, well-matched"(An-Naba:33), high-class spouses are plural and the high-class spouse is the girl whose breasts start to turn around. The breasts turn around at the beginning of puberty, and the women of Paradise are always of high class, meaning that they do not grow old and sag or their breasts grow and fall... No, but this is one of the characteristics of the women of Paradise. Allah says that they are high-class spouses, she is in the prime of her youth. The people of Paradise enter the peak of their youth and remain young forever. Thus, the women of Paradise are high-class spouses and well-matched. That they are of the same age, and there is no old woman in them, or elderly, or old, or young, but they are all of the same age, the age of puberty, the age of the onset of puberty and they remain at this age without exceeding it. The blessed in Paradise are given from the women of Paradise at this age and remain like this, and all of their women are of one age; well-matched. "and high-class spouses, well-matched"(An-Naba:33), "and overflowing cups"(An-Naba:34), the cup is a cup of wine, if the cup is full of wine, this is the cup. Overflowing means cups full of drink. See how Allah describes the blessings that He bestowed upon these mindful servants. "and overflowing cups"(An-Naba:34).

"They hear therein neither idle talk nor lies"(An-Naba:35), the people of Paradise will not hear idle talk in it. The idle talk is useless talk that has no purpose. There is no benefit from idle talk neither in this world nor in religion. This idle talk is not as sinful speech for sinful speech is not from idle talk. Idle talk is useless and of no purpose in this world. The believer is commanded to stay away from it because it disturbs the mind, and fills the time with uselessness. The people of Paradise all talk of peace, goodness, righteousness, and benevolence, and there is no idle talk in it in any form, they never hear an idle talk. "where no idle talk will be heard"(Al-Ghashiyah:11), even if it was a small thing, this would be the completeness of their happiness, joy, and the fullness of their time with what makes them happy and they enjoy it. Thus, nothing upsets the soul, even if

it is a small thing. "They hear therein neither idle talk nor lies"(An-Naba:35), nor lies, meaning that one does not say a word and the other denies it, and the second refutes it. There is no cursing, no animosity between anyone, no insults, no lies. All their words are only good, words of peace, truth, security, safety, and love. "... as brethren, on couches facing each other"(Al-Hijr:47), this indicates the absence of even that little thing that disturbs the mind or disturbs the soul. All of this was forbidden by Allah, it is forbidden and does not exist in this Paradise that Allah enriched and filled with all bliss and kept away from it everything that disturbs the mind, even if it is a small thing. "They hear therein neither idle talk nor lies"(An-Naba:35).

He says, "a repayment from your Lord, a measured gift"(An-Naba:36), this paradise is for the mindful of Allah. This is its evaluation in relation to our Lord, firstly, it is a reward from Allah, and being a reward from Allah, then, it is so great because it is a gift from Allah. The gift is according to the value of the giver, and Allah is the one who gives and He is the one who rewards. A servant who does little work, he may be, for example, offered a drink to a thirsty dog in this world, and the servant spent effort in doing this matter, so Allah gives him Paradise. Allah repays his deed by giving him Paradise. And if a man takes away a branch blocking the path of Muslims, "I shall remove these from this so that these may not do harm to the Muslims, and he was admitted to Paradise." A man went out of his house to visit his brother for the sake of Allah in another village. He went out of this village to another village seeking and walking. where is he going? Allah sends him an angel on the wayside, posing for him in the form of a man, and asking him, where are you going? He says to this village, he said to him, What do you have in it? He said, By Allah, I am visiting a brother of mine for the sake of Allah. He said to him, Do you have any good that you would return to him? He said no, by God. I only wanted to visit him for the sake of Allah. He said to him, “Allah has forgiven you for that.” This is a human journey that may have

taken him a quarter of a day or less than this, an hour of the day that a servant spends to go and do a deed for Allah. Allah took this work and He accepted it and thanked this servant for having done this deed to Allah. Allah is the thankful. A human worshiped Allah all of his life. How long is the human age? Seventy years, eighty years, one hundred years. He does the things that Allah has imposed on him and stays away from what Allah has forbidden. However, all that Allah has commanded is justice from benevolence, and from goodness, if there is no reward for him, it is sufficient that the servant enjoys this worship in this world because it is uprightness in obedience, cleanliness, and purity. Religion is cleanliness, purity, and truth. This debt must be paid and there was no reward after it, yet, Allah, the Lord, the Thankful, the All-Knowing accepts the work of this servant and gives him immortality. He lives an uninterrupted life in a paradise full of shadows, steady-flowing springs, ever-fruitful trees, high-class spouses well-matched, intimate friendships in heaven, palaces, houses, tents, and great dominion. "And when you see, you see there bliss and a vast Dominion"(Al-Insan:20), staying in this forever with no interruption. This is as a reward for what? In return for this obligation, the few acts of worship that he performed in this world, so look at this ownership that Allah grants them. And he said to them, "This is the Garden(of Paradise) you are made to inherit on account of what you used to do". It is a very great matter. It is a reward, but this is a reward from your Lord. Your Lord, who is described with these attributes, the Lord of the Worlds, the Lord of the heavens and the earth, to whom belongs this great kingdom that is not known where it ends. There is no end to his dominion, His authority, and His greatness. When He gives, the Lord gives according to the extent of His greatness, His pride, grace, and preference.

"a repayment from your Lord, a measured gift"(An-Naba:36), a gift from Him, a reward from Him. Then, "a repayment ", That is, Allah places the people of Paradise here in their homes according to their deeds. So He does not treat

everyone equally in the sense of one status, because he strives hard from Allah's servants, spends his nights in prayer, fasts his days, spends his money in charity, and performs his best efforts. On the other hand, there is the frugal one who is satisfied with performing the obligatory duties and abstaining from the forbidden, and there is the oppressor of himself like us who has fallen short in many duties; He did a lot of forbidden things, Allah forgave him and entered him to Paradise. It is not possible for all of these people to be in the same position, for Allah places the people of Paradise according to their deeds. So the martyrs and the first in attaining to the faith are in higher positions, and the others are below them..., to the last servant who will be in Paradise. There is no doubt that his dominion is great although he is the last of the servants, but the people of Paradise will differ greatly in it according to their deeds. "In paradise, there are a hundred degrees which God has prepared for those who engage in jihad in God's path, between each pair of which there is a distance like that between heaven and earth.". The Prophet said, "The dwellers of Jannah will look at those in the upper abodes above them as you look at a shining star which remains in the eastern or western horizon; such will be the difference in superiority which some of them have over others." This great distance between the levels of Paradise is according to deeds, according to their faith and according to their good deeds. Allah made them their homes, and they were repaying for this because Allah will give every doer of good deeds a reward for him. There is no good deed or an atom of goodness except as a reward, and therefore, the one who glorified Allah one glorification more than his brother, then the one who glorified this extra glorification will be rewarded with a higher reward. Hence, his position in heaven on this is also higher. Likewise, the people in a mosque who offer the same prayer differ greatly in reward, and they are people of one mosque who pray the same prayer, but this one came from a far place. And this one came walking on his feet, and this one came riding on a means that led him, a donkey, an animal, a car, or something else. So, the one who walked on his feet and came to the mosque took a wage

greater than the wages of those who took some means to reach the mosque, and so on ... .

Likewise, in terms of standing in prayer, for this one was with the present heart and was aware of his entire prayer, and this one keeping his heart busy during prayer to the right or the left, so it was written for him from the work according to what his heart was aware of this prayer, and that was written for him from the work according to what he was aware as well. The Prophet said, "A man returns after saying his prayer while a tenth part of his prayer, or a ninth part, or an eight part, or a seventh part, or a sixth part, or a fifth part, or a third part, or half of it, is recorded for him", so, each took the time his heart was aware in. "you are not rewarded for your prayer except what you was aware of", The one who was aware in his prayer and was present in it was recorded for him. And the one whose mind wandered was not recorded for him. And this one stood in his prayer and his sight was focused over the place of his prostration and his heart is submissive to Allah and is fully present in his prayer. On the other hand, this one wonders with his sight, looking here and there, "the Prophet was asked about looking away while in prayer, He said, this is a theft that Satan steals from the prayer of the children of Adam." Satan is a thief who knows that the presence of a servant's heart in prayer is recorded for him all the time in his reward. Thus, he wants to steal from him and distract him, so he preoccupies him and he looks with his eyes in this direction. At this time in which he turns his eyes in this direction, it may be seconds or it may be more than that, this makes him get out of his prayer. Therefore, the account with Allah is accurate, the account of the people of Paradise in relation to their deeds is an accurate account, and thus, everyone who does a good deed will be recorded and rewarded for it. However, since people differ in their actions in this differentiation, each of them is placed in the status fitting with his work as a gift from Allah. "a repayment from your Lord, a measured gift"(An-Naba:36).

Then Allah demonstrated the Lord's attribute Who grants this reward. He says, "(from)the Lord of the heavens and the earth and everything between them,(from) the All-Merciful..."(An-Naba:37), Allah who gives this reward is the Lord of the heavens and the earth, its Lord, its Creator. The heavens are all that is above us, and they are seven. And the earth is all that is under us, and what is in between is what Allah has created from stars, suns, galaxies, moons, what we know and what we do not know of this great creation between heaven and earth. Allah is its Lord, He is its Creator, Controller, and in charge of it. The Most Merciful, whose mercy encompasses all things. Everything is based on His mercy, and every existing thing has received mercy from Allah's mercy. The mercy that created him, that preserved him, that raised him, that placed in his heart a kind of mercy for others as birds have mercy on their young. Persians have mercy on their children, all of this out of the mercy that Allah placed in His creation and established His creation upon. "Our Lord, You have encompassed everything in mercy and knowledge", "the All-Merciful". He says, "They have no authority from Him to speak", on the Day of Resurrection, those criminals have no authority from Him to speak. It means that they cannot speak with Him.

"on the day when the Spirit and the angels line up in ranks, not speaking..."(An-Naba:38), on the Day of Resurrection, the Spirit line up in ranks. Allah's Spirit which is Jibreel ﷺ along with the angels, all angels. "in ranks, not speaking", while being lined up in ranks and do not speak out of fearing Allah and glorifying Him and because of His power. "except whomever the All-Merciful has permitted", to speak as the Messengers speak in some cases. As the Prophet said, "Nobody except the Apostles will then be able to speak and they will be saying then, 'O Allah! Save us. O Allah Save us." "and who has said what is right", said what is right, which is the truth. "That is the True Day", that is by referring to this day in which people will be as such is the True Day, the inevitable which must be. And it is the great tiding which they differ about, yet, it is True. "That is the

True Day". He says, "... So whoever wills, let him take a route to return to his Lord"(An-Naba:39), after this, whoever wills, O people, after you heard the word of Allah, "let him take a route to return to his Lord", take a path, to whom? To his Lord Who will judge him over every deed. "... So whoever wills, let him take a route to return to his Lord"(An-Naba:39), turning back. A route to Allah Who will measure this.

Then He says, "Indeed, We have warned you of a near punishment", “We” referring to Allah. Have warned you, by these words and by the like of this surah. "of a near punishment", punishment, this is on the Day of Resurrection. Near because it must be and is nearby. "Indeed, they see it distant"(Al-Ma'arij:6), "but We see it near"(Al-Ma'arij:7). As long as it is coming and near, and it is so near to the human. If a person dies, then his resurrection gets established, and death is nearer than the shoelace. As the Prophet said, "Messenger of Allah (ﷺ) said, "Jannah is nearer to you than your shoelace, and so is the (Hell) Fire." Whoever dies, then he entered into the introductions of this Day and went into judgment, seeing heaven and Hell. Then, after that, there is no time until the Day of Resurrection is on. "Indeed, We have warned you of a near punishment—the day when a person looks at what his hands have put forth..."(An-Naba:40), the human, every person, man, sees what his hands offered, which his hands gave, everything he did he gave to this day and will meet it in front of him. "and the denier says, “If only I were dust", the denier, the filthy infidel. Each infidel will say this out of distress and pain which does not benefit him on this Day. "And the denier says, “If only I were dust!", he makes a wish but it doesn't come true. “If only I were dust!”, I was never made, or made of dust, and was as such trampled by foot, and was not a human commanded, prohibited, and denied with this denial and the Fire be my destination. And it was said, "If only I were dust", When he sees the cattle which are gathered on the Day of Resurrection, then Allah says to it, “Be dust", and it turns into dust. He wishes to be like this, to be a sheep, or a goat, or a

donkey, or whatever, and turn to dust after that. Yet, this does not benefit him, this wish won't help him anymore. "and the denier says, “If only I were dust!".

By this, this surah is completed. I ask Allah's forgiveness for me and you for every sin, and praise is to Allah, the Lord of the worlds.

An-Nazi'at

بسم الله الرحمن الرحيم، {وَالنَّازِعَاتِ غَرْقًا}[النازعات:1] {وَالنَّاشِطَاتِ نَشْطًا}[النازعات:2] {وَالسَّابِحَاتِ سَبْحًا}[النازعات:3] {فَالسَّابِقَاتِ سَبْقًا}[النازعات:4] {فَالْمُدَبِّرَاتِ أَمْرًا}[النازعات:5] {يَوْمَ تَرْجُفُ الرَّاجِفَةُ}[النازعات:6] {تَتْبَعُهَا الرَّادِفَةُ}[النازعات:7] {قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ}[النازعات:8] {أَبْصَارُهَا خَاشِعَةٌ}[النازعات:9] {يَقُولُونَ أَئِنَّا لَمَرْدُودُونَ فِي الْحَافِرَةِ}[النازعات:10] {أَئِذَا كُنَّا عِظَامًا نَخِرَةً}[النازعات:11] {قَالُوا تِلْكَ إِذًا كَرَّةٌ خَاسِرَةٌ}[النازعات:12] {فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ}[النازعات:13] {فَإِذَا هُمْ بِالسَّاهِرَةِ}[النازعات:14]

In the name of Allah, the All-Merciful, the Bestower of mercy, "By those who snatch violently"(An-Nazi'at:1), "By those who remove gently"(An-Nazi'at:2), "By those who glide smoothly"(An-Nazi'at:3), "and by those who race swiftly"(An-Nazi'at:4), "and by those who regulate matters"(An-Nazi'at:5), "on the day when the Quake quakes"(An-Nazi'at:6), "and is followed by the Successor"(An-Nazi'at:7), "hearts on that day are pounding"(An-Nazi'at:8), "their sight(s) (subdued) in reverence."(An-Nazi'at:9), "They say, “Can it be that we will reallybe restored to the original condition?"(An-Nazi'at:10), "Can that be when we havebecome wornout bones?"(An-Nazi'at:11), "They said, “This is a losing return"(An-Nazi'at:12), "Yet, indeed, it is nothing but a single nudge"(An-Nazi'at:13), "and they are all awake"(An-Nazi'at:14).

Surat An-Nazi'at which is a Meccan surah. Allah says, "By those who snatch violently"(An-Nazi'at:1), "By those who remove gently"(An-Nazi'at:2), "By those who glide smoothly"(An-Nazi'at:3), "and by those who race swiftly"(An-Nazi'at:4), "and by those who regulate matters"(An-Nazi'at:5), "on the day when the Quake quakes"(An-Nazi'at:6). Allah swears by these followed-up oaths. Those who snatch violently, referring to the angels who take the souls of the infidels. "By those who snatch violently"(An-Nazi'at:1), "By those who remove gently"(An-Nazi'at:2), removes gently referring to Allah's angels when adhering to Allah's command for they do it with power, enthusiasm, and activity. They do not delay the obedience of Allah's command. "By those who glide smoothly"(An-Nazi'at:3), glide in the heaven, between the heaven and earth.

"and by those who race swiftly"(An-Nazi'at:4), this is also what the angels do, for they race to perform what Allah commands them to do and in transmitting the mention of the servants to their Lord. As it came in the hadith, "We were praying behind the Prophet, and when he raised his head at the end of the rak'a he said, “God listens to him who praises Him.” A man behind him said, ‘O our Lord, to Thee be the praise, abundant, good, blessed, sufficient.” When he ended he asked, “Who was the speaker just now ?” and when the man replied that he had spoken he said, “I saw over thirty angels racing one another to be the first to record it.” And the meaning of [yatandaronha] racing one another here is that each of them races the other from among the angels to raise this matter in which there is praise and exaltation for Allah to the Lord to whom good words ascend to. Good words ascend through these angels who ascend the words of the people of faith to the Lord even though the Lord is more knowledgeable than His angels about

the affairs of His servants. As in the hadith, "Angels take turns among you by night and by day, and they all assemble at the dawn and afternoon prayers. Those (of the angels) who spend the night among you, then, ascend, and their Lord asks them, though He is the best informed about them: How did you leave My servants? they say: We left them while they were praying and we came to them while they were praying." "and by those who race swiftly"(An-Nazi'at:4), "and by those who regulate matters"(An-Nazi'at:5), the angels regulate matters as Allah commands because Allah established them over the creation matters. An angel is entrusted with rain, another entrusted with cultivation, another entrusted with wombs. The angel of wombs says, "What will his age be? What will his deeds be? Wretched or blessed (in religion)? A male or a female?" everything of Allah's creation is entrusted to angels like death. As Allah says regarding death, "Say, "The angel of death who has been assigned for you will take you in full, then you will be brought back to your Lord"(As-Sajdah:11).

He says, "on the day when the Quake quakes"(An-Nazi'at:6), "and is followed by the Successor"(An-Nazi'at:7), on the Day of Resurrection, the Quake quakes. The Quake is a violent movement. This Quake is the quake of the earth which is its great quake. It quakes so great that it destroys everything over it, its seas explode into its rivers, and its mountains get smashed. "Then, when the Trumpet is blown with a single blast"(Al-Haqqah:13), "and the earth and the mountains are lifted up and crushed with a single crush"(Al-Haqqah:14), "When the sky splits apart"(Al-Infitar:1), "and when the planets are scattered"(Al-Infitar:2), "and when the seas are made to burst"(Al-Infitar:3), "and when the tombs are strewn around"(Al-Infitar:4), "on the day when the Quake quakes"(An-Nazi'at:6), this is the

first quake due to blowing in the Trumpet, at the first blow. "and is followed by the Successor"(An-Nazi'at:7), followed by the second blow which is the Successor that follows it when the people raise to the Lord of the worlds. He says, "hearts on that day are pounding"(An-Nazi'at:8), hearts referring to the infidels' hearts. On that day, on the Day of Resurrection. Pounding that is in a severe state of fear. Fearing greatly from what awaits them of punishment on this day. The infidels are told that this is the day that you were promised, so their faces get black out of fear. This is before getting cast into Hellfire -God forbid-.

"hearts on that day are pounding"(An-Nazi'at:8), "their sight(s) (subdued) in reverence"(An-Nazi'at:9), the sights of those infidels are in reverence humiliated. They do not look, rather, their sights are humbled due to humiliation and insult that afflict them on this day -God forbid-. "their sight(s) (subdued) in reverence"(An-Nazi'at:9), then He says, "They say, “Can it be that we will really be restored to the original condition?"(An-Nazi'at:10), "Can that be when we have become worn out bones?"(An-Nazi'at:11), this is their evil saying that they used to say on the world. "... Can it be that we will really be restored to the original condition?"(An-Nazi'at:10), restored again to the earth and be created into a new creation. "Can that be when we have become worn out bones?"(An-Nazi'at:11), can that be when we have become worn out bones that we are restored to life again? worn-out bones are those which worms worn out, got dry, and worms entered it. "Can that be when we have become worn out bones?"(An-Nazi'at:11) crumbled and crushed. Can we return, our bodies return, our bones return, and we get recreated a second time. This is excluded from them. "They said, “This is a losing return"(An-Nazi'at:12), they said, while

in the world denying, "this is", if this were to happen. A losing return either because they deny it, or it is losing for them that they will lose if they really come back to life a second time.

He says, "Yet, indeed, it is nothing but a single nudge"(An-Nazi'at:13), "Yet, indeed, it is nothing but", the matter which they denied and consider great to Allah regarding the Day of Resurrection will happen. "Yet, indeed, it is nothing but a single nudge"(An-Nazi'at:13), a nudge is a blast and it will be established. A single nudge, a single puff in the Trumpet. "and they are all awake"(An-Nazi'at:14), as soon as this puff is blown, it nudges them and brings them out from their graves back to life. "Yet, indeed, it is nothing but a single nudge"(An-Nazi'at:13), "and they are all awake"(An-Nazi'at:14), awake on the surface of the earth. And here indicates the sudden event. That is, at once, as soon as the second puff is blown in the Trumpet, they rise to the Lord of the worlds over the surface of this earth. This is the introduction to this surah. So first look at the oath of Allah to these great angels whom Allah established in this creation in this way. Then the explanation about the state of those who deny this and that this cannot be, how can it be? They say, how can this ever be? How can it be imagined that after being no more than bones, we come back again? Then Allah demonstrates the ease of this matter to Him that it is only a single puff in the Trumpet and they turn as such.

Then He says, "Has the story of Moses reached you?"(An-Nazi'at:15), s report that Allah informed Muhammad ﷺ in what He revealed of the Qur’an with the hadith of Musa the Prophet. The Prophet of the Children of Israel ﷺ. "Has the story of Moses reached you?"(An-Nazi'at:15), there is a lesson in it, and there is a sign and a demonstration of the power and greatness of

Allah and that He turns the matter around as He pleases. "Has the story of Moses reached you?"(An-Nazi'at:15), "When His Lord called out to him in the sacred valley of Tuwa"(An-Nazi'at:16), remember when He called him, Allah called Musa His servant. When His Lord called out to him, He called out to Musa, his Lord called him. In the sacred valley of Tuwa, the name of the valley, the valley that is the stream of water that is between two mountains. The sacred, the immaculate because Allah made it a pure place that Allah chose for Musa to raise there before His Hands, He speaks to him, calls him, and carries him his message. "When His Lord called out to him in the sacred valley of Tuwa"(An-Nazi'at:16), "Go to Pharaoh—indeed, he has exceeded all limits"(An-Nazi'at:17), this is Allah's message which Musa carried to Pharaoh. Allah says, "Go to Pharaoh—indeed, he has exceeded all limits"(An-Nazi'at:17), Pharaoh exceeded the limits. He exceeded his limit because he said to the people, “I am the Most High Lord.” He enslaved people, first of all, because he called people to worship Him, and he subjected people to serve him, and he increased in it. One of the people’s subjugations to him was that he made them work for decades to build a tomb for the king, only a grave. Thus, he will not be blessed in it, and it is not a palace in which he will live and be happy for the duration of his life... No, a grave, only a grave in a vain belief. So, people were subjected and this humiliated people. "Indeed, Pharaoh became exalted in the land and divided its people into sects, deeming a faction of them weak and oppressed: slaughtering their sons while keeping their women alive(in bondage). Indeed, he was one of the corrupters"(Al-Qasas:4), what they afflicted them of harm, insult, slavery over the children of Israel. In addition to afflicting them with humiliating punishment, unjust, killing the offspring, and leaving women alive. He exceeded the limits greatly.

"Go to Pharaoh—indeed, he has exceeded all limits"(An-Nazi'at:17), "and say, ‘Do you care to be purified?"(An-Nazi'at:18), notice this call with these fine words that come in the form of display, rather than the command and obligation. "... Do you care to be purified?"(An-Nazi'at:18), do you want to be purified? Purify yourself and be good, pure, kind, and a trusted man who is mindful of Allah, obeying His commands, honest, believing the truth, adhering to the guidance path and staying away from the unjust and tyranny path. "... Do you care to be purified?"(An-Nazi'at:18), I call you the purity of your soul. "and say, ‘Do you care to be purified?"(An-Nazi'at:18), "And I will guide you to your Lord, so you will be in awe"(An-Nazi'at:19), notice the great call, "I will guide you", to whom? To your Lord, not to me, nor to my way, nor to the way of the children of Israel, nor to be with us... No, but I guide you and call you to your Lord, your God, your Creator, your designer, your Former, the one Who favored you. So I guide you to your Lord. And guidance is to Allah, this is your Lord Who created you, Who made you, Who sustains you, Who takes care of you, so I guide you to Allah whom you have forgotten, disregarded, and put yourself in His position. That you made yourself a god to people, and you called people to worship you, and wronged yourself and wronged people with this. I call you and guide you to your Lord, so you fear, you fear Him, you fear His punishment because He afflicts the arrogant, the criminals with His punishment. And now, you are in this state, arrogant, a criminal, giving yourself what you don't have. you make yourself a god while you are not. "And I will guide you to your Lord, so you will be in awe"(An-Nazi'at:19).

Then He says, "So he showed him the biggest sign"(An-Nazi'at:20), "but he disbelieved and disobeyed"(An-Nazi'at:21), he showed him. Musa

showed Pharaoh. The biggest sign, great signs, his staff, a dry stick from a dry tree. Allah asked Musa, "And what is that in your right-hand, O Moses"(Taha:17), "He said, “This is my staff. I lean on it, and I beat down(leaves) for my sheep with it, and I have other uses for it"(Taha:18), a staff just as the other staffs. "He said, “Cast it, O Mose"(Taha:19), "So he cast it, and thereupon it became a moving serpent"(Taha:20), at once, as soon as it falls to the ground, it becomes a moving serpent, a great serpent. This is a great sign. Musa went with this sign to Pharaoh. However, Musa is a brown man, Adam, brown, when he puts his hand and hides it in his pocket, then takes it out, a white hand comes out as if it were a white man. This is a brown hand as it is, and this becomes white. At once the skin changes; not with years of treatment, and so... Allah shows Pharaoh the great sign; a sign as such. Clear evidence, clear evidence that this servant Musa is a Messenger from Allah and that this is something that only Allah is able to do. Further, no human being can turn objects in this way; He turns the staff alive and turns the brown hand into white in the blink of an eye. What is this? This does not happen. Here Allah says, "So he showed him the biggest sign"(An-Nazi'at:20), "but he disbelieved and disobeyed"(An-Nazi'at:21), a crime, he was an example of criminality with its greatest means. "but he disbelieved..."(An-Nazi'at:21), he knew it is the truth and knew it is a sign from Allah, yet, he denied it. "... and disobeyed"(An-Nazi'at:21), disobeyed the divine command of obeying Him, and started arguing with falsehood.

He says, "but he disbelieved and disobeyed"(An-Nazi'at:21), "then retreated in haste"(An-Nazi'at:22), he did not only disbelieve but also wanted to turn everyone against Allah's religion and path. He retreated in haste from the truth with effort. In what? In turning against Allah's path and

in fighting against Allah's signs. He affected those around him and said to them, "Said they, "Certainly, these two are sorcerers who wish to drive you out from your land and do away with your excellent way of life"(Taha:63), then he made them turn back and said, "So, make your plot firm and come forth in one row. And successful today is he who stands high"(Taha:64), he began to fight with all his might and to arrange the plan after the other in order to erase and nullify the signs of Allah, he said, "but he disbelieved and disobeyed"(An-Nazi'at:21), "then retreated in haste"(An-Nazi'at:22), "and gathered and proclaimed"(An-Nazi'at:23), he gathered the people and called them. "He said, “I am your Lord, the most high"(An-Nazi'at:24). He said to them, to these people, "... I am your Lord, the most high"(An-Nazi'at:24), I am your Lord, you God, the one you should worship. He says, "O chiefs, I have never known of any god for you other than me", by false claims. That this sun is the greatest of all beings, and that it was this sun that created him, and that a god was created from this sun. As for the rest, are of clay; children of the earth, but he is the son of this sun located in heaven and that He is the Lord and that none is worshiped but him, and he is the one who commands. " I do not give you an opinion unless I myself believe it to be correct, and I do not direct you to anything but to the right way". He says, "... O my people, do I not have the dominion over Egypt, and are these rivers not flowing beneath me? Do you not see?"(Az-Zukhruf:51), who is the so-called Musa? "Or am I not better than this one who is despicable and can barely express himself?"(Az-Zukhruf:52), "So, if only some bracelets of gold had been cast on him..."(Az-Zukhruf:53), to enrich him, "or if angels had come with him in comradeship!", "Thus he fooled his people, and they obeyed him..."(Az-Zukhruf:54), this criminal exceeded his limits on earth and acted arrogantly. And he said to fire, "... I am your Lord, the most high"(An-Nazi'at:24), your

lord, your master, the one who commands you. Therefore, your god which you should worship and praise. The most high, whom none is higher than him. I am the high and the great over you.

He says, "So Allah seized him with an exemplary punishment, in the Last(life) and in the First"(An-Nazi'at:25), this is the one who neither the visible signs, nor the warning, nor the audible verses of Allah, nor any exhortation ever worked with him. So, he acted arrogantly, at this point, nothing was left for him except the punishment of the Lord. He says, "So Allah seized him", seized him, destroyed him because Allah took him and his soldiers and cast them into the sea. "... with an exemplary punishment, in the Last(life) and in the First"(An-Nazi'at:25), an exemplary punishment, the punishment of Allah. He punished him with drowning with humiliation then led him to Hellfire -God forbids-. "It is the Fire before which they are presented morning and evening. And on the day when the Hour (of final judgment) will take place, (the order will be released,): "Admit the family of the Pharaoh into the most severe punishment"(Ghafir:46), "So Allah seized him with an exemplary punishment, in the Last(life) and in the First"(An-Nazi'at:25), then He says, "Indeed, in this is a lesson for whoever fears"(An-Nazi'at:26), in this, what He mentioned. From what Allah mentioned about Pharaoh, the greatest tyrant who ever existed on earth, who was given from kingship, from an authority, from tyranny, and from disposition in creation that no one else could ever have. And he ignited all debauchery, and slandered and disregarded the Lord with all his might, cunning, plotting, and tricks. And see what Allah has done in him. He made him a sign for every denier. In the sense that you will not be a pharaoh, you will not be a denier no matter how much you are as a pharaoh, see what

Allah has done to him. "So Allah seized him with an exemplary punishment, in the Last(life) and in the First"(An-Nazi'at:25), "Indeed, in this is a lesson..."(An-Nazi'at:26), yet, "for whoever fears", in this, in all this that Allah narrated about Pharaoh, there is a lesson. The lesson is to consider, wonder, and look beyond the matter. It means looking into the follow-up of the matter, crossing over the present scene beyond it, beyond this scene, what is behind the story of Pharaoh, what are the lessons behind it? It includes lots of lessons. Notice Allah's actions with the arrogant and unjust and that Allah will never leave any one of them. And notice the great lessons. "Indeed, in this is a lesson..."(An-Nazi;at:26), yet, "for whoever fears", for whoever fears Allah and is mindful of Him. As for those who do not fear Him, the distracted and ignorant, no matter how much these verses are recited, they do not take a lesson! And he looks at it and does not preach or consider it. Thus, the lesson is only for the mindful people of Allah who fear that they will do what Pharaoh did because they fear Allah's punishment. They are afraid of this, thus, he sees that this is Allah's actions with the unbeliever, so he is upright on the command of Allah. This is what He does to the believer, thus, he follows the path of the people of faith. "Indeed, in this is a lesson for whoever fears"(An-Nazi;at:26).

Then He says addressing those stubborn denying infidels, "Are you more difficult to create or the heaven?..."(An-Nazi'at:27), are you, referring to the deniers. "more difficult to create or the heaven?", heaven is greater than the creation of humans. What are humans regarding heaven? A human is a small part that lives on a very small planet that is the earth. This small planet is a small part of these planets and the sprawling endless dominion. What is the earth with all its human beings in one of these galaxies and thousands of

these stars? Then what is this galaxy regarding the millions of other galaxies? Then what are these galaxies regarding the first heaven? Then what is the first heaven regarding the second, the third, and what follows of Allah's Throne and Chair? That is, what is your value, O little human, O little despicable creature regarding this earth? "Are you more difficult to create or the heaven?..."(An-Nazi'at:27), there is no doubt that this heaven with this greatness is greater in creation and perfection than the creation of this weak human being. "Are you more difficult to create or the heaven?..."(An-Nazi'at:27), He says, "He constructed it", Allah created this creation that is greater than man, and it is the heaven that Allah created with precision. "By the heaven comprising interwoven tracks"(Adh-Dhariyat:7), with great precision because every planet in it and every atom revolves with a calculation and with a precise system. Besides, Allah made it a preserved roof that cannot be penetrated. These humans and Jinn cannot penetrate and exit from the limits of the heavens and the earth except by the order of their God and Master. Further, Allah expanded it with this great expansion. "Are you more difficult to create or the heaven? He constructed it"(An-Nazi'at:27), Allah constructed it.

"He raised its masses and proportioned it"(An-Nazi'at:28), He raised its masses, its masses, and its construction. And proportioned it, made it flat, established with precision, perfection, beauty, firmness, and hardness. "He raised its masses and proportioned it"(An-Nazi'at:28), the mass is the construction. "and He dimmed its night and brought out its daylight"(An-Nazi'at:29), He dimmed its night, He made it dark. He made its night dark, and brought out its daylight; He made the daylight morning and light. So look at this sky above us, the sky of this earth, see in the time of day how it

is in the morning shining and luminous, and at the time of the night, it is black and dim. Thus, the one who colored it at night and illuminated it during the day in this way is Allah, the Lord, the God who there is no god but He. "and He dimmed its night and brought out its daylight"(An-Nazi'at:29).

Then He says, "And the earth, after that—He spread it out"(An-Nazi'at:30), this earth, in addition to this sky, is created by Him. He says, "He spread it out", spreading out is that He made it of a ball shape, this is the spreading out of the earth. Allah spread it out and made it this ball as such. Then, "from it He brought out its water and its pasture"(An-Nazi'at:31), Allah brought out from the earth the water that it includes. Allah explodes the water from within it to its surface. Then He makes a cycle in which the water ejects steam into the sky, which condenses and becomes clouds, then descends into its stomach, then the earth brings it out, and so on. "from it He brought out its water and its pasture"(An-Nazi'at:31), its vegetation on which the livestock of the people of the earth graze and its animals eat it. This is the appreciation of the Mighty, the All-Knowing, the strong, the great. "from it He brought out its water and its pasture"(An-Nazi'at:31), "and the mountains He anchored"(An-Nazi'at:32), the mountains were anchored by Allah, He anchored them, anchored the ground. He anchored the mountains, so He anchored the mountains so that they do not shake or move in the earth. Likewise, He made for the mountains anchors and pegs that held this earth from straying people. "and the mountains He anchored"(An-Nazi'at:32), then He says, "a source of enjoyment for you and for your livestock"(An-Nazi'at:33), It means that Allah made that and did all of this from the creation of the sky, the creation

of the earth and its spread, and the bringing out of water and plants, all of this as a source of your enjoyment. Enjoy it with food, drink, sleep, and movement. These are all enjoyable for you and your livestock. When your livestock also lives on this earth, enjoying the water that is in it and plants. "a source of enjoyment for you and for your livestock"(An-Nazi'at:33), the livestock is these eight pairs that Allah created for people due to its benefits, milk, meat, as well as for riding what is mounted from them, its skins. In addition to the other great benefits that Allah made in this livestock. "a source of enjoyment for you and for your livestock"(An-Nazi'at:33).

Then He says, "So when the Biggest Catastrophe arrives"(An-Nazi'at:34), "on the day when man reminds himself of what he has endeavored"(An-Nazi'at:35), "and purgatory is displayed to whoever sees"(An-Nazi'at:36), "So as for the one who exceeded all"(An-Nazi'at:37), "limits and preferred the Earlier Life"(An-Nazi'at:38), "then indeed, purgatory is the shelter"(An-Nazi'at:39), "But as for the one who feared standing before his Lord and forbade the self(its) whim"(An-Nazi'at:40), "then indeed, the Garden(of Paradise) is the shelter"(An-Nazi'at:41), "They ask you about the Hour: “When will it take place?"(An-Nazi'at:42), "What have you to do with mentioning it?"(An-Nazi'at:43), "To your Lord is its finality"(An-Nazi'at:44), "You are just a forewarner for whoever fears it"(An-Nazi'at:45), "On the day when they witness it, it will be as though they tarried(in the world) but the evening of one day or its morning"(An-Nazi'at:46).

يقول الله ﷻ {إِنَّ فِي ذَلِكَ لَعِبْرَةً لِمَنْ يَخْشَى}[النازعات:26] {أَأَنْتُمْ أَشَدُّ خَلْقًا أَمِ السَّمَاءُ بَنَاهَا}[النازعات:27] {رَفَعَ سَمْكَهَا فَسَوَّاهَا}[النازعات:28] {وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا}[النازعات:29] {وَالأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا}[النازعات:30] {أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعَاهَا}[النازعات:31] {وَالْجِبَالَ أَرْسَاهَا}[النازعات:32] {مَتَاعًا لَكُمْ

وَلِأَنْعَامِكُمْ}[النازعات:33] {فَإِذَا جَاءَتِ الطَّامَّةُ الْكُبْرَى}[النازعات:34] {يَوْمَ يَتَذَكَّرُ الإِنسَانُ مَا سَعَى}[النازعات:35] {وَبُرِّزَتِ الْجَحِيمُ لِمَنْ يَرَى}[النازعات:36] {فَأَمَّا مَنْ طَغَى}[النازعات:37] {وَآثَرَ الْحَيَاةَ الدُّنْيَا}[النازعات:38] {فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَى}[النازعات:39] {وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَى}[النازعات:40] {فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَى}[النازعات:41] {يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا}[النازعات:42] {فِيمَ أَنْتَ مِنْ ذِكْرَاهَا}[النازعات:43] {إِلَى رَبِّكَ مُنتَهَاهَا}[النازعات:44] {إِنَّمَا أَنْتَ مُنذِرُ مَنْ يَخْشَاهَا}[النازعات:45] {كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا}[النازعات:46]

Allah ﷻ says, "Indeed, in this is a lesson for whoever fears"(An-Nazi'at:26), "Are you more difficult to create or the heaven? He constructed it"(An-Nazi'at:27), "He raised its masses and proportioned it"(An-Nazi'at:28), "and He dimmed its night and brought out its daylight"(An-Nazi'at:29), "And the earth, after that—He spread it out"(An-Nazi'at:30), "from it He brought out its water and its pasture"(An-Nazi'at:31), "and the mountains He anchored"(An-Nazi'at:32), "a source of enjoyment for you and for your livestock"(An-Nazi'at:33), "So when the Biggest Catastrophe arrives"(An-Nazi'at:34),"on the day when man reminds himself of what he has endeavored"(An-Nazi'at:35), "and purgatory is displayed to whoever sees"(An-Nazi'at:36), "So as for the one who exceeded all"(An-Nazi'at:37), "limits and preferred the Earlier Life"(An-Nazi'at:38), "then indeed, purgatory is the shelter"(An-Nazi'at:39), "But as for the one who feared standing before his Lord and forbade the self(its) whim"(An-Nazi'at:40), "then indeed, the Garden(of Paradise) is the shelter"(An-Nazi'at:41), "They ask you about the Hour: “When will it take place"(An-Nazi'at:42), "What have you to do with mentioning it?"(An-Nazi'at:43), "To your Lord is its finality"(An-Nazi'at:44), "You are just a forewarner for whoever fears it"(An-Nazi'at:45), "On the day when they witness it, it will be as though

they tarried(in the world) but the evening of one day or its morning"(An-Nazi'at:46). After Allah mentioned the greatest parable in this surah which is regarding Pharaoh and the outcome to which he turned after his great arrogance, He says, "and gathered and proclaimed"(An-Nazi'at:23), "He said, “I am your Lord, the most high"(An-Nazi'at:24), that is what he says to his people and nation. He says, "So Allah seized him with an exemplary punishment, in the Last(life) and in the First"(An-Nazi'at:25) Allah sized him by casting him and his soldiers into the sea. Allah made this as his punishment, the beginning in the Last(life) in order to get into Hellfire and in the First (life), in this world to make him a lesson. As it came in Allah's saying, "So, today, We shall save your body, so that you may become a sign for those after you. And many of the people are heedless of Our signs"(Yunus:92).

He says after mentioning this, "Indeed, in this is a lesson for whoever fears"(An-Nazi'at:26), a lesson, a look, and the look that is useful is the look that crosses the situation and looks at its outcome. Think about the outcome of the matter. Thus, this includes a lesson for those who think about it, for those who see how it is the end of criminality and the end of transgression against the command of Allah. Then He said to those who deny the resurrection, "Are you more difficult to create or the heaven?"(An-Nazi'at:27), the heaven, "The creation of the heavens and the earth is certainly greater than the creation of humanity..."(Ghafir:57), "He constructed it", Allah constructed this heaven. "He raised its masses.." its height. "then made it proper", "and He dimmed its night and brought out its daylight"(An-Nazi'at:29), He made the night dark to be as a means for comfort and sleep. And brought its daylight with light and brightness to be

a means for work and activity. "And the earth, after that—He spread it out"(An-Nazi'at:30), "from it He brought out its water and its pasture"(An-Nazi'at:31), all of this is of the Lord's deeds. "and the mountains He anchored"(An-Nazi'at:32), Allah anchored the mountains in the earth, for they are anchored and not moving because every mountain has its root in the ground like its origin and its top in the heights. Likewise, Allah anchored the mountains to protect the earth from straying. He says that all of this is "a source of enjoyment for you and for your livestock"(An-Nazi'at:33).

"So when the Biggest Catastrophe arrives"(An-Nazi'at:34), the catastrophe on the Day of Resurrection. It is a catastrophe because it is a great calamity which there is nothing greater than it and which includes horror. It means that it covers everything below it from all misfortunes and all terrors. There is no terror greater than this terror, as it is a catastrophe. It means that it covers all the earthquakes and misfortunes that preceded it. This is the greatest of misfortunes and the greatest of horrors. The great catastrophe is nothing greater than it. "So when the Biggest Catastrophe arrives"(An-Nazi'at:34), the Day of Resurrection. "on the day when man reminds himself of what he has endeavored"(An-Nazi'at:35), On this day, every man remembers what he strove for, and his remembrance is in the sense of recalling it. As for the criminals from among them who preceded the criminals, they are in distress over all the time they wasted, over every disbelief they said, and over every sin they committed. In the sense that their distress cuts their hearts and their hearts get blackened. They wait for the punishment of the Lord so the matter of the terror becomes severe on them, God forbid. "on the day when man reminds himself of what he has endeavored"(An-Nazi'at:35), likewise, the believer remembers what he

strives for and rejoices in what he presented in this life of his faith. And he knows that this will protect him, thus, he is in great relief. As He says, "So, as for him whose book (of deeds) will be given to him in his right hand"(Al-Inshiqaq:7)"he will be called to account in an easy manner"(Al-Inshiqaq:8), "and he will go back to his people joyfully"(Al-Inshiqaq:9), "As for the one whose book (of deeds) will be given to him from his back side"(Al-Inshiqaq:10), "he will pray for death"(Al-Inshiqaq:11), "and will enter the blazing fire"(Al-Inshiqaq:12). The infidel would say when he receives his record, "... and saying, 'Woe to us! at a book is this! It has missed nothing, minor or major, but has taken into account. And they will find what they did all there. And your Lord will not wrong anyone"(Al-Kahf:49).

"on the day when man reminds himself of what he has endeavored"(An-Nazi'at:35), "and purgatory is displayed to whoever sees"(An-Nazi'at:36), displayed, shown. Hell is brought to the situation, and this is one of the very severe situations when the Fire is drawn out and brought in. The Prophet ﷺ says that, "Hell will be brought on that Day (the Day of Resurrection) with seventy thousand bridles; and with every bridle will be seventy thousand angels, pulling it". This is the time when the people of torment will see the fire they will go into, and their anxiety and deep sorrow will intensify. "and purgatory is displayed to whoever sees"(An-Nazi'at:36), "So as for the one who exceeded all limits"(An-Nazi'at:37), "limits and preferred the Earlier Life"(An-Nazi'at:38), "then indeed, purgatory is the shelter"(An-Nazi'at:39), "So as for the one who exceeded all"(An-Nazi'at:37), from humans, exceeded his limits. Tyranny is exceeding the limit, whoever disobeys Allah in any command has transgressed. Disobedience to tyranny because it goes beyond the limit. Allah commanded the servants with a

command and the servants must abide by the command of Allah. The highest tyranny is disbelief, claiming divinity, and claiming lordship as Pharaoh did. And also rejecting the message of Allah, rejecting the words of the messengers, denying the resurrection and turning back, denying the news of Allah, and transcendence of His command, all of this is tyranny. "So as for the one who exceeded all limits"(An-Nazi'at:37), in disbelief, stubbornness, polytheism, and deviation from the command of Allah, and exceeded his limit; the limit of a servant to be Allah's servant. The limit of a person is to be a servant of Allah, and he is created as such. "And I did not create the unseen beings and humans but to worship Me"(Adh-Dharyiat:56), every departure from this servitude and from the legislative command of Allah and not the fatalistic universal command. No one can depart from Allah's fatalistic universal command, but every departure from Allah's legislative command is tyranny. It is a transgression of this servitude to Allah.

"So as for the one who exceeded all limits"(An-Nazi'at:37), "and preferred the Earlier Life"(An-Nazi'at:38), he preferred it over the afterlife, to live for it. That he saw that his life is only in the world and there is no resurrection, no turning back, and no life other than this life. "and preferred the Earlier Life"(An-Nazi'at:38), over the afterlife. So, he lived for it, worked for it, and made it his concern and his kingdom. As they say, “My kingdom is in this world alone. I don’t have a second kingdom. I have no kingdom and I have no other life, rather, my kingdom is in this world alone.” ((If you cannot fulfill my desire, then let me leave it with what I own)). This is the logic of the ignorant era is for him to spend what he has in order to enjoy this life because he has no hope that there will be another life in which

he enjoys or lives for it. This is his life. "and preferred the Earlier Life"(An-Nazi'at:38), over the afterlife. He says, "then indeed, purgatory is the shelter"(An-Nazi'at:39), the Hellfire, the eternal prison of Allah. There is no exit from it for those who enter it from the infidels and polytheists. It is the shelter of the one who exceeded the limits by disbelief, polytheism and departed from the meaning of servitude to Allah and preferred this worldly life without taking into account the Hereafter and did not believe in it. Thus, he has no shelter with Allah except for this. He says, "then indeed, purgatory is the shelter"(An-Nazi'at:39), Hell is the fire in which is his abode, and it is the shelter, not in the sense that it is a shelter in which he rests and comforts... No! The people of Hell have no rest at all. If they enter it, they are in misery and in constant torment. There is no rest nor comfort. "tasting therein neither coolness nor drink"(An-Naba:24), "except scalding water and purulence"(An-Naba:25), "a fitting repayment"(An-Naba:26), The more their fire burns out, the more Allah increases this fire. We increased them with fire, it will burn again and keep burning forever, this is their torment, God forbid. "then indeed, purgatory is the shelter"(An-Nazi'at:39).

Then He says, "But as for the one who feared standing before his Lord and forbade the self(its) whim"(An-Nazi'at:40), "then indeed, the Garden(of Paradise) is the shelter"(An-Nazi'at:41), this is the second part of people. "But as for the one who feared standing before his Lord", while in this world, standing before his Lord refers to his position while standing in front of his Lord when he will rise before Allah for reckoning. This is on the Day of Resurrection when all people will stand before the Lord of the worlds. As He says, "a day when mankind stands before the Lord of all realms?"(Al-Mutaffifin:6), People rise to the Lord of the worlds to hold them all

accountable, and He will be held accountable as one soul. Just as a single soul will be held accountable. The one who fears standing before his Lord, fears the time of his resurrection in the presence of Allah and works for that. "But as for the one who feared standing before his Lord and forbade the self(its) whim"(An-Nazi'at:40). As He says, "But for whoever feared standing before his Lord there are two Gardens(in Paradise)"(Ar-Rahman:46), as for the one who feared standing before his Lord, meaning the one who fears the Day of Resurrection, in which he will stand before Allah for reckoning and be held accountable for all his work. "But as for the one who feared standing before his Lord and forbade the self(its) whim"(An-Nazi'at:40), He forbade his soul from its whims, from what it desires. And the soul always inclines and desires what leads to its destruction and what contains its annihilation, so he withheld himself from its whims. However, the religion of Allah and His law is contrary to the desires of souls. The soul loves comfort and relaxation, and therefore, any assignment of servitude like prayer, fasting, and pilgrimage includes an obligation and contradicts the desires of the soul, for this is against desires. Likewise, the soul loves the stinginess, miserliness, and to take possession of what you took and not give to others, and therefore you will not take out the share that Allah has made in the right of the believer to the asker and the deprived. As He says, "and those in whose wealth is a rightfully acknowledged share"(Al-Ma'arij:24), "for the asker and the deprived"(Al-Ma'arij:25), This is also from whim, as are the sins of a whim; fornication, wealth, and drinking wine, all of this is what sick souls desire and seeks. This is all of the whim and everything that the soul desires from what destroys it is called whim because it falls with its owner. And falling refers to falling off the ground. "and forbade the self(its) whim", regarding its

forbidden whim and pleasures that Allah has forbidden. In the sense that he established it on the command of Allah, this is the religion.

"But as for the one who feared standing before his Lord..."(An-Nazi'at:40), knew the time in which he will stand before his Lord, so, he judged himself over this and worked for it. "and forbade the self(its) whim", "then indeed, the Garden(of Paradise) is the shelter"(An-Nazi'at:41), the garden of paradise, the orchard of the Lord. The Arabs call the orchard a garden if its branches turn and meet with each other, so whoever enters it will be covered by it. Paradise is the great garden whose width is like the width of the heavens and the earth. He says, "... is the shelter"(An-Nazi'at:41), is the shelter of them. It is the shelter of the one who feared standing before his Lord and forbade the soul from whims. So these are the two types of people who have no third. "So as for the one who exceeded all limits"(An-Nazi'at:37), "and preferred the Earlier Life"(An-Nazi'at:38), "then indeed, purgatory is the shelter."(An-Nazi'at:39). This is their shelter, and this is the rule of Allah regarding them which does not change or shift. "But as for the one who feared standing before his Lord and forbade the self(its) whim"(An-Nazi'at:40), "then indeed, the Garden(of Paradise) is the shelter"(An-Nazi'at:41), So, heaven and fire, and this is for those who prefer the life of this world and live for it, as He says, "Those who have been intending (to achieve) the worldly life and its beauty, We shall fully recompense them herein for their acts, and herein they shall not be given less"(Hud:15), "Those are the people for whom there is nothing in the Hereafter except fire. And nullified is what they have worked herein and void is what they have been doing"(Hud:16). As for those who seek the hereafter, He says, "But whoever wanted the Hereafter and, as a believer,

pursued it as it should be pursued, those—their pursuit has always been thanked"(Al-Isra:19), the one who seeks the Hereafter and works for it, then Paradise awaits him. As for the one who only sought the life of this world, worked for it, followed his desires, and is concerned about it, his abode is Hell, God forbid. "So as for the one who exceeded all limits"(An-Nazi'at:37), "and preferred the Earlier Life"(An-Nazi'at:38), "then indeed, purgatory is the shelter"(An-Nazi'at:39), "But as for the one who feared standing before his Lord and forbade the self(its) whim"(An-Nazi'at:40), "then indeed, the Garden(of Paradise) is the shelter"(An-Nazi'at:41).

Then He says, "They ask you about the Hour: “When will it take place?"(An-Nazi'at:42), They ask you, the infidels asked the Prophet ﷺ a question intending denial, stubbornness, doubt, and excluding. They exclude this, and it is not a question seeking an answer, they do not seek an answer for this question or to understand it or to get knowledgeable about it. No! "... about the Hour: “When will it take place?"(An-Nazi'at:42), not when, rather, they exclude it. Will it take place, the time in which it will take place, meaning that it comes and takes place, the time of its establishment. The hour was called an hour because it has a specific hour. Allah called it an hour because it has a specific hour stated by Him. "They ask you" the infidels. "... about the Hour: “When will it take place?"(An-Nazi'at:42). He says, "What have you to do with mentioning it?"(An-Nazi'at:43), which means that this matter does not to you because Allah made its knowledge to Him only. So its knowledge is not up to the Messenger, nor is its knowledge to anyone. Rather, Allah made the knowledge of the Hour to Him only. As it came in the hadith of Umar Ibn Al-Khattab in the Sahih. "Once we were sitting in the company of Messenger of Allah (ﷺ) when there appeared a

man dressed in very white clothes and having extraordinary black hair. No signs of fatigue of journey appeared on him and he was known to none of us. He sat down facing the Prophet (ﷺ) leaning his knees against the knees of the Prophet (ﷺ)" leaning his knees against the knees of the Prophet. " and placing both of his palms over his two thighs", over his own thighs. "and said, "O Muhammad (ﷺ)! Tell me about Islam. He (ﷺ) replied, "Islam is to testify that none has the right to be worshipped but Allah, and that Muhammad (ﷺ) is the Messenger of Allah; that you observe Salat (prayers), pay Zakat, observe Saum (fasting) of Ramadan and perform Hajj (pilgrimage) of the House, provided you have resources of making journey to it. He replied: "You have spoken the truth. We were surprised to see that he had asked him and confirmed the correctness of the answers. " because it is known that the one who asks seeks answers. Yet, this man; he says "You have spoken the truth" which means that he knows about it. "We were surprised to see that he had asked him and confirmed the correctness of the answers. He then enquired: "Tell me about Iman. He (ﷺ) said: "It is to believe in Allah, His angels, His Books, His Messengers and the Last Day and that you believe in preordainment (destiny), its bad and good consequences." He said, "You have spoken the truth. He then enquired: "Tell me about Ihsan." He (ﷺ) said, "It is to worship Allah as if you are seeing Him; and although you do not see Him, He sees you." He enquired: "Inform me about the Hour (i.e., the Day of Resurrection)." He (ﷺ) replied, "I have no more knowledge thereof than you". the one asked about it is the Prophet, "I have no more knowledge thereof than you". Meaning that neither I nor you know anything about it. "He said, "Inform me about some of its signs." He (ﷺ) said, "They are - that a bonds woman gives birth to her own master, and that you will find the barefooted, naked, poor shepherds

competing one another in the construction of higher buildings." Then he departed. The Messenger of Allah kept silent for a while" kept silent for a while. "then he said to me, "O 'Umar! Do you know who the questioner was?" who came asking? "I replied, "Allah and His Messenger know better." The Prophet (ﷺ) said, "He was Gabriel (Gabriel); he came to you to teach you your religion." This hadith is the summary of the religion, and therefore, it is said that the whole Sunnah is grouped in this hadith, Islam, faith, Ihsan, the hour, and its signs.

The witness from this hadith when Jibreel asked the Prophet about the Hour. He said that the asked is not more knowledgeable than the asker. Thus, its knowledge belongs to none. He says, "They ask you about the Hour: “When will it take place?"(An-Nazi'at:42), "What have you to do with mentioning it?"(An-Nazi'at:43), He says, "They ask you about the Hour, “When will it take place?” Say, “Knowledge of it rests with my Lord; none can reveal its coming except He. Heavy has its weight become throughout the heavens and the earth. It comes not upon you except suddenly..."(Al-A'raf:187). And Allah said to Musa, "The Hour is indeed coming—I almost hide it—so that every single self is paid for what it endeavors"(Taha:15), "Indeed, with Allah rests the knowledge of the Hour", its knowledge belongs to Allah from what Allah made known only for Him that no one has ever known. Therefore, when the Hour comes, as it came in the hadith, it comes while people are in their work. This man washes his yard, and this one eats his food, and this one takes his sheep. As the Prophet said, "and the last persons who will die will be two shepherds from the tribe of Muzaina, who will be driving their sheep towards Medina, but will find nobody in it" they find nobody in it. "and when they reach the valley of Thaniyat-al-Wada`,

they will fall down on their faces dead." This is the time when the Hour comes when both the people of the desert and the people of the city will be at their work and know nothing. So this knowledge of it belongs to Allah, and there is no evidence in this universe to indicate. As is the statement of those who deny the resurrection, who believe that this world created itself and that it will destroy itself by itself, and that its destruction will be when this earth hits with a body of the heavens. Therefore, they think that this end is only by a star that goes out of its orbit and its path, then it hits this earth and the existence of humans on this earth ends. Further, they may estimate these a hundred million years or such a million a year in which some stars appear. All this is a lie, such as saying that the beginning of this world was with a big explosion and each piece of this world was placed in its place, then these pieces rotated by attracting each other. All of this is from lies and assumptions because the end of the world is just as its beginning with a specific beginning. Allah created it out of nothing and put every part of it in its rightful place. Allah is the doer, so, its end is by Allah's action as well and by an order that Allah has hidden from all human beings for humans do not know the end of it. "When the sky splits apart"(Al-Infitar:1), the split of the sky. "and when the planets are scattered"(Al-Infitar:2), "When the sun is rolled up"(At-Takwir:1). All of this takes place at a specific time that only Allah knows of. It is not known by a high-status angel, nor a prophet, nor anyone on the surface of this earth; because no one ever will know beforehand that this time is the time of the big explosion and the great earthquake. "When the earth is made to quake with its earthquake"(Az-Zalzalah:1), "and the earth brings out its heavy burdens"(Az-Zalzalah:2), "and man says, “What is the matter with it?"(Az-Zalzalah:3), "On that day, it tells its tales"(Az-Zalzalah:4), "because your Lord has revealed to it"(Az-

Zalzalah:5), the one who reveals to those over the earth about this big explosion and the great earthquake is Allah. "They ask you about the Hour: “When will it take place?"(An-Nazi'at:42), "What have you to do with mentioning it?"(An-Nazi'at:43), it does not belong to you.

In another recitation, "What have you to do" as a question “.... with mentioning it?"(An-Nazi'at:43), you referring to Muhammad. With mentioning it, the Prophet is one of its greatest signs; he is a remembrance here in the sense of its signs. The greatest sign of the signs of the Hour is Muhammad Ibn Abdullah ﷺ because he is the final Prophet. As long as this final Prophet came, the one after whom there is no prophet, then this is the end of the world. Thus, the Prophet is one of its signs. You are one of its signs. Then, "To your Lord is its finality"(An-Nazi'at:44), the knowledge of the time in which it will be. Yet, they did not consider this nor did they consider the Messenger ﷺ who was sent before the Hour, as the Prophet said, "I was sent before the Hour comes", that is, I came before the hour. He says, "I and the Last Hour have been sent like this and (he while doing it) joined the forefinger with the middle finger." It was said that the forefinger with the middle finger is related to proximity and closeness. And it was said that the difference between them is the difference between the middle finger, which is somewhat larger than the forefinger. And he also said ﷺ, "I was sent in advance of the Hour". The breath of the running person is only a little before him. So, the meaning of in advance to the Hour is that the Hour is behind him and he is in front of it ﷺ. Thus, the Prophet is one of the greatest signs of it because he is the greatest warner and the greatest sign of the Hour in terms of coming. And that is why in the hadith of the Antichrist. "When he asked Tamim al-Dari, he said: Was an unlettered prophet sent? They said,

Yes! He said " I am about to be allowed out" As long as an illiterate Prophet was sent, Muhammad Ibn Abdallah, then he is almost allowed out. "How are people with him? they said, “Among them are those who believe in him, and among them are those who disbelieve in him.” The Antichrist said, “It is better for them to believe in him.” The witness is that the Prophet is the greatest of the Hours signs and the greatest warner of it. "... with mentioning it?"(An-Nazi'at:43), "To your Lord is its finality"(An-Nazi'at:44), the knowledge and establishment of the Hour belong to Allah.

Then He says, "You are just a forewarner for whoever fears it"(An-Nazi'at:45), you are just, O Muhammad, a forewarner warning whoever fears it. Who fears the Hour, He says, "... a forewarner for whoever fears it"(An-Nazi'at:45), taking into account that he is a warner of the Hour sent to the worlds. Yet, this warning does not benefit those who do not fear it. Since only one who fears it would benefit from it, it was as if the warning was directed to him alone. As if others were not given a warning because this warning had not benefited them, they heard about the hour and the Prophet told them, and this came to them, and the warner came to them, but they were not concerned with it. "You are just a forewarner for whoever fears it"(An-Nazi'at:45).

Then He says, "On the day when they witness it, it will be as though they tarried(in the world) but the evening of one day or its morning"(An-Nazi'at:46), as though they, the denying people. "On the day when they witness it", whether those who were on the surface of the earth or those who were within the earth. Then, by the second blow, they come out, at this point, they think and assume that they did not stay in life except for the evening, the time of the evening which is from after the afternoon prayer until sunset.

Or in the evening, that is, from afternoon to sunset; this is evening. "or its morning", or the time of the morning which is from sunrise to the time of noon. It means half a day, and He has said that this is their feeling that time passes quickly, and life passes quickly. And such is the saying of Allah, "And on the day when the Hour takes place, the criminals swear they had not stayed but for an hour..."(Ar-Rum:55). He says regarding the Hour, "... And We herd the criminals on that day, blue"(Taha:102), "murmuring among themselves: “You have stayed only for ten"(Taha:103), "We know better what they say, when the most exemplary of them in conduct says, “You have stayed for no more than a day"(Taha:104), "He (Allah) will say, "How long did you stay on the earth by number of years?"(Al-Mu'minun:112), "They said, “We remained a day or part of a day..."(Al-Mu'minun:113), this is the saying of the infidels. "They said, “We remained a day or part of a day..."(Al-Mu'minun:113), we remained a day or part of a day. "so ask those who keep count", "He said, “You remained but for a little while, if you only knew"(Al-Mu'minun:114), This is what they say with a lie, but they feel and see that this world has passed away very quickly as if it were evening or the last half of the day or the first half of the day. "On the day when they witness it", witness the Hour. "... it will be as though they tarried(in the world) but the evening of one day or its morning"(An-Nazi'at:46). The world ends quickly, it ends quickly. Further, their chance and their fate have gone to the Fire, God forbid. I ask Allah not to make us like that and to make us among His faithful, mindful servants, and that He brings us back to Him not tempting or tempted. Praise is to Allah, the Lord of the worlds.

With this, this great Surah ends. We ask Allah to forgive our sins, repent to Him, turn to Him, and seek refuge in Him. Praise is to Allah, the Lord of the Worlds, at the beginning and the end. And peace be upon His servant and messenger Mohammad. We ask Allah to make it beneficial to Muslims in the east and west of the earth, and to make this a treasure for us on the Day of Resurrection.

Abasa'

بسم الله الرحمن الرحيم، {عَبَسَ وَتَوَلَّى}[عبس:1] {أَنْ جَاءَهُ الأَعْمَى}[عبس:2] {وَمَا يُدْرِيكَ لَعَلَّهُ يَزَّكَّى}[عبس:3] {أَوْ يَذَّكَّرُ فَتَنْفَعَهُ الذِّكْرَى}[عبس:4] {أَمَّا مَنِ اسْتَغْنَى}[عبس:5] {فَأَنْتَ لَهُ تَصَدَّى}[عبس:6] {وَمَا عَلَيْكَ أَلَّا يَزَّكَّى}[عبس:7] {وَأَمَّا مَنْ جَاءَكَ يَسْعَى}[عبس:8] {وَهُوَ يَخْشَى}[عبس:9] {فَأَنْتَ عَنْهُ تَلَهَّى}[عبس:10] {كَلَّا إِنَّهَا تَذْكِرَةٌ}[عبس:11] {فَمَنْ شَاءَ ذَكَرَهُ}[عبس:12] {فِي صُحُفٍ مُكَرَّمَةٍ}[عبس:13] {مَرْفُوعَةٍ مُطَهَّرَةٍ}[عبس:14] {بِأَيْدِي سَفَرَةٍ}[عبس:15] {كِرَامٍ بَرَرَةٍ}[عبس:16] {قُتِلَ الإِنْسَانُ مَا أَكْفَرَهُ}[عبس:17]

In the name of Allah, the All-Merciful, the Bestower of mercy, "He frowned and turned away"('Abasa:1), "when the blind man approached him"('Abasa:2), "But what could make you realize that perhaps he was seeking to purify himself"('Abasa:3), "or to be reminded so that the reminder would benefit him?"('Abasa:4), "But as for the one who thought himself self-sufficient"('Abasa:5), "you give him your attention"('Abasa:6), "though you are not liable if he never purifies himself"('Abasa:7), "Yet, as for the one who came to you rushing"('Abasa:8), "with fear(of Allah)"('Abasa:9), "to him you are inattentive"('Abasa:10), "But no, indeed this is a Reminder"('Abasa:11), "So whoever wills shall remember it"('Abasa:12), "(It is) in honorable Scrolls"('Abasa:13), "exalted and purified"('Abasa:14), "borne by the hands of scribes"('Abasa:15), "noble and devoted"('Abasa:16), "May man perish! What a denier he is!"('Abasa:17).

This Surah, 'Abasa, in which Allah reprimands His Messenger ﷺ. Our Prophet ﷺ was very keen on guiding people and wished that the nobles and heads of the people would believe in him so that this would be an honor for Islam, to empower it, and to elevate it. And it is known that the ones who preceded in believing in the Prophet ﷺ were many of the weak ones. As in the hadith of Heraclius, when Abu Sufyan asked whether the nobles of people are following him or the weak ones? He said, their weak ones, so Heraclius said to him: These are the followers of the messengers. Meaning that the weak ones are the followers of the messengers, and this is the truth because all the followers of the Messengers were from the weak ones. As for the heads of the people, it is always the masters of people who deny due to their wealth and position. This always makes them exceed their limits and distances them from accepting the truth.

It was said that the Messenger ﷺ was addressing Ubayy Ibn Khalaf or Umayyah Ibn Khalaf one day. It was as if the Prophet coveted his faith when he addressed the Prophet with some kindness. Meanwhile, the Prophet was addressing him, calling him to Islam, reciting the Qur'an to him, and saying to him: Do you see anything wrong regarding what I was sent with? At this time, Abdullah Ibn Umm Maktum al-Amma came to the Prophet ﷺ and began to ask him about some of this. He says to him, "Guide me! O Messenger of God. Yet, as if the Prophet turned away from him and turned to this rich man from the rich people of Quraysh calling him, and insisted upon him. So Allah reprimanded His Messenger for this and his saying was revealed, "He frowned and turned away"('Abasa:1), "when the blind man approached him"('Abasa:2), "But what could make you realize that perhaps he was seeking to purify himself"('Abasa:3), "or to be reminded so that the

reminder would benefit him?"('Abasa:4). A frown is the frowning of the face. Turning away is turning the body away. Meaning that he turned away from him. He turned away from the blind to the rich. "when the blind man approached him"('Abasa:2), the blind here is Abdullah Ibn Umm Maktum according to the agreement of the interpreters who stated that the reason for the revelation of this verse was Abdullah Ibn Umm Maktum.

He says, "But what could make you realize that perhaps he was seeking to purify himself"('Abasa:3), but what could make you realize that perhaps he is, referring to this blind man, Abdullah Ibn Umm Maktum, was seeking to purify himself by the teaching and calling of the Prophet. And the Prophet is purifying ﷺ because Allah sent this religion to him to purify the illiterate. "He is the One who raised amidst the unlettered people a messenger from among themselves who recites to them His verses, and purifies them, and teaches them the Book and the wisdom, although they were in an open error before"(Al-Jumu'ah:2). This is the goal of religion; this is the goal of the message. Allah sent His Messenger for proclamation; to proclaim everyone. "your only duty is proclamation". Then in the faithful servants to purify them by teaching them. He purifies them by instructing them, teaching them worship, forbidding them to disobey, ordering them to obey, activating those who are lazy among them, returning those who are against the truth, making them upright on the path of religion, and guiding them to it. Further, raising them with all the meanings of education with all that it carries, raising them with all good, righteousness, Ihsan, and purification. And the Prophet ﷺ is the Prophet, the teacher, and the educator. "But what could make you realize that perhaps he was seeking to purify himself"('Abasa:3), this is the mission of the Prophet ﷺ in purifying the people of faith. Thus,

the goal and purpose of sending the Messenger are achieved by purifying Allah's faithful servants by educating them, raising them, and guiding them. This is the one who is purified, and as for the one who strayed from guidance and truth, the mission of the Messenger, in this case, is to proclaim. He only has to proclaim him. Besides, he is not responsible if he rejects, disbelieves, and is stubborn. The Prophet ﷺ is not responsible for his disbelief.

He says, "But what could make you realize that perhaps he was seeking to purify himself"('Abasa:3), "or to be reminded so that the reminder would benefit him?"('Abasa:4), or to be reminded of what you teach him and recite over him. "... so that the reminder would benefit him?"('Abasa:4), because he is a believer. He came to faith, he came seeking the Messenger to learn from him, so the remembrance benefits him because remembrance is beneficial. "or to be reminded so that the reminder would benefit him?"('Abasa:4), "But as for the one who thought himself self-sufficient"('Abasa:5), "you give him your attention"('Abasa:6), as for the one who thought himself self-sufficient against the religion, Lord, and truth. "you give him your attention"('Abasa:6), giving attention is insisting and holding him trying to guide him with every means. "you give him your attention"('Abasa:6). He says, "though you are not liable if he never purifies himself"('Abasa:7), though you are not liable; nothing harms you if he is not purified. If this person does not purify himself, does not believe, and does not enter into religion, then nothing will harm you. Meaning that nothing of it will harm you because Allah is not concerned with him. Besides, the Messenger's mission is to proclaim. "your only duty is proclamation", It is as if Allah says to him that your insistence and resistance to this reluctance of remembrance is not required. Rather, the Prophet ﷺ is only required to

be patient with the people of religion and the people of truth who came and loved it. As Allah says to His Messenger, "And patiently stick with those who call upon their Lord morning and evening, seeking His pleasure.1 Do not let your eyes look beyond them, desiring the luxuries of this worldly life. And do not obey those whose hearts We have made heedless of Our remembrance, who follow ˹only˺ their desires and whose state is ˹total˺ loss"(Al-Kahf:28). And He said to him, "And do not expel those who call their Lord morning and evening seeking His pleasure. You are not responsible for anything in their account and they are not responsible for anything in your account that you expel them out and thus become one of the unjust"(Al-An'am:52), this one was revealed first, then, "And patiently stick with those who call upon their Lord morning and evening". All of these are Meccan verses and were revealed in Mecca, where Allah called His Messenger to make his time, effort, and work with those who believed in Him. As for those who denied, repelled, and disregarded this, he may leave them as long as he conveyed the message of Allah to them.

"But as for the one who thought himself self-sufficient"('Abasa:5), "you give him your attention"('Abasa:6), "though you are not liable if he never purifies himself"('Abasa:7), "Yet, as for the one who came to you rushing"('Abasa:8), "with fear(of Allah)"('Abasa:9), and he is Abdullah Ibn Umm Maktum and whoever is similar to him. "Yet, as for the one who came to you rushing"('Abasa:8), rushing, walking quickly. "with fear(of Allah)"('Abasa:9), he fears Allah, so he came to you asking what Allah has, desiring guidance, desiring the truth, and seeking it. He himself came seeking. It is not the Prophet here who sought, rather, he who sought the Prophet ﷺ. "with fear(of Allah)"('Abasa:9), fears Allah. "to him you are

inattentive"('Abasa:10), inattentive. You are inattentive from him, even by calling the other one. He says, "But no" But no, don't. ".... Indeed this is a Reminder"('Abasa:11), this is, this message descended from Allah to the Messenger ﷺ is a reminder. Something that reminds the world, reminds them of their Lord and their way to Him. And this is a reminder intended to proclaim. "So whoever wills shall remember it"('Abasa:12), whoever wants to remember this reminder, then the path is open for him to turn to Allah. The meaning of this is that whoever does not want and turn away, lets him take his path, but his way leads to the fire. "So whoever wills shall remember it"('Abasa:12), remember it, and receive Allah's reminder.

Then, He informs of the value and highness of this descended reminder. He says, "(It is) in honorable Scrolls"('Abasa:13), the Qur'an is written in heaven in great, valuable, and honorable Scrolls. "exalted..."('Abasa:14), with Allah in heaven. Exalted from being touched with the impurity of devils and others. It is exalted in the seventh heaven. "... And purified"('Abasa:14), against every impurity, sin, and from including what is not originally of it, or being afflicted by impurity or lie. "exalted and purified"('Abasa:14), "borne by the hands of scribes"('Abasa:15), The angels were called scribes. It was said in the meaning of scribes that they are of white faces. And this is the correct meaning as it came in describing the angels with the whiteness of their faces in many places, such as the saying of the Prophet ﷺ, "When a believer is about to leave the world and go forward to the next world, angels with faces white as the sun come down to him from heaven with one of the shrouds of paradise and some of the perfume of paradise". He says, "Some faces on that day are radiant"('Abasa:38), radiant, that is white. Referring to the faces of the

people of faith. "borne by the hands of scribes"('Abasa:15), It means that these angels are scribes. It means that they are of white faces. And the Prophet ﷺ also said when describing these angels, "The one who is proficient in the recitation of the Qur'an will be with the honourable and obedient scribes (angels)", And it was said in the meaning of scribes that they are ambassadors. Meaning that the angels are ambassadors between Allah and the Messengers with what they carry from this message to the Messengers. "Borne by the hands of scribes"('Abasa:15), "noble and devoted"('Abasa:16), noble, preciousness. The preciousness of their origin because Allah created them from light. And preciousness of morals, and preciousness of attributes, for they are the most perfect of attributes in terms of faith in Allah, mindfulness, benevolence, and righteousness. All the qualities of goodness are gathered in them. In the angels of the Lord which means that they are in obedience to Allah forever. "They give due exaltation(to Him) night and day, never tiring"(Al-Anbya:20), that they are benevolent, they want it, and they do it. "borne by the hands of scribes"('Abasa:15), "noble and devoted"('Abasa:16), devoted to righteousness. Righteousness is goodness, meaning all the qualities of goodness are gathered in them. So this glorified and honored message whose scrolls are in heaven and recited by the angels who are in this state, how would anyone turn against it! Man departs from this, he does not want it, he turns away from this and turns his back to it. What a criminal he is who has distanced himself from accepting the message of the Lord who's these are its qualities, descending from Him. Besides, these verses are honored in heaven. "(It is) in honorable Scrolls"('Abasa:13), "borne by the hands of scribes"('Abasa:15), "noble and devoted"('Abasa:16), it came down to the Messengers as such to be read to the people, to guide them to the path of

truth and goodness, and in which is guidance and light. Yet, he turns away from it.

He says after that, "May man perish! What a denier he is!"('Abasa:17), "May man perish!..."('Abasa:17), this is Allah's judgment. A call against this man, this denying person. "... What a denier he is!"('Abasa:17), What a denier he is! A marvel at the disbelief of the person who receives the message of Allah and then denies it and turns away. Including this one whom the Prophet ﷺ insisted on, called him, recited the Qur'an for him, and called him to Allah while he was denying, acting proud, and being far from his Lord. Yet, the Prophet insisted on calling him to his Lord. He calls him to what? To win major happiness. "May man perish! What a denier he is!"('Abasa:17), "From what did He create him?"('Abasa:18), this arrogant, unjust person who is far away from the path of truth. "From what did He create him?"('Abasa:18), a question for him so that he may take a lesson and be reminded.

Then, He says, "From a sperm drop He created him and enabled him"('Abasa:19), First of all, that man was created from a sperm-drop. And being created from a sperm-drop, it is not a precious thing nor a great thing. Rather, this is something filthy and nasty. Then, from this sperm, Allah created this person with another creation. This is evidence of the greatness of Allah and His ability to create from this insulting thing, from this humiliating water, this strong man with great capabilities from which he was created. Reason, hearing, sight, created by Allah which is a completely different creation. Look at the huge transition from the sperm to the human being. Yet, he does not take lessons. Is this man whose beginning is as such, then, Allah created him in this way? After all of that, he acts with pride,

turns away from Allah, and never takes a lesson. This great transformation and this great creation are Allah creating him. "From a sperm drop He created him and enabled him"('Abasa:19), enabling him means that it is degrees from one stage to another. From a sperm, to a clot, to a lump, to bones. Allah dressed the bones, created him in another creation, and brought forth a child. Then passed through it phase after phase until he became this great and precious man, who then distanced himself from his Lord. "From a sperm drop He created him and enabled him"('Abasa:19), "then He eased the way for him"('Abasa:20). It was said to mean "then He eased the way for him"('Abasa:20), the way, exiting from these phases and stages through which he passed in his mother's womb. Allah made the way out for him. A person looks at the fetuses and finds this fetus in his mother's womb with its head up and its body down. He was nourished by his umbilical cord and swimming in his mother's belly, in her womb. Then, when it is time to come out, he turns and puts his head back, then after that, he makes his way out. The fetus in his mother's womb does not see anything because he is in complete darkness where nothing is seen, yet, Allah facilitates this for him. "then He eased the way for him"('Abasa:20), to get out of his mother's belly. And it was said that "then He eased the way for him"('Abasa:20), in the world for each is directed towards what he was created for. As He says, "Indeed, We have guided him to the way, be he thankful or a staunch denier"(Al-Insan:3), each is directed towards what he was created for. "So as for the one who has given and has been mindful(of God)"(Al-Layl:5), "and has believed in ultimate goodness"(Al-Layl:6), "We will ease his way towards ease"(Al-Layl:7), "But as for the one who has been stingy and complacent"(Al-Layl:8), "and has disbelieved in ultimate goodness"(Al-Layl:9), "We will ease his way towards difficulty"(Al-Layl:10), each is

directed towards what he was created for. Then He eased the way for him in this life.

"then He put him to death and buried him"('Abasa:21), put him to death, willed his death. And buried him, made him a grave to be buried in. And this is a universal fatalistic judgment of Allah's judgment which is applied to humans. "then He put him to death and buried him"('Abasa:21), it must be. "then, when He wills, He will resurrect him"('Abasa:22), then, if He wills; whenever Allah wills, He resurrects him. That is, creates him in another creation, the resurrection is life. "and look at the bones how We raise them, then dress them with flesh", We resurrect him, meaning Allah recreates him. "then dress them with flesh", this is Allah's saying to 'Uzair whom Allah made as a sign. Thus, resurrection is turning back to life. "then, when He wills, He will resurrect him"('Abasa:22), the He resurrects him from his grave as a human-like he used to be. "... As We originated the first creation, We shall bring it back again - a promise (undertaken to be binding) on Us. We are sure to do it"(Al-Anbya:104), "then, when He wills, He will resurrect him"('Abasa:22), so, how could a person disbelieve in his God who this is His action? This is the work of Allah with this human being. How could he disbelieve after that? While he knows from what he was created! He created him from this sperm, enabled him, and made the way out to life easy for him as such. Then He puts him to death which must be. Where, O man, do you go from your Lord? This is your Lord, how could you disbelieve in Him? Allah says, "May man perish!..."('Abasa:17), a call against him to get perished. "... What a denier he is!"('Abasa:17), what a denier he is while he knows that he passed through these stages and this path which is its end. "Then, when He wills, He will resurrect him"('Abasa:22).

Then, He says, "But no, he did not fulfill what He commanded him"('Abasa:23), but no, rebuking against disbelief. Then, a demonstration that this person "... did not fulfill what He commanded him"('Abasa:23), the person with these great blessings upon him from Allah, He created him from nothing, formed him, existence, and sustenance. These are blessings to which nothing is equal. None of us can reward his Lord, to do the right of thanking this blessing as it should, and to fear Allah. That is the right of Allah on this servant created in this way is very great. To be remembered without forgetting, to be thanked without disbelieving, to be obeyed without disobedience, and to fear Him as He should be feared. No one can do what he should to the Lord. Allah says, "But no, he did not fulfill what He commanded him"('Abasa:23), the person did not fulfill what Allah commanded him. Some predecessors said that no person can do what is required of him towards his Lord, his Creator, and Master because Allah's blessings upon man, his creation in this way, and His grace, man cannot perform them as should to Allah.

Then, He says, "Let man look at his food"('Abasa:24), this is also from the Lord's care over humans. "Let man look at his food"('Abasa:24), his food which supports his life and sustenance. This is the needed food, look at it! Can you create it? "Let man look at his food"('Abasa:24), "that We poured down water in abundance"('Abasa:25). Notice the long journey that anything you eat takes when it reaches your mouth. Notice the journey from the beginning, the journey of fruit reaching your mouth, the journey of a loaf of bread coming to you, the journey of a glass of water until it reaches your mouth. It is such a long journey! What are the divine providence and the cosmic causes that Allah created so that this thing could turn from

beginning to end? He says, "Let man look at his food"('Abasa:24). Then He says, "that We poured down water in abundance"('Abasa:25), from the sky. Rainwater. And pouring water down from the sky is a long process and a great universal law. "That We poured down water in abundance"('Abasa:25), "then We made the land vigorously rupture"('Abasa:26), with plants. And the fact that the earth splits open and the plant splits it is one of Allah's signs. Sometimes, the plant is a grain, like a mustard seed, and when the stem sticks out from it, it is under a dense layer of soil, ten centimeters, fifteen centimeters. Then a root emerges from it to the bottom. This weak plant hits the ground and splits it up. What force makes this plant split the ground as such? And sometimes some of them are under a foot and two of the soil, yet, the earth splits open and comes out. Allah says, "that We poured down water in abundance"('Abasa:25), "then We made the land vigorously rupture"('Abasa:26).

"and germinated therein grains"('Abasa:27), Notice the plant that comes out. Seeds such as wheat, rice, lentils, beans, and other such grains that are human food. "that We poured down water in abundance"('Abasa:25), "then We made the land vigorously rupture"('Abasa:26), "and germinated therein grains"('Abasa:27), "and grapes..."('Abasa:28), And grapes, Allah began with seeds, which is perhaps the sustenance of people and their common food. Then grapes, which are the noblest type of fruits. "... and herbs"('Abasa:28), it was said that herbs are of grace and other from animals' food. "and olives and dates"('Abasa:29), olives are known. "And a tree springing out of Mount Sinai, germinating oil and seasoning for the eaters"(Al-Mu'minun:20), "... and dates"('Abasa:29), it also contains dates, which are among the noblest types of fruits. A fruit, medicine, food, and

sustenance to store up, to eat, and to live on. "and luscious orchards"('Abasa:30), gardens are orchards. Luscious means that they are many with tangled twigs. "and fruit and fodder"('Abasa:31), fruits from figs, oranges, and other great kinds. Luscious means a lot. "and fruit and fodder"('Abasa:31), it is said that fodder includes everything that grows over the earth from what the livestock eats.

He says, "an enjoyment for you and for your livestock"('Abasa:32), all of what Allah created is an enjoyment to you, O servants. You enjoy this food, medicine, fruits, and drink. You enjoy all kinds of goods, and for your livestock. Also food for your livestock, and you live upon livestock as well by which you benefit from it with these great benefits from your food, your drink with its milk, your riding on it. In addition to the other benefits, from the woolen, the hair, and the fur. "an enjoyment for you and for your livestock"('Abasa:32). Then, He says, "But when the Deafening Noise comes to pass"('Abasa:33), "on a day when a person flees from his brother"('Abasa:34), "and his mother and his father"('Abasa:35), "and his female companion and his children"('Abasa:36), "every one of them on that day has enough to preoccupy him"('Abasa:37), "Some faces on that day are radiant"('Abasa:38), "laughing and glad"('Abasa:39), "And some faces on that day are covered with dust"('Abasa:40), "covered in darkness"('Abasa:41), "those are the deniers, the vicious"('Abasa:42).

يقول الله ﷻ: {قُتِلَ الإِنْسَانُ مَا أَكْفَرَهُ}[عبس:17] {مِنْ أَيِّ شَيْءٍ خَلَقَهُ}[عبس:18] {مِنْ نُطْفَةٍ خَلَقَهُ فَقَدَّرَهُ}[عبس:19] {ثُمَّ السَّبِيلَ يَسَّرَهُ}[عبس:20] {ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ}[عبس:21] {ثُمَّ إِذَا شَاءَ أَنْشَرَهُ}[عبس:22] {كَلَّا لَمَّا يَقْضِ مَا أَمَرَهُ}[عبس:23] {فَلْيَنْظُرِ الإِنسَانُ إِلَى طَعَامِهِ}[عبس:24] {أَنَّا صَبَبْنَا الْمَاءَ صَبًّا}[عبس:25] {ثُمَّ شَقَقْنَا الأَرْضَ شَقًّا}[عبس:26] {فَأَنْبَتْنَا فِيهَا حَبًّا}[عبس:27] {وَعِنَبًا وَقَضْبًا}[عبس:28] {وَزَيْتُونًا وَنَخْلًا}[عبس:29] {وَحَدَائِقَ غُلْبًا}[عبس:30] {وَفَاكِهَةً

وَأَبًّا}[عبس:31] {مَتَاعًا لَكُمْ وَلِأَنْعَامِكُمْ}[عبس:32] {فَإِذَا جَاءَتِ الصَّاخَّةُ}[عبس:33] {يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ}[عبس:34] {وَأُمِّهِ وَأَبِيهِ}[عبس:35] {وَصَاحِبَتِهِ وَبَنِيهِ}[عبس:36] {لِكُلِّ امْرِئٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ}[عبس:37] {وُجُوهٌ يَوْمَئِذٍ مُسْفِرَةٌ}[عبس:38] {ضَاحِكَةٌ مُسْتَبْشِرَةٌ}[عبس:39] {وَوُجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ}[عبس:40] {تَرْهَقُهَا قَتَرَةٌ}[عبس:41] {أُوْلَئِكَ هُمُ الْكَفَرَةُ الْفَجَرَةُ}[عبس:42]

Allah ﷻ says, "Destroyed [i.e., cursed] is man; how disbelieving is he" (‘Abasa:17) "From what thing [i.e., substance] did He create him?" (‘Abasa:18) "From a sperm-drop He created him and destined for him" (‘Abasa:19) "Then He eased the way for him" (‘Abasa:20) "Then He causes his death and provides a grave for him" (‘Abasa:21) "Then when He wills, He will resurrect him" (‘Abasa:22) "No! He [i.e., man] has not yet accomplished what He commanded him" (‘Abasa:23) "Then let mankind look at his food" (‘Abasa:24) "How We poured down water in torrents" (‘Abasa:25) "Then We broke open the earth, splitting [it with sprouts]" (‘Abasa:26) "And caused to grow within it grain" (‘Abasa:27) "And grapes and herbage" (‘Abasa:28) "And olive and palm trees" (‘Abasa:29) "And gardens of dense shrubbery" (‘Abasa:30) "And fruit and grass" (‘Abasa:31) "[As] enjoyment [i.e., provision] for you and your grazing livestock" (‘Abasa:32) "But when there comes the Deafening Blast" (‘Abasa:33) "On the Day a man will flee from his brother" (‘Abasa:34) "And his mother and his father" (‘Abasa:35) "And his wife and his children" (‘Abasa:36) "For every man, that Day, will be a matter adequate for him" (‘Abasa:37) "[Some] faces, that Day, will be bright" (‘Abasa:38) "Laughing, rejoicing at good news" (‘Abasa:39) "And [other] faces, that Day, will have upon them dust" (‘Abasa:40) "Blackness will cover them" (‘Abasa:41) "Those are the disbelievers, the wicked ones" (‘Abasa:42).

These are the last verses of the sura of Abasa. Allah ﷻ says, "Destroyed [i.e., cursed] is man; how disbelieving is he" (‘Abasa:17). This is a prayer from Allah, and Allah does not pray. Rather, this is a verdict of His that was framed as a prayer against disbelievers. "...how disbelieving is he" (‘Abasa:17). How disbelieving they are.

Then, Allah reminded people of how He first created them, how He gave them food and water. All of this was done by Allah and He gave all of this to them. It is a well-established fact that cannot be denied. Allah reminds people of their creation. Allah ﷻ says, "From what thing [i.e., substance] did He create him?" (‘Abasa:18). Allah asks this question so that people learn a lesson and remember. "From what thing [i.e., substance] did He create him?" (‘Abasa:18). From what thing did Allah create these disbelieving humans, these humans who disbelieve in their Lord? "From a sperm-drop, He created him and destined for him" (‘Abasa:19). This is Allah's answer. Humans are created from this disgusting substance. Allah created them one step after another after they were in three darknesses. They were a sperm drop, then a clot that clings to the womb, then a lump of flesh that looks like chewed meat. After creating this lump of flesh, the bones are created and are covered with flesh. Then, they are developed into another creation and their destiny is given. Their destiny is set and they follow the fate that Allah decided for every particle in their bodies. "From a sperm-drop, He created him and destined for him" (‘Abasa:19) "Then He eased the way for him" (‘Abasa:20). The way means to either go out of a mother's womb or their way from life until death. "Indeed, We guided him to the way, be he grateful or be he ungrateful" (Al-Insān:3). Allah ﷻ says, "Indeed, We created man from a sperm-drop mixture that We may try him; and We made him hearing

and seeing" (Al-Insān:2) "Indeed, We guided him to the way, be he grateful or be he ungrateful" (Al-Insān:3). Allah guided His servants in the way that they should follow. "As for he who gives and fears Allāh" (Al-Layl:5) "And believes in the best [reward]" (Al-Layl:6) "We will ease him toward ease" (Al-Layl:7) "But as for he who withholds and considers himself free of need" (Al-Layl:8) "And denies the best [reward]" (Al-Layl:9) "We will ease him toward difficulty" (Al-Layl:10). The Prophet ﷺ said, "Act. Everything is easy if you were created for it. As for someone who is one of the people of happiness, it is easy for him to perform the actions of happiness. As for someone who is one of the people of wretchedness, it is easy for him to perform the actions of wretchedness".

"Then He eased the way for him" (‘Abasa:20) "Then He causes his death and provides a grave for him" (‘Abasa:21). Every person must die and have a grave. They will either be buried in the ground, be eaten by fish, or be eaten by eagles. Every person's grave will be enough for them. "Then He causes his death and provides a grave for him" (‘Abasa:21) "Then when He wills, He will resurrect him" (‘Abasa:22). When Allah wills, He will do this. This time is only known to Him. He will resurrect them, He will bring them back to life. Allah told us that The Resurrection and the Assembly are true and will happen. He will certainly bring them about. "And they ask information of you, [O Muḥammad], "Is it true?" Say, "Yes, by my Lord. Indeed, it is truth; and you will not cause failure [to Allāh]" (Yūnus:53). By my Lord, it is the truth. Allah will assemble people and resurrect them. He will get them out of their graves and will not leave anyone behind. "and We will gather them and not leave behind from them anyone". Every person who has a soul, even if they were aborted and did not come to this life will

be resurrected and assembled. "Then when He wills, He will resurrect him" (‘Abasa:22). He will create them once more, a second time. They will come back to life and they will stand before the Lord of the worlds. Then, Allah ﷻ says, "No! He [i.e., man] has not yet accomplished what He commanded him" (‘Abasa:23). The true meaning of this verse is that humans do not give Allah His due rights as they should. The blessings that Allah bestowed upon His servants, like the blessing of creating them, providing them, and the blessing of life, are greater than a person's ability to thank Allah for them as they should. Allah's right upon His servants is to be remembered without being forgotten, to be thanked all the time without stop, to be obeyed without disobedience, and to be feared in truth. No matter how pious humans are, they cannot do what Allah ordered them to do. "No! He [i.e., man] has not yet accomplished what He commanded him" (‘Abasa:23).

"Then let mankind look at his food" (‘Abasa:24). They should look at the piece of bread that feeds their mouths, to the fruit before it reaches it, to the food before it reaches it, to the plants before it reaches their mouths. They should think of the long journey of this creation and of Allah's Divine ways of creating that food before it reaches them. "Then let mankind look at his food" (‘Abasa:24). This is an order from Allah to every human to look at their food and ponder on it. "Then let mankind look at his food" (‘Abasa:24). Allah says, "at his food" to refer to the food of humans because it is the reason for their life and existence. It is also their desire and pleasure. Humans should look at this thing that they require and only live by. "Then let mankind look at his food" (‘Abasa:24). Do humans have a hand in any of this? In their creation, disposition, or forming? "Then let mankind look at his food" (‘Abasa:24) "How We poured down water in torrents"

(‘Abasa:25). This is the work of Allah, which is the rain that brings life. Allah poured it down and distributed it on this earth. Every hour or two rain falls down on a place on earth. Some places on this earth have constant rain; seasonal rain, winter rain, and spring rain. It falls to keep the earth alive with this provision falling from the sky. "How We poured down water in torrents" (‘Abasa:25).

"Then We broke open the earth, splitting [it with sprouts]" (‘Abasa:26). This refers to plants. This is one of Allah's miraculous signs. Plants used to be weak seeds that split and sprout the stem and the leaves that stay above the earth, then the roots that remain inside the ground. It breaks the earth and opens it to sprout. Allah split the earth for these plants. "Then We broke open the earth, splitting [it with sprouts]" (‘Abasa:26) "And caused to grow within it grain" (‘Abasa:27). This is food. Grains are the food of most people. "And grapes and herbage" (‘Abasa:28) "And olive and palm trees" (‘Abasa:29) "And gardens of dense shrubbery" (‘Abasa:30). Many gardens and dense shrubberies. "And fruit and grass" (‘Abasa:31). Allah ﷻ says, "[As] enjoyment [i.e., provision] for you..." (‘Abasa:32) oh people, "and your grazing livestock". You enjoy these seeds. You benefit from their oils and use their fruit to make juice, to eat them, or to store them. "and your grazing livestock". To feed your livestock. They are yours. Allah attributed this livestock to you because He created them for you. They benefit you with their wool, hair, fur, and leather. You also get meat and milk from them and ride them. "[As] enjoyment [i.e., provision] for you and your grazing livestock" (‘Abasa:32).

Then, Allah ﷻ says, "But when there comes the Deafening Blast" (‘Abasa:33). The Deafening Blast on the Day of Resurrection. It was called

the Deafening Blast because it deafens the ear. You do not hear it because of how loud it is. If voices are loud, it deafens the ear and it loses its ability to hear. "But when there comes the Deafening Blast" (‘Abasa:33). This is one name of the Day of Resurrection. Allah called the Day of Resurrection with its grave attributes. He called it Striking Calamity because it strikes people or causes them calamity. He also called it the Resurrection because people resurrect for the Lord of the world. He called it the Hour because it has a specific hour. He called it the Arising because people rise from their dead. He also called it the Day of the Assembly. Allah gave the Day of Resurrection many names and every name fits an attribute of that Day. "But when there comes the Deafening Blast" (‘Abasa:33). Allah ﷻ says, "On the Day a man will flee from his brother" (‘Abasa:34). Fleeing means running away. Allah says that this is the situation of people, they run away from the dearest and closest of people to them. "On the Day a man will flee from his brother" (‘Abasa:34). Brothers are helpers and supporters; however, people run away from their brothers. "And his mother and his father" (‘Abasa:35). They run away from their mothers. Behold the dread that causes people to forget their mothers and fathers and not think about them. "And his wife and his children" (‘Abasa:36). They run from their wives and sons. These are the people that love a person and who are loved in this life and who help and support a person. All the people around you who you sought support and strength from, who you had mercy upon and had this kind of relationship with, like fatherhood, brotherhood, all these relations will be cut and you will run away from the people who were closest to you in this life. "On the Day a man will flee from his brother" (‘Abasa:34) "And his mother and his father" (‘Abasa:35) "And his wife and his children" (‘Abasa:36).

Allah ﷻ says, "For every man, that Day, will be a matter adequate for him" (‘Abasa:37). For every person of them on that Day will have their own matter adequate for them and to occupy them from thinking about others. They will only think about themselves and how to save themselves. No one will think about saving others. They will say I have to save myself. The Prophet recited this verse because of a question the mother of believers Aisha asked him after he said this Hadith, "The people would be assembled on the Day of Resurrection barefooted, naked and uncircumcised". They will be naked, they will have no clothes, they will be barefoot without footwear and they will be uncircumcised. "... As We began the first creation, We will repeat it. [That is] a promise binding upon Us. Indeed, We will do it" (Al-Anbiyā’:104) "I said, Allah's Messenger, will the male and the female be together on the Day and would they be looking at one another?" All of them will be together in one place. Men will not be assembled alone and women will not be assembled alone. Rather, men and women will be assembled together and they will look at one another. "Upon this Allah's Messenger said, 'the matter would be too serious for them to look to one another". The matter is more serious than to care about that on that Day. Then, He recited this verse, "For every man, that Day will be a matter adequate for him" (‘Abasa:37). They will not think about others and will only think of themselves. In the long Hadith of intercession, believers run to every messenger from Adam to Isa, all of them say that they only think about saving themselves, except for our Prophet Mohammad ﷺ who intercedes for believers. The Prophet says in the Hadith of intercession, "the sun would draw so close to the people that there would be left only a distance of one mile". Jabir, the reporter of a hadith, said that he did not know whether he meant by" mile" the mile of the (material) earth or an instrument

used for applying collyrium to the eye. It seems, and Allah knows best, that it is a literal mile. The Prophet says, "some people would be submerged in perspiration up to their knees, some up to the waist, some up to their chest, and some would have the bridle of perspiration and they will remain like this as long as Allah wills". They will remain like this for a long time.

Some people would say to the others, Why don't you find one who should intercede for you with your Lord?" They think of going to the father of mankind, Adam, "And they would go to Adam and say, 'O Adam, thou art the father of mankind. Allah created thee by His own Hand and ordered the angels to prostrate before thee and He taught you the names of all things". These are some of the graces that Allah bestowed upon Adam. One thing that Allah bestowed upon Adam alone is that He created Adam by His own Hands. As Allah said to Satan, "... what prevented you from prostrating to that which I created with My hands? Were you arrogant [then], or were you [already] among the haughty?" (Sād:75). They will say, "Allah created thee by His own Hand and ordered the angels to prostrate before thee and He taught you the names of all things. Don't you see in what (trouble) we are? Don't you see what (misfortune) has overtaken us? Intercede for us with thy Lord. Adam would say, 'Verily, my Lord is angry, to an extent to which He had never been angry before nor would He be angry afterwards. Verily, He forbade me (to go near) that tree and I disobeyed Him. Go to someone else. I am concerned with my own self". He tells them that he is only converted with his own self and that he cannot think of other people's survival right now. He is only thinking of his own survival. "Go to someone else; go to Noah. They would come to Noah and would say, O Noah, thou art whom Allah named as a" Grateful Servant". Allah says this about Nuh, "...Indeed,

he was a grateful servant" (Al-Isrā’:3). "thou art the first of the Messengers (sent) on the earth (after Adam). Don't you see in what (trouble) we are?" Don't you see what (misfortune) has overtaken us? Intercede for us with thy Lord. He would say the same thing that Adam said, 'Verily, my Lord is angry today as He had never been angry before, and would never be angry afterwards. I have disobeyed my Lord. There had emanated a curse from me with which I cursed my people". He believed that cursing his people is a sin. He should have been more patient with them and wait for Allah's decree upon them. He said that he cursed his people and prayed for their destruction. Knowing that he only cursed them when he saw that they were a lost cause. "And indeed, every time I invited them that You may forgive them, they put their fingers in their ears, covered themselves with their garments, persisted, and were arrogant with [great] arrogance" (Nūh:7) "Then I invited them publicly" (Nūh:8) "Then I announced to them and [also] confided to them secretly" (Nūh:9) "And said, 'Ask forgiveness of your Lord. Indeed, He is ever a Perpetual Forgiver" (Nūh:10) "He will send [rain from] the sky upon you in [continuing] showers" (Nūh:11) "And give you increase in wealth and children and provide for you gardens and provide for you rivers" (Nūh:12). Until He says, "And said, 'Never leave your gods and never leave Wadd or Suwāʿ or Yaghūth and Yaʿūq and Nasr" (Nūh:23) "And already they have misled many. And, [my Lord], do not increase the wrongdoers except in error" (Nūh:24). He also says, "...and not beget except [every] wicked one and [confirmed] disbeliever" (Nūh:27). So he cursed them.

He said, "I am concerned with only myself, I am concerned only with myself; you better go to someone else. Go to Ibrahim (peace be upon him).

They would go to Ibrahim to complain and remind him, 'Thou art Allah's Friend amongst the inhabitants of the earth. Don't you see in which (trouble) we are? Don't you see what (misfortune) has overtaken us? Intercede for us with thy Lord". Ibrahim would say to them the same words, "I am concerned with only myself, I am concerned only with myself". "Verily, my Lord is today angry as He had never been angry before and would never be angry afterwards. I have disobeyed my Lord and told three lies, two of them are about His Person. You better go to someone else, go to Moses. They would come to Moses (peace be upon him) and say the same words to him, "O Moses, Allah blessed thee with His conversation amongst people. Don't you see in what (trouble) we are? Don't you see what (misfortune) has overtaken us? Intercede for us with thy Lord. Moses (peace be upon him) would say the same words to them, I am concerned with myself, I am concerned with myself. Verily. my Lord is angry as He had never been angry before and would never be angry afterwards. I have disobeyed my Lord. I, in fact, killed a person whom I had not been ordered to kill. You better go to Jesus (peace be upon him). They would come to Jesus and remind him of this, "O Jesus, thou art His Word which He sent down upon Mary. and thou art the Spirit from Him. Don't you see (the trouble) in which we are? Don't you see what (misfortune) has overtaken us? Intercede for us with thy Lord. He mentioned no sin of his. He simply said, "I am concerned with myself, I am concerned with myself; you go to someone else, better go to Mohammad. They would come to Mohammad and he says, "I shall do it". The Prophet then recites a prayer that Allah taught him at that time. The Prophet says, "Allah would reveal to me and inspire me with some of His Praises and Glorifications which He had not revealed to anyone before me. He would then say, Mohammad, raise thy head; ask and it would be granted; intercede and

intercession would be accepted I would then raise my head and say, O my Lord, my people, my people. It would be said, O Mohammad, bring in by the right gate of Paradise those of your people who would have no account to render. They would share with the people some other door besides this door". Then Allah allows believers to enter Paradise one after another according to their attributes.

The moral of this Hadith is that this is a grave Day where everyone runs from everyone. Everyone will be concerned with themselves and will flee from the people who are closest to them. "On the Day a man will flee from his brother" (‘Abasa:34). In the Hadith, it said, "A man will ask his wife, was I a good husband to you?" during this life. Then he asks her to give him some of her good deeds so that he might escape Hell. She replies with, "what you asked for is easy; however, I cannot give you anything". No one can give up anything to anyone. Everyone will flee from others and will be concerned about how to survive this grave Day; the Deafening Blast. "But when there comes the Deafening Blast" (‘Abasa:33) "On the Day a man will flee from his brother" (‘Abasa:34) "And his mother and his father" (‘Abasa:35) "And his wife and his children" (‘Abasa:36) "For every man, that Day, will be a matter adequate for him" (‘Abasa:37). When we read this we say woe to those who claim and slander, and say that on the Day of Resurrection a pulpit of light will be erected to them, that they will be called to enter Paradise along with their followers and beloved, while even Messengers (Peace be upon them) will say, "I am only concerned with myself" and refuse to intercede for others. Intercession is only given to the Prophet Mohammad. Allah gave this to one human only. He gave this praised station to His Messenger ﷺ. Allah said to His Messenger, "And from

[part of] the night, pray with it [i.e., recitation of the Qur'ān] as additional [worship] for you; it is expected that your Lord will resurrect you to a praised station" (Al-Isrā':79). This praised station that the first and the later praise him for is only given to the Prophet ﷺ. No one other than the Prophet can claim to have this praised station, that Allah calls them and gives them a pulpit of light on the Day of Resurrection, that they are told to let their children and followers and whoever they want go to Paradise. This is a disbelieving and malicious claim. "On the Day a man will flee from his brother" ('Abasa:34) "And his mother and his father" ('Abasa:35) "And his wife and his children" ('Abasa:36) "For every man, that Day, will be a matter adequate for him" ('Abasa:37).

Then, Allah ﷻ says, "[Some] faces, that Day will be bright" ('Abasa:38). They will be bright and shining. These are the faces of believers. "... that Day will be bright" ('Abasa:38). They will be bright with the good tidings and the welcoming. "Laughing, rejoicing at good news" ('Abasa:39). Rejoicing at the good news of what Allah bestowed upon them and the good tidings of Paradise that He gave them. As Allah ﷻ says, "Indeed, the righteous will be in pleasure" (Al-Mutaffifīn:22) "On adorned couches, observing" (Al-Mutaffifīn:23) "You will recognize in their faces the radiance of pleasure" (Al-Mutaffifīn:24) "They will be given to drink [pure] wine [which was] sealed" (Al-Mutaffifīn:25) "The last of it is musk. So for this let the competitors compete" (Al-Mutaffifīn:26) "And its mixture is of Tasneem" (Al-Mutaffifīn:27) "A spring from which those near [to Allāh] drink" (Al-Mutaffifīn:28). Then, Allah ﷻ says, "Indeed, those who committed crimes used to laugh at those who believed" (Al-Mutaffifīn:29). In this life. "And when they passed by them, they would exchange derisive

glances" (Al-Mutaffifīn:30) "And when they returned to their people, they would return jesting" (Al-Mutaffifīn:31) "And when they saw them, they would say, "Indeed, those are truly lost" (Al-Mutaffifīn:32) "But they had not been sent as guardians over them" (Al-Mutaffifīn:33) "So Today those who believed are laughing at the disbelievers" (Al-Mutaffifīn:34). On the Day of Resurrection, they rejoice because of what happened to disbelievers and because of what Allah gave them. They laugh at disbelievers when they see the humiliation they go through and the Fire that they will enter. The tables will be turned, for disbelievers used to laugh at believers in this worldly life. Now, things are different, for believers will laugh at disbelievers on the Day of Resurrection. And as people say, (who laughs last, laughs best). Those who will laugh last are believers and their laughter at disbelievers will be eternal and persisting. As for the laughing of disbelievers at believers, it is temporary and only during this life. "[Some] faces, that Day, will be bright" (‘Abasa:38) "Laughing, rejoicing at good news" (‘Abasa:39) with what Allah gave them. They rejoice at the good tidings they are given. Believers will be told these good tidings from the moment they are resurrected from their graves. They will be told to rejoice on that Day.

These are the other faces, "And [other] faces, that Day, will have upon them dust" (‘Abasa:40). Dust is the dirt that flies from the earth and gets stuck to the face. "Blackness will cover them" (‘Abasa:41). They will be covered with blackness, Allah forbid. Their faces will darken because of grief, anger, great worry, sadness and calamity. The calamity of that Day. As Allah ﷻ says, "And Allāh invites to the Home of Peace [i.e., Paradise] and guides whom He wills to a straight path" (Yūnus:25) "For them who

have done good is the best [reward] - and extra. No darkness will cover their faces, nor humiliation. Those are companions of Paradise; they will abide therein eternally" (Yūnus:26) "But they who have earned [blame for] evil doings - the recompense of an evil deed is its equivalent, and humiliation will cover them. They will have from Allāh no protector. It will be as if their faces are covered with pieces of the night - so dark [are they]. Those are the companions of the Fire; they will abide therein eternally" (Yūnus:27). It will be as if their faces are covered and immersed with pieces of the night so dark. Allah likened the darkness of their faces as if there were layers of the night stuck to their faces. Here, Allah says, "... will have upon them dust" (‘Abasa:40) "Blackness will cover them" (‘Abasa:41) "Those are the disbelievers, the wicked ones" (‘Abasa:42). Those, and He points at them from afar, are the disbelievers who disbelieved in Allah and the wicked ones. They are the wicked.

In the Sahihain of al-Bukhari and Muslim, Abu Hurairah narrated that the Prophet ﷺ said, "On the Day of Resurrection Abraham will meet his father Azar whose face will be dark and covered with dust". He was a disbeliever, even if he was the father of a prophet, he died a disbeliever and a polytheist. He resisted God and refused to believe in Him. This was his life. The Prophet said, "whose face will be dark and covered with dust. The Prophet Abraham will say to him, 'Didn't I tell you not to disobey me?'". Did I not tell you not to disobey me during worldly life? "His father will reply, 'Today I will not disobey you.' 'Abraham will say, 'O Lord! You promised me not to disgrace me on the Day of Resurrection". This was what he prayed for during worldly life. "And do not disgrace me on the Day they are [all] resurrected" (Ash-Shu‘arā’:87) "The Day when there will not benefit

[anyone] wealth or children" (Ash-Shu‘arā’:88) "But only one who comes to Allāh with a sound heart" (Ash-Shu‘arā’:89). Ibraheem will say, "O Lord! You promised me not to disgrace me on the Day of Resurrection; and what will be more disgraceful to me than cursing and dishonouring my father?" Then Allah will say (to him), "O Abraham. I have forbidden Paradise for the disbelievers". All disbelievers, even if they were fathers of a prophet, the intercession of their sons will not be accepted. Even the intercession of a Prophet. As Allah ﷻ says, "So there will not benefit them the intercession of [any] intercessors" (Al-Muddaththir:48). "Then Allah will say (to him), O Abraham, I have forbidden Paradise for the disbelievers. Look! What is underneath your feet? He will look and there he will see a Dhabh (an animal,) blood-stained, which will be caught by the legs and thrown in the (Hell) Fire". Here Allah says, "And [other] faces, that Day, will have upon them dust" (‘Abasa:40). These are the faces of disbelievers, no matter who they were, "Blackness will cover them" (‘Abasa:41). They will be covered with blackness. "Those are the disbelievers, the wicked ones" (‘Abasa:42). Every disbeliever. Every disbeliever is wicked. All those who disbelieve are wicked because wickedness means to disobey Allah and to persist in sin. Every disbeliever in Allah is wicked. This is the fate of disbelievers and that is the fate of believers. Allah is the One who informs us of all of this. This Quran was sent by Him. It is the true news and it is the Book of Allah. "[Some] faces, that Day, will be bright" (‘Abasa:38) "Laughing, rejoicing at good news" (‘Abasa:39). I ask Allah to make us among them. "And [other] faces, that Day, will have upon them dust" (‘Abasa:40) "Blackness will cover them" (‘Abasa:41) "Those are the disbelievers, the wicked ones" (‘Abasa:42). We pray to Allah to save us from His punishment.

With this, this great Surah ends. We ask Allah to forgive our sins, repent to Him, turn to Him, and seek refuge in Him. Praise is to Allah, the Lord of the Worlds, at the beginning and the end. And peace be upon His servant and messenger Mohammad. We ask Allah to make it beneficial to Muslims in the east and west of the earth, and to make this a treasure for us on the Day of Resurrection.

At-Takwīr

{إِذَا الشَّمْسُ كُوِّرَتْ}[التكوير:1] {وَإِذَا النُّجُومُ انكَدَرَتْ}[التكوير:2] {وَإِذَا الْجِبَالُ سُيِّرَتْ}[التكوير:3] {وَإِذَا الْعِشَارُ عُطِّلَتْ}[التكوير:4] {وَإِذَا الْوُحُوشُ حُشِرَتْ}[التكوير:5] {وَإِذَا الْبِحَارُ سُجِّرَتْ}[التكوير:6] {وَإِذَا النُّفُوسُ زُوِّجَتْ}[التكوير:7] {وَإِذَا الْمَوْءُودَةُ سُئِلَتْ}[التكوير:8] {بِأَيِّ ذَنْبٍ قُتِلَتْ}[التكوير:9] {وَإِذَا الصُّحُفُ نُشِرَتْ}[التكوير:10] {وَإِذَا السَّمَاءُ كُشِطَتْ}[التكوير:11] {وَإِذَا الْجَحِيمُ سُعِّرَتْ}[التكوير:12] {وَإِذَا الْجَنَّةُ أُزْلِفَتْ}[التكوير:13] {عَلِمَتْ نَفْسٌ مَا أَحْضَرَتْ}[التكوير:14]

Allah ﷻ says, in the name of Allah, the Entirely Merciful, the Especially Merciful, "When the sun is wrapped up [in darkness]" (At-Takwīr:1) "And when the stars fall, dispersing" (At-Takwīr:2) "And when the mountains are removed" (At-Takwīr:3) "And when full-term she-camels are neglected" (At-Takwīr:4) "And when the wild beasts are gathered" (At-Takwīr:5) "And when the seas are filled with flame" (At-Takwīr:6) "And when the souls are paired" (At-Takwīr:7) "And when the girl [who was] buried alive is asked" (At-Takwīr:8) "For what sin she was killed" (At-Takwīr:9) "And when the pages are spread [i.e., made public]" (At-Takwīr:10) "And when the sky is stripped away" (At-Takwīr:11) "And when Hellfire is set ablaze" (At-Takwīr:12) "And when Paradise is brought near" (At-Takwīr:13) "A soul will [then] know what it has brought [with it]" (At-Takwīr:14).

The surah of At-Takwīr is a part of the Meccan Quran. Allah ﷻ says, "When the sun is wrapped up [in darkness]" (At-Takwīr:1). The sun is a magnificent

creature that is a million times the size of our earth. The shape of this burning lamp changes on the Day of Resurrection. It will be wrapped up. This means that its parts will be folded on one another like we fold a turban. Its parts will be wrapped up together. The wrapping up of the sun means folding its parts together. Now we know that the sun is a massive gaseous mass. On the Day of Resurrection, it will lose its light and its parts will be folded up together. It will merely be a hot mass without a light. The predecessors interpreted this by saying that it will lose its light. It will lose its light when it is wrapped up. "When the sun is wrapped up [in darkness]" (At-Takwīr:1). All of this will happen on the Day of Resurrection when Allah orders the Horn to be blown. This is what happens to the sun. "When the sun is wrapped up [in darkness]" (At-Takwīr:1). It was mentioned in the Hadith that "The sun and the moon will be folded up (deprived of their light) in Hell". In the end, they will be turned into balls that will be thrown into Hell to cause grief and regret to those who worshiped it in this life. "Indeed, you [disbelievers] and what you worship other than Allāh are the firewood of Hell. You will be coming to [enter] it" (Al-Anbiyā':98). The sun and the moon are the beings that were most worshiped besides Allah. At that time their worshippers will see their gods being turned into balls and thrown into the depths of Hell.

"When the sun is wrapped up [in darkness]" (At-Takwīr:1) "And when the stars fall, dispersing" (At-Takwīr:2). These sparkling stars, these beautiful stars that ornate the heaven, Allah decorated the nearest heaven with these stars. However, on the Day of Resurrection, they will fall and disperse. It was said that their dispersing means that their light will fade and they will look muddy. This muddiness looks black and dark. They will fall, their light will fade and they will lose their usual light and sparkle that they had in this life. "And when the mountains are removed" (At-Takwīr:3). These great mountains on this earth will be removed. They will be removed however Allah wills. Allah told us that their

removal will happen in many stages. First, they will be blasted, "And they ask you about the mountains, so say, "My Lord will blow them away with a blast" (Tā-ha:105). This will happen on the Day of Resurrection, "And He will leave it [i.e., the earth] a level plain" (Tā-ha:106) "You will not see therein a depression or an elevation" (Tā-ha:107). He also says, "And the mountains will be like wool, fluffed up" (Al-Qāri‘ah:5). Allah ﷻ says before that, "... and the mountains will become a heap of sand pouring down" (Al-Muzzammil:14). They will be a heap of sand pouring down on itself. Then, "And the mountains will be like wool, fluffed up" (Al-Qāri‘ah:5). They will be like fluffed up wool. Then, Allah will remove it how He wills. They will be removed and the earth will no longer have its mountains. "And when the stars fall, dispersing" (At-Takwīr:2).

"And when full-term she-camels are neglected" (At-Takwīr:4). This refers to the she-camels that reached their tenth month of pregnancy. When they reach their tenth month of pregnancy they are called Ashra' (the ten-month camel). They keep that name until they deliver their babies. These full-term she-camels are considered to be the dearest of belongings to their owners. Nothing was more important than these. Arabs considered the red camels to be the most important of their belongings in addition to the she-camels that reached their full term because they want their babies. They take good care of them until they deliver their babies, then they take care of them because of their milk. These full-term she-camels that were once considered the most important belonging will be neglected. They will be abandoned and will not be taken care of. Their owners will not care about them or ask about them for the Day of Resurrection has come and the Horn has been blown. They will be abandoned in their deserts and their owners will not care about them. "And when full-term she-camels are neglected" (At-Takwīr:4) "And when the wild beasts are gathered" (At-Takwīr:5). Beasts are wild animals that live alone and are not tamed by humans. Allah gathers all the animals that He created on the Day of Resurrection. "And there is no creature on

[or within] the earth or bird that flies with its wings except [that they are] communities like you. We have not neglected in the Register a thing. Then unto their Lord, they will be gathered" (Al-An‘ām:38). Every creature that Allah created, from the small mosquito to the big elephant, was counted and written in a Book. No creature is neglected or forgotten in this Book. It is the Book of Accounts, the Book of Creation. Not one mosquito of what Allah created is forgotten. "And there is no creature on [or within] the earth or bird that flies with its wings except [that they are] communities like you. We have not neglected in the Register a thing..." (Al-An‘ām:38). The Book of Creation. "Then unto their Lord, they will be gathered" on the Day of Resurrection. These animals will die. The lifespan of some insects is only a week or two, then they die. For example, bees live up to five weeks, then they die and other bees are born. However, all of these insects and beasts that are born on this earth all the time are known by Allah, He did not forget to write them in the Book of Creation. Then, unto their Lord, they will be gathered on the Day of Resurrection. Allah ﷻ says, "And when the wild beasts are gathered" (At-Takwīr:5).

"And when the seas are filled with flame" (At-Takwīr:6). They were filled with flame. They were set aflame. Allah mentioned that on the Day of Resurrection the seas are blown up when the Horn is blown. Some said that they are blown by getting mixed into each other; the fresh and salty get mixed into one another. This means the fresh waters and the salty waters. The salty waters get mixed into the fresh waters and are blown into each other. Others said that they are set aflame. This sea sets on fire and its waters turn into flames. It is known that water consists of two elements; one that is easily caught on fire which is hydrogen and one that helps fire to continue burning which is oxygen. It consists of hydrogen and oxygen particles and that might make the meaning easier to grasp and get why the water turns into flames. "And when the seas are filled with flame" (At-Takwīr:6). They are set aflame. "And when the souls are paired" (At-

Takwīr:7). The souls. This refers to all the humans that Allah created. He will pair everyone with their likes. Pairs are people that are alike. He will pair the companions of Hell together with their likes and He will do the same with the companions of Paradise. As Allah ﷻ says, "And you become [of] three kinds" (Al-Wāqi‘ah:7), three types. "Then the companions of the right - what are the companions of the right?" (Al-Wāqi‘ah:8) "And the companions of the left - what are companions of the left?" (Al-Wāqi‘ah:9) "And the forerunners, the forerunners" (Al-Wāqi‘ah:10) "Those are the ones brought near [to Allāh]" (Al-Wāqi‘ah:11).

This is the situation of people on the Day of Resurrection. "When the Occurrence occurs" (Al-Wāqi‘ah:1) "There is, at its occurrence, no denial" (Al-Wāqi‘ah:2) "It will bring down [some] and raise up [others]" (Al-Wāqi‘ah:3) "When the earth is shaken with convulsion" (Al-Wāqi‘ah:4) "And the mountains are broken down, crumbling" (Al-Wāqi‘ah:5) "And become dust dispersing" (Al-Wāqi‘ah:6) "And become dust dispersing" (Al-Wāqi‘ah:6). Dust consists of the dirt particles that get stuck in the air. "And you become [of] three kinds" (Al-Wāqi‘ah:7). Three kinds or three types. "Then the companions of the right - what are the companions of the right?" (Al-Wāqi‘ah:8) "And the companions of the left - what are companions of the left?" (Al-Wāqi‘ah:9) "And the forerunners, the forerunners" (Al-Wāqi‘ah:10) "Those are the ones brought near [to Allāh]" (Al-Wāqi‘ah:11). Allah ﷻ says, "[The angels will be ordered], "Gather those who committed wrong, their kinds, and what they used to worship" (As-Sāffāt:22) "Other than Allāh, and guide them to the path of Hellfire" (As-Sāffāt:23). "Their kinds" means their likes. On the Day of Resurrection, all people are paired and everyone will attract and gather with the people that are like them. Believers will be with believers and wrongdoers will be with wrongdoers. "And when the souls are paired" (At-Takwīr:7).

"And when the girl [who was] buried alive is asked" (At-Takwīr:8) "For what sin she was killed" (At-Takwīr:9). The girl who has been buried alive. This refers to the babies that have been buried alive after they were born. Arabs used to bury their babies, especially girls. They used to do this to elevate the burden of feeding that baby and for fear of the shame that the girl would bring them. Girls did not ride horses, nor did they fight enemies, so they might fall in the hands of enemies. Raiding, invading, and looting others was one of their ways of life. Rather, their main source of provision was looting others and stealing their money. So they buried girls because of poverty. Allah gave them advice regarding this heinous crime. So He said, "And do not kill your children for fear of poverty. We provide for them and for you. Indeed, their killing is ever a great sin" (Al-Isrā':31). He also said, "And do not kill your children for fear of poverty. We provide for them and for you". This girl that was buried alive unjustly will be asked, "For what sin she was killed" (At-Takwīr:9). She will be asked. The question is directed at her. This question will be asked to rebuke and get her killer to confess their crime. She was not killed for a crime she committed for she was a newborn and did not do anything that justifies her murder. Rather, she was killed unjustly because she was a burden while Allah is the Provider. "And when the girl [who was] buried alive is asked" (At-Takwīr:8) "For what sin she was killed" (At-Takwīr:9). It was mentioned in the Hadith that, "The girl who was buried alive is in Paradise". "And when the girl [who was] buried alive is asked" (At-Takwīr:8) "For what sin she was killed" (At-Takwīr:9).

"And when the pages are spread [i.e., made public]" (At-Takwīr:10). On the Day of Resurrection, the pages will be spread as the Prophet ﷺ told us, "some will take it in the right hand and some in the left". Believers will receive their book of deeds with their right hand. As for the disbelievers and hypocrites, they will take it with their left hand and from behind their backs. These pages will be spread. These pages will spread because of the dire situation and those who take

it with their right hands are the ones who are happy and cheerful. As Allah ﷻ says, "So as for he who is given his record in his right hand, he will say, "Here, read my record!" (Al-Hāqqah:19) "Indeed, I was certain that I would be meeting my account" (Al-Hāqqah:20) "So he will be in a pleasant life" (Al-Hāqqah:21) "In an elevated garden" (Al-Hāqqah:22). Allah ﷻ also says, "But as for he who is given his record in his left hand, he will say, "Oh, I wish I had not been given my record" (Al-Hāqqah:25) "And had not known what is my account" (Al-Hāqqah:26) "I wish it [i.e., my death] had been the decisive one" (Al-Hāqqah:27) "My wealth has not availed me" (Al-Hāqqah:28) "Gone from me is my authority" (Al-Hāqqah:29). Believers take their books with their right hands and disbelievers will take them with their left hands. Allah forbid that we be among them. "And when the pages are spread [i.e., made public]" (At-Takwīr:10). They will be distributed to everyone during the Assembly. Every person will receive their pages and the book of their deeds. As Allah ﷻ says, "And [for] every person We have imposed his fate upon his neck, and We will produce for him on the Day of Resurrection a record which he will encounter spread open" (Al-Isrā':13) "[It will be said], "Read your record. Sufficient is yourself against you this Day as accountant" (Al-Isrā':14). Every person will be given the book of their deeds. That is why our predecessor said, "you are the one who decides what you will read tomorrow". Every person decides what they will read tomorrow. Your deeds are your decision. You are the one who decides what the angels, who jot down everything, write. "He [i.e., man] utters no word except that with him is an observer prepared [to record]" (Qāf:18). Angels write down all of your words and count all of your movements. On the Day of Resurrection, every person will be given their book and they will be told that this is the book of your deeds. When disbelievers receive their book and read it, they will say, "Oh, woe to us! What is this book that leaves nothing small or great except that it has enumerated it?" Every small thing whether it was a joke or a backbite. Every word that they said without thinking about it, every joke, every word that they said will be written

just as it was said. "And when the pages are spread [i.e., made public]" (At-Takwīr:10).

"And when the sky is stripped away" (At-Takwīr:11). The sky refers to the nearest heaven to us. Allah told us that there are seven heavens. They will be stripped away and removed. Allah says, "The Day when We will fold the heaven like the folding of a [written] sheet for the records. As We began the first creation, We will repeat it. [That is] a promise binding upon Us. Indeed, We will do it" (Al-Anbiyā':104). The sky will be stripped. Every heaven will be stripped and removed. Allah will remove them one by one. "And when the sky is stripped away" (At-Takwīr:11) "And when Hellfire is set ablaze" (At-Takwīr:12). The Hellfire is Allah's Fire that is eternally fueled and the prison that He prepared for His enemies. Set ablaze. It is always ablaze. It is always burning since Allah created it. "And when Hellfire is set ablaze" (At-Takwīr:12). It is set ablaze because of its fires or because of the people thrown in it. Its fuel is people and stones. As Allah ﷻ says, "O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones". Its fuel is people. People are what keeps it burning. As Allah ﷻ says, "And if you are in doubt about what We have sent down [i.e., the Qur'ān] upon Our Servant [i.e., Prophet Muḥammad], then produce a sūrah the like thereof and call upon your witnesses [i.e., supporters] other than Allāh, if you should be truthful" (Al-Baqarah:23) "But if you do not - and you will never be able to - then fear the Fire, whose fuel is people and stones..." (Al-Baqarah:24). Fear the Fire whose fuel that burns it up and keeps it ablaze is people and stones, Allah forbid. "And when Hellfire is set ablaze" (At-Takwīr:12) with the bodies of disbelievers along with its stones, Allah forbid. "And when Paradise is brought near" (At-Takwīr:13). Paradise. It is God's great garden that is as great as the heavens and earth. It was brought near. It was brought near to the assembled people. The Fire was set ablaze and Paradise was brought near for its companions to enter it.

Allah ﷻ says, "A soul will [then] know what it has brought [with it]" (At-Takwīr:14). This is the second part of the conditional clause, which is its consequence. Its consequence is "A soul will [then] know what it has brought [with it]" (At-Takwīr:14). When all of these things happen, a soul will know what it has brought with it. It will know it in truth. Every soul will know what it has brought in truth. There is a huge difference between the knowledge of a soul that has brought belief, piety, and good deeds and the knowledge of a soul that has brought what shames it, which is disbelief, stubbornness, and disobedience. "A soul will [then] know what it has brought [with it]" (At-Takwīr:14). This refers to their deeds. Every soul will know what it has brought forth with it. Disbelievers will see their deeds clearly and believers will see their deeds clearly. Believers will be delighted with their deeds while disbelievers will be grieved with the deeds they have brought forth. With their deeds that they have brought forth. "A soul will [then] know what it has brought [with it]" (At-Takwīr:14). with their deeds.

Then, Allah ﷻ says, "So I swear by the retreating stars" (At-Takwīr:15) "Those that run [their courses] and disappear [i.e., set]" (At-Takwīr:16) "And by the night as it closes in" (At-Takwīr:17) "And by the dawn when it breathes [i.e., stirs]" (At-Takwīr:18) "[That] indeed, it [i.e., the Qur'ān] is a word [conveyed by] a noble messenger [i.e., Gabriel]" (At-Takwīr:19). These are oaths that Allah gives and swears by. He gives one oath after another that this Quran is true and that it was sent by Him. Allah ﷻ says, "So I swear by the retreating stars" (At-Takwīr:15). Retreating means delay or disappearance. This refers to the stars for they retreat during the day and appear by night. "So I swear by the retreating stars" (At-Takwīr:15) "Those that run [their courses].." (At-Takwīr:16). In their orbit up in space. "...and disappear [i.e., set]" (At-Takwīr:16). It was said that they disappear by entering their lairs. The lair is the habitat of the antelope that it takes refuge in. It was also said that it means to disappear. Making things disappear

means to collect then remove them. One of the cosmic signs is that when the stars move, they sweep the space and sweep the cosmic dust. Space has a lot of cosmic dust that exists around the stars. When the stars move, this dust follows and encircles them. It is as if these stars sweep spaces as they move. This is a great cosmic sign. The setting of the stars is great. "Then I swear by the setting of the stars" (Al-Wāqi‘ah:75) "And indeed, it is an oath - if you could know - [most] great" (Al-Wāqi‘ah:76). Their settings are as far away from each other as possible. It is now known that the size of the universe is immeasurable and that the size of the galaxy, that we are a part of, is huge. Our solar system is a part of it; which is made up of the sun and the planets that orbit around it. The earth is one of the planets that orbit around the sun. The solar system that we belong to is one of a huge collection of stars that make up a galaxy. One galaxy consists of millions upon millions of stars. We belong to this galaxy and if we wanted to leave it, if we wanted to leave our solar system, even at the speed of light, we need millions of years to leave this galaxy. If we wanted to leave the galaxy we live in to go to another one, this would be an impossible thing to do. Allah is the only One Who knows the size of the huge universe, for He is its Creator. The magnificence of this universe alludes to Allah's magnificence for He is greater than all beings. All of these beings are a particle or a little seed in the hand of Allah. As Allah ﷻ says, "They have not appraised Allāh with true appraisal, while the earth entirely will be [within] His grip on the Day of Resurrection, and the heavens will be folded in His right hand. Exalted is He and high above what they associate with Him" (Az-Zumar:67). For He is the Great God, the Transcendent, the Most High, the Most Great. All of His creatures are nothing compared to Him.

Allah swears by these great beings and says, "So I swear by the retreating stars" (At-Takwīr:15) "Those that run [their courses] and disappear [i.e., set]" (At-Takwīr:16) "And by the night as it closes in" (At-Takwīr:17). The night is a sign of Allah on this earth. When the night comes, it closes in. It comes like the

night watchmen chasing the day away. "And by the night as it closes in" (At-Takwīr:17) "And by the dawn when it breathes [i.e., stirs]" (At-Takwīr:18). He also used this beautiful Quranic style to describe the stir and arrival of the dawn. When the dawn comes, it is as if it breathes or wakes up from its slumber. It wakes and breathes. All the beings breathe with the breathing of the dawn; the birds wake up from their slumber, the trees that were asleep also wake up, the plants wake up as well when the dawn breathes. "And by the dawn when it breathes [i.e., stirs]" (At-Takwīr:18). Its light shines, the day starts, and the creatures begin to stir and move to welcome a new day. This is a great scene and a sign of Allah; the closing in of the night when it encircles things with darkness and the stir of dawn when it takes to sleep and drowsiness from beings to wake them up. "And by the dawn when it breathes [i.e., stirs]" (At-Takwīr:18). "[That] indeed, it", the Quran, "...is a word [conveyed by] a noble messenger [i.e., Gabriel]" (At-Takwīr:19) "[Who is] possessed of power and with the Owner of the Throne, secure [in position]" (At-Takwīr:20). "... is a word [conveyed by] a noble messenger [i.e., Gabriel]" (At-Takwīr:19). This messenger is Jibreel ﷺ, the angelic messenger of Allah that is sent to Allah's human messengers from the sons of Adam. Allah made Jibreel the delegate of His Message and the one who descends from heaven to the messengers on earth. The Quran was recited by him for he conveyed it. He is a conveying messenger. Allah attributed these words to this messenger for he conveyed it. He heard it from Allah and conveyed it to the messengers on earth. "[That] indeed, it [i.e., the Qur'ān] is a word [conveyed by] a noble messenger [i.e., Gabriel]" (At-Takwīr:19). He is noble, valuable, honorable, and has a high status with Allah.

"[Who is] possessed of power". Allah described him as a possessor of power. He has formidable and great power. Allah explained that he is so powerful that he could raise a mountain. "And [mention] when We raised the mountain above them as if it was a dark cloud". Jibreel raised it. He removed the mountain

from its place and placed it above the Children of Israel, who were around a million people. He raised the mountain above their heads. "Take what We have given you with determination and remember what is in it". He was so powerful that he raised the villages of Lut on the tip of his wing. He placed his wing underneath these villages. They were great and prosperous cities that were full of people, houses, men, women, animals, roads, and lands. Jibreel placed his wing underneath their villages and flipped them upside down over the heads of its residents. He possesses great power. The Prophet ﷺ said that he saw his real form twice. This surah was revealed in Mecca when the Prophet first saw him. The Prophet said, "I saw the same angel who had visited me in the cave of Hira,' sitting on a chair between the sky and the earth and he filled the horizon. Every time I looked up" to the horizon, all of it, "I found him before me. He had six-hundred wings". "[All] praise is [due] to Allāh, Creator of the heavens and the earth, [who] made the angels messengers having wings, two or three or four. He increases in creation what He wills..." (Fātir:1). Allah's increase in creation means that He created Jibreel who has six hundred wings.

Allah described him by saying, "[Who is] possessed of power and with the Owner of the Throne, secure [in position]" (At-Takwīr:20). Allah is the Owner of the Throne. He described Himself as the Owner of the Throne because the Throne is the greatest, biggest, and highest of His creatures. God is the only One Who is above it. He is the One residing over the Throne. This Throne is the dome of the whole world. It is the roof of the heavens and the earth. The heavens, the earths, and all the creatures are beneath the Throne of Allah. The Throne is the great creature that encompasses all of Allah's creatures. He described His Throne as great and honorable. Jibreel is the noble messenger, "[Who is] possessed of power and with the Owner of the Throne, secure [in position]" (At-Takwīr:20). Secure in possession and has a high status. He has a high status. His status and possession are the noblest and most high at Sidrat Al-Muntaha (Lote Tree of the Utmost

Boundary). Sidrat Al-Muntaha is where Jibreel resides and it is the highest place in this existence. Above it is the Throne of the Most Compassionate, the Almighty.

{فَلا أُقْسِمُ بِالْخُنَّسِ}[التكوير:15] {الْجَوَارِ الْكُنَّسِ}[التكوير:16] {وَاللَّيْلِ إِذَا عَسْعَسَ}[التكوير:17] {وَالصُّبْحِ إِذَا تَنَفَّسَ}[التكوير:18] {إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ}[التكوير:19] {ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ}[التكوير:20] {مُطَاعٍ ثَمَّ أَمِينٍ}[التكوير:21] {وَمَا صَاحِبُكُمْ بِمَجْنُونٍ}[التكوير:22] {وَلَقَدْ رَآهُ بِالأُفُقِ الْمُبِينِ}[التكوير:23] {وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ}[التكوير:24] {وَمَا هُوَ بِقَوْلِ شَيْطَانٍ رَجِيمٍ}[التكوير:25] {فَأَيْنَ تَذْهَبُونَ}[التكوير:26] {إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ}[التكوير:27] {لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ}[التكوير:28] {وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ}[التكوير:29]

Allah ﷻ says, "So I swear by the retreating stars" (At-Takwīr:15) "Those that run [their courses] and disappear [i.e., set]" (At-Takwīr:16) "And by the night as it closes in" (At-Takwīr:17) "And by the dawn when it breathes [i.e., stirs]" (At-Takwīr:18) "[That] indeed, it [i.e., the Qur'ān] is a word [conveyed by] a noble messenger [i.e., Gabriel]" (At-Takwīr:19) "[Who is] possessed of power and with the Owner of the Throne, secure [in position]" (At-Takwīr:20) "Obeyed there [in the heavens] and trustworthy" (At-Takwīr:21) "And your companion [i.e., Prophet Muḥammad] is not [at all] mad" (At-Takwīr:22) "And he has already seen him [i.e., Gabriel] in the clear horizon" (At-Takwīr:23) "And he [i.e., Muḥammad] is not a withholder of [knowledge of] the unseen" (At-Takwīr:24) "And it [i.e., the Qur'ān] is not the word of a devil, expelled [from the heavens]" (At-Takwīr:25) "So where are you going?" (At-Takwīr:26) "It is not except a reminder to the worlds" (At-Takwīr:27) "For whoever wills among you to take a right course" (At-Takwīr:28) "And you do not will except that Allāh wills - Lord of the worlds" (At-Takwīr:29).

This is the Surah of At-Takwīr in which Allah started with explaining the great happenings of the Day of Resurrection. Allah ﷻ says, "When the sun is wrapped up [in darkness]" (At-Takwīr:1). When it gets bundled upon itself and

its light vanishes at the first blow of the Horn. "And when the stars fall, dispersing" (At-Takwīr:2). When it's light and shine disappears. "And when the mountains are removed" (At-Takwīr:3). Allah will destroy them completely, then they will be a heap of sand pouring down, then they will be like wool, fluffed up, finally, they will be like a mirage that Allah moves wherever He wills. He will move them. "And when full-term she-camels are neglected" (At-Takwīr:4). The most precious of Arab's belongings were the full-term she-camels. They keep that name until they give birth. The most precious of their money will be neglected. They will be abandoned and forsaken.

"And when the wild beasts are gathered" (At-Takwīr:5) on the Day of Resurrection. All the creatures and animals that Allah created will be gathered on the Day of Resurrection. As Allah ﷻ says, "And there is no creature on [or within] the earth or bird that flies with its wings except [that they are] communities like you. We have not neglected in the Register a thing. Then unto their Lord, they will be gathered" (Al-An‘ām:38). Then unto their Lord, they will be gathered. Ibn Abbas says that every creature will be gathered on the Day of Resurrection, even the flies. "And when the seas are filled with flame" (At-Takwīr:6). They will light up with fire. "And when the souls are paired" (At-Takwīr:7). Every group of people will be paired with their likes. As Allah ﷻ says, "And you become [of] three kinds" (Al-Wāqi‘ah:7). And you become, o people, of three kinds. "Then the companions of the right - what are the companions of the right?" (Al-Wāqi‘ah:8) "And the companions of the left - what are companions of the left?" (Al-Wāqi‘ah:9) "And the forerunners, the forerunners" (Al-Wāqi‘ah:10) "Those are the ones brought near [to Allāh]" (Al-Wāqi‘ah:11). This is the classification of people according to their deeds. Believers will be with believers and disbelievers will be with disbelievers. "And when the souls are paired" (At-Takwīr:7) "And when the girl [who was] buried alive is asked" (At-Takwīr:8) "For what sin she was killed" (At-Takwīr:9). This is to rebuke her killers because

she was killed unjustly. "And when the pages are spread [i.e., made public]" (At-Takwīr:10). They will fly all over. Some will take them with their right hands, and others with their left. Those who take their records with their right hands are the believers, they will be happy when they read them for all their good deeds were written down and that made them jubilant. As for the disbelievers, they will receive their records with their left hands from behind their backs. That makes their faces darken more and more. "And when the pages are spread [i.e., made public]" (At-Takwīr:10) "And when the sky is stripped away" (At-Takwīr:11). It was stripped away. It was removed. This happens when the Horn is blown the first time. "And when Hellfire is set ablaze" (At-Takwīr:12). All of its rocks will be set ablaze along with the bodies of those who enter it, Allah forbid. "And when Paradise is brought near" (At-Takwīr:13). It was brought near to its companions.

"A soul will [then] know what it has brought [with it]" (At-Takwīr:14). This is a full description of this complete change in the universe as we know it; the heavens and the earth. This is also the situation of people on the Day of Resurrection when they are resurrected for the Lord of the worlds. At that time. every soul will know what they brought with them, whether it was good or evil. They will know the truth of what they have brought. "A soul will [then] know what it has brought [with it]" (At-Takwīr:14). Then, Allah ﷻ says, "So I swear by the retreating stars" (At-Takwīr:15). Allah swears by the retreating stars in the sky that appear at night and disappear during the day. "Those that run [their courses] and disappear [i.e., set]" (At-Takwīr:16). The ones running on their courses and disappear in the sky. "And by the night as it closes in " (At-Takwīr:17). This is a new oath that Allah swears by. The night is also a sign of Allah when it comes and envelopes everything in its darkness in place of the day. "And by the dawn when it breathes [i.e., stirs]" (At-Takwīr:18). Everything breathes in the morning. They wake up and start their new day, like the birds and the plants. When the dawn stirs, all these creatures wake up from their sleep,

breathe, then go out. Allah swears by His signs of creation. Every single one of these signs is great and indicate the greatness of the Creator, for the Creator who created all these great creatures is the Great Lord. Allah is far greater and bigger than all of His creatures. "They have not appraised Allāh with true appraisal, while the earth entirely will be [within] His grip on the Day of Resurrection, and the heavens will be folded in His right hand. Exalted is He and high above what they associate with Him" (Az-Zumar:67).

"[That] indeed, it", this Quran that Allah swears by, "is a word [conveyed by] a noble messenger [i.e., Gabriel]" (At-Takwīr:19). Jibreel ﷺ is the Messenger of Allah, His ambassador to His messengers. He is a messenger from the angels and the human messengers are the ones that Allah chose and sent to their people. The Quran is his words because he heard it from Allah and conveyed it just as he heard it from Allah to the messengers. "[That] indeed, it [i.e., the Quran] is a word [conveyed by] a noble messenger [i.e., Gabriel]" (At-Takwīr:19). He has nobility, high status, good morals, and great creation. "[That] indeed, it [i.e., the Quran] is a word [conveyed by] a noble messenger [i.e., Gabriel]" (At-Takwīr:19). Jibreel ﷺ is possessed of power. Allah says that Jibreel has formidable power and Allah showed us some of his power when he raised a mountain above the Children of Israel and when he flipped the villages of Lut over their heads. "[Who is] possessed of power and with the Owner of the Throne, secure [in position]" (At-Takwīr:20). The Owner of the Throne is Allah and Jibreel is secure in position with Him. Allah appointed him as His ambassador, the trustee of His revelation, and the one secure in heaven. "[Who is] possessed of power and with the Owner of the Throne, secure [in position]" (At-Takwīr:20). All of this is said to glorify this Book that was revealed by Allah and through this noble messenger who is also powerful, secure with, and has a great status with the Lord. The Lord of what? The Lord and Owner of the Throne. The Throne is the roof of all creatures and Allah is the One sitting on His Throne and the subjugator over His servants.

"Obeyed there". Jibreel is obeyed by the angels. He is the Archangel so he is obeyed and his orders are obeyed. "... and trustworthy" (At-Takwīr:21). He is also trusted by Allah. He is trusted with the revelation of Allah. This is a praise of the Quran and praise from Allah of his angelic messengers who carried this Message to our Prophet Mohammad ﷺ. This is a praise of the Quran because the one who carried it is the angel who is secured with Allah and honored by Him. Then, Allah ﷻ says, "And your companion [i.e., Prophet Muḥammad] is not [at all] mad" (At-Takwīr:22). And your companion refers to Mohammad ﷺ. He is the leader of his people and Messenger whom Allah chose to help these people. The polytheists were blind of heart and mind and accused the Prophet of many things. One of these accusations is that he was mad. There is a huge difference between mad people and this Prophet who has shown the epitome of sanity, trustworthiness, honor, and good morals. How can a person like this be mad? However, this is due to their disbelief and stubbornness. They accused the Prophet with all kinds of accusations they could think of, like madness, sorcery, and witchcraft. One accusation is that a demon had controlled his mind and told him of these lies. Another is that he is the one who invented these words, or that he learned it from other people. They said, "It is only a human being who teaches him [i.e., the Prophet]". These are all contradictory claims. Some of these accusations refute the others. However, they embraced them and they told it every chance they got. Even if their lies were contradictory, they, unfortunately, still told them and believed in them.

"And your companion [i.e., Prophet Muḥammad]..." (At-Takwīr:22). The Messenger ﷺ was called the honest and the trustworthy "is not [at all] mad". He is not mad as you claim. Rather, he is the Prophet who is honest and trustworthy. They even acknowledged that he was honest and trustworthy. Then, Allah ﷻ says, "And he has already seen him [i.e., Gabriel] in the clear horizon" (At-Takwīr:23). And he has already seen him. Mohammad ﷺ has already seen Jibreel who brings

the revelation on the horizon. The horizon is the line where the sky meets the earth. The clear horizon. Mohammad ﷺ saw him with his own eyes and not with his heart on the clear horizon. That was the first time where he saw Jibreel the way Allah created him. Allah showed the Prophet the real form of Jibreel after had seen him as a human. He came to Mohammad ﷺ in the cave of Hira and presented a paper to him and ordered him to read the words on it, to which he replied, "I am not lettered". The Prophet said, "He took hold of me [the Apostle said] and pressed me, till I was hard-pressed; thereafter he let me off and said, 'Recite'. I said, 'I am not lettered'. He then again took hold of me and pressed me for the second time till I was hard-pressed. He reached his limit, and then let me off and said, 'Recite', to which I replied, 'I am not lettered". He took hold of him for the third time. Then said to him, "Recite in the name of your Lord who created" (Al-‘Alaq:1) "Created man from a clinging substance" (Al-‘Alaq:2) "Recite, and your Lord is the Most Generous" (Al-‘Alaq:3) "Who taught by the pen" (Al-‘Alaq:4) "Taught man that which he knew not" (Al-‘Alaq:5). Then he left the Prophet. The Prophet ﷺ memorized these words without knowing who came to him. After that, Allah showed His Servant and Messenger, Mohammad, Jibreel for a second time when he was leaving Hira after the revelation had left him. The Prophet said, "I saw the same angel who had visited me in the cave of Hira,' sitting on a chair between the sky and the earth. Wherever I looked, I saw him before me. He said to me, 'Mohammad, you are the Prophet of this nation'". He gave the Prophet these tidings.

"And he has already seen him [i.e., Gabriel] in the clear horizon" (At-Takwīr:23). This is the first time. As for the second time, it was mentioned in the surah of An-Najm. Allah ﷻ says, "So will you dispute with him over what he saw?" (An-Najm:12) "And he certainly saw him in another descent" (An-Najm:13) "At the Lote Tree of the Utmost Boundary" (An-Najm:14) "Near it is the Garden of Refuge [i.e., Paradise]" (An-Najm:15) "When there covered the

Lote Tree that which covered [it]" (An-Najm:16) "The sight [of the Prophet] did not swerve, nor did it transgress [its limit]" (An-Najm:17). The sight of the Prophet did not swerve, nor did it transgress its limit. Rather, he has seen him. Allah enabled him to see Jibreel. This was the second time in which he saw Jibreel in the form that Allah created him. The Prophet said, "I saw him at his position at Sidrat Al-Muntaha. He had six hundred wings". It is the place where Jibreel's position is. Every angel has a position that they cannot exceed. The position of Jibreel is at Sidrat Al-Muntaha. As Allah ﷻ says about the angels, "[The angels say], "There is not among us any except that he has a known position" (As-Sāffāt:164). There is not among the angels except that he has a known position where they stay. The angels of the first heaven stay in the first heaven, the angels of the second heaven stay in the second heaven, the ones of the third heaven stay there, and consequently, the angels of the seventh heaven stay there. Every angel has a position in which they do not exceed. The Prophet saw Jibreel once again at Sidrat Al-Muntaha. Allah tells them that the Prophet who delivers this Quran to them has seen this angel who is the messenger whom Allah sends from heaven with the Quran. How could they call him a liar? He has seen the angel with his own eyes and he told them of that. He is also called honest and trustworthy. "And he has already seen him [i.e., Gabriel] in the clear horizon" (At-Takwīr:23), the clear horizon that is not hidden with dirt, clouds, or anything else. Rather, it was clear and bright. He saw Jibreel with his own eyes and talked to him. "And he has already seen him [i.e., Gabriel] in the clear horizon" (At-Takwīr:23).

"And he [i.e., Muḥammad] is not a withholder of [knowledge of] the unseen" (At-Takwīr:24). And he, the Messenger Mohammad ibn Abd-Allah, is not "...a withholder of [knowledge of] the unseen" (At-Takwīr:24). Of the unseen. He is not a withholder of all secrets. A withholder is a stingy person. This verse was also interpreted that he is not suspicious, for they suspected the worst of him. This means that a Messenger should not be suspected of the unseen that he tells

people about. The unseen are two types. The first is the additional unseen that some creatures know of and others do not, as a person would know their secrets and would not tell others about them. This is considered knowledge of the unseen. A person's secret is unseen to others. The other type is the unseen that only Allah knows of and that He kept for Himself and did not tell His creatures about, like the knowledge of the Hour, when the rain falls, what will happen tomorrow, and when a person will die and where. All these are knowledge of the future that only Allah knows about. "Indeed, Allāh [alone] has knowledge of the Hour and sends down the rain and knows what is in the wombs. And no soul perceives what it will earn tomorrow, and no soul perceives in what land it will die..." (Luqmān:34). This is the unseen that only Allah knows of. Allah informs us that the Prophet is not a withholder of the unseen. They have never caught the Prophet in a lie regarding the news of the unseen that he told them about. That is why when the Prophet told Quraysh and the people of Mecca that he is the Messenger of Allah, he said, "Suppose I told you that there is an (enemy) cavalry in the valley intending to attack you". This is news of the unseen as if it is something that he has seen and they have not. He said to them, "Suppose I told you that there is an (enemy) cavalry in the valley intending to attack you, would you believe me?" They said, "Yes, for we have not found you telling anything other than the truth". Here, he is making an argument against them that if he told them anything if the unseen, even if it was this highly unlikely event, which is a cavalry in the valley that intends to attack Quraysh. The Arabs used to glorify the House and Quraysh, and would never attack its people in this valley. This is impossible and highly unlikely to happen. However, the Prophet gave them this odd example that would never happen in Mecca and asked them, "Suppose something like this happened, would you believe me?" They said, "Yes, for we have not found you telling anything other than the truth". If you told us this odd thing would happen, we would believe you because we have not found you telling anything other than the truth. So, he informed them of this, "I am a warner to you in face of a terrific

punishment". I tell you that there is a Resurrection and an Assembly. I am a warner to you from Allah, I am a Messenger to warn you from Allah in the face of a terrific punishment that is awaiting the deniers.

The Prophet should not be doubted when he tells news of the unseen. He should only be believed. They had this belief, so Allah reminded them and told them this, "And he [i.e., Muḥammad] is not a withholder of [knowledge of] the unseen" (At-Takwīr:24). He is also not a withholder nor a miser. Rather, Allah told them knowledge of things that they did not know about, like the truth about Allah's Person and attributes. They did not know the true attributes of the Lord and attributed to Him things that were not befitting of Him. They attributed having a son to Him, or getting married, they claimed that He only created them once and will not resurrect them. They ruled out the possibility of Resurrection. He told them much news of the unseen' about Paradise, Hell, and what comes after Resurrection. The Prophet is not a withholder or a miser when it comes to the unseen. Rather, he tells people of it because Allah sent him to deliver it. He must deliver it just as Allah ordered him. And the Prophet ﷺ is not, "And he [i.e., Muḥammad] is not a withholder of [knowledge of] the unseen" (At-Takwīr:24).

"And it [i.e., the Qur'ān] is not the word of a devil, expelled [from the heavens]" (At-Takwīr:25) as you claim. They claimed that this Quran was inspired and told by the devils to the Prophet ﷺ. They claimed that he was possessed. They claimed that the mind of the Prophet was under a spell. Many people were controlled and possessed by the devils and they controlled what they say. These devils made these people say whatever they wanted. The people who are possessed by the devil may say poetry or other nice words. Another thing they accused the Prophet of is that he was possessed. An example of this is when a person came to him and said, "Mohammad, I can protect (one) who is under the influence of charm. If you were under this spell, I can cure you". The Prophet ﷺ replied, "Praise is due to Allah, we praise Him, ask His help. We seek refuge with

Allah from the evil of our own souls and from our bad deeds. He whom Allah guides aright there is none to lead him astray, and he who has led astray there is none to guide him". He asked the Prophet to repeat these words and the Prophet did. The man replied, "I have never heard such words as yours, and they reach the depth (of the ocean of eloquence). Then the Prophet invited him to Islam and the man embraced it. This man was one of those who claim to cure people of these spells who take over people's minds. This man came of his own volition and said, "Mohammad, I can protect (one) who is under the influence of charm. I can help you so that Allah may cure you of your illness". The Prophet gave him the Khutba (the sermon) of the need. He said to this man, "Praise is due to Allah, we praise Him, ask His help. We seek refuge with Allah from the evil of our own souls and from our bad deeds". This was the reason for the man to believe in Allah, for the words that the Prophet told him were not the words of the devil. Can the devil compose this clear and coherent Book? These are the miraculous verses of Allah that have guidance, light, and lead to the straight path. They also have the final say in the disputes of the servants. This is the Book of Allah that describes Allah in truth and denies the lies that the criminals and unjust of the Jews, Christians, and polytheists have said about Him. Can a devil compose something similar to these words of Allah, "Allāh - there is no deity except Him, the Ever-Living, the Self-Sustaining. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His Kursī extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the Most Great" (Al-Baqarah:255)? Can they compose this? "Say, "He is Allāh, [who is] One" (Al-Ikhlās:1) "Allāh, the Eternal Refuge" (Al-Ikhlās:2) "He neither begets nor is born" (Al-Ikhlās:3) "Nor is there to Him any equivalent" (Al-Ikhlās:4). Can the devils compose this? "Do not make [as equal] with Allāh

another deity and [thereby] become censured and forsaken" (Al-Isrā':22) "And your Lord has decreed that you worship not except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], "uff," and do not repel them but speak to them a noble word" (Al-Isrā':23) "And lower to them the wing of humility out of mercy and say, "My Lord, have mercy upon them as they brought me up [when I was] small" (Al-Isrā':24).

Can the devils compose this illuminating Book and this burning lamp in which Allah included all these truths, invited people to follow the path of their Lord, told them about the universe, told them about His attributes, about the angels, Paradise and Hell, and told them of the past news starting with the creation of their father Adam and how Allah created him in heaven? He created him with His own hands and made the angels prostrate to him. He also told them the stories of all the angels and the Messages and how every messenger was sent to his people, how he invited them to believe, how they answered him and how Allah punished the stubborn and rewarded the believers. How can the devils compose anything near to this? Can they come up with the rules of justice that Allah sent in this Book to judge people justly, the rules between the ruler and the ruled, the seller and the buyer, and the person who gives the covenant and their covenant? This Book also orders people to follow every good deed and prohibits people from doing bad deeds. How can this be? The words of the devils are known, "Shall I inform you upon whom the devils descend?" (Ash-Shu'arā':221) "They descend upon every sinful liar" (Ash-Shu'arā':222) "They pass on what is heard, and most of them are liars" (Ash-Shu'arā':223). These are the words of the devils. The words of the devils are lies, falsehood, and slander. The magicians and priests that the words of the devils descend upon are known. Arabs know about priests and their mutterings. They know that these priests tell some truths then hundreds of lies. They know the priests are liars who steal the money of people through lies

and betrayal. How can this trustworthy Prophet who guides people to the path of Allah and who receives the pure revelation be accused of saying the words of the devils? However, it is their disbelief and stubbornness. Allah ﷻ says, "And it [i.e., the Qur'ān] is not the word of a devil, expelled [from the heavens]" (At-Takwīr:25). Allah describes the devil as expelled from the heavens and every good thing. This is the work of the devils, like Satan and his followers. "And it [i.e., the Qur'ān] is not the word of a devil, expelled [from the heavens]" (At-Takwīr:25). He is expelled and thrown with rocks. He is away from Allah's mercy.

Then, Allah said to them, "So where are you going?" (At-Takwīr:26). Where are you going? Where do your minds wander? Where do they wander and accuse the Messenger of these things? How can you say that these words are inspired by the devils or that he is mad? What are these minds that describe this honest and trustworthy Prophet who was sent with this revelation from Allah and who invited people of this righteous religion to be mad or associating with the devils? "So where are you going?" (At-Takwīr:26). How do your minds take you to these incomprehensible places? "It is not except a reminder to the worlds" (At-Takwīr:27). The Quran that was sent by Allah is not except a reminder to the worlds and all the people. This is a declaration that Allah will spread it throughout the world and to all people. It also reminds them of their Lord, their Creator, and their Master. Moreover, it reminds them of their creation, their resurrection. It reminds them of Paradise and Hell, it reminds them of the rights due to their Lord, God, and Creator, and it reminds them of the right path to Allah. It is a reminder of all the meanings of high status, benefit, and happiness to all humans. It is but a reminder to the worlds.

Then, Allah ﷻ says, "For whoever wills among you to take a right course" (At-Takwīr:28). The Quran was sent for those who have the will to take the right path and follow it. "For whoever wills among you to take a right course" (At-

Takwīr:28). No one can follow the right path and righteousness except by way of this Book. All those who abandoned it followed the path of sin, debauchery, and abnormal behavior, and eventually to disbelief and stubbornness. All bad deeds are a result of abandoning this righteous path. Then, Allah ﷻ says, "And you do not will except that Allāh wills - Lord of the worlds" (At-Takwīr:29). This is to explain that the will of Allah is binding to His creatures. No will of a servant of Allah overpowers Allah's will, for He is the Judge and the Just who subjugated everything and subdued them. His will is also binding. They whom Allah wants to guide are guided and whom Allah wants to go astray are rightfully misguided. Those who follow the path of righteousness are guided by Allah and those who are stubborn and follow the path of misguidance are misguided by Allah. All the matter is to Him. "For whoever wills among you to take a right course" (At-Takwīr:28) "And you do not will except that Allāh wills - Lord of the worlds" (At-Takwīr:29). O Lord, submit us into Your mercy, o most merciful of the merciful ones.

With this, this great Surah ends. We ask Allah to forgive our sins, repent to Him, turn to Him, and seek refuge in Him. Praise is to Allah, the Lord of the Worlds, at the beginning and the end. And peace be upon His servant and messenger Mohammad. We ask Allah to make it beneficial to Muslims in the east and west of the earth, and to make this a treasure for us on the Day of Resurrection.

Al-Infitār

يقول الله ﷻ: {إِذَا السَّمَاءُ انفَطَرَتْ}[الانفطار:1] {وَإِذَا الْكَوَاكِبُ انتَثَرَتْ}[الانفطار:2] {وَإِذَا الْبِحَارُ فُجِّرَتْ}[الانفطار:3] {وَإِذَا الْقُبُورُ بُعْثِرَتْ}[الانفطار:4] {عَلِمَتْ نَفْسٌ مَا قَدَّمَتْ وَأَخَّرَتْ}[الانفطار:5] {يَا أَيُّهَا الإِنسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ}[الانفطار:6] {الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ}[الانفطار:7] {فِي أَيِّ صُورَةٍ مَا شَاءَ رَكَّبَكَ}[الانفطار:8] {كَلَّا بَلْ تُكَذِّبُونَ بِالدِّينِ}[الانفطار:9] {وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ}[الانفطار:10] {كِرَامًا كَاتِبِينَ}[الانفطار:11] {يَعْلَمُونَ مَا تَفْعَلُونَ}[الانفطار:12] {إِنَّ الأَبْرَارَ لَفِي نَعِيمٍ}[الانفطار:13]

{وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ}[الانفطار:14] {يَصْلَوْنَهَا يَوْمَ الدِّينِ}[الانفطار:15] {وَمَا هُمْ عَنْهَا بِغَائِبِينَ}[الانفطار:16] {وَمَا أَدْرَاكَ مَا يَوْمُ الدِّينِ}[الانفطار:17] {ثُمَّ مَا أَدْرَاكَ مَا يَوْمُ الدِّينِ}[الانفطار:18] {يَوْمَ لا تَمْلِكُ نَفْسٌ لِنَفْسٍ شَيْئًا وَالأَمْرُ يَوْمَئِذٍ لِلَّهِ}[الانفطار:19]

In the name of Allah, the Entirely Merciful, the Especially Merciful, "When the sky breaks apart" (Al-Infitār:1) "And when the stars fall, scattering" (Al-Infitār:2) "And when the seas are erupted" (Al-Infitār:3) "And when the [contents of] graves are scattered [i.e., exposed]" (Al-Infitār:4) "A soul will [then] know what it has put forth and kept back" (Al-Infitār:5) "O mankind, what has deceived you concerning your Lord, the Generous" (Al-Infitār:6) "Who created you, proportioned you, and balanced you?" (Al-Infitār:7) "In whatever form He willed has He assembled you" (Al-Infitār:8) "No! But you deny the Recompense" (Al-Infitār:9) "And indeed, [appointed] over you are keepers" (Al-Infitār:10) "Noble and recording" (Al-Infitār:11) "They know whatever you do" (Al-Infitār:12) "Indeed, the righteous will be in pleasure" (Al-Infitār:13) "And indeed, the wicked will be in Hellfire" (Al-Infitār:14) "They will [enter to] burn therein on the Day of Recompense" (Al-Infitār:15) "And never therefrom will they be absent" (Al-Infitār:16) "And what can make you know what is the Day of Recompense?" (Al-Infitār:17) "Then, what can make you know what is the Day of Recompense?" (Al-Infitār:18) "It is the Day when a soul will not possess for another soul [power to do] a thing; and the command, that Day, is [entirely] with Allāh" (Al-Infitār:19).

Allah explains the state of people on the Day of Resurrection in the surah of Al-Infitār. He also reminds them of this great Day. Allah ﷻ says, "When the sky breaks apart" (Al-Infitār:1). Breaking apart or splitting. Allah ﷻ also says, "When the sky has split [open]" (Al-Inshiqāq:1). Breaking something open means splitting it. This will happen on the Day of Resurrection when the Horn is blown for the first time. At that point, Allah will authorize the end of this world which He decided its end the day He created it. When Allah created this universe, He

decided the end of the heavens and earth; this universe. As Allah ﷻ says, "[All] praise is [due] to Allāh, who created the heavens and the earth and made the darkness and the light. Then those who disbelieve equate [others] with their Lord" (Al-An‘ām:1) "It is He who created you from clay and then decreed a term and a specified time [known] to Him; then [still] you are in dispute" (Al-An‘ām:2). This is a specified time that Allah decreed for the end of the heavens and earth where the people will also be resurrected for the Lord of the worlds after their first creation so He could judge them. The sky then will split open with the blow of the Horn. "Then when the Horn is blown with one blast" (Al-Hāqqah:13) "And the earth and the mountains are lifted and levelled with one blow [i.e., stroke]" (Al-Hāqqah:14) "Then on that Day, the Occurrence [i.e., Resurrection] will occur" (Al-Hāqqah:15) "And the heaven will split [open], for that Day it is infirm" (Al-Hāqqah:16). It will be infirm and collapsing. Its parts will be collapsing on each other. "And the angels are at its edges. And there will bear the Throne of your Lord above them, that Day, eight [of them]" (Al-Hāqqah:17).

"When the sky breaks apart" (Al-Infitār:1) "And when the stars fall, scattering" (Al-Infitār:2). Scattering. Its knots will become loose. Allah organized these stars and planets in this sky in a beautiful and precise manner. No planet, no star, no celestial being, or a rock escapes its orbit ever. Even if these rocks were uneven, when we see the earth and the moon, we see them as even balls. In space as well, there are many uneven rocks. All of these celestial beings move in their orbit as if they were an orderly knot. "all [heavenly bodies] in an orbit are swimming". "The sun and the moon [move] by precise calculation" (Ar-Rahmān:5). Everything moves by precise calculation. There is no possibility, even one in a million, for one star to bump into another. Rather, everything is precise and organized. Allah organized it. This great Creator Who created the heavens and earth organized it. However, on that great Day, the knot loosens, the sun and the moon are gathered and the stars fall and scatter bumping into each other. It will

be like a volcano or an explosion that loosens this tight knot. "And when the stars fall, scattering" (Al-Infitār:2). They will scatter just like the pearls of a necklace. When a necklace gets loosened, all of its pearls scattered everywhere.

"And when the stars fall, scattering" (Al-Infitār:2) "And when the seas are erupted" (Al-Infitār:3). These great seas will erupt and join each other. The great earthquake that will happen on earth will cause all the seas to become one, then they will get ablaze. "And when the [contents of] graves are scattered [i.e., exposed]" (Al-Infitār:4). These lined up graves will be scattered and all of their contents will be scattered as well. They will be scattered everywhere. "And when the [contents of] graves are scattered [i.e., exposed]" (Al-Infitār:4). Allah ﷻ says, "A soul will [then] know what it has put forth and kept back" (Al-Infitār:5). After that, people will be resurrected for the Lord of the worlds in a place that nobody knows about. At that time, every soul will know what it has put forth and kept back. It will know the deeds that it has put forth before its death. Every deed people do is recorded. Also, what these souls have kept back will follow them after their death. People's influence follows them. If it was good, then they will receive good, and if it was evil, they will receive evil. As the Prophet ﷺ said, "Whoever calls people to true guidance, will have a reward equal to that of those who follow him, without that detracting from their reward in the slightest. And whoever calls people to misguidance, will have a (burden of) sin equal to that of those who follow him, without that detracting from their sins in the slightest". People are what they leave behind. If they left good behind, then that good will follow them. If they left evil and heresy behind, then that evil they caused will follow them. All people are responsible for their own deeds. As the Prophet said, "When a man dies all his good deeds come to an end except three". These good deeds are, "Ongoing charity (Sadaqah Jariyah), beneficial knowledge and a righteous son who prays for him". These are a part of their deeds. "Indeed, it is We who bring the dead to life and record what they have put forth and what they

left behind..." (Yā-Sīn:12). What people put forth is recorded and what they leave behind, whether it has a good or bad effect is also recorded. "Indeed, it is We who bring the dead to life and record what they have put forth and what they left behind, and all things We have enumerated in a clear register" (Yā-Sīn:12). During that great Day, many great changes will take place in the heavens and earth. People will be resurrected to different heaven and different earth. "[It will be] on the Day the earth will be replaced by another earth, and the heavens [as well], and they [i.e., all creatures] will come out before Allāh, the One, the Prevailing" (Ibrāhīm:48). And they will come out of the earth to its surface before Allah to be judged. Allah is the One and only and the Prevailing, who prevailed and made everything submit to Him. "A soul will [then] know what it has put forth and kept back" (Al-Infitār:5). What these souls have put forth before their death and what it has left behind. This knowledge is what everything will be based on. Believers will be jubilant when they see their good deeds and disbelievers will be in great disarray when they see what they have left behind.

Allah ﷻ says, "O mankind, what has deceived you concerning your Lord, the Generous" (Al-Infitār:6) "Who created you, proportioned you, and balanced you?" (Al-Infitār:7). Allah gives this divine address to humans after He reminds them of their fate and the Assembly that they will be at. After these great changes, Allah addresses humans, "O mankind". This is an address to everyone and every human with a sound mind. "O mankind, what has deceived you concerning your Lord, the Generous" (Al-Infitār:6). This is a direct address to all humans. This is a part of the Quran's greatness and Allah's mercy and charity upon humans. He addressed all of them directly and did not make His words a tale told by Jibreel or by the Messenger. He did not order them to convey His orders without a direct address. That is why the Quran is the greatest gift that Allah has bestowed upon His servants. This is a direct address from Him to humans.

"O mankind, what has deceived you concerning your Lord, the Generous" (Al-Infitār:6). What has deceived you concerning your Lord and made you believe untrue things about Him, attribute to Him things that He does not have, forget what reminds you of Him, forget your mission, and leave the path? What has deceived you to do so? The Devil? This worldly life? What is the thing that made you arrogant and deceived you concerning your Lord? "what has deceived you concerning your Lord". Deception means to believe that something is good when it is bad, to think that something is great when it is trivial and to think that something is trivial when it is great. It also makes guidance seem like misguidance, and misguidance seem like guidance. This is deception. It is like deceiving the children because they are easy to manipulate. They believe things that they cannot understand and might believe lies as a consequence. What has deceived you? What is the kind of deception and lying that entered your mind and caused you to be deceived concerning your Lord? Was it the Devil who did this? What Devil? What life? "...what has deceived you concerning your Lord, the Generous" (Al-Infitār:6)? Nothing of that should have happened. This is an address from Allah. This is the true address from Allah. How can you be steered away from it? How can you be deceived concerning this Book, not believe in it, and follow something else? What has deceived you concerning your Lord when Allah is the One addressing you? He is your Generous Lord and all of His attributes are the best. He is the Most Merciful Lord, the Most Compassionate, the Most Kind, the Transcendent. He is the One and only God, the King of heavens and earth. Allah is the Generous concerning all of His names and attributes. What has deceived you concerning Him? How could you abandon Him?

Your Lord is "Who created you, proportioned you, and balanced you?" (Al-Infitār:7). Behold the generosity of Allah towards you ,O humans, who are addressed with this honorable address from your Generous Lord Who created

you. He created you from nothing. He plucked you out of nothingness. You were nothing before that. Then, He formed you and made you the way you are. He gave you hands, legs, eyes, ears, head, and feet. All particles of your body, Allah is the One Who made it and gave it to you. "Who created you, proportioned you..." (Al-Infitār:7). He proportioned you by balancing you and making all parts of you adequately measured. Behold the good proportions that the hand, the feet, and the eyes have. He put them in their right place. Allah created humans in the best of stature. "...proportioned you, and balanced you?" (Al-Infitār:7). Allah balanced us and made us adequately proportioned and walking on two feet. "We have certainly created man in the best of stature" (At-Teen:4). He balanced you and modified you. He made the stature of humans the most beautiful. Humans have the most beautiful stature and they are the most beautiful beings. They are the most beautiful among Allah's creations. Behold all the animals around you. The animals on earth walk on four legs, the reptiles crawl on their bellies, the birds have feathers and a beak. No creatures are more beautiful than humans in this existence. Allah is the One Who created them beautifully. He proportioned them and balanced them. He is the One Who gave them this balanced body and this beautiful stature. He created them in the best of stature. What has deceived you concerning Him? Your Lord is the One Who created you. How can you abandon Him? How can you be deceived concerning Him? How can your enemy steer you away from Him? "O mankind, what has deceived you concerning your Lord, the Generous" (Al-Infitār:6) "Who created you, proportioned you, and balanced you?" (Al-Infitār:7). The second reading of that verse gives the meaning of "and altered you".

"In whatever form He willed has He assembled you" (Al-Infitār:8). In whatever form Allah willed has He assembled you. This sentence has different interpretations. The first one is that Allah created every person independently, which means that every person has their own image. Behold the millions that

Allah creates and see how He gave you your own image. He did not give you an image that is identical to many others. Rather, He gave you your own image. You have your own print. This is also one of the great blessings; Allah gave you the merit of having your own image. In whatever form Allah willed has He assembled you. Behold the form that Allah created humans, to confirm the previous interpretation, in whatever form Allah willed has Hw assembled you. This is proof of His greatness and His encompassing knowledge. Therefore, He is the Supreme Fashioner. Behold all these millions that Allah created and who cannot have the same image. People, later on, learned that by studying the human body and the human genes, which are still an unknown territory despite the great research around it. What we do not know about the human body is far greater than what we know. We have learned a great deal of things but what we do not know about the cells, what is inside of them, and their essence is far greater than what we have discovered through anatomy, medicine, and research. What we know is definitely far less than what we do not know. The human body is still unknown to us. Allah, here, explains that every human was created and distinguished from others externally and internally. Every human's internal body is different, they have their own DNA that can never match another person's. As well as the fingerprints, the blood, and the sweat. A person's sweat can never match another person's. Every person has their own characteristics. This is proof of Allah's greatness and encompassing knowledge. God created us in this magnificent way, gave each of us their own external image and their own internal characteristics. "In whatever form He willed has He assembled you" (Al-Infitār:8).

Then, Allah ﷻ says, "No! But you deny the Recompense" (Al-Infitār:9). This is a part of the deceiving humans had concerning their Lord. They denied the recompense and the Judgment. They believed that Allah does not judge them for their actions and that He created everything in vain. Many of those who believe in Allah as their Lord believe in Him as the Judge and the Just Lord Who gives

orders and prohibitions, and that He will resurrect His servants to judge them. Many believe that He created everything in vain and that He left people to do as they please. "No! But you deny the Recompense" (Al-Infitār:9). The Recompense. This is what made people be deceived concerning their Lord and do whatever they wanted. "But man desires to continue in sin" (Al-Qiyāmah:5) "He asks, "When is the Day of Resurrection?" (Al-Qiyāmah:6). There is no Day of Resurrection. This is what made them do this, as long as there is no Recompense, they can do whatever they want, and as long as they do not believe in the Recompense, then they can do whatever they want because they will not be judged for their actions. "No! But you deny the Recompense" (Al-Infitār:9).

Allah ﷻ says, "And indeed, [appointed] over you are keepers" (Al-Infitār:10) "Noble and recording" (Al-Infitār:11) "They know whatever you do" (Al-Infitār:12). How can you deny the Recompense when Allah has appointed over you keepers who record your deeds. "There is no soul but that it has over it a protector" (At-Tāriq:4). A recorder who records their every deed. Any deed a person commits is recorded by an angel who records every deed. Rather, there are two deeds. "He [i.e., man] utters no word except that with him is an observer prepared [to record]" (Qāf:18). An observer who observes their work and who is prepared to record all of their deeds even if they were a mere word. "And We have already created man and know what his soul whispers to him, and We are closer to him than [his] jugular vein" (Qāf:16) "When the two receivers [i.e., recording angels] receive". The two receivers are the recording angels. "... seated on the right and on the left" (Qāf:17) "He [i.e., man] utters no word except that with him is an observer prepared [to record]" (Qāf:18). How can you deny the Recompense? How can you, O human, deny the Recompense and the Judgement? When your deeds, words, movements, moments of stillness, even your thoughts are recorded. They are recorded and the ones recording them are the angels of Allah. "And indeed, [appointed] over you are keepers" (Al-Infitār:10) "Noble..."

(Al-Infitār:11). These noble angels are from Allah. They have good morals and good attributes. "...recording" (Al-Infitār:11). They record. Humans might think that they are equal to the worms of the earth. That they do not have any responsibilities and can do whatever they want, that God will not care about them. No, you humans are higher creatures... Yes, humans might be less honourable than the recording angels when it comes to the hierarchy of creation, for Allah created the angels from light. However, these creatures (humans) are charged with a mission and they are taken care of. They are commissioned with a mission, they receive orders and were created for a certain task. All they do is recorded and are assigned angels, who might be more honorable than humans, but they are assigned to humans. Allah ordered them to record the deeds of humans day and night. They cannot leave humans day or night. Rather, they are always with them. "There is no soul but that it has over it a protector" (At-Tāriq:4). Allah asks, how can you deny this? How can you, o human, deny the Recompense when Allah assigned these angels to you? "And indeed, [appointed] over you are keepers" (Al-Infitār:10) "Noble and recording" (Al-Infitār:11) "They know whatever you do" (Al-Infitār:12). These noble and recording angels know whatever you do. They know all the deeds you commit.

Then, Allah ﷻ says, "Indeed, the righteous will be in pleasure" (Al-Infitār:13). This is a confirmation from Allah that the righteous will be in pleasure. What is the end of the Judgment? "Indeed, the righteous will be in pleasure" (Al-Infitār:13). The righteous is derived from righteousness. The righteous are the ones who do right deeds, and righteousness includes all good qualities, like honesty, loyalty, charity, and staying in contact with one's relatives, and all other good deeds that Allah ordered us to do. All of these are included in the meaning of righteousness. The ones who commit these deeds are righteous, and the righteous can only have this quality if they believe in Allah, fear Him, obey Him, and steer away from Him prohibitions. These are righteous. Allah ﷻ says,

"Indeed, the righteous will be in pleasure" (Al-Infitār:13). This is their reward, they will be in pleasure. They will enter Paradise that Allah prepared to be the abode of pleasure. All the pleasure that we know and that we do not know of is included in this Paradise. "Indeed, the righteous will be in pleasure" (Al-Infitār:13). This means Paradise. "And indeed, the wicked will be in Hellfire" (Al-Infitār:14). Indeed, this is certain. Allah confirms that this will happen to the wicked. The wicked are the ones who disobey Allah and do wicked deeds. Every sin and misdeed is considered disobedience of Allah, and in turn, a wicked deed. "And indeed, the wicked will be in Hellfire" (Al-Infitār:14). Hellfire, Allah forbid. Hellfire refers to Hell. It is the great prison that Allah prepared as a punishment for these wicked.

Allah ﷻ says, "They will [enter to] burn therein on the Day of Recompense" (Al-Infitār:15). They will burn in it and be tortured in it on the Day of Recompense. The Day of Recompense is the Day where they will be judged. The companions of Paradise will be sent to the abode of pleasure and the companions of Hell will be sent to Hell on that Day. Allah ﷻ says, "They will [enter to] burn therein on the Day of Recompense" (Al-Infitār:15) "And never therefrom will they be absent" (Al-Infitār:16). They, these disbelievers, will never be absent from Hell. Not even a disbeliever, a criminal, or a wicked person will be absent from Hell. Rather, all of them must be present to it. "So by your Lord, We will surely gather them and the devils; then We will bring them to be present around Hell upon their knees" (Maryam:68). Allah swears by Himself, that He is the Lord of Mohammad ﷺ, that He will surely gather them and the devils. He will also gather the devils. Even if people believe that the devils are transparent, no devil will escape away from Allah. Rather, they will be all present. "So by your Lord, We will surely gather them and the devils; then We will bring them to be present around Hell upon their knees" (Maryam:68) "Then We will surely extract from every sect those of them who were worst against the Most Merciful in insolence"

(Maryam:69) "Then, surely it is We who are most knowing of those most worthy of burning therein" (Maryam:70). None of them will be absent from Hell. "And never therefrom will they be absent" (Al-Infitār:16).

Then, Allah ﷻ says, "And what can make you know what is the Day of Recompense?" (Al-Infitār:17). This is a style to glorify this Day. The Quran included two styles, "And what can make you know", and "But what would make you perceive". Ibn Abbas said that every "And what can make you know" in the Quran means that Allah gave us this information, while, "But what would make you perceive" means that Allah did not let us know of this. The one addressed here is the Messenger ﷺ. Allah made it this way to glorify this matter. "And what can make you know what is the Day of Recompense?" (Al-Infitār:17). To glorify and show how intimidating this Day is, the Day of Recompense, the Day of Judgment. "Then, what can make you know what is the Day of Recompense?" (Al-Infitār:18). This is another confirmation of the greatness of this Day. It is far greater than minds can imagine, for its horror is greater than this. The greatness and horror of that Day are far greater than this. "Then, what can make you know what is the Day of Recompense?" (Al-Infitār:18).

Then Allah gave this description to that Day. He said, "It is the Day when a soul will not possess for another soul [power to do] a thing; and the command, that Day, is [entirely] with Allāh" (Al-Infitār:19). During that Day, the Day of Recompense, a soul, any soul without specification. Any soul will not possess for another soul the power to do a thing. No one will be able to benefit another person on that Day. They will not have the power to do anything. No Messenger or an angel will possess this power. No one will possess the power to do anything for another person. When the Prophet ﷺ first gave a sermon to people said, "O Quraish! O Quraish!" He called all of them until he reached Banu Hashim. "O Safiyyah, paternal aunt of the Messenger of Allah! O 'Abbas bin 'Abdul-Muttalib! O, Fatimah, daughter of Mohammad! Work, I cannot avail you anything before

Allah". Work. What saves people during the Day of Resurrection is their deeds. He said, "I cannot avail you anything before Allah". He said, "O, Fatimah, daughter of Mohammad! Ask me for whatever you want, I cannot avail you anything before Allah". These questions can only be asked now. As for the Day of Resurrection, "Ask me for whatever you want, I cannot avail you anything before Allah". No one will have the power to help anyone. Intercession is only for Allah and He is the One Who permits to intercede. This does not deny intercession exists. Rather, all intercession belongs to Allah. He is the One Who permits both the interceder and the interceded for. "It is the Day when a soul will not possess for another soul [power to do] a thing; and the command, that Day, is [entirely] with Allāh" (Al-Infitār:19). The command here means the order. All the command and the rule is entirely with Allah. The command on that Day is with Allah and not with anyone else.

With this, this great Surah ends. We ask Allah to forgive our sins, repent to Him, turn to Him, and seek refuge in Him. Praise is to Allah, the Lord of the Worlds, at the beginning and the end. And peace be upon His servant and messenger Mohammad. We ask Allah to make it beneficial to Muslims in the east and west of the earth, and to make this a treasure for us on the Day of Resurrection

Al-Mutaffifīn

بسم الله الرحمن الرحيم:{وَيْلٌ لِلْمُطَفِّفِينَ}[المطففين:1] {الَّذِينَ إِذَا اكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ}[المطففين:2] {وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ}[المطففين:3] {أَلا يَظُنُّ أُولَئِكَ أَنَّهُمْ مَبْعُوثُونَ}[المطففين:4] {لِيَوْمٍ عَظِيمٍ}[المطففين:5] {يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ}[المطففين:6] {كَلَّا إِنَّ كِتَابَ الْفُجَّارِ لَفِي سِجِّينٍ}[المطففين:7] {وَمَا أَدْرَاكَ مَا سِجِّينٌ}[المطففين:8] {كِتَابٌ مَرْقُومٌ}[المطففين:9] {وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ}[المطففين:10] {الَّذِينَ يُكَذِّبُونَ بِيَوْمِ الدِّينِ}[المطففين:11]

{وَمَا يُكَذِّبُ بِهِ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ}[المطففين:12] {إِذَا تُتْلَى عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الأَوَّلِينَ}[المطففين:13] {كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ}[المطففين:14] {كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ}[المطففين:15] {ثُمَّ إِنَّهُمْ لَصَالُوا الْجَحِيمِ}[المطففين:16] {ثُمَّ يُقَالُ هَذَا الَّذِي كُنتُمْ بِهِ تُكَذِّبُونَ}[المطففين:17]

In the name of Allah, the Entirely Merciful, the Especially Merciful, "Woe to those who give less [than due]" (Al-Mutaffifīn:1) "Who, when they take a measure from people, take in full" (Al-Mutaffifīn:2) "But if they give by measure or by weight to them, they cause loss" (Al-Mutaffifīn:3) "Do they not think that they will be resurrected" (A-Mutaffifīn:4) "For a tremendous Day" (Al-Mutaffifīn:5) "The Day when mankind will stand before the Lord of the worlds?" (Al-Mutaffifīn:6) "No! Indeed, the record of the wicked is in sijjeen" (Al-Mutaffifīn:7) "And what can make you know what is sijjeen?" (Al-Mutaffifīn:8) "It is [their destination recorded in] a register inscribed" (Al-Mutaffifīn:9) "Woe, that Day, to the deniers" (Al-Mutaffifīn:10) "Who deny the Day of Recompense" (Al-Mutaffifīn:11) "And none deny it except every sinful transgressor" (Al-Mutaffifīn:12) "When Our verses are recited to him, he says, "Legends of the former peoples" (Al-Mutaffifīn:13) "No! Rather, the stain has covered their hearts of that which they were earning" (Al-Mutaffifīn:14) "No! Indeed, from their Lord, that Day, they will be partitioned" (Al-Mutaffifīn:15) "Then indeed, they will [enter and] burn in Hellfire" (Al-Mutaffifīn:16) "Then it will be said [to them], "This is what you used to deny" (Al-Mutaffifīn:17).

Some say that the surah of Al-Mutaffifīn is a part of the Meccan surahs, and some say it is a Medinite surah. Others say that it was revealed in both Mecca and Al-Madinah. In any case, this surah has verses that sound like the verses revealed in Mecca and others that sound like the verses revealed in Al-Madinah.

Allah ﷻ says, "Woe to those who give less [than due]" (Al-Mutaffifīn:1). Woe is a word that shows threat. This is a threat from Allah to these people. Woe,

as mentioned in the Hadith, means this, "Woe is the valley of Jahannam, the disbeliever shall drop into it for forty autumns before he reaches its bottom", Allah forbid. "Woe to those who give less [than due]" (Al-Mutaffifīn:1). Giving less than due refers to cheating the scale when selling something. Allah exposes these people, for He says, "Who, when they take a measure from people, take in full" (Al-Mutaffifīn:2) "But if they give by measure or by weight to them, they cause loss" (Al-Mutaffifīn:3). When they buy, they take their measure in full. However, when they sell, "But if they give by measure or by weight to them, they cause loss" (Al-Mutaffifīn:3). They measure less. This action does not make them rich and sometimes causes small profits. However, it holds a threat from Allah in it. If this threat was given to those who cause a little loss when they sell, are keen on getting their full measure, and measures less for people when they sell them, then, what is the punishment of those who steal, take people's money unjustly and do other atrocious deeds? There is no doubt that theirs is a worse punishment than those who cause loss to people secretly.

"Woe to those who give less [than due]" (Al-Mutaffifīn:1) "Who, when they take a measure from people, take in full" (Al-Mutaffifīn:2) "But if they give by measure or by weight to them, they cause loss" (Al-Mutaffifīn:3). They take their measure in full but cause loss to people when they measure to them because they care about themselves. Taking your right in full is ok. However, being keen on taking your measure in full but causing people loss becomes a crime. It becomes a crime when you cause people loss when you measure for them. As the Prophet ﷺ said, "to withhold (what you should give), or demand (what you do not deserve)". Allah hates it when people withhold but demand. Just as you demand things from people, you should not withhold what you should give as well. Do not withhold then demand. Those who withhold without demanding from people in return are less evil and harmful than those who demand a lot from people but withhold good from them. Those who cause loss to people when measuring for

them but are not keen on getting their full measure are less evil than those who cause loss to people when they measure for them and are keen on getting their measure in full. This is a bad attribute and Allah threatens those who do this. Even if people look at this as a small sin, Allah gave this great threat to those who engage in it. "Woe to those who give less [than due]" (Al-Mutaffifīn:1) "Who, when they take a measure from people, take in full" (Al-Mutaffifīn:2) "But if they give by measure or by weight to them, they cause loss" (Al-Mutaffifīn:3). Scholars pointed out that this great threat was given to those who do this deed. Then, what is the punishment of those who steal people's money and seize them unjustly? There is no doubt that their punishment is worse than this. If Allah gave those who cause loss to people when measuring for them this threat, then, what will He do to those who do worse things?

Allah ﷻ says, "Do they not think that they will be resurrected" (Al-Mutaffifīn:4) "For a tremendous Day" (Al-Mutaffifīn:5). Do they not think and believe, do they not consider the Day they will stand before Allah and be resurrected for a tremendous Day? "The Day when mankind will stand before the Lord of the worlds?" (Al-Mutaffifīn:6). Allah called the Day of Resurrection a tremendous Day because everything about it is tremendous; its length, its gravity, its account, and the fate of people. This is a tremendous Day that should be glorified and given so much thought for its horrors and grave happenings. On it, people will be even judged for the deeds that weigh a particle. "So whoever does an atom's weight of good will see it" (Az-Zalzalah:7) "And whoever does an atom's weight of evil will see it" (Az-Zalzalah:8). Its length is fifty thousand years and its horrors are tremendous. "Do they not think that they will be resurrected" (Al-Mutaffifīn:4), after their death, "For a tremendous Day" (Al-Mutaffifīn:5) "The Day when mankind will stand before the Lord of the worlds?" (Al-Mutaffifīn:6). The Day when mankind will be resurrected and stand before the Lord of the worlds to be judged for their actions. All of their deeds will be

presented before them, including their secrets. "The Day when secrets will be put on trial" (At-Tāriq:9) "Then he [i.e., man] will have no power or any helper" (At-Tāriq:10). All will be exposed, even people's secrets that they hid will be exposed on that Day and all will be put on trial. Nothing will be hidden on that Day. All will be out in the open. This closed casket that is a person's chest, this closed casket that a person hid secrets within that no one knows about will be opened and what is within it will be exposed on the Day of Resurrection. "Then he [i.e., man] will have no power or any helper" (At-Tāriq:10). "The Day when mankind will stand before the Lord of the worlds?" (Al-Mutaffifīn:6).

Then, Allah ﷻ says, "No!". This is a word that shows reprimand for this action and any other bad actions that people will be judged for before God. "No! Indeed, the record of the wicked is in sijjeen" (Al-Mutaffifīn:7). It is the register where the names of the wicked are recorded. "And what can make you know what is sijjeen?" (Al-Mutaffifīn:8). It was said that the sijjeen is beneath this universe and that it is where Hell is situated. Paradise is above. Paradise is beneath the Throne of the Most Merciful up in the heavens. Hell is beneath the seventh earth beneath the universe that Allah created. It was called sijjeen as an exaggeration of the word (Sejn) which means prison in Arabic. It is a prison like no other. Those who enter it will be locked inside. "Indeed, it [i.e., Hellfire] will be closed down upon them" (Al-Humazah:8) "In extended columns" (Al-Humazah:9). It does not open. People cannot unlock it, destroy it, climb its walls, or get out of it, for their record is in sijjeen. "No! Indeed, the record of the wicked..." (Al-Mutaffifīn:7). Those who do wicked deeds. These wicked deeds are sins, disobedience of Allah, and the greatest wicked deed, which is disbelief. It also includes stealing people's money and taking it unjustly. "is in sijjeen". Then, Allah ﷻ says, "And what can make you know what is sijjeen?" (Al-Mutaffifīn:8) What can make you know? This is a way of glorifying the matter and showing how dreadful it is. And what can make you know what is sijjeen? No matter how

long you imagine this prison, you will not know what it is really like. "And what can make you know what is sijjeen?" (Al-Mutaffifīn:8).

Then, Allah ﷻ says, "It is [their destination recorded in] a register inscribed" (Al-Mutaffifīn:9). It is inscribed. It is a register where the names and deeds of these people are inscribed. "It is [their destination recorded in] a register inscribed" (Al-Mutaffifīn:9). Then, Allah ﷻ says, "Woe, that Day, to the deniers" (Al-Mutaffifīn:10). Woe. This is a threat. Allah threatens that on that Day punishment and destruction will befall the deniers. That will happen to those who deny the Day of Resurrection, resurrection, the Day of the Assembly before the Lord of the worlds, and those who deny this eternal abode, sijjeen. "Woe, that Day, to the deniers" (Al-Mutaffifīn:10) "Who deny the Day of Recompense" (Al-Mutaffifīn:11). They were called deniers because the truth came to them and they denied it. These words of truth were sent by Allah. He told us of the Day of Resurrection and of His unseen. All of that is the truth from Allah. "and who is more truthful than Allāh in statement". When disbelievers received these words, they denied them. They claimed it was all lies. They denied the truth and that is why they are deniers. "Who deny the Day of Recompense" (Al-Mutaffifīn:11). They claim that the Day of Resurrection is a lie when it is the indisputable truth and is coming for sure. Allah ﷻ says, "And none deny it except every sinful transgressor" (Al-Mutaffifīn:12). None denies the Day of Recompense except for every sinful transgressor over the limits, rights, and orders of Allah. This is transgression. Every act of disobedience of Allah is transgression over His orders and those who do it are sinful. They are sinners. This is the appropriate attribute of them. All those who deny the Day of Recompense are sinful transgressors. Those who commit this sin, do not want to follow the path that Allah wants, and do not want to follow the straight path are sinners and transgressors over Allah's orders.

"When Our verses are recited to him, he says, "Legends of the former peoples" (Al-Mutaffifīn:13). This is the greatest act of transgression. "When Our verses are recited to him..." (Al-Mutaffifīn:13). The verses that Allah sends. This sinful transgressor called them "Legends of the former peoples". They called them legends. The singular form of this word is "legend". Of the former peoples, those who came before the Prophet Mohammad. They claimed that these verses were written and taken from past legends, stories, and myths of the peoples who came before the Prophet. "And they say, "Legends of the former peoples which he has written down, and they are dictated to him morning and afternoon" (Al-Furqān:5). The Prophet has written them down. This is a false claim. Those who claim it know that they are liars, yet they believe their lies. They eventually believed their lies even though they knew that they were the ones to invent them. No mind can accept that this honorable Quran that was sent by Allah to His Servant and Messenger Mohammad, the honest and the praiseworthy, to be lies invented by the Messenger or to be legends of former peoples. The legends and stories that the former peoples invented are known. How can they be compared to this Book that guides towards the path of truth and righteousness? These sinful transgressors and liars claimed that the Quran is the legend of former peoples.

Then, Allah ﷻ says to explain the reason for their lies and blindness to the truth, "No! Rather, the stain has covered their hearts of that which they were earning" (Al-Mutaffifīn:14). No. Allah refuses their sinful claim while the truth is that "the stain has covered their hearts". Their hearts were covered. A layer covered their hearts. it covered their hearts and wrapped them up. "... their hearts of that which they were earning" (Al-Mutaffifīn:14). The sins that they earned because of their denial and the misdeeds they have committed blackened their hearts and covered them. That hindered guidance from entering their hearts. Guidance can no longer seep into their hearts that were covered and wrapped up with that blackness. The Prophet told us that every sin has its effect, "Temptations

will be presented to men's hearts as a reed mat is woven stick by stick, but any heart which rejects them". The hearts that reject temptation, "will have a white mark put in it. And any servant who is impregnated by them". This means those who are tempted with sins. Temptations are a lot for they are tests and afflictions. Those who are impregnated by them, "will have a black mark put into it. The result is that there will become two types of hearts, one white like a white stone which will not be harmed by any turmoil or temptation, so long as the heavens and the earth endure; and the other black and dust-coloured like a vessel which is upset". They will be like a vessel that has a fire burning beneath it until it becomes black. This refers to firewood and its smoke. "not recognizing what is good or rejecting what is abominable". These temptations and misdeeds affect the heart by turning it black. because of the many misdeeds and acts of disobedience against Allah that these people have committed, their hearts were covered. This blackness covered their hearts. When will the light of the Quran seep into their hearts? This light will not enter these hearts that were darkened with sin. "No! Rather, the stain has covered their hearts of that which they were earning" (Al-Mutaffifīn:14). What they were earning was the effect of their sins and disbelief in Allah.

Then, Allah ﷻ says, "No! Indeed, from their Lord, that Day, they will be partitioned" (Al-Mutaffifīn:15). This is a punishment that is appropriate to their sin. These people whose faces were blackened due to their sins were unable to be guided will be partitioned from their Lord on the Day of Resurrection. Just as they were partitioned in this life from His recited verses, from His path, and from the light that He sent, they will be partitioned from Allah on the Day of Resurrection. They will be partitioned. They will be partitioned from His mercy and from seeing Him. They will not be able to see Him nor will they receive His mercy. They will be partitioned from Him and He will keep them this way. He will not have mercy on them and He will abandon them. As Allah ﷻ says,

"...Today We will forget you as you forgot the meeting of this Day of yours, and your refuge is the Fire, and for you, there are no helpers" (Al-Jāthiyah:34). They will be abandoned and partitioned from Allah's mercy. They will not be able to see Allah. As for believers, because their hearts were illuminated by the light of the revelation and accepted Allah's light during the worldly life, Allah's light will engulf them on the Day of Resurrection and they will not be partitioned from their Lord. Rather, they will see their Lord, as Allah ﷻ says, "[Some] faces, that Day will be radiant" (Al-Qiyāmah:22) "Looking at their Lord" (Al-Qiyāmah:23). The Prophet ﷺ said, "You will see your Lord just as you see the sun at noon with no cloud over it, and just as you see the moon open in the full moonlit night". The full moonlit night is the fourteenth night of the month, "with no cloud over it. So if you can avoid missing a prayer before sunrise (Fajr) and a prayer before sunset (`Asr) you must do so". He explained that obedience, worship of Allah, and the light of the heart all come from praying. Praying is light, especially these two honorable prayers; the Fajr and the Asr prayers. These two are the most honorable and highest prayers in status. These are the best prayers, for one comes after the night is done and one in the late afternoon. "So if you can avoid missing a prayer before sunrise (Fajr) and a prayer before sunset (`Asr) you must do so". These people are the luckiest, for they can see their Lord. As for disbelievers, they are partitioned from seeing their Lord. Disbelievers are partitioned from seeing their Lord on the Day of Resurrection and from His mercy. "No! Indeed, from their Lord, that Day, they will be partitioned" (Al-Mutaffifīn:15).

"Then indeed, they will [enter and] burn in Hellfire" (Al-Mutaffifīn:16). Then, in addition to being partitioned from their Lord and His mercy, "Then indeed, they will [enter and] burn in Hellfire" (Al-Mutaffifīn:16). They will burn in it and suffer its heat. They will burn in Hell, this great Fire and prison that Allah prepared for these deniers. "Then it will be said [to them], "This is what you used to deny" (Al-Mutaffifīn:17). Then, after that, it will be said to them,

angels will say to them, this, Hell, what you used to deny, o deniers. This is to rebuke, reprimand, and reproof them. "Then it will be said [to them], "This is what you used to deny" (Al-Mutaffifīn:17). This is the chapter about those whom Allah threatened, the chapter of the wicked. "No! Indeed, the record of the wicked is in sijjeen" (Al-Mutaffifīn:7).

Then, Allah started explaining the other chapter, which is the chapter about believers. Allah ﷻ says, "No! Indeed, the record of the righteous is in ʿilliyyūn" (Al-Mutaffifīn:18). No, this is a refuting of the aforementioned claims of the disbelievers. "...Indeed, the record of the righteous is in ʿilliyyūn" (Al-Mutaffifīn:18). The record in which they were registered. They are the righteous for they did righteous things. It is in ʿilliyyūn; in the seventh heaven beneath the Throne of Allah in Paradise. Paradise is up high and Hell is down low. Then, Allah ﷻ says, "And what can make you know what is ʿilliyyūn?" (Al-Mutaffifīn:19). To make this matter important and glorify it. It is in fact glorious. This paradise that is as wide as the heavens and the earth was prepared by Allah with what people know and do not know for them. We were only told the names of what to expect in heaven; however, it has a glorious status and a great possession that no matter how much you imagine, you cannot imagine something greater than it. "And what can make you know what is ʿilliyyūn?" (Al-Mutaffifīn:19).

Then, Allah ﷻ says, "It is [their destination recorded in] a register inscribed" (Al-Mutaffifīn:20). A register inscribed. It is inscribed with the names of the companions of Paradise. It was mentioned in the Hadith that the Prophet ﷺ came out before his death with two books in his hands and said, "This is a book from the Lord of the universe containing the names of those who will go to paradise, as well as the names of their fathers. Of the one in his left hand, he then said, 'This is a book from the Lord of the universe containing the names of those who will go to hell, as well as the names of their fathers". Everything is written

in it. Allah recorded everything about people in it. Allah decreed who goes to Paradise and who goes to Hell, that is already decided. Allah ﷻ says, "It is [their destination recorded in] a register inscribed" (Al-Mutaffifīn:20). Inscribed and written. Then, Allah ﷻ says, "Which is witnessed by those brought near [to Allāh]" (Al-Mutaffifīn:21). Which is witnessed by those brought near to Allah. The companions of Paradise have different degrees. The ones who are brought near are the forerunners, the righteous, then the other believers. "Which is witnessed by those brought near [to Allāh]" (Al-Mutaffifīn:21). Then, Allah ﷻ says, "Indeed, the righteous will be in pleasure" (Al-Mutaffifīn:22). The righteous are those who do righteous deeds. All those who do righteous deeds among believers are given the name of "righteous". Righteousness includes all good deeds and they are in pleasure; in Paradise. They will take pleasure in everything in it; its fruit, shades, rivers, women, clothes, food, drinks, and beautiful scenery. In addition to the beautiful furniture that Allah placed in it; carpets spread around and cups lined up. Paradise is a beautiful woman, a running river, a fruitful tree, eternal happiness, and never-ending joy. This is the pleasure.

"Indeed, the righteous will be in pleasure" (Al-Mutaffifīn:22) "On adorned couches, observing" (Al-Mutaffifīn:23). Couch is the singular form of the word. A couch is a long chair on which two or more people sit. "On adorned couches, observing" (Al-Mutaffifīn:23). It is said that they are observing without mentioning what they observe, They observe what they see. They see their possessions. Believers see the beginning of their possessions just as they see its end. Their eyesight is not limited like ours in this life. If people wanted to see something beyond their line of sight, they must walk to it, and there is a limit to the distance they could cross. However, in Paradise, people see the end of their possessions just as they see its beginning. This is the greatest pleasure, to look at your possessions. "And when you look there [in Paradise], you will see pleasure and great dominion" (Al-Insān:20). They will look at their castles, houses, tents,

wives, friends, and what Allah prepared for them in this great Paradise. "On adorned couches, observing" (Al-Mutaffifīn:23). They will also look at each other when they sit on these couches for they will be brothers and each other's beloved. "[so they will be] brothers, on thrones facing each other".

Allah ﷻ says, "You will recognize in their faces the radiance of pleasure" (Al-Mutaffifīn:24). You will recognize in the faces of these righteous people who are in pleasure the radiance of pleasure. The radiance and the blossom of it. The blossom, the beauty, and the thankfulness on their faces are due to pleasure. When people are in pleasure, their faces blossom with happiness and joy. They also bloom because of happiness. The radiance of pleasure they are in is due to the food, the drinks, the wives, the friends, the furniture, the companions, and the castles. All this pleasure makes their faces bloom with happiness and joy. "You will recognize in their faces the radiance of pleasure" (Al-Mutaffifīn:24) "They will be given to drink [pure] wine [which was] sealed" (Al-Mutaffifīn:25). This is their wine, "... [pure] wine [which was] sealed" (Al-Mutaffifīn:25). The wine they receive is sealed. The bottles were sealed. The bottles were filled with wine in Paradise and sealed and the believers are the ones who open them. "They will be given to drink [pure] wine [which was] sealed" (Al-Mutaffifīn:25). "The last of it is musk". The seal on the wine bottles has the fragrance of musk. "...So for this let the competitors compete" (Al-Mutaffifīn:26). For this, to reach this pleasure, to sit among the companions of Paradise, to drink wine among them, the wine that is unlike the wine of this life that causes bleeding when consumed in bulks and lessens the more you drink from it. No! Allah says, to reach this, "let the competitors compete". The competition is to hasten to start with yourself and strive to be the first in this. Be the first in running towards Allah and gaining this great possession. "...So for this let the competitors compete" (Al-Mutaffifīn:26). We ask Allah to make us among these people.

{إِنَّ الأَبْرَارَ لَفِي نَعِيمٍ}[المطففين:22] {عَلَى الأَرَائِكِ يَنظُرُونَ}[المطففين:23] {تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ}[المطففين:24] {يُسْقَوْنَ مِنْ رَحِيقٍ مَخْتُومٍ}[المطففين:25] {خِتَامُهُ مِسْكٌ وَفِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ}[المطففين:26] {وَمِزَاجُهُ مِنْ تَسْنِيمٍ}[المطففين:27] {عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ}[المطففين:28] {إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ آمَنُوا يَضْحَكُونَ}[المطففين:29] {وَإِذَا مَرُّوا بِهِمْ يَتَغَامَزُونَ}[المطففين:30] {وَإِذَا انقَلَبُوا إِلَى أَهْلِهِمُ انقَلَبُوا فَكِهِينَ}[المطففين:31] {وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَؤُلاءِ لَضَالُّونَ}[المطففين:32] {وَمَا أُرْسِلُوا عَلَيْهِمْ حَافِظِينَ}[المطففين:33] {فَالْيَوْمَ الَّذِينَ آمَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ}[المطففين:34] {عَلَى الأَرَائِكِ يَنظُرُونَ}[المطففين:35] {هَلْ ثُوِّبَ الْكُفَّارُ مَا كَانُوا يَفْعَلُونَ}[المطففين:36]

Allah ﷻ says, "Indeed, the righteous will be in pleasure" (Al-Mutaffifīn:22) "On adorned couches, observing" (Al-Mutaffifīn:23) "You will recognize in their faces the radiance of pleasure" (Al-Mutaffifīn:24) "They will be given to drink [pure] wine [which was] sealed" (Al-Mutaffifīn:25) "The last of it is musk. So for this let the competitors compete" (Al-Mutaffifīn:26) "And its mixture is of Tasneem" (Al-Mutaffifīn:27) "A spring from which those near [to Allāh] drink" (Al-Mutaffifīn:28) "Indeed, those who committed crimes used to laugh at those who believed" (Al-Mutaffifīn:29) "And when they passed by them, they would exchange derisive glances" (Al-Mutaffifīn:30) "And when they returned to their people, they would return jesting" (Al-Mutaffifīn:31) "And when they saw them, they would say, "Indeed, those are truly lost" (Al-Mutaffifīn:32) "But they had not been sent as guardians over them" (Al-Mutaffifīn:33) "So Today those who believed are laughing at the disbelievers" (Al-Mutaffifīn:34) "On adorned couches, observing" (Al-Mutaffifīn:35) "Have the disbelievers [not] been rewarded [this Day] for what they used to do?" (Al-Mutaffifīn:36).

These verses are the last of the surah of Al-Mutaffifīn. In them, after Allah explained the fate of people, He says, "No! Indeed, the record of the wicked is in sijjeen" (Al-Mutaffifīn:7) "And what can make you know what is sijjeen?" (Al-Mutaffifīn:8) "It is [their destination recorded in] a register inscribed" (Al-Mutaffifīn:9). Where their names have been recorded. "Woe, that Day, to the

deniers" (Al-Mutaffifīn:10). Allah repeated His threat to the deniers of this Quran, the deniers of the Resurrection and the Assembly, and the deniers of the Prophet ﷺ who do not believe that He receives this news from heaven. "Who deny the Day of Recompense" (Al-Mutaffifīn:11) "And none deny it except every sinful transgressor" (Al-Mutaffifīn:12) "When Our verses are recited to him, he says, "Legends of the former peoples" (Al-Mutaffifīn:13).

Then Allah told us the reason for the darkness of their hearts and why the light that the Prophet brought is not apparent to them. The truth of this Prophet is hidden from them. Therefore, he is accused of many things, including being crazy and a magician. Allah says, "No! Rather, the stain has covered their hearts of that which they were earning" (Al-Mutaffifīn:14). Because of the sins and misdeeds they earned and because of their distance from Allah, their hearts were covered and guidance could no longer seep into them. "No! Indeed, from their Lord, that Day, they will be partitioned" (Al-Mutaffifīn:15). Just as they were partitioned from believing in their Lord and from His path in this life, He will also partition them from His mercy on the Day of Resurrection. "No! Indeed, from their Lord, that Day, they will be partitioned" (Al-Mutaffifīn:15). They will not see Him. From this verse, Muslim scholars inferred that believers will be able to see their Lord. As Allah was partitioned from disbelievers on the Day of Resurrection, Believers will be able to see Him, as was mentioned in the Quran and this Hadith, "You will see your Lord in the Hereafter as you see this sun having no clouds or covers". As for the disbelievers, they are partitioned. they are not able to see their Lord and they are also partitioned from His mercy and charity in the Hereafter. "No! Indeed, from their Lord, that Day, they will be partitioned" (Al-Mutaffifīn:15) "Then indeed, they will [enter and] burn in Hellfire" (Al-Mutaffifīn:16). They will enter it and burn therein. "Then it will be said [to them], "This is what you used to deny" (Al-Mutaffifīn:17).

Allah says about the second group, "No! Indeed, the record of the righteous is in ʿilliyyūn" (Al-Mutaffifīn:18). The record where their names were recorded. The righteous people and the right doers. The believers in Allah and the doers of the right that He ordered them to do are in ʿilliyyūn; in the seventh heaven. Paradise is up there in the highest place beneath the Throne of the Most Merciful and Hell is in the lowest earth in the lowest place in existence. "No! Indeed, the record of the righteous is in ʿilliyyūn" (Al-Mutaffifīn:18) "And what can make you know what is ʿilliyyūn?" (Al-Mutaffifīn:19). "And what can make you know what is ʿilliyyūn?" (Al-Mutaffifīn:19). This is a glorification of paradise. "It is [their destination recorded in] a register inscribed" (Al-Mutaffifīn:20) "Which is witnessed by those brought near [to Allāh]" (Al-Mutaffifīn:21). Then, Allah ﷻ says to describe a part of the righteous people's pleasure, "Indeed, the righteous will be in pleasure" (Al-Mutaffifīn:22). They will be in pleasure, this means that pleasure will surround them from all sides; it will be before them, behind them, at their right, at their left, above them, and beneath them. They will be in the gardens of pleasure. They will be in Paradise where there is a running river, a beautiful woman, a fruitful tree, and good company. "They will not hear therein ill speech or commission of sin" (Al-Wāqiʻah:25) "Only a saying [of] peace..." (Al-Wāqiʻah:26). They will have eternal life and eternal happiness that will not be ruined by anything. Their happiness will not be ruined by distress, concern, or sadness. They will not have sadness or any sort of trouble.

"Indeed, the righteous will be in pleasure" (Al-Mutaffifīn:22) "On adorned couches, observing" (Al-Mutaffifīn:23). On adorned couches. An adorned couch is a spacious seat that has beautiful furnishing. They are observing. Allah did not mention what they observe to make their thought, imagination, and mind wander about it. They are observing all that Allah prepared for them in Paradise. Believers will be able to see the last of their possessions just as they see its beginning. They do not have to move around to see all of it unlike how it is in

this worldly life. The sight is limited in this life and if a person wants to see further, they have to move to see it. However, in Paradise, believers see the end of their possessions just as they see its beginning, and their possessions are vast. They will have castles, houses, lands, gardens, fruits, and all kinds of comfort, happiness, and joy that Allah prepared for them. They will be sitting on adorned couches having no labor to do like in this life. In Paradise, believers do not need to work to achieve anything or prepare anything. Their food, drinks, and clothes do not need preparation. Believers do not need to build their houses, make their clothes, cook their food, or plant their produce. Rather, everything is prepared for them. They do not need to work for anything. All they desire is present and available and all of it is there for them to use and harness. They are, "On adorned couches, observing" (Al-Mutaffifīn:23). because they are on these adorned couches, this means that they have no work or labor to occupy them.

"You will recognize in their faces the radiance of pleasure" (Al-Mutaffifīn:24). The radiance and brightness of pleasure can be seen on their faces. They have radiance, beauty, and fairness because of the pleasure they are in. The radiance, splendor, and beauty of pleasure can be recognized on their faces. "You will recognize in their faces the radiance of pleasure" (Al-Mutaffifīn:24) "They will be given to drink [pure] wine [which was] sealed" (Al-Mutaffifīn:25). This is a drink from Paradise. This is the wine of Paradise, "...[pure] wine [which was] sealed" (Al-Mutaffifīn:25) "The last of it is musk". This drink is sealed for them. It will be opened when they drink it. Or as Ibn Abbas said that sealed means that this wine makes people smell of musk and not only the least of it smells of musk. It is not like the wine of this life where it smells rotten. These wines must stink. The smell of wine also can be smelled on a person's breath and sweat. As for this wine, the last of it is musk. It makes its drinkers smell of musk after they finish it. Allah ﷻ says, "The last of it is musk. So for this let the competitors compete" (Al-Mutaffifīn:26). For this, to reach this highest and most honorable place that

Allah prepared for believers, "let the competitors compete". This is the racing field. If there is something worth competing to reach its glory and pleasure, then it is this place. Nothing of this life that people compete for can compare to it. People compete in this life to get money, women, pleasure, happiness, and travel. etc. How can the pleasures of this life be compared to the pleasure that Allah prepared for His righteous servants in this Hereafter? There is no room for comparison between the pleasure of the worldly life and the pleasure of the Hereafter. "...So for this let the competitors compete" (Al-Mutaffifīn:26). This competition means that people should strive for themselves and think of themselves before others. People should think of themselves before others in this race. Allah invited His believing servants to do so. This race is only good and does not cause damage. Rather, it brings about good things. It is a race in praying, fasting, giving zakat, performing hajj, fighting for the cause of Allah, and a race to do righteous deeds. This causes believers to love each other. The outcome of this competition is love, unlike the competition in this worldly life. The competition of this worldly life leads to hate and disputes. However, the competition for the Hereafter leads to good. Allah invited us in many verses to do this. Allah ﷻ says, "And hasten to forgiveness from your Lord and a garden [i.e., Paradise] as wide as the heavens and earth..." (Āl-'Imrān:133). Allah ﷻ also says, "Race [i.e., compete] toward forgiveness from your Lord and a Garden whose width is like the width of the heavens and earth, prepared for those who believed in Allāh and His messengers..." (Al-Hadīd:21). Here, Allah ﷻ says, "...So for this let the competitors compete" (Al-Mutaffifīn:26).

Then, Allah ﷻ says, "And its mixture is of Tasneem" (Al-Mutaffifīn:27). The mixture of this sealed drink is of Tasneem. Tasneem is the best drink in Paradise. Tasneem might refer to the Sanam (the camel's hump) , the highest place on a camel. The hump refers to the epitome of something. Therefore, Tasneem is the epitome of the drinks and the best of drinks for the Companions of paradise.

It is mixed with the sealed wine for the righteous. "And its mixture is of Tasneem" (Al-Mutaffifīn:27). However, it is, "A spring from which those near [to Allāh] drink" (Al-Mutaffifīn:28). A pure spring that is not mixed with another drink. The ones who are near to Allah will drink from Tasneem, which is the purest and best drink in Paradise. "A spring from which those near [to Allāh] drink" (Al-Mutaffifīn:28). The ones who are near to Allah are the best of the believers and they are the forerunners. As Allah ﷻ says in other verses, "And you become [of] three kinds" (Al-Wāqi‘ah:7) "Then the companions of the right - what are the companions of the right?" (Al-Wāqi‘ah:8) "And the companions of the left - what are companions of the left?" (Al-Wāqi‘ah:9) "And the forerunners, the forerunners" (Al-Wāqi‘ah:10) "Those are the ones brought near [to Allāh]" (Al-Wāqi‘ah:11). It was said that the forerunners are the ones who performed the obligatory deeds, did the recommendable deeds, left the prohibitions, and also left some allowed matters for fear of doing sins. Moreover, they abstained from many lawful deeds for austerity and desire for what Allah has as the Prophet ﷺ used to do. He abstained from many lawful things in this life because he desired what Allah has. He did not demand a spacious and comfortable house, much furniture, adornments, or possessions. He also did not demand to be a king messenger. Allah gave him a choice between being a king messenger or a servant messenger; the Prophet chose to be a servant messenger. He used to go hungry for several days. He got hungry, got full, and only ate what was sufficient for him. He said, "O Allah, make the provision of the family of Muhammad sufficient for them". When his wives asked him to increase their spending like all people after Allah gave him more money, Allah sent these verses to him, "O Prophet, say to your wives, "If you should desire the worldly life and its adornment, then come, I will provide for you and give you a gracious release" (Al-Ahzāb:28) "But if you should desire Allāh and His Messenger and the home of the Hereafter - then indeed, Allāh has prepared for the doers of good among you a great reward" (Al-Ahzāb:29). When this verse was revealed, the Prophet gave his wives the choice

of living this life of abstinence even from many lawful things with him or of divorce. All of them chose to live the life that the Prophet chose for himself, this life of abstinence from life's pleasures. Omar used to say "O Messenger of Allah! Pray to Allah to extend the provision of your nation. The Messenger of Allah ﷺ said, 'What is there between myself and the world? This world and I are just like a rider who stops to rest beneath the shade of a tree then goes and leaves it'".

The moral of this story is that the ones near Allah are the forerunners who performed the obligatory deeds and performed many recommendable deeds, as well. They compete in performing good and recommendable deeds. They also stayed far away from prohibitions and what Allah made unlawful. Moreover, they abandoned some of what is lawful to do and abstained from many good things for austerity and desire for what Allah has. The ones beneath them are the righteous people who performed the obligatory deeds, left the prohibitions, and did little recommendable deeds. Those who wronged themselves are included in this. These people are those who fell short on some obligatory deeds or some other acts of worship. Allah forgave these people. As Allah ﷻ says, "Then We caused to inherit the Book those We have chosen of Our servants; and among them is he who wrongs himself [i.e., sins], and among them is he who is moderate, and among them is he who is foremost in good deeds by permission of Allāh. That [inheritance] is what is the great bounty" (Fātir:32). The ones who are foremost in good deeds are the forerunners and the ones near Allah. The ones who are moderate are the ones who performed the obligatory deeds and stayed away from prohibitions, and the ones who wronged themselves are the ones who fell short on some obligations or did some prohibited actions. Allah forgave these people. However, these groups have different grades. Allah made them two grades, one for the forerunners and the ones near Him, and one for the righteous people and all believers. The aforementioned people will have drinks, pleasures, and houses in Paradise that are different from those who have lesser grades. Paradise has

different grades, just as the Prophet ﷺ said, "In Paradise, there are a hundred grades which Allah has prepared for those who fight in His Cause, and the distance between any two of those grades is like the distance between the heaven and the earth". He also said, "The dwellers of Paradise will look at those in the upper abodes above them as you look at a shining star which remains in the eastern or western horizon; such will be the difference in superiority which some of them have over others". The distance between the grades is vast and there is a difference between the possessions like the castles, the houses, the tests, the beautiful women, and the drinks. The wines some people have are different from others. Allah ﷻ says that the mixing of the sealed wine is from musk and it is a pure spring. "...from which those near [to Allāh] drink" (Al-Mutaffifīn:28).

After Allah mentioned the pleasure of believers, he started explaining why the criminals were sent to Hell and why believers were given all this pleasure. Allah ﷻ says, "Indeed, those who committed crimes used to laugh at those who believed" (Al-Mutaffifīn:29). Those who committed crimes, the criminals. These crimes refer to great sins, and those who committed crimes are the sinners. among these sins is disbelief and stubbornness. "Indeed, those who committed crimes..." (Al-Mutaffifīn:29) in this life, "...used to laugh at those who believed" (Al-Mutaffifīn:29). They used to laugh at them, at their belief, their prayers, for believing what they believed in, and for the acts of worship that they performed. They laughed at all of this and mocked them for it. They thought that believers had lost their way and that they were the ones in the right. "Indeed, those who committed crimes used to laugh at those who believed" (Al-Mutaffifīn:29) "And when they passed by them, they would exchange derisive glances" (Al-Mutaffifīn:30). When they passed believers, these criminals used to exchange derisive glances. They mocked them by either pointing at them, giving them names or exchanging derisive glances. They mean, "look at these poor, backwards, ignorant people. They have no wit. They abandoned life with all its

pleasure. They abandoned real-life and followed this". This is how disbelievers mocked believers.

"And when they returned to their people, they would return jesting" (Al-Mutaffifīn:31). When these disbelievers returned to their people and friends, they mocked believers. "And when they returned to their people..." (Al-Mutaffifīn:31), to their wives and children, "they would return jesting". They returned to them, jesting. A jesting person is a cheerful, happy, laughing person who does not worry. However, these people combined all kinds of offenses. They combined mocking and humiliating disbelievers and peace. They had a peaceful life and were accepting of their deeds. They were happy and jesting when they did it because they thought they followed the right path and had peace. They did not think of Paradise, Hell, Resurrection, Assembly, or of the Day of Resurrection. These were not matters that they thought about and that is why they were happy and satisfied with their situation in this life. "And when they returned to their people, they would return jesting" (Al-Mutaffifīn:31). As Allah ﷻ also says about them, "But as for he who is given his record behind his back" (Al-Inshiqāq:10) "He will cry out for destruction" (Al-Inshiqāq:11) "And [enter to] burn in a Blaze" (Al-Inshiqāq:12) "Indeed, he had [once] been among his people in happiness" (Al-Inshiqāq:13). These criminals were happy among their people in worldly life. "Indeed, he had thought he would never return [to Allāh]" (Al-Inshiqāq:14). They thought and believed that they would never return to Allah to be judged.

"And when they returned to their people, they would return jesting" (Al-Mutaffifīn:31) "And when they saw them, they would say, "Indeed, those are truly lost" (Al-Mutaffifīn:32). When they saw them. When these criminals saw believers, "...they would say, "Indeed, those are truly lost" (Al-Mutaffifīn:32). They used all these confirmation tools. "Those" is used to refer to someone you know. They said they were truly lost. They used "truly" to further confirm this, "...Indeed, those are truly lost" (Al-Mutaffifīn:32). They used this sentence that

included all of these confirmation tools. They thought that believers were truly lost, that they lost their way, that they did not know the true path and that they (disbelievers) were the ones who were guided and followed the light. "And when they saw them, they would say, "Indeed, those are truly lost" (Al-Mutaffifīn:32). Allah ﷻ says, "But they had not been sent as guardians over them" (Al-Mutaffifīn:33). These disbelievers had not been sent as guardians over believers. They had not been charged with believers nor had they been assigned to them to show them the way and invite them to it. No. They were not assigned to do this. This is because of their violation and crimes and because they thought they were right and that believers who obeyed their Lord and believed in Him were misguided.

The tables turn, for they must turn by now. Allah ﷻ says, "So Today those who believed are laughing at the disbelievers" (Al-Mutaffifīn:34). Today, the Day of Resurrection, "... those who believed are laughing at the disbelievers" (Al-Mutaffifīn:34). The situation changed. During worldly life, disbelievers and criminals laughed at believers. However, on the Day of Resurrection when things were put in their rightful place, believers will be in Paradise looking at disbelievers in their chains being led to Hell and they (believers) will laugh at them. "So Today those who believed are laughing at the disbelievers" (Al-Mutaffifīn:34). They will laugh at disbelievers when they see the humiliation they will suffer and the punishment they will be led to. The situation completely changed and this became a reality. This is the recompense that Allah gave to both parties.

"So Today those who believed are laughing at the disbelievers" (Al-Mutaffifīn:34) "On adorned couches, observing" (Al-Mutaffifīn:35). Allah mentioned them again on these adorned couches in the rooms of Paradise. These couches will be encrusted and made of gold and they will be adorned with linings. Allah says of these linings, "on beds whose linings are of silk brocade". if this is

their linings, then how about its covers? "...whose linings are of silk brocade, and the fruit of the two gardens is hanging low" (Ar-Rahmān:54). He says in another verse, "Reclining on green cushions and beautiful fine carpets" (Ar-Rahmān:76). They are reclining on these couches that have all these carpets and beautiful covers, they are observing the criminals. They are observing how Allah punishes these criminals. This punishment is because of how they mocked believers in the worldly life. These verses resemble Allah's call to the disbelievers, "[For such is the state of the disbelievers] until, when death comes to one of them, he says, "My Lord, send me back" (Al-Mu'minūn:99) "That I might do righteousness in that which I left behind". Allah ﷻ says, "...No! It is only a word he is saying; and behind them is a barrier until the Day they are resurrected" (Al-Mu'minūn:100) "So when the Horn is blown, no relationship will there be among them that Day, nor will they ask about one another" (Al-Mu'minūn:101). Then, Allah says to them, "[Allāh] will say, "How long did you remain on earth in number of years?" (Al-Mu'minūn:112) "They will say, "We remained a day or part of a day; ask those who enumerate" (Al-Mu'minūn:113) "He will say, "You stayed not but a little - if only you had known" (Al-Mu'minūn:114) "Then did you think that We created you uselessly and that to Us you would not be returned?" (Al-Mu'minūn:115) "So exalted is Allāh, the Sovereign, the Truth; there is no deity except Him, Lord of the Noble Throne" (Al-Mu'minūn:116). Before that, Allah says to them, "Our Lord, remove us from it, and if we were to return [to evil], we would indeed be wrongdoers" (Al-Mu'minūn:107). Allah ﷻ says to them, "He will say, "Remain despised therein and do not speak to Me" (Al-Mu'minūn:108) "Indeed, there was a party of My servants who said, 'Our Lord, we have believed, so forgive us and have mercy upon us, and You are the best of the merciful'" (Al-Mu'minūn:109) "But you took them in mockery to the point that they made you forget My remembrance, and you used to laugh at them" (Al-Mu'minūn:110). Allah reminds them of their state in worldly life. He says, "Indeed, there was a party of My servants who said, 'Our Lord, we have believed, so forgive us and

have mercy upon us, and You are the best of the merciful'" (Al-Mu'minūn:109) "But you took them in mockery". You used to laugh at them. "But you took them in mockery to the point that they made you forget My remembrance, and you used to laugh at them" (Al-Mu'minūn:110) "Indeed, I have rewarded them this Day for their patient endurance - that they are the attainers [of success]" (Al-Mu'minūn:111). For their patient endurance of your mockery during the worldly life.

Allah ﷻ here says, "So Today those who believed are laughing at the disbelievers" (Al-Mutaffifīn:34) "On adorned couches, observing" (Al-Mutaffifīn:35). Then, Allah ﷻ says, "Have the disbelievers [not] been rewarded [this Day] for what they used to do?" (Al-Mutaffifīn:36). Yes, disbelievers have been rewarded for what they used to do. They received the reward for their actions. The reward here refers to the consequences of their actions. Have the disbelievers really received the consequences of their actions? Did Allah give them the penalty for their actions? Yes, disbelievers have been rewarded for what they used to do because of Allah's Wisdom, Decree, and Justice. Allah is the Judge and the Just. They laughed at believers, mocked them, and lived through life happy and jubilant with no care while they also denied the truth that was sent to them. They called the Prophet ﷺ a liar and denied his words, they mocked the religion, they did not care about the Hereafter, and they did not give time for this religion as if they were brought to this life in vain. This is also what they did to believers, so Allah punished them with the same crime that they did. "Have the disbelievers [not] been rewarded [this Day] for what they used to do?" (Al-Mutaffifīn:36). Believers must answer this with, "yes, disbelievers have been rewarded for what they used to do".

With this, this great Surah ends. We ask Allah to forgive our sins, repent to Him, turn to Him, and seek refuge in Him. Praise is to Allah, the Lord of the Worlds, at the beginning and the end. And peace be upon His servant and

messenger Mohammad. We ask Allah to make it beneficial to Muslims in the east and west of the earth, and to make this a treasure for us on the Day of Resurrection.

AI-Inshiqaq

بسم الله الرحمن الرحيم {إِذَا السَّمَاءُ انشَقَّتْ}[الانشقاق:1] {وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ}[الانشقاق:2] {وَإِذَا الأَرْضُ مُدَّتْ}[الانشقاق:3] {وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ}[الانشقاق:4] {وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ}[الانشقاق:5] {يَا أَيُّهَا الإِنسَانُ إِنَّكَ كَادِحٌ إِلَى رَبِّكَ كَدْحًا فَمُلاقِيهِ}[الانشقاق:6] {فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ}[الانشقاق:7] {فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا}[الانشقاق:8] {وَيَنقَلِبُ إِلَى أَهْلِهِ مَسْرُورًا}[الانشقاق:9] {وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ}[الانشقاق:10] {فَسَوْفَ يَدْعُو ثُبُورًا}[الانشقاق:11] {وَيَصْلَى سَعِيرًا}[الانشقاق:12] {إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورًا}[الانشقاق:13] {إِنَّهُ ظَنَّ أَنْ لَنْ يَحُورَ}[الانشقاق:14] {بَلَى إِنَّ رَبَّهُ كَانَ بِهِ بَصِيرًا}[الانشقاق:15] {فَلا أُقْسِمُ بِالشَّفَقِ}[الانشقاق:16] {وَاللَّيْلِ وَمَا وَسَقَ}[الانشقاق:17] {وَالْقَمَرِ إِذَا اتَّسَقَ}[الانشقاق:18] {لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ}[الانشقاق:19] {فَمَا لَهُمْ لا يُؤْمِنُونَ}[الانشقاق:20] {وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لا يَسْجُدُونَ}[الانشقاق:21] {بَلِ الَّذِينَ كَفَرُوا يُكَذِّبُونَ}[الانشقاق:22] {وَاللَّهُ أَعْلَمُ بِمَا يُوعُونَ}[الانشقاق:23] {فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ}[الانشقاق:24] {إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ}[الانشقاق:25]

In the name of Allah, the Entirely Merciful, the Especially Merciful, "When the sky has split [open]" (Al-Inshiqaq:1) "And has listened [i.e., responded] to its Lord and was obligated [to do so]" (Al-Inshiqaq:2) "And when the earth has been extended" (Al-Inshiqaq:3) "And has cast out that within it and relinquished [it]" (Al-Inshiqaq:4) "And has listened [i.e., responded] to its Lord and was obligated [to do so]" (Al-Inshiqaq:5) "O mankind, indeed you are laboring toward your Lord with [great] exertion and will meet it" (Al-Inshiqaq:6) "Then as for he who is given his record in his right hand" (Al-Inshiqaq:7) "He will be judged with an easy account" (Al-Inshiqaq:8) "And return to his people in happiness" (Al-Inshiqaq:9) "But as for he who is given his record behind his back" (Al-Inshiqaq:10) "He will cry out for destruction" (Al-Inshiqaq:11) "And

[enter to] burn in a Blaze" (Al-Inshiqaq:12) "Indeed, he had [once] been among his people in happiness" (Al-Inshiqaq:13) "Indeed, he had thought he would never return [to Allāh]" (Al-Inshiqaq:14) "But yes! Indeed, his Lord was ever, of him, Seeing" (Al-Inshiqaq:15) "So I swear by the twilight glow" (Al-Inshiqaq:16) "And [by] the night and what it envelops" (Al-Inshiqaq:17) "And [by] the moon when it becomes full" (Al-Inshiqaq:18) "[That] you will surely embark upon [i.e., experience] state after state" (Al-Inshiqaq:19) "So what is [the matter] with them [that] they do not believe" (Al-Inshiqaq:20) "And when the Qur'ān is recited to them, they do not prostrate [to Allāh]?" (Al-Inshiqaq:21) "But those who have disbelieved deny" (Al-Inshiqaq:22). "And Allāh is most knowing of what they keep within themselves" (Al-Inshiqaq:23) "So give them tidings of a painful punishment" (Al-Inshiqaq:24) "Except for those who believe and do righteous deeds. For them is a reward uninterrupted" (Al-Inshiqaq:25).

This is the surah of Al-Inshiqaq. Allah starts this surah by saying, "When the sky has split [open]" (Al-Inshiqaq:1) "And has listened [i.e., responded] to its Lord and was obligated [to do so]" (Al-Inshiqaq:2) "And when the earth has been extended" (Al-Inshiqaq:3) "And has cast out that within it and relinquished [it]" (Al-Inshiqaq:4) "And has listened [i.e., responded] to its Lord and was obligated [to do so]" (Al-Inshiqaq:5).

"When the sky has split [open]" (Al-Inshiqaq:1). This will happen on the Day of Resurrection. This will be a declaration of the end of this universe around us; the heavens and earth. It is also a notification for the heavens and earth because people will resurrect for the Lord of the worlds so He could judge them. Allah tells us that this great sky will split open. He also says, "When the sky breaks apart" (Al-Infitār:1). Breaking apart is the same as splitting open. This formidable sky that was created by Allah will be broken with the first blow of the Horn. It will first split. Then it will crumble and fall. "And has listened [i.e., responded] to its Lord and was obligated [to do so]" (Al-Inshiqaq:2). It has

listened and responded to its Lord and was obligated to do so. It was obligated to listen to its Lord if it is a creature that is ordered to obey. He created it, disposed of it, and decided its fate, its destruction, and its end. In all of its situations, it obeys Allah's orders. As He says about the beginning of creation, "Say, "Do you indeed disbelieve in He who created the earth in two days and attribute to Him equals? That is the Lord of the worlds" (Fussilat:9) "And He placed on it [i.e., the earth] firmly set mountains over its surface, and He blessed it and determined therein its [creatures'] sustenance in four days without distinction - for [the information of] those who ask" (Fussilat:10) "Then He directed Himself to the heaven while it was smoke and said to it and to the earth, "Come [into being], willingly or by compulsion." They said, "We have come willingly" (Fussilat:11) "And He completed them as seven heavens within two days and inspired [i.e., made known] in each heaven its command. And We adorned the nearest heaven with lamps [i.e., stars, for beauty] and as protection. That is the determination of the Exalted in Might, the Knowing" (Fussilat:12). Allah is the One Who started this creation and it was obedient to Him and listened to His orders. Heaven obeyed Allah in the first creation. It will also obey Him when this total change in the situation happens. The sky will split open, and it will listen to its Lord's order. "And has listened [i.e., responded] to its Lord..." (Al-Inshiqaq:2). It will listen to the order of its Lord. Allah ﷻ says, "and was obligated [to do so]". It is an obligation for it to obey because it is an obedient creature of its Lord. This formidable heaven obeys its Lord. Then, what is up with humans? They are small and insignificant creatures, yet, they disobey Allah.

Then, Allah ﷻ says, "And when the earth has been extended" (Al-Inshiqaq:3) "And has cast out that within it and relinquished [it]" (Al-Inshiqaq:4) "And has listened [i.e., responded] to its Lord and was obligated [to do so]" (Al-Inshiqaq:5). The earth that humans live on will be extended and flattened. Humans used to see it as a ball. However, it will be extended and flattened, and

its water will evaporate. Its rivers will also explode and its mountains will be destroyed. Allah will flatten it so that people will be resurrected before their Lord on flat land with no marks set up for anyone. The Prophet said, "The people will be assembled on the Day of Resurrection on a white plain with no marks set up for anyone". No human will have a house, a castle, a tent, or even a shelter on that Day. Rather, it will all be a flat land because on the Day of Resurrection, "... the earth will be replaced by another earth, and the heavens [as well], and they [i.e., all creatures] will come out before Allāh, the One, the Prevailing" (Ibrāhīm:48). This earth will be extended. "And when the earth has been extended" (Al-Inshiqaq:3) "And has cast out that within it..." (Al-Inshiqaq:4). All that is within it will be cast out to its surface. "and relinquished [it]". It will become empty and it will have nothing to hide or a soul to conceal. Rather, it will cast all of them out of it. "And has listened [i.e., responded] to its Lord and was obligated [to do so]" (Al-Inshiqaq:5). It has listened to its Lord and obeyed Him. "and was obligated [to do so]". It was obligatory to do so. As Allah ﷻ says, "When the earth is shaken with its [final] earthquake" (Az-Zalzalah:1) "And the earth discharges its burdens" (Az-Zalzalah:2) "And man says, "What is [wrong] with it?" (Az-Zalzalah:3). What brought about this change? "That Day, it will report its news" (Az-Zalzalah:4) "Because your Lord has inspired [i.e., commanded] it" (Az-Zalzalah:5). Allah is the One who inspired it. It listened to the words of Allah and it was obligated to do so. "And has listened [i.e., responded] to its Lord and was obligated [to do so]" (Al-Inshiqaq:5).

After Allah explained the huge change that will happen to the heavens and earth, these formidable creatures, He addresses humans who are haughty and believe they are above listening to Allah's orders when they are insignificantly small compared to the heavens and earth. Allah ﷻ says, "O mankind, indeed you are laboring toward your Lord with [great] exertion and will meet it" (Al-Inshiqaq:6). "O mankind". Allah addresses everyone who falls under this

description. Every one of Adam's descendants is included in this. "... indeed you are laboring toward your Lord with [great] exertion and will meet it" (Al-Inshiqaq:6). To labor is to be tired and weary because of work. You will work in this life and be tired and weary because of that. This labor does not only mean to work for righteousness, piety, and belief, for some also labor in disbelief, stubbornness. All labor and work. Humans must labor. "Indeed you are laboring toward your Lord". In the end, the fate of all servants, whether they were good or bad, is to go back to their Lord. As the Prophet ﷺ said, "Every person starts his day as a vendor of his soul, either freeing it or causing its ruin". All people start their day and leave their houses in the morning. However, some work for their salvation and some work for their destruction and cause their entrance to Hell and their own ruin. "Every person starts his day as a vendor of his soul, either freeing it or causing its ruin" or destruction. "O mankind, indeed you are laboring toward your Lord with [great] exertion..." (Al-Inshiqaq:6). You will labor, strive, and work toward your Lord. All people are fated to die and go back to their Lord. Our Lord is the One Who created us, provided for us, and disposed of our affairs. "and will meet it". All of you will meet your Lord, whether believer or disbeliever and you will be judged. Allah will judge every soul. Allah is the One Who will judge them and He will not entrust anyone else with the judgment of His servants. He will not assign an angel to judge a group of people. Rather, Allah will judge all of them Himself. "Indeed, to Us is their return" (Al-Ghāshiyah:25) "Then indeed, upon Us is their account" (Al-Ghāshiyah:26). The judgment of everyone is up to Allah. The Prophet ﷺ says, "Everyone of you will speak to his Lord". All of you. "Each one of you will speak to his Lord without an interpreter between them. He will say, "Didn't I send a messenger to teach you? Didn't I give you wealth and do you favors?' He will look to his right side and will see nothing; he will look to his left and will see nothing, and he will look in front of him and will see nothing but Fire (of Hell) before his face. So protect yourselves from Fire (of Hell), even by giving half a date- fruit (in charity)". This is a great warning from the Prophet

ﷺ that everyone will stand before Allah and will be judged. Allah will remind everyone of the blessings that He granted them and ask them about what they did with these blessings. Allah ﷻ says, "O mankind, indeed you are laboring toward your Lord with [great] exertion and will meet it" (Al-Inshiqaq:6).

Then Allah explained to us how people will be divided during that time. He says, "Then as for he who is given his record in his right hand" (Al-Inshiqaq:7) "He will be judged with an easy account" (Al-Inshiqaq:8) "And return to his people in happiness" (Al-Inshiqaq:9). "Then as for he who is given his record in his right hand" (Al-Inshiqaq:7). Allah will honour believers by handing them their records in their right hand. The Prophet ﷺ told us that during the Assembly, records will scatter and every person will take their record in their place. Some will take it with their right and some will take it with their left hand from behind their backs. Believers will take their records with their right hands and disbelievers will be handed their records from behind their backs so they will take it with their left hands. "Then as for he who is given his record in his right hand" (Al-Inshiqaq:7). We ask Allah to make us among them. "He will be judged with an easy account" (Al-Inshiqaq:8) "And return to his people in happiness" (Al-Inshiqaq:9). They will be judged by their Lord easily. This easy account is an honour. If they were sinners, Allah will make them admit their guilt then He will forgive them. These are the people who will be judged with an easy account. However, those who are thoroughly examined in the reckoning are put to torment. Those who are judged will be punished. The Prophet ﷺ said, "He who is thoroughly examined in the reckoning is put to torment". The mothers of believers, Aisha, asked, 'O Messenger of Allah, did Allah not say, "Then as for he who is given his record in his right hand" (Al-Inshiqaq:7) "He will be judged with an easy account" (Al-Inshiqaq:8) "And return to his people in happiness" (Al-Inshiqaq:9). So the Prophet ﷺ replied, "This is only the presentation of one's deeds to Him. He who is thoroughly examined in the reckoning is put to torment".

Their deeds will be presented to them, then Allah will reward them and send them to His Paradise. This is the believer who will be judged with an easy account and who will not be examined. However, those who are thoroughly examined in the reckoning are put to torment.

"And return to his people in happiness" (Al-Inshiqaq:9). To their people, to their wives in Paradise. Allah called them their people because these people are the award of Allah and the marriages that He gave to them. He is the One Who established these marriages for them. He says, "...And We will marry them to fair women with large, [beautiful] eyes" (Ad-Dukhān:54). These wives are a gift and a charity from Allah to believers. These wives were called their people because they became a part of their family when Allah established their marriage from believers. When Allah established these marriages for believers in Paradise, these women became their people. Allah said that they will return to their people whom He prepared and gifted to them then established marriages between them. They will be your wives and people. "Then as for he who is given his record in his right hand" (Al-Inshiqaq:7) "He will be judged with an easy account" (Al-Inshiqaq:8) "And return to his people in happiness" (Al-Inshiqaq:9). They will return. As if they were on a great trip in this worldly life, which amounts to an hour, then, the record of their deeds will be presented to them. Allah will make them admit to these deeds. After that, they will go home and people will be happy. How easy and good that is for believers. They will be in happiness and joy for their fate and destiny, for these are their people, his home, his abode, and the eternal uninterrupted stay.

"But as for he who is given his record behind his back" (Al-Inshiqaq:10). As for the others, they are given their record behind their backs, and with their left hands, Allah forbid. This is a humiliation. Disbelievers and hypocrites will suffer all kinds of humiliation. Even the way they receive the record of their deeds is humiliating. They will not be honored by receiving it with their right hands.

Rather, they will take it with their left hands. Humiliations continue after that in every step and every action. They will be given their record behind their backs with their left hands. This is the record of their deeds. "He will cry out for destruction" (Al-Inshiqaq:11). When they receive their records, open them, and see what is written inside and that these records have recorded all of their crimes, words, sins, and misdeeds, at that point, they will cry out for destruction upon themselves. They will cry out for destruction. They will ask Allah to destroy them. They pray for destruction because of their calamity. They will cry out for destruction, and that will not benefit them for destruction has already fallen upon them. "And [enter to] burn in a Blaze" (Al-Inshiqaq:12). They will burn. They will burn the way you burn a lamp when you cook it. They will be burned in a Blaze in Hell, Allah forbid. This is a burning Fire. This is their fate and their end. "He will cry out for destruction" (Al-Inshiqaq:11). They will pray for their own destruction. "And [enter to] burn in a Blaze" (Al-Inshiqaq:12). Allah ﷻ says, "Indeed, he had [once] been among his people in happiness" (Al-Inshiqaq:13). These criminals who were given this punishment had been once among their people in the worldly life in happiness and without care. They did not care about the Hereafter. They did not believe in their Lord, fear this Day, think about the Day of Resurrection, or give it a look. They threw this matter behind their backs and lived among their people in happiness. Compare this past happiness with the happiness now. Believers will return to their people in Paradise in happiness and joy at last. Those who laugh last will laugh best and longest. As for those who were happy during the worldly life, their happiness was limited and now what is left for them is the worry, the distress, praying for their destruction, and the eternal stay in Hell, Allah forbid.

"Indeed, he had [once] been among his people in happiness" (Al-Inshiqaq:13) "Indeed, he had thought he would never return [to Allāh]" (Al-Inshiqaq:14). They thought and believed that they would never return to Allah.

They thought life was only this worldly life, and that there was neither resurrection nor assembly and that we will not return to Allah. That is why they led a dissolute life. "Indeed, he had thought he would never return [to Allāh]" (Al-Inshiqaq:14). Allah ﷻ says, "But yes! Indeed, his Lord was ever, of him, Seeing" (Al-Inshiqaq:15). Yes, they will return to Allah because this is His decree, fate, and will. He decreed this and made it inevitable. There must be a Resurrection. "...Say, "Yes, by my Lord, you will surely be resurrected; then you will surely be informed of what you did. And that, for Allāh, is easy" (At-Taghābun:7). The Resurrection is true and will happen, and Allah will recompense every soul for what it earned. "So that Allāh will recompense every soul for what it earned..." (Ibrāhīm:51). Allah must recompense His servants for their earnings and not leave them be. How could Allah leave them be? How could He create them and put them in this life, then leave them to mess around, do as they please, lead a sinful life, commit debauchery, and disbelieve then not judge or punish them? This is impossible. How could Allah leave believers to worship, believe, fight for His cause then not reward them? May Allah be praised far above this. "So what yet causes you to deny the Recompense?" (At-Teen:7) "Is not Allāh the most just of judges?" (At-Teen:8). Allah is the most judge of judges and He would never equate believers to criminals. "Then will We treat the Muslims like the criminals?" (Al-Qalam:35) "What is [the matter] with you? How do you judge?" (Al-Qalam:36). He must judge all. Allah says, "But yes! Indeed, his Lord was ever, of him, Seeing" (Al-Inshiqaq:15). They must return. The return is a must and their Lord and Creator, "...was ever, of him, Seeing" (Al-Inshiqaq:15). Allah was ever of His servants, Seeing. He created them. He c created them for an aim, which is to worship Him on this earth. He sent messengers, He sent the Books, He established the proofs, gave orders and prohibitions, and showed them the way. Allah is Seeing of all of His servants and He is the Maintainer of every soul, knowing what it has earned. "But yes! Indeed, his Lord was ever, of him, Seeing" (Al-Inshiqaq:15).

Then, Allah ﷻ says, "So I swear by the twilight glow" (Al-Inshiqaq:16) "And [by] the night and what it envelops" (Al-Inshiqaq:17) "And [by] the moon when it becomes full" (Al-Inshiqaq:18) "[That] you will surely embark upon [i.e., experience] state after state" (Al-Inshiqaq:19). Behold! This is a confirmation from Allah that the Resurrection, the Assembly, and the fate of people is true and will happen. Therefore, Allah swears by it. He swears by the twilight glow. He says, "So I swear by the twilight glow" (Al-Inshiqaq:16). The twilight glow is the red color that appears on the horizon after the sunset because of the sun rays, especially if there were remnants of clouds. The sun rays will shine on them and will cause the appearance of this twilight glow that remains for a time, around an hour, until the sun falls deeper into the horizon and the night completely falls. All of this happens in the West. First, the twilight glow is a great scene that was created by Allah. It is one of the most beautiful phenomena. Second, it is proof of Allah's Power and Greatness; the sunset, the nightfall that covers the earth, and the departure of the day. These are great times, the time where the day ends and night falls. These remind us of great signs, the signs of night and day which are signs of Allah's power of creation, whether in the act of creation itself, or the effect and benefits it gives to people, to animals, and all the other beings. This is a great thing, indeed. People realized that the occurrence of night and day is a great sign of this great and magnificent earth. This vast earth, with its seas, oceans, mountains, and people orbits around itself and travels around the sun. This causes night and day. This is a great matter. The sun is more than 146 million kilometers away from earth and sends the earth its light, heat, and rays. The earth revolves around it. Who did this? Who placed the sun in its orbit? Who placed the earth in its orbit and made it this stable? Even though it moves really fast around itself and the sun, its mountains do not jump, its buildings do not get destroyed, and its people do not stumble. This is great proof of power. If people saw and knew of these signs and prostrated to Allah at all times to glorify Him,

they would not give Him His due right because He is the Great Lord who created this great creation.

Allah swears by the twilight glow. He says, "So I swear by the twilight glow" (Al-Inshiqaq:16) "And [by] the night and what it envelops" (Al-Inshiqaq:17). The night is a great sign of Allah and what it envelops and covers. The night covers many things. He covers this entire earth. The night covers half of this earth and covers all the creatures on this half, the people and the deeds. All of these are known by Allah and not even a small thing is hidden from Him. Not even the steps of a black ant on a smooth rock in a dark night. Nothing escapes Allah's knowledge. Allah swears by all that the night envelopes and covers. He knows all that night covers and nothing of it is hidden from Him. "And [by] the moon when it becomes full" (Al-Inshiqaq:18). Allah swears by the moon when it becomes full and when its light extends and covers all of its surfaces. This is a very beautiful radiating scene. Allah swears by it. Who made the moon shine this way and determined its phases? It starts as a small crescent like a thin thread. Then it gets fuller and fuller and its light extends. This is one of Allah's signs.

"And [by] the moon when it becomes full" (Al-Inshiqaq:18). When Allah swears by these great creatures, He glorifies Himself for He is the One who created these creatures. Then, Allah ﷻ says, "[That] you will surely embark upon [i.e., experience] state after state" (Al-Inshiqaq:19). Oh, people, this address is for humans. He says, "[That] you will surely embark upon [i.e., experience] state after state" (Al-Inshiqaq:19). "... state after state" (Al-Inshiqaq:19). A state after a state. O people, you must embark upon a state after a state and an experience after an experience until you meet your Lord. You cannot escape this fate for Allah is the One who decreed this. Humans start as a sperm-drop, then a clinging clot, then a lump of flesh, then bones, then a baby. The baby is born then grows into a child, then a teenager, then a youthful person, grows into an adult, then keeps growing until they die and stay in their grave as long as Allah wills. They

stay for a while in Barzakh (a phase happening between death and resurrection). Then they are resurrected to stand before Allah. They must embark on a state after a state and they cannot escape that. Life, then death, then resurrection. All of that must happen just as Allah decreed. "[That] you will surely embark upon [i.e., experience] state after state" (Al-Inshiqaq:19). Allah swore to these great creatures that this is what will happen to humans. Every human has a road that they will follow until the end and no one will be able to escape. "So I swear by the twilight glow" (Al-Inshiqaq:16) "And [by] the night and what it envelops" (Al-Inshiqaq:17) "And [by] the moon when it becomes full" (Al-Inshiqaq:18) "[That] you will surely embark upon [i.e., experience] state after state" (Al-Inshiqaq:19).

Then, Allah ﷻ says, "So what is [the matter] with them [that] they do not believe" (Al-Inshiqaq:20). After these oaths from Allah and after this explanation and these great oaths by Him "So what is [the matter] with them [that] they do not believe" (Al-Inshiqaq:20). What happened to them and made them not believe? "And when the Qur'ān is recited to them, they do not prostrate [to Allāh]?" (Al-Inshiqaq:21). When the Quran is recited to them by Allah, when it has this explanation, these oaths, and this confirmation by Allah, and these swearing by these great creatures they do not prostrate to Allah to glorify Him and for fear of Him. "And when the Qur'ān is recited to them, they do not prostrate [to Allāh]?" (Al-Inshiqaq:21). Allah ﷻ says, "But those who have disbelieved deny" (Al-Inshiqaq:22). However, this is what disbelievers have; denial. They know this is the truth. They know it is true but they deny and refuse it. This is their fault and their downfall. "But those who have disbelieved deny" (Al-Inshiqaq:22).

Allah ﷻ says, "And Allāh is most knowing of what they keep within themselves" (Al-Inshiqaq:23). What they keep within themselves. What people keep within themselves is what they persist in doing and hiding. Allah knows

what they hide from their deeds and secrets. "And Allāh is most knowing of what they keep within themselves" (Al-Inshiqaq:23). Allah ﷻ says, "So give them tidings of a painful punishment" (Al-Inshiqaq:24). This is a mockery of them. Tidings are good news. They are called tidings because they make people happy; However, when these tidings are bad, they are told to mock a person. "So give them tidings of a painful punishment" (Al-Inshiqaq:24). Allah tells the deniers to wait for a painful punishment. "So give them tidings of a painful punishment" (Al-Inshiqaq:24). Then, Allah ﷻ says, "Except for those who believe and do righteous deeds. For them is a reward uninterrupted" (Al-Inshiqaq:25). These deniers are given tidings of a painful punishment by Allah and it must happen. What Allah swears will happen, will happen. However, "Except for those who believe and do righteous deeds. For them is a reward uninterrupted" (Al-Inshiqaq:25). A reward uninterrupted, a reward undisturbed. The reward of Paradise is uninterrupted and never-ending even if thousands of years have passed. It does not end. Rather, it is an eternal reward. It is eternal and has no interruptions. Immortality is something that we cannot imagine. This reward is eternal and uninterrupted. This is the reward of believers. We ask Allah to make us among them.

With this, this great Surah ends. We ask Allah to forgive our sins, repent to Him, turn to Him, and seek refuge in Him. Praise is to Allah, the Lord of the Worlds, at the beginning and the end. And peace be upon His servant and messenger Mohammad. We ask Allah to make it beneficial to Muslims in the east and west of the earth, and to make this a treasure for us on the Day of Resurrection.

Al-Buruj

بسم الله الرحمن الرحيم: {وَالسَّمَاءِ ذَاتِ الْبُرُوجِ}[البروج:1] {وَالْيَوْمِ الْمَوْعُودِ}[البروج:2]
{وَشَاهِدٍ وَمَشْهُودٍ}[البروج:3] {قُتِلَ أَصْحَابُ الأُخْدُودِ}[البروج:4] {النَّارِ ذَاتِ الْوَقُودِ}[البروج:5] {إِذْ

هُمْ عَلَيْهَا قُعُودٌ}[البروج:6] {وَهُمْ عَلَى مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُهُودٌ}[البروج:7] {وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ}[البروج:8] {الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالأَرْضِ وَاللَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ}[البروج:9]

In the Name of Allah—the Most Compassionate, Most Merciful, "By the sky full of constellations" (Al-Buruj: 1), "And the promised Day ˹of Judgment˺" (Al-Buruj: 2), "And the witness and what is witnessed!" (Al-Buruj: 3), "Condemned are the makers of the ditch" (Al-Buruj: 4), "(Of) the fire fed with fuel!" (Al-Buruj: 5), "When they sat around it" (Al-Buruj: 6), "Witnessing what they were doing to the believers" (Al-Buruj: 7), "And they resented them only for believing in Allah the Almighty, the Praiseworthy" (Al-Buruj: 8), "˹The One˺ to Whom belongs the kingdom of the heavens and earth. And Allah is a Witness over all things" (Al-Buruj: 9).

This is Surah Al-Buruj, which Allah begins with these oaths, He ﷻ says, "By the sky full of constellations." (Al-Buruj: 1) Allah swears by the sky that is full of constellations. Constellation is the great high building. As Allah says, "Wherever you may be, death will overcome you—even if you were in fortified towers", that is in high forts that a person thinks might protect him from death. Allah swears by the sky and what it contains from great stars. In fact, His swearing by the sky and its constellations is a glorification of Him because this creation is a great and perfect one. He is the One Who created it in this magnificent way. Then Allah says, "And the promised Day ˹of Judgment˺." (Al-Buruj: 2) Meaning the Day of Resurrection in which Allah has promised His servants that it is inevitably coming. He promised the people of Paradise that they would enter Paradise on this day, and He promised the people of Hell that they would enter Hell on this day.

Then, Allah ﷻ says, "And the witness and what is witnessed!" (Al-Buruj: 3), the witness and witnessed are indefinite, so it applies to every witness and

every witnessed. Also, the witness refers to every messenger who testifies against his people, and the witnessed is this great gathering on the Day of Resurrection, as Allah ﷻ says on this Day, "That is a day for which mankind will be gathered together, and that is a day to be witnessed" (Hud: 103). It is witnessed by all generations; all earlier and later generations are gathered in one place, and they witness this Day. Likewise, the Day of Arafat is a witnessed day; a Day in which Allah gathers the pilgrims on this day and praises them to the angels saying, "Look at my servants who have come to me disheveled, dusty and crying out from every deep valley. I call you to witness that I have forgiven them". Meaning that the angels will witness that Allah has forgiven the people of Arafat, so everything that means the witness and the witnessed, Allah swears by it.

Then, Allah ﷻ says, "Cursed were the People of the Trench" (Al-Buruj: 4) here Allah curses at the People of the Trench. The Prophet ﷺ informed his companions about them, he said that there was a king in Yemen, might be a king in Najran. This king had a magician to accompany him according to the custom of kings at that time; they used magicians to manage the affairs of their kingdoms. When this magician became old, he said to the king, "'I have grown old, so send me a young boy in order to teach him magic. The king sent him a young boy to serve the purpose". It is mentioned in the biography of Ibn Hisham from the narration of Ibn Ishaq that he was called Abdullah Ibn al-Samir. This boy began to go to the magician every day to learn magic from him. When the boy was on the way between his family's house and the magician's place, he would pass by a monk who had isolated himself from the people, he was one of the Christian monks. The boy came one day and saw him in his hermitage and was impressed by his condition, so he started to learn the religion from him; he learned Christianity from him. Then, because he would be late on the magician he would be hit since he would not dare to say that he was with that monk. So was the case on his way back, his parents would punish him because he returned late without

telling them the reason. So the boy complained to the monk that his family and the magician would beat him if he was late. The monk suggested, “When you feel afraid of the magician tell him, ‘my family detained me. And when you fear your family tell them, ‘the magician detained me”. The Prophet ﷺ told in the context of the hadith, “One day while Abdullah Ibn Al-Samir was on the road, he found a huge beast and it blocked the way of the people.” That is, a beast or a great serpent which blocked the way on people. The young boy said, “I will know today who is the honest one; the magician or the monk”. He picked up a stone and said, “O Allah, if the way of the monk is dearer to You than the way of the magician, bring about death to the animal so that the people will be able to move about freely”. He threw that stone at it and killed it. He then came to the monk and told him the story. The monk said, “Son, today you are superior to me.” Of course, this is a blessing from Allah ﷻ that He enabled him to kill the beast. The monk said, “Son, today you are superior to me. You have come to a stage where I feel that you would be soon put to a trial, and in case you are put to a trial, do not reveal me. Do not tell anyone that it was I who taught you the religion.” That young boy began to heal those born blind and the lepers and he, in fact, began to cure people of all kinds of illnesses. When a courtier of the king who had gone blind heard about him, he came to him with numerous gifts and said, 'If you cure me, all these things will be yours.' He said, 'I myself do not cure anyone. It is Allah, the Exalted, Alone Who cures; and if you affirm faith in Allah, I shall also supplicate to Allah to cure you.' This courtier affirmed his faith in Allah and Allah cured him. He came to the king and sat by his side as he used to sit before. The king said to him, 'Who restored your eyesight?' He said, 'My Lord.' Thereupon he said, 'Do you have another lord besides me?' He said, 'My Lord and your Lord is Allah.' So the king kept torturing him until he revealed the young boy. The young boy was thus summoned and the king said to him, 'O boy, it has been conveyed to me that you have become so much proficient in your magic that you cure the blind and the lepers and you do such and such.' Thereupon he said, 'I do not cure

anyone; it is Allah Alone Who cures,' and the king took hold of him and began to torture him until he revealed of the monk. The monk was summoned and it was said to him: 'You should turn back from your religion.' But he refused. The king sent for a saw, placed it in the middle of his head and cut him into two parts that fell down. Then the courtier of the king was brought forward and it was said to him: 'Turn back from your religion.' He, too, refused, and the saw was placed in the midst of his head and he was torn into two parts. Then the boy was sent for and it was said to him: 'Turn back from your religion.' He refused. The king then handed him over to a group of his courtiers and said to them: 'Take him to such and such mountain; make him climb up that mountain and when you reach its peak ask him to renounce his Faith. If he refuses to do so, push him to his death.' So they took him and made him climb up the mountain and he said: 'O Allah, save me from them in any way you like,' and the mountain began to shake and they all fell down (dead) and that young boy came walking to the king. The king said to him, 'What happened to your companions?' He said, 'Allah has saved me from them.' He again handed him to some of his courtiers and said: 'Take him and carry him in a boat and when you reach the middle of the sea, ask him to renounce his religion. If he does not renounce his religion throw him (into the water).' So they took him and he said: 'O Allah, save me from them.' The boat turned upside down and they all drowned except the young boy who came walking to the king. The king said to him, 'What happened to your companions?' He said, 'Allah has saved me from them,' and he said to the king: 'You cannot kill me until you do what I command you to do.' The king asked, 'What is that?' He said, 'Gather all people in one place and tie me up to the trunk of a tree, then take an arrow from my quiver and say: With the Name of Allah, the Lord of the boy; then shoot me. If you do that you will be able to kill me.' 'The king called the people in an open field and tied the young boy to the trunk of a tree. He took out an arrow from his quiver, fixed in the bow and said, 'With the Name of Allah, the Lord of the young boy,' he then shot the arrow and it hit the boy's temple. The young boy placed his

hand upon the temple where the arrow had hit him and died. The people then said: 'We believe in the Lord of this young boy.' The king was told: 'Do you see what you were afraid of, by Allah it has taken place; all people have believed.' The king then commanded that trenches be dug and fire lit in them, and said: 'He who would not turn back from his (the young boy's) religion, throw him in the fire' or 'he would be ordered to jump into it.' They did so till a woman came with her child. She felt hesitant in jumping into the fire. The child said to her: 'O mother! Endure (this ordeal) for you are on the Right Path".

These are the People of the Trench, and this tyrannical king, his servants, and the disbelievers; those about whom the word of was revealed, "Cursed were the People of the Trench" (Al-Buruj: 4) Allah cursed them and killed them because they committed this heinous act against the faithful servants of God. "Condemned are the makers of the ditch" (Al-Buruj: 4), "(Of) the fire fed with fuel!" (Al-Buruj: 5), "When they sat around it" (Al-Buruj: 6). "(Of) the fire fed with fuel!" (Al-Buruj: 5) The fuel for the fire is wood and other things. It seems that they dug these trenches and put fuel in it and lit fire, and they also put additional fuel whenever this fire calms down, they increase the fuel for them. "When they sat around it." (Al-Buruj: 6) This means that these criminals sat around the fire on their chairs to watch the torture of the believers and enjoy the scene. Allah ﷻ says, "And were watching what they were doing with the believers" (Al-Buruj: 7) Meaning that they were watching and seeing this with their own eyes. They took pleasure in seeing the believers' death; they sat and watched this before them, and no eye shed tears for them, and no eyelid blinked.

Then, Allah ﷻ says, "And they resented them only for believing in Allah the Almighty the Praiseworthy" (Al-Buruj: 8), that is, they punished these believers with this severe punishment because they have believed in God. The believers did not do any sin or heinous thing to harm these criminals. The only thing they did was that they put their trust and confidence in Allah, the Almighty,

Who does not treat those who seek to be with Him in an unfair manner. In all of His utterances, deeds, legislation, and decrees, He is the Most Mighty and Most Praiseworthy. Even though the cause for this decision is obscure to many people, He determined what occurred to these of His slaves at the hands of the disbelievers, and He is the Most Mighty, the Most Praiseworthy.

"The One to whom belongs the kingdom of the heavens and the earth. And Allah is witness over everything" (Al-Buruj: 9), it means their belief in Allah the Praiseworthy, who is described as the One to whom belongs the kingdom of the heavens and the earth. Among His perfect Attributes is that He is the Owner of all of the heavens, the earth, whatever is in them, and whatever is between them. This is not a crime, rather it is a matter of necessity to believe in Allah the Praiseworthy that to Him belongs the kingdom of the heavens and the earth. Everyone who has a mind and has a heart must believe in Allah, whose attribute this is, and that there is no god but Him. Also, this criminal who enslaves people and says to people, "I am your god" is nothing but a tyrant who has nothing. How do they believe that he is a god. Allah ﷻ says, "And Allah is witness over everything" (Al-Buruj: 9), meaning, nothing is concealed from Him in all of the heavens and the earth, nor is anything hidden from Him. In fact, this is reassurance for the people of faith that no matter how much punishment is imposed on them, Allah is Witness to it and knows it. Also, this is an indication for the infidels and the people of this criminality that they will not escape from Allah because Allah is aware of their crimes.

Then, Allah ﷻ says, "Those who persecute the believing men and women and then do not repent will certainly suffer the punishment of Hell and the torment of burning." (Al-Buruj: 10) meaning that those who put into trial the believing men and believing women, i.e. the believers. That is, they burned them and then did not turn in repentance. That is, they did not cease from what they were doing and did not regret what they had done before. Then they will have the torment of

Hell, and they will have the punishment of the burning Fire. This is because the recompense is based upon the type of deed performed. One can notice here this generosity and kindness. These people killed Allah's servants and who believed in Him and He still invites them to repent and seek forgiveness. That is, if anyone from them was to believe after this incident Allah would have accepted his repentance.

"Those who persecute the believing men and women and then do not repent will certainly suffer the punishment of Hell and the torment of burning" (Al-Buruj: 10), if Allah ﷻ said, "Those who persecute the believing men and women will certainly suffer the punishment of Hell and the torment of burning", everyone who tormented a believer and seduced him from his religion would be put in hell. But from the benevolence of Allah and from His mercy He made repentance for every criminal regardless of his crime. That is, as long as he is alive, if he returns to Allah and turns back from his crime, Allah accepts him.

In this regard, Hell is a great prison that Allah has prepared for criminals. Also, it is a locked prison that is not open, "It will be closed on them" (Al Humazah: 8). It is a prison full of fire; its land is fire and its walls are fire, "Surely We have prepared for the wrongdoers a Fire whose walls will ˹completely˺ surround them". Also, "Hell will be their bed; flames will be their cover" (Al Araf: 41), everything in it is fire; It is covered with fire, furnished with fire, and its walls are fire.

Then, Allah ﷻ says, "Surely those who believe and do good will have Gardens under which rivers flow. That is the greatest triumph." (Al-Buruj: 11) This is the opposite of what he has prepared for His enemies of Fire and Hell. This is the grace of Allah and His preference for those who obey Him. "Those who believe and do good." In fact, Allah always combines faith and good deeds, there is no entering Paradise except with faith and good deeds. If faith is

mentioned with good deeds, faith turns to deeds of hearts, and the righteous deed goes to the acts of the limbs, for faith is the act of the hearts. The Prophet explained it and said, "To believe in Allah, His Angels, His Books, His Messengers, the Last Day and the divine decree, both good and bad", these are the foundations of faith that include great issues such as belief in Allah and the Last Day. As for righteous deeds, it is every act that Allah has commanded, such as prayer, fasting, zakat, Hajj, being kind to parents, telling the truth, upholding ties of kinship, and being kind to the neighbor. Therefore, those who believed and did good deeds, "Will have Gardens under which rivers flow", the rivers flow under these gardens. It means that there are different kinds of rivers, "The description of the Paradise promised to the righteous is that in it are rivers of fresh water, rivers of milk that never changes in taste, rivers of wine delicious to drink, and rivers of pure honey. There they will ˹also˺ have all kinds of fruit, and forgiveness from their Lord" (Muhmmed: 15).

"That is the greatest triumph," this refers to the Gardens under which rivers flow for the people of bliss and the paradise of the believers. The greatest triumph means that whoever attains it has won the great triumph nothing is greater than it. In this regard, Allah has prepared this paradise for the people of faith; He put everything that causes pleasure in it and eliminated everything that distresses the souls. There are rivers, gold, silk, food, women, etc. everything the people of paradise wish for will be in front of them immediately. This is His great reward and the greatest triumph.

يقول الله ﷻ: {إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيقِ}[البروج:10] {إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الأَنْهَارُ ذَلِكَ الْفَوْزُ الْكَبِيرُ}[البروج:11] {إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ}[البروج:12] {إِنَّهُ هُوَ يُبْدِئُ وَيُعِيدُ}[البروج:13] {وَهُوَ الْغَفُورُ الْوَدُودُ}[البروج:14] {ذُو الْعَرْشِ الْمَجِيدُ}[البروج:15] {فَعَّالٌ لِمَا يُرِيدُ}[البروج:16] {هَلْ أَتَاكَ حَدِيثُ الْجُنُودِ}[البروج:17] {فِرْعَوْنَ وَثَمُودَ}[البروج:18] {بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ}[البروج:19] {وَاللَّهُ مِنْ وَرَائِهِمْ مُحِيطٌ}[البروج:20] {بَلْ هُوَ قُرْآنٌ مَجِيدٌ}[البروج:21] {فِي لَوْحٍ مَحْفُوظٍ}[البروج:22]

Allah ﷻ says, "Those who persecute the believing men and women and then do not repent will certainly suffer the punishment of Hell and the torment of burning." (Al-Buruj:10) "Surely those who believe and do good will have Gardens under which rivers flow. That is the greatest triumph." (Al-Buruj:11) "Indeed, the ˹crushing˺ grip of your Lord is severe." (Al-Buruj:12) "Indeed, it is He who originates and reproduces," (Al-Buruj:13) "And He is the All-Forgiving, All-Loving" (Al-Buruj:14) "Lord of the Throne, the All-Glorious," (Al-Buruj:15) "Doer of whatever He wills." (Al-Buruj:16) "Has the come to you the story of the forces," (Al-Buruj:17) "˹the forces of˺ Pharaoh and Thamûd?" (Al-Buruj:18) "Yet the disbelievers ˹still˺ persist in denial." (Al-Buruj:19) "But Allah encompasses them from all sides." (Al-Buruj:20) "In fact, this is a glorious Quran," (Al-Buruj:21) "˹recorded˺ in a Preserved Tablet." (Al-Buruj:22)

In Surah Al-Buruj, Allah ﷻ mentions the punishment that awaits those who persecute the believing men and women with the great fire they made in the trench. Then after mentioning the punishment, He mentions the reward of the believers, He says, "Surely those who believe and do good will have Gardens under which rivers flow. That is the greatest triumph." (Al-Buruj:11) This includes those believers who believed in Allah and were burned in the Trench. And it also includes every believer who believed in Allah and did righteous deeds. This is compensation for everything that has befallen on them in this world and everything they have endured. No matter how hard they struggle in this world, one dip in heaven will make them forget all this. As it is mentioned in hadith, "On the Day of Resurrection the disbeliever who lived the most luxurious will be brought, and it will be said: 'Dip him once in Hell.' So he will be dipped in it, then it will be said to him: 'O so- and-so, have you every enjoyed any pleasure?' He will say: 'No, I have never enjoyed any pleasure.' Then the believer who suffered the most hardship and trouble will be brought and it will be said: 'Dip him once in Paradise.' So he will be dipped in it and it will be said to him: 'O so-

and-so, have you ever suffered any hardship or trouble?' He will say: 'I have never suffered any hardship or trouble." All his suffering, worries, anguish, and the hardships he endured in this world will end after entering this paradise. "That is the greatest triumph." (Al-Buruj:11) There is no greater triumph than this. This cannot be matched by any triumph in this world.

Then Allah ﷻ says, "Indeed, the ˹crushing˺ grip of your Lord is severe." (Al-Buruj:12) That is, the punishment that Allah inflicts on His enemies is severe. In this verse, Allah indicates that He is the Lord of the Prophet ﷺ, the One Who sent him, and Who aids the Prophet ﷺ and strengths him. He is the Omnipotent, who is incapable of anything; and everything. And no one stands in the way of His strength and ability. In fact, these are Meccan verses and were revealed to the believers in a time of distress and tribulation. Khubab Ibn Arat -may Allah be pleased with him- said, "We complained to the Messenger of Allah ﷺ regarding the persecution inflicted upon us by the disbelievers while he was lying in the shade of the Ka'bah, having made a pillow of his cloak. We submitted: "Why do you not supplicate for our prevalence (over the opponents)?". He ﷺ replied, "Among those people before you, a man would be seized and held in a pit dug for him in the ground and he would be sawed into two halves from his head, and his flesh torn away from his bones with an iron comb; but, in spite of this, he would not wean away from his Faith. By Allah, Allah will bring this matter to its consummation until a rider will travel from San'a' to Hadramout fearing none except Allah, and except the wolf for his sheep, but you are in too much of a hurry". So the Prophet ﷺ reminded them of those who were before them, and what happened to them. For example, the people of the Trench; they were tormented with this torment in fire. "Indeed, the ˹crushing˺ grip of your Lord is severe." (Al-Buruj:12) His punishment for His enemies is severe. If He seizes them in this world, His seizing is indeed most painful. Allah ﷻ says, "And such

is the seizing of your Lord when He seizes the towns while they are unjust. His seizing is indeed most painful, most severe." (Hud:102)

"Indeed, the ˹crushing˺ grip of your Lord is severe." (Al-Buruj:12) "Indeed, it is He who originates and reproduces," (Al-Buruj:13) it is Allah ﷻ. He confirms that He is the Doer, He is the One Who originates the creation and reproduces it. The first creation He is the One who created it, He created all these heavens and the earth from nothingness. In this regard, our father was made of clay, then we were created from nothingness, He made us from these sperms, then He will cause our death, and He will revive us and bring us back. "And He is the All-Forgiving, All-Loving." (Al-Buruj:14) Despite His strength, seizing, and severity in His punishment of criminals, He is the All-Forgiving and the All-Loving. The All-Forgiving; for He forgives and erases the bad deeds and conceals them. He forgives the sins of His faithful servants who return to Him even if they committed crimes, disbelief, stubbornness, killing believers, and burning them with fire. "And He is the All-Forgiving, All-Loving" (Al-Buruj:14) This is for the repentant believers; those who return to their Lord ﷻ.

Then Allah says, "Lord of the Throne, the All-Glorious." (Al-Buruj:15) Meaning, the Owner of the Mighty Throne that is above all of the creation. This is the largest creature that Allah ﷻ has ever created in existence. It is the roof of all these creatures, all the seven heavens, and the earths. Also, Allah is above His Throne; this Throne that no one knows its extent except Allah, no creature of the creatures, neither an angel nor anyone else, knows anything about the Throne such as its size, weight, greatness, value. "Glory is to Allah and praise is to Him, by the multitude of His creation, by His Pleasure, by the weight of His Throne, and by the extent of His Words." The weight of His throne can never be comprehended by the mind of a being. "Lord of the Throne, the All-Glorious," (Al-Buruj:15) Glorious; this is an attribute of Allah ﷻ. He is the Lord of the Throne, the All-Glorious. The Glorified One. Glory is the greatness, the loftiness,

and the exaltation. It is also recited as the glorified Throne because the Throne of Allah is glorious as well, and Allah ﷻ called it the great Throne, and the honorable Throne.

"Doer of whatever He wills." (Al-Buruj:16) Meaning, whatever He wants He does it, and there is no one who can counter His ruling. He is not asked about what He does due to His greatness, His power, His wisdom and His justice. "He is not asked about what He does, but they shall be asked." (Al-Anbya:23) Allah ﷻ is not asked about what He does, rather He is the One who asks creation and hold them accountable. Moreover, no one can reverse His decision, He does not seek permission from anyone, no one can dispute with Him, and no one can stand in front of Him, for He is the Doer of what He wants. Also, He is the All-Powerful, Omnipotent Allah who subdued everything and humiliated everything to Him.

Then, Allah ﷻ says, "Has the story of the ˹destroyed˺ forces reached you ˹O Prophet" (Al-Buruj:17) "˹the forces of˺ Pharaoh and Thamûd?" (Al-Buruj:18) This means that Allah does what He wants and from that is that He sends down His punishment and seizes to whom He wills. "Has the story of the ˹destroyed˺ forces reached you?" (Al-Buruj:17) Meaning, has the news reached you of what Allah caused to befall these people of torment, and that He sent down upon them the punishment that no one was able to ward off from them. The soldiers of the Pharaoh, that ignorant tyrant, and also Thaumud, those arrogant people. Allah addresses His Prophet telling him, did it not reach to your hearing how did Allah send down His punishment and seize on those criminals? In this regard, Pharaoh was an arrogant tyrant who claimed to be a god, he said to his people, "O chiefs, I have never known of any God for you other than me." And he also said, "I do not show you except what I see, and I do not guide you except to the way of prudence." And he also said, "Then he gathered (his people) and shouted" (An-Naziat:23) "And said, "I am the supreme lord of yours." (An-Naziat:24) He said that he is the lord of people, so people obeyed him, worshiped him, and believed

in his divinity and lordship. Also, they thought that he was more deserving of divinity, and he was the god who created them and took care of them, so they prostrated to him, and glorified him in this way. So he was arrogant, and when Musa came calling him to his Lord, he said to him, “And say to him, 'Would you [be willing to] purify yourself” (An-Naziat:18) “And I will guide you to your Lord, so you will be in awe.’” (An-Naziat:19) then the Pharaoh replied, ‘where is the Lord? There is no lord but me. He said to Musa, “Who then is the Lord of you two, O Moses?” (Taha:49) Allah says, “[Pharaoh] said, "If you take a god other than me, I will surely place you among those imprisoned.” (Ash-Shuara: 29) Then Allah ﷻ showed him the major signs and punishment after a punishment, but he remained in his arrogance until Allah ﷻ humiliated him. Allah ﷻ says, “So when they displeased Us, We took vengeance on them and We drowned them all.” (Az-Zukhruf:55) “And We made them an example and a lesson for those after them.” (Az-Zukhruf:56)

Then the other nation mentioned here is Thamud, the Arab tribe that was immoral and they disobeyed the Lord ﷻ. In this regard, Thamud asked for a sign from Allah from their Prophet Saleh, they said if you bring us a sign from your Lord we would believe and submit. For that reason, Allah sent them the she-camel they requested. “And We gave Thamûd the she-camel as a clear sign,” Meaning they saw this creature form from nothing in front of their eyes. However, “but they wrongfully rejected it.” The she-camel was one of the signs of Allah ﷻ. They saw it, it was present with them, lived with them and then benefited them. They milked its milk and the whole tribe drank from it, so it benefited them and did not harm them. Allah commanded them to leave her be, He says, “So leave her to graze ˹freely˺ on Allah’s earth and do her no harm, or a swift punishment will overtake you!” (Hud:64) But they disobeyed the Lord and intended harm, so they sent one of them, the most evil person from the tribe to kill it. Allah says, “When the most wicked man among them was delegated.” (Ash-Shams:12) Both nations

deserved the punishment; Allah drowned the Pharaoh and his soldiers, and seized Thamud for their disobedience. This is the seizing of the Almighty Lord, it is indeed severe. These are two examples; the example of the Pharaoh, the unjust king who was empowered in his land. The second example is Thamud, the oppressive tribe that was empowered in its land. They stubbornly resisted Allah ﷻ so Allah destroyed them. Allah destroyed Pharaoh by bringing him and his soldiers into the sea and drowning them. Also, Thamud Allah destroyed them with the blast, "Indeed, We sent against them a single Shout, and they ended up like a fence-maker's dry sticks." (Al-Qamer:31) a single shout by one angel.

Then He ﷻ says, "Yet the disbelievers ˹still˺ persist in denial." (Al-Buruj:18) Meaning, the disbelievers are in doubt, suspicion, disbelief and rebellion. Denial is the denial of the truth, it means they know the truth yet they deny it. Allah ﷻ says, "But Allah encompasses them from all sides." (Al-Buruj:19) But Allah encompasses them from all sides. Allah encompasses them with His knowledge and with His might. So they are in His grip and they cannot escape from Him. As it was mentioned in the hadith, "A priest from the Jews came to the Prophet and said, "On the Day of Resurrection, Allah will place all the heavens on one finger, and the Earth on one finger, and the waters and the land on one finger, and all the creation on one finger, and then He will shake them and say. 'I am the King! I am the King!'" I saw the Prophet ﷺ smiling till his premolar teeth became visible expressing his amazement and his belief in what he had said. Then the Prophet ﷺ recited: "Yet they did not render to Allah the respect that He deserves, for the entire earth is in His grip on the Day of Resurrection, and the heavens are folded in His right. Highly Exalted is He and Most High beyond the associations they make." (Az-Zumar:67) That is Allah encompasses everything, nothing is never hidden from Him. Everything that these criminals do is recorded and calculated, and Allah knows every detail. Nothing is missing from the knowledge of Allah ﷻ.

Then Allah ﷻ says, “In fact, this is a glorious Quran,” (Al-Buruj:20) Meaning not as those disbelievers claim that this is a lie, and that it is the legends of the ancients. “In fact, this is a glorious Quran,” (Al-Buruj:20) This Book that is recited to you, and is revealed to you is from Allah. Allah has glorified it because it is His words. Allah has sent this Book down in order to establish an argument against the creation. It's guidance and proof; in it there is every detail and sign to lead to the truth and the straight path. Allah says, “We have revealed to you the Book as an explanation of all things” this is the word of Allah revealed to His servant and Messenger Muhammad ﷺ and it’s a great blessing, because Allah guided closed hearts through it.

Allah says, “‘Recorded’ in a Preserved Tablet.” (Al-Buruj:21) It means that Allah ﷻ wrote it in the heavens in a Preserved Tablet. No one can distort it. No devil can get to him, rather it is as Allah ﷻ says, “By the hands of angel-scribes,” (Abasa:14) “honourable and virtuous.” (Abasa:15) That is, it is recited in the sky as it is recited on earth, and that is why its readers and memorizers from among the believers read it. In this regard, it was mentioned in the hadith that the Prophet ﷺ said, “The one who was devoted to the Qur’ān will be told to recite, ascend and recite carefully as he recited carefully when he was in the world, for he will reach his abode when he comes to the last verse he recites.” This is the merit of the one who memorizes the Book of Allah ﷻ in this world. “In fact, this is a glorious Quran,” (Al-Buruj:20) “‘recorded’ in a Preserved Tablet.” (Al-Buruj:21) In heaven, this Preserved Tablet in which Allah ﷻ has written the decrees of everything, and the Qur’an is written in the Preserved Tablet. Allah says, “In fact, it is evident signs in the chests of those given knowledge,” (Al-Ankabut:22) And those who have memorized it in this world, Allah will preserve them and raise their status with it on the Day of Resurrection.

With this Surah Al-Buruj ends. Praise be to Allah, Lord of the Worlds, and may Allah’s peace and blessings be upon His servant and His faithful Messenger.

At-Tariq

بسم الله الرحمن الرحيم: {وَالسَّمَاءِ وَالطَّارِقِ}[الطارق:1] {وَمَا أَدْرَاكَ مَا الطَّارِقُ}[الطارق:2] {النَّجْمُ الثَّاقِبُ}[الطارق:3] {إِنْ كُلُّ نَفْسٍ لَمَّا عَلَيْهَا حَافِظٌ}[الطارق:4] {فَلْيَنظُرِ الإِنسَانُ مِمَّ خُلِقَ}[الطارق:5] {خُلِقَ مِنْ مَاءٍ دَافِقٍ}[الطارق:6] {يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ}[الطارق:7] {إِنَّهُ عَلَى رَجْعِهِ لَقَادِرٌ}[الطارق:8] {يَوْمَ تُبْلَى السَّرَائِرُ}[الطارق:9] {فَمَا لَهُ مِنْ قُوَّةٍ وَلا نَاصِرٍ}[الطارق:10] {وَالسَّمَاءِ ذَاتِ الرَّجْعِ}[الطارق:11] {وَالأَرْضِ ذَاتِ الصَّدْعِ}[الطارق:12] {إِنَّهُ لَقَوْلٌ فَصْلٌ}[الطارق:13] {وَمَا هُوَ بِالْهَزْلِ}[الطارق:14] {إِنَّهُمْ يَكِيدُونَ كَيْدًا}[الطارق:15] {وَأَكِيدُ كَيْدًا}[الطارق:16] {فَمَهِّلِ الْكَافِرِينَ أَمْهِلْهُمْ رُوَيْدًا}[الطارق:17].

In the Name of Allah—the Most Compassionate, Most Merciful, "By the heaven and the nightly star!" (At-Tariq: 1). "And what will make you realize what the nightly star is?" (At-Tariq: 2). "˹It is˺ the star of piercing brightness." (At-Tariq: 3). "There is no soul without a vigilant angel ˹recording everything˺." (At-Tariq: 4). "Let people then consider what they were created from!" (At-Tariq: 5). "˹They were˺ created from a spurting fluid," (At-Tariq: 6). "stemming from between the backbone and the ribcage." (At-Tariq: 7). "Surely He is fully capable of bringing them back ˹to life˺" (At-Tariq: 8). "on the Day all secrets will be disclosed." (At-Tariq: 9). "Then one will have neither power nor ˹any˺ helper." (At-Tariq: 10). "By the sky with its recurring cycles," (At-Tariq: 11). "And the earth with its sprouting plants!" (At-Tariq: 12). "Surely this ˹Quran˺ is a decisive word," (At-Tariq: 13). "and is not to be taken lightly." (At-Tariq: 14). "They are certainly devising ˹evil˺ plans," (At-Tariq: 15). "But I too am planning." (At-Tariq: 16). "So bear with the disbelievers ˹O Prophet˺. Let them be for ˹just˺ a little while." (At-Tariq: 17).

The saying of Allah, "By the heaven and the nightly star!" An oath in which Allah swears by the sky, which is this great building that Allah built and expanded; seven skies. He adorned the lowest heaven with ˹stars like˺ lamps and great constellations in the sky and says, "By the sky full of constellations," (Al-

Buruj: 1). In fact, Allah is the Great Lord and He swears with these great creatures to glorify Himself. Of course, it is not permissible for the servants to swear in anything except by Allah, The Great Lord. This is because we should only glorify Allah and not glorify the creature. It was mentioned in the hadith that Allah's Messenger ﷺ met `Umar bin Al-Khattab while the latter was going with a group of camel-riders, and he was swearing by his father. The Prophet ﷺ said, "Lo! Allah forbids you to swear by your fathers, so whoever has to take an oath, he should swear by Allah or keep quiet." As for the Lord when He swears by something of His creatures, He glorifies Himself, His swearing by this character is a glorification of Himself.

"By the heaven and the nightly star!" Allah swears by At-Tariq (i.e. nightly star), It's called this because this star is only seen at night and it is hidden during the day. Allah says, "And what will make you realize what the nightly star is?" A word of glorification and magnification of this star. Then Allah identifies the characteristics of this star, He says, "˹It is˺ the star of piercing brightness." Piercing; the one whose light pierces the darkness, and the star we see, even if it is in a huge distance from the earth, but its light pierces the darkness. In fact, Allah built the sky and adorned it with these stars. He says, "Indeed, We have adorned the lowest heaven with the stars for decoration" (As-Saffat: 6). "and ˹for˺ protection from every rebellious devil." (As-Saffat: 7). "They cannot listen to the highest assembly ˹of angels˺ for they are pelted from every side," (As-Saffat: 8). Therefore, it was said that the piercing star is the one from which this inflamed part emerges and pierces the devils that eavesdrop. They ride each other to the sky, as Allah says, "But whoever manages to stealthily eavesdrop is ˹instantly˺ pursued by a piercing flare." (As-Saffat: 10). A piercing meteor piercing it, or a piercing that pierces this meteor; it means, its light pierces this darkness and reveals it as it appears in the meteors.

Then Allah ﷻ says, “There is no soul without a vigilant angel ˹recording everything˺.” This is what Allah swore about, it means that this is what is being sworn about and is confirmed by Allah with the oath and with these affirmations. “There is no soul without a vigilant angel ˹recording everything˺.” Meaning there is no soul that Allah has created from human beings except that Allah has made a preserver over it. It was said that he is the one who records the deeds of humans, meaning that he counts the soul’s deeds and writes down everything that this soul does. As Allah says, “Indeed, ˹it is˺ We ˹Who˺ created humankind and ˹fully˺ know what their souls whisper to them, and We are closer to them than ˹their˺ jugular vein.” (Qaf: 16). “As the two recording-angels—˹one˺ sitting to the right, and ˹the other to˺ the left—note ˹everything˺,” (Qaf: 17). “not a word does a person utter without having a ˹vigilant˺ observer ready ˹to write it down˺.” (Qaf: 18). For every soul Allah has created has someone to count its deeds and writes all of its work.

Then He ﷻ says, “Let people then consider what they were created from!” An order from Allah to humans to consider the beginning of their creation. Then Allah identifies the beginning of this creation, so He says, “˹They were˺ created from a spurting fluid.” It means that the human being was created from water, which is a man's gushing water; i.e. semen. “Stemming from between the backbone and the ribcage.” It means its formation and the beginning of this water from among the solid bones, the backbone; dorsal bones, ribcage; chest bones. It was said it comes from a man's backbone and a woman's rib cage. And it was also said it comes from the backbone and rib cage considering the male, meaning that the formation and stemming of this water is in man’s backbone, his dorsal bones and rib cage; ribcage bones. Then it moves from this position which is in the testicles, then it moves towards the womb. This is how Allah explains the creation of this human being. This is a statement that indicates His great power.

Then Allah says, “Surely He is fully capable of bringing them back ˹to life˺” meaning that Allah, the One Who created this human from between backbone and rib cage, He is capable of bringing them back, bringing this human back to life again. This is self-evident and one of the facts that cannot be objected to by every sane and pious person. Moreover, there is a confirmation in this and replay to those who deny the Resurrection.

Then Allah says, “on the Day all secrets will be disclosed.” Meaning on the Day of Resurrection. Allah will reveal all the hidden deeds on Judgment Day. The secret of the heart, for Allah is all knowing of what is hidden in the heart. What is in the heart are the secrets of it, the hidden one which a human has never exposed or told someone else about. Allah is all knowing of what is hidden inside hearts, He is the One from whom nothing is hidden. And on Judgment Day all secrets will be revealed and disclosed. Allah will take out what every heart conceals. Allah says, “You will then be presented ˹before Him for judgment˺, and none of your secrets will stay hidden.” (Al-Haqqah: 18). None of your secrets will stay hidden from Allah. Rather, Allah will reveal it. The Prophet ﷺ said, “Indeed, for every treacherous person there shall be a banner erected on The Day Of Resurrection in proportion to his treachery.” And the treacherous is the one who made a covenant and then betrayed. So the Prophet says that there will be a banner for every traitor. I mean, a banner is raised for him in which his treachery is written, a banner; Flag, a complete newspaper in which his treachery is written. This is the treachery of so-and-so, son of so-and-so, and it is written and then hung behind his back. Under his back; it is hung behind his back so that everyone reads it. Then the Prophet said, “And there is no treachery greater than the treachery of a leader to the masses.” Meaning that the treachery of this general leader is the greatest treachery, so their treachery is written behind their backs. In Allah’s saying, “on the Day all secrets will be disclosed.” It is decimated, and no one will remain a secret on this day that he can keep.

Allah ﷻ says, “Then one will have neither power nor ˹any˺ helper.” Meaning that this human has no strength with which he can prevent the might of Allah when He takes him, punishes him, reveals his secrets and holds him accountable. No power from himself and no helper from the outside like a brother, a friend, a supporter or anyone who can help him, no. This human who will be held accountable has no inner strength then prevents him being judged, nor does he have a helper from the outside who can help him.

Then Allah swears another oath and says, “By the sky with its recurring cycles,” “and the earth with its sprouting plants!” “Surely this ˹Quran˺ is a decisive word,” “and is not to be taken lightly.” Allah first swears by the sky and He describes it saying “…..with its recurring cycles,” recurring is the returning of something. The predecessor said the sky returns many things from the things that it returns, first it returns the sound; the sound goes up and then back. Voices go to the sky and then return, this is among the things that the sky returns to earth. This is now known to people in sound waves; the sound waves go in layers and then come back, and the sound travels like this in waves that go up and down, then go up, then down. “By the sky with its recurring cycles,” they also said that it returns the water; the rain. The sky returns the rain a second time, which is that the evaporation of the seas and oceans ascends to the layers of the atmosphere, then clouds condense in them, then they return it again to the earth. This return has a great benefit, the greatest benefit in this world for people is the return of water after that. And if this water that ascended from the earth would have gone to its layers and then gone into space, and it didn't come back to us again, because of this, life would be over. “Do you not see that Allah gently drives the clouds, then joins them together, piling them up into masses, from which you see raindrops come forth? And He sends down from the sky mountains ˹of clouds˺ loaded with hail, pouring it on whoever He wills and averting it from whoever He

wills. The flash of the clouds' lightning nearly takes away eyesight." (An-Nur: 43). One of the signs of Allah is that this heaven is reversible.

Then Allah swears by the earth and says, "And the earth with its sprouting plants!" This is the process of splitting the earth, and the greatest rift of the earth is the rift of plants. The earth, is strong, dry land, and soil, but it cracks from the plant, the plant is small, sometimes the seed is very small, like a mustard seed, and many grains of these seeds and grains are like a small grain of sand, but with that, the stalk comes out of it, so it rises to the top and the earth splits for it. Were it not for the fact that the earth cracks from plants in this way; it would have been an arid dry land. No life would have ever been established if it was not for that. All of this is one of the oaths of Allah with these great creatures, evidence of His greatness, He is the great Lord. It is from the mercy of Allah for the sky to be with recurring cycles, and the earth to be with sprouting plants.

Allah says, "Surely this ˹Quran˺ is a decisive word," this, the Quran which was sent down by Allah, "is a decisive word." The decisive word is what separates right and wrong, between guidance and delusion, it puts everything in its right place, it does not leave things stuck together and mixed up. Rather, detailing the matter is making it clear and putting everything in its place and to give everything what suits it of decision. It gives every matter its correct judgment and does not mix things together. Rather, it is a saying that details the matter in detail, and from this detail is the true knowledge of Allah, His names, His attributes, and that He is the True God, and the separation between the True God and the false gods that are worshiped besides Him so that they do not mix or become suspicious. "Shall I inform you of whom the devils ˹actually˺ descend upon?" (Ash-Shu'ara: 221). "They descend upon every sinful liar," (Ash-Shu'ara: 222). "Who gives an ˹attentive˺ ear ˹to half-truths˺, mostly passing on sheer lies." (Ash-Shu'ara: 223). This is a clear, precise, clear, lucid statement that came down from Allah about the Day of Resurrection and what Allah has detailed in a matter and He

established the argument, the evidence, and the proof, that it is true and that it inevitably exists. He decreed the final judgment in it, and gave in it the verses that cannot be defeated and that it is inevitably coming. Thus, no doubts are left for any doubter about the matter, and there is no room for denial except stubbornness.

Allah swears that this saying came down from Him, He says, "Surely this ˹Quran˺ is a decisive word," "and is not to be taken lightly." Not to be taken lightly means this is a serious matter. This is not joking and it is not an exaggeration. It is not a sarcastic speech for Allah has sent down His Book to be taken seriously and it is a decisive word that Allah has detailed matters with it, and there is no room in it for joking.

Then He ﷻ says, "They are certainly devising ˹evil˺ plans," they are the infidels who plot and deceive. This means that they are devising evil plans against the people of Islam and they are plotting a plot against the Prophet, so they thought and planed how to get the Prophet. How do they turn the people of Islam away from their Islam? Their minds and thoughts are waking up to great things; torturing believers, persecuting them, expelling them from their land, conspiring against the Prophet. They said, 'We will kill him, we will banish him from Mecca, we will imprison him in it and will not allow for anyone to reach him, and then their minds will agree on killing him. If they kill him, his blood will be shed in the tribes, they will gather from the tribes of Quraysh, all of whom will be striking the Prophet by the same hit simultaneously, so his killer will be anonymous and his blood will be shed in the tribes. His relatives and his clan, Banu Hashim, cannot avenge him, and his blood is lost and he becomes a waste. The minds of the infidels are fed up with many scheming schemes for Islam and its people in Mecca; that they are working with all their strength to extinguish the light of Allah.

Allah says, “They are certainly devising ˹evil˺ plans,” but then He adds, “but I too am planning.” The planning of Allah versus their scheming, His planning in secret, how He executes His promise to the Messenger; He shall triumph His religion, and shall destroy these infidels. Allah shall destroy their own plotting and make their scheming into destruction. Of course, if Allah is planning, and the infidels, these vanquished are also planning; It is known that the fate of these men will not stand before the hand of Allah and no matter how much they may have proposed, and they have acted out plots, and they have been deceived by deceit, their cunning will undoubtedly be vanished and destroyed. This is reassuring from Allah and a confirmation to His Messenger ﷺ that his religion is victorious, that it is true, and that no matter how much those infidels plans, no matter how hard they are, and no matter how much they control their plans, they are destroyed. This is the plotting of Allah as He says, “They planned, but Allah also planned. And Allah is the best of planners.” (Al-Anfal: 30). Allah also says, “And the disbelievers made a plan ˹against Jesus˺, but Allah also planned—and Allah is the best of planners.” (Ali-Imran: 54). Those verses were mentioned in the past and present form. They are planning, but Allah is also planning.

Allah says, “So bear with the disbelievers ˹O Prophet˺. Let them be for ˹just˺ a little while.” Give them time; tell them take your time while plotting, meaning to mock them and to mock their work, to say that in a way as saying to those who are diligent in something you know he will not reach or achieve; saying to him take your time, go easy on yourself, meaning you will not reach your goal and aim. This is the goal and the aim you want you will not reach, “So bear with the disbelievers ˹O Prophet˺.” Tell them to proceed slowly, meaning should go slowly and calm down by reducing your panic, you are defeated and ended; and that Allah will triumph His religion and exalt His Book. “…..Let them be for ˹just˺ a little while.” Give them time, meaning, tell them, slow down in your pursuit, in your hardworking, and your activities of plotting for Islam. This is

because you will know the result of your act that Allah will exalt His Religion, His Messenger, and He will fulfill His means.

I ask forgiveness from Allah ﷻ from every sin, praise be to Allah, Lord of the worlds, and I pray and greet the servant of Allah and His faithful Messenger.

Al-A'la

بسم الله الرحمن الرحيم: {سَبِّحِ اسْمَ رَبِّكَ الأَعْلَى}[الأعلى:1] {الَّذِي خَلَقَ فَسَوَّى}[الأعلى:2] {وَالَّذِي قَدَّرَ فَهَدَى}[الأعلى:3] {وَالَّذِي أَخْرَجَ الْمَرْعَى}[الأعلى:4] {فَجَعَلَهُ غُثَاءً أَحْوَى}[الأعلى:5] {سَنُقْرِئُكَ فَلا تَنسَى}[الأعلى:6] {إِلَّا مَا شَاءَ اللَّهُ إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا يَخْفَى}[الأعلى:7] {وَنُيَسِّرُكَ لِلْيُسْرَى}[الأعلى:8] {فَذَكِّرْ إِنْ نَفَعَتِ الذِّكْرَى}[الأعلى:9] {سَيَذَّكَّرُ مَنْ يَخْشَى}[الأعلى:10] {وَيَتَجَنَّبُهَا الأَشْقَى}[الأعلى:11] {الَّذِي يَصْلَى النَّارَ الْكُبْرَى}[الأعلى:12] {ثُمَّ لا يَمُوتُ فِيهَا وَلا يَحْيَا}[الأعلى:13] {قَدْ أَفْلَحَ مَنْ تَزَكَّى}[الأعلى:14] {وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى}[الأعلى:15] {بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا}[الأعلى:16] {وَالآخِرَةُ خَيْرٌ وَأَبْقَى}[الأعلى:17] {إِنَّ هَذَا لَفِي الصُّحُفِ الأُولَى}[الأعلى:18] {صُحُفِ إِبْرَاهِيمَ وَمُوسَى}[الأعلى:19]

In the name of Allah, the Entirely Merciful, the Especially Merciful, "Exalt the name of your Lord, the Most High" (Al-A'la: 1). "Who created and proportioned" (Al-A'la: 2). "And who destined and [then] guided" (Al-A'la: 3). "And who brings out the pasture" (Al-A'la: 4). "And [then] makes it black stubble" (Al-A'la: 5). "We will make you recite, [O Muhammad], and you will not forget" (Al-A'la: 6). "Except what Allah should will. Indeed, He knows what is declared and what is hidden" (Al-A'la: 7). "And We will ease you toward ease" (Al-A'la: 8). "So remind, if the reminder should benefit" (Al-A'la: 9). "He who fears [Allah] will be reminded" (Al-A'la: 10). "But the wretched one will avoid it" (Al-A'la: 11). "[He] who will [enter and] burn in the greatest Fire" (Al-A'la: 12). "Neither dying therein nor living" (Al-A'la: 13). "He has certainly succeeded who purifies himself" (Al-A'la: 14). "And mentions the name of his Lord and prays" (Al-A'la: 15). "But you prefer the worldly life" (Al-A'la: 16). "While the

Hereafter is better and more enduring" (Al-A'la: 17). "Indeed, this is in the former scriptures" (Al-A'la: 18). "The scriptures of Abraham and Moses" (Al-A'la: 19).

Surah Al-A'la is from the Meccan Quran. It was mentioned in the hadith of Al-Bara' Ibn Azib that he memorized it from Musab Ibn Umair, may Allah be pleased with him, before the Prophet ﷺ came to Medina. Also, the Prophet used to recite Surah Al-A'la and Surah Al-Ghashia in the two festivals and in the Friday prayer. Sometimes if the festival was on Friday, the Prophet would recite in the two prayers, which were on the same day, Surah Al-A'la and Surah Al-Ghashia.

In Surah Al-A'la, Allah says, "Exalt the name of your Lord, the Most High" (Al-A'la: 1). This is a command from Allah ﷻ to His Messenger, which is a command to all the people of faith, to exalt their Lord. That is, exalt your Lord and exalt His Name for the names of Allah are all the best names. In addition, each name includes a meaning and an attribute of Allah. The Most High is a name of Allah and an attribute of His attributes. Exaltation refers to glorification and exclusion. It is a belief that Allah is above all the attributes of imperfection and above what the wrongdoers say about Him, Allah is highly exalted above that by great sublimity. In this regard, the worst lie is to claim that Allah has a son. "Grave is the word that comes out of their mouths; they speak not except a lie" (Al-Kahf: 5). "And they say, "The Most Merciful has taken [for Himself] a son"" (Maryam: 88). "You have done an atrocious thing" (Maryam: 89). "The heavens almost rupture therefrom and the earth splits open and the mountains collapse in devastation" (Maryam: 90). "That they attribute to the Most Merciful a son" (Maryam: 91). "And it is not appropriate for the Most Merciful that He should take a son" (Maryam: 92). "There is no one in the heavens and earth but that he comes to the Most Merciful as a servant" (Maryam: 93). "He has enumerated them and counted them a [full] counting" (Maryam: 94). "And all of them are coming to Him on the Day of Resurrection alone" (Maryam: 95). So, claiming

that Allah has a son is a great lie and Allah is exalted and glorified above the saying of those criminals and wrongdoers. Allah ﷻ is the exalted. He is the Most Glorious and the Most Holy. “There is nothing like unto Him, and He is the Hearing, the Seeing.” He is Exalted above any shortcoming that may affect the creature for Allah is not affected by any of the shortcomings of the creatures such as having a beginning, having an end, being ill, or dying. “And rely upon the Ever-Living who does not die, and exalt [Allah] with His praise” (Al-Furqan: 58). Exalt Him from being inflicted by one of these shortcomings that must befall the creature. He is First without a beginning and the Last without an end and everything was created by Allah after nonentity. That is, everything did not exist, but then Allah created it; all of these creatures were created by Allah. “There was Allah and nothing was with Him. His Throne was upon water and He wrote everything in the Book.”

“Allah - there is no deity except Him, the Ever-Living, the Sustainer of [all] existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission?” In this regard, all the creatures know something and other things are absent from them. As for the angels, “They said, "Exalted are You; we have no knowledge except what You have taught us. Indeed, it is You who is the Knowing, the Wise"” (Al-Baqarah: 32). As for Allah, it is not absent from Him an atom's weight within the heavens or within the earth. Allah ﷻ “He knows what is [presently] before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His Kursi extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the Most Great” (Al-Baqarah: 255). As for Allah, He is the Powerful, the Subjugator and the Capable, whom nothing can cause Him failure.

Allah’s saying, “Exalt the name of your Lord, the Most High” (Al-A’la: 1) includes all this. It includes exalting Allah above everything that is not worthy of

Him and above everything that the wrongdoers and the criminals attributed to Him. Allah is Exalted above sleep, above heedlessness and above forgetfulness because of the perfection of His life and His sustainment. He is Exalted above having a wife or having a son because He is the One, the Only, the Alone and the Self-Sufficient, who was not begotten and begets not. "And rely upon the Ever-Living who does not die, and exalt [Allah] with His praise" (Al-Furqan: 58). Exalt Him and exaltation is keeping Allah away from every shortcoming and evil. Praising Allah refers to attributing all the praises to Him.

Then Allah describes Himself saying, "Who created and proportioned" (Al-A'la: 2). All these creatures were created by Allah alone and no one took part in creating an atom of this creation with Allah, not even a small thing. "Allah is the Creator of all things, and He is, over all things, Disposer of affairs" (Az-Zumar: 62). He is the Disposer of all affairs. He is the One who created and proportioned His creation. Allah proportioned everything from the small ant to the large creatures. "Who perfected everything which He created." Everything that Allah created was created with the utmost perfection and benevolence. "It is He who forms you in the wombs however He wills" (Al-Imran: 6). Moreover, none of the creatures helps Him, supports Him or aids Him in creating anything. Rather, He is the Creator alone.

"And who destined and [then] guided" (Al-A'la: 3). He destined for every creature its path, its life, its beginning and its end and this was before He created the creation. For example, as for the ant, Allah destined its age, its provision, its place and its work; He destined all this for it before creating it. Allah did not only predetermine the destiny of the people, but the destiny of all the creatures. Allah destined everything that He created fifty thousand years before creating the heavens and the earth and He wrote in the Book everything. "And with Him are the keys of the unseen; none knows them except Him. And He knows what is on the land and in the sea. Not a leaf falls but that He knows it. And no grain is there

within the darknesses of the earth and no moist or dry [thing] but that it is [written] in a clear record," (Al-An'am: 59) i.e. the record of destinies and this was before the creation. It was before Allah created the creation. It came in the hadith, "The first thing that Allah created was the pen. He told it to write and when it asked Him what it should write He told it to write what had taken place and what would take place to all eternity," i.e. everything that would take place. "And there is no creature on [or within] the earth or bird that flies with its wings except [that they are] communities like you. We have not neglected in the Register a thing" (Al-An'am: 38). This means that there was nothing that the pen had left.

"And [then] guided." He guided every creature on his path. "And [for] every person We have imposed his fate upon his neck, and We will produce for him on the Day of Resurrection a record which he will encounter spread open" (Al-Isra: 13). A record for what he did, which will be identical to the first destiny. The man never goes away from what is written in this first destiny, not even with a word. Also, it is mentioned that this writing was written in eternity and that it is written at birth as mentioned in the hadith "When forty days pass after the semen gets into the womb, the angel comes to it and says, "My Lord, what about its livelihood? What about its age? What about its conduct? Will it be miserable or happy?" This is with regard to its end. "Will it be a male or female?" These are four words that are written for the man at the beginning of his life when the soul is breathed into him and when he becomes a man as a result of this breath. This writing comes after the first writing before Allah created the creation. "And who destined and [then] guided" (Al-A'la: 3). This is a great attribute of Allah ﷻ. Exalted is He whose knowledge encompassed all these creatures. So, exalted is He whose knowledge encompassed all this creation and who destined its destinies.

"And who brings out the pasture" (Al-A'la: 4). The pasture is this plant that Allah brings out on the surface of this earth. This is the life of humans for it is

with this pasture the cattle graze and the people eat. “Eat [therefrom] and pasture your livestock.” Thus, it is Allah who brought out this entire kingdom Plantae. It is He Who brought out the pasture through sending down this rain from the sky by the estimation of Allah. Bringing out the pasture is a great matter. It is a matter that puzzles the minds.

Then Allah says, “And [then] makes it black stubble” (Al-A’la: 5). After greenness, freshness, the beautiful flowers such as the Nuer flowers and after this joy, the sun hits such plants after that when they grow old and make them as stubbles that are hit by the wind. They become dry remnants and the winds scatter them. This contains great signs. From these signs is that this is a lifetime and that this earth is divided into generations. That is, the plant has generations that end and Allah presents an example that clarifies the end of this world through this and that the speed of the passing of the world is like the speed of the passing of spring. Allah says, “And present to them the example of the life of this world, [its being] like rain which We send down from the sky, and the vegetation of the earth mingles with it and [then] it becomes dry remnants, scattered by the winds. And Allah is ever, over all things, Perfect in Ability” (Al-Kahf: 45).

Then, He is the One who caused the death of this plant and destroyed it. In fact, this contains a reminder for the man to see the life and death before him and how they are renewed in this way. There is another matter for renewal. Allah renews this and that is why people tend to remove the dry plants to give room for other plants to grow and so on. “brings out the pasture” (Al-A’la: 4). “And [then] makes it black stubble” (Al-A’la: 5). Allah reminds His servants of the speed of the end of this world. Also, He reminds them that this world passes quickly just as a small period of the period of the plant that sprouts, grows old, dries and becomes yellow. Then, the sun hits it and it becomes debris and ends, and so is all life.

This is the introduction of the Surah. It is an order to exalt Allah the Most High, whose attributes are these. Then Allah gives good tidings to His Messenger ﷺ saying, "We will make you recite, [O Muhammad], and you will not forget" (Al-A'la: 6). This is out of Allah's bounty and His favor upon His Messenger ﷺ. This is with regard to the Quran, which Allah made him recite. This was through sending Jibreel, peace be upon him, with the verses of revelation. Jibreel would read them to the Prophet ﷺ and the Prophet would hear them. Then, when Jibreel would finish the revelation, the Prophet would recite the verses and he had memorized them and they were put in his heart. This was the Messenger's memorization of the Quran. "The Trustworthy Spirit has brought it down" (Ash-Shuara: 193). "Upon your heart, [O Muhammad] - that you may be of the warners" (Ash-Shuara: 194). "In a clear Arabic language" (Ash-Shuara: 195)

Then Allah makes an exception and says, "Except what Allah should will." That is, except what Allah wants you to forget for a reason that He wants. For example, the command may be for a specific period and then Allah abrogates it as He says, "We do not abrogate a verse or cause it to be forgotten." It was said that causing it to be forgotten means making you forget it. "Except that We bring forth [one] better than it or similar to it. Do you not know that Allah is over all things competent?" (Al-Baqarah: 106). That is, except what Allah wills to make you forget because of a great reason of the wise reasons of legislation and of abrogation. There is wisdom in abrogating some verses of the Quran. This is like the abrogation from the lightest to the highest and from the highest to the lightest. Also, it is like abrogating the verse with the ruling and abrogating the ruling without the verse. "We will make you recite, [O Muhammad], and you will not forget" (Al-A'la: 6). "Except what Allah should will. Indeed, He knows what is declared and what is hidden" (Al-A'la: 7). That is, Allah knows what is declared of sayings and actions. Allah also is All-Knowing of the secrets and the hidden sayings and actions.

Then Allah says, “And We will ease you toward ease” (Al-A’la: 8). Another good tiding from Allah to His servant and Messenger that he will be eased toward the ease in every matter and in the path of the Paradise. The ease refers to Paradise. We will ease you means that We will make this path of Paradise an easy path for you. This path of Paradise includes carrying this religion, conveying it, performing its commands and worshiping Allah ﷻ with the hardships that are in some of these acts of worship. In this regard, the Prophet ﷺ used to find his comfort in this as is the case with prayer. He said, “But my comfort has been provided in prayer.” This is knowing that prayer is one of the most difficult deeds. Allah says about the night prayer, “Indeed, the hours of the night are more effective for concurrence [of heart and tongue] and more suitable for words” (Al-Muzzamil: 6). However, the Prophet would do this while loving it, wanting to do it and finding the ultimate comfort in it as he said, “In this world, perfume and women have been made dear to me, and my comfort has been provided in prayer.” The comfort of the eye refers to the end of desire and the ultimate goal. In this regard, the Prophet’s ultimate love of prayer was when he was standing before the hands of Allah. Also, he used to fast that no one else could fast ﷺ. He used to fast the month so that no one would think that he may break his fast during it. This also applied to fighting for the cause of Allah, enjoining what is right, forbidding what is wrong and fulfilling the command of Allah. This was an easy matter for him. Moreover, Allah eased him towards the easy and true religion; so, he was eased towards each easy matter.

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الدُّنْيَا}[الأعلى:16] {وَالآخِرَةُ خَيْرٌ وَأَبْقَى}[الأعلى:17] {إِنَّ هَذَا لَفِي الصُّحُفِ الأُولَى}[الأعلى:18]
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In the name of Allah, the Entirely Merciful, the Especially Merciful, "Exalt the name of your Lord, the Most High" (Al-A'la: 1). "Who created and proportioned" (Al-A'la: 2). "And who destined and [then] guided" (Al-A'la: 3). "And who brings out the pasture" (Al-A'la: 4). "And [then] makes it black stubble" (Al-A'la: 5). "We will make you recite, [O Muhammad], and you will not forget" (Al-A'la: 6). "Except what Allah should will. Indeed, He knows what is declared and what is hidden" (Al-A'la: 7). "And We will ease you toward ease" (Al-A'la: 8). "So remind, if the reminder should benefit" (Al-A'la: 9). "He who fears [Allah] will be reminded" (Al-A'la: 10). "But the wretched one will avoid it" (Al-A'la: 11). "[He] who will [enter and] burn in the greatest Fire" (Al-A'la: 12). "Neither dying therein nor living" (Al-A'la: 13). "He has certainly succeeded who purifies himself" (Al-A'la: 14). "And mentions the name of his Lord and prays" (Al-A'la: 15). "But you prefer the worldly life" (Al-A'la: 16). "While the Hereafter is better and more enduring" (Al-A'la: 17). "Indeed, this is in the former scriptures" (Al-A'la: 18). "The scriptures of Abraham and Moses" (Al-A'la: 19).

The Prophet ﷺ used to recite Surah Al-A'la and Surah Al-Ghashia during the Friday prayer and on the two Eids. In addition, this Surah was from the Suras that the companions memorized in Medina before the Prophet's immigration to it, which confirms that it was from the Meccan Quran.

Allah ﷻ begins Surah Al-A'la with a command to exalt Him and exalt His name. He is the Most High above all the creation and there is no one that is highest, more exalted or greater than Allah and His attribute. All the creation belongs to Him and He proportioned all the creation that He created. There is nothing that is created without mastery and without perfection. He destined the course of every creature. He destined such a course before creating the creature

and then, when this creature is created, Allah made it walk in the course that He destined for it.

Then Allah says, "And who brings out the pasture" (Al-A'la: 4). This refers to The kingdom of plants in which the man's livestock and cattle graze. Also, the man eats from these plants that Allah brings out and that the life of the people of the earth is based on. "And [then] makes it," i.e. after its greenness and freshness "black stubble" (Al-A'la: 5) in the end. Then Allah gives good tidings to His Messenger saying, "We will make you recite, [O Muhammad], and you will not forget" (Al-A'la: 6). That is, We will make you recite the Quran and you will not forget it. "Except what Allah should will," i.e. except what Allah wills to make you forget. "Indeed, He knows what is declared and what is hidden" (Al-A'la: 7). "And We will ease you toward ease" (Al-A'la: 8). Allah gives a good tiding to His Messenger that He will ease him towards the path of Paradise, so the deeds of this Paradise will become easy for him. These deeds refer to this message and this assignment that Allah entrusted him with and to this hardship. Allah says, "As for he who gives and fears Allah" (Al-Layl: 5). "And believes in the best [reward]" (Al-Layl: 6). "We will ease him toward ease" (Al-Layl: 7). "But as for he who withholds and considers himself free of need" (Al-Layl: 8). "And denies the best [reward]" (Al-Layl: 9). "We will ease him toward difficulty" (Al-Layl: 10). Likewise, Allah eased him toward the ease, i.e. the easy and wise law that Allah revealed to Him as the Prophet said, "I was commissioned with the easy Hanif religion." Allah sent him with the easy Hanif religion. Also, Allah says, "O you who have believed, bow and prostrate and worship your Lord and do good - that you may succeed" (Al-Hajj: 77). "And strive for Allah with the striving due to Him. He has chosen you and has not placed upon you in the religion any difficulty." i.e. there is no difficulty in this religion that Allah sent down to the Muslims at all.

Then Allah says to His Messenger, “So remind, if the reminder should benefit.” (Al-A’la: 9). i.e. remind the creature and the people. “If the reminder should benefit.” (Al-A’la: 9). It was said that if here means when, i.e. when the reminder should benefit. In this regard, the reminder benefits and it benefits the people of faith as Allah says, “And remind, for indeed, the reminder benefits the believers” (Adh-Dhariyat: 55). That is, if he finds a chance and a place to remind so that the reminder would be beneficial, he has to remind. Allah says here, “So remind, if the reminder should benefit” (Al-A’la: 9). “He who fears [Allah] will be reminded” (Al-A’la: 10). The one who fears Allah will be reminded and the reminder will benefit him. This is with regard to who fears Allah. As for the one who does not fear Allah and does not appreciate the matter of the Hereafter, the reminder will not benefit him. In any case the reminder is beneficial and the first benefit of it is to establish the argument and to convey the religion. The benefit of this is to discharge this that was entrusted to convey the religion before Allah. In this regard, the messengers are not discharged from the message except through conveying it as Allah says, “Upon you is only [the duty of] notification.” Also, He says, “O Messenger, announce that which has been revealed to you from your Lord, and if you do not, then you have not conveyed His message” (Al-Maidah: 67)

“So remind, if the reminder should benefit” (Al-A’la: 9) The Prophet and also all the people of faith who have knowledge are commanded to convey what Allah has ordered and not to conceal anything of the knowledge that Allah has given them as Allah says, “Indeed, those who conceal what We sent down of clear proofs and guidance after We made it clear for the people in the Scripture - those are cursed by Allah and cursed by those who curse” (Al-Baqarah: 159). Also, “And [mention, O Muhammad], when Allah took a covenant from those who were given the Scripture, [saying], "You must make it clear to the people and not conceal it"” (Al-Imran: 187). This is the command of Allah for the people of

knowledge in this nation and in the previous nations to clarify the religion and not to conceal it, whether the people responded to this or not. Also, the Prophet ﷺ is commanded to inform all people and to inform the believers of the message even if they do not respond to it, but he is commanded to remind them and say to them as Allah says, "So fight, [O Muhammad], in the cause of Allah; you are not held responsible except for yourself. And encourage the believers [to join you] that perhaps Allah will restrain the [military] might of those who disbelieve. And Allah is greater in might and stronger in [exemplary] punishment" (An-Nisa: 84). Musa, peace be upon him, commanded his followers to carry the religion and to fight for the cause of Allah, but they opposed Him and did not respond to Him and they said, "Indeed we will not enter it, ever, as long as they are within it; so go, you and your Lord, and fight. Indeed, we are remaining right here" (Al-Maidah: 24). However, their stubbornness and their cowardliness did not prevent him from informing them as all the messengers are commanded to convey the message of Allah and to fulfill His orders.

Then Allah tells that who will be reminded is the one who fears Allah. Allah says, "He who fears [Allah] will be reminded" (Al-A'la: 10). That is, the person bears the meaning in his mind and works according to this. I.e. if he is reminded of Allah and he reminds, then the reminder benefits this person and he reminds. As for the one who is reminded of Allah and he rejects, denies and lies, the reminder does not benefit him. Likewise, this applies to who is reminded of the Last Day and who is reminded of the command of Allah and His prohibition.

Then Allah says, "But the wretched one will avoid it" (Al-A'la: 11). This is the judgment of Allah regarding everyone who is reminded of Allah, of His way, of His oneness and of what he shall do towards Him, but he rejects this, denies this and avoids this; this is the wretched. The most wretched of all creatures is the one who distanced himself and who kept himself away from the path of Allah. He will be wretched in life and in the Hereafter. As for the wretchedness of life,

it is represented in Allah's saying, "And whoever turns away from My remembrance - indeed, he will have a depressed life, and We will gather him on the Day of Resurrection blind" (Taha: 124). The depressed life refers to the empty life that is not fruitful and that has no meaning. It is like a covering, which means that it is a false appearance, but it is not an established reality of happiness, tranquility and bliss. Then, he will face the wretchedness of the Hereafter. "And the punishment of the Hereafter is more severe and more enduring." So, the punishment of the Hereafter is more severe than what Allah punishes the disbeliever with in this world. Allah says, "[He] who will [enter and] burn in the greatest Fire" (Al-A'la: 12). The greatest Fire is the fire of Hell and it is the largest fire that Allah created. So, he will burn in this miserable abode, i.e. the Hell, which the fire is below it and above it. In addition, its walls and doors are all on fire. The Prophet said, "The disbeliever's seat in the Fire is like the distance between Mecca and Medina. The distance of his two shoulders will be like a three-day journey and his skin will be like a three-day journey." So, in spite of the large number of people who will enter the Fire, those will burn there.

"Neither dying therein nor living" (Al-A'la: 13). Allah tells here that whoever is admitted to this fire and whoever enters it, will not die, i.e. so that he rests. Also, he will not live a useful life. So, he does not live a useful life where there is tranquility, there is comfort, there is shade, there is security. Rather, he will be tormented forever. That is, he will remain in eternal torment as Allah says, "This is Hell, which the criminals deny" (Ar-Rahman: 43). "They will go around between it and scalding water, heated" (Ar-Rahman: 44). Then it will burn him and he will feel thirsty and hot, so he will run to water and he will drink scalding water that will cut their intestines. Then, he will escape to the Fire and it will burn him and so on. "Indeed, it has been revealed to us that the punishment will be upon whoever denies and turns away" (Taha: 48). Allah says, "Indeed, whoever

comes to his Lord as a criminal - indeed, for him is Hell; he will neither die therein nor live" (Taha: 74).

After mentioning the punishment of those who avoid the reminder and the instruction, Allah says, "He has certainly succeeded who purifies himself" (Al-A'la: 14). The purification refers to a purified soul if it is kind and pure. Thus, the one who purifies himself and who becomes kind is the successful one. In this regard, the purification cannot be attained except through believing in Allah and adhering to His law because the belief in Allah is the belief in the truth. Allah ﷻ is the truth, meeting Him is the truth, Paradise is the truth, the Fire is the truth and everything that Allah told about is the truth. The opposite of this is denial and it is a denial of the truth and the denial of the truth is a vice in itself. So, whoever denies the existing truth which the evidence and the proofs prove and whoever knows that this is the truth but he rejects it and denies it is a criminal. That is why the disbeliever is unclean, i.e. his heart is unclean. "O you who have believed, indeed the polytheists are unclean, so let them not approach al-Masjid al-Haram after this year." The disbeliever who made another deity with Allah is unclean in the heart because Allah does not have a deity with Him.

As for the Sharia that Allah legislated for the servants, it is full of purity. It is based on justice, good conduct and virtuous manners. Allah only commands this. He does not command except for justice and good conduct. Also, He only forbids corruption. "And forbids immorality and bad conduct and oppression." So, everything that Allah forbids must be from aberrance, inclination and corruption. So, this religion as a whole is purification for the souls. The faith and the Sharia are purification for the souls, purity and goodness. The true believer is the one who is good inwardly and outwardly and that is why the angels will say to the people of Paradise on the Day of Resurrection, "Peace be upon you; you have become pure; so enter it to abide eternally therein." This is an informing about the goodness they were upon and these are the people of righteousness.

“Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in Allah, the Last Day, the angels, the Book, and the prophets and gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask [for help], and for freeing slaves; [and who] establishes prayer and gives zakah; [those who] fulfill their promise when they promise; and [those who] are patient in poverty and hardship and during battle. Those are the ones who have been true, and it is those who are the righteous” (Al-Baqarah: 177). It is these righteous believers who do this righteousness.

“And mentions the name of his Lord and prays” (Al-A’la: 15). This is the most honorable deed that a person can do in this world, which is to pray to Allah. Allah is the Exalted and the Most High. In this regard, the prayer was imposed to glorify Him and worship Him and it is the best of deeds as the Prophet said, “The best of what Allah has established for the people of the earth is prayer.” Prayer is the most honorable deed. First, this is because it is a glorification of Allah, a remembrance of Him and praise for Him. “Whoever desires honor [through power] - then to Allah belongs all honor. To Him ascends good speech, and righteous work raises it.” So, the righteous deed ascends to Allah ﷻ. In this regard, the greatest deed of man is prayer. Allah divides this prayer between Him and His servant so that Allah will be with him; so, the servant remembers his Lord and Allah mentions him as mentioned in the hadith, “I have divided the prayer into two halves between me and my servant, and my servant will receive what he asks.” When the servant says, “Praise be to God the Lord of the universe,” God most high says, “My servant has praised me.” When he says, “The Compassionate the Merciful,” God most high says, “My servant has lauded me.” When he says, “Thee do we worship and of Thee do we ask help,” He says, “This is between me and my servant, and my servant will receive what he asks.” Then when he says, “Guide us in the straight path, the path of those to whom Thou art generous, not

of those with whom Thou art angry nor of those who go astray," He says. "This is for my servant, and my servant will receive what he asks." So, as the servant remembers Allah, Allah mentions him. Allah mentions the servant whenever the servant remembers Allah.

Then Allah says, "But you prefer the worldly life" (Al-A'la: 16). That is, the common people and most of them prefer the worldly life. This means that you give it preference over the Hereafter. That is, the disbeliever, who does not believe in the Day of Resurrection, devotes his life for this worldly life. It is as they say, "My kingdom is in this world alone. There is no second world to work for. Rather, I must work for this world because it is the one in which I live and my kingdom is in it." Allah says, "While the Hereafter is better and more enduring" (Al-A'la: 17). It is called the Hereafter because it is the most enduring. It is better than this world and more enduring. That is, if the enjoyment of the Hereafter and the enjoyment of the world are compared, there will be no point in comparison. Firstly, the enjoyment of this world is little as it is based on the age of the human being. Also, the human being must leave this enjoyment and he must die and leave it. As for the enjoyment of the Hereafter, it is enduring. In addition, the enjoyment of this world is full of many troubles.

Then Allah says, "Indeed, this is in the former scriptures" (Al-A'la: 18). I.e. the content of the Surah which combined the religion, the belief, the Sharia and an explanation of the attribute of the Lord, Allah says that it is in the former scriptures that was sent down from Allah. "The scriptures of Abraham and Moses" (Al-A'la: 19). These are the two most honorable prophets and messengers. In this regard, Ibrahim, peace be upon him, is the father of the prophets and all the prophets that came after him were his descendants. Also, Musa is the great prophet; he is the Prophet of the Children of Israel and all those who came after Musa adhered to his law till Isa, the son of Maryam, the last Prophet from the Children of Israel. He is the great Prophet and the Savior of the

Children of Israel, who saved them from the Pharaohs. In addition, Allah revealed to him the Bible after the Torah, by which many prophets after Musa ruled. "Indeed, We sent down the Torah, in which was guidance and light. The prophets who submitted [to Allah] judged by it for the Jews, as did the rabbis and scholars by that with which they were entrusted of the Scripture of Allah, and they were witnesses thereto" (Al-Maidah: 84). It is the lasting and pure law, which was applied until the time of Isa, peace be upon him, as Isa also ruled according to the Torah and then Allah sent His servant and Messenger Muhammad ﷺ. So, Allah mentions these instructions and this religion and mentions that the content of this Surah was also mentioned in the former scriptures, i.e. "The scriptures of Abraham," (Al-A'la: 19) the father of the prophets, peace be upon him, "and Moses," the great prophet and the great messenger of the prophets of the Children of Israel. Moreover, this is the last Prophet, Muhammad, with whom Allah sealed the messages. Also, upon this Prophet, Allah sent a great Surah. It was made clear that the Prophet used to recite this Surah in the public congregations on Friday and the two Eids.

Peace and blessings of Allah be upon His servant and Messenger, Muhammad and upon his family and companions and all praise is due to Allah.

Al-Ghashiya

بسم الله الرحمن الرحيم: {هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ}[الغاشية:1] {وُجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ}[الغاشية:2] {عَامِلَةٌ نَاصِبَةٌ}[الغاشية:3] {تَصْلَى نَارًا حَامِيَةً}[الغاشية:4] {تُسْقَى مِنْ عَيْنٍ آنِيَةٍ}[الغاشية:5] {لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيعٍ}[الغاشية:6] {لا يُسْمِنُ وَلا يُغْنِي مِنْ جُوعٍ}[الغاشية:7] {وُجُوهٌ يَوْمَئِذٍ نَاعِمَةٌ}[الغاشية:8] {لِسَعْيِهَا رَاضِيَةٌ}[الغاشية:9] {فِي جَنَّةٍ عَالِيَةٍ}[الغاشية:10] {لا تَسْمَعُ فِيهَا لاغِيَةً}[الغاشية:11] {فِيهَا عَيْنٌ جَارِيَةٌ}[الغاشية:12] {فِيهَا سُرُرٌ مَرْفُوعَةٌ}[الغاشية:13] {وَأَكْوَابٌ مَوْضُوعَةٌ}[الغاشية:14] {وَنَمَارِقُ مَصْفُوفَةٌ}[الغاشية:15] {وَزَرَابِيُّ مَبْثُوثَةٌ}[الغاشية:16]

In the name of Allah, the Entirely Merciful, the Especially Merciful, "Has there reached you the report of the Overwhelming [event]?" (Al-Ghashiya: 1).

"[Some] faces, that Day, will be humbled" (Al-Ghashiya: 2). "Working [hard] and exhausted" (Al-Ghashiya: 3). "They will [enter to] burn in an intensely hot Fire" (Al-Ghashiya: 4). "They will be given drink from a boiling spring" (Al-Ghashiya: 5). "For them there will be no food except from a poisonous, thorny plant" (Al-Ghashiya: 6). "Which neither nourishes nor avails against hunger" (Al-Ghashiya: 7). "[Other] faces, that Day, will show pleasure" (Al-Ghashiya: 8). "With their effort [they are] satisfied" (Al-Ghashiya: 9). "In an elevated garden" (Al-Ghashiya: 10). "Wherein they will hear no unsuitable speech" (Al-Ghashiya: 11). "Within it is a flowing spring" (Al-Ghashiya: 12). "Within it are couches raised high" (Al-Ghashiya: 13). "And cups put in place" (Al-Ghashiya: 14). "And cushions lined up" (Al-Ghashiya: 15). "And carpets spread around" (Al-Ghashiya: 16).

Surah Al-Ghashiya is from the Meccan Quran. It was mentioned that the Prophet ﷺ used to recite this Surah and Surah Al-A'la during the Friday prayer and on the two Eids. Sometimes if the festival was on Friday, he would recite it in the Friday prayer and in the festival prayer. It was said that the reason behind this is that these two Suras contain clarification for the origin of faith and the issues of faith, the knowledge about Allah, the date of the Day of Resurrection and the division of people into believers and disbelievers. Also, they explain that he who purifies himself is the one who will succeed and the unfortunate and the loser is the one who left the way of the Lord. All this is accompanied by establishing the proof for what Allah mentions.

Allah ﷻ says, "Has there reached you the report of the Overwhelming [event]?" (Al-Ghashiya: 1). Al-Ghashiya is one of the names of the Day of Resurrection. It is called Al-Ghashiya, i.e the Overwhelming, because of its terror, difficulty and its great matter that overwhelm the people. It is the Day of great terror and great distress, except for those upon whom Allah has mercy. It will be a severe and long situation that lasts for fifty thousand years. The sun will

be so close to the heads that there will be only a distance of one mile. Also, people will be taken by sweat as the Prophet ﷺ told about this great situation, "They will be gathered barefooted, naked and uncircumcised. Among them one will be covered up with sweat to his ankles, and among them will be one who is covered up to his knees, and among them will be one who is covered up to his waist, and among them will be one who is covered up to his chest, and among them will be one who is bridled with it and among them will be one who is overwhelmed by it." So, this is a hard day.

Then Allah details the conditions of people saying, "[Some] faces, that Day, will be humbled" (Al-Ghashiya: 2). Humbled means humiliated and these are the faces of the people of disbelief, their faces will be humbled because of agony, anger and the humiliating torment that awaits them. "Working [hard] and exhausted" (Al-Ghashiya: 3). It was said that this verse refers to the disbelievers' state in life. That is, they were working and were exhausted in worship, but without guidance, without belief in Allah and without monotheism. Thus, they suffered, were exhausted and tired, but their worship will not benefit them. This is because the ones who performed it were not believers in Allah, they did not fear Allah and they did not work for the Hereafter. "Working [hard] and exhausted," (Al-Ghashiya: 3) i.e. in spite of their work and their tiredness in worship, but they "will [enter to] burn in an intensely hot Fire" (Al-Ghashiya: 4) as Allah says about the deeds of the disbelievers, "And We will regard what they have done of deeds and make them as dust dispersed" (Al-Furqan: 23). Also, Allah says, "But those who disbelieved - their deeds are like a mirage in a lowland which a thirsty one thinks is water until, when he comes to it, he finds it is nothing but finds Allah before Him, and He will pay him in full his due; and Allah is swift in account" (An-Nur: 39). In addition, He says in another verse, "The example of those who disbelieve in their Lord is [that] their deeds are like ashes which the wind blows forcefully on a stormy day; they are unable [to keep] from what they

earned a [single] thing. That is what is extreme error" (Ibrahim: 18). Moreover, it was also said that "Working [hard] and exhausted" (Al-Ghashiya: 3) means that they will suffer in the Fire, they will labor and work in the Fire while they "will [enter to] burn in an intensely hot Fire" (Al-Ghashiya: 4), i.e. while being burned in an intensely hot Fire. The Fire refers to the fire of Hell and it is not like the fire of this world as the Prophet ﷺ said about the fire of this world, "This fire of you is one part from seventy parts of the fire of Hell. They said, "O Messenger of Allah this fire is certainly enough." He said, "That fire is sixty- nine times greater." It is an intensely hot Fire and it is greater than the fire that we know in this world. It is as Allah says, "whose fuel is men and stones." "O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones."

"They will be given drink from a boiling spring" (Al-Ghashiya: 5). That is, those who are tormented will be given drink from a spring in the Fire that has reached its utmost heat. This water is not like the water of the world. Rather, it is water like the molten metal as Allah says, "And if they call for relief, they will be relieved with water like the molten metal, which scalds [their] faces." Thus, it is a heavy water that is similar to molten metal and they will drink from it.

"For them there will be no food except from a poisonous, thorny plant" (Al-Ghashiya: 6). They will not have food while they are in this Fire except from a poisonous, thorny plant. It was said that this thorny plant is a known plant. The people of Hejaz call it the Ononis spinosa when it is in the spring it has thorns and it is low on the ground and when it becomes dry, they call it the thorny plant. In fact, the camels and grazing animals avoid this thorny plant when it becomes dry because of the severity of the thorns in it. So, they will not have food in this Fire except from a poisonous, thorny plant. Then Allah describes this poisonous and thorny plant saying, "Which neither nourishes nor avails against hunger" (Al-Ghashiya: 7). It is devoid of all the benefits of food. In this regard, the benefit of

food is that it nourishes. That is, the one who eats it becomes fatter and the pain of hunger is also removed from him; this is the function of food. As for this food, in spite of its severity and the fact that it humiliates, it has no benefit as a food. This is the case of those who will be tormented on that harsh Day, the Day of the Overwhelming event. This is because their worship was of no use at all as it was established on an unfounded basis. They did not perform their worship for the sake of Allah. Rather, they performed it according to heresy and falsehood and therefore it does not benefit. So, Allah will make them taste the torment of the same kind of their deeds.

Then Allah mentions the people of pleasure on that Day saying, "[Other] faces, that Day, will show pleasure," (Al-Ghashiya: 8) The pleased face is the face on which pleasure appears such as brightness, whiteness, joy, happiness and bliss. This refers to the pleasure of the place, the pleasure of time, food, drink, familiarity, love, and family; all of this will be reflected on their faces. "[Other] faces, that Day, will show pleasure," (Al-Ghashiya: 8). "With their effort [they are] satisfied" (Al-Ghashiya: 9). This means that they will be satisfied with their efforts and worship because they were based on rightness and correctness. Also, they were based on believing in Allah and fearing Him and this is the right striving. They became happy with this when they learned about the great effect that faith and obedience had in this world, so they became satisfied with this and praised Allah greatly for what they had done in this world.

"In an elevated garden" (Al-Ghashiya: 10). Those pleased people will be in an elevated garden. It is elevated because Allah made the Paradise in heaven and the highest Paradise is Al-Firdaws as its ceiling is the Throne of the Most Merciful. "Wherein they will hear no unsuitable speech" (Al-Ghashiya: 11). Allah made this elevated garden devoid of the slightest thing that disturbs the peace and distracts the mind, which is the slightest unsuitable speech. Allah uses this indefinite word to mean that there is no kind of unsuitable speech. "They will

not hear therein ill speech or commission of sin" (Al-Waqi'ah: 25). "Only a saying: "Peace, peace"" (Al-Waqi'ah: 26). Within it, there is no insulting, no cursing, no defamation, no lying, no slander, no backbiting and no gossip. Then Allah says, "Within it," .i.e. within this Paradise "is a flowing spring" (Al-Ghashiya: 12). Spring here is a generic noun. The spring refers to the flowing water, i.e. within there are springs of flowing water that flow with water. "Within it is a flowing spring" (Al-Ghashiya: 12). "Within it are couches raised high" (Al-Ghashiya: 13). The couch refers to what the person leans on and sleeps on. In this regard, there is no sleep in Paradise, but these couches are for pleasure and comfort. Also, within it there is no hardship or fatigue, but such couches are for their speech and their words. Raised high means they are couches that are raised high in their position and in their status. They are woven with gold and are covered with different types of mattresses. Also, whose linings are made of silk brocade and silk.

"And cups put in place," (Al-Ghashiya: 14) This means that they are not in tanks that need to be opened nor in places that require labor. Rather, they are placed for drinking. In addition, they do not exert efforts for gathering them, washing them, storing them and so on, but they are placed and prepared. "And cushions lined up" (Al-Ghashiya: 15). The cushion is the pillow and the mattress on which people recline. It is a place for reclining and sitting. Lined up means that they are lined and therefore it is not the same as the case in this world that the cushions are lined up at the time of need and then they are removed, lifted and then are cleaned. Rather, their cushions are always lined up. "And carpets spread around" (Al-Ghashiya: 16). Indeed, they are of great value and they are spread around in the sides of Paradise. That is, this one is under these trees, this is at these fruits, this is at the course of the rivers and this is in this place. So, they are spread around in the possession of the believer in their places. This means that the Paradise is prepared for enjoying all its sides. "Indeed the companions of

Paradise, that Day, will be amused in [joyful] occupation" (Ya-seen: 55). "They and their spouses - in shade, reclining on adorned couches" (Ya-seen: 56).

Then, after that Allah begins to clarify and confirm His sayings with the evidence of creation. Indeed, this Quran is a statement from Him and every verse bears its evidence that it is from Allah because it was revealed with the utmost precision and miraculousness so that humans cannot bring a book that is similar to it. Also, Allah reminds of His visible signs in the universe as He mentions both the audible verses as well as the visible signs to prove this religion. Allah ﷻ says regarding the visible signs, "Then do they not look at the camels - how they are created?" (Al-Ghashiya: 17). This is an encouragement from Him to those who deny the Day of Resurrection and those who deny this fate to which all people will end. The camels are creatures of Allah's creatures. This great animal contains great evidence that signifies the power of Allah. First, this evidence is clear in the strength of this creation from one side. The other side is in its benefit to the people as the camel is from the animals that carry the burdens. Also, people benefit from its milk and meat. In addition, they benefit from their hair and its skin. So, these four benefits are all combined in these cattle. The other matter lies in its morals, which is a great matter. For example, from the morals and the qualities of the camels is that they are the most knowledgeable creatures of the place's roads and they guide them. That is, they know the water, the trees and the roads and that is why they have always been in the deserts and in the difficult roads. In this regard, in the places where the lighthouses are not useful, the camel becomes the leader that leads the way and that is guided to the roads as it is more intelligent than humans in knowing the roads and that is why the Prophet ﷺ commanded that the lost camels should not be attacked, "When the Prophet was asked about the lost camel he said, "What does it have to do with you? It has its shoe, and its water container is within its stomach. It can go and drink water, it eats from the trees till its owner meets it." That is, you have nothing to do with the camel for it can

take care of itself. The camel is an animal that can be independent without the need for a human being. If it is found in the desert, it can live and manage itself as it can find water and can go to the trees and it can live. Moreover, in the birth-giving and production, the camels can be independent. Further, they are suitable for the environment in which Allah created them, i.e. the environment of the desert. Hence, in the camels and in the reason behind creating them there is a great matter and great and wide evidence.

"And at the sky - how it is raised?" (Al-Ghashiya: 18). This is also an instruction from the Lord to look at these open signs of the universe and at this book that is open to us. Allah directs our sight to the sky and how it was raised. Allah has said that He raised the sky without pillars that we can see or with no concrete pillars, i.e. with pillars from Him or with no pillars at all. Allah raised it with His power and His providence and He made it as a strong and powerful construction that does not collapse, does not break and does not crack. "So return [your] vision [to the sky]; do you see any breaks?" "Then return [your] vision twice again. [Your] vision will return to you humbled while it is fatigued" (Al-Mulk: 4).

"And at the mountains - how they are erected?" (Al-Ghashiya: 19). That is, do they not look at these great mountains and how Allah erected them on this earth? In this regard, the people have known great matters about the mountains. They knew that each of these great mountains has a root, i.e. a cotter through which it is inserted on earth in order to establish itself in it. Also, they knew that Allah distributed these mountains on this earth to establish the earth with them. "And the mountains He set firmly" (An-Nazi'at: 32).

"And at the earth - how it is spread out?" (Al-Ghashiya: 20). That is, even if the earth is a ball, it is with this extension and this wideness and it is stretched and paved to enable the people to inhabit it in this way. So, Allah directs people

to these great creatures that are among the signs of His power, His greatness and His mercy to His servants.

Then Allah says, "So remind, [O Muhammad]; you are only a reminder" (Al-Ghashiya: 21). That is, remind the creatures of their God, their Creator and their Lord and of the way of the servants to Him. "You are only a reminder" (Al-Ghashiya: 21). Allah confined the mission of the Prophet to reminding, Allah assigned the Prophet to remind the servants of this and to inform the servants of the religion of Allah. "You are not over them a controller" (Al-Ghashiya: 22). That is, Allah did not send him to control people, oblige them, force them to the religious orders and put them in it against their will. No, the Prophet is not a controller over them and Allah did not send him as a guardian over creation. Rather, He sent him to call them, guide them and clarify for them. Then Allah says, "However, he who turns away and disbelieves" (Al-Ghashiya: 23). "Then Allah will punish him with the greatest punishment" (Al-Ghashiya: 24). That is, except he who turns away and disbelieves, he will not be reminded and the reminder will not benefit him. No matter how much the Prophet reminds him, he will not be reminded. So, Allah prepared for him his punishment in the Hereafter. This means that this punishment is for this person who was not reminded and who did not learn the lesson, i.e. he did not accept the guidance of Allah with which the Messenger was sent and did not accept this reminder.

Then Allah says, "Indeed, to Us is their return" (Al-Ghashiya: 25). Indeed, with assertion, to Us, i.e. to Allah and not to anyone else. Their return means their coming back as the return of all servants is to Allah. After this journey in this life, all people will return to Allah. "Then indeed, upon Us is their account" (Al-Ghashiya: 26). Allah will hold all His creatures accountable by Himself. The account of everyone is to Allah. The Prophet ﷺ said, "Every one of you will speak to his Lord without a barrier or an interpreter that separate them. Allah will say to him, "Did not a messenger come to you and inform you? Did not I give you

money and had favor upon you? So where is what you have sent forth for yourself? He will look to his right side and will see only the deeds he had previously done; he will look to his left and will see only the deeds he had previously done, and he will look in front of him and will see nothing but Fire (of Hell) before his face. So protect yourselves from Fire (of Hell), even by giving half a date- fruit." So, the account of all creation is to Allah. Allah is the One who will hold them accountable and He will not assign anyone for the account of His creation. Rather, it is Allah who will hold everyone accountable. This is a great admonition.

I ask Allah to forgive me and you all our sins and all praise is due to Allah.

Al-Fajr

بسم الله الرحمن الرحيم: {وَالْفَجْرِ}[الفجر:1] {وَلَيَالٍ عَشْرٍ}[الفجر:2] {وَالشَّفْعِ وَالْوَتْرِ}[الفجر:3] {وَاللَّيْلِ إِذَا يَسْرِ}[الفجر:4] {هَلْ فِي ذَلِكَ قَسَمٌ لِذِي حِجْرٍ}[الفجر:5] {أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ}[الفجر:6] {إِرَمَ ذَاتِ الْعِمَادِ}[الفجر:7] {الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلادِ}[الفجر:8] {وَثَمُودَ الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِ}[الفجر:9] {وَفِرْعَوْنَ ذِي الأَوْتَادِ}[الفجر:10] {الَّذِينَ طَغَوْا فِي الْبِلادِ}[الفجر:11] {فَأَكْثَرُوا فِيهَا الْفَسَادَ}[الفجر:12] {فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ}[الفجر:13] {إِنَّ رَبَّكَ لَبِالْمِرْصَادِ}[الفجر:14]

In the name of Allah, the Entirely Merciful, the Especially Merciful, "By the dawn" (Al-Fajr: 1). "And [by] ten nights" (Al-Fajr: 2). "And [by] the even [number] and the odd" (Al-Fajr: 3). "And [by] the night when it passes" (Al-Fajr: 4). "Is there [not] in [all] that an oath [sufficient] for one of perception?" (Al-Fajr: 5). "Have you not considered how your Lord dealt with 'Aad" (Al-Fajr: 6). "[With] Iram - who had lofty pillars" (Al-Fajr: 7). "The likes of whom had never been created in the land?" (Al-Fajr: 8). "And [with] Thamud, who carved out the rocks in the valley?" (Al-Fajr: 9). "And [with] Pharaoh, owner of the stakes?" (Al-Fajr: 10). "[All of] whom oppressed within the lands" (Al-Fajr: 11). "And increased therein the corruption" (Al-Fajr: 12). "So your Lord poured upon them

a scourge of punishment" (Al-Fajr: 13). "Indeed, your Lord is in observation" (Al-Fajr: 14).

Allah ﷻ swears at the beginning of this Surah, Surah Al-Fajr. He says, "By the dawn" (Al-Fajr: 1). This is an oath and a swearing from Allah ﷻ. This time of night and day is one of the signs of Allah. That is, the emergence of the light with the disappearance of darkness and the coming of day and the transition between the night and the day is a sign of Allah. In fact, this breakpoint, which is the beginning of the appearance of light and the end of the disappearance of darkness, is one of Allah's signs. That is, the occurrence of the night and day on this earth and the appearance of the sign of the day after the sign of the night, both of which are of great benefit to the servants on this earth, are of the greatest signs. The people knew great matters about how this happens due to the progress of their sciences. They knew that this great land with its vast oceans, high mountains and with all the people on it all move and revolve around itself before this sun and the night and the day are formed because of this cycle. Also, the beginning of the night and the day is the first period which takes place at the advent of the day and the appearance of the light obstructing the horizon; this is an amazing sign of Allah's signs. At that time, Allah prescribed upon the people of Islam one of the most honorable, the highest and the most beloved prayers to Allah, the Dawn prayer.

"And [by] ten nights" (Al-Fajr: 2). Allah swears by the ten nights. It was said that these ten nights are the last nights of the month of Ramadan and these nights are honorable nights. In this regard, Allah creates what He wills and chooses. So, choosing these nights, honoring them and glorifying them is from Allah. Allah made these ten days honorable by putting in them a night that is the most honorable night of the whole year, which is the night of Decree. In fact, what made this night like that and increased its honor is the revelation of the Quran to the Prophet Muhammad ﷺ as Allah says, "Indeed, We sent it down during a

blessed night. Indeed, We were to warn [mankind]" (Ad-Dukhan: 3). "On that night is made distinct every precise matter," (Ad-Dukhan: 4) "[Every] matter [proceeding] from Us. Indeed, We were to send [a messenger]" (Ad-Dukhan: 5). Allah has hidden in these ten days the Night of Decree from His servants in order to pray to Him and to revive it with remembrance, supplication, worship and prayer to Allah ﷻ. In this regard, our Prophet ﷺ used to exert great efforts in worshiping Allah on that night more than he did on other nights.

It is mentioned in the hadith of the Mother of the Believers Aisha, may God be pleased with her, "When the last ten nights of Ramadan would begin, the Messenger of Allah would work hard in worship, tighten his waist belt and awake his wives." He used to stay awake all night these ten nights. Also, if we regard these as ten days, they would refer to the first ten days of the month of Dhul-Hijjah. On these days there is the day of Arafat, which is the most honorable and highest of days. So, in terms of days, they refer to this day and in terms of nights, it is the Night of Decree in the last ten days of Ramadan. Whether these days are the intended ones or the intended ones are the ten nights, Allah has bestowed upon these ten days a favor and made them honorable over the rest of the days and the nights of the year. Allah made these days the best day as the Prophet said, "The best day on which the sun has risen is the day of Arafat." Also, he ﷺ said, "The best day on which the sun has risen is the day of Arafat. The best that anyone can say is what I and the Prophets before me have said, "None has the right to be worshipped but Allah Alone, Who has no partner. His is the dominion and His is the praise, and He is Able to do all things. The best night of all nights is the Night of Decree and the Night of Decree is in the last ten days of Ramadan." Allah swears by these ten days due to their virtue, due to what Allah made in them of goodness and blessing, due to praying to Allah on them and due to what Allah prescribed and made beloved to the servants on them.

"And [by] the even [number] and the odd" (Al-Fajr: 3). The predecessors interpreted the even and the odd numbers saying that Allah swears by each even and odd numbers. As for the Witr (Single), it is Allah as the Prophet ﷺ said, "Allah is Witr (One) and loves Witr." As for the even number, it refers to all His creation as all the creation of Allah is in two pairs. As for Allah, He is the Witr, who has no equal, no like, no equivalent and no peer. As for all what Allah created, each of them has a like and a pair. That is, the angels are pairs. There are huge numbers of angels who are similar to one another. This also applies to human beings and the whole creation. It was said that Allah swears here by the even and the odd numbers, i.e. the even and the odd prayers. In this regard, the prayers that Allah prescribed and legislated for His servants are even number and odd number prayers. From the odd number prayers are the prayers of the day. The Sunset prayer is three rak'ahs; it was prescribed as three rak'ahs and it is the odd number prayer of the day. The prayer is concluded with an odd number in the Sunset prayer. As for the odd number prayer of the night, it refers to the Witr prayer that was made beloved to us or that was prescribed to us as some of the scholars say that this prayer is obligatory. As the Prophet ﷺ said, "Make the last of your prayer at night Witr (an odd number)." He also said, "There should be no two Witr prayers at the same night." That is, the person concludes his prayer at night with one rak'ah, so his prayer is concluded for him. In fact, Allah's swearing by the even and the odd numbers, whether they refer to these creatures and to Him, or whether they refer to the prayer, it is a swearing by an honorable work and by the best of deeds. It is the prayer, which is the best thing that Allah prescribed for the people of the earth.

Then Allah says, "And [by] the night when it passes" (Al-Fajr: 4). Allah swears by the night when it passes, i.e. at its passing and going away and it is one of Allah's signs. The night begins with the setting of the sun and then it walks in its path until the time of the day comes. When it passes refers to the passing of

time and also refers to when it walks on the surface of this earth for the night follows the day in a place as it follows it in time. So, it also replaces the day. It expels the day before it and takes its place and vice versa. That is, the day comes after the night and it expels the night before it and takes its place. In addition, Allah made the night a place for a great act of worship, which is the optional night prayer that Allah first imposed on Muslims and then He lessened it. Allah says, "O you who wraps himself [in clothing]" (Al-Muzzammil: 1). "Arise [to pray] the night, except for a little" (Al-Muzzammil: 2). "Half of it - or subtract from it a little" (Al-Muzzammil: 3). "Or add to it, and recite the Qur'an with measured recitation" (Al-Muzzammil: 4). "Indeed, We will cast upon you a heavy word" (Al-Muzzammil: 5). So, this shows that the night with its calmness, its stillness and its darkness is a great time for the servant's praying before his Lord. The optional night prayer is the most honorable and highest of prayers as the Prophet ﷺ was asked about the best prayer, so he said, "The prayer offered in the middle of the night." So, the prayer in the middle of the night is the most honorable prayer because it is far from hypocrisy and reputation. Also, it makes the mind clearer and it is more suitable for words when the man prays with the words of Allah. "Indeed, the hours of the night are more effective for concurrence [of heart and tongue] and more suitable for words" (Al-Muzzammil: 6).

After this swearing Allah says, "Is there [not] in [all] that an oath [sufficient] for one of perception?" (Al-Fajr: 5). An oath for one of perception, i.e. this is sufficient for the one of mind. The mind is called perception because it prevents its owner from doing improper or wicked things and from committing immoral actions. It is also called a mind because it makes its owner mindful and perception because it prevents him. In this regard, the place on which the Kaaba was built is called al-Hijr, i.e. the Hijr of Kaaba because it prevents. That is, it prevents the one who performs Tawaf from entering it because this place is a place from the Sacred House. The House was not built on the foundations built by Ibrahim, so

Quraysh built this. This place was called al-Hijr because this wall prevents the one who performs Tawaf from entering it and circumambulating around it. The case is that this place is a part of the House, so it is as if this person performs Tawaf from inside the House.

It is a great matter that Allah swears by these honorable, great and virtuous deeds, which are the most beneficial deeds of man. Also, it is a great matter that He swears by these great times that indicate His greatness, His wonderful creation and His kindness to His servants. This is a great matter; this is a great oath. Allah says, “Is there [not] in [all] that an oath [sufficient] for one of perception?” (Al-Fajr: 5). Is that oath sufficient for one of mind? The answer is yes. These oaths, when Allah swears glorifying these great signs and what Allah placed on them of the great acts of worship, are great oaths for every one of mind.

Then Allah says after that, “Have you not considered how your Lord dealt with 'Aad” (Al-Fajr: 6). There is no god but Allah, the Great Lord. Allah mentions here His punishment and His torment for the people of evil and corruption and the people of loftiness and arrogance. Allah begins with mentioning Aad, the Arab tribe that inhabited this island in Al-Ahqaf. It was a powerful tribe. Allah says, “Have you not considered how your Lord dealt with 'Aad” (Al-Fajr: 6). “[With] Iram - who had lofty pillars” (Al-Fajr: 7). The pillars are mentioned here because they were people of pillars and people of erecting tents with pillars, so Allah identifies them with this. “The likes of whom had never been created in the land?” (Al-Fajr: 8). There was nothing similar to their creation in all the lands of Allah as their Prophet said to them, “And remember when He made you successors after the people of Noah and increased you in stature extensively.” Allah ﷻ increased them in stature extensively. Such an increase was in length, in width as well as in stature. Also, Allah says, “As for 'Aad, they were arrogant upon the earth without right and said, "Who is greater than us in strength?" This is a question by which they want to confirm that there is no one on earth more

powerful than them. They had the tallest and the strongest bodies and they were the most oppressive of nations against their enemies. Also, their Prophet Hud, peace be upon him, said to them, “Do you construct on every elevation a sign, amusing yourselves,” (Ash-Shuara: 128) “And take for yourselves palaces and fortresses that you might abide eternally?” (Ash-Shuara: 129). “And when you strike, you strike as tyrants.” (Ash-Shuara: 130). That is, when they strike an enemy of them, they act as the tyrants who torture their enemies severely. Hence, they were a tyrannical, arrogant and strong tribe.

So, Allah reminds of His action with them and His blessings upon them. In fact, Allah told us about what He did with them. He told us that He sent upon them a torment of the wind that kept blowing on them until it destroyed them. Thus, Allah destroyed them with the wind as Allah says, “As for 'Aad, they were arrogant upon the earth without right and said, "Who is greater than us in strength?" Did they not consider that Allah who created them was greater than them in strength? But they were rejecting Our signs” (Fussilat: 15). “So We sent upon them a screaming wind during days of misfortune to make them taste the punishment of disgrace in the worldly life; but the punishment of the Hereafter is more disgracing, and they will not be helped” (Fussilat: 16). The Prophet said, “I have been helped by the east wind, and ‘Aad were destroyed by the west wind.” So, it was the dry and cold west wind that Allah sent upon them and that was imposed upon them for seven nights and eight days in succession. Allah says, “So you would see the people therein fallen as if they were hollow trunks of palm trees” (Al-Haaqqah: 7). i.e. you would see the whole tribe fallen. The body of each of them would become dry and black as if it was an empty palm trunk that remained for a long time in the sun and in the open air until what was inside this palm tree became worn and became a dry cover. “As if they were hollow trunks of palm trees.” “Then do you see of them any remains?” (Al-Haaqqah: 8).

This is what Allah did with them and this matter was contradictory to what they thought as Allah says, “And when they saw it as a cloud approaching their valleys,” i.e. when they saw it coming in the horizon and approaching their valleys in which they plant. “They said, "This is a cloud bringing us rain!" That is, they thought that it was a thick cloud and that it came to them from the direction where the clouds usually come and that it was bringing them rain. Allah says, “Rather, it is that for which you were impatient.” Rather, it is that for which you were impatient because they said to their Prophet, “Bring us the torment if you are truthful.” “Rather, it is that for which you were impatient: a wind, within it a painful punishment.” “Destroying everything by command of its Lord. And they became so that nothing was seen [of them] except their dwellings” (Al-Ahqaf: 25). That is, they became fallen and dead and nothing remained of them except their dwellings that were empty and that had no one in them. “And they became so that nothing was seen [of them] except their dwellings. Thus do We recompense the criminal people” (Al-Ahqaf: 25). Thus, i.e. like this severe recompense and this severe punishment that Allah inflicted on Aad, He will punish His enemies.

Then Allah says, “And [with] Thamud, who carved out the rocks in the valley?” (Al-Fajr: 9). Allah mentions another tribe of the Arab tribes that were insolent with the command of Allah and that were greatly empowered in the world. They used to carve and dig the rocks in the mountains and used to build their homes inside the mountains. That is, one of them would enter the mountain and build in it. He would make it like a hole, enter it and build in it his rooms, his corridors and his courtyards. In fact, some of their dwellings are still standing today. Also, it is a sign of having ability and having machines that enabled them to build their dwellings in this way. However, as for splitting the rocks and building the houses in them, it requires a great skill as their Prophet told them, “And you carve out of the mountains, homes, with skill” (Ash-Shuara: 149).

So, here Allah reminds His servants of His punishment for this tribe as well. “And [with] Thamud, who carved out the rocks in the valley?” (Al-Fajr: 9). The valley refers to the valley of the land of Thamud, which is the land of Al-Hijr. This land is the land of the cities of Saleh and they are known to this day. Allah has sent on them a blast, i.e. an angel that shouted at them one shout as Allah says, “Indeed, We sent upon them one blast from the sky, and they became like the dry twig fragments of an [animal] pen” (Al-Qamar: 31). The dry twig fragments refer to the grass and the plant that are shattered. Hence, Allah made their bodies in this way by this blast that came upon them due to the blow of one angel or the shout of one angel.

يقول الله ﷻ: {أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ}[الفجر:6] {إِرَمَ ذَاتِ الْعِمَادِ}[الفجر:7] {الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلادِ}[الفجر:8] {وَثَمُودَ الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِ}[الفجر:9] {وَفِرْعَوْنَ ذِي الأَوْتَادِ}[الفجر:10] {الَّذِينَ طَغَوْا فِي الْبِلادِ}[الفجر:11] {فَأَكْثَرُوا فِيهَا الْفَسَادَ}[الفجر:12] {فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ}[الفجر:13] {إِنَّ رَبَّكَ لَبِالْمِرْصَادِ}[الفجر:14] {فَأَمَّا الإِنسَانُ إِذَا مَا ابْتَلاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ}[الفجر:15] {وَأَمَّا إِذَا مَا ابْتَلاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهَانَنِ}[الفجر:16] {كَلَّا بَل لا تُكْرِمُونَ الْيَتِيمَ}[الفجر:17] {وَلا تَحَاضُّونَ عَلَى طَعَامِ الْمِسْكِينِ}[الفجر:18] {وَتَأْكُلُونَ التُّرَاثَ أَكْلًا لَمًّا}[الفجر:19] {وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا}[الفجر:20] {كَلَّا إِذَا دُكَّتِ الأَرْضُ دَكًّا دَكًّا}[الفجر:21] {وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا}[الفجر:22] {وَجِيءَ يَوْمَئِذٍ بِجَهَنَّمَ يَوْمَئِذٍ يَتَذَكَّرُ الإِنسَانُ وَأَنَّى لَهُ الذِّكْرَى}[الفجر:23]

Allah ﷻ says, “Have you not considered how your Lord dealt with 'Aad” (Al-Fajr: 6). “[With] Iram - who had lofty pillars” (Al-Fajr: 7). “The likes of whom had never been created in the land?” (Al-Fajr: 8). “And [with] Thamud, who carved out the rocks in the valley?” (Al-Fajr: 9). “And [with] Pharaoh, owner of the stakes?” (Al-Fajr: 10). “[All of] whom oppressed within the lands” (Al-Fajr: 11). “And increased therein the corruption” (Al-Fajr: 12). “So your Lord poured upon them a scourge of punishment” (Al-Fajr: 13). “Indeed, your Lord is in observation” (Al-Fajr: 14). “And as for man, when his Lord tries him and [thus] is generous to him and favors him, he says, ‘My Lord has honored me’” (Al-Fajr: 15), “But when He tries him and restricts his provision, he says, ‘My Lord has

humiliated me'" (Al-Fajr: 16), "No! But you do not honor the orphan" (Al-Fajr: 17), "And you do not encourage one another to feed the poor" (Al-Fajr: 18), "And you consume inheritance, devouring [it] altogether" (Al-Fajr: 19), "And you love wealth with immense love" (Al-Fajr: 20), "No! When the earth has been leveled - pounded and crushed" (Al-Fajr: 21), "And your Lord has come and the angels, rank upon rank" (Al-Fajr: 22), "And brought [within view], that Day, is Hell - that Day, man will remember, but how [i.e., what good] to him will be the remembrance?" (Al-Fajr: 23).

Surah Al-Fajr, Allah swears at the beginning of this Surah with great oaths. He says, "By the dawn" (Al-Fajr: 1), "And [by] ten nights" (Al-Fajr: 2), "And [by] the even [number] and the odd" (Al-Fajr: 3), "And [by] the night when it passes" (Al-Fajr: 4) these are great times where great acts of worship are performed. Then, Allah mentions His punishment and retribution for the stubborn and denying people. He mentions the punishment that struck Aad; this stubborn and arrogant Arab tribe. In this regard, their Messenger said to them reminding them of the end of the people before them, i.e. the people of Nuh, "And remember when He made you successors after the ʿAad and settled you in the land, [and] you take for yourselves palaces from its plains and carve from the mountains, homes. Then remember the favors of Allah." However, they were arrogant. They said, we will not leave what our forefathers worshiped. They said to their Messenger, "They said, 'Have you come to delude us away from our gods? Then bring us what you promise us, if you should be of the truthful'" (Al-Ahqaf: 22), they denied and were stubborn so Allah destroyed them with the devastating wind.

"And [with] Thamūd, who carved out the rocks in the valley?" (Al-Fajr: 9 This is another Arab tribe and they were arrogant people. These people used to cut the rock to build their dwellings in it. Their Messenger said to them, "Will you be left in what is here, secure [from death]" (Ash-Shu`ara: 146), "Within gardens and springs" (Ash-Shu`ara: 147), "And fields of crops and palm trees with softened fruit?" (Ash-Shu`ara: 148), "And you carve out of the mountains, homes, with skill" (Ash-Shu`ara: 149), "So

fear Allah and obey me." (Ash-Shu`ara: 150) But they did not obey the command of Allah. Thus Allah demolished and destroyed them with the mighty blast, as He says, "And as for Thamūd, We guided them, but they preferred blindness over guidance, so the thunderbolt of humiliating punishment seized them for what they used to earn." (Fussilat: 17) The thunderbolt of punishment struck them, Allah humiliated them in this world because of what they have earned of arrogance and oppression over the command of Allah.

Then, Allah ﷻ says, "And [with] Pharaoh, owner of the stakes?" (Al-Fajr: 10) Ibn Abbas said that his stakes are his soldiers; each of his soldiers was like a stake to him to establish his kingdom. They were the standing and obedient soldiers who paved his kingdom for him, they set him up and supported him in his oppression, transgression, and arrogance. Pharaoh used to say to them, "O eminent ones, I have not known you to have a god other than me." Then they obeyed him for this, "So he bluffed his people, and they obeyed him." He said to them, "I do not show you except what I see, and I do not guide you except to the way of right conduct", and they submitted for this and were with him. "[All of] whom oppressed within the lands." (Al-Fajr: 11) It means that Pharaoh, his soldiers and his wardens were oppressed within the lands. They exceeded the limits. They firstly denied the existence of Allah, Pharaoh said to Musa in mockery, "So who is the Lord of you two, O Moses?" (Taha: 49) He also said to him, "If you take a god other than me, I will surely place you among those imprisoned." (Ash-Shu`ara: 29) So he transgressed in claiming divinity and lordship. He also oppressed the creatures as well as his transgression against the Children of Israel, as Allah ﷻ says, "Indeed, Pharaoh exalted himself in the land and made its people into factions, oppressing a sector among them, slaughtering their [newborn] sons and keeping their females alive. Indeed, he was of the corrupters." (Al-Qasas: 4)

Allah ﷻ says, "And increased therein the corruption." (Al-Fajr: 12) Meaning, they rebelled, were arrogant, and went about making corruption in the land, and harming the people. They spread corruption in everything; polytheism, stubbornness, disobeying

Allah and disbelief. They made their king as a god who is worshiped. They were killing and oppressing others. In fact, disbelief is the major sin above all they committed. Then Allah ﷻ says, "So your Lord poured upon them a scourge of punishment." (Al-Fajr: 13) Allah sent down the punishment, the torment came upon them after punishment. When Musa invited them to worship Allah, to leave what they worship, to abandon this oppression, and to leave the Children of Israel, they were stubborn; that's why Allah struck them with great kinds of punishment. He says, "So We sent upon them the flood and locusts and lice and frogs and blood as distinct signs, but they were arrogant and were a criminal people" (Al-A'raf: 133). Allah also struck them with torment, He says, "And when the punishment descended upon them, they said, 'O Moses, invoke for us your Lord by what He has promised you. If you [can] remove the punishment from us, we will surely believe you, and we will send with you the Children of Israel'." (Al-A'raf: 134) It was said that the punishment is a painful torment inflicted on them by Allah; it was the torment that ended their existence, which is their drowning. As He ﷻ says, "And when they angered Us, We took retribution from them and drowned them all" (Az-Zukhruf: 55)

After that, Allah says, "Indeed, your Lord is in observation." (Al-Fajr: 14) Allah addresses the Prophet ﷺ and the believers to reassure them. This indicates that Allah keeps an eye on what His creation does, He knows everything. He will reward them (i.e. the believers) in this life and in the hereafter based on what they strive for. All of creation will be brought before Him, and He will judge them justly. Because He is far distant from injustice and tyranny, He will give each of them what he deserves. And He will also punish those who disobeys Him and harms His servants such as He did with the previous nations who rejected the message and harmed their messenger.

Then, Allah ﷻ says, "And as for man, when his Lord tries him and [thus] is generous to him and favors him, he says, 'My Lord has honored me.'" (Al-Fajr: 15). Here, Allah refutes man in his belief that if Allah gives Him abundant provisions to test him with it, it is out of His honor for him. But this is not the case, rather it is a trial and

a test. “As for man, when his Lord tries him”, test him even if it seems good from outside there is still a trial in it. “And [thus] is generous to him and favors him”, in this world, honor him with money, with the child, with the position, and extending his provision. All kinds of favors; all that is of bliss that reflects benefit, comfort, tranquility, and fulfillment for its owner. Because of that, he thinks that Allah favors him, this is because He loves him, and that he is honorable to Him. “He says, ‘My Lord has honored me.’”
“But when He tries him”, He tests him. “And restricts his provision”, it means He limits it for him. “He says, ‘My Lord has humiliated me’”. Likewise, from another angle, if Allah tests him and tries him by curtailing his sustenance, he believes that is because Allah is humiliating him.

Allah ﷻ says, “No!” it means it is not like this, the case is not that whoever is given by Allah is honored, and whomever Allah restricts the provision from him then he is humiliated. No, Allah has made these two cases as a trial for His servant. Allah says regarding this, “So let not their wealth or their children impress you. Allah only intends to punish them through them in worldly life and that their souls should depart [at death] while they are disbelievers” (At-Tawbah: 55), and He says, “Be not deceived by the [uninhibited] movement of the disbelievers throughout the land” (Ali'Imran: 196), “[It is but] a small enjoyment; then their [final] refuge is Hell, and wretched is the resting place” (Ali'Imran: 197), and He says, “We will progressively lead them [to destruction] from where they do not know” (Al-A'raf: 182), “And I will give them time. Indeed, My plan is firm.” (Al-A'raf: 183) Thus Allah gives them time and increases them in wealth, status and offspring. This makes this demented disbeliever thinks that this is because he is honored by Allah. He is distracted by what he is in, and this preoccupies him, so he does not pay attention till he reaches the Fire. The Prophet ﷺ said, “The example of a believer is that of a fresh tender plant; from whatever direction the wind comes, it bends it, but when the wind becomes quiet, it becomes straight again. Similarly, a believer is afflicted with calamities (but he remains patient till Allah

removes his difficulties.) And an impious wicked person is like a pine tree which keeps hard and straight till Allah cuts (breaks) it down when He wishes." Therefore, man's remain in position, bliss, ample provision, and bestowal are not evidence of love. Rather, it may be a humiliation. moreover, this extension may be from the judgment of Allah that it is a hastened goodness for this servant in this worldly life. This is like the case of the Prophet Sulaimon ﷺ. Allah gave him a great Kingdom and great capabilities. Allah says, "And to Solomon [We subjected] the wind - its morning [journey was that of] a month - and its afternoon [journey was that of] a month, and We made flow for him a spring of [liquid] copper. And among the jinn were those who worked for him by the permission of his Lord. And whoever deviated among them from Our command - We will make him taste of the punishment of the Blaze." Thus the extension of provision is not an indication and a sign of Allah's honoring for the servant, and the limitation of provision is evidence of Allah's humiliation for the servant.

Then, Allah directs the servants to do good, He says, "No! But you do not honor the orphan" (Al-Fajr: 17), "And you do not encourage one another to feed the poor" (Al-Fajr: 18), "And you consume inheritance, devouring [it] altogether" (Al-Fajr: 19), "And you love wealth with immense love" (Al-Fajr: 20). "No", it means this is the state of people in this world that they don't do these acts. First of all, honoring an orphan is an obligation and insulting and humiliating an orphan is a heinous crime. The orphan is whoever his father dies while he is under puberty, and an orphan is always subject to humiliation. It may also be the cause of poverty and calamity, because the earner died; the father. Allah commanded the orphan to be honored; and he forbade harming him, and hurting this orphan is a major sin.

"And you do not encourage one another to feed the poor" (Al-Fajr: 18), it means that you don't urge each other to feed the poor. The poor is the needy who is unknown to the people, he does not ask for money so no one knows of his state unless they closely know him. It was narrated in the hadith, "The poor man is not the one who goes around asking people and they send him away with a morsel or two, of a date or two. "They

said: "Then what does poor mean?" He said: "The one who does not possess independence of means and no one notices him to give charity to him, and he does not stand and ask of people.". Allah also says, "An ignorant [person] would think them self-sufficient because of their restraint, but you will know them by their [characteristic] sign they do not ask people persistently [or at all]". Thus Allah instructed His servants and directed them to encourage one another to feed the poor. Because this is a great gate of goodness. In this regard, disbelief is what prevents people from inciting each other to do good, it also brings together the harshness of the heart, thus the disbelievers say, "Should we feed one whom, if Allah had willed, He would have fed?" This is their stinginess; they made their wealth for themselves and their stinginess with it.

"And you consume inheritance, devouring [it] altogether." (Al-Fajr: 19), so they devour the inheritance that the dead left behind, they collect it. Even though the one who inherited wealth from the dead should have been admonished and remembered that this one had left his wealth, he died leaving it, and I shall be so too soon. That every man shall face such a fate; he dies and leaves his wealth behind, but there is no exhortation. "And you love wealth with immense love" (Al-Fajr: 20) meaning, in abundance. This increases some of them in their wickedness. In fact, everything that is benefited by is wealth; food, drink, clothing, building, land, all this is wealth. They love it dearly and neglect the ultimate end of each person.

Then, Allah ﷻ says, "No!" A rebuke for the servants. "When the earth has been leveled - pounded and crushed" (Al-Fajr: 21), "And your Lord has come1 and the angels, rank upon rank." (Al-Fajr: 22) Allah describes the dreadful events that will occur on the Day of Judgement. Allah mentions that the land would be flattened. The ground and mountains will be leveled and made even, and the creatures will rise from their graves to serve their Lord. Allah directs the servants to this great Day to reconsider before their death. This is for those who humiliate the orphan and eat his money, for those who do not incite others to do good, and they are enjoying their lives while disbelieving in the Last Day and the Resurrection. It's like saying have you thought

about what will come on the Day of Resurrection? “No! When the earth has been leveled - pounded and crushed” (Al-Fajr: 21), crushing again and again with a great earthquake that shakes the lands after blowing the Horn on the Day of Resurrection. All of this earth will be demolished and crushed, as Allah ﷻ says, “When the earth is shaken with its [final] earthquake” (Az-Zalzalah: 1), “And the earth discharges its burdens” (Az-Zalzalah: 2). He also says, “Then when the Horn is blown with one blast” (Al-Haqqah: 13), “And the earth and the mountains are lifted and leveled with one blow” (Al-Haqqah: 14).

“And your Lord has come and the angels, rank upon rank” (Al-Fajr: 22) Allah, your Lord O Mohammed. This is in glorifying the Prophet ﷺ, this is the act of his Lord Who created him and the One Who assigned this message and sent it to those people who opposed him and denied him. This is His doing. Allah will come and the angels, He is present to judge people in the hereafter. It is said in the hadith that every heaven will be folded and the angels will descend from the heaven they were in. In this regard, there is no doubt that all the attributes of Allah fit for Himself. Then, Allah ﷻ says, “And brought [within view], that Day, is Hell - that Day, man will remember, but how [i.e., what good] to him will be the remembrance?” (Al-Fajr: 23) In his Sahih, Imam Muslim recorded that Abdullah bin Mas`ud said that the Messenger of Allah said, “Hell will be brought on near that Day and it will have seventy thousand leashes, and each leash will have seventy thousand angels pulling it.” Also Allah says about the horrors of this Day, “And every pregnant woman will abort her pregnancy, and you will see the people [appearing] intoxicated while they are not intoxicated; but the punishment of Allah is severe”. Thus Allah reminds us of this great Day and its severity. Allah says that you are unaware of what will be happening to you after you commit these sins.

يقول الله ﷻ: {فَأَمَّا الإِنسَانُ إِذَا مَا ابْتَلاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ}[الفجر:15] {وَأَمَّا إِذَا مَا ابْتَلاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهَانَنِ}[الفجر:16] {كَلَّا بَل لا تُكْرِمُونَ الْيَتِيمَ}[الفجر:17] {وَلا تَحَاضُّونَ عَلَى طَعَامِ الْمِسْكِينِ}[الفجر:18] {وَتَأْكُلُونَ التُّرَاثَ أَكْلًا لَمًّا}[الفجر:19] {وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا}[الفجر:20] {كَلَّا إِذَا دُكَّتِ الأَرْضُ دَكًّا دَكًّا}[الفجر:21] {وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا}[الفجر:22]

{وَجِيءَ يَوْمَئِذٍ بِجَهَنَّمَ يَوْمَئِذٍ يَتَذَكَّرُ الإِنسَانُ وَأَنَّى لَهُ الذِّكْرَى}[الفجر:23]{يَقُولُ يَا لَيْتَنِي قَدَّمْتُ لِحَيَاتِي}[الفجر:24] {فَيَوْمَئِذٍ لا يُعَذِّبُ عَذَابَهُ أَحَدٌ}[الفجر:25] {وَلا يُوثِقُ وَثَاقَهُ أَحَدٌ}[الفجر:26] {يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ}[الفجر:27] {ارْجِعِي إِلَى رَبِّكِ رَاضِيَةً مَرْضِيَّةً}[الفجر:28] {فَادْخُلِي فِي عِبَادِي}[الفجر:29] {وَادْخُلِي جَنَّتِي}[الفجر:30]

Allah ﷻ says, "And as for man, when his Lord tries him and [thus] is generous to him and favors him, he says, 'My Lord has honored me'" (Al-Fajr: 15), "But when He tries him and restricts his provision, he says, 'My Lord has humiliated me'" (Al-Fajr: 16), "No! But you do not honor the orphan" (Al-Fajr: 17), "And you do not encourage one another to feed the poor" (Al-Fajr: 18), "And you consume inheritance, devouring [it] altogether" (Al-Fajr: 19), "And you love wealth with immense love" (Al-Fajr: 20), "No! When the earth has been leveled - pounded and crushed" (Al-Fajr: 21), "And your Lord has come and the angels, rank upon rank" (Al-Fajr: 22), "And brought [within view], that Day, is Hell - that Day, man will remember, but how [i.e., what good] to him will be the remembrance?" (Al-Fajr: 23). "He will say, 'Oh, I wish I had sent ahead [some good] for my life'" (Al-Fajr: 24), "So on that Day, none will punish [as severely] as His punishment" (Al-Fajr: 25), "And none will bind [as severely] as His binding [of the evildoers]" (Al-Fajr: 26), "[To the righteous it will be said], 'O reassured soul'" (Al-Fajr: 27), "Return to your Lord, well-pleased and pleasing [to Him]" (Al-Fajr: 28), "And enter among My [righteous] servants" (Al-Fajr: 29), "And enter My Paradise" (Al-Fajr: 30).

Allah describes the condition of the disbeliever in this life and that he thinks that if Allah gives him provision then he is favored and honored by Him, and if Allah test him with evil then Allah has humiliated him. but in fact, this is not how things are measured, for Allah might give His servant in this life and blind his eyes from the truth with this wealth, or He gives him because He favors him like the case for the Prophet Suleiman. "And We test you with evil and with good as trial; and to Us you will be returned" (Al-Anbya: 35). In conclusion, this is not how things are

measured. Then Allah admonishes His servants and mentions some of the worst crimes a person commits in addition to disbelieving in Allah. From them is to humiliate the orphan and not to incite each other in doing good acts. "And when it is said to them, 'Spend from that which Allah has provided for you', those who disbelieve say to those who believe, 'Should we feed one whom, if Allah had willed, He would have fed? You are not but in clear error," (Ya-Sin: 47) this is what disbelievers say. On the other hand the believers' characteristics are different, as Allah describes them in His saying, "And those within whose wealth is a known right" (Al-Ma'arij: 24), "For the petitioner and the deprived" (Al-Ma'ari'ij: 25), "And those who believe in the Day of Recompense" (Al-Ma'ari'ij: 26), "And those who are fearful of the punishment of their Lord" (Al-Ma'arij: 27), "Indeed, the punishment of their Lord is not that from which one is safe" (Al-Ma'arij: 28). Moreover, Allah mentions that people are occupied in loving and devouring money. They are occupied from remembering the Day of resurrection, the Day when Allah will hold them accountable for their deeds. "And your Lord has come1 and the angels, rank upon rank" (Al-Fajr: 22), "And brought [within view], that Day, is Hell - that Day, man will remember, but how [i.e., what good] to him will be the remembrance?" (Al-Fajr: 23). It was mentioned in the Quran that Allah folds the seven heavens, "The Day when We will fold the heaven like the folding of a [written] sheet for the records. As We began the first creation, We will repeat it. [That is] a promise binding upon Us. Indeed, We will do it." (Al-Anbya: 104) This is the Day when all the creatures are gathered in front of Allah to be judged. This is why Allah directs the humans to reconsider and fear this day, Allah says, "O mankind, fear your Lord. Indeed, the convulsion of the [final] Hour is a terrible thing" (Hajj: 1), "On the Day you see it every nursing mother will be distracted from that [child] she was nursing, and every pregnant woman will abort her pregnancy, and you will see the people [appearing] intoxicated while they are not intoxicated; but the punishment of Allah is severe" (Hajj: 2).

Allah ﷻ says, “That Day”, on this day, i.e. the day that Hell will come in this great scene. “Man will remember, but how [i.e., what good] to him will be the remembrance?” (Al-Fajr: 23) That is, in this great Day man will remember all his deeds, he will look at the record of his deed, at his book, and he will remember all his acts. However, this will not benefit him at all. He won’t be saved after this, nor can he ask for forgiveness or erase these acts; like that he hurted this poor man, this orphan, he did not give zakat, he disobeyed Allah, etc. “He will say, ‘Oh, I wish I had sent ahead [some good] for my life” (Al-Fajr: 24) meaning, if he was a disobedient person, he will be sorry for the acts of disobedience he committed. If he was an obedient person, he will wish that he performed more acts of obedience. “And indeed, the home of the Hereafter - that is the [eternal] life, if only they knew” (Al-'Ankabut: 64). He will wish he had done more of good acts and abounded committing sins. But this regret won’t benefit him at all. Then Allah threatens, “So on that Day, none will punish [as severely] as His punishment” (Al-Fajr: 25), “And none will bind [as severely] as His binding [of the evildoers].” (Al-Fajr: 26), meaning, there is no one more severely punished than those whom Allah punishes for disobeying Him. No one can punish such as Allah, He is Merciful with the believers but His might and wrath are great, and Hell is great, He has prepared it for the disbelievers. The torment of Allah is not like the torment of those who torment. The torment of Allah is a terrible matter. The one who torments in this world has no control over the one who tortures him except to torment him until he dies. To whatever level, he exaggerated their torture the human will die and escape the torture. This is not the case in Hell, for the punishment is eternal. The death will come but the man will not die, “And death will come to him from everywhere, but he is not to die. And before him is a massive punishment.” (Ibrahim: 17) in this regard Allah has mentioned great things about the punishment in Hell in the Quran and in hadith. For example, the food of the people in hell, thee Prophet describes it in the hadith, He said ““O you who believe! Have fear of Allah as is His due, and die not except as Muslims. Then he said, ‘If a drop of Zaqqum were to be dropped

on the earth, it would ruin the livelihood of the people of this world, so how about those who have no food other than it (i.e. Zaqqum)?" This is the food and drink in Hell. Allah says about Zaqqum, "Indeed, it is a tree issuing from the bottom of the Hellfire" (As-Saffat: 64), "Its emerging fruit as if it was heads of the devils" (As-Saffat: 65), "And indeed, they will eat from it and fill with it their bellies" (As-Saffat: 66), "Then indeed, they will have after it a mixture of scalding water" (As-Saffat: 67), "Then indeed, their return will be to the Hellfire" (As-Saffat: 68). Also, the water they drink in Hell, Allah describes it saying, "And if they call for relief, they will be relieved with water like murky oil, which scalds [their] faces wretched is the drink, and evil is the resting place". He also says, "No! Indeed, it is the Flame [of Hell]" (Al-Ma'arij: 15), "A remover of exteriors" (Al-Ma'arij: 16). Moreover, their skin will be replaced with new skin so they will taste the torture again and again, as He says, "Every time their skins are roasted through, We will replace them with other skins so they may taste the punishment." The torture in all its sense, no one can imagine how severe it is.

As for the state of the people of faith, Allah says, "[To the righteous it will be said], 'O reassured soul'" (Al-Fajr:27), "Return to your Lord, well-pleased and pleasing [to Him]" (Al-Fajr: 28), "And enter among My [righteous] servants" (Al-Fajr: 29), "And enter My Paradise" (Al-Fajr: 30). "O reassured soul" (Al-Fajr: 27). This is a speech either from Allah directly to every soul; or from the angel to the believers' soul. It was mentioned in the hadith, "When a believer is about to leave the world and go forward to the next world, angels with faces white as the sun come down to him from heaven with one of the shrouds of paradise and some of the perfume of paradise and sit away from him as far as the eye can see. Then the angel of death comes and sits at his head and says, 'Good soul, come out to forgiveness and acceptance from God.' It then comes out as a drop flows from a water-skin and he seizes it; and when he does so, they do not leave it in his hand for an instant, but take it and place it in that shroud and that perfume, and from it there comes forth a

fragrance like that of the sweetest musk found on the face of the earth. They then take it up and do not bring it past a company of angels without their asking, "Who is this good soul?' to which they reply, 'So and so, the son of so and so,' using the best of his names by which people called him on the earth. They then bring him to the lowest heaven and ask that the gate should be opened for him. This is done, and from every heaven its archangels escort him to the next heaven till he is brought to the seventh heaven, and God who is great and glorious says, 'Record the book of my servant in 'Illiyun (Cf. Qur'an, lxxxiii, 18) and take him back to earth, for I created mankind from it, I shall return them into it, and from it I shall bring them forth another time.' His soul is then restored to his body, two angels come to him, and making him sit up say to him, 'Who is your Lord?' He replies, 'My Lord is God.' They ask, 'What is your religion?' and he replies, 'My religion is Islam.' They ask, 'Who is this man who was sent among you?' and he replies, 'He is God's messenger.' They ask, 'What is your [source of] knowledge?' and he replies, 'I have read God's Book, believed in it and declared it to be true.' Then one cries from heaven, 'My servant has spoken the truth, so spread out carpets from paradise for him, clothe him from paradise, and open a gate for him into paradise.' Then some of its joy and fragrance comes to him, his grave is made spacious for him as far as the eye can see, and a man with a beautiful face, beautiful garments and a sweet odour comes to him and says, 'Rejoice in what pleases you for this is your day which you have been promised.' He asks, 'Who are you, for your face is perfectly beautiful and brings good?" He replies, 'I am your good deeds.' He then says, 'My Lord, bring the last hour; my Lord, bring the last hour, so that I may return to my people and my property." This is the believing servant with a reassured soul is first given good tidings at death. Then this good tidings will be given after that while he is in his grave after his soul is returned. Allah also says, "Indeed, those who have said, 'Our Lord is Allah' and then remained on a right course - the angels will descend upon them, [saying], 'Do not fear and do not grieve but receive good tidings of Paradise, which you were promised'" (Fussilat: 30), "We [angels] were your allies in worldly

life and [are so] in the Hereafter. And you will have therein whatever your souls desire, and you will have therein whatever you request [or wish]" (Fussilat: 31), "As accommodation from a [Lord who is] Forgiving and Merciful." (Fussilat: 32), this is good tidings.

"O reassured soul" (Al-Fajr: 27), "Return to your Lord, well-pleased and pleasing [to Him]" (Al-Fajr: 28) return to Allah, meaning, to His company, His reward and what He has prepared for His servants in His Paradise. return to Allah while you are (i.e. the soul) pleased with your deeds and pleased with what Allah has prepared for you. "And enter among My [righteous] servants" (Al-Fajr: 29), "And enter My Paradise" (Al-Fajr: 30). Meaning your place is with those believers, with the good company here in heaven in these ranks. "And enter My Paradise!" This will be said to it at the time of death and on the Day of Judgement. This is like the angels giving glad tiding to the believer at his time of death and when he rises from his grave. My Garden, this is the garden of the Lord, and it suffices that it is attributed to Allah He is the One Who created it, He who prepared it, it is He who made it an honorable place for His faithful servants.

May Allah forgive me and you from every sin, and praise be to Allah, Lord of the worlds.

Al-Balad

بسم الرحمن الرحيم،: {لا أُقْسِمُ بِهَذَا الْبَلَدِ}[البلد:1] {وَأَنْتَ حِلٌّ بِهَذَا الْبَلَدِ}[البلد:2] {وَوَالِدٍ وَمَا وَلَدَ}[البلد:3] {لَقَدْ خَلَقْنَا الإنسَانَ فِي كَبَدٍ}[البلد:4] {أَيَحْسَبُ أَنْ لَنْ يَقْدِرَ عَلَيْهِ أَحَدٌ}[البلد:5] {يَقُولُ أَهْلَكْتُ مَالًا لُبَدًا}[البلد:6] {أَيَحْسَبُ أَنْ لَمْ يَرَهُ أَحَدٌ}[البلد:7] {أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ}[البلد:8] {وَلِسَانًا وَشَفَتَيْنِ}[البلد:9] {وَهَدَيْنَاهُ النَّجْدَيْنِ}[البلد:10] {فَلا اقْتَحَمَ الْعَقَبَةَ}[البلد:11] {وَمَا أَدْرَاكَ مَا الْعَقَبَةُ}[البلد:12] {فَكُّ رَقَبَةٍ}[البلد:13] {أَوْ إِطْعَامٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ}[البلد:14] {يَتِيمًا ذَا مَقْرَبَةٍ}[البلد:15] {أَوْ مِسْكِينًا ذَا مَتْرَبَةٍ}[البلد:16] {ثُمَّ كَانَ مِنَ الَّذِينَ آمَنُوا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ}[البلد:17] {أُوْلَئِكَ أَصْحَابُ الْمَيْمَنَةِ}[البلد:18] {وَالَّذِينَ كَفَرُوا بِآيَاتِنَا هُمْ أَصْحَابُ الْمَشْأَمَةِ}[البلد:19] {عَلَيْهِمْ نَارٌ مُؤْصَدَةٌ}[البلد:20]

In the Name of Allah, the Most Compassionate, Most Merciful, "I swear by this city [i.e., Makkah]" (Al-Balad: 1), "And you, [O Muḥammad], are free of restriction in this city" (Al-Balad: 2), "And [by] the father and that which was born [of him]" (Al-Balad: 3), "We have certainly created man into hardship" (Al-Balad: 4), "Does he think that never will anyone overcome him?" (Al-Balad: 5), "He says, 'I have spent wealth in abundance'" (Al-Balad: 6), "Does he think that no one has seen him?" (Al-Balad: 7), "Have We not made for him two eyes?" (Al-Balad: 8), "And a tongue and two lips?" (Al-Balad: 9), "And have shown him the two ways?" (Al-Balad: 10), "But he has not broken through the difficult pass" (Al-Balad: 11), "And what can make you know what is [breaking through] the difficult pass?" (Al-Balad: 12), "It is the freeing of a slave" (Al-Balad: 13), "Or feeding on a day of severe hunger" (Al-Balad: 14), "An orphan of near relationship" (Al-Balad: 15), "Or a needy person in misery" (Al-Balad: 16), "And then being among those who believed and advised one another to patience and advised one another to compassion" ,(Al-Balad: 17) "Those are the companions of the right" (Al-Balad: 18), "But they who disbelieved in Our signs - those are the companions of the left" (Al-Balad: 19), "Over them will be fire closed in" (Al-Balad: 20).

Allah swears in this surah, Surah Al-Balad with the city, i.e. Mecca. This is the sacred and honored place, which Allah has favored and blessed. Allah is swearing by the Sanctity of Mecca, the Mother of the Towns, this place in which Allah made some things unlawful to perform in, unlike other places. As the Prophet ﷺ said, "Its wild game must not be frightened, its thorns are not to be cut. No one is allowed to pick up lost articles unless he announces it (what he has found) publicly (in order to return it to the owner). If anyone has someone murdered inside its boundaries, then he has the choice of the best of two options (i.e. either to accept compensation, i.e. blood money or to retaliate)." It's a safe place for every creature; safe for humans, for the trees, for the animals because no hunting is allowed in it. This is its sanctity, Allah says, "Allah made Kaaba the Sacred House, standing for the people and the

sacred monthand the sacrificial animal and necklaces". "And [mention] when Abraham said, 'My Lord, make this a secure city and provide its people with fruits ".whoever of them believes in Allah and the Last Day - (Al-(Baqarah: 126 So this is the city that Allah honored, it's a safe and secure island, as Allah says, "Have they not seen that We made [Makkah] a safe sanctuary, while people are being taken away all around them?" (Al-Ankabut: 67). It is from the mercy of Allah and from His belovedness that He made this cosmic fatalistic ruling for the Arabs. Allah decreed for them to follow these rulings even when they deviated after belief. In this regard, the Arabs deviated from the religion of Allah after being in Ismail's religion for many years; they denied the Last Day and the resurrection, and they worshiped idols. However, they were always glorifying and honoring the Scared House, i.e. Mecca and the Kaaba. They adhere to this to the point that man would meet his father's killer in Mecca but refrain from harming him and would wait until he leaves the city to avenge his father. This is Allah's will and ruling for this place.

Thus, Allah swears by this place, He says, "I swear by this city." (Al-Balad: 1) "And you, [O Muḥammad], are free of restriction in this city." (Al-Balad: 2) Allah addresses His Prophet ﷺ in this verse. In fact, the word [hil] could either mean that the Prophet is free of restriction or that he does exist and live in this city. Regarding the second meaning, Allah has sent the Prophet to the people of Mecca first and to the whole world then. The message was handed to him while he was living in Mecca, the place he was born in. Allah has decreed for this city to be the place where the guidance and light started from to illuminate the whole world. Allah has chosen the Prophet from among its people to be the saver for humanity from the darkness that filled them and the earth. As for the other meaning, that the Prophet is free in this city, i.e. O Muhammad! It is permissible for you to fight in it. That is, Allah made it lawful to fight in for the Prophet for one hour of a day. The meaning of what they have said was mentioned in a Hadith that is agreed upon as being authentic. In it the Prophet said when he entered Mecca, "This Makkah was made sacred by Allah, the

Mighty and Sublime, the day He created the heavens and the Earth. Fighting therein was not permitted for any one before me or after me rather it was permitted for me for a short part of a day." In this regard, the Prophet ﷺ entered Mecca without the need of fighting like in the sense of battle. He invoked Allah to allow him to arrive in Mecca without anyone from its people knowing about his arrival, and so it was. The Prophet took them by surprise and they could not fight him. The Prophet ordered from one of the companions to call out and say to the people of Mecca, "he who enters the house of Abu Sufyan is safe; he who closes the door upon him is safe; and he who enters the mosque is safe"

In fact, this indicates the arrogance and ignorance of the disbelievers in Mecca, for Allah blessed and honored them but they did not consider these favors. These disbelievers were glorifying the House without understanding the meaning behind their acts, they forgot the origin of this act. Moreover, they intended harm in Mecca, they wanted to kill the Prophet before he left to Medina, and they harmed, killed and tortured the disbeliever without any consideration for the sanity of this place.

Then Allah says, "And by the father and that which was born ofhim" (Al-Balad: 3). Allah swears by this. Some of the scholars said that the view that it is general and it refers to every father and his children. This is from Allah's signs, and He swears by His creation to indicate how magnificent and perfect His creation is. Others said that this verse refers to Ibrahim and his progeny, for he was the one who built the Sacred House with his son and invoked for its people. In this regard, the Arabs are from the linguae of Ismail; he is the father of the Qahtanians and the Adnanites.

Then Allah mentions why He swears by the city and the creation, He says, "We have "certainly created man into hardship(Al-Balad: 4), Allah has created the human being and decreed they will live in hardship, as He says, "O mankind, indeed you are laboring toward your Lord with [great] ".exertion and will meet it(Al-

Inshiqaq: 6) In this regard, the word [kabad] either means hardship, that is man is destined for enduring the hardships of the world by life and the severity of the Hereafter. The other meaning is that it means a drop of sperm, the first meaning is closer. So man is born in hardship from the moment he is in his mother's belly, till the moment he is judged. Man suffers because this whole life is a struggle, he struggles for his survival, he struggles to obtain his provision, and he struggles to prevent harm from him. So every human being must struggle and suffer, however, the struggle after that is worldly strife in which the believer and the disbeliever may be equal instriving, then struggle for the Hereafter. The believer does his effort to redeem himself in the Hereafter, and the disbeliever strives to destroy himself in disobedience and sins, as He says, "O mankind, indeed you are laboring toward your Lord with [great] exertion and will meet it" (Al-Inshiqaq: 6), "Then as for he who is given his record in his right hand" (Al-Inshiqaq: 7), He" will be judged with an easy "account(Al-Inshiqaq ,(8 :"And return to his people in happiness" (Al-Inshiqaq: 9), "But as for he who is given his record behind his back" (Al-Inshiqaq: 10), "He will cry out for destruction" (Al-Inshiqaq: 11), "And [enter to] burn in a Blaze." (Al-(Inshiqaq: 12

Then, Allah ﷻ says, "Does he think that never will anyone overcome him?" (Al-Balad: 5), does the disbeliever think that he won't be overpowered, and therefore he did what he did? Meaning he thinks no one is able to take his wealth .nor resurrect him"He says, 'I have spent wealth in abundance'" (Al-Balad: 6). This means, the Son of Adam says, 'I spent an abundance of wealth.' This refers to the fact that the disbeliever spends his money in preventing people from the path of Allah, he spends his wealth in enjoying this short lived life. This is the speech of the disbeliever in that he boasts with what he spent on his life, on his pleasures, and on his desires, as is heard from the people of heedlessness and forgetfulness and the people of disbelief and disobedience in that he boasts about what he spent in this ﷻ world. Allah says, "Does he think that no one has seen him?" (Al-Balad: 7), it

means, does he think that Allah, the Mighty and Majestic, does not see him? But the fact that Allah is aware of what he does and the angels are recording for him. In fact, man will be held accountable for every act, so with regard to the wealth he must be asked about his money, where did he spend it and from where did he get ?itThen, Allah says clarifying that He is the One who created this human being who boasts about what does not belong to him, He says, "Have We not made for him two eyes?" (Al-Balad: 8) This is a question that comes as a statement. Meaning Allah has created eyes for this heedless human to see with them. In this regard, the eyes are the most precious thing in the human being, and the most beloved of his organs to him. "And a tongue and two lips?" (Al-Balad: 9), meaning Allah blesses him with the tongue for him to speak with, and so that he can express that which is inside of him. And two lips in order to help him with speaking, eating food, and beautifying his face and his mouth.

Then, Allah says, "And have shown him the two ways?" (Al-Balad: 10), meaning We guided him. The guidance here is that Allah blessed man with the .ability to distinguish between good and evil It also means that Allah facelifted the way of life for him, as He says, "Who created and proportioned" (Al-A'la: 2), "And who destined and [then] guided" (Al-A'la: 3). It was also said that the two ways mean the two paths. The path of good and the pathof evil, for each one is facilitated ,for what he was created for, Allah says"As for he who gives and fears Allah" (Al-Layl: 5), "And believes in the best [reward]" (Al-Layl: 6), "We will ease him toward ease" (Al-Layl: 7), "But as for he who withholds and considers himself free of need" (Al-Layl: 8), "And denies the best [reward]" (Al-Layl: 9), "We will ease him toward difficulty" (Al-Layl: 10), and the saying of Allah, "And [by] the soul and He who proportioned it" (Ash-Shams: 7), "And inspired it [with discernment of] its wickedness and its righteousness" (Ash-Shams: 8) Also, "Indeed, We guided him to the way, be he grateful or be he ungrateful" (Al-Insan: 3), Allah guides every person to the path that he seeks. He ﷻ tells that He will make his way .easy for him

Then, Allah ﷻ says, “But he has not broken through the difficult pass.” (Al-Balad: 11) This means, will he not traverse upon the path which contains salvation and good, will he not choose the way and the path to heaven. If he chooses it Allah will facilitate the way for him, so will he not choose it? Then Allah explains this path by his saying, “And what can make you know what is [breaking through] the difficult ”?pass(Al-Balad: 12) Meaning the difficult pass leading to Paradise, the origin of the difficult pass is the rugged area that must be crossed. This is in exaggeration the status of this path, it’s hard for the people of disbelief but easy for the people who seek Allah’s heaven. Allah clarifies what man must do to attain His mercy and Paradise, He says, “It is the freeing of a slave” (Al-Balad: 13), freeing the slaves is one of ﷺ the great acts of worship to Allah as the Prophet ,said“He who sets free a Muslim slave, Allah will deliver from the fire of Hell every limb of his body in return for every limb of the slave's body, even his private parts”

Then, Allah ﷻ says, “Or feeding on a day of severe hunger” (Al-Balad: 14), “An orphan of near relationship.” (Al-Balad: 15) Meaning to honor the orphan and to feed him or attend to his need while he is in severe need for help is one of the means to reach heaven. This is hard for the stingy souls but easy for those who have kind hearts and seek Allah’s paradise. The Prophet ﷺ said, “The case of a miserly man and a generous man who gives in charity is similar to that of two persons who are clad in armor from their breasts up to their collar bones. When the generous man gives in charity, his armour expands so much as to cover his fingertips and toes. When the miser intends to spend something the armour contracts and every ring of it sticks to the place where it is (sinks into his flesh). He tries to loosen it but it does not expand.”

Then Allah says, “Or a needy person in misery” (Al-Balad: 16); meaning, poor, miserable, and clinging to the dirt. It means those who are in a state of destitution. This refers to those who are dejected in the street and who have no house or anything else to protect him against the dirt. This is the needy person who no one remembers,

as the Prophet described the poor man saying, "He who does not find wealth to suffice him and neither from his appearance it occurs that he is needy and should be "given alms. ﷻ Then Allah says, "And then being among those who believed and advised one another to patience and advised one another to compassion" (Al-Balad: 17). Meaning, then, along with these beautiful and pure characteristics, he was a believer in his heart, seeking the reward of that from Allah. Allah enjoined the believers to be like one body and help each other. The Prophet said in the hadith describing the state of the Muslims' community, "The believers in their mutual kindness, compassion and sympathy are just like one body. When one of the limbs suffers, the whole body responds to it with wakefulness and fever". The people of Paradise are the people of mercy; they are the people of compassion who have mercy on each other. Allah ﷻ says, "Those are the companions of the right" (Al-Balad: 18), meaning, those who have these characteristics are the companions of the Right Hand. Those who broke through the obstacle and came out to the vastness of spending in the way of Allah and generosity, and then they were from the people of faith. They were also advised with patience, advised with mercy for the sake of creatures. Then Allah ﷻ says, "But they who disbelieved in Our signs - those are the companions of the left" (Al-Balad: 19), meaning, the companions of the Left Hand. Who disbelieved in the signs of Allah that are then revealed and recited to the ﷺ Prophet, and they also disbelieved in the visible and created signs of Allah. They disbelieved in this and that. Allah ﷻ says, "Over them will be fire closed in" (Al-Balad: 20) meaning, it will be sealed over them and there will be no way for them to avoid it, nor will they have any way out. Its doors will be closed, it will be sealed over them and it will have no door. It will be shut and there will be no light in it, no escape, and no way out of it forever. "Indeed, it will be closed down upon them" (Al-Humazah: 8), "In extended columns" (Al-Humazah: 9) A great surah in which Allah calls His servants to believe in Him, and shows the condition of this disbeliever who is proud of his disbelief and spending.

May Allah forgive me and you from every sin, and praise be to Allah, Lord of the worlds.

Ash-Shams

بسم الله الرحمن الرحيم: {وَالشَّمْسِ وَضُحَاهَا}[الشمس:1] {وَالْقَمَرِ إِذَا تَلاهَا}[الشمس:2] {وَالنَّهَارِ إِذَا جَلَّاهَا}[الشمس:3] {وَاللَّيْلِ إِذَا يَغْشَاهَا}[الشمس:4] {وَالسَّمَاءِ وَمَا بَنَاهَا}[الشمس:5] {وَالأَرْضِ وَمَا طَحَاهَا}[الشمس:6] {وَنَفْسٍ وَمَا سَوَّاهَا}[الشمس:7] {فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا}[الشمس:8] {قَدْ أَفْلَحَ مَنْ زَكَّاهَا}[الشمس:9] {وَقَدْ خَابَ مَنْ دَسَّاهَا}[الشمس:10] {كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا}[الشمس:11] {إِذْ انْبَعَثَ أَشْقَاهَا}[الشمس:12] {فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاهَا}[الشمس:13] {فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِمْ رَبُّهُمْ بِذَنْبِهِمْ فَسَوَّاهَا}[الشمس:14] {وَلا يَخَافُ عُقْبَاهَا}[الشمس:15]

In the Name of Allah, the Most Compassionate, Most Merciful, "By the sun and its brightness" (Ash-Shams: 1), "And [by] the moon when it follows it" (Ash-Shams: 2), "And [by] the day when it displays it" (Ash-Shams: 3), "And [by] the night when it covers [i.e., conceals] it" (Ash-Shams: 4), "And [by] the sky and He who constructed it" (Ash-Shams: 5), "And [by] the earth and He who spread it" (Ash-Shams: 6), "And [by] the soul and He who proportioned it" (Ash-Shams: 7), "And inspired it [with discernment of] its wickedness and its righteousness" (Ash-Shams: 8), "He has succeeded who purifies it" (Ash-Shams: 9), "And he has failed who instills it [with corruption]" (Ash-Shams: 10), "Thamūd denied [their prophet] by reason of their transgression" (Ash-Shams: 11), "When the most wretched of them was sent forth" (Ash-Shams: 12), "And the messenger of Allah said to them, 'Do not harm the she-camel of Allah or prevent her from her drink'" (Ash-Shams: 13), "But they denied him and hamstrung her. So their Lord brought down upon them destruction for their sin and made it equal upon all of them" (Ash-Shams: 14), "And He does not fear the consequence thereof" (Ash-Shams: 15).

Surah Ash-Shams is a Meccan Surah. Allah swears by a group of oaths; great oaths at the beginning of this Surah. Allah says, "By the sun and its brightness." (Ash-Shams: 1) Allah swears by the sun and its daytime, because the clear light of

the sun is daytime. In fact, the sun is one of Allah's greatest creations, it's a magnificent creature. It is more than a thousand of thousands times the size of the earth, and it produces this light and heat that fills the earth. In the sun, happens great explosion we know and we don't know about, it's like the nuclear bombs that humans created with the guidance of the Lord. Thus Allah swears by this great creature, for this indicates His power and ability. Then, Allah says, "And [by] the moon when it follows it." (Ash-Shams: 2) Meaning that the moon follows the sun, or in other words that the night comes after the day, that the darkness follows the light. Also, it means that when the sun goes down, the moon is visible. This is another great oath by this great sign and creation. "And [by] the day when it displays it" (Ash-Shams: 3), Allah swears by the day that the sun appears. Then he swears by the night that comes and hides the sun, He says, "And [by] the night when it covers it" (Ash-Shams: 4), meaning, when it covers the sun, which takes place when sun disappears and the horizons become dark. All this is one of the signs of Allah in creation. People have now learned the secret of the existence of these signs and how they appeared, and that the earth is a great ball that revolves around the sun, and that it revolves around itself. Night and day are formed when the earth revolves around itself, and when it revolves around the sun that creates the four seasons. These are great blessings and favors from Allah that signify His wisdom and ability in creation. Then, Allah ﷻ says, "And [by] the sky and He who constructed it." (Ash-Shams: 5) The meaning here could be for descriptive purposes, meaning "By heaven and its construction. Allah swears by the sky, and it is a great creation. Our knowledge of it is limited knowledge because our minds cannot accommodate its size and greatness. No matter how far the extent of our eyesight and our machines reach, we still do not know the end of the heavens. Allah says, "So look again: do you see any flaws?" "Then look again and again your sight will return frustrated and weary" (Al-Mulk: 4). Allah ﷻ says, "And the heaven We constructed with strength, and indeed, We are [its] expander" (Adh-Dhariyat: 47), it means We constructed ,them with strength and they are vast to the point that the human minds cannot comprehend. The verse

may also refer to the Creator of this sky, meaning by the heaven and its Constructor. Both views are interrelated, and construction means raising. Thus Allah is the Creator of such great sky, He established it without pillars we can see. "And [by] the earth and He who spread it" (Ash-Shams: 6). Allah swears with the earth, and who spreads it. Of course, Allah is the One who made its land even for us to walk in, Allah proportioned it for His creation in this way.

"And [by] the soul and He who proportioned it" (Ash-Shams: 7), meaning, He created it sound and well-proportioned upon the correct nature. This either means that Allah created each human and blessed them with the sanity of the mind, they can understand things and learn. This is different from the animals that have little understanding compared to humans. This also means that Allah has established the human in this great picture, He blessed him with sight, hearing, etc. so Allah blessed his appearance and his mind and senses. He says, "O mankind, what has deceived you concerning your Lord, the Generous" (Al-Infitar: 6), "Who created you, proportioned you, and balanced you?" ,(Al-Intifar: 7) "In whatever form He willed has He assembled you" (Al-Intifar: 8) In fact, each human being is a soul and an . outer appearance. Allah proportioned this in the best stature and He created for him this soul or this spirit within him, in which is his intellect and his awareness. He made for him these outlets of knowledge in order to learn from them. Allah ﷻ says, "And inspired it its wickedness and its righteousness." (Ash-Shams: 8) meaning, Allah showed man to his transgression and his righteousness. This means that He clarified that for him and He guided it to what has been ordained for him. Allah is the One Who guides us and facilitate the path to us; if man chose evil then Allah will facilitate this path for him, and if man chose good then Allah will make the path to heaven easy for him.

Then, Allah ﷻ says, "He has succeeded who purifies it" (Ash-Shams: 9), this is the sworn oath after these successive oaths. This means that whoever purifies himself by obedience to Allah, then he will be successful. He cleanses his soul from

the lowly and despicable characteristics. This is an announcement and information from Allah to confirm that every person who purifies himself has succeeded. The true meaning of success is when man is saved from the fire and enters the paradise of Allah; this is the successful person who has obtained the mercy of Allah and Allah ,saved him from the torment "So he who is drawn away from the Fire and admitted to Paradise has attained [his desire]. And what is the life of this world except the enjoyment of delusion" (Ali'Imran: 185). There is no greater reward, not greater success than this, i.e. to attain Allah's mercy and enter paradise with the company of the good people and prophets. In this regard, the only way to achieve this is through believing in Allah, believing in all the messengers and believing that the Prophet is the Seal of the Prophets. Then to obey Allah in what He has ordered, and this includes; praying, Hajj, zakat, and every good Allah has decreed and incited us to perform. This is what purification of the soul means, as Allah says, "It is He who has sent among the unlettered [Arabs] a Messenger from themselves reciting to them His verses and purifying them and teaching them the Book and wisdom - although they were before in clear error" (Al Jumu'ah: 2). Purifying the soul with religion means its purification of the soul, and this is done first by faith, because faith in itself is purification. Faith is belief in the truth, which is that Allah is the God that cannot be underestimated, and He is One Who created Adam and this creation. The Prophet ﷺ used to invoke Allah in the night prayer and say, "All the Praises are for You; You are the Lord of the Heavens and the Earth and whatever is therein. You are the Truth, and Your Promise is the Truth, and Your Speech is the Truth, and meeting You is the Truth, and Paradise is the Truth and Hell (Fire) is the Truth and all the prophets are the Truth and the Hour is the Truth." Denying this is from wickedness and evilness, for the one who disbelieves in this has denied and closed his eyes from all the evidence and signs Allah has shown him. Thus his soul is corrupted with darkness, Allah says, "Indeed the polytheists are unclean", unclean is inclusive of filth or impurity of three types. The first one is real. Everyone perceives it as such. Then, there is the second type. This is known as legal because

it makes ablution or bath legally necessary. Examples are the state of Janabah, as well as, the post-menstruation and post-childbed states. And then, there is the spiritual impurity that relates to the human heart, for example, false beliefs and evil morals. This covers all of these. Moreover, all sins are a result of this disbelief. They are the branches of disbelief, and disbelief is the head of these sins. Who disbelieves in Allah does not fear to commit immoral acts such as adultery. This is why Allah decreed for those who commit adultery to marry either someone who did this crime like them or to marry a disbeliever, He says, "The fornicator does not marry except a [female] fornicator or polytheist". Both parties are impure.

In conclusion, all acts that Allah made unlawful for believers are from impurity. Allah orders His servants with only good, as He says, "Indeed, Allah orders justice and good conduct and giving [help] to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded" (An-Nahl: 90), religion is the purification of the soul because it is faith in Allah. In this regard, the Prophet was sent to this world in order to guide people for what is good and pure for their souls, he said, "I was sent only to perfect good morals". Moreover, the Prophet used to say while supplicating to Allah, "O Allah! Grant me the sense of piety and purify my soul as You are the Best to purify it. You are its Guardian and its Protecting Friend". Allah makes the path easy for those who do good and purify their souls, that's why Muslims recite these verses in each prayer asking Allah to guide them to His path, "It is You we worship and You we ask for help" (Al-Fatihah: 4), thus Allah is the One Who purifies of His servants whomever He wills, He says, "Rather, Allah purifies whom He wills".

Allah ﷻ says, "And he has failed who instills it [with corruption]" (Ash-Shams: 10), meaning, to conceal it. This means that he makes it dull, and he disregards it by neglecting to allow it to receive guidance. He treats it in this manner until he performs acts of disobedience and he abandons obedience of Allah. It also could mean that he is indeed successful whose soul Allah purifies, and he has failed

whose soul Allah corrupts. There is no doubt that the sins are impure and clean and makes the person's soul corrupt. The Prophet said, "Avoid these filthy practices which Allah, the Almighty has prohibited. He who commits any of these, should conceal with Allah's Most High Veil (i.e. should not speak about it), and should turn to Allah, the Most High in repentance, for if anyone uncovers his hidden sins (to us), we shall inflict on him the punishment prescribed by Allah"

Then, Allah says, "Thamūd denied [their prophet] by reason of their transgression." (Ash-Shams: 11) After Allah mentioned the pure soul and the corrupted soul, He informs that Thamud rejected their Messenger Saleh because of the injustice and transgression they practiced. Therefore, this resulted in a rejection in their hearts for the guidance and conviction their Messenger came to them with. So Thamud has denied their Messenger and all the signs he brought for them, they have also denied the punishment he threatened them with if they insisted on disbelief. Then Allah explains the cause of their destruction and the consequence of their denial, He says, "When the most wretched of them was sent forth" (Ash-Shams: 12) meaning, the most wicked person of the tribe, he was the one who killed the she-camel. He was the leader of the tribe of Thamud. The Prophet ﷺ described him, he said, "A strong and mighty man who was invincible among his tribe". This is the biggest criminal in this tribe he set forth to slaughter Allah's sign; this she-camel. Allah says, "And the messenger of Allah said to them, '[Do not harm] the she-camel of Allah or her drink'" (Ash-Shams: 13), the Messenger of Allah Saleh said to them that this is the she-camel of Allah. Meaning, beware of touching the she-camel of Allah with any harm. He also warned them from touching its drink, meaning not to transgress against her in her drinking, for it has been allocated a day to drink and Thamud has been allocated a day to drink, as Allah ordained for them. This is as Allah's saying, "He said, 'This is a she-camel. For her is a [time of] drink, and for you is a [time of] drink, on a known day'" ,(Ash-Shu`ara: 155)"And do not touch her with harm, lest you be seized by the punishment of a terrible day." (Ash-

Shu`ara:156) This was after they requested that Allah send to them a sign and claimed they will believe after they witness it. Allah thus created the she-camel in front of their eyes and it emerged from the rocks, this was in order to establish the argument against them. Allah warned them through His Messenger not to touch the she-camel or transgress on its water, Saleh told them, "This is the she-camel of Allah [sent] to you as a sign. So leave her to eat within Allah's land and do not touch her with harm, lest there seize you a painful punishment" (Al-A'raf: 73). It has a day to drink from the well and you have the day after that so do not cross the limits Allah set. However, they did not obey and transgress on the day prescribed to the she-camel, thus it would not be able to drink on its day. Moreover, after that, they decided to slaughter it and they did it by sending the most wicked person from among them and their leader. ﷻ Allah says, "But they denied him and hamstrung her", which means they rejected what Saleh came with. This resulted in them killing the she-camel that Allah had brought out of the rock as a sign for them and a proof against them. It is as Allah says in another verse, "So they hamstrung the she-camel and were insolent toward the command of their Lord and said, 'O Ṣāliḥ, bring us what you promise us, if you should be of the messengers'" (Al-A'raf: 77). After that Saleh told them, "Enjoy yourselves in your homes for three days. That is a promise not to be denied." (Hud: 65) Then on the day that Allah decreed for them, for their ,destruction. He says"So their Lord crushed them for their crime, leveling all to the ground" (Ash-Shams: 14), meaning, He became angry with them and He annihilated them. "Leveling all to the ground," meaning, Allah made the punishment descend upon them all equally. It was said that the leader of the tribe of Thamud did not kill the she-camel until their youth, their elderly, their males and their females all pledged allegiance to him. So when the people cooperated in killing her, Allah destroyed them all with the same punishment due to their sin. Allah says describing their state when the punishment struck them, "Indeed, We sent against them one mighty blast, leaving them like the dry twig fragments" (Al-Qamar: 31), Allah made them all equal by killing them at once. In fact, this is a clear example of the darkness

and corruption of the soul. Allah sent to those people a Messenger inviting them to Him with a great and honorable invitation, they should be thankful for the blessings He bestowed upon them, as Allah says describing what He blessed them with, He says, “Will you be left in what is here, secure [from death]” (Ash-Shu`ara’: 146), “Within gardens and springs” (Ash-Shu'ara: 147), “And fields of crops and palm trees with softened fruit?” (Ash-Shu'ara: 148), “And you carve out of the mountains, homes, with skill” (Ash-Shu'ara: 149), “So fear Allah and obey me” (Ash-Shu'ara: 150), “And do not obey the order of the transgressors” (Ash-Shu'ara: 151), “Who cause corruption in the land and do not amend.” (Ash-Shu'ara: 152) Thus Allah invites them to thank Him ,for having established them in this good land. Moreover ,when they asked for a sign from their Messenger that he is a Messenger from Allah Allah sent the she-camel for them, yet they insisted on being blind and insisted on disbelief. Then He ﷻ says, “And He does not fear the consequence thereof” (Ash-Shams: 15) meaning Allah does not fear any consequences from anyone else. Allah , punished them with what they deserved, this was due to their sins. This is a great Surah that shows that success is for the one who purifies himself with faith and piety. On the other hand, whoever covers himself with disbelief and stubbornness, then this is the loser.

Praise be to Allah, Lord of the Worlds.

Al-Layl

بسم الله الرحمن الرحيم: {وَاللَّيْلِ إِذَا يَغْشَى}[الليل:1] {وَالنَّهَارِ إِذَا تَجَلَّى}[الليل:2] {وَمَا خَلَقَ الذَّكَرَ وَالأُنْثَى}[الليل:3] {إِنَّ سَعْيَكُمْ لَشَتَّى}[الليل:4] {فَأَمَّا مَنْ أَعْطَى وَاتَّقَى}[الليل:5] {وَصَدَّقَ بِالْحُسْنَى}[الليل:6] {فَسَنُيَسِّرُهُ لِلْيُسْرَى}[الليل:7] {وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى}[الليل:8] {وَكَذَّبَ بِالْحُسْنَى}[الليل:9] {فَسَنُيَسِّرُهُ لِلْعُسْرَى}[الليل:10] {وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّى}[الليل:11] {إِنَّ عَلَيْنَا لَلْهُدَى}[الليل:12] {وَإِنَّ لَنَا لَلآخِرَةَ وَالأُولَى}[الليل:13] {فَأَنْذَرْتُكُمْ نَارًا تَلَظَّى}[الليل:14] {لا يَصْلاهَا إِلَّا الأَشْقَى}[الليل:15] {الَّذِي كَذَّبَ وَتَوَلَّى}[الليل:16] {وَسَيُجَنَّبُهَا الأَتْقَى}[الليل:17] {الَّذِي يُؤْتِي مَالَهُ

يَتَزَكَّى}[الليل:18] {وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَى}[الليل:19] {إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الأَعْلَى}[الليل:20]
{وَلَسَوْفَ يَرْضَى}[الليل:21]

In the Name of Allah, the Compassionate, the Most Merciful, "By the night when it covers" (Al-Layl:1) "And [by] the day when it appears" (Al-Layl:2) "And [by] He who created the male and female" (Al-Layl:3) "Indeed, your efforts are diverse" (Al-Layl::4) "As for he who gives and fears Allah" (Al-Layl:5) "And believes in the best [reward]" (Al-Layl:6) "We will ease him toward ease" (Al-Layl:7) "But as for he who withholds and considers himself free of need" (Al-Layl:8) "And denies the best [reward]" (Al-Layl:9) "We will ease him toward difficulty" (Al-Layl:10) "And what will his wealth avail him when he falls?" (Al-Layl:11) "Indeed, [incumbent] upon Us is guidance" (Al-Layl:12) "And indeed, to us belongs the Hereafter and the first [life]" (Al-Layl:13) "So I have warned you of a Fire which is blazing" (Al-Layl:14) "None will [enter to] burn therein except the most wretched one" (Al-Layl:15) "Who had denied and turned away" (Al-Layl:16) "But the righteous one will avoid it" (Al-Layl:17) "[He] who gives [from] his wealth to purify himself" (Al-Layl:18) "And not [giving] for anyone who has [done him] a favor to be rewarded" (Al-Layl:19) "But only seeking the face [i.e., acceptance] of his Lord, Most High" (Al-Layl:20) "And he is going to be satisfied" (Al-Layl:21).

This is Surah Al-Layl; it is from the Meccan Surah. Allah ﷻ begins this Surah with a set of oaths based on the truth. He ﷻ says, "By the night when it covers" (Al-Layl: 1) "And [by] the day when it appears" (Al-Layl:2) "And [by] He who created the male and female." (Al-Layl:3) Then He mentions the subject of the oath "Surely the ends you strive for are diverse." (Al-Layl:4) Meaning, the actions of the servants that they have performed are also opposites and diverse. Then Allah ﷻ demonstrates the ultimate end for each action; the actions of the believers, and the actions of the disbelievers.

“By the night when it covers.” (Al-Layl:1) Allah ﷻ swears by the night when it covers the earth and conceals it. When the night comes, it covers the earth with its darkness and its blackness. This is one of the signs of Allah ﷻ. Its occurrence is a sign, then it is in itself a mercy from Allah. Because with the day every creature, human beings, animals, and plants constitute the necessity of life for them, the night for rest, calm, tranquility, and renewal of activity, and the day and night are apparent for work, movement, and activity. "And of His signs are the night and day and the sun and moon." He ﷻ says, “It is He who made for you the night to rest therein and the day, giving sight.” (Yunus:67). The night is for the servants to rest therein, and the day is bright, so that they seek a livelihood.

“And [by] the day when it appears” (Al-Layl:2), Allah ﷻ swears by the day when it is manifested. It makes the vision clear and people can see everything during the day, nothing is covered. This is mercy and a blessing from Allah upon His creatures. “And [by] He who created the male and female” (Al-Layl:3) Allah indicates that He is the One who created both males and females and in this is the wisdom. Allah created everything, and everything has what is similar to it. But also Allah has created for creatures what complete them and make their bread. This is similar to the verse, “And of His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you affection and mercy. Indeed in that are signs for a people who give thought” (Ar-Rum:21)

Then Allah ﷻ brings the sworn oath, and says, “Surely the ends you strive for are diverse.” (Al-Layl:4) this came with indication, meaning that the actions of the servants that they have performed are also opposites and diverse. Therefore, there are those who do good and there are those who do evil. This is as the Prophet said, “Every person starts his day as a vendor of his soul either freeing it or causing its ruin.” Then Allah ﷻ demonstrates the differences between the ends of these servants’ striving, He says, “As for he who gives and fears Allah” (Al-

Layl:5) “And believes in the best [reward]” (Al-Layl:6) “We will ease him toward ease” (Al-Layl:7). Meaning that whoever is a female or male, whatever their gender is, if they give and fear Allah, then Allah will make the way to heaven easy for them. And to give here means to give zakat as Allah orders. Allah says describing those believers in another Surah, “And those within whose wealth is a known right” (Al-Ma’arij:24) “For the petitioner and the deprived” (Al-Ma’arij:25) or it might mean that he gives the justice, he was just in his words deeds, he was truthful and honest. This includes all good deeds, he gives what he has been commanded to give.

Then Also, “And fears Allah.” Fearing Allah means to make protection between your soul and Allah’s punishment. This is because the torment and punishment of Allah are great and severe indeed, as He says, “So on that Day, none will punish [as severely] as His punishment” (Al-Fajr:25) “And none will bind [as severely] as His binding [of the evildoers]." (Al-Fajr:26) so the believer is the one who makes protection between him and the punishment of Allah ﷻ and this protection can only be achieved by believing in Allah ﷻ and obeying Him. In this regard, Islam is the only religion that Allah ﷻ is pleased with His servants. Allah says, “Indeed, the religion in the sight of Allah is Islām.” And Islam means to believe in Allah only and what He revealed, as Allah says, “The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in Allah and His angels and His books and His messengers, [saying], "We make no distinction between any of His messengers." And they say, "We hear and we obey. [We seek] Your forgiveness, our Lord, and to You is the [final] destination." (Al-Baqarah:285) this is the religion. When the Prophet was asked, “O Messenger of Allah, tell me something about Islam which I can ask of no one but you." He said, "Say I believe in Allah — and then be steadfast." Allah ﷻ wants from the servants and asks the servants to believe in Him and to be steadfast in his command; and this is the piety.

“And believes in the best [reward]” (Al-Layl:6). He believed that heaven is truth and that it is Allah’s promise to His righteous servants. This righteous servant knows that striving for it in the life of this world is the great victory. Allah ﷻ says, “For them who have done good is the best [reward] - and extra”. Allah has prepared for the believers the Paradise, in which there are many good things and blessings. In fact, the bliss of Paradise cannot be described or imagined, as there are rivers, fruits, clothing and bliss in it. This is Allah’s promise and this is the home He prepared for the righteous. “And Allah invites to the Home of Peace [i.e., Paradise] and guides whom He wills to a straight path." (Yunus:25) There is no better, higher, or more honorable place for humans than this place. It is the best reward, so whoever believes in the best reward, which is Paradise, “We will ease him toward ease” (Al-Layl:7) This is what Allah ﷻ promises His servants. Meaning that Allah will make the path easy for this sincere believer who believes in the existence of Paradise. Allah will make the path easy for him. Whoever follows the path of Allah will not go astray until he reaches Paradise. In fact, this reassures the believers and gives them glad tidings that Allah is with them on this path, helps them, and will not leave them. Allah says to His Prophet, “And We will ease you toward ease” (Al-A'la:8), for the path of Paradise. In this regard, Allah tells that prayer and acts of worship are not difficult for the believers, He says, “and indeed, it is difficult except for the humbly submissive [to Allah]” (Al-Baqarah: 45) “Who are certain that they will meet their Lord and that they will return to Him” (Al-Baqarah:46). The acts of worship that are contrary to the desires of souls become loved, longed, and desired by souls, and they are easy for even if it is difficult in the sight of the believer who fears Allah. “Battle has been enjoined upon you while it is hateful to you.” So fighting in the sake of Allah is hard for the believers who are weak hearted, it’s hard for the hypocrites and disbelievers, but as for the believer who fears Allah it’s a great act of worship and he is willing to sacrifice his life for his Lord and this religion. Also, wealth is beloved by the soul, but those who fear Allah will give zakat and charity as much

as they can hoping for the reward in the hereafter. Thus maintaining the prayers with the obligatory and hardship that this entails, fasting, Hajj and its costs; the deeds of this way to heaven become easy, and Allah ﷻ makes it easy for the believer. The Prophet ﷺ also said as narrated in hadith, that a man came to Messenger of Allah ﷺ and said, "Direct me to a deed which will admit me to Jannah and take me away from the Fire". The Messenger of Allah ﷺ said, "You have asked me about a matter of great importance, but it is easy for one for whom Allah makes it easy." Allah has told that whoever walked in this way, then Allah ﷻ makes this path easy for him. That is, the Paradise path. He says, "Allah is the Ally of those who believe. He brings them out from darknesses into the light. And those who disbelieve - their allies are ṭāghūt. They take them out of the light into darknesses" (Al-Baqarah:257) Allah is the Guardian of the believer and He facilitates them this way to His reward.

Then Allah mentions the other fate of the man who deviated from the path of Allah, He says, "But as for he who withholds and considers himself free of need" (Al-Layl:8) "And denies the best [reward]" (Al-Layl:9) "We will ease him toward difficulty" (Al-Layl:10). This is the second group, meaning that whoever was greedy from giving out zakat, or from acting in justice and performing the acts of worships, whoever left the path; This means he is stingy with his wealth and considers himself to be in no need of his Lord, the Mighty and Majestic. He denied the resurrection, the hereafter, the heaven, etc. Allah then will make the path to hell easy for him. In fact, this might mean that Allah will test him with the wealth in this life and will give him provision and whatever he wishes for, he will be occupied in all this until he meets his end and wakes up in front of the fire. On that Day, he will regret all he did but regret will not benefit him at all. How can this man think that he does not need his Lord and his Creator. "And considers himself free of need". How can that be? "No! [But] indeed, man transgresses" (Al-Alaq:6) "Because he sees himself self-sufficient" (Al-Alaq:7). In fact, Allah

alone is the One who is Free of need, He is Self-Sufficient, but this human can do nothing without Allah. Allah says, “O mankind, you are those in need of Allah” (Fatir:15).

“But as for he who withholds and considers himself free of need” (Al-Layl:8) “And denies the best [reward].” (Al-Layl:9) meaning he denied the existence of heaven. This indicates also that he accused Allah of lying and His Prophet. Allah says, “We will ease him toward difficulty.” (Al-Layl:10) the difficulty is the Fire, there is nothing more difficult than it. Allah will make this path easy for him, he will walk in it happily thinking that he is in the right path. He will wake towards the fire in his own feet without understanding, for the wealth and the enjoinment of life occupied and blinded him. Allah ﷻ says about disbelievers, “Indeed, those who disbelieve - it is all the same for them whether you warn them or do not warn them - they will not believe" (Al-Baqarah:6) “Allah has set a seal upon their hearts and upon their hearing, and over their vision is a veil. And for them is a great punishment” (Al-Baqarah:7), so they are in this state and they are going to their torment with what they did. Allah also describes the disbeliever’s state on the Day of Judgment, He says, “But as for he who is given his record behind his back” (Al-Inshiqaq:10) "He will cry out for destruction” (Al-Inshiqaq:11) "And [enter to] burn in a Blaze” (Al-Inshiqaq:12) “Indeed, he had [once] been among his people in happiness” (Al-Inshiqaq:13), "Indeed, he had thought he would never return [to Allah]" (Al-Inshiqaq:14). He thought that hat he would not return to Allah, and the fact is that he will return and be punished. Allah says, “And whoever disbelieves - I will grant him enjoyment for a little; then I will force him to the punishment of the Fire, and wretched is the destination.” Allah tried him with the enjoyment of life but he failed the test. Allah also informed that the devils have a part in beautifying the evil deeds and this worldly life in the eye of the disbeliever, He says, “Do you not see that We have sent the devils upon the disbelievers, inciting them [to evil] with [constant]

incitement?" (Maryam:83) Allah ﷻ has sent the devils over the disbelievers to incite them to be disobedient.

Then Allah ﷻ says, "And what will his wealth avail him when he falls?" (Al-Layl:11) a statement that indicates that whatever wealth, status, and offspring this person has it will never protect him from Allah's wrath. Everything will be gone after his death and he can't take anything he thought he achieved through his own labor to the grave with him. In fact, all belong to Allah and not to the creation, but even this man would ask Allah to take all he had in life in exchange for mercy, it will never happen.

Then He ﷻ says, "Indeed, [incumbent] upon Us is guidance" (Al-Layl:12) This means, Allah will explain what is lawful and what is prohibited for His servant through the Quran, through sending messengers and through His signs in the universe. "He who gave each thing its form and then guided [it]" (Taha:50), it means the guidance of every creature to His path. "And indeed, to us belongs the Hereafter and the first [life]" (Al-Layl:13). To Allah we will all return. He is the One who created us at first, He is the One who created all this creation from nothing, and He is able to resurrect all the creation again to judge between them and hold them accountable. He is Allah who has this life and this creation, and He is the One who created the hereafter. Allah ﷻ is the owner of the worldly life and the Hereafter. "Whoever should desire the immediate - We hasten for him from it what We will to whom We intend. Then We have made for him Hell, which he will [enter to] burn, censured and banished (Al-Isra:18) "But whoever desires the Hereafter and exerts the effort due to it while he is a believer - it is those whose effort is ever appreciated [by Allah]" (Al-Isra:19) "To each [category] We extend - to these and to those - from the gift of your Lord. And never has the gift of your Lord been restricted" (Al-Isra:20) Allah is directing the servants to the fact that their Lord is the Owner of the Sovereignty. The hereafter is His and the world is His.

Then He ﷻ says, “So I have warned you of a Fire which is blazing” (Al-Layl:14). Allah described and threatened this fire in the Quran. He says, “Indeed, it is the Flame [of Hell]” (Al-Ma’arij:15) “A remover of exteriors” (Al-Ma’arij:16), it is very hot; Allah ﷻ frightens them from it. “None will [enter to] burn therein except the most wretched one” (Al-Layl:15) meaning, none will enter surrounded by it on all sides except the most wretched. Then Allah explains who this most wretched person is by His saying, “Who had denied and turned away” (Al-Layl:16), he denied the existence of Allah and the resurrection. Also, he turned away from acting with his limbs and performing deeds according to their pillars. He denied the truth and turned away from it, so this person falls in this fire, he remains an eternity that does not come out of it until Allah wills. “And there is none of you except he will come to it. This is upon your Lord an inevitability decreed” (Maryam:71) “Then We will save those who feared Allah and leave the wrongdoers within it, on their knees” (Maryam:72)

Then Allah ﷻ says, “But the righteous one will avoid it” (Al-Layl:17) meaning, the righteous, pure, most pious person will be saved from the Fire. Then He explains who he is by His saying, “[He] who gives [from] his wealth to purify himself” (Al-Layl:18), meaning, he spends his wealth in obedience of his Lord in order to purify himself, his wealth and whatever Allah has bestowed upon him of religion and worldly things. “And not [giving] for anyone who has [done him] a favor to be rewarded" (Al-Layl:19) meaning, giving his wealth is not done so that he may gain some favor from someone wherein they return some good to him, and therefore he gives to get something in return. He only spends his wealth for the sake of Allah. Allah says, “But only seeking the face [i.e., acceptance] of his Lord, Most High” (Al-Layl:20). Meaning, hoping to attain the blessing of seeing Him in the final abode in the Gardens of Paradise. Allah then says, “And he is going to be satisfied.” meaning, indeed those with these characteristics will be pleased. Many of the scholars of Tafsir have mentioned that these verses were

revealed about Abu Bakr As-Siddiq. Some of them even mentioned that there is a consensus among the Qur'anic commentators concerning this. There is no doubt that he is included in the meaning of these verses, and that he is the most deserving of the people to be described with these characteristics in general, for indeed, the wording of these verses in general.

Praise to Allah, Lord of the Worlds.

Ad-Dhuha

بسم الله الرحمن الرحيم: {وَالضُّحَى}[الضحى:1] {وَاللَّيْلِ إِذَا سَجَى}[الضحى:2] {مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَى}[الضحى:3] {وَلَلآخِرَةُ خَيْرٌ لَكَ مِنَ الأُولَى}[الضحى:4] {وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى}[الضحى:5] {أَلَمْ يَجِدْكَ يَتِيمًا فَآوَى}[الضحى:6] {وَوَجَدَكَ ضَالًّا فَهَدَى}[الضحى:7] {وَوَجَدَكَ عَائِلًا فَأَغْنَى}[الضحى:8] {فَأَمَّا الْيَتِيمَ فَلا تَقْهَرْ}[الضحى:9] {وَأَمَّا السَّائِلَ فَلا تَنْهَرْ}[الضحى:10] {وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ}[الضحى:11]

In the Name of Allah, the Compassionate, the Most Merciful, "By the morning brightness" (Ad-Dhuha: 1). "And [by] the night when it covers with darkness" (Ad-Dhuha: 2). "Your Lord has not taken leave of you, [O Muhammad], nor has He detested" (Ad-Dhuha: 3). "And the Hereafter is better for you than the first" (Ad-Dhuha: 4). "And your Lord is going to give you, and you will be satisfied" (Ad-Dhuha: 5). "Did He not find you an orphan and give [you] refuge?" (Ad-Dhuha: 6). "And He found you lost and guided" (Ad-Dhuha: 7). "And He found you poor and made [you] self-sufficient" (Ad-Dhuha: 8). "So as for the orphan, do not oppress" (Ad-Dhuha: 9). "And as for the petitioner, do not repel" (Ad-Dhuha: 10). "But as for the favor of your Lord, report" (Ad-Dhuha: 11).

Surah Ad-Dhuha and the Surah after it, Surah As-Sharh "Did We not expand for you, [O Muhammad], your breast?" (As-Sharh: 1) are talking about the same topic and they are both from the Meccan Quran. Both Suras explain Allah's blessings upon His servant and Messenger Muhammad ﷺ. Each Surah is concluded with some of the Lord's orders, instructions and His commandments

to His servant and Messenger. In fact, even if the Prophet is the one who is addressed with these instructions, all his nation is addressed with them too for it has been established that if there is no evidence of privacy regarding the address in the Quran, then it is general for the entire nation. This is like Allah's saying, "O you who wraps himself." (Al-Muzzammil: 1) This is an address to the Prophet ﷺ. "Arise [to pray] the night, except for a little" (Al-Muzzammil: 2). "Half of it - or subtract from it a little" (Al-Muzzammil: 3). Then Allah says at the end of the Surah, "Indeed, your Lord knows, [O Muhammad], that you stand [in prayer] almost two thirds of the night or half of it or a third of it, and [so do] a group of those with you. And Allah determines [the extent of] the night and the day," to the end of the verse. So, Allah omitted the obligatory night prayer with this verse. This shows that even if the address is directed to the Prophet ﷺ, it is also directed to his entire nation as in Allah's saying, "O Prophet, when you [Muslims] divorce women, divorce them for [the commencement of] their waiting period and keep count of the waiting period, and fear Allah, your Lord."

Allah ﷻ says, "By the morning brightness" (Ad-Dhuha: 1). Allah swears by the morning brightness, which is the time of the coming of the day and the height of the sun; it is the time in which the light becomes more perfect. "And [by] the night when it covers with darkness" (Ad-Dhuha: 2). There are two signs. "By the night when it covers with darkness," i.e. Allah swears by the night when it comes. Also, it means when it covers things. These are two signs of Allah's signs, i.e. the day and the night. In addition, they are two great blessings of Allah's blessings upon the creatures on this earth. By night and day, they survive and live and life continues. Every living creature on this earth must have a night in which it rests and a day in which it strives to earn its livelihood and sustenance. "By the morning brightness" (Ad-Dhuha: 1). "And [by] the night when it covers with darkness" (Ad-Dhuha: 2). Allah swears saying, "Your Lord has not taken leave of you, [O Muhammad], nor has He detested" (Ad-Dhuha: 3). Allah did not leave His Messenger. Also, He did not detest you, i.e. He did not hate you. Rather, the

Prophet is the Khalil of Allah ﷻ. This is a denial of the disbelievers' saying as it was said that the disbelievers said such sayings when the revelation to the Prophet ﷺ was delayed on some occasions. Here Allah informs that He has not left the Prophet ﷺ nor has He detested him. "And the Hereafter is better for you than the first" (Ad-Dhuha: 4). This is a reassurance for the Prophet ﷺ and a declaration that the Prophet's status with Allah is great in this world. Furthermore, what Allah saved for him in the Hereafter is greater than what He has given him and what He continues to give him in this world.

"And your Lord is going to give you, and you will be satisfied," (Ad-Dhuha: 5) i.e. He is going to give you and your nation in this world and the Hereafter. The predecessors mentioned a great matter regarding these gifts in their interpretation of this verse. They said that Allah has given him victory and empowerment. That is, Allah comforted the Prophet's eyes by the victory and the empowerment of his nation during his lifetime as Allah says, "It is He who sent His Messenger with guidance and the religion of truth to manifest it over all religion. And sufficient is Allah as Witness" (Al-Fath: 28). Moreover, Allah comforted the Prophet's eyes by what He has given him from a large number of loved ones, supporters, companions, and the great nation that is the greatest nation of guidance ever. The Prophet said, "You complete seventy nations, of which you are the best and dearest to Allah." Also, they are the majority of the people of Paradise; they will be more than all nations as the Prophet ﷺ said in the hadith, "By the One in whose hand is Muhammad's soul, I hope that you would constitute half of the inhabitants of Paradise. So, the Muslims said, "Allah is the Greatest." So, the Muslims are the majority of the people of Paradise; they are equal to all nations. It is stated in the hadith that they are two-thirds of the people of Paradise. This is from what Allah has given to His Messenger. In addition, He granted him the forgiveness of the sins of his nation as mentioned in the hadith "He who dies worshipping God alone will enter paradise." The Prophet gave good tidings to his nation and said, "Whomever I will meet of those who say that there is no god

except Allah and Muhammad is the Messenger of Allah believing firmly in it, will enter Paradise." Moreover, Allah granted the Prophet the forgiveness of the major sins and misdeeds of this nation and his great intercession. This refers to the Prophet's great intercession during account, his intercession to bring the people of Paradise into Paradise as well as his intercession for the people of major sins from his nation. Also, this includes Allah's gift to the Prophet and the praised station that He kept for him. "And from [part of] the night, pray with it as additional [worship] for you; it is expected that your Lord will resurrect you to a praised station."

Then Allah reminds him of His blessing saying, "Did He not find you an orphan and give [you] refuge?" (Ad-Dhuha: 6). This is a reminder from Allah of His bounty and favor upon His servant and Messenger since his birth. That is, Allah found him an orphan as He says, "Did He not find you an orphan and give [you] refuge?" (Ad-Dhuha: 6). Allah ﷻ gave him refuge by managing for him those who took care of such as his mother and grandfather Abdul Muttalib until he reached the age of eight. After that, his uncle Abu Talib surrounded him, took care of him, and guarded him. Moreover, Abu Talib regarded the Prophet as his son more than his real sons and he remained to take care of the Prophet and continued in this until the Prophet was sent. Then, he supported the Prophet and stood with him with all the strength that he was given.

"And He found you lost" (Ad-Dhuha: 7) In this regard, before Allah revealed this religion to the Prophet, he did not have any knowledge about all these Divine Messages. The revelation came to the Prophet while he was in the cave of Hira and he did not know what had come to him. He returned with the verses that he memorized, which were "Recite in the name of your Lord who created" (Al-Alaq: 1). "Created man from a clinging substance" (Al-Alaq: 2). "Recite, and your Lord is the most Generous" (Al-Alaq: 3). "Who taught by the pen" (Al-Alaq: 4). "Taught man that which he knew not" (Al-Alaq: 5). The Prophet ﷺ returned to Khadija with these words after he had memorized them and said to her, "I feared

for myself," i.e. he feared that he may have seen a Devil. Khadija said to him, "Receive the good tidings. By Allah, Allah will never disgrace you, for you keep good relations with your relatives, you help the poor and you assist those who are stricken with calamities." Then, when she took the Prophet to Waraqa Ibn Nofal, the son of a relative of hers, and she said to Waraqa, "Listen to what your nephew is going to say." Waraqa was a blind man and he was among those who embraced Christianity during the pre-Islamic era. Also, he used to read from the Hebrew book, so he said to the Prophet, "Recite to me." The Prophet recited the words of Surah Al-Alaq to him. Waraqa said to him, "My son, this and what Musa came with stem from the same niche." Then he said to him, "You will be the Prophet of this nation." Waraqa felt sorry and said, "I wish I were young and could live up to the time when your people would turn you out." He said to him that you people will drive you out. The Prophet said, "Will they drive me out?" Waraqa said, "O son, anyone (man) who came with something similar to what you have brought was treated with hostility." The Prophet had no idea about the previous messages and their conditions as Allah says, "And thus We have revealed to you an inspiration of Our command. You did not know what is the Book or [what is] faith, but We have made it a light by which We guide whom We will of Our servants. And indeed, [O Muhammad], you guide to a straight path" (Ash-Shura: 52).

Thus, during these forty years before the revelation came to the Prophet, he did not know about the matter of the religion, the matter of the messages nor of this that came to him. "And you did not recite before it any scripture, nor did you inscribe one with your right hand. Otherwise the falsifiers would have had [cause for] doubt" (Al-Ankaboot: 48). So, he did not recite before it any scripture, nor did he inscribe one. In addition, he did not learn anything from what was present within the hands of the People of the Book. Rather, being lost here refers to his not knowing anything about the truth that came to him. Here, the verse is clear that it is a response to those who claimed that the Prophet was a prophet before

he was sent and that he was a prophet since the creation of Adam. That is, they claimed that he was not a prophet according to the decree of Allah and that it was not Allah that destined this. Rather, he was already a prophet as he was inspired by prophecy. Moreover, he was taught all these sciences and he had the sciences of the Quran and even the sciences of the entire universe. They also claimed that he knew about the matter of revelation before it came to him. Those who say this may depend on the saying of the Prophet ﷺ when he was asked, "When were you a prophet?" He replied, "I was a prophet when Adam was still in his clay." This does not mean that he was a prophet that existed at that time and that he was created and was inspired and that he learned prophecy. Rather, he was a prophet in the knowledge of Allah and in His decrees such as the case with all the affairs that Allah has destined before He created the creation. So, Allah here tells about His bounty and His favor upon His servant and His Messenger Muhammad ﷺ and says to him, "And He found you lost," (Ad-Dhuha: 7) i.e. regarding this truth that came to you. "And He guided." Allah ﷻ guided him to His way and His straight path through what He revealed to him from this Quran and this revelation.

"And He found you poor and made [you] self-sufficient" (Ad-Dhuha: 8). Poor means that he was in need. And made [you] self-sufficient, i.e. Allah ﷻ made him rich. Richness does not lie in the abundance of worldly goods, but richness is the richness of the soul and the sufficiency. In this regard, Allah sufficed and enriched him. He made him away from being poor and from asking people for money.

Then Allah addressed him with this speech and this is for the whole nation. He says, "So as for the orphan, do not oppress" (Ad-Dhuha: 9). Whoever lost the father until the age of puberty is an orphan and no one can be regarded as an orphan after the age of maturity. In fact, the orphan may be, or rather he is surely a place for brokenness, poverty, need and destitution for the father is a back, strength, and support for his children. Hence, if they lose the helper and the father, they lose a cornerstone and this orphan becomes in the father's place. That is why Allah ordered people to take care of the orphan and here Allah forbids oppressing

the orphan. To oppress the orphan means to humiliate him. In this regard, the Lord's legislation regarding taking care of the orphan in the verses of the Quran is complete. First, this includes not approaching his money. If he leaves money, then it is not permissible to approach it except in the best way. "And do not approach the orphan's property except in a way that is best until he reaches maturity." That is, if he can invest for him, he may do this or he may take him as a partner, i.e. the orphan's guardian may let him share in his livelihood as a partner for him as Allah says, "To this world and the Hereafter. And they ask you about orphans. Say, "Improvement for them is best. And if you mix your affairs with theirs - they are your brothers. And Allah knows the corrupter from the amender" (Al-Baqarah: 220). The corruptor is the one who shares the orphan in order to spoil his money, take it and spend it. As for the amender, he is the one who shares the orphan's money with him and who takes this money to develop it, increase it and protect it for him. This is intimidation and a warning from Allah that consuming the orphan's money is a great matter as Allah says, "Indeed, those who devour the property of orphans unjustly are only consuming into their bellies fire. And they will be burned in a Blaze" (An-Nisa: 10).

There is no doubt that all of this is included in the prohibition against oppressing the orphan for it is from oppressing an orphan to take his money and to spend it; this is the most severe form of oppression. Indeed forbidding this matter is an order to do the opposite of it as the Prophet ﷺ said, "I and the one who takes the responsibility of an orphan will be in Paradise like these." This is evidence of the high and great status of the one who takes the responsibility of an orphan, who treats him with generosity, who wipes the orphan's head and the like. Some of the scholars who interpreted the Quran said that Allah's saying, "So as for the orphan, do not oppress" (Ad-Dhuha: 9) is also a reminder from Allah to His Messenger ﷺ. That is, Allah tells him that you were an orphan and Allah gave you refuge, so this is a reminder of this and that the Messenger ﷺ and the Prophets always grow up in a way that makes them acquire great morals that

qualify them for this as mentioned in the Prophet's saying, "Every Prophet has tended sheep." He was asked, "And did you?" He replied, "Yes, I tended them for a few carats for the people of Mecca." This includes many benefits. That is, they said that when the prophet works as a shepherd before becoming a prophet, this makes him gain many virtues. That is, when the man tastes the bitterness of need, poverty, and being a workman, then he knows that it is obligatory to honor these people.

Then Allah says, "And as for the petitioner, do not repel" (Ad-Dhuha: 10). They said that the petitioner is the one who asks for money due to his need, i.e. the needy person. Repelling the petitioner through words refers to rebuking him and driving him away. There is no doubt that repelling the petitioner is a sign of bad manners, rudeness, and harshness and Allah loves the merciful ones. Also, He enjoins justice, good manners, and giving to relatives. So, the petitioner is in need and Allah ordered the Muslims to help everyone who is humiliated by asking for money. However, if the person is not able to help the petitioner and give him his request, then he has to talk with him in a good way as Allah says, "And your Lord has decreed that you not worship except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], "uff," and do not repel them but speak to them a noble word" (Al-Isra: 23). "And lower to them the wing of humility out of mercy and say, "My Lord, have mercy upon them as they brought me up [when I was] small" (Al-Isra: 24). "Your Lord is most knowing of what is within yourselves. If you should be righteous [in intention] - then indeed He is ever, to the often returning [to Him], Forgiving" (Al-Isra: 25). "And give the relative his right, and [also] the poor and the traveler, and do not spend wastefully" (Al-Isra: 26). "Indeed, the wasteful are brothers of the devils, and ever has Satan been to his Lord ungrateful" (Al-Isra: 27). "And if you [must] turn away from the needy awaiting mercy from your Lord which you expect, then speak to them a gentle word" (Al-Isra: 28).

It was one of the attributes of the Prophet ﷺ that he never said no to a petitioner that asked him for money. No petitioner asked him for something and he said no as mentioned in the hadith of Anas, may Allah be pleased with him, who said, "The Messenger of Allah ﷺ was never asked for something and he said no, even if he needed it." One of these situations was when a woman came to the Prophet and gave him a garment and she said to him, "I made it for you with my own hands." So, the Prophet entered his house, wore it and went out with it. When the Prophet went out with the garment, one of the companions said, O Messenger of Allah, give it to me." Thus, the Prophet entered his house, took it off and folded it and then he came and gave it to his companion. It was said to that companion, "Why did you ask the Messenger of Allah ﷺ for something that he is in need for?" He said, "I swear by Allah that I did not ask it for wearing. I asked him for it so that it might be my shroud after my death." This is because this touched the body of the Prophet ﷺ. The narrator said, "And in fact, it was used as his shroud." The lesson learned is that the Prophet ﷺ never said no and he never repelled a petitioner at all even if this petitioner was harsh in his request as in the hadith of Anas, may Allah be pleased with him, "That one day the Prophet was standing before the people and then a man came from behind him and pulled him from his cloak. The cloak was with a very thick border to the extent that it left a mark on the Prophet's neck. The Prophet turned towards him, so the man said, "O Muhammad, give me out of Allah's wealth that you possess." The Prophet ﷺ smiled and directed that he should be given something." That is, the Prophet ordered that this man shall be given something although this was an ugly and heinous act on the part of this Bedouin who pulled the Prophet from his cloak like that. In fact, the biography of the Prophet ﷺ is full with these situations in which the Prophet dealt with very high manners for he ﷺ never repelled a petitioner. The Prophet would give the petitioner even if he knew that he was a liar. In this respect, a petitioner came to him once and he asked him for money, so he gave him. Then the Prophet said, "This is a live coal from the Fire." That is, whoever

asks people for money while he is not in need, he is like what the Prophet ﷺ said, "Whoever begs from people while he is not in need, as if he is gathering alive coal, so let him ask for a lot or a little." This means that asking people for money without a need is as if the person is gathering coals for himself. The lesson learned is that the Prophet ﷺ did not rebuke or repel a petitioner at all. In fact, these verses are an address to the Prophet and they are directed to the whole nation.

Then Allah says, "But as for the favor of your Lord, report" (Ad-Dhuha: 10). This refers to the favor of Allah upon the Messenger in this life and in the Hereafter. The Prophet ﷺ talked about what Allah has given him in this life and in the Hereafter such as in the hadith of the intercession. The Prophet said, "I am the leader of the sons of Adam, and it is no boast. He said, "Will you not ask why?" They asked, "Why, O Messenger of Allah?" How will you be the leader of the sons of Adam? He said, "Allah will gather the people, the first and the last, on one level ground, where they will all be able to hear a caller and all of them will be visible. Among them one will be covered by sweat up to his ankles. Among them will be one who is covered up to his knees," till the end of the hadith of intercession. The Prophet said at the end of this hadith, "Then I will say, "I am for it. I am for it and I will stand and prostrate under the Throne of my Lord." Hence, he mentioned this matter and this is out of reporting the favor of Allah upon him in this great situation. Also, it is a telling of how the matter will be like on the Day of Resurrection, a warning to the nation, and an explanation of the great benefits of this hadith. The lesson learned is that this hadith contains that, so the Prophet ﷺ talked about the blessings that Allah gave him in this world and in the Hereafter. Therefore, the scholars said that it is permissible for the person to talk about what Allah has given him so that this will be thanksgiving and will be a reminder for the people about the favor, blessings, and bounty of Allah.

May the peace and blessings of Allah be upon His servant and Messenger Muhammad.

Ash-Sharh

بسم الله الرحمن الرحيم:{أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ}[الشرح:1] {وَوَضَعْنَا عَنكَ وِزْرَكَ}[الشرح:2] {الَّذِي أَنقَضَ ظَهْرَكَ}[الشرح:3] {وَرَفَعْنَا لَكَ ذِكْرَكَ}[الشرح:4] {فَإِنَّ مَعَ الْعُسْرِ يُسْرًا}[الشرح:5] {إِنَّ مَعَ الْعُسْرِ يُسْرًا}[الشرح:6] {فَإِذَا فَرَغْتَ فَانصَبْ}[الشرح:7] {وَإِلَى رَبِّكَ فَارْغَبْ}[الشرح:8]

In the name of Allah, the Entirely Merciful, the Especially Merciful, "Have We not uplifted your heart for you ˹O Prophet˺" (Ash-Sharh: 1), "relieved you of the burden" (Ash-Sharh: 2), "which weighed so heavily on your back" (Ash-Sharh: 3), "and elevated your renown for you?" (Ash-Sharh: 4) "So, surely with hardship comes ease" (Ash-Sharh: 5). "Surely with ˹that˺ hardship comes ˹more˺ ease" (Ash-Sharh: 6). "So once you have fulfilled ˹your duty˺, strive ˹in devotion˺" (Ash-Sharh: 7), "turning to your Lord ˹alone˺ with hope" (Ash-Sharh: 8).

The Surah of Ash-Sharh discusses the same subject as the previous surah; the Surah of Ad-Duha. It focuses on the blessings of Allah ﷻ bestowed upon people and the Messenger, Muhammad ﷺ. Allah ﷻ says, "Have We not uplifted your heart for you ˹O Prophet˺?" (Ash-Sharh: 1) The purpose of the question is to confirm the statement and the reply would therefore be yes. Allah ﷻ uplifted the heart of Prophet Muhammad ﷺ with Islam to carry and convey the message of Allah ﷻ to all nations. The literal meaning of the word Ash-Sharh is the expansion of something while the opposite is becoming narrow. A distressed heart is filled with hatred and anguish by carrying a burden or by doing something distressful. Allah ﷻ says, "He makes their chest tight and constricted as if they were climbing up into the sky". "Whoever Allah wills to guide, He opens their heart to Islam. But whoever He wills to leave astray, He makes their chest tight and constricted as if they were climbing up into the sky..." (Al-An'am: 125). They

are similar to those who are short of breath, with tightened chests and feel pain as they ascend a mountain.

The expansion of the Prophet's ﷺ heart is in fact, an intangible matter, not a tangible one, meaning that Allah has opened his heart through raising his morale when the Prophet ﷺ was young and during Al-Isra [i.e. the night journey of the Prophet] with the angel Jibreel ﷺ. Allah ﷻ removed every trace of the devil from his heart as if it were a tangible matter here and replaced it with faith and wisdom. According to narrations of Hadiths and the Serah, the uplifting of the Prophet's ﷺ heart occurred twice; once during his infancy, while he was with Bani Saad and the second time was before he was ascended to the heavens. However, in this context the uplifting of the Prophet's ﷺ heart is an intangible matter to raise his morale, so he may carry the burden of this message. The religion revealed to the Prophet ﷺ is firm and the religious obligations are intense and tremendous. One of these obligations is to convey this message and confront all nations. This message first reveals the false beliefs of all those who dwell on this earth. This message reveals that the Arab polytheists were renounced. Moreover, they and their forefathers who died as polytheists were considered disbelievers and they are the people of the Fire. The Jews, Christians, and Magi were also renounced, including all other disbelieving nations. This is a declaration of enmity towards these nations that passed down these traditions from their fathers and grandfathers. They consider their traditions sacred truths that they must never doubt. However, when someone comes claiming these traditions are false, misguided, mindless, and unreasonable and that they should leave behind the path of their forefathers and follow the path of Allah ﷻ, then they would welcome be faced with a great hostility and wickedness from these disbelievers. "Similarly, We made enemies for every prophet from among the wicked, but sufficient is your Lord as a Guide and Helper" (Al-Furqan: 31). Carrying the burden of this message is a great responsibility. Allah ﷻ expanded the Messenger's chest to carry

this heavy burden, to convey this message, to stand firm so that the Prophet ﷺ may settle on it and be reassured that he is following the path of truth, guidance, and clarity. He will then be willing to bear whatever comes in his path and will be prepared to die for the sake of it. Fulfilling the message of Allah ﷻ is a great responsibility and a great blessing bestowed upon the Messenger ﷺ from Allah ﷻ that Allah opened up his chest to Islam so he may carry this burden and convey this message to the worlds. "Have We not uplifted your heart for you ˹O Prophet˺?" (Ash-Sharh: 1) Moreover, Allah opened his chest to worshiping Allah ﷻ by establishing prayers, fasting, paying Zakat, and performing Hajj [i.e. pilgrimage]. Allah ﷻ made prayer dearer to him than any loved one. "My comfort has been provided in prayer". Comfort is the result of hope, happiness, and love. He was comforted in worshiping Allah ﷻ even with the difficulties involved; for example, he would stand in prayer so long that the skin of his feet would crack. This was his happiest time and even in that state he was happy, pleased, and filled with bliss when he would call upon his Lord. "Have We not uplifted your heart for you ˹O Prophet˺?" (Ash-Sharh: 1) His heart was uplifted, namely, to carry the responsibility of this message, to carry the burden of this religion, and to worship the Lord.

Then Allah ﷻ says, "relieved you of the burden" (Ash-Sharh: 2), "which weighed so heavily on your back" (Ash-Sharh: 3). He was relieved, meaning the burden was eliminated and removed by atoning for his sins, as if Allah ﷻ has lifted and relieved him of this heavy burden. The burden here refers to sins and the word *Wizr* literally means a heavy load and this is the burden of sin as Allah ﷻ says, "relieved you of the burden" (Ash-Sharh: 2). Allah ﷻ described *Wizr* as something "which weighed so heavily on your back" (Ash-Sharh: 3). When something is broken and a sound is produced when it breaks, that is *Naqeed*, for example, a collapsing ceiling makes a clashing sound that is *Naqeed*. So, *Naqeed* of the back refers to the heavy load and burden that breaks the back and makes a

sound similar to someone who is carrying a heavy load. Allah ﷻ states that He has relieved him of this heavy burden of sin as Allah ﷻ says, "Indeed, We have granted you a clear triumph ˹O Prophet˺" (Al-Fath: 1), "so that Allah may forgive you for your past and future shortcomings, perfect His favor upon you, guide you along the Straight Path" (Al-Fath: 2). Fundamentally, sin is disobeying Allah''s commands and it is well known that messengers do not disobey the decree of Allah. None of the messengers or prophets deliberately disobeyed the commands of Allah ﷻ. Although it may happen to some prophets due to forgetfulness as Allah ﷻ mentions Prophet Adam ﷺ who sinned as a result of forgetfulness. Allah ﷻ says, "And indeed, We once made a covenant with Adam, but he forgot, and ˹so˺ We did not find determination in him" (Taha: 115). He also says, "So he brought about their fall through deception. And when they tasted of the tree, their nakedness was exposed to them, prompting them to cover themselves with leaves from Paradise..." (Al-A'raf: 22). So he, the devil, brought about their fall through deception. He deceived them by swearing false oaths. "... He said, "Your Lord has forbidden this tree to you only to prevent you from becoming angels or immortals" (Al-A'raf: 20). "And he swore to them, "I am truly your sincere advisor" (Al-A'raf: 21). "So he brought about their fall through deception. And when they tasted of the tree, their nakedness was exposed to them".

Allah ﷻ says, "So Adam disobeyed his Lord, and ˹so˺ lost his way" (Taha: 121). He did not deliberately disobey while knowing. Indeed not, since prophets and messengers do not commit sins while knowing that Allah has prohibited them because they are infallible. The sins that are mentioned are messengers disagreeing on the priority of matters. To elaborate on this, in a situation in which two decisions are good but one is less so and that is the chosen decision, for example, the Prophet ﷺ accepted a ransom for the captives when he should have executed them. Allah ﷻ says, "It is not fit for a prophet that he should take captives until he has thoroughly subdued the land", meaning this is befitting him. "You

˹believers˺ settled with the fleeting gains of this world, while Allah's aim ˹for you˺ is the Hereafter" (Al-Anfal: 67). Also, he accepted the excuses provided by those who were absent from the Expedition to Tabuk and the Prophet ﷺ gave them permission to do so. So Allah ﷻ responded, "May Allah pardon you ˹O Prophet˺! Why did you give them permission ˹to stay behind˺ before those who told the truth were distinguished from those who were lying?" (At-Tawbah: 43)

In addition, his own intention was to have a council with the disbelievers inviting them to worship Allah ﷻ when they decided to exile him and the believers because they dared oppose them. They insisted on not attending a council to hear him with their servants and slaves present. They asked, how will we attend a council with them? So, when these thoughts emerged by the will of Allah in the mind of the Messenger of Allah as Abdullah ibn Masud says Allah ﷻ revealed this verse, "˹O Prophet!˺ Do not dismiss those ˹poor believers˺ who invoke their Lord morning and evening, seeking His pleasure. You are not accountable for them whatsoever, nor are they accountable for you. So do not dismiss them, or you will be one of the wrongdoers" (Al-An'am: 52). "They definitely ˹thought they˺ were about to lure you away from what We have revealed to you ˹O Prophet˺, hoping that you would attribute something else to Us falsely—and then they would have certainly taken you as a close friend" (Al-Isra: 73). "Had We not made you steadfast, you probably would have inclined to them a little" (Al-Isra: 74), "and then We truly would have made you taste double ˹punishment˺ both in this life and after death, and you would have found no helper against Us" (Al-Isra: 75). You would have tasted double in this life meaning double the punishment in this worldly life and double the punishment after death, "and you would have found no helper against Us". This is a consequence of minor sins becoming greater when a person of high status commits them while these same minor sins remain minor when the person is of lower status. Sins also differ based on circumstances; for example, a mistake made by a scholar is different from a

mistake made by someone ignorant in that the mistake of the scholar is more dangerous. Also, a sin committed by someone of high virtue is severely punished in comparison to someone who is less virtuous. As Allah ﷻ says regarding the wives of the Prophet ﷺ, "O wives of the Prophet! If any of you were to commit blatant misconduct, the punishment would be doubled for her. And that is easy for Allah" (Al-Ahzab: 30). Their punishment would be more than other women who were not married to the Prophet ﷺ. In any case, Allah ﷻ says to His messenger, "˹We˺ relieved you of the burden" (Ash-Sharh: 2), "which weighed so heavily on your back" (Ash-Sharh: 3). This is a reminder for the Prophet ﷺ to show gratitude towards Allah ﷻ and that Allah ﷻ lifted his heavy burden and eliminated his sins. This is a great honor and privilege for the Prophet ﷺ. Allah ﷻ says to the Prophet that this sin "weighed so heavily on your back" (Ash-Sharh: 3).

Then Allah ﷻ says, "And We elevated your renown for you" (Ash-Sharh: 4). Allah ﷻ elevated the name of the Prophet ﷺ, which is a great matter. His name is elevated in the heavens and the earth and even before the Prophet ﷺ was born and after his birth. He was mentioned by previous prophets and in the early scriptures. There is no messenger sent by Allah ﷻ that has not taken a covenant to believe in Muhammad ﷺ. Moreover, if Prophet Muhammad was sent among them then they will follow him and believe in him. "˹Remember˺ when Allah made a covenant with the prophets, ˹saying,˺ “Now that I have given you the Book and wisdom, if there comes to you a messenger confirming what you have, you must believe in him and support him.” He added, “Do you affirm this covenant and accept this commitment?” They said, “Yes, we do.” Allah said, “Then bear witness, and I too am a Witness” (Ali- 'Imran: 81). Allah ﷻ spoke highly of him and made it clear that the Prophet must be obeyed and followed. If Muhammad is sent among any of the prophets and they realized the truth of this message then they must follow this prophet. As the prophet ﷺ said to Omar when

he was reading a page he seemed to favor from the Gospel, "By the One in Whose Hand my soul is, if Musa were present today he would have no choice but to follow me". The Messenger ﷺ must be followed by the covenant Allah ﷻ took from the Prophet to follow him. Allah ﷻ spoke highly of the Prophet through the Noble Quran, the Book that was revealed by Allah to His servant and messenger Muhammad ﷺ. "Blessed is the One Who sent down the Standard to His servant, so that he may be a warner to the whole world" (Al-Furqan: 1). "All praise is for Allah Who has revealed the Book to His servant, allowing no crookedness in it" (Al-Kahf: 1).

There is a connection formed between the revelation of the Quran to the servant and messenger of Allah, Muhammad. This link is between the message of Allah ﷻ and Prophet Muhammad ﷺ who will convey it. Allah ﷻ spoke highly of the Prophet because he is the one who calls to the path of Allah ﷻ. The testimony of the message is compared to the testimony of monotheism. I bear witness that there is no god but Allah and that Muhammad is the messenger of Allah. So, the mention of Allah ﷻ has been attached to Prophet Muhammad ﷺ in a single *Shahada* [i.e. a testimony of faith]. This *Shahada* is made during the noblest of times and deeds such as during the call for prayer and the prayer itself. The call for prayer occurs throughout the day and night on this earth. In this call, Allah ﷻ is mentioned then Prophet Muhammad ﷺ is mentioned. I bear witness that there is no god but Allah and that Muhammad is the messenger of Allah. It is also said in *Tashahhud* [i.e. an invocation that is recited at the middle or end of the Prayer while sitting]. I bear witness that there is no god but Allah and that Muhammad is the servant and messenger of Allah. So, Allah ﷻ is not mentioned in the testimony without including the Prophet.

Believers will indefinitely continue praying for Allah's blessings upon the Prophet until the Day of Resurrection. Allah ﷻ commands them to invoke Allah's blessings upon him and to do so excessively. "Indeed, Allah showers His

blessings upon the Prophet, and His angels pray for him. O believers! Invoke Allah's blessings upon him, and salute him with worthy greetings of peace" (Al-Ahzab: 56). Indeed, Allah ﷻ spoke highly of the Prophet amongst all nations which is a great honor. He is honored in many aspects and there is not one person upon this earth who is mentioned, beloved, followed, and who others would sacrifice themselves and their children for his sake other than the noble Prophet ﷺ. It is a great honor that he is also held in high regard in the Hereafter. Allah ﷻ raises his status and praises him over the first and last people who dwelled on the earth. The Prophet is the leader of all mankind as he said: "I am the leader of the sons of Adam, and it is no boast".

He is also praised and shown gratitude by the people of faith starting from his children and offspring and up to the last believer. He will be the carrier of the banner of praise on the Day of Resurrection and all of humanity will praise him beginning with Adam ﷺ to the last believer. All will praise him because of his honorable high status and because he is the ultimate intercessor. This raises his status being one person who all people of faith will depend upon for intercession. They will invoke him on this great Day when the first and last people will gather so he may intercede on their behalf. The believers will need his ultimate intercession and they will need him to open the gates of Paradise as it does not open for anyone other than him. The believers will await Paradise and Allah ﷻ will bestow this great honor and extraordinary gift upon the believers. The first person to open and enter into Paradise is the Messenger ﷺ and it is declared that Paradise will first open for the Messenger ﷺ. He is the first to enter Paradise and it will not open its gates for anyone before him. Ridwan, the angel who guards the gates of heaven, opens its gates for the Prophet ﷺ and this is one of the greatest honors bestowed upon the Prophet ﷺ from Allah ﷻ. "And We elevated your renown for you?" (Ash-Sharh: 4)

Then Allah ﷻ says, "So, surely with hardship comes ease" (Ash-Sharh: 5). This chapter offers great exhortations that guide people. "So, surely with hardship comes ease" (Ash-Sharh: 5). This is an affirmation from Allah ﷻ that indeed with hardship comes ease. "So, surely with hardship..." (Ash-Sharh: 5). The noun *Al-Usri* [i.e. hardship] is definite with the letters *Alf* and *Lam* to indicate this is a single hardship, while the word *Yusran* [i.e. ease] is left indefinite to indicate the magnitude of this ease because indefiniteness indicates magnification. Allah ﷻ will surely follow hardship with ease and this provides an outlet for the people of faith. It prevents feelings of hopelessness and confirms that with every hardship comes ease. Allah ﷻ confirmed this further by stating, "Surely with ˹that˺ hardship comes ˹more˺ ease" (Ash-Sharh: 6). This statement is reiterated by making *Al-Usri* [i.e. hardship] definite and *Yusran* [i.e. ease] indefinite because the hardship in the first and second verses is the same while the indefinite ease in the first and second verses are different, for that reason it is said: "A hardship will not overcome two eases". "So, surely with hardship comes ease" (Ash-Sharh: 5). This is one singular hardship and ease and the following is the same hardship. "Surely with ˹that˺ hardship comes ˹more˺ ease" (Ash-Sharh: 6). This is the second ease and the indefiniteness of both the first and second ease indicates multiplicity. This also emphasizes the meaning of the statement and that the Lord will ease, alleviate, and relieve any hardship. As we have mentioned this is an outlet for believers who believe that with every hardship comes ease. Allah ﷻ says, "... After hardship, Allah will bring about ease" (At-Talaq: 7). Hardship is not the end thus they are not distressed nor are they in despair of Allah ﷻ's mercy. They must always await Allah ﷻ's mercy and relief in all matters.

Then Allah ﷻ says, "So once you have fulfilled ˹your duty˺, strive ˹in devotion˺" (Ash-Sharh: 7), "turning to your Lord ˹alone˺ with hope" (Ash-Sharh: 8). Once you are done with the tasks of this life then you must strive to worship Allah ﷻ. This means if you are free from the tasks and responsibilities of this

worldly life then *Fansab* [i.e. exert yourself] strive in worshiping Allah ﷻ. This is Allah's direct command for His servants to bear the hardship of worship. It is considered a great virtue to bear the difficulty of worship and this is not what Allah ﷻ detests, on the contrary, it pleases Allah ﷻ. As Allah ﷻ says regarding the pleasure of standing in prayer at night despite its difficulty, "O you wrapped ˹in your clothes˺!" (Al-Muzzammil: 1) "Stand all night ˹in prayer˺ except a little" (Al-Muzzammil: 2). "˹Pray˺ half the night, or a little less" (Al-Muzzammil: 3), "or a little more—and recite the Quran ˹properly˺ in a measured way" (Al-Muzzammil: 4). "˹For˺ We will soon send upon you a weighty revelation" (Al-Muzzammil: 5). "Indeed, worship in the night is more impactful and suitable for recitation" (Al-Muzzammil: 6). Also, Allah is pleased with those who bear the difficulties of performing the rites of Hajj. Allah ﷻ says, "God descends on the eve of ‘Arafah to the first heaven, boasting to the angels, saying, “Look at my servants, they have come to me, ragged, dusty, tired and I bear witness to you that I have forgiven them”. They have come ragged, dusty, and tired. The word Dahi means someone who is tired and has exhausted their efforts and energy. Their endurance of these difficulties pleases Allah ﷻ as well as enduring the difficulties and hardships of Jihad [the struggle against the enemies of Islam]. Allah ﷻ says, "... If you are suffering, they too are suffering. But you can hope to receive from Allah what they can never hope for" (An-Nisa: 104). Jihad for the sake of Allah ﷻ pleases Him. Enduring the hardships and difficulties of it also pleases Allah ﷻ and is welcomed by Him. Enduring the hardships of worship is a command from Allah ﷻ and this pleases Him. However, of course, believers should not exert themselves in performing anything that has not been decreed by Allah ﷻ as Allah only accepts worship that pleases Allah ﷻ. "The Prophet was standing to deliver a sermon and saw a man standing in the sun not speaking; He said what is wrong? They said, O Messenger of Allah, this is Abu Israel. He vowed to stand and not sit, to stay in the sun and not to turn into the shade, and to fast". He vowed to fast, stand, and to worship Allah by standing the whole day without speaking and

under the sun. These are four deeds and the Prophet ﷺ commanded him to stop his innovation in religious matters. "He said, Let him turn first into the shadow; And let him sit down, and complete his fast, and speak". He forbade him from actions that would harm himself and from innovating religious matters that were not decreed by Allah ﷻ such as standing, anything other than standing in prayer is not accepted as an act of worship. They should not imitate Christian priests who would stand on their feet throughout the night instead of praying and at times they would stand on one leg in devotion to Allah ﷻ. However, this is not considered a form of devotion as well as not speaking or standing in the sun because these actions harm them and they were not decreed by Allah ﷻ. In Hajj also, "The Prophet ﷺ saw a man on the pilgrimage being guided between two men and walking, so he said to them: What is the matter with him? They said, "Oh, Messenger of Allah, he vowed to perform Hajj on foot". The Messenger then said that Allah did not command him to torture himself so order him to ride". The Prophet ordered him to ride an animal as he could not fulfill his vow to perform Hajj on foot or be guided by the two men because struggle in this manner is not decreed by Allah.

Allah ﷻ says, "So once you have fulfilled ˹your duty˺, strive ˹in devotion˺" (Ash-Sharh: 7). Exert yourself in worshiping Allah as this form of exertion is permissible. "Turning to your Lord ˹alone˺ with hope" (Ash-Sharh: 8). They should turn to the Lord and not to anyone else. Also, they should turn to Him with hope, this means to wish for good things to occur and that all good things happen through their Lord, and their Lord alone whether it be the good in this life or in the Hereafter. Allah ﷻ should be their ultimate goal and they should return to Him for all their hopes and ambitions without turning to anyone besides Him. This is the ultimate form of monotheism and devotion to Allah ﷻ. To conclude, Allah ﷻ bestowed upon His Messenger a group of paramount teachings and these are blessings granted to him from Allah ﷻ. Some of the blessings of Allah include

the following: "Have We not uplifted your heart for you ˹O Prophet˺" (Ash-Sharh: 1), "relieved you of the burden" (Ash-Sharh: 2), "which weighed so heavily on your back" (Ash-Sharh: 3), "and elevated your renown for you?" (Ash-Sharh: 4) "So, surely with hardship comes ease" (Ash-Sharh: 5). You should have faith that Allah ﷻ will bring ease after every difficulty. "So once you have fulfilled ˹your duty˺, strive ˹in devotion˺" (Ash-Sharh: 7), "turning to your Lord ˹alone˺ with hope" (Ash-Sharh: 8). Therefore, "the Prophet ﷺ used to offer prayer at night (for such a long time) that his feet used to crack. Someone said to him, "O Messenger of Allah! Why do you do it since Allah has forgiven you your faults of the past and those to follow?" He said, "Shouldn't I love to be a thankful slave (of Allah)?" He does this to be thankful to Allah ﷻ for His blessings by worshiping Him.

With this, this great Surah ends. We ask Allah to forgive our sins, repent to Him, turn to Him, and seek refuge in Him. Praise is to Allah, the Lord of the Worlds, at the beginning and the end. And peace be upon His servant and messenger Mohammad. We ask Allah to make it beneficial to Muslims in the east and west of the earth, and to make this a treasure for us on the Day of Resurrection.

At-Tin

بسم الله الرحمن الرحيم:{وَالتِّينِ وَالزَّيْتُونِ}[التين:1] {وَطُورِ سِينِينَ}[التين:2] {وَهَذَا الْبَلَدِ الْأَمِينِ}[التين:3] {لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ}[التين:4] {ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ}[التين:5] {إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ}[التين:6] {فَمَا يُكَذِّبُكَ بَعْدُ بِالدِّينِ}[التين:7] {أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ}[التين:8]

In the name of Allah, the Entirely Merciful, the Especially Merciful, “By the fig and the olive” (At-Tin: 1) “And [by] Mount Sinai” (At-Tin: 2) “And [by] this secure city [i.e., Makkah],” (At-Tin: 3) “We have certainly created man in the best of stature;” (At-Tin: 4) “Then We return him to the lowest of the low,” (At-Tin: 5) “Except for those who believe and do righteous deeds, for they will

have a reward uninterrupted." (At-Tin: 6) "So what yet causes you to deny the Recompense?" (At-Tin: 7) "Is not Allah the most just of judges?" (At-Tin: 8).

In this surah, Surat At-Tin Allah swears by three oaths; and He then presents the subject sworn about, as He says, "We have certainly created man in the best of stature;" (At-Tin: 4) "Then We return him to the lowest of the low," (At-Tin: 5) "Except for those who believe…" (At-Tin: 6).

Allah says, "By the fig and the olive." (At-Tin: 1) In fact, it is said that these are the well-known fruits; the fruit of figs and olives. However, the truth behind mentioning these specific fruits is that they are the mountains of figs and olives in Palestine, and it is the place where Allah sent Isa son of Maryam ﷺ. so Allah makes an oath by this place where this message was revealed to His Prophet Isa ﷺ; the last of the prophet from the Children of Israel. Then Allah says, "And [by] Mount Sinai." (At-Tin: 2) [Tur] means mount, Sennen or Sinai is the place where Allah spoke to Musa and granted him the message. Allah swears by this place where Allah's light shined and His message was revealed to His servant and Prophet Musa ﷺ.

Then Allah ﷻ says, "And [by] this secure city [i.e., Makkah]." (At-Tin: 3) the secure city refers to Mecca, in which Allah sent His servant and Messenger Muhammad ﷺ, the Seal of the Prophets and Messengers. This place is described as [Al-Amin], i.e. the secure place, this is because this is its attribute and Allah has made it a sign of His signs. Allah says, "Have they not seen that We made [Makkah] a safe sanctuary, while people are being taken away all around them? Then in falsehood do they believe, and in the favor of Allah they disbelieve?" (Al-'Ankabut: 67) Allah also says about this place, "In it are clear signs [such as] the standing place of Abraham. And whoever enters it [i.e., the Ḥaram] shall be safe..." (Ali 'Imran: 97). So Allah blessed this place with this quality. It's a miracle and a sign among the signs of Allah. It's noted that Allah swears with

these oaths in a certain order. That is, they are ordered according to priority and significance. Allah swears first by the message of Isa, then the message of Musa ﷺ which is more honorable. That is, the message of Isa was revealed to complete the message of Musa and the religion he is sent with. Then Allah swears by the most honorable message, the message of Muhammad. In fact, it was the greatest and most honorable message of Allah to all the people of the earth.

In this regard, this fact was mentioned in the Torah, *"The Lord came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran."* This is the chronological order, meaning that the Lord came from Mount Sinai in relation to the message of Musa ﷺ, and rose up from Seir; Seir is the holy mountain in which Isa ﷺ went to. Then, he shined forth from the mountains of Paran, this means the mountains of Paran are the mountains of Mecca. So this was according to the chronological order. But here Allah swears by these messages according to their honorability, i.e. the degree of honor of these messages. The figs and olives are the mountains of figs and olives, the sacred mountains in Palestine, the place in which Isa was. "And [by] Mount Sinai" (At-Tin: 2), this is where Allah spoke to Musa, sent him to invite the Children of Israel and to call the people of Pharaoh to believe in Allah. Then, "And [by] this secure city [i.e., Makkah]," this secure land is Mecca. Allah swears by the places these three messages were revealed from, which are the most honorable and greatest of Allah's messages to the people of the earth; whose followers are still existing at the time of the revelation. That is, when the Prophet was sent with the message there were the Christians who claimed that they were on the religion of Isa, as well as the Jews who claimed that they were on the religion of Musa. Allah says, "And thus We have revealed to you an Arabic Qur'ān that you may warn the Mother of Cities [i.e., Makkah] and those around it…" (Ash-Shuraa: 7)

Then, Allah then presents the subject being sworn about, He says, "We have certainly created man in the best of stature." (At-Tin: 4) Allah swears by the

creation of man. That is, every human being from the children of Adam is created in the best form of creation. In fact, the best form in the creation and the best composite image in all creatures is the image of man, the image of the human being created by Allah. Allah created man with the back held straight; his body is not covered with feathers or much hair like the rest of the animals, and he also does not walk on all fours. The most beautiful and complete image of the creatures is the image of man and when comparing between the creatures that exist on this earth this becomes clear. This is a great blessing of Allah's blessings upon this creature that He placed him in terms of creation at the top of the ladder of creatures. Allah ﷻ says, "O mankind, what has deceived you concerning your Lord, the Generous," (Al-Infitar: 6) "Who created you, proportioned you, and balanced you?" (Al-Infitar: 7) "In whatever form He willed has He assembled you." (Al-Infitar: 8), Allah created the man in the best noble form of a creature and balanced him, that is, He made him in a straight form, walking on two legs. This is a blessing for humans that they are able to walk while looking above not bending their backs and walking on fours. Not only that but also Allah has blessed them with the five senses and the sane mind. That is, this human can see, can talk and express, he can hear and understand, and with all this, he should be thankful for his Lord to bless him with these.

Then after that, Allah says, "Then We return him to the lowest of the low." (At-Tin: 5) The lowest of the low is the fire; the fire is at the lowest, it is in the deep bottom of existence, and heaven is in the highest position, and the infidels are returned to the lowest of the low to dwell there for eternity. Allah will place them in this fire in the lowest of the low in terms of status and existence, this place that Allah has made to be a place of torture and pain, a place to humiliate. This is because Allah has honored humans and created them in this upright image and shape, then because of their arrogance, disbelief, and denial, He punishes

them in this place. This human did not make use of the blessings of Allah, nor was he thankful for Allah and thus he deserves this.

In this regard, Allah has honored the human great deal, He first created man with His hands, then He ordered all angels to prostrate for Adam, as He says, "So the angels prostrated - all of them entirely," (Sad: 73) "Except Iblees; he was arrogant and became among the disbelievers." (Sad: 74) No angel was excluded from this prostration, and this is a great matter. Then Allah honored man after this honor and privilege, He created him on this earth and sent messages for him, Allah showed him the right path, He did not create His creation in vain or neglect them, no Allah guided man and showed him the way of guidance, He sent him a detailed statement for everything in these revealed messages, and the greatest of these messages was the message of these three prophets who are the highest and most honorable of the prophets; Isa ﷺ who was sent in Palestine, Musa ﷺ and Prophet Muhammad ﷺ. In fact, this was from the time Adam descended from heaven to the earth, Allah said to him, "[Allah] said, "Descend from it [i.e., Paradise] - all, [your descendants] being enemies to one another. And if there should come to you guidance from Me - then whoever follows My guidance will neither go astray [in the world] nor suffer [in the Hereafter]." (Taha: 123) "And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." (Taha: 124) This means the infidel did not take any of this seriously and has given his back to all of this, he did not appreciate Allah creating him in this honorable form and shape, nor did he appreciate the status Allah has granted him in comparison to other creatures. "And We have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with [definite] preference." (Al-Isra': 70) Thus he is honored by Allah; for Allah has provided him all of this, the good food, and the fine clothes covering his private parts, "O

children of Adam, We have bestowed upon you clothing to conceal your private parts and as adornment. But the clothing of righteousness - that is best. That is from the signs of Allah that perhaps they will remember." (Al-A'raf: 26) This is the explanation of the path of guidance that he must take, and Allah here is telling him about these worldly matters that Allah has honored him with, Allah has granted him the ability to ride on other creation; whether it is an animal or a machine, for all of this is Allah's creation which He provided for man. Also, Allah has favored man with guidance; for He sent the messages for him to guide him to the right path. "... And [by] the birds with wings spread [in flight]? Each [of them] has known his [means of] prayer and exalting [Him], and Allah is Knowing of what they do." (An-Nur: 41) "...And there is not a thing except that it exalts [Allah] by His praise, but you do not understand their [way of] exalting…" (Al-Isra': 44) "And there is no creature on [or within] the earth or bird that flies with its wings except [that they are] communities like you. We have not neglected in the Register a thing…" (Al-An'am: 38) "And to Allah prostrates whatever is in the heavens and whatever is on the earth of creatures, and the angels [as well], and they are not arrogant." (An-Nahl: 49) "Do you not see [i.e., know] that to Allah prostrates whoever is in the heavens and whoever is on the earth and the sun, the moon, the stars, the mountains, the trees, the moving creatures and many of the people…" (Al-Hajj: 18)

In fact, the moving creatures include every animal, every animal Allah created which prostrates to Allah ﷻ, also many people prostrate and also many will be pushed to their torment. For example from the children of Adam, many will be punished because they do not prostrate to Allah; they did not believe and did not appreciate all these blessings that Allah ﷻ has bestowed upon the human such as creating him, providing sustain for him, and blessed him with His constant care. "Do you not see that Allah has made subject to you whatever is in the heavens and whatever is in the earth and amply bestowed upon you His favors,

[both] apparent and unapparent? But of the people is he who disputes about Allah without knowledge or guidance or an enlightening Book [from Him].” (Luqman: 20)

So Allah emphasizes that this disbeliever who disputes about Allah, denying Him, opposing Allah, and disobeying Him will be brought to the lowest of the low as a punishment. The correct meaning for “return” in the verse means paying back for his deeds and evilness with this punishment, to return this act of his by putting him in the lowest of low in hell, and also it means this infidels status will change from being honored to be in the lowest of the low as a punishment for his disbelief. In fact, the disbeliever has no value after disbelieving in Allah; he has lost the value he has as a creature, for he has wasted all these blessings that Allah has given him, and put himself in this place, the place of disbelief that is under all these creatures. “And We have certainly created for Hell many of the jinn and mankind. They have hearts with which they do not understand, they have eyes with which they do not see, and they have ears with which they do not hear. Those are like livestock; rather, they are more astray. It is they who are the heedless.” (Al-A’raf: 179) The human who is heedless of the remembrance of his Lord has placed himself in a rank below the rank of livestock because there is a rank for livestock, even if they are in the lowest rank in the ladder of creatures. That is, livestock do what they are created for and what Allah orders them to do. As for the infidel, he did not do what he was created for and did not understand what he was created for, what his job is, and what is his position here, he destroyed all these components and blessings that Allah gave him. In this regard, Allah created this man and gave him these great qualities, hearing, sight, and heart. And that’s why he should have been thankful, but he did not thank Allah for this instead he disbelieved in Allah. Thus another meaning of this verse, that man loses his value with disbelief, he is worth nothing after this act of his. Allah says, “O you who have believed, indeed the polytheists are

unclean, so let them not approach al-Masjid al-Ḥarām after this, their [final] year....” (At-Tawbah: 28), he is expelled from Allah’s mercy, cursed till the Day of Judgment. In this regard, it was narrated that Allah's Messenger ﷺ was asked, “Who is the most honorable amongst the people?” He said, “The most righteous (i.e. Allah-fearing) amongst you.” Thus the status of a person is determined by how much he is of a righteous person, how much does he fear Allah, this is what determined the person’s value. So if a person is fearless of Allah and denies Allah as his Lord then he has become worthless, it’s as Allah says, “He has succeeded who purifies it” (Ash-Shams: 9) “And he has failed who instills it [with corruption].” (Ash-Shams: 10) The loser is the one who put himself in filth and placed it in this place, and that is why Allah made the record of the righteous in Iliyyin, and the record of the wicked in Sijjeen. “No! Indeed, the record of the righteous is in ʿilliyyūn.” (Al-Mutaffifin: 18) meaning the paradise that Allah has placed high above, for Paradise contains ranks, and the highest of it is the one under the Throne of the Most Merciful, al-Firdaus, the highest-ranked paradise. As for the Fire, it is in the lowest of low; Allah made the Fire at the bottom of existence. “No! Indeed, the record of the wicked is in sijjeen.” (Al-Mutaffifin: 7) “And what can make you know what is sijjeen?” (Al-Mutaffifin: 8), “It is [their destination recorded in] a register inscribed.” (Al-Mutaffifin: 9) “Woe, that Day, to the deniers,” (Al-Mutaffifin: 10)

Then, after Allah mentions the subject sworn about, He ﷻ says, “Except for those who believe and do righteous deeds, for they will have a reward uninterrupted.” (At-Tin: 6) Allah excludes from this punishment “those who believe and do righteous deeds”. In this regard, the faith that is followed with the good deeds, this includes the act of hearts, which are the greatest among the righteous deeds. In this regard, when the Prophet was asked, “What is faith (Iman)? He said, “To believe in Allah, His Angels, His Books, His Messengers, the Last Day and the divine decree, both good and bad.” This is what create faith

in the heart of a person, and under every branch of these mentioned above other issues to be looked in-depth. For example, to believe in Allah means to believe He is the only God in this universe, to believe in His attributes, in His essence, to believe that He has no partner nor alike, not even a son, to believe in His names and characteristics, to believe He is the Creator, Originator, the Producer, and then to believe that He is the God who is there is no god but Him. As well as to believe in His angels and to believe in the Last Day. Each of these branches and each of these six pillars includes many issues under it, thus believing that the Last Day is true, and what will happen on that Day to this changing universe. "When the sky breaks apart" (Al-Infitar: 1) "And when the stars fall, scattering," (Al-Infitar: 2) "And when the seas are erupted" (Al-Infitar: 3) "And when the [contents of] graves are scattered [i.e., exposed]." (Al-Infitar: 4) To believe that the people will be resurrected from death to stand between the hands of Allah, as He ﷻ says, "As We began the first creation, We will repeat it. [That is] a promise binding upon Us. Indeed, We will do it." (Al-Anbya: 104)

Allah has also mentioned how hard and severe this Day will be, Allah says, "During a Day the extent of which is fifty thousand years." (Al-Ma'rij: 4) "So be patient with gracious patience." (Al-Ma'rij: 5) Also, the believer must believe in what the Prophet mentioned regarding this Day, how will people stand between Allah's hands, the Prophet said: "One of them will be standing in sweat up to the middle of his ears." So the ones who are protected from the punishment and the severity of this Day are the ones who believed in the whole unseen that Allah and His messenger informed of, "and do righteous deeds". In this regard, righteous deeds [salihat] are plural of a righteous deed [saliha], and it includes every deed which the servant will be rewarded for it, and there are many of these deeds, as the Prophet ﷺ said, "Iman has over seventy branches - or over sixty branches - the uppermost of which is the declaration: 'None has the right to be worshipped but Allah'; and the least of which is the removal of harmful object from the road,

and modesty is a branch of Iman." So prayer, fasting, Zakat, Hajj, being kind to one's parents, and speaking truthfully are good deeds. In fact, salvation from hell is linked with the combination of these two things; faith and good deeds. Faith alone does not benefit if it is just an act of the heart without acting with limbs. Rather, it must be an act of the heart, as well as an uttering with the tongue, after this comes acting with limbs. That is why it was taken from the generality of these texts, i.e. the people who follow the Sunnah and the scholars, that faith must be based on three basic elements; faith is a statement with the tongue, belief in the heart, and action with the limbs.

Allah says, "Except for those who believe and do righteous deeds, for they will have a reward uninterrupted." (At-Tin: 6), for those who are described, and these are excluded from the ones who will be returned back to the lowest of the low. He says, "For they will have a reward uninterrupted." A reward for this work, and Allah is the One who rewards them, so it is great and precious since it is from Allah. Allah's reward is great and is not commensurate with the work in terms of its price and in terms of equality, but rather it is a gift from the Lord ﷻ. It's a permanent uninterrupted reward because Allah gives them Paradise and writes for them in this Paradise; He provides for them in this Paradise the eternity and endless existence. "And that is Paradise which you are made to inherit for what you used to do." (Az-Zukhruf: 72) In fact, this is an appropriate reward in relation to the greatness of this deed, and because the one who gives the reward is the Lord, the Generous, the Great, the Most High, He will give them their reward that will never end, will never vanish, will not change nor will it perish. Then Allah ﷻ says, "So what yet causes you to deny the Recompense?" (At-Tin: 7), Allah directs His speech to the infidels, those who will be placed in the lowest of the low. He says, "So what yet causes you to deny the Recompense?" (At-Tin: 7) This question's purpose is to rebuke and deny the actions of these disbelievers, what makes you deny the signs We sent after all this, "Is not Allah the most just

of judges?" (At-Tin: 8). A question intended to assert this truth, is there someone wiser in his judgment than the Most Just of judges, the Lord for if there was no reward or punishment in which the criminal is repaid for his crimes and the benefactor for his benevolence, then Allah would not be the most just of judges. Rather, this will be a clear injustice, clear neglect, life will be in vain, and the work of humans will be in waste, Allah is exalted above that. Allah created this creation of man, gave him these guidelines and clear signs, and then showed him this way, He created him in the best shape, guided him the way and sent messengers for him, then after that, this person comes and denies all of this, refuse to walk in the path of the Lord, and disbelieves in His signs, thus he loses any meaning of value Allah granted him, he becomes lower than animals and more disgusting than them, rejecting the religion of the Lord, then after that do you except Allah to leave him be? As well as the believer who believed in Allah and appreciated the blessings of Allah and walked in His path, Allah will never leave him without rewarding him. "Then will We treat the Muslims like the criminals?" (Al-Qalam: 35) "What is [the matter] with you? How do you judge?" (Al-Qalam: 36) This is, the end of the surah; a speech directed to the disbeliever.

Al-'Alaq

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ: {اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ} [العلق:1]{خَلَقَ الإِنسَانَ مِنْ عَلَقٍ} [العلق: 2] {اقْرَأْ وَرَبُّكَ الأَكْرَمُ} [العلق: 3] {الَّذِي عَلَّمَ بِالْقَلَمِ} [العلق: 4] {عَلَّمَ الإِنسَانَ مَا لَمْ يَعْلَمْ} [العلق: 5] {كَلاَّ إِنَّ الإِنسَانَ لَيَطْغَى}[العلق: 6] {أَن رَّآهُ اسْتَغْنَى} [العلق: 7] {إِنَّ إِلَى رَبِّكَ الرُّجْعَى} [العلق: 8] {أَرَأَيْتَ الَّذِي يَنْهَى} [العلق: 9] {عَبْدًا إِذَا صَلَّى} [العلق: 10] {أَرَأَيْتَ إِن كَانَ عَلَى الْهُدَى} [العلق: 11] {أَوْ أَمَرَ بِالتَّقْوَى} [العلق: 12] {أَرَأَيْتَ إِن كَذَّبَ وَتَوَلَّى} [العلق: 13] {أَلَمْ يَعْلَمْ بِأَنَّ اللَّهَ يَرَى} [العلق: 14] {كَلاَّ لَئِن لَّمْ يَنتَهِ لَنَسْفَعًا بِالنَّاصِيَةِ} [العلق: 15] {نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ} [العلق: 16] {فَلْيَدْعُ نَادِيَه} [العلق: 17] {سَنَدْعُ الزَّبَانِيَةَ} [العلق: 18] {كَلاَّ لا تُطِعْهُ وَاسْجُدْ وَاقْتَرِبْ} [العلق: 19]

In the name of Allah, the Entirely Merciful, the Especially Merciful. "Recite in the name of your Lord who created." (Al-'Alaq: 1) "Created man from

a clinging substance." (Al-'Alaq: 2) "Recite, and your Lord is the most Generous." (Al-'Alaq: 3) "Who taught by the pen." (Al-'Alaq: 4) "Taught man that which he knew not." (Al-'Alaq: 5) "No! [But] indeed, man transgresses." (Al-'Alaq: 6) "Because he sees himself self-sufficient." (Al-'Alaq: 7) "Indeed, to your Lord is the return." (Al-'Alaq: 8) "Have you seen the one who forbids." (Al-'Alaq: 9) "A servant when he prays?" (Al-'Alaq: 10) "Have you seen if he is upon guidance." (Al-'Alaq: 11) "Or enjoins righteousness?" (Al-'Alaq: 12) "Have you seen if he denies and turns away-." (Al-'Alaq: 13) "Does he not know that Allah sees?" (Al-'Alaq: 14) "No! If he does not desist, We will surely drag him by the forelock." (Al-'Alaq: 15) "A lying, sinning forelock." (Al-'Alaq: 16) "Then let him call his associates;" (Al-'Alaq: 17) "We will call the angels of Hell." (Al-'Alaq: 18) "No! Do not obey him. But prostrate and draw near [to Allah]." (Al-'Alaq: 19)

This is Surah Al-'Alaq, and it contains the first verse revealed to the Prophet ﷺ from the Quran in Hira Cave while he was worshiping there. It was reported by 'Aisha, may Allah be pleased with her, that "The first thing with which was started the revelation to the Prophet ﷺ was the true vision." She also said, "The first of what the Messenger of Allah ﷺ initiated with of Prophethood, when Allah wanted to honor him and grant His mercy upon His creatures, was that he would not see anything (in a dream) except that it would occur like the break of dawn." And true vision means the visions he saw in his dreams, and the meaning of 'it would occur like the break of dawn' is that it will happen exactly as he saw in the vision without any change. Aisha said that, "The commencement of the Divine Inspiration to Allah's Messenger ﷺ was in the form of good dreams which came true like bright daylight, and then the love of seclusion was bestowed upon him. He used to go in seclusion in the cave of Hira where he used to worship (Allah only) continuously for many days before his desire to see his family. He used to take with him the journey food for the stay and then come back to (his wife) Khadija to take his food likewise again till suddenly the Truth descended

upon him while he was in the cave of Hira. The angel came to him and asked him to read. The Prophet ﷺ replied, "I do not know how to read." The Prophet ﷺ added, "The angel caught me (forcefully) and pressed me so hard that I could not bear it any more. He then released me and again asked me to read and I replied, 'I do not know how to read.' Thereupon he caught me again and pressed me a second time till I could not bear it any more. He then released me and again asked me to read but again I replied, 'I do not know how to read (or what shall I read)?' Thereupon he caught me for the third time and pressed me, and then released me and said, "Recite in the name of your Lord who created." (Al-'Alaq: 1) "Created man from a clinging substance." (Al-'Alaq: 2) "Recite, and your Lord is the most Generous." (Al-'Alaq: 3) "Who taught by the pen." (Al-'Alaq: 4) "Taught man that which he knew not." (Al-'Alaq: 5)

"Then Allah's Messenger ﷺ returned with the Inspiration and with his heart beating severely. Then he went to Khadija bint Khuwailid and said, "Cover me! Cover me!" They covered him till his fear was over and after that he told her everything that had happened and said, "I fear that something may happen to me." Khadija replied, "Never! By Allah, Allah will never disgrace you. You keep good relations with your kith and kin, help the poor and the destitute, serve your guests generously and assist the deserving calamity-afflicted ones." Khadija then accompanied him to her cousin Waraqa bin Naufal bin Asad bin 'Abdul 'Uzza, who, during the pre-Islamic Period became a Christian and used to write the writing with Hebrew letters. He would write from the Gospel in Hebrew as much as Allah wished him to write. He was an old man and had lost his eyesight. Khadija said to Waraqa, "Listen to the story of your nephew, O my cousin!" Waraqa asked, "O my nephew! What have you seen?" Allah's Messenger ﷺ described whatever he had seen. Waraqa said, "This is the same one who keeps the secrets (angel Gabriel) whom Allah had sent to Moses. I wish I were young and could live up to the time when your people would turn you out." Allah's Messenger ﷺ asked, "Will they drive me out?" Waraqa replied in the affirmative

and said, "Anyone (man) who came with something similar to what you have brought was treated with hostility; and if I should remain alive till the day when you will be turned out then I would support you strongly." But after a few days Waraqa died and the Divine Inspiration was also paused for a while." So he told the Prophet if he lived to see him as the Messenger of Allah he will support him strongly. "But after a few days Waraqa died and the Divine Inspiration was also paused for a while and the Prophet ﷺ became so sad as we have heard that he intended several times to throw himself from the tops of high mountains and every time he went up the top of a mountain in order to throw himself down, Gabriel would appear before him and say, "O Muhammad! You are indeed Allah's Messenger ﷺ in truth" whereupon his heart would become quiet and he would calm down and would return home. And whenever the period of the coming of the inspiration used to become long, he would do as before, but when he used to reach the top of a mountain, Gabriel would appear before him and say to him what he had said before." Then after that, the verses from Surah Al-Muddaththir were revealed on the Prophet ﷺ, Allah says, "O you who covers himself [with a garment]," (Al-Muddaththir: 1) "Arise and warn." (Al-Muddaththir: 2) "And your Lord glorify." (Al-Muddaththir: 3) "And your clothing purify." (Al-Muddaththir: 4) "And uncleanliness avoid." (Al-Muddaththir: 5) With these verses the missionary of our Messenger began, he became a prophet with Surah Al-'Alaq and a messenger with Surah Al-Muddaththir.

"Recite in the name of your Lord who created." (Al-'Alaq: 1) The first command from Allah to the Prophet was to read and recite. This is because the Book Allah granted for Prophet Muhammed is meant to be recited in the Name of Allah ﷻ because He is the One who revealed this Quran to His servant and Messenger Muhammad ﷺ. "Recite in the name of your Lord who created." Allah is the One who created all this creation, and He is your Lord O, Muhammed. Attributing Allah as the Lord of the Prophet especially indicates the great honor

and great status Allah bestows to him. "Created man from a clinging substance." (Al-'Alaq: 2) This is Allah's creation, this human is His creation, He created him from a clinging substance. Clinging substance is the egg with the sperm that clings to the womb or the wall of the womb. Then He says, "Recite, and your Lord is the most Generous." (Al-'Alaq: 3) This means come and recite and your Lord is the most Generous, He is Generous and no one can be compared to Him in anything, He is the most Generous out of all existence. Generosity means that He grants His creation with blessings, favors, and bounties without a limit or an end to this generosity. It's from Allah's attributes that He is the most Generous. Allah says, "Who taught by the pen." (Al-'Alaq: 4) Also from His blessings and favors upon His servants that He taught man by the pen, the pen in which we write with. This is one of the greatest tools to acquire knowledge. "Taught man that which he knew not." (Al-'Alaq: 5) Allah is the One who granted man the knowledge of the matters man did not know before, all the knowledge one possesses is because Allah has granted to humans. All the knowledge about this life and the unseen in the hereafter is known to us and is discovered by us through the grace of Allah. So these are the first verses revealed to the Prophet ﷺ in Hira while he was worshipping Allah in seclusion there. In this regard, the revelation of these verses was at the last ten nights of Ramadan, as Allah says, "Indeed, We sent it [i.e., the Qur'ān] down during the Night of Decree." (Al-Qadr: 1) Quran was first revealed at the Prophet ﷺ during the Night of Decree (Al-Qadr), in the last ten nights of Ramadan.

Then Allah says, "No! [But] indeed, man transgresses." (Al-'Alaq: 6) No, meaning after all that still man transgresses because he sees himself as self-sufficient, and in fact, man does transgress and exceed limits. "Because he sees himself self-sufficient." (Al-'Alaq: 7) Meaning that he thinks he is free of need, but in fact, man is always in need of his Lord, because he is poor and needy in all his matters and could never manage his affairs without Allah's guidance and

grace. Allah says, "O mankind, you are those in need of Allah, while Allah is the Free of need, the Praiseworthy." (Fatir: 15) So man can't live without depending on his Lord, his Creator, he is in need of Allah at all times. Allah is the One who manages his affairs, provides for him and guides him, and facilitates the matters for him. There is no power and no might except by Allah, man is in need of Allah, his Creator, and he can never live without his Lord, how can he think he is self-sufficient while every affair of his is managed by Allah, He is the One that grants him with rain, wealth, offspring. Man can't live or exist without his Creator and Disposer. However, when man sees that he is self-sufficient and is free of need then he has exceeded the limits and transgressed. This is when man sees that he is in good health and shape, possesses enough money, and has allies and offspring, so he thinks that he is the one who established all of this for himself by himself. Then Allah says, "Indeed, to your Lord is the return." (Al-'Alaq: 8) Indeed, with confirmation, that to your Lord and not to anyone else will be the return. Allah says to your Lord O Muhammed and he is the one addressed in this verse and then this verse also addresses all humans. That is, all humans will be resurrected after death to be held accountable for what they used to do.

Then Allah says, "Have you seen the one who forbids." (Al-'Alaq: 9) "A servant when he prays?" (Al-'Alaq: 10) This verse refers to Abu Jahl, God's curse be upon him, because whenever he saw the Prophet praying near the Kaaba he was enraged. It irritated him to see the Prophet praying and wanted to prevent him from doing so over and over, so Allah describes his criminality and how he exceeded the limits in transgressing and being arrogant to this point, "Have you seen the one who forbids." (Al-'Alaq: 9) "A servant when he prays?" (Al-'Alaq: 10) A servant refers to the Prophet ﷺ. Allah says, "Have you seen if he is upon guidance." (Al-'Alaq: 11) "Or enjoins righteousness?" (Al-'Alaq: 12) Have you seen, O you human, if this man is upon guidance, if this Prophet is saying the truth, or enjoins righteousness, and so is he. That is, he is enjoining righteousness

and that is to believe in Allah, be righteous, and do good deeds. "Have you seen if he denies and turns away-" (Al-'Alaq: 13) That is, have you seen if this one who forbids the servant of Allah to pray, have you seen if he denies and turns away from the Quran and Allah's signs. "Does he not know that Allah sees?" (Al-'Alaq: 14) Does he not know that Allah is All-Seeing and that He knows about this denier who is harming the Prophet and preventing him from worshiping his Lord, does this denier not know that Allah sees him?

Then Allah says, "No! If he does not desist, We will surely drag him by the forelock." (Al-'Alaq: 15) That is, if Abu Jahl does not desist and stop harming the Prophet and the believers then Allah will surely command the angels to drag him by the forelock to hellfire and his face will be blackened. Then Allah says, "A lying, sinning forelock." (Al-'Alaq: 16) The forelock is the forehead and it's described as a lying and sinning forelock. In this regard, the Arabs use metaphors, they mention the part of the whole in describing the whole matter. For example, they call the spy an eye and they call the slave a neck. So here describing this forelock as lying and sinning means this person is like this he is a sinful liar. Moreover, it was said that the forelock is the part of the brain responsible for thinking and planning and it's the place where lying and honesty are initiated before being uttered. So Allah describes him as a sinful and lying human. Then He says, "Then let him call his associates;" (Al-'Alaq: 17) Let him call his associates, i.e. his allies and tribe. And they are called [Nadi], i.e. associates, because they used to gather in a chamber [Nadi] to consult, eat and drink liquor. Abu Jahl used to say that his allies are the greatest in Mecca and that the people who support him are larger in number than any other person. So he used to threaten the Prophet with this, he used to encourage his people and allies to harm the Prophet whenever they see him praying and prostrating, he also used to brag that he will harm the Prophet the next time he sees him praying, he said, 'If I see Muhammad praying, then I shall stomp upon his neck.' Then he came to Allah's

Messenger ﷺ as he was engaged in prayer and thought of trampling his neck (and the people say) that he came near him but turned upon his heels and tried to repulse something with his hands. It was said to him: What is the matter with you? He said: There is between me and him a ditch of fire and terror and wings. Thereupon Allah revealed to His Messenger, "Then let him call his associates;" (Al-'Alaq: 17) "We will call the angels of Hell." (Al-'Alaq: 18) [Az-Zabania] are the angels of Hell and punishment, so this means let him see whose allies are greater than the angels of Hell or his associates. Allah's Messenger ﷺ said, "If he were to come near me the angels would have torn him to pieces." Allah would have commanded the angels to seize him in front of his people if he harmed the Prophet at that minute, he would be visibly seized by the angels. Allah says, "No! Do not obey him. But prostrate and draw near [to Allah]." (Al-'Alaq: 19) Do not obey him O Muhammad, do not fear him and his threats, prostrate, and draw near to Allah as He commanded you. Prostrate to you Lord and draw near to Him, and drawing near was linked with prostrating because the closest that the slave comes to his Lord is when he is prostrating, as the Messenger of Allah ﷺ said, "A slave becomes nearest to his Lord when he is in prostration. So increase supplications while prostrating." So prostration is the greatest form of worship, it draws the servant near to Allah that's why Allah said to His Messenger prostrate to your Lord and draw near to Him; prostration means being closer to Allah.

Al-Qadr

يقول الله ﷻ بسم الله الرحمن الرحيم، {إِنَّا أَنزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ}[القدر:1] {وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ}[القدر:2] {لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ}[القدر:3] {تَنَزَّلُ الْمَلائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ}[القدر:4] {سَلامٌ هِيَ حَتَّى مَطْلَعِ الْفَجْرِ}[القدر:5]

Allah ﷻ says, in the name of Allah, the All-Merciful, the Bestower of mercy, "We sent it down on the Night of Determination" (Al-Qadr: 1), "But what

can make you realize what the Night of Determination is?" (Al-Qadr: 2), "The Night of Determination is better than a thousand months" (Al-Qadr: 3), "In it descend the angels, with the Spirit among them, by the leave of their Lord with every command" (Al-Qadr: 4), "Peace! It is until the rise of dawn" (Al-Qadr: 5). Allah says in this great surah, Surat Al-Qadr, that Allah revealed it. We sent it down, a confirmation, and the letter 'nun' is the 'nun' of greatness. We sent it down, by emphasizing its revelation, and the pronoun here refers to the Qur'an, even if it was not mentioned before this, but it is known that this was its revelation. We sent it down, referring to the Qur'an. "...On the Night of Determination" (Al-Qadr: 1), we revealed these words and We sent down this Qur'an on the Night of Determination. It was said that the Night of Determination was the beginning of its revelation, the beginning of the revelation of this Qur'an. That the first thing ever revealed to the Prophet Muhammad ﷺ was at Laylat al-Qadr, and Laylat al-Qadr is the blessed night, one of the ten nights of the month of Ramadan. As Allah said, "We have sent it down in a blessed night, (because) We had to warn (people)" (Ad-Dukhan: 3), "In that (night), every wise thing is decided" (Ad-Dukhan: 4), "Through a command from Us. We were to send the Messenger" (Ad-Dukhan: 5), "As a mercy from your Lord". The first thing ever revealed from the Qur'an was, "Read with the name of your Lord who created (everything)" (Al-'Alaq: 1), according to the order of the Qur'an, this surah came directly before this surah. "Read with the name of your Lord who created (everything)" (Al-'Alaq: 1), "He created man from a clot of blood" (Al-'Alaq: 2), "Read, and your Lord is the most gracious" (Al-'Alaq: 3), "Who imparted knowledge by means of the pen" (Al-'Alaq: 4), "He taught man what he did not know" (Al-'Alaq: 5). These verses were revealed to the Prophet ﷺ from the Qur'an first, and the Prophet was performing I'tikaf and was away from the people in the cave of Hira alone. Meanwhile, Jibreel came to him with these verses on this night, one of the nights of the month of Ramadan.

As the Prophet ﷺ told us about the Night of Determination, the Prophet said, "Seek laitat al-Qadr in the last ten night of Ramadan". The Prophet ﷺ had seen in his sleep the identification of this particular night, then he stood outside to inform the Muslims of it, "O people, Lailat-ul-Qadr was made manifest to me and I came out to inform you about it that two persons came contending with each other and there was a devil along with them and I forgot it". The meaning of the two men contending with each other means insulting each other. It means that the Prophet heard two Muslim men quarreling, each of them cursed the other severely, so he was distracted with this matter and his mind and memory were lifted from the definition of this night as it came in the vision. Then the Prophet said, "Hopefully it is the best for you", it means, perhaps that I forgot it is better for you, so seek it in the last ten nights. Then he was told that it is during the odd nights in number, so he said, "O seek it in the last ten nights of Ramadan. Seek it on the ninth, on the seventh and on the fifth". That is, from this night on, and many of the Companions and predecessors worked hard to identify it, and they differed on this matter according to many sayings. Some of them saw that it was the night of the twenty-first, and some of them said it was the twenty-third and swore to that. Yet, Ibn Abbas saw that she was the twenty-seventh; Ubayy Ibn Ka'b used to swear that it was the night of the twenty-seventh. As for Ibn Masoud, he used to say it is the night of the whole year, thus, whoever performs it the whole year will catch up on the Night of Determination. However, it seems that this saying from Ibn Masoud is only to make people strive to perform the prayer throughout the year, not only in the last ten days. Nevertheless, the Prophet ﷺ said that it is in the last ten days of Ramadan, and there is a lot of evidence that it is in this great ten days.

As stated in the hadith of Abu Saeed Al-Khudri, "The Prophet (ﷺ) practiced I`tikaf (seclusion in the mosque) in the first third of the month of Ramadan, then Jibreel came to him and said, 'what you are waiting for is before

you, so practice I'tikaf in the middle third of the month'. Then Jibreel came to him at the end of it and said, 'what you are waiting for is before you, so practice I'tikaf in the last third of the month'. Then, the Prophet (ﷺ) came and addressed us and said, 'whoever was in I`tikaf with me should return to it with me (for another 10-day's period)', and we returned". The Prophet also said regarding the virtues of the last ten days, "He who fasts during Ramadan with faith and seeking his reward from God will have his past sins forgiven; he who prays during the night in Ramadan with faith and seeking his reward from God will have his past sins forgiven; he who passes Lailat al-qadr [Night of Decree] in prayer with faith and seeking his reward from God will have his past sins forgiven". Further, Allah swears about these ten days saying, "By the dawn"(Al-Fajr:1), "By the ten nights"(Al-Fajr:2). The Prophet confirmed that it is during odd-numbered nights. The odd-numbered is that it is not divisible by two, which are the odd nights including the twenty-one, twenty-three, twenty-five, twenty-seven, twenty-nine, so it is on one of these nights. We also mentioned that some of the Companions used to think that it was the night of the twenty-seventh, as Ibn Abbas said: I see that this number seven is the largest number repeated in the Qur'an and is connected with creation, thus, it is the twenty-seventh night. Ubayy Ibn Ka'b stated that it is the twenty-seventh night and that the Prophet told them that the sun rises on its morning like the moon without rays, so it is the night of the twenty-seventh. As for Abu Musa Al-Ash'ari, he says that the Prophet addressed us on the Night of Determination and told us it was revealed to him and that he saw himself prostrating in water and mud in the morning of that night. He says, "It rained that night and the roof of the mosque dribbled". And the meaning of "kef" means a heavy rain came. He says, "And I saw the Messenger of God ﷺ pray the dawn prayer and prostrate in water and mud; I even saw the trace of clay on the tip of his nose". He said that he was praying in the morning and I saw a trace of clay on the tip of his nose ﷺ. He says that the Messenger told us that he prostrated

in the morning in water and mud, and it was. Thus, he believes that it is the night of the twenty-third.

Anyway, concealing it on these nights is only for Muslims to strive for it. Further, Allah here says that He honored this night. All time belongs to Allah, but He honored this night and made it the Night of Determination. The great status of the occasion of the revelation of the Qur'an, the first revelation of the Qur'an, which is the great speech of Allah on this night to His servant and Messenger Muhammad ﷺ. Thus, Allah honored time with this, just as He honored the place when He spoke to Musa ﷺ in the place where He spoke to him and said to him, "...So take off your sandals; you are indeed in the sacred valley of Tuwa" (Taha: 12), "And I have chosen you, so listen to what is revealed" (Taha: 13), since this place was the place where Musa rose, and the revelation of Allah descended upon him in this spot, the spot was blessed on the occasion of Musa' reception of the words of Allah in addition to hearing the words of Allah in this place. The place where the Qur'an was revealed and the Prophet ﷺ was spoken to in it, and the revelation came to him in; a blessed place. It is in Mecca, and in the cave of Hira in the Sacred Mosque. Further, Allah honored the time after this by honoring the place. The place is honorable and the time became honorable by the revelation of the Qur'an, the words of Allah on the servant of Allah, and His Messenger Muhammad ﷺ. "We sent it down", a confirmation that Allah sent down the revelation of this Qur'an. This confirmation is mentioned in many spots in the Qur'an, especially at the beginning of many surahs, such as all the surahs starting with "Ha, Mim". Allah confirms that this is His revelation and that this is what He said, "The bestowal of the Scripture from on high is by Allah the Almighty, the All-Wise" (Az-Zumar: 1). "Ha, Mīm" (Ghafir: 1), "The bestowal of the Scripture from on high is by Allah the Almighty, the All-Knowing" (Ghafir: 2). "Ha, Mîm" (Al-Jathiyah: 1), "The bestowal of the Scripture from on high is by Allah the Almighty, the All-Wise" (Al-Jathiyah: 2), this is told by Allah, and it is

mentioned a lot in the Qur'an. “And in similar way, We have revealed to you a Spirit from Our command. You did not know earlier what is the Book or what is ` Iman' (true faith)”, “We sent it down”, “We sent it down” is mentioned a lot in the Qur’an. Allah confirms this meaning because this is a great meaning, that these words are His words and it is He who revealed it to His servant and Messenger, Muhammad ﷺ. This indicates the greatness and honor of this matter. Likewise, it is intimidation for those who reject the words of Allah and good tidings for those who accept the words of Allah.

“We sent it down”, Allah confirmed this by these confirmations. “...On the Night of Determination” (Al-Qadr: 1), the Determination to indicate glorification. It means that it includes the great destiny and the great value of its honor. Allah honored it over the rest of the nights of the year for they are the best nights of the whole year in value and status with Allah for this occasion. It is also honored due to its merit in heaven and earth in relation to the one who rises for Allah, and it is said that the Night of Determination is from destiny. Allah determines the provisions of the servants. This year in which He brings down the decrees of the year till the next year, as He says, “In that (night), every wise thing is decided” (Ad-Dukhan: 4), “Through a command from Us. We were to send the Messenger” (Ad-Dukhan: 5). “As a mercy from your Lord”, from this night to the night in the next year, Allah descends and informs the angels of what He has decreed and willed in this year. He informs the angels of what will happen in this year, then commands them and assigns to each of them that He has commanded, “We sent it down on the Night of Determination” (Al-Qadr: 1).

Then, came the intimidation, glorification, and exaltation of its own. He says, “But what can make you realize what the Night of Determination is?” (Al-Qadr: 2), but what can make you realize, to intimidate. Ibn Abbas said whenever the saying of Allah “But what can make you realize” comes, then He made it known, and whenever “But what could make you realize” comes, then He

withheld it from him. “But what can make you realize” came in thirteen places in the Noble Qur’an and its general meaning is about the Day of Resurrection and what will happen in it. As Allah's saying, “The Reality” (Al-Haqqah: 1), “What is the Reality?” (Al-Haqqah: 2), “And what can make you realize what the Reality is?” (Al-Haqqah: 3). Likewise, “And what can make you realize what the Shocking Event is?” (Al-Qari'ah: 3), and here, “But what can make you realize what the Night of Determination is?” (Al-Qadr: 2), all of it was stated by Allah. As for “But what could make you realize”, it came in three places in Qur'an. Among which “But what could make you realize? Perhaps the Hour could be near”, “But what could make you realize? Perhaps the Hour could be near”, and the third, “But what could make you realize that perhaps he was seeking to purify himself” ('Abasa: 3), “Or to be reminded so that the reminder would benefit him?” ('Abasa: 4), Ibn Abbas says, whenever “But what could make you realize” is mentioned in the Qur’an, then Allah did not inform His Messenger of it. As for “what can make you realize”, then Allah informed him of it. “But what can make you realize what the Night of Determination is?” (Al-Qadr: 2), a method to indicate greatness and magnitude. Besides, Allah told His Prophet about what He made on the Night of Determination of the great matter and the great value of this night.

Allah says, “The Night of Determination is better than a thousand months” (Al-Qadr: 3), this is of its value and its greatness with Allah, “The Night of Determination is better than a thousand months” (Al-Qadr: 3), better than a thousand months. It was said that performing it, meaning that whoever prays on this night is better than his standing for the nights of a thousand months. A thousand months are about eighty-three years and a few months, and it was said that this eighty-three year is the longest life, the average lifespan in the last times of human beings. It was said that Muslims came in the younger generations, but Allah made his deeds great and they take a great reward for it. In this way, they

are better than those who lived a long life, and prayed many prayers and performed long prayers, for whoever prayed only one night in his life, the Night of Determination, it is as if he performed prayer for more than eighty years. Thus, how about if he prayed this Night of Determination thirty times in thirty Ramadans or sixty times. For example, he lived eighty years and fasted Ramadan more than sixty times or seventy times. What great reward is waiting for him with Allah? This is a great reward given by Allah, and Allah bestows His bounty on whomever He wills and this is one of the graces that Allah bestowed on this nation. The nation does a few jobs, and Allah gives it a great repayment, as He says, "O you who have attained faith, be mindful of Allah and believe in His Messenger: He shall(then) bring you a double share of His mercy…" (Al-Hadid: 28), double share means doubled reward. Of His mercy means a reward from Him that is better than the others. This is the grace of Allah which He gives to whomever He wills.

It was mentioned in the hadith that the Jews and Christians protested to Allah. The Prophet says, "And your example in comparison to the Jews and the Christians is like the example of a person who employed some laborers and asked them, 'Who will work for me till midday for one Qirat each?' The Jews worked for half a day for one Qirat each. The person asked, 'Who will do the work for me from midday to the time of the `Asr (prayer) for one Qirat each?'" One Qirat as a payment. "The Christians worked from midday till the `Asr prayer for one Qirat. Then the person asked, 'Who will do the work for me from the `Asr till sunset for two Qirats each?' The Prophet (ﷺ) added, 'It is you' referring to Muslims. "The Jews and the Christians got angry and said, 'We have done more work but got less wages'. Allah said, 'Have I been unjust to you as regards your rights?'" That is, did you not take your full right? "They said, 'No'. So Allah said, 'Then it is My Blessing which I bestow on whomever I like'". This is the grace of Allah which He gives to whomever He wills. It is from the grace of Allah on

this nation, the nation of Muhammad ﷺ that it does a little work, such as praying for a night. He who prays on this night will receive a reward as one who performs prayer for a whole thousand months, eighty-three years, and a few months of praying, "The Night of Determination is better than a thousand months" (Al-Qadr: 3).

Then, Allah mentioned some of its merit saying, "In it descend the angels, with the Spirit among them, by the leave of their Lord with every command" (Al-Qadr: 4), the angels of the Lord descended from heaven to earth as a celebration of this great night along with the Spirit. The Spirit is Jibreel ﷺ. The Spirit is added to the angels here while he is one of the angels, for this comes from a specific addition over the general. Thus, Allah mentioned the angels in general, then He mentioned Jibreel in particular, and Jibreel is the spirit of Allah, as it was mentioned in the description of the spirit. He says, "...And We sent to her Our spirit, so He appeared to her as a human being in perfect shape" (Maryam: 17), Our spirit refers to Jibreel. He says, "It is brought by the Trusted Spirit down" (Ash-Shu'ara: 193), "To your heart, so that you become one of the warners" (Ash-Shu'ara: 194), "In plain Arabic language" (Ash-Shu'ara: 195). He is the Trusted Spirit, He says, "Say, 'This has been brought down by Ruh al-Qudus (the Holy Spirit – Jibra' il) from your Lord rightly (as due)...'" (An-Nahl: 102), tell them that it (the Qur'an) was brought down by the Holy Spirit. The Holy Spirit from Allah is the one who descended it on the heart of the Prophet ﷺ, so He says that the angels and Jibreel, the Spirit, descend with it from heaven to earth by the permission of their Lord. It means that their descent is only with the permission of Allah by ordering them. By the legal command for them, and they do not disobey Allah. Thus, their descent to earth is with the permission of their Lord. "With every command", From here to indicate the purpose. Meaning that they come down with every command. Each of the angels descends from heaven to fulfill the command that Allah entrusted him with, as it came that He says

regarding this night, “We have sent it down in a blessed night, (because) We had to warn (people)” (Ad-Dukhan: 3), “In that (night), every wise thing is decided” (Ad-Dukhan: 4), “Through a command from Us. We were to send the Messenger” (Ad-Dukhan: 5), “As a mercy from your Lord, - Surely, He is the All-Hearing, the All-Knowing” (Ad-Dukhan: 6). Every angel that Allah sends down to the people of the earth is entrusted with a command and he performs it. Accordingly, in it descend the angels by the leave of their Lord with every command.

Then another description of this night. This is from its greatness, its worth, and its status, He says, “Peace! It is until the rise of dawn” (Al-Qadr: 5), peace means that it is free from pests, infirmities, and disasters. It means that Allah makes this night at peace with what is in it, and therefore, it is said that it is a night that is always calm. It is neither too hot nor too cold, there are no hurricanes or storms as punishment for the people of the earth that descend on this night. Thus, Allah made it peaceful to the extent that they said, “No meteors will be thrown into it on this night”. Thus, heaven and earth are both in peace during this night, “Peace! It is until the rise of dawn” (Al-Qadr: 5), until the rise of dawn, it will be peace. Allah makes it a safe and peaceful night until the dawn of it, and the Prophet told the companion of this in the hadith, “Its indication is that the sun rises bright on that day without rays”. Therefore, this great night was glorified by Allah with this great glorification. He praised it with great praise, “We sent it down on the Night of Determination” (Al-Qadr: 1), praising it is because of the revelation of this great Quran in it, as He says, “(It was) the month of Ramadan in which the Recital was sent down as guidance for mankind, and as evident explanations of the guidance and the criterion”, when Allah commanded His servants to fast the month of Ramadan, told them that he singled out this month because it is a blessed month. It happened that the Qur’an was revealed in this month on one of its nights, so Allah honored the night with what He honored it with here in this surah. Thus, Allah honored the whole month by honoring this

night, and He made the month of Ramadan one of the best months with Allah for the revelation of the Qur'an was on one of its nights. Further, Allah singled it out with this worship other than the rest of the months, which is fasting. He singled it out for it. He says I have imposed upon you the month of Ramadan, in which the Qur'an was revealed as evident explanations of the guidance and the criterion, "And as evident explanations of the guidance and the criterion. So whoever of you witnesses the month, then he shall fast it".

This is the first praise, "We sent it down on the Night of Determination" (Al-Qadr: 1), "But what can make you realize what the Night of Determination is?" (Al-Qadr: 2), "The Night of Determination is better than a thousand months" (Al-Qadr: 3), what a loss for him who is deprived of this great bounty. This night, which is better than a thousand months, is deprived of praying in it. Therefore, it came in the hadith that the Prophet ﷺ said, "May he be abased! May he be abased! While he is heading to the pulpit. When he finished the preach and prayer, the companions asked, 'what did you say while heading to the pulpit? May he be abased! May he be abased! who are you referring to?' The meaning "May he be abased!" is humiliated and a loser. "He said, 'Jibreel came to me and said, May he be abased one or both of whose parents have reached old age without causing him to enter paradise'", It means Amen, May he be abased. The prayer of Jibreel and the assurance of the Prophet on the prayer of Jibreel, "May he be abased who does not invoke a blessing on me when I am mentioned in his presence. May he be abased who passes through the whole of Ramadan before his sins are forgiven him", I mentioned in the hadith that the Prophet said, May he be disgraced, but who heard the Prophet while ascending the steps of the pulpit that he was saying, Amen, Amen, Amen, and the Companions said to him: What is Amen? That is, you said Amen, Amen. He says, "Jibreel came to me and said, May he be abased who passes through the whole of Ramadan before his sins are forgiven him; Say, Amen, and I said, Amen. This is the loser because a very great thing has come to

him and a great opportunity for his sins to be forgiven, and he did not take advantage of it and lost it. This is the loser who passed through Ramadan and Ramadan ended while not forgiven".

In Ramadan, there are great things that erase sins among which are fasting, praying through the night, praying the Night of Determination which can, on its own, erase sins, erase all sins. As the Prophet ﷺ said, "And he who passes Lailat al-qadr [Night of Decree] in prayer with faith and seeking his reward from God will have his past sins forgiven". This is Allah's intimidation and veneration of it on the grounds that it is a great matter, and is the worship to which Allah bestows this great reward. "But what can make you realize what the Night of Determination is?" (Al-Qadr: 2), "The Night of Determination is better than a thousand months" (Al-Qadr: 3), praying through it, then this is a very great celebration by all the angels, "In it descend the angels, with the Spirit among them, by the leave of their Lord with every command" (Al-Qadr: 4). Then, He says, "Peace! It is until the rise of dawn" (Al-Qadr: 5), this is Allah's grace and His benevolence which He bestowed upon this nation, Mohammad's nation. This is one of its merits, Allah favored it with great virtues including this preference. Preference by stating a few works for it with this great reward from Allah. I ask Allah with His most beautiful names and exalted attributes that we be among those who hear the saying and follow the best of it, "...Those are the ones whom Allah has guided, and those are the people of understanding" (Az-Zumar: 18). I ask Allah to make us one of them and to guide us and the Muslims to always perform this night as our Prophet commanded ﷺ, and that we benefit from its bounty as the Lord praised it.

With this, this great Surah ends. We ask Allah to forgive our sins, repent to Him, turn to Him, and seek refuge in Him. Praise is to Allah, the Lord of the Worlds, at the beginning and the end. And peace be upon His servant and messenger Mohammad. We ask Allah to make it beneficial to Muslims in the east

and west of the earth, and to make this a treasure for us on the Day of Resurrection.

Al-Bayyinah

بسم الله الرحمن الرحيم، {لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنفَكِّينَ حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ}[البينة:1] {رَسُولٌ مِنَ اللَّهِ يَتْلُوا صُحُفًا مُطَهَّرَةً}[البينة:2] {فِيهَا كُتُبٌ قَيِّمَةٌ}[البينة:3] {وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَتْهُمُ الْبَيِّنَةُ}[البينة:4] {وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ}[البينة:5] {إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا أُوْلَئِكَ هُمْ شَرُّ الْبَرِيَّةِ}[البينة:6] {إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُوْلَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ}[البينة:7] {جَزَاؤُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ}[البينة:8]

In the name of Allah, the All-Merciful, the Bestower of mercy, “Those who have denied from among the People of the Scripture and the polytheists were not to be parted(from disbelief) until the evident proof came to them” (Al-Bayyinah: 1), “A messenger from Allah reading purified Scrolls” (Al-Bayyinah: 2), “In them are valuable scriptures” (Al-Bayyinah: 3), “Nor did those who were given the Scripture become divided except after the evident proof came to them” (Al-Bayyinah: 4), “And they were only commanded to worship Allah—devoting religion to Him, turning away from all that is false—and to establish the prayer and to bring the purifying charity, and that is the religion most upright” (Al-Bayyinah: 5), “Indeed, those who have denied among the People of the Scripture and the polytheists are in the fire of Hell, abiding therein; those are the worst of all beings” (Al-Bayyinah: 6), “Indeed, those who have attained faith and have done righteous deeds—those are the best of all beings” (Al-Bayyinah: 7), “Their repayment with their Lord: Gardens of Eternity beneath which rivers flow, abiding therein

forever. Allah became well pleased with them and they became well pleased with Him. That is for whoever was in awe of his Lord" (Al-Bayyinah: 8). Surat Al-Bayyinah, Allah says, "Those who have denied from among the People of the Scripture and the polytheists were not to be parted(from disbelief) until the evident proof came to them" (Al-Bayyinah: 1), He demonstrates, "Those who have denied from among the People of the Scripture", the People of the Scripture are the Jews and Christians. Allah named them People of the Scripture because they are related to the Scripture of Allah, the Torah, and the Gospel. The Torah was revealed to Musa from what the Jews believed in, and the Jews, later on, disbelieved in Isa, son of Maryam, and disbelieved in what was revealed to him. On the other hand, the Christians believe in the Torah that was revealed to Musa and the Gospel which was revealed to Isa.

Allah calls them and describes them with this description; that they are the People of the Scripture. It was said that this is in order to remind them of the Scripture that was revealed to them from Allah and that this will incite them to believe in Allah and in His Messenger Muhammad ﷺ because the Scripture that was revealed to him is of the same type as these Scriptures. They are all books from Allah and the Messenger Muhammad is a complement to these messages, and a brother to Isa and Musa ﷺ and their religion is one. Further, it was said that, "Those who have denied from among the People of the Scripture", Allah called them the People of the Scripture to humiliate them because even if they are attributed to it, yet, they were not fit to it and did not act as they should. "The likeness of those who were made to carry(the responsibility of) the Torah but then failed to carry it is as the likeness of the donkey carrying tomes", therefore, naming them

People of the Scripture is intended to humiliate them because you have been called People of the Scripture. You are the People of the Scripture, but you did not act as such. Allah informs that those who disbelieved from among the People of the Scripture are the Jews and Christians, and their unbelief is, undoubtedly, disbelief before the Prophet ﷺ was sent by what they introduced into their religion of polytheism and unbelief. Another disbelief after that was upon the coming of the Prophet ﷺ. Then, this is disbelief upon disbelief. They disbelieved before the coming of the Prophet Muhammad with what they fabricated. The Christians fabricated and said that Isa is the son of Allah, and called Isa and Allah the Father and the Holy Spirit as one God. This is blasphemy, "Most surely, those who said, 'Indeed, Allah is the third of three', have denied (faith)", "Most surely, those who said, 'Allah is the Christ, son of Mary', have denied (faith)".

Likewise, Jews disbelieved before the Prophet's coming. They disbelieved by turning against Isa's message. As Allah says, "And on account of their denial and their saying against Mary a great slander" (An-Nisa: 156), "And their saying, 'We have surely killed the Messiah, Jesus, son of Mary, the Messenger of Allah'…In fact, they did not kill him, nor did they crucify him, but it appeared to them as if they had", so this is disbelief upon another. He says that those who disbelieve from among the People of the Scripture are Jews and Christians. Their disbelief before the mission of the Prophet ﷺ, and their disbelief after that of the mission of the Prophet. Also, the polytheists are the Arabs, and this description became appropriate for them and insulted them because their religion is polytheism, and they associated others with Allah from these idols that they followed. Every tribe adopted an idol for it, and sometimes each individual assigned

him a special idol and worshiped it instead of Allah. Besides their polytheism with their saying that the angels are the daughters of Allah and that they intercede with Allah. Many types and paths of polytheism were done by them. Their religion is basically based on polytheism, polytheism in the attributes of Allah and in worshiping Him. They never imagined that only Allah would be worshiped without a partner, rather, they saw that these gods cannot be left and should be worshiped with Allah.

"Those who have denied from among the People of the Scripture", Jews and Christians, "And the polytheists were not to be parted(from disbelief)", parting is the separation from it and its abandonment. It was said that they were in disbelief, that they were blinded by the disbelief that they were upon. Allah says, "Until the evident proof came to them", "A messenger from Allah reading purified Scrolls" (Al-Bayyinah: 2). "Until the evident proof came to them", the evident proof is that clarifies the facts and makes matters clear and this religion that Allah sent down to His Messenger is the evident proof. Then came the definition of this evident proof as to the Messenger. Thus, the Messenger is the evident proof because the revelation was sent to him by Allah to demonstrate everything alongside the reality of monotheism, the attributes of Allah, the reality of what the Jews are, the reality of what the Christians are, the reality of what the polytheists are, and that they have disbelieved, and have gone astray, and turned away from the path of the Lord. Further, that all that they claim to be the children and loved ones of Allah and that their way is the best, and that they are the people of Paradise, Paradise is purely for them without Allah, and that they are on the manifest truth. All this was clarified and the Messenger came to explain the falseness of these claims, that it is false, and that it is fabricated and a lie. A

messenger from Allah, this is the evident proof that Allah sent down to these people to call them to the straight path. A messenger from Allah who is Muhammad Ibn Abdullah, and Allah described him here and said, "..... Reading purified Scrolls" (Al-Bayyinah: 2), reading, reciting. This unlettered person whom Allah has chosen has come to read to all people. Purified Scrolls, the Qur'an, and the Qur'an are purified scrolls in the heavens. As Allah says, "He frowned and turned away" ('Abasa: 1), "When the blind man approached him" ('Abasa: 2), "But what could make you realize that perhaps he was seeking to purify himself" ('Abasa: 3), "Or to be reminded so that the reminder would benefit him?" ('Abasa: 4), "But as for the one who thought himself self-sufficient" ('Abasa: 5), "You give him your attention" ('Abasa: 6), "Though you are not liable if he never purifies himself" ('Abasa: 7), "Yet, as for the one who came to you rushing" ('Abasa: 8), "With fear(of Allah)" ('Abasa: 9), "To him you are inattentive" ('Abasa: 10), "But no, indeed this is a Reminder" ('Abasa: 11), "So whoever wills shall remember it" ('Abasa: 12), "(It is) in honorable Scrolls" ('Abasa: 13), "Exalted and purified" ('Abasa: 14), this Qur'an is in purified scrolls. "Exalted and purified" ('Abasa: 14), "Borne by the hands of scribes" ('Abasa: 15), "Noble and devoted" ('Abasa: 16).

This prophet came to read the purified scrolls that are in heaven. It was revealed by Allah to him. The Qur'an was revealed gradually to the Prophet ﷺ in twenty years; his life as a messenger, calls for guidance and truth. "A messenger from Allah……." (Al-Bayyinah: 2), being a messenger from Allah means that Allah is the one who chose him, and He is the one who sent him to recite, to read. "Reading purified Scrolls", "In them are valuable scriptures" (Al-Bayyinah: 3), scriptures from what Allah has written for His

servants. Valuable, right, thus, this is a right law. “And the Word of your Lord is perfect in truth and justice. None is there to change His words…….” (Al-An'am: 115), all that Allah has written for His servants in these purified scrolls descended from the heavens. The Qur’an is an upright command that calls to the straight path. “And in similar way, We have revealed to you a Spirit from Our command. You did not know earlier what is the Book or what is ` Iman' (true faith), but We have made it (the Qur'an) a light with which We guide whomsoever We will from among Our slaves…….” (Ash-Shuraa: 52), everything that Allah has written and stated in it is evident proof, “In them are valuable scriptures” (Al-Bayyinah: 3).

Then, Allah says, “Nor did those who were given the Scripture become divided except after the evident proof came to them” (Al-Bayyinah: 4), look at this Messenger who brought them guidance and light, who explains to them what they are upon of disbelief and misguidance and wants to take them to the path of truth and guidance. Yet, when he came to them, they increased their disbelief and they separated even from the matter on which they were united. Allah says, “Nor did those who were given the Scripture become divided except after the evident proof came to them” (Al-Bayyinah: 4), they separated from the matter on which they were unanimously agreed, for they unanimously agreed that a faithful Messenger from Allah will come and will show them the way and take them, while he is on the path of the prophets. Thus, the Jews were waiting for this savior and the Christians were waiting for him as Isa gave them glad tidings. “A bearer of glad tidings of a messenger who comes after me, whose name is Ahmad”, and that his period will end and Allah will raise him to heaven, and another Messenger will come to complete the mission and is the last Messenger, and the Jews were

waiting for the mission of the Prophet ﷺ and they knew him by his attribute revealed by Allah as they know their children. Allah says, "Those whom We have given the Book recognize him (The Holy Prophet) as they recognize their own sons. And, in fact, a group of them does conceal the truth while they know" (Al-Baqarah: 146), Abdullah Ibn Salam says to the Prophet, "By Allah, I know you more than I know my son in attributes and knowledge". The attribute of the Prophet, but this is what they unanimously agreed upon that a messenger would come, yet, when this Messenger came, they dispersed and disbelieved in this Messenger. Everything that was revealed to this Prophet of truth and clarification increases them in disbelief, as Allah says, "That which has been revealed to you ˹O Prophet˺ from your Lord will only cause many of them to increase in wickedness and disbelief", and He says, "O Messenger, convey all that has been sent down to you from your Lord. And if you do not, then, you have not conveyed His message (at all). And Allah shall protect you from the people……" (Al-Ma'idah: 67), He also said, "Say, 'O people of the Book, you have nothing to stand unless you uphold the Torah and the Injil and what has been sent down to you from your Lord'. And what has been sent down to you from your Lord will certainly in-crease many of them in rebellion and disbelief. So, do not grieve over the disbelieving people" (Al-Ma'idah: 68), "That which has been revealed to you ˹O Prophet˺ from your Lord will only cause many of them to increase in wickedness and disbelief", so they increase with the guidance and the light sent down by Allah in disbelief and tyranny. These people did not separate this separation until after the evident proof came to them.

Allah says, "Nor did those who were given the Scripture become divided except after the evident proof came to them" (Al-Bayyinah: 4), the matter

increased their division, and so did their division before the mission of the Prophet ﷺ was after the evident proof. Thus, they separated not due to lack of evidence and lack of knowledge of the truth... No, rather, by jealousy, envy, and evidence coming to them. As Allah says, "Humanity had once been one community ˹of believers before they lost faith˺. Then Allah raised prophets as deliverers of good news and as warners, and revealed to them the Scriptures in truth to judge among people regarding their disputes. And no one disputed the Scriptures except the very people who received them after clear proofs had come to them—out of jealousy……." (Al-Baqarah: 213). None was separated in the book except for its people, and they separated not due to lack of knowledge of the truth that came to them, but out of jealousy. Because of jealousy, the reason for the action is jealousy, envy, and hatred due to which they separated. Likewise, He says, "Those messengers—we favored some of them over others of them: to some of them Allah spoke(directly), and some of them He elevated by degrees. And We brought Jesus, son of Mary, the evident proofs, and We aided him with the Holy Spirit. And had Allah willed, those who succeeded them would not have fought one another after the evident proofs had come to them, but they disputed—for some of them attained faith and some of them denied. For had Allah willed, they would not have fought one another, but Allah does what He wants" (Al-Baqarah: 253), so they differed not because of the loss of evidence, but because of envy and hatred between them. The Prophet ﷺ said, "The Jews were split up into seventy-one or seventy-two sects; and the Christians were split up into seventy one or seventy-two sects". He also said, "And my community will be split up into seventy-three sects", and the separation in religion is not because religion is a blind matter and they did not know it. Rather, they knew the truth and went right and left, as He says,

“And be not like those who became disunited and disputed after the evident explanations had come to them, for those is a great punishment” (Ali-'Imran: 105), and be not as a warning from Allah to the believers. Those who became disunited and disputed after the evident explanations had come to them. “And be not like those who became disunited and disputed after the evident explanations had come to them, for those is a great punishment” (Ali-'Imran: 105), “On a day when some faces are whitened and some faces are blackened. So as for those whose faces were blackened: ‘Did you deny after having attained faith?’ Then taste the punishment on account of what you used to deny” (Ali-'Imran: 106), “And as for those whose faces were whitened—(they are) in Allah’s mercy; therein they abide” (Ali-'Imran: 107).

Allah says that those who separated from those whom the Book was revealed to in the past, before the mission of the Prophet, did not separate until after the evident proof came to them about what the messengers brought to them. Likewise, they remained on something of the truth like waiting for the guiding Messenger who would come to them. Yet, when the Messenger came to them, they got separated and disbelieved in Him. As Allah says about the Jews, “For when a scripture came to them from Allah, confirming what they had—although previously they were seeking a conquest against those who denied—but when there came to them what they recognized, they denied it. So may Allah’s curse be upon the deniers” (Al-Baqarah: 89), “Miserable is what they have purchased in exchange for their(very) selves—that they deny what Allah has bestowed from on high, out of resentment that Allah would send down His grace upon whomever He wills of His servants. Thus they incurred wrath upon wrath, for says the

deniers is a demeaning punishment" (Al-Baqarah: 90). "Nor did those who were given the Scripture become divided except after the evident proof came to them" (Al-Bayyinah: 4).

Then, Allah says, "And they were only commanded to worship Allah—devoting religion to Him, turning away from all that is false—and to establish the prayer and to bring the purifying charity, and that is the religion most upright" (Al-Bayyinah: 5), "And they were only commanded", the verb here is added to the unknown subject, and the one Who ordered them to do this is Allah through the tongues of the Messengers. "And they were only commanded", through the tongues of the Messengers, the tongue of Musa, the tongue of Isa, and then, through the tongue of the Prophet Muhammad. "To worship Allah—devoting religion to Him", this is the call of the messengers that they called people to worship only Allah, devoting the religion to Him. Meaning that they worship none but Him, and they do not pray but to Him. Allah says, "And your Lord has decreed that you worship none but Him", there is no worship but to Him. This is the decree of Allah and this is His command to all the Messengers. "And they were only commanded to worship Allah—devoting religion to Him……" (Al-Bayyinah: 5), Al-Hanaif is turning away from all that is false because the origin of the Hanaf is the inclination. Thus, Hanifa means far away and inclined against all the paths of polytheism to the path of the Lord and the path of monotheism. As was the case in Ibrahim whom Allah called Hanaif (a Muslim who turned away from all that is false) because he left all the false paths and went to the Lord's path and obeyed the command of Allah. "Turning away from all that is false—and to establish the prayer", these are the noblest deeds, and they establish it and perform it in the most perfect

manner. This is the command of Allah to the servants. “And to bring the purifying charity”, Zakat is the right of Allah in money. Bringing it is to spend it in its aspects as He commanded. It is called zakat because it is pure and because it is a purification for the soul of the doer. It purifies him from stinginess and miserliness and provides him with mercy, sympathy, and benevolence to those whom Allah has commanded to give money for them, so it purifies the soul as it purifies money, “And to bring the purifying charity”. Then He says, “And that is the religion most upright”, that is the religion most upright, upright, the one who has no defect or crookedness to worship only Allah without a partner, and that people establish prayer. This is one of the most honorable acts of worship, and to bring purifying charity, and that is the most upright religion. This is what Muhammad ﷺ came with and called them to God. This is the Prophet's call to Allah. Why do they deny it? Who do they deny it? This is the call to which Musa was calling, and it is the call to which Isa was calling. Everyone is called to this religion. The Prophet called all nations, he called the Jews, he called the Christians, and he called the polytheists to this upright religion. “And they were only commanded”, all of them, all of those who opposed the People of the Book and the polytheists.

“And they were only commanded to worship Allah—devoting religion to Him, turning away from all that is false—and to establish the prayer and to bring the purifying charity, and that is the religion most upright” (Al-Bayyinah: 5), so what is wrong with this call? This is the upright religion. Also, this is what this Prophet, the Messenger, the Messenger of Allah called for and brought this evident proof. “A messenger from Allah reading purified Scrolls” (Al-Bayyinah: 2), “In them are valuable scriptures” (Al-

Bayyinah: 3), praising this Messenger who reads purified scriptures revealed by Allah in the heavens. It is written in heaven, and the angels read it in heaven. Further, it came to be recited on earth and to guide to the path of Allah. "In them are valuable scriptures" (Al-Bayyinah: 3), in them are very great ordinances that Allah imposed on the servants. Then He says, "Nor did those who were given the Scripture become divided except after the evident proof came to them" (Al-Bayyinah: 4), this is a denial of those who got separated in the past after the coming of the evident proof. They also separated after the Prophet came with this evident proof, and the case is that, "They were only commanded to worship Allah—devoting religion to Him, turning away from all that is false—and to establish the prayer and to bring the purifying charity, and that is the religion most upright" (Al-Bayyinah: 5).

After this great introduction, Allah came to judge those who deny and likewise, the believers. Allah began with the people of denial and what awaits them of threats, so He says, "Indeed, those who have denied among the People of the Scripture and the polytheists are in the fire of Hell, abiding therein; those are the worst of all beings" (Al-Bayyinah: 6), this is Allah's judgment regarding those infidels. "Indeed, those who have denied among the People of the Scripture and the polytheists", those who have denied among the People of the Scripture, Jews, Christians, and the polytheists of the Arabs, all of those "Are in the fire of Hell" in it. A home for them, a home because they are in the middle of the fire, home because it is Hell full of fire, and it is an abode of fire, its ground, its cover, and its walls are all fire. Thus, they are in this fire and not on it, or around it, or suffering from afar... No! Rather, they are in the middle of the fire. "Are in the fire of Hell,

abiding therein", they remain in it, "Abiding" is a long stay. Abiding in the language of the Arabs is a long stay and abiding here in relation to the abiding of the people of fire in it, and abiding of the people of heaven refers to eternal stay. Eternal and uninterrupted, it has no end, nor has it a limit that ends with it, even after millions of years and long periods, it has no limit to which it ends and says that your torment is over and your pain has ended... No! Rather, they will remain in it for an uninterrupted existence -God forbids-, "Are in the fire of Hell, abiding therein". Allah says, "Those are the worst of all beings", those referring from far to insult them, are a confirmation. "Those are the worst of all beings", beings. The beings are the creatures. Meaning the worst of the creatures created by Allah. Referring to those who disbelieved from the people of the Scripture and the polytheists who disbelieved in Allah's advising message, the clear, and the evident which are purified scrolls in heaven by the hands of angels, and scrolls recited by the Messenger of God who was sent by Allah and in which Allah has written the upright writing regarding worship. The upright religion, everything upright that establishes a person on obedience and purifies himself. However, the one who disbelieves in this is the worst of beings. They are the people of torment in the fire of Hell, wherein they will abide forever. He says, "Those are the worst of all beings", the worst of Allah's creation which are the infidels, "Those are the worst of all beings".

After this judgment, Allah mentioned the people of faith. He says, "Indeed, those who have attained faith and have done righteous deeds—those are the best of all beings" (Al-Bayyinah: 7), "Indeed, those who have attained faith and have done righteous deeds……" (Al-Bayyinah: 7), those who are characterized by faith and doing righteous deeds. Allah

always combines faith and good deeds to enter Paradise because they go hand in hand. Faith is attributed to the work of hearts and it consists of six pillars, belief in Allah, His Angels, His Books, His Messengers, and the Hereafter, and Al-Qadar, its good and its bad. These are the pillars of faith. Thus, faith refers to the belief of the heart and acting according to this belief. He believed this unseen by his heart and acted according to this belief, and acting according to faith is fearing Allah because he who believes that Allah is the strong God, the Powerful, the All-Aware of him, Who knows this, Who holds accountable for guilt and punishes for it, fears Allah. Fears Allah. If he does not fear Allah, then he does not believe, even if he says that he believes this, but he acts otherwise, then he did not act according to belief. Whoever does not fear Allah and does not fear His punishment cannot be a believer, so is hope; fear, hope, love, repentance, turning back, and veneration are all of the actions of the heart and are the fruit of faith. It is the fruit of this belief. Then after that, righteous deeds, which include all that Allah has commanded His servants to do of good. The noblest of which is prayer. The pillars of Islam include prayer, Zakat, fasting, pilgrimage, honoring one's parents, speaking truthfully, and striving in the way of Allah. All of these are the pillars of faith.

"Indeed, those who have attained faith and have done righteous deeds—those are the best of all beings" (Al-Bayyinah: 7), those, by referring to the far, but here, it is to venerate them. The best of all beings which means the best of what Allah has created of creatures. They are the people of faith and righteous deeds, so these are the best of all beings because this righteous believer is the best in creation. As the Prophet ﷺ was asked, who are the best of people? He says, the most mindful. "Indeed, those who have attained

faith and have done righteous deeds—those are the best of all beings" (Al-Bayyinah: 7), of course, among the people of faith and righteous deeds. The most honorable of these is Muhammad Ibn Abdullah ﷺ. A man came and said to the Prophet, "Oh, the best of creation or the best of all beings". The Prophet said to him, "That is Ibrahim ﷺ", this is humility from the Prophet ﷺ. There is no doubt that Ibrahim is the best of beings because he is the friend of the Most Merciful, and Muhammad is the friend of the Most Merciful. Yet, there is no doubt that Muhammad is better than Ibrahim, may God's blessings and peace be upon all of Allah's Prophets and Messengers. Therefore, those who believe and do righteous deeds are the best of beings, and the best of them are the two friends of the Most Merciful, Ibrahim and Muhammad may Allah's prayers and peace be upon them.

Then, Allah says, "Their repayment with their Lord: Gardens of Eternity beneath which rivers flow, abiding therein forever. Allah became well pleased with them and they became well pleased with Him. That is for whoever was in awe of his Lord" (Al-Bayyinah: 8), their repayment. The repayment of those believers who did righteous deeds. Their repayment, which is what Allah gives them, is the reward. The repayment refers to what is given in return for work, in return for their faith and righteous deeds. This is their repayment with Allah. What is their repayment? He says, "With their Lord", which has great implications. First of all, being with Allah means that it is not lost because it is with Allah. Then it is with their Lord as well, meaning that He is their Lord. Here, Allah added them to Him to honor them. Therefore, let them notice the great repayment because it is from their Lord. Further, Allah says that this reward is Gardens, gardens are the plural of a garden. A garden is a great orchard, Eden. Eternity means gardens in

which they will abode permanently. They do not travel, they do not leave, they do not die, they do not go out of it. “Gardens of Eternity beneath which rivers flow”, beneath it, beneath its trees and castles, “Abiding therein forever”, abiding forever with no interruption. “Allah became well pleased with them and they became well pleased with Him”, Allah became well pleased with them, this is from Allah's satisfaction with them, and satisfaction is an attribute of the Lord that is worthy of Himself. They became well pleased with Allah, and they became well pleased with Him with what He gave them and with what He honored them with. That He helped them to do righteous deeds, He rewarded them with this reward, which is greater and greater than what they thought, imagined, and wished for. He says that this reward is to “That is for whoever was in awe of his Lord”, for those in awe of their Lord, And the awe is with glorification, for Allah gave him this reward. I ask Allah to make us one of them.

With this, this great Surah ends. We ask Allah to forgive our sins, repent to Him, turn to Him, and seek refuge in Him. Praise is to Allah, the Lord of the Worlds, at the beginning and the end. And peace be upon His servant and messenger Mohammad. We ask Allah to make it beneficial to Muslims in the east and west of the earth, and to make this a treasure for us on the Day of Resurrection.

Az-Zalzalah

بسم الله الرحمن الرحيم، {إِذَا زُلْزِلَتِ الأَرْضُ زِلْزَالَهَا}[الزلزلة:1] {وَأَخْرَجَتِ الأَرْضُ أَثْقَالَهَا}[الزلزلة:2] {وَقَالَ الإِنسَانُ مَا لَهَا}[الزلزلة:3] {يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا}[الزلزلة:4] {بِأَنَّ رَبَّكَ أَوْحَى لَهَا}[الزلزلة:5] {يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِيُرَوْا أَعْمَالَهُمْ}[الزلزلة:6] {فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَه}[الزلزلة:7] {وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَه}[الزلزلة:8]

In the name of Allah, the All-Merciful, the Bestower of mercy, "When the earth is made to quake with its earthquake When the earth is made to quake with its earthquake"(Az-Zalzalah:1), "and the earth brings out its heavy burdens"(Az-Zalzalah:2), "and man says, “What is the matter with it?"(Az-Zalzalah:3), "On that day, it tells its tales"(Az-Zalzalah:4), "because your Lord has revealed to it"(Az-Zalzalah:5), "On that day, mankind emerge in droves to be shown their deeds"(Az-Zalzalah:6), "So whoever does an atom’s weight of good sees it"(Az-Zalzalah:7), "and whoever does an atom’s weight of evil sees it"(Az-Zalzalah:8).

Surah Az-Zalzalah includes a reminder from Allah of the Day of Resurrection and what it includes, He says, "When the earth is made to quake with its earthquake"(Az-Zalzalah:1), an earthquake is a severe movement for inanimate objects such as the earth and heavens. "on the day when the sky sways in agitation"(At-Tur:9), It is also for souls, soul earthquakes as in the words of Allah. "... and were made to quake with a severe earthquake"(Al-Ahzab:11), "O you who have attained faith, remember Allah’s blessings upon you when troops advanced towards you, and We sent against them a wind and troops that you did not see. And Allah has always been All-Seeing of what you do"(Al-Ahzab:9), "When they came upon you from above you and from beneath you, and when sight(s) swerved and hearts reached the larynges, and you assume about Allah various assumptions"(Al-Ahzab:10), "There and then the believers were tested and were made to quake with a severe earthquake"(Al-Ahzab:11). they were made to quake by this affliction and fear that surrounded them from everywhere. It surrounded the enemies in Maidana and they came from everywhere; Quraish, Ghatfan, and Binawa Quryz, and it became very fearful and horrible. Likewise, hypocrisy appeared, and some hypocrites said, "... Allah and His Messenger promised us nothing but a deception"(Al-Ahzab:12), the shaking of their souls is as He says, "Or did you expect to enter the Garden(of Paradise) before the like of(the trials that befell) those who passed on before you had befallen you? Misery and

adversity afflicted them, and they were shaken as with an earthquake, until the Messenger and those who believed with him would say, “When is Allah’s support(coming) ?” Undoubtedly, Allah’s support is indeed near"(Al-Baqarah:214), they were shaken as with an earthquake, that is their souls and hearts were shaken. In the sense that their souls and hearts were affected by this great affliction that surrounded them.

The earth is affected by an earthquake. He says, "with its earthquake", "with its earthquake" its earthquake. All the earthquakes that afflicted earth before were nothing compared to this earthquake. The previous earthquakes were as a light movement of the earth, in a mountain, in the bottom of an ocean, or a certain side. As for this one, its earthquake does not leave a thing in its parts; none of the earth's parts is left but damaged and shaken. As Allah described this great earthquake, He says, "Then, when the Trumpet is blown with a single blast"(Al-Haqqah:13), "and the earth and the mountains are lifted up and crushed with a single crush"(Al-Haqqah:14). All of the earth and everything in it is crushed with one crush. Crushing is damaging and falling from up to down and getting hit with the ground. Allah says that this earth will be carried due to this blow, it would be thrown into heaven, then crushed with one crush. As a result, everything over the earth changes, the seas are not as usual, nor the mountains which are like tufted wool. As He says, " like tufted wool"(Al-Qari'ah:5), referring to the wool with separated parts. He says, "... and the mountains became heaps of sand"(Al-Muzzammil:14), "And they ask you about the mountains. So say, “My Lord will blow them away"(Taha:105), "and leave them as desolate waste"(Taha:106), "You will see in them neither crookedness nor deviation"(Taha:107), the seas will explode. "When the sky splits apart"(Al-Infitar:1), "and when the planets are scattered"(Al-Infitar:2), "and when the seas are made to burst"(Al-Infitar:3). This is on the earth. "and when the tombs are strewn around"(Al-Infitar:4), strewn around means that everything on them is scattered and spread around. Each bone

goes to the side. Thus, all of the earth is affected by the earthquake and nothing is left from it. Rather, every single part is shaken and moving; this is its earthquake. "When the earth is made to quake with its earthquake"(Az-Zalzalah:1), its greatest earthquake on the Day of Resurrection.

Then He says, "and the earth brings out its heavy burdens"(Az-Zalzalah:2), The scholars said regarding its heavy burdens all in its soles comes out to be apparent. Among which is the human whom the land covered during this long journey since he existed. A generation after generation goes to its soles, all of this is brought out. As He says, "and when the earth is leveled out"(Al-Inshiqaq:3), "and casts out what is in it and becomes empty"(Al-Inshiqaq:4), "and when the earth is leveled out"(Al-Inshiqaq:3), after it was in the shape of a ball, it becomes leveled out. "and casts out what is in it and becomes empty"(Al-Inshiqaq:4), casts what is in its soles and becomes empty. Or is irresponsible. As He says, "When the sky is ruptured"(Al-Inshiqaq:1), "and listens to its Lord as it rightly must"(Al-Inshiqaq:2), rightly must listen to its Lord. "and when the earth is leveled out"(Al-Inshiqaq:3), "and casts out what is in it.."(Al-Inshiqaq:4), what is in its soles. "and becomes empty" became empty, or is irresponsible. That it fulfilled its duty which Allah assigned it with. Thus, the earth does not hide anything, even the smallest atom in a corner or its corners but is brought out.

"and the earth brings out its heavy burdens"(Az-Zalzalah:2). It is stated that the Prophet ﷺ said that before the Hour, the earth brought the treasures out of its subsoil; even gold is brought out like a cylinder. The cylinder is the big column of construction, the earth brings it out to the extent that people walk over gold and hit it while walking and say, is that what we used to fight for? In competing for this gold, people were killed before us. It becomes strange after the earth brings out gold over its surface. A great thing! This is from the signs of the Hour and it is not on the Day of Resurrection. Rather, on the Day of Resurrection, people come to white land with no knowledge of anyone. By the first blow in the

Trumpet, people get killed, on whom the Hour is established. And the Earth brings out everything in its soles, but not in this when the Earth brings out what is in its subsoils. Although it brings out what is in it of minerals and others, yet, none will be there to walk on its surface and say, is that what we used to fight for? "and the earth brings out its heavy burdens"(Az-Zalzalah:2), "and man says, “What is the matter with it?"(Az-Zalzalah:3). When he sees this great earthquake before the shock comes, he says what they say, What is the matter with it? What is the matter with the earth? What is the matter with it? What is up with it? While it was fixed, stable, safe, and now, everything on it is moved and smashed as such. The seas split open to each other and burned with fire. It blew fire, and the mountains were smashed, and man says, what is the matter with it? What the matter with this earth is, it is afflicted with this sudden change. It was not expected because the Hour afflicts people suddenly. "It comes not upon you except suddenly". It comes not upon you but suddenly, and there is no one on the earth when the Hour is established and when the Trumpet is blown. "and man says, “What is the matter with it?"(Az-Zalzalah:3).

He says, "On that day, it tells its tales"(Az-Zalzalah:4), "because your Lord has revealed to it"(Az-Zalzalah:5). On that day, on the Day of Resurrection. "... it tells its tales"(Az-Zalzalah:4), the earth tells its tales. "because your Lord has revealed to it"(Az-Zalzalah:5), The Prophet ﷺ said that every place on earth says that such-and-such was done to me on such-and-such a day. The earth bears witness to its doers, every spot in it is a witness to what happened, including good and evil. Such-and-such was done to me on such-and-such a day. It bears witness to the male and the female, and to everyone who bears witness to it. It will bear witness to it on the Day of Resurrection, as it came in the hadith, "when the Mu'adh-dhin says the Adhan, everyone on earth witnesses for him on the Day of Resurrection." Everything will bear witness to him on the Day of Resurrection that he heard the call to prayer from the mouth of this Mu'adh-dhin and that his voice reached him.

The earth will tell its teals. He says, "because your Lord has revealed to it"(Az-Zalzalah:5). He revealed to it to tell its tales. Likewise, He revealed to it the shaking of this earthquake with the first puff of the Trumpet. This is from the inspiration of Allah and He revealed it and commanded it. He revealed to it what the earth had made, which is its earthquake. And also inspired it to tell its tales.

Then He says, "On that day, mankind emerge in droves to be shown their deeds"(Az-Zalzalah:6), On that day, the Day of Resurrection. Mankind emerges, they come out of their graves and go to the gathering place. In droves, different types, that is, different. Everyone goes to his own form and his wife. So these are led to the Fire -God forbids- and these will be led to Paradise with their wives. "Herd those who were unjust and their spouses, and what they used to worship"(As-Saffat:22), "apart from Allah, and guide them to the path to purgatory"(As-Saffat:23), This is a part. And as for the believers, the people of faith, they are also gathered to their Lord "On a day when We herd the ones who were mindful(of God) to the All-Merciful as a delegation"(Maryam:85), "and flock the criminals into Hell, thirsty"(Maryam:86), the criminals, criminal doers are driven to Hell by the angels of torment; into Hell, thirsty. As for the people of faith, they are gathered to Allah as a delegation. The delegation is the one who is honored, as we say the delegation in this world is the one who comes to you and celebrates a great mission. Thus, this is the delegation of Allah who comes to Him. Who comes to His promise for Allah promised them heaven. He promised them a good reward, for this is a part. "On that day, mankind emerge in droves to be shown their deeds"(Az-Zalzalah:6), which are different. The delegation of the Most Merciful, and the party of Satan from among the criminals who will be driven to the Fire -God forbid-.

He says, "to be shown their deeds", to be shown their deeds by referring to the unknown doer. So that Allah shows each person his deeds, stands on his deeds through the record of his deeds. Each will be given a record of deeds in which

everything he did is recorded, both good and evil. The believer is given the record of his deeds with his right hand, and the unbeliever and the hypocrite are given the record of his deeds with his left hand behind his back. And it is said to each, "Recite your record; today your own self is sufficient as a reckoner"(Al-Isra:14), each person sees his deeds. "On a day when every self finds whatever good it had done presented, while whatever evil it had done—it will wish there were a great distance between itself and it. And Allah Himself cautions you, for Allah is Compassionate towards the servants"(Ali-'Imran:30), Moreover, Allah judges each one by his actions. Allah mentioned that the infidels have many conditions in declaring their actions, including that they deny. That is, in some situations, they deny that they did these actions. As He says, "Then their only turmoil was when they said, “By Allah, our Lord, we were not polytheists"(Al-An'am:23), So they swear by Allah that they were not polytheists, nor did they do this polytheism. As He also says, "On the day when Allah resurrects them all together, they swear to Him as they swear to you, thinking that they are(standing) upon something. Undoubtedly, it is indeed they themselves who are the liars"(Al-Mujadila:18), Then Allah resurrects them, and they will swear to Allah with great oaths, a false oath that they have not done this by which they are accused. And that they did not witness it, they deny. That is, in some situations, they deny their gods and their partners. Then Allah establishes witnesses from them against themselves rather than others to the extent that some of them say we do not accept a witness except ourselves. We accept a witness neither from the angels nor from the earth, but ourselves. Thus, Allah makes their body parts bear witness against them. As He says, "And you were unable to hide yourselves in a way that neither your hearing nor your sight(s) nor your skins were prevented from testifying against you, and you thought that Allah does not know much of what you do"(Fussilat:22), "And it is that thought of yours about your Lord that led you to ruin—so you became of the losers"(Fussilat:23), the unbeliever did not think while he was doing this thing concealed, as the infidels of Quraysh saying: Do

you think that if we did a work that Allah can see it? Can Allah know about it? If we work in public, Allah will know Him. And if we act in secret, He cannot know it. So, they used to hide because they thought that Allah does not know their actions, therefore, He does not hold them accountable for them. "And you were unable to hide yourselves in a way that neither your hearing nor your sight(s) nor your skins were prevented from testifying against you, and you thought that Allah does not know much of what you do"(Fussilat:22), "And it is that thought of yours about your Lord that led you to ruin—so you became of the losers"(Fussilat:23).

The infidels have great attitudes of contradiction, ignorance, and stubbornness. Some of them give up when they see their record of deeds, and some of them say, "... Our Lord, these are our associates whom we used to call upon apart from You." So they cast2to them the statement, "Very truly, you are liars"(An-Nahl:86), "And they cast forth to Allah, on that day, (their) submissiveness, and whatever they used to fabricate strayed away from them"(An-Nahl:87), Everyone will be shown his work by Allah and is questioned about it. So the unbeliever, in the end, acknowledges his work, even if before that, denies it, he remains in denial until he collapses after that. So he admits that disbelief has occurred from him, and polytheism has occurred from him, and other things after he was witnessed by those around him and himself, to the extent that the unbeliever would say to his body parts, I was arguing for your sake! And these parts would say, "Allah, Who made everything speak, made us speak", Likewise, the believer is sent so that Allah shows him his deeds. As for the people of faith from the people of high ranks, their deeds are presented, and the reckoning is not discussed. As he said ﷺ, "If anyone criticized in reckoning, he will be punished." She said: Does Allah not say: "As for those who are given their record in their right hand"(Al-Inshiqaq:7), "they will have an easy reckoning"(Al-Inshiqaq:8), "and will return to their people joyfully"(Al-Inshiqaq:9)"He said: This is the presentation, A'ishah. If anyone criticized in reckoning, he will be punished." The people of faith have

their deeds presented to them. And in this presentation, of course, the righteous believer rejoices over the work that he has done and rejoices the most. He is shown to Allah then sent to Paradies. "Let those of your followers who have no accounts, enter Paradise" On whom there is no reckoning, these seventy thousand who will enter Paradise without reckoning. Allah says to His Messenger, "Let those of your followers who have no accounts, enter." These people do not discuss the reckoning, nor do they have torment before entering Paradise. "Let those of your followers who have no accounts, enter through such a gate of the gates of Paradise as lies on the right; and they will share the other gates with the people." Some ask about their deeds and may be held accountable for some punishment before entering Paradise from among the people of faith. Torment in the situation, torment in the Fire for those who fall from the path. Allah will send His servants to show them their deeds. Let every man witness his work. "On that day, mankind emerge in droves to be shown their deeds"(Az-Zalzalah:6). So that Allah shows every person his work, and of course, if he sees his work and knows what is in it, the criminal will know his crime, and the righteous believer will know his mindfulness, piety, and faith and will be glad of this. And as for this one, he will be distressed by that, for everyone will be rewarded for his work.

He says, "So whoever does an atom's weight of good sees it"(Az-Zalzalah:7), "and whoever does an atom's weight of evil sees it"(Az-Zalzalah:8), This reckoning is with Allah. This is the basis of reckoning with the Lord that whoever does an atom's weight of goodness will see it. Further, valuing the goodness of this deed in the Lords' scale belongs to Allah. And the doer of an atom's weight of goodness will receive its reward with Allah Who will not waste it. "Surely, Allah does not wrong even to the measure of a particle, And if it be a good deed, He multiplies it and gives a great reward out of His Own pleasure"(An-Nisa:40), Therefore, the Prophet ﷺ said while urging his nation not to consider any good deed insignificant, "Do not consider any act of goodness as being insignificant

even if it is meeting your brother with a cheerful face" Any favor you do not consider insignificant. Do not consider it insignificant because it has a reward with Allah. Even if you meet your Muslim brother cheerful, with no frown. So if you meet your Muslim brother with a face that does not frown, meet him cheerful, you will have a reward with Allah. And every action has its goodness; peace has its good, if he said: "Peace be upon you", ten good deeds will be recorded. If he adds, "God's mercy over you" twenty goods will be recorded. And if he adds, "and His blessings be over you" thirty goods will be recorded. Praising Allah is a little work to do, yet, it is heavy in scale. As the Prophet ﷺ said, "Purity is half of iman (faith).", Taking into account that purification is cleanliness and its benefits in this world are tangible and concrete. Cleaning the body parts with water, purifying the mouth and nose, washing the face, washing these parts, all of these are from purification and cleanliness. And its worldly benefit is known and tangible. Everyone who is keen on his health and his worldly care is keen on it. Yet, the Muslim servant will be rewarded for it, and the Messenger says that it is half of faith, as he said ﷺ, "When a Muslim or a believer washes his face (in the course of Wudu'), every sin he has committed with his eyes is washed away from his face along with water, or with the last drop of water; when he washes his hands, every sin they wrought is erased from his hands with the water, or with the last drop of water; and when he washes his feet, every sin towards which his feet walked is washed away with water, or with the last drop of water, with the result that he comes out cleansed of all sins." Sins come out with water or with the last drop of water. The Prophet ﷺ said to his feet, if he washes his feet and walks every sin that his foot has missed by walking in a wrong way comes out with water or the last drops of water. This is regarding ablution which is purification, and it is a desirable matter, and everyone who takes care of himself is keen on it. Yet, it has rewards and gifts with Allah.

Then the Prophet said, "Al-hamdu lillah (praise be to Allah)' fills the scales, and 'subhan-Allah (how far is Allah from every imperfection) and 'Al-hamdulillah (praise be to Allah)' fill that which is between heaven and earth" Glorified is Allah and praised is He are two light words as the Prophet said, "Two words are light on the tongue, weigh heavily in the balance, and are loved by the Most Merciful One: Glorified is Allah and praised is He, Glorified is Allah the Most Great." It is a work in terms of work and effort is little, but in terms of reward and gift with Allah, it is great. And Allah's words fill the scales, the scale of the believer is filled with good deeds. And here, when the Prophet ﷺ wanted to depict the scales, he said, "it fills what is between heaven and earth with good deeds when the servant says, Glorified is Allah and praised is He, Glorified is Allah the Most Great. It means that he made the intention likewise one of the good for which the servant will be held accountable. As the Prophet ﷺ said, "God records the good deeds and the evil deeds. If anyone intends to do a good deed but does not do it, God enters it for him in His record as a complete good deed:and if he intends to do a good deed and does it, God enters it for him in His record as ten" Just attending and determining to do something well is good and the servant will be rewarded for it by Allah. The witness is that Allah says, "So whoever does an atom's weight of good sees it"(Az-Zalzalah:7), The weight of an atom, and an atom is a little ant. Of good, sees it. Sees it with certainty, so he must see it. He sees it written, He wrote it down, recorded it for him. Likewise, it is counted with Him and He will be rewarded for it. That this servant is rewarded for this, and it may be a little work, but Allah blesses it and makes it a lot. This will be the reason for his entry into Paradise. As the Prophet ﷺ said, "While a man walks along a path, finds a thorny twig lying on the way and puts it aside, Allah would appreciate it and forgive him" He was forgiven by this act, and it came that, "A man utters a word pleasing to Allah without considering it of any significance for which Allah exalts his ranks (in Jannah)", This is a lift and elevation in the ranks of Paradise. Just speak a word of Allah's pleasure without paying any attention to

it. That is, he does not think that it attains this level of goodness, and it attains this level with Allah, yet, it raises the servant in this way with Allah. "So whoever does an atom's weight of good sees it"(Az-Zalzalah:7).

Likewise, on the other hand, He says, "and whoever does an atom's weight of evil sees it"(Az-Zalzalah:8). The reckoning includes an atom's weight of evil. The backbiter, slanderer, the wink, the treacherous eyes, and a look. "He knows the treacherous look of the eyes and whatever the chests hide"(Ghafir:19), and is judged for it. "Woe to every backbiter, slanderer"(Al-Humazah:1), "who amasses wealth ˹greedily˺ and counts it ˹repeatedly"(Al-Humazah:2), "thinking that their wealth will make them immortal!"(Al-Humazah:3), "O believers! Do not let some ˹men˺ ridicule others, they may be better than them, nor let ˹some˺ women ridicule other women, they may be better than them..."(Al-Hujurat:11). He forbade sarcasm which may be verbal, or by a gesture. He says, "Do not defame one another, nor call each other by offensive nicknames. How evil it is to act rebelliously after having faith!" Just attributing a slanderous nickname to someone else with which he insulted him, this is counted and written. So, the word backbiting and the word tale-bearer, "The tale-bearer shall not enter Paradise. One who severs the tie of kinship would not enter Paradise" This great threat came regarding backbiting. "Would any of you like to eat the flesh of his dead brother? You would detest it", "It was said to him: What is your opinion about this that if I actually find (that failing) in my brother which I made a mention of? He said: If (that failing) is actually found (in him) what you assert, you in fact backbited him" If you speak about his fault behind his back, even if this fault is in him and you are honest. "And if that is not in him it is a slander. And this is greater." The reckoning belongs to Allah with the weight of an atom. And there may be a sin that people think is small, while it is a big one that cannot be missed. As it came in the hadith, "There are three (types of) people whom Allah will neither speak to on the Day of Resurrection nor will He purify them

(i.e., from their sins), nor will look upon them; and they will have a painful chastisement." In some of them, it was stated that it is one of the evilest sins, as He says, "These are: An old man who commits fornication; a king who is a great liar and a poor man who is proud", this might only have wanted to eat a dinar from this oath. This verse, as the Prophet said, is comprehensive "This comprehensive Verse has been revealed to me regarding good and evil.", "So whoever does an atom's weight of good sees it"(Az-Zalzalah:7), "and whoever does an atom's weight of evil sees it"(Az-Zalzalah:8)."

With this, this great Surah ends. We ask Allah to forgive our sins, repent to Him, turn to Him, and seek refuge in Him. Praise is to Allah, the Lord of the Worlds, at the beginning and the end. And peace be upon His servant and messenger Mohammad. We ask Allah to make it beneficial to Muslims in the east and west of the earth, and to make this a treasure for us on the Day of Resurrection.

Al-'Adiyat

بسم الله الرحمن الرحيم، {وَالْعَادِيَاتِ ضَبْحًا}[العاديات:1] {فَالْمُورِيَاتِ قَدْحًا}[العاديات:2] {فَالْمُغِيرَاتِ صُبْحًا}[العاديات:3] {فَأَثَرْنَ بِهِ نَقْعًا}[العاديات:4] {فَوَسَطْنَ بِهِ جَمْعًا}[العاديات:5] {إِنَّ الإِنسَانَ لِرَبِّهِ لَكَنُودٌ}[العاديات:6] {وَإِنَّهُ عَلَى ذَلِكَ لَشَهِيدٌ}[العاديات:7] {وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ}[العاديات:8] {أَفَلا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ}[العاديات:9] {وَحُصِّلَ مَا فِي الصُّدُورِ}[العاديات:10] {إِنَّ رَبَّهُمْ بِهِمْ يَوْمَئِذٍ لَخَبِيرٌ}[العاديات:11]

In the name of Allah, the All-Merciful, the Bestower of mercy, "By those that run panting"(Al-'Adiyat:1), "then by those igniting sparks"(Al-'Adiyat:2), "then by those raiding at dawn"(Al-'Adiyat:3), "raising clouds of dust"(Al-'Adiyat:4), "and storming into the midst of the crowd"(Al-'Adiyat:5), "indeed, man is certainly ungrateful to his Lord"(Al-'Adiyat:6), "and indeed, he certainly bears witness to that"(Al-'Adiyat:7), "and indeed, in his love for wealth he is certainly fierce"(Al-'Adiyat:8), "Does he not know that when whatever lies within the

graves is scattered around" indeed, on that day, their Lord is most surely aware of them.9), "and when whatever lies within the hearts is obtained"(Al-'Adiyat:10), "indeed, on that day, their Lord is most surely aware of them"(Al-'Adiyat:11).

Allah swears in this surah; Al-'Adiyat, with these successive oaths. He says, "By those that run panting"(Al-'Adiyat:1), the running refers to the running horses. Panting is the sound of horses. When running, horses produce this sound, which is the acceleration of the breath when it runs. And this swear is by something that Allah loves, which is the striving horse in His path. These are among the great deeds that Allah loves because Allah swears by them. However, horses are a sign of Allah, and the strivers who strive in the path of Allah on horseback are in themselves a sign of Allah. Likewise are the servants of Allah who are loved by Him. "Indeed, Allah loves those who combat in His way, lining up in ranks as though they were a compact structure"(As-Saf:4).

"By those that run panting"(Al-'Adiyat:1), "then by those igniting sparks"(Al-'Adiyat:2), the igniting. If a horse runs with its hooves over the stone, due to friction it sends sparks in the sense of igniting. Igniting refers to igniting fire with its hooves. If these hooves were rimmed with iron sand came to stones, they would burn fire while running. A form of creativity and strength, and an image of horses running in the way of Allah. They run panting and igniting a fire in its run. Then He says, "then by those raiding at dawn"(Al-'Adiyat:3). Riding is attacking. In the morning against the people, and riding in the morning is the time of surprise and victory. And it was from the Sunnah of the Prophet ﷺ that he does not attack until after dawn, after the Fajr prayer. If he wanted to invade a people, he would wait outside their villages. If he heard the call to prayer, he would wait. And if he does not hear the call to prayer, he will attack. The Prophet ﷺ said, "If we approach a nation, then miserable is the morning of those who are warned." Then miserable is the morning of those who are warned because this is their morning. Just as the Prophet ﷺ surprised the people of Khaybar in the morning,

he was walking through the roadway of Khaybar. He said in this article, "If we approach a nation, then miserable is the morning of those who are warned." The best time to fight. And it came in the words of Khaled Ibn Al-Walid “getting married to a bride I love and want is not better for me than me and a group of immigrants with me attacking the enemy in the morning.” We attack the enemy in the morning, an invasion for the sake of Allah. Meaning that this is more beloved to him than a good night with a bride in her bedroom. "Then by those raiding at dawn"(Al-'Adiyat:3).

He says, "raising clouds of dust"(Al-'Adiyat:4), “raising” refers to causing dust. Clouds of dust refer to the produced dust. "raising clouds of dust"(Al-'Adiyat:4), the running of the horses as such, and its attack in the morning raises clouds of dust in the peoples' area. "raising clouds of dust"(Al-'Adiyat:4), "and storming into the midst of the crowd"(Al-'Adiyat:5), into the midst of the crowd, into the midst of the infidels to fight by the name of Allah. Over their horses it storms into the midst of the infidels in the morning of this day. "and storming into the midst of the crowd"(Al-'Adiyat:5), these are the oaths that Allah swears by an image of jihad on horses. Allah would never swear by this oath except that it is an image that Allah loves from His faithful servants. As if this is an urge to them to jihad in the way of Allah in this form. "By those that run panting"(Al-'Adiyat:1), "then by those igniting sparks"(Al-'Adiyat:2), "then by those raiding at dawn"(Al-'Adiyat:3), "raising clouds of dust"(Al-'Adiyat:4), "and storming into the midst of the crowd"(Al-'Adiyat:5).

Then came the sworn upon. He says, "indeed, man is certainly ungrateful to his Lord"(Al-'Adiyat:6), man, the infidel. To the Lord, to his Creator, the One Who directs his affairs, his Master, the God, and the Master. Ungrateful, ungratefulness is the ungrateful miser, ungrateful to grace, and ungrateful to man. Allah is a benefactor to His servants, He favors them with all kinds of blessings, there is no blessing in the servants but from Him. Yet, the infidel man is

ungrateful, ingratitude and associates others with Him, he turns his back to the words of the Lord, and goes to his amusement and corruption. He is stingy and never wastes himself and his money in the path of Allah, in the path of Allah Who created him. "indeed, man is certainly ungrateful to his Lord"(Al-'Adiyat:6), and His saying "to his Lord" here is to his Lord Who created him, formed him, justified him, bestowed upon him, and favored him, but he is ungrateful and stingy. Then He says, "and indeed, he certainly bears witness to that"(Al-'Adiyat:7), he, referring to this person. "and indeed, he certainly bears witness to that"(Al-'Adiyat:7), the testimony is either the testimony of the tongue or the testimony of a state. The testimony of the tongue means that the infidels testified with their tongues against their disbelief, their denial, and their stubbornness, while they said what they did from the words of disbelief in Allah. And they believed this, denied His command, attacked His messengers, and deviated from the path of Allah. As well as the testimony of the state with the testimony of the utterance, and the testimony of the state is that a person is in his state and standing ungrateful to Allah and does not fulfill His right. Rather, he is in the disobedience of the Lord, so the infidel is, in his performance of his work, a witness to the work of his denial, disregarding, and distance from Allah. As He says, "It is not for the polytheists to maintain the mosques of Allah while they openly profess disbelief..."(At-Tawbah:17). They bear witness against themselves of infidelity as a condition of witness, for the testimony of their state is their devotion to idols, standing for it, their worship of them apart from Allah, and turning away from the religion of Allah. All this is with the testimony of the state, just as they, with the testimony of the utterance, bear witness against themselves of disbelief, when they uttered and said the words of disbelief. This is testimony by the tongue that they disbelieved, they do not say that they are infidels. But when they bear witness to the testimony of falsehood and say unbelief and polytheism with their tongues, they bear witness with their tongues that they are infidels. "and indeed, he

certainly bears witness to that"(Al-'Adiyat:7), this human being witnesses to that ingratitude and ungratefulness.

"and indeed, in his love for wealth he is certainly fierce"(Al-'Adiyat:8), he is, this infidel person. In the love of wealth, all good. “Fierce” he is very keen to love this wealth, the best of the world from its desires, pleasures, and money. So he is keen on it and loves it. The case is that this good is the good of Allah and it is His gift, grace, and blessing. So, look at the condition of this person in his denial, his disbelief, and his polytheism. And look at his love for the wealth that is Allah's creation and giving.

Then Allah preached this person and gave him a lesson. He says, "Does he not know that when whatever lies within the graves is scattered around"(Al-'Adiyat:9), "and when whatever lies within the hearts is obtained"(Al-'Adiyat:10), "indeed, on that day, their Lord is most surely aware of them"(Al-'Adiyat:11), does this person not know that when whatever lies within the graves is scattered around. The scattering around is the spreading and pervasion. What is in graves of corpses and bones, and everything that was in them is scattered with the first blow in the Trumpet. The first blow in the Trumpet shakes the whole earth. And the earth brings out its heavy burdens and scatters what is within it, and its sea mingles with its land, its mountains with its land. "Then, when the Trumpet is blown with a single blast"(Al-Haqqah:13), "and the earth and the mountains are lifted up and crushed with a single crush"(Al-Haqqah:14), "on that day, the Inevitable Event shall come to pass"(Al-Haqqah:15), "and the heaven shall crack, for on that day it shall be frail"(Al-Haqqah:16). This is the first blowing in the Trumpet that will shake the earth completely. Due to this great earthquake, what is in the graves will be scattered around. "Does he not know that when whatever lies within the graves is scattered around"(Al-'Adiyat:9), the greatest terror and the greatest earthquake. Then, after that, in the second puff the people rise to the Lord of the worlds. "and when whatever lies within the hearts is obtained"(Al-

'Adiyat:10), the Day of Resurrection, and obtaining it is bringing it out. Whatever was in the heart is brought out. And what is in the heart is everything that a person has stored in terms of his beliefs, his thoughts, his faith, all of this will come out, and that is because he will be held accountable for it. This means that the person will be held accountable for it "and when whatever lies within the hearts is obtained"(Al-'Adiyat:10). As He says, "on the day when the secrets are put on trial"(At-Tariq:9), "then he will have neither strength nor helper"(At-Tariq:10), he will have neither, for the infidel man a strength that protects him from the wrath and punishment of Allah, nor a helper to support him. There is no power from himself, and there is no helper from anyone else to help him. This is an admonition from Allah to this infidel person and a reminder to him of the Day of Resurrection, on which he will be of no power or strength. And that all that exists from the heavens and the earth will be affected by this day. When whatever lies within the graves is scattered around, people are brought out to the Lord of the worlds, and everyone is held accountable for what he brought. And from the reckoning that what he conceals in his heart

will be taken out, so the reckoning is not only based on what appeared on the body parts. Rather, it is what is hidden in the heart, as He says, "And their prophet said to them, “Indeed, the sign of his authority is that the ark shall come to you with tranquility from your Lord, and relics left by Moses’s folk and Aaron’s folk.(It shall be) carried by the angels. In that is a sign for you, if you have been believers."(Al-Baqarah:248).

Those who hide what they hid in their hearts, Allah will bring it forth and will be held accountable for it. "and when whatever lies within the hearts is obtained"(Al-'Adiyat:10), a general judgment of everything that a person did, and in particular what he used to hide in his heart. "Whether you speak secretly or openly—He surely knows best what is ˹hidden˺ in the heart"(Al-Mulk:13), what was in the heart of these hidden secrets will be obtained. All of it will be taken

out and removed from the heart of its owner, so that he may be held accountable for it. He says, "indeed, on that day, their Lord is most surely aware of them"(Al-'Adiyat:11), their Lord, their Creator, Who created and formed them, and Who calls them to Him. Of them, of all these creatures. On that day, on this great day, the Day of Resurrection, "is most surely aware of them", awareness is the Hidden knowledge. That is, He is aware of all their secrets and everything they conceal. Therefore, He will hold them accountable for everything that their hands offered and everything they did. A great sermon from Allah to man. After Allah mentioned in this surah a form of jihad forms in His path on horseback. This is an image that Allah loves. Then He mentioned the corresponding image for the infidel person. "By those that run panting"(Al-'Adiyat:1), "then by those igniting sparks"(Al-'Adiyat:2), "then by those raiding at dawn"(Al-'Adiyat:3), "raising clouds of dust"(Al-'Adiyat:4), "and storming into the midst of the crowd"(Al-'Adiyat:5). The conditions of the people of faith on their horses are this thing that Allah loves in terms of jihad in His path. Then the image of unbelief and stubbornness. The image of an infidel man. "indeed, man is certainly ungrateful to his Lord"(Al-'Adiyat:6), "and indeed, he certainly bears witness to that"(Al-'Adiyat:7), "and indeed, in his love for wealth he is certainly fierce"(Al-'Adiyat:8), "Does he not know that when whatever lies within the graves is scattered around"(Al-'Adiyat:9), "and when whatever lies within the hearts is obtained"(Al-'Adiyat:10), "indeed, on that day, their Lord is most surely aware of them"(Al-'Adiyat:11).

The surah that follows the surah of Al-'Adiyat is surah Al-Qari'ah.

Al-Qari'ah

بسم الله الرحمن الرحيم، {الْقَارِعَةُ}[القارعة:1] {مَا الْقَارِعَةُ}[القارعة:2] {وَمَا أَدْرَاكَ مَا الْقَارِعَةُ}[القارعة:3] {يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ}[القارعة:4] {وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنفُوشِ}[القارعة:5] {فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ}[القارعة:6] {فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ}[القارعة:7] {وَأَمَّا

مَنْ خَفَّتْ مَوَازِينُهُ}[القارعة:8] {فَأُمُّهُ هَاوِيَةٌ}[القارعة:9] {وَمَا أَدْرَاكَ مَا هِيَهْ}[القارعة:10] {نَارٌ حَامِيَةٌ}[القارعة:11]،

In the name of Allah, the All-Merciful, the Bestower of mercy, "The Shocking Event!"(Al-Qari'ah:1), "What is the Shocking Event?"(Al-Qari'ah:2), "And what can make you realize what the Shocking Event is?"(Al-Qari'ah:3), "A day when mankind become like scattered moths"(Al-Qari'ah:4), "and the mountains become like tufted wool"(Al-Qari'ah:5), "So, as for the one whose scales were heavy"(Al-Qari'ah:6), "he is in a pleasant life"(Al-Qari'ah:7), "But as for the one whose scales were light"(Al-Qari'ah:8), "his home is an Abyss"(Al-Qari'ah:9), "And what can make you realize what it is?"(Al-Qari'ah:10), "A raging fire"(Al-Qari'ah:11).

"The Shocking Event!"(Al-Qari'ah:1). This is one of the names of the Day of Resurrection, and this name bears an attribute of this great day. The Day of Resurrection is The Shocking Event! because it shocks the hearts of people with its great earthquake and great intensity. This is the day of the greatest fear. There is nothing greater than this fear. People are brought with fear from their graves to face this great truth. They face that they have risen for the Day of Judgment so that Allah sets forth the chapter of judgment. And that the person after that is either to Heaven or to Hell. There are circumstances and there are conditions that are different from what the world was like before. They rise on one land in which there is no one’s flag, they will be able to see and hear the caller, the sun will come close to their heads until it is the distance of a mile, people will come out of their graves in the state in which they were created, naked, barefoot, undressed. Great horrors await them. Great horrors by which they shack! "The Shocking Event!"(Al-Qari'ah:1), The Shocking event for the hearts, and the shocking for the people. As if it shocks them hard, it shocks their hearts, shocks their heads. This is the great horror, the Biggest Catastrophe. "So when the Biggest Catastrophe arrives"(An-Nazi'at:34), the Catastrophe is the great affliction and

the Overwhelming Event. "Has the news of the Overwhelming Event reached you ˹O Prophet˺?"(Al-Ghashiyah:1). It overwhelms all people. It covers them with its horror and greatness. These names are the names of the Day of Resurrection. The Biggest Catastrophe, The Shocking Event, the inevitable event. All of these are the names of the Day of Resurrection. Each name indicates a characteristic of this great day. "The Shocking Event!"(Al-Qari'ah:1).

Then He says, "What is the Shocking Event?"(Al-Qari'ah:2), to reflect upon its greatness and horror. "And what can make you realize what the Shocking Event is?"(Al-Qari'ah:3), And what can make you realize? This is a method of ignorance to exaggerate the matter and to reflect upon its greatness. That it is greater than all imagination and greater than imagined. And what can make you realize, O addressee, what the Shocking Event is? The answer is that it is a great matter and a great horror, nothing is greater than it. "And what can make you realize what the Shocking Event is?"(Al-Qari'ah:3). Then Allah mentioned the conditions of this day and said, "A day when mankind become like scattered moths"(Al-Qari'ah:4), on this day, on the day of The Shocking Event, the people will be, all people are like moths. This little creature is the beginnings of locusts and the like. Or the moths referring to these insects. Scattered, spread across all corners of the earth. Allah likened the spread of people in the arena on the Day of Resurrection as if they are locusts, as He says, "like swarming locusts". He says here, "like scattered moths", scattered everywhere. "and the mountains become like tufted wool"(Al-Qari'ah:5), mountains, this great deaf, lofty, and solid, yet, it is like tufted wool. The tufted wool is the one whose strands and hairs diverged from each other, and this is a picture of what the mountains are and one of their states. The mountains, as He says, will go through stages. First of all, "And they ask you about the mountains. So say, “My Lord will blow them away"(Taha:105), "and leave them as desolate waste"(Taha:106), "You will see in them neither crookedness nor deviation"(Taha:107), it gets blown then elevated

from its place. Then He says, "on the day when the earth and the mountains tremble and the mountains became heaps of sand"(Al-Muzzammil:14), the earth trembles. Trembling is a strong earthquake. The whole earth and the mountains tremble, then the mountains are like heaps of sand. The heap is a mountain of sand. Of sand that collapses as soon as the sand is moved, sand flows from one side to the other from the fineness of the grains of sand that are in it. So the mountains will be like heaps of sand, then it turns into tufted wool. Then Allah directs it to wherever He willed that they leave to, and the words of Allah have been explained, "And they ask you about the mountains. So say, “My Lord will blow them away"(Taha:105), "and leave them as desolate waste"(Taha:106), "You will see in them neither crookedness nor deviation"(Taha:107). Allah says, "And you see the mountains, thinking them fixed, yet they pass as the passing of the clouds—the making of Allah Who has perfected everything; He is indeed All-Aware of what you do"(An-Naml:88). This is the state of the mountains. This is a day that makes mountains like this, the mountains are deaf, tall, strong, but on this day they are like tufted wool.

Then He says, "So, as for the one whose scales were heavy"(Al-Qari'ah:6), "he is in a pleasant life"(Al-Qari'ah:7), These are the conditions of the people in the gathering place, then after that comes the fate and the outcome. The people there will turn into two categories that have no third, "So, as for the one whose scales were heavy"(Al-Qari'ah:6), his scales, what will be weighed on the Day of Resurrection are their deeds, their good deeds, and their bad deeds. Allah has made good deeds weights and scales. Bad deeds also have weights and scales, so the one whose good deeds outweigh his bad deeds, "So, as for the one whose scales were heavy"(Al-Qari'ah:6), in this scale, and this is undoubtedly a real matter and not an imaginary thing, as those who have worked the most of their minds in the texts and gave them the interpretation that suits their minds say, it is necessary to consider the words of Allah as truth and what is apparent from it.

And that there is a real scale, and this scale has been mentioned in many verses, such as what Allah says, "And the scale on that day is the truth. So those whose scales weigh heavy—those are the successful"(Al-A'raf:8), "while those whose scales weigh light—those are the ones who have lost themselves on account of the injustice they used to do regarding our signs"(Al-A'raf:9), it also came from the hadiths of the Prophet that indicate this, and that good deeds are placed in a side of this scale, and bad deeds are placed in a side of this scale. Further, whoever outweighs his good deeds will be destined for heaven, and as for him whose bad deeds are outweighed by his good deeds, he will be destined for Hell -God forbid-.

"So, as for the one whose scales were heavy"(Al-Qari'ah:6), "he is in a pleasant life"(Al-Qari'ah:7), those are of the people of faith whose good deeds outweigh their bad deeds. A pleasant life, the life in paradise. It is pleasant because everything in it is pleasing, and the one who is blessed is satisfied with it, satisfied with what Allah has given him. He does not get angry at anything, he does not get angry at the location of his heaven, nor the fruit in his garden, nor a scourge, there is no scourge in heaven and no shortage. It cannot be imagined that a person lacks something or needs something, so life is all satisfactory. Paradise is the ultimate joy and happiness with its crops, fruits, rivers, palaces, women, joy, beauty, and the joy and happiness of its people all together. "Therein they will hear no idle talk and no recrimination"(Al-Waqi'ah:25), "except for the saying: “Peace, peace"(Al-Waqi'ah:26), there is no animosity between two people. There is no quarrel, no arguing, no quarrels, no cursing, no insults between two people at all. Rather, there is no heartache; Rather, there is no distress in the heart, Allah says, "And We removed whatever malice was within their chests—as brethren, on couches facing each other"(Al-Hijr:47). None of them envies the other in what Allah has given him, even though Allah has preferred some of them to great degrees, but there is no envy in them, nor grief, nor worry, nor disease, nor

treatment, for it is a pleasant life. Pleasant with all the meanings of contentment, life is pleasant. And pleasantness is attributed to life, and what is meant, of course, is the satisfaction of its people. That everything in it is pleasing to its people. "So, as for the one whose scales were heavy"(Al-Qari'ah:6), "he is in a pleasant life"(Al-Qari'ah:7), the life in Paradise, which is real life. It is real life as the Prophet ﷺ said, "O Allah, there is no true life but the life of the Hereafter". If there is real life. The world is not a life, the world is a fleeting path, and a distressing life with all the meanings of disturbance. Despite the blessings it contains, it is mixed with disturbances, so there is no real-life except the life of the Hereafter. "he is in a pleasant life"(Al-Qari'ah:7).

Then He says, "But as for the one whose scales were light"(Al-Qari'ah:8), that his good deeds were less than his bad ones; The scales of his bad deeds are weighed. "But as for the one whose scales were light"(Al-Qari'ah:8), "his home is an Abyss"(Al-Qari'ah:9), his home; his head because the head is the original. The origin of man is the head, and his home is an abyss, meaning if the tormentor falls into the fire, he falls over his head first. "his home is an Abyss"(Al-Qari'ah:9), his head is an abyss. An abyss is the fall from top to bottom because the fire is like a deep well with an edge above it and is pushed into it. Its people are pushed into it -God forbid-, they are pushed into it and then they fall off. They fall on their heads. The Prophet ﷺ said that it is far from the bottom. Its bottom is far, as the Prophet ﷺ said, "We were in the company of Allah's Messenger (ﷺ) that we heard a terrible sound. Thereupon Allah's Apostle (ﷺ) said: Do you know what (sound) is this? That is a stone which was thrown seventy years before in Hell and it has been constantly slipping down and now it has reached its base." A single stone is thrown from the edge of Hellfire, and it continues for seventy years while falling without reaching its bottom -God forbid-. His home, his head. Is an abyss, the heaviest thing in a person is his head, and this is his humiliation.

Besides, falling in this reflects upon his humiliation and torment for him. "his home is an Abyss"(Al-Qari'ah:9), in fire -God forbid-.

Then He says, "And what can make you realize what it is?"(Al-Qari'ah:10), to reflect upon greatness. And what can make you realize, O man, O addressee? What is it? What is this Hell in which this tormentor will fall? He says, "A raging fire"(Al-Qari'ah:11), this is its fall into an all-burning fire. It is not a fall from heaven to earth in a cold atmosphere or can be handled, or there is a shadow... No, but it is a fall into the fire -God forbid-. And the Prophet ﷺ says, "A man may speak a word that angers Allah and not see anything wrong with it, but it will cause him to sink down in Hell the depth of seventy autumns." We ask Allah with His Most Beautiful Names and lofty Attributes to make us among the people of faith whose good deeds will weigh heavily on the Day of Judgment.

With this, this great Surah ends. We ask Allah to forgive our sins, repent to Him, turn to Him, and seek refuge in Him. Praise is to Allah, the Lord of the Worlds, at the beginning and the end. And peace be upon His servant and messenger Mohammad. We ask Allah to make it beneficial to Muslims in the east and west of the earth, and to make this a treasure for us on the Day of Resurrection.

At-Takathur

بسم الله الرحمن الرحيم، {أَلْهَاكُمُ التَّكَاثُرُ}[التكاثر:1] {حَتَّى زُرْتُمُ الْمَقَابِرَ}[التكاثر:2] {كَلَّا سَوْفَ تَعْلَمُونَ}[التكاثر:3] {ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ}[التكاثر:4] {كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ}[التكاثر:5] {لَتَرَوُنَّ الْجَحِيمَ}[التكاثر:6] {ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ}[التكاثر:7] {ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ}[التكاثر:8]

In the name of Allah, the All-Merciful, the Bestower of mercy, "Vying for more distracted you"(At-Takathur:1), "until you visited the graves"(At-Takathur:2), "But no! You will come to know"(At-Takathur:3), "Once again: But

no! You will come to know"(At-Takathur:4), "But no! If only you knew with the knowledge of certitude"(At-Takathur:5), "you will certainly see purgatory"(At-Takathur:6), "Then you will certainly see it with the eye of certitude"(At-Takathur:7), "Then, on that day, you will certainly be asked about(worldly) bliss"(At-Takathur:8). This is Surah At-Takathur which is a great and eloquent exhortation from the Lord to His servants, and a reminder to them of what awaits them in the Hereafter to prepare for it. "Vying for more distracted you"(At-Takathur:1), information from Allah that all people, including the infidels, have been distracted by vying. Distraction is the preoccupation with the lower from the higher. Vying for more is asking for plenty from everything. And people multiply, as He says in money and children. He says, "Know that the Earlier Life is only a game and a distraction and an adornment and boasting among you and rivalry in wealth and children", This is the life of the infidels. Their lives are a game and a distraction, devoid of truth, of the worship of Allah, and of walking on His path and waiting for His pleasure in the Hereafter. They are in a game and a distraction of what awaits them. "The Earlier Life is only a game and a distraction and an adornment and boasting among you and rivalry in wealth and children" Then Allah captured this while saying, "like a rainfall producing plants that delighted the farmers, then it withers and you see it yellowing, then it becomes debris".

Here, He says, "Vying for more distracted you"(At-Takathur:1), "until you visited the graves"(At-Takathur:2), you are preoccupied with vying for more money and children. Each wants to be more than the other, as the Prophet ﷺ described the conditions of people before the Day of Resurrection. It is one of the signs of the Hour. He ﷺ said, "They are - that a bondswoman gives birth to her own master, and that you will find the barefooted, naked, poor shepherds competing one another in the construction of higher buildings", construction of higher buildings, meaning each of them wants his building to be higher than the other. This is a kind of vying for more. They vie for more in the length of the

building, in a large number of children, in a large amount of money that it is more than others. This is vying for more and it is in itself not useful even in this world. The abundance in this world and that a person is more than the other in this world does not have a share of true happiness as well. Rather, they are preoccupied, and if this distracts them from the work of the Hereafter, then it will be more harmful and dangerous. "Vying for more distracted you"(At-Takathur:1), He says, "until you visited the graves"(At-Takathur:2), that he went too far with you. Went too far with entertainment and vying for more money, children, and adornment of this life. Until you visited the graves, until death. He says, "... visited the graves"(At-Takathur:2), This is because the dead person who is placed in his grave is not a resident. Rather, he is a visitor, for the grave is a place to visit and not to live, and after that, he moves to the hereafter. Eternal life is after that, so when someone who knows Arabic heard this, he said, By God, they left it. When He says, "until you visited the graves"(At-Takathur:2), he said, by God, they will leave it, referring to graves, because the visitor does not reside. Allah told us about people coming to the graves with death that it is a visit. He went too far in vying for more in this world until death. "until you visited the graves"(At-Takathur:2), in the grave, it was over. The work was sealed and there was no way to correct the error afterward.

Then He says, "But no!", a word of prohibition, forbidding, and preventing. Meaning do not do it, then He says, " You will come to know."(At-Takathur:3), you will come to know, a threat and promise from Allah. You will come to know, what they will know is omitted here. You will come to know that your preoccupation and your distraction with vying for more in this world was harmful to you. It was not useful to you, it was the biggest disappointment and loss to be distracted by this vying for more about the Hereafter. You will come to know the consequences and the end of what distracted you from the Hereafter. "Once again: But no! You will come to know"(At-Takathur:4), a threat. "Once again: But no!

You will come to know"(At-Takathur:4), a confirmation of this and threat after another. You will come to know what awaits you with Allah, o you who are wasteful and thriftless. Those who lived in this world in this game, in this play, and in the vying for more of money and children, a matter that will not return to them except with harm in the Hereafter.

Then He says, "But no! If only you knew with the knowledge of certitude"(At-Takathur:5), But no! Likewise, a prohibition of the distraction they do in this world. Then He says, " If only you knew with the knowledge of certitude"(At-Takathur:5), "if only" is conditional. And its answer is omitted here. If only you, o people, knew with the knowledge of certitude of the Hereafter and what awaits you with Allah, and how will this hereafter be? And how Hell would it be? If only you knew with the knowledge of certitude, you won't be distracted with vying for more. Further, your situation would completely change, and would not be distracted. Rather, you would have lived in this world appreciating it as it deserves it and that it is a way through to the afterlife, and that the happy one is the one who adheres to the command of Allah, walks on the path, and takes from this world that which informs him of the hereafter only and whom life never distracts him from his real-life; the hereafter is the real life. " and indeed the Home of the Hereafter is truly the perennial life, if they only knew"(Al-'Ankabut:64), that is why the infidel will be full of regret on the Day of Resurrection and say, “If only I had put forth something(good) for my life.” If only I had put forth something(good) for my real life in the hereafter because the hereafter is the true life. Yet, this is of no benefit at this point. "But no! If only you knew with the knowledge of certitude"(At-Takathur:5) when you were distracted by vying for more.

Then He says, "you will certainly see purgatory"(At-Takathur:6), with the affirmative Lam and affirmative oath. "you will certainly see", by God, you will see purgatory. And this is for everyone, everyone will see purgatory. And

purgatory is fire, Allah's kindled fire, His prison, which is nothing is greater nor bigger than it. This fiery prison is full of fire from the bottom to the top. Besides, its walls are on fire. Thus, it is said that this purgatory will be witnessed by everyone. He says, "you will certainly see purgatory"(At-Takathur:6), and He swore an oath on this, as He says, "So by your Lord, We will surely gather them and the devils; then We will bring them to be present around Hell upon their knees"(Maryam:68), this is the presence of everyone. "Then, surely it is We who are most knowing of those most worthy of burning therein"(Maryam:70), "But every single one of you is bound to approach it; this has been an unavoidable decree of your Lord"(Maryam:71), "Then We will save those who feared Allah and leave the wrongdoers within it, on their knees"(Maryam:72). Allah swears, "So by your Lord, We will surely gather them and the devils; then We will bring them to be present around Hell upon their knees"(Maryam:68), "So by your Lord" Allah swears by Himself, Muhammad's Lord. "So by your Lord, We will surely gather them and the devils", everyone, "then We will bring them to be present", that is everyone. "around Hell upon their knees", on knees, meaning that they do not stand on their feet, rather, on knees. And this is the stand of the humiliated. "Then out of every sect We will surely snatch those most defiant to the All-Merciful"(Maryam:69), "Then, surely it is We who are most knowing of those most worthy of burning therein"(Maryam:70), "But every single one of you is bound to approach it", But every single one of you, everyone. "... is bound to approach it; this has been an unavoidable decree of your Lord"(Maryam:71), "Then We will save those who feared Allah and leave the wrongdoers within it, on their knees"(Maryam:72), He tells through these oaths that everyone will approach this purgatory.

He says, "you will certainly see purgatory"(At-Takathur:6), "Then you will certainly see it with the eye of certitude"(At-Takathur:7), Then you will certainly see it, by God, you will certainly see it with the eye of certitude. It means seeing

it with your eyes, and this view of certainty is not a dreaming view, nor is it a vision in heedlessness, nor is it darkness, but you witness it with real witnessing by the eyes sight while you are around it. And it came that the people of the gathering on the Day of Resurrection will bring fire with seventy thousand bridles. In each bridle are seventy thousand angels dragging it. Then, when it roars, and the meaning of roaring that it brought out a puff of heat, so it roars a roaring, at this time, everyone in the situation would be humiliated, fearful, and terrified with great terror. How about who will be inside this fire -God forbid-? "you will certainly see purgatory"(At-Takathur:6), "Then you will certainly see it with the eye of certitude"(At-Takathur:7), all those who see it, He says that no one will be saved from it after that except those whom Allah wanted to save from among the people of faith and righteous deeds. " But every single one of you is bound to approach it; this has been an unavoidable decree of your Lord"(Maryam:71), "Then We will save those who feared Allah..."(Maryam:72), those who will be saved on this day from the fire are the ones who fear Allah. Those who feared their Lord and saved themselves from the fire. Those who protected themselves from this fire in this world by believing in Allah and obeying Him. Then He says, "... and leave the wrongdoers within it, on their knees"(Maryam:72).

Then He says, "Then, on that day, you will certainly be asked about(worldly) bliss"(At-Takathur:8), Then, on that day, you will certainly be asked, o addressee, o creation. "... on that day, you will certainly be asked about(worldly) bliss"(At-Takathur:8), And the one Who will ask is Allah for the servants will be returned to their Lord. And their questioning belongs to Him, and their reckoning belongs to Him, and does not entrust anyone with the reckoning of creation. Rather, He is the one Who takes care of all creation himself. "There will be none among you but his Lord will speak to him, and there will be no interpreter between them nor a screen to screen Him. Did My messenger not come to you and warn you, and I

gave you money, and I favored you, so what did you do?", The question is from the set of questions asked about bliss, here Allah says, "Then, on that day, you will certainly be asked about(worldly) bliss"(At-Takathur:8), Among the bliss is cold water, and it was mentioned in the hadith that Allah says to this questioned infidel, "Did We not make your body, health, and give you of cool water to drink? So what did you do?" Did We not give you a healthy body? The health of the body is bliss, and it was also mentioned in a hadith of Muslim that Allah asks and says, "O, so and so, did I not provide you the spouse and subdue for you horses, camels, and afforded you an opportunity to rule over your subjects?" Where are your thanks? Did you offer thanks? "did I not provide you the spouse and subdue for you horses, camels, and afforded you an opportunity to rule over your subjects?" To rule over your subjects" is to be the leader. "your subjects" is staying in the place and having subjects and people. Did you thank Me for this? So the servant is asked about everything that is included in bliss, which Allah has bestowed upon the servant from cold water, food, good things, clothes, and anything else.

It came in the hadith" One day while Abu Bakr was sitting and there was with him Umar also there came to them Allah's Messenger (ﷺ) and he said: What makes you stay here? They said: It is hunger that has brought us out from our houses." they left their homes, and nothing drove them out except hunger. "The Messenger of Allah, may Allah bless him and grant him peace, said, "And hunger has brought me out." They went along with them to a man from the Ansar", that is, he requested hospitality for himself and those with him. And this is evidence that a person may request hospitality for himself from someone who thinks or believes that he would honor, and rejoice in it. "but they did not find him in his house. When the wife of that man saw the Prophet, she said, "You are most welcome." Messenger of Allah (ﷺ) said to her, "Where is so-and-so?" She said, "He went to fetch some fresh water for us.", " fetch some fresh water" that is, he

searches and brings fresh water from a far place" In the meantime, the Ansari came back, saw Messenger of Allah (ﷺ) and his two companions and said: "Praise be to Allah, today no one has more honorable guests than I" That it means the Messenger ﷺ and his two companions be in my house and my hospitality. "He then went out and brought them a bunch of date fruit, having dates, some still green, some ripe, and some fully ripe, and requested them to eat from it." All of these are collected in a complete branch. "Why don't you select some ripe dates for us?" And the selecting of the ripe is to take only the fruit that has ripened" He said: "O Messenger of Allah(s.a.w)! I wanted you to select from the ripe dates and the unripe dates." that a person chooses what he eats. It means a ripe date or a green date. That is, choose yourselves. "then he took his razor" razor is the knife. "Messenger of Allah (ﷺ) said to him, "Do not kill a milch sheep." Do not kill a milch sheep, meaning do not slaughter a milking sheep. So it was slaughtered for them and then after they had eaten of the dates and the ripe dates that were in their hands and they drank cold water, the Prophet ﷺ said, "By Him in Whose Hand my soul is, you will certainly be questioned about this treatment on the Day of Resurrection" He told them this is from bliss. That this is what Allah has blessed, he said, "Hunger brought you out of your homes, and you do not return to your homes till you have been blessed with this treat. You will certainly be questioned about this treatment on the Day of Resurrection".

This is from the Prophet ﷺ that what the servant receives of good food or cold drink is all a blessing. And that Allah will ask the servants about it on the Day of Resurrection. And the question is only about thanking it. Has the servant fulfilled the right of these blessings that Allah bestowed upon him or not? His health in his body, his food, his drink, his clothing, his wagon, all that Allah has bestowed upon him, his money, his son, all of this is sustenance, blessing, and bliss that Allah bestowed upon him. Did he thank Him for that or not? The Lord says, "Then, on that day, you will certainly be asked about(worldly) bliss"(At-

Takathur:8), that question is on the Day of Resurrection. The infidel will undoubtedly be tormented for every sip of water he drank and did not thank Allah for it because Allah is not satisfied with the servant to live in His bounties and disbelieve in Him and disregard Him. "O mankind, eat of what is lawful and good on earth, and do not follow the footsteps of Satan; indeed, he is to you an evident enemy"(Al-Baqarah:168), He says, "Ask, ˹O Prophet,˺ “Who has forbidden the adornments and lawful provisions Allah has brought forth for His servants?” Say, “They are for the enjoyment of the believers in this worldly life, but they will be exclusively theirs on the Day of Judgment.1 This is how We make Our revelations clear for people of knowledge"(Al-A'raf:32), the speech is to people is that they eat what is on the earth that is lawful and good. And the infidel does not eat what is lawful because it is not permissible for him to eat and drink from the provision of Allah for he disbelieves in Allah and denies His bounties. As for the believing servant, Allah is satisfied with the believing servant because he drinks and praises Him for it, eats and praises Him for it. "Allah will be pleased with His slave who praises Him (i.e., says Al-hamdu lillah) when he eats and praises Him when he drinks" He is praising Allah and thankful to Him for His blessings.

So the question about gratitude for this blessing, and gratitude is with the tongue and it is with the heart. That is, to thank Allah with his tongue, praise Him, glorify Him by the heart. His acknowledgment of the grace of Allah and His bounty and benevolence upon him. As well as through body parts through striving to please the Lord and doing what Allah commanded of thanking Him. "should I not be a thankful slave." When he performed the prayer, prayer is from thanking Allah, fasting is from thanking Allah, and pilgrimage is from thanking Allah. These worships are performed to thank Allah. The believer performs what Allah commanded him through what He favored him with. He performs an act of worship and thanks to Allah for these blessings. Food is presented to him and he says "in the name of Allah". He finishes the food and says, "Praise is to Allah".

Water is offered to him and he says "in the name of Allah". He drinks the water and says, "Praise is to Allah". He wears clothes and says "Praise is to Allah who grants me this clothing, covers me and by which I beautify in my life. He rides and says, "Highly Exalted is the One Who has subjected this to us, and in no way could we have done it by ourselves", "and indeed to our Lord we are certainly returning"(Az-Zukhruf:14). He is always praising Allah and being thankful to Him. As for the infidel, no, the infidel is disgusted and disregarded, for he rises and sits in the wrath of Allah and in His rage -God forbid-. "Then, on that day, you will certainly be asked about(worldly) bliss"(At-Takathur:8), short surah, eloquent, great, in which there is a sermon to the servants. However, most of them were distracted by vying for more until reached death, and he remained in his distraction until death. "Vying for more distracted you"(At-Takathur:1), "until you visited the graves"(At-Takathur:2), "But no! You will come to know"(At-Takathur:3), "Once again: But no! You will come to know"(At-Takathur:4), in the sense of don't; it's a threat. "But no! If only you knew with the knowledge of certitude"(At-Takathur:5), that is, when you were distracted by vying for more, you did not follow this path "you will certainly see purgatory"(At-Takathur:6), by God, you will see purgatory. "Then you will certainly see it with the eye of certitude"(At-Takathur:7), this is an oath from Allah that Hell is the greatest torment, you will see it with your eyes and you will be present. Everyone will be there, "Then, on that day, you will certainly be asked about(worldly) bliss"(At-Takathur:8). Praise is to Allah, the Lord of the worlds. Thus, this surah was completed.

Al-Asr

بسم الله الرحمن الرحيم، {وَالْعَصْرِ}[العصر:1] {إِنَّ الإِنسَانَ لَفِي خُسْرٍ}[العصر:2] {إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ}[العصر:3]

In the name of Allah, the All-Merciful, the Bestower of mercy, "By Time"(Al-Asr:1), "man is most surely in a continuous state of loss"(Al-Asr:2), "except those who attained faith and did righteous deeds, and enjoined upon one another keeping to the truth, and enjoined upon one another patience"(Al-Asr:3).

A short surah in which Allah collected the conditions of people. Allah began this surah with an oath and said, "By Time"(Al-Asr:1). It is said, "by time". Time, Allah swears by the time, which is the time of the occurrence of this human being "man is most surely in a continuous state of loss"(Al-Asr:2), It was said "by time", Asr prayer. Allah swears by the Asr prayer which is the middle prayer, the most honorable of the five daily prayers that Allah made obligatory on His servants. As the Prophet said, "They have restrained us from the middle prayer, the afternoon prayer. God fill their houses and their graves with fire!" That was when the infidels imprisoned him on the day of the trench from praying. Busy guarding until the sun went down. "By Time"(Al-Asr:1) Allah swears saying, "man is most surely in a continuous state of loss"(Al-Asr:2), man is most surely, the race of man, every man. This is the collective Alf that takes in the whole race, every person. "... in a continuous state of loss"(Al-Asr:2), loss is against the gain and win. Every human being is a loser, then Allah made an exception and said, "except those who attained faith and did righteous deeds..."(Al-Asr:3), every human is a loser. The greatest loss is the loss of self, family, money, and everything. And this is the loss of the infidel in the Fire -God forbid-.

Then He says, "except those who attained faith" Faith saves its owner from this loss, He says, "except those who attained faith and did righteous deeds, and enjoined upon one another keeping to the truth, and enjoined upon one another patience"(Al-Asr:3), four attributes that Allah gathered in those who deviated from this loss. He says, "except those who attained faith and did righteous deeds..."(Al-Asr:3). If faith and good deeds are combined, then faith is directed to the actions of the heart, which is belief and certainty in Allah and His unseen,

and what this belief and certainty lead to the fear of Him. For Allah is worthy to be feared because He holds accountable for the sin and punishes for it. No one punishes as Allah does, and so is hope, because Allah controls the dominion. All goodness is with Him, and He is the one Who owns the world and the Hereafter, and He is the one Who is hoped to ward off harm and bring goodness and love. Allah loves for Himself and loves for His bounties, favors, fear, repentance, and reliance. These are all the actions of the hearts and all of them are called faith and righteous deeds. All that Allah has commanded His servants to do are from righteous deeds. The most honorable of which are prayer, fasting, zakat, pilgrimage, kindness to parents, upholding ties of kinship, the truthfulness of speech, and kindness to one's neighborhood. Allah does not command except with good, thus, it is righteous deeds that reform the soul and life. Then it will have a reward with Allah in the Hereafter, but if faith is alone, then good deeds also enter into it, as the Prophet said, "Iman has over seventy branches - or over sixty branches - the uppermost of which is the declaration: 'None has the right to be worshipped but Allah'; and the least of which is the removal of harmful object from the road, and modesty is a branch of Iman"

Those who believed and did good deviated from loss. "and enjoined upon one another keeping to the truth". Enjoined means that each of them advised his brother with the truth. This means that they enjoin what is right, forbid what is wrong, and advise each other to do the truth. That is, hold on to this, O Allah's servant, my brother, my master, my son, my friend. Each of them calls out to his brother, his group, his people, his family, and those under him, each making his will. The will is to convey the keenness and desire for good to the one who recommends it, who wants to guide him to good and protect him from evil. So he advises him to do so. The truth is what Allah has said. Allah only says the truth. What Allah told us about Himself, His unseen, His command, and His law, is all true. Allah is true, O God, you are the truth, Your saying is true, meeting with

You is true, Paradise is true, Hell is true, Muhammad is true, the Prophets are true, all of this is true. This is true, and they recommend it to one another by his commitment, by believing in the unseen and doing what Allah has commanded. All of this is within the meaning of truth.

"and enjoined upon one another patience" enjoin each other to be patient. Patience is preventing the soul of what is bad without faltering and being bored. And patience is the backbone of religion because the backbone of what Allah has legislated for His servants is patience. Patience is part of all its requirements. Worship that is closeness requires patience. You cannot perform prayer, fasting, zakat, and pilgrimage. These acts of worship are done only with patience, if you are not patient, you cannot perform this. "And seek help through patience and prayer, and it is indeed a great burden except for the reverent"(Al-Baqarah:45). It is difficult and big, but not for the humble and patient servant. Fasting is from patience, Hajj requires patience, zakat requires patience, as well as preventing a person's soul from miserliness and stinginess. Likewise, taboos require patience, to be patient with what Allah has forbidden. I ask Allah to make us one of those. "except those who attained faith and did righteous deeds, and enjoined upon one another keeping to the truth, and enjoined upon one another patience"(Al-Asr:3). I ask Allah to make us one of them.

Al-Humazah

بسم الله الرحمن الرحيم، {وَيْلٌ لِكُلِّ هُمَزَةٍ لُمَزَةٍ}[الهمزة:1] {الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ}[الهمزة:2] {يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ}[الهمزة:3] {كَلَّا لَيُنْبَذَنَّ فِي الْحُطَمَةِ}[الهمزة:4] {وَمَا أَدْرَاكَ مَا الْحُطَمَةُ}[الهمزة:5] {نَارُ اللَّهِ الْمُوقَدَةُ}[الهمزة:6] {الَّتِي تَطَّلِعُ عَلَى الأَفْئِدَةِ}[الهمزة:7] {إِنَّهَا عَلَيْهِمْ مُوصَدَةٌ}[الهمزة:8] {فِي عَمَدٍ مُمَدَّدَةٍ}[الهمزة:9]

In the name of Allah, the All-Merciful, the Bestower of mercy, "Woe to every slandering backbiter"(Al-Humazah:1), "who hoarded wealth and counted it over"(Al-Humazah:2), "thinking that his wealth has made him immortal"(Al-Humazah:3), "But no! He will surely be thrown into the Crusher"(Al-Humazah:4), "And what can make you realize what the Crusher is?"(Al-Humazah:5), "Allah's kindled Fire"(Al-Humazah:6), "that mounts over burning hearts"(Al-Humazah:7), "Indeed, it is over them with no exit"(Al-Humazah:8), "in extended columns"(Al-Humazah:9).

Surat Al-Humza is from the Meccan Qur'an. Allah threatened the doer of this heinous act against the Prophet ﷺ and the believers. He says, "Woe to every slandering backbiter"(Al-Humazah:1), woe is a word of threat, or it was said that it is a valley in Hell with which Allah threatened those. "Woe to every slandering backbiter"(Al-Humazah:1), to every indicates generality. "... slandering backbiter"(Al-Humazah:1), slandering is rhymed as "fueala", which sounds like the doer of something in Arabic. It comes to indicate skill and exaggeration. To slander and backbite is in the sense that it is reflecting upon the fault of people and mocking them by pointing or tongue. Ibn Abbas says it is the slandering backbiter who insults people and gossip. The slanderer who despises men and belittles them as if is, referring to backbiting and slandering, an art in which he has reached a level of excellence. It was said that slandering is with the tongue and the backbiting is by pointing. The opposite was also said. And they are in the sense that whoever mocks people by gesture or speech is a slanderer, and a backbiter as well.

Some scholars said that this was revealed regarding people from the infidels of Mecca. Those who used to do this deed to the Prophet ﷺ and the believers, such as Al-Akhnas Ibn Shurayq, Umayy Ibn Khalaf, Al-Aas Ibn Wael Al-Sahmi, and others. They did not leave an opportunity but mocked the Messenger and the people of faith. And the fact that Allah begins with these infidels by mentioning

one of their faults that is less than unbelief. That is because they combined disbelief with these faults, and disbelief in Allah is the root of evil and these are its branches. Further, these were characterized by this and that, with disbelief in Allah as well as degeneration of character. As He says, "And do not obey any despicable swearer"(Al-Qalam:10), "backbiter, spreader of malicious gossip"(Al-Qalam:11), "preventer of good, transgressor, sinful"(Al-Qalam:12), "brutal; moreover, of spurious parentage!"(Al-Qalam:13), "Just because he has money and sons"(Al-Qalam:14), "when Our signs are read to him, he says, “Legends of the ancients!"(Al-Qalam:15), saying that the Qur’an is the myths of the ancients is a disbelief in the Qur’an and disbelief in Allah. He is also characterized by these attributes of slander. "And do not obey any despicable swearer"(Al-Qalam:10), swears a lot. Backbiter who backbites people a lot. Spreader of malicious gossip, he walks with gossip to make people enemies. Preventer of good, hard-hearted."... moreover, of spurious parentage!"(Al-Qalam:13), "Just because he has money and sons"(Al-Qalam:14). These people combined disbelief with these despicable qualities. And Allah will torment them for this and that. As in what Allah says, "What drove you into Saqar?"(Al-Muddaththir:42), "They said, “We were not of those who prayed"(Al-Muddaththir:43), "nor did we feed the destitute"(Al-Muddaththir:44), "and we used to indulge(in falsehood) with those who indulged"(Al-Muddaththir:45), "and we used to deny the Day of Recompense"(Al-Muddaththir:46). Thus, they combined all despicable characteristics with infidelity."... We were not of those who prayed"(Al-Muddaththir:43), prayer is an obligation. "nor did we feed the destitute"(Al-Muddaththir:44), they were hard-hearted. "and we used to indulge(in falsehood) with those who indulged"(Al-Muddaththir:45), "and we used to deny the Day of Recompense"(Al-Muddaththir:46), "until the certitude(of death) came to us"(Al-Muddaththir:47).

Likewise, Allah's saying, "Have you seen the one who denies the Recompense?"(Al-Ma'un:1), "It is the one who mistreats the orphan"(Al-Ma'un:2), "and does not urge(others to serve) food to the destitute"(Al-Ma'un:3), "So woe to the ones who pray"(Al-Ma'un:4), "those who are heedless of their prayers"(Al-Ma'un:5), so this is connected with that, bad morals. "Have you seen the one who denies the Recompense?"(Al-Ma'un:1), denying the Recompense is disbelief in Allah. Disbelieve in the reward and disbelieve in the Resurrection. This one is a denier of the Resurrection and a denier of Allah. "It is the one who mistreats the orphan"(Al-Ma'un:2). So he combined his disbelief in Allah and mistreated the orphan. Meaning his violence and the hardness of his heart. "and does not urge(others to serve) food to the destitute"(Al-Ma'un:3). He is hard-hearted and does not urge(others to serve) food to the destitute. He does not urge this, because Allah begins the surah by insulting these infidels by mentioning one of their shortages that is less than polytheism and blasphemy. That is because they combined this with the first, and this is one of their characteristics as if this lowliness in their morals is what led them to unbelief and polytheism. "Woe to every slandering backbiter"(Al-Humazah:1). Undoubtedly, slandering and backbiting of the believer are also major sins. If it occurs from a believer, he falls into major sin, as in the saying of the Prophet ﷺ, "The tale-bearer shall not enter Paradise." The Prophet says that the tale-bearer will not enter Paradise, and the one who seeks to gossip among people is from this aspect. Likewise, the Prophet ﷺ said in the fault of others that this is a great matter, as it came in the hadith, "You have said a word which would change the sea if it were mixed in it." With regard to the one who said, “look at so-and-so, she is too short.” So, he slandered people whether by pointing or speaking. And despising them, and belittling them is a great matter. And the Prophet ﷺ said, "It is enough for a Muslim to commit evil by despising his Muslim brother." despising him with a gesture or with words that he says, is enough to commit evil. It is enough to commit evil that he will enter Hell-fire with it -God forbid-. "Woe to every slandering backbiter"(Al-

Humazah:1), If he is skilled in and exaggerates the slandering and backbiting, then he deserves this warning, whether combined slandering and backbiting with disbelief in Allah, or was one of the people of Islam, but he did not do any work but slandering, backbiting, and insulting people, so he would have collected a hideous trait of the greatest slander.

He says, "who hoarded wealth and counted it over"(Al-Humazah:2), this infidel who hoarded wealth and counted it over out of exaggeration, meaning counting it over and over out of his eagerness and love regarding it. He hoarded wealth, wealth refers to everything that is financed and used, whether it is gold and silver, or other money such as cattle, clothes, etc., furniture, and rugs. He hoarded his wealth, his money. And counted it over, enumerated it time after time, out of concern, care, and love. "who hoarded wealth and counted it over"(Al-Humazah:2). He says, "thinking that his wealth has made him immortal"(Al-Humazah:3). Thinking, he thinks, this ignorant idiot thinks. The infidel, the obstinate, thinks that the money which he collects made him immortal. It means immortalizing him and giving him eternal life. And the case is that there is no eternity in this world. And that no matter how much money the collector collected, he will separate from it. either it gets separated or perishes. This means that this money either perishes or separates from him, it must separate from him and will not take anything with him. Moreover, money will not prolong his life; neither a day nor an hour because it is a finite life. And that money, no matter how much, does not prolong anything in the life of its owner. Yet, this one think, out of stupidity, lack of understanding, and lack of jurisprudence that the money that he collected will make him immortal, and he did not think about his fate and that he will die and be abandoned.

Then He says, "But no!" a word of the reprimand of all of the above regarding slandering, backbiting, and collecting money in this way, enumerate it, and think that this money is immortal for its owner. Yet, money has a role and a function in

this life. For the people of faith, it helps in reaching the way, otherwise, it is not the purpose nor the goal, and Allah has forbidden multiplication in it, competing over it, enumerating it, and filling the heart with it. He says, "Know that the Earlier Life is only a game and a distraction and an adornment and boasting among you and rivalry in wealth and children: like a rainfall producing plants that delighted the farmers, then it withers and you see it yellowing, then it becomes debris..."(Al-Hadid:20). It means that it is one of the flowers of the world. Something sweet and green, then it quickly withers and ends. "But in the Hereafter is severe punishment and forgiveness from Allah and(His) good pleasure, for the Earlier Life is nothing but the enjoyment of deception". Being deceived by this world is from arrogance and the act of vanity. Satan deceives his companions, Satan deceived him with what he collected from the money. And he thinks that his money will make him immortal and live forever, and the case is that it will not immortalize him. Then He says, "But no! He will surely be thrown into the Crusher"(Al-Humazah:4), with the assurance Lam. To be thrown. Throwing is to cast carelessly. Something that you took and threw in negligently. As you say, I ate the date and threw the seed. I threw it, that is, I cast it. To be thrown, referring to the unbeliever, the criminal, the slanderer, the backbiter. In the Crusher, Allah described the fire as the Crusher, and this is also based on this rhyme that came in the surah in "fueala"; it sounds like the doer in Arabic. And the meaning of it is a Crusher means that it is severely smashing for whoever enters it. It shatters him, and likewise, fire shatters itself. The fire of the Hereafter shatters itself. It shatters stones because this is its fuel, and crushes people. It crushes them -God forbid-. Thus, this is one of the names of the Fire, and the name here in the Crusher which fits the context of this surah. Humaza, Lamaza, and Hutamah, all of this came on the rhyme of "fueala". "But no! He will surely be thrown into the Crusher"(Al-Humazah:4).

Then Allah gave a value to this matter and reflected upon its horror. He says, "And what can make you realize what the Crusher is?"(Al-Humazah:5), this is a method of intimidation, amplification, and ignorance because it is something beyond what the imagined people can imagine and what the people of this world can comprehend. This is a great matter beyond the imagination of worldly minds. "And what can make you realize what the Crusher is?"(Al-Humazah:5), He says, "Allah's kindled Fire"(Al-Humazah:6), Allah says that this Crusher is His fire. He attributed it to Him. "Allah's kindled Fire"(Al-Humazah:6). Two descriptions are sufficient to explain the severity and greatness of this matter. First, it is the fire of Allah, it is attributed to Allah with which He punishes His enemies. And it is kindled, it means that it is burning. This is also evidence that it is an existing, created fire. That Allah created it, and that it actually exists, and it is His fire which He prepared for His enemies. "Allah's kindled Fire"(Al-Humazah:6), always burning. He says that the fuel of this fire is from people and stones, He says, "O you who have attained faith, shield yourselves and your families from a fire whose fuel is people and stones; over it are fierce and powerful angels..."(At-Tahrim:6), its fuel, that is what makes it burn is people and stones. Stones get burned and melted in it -God forbid-. He also says, "And if you are in doubt about what We have bestowed upon Our servant from on high, then bring a single surah of its like, and call your witnesses apart from Allah if you are truthful"(Al-Baqarah:23), "But if you do not—and you will not—then be mindful of the Fire whose fuel is people and stones; it has been prepared for the deniers"(Al-Baqarah:24). This is the kindled fire -God forbid-. I mean, it is always burning, whose fuel is people and stones. He says that it will always be kindled. And that it will always be on fire, and it has no time in which it will end. Rather He says, "whenever it abates, We intensify the blaze for them" whenever this fire abates, and the meaning of "abates" is lightened or calmed down. We intensify the blaze for them so that its fuel and ignition would remain -God forbid- forever. "And

what can make you realize what the Crusher is?"(Al-Humazah:5), "Allah's kindled Fire"(Al-Humazah:6).

Then, Allah described this burning fire and said, "that mounts over burning hearts"(Al-Humazah:7). This fire mounts over hearts, and the meaning of this is that it enters the hearts either scientifically or physically. Regarding the physical, some scholars said that it burns, melts, and destroys the body of the tortured to the heart. The heart is the largest organ in the body in terms of sense. Thus, the fire burns and reaches the heart -God forbid, into its middle, and melts it. And if it melts, it comes back a second time into a new building again. He says regarding skins, "Every time their skins are roasted through, We will replace them with other skins so that they may(continue to) taste the punishment" here, Allah says that this fire mounts over burning hearts. In the sense that it enters the heart of the tortured person -God forbid-. Or that it mounts over the hearts, that it knows what is in the heart of the punished person. Further, Allah made perceptions for inanimate objects. All of these inanimate objects are perceived for; Allah says about fire, "it almost bursts with rage", it almost bursts with rage, that is, it gets cut-off due to its rage to punish those thrown into it -God forbid-. "it almost bursts with rage. Every time a crowd is thrown into it, its keepers ask them, "Did no warner come to you?"(Al-Mulk:8), fire has a perception by which it perceives. As it mounts the burning hearts of these infidels who were from the people of slander, backbiting, gossip, and mockery against the people of faith. So it mounts over burning hearts as if fair reaches this place that contains these evil manners that it included. So it would go to his heart to torment him in this way. "that mounts over burning hearts"(Al-Humazah:7).

Then Allah described this fire with another description. He says, "Indeed, it is over them with no exit"(Al-Humazah:8), it is, referring to Hell. Over them, referring to the infidels. With no exit, it is a prison, meaning that its doors are closed. Allah first told that this fire has seven doors. He says, "It has seven gates;

for each gate is an assigned class."(Al-Hijr:44), and that these doors get closed whenever they enter it and will never be opened again. "Indeed, it is over them..."(Al-Humazah:8), in Hell with its doors. "with no exit", He says as it came in the hadith that it is a deep well. As the Prophet ﷺ says, "a stone would be thrown at one side of the Hell and it would travel down for seventy years but would not reach its bottom.". The Prophet says, "A man may speak a word that angers Allah and not see anything wrong with it, but it will cause him to sink down in Hell the depth of seventy autumns." He falls into Hell the depth of seventy autumns out of this world. "The Shocking Event!"(Al-Qari'ah:1), "What is the Shocking Event?"(Al-Qari'ah:2), "And what can make you realize what the Shocking Event is?"(Al-Qari'ah:3), "A day when mankind become like scattered moths"(Al-Qari'ah:4), "and the mountains become like tufted wool"(Al-Qari'ah:5), "So, as for the one whose scales were heavy"(Al-Qari'ah:6), "he is in a pleasant life"(Al-Qari'ah:7), "But as for the one whose scales were light"(Al-Qari'ah:8), "his home is an Abyss"(Al-Qari'ah:9), his home, his head. Is an Abyss, falls in the sense of falling down. He says, "And what can make you realize what it is?"(Al-Qari'ah:10), "A raging fire"(Al-Qari'ah:11), he only falls into the fire -God forbid-. The fire is a deep well, and it came in the hadith of Abdullah Ibn Omar that he said, "If a man saw a dream during the lifetime of the Prophet (ﷺ) he would narrate it to the Prophet. Once I wished to see a dream and narrate it to the Prophet (ﷺ) I was young, unmarried, and used to sleep in the Mosque during the lifetime of the Prophet. I dreamt that two angels took me and went away with me towards the (Hell) Fire which looked like a well with the inside walls built up, and had two side-walls like those of a well.". Two side-walls like those of a well on which a pulley that brings out water is placed "There I saw some people in it whom I knew. I started saying, "I seek Refuge with Allah from the (Hell) Fire, I seek Refuge with Allah from the (Hell) Fire." Then another angel met the other two and said to me, "Do not be afraid." I narrated my dream to Hafsa who, in her turn, narrated it to the Prophet. He said, "What an excellent man `Abdullah

is if he only observes the night prayer." He said, "What an excellent man. "He said, "What an excellent man `Abdullah is if he only observes the night prayer. He said: I never left night prayer after that.." May Allah be pleased with him.

The witness that this is a vision. It is a true vision, and it is as it came in the description of the fire as being like a well of two side walls. And that it is as it came in what the Prophet ﷺ described, thus, it is a true vision because the fire is a well and it has these doors. Are these doors of layers? They said that fire consists of degrees. As He says, "Surely the hypocrites will be in the lowest depths of the Fire—and you will never find for them any helper"(An-Nisa:145). The Fire consists of degrees, one beneath the other. It also includes the lowest level in which the heads of criminals and hypocrites are placed by Allah. So, does each of these doors open to a layer of fire? Or are the doors on the brink of Hell above it? Then whoever is thrown into it will be thrown into the fire after that. Allah knows best whether these doors are attached to this Fire; Or are these doors on the wall of fire? He says, "whose curtains have hemmed them in, and when they cry for relief, they are relieved with water like molten brass which scalds the faces", have hemmed them in, referring to the people of Hell. Curtains, referring to the hallway that surrounds it. Thus, it is a great wall and a great construction in the middle of the earth to the deepest earth -God forbid-, and within it are these layers.

He informs that this fire is with no exit for the infidels -God forbid-. Fire, over them, over these infidels, with no exit. That is, its doors are closed on them, and when they enter it, it is closed over them -God forbid-. He says that these doors will be opened when they come to enter it, as He says, I seek refuge with Allah from Satan, the outcast, "And the Trumpet was blown, so all who were in the heavens and the earth were stunned, except whomever Allah willed. Then it was blown another time, whereupon they all stood looking on"(Az-Zumar:68), "And the earth shone with the Light of its Lord, and the record was placed, and the

prophets and the witnesses were brought in, and it was judged between them in truth, and they were not dealt with unjustly"(Az-Zumar:69), "And every soul was fully compensated for what it had done, for He knows better what they do"(Az-Zumar:70), "And those who denied were driven to Hell in throngs", driven, Allah brought them to it. "until, when they had reached it, its gates were opened", until, when they had reached it, if the infidels reached the fire, its doors would open. Its doors open as soon as they reach it. Then, they get thrown into it. As He says, "The day when they are shoved into the Fire of Hell forcefully"(At-Tur:13), they get pushed and shoved into it. And this is from Hell keepers -God forbid-. "The day when they are shoved into the Fire of Hell forcefully"(At-Tur:13), "This is the Fire in which you used to disbelieve"(At-Tur:14). If they enter it in this humiliating manner of shoving, pushing, and pulling by forelocks and feet, and casting into this fire, at this point, its doors are closed -God forbid-. They enter it and will never be opened again. There is no chance after that for this prison to ever open, rather, it is closed. It is the fire over them, over the infidels, with no exit.

Then He says, "in extended columns"(Al-Humazah:9). It was said "in columns", meaning that these doors that are closed are inserted into columns. The columns that preserve these doors and these columns are extended. Extended, it was said in the earth to be stronger, or that these doors have been tightened with chains and pegs and have become linked to columns lying in the ground so that it is impossible to open them. This fire belongs to Allah and it is impossible to open it. Allah says about its people that "Whenever they try to escape from Hell—out of anguish—they will be forced back into it, ˹and will be told,˺ “Taste the torment of burning!"(Al-Hajj:22). It was well built, secured by these firewalls, and none could climb them. Further, it is closed to its people -God forbid- to the extent that it cannot be opened. He says, "Indeed, it is over them with no exit"(Al-Humazah:8), "in extended columns"(Al-Humazah:9). It was said that "in

extended columns"(Al-Humazah:9), means in extended periods that do not end. And the correct one is the first in the words of Allah, "in extended columns"(Al-Humazah:9).

This is a great surah in its lessons, its eloquence, and its formulation. See who the formulation corresponds to this rhyme that it came in and described this infidel as slandering backbiter, He described the fire as a Crusher "fueala". And since this infidel was hard-hearted and blind-hearted, then the fire was made for his heart as well. He says regarding fire, "that mounts over burning hearts"(Al-Humazah:7). Also, see how this person was careful over this money, numbered it, and was keen on it? Then, how he was neglected as such and thrown into the fire far from the money that he counted and collected? A great surah with great lessons, of course, for the unbeliever who had this characteristic. Likewise, for any believer who is characterized by one of these despicable qualities. "Woe to every slandering backbiter"(Al-Humazah:1), "who hoarded wealth and counted it over"(Al-Humazah:2), "thinking that his wealth has made him immortal"(Al-Humazah:3), "But no! He will surely be thrown into the Crusher"(Al-Humazah:4), "And what can make you realize what the Crusher is?"(Al-Humazah:5), "Allah’s kindled Fire"(Al-Humazah:6), "that mounts over burning hearts"(Al-Humazah:7), "Indeed, it is over them with no exit"(Al-Humazah:8), "in extended columns"(Al-Humazah:9).

With this, this great Surah ends. We ask Allah to forgive our sins, repent to Him, turn to Him, and seek refuge in Him. Praise is to Allah, the Lord of the Worlds, at the beginning and the end. And peace be upon His servant and messenger Mohammad. We ask Allah to make it beneficial to Muslims in the east and west of the earth, and to make this a treasure for us on the Day of Resurrection.

Al-Fil

بسم الله الرحمن الرحيم:{أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ}[الفيل:1] {أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ}[الفيل:2] {وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ}[الفيل:3] {تَرْمِيهِمْ بِحِجَارَةٍ مِنْ سِجِّيلٍ}[الفيل:4] {فَجَعَلَهُمْ كَعَصْفٍ مَأْكُولٍ}[الفيل:5].

In the name of Allah, the Entirely Merciful, the Especially Merciful, "Have you not considered, [O Muhammad], how your Lord dealt with the companions of the elephant?" (Al-Fil: 1). "Did He not make their plan into misguidance?" (Al-Fil: 2). "And He sent against them birds in flocks" (Al-Fil: 3). "Striking them with stones of hard clay" (Al-Fil: 4). "And He made them like eaten straw" (Al-Fil: 5).

Quraysh

بسم الله الرحمن الرحيم: {لِإِيلَافِ قُرَيْشٍ}[قريش:1] {إِيلَافِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ}[قريش:2] {فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ}[قريش:3] {الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ مِنْ خَوْفٍ}[قريش:4]

In the name of Allah, the Entirely Merciful, the Especially Merciful. "For the accustomed security of the Quraysh" (Quraysh: 1). "Their accustomed security [in] the caravan of winter and summer" (Quraysh: 2). "Let them worship the Lord of this House" (Quraysh: 3). "Who has fed them, [saving them] from hunger and made them safe, [saving them] from fear" (Quraysh: 4).

Surah Al-Fil and Surah Quraysh are talking about the same topic. In fact, Allah shows His favor upon the Quraysh and upon the people of Mecca in these two Suras. First, this favor is represented in repelling the elephant and the army of Abraha from the House of Allah and the Ka'ba of Allah. This was a great blessing from Allah and an indicator of the mission of this Prophet ﷺ as the Prophet was born in the year of the elephant, i.e. the year in which Allah destroyed the elephant and in which the Abyssinian Christian army was repelled from the Ka'bah. The story of Abraha goes back to when the Himyarite king of Yemen,

Dhu Nawas, killed the Christians in the famous incident of the companions of the trench. This king is the one on whom Allah revealed His saying, "By the sky containing great stars" (Al-Burooj: 1). "And [by] the promised Day" (Al-Burooj: 2). "And [by] the witness and what is witnessed" (Al-Burooj: 3). "Cursed were the companions of the trench" (Al-Burooj: 4). "[Containing] the fire full of fuel" (Al-Burooj: 5). "When they were sitting near it" (Al-Burooj: 6).

When the people embraced Christianity at the invitation of Abdullah Ibn Al-Samir, may Allah have mercy on him, and by the teaching of this Christian monk, this Himyarite king took all those who embraced this Christianity, destroyed them and burned them in this way. It was just one man who escaped and this man went to Caesar, the king of Rome, and sought his protection against Dhu Nuwas. So, Caesar wrote to the king of Abyssinia to send an army to fight this Himyarite king. Thus, he assigned an army to him and appointed the Abyssinian Abraha and another commander named Aryat. Then, they brought this army to Abyssinia and they killed the king of Himyar. After that, they took Yemen as their base and Christianity began to spread. Then, wars broke out between Aryat and Abraha and they ended with the killing of Aryat and Abraha remained alive. Then, the king of Abyssinia got angry with Abraha, so he sent for him and he swore that he would enter the land of Yemen and cut his forelock. So, the Abyssinian Abraha hurt his forelock by himself and sent to the king a bag containing dirt from Yemen and said to him, "O king, trample this dirt and this my forelock." Abraha humbled himself to the king, so he kept him in Yemen as a king. Abraha said that he would build a church in Yemen, the like of which was not seen before, and that he would invite the Arabs to embrace Christianity. Thus, he built a great church in Sanaa and they called it Al-Qalis because of its whiteness and its greatness. It was said that this church was called Al-Qalis because everyone who looked up to it, his hood would fall. This angered many Arabs and angered the Quraysh in particular and they sent someone who entered this church and set fire on its sides and,

therefore, it was burned and destroyed. Also, it was said that a man was sent and he was discharged in this church and made dirty. Abraha became furious at this and found that the penalty for this was to destroy the Kaaba, so he gathered an army and brought the elephants and the Arabs were not familiar with fighting with elephants. Abraha took a group of elephants and it was said that they were twelve elephants and on top of them was a great elephant named Mahmoud. In addition, he took with him a great army in order not to be resisted. On Abraha's way some Arab tribes confronted him to deter him, but the forces were unequal. That is, a man named Dhu Nafar confronted him and Nufail al-Khathami confronted him, but Abraha captured him and took him as a guide to the army. When he passed by al-Taif, its people aided him and sent Abu Rughal with him to be his guide through the land of Hijaz until he reached Mecca. This man who is called Abu Rughal is the one with whom the Arabs set as an example. They stoned his grave after that because he was the one who led the Abraha army to show them the way to Mecca.

When Abraha arrived with his army near Mecca, he deployed his army in the regions and they took the grazing animals of people of Mecca and among what they took were two hundred camels for Abd al-Muttalib. Then, Abraha sent to the eminent ones of Quraysh informing them that if they did not fight him, he would not fight them and that his intention was to destroy the Kaaba. He informed them that if they left him to do what he wanted, he would go, but if they confronted him, he would fight them. When this delegation went, it brought some nobles, including Abd al-Muttalib, who is the grandfather of the Prophet ﷺ. When Abd al-Muttalib entered Abraha, Abraha revered him. It was said that this was because of the beauty, stature and handsomeness of Abd al-Muttalib. Abd al-Muttalib spoke to Abraha and said to him, "We will not confront you." So, Abraha said, "What do you want me to do?" Abd al-Muttalib said, "Your army took two hundred of my camels." Abraha said to him, "You were great in my eyes when I

first saw you and now you are small in my eyes. I am coming to demolish your House, your Kaaba and the symbol of your honor and you demand me with a group of camels." Abd al-Muttalib said, "I am the lord of the camels and this House has a Lord who protects it." He said to him, "I am coming to demolish it." Abd al-Muttalib said to him, "This House has a Lord who protects it and you are left with that. If you think that you are able to destroy it, then do that." Abd al-Muttalib returned and ordered the people of Mecca and Quraysh to fortify themselves in the mountains and to leave Mecca so that this army would not trample them or humiliate them when they entered; he ordered them to leave Mecca and leave the army. While the army was near Mecca at Muhassir valley, Nufail Ibn Habib al-Khathami, whom they captured and who had confronted the Abraha army, was with them. Nufail came to the ear of the great elephant Mahmoud and said to him, "O Mahmoud, this is the House of Allah. Do not go and if they force you, then lie down in your place." So, the elephant laid down in its place and they hit it below its stomach, on his head and everywhere in order to stand up, but they could not do that. Moreover, if they directed the elephant towards the Levant, it would walk. If they directed it towards Yemen, it would return. But if they directed it towards Mecca, it would not move. In the meantime, Allah sent birds on them. Such birds were birds in flocks as Allah says here. They were groups of birds and it was said that each of these birds carried a small stone in its beak and a stone in each leg. Then, the birds dropped these stones on this army and an epidemic spread among them and destroyed some of them at the same moment. The army began to flee and to fall little by little. Moreover, the disease spread among the army to the extent that they took Abraha, who was their leader, but he fell piece by piece on the way. It was said that Abraha died on the way and it was said that he arrived at Sanaa and his body was worn out and died there.

Allah ﷻ reminds His faithful servants and shows His grace over the Quraysh in particular as they are the inhabitants of this House. Allah says, "Have you not considered, [O Muhammad], how your Lord dealt with the companions of the elephant?" (Al-Fil: 1). This is a reminder of what Allah did and of His amazing action with the companions of the elephant. This refers to such a great and large army of Abyssinia, which came with the intention of destroying the House of Allah. They were called the companions of the elephant because the elephant was their greatest symbol in this army and the Arabs had no power to fight them. This is because the Arabs fight on horses and the horses detest the elephants.

Allah says, "Did He not make their plan into misguidance?" (Al-Fil: 2) This is a question that is meant for confirmation. Allah ﷻ made their plan into misguidance. Such a plan was represented in their preparation of the equipment, taking the army, placing the elephants at the forefront of this army, walking on the road and spreading terror among the Arabs. Moreover, this plan was represented in taking the elephants and thinking that they would tie the House with ropes, tie these ropes to the elephants and then they would hit the elephants so that the House would be demolished and destroyed at once. "Into misguidance," i.e. they achieved disappointment, regret, and sadness and the destruction of their army and the destruction of their nation.

Allah says, "And He sent against them birds in flocks" (Al-Fil: 3). That is, they were groups of birds that came after one another and threw these stones. They brought the elephant, which is one of the largest, strongest and most violent animals, and they put it in front of the army. On the other side, Allah sent on them a very small soldier, the bird. It was said that that bird was like a small hook and it was one of the weakest birds and it carried small stones. This means that Allah destroyed them with a group of small birds and because of the lowness of their affair with Allah. Allah did not send for them a huge army such as a stormy wind,

a thunderbolt or an army of angels. Rather, He sent them these small and weak soldiers.

Allah says, "Striking them with stones of hard clay" (Al-Fil: 4). This means that they were small stones whose origin was from clay and they were put on fire and were ignited until they became solid like that. They were small stones of hard clay. Allah says, "And He made them like eaten straw" (Al-Fil: 5). He made those disbelievers like straw. It is as if they were like such sticks and such straw till they are eaten and chewed by the camels, the cows, the other animals when they eat them or the gluttonous animals such as the horses and the camels as they make them like this after that. That is, in the end, Allah ﷻ made their bodies in this way. It was said that their bodies were worn out and fell off piece by piece.

Thus, this Surah shows the greatness and the power of the Lord and shows that Allah protects what He wants to protect. It shows that this is His House and He protected it and the case was that this was a time of disbelief and polytheism and there were no helpers for this House from among the people of Islam and the people of strength to protect it. This is a favor from Allah upon the Quraysh in particular because this House was their security, their place and their protection. In addition, this is favor upon all the people of Islam. Moreover, this was a favor for it foretold the mission of the Prophet ﷺ for the Prophet was born in this year. The Prophet was born after that and his name and calls were associated with this place as the call of Islam was launched from this place, Mecca, and from near the Ka'ba. After that, this House became the Qiblah to which Allah directs the Muslims five times during their day and night.

Then Allah says in the next Surah, "For the accustomed security of the Quraysh" (Quraysh: 1). "Their accustomed security [in] the caravan of winter and summer" (Quraysh: 2). "Let them worship the Lord of this House" (Quraysh: 3).

“Who has fed them, [saving them] from hunger and made them safe, [saving them] from fear” (Quraysh: 4).

It was said that the verse “For the accustomed security of the Quraysh” (Quraysh: 1) is linked to the previous Surah, which means that Allah protected this House and destroyed this army for the accustomed security of Quraysh, i.e. so that Quraysh would be accustomed to this place and would live there. It was also said that “For the accustomed security of the Quraysh” (Quraysh: 1) means that this is for making Quraysh accustomed to Mecca, the uncultivated valley, as Allah made them accustomed to a journey in the summer and a journey in the winter that was all for trade. This is from Allah’s mention of His favor upon Quraysh. The tribe of Quraysh refers to the sons of an-Nadr Ibn Kinanah. An-Nadr is the one who was named Quraysh. It was said that Quraysh was taken from the name of the animal sea, the shark, the strongest of the sea fish. Ibn Abbas was asked, “Where did Quraysh come from?” He said, “It is the sea animal and this is a minimization of the name.” Moreover, it was said that Quraysh was taken from the piaster because they used to deal in piasters, which means that they were engaged in trade. The first saying about the name of Quraysh is the correct one.

The Quraysh were chosen by Allah and they inhabited this place. After that, Allah has chosen from Quraysh His servant and Messenger Muhammad ﷺ from the noblest of their wombs as the Prophet ﷺ said, “Indeed Allah chose Banu Kinanah from the children of Ismail and He chose the Quraysh from Banu Kinanah, and He chose Banu Hashim from Quraysh, and He chose me from Banu Hashim. I am chosen from those who were chosen.” So, the Prophet was chosen by Allah from this pure race that Allah chose. Quraysh, who are attributed to an-Nadr Ibn Kinanah, lived after that during the time of Qusay Ibn Kilab. It was Qusay who gathered them, defeated Khuza'a and settled in Mecca. This was an indicator and a foreshadowing of the mission of the Prophet ﷺ.

"Their accustomed security [in] the caravan of winter and summer" (Quraysh: 2). Allah ﷻ made them accustomed to a caravan from Mecca in the winter and the summer. They had a caravan in the winter to Yemen and a caravan in the summer to the Levant in order to trade. In this regard, Yemen is an agricultural land and there were great trades there and there were textile factories. As for the Levant, it was a prosperous land and it had great trades, industries and agriculture. As for Mecca, it was a desert country where there was neither agricultural nor industrial production. So, Quraysh used to bring such trades and Mecca was the place of gathering of Arabs from everywhere. That is, the Arabs would come to perform Hajj and, therefore, Quraysh would offer the trade that they brought from Yemen and the Levant and through this they were merchants. Also, they were among the richest people through this trade in which they worked. The Arabs came to them from everywhere and Mina was one of the greatest markets. Also, there were Dhul-Majnah and the market of al-Majaz as well. In addition, there was the Okaz market in Taif, but the greatest of the markets was the one that was in Mecca. Allah made them familiar with these two caravans and they were beloved to their souls. They used to go and both of their young people and their elders would go to trade. The people of Mecca were either traders by themselves or lenders of their money. That is, the one of them who stopped trading would lend his money, i.e. he would give his money to others to trade in it and the profit would be between them. In fact, Islam approved this type of contract which is the lending contract.

Allah says, "Let them worship the Lord of this House" (Quraysh: 3). This is an order from Allah for them to worship the Lord of this House. This house was the symbol of their pride and the symbol of their glory. It was the shelter to which they took refuge and the place in which they lived. This House is attributed to Allah because it was built to be a place in which the Lord is worshiped and to make the people' eyes turn to it in their prayers and their acts of worship. "Who

has fed them, [saving them] from hunger" (Quraysh: 4). It was out of Allah's favor upon Quraysh and upon those who lived in this barren land that He fed them from hunger. That is, Mecca was a land of hunger, but Allah fed its people with what He facilitated for them from the great good things that were in this desolate place as Allah says, "Have we not established for them a safe sanctuary to which are brought the fruits of all things." Allah ﷻ prepared for them this sanctuary, which was the land of Mecca, as a safe place and no blood would be shed in it. In this regard, in spite of the disbelief of the Arab and his lack of belief in the resurrection, in recompense and in account, he used to revere this House. That is, he would see the murderer of his father and the murderer of his brother, but he did not touch him in the House. Also, the people of the House had their veneration and their status among all Arabs. The Arabs would say, "These are the people of the House of Allah and they shall not be touched." So, if the man from Quraysh was walking day or night around the Peninsula and he was not confronted or touched by anyone, this was one of the blessings of Allah upon them.

Allah says, "Who has fed them, [saving them] from hunger and made them safe, [saving them] from fear" (Quraysh: 4). This place was empty of planting and vegetation, but Allah made it a store for these fruits. "To which are brought the fruits of all things as provision from Us? But most of them do not know" (Al-Qasas: 57). "And made them safe, [saving them] from fear." Allah made them safe from fear as Allah made this sanctuary safe. Thus, the Land of Mecca was a safe land and the Arabs got to know this matter. So, when they reached the land of the Sacred House, then each of them would refrain from his enemy and if his enemy took refuge in this place, he would wait for him outside the Sacred House. Then, if his enemy went out from the Sacred House, he would fight him.

So, Allah reminds the Quraysh of His favor upon them and tells them that they have to worship the Lord. In fact, the Quraysh were stubborn in the beginning. They stubbornly opposed Islam and then Allah expanded their breasts after that

and they embraced Islam. The lesson learned is that these two Suras, Surah Al-Fil and Surah Quraysh, as if they are one Surah in which Allah reminds of His great action in destroying the elephant and repelling it from the Kaaba. Also, Allah reminds the Quraysh of His favor as He settled them and prepared for them this place, in which He has fed them from hunger and made them safe from fear. Here Allah commands them to worship Him alone without a partner.

Al-Ma'un

بسم الله الرحمن الرحيم: {أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالدِّينِ}[الماعون:1] {فَذَلِكَ الَّذِي يَدُعُّ الْيَتِيمَ}[الماعون:2] {وَلا يَحُضُّ عَلَى طَعَامِ الْمِسْكِينِ}[الماعون:3] {فَوَيْلٌ لِلْمُصَلِّينَ}[الماعون:4] {الَّذِينَ هُمْ عَنْ صَلاتِهِمْ سَاهُونَ}[الماعون:5] {الَّذِينَ هُمْ يُرَاءُونَ}[الماعون:6] {وَيَمْنَعُونَ الْمَاعُونَ}[الماعون:7].

In the name of Allah, the Entirely Merciful, the Especially Merciful, “Have you seen the one who denies the Recompense?” (Al-Ma'un: 1). “For that is the one who drives away the orphan” (Al-Ma'un: 2). “And does not encourage the feeding of the poor” (Al-Ma'un: 3). “So woe to those who pray” (Al-Ma'un: 4). “[But] who are heedless of their prayer” (Al-Ma'un: 5). “Those who make show” (Al-Ma'un: 6). “And withhold [simple] assistance” (Al-Ma'un: 7).

“Have you seen the one who denies the Recompense?” (Al-Ma'un: 1). The seeing here refers to knowledge and denying the recompense is denying the reward and punishment. The recompense refers to the recompense on the Day of Resurrection as in the saying of the Arabs, “As you sow, then shall you reap.” “Thus did We plan for Joseph. He could not have taken his brother within the religion of the king,” i.e. within his regime and his legislation. So, the one who denies the recompense is the one who denies this religion and the straight path that Allah sent down.

"For that is the one who drives away the orphan" (Al-Ma'un: 2). Driving away the orphan refers to treating him badly, oppressing him and forcing him away. The orphan is the one whose father died while he was in puberty. So, if one reaches the age of sexual maturity, then he is not an orphan. The earning father is the support of his family and if the father dies, the children often become in a position of weakness and poverty and they need care. Therefore, the Sharia came with instructions to take care of the orphan in order to protect his money. It orders not to approach his money except with what is best. "And do not approach the orphan's property except in a way that is best." Also, it severely warned against devouring the property of orphans unjustly. "Indeed, those who devour the property of orphans unjustly are only consuming into their bellies fire. And they will be burned in a Blaze" (An-Nisa: 10).

Regarding taking care of the orphan, the Prophet ﷺ said, "I and the one who takes the responsibility of an orphan will be like these two in Paradise." So, the one who is void of mercy and who drives the orphan away, Allah says that this is out of his lack of belief in the recompense on the Day of Resurrection. In fact, this is evidence that treating the orphan badly is one of the major sins for which the person will be punished.

Then Allah ﷻ says, "And does not encourage the feeding of the poor" (Al-Ma'un: 3). This means that he does not encourage his family and other people to feed the poor. The poor refers to the needy person that is not often noticed as the Prophet ﷺ said, "The very poor are not the people who constantly walk from person to person and are given one or two morsels. Rather, they are the people who do not find enough for themselves and other people are not aware of them to give charity to them." Moreover, the meaning of the notion that he does not encourage others is that he himself does not give to the poor. So, Allah makes it a crime not to encourage others to feed the poor. That is, the crime is not only represented in being mean and keeping his money from the poor, but also it is

represented in not encouraging others such as his family and those around him to feed the poor. The disbelief here is associated with these actions, which result from the lack of mercy and knowing the needs of the servants and not fulfilling them. So, it is as if the one whose heart is void of mercy begins to drive the orphan away and not to encourage feeding the poor.

Then Allah says threatening the hypocritical faction also, "So woe to those who pray" (Al-Ma'un: 4). "[But] who are heedless of their prayer" (Al-Ma'un: 5). "Those who make show" (Al-Ma'un: 6). "And withhold [simple] assistance" (Al-Ma'un: 7). This is also a type of not believing in the Day of Resurrection and not believing in the recompense of hypocrisy. Allah says, "So woe to those who pray" Woe is a word threatening and intimidation or it is a place in Hell by which Allah threatens and intimidates the perpetrator of this crime. Allah says, "To those who pray" Outwardly, they are from the people of prayer, but Allah says, "[But] who are heedless of their prayer" (Al-Ma'un: 5). It was said that this verse does not mean those who are heedless in their prayer, but those who are heedless of their prayer. In this regard, the Prophet ﷺ mentioned about the prayer of the hypocrite, "That is the prayer of the hypocrite. That is the prayer of the hypocrite. He sits watching the sun, until when it is between the horns of the Satan he stands and pecks out two (units of prayer), not remembering Allah in them but a little." This applies to the one who does not pray the afternoon prayer until the sun is about to set, so he stands to pray perhaps he will realize the prayer time before the time comes out. This also applies to the one who waits in the dawn prayer until the sun rises and performs the prayer before the sun rises. Then, he performs two units of prayers, not remembering Allah in them but a little, such as the pecking of the crow. As for the believer, he is eager to pray. He performs the prayer in its appointed times as the Prophet said in the best of deeds, "It is to offer prayer in its early time."

Likewise, heedlessness of prayer includes not fulfilling its conditions. In this regard, the prayer has conditions that without it cannot be valid such as purity, washing from major impurity, ablution from minors, purifying one's clothing from uncleanliness and purifying the place. Also, the coming of the time and facing the Qiblah are all of the conditions of prayer. The prayer must be established in the way that we were commanded to establish prayer. "Pray as you have seen me praying." The Prophet ﷺ taught his companions the prayer. He said, "Allah does not regard the prayer of a servant who does not straighten his spine from bowing." He must straighten his spine from bowing and every vertebra of the back should return to its place when he says, "Allah hears whoever praises Him." "When he prostrates, he has to prostrate on seven bony parts," i.e. on the forehead, nose, the hands, which are two, the knees and the feet. After that, he descends to prostrate, bringing his hands before his knees as the Prophet ﷺ said, "When one of you prostrates, he should not kneel in the manner of a camel, but should put down his hands before his knees." This is the correct opinion from the sayings of the scholars. Then, if he sits between the two prostrations, he sits until he is comfortable in sitting. The Prophet taught this to the one who was not perfecting his prayer. "A man entered the mosque and started praying. Then he came to the Prophet and greeted him. The prophet said to him, "Go back and pray, for you have not prayed." The man said, "By Him Who sent you with the Truth, I cannot offer the prayer in a better way than this. Please, teach me how to pray." The man said that after the Prophet sent him three times, saying to him, "Go back and pray, for you have not prayed." The Prophet said to him, "When you stand for Prayer say Takbir and then recite the opening of the Book. Then, bow till you feel at ease. Then raise your head and stand up straight, then prostrate till you feel at ease during your prostration, then sit with calmness till you feel at ease and do the same in all your prayers." So, he said that each of these acts should be given its due right of reassurance and that the act should be performed and the worshiper should be reassured in performing each act of the prayer. That is why when

Hudhayfah, one of the companions, saw a man praying like this prayer in which he did not establish its pillars, he said to him, “Since how long have you been praying this prayer?” The man said, “Since forty years.” Hudhayfah said to him, “You have not prayed for forty years and if you die on this, you will die on a religion other than the religion of Muhammad ﷺ.

Also, there are some conditions for the follower with the prayer leader. If the follower precedes the prayer leader and prays the same as his prayer or prays with him, i.e. if he says takbir with him (At the same moment), bows with him, prostrates with him, then his prayer is not valid and he is not considered as a follower; he has to follow his prayer leader as the Prophet ﷺ said, “The imam is appointed only to be followed. When he says the takbir, say it also and do not say the takbir before him. And bow when he bows and do not bow till he bows.” Then the Prophet said, “Raise up your heads when he raises his head and do not raise your heads till he raises his.” Also, the Prophet said, “And prostrate when he prostrates and do not prostrate until he prostrates.” Thus, the follower has to follow his imam. In fact, the prayer of the person who tries to precede the imam in prayer is not just invalid, but rather he is threatened with a severe punishment as came in the saying of the Prophet ﷺ, “Does he who raises his head before the imam not fear that God may change his head into a donkey’s?” It was said that Allah will change this person in this way on the Day of Resurrection because he did not understand the matter. That is, he chose a person to be his leader in prayer, but he precedes him and raises his head before him. This person has no perception or understanding because this does not benefit him at all in prayer. Then, why do you pray as a follower if you will precede the imam and pray before him? This involves a punishment and unfortunately many people fall into this in spite of it being a violation. All of this is included in the meaning that they “are heedless of their prayer” (Al-Ma'un: 5).

The scholars said that "who are heedless of their prayer" (Al-Ma'un: 5) includes all this. Also, if the person misses the prayer until its time is over, then this is the biggest deliberate heedlessness of prayer as the Prophet ﷺ said, "If anyone misses the afternoon prayer, it is as though he had been cut off from his family and his property." He also said, "If anyone abandons the afternoon prayer, his deeds are of no avail." So, this nullifies his deeds completely. There is no doubt that the noon, the sunset and the evening prayers are like the afternoon prayer with regard to deliberately missing the prayer. So, missing one prayer deliberately nullifies one's deeds. "If anyone abandons one prayer intentionally till its time is over, all his deeds are of no avail." It was said that this refers to the deeds of that certain day. Also, it was said no, this includes all his deeds of praying, fasting, giving zakat and Hajj. That is, all his deeds in religion become of no avail because he intentionally abandons the prayer till its time is over because Allah prescribed the prayer with its specified times. He says, "Indeed, prayer has been decreed upon the believers a decree of specified times." The prayer is a decree of specified times and therefore a Muslim is not excused for delaying the prayer except with the excuse of sleeping or forgetting only as the Prophet ﷺ said, "If anyone oversleeps or forgets a stated prayer, expiation is made by observing it when he remembers it. That is the only expiation for it." The meaning of when he remembers it is that if he gets up from sleep and the time for prayer has passed, he has to pray it at the moment; even if it is a prayer of the day, he prays it at night.

All of this is included in the meaning of heedlessness of prayer. Moreover, this includes being heedless of the conditions of the prayer, so he does not observe its conditions that Allah has shown. The Prophet said, "Allah does not accept prayer of anyone of you if he does Hadath (passes wind) till he performs the ablution." It was said, "And what is Hadith Abu Hurairah?" He said, "Breaking wind, or passing gas." So, Allah does not accept the prayer after any Hadath that

spoils the ablution except with ablution; this is one of the conditions of the prayer. After that, it is one of the obligatory acts of the prayer that the one performs it with its obligatory acts as Allah ordered. As for heedlessness in prayer, there is heedlessness that occurs on the part of everyone, even the keen one may forget. For example, he may not know whether he prayed two or three Rakat because Satan struggles with the believer and tries to distract him as the Prophet ﷺ said, "When the Mu'adhdhin calls to prayer, Satan runs out the mosque vehemently as he does not want to hear the call. When the Adhan is completed he comes back until, when the iqama is said, he retreats again." That is, Satan does not want to hear the iqama because it contains saying I bear witness that there is no god but Allah and I bear witness that Muhammad is the Messenger of Allah. "Then, when the iqama is completed, he comes back and starts to whisper to the one who prays and makes him remember things which he does not recall in his mind before the prayer." This means that there are some matters that the person has already forgotten, but Satan says to him, "Remember such and such, remember such and remember such." "He does this until he causes the man to forget how much he has prayed," i.e. the man does not know whether he has prayed two or three Rakat. The Prophet ﷺ said, "If any one of you notices that," i.e. if Satan causes him to forget how much he has prayed, "Let him follow the right and prostrate twice." That is, he has to be sure of what he has prayed or as mentioned in the other hadith "Let him consider what he is certain about." This means that if, for example, he doubts whether they are three or four, then they are three. He is certain about three and doubts the fourth one. "Let him consider what he is certain about and prostrate twice for forgetfulness."

So, forgetting the number of the units of prayer may occur from everyone. It even occurred with the Messenger ﷺ as the Prophet ﷺ sometimes forgot in his prayer and was reminded. It was said, "O Messenger of Allah, you prayed five times. So, he wrapped his knees and prostrated twice for forgetfulness. It is

mentioned in the hadith of Dhul-Yadain that "In one of the Four-Rakat prayers the Prophet ﷺ prayed two Rakat. Then, those who were in a hurry left the mosque and Dhul-Yadain stood and said, "O Messenger of Allah, did you forget or has the prayer been shortened?" The Prophet said, "I did not forget and the prayer has not been shortened." Then he said, "Is it as Dhul-Yadain says?" They replied, "Yes, O Messenger of Allah, you prayed two Rakat." So, the Prophet stood, said takbir and prayed two Rakat and then he ﷺ prostrated twice for forgetfulness." The lesson learned is that forgetfulness in prayer may occur from the servant and the Prophet said, "A man prays the prayer while just half of it, a third of it, a fourth of it, a fifth of it or a sixth of it was recorded for him," till the Prophet said, "Except a ninth of it because you have nothing of your prayers except what you have reasoned." So, the believing servant has nothing of his prayer except what he has reasoned, which means that if he is distracted from it or if he becomes heedless in the prayer, this makes him miss the reward. Also, turning around in prayer is a kind of being heedless in prayer. The believer should not turn around; he should look only at the place of his prostration and he should not turn around in prayer. When the Prophet was asked about turning around in prayer, he said, "It is something which the devil snatches from a servant's prayer." In this regard, the servant's good deeds depend on his performance of the prayer. That is, all his time while he is in prayer results in acquiring good deeds as long as his heart is present and he knows what he is saying in prayer.

Regarding the threat here in this Surah, Allah says, "So woe to those who pray" (Al-Ma'un: 4). "[But] who are heedless of their prayer" (Al-Ma'un: 5). Allah here says who are heedless of their prayer and He does not say who are heedless in their prayer. So, the one who is heedless of his prayer with these meanings that the scholars mentioned and that we mentioned first, this is the one who was included in the threat. As for the one who is heedless in his prayer due to the action of Satan who reminds him of things that were not in his mind but he

returns to his prayer, so this one is not included in the threat. However, the threat is for the person who is praying while being heedless, while playing and while not being quiet in his prayer as he plays in his bread or his cloth as if he is not standing in prayer. The scholars said that if the condition of a person is that of someone who does not pray, i.e. as if he is not praying, this one is heedless of his prayer and he does not establish it. In addition, the scholars have invalidated this prayer and the Messenger of Allah ﷺ said, "Maintain tranquility during prayer." That is, they must have an outward humbleness through the humbleness of the limbs and its stillness and through not playing. Also, they must have inner stillness due to the humbleness of the heart, its humility to Allah and its turning to Him.

Then Allah says, "Those who make show" (Al-Ma'un: 6). Those are the ones who are threatened. To make a show means that the person shows his deeds to the people in order to be praised for this or to deny the accusation of disbelief from himself as is the case with the hypocrites. That is, the hypocrites were praying just to move the attribute of disbelief from themselves. Otherwise, they were disbelievers in their hearts, but they used to pray with Muslims so that the accusation of disbelief would be removed from them and to show the people that they were Muslims while they were disbelievers. This also includes the one who shows off may be a Muslim and a believer in Allah, but he loves to be praised for his work and this is also a minor disbelief. Also, the one who shows off and who tells people about his deeds will have no reward; there is no reward for him in this deed and he is included in the threat.

Then Allah says, "And withhold [simple] assistance" (Al-Ma'un: 7). That is, they withhold the simple assistance with the servants. It was said that Al-Ma'un is all what is used and exchanged among people usually such as the ax, the rope for a well and the pot for cooking as the people used to exchange these things among them. The same applies to the cities. That is, a person needs something

from his Muslim brother for his car broke down or such and such broke down; this includes the things that people usually borrow from each other. So this means they withhold what is used in life from these matters. Also, it was said that "And withhold [simple] assistance" (Al-Ma'un: 7) refers to the zakat because it is the greatest help for the poor and needy. Hence, they combined spoiling their prayer and withholding zakat. There is no doubt that zakat is the highest kind of assistance. Thus, they are void of goodness with regard to the right of Allah and they are void of goodness with regard to the rights of the servants. This is a great Surah. First, it clarifies the link between disbelief and between the darkness of the heart and the lack of mercy. Also, it clarifies the link between wasting the right of Allah and wasting the rights of the servants.

Praise be to Allah and peace and blessings of Allah be upon Allah's servant and His loyal Messenger.

Al-Kawthar

بسم الله الرحمن الرحيم: {إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ}[الكوثر:1] {فَصَلِّ لِرَبِّكَ وَانْحَرْ}[الكوثر:2] {إِنَّ شَانِئَكَ هُوَ الأَبْتَرُ}[الكوثر:3]

In the name of Allah, the Entirely Merciful, the Especially Merciful, "Indeed, We have granted you, [O Muhammad], al-Kawthar" (Al- Kawthar: 1). "So pray to your Lord and sacrifice" (Al- Kawthar: 2). "Indeed, your enemy is the one cut off" (Al- Kawthar: 3).

This is a great Surah in which Allah gives good tidings to His Messenger Muhammad ﷺ of this great gift that He gave him. "Indeed, We have granted you, [O Muhammad], al-Kawthar" (Al- Kawthar: 1). It came in Sahih Muslim that "The Prophet ﷺ was with his companions in Medina, then he dozed off. After that, he ﷺ got up smiling and then recited to them this Surah. Then, the Prophet

said to them, (Do you know what Al- Kawthar is? He said, it is a river which Allah granted me in Paradise, whose banks had tents of pearl. I put my hand in its soil and I found that it was the sharp smelling musk." Also, the Prophet said, "The distance between the two corners of my Cistern is like the distance between Mecca and Hajr," which means that it is as wide as the whole Arab Peninsula. In addition, "And that its width is the same as its length in all its sides and that it has vessels as many as the number of stars in the sky; all his nation will come to it." Then the Prophet said, "Some people of my nation, whom I know and who know me, will be driven away from my Cistern and will be taken towards the Fire. I will say, "They are my friends, they are my friends," and it would be said, "You don't know what innovations they made after you." This Cistern is the Kawther of the Prophet ﷺ.

Al-Kawthar refers to the river that is in Paradise and the Cistern will be on the Day of Resurrection. The Prophet said, "He who drinks out of it (the Cistern) would never feel thirsty." The Cistern of the Prophet will be of the first events and the first scenes on the Day of Resurrection after getting out from the graves. That is, these nations will come out from their graves and will be resurrected. Then, all the nations of the Prophet will be with each other and our Prophet ﷺ will be on his Cistern. The Prophet gave good tidings to his companions and said to them, "I shall be there at the Cistern before you." He also said, "By Allah, I am looking at my Cistern now." This came in this sermon that the Prophet ﷺ delivered at the end of his life as mentioned in the hadith of Utbah Ibn Amer al-Juhani, may Allah be pleased with him. Utbah said, "The Messenger of Allah ﷺ went out to Uhud and prayed for the martyrs the funeral prayer. Then, he came and sat on the pulpit and said to the people, "I shall be there at the Cistern before you. By the One in Whose Hand is the soul of Muhammad, I am looking at my Cistern now." Then Utbah said, "This was the last look I had on the Prophet ﷺ as the Prophet became more ill and died after that."

The lesson learned is that the Cistern of the Prophet will be the first thing. The Prophet said to the Ansar, “After me you will see rulers not giving you your right. So, be patient till you meet me at the Cistern.” So, the Prophet’s meeting with his companions, his family and his nation will be at the Cistern on the Resurrection and it will be the first stage of the Day of Judgment. It was said to the Prophet ﷺ, “O Messenger of Allah, how will you know your nation from other nations?” He said, “You will come on the Day of Resurrection with bright faces, hands and feet from the traces of ablution.” This is a special characteristic that Allah will make for the nation of Muhammad. The believers will come in this way with bright faces, hands and feet. The Prophet also said to those who asked him how he would know his nation, “If you have white-footed horses with white foreheads among horses which are pure black, will you not recognize your own horse?” That is, will you know white from others? So, this nation will be like that without other nations. Then, they will come to the Prophet’s Cistern, but those who violated his tradition and those who reverted back to disbelief after guidance will be prevented from it. The Prophet ﷺ said, “I will say those people are from me. It will be said, 'You do not know what changes and new things they did after you.' Then I will say, 'Far removed (from mercy), far removed (from mercy), those who changed (the religion) after me!”

This is al-Kawthar and it was mentioned in the Musnad (collection of hadith) of Imam Ahmad that “When the Prophet ﷺ entered the Paradise, he saw this river. The Prophet said, “O Gabriel, what is this? He said, “This is a river that Allah has granted you.” the Prophet said, “I put my hand in its mud and I found that it was sharp smelling musk.” So, this river which is called al-Kawthar for the Prophet ﷺ is a river in Paradise and its traces in the land of resurrection are represented in the Cistern, i.e. the Cistern of the Prophet ﷺ. That is, the Prophet’s Cistern flows from this river, whose capacity is like that and to which the nation of the Prophet will come on the day of Resurrection.

Allah asserts and informs saying, "Indeed, We have granted you." It is Allah Who has granted him Al-Kawthar, which is named for the Prophet ﷺ, which is granted to him in particular and which is given to him as a gift from Allah ﷻ. Such a river is described as having such great characteristics that the minds of the addressees cannot reach. Al-Kawthar is from abundance and this is the river. Ibn Abbas said that Allah gave the Prophet abundance in all kinds of good. That is, the Prophet was given an abundance of followers as there is no prophet or messenger who has as many followers as the Prophet ﷺ. This includes the nation that answered him, believed in Allah and believed in the Messenger and to whom Allah wrote Paradise as they are the most numerous of nations to enter Paradise. In this regard, the Prophet said, "Some nations were displayed before me. A prophet would pass in front of me with one man, and another with two men and another with nobody with him. Then I saw a great crowd covering the horizon and I wished that they were my followers, but it was Moses and his followers in one place. Then, I looked and saw a big gathering with a large number of people. It was said to me, "This is your nation. And among them there are 70,000 who will enter Paradise without account or punishment." Among them are 70,000 whom Allah will admit to Paradise without account. That is, they will not be punished, but they will enter safely. Then the narrator said, "After that the Prophet entered his home and the people talked about those 70,000 persons," i.e. they started to ask who will be these 70,000 persons? "Some of them said, "Perhaps they are the ones who accompanied the Messenger of Allah ﷺ and believed in him. Others said, "Perhaps they are the ones who were born in Islam and who have never followed disbelief or polytheism. When the Prophet came out, he said to them, "What are you talking about?" they said, "O Messenger of Allah, we are talking about those 70,000 persons." He said, "These (70,000) are the people who do not treat with Ruqya, who do not draw an evil omen from (birds) and do not cauterize themselves but put their trust (only) in their Lord."

The lesson learned from this is that this is first from the abundance that the Prophet was given. In this regard, the Prophet ﷺ was the most Prophet to have companions who accompanied him, struggled with him, fought with him and supported him. They fought on his right, on his left, and in front of him and behind him and they did not surrender him to anything. In fact, no prophet or messenger before him found followers and supporters in this way or found love in this way as the Prophet ﷺ said, "From amongst my Ummah would be those who would desire to see me even at the cost of his wealth and family." So, Allah has granted him abundance in this. In addition, this includes the abundance in the good deeds as Allah has prescribed on this nation few deeds and a very great reward. For example, this is represented in praying one night in the month of Ramadan, the Night of Decree, as praying the night prayer at this night is like standing in prayer for a thousand months. Allah says, "Indeed, We sent the Qur'an down during the Night of Decree" (Al-Qadr: 1). "And what can make you know what is the Night of Decree?" (Al-Qadr: 2). "The Night of Decree is better than a thousand months" (Al-Qadr: 3). "The angels and the Spirit descend therein by permission of their Lord for every matter" (Al-Qadr: 4). "Peace it is until the emergence of dawn" (Al-Qadr: 5). Thus, this is out of the much goodness and the blessings that the Prophet ﷺ was granted.

Then Allah says, "So pray to your Lord and sacrifice" (Al-Kawthar: 2). Allah commanded him to perform two great acts of worship; these are the most beloved acts of worship to Allah, which are prayer and sacrifice. In fact, Prayer is the best act of worship. It is the best of what Allah placed for the servants on earth as the Prophet ﷺ said, "The best of what Allah has placed for the people on earth is the prayer."

Then sacrificing refers to slaughtering for the sake of Allah. The sacrifice is a means of nearness to Allah and Allah prescribed us some kinds of sacrifice and made others desirable. For example, the offering is obligatory in Hajj and ransom.

As for the desirable sacrifices, they include the sacrifice on the day of the festival, although some scholars also consider it obligatory. Thus, some scholars said that in Allah's saying, "So pray to your Lord and sacrifice," (Al-Kawthar: 2) the prayer refers to the festival prayer. They said that this is an indication that the sacrifice takes place after the prayer as the Prophet ﷺ gave a sermon on a festival day saying, "Whoever sacrifices before the prayer whose goat is slaughtered for the sake of flesh and not as a sacrifice. And who does not sacrifice must then sacrifice in God's name. Abu Burdah Ibn Nayyar, may Allah be pleased with him, said, "Oh Messenger of Allah, this is the day on which one has desire for meat, so I sacrificed before the prayer. I have a young she-goat which better than the meat of two sheep, shall it be sufficient? The Prophet said, "Slaughter it as a sacrifice but it will not be permissible for anybody other than you." So, the Prophet said in sacrifice, "Whoever sacrifices before the prayer whose goat is slaughtered for the sake of flesh and not as a sacrifice." This means that it is as if he slaughtered for himself and that he did not slaughter his goat as a sacrifice for which he will be rewarded. Thus, this is the permitted time of sacrificing. So, slaughtering the sacrifice is only after the prayer as the person has to pray the festival prayer first and then he has to sacrifice after the prayer.

Then Allah says, "Indeed, your enemy is the one cut off" (Al-Kawthar: 3). The enemy here refers to the hater. He is the one who is cut off means that he is the one who is chopped off. The enemies and the haters of the Prophet ﷺ were so many. This included the mockers of Quraysh from the most ruthless and criminals such as Al-Aas Ibn Wael Al-Sahmi, Abu Jahl who is Amr Ibn Hisham, Umayyah Ibn Khalaf, Zam`ah Ibn Al-Aswad and others. Those were haters and enemies of the Prophet ﷺ in Mecca. Then, when the Prophet came to Medina, there were those who hated him like Ka'ab Ibn al-Ashraf. All those said heinous sayings about the Prophet ﷺ such as saying that the duration of his appearance and spread is the duration of his life and that if he died, his trace would be cut off and his

affair would be hidden because he had no descendants. In Mecca when the Prophet's sons died and he had no male child, they said that he was cut off. They said that this has no descendant and wait for Muhammad what happened with the poets like him and others who become prosperous during their lives and then when they die, their matter is over. So, Allah ﷻ says, "Indeed, your enemy," your enemy means the one who hates you. Whoever detests you and whoever hates you is the one who is cut off. That is, he is the one whose remembrance will be cut off and his trace will be erased. In addition, if he is mentioned, he will not be mentioned except with evil and scandal. As for the Prophet ﷺ, Allah made his impact remaining till the Hour of Resurrection and raised his remembrance. He is the master of the people with no boasting as all the people will go to him on the Day of Resurrection. The Prophet said, "I am the master of the children of Adam on the Day of Resurrection, and I am not boasting. Do you know why that is?" I.e. Do you know the reason that he will be the master of the children of Adam? He said, "Allah will gather the people, the first and the last, on one level ground." Allah will gather all the humans that He created in one land. "Where they will (all) be able to hear a caller, and all of them will be visible, and the sun will be close to the heads and there will be left only a distance of one mile. Among them one will be covered by sweat up to his ankles. Among them will be one who is covered up to his knees. Among them will be one who is covered up to his waist. Among them will be one who is covered up to his chest. Among them will be one who is bridled with it. Among them will be one who will be overwhelmed by sweat. They will remain in this state as Allah wills. Then, they will say to each other, "Do not you see the state you have reached? Why do not you look for a person who can intercede for you with Allah ﷻ?" He said, "So they will go to Adam and say, "You are the father of all mankind, Allah created you with His Own Hands, ordered the angels to prostrate for you and taught you the names of everything. Do not you see what has happened to us? Do not you see the state we have reached? Will you not intercede for us with Allah? On that Adam will reply,

“Today my Lord has become angry such that He has never before been angry, and will never be thereafter. I disobeyed Him and ate from the tree. Myself, myself, myself. Go to somebody else. Go to Noah, the first messenger sent to the people of the earth. So, they will go to Noah as say, “O Noah, you are the one whom Allah named a thankful slave. Do not you see what has happened to us?” I.e. what happened to us of distress and trouble on that severe day, the Day of Resurrection? “Do not you see the state we have reached? Will you not intercede for us with Allah?” Noah will say to them, “Today my Lord has become angry as He has never before been angry, and will never be thereafter. I disobeyed my Lord and I supplicated against my own people.” He will say I hastened my supplication and I supplicated against my own people to be destroyed by Allah. “Go to someone else. Go to Ibrahim. They will go to Ibrahim and say, “O Ibrahim, You are the Khalil of the Most Merciful. Do not you see what has happened to us? Do not you see the state we have reached? Will you not intercede for us with Allah?” Ibrahim will say the same words which are, “Today my Lord has become angry as He has never before been angry, and will never be thereafter. I disobeyed my Lord and I uttered three lies.” The Prophet said that two of them were about Allah and they are his saying, “I am sick,” when he wanted to destroy the idols and his saying, “Rather, this - the largest of them - did it, so ask them, if they should [be able to] speak” (Al-Anbiya: 63). The third one is that he said about his wife Sarah, “she is my sister” to that tyrant who wanted her in Egypt. Ibrahim will say to them, “Go to someone else. Go to Moses.” So, they will go to Moses and say, “O Moses, you are the one to whom Allah spoke directly. Do not you see what has happened to us? Do not you see the state we have reached? Will you not intercede for us with Allah?” Moses will say the same words which are, “Today my Lord has become angry as He has never before been angry, and will never be thereafter. I disobeyed my Lord and I killed a person whom I was ordered not to kill.” This refers to his killing of the pharaoh who was quarreling with the Israeli man. Allah says, “So Moses struck him and [unintentionally]

killed him. [Moses] said, "This is from the work of Satan. Indeed, he is a manifest, misleading enemy."" Then, Musa will say to them, "Go to someone else. Go to Jesus." They will go to Jesus and say, "O Jesus, you are the servant of Allah and His Messenger and His Word which He placed into Mariam and a Spirit from Him. Do not you see what has happened to us? Do not you see the state we have reached? Will you not intercede for us with Allah?" Jesus will say, "Today my Lord has become angry as He has never before been angry, and will never be thereafter." He will not mention a sin, but he will say, "Go to Muhammad. He is the servant whom Allah pardoned his past and future sins." They will go to the Prophet ﷺ and ask him to intercede for them with Allah regarding His judgment and the Prophet will say, "I am for it. I am for it." The Prophet ﷺ said, "Then I will go and prostrate under the Throne of my Lord. Then Allah will guide me to such praises and beautiful statements of glorification things that I do not know now. Then, it will be said, "O Muhammad, raise your head. Ask, so that you may be granted and intercede so that your intercession may be accepted." I will say, "O Lord, My Ummah. O Lord, My Ummah." It will be said, "O Muhammad, let those of your Ummah who have no accounts enter the gate on the right among the gates of Paradise, and they shall share in the gates other than that with the people."

Hence, those are the seventy thousand persons that Allah gave to the Prophet and they are from the abundance that Allah gave to His Prophet. Allah will say to him, "Let them enter from the right gate of Paradise." The Paradise has eight gates and some of its gates are more honorable than others. So, this gate that is mentioned here, i.e. the right gate in Paradise, is said to be the most honorable of the gates of Paradise. It came in the hadith, "The father is the middle door of Paradise." This means that every gate of Paradise has been named after a form of the forms of obedience. That is, there is the gate of jihad and the gate of fasting, which is the gate of al-Rayyan. Also, there is the gate of prayer and the door of

charity. So, every gate of Paradise has been named after a form of these forms of obedience. The lesson learned is that Allah will say to His Messenger, "O Muhammad, let those of your Ummah who have no accounts enter the gate on the right among the gates of Paradise, and they shall share in the gates other than that with the people." The Prophet said, "Then I will go and prostrate under the Throne of my Lord. Then Allah will guide me to such praises and beautiful statements of glorification things that I do not know now. Then, it will be said, "O Muhammad, raise your head. Ask, so that you may be granted and intercede so that your intercession may be accepted." I will say, "O Lord, My Ummah. O Lord, My Ummah." The Prophet said, "Allah will fix a limit for me to intercede for them and I will let them into Paradise." That is, Allah will set for him a limit from his Ummah that the Prophet will admit to Paradise and this is from raising his remembrance. So, as Allah raised the remembrance of the Prophet on earth, He raised his remembrance in the heavens and from this remembrance in the Hereafter is that all these nations and all the people of faith will meet and gather around Him. They will come to him and he will be the savior.

So, Allah says your enemy is the one who is cut off, i.e. he is the one whose remembrance was cut off and whose trace was erased and the curse continued to haunt him. As for the Prophet ﷺ, Allah kept his remembrance and kept his loved ones, his supporters and his followers. He will be standing on his Cistern on the Day of Judgment and he will say, "I shall be there at the Cistern before you." Look at the others such as Al-Waleed Ibn Al-Mughirah, Al-Aas Ibn Wael Al-Sahmi, Zam`ah Ibn Al-Aswad and others. The remembrance of those people as well as their memory was cut off in this life. Moreover, the curse continues to haunt them and on the Day of Resurrection they will be dragged into torment.

May the peace and blessings of Allah be upon His servant and Messenger Muhammad and all praise is due to Allah.

Al-Kāfirūn

بسم الله الرحمن الرحيم: {قُلْ يَا أَيُّهَا الْكَافِرُونَ}[الكافرون:1] {لا أَعْبُدُ مَا تَعْبُدُونَ}[الكافرون:2] {وَلا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ}[الكافرون:3] {وَلا أَنَا عَابِدٌ مَا عَبَدتُّمْ}[الكافرون:4] {وَلا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ}[الكافرون:5] {لَكُمْ دِينُكُمْ وَلِيَ دِينِ}[الكافرون:6]

In the name of Allah, the Most Merciful, the Especially Merciful, "Say, "O disbelievers" (Al-Kāfirūn:1) "I do not worship what you worship" (Al-Kāfirūn:2) "Nor are you worshippers of what I worship" (Al-Kāfirūn:3) "Nor will I be a worshiper of what you worship" (Al-Kāfirūn:4) "Nor will you be worshippers of what I worship" (Al-Kāfirūn:5) "For you is your religion, and for me is my religion" (Al-Kāfirūn:6).

This is the surah of Al-Kāfirūn (the disbelievers). It is the surah of the acquittal of disbelievers and of distinguishing. It shows that the way of Islam is but one, and those who wanted it should follow it, and those who did not want it the way Allah sent it are not a part of it. The Prophet used to recite this surah alongside, "Say, 'He is Allāh, [who is] One" (Al-Ikhlās:1) after the two rakas of tawaf, during the two rakas of fajr, and the two rakas after maghrib. The Prophet ﷺ was committed to this as was mentioned in the Hadith. He recited these two surahs during the two rakas of the fajr. He usually recited "Say, "O disbelievers" (Al-Kāfirūn:1) in the first raka. And on the second raka he recited, "Say, 'He is Allāh, [who is] One" (Al-Ikhlās:1). He also recited them during the two rakas of tawaf. He always recited them together. It was said the reason for this is because the surah of Al-Kāfirūn is the surah of the acquittal of disbelief and disbelievers, and calling disbelief with its right name. Also, "Say, 'He is Allāh, [who is] One'"" (Al-Ikhlās:1). This surah is the declaration of monotheism and following the Religion of Allah sincerely. These two surahs combine the acquittal of disbelief and declaring belief in Allah. These are the two pillars of belief. "...So whoever

disbelieves in ṭāghūt and believes in Allāh has grasped the most trustworthy handhold with no break in it. And Allāh is Hearing and Knowing" (Al-Baqarah:256).

"Say, "O disbelievers" (Al-Kāfirūn:1). This is a clear order from Allah to His Servant and Messenger Mohammad ﷺ to call disbelievers using this name; their true description. "Say, "O disbelievers" (Al-Kāfirūn:1). He must call them using this description, "...O disbelievers" (Al-Kāfirūn:1). A disbeliever is a person who has seen and known the signs of Allah, yet decided to deny them and disbelieve. Disbelievers here refers to all kinds of disbelief, for it has many kinds and degrees; however, in the end, all of these kinds are but one, whether it is used to refer to Arab Polytheists, Jews, or Christians. Allah charged those with disbelief. All those who did not embrace Islam and follow this honourable Prophet is a disbeliever. Allah invited everyone to believe in Him and embrace the religion of the Prophet ﷺ. He says to the People of the Scripture, "Say, "O People of the Scripture, come to a word that is equitable between us and you - that we will not worship except Allāh and not associate anything with Him and not take one another as lords instead of Allāh." But if they turn away, then say, "Bear witness that we are Muslims [submitting to Him]" (Āl-'Imrān:64). This is an invitation to the People of the Scripture to embrace this religion for there is only one religion and one path. There cannot be another one. Allah ﷻ says to believers, "Say, [O believers], "We have believed in Allāh and what has been revealed to us and what has been revealed to Abraham and Ishmael and Isaac and Jacob and the Descendants [al-Asbāṭ] and what was given to Moses and Jesus and what was given to the prophets from their Lord. We make no distinction between any of them, and we are Muslims [in submission] to Him" (Al-Baqarah:136) "So if they believe in the same as you believe in, then they have been [rightly] guided; but if they turn away, they are only in dissension, and Allāh will be sufficient for you against them. And He is the Hearing, the Knowing" (Al-Baqarah:137). He says,

"So if they believe in the same as you believe in, then they have been [rightly] guided". They must believe in what Allah has sent and be like Muslims. They should believe in Allah alone and believe in all the messengers without favoring one messenger over another other "So if they believe in the same as you believe in, then they have been [rightly] guided; but if they turn away, they are only in dissension, and Allāh will be sufficient for you against them. And He is the Hearing, the Knowing" (Al-Baqarah:137).

The Jews believed in part of the Scripture and disbelieved in others, and who believed in some messengers and disbelieved in others. They disbelieved in Isa and Mohmmad, so Allah charged them as disbelievers. "...So do you believe in part of the Scripture and disbelieve in part? Then what is the recompense for those who do that among you except disgrace in worldly life; and on the Day of Resurrection they will be sent back to the severest of punishment. And Allāh is not unaware of what you do" (Al-Baqarah:85). Allah also charged Christians as disbelievers for their claims. Allah ﷻ says, "They have certainly disbelieved who say, "Allāh is the Messiah, the son of Mary" while the Messiah has said, "O Children of Israel, worship Allāh, my Lord and your Lord." Indeed, he who associates others with Allāh - Allāh has forbidden him Paradise, and his refuge is the Fire. And there are not for the wrongdoers any helpers" (Al-Mā'idah:72) "They have certainly disbelieved who say, "Allāh is the third of three." And there is no god except one God. And if they do not desist from what they are saying, there will surely afflict the disbelievers among them a painful punishment" (Al-Mā'idah:73) "So will they not repent to Allāh and seek His forgiveness? And Allāh is Forgiving and Merciful" (Al-Mā'idah:74) "The Messiah, son of Mary, was not but a messenger; [other] messengers have passed on before him. And his mother was a supporter of truth. They both used to eat food. Look how We make clear to them the signs; then look how they are deluded" (Al-Mā'idah:75). This is a charge of disbelief from Allah of the Christians for saying that Christ is Allah

or those who claimed that Allah is the third of three. They claimed that Allah is the Father, that Isa is His Word and Son, and the third is the Holy Spirit. Allah charged these people as disbelievers for these beliefs. They cannot be believers unless they follow this honorable Prophet, Mohammad ﷺ. "Say, "O People of the Scripture, come to a word that is equitable between us and you - that we will not worship except Allāh and not associate anything with Him and not take one another as lords instead of Allāh." But if they turn away, then say, "Bear witness that we are Muslims [submitting to Him]" (Āl-'Imrān:64) when you took another path other than Islam.

Arab Polytheists also claimed to be religious and followers of Allah and the people of His House. They claimed that they are the ones who are right and that they are the descendants of Ibraheem from the side of His son Ismael. They said that they were the ones who glorify the House and the ones who perform the hajj and prayers in Allah's House. That they spend on, take care of, and glorify the House. They claimed that the Prophet is a heretic and also believed that Allah is the One who created this universe and disposes of it. "And if you asked them, "Who created the heavens and earth?" they would surely say, "Allāh..." (Luqmān:25). "Say, "Who is Lord of the seven heavens and Lord of the Great Throne?" (Al-Mu'minūn:86) "They will say, "[They belong] to Allāh." Say, "Then will you not fear Him?" (Al-Mu'minūn:87) "Say, "In whose hand is the realm of all things - and He protects while none can protect against Him - if you should know?" (Al-Mu'minūn:88) "They will say, "[All belongs] to Allāh." Say, "Then how are you deluded?" (Al-Mu'minūn:89). However, they associated others with Allah. They claimed that the angels of Allah are His daughters. They claimed that Allah married women from the jinn and that they gave Him the angels. They said that these angels have no sovereignty with Allah but He owns them and that they intercede for people with their father if they were worshiped alongside Him. "We only worship them that they may bring us nearer to Allāh in

position". They forgot about the Hereafter. They claimed that there was no Resurrection or Assembly. So, they are both disbelievers and polytheists. "And most of them believe not in Allāh except while they associate others with Him" (Yūsuf:106). They are disbelievers. Even if they have some belief and believe that God exists and that He is the Dominant God, they disbelieved because they believed in these atrocious heretic claims. They disbelieved when they denied Resurrection, they disbelieved when they claimed that the angels are the daughters of Allah, and they disbelieved when they claimed that there are many gods and Allah cannot be worshiped alone, rather, these gods must be worshiped alongside Him to bring them nearer to Allah. "We only worship them that they may bring us nearer to Allāh in position". They have made many heretical claims that made them disbelievers.

The address in this surah is for all disbelievers. "Say, "O disbelievers" (Al-Kāfirūn:1). It is directed at all those who this description fits, even if this description is given to people who embraced Islam but did and wanted deeds that would make them leave it and disbelieve in it, like referring to other than the Prophet in their disputes. Allah ﷻ says, "Have you not seen those who claim to have believed in what was revealed to you, [O Muḥammad], and what was revealed before you? They wish to refer legislation to ṭāghūt, while they were commanded to reject it; and Satan wishes to lead them far astray" (An-Nisā':60) "And when it is said to them, "Come to what Allāh has revealed and to the Messenger," you see the hypocrites turning away from you in aversion" (An-Nisā':61) "So how [will it be] when disaster strikes them because of what their hands have put forth and then they come to you swearing by Allāh, "We intended nothing but good conduct and accommodation" (An-Nisā':62). An accommodation between Allah's Judgment and others' judgement. Allah says after that, "But no, by your Lord, they will not [truly] believe until they make you, [O Muḥammad], judge concerning that over which they dispute among

themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission" (An-Nisā':65). Here, Allah disputed with them and told them that belief is only accepted when the Messenger ﷺ is the judge and that if they went to another person to judge their disputes, then they have disbelieved and left this religion. But no, by your Lord, Allah swears an oath by Himself that, "... hey will not [truly] believe until they make you, [O Muḥammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission" (An-Nisā':65). These are all kinds of disbelievers and Allah ordered His Messenger to call all of them, "Say, "O disbelievers" (Al-Kāfirūn:1). O those who disbelieved in Allah, even if you claim to believe in some branches of belief and n some of Allah's signs and attributes, know that belief is only one path and the way Allah sent and His decree is One. The decree of Allah is one.

"Say, "O disbelievers" (Al-Kāfirūn:1) "I do not worship what you worship" (Al-Kāfirūn:2). This is a full division. I do not worship. This is in the present simple which means this is true now and always. I do not worship what you worship. Rather, who the Prophet worships and was ordered to worship is Allah alone without partners. Allah said to His Messenger, "...So worship Allāh, [being] sincere to Him in religion" (Az-Zumar:2). These polytheists, even if they are of different types, worship other gods alongside Allah. Jews denied Allah's words and believed parts of the Scripture and disbelieved in others. They also believed in some messengers and disbelieved in others. They disbelieved in Allah and did not worship Him the way He ordered them to. Some of them even said that Uzair is the son of Allah. Christians also do not worship Allah the way He ordered them to. He ordered them to worship Him alone without partners. Rather, they worshiped some of His creatures alongside Him. They worshiped Isa. They also worshiped Maryam and took her as a god. They sacrificed to her and worshiped

her. They said that she is the mother of god. So, they disbelieved in Allah. The Arab Polytheists are the same. "I do not worship what you worship" (Al-Kāfirūn:2). They worship others besides Allah. The Prophet was ordered to worship Allah alone; however, they did not worship Him alone. Rather, they worshiped many gods alongside Him. "I do not worship what you worship" (Al-Kāfirūn:2). It was also said that these sinners who belong to all these types of polytheism said to the Prophet that he will be guided if he follows their path. The Jews gave him this offer, "And they say, "None will enter Paradise except one who is a Jew or a Christian..." (Al-Baqarah:111). Christians also claimed that only they will be sent to Paradise, Allah ﷻ says, "That is [merely] their wishful thinking. Say, "Produce your proof, if you should be truthful", "Yes, [on the contrary], whoever submits his face [i.e., self] in Islām to Allāh while being a doer of goodwill have his reward with his Lord. And no fear will there be concerning them, nor will they grieve" (Al-Baqarah:112). The Arab Polytheists also invited the Prophet ﷺ to glorify their gods. It was said that they said to the Prophet that if he worships their god for a year they will worship his god the year after. This is how they wanted to divide the belief. Or they wanted him to agree to some of what they believed, they wanted him to glorify their gods. This surah was sent as an end to all disputes and an order for the Prophet to worship Allah being sincere to Him in religion. He ordered the Prophet to say to them, "I do not worship what you worship" (Al-Kāfirūn:2). What they worship. They do not worship Allah alone and the Prophet was given this order, "...So worship Allāh, [being] sincere to Him in religion" (Az-Zumar:2). "Unquestionably, for Allāh is the pure religion". "Say, [O Muḥammad], "Indeed, I have been commanded to worship Allāh, [being] sincere to Him in religion" (Az-Zumar:11). Worship what you want besides Him. Worship any gods you want, I only worship Allah ﷻ.

"I do not worship what you worship" (Al-Kāfirūn:2) "Nor are you worshippers of what I worship" (Al-Kāfirūn:3). This is an explanation that they do not worship

what the Prophet worships, for they worship many gods. All of them are disbelievers. All the sects on earth who do not follow the religion of Allah that was sent by the Prophet do not worship Allah because every worship that associates others with Allah is not for Him and not accepted by Him. Allah is Self-Sufficient and does not need partners. Those who include others in the worship of Allah are abandoned by Him. And those who associate others and worship others with Allah, Allah does not accept their deeds and does not consider them as acts of worship. He does not accept them. He only accepts the deeds that are for Him alone and accepts the deeds of those who worship Him alone without partners. All the deeds of those who worship others with Allah are futile no matter who the other god was. Even if a person only dedicates one part of a hundred parts of this worship to the other. Suppose that worship is one hundred parts, praying, giving zakat, fasting, performing hajj, sacrificing, revering, giving oaths to Allah. If worship was one hundred parts, and a person dedicated one of these to another god besides Allah, if they sacrificed an animal to another besides Allah, or if they swore an oath to another besides Allah, then they have associated others with Allah. Even if a person gave nine out of ten parts or ninety-nine out of one hundred parts of worship to Allah, then they gave one to another besides Allah, then all their worship would be in vain and they would no longer be considered a worshiper of Allah. "Nor are you worshippers of what I worship" (Al-Kāfirūn:3) because I do not associate others with Allah. Allah ﷻ says, "So do not be in doubt, [O Muḥammad], as to what these [polytheists] are worshiping. They worship not except as their fathers worshiped before. And indeed, We will give them their share undiminished" (Hūd:109). So do not be in doubt and suspicion as to what these polytheists are worshiping. They worship not except as their fathers worshiped before. They worship these gods and idols that they invented then attributed to Allah unjustly. And indeed, We, meaning Allah, will give them their share undiminished in the Hereafter. They will have their share of torture undiminished. They will have their share of torture on the

Day of Resurrection undiminished because of polytheism. Allah does not accept associating Him with others. "Indeed, Allāh does not forgive association with Him, but He forgives what is less than that for whom He wills..." (An-Nisā':48). Those do not worship Allah due to their polytheism and as long as they are polytheists. The Hews, the Christians, the Arab Polytheists and other nations who associated others with Allah do not worship Allah because all their claims that they worship Allah are invalid as long as they worship other gods besides Allah. Therefore, their worship is not for Allah. "Nor are you worshippers of what I worship" (Al-Kāfirūn:3).

Also, "Nor will I be a worshipper of what you worship" (Al-Kāfirūn:4). This is confirmation of the previous verse, "I do not worship what you worship" (Al-Kāfirūn:2). This is a confirmation of the previous sentence and the second is a further confirmation of that meaning. "I do not worship what you worship" (Al-Kāfirūn:2). Now and always. The second sentence is, "Nor will I be a worshipper of what you worship" (Al-Kāfirūn:4). This is my characteristic, I will not be a worshipper of what you worship. This is a fixed fact. The Prophet ﷺ was ordered to worship Allah alone and He will always worship Allah alone without partners. "Nor will I be a worshipper of what you worship" (Al-Kāfirūn:4). I will not be a worshipper of what you worship. The Prophet is ordered to worship Allah alone without partners. "...So worship Allāh, [being] sincere to Him in religion" (Az-Zumar:2). He is also forbidden from associating others with Allah. "And it was already revealed to you and to those before you that if you should associate [anything] with Allāh, your work would surely become worthless, and you would surely be among the losers" (Az-Zumar:65) "Rather, worship [only] Allāh and be among the grateful" (Az-Zumar:66). The Prophet is ordered just like all other prophets and messengers to worship Allah ﷻ. Allah ﷻ says, "And they were not commanded except to worship Allāh, [being] sincere to Him in religion, inclining to truth, and to establish prayer and to give zakāh. And that is the correct religion"

(Al-Bayyinah:5). This is the rightful religion. "Those who disbelieved among the People of the Scripture and the polytheists were not to be parted [from misbelief] until there came to them clear evidence" (Al-Bayyinah:1) "A Messenger from Allāh, reciting purified scriptures" (Al-Bayyinah:2) "Within which are correct writings [i.e., rulings and laws]" (Al-Bayyinah:3) "Nor did those who were given the Scripture become divided until after there had come to them clear evidence" (Al-Bayyinah:4). "And they were not commanded", the People of the Scripture who came before us, "And they were not commanded except to worship Allāh, [being] sincere to Him in religion, inclining to truth..." (Al-Bayyinah:5). Sincerity means purity and selection. It is an order to worship Allah alone sincerely and purely without any other blemishes of polytheism and worship of other gods. This worship must not have blemishes, associating others with Allah. "And they were not commanded except to worship Allāh, [being] sincere to Him in religion". They must dedicate all of their religion to Allah. "sincere to Him in religion, inclining to truth". They must incline away from all paths of polytheism and incline to the truth. They must abandon all paths to polytheism and follow the path of worship to Allah alone. "inclining to truth, and to establish prayer" to Allah, "and to give zakāh. And that is the correct religion". This is the correct religion that Allah only accepts from His servants. "Nor will I be a worshiper of what you worship" (Al-Kāfirūn:4).

Then, comes another confirmation, "Nor will you be worshippers of what I worship" (Al-Kāfirūn:5). This is a confirmation that when they worship others besides Allah and associate Him with others, they could never be His worshippers because those who associate others with Allah could never be His worshippers. Allah does not accept being associated with others by anyone and does not accept the worship of polytheists. He makes it invalid. He does not order people to be polytheists nor does He permit anyone to order people to be polytheists. As Allah ﷻ says, "Nor could he order you to take the angels and prophets as lords. Would

he order you to disbelief after you had been Muslims?" (Āl-‘Imrān:80). He also says, "It is not for a human [prophet] that Allāh should give him the Scripture and authority and prophethood and then he would say to the people, "Be servants to me rather than Allāh..." (Āl-‘Imrān:79). It is not possible. Allah could never accept to send a prophet, teach him, honor him with the Message, teach him the Scripture, the authority only for that prophet to say to people to worship him besides Allah. That is impossible. "It is not for a human [prophet] that Allāh should give him the Scripture and authority and prophethood and then he would say to the people, "Be servants to me rather than Allāh," but [instead, he would say], "Be pious scholars of the Lord because of what you have taught of the Scripture and because of what you have studied" (Āl-‘Imrān:79). Then, Allah ﷻ says, "Nor could he order you to take the angels and prophets as lords. Would he order you to disbelief after you had been Muslims?" (Āl-‘Imrān:80). That means Allah would never order His servants to worship His angels or His messengers. If He had done so, He would have been ordering people to disbelieve. Rather, Allah ordered people to worship Him alone without partners. He did not order them to worship His angels, prophets, or messengers. He ordered them to give all worship rites to Him, to pray, revere, give oaths, fear, glorify, worship, bow, and prostrate only to Him. Allah made all these rites of worship exclusive to Himself and those who give them to someone else are polytheists.

Allah does not accept polytheism from His servants, even if they were close to him, like the angels. "And whoever of them should say, "Indeed, I am a god besides Him" - that one We would recompense with Hell. Thus do We recompense the wrongdoers" (Al-Anbiyā’:29). He also says this about the messengers, "But if they had associated others with Allāh, then worthless for them would be whatever they were doing". And if they had associated others with Allah, Allah mentioned this in the surah of Al-An‘ām when He talked about a group of prophets. He says, "...and among his descendants, David and Solomon

and Job and Joseph and Moses and Aaron. Thus do We reward the doers of good" (Al-An‘ām:84) "And Zechariah and John and Jesus and Elias - and all were of the righteous" (Al-An‘ām:85) "And Ishmael and Elisha and Jonah and Lot - and all [of them] We preferred over the worlds" (Al-An‘ām:86) "And [some] among their fathers and their descendants and their brothers - and We chose them and We guided them to a straight path" (Al-An‘ām:87) "That is the guidance of Allāh by which He guides whomever He wills of His servants. But if they had associated others with Allāh, then worthless for them would be whatever they were doing" (Al-An‘ām:88). But if these prophets, who are honored by Allah, associated others with Him, then worthless for them would be whatever they were doing. Allah also says, "And it was already revealed to you and to those before you that if you should associate [anything] with Allāh, your work would surely become worthless, and you would surely be among the losers" (Az-Zumar:65) "Rather, worship [only] Allāh and be among the grateful" (Az-Zumar:66). So, O disbelievers who have this description and this nickname, "Say, "O disbelievers" (Al-Kāfirūn:1). "Nor will you be worshippers of what I worship" (Al-Kāfirūn:5). When you are the way you are and when you associate others with Allah, you could never be worshipers of my Lord, the One true God, for Allah does not accept to be associated with another. As long as you worship another, you can never be worshippers of Allah.

In the end, "For you is your religion, and for me is my religion" (Al-Kāfirūn:6). These are completely different roads. You disbelievers of every sect and belief have your own religion. This verse does not mean that they have the choice to choose their own religion. Rather, it is to explain that their path is completely separated from the path of God that He ordered His Prophet to follow. As long as they are disbelievers and polytheists, then their road is different from Allah. "For you is your religion..." (Al-Kāfirūn:6). If you want to follow that path, then do. However, it is not the religion of Allah and not the religion that Allah ordered me

to follow. I can never share your path and we can never meet in the middle. Rather, you have your religion, so follow it as you like and I have my religion, which is Islam that Allah ordered me to follow. "For you is your religion, and for me is my religion" (Al-Kāfirūn:6).

This surah is a complete separation. One important aspect of it is giving things their real names. Disbelievers here are given their true description, disbelievers. "Say, "O disbelievers" (Al-Kāfirūn:1). O disbelievers, all disbelievers. This is not an address to some disbelievers. Rather, it is addressed to all disbelievers, whether they were Jews, Christians, polytheists, Magians, etc. That is, to all. Even if Jews, Christians, and polytheists worship Allah, they worship others with Him. They worship Allah but disbelieve in some of what He sent, which means that they are disbelievers. As long as they disbelieved due to their polytheism or abandoning some of what Allah has sent, then they are disbelievers. All of them are disbelievers and that is their description. They are faced with this description that is befitting of them and they are not flattered. They are not flattered for they are disbelievers. "Say, "O disbelievers" (Al-Kāfirūn:1). This is the first thing. Then Allah explains that all those who associate others with Him are not worshippers of Him. As long as they have taken another god besides Allah, then they have not worshiped Allah, for Allah is only worshiped sincerely. Those who are sincere in following His religion are His worshippers and those who associate others with Him are not His worshippers. Rather, they have abandoned His path and Allah makes their worship invalid. Those who deny some of what He has sent is a disbeliever even if they believe in the rest of what He sent, This is another matter for disbelieving is one thing and one type and the path that He ordered Muslims to follow is His path. "Say, "O disbelievers" (Al-Kāfirūn:1) "I do not worship what you worship" (Al-Kāfirūn:2) "Nor are you worshippers of what I worship" (Al-Kāfirūn:3) "Nor will I be a worshiper of what you worship" (Al-Kāfirūn:4) "Nor will you be worshippers of what I worship" (Al-Kāfirūn:5) "For you is your

religion, and for me is my religion" (Al-Kāfirūn:6). The path of Allah is one and straight and it is the religion that He saw befitting His servants "Indeed, the religion in the sight of Allāh is Islām". "And whoever desires other than Islām as religion - never will it be accepted from him, and he, in the Hereafter, will be among the losers" (Āl-‘Imrān:85). "And, [moreover], this is My path, which is straight, so follow it; and do not follow [other] ways, for you will be separated from His way..." (Al-An‘ām:153). The path of Allah is one. "Guide us to the straight path" (Al-Fātihah:6) "The path of those upon whom You have bestowed favour, not of those who have earned [Your] anger or of those who are astray" (Al-Fātihah:7). This path cannot be connected to other paths, even a little. All those who follow other paths and want to follow both belief and disbelief have disbelieved. No path is accepted except for the path of Islam. It was befitting of this surah to be called the surah of acquittal from disbelief and disbelievers for it proves that the path to Islam is only one.

With this, this great Surah ends. We ask Allah to forgive our sins, repent to Him, turn to Him, and seek refuge in Him. Praise is to Allah, the Lord of the Worlds, at the beginning and the end. And peace be upon His servant and messenger Mohammad. We ask Allah to make it beneficial to Muslims in the east and west of the earth, and to make this a treasure for us on the Day of Resurrection.

An-Nasr

بسم الله الرحمن الرحيم: {إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ}[النصر:1] {وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا}[النصر:2] {فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا}[النصر:3]

In the name of Allah, the Most Merciful, the Especially Merciful, "When the victory of Allāh has come and the conquest" (An-Nasr:1) "And you see the

people entering into the religion of Allāh in multitudes" (An-Nasr:2) "Then exalt [Him] with praise of your Lord and ask forgiveness of Him. Indeed, He is ever Accepting of Repentance" (An-Nasr:3).

This surah is one of the last surahs to be revealed to the Prophet ﷺ. It prophesied the end of the Prophet's Message and gave tidings of people's entering into this religion. It also told the Prophet that his life is nearing its end. Imam Al-Bukhari related that ibn Abbas said, "Umar used to admit me (into his house) along with the old men who had fought in the Badr battle. Some of them said (to `Umar), "Why do you allow this young man to enter with us, while we have sons of his own age?" Umar said, "You know what person he is related to" meaning that he is the cousin of the Prophet ﷺ. Umar wanted to show them that ibn Abbas deserved to be among these old men for his knowledge of the Quran. The Prophet prayed to Allah, "O Allah! Make him (Ibn `Abbas) a learned scholar in religion (Islam). O Allah, teach him wisdom and the (correct) interpretation of the Book". Ibn Abbas said, "and One day `Umar called them and asked them, "What do you say about (the Sura), "When the victory of Allāh has come and the conquest" (An-Nasr:1) "And you see the people entering into the religion of Allāh in multitudes" (An-Nasr:2) "Then exalt [Him] with praise of your Lord and ask forgiveness of Him. Indeed, He is ever Accepting of Repentance" (An-Nasr:3)? Some of them replied, "We are ordered to praise Allah and repent to Him if we are helped and granted victory to conquer Mecca and the Arabs enter the religion of Allah in multitudes". In multitudes means one group after the other. Then, they have to exalt with the praise of Allah and ask for His forgiveness. "Then exalt [Him] with praise of your Lord and ask forgiveness of Him. Indeed, He is ever Accepting of Repentance" (An-Nasr:3). "Umar then said to me, "Do you say similarly, ibn Abbas?" Ibn Abbas (may Allah be pleased with him) said, "No. I do not agree with what they said". Umar said, "What do you say then?" He said, "Allah mourned the nearing death of the Prophet". He mourned his death. It is as if Allah

is informing the Prophet of his nearing death and telling him to prepare to leave. On that, `Umar said, "I do not know anything other than what you know". This surah is an informing from Allah to His Messenger that his death is near and the Message is complete. So he must prepare to leave. He must prepare to leave for the Hereafter. Therefore, he must exalt with the praise of his Lord and ask for His forgiveness.

"When the victory of Allāh has come and the conquest" (An-Nasr:1). The conquest here, according to all scholars, refers to the Conquest of Mecca. The Conquest of Mecca was the greatest victory because it showed that the Prophet triumphed against those who fought against him across the entirety of the Arab Peninsula. Quraysh fought against the Prophet and tried to end his Message. Therefore, when the Prophet entered Mecca victoriously, it was proof that this was over, for the Arabs were waiting to see who would come out triumphant, the Prophet ﷺ or Quraysh. This Conquest was preceded by another one, which is the Treaty of Hudaybiyyah, as Allah ﷻ says, "Indeed, We have given you, [O Muḥammad], a clear conquest" (Al-Fat'h:1) "That Allāh may forgive for you what preceded of your sin [i.e., errors] and what will follow and complete His favour upon you and guide you to a straight path" (Al-Fat'h:2) "And [that] Allāh may aid you with a mighty victory" (Al-Fat'h:3). Everyone agrees that this conquest refers to the Treaty of Hudaybiyah and that this surah, Al-Fat'h, "Indeed, We have given you, [O Muḥammad], a clear conquest" (Al-Fat'h:1), was revealed to the Prophet when he was coming back from Hudaybiyyah after signing this treaty that looked unjust and humiliating to believers and that the most powerful side were the disbelievers. However, after a while, the truth of this matter became clear, and it is that this treaty was in favour of believers and that it was a clear conquest. When the Prophet recited these verses to Umar ibn Al-Khattab, who fought against this treaty with all his might and argued with the Prophet for agreeing with the terms that the polytheists wanted to impose on the Prophet, one of which was taking an

armistice for ten years, he said, "How do you expect us to agree to this?" Another term was that if a polytheist came to the Prophet, he must return them, but if a Muslim came to the polytheists, the Prophet cannot claim them back. Umar said to the Prophet, "Then why should we put a blot upon our religion and return? Why should we then disgrace our religion and return while God has not yet decided the issue between them and ourselves?" How can we return Muslims who come to us to escape back to the disbelievers? The Prophet said to him, "I am the Messenger of Allah. Allah will never ruin me". Umar used to ask the Prophet, "Are you not the Messenger of Allah? Are we not Muslims? Are they not disbelievers? Then, Why should we then disgrace our religion and return?" The Prophet answered him, "I am the Messenger of Allah. Allah will never ruin me".

This was the Treaty of Hudaybiyyah that looked humiliating from the outside. Ahnaf ibn Qais said this about it, "O people! Blame your personal opinions in your religion. No doubt, I remember myself on the day of Abi Jandal". This is the story of Suhail ibn Amr, who was the father of Abi Jandal. When the Muslims agreed to the treaty, he came to Muslims but they turned him away. This was after the treaty was written and decided, but it was not signed yet. His son Abi Jandal came tied up and begged Muslims to save him. His father, Suhail ibn Amr said, "you shall return Abi Jandal to me". He wanted to take Abi Jandal with him. The Prophet ﷺ said, "Leave him be. The peace treaty has not been written yet. By Allah, I will not accept any terms you put". This means that the Prophet will not accept the Treaty if they take him. The Prophet even said, "leave him to me". Suhail said, "I will never allow you to keep him". Ahnaf ibn Qais said this about the Battle of the Camel "O people! Blame your personal opinions in your religion. No doubt, I remember myself on the day of Abi Jandal. If I had the power to refuse the order of Allah's Messenger ﷺ, I would have refused it". However, Allah called this a conquest. He says, "Indeed, We have given you, [O Muḥammad], a clear conquest" (Al-Fat'h:1) "That Allāh may forgive for you what

preceded of your sin [i.e., errors] and what will follow and complete His favour upon you and guide you to a straight path" (Al-Fat'h:2) "And [that] Allāh may aid you with a mighty victory" (Al-Fat'h:3). This victory came. This treaty happened and an armistice was declared for ten years. Islam spread and people believed. Many people believed after that. This was also a preparation for the Conquest of Mecca, which was a great event, for the Prophet entered Mecca, the Capital of Islam, and the Mother of cities that fought him in every way and stood against his Message, and it was where Quraysh fought him. Arabs were waiting to see who would come out victorious from this war. All the Arabs around the Peninsula were waiting for this.

Then, the Prophet came out victorious from this war and entered Mecca as a conqueror. He also destroyed all the idols around the Kaaba. Allah sent, "And say, "Truth has come, and falsehood has departed. Indeed is falsehood, [by nature], ever bound to depart" (Al-Isrā':81). There were 360 idols around the Kaaba, for every tribe had its own idols. Arabs had idols back in their tribes and other idols that they placed atop the Ka'ba to honour them. All of them were polytheists. All Arab sects were polytheists. When Arabs saw their idols falling, the Prophet entering Mecca victorious, and that he was not defeated against the big army of Hawazin, when they saw this victory and the great spoils the Muslims got after this Great Conquest of Islam, they came from all over the Peninsula to embrace the religion of Allah. Allah ﷻ says, "When the victory of Allāh has come..." (An-Nasr:1). Allah attributed this victory to Himself because He is the One who prepared for it, fated it, and prepared Muslims to do it. All of this is attributed to Allah. "If Allāh should aid you, no one can overcome you; but if He should forsake you, who is there that can aid you after Him?..." (Āl-'Imrān:160). Allah also says during the Battle of Badr, "And you did not kill them, but it was Allāh who killed them. And you threw not, [O Muḥammad] when you threw, but it was Allāh who threw that He might test the believers with a good test..." (Al-

Anfāl:17). He is the One who prepared all of this, fated it, and made it possible. So, the victory is His. "When the victory of Allāh has come..." (An-Nasr:1). This is His victory that He gave to His believing servants. And the conquest refers to the Conquest of Mecca, the great victory that made the Arab Peninsula embrace the religion of the Prophet, and caused the defeat of Mecca which became a Muslim land afterwards. It also changed from disbelief to Islam after the fierce opposition its people faced the Prophet with. It became the home of Islam after that. This was the greatest conquest.

Allah ﷻ says to His Messenger, "And you see the people entering into the religion of Allāh in multitudes" (An-Nasr:2). You saw it with your own eyes. The Prophet ﷺ saw this with his own eyes, he saw people and Arabs who fought him and steered away from him, or waited for the matter to be resolved, "And you see the people entering into the religion of Allāh in multitudes" (An-Nasr:2). this religion is the religion of Allah. The religion that the Messenger came with was the religion of Allah. The Prophet did not invent anything. Rather, this is the religion of Allah that He sent to His Messenger. In multitudes means one group after the other. The year after the Conquest was called the Year of Delegates. It was called the Year of Delegates because delegates from all over the Peninsula came to meet the Prophet ﷺ. The delegations of Banu Tamim, Tayy, and Najran and many other delegations from all around the Peninsula came to meet the Prophet and embrace Islam. Some of them even came after that because they saw that no religion is more honourable or higher in status than Islam. "And you see the people entering into the religion of Allāh..." (An-Nasr:2). The religion of Allah, His way and straight path that He sent to His Servant and Messenger Mohammad ﷺ.

Allah ﷻ says, "Then exalt [Him] with praise of your Lord and ask forgiveness of Him. Indeed, He is ever Accepting of Repentance" (An-Nasr:3). The Prophet was ordered to do three things here; to exalt Allah, praise Him, and

ask for His forgiveness. Exalt Allah for his praises that He bestowed upon you and ask for His forgiveness. Then Allah says, "Indeed, He is ever Accepting of Repentance". The exaltation of Allah means praising Him far above all that is unbefitting of Him. As for praising Him, it means confirming that Allah praise is His for He is the Holy God, the sacred and the raised above having a rival, a likeness, or an equal. This is the first thing that He is raised far above. He has no equal, no rival, no competent opponent, and no likeness, for He is the One, the Eternal Refuge, and who neither begets nor is born. He is the First and nothing comes before Him and He is the Last and nothing comes after Him. He is the Most High, nothing is above Him and He is the Most Near, and nothing is nearer than Him. Everything besides Him are His creatures. Everything besides Allah; the heavens, the earth, the angels, the jinn, the humans, the animals, and the plants are all His creatures. He is the Creator of everything. "Allāh is the Creator of all things, and He is, over all things, Disposer of affairs" (Az-Zumar:62). This is the first thing that Allah is raised far above, which is having a likeness, a rival. or an equal in this existence. He has no son or father. Allah has no father nor does He have a son. He has no descendants and no part of Him is incarnated in another body as the criminals say. Allah has no other parts. "He neither begets nor is born" (Al-Ikhlās:3) "Nor is there to Him any equivalent" (Al-Ikhlās:4). He is also raised far above having any characteristics of His creatures. Allah is raised above having the shortcomings of His creatures, for they have a beginning and an end, they fall ill and die, and Allah is raised far above all of this. They also forget, neglect, and are ignorant. Every creature knows some things and is ignorant of others. They are both knowledgeable and ignorant. As the angels, who are the most honourable of creatures, said, "They said, "Exalted are You; we have no knowledge except what You have taught us. Indeed, it is You who is the Knowing, the Wise" (Al-Baqarah:32). Some of Allah's creation is hidden from them. When Allah created Adam, they saw how Allah honoured him the way He did not honour any creature before. He ordered them to prostrate to him. He ordered them to prostrate to

Adam. He wanted to show them what He had bestowed upon His servant Adam. Allah ﷻ says, "And He taught Adam the names - all of them. Then He showed them to the angels and said, "Inform Me of the names of these, if you are truthful" (Al-Baqarah:31) "They said, "Exalted are You; we have no knowledge except what You have taught us. Indeed, it is You who is the Knowing, the Wise" (Al-Baqarah:32). All creatures after that except for Allah, whether they were a human or a jinn, know some and are ignorant of other things. As for Allah, He is the Knower of the unseen. He is raised far above not knowing about an atom's weight within the heavens or the earth. As for the others, they know and do not know. They know some things and are ignorant of others. What they are ignorant of is more than what they know. Humans for example, "And you [i.e., mankind] have not been given of knowledge except a little". "And they ask you, [O Muḥammad], about the soul. Say, "The soul is of the affair [i.e., concern] of my Lord. And you [i.e., mankind] have not been given of knowledge except a little" (Al-Isrā':85).

"Allāh - there is no deity except Him, the Ever-Living, the Self-Sustaining. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His Kursī extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the Most Great" (Al-Baqarah:255). He is raised far above neglect, forgetfulness, and injustice. All these shortcomings that afflict creatures, do not afflict Allah. "Neither drowsiness overtakes Him nor sleep". Also, He has the Sovereignty over everything. He is raised above sharing this Sovereignty with anyone else. All Sovereignty is His. "Blessed is He in whose hand is dominion, and He is over all things competent" (Al-Mulk:1) Exalting Allah means raising Him far above all of this. He is raised above having these shortcomings. He is also praised for the opposite of everything He is raised

above. He is raised above sleep and forgetfulness for He is the Ever-Living and the Self-Sustaining. He is the Ever-Living who does not die. "And rely upon the Ever-Living who does not die, and exalt [Allāh] with His praise..." (Al-Furqān:58). The jinn and the humans die but Allah neither dies nor ends. He does not perish or do injustice. "Indeed, Allāh does not do injustice, [even] as much as an atom's weight". He is Just. He establishes justice between all of His creatures and does not accept injustice nor does He do it. "O MY slaves, I have made oppression unlawful for myself and I have made it unlawful among you, so do not oppress one another". Allah is praised by establishing the meanings of His names and attributes, for all of Allah's names and attributes are good. "And to Allāh belong the best names". Allah is derived from Uluhiyyah (Divinity), the Most Merciful from mercy. He is the Most Compassionate, the All-Forgiving, the Most Loving, the Hearing and the Knowing. All of His names are an attribute of His and Allah's attributes are the best and are not like the attributes of creatures. The attributes of creatures are limited; their hearing and sight are limited according to their breed. As for the Hearing and Sight of Allah, they are befitting of His Person.

All the praise is to Allah. All praises are to Allah. All the praises. Even the praises that are given to others are derived from the praises of Allah, for He is the Creator of this praised creature. When creatures are praised for an attribute they have or a deed they did, the origin and end of this is to their Creator, Master, and Lord. So, all praise is to Him. That is why the two pillars of belief are belief in Allah and monotheism. Exalt with the praise of Allah above all shortcomings, polytheism, and what the wrongdoers say. No other right was slandered as much as Allah was slandered. Allah is Right; however, He is the most Right to be slandered. The disbelievers and polytheists from Satan and the humans and jinn he misguided slandered Allah with claims that cannot be contained by many volumes. Allah is far above what these wrongdoers say. Allah is exalted and

praised and no one can count His praises. He is praised as He has praised Himself. How can we praise Allah with what is befitting of Him? That is impossible. That is an impossible task because only Allah knows the Truth about Himself and no one can encompass Allah and His attributes. He is perfect and knowledge of His perfection cannot be encompassed by anyone. No one can count His praises as He has praised Himself. "Then exalt [Him] with praise of your Lord". Here, He said, "Your Lord" to the Prophet to show how close He is and that the Lord is who honoured him with Allah's victory, the conquest, and the embracing of people of Islam in multitudes. All of this is included in the Prophet's deeds, honour and grace.

"Then exalt [Him] with praise of your Lord and ask forgiveness of Him. Indeed, He is ever Accepting of Repentance" (An-Nasr:3). Ask for His forgiveness. Forgiveness and asking for forgiveness. Forgiveness means concealing. The word in Arabic means to cover and conceal. Sins humiliate their doer and cause them evil in this life and the Hereafter. When servants ask Allah to forgive their sins, they ask Him to conceal their sins, not judge them for these sins, and not expose them in front of all. This is the meaning of asking for the forgiveness of the Lord. Ask for His forgiveness and concealment of these sins. Ask Allah to cover them, remove them from your record of deeds, and accept your repentance and return to Allah. He, Allah "is ever Accepting of Repentance". He is ever Accepting the Repentance of His servants. Sins are a preach of Allah's rights. Allah has the right to be obeyed by His servants and not to be disobeyed. He has the right to be remembered and not forgotten. He has the right to be thanked and not be disbelieved. He has the right to be obeyed without disobedience. The right of obedience with no disobedience, constant return to Him, and constant remembering of Him. His servants should never neglect to remember Him. Every preach of this is a sin. Sins become bigger according to the status of their doer. The sin of an angel is different from the sin of a human,

and the sins of rightful people, messengers, and prophets, are different from the sins of everyone else. The sins of scholars are different from the sins of the ignorant. Sins become bigger according to how near they are to Allah. The nearer servants are to Allah, the more their small sins become bigger. Allah asked His Messenger to ask Him for forgiveness not because the Messenger has committed a sin, for the prophets and messengers of Allah do not sin. They do not sin or disobey Allah's orders intentionally. No messenger or prophet of Allah disobeys Allah's orders on purpose ever. Even when Allah reminded Adam of his sin, he said that he had forgotten. "but he forgot; and We found not in him determination". They would never disobey Allah's orders if they knew it was an order. However, if they chose something worse out of two things then they have sinned. If there were two good choices and a prophet chose the worst out of the two, then he might be reproached for it.

"...and ask forgiveness of Him. Indeed, He is ever Accepting of Repentance" (An-Nasr:3). Our Prophet ﷺ was honoured by Allah because Allah forgave all of his sins. Allah ﷻ says, "Indeed, We have given you, [O Muḥammad], a clear conquest" (Al-Fat'h:1) "That Allāh may forgive for you what preceded of your sin [i.e., errors] and what will follow and complete His favour upon you and guide you to a straight path" (Al-Fat'h:2). When this surah was sent the Prophet was praying. In his bowing he used to say, "Glory be to my Lord Almighty, Lord, forgive me". And in his prostration he used to say, "Glory be to my Lord Most High, Lord forgive me". Aisha said that he was thus complying with the Qur'an. He was thus complying with the command in the Qur'an, for Allah gave him this order, "Then exalt [Him] with praise of your Lord and ask forgiveness of Him..." (An-Nasr:3). The Prophet made bowing and prostrating a chance to praise Allah. When Allah ordered him to ask for forgiveness, he asked Allah for forgiveness as well in his bowing and prostration. He said in his bowing, "Glory be to my Lord Almighty, Lord forgive me". He also said in his prostration,

"Glory be to my Lord Most High, Lord forgive me". This is a great surah that holds great tidings to the Messenger ﷺ. It shows how this religion will take root and how all people will embrace it. Allah Arabs embraced the religion of Allah in multitudes just as Allah had said. It is also news from Allah to the Prophet that his time has neared its end and that the Message is now complete. So, the Prophet must be prepared to leave earth and join the Highest Companion. This life and this Message should be ended with exalting with the praise of Allah and asking for His forgiveness just as He ordered us to do. We should, at the end of worship, ask for Allah's forgiveness and return to Him. O Allah, forgive our sins with your mercy, o Most Merciful among those who show mercy.

With this, this great Surah ends. We ask Allah to forgive our sins, repent to Him, turn to Him, and seek refuge in Him. Praise is to Allah, the Lord of the Worlds, at the beginning and the end. And peace be upon His servant and messenger Mohammad. We ask Allah to make it beneficial to Muslims in the east and west of the earth, and to make this a treasure for us on the Day of Resurrection.

Al-Masad

بسم الله الرحمن الرحيم {تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ}[المسد:1] {مَا أَغْنَى عَنْهُ مَالُهُ وَمَا كَسَبَ}[المسد:2] {سَيَصْلَى نَارًا ذَاتَ لَهَبٍ}[المسد:3] {وَامْرَأَتُهُ حَمَّالَةَ الْحَطَبِ}[المسد:4] {فِي جِيدِهَا حَبْلٌ مِنْ مَسَدٍ}[المسد:5]

In the name of Allah, the Entirely Merciful, the Especially Merciful, "May the hands of Abū Lahab be ruined and ruined is he" (Al-Masad:1) "His wealth will not avail him or that which he gained" (Al-Masad:2) "He will [enter to] burn in a Fire of [blazing] flame" (Al-Masad:3) "And his wife [as well] - the carrier of firewood" (Al-Masad:4) "Around her neck is a rope of [twisted] fibre" (Al-Masad:5).

This is a Meccan surah. It was revealed when the Prophet ﷺ used to invite to Islam secretly in Mecca when Allah honored him with the Message. He continued inviting people to the belief in secret for three years. Then, Allah revealed this verse, "Then declare what you are commanded and turn away from the polytheists" (Al-Hijr:94). The Prophet then made his invitation public. This invitation started when he climbed Safa Mountain. It is the mountain where the Running Place starts and it is close to the Kaaba. He said "Be on your guard". To be on your guard means that something dangerous has happened. Sometimes it is a call for war. People then gathered. The Prophet started calling the people of Quraysh by their names. O Banu this tribe and O Banu that tribe. He called all of them then said to them, "Suppose I told you that there is an (enemy) cavalry in the valley intending to attack you, would you believe me?" They said, "Yes, for we have not found you telling anything other than the truth". The one who stood against him during that time was his uncle Abu Lahab. He is Abd al-ʿUzzā ibn ʿAbd al-Muṭṭalib and he is called Abu Utbah because his oldest son is called Utbah. It was said that he was called Abu Lahab (the one with the fiery face) because his face was always radiant. His face always lit up as if it was beaming with light. It was appropriate that Lahab (fire) is the thing that he is threatened with on the Day of Resurrection because of his disbelief. He stood against the Prophet after this sermon and after the declaration. This declaration was that Allah has sent the Prophet calling people to worship only Allah without partners and that there is a Day of Resurrection where people will stand before God to be judged. He then said, "I am a warner to you in face of a terrific punishment". This punishment is awaiting the deniers.

Abu Lahab said to the Prophet ﷺ, "May your hands perish. Is it for this purpose you have gathered us?" He said to the Prophet, "May your hands perish all this day". It was said that he grabbed either a rock or a handful of dirt to hit the Prophet ﷺ with. That is why Allah revealed this surah to answer the words of

Abu Lahab and the animosity that he carried against the Prophet ﷺ. Abu Lahab was one of the fiercest enemies of the Prophet and that animosity was not only during this situation. Rather, it was constant. When the Prophet first started his invitation to the belief, he used to go to the Arab markets. When the people came to visit, he invited them to believe in the Message of Allah. Imam Ahmad and others say that the Prophet used to go to the marketplace of Dhul-Majaz. He invited the Arabs to believe and said to them, "Say, there is no god except for Allah and you will succeed". The narrator of this Hadith, Rabi'a ibn Abbad, said, "I was a young boy with my father. We were in the season of trade. I remember when the Prophet ﷺ used to come to people and say to them 'I am a Messenger sent to you by Allah. Say there is no god except for Allah and you will succeed'. A man behind him would say, 'O people, do not listen to him for he is a liar. Do not listen to him, he is a liar. He is inviting you to abandon Al-Lat and Al-'Uzza and what your parents worship. He came to you with an unknown novelty. He brought you a heresy and an unknown novelty. I am his uncle and the person who knows him most'".

The moral of this Hadith is that Abu Lahab chased after the Prophet ﷺ and his animosity towards the Prophet only got fiercer. His animosity was not only limited to Mecca. Rather, it reached every place the Prophet went to. His wife also shared Abu Lahab's animosity towards the Prophet. His wife was Umm Jamil bint Harb ibn Umayya. She was the sister of Abu Sufyan ibn Harb ibn Umayya. Umm Jamil used to be called the one-eyed woman because she was one-eyed. She and her husband held feelings of hostility towards the Prophet. Because of that animosity, it was said that she used to carry thorns and dumb them into the path of the Prophet. She used to also deny him. She also helped her husband with his hostility towards the Prophete, even though Abu Lahab was his paternal uncle. He was the brother of his father, Abd-Allah. However, he decided to antagonise the Prophet. After what Abu Lahab said to the Prophet on that day, "May your

hands perish all this day. Is it for this purpose you have gathered us?" Allah revealed these verses, Allah ﷻ says, "May the hands of Abū Lahab be ruined, and ruined is he" (Al-Masad:1). May they be ruined, may they perish. May the hands that he threatened the Prophet with and wanted to throw a rock at the Prophet be ruined. May both of his hands be ruined. "May the hands of Abū Lahab be ruined, and ruined is he" (Al-Masad:1). Allah called him with his nickname, Abu Lahab. Lahab means a blazing fire. Allah said that so he might have a share of his name on the Day of Resurrection, Allah forbid. "May the hands of Abū Lahab be ruined, and ruined is he" (Al-Masad:1). May he lose and fail. This is news from Allah. It is first, a prayer of his doom, and Allah's prayers are true. He truly lost and perished. He was truly ruined.

"His wealth will not avail him or that which he gained" (Al-Masad:2) in this life and the Hereafter. This is the truth of his destruction. "His wealth will not avail him..." (Al-Masad:2). It did not benefit him at all. Allah gave him the worst death in this life. He did not get to enjoy his denial of the Prophet for long, for he died shortly after the Battle of Badr. He died suffering from a malignant illness that the Arabs feared, which is "Al'adasa". Al'adasa is a plague that first appeared as a small zit on the neck that eventually killed a person. It is a very infectious disease. Arabs did not bury those who died from it, for they feared to get close to them. Rather, it was said that after his body started to smell, they hired people from Sudan to carry him and throw him away. Others say that they buried him in his place, or that they dug a hole and kept pushing him with a stick until he was thrown in it then they filled up the whole. Others say that they demolished his house above him and buried him under it. What is important is that his death was a bad one. He died this way to be a lesson to people. Allah's promise of ruin in this life and the Hereafter came true. "May the hands of Abū Lahab be ruined and ruined is he" (Al-Masad:1). May he be destroyed. "His wealth will not avail him..." (Al-Masad:2). What did he benefit from all the money he collected? "or

that which he gained". It was said that gain refers to his children because he lost his son as well. A son is his father's gain. Abu Lahab's sons were Utbah, Utaybah, and Uttab. Utba and Uttab embraced Islam on the day of the Conquest of Mecca. Allah honored them by making them embrace Islam which made the Prophet ﷺ happy. As for Utaybah...when the Prophet invited people to Islam, their father ordered Utbah and Uttab, who were married to the daughters of the Prophet Ruqayyah and Umm Kulthum, that he will not recognize them anywhere until they divorce the daughters of Mohammad. So they did. They divorced Ruqayyag and Umm Kulthum (may Allah be pleased with them). The last son, who was a supporter of his father, said harsh words to the Prophet and spat his way. The Prophet ﷺ prayed that Allah would make a wild animal attack him. It was said that he was traveling to the Levant, and while they were resting at a place, a lion came and ignored everyone and bit him. That is how the prayer of the Prophet was answered. If the gain of Abu Lahab is interpreted as his sons, then he has lost them. There is no doubt that a disbeliever will lose his sons. If they embrace Islam, he will lose them because disbelief separates a father from his son. Disbelief separates people because if a person is sent to Hell, they lose those who are sent to Paradise. If his sons were in Hell with him, he lost them as well. The last son who stayed on his father's religion and supported his actions was lost to his father as well. Allah ﷻ says, "His wealth will not avail him or that which he gained" (Al-Masad:2). He did not gain anything that might help him. He even lost his son.

Then Allah told us of his loss, "He will [enter to] burn in a Fire of [blazing] flame" (Al-Masad:3). This is a threat from Allah that will definitely come true. Allah will burn him in the fire of the Hereafter. "...of [blazing] flame" (Al-Masad:3). A flame is what is generated when a fire burns. It is a Fire with a blazing flame. This is the Fire of the Hereafter. The Prophet ﷺ told us about it, "Your (ordinary) fire is one of 70 parts of the (Hell) Fire." Someone asked, "O

Allah's Messenger. This (ordinary) fire would have been sufficient (to torture the unbelievers)," Allah's Apostle said, "The (Hell) Fire has 69 parts more than the ordinary (worldly) fire, each part is as hot as this (worldly) fire". Allah threatened this disbeliever who fought Allah and His Messenger that, "He will [enter to] burn in a Fire of [blazing] flame" (Al-Masad:3).

Then, Allah ﷻ says, "And his wife [as well] - the carrier of firewood" (Al-Masad:4). His wife as well. She was Umm Jamil bint Harb ibn Umayya who was also the sister of Abu Sufyan. She antagonized the Prophet ﷺ and supported her husband in his animosity against him (the Prophet). "...the carrier of firewood" (Al-Masad:4). She was called the carrier of firewood because of her actions. She used to carry firewood and thorns to throw in the path of the Prophet ﷺ. It was also said that she was called the carrier of firewood because she will do that in Hell. Allah will torture her in Hell by making her carry firewood and throw it on her husband. This is both a humiliation and a punishment for both her and her husband in Hell, Allah forbid. It was also said that the nickname "the carrier of firewood" was given by Arabs. Arabs used to give the name "the carrier of firewood" to those who cause affliction and trouble between people. Or they gave that nickname to troublesome women who caused disputes between families because of her gossip. When these types of people gossip, they tell people what others said and causes disputes amongst people. Here is how disbelievers combine disbelief and having bad morals.

Allah always reminds disbelievers of their disbelief and how they combine disbelief, denial, and bad morals. Having bad morals is closely tied to their disbelief. As Allah ﷻ says, "Have you seen the one who denies the Recompense?" (Al-Mā‘ūn:1) "For that is the one who drives away the orphan" (Al-Mā‘ūn:2). Those who have a cold heart who drive away the orphans are those who deny the Recompense. "And does not encourage the feeding of the poor" (Al-Mā‘ūn:3). Allah said the answer of disbelievers to the following question is, "[And asking

them], "What put you into Saqar?" (Al-Muddaththir:42) "They will say, "We were not of those who prayed" (Al-Muddaththir:43) "Nor did we used to feed the poor" (Al-Muddaththir:44) "And we used to enter into vain discourse with those who engaged [in it]" (Al-Muddaththir:45) "And we used to deny the Day of Recompense" (Al-Muddaththir:46). They combined disbelief, denial of the Resurrection and the Assembly, denial of the Day of Recompense, denial of the Day of Judgement, and these bad morals. As if disbelief is the source of all these low morals. Allah ﷻ also says, "Nūn. By the pen and what they inscribe" (Al-Qalam:1) "You are not, [O Muḥammad], by the favour of your Lord, a madman" (Al-Qalam:2) "And indeed, for you is a reward uninterrupted" (Al-Qalam:3) "And indeed, you are of a great moral character" (Al-Qalam:4) "So you will see and they will see" (Al-Qalam:5) "Which of you is the afflicted [by a devil]" (Al-Qalam:6). The people who have great morals are those who believe in Allah because belief in Allah is what causes people to do all of these great moral acts. Allah gave the Prophet ﷺ every good moral. As for his enemies, they had wicked morals. Allah ﷻ says, "So you will see and they will see" (Al-Qalam:5) "Which of you is the afflicted [by a devil]" (Al-Qalam:6) "Indeed, your Lord is most knowing of who has gone astray from His way, and He is most knowing of the [rightly] guided" (Al-Qalam:7) "Then do not obey the deniers" (Al-Qalam:8) "They wish that you would soften [in your position], so they would soften [toward you]" (Al-Qalam:9) "And do not obey every worthless habitual swearer" (Al-Qalam:10) "[And] scorner, going about with malicious gossip" (Al-Qalam:11) "A preventer of good, transgressing and sinful" (Al-Qalam:12) "Cruel, moreover, and an illegitimate pretender" (Al-Qalam:13) "Because he is a possessor of wealth and children" (Al-Qalam:14) "When Our verses are recited to him, he says, "Legends of the former peoples" (Al-Qalam:15). Disbelief is always linked with bad morals. Having bad morals and being a disbeliever are two things that are always found together. Belief and having good morals are also linked as well, for belief means mercy, honesty, trustworthiness. Lying is considered cheating.

When Allah described the wife of Abu Lahab as "the carrier of firewood" that means she is a gossiper who plants the seeds of the dispute between people by gossiping. So, this could mean that she either did this or because she will be collecting firewood in Hell, Allah forbid.

"Around her neck is a rope of [twisted] fibre" (Al-Masad:5). It will be around her neck. "...is a rope of [twisted] fibre" (Al-Masad:5). It was said that this twisted rope is well-made and is made of fibre, iron, or other material. This rope is "Around her neck is a rope of [twisted] fibre" (Al-Masad:5). This is in Hell. It was said that she will be hanged from her neck in Hell with this twisted rope, Allah forbid. She will be thrown to the depths of Hell, then be lifted and thrown again and so on. This is her punishment. It was also said that this verse, "Around her neck is a rope of [twisted] fibre" (Al-Masad:5) refers to a necklace of gems that she owned and swore to sell and use its money to finance the war against Mohammad. She was threatened that on the Day of resurrection this necklace will be replaced with a twisted rope of fibre that she will be tortured with in Hell.

This surah is a sign of the Prophethood of Mohammad ﷺ and proof that he is truly the Messenger of Allah. This surah was revealed during the third year after the Prophet's commission because he started his public invitation to Islam after three years. Allah sent him to the people after telling him, "O you who covers himself [with a garment]" (Al-Muddaththir:1) "Arise and warn" (Al-Muddaththir:2). The Prophet invited people to Islam in secret for three years. Only those whom he invited to Islam and believed in him knew about it. After that, he was ordered to make the invitation public. When he made it public, among the people who stood against him and mocked him was his uncle Abu Lahab who said to him, "May your hands perish all this day". He started following the Prophet wherever he went to invite people to Islam and told people that he was a liar and not to believe him, that Abu Lahab is the person who knows him most because the Prophet is his nephew, that they should never believe him because he

orders people to abandon the religion of their forefathers, and that he brought a novelty and has lost his way. The fact that verses of the Quran were sent about Abu Lahab tells us that he has lost in this life and the Hereafter. He will stay that way. "May the hands of Abū Lahab be ruined and ruined is he" (Al-Masad:1) "His wealth will not avail him or that which he gained" (Al-Masad:2) "He will [enter to] burn in a Fire of [blazing] flame" (Al-Masad:3) in the Hereafter. He will stay that way, he will not believe, he will not abandon his disbelief, and he will die that way. This surah was revealed in the third year of the Prophet's commission. This is one of the greatest proofs that Mohammad ibn Abd-Allah is the Messenger of Allah in truth. These verses of the Quran told us that this man will remain a disbeliever inside and out. He was a disbeliever through and through. He and his wife never embraced Islam and remained enemies of the Prophet ﷺ. This is one of the greatest proofs that Mohammad ibn Abd-Allah is the Messenger of Allah in truth and that the Quran was sent by Allah ﷻ.

Another thing about this surah is that it is proof that the good end will be for the righteous. Behold this man who antagonized the Prophet ﷺ and how he ended up. Then behold how the Prophet ended up. All those who contemplate this manner see how the Prophet started this mission alone and that the people who believed in him at the time when this surah was revealed were few people who hid their beliefs and religion. Then, his uncle stood against him and told him these words. Afterwards, Allah revealed verses of the Quran telling us of Abu Lahab's fate and his destruction. "May the hands of Abū Lahab be ruined and ruined is he" (Al-Masad:1) "His wealth will not avail him or that which he gained" (Al-Masad:2) "He will [enter to] burn in a Fire of [blazing] flame" (Al-Masad:3) "And his wife [as well] - the carrier of firewood" (Al-Masad:4). Who is his wife? She was Umm Jamil bint Harb who used to say that she was the daughter of this valley's master and used to boast all the time. She was threatened and promised torture in the Hereafter and Allah drew an image of her sad situation then. He

said, "Around her neck is a rope of [twisted] fibre" (Al-Masad:5). This will happen. What Allah said will happen just as He told us. There is no doubt that this is the Quran of Allah that He revealed and that His Word is the Truth.

Another proof that the Quran was sent by Allah is that when the Prophet was sent with this Message, he did not favor anyone. The people most deserving of this favor and flattery were his relatives. However, the Prophet invited everyone to Islam. Some of the People who believed in his Message were his relatives. Some were total strangers, like Bilal ibn Rabah, Suhayb the Roman and other unimportant and poor people. They embraced Islam and Allah told His Messenger how He honoured them and took care of them. As Allah ﷻ says about Abd-Allah ibn Umm Maktum, "But what would make you perceive" [O Muḥammad], that perhaps he might be purified" (‘Abasa:3) "Or be reminded and the remembrance would benefit him?" (‘Abasa:4) "As for he who thinks himself without need" (‘Abasa:5) "To him you give attention" (‘Abasa:6) "And not upon you [is any blame] if he will not be purified" (‘Abasa:7) "But as for he who came to you striving [for knowledge]" (‘Abasa:8) "While he fears [Allāh]" (‘Abasa:9) "From him you are distracted" (‘Abasa:10). Those who embrace this religion are honored, given high status, and accepted by Allah. Also, Allah humiliated all those who stood against this religion. All those who stood against this religion were either given a haste punishment in this life or were saved a deferred punishment. Abu Lahab was one of those who mocked the Prophet ﷺ Allah said to His Prophet, "Indeed, We are sufficient for you against the mockers" (Al-Hijr:95). Allah is sufficient for the Prophet against these mockers and He killed all of them differently. Abu Lahab was one of the fiercest mockers of the Prophet ﷺ. Behold his fate. This religion is the religion of Allah and does not favor the relatives of the Prophet and neglect those who are away from him. Rather, it is the religion of Allah. Those who accept it and embrace it are accepted by Allah

and those who hold enmity towards it will be destroyed by Allah whoever they were.

With this, this great Surah ends. We ask Allah to forgive our sins, repent to Him, turn to Him, and seek refuge in Him. Praise is to Allah, the Lord of the Worlds, at the beginning and the end. And peace be upon His servant and messenger Mohammad. We ask Allah to make it beneficial to Muslims in the east and west of the earth, and to make this a treasure for us on the Day of Resurrection.

Al-Ikhlās

بسم الله الرحمن الرحيم: {قُلْ هُوَ اللَّهُ أَحَدٌ}[الإخلاص:1] {اللَّهُ الصَّمَدُ}[الإخلاص:2] {لَمْ يَلِدْ وَلَمْ يُولَدْ}[الإخلاص:3] {وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ}[الإخلاص:4]

Allah ﷻ says, in the name of Allah, the Most Merciful, the Especially Merciful, “Say, ‘He is Allāh, [who is] One” (Al-Ikhlās:1) “Allāh, the Eternal Refuge” (Al-Ikhlās:2) “He neither begets nor is born” (Al-Ikhlās:3) “Nor is there to Him any equivalent" (Al-Ikhlās:4).

This is the surah of Al-Ikhlas. Its merits were mentioned in many Hadiths. One of them is what the Prophet said, "By Him in Whose Hand my soul is, it is equivalent to one-third of the Qur'an". One of the companions read it during every raka of his prayer. He did not stop at reading as much as it is convenient for him of the Quran. Rather, he followed that with, “Say, ‘He is Allāh, [who is] One” (Al-Ikhlās:1). When the other companions disputed with him and complained to the Prophet, the Prophet said, “ask him why he did that”. They asked him and he replied, “O Messenger of Allah, because it is a description of the Com-passionate One, and I like to recite it”. Then the Prophet said, “Your love for it made you enter Paradise”.

The Prophet always recited this surah alongside “Say, "O disbelievers” (Al-Kāfirūn:1) during the two rakas of tawaf. And the two rakas of the Fajr prayer he recited both “Say, "O disbelievers” (Al-Kāfirūn:1) which is the surah of the acquittal and “Say, ‘He is Allāh, [who is] One” (Al-Ikhlās:1) which is the surah of Al-Ikhlas. “Say, ‘He is Allāh, [who is] One” (Al-Ikhlās:1) that is equivalent to one-third of the Quran. The Prophet ﷺ said, “he who reads it thrice, has read the whole Quran”. The Prophet also said, “he who reads "Say, ‘He is Allāh, [who is] One” (Al-Ikhlās:1) ten times, Allah will build for him a house in Paradise”. The Prophet used to read it alongside the Mu'awwidhatayn (the verses of Refuge) then breathe into his hands and touch his face, head, and parts of his body every night.

“Say, ‘He is Allāh, [who is] One” (Al-Ikhlās:1) “Allāh, the Eternal Refuge" (Al-Ikhlās:2) “He neither begets nor is born” (Al-Ikhlās:3) “Nor is there to Him any equivalent" (Al-Ikhlās:4). “Say, ‘He is Allāh, [who is] One” (Al-Ikhlās:1). Allah is God's greatest name and it is derived from the word Al-Ilah (God). All of Allah's names and attributes refer back to this name, Al-Ilah, for He is the One true God. When we introduce God, we first mention his name Allah, then comes all of His other names and attributes next. Like Allah ﷻ says, "He is Allāh, other than whom there is no deity, Knower of the unseen and the witnessed. He is the Entirely Merciful, the Especially Merciful" (Al-Hashr:22) "He is Allāh, other than whom there is no deity, the Sovereign, the Pure, the Perfection, the Grantor of Security, the Overseer, the Exalted in Might, the Compeller, the Superior. Exalted is Allāh above whatever they associate with Him" (Al-Hashr:23) "He is Allāh, the Creator, the Producer, the Fashioner; to Him belong the best names. Whatever is in the heavens and earth is exalting Him. And He is the Exalted in Might, the Wise" (Al-Hashr:24). “Say, ‘He is Allāh, [who is] One” (Al-Ikhlās:1). The One and only. In the holy hadith, Allah says, "I am the One, the Self-Sufficient Master Whom all creatures need, I beget not, nor was I begotten, and there is none like unto Me". The rest of the surah confirms the monotheism of

Allah and His uniqueness of Person, attributes, and deeds. He has no partner and no rival.

"Say, 'He is Allāh, [who is] One" (Al-Ikhlās:1). This is the monotheism of Allah, He is the Eternal Refuge. "Allāh, the Eternal Refuge" (Al-Ikhlās:2). He is the Eternal Refuge, the Master, the Owner of Sovereignty, and the One to whom all matters are referred. The fate of the universe is up to Him for He is the Master and the Eternal Refuge to whom all matters of His servants are referred. No decision is taken without Him. All decisions and matters are in His hands. The Eternal Refuge was also interpreted as the Stable that cannot be changed or removed. Allah is the First and nothing is before Him, the Last and nothing is after him. As for the rest of the creatures, they are created from nothingness and Allah takes their lives whenever He wills. All creatures besides Allah are temporary occurrences that were not here before and their survival and continuation are up to Allah's Divine Will. The heavens, the great earth, the angels, the jinn, the humans, and all the other creatures were created by Allah from nothingness, and their survival is up to their God and Lord. "Indeed, Allāh holds the heavens and the earth, lest they cease. And if they should cease, no one could hold them [in place] after Him. Indeed, He is Forbearing and Forgiving" (Fātir:41). He is the Eternal Refuge, so all creatures resort to Him and ask for their needs from Him. The survival of these creatures is up to Allah, no matter how great they were. Like the Throne of Allah, His Chair, His angels, His heavens, and His earth, all resort to Allah. Allah is the One whom all these creatures resort to, for their fate is up to Him and their survival is also up to Him. "Indeed, Allāh holds the heavens and the earth, lest they cease". "The heavens almost break from above them, and the angels exalt [Allāh] with praise of their Lord and ask forgiveness for those on earth. Unquestionably, it is Allāh who is the Forgiving, the Merciful" (Ash-Shūra:5). All of His creatures resort to Him,

go back to Him, and turn to Him to ask for their needs. All His servants and creatures need Him.

"Say, 'He is Allāh, [who is] One" (Al-Ikhlās:1) "Allāh, the Eternal Refuge" (Al-Ikhlās:2) "He neither begets..." (Al-Ikhlās:3). Allah is One. He does not beget. he has no son. All those who attributed a son to Allah have lied concerning Him and slandered Him. He has no descendants or sons. "...How could He have a son when He does not have a companion [i.e., wife] and He created all things? And He is, of all things, Knowing" (Al-An'ām:101). All except for Him are His creatures and He has no son. Some sects of heretic humans claimed that He has a son, like the Arab Polytheists who claimed that Allah married from the jinn and begot the angels, so the angels are His daughters. May Allah be far raised above what they say. Christians as well said that Isa son of Maryam is the son of Allah, and theirs was a blood relationship. A god coming from a god. May Allah be far raised above what they say for it is a part of their lies and slanders. Jews as well said that Uzair is the son of Allah. All who claim that Allah has a son are liars and slanderers. "And they say, "The Most Merciful has taken [for Himself] a son" (Maryam:88) "You have done an atrocious thing" (Maryam:89) "The heavens almost rupture therefrom and the earth splits open and the mountains collapse in devastation" (Maryam:90) "That they attribute to the Most Merciful a son" (Maryam:91) "And it is not appropriate for the Most Merciful that He should take a son" (Maryam:92) "There is no one in the heavens and earth but that he comes to the Most Merciful as a servant" (Maryam:93) "He has enumerated them and counted them a [full] counting" (Maryam:94) "And all of them are coming to Him on the Day of Resurrection alone" (Maryam:95). All His creatures are His servants and He has no son from His servants. He has not taken a son. "And say, "Praise to Allāh, who has not taken a son and has had no partner in [His] dominion and has no [need of a] protector out of weakness; and glorify Him with [great] glorification" (Al-Isrā':111). Allah does not beget and He has no son, a wife, or

a female partner. He is One. His Person is different from His creatures. All creatures are created and have a time for their birth. As for Allah, He is the First who was not preceded by nothingness, and He is the Last and nothing comes after Him, and He is Most High, nothing is above Him, and He is the Most Near, and nothing is nearer than Him.

Allah is the One and only. He is One Person, His Person cannot be divided. He has no son or a portion. Allah ﷻ says, "But they have attributed to Him from His servants a portion. Indeed, man is clearly ungrateful" (Az-Zukhruf:15). Allah has no portion separate from Him, a son, or an incarnation in this existence from Him. Rather, He is One and cannot be incarnated in other persons as the Pantheists say. He does not incarnate in any of His creatures like the Hindus and the polytheists claim that Allah's Person unites with the person of His creatures, then combined they form one entity. May Allah be far raised above what they say. Or the followers of the Unity of Existence concept who believe that Allah is a part of all of this existence and that the existence of the creature is equal to the existence of the Creator. May Allah be far raised above this. Rather, creatures are separate and Allah is separate from His creatures. He is the One who settles on His Throne and the One who is separate from His creatures. He is but One Entity and cannot be divided. "He neither begets nor is born" (Al-Ikhlās:3). He is not a part of anything and He has no father. He was not begotten from anything. Rather, He is the God who nothing is before him. He did not come into existence after He was nothing. May Allah be far raised above this. He has always and will always exist and His existence is true and the existence of others besides Him is temporary. The existence of all creatures besides Him is temporary. They could come into existence and could die at any time. Allah creates them whenever He wills and takes their life whenever He wills.

"He neither begets nor is born" (Al-Ikhlās:3) "Nor is there to Him any equivalent" (Al-Ikhlās:4). An equivalent is an equal, a counterpart, or a likeness.

We say that someone is equivalent to someone else when they are equals and counterparts. Allah has no equivalent in His Person or attributes for He is the One and the Dominant who has dominated and subdued everything. Everything is in His hand, follows His command, and awaits His orders. No one can refuse Him. He is also the Ever-Living and the Ever-Lasting. Everyone else dies and has many shortcomings. "And the Horn will be blown, and whoever is in the heavens and whoever is on the earth will fall dead except whom Allāh wills. Then it will be blown again, and at once they will be standing, looking on" (Az-Zumar:68). Allah has no equivalent. No one is equal to His Person and there is no god equal to Him as those who claimed that Allah has a son said. The Christians said that Isa is a god and a son of a God and that He is equal to Allah. They even said that they are one and the same. They have committed the greatest come by making Isa equal to Allah, by saying that He comes from Allah, and that He and Allah are the same. May Allah be far raised above what they say. How can these minds make a human who eats, drinks, suffers hunger, and has other bodily needs a god equal to Allah? "The Messiah, son of Mary, was not but a messenger; [other] messengers have passed on before him. And his mother was a supporter of truth. They both used to eat food. Look how We make clear to them the signs; then look how they are deluded" (Al-Mā'idah:75). How can a person be equal to Allah when he forgets, neglects, tires, cries, sleeps, wakes up, lives, and dies? All these are the shortcomings that creatures are inflicted with. As for Allah, He is the Ever-Living and the Self-Sustaining who is neither taken by drowsiness or sleep. He also neither eats nor drinks. As Allah ﷻ says, "while it is He who feeds and is not fed". He is who feeds His creatures and is not fed. No one feeds Allah. "I do not want from them any provision, nor do I want them to feed Me" (Adh-Dhāriyāt:57) "Indeed, it is Allāh who is the [continual] Provider,[1548] the firm possessor of strength" (Adh-Dhāriyāt:58)

Allah has no equivalent, no rival, and no equal in His attributes. Not even in one of His attributes, for He is the One Who encompassed everything with His Knowledge. "...And not absent from your Lord is any [part] of an atom's weight within the earth or within the heaven or [anything] smaller than that or greater but that it is in a clear register" (Yūnus:61). He knows about all of these creatures before their existence and knows about them after their creation. He knows about them in every moment of their life. These creatures go through so many things. Humans, for example, go through many things and they suffer many things; life and death, happiness and sadness, anger and satisfaction, and guidance and misguidance. Then there are the actions done by their body and the thoughts in their hearts. Allah is with the heart in its beat, with the eyes when they look, and with every particle in every moment. Nothing of His creatures is absent from Him in heavens or earth. He has knowledge of the unseen and the witnessed. Nothing is unseen to Him. What some creatures know and some creatures do not is all known by Allah. Nothing escapes His Knowledge and nothing of His creation is absent to Him. This attribute is exclusive to Allah. Every creature knows some and is ignorant of some. They know what Allah teaches them and are ignorant of the rest. Angels say, "...Exalted are You; we have no knowledge except what You have taught us. Indeed, it is You who is the Knowing, the Wise" (Al-Baqarah:32)

The prophets and messengers of Allah only know what Allah taught them of the unseen. The knowledge that they are ignorant of is far greater than what they know. Adam ﷺ forgot and ate from the tree that Allah forbade him to eat from. He did not know that the Devil deceived him this way. Allah ﷻ says, "So he made them fall, through deception". Moreover, Nuh did not know that Allah would destroy his son by drowning him along with his people until after Allah told him. He prayed to Allah saying, "...Indeed, I am overpowered, so help" (Al-Qamar:10). Allah told him that He will help him and that his help will be this way. Ibraheem as well did not know that Allah would give him a son despite his old age, for that

was an impossibility, He also did not know about the angels of Allah who gave him these good tidings. Rather, he thought they were traveling guests so he honored them and slaughtered a calf, roasted it and brought it near them. He asked them why they refused to eat. He did not know that they were the angels of Allah. When they gave him the good tidings of a son from his wife Sara, "He said, "Have you given me good tidings although old age has come upon me? Then of what [wonder] do you inform?" (Al-Hijr:54) "They said, "We have given you good tidings in truth, so do not be of the despairing" (Al-Hijr:55). These are the messengers of Allah. We know their stories from what Allah told us, They, too, do not know of the unseen except for what Allah told them. Furthermore, even the jinns who were given a formidable power do not know of the unseen except for what Allah told them. Even, of the extra unseen, they do not know of that except for what Allah taught them. The extra unseen is what is hidden from them.

Allah subdued a great number of jinn for Solomon to serve him. Allah ﷻ says, "And of the devils [i.e., jinn] were those who dived for him and did work other than that. And We were of them a guardian" (Al-Anbiyā':82). Before he died, he prayed to Allah to keep him on his chair and not to be buried so the jinn would keep working because he knows that after his death this power and the subduing of these devils will end. Before, he prayed to Allah saying, "He said, "My Lord, forgive me and grant me a kingdom such as will not belong to anyone after me. Indeed, You are the Bestower" (Sād:35). Allah ﷻ says, "So We subjected to him the wind blowing by his command, gently, wherever he directed" (Sād:36) "And [also] the devils [of jinn] - every builder and diver" (Sād:37) "And others bound together in irons" (Sād:38) "[We said], "This is Our gift, so grant or withhold without account" (Sād:39). So grant whatever you want to these devils or withhold them in this service. When he died, the jinns that were working kept working for fifty years not knowing that he had died. Allah ﷻ says, "...nothing indicated to them [i.e., the jinn] his death except a creature of the earth eating his

staff. But when he fell, it became clear to the jinn that if they had known the unseen, they would not have remained in humiliating punishment" (Saba':14). They kept working in this humiliating punishment for fifty years even though the one who subjugated them and whom they worked for had died. Ther jinns do not know the unseen. "Say, "None in the heavens and earth knows the unseen except Allāh, and they do not perceive when they will be resurrected" (An-Naml:65). This is one of the attributes of Allah that He shares with no one of His creatures. He is the Knowing of all the unseen, He is the Knower of the unseen whether it was extra unseen that some know and some do not, or the unseen that He kept for Himself in His Knowledge. There are things that Allah kept for Himself, and it is what happens in time. The moment someone speaks no one knows what will happen next. "Indeed, Allāh [alone] has knowledge of the Hour and sends down the rain and knows what is in the wombs. And no soul perceives what it will earn tomorrow, and no soul perceives in what land it will die. Indeed, Allāh is Knowing and Aware" (Luqmān:34).

This is an attribute of His, He has no equal in His Knowledge. He has no equivalent in His Knowledge or His Mercy, for His Mercy encompassed everything. He has no equal in any of his attributes. He is the Creator of all things. "Allāh is the Creator of all things, and He is, over all things, Disposer of affairs" (Az-Zumar:62). No one created anything with Allah. Humans invent things but they do not create anything in truth, for Allah is the Creator of all things. All deeds of these creatures were created by Allah and no one partnered with Him in creating anything in this existence or creating these deeds. The deeds are also created by Allah. He is the Creator of the deeds of His servants. The deeds of servants are all created by Allah. Just as He has no equal and no rival in His attributes, He also has no equal when it comes to His rights. Allah is the One and only God, the True God. This truth includes all the attributes of creating, providing, giving life, taking it away, and subjugating all of His servants, for their

existence is due to His Mercy, Order, and Will. All the grace and good that the servants get are from Him. That is why He alone deserves to be worshiped and no one else does. He has no equal and no rival. That is why the greatest crime of the polytheist is setting up a rival with Allah. They set up a rival with Allah and gave it His rights. That is why when the Prophet was asked, "O Messenger of Allah, which sin is most grievous?" He said, "Setting up a rival to Allah while it is He that created you". How can you set up a rival to Allah while it is He that created you? How can Allah have a rival? How can you set up a rival to Allah? Those who set up rivals for Allah worshiped one of these creatures or other creatures that they invented. These creatures do not exist, yet they set them up as gods besides Allah.

All creatures besides Allah do not deserve to be worshipped. How can the angels deserve to be worshipped besides Allah "while they have given no favours to humans? They were not the ones who created humans or gave them provisions. All of them are servants of Allah. "Those whom they invoke seek means of access to their Lord, [striving as to] which of them would be nearest, and they hope for His mercy and fear His punishment..." (Al-Isrā':57). "Those whom they invoke" from the angels obey Allah and worship Him. How are they worshipped? The angels did not order anyone to do this. As Allah ﷻ says, "And whoever of them should say, "Indeed, I am a god besides Him" - that one We would recompense with Hell. Thus do We recompense the wrongdoers" (Al-Anbiyā':29). Also, those who worshipped the messengers, the sun, the moon, or any other creature have done a grievous deed because Allah has no equal, no rival, and no likeness that is worshipped alongside Him. If there were any other gods besides Allah, the universe would have been ruined. "Had there been within them [i.e., the heavens and earth] gods besides Allāh, they both would have been ruined..." (Al-Anbiyā':22). A God can only be like this; He had to be a Creator, a Provider, and Ever-Living. He has to create and provide. This is the God that deserves to be

worshipped. There is no other god with Allah who creates, provides, gives life, takes it away, or has any favour over these creatures. As Allah ﷻ says, "Rather, We have brought them the truth, and indeed they are liars" (Al-Mu'minūn:90) "Allāh has not taken any son, nor has there ever been with Him any deity. [If there had been], then each deity would have taken what it created..." (Al-Mu'minūn:91). If there were other deities with Allah, then each deity would have taken what it created if they were real deities. "and some of them would have [sought to] overcome others. Exalted is Allāh above what they describe [concerning Him]". "[He is] Knower of the unseen and the witnessed, so high is He above what they associate [with Him]" (Al-Mu'minūn:92).

Allah is the True God. "Nor is there to Him any equivalent" (Al-Ikhlās:4). He has no equivalent who deserves to be worshiped besides Him, for He is the One and only God. No other god deserves to be worshiped except for Him. This great surah included the description of God and those who learn it, are saved from associating others with Allah and saved from setting up another god with Allah. The aim of this life and the aim of the messengers is inviting all people to worship the One and only, and the Eternal Refuge, who "He neither begets nor is born" (Al-Ikhlās:3) "Nor is there to Him any equivalent" (Al-Ikhlās:4).

With this, this great Surah ends. We ask Allah to forgive our sins, repent to Him, turn to Him, and seek refuge in Him. Praise is to Allah, the Lord of the Worlds, at the beginning and the end. And peace be upon His servant and messenger Mohammad. We ask Allah to make it beneficial to Muslims in the east and west of the earth, and to make this a treasure for us on the Day of Resurrection

Al-Falaq and An-Nas

بسم الله الرحمن الرحيم، {قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ}[الفلق:1] {مِنْ شَرِّ مَا خَلَقَ}[الفلق:2] {وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ}[الفلق:3] {وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ}[الفلق:4] {وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ}[الفلق:5]، بسم الله الرحمن الرحيم، {قُلْ أَعُوذُ بِرَبِّ النَّاسِ}[الناس:1] {مَلِكِ النَّاسِ}[الناس:2] {إِلَهِ النَّاسِ}[الناس:3] {مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ}[الناس:4] {الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ}[الناس:5] {مِنَ الْجِنَّةِ وَالنَّاسِ}[الناس:6]

In the name of Allah, the All-Merciful, the Bestower of mercy, “Say, ‘I seek refuge with the Lord of daybreak" (Al-Falaq: 1), “From the evil of whatever He created” (Al-Falaq: 2), “And from the evil of a dusky night when it darkens” (Al-Falaq: 3), “And from the evil of sorceresses who blow upon knots” (Al-Falaq: 4), “And from the evil of an envier when he envies” (Al-Falaq: 5). In the name of Allah, the All-Merciful, the Bestower of mercy, “Say, ‘I seek refuge with the Lord of mankind" (An-Nas: 1), “The King of mankind” (An-Nas: 2), “The God of mankind” (An-Nas: 3), “From the evil of the sneaky whisperer” (An-Nas: 4), “Who whispers into the chests of mankind” (An-Nas: 5), “(From the whisperers) among the race of unseen beings and mankind” (An-Nas: 6). Surat Al-Falaq and Surah An-Nas are the al-Mu'awwidhatayn, and the hadith of the Prophet ﷺ which was narrated by Imam Ahmad Ibn Uqbah Ibn Amir al-Juhani proves that he said, “Shall I not tell you of the best thing with which those who seek refuge with Allah may do so? “Say, ‘I seek refuge with the Lord of daybreak" (Al-Falaq: 1) and, “Say, ‘I seek refuge with the Lord of mankind" (An-Nas: 1). He said, “There have been sent down to me verses the like of which had never been seen before”, in their subject matter. The subject of seeking refuge, and the Prophet ﷺ used to recite them every night. “Say, ‘He is Allah, the Uniquely One" (Al-Ikhlas: 1), and breathe in his hands and wipe his face, his head, and the rest of his body. And he used to seek refuge with them for the sake of Al-Hasan and Al-Hussain. It came in the hadith of Al-Bukhari, “When a Jew from among the Jews of Banu Zuraiq who was called Labid b. al-A'sam cast a spell upon Allah's Messenger (ﷺ), he

saw in his dream that two men came to me two men and one amongst them sat near my head and the other one near my feet and he who sat near my head said to one who sat near my feet or one who sat near my feet said to one who sat near my head: What is the trouble with the man? He said: The spell has affected him. He said: Who has cast that? He (the other one) said: It was Labid b. A'sam (who has done it). He said: What is the thing by which he transmitted its effect? He said: By the comb and by the hair stuck to the comb and the spathe of the date-palm". A wicked well, and when this Jew enchanted the Prophet, he hid this enchantment in this place. It was extracted and Allah revealed to His Messenger, "Say, 'I seek refuge with the Lord of daybreak" (Al-Falaq: 1), and "Say, 'I seek refuge with the Lord of mankind" (An-Nas: 1), this is seeking refuge from all evil.

Allah combined in al-Mu'awwidhatayn seeking refuge with Him from all evils. In Surat Al-Falaq, He says, "Say, 'I seek refuge with the Lord of daybreak" (Al-Falaq: 1), I seek refuge; seeking refuge means refuge and protection, and Allah is the one Who suffices his servant and protects him from all evil. "Say, 'I seek refuge with the Lord of daybreak" (Al-Falaq: 1), the first attribute here is that He is the Lord of the daybreak. It came in the sense that Allah establishes the daybreak. The daybreak occurs when the night gets split as if the night splits then the daylight comes out. Allah says in describing Himself, and this is one of His actions, "He causes the dawn to break, and has made the night for rest and ˹made˺ the sun and the moon ˹to travel˺ with precision..." (Al-An'am: 96), likewise, Al-Falaq came in the Qur'an in the sense of the sprout of seed. As He says, "Indeed, Allah is the One Who causes seeds and fruit stones to sprout. He brings forth the living from the dead and the dead from the living…" (Al-An'am: 95), Allah is the One Who causes seeds and fruit stones to sprout, that this grain is bound together with one another then Allah causes its sprout. Then, the stem comes out from it to the top, and the root to the bottom. This is the action of Allah. Allah is the Lord

of daybreak, whether the break is in the morning, in seed, fruit stones, or in bringing out the living from the dead. Allah is the Lord of the daybreak, its Lord, its Creator, Master, and Doer. The Lord bears all these meanings.

"Say, 'I seek refuge with the Lord of daybreak" (Al-Falaq: 1), "From the evil of whatever He created" (Al-Falaq: 2), here, this is the generality of what Allah has created from evil. This is a refuge from all evil. "Say, 'I seek refuge with the Lord of daybreak" (Al-Falaq: 1), Allah has created things that cause evil, the greatest of these evils is the evil of the accursed Satan. Satan is the greatest of these evils, and everything that Allah has created of what comes after Satan like fire, which is the greatest of these evils that if a person reaches it, he has come to all evil -God forbid-, and the evils in this creation include diseases, ailments, and aches. As well as from every creature that has evil, evil in his morals, such as his oppression, slander, and reprimand. Creatures have many evils, and this is a refuge from all existing evils. From every evil that exists in this world and the hereafter, "Say, 'I seek refuge with the Lord of daybreak" (Al-Falaq: 1), "From the evil of whatever He created" (Al-Falaq: 2).

Then after that, He specifies some of these evils, He says, "And from the evil of a dusky night when it darkens" (Al-Falaq: 3), it was said that dusk is the night, and the origin of dusk is the darkness. "Establish prayer at the decline of the sun [from its meridian] until the darkness of the night and [also] the Qur'ān [i.e., recitation] of dawn. Indeed, the recitation of dawn is ever witnessed" (Al-Isra: 78), the meaning of the dusky night is the one filled with darkness, and it is said that the eye is dusky if it is filled with tears. "When it darkens" means it's coming and occurring, for the night is the time for the spread of many evils because evil-doers are only active at night. The night covers them, so they become active from thieves, murderers, assassins, and spoilers, and many animals and pests that have evil only emerge at this time. "And from the evil of a dusky night when it darkens" (Al-Falaq: 3), it also came "And from the evil of a dusky night when it darkens"

(Al-Falaq: 3), it's the moon, and that its dusk is only in the event of its eclipse, and it was said that it entered the event, which is to hide and cover. This is at the end of the month or when the moon enters the darkness, and in the hadith of the mother of the believers Aisha, “A’isha told of the Prophet looking at the moon and saying, ‘Seek refuge in God from the evil of this one, ‘A'isha, for this is the darkness when it overspreads". It was said that if the meaning refers to the moon when it enters darkness at the end of the month, then this is the meaning of the coming of the night because the coming of the night and the absence of the moon in it is also darker. This emphasizes the existence of the evils that exist in the time of darkness, or that at the time of the lunar eclipse, there will be what is in it of the evils accompanying this. Allah may create evils accompanying the lunar eclipse.

“And from the evil of a dusky night when it darkens” (Al-Falaq: 3), “And from the evil of sorceresses who blow upon knots” (Al-Falaq: 4), sorceresses who blow, the origin of sorceresses who blow is blowing with some wetness from the human saliva, and the sorceresses who blow were said in the plural of the feminine. Meaning the sorceresses of women. They are the sorcerers or groups of people who practice sorcery. Upon knots, rope knots, for it is one of the acts of sorcery, which is what the sorceresses resolve against the devils. Whenever he resolves, he makes a specific knot. As it came in the hadith, “Shaytan ties three knots at the back of your head when you sleep, and he seals the place of each knot with 'You have a long night ahead, so sleep”. He makes three knots on the back of his head, and the Prophet ﷺ says, “If you wake up and remember Allah”. He said, for example, ‘Glorified is Allah’ or ‘praise is to Allah’ when he rises, “A knot is untied. If you do wudu, a knot is untied. If you pray, a knot is untied, and morning finds you lively and in good spirits, and if not, morning finds you in bad spirits and lazy”, if he does not get up at night and remembers Allah or performs ablution or prays, then he wakes up in the morning and has a bad spirit. This bad

spirit is laziness because of the persistence of these knots that Satan made on his back while sleeping. Those devils who make knots and these sorcerers who do this by incantation from Satan are all evil. Here, it is against the evil of the devils and from the evil of sorcerers, and witchcraft is undoubtedly true and has evil. The fact is that it is evil, yes! It is not an illusion, as some scholars of theology are called rationalists who denied the existence of sorcery, and that it does not exist, that it is only a fantasy. That it has no reality and no harm... No! Rather, it is a harmful matter. Allah says, "Even so, they learn from them the means to cause separation between a man and his spouse—but never could they harm anyone except by Allah's leave. And they learn what would harm them and not benefit them. Yet they did know that whoever purchased it would have no share in the Hereafter", sorcery has an undoubted effect, sorcery affects the soul of the bewitched, as he may overcome his mind. It may be assumed for him that he does something and does not, he may hate some of those he loves, he may love some of those who anger him, he may take away his will. Thus, sorcery is undoubtedly present and is harmed by Satan's domination over a man. We are commanded to seek refuge in Allah from the evil of the sorcerers, "And from the evil of sorceresses who blow upon knots" (Al-Falaq: 4), the knot of sorcery.

Then He says, "And from the evil of an envier when he envies" (Al-Falaq: 5), this is also from the evils, and it is a hidden evil as well as the evil of sorcery. Sorcery is a hidden matter, and its harm is hidden. Envy means the evil eye, the evil eye harms, and how it harms is also unknown, but it does harm. The Prophet ﷺ said that the evil eye is true, and he said, "If anything could get ahead of the decree the evil eye could", if something gets ahead of the decree, then the evil eye could, then it is true and the evil one harms the one whom he envies. As it came in the hadith, "I have never seen such beautiful skin Straightaway", he says his skin is like the virgin's skin in its softness. "He (Sahl) fell to the ground. He was brought to the Prophet (ﷺ) and it was said: 'Sahl has had a fit'. He said:

‘Whom do you accuse with regard to him?’ They said: ‘Amir bin Rabi’ah’. They said: ‘Why would anyone of you kill his brother?" Because this is from killing. Thus, the evil eye is undoubtedly true. The Prophet ﷺ said that it leads man to the grave and a camel to the pot. Meaning that he may lay his eye on a camel, and his fate will be to the pot to be cooked. Likewise, a man to the grave means that it may lead to death. Thus, these are causes of evil and created causes, but they do not harm except by Allah's will. Nothing is a necessary blow, that it must be. Rather, what Allah willed will be, and what He did not will not. Anyway, the eye is evil. The evil eye is true, but sorcery and the evil eye do not harm except by the command of Allah. This surah mentioned all these evils and commanded us to ask for refuge from Allah, the Lord of the daybreak. “Say, ‘I seek refuge with the Lord of daybreak" (Al-Falaq: 1), “From the evil of whatever He created” (Al-Falaq: 2), in general, from the evil of all evil and from the evil of what Allah has created in all existence. “And from the evil of a dusky night when it darkens” (Al-Falaq: 3), specifically. “And from the evil of sorceresses who blow upon knots” (Al-Falaq: 4), “And from the evil of an envier when he envies” (Al-Falaq: 5).

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The Surah of An-Nas, He says, “Say, ‘I seek refuge with the Lord of mankind" (An-Nas: 1), “The King of mankind” (An-Nas: 2), “The God of mankind” (An-Nas: 3), “Say, ‘I seek refuge…" (An-Nas: 1), seeking refuge means to seek refuge in Allah, seeking protection from Him, holding fast to Him. First of all, describing Allah as the Lord of people, people, all the sons of Adam, and it was said that they were called people from mankind, against the Jinn. The Jinn are hidden and men because they are visible, they are sociable with each other, so they are visible. “Say, ‘I seek refuge with the Lord of mankind" (An-Nas: 1), all the children of Adam, Allah is their Lord. Meaning that He is their Creator and the

one in charge of them, their provider, and the one in charge of their affairs. Allah is the Lord of people and He is the Lord of the worlds. Thus, people are one of these worlds. “Say, ‘I seek refuge with the Lord of mankind" (An-Nas: 1), why did it come here in particular? That is, “Say, ‘I seek refuge with the Lord of mankind" (An-Nas:1), “The King of mankind” (An-Nas: 2), “The God of mankind” (An-Nas: 3), why did it come in particular? This is because the one who is sought refuge against is the one who rules over people, and he is Satan. He is the sneaky whisperer because Satan is the only one in control of these people, so it is as if he sought refuge in the Lord of this world from the worlds of creation. “Say, ‘I seek refuge with the Lord of mankind" (An-Nas: 1), “The King of mankind” (An-Nas: 2), Allah is the King of mankind, their King. He possesses them in essence, for He is their Creator and He owns them in terms of disposition, and that is because he is the one in control of his creation, he is the one in charge of every soul for what it has earned, He is the guardian of everything, and He is the one Who is entrusted with everyone. Further, Allah owns His creation as He is the one Who brought him out of nothingness, and owns him in terms of disposition. Thus, Allah is the King of mankind, their King, their owner, and the one Who controls them.

“The God of mankind” (An-Nas: 3), Allah is the God. “The God of mankind” (An-Nas: 3), the meaning of God is the one Who is worshiped, and Whom none worshiped by people but Him. All mankind, whether they know it or not, Allah is their only God. “Your god is One God”, this is the news of the Creator, but there are people who know this, and people who are ignorant and deny it. As said, the Lord of mankind, Allah is the Lord of all mankind. Yet, come deny His lordship and say no, his Lord is so-and-so, his Lord is this tyrant. While Allah is the King of mankind, and among the people are those who think that he is the owner of himself, and he is the one who created himself, or the one who created him is one of these to which creation is attributed to other than Allah. Likewise,

Allah is the God of mankind, but some acknowledge this divinity for Him and that He is his God. Also, some deny it and make another deity with Allah or deny the divinity of the Lord. Nevertheless, the situation and reality are that Allah is the Lord of all mankind, He is the King of all mankind, and He is the God of all people. There is no god for them but Allah.

After the seeker has described his Lord as the Lord of people, "The King of mankind" (An-Nas: 2), "The God of mankind" (An-Nas: 3), He says, "From the evil of the sneaky whisperer" (An-Nas: 4), that is, I seek refuge against this. "From the evil of the sneaky whisperer" (An-Nas: 4), whisperer, whispers a lot. Whispering is a suggestion, an indication, and continuous news in a hidden and successive manner of evil, so he is a whisperer, Satan is a whisperer. The sneaky, sneaking a lot, and sneaking is elevation and distance, so he was called a whisperer, and whispering is giving and striving. He was also called sneaky because he is far away, and that is because he whispers while in a state of negligence. If a person mentions his Lord, he will stop and move away. This is the case of Satan, as in the hadith, "The devil is couching at the heart of the son of Adam. When he is neglectful he makes evil suggestions". If this son of Adam forgot Allah, then Satan whispers to him, extends him, and takes him for what extends him to his horizons and into the Fire -God forbid-. "When he mentions God he withdraws", if the servant remembers his Lord, Satan withdraws and goes away. He says, "Indeed, those who are mindful(of God) —when an impulse from Satan touches them, they remind themselves and immediately see(the truth)" (Al-A'raf: 201), "But their brethren lead them relentlessly into delusion, and they never stop short" (Al-A'raf: 202), He says, "Do you not see that We have sent the devils upon the disbelievers, inciting them [to evil] with [constant] incitement?" (Maryam: 83), he moves them to disobedience by whispering to them. There is no doubt that Satan does not have the ability to compel a person to do what he wants, but he only whispers to him with what he throws into his heart of whispers,

doubts, belittling, blowing, puffing, and vanity. He has an entrance to each one according to him. He has an entrance to the people of unbelief, an entrance to the people of vanity, an entrance to the people of faith as well, and to the people of obedience. Either to discourage them, or he tries to make the work as to seek a reputation after it was sincere to Allah. Thus, Satan does not tire and does not get bored of everyone, "But their brethren lead them relentlessly into delusion, and they never stop short" (Al-A'raf: 202), Satan extends him in wrongdoing, then they do not leave them. Even if he goes in the path of seduction, he does not leave him. He doesn't leave him just like that and says: I have seduced him, finished him, and that is enough... No, rather, he continues with temptation, temptation, temptation..., and delusion has no limit. It does not end at a limit, and likewise, Satan does not end at a limit in those who seduce them. He takes them, he takes them, and takes them..., and he stays with them in this way until they fall into the fire -God forbid-.

Then, he says to his companion as Allah says, "And whoever is blinded from remembrance of the Most Merciful - We appoint for him a devil, and he is to him a companion" (Az-Zukhruf: 36), "And indeed, they [i.e., the devils] avert them from the way [of guidance] while they think that they are [rightly] guided" (Az-Zukhruf: 37), "Until, when he comes to Us [at Judgement], he says [to his companion], 'How I wish there was between me and you the distance between the east and west; and what a wretched companion" (Az-Zukhruf: 38), He wishes that there would be far from him as the distance between the two easts. Yet, he remains with him until death. He pursues him to death, accompanies him, tempts him in his absence, and takes him to his path. This Satan is the sneaky whisperer, but he withdraws and turns away from the servant if he seeks protection from Allah. And if he remembers Allah, as it came that Satan, if he despairs, he goes, as the Prophet said, "Allah's Messenger (ﷺ) said (to `Umar), 'By Him in Whose Hands my life is, whenever Satan sees you taking a path, he follows a path other

than yours", that is, he despairs from him. The Prophet also said, “The Satan has despaired of being worshipped by those who engage in prayer in the Arabian Peninsula but (has not lost hope) in creating dissension among them”, he may despair in some people in some things, for example, by returning them to polytheism. Yet, he is satisfied with what is less than that, by slandering them, he is neither tired nor bored. He is the sneaky whisperer; therefore, refusing to Allah came with His description with these great attributes in order to seek His mercy and benevolence to His servant. “Say, ‘I seek refuge with the Lord of mankind” (An-Nas: 1), “The King of mankind” (An-Nas: 2), “The God of mankind” (An-Nas: 3), “From the evil of the sneaky whisperer” (An-Nas: 4), the one seeking refuge against here is one evil, but it is the father of all evils, Satan, “From the evil of the sneaky whisperer” (An-Nas: 4).

“Who whispers into the chests of mankind” (An-Nas: 5), this is what he does, he whispers in people’s chests, because the chest is the place of the heart, and the heart is the place of the reason. Thus, here, this person is sitting on the heart that is the place of the mind to whisper into it and fill it with thoughts, doubts, and deviation from the truth, “Who whispers into the chests of mankind” (An-Nas: 5). “The devil is couching at the heart of the son of Adam. When he mentions God he withdraws, but when he is neglectful he makes evil suggestions”. Then He says, “(From the whisperers) among the race of unseen beings and mankind” (An-Nas: 6), (from the whisperers) among the race of unseen beings. a demon from Jinn, so Jinn are devils. Their head is the devil, their big head is the accursed devil. This is the head of the devils, but he has followers and supporters, and mankind. Then these Jinns are devils, so from the Jinn are devils, and from the Jinn are believers. These do not whisper, but the devils are the ones who have taken upon themselves the misguidance of the children of Adam. As He says about Satan that he said to the Lord, “... Do You see this one whom You have honored more than me? If You reprieve me until the Day of Resurrection, I will

most surely bridle his offspring, except for a few" (Al-Isra: 62), "He said, 'Go! Whoever of them follows you—then indeed, Hell is your repayment, an ample repayment" (Al-Isra: 63), "And entice whomever of them you can with your voice, and rally against them your cavalry and your infantry, and share with them in wealth and children, and promise them." But Satan promises them nothing but a deception" (Al-Isra: 64), these are the demons of Jinn, as He says, "... Satans from among humans and unseen beings—revealing to one another fancy words in order to deceive. But had your Lord willed, they would not have done it, so leave them to their fabrications" (Al-An'am: 112), Jinn are demons. "And mankind", of the people's demons, they were called demons, rebellious, they do the work of the demons of Jinn out of whispers as well as those who divert people from the path of truth. As He says about the hypocrites, "... But when they are alone with their Satans, they say, 'We are indeed with you; we are only ridiculing" (Al-Baqarah: 14), and if they are alone with their demons, their chiefs who whisper to them with evil. Thus, there are people as demons who do the work of demons and whisper to people.

"Say, 'I seek refuge with the Lord of mankind" (An-Nas: 1), "The King of mankind" (An-Nas: 2), "The God of mankind" (An-Nas: 3), "From the evil of the sneaky whisperer" (An-Nas: 4), "Who whispers into the chests of mankind" (An-Nas: 5), "(From the whisperers) among the race of unseen beings and mankind" (An-Nas: 6). We say this and praise is to Allah, the Lord of the worlds. By this, we have completed, with the praise of Allah, the interpretation of the Noble Book in about eight hundred and a few episodes. This is from the benevolence of the Lord, His grace, and His favor, and perhaps it is the first time ever to have a recorded interpretation of the Qur'an in a visible interpretation. We ask Allah to make it beneficial to Muslims in the east and west of the earth, to reward all those who helped in it with a reward from Him, to make this a treasure for us on the Day of Resurrection, and to make this Noble Qur'an a proof for us and not an

argument against us. I seek Allah's forgiveness from every sin, and I repent to Him, turn to Him, and seek refuge in Him, and praise is to Allah, the Lord of the Worlds, at the beginning and the end.

Terms dictionary

term/ phrase (Arabic)	transliteration	meaning
آية	Ayah	A verse in the Quran
أبو القاسم	Abu Al-Qasim	the Prophet's nickname
أم المؤمنين	-	The Mother of the Believers is a title given to the wives of Prophet ﷺ Muhammad
أمة	Ummah	In reference to Islam, ummah refers to the whole Muslim world
أهل الإيمان	-	Believers
أهل الذمة	Dhimmis	free non- Muslims enjoying Muslim protection
أهل الصفة	Ahl As-Suffah	A group of poor Muslims, who immigrated to Al-Madinah and were given permission by the Prophet to live in a corner of the mosque
أهل الكفر	-	The unbelievers
أور الكلدانيين	Ur Al-Kaldanieen	Ur of the Chaldees
أيوب	Ayyub	Prophet Job
إبراهيم	Ibrahim	Prophet Abraham
إبليس\ شيطان	Iblees\Shaytan	Satan (the devil)
إحرام	Ihram	sacred state into which a Muslim must enter in order to perform the hajj or the ʿumrah.
إسحاق	Ishaq	Prophet Issac
إسماعيل	Ismael	Prophet Ishmael
إله	Illaah	God
إمام	Imam	Leader of the congregational prayer
احسان	ihsan	kindness
استحاضة	Istihadah	false menses
الأزلام	Al-Azlam	drwaing lots for decisions
الأعراف	Al-A'raf	the Heights\ purgatory
الأنصار	Al-Ansar	the local inhabitants of Medinah who took the Prophet and his followers into their homes when they emigrated from Mecca.
الإسراء	the Isra Night	The Night Journey
الإسراء والمعراج	Al-Isra and Al-Miraj	The Night Journey that the Prophet took from Mecca to Jerusalem and then to heaven
الاستعاذة	Al-Isti'adha	To seek refuge (protection) in Allah when reading the Holy Quran
الاستقاءة		vomiting
الانصار	Al-Ansar	the local inhabitants of Medina
الاوس	Al-Aws	One of the main Arab tribes in Medinah

البحيرة والسائبة والوصيلة والحام	Bahirah, Sa'ibah, Wasilah, and Ham	specific types of sacrifical animals that were given to the idols
البرزخ	Al-Barzakh	It is the period between a person's death and his resurrection on the Day of Resurrection.
البسملة	Al-Basmala	The Islamic phrase "In the name of God, the Most Gracious, the Most Merciful"
التشهد	Tashahhud	testimony [of faith]
التلبية	Talbiah	labbayka Allaahumma labbayk, labbayka laa shareeka laka labbayk. Inna al-hamda wa'l-ni'mata laka wa'l-mulk, laa shareeka lak
التواب	Al-Tawwab	The Acceptor of Repentance
الجاهلية	Jahiliyyah	The Pre-Islamic Era
الجزية	Jizyah	a tax paid by certain non-Muslim minorities to rulers in Muslim states
الجن	Jinn	Supernatural creatures in early pre-Islamic Arabian and later Islamic mythology and theology
الجنابة	janabah	impurity
الجهاد	Jihad	Fighting for the cause of Allah
الحج	Hajj	the annual pilgrimage made by Muslims to the holy city of Mecca
الحُجون	Al-Hujun	a mountain near Mecca
الحديبية	Al-Hudaybiyyah	ﷺ The historic location near Makkah, where the Prophet Mohammad .concluded a peace treaty with the unbelievers
الخزرج	Al-Khazraj	One of the main Arab tribes in Medina
الخوارج	Al-Khawarij	The Kharijites (refers to the Islamic sect who left Ali bin Abi Talib's army)
الدجال	Ad-Dajjal	The Antichrist
الرقية	Ruqyah	reciting divine prayers and Quran hoping for Allah to heal the ill after going through all cures and methods of healing
الزبانية	Zabaniyya	are the forces of hell, who torment the sinners, also called the Angels of punishment or Guardians of Hell.
السراط	As-Sirat	A bridge placed over Hell which people cross to get to Paradise
السنة النبوية	Sunnah	ﷺ The sayings and practices of Prophet Muhammad
الشهادة	Ash-Shahada	To bear witness that there is no god except for Allah and that Mohammad is His prophet
الصديق	Ash-Shahada	The believer
الصفا والمروة	As-Safa and Al-Marwah	two small hills in which Muslims walk between as a ritual in Al-Hajj
العدنانيون	Adnanites	The Arabs who originate from Northern, Eastern, Western, and Central Arabia
العدنانيين	Adnanites	a tribal confederation of the Ishmaelite Arabs
العزى	Al-'Uzza	One of the three chief goddesses of Arabian religion in pre-Islamic times and was worshiped along with al-Lāt and Manāt.
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العزير	Uzair	Uzair (Ezra) is the Son of Allah as Jews claim
العضل	Al-'adol	preventing a divorced woman from going back to her ex-husband
العمرة	Umrah	a shorter version of the annual Hajj gathering\ it can be performed during any time of the year
الفطرة	Fitrah	is the state of purity and innocence Muslims believe all humans to be born with. Fitra is an Arabic word that is usually translated as "original disposition", "natural constitution", or "innate nature".
القحطانيون	Qahtanite	The Arabs who originate from Southern Arabia
القحطانيين	Qahtanite	Arabs who originate from South Arabia
القرآن المدني	-	Medinite Qur’an
الكعبة	Al-Ka'ba	The Sacred House in Mecca
اللات	Al-Lat	a pre-Islamic Arabian goddess worshipped under various associations throughout the entire Arabian Peninsula
اللعان	Li'an	Mutual cursing; it is a form of divorce which takes place under the following circumstances: If a man accuses his wife of adultery, and does not prove it by four witnesses, he must swear before God that he is the teller of truth and then add. .If I am a liar, may God curse me“
المعوذتين	Mu'awwidhatayn	the verses of refuge
الملحمة الكبرى	Al-Malhama Al-Kubra	The Great Slaughter
المهاجرين	Al-Muhajirin	the first converts to Islam and the Islamic prophet Muhammad's advisors and relatives, who emigrated with him from Mecca to Medina
الميسر	Almaisar	Gambling
الهجرة	Hijrah	from Mecca to Medina in 622 ﷺ The migration of Prophet Muhammad CE
برك الغماد	Bark Al-Ghimad	a city located in the farthest southern end of Yemen and according to another source, it is a town in Ethiopia
بني النضير	Banu Nadir	a Jewish Arab tribe which lived in northern Arabia at the oasis of Medina until the 7th century.
بني قنيقاع	Banu Qaynuqa	a Jewish Arab tribe which lived in northern Arabia at the oasis of Medina until the 7th century.
بنيامين	Binyamin	Benjamin is Yusuf's brother
بيت المقدس	Bayt Al-Maqdis	Mosque of Jerusalem
بيعة الرضوان		Pledge of the Tree
تكبير	takbir	The Takbir is the name for the Arabic phrase ʾAllāhu ʾakbarᵘ, meaning "Allah is the greatest".
تهامة	Tihama	the Red Sea coastal plain of the Arabian Peninsula from the Gulf of Aqaba to the Bab el Mandeb
تيمم	Tayammum	an alternative in case there is no clean water for ablution, whereby one may wipe his arms and face with dust in a specific, detailed way.
ثقيف	Thaqif	Arab tribe that came originally from the Ta'if area, they are a branch of Qays 'Aylan.

ثنية الوداع	'Thaniyyat-ul-Wada	a place near Medina and those travelling from Medina to Mecca were accompanied to this place and bade farewell, hence it was called Thaniyat-ul-Wada
جالوت	Jalut	Goliath
جاهلية	Jahiliyyah	pre-Islamic ignorance
جبريل	Jibreel	The Angel Gabriel
جميد	Jameed	a Beduin-Jordanian food consisting of hard dry laban made from ewe or goat's milk
جهاد	Jihad	fighting for the cause of Allah
جهنم	Jahannam	Hell
حادثة الإفك	Al-Ifk Incident	The story of the accusation of adultery levied against Aisha
حد/ حدود	Hadd/hudud	prescribed punishment
حديث	Hadith	ﷺ A collection of traditions containing sayings of Prophet Muhammad .which, with accounts of his daily practice (the Sunna)
حديث قدسي	Hadith Qudsi	The content of these Hadiths is attributed to Allah but the actual wording .ﷺ was credited to Prophet Muhammad
حرام	Haram	forbidden or prohibited
حلال	Halal	permitted or lawful
حوا	Hawwa	Eve
خيبر	Khaibar	an area that was inhabited by Arabian Jewish tribes until it fell to Muslim armies during the Battle of Khaibar in 628 CE.
دار الإفتاء	Dar Al-ifta	an Islamic established that offers Muslims religious guidance and advice through the issuing of fatwas on everyday and contemporary issues
داوود	Dawood	Prophet David
ذو الحجة	Dhu al-Hijjah	the twelfth and final month in the Islamic calendar.
ربا	Riba	usury
ربا الفضل	Riba Al-Fadl	excess usury
ربا النسيئة	Riba An-Nsasi'ah	delay usury
ركعة/ركعات	Rakaa/Rakat	a single iteration of prescribed movements and supplications performed during salah.
رمي الجمرات	stoning the Jamarat	a ritual during Al-Hajj where Muslims throw pebbles at three walls
رهن	Rahn	Security deposit
زكاة	Zakat	Zakat refers to the obligation of an individual to donate a certain proportion of wealth each year to charitable causes.
زكريا	Zachariah	Prophet Zachariah
زكريا	Zechariah	Prophet Zechariah
زنا	Zina	Premarital intercourse
سبع المثاني	As-Sab' Al-Mathani	the seven oft-repeated verses (the surah of Al-Fatiha)
سحر	Sorcery	Witchery

سدرة المنتهى	Sidrat Al-Muntaha	Lote Tree of the Farthest Boundary
سعي	'Sai	Hastening between the Safa and Marwa
سليمان	Sulaiman	Prophet Solomon
سورة	Surah	Chapter in the Quran
سورة آل عمران	Ali 'Imran	The Surah - Chapter of the Family of Imran
سورة إبراهيم	Ibrahim	The Surah - Chapter of Abraham
سورة الأحقاف	Al-Ahqaf	The Surah - Chapter of the Wind-curved Sandhills
سورة الأعراف	Al-A'raf	The Surah - Chapter of the Heights
سورة الأنبياء	Al-Anbya	The Surah - Chapter of the Prophets
سورة الأنعام	Al-An'am	The Surah - Chapter of the Cattle
سورة الأنفال	Al-Anfal	The Surah - Chapter of the Spoils of War
سورة الإخلاص	Al-Ikhlas	The Surah - Chapter of Sincerity
سورة الإسراء	Al-Isra	The Surah - Chapter of the Night Journey
سورة الإنفطار	Al-Infitar	The Surah - Chapter of the Cleaving
سورة البقرة	Al-Baqarah	The Surah - Chapter of the Cow
سورة التوبة	At-Tawbah	The Surah - Chapter of the Repentence
سورة الجمعة	Al-Jumu'ah	The Surah - Chapter of the Congregation, Friday
سورة الحج	Al-Hajj	The Surah - Chapter of the Pilgrimage
سورة الحجر	Al-Hijr	The Surah - Chapter of the Rocky Tract
سورة الرعد	Ar-Rad	The Surah - Chapter of the Thunder
سورة الشعراء	Ash-Shu'ara	The Surah - Chapter of the Poets
سورة الطور	At-Tur	The Surah - Chapter of the Mount
سورة العلق	Al-'Alaq	The Surah - Chapter of the Clot
سورة العنكبوت	Al-'Ankabut	The Surah - Chapter of the Spider
سورة الفاتحة	Al-Fatihah	The Surah - Chapter of the Opener
سورة الفتح	Al-Fath	The Surah - Chapter of the Victory
سورة الفرقان	Al-Furqan	The Surah - Chapter of the Criterion
سورة الفلق	Al-Falaq	The Surah - Chapter of the Break of Day
سورة القصص	Al-Qasas	The Surah - Chapter of the Stories
سورة الكهف	Al-Kahf	The Surah - Chapter of the Cave
سورة المؤمنون	Al-Mu'minun	The Surah - Chapter of the Believers
سورة المائدة	Al-Ma'idah	The Surah - Chapter of the Table Spread
سورة المدثر	Al- Muddaththir	The Surah - Chapter of the Cloaked One
سورة المزمل	Al- Muzzammil	The Surah - Chapter of the Enshrouded One
سورة الناس	An-Nas	The Surah - Chapter of the Mankind

سورة النحل	An-Nahl	The Surah - Chapter of the Bee
سورة النساء	An-Nisa	The Surah - Chapter of the Women
سورة النمل	An-Naml	The Surah - Chapter of the Ant
سورة النور	An-Nur	The Surah - Chapter of the Light
سورة ص	Sad	The Surah - Chapter of the Letter "Saad"
سورة طه	Taha	The Surah - Chapter of the Ta-Ha
سورة محمد	Muhammad	The Surah - Chapter of Muhammad
سورة مريم	Maryam	The Surah - Chapter of the Mary
سورة هود	Hud	The Surah - Chapter of Hud
سورة يوسف	Yusuf	The Surah - Chapter of Joseph
سورة يونس	Yunus	The Surah - Chapter of Jonah
شجرة الزقوم	Zaqqum	A tree grows from Fire, nourished by Fire, and its fruits are Fire as well
شرك	Shirk	An act of polytheism (associating others with Allah)
شريعة	Sharia	Divine law
شعائر الله	Allah's Symbols	All acts of worshiping Allah
شعيب	Shuaib	Prophet Shu'eyb
شوال	Shawwal	the tenth month of the lunar based Islamic calendar.
شيخ	Sheikh	An Arab leader, in particular the chief or head of an Arab tribe, family, or village.
صاع	Saa	An anciet measurment of volume used in the Arabian Peninsula.
صدقة	Sadaqah	charity
صلاة الخوف		The Fear Prayer
صلح الحديبية		Treaty of Hudaybiyyah in 629 CE
طاغوت	Taghut	juggernaut
طالوت	Talut	Saul
طواف	Tawaf	Circumambulation around the Ka'ba
عهد	Covenant	An affirmative agreement and every covenant between two parties is an agreement
عيسى	Isa	Jesus
غزوة أحد		The Battle of Uhud
غزوة الخندق	Al-Khandaq	Battle of the Trench
غزوة حنين	The Battle of Hunain	a battle between Muslims against the Bedouin tribe of Hawazin and its subsection the Thaqif, in 630 CE
فاسق	Fasiq	Someone who violates Islamic Law
فتوة	Fatwa	Islamic legal opinion
قباء	Quba	The first mosque in the world

قبلة	Qibla	The direction of the Kaaba
قراط	Qirat	one twelfth of a dirham
قرن الثعالب	Qarn ath-Tha'alib	An ancient mountain that overlooked Mina in Mecca
قصاص	Qasas	law of retaliation
قيصر	Caesar	a Roman general and politician who named himself dictator of the Roman Empire
كسرى	Kisra	a Persian king to whom Muhammad had sent a messenger
لوط	Lot	Prophet Lot\ Lut
ليلة القدر	the Night of Decree	the night on which Qur'an was revealed
مالك	Maalik	an angel in Hell who administrates the Hellfire, assisted by 19 mysterious guards
مَحرَم	Mahram	husband or any other relative to whom she is prohibited to marry
محرم	muhrim	is a pilgrim who is in the state of Ihram
مريم	Maryam	Mary
مصحف	Mus'haf	Copy of the Noble Quran
منكر	Munkar	All that Allah ordered us to hate and forbade
منى الطائف وعكاظ	Mina, Taif, and Ukaz	The great Arab souks (markets) in Quraysh
موسى	Musa	Prophet Moses
ميكائيل	Mikael	The Angel of Death
نافلة/نوافل	Nafl prayer/Nawafil Prayers	supererogatory prayer, is a type of optional Muslim prayer
نجد	Najd	a central plateau region of the Arabian Peninsula
نصاب	Nisab	Nisab is the minimum amount of money at which Zakat becomes obligatory.
نوح	Nuh	Prophet Noah
هاجر	Hajar	Hagar, Abraham's wife
هارون	Harun	Aaron
هبل	Hubal	a god worshipped in pre-Islamic Arabia, notably by Quraysh at the Ka'aba in Mecca
هرقل	Hercules	The head of the Eastern Orthodox Church and the King of Romans at his time
هلال	helal	a crescent moon
هودج	Howdah	is a carriage which is positioned on the back of an elephant, camel, etc and used most often in the past to carry people during progresses or processions, hunting or in warfare.
هوزان	Hawazin	an ancient Pre-Islamic Arab tribe
وزر	Wizr	sin (a heavy load)
وسق	Wasq	a measuring unit that is equivalent to 60 saa

وقت الزوال	Zawal Time	The exact time when the sun is at its absolute zenith or meridian at mid-day and it is forbidden to pray during this time.
ولي الدم	-	Avenger of the blood
يأجوج و مأجوج	Gog and Magog	a corrupt group of people who were imprisoned (for their crimes) in a special barrier with the help of Allah by a Just King, Zul Karnain
يحيى	Yahya	Prophet John
يعقوب	Yaqub	Prophet Jacob
يوسف	Yusuf	Prophet Joseph
يوشع بن نون	Yusha' bin Nun	Joshua, the attendent of Prophet Musa
يونس	Yunus	Prophet Jonah